GRAMMAR

OF

THE PAŠTŌ

OR

LANGUAGE OF THE AFGHĀNS,

COMPARED

WITH THE ĪRĀNIAN AND NORTH-INDIAN IDIOMS

BY

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TO HIS EXCELLENCY

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THE INGENIOUS PIONEER OF PAṢṬŌ STUDIES IN EUROPE,

THIS WORK

IS RESPECTFULLY DEDICATED

BY

HIS MOST OBEDIENT SERVANT

E. TRUMPP.

PREFACE.

In offering this work to the public I need not apolog-
ize for bringing out a new Grammar of the Pa̱ṣtō; for every
body 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 inde-
pendently of them followed my own course and subjected the
Pa̱ṣtō 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 Raḥ'mān, Xuṣh'āl, H'amīd
etc., of the Pa̱ṣtō translation of the Anvārī Suhailī (Kalīlah
ō Damanah), the Tārīχ-i muraṣṣa̱ etc. would be most hearti-
ly welcomed by all, who take an interest in Pa̱ṣtō studies.
But the editors of such works should not consider it beneath
their dignity to add explanations of difficult or rare words:
for our Pa̱ṣtō lexicography has only commenced as yet and not
every body 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 Paṣ̌tō 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 Chrestomathy 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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Introduction.

On the origin and relationship of the Pas̄tō.

We hope that the time is passed for ever, when the Pas̄tō was classified under the S e m i t i c languages and that such assertions will in future only be looked upon as a curiosity. For the Pas̄tō does not contain a single Hebrew word, and the substantive اور ōr, fire, which was identified with the Hebrew אור, light, is derived from the Zend ātar (Nom. ātarsh, thence Pārsī ātash and modern Persian آتش).[*]

But if it is agreed on all hands, that the Pas̄tō belongs to the I n d o - g e r m a n i c family of languages, the further question is, if it is to be classified with the Z e n d family or with the Indo-Ārian stock?

Hitherto those, whose judgement has a great weight in deciding questions of this kind, ascribed the Pas̄tō unhesitatingly to the Z e n d—family; so the learned Prof. Frederic Müller in his fine remarks on the Pas̄tō sounds.[**] We quite agree with him,

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[*] Arabic words, used in the Pas̄tō, prove nothing, as little as in Persian.

[**] Ueber die Sprache der Afghānen. Wien 1862.

that the palatal sibilants ﻰ, ﻰ, ﻰ can only have had their origin from the Zend (cf. §. 3 of this Grammar), that the change of the Sanskrit क्ष to ﻰ and ﻰ in Paṣṭō 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 Paṣṭō has preserved the whole c e r e b r a l row (of course with exception of the a s p i r a t e s) of the I n d i a n P r ā k r i t tongues, that a very large stock of pure Paṣṭō words is directly derived from the adjoining Prākrit idioms (chiefly the Sindhī, less the Panjābī), t h a t t h e w h o l e f o r m a t - i o n o f t h e d e c l e n s i o n a l a n d c o n j u g a t i o n a l p r o c e s s bears the closest analogy to the S i n d h ī, that the whole structure of the Paṣṭō active and causal verbs in the p a s t tenses fully coincides with and can only be explained from the Sindhī, as shown in this Grammar.*) The Paṣṭō however is by no means a P r ā k r i t idiom, like the Sindhī, Panjābī etc., b u t a n o l d i n d e - p e n d e n t l a n g u a g e, f o r m i n g t h e f i r s t t r a n s i t i o n f r o m t h e I n d o - Ā r i a n t o t h e Ī r ā n i a n f a m i l y a n d t h e r e f o r e p a r t i c i p a t i n g o f t h e c h a r a c t e r i s t i c s o f b o t h, b u t s t i l l w i t h p r e d o m i n a n t P r ā k r i t f e a t u r e s. This is also fully borne out by the g e o g r a p h i c a l position of the Paṣṭō between the I n d i a n a n d Ī r ā n i a n idioms.

Lassen already has proved**), that the *Πάκτυες* of Herodotus are in all likelihood the forefathers of our modern Afghāns. He puts down in this map of Ancient India the country of *Πακτυϊκή* in the S u l a i m ā n ī range of mountains, where no doubt the ancient seat of the Afghāns is to be sought, as they are frequently called thence S u l a i m ā n ī s (by the Arabs). But the ancient *Πακτυϊκή* is not to be restricted to this mountain range alone but must

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*) This affinity of the Paṣṭō 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 A r a c h o s i a;
for according to some old traditions of the Afghāns they were
originally settled (or at least a portion of them) in a country call-
ed Ghōr (غور) *) which must be sought eastward of Herāt and
north-west of Ghaznī. This would account for the fact, that Sul-
tān Mahmūd Ghāzī (A. D. 1010.) could subdue a portion of the
Afghāns, whereas those dwelling in the (Sulaimānī) mountains re-
mained rebellious (see: Dorn, Niamat Ullah, history of the Afgh-
āns, Annotations p. 76). So much is certain, that at the time of
Amīr Nāsir Ud-dīn Sabuktaghīn of Ghaznī (about A. D. 962) the
Afghāns 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 Afghāns appear, as early as history mentions them, as
a d i s t i n c t nation, divided into many tribes or clans which are
often at war against each other, but comprehended under one com-
mon national name.

The name 'Afghān' or 'Avghān' (أَفْغَان, أَوْغَان) **) is according
to a tradition of the Afghāns themselves that of the son of Ermia,
son of Tālūt (Saul), king of Israël; ***) for the Afghāns pretend
to be descended from Ya3qūb (Jacob, the Patriarch).†) The

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*) غور is apparently an appellative, 'a mountainous country' (now

غَر); this accounts for the different Ghōrs mentioned. Elphinstone
(Caubul, p. 153, note) mentions also another Ghōr, east of Furrah.

**) Also spelled أفغَانَه.

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

†) Compare Gulsh. II, p. 64, 3:

دَ یَعقُوب قَوم وَ تبَار دی

„They are the tribe and race of Ya3qūb."

The whole pedigree is exhibited in Dorn's Niamat Ullah, p. 37,
and totally irreconcilable with the Biblical accounts.

name „Paṭhān," 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

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*) 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-qātiȝ simply says about the word 'Afghān':

اَفغَان بَا غین نقطه‌دار بر وزن مَسْتَان بمعنی فریاد وزاری باشد ونام
قبیله است مشهور ومعروف وجمعش افاغنه است بـر وزن فـراعنه
بطریق جمع عربی

„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 farāȝinah, after the manner of an Arabic plural."

The national name with which the Afghāns designate them-
selves, is پښتون, pronounced now in the west 'paṣṭūn', and in the
east 'paχtūn'. 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 Πάκτυες.
(Herodotus VII, 68). From 'paṣṭūn', by a regular Prākrit assimi-
lation, the Indian 'paṭhān' is formed (see my Sindhī Grammar,
Introd. p. XLII, under ठ); 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 پتان, it is the same as the Indian پټهان (the Paṣṭō
being destitute of an aspirate).

In India the Afghāns are also known under the name of
'Rōhillah'. 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 m o u n t-
a i n o u s c o u n t r y', as still used in Sindhī (रोहु). Thence is
regularly derived روهیلَی rōhīlai, a mountaineer (see §. 33), Sindhī
रोहीलो.

We trust that the comparative remarks, which we have inserted in this Grammar, will prove our assertion regarding the origin and affinity of the Pạṣt̄o 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 Paṣ̌tō system of sounds.

§. 1.

1. The Paṣ̌tō 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 Paṣ̌tō sounds, is unknown*), at any rate this difficulty has been solved with great skill. Only one consonant has been left indistinct, the **media** ج̇ ḍ (= dz), which was not distinguished from its **tenuis** ج̇ ṭ (= ts) by separate diacritical marks. We have endeavoured to supply this want by placing two dots above ج, viz ج̈, 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 Paṣ̌tō 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. ج̈, د and ڊ are often found expressed by ڲ, ز and ڎ (see Dorn, Chrestomathy of the Pushtō language, Introd. p. V); we find also partly the system, which gradually has been adopted for the **Hindūstānī**, marking the letters ṭ, ḍ, ṛ by the superscription of ط, as ٹ, ڌ, ڒ, or by putting four dots above them, as ټ, ڎ, ڒ, in use, especially in manuscripts, written

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*) With our present deficient knowledge of Paṣ̌tō literature it is difficult to state, which is likely to be considered as the oldest Paṣ̌tō work. Raverty (Introduction to his Paṣ̌tō grammar, p. 32) states, that Shēkh Malī is the oldest Paṣ̌tō author, who has described the conquest of Svāt (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 Pašt̤ō, 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 Pašt̤ō 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, IId edit.), with a few slight modifications.

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

Pašt̤ō consonants.   **Arabic consonants.**

Gutturals:	ک, (ق); گ, (ڲ)	غ; خ	(ڼ)	...	ﻫ	ق; ع; ح;
	k, (q); g, (ǵ)	γ; χ	(ǵ)	...	h	q; ᵓ; h̩;
Palatals:	چ;	ج	ځ; څ	ژ; ڗ; ز	...	ى	
	č;	j	ṭ; ḍ	ž; ẑ; z		y	
Cerebrals:	ټ;	ډ	. . . .	ڼ	ڻ	ړ	
	ṭ;	ḍ		š̤	ṇ	ṛ	
Linguals:	. . .	. . .	. . . .	. . . . .	...	. . . .	ظ; ص; ط;
							t̤; z̤; ṣ; ḏ̤
Dentals:	ت;	د	. . . .	س, ش	ن	ل, ر	ذ; ث;
	t;	d		s š	n	l, r	ϑ; δ
Labials:	پ;	ب				و	ف
	p;	b			m	v	f

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, ظ, ض, ذ like z, ص and ث like s, ق 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 Pạṣ̌tō letters:

Unconnected	Final	Medial	Initial	Name	Pronunciation & Rom. transcription
ﺍ	ﻝ	ﻝ	ﺍ	اَلِف	— (')
ﺏ	ﺐ	ﺒ	ﺑ	بی	b
پ	ﭗ	ﭙ	ﭘ	پی	p
ﺕ	ﺖ	ﺘ	ﺗ	تی	t
ټ	ﭦ	ﭨ	ﭧ	ټی	ṭ
ﺙ	ﺚ	ﺜ	ﺛ	ثی	ϑ (s)
ﺝ	ﺞ	ﺠ	ﺟ	جیم	ǰ
ځ	ﺞ	ﺤ	ﺣ	ځی	ḑ (dz)
ﺡ	ﺢ	ﺤ	ﺣ	چی	č
څ	ﺨ	ﺨ	ﺧ	څی	ṭ (ts)
ﺡ	ﺢ	ﺤ	ﺣ	حی	h̔ `
ﺥ	ﺦ	ﺨ	ﺧ	خی	χ
ﺩ	ﺪ	ﺪ	ﺩ	دَال	d
ﺫ	ﺪ	ﺪ	ﺩ	ډَال	ḍ
ﻥ	ﻥ	ﻧ	ﻧ	ذَال	δ (z)
ﺭ	ﺮ	ﺭ	ﺭ	ری	r
ﺭ	ﺮ	ﺭ	ﺭ	ړی	ṛ
ﺯ	ﺰ	ﺯ	ﺯ	زی	z
ژ	ﮋ	ژ	ژ	ژی	ž (zh)
ﮊ	ﮊ	ﮊ	ﮊ	ږی	ž̧ (g̣)
ﺱ	ﺲ	ﺴ	ﺳ	سِین	s
ﺵ	ﺶ	ﺸ	ﺷ	شِین	š (sh)

Unconnected	Final	Medial	Initial	Name	Pronunciation & Rom. transcription
ښ	ښ	ښ	ښ	ښين	ẓ̌ (х́)
ص	ص	ص	ص	صاد	ṣ
ض	ض	ض	ض	ضاد	ẓ
ط	ط	ط	ط	طوئى	ṭ
ظ	ظ	ظ	ظ	ظوئى	ḍ (z)
ع	ع	ع	ع	عين	ʿ
غ	غ	غ	غ	غين	γ
ف	ف	ف	ف	فى	f
ق	ق	ق	ق	قاف	q
ك	كک ,لك	ك	ک, ک	كاف	k
ګ	ګ	ګ	ګ	ګاف	g
ل	ل	ل	ل	لام	l
م	م	م	م	ميم	m
ن	ن	ن	ن	نون	n
ڼ	ڼ	ڼ	ڼ	ڼون	ṇ
و	و	و	و	واو	v
ه	ه	ۀ, ۀ	ۀ	هى	h
ى	ى	ى	ى	يى	y

A consonant may be doubled by putting the sign ّ (تَشْدِيد taśdīd, corroboration) above it, as: مُلّٰ mullā, a Mullā or muhammadan priest. In Arabic all consonants may be doubled (even Alif provided with Hamzah not excepted). The Persian consonants پ p, چ č, ژ ž and ګ g never take Taśdīd, except بَچّه baččah, the young of an animal, a child. In pure Paṣ̌tō nouns the Taśdīd 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.

ا	1	ح	8	س	60	ت	400
ب	2	ط	9	ع	70	ث	500
ج	3	ى	10	ف	80	خ	600
د	4	ك	20	ص	90	ذ	700
ه	5	ل	30	ق	100	ض	800
و	6	م	40	ر	200	ظ	900
ز	7	ن	50	ش	300	غ	1000

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):

هَوَز , حَطِی , كَلَمَن , سَعْفَص , قَرْشَت , ثَخَذ , ضَظَغ

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 ت (Hebr. ת) 400; from thence the Arabs have gone their own way, by using those letters, which are peculiar to their own language.

<center>§. 2.</center>

2. The Paṣ̌tō consonants.

It must surprize us at the first look, that the Paṣ̌tō 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

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*) Words like پهلوارَی, a white rose, پهیلیدَل phēlēdạl, to spread, تهَانَه thānah, a small fort etc. are no Paṣ̌tō words at all but borrowed from the Hindī and only in use on the Indian frontier.

cerebral ṣ̌ (ثنب), 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 ک k and its media گ g (the Persian manner of writing this letter, viz: گ is not in use with the Afghāns) are pronounced in the usual way. Besides ک k there is also ق q found in pure Paṣ̌tō words; but this must be considered as a mistake, owing to the want of a strict orthography. This ق is always pronounced like simple k, to which it also corresponds etymologically. Examples of this kind are: ټَق ṭaq, a blow, a slap, Sindhī धक़ु dhaku; تُوقَه tūqăh, a blunt arrow, Pers. نَکَه = نَحْمار, etc. Thus we find alternately written ټَوقَه ṭōqăh or ټُوکَه ṭōkăh, derision, Sindhī टोक . We find even ق interchanging with غ, as ډَقَرَه ḍaqarăh or ډَغَرَه ḍagarăh, a push, Sindhī टकर (with transition of the tenuis ṭ into the media ḍ).

The Paṣ̌tō k corresponds in most cases to an original k or kh, as: کُول kōl, family, Sansk. कुल; کُوهَی kūhai, a well, Sindhī खूह (Panjābī likwise khūhā, but Sansk. कूप); کَټ kaṭ, a bedstead, Sindhī खट Sansk. खट्वा. More rarely to the media g or gh, as کَنډ kanḍ, gum-resin, Sindhī गोइंदु, Hindī गोन्द; کُور kōr, house, Sindhī घरू (Prākrit already घर, Sansk. गृह).

The media گ g corresponds generally to an original g or gh, as: کَنَرَل ganṛ-al, to consider, Sindhī गणणु; کنډی gunḍī, a button, Sindhī घुंडी; کُونِر gūnṛ, a weevil, Sindhī घुणो. Now and then an original tenuis (k, kh) has been changed to the media g, as: کَرَنډَه garandăh, a kind of sloe, Hindī करोन्दा (Sansk. कारमर्दक); کُوټ gūṭ, a hole in a wall, Sindhī खाटू. Initial g

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may also, according to the Persian laws of sound, correspond to original v (= b = p), as: كيبده gēḍäh, belly, Sindhī पेटु.

· Not differing from ك g is ڲ ģ, as regards its present pronunciation in Eastern Afghānistān, and it is therefore now and then (but wrongly) interchanged with ك, 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 ج ǰ, and some of the eastern tribes pronounce it also as ج.

Peculiar to the Paṣ̌tō is the sound غ γ, which the Afghāns pronounce with a deep articulation, common to mountainous people*). In most purely Paṣ̌tō words it corresponds to the simple g or gh of the Sanskrit-Prākrit as غر γar, mountain, Sansk. गिरि; غوا γvā, cow, Sansk. गो (Hindī गाइ); غوږ γvaẓ, ear, Pers. گوش (Sansk. घोष, Zend gaosha). In some cases غ is a softening of an original tenuis (k), as غږ žaγ, noise, Sindhī घूक; غټ γat, large, Hindī काटा; غينر γēnr, penis, Pers. كير.

The sound خ χ the Paṣ̌tō has in common with the **Persian**; its origin is various. It corresponds to old k, kh, g and gh, as: خلى χalai, a sprout, Hindī कली; وخت vaχt, time, arab. وقت (q = k); خوني χōṭai, small, Sansk. क्षुद्र (kṣ in Prākrit = kh or čh, thence Hindī छोटा); جخ, jaχ, foam, Sindhī झग (Hindī झाग).

Like the modern Persian the Paṣ̌tō also changes the Sansk. conjunct letters स्व sv commonly to خو (by the medium of the

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*) After initial ز z we find غ occasionally interpolated merely for euphony's sake (i. e. out of fondness for a harsh articulation) as: زغرد zγard, quick, Pers. جلد; زغره zγaräh, coat of mail, Pers. زره; زغمل zγam-ạl, to bear, Sansk. क्षम् (kṣ = ز).

Zendic q), as: خوب χūb, sleep (Zend qafna), Persian خواب (properly: χ𝐹āb), Sansk. **स्वप्न**; خور χōr, sister (Zend qaṅhar), Pers. خواهر, Sansk. **स्वसार् (स्वसृ)**. In the same way the conjunct letters **श्व** śv are treated (**श** being commonly changed in Prākrit to **स**), as: خواښه χvāṣǎh, mother-in-law, Sansk. **श्वश्रू** (Sindhī **सस्**), Pers. خوشدامن, χvaś-dāman; but سخر sχar, father-in-law, Sansk. **श्वशुर** (Sindhī **सहुरो**), Pers. خسر. An exception makes the pronominal adjective خپل χpal, own, self, the group خو being changed to خپ (p = b = v), and final d to l (see under the letter l), Sansk. **स्वदीय**, Pers. خود.

A peculiarly deep guttural is ښ χ̌, as pronounced by the eastern tribes; e. g. غاښ γāχ̌, tooth, خښتَه χaχ̌tǎh, brick. In Western Afghānistān it is pronounced as a cerebral ṣ; see under the Cerebrals.

ه h corresponds generally to original h, as دروه drōh, malice, Sansk. **द्रोह**. At the beginning of a word h is now and then the remnant of an aspirated Labial, as: هیر hēṛ, time, period, Sindhī **फेरु**; هیری hēṛai, a sheep, Hindī **भेड़ा**. Initial h is now and then added, merely for euphony's sake, as: ها hā or هویه hōyǎh, egg, Sindhī **आनो**, Sansk. **अराड**, in Persian the aspiration is still deeper, خایه; هډ haḍ, bone, Sansk. **अस्थि**, Sindhī already **हडु** haḍu.

§. 3.

2) The Palatals.

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

چ č is pronounced like the Persian چ (Engl. ch); it corresponds to the Sanskrit-Prākrit **क**, k, (**ख** kh) **च** č and **छ** čh (= chh),

as: چار čār, work, Sindhī **कारि,** (Sansk. **कार्य्य**), Pers. کار;

چارَه čāṛăh, a long knife, Pers. کارد (Sansk. **कतरी = कार्ची,**

Sindhī **काती**). In some cases چ has sprung from an original

media (j, jh), as: چاَرا čāṛā, stammering, Sindhī **जड्**; rarely

from original s, as: چاوَل čāval, a plummet, Sindhī **शाहलु,**

Hindī **साहिल.**

ج j mostly corresponds to original j, jh, as: جوړ jōṛ,

healthy, well, Sindhī **जोड्;** جَرَئِى jaṛaī, rainy weather, Sindhī **झड़ी.**

In a few words ج j has sprung from original k, as: جِنَّئِى jinaī,

girl, Sansk. **कन्या**; and from s, as: وَلْجَه valjăh, weapon, iden-

tical with وَلْسَه or وَسْلَه. It is to be noted, that ج frequently

interchanges with ز, as جار or زار, sacrifice.

By a gradual softening of the pronunciation the Paṣ̌tō has
formed out of چ č and ج j two new sounds, viz څ ṭ (= ts) and ځ
ḍ (= dz) respectively. Both sounds, i. e. č and ṭ, j and ḍ, are
now firmly fixed and only in a few nouns the pronunciation is
varying between چ and څ and ج and ځ. E. g. څارى ṭārī, a spy,

Sindhī **चारी**; څَرَه ṭaṛah, single, alone, Sindhī **छड़हो** (čharhō);

ځوان ḍvān, young, Pers. جوان; ځولَئِى ḍōlaī, wallet, Sindhī

झोली. — Like ج also ځ is frequently interchanging with ز z,

as ځَنَه ḍanăh or زَنَه zanăh, chin, Pers. زنخ; Original **ख** kh also

has been changed to ځ (kh = k = j), as ښَځَه ṣ̌aḍăh, woman,

Sansk. **सखी.**

It is to be noticed, that also original ش has been changed
to څ ṭ, and س s to ځ ḍ, as: څَتْخیدَل ṭaṭēd-ạl, to fall by drops,

Pers. شاشیدَن; بَسْونَئِى pasūnai or بَځونَئِى paḍūnai, an ambush.

ژ ž is, as regards its pronunciation, identical with the Persian ژ;
it is pronounced like the French j in jour. In Paṣ̌tō as well as

in Persian it has been softened down from ‌چ j, and it is written
and pronounced ‌ج by some of the eastern tribes. The Ghạlzīs in
middle Afghānistān pronounce it still more softly like ز z. E. g. زبٜه
žabǎh, tongue, Sindhī **जिभ**, Sansk. **जिह्वा**; زٜی žaī, the string
of a bow, Sindhī **जिहु**, Pers. زﮦ; وَژلٜل važl-ạl or وَجٜلٜل vajl-ạl,
to kill; ژَرٜا žaṛā or جَرٜا jaṛā, lamentation.

ژ ž has also sprung from original h (= z) by the medium
of the Zend and Persian, as ژِمٜی, žimai, winter, Zend zima, Pers.
زٜم, Sansk. **हिम**; ورۑژٜی vrīžē (pl. fem.) rice, Sansk. **वीहि**;
ژَن žan = Pers. زَن zan (Sansk. **हन्**), a nominal affix, as: غٜمٜژٜن
ɣamžan, sorrowful, which is also written and pronounced جَن
jan (ž = j), as مٜکرٜژٜن makrjan, deceitful, or مٜکرٜژٜن.

The palatal sibilant ږ ẓ does now not essentially differ from ژ
ž, 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 Afghāns themselves are not able to fix the difference
of sound between ږ 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 ږ and ژ. There can be no doubt,
that at the time, when the Pạštō alphabet was fixed, the people
must have been conscious of a perceptible difference between the
two sibilants ږ 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 ږ by etymology. We have already no-
ticed (§. 2, 1.), that the sibilant in question is now pronounced
like g in the east of Afghānistān and only differing from the
guttural g by its etymology, whereas in the west the pronunciation
ẓ has become predominant. Similar transitions of sounds we find
in the Semitic languages, e. g. the Hebrew gamal (camel) becomes
in Arabic jamal (g = j), then (by a palatal subsounding y) gya-
mal and thence even žamal. Quite in analogy with this we find
in Pạštō a threefold pronunciation of ږ; the verbal termination
اٜږم — ēẓam etc. for instance is pronounced in the east ēgam, in
middle Afghānistān ējam and in the west ēẓam. The original pro-

nunciation of ژ seems therefore to have been žy and gy respectively (with a more or less distinct subsounding y).

As regards the origin of ژ it has mostly sprung from ج j, as کوژ kōž, crooked, Sansk. कुब्ज, Prākrit (by assimilation) कुज्ज, Pers. کژ; یِژ yaž bear, Sansk. ऋक्ष (kš = čh = č = j). Original s, ś, ṣ has frequently passed into ژ ž (no doubt, by the medium of j, as noticed already), as اوژه ōžǎh, shoulder, Sansk. अंस; ژدل žd-ạl, to place, Sansk. r. स्था; ل_ژ laž, little, Sansk. लेश; مژک mažak, mouse, Sansk. मूषिक. It is worthy of notice, that the Pạṣtō has changed also original d to the sibilant ژ ž, (or z) after the precedent of the Zend, as: خوژ χōž, sweet, Sansk. स्वादु; کرز garz, dust, Pers. گَرد.

ز z is an original Pạṣtō sound, corresponding to the Persian ز and pronounced like the English z. It is either softened from original j, like زوی zōe, son, Sansk. जात, Pers. زاده; زده zdạh, known, Sansk. ज्ञात, Zend znā; or it has sprung, after the precedent of the Zend, from original h, as زیر ziyar, yellow, Sansk. हरित्, Zend zairi, Pers. زرد; زره zrạh, heart, Zend zaredhaya, Sansk. हृदय; or from s (ś) (by transition to ج) as زر zạr, quick, Sansk. शीघ्र. K (q) and g (γ) also may pass into ز, by the medium of ج, as زلبیچه zalīčǎh, carpet, Pers. غالبیچه or قالبیچه; likewise the tenuis ج (by passing first into the media ج), as: زنرغوزه zanrγōzǎh, the cone of the pine-tree, Pers. جلغوزه.

The palatal semivowel ی y replaces not unfrequently an initial vowel or h, as یبل yabal, weak, instead of اَبل abal (Sansk. अबल); یبل yaṣ-al = ایبل ēṣ-al, to place; یِژ yaž bear, Sansk. ऋक्ष; یبری yērrai, sheep, instead of هیبری hērrai; یواد yavād, a far land, instead of هواد. ی may also replace an initial

consonant, that has been dropped, as: یَرہ yaräh (yeräh) fear, instead
of: وِیرہ veräh *); یور yōr, a husband's younger brother's wife,
Sansk.-Hindī देवराणी (Sindhī डेराणी).

§. 4.

3) The Cerebrals.

The Cerebrals form quite a characteristical feature of the
Paštō; as it shows by the number of sibilants its affinity to the
Zend on the one hand, sò it enters into close connexion with the
Indian Prākrit tongues by the cerebral row, which it has pre-
served 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 ټ ṭ commonly corresponds to an original ट ṭ or
ठ ṭh, and is pronounced in the same way as the Sansk. Prākrit ट
ṭ, by bending the tip of the tongue towards the cerebral point.
E. g. ټول ṭōl, all, Sindhī टोलो, company (cf. Paštō ټولی); ټپر
ṭapar, family, Sindhī टपड़; موټ mūṭ, fist, Sindhī मुठि (Sansk.
मुष्टि). The Paštō shows already such a predilection for cerebral
sounds, that also original dentals have been changed to cerebrals,
as: ټوپک ṭōpak and ټوپک ṭōpak, matchlock (Dimin. from توپ).

The media ḍ ḍ corresponds commonly to an original ḍ and
ḍh, as: ډکال ḍukāl, famine, Sindhī डुकालु (Sansk. दुष्काल);
ډوب ḍūb, drowned, Sindhī डुबणु; ډېر ḍēr, much, Sindhī ढेर,
heap; بډہ baḍäh, bribe, Sindhī वढी. Now and then the media
ḍ has replaced an original tenuis (ṭ) as: ګاونډ gāvanḍ, neighbourhood
(thence ګاونډی gāvanḍai neighbour), Hindī गाञ्जोंटी, Sansk.
यामान्त; ډقرہ ḍaqaräh, a push, Sindhī टकरु.

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*) Similarly in Persian بیر, from Sansk. वीर, a hero.

In some cases ḍ has sprung from an original r, ṛ, as: دوډَئی ḍōḍaī, bread, Sindhī - Hindī रोटी; کاډئی gāḍaī, a cart, Hindī गाड़ी (gārī), Sindhī गाड़ी (gāḍī), Sansk. गन्त्री.

ښ š̤ has, as noticed already, a twofold pronunciation; in the east of Afghānistān it is pronounced as a deep Guttural, whereas in the west it has become a cerebral sibilant (ṣ). A similar phenomenon we find already in Sindhī and in the other Indian Prākrit idioms. In Sindhī, which stands nearest to the Paṣtō geographically *) and linguistically, the Sanskrit cerebral ष ṣ is pronounced either as ख kh (= χ) or as छ čh or changed to simple s (cf. my Sindhī Grammar, Introd. §. 5, c. §. 16, d.). In Paṣtō š̤ has been either changed to χ or the original cerebral š̤ has been retained. According to its origin the Paṣtō ښ corresponds therefore

a) to the Sansk. cerebral ष ṣ, as: اوښ ūš̤, camel, Sansk. उष्ट्र, Zend ustra, Pers. شُتُر; کښل kš̤-al, to draw, Sansk. कृष्, Zend karesh; څښل tš̤-al (= ṭaš̤-al) to drink, Sansk. चष्, Zend čash.

b) to the palatal ś (श), as: ښاخ, bough, Sansk. शाखा, Pers. شاخ; اوښکه ōš̤äh, tear, Sansk. अश्रु (Sindhī आसू); خواښه χvāš̤äh, mother-in-law, Sansk. श्वश्रू. Also to the palatal č (čh), j, as: پوښتیدل puš̤tēd-al, to ask, Sansk. पृच्छ्, Sindhī पुछण; تښل tš̤-al, to flee, Sansk. तञ्च् (Zend tač), رِښتیا riš̤tiā, true, right, Sansk. ऋजु (Lat. rectus), Zend raz. — Also original s has passed into ښ, as: ښَی š̤ai, right (hand), Sindhī सज़ो; ښَځه š̤aḍäh, woman, Sansk. सखी.

In ښپه š̤päh, foot, ښ seems to have been euphonically placed before the labial p, as the cognate idioms show, Sansk. पाद, Zend pādha, Pers. پَی.

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*) The Paṣtō tribes have only in later times removed more towards the north.

Frequently the Persian ش is changed in Paṣ̌tō 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. خوښ χvaṣ̌, pleased, Pers. خوش; دښمَن duṣman, enemy, Pers. دشمَن; ښکار ṣ̌kār, chase, Pers. شکار etc.

The cerebral ڼ ṇ of the Paṣ̌tō is identical with the Sindhī ण ṇ, as regards its pronunciation. It is pronounced rather harshly, so that in many manuscripts it is rendered by the compound letter نړ nṛ, which however must be taken as a s i m p l e sound. In the use of this sound the Paṣ̌tō does not always follow the track of the cognate idioms, but according to its own fancy it has some-times changed an original cerebral ṇ again to a dental and some-times an original dental n to a cerebral. E. g. اَنګَڼ angaṇ (also written اَنګَنړ anganṛ), courtyard, Sindhī आङणु; بَڼ baṇ, forest, Sindhī बनु (Sansk. वन) (vice versa in Paṣ̌tō وَنَه vanăh, tree, Sindhī वणु); کَڼَل gaṇ-al, to count, estimate, Sindhī गाणणु; کِينړ kīnṛ, left (hand), Sindhī सीणो (Sansk. क्षीण, properly: the weak hand).

Original ṇ passes easily into ṛ*), as the pronunciation of both letters is very akin; e. g. مُنګَر mungaṛ or مُنګَنړ munganṛ, Sindhī मुंघणो, a bug.

The cerebral ړ ṛ the Paṣ̌tō has in common with the Indian Prākrit tongues; it has sprung from an original ḍ. In the use of this (comparatively new) letter the Paṣ̌tō agrees in the main with its cognate idioms, although in some nouns it has gone its own way; e. g. پَردَه pardăh, screen, Pers. پَردَه, Sindhī already पड़दो; اوړى ōṛai, summer, Sindhī आड़हड़ (āṛhaṛu) the hot season; لُونْبَر lūmbaṛ, fox, Sindhī लोंबड़; کوْنړ kūnṛ, deaf, Pers. کَر (Sansk. सकर्ण); پَرَانَک prāng, tiger, Pers. پَلَنَک (l = r).

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*) The same is the case in Sindhī, where ण ṇ and ड़ ṛ fre-quently interchange (cf. Sindhī Gr. p. 16, 3).

The Persian conjunct letters رد rd are generally dissolved in Paṣ̌tō into ṛ as: اوړه ōṛăh, flour, Pers. آرد; مَيَنئ maṛanai, manly, Pers. مَردانه; خوَړَل ɣvaṛ-al, to eat, Pers. خوردن (Sansk. हृ).

§. 5.

4) The Dentals.

ت t generally corresponds with original t, th, as: تَل tal, bottom, Sansk. तल; تَالَئ tālai, a plate, Sansk. स्याल, Sindhī थालु. Now and then original Cerebrals have passed into Dentals, as: تَرپ trap, a jump, Sindhī टृपो; تروټ trōṭ, loss, Sindhī टोटो, Panjābī ṭōṭ (but old Hinduī तोटि). A media (d, dh) may also be changed into a tenuis (t), as: تَار tāṛ, a gang of robbers, Sindhī धाड़ो, Panjābī likewise dhāṛa.

د d corresponds commonly to original d, dh, as: تَندَه tandăh, thirst, Sansk. तन्द्रा (properly: lassitude); دند dund, haze, mist, Sindhī धुंधु. In some nouns d has taken its rise from an original tenuis (t), as: درى drē, three, Sansk. त्रि (Sindhī ट्रे); روَندَئ žvandai, living, Sansk. जीवन्त.

س s corresponds to the Sansk. स and श, which in the Prākrit dialects are no longer distinguished; e. g. سيند sīnd, river, Sansk. सिन्धु; سوَئ sōe, hare, Sansk. शश; سپَئ spai, dog, Sank. श्वन् (Zend śpā). Also original ष ṣ has partly passed into s, as: سَانر sānṛ, a male buffalo, Sansk. षराड, Hindī सांड or सांड़; similarly: سپَئ sažai, lung, Pers. شُش. S has also been softened down from an original Palatal (چ č and ج ǰ) by the medium of چھ and خ, as: سکَل sk-al and خکَل t̲k-al, to drink (Sansk. चष, Sindhī चषणु); سوَل sv-al, to burn, Sansk. ज्वल, Sindhī जलणु.

In some words s is only a euphonic prefix, to facilitate the pronunciation of an initial D e n t a l or L a b i a l, as: سْتَا stā, thy, of thee (instead of تَا); سپیِرہ spūrạh, gray, Sindhī **पीलो** (= Sansk. **पीत**); similarly also is غ used, as خْمَا ḍmā, my, of me (instead of مَا).

ش š corresponds to the Sansk. **ष** ṣ and chiefly to **श** ś, which has frequently passed into š, as شپہ špäh, night, Sansk. **क्षपम्** (initial k being dropped); وْرَاشہ vrāšäh, language, talk, Sansk. **भाषा** (with euphonic interpolated r); شپږ špaẓ, six (after the analogy of the Zend khshvas) Sansk. **षष्**. کَشَر kašar the younger (brother), Zend kaśu; مَشَر mašar, the elder (brother), Zend maś; شوْلہ šōläh, rice in the husk, Sansk. **शालि**, Pers. شَالی; شوْلہ švaläh, colic, Sansk. **शूलं**.

Also original s has passed into š (as partly already in Persian), as: شوَل šv-ạl, to become, to go, Sansk. **भू**, Pers. شُدَن; شَرہیِدَل šarhēd-ạl, to rot, Sindhī **सड़णु**; شَنډ šand, barren, Sindhī **संढि** (fem.).

ن n is purely dental as in Persian; when preceding ر ṛ it loses its proper sound and must be pronounced with ر as one sound or like the Sansk. Anusvāra, as: پنْرہ panṛäh, shoe (pronounce: pãṛäh, ã = **आं**). Before b, n is always pronounced like m, as وْرُنْبَی vṛumbai, first. When the short vowel preceding n is lengthened, it is frequently dropped, as اوْږہ ōẓäh, shoulder, Sansk. **अंस**. In some nouns n has sprung from original m, as شیِن šīn, green, blue, Sansk. **श्याम**, from original t in سپیِن spīn, white, Sansk. **श्वेत**.

The Paṣtō shows a great fondness for the letter ل l, which is frequently substituted for the Dentals n, t and d. Thus we find l instead of n in the Infinitive termination (verbal noun), as کَړَل kṛ-ạl, to do, Sindhī **कारणु** (Hindī **करना**), Pers. کَردَن; لَندَی

landai, small, little, Sindhī नंढो; جَل jal̤ (but also جَن jan̤),

a girl, Pers. زَن; غَلِيم ɣalīm, enemy, Arabic, غَنِيم. — پلار plār,

father, Sansk. पितर्, Pers. پَدَر; پلَن plan, broad, Zend pathana,

Pers. پَهَن; سَل sal, hundred, Sansk. शत. — لِيوَر lēvar, husband's

(younger) brother, Sansk. देवर (Latin: levir); لَاس lās, hand, Pers.

دَست; لِيدَل līd-al̤, to see, Pers. دِيدَن.

L interchanges also with r, as: چِيلَی čēlai, a male kid,

Hindī छेरी (Sindhī छेली); رَکَی ragai, relationship, Sindhī लगु.

L is also added, for euphony's sake, especially before an

initial labial v, as: لوَارَه lvārah, all, instead of the common وَارَه

vārah; لوَژَه lvažah, hunger (instead of وَژَه, which is not in use),

from وَژَی važai, hungry, Sindhī बुख्यो, Hindī भूखा. L seems

also to be a euphonic interpolation in سورْلِی svarlī, riding, (from

سور sōr or سوور svōr) instead of سورِی svarī, similarly in سپرْلَی

sparlai, spring, Zend vaṅhra, Pahlavī vaṅhri (see Haug: Zand-

Pahlavī Glossary, p. 116), with prefixed euphonic s and transition

of v to p = sp (= spar-l-ai); ترَپلَل trapl-al̤, to jump, Sindhī

टुपणु (Paštō causal: ترَپَوَل trap-av-al̤).

ر r corresponds to original r and is mostly preserved in Paštō,

as پلار plār, father, Sansk. पितर्; سپور spōr, mounted (=سوور),

Sansk. अश्ववार, Pers. سوار. For euphony's sake r is interpol-

ated in وْرَاشَه vrāšah, talk, Sansk. भाषा.

§. 6.

5) The Labials.

It is characteristic for the Paštō, that, in contradistinction to
the Irānian languages, it knows no ف f. It is written and even

found in proper names, like آفرِيدَی, but obstinately pronounced,
even by the Afrīdīs themselves, Āprīdai.

2

پ p corresponds to original p and ph, as پانرﮥ pānṛäh, leaf, Sansk. **पर्ण**; پت pat, honour, Sindhī **पति**; پالﮥ pāläh, ploughshare, Sansk. **फाल**. Seldom has p sprung from original v (or b); as: پرشكال paršakāl, the rainy season, Sansk. **वर्षकाल**.

In the compound letters sp however p is, after the precedent of the Zend, in which the Sansk. conjunct letters **श्व** śv have already passed into śp, pretty regularly hardened from v, as سپی spai, dog, Zend śpā, Sansk. **श्वन्**; سپین spīn, white, Sansk. **श्वेत**, Zend śpaēta.

ب b corresponds to original b and bh, as: بامﺒﻨﺮ bāmbanṛ, a Brahman, Sindhī **बांभणु**, Sansk. **ब्राह्मण**; بنك bang, hemp, Sansk. **भङ्ग**; Sindhī **भंग**. Now and then b has been softened from p, as: غوﺒﮥ γōbah, cowherd, Sansk. **गोप**; بنرﮥ banṛäh, feather, Sansk. **पर्ण** (Sindhī **पर**). At the beginning of a word b is often hardened from v, as: باﻨﻰ bāṭaī, a wick, Sansk. **वर्ति**, Sindhī **वटि**; بڈائی badāī, greatness, Sindhī **वडाई** (Sansk. **वड्र**).

م m corresponds to original m, as: مﺦ maχ, face, Sansk. **मुख**; مولﻰ mūlaī, radish, Sindhī **मूरी**, Sansk. **मूलक**. In some nouns m has sprung from original n, as: مﻴﻨﮥ mīnäh, love, Sindhī **नींहु**, Sansk. **स्नेह**; or from a Labial, as نوم nūm, navel, Sansk. **नाभि**, Pers. ناف (compare also in Persian مﻨﻚ = بﻨﻚ) Besides نوم nūm we find in Paṣtō also نو nū, with ejection of final h (bh = h), Pers. ناﭪ.

The labial semivowel v does not always form in Paṣtō a diphthong with a preceding a, but is frequently pronounced as a consonant, as: اوﻏﺎن avγān, an Afghān; آورﻳﺪﻝ āvrēd-ạl, to hear.

According to its origin و v corresponds commonly to v, as وﺋﻰ va-ai (or vayai) saying, word, Sindhī **वाई** (Prākrit **वाच्या**,

Sansk. **वाच्**); وَرْ vŏ, wind, Sansk. **वायु.** — V has frequently sprung from original b, bh, p and f, as: وَنْد vand, a dike, an embankment, Sindhī **बंधि,** Pers. بَنْد; وْرَل vṛ-al, to bear, Sansk. **भर्,** Pers. بُرْدَن; تَاو tāv, heat, (also tāŏ), Sansk. **ताप,** Pers. تَاپ; وَاوْرَه vāvrăh, snow, Zend vafra, Pers. بَرْف; وْلَل vl-al, to wash, (Sansk. **ञु,** caus. **ञावय्**). Initial v, with following u or ŏ is frequently a euphonic addition (or supplying an elided h), as اُودَه ūdăh or وُودَه vūdăh, asleep; اوْرِيدَل ŏrēd-al or وورِيدَل vŏrēd-al, to rain; وُچ vuč, dry, Sansk. **शुष्क,** Zend huska; وْوْر vŏṛ, small, Sansk. **ञुद्,** Pers. خُرْد (rd = ṛ in Pạštŏ). — V keeps its place more tenaciously in Pạštŏ, than in Persian, e. g. وَر var, gate, Pers. دَر, from the Sansk. **वार्;** ورون vrūn, the thigh, Pers. رَان, Sansk. **ऊरू** (ū = v).

§. 7.

Accumulation and transposition of letters.

The Pạštŏ, as a rough mountainous idiom, accumulates at the beginning of a word two (and even three) consonants. A sib - ilant (as first or second letter) is thus very frequently joined to an other consonant, as: شپُون špūn, shepherd (Pers. شبَان); سکور skŏr, charcoal; پسُول psŏl, a necklace of gold or silver coins; ژدَل žd-al, to place; زَده zdăh, known; څښَل ṭš-al, to drink; or a liquida is joined with another consonant, which to our ear often sounds harsh, as: ملَا mlā, the loins; مزَرَی mzarai, tiger; نمَر nmar, sun; غبنتَل ryašt-al, to roll; نغوتَل nɣvat-al, to attend.

A peculiar phenomenon in Pạštŏ 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. كَښَل kš̤-al, to draw

out, to write, Pers. كَشِيدَن, Sansk. कृष् , or ښکَل š̤k-al; بزرّگ

buzarg, great (Pers. بزرّگ) or زبرّگ zbarg; روَخ rvaḍ, day (Pers.

روز) or ورَخ vraḍ; آرويدَل ārvēd-al, to hear (Sansk. श्राश्रु) or

آورِيدَل āvrēd-al; پَتِيلَنړ paṭēlanṛ, a weaver's beam, (Hindī पलेटना)

or پَلِيتَنړ palēṭanṛ.

In some cases only the transposed form has remained in use,
as: لاَر lār, way (Zend ratha = rat, t = l and transposed lār);

پَرسِيدَل parsēd-al, to swell, to be enlarged, Sindhī पसिरणु

(Sansk. प्रसृ); زيرَه ẓīrăh, beard, Zend raēsha, Pers. رِيش.

3. The Pa̤štō vowel-system.

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

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

<div align="center">

ạ

a	ā
ĕ, ē	ŏ, ō
i, ī	u, ū
ai	au

</div>

In Pa̤štō 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 ạ see below a)) is ـَـ,
which is placed above the consonant and is called either فَتحَه
fath'ah (Arabic) or زبَر zabar (Persian), as فَ fa, سَ sa, شَل šal.

The sign for i (at the end of a word sounded as ĕ) is ـِـ;
it is placed beneath the consonant and called in Arabic كَسرَه

kasrah, in Persian زِیر, zīr (zēr *)), as فِ fi (fĕ), سِ si (sĕ), شِل šil.

The sign for u is ◌ُ and is placed above the consonant; it is called in Arabic ضَمَّه zammah and in Persian پیش pīš (pēš), as: فُ fu, سُ su, شُل šul.

But if a noun commence with a short vowel (a, i, u), Alif (ا) must be written to serve as base for it, the vowels themselves being considered only as auxiliary signs to the consonants, as: اَ a, اِ i, اُ u. In Arabic initial Alif is in this case always provided with Hamzah (see below), which is placed above or beneath it, as أَ a, إِ i, أُ u, but in Paštō it is dispensed with.

The three long vowels ā, ī (ē), ū (ō) are expressed in the body of the consonants by the letters ا, ى, و, with the addition of the respective vowel points, which must be supported by the preceding letter; ا, ى and و are then called سَاكِن sākin or quiescent, because they are not moved by a vowel of their own, as: بَا **) bā, بِى bī, بُو bū; بَال bāl, بِیل bīl, بُول būl.

But when a noun commences with ā, the sign ◌َ is placed horizontally above the Alif = آ. This sign is called in Arabic

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*) In Khorāsān the (original) distinction between ū and ō, ī and ē is still made; the Afghāns pronounce therefore zēr, pēš etc.

**) In some Arabic nouns final ى (above which ا also is now and then placed) is treated and pronounced like Alif, as مُوسَى Mūsā, (also written مُوسَى) Moses; عِیسَى ʒīsā, Jesus; ذكرَى ðikrā, recollection etc. Also in the midst of some nouns و and ى is written instead of Alif. In this case, in order to point out the proper pronunciation, the Fath'ah is written vertically, as صَلٰوت salāt, prayer, تَوْرُوت or تَوْرِیت taurāt, the Pentateuch (Hebr. חוֹרָה). In اَللّٰه allāhu original و has been ejected and the length of the vowel is now indicated by a vertical Fath'ah.

مَدّه maddah (extension) and is properly an Alif placed above horizontally, so that آ stands for اا. If a noun commences with ī (ē) or ū (ō), ی and و must be likewise preceded by Alif, to support the vowel-sign, as ی and و themselves are quiescent; e. g. اید īd, اود ūd. The Arabs put, when ی and و are quiescent, for the sake of accuracy the sign ـْـ جَزم jazm (see below) above them, as: اید, اُود, دی dī, دُو dū etc., but this practice is dropped in Paštō as superfluous.

In the Arabic-Persian manner of writing ī cannot be distinguished from ē nor ū from ō, as the old Grammarians did not consider it necessary to invent new signs for ē and ō. The Afghāns therefore leave it to the reader to find out for himself, when ī or ē, ū or ō is to be pronounced, though ē and ō are by no means a dialectical variation of ī and ū, but original and independent sounds, founded in the nature of the language. For the Afghāns themselves this non-distinction of ē and ō 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, whenever ē is to be sounded, vertically, as اید ēd, دی dē, and by placing the sign ٔ above و, whenever ō is to be sounded, as اود ōd, دُو dō, dropping at the same time the ẓammah, as superfluous.

When و or ی are moved by a vowel, put above or beneath them, they are no longer quiescent, but regular consonants, as وَار vār, خُوَار χvār, مَاوَا māvā, یَار yār, نِیَاز niyāz etc.

The diphthongs ai and au are expressed by a preceding Fath'ah and a following quiescent ی or و, which must be provided with a Jazm (ـْـ), as اَی ai, اَو au, بَیل bail, بَول baul. It has been noticed already (§. 6), that و with a preceding Fath'ah does not always form a diphthong.

Other orthographic signs are:

1) The جَزم jazm (abscission) ـْـ, which is placed above a consonant, to denote, that it is not moved by any vowel, as تَخت χtat, throne, خِیل χpal, self, own.

2) The قَمْزَه 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 ى (usually written without the two dots) furnished with Hamzah, as:

لَاَئَق lā-iq, بَاِئَلَل bā-ĕl-ạl; نَاِئَى nā-ī; هُوَسَئَى hōsa-ī; when the second vowel is ū or ō, Hamzah alone is placed between them (without the base ى), as طَاوُس ṭā-ūs, پَاُو pā-ō *). When the f i n a l vowel is s h o r t, Hamzah alone may serve as base for it, as زُوَه zō-ĕ, son (or زُوَى).

3) The وَصْل vaṣl, ٭ (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: عَبْدُ ٱلْمَلِك ;abdu-lmaliki; بِسْمِ ٱللّٰه bismi-llāhi.

4) The so-called T a n v ī n, the doubling of a final vowel-sign (i. e. ٌ un, ً an, ٍ in) only occurs in a few words borrowed from the Arabic, especially in the A c c u s a t i v e (which is frequently used in an a d v e r b i a l sense), as: قَصْدًا qaṣdan, intentionally, اِتّفَاقًا ittifāqan, accidentally etc.

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

a) The indistinct vowel ạ.

The Paṣtō 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 b u t and can therefore only be learned by hearing. This vowel sound is quite essential to the Paṣtō 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 ă and ĕ. In a grammatical point of view the distinction between ạ and ă is very important, as we shall see hereafter. The Afghāns themselves also are so much conscions

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*) But in common writing Hamzah is generally left out, as پَاو.
**) See my essay: On the l a n g u a g e of the so-called K ā-f i r s in the I n d i a n C a u c a s u s. Journal of the Royal Asiatic Society, Vol. XIX.

of this difference of sound, that in some cases, where grammatical accuracy demands it, they have designated ạ by a superscribed Hamzah, as: کرٔہ kṛăh, done (facta, Sing. fem.) کرٔہ kṛạh, facti (Pl. masc.). How important the distinction of ă and ạ is, we may see from a few examples, خَر χar, donkey, but خَّر χạr, snoring; کَر kar, ploughing and sowing, but کَّر kạr, thin excrement; مَتِن maṭ, quickness, but مَّتِن mạṭ, the arm above the elbow. This distinction of both sounds is also very essential in the formation of the Plural of some nouns, as: سکَّر sχar, Sing. stone, Plur. سکَّر sχạr; مَیَن mayan, Sing. a lover, Pl. مَّیَن mayạn. The indistinct ạ is therefore mostly found in monosyllabic words or at the end of a noun, the last syllable of which is pronounced very fleet. ạ is now and then exchanged for i, both sounds being much alike, as زَّر zạr, quick or زِر zir; it interchanges also with ŭ, as پَّخ pạχ or پُخ pŭχ, scurf; پَّشتو paṣṭō or پُشتو puṣṭō.

b) Short 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 خ χ, ح h', ہ h, ع ‹ a distinct a is sounded.

It corresponds generally to original a, as پَنّد pand, journey, Sindhī पन्धु (Sansk. पन्था); a is not unfrequently shortened from ā, as زَر var, gate, Sansk. द्वार (in Persian also دَر); لَمَن laman, skirt of a dress, Pers. دَامَن. Far more rarely has a been transmuted from original u (ū), i and ē, as: مَخ maχ, face, Sansk. मुख; مَژَک mažak, mouse, Sansk. मूषिक; پَنّدَئی pandaī, the calf of the leg, Sansk. पिराड; مَژ maž, ram, Sansk. मेष.

c) L o n g a.

ā corresponds to original ā, as چار čār, business, work, Sansk. कार्य, Sindhī कारि; اسرٔہ āsrăh, refuge, Sansk. आश्रय (Sindhī आसिरो); ā is but rarely lengthened from original ă, as بَائیی,

a wick, Sindhī **वटि**, (Sansk. **वर्ति**), 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 چاپېر čăpēr, round about, Hindī **चौफेर्**.

d) ĕ and ē.

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: کښ kšĕ (or کښی kšē) in; وراند vṛāndĕ, before, (written also وراندی); لوۍ lōĕ, great; زوۍ zōĕ, son (= زوه). **Long** is final ē only in the Format. Sing. and Nom. Plur. of fem. nouns ending in ăh, because it is not without an accent, as otherwise; it is therefore always written with ی, as: شبخی šaḍ-ē, both syllables being accented. In the **midst** of a noun ē is always **long** and must be written by ی, as دېر ḍēr, much, پېتۍ péṭ-ai, a load. Short e can here only occur, when preceded immediately by a **long** vowel, which has the accent; in this case ĕ (= ĭ) is usually expressed by the base ی, but without dots, as: پاٽکو pá-ĕkō, a lever for pounding grain.

e) ŏ, ō.

Short ŏ is only found at the beginning or end of a noun and is always expressed by Pēš, as: وکړه vŏ kṛah, do! لرŏ lārŏ, Format. Pl. of لار lār, road. Final ŏ is properly long and is commonly written so, as لارو lárō, 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 ō, as دولۍ ḍōlaī, a sedan chair, Hindī **डोली**, Sansk. **दोला**; کوټه kōṭăh, house, Hindī **कोठा**, Sansk. **कोष**. The contracted ō of the Indian idioms has

likewise been received in Paštō, as: نوُلَیْ nōlai, a weasel, Sindhī
नोरु, Sansk. **नकुल** (Prāk. **णउल**). Very frequently ō has
sprung from original ā, the Paštō showing a particular predilection
for this sound; e. g. رو vō, wind, Sindhī **वाउ,** Sansk. **वायु;**
زوُئَیْ zōe, son, Sansk. **जात;** اوُبَه ōbăh, water, Pers. آب; this is
especially the case, when a letter has been elided, as موُر mōr,
mother, Sansk. **मातर्,** ورور vrōr, brother, Sansk. **भातर्;** خَلوُر
ṭalōr, four, Sansk. **चत्वार्.** But original short a also has frequently
passed into ō in Paštō, as کور kōr, house, Hindī **घर;** اوُښَه ŏšăh,
tear, Sansk. **अश्रु.**

u and ū also have often been changed to ō, as: کوژ kōž,
crooked, Sansk. **कुब्ज,** Prāk. **कुज्जो** (Pers. کَج): نژور nžōr,
daughter-in-law, Sansk. **स्नुषा;** سوُغ sōγ, a sniff, Hindī **सूंघ;**
original au too is commonly contracted to ō, as څوُکَئَی ṭōkaī, a
guard, Hindī **चौकी;** چوُپَار čōpāṛ, a summer-house, Hindī **चौपाड़.**

ō corresponds also in some nouns to original p and b (by
transition into v), as: تَاءوُ tāō, heat, Sansk. **ताप;** اوُوَه ōvah,
seven, Sansk. **सप्तन्** (s being first changed to h and then elided);
شوُ šō, night (or شَوُ šav, Pers. شَب); اوُرَه ōrăh, cloud, Pers. آبَر
(Pārsī avr) Sansk. **अभ्र.**

f) ĭ and ī.

ĭ corresponds to original i, as: سِنکَار singār, ornament, Sindhī
सिंगारु (Sansk. **शृङ्गार,** ृ = i in Prākrit); ĭ is frequently
shortened from original a, as جِنَئَی jina-ī, girl, Sansk. **कन्नी;**
سِل sil, hundred, (also سَل sal) Sansk. **शत** (Pers. صَد). At the
beginning of a noun short i is often elided, as the Paštō is rather
fond of harsh conjunct letters, as: سِتوُرَیْ stōrai, star, Pers.

دَرَنْگَه ;سِتَارَه drang, delay, Pers. دَرَنْگ ; گِرَان grān, heavy, Pers. گِرَان girān.

ī corresponds to old ī, as دِيوَه dīvăh, lamp, Sansk. **दीप**; ī is now and then lengthened from i, as سِيند sīnd, river, Sansk. **सिन्धु**; چِيتِّئى čītaī, letter, Hindī **चिट्ठी** (by dissolving ṭṭh into single ṭh and lengthening the preceding vowel as in Prākrit). Original ē also has passed into ī, as سپِين spīn, white, Sansk. **श्वेत.**

g) u and ū.

u corresponds to original u, as: جُغ juγ, yoke, Sansk. **युग** (Hindī **जुग**).

ū is old ū, as چُور čūr, bruised, Sindhī **चूर**, Sansk. **चूर्ण**; short u, which is long by position, is frequently lengthened (by dissolving the conjunct letters) as: كُوتَه kūṭah, dog, Sindhī **कुत्तो** (Sansk. **कुक्कुर**); كُوبِى kūbai, hump-backed, Sindhī **कुबो** (kubbō) Sansk. **कुब्ज** (cf. كُور); مُوټ mūṭ, the fist, Sindhī **मुटि**, Sansk. **मुष्टि**; سُونډ sūnḍ, dry ginger, Sindhī **सुंढि**, Sansk. **शुण्ठि.**

Long a often passes into ū in Paṣṭō (as in Persian to, where ā is vulgarly pronounced ū), as: خُونَه χūnăh, a chamber, Pers. خَانَه ; شپُون špūn, shepherd, Pers. شُبَان; نُوم nūm, name, Sansk. **नाम** (Pers. نَام); لُوم lūm, net, Pers. دَام. Also short a, which is long by position, may pass into ū, as كُونړ kūnṛ, deaf, (Pers. كَر) Sansk. **अकर्ण.**

h) The diphthong ai.

It is to be noticed, that this diphthong is pronounced in Paṣṭō 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 ō, ŭ (Prākrit ō, and in the inferior dialects already ē; cf. §. 9, 2.), as

نَلَیِ talai, foot-sole, Sindhī तली, Sansk. तळ; in the midst of a pure Paṣ̌tō noun it is seldom found, oftener in words borrowed from foreign languages, as مَیَل mail, dirt, Sindhī मैलु Sansk. मळ.

i) The diphthong au.

In pure Paṣ̌tō words au is rather scarce, as: کوتَر kautar, pigeon (contracted from the Persian کَبوتَر); پَلَو palau, the hem (of a dress), Sindhī पलउ; au is commonly contracted to ō in Paṣ̌tō, as توبَه tōbăh, repentence (Arab. تَوبَه); روښَن rōšan, bright, Pers. روشَن; or it is dissolved into av, as اولَاد ōlād (= اَولَاد) or اَولَاد avlād, children; au is even now and then depressed into ā, as قَام qām, tribe, Arab. قَوم.

II. Section.

The formation of themes in Paṣ̌tō.

I. The terminations of nouns.

§. 9.

A. Masculine nouns.

1) Nouns ending in a consonant.

The vocalic termination of the Sanskrit-Prākrit अो ō, which has still been preserved in Sindhī (ŭ), has for the greatest part been cast off in Paṣ̌tō, as in Hindī and Panjābī, and most nouns end therefore in a consonant, as کور kōr, house, کَال kāl, year. Most Paṣ̌tō nouns ending in a consonant are therefore masculine, those nouns only being excepted, which imply a female being, as مور mōr, mother, خور χōr, 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 Sindhī termination ō (§. 8, h.). It is worthy of notice, that nearly in all those nouns, in which the Sindhī has preserved the termination ō, Hindī and Panjābī commonly ā, (see my Sindhī grammar, §. 6, II), the Pa̧s̱tō exhibits the termination ai, and where the Sindhī has shortened ō to u, the Pās̱tō has dropped the vocalic termination altogether, as mentioned already; e. g. ستورّی stōrai, star, Sindhī तारो; کېنډوی gēṇḍai, rhinoceros, Sindhī गेंडो (gēṇḍō); هډوی haḍai, bone, Sindhī हडो; لنډوی lanḍai, small, Sindhī नंढो. 2) To the Sindhī adjective termination ī, as: هوډوی hōḍai, obstinate, Sindhī होडी; but the Persian adjective termination ī is generally preserved in Pa̧s̱tō, as such adjectives are considered as foreign, as زخمی za̧xmī, wounded; similarly: کوړی kōṛī, leprous, Hindī कोढ़ी (kōṛhī), the proper Pās̱tō formation being پېسی pēsai, from پیس (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 Hindī, Panjābī and Persian, as: جولا jōlā, a weaver, Pers. جولاه; چوړا čūṛā, a bangle, Hindī चूड़ा, Sindhī चूड़ी (m.) کوډا gūḍā, a doll, Hindī गुड्डा (m.); بیګا bēgā, (= بیګاه) evening.

It is remarkable and only to be explained by the Sindhī, that the following nouns are treated as masculine in Pa̧s̱tō: زنا zinā, adultery (also written زناه, Sindhī already जिनाह (زناہ) m., but in Hindī fem., صبا s̱abā, (= صباح, which is also met

with) morning, Sindhī मुङु m., but in Hindī-Hindūstānī صبا or
صَبَاح fem.; صَهْبَا ṣahbā, red wine *).

Also adjectives, which are borrowed from the Sindhī, Hindī
or Persian, may terminate in ā, as لَكِيَا lagiā, applied, Hindī
लगा; رَوَا ravā, proper, Pers.

4) Nouns ending in ō.

The termination ō which is occasionally also written u, with
Pēš) is of rare occurrence, as چَرْكَامُو čaṛkā-ō, sprinkling
water, Sindhī छिड़कास्रो; بَانِرُو banṛō, eyelash (Sindhī बाणु,
Sansk. वाण).

Some adjectives also end in ō, as پِرْزُو pirzō, becoming, Pers.
بَوْدِر; پَايَابُو payā-ō, fordable, Pers. پايَابْ.

Some nouns ending in ō are **feminine**: بارْخُو bārχō, the
cheek; پَاتَكُو pāekō, a flail, pounder; پَشْتُو paštō, the language of
the Afghāns; زَانْكُو zāngō, a swing, cradle; لَانبُو lāmbō, swimming;
وَرْشُو varšō, meadow; هِندكُو hindkō, the language of the Hindūs,
Hindī.

The names of animals, which end in ō, are generis communis,
as: بِيزُو bīzō, m. f. monkey; پِشُو pišō, m. f. cat.

5) Nouns ending in ạh.

The termination ạh corresponds to the Sindhī termination ō
and u and is therefore **masculine** throughout. It must be well
distinguished from the termination ăh, which is always **feminine**,
though in writing commonly no distinction is made, as: كُوتَه
kūtạh, dog, (Sindhī कुत्तो), but كُوتَه kūtăh, bitch; وِبْتَنَه vēṣtạh,

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*) Shakespear has not ventured to add a gender in his Hindūst.
Dictionary.

hair; تَلَه tlạh, going. — Many adjectives also end in ạh, as: اُودَه
ūdạh, asleep. In some manuscripts the termination ạh is occasionally
expressed by Fath'ah (a) only, as خَوَارَه = خَوَارَه χvārạh, food;
but this is to be disproved of. — All Persian nouns, which are
ending in ـَه and are masculine, are reckoned amongst this class.

6) Nouns ending in ĕ.

The termination ĕ is peculiar to the Pạštō, though it is already
in some instances met with in Sindhī (राइ rāe = राउ rā-u,
cf. Sindhī Grammar, §. 6, VII.), as: زوٓه zōe, son; نوٓه nūe, mother's
brother (Sindhī मामो); دوٓه dōe, custom. Nouns, borrowed
from foreign sources and ending in ā often affix e (for euphony's
sake), as: خُدَاه χudāe, God; اُمَرَاه umarāe, a noble (Arab. broken
Plural); آشنَاه āšnāe, an acquaintance, Pers. آشنَا.

Adjectives also may end in ĕ, as لوٓیْ lōe, great, توٓیْ
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: قَرْخَانَی
harḍāī, a vagabond (an everywhere); خَارِی ṭārī, a spy, Sindhī
चारी; فَائِی hātī, an elephant, Sindhī हाथी.

The termination ī is more common with adjectives, as: خُندِی
χundī, preserved; چوٓټِی čōṭī, unplaited (hair); خَوَراکِی χvarākī,
edible.

8) Nouns ending in ū.

The termination ū is not unfrequent in Pạštō, as: ټَاپُو
ṭāpū, island, Sindhī टापू; کَنڈُو kandū, a large earthen vessel
for holding grain; مِیلُو mīlū, bear.

Only a few nouns ending in ū are f e m i n i n e, as: بَاكُو
bāgū, a bug-bear; چُو پِنبی pumbē-čū, a cotton pod.

Names of animals, ending in ū, are generis communis, as:
مِیلُو, m. and f., bear.

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

9) N o u n s   e n d i n g   i n   a u.

The termination au is found only in a few nouns, as:
پَلَو palau, hem of a garment; چَو čau, a small canal; لَو lau,
harvest; سَو sau, hundred.

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

§. 10.
B. Feminine nouns.
1) N o u n s   e n d i n g   i n   ā.

Most Paṣtŏ nouns, ending in ā, are f e m i n i n e (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: غلَه ɣlā, theft, from غَل ɣal,
thief; تَنَا tanā, thunder; ملَه mlā, the loins.

Some foreign nouns, which originally end in āhʿ or āh (i. e.
in a consonant), are treated as f e m i n i n e in Paṣtŏ, the final con-
sonants ح hʿ and ه h not been heard in pronunciation, as پَنَاه
panāh, fem. asylum; صَلَاح ṣalāhʿ, advice (fem. also in Hindūstānī).

2) N o u n s   e n d i n g   i n   ăh.

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

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*) The Drāvidian idioms of the South being of course excluded.

does not strictly follow the Sindhī in this respect, but according to its own fancy it has subsumed under this termination also such nouns, as end in Sindhī in ī (fem.), or has arbitrarily changed the gender. E. g. زبه żabăh, tongue, Sindhī **जिभ**, Sansk. **जिह्वा**; واگه vāgăh, bridle, Sindhī **वाग**, Sansk. **वागा**; ټانټه ṭānṭăh, stalk of Indian corn, Sindhī **डांडी**, Hindī **डांठी**; ناکه nākăh, alligator, Hindī **नाका** m.

Foreign words ending in ع, preceded by Fath'ah, are likewise f e m i n i n e, the ع not being heard in Paṣ̌tō, as طمع ṭamaʾ, avidity, also written طمعه ṭamaʾh; similarly final ه is dropped in صلح ṣulha (or صلحه ṣulh'ăh), peace.

Foreign words, ending in ه ـ , are on an average f e m i n i n e, except they imply a male being, as: نقطه nuqṭăh, point, in Sindhī and Hindī masc.; ناشته nāštăh, breakfast, in Hindūstānī masc.; even پریشته pirištăh, angel, is in Paṣ̌tō fem.

3) Nouns ending in ī.

This termination, which in the Indian Prākrit tongues comprises most feminine nouns, is comparatively scarce in Paṣ̌tō and chiefly found in such words, as have been taken from the Persian or the Indian idioms, as: سپیالی siālī, equality; وروری vrorī, brotherhood; دښنی dušnī, enmity (instead of دشمنی); سهیلی sahēlī, a handmaid.

4) Nouns ending in aī.

Instead of the termination ī the Paṣ̌tō uses very extensively the termination aī, which originally is identical with it. Already in Sindhī āī is only a variation of ī (cf. Sindhī Gram. §. 10, I, 1. 2.). In Paṣ̌tō the termination aī has so much got the ascendency, that most Sindhī nouns ending in ī have been changed to the termination aī in Paṣ̌tō, as: ټوپۍ ṭōpaī, hat, Sindhī

टोपी; مَانْرٔئِى mānṛaī, an upper-storied house, Sindhī माड़ी;
چِيتَئِى čītaī, letter, Sindhī चिठी.

5) Nouns ending in ĕ (and in a consonant).

The termination e (i), which is originally identical with ī
(see Sindhī Gram. §. 6, VII) is only found in a small number
of substantives, as نَاوِى nāve, bride; تروڑِى trōre, aunt; يَوِى
yaue, ploughing; it is chiefly used to form the feminine from a d-
jectives and participles (present and past), as وِژِى važai,
m., hungry, fem. وِژِى važe or وِژِ; كَوُونكَئِى kavūnkai, m. doing,
fem. كَوُونكِى kavūnke (كَوُونكِ); cf. §. 39, 2.

A certain number of feminine nouns, which originally ended
in e, have dropped it in the Nom. Sing., but restore it again in
the Format. Sing. and in the Nom. Plur. As in Sindhī already
both feminine terminations, ă and ĕ are interchanging, so has the
Paṣṭō also some nouns, which in Sindhī end as yet in ă, subsumed
under the termination e; e. g. چَار čār, business, (instead of چَارِ,
Sindhī कारि), Gen. Sing. دَ چَارِ da čāre, Nom. Pl. چَارِى čāre
(or چَارِ); كوهَار gōhār, a herd (= كوهَارِ, Sindhī गोहरि),
Gen. Sing. دَكوهَارِ da gōhāre etc.; وَاټ vāṭ, road (Sindhī वाट),
Gen. Sing. دَ وَاټِ da vāṭe etc.; cf. §. 51, a.

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 Paṣṭō, it is very often difficult, to point out the
primary themes, as the etymology of a great many Paṣṭō 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 Paṣtō with the Indian Prākrit tongues.

§. 12.

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

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

وَخ̌سِيدَه paχsēd-ạh, grieving, Inf. وَخ̌سِيدَل paχsēd-ạl, v. n.

لِيدَه līd-ạh, seeing, Inf. لِيدَل līd-ạl, v. a.

The causal verbs do not form a verbal noun in ạh (nor any verb ending in av-ạl or ōv-ạl), but employ either the termination -unäh, -ūn, or -āūn (§. 13. 15.).

Of the formation of a verbal noun in ăh, which is so frequent in Sindhī (= ă), only a few remnants have been left in Paṣtō, as:

نَاستَه nāst-ăh, f., sitting, Inf. نَاستَل nāst-ạl;

كښِينَاستَه kṣē-nāst-ăh, sitting down, Inf. كښِينَاستَل.

زغَاستَه zγāst-ăh, running, Inf. زغَاستَل zγāst-ạl.

ملَاستَه mlāst-ăh, reposing, Inf. ملَاستَل mlāst-ạl.

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

وَاتَه vāt-ạh, going out, Inf. وَتَل vat-ạl,

and the compounds from وَتَل, as:

آلوَاتَه āl-vāt-ạh, flying, Inf. آلوَتَل āl-vat-ạl.

كَاتَه kāt-ạh, seeing, Inf. كَتَل kat-ạl.

يَاستَه yāst-ạh, ejecting, Inf. يَاستَل yāst-ạl.

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

as نَ کَتو da kat-o, of seeing. It is to be observed, that the ver-
bal nouns ending in ạh are always treated as **Plurals**; only in
poëtry they are occasionally used in the Sing.

<center>§. 13.</center>

<center>2) The verbal noun ending in -anăh, -unăh.</center>

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

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

تَښْنَه tṣ-anăh, fleeing, Inf. تَښَل tṣ-ạl.

مَرِیدنَه marēd-anăh, the being satiated, Inf. مَرِیدَل marēd-ạl.

پَروَرنَه parvar-anăh, fostering, Inf. پَروَرَل parvar-ạl.

پَرَونَه parav-unăh, instigating, Inf. پَرَوَل parav-ạl.

پَرووَنَه prōv-unăh, selling, Inf. پَروَوَل prōv-ạl.

<center>§. 14.</center>

<center>3) The verbal noun ending in ạl.</center>

This verbal noun has now become the **Infinitive**, which is
regularly inflected like all other nouns. The termination ạl is
originally identical with the affix an (anăh), by transition of n
to l. It is remarkable, that the verbal noun in ạl is always treat-
ed as a **Plural** in Paṣto (like the verbal noun in ạh) §. 42, f.
In the Formative Plural the affix ạl may be dropped altogether,
so that such a noun outwardly quite coincides with the verbal

noun ending in ạh, as: نَ لِیدَلو da līdal-ō, or نَ لِیدو da līd-ō,
of seeing.

<center>§. 15.</center>

<center>4) The verbal noun ending in ūn (ā-ūn).</center>

This affix corresponds to the Sindhī form in aṇō, which
implies in Sindhī a **lasting state** or **occupation** (see Sindhī
Gramm. §. 8, I, 2, b). The Sindhī termination aṇō has been

changed to ūn in Paṣtō, by transition of a to ū, final ō (u) being cast off at the same time. The affix ūn is immediately joined to the verbal root (the termination of the Infinitive ạl being first cleared away), and in those derivative neuter verbs, which end in ēd-ạl, it either accedes to the pure verbal root or to the verbal termination ēd-, as:

تَروُن taṛ-ūn, binding, Inf. تَرَل taṛ-ạl.

كَدُون gaḍ-ūn
كَدِيدُون gaḍ-ēd-ūn } intercourse, Inf. كَدِيدَل gaḍ-ēd-ạl.

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

آرِوِيدُون ārvēd-ūn, hearing, Inf. آرِوِيدَل ārvēd-ạl.

وِبرِيدُون vērēd-ūn, being afraid, Inf. وِبرِيدَل vērēd-ạl.

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

دَرَستاّوُن drast-ā-ūn, completing, Inf. دَرَستَوَل drast-av-ạl.

ښوراّوُن ṣōr-ā-ūn, shaking, Inf. ښوُرَوَل ṣōr-av-ạl.

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

پَخَوُون paχ-av-ūn, cooking, Inf. پَخَوَل paχ-av-ạl.

§. 16.

5) The Gerundive ending in ūnai.

The Paṣtō forms a Gerundive, by joining the affix ūnai (corresponding to the Sindhī affix aṇō, see Sindhī 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 Paṣtō 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.

لِيدُونَى līd-ūnai, what is or ought to be seen, Inf. لِيدَل līd-ạl.

كَروُنَى kṛ-ūnai, what is to be done, Inf. كَرَل kṛ-ạl.

تَه تَرُک بَه دَ دی نَه کَرُونِی رُ نَه کَړی زَه طَاقَت دَ دی نَه لِیدُونِی کَار
نَه لَرَم

Kalīlah ō Damanah (Rav. Gulsh. I, 97).

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 ạl has been cast off.

a) The termination ūnai (fem. ūne).

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

کَرزِیدُونَی girzēd-ūnai, going about, Inf. کَرزِیدَل girzēd-ạl.

مَاتِیدُونَی māt-ēd-ūnai, being broken, Inf. مَاتِیدَل māt-ēd-ạl.

چُوپُونَی čūp-ūnai, sucking, Inf. چُوپَل čūp-ạl.

کَبَوُونَی kš̌-av-ūnai, causing to write, Inf. کَبَوَل kš̌-av-ạl.

b) The termination ūnkai (fem. ūnke).

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

مَسِیدُونَکَی masēd-ūnkai, smiling, Inf. مَسِیدَل masēd-ạl.

لُوټُونَکَی lūṭ-ūnkai, a plunderer, Inf. لُوټَل lūṭ-ạl.

§. 18.

7) The participle perfect ending in ai and alai.

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

1) The termination ai (fem. e), which, after the rejection of the Infinitive termination ạl, is immediately added to the verbal

root. This affix corresponds to the Sindhī affix yō, Hindī ā (Persian ah), which has sprung from the Sansk. affix त ta by elision of t (see: Sindhī Gram. §. 9, 14). Like the Sindhī (Hindī etc.) the Paṣ̌tō 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:

تَلَّیْ tal-ai, gone, Inf. تلَل tl-a̤l.

شَوَیْ šav-ai, having become, Inf. شوَل šv-a̤l.

کَړَیْ kaṛ-ai, having been made, Inf. کَړل kṛ-a̤l.

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 شوَل šv-a̤l, to become, i. e. شَوَیْ šavai, which is put after the substantive or adjective. Those neuter verbs, which end in ēd-a̤l 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.

داغ شَوَیْ dāγ šavai, branded, Inf. دَاغِیدَل dāγ-ēd-a̤l (داغ subst.)

زور شَوَیْ zōṛ šavai, having become old, Inf. زوریدل zaṛ-ēd-a̤l (زوړ adj.)

وبریدَیْ verēd-ai, having been afraid, Inf. وبریدل vērēd-a̤l.

c) The causals (av-a̤l), which are not compounded with a substantive or adjective (§. 118) or which are no longer treated as such, form their 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 کَړل kṛ-a̤l, i. e. کَړی karai. E. g.

جَارکَړی jār karai, sacrificed, Inf. جَارَوَل jār-av-a̤l (جَار subst.)

جوړکَړی jōṛ karai, made healthy, Inf. جوړَوَل jōṛ-av-a̤l (جوړ 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 S i n d h ī (a-lu, see Sindhī Gram. §. 10, 21, b),
M a r ā ṭ h ī and G u j a r ā t ī, by which the perfect participle is
rendered more like an adjective in form, whithout essentially af-
fecting 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 Paṣtō
ai (the proper affix of the perfect participle) has been changed to
a before the affix lai, similarly as in Sindhī ō has passed into a.

It is to be noticed, that the c a u s a l s ending in av-al (as
far as they are not d e r i v a t i v e s) and generally also the active
verbs ending in -v-al, form their participle perfect mostly by alai,
less by ai. E. g.

ورْقَوَلَی varh-av-alai, released, Inf. ورْقَوَل varh-av-al.

شوْوَلَی ṣōv-alai, shown, Inf. شوْوَل ṣōv-al.

نِيوَلَی nīv-alai,⎫
⎬ seized, Inf. نِيوَل nīv-al.
نِيوَی nīv-ai ⎭

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

تلَلَی tl-alai, gone, Inf. تلَل tl-al.

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 (p r i m a r y) theme.

A. Formation of abstract nouns,

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

§. 19.

1) N o u n s e n d i n g i n ī (fem.).

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

بَدَرائثى baḍā-ī (baḍā-y-ī) greatness, from بَدَرای baḍāe, great.

خوښئى χvaš-ī, pleasure, from خوښ χvaš, pleased.

جَاسوسى jāsūs-ī, spying, from جَاسوس jāsūs, spy.

§. 20.

2) Nouns ending in ā and ā ī (fem.).

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

غلَا γl-ā, theft, from غَل γạl, thief.

رونرا rūnṛ-ā or: رونرائثى rūnṛ-āī⎫
رنرا ranṛ-ā رنرائثى ranṛ-āī⎭ splendour, from رونر rūnṛ, splendid.

روښنائى rōšn-āī, brightness, from روښن rōšan, bright.

§. 21.

3) Nouns ending in ăh (fem.).

The affix ăh (shortened from original ā) forms abstract nouns form adjectives; final ō is changed before it to av and ai to i; e. g.

پوهه pōh-ăh, understanding, from پوه pōh, intelligent.

پيرزوه pirzav-ăh, desire, from پيرزو pirzō, desirous.

ستړينه stáṛi-ah, fatigue, from ستړى staṛai, fatigued.

§. 22.

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

The Paṣ̌tō affix tiā corresponds to the Sindhī affix ना, नाई, which forms numerous abstract nouns from substantives and ad-jectives (see: Sindhī 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 ŏ or ū is restored again, but shortened at the same time to a before the accession of this (heavy) affix; final ai is changed to ī (i. e. the noun is put in the Formative), and final ʒ dropped.

دُرُونْدتِیَا drūnd-tiā, heaviness, from دْرُونْد drūnd, heavy.

زُوْرتِیَا zŏṛ-tiā ⎫
⎬ oldage, from زُور zōṛ, old.
زَرتِیَا záṛ-tiā ⎭

سَتَرِیْنتِیَا stáṛī-tiā, fatigue, from سَتَرَیْ staṛai, fatigued.

مِیلمَستِیَا mēlma-stiā, hospitality, from مِیلمَه mēlmạh, guest.

تَنَکسِیَا tang-siā, tightness, from تَنَگ tang, tight.

§. 23.

5) **Nouns ending in aṭ, tōb (ōb), tūn (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 Pạṣtō) have managed to derive from one affix a variety of abstract formations. The Sansk. affix, from which all these various forms have sprung, is त्व tva*) (cf. Sindhī Gram. §. 10, 6).

a) The affix aṭ (masc.).

This affix corresponds to the Sindhī affix āṭu (Sindhī Gram. §. 10, b). (The process of assimilation is: त्व tv = त्त tt, and by lengthening the conjunctive vowel a = āt; by transition to the cerebral class = āṭ; in Pạṣtō however the conjunctive vowel is not lengthened.) This formation is in Pạṣtō, as well as in Sindhī, of rare occurrence.

لُوْیَټ lōy-aṭ, greatness, from لُوْی lōe, great.

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*) Or त्वन tvana, Prāk. त्तण; 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 Pạ̄štō and derives abstract nouns from substantives and adjectives. In some adjectives the original (long) a, which in the Nom. Sing. has been deepened to ō (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 (= ī) before this affix, and some adjectives ending in ai, drop their final syllable altogether. E. g.

سپّيـنْتوب spīn-tōb, whiteness, from سپّين spīn, white.

سَرْتوب saṛ-tōb
سوْرْتوب sōṛ-tōb
coldness, from سوْر sōṛ, cold.

سَرِيـتوب sarī-tōb, humanity, from سَرَیْ sarai, man.

لیوَنْتـوب lēvan-tōb, madness, from لیوَنّی lēvanai, mad.

پرسوب paṛs-ōb, swelling; Adj. not in use (cf. پرسیدَل paṛs-
-ed-ạl).

c) The affix tūn (ūn) (masc.)

This affix is lengthened from तून; 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. *)

بیَلْتون biyal-tūn, separation, from بیَل biyal, separated.

پیوَسْتـون paivast-ūn, connexion, from پیوَسته paivastah.

ژوَنْدون žvand-ūn, life, from ژوَنْدَی žvandai, alive.

کنْدَتون kunḍa-tūn
کنْدَهتون kunḍāh-tūn
widowhood, from کنْده kunḍāh, widow.

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*) Not to be confounded with the abstract affix تون ūn is the noun تون tūn = Pers. سْتان place, which also forms compounds, as میږِتون mēža-tūn, an ant's nest or place (§. 38, 2).

d) The affix vālai (masc.)*).

The affix vālai is equally to be derived from **वन = त्वन,** 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.

سُوروَالَی sūr-vālai, redness, from سور sur, red.

كَنروَالَی kanṛ-vālai ⎫
كُونروَالَی kōnṛ-vālai ⎬ deafness, from كُونِر kōnṛ, deaf.

مُوروَالَی mōr-vālai, motherhood, from مور mōr, 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.

قَامُوَّلِی qām-valī, clanship, from قام qām, clan, tribe.

وروَرِوَلِی vrōr-valī, brotherhood, from وروُر vrōr, brother.

f) The affix galvī, galī (fem.).

The origin of this affix is rather obscure; but we do not hesitate to derive it too from **वन = त्वन.** In Persian already initial v is often charged to g, and that n is often changed to l in Pašto, 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.

وروُرکَلوِی vrōr-galvī, brotherhood, from وروُر vrōr, brother.

پیژندکَلوِی pēžand-galvī ⎫
پیژندکَلِی pēžand-galī ⎬ acquaintance, from پیژندی (part.perf.,known).

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*) The abstract affix vālai is not to be compared with the Hindī vālā (Sindhī vārō), for we have its form in Pašto still (vāl).

g) The affiv avī (fem.).

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

خَپَلَوِی χpal-avī, relationship, from خیل χpal, own.

§ 24.

b) Nouns ending in gaṛăh (fem.) and gaṛai (masc.).

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

ښِیکَرہ šē-gaṛăh }
ښِیکَرَی šē-garai } goodness, from ښَه šạh, 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 Paṣtō, we shall pass by as foreign to our investigation.

§ 26.

1) The affix ai (ī).

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

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

پَخَی pạχ-ai, maugy, from پخ pạχ, mange.

مَخَی maχ-ai, even, equal, from مخ maχ, face.

پَرُونَی parūn-ai, yester, from پرون parūn, yesterday (adv.).

b) To the Sindhī affix ī (Sansk. **ईय, इय**; Sindhī Gram. § 10, 9, b), which forms adjectives implying d e s c e n t, as:

پېشَاوَرِیْ pēṣāwar-ai, of Peshāwar, from پېښَاوَر Pēshāwar.

سواتِیْ svāt-ai, of Svāt, from سوَات Svāt.

In Persian formations or such as are made in analogy with the Persian (or Hindī) the affix ī is used, as:

روښَانی rōṣān-ī, an adherent of Pīr rōṣān;

هِنْدی hind-ī, Indian, from عِنْد Hind, India.

خَرْچِی χart-ī, prodigal, from خَرْچ χart, expense.

§. 27.

2) The affix anai, an (īnai, ūnai).

This affix corresponds to the Sindhī affix āṇō (Sindhī Gram. § 10, 27), by which adjectives are formed implying t i m e, p l a c e or r e l a t i o n generally. When the nominal theme ends in a vowel or final ah (āh), the initial a of the affix anai is dropped as well as final h of the theme. E. g.

اوْسَنیْ ōs-anai present (time), from اوْس ōs, now (adv.).

بېگَانیْ bēgā-nai, last night's, from بېگَا bēgā (or بېگَاه) evening.

پوْرتَنیْ pōrta-nai, upper, from پوْرتَه pōrtah, above.

The termination ai is also frequently dropped, as:

اوْسَن ōs-an, hodiernal.

An irregular formation is:

بَرَنیْ bar-anai, last night's, from بَرَایَه barāyah, last night (adv.).

Besides the form anai we find also ūnai (Sindhī Gram. § 10, 28, a) and īnai, the latter form always, when the nominal theme ends in i (e) and ē; e. g.

رِشْتُوْنیْ riṣt-ūnai ⎱ true, truthful, from an obsolete theme رِشْت

رِشْتِینیْ riṣt-īnai ⎰ (Pers. رَاست).

وِرَانْدِینیْ vṛānd-īnai, foremost, from وِرَانْد vṛānde, ahead (adv.).

§ 28.

3) The affix tai and tū.

Both affixes, which are only found now in a few nouns, are identical with the Sindhī affix atu (Sindhī Gram. § 10, 18), and form appellatives, which denote an o c c u p a t i o n or u s u a l a c t i o n; e. g.

روژهٔتی rōžah-tai, one who fasts much, from روژهٔ rōžăh, fast.

جرگهٔتو jirga-tū, a member of the جرگه jirgăh, assembly of the clan.

§ 29.

4) The affix zan, žan, jan.

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

غمزن γam-zan
غمژن γam-žan } sorrowful, from غم γam, sorrow.
غمجن γam-jan

تبجن tab-jan, feverish, from تبه tabăh, fever.

§. 30.

5) The affix man (an).

The affix man is shortened from the Persian affix mand (Sansk. मन्, Prāk. मन्न), from which has sprung the affix an by elision of initial m. It forms adjectives implying p o s s e s s i o n. Before man final ī and aī are changed to a, and before an final ăh, ī and aī are dropped altogether. E. g.

دولتمن daulat-man, rich, from دولت wealth.

میرختمن mīrta-man, hateful, from میرختی mīrtī, spite.

پمن pam-an, mangy, from پم pam, mange.

خیرن χīr-an, dirty, from جیره χīrăh, dirt.

ورن var-an, woollen, from ورنی varaī, wool.

§. 31.

6) The affix bār, var and vāl.

These three affixes are identical and correspond to the Sindhī affix vārō (Hindī vāl or vālā, Sansk. वरु; see Sindhī Gram. § 10, 36). The Paṣtō affix bār and var is used in the same sense as the Persian وار and ور *) and the Sindhī vārō, denoting p o s - s e s s i o n, whereas vāl is now used to form a few appellatives implying d e s c'e n t, 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 Sindhī), to facilitate the pronunciation.

مِنَّتبَار minnat-bār, obliged, from مِنَّت, obligation.

زِړَهوَر zṛah-var, bold (having a heart), زِړَه zṛah, heart.

بَخْتَوَر baxt-a-var, lucky, from بَخْت baxt, luck.

بُنیروَال bunēr-vāl, a man of Bunēr.

پَکَلئِی وَال paklaī-vāl, a man of Paklaī.

The affix وَار vār is also found in Paṣtō, but only in nouns borrowed directly from the Persian.

§. 32.

7) The affix yālai.

This affix corresponds to the Sindhī affix ārō or ālu (Sindhī Gram. § 10, 15), which forms adjectives implying p o s s e s s i o n. In Paṣtō a euphonic y has been inserted before ālō = y-ālai.

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

جَنکیَالَی jang-yālai, warlike, from جَنګ war (Pers. جَنګَار).

نُورِیَالَی tūr-yālai, a swordsman, from تُورَه tūrăh, sword.

بَرَکیَالَی brag-yālai, spotted by leprosy, from بِرَکَی bragai, leprosy.

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*) Vullers, Institutiones Linguae Persicae, p. 165, 174. 175. derives all these affixes from آوردن, but the Sindhī and Hindī speaks too strongly and also too clearly against it.

§. 33.

8) The affix ēlạh, ēlai and ilai.

These affixes, which are all identical, correspond to the Sindhī affix īrō, ērō (ēlō) (Sindhī Gram. § 10, 16). In Pạṣ̌tō they are now used only in a few words and form appellatives of d e s c e n t.

روهيله rōh-ēlạh
روهيلۍ rōh-ēlai
روهلۍ rōh-ilai

a mountaineer, from روه rōh, a mountainous country (Sindhi रोहु).

§. 34.

9) The affix īn, īnạh.

This affix corresponds to the Sindhī affix īṇō, (Sansk. ईन; Sindhi Gram. § 10, 30), Persian īn, īnah, and forms adjectives, which signify „c o n s i s t i n g of, m a d e of“. The termination ai, aī and ăh is dropped before the accession of this affix. E. g.

ريشمين rēṣm-īn, silken, from ريشم rēṣam, silk.

خورين χavr-īn, made of clay, from خورۍ χavrai, clay.

ورينه vaṛ-īnạh, woollen, from ورۍ vaṛaī, wool.

IV. Formation of Diminutives.

§. 35.

As in Sindhī so also in Pạṣ̌tō a diminutive may be formed by using the fem. termination of a noun, where this is admissible, as: ڈنڈ ḍanḍ a (somewhat large) tank, ڈنڈه ḍanḍăh (fem.) a (somewhat) smaller tank.

But the Pạṣ̌tō possesses also a great variety of d i m i n u t i v e a f f i x e s, 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 ăh (fem.), h only is dropped and the fem. noun passes into a masculine on account of the affix k; the fem. termination kăh however is also in use.

مَرْدَك mard-a-k, a little man, from مَرْد mard, man.

تُوْپَك tōp-a-k, a musket (small cannon), from تُوْپ tōp, cannon.

بَنْرَكَه banṛa-kăh, a small feather, from بَنْرَه banṛăh, a (large) feather.

2) Kai (fem. kaī). 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 ăh, ī and h are dropped before the affix; long ā is frequently shortened and ai dropped altogether. E. g.

طَپَرَكَی ṭapar-kai, a thin sheet of water, from طَپَرَی ṭaparai, a pool.

شِپَنَکَی špan-kai m. a little shepherd
شِپَنَکَثَی špan-kaī f. a little shepherdess } from شِپُون spūn, shepherd.

جِینَکَثَی jīna-kaī, a little girl, from جِینَثَی jīnaī, girl.

تُوْتَکَی tōta-kai, a swallow (a small parrot), from تُوْتَا tōtā (m.) a parrot.

وَرُکَی vṛu-kai, very small (fem. وَرُکَه vṛu-ke) from وَر vur, small.

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

بَازَارَکَی bāzār-gai, a small Bāzār, from بَازَار bāzār.

بُوْڈَاکَی būḍā-gaī, an old little man
بُوْڈَاکَثَی būḍā-gaī, an old little woman } from بُوْڈَا būḍā, old.

طَطُوکَی ṭaṭū-gai, a small pony, from طَطُو ṭaṭū, a pony.

Irregular is:

زَرَکَی zaṛ-gai, a small heart, from زْرَه zṛăh, heart.

4) ū-kai, ū-gai. 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.

ڈَنْڈَوْکَی ḍanḍ-ū-kai, a small pond, from ڈَنْڈ ḍanḍ, a pond.

چُرُوْکَثَی čuṛ-ū-kaī, a small knife, from چُرَی čuṛaī, knife.

5) **ai.** This affix is identical with **k a i**, k being elided and only ai added to the noun, if the final consonant be a **guttural** or a **liquida** (l, r). E. g.

خَتَکَی ṭaṭak-ai, a small hammer, from خَتَک ṭaṭak, hammer.

جُونکَی jūng-ai, a small young camel, from جُونک jūng, a young camel.

څَرخَی ṭarχ-ai, a reel, from څَرخ, ṭarχ, a wheel.

بَهَادُرَی bahādur-ai, a little hero, from بَهَادُر bahādur, a hero.

§ 36.

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

b) **ṛai** (fem. ṛaī). This affix corresponds to the Sindhī diminutive affix ṛō (= र); its conjunctive vowel is a, before which a final vowel (or diphthong) is dropped.

خَسَرَی χas-a-ṛai, a little bit of straw, from خَس χas, a straw.

بَچَرَی baċa-ṛai, a little infant, from بَچَی baċai, infant.

کُوزَرَی kūz-a-ṛaī, a small gugglet, from کُوزَه kŭzăh, a gugglet.

7) **ū-ṛai** (ūṛai), **ō-ṛai** (ō-ṛai) (fem. ūṛaī, ōṛaī or ūṛe, ōṛe). These affixes are identical with ṛai, with the only difference, that ū or ō are used as conjunctive vowels, before which a vocalic termination must disappear.

جَنکُورَی jangū-ṛai, skirmish, from جَنک jang, battle.

کَدْوَرَی gaḍ-ō-ṛai, lamb, from کَد gaḍ, a ram.

مَوَکُورَی mažak-ūṛai, a little mouse, from مَوَک maža-k, a mouse.

§ 37.

8) **K a r a i, g a r a i, g ū ṛ a i** (fem. kare, gare, gūṛaī and gūṛe). It appears, that these affixes, which are of rare occurrence, comprise both diminutive affixes k, g and ṛ (r). E. g.

تُوتَکَرَی tōta-karai, swallow, from تُوتَا tōtā, parrot.

وَزکَرَی vuz-garai }

وَزکُورَی vuz-gūṛai } a kid, from وَز vuz, a he-goat.

4*

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

نِيمَكَرَیْ nīm-garai, imcomplete (a little half), from نِيم 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.

بَچُونْكَرَیْ bač-ūngarai, a little infant, from بَچَیْ bačai, infant.

10) **ū-ṭai, ō-ṭai** (fem. ūṭaī, ōṭaī with subst., ūṭe, ōṭe 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 ṭai. We find the very same affix in Sindhī, ūṭō or ōṭō (Sindhī Gram. § 11). It is probable, that r has been first changed to ḍ (ड as already in Prākrit) and thence to ṭ. Before ū-ṭai or ōṭai a final vocalic termination is dropped. This diminutive affix is not only joined to substantives but also to adjectives. E. g.

سَرُوټَیْ saṛ-ōṭai, a little, man, from سَرَیْ saṛai, man.

كَچُوټَیْ kač-ūṭai, very small, from كَچ kač, small.

جِنُوټَیْ jin-ōṭaī, a little girl, from جِنَئْ jinaī, girl.

11) **gūṭai** or **gōṭai** (fem. gūṭaī, gōṭaī). This affix is apparently a combination of ūṭai (ōṭai) with the affix g = k, like karai and garai. E. g.

مُلّاكُوټَیْ mullā-gūṭai a little (= ignorant) mullā.

كَارْكُوټَیْ kār-gōṭai, a small matter, from كَار kār, matter.

زَرْكُوټَیْ zaṛ-gōṭai, a little heart, from زْرَهْ zṛah, heart.

§. 38.

V. Composition of nouns.

The Paštō uses (abstracted from those, which are directly taken from the Persian), f o u r k i n d s o f c o m p o u n d n o u n s :

1) C o p u l a t i v e c o m p o u n d s (so-called D v a n d v a), two nouns being joined together either by the Persian copula و (ō) or by the insertion of the long vowel ā. Such like compounds are considered, from a grammatical point of view, as o n e word. E. g.

سَرومَال sar-ō-māl, head and property.

كُورَاكُور kōr-ā-kōr, house by house.

Compositions, made after the analogy of the Persian, by the proposition پَه pah (= Pers. بَه) are not frequent, as: شَهَر پَه شَهَر town by town. Juxtapositions, like نَاسِت وَلاِر sitting, standing (= restless), وَركِمَ وَ رَاكِمَ giving to him, giving to me = commerce, are not treated in Paṣ̌tō 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.

نَور پِرِوَاتَه nvar-prēvātạh, sun-set.

كَلَه مِنَار kalăh-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 ăh be dropped altogether.

مِيرِتُون mēẑa-tūn, an ants' nest (تُون) = Pers. (سِتَان), from مِيرِی mēẑai.

خَاوركَارِی χāvr-gāṛai, a clay-pit (خَاورَه χāvrăh).

أُوسپِين خَرَی ōspīn-χaṛai iron-dross (أُوسِپِينَه ōspīnăh).

Only in poëtry such compounds are found, as:

كَمَر پِروت kamar-prōt, fallen on the waist.

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

كُوشَه نِشِين gōṣăh-niṣīn, sitting in a corner.

كَنْدِپوش gand-pōṣ, wearing a patched garment.

3) **Descriptive compounds** (so-called **karmadhā-raya**), in which the first noun nearer defines the second. Properly speaking the Paṣ̌tō 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 Pašto noun*).

مَهَاجَن mahājan, a banker (a great man) (Hindī).

مَهْرَاج maha-rāj, a king (Hindī).

نَاپَاك nā-pāk, impure (Pers.).

هَم زرونَی ham- zōvalai, cotemporary (born together).

4) Possessive compounds (so-called Bahuvrīhi).

This class of compounds is very frequent in Pašto and formed in various ways, as it comprises again all the three preceding classes. On the whole the Pašto 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:

ګل اَنْدَامَه gul-andāmāh, having the body of a rose (fem.);

ګل اَنْدَام is Tatpuruša, body of a rose.

سِینَه کَبَاب sīnāh kabāb, having the breast roasted; سِینَه کَبَاب

may also be Tatpuruša.

b) An adjective or participle perfect is put b e f o r e a substantive. The substantive itself may either remain unaltered or it changes a final ah, ăh and the Plural-termination ūnah 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.

نِیک خْوَی nēk χōe, having a good temper.

پَاك زْرونَی pāk zrūnai, having pure hearts (زْرونَه, Plur. of زْرَه).

سپِین وِیرَی spīn žīrai, having a white beard (وِیرَه žīrāh).

وِیرَه خْولَی vīŗăh χūlai, having an open mouth (خْولَه χūlăh).

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*) Appositions, like کُوتَه سپَی Kūṭăh spai, a dog of the Kūṭăh race, cannot be considered as compounds, as every noun is treated as independent; in the fem. therefore کُوتَه سپَی Kūṭăh spai, a bitch of the Kūṭăh race.

c) Another kind of possessive compounds, which is peculiar
to the Paṣ̌tō, is formed by placing the adjective or participle per-
fect a f t e r the substantive. When the adjective ends in a con-
sonant, it may add the termination ai, whereas substantives ending
in äh drop it before the adjective. E. g.

زوی مړی zōe maṛai, having a dead son.

لَس پرېکړی lās prēkaṛai, having the hand cut off.

مخ توری maχ tōrai, having a black face (تور black).

سترګ وژی starg važai, having hungry eyes.

VI. Formation of the gender.

§ 39.

The Paṣ̌tō has, like most of the Indian Prākrit tongues, lost
the n e u t e r and distinguishes only between m a s c u l i n e and
f e m i n i n e. The gender is on the whole very easily recognisable
by the t e r m i n a t i o n s of the nouns (§ 9. 10); only the termination
ه causes some difficulties, though the pronunciation itself clearly
distinguishes between masculine (ah) and feminine nouns (äh).

The gender is either expressed by different nouns, as it is
the case in most languages with nouns denoting relationship, like:
پلار plar, father, مور mōr, mother; ورور vrōr, brother, خور χōr,
sister; مېړه mēṛah, husband, اَرتينه artīnäh, wife; زوی zōe, son, لور
lūr, daughter; the same is the case with some common domestic
animals, as سنډه sanḍah, a male buffalo, مېښه mēṣ̌äh, a female
buffalo: or the f e m i n i n e is formed from the m a s c u l i n e by a
different termination. This is done in the following manner:

1) From m a s c. nouns ending in a consonant the f e m i n i n e
is formed by adding the termination äh (§ 10, 2), as:

خميار ṭamiār, a tanner, fem. خميّاره ṭamiār-äh, the wife of a

tanner.

غل γal, a thief, fem. غله γläh (instead of γal-äh) a female thief.

Those nouns, which have deepened original ā to ō or ū in the Nom. Sing., restore it again, but shortened before the fem. termination ăh, which is accented.

شپون špūn, shepherd, fem. شپَنه špán-ăh, shepherdess.

پښتون pa̤štūn, an Afghān, fem. پښتنه pa̤štan-ăh, an Afghān woman.

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

دېر ḍēr, much, fem. دېره ḍēr-ăh.

روڼ rūnṛ, bright, fem. رڼه ranṛ-ăh.

غورب ṭōrb, fat, fem. غربه ṭarb-ăh.

2) From masc. nouns, ending in ai the feminine is formed by changing final ai to aī (seldom to ī), as:

درانۍ durānai, a Durāni, fem. درانۍ durānaī, a female Durānī.

غوړۍ ṭōṛai, a bullock (with crumpled horns), fem. غوړۍ ṭōṛaī.

ورنبۍ vrumbai, the first, fem. ورنبۍ vrumbaī.

پشۍ pisai, cat, fem. پشي pišī (besides پشۍ).

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:

زنرۍ žanṛai, a lad, fem. زنره žanṛe, a girl.

سرکوزۍ sarkūzai, a hog, fem. سرکوزه sarkūze.

کچوټۍ kačūṭai, a little child (dim.), fem. کچوټه kačūṭe.

کوټۍ kūṭai, a young donkey, fem. کوټه kūṭe*).

ورابانرۍ vrābānṛai, a man of a marriage procession, fem. ورابانره

vrābānṛe.

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

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*) Similarly کوچۍ kūčai, a young donkey, fem. کوچه kūče.

affix کَر, making, doing (cf. § 87, 2, c). The dim. affix ūṛai admits
of both fem. terminations, aī and e;

وزْکَرَئی vuzgarai, a small goat, fem. وزْکَرِ vuzgare.

چِرکُورَئی čirkūṛai, a little cock, fem. چِرکُورِئی and چِرکُورِ.

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

تُوتَا tōtā a parrot, fem. تُوتِی tōtī.

Besides the fem. termination ī however aī is also in use, as:

کَاکَا kākā, paternal uncle, fem. کَاکَئی kākaī, paternal aunt.

کُودَا gōdā, a male puppet, fem. کُودَئی gōdaī, a female puppet.

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

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

کَارْګَه kắrgạh, a male crow, fem. کَارْګَه kắrgăh.

کُوتَه kŭṭạh, dog, fem. کُوتَه kŭṭăh, bitch.

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

غُوبَه gōbạh, cowherd, fem. غُوبَنَه γōbanạh, herdswoman.

مِیلْمَه mēlmạh, guest, fem. مِیلْمَنَه mēlmanăh, female guest.

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

آشْنَای āšnāe, acquaintance, friend, fem. آشْنَایَه āšnāy-ăh.

سُوی sōe, hare, fem. سُویَه sōy-ăh.

The same is the case with adjectives, § 91.

6) From masc. nouns ending in ī the feminine is formed by changing ī to aī, as*):

دوبی dōbī, a washerman, fem. دوبئی dōbaī, washerwoman.

کمکی kumakī, a helper, fem. کمکی kumakaī.

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

موچی mōčī, a shoemaker, fem. موچنه mōč-aṇäh.

نائی mā-ī a barber, fem. نائنَره nāy-anṛäh.

هاتی hātī, elephant, fem. هاتنَره hāt-anṛäh.

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 äh and changing (for euphony's sake) at the same time final ō to v. E. g.

کارسامو kārsā-ō, a long faced person, fem. کارساوه kārsāv-äh.

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 äh, before which final ū is changed to av, as:

ٹٹو ṭaṭū, a pony, fem. ٹٹوه ṭaṭav-äh.

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

With nouns denoting **human beings**, the fem. termination āṇaī (āṇṛaī) = Sindhī āṇī (Sindhī Gram. § 14, 3), is also found, before which final ū is changed to the semivowel v, as:

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*) That Arabic words ending in ī, may have äh in the fem., is understood, as: نبی nabī, prophet, fem. نبیه nabiäh, prophetess. Some are generis communis, as قادی hādī, m. and fem., a guide.

هندو hindū, a Hindū, fem. هندوانۍ hindv-āṇaī, a Hindū woman.

Adjectives in ū remain unchanged in the feminine, §. 92.

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

III. Section.

Flexion of the noun.*)

§. 40.

From a grammatical point of view the Paṣtō 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 Paṣtō and the whole declensional process is made up by means of **p r e f i x e s** and **p o s t f i x e s**.

The whole declension of the Paṣtō noun is therefore concentrated in the **f o r m a t i o n** of the **P l u r a l** and of the **F o r m a t i v e S i n g u l a r** and **P l u r a l** (the so-called **o b l i q u e c a s e**), 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 Paṣtō always the Nom. Sing., from which, according to the following rules, the Nom. Plural is formed.

We must treat separately of **m a s c.** and **f e m.** nouns, every gender forming its Nom. Plur. in a different manner, according to its **t e r m i n a t i o n**.

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*) The Paṣtō has neither a **d e f i n i t e** nor **i n d e f i n i t e a r t i c l e**; 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 Paṣtō has in common with the Persian, is commonly used in such nouns, as denote **animate** objects, as:

مَلِك malik, a chief, Plur. مَلَكَان málik-ān.

مَار mār, a snake, Plur. مَارَان mắr-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:

خَاه ṭāh, a well, Pl. خَاهَان ṭāh-ān or خَاهُونَه ṭāh-ūnah.

شُونډ šūnḍ, lip, Pl. شُونډَان šūnḍ-ān.

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

b) by adding the termination unah (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.

كور kōr, house, Pl. كوروْنَه kōr-únah.

كُل gul, rose, Pl. كُلُونَه gul-únah.

غَر ɣar, mountain, Pl. غَروْنَه ɣr-únah. *)

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*) With ejection of a (instead of ɣar-ūnah), the Paṣtō being very found of such hard initial sounds. Similarly كَال kāl, year, is also often shortened to كَلُونَه kal-únah (instead of كَالُونَه).

The following nouns' denoting a n i m a t e objects, always form their Plural by ūnah;

آس ās, horse, Pl. آسُونَه āsūnah.

پلَار plār, father, Pl. پلَارُونَه plārūnah.

تَرْبُور tarbūr, a cousin, Pl. تَرْبُورُونَه tarbūrūnah.

غَل ɣᵊl, thief, Pl. غلُونَه ɣlūnah.

c) by adding the termination ạh.

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

خَر ɣar, donkey, Pl. خرَّه ɣrạh.

غَر ɣar, mountain, Pl. غرَّه ɣr-ạh.

غَل ɣᵊl, thief, Pl. غلَّه ɣl-ạh.

مَل mal, companion, Pl. ملَّه ml-ạh.

خَرْشَن ɣaršan, horse-dung, Pl. خَرشنَّه ɣaršn-ạh.

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

d) by adding the termination ah.
(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 ah. *) E. g.

پَښتُون pạštūn, Afghān, Pl. پَښتَانَه pạštān-ah.

شپُون špūn, shepherd, Pl. شپیَانَه špān-ah.

بیَلتُون bial-tūn, separation, Pl. بیَلتَانَه bial-tān-ah.

نمُونډ nmūnḍ, prayer, Pl. نمَانډَه nmānḍ-ah.

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

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*) The Plural termination ah differs so far from the fem. termination äh see § 39, i.

(ūnah) in use, but only in nouns denoting inanimate ob-
jects, as:

نْمُونْخِ nmūnḍ, Pl. نْمُونْخُونَه nmūnḍ-ūnah.

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

زَنْگُون zangūn, knee, Pl. زَنْكَنُونَه zangan-ūnah.

وِرُون vrūn, the thigh, Pl. وِرْنُونَه vran-ūnah.

e) by adding the termination ahār.

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

تَرَپ trap, the sound of a jump, Pl. تَرَهَار trap-ahār.

غُرُنْب ɣuṛumb, a boom, Pl. غُرُنْبَهَار ɣuṛumb-ahār.

Some of these nouns are only used in the Plural, as: كَشَهَار
, kaš-ahār, rustling.

f) by changing final radical a to ạ.

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

سَخَر sɣar, stone, Pl. سَخَّر sɣạr.

نَیْتَر naštar, pine-tree, Pl. نَبْتَّر naštạr.

شَادُونَک šaḍūnak, a hermaphrodite, Pl. شَادُونَّک šaḍūnạk.

مَیَن mayan (adj.) a lover, Pl. مَیَّن mayạn.

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 زَن, zan, (جَن, ژَن) and كَر gar, when
used substantively.

Very likely from the same reason the Infinitive (ending in -ạl)
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 کالَه drē kāl-ah, three years; شپیتَه هُنَر špētah hunar-a, sixty artifices.

کَس kas, somebody, a person, may also take the Pl. termination ah (a), when preceded by a numeral, as تیرصُو کَس tērṣū kas-a, three hundred men.

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

h) Irregular Plural formation.

وَرور vrōr, brother, forms its Plural quite irregularly وَرونَّه vrūnṛah (also written وَرونَه).

Many nouns are considered as collective in Paṣtō and are therefore constructed as Plurals, without taking any of the preceding Plural terminations. Such are: پنیر panīr, cheese, غَنَم γanam, wheat سیو sēv, apple, کُچ kuč, butter, مَالُوچ mālūč, cleaned cotton, and many others.

§. 43.

2) Nouns ending in ai.

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

لندَی lindai, archer, Pl. لندی lind-ī.

کَسَی kas-ai, pupil of the eye, Pl. کسی kas-ī.

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*) To these may also be added indefinite pronouns as: څُو ṭō, some, etc.

Some nouns are only found in the Plural, as:

بُوټ سُوری būṭsūrī, bran; نَرْسَوری tarsarī, yellowish spots on the skin;

غَوَری γvarī, clarified butter; نَمَری nmarī, clothes.

The following nouns assume different terminations in the Plural:

پیْری pērai, a demon, one of the Genii, Pl. پیْری pēr-ī and

پیْریَان pēri-ān.

مَرَیْئُی mrai-ai, slave, Pl. مَرَیْئی mrai-ī or مَرَیَان mrai-ān

or مَرْیُونه mrai-ūnah.

<center>§. 44.</center>

<center>3) Nouns ending in ā.</center>

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:

كَدَا gadā, a beggar, Pl. كَدَایَان gadá-y-ān

مَامَا māmā, paternal uncle, Pl. مَامَاگَان mámā-g-ān.

گُودَا gōdā, puppet, Pl. گُودَاگَان gódā-g-ān.

Arabic nouns, ending in ā in the broken Plural, may besides add the Pl. termination y-ān or gān, as: أَمَرَا umarā (from أَمِير) nobles, Pl. أَمَرَایَان umarā-y-ān or أَمَرَاگَان umará-g-ān.

Some nouns ending in ā are considered collective and take therefore no Plural termination, as: جُورَا Sing. and Pl., bangle; صَبَا sabā, morning breeze; پیْشوَا pēšvā, guide, leader.

<center>§. 45.</center>

<center>4) Nouns ending in ō. *)</center>

These form their Plural in a threefold manner:

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

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*) Now and then only written with final u (Pēš).

سَقّاوُ saqqā́o, a water-carrier, Pl. سَقّاوُاْن saqqā́o-ān.

b) by adding the termination gān, may the noun denote an animate or inanimate object, as:

سَكلَاوُوُ saglāvō *), an otter, Pl. سَكلَاوُوُكَان saglā́vō-gān.

بَانړوُ bānṛō, eyelash, Pl. بَانړوُكَان bā́nṛō-gān.

c) by adding the termination ūnah, when the noun denotes inanimate objects, as:

پِتَاوُ pitā-ō, sun's ray, Pl. پِتَاوُونَه pitāō-ū́nah. **)

سكوُ skō, stitch, Pl. سكوُنَه skō-ū́nah.

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

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

<h3 style="text-align:center">§. 46.</h3>

<h4 style="text-align:center">5) Nouns ending in ạh.</h4>

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 ạh (§. 12), which are always treated as Pluralia tantum. E. g.

غَارمَه ɣārmạh, noon-day heat, Pl. غَارمَه ɣārmạh.

خَاتَه χātạh, ascending, Pl. (from خَتَل).

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

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

**) These and similar nouns ought to be written سكوُنَه, پِتَاوُونَه,

but the Hamzah (or ى) is never written.

لِيْوَه lēvạh, wolf, Pl. لِيْوَان lēv-ān.

كَارْغَه kārɣạh, crow, Pl. كَارْغَان kárɣ-ān.

زِرَه zrạh, heart, Pl. زِرُوْنَه zṛ-ūnah.

The following nouns, denoting **living beings**, are to be noted as **exceptions**:

تْرَه trạh, uncle, Pl. تْرُوْنَه tr-ūnah.

مِيْرَه mēṛạh, master, husband, Pl. مِيْرُوْنَه mēṛ-ūnah.

نِيْكَه nīkạh, paternal grand-father, Pl. نِيْكُوْنَه nīk-ūnah.

وِرَارَه vrārạh, nephew, Pl. وِرَارُوْنَه vrār-ūnah.

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

لِيْوَه lēvạh, wolf, Pl. لِيْوَه‌گَان lēvah-gān *) (لِيْوَه‌گَان).

شِيَعَه šīзah, a Shīah, Pl. شِيَعَه‌گَان šīзah-gān.

نَانْكَه nāngạh, black-berry, Pl. نَانْكَه‌گَان nāngah-gān.

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

مِيلْمَه mēlmạh, guest, Pl. مِيلْمَانَه mēlm-ānah.

In the same way form their Plural all nouns compounded with the affix بَه (= Sansk. **प**), as:

غُوْبَه ɣōbạh, cowherd, Pl. غُوْبَانَه ɣōb-ānah.

كُورْبَه kōrbạh, master of the house, Pl. كُورْبَانَه kōrb-ānah.

مَالْكَبَه mālgbạh, collector of salt, Pl. مَالْكَبَنَه mālgb-ānah.

§. 47.

6) Nouns ending in e.

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

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*) When final ạh, ạl, ạn etc. of polysyllabic nouns is followed by another syllable, ạ passes naturally into the more distinct a.

objects, by adding the termination ūnah, before which termination final e is changed to y. E. g.

آشْنَاى āšnāe , friend, acquaintance, Pl. آشنایان āšnāy-ān.

دوى dōe, custom, Pl. دوْیوْنَه dōy-ūnah.

Irregular Plural formation.

زوى zōe } son, Pl. زَامَن zāman } or زَهَمَن zahman.
خوى ḍōe } son, Pl. گَامَن ḍāman } or زَهَمَن zahman.

غوْشوى γōšōe } cow-dung, Pl. { غوْشَایَه γōšāyah.
خوْشوى χōšōe } cow-dung, Pl. { خوْشَایَه χōšāyah.

§. 48.

7) Nouns ending in ī.

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

بَنْدى bándī, a captive, Pl. بَنْدیان bándi-ān.

سِپَاهى sipāhī, a soldier, Pl. سِپَاہیان sipáhi-ān.

سِلَمچى silamčī, a wash-hand basin, Pl. سِلَمچِیان silámči-ān.

سَلَائى salāī, the upright post of a Persian wheel, Pl. سَلَائیکَان
salái-gān.

§. 49.

8) Nouns ending in ū.

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

کَنْدو kandū, a corn-bin, Pl. کَنْدوْوَان kándū-ān.

شَارو šārū, a Maina (bird) Pl. شَاروکَان šárū-gān.

بَافو bāhū, an ornament for the arm, Pl. بَهوْکَان báhū-gān.

5*

Some nouns ending in ū are considered as **collectives** and do therefore not assume a Plural termination, as: أَرزُو ārzū, Sing. and Plur., wish; دَارُو dārū, medicine; تَمَاكُو 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.

پَيرَو pairau, a follower, Pl. پَيرَوان pairau-ān.

پَلَو palau, hem of a garment, Pl. پَلَوونَه palau-ūnah.

Some nouns ending in au are considered as **collectives**, as جَو 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:

بِجَل biĵal, a knuckle-bone, Pl. بِجَل biĵal-e (بِجَلِي).

بَرَسْتَن brastan, coverlet, Pl. بَرَسْتَنِ brastan-e.

بَن ban, a rival wife, Pl. بَنِ ban-e.

بورجَل bōrjal, abode, home, Pl. بورجَلِ bōrjal-e. *)

بَوْل baul, urine, Pl. بَوْلِ baul-e. **)

پَلْتَن palṭan, battalion, Pl. پَلْتَنِ palṭan-e.

تَخَڈ taχaḍ	adze, Pl.	تَخَڈِ taχaḍ-e
تَرْشَڈ tarṣaḍ		تَرْشَڈِ tarṣaḍ-e

تَنْدَار tandār	father's brother's wife, Pl.	تَنْدَارِ tandār-e
تَنْدُور tandōr		تَنْدُورِ tandōr-e

طَبَر ṭabar, wife, Pl. طَبَرِ ṭabar-e.

جَل jal	a maid, Pl.	جَلِ jal-e
جَن jan		جَنِ jan-e

چار čār, work, Pl. چارِ čār-e.

چَنْكُل čangul, claw, Pl. چَنْكُلِ čangul-e.

خَرْمَن ṭarman, skin, Pl. خَرْمَنِ ṭarman-e.

خَنْكَل ṭangal, the forearm, Pl. خَنْكَلِ ṭangal-e.

خَپَر χapaṛ, the palm of the hand, Pl. خَپَرِ χapaṛ-e.

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*) It is also used as a ma s c u l i n e and forms then the Pl. بورجَلُونَه bōrjal-ūnah.

**) Mostly used in the Plural.

دَرْشَل daršal, the frame of a door, Pl. دَرْشَل daršal-e.

دَرَکَړ drakaṛ the felly of a wheel, Pl. دَرَکَړ drakaṛ-e.

رُنْدَار rundār*), a brother's wife, Pl. رُنْدَار rundār-e.

ژمَنْز žmanz**), comb, Pl. ژمَنْز žmanz-e.

سْتَن stan, needle, Pl. سْتَنی stane.

سُکُل sugul, a kind of buskin, Pl. سُکُل sugul-e.

سمَټ smaṭ ⎫
          ⎬ a cavern, Pl.
سَمِسْت samist ⎭
سمَټ smaṭ-e.
سَمِسْت samist-e.

غَنْدَل ɣandal, sprout, Pl. غَنْدَل ɣandal-e.

غوْجَل ɣōjal, cow-pen, Pl. غوْجَل ɣōjal-e.

غیږ ɣēž***), embrace, Pl. غیږ ɣēž-e.

گاهَر gāhar ⎫
کوْار goār ⎬ herd of cattle, Pl.
کوْهَار gōhār ⎭
گاهَر gāhar-e ⎫
کوْار goār-e ⎬
کوْهَار gōhār-e ⎭

لَښکَر laškar†), army, Pl. لَښکَر laškar-e.

لَمَن laman, skirt of a dress, Pl. لَمَن laman-e.

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*) Other forms are: ورنْدَار vrandār, Pl. ورنْدَار vrandāre; وَنْدیَار vandyār, Pl. وَنْدیَار vandyār-e.

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

***) غیږ is also used as masc., Pl. غیږونَه.

†) لَښکَر laškar is also used as masc., Plur. لَښکَرونَه laškarūnah.

لَنكُور langōr ⎫
⎬ a span, Pl. لَنكُور langōr-e.
لويشت lvēšt ⎭ لويشت lvēšt-e.

مَارِج mārij, a flame of fire, Pl. مَارِج mārij-e.

مَتَاك matāk, a kind of wallnut, Pl. مَتَاك matāk-e.

مَرَز mṛaz *), a quail, Pl. مَرَز mṛaz-e.

مَنكُل mangul, a talon, Pl. مَنكُل mangul-e.

مِيَاشت miāšt, month, Pl. مِيَاشت miāšt-e.

مِيَچِن mīčan, a handmill, Pl. مِيَچِن mīčan-e.

مِيرْمَن mērman, mistress, Pl. مِيرْمَن mērman-e.

مِيِر mēž, a ewe, Pl. مِيِر mēž-e.

نوَرز nvarz, a sandpiper, Pl. نوَرز nvarz-e.

وَاټ vāṭ, way, Pl. وَاټ vāṭ-e.

وَرَخ vraḍ ⎫   وَرَخ vraḍ-e ⎫
         ⎬ day, Pl.   ⎬
رَوَخ rvaḍ ⎭   رَوَخ rvaḍ-e ⎭

وَرْیَخ varyaḍ ⎫   وَرْیَخ varyaḍ-e ⎫
           ⎬ cloud, Pl.   ⎬
وَرْنِز varyaz ⎭   وَرْنِز varyaz-e ⎭

وَنْدَر vandar, a tethering rope with nooses, Pl. وَنْدَر vandar-e.

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*) Also written: نورَز nvṛaz, nv = m.

b) **Fem. nouns, which form their Plural irregularly.**

تَرْوُر trōr *), aunt, Pl. تَرْوُرَانِی trōr-āne.

خْوُر χōr, sister, Pl. خْوِیندِ χvēnde (خْوِیندِی).

درْوُر drōr ⎫
          ⎬ Pl. درَنْدِ drande.
ندروُر ndrōr ⎭ ندرَنْدِ ndrande.

لُور lūr, daughter, Pl. لُونْرَه lūnṛah ⎫
                                        ⎬
                      لُونْرِی lūnṛe   ⎭

نژوُر nžōr ⎫
          ⎬ son's wife, Pl. نِژیندِی nžēnde ⎫
نکوُر ngōr ⎭   نکِیندِی ngēnde ⎬

یوُر yōr, husband's brother's wife, Pl. یُونْرِی yūnṛe.

§. 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 **vī** (or **vē**) in the **western**. E. g.

نِیَّا niā, grandmother, Pl. نِیَّاکَانِ niā-gāne.

بَلَا balā, misfortune, Pl. بَلَا balā, بَلَاوِی balā-vī.

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

§. 53.

3) Nouns ending in ăh.

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

بَلَه baḍ-ăh, bribe, Pl. بَلْری baḍ-ē.

لِنْلَه lind-ăh, bow, Pl. لِنْلری lind-ē.

Some nouns ending in ăh are considered as **collectives** and form therefore no Plural, as اُوبَه ōbăh, Sing. and Pl., water; بَانْرَه bānṛăh, eyelash; جُونَه jūnăh, girl etc.

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

فِرِشْتَه firiṣtăh, (fem.) angel, Pl. فِرِشْتَه كَان firiṣtah-gāne.

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

اِبْری irē, ashes.

پُوخَلی pūχalē, the hooping cough.

پِیرُونی pērūne, the Pleiades.

پِیشْی pēṣē, mockery.

تَرَاوِی tarāvē, a prayer consisting of 20 genuflexions in Ramaẓān.

تَرْوِی tarvē, sour milk, whey.

خَاورِی χāvrē, dust, clay.

خَتَوْلی χaṭōlē, muddy water.

خوَلی χvalē, sweat, perspiration.

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*) In Mss. often written only ``ـٓ``, which, as well as the Sing. ``ـِ``, instead of ``ﻪـ``, ought to be avoided.

دُوری dūṛē, fine dust.

رَمی ramē, dysentery.

زَوی zavē, matter, pus.

سَرّوَاندی sarvānde, fallow land.

سُوری sūre, shout, noise.

شلُنبی šlōmbē ⎫
⎬ buttermilk.
شُوملي šōmlē ⎭

شنی šnē, the fruit of the mastin tree.

شُولی šōlē, rice; شُولَه šolăh, the rice plant.

غَنی ɣanē, thorns, bramble; غَنَه branch of a thorn tree.

غیلی ɣēlē, sheep and goats; غِیلَه a herd of sheep and goats.

نکرِیزی nakrēzē, Henna.

نِینی nīnē, roasted grain; نِینَه a grain of parched corn.

وَاوری vāvrē, snow.

ورِبوشی vurbūšē ⎫
⎬ barley; ورِبوشَه a corn of barley.
اُورِبوشی ōrbūšē ⎭

ورِجی vrijē ⎫
⎪
ورِژی vrižē ⎬ rice; ورِّجَه etc. a corn of rice.
⎪
ورِِژی vrīžē ⎭

وِینی vīnē, 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).

پِشُو pišō, a cat, Pl. پِشُوگَانٍ pišō-gāne.

پَاتكُو páekō, a flail, Pl. پَاتكُوگَانٍ páekō-gāne.

Some nouns ending in ō are considered as collectives and remain therefore unchanged in the Plural, as: بَرخُو barχō, Sing. and Pl., cheek; زَانكُو swing, cradle; وَرشُو vuršō, meadow.

§. 55.

5) Nouns ending in ī.

These form their Plural:

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

سَهِیلِی sahēlī, a handmaid, Pl. سَهِیلَئِی sahēlaī.

دَائِی dāī, a nurse, Pl. دَائِیگَانٍ dāī-gāne.

هَادِی hādī, a female guide, Pl. هَادِیَانٍ hādi-āne.

پِشِی pišī, cat, Pl. پِشِیَانٍ pišī-āne.

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

دُښنِی dušnī, enmity, Pl. دُښنَئِی dušnaī.

خَاښتِی ṭaštī, breakfast, Pl. خَاښتَئِی ṭaštaī.

§. 56.

6) Nouns ending in aī.

These remain **unchanged** in the Plural, as:

جِنَئِی jinaī, girl, Pl. جِنَئِی jinaī.

كَانْرَئِی gānṛaī, oil-press, Pl. كَانْرَئِی gānṛaī.

§. 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.

تْرُورِی trōre, aunt, Pl. تْرُورِیکَانْ trōre-gāne.

نَاوِی nāve, bride, Pl. نَاوِیَانْ 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.).

سَرْكُوزِ sarkūze **), a sow, Pl. سَرْكُوزِی sarkūzī.

مَرْغَمِ marγame, a female kid, Pl. مَرْغَمِی marγamī.

§. 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.

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*) In Qandahār تْرُورِی and نَاوِی remain unchanged in the Plural.

**) Literally: having the head downwards.

ميلو mīlū, a female bear, Pl. ميلوكانٍ mīlū-gāne.

برجو barjū, a hone, Pl. برجوكانٍ barjū-gāne.

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

شپون špūn, shepherd, Form. Sing. شپانه špān-ah.

نوم nūm, name, Form. Sing. نامه 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:

غر ɣar, mountain, Form. Sing. غره ɣr-ah.

مل mal, companion, Form. Sing. مله ml-ah.

b) Nouns ending in ai change it to ī, as:

سونَکیْ songai, a dwarf, Form. Sing. سونکی song-ī.

c) Nouns ending in ā, ŏ, ạh, e, ī, ū, au remain **unchanged** in the Format. Sing. The only exception is the numeral یَو yau, one, the Formative of which is یَوہ yau-ạh.

§. 61.

B. The Formative of fem. nouns.

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

لَار lār, way, Form. Sing. لَارِ lār-e.

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

مور mōr, mother, Form. Sing. مور mōr.

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

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

سَروہ sarvăh, cypress, Form. Sing. سَروی sarv-ē.

Such nouns, as are borrowed from the Arabic or Persian and are still treated as **foreign words**, remain **unchanged** in the Format. Sing., as لَالَه lālăh, a tulip, Form. Sing. لَالَه lālăh; جمله jumlăh, total sum*), all (لَه جمله نَ, جمله etc.); غَلَه ɣalăh, corn.

d) Nouns ending in ō remain **unchanged** in the Form. Sing.

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

سَهیلی sahēlī, handmaid, Form. Sing. سَهیلئی sahēlaī.

کَرمی garmī, heat, Form. Sing. کَرمئی garmaī.

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*) جمله is also treated like an adjective and constructed accordingly, cf. §. 90.

A few nouns remain u n c h a n g e d in the Form. Sing., as سِيزِنِى sīznī, a swaddling band, Form. Sing. سِيرِنِى sīznī, and commonly all foreign nouns, as دَائِى dāī, a nurse; هَادِى hādī, a (female) guide.

f) Nouns ending in aī remain u n c h a n g e d in the Form. Sing.

g) The few substantives ending in e remain u n c h a n g e d in the Form. Sing., as نَاوى nāvē, bride, Form. Sing. نَاوى nāve.

Those nouns, which are originally a d j e c t i v e s (§. 57), change e to ī in the Form. Sing., as سَرْكُوز sarkūze, a sow, Form. Sing. سَرْكُوزى sarkūzī.

h) Nouns ending in ū remain u n c h a n g e d in the Form. Sing.

§. 62.

2) The Formative of the Plural.

The termination of the Formative Plural is ŏ (Hindī ŏ̃, Sindhī and Panjābī ã = Prāk. Gen. Plur. आणं or आणं[*]), which is either added to the Plural terminations, as ān-ŏ, ūn-ŏ (ah being dropped before it), gān-ŏ, or which is affixed to the theme itself[**]), by dropping the Plural termination altogether, as پِلَارْو plār-ŏ (Plur. پِلَارُونَ) = پِلَارُونْو plār-ūn-ŏ. 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:

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[*] Compare my Essay: „On the declensional features of the North-Indian Vernaculars“, Journal of the Royal Asiatic Society, Vol. XIX, Part 4, p. 402 sqq.

[**] This is always the case with all c o l l e c t i v e n o u n s.

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, ūnō, or they add it directly to the crude form of the noun, as:

مَلَكَان malik-ān, chieftains, Form. Pl. مَلَكَانُو malik-ān-ō }
„ „ مَلكُو malik-ō. }

آسُونَه ās-ūnah, horses, Form. Pl. آسُونُو ās-ūn-ō. }
„ „ آسُو ās-ō. }

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

غِرَه γr-a̤h, mountains, Form. Pl. غِرُو γr-ō.

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

شِپَانَه špān-ah, shepherds, Form. Pl. شِپَانُو špān-ō.

The long (radical) ā however is now and then shortened, especially in such nouns, which are originally **a d j e c t i v e s**, as:

پِښتَانَه pa̤štān-ah, Format. Pl. پِښتَنُو pa̤štan-ō.

The affix ō also accedes in many cases to the crude form of the Nom. Sing. without any internal vowel change, as پِښتُونُو pa̤štūn-ō. This is frequently the case with nouns denoting **i n a n i m a t e** objects.

زَنگُون zangūn, knee and ورُون vrūn, the thigh (both in the Form. Sing. زَنگَانَه zangānah and ورَانَه vrānah), drop in the Plural the termination ūnah before the affix ō, as:

ورنُونَه vran-ūnah, Form. Pl. ورنُو vran-ō.

زَنگَنُونَه zangan-ūnah, Form. Pl. زَنگَنُو zangan-ō.

δ) nouns ending in the Plur. in ahār (§. 42, e) or which change final a to a̤ (§. 42, f) simply add the affix ō, as: ahār-ō, مَيَنُو mayan-ō**); final ah (§. 42, g) is always dropped before ō, as: كَالُو kāl-ō (or كَلُونُو kal-ūn-ō), ورُونِرُو vrūnr̤-ō (§. 42, h).

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*) This affix ō is frequently written by Peš (ـُ) 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. ī, add the Formative affix ō to the Pl. termination ī, which becomes thereby iy-(ō) or i (ō), or is even dropped altogether, as:

شِكرى šikr-ī, hawks, Form. Pl. $\begin{cases} \text{شكريو šikr-iy-ō or šikr-i-ō.} \\ \text{شكرو šikr-ō.} \end{cases}$

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

مرَيى mrai-ī   مَرِيو mrai-ō

مرَيان mrai-ān   slaves; Form. Pl.   مريانو mrai-ān-ō

مرَيونَه mrai-ūnah   مريونو mrai-ūn-ō.

c) Nouns 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 أُمَرا umarā, nobles, Format. Pl. أُمَراو umarā-ō. The same is the case with collective nouns, as چُورا čūrā, a bangle, Sing. and Plur., Form. Pl. چُوراو čūrā-ō.

d) Nouns ending in ō, Nom. Pl. ān, gān, ūnah (§. 45), form their Form. Pl. by ān-ō, gān-ō, ūn-ō or add the affix ō to the crude form of the noun with inserted euphonic v, as سَقّاموو saqqáo-v-ō.

e) Nouns ending in ạh, Nom. Pl. ạh (§. 46, a), drop final ạh and add the affix ō, as وِيښتَه vēšt-ạh, hairs, Form. Pl. ويښتو vēšt-ō*). Those ending in the Nom. Pl. in ān, gān, and ūnah

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*) Some nouns may remain unchanged in the Format. Pl., as دوارَه dvārạh, both, دَ دوارَه da dvārạh, of both; جُملَه ǰumlah, all, دَجُملَه, of all; هَمَه hamah, all, دَ هَمَه da hamah, of all. Thus we find also دَ ميلمَانَه da mēlmānah, instead of دَ ميلمَانو, as: خِدمَت, دِ دَ خپَتَى دَ ميلمَانَه پَه ځاى كَوِين, she should serve the guests of her Lord (Gulsh. I, 62).

(§. 46, b. c) 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 ō or v-ō in the Form. Pl., as:

كَهنَه kahinah, priests (from Arab. كاهِن), Form. Pl. كَهنَمو kahinah-ō.

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

Those nouns in ah, which in the Nom. Pl. add the termination ānah (§. 46, d), drop final ah before ō, as ميلمَانَه mēlm-ānah, guests, Form. Pl. ميلمَانو 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, ūnah §. 50), form the Format. Pl. either regularly by ān-ō, gān-ō, ūn-ō, or add the affix ō to the crude form of the noun, which is also the case with all collective nouns. Irregular Plurals, such as زَامَن zāman, sons (from زوى zōe, §. 47) form the Format. Pl. either by زَامَنو zāman-o or زوينو 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 ō, as لَار lāre, ways, Form. Pl. لَارو lār-ō; similarly the irregular Plurals (§. 51, b), as خوينده χvēnde, sisters, Format. Pl. خويندو χvēnd-ō; لونرَه lūnrah, daughters, Form, Pl. لونرو lūnro.

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 ō to the crude form, with or without euphonic v, as بَلَ balā or بَلَاوى balāvī, misfortunes, Form. Pl. بَلَمو balā-ō or بَلَورو balā-v-ō. Nouns ending in gāne change this Pl. termination to

gān-ō, as: نِیَاکَانِ niā-gāne, grand-mothers, Form. Pl. نِیَاکَانُو
niā-gānō.

c) Nouns ending in ăh, Nom. Pl. ē (§. 53), drop this Pl
termination before the affix ō, as: لِندِی lindē, bows, Format. Pl. لِندُو
lind-ō. Collective nouns, which are identical in the Nom. Sing.
and Plural, drop final ăh before the affix ō, as: اوبَهْ ōbăh, Nom.
Sing. and Pl., water and waters, Format. Pl. اوبُو ōb-ō.

In the older language and in poëtry i (= e) is occasionally
preserved before the affix ō, as اوښِی ōṣē, tears (Nom. Sing.
اوښَه ōṣăh), Format. Pl. اوښِیُو ōṣ-i-ō.

Nouns ending in the Nom. Pl. in gāne, change it in the
Format. Pl. to gān-ō, as: فِرِښتَه‌کَانِ firiṣtah-gāne, angels, Format. Pl.
فِرِښتَه‌کَانُو firiṣtah-gānō; but the forms فِرِښتُو firiṣt-ō, فِرِښتَه‌وُو
firiṣtah-ō and فِرِښتَه‌وُو firiṣtah-vō are also in use.

d) Nouns ending in ō, Nom. Pl. gāne (§. 54), change it in
the Format. Pl. to gān-ō. The collective nouns add v-ō in the
Format. Pl., as بَارخُو bārχō, cheek, Format. Pl. بَارخُوو bárχo-v-ō,
final ō being shortened in pronunciation to ŏ.

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

f) Nouns ending in aī, Nom. Pl. aī (§. 56), always drop final
aī before the affix ō, as: کَانړَئِی gānṛaī, oil-presses, Format. Pl.
کَانړُو gānṛ-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: سَرکُوزی sarkūzī, sows, Format. Pl. سَرکُوزِيُو sarkūzi-ō or: سَرکُوزُو sarkūz-ō.

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 د da**) before the Formative of a noun***), which logically stands in the Genitive. The Genitive commonly **precedes** the governing noun, but it may also follow

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*) 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 د da is identical with the Panjābī dā (Prākrit दी = Sansk. तस्) is shown in my essay, „On the declensional features etc. p. 396. 6.

***) When a noun, preceded by a numeral ends in ah (§. 42, g), it may remain in the Nom. Plur., though it be governed by a prefix requiring else the **Formative**, as: د درى کالَه of three years; پس لَه درى کالَه after three years, etc.

it; e. g. ‏دَ كُور خُبِتَن‎ da kōr ṭaštan, the master of the house,
‏دَ كُورُونُو خُبِتَن‎ da kōrūnō ṭaštan, the master of the houses.

5) The Dative. In order to express the idea of the Da-
tive the Paštō employs a variety of particles, which partly precede
and partly follow the Formative of a noun.

a) The prefix ‏وَ‎ va is now nearly antiquated, but it is fre-
quently met with in older Paštō authors and in poëtry, as: ‏وَ سَرِی‎
va sarī, to a man. There can be hardly a doubt, that this prefix
‏وُ‎ 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 ‏تَه‎ tah or ‏وَتَه‎ vatah are frequently joined, as
‏وَ سَرِی تَه‎ va sarī tah or ‏وَ سَرِی وَتَه‎ va sarī vatah, to a man.

b) The postfix ‏تَه‎ tah and ‏وَتَه‎. The postfix ‏تَه‎ tah is very
likely identical with the Hindūstānī ‏تَئِیں‎ taī, Sindhī ताईं taī,
which is to be derived from the Sansk. स्थाने. ‏وَتَه‎ vatah very
probably is the Sindhī postfix वटि vaṭe, near to, with.

c) The postfix ‏لَه‎ lah and ‏لَرَه‎ larah. The postfix ‏لَه‎ is very
likely identical with the Pārsī postfix rā, modern Persian likewise
‏را‎ rā, which originally signifies „for the sake of“. The Marāṭhī
uses likewise ला lā as Dative postfix, which corresponds to the
Sindhī लाइ lāe, Hindūstānī ‏لِئی‎ liē, for the sake of.

The postfix ‏لَرَه‎ 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 ‏لَه‎ lah, which always
requires the Formative of a noun, as: ‏لَه لَبِنتِی‎ lah laštī, from
a brook. When a noun ends in a consonant*) or in e, au, the

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*) Nouns comprised in the list §. 52, a. being excepted.

syllable ah (or only a) is added for euphony's sake, as: لَ غَمَه lah ɣam-ah (or ɣam-a), out of grief, لَ زوْیَه lah zōy-ah, from the son; لَ خَوَ lah ţau-a, from the ambush (or: lah ţav-a). Very frequently لَ is also followed by the postfix نَه nah (in the eastern dialect), as: لَ لَښتی نَه lah laštī nah, from a brook. When a noun ending in a consonant or e is thus followed by the postfix نَه, the euphonic syllable ah or a is not added, as لَ غَم نَه lah ɣam nah, out of grief, لَ زوی نَه lah zōe nah, from a son; but when لَ is followed by the postposition سَره (سَره — لَ with), a euphonic ah (a) is commonly added to the noun, as لَ کوْر سَره lah kōr-a sarah, with the house.

The prefix لَ lah (not to be confounded with the postfix لَ) has very likely taken its origin from the Hindī postfix ने or ये, from (= Prāk. नो = Sansk. तम्), t having passed into l in Paştō; نَه nah we would compare with the Gujarātī Genitive affix nō*), which in Paştō has become a postposition, so that it has properly in لَ — نَه a double Ablative case-sign.

b) Besides لَ (or لَ — نَه) the Paştō uses also the prefix تَر tar*), with which the postfix نَه may also be joined as with لَ.

When تَر precedes a noun ending in a consonant or e, au, euphonic ah or a must be added to the noun, as تَر سَر tar sara from the head, تَر ځایَه tar ḍāyah, from the place (ځای); before

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

**) تَر tar seems to be identical with لَ as regards its origin, for it is apparently derived from the Sansk. Abl. affix तम्, with transition of s to r.

On the special signification of تَر see §. 174, 7.

the other nouns it requires simply the Formative. But when تَر precedes a noun in the Singular ending in ăh (fem.), it remains in the Nominative, as تَر خُلَه tar χulăh, from the mouth. When تَر precedes a noun in the Plural, it requires the Formative, as: تَر لُونِرو tar tūnṛō, from the daugthers, but nouns with the Plur. termination ūnah may remain in the Nominative, as: تَر كَوُونَه tar kaž-ūnah, under the chin.

When تَر is followed by the postfix نَه, nouns ending in a consonant or e, au, do not add a euphonic ah or a, as تَر ښاخ نَه tar ṣ̌āχ nah, from a bough, but when followed by the postposition پورِ) *), final euphonic ah (a) is commonly added as: تَر قِیَامَت پورِ tar qiāmat-a pōre (قِیَامَت), up to the resurrection. With other nouns the Formative is required, but nouns ending in ăh may also remain in the Nom. (Sing.), in the Plural the Formative only is used. E. g. تَر زِمَكِی لَاندِ tar zmake lānde, under the ground or تَر سِینَه لَاندِ tar sīnăh lānde, under the breast; تَر پښو لَاندِ tar pṣ̌ō lānde, under the feet.

c) In the east (especially among the Khaṭaks) د de **) is frequently used as an Ablative prefix, which may also be followed by نَه. It is constructed in every way like the prefix لَ, as د ظُلَم de ḍulma, out of tyranny.

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

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*) On تَر—پورِ see §. 174, 7.

**) In Qandahār however د is pronounced like da. At any rate د is etymologically identical with the Genitive prefix ﺩ.

either by the prefix پَه pah alone or with following کښې kṣe *)
(کښۍ), which is not used as an independent postfix, but only in
connexion with پَه, as: پَه — کښۍ in, on. The prefix پَه is ident-
ical with the Pārsī prefix pa or fa, modern Persian بِه, Sansk.
अभि; the origin of کښۍ however is doubtful. It appears to
have sprung from the Hindhī नीचे, below, down, by dropping
initial nē; the form کۍ seems therefore to be original and ṣ a
euphonic insertion (as in پښَه pṣăh, foot, etc.).

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

a) If a noun end in ạh (masc.) or ăh (fem.), پَه is joined to
the N o m i n a t i v e, as پَه وَاښَه pah vāṣ̌ah, on the grass; پَه مِينَه
پَه مِينَه کښۍ pah mīnăh kṣe, in love; but we find also: پَه هغى کوتَرِ
on that pigeon (Dorn, Chrest. p. 11).

b) Nouns ending in the Nom. Pl. in ạh, ah (with and with-
out internal vowel-change §. 42. d. g.) ānah, ūnah may, when
constructed with پَه, remain in the N o m i n a t i v e; e. g. پَه تلَه قَم
پَه تلَه ham pah rātlạh, in going and in coming; پَه يَمِښتَانَه
پَه پښتانَه کښې pah pạṣ̌tānah kṣe, amongst the Afghāns; پَه درى خبيرَه in three
things; پَه آسُونَه pah āsūnah, amongst the horses; پَه غوبَانَه
pah γōbānah, amongst the cowherds. But in all these cases the

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*) کښۍ is also written and pronounced کۍ ke in Peshāwar.
پَه is also frequently written پ pa and thus even joined with the noun
itself, which ought to be avoided.

Format. Pl. might also be used, as نلُو یَه pah tlō, آسُونُو یَه pah āsūnō etc.

In the same way a fem. noun may remain in the Nom. Pl., when preceded by a n u m e r a l, as ورَځی دوَه یَه pah dvặh vraḍe, in two days; otherwise یَه is seldom constructed with the Nominative Plural of a fem. noun and only in poëtry; so says Xush̔āl ɣān (Gulsh. II, 42. 2.):

لُوند دَیْ حَلق دَ هَر سَړی یَه خپَلی لَاړِ(*

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

c) The fem. nouns ending in ī, Format. Sing. aī (§. 55; 61, 5), are constructed in the east with the F o r m a t i v e, but in the west with the N o m i n a t i v e, as دُوستَیْ یه pah dōstaī and دُوستِی یه pah dōstī; when constructed with the Plural یَه always requires the Formative, as: بَدِیو یَه pah bádiō, by wicked works.

A n n o t a t i o n. Like یَه the preposition پَر par, on, upon, is also constructed. The poëts take the liberty, when یَه is constructed with a noun ending in a c o n s o n a n t, to add a euphonic ah (a) to it, similarly as after the prefixes لَه, تَر and د. E. g.

نُوم بی وَرکِرُو دَ چَا نَه درُومی یَه سَرَه

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

8) The V o c a t i v e, 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 اَیْ ai, اُو ō, وَ vŏ. Entering into particulars we have to notice:

_____

*) لَاړِه = لَاړی, Nom. Pl. from لَاړ.

A. The Vocative Singular.

a) of masc. nouns.

α) Masc. nouns ending in a c o n s o n a n t add the syllable
ah (a) or ā, with or without the interjectional particles, as: وْرُورْهٔ
vrŏr-áh, o brother, وْرُورْ اَیْ ai vrōr-ah, اَوْرُورْ vrōr-å.

Nouns, which according to §. 60, 1. form their Format. Sing.
by internal vowel-change and the addition of the syllable ah, or
which add ạh, dropping at the same time the short vowel of the
crude form, do the same in the Vocative, as: شپٛانٔه وْ vŏ špánáh, o
shepherd! عْلٔه اَیْ ai γlạh, o thief!

β) Masc. nouns ending in ai add the syllable ah (a) or ạ to
the F o r m a t i v e S i n g., as: سٔرٛیٔه اَیْ ai sáriáh, o man!

γ) Masc. nouns ending in ā, ō, ạh, ū, au*) remain u n -
c h a n g e d in the Vocative.

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

ε) Masc. nouns ending in ī add ah (a) ā, shortening ī at the
same time to i or iy, as: جوکیٔه jŏgi-áh, o Jōgī!

b) of fem. nouns.

Fem. nouns, of whatever termination, put the interjectional
particles before the F o r m a t i v e S i n g., as: جٛنِ اَیْ ai jạ́n-e, o maid!
شٔاقٛی وْ vŏ šáq-é, o woman; the interjectional particles may also
be dropped , as خٛنِ jạn-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: مٛورِ اَیْ ai mōre, o mother! خٛورِ χōr-e, o sister!

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*) Those in ā and ū and au may also add ā, ah; before final ā
a euphonic y is inserted, as in Persian, as: کٛدایٛا gạdá-yá, o beggar!

B. The Vocative Plural.

The Vocative Plural of both genders in throughout i d e n t i c a l with the F o r m a t i v e P l u r a l, with or without the interjectional particles.

§. 66.

We let now follow a general survey of the Pa̐štō 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 N o m i n a t i v e, F o r m a t i v e and V o c a t i v e S i n g. and the N o m i n a t i v e a n d F o r m a t i v e P l u r a l 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 S i n g u l a r and the P l u r a l.

§. 67.

I. Masculine nouns.

1) N o u n s e n d i n g i n a c o n s o n a n t. (§. 42; 60; 63, 1.)

a) W i t h t h e P l u r a l t e r m i n a t i o n ā n.

Sing.

Nom. مَلِك málik, a chieftain.

Accus. مَلِك malik, a chieftain.

Format. } مَلِك malik, by a chieftain.
Instrum. }

Genit. د مَلِك da malik, of a chieftain.

Dative. و مَلِك وَتَه va malik; و مَلِك تَه va malik tah; و مَلِك وَتَه

va malik vatah; مَلِك ته malik tah *); مَلِك ته

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*) The most common postfixes now in use are تَه, لَه and لَرَه.

malik vatah; مَلِكَ لَه malik lah; مَلِك لَرَه malik larah, to a chieftain.

Ablative. لَه مَلِكَ lah malika; لَه مَلِك نَه lah malik nah;

تَر مَلِكَ tar malika; تَر مَلِك نَه tar malik nah.

دِ (دَ) مَلِكَ de (da) malika; دِ مَلِك نَه de malik nah, from a chieftain.

Locat. پَه مَلِك pah malik; پَه مَلِك كښېں pah malik kṣe, in a chieftain.

Vocat. أَى مَلِكَه ai málikáh, مَلِكَا maliká, o chieftain!

Plural.

Nom. مَلِكَان málik-án, chieftains.

Accus. مَلِكَان malik-án, chieftains.

Format. ⎫
Instrum. ⎭ مَلِكَانوُ malik-án-ō, مَلِكوُ málik-ō, by chieftains.

Genit. دَ مَلِكَانوُ da malik-án-ō; دَ مَلِكوُ da malik-ō, of chieftains.

Dative. وَ مَلِكَانوُ تَه va malik-án-ō, وَ مَلِكوُ va malik-ō; va malik-án-ō tah, وَ مَلِكوُ تَه va malik-ō tah etc. etc. to chieftains.

Ablat. لَه مَلِكَانوُ نَه lah malik-án-ō, lah malik-án-ō nah; لَه مَلِكوُ نَه lah malik-ō, lah malik-ō nah; دَ مَلِكَانوُ tar malik-án-ō, تَر مَلِكوُ tar malik-ō;

de (da) malik-ān-ō; دِ مَلكُو de (da) malik-ō etc. from chieftains.

Locat.   يَه مَلِكَانو pah malik-ān-ō, يَه مَلكُو pah malik-ō; يَه مَلكَانو كښِ pah malik-ān-ō kṣe etc. in chieftains.

Voact.   أَى مَلكَانو ai malik-ān-ō, مَلكُو malik-ō, o chieftains!

b) With the Plural termination ūnah.

Sing.

Nom.   آس ās, horse.

Format.   آس ās.

Vocat.   آسَه ásáh.

Plur.

Nom.   آسُونَه ās-únah, horses.

Format.   آسُونو ās-únō, آسُو ás-ō.

c) With the Plural termination ąh and ejection of the short radical vowel.

Sing.

Nom.   غِل ɣąl, thief.

Format.   غلَه ɣląh.

Vocat.   أَى غلَه ai ɣl-ąh.

Plur.

Nom.   غلَه ɣl-ąh, thieves (also: غلُونَه ɣl-ūnah).

Format.   غلُو ɣl-ō) غلُونو ɣl-ūnō).

d) With the Plural termination ah and internal vowel-change.

Sing.

Nom. شِيُون špūn, shepherd.

Format. شِپانَه špān-ah.

Vocat. اَیْ شِپانَه ai špán-áh.

Plur.

Nom. شِپانَه špān-ah, shepherds.

Format. شِپانُو špān-o.

e) With the Plural termination ahār.

Sing.

Nom. تَرَپ trap, a bump.

Format. تَرَپ trap.

Plur.

Nom. تَرَپهار trap-ahár, bumps.

Format. تَرَپهارُو trap-ahár-ō.

f) With change of final a to ą.

Sing.

Nom. سْاخَر sχar, a stone.

Format. سْاخَر sχar.

Vocat. سْاخَرَه sχár-áh.

Plur.

Nom. سْاخَر sχąr, stones.

Format. سْاخَرُو sχár-ō.

g) **With the Plural termination ah, in connexion with numerals.**

Plur.

Nom. كَالَه (دری) (drē) kāl-ah, (three) years.

Format. كَالُو kāl-ō or كَالُونُو kāl-ūn-ō.

§. 68.

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

Sing.

Nom. كَوَانډَیْ gavāndai, neighbour.

Format. كُوَانډِی gavándī.

Voc. كُوَانډِیَه gavándi-áh.

Plur.

Nom. كُوَانډِی gavándī, neighbours.

Format. كُوَانډِیُو gavándi-ō, كُوَانډُرُ gavánd-ō.

§. 69.

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

a)   **Sing.**

Nom. كَدَا gadā, beggar.

Format. كَدَا gadā.

Vocat. أَیْ كَدَا ai gadā (كَدَایَا gadáyá).

Plur.

Nom. كَدَایَان gadá-y-ān.

Format. كَدَایَانُو gadā-y-án-ō.

b)   Sing.

Nom. مَامَا māmā, (paternal) uncle.

Format. مَامَا māmā.

Vocat. أَىْ مَامَا ai māmā.

Plur.

Nom. مَامَاگَان mámā-gān.

Format. مَامَاگَانُو māmā-gán-ō.

§. 70.

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

a)   Sing.

Nom. سَقَّاءُو saqqáō, water-carrier.

Format. سَقَّاءُو saqqāō.

Vocat. أَىْ سَقَّاءُو ai saqqāō.

Plur.

Nom. سَقَّاءُوان sgqqáō-ān, water-carriers.

Format. سَقَّاءُوانُو saqqāō-án-ō.

b)   Sing.

Nom. بِيزُو bīzō, monkey.

Format. بِيرُو bīzō.

Vocat. أَىْ بِيرُو ai bīzō.

Plur.

Nom. بِيزُوگَن bízō-gān, monkeys.

Format. بِيرُوگَانُو bīzō-gán-ō.

c) ` **Sing.**

Nom. سکو skō , stitch.

Format. سکو skō.

Plur.

Nom. سکوونَه skō-ūnah , stitches.

Format. سکوونو skō-ūn-ō.

§. 71.

5) **Nouns ending in ạh** (§. 46; 60, c; 63, e).

a) **Sing.**

Nom. ويښتَه vēṣ̌tạh , hair.

Format. ويښتَه vēṣ̌tạh.

Vocat. اَیْ ويښتَه ai vēṣ̌tạh.

Plur.

Nom. ويښتَه vēṣ̌tạh (also : ويښتونَه vēṣ̌túnah).

Format. ويښتو vḗṣ̌t-ō.

b) **Sing.**

Nom. ليوَه lēvạh, a wolf.

Format. ليوَه lēvạh.

Vocat. اَیْ ليوَه ai lēvạh.

Plur.

Nom. ليوان lḗv-ān, ليوەکان lēvạh-gān.

Format. ليوانو lēv-ā́n-ō, ليوەکانو lēvạh-gā́n-ō.
ليوو lḗv-ō.

c)   Sing.

Nom.   زړَه zṛah , heart.

Format. زړَه zṛah.

Vocat. اَی زړَه ai zṛah.

Plur.

Nom.   زړونَه zṛ-ūnah·

Format. زړونو zṛ-ūn-ō, زړو zṛ-ō.

d)   Sing.

Nom.   غوبَه γōbah , cowherd.

Format. غوبَه γōbah.

Vocat. اَی غوبَه ai γōbah.

Plur.

Nom.   غوبانَه γōb-ánah.

Format. غوبانو γōb-án-ō.

§. 72.

6) Nouns ending in e (§. 47; 60, c; 63, f).

a)   Sing.

Nom.   آشنای āšnáe, friend.

Format. آشنای āšnāe.

Vocat. اَی آشنایَه ai āšnáy-áh.

Plur.

Nom.   آشنایان āšnáy-ān.

Format. آشنایانو āšnāy-án-ō, آشنایو āšnáy-ō.

b)   **S i n g.**

Nom.   دوْی dŏe , custom.

Format.   دوْی dŏe.

P l u r.

Nom.   دوْیونَه dōy-únah, customs.

Format.   دوْیونوْ dōy-ún-ō,   دوْیوْ dŏy-ō.

§. 73.

7) **N o u n s e n d i n g i n ī** (§. 48; 60, c; 63, f).

S i n g.

Nom.   سِپَاهی sipáhī , soldier.

Format.   سِپَاهی sipāhī.

Vocat.   اَی سِپَاهی ai sipāhī (سِپَاهِیَا sipāhiá).

P l u r.

Nom.   سِپَاهِیَان sipáhi-ān , soldiers.

Format.   سِپَاهِیَانوْ sipāhi-án-ō, سِپَاهِیوْ sipáhi-ō.

§. 74.

8) **N o u n s e n d i n g i n ū.**

a)   **S i n g.**

Nom.   کَنډو kándū, a corn-bin.

Format.   کَنډو kandū.

Vocat.   اَی کَنډو ai kandū, کَنډوَا kandu-á.

P l u r.

Nom.   کَنډوَان kándu-ān, corn-bins.

Format.   کَنډوَانوْ kandu-án-ō.

b)   S i n g.

Nom.   بَاهُو   báhū, bracelet, ornament for the arm.

Format.   بَاهُو   bāhū.

               P l u r.

Nom.   بَاهُوگَان   báhū-gān, bracelets.

Format.   بَاهُوگَانُو   bāhu-gán-ō.

             §. 75.

9) N o u n s e n d i n g i n au.   (§. 50; 60, c; 63, f).

a)   S i n g.

Nom.   پَيرَو   pairau, a follower.

Format.   پَيرَو   pairau.

Vocat.   اَى پَيرَو   ai pairau (پَيرَوه   paírau-áh).

               P l u r.

Nom.   پَيرَوان   paírau-ān, followers.

Format.   پَيرَوانُو   pairau-án-ō,   پَيرَوُو   paírau-ō (pairav-ō).

b)   S i n g.

Nom.   چَوُ   čau, a small canal.

Format.   چَوُ   čau.

               P l u r.

Nom.   چَوُونَه   čau-únah.

Format.   چَوُونُو   čau-ún-ō,   چَوُوُ   čaú-ō.

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.   جِن   j̣an, maid, virgin.

Format.   جِن   j̣an-e.

Vocat.   اَیْ جِن   ai j̣an-e.

Plur.

Nom.   جِن   j̣án-e, maids.

Format.   جِنْو   j̣án-ō.

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

Sing.

Nom.   خور   χōr, sister.

Format.   خور   χōr.

Vocat.   اَیْ خور   ai χōr-e.

Plur.

Nom.   خوینند   χvénd-e, sisters.

Format.   خوینندو   χvénd-ō.

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

a)   **Sing.**

Nom.   نِیَا   niā, grandmother.

Format. نِیَا niā.

Vocat. اَیْ نِیَا ai niā.

Plur.

Nom. نِیَاکَانِ niā-gáne.

Format. نِیَاکَانوْ niā-gán-ō.

b)   Sing·

Nom. بَلَ balá, misfortune.

Format. بَلَ balā.

Plur.

Nom. بَلَ balā; بَلاوِی balá-vī (vē), misfortunes.

Format. بَلَوْ balá-ō, بلَاوْو balá-vō.

§. 78.

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

Sing.

Nom. بَدَه báḍ-ăh, bribe.

Format. بَدِی báḍế.

Vocat. اَیْ بَدِی ai báḍ-ē.

Plur.

Nom. بَدِی báḍ-ế, bribes·

Format. بَدْو báḍ-ō (بَدِوْو báḍi-ō).

§. 79.

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

Sing.

Nom. پِیشوْ pīšō, cat.

Format. ‏ييشو‎ pīšō.

Vocat. ‏اَىْ ييشو‎ ai pīšō.

Plur.

Nom. ‏ييشوكَان‎ pīšō-gáne, cats.

Format. ‏ييشوكَانو‎ pīšō-gán-ō.

§. 80.

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

a)   Sing.

Nom. ‏سهيلى‎ sahélī, a handmaid.

Format. ‏سهيلئى‎ sahélaī.

Vocat. ‏اَىْ سهيلئى‎ ai sahélaī.

Plur.

Nom. ‏سهيلئى‎ sahélaī handmaids.

Format. ‏سهيليو‎ sahéli-ō (‏سهيلو‎ sahél-ō).

b)   Sing.

Nom. ‏دَائى‎ dáī, nurse.

Format. ‏دَائى‎ dáī.

Vocat. ‏اَىْ دَائى‎ ai dáī.

Plur.

Nom. ‏دَائيكَان‎ daī-gáne, nurses.

Format. ‏دَائيكَانو‎ dāī-gán-ō.

c)   Sing.

Nom. ‏هَادى‎ hádī, a female guide.

Format. قَادِى hādī.

Vocat. اَىْ قَادِى ai hấdī.

Plur.

Nom. قَادِيَانِ hādi-áne, guides.

Format. قَادِيَانُو hādi-án-ō.

d) ### Sing.

Nom. سِيبِزْنِى sίznī, a swaddling band.

Format. سِيبِزْنِى sīznī.

Plur.

Nom. سِيبِرْنَئِى sίznaī, swaddling bands.

Format. سِيبِزْنِيُو sίzni-ō (سِيبِزْنُو sίzn-ō).

§. 81.

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

Sing.

Nom. بِيبِرَئِى bέṛaī, boat.

Format. بِيبِرَئِى bēṛaī.

Vocat. اَىْ بِيبِرَئِى ai bēṛaī.

Plur.

Nom. بِيبِرَئِى bέṛaī, boats.

Format. بِيبِرُو bέṛ-ō.

§. 82.

7) Nouns ending in e.

a)   S i n g.

Nom.   نَاوِى náve, bride (نَاوِ).

Format. نَاوِى nāve.

Vocat. أَىْ نَاوِى ai nāve; نَاوِيَه náve-áh.

Plur.

Nom.   نَاوِيَانِ nāve-áne; نَاوِى náve, brides.

Format. نَاوِيَانُو nāve-án-ō; نَاوِيُو náve-ō.

b)   S i n g.

Nom.   تَرْوَرِى tróre, aunt.

Format. تَرْوَرِى trōre.

Vocat. أَىْ تَرْوَرِى ai trōre; تَرْوَرِيَه tróre-áh.

Plur.

Nom.   تَرْوَرِيگَانِ trōre-gáne; تَرْوَرِى tróre, aunts.

Format. تَرْوَرِيگَانُو trōre-gán-ō; تَرْوَرِيُو tróre-ō.

c)   S i n g.

Nom.   سَرْكُوزِ sarkū́ze, a sow.

Format. سَرْكُوزِى sạrkū́žī.

Vocat. سَرْكُوزِى sarkū́žī.

Plur.

Nom.   سَرْكُوزِى sarkū́žī, sows.

Format. سَرْكُوزِيُو sarkū́ži-ō, سَرْكُوزُو sarkū́z-o.

§. 83.

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

Sing.

Nom. ميلُو mílū, a female bear.

Format. ميلُو mīlū.

Vocat. اَیْ ميلُو ai mīlū, ميلُوًا mīlu-ā́.

Plur.

Nom. ميلُوکانْ mīlū-gā́ne.

Format. ميلُوکانُو mīlū-gā́n-ō.

§. 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 poëtry. 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:

نَه وِنَم پَه سْتَرکُو حَقِیقَت وَاوَه مُبِین

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 äh (a), as تُور tōr, black, fem. تُورَه tōr-äh.

When two adjectives are joined together by the copula ō (cf. §. 28, 1), they are considered and treated as o n e word and therefore only to the latter the fem. termination is added, as: خُوشْحَال خُرْسَنْدَه وُ χush'āl-ō-χursand-ăh, fem., happy and content. The same is the case, when an adjective is repeated with the preposition پَه, as تَار پَه تَار tār pah tār, scattered, fem. تَار پَه تَارَه tār pah tār-ăh; but compounds, formed by means of پَه are commonly used in an a d v e r b i a l 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 ō, as تَپ تُور țap tōr (or تُور تَپ) quite black, fem. تَپَه تُورَه țap-ăh tōr-ăh (or تُورَه تَپَه).

Paradigm.

Sing.

Masc.		Fem.	
Nom.	گَډ gaḍ, mixed.	گَډَه	gáḍ-ăh.
Format.	گَډ gaḍ.	گَډِى	gáḍ-ĕ́.
Vocat.	گَډَه gáḍáh.	گَډِى	gáḍ-ē.

Plur.

Nom.	گَډ gaḍ.	گَډِى	gáḍ-ĕ́.
Format.	گَډُو gáḍ-o.	گَډُو	gáḍ-ō.

When the adjective is used in the sense of a s u b s t a n t i v e , it adds the Plur. termination ān, as گَډَان gáḍ-ān, Formative: گَډَانُو gaḍ-ān-ō (or گَډُو gáḍ-ō). It is a poëtical license, if now and then the pure adjective is used with the Plur. termination of a substantive (i. e. ān, ānō). So says, for instance, Rah'mān:

يَه سَبَب دَ ظَالِمَانوْ حَاكِمَانوْ كورِ وَ اُورِ أوْ پِيشَوَر دِرِى وَاړه تَوْ دِى

On account of tyrannical governors house and fire and Peshāwar, all three are one (thing). (Gulsh. II, 28, 1).

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

Some adjectives are inflected irregularly; as مَر mar, dead, fem. مَرَه mṛ-ăh; Format Sing. m. مَرَه mṛ-aḥ, fem. مَرِى mṛ-ē; Nom. Pl. مَرَه mṛ-aḥ, fem. مَرِى mṛ-ē; Format. Pl. com. مَروْ mṛ-ō. Similarly لَوَر lvaṛ, high, fem. لَوَرَه lvaṛ-ăh; Nom. Pl. لَوَرَه (lvaṛ-aḥ) fem. لَوَرِى lvaṛ-ē. زَرغُون zaryūn, verdant, fem. زَرغُونَه zaryūn-ăh; Nom. Pl. زَرغُونَه zaryūn-aḥ, fem. زَرغُونِى zaryūn-ē.

In some adverbial phrases the adjective remains uninflected, as كومَه خوَا تَه kūm-ăh χvā tah, to which direction, whereto? (instead of: كومِى خوَا تَه); بَلَه خوَا تَه bal-ăh χvā tah, to another direction, somewhere else.

§. 86.

Monosyllabic adjectives with secondary ō, ū, ī*)

There is a certain number of monosyllabic adjectives with secondary ō, ū, ī, 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 ū and ō, restore it again, but shortened, before the fem. termination ăh, which is considered half-accented (cf. §. 39, 1), as پوخ ripe (originally پَاخ, from पाक = Hindi पक्का, Sansk. पक्व)

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*) If ō, ū and ī be radical, they are of course not subject to any change, as رويْغ rōy, healthy, fem. رويْغَه rōy-ăh, etc.

fem. پَخَهٔ páχ-ăh, thence the regular Plur. پَخَی páχ-é. The Formative Sing. masc. is پاخَهٔ pāχah, after the analogy of the substantives noticed in §. 60, a; the Nom. Plur. masc. likewise پاخَهٔ pāχah (§. 42, d), but the Format. Plur. masc. (in contradistinction to the Format. Pl. of the substantives (§. 63, a. γ) پَخَوْ paχ-ō, which quite coincides with the Format. Plur. fem. In the Vocative Sing. ā is likewise shortened to a, the Vocative affix ah being accented, as پَخَهٔ páχ-áh.

Irregular is سور sūr, red (Pers. سُرخ), fem. سَرهٔ sár-ăh, but Plur. masc. سرهٔ sr-ạh. — Some adjectives also change ō to va; see the list.

Some adjectives, which contain ī, change it in a similar way to a, as ترِیخ trīχ, bitter, fem. تَرخَهٔ tárχ-ăh, Plur. fem. تَرخَی tárχ-ē, Format. Plur. تَرخَوْ tárχ-ō. But the Format. Sing. masc. is تَرخَهٔ tárχ-ạh (like غَلهٔ §. 90, a) and the Nom. Plur. masc. likewise تَرخَهٔ tárχ-ạh; Format. Plur. masc. تَرخَوْ tárχ-ō.

Paradigm. I.

Sing.

	Masc.		Fem.	
Nom.	خُورب	ţōrb, fat.	خَربَهٔ	ţárb-ăh.
Format.	خاربَهٔ	ţārb-ah.	خُربی	ţárb-é.
Vocat.	خَربَهٔ	ţárb-áh.	خُربی	ţárb-é.

Plur.

Nom.	خاربَهٔ	ţárb-ah.	خُربی	ţárb-é.

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*) Some adjectives may retain ō and ū in the Feminine, whereas in the Masculine (Format. Sing. and Nom. Plūr. and Format. Plur.) they undergo the vowel-change.

Format.	خَرِبُو ṭárb-ō.	خَرِبُو ṭárb-ō.
Vocat.	خَرِبُو ṭárb-ō.	خَرِبُو ṭárb-ō.

Paradigm. II.

Sing.

	Masc.	**Fem.**
Nom.	تَرِيو trīv, acid; sour.	تَرْوَه tárv-ắh.
Format.	تَرْوَه tárv-ạh.	تَرْوِى tárv-é.
Vocat.	تَرْوَه tárv-áh.	تَرْوِى tárv-é.

Plur.

Nom.	تَرْوَه tárv-ạh.	تَرْوِى tárv-é.
Format.	تَرْوُو tárv-ō.	تَرْوُو tárv-o.
Vocat.	تَرْوُو tárv-ō.	تَرْوُو tárv-ō.

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.

Sing. masc.	Sing. fem.	Plur. masc.
وِرُوت prōt fallen.	وِرَتَه prat-ắh	وِرَاتَه prāt-ah.
	پِروتَه prōt-ăh.	
پۆخ pōχ, ripe.	پَخَه paχ-ăh.	پَاخَه pāχ-ah.
پۆس pōs ⎫ soft.	پوسَه pōs-ăh. ⎫	پَاسَه pās-ah. ⎫
پۆست pōst ⎭	پَستَه past-ăh. ⎬	
	پۆستَه pōst-ăh. ⎭	پَاستَه pāst-ah. ⎭
تَرِيخ trīχ, bitter.	تَرخَه tarχ-ăh.	تَرخَه tarχ-ạh.
تَرِيو trīv, sour.	تَرْوَه tarv-ắh.	تَرْوَه tarv-ạh.
خۆرب ṭōrb, fat.	خَربَه ṭarb-ăh.	خَاربَه ṭārb-ah.

خُور χōr, scattered.	خُورَه χvar-äh.	خوارَه χvār-ah.
خُوِر χōž, sweet.	خوِرَه χvaž-äh.	خوارِه χvāž-ah.
دَرُون drūn دَرُونْد drūnd } heavy.	دَرْتَه dran-äh.	دَرانَه drān-ah.
رُوسْت rōst, rotten.	رَسْتَه rast-äh.	رَاسْتَه rāst-ah.
رُونِر rūnṛ, bright.	رُونِرَه rūnṛ-äh. رَنِرَه ranṛ-äh. }	رَانِرَه rānṛah.
رُونْد rūnd, blind.	رَنْدَه ṛand-äh.	رَانْدَه ṛānd-ah.
زُور zōr, old.	زَرَه zaṛ-äh.	زَارَه zāṛ-ah.
سپُور spōr سُور sōr } mounted.	سپَرَه spar-äh سوَرَه svar-äh. }	سپَارَه spār-ah. سوَارَه svār-ah. }
سُور sūr, red.	سَرَه sar-äh.	سرَه sr-aͤh.
سُور sōṛ, cold.	سَرَه saṛ-äh.	سَارَه sāṛ-ah.
شِين šīn, green.	شْنَه šn-äh.	شْنَه šn-aͤh.
كُوِر kōž, crooked.	كَرَه kaž-äh.	كَارَه kāž-ah.
كُونِر kōnṛ, deaf.	كَنِرَه kanṛ-äh.	كَانِرَه kānṛ-ah.
لُونْد lūnd, damp.	لَنْدَه land-äh.	لَانْدَه lānd-ah.
مُور mōṛ, satiated.	مَرَه maṛ-äh.	مَارَه māṛ-ah.
وُوِر vōṛ, small.	وِرَه vaṛ-äh.	وَارَه vāṛ-ah.

§. 87.

2) Adjectives ending in ai.

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

Paradigm.

Sing.

Masc.		Fem.
Nom.	وُرْنبَى vṛúmbai, the first.	وُرْنبِى vṛúmbaī.

Format. وْرُنبِى vṛúmbī.   وْرُنبَتْى vṛúmbaī.

Vocat. وْرُنبِى vṛúmbī.   وْرُنبَتْى vṛúmbaī.

Plur.

Nom. وْرُنبِى vṛúmbī.   وْرُنبَتْى vṛúmbaī.

Format. وْرُنبِيْو vṛúmbi-ō   }   وْرُنبُو vṛúmb-ō.

       وْرُنبُو vṛúmb-ō }

Vocat. وْرُنبِيْو vṛúmbi-ō   }   وْرُنبُو vṛúmb-ō.

       وْرُنبُو vṛúmb-ō }

When the adjective is used substantively, the Vocative Sing. may affix the syllable ah, as وْرُنبِيَه vṛúmbi-áh, o first one!

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

أَسْتوْخْى astōḍai, sent; a messenger; fem. أَسْتوْخِ astōḍe.

أَلَوَى alavai, burnt;   „   أَلَو alave.

أُونَى ūnai, babbling.   „   أُون ūne.

اِوَاخْى ēvāḍai, alone.   اِوَاخِ ēvāḍe.

بْروْى barvai, adhesive.   „   بْرو barve.

بَلمَكْى balmagai, saltless.   „   بَلمَک balmage.

بُورَى būṛai, clipped.   „   بُور būṛe.

بِيپَرتْى bēpartai, gluttonous.   „   بِيپَرت bēparte.

پَلَى palai, on foot.   „   پَل pale.

دِوْټِسکَیْ pōṭuskai, scanty; small.	fem. پوټسک pōṭuske.
دوټیْ pūṭai, little, small.	„ پوټ pūṭe.
تَږَیْ tažai, thirsty.	„ تَږِ taže.
تورَیْ tōrai, simple; plain.	„ تورِ tōre.
چوغَیْ čūɣai, hump-backed.	„ چوغ čūɣe.
چونکَیْ čūnkai, impudent.	„ چونک čūnke.
خِپوْلَیْ ṭapōlai, matted (as hair).	„ خِپول ṭapōle.
حَرَامونَیْ h'arāmūnai, bastard.	„ حَرَامون h'arāmūne.
خَرورِیْ χarōṛai, given to biting.	„ خَرورِ χarōṛe.
خوشَیْ χūšai, crazy.	„ خوش χūše.
رِښتونَیْ riṣtūnai	رِښتون riṣtūne
رِښتینَیْ riṣtīnai } true.	„ رِښتین riṣtīne }
زَاړَیْ zāṛai, young (of cattle).	„ زَاړ zāṛe.
سَارَیْ sārai, equal.	„ سَار sāre.
سنَړَیْ staṛai, fatigued.	„ سنَړ staṛe.
سَتهکورَیْ saṭkūrai, scorched.	„ سَتهکور saṭkūre.
شَاوْلَیْ وَاوْلَیْ šāvlai vāvlai, careless.	„ شَاوِل وَاوِل šāvle vāvle.
کَسورَیْ kasūrai, distressed.	„ کَسور kasūre.
کَشَیْ kašai, only son.	„ کَش kaše, only daughter.

كُوشَلَیْ kūšalai, pretty. fem. كُوشَل kūšale.

مَزَیْ mazai, strong. „ مَزِ maze.

نَامِی نَامَیْ nāmī nāmai, unknown; mean. „ نَامِی نَام nāmī nāme.

ذُومَانْدَیْ nūmāndai   ذُومَانْد nūmānde

               } named.   „

ذُومَرَیْ nūmaṛai   نُومَرِ nūmaṛe

نَوَیْ navai, new. „ نَوِ nave.

وَژَیْ važai, hungry, „ وَژِ važe.

یَوَاخَیْ yavāḍai, alone. „ یَوَاخ yavāḍe.

یَوَسْتَوَیْ yavastavai, of one fold (as a dress). „ یَوَسْتَوِ yavastave.

c) All possessive compound adjectives (§. 38, 4. c) and all adjectives with the d i m i n u t i v e affixes k a i (§. 35, 2), karai, garai (§. 37, 8.), ōṭai and ūṭai (§. 37, 10).

پَاک زرُونَیْ pak zṛūnai, having pure hearts; fem. پَاک زرُونِ pāk zṛūne *).

زُوِ مَرَیْ zōe maṛai, having a dead son; „ زُوِ مَرِ zōe maṛe.

d) All participles present and perfect and all compound nouns, the last member of which is a participle.

وَیُونْکَیْ vayūnkai   وَیُونْک vayūnke.

            } speaking.   fem. {

وَیُونَیْ vayūnai   وَیُون vayūne.

وَیَلَیْ vayalai, said (dictus), fem. وَیَل vayale.

For the adjectives noticed under b) c) d) the following may serve as paradigm.

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*) Of course only occurring in the Plural.

Sing.

Masc.		**Fem.**	
Nom.	كَنْبْلَىْ kṣulai, pretty.	كَنْبْل kṣule.	
Format.	كَنْبْلِى kṣúlī.	كَنْبْلِى kṣúlī.	
Vocat.	كَنْبْلِى kṣulī.	كَنْبْلِى kṣulī.	

Plur.

****			
Nom.	كَنْبْلِى kṣulī.	كَنْبْلِى kṣulī.	
Format.	كَنْبْلِيُو kṣúliō	كَنْبْلِيُو kṣúliō	
	كَنْبْلُو kṣúlō	كَنْبْلُو kṣúlō	
Vocat.	كَنْبْلِيُو kṣuliō.	كَنْبْلِيُو kṣuliō.	

§. 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 poëtry.

Paradigm.

Sing.

Masc.		**Fem.**	
Nom.	دَانَا dānā, wise.	دَانَا dānā.	
Format.	دَانَا dānā.	دَانَا dānā.	
Vocat.	دَانَا dānā.	دَانَا dānā.	

Plur.

Nom.   دَانَا dānā.   دَانَا dānā.

Format. دَانَاءُو dānā́-ō (دَانَا);   دَانَاءُو dānā́-ō (دَانَا).

Vocat. دَانَاءُو dānā-ō (دَانَا)   دَانَاءُو dānā-ō (دَانَا).

When an adjective is used substantively, it takes, according
to §. 44. the Plural-termination y-ān, as: دَانَايَان dānā-y-ān, the
wise ones, Format. Pl. دَانَايَانُو dānā-y-ānō, or دَانَاءُو dānā-ō.

§. 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.

	Masc.	**Fem.**
Nom.	پَاتُو pātō, left; remaining.	پَاتُو pātō.
Format.	پَاتُو pātō.	„ „
Vocat.	پَاتُو pātō.	„ „

Plur.

	Masc.	Fem.
Nom.	پَاتُو pātō.	پَاتُو pātō.
Format.	پَاتُووُ páto-v-ō (پَاتُو).	پَاتُووُ páto-v-ō (پَاتُو).
Vocat.	پَاتُووُ páto-v-ō (پَاتُو).	پَاتُووُ páto-v-ō (پَاتُو).

§. 90.

5) Adjectives ending in a̤h.

The adjectives ending in a̤h form their feminine by changing
a̤h to ăh (cf. §. 39, 4). Their flexion is quite regular.

Paradigm.

Sing.

Masc.		Fem.	
Nom.	اُودَه údah, asleep.	اُودَه	údăh.
Format.	اُودَه ūdah.	اُودى	údé.
Vocat.	اُودَه ūdah.	اُودى	údé.

Plur.

Nom.	اُودَه údah.	اُودى	údé.
Format.	اُودو údō.	اُودو	údō.
Vocat.	اُودو údō.	اُودو	údō.

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 ŏ in the Format. Pl., as: شَايِستَه šāistah, handsome *) (Pers. شايسته), Format. Pl. شَايِستَهو šāistah-ō or with euphonic v: شَايِستَهوو šāistah-v-ō; شِكَارَه škārah, manifest, known (Pers. آشكار).

This is also the case with the pronominal adjectives: جُمْلَه jumlah (Format. Pl. جُمْلَهو jumlah-ō) all; وَارَه vārah, all (Format. Pl. وَارو vārō); دوَارَه dvārah, both (Format. Pl. دوَارو dvārō); قَمَه hamah, all, (Form. Pl. قَمَهو hamah-ō, قَمَهوو hamah-vō or قَمو hamō); but they may also dispense with the Formative Pl. affix ō, as: لَه وَارَه مِلو Lah from all the wine.

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*) Foreign adjectives, which do not distinguish between ặh and ăh, we prefer to write simply with ah, without any mark.

§. 91.

6) Adjectives ending in e.

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

Paradigm.

Sing.

Masc.	Fem.
Nom.	لُوۤی lōe, great.	لُوۤیَه lóy-ắh.
Format.	لُوۤی lōe.	لُوۤیی lóy-é.
Vocat.	لُوۤی lōe.	لُوۤیی lóy-é.

Plur.

Nom.	لُوۤی lōe.	لُوۤیی lóy-é.
Format.	لُوۤیو lóy-ō.	لُوۤیو lóy-ō.
Vocat.	لُوۤیو lóy-ō.	لُوۤیو lóy-ō.

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 ō.

Paradigm.

Sing.

Masc.	Fem.
Nom.	خُمَاری χumārī, drunken.	خُمَاری.

Format. خُمَارِى‎ χumārī. خُمَارِى‎.

Vocat. خُمَارِى‎ χumārī. „

Plur.

Nom. خُمَارِى‎ χumārī. خُمَارِى‎.

Format. خُمَارِوْ‎ χumári-ō خُمَارِوْ‎

خُمَارِى‎ χumārī خُمَارِى‎

Vocat. خُمَارِوْ‎ χumári-ō خُمَارِوْ‎

خُمَارِى‎ χumārī خُمَارِى‎

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 ăh. In the Formative Plur. they add the affix ō, which however may also be dropped. On the declension of يَوْ‎ yau, one, see §. 94.

Paradigm.

Sing.

Masc.		Fem.	
Nom.	تيزرَوْ‎ tēzrau, going quick.	تيزرَوَّه‎ tézrau-ăh (tézrav-ăh).
Format.	تيزرَوْ‎ tēzrau.	تيزرَوِى‎ tézraué (tēzrav-ē).
Vocat.	تيزرَوَه‎ tēzrau-áh.	تيزرَوِى‎ tézraué.

Plur.

	Masc.		Fem.
Nom.	تيزرَوْ‎ tēzrau.		تيزرَوِى‎ tézraué (tēzrav-ē).
Format.	تيزرَوْوْ‎ tézrau-ō.		تيزرَوْوْ‎ tézrau-ō (tēzrav-ō).

§. 93.

Comparison of Adjectives.

The Paṣ̌tō does no longer possess a comparative and super-lative degree, as the modern Persian, but is compelled to express the idea of a Comparative and Superlative iu 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 ob-'ject in the **Ablative** by means of the case-particles لَه — نَه, نَه or (نَه — تَر), 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 **).

عَقل اَوّ یوْهَه ثَی زِیَات تَر بَیَانَ وُه ذَرَاسَت اَوّ دَانَائَی تِبِرَه تَر حَدَّه

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 دِیر dẽr, much (which however must agree with the subject in number and gender), لَا lā, still, even. The object, with which the subject is compared, may not be mentioned and must then be gathered· from the context.

دَ جَاهِل تَر قَمْدَمِی دِیر بِهْتَر دَی کَه لَه چَا سَرَه قَمْدَم وِی اَزْدَقَا

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

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*) The method now followed in Paṣ̌tō and the lndian 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 Posi-tives the affix تَر tar, and the Superlative by adding the affix تَرِین tarīn.

بَلكِه لَا تَر دَرویشَانو چِه غَنِیَان دی مُحْتَاجتَر دی

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

The **S u p e r l a t i v e** is formed in the same way as the **C o m-
p a r a t i v e**, only ټول ṭōl, all, هَمَه hamah, جُمله jumlah, all, or

similar expressions as تَر حَدّ 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
ډیر ḍēr, 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.

لَه ټولو خَلقو نَه سَړی ‌پَه لِیدُ کښی ډیر ښه دَی

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

غَم دَ یَر دَ بِیلتَانَه دَی چِه تَر هَرڅه دَی دُشوَار

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

ډیر لوی ‌پَه بَادشَاهَت دَ آسمَانونو کښی څوک دَی

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

کَه بُلَنډَه مَرْتَبَه دَ چَا پَه کَار وی لوی مَقَام دَی عَدَالَت پَه دَا دُنیَا

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.

نَوْ yau, one, fem. نَوَه yau-ăh.

دوَه dvah, two, fem. دِرى dvē.

دِرى dre (دِر), three.

څَلوْر țalōr, four.

پنځَه pinḍah, five.

شپِږ špaž, sixe.

اوْوَه ōvah, seven.

آتَه atah, eight.

نَه nŏh; نُو nō, نَه naḥ, nine.

لَس las, ten.

{ يَوْلَس yaulas or yōlas, eleven.

{ يَوولَس yavōlas.

دوَهلَس dvahlas, دوولَس dvōlas, دولَس dōlas, twelve.

دِيارْنَس diārlas, thirteen.

څَوارْلَس țvārlas, fourteen.

پنځَه لَس pinḍahlas, fifteen.

سپارْلَس spāṛlas, سپارَس spāṛas, sixteen.

اوَوَهلَس ōvahlas, اوَّهلَس avahlas, seventeen.

اَتَه لَس atahlas, eighteen.

نُه لَس nuhlas, نُونَس nūnas*), nineteen.

شِل šil, twenty.

يَو ويشت yau, vīšt, twenty one.

دوَه ويشت dvah vīšt, twenty two.

دری ويشت drē vīšt, twenty three.

خَلور ويشت ṭalōr vīšt

twenty four.

خَلير ويشت ṭalēr vīšt

پِنَّخَه ويشت pinḍah vīst, twenty five.

شپِږ ويشت špaž vīšt, twenty six.

اووَه ويشت ōvah vīšt, twenty seven.

اَتَه ويشت atah vīšt, twenty eight.

نه ويشت nŏh vīšt, twenty nine.

ديرش dērš, thirty.

يَو ديرش yau dērš, thirty one.

دو ديرش dō dērš

thirty two.

درَه ديرش dvah dērš

دری ديرش dre dērš, thirty three.

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*) نُولَس is a euphonic change for نُونَس.

خَلور دیرِش‬ ṭalōr dērš, thirty four.

<div align="center">etc. etc. etc.</div>

خَلوِبِبِنت‬ ṭalvēšt, forty.

یَو خَلوِبِبِنت‬ yau ṭalvēšt, forty one.

دو خَاوِبِنت‬ dō ṭalvēšt, forty two.

در خَلوِبِنت‬ dre ṭalvēšt, forty three.

<div align="center">etc. etc. etc.</div>

پِنڅخوس‬ panḍōs, fifty.

شپِیڅه‬ špētah, sixty.

اوِیَا‬ aviā seventy (indelin.).

اَتِیَا‬ atiā, eighty (indeclin.).

نَوِی‬ navū, نَو‬ nave, ninety (indeclin.).

سِل‬ sil (also written صِل‬ ṣil or صَل‬ ṣal), hundred.

سِل یَو‬ sil yau, hundred and one.

سِل دوه‬ sil dvah, hundred and two.

سِل دری پِنڅخوس‬ sil dre panḍōs, hundred and fifty three.

<div align="center">etc. etc. etc.</div>

In the numbers the Paṣtō very closely approaches the Zendic forms. یَو‬ yau, one, Zend aēva, whereas the Persian and the Indian Prākrit idioms recur to the Sansk. एक.

The declension of یَو‬ yau is somewhat irregular.

<div align="center">Sing.</div>

	Masc.	Fem.
Nom.	یَو‬ yau, one.	یَوه‬ yaú-ăh.

Format. یَوَه yau-ah.　　　یَوِی yau-ē.

Vocat. یَوَه yau-ah.　　　یَوِی yau-ē.

The masc. form دوَه dvah, two, may also be used for the feminine. In the Format. Pl. it is دوَو dvō, but دوَه may also be used.

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

څَلور țalōr, four (Sansk. चत्वार, Zend čathvār), has in the Format. Pl. څَلورو țalor-ō. پِنځَه pinḍah (Sansk. पञ्चन्, Zend pančan), پِنځو pinḍō. Similarly شپږ špaž, six (Sansk. षष्, Zend khšvas), شپږو špaž-ō; اووَه ōvah, seven (Sansk. सप्तन्, Zend haptan), اووو ōv-ō; اَتَه atah, eight (Sansk. अष्टन्, Zend astan), اَتو at-ō.

نَه nŏh, nine (Sansk. नवन्, Zend navan) remains unchanged in the Format. Plur.

لَس las, ten (Sansk. दशन्, Zend dašan, (in Paštō d = l), Format. Pl. لَسو las-ō.

شِل šil, twenty (Sansk. विंशति, Zend vīśaiti; in Paštō the initial syllable vi is thrown off and शति 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 وِیشت vīšt (Persian بِیسْت, Hindī बीस) is again used. Its Format. Pl. is regularly formed by adding the affix ō.

دیرش dērš, thirty, is contracted from دیرشت dēršt (Sansk.

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*) شِل is also used as a substantive in the sense of „a score“, and may then form the Plural شَلَه šil-ah (Format. شِلو).

तिंशत्, Zend thriśata); خَلوِيښْتِ ţalvēšt, forty, is likewise a contraction, Sansk. चत्वारिंशत्, Zend čathvareśata; instead of خَلوِيښْتِ the common people frequently employ a multiplication دوهِ شلَه dvah šilah, two scores (two times twenty), similarly در شلَه dre šilah for شپيتَه špētah, sixty.

پَنڅوس pandŏs, fifty, Sansk. पंचाशत्, Zend pančāśata, final t being dropped in Paşţō.

شپيتَه špētah, sixty (Format. Pl. شپيتو špēt-ō) recurs to the Zendic form khšvasti, Sansk. षष्टि, with transition of v to p. — اَروِيا aviā, seventy (properly اَروِيا avviā), is very much curtailed: Sansk. सप्तति, Zend haptāiti, which is assimilated in Paşţō first to appā and thence to avvā, and with euphonic i inserted, avviā, the final syllable iti being dropped altogether. اَتِيا atiā, eighty, Sansk. अशीति, Zend astāiti, which is assimilated in Paşţō to attā, and with euphonic i inserted atiā (instead of attiā). نوی, ninety, Sansk. नवति, Zend navaiti (Sindhī and Hindī also नवे).

سِل sil, hundred (also written and pronounced سَل sal) is the Sansk. शत, Zend śata (Persian صَد), with transition of t to l. سِل is only used of one hundred (up to 199) *). When the noun, with which سِل is connected, stands in the Formative, it takes likewise the affix ō, as: پلار دَ سلو زوُيو a father of hundred sons. When two or more hundreds are to be expressed, the numeral سَو sau (صَو ṣau) is employed, Plur. سَوَ sav-a, سَوَه sav-ah (Sindhī

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*) But the Plural form سلَه silah is also occasionally met with.

सउ, Prāk. सञ्ज = सद्), Format. سَوٗ sav-ō. Instead of سَوٗ
the constructed form سوֹ sū (صوֹ ṣū) is also used, before which
some units take a different form.

دوَه سَوֹ dvah savah, two hundred (Format, دروֹ سَوٗ dvō sav-ō).

دری سَوَه dre savah or: تیر سوֹ tēr sū, three hundred. *)

خُلوٗر سَوَه ṭalōr savah or: خُونْسوֹ ṭūnsū, four hundred.

پِنَكه سَوَه pindah savah or: پُونسوֹ pūnsū, five hundred.

شپیٖ سَوَه špaž savah or: شپیٖ سوֹ špaž sū, six hundred.

اوَوَه سَوَه ōvah savah or: ارَوَه سوֹ ōvah sū, seven hundred.

اتَه سَوَه atah savah or: اتَه سوֹ atah sū, eight hundred.

نَه سَوَه nuh savah or: نَه سوֹ nuh sū, nine hundred.

When hundreds are to be expressed generally, سِلکُونَه silgūnah
(Format. سِلکُونوֹ silgūnō) is employed.

زِر zạr, thousand (هَزَار is also in use).

زِر zạr (Sansk. सहस्, Zend hazāra) is, like سَوٗ sau, a regular
substantive and forms the Plur. زِرونَه zạr-ūnah, but with other
numerals: زِرَه zạr-ah, as:

دوَه زِرَه dvah zạr-ah, two thousands.

دری زِرَه dre zạr-ah, three thousands.

<center>etc. etc. etc.</center>

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*) سوֹ is indeclinable and undergoes therefore no change in the
Format. Plur.

When thousands are to be expressed generally, زَرْكُونَه zargūnah (Format. زَرْكُونُو zargūnō) is employed.

For a hundred thousand the Indian word لَك lak (Hindī लाख, Sansk. लक्ष) is used, the regular Plural of which is لَكُونَه lakūnah, but in connexion with numerals لَكَه lakah (laka), as:

دْوَه لَكَه drah lakah, two Lakhs = two hundred thousands.

لَس لَكَه las lakah, ten Lakhs = a million.

شِل لَكَه šil lakah, twenty Lakhs = two millions.

Also the Hindī كَرُوړ karōṛ (Sansk. कोटि), one hundred Lakhs = 10 millions, is found in Pašto.

<center>§. 95.</center>

<center>2) Ordinal numbers.</center>

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

وْرُنْبَی vṛumbai
رُنْبَی ṛumbai
أَوَّل avval (Arab.) } the first (fem. وْرُنْبَثَی vṛumbaī).

دْوَيَم *) dvayam, fem. دْوَيَمَه dvayam-ah, the second.

دْرِيَم dreyam, the third.

څَلُوْرَم ṭalōram, the fourth.

پِنځَم piṇḍam, the fifth.

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*) In dvayam the root is dva; final ah is therefore not elided, but euphonic y inserted, as in all numerals ending in ā.

شپږم špažam, the sixth.

اووم ōvam, the seventh.

أتم atam, the eighth.

نهم nuham, the ninth.

لَسَم lasam, the tenth.

يولَسَم yaulasam, the eleventh.

    etc. etc. etc.

شلم šilam, the twentieth.

يوويشتم yauvīštam, the twenty-first.

    etc. etc.

دیرشم dēršam, the thirtieth.

شپیتم špētam, the sixtieth.

اویایم aviāyam, the seventieth.

اتیایم atiāyam, the eightieth.

نویم naveyam, the ninetieth.

سلم silam, the hundredth.

سل ورنبی sil wṛumbai, the hundred and first.

سل دویم sil dvayam, the hundred and second.

    etc. etc.

دوه سوم dvaḥ savam, the two hundredth.

دوه سو دریم dvaḥ sava dreyam, the two hundred and third.

    etc. etc.

In compound numbers only the last numeral is formed into an ordinal.

زَرَم zạram, هَزَارَم hazāram, the thousandth.

دوَه زَرَم dvah zạram, the two thousandth.

لَكَم 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 Paṣ̌to by repeating the **cardinal** number, as: یَو یَو yau yau, one by one; پِنْځَه پِنْځَه pindah pindah, five by five.

But if the distribution is only to be expressed generally, the prefix پَه pah is put before the cardinal number, as: پَه پِنْځو pah pindō, by five; پَه سِلو pah silō, by hundreds; پَه زَرونو pah zạrūno or پَه زَرګونو pah zạrgūnō, by thousands.

If the distribution is to be fixed exactly (so many and not more), the cardinal number is repeated with the prefix پَه, as: دوَه پَه دوَه exactly two (and not more); لَس پَه لَس precisely ten.

§. 97.

4) Multiplicative numbers.

Multiplication is expressed in various ways. A cardinal number is added to the substantive بَرغ bra*y*, layer, fold, which however remains in the Singular, as درى بَرغ dre bra*y*, threefold, treple; this expression is made use of when referring to strata, layers, folds etc.

When crops, products etc. are spoken of, the prefix پۀ 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 یَوّ as: یَوّ پۀ سل *) literally: one by hundred = a hundredfold. Similar expressions are: یَوّ پۀ خُوَخَندَه manifold; یَوّ پۀ ډیر manifold.

$$ مِیوَه ئِی رُکَرَه خِنْوَ یَوّ پۀ سل خِنْوَ پۀ شپِیتَه اَوّ خِنْوَ پۀ دیرش $$

They (the seeds) brought forth fruit, some hundredfold, some sixtyfold, some thirtyfold. (Matth. 13, 8).

$$ تَر اَوَّل ځِی یَوّ پۀ صلَه اَوْر دَ مِینِی سِینَه سَوّلَه $$

A hundredfold more than first her breast was burnt by the fire of love.

Dorn, Pushtō Chrest. p. 190.

The Afghāns also use such like Persian expressions, as: صَد چَنْدَان, a hundredfold, or چَنْدَان whith Paṣtō cardinals, as: زَر چَنْدَان a thousandfold. چَنْد also is used with an indefinite pronoun, as خُو چَنْد manifold.

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: درِی دوَه three (times) two.

Multiplication of time is expressed by putting the cardinal number **) before خَل ḍal (Pl. خَلَه ḍalah) or وَار vār (Pl. وَارَه vārah), as: یَوّ خَل once ***), دوَه خَلَه, twice; خُو وَارَه how many times? It is to be noticed, that خَلَه and وَارَه, also when governed

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*) یَوّ پۀ صلَه (Pl,) is also used.

**) Or an indefinite or interrogative pronoun.

***) But خَلَه is also used for the Singular, as یَوّ خَلَه one time.

by prefixes and postfixes, remain in the **N o m i n a t i v e**, as: تُر
اوْوَه خَلَه هْوِر up to seven times.

<div style="text-align:center">

§. 98.

5) F r a c t i o n a l   n u m b e r s.

</div>

A quarter (¹/₄) پَاءُو pāō *).

A half (¹/₂) نِيم nīm (adj.).

Three quarters (³/₄) دِرى پَاوَ dre pāva.

Five quarters (⁵/₄) پِنْدَّه پَاوَ pinḍah pāva, or نَوْ پَاءُو
pāō bānde yau (or پَاءُو نَهْاسَ نَوْ, which is the same), literally:
upon a quarter one (in addition).

One and a half (1¹/₂) نَوْ نِيم yau nīm.

One and three quarters (1³/₄) پَاءُو كَم دْوَه pāō kam dvah, litterally:
a quarter less than two.

Two and a quarter (2¹/₄) پَاءُو بَانْد دْوَه pāō bānde dvah, literally:
upon a quarter two (in addition).

Three and three quarters (3³/₄) پَاءُو كَم خُلْوِر pāō kam ṭalōr,
literally: a quarter less than four.

Without special reference to measure and weight, fraction or
portion is expressed by حِصَّه, as: دْرِيَمَه حِصَّه the third part,
لَسَمَه حِصَّه the tenth part.

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*) پَاءُو 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 Paṣtō are either **absolute personal pronouns** or **pronominal suffixes**. The latter class of pronouns the Paṣtō 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 Paṣtō, know the use of pronominal suffixes.

1) Absolute personal pronouns.

Absolute personal pronouns the Paṣtō 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.   زَه zah, I.

Accus.   مَا mā, me.

Format. ⎫
         ⎬ مَا me.
Instrum. ⎭

Genit.   دَ مَا da mā; خـمَا ḍmā **); دَ خـمَا da ḍmā, of me;
         my; mine.

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*) The only remnant of a personal pronoun of the third person is وَر var, to him, to them; see below, §. 101.

**) When خـمَا is connected with a noun, which is constructed with a postfix or prefix (or both together), these must follow خـمَا, as:

Dat.	مَا تَه mā tah; وَ مَا تَه va mā tah; وَ مَا va mā vatah; مَا لَه mā lah; مَا لَرَه mā larah; (رَا rā) رَا تَه rā tah, لَ لَه lā lah, to me.
Ablat.	لَه مَا نَه lah mā nah; لَه مَا lah mā, from me.
Locat.	پَه مَا pah mā; پَه مَا كښِن pah mā kṣe, in me.

Plur.

Nom.	مُوږ mūž, مُوږَه mūžah (western); مُونگ mūng, مُونگَه mūngah (eastern), we.
Accus.	مُوږ mūž, مُوږَه mūžah; مُونگ mūng, مُونگَه mūngah, us.
Format. ⎱ Instrum. ⎰	مُوږ mūž, مُوږَه mūžah; مُونگ mūng, مُونگَه mūngah, mūngah, by us *).
Genit.	دَ مُوږ da muž, دَ مُوږَه da mūžah; خمُوږ ḍmūž, خمُوږَه mūžah; دَ مُونگ da mūng, دَ مُونگَه da mūngah; خمُونگَه ḍmūngah, of us, our, ours.
Dat.	مُونگ تَه mūž tah**); مُوږَه تَه mūžah tah; مُوږ تَه

وَ خُمَا پلَار تَه to my father (not: وَ خُمَا پلَار تَه), or خُمَا follows the noun with the prefixes or postfixes, as: خُمَا پلَار تَه. Like خُمَا the Plur. خمُوږ our, and ستَا thy, and the Plur. ستَاسى, ستَاسو your, is constructed.

*) In Raverty's Gulshan-i Rōh I have also met the Formative مُوږو mūžō (I, p. 112): كَه پَه مُوږو دوَارو مَيَنَه قى 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 تَه the other prefixes and postfixes may be equally used as in the Sing.

mūng tah, تَه مُونکَه mūngah tah etc.; رَا تَه rātah,

لَه لَا lā, lah, to us.

Abl.   لَه مُوو lah mūž, نَه مُوژَه لَه lah mūžah nah; لَه

نَه مُونک lah mūng nah; لَـه مُونکَه la mūngah,

from us.

Locat.   يَه مُوو pah mūž, يَه مُوژَه pah mūžah etc., in us.

زَه zah approaches the Zendic azem (Persian مَن and dialect-
ically az, as also in the Ossetic); مَا corresponds to the Sansk.
Acc. **मा.** خْمَا is the same as مَا, خ being only a euphonic
addition, as س in سْتَا. The Plural مُوو, مُونک is difficult to
explain, as it leaves the traces of the Zend (vaēm) again; it may
be compared with the Lithuanian mes, Genitive and Ablative musū,
which corresponds to the Sansk. **अस्मे,** the letters sm being
transposed to **m a s,** which is already partly the case in Prākrit
अम्हे (compare also the Greck ἡμεῖς, Aeolian ἄμμες).

Curious is the form رَا rā, used in the Dative Sing. (far more
rarely in the Dative Plur.); similar is the Dative form of the
second person دَر dar and of the third person وَر (both used in the
Sing. and Plur.). There can be hardly a doubt, that دَر dar and
وَر var correspond to the Persian تَرَ and اَوَرَ respectively, the
Persian Dative postfix رَا (= Paṣ̌tō لَه), having been retained in
these cases for euphony's sake, instead of دَلَه da-lah *), وَلَه va-lah
and final ah dropped at the same time. This etymology of دَر
and وَر will throw the necessary light on رَا also; رَا rā would thus
be identical with the Persian مَرَا ma-rā, to me, initial m having

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*) Balōčī also tha-rā, to thee.

been dropped. For this supposition pleads the circumstance, that را
(as well as دَر and وَر) is originally used without any postfix and
so still, whenever preposed to a verb (as راکَوَه give to me),
the addition of p o s t f i x e s to را (دَر and وَر) having come into use
in later times, when the language was no longer conscious of the
original Dative-signification of را (دَر and وَر) and commenced to
look on these forms as F o r m a t i v e s, which might be followed by
postfixes; for with p r e f i x e s they are never constructed. It is
to be noticed, that را لَه rā-lah or را لَرَه rā-larah is changed, for
euphony's sake, to لَا لَه lā-lah and لَا لَرَه lā larah. A similar
euphonic change takes place with دَر and وَر, when followed by لَه
and لَرَه, as will presently be seen.

<div align="center">

§. 100.

b) The second personal pronoun.

S i n g.

</div>

Nom.   تَه tah, thou.

Accus.   تَا tā, thee.

Format. ⎱
         ⎰ تَا tā, by thee.
Instrum.

Genit.   دَ تَا da tā; سِتَا stā (also شِتَا štā); دَ سِتَا da stā,
          of thee, thy; thine.

Dat.   تَا تَه tā tah; تَا لَه tā lah; تَا لَرَه tā larah etc.
          دَر dar, دَر تَه dar tah; دَ لَه da lah; دَ لَرَه da larah,
          to thee.

Ablat.   لَه تَا lah tā; نَه تَا لَه lah tā nah, from thee.

Locat.   تَا پَه pah tā, in thee.

Vocat.   اَی تَا ai tā, تَا وُ vŏ tā, o thou!

Plural.

Nom. Accus.	تَاسی tāse (تَاس), تَاسُو tāsū (تَاس), you.
Format. Instrum.	تَاسی tāse; تَاسُو tāsū, by you.

Genit.   تَاسی دَ da tāse, تَاسُو دَ da tāsū, ستَاسُو دَ da stāsū; ستَاسی stāse (ستَاس), ستَاسُو stāsū (ستَاس), of you, your; yours.

Dat.   تَه تَاسی tāse tah; لَه تَاسُو tāsū lah etc.; دَر تَه dar tah; لَه دَ da lah, لَرَه دَ da larah, to you.

Ablat.   تَاسی لَه lah tāse; نَه تَاسُو لَه lah tāsū nah, from you.

Locat.   تَاسی پَه pah tāse etc. in you.

Vocat.   تَاسی اَی ai tāse, تَاسُو وُ vŏ tāsū, o ye!

The Pạṣ̌tō تَه approaches more closely the Prākrit form तं than the Zendic tūm (Sansk. त्वम्). The Format. Sing. تَ points to the Sansk. Accus. त्वा, Zend thvā (Greek τέ, Latin te). In the Genit. Sing. ستَا (شتَا) s (š) is only a euphonic addition, like غ in ځمَا.

The Plur. forms تَاسُو, تَاسی have no analogies in the cognate idioms. They are apparently derived from the base تَه (تَا) with

the affixed (original) pronoun **स्म,** which is similarly employed in Prākrit, as Prāk. **तुम्हे** you = **तुस्मे.** In this case sm has been assimilated in Paṣ̌tō to s (ss), and not transposed as in موږ.

§. 101.

c) The remnant of the third personal pronoun.

We have noticed already, that of the third personal pronoun only the form ور var has been preserved, which is equally used for the Sing. and the Plural, see §. 99. When preposed to a verb, ور (without a postfix) always expresses the Dative, to him to her, to them, as ورکړل varkṛl to give to him (her), them; in other positions it takes a postfix, being considered as a Formative Sing. or Plural, as: ورته var tah, to him, to them; ورځه var ḍaχah, with him, them etc. Instead of ور له var lah, ورلره var larah, it is, for euphony's sake, pronounced and written وله va lah, وله va larah.

§. 102.

2) Pronominal suffixes.

The pronominal suffixes may represent every case, the No-minative 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 Paṣ̌tō system of writing, that these pronominal suffixes are not added to nouns and verbs, as is the case in Persian and Sindhī, but written separa-tely, a few prefixes and postfixes excepted, with which ئى coalesces.

Sing.

I. Pers. م me or مى me, me, by me, my etc.

II. Pers. د de or دی de, thee, by thee, thy etc.

III. Pers. ئی ē, him, her, by him, his, her etc.

Plur.

I. Pers. مو mū, مه muh; اُم um, وم vum, us, by us, our etc.

II. Pers. مو mū, مه muh; اُم um, وم vum, you, by you, your.

III. Pers. ئی ē, them, by them, their etc.

The first pronominal suffix م me is identical with the Sindhī

मि me, Persian ــَم am, Sansk.-Prākrit Genit. **मे**.

The second pronominal suffix د de corresponds to the Persian

ـَت at, Sindhī e (= te, t being elided), Sansk.-Prāk. Genit. **ते**.

The pronominal suffix of the third person Sing. and Plur. ē is peculiar to the Paṣ̌tō and not to be found in this form neither in Persian nor in Sindhī. Its etymology seems to be the following.

In Prākrit we have still the curtailed form of the Genit. Sing. **से** his (Zend hē), (which is to be referred to the base **स्व** and not to be identified with the Genitive **अस्य**; Latin s u i, s e) and of the Genit. Plur. **सिम्** (= Prāk. **ताण**, Sansk. **तेषाम्**), their. In Paṣ̌tō both Genitives, **से** and **सिम्** have been contracted into one form and the distincton of the Sing. and Plur. lost thereby. The Persian pronominal suffix ـش aš and the Sindhī **सि** se point both to the same Prākrit **से**; in Paṣ̌tō (as in Zend) s has been changed to h (hē) and then dropped altogether = ē. The Persian Plur. suffix اِشان points again to the Sansk. **एषां** and the Sindhī -ne to the Prākrit **णेहि**; see my Siṇdhī Gram. §. 39.

The pronominal suffix of the I. pers. Plur. مو mū, مه or وم vum corresponds to the Persian مـا, which points back to the Prāk. Genit. Plur. **अम्ह** (cf. the Greck ἀμμέων).

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 yuš- having been dropped altogether (Persian شُمَا, Zend yūšmākem, Sansk. युष्माकम्); the Greek, though also greatly curtailed, is still more original ὑμμέων (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 پَر, on, upon and تَر tar, from, out etc., which are respectively written پِر pre (پِری) and تِر tre (تِری), when ئی is added to them. The postfixes are: پَسی pase (پَس) after, ځِنی ḍine, from and کَښی kṣe, in. As these end already in e, the pronominal suffix ئی coalesces with them totally, so that its addition can only be gathered from the context.

Another curious coalition takes place between the Ablative postfix نَه nah (now and then also written نَا nā) and ت ti, the remnant of an old demonstrative pronoun (त); the only form in use now is تِنَه tinah or تِنَا tinā (also written تِیمَه tī-nah), from him, her, them.

<div dir="rtl">

دَ دُنِیَا لَه آفَتونْ می وِیرَه نَه شی

چه نَه می پَه سَر ئی پَه هَر لُوری دَ بَلَا حَافِظ

</div>

I am not afraid of the calamities the world, since thou art on my head, o protector from misfortune on every side! (Gulsh. II, 113, 2) Xavājah Muhʻammad.

<div dir="rtl">

فَلَانَیْ دُښمَنْ دِحَقّ تَعَالَی لَه جَهَانَ وَاخِست وِ ئی هِیڅْ دِ آرویدَیْ

دِی چِه مَا بَه هِرپِردِی

</div>

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.

دَا دُنْیَا خَارِشْتِی بَزَه دَه یَه سَاتَلْ مِی خَه مَزَه دَه

This world is a mangy goat; what pleasure is there in keeping her? (Gulsh. II, 36, 3) Xušʿāl.

خَه عَمل وُه یَه دُنْیَا کِبْهی تَاسِی کَرَیْ چِه دَاهَسِی مَرْتَبِی وُم شِوِ حَاصِلِی دُوئِی بَه وَائِی عَمَلُونَ خْمُورِ دَا وُه چِه اِذَانِ بَه وُم تَر غوَرِ تِیر شَه نُور بَه یَاخْیِدْلو وَ اَوْدَس تَه

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. Favāid-uš-šarī̌äh.

کَه غَائِب تَرِ یَوْ سَاعَت شَم مُسْتَوْجِب دَ عَقُوبَت شَم

If I am absent from him one hour, I deserve punishment. (Dorn, Chrest. p. 202).

یَه کِبْهی بِیر دُر نَایَاب وُو چِه رَوْشَن لَکَه مَهتَاب وُو

On them were many rare pearls, which were glittering like moonshine. (Dorn, Chrest. p. 206).

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§. 103.

II. Demonstrative pronouns.

1) هَغَه haɣah, that, remote demonstrative pronoun.

Sing.

Nom.   هَغَه haɣah, com., that.

Accus.   هَغَه haɣah, that.

Format. | هَغَه masc.
Instrum. | هِغِی hiɣē or هِغِه hiɣih, fem. } by that.

Genit.   دَ هَغَه da haɣah, masc.

دَ هِغِی da hiɣē, دَ هِغِه da hiɣih, fem. } of that.

Dat.	قَغَه نَه haɣah tah, masc. دَه هيغى hiɣēh tah, fem. } to that.
Ablat.	لَه قَغَه lah haɣah, masc. لَه هيغى lah hiɣē, fem. } from that.
Loc.	پَه قَغَه pah haɣah, com. or پَه هيغى pah hiɣē *), fem. } in that.

Nom.

Nom.	قَغَه haɣah, com. (قَغْوى haɣōe, haɣōī, Peshāwar), those.
Accus.	قَغَه haɣah, com., those.
Format. Instrum. }	قَغْو haɣō **), قَغْوثى haɣōe, by those.
Genit.	دَ قَغْو da haɣō, of those.
Dat.	قَغْو نَه haɣō tah, to those.
Ablat.	لَه قَغْو lah haɣō, from those.
Locat.	پَه قَغْو pah haɣō, in those.

قَغَه is often shortened, especially in poëtry, to غَه, Format. Pl. غْو ɣō. 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. پَه هغه ورخُو in those days, instead of پَه هغو ورخُو. In the Plural قَغَه may remain uninflected before a noun in the Formative, as : دَ قَغَه خَلقُو of those people; قَغَه وارُو نَه to all those.

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*) This form is only used, when the noun following is put in the Formative.

**) In Qandahār pronounced قَغْو huɣō.

The etymology of this pronoun is rather doubtful; it seems to be compounded of ha-γa. In this case ha would correspond to the Indian hō (= Sansk. सो) and γa to the adjective affix क.

<div style="text-align:center">§. 104.</div>

2) دغَه, this, proximate demonstrative pronoun.

<div style="text-align:center">Sing.</div>

Nom.   دغَه daγah, com. this.

Accus.   دغَه daγah, com. this.

Format.⎫ دغَه daγah, masc.   ⎫
Instrum.⎭ دغى diγē or دغِه diγih, fem.⎭ by this.

Genit.   دَ دغَه da daγah, masc.⎫
          دَ دغى da diγē, fem.   ⎭ by this.

Dat.   دغَه تَه daγah tah, masc.⎫
          دغى تَه diγē tah, fem.   ⎭ to this.

Ablat.   لَه دغَه lah daγah, masc.⎫
          لَه دغى lah diγe, fem.   ⎭ from this.

Locat.   پِه دغَه com.   ⎫
          or پِه دغى pah diγē *), fem.⎭ in this.

<div style="text-align:center">Plur.</div>

Nom.   دغَه daγah, com., these.

Accus.   دغَه daγah, com., these.

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*) This form is only used when the noun following is put in the Formative.

Format. ⎫
Instrum. ⎭ دَغُو daɣō *), by these.

Genit. دَغُو دَ da daɣō, of these.

Dat. دَغُو تَه daɣō tah, to these.

Ablat. دَغُو لَه lah daɣō, from these.

Locat. دَغُو پَه pah daɣō, in these.

دَغَه seems to be compounded of the pronominal base da (= त) and the adjective affix क. In signification it does not differ from دا this, both pronouns being frequently interchanged.

§. 105.

3) دا this**), proximate demonstrative pronoun.

Sing.

Nom. دا dā, this (com.).

Accus. دا dā, this.

Format. ⎫
Instrum. ⎭ دَه dah; — دا dā —, by this.

Genit. دَه دَ da dah; — دا دَ da dā —, of this.

Dat. دَه تَه dah tah; — دا dā — تَه da — tah, to this.

Ablat. دَه لَه lah dah; — دا لَه lah dā —, from this.

Voc. دَه, دا پَه pah dah, dā; — دا پَه pah dā —, in this.

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*) In Qandahār pronounced دُغُو duɣō.

**) With دا, as well as with دی, the adverb هَسی (so, thus) may be joined, as: دا هَسی dā hasē, such a one; or هَسی may in such compounds also be shortened to سی, as: دا سی dā sē.

Plur.

Nom. دَا dā, these (com.)

Accus. دَا dā, these.

Format.⎫
Instrum.⎭ دیوْ dēō or دیوو dēvō; — دَا dā, by these.

Genit. دِ دیوْ da dēō; — دَ دَا da dā —, of these.

Dat. دیوْ تَه dēō tah; دَا — تَه dā — tah, to these.

Ablat. لَه دیوْ lah dēō; — لَه دَا lah dā —, from these.

Locat. پَه دیوْ pah dēō; — پَه دَا pah dā — in these.

دَا dā generally points to something immediately preceding, more rarely to something following (Latin hic).

When دَا dā is used independently (without a following noun) it is written دَه dah 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 (دیوو, دیوْ) when connected with a noun in the Formative.

دَ بَاغِ وَنی بَه لَه بِیخَ وُکاوِی دَ دَه مرْیوْنَه (Gulsh. I, p. 174)

The trees of the garden his slaves will pull out.

نُوم تِی دَ جُود وْ عَدْل شتَه دَیْ لَا تَر اوْسَ

تیر لَه دَا دُنیَا حَاتِم نَائِی نوشِیروَان شوْ

The name of their liberality and justice remains till now, (though) Ḥ'ātim Ṭāī and Nūšīrvān have passed away from this world. (Gulsh. II, p. 117, 3) Xavājah Muḥ'ammad.

چِه هوْنَبَرَه بِهه مَخُونَه پَه دَا خَاوَرْو کَتبِی پَه کوْر دِی

چِه دیوْ نَرَه درْومَم کوْر وْ مَا تَه اِرَم دَیْ

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). Xušḥāl.

یَوْ دَم دَ خُوَار خُوشَحَال سَرَه نَه هَم فَرَاغَت کَښِینَه

چِه زِرَه ئِی لَه دِیْو بِیرَوْ اَندِېښِنَو خَخَو فَرَاغ شِی

Sit thou a moment together with poor *Xušh'āl* in quietness, that his heart may be a little liberated from these many anxieties. (Gulsh. II, p. 69, 2) *Xušh'āl*.

§. 106.

4) دی dē, this, proximate demonstrative pronoun.

Sing.

Nom.   دی dē (د), this; he, she.

Accus.   دی dē, this.

Format. ⎫
Instrum. ⎭   دی dē, by this.

Genit.   دَ دی da dē, of this.

Dat.   دی تَه dē tah, to this.

Ablat.   لَه دی lah dē, from this.

Locat.   پَه دی pah dē, in this.

Plur.

Nom.   دُوئِی dūī; — دی dē—, these, they.

Accus.   دُوئِی dūī; — دی de—, these, them.

Format. ⎫
Instrm. ⎭   دُوئِی dūī, دُوِیْو dúiō; — دی dē—, by these.

Genit.   دَ دُوئِی da dūī, دَ دُوِیْو da dūiō; — دَ دی da dē—, of these.

Dat.   دُوئِی تَه dūī tah, دُوِیْو تَه dūiō tah; دی—تَه dē — tah, to these.

Ablat.   لَه دُوئِی lah dūī, لَه دُوِیُو lah dūiō; — لَه دی lah dē—, from these.

Locat.   پَه دُوئِی pah dūī, پَه دُوِیُو pah dūiō; — پَه دی pah de—, in these.

دی dē corresponds in signification to the Latin is, pointing to an object not far distant, without special reference to something preceding or following.

When دی is connected with a noun in the Plural, it may remain u n a l t e r e d through all cases.

<p style="text-align:center">§. 107.</p>

5) فَایَه hāyah, t h i s o n e h e r e; p r o x i m a t e d e m o n s t r a t i v e
<p style="text-align:center">p r o n o u n.</p>

فَایَه hāyah is only used, when a person or thing is pointed at; it is only found in the Nomin. Sing. and Plural*).

<p style="text-align:center">§. 108.</p>

III. The Relative pronoun.

The Pąštō has only one relative pronoun چه čeh, correspond-ing to the Persian کَ, 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 אֲשֶׁר.

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*) Raverty alledges a Formative غَمَّیْ haē and Bellew فَائِی hāē, but I have never been able to detect a trace of it.

Etymologically چه corresponds to the Sansk. relative य,
Prākrit जो (Sindhī and Hindī likewise जो); in Pašto the media
j has passed into the tenuis č (similarly in Persian, k = č).

هر كفتار دَ د دُنيا وَ هر كلام كا دُنيا دَ أهل څى چه دَه كوئى كوچ

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.

خوک زا وښئى يه كوته   چه عمل ئى يه رسوم دى دَ اخلاص   هو سرى د

May somebody show me a single man with the finger, whose
action is after the rules of sincerity. (Gulsh. II, p. 89) H'amīd.

چه ئى سِنا دَ آستانى خاورى بوسه كرى   هغه كس يه دواړو كون مختم دى

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 خپل χpal*), own.

The reflexive adjective خپل 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.	Fem.
Nom. خپل χpal, own.	خپله χpal-äh.
Format. خپل χpal.	خپلى χpalē,

Plur.

Nom. خپل χpal.	خپلى χpalē.
Format. خپلو χpálō.	خپلو χpálō.

*) In Peshäwar also pronounced χpul.

یِه خَیْلَه pah χpalah (also often written وَاخَیْلَه) is used adverbially, sua sponte, by one self, of one's own accord.

The Paṣ̌tō is not possessed of a proper reflexive pronoun, but must circumscribe it by the use of ځَان ḍān, soul (like the Hebrew נֶפֶשׁ) or خَپْسَر χpasar (contracted from خَپَل سَر one's own head), which is also used adverbially, in the sense of یَه خَیْلَه. When the accent is laid upon the reflexive, خَپَل is added to ځَان, as: دَ خَپَل ځَان دَپَارَه for his own sake. See Syntax, §. 189, 5, 1.

§. 110.

V. Interrogative pronouns.

1) خُوَک ṭōk, who?

Sing. and Plur. (com.).

Nom. خُوَک ṭōk, who?

Format. چَا čā.

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), Hindī कौन् (= Sansk. Acc. कम्). Final k of the Nominative, which in the Formative is again dropped, is rather curious. (The Indefinite see §. 113, 1).

2) څَه ṭah, what? which?

څَه only refers to **inanimate** objects; it may be used independently or in connexion with a substantive; Hindī किश्रा, Sindhī छा, Sansk. किम्).

Sing. and Plur.

Nom. څَه ṭah, what? which?

Format. خَه ṭaḥ.

خَه عُذر وَر تَه كَوم أَوْ خِيَل خُبِيْنَن تَه خَه وُوَائَم

What excuse shall I make to him and what shall I say to my husband? (Gulsh. I, p 119) Kalīlah ō Damanah.

Adverbial expressions are: خَه لَرَه (also written خَلَرَه) why? (what for?) or خَه لَه ṭaḥ laḥ, why? خَه رَنَگه ṭaḥ rangaḥ, in what manner, how? contracted also to خَنَگه ṭangaḥ. خَه also by itself (without a postfix) signifies now and then w h y?

خَه assumes also the signification w h a t a, in the sense of an exclamation; in this case it may be connected with a substantive or adjective.

يَه زرَه كَښى فكَر وَكرَه خَه بَادشَاه وَه سُلَيْمَان

Reflect in thy heart, what a king Suleimān was.
(Gulsh. II, p. 53, 3) Xush'āl.

كَه دَ زرَه خَخَوْ تَرْسِدَار وِى خَه بَه بَه وُر

If thy heart were a little compassionate, how beautiful it would be!
(Gulsh. II, p. 54, 3) Xush'āl.

3) كُوم kūm (kōm) and كَم kam, who, which?

كُوم and كَم (Pers. كُدَام) are interrogative adjectives and generally connected with a substantive. Their flexion is quite regular.

To be noticed are the expressions: لَه كُومَه (i. e. لُور, side, direction) from whence? تَر كُومَه, whereto? whither? how far?

كُوم has also now and then the sense of خَه, how?, as:

سَتَا يَه دَا سُوَال خَه كَمَال دَى دَا وَيَل و تَا تَه كُوم مُنَاسِب دى

What excellence is in this thy question, how does it behove thee to speak such things? (Gulsh. I, p. 92) Kalīlah ō Damanah.

4) كُوم يَوْ kūm yau or كَم يَوْ kam yau, who, what? which?

These interrogatives, which are compounded of كُوم and كَم and يَوْ, 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 (كُوم and كَم agreeing with بَوْ):

<div align="center">Sing.</div>

Masc.		Fem.	
Nom.	كُوم بَوْ kum yau,	كُومَه بَوَه kūmăh yauăh.	
	كَم يَوْ kam yau.	كَمَه يَوَه kamăh yauăh.	
Format.	كُومَه يَوَه kūmạh yauạh	كُومِی بَوِی kumē yauē	
	دَمَه يَوَه kamạh yauạh	كَمِی بَوِی kamē yauē	

تَه چِه قَسِی كُل عِذَار ئِی   كُل دَ كُومَ يَوَه كُلزَار ئِی

Thou, who art so rosy-cheeked, of what rose-garden art thou a rose? (Dorn, Chrest. p. 189) Yusuf and Zulaiχā.

لَه هَغْو دوْو نَه كَمَه يَوَه اِرَانَه دَ پِلَدر وُ كَرَه

Who of those two did the will of the father? Matth. 21, 31.

<div align="center">§. 111.</div>

<div align="center">5) څو ṭō, how much? how many?</div>

څو ṭō does not undergo any change for gender, number or case. It is derived from the Sansk. **कियत्** (Latin quot), Hindī **कित्रा** or **कितना**.

څو is also used in exclamations with the sense of: h o w m u c h ! h o w m a n y !

څو قُوَّت دِ دَ عَذَاب دَیْ رَاتَه وَایَه   كُنَاهُونَه هَم كَوَه پَه هَغَه قِیَاس

How much power hast thou to bear torments? tell me! commit also sins according to that estimate! (Gulsh. II, p. 111, 2) Χavajah Muḥ'ammad.

مَا پَه څو خوَارَئِی سَاتَلِی   څو څو شپِی مِی رونړوَلِی

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 Zulaiχā.

To be noticed is the expression: څۇ ڀه pah ṭō (= څۇ شَان in how many ways) how?

ڀه ڈَالَنَك ڀه خُوب ڀه څۇ كَانِدِ بِی غَمَ

چِـه خَـبَـر وِی دَ فَـلَكِ لَـه تَـزَلـزُلَ

How shall those sleep on the bed without care,
Who are aware of the tremulation of the firmament (= destiny)?
(Gulsh. II, 49, 2) Xušʻāl.

څۇ is also used adverbially in the sense of: **h o w   l o n g?**

(the same as تَر خۇ پۆرِ or تَر خۇ). (تَر خۇ پۆرِ or تَر خۇ)

6) څۇنِی ṭōne, how much, how many?

څۇنِی does not undergo any change for gender, number or case, like څۇ.

7) څۇنبَرَه ṭōmbarah, how much? how many?

څۇنبَرَه is also contracted to څۇمرَه ṭōmrah; it is indeclinable like څۇ and څۇنِی.

§. 112.

VI. Correlative pronouns.

Properly speaking there is only one correlative pronoun in Paṣtō, هۆنبَرَه hōmbarah, s o   m u c h, answering to the interrogatives څۇ, څۇنِی and څۇنبَرَه, how much?*) Besides هۆنبَرَه we find also

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*) When corresponding to the correlative هۆنبَرَه, څۇ etc. usually drops its interrogative sense and assumes a relative signification: **a s   m u c h** (quantum).

the form دَهونبَرَه dahōmbarah, and (contracted from هُونبَرَه) هُومرَه hōmrah.

A nearer correlative is دَغونبَرَه dayōmbarah, this much, and a more remote one: هَغَه هُونبَرَه hayah hōmbarah, that much.

It is understood, that هُونبَرَه etc. may also be used without standing in correlationship with څو etc.

With reference to the position of these correlatives in a sentence, it is to observed, that هُونبَرَه usually precedes and is followed by څو etc., but the inverted position is also admissible.

هُونبَرَه تَرْس حُمَّا لَه خِرس وْ خُوكَ نَه شِی

څو یَه زرَه یَم لَه جَاهِلَ هِرَاسَان

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). Xušʿāl.

Instead of هُونبَرَه — څو as much — so much, څو چه is also used; هُونبَرَه may even be omitted in the coordinate sentence, so that only څو چه indicates the correlationship.

اور یْنبَه نِزدی شَه نَه دَیْ څو چه لِری هُنبَرَه شَه دَیْ

Fire and cotton near (each other) is not good; the more distant (from each other), the better it is. (Gulsh. II, 174) Yusuf and Zulaiχā.

څو چه بِیر بِیر لَذَتُونَه بِیر غَمُونَه

شَه قَعَه چه بَس ثِی کیدِی تَه کِنڈَك دَیْ

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.) Xušʿāl.

When reference is made more especially to the manner and way, in which a thing is done, هَسِی thus, may be used instead of هُونبَرَه, as:

ستَا یَه دید می سَوی زِرَه هَسی تَازَه شَه

خْو رِجَان کَاند وَقَلَی دَ کَرْمَا سَرد

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 χān.

خْو — هُونَبَرَه (or هُونبَرَه — خْو) is also used adverbially, as

l o n g — as. Other correlative adverbial expressions are: لَکَه — هَسی

a s — s o, or هَسی — چَه a s — s o*).

§. 113.

VII. Indefinite pronouns.

The Paštō is possessed of a great number of indefinite pro-
nouns, as many of the Interrogatives are used at the same time
as indefinite.

1) خْوک ṭōk, some one; any one.

As an indefinite pronoun خْوک 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.

خْوک چَه ṭōk čeh signifies: a n y o n e w h o = h e w h o
(they — who); if a person or thing is to be made more prominent,
هَغَه may be added, as: چَه خْوک هَغَه that one, who. Instead of
خْوک چَه the position is often inverted to چَه خْوک, he — who;
خْوک is always put in that case, in which the Relative ought
properly to stand.

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*) دَا هَسی dā hasë or دی هَسی dë hasë, such a one (Lat. talis)
has no corresponding interrogative (qualis) in Paštō.

قَه اَنْدَازِ خُمَا دَ سوْزِ كَلَه بوْهِيوِی

چَا چَه نَه دَیْ آزْمَیَلَیْ دَ هِجْرَانْ اُور

When will he understand the measure of my burning,
Who has not tried the fire of separation.
(Gulsh. II, 156, 2) Ašraf χān.

خُوْک — خُوْک once or more repeated signifies: one — another
(Lat. alius — alius).

هَر سَنك وْ كُلوْخ چَه لِيدَه كِبِوِی دَ دِ دَهر

وَازَه كَكَرَئِی دِی خُوْک دَ شَاه خُوْک دَ كَدَا

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.) Rah'mān.

2) څَه ṭah, something, anything; any one; some.

څَه has usually reference to things, far more rarely to per-
sons. It may be used absolutely or in connexion with a noun.

کَه څَه وَایَم لَه هِجْرَانْ وَایَم څَه   لَه دِ دَرْد بِی دَرْمَانْ وَایَم څَه

If I say any thing, what shall I say of separation? what
shall I say of this incurable pain? (Gulsh. II, p. 14) Rah'mān.

کَه څَه مَرْد دَیْ خوْ هَغَه دَیْ بَه دُنْیَا كِبِی

هَر چَه نَه لَرِی حَاجَت بَه دَا دُنْیَا

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.) Rah'mān.

څَه ئِی لَر مِرَّه کَرَّه څَه لَرِی بَه غَرَّه وْ خَتَل

Some of them were killed by him, some of them ascended
the mountain. (Gulsh. I, 16) Tārīχ-e-murassaʒ.

In a negative sentence, in which څَه is not the subject,
نَه څَه must be translated by: not at all, as in such a case څَه

only intensifies the negations. Similarly, when خه in a negative sentence is used adjectively, it must be translated by: n o t a n y or n o n e a t a l l.

دَ مَسْتَانوْ تَر لَغِرِش خَه کَم نَه دَیْ   دَ سَړِی اِستِقَامَت یَه دَا دُنْیَا

The standing of a man in this world is not at all less than the tumbling of drunken people. (Gulsh. II, p. 8) Rah'mān.

یَه ژَوَنْدون ټِی خَه اِحْسَان رَا سَرَه نَه کَر

خَه یَه کَار دَیْ کَه ټِی کَوِی یَه مِرِیِن مِرِیِن

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 Muh'ammad.

After the demonstratives دَا, دَغَه etc. خَه is occasionally added to generalize more the meaning, as دَغَه خَه that (which is not nearer defined, something like that).

خَّان تَه ښَه وَائِی ښَه نَه کَرِ   دَغَه خَه وَائِی دَا خَه کَرِ

Thou speakest well to thyself, but doest not act well; that thou sayst and this thou doest. (Gulsh. II, p. 85, 2) H'amīd.

چِه خَه signifies: any thing that, whatever (quodcunque); its position is often inverted to خَه چِه.

خَه چِه لَه خُولِی نَه راوزِی سَړَیْ پِری پَلِیت شِی

Whatever comes out of the mouth, by that man becomes polluted.   Matth. 15, 11.

چِه ټِی خَه مُقَرَّر کَوِی رُو مَنَع ټِی کَرَه

Whatever he had appointed (for their livelihood), he stopped.

بِی خَه (without any thing) signifies idiomatically: w i t h o u t r e a s o n.

3) خُو ṭō, s o m e   o n e ;   s o m e.

خُو — خُو some one — another; خُو خُو, when immediately repeated, signifies: m a n y,   v a r i o u s,   d i f f e r e n t.

خُدَاۓ يَه خپِل قُدرَت خُو کَه لوۓ خُو کَه قَلَک کَم

نَه چَه هَرشَهر ډِيلَّی شی يَا لاهَوَر

God has made by his own power either one great or another small; Not that every town becomes Dehli or Lahore. Rah'mān.

دَ دِ زَمَکی پَه مَخ خُوخُو نَامدَارَان رُو قَغَه خَه شُو

On the face of this earth were different famous men; what has become of them? (Gulsh. I, p. 120) Bābū Jān.

خُو compounded with چَمَد (fem. چَنَّده) (خُو چَنَّده) forms an adjective, which signifies: m a n i f o l d.

مَحَبَّت دَه خُو چَنَّده سَزَا رَا کَړی

چَه می چَړی دَی لَه چَا مَنَلَی وَعَظ

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.

خُو with the following relative چَه signifies: a s   m u c h   a s, as   m a n y   a s,   a s   l o n g   a s; now and then چَه is also dropped and only خُو used in the sense given.

خُو ورَځی چَه دی پَه قَيْد وُه   وَارُو ئی خِدْمَت کَاوَه

As many days as he was in prison, they all served him. (Gulsh. I, p. 177) Gulistān.

4) څِن (also written ذِنِ) ḍine, s o m e.

څِن ḍine is always used with a Plural signification; it is generis com. Its Format. Plur. is خِنُو ḍinō (or ذِنُو). څِنِ — خُوک signifies: some — some, some — others, like خِنِی — خِنِی.

The same meaning as خِنِی has خِنِی d̦inī (with the emphatic ī),
but with this difference, that خِنِی d̦inī remains u n c h a n g e d in
the Format. Plural, whereas خِنِی d̦ine is formed into خِنُو d̦inō.

دا آدمَ هَم اَصِل وَازَه سَرَه وَصِل   خِنِی خِنِی بَادِشَاهِی کَا خُوک نَتَلَی

All these men are originally connected together; some, some
exercise dominion, another is plundered. (Gulsh. II, p. 125) Mīrzā
Xān Ansārī.

زَنگَارَنک بُوِلِی زِرغُونَه کَا   لَه خِنِی فَائِدَه سِتَرکَه وَاخلِی لَه خِنُو پوزَه

(The earth) produces variegated green plants, from some the
eye draws advantage, from others the nose.   Gulistān.

5) بَعضِی baȝzē, s o m e (A r a b.).

It is only used with a Plur. signification and always referred
to persons. In the Format. Plur. it either remains unaltered or
is formed into بَعضُو.

6) فَلَانَی falānai or فَلَانَی palānai (Arab.), a certain one.
Instead of فَلَانَی the form فَلَانَا or فَلَانَه falānah is also found; the
feminine is فَلَانَی falanaī or فَلَانَه falānāh.

زوِی دَ فَلَانَه دَی چِه دَ تَا لَه مُلازِمَانوَ قَدِيموَ نَه وَه

He is the son of a certain man, who was from among thy
old servants. (Gulsh. I, p. 101). Kalīlah ō Damanah.

7) هِيڅ hīṭ, a n y o n e, s o m e t h i n g, a n y t h i n g.

هِيڅ may be used absolutely or connected with a noun;
it has generally reference to t h i n g s, but now and then also to
p e r s o n s.   It is usually joined with a negation and signifies then:
n o b o d y, n o t h i n g, n o t at all.   But also without a negation

هيڅ denotes often n o b o d y, n o t h i n g, as indicated by the whole tenor of the sentence.

هيڅ is commonly used in the S i n g u l a r only or with a noun in the Singular, but in poëtry the Format. Plur. هيڅو hī̆ṭō is also met with.

هيڅ دَارُو ٿِى كَمَلَىْ نَه شِى   كُوز كُوز كُورِى حَكِيمَان

They cannot give him any medicine; down, down look the physicians. (Gulsh. II, p: 77, 2) Ḥamīd.

چَه بَالَه شِى كَر وْ ڎَر دَ دُنِيَا هِيڅ

هيڅ سَرَىْ بَه كَانِد فَخَر ڎَه دَا عِيڅ

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) Ḥamīd.

دَه ٻَخوَا تَر آشنَا ٿَىْ بِيَلتُون لِيدَه شوَاِى

هيڅ بَنْدَه دْ خُدَاِى بَه نَه وَه ڎَه دَا كَار كَدِ

If before the acquaintance separation would be seen, no servant of God would be mixed up with this business. (Gulsh. II, p. 15, 3) Raḥmān.

چَه اُميد ڎَه دَرُوغْجَنَ مَكَّارَه كَ   ٻَه دَا هِيڅ هُنَر دَ هيڅو اَنكَارَه كَ

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 Anṣārī.

§. 144.

Beside these the Pạ̌što uses a number of c o m p o u n d - in-definite pronouns.

a) I n d e f i n i t e p r o n o u n s c o m p o u n d e d with هَر har (every).

1) هَره څُوك har ṭōk, every one; whoever; fem. هَر څُوك; Format. masc. هَر چَا.

2) هَر خُو چِه har ṭō, however much or many, or هَرخُو چِه

3) هَر خَه har ṭah, whatever, every thing.

4) هَر يَوْ har yau, fem. هَرَه يَوَه harāh yauäh; Format. masc. هَرَه يَوِى harah yauah **), Format. fem. هَرِى يَوِى harē yauē; every one. It is only used in the Singular and properly a pronominal adjective.

هَغَه چِه هَم يُوْنَسَم سَاعَت مَزدُور شَوِى وُر هَرَه يَوَه يَبْسَه بِيَا مُونْدَه

Of those, who had become labourers at the eleventh hour, every one received one Paisā. Matth. 20, 9.

b) Indefinite pronouns compounded with بَل baḷ, another, and نُور nōr, another.

1) بَل خُوک baḷ ṭōk another, fem. بَلَه خُوک. Format. masc. بَل چَا baḷ ṭā.

2) بَل يَوْ baḷ yau, another one, fem. بَلَه يَوَه baḷāh yauäh; Format. masc. بَلَه يَوِى baḷah yauah, fem. بَلِى يَوِى baḷē yauē. It is only used in the Singular and properly a pronominal adjective.

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*) هَرخُو is also used in an adverbial sense: how much soever; کَه هَرخُو is used in the sense of an adversative particle, although.

**) هَر takes also the termination ah for euphony's sake, in order to conform with يَوَه yauah.

3) بَل خَه baḷ ṭah, something else, other thing.

4) نُور ٹوک nōr ṭōk, another, fem. نُوری خُوک; Format. masc.

نُور خُوک — نُور خُوک nōr ṭōk, and fem. نُوری جَا nōr čā;
one — another; some — another.

5) نُور خَه nōr ṭah, other thing, something else.

6) نُور هِيڅ nōr hīṭ, anybody else; anything else.

c) Indefinite pronouns compounded with کَم or کُوم.

1) کَم خُوک or کُوم خُوک any one, whoever; fem. کُومَه خُوک;
Format. m. Sing. کُوم جَا.

2) کَم یَو or کُوم یَو, any one; properly a pronominal ad-
jective and inflected in the same way as the interrog-
ative §. 110, 4.

پَه هَر صُورت چِه وِی پَه نَا آشنَا عَالَم کښی کُڈرَان کُوم خُوک مِی بَه
یَه ښَه بَد حَال وَاقِف نَه وِی

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 هِيڅ hīṭ.

1) هِيڅ ٹوک hīṭ ṭōk, usually written هِيڅخُوک hīṭōk, any
one; it may also be referred to things: any (thing);
with a negation: nobody, nothing. خُوک only is
inflected.

2) هِيڅ نور hīṭ nōr (the same as نور هِيڅ), any body;

any (thing) else; fem. نوره هِيڅ.

In the same way other indefinite pronouns or pronominal adjectives may be joined with هِيڅ, as بو هِيڅ (with a negation) **n o n e a t a l l.**

بو نوم دَى پاتو كيږى   نور پَه هِيڅ څوک پاتو نَه شى

The only thing is the name, that remains, nothing else will remain. (Gulsh. II, p. 53, 3) Xush'āl.

e) **I n d e f i n i t e p r o n o u n s compounded with** بو yau (one).

1) يَو څو yau ṭō, **s o m e, (a number of), d i f f e r e n t.**
   It is only used in a Plural sense and is not subject to any change for gender, number or case.

2) يَو تَر بَله yau tar balah or يَو دَ بَله yau da balah, **o n e a f t e r t h e o t h e r, or o n e w i t h t h e o t h e r, a m o n g s t e a c h o t h e r.** It remains quite unchanged and the case, in which يَو should stand, is taken up by the pronominal suffix ئى by him (her, them) or by a noun in the Instrumental.

پَه هَر ښاخ ئى دَ ګُلبُن وِ يَو څو چيغى

On every branch of its rose-bush were different noises.
(Gulsh. II, p. 142, 3) Kāḍim χān.

اَلقِصّه يَښتَنو مُلک دَ قَندهار يَو تَر بَله قسمَت كَرى وُه حصّه دَ تَريِنو

پَه مِيَنځ كښى دَ كَنْد اوْ دَ زَمَنْد واقِع شَوى وُه يَو تَر بَله دَ دوارو دروونو

پَه حمايَت نَه رَسيِدَه

To be short, the Áfghāns had divided amongst themselves the country of Qandahār, the portion of the Tarīns had fallen between Kand and Zamand; one after the other did not come to the assistence of both brothers *). (Gulsh. I, p. 5) Tārīχ-e muraṣṣaȝ.

§. 115.

VIII. Pronominal adjectives.

Besides the pronominal adjectives, which have partly been mentioned already, the Paṣtō uses the following:

بَل bal, fem. بَلَه balăh, another **).

ټول ṭōl, fem. ټوَلَه ṭōlăh, all, whole ***).

جُملَه jumlah, all (com.).

دوَارَه dvārah, both (com.).

دیر ḍēr †), fem. دیرَه ḍērăh, much. دیر بَل ḍēr bal, fem.

دیرَه بَلَه ḍērăh balăh, many another.

نور nōr ††), fem. نورَه nōrăh, another. نور ټول , fem. نورَه ټولَه ,

all the rest. نور دیر , fem. نوری دیری many other.

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*) I. e. the two brothers did not come to the assistance of each other.

**) Also pronounced bul. It is apparently the Sansk. पर.

***) ټول is the Sindhī टोली, society, band, Hindī टोळ. It seems to be non-ārian.

†) دیر is the Sindhī-Hindī ढेर, heap; very likely non-ārian.

††) نور is the Hindī अवर (Sansk. अवर following), in Paṣtō with abscission of initial a and change of v to n.

وَارَه vāṛah *), all (com.); only used in the Plural.

هَر har, fem. هَرَه haṛāh, every.

هَمَه hamah, all (com.), only Plur.

On the flexion of جُمْلَه, دوَارَه, وَارَه and هَمَه see §. 90; the others are regular adjectives and inflected according to their several terminations.

VI. Section.

The Verb.

§. 116.

I. Formation of the verbal themes.

We have seen already (§. 14), that the Infinitive of all Paṣṭō verbs terminates in aḷ 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 Paṣṭō, 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 aḷ, as: خَتَل χat-aḷ, to ascend, وَتَل vat-aḷ, to issue, مَرَل mṛ-aḷ, to die.

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*) وَارَه is the Sansk. सर्व, (Hindī सारा), by the medium of the Zendic haurva (Paṣṭō au = ō = v).

b) Such, the theme of which ends in -ēd 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 -ēd-**. There is a great number of them, e. g. بهیدل bah-ēd-ạl, to flow (Sindhī वहणु), خکیدل țk-ēd-ạl, to crawl; وبریدل vēr-ēd-ạl, to be afraid (وبره vēräh, fear).

c) Proper **derivative verbs**, which are compounded of a substantive or adjective and the verbal theme of which necessarily ends in -ēd, as: بَدَلِیدَل badal-ēd-ạl, to be changed (from بَدَل subst., change), خَبَریدَل ҳabar-ēd-ạl, to be informed (from خَبَر 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 Pạštō. It is to be noticed, that those adjectives, which in the feminine shorten ū and ō to a (§. 86), are subject to the same vowel-change before the termination -ēd, as زَریـدَل zaṛ-ēd-ạl, to become old, from زوړ zōṛ (fem. زَره zaṛ-äh); زَندیدَل ṛand-ēd-ạl, to become blind, from روند ṛūnd (fem. زنده ṛand-äh). In the same way some other adjectives, which retain ō in the feminine, shorten it to a before the termination -ēd, as رَغبدَل raҳ-ēd-ạl, to get better, to become healthy, from روغ (fem. روغه rōҳ-äh). The monosyllabic adjectives however, which contain the vowel ī, retain the same before the termination -ēd, as تریخیدَل trīҳ-ēd-ạl, to become bitter, from تریخ (fem. تَرخَه tarҳ-äh); تریویدَل trīv-ēd-ạl, to become sour, from تریو trīv (fem. تَروَه tarv-äh).

When the substantive or adjective ends in a vowel or in ạh, ăh, compositions are generally avoided and the auxiliary verb کیدَل kēd-ạl, to be made, is employed, to make up the idea of a derivative verb, as: اُوݙَه کیدَل ūdạh kēd-ạl, to be made asleep, to go to sleep; ستَرَی کیدَل staṛai kēd-ạl, to become tired; لَگِیَا کیدَل lagiā kēd-ạl, to be applied. But such like forms are also found (especially in poëtry), as: تیرِیدَل tēr-ēd-ạl, to be sharpened (from تیرَه tēr-ạh, sharp), not to be confounded with تیرِیدَل tēr-ēd-ạl, to pass, from تیر passed; پَیدَائیدَل paidā-ēd-ạl, to be created, from پَیدَا; لوُیِیدَل lōy-ēd-ạl, to become great, from لوُی; وَاݙیدَل vād-ēd-ạl, to be married, from وَاݙَه vādạh, marriage (besides وَاݙَه کیدَل vādạh kēd-ạl).

With reference to the last two classes of intrans. verbs ending in ēd-ạl *), 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- (-ēǵ-). This verbal termination -ēž- (-ēǵ-) is apparently nothing else but the Sindhī verb किजणु ki-j-aṇu, to be made, the passive of कारणु, to make (instead of किर्जाणु kir-j-āṇu or कर्जणु kar-j-aṇu), 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 Prākrit rule, so that ij = ēž remains. In the Infinitive (as in the Imperfect) -ēž (= kež) has been hardened to -ēd-ạl (= kēd-ạl). But the Sindhī itself changes frequently j to dy, which in Paṣṭō has become simple d. Thence it comes, that it may be optionally said in Paṣṭō: وَاݙَه کیدَل and وَاݙیدَل, because both are identical in form and signification.

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*) At the first look one might be tempted, to compare the Paṣṭō ēd-ạl 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 Paṣṭō it is retained throughout. About the Persian Infinitive termination see §. 125, 4, note.

In the same way the primitive intransitive verbs ending in -ōd are to be explained, though now in most cases it cannot be shown, how they are compounded. But also with reference to these the Sindhī gives us a hint. In Sindhī many intransitive verbs take the passive termination जणु j-aṇu, without any change in signification; similarly in Pas̤tō some intrans. verbs have still two terminations, one in al and one in ēd-al, as: درومَل drūm-al or درومیدَل drūm-ēd-al, 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. موندَل mūnd-al, to obtain; کښَل kṣ̌-al, to draw (instead of کښَل kiṣ̌-al); نیوَل nīv-al, to take; وَیَل vay-al, to speak.

All trans. verbs end in al, with the exception of three, which end in -ēd-al; these are: آوریدَل āvrēd-al (آرویدَل ārvēd-al) to hear, بلوسیدَل blōsēd-al, to annoy and پښتیدَل puștēd-al, 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 Pas̤tō, which we are wont to look upon as intransitive; e. g. خندَل χand-al, to laugh; زَرَل žaṛ-al, to lament; دَنگَل dang-al, to jump etc.

§. 118.

3) Causal verbs.

Nearly from every intransitive or transitive verb a causal may be formed, by adding the termination -av-al to the verbal theme. A) From intrans. verbs the causal is formed in the following way:

a) Those intrans. verbs ending in ạl, w h i c h d o n o t c h a n g e
t h e f i n a l c o n s o n a n t i n t h e I m p e r a t i v e, simply add the
termination -av-ạl to the verbal theme, after dropping the Infinitive
termination ạl, as:

تشَِّل tš-ạl, to flee, Imper. تشِّه tš-ah, caus. تشِنَوِّل tš-av-ạl, to
make flee.

درَِّل drab-ạl, to fall in, Imper. درَِّه drab-ah, caus. درَِّوِّل drab-av-ạl,
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-ạl to the theme
thus changed, as:

آلوَتَِل ālvat-ạl, to fly, Imper. آلوزه ālvaz-ah; caus. آلوزوِّل
ālvaz-av-ạl, to cause to fly.

خَتِل χat-ạl, to ascend, Imper. خيِزه χēž-ah; caus. خيزوِّل
χēž-av-ạl, to cause to ascend.

كتبينَاستِل kšē-nāst-ạl, to sit down, Imper. كتبينه kšē-n-ah;
caus. كتبينوِّل kšē-n-av-ạl, to make sit down.

c) Those intrans. verbs, the theme of which ends in -ēd-ạl,
be they p r i m i t i v e or d e r i v a t i v e, drop -ēd-ạl before the ter-
mination -av-ạl, as:

رغميدَِل ryar-ēd-ạl, prim. verb, to wallow, caus. رغموِّل ryar-av-ạl,
to make wallow.

وورِيدَِل vōr-ēd-ạl, prim. verb, to rain, caus. ووروِّل vōr-av-ạl, to
cause to rain.

مَاتيبدَِل māt-ēd-ạl, derivat. verb, to be broken (مَات), caus. مَاتوِّل
māt-av-ạl, to break.

B) T r a n s i t i v e verbs add the caus. termination -av-ạl to
the verbal root, as exhibited in the I m p e r a t i v e. Those verbs
however, which l e n g t h e n a in the Imperative, shorten it again
before the caus. termination. E. g.

خَنْدَِل χand-ạl, to laugh, Imper. خَانده χānd-ah; caus. خَنْدوِّل
χand-av-ạl, to make laugh.

اَوْرېدَل āvrēd-al, to hear, Imper. اَورہ āvr-ah; caus. اَوْروَل āvr-av-al, to cause to hear.

لْوَسْتَل lvast-al, to read, Imper. لْوَلہ lval-ah; caus. لْوَلَوَل lval-av-al, to make read.

D e f e c t i v e verbs, which substitute in the Imperative another verbal root, form their causal, as far as it is used, from the Infinitive, as:

آغُسْتَل āɣust-al, to clothe, Imper. اَغُنْدہ āɣund-ah; caus. آغُسْتَوَل āɣust-av-al, to cause to clothe.

يَبْښَل yaṣ-al, to place (not used in the Imper.), caus. يَبْښَوَل yaṣ-av-al, to cause to place.

In the formation of the causal verb too the Paṣtō has had recourse to a composition and totally abandoned the old causal formation, the remnants of which we still find in the Sindhī — Hindī and in the Persian (ā, ān). The causal termination -av-al is nothing else but the verb كَوَل kav-al, to make, to do, initial k being elided (as in the case of كيدَل), when added to a verbal theme. This may be clearly seen from the circumstance, that the form -av-al is generally not added to such nouns, which end in a vowel or ah and ăh, but in this case the full form كَوَل kav-al is used, as: ذَنَا كَوَل fanā kaval, to destroy, وَعْدہ كَوَل vaɜdăh kav-al, to make a promise; but we find also وَادَوَل vād-av-al, to cause to marry (cf. 116, 1, c).

The etymology of كَوَل seems to be the following. We have in Paṣtō two verbs, which are quite identical in signification, كَرَل kṛ-al and كَوَل kav-al, to make, to do. كَرَل is the Sindhī कारणु, Pers. كردن (Sansk. कृ); in Sindhī already r may be dropped, as काजि ka-je, do thou (for ṛ may be also dissolved into a in Prākrit),

and so it has been likewise elided in Pa̱s̱tō, so that ka-a̱l stands for kr-a̱l. For euphony's sake v is inserted = ka-v-a̱l*).

There is also a number of pure causals in Pa̱s̱tō, i. e. such verbs, which are only preserved in the causal form, as: آچَوَل āč-av-a̱l, to throw, لَمسَوَل lams-av-a̱l, to instigate etc.

The Pa̱s̱tō 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 نَه, not, or a pronominal suffix, see §. 171). These prefixes are:

آ, Sansk. **आ**, to, as: آروېدَل ā-rv-ēd-a̱l, to hear (**आ + श्रु**); inseparable prefix.

آل āl, only joined to وَتَل, to come out, as: آلوَتَل āl-vat-a̱l, to fly; caus. آلوَزَوَل āl-vaz-av-a̱l, to make fly; inseparable prefix. Its etymology is obscure.

بِیا biā, again, only joined to مونډَل, to get, as: بِیامونډَل biā-mūnd-a̱l, to get, to recover; separable prefix (Pers. بَاز, Sansk. **पश्चात्**).

پرا prā, only used in پرانَتَل prā-nat-a̱l, to loosen, to open. Pers. فَرِ, فَر or فَرَ, Zend fra, Sansk. **प्र**. Inseparable prefix.

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*) Similarly نـيـسَوَل nī-v-a̱l, to take, Sindhī **निअणु** ni-aṇu (Sansk. **नी**).

پری prē (also written پِرِ), as: پِرِيوَدَل prē-žd-ạl, to give up; پِرِيښوَدَل prē-šōd-ạl or پِرِيښوَل prē-šv-ạl, to give up *), پِرِيکَوَل prē-kav-ạl, to cut, so sever; پِرِيوَتَل prē-vat-ạl, to drop, to fall down. پری corresponds to the Persian فَرِی (فِر), Zend fra, Sansk. **प्र**, on, onward. S e p a r a b l e prefix.

جَار jār, b a c k, only used in the two verbs: جَاروَتَل jār-vat-ạl, to return and جَاريَستَل jār-yast-ạl, to turn or bring back. It has already so thoroughly coalesced with the verbal root, that in the Imperative the prefix و may be used with these verbs. Its etymology is obscure. I n s e p a r a b l e prefix.

کښی (کښِ) kšē or only کی kē, in. It is joined to verbs denoting t o s i t, t o p u t, as: کښِيبَاسَل kšē-bās-ạl, to i n s e r t, to i m p l a n t, کښِيوَدَل kšē-žd-ạl, to put down, کښِيناستَل. kšē-nāst-ạl, to sit down. S e p a r a b l e prefix.

ن n, i n, as: نغوَتَل n-ɣvat-ạl, to attend to; ناجَتَل n-jat-ạl, to thrust in, etc. It corresponds to the Sansk. **नि**, Persian ni (na, nu); in Pạštō final i of ni has been dropped. I n - s e p a r a b l e prefix.

نَنَ nana, w i t h i n (adv.), only used with the two verbs نَنَوَتَل nana-vat-ạl, to enter and نَنَيَستَل nana-yast-ạl, to insert, to introduce. It is perhaps a mutilation of the Sansk. **अन्तर्** (Pers. اَنّدَر). S e p a r a b l e prefix.

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*) All these verbs literally signifiy: t o p u t a w a y.

*); وُرَاغْلَل vŏ-raɣl-ạl, to come (instead of وُرَاغْلَل) ,vŏ وُ

وُشِكَل vŏ-šk-ạl, to draw out (= شِكَل). This prefix, which
is used only in a few verbs, corresponds to the Persian أُ, وُ
(as أُفْتَادِن) فَ (فُ) or أَف, Pārsī ō (ava), Zend aivi (aibi),
Sansk. अभि (on, towards). Inseparable prefix.

Like the preceding prefixes the pronouns رَ (to me, to us),
دَر (to thee, to you) and وَر (to him, her, them) are also joined to
verbs, forming thereby a sort of c o m p o u n d verb, as: رَاكَوَل
rā-kav-ạl to make to me = to give (to me), دَرْكَوَل dar-kav-ạl, to
give to thee, وَرْكَوَل var-kav-ạl, to give to him, her, them. Some
verbs, compounded with رَ and وَر have already received a fixed
signification, without special reference being had to the pronoun,
as: رَاتْلَل rā-tl-ạl, to come (literally: to go to me), رَاغْلَل rạ-ɣl-ạl,
to come (to go to me); وَرْتْلَل var-tl-ạl, to go (to go to him, them),
وَرْغْلَل var-ɣl-ạl, to go (to him, them); رَانِيوَل rā-nīv-ạl, to seize
(to take to me); رَاوْرَل rā-vṛ-ạl, to bring (to me, us); رَاوَسْتَل
rā-vast-ạl, to bring here (to me, us), وَرْوَسْتَل var-vast-ạl, to bring
or send there (to him, them). In the modern language رَ and وَر
are thus frequently prefixed to verbs, to indicate the d i r e c t i o n,
as: رَاوَتَل rā-vat-ạl, to come out (in this direction), وَرْخَتَل var-ɣatạl,
so ascend (there, in that direction).

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*) Not to be confounded with وَرْغْلَل var-ɣl-ạl, to go (to him,
them etc.).

§. 120.

II. Formation of the Imperative.

The root of the Paštō verb, as noticed already, must be sought for in the Imperative, which exhibits the pure verbal theme. From the Imperative is derived the P r e s e n t, the S u b j u n c t i v e P r e - s e n t and the F u t u r e.

The Paštō 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 ānṛaī, which corresponds somewhat more to a P r e c a t i v e, is also now and then met with, before which the final consonant of the verbal root must be dropped, as: وَاخَانِرَثَى v-āχ-ānṛaī, take ye, please to take, instead of وَاخَلَّئِى v-āχl-aī, from اَخِسْتَل āχist-ạl; وُكَانِرَثَى vŏ-k-ānṛaī, do or make ye, instead of وُكَوَثَى vŏ-kav-aī. This termination however is only found in t r a n s i t i v e 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 ạh has been dropped, as:

تِنْبَل tš-ạl, to flee, Imper. Sing. تِنْبَه tš-ah, Plur. تِنْبَثَى tš-aī.

اَنْكَبِرَل angēr-ạl, to suppose, Imper. Sing. اَنْكَبِرَه angēr-ah, Plur. اَنْكَبِرَثَى angēr-aī.

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) P r i m i t i v e v e r b s e n d i n g i n ạl.

These verbs we have to divide into the following classes:

a) S u c h, a s d o n o t c h a n g e t h e v e r b a l t h e m e i n t h e I m p e r a t i v e. They are proportionally few in number, as:

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*) The Paštō has preserved the old Prākrit termination of the Sing. a, whereas in the modern Indian vernaculars it has been dropped

دَرْبَل drab-ạl, to fall in, Imp. دَرْبَه drab-ah.

دْرُومَل drūm-ạl, to go, Imp. دْرُومَه drūm-ah.

خَّمْلَل ṭaml-ạl, to lie down, Imp. خَّمْلَه ṭaml-ah.

سَهَل sah-ạl, to endure, Imp. سَهَه sah-ah.

مَرَل mṛ-ạl, to die, makes so far an exception, that the cerebral r is changed to a dental, Imp. مَره mr-ah.

b) Those verbs, the theme of which ends in ت, change the same in the Imperative to ز, as:

وَتَل val-ạl, to come out, Imp. وَزَه vaz-ah (وُزَه vuz-ah). Similarly the compounds of وَتَل, as:

آلْوَتَل āl-val-ạl, to fly, Imp. آلْوَزَه āl-vaz-ah.

پرِيوَتَل prē-vat-ạl, to fall down, Imp. پرِيوُزَه prē-vaz-ah.

جَارْوَتَل jār-vat-ạl, to return, Imp. جَارْوَزَه jār-vaz-ah.

An exception from this rule is:

خَتَل χat-ạl, to ascend, Imp. خِيزَه χēž-ah.

This verb however is shortened from the Persian خَاسْتَن and has therefore in the Imperative likewise recourse to the Persian Imper. خِيز, with transition of ز to ژ.

The following verbs are irregular and cannot be brought under any rule:

جَاوَدَل čāvd-ạl, to split, Imp. جَوَه čav-ah.

سَوَل sv-ạl, to burn, Imp. سُوَخَه svaḍ-ah (or سُوَزَه svaz-ah).

This verb (Sindhī जलणु, Sansk. ज्वल्) recurs to the Persian Imper. سُوز (سُوخْتَن).

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already (with the exception of the Sindhī). The Plur. termination ai corresponds to the Prākrit ha, Sansk. **ष्**, Sindhī and Hindī ö.

شَوَل šv-ạl, to go, to become (Pers. شُدَن), Imp. شَه š-ah, with ejection of the semivowel v, instead of شوَه šv-ah.

كَتِمِيْنَاستَل kšē-nāst-ạl, to sit down, Imp. كَتِمِينَه kšē-n-ah. (Pers. نِشِسْتَن ni-šistan, Sansk. ni-ṣad).

§. 122.

2) Verbs ending in ēd-ạl.

a) Primitive verbs.

These form the Imperative by changing -ēd to ēž (ēǵ), to which the personal terminations are added, as:

رَبِرِيدَل rabṛ-ēd-ạl, to be perplexed, Imp. رَبِرِيوَه rabṛ-ēž-ah, Plur. رَبِرِيوْثَی rabṛ-ēž-aī.

That the termination -ēd-ạl is originally a separate verb (= كِيدَل), as shown in §. 116, is further seen from the circumstance, that a certain number of primitive verbs ending in -ēd-ạl drop the termination ēž (ēǵ) again in the Imperative (and consequently in the Present, the Subjunctive Present and the Future). These are:

اَوُرِيدَل ōr-ēd-ạl, to rain, Imp. اَوُرَه ōr-ah.

اَوُسِيدَل ōs-ēd-ạl, to exist, to dwell, Imp. اَوُسَه ōs-ah.

بِرِيشِيدَل brēš-ēd-ạl, to glitter, Imp. بِرِيشَه brēš-ah.

يَاخِيدَل pāt̤-ēd-ạl, to rise, Imp. يَاخَه pāt̤-ah.

يَاتِيدَل pā-ēd-ạl, to remain, Imp. يَايَه pay-ah.

تَشْتِيدَل tašt-ēd-ạl			تَشْتَه tašt-ah
	to flee; Imp.		
خَشْتِيدَل ṭašt-ēd-ạl			خَشْتَه ṭašt-ah

خَتْخَيِدَل ṭaṭēd-ạl, to leek, Imp. خَاخَه ṭāṭ-ah *).

رَغَرِيدَل ryar-ēd-ạl, to wallow, Imp. رَغَه ryar-ah.

رِهِدِيدَل rēžd-ēd-ạl, to vibrate, Imp. رِیِژده rŭžd-ah.

زِغَلِيدَل zyal-ēd-ạl, to run, Imp. زِغَله zyal-ah.

زِيِیدَل zēž-ēd-ạl, to be born, Imp. زِبِیه zēž-ah.

غُرزِيدَل yurz-ēd-ạl, to leap, Imp. غُرزَه yurz-ah.

كرزِيدَل girz-ēd-ạl, to go about, Imp. كرزه girz-ah.

لوَرِيدَل lvar-ēd-ạl, to be severed, Imp. لوَره lvar-ah.

ورزِيدَل varzēd-ạl, to fly, Imp. ورزه varz-ah.

يَشِيدَل yaš-ēd-ạl, to bubble, Imp. يَشَه yaš-ah.

But **all** primitive verbs ending in -ēd-ạl, may drop the termination -ēd (i. e. kēd-ạl), 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 مه lest (ne) be joined with the Imperative; but this form of the Imperative is also used in the absense of مه, 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 شوَل, to become,

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*) خَتْخَيِدَل lengthens the ·short root-vowel in the Imperative.

namely شَه šah, Plur. شَتِّى šaī, which is substituted for كيږَه kēž-ah, which is not in use. (§. 164). E. g.

بَدَلِيږَل badal-ēd-ạl, to be changed, with مَه (ne): مَه بَدَلِيږَه mah badal-ēž-ah, be not changed; else: بَدَل شَه badah šah, Plur. بَدَل شَتِّى badal šaī (from بَدَل s. m. change).

زَړِيږَل zaṛ-ēd-ạl, to become old, with مَه: مَه زَړِيږَه mah zaṛ-ēz-ah, Plur. مَه زَړِيږَتِّى mah zaṛ-ēž-aī, do not become old; else: زوَر شَه zōṛ šah masc., زَړَه شَه zaṛ-ăh šah, fem., become old; Plur. زَړِى شَتِّى zāṛah šaī, زَاړِى شَتِّى zaṛē šaī, fem., become ye old.

According to §. 124 the use of the Imperative prefix وَ vŏ 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 g e n d e r and n u m b e r. But also s u b s t a n - t i v e s, when ending in a c o n s o n a n t, are often treated as a d - j e c t i v e s (especially in poëtry) and may assume a f e m i n i n e termination (ăh), as:

لَه دى كُوتِى شَه مَعلُوم چِه شاهزَادَه دَى

ذَ زړَه حَال قِى كَړَه مَعلُوم تِر شَه خَبَرَه 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 -ēž-ah in the Imperiative, i. e. they are quite treated as p r i m i t i v e verbs, as: وِرِيږَل vēr-ēd-ạl, to be afraid (from وِيرَه vērăh, fear); خَارِښتِيږَل χāriṣt-ēd-ạl, to itch (from خَارِښت, the itch); پوهيږَل pōhēd-ạl, to be informed, to understand (from پوه, knowing, adj.), but the Imperative پوه شَه is also in use. Usage alone is herein a sure guide.

§. 123.

3) Defective verbs.

There is a number of d e f e c t i v e 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:

تلَّل tl-ạl ⎰ to go. Imp. كَه ḍ-ah, which is to be referred to the

لَارَّل tāṛ-ạl ⎱ Hindī जाना, to go. From the (obsolete) theme

لَرَل comes the Imperative لَرشَه lāṛ šah, be gone (لَرَ participle praeterite, g o n e). The Imperative of شَول with the prefixed pronoun وَر var is also substituted for any of these roots, as: وَر شَه var šah, go (to him etc.), Plur. وَر شَمَى var šaī.

The compounds of تلَّل are treated in the same way, as: رَا كَه rā-ḍah, come وَر كَه go (to him etc.), or رَا شَه *) rā-šah, come, وَر شَه var-šah, go; دَر كَم dar ḍ-am, I come to thee, or dar šam.

خَمَلَاستَل ṭamlāst-ạl ⎱
خَمَّلَل ṭaml-ạl ⎰ to repose, Imp. خَمَّلَه ṭaml-ah.
ملَاستَل mlāst-ạl ⎰

رَاغَلَل rā-ɣl-ạl ⎱, to come (to go to me), Imp. رَا كَه rā-ḍ-ah or
وَرَّغَلَل vŏ-raɣl-ạl ⎰ رَا شَه rā-šah.

رَغَرِيدَل rɣaṛ-ēd-ạl ⎱
رَغَبْتَل rɣašt-ạl ⎰ to wallow, Imp. رَغَرَه rɣaṛ-ah.

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*) Instead of رَا شَه we find often رَابِشَه rá-ešah, with euphonic inserted e.

زغَاستَل zɣāst-al̮
زغَاشتَل zɣāšt-al̮ } to run, Imp. زغَلَه zɣal-ah.
زغَلیدَل zɣal-ēd-al̮

زوُوَل zōv-al̮
زیژیدَل zōž-ēd-al̮ } to be born, Imp. زیژه zēž-ah.

کښینَاستیدَل kṣē-nāst-ēd-al̮
کښینَاستَل kṣē-nāst-al̮ } to sit down, Imp. کښینه kṣē-n-ah.

لوَریدَل lvaṛ-ēd-al̮
لوُشتَل lvušt-al̮ } to be severed, Imp. لوَرَه lvaṛ-ah.

نښتَل nšat-al̮
نښَلَل nšal-al̮ (obsolete) } to stick to, Imp. نښَله nšal-al
نښَلیدَل nšal-ēd-al̮   نښَلیږه nšal-éz-ah

§. 124.

The Imperative prefix وَ vŏ.

The prefix وَ vŏ, وه *) voh is usually (but not necessarily)
put before the Imperative, as in Persian بِ, which, though short,

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*) 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 भाव, Pers. بایستن. The Pārsī
from is ba, with which the Paṣtō is closely connected; بِ is a later
pronunciation, which, according to the sequence of the vowels, is often
pronounced bu (بُکو bu-gū, say, not بِگو bi-gū), Cf. §. 133, note.

attracts the accent, wherever possible *), as: وَكَرَه vŏ kṛ-ah, do, وَكَوَه vŏ kav-ah, make, but وَتَبِتَه vŏ tášt-ah, flee! When a verb commences with long a, the prefix وَ coalesces with it to v-ā, as: وَالْوَزَه v-ālvaz-ah, fly, from آلْوَتَل āl-vat-al; before the other initial vowels وَ is preserved, as: وَأَخِيرَه eŏ aχér-ah, plaster, from أَخِيرَل to plaster.

With some verbs however the prefix وَ is never used; these are:

أُوسِيبَدَل ōs-ēd-al, to remain, exist, Imp. اُوسَه ōs-ah.

خَمْلَل ṭaml-al, to lie down, Imp. خَمْلَه ṭaml-ah.

All verbs, which are compounded with a prefix**) (§. 119), do not take the prefix وَ, as: كَبِبِنَه sit, نَنَوَزَه nana-vaz-ah, come in. The verbs compounded with the prefixes آ, آل, جار and ن are alone excepted, as the language no longer treats them as prefixes, but as an integral part of the verbal root. When the pronouns آر, تَر and وَر retain strictly their pronominal signification, they do not affect the verb in any way and the prefix وَ may be used as with any other primitive verb, but when آر and وَر have given up their strict pronominal signification, they are considered as (separable) prefixes and the use of the prefix وَ is prohibited, as: آرْكَرَه rā-kṛ-ah, give, آرْخَه rā-ḍ-ah, come (آرْشَه).

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*) When the verb contains two short syllables, the accent is drawn on وَ, but when a syllable of the verb is long (by nature or position), the accent is laid upon that.

**) When مَه, lest, is used with the Imperative, the prefix وَ 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.

D e r i v a t i v e verbs, when forming the Imperative by ēž-ah, do generally not take the prefix وُ, but those, which are already treated as p r i m i t i v e s (especially those compounded with substantives) may take it, as they are no longer considered as d e r i v a t i v e s in this case.

<center>§. 125.</center>

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 c o n s o n a n t or a s e m i v o w e l, verbs ending in t or d alone being e x c e pt e d. As:

خُنْبَل ṭš-al, to drink, Imp. خُنْبَه وُ vŏ-ṭš-ah.

خُكُونْدَل ṭkūnd-al, to pinch, Imp. خُكُونْدَه وُ vŏ ṭkūnd-ah.

زِغَمَل zɣam-al, to bear, Imp. زِغَمَه وُ vŏ zɣam-ah.

An exception from this rule makes:

خَوَرَل ɣvaṛ-al, to eat, Imp. خُورَه وُ vŏ ɣūr-ah.

2) This class differs from the preceding by lengthening short a in the Imperative. They are all m o n o s y l l a b i c verbs, the number of which is fixed. The most common are:

خَنْدَل ɣand-al, to laugh, Imp. خَانْدَه وُ vŏ ɣānd-ah.

زَنْكَل zang-al, to swing, Imp. زَانْكَه وُ vŏ zāng-ah.

غَيَل ɣap-al, to bark, Imp. غَايَه وُ vŏ ɣāp-ah.

زَرَل žaṛ-al, to lament, Imp. زَارَه وُ vŏ žāṛ-ah.

لَنْبَل lamb-al, to wash, Imp. لَانْبَه وُ vŏ lāmb-ah.

وَيَل vay-al, to speak, Imp. وَايَه وُ vŏ vāy-ah.

3) This class comprises those verbs, the last (single) radical of which is ت. This is changed in the Imperative partly to ز, partly to خ, partly to ج and partly to وُ; 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.

بُوتَلَ (بُوتَلَ) see §. 127, to lead, Imp. بُوزَّه bōz-ah (§. 128).

پِرَانَتَل prā-nat-al, to open, Imp. پِرَانَّخَه prá-naḍ-ah.

مِيتَل mīt-al, to piss, Imp. و مِيزَه vŏ mīž-ah.

نَغْوَتَل nγvat-al, to attend to, Imp. و نَغْوَرَه vŏ nγvaž-ah.

Exceptions from this rule are:

سَاتَل sāt-al, to preserve, Imp. و سَاتَه vŏ sāt-ah.

نَتَل nat-al, to pillage, Imp. نَتَه vŏ-nat-ah.

Both these verbs preserve final t in the Imperative.
Irregular is:

نَجَتَل nǰat-al, to stick in, Imp. و نَجَنَه vŏ nǰan-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.

آورِيدَل āvr-ed-al, to hear, Imp. وَاورَه v-āvr-ah.

بلوسِيدَل blōs-ēd-al, to afflict, Imp. و بلوسَه vŏ blōs-ah.

پُشتِيدَل pušt-ēd-al, to ask, Imp. و پُشتَه vŏ pušt-ah.

اُودَل ūd-al, to weave, Imp. و اُووَه vŏ ū-v-ah *).

پيژَندَل pēžand-al, to recognise, Imp. و پيژَنَه vŏ pēžan-ah.

رَودَل raud-al, to reap, Imp. و رَوَه vŏ rav-ah.

نَغَردَل nγard-al, to swallow, Imp. و نَغَرَه vŏ nγar-ah.

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*) With euphonic inserted v.

Some verbs however r e t a i n final d, as:

خَنْدَل χand-al, to laugh, Imp. خَاندَه ۇ vŏ χānd-ah.

شِنْدَل šand-al. to give, Imp. شِندَه ۇ vŏ šand-ah.

بلْوَدَل blōd-al, to abrade, Imp. بلوْدَه ۇ vŏ blōd-ah.

I r r e g u l a r is:

مُونْدَل mūnd-al, to obtain, Imp. مُومَه ۇ vŏ mūm-ah.

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 dal, ēdal is a verbal
affix similar to the Persian Infinitive termination dan (tan) ī-dan*),
which in Paštō has come into use with a small number of verbs.

For instance آوْرِدَل āvr-ēd-al (properly آروِيدَل ārv-ēd-al) to hear,

corresponds to the Sansk. आ + श्रु ā-śru (š being first changed

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*) Vullers (Institutiones Linguae Persicae, §. 219) identifies the
Persian termination t a n, d a n, with the affix of the Sansk. Infinitive
तुम्. 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 तुम् being now replaced by the
verbal noun ending in ana, Sindhī aṇu, Marāṭhī aṇễ, Hindī nā,
Paštō al), 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 तुम्,
speaks very strongly against such a supposition. It would be further
a very curious and inexplicable phenomenon, that the Persian should
form its P r e t e r i t e from the I n f i n i t i v e, by dropping of the Infinitive
termination only a n (and not the w h o l e affix). How should in this
wise a Preterite be formed in an Ā r i a n 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) īdan does not correspond to the Sansk. Infinitive affix तुम्,
but is the affix of the P r e t e r i t e p a s s i v e, which in the neuter (tam, तं)
forms v e r b a l n o u n s, like the affix अन (see, Benfey, Sansk. Gr.
§. 333. I, 1. a). This will easily explain, why in the Pre t e r i t e of
the Persian the termination a n is dropped and d (t), īd is or must be
retained.

to h and then elided); بَلُوسِيدَل (commonly بِلُودَل) to touch, abrade,
is identical with the Hindhī **बिलोना** (Sindhī more original
बिलोडणु, Sansk. **विलोडन**); s is a euphonic insertion and
-ēd-ąl = Persian īdan (whereas in the form بِلُودَل d is preserved
in the Imperative, because d is radical there); پِشْتِيدَل pušt-ēd-ąl,
to ask (Sindhī **पुछणु**, Sansk. **पृच्छ्**, Persian پُرسِيدَن purs-īdan.
Similarly أُودَل, to weave, Pers. آوِيدَن, Sansk. **जय्** (Sindhī
उणणु, Hindī **बुनना**); رَوّدَل, to reap (Paṣ̌tō لَوّ, Sansk. **लू**
(l = r); لُودَل laud-ąl, to utter, Sindhī **लवणु**, Sansk. **लप्**
(p = b = v). پِيژَندَل, to recognise, Hindī **पहचाना** (pahčān-
nā), Sansk. **प्रतिज्ञान**; نِغَردَل, to swallow, Hindī **निगलना**,
Sansk. **नि + गृ**.

5) This class comprises those verbs, the last two radicals of
which are سْت st. But these consonants are dropped and l sub-
stituted in their lieu.

أَخِسْتَل āχist-ąl, to take, Imp. وَاخَلَه v-āχl-ah.

رَاوُسْتَل rā-vust-ąl, to convey (to me), Imp. رَاوُلَه rā-vul-ah.

سكَسْتَل skust-ąl, to shear, Imp. وُ سكُلَه vŏ skul-ah.

لُوسْتَل lvast-ąl, to read, Imp. وُلُوَلَه vŏ lval-ah.

Irregular are:

أَغُسْتَل āγust-ąl, to dress, Imp. وَاغُندَه v-āγund-ah, which points
to the Persian آغَندَن, whereas the form أَغُسْتَل corresponds
to the Persian آغُستَن.

لَوَسْتَل lavast-ąl, to disperse, Imp. وُ لَوَنَه vŏ lávan-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 stal, corresponding to the Persian stan; s would thus be a euphonic insertion, as in Persian, with the only difference, that in the Paṣtō Imperative t has been retained, whereas it is dropped in Persian. In Paṣtō final t is changed to l, as shown in §. 5, sub 1.

6) This class contains a small number of verbs, which end in ست št; in the Imperative both consonants are dropped and ṛ (partly also نر) substituted in their place.

آوښتل ā-vušt-al, to change, Imp. وَاوُرهٔ v-āvuṛ-ah.

سكښتل skašt-al, to cut out, Imp. وسكنرهٔ vŏ skanṛ-ah.

غبښتل ɣašt-al, to twist, Imp. وغررهٔ *) vŏ-ɣaṛ-ah.

Irregular is:

غوښتل ɣōšt-al, to ask, to desire, Imp. وغوارهٔ vŏ ɣvāṛ-ah.

This formation is to be explained in the same way as the preceding; the reason, why نر (cerebral) is here euphonically inserted, seems to be this, that final t was originally c e r e b r a l **); thence also the change of t (instead of that to l) to ṛ (or nṛ).

<center>

§. 126.

Irregular verbs.

</center>

The following transit. verbs cannot be brought under any fixed rule:

بلل bal-al, to call, Imp. وبولهٔ vŏ bōl-ah (Hindī **बोलना**).

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*) Besides غبښتل there is also a theme غَرِل, the Imperative of which is regular وغرهٔ; غبښتل might therefore be also considered as a defective verb.

) سكښتل is very likely to be referred to the Sindhī **कटणु to cut (Sansk. **कर्तन**) and غبښتل to **वटणु**; that v may pass into g (ɣ), is well known from the Persian. آوښتل ā + vušt-al points to the same root.

بیوَل bīv-ạl, to lead, Imp. بِیَایه biāy-ah.

مُښَل muš-ạl, to rub, Imp. وُمُږه vŏ muž-ah (but وُمِښَه vŏ muš-ah is also in use); Persian مُشتَن=مُشِیدَن=مَسِیدَن, Sansk. **मृश्**.

وَرژَل varž-ạl, to chop, to mince, Imp. either regularly ووَرژه vŏ varž-ah, or ووَرژَنَه vŏ varžan-ah.

راوَستَل rā-vast-ạl *)
ورَوستَل var-vast-ạl
} to convey, to bring (here or there)

Impr. راوَلَه rā-val-ah, ورَوَله var-val-ah.

وِیشتَل vīšt-ạl to throw, Imp. وُوَله vŏ vul-ah.

§. 127.

Defective verbs.

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:

آخښَل āγš-ạl
اښَل āš-ạl
آغږَل āγž-ạl
} to knead, Imp. واغږه v-āγž-ah.

---

*) The verbal theme وَستَل is never used by itself, but always with the prefixes رَا or وَر.

اِيتِبَل ēš-ạl

يَتِبَل yaš-ạl

بِيتِبَل yēš-ạl- } to put, to place; Imp. دِژه dž-ah (from رِدَن).

اِيتِمُوَدَل ēšōd-ạl

يَتِمُوَدَل yašōd-ạl

In the same way the Imperative of the compounds of اِيتِبَل etc. is formed, as: دِرِيَتِبَل prē-yaš-ạl, to give up, Imp. دِرِيژده prē-žd-ah; similarly the Imperative of دِرِيتِمُوَدَل prē-šv-ạl to give up (which is not found without the prefix), دِرِيژده prē-žd-ah.

بَاسَل bās-ạl } to cast out, Imp. وِبَاسَه vŏ bās-ah.

يَستَل yast-ạl

The same method follow the compounds of يَستَل, as: جَارِيَستَل jār-yast-ạl, to turn back, Imp. وِجَارِبَاسَه vŏ jār-bās-ah; نَنَيَستَل nana-yast-ạl, to bring in, Imp. نَنَبَاسَه nana-bās-ah; دِرِيَستِمْتَل prē-yast-ạl or دِرِيوَستَل prē-vast-ạl, to throw, Imp. دِرِبَاسَه.

بُوتَل bōt-ạl (obsolete)

بُوتَلَل bōtl-ạl } to take along, Imp. بُوزَه bōz-ah.

پُوَرَل pōv-ạl

پِيبَايَل piāy-ạl } to graze, Imp. وِپِيبَايَه vŏ piāy-ah.

پِيرَل pīr-ạl

پِيرَوَدَل pīraud-ạl } to purchase, Imp. وِپِيرَه vŏ pīr-ah.

شَوْوَل šōv-ạl
شَيَبَل šay-ạl
} to show, Imp. وَ شَيَبَه vŏ šay-ah.

غُوْوَل ɣōv-ạl
غَيَبَل ɣay-ạl
} to copulate, Imp. وَ غَيَبَه vŏ ɣay-ah.

كَاَزَل kāž-ạl
كَبِنَل kž-ạl
} to draw, to write, Imp. وَ كَاَزَه vŏ kāž-ah.

كَتَل kat-ạl
كُوْرَل gōr-ạl
} to see, Imp. وَ كُوْرَه vŏ gōr-ah.

كَنَل kan-ạl
كَنَوْدَل kanaud-ạl
} to dig, Imp. وَ كَنَه vŏ kan-ah.

لِيدَل līd-ạl
(وِينَل vīn-ạl, obsolete)
} to see, Imp. وَ وِينَه vŏ vīn-ah.

لِيِزْدَل lēžd-ạl
لِيِبَل lēš-ạl
} to load, to set out, Imp. وَ لِيِزْدَه vŏ lēžd-ah.

نغَازَل nɣār-ạl
نغَبِنْتَل nɣašt-ạl
} to fold up, Imp. وَ نغَازَه vŏ nɣār-ah.

نِيوَل nīv-ạl
(نِسَل nis-ạl, obsolete)
} to take, to seize, Imp. وَ نِسَه vŏ nis-ah.

§. 128.

The Imperative prefix وَ.

We have seen already (§. 124), that the prefix وَ 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 وَ is prohibited:

بَاثَلَن báel-ạl, to lose (at play), to forfeit, Imp. بَاثَلَه báel-ah.

بُوثَلَن bōtl-ạl, to take along, Imp. بُوزَه bōz-ah.

بِيوَل bīv-ạl, to lead, Imp. بِيَابَه biãy-ah.

زِدَل žd-ạl, to put, Imp. زِدَه žd-ah.

وِرَل vṛ-ạl, to carry, Imp. وِرَه vṛ-ah.

يُوسَل yōs-ạl, to bear, to carry, Imp. يُوسَه yōs-ah.

§. 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 ạl and adding the personal terminations of the Imperative:

چِنَجَوَل činj-avạl, to detest, Imp. و چِنَجَوَه vŏ činj-av-ah.

رَپَوَل rap-av-ạl, to shake, Imp. و رَپَوَه vŏ 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 كِرَل, i. e. كِرَه or of كَوَل, i. e. كَه, but without the prefix و, the verb being com-posite; e. g.

بَدَلَوَل badal-av-ạl, to change, Imp. { بَدَل كِرَه badal kṛ-ah.
{ بَدَل كَه badal k-ah.

لَنَدَوَل land-av-ạl, to shorten, Imp. { لَنَد كِرَه land kṛ-ah.
{ لَنَد كَه land k-ah.

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 مه is used with the Imperative, the derivative causals form their Imperative in the usual way without being dissolved into their component parts, as: مَه بَدَلَوَه do not make a change! مَه لَنْدَرَوَه do not shorten!

But also in the absence of the prohibitive particle مه the regular Imperative is often used, especially in the modern language, but always without the prefix و, 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 و.

تَاسِی مُورِ لَه عِلْمِ غَیْبْ خَبَرْ کَانِرَتَی چِه دَ اُلُس بَه خَه حَال شِی

Inform us out of the occult science, what the condition of the Ulus (tribe, clan) will be. Tārīχ-e muraṣṣaʒ (Gulsh. I, p. 7).

شَخُوتَه قِمِی وْوَیَل چِه سَنْدَرِی آغَازِی کَرَتِی

They said to their women: commence ye songs!
(ibid. Gulsh. I, p. 11).

یَوَه شِیَه رَا خَخَه تِیرَه کَرَه بَهرَامْ

یَا نَصِیبْ چِه بَه مُو بِیَا شِی دِیدَنُونَه

Spend a night with us, o Bahram! otherwise it will be a chance, that we shall see you again. Bahrām, V. 182.

هَر صَبَا بِیگَاه زَارِی کَوَه وَخُدَای تَه

اوِشِی وِیِنِی تُوْیَوَه دَ زرَه لَه خُوْشَ(*

Every morning and evening sigh to God! shed tears and blood from the depth of the heart! Χavājah Muhʿammad.
(Gulsh. II, p. 112. 2).

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*) خوْش = arab. خَوْش, the hypochondria, the loins.

§. 130.

III. The formation of the tenses and moods.

The tenses and moods of the Pa̧s̱t̄o 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: خ̌م d̤-am, I go (خ̌مه d̤-amah).

II „ ē as: خ̌ی d̤-ē, thou goest.

III „ ī (īna) as: خ̌ی d̤-ī, he, she goes.

Plur. I pers. ū (ūnah, ūna) خ̌و d̤-ū, we go.

II „ aī خ̌ۍ d̤-aī, you go.

III „ ī (īna) خ̌ی d̤-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), Sindhī ǎ, Hindī ŭ; the termination of the II pers. Sing. ē corresponds to

the Persian ī, Hindī and Sindhī ē̃ (ē nasalised), Sansk. and Prāk. asi. In Paṣṭō, Persian, Hindī and Sindhī s is elided and a-i contracted to ē, ī. The termination of the III pers. ī corresponds to the Hindī-Sindhī ē (Sansk. ati, Prākrit adi or with elision of d = a-i = ē), whereas the Persian termination a d 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 poëtry), corresponds to the Sindhī ū (Hindī ē̃), Sansk. āmah, Prāk. āma, Persian īm; the termination of the II pers. Plur. corresponds to the Sindhī-Hindī ō, Sansk. athah, Prāk. aha, Persian īd; the termination of the III pers. Plur. ī corresponds to the Sindhī īne (ane), Sansk.-Prākrit anti, Persian and, Hindī ē̃. Besides ī the Paṣṭō has preserved also the termination īna, which approaches very closely the Sindhī; but this is now considered antiquated and only met with in poëtry 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 -ēẓ-am (ēǵ-am) or they may drop -ēẓ (ēǵ) 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 -ēẓ-am etc. (see the paradigms, Appendix II.). The **derivative causals** have likewise in the Present always the termination -av-am etc.

زَه وَرْځُم يَكَ تَنهَا فَغَه دُښمَن تَه

څَه حَاجَت دَیْ چِه مُوږ وَاړَه وَر لَه خُونَه

I go alone to that enemy; what need we go all to him? Bahrām V. 205.

كَهى لَاس پَر بَل ذَهِين كَهى خَرْخ كَا كَهى ښورِى

Sometimes they strike one hand upon the other, sometimes they wheel about, sometimes they move backwards and forwards. Maχzan-i paṣṭō (Gulsh. I, p. 137).

§. 132.

2) The Subjunctive Present *).

The Subjunctive is formed, after the analogy of the Persian, by putting the prefix وَ (وَ) before the Present. If a verb commence with a long a, the prefix وَ coalesces with it to v-ā, as وَاجَّوَم v-āč-av-am, that I may throw.

Those verbs, which do not take the prefix وَ 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 شوَل and كَرَل or كَوَل respectively, i. e. شَم and كَرَم or كَوَم (cf. §. 163; 165; 166), but without the prefix وَ, 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 دَ de ***), whereby a sort of Jussive or

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*) About the use of the Subjunctive see §. 194.

**) Not unfrequently the undissolved form of the Subjunctive (i. e. ēž-am and -av-am) is used, when the prefix دَ precedes it, but always without the prefix وَ, which is not admissible in such verbs.

***) The prefix دَ is apparently the Imperative of an obsolete root dā, to give (Pers. دَه, Sindhī ड़े). In a similar way the Persian uses كُو, say, with the Subjunctive (but without the prefix بِه), as: كُو رَوَنَد say, they should go = they should go.

Precative is formed, as: اَوْسِی دَ هَغَه, he should be, وُ دِ تَښَتِی they should flee.

As regards the position of this prefix دَ, it is to be noticed, that it may precede or follow the prefix وَ. As a rule دَ precedes وَ (separated from it occasionally by one, two or more words), if a demonstrative pronoun is connected with the verb, as: وَاورِی دَ هَغَه he (or they) should hear; but دَ follows وَ, if the verb is not accompanied by a demonstrative pronoun, as: وُ دِ وِینِی they should see. When the use of the prefix وَ is prohibited in the Imperative, دَ precedes the verb either immediately or is separated from it by one or more nouns, as:

کَه دْوَه ښَځَی وِی دَ دَه یَوَه غَنِی بَلَه فَقِیرَه یَه هَر حَقّ کَښی دَ دِی سَمَوِینَ

If he have two wives, one rich and the other poor, he shall make them equal in every right. Favāid uš-šarī̆̆äh (Gulsh. I, p. 74).

It is to be noticed, that when دَ precedes the Subjunctive, the prefix وَ is frequently dropped as superfluous, especially in poëtry; this is also the case in common prose, when a substantive with a verb forms a sort of compound verb, as: نَظَر لَرَل, to look to, etc.

بَادشَاهَان دَ نَظَر یَه خپَل کَار اَوْ یَه خپَل بَنْد وُ بَست لَرِی

Kings should look after their own business and their own administration. Kalīlah ō Damanah (Gulsh. I, p. 83).

§. 133.

3) The Future.

The Future is derived from the Subjunctive Present by the addition of the prefix بَه bah *). If the Subjunctive is not preceded

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*) The etymology of this Future prefix is obscure. We suppose, that it is connected with the Persian بَایَد, it is necessary (Sansk. भाव्य);

by the prefix و, the prefix به is either immediately put before the
verb or may precede it, separated (from the verb) by some inter-
vening words. But when the Subjunctive is preceded by the
prefix و, the following is to be noticed with referrence to the
position of the prefix به.

When a personal pronoun or demonstrative is con-
nected with the verb, به usually precedes the prefix و, as:
زَ بَه وَ رَسَم I shall arrive; if no personal pronoun or demon-
strative be connected with the verb, به usually follows the
prefix و, as: وَ بَه رَسَم, I shall arrive. But the prefix به 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 به is used with the Future and و dropped
even in such cases, where its use is fully admitted; this is done
chiefly in poëtry, but also sometimes in prose, the use of the
prefix و not being considered as absolutely essential for the form-
ation of the Future.

to this root points also the Pašto adjective بوِیَه, necessary. This
would sufficiently explain, why the Future prefix به requires the Sub-
junctive and not the Present tense. The Persian Subjunctive prefix به
is apparently identical with the Pašto به and would be fully explained
by our supposition, The Imperative prefix بِه and the Future prefix بِه,
though now somewhat differing in form, are no doubt identical.

*) Only in poëtry به is now and then put after the verb
(§. 195 d).

13 *

دَاوِرَنَکَ بَه بَادِشَاهِی کښِی مِی نِیاو نَه شِی

زَه خْوَاجَه مُحَمَّد بَه وِوزَم وَ بَل لُور تَه

Under the reign of Aurang (zēb) justice is not meted out to me;
I, Xavāǰah Muhʿammad shall go to another quarter.

Xavāǰah Muhʿammad (Gulsh. II, p. 106, 2).

If a verb is compounded with a s e p a r a b l e p r e f i x (cf.
§. 119) or commences with a l o n g s y l l a b l e, the Future prefix بَه
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 a, only ā is cut
off, which with the prefix وَ coalesces to v-ā, and the prefix بَه
is put after it. Those verbs, which cut off the initial long syllable
and put the prefix بَه between it and the rest of the verbal root,
do not take the Subjunctive prefix وَ *), as little as those, which
are compounded with separable prefixes; only those verbs, which
commence with long a and which cut it off from the rest of the
root in the Future, may take the prefix وَ, if its use be not other-
wise prohibited. E. g. نَه بَه کښِی kṣē bah n-am, I shall sit down
(but also: بَه کښِینَم); وَا بَه خَم pā bah ṭ-am, (instead of: بَه ﯖَاخَم);
I shall rise; بُو بَه زَم bō bah z-am, I shall convey (instead of:
بَه ﯖِرِیکَم) I shall پِرِی بَه کَم prē bah k-am, (instead of: بِوزَم;بَه بُوزَم);
lop off; وَا بَه لْوزِی v-ā bah lvaz-ī, he will fly (instead of: وُ بَه آلْوزِی);
وَا بَه چَوَم v-ā bah čav-am (instead of: وُه بَه آچَوَم) I shall throw **).

The d e r i v a t i v e s, i n t r a n s i t i v e and c a u s a l, are dissolved
in the Future as in the Subjunctive Present, into their component

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*) When the first syllable is not cut off, they may well take the
Subjunctive prefix, as: وُ بَه جَاروزَم, I shall return, and جَار بَه وزَم.

**) Like بَه the negation نَه is also inserted, see §. 121.

parts and add to the substantive or adjective the Future of the auxiliary verbs شوَل and کوَل or کوَل respectively, but always without the prefix و, بَه usually preceding the noun and the auxiliary, as: زِه بَه زِړر شَم I shall be old; بَه مَات کړَم, I shall break. The full (undissolved) form however is often met with in the Future, but without the Subjunctive prefix و, as: بَه حَاضرِيِږَم, I shall be present, instead of: بَه حَاضر شَم; بَه حَاضرَوَم, I shall present, instead of: بَه حَاضر کړَم (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 Pạṣtō 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 هَمی, or shortened می, which in Pārsī still retains its original signification 'always', so that the Persian Imperfect is originally only a habitual Aorist. The Pạṣtō 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

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*) The Persian has done the same, as: رَفت (رَفتَا) and رَفتَه.

verbs on the one hand and the transitive and causal on the other, the former being constructed a c t i v e l y and the latter p a s s i v e l y, 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 يَم 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. تښَّل tš-ạl, to flee, I. pers. Sing. تښَّلَم tš-al-am **), I fled, تښَّلى tš-al-ē, thou fledst; I. pers. Plur. تښَّلو tš-al-ū, we fled, تښَّلئِى tš-al-aī, you fled.

So also: I. pers. Sing. پوهيدَلَم pōh-éd-al-am, I understood, پوهيدَلى pōh-ēd-al-ē, thou understoodst; I. pers. Plur. پوهيدَلو pōh-éd-al-ū, we understood, پوهيدَلئِى pōh-éd-al-aī, you understood.

This ạl however, to which the substantive verb is added, cannot be the affix of the verbal noun or Infinitive (= अन), though it outwardly quite coincides with it, as this would be quite contrary to the analogy of the Ārian 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 ạl is not identical with the Infinitive affix ạl, but that it is the Sansk. affix त, by means of which the participle past is formed in Sanskrit. That t frequently passes into l in Paṣtō, we have seen already §. 5,

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*) See §. 162, I.

**) As soon as final ạ is followed by another syllable, it is naturally changed to a, to give some support to the following syllable.

sub l; a (a) is only a conjunctive vowel. It is well known, that also in Marāṭhī t has been changed to l in the participle past.

In a number of verbs this affix al has been dissolved to ah, i. e. the affix न (= a-l) has been, after the analogy of the Prākrit, elided, so that only a (ah) has remained, as in the modern Prākrit tongues of India (Hindī: ā, Sindhī: 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. دوهیبدَه pōh-éd-ah, participle past of دوهیبدَل, I. pers. Sing. دوهیبدَم pōh-éd-am (instead of: pohéd-ah-am) or دوهیبدَلَم pōh-éd-al-am, II. pers. دوهیبدی pōhéd-ē (instead of: pōh-éd-ah-ē) or دوهیبدَلی pōh-éd-al-ē; I. pers. Plur. دوهیبدُو pōh-éd-ū (instead of: pōh-éd-ah-ū) or دوهیبدَلُو pōh-éd-al-ū; II. pers. دوهیبدَئی pōh-éd-aī (instead of: pohéd-ah-aī) or دوهیبدَلئی pōh-éd-al-aī.

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 (دَی, دَه) 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 ăh, and where the affix ah has been dropped already in the Masculine, either the feminine termination ăh is added or the original affix al is restored before the feminine termination in

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*) For this very reason, that the substantive verb quite coalesces with the participle past, the Paštō cannot distinguish the g e n d e r or the n u m b e r in the participle itself; in Sindhī 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 کَم, which, according to circumstances, may signify: I d o and: I w a s m a d e).

both cases; e. g. دَرِيدَه darēd-ạh, part. past of دَرِيدَل, stood, fem.
دَرِيدَه darēd-ăh or دَرِيدَلَه darēd-al-ăh; چَارِد čāvd, split, part.
past of چَاوِدَل, fem. چَاوِدَه čāvd-ăh or چَاوِدَلَه čāvd-al-ăh. But
when in the participle past, after the rejection of the affix ạh for
the Masculine, a v o w e l - c h a n g e also taken has place, the
Feminine is not formed from this form but from the v e r b a l
t h e m e itself; e. g. تِښ tiš*), fled, part. past of تِښَل tš-ạl, fem.
تِښَه tš-ăh or تِښَلَه tš-al-ăh: وَوت vōt, part. past of وَتَل, fem. وَتَه
vat-ăh or وَتَلَه vat-al-ăh.

In the III. pers. Plur. the participle past either ends in ạl**)
or in ạh, the latter especially, when ạh is already used in the
Singular, e. g. تِښ tiš, he fled, Plur. masc. تِښَه tš-ạh or تِښَل
tš-ạl, they fled; وَوت vōt, he came out, Plur. masc. وَتَه vat-ạh or
وَتَل vat-ạl, they came out, recourse being had in such like formations
to the v e r b a l t h e m e itself, as shown in the derivation of the
Feminine. The F e m i n i n e P l u r a l is always derived from the
F e m i n i n e S i n g u l a r, as: تِښَه or تِښَلَه, Singular, تِښِى tš-ē or
تِښَلِى tš-al-ē, Plural, they fled.

The Persian differs from the Pạṣtō in the III. pers. Plural,
adding, as it does, the substantive verb to the participle past and
forming thereby a flexional termination (رَفْتَنَد raft-and, they went).
A similar flexional termination we meet also in Pạṣtō in older
compositions, viz: a n a or a n a h (= and) which however is only
affixed to such participles as end in ạh***), and which is used, like

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*) In تِښ i is a euphonic insertion, as tš (after the rejection of
ạh) could not be pronounced; but for the Feminine no such euphonic
insertion of a vowel is required. See § 136, 1, a.

**) The affix ạl, 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 ạl or ạh) ana may therefore
always be added, as it is originally a Plural termination.

īnah, for the Masculine Singular and Plural; e. g. يَوُفَيِـدَنَ
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. -ạl-ū, ū.

    II. „ -al-aī, aī.

    III. „ The participle past masc. and fem.
                          (-ana, -anah, masc.).

Paradigm. Infin. سوَل sv-ạl, to burn.

Sing.

I. pers. سْوَلَم sv-al-am or سوَم sv·am, I burnt.

II. „ سوَلىِ sv-al-ē or سوِى sv-ē, thou burntest.

III. „ masc. سُه s-ạh (instead of: سوَه sv-ạh) ⎫
                                     ⎬ he / she } burnt.
    fem. سوَه sv-ăh or سوَلَه sv-al-ăh ⎭

Plur.

I. pers. سوَلُو sv-al-ū or سوُر sv-ū, we burnt.

II. „ سوَلَئى sv-al-ai or سوِئى sv-aī, you burnt.

III. „ masc. سوَل sv-ạl or سوَه sv-ạh ⎫
                                 ⎬ they burnt.
    fem. سوَلِى sv-al-ē or سوِى sv-ē ⎭

But as the formation of the participle preterite, as used in
the Masculine Sing. (for the Masculine Plur. always ends in ạl
or ạh) admits of some variations, we must treat of the several
classes of verbs separately.

§. 136.

Formation of the participle preterite.

We have to distinguish three classes:

1) Verbs ending in ạl.

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 pronounciation, and if the latter of the conjunct consonants be ṛ, a is inserted for the same purpose.

چَاوِدَل čāvd-ạl, to split; part. past masc. چَاوِد čāvd, fem. چَاوِدَه čāvd-äh or چَاوِدَلَه čāvd-al-äh; Plur. masc. چَاوِدَل čāvd-ạl or چَاوِدَه čāvd-ạh; fem. چَاوِدِى čāvd-ē or چَاوِدَلِى čāvd-al-ē.

مَرَل mṛ-ạl, to die, p. p. مَر maṛ *) (with euphonic a), fem. مَرَه mṛ-äh or مَرَلَه mṛ-al-äh; Plur. masc. مَرَل mṛ-ạl or مَرَه mṛ-ạh, fem. مَرِى mṛ-ē or مَرَلِى mṛ-al-ē.

Exceptions from this rule are:

وَتَل vat-ạl, to come out, and its compounds, as: آلوَتَل to fly, بِرِوَتَل to fall down etc., p. p. وِوْت vōt (instead of وَت), fem. وَتَه vat-äh or وَتَلَه vat-al-äh; Plur. masc. وَاتَه vātah (وِوْت being treated like an adjective §. 86) or وَتَل vat-ạl; fem. وَتِى vat-ē or وَتَلِى vat-al-ē.

خَتَل χat-ạl, to ascend, p. p. خِوْت χōt (quite like وِوْت).

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:

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*) Or مَرَ شَه maṛ š-ạh.

سَهَل sah-ạl, to endure, p. p. سَاهَن sāh-ạh, fem. سَهَلَه sah-al-ăh (سَهَه sah-ăh); Plur. masc. سَهَل sah-ạl (سَهَه sah-ạh), fem. سَهَلى sah-al-ē (سهى sah-ē).

c) The verbs سوَل sv-ạl, to burn and شوَل šv-ạl, to become, drop the radical semivowel in the part. past and add the affix ạh, as: سه s-ạh (= سوَه sv-ạh), fem. سوَه sv-ăh or سوَلَه sv-al-ăh; Plur. masc. سوَل sv-ạl or سوَه sv-ạh, fem. سوى sv-ē or سوَلى sv-al-ē. In the same manner is formed شه š-ạh (= شوَه šv-ạh), fem. شوَه šv-ăh or شوَلَه šv-al-ăh; Plur. masc. شوَل šv-ạl or شوَه šv-ạh, fem. شوى šv-ē or شوَلى šv-al-ē.

Irregular is زووَل zōv-ạl, to be born; p. p. (only used in the Aorist with the prefix و) و زووَ vŏ zōv-u, (fem. وزووَلَه vŏ-zōv-al-ăh, Plur. masc. و زووَل vŏ zōv-ạl, fem. و زووَلى vŏ zōv-al-ē.

2) Verbs ending in -ēd-ạl.

The primitive as well as the derivative verbs ending in ēd-ạl, add in the part. past the affix ạh, as:

دَرِيدَل dar-ēd-ạl, to stand, p. p. دَرِيدَه darēd-ạh, fem. دَرِيدَه darēd-ăh or دَرِيدَلَه darēd-al-ăh; Plur. masc. دَرِيدَل darēd-ạl or دَرِيدَه darēd-ạh, fem. دَرِيدى darēd-ē or دَرِيدَلى darēd-al-ē.

زَرِيدَل zaṛ-ēd-ạl, to become old; p. p. زَرِيدَه zaṛ-ēd-ạh 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.

تلَل tl-ạl, to go, p. p. تَه tạh*) (also written تَ), fem. تلَه
tl-äh or تلَلَه tl-al-äh; Plur. masc. تلَل tl-ạl or· تلَه tl-ạh,
fem. تلی tl-ē or تلَلی tl-al-ē.

In the I. and II. pers. Sing. and Plur. both forms are in use,
تلَلَم tl-al-am and تلَم tl-am. In the Aorist the form وَته, as might
be expected, is not used but a new root is substituted (لَر, وَلَر, لَړ*)
from which is formed the part. past لَر lāṛ or وَلَر volāṛ (besides
وَلَر شَه and لَر شَه). The compounds ورتلَل, درتلَل, راتلَل follow
the same rule. (See Appendix VI).

خَملَاستَل ṭamlāst-ạl ⎫
خَملَل ṭaml-ạl ⎭ to lie down, p. p. خَملَاست ṭamlāst.

درومَل drūm-ạl ⎫
درومیدَل drūmēd-ạl ⎭ to go, p. p. درومیدَه drūmēd-ạh.

راغلَل rā-γl-ạl, to come, p. p. راتَه rā-tạh (like تَه); I. pers. Sing.
راتلَم rā-tl-am or راتلَلَم rā-tl-al-am.

From the compound verb ورغلَل vŏrā-γl-ạl (= vŏrā-γl-ạl) to
come, no participial form is used for the Imperfect. In the
Aorist the part. past. راغَی rā-γ-ai is used and from ورغلَل
likewise ورغَی vŏraγ-ai, fem. راغلَه rā-γl-äh, راغلَلَه rā-γl-al-äh and
ورغلَه voraγl-äh, ورغلَلَه vŏraγl-al-äh; Plur. masc. راغلَل rā-γl-ạl or
راغلَه rā-γl-ạh, ورغلَل voraγl-ạl, ورغلَه vŏraγl-ạh; fem. راغلی

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*) Instead of تلَه tl-ạh.

**) In وَلَر volāṛ-ạl vŏ is a verbal prefix (not the prefix of the
Aorist), see §. 119.

rā-γl-ē etc. In the I. and II. pers. both forms are in use رَاغلَـم

rā-γl-am and رَأغلَم rā-γl-al-am etc. (See Appendix VII).

رغـمِبدَل rγaṛ-ēd-ạl
رغښتَل rγašt-ạl
} to wallow, p. p. رغښت rγašt.

خَه وَائِي وَ مَا تَه حَال د خَه وُه هَه هِجّرَان كښِى

نُور خَبَرّدَار نَه وُم هَه زِرَه سوَم سوَم سوَم

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. Xušh̒āl (Gulsh. II, p. 51, 2).

دَ نُوح زُوِى چِه لَه بَدَانوْ سَرَه كِيناست دَ بَدَانوْ لَه خَيبَت نَاخلَف شَه

The son of Nūh̒ (Noah), who sat together with wicked people,
became degenerate by the society of the wicked. Xušh̒āl (Gulsh.
I, p. 158).

<div align="center">§. 137.</div>

<div align="center">2) The habitual Imperfect.</div>

From the simple Imperfect the Pạštō forms a **habitual
Imperfect**, denoting **repeated lasting action***), by means
of the particle بَه bah**), which may either precede (separated by

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*) 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 bah is shortened from अभवत् (bhavat), it happened
that, and the prefix of the Aorist وُ, وَ may be similarly shortened
from अभूत् (Sindhī हो, Hindī हूआ, Prāk. हुओ), cf. §. 162, 4.
That the Sansk. root भू 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 بَه sounds
in Pārsī still ba and is apparently identical with the Pạštō وُ.

one or more words) the verb or follow it, as: خَتَلَم بَه or بَه خَتَلَم
I ascended repeatedly or I used to ascend.

قَمْسَا تَلَه بَه بَه غُرُونُو بَه سِينَدُونُو بَرَابَرَه

The staff used to go straight on mountains and rivers. Bābū
Jān (Gulsh. I, p. 126).

يَس لَه قَعَه بَه بَيْتَيَانَه لَه قَعَه غَرّه رَاتَلَل رِعَايَا بَه مَى تَاخِت تَارَاجِ كَوَل

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 Paṣ̌tō derives a Conditional mood,
which may also stand for an Optative, if preceded by a par-
ticle denoting a wish or desire, as: كَاشكِى 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: پُوهِيدَلَىٰ pōhēd-al-ai,
پُوهِيدَلَى pōh-ēd-al-ē, پُوهِيدَلَاى pōh-ēd-al-āē, or with rejection of
the participial affix al: پُوهِيدَىٰ pōh-ēd-ai, پُوهِيدى pōh-ēd-ē,
پُوهِيدَاى 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

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*) The cognate idioms offers no analogy to this Paṣ̌tō 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 شَوَل, to be able (see §. 169), which also has
the three terminations ai, e and āe. But in spite of this outward
uniformity both forms can hardly be the same.

auxiliary شوَل i. e. شوَیّ (or شوَی, شوِی, شوَایِ etc., see §. 163, 6)
is added tho the noun.

Sometimes also a Conditional of the A o r i s t it met with,
i. e. the prefix of the Aorist وَ 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 i n t r a n s i t i v e verbs; it is
also found in t r a n s i t i v e 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.

كَه هَه تِبِسِنَه خَلَاصِبِدَی خْنِی بَه خَلَاص شوَم

دَ قَضَا لَه لَاسَ كُوم لوَرِی نَه خَم

If I would be freed by flight, I would have been freed from it;
From the hand of destiny whither shall I go?

<div align="right">Xušʻāl (Gulsh. II, p. 50, 1)</div>

سْتَرْكِی دُی صَبَا نَه وْخَتِی چِه يَوْ خَل صَبَا شوَلِی زَه لَه دِی كوَر وَرْتِی

His eyes rose towards the morning (saying): that it once would
become morning, that I would get out of this house!

<div align="center">§. 139.</div>

<div align="center">4) The A o r i s t.</div>

The Aorist is formed by putting the prefix وَ vŏ (وَه vŏh)
before the Imperfect, as: وَ تِنَلَم vŏ tš-al-am, I fled, وَ تِنْ vŏ tiš,
he fled. But all verbs, which in the I m p e r a t i v e do not admit
the prefix وَ (cf. §. 124), refuse it also in the Aorist.

Some verbs optionally take or drop وَ in the Aorist, as:
يَاخِيدَل pāțēd-al, to rise, شوَل šv-al, to become (see §. 163, 7).

D e r i v a t i v e verbs are always dissolved into their component
parts in the Aorist and the Aorist of شوَل is joined to the ad-

jective, which in g e n d e r a n d n u m b e r must agree with the subject implied by the auxiliary, as: تیربیدل tēr-ēd-al, to pass by, Aorist تیرشه tēr š-ah, he passed, fem. تیره شوه tēr-äh šväh, she passed.

یادبیدل yād-ēd-al, to be remembered, Aorist یاد شوم yād šv-am, I was remembered, fem. یاده شوم yād-äh šv-am (from یاد s. m. memory), substantives ending in a consonant, also being option-ally treated like adjectives.

Many derivatives however (especially those compounded with a s u b s t a n t i v e) form their Aorist like p r i m i t i v e s, without being dissolved into their component parts.

زه څو واره جنګ ته ورغلم صاحب

ما هر هیڅ کمی وه نه کړه په جنګونه

I came different times to the battle, Sir, (but) I could not at all defeat him in the battles (Bahrām V. 199).

روبیدم چه له خپلی وېری په قصد کما د هلاکت وکا

I was afraid, that they will make a design to kill me out of their own fear. Gulistān (Gulsh. I, p. 162).

د چرګ له څو پاڅیده په طبل و زغاسته چرګ مخ په کړیو و نیوه له تهلکی د تررړتی خلاص شه

He (the fox) rose from the ambush of the cock and rushed on the drum; the cock took to flight and escaped from the perd-ition of the fox. Kalīlah ō Damanah (Gulsh. I, p. 105).

القصه چه پښتانه فرار شول د کابل د غرونو په درو ننوتل

To be short, when the Afghāns fled, they entered the valleys of the mountains of Kābul. Tārīχ-i-murassa3 (Gulsh. I, p. 7).

§. 140.

5) The habitual Aorist*).

In the same manner as from the Imperfect, so also from the Aorist a **h a b i t u a l A o r i s t** is derived by means of the particle به,
which may either precede the verb (separated by one or more words) or follow it. When the verb does not admit the prefix وَ
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 **r e p e a t e d a c t i o n i n p a s t t i m e** (§. 200), as: زَه بَه وَ وَبرِیـدَم, I used to fall (or: I fell repeatedly at a certain time).

نَقل دَیْ چه به هَغه آوان به پِيتَنوُ کيِنی دَا رَسم هَم وُه چه زَغوَن به
ئِی به حَد دَ بَلاغَت وُ رَسيدَل دَ پِلار دَ مُور مَال به ئِی نَوْ تَر بَله
قِسْمَت کَر وَ پِلار مُور ته به ئِی هَم بِاخَره بَرابَره وَر کَره

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. Tārīχ-i-muraṣṣaʒ (Gulsh. I, p. 4).

چه به دَ يـوُسُفزِیـوُ مَال مَوِيشِی وَ مَيْری ته به چَرَاگاه وَرغَیْ تَاخْت
وُ تَارَاج به ئِی کَر

When the cattle of the Yusufzais used to come to the plain to pasture, they pillaged it (every time). Ibid. (Gulsh. I, p. 11).

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*) The Sindhī also has a **h a b i t u a l** Aorist, formed by the particle
वे. In Persian too we find some remnants of a habitual Aorist, as occasionally همِی is put before the prefix به of the Aorist.

§. 141.

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. شَرَل šaṛ-al, to expel; p. p. شَارَه šāṛ-ah, expelled.

Sing.

I. pers. زَه ڎى شَرَلَم zah ē šaṛ-al-am, I was expelled by him (them).

II. „ تَه ڎى شَرَلى tah ē šaṛ-al-ē thou wast expelled by him.

III. „ هَغَه ڎى شَارَه haɣah ē šāṛ-ah, m., he⎫
                                             ⎬ was expelled by him.
    هَغَه ڎى شَرَلَه haɣah ē šaṛ-al-äh, f., she⎭

*) The Sindhī forms from active verbs the same tense, implying a passive signification, as the Paštō does; compare my Sindhī Gram. §. 48. 2. b. In Hindī, Marāṭhī, etc. the formation of this tense is not known.

Plur.

I. pers. مُورِ ئِى شَرَلُو mūž ē šaṛ-al-ū, we were expelled by him.

II. „ تَاسى ئِى شَرَلَئِى tāse ē šaṛ-al-aī you were expelled by him.

III. „ هَغَه ئِى شَرَل haγah ē šaṛ-al, m. $\Bigg\}$ they were expelled by him.

هَغَه ئِى شَرَلِى haγah ē šaṛ-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 ạh (= t-ah, see §. 135), lengthening at the same time short radical a (but only in the Singular masc.). E. g.

بَلَل bal-ạl, to call, p. p. بَالَه bāl-ạh, fem. بَلَلَه bal-al-ặh; Plur. masc. بَلَل bal-ạl, fem. بَلَلِى bal-al-ū.

زغورَل zγōr-ạl, to preserve, p. p. زغورَه zγōr-ạh.

نِيوَل nīv-ạl, to take, p. p. نِيوَه nīv-ạh*).

آچَوَل āč-av-ạl (causal), to throw, p. p. آچَاوَه āč-āv-ạh, āč-āv̊öh.

مَاتَوَل māt-av-ạl (causal) to break, p. p. مَاتَاوَه māt-āv-ạh,

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*) Verbs, which end in v, as well as all causals, change the termination ạh commonly to v-uh, v-öh, vō or vū in the eastern part of Afghānistān, as: آچَاوَه āč-āv-uh or āč-āv-öh, or lengthened آچَارُو āč-āv-ū and آچَارُو āč-āv-ō; in the west the termination ạh is prevalent.

māt-āv-ŏh, fem. مَاتَوَلَهَ māt-av-al-ăh; Plur. masc. مَاتَوَل

māt-av-aḷ, fem. مَاتَوَلِى māt-av-al-ē.

Those verbs, the radical short **a** of which is long by position, may or may not lengthen it, according to usage, as:

بَهَنَدَل šand-aḷ, to bestow, p. p. بِهَاندَه šānd-ăh.

وَرزَل varž-aḷ, to mince, p. p. وَرزَه varž-ăh.

Those verbs, the theme of which consists only of one single consonant or of two conjunct consonants, simply add the termination ăh, as:

لَل l-aḷ, to utter, p. p. لَه l-ăh*) (fem. لَه l-ăh or لَلَه l-al-ăh).

كَرل kŗ-aḷ, to do, p. p. كَرَه kŗ-ăh.

وَلَل vl-aḷ, to wash, p. p. وَلَه vl-ăh*).

But a number of verbs of this kind drops already the termination ăh, 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 ŗ (cf. §. 136, 1, a).

كَبَل kš-aḷ, to write, p. p. كَبِش kiš (besides كَبَه kš-ăh).

كَرل kŗ-aḷ, to do, p. p. كَر kaŗ (كَرَه).

لِبِنَل lēš-aḷ, to load, p. p. لِبِش lēš.

خَوَرَل χvaṛ-aḷ, to eat, p. p. خَور χōṛ, original خَور χvar being contracted to χōṛ, fem. خَوَرَلَه χvaṛ-al-ăh.

It is to be noticed, that those verbs, which l e n g t h e n short a in the Imperative (cf. §. 125, 2), commonly have the participle past in the P l u r a l, as they imply a p l u r a l i t y of a c t i o n, as:

*) لَل l-aḷ is shortened from lv-aḷ, Sindhī लवणु, Sansk. लप्.

**) وَلَل is derived from the Sansk. प्लाव् (caus.), root प्लु, by transition of p to v.

غَيِّل‎ ɣap-ạl, to bark, (Imper. وغَايَه‎), p. p. غَيِّل‎ ɣap-ạl.

خَنْدَل‎ χand-ạl, to laugh, p. p. خَنْدَل‎ χand-ạl.

نَرَل‎ naṛ-ạl, to cry out, p. p. نَرَل‎ naṛ-ạl.

وَڌَل‎ vay-ạl, to speak, وَڌَل‎ vay-ạl*).

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 p l u r a l i t y o f a c t i o n is implied in them; such are:

آبَّل‎ āš-ạl, to knead, p. p. آبَّل‎ āš-ạl.

ثُوكَل‎ tūk-ạl, to spit, p. p. ثُوكَل‎ tūk-ạl.

خُبَّل‎ ṭš-ạl, to drink, p. p. خُبَّل‎ ṭš-ạl.

فَرمَايَل‎ farmāy-ạl, to command, p. p. فَرمَايَل‎ farmāy-ạl.

كَتَل‎ kat-ạl, to see, p. p. كَتَل‎ kat-ạl.

لَنْبَل‎ lamb-ạl, to wash, p. p. لَنْبَل‎ lamb-ạl.

مَنَل‎ man-ạl, to mind, p. p. مَنَل‎ man-ạl.

مِينَل‎ mīt-ạl, to piss, p. p. مِينَل‎ mīt-ạl.

وَلَل‎ vl-ạl, to wash, p. p. وَلَل‎ vl-ạl.

وِيَارَل‎ viāṛ-ạl, to boast, p. p. وِيَارَل‎ viāṛ-ạl.

The following three verbs form their participle past i r r e g - ularly:

بَائَلَل‎ bāel-ạl, to lose at play, p. p. بَائَلُو‎ báelō, fem. بَائَلَلَه‎

bāel-al-ăh.

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*) The p. p. و‎ ve or وَاۑَه‎ vāy-ạh is also in use.

ترَوِلَل trapl-ạl, to jump, p, p. ترَوِلو trapl-ō (but also ترَوِلَه trapl-ạh).

وَيَل vay-ạl, to speak, p. p. (وِ) وِی ve (besides وَاِيَه).

2) Those verbs, which end in ت and د, drop the termination ạh, as:

a) پرَاِنَتَل prā-nat-ạl, to open, p. p. پرَاِنَت prā-nat.

بوتَل bōt-ạl } to take along, p. p. بوت bōt.
بوتلَل bōtl-ạl }

نغوَتَل nɤvat-ạl, to attend to, p. p. نغوَت nɤvat.

Excepted from this rule are:

نَتَل nat-ạl, to carry off, p. p. نَاتَه nāt-ạh.

سَاتَل sāt-ạl, to preserve, p. p. سَاتَه sāt-ạh.

كَتَل kat-ạl, to see, p. p. كوت, fem. كَتَلَه kat-al-ăh.

b) روْدَل raud-ạl, to reap, p. p. روَد raud.

اوْدَل ūd-ạl, to weave, p. p. اوْد ūd.

موْنِّدَل mūnd-ạl, to obtain, p. p. موْنِد mūnd or موْنِدَه mūnd-ạh.

The termination ạh is however often added to verbs ending in d, so that it is more or less optional to add or to drop it. Those verbs ending in d, which have radical short a, usually lengthen it, as:

غَنِدَل ɤand-ạl, to dislike, p. p. غَانِدَه ɤānd-ạh.

3) Those verbs, which end in ست، شت and بت, drop the termination ạh altogether in the participle past, as:

لوَسَتَل lvast-ạl, to read, p. p. لوَسَت lvast.

وِيشَتَل višt-ạl, to throw, p. p. وِيشَت višt.

غوْشَتَل ɤōšt-ạl, to wish for, p. p. غوْشَت ɤōšt.

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.

اِيِبْشِل ēš-al			Both are only used in the Imperfect; in the
بِيِبْشِل yēš-al	to put; p. p. بِيِبْش yēš	بِيِبْش yēš	Aorist the compounds (with كِبْسِى) are emp-
يَبْشِل yaš-al		يِبْش yaš	loyed.

اِيِبْشُودَل ēšōd-al		اِيِبْشُود ēšōd	Only used in the Imperfect; in the
يَبْشُودَل yašōd-al	to put; p. p.	يِبْشُود yašōd	Aorist the comp- ound verb(كِبْسِى) is employed.

اِيِبْشَوَل ēšav-al		بَبْشُو yašav-ō.	Only used in the Imperfect; in the Aroist the compound verb (كِبْسِى) is employed.
يَبْشَوَل yašav-al	to put; p. p.		
رِدَل žd-al *)			

C o m p o u n d v e r b s (with the prefixes هِرى and كِبْسِى (كِى).

دِرِهِرِدَل prē-žd-al	to give up ;	
دِرِيِبْشُودَل prē-šōd-al	to give up; p. p. دِرِيِبْشُود prē-šōd.	
دِرِيِبْشَوَل prē-šv-al	to discontinue; p. p. دِرِيِبْشُو prē-šō.	
دِرِيِبْشِل prē-yaš-al		
كِبْشِيِرِدَل kšē-žd-al	to put down; p. p. كِبْشِيِبْشُو kšē-šō, fem.	
كِبْشِيِبْشَوَل kšē-šv-al	كِبْشِيِبْشَوَلَه kšē-šv-al-äh.	

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*) Those verbs, which have no participle past, usually also want the p a r t i c i p l e p e r f e c t.

بَاسَل bās-ạl ⎱ to expel, p. p. يۆسـت yōst (from an obsolete

يَسْتَل yast-ạl ⎰ theme يـۆسـتَل yōst-ạl).

But the compounds of يَسْتَل may form the p. p. regularly, as:

درِوۆسْتَل prē-vast-ạl *) ⎱ درِوۆسـت prē-vast ⎱

⎰ to throw, p. p. ⎰

درِيـيـَسْتَل prē-yast-ạl درِيـيـَسـت prē-yast

كَنِيـيـَسَـتَل kṣē-yast-ạl, to insert, p. p. كَنِيـيـۆسـت kṣē-yōst.

بۆتَل bōt-ạl ⎱ to convey; for the Imperfect بِيـوَه biv-ạh or

بۆتْلَل bōtl-ạl ⎰ بۆت bōt (fem. بۆتَلَه) is in use, for the Aorist

بِيـوَل bīv-ạl ⎰ only بۆت.

پۆوَل pōv-ạl ⎱ to pasture; p. p. پۆوو pōvū (fem. پۆوَلَه).

پِيـايَل piāy-ạl ⎰

شۆوَل šōv-ạl ⎱ to show; p. p. شۆوو šōvū.

شَيَل šay-ạl ⎰

غَرَل ɣaṛ-ạl ⎱ to twist, p. p. غَښـت ɣaṣt.

غَښْتَل ɣaṣt-ạl ⎰

غۆوَل ɣōv-ạl ⎱ coitum facere, p. p. غۆوو ɣōvō (in the west غَايَه

غَيَل ɣay-ạl ⎰ ɣāy-ạh).

كَتَل kat-ạl ⎱ to see, p. p. كۆت kōt.

كۆرَل gōr-ạl ⎰

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*) In درِوۆسْتَل و stands euphonically for ی, both verbal themes
being the same.

كَبِّل kš-ạl
شِكَل šk-ạl } to draw, to write; p. p. كَبِّه kš-ạh or كِبْ kiš
كَاژِل kaž-ạl (also written كِيبْ kēš).

كَنِدَل kand-ạl
كَنَل kan-ạl } to dig; p. p. كَنْد kand.

وِرَل vr̥-ạl
یوسَل yōs-ạl } to carry, p. p. (for the Imperfect) وَر var, in the Aorist یـوْوَر yōvar or یـوّوَر yōvŏr̥ (from an obsolete theme بـوّوَرَل).

وَژَل važ-ạl
وَژَّل važl-ạl } to kill, p. p. وَاژَه vāž-ạh or وَژَى važ-ai.

لِیوَنَّئِى کَه چَا بَلَلَم   زَه بَه خوَشَه کَرزِیدَلَم

Though I was called by some one mad, (yet) I wandered
about happy. Yusuf and Zulaiχā (Dorn, Chr. p. 214).

زُلِیخَا دَ زِرَه دَنَنَه   رَاز دَ مِینِى پَنِ سَاتَنَه

Zulaiχā kept the secret of her love concealed in her heart.
Yusuf and Zulaiχa (Dorn, Chr. p. 181).

سَرَاسِیمَه أو پَرِیشَان پَه ڤَال دَ فِکر فِى دَ شُتُربَه دَ کَار زَنکَل

Amazed and perplexed he swang in the swing of reflection on
the action of Shuturbah. Kalīlah ō Damanah (Gulsh I, 110).

تَا دوستَان زَهِیرَوَل دَ دَه دَهَارَه

Thou didst aggrieve thy friends for his sake.
Bābū Jān (Gulsh. I, p. 181).

هَغَه بَاقِى غَلَه فِى پَه بَل خَاى کَبِیبِښوَه (*

He put that remaining corn in another place.
Kalīlah ō Damanah (Gulsh. I, p. 90).

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*) کَبِیبِښوَه 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 بَه.

دَ کَابُـل عَالَم بَه ثَی دِور بِدِر آزَارَاوُه مَالُونَه بَه ثَی رَانِیوَل نَا مُنَاسِب

کَارُونَه بَه ثَی کَوَل

The people of Kābul were very much oppressed by them; they used to seize their cattle and to do unbecoming things.

Tārī𝜒-i muraṣṣaⁱ (Gulsh. I, p. 7).

مَالُونَه بَه ثَی سَوَه یْتَوَل خَوَرِل بَه ثَی

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 p a s s i v e l y and that the agent must accompany the verb in the I n s t r u m e n t a l. 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 وَ 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.

کَه مَا قَوِس دَ مُرِیدَانوْ دَ نِیوْ نَه کَوَلَی یَه خَوَرِوْ خَبَرِوْ دَ غَلَّه نَه

غَلِیدَیْ چَه یَه وَقْت دَ فُرْصَت ثَی حُمَّا جَامَه یْتَوَلِی اَوْ تَرَوَرْنَی

حِرْص نَه كِمِى خُولَه ئِى هَه خُونِخَارِى نَه كَكَرَوْلِى چَا هَه دَ دِى
كِيدَه نَه خِيرَلَه

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).

دَه و وُه لِيدَاى هَه سِنَرَكُو كُل اَنَدَامَه
مَا هَه دِى هَسِى جَامِى كَرَلِى رَنكِينِى

He said: Would that (once) the rosy-bodied would be seen
(by me) with the eyes!
I have coloured my clothes for her sake.

Bahrām, V. 350.

§. 146.

4) The Aorist.

The Aorist is formed by putting the prefix وَ vŏ before the
Imperfect. When in the Aorist the agent is expressed by the
pronominal suffix ئِى, by him (her), them, it is frequently inserted
between the prefix وَ and the verb, as: وَ ئِى وِ vŏ ē 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 ئِى,
the first syllable may be separated from the verbal theme and the
pronominal suffix ئِى inserted between it and the remainder of the
verb, but only when preceded by the prefix وَ and followed by the
negation نَه, as: وَا ئِى نَه ورِيدَه v-ā ē nah vrēdah, he did not hear
(from آورِيدَل āvrēd-ạl), cf. §. 171.

Those verbs, which do not take the prefix و in the Imperative,
forego it also in the Aorist. In the Aorist of و (p. p. of وَيَل)
and مَر (p. p. of مَرَّل) the prefix و may be optionally dropped.

The causal derivatives are usually dissolved in the Aorist
into their component parts and join with the noun in question
the Aorist of كَرَّل كَوَّم (cf. §. 165, 6), as: زَه ئِی جوُرٍ كَرَم zah ē ǰōr
kṛ-am, I was made whole by him. The prefix و is never used
with them, the verb being considered composite. The adjective
must agree with its subject in gender and number, but also
substantives, ending in a consonant, usually take the fem. termination.

Some defective verbs have a separate form for the Aorist, as
shown in §. 143.

نوُرٍ ئِی زِر خِيمَه هَارَه كَوَه ۰ وِ قِی رَاشَه نَمْدَارَه كَوَه ۰

زُلِیخَا ئِی وُبَلَله قَغَه خَای وُ دَرَوَله

Then she made a slit in the tent and said: come, look!
She called Zulaiχā and placed her there.

<div align="right">Yusuf and Zulaiχā (Dorn, Chr. p. 209).</div>

تَاسوُ لَه دِی وَاقِعی چِه نِيرَه شوَه وَلِی موُرٍ خَبَر نَه كَرو

Why were we not informed by you of this accident, that happened?

<div align="right">Tārīχ-i muraṣṣaʒ (Gulsh. I, p. 7).</div>

كَشَر وَرَرُرٍ قِی فِكَر وُكَر چِه دَولَت خوُمَنَج هَه زَوَال كَر آسَمَان وِبِشَه نَ

هِی وَفَائِئِی آغَازَه كَوَه

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 ō Damanah (Gulsh. I, p. 86).

لَار بَارِیكَه شَپَه تَارِیكَه مُغَل نَابوُمَه لَار قِی غَلَطَه كَوَه هَم هَلَاكَت وَرَسِيدَل

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 به,
which may precede or follow it. The habitual Aorist of those
verbs, which do not take the prefix و in the Aorist, outwardly
coincides with the habitual Imperfect, so that the proper tense
must be gathered from the context.

هغى ښاخّى چه ده بدکارى اَو ده ناڤنجارى مشهۇرَه اَو معرۇفه د

عَالَم وَه وينڅى به ثى د بدکارۓى دهاره وآخستنى

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 Damanah (Gulsh. I, p. 111).

شيخ به کله عاشقى له سره درېڅوه

لاس ۇ څست ثى نه رسبوى ‌هارسائى ده

When did ever the Sheikh discontinue love from his head?
His hand does not reach it and (so) there is abstinence.
                    Xuśh̔āl (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 con-
struction in these tenses (and moods), we must treat of both
classes separately.

§. 148.

I. Intransitive verbs.

1) The Perfect.

The Perfect is formed by the participle perfect (see §. 18)
and the auxiliary verb يَم yam*), I am etc. (cf. §. 162, 1), the
participle agreeing with its subject in gender and number, as: يَم تښَلَى
tṣ̌-al-ai yam, masc., يَم تښَلى tṣ̌-al-e yam, fem, I have fled; Plur.
com. يُو تښَلى tṣ̌-al-ī yū, we have fled (cf. §. 87, d).

Some verbs connect a synonymous adjective with the auxiliary
يَم etc. instead of the participle perfect, as مَړ دَى, he has died
(instead of: مړَلَى دَى), نَاسْت يَم, I am
seated (instead of the heavy كښِينَاستَلى يَم, which is not used),
(پرِهوَتلَى دَى he has fallen (instead of: پرِوت دَى).

The intrans. derivatives are dissolved into their component
parts in the Perfect and add to the noun the auxiliary شَوَى يَم
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
زَه پوهِيدَلَى يَم or زَه دِوه شَوَى يَم, I have understood.

دَا وَبَا دَه لَګيدَلى پِه هَر كُور پِه هَر دَرَك

This pestilence has stuck to every house, to every abode.
H‘amīd (Gulsh. II, p. 94).

خُموږ پِه زَمَانَه كښى عِببَت پِدِر شَه دَ عَالَمُو پِوزى ټَك شَوِى دِى

لَه بُوى وَرغَه بُوِى نَه پوهِيِوِى

In our time calumny has become much, the noses of the people have been filled of smell, they do not understand that smell.　　　　　　　Faváid uš-šarī3äh (Gulsh. I, p. 59).

روستی یه دُبینمنی یه رِیّل دَ بَد کُویانو بدَله شوی دَه

Friendship has been changed to enmity by the words of evil-speaking people.　　　Kalīlah ō 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 وی or شَوَی وی, the Subjunctive of the auxiliary (see §. 162, 2; §. 163, 10), being substituted. About the use of this mood see §. 202.

خُوب صُورَت شَاهـزَاده بَهرَام نُی نُوم دَی

کُنـد وِی دَلتَه رَاغلَی تَا لِیدَلَی

He is a beautiful prince, Bahrām 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 وم etc. (§. 162, 4) or شَوَی وم (§. 163, 11) being substituted, as: سَم شَوَی وه خَنَلَی I had ascended; سَم شَوَی وه, it had become level.

هَغَه ورځِ چِه وه بَهرَام یه بِشکَار وَتلَی

ذُور هوُسَی ئِی وه یه مَخ کښی یَاخِیدَلَی

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 Pạṣ̌tō forms also a Subjunctive of the Pluperfect by means of the prefix بَه, which is either inserted between the participle perfect and the auxiliary, as: نښَتَلَیْ بَه وُم, I would have been entangled, or which may precede the participle (separated by one or more words), the auxiliary following it, as: بَه نښَتَلَیْ وُم. On the use of this mood see §. 216, 3; 204.

دَ تَن کوْر مِی بَه لَرْغوْن وَه مِینِی سَوَی

کَه مِی نَه رَائِلَی زَرَا یَه حَمَایَت

Ere now the house of my body would have been burnt by love,
If wailing had not come to my assistance. Abd-ul-Ḥ'amīd.

§. 152.

5) The Conditional (Optative) of the Pluperfect.

The Conditional of the Pluperfect is formed by the participle perfect and the auxiliary وَی vai, (وَی or وَائِی), which remains uninflected (§. 162, 6). The derivatives add to the noun شوَی وَی etc. (§. 163, 13); the adjective (and the participle شوَی) 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.

دَشکِی زَه زوْرَلِی نَه وِی   یَه جَهَان رَاغلِی نَه وِی

Would, that I had not been born, that I had not come into the world! Yusuf and Zulaiχā (Doru, Chrest. p. 198).

§. 154.

6) The past Future.

This tense is formed by the participle perfect and the auxiliary بَه يَم (§. 162, 3). The derivatives add to the noun شَوَى بَه يَم etc. (§. 163, 14). The prefix بَه generally precedes the verb, separated by one or more words.

On the use of this tense see §. 206.

بِى لَه خُدَائِى نُور بِرِ هِيخُوك خَبَر نَه دَى بَه دُنيَا كښى بَه دَ هِيچَا بَه خَاطِر تِير شَوِى نَه وِى

Besides God not one knows them; on earth they will not have come into the heart of anybody.

Favāid uš-šarīзăh (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: رَاوِرِى دِى, it has been said (Pers. آوَرْدَه اَند), 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 كَړ, to which the auxiliary verb is added in the same way as to the intrans. verbs, as: مَات دِى كَړَى دَى, it has been broken by him.

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
يَم etc. and كَرَی يَم (§. 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: خَندَلی ئی دی
he has laughed, ئی فَرمَایلی دی, he has commanded. The auxiliary
may follow or precede the participle.

زَر تَه وَایَه كُل اَنداٻمِی يَم لِيرَلی

تَه خيَل حَال رَاتَه مَعلوم كَرَه قَلَنْدَرَه

Say to him: I have been sent by Gul-andāmah; disclose to
my thy circumstances, o Qalandar! Bahrām, V. 890.

هيِنَ خِرَدمَنْد نَقد پَه رَاحَتِ نَسيَه بَدَل كَرَی نَه دَیْ

No sensible man has changed ready money for the repose of
credit. Kalīlah ō 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
كَرَی دِی : وِی etc. being substituted as auxiliary.

شَايَد دَا خَطّ يَه مَسْخَرَه كِى چَا كَبْلَىْ وِى .

Perhaps this letter is written by some one as a joke.

<div style="text-align:center">Kalīlah ō Damanah (Gulsh. I, p. 97).</div>

<div style="text-align:center">§. 158.</div>

<div style="text-align:center">3) The Pluperfect.</div>

This tense is formed by substituting كَرَى وُم and وُم respectively as auxiliary.

لَا جَنْكُونَه ئِى لِيدَلِى نَه وُو وِيرَه ئِى يَه مَخ نَه وَه

He had not yet seen battles, no beard was on his face.

<div style="text-align:center">Tārīχ-i muraṣṣaʒ ((Gulsh. I, p. 46).</div>

بَازِنْكَه وَه وِ آرويدَلِى مِى وُو چِه يَه سَفَر كبْسِى تَاجِرِبَه حَاصِلَه شِى

Bāzindah said: I had heard, that in travelling experience is gained.

<div style="text-align:center">Kalīlah ō Damanah (Dorn, Chrest. p. 13).</div>

بَادشَاه يَوْ تَدبِيرَ چِه ئِى يَه زِرَه كبْسِى جوْر كَرَى وَه بَيَان كَر

The king explained a scheme, which he had prepared in his heart.

<div style="text-align:center">Gulistān (Gulsh. I, p. 182).</div>

<div style="text-align:center">§. 159.</div>

<div style="text-align:center">4) The Subjunctive of the Pluperfect.</div>

This mood is formed by substituting the auxiliary بَه وُم etc. The prefix بَه usually precedes the participle, the auxiliary following it, as: بَه مَا لِيدَلَىْ وَه, he would have been seen by me, but the auxiliary may also precede the participle, as: بَه مِى وَه لِيدَلَى. When the auxiliary follows the participle, the prefix بَه may also follow it, as: مِى لِيدَلَىْ بَه وَه.

كَه دَوْسِپِنوْ غَرِ ڤِی بَه مَخ کښی وِی هَم بَه ڤِی لوْرَوَلَی وَه

If a mountain of iron had been before him, he would also
have severed it.   Gulistān (Gulsh. I, p. 180).

کَد مَهَار خُمَا ڤَه نَسْت وَیْ خِپْلَه شَا می بَه لَه بَارَه سِتَا ڀِښَه می بَه

لَه رِفتَارَه خَلَاصَ کَړِی وَهْ

If the rein would be in my hand, I would have freed my
back from the burden and thy foot from going.
                 Kalīlah ō Damanah (Dorn, Chrest. p. 12).

§. 160.

5) The Conditional (Optative) of the Pluperfect.

This mood is formed by substituting the auxiliary وَیْ (وِی ,وَای).
On its use see §. 205; 216, 3.

کَه تَا هَم ذَا هَسی لیدَلِی وَیْ لَکَه مَا لیدَلِی دی شَایَد چِه صَحَرَا د

هَم دَ دِیْوَ لَه غَم ڀرِیښِښِی وَیْ

If thou also hadst seen such (things), as I have seen,
perhaps you also would have left the desert out of grief about them.
                 Kalīlah ō Damanah (Dorn, Chrest. p. 16).

§. 161.

The past Future.

This tense is formed by substituting the auxiliary یَم بَه etc.
The prefix بَه usually precedes the participle, the auxiliary following
it, as: زَه بَه ڤِی لیدَلَی یَم I shall have been seen by him, but the
auxiliary may also precede the participle, as: زَه بَه ڤِی یَم لیدَلَی.
On the use of this tense see §. 206.

نوه جَمَاعَت وُوَيل چِه خَه ضِلسْم بَه وِى دَ يَآرِه دَ مُتَحافظَت كَنِج بَه

ثِى خَه كَنِّلِى وِى

Some assembly of men said: it will be some talisman; for the sake of the preservation of the treasure something will (= may) have been written by him.

<div align="center">Kalīlah ō Damanah (Dorn, Chrest. p. 4:</div>

دَا بَه چَا وَيَلى نَه وِى   چِه يَه جْدَائِـى زَرْكَى قَرَار دَىّ

This nobody will have said, that in separation the heart is quiet.   Ah'mad Shāh (Gulsh. II, p. 212).

· §. 162.

IV. The auxiliary verbs,

In order to complete the conjugational process, the Paṣṭō 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 اُوسِيبَدَل ōs-ēd-al, to exist, to remain (Sansk. आस्). Thence also is taken:

The Imperative.

Sing. اُوسَه ōs-ah (cf. §. 122, a), be thou.

Plur. اُوسَئِى ōs-aī, be ye.

The Imperative does not admit the prefix وُ; see §. 124.

1) The Present.

Sing.

زَه يَم zah yam, I am.

تَه يِى ، ى (ئِى)*) tah yē, ē, thou art.

masc. شْتَه ، دَى هَغَه haɣah dai, štah, he ⎫
⎬ is.
fem. شْتَه ، دَ هَغَه haɣah dah, štah, she ⎭

Plur.

مُوږ يُو mūż yū, we are.

تَاسِى يَئِى وَئِى، يَاسنْئِى، يَاست tāse yaī, aī, yāstaī, yāst,
you are.

هَغَه دِى (دِينَه)، شْتَه haɣah dī, (dī-nah) štah, they are.

The forms yam, yē or ē quite agree with the Persian
substantive verb; in Paṣṭō euphonic y is added, which however
disappears again, when it is enclitically joined to another verb
(cf. §. 135). The III. pers. Sing. دَى (fem. دَ) is rather curious.
The Sindhī uses अथ (Prāk. अत्थि and enclitically थि),
which in Paṣṭō has been changed to دَى (fem. دَ) and in the
Plural دى dī, as if دَى was an adjective. To the Plural دى
the termination -nah**) is also added, but only in the older
language and in poëtry.

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*) In some Mss. this ئِى is only expressed by Kasr, which must
well be noticed, as: شكر كوه چه داخل د مُحَمَّد نَبِى پَر دِين،
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 دَىْ (دَه) and دى the Pȧṣ̌tō also uses the form شْتَه for the Sing. and the Plural (com.), which is identical with the Persian هَسْت (Sansk. root अस्, to be), initial h being only a euphonic addition, which is already found in the Pārsī (Pārsī هَم=اَم , هَند=اَند). But though دى, دَىْ is identical with شْتَه as regards its etymology, there is now this difference in signifi-cation, that دَىْ, دى only expresses the copula, whereas شْتَه always refers to something existing. Occasionally both are used together, as: شْتَه دَىْ etc. In the II. pers. Plur. we find also, besides يَىْ yaī, the form يَاسْتَىْ yāstaī (or only يَاست yāst in the west), in which initial ya has been lengthened. The negative form نِشْتَه *) niṣ̌tah, (it) is not, coincides with the Persian نِيسْت.

2) The Subjunctive.

The Pȧṣ̌tō forms the Subjunctive from the root भू, like the Persian (بُوَم), but it is only employed in the III. pers. Sing. and Plural, as:

Sing. and Plural.

وى vī (وِنَه vī-nah), he, she, they may be.

د وى de vī, he, she, they should be.

II. pers. Sing., the only instance I have ever met with; the words are: كَه پَه حُب دَ حضرت يْنه , 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 nahṣ̌tah is also in use. In poëtry also نِشْتَه دَىْ is met with.

If a Subjunctive should be absolutely necessary for the other persons, the Subjunctive of اوْسِيدَل must be used, as: زَه اوْسَم etc. (without the prefix وْ, cf. §. 124).

خُو خَبَرَه مَرْد تَر خولِى يَسْتَلِى نَه وِى

يَه كَښِى يْبْ وِى دَ نَه هَر عَيْب وْ هُنَر

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).

مَدَاد اَو مَدَد هَم دَا رَنْګ وَر تَه وِ اَمَّا دَ پِيَادَهوْرْ سَرْدَار د لَه مُورَه

يَوْ وِى

Madād and Madad also spoke thus to them: but the chief of the foot-soldiers should be one from us. Tārīχ-i murassaʔ (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.

زَه بَه يَم zah bah yam, I shall be.

تَه بَه يِى, ئِى tah bah yē, ē, thou wilt be.

هَغَه بَه وِى (وِينَه) haχah ba vī (vīnah), he, she will be.

Plur.

مُورْ بَه يُو mūž bah yū, we shall be.

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*) Literally: may be hidden, the whole tenor of the sentence being kept hypothetical.

تاسی بَه یَئی, ئی, بَه یاسْت tāse bah yaī, aī, bah yāst
(west.), you will be.

خَغَه بَه وی (وینَه) haγah bah vī (vīnah), they will be.

4) The Aorist.

The Paṣ̌tō possesses no Imperfect of the auxiliary verb
„to be", but only an Aorist, like the Persian, which is derived
from the Sansk. root भू. In Prākrit भू is changed to hō (hava,
Varar. VIII, 1), and this form is made use of in the modern
Prākrit idioms of India, but the Paṣ̌tō (like the Persian) has
preserved initial (but unaspirated) b = v (vu-m, Pers. بُودَم
bū-dam *).

Sing.

زَه وُم zah vum, I was.

تَه وی tah vē, thou wast.

خَغَه وُه (و) masc. haγah vuh, he⎫
⎬ was.
خَغَه وَه fem. haγah văh, she⎭

Plur.

مُوږ وُو mūẓ vū, we were.

تَاسی وَئی tāse; vaī, you were.

---

*) The Paṣ̌tō vu-m corresponds to the Sindhī होसि, I was, see
my Sindhī Gram. p. 304, Annot. The Persian بُودَم is to be referred
to the Sansk. past part. भूत.

قَعَه وُو (وُونَه) masc. haɣah vū (vū-nah)

قَعَه وِی (وِ)(*) fem. haɣah vē (ve)

} they were.

قَم ثَی هُونبْرَه بِهِر مَرْوُونَه چَه قَـمَـه بْیَاِیسْتَه وُونَه

قَـمَـکَـی زَرِّین کَـمَـر وُو پِیرمَخ کَبْلِی ثَرقَمَر وُو

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 Zulaiχā (Dorn, Chrest. p. 205).

5) The habitual Aorist.

This tense is formed by means of the particle بَه, which is added to the Aorist, as: وُم بَه زَه, 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 وُم بَه etc., 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 کَه), is to be likewise translated as a Subjunctive of the Pluperfect.

چَه لَه کَرْبُوغِی رَاغَی وَ سُونْبَالِی وَتَه یَوَه جَمَاعَت بَه وَر سَرَه وَه هَمِیشَه

بَه ثَی ثَاخَت بَاخَت کَاوَه

---

    *) The form وُم vum is properly a contraction from vu-am, the initial a of the flexional termination (am) being dropped; in وَئِی،وِی،وَه on the other hand the radical u has been ejected, as before all the person had to be fixed; the Plural وُو (instead of vu-al) is a curious euphonic change, which is only found in وُو and شُوو (= شَوَل).

When he came from Karbūɣah to Sūniālah, a company used
to be with him, he always made predatory inroads. Tārīɣ-i muraṣṣaɜ
(Gulsh. I, p. 42).

ستَا هَه دَرد كښى طَبِيب وَائَى دَرحْمَان تَه

لَا بَه هَه بْه كَه د حَال تَر دَا بَتَر وى

Respecting the pain about thee the physician says to Raḥ'mān:
It would be still better, if thy state were worse than it is.
Raḥ'mān (Gulsh. II, p. 27, 2).

كَه تَه هَم اُودَه شَوَى وى لَه د نَه ډير ښَه نَه وُو چِه دَ وَكَړى ﭘَه عَيْب

جُوئَى كښى پرِيوتَى

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 Cond-
itional 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 كَه), in optative sentences and not
unfrequently also in final sentences, governed by the final conjunc-
tion چِه (in order that), see §. 198, 3.

Sing.

(كَه) (kah) زَه‌, تَه, هَغَه وَى, وى, وَاى‌ (If) I, thou, he, she were, or: would that I etc. were!

Plur.

(كَه) (kah) مُوږ, تَاسى, هَغَه وَى, وى, وَاى (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 وَى etc.
must likewise be translated as a Pluperfect: would have been.

بیا کنجور و بهرام نشته وه دا خای کښی

که بهرام وای خو به هر چا ته تشهیر وه

Then said Kanjur: Bahrām is not here;
If he were, every body would surely know it.

Bahrām, V. 564.

که چری وه زمانه د پلاّرونو خیالو کښی مور وی وه وینو د نبیانو له

دوینو سره شرکت به مو نه وه کړی

If we had been in the time of our fathers, we would not
have taken part with them in the blood of the prophets.

Matth. 23, 30.

کښکی زه خاوری ابری د تا د در وی

چه قدم د فمیشه حما وه سر وی

Would that I were the dust and ashes of thy door,
that thy foot might be always on my head!

Rah'mān (Gulsh. II, p. 27, 2.)

It is remarkable, that the Paštŏ, like the Sindhī, has not
formed a Perfect and Pluperfect from this root (भू);
in most cases the Aorist is substituted in their stead or some
other circumscription of these tenses is resorted to, when necessary.

§. 163.

II. The auxiliary verb شَوَل šv-ạl, to become*).

شَوَل is not only used as auxiliary with derivative verbs,
but is also employed in the formation of the Passive §. 170.

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*) The original signification of شَوَل 'to go' (Sansk. भु),
is still found in Paštŏ; also the Persian auxiliary signifies originally
'to go'. It is very interesting, that in Hindī, Panjābī etc. the
passive voice is likewise made up by means of an auxiliary, which
signifies 'to go' (جَانَا).

Many adjectives and substantives, when connected with شـوَل,
express the idea of a verb, without being moulded into a regular
derivative verb, as: رَوَان شوَل ravān šv-ạl, to depart, فِرَار شوَل
firār šv-ạl, to flee etc.

The Imperative.

Sing.

شَه š-ah or وشَه vŏ-š-ah, become.

Plur.

شَتِی š-aī or وشَتِی vŏ š-aī, become ye.

1) The Present.

Sing.

زَه شَم zah š-am I become.

تَه شی tah š-ē thou becomest.

هَغَه شی haɣah š-ī, he, she becomes.

Plur.

مُور شو mūž š-ū, we become.

تَاسی شَتِی tāse š-aī you become.

هَغَه شی haɣah š-ī they become.

2) The Subjunctive of the Present.

This mood may be formed with or without the prefix وْ,
but when شَم etc. forms the Subjunctive of a derivative verb

(§. 132), the prefix وَ is prohibited; the same is generally the case, when a noun with شَوَل expresses the idea of a verb.

Sing.

زَه شَم , وَ شَم zah šam, vŏ šam, I may become, that I become.

تَه شی , وَ شی tah šē, vŏ šē, thou mayst became.

هَغَه شی , وَ شی hayah sī, vŏ šī, he, she may become.

هَغَه دِ شی , دِ وَ شی hayah de šī, de vŏ šī, he, she should become.

Plur.

مُوږ شُو , وَ شُو mūž šū, vŏ šū, we may become.

تَاسی شَئی , وَ شَئی tāse šaī, vŏ šaī, you may become.

هَغَه شی , وَ شی hayah šī, vŏ šī, they may become.

هَغَه دِ شی , دِ وَ شی hayah de šī, de vŏ šī, they should become.

مُنَاسِب دَی چِه ئی وَ وَژَنَم دِلبَری

چِه دَا لَار يَه اَمَن شی لَه دی جَنجَالَه

It is becoming, that I should kill them, o beloved!
That this way may become safe from this trouble.
<div align="right">Bahrām, V. 171.</div>

مَن قُلیل يَه يَوَه مَچ سَرَه بَد بُوی شی

بَد دِ نَه شی وَو زَمَان هَمرَاه دَ چَا

A maund of scented oil becomes fetid by one fly:
The bad should not become for one time the companion of any one.
<div align="right">Kalīlah ō Damanah (Gulsh. I, p. 84).</div>

3) The Future.

This tense is formed from the Subjunctive by means of the prefix بَه.

Sing.

زَه بَه شَم , زَه بَه وْ شَم zah bah šam, zah bah vŏ šam, I shall become.

تَه بَه شِی , تَه بَه وْ شِی tah bah šē, tah bah vŏ šē, thou will become.

فَغَه بَه شِی , فَغَه بَه وْ شِی haγah bah šī, haγah bah vŏ šī, he, she will become.

Plur.

مُوږ بَه شُو , مُوږ بَه وْ شُو mūž bah šū, mūž bah vŏ šū, we shall become.

تَاسِی بَه شَئِی , تَاسِی بَه وْ شَئِی tāse bah šaī, tāse bah vŏ šaī, you will become.

فَغَه بَه شِی , فَغَه بَه وْ شِی haγah bah šī, haγah bah vŏ šī, they will become.

ستَاسُو بَه لَه مِيرزَا سَرَه عَظِيم جَنګ کِی وْ شِی اَمَّا فَتْحَ بَه ستَاسُو وِی

A great war of yours will take place with Mīrzā, but the victory will be yours. Tārīχ-i muraṣṣaз (Gulsh. I, p. 8).

يَس لَه مَرګ بَه فَمَه سَرَه يَکسَان شِی

کَه ګَدَای کَه مَهَاجِن وِی کَه مَهَرَاج

After death all will be alike together, if it be a beggar, a banker or a king. Xavājah Muh'ammaɗ (Gulsh. II, p. 107, 3).

4) The Imperfect.

Sing.

زَه شوَلَم , شوَم zah šv-al-am, šv-am, I became.

تَه شوَلِی ,شوِی tah šv-al-ē, šv-ē, thou becamest.

هَغَه شَه hayah š-ạh, he

هَغَه شوَلَه ,شوَه hayah šv-al-ăh, šv-ăh, she } became.

Plur.

مُوږ شوَلُو ,شوُو (شُو) mūž šv-al-ū, šv-ū (švu), we became.

تَاسِی شوَلَئِی ,شوِئی tāse šv-al-aī, šv-aī, you became.

هَغَه شوَل ,شوُّ ,شوُو (شُوونَه) hayah šv-ạl , šv-ạh,
švū (švūnah), m. } they became.

هَغَه شوَلِی ,شوِی (شوِ) hayah šv-al-ē, šv-ē (šve), f.

شپَه و ورَځ دَ دی فَانِی پَه طَلَب شوِی

و بَاقِی وَتَه دِ شَا کَړه بِی تَمِیز

Day and night thou wentst in search of this transitory (world),
thou turnedst thy back on eternity, o indiscreet one! Xavājaḥ
Muḥ'ammad (Gulsh. II, 111, 1).

5) The habitual Imperfect.

This tense is derived from the Imperfect, by means of
the particle بَه, which may precede or follow the verb.

Sing.

زَه بَه شوَلَم ,بَه شوَم zah bah šv-al-am, bah šv-am, I used to
become etc. etc. (quite like the Imperfect).

عَمَلُونَه حُمُوږ دَا دُو چِه پَه مَسَاجِد بَه مُوږ پَه هَسِی وَقْت حَاضِر شوُو

چِه اِذَانُونَه بَه قَلتَه وَاوریـدَه شُو

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-šarīšäh (Gulsh. I, 70).

6) The Conditional (Optative) of the Imperfect.

Sing.

شْوَی , شْوِی , شْوَای	زَه zah		švai, švē, švāē.
or	نَه tah		or
شْوَلَیْ , شْوَلِی , شْوَلَای	هَغَه haγah		švalai, švalū, švalāe.

I, thou, he, she should become, or: would, I, thou, he, she would become!

Plur.

شْوَای , شْوِی , شْوَی	مُورِ mūž	švai, švē, švaē.
etc.	نَاسِی tāse	etc.
	هَغَه haγah	

We, you, they should become, or: would, we, you, they would become!

يَس لَه مَرْگَ مِی فَه قَسِی مَكَان كُور شْوِی

چَه پِر تَل دَ كښِيلِيُو لَار وِی خَه بَه ښَه وُو

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 وَ vŏ; with a derivative verb the prefix وَ is prohibited (§. 139).

● **Sing.**

زَه وُ شوَلَم, وُ شوَم zah vŏ šv-al-am, vŏ šv-am

or:

زَه شوَلَم ,شوَم zah šv-al-am, šv-am

etc. etc. (like the Imperfect).

I became.

8) The habitual Aorist.

The habitual Aorist is formed from the simple Aorist by means of the particle بَه. When the Aorist is not preceded by the prefix وُ, the habitual Aorist and the habitual Imperfect outwardly coincide and only the context can decide the tense.

Sing.

زَه بَه وُ شوَلَم ,بَه وُ شوَم zah bah vŏ švalam, bah vŏ švam

or:

زَه بَه شوَلَم ,بَه شوَم zah bah švalam, bah švam

I used to become; etc. etc.

اِرشاد مِی بَه دَ کَلِمِی وَر تَه وُکَر نَه بَه مُسَلمَان شَه اَمَان مِی بَه وَر کَر کَنَه مَر مِی بَه کَر

I used to teach him the kalimah; if he became a Musalmān,
I used to give him quarter, if not, I killed him.

Tāríχ-i muraṣṣaᵛ (Gulsh. I, p. 42).

9) The Perfect.

Sing.

یَم	شَوَی šavai, masc.*)	yam, I have become.
یِی ,ئِی	(شَوِ) شَوِی šave, fem.	yē, ē, thou hast become.
دَی		dai, he has become.
نَه		dah, she has become.

Plur.

یُو		yū, we have become.
یِئِی ,قَئِی ,یَاسْت	شَوِی šavī	yaī, aī, yāst, you have become.
دِی		dī, they have become.

زَه یَه خپَلَه یَه تَا نَه یَم مَیَن شَوَی   سِتَا لَه لُورِیَه یَه مَا شَوِ وَه نِدَا

I have not become enamoured with thee from my own account, from thy side the call had been made on me. Rah'mān. (Gulsh. II, p. 5, 3).

10) The Subjunctive Perfect.

Sing.

وِی	شَوَی masc. šavai	vī,	he / she } may have become.
	شَوِ fem. šave		

Plur.

شَوِی وِی (com.) šavī vī, they may have become.

---

*) The other form شوَلَی švalai (fem. شوَلِی švale) is not much in use.

11) Pluperfect.

Sing.

وُم	شَوَی šavai, masc.	vum, I had become.	
وی		vē, thou hadst become.	
وُہ	شَوِی šave, fem.	vuh, he	had become.
وَہ		văh, she	

Plur.

ور		vū, we had become.	
وُتی	شَوِی šavī	vaī, you had become.	
ور		vū, masc.	they had become.
وی		vē, fem.	

12) The Subjunctive of the Pluperfect.

Sing.

بَہ وُم (*	شَوَی masc. šavai	bah vum, I should have become.	
بَہ وی		bah vē, thou wouldst have become.	
بَہ وُہ	شَوِی fem. šave	bah vuh, he	would have become.
بَہ وَہ		bah văh, she	

---

*) Or: بَہ شَوَی وُم, or: بَہ وُم شَوَی; the particle بَہ very rarely follows the auxiliary, as: شَوَی وُم بَہ.

Plur.

بَه وو	شَوِی šavī	bah vū, we should have become.
بَه وَتِی		bah vaī, you would have become.
بَه وو m.		bah vū, m. } they would have become
بَه وی f.		bah vē, f. }

13) The Conditional (Optative) of the Pluperfect.

Sing.

وَی ، وِی ، وَاِی	شَوَی m. شَوِی f.	زَه zah تَه tah هَغَه haɣah	šavai m. šave f. } vai, vē, vāe.

(If) I, thou, he, she had become; or: would, that I etc. had become!

Plur.

شَوِی وَی ، وِی ، وَاِی	مُوږ mūž تَاسِی tāse هَغَه haɣah	šavī vai, vē, vāe.

(If) we, you, they had become; or: would that we etc. had become!

14) The past Future.

Sing.

بَه یَم (*	شَوَی šavai, m.	bah yam, I shall have become.
بَه ئی		bah ē, thou wilt have become.
بَه وِی	شَوَی šavai, f.	bah vī, he, she will have become.

---

*) بَه شَوَی یَم , or: بَه یَم شَوَی , or Or بَه یَم شَوَی.

Plur.

بَه بُو
بَه دَي } شَوِی šavī
بَه وِی

{ bah yū, we shall have become.
bah aī, you will have become.
bah vī, they will have become.

§. 164.

III. The auxiliary کیپَدَل kēd-ạl, 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 شَوَل is substituted. This auxiliary is important also for this reason, that it furnishes the terminations for the intrans. verbs ending in ēd-ạl, initial k only being dropped (cf. §. 116, c).

1) The Present.

Sing.

زَه کیپیَم zah kēž-am, I am made.

تَه کیپیی tah kēž-ē, thou art made.

هَغَه کیپیی hayah kēž-ī, he, she is made.

Plur.

مُور کیپیُو mūž kēž-ū, we are made.

تَاسی کیپیَقَی tāse kēž-aī, you are made.

هَغَه کیپیی hayah kēž-ī, they are made.

2) The Future.

Sing.

زَه بَه كيرَم zah bah kēž-am, I shall be made*).

etc. etc. (like the Present).

3) The Imperfect.

Sing.

كيدَم, زَه كيبدَلَم zah kēd-al-am, kēd-am, I was made.

كيبدى, تَه كيبدَلى tah kēd-al-ē, kēd-ē, thou wast made.

كيبدَه masc., ها‍yah kēd-ạh, he was made.

كيبدَه, هَفَه كيبدَلَه fem., ها‍yah kēd-al-ăh, kēd-ăh, she was made.

Plur.

كيبدو, مُوﮊ كيبدَلُو mūž kēd-al-ū, kēd-ū, we were made.

كيبدَّى, تَاسى كيبدَلَئى tāse kēd-al-aī, kēd-aī, you were made.

كيبدَه, هَفَه كيبدَل masc., ها‍yah kēd-ạl, kēd-ạh

كيبدى, هَفَه كيبدَلى fem., ها‍yah kēd-al-ē, kēd-ē

} they were made.

4) The habitual Imperfect.

Sing.

زَه بَه كيبدَم, زَه بَه كيبدَلَم (** zah bah kēd-al-am, bah kēd-am, I used

to be made, etc. etc. (like the Imperfect).

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*) The prefix و is never used with the Future, there being no Subjunctive of the Present in use.

**) The particle بَه bah may also follow the verb, as: كيبدَلَم بَه etc.

§. 165.

IV. The auxiliary کَرَل kṛ-al, to make, to do.

This auxiliary is regular and complete.

Imperative.

Sing. وَ کَرَه vŏ kṛ-ah, do.

Plur. وَ کَرئِی vŏ kṛ-aī, do ye.

When کَرَل is used as an auxiliary (with causal derivatives), the prefix وَ is not used in the Imperative (§. 129).

1) **The Present.**

Sing.

زَه کَرَم zah kṛ-am, I do.

تَه کِری tah kṛ-ē, thou doest.

هَغَه کِری haγah kṛ-ī, he, she does.

Plur.

مُوږ کَرُو mūž kṛ-ū, we do.

تَاسِی کَرئِی tāse kṛ-aī, you do.

هَغَه کِری haγah kṛ-ī, they do.

2) **The Subjunctive of the Present.**

Sing.

زَه وَ کَرَم zah vŏ kṛ-am, I may do.

تَه وَ کِری tah vŏ kṛ-ē, thou mayst do.

فَغَه وَ كِوِی hayah vŏ kṛ-ī, he, she may do.

*) فَغَه دِ وَ كِوِی hayah de vŏ kṛ-ī, he, she should do.

Plur.

مُووِ وَ كِوُو mūž vŏ kṛ-ū, we may do.

نَاسِی وَ كِوَئِی tāse vo kṛ-aī, you may do.

فَغَه وَ كِوِی hayah vŏ kṛ-ī, they may do.

فَغَه دِ وَ كِوِی hayah de vŏ kṛ-ī, they should do.

3) The Future.

Sing.

**) زَه بَه وَ كِوَم zah bah vŏ kṛ-am, I shall do.

نَه بَه وَ كِوِی tah bah vŏ kṛ-ē, thou wilt do.

فَغَه بَه وَ كِوِی hayah bah vŏ kṛ-ī, he, she will do.

Plur.

مُووِ بَه وَ كِوُو mūž bah vŏ kṛ-ū, we shall do.

نَاسِی بَه وَ كِوَئِی tāse bah vŏ kṛ-aī, you will do.

فَغَه بَه وَ كِوِی hayah bah vŏ kṛ-ī, they will do.

---

*) Or, in the absence of the demonst. pronoun, وَ دِ كِوِی vŏ de kṛ-ī.

**) Without the personal pronoun زَه etc.: وَ بَه كِوَم. In the Future the Subjunctive prefix is frequently dropped, especially in poëtry, as: زَه بَه كِوَم, etc.

4) The Imperfect.

(Passive construction).

Sing.

*) زَه ئّی کَرٌم zah ē kṛ-am, I was made by him.

تَه ئّی کَړی tah ē kṛ-ē, thou wast made by him.

هَغَه ئّی کَر, کَرٌه m., haɣah ē kar, kṛ-ạh, he was made by him.

هَغَه ئّی کَرَلَه, کَرٌه f., haɣah ē kṛ-al-ăh, kṛ-ăh, she was made by him.

Plur.

مُوږ ئّی کَرُو mūž ē kṛ-ū, we were made by him.

تَاسی ئّی کَرٌئی tāse ē kṛ-aī, you were made by him.

هَغَه ئّی کَرَل, کَرٌه m., haɣah ē kṛ-al, kṛ-ạh }

هَغَه ئّی کَرَلی, کَړی f., haɣah ē kṛ-al-ē, kṛ-ē }
they were made by him.

5) The habitual Imperfect.

Sing.

زَه بَه ئّی کَرٌم zah bah ē kṛ-am, I used to be made by him, etc. etc.
(like the Imperfect).

---

*) The fuller form کَرَلَم kṛ-al-am, is not so much in use as کَرٌم. It is understood, that the pronoun ئّی 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 *).

كَمَلَى ,كَمَلِى ,كَمَلاَىِ

or:

كَمَى ,كَمِى ,كَمَاىِ

| مَا mā |
| تَا tā |
| هَفَه haɣah |
| مُوو mūž |
| تَاسُو tāsū |
| هَفُو haɣō |

kṛ-al-ai, kṛ-al-ē, kṛ-al-āē

or:

kṛ-ai, kṛ-ē, kṛ-āē

(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.

زَه وَ ئى كَرَم zah vŏ ē kṛ-am, I was made by him, etc. etc. (like the Imperfect).

8) The habitual Aorist.

Sing.

زَه بَه ئى وَ كَرَم zah bah ē vŏ kṛ-am, I used to be made by him, etc. etc. (like the Imperfect).

هَم ئى كَرَه حِكَايَتُونَه   دَ هَر مُلكِ رِوَايَتُونَه

كَه بَه دُوى مَذكُورَ دَ رُوم كَر   دى بَه يَاد مِصر نُوم (** كَر

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 Zulaiχā (Dorn, Chrest. p. 190).

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*) This mood however is seldom used; كَمَلَى etc. may be referred to the Sing. and Plur. masc. and fem., as it remains un-changed.

**) مِصر نُوم is, properly speaking, a grammatical mistake; we should expect either نُومِ مِصر or: دَ مِصر نُوم.

لَه مَا ثَى يَوْ هُنَر پِټْ كَرَى وُه زَه ثَى نَن ورځ ڼه هَغَه غُنَر لَاندِ كَرَم

One artifice he had concealed from me; by that artifice I was
put down to-day by him. Gulistān (Gulsh. I, p. 180).

مَا خَطَا وُكِرَه چِه تَه مِى بِى كُنَاه آزرْتَه كِرِى

I have done wrong, that thou wast oppressed by me without
a fault (innocently). Gulistān (Gulsh. I, p. 178).

9) The Perfect.

Sing.

زَه ثَى كَرَى (كَرِى*) يَم zah ē kaṛai (kaṛe f.) yam, I have been
made by him.

تَه ثَى كَرَى (كَرِى f.) ē, thou hast been
made by him.

هَغَه ثَى كَرَى دَى haγah ē kaṛai dai, he has been made
by him.

هَغَه ثَى كَرِى دَه haγah ē kaṛe dah, she has been made
by him.

Plur.

مُوږ ثَى كَرِى يُو muẓ ē kaṛī yū, we have been made by him.

تَاسِى ثَى كَرِى ئَى tase ē kaṛī aī, you have been made by him.

هَغَه ثَى كَرِى دِى haγah ē kaṛī dī, they have been made by him.

10) The Subjunctive of the Perfect.

Sing.

هَغَه ثَى كَرَى (كَرِى) وِى haγah ē kaṛai (kaṛe) vī, he (she)
may have been made by him.

*) The other participial form كَرَلَى kṛ-al-ai is not much in use.

Plur.

فَغَه ثِی کَرِی وِی haγah ē kaṛī vī, they may have been made by him.

11) The Pluperfect.

Sing.

زَه ثِی نَرَی (کَرِی) وُم zah ē kaṛai (kaṛe f.) vum, I had been made by him.

تَه ثِی „ „ وِی tah ē kaṛai (kaṛo f.) vē, thou hadst been made by him.

فَغَه نِی کَرَی وُه haγah ē kaṛai vuh, he had been made by him.

فَغَه ثِی کَرِی وَه haγah ē kaṛe väh, she had been made by him.

Plur.

مُوِو ثِی کَرِی وُو mūž ē kaṛī vū, we had been made by him.

تَاسِی ثِی نَرِی وَثِی tāse ē kaṛī vaī, you had been made by him.

فَغَه ثِی کَرِی وُو m. haγah ē kaṛī vū,
فَغَه ثِی کَرِی وِی f. haγah ē kaṛī vē
} they had been made by him.

12) The Subjunctive of the Pluperfect.

Sing.

زَه بَه ثِی کَرَی (کَرِی) وُم zah bah ē kaṛai (kaṛe f.) vum,
I would have been made by him, etc. etc. (like the Pluperfect).

13) The Conditional (Optative) of the Pluperfect.

Sing.

زَه ئِی کَړَی (کَړِی) وَیْ ,وِی وَای   zah ē karai (kaṛe f.) vai, vē, vāe.

تَه „ „ „ „ „ „ „ tah „ „ „ „ „ „

قَغَه hayah „ „ „ „ „ „ „ „ „ „ „ „

(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.

مُورِ ئِی کَړِی وَیْ ,وِی ,وَای   mūž ē kaṛī vai, vē, vāe.

تَاسِی tāse „ „ „ „ „ „ „ „ „

قَغَه hayah „ „ „ „ „ „ „ ‚ „

(If) we, you, they would have been made by him, or: would that we, you, they would have been made by him!

14) The past Future.

Sing.

زَه بَه ئِی کَړَی (کَړِی) یَم   zah bah ē karai (kaṛe) yam.

تَه بَه tah bah „ „ „ ē. ئِی

قَغَه بَه hayah bah „ „ „ vī. وِی

I, thou, he, she will have been made by him.

Plur.

مُوو بَه ئی کَوی یُو   mūž bah ē kaṛī yū.

تَاسی بَه ,, ,, اَئ.   tāse bah „ „ aī.

فَغَه بَه ,, ,, وی   haɣah bah „ „ vī.

We, you, they will have been made by him.

§. 166.

V. The auxiliary کَوَل **kav-a̧l, to do, to make.**

This auxiliary is partly irregular and defective.

Imperative.

Sing. وُ کَوَه vŏ kav-ah ⎫
                ⎬ do.
وُ کَه vŏ k-ah ⎭

Plur. وُ کَوئی vŏ kav-aī ⎫
               ⎪
وُ کَئی vŏ k-aī   ⎬ do ye.
               ⎪
(وُ کَانړَئی vŏ k-ānṛaī ⎭

     The prefix وُ is prohibited, when کَوَل, in connexion with an adjective or substantive forms a causal derivative (§. 129), otherwise it may be optionally used or dropped.

1) The Present.

Sing.

زَه کَوَم zah kav-am, I do.

تَه کَوی tah kav-ē, thou doest.

فَغَه کَوی, کَا, کَ, کَانډِ haɣah kav-ī, kā, ka, kānde, he, she does.

Plur.

مُورِ کَوُر mūž kav-ū, we do.

تَاسی کَوُئی tāse kav-aī, you do.

فَغَه کَوِی, کَا, کَ, کَاند (*) haγah kav-ī, kā, ka, kānde, they do.

2) The Subjunctive of the Present.

Sing.

زَه وُ کَوُم, وُ کَم zah vŏ kav-am, vŏ k-am, (that) I do, I may do.

تَه وُ کَوِی, وُ کِی tah vŏ kav-ē, vō k-ē (that) thou do.

فَغَه و کَوِی, و کَا, وُ کَ, وُ کِی, وُ کَاند haγah vŏ kav-ī, vŏ kā, vŏ ka, vŏ k-ī, vŏ kānde, (that) he, she do.

فَغَه دِ وُ کَوِی (**) haγah de vŏ kavī, etc., he, she, should do.

Plur.

مُورِ وُ کَوُو, وُ کُو mūž vŏ kav-ū, vŏ k-ū, (that) we do.

تَاسی وُ کَوُئی, وُ کِمِی tāse vŏ kav-aī, vŏ k-aī, that you do.

فَغَه وُ کَوِی, وُ کَا, وُ کَ, وُ کِی, وُ کَاند haγah vŏ kav-ī, vŏ kā, vŏ ka, vŏ k-ī, vŏ kānde, that they do.

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*) In the form kände the old Sansk. flexional termination of the Plural anti (Pers. anu) seems to be contained; the forms kā, ka are quite anomalous.

**) Or without the demonst. pronoun: وُ دِ کَوِی vŏ de kavī, وُ دِ کَا, etc. But when دِ is used, the prefix وُ is frequently omitted, as: دِ کَا, etc.

فَغَه د وُ کَوِی hayah de vŏ kav-ī, etc., they should do.

دوسَت لَرَه هوُنبَرَه قوَّت مَع وَرکَوَه چه کَه أَحِیَانًا غَلِیم شی بَرابَری
دَر سَرَه وُ کَا

Don't give so much power to a friend, that, if by chance he become an enemy, he may compete with thee.

<div align="center">Gulistān (Gulsh. I, p. 181).</div>

هَرْهیـز دِ هَر خُوک وُ کَا لَه دی هَسی کُمْرَاهَتِی بَل وَارَه أَفغَانَان دِ
هَم یَاد کَا

. Every one should refrain from such an aberration, all the other Afghāns too should remember (this). Maɣzan-i Paštō.

<div align="center">(Gulsh. I, 136 and 137).</div>

<div align="center">3) The Future.</div>

<div align="center">S i n g.</div>

(*زَه بَه وُ کَم ,زَه بَه وُ کَوَم zah bah vŏ kav-am, zah bah vŏ k-am,
I shall do, etc. etc. (like the Subjunctive)

<div align="center">4) The Imperfect **).</div>

<div align="center">(Passive construction).</div>

<div align="center">S i n g.</div>

کَ , کَه, کَا فَغَه ئِی کَاوَه hayah ē kāv-ŏh, kā, kạh, kạ, he (it)

was done by him.

کَا , کَه فَغَه ئِی کَوَلَه hayah ē kav-al-ah, k-ăh, kā, she was

done by him.

<div align="center">P l u r.</div>

فَغَه ئِی کَوَل hayah ē kav-ạl, m.

فَغَه ئِی کَوَلِی hayah ē kav-al-ē, f.

} they were done by him.

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*) The prefix وُ is often dropped.

**) Of کَوَل the personal passive form is not used in the I. and II. person Sing. and Plural, instead of them the Imperfect of کمَوَل is substituted.

5) The habitual Imperfect.

تَعَه بَه ئِی کَاوِه , کَا , کَه , کَه, ‌‌ ‎ha/ah bah ū kāv-öh, kā, k-ah, k-a,

he (it) used to be done by him etc.
(like the Imperfect).

شَاهزَادَه ئِی کُکْدَار تِبِر یَه بِیَه هُنَر کَر

مَرِنَی حِکْمَت کَاوِه یَه خُو قِسْمُونَه

The prince warded off his stroke with fine art, in different manners he practised manly skill. Bahrām, V. 240.

هَغَه ضَالِم لَه خِپَلُو یَارَانُو سَرَه خَبَری کَوَلَی چِه نَه پُوهِیبرِم دَا اُور خُمَا یَه

دُورنَه کَمَه لوِرِیَه وْ نَکِیدَه

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).

دَ هَغُو یَه حَاصِل بَه ئِی اَوْقَات کُکْذَاری کَونَه

By the gain of those she used to get her subsistence.
Kalīlah ō Damanah (Gulsh. I, p. 111).

6) The Conditional (Optative) of the Imperfect*).

کَوَلَی , کَوَلِی , کَوَلَای

مَا mā	
تَا tā	
هَغَه ha/ah	kavalai, kavalē, kavalāē.
مُور mūž	
تَاسِی tāse	
هَغُو ha/ō	

(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; کَوَلِی etc. undergoes no change for gender or number.

7) The Aorist.

Sing.

هَغَه نَّى وُ كَه ,وُ كَ ,وُ كَا ,وُ كَىْ (* haɣah ē vŏ k-ạh, vŏ kạ, vŏ kā, vŏ kaī, he (it) was done by him.

هَغَه نَّى وُ كَه ,وُ كَ ,وُ كَا haɣah ē vŏ k-äh, vŏ k-ă, vŏ kā, she was done by him.

Plur.

هَغَه نَّى وُ كَه ,وُ كَ ,وُ كَا m. haɣah ē vŏ k-ạh,
vŏ k-ạ, vŏ kā,

هَغَه نَّى وُ كَوُلى (وُ كِرى) f. haɣah ē vŏ kav-al-ē
(vŏ kr-ē)

they were done by him.

رَوَايَت دَى هَسى شَوى چِه خُدَاى وَحِى وَ مُوسى نَبِى تَه وُ كَه

It has been narrated, that God made a revelation to the prophet Mūsā. Favāid uš-šarīᵊäh (Gulsh. I, 58).

مَا پِر هِيڅ كَمى وُه نَه كَا پَر جَنْكونه

I did not inflict upon him any defeat in the battles.
Bahrām, V. 190.

پَه وَار وَار غَارَانوْ تبِير كَا خپَل وَارونه

The friends passed their turns in succession.
ᵌAbd-ul-Qādir (Gulsh. II, p. 197, 3).

*) In the Aorist the forms وُ كَوْل ,وُ كَوَلَه ,وُ كَاوُه are also used, but not so much as the short ones. In the fem. Plural وُ كِرى is frequently substituted for وُ كَوُلى.

8) The habitual Aorist.

قَعَد بَه نُی وَ نَه , وَ کَه , وَ کَه , وَ کَا , وَ کَی‎ haγah bah ē vŏ k-ạh, vŏ k-ạ,

vŏ kā, vŏ kai, he (it) used to be done by him.

<div align="center">etc. etc. (like the Aorist).</div>

Of کَوَل‎ a participle perfect is, as a rule, not formed, instead
of it the participle perfect of کْرَل‎ is substituted, but a conjunctive
participle past (in connexion with شوَل‎, to be able) is derived
from it ﴾ کَوَلَی‎﴿. In poëtry a participle perfect is occasionally met
with, as:

<div align="center">
کَه خَبَر د دَ بَهرَام رَآلَه وَا نَه وَور

اَی شَبَرَنگَ سَر بَه ستَا شی غوږ کَوَلَی
</div>

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 کَرَی‎ is used.

<div align="center">

§. 169.

V. The compound verb.

</div>

The Paṣ̌tō 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 Paṣ̌tō,
but restricted to compositions with the verb شوَل‎ *), to be able,
whereas even the Persian has retained the power to join the
participle past of a verb with تَوَانِستَن , شَایِستَن , بَایِستَن‎ and
خوَاستَن‎ to one (grammatical) whole **).

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*) بوَیَه‎ bōyạh, 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 ن—‎ of the Infinitive is rejected. But this is

The signification of شول in such connexions is rather curious. We have seen already, that شول signifies 'to g o', 'to b e c o m e', like the Persian شدن, but in a compound verb, which denotes 'to b e a b l e', this meaning is inadmissible. As this whole formation points to the Sindhī, so also very likely the etymology of شول must be sought in Sindhī. The Sindhī uses for this purpose सघणु sagh-aṇu, to be able, Hindī सकना sak-nā (Sansk. शक्); from this root s a g h first s a g has sprung, thence, owing to the predilection of the Paṣtō for conjunct consonants, sg, and with transition of g to v (which is not uncommon even in Persian) sv-al (or šv-al, initial s passing at the same time into š). For this etymology speaks also this peculiar circumstance, that شول, when signifying 'to b e a b l e', is constructed as a t r a n s i t i v e v e r b in the p a s t t e n s e, when compounded with a t r a n s i t i v e verb, just like सघणु in Sindhī. Both verbs, شول t o g o, t o b e c o m e and شول t o b e a b l e, though identical in outward form, must therefore be well distinguished from each other.

As in Sindhī so also in Paṣtō another verb is joined with شول, to b e a b l e, by being put in the p a s t c o n j u n c t i v e p a r t i c i p l e. The termination of the past conj. participle is in Sindhī yō (Sansk. य and Prākrit इ अ) and analogously in Paṣtō ai or lengthened āē, or al-ai, al-āē *). As regards the formation of the past conjunctive participle it concides with that

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strictly speaking, not the case. The verbal root forms, after the rejection of final an, the p a r t i c i p l e p a s t (cf. §. 125, 4, note) and this is compounded with the finite verb, as proved by the Indian Prākrit idioms and the Paṣtō. That also the lnfinitive may be joined with those verbs, does not speak against it.

*) The termination al-ai, al-āē has its precedent already in Sanskrit, as: निर्गत्य (निर्गम्) 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 Sindhī.

Any verb may thus be joined in the past conj. participle with شوَل, 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: طاقَت لَرَل to have power, توَان لَرَل to have power or توَانِیدَل, to be able. But verbs compounded with کَوَل may form a past conj. participle or the causal derivatives may form a regular participle perfect. E. g. خوَک شی پَیدَا کَوَلی, who can create? (Gulsh. II, p. 29, 2). زرغونَوَلی شی, he can make green.

The Pạṣtō 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.

رَسِیدَلَی ,رَسِیدَنَی	شَم	زَه zah	rasēd-alai, rasēd-alāe	šam	
or	شی	تَه tah	or	š-ē	
رَسِیدَی ,رَسِیدَای	شی	هَغَه hạɣah	rasēd-ai, rasēd-āē	šī	

I, thou, he (she) can arrive.

Plur.

شُو	رَسِيدَلَى , رَسِيدَلَاوِ	مُوږ mūž	rasēd-alai, rasēd-alāē	šū
شَئِی	or	تَاسِی tāse	or	šaī
شِی	رَسِيدَى , رَسِيدَاي	فَغَه haɣah	rasēd-ai, rasēd-āē	sī

We, you, they can arrive.

2) The Future.

Sing.

شَم (etc.) زَ بَه رَسِيدَلَى *) zah bah rasēd-alai (etc.) šam , I shall
be able to arrive etc. (like the Present).

خُوک لَه زَمَکِی وَ آسمَان وَتَه خَتَی شِی

دَه غِيسَی لَرَه وَرَکَرَی دَا مَقَان دَی

خُوک لَه خُدَای سَرَه خَبَرِی شِی کَوَلَی

دَه مُوسَی مُشَرَّف کَرَی پَه دَا شَان دَی

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. Rah'mān (Gulsh. II, p. 29, 2).

کَه څَه وَ خُورِی لَکَه زَهَر پَه خُورِهَی

نَه خوَرَای شِی نَه څَه خښَای شِی پَه هِيرِی کښِی

If thou eatest anything, thou art pained as by poison; thou
canst not eat, thou canst not drink anything in old age. Rah'mān.
(Gulsh. II, p. 20, 2.)

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*) In the Future the Subjunctive prefix وَ is not used, the verb
being c o m p o s i t e.

خَّان اِيمَان سِپَارَلَى بْوَيْه وَ قَغَه تَه

چِه تَى حُكم جَارِى شَوَى هَر هَرجَا دَىْ

Soul and faith must be entrusted to him, whose order has
become binding on every one. Rah'mān (Gulsh. II, p. 20, 2).

دَ مُردَانوْ يَه مِعْرَاج بَه وَرتَلَى نَه شِى

كَه دَ سَعيِى كُوْتَاهِى لَرِى يَه زرَّه كبْسى

At the ascension of the dead he will not be able to go, if
he have littleness of effort in his heart. *Xuš'āl (Gulsh. II, p. 69, 3).

3) The Imperfect.

4) The Aorist.

Both tenses coincide, the prefix ﻭ 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.

شَوَم	رَسِيدَلَىْ, رَسِيدَلَاى	زَه zah	rasēdalai, rasēdalāe	švam	شَوَم
شَوِى	or	تَه tah	or	švē	
شَه	رَسِيدَى رَسِيدَاى	قَغَه m. hayah	rasēdai, rasēdāe	ṣah	
شَوَه		قَغَه f. hayah		švǎh	

I, thou, he, she could arrive.

Plur.

مُورِ رَسِيدَلَى (etc.) شُوُو mūž rasēdalai (etc.) švū

شوِقِى رَسِيدَلَى نَاسى		tāse	„	švaī
شوَل	„	قَغَه m. haɣah	„	švǫl
شوَلِى	„	قَغَه f. haɣah	„	šval-ē

We, you, they could arrive.

تَر بَلَرِ هُوْرِى وَرِبَسى لِرِ لِرِ رَاتلَل نِيزِدى وَرِتَلَى نَه شوَل

Up to Balar they came after him at some distance, near him they could not come. Tārīχ-i murassaʒ (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.

(*مِى شَه	لِيبدَلَى, لِيبدَلَاى قَغَه m. haɣah	līdalai, līdalāe	me šǎh
	or	or	
مِى شوَه	لِيبدى, لِيبدَاى قَغَه f. haɣah	līdai, līdāe	me švǎh.

He, she could be seen by me etc.

Plur.

مِى شوَل (etc.) لِيبدَلَى قَغَه m. haɣah	līdalai (etc.)	me švǫl
شوَلِى „	f. haɣah „ „ „	švalē

They could be seen by me etc.

---

*) Instead of مِى or مَا all the pronouns (by thee, him etc.) or any agent may of course be used.

یَه مِینهٔ دَ قَبُّرُونَوْ کښی اوْسِیدَه آوْ هِیچَا هَغَه یَه زَنَخِیرُ هَم نَه
شَه تَرَلَی

He remained within the tombs and by nobody he could be
bound even with chains. Mark. 5, 3.

آوْ یَه هَغَه ځَای کښی دَه هِیثْمِ مُعاجِزَه کَرَی نَه شَوَه (*

And in that place a miracle could not be done by him.
Mark 6, 5.

هَغَه ثَنَر ثَی چِه یْتهٔ کَرَی وُه وَر نَه وَاچَارُه شَاکِرد ثَی دَفَع دَوَلَی
نَه شَوَه

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 Paṣtō is not possessed of a proper Passive voice as
the Sindhī and partly the Panjābī, but it must resort to a com-
position in order to form a Passive. For this purpose the
participle preterite and the participle perfect is employed, which
are connected with the auxiliary شَوَل and (more rarely) with
کیدَل, the participle agreeing with its subject in gender and
number. The participle preterite (cf. §. 143) is only used in the
simple tenses, 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.

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*) The difference between this and a regular passive construction
is easily seen.

**) Literally: its repulsion (دَفَع s. f.) could not be made by
the disciple.

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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 شَوَل, as the Imperative of كِيدَل is not in use. The prefix وَ 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 وَ is not admitted, if the participle perfect (compound) be used, but also when the participle preterite is used, the prefix وَ is rarely added. See the paradigm of the Passive, II. Appendix, V.

بِنِيوَ(** مَه شَه يِه دُوسْتِي دَ دُنْيَا خَلَق دَا بِي شَرِم بِي وَفَا لِ حَيْبَا خَلَق

Be not caught in the friendship of the world, of the people, these shameless, faithless, impudent people. H'amīd (Gulsh. II, p. 91, 1).

چِه سُودَن يِه آشنَائِي دَ آشنَا نَه شِي

وَكِرَه مَه شَه(*** دَا بِي سُونَه سَوَدَا وَرِح

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*) The instrumentality may be expressed in the Passive by the preposition لَه (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 لَه, 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 وَ in connexion with مَه, 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. Hʿamīd (Gulsh. II, p. 81, 1).

1) The Present.

This tense is formed by the participle perfect or preterite and the Present of the auxiliary شْوَل or كيبَدَل, but with the participle perfect of c a u s a l   d e r i v a t i v e s only شْوَل is connected, as: شَم كَرَى يَوْل, I am collected.

چه خْوَك رَنِرَا كَا مَسَاجِد يَه چِرَاغُونَه وَر بَخْبَل شِى هَمِيشَه كْنَاهُونَه
دَ اَوِيَا زَرَه كَلُونَه

If one illuminate mosques with lamps, to him are always forgiven the sins of seventy thousand years. Favāid uš-šarīäh (Gulsh. I, p. 71).

هَر سَرَى چه يَه حَصَاب كښى تِيو وَ بِيرشِى
مَلَامَت يِر وَايَه كيپِى لُور يَه لُور

Every man, who in the account is unscrupulous, on him blame is pronounced in every direction. Rahʿmān (Gulsh. II, p. 17, 3).

زيرْمَه دَ قِيَامَت كِمَه بَابُو جَانَ دَ دُنيَا سَاعَت يَه هَر حَال تيرَاوُه شِى

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 شْوَل is employed, as there is no Subjunctive of كيبَدَل (§. 164). The prefix وَ is put before the participle, but when the participle perfect of c a u s a l   d e r i - v a t i v e s is used, the prefix وَ is prohibited.

بِه خْـوَا تَـرِ دَا هَم كَاهِى دَا هَسِى مُعَـامَـلَـه شَـوِى دَه چِـه يَـنـد خْـبِى
وَاخِست شِى

Also before this now and then such an event took place, in
order that advice should be taken from it. Kalīlah ō Damanah
(Gulsh. I, p. 84).

3) The Future.

In this tense شوَل and كِيـدَل may be used with the participle
perfect and preterite, but with the participle perfect of causal
derivatives only شوَل is connected. The prefix وَ may be optionally
used or omitted (cf. 163, 3) in the Future. (About كِيـدَل
see §. 164).

چِه بَا لَار ستَـا دَ تَـلـوْ يَـه سَـر وَ رَسِى كُـل دَ مُرَاد بَه ستَـا يَه سَـر
كِيـبِينوْ شِى

When this way may arrive at the end of thy travelling, the
flower of (thy) desire will be put on thy head. Kalīlah ō Damanah
(Gulsh. I, p. 96).

لَرِ خْه بَه ثَى لَه اَنْسَابَ يَه دِى مَخَـلِّ كِبِى وَ كِبَـل شِى

Some little (Pl.) will be written in this place on their genealogy.
Tārīχ-i muraṣṣaᶾ (Gulsh. I, p. 36).

هَرِ خْوَک چِه لَه دِى فَـانِى نَفَس وَابِستَنكِى كَا
نَه بَه شِى تَرَلِى يَه زِناخِيِـرِ سَوَه هَوَا

Every one, who puts dependance on this transitory breath,
(he shall know): not is the wind bound with a chain. Rah'mān.
(Gulsh. II, p. 5, 2).

4) The Imperfect.

This tense is formed with the participle perfect or preterite
and with the auxiliaries شوَل or كِيـدَل; with the participle perfect
of causal derivatives only شوَل is connected.

دَ لَيلَیٰ يَه عِشٌق كبٔنٔی قَسٔی مُبْتَلَا شَه

چِه يَه زَنَه ئٔی نٔوم كبٔنٔیٰ دَ لَيلَیٰ شَه

In the love of Lailā he was so much captivated, that on his
tongue the name of Lailā was written. Bahrām V. 471.

5) The habitual Imperfect.

This tense is formed in the same way as the Imperfect, only
the particle بَه bah being added, which usually precedes the parti-
ciple, but may also follow it (or even the auxiliary).

مَلٰامَت بَه يَه مَا خَه لَرَه وَاٰیَه شَه كَه دَ نَا دَ دلٔبٔرٔدٔیٰ خٔوكٔ خَبَر وِی

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 شٔوَل is used, as from كئدَل no Conditional
is formed; e. g. زَه شَارٔه شٔوَی or: رَه شَرٔلٔیٰ شٔوَیٰ, (if) I would be
repulsed.

7) The Aorist.

In this tense the prefix وَ is put before the participle perfect
or preterite. As from كئدَل kēd-al no Aorist is formed, only شٔوَل
can be used as auxiliary. The causal derivatives generally
use in the Aorist the participle perfect, with which the prefix وَ
cannot be connected, the verb being composite *), but the primitive
causals may optionally employ the participle perfect or preterite,
with the prefix وَ.

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*) The Aorist may therefore outwardly coincide with the Im-
perfect.

اَحْدَاد یَه اِقْتِمَام دَ مُورچَه بَنَدَئِی لَه یَوی مُورچِی بَلِی وَتَه ذَه یَه لُوْوَنَک و وِبشت شَه و مَړِ

Ah'dād went at the inspection of the erection of batteries from one battery to another; he was hit by a musket (ball) and died.

<div align="center">Tārī<i>χ</i>-i mura<u>ss</u>aᵌ (Gulsh. I, p. 33).</div>

هَغَه چِه یَه آغزو وَکَرَل شوَه دَا دِی چِه کَلَام وَاوِرِی اَو وَسْوَاس دَ دْنیَا اَو فَرِیب دَ دَولَت ئِی لَاندِی کِړِی

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.

دَا خُو قِصَّی چِه بَیَان شوِی یَه دَا کِتَاب کِښِی هَم و کِښِی شوِی

These few stories, which were related, were also written in this book. Kalīlah ō Damanah (Gulsh. I, p. 91).

8) The habitual Aorist.

This tense is formed by adding to the Aorist the particle بَه, 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 (شَوَل یَم) شَوِی etc.). In the Perfect (and also in the Pluperfect) however شَوَی 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.

وَيَلَىْ شَوَى دَىْ چِه سَرِ دَ حَيوَانَاذُو مَرَىْ دَىْ آوْ كَمَتَرِين دَ جَانَورَانُو خَر

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).

دَا خِيرِنِى دَ عَمَلُونْ حُمَّا نَه دَه چِه دَه كَبْسِى كَبْبِلِى عَمَلُونَه حُمَّا نَه دِى

This is not the scrip of our actions, as our actions are not written on it. Favāid uš-šarīäh (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 Plu-perfect of شوَل, شَوَى وُم .i. e. etc.

خَلَكَ چِه دِيرِ دِيرِ خَلَه دِه زوْلَنوْ أَو دِه زَناخِير تَرَلَىْ شَوَى وُه أَو زَناخِير بَه نِّى شلاَوْرِه أَو زوْلَنِى بَه نِّى مَاتِى كِرِى

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 بَه to the Pluperfect, which either precedes the participle or follows the same, preceding immediately the auxiliary وُم, as: زَه بَه شَوَلَىْ شَوَى وُم :or زَه شَوَلَىْ

شَوَى بَه وُم, I would have been repulsed.

13) The Conditional (Optative) of the Pluperfect.

This mood is formed by the participle perfect and the Cond-
itional of the Pluperfect of شوَل , as: زَه شَوَلَیْ شَوَیْ وَی , (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 شوَل , i. e. بَه شَوَی نَم etc.; the prefix بَه generally precedes
the participle but may also follow it, preceding immediately the
auxiliary نَم , as: زَه شَوَلَیْ شَوَی بَه یَم or: زَه بَه شَوَلَیْ شَوَی نَم ,
I will (= may) have been repulsed.

دَا عَطَرْ بَه زِیَات لَه درَی سَوَه دِیـنَـارُو بَه خَرْغ شَوَیْ وَی اَو غَرِیبَانُو تَه
بَه وَرْ کَرِی شَوِی وُو

' This perfume will (may) have been sold for more than three
hundred Dīnārs and they (the Dīnārs) would (then) have been
given to the poor. Mark, 14, 5.

§. 171.

The position of the negative adverbs نَه and
مَه 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 مَه is
used, which must always precede the verb; the prefix وَ is in this
case usually omitted, but مَه may also (though rarely) follow it.
With the Imperative of the Passive مَه always precedes the

auxiliary *) and the prefix رُ, which always precedes the participle, may therefore be retained. Else مَه 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 كَاشكى, would that!

نَـارَوَا آوَاز مَه آورَه فى هُودَه يَه خُلَه مَه وَايَه بَابُو جَانْ هَغَه قَدِيم آشنَا
رُ مَه بَاسَه لَه رَايَه

Do not hear an improper voice, do not talk with the mouth useless (things); o Bābū Jān, do not eject that old friend from (thy) thought! Bābū Jān (Gulsh. I, p. 122).

When the negative adverb نَه 'not' is connected with the Present, it always follows the personal pronoun or demonstrative, as: زَه نَه كَرِم, I do not; but when نَه—نَه, neither — nor, is used in coordinate sentences, it is put at the beginning of the sentence, as:

نَه بَه زَه دَ نَاخَلَف كَنَاه مُعَاف كَرِم
نَه بَه خُدَاى دَ عَزَازِیل كَنَاه مُعَاف كَا

Neither shall I forgive the sin of the degenerate, nor will God forgive the sin of ³Azāzīl (the devil).

When the verb is compounded with a separable prefix (§. 119), the negation نَه is placed between the prefix and the verbal root, as: رَا نَه كَم, I do not come; but this is not a strict rule, for it may be said: كَنِبى نَه كَنِيبينَم, I do not sit, and: نَه كَم. In the Passive the negation نَه must always be put before the auxiliary (finite verb), as: لِيدَه نَه شِى, he is not seen.

_____

*) This is throughout the case with every compound verb, as: (غَلَطبِدَل from غَلَط مَه شَه, مَاتَوَل from مَات مَه كَرَه).

In the Subjunctive of the Present the negation نَه (مَه) always follows the prefix وُ, as: وُ نَه وَائَمِی, he may not speak. But if the verb be compounded with a prefix (or noun), نَه 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: رَا نَه شِی, he may not come, مَات نَه شِی, it may not be broken.

When نَه—نَه signifies n e i t h e r — n o r, it is put before the prefix وُ (or the compound verb), because not a single nember of the sentence, but the whole sentence is negatived. When in the III. pers. Sing. or Plural the prefix دَ be used (with or without the prefix وُ), the negation نَه always follows it (or both, دَ and وُ), as: دَا دَ نَه کَا, he should not do, دَا دَ وُ نَه شِی, this should not be (or be done).

چِه نَه وُخُورِی نَه ئِی وَرکَوِی مَه ئِی وِینِی
کَه يَه کَنْجِ بَانِد يَه خَيِر دَ مَار کَيْبِنِی

Who does not eat it nor give it, do not look at him, though he sit like a snake upon a treasure. Hʿamīd (Gulsh. II, p. 102, 3).

In the F u t u r e the negation نَه precedes likewise the verb and the prefixes بَه or بَه (بَه وُ) are placed before it. When the verb is compounded with a separable prefix (or noun), the negation نَه 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: بَه وَا نَه خُلَم (آخِسْتَل) بَه کيمِی, I shall not take (from), بَه مَات نَه کَرَم, I shall not sit, نَه نَم, I shall not break.

هَغَه وَقْت چِه تَنِسْتَه دَ سَاه يُونَه شِی ذُور مَاکُو بَه هِر وَا نَه چَوِی جوُلَه

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 نه is placed immediately before the verb or between the verbal root and the separable prefix or the particle به and the prefix وَ, as: کښی نه ناست, he did not sit down, رَا ئی نه وُور, he did not bring it; وَ ئی نه کَړ, he did not do it; به رَا نه غّی, he did not use to come.

In the tenses compounded with an auxiliary (Perfect etc.) the negation نه is always immediately put before the auxiliary, may the participle precede or follow it, as: رَاغَلی نه یَم, I am not come or: نه یَم رَاغلی. The same is to be remarked of the Passive, where the negation نه must always precede the finite verb, as: لیدَلَی, he will, به لیدَلَی شَوی نه وی, I have not been seen, شَوی نه یَم (may) not have been seen.

VII. Section.

Adverbs, Prepositions, Postpositions, Conjunctions, Interjections.

§. 172.

1) The Adverb.

The Paṣtō 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.

همیشه لکه لاله وینی دَ زِړه خورم   زه خواجه محمّد ژړکنم ژړِی نه شم

I always eat the blood of the heart, like the tulip; I Xavājah
Muh'ammad cannot openly wail. Xavājah Muh'ammad (Gulsh. II,
p. 115, 1).

یه لاس می بیړْمی کلکه و نیوه په کونجه کیناست آرام می و نیوه

He seized the boat firmly with his hand, sat in a corner
and was quiet. Gulistān (Gulsh. I, p. 162).

دا په حُسن ډیره ډیره ښایسته ده   زړه می ښکه ځله کاند بی ترتیب

By her beauty she is very, very graceful; therefore she distracts
my heart and confuses it. Ah'mad Shāh (Gulsh. II, p. 203, 2).

څه یله بله وکړی سر مغزن   ولی نه غواړی له خُدایه آمرزن

What talkest thou without restraint, o babbler! why doest
thou not ask forgiveness from God? H'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 په, in, by,
as: په پټه, secretly (in secret); in the same sense the Masculine
Sing. of the adjective is also used, as: په خبر‌, alike to (ستا په خبر,
like thou), په لغت, quickly; a similar adverbial formation is
سره سم or سم سره, equally, in the same manner.

خو له نس سره و نه دری په کلکه

په نرمی په کله خلاص شی له اُوزبک

How long wilt thou not stand hardly*) with thy belly? with
mildness wilt thou ever get away from the Uzbak? H'amīd (Gulsh.
II, p. 95, 2).

په بیوره می درته و و   درست عمل په دا تدبیر کړ

I have told thee plainly: do the whole work after this scheme.
Mīrzā Xān Ansārī (Gulsh. II, p. 123, 2).

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*) 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: لَه خُرْمِی (from خُرْمَه), altogether, throughout, لَه خَايَه, throughout, تَرسَرَ لَه or سَرَه لَه throughout, wholly; دْه خْوَا, before, especially in such compositions, as: وَارِ بَه وَار, continually, in succession, شَا بَه شَا, back on back; تَحَامَخ (Pers.), face to face. But also without prepositions or postpositions many substantives, especially those denoting p l a c e, t i m e, m a n n e r, when accompanied by a demonstrative or adjective, are employed with an adverbial signification, as: دَغَه خْوَا, here (this side), دَا شَان, thus, is this manner, قَغَه وَقَت, then (at that time), هَرَه وَرخ, daily (every day).

<div align="center">§. 173.</div>

The Paštō possesses only a small number of proper adverbs, as: بِیدُو bēdū, exactly, تَرْئِی taraī, secretly, تَل tal, always, ever زَر zạr (or زِر zir), quickly, سَرَه sarah, together, كُنْد gunde, perhaps, لَكَه lakah, like, نَاخَايَه nāṭāpah, suddenly, unawares, وَلِی valē, why? وَرو vrō, slowly, هَدو haḍō, at all, هَسِی thus, in this manner.

The adverbs may also take to themselves prepositions and postpositions, like other nouns, e. g. بَه وَرو, slowly. This is especially the case, when the adverb is repeated with a preposition, as: تَل تَر تَلَه, quicker than quick = all at once; زِر تَر زِرَه , ever to ever = continually; some adverbs may even be put in the Plural, as: تَل تَر تَلُو, continually.

We let here follow a survey of the most common adverbs of place and time:

a) Adverbs of place.

بَاند bānde, on, upon.

بَهَر bahar, outside.

بِيَارتَه biārtah, back, backwards, again.

دوْرِ pōre, up to, till, over.

دوْرِ اوْرِ pōre ōre, right through.

دوْرتَه pōrtah, above, on, upon.

چَاپِيرَه čāpērah, round about.

چَرِ čare
چَرْتَه čartah }, where?

بَل چَرْتَه bạl čartah, somewhere else.

هَر چَرْتَه har čartah, every where.

هِيچَرْتَـه hīčartah, no where.

دَل dale,
دَلْـتَـه daltah } here.

دَلْتَـه — هَلْتَه daltah — haltah, here and there.

دَنَنَه dananah, within.

شِكَتَه škatah, below.

لَاند lānde, below.

لَاند بَاند lande bānde, topsy turvy.

لِرِ lire, far.

نِژدی nižde, near.

نَنَه nanah, within.

وَرَا varā

وَرَایَه varāyah $\Big\}$ far.

وِرُستۆ vrustō, behind, after.

وِرَاندِ vṛānde,

دَوِرَاندِ davṛānde $\Big\}$ before, ahead, in front.

هَلتَه haltah, there.

هُورِ hūre

هۆرتَه hōrtah $\Big\}$ there.

هِیستَه hīstah, here.

b) Adverbs of time.

آخِر āχir, at last, finally. (Arab.)

اوْس ōs, now.

تَر اوْس هۆرِ tār ōsa pōre, until now.

بَارَایَه būrāyah, last night.

بَربَر barbar, often, repeatedly.

بِیَا biā, again.

پَرُون parūn, yesterday.

پَس pas, after.

تَل tal

تَر تَلَه tar talah

تَل تَر تَلَه tal tar talah

تَل تَه تَلَه tal tah talah

} always; continually.

چِر čare, at any time; ever.

چِر چِر čare čare, now and then.

هيڅِر hīčare, never.

صَبَا ṣabā, to-morow.

بَل صَبَا baḷ ṣabā, after to-morrow.

كَلَه kalah, when? ever, any time.

كَلَه كَلَه kalah kalah, now and then.

تَر كَلَه پوْرِ tar kalah pōre, till how long?

قَو كَلَه har kalah, at any time; ever.

هيڅ كَلَه hīč kalah, never.

نَن nan, to-day.

هَالَه hālah, then.

هَميشَه hamēšah always (Pers.).

§. 174.

2) Prepositions and Postpositions.

The Pạṣtō has only a few proper prepositions and postpositions; the mort 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 Paštō 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 : پهٔ ورستنوْ دَ کوْر, behind the house, لرۍ لَه کوْرَ, far ,کوْر تَه نژدى ,پهٔ نژدى دَ کوْر, near the house or : دَوْرَاندِ تَر هَغوْ ورَخ۫وْ ,جَاپِيرَه تَر ملَا, round the loins, from the house, 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 : پهٔ دوْد دَ, پهٔ خ۫بِر دَ, 'after the manner of', 'like', though, when the sense requires it, other prefixes or postfixes may also be used, as : پهٔ خ۫وَا تَر مَلَامَتِ, before the blame.

We let here follow a survey of the most common prepositions and postpositions, most of which are originally adverbs.

1) بِى bē, without (Pers. بِى, Sansk. **वि**).

When a noun ends in a consonant, a (or ah) is added to it (cf. §. 65, 6) a) as : بِى شَرمَ be šarma, without shame. Other nouns in the Sing. or Plural are put in the Formative*).

خ۫وبرودِّى بِى دلبَرى پهٔ کَار نَه دَه لَکَه ونَه بِى مِيوَه پهٔ پَانړوْ کوْر

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).

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*) When بِى 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. بِى غَم be γama, without care, but بِى غَم be γam, adjective, not having care, free from care.

بی لَه — نَه be lah — nah, e x c e p t, w i t h o u t (or only لَه —بی).

زَه رَحْمَان بی لَه خِپَلَه یَار نَوْر خَه نَه غوَاړم

کَه قَبُولَه شی دَ خُدَای پَه دَر دُعَا خْمَا

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 بی — لَه now and then also بی — نَه is met with (نَه

the postfix of the Ablative), as:

بی طُوطی نَه قَفَس هِیڅ نَه دَیْ بَاوَر کَوَه

رُوح پَه مِثل دَ طُوطی دَیْ تَن قَفَس

Without the parrot the cage is nothing, be sure of it,
The spirit is like the parrot, the body the cage.

Instead of بی — لَه the Xaṭaks use frequently also بی — د (or

بی — دَ), د or دَ being used and constructed in the same way as

لَه, e. g.

بی دَ یَار د رَنْړا پَخَه کُمَان مَه کَوَه

چِه خُوشحَال بَه پَه بَل مَڅ شی شَکِیبَا

Do not fancy, that Xušh'āl will be patient with another face,
except the bright face of the friend. Xušh'āl (Gulsh. II, 33, 1).

2) بَاندِ bānde, o n, u p o n (adv.).

By itself بَاندِ is only used with the pronominal Formatives

وَر, دَر, رَا, otherwise it usually takes to itself the preposition پَه

(see پَه — بَاندِ).

چِه آشنَا دَر بَاندِ بِیمِ شی لَوِی هِمَّت کَوَه

چِه د جُوړ دَیْ دَا پِمَنْځَه وَرځ مِزَاج

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) پَر par, on, upon (Pers. بَر, Sansk. उपरि)

As regards its signification and construction it quite agrees with پَه, but is not so much in use as this latter preposition.

تَه دَریاب ئی پَر مَوجُونُو بَهیمَدَنَّی

هیمِجّا وُ نَه خَکَه وَوَه کُوئَه لَه دَریاب

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) پَس pas, پَسی pase, after (adv.).

The form پَس by itself is only used in the phrase: دَغَه پَس or دَغَه پَس, after that (this), otherwise پَس takes to itself the Ablative prefix لَه, لَه — as: دَغَه پَس لَه or لَه پَس — پَس or لَه — دَغَه, after that.

With the pronominal Formatives رَا, دَر, وَر always the form پَسی pase is used, as: رَا پَسی after me*). پَس may also take to itself the Genitive prefix دَ, as: دَ دی پَس, after this. To be noticed is the expression شَا پَسی behind (one's) back. پَسی is frequently connected with the prefix پَه, پَسی — پَه, see under پَه.

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*) پَسی may also be compounded with the pronominal suffix ئی, so that پَسی may signify: after him, her, them.

هس لَه دوَه درى ورَخْوُ ښِكَار تَه رَوَان شَه

After two (or) three days he went out to hunt.

Tarī𝜒-i muraṣṣaɜ (Gulsh. I, p. 48).

5) پْوَرِ pōre, u p t o; o n; o v e r, b e y o n d, a c r o s s. (adv.).

پْوَرِ by itself is only used with the pronominal Formatives ورَا ,دَر ,وَر. When پْوَرِ رَا is used as an adverb (on this side), it is usually followed by the preposition رَا پْوَرِ پَه, بَه (literally: on this side on). With the Genitive prefix پْوَرِ signifies: b e y o n d, as: پْوَرِ دَ لَنْدِى, beyond (on the other side) of the Kābul river. پْوَرِ is frequently connected with the preposition بَه, پْوَرِ — بَه, see under بَه.

دَ هوْسَشْى بَه ښِكَر بَرَاَت دَ وَصْل وَه شَه

چَه رَا پْوَرِ بَه نَدِى دَ نَرْبَدَا شوَم

The assignment of meeting was put on the horn*) of an antilope, when I had gone on this side of the river Narbadā. Asraf 𝜒ān (Gulsh. II, p. 159).

بِيَا لَه پِيغوَرَه دَ دُشْمَنَانوُ اَنْدِيِشْنَه وكِرَم چَه رَا پْوَرِ بَه خَنْدَا كَا

Further I would dread the taunting of my enemies, that they will laugh at (on) me. Gulistān (Gulsh. I, p. 168).

6) پَه pah, i n, o n, u p o n; b y, w i t h, o n a c c o u n t o f (Pers. بَه, Pārsī pa).

This preposition has a variety of meanings; on its construction see §. 65, 7. The usual signification of پَه is: i n, a t, o n, as:

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*) I. e ad calendas graecas.

دِبِهْتَرُوْ یَه خَای مَه کِیْبِیْنَه کِهْتَرَه ۵ رِیِیْیَمُوْ یَه نَرِخ مَه بِلْوَرَه وَرِیْی

O inferior one, do not sit in the place of the better ones! do not sell wool at the rate of silk! H'amīd (Gulsh. II, p. 102, 2).

پَه further signifies: b y, w i t h (denoting the thing or instrument, with or by which any thing is done), as:

جَنکِیَالَیْ یَه خِیْلُوْ وِینُوْ بَازِی کَاند

یَا مِی فَتحَ یَا یَه تُـورُوْ بَه وَرَّہ شَم

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).

رُوْند بِهتَر دَیْ چِه خَّه نَه وِینِی یَه سَتَرکُوْ

نَه چِه سَتَرکِی یَه وَرَدِی حَرَّم کَا 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).

چِه قِی بُلِی زَرْغُونِی شِی سَتَه لُوْیَه

یَه خُوْ کَس بَه وِیْنکِی شِی رَا نَه وَا یَه

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).

پَه may denote the d i r e c t i o n, as: یَه غرَّہ خَتَل, to ascend on a mountain, یَه کَلِی رَاتلَل, to enter a house, یَه کَوْر نَمَوْتَل, to come to a village.

With the verbs: to c o n s i d e r, to take for, to e x c h a n g e for, پَه must be variously translated by: as, f o r etc., as:

خُوَارِی یَه خُوَارِی کَنَرَل, to consider wretchedness as wretchedness; یَه گُل نِیوَل, to take for a rose; یَه مِنَّت وَرکَوَل, to give as a favour.

دَ حَمِيد دَ نِبِسْتَیْ وِنَارِ مَه کَرَه زَرْدَارَه

دَر بَه نَه کَرِم دَا شَرَتِی یَه دَغَه شَال

O money-man, do not pride thyself on the nullity of H'amīd!
I shall not give thee this blanket for that shawl. H'amīd (Gulsh.
II, p. 97, 2).

In a similar way پَه must be translated in the following verse:

کَه سَرِی یَه اَصل یَو دِی قَرق ئِی دیر دَیْ

یَو پَه یَو دَیْ یَو پَه سلَه یَو پَه زَر

Though men are by origin one, their difference is great: one
goes for one, one for hundreds, one for thousands. ʒAbd-ul-qādir
χān (Gulsh. II, p. 191, 2).

پَه must also be translated by: f o r, o n a c c o u n t o f, as:

پَه بَد بَدَان یَادِیږِی

The wicked are remembered on account of the wicked (thing,
they have done). (Gulsh. II, 53, 3).

پَه حَیَا شُجَاعَت و کَرَه شَابَاش

On account of their modesty and bravery applaud (them)!
(Gulsh. II, p. 46, 3).

پَه signifies also: a b o u t, r o u n d, as: خَلْق پَه دَه یَوْل شَوَل,
the people assembled round him (Gulsh. I, p. 161), or w i t h (on),
as: پَه آشنَا ږِیدَن شَوَل, to meet with a friend.

It is a poëtical license, if پَه is now and then used absolutely
(without a following noun), as:

چِه دَ مَخ خَال ئِی یَه وَرَانِیږِی

یَو مَخ د نَه شِی دَ اوْښِیږِو تَل بَارَان کَدِ

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 پوهیدل, to understand, فهم کول, to comprehend, are usually constructed with پَه, as: یَه دَا نَه پوهیږی, he does not understand this.

Very frequently پَه takes to itself another postposition or adverb, as: پَه — بَاندِ, on, upon, among, used in the same sense as simple پَه, e. g. پَه تَا بَاندِ مَیِن یَم, I am in love with thee (Gulsh. II, p. 5, 3), چِه پَه کَلِی بَاندِ رَاغلَم, when I came to the village; پَه مُرغوُ بَاندِ ئی بِیَامونْد شَرَف, he acquired eminence among the birds (Gulsh. I, p. 167).

پَه — یَاس, on, upon, as: پَه سُوزَانوُ لَمبوُ یَاس, on burning flames (Gulsh. II, p. 52, 2).

پَه — پَسی after, to (including the direction to a place), as: شَوه پَه یَار پَسی زَړَا حُمَا, my wailing was made after my friend. پَه کُوم لُوری پَسی خَم, to which direction shall I go? (Gulsh. II, p. 51, 3); پَه غَم پَسی شَادِی دَه, after grief comes joy (Gulsh. II, p. 208, 2).

پَه — پوُر, on, upon, over, as: دَا مِیوَه چِه پَه خپَل شَاخ پوُری پَخَه شَوَه, this fruit, which was ripened upon its own bough; خپَل عَالَم پَه نیلَاب ئی پوُر کَر, he brought his own people over the Indus.

پَه — دَپَاس, on, upon, as: وخُوب کَرَل پَه سَنجَاب دَپَاس, to sleep on ermine.

پَه — سَرَه, with, as: پَه زَړَا سَرَه, with wailing.

پَه — کښی in, on, upon, during, on account of, as: پَه جَهَان کښی, in the world; وُ بَه نَه کَرَم نُور نَظَر پَه جَام دَ جَم کښی, I shall not cast another glance on the cup of Jamšīd (Gulsh. II,

p. 20, 1); يَه پنَاخُه ورَخُتى كُل تَازَه وى, during five days the rose is blooming (Gulsh. II, p. 53, 2); يَه عشق يَه ستَا كَا پيغوّر بَاند مَا يَه كښى, they abuse me on account of thy love (= my love to thee) Gulsh. II, 54, 3.

7) تَر tar, from, out, up to, on, about, as: تَر ورَه هَرچه يَه زړه ورَخُتى تَر خُولَه ننَوتَل, to enter from (= by) the gate; رُبَاسى ئى, whatever comes into his mind, he ejects from the mouth (Gulsh. I, 153).

تَر 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:

نَرئى تَر ويښتَه دَه هَغَه ملَا

That waist is more slender than a hair.

چه تَر سَرو وَئى هيڅ دى   يَه هَغَه قَد و بَالَا پو

Against which (lit. before, from which) cypress trees are nothing, by that stature and tallness I swear. Xuš'āl (Gulsh. II, p. 56, 1).

هَسى يَار لَرَم ښَايست ئى تَر دَا قيَاس كَړه چه دَ مُشكَ بُوى ئى هيڅ دَئى تَر كَاكُل

I have such a friend, guess his beauty from this, that scent of musk is nothing in comparison with his side-lock. Xuš'āl (Gulsh. II, 49, 1).

تَر up to, till, as: تَر نيمى ورَخُتى, till now, تَر اُوَس till mid-day.

تَر on, about, at, as:

مانه ملا مه مشقت مه ماحنت ښه ده

نه حَرامه هميانى دَ چا تَر ملا

A waist, broken by toil and labour is good, not *) a stolen
purse about one's waist. Rah'mān (Gulsh. II, p. 6).

پلار حضور تَه وْ بَلَله   تَر خپَل څنګ ئى كښينوَله

The father called her to his presence, he seated her at his side.
Yusuf and Zulaiχā (Dorn, Chrest. p. 197).

A similar signification has تَر in the expressions: تَر غاړه نيَول,
to seize by (on) the throat, تَر ويښتو نيوَل, to seize by the hairs.

تَر 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 Sindhī आਂ), as:

خَار شَه دَ هَوَا دَ حِرْص خيال تَر قَنَاعَت

چَرته مُلك دَ مصر چَرته ده غُلامَان

The thought of lust and covetousness be sacrificed to contentment!
where is the kingdom of Egypt, where the village of the slaves?
Rah'mān (Gulsh. II, 24, 1).

دا هَمه وَاړه تَر سپين پَرونى جَار دى

All these together are a sacrifice to the white mantle.
Xušh'āl (Gulsh. II, p. 64, 3).

Similar expressions are: تَر سَر جَاريدَل, to become a sacrifice
with the head, i. e. to sacrifice one's head; تَر شا كبَل, to throw
on the back, i. e. to throw behind; تَر پښو پريوَتَل, to fall on (at)
the feet.

تَر is very frequently connected with other postpositions and
adverbs, as: تَر—پَورى tar—pōre, up to, until, against (in
comparisons), before, as:

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*) The words: — 'is good, not', imply a comparison: better
than.

تَر خَنْدَا بُوْرِى دِ هِيْجْ دِى   لَال وْ دُرِسْتَا بَه خَنْدَا وْو

Against (in comparison with) thy laughing are nothing the
ruby and the pearl; by thy laughing I swear.
Xuśẖ'āl (Gulsh. II, p. 53, 2).

هَغَه بَه آس ئِى حَلَال كَر چِه زَه نَه شَم تَر مِيلمه بُوْرِى بِى ښَت

He slaughtered that beautiful horse „that I may not become
without honour before the guest". Bābū Jān (Gulsh. I, p. 131).

تَر—چَاپِير tar-čāpēr, round about.

تَر—دَلَانِد, or تَر—لَانِد, below, beneath, as:

چِه دَ مزَكِى مَخْ ئِى لَانِد وْه تَر حُكَم

رَاشَه وُكوْرَه هَغَه تَر مزَكِى لَانِد

Under whose order the surface of the earth was, come,
behold, they are under the earth. Rah'mān (Gulsh. II, 38, 3).

وُريكَوِى تَر خِيلوْ پِښوْ لَانِد ښَاخوْنَه

He cuts off the branches beneath his own feet.
H'amīd (Gulsh. II, p. 94, 3).

تَر—وړَانِد tar—vṛānde, before, beyond, as:

تَر اُولَس وړَانِد هَسِى وَرغَىْ

He came behind them, before the Ulus (clan).
Tārīχ-i murassa3 (Gulsh. I, p. 5).

چِه تَر خپَله حَدّه ښته غَزوِى وړَانِد

Who puts his foot beyond his own boundary.
H'amīd (Gulsh. II, p. 95, 1).

8) خَخَه ṭaχah, near to, with, from (postposition governing
the Formative).

وَطَن ئِى پَاني ښَت خَخَه وَرکَر, he gave them a residence near

Pānīpat (Gulsh. I, p. 35); بَه تَا خَخَه وِى, it will be with thee;

شِيبِرِيـن خَـان وَر خَـتْخَـه دَرُومِـى, sweet life departs from him (Gulsh. II, 24, 2).

خَـتْخَـه is also connected with the Genitive prefix دَ, as:

چِـه دَ مَا لَه رِزق زِيَات دَ مَا خَـتْخَـه وِى

آمَانَت غُنـدِ نِّى بَل لَرَه سَاتَم

What may be with me more than my daily bread, I keep like a deposit for another. Xush'āl (Gulsh. II, p. 49, 3).

خَـتْخَـه may also be connected with the Ablative prefix لَه and may then signify 'with or from', according to the context.

دَ مَسْنَد لِيَاقَت نَه لَرَم كَمِين يَم

لَه كَمِينُو خَـتْخَـه نَاست بِه زَمِين يَم

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).

يِه ضَعِيف رَعِيّت بَانـدِ رَحْمَت كَوَه

چِـه لَه غَلِيم قَوِى خَـتْخَـه زَحْمَت وُ نَه وِينِى

Be merciful to the weak subjects, that thou mayst not see affliction from a powerful enemy. Gulistān (Gulsh. I, p. 163).

9) خُنِى ḍine, from.

خُنِى is only used with the pronominal Formatives رَا, دَر, وَر or with the pronominal suffix ئِى, which coalesces with it. Its usual signification is 'from', 'out', as:

سَتَا بِه تَلَلُ مِى أَرْوَاح دَرُومِى لَه تَن

بَو زَمَان رَا خُنِى مَه خَـه دَ يَار خِيَاڻ

By thy going my spirit goes from my body; do not go one moment from me, o thought of my friend!

ɜAbd-ul-qādir (Gulsh. II, p. 195, 2).

خُنِ is also used, like تُر, with such like expressions, as: to sacrifice oneself to or for any, to devote oneself to or for, as:

سَرُوْ مَال بَه هَمْکِی خُنِ قُرْبَان کِرَم

زَه خَوَاجَه مُحَمَّد مُرِید دَ نْبَايِسْتَهووْ

Head and property, all I shall sacrifice for him, I, Xavājah Muh'ammad, disciple of the beautiful ones.

Xavājah Muh'ammad (Gulsh. II, p. 117, 1).

10) دَپَارَه dapārah, on account of, for the sake of.

دَپَارَه is always constructed with the Genitive prefix دَ, as:

زِر رَا خُه طَبِیبَ کَه نَه مَرَم دَ خُدَاِی دَپَارَه

Come quick, o physician, for God's sake, otherwise I die.

Xush'āl (Gulsh. II, p. 40, 2).

11) دَپَاسَه dapāsah, on, upon, above.

دَپَاسَه is usually connected with یَه or دَ, دَپَاسَه—یَه or دَ—دَپَاسَه; also with تُر, قَرْ دَپَاسَه.

کَه بِی یَارَه یَه بِسْتَر دَپَاسَه پروْت یَم

نَار وْ خَار وْ دَا بِسْتَر درِی وَآرَه نَوْ دِی

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).

12) دَنَنَه dananah, within (adv.)

دَنَنَه always requires the prefix دَ, as:

یَه هَوَس کِبْی شوَه غَمْاجَنَه غَم تْی وَه دَ زِرَه دَنَنَه

By desire she became afflicted, (but) her affliction was within her heart. Xusuf and Zulaiχā (Dorn, Chrest. p. 179).

13) سره sarah, with, together (adv.).

سره by itself is seldom used, except with the pronominal Formatives رَا, دَر and وَر, as:

دَ دُنیا دَوْلَت چِه مَخ کا وَ سِوی تَه

خَلقی وَر سَره کانِد یارَئی لہری

When the wealth of the world turns its face to a man, the people make many friendships with him.

Gulistān (Gulsh. I, p. 171).

سره is usually connected with other prepositions, as:

پَه — سره pah — sarah, with, by.

لَه سره or دَ — سره with.

دَ شمشتئی دَ لوه لَرَم سَره دوستئی وَه یَوْ دَ بَلَه ئی سَره دَم دَ
یَکانَگئی وَاَخَه

A tortoise had a friendship with a scorpion, both breathed
` together the breath of unanimity.

Kalilah ō Damanah (Dorn, Chrest. p. 13).

لَه اوبَاشو سَره ئی مُوَافَقَت وَ کَر پَه وَقت دَ فُرْصَت ئی وَزیر سَره لَه دوو
زَهمَنو ووژَی

He entered into friendship with debauchees and at a given opportunity he killed the Yazīr with his two sons.

Gulistān (Gulsh. I, p. 158).

14) غُنْد (غُونِد) ɣunde, like, as (Adv.).

غُنْد either requires the Formative of a noun or the Genitive prefix دَ, as:

دَا فَلَكﹶ كُلَالْ دَیْ سَازَوَلْ اوّْ مَاتَوَل كَا

دِہِرﹾ تَی مَا وْ تَا غُنْد ﺠ͜ڽْدَا كﹷرَل ﮬَم فَنَا

This destiny is a potter, it practises forming and breaking;
many, like me and thee, it has made and destroyed.

<div align="right">Rah'mān (Gulsh. II, p. 5, 2).</div>

زَہ دَ دَرْوِیزَہ غُنﺪ اِیمَان ﺸﹷیَم و دَہ ﺗَہ

دِی دَ بِیرِ رَوْﺸﹷان غُنﺪ دَ كُهﹹر كَا تَلقِین

Like Darvēzah I show to it (the belly) the faith, this one,
like Pīr-i Rauṣān, teaches infidelity. *X*ušh'āl (Gulsh. II, p. 52, 3).

15) كَرَہ karah, with (in the house of), along with.

كَرَہ either requires the Formative or the Genitive prefix دَ, as:

ﮬَﻐَ وَقت بﹹزرﮔَان دَ كَهَنﹷو اُو سِپِین بِیری دَ قَوم بﹹزرﮎ كَاهِن كَرَہ ﺟﹶﻪ

كَیَافَا نُومِیدَہ دوّل شو

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. Matth. 26, 3.

ﻫَﻪ مُﮬﹷمَنﹾدوّ كﹷبﹷی دَ مَلِكﹶ سُلطَان اَحْمَد كَرَہ ﺗَی مَسْكَن وْ نِیوْ

He took up his abode among the Mohmands, with (in the
house of) Malik Sulṭān Ah'mad. Tārī*χ*-i murassa3 (Gulsh. I, p. 13).

16) لَانِد lānde, below, beneath (adv.), or دَ لَانِد da lānde.

لَانِد, which by itself is not much in use, requires the Form-
ative, as: رَا لَانِد, below me.

ﺟﻪ آخِر دِ خَای دَی تﹹرﹹوْ خَاورﹹوْ لَانِد

دَ دُنیَا ﻫَﻪ ﭼَارِ مَﻪ كَرَہ اِنتِهَاﺝ

As at last thy place will be under the black earth, do not show alacrity in the business of the world!

<div align="center">Xavājah Muh'ammad (Gulsh. II, p. 108, 1).</div>

لَاندٖ is frequently connected with the preposition تَر, تَر — لَاندٖ, see under تَر.

<div align="center">17) لَه, lah, from, out.</div>

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: لَه كْوَر, from the house, لَه دَريبِچى لِيِدَل, to look out of the window.

<div align="center">كَه تَه وُمرى تَه بَه لَه كُنَاهُونُو خَلاص شى</div>

If thou diest, thou wilt become free from sins.

<div align="center">Gulistān (Gulsh. I, p. 164).</div>

Similar are the expressions: لَه حَـق وَبَـلـو جُـپ شـوَل (Gulsh. I, 171), to be silent from telling the truth = to abstain from telling the truth; اُميد لَه ژوَندُون دِربِكوَل, to cut off hope from life = to give up the hope of life; وبرِيدَل لَه, to be afraid of; لَه كانِرى پَه وِيرَه دَى پْتَوَل, he is afraid of a stone; لَه پْتَوَل, to hide from.

لَه signifies 'of' 'about', in such like expressions as:

<div align="center">كَه څَه وَايَم لَه هِجْرانَ وَايَم څَه لَه د دَرْد هى دَرْمانَ وَايَم څَه</div>

If I say any thing, what shall I say of separation? what shall I say about that incurable pain?

<div align="center">Rah'mān (Gulsh. II, p. 19, 4).</div>

<div align="center">لَه يَوَه مَرْدم آزارَه حِكَايَت شَوى دَى</div>

A story has been told of one oppressor.

<div align="center">Gulistān (Gulsh. I, p. 175).</div>

لَه denotes also the ground or reason of an action (on account of, out of), as:

بِشْوَ هَم دَ خَّان لَه وِيرِى يَه يِرَانكَ زغَلِى

Also the cat, out of fear for her life, dashes upon the tiger.
Gulistān (Gulsh. I, 162).

بِيَا لَه نَاخَارَئِى سِتَم کَر لَرَه وِر درُومَم

Out of helplessness I run again to the oppressor.
Xušʻāl (Gulsh. II, p. 51).

لَ when used with a neuter or passive verb, signifies:
from the part of, from the side of, from, by, as:

لَکَه نَه شِى لَه لِیوَانُو شُبَانِى   قَسى نَه شِى لَه ظَالِمَ سُلطَانِى

As from the part of wolves sheep-pasturing cannot be made,
so from the side of a tyrant government cannot be administered *).
Gulistān (Gulsh. I, 161).

لَکَه رِیَاکَارَان کَوِى چِه لَه خَلقُو نَه ستَایَلِى شِى

As the hypocrites do, in order that they may be praised
by men. Matth. 6, 2.

لَ**) is also used in the sense of 'with' (without following
(سَرَه), as:

یَه ظَاهِر لَه خَلقَه نَاستَه   یَه بَاطِن لَه یَارَه نمَاستَه

Publicly she sat together with the people, (but) inwardly she
was reclining with her friend.
Yusuf and Zulaiχā (Dorn, Chrest. p. 179).

From this signification of لَ are to be explained such
expressions, as: لَه ڈَک full of (literally: with), لَه مُوَافِق, conformable
to or with, etc. (cf. §, 184, 5).

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*) The Hindī and Hindūstānī constructs هُونَا in the same
way as the Paṣtō شوَل, e. g. قَم سِى نَهِين هُونَا, I cannot do it,
literally: from my part it is not done.

**) ن, which is often used instead of لَ, may be used also in
the sense of 'with', without following سَرَه, but only in poëtry.

§. 175.

III. Conjunctions.

The conjunctions are either c o o r d i n a t i n g or s u b o r d i n -
a t i n g; 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.

اَو au,

وَ va } and.

وْ ō

There is this difference between اَو,‌ وَ and وْ ō, that اَو and وَ
connect words and sentences, وْ only single nouns.

هَم ham, also.

هَم — هَم ham — ham, as well — as.

کَلَه — کَلَه kalah-kalah } sometimes — sometimes.

گَاهِی — گَاهِی gāhe — gāhe

نَه — نَه nah — nah, neither — nor.

دَ دُنْیَا لَه سُود وْ زِیَان خَبَر نَه وُم

پَه دِیدَن سَرَه دِ مَسْت کَرَم بِی شَرَاب

I was not aware of the profit and loss of the world; by
looking on I was made drunk by thee without wine.

Xavājah Muḥammad (Gulsh. II, p. 105, 2).

2) Disjunctive.

كَه kah ⎱
يَا yā ⎰ or.

كَه — كَه kah — kah, whether — or; either — or; the first
كَه is frequently dropped.

يَا — يَا yā — yā, whether — or; either — or.

هَمَكى يَيْغَمْبَرَان كَه اَوْلِيَا وُو

دُوِى يَه مَزَكَه شْوَل ذَهَان نَ مَرْگ لَه لَاسَ

All, whether they were prophets or saints, were hidden in
the earth from the hand of death. *Xušʻāl* (Gulsh. II, p. 45, 2).

3) Adversative.

وَلَى valē ⎫
بَلْكَه balkeh ⎬ but.
لِيكِن lēkin ⎮
اَمَّا ammā ⎭

مَگَر magar, but (when preceded by a negation), perhaps
(interrogatively); except (that).

بَاد تُنند وَرْو بُوڊِيوْ تَه زِمَان نَه رَسَوِى

مَگَر لُوْبِى وَنِى كَه بِيخَ لوَرَوِى

A sharp wind causes no damage to small shrubs, but it breaks
away great trees with the root. Kalīlah ō Damanah (Gulsh. I, p. 107).

4) Conclusive.

نَرْو trō, therefore.

خَكَه ṭkah ⎫
سَكَه skah ⎬ therefore; then.
وَسَكَه vaskah ⎭

چه قَرَار آرَام نْمِی وَاړَه لَه مَا بَوْزِر

څِکَه می بَر مَخِ اوْښِی نَهِبِوِی لَارِ لَارِ

As he has taken from me all quiet and rest, therefore flow
on my face tears in many paths.

$Xav\bar{a}jah$ Muh'ammad (Gulsh. II, p. 109, 2).

§. 176.

B. Subordinating conjunctions.

These are:

1) Temporal.

چه čeh, when, as.

څو ţō, as long as.

چه ہوْرِ څو ţō pōre čeh, until.

لَه عِرَاق چه تَرِیَاق وَر تَه رَا دَرُومِی

مَار چِیچِلَیْ بَه دَ مَرْک پِیَالَه وُ شُومِی

When the taryāq from ؟Irāq comes to him, the snake-bitten
will drink the cup of death. Gulistān (Gulsh. I, p. 170).

څو نِیَت دَ ښَه عَمل سَرَه جوْرِ نَه شِی

عِبَادَت طَاعَت نْمِی وَاړَه دی دِی خِلَاف

As long as the will does not fall together with good actions,
all his worship and obedience is falsehood.

Xush'āl (Gulsh. II, p. 47, 3).

نَس لَه دی بَه می نَه وِینَئِی څو ہوْرِی چه وُ وَاَئِی مُبَارَک دَیْ رَاتلُونکَیْ

پَه نُوم دَ خُدَاوَنَد

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.

لَكَه چِه , لَكَه lakah, lakah čeh, like, like as (corresponding to هَسِی , so).

كَنرَه ganṛah, as if (properly Imper.).

جُدَائِی دَ مَا پَه زرَه کَا هَسِی چَار

لَکَه بَازِ ئِی پَه تَارُو پَا پَه دُرَاج کَا

Separation treats my heart so, as the falcon treats the black partridge or wood-cock. *Xush'āl* (Gulsh. II, p. 34, 2).

څَه کَرَم لَاس وَ نَسْت مِی نِشتَه قَلَنْدَر یَم

كَنرَه مَا بَه دُنیَا وَ بَازِلَه کُلّ

What shall I do? I have no hands, I am a Qalandar, as if I had lost the whole world at play. *Xush'āl* (Gulsh. II, p. 49, 1).

3) Conditional.

كَه kah, if.

مَګَر magar, if not, except.

كَه دَ ښِكُلِیُو دَ دِیدَن مِینَه ګُنَاه دَه

سِكَه خُوشحَال خَتَک دَرَست عُمر جِنَایَت کَا

If love of meeting with the fair ones is sin, then *Xush'āl*, the *Xaṭak*, commits sin all his life-long.
Xush'āl (Gulsh. II, p. 35, 2).

زَه خَوَاجَه مُحَمّد تَمَام پَه ګُنَاه ډُوب یَم

مَګَر وَ مِی کَړِی خُدَای لَه دِی دَرْیَاب

I *Xavājah* Muh'ammad am quite drowned in sin, if God do not draw me out from this ocean.
Xavājah Muh'ammad (Gulsh. II, p. 106, 1).

4) Concessive.

كه kah, although.

كه قرْخْو kah harṭō
قرْخْو harṭō } as much as; though.

أَګرچه agarčeh, (أَګرکه agarkeh) though (Pers.).

دَ خَټَكو سِپِی بِهتَر تَر يُوسُفـزِيو

كه خَټَك دِی قَم يَه خُوْي تَر سِپِیْ بِی كَار

The dogs of the Xaṭaks are better than the Yusufzīs, though
the Xaṭaks also are in temper more lazy than dogs.
Xush'āl (Gulsh. II, 71).

كه قرْخْو بَه خَنْدِيدَلَه   قَم لَه شَرْمَ مُوسِيدَلَه

يَه خَنْدَا كښې عَجَبْ وِير شى   كه دَانَا سَرَیْ ور ـخِير شى

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.

چه čeh *), that, so that, in order that.

چه نَه čeh nah, so that not, lest.

وَر شَه مَالَكه يَه بَها رَاوْرَه چه بَدرَسمى وُ نَه شى

Go, bring salt for money, lest it become a bad custom.
Gulistān (Gulsh. I, p. 174).

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*) Instead of چه the Persian كه (which is etymologically ident-
ical with چه) is also sometimes used, especially in poëtry.

6) Causal.

چه čeh, (because), as (Lat. quum, quoniam).

تر اوس کوری چه سترکو ترورو   چه مُلک ئی ونِیو شَاهَانو ذورو

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 Paṣ̌tō uses also some adverbs and substantives as interjections. The most common of them are:

آخ آخ āχ āχ
آخښ āχš } well! well done!

آری ārē, yes.

آفَرین āfarīn, well done! bravo!

ألغِیَاث alγiāϑ, alas!

اُر ō
أی ai } oh! hollo!
أیَا ayā

توْبَه tōbah, for shame! fy! لَ توْبَه, fy upon!

جِکی جِکی jigī jigī, o dear!

چخ čiχ
چاخَه čiχah } begone! away!
چاخی čiχū

خَوْ χō, certainly.

خَيْر χair, well (but always with a certain restriction and there-
fore often in the sense of a polite negation).

دَرِيغَ darēγa (or drēγa), alas! lack-a-day!

سَخ saχ, blessed! happy! (دَ سَخ happiness of).

شَابَاس šābās, well done! bravo!

وْر žō, (oath) by, as: خُدَاي وْر, by God; پَه تَا وْر, by thee (I
swear by thee), or: زَه پَه تَا وْر, I swear by thee.

كَشكِى kāške (or كَشكِى), would to God that!

نَه nah, no.

وَاه وَاه vāh vāh, very well! excellent!

وَاي vāe, alas!

هَاي hāe

هَاي هُوى hāe hūe

alas! woe!

هَوْ hō, yes.

هَه hah, indeed, really!

هَىْ هَىْ hai hai, alas! dear!

زَه خَوَاجَه مُحَمَّد مَرَم غِلَاج مِى كَانِرِثِى
جِكِى جِكِى طَبِيبَانْ اَلغِيَات

I Χavājah Muh'ammad die, give me a medicine, o ye dear
physicians! alas! Χavājah Muh'ammad (Gulsh. II, p. 107, 2).

سَخ دَ عَارِفَانْ چَه دَ يَار پَه يَاد مَشْغُول دِى

Happy are the knowing ones (= Ṣūfīs), who are occupied with the remembrance of their friend. Idem. (Gulsh. II, p. 118, 2).

چه تر خَانَ پَه تَا مَیَن نَم   زَه خُوشحَال خَتَک وَر

That I love thee more than myself, I *X*ušh‘āl, the *X*aṭak, 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 Pašto 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 یَو 'one' is put before it, as: یَو سَرَی, a man (who is not nearer described or mentioned before).

یَو بَادشَاه پَه کَشتِی کَښی نَاست وَه یَو مَرئی عَجَمی هَم وَر سَره پَه خِدْمَت حَاضِر وَه

One king sat in a boat, a Persian slave also was present with him in his service.

§. 179.

2) On the use of the gender.

The Pạṣt̄o 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: ډنډ ḍanḍ m., a (large) pond, ډنډه ḍanḍ̈ah, 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: پِشو s. f., cat (generally), کوتره kautar̈ah, s. f., pigeon, بيزو bīz̄o, s. f., monkey.

3) The masculine of adjectives and participles is often used in the sense of a neuter (or impersonally).

دا خُوانِي نَه چِه خَه آرِوی نَا ئی وِينی

نَه لِیدَه نَه آرِویدَه شی یَه پِیری کښی

It is youth, where thou hearest and seeest something, it is not heard nor seen (= one cannot hear etc.) in old age.
Rah'mān (Gulsh. II, p. 20, 2).

The adjective in the masculine (= neuter) may therefore, like a substantive, subordinate another noun, as:

آمَد شد ئی تَر صَبا هَم کَرِنْدَیْ دَیْ

تَجْرِبَه می کَوَه دَ دَوْر گَرم وْ سَوْد

Their coming and going is swifter than the morning breeze; I have experienced the warm and cold of the time. Ašraf χān (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:

مُهَيَّا وَر تَه هُوخَه وُو   چِه دَ دَه وُو دَ بَل نَه وُو

All was prepared for him, what he had, another had not.
Yusuf and Zulai𝑥ā (Dorn, p. 174).

تَر صُورَت ئِى دَ سِبِرَت خُوبِى اَفْضَل نَه

تَر ظَاهِر ئِى دَ بَاطِن خوَازَه بِسیَّار دِى

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). 𝑋ušʿāl (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 چَار (or Plur. چَارِ,), thing, affair is to be supplied.

وُ ئِى وَئَل یَه مَا لَازِمَه نَه چِه نَا نَه بَیْتِسْمَا مُومَم أَو تَه مَا لَه رَاخَى

He said, it is necessary for me, that I obtain baptism from
thee, and thou comest to me. Matth. 3, 14.

نَادَانَان بِى غَمَه خُوب یَه دَرَاغَت کَ

یَه عُوبِیبَارُو بَاند رَاشِى صِل دُشوَارِ

The ignorant sleep without grief in rest, on the intelligent
come hundred difficult (affairs). 𝑋ušʿāl (Gulsh. II, p. 43, 1).

دَ خَانَ سَرَه ئِى هَم کِړ   دَ بَهْرَامَ سَرَه ئِى هَم کِړ(*

He had connexion with the 𝑋ān and also with Bahrām.
Tārī𝑥-i muraṣṣaʿ (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 Paṣtō be constructed

*) Supply: چَارِ, he had dealings with. —

as Singulars or Plurals. The broken Plural مَلَائِكَ, angels,
(Sing. مَلَكَه) retains the fem. gender, though the fem. termination
be dropped.

خُو كَال خَشِى هَه فَرَاغَت هَه كَابُل تِير كَرَه دَوْلَتَمَنْد شُوَل مَال ثِى دَهر،
شَه أَوْلَاد ثِى دَهر شَه

The Xašīs passed some years in rest in Kābul, they grew
wealthy, their property increased much and their children became
numerous. Tārīχ-i murassas (Gulsh. I, p. 6).

When the broken Plurals are put in the Formative, they
usually take the Plural Formative affix و, as:

بَيتُ ٱلْمَال لُقْمَه دَ مَسَاكِينُو دَه نَه طَعِمَه دَ أَخْوَانُو شَيَاطِينُو

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 جَانَان has, as in Persian, a Singular signific-
ation, friend, from which even a feminine جَانَانَه, 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 و, as: دَ زَهرُو poison زَهر. Some proper names of nations,
tribes etc. are also treated as Singulars and Plurals, as: خَتَك
Xaṭak, a Xaṭak and Xaṭaks, مُغَل, a Muγal and Muγals, 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: دَو خَاخْكَى
أُوبَه, 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.

چه یوه کاسه اوبه چمچه شونبلی وی

د فقیر کره ولـه اکره شی سپینه

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).

بتول د خان ضرور دی کری بوه

که دوه در کزه شرنی وی یا کرباس

Thou must needs cover thyself, though it be (only) two or
three yards of a blanket or of linen. Xavājah Muh'ammad (Gulsh.
II, p. 111, 2).

یه شکنجه کښی ئی را نیکه یه انواعو عذابونو ئی مړ کړ

He stretched him on the rack and killed him by different
kinds of tortures. Gulistān (Gulsh. I, p. 174).

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 خای place, with a demon-
strative pronoun is used (without a preposition), as: دیخای,
in this place, here (Persian likewise اینجا); so also: دواړه لوریه,
on both sides.

شپږ اوه پیرتی قسی بادشاهی وه

چه یه دوی هوری درست خلق وه حیران

Six (or) seven generations endured their kingly rule, that all
the people were amazed at them. Xush'āl (Gulsh. II, p. 51, 3).

قضا هغه کال باران د پشکال و شه

By chance that year rain fell in July — August*).
Tārīx-i murassa3 (Gulsh. I, p. 5).

*) On پشکال see App. I.

وَقْتِ دَ خَاښِت اَتَمَه ورِخ ښِكَار تَه وَوَان ښَه

At the time of the forenoon, on the eighth day, he went out
for hunting. Bahrām, V. 55.

3) The Paṣ̌tō 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.

پَه مِحنَت می يَوْ رِبَاص جوْر کَا پَه دَقْر

لَا می کُل بوی کَرَیْ نَه خِينِی سِوَا شوَم

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.
Xušḥ'āl (Gulsh. II, p. 159, 3).

زَه بِی غَمَ خُوب کَرَم پَه بَاسْتَه بَالِين سَر يَبْنَیْ

پرِبوَاتَه پَه کَوْر کَبْی چَه خُمَا رُو قَم بَالِين

Shall I sleep without grief, the head being placed on a soft
cushion, after my bed-fellows have fallen into the grave?
Xušḥ'āl (Gulsh. II, p. 52, 3).

کَلَه وِرَیْ کُلمی ذَبْنِی   کَلَه مَور تَرْ حَلقَه ذَک

Sometimes he is hungry, the entrails being fastened together,
sometimes he is satiated full up to the throat. H'amīd (Gulsh. II,
p. 93, 3).

b) An adjective also may be joined with the Nominative
absolute and the subordinate sentence thus formed may be trans-
lated by: „with“. E. g.

دَ تهْمَت لَه غَمَ پِروْت يَم سَتَرکِی پُنَی

زَه لَه شَرْمَ چَا نَه غَبْ کَنَلَی نَه شَم

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. Xavājah Muh'ammad (Gulsh. II, p. 114, 4).

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*) The participle preterite (in the Aorist, with the prefix
و) is also now and then used.

اوس قَمَه هٔر تنورزٔ خَاورزٔ کښې هٔراَتَه دی

چه کوی ښکرٔمی سوَارَه رو هٔر آسونَه

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 ad-
jective) may be put in the N o m i n a t i v e   a b s o l u t e, but this
is rather to be considered as an elliptical sentence.

قٔرِستَم چه هٔ مَا گَا قَمَه روَا دَی

خو نَو خٔل دِ مَښتَه وه دَری مَنٔخ رَا تَ

Every opression, which she inflicts upon me, is proper,
certainly, once the drunken one should stand, the face (turned)
towards me. Ašraf χān (Gulsh. II, p. 154, 2).

ښَکَه دَ خَجَام ښوزَه هٔ لَاس مَنٔخ وَ کور تَه روَانَه شوَه

The wife of the barber, the nose in her hand, the face towards
her house, went away. Kalīlah ō Damanah (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   d o u b l e
A c c u s a t i v e, one referring to the object and the other to
the predicate, as:

زوړ دِ خوَانَه ښَکَه نَه گَا کَه ثی کَاندِ

فِکر بوْیَه چه نَه ښَه خَایَه وی بَارِ

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. Χušh'āl (Gulsh. II, p. 41, 2).

§. 183.

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 t r a n s i t i v e and c a u s a l verbs, but also with i n t r a n s - i t i v e verbs (of a passive signification) through all tenses.

فِرَاق وَرْجَرْتَه لَنْبِی دی لَکِیدَلی

لَکَه لُوند لَرْکَی بَه اُور بَتَی څو زَارِ

By separation everywhere flames are applied; how long wilt thou wail like damp wood thrown into the fire? *X*ušh'āl (Gulsh. II, p. 43, 2).

کَه دَ بَاز غُنِد می کَښت بَه غرُونو کِبِرِی

ښکَار می هَم شوی ښایِسْتَه زَرْکی ثَمِین

Now and then I wander about in the hills like a hawk, beautiful and precious partridges were also made my prey. *X*ušhāl (Gulsh. II, p. 54, 2).

2) The Instrumental is also now and then used to express t i m e generally, as: ورَځو شپو, by days and nights.

تَر دَا فَسی عُمّر نَه عُمر بِهتَر دَیْ

چِه تِیرِبِری ورَځو شپو بَه جِگَر خُون

Better is death than such a life, which is passed, days and nights blood (being) in the liver. *X*ušh'āl (Gulsh. II, p. 52, 2).

§. 184.

d) The Genitive.

1) As regards the p o s i t i o n of the Genitive, it is usually placed b e f o r e the governing noun, though it may also follow it.

چِه أُمِید بَه عِمَارَت دَ د دُنیَا کَا   دَ کَاغَذ بَه کَښتی سَیْر دَ دَریَا کَا

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 p o s s e s s i o n, o w n e r s h i p.

چا مى نوم را تَه وا نَه خِشْت چِه دَ چا دى

مَنارى مى بِيرى وْ لِيدى ولّارِ

Many towers I have seen standing, nobody has mentioned
their name to me, whose they are. *X*ušh'āl (Gulsh. II, p, 43, 2).

تَا وِ چِه غَم مَه كِرَه نوْر زَه سِتَا نَم تَه دَ مَا

Thou saidst: do not grieve any more, I am thine and thou
art mine. *X*ušh'āl (Gulsh. II, p. 34, 4).

3) The substantive verb joined with the Genitive expresses
different relations:

a) a q u a l i t y may thereby be expressed, سَرَى a man, being

supplied as governing noun to the Genitive; e. g.

تُرانِى خوْ دَ جَنْجَال دى دَ جَرْخَاش

دَروْغَـژَن سَوْكَنـد خوَارَه بُهتَان تَـوَاش

The Turānīs are indeed (men) of strife and war, lying,
swearers, slanderers. *X*ušh'āl (Gulsh. II, p. 46, 3).

گُنَاهكَار خَوَاجَه مُحَمَّد لَه خپَلَه مِينَه ورکِرَه

چَه هَميش وِى سِتَا دَ ذكر دَ دَنَا حافظ

Give to the sinful *X*avājah Muh'ammad thy own love, that
he may always be (a man) of thy remembrance and praise*), o
preserver! *X*avājah Muh'ammad (Gulsh. II, p. 113, 2).

b) According to the context کَار, work, business or خپِر, thing,

may also be supplied as governing noun, if the Genitive refer to

inanimate objects.

شَدَنِى دَر بَاندِ وْ شوْ کَه دَ کَک وُه کَه دَ لَکى

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).

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*) I. e.: that he may always be occupied with.

قَرَه خَار لَه خپَلَه وقتَ سَرَه زِيب کَا

سپِين وِيښتَه نَه دى دَ خُنِدى دَ خَرَئَى

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 m a t e r i a l, of which any thing
consists or is made; e. g.

دَک دَ زَهـرۇ کرّزوى دَ زَرۇ طَاس

She passes round a golden cup full of poison.
*X*avājah Muh'ammad (Gulsh. II, p. 111, 2).

5) The Genitive may be either a s u b j e c t i v e or o b j e c t i v e
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.

لُوى هَلَک دَ مصر وَاړَه   وَلَاړ رُو دَ نِيل دَ غَاړَه

All, the great and little of Egypt stood on the bank of the Nile.
Yusuf and Zulai*χ*ā (Dorn, Chrest. p. 214).

نَه لَه مَا دَ مِينِى خوى حُى دَ بْتَانۇ

نَه دَ جَور دَ جَفَا رَسْم لَه دُوى لَاړ

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). *X*ušh'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: دَ ډَک,
full of, دَ حَخَى, equal to, دَ مُنَاسِب, becoming, conformable to,
دَ مُوَافِق, according to, دَ پسَنْد, agreeable to, دَ بَرَابَر, 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 وَ, without following تَه or وَتَه, is now-a-day antiquated and only found in poëtry.

چِه سَوَی وَ بَل خَه وَرکَه بِیَا فِی آخِلی

تَه خَوْخُدَای فِی بِیَرتَه نَه آخْلِی دَانَه

If a man gives any thing to another, he takes it again; thou indeed art God and doest not take back (thy) gift. *X*avājah Muh'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.

حَاجَت نَه لَری دَ نْور چَا وَ یَارَفِی تَه

لَه فَعْوْ سَوَه چِه یَارِدَیْ رَب خُمَا

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).

زَه وَ زَاهِدَانُو حَیْران یَم دُوِی وَ مَا تَه

I am amazed at the hermits and they at me. Rah'mān.

دَ وِیشتَلِی وَ صِحَّت وَتَه اُمِید شِی

دَ پَرْفَار چِه خَه کَمِی وُشِی لَه رِدِم

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*) When the Dative is immediately followed by a Genitive, the Dative postfixes may be placed after the Genitive, as: مُرْغَانُوْ دَ هَوَا لَرَه جَالِی شتَه, 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*). *X*ush'āl (Gulsh. II, p. 50, 2).

The Dative expresses therefore the direction to a place, as:

آدَم خْبِلْو سَرَه زَه یَه تِیرَاه رَاغْلَم

نُور رُخْصَت وَر کَړی وَ خُوَړ یَه زِرَه خُوږِدَن

With the Ādam-*χ*elīs I came to the Tīrāh; then they (the Ādam *χ*elī maids) were dismissed (by me)**) to *X*vaṛãh, hurt in the heart. *X*ush'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.

بَادشاه دَ فَعَه لَه خُونَ تِیرِشَه وَزِیر تَه ثَی مُعَاف کَړ

The king spared his blood and pardoned him for the sake of the Vazīr. Gulistān (Gulsh. I, p. 158).

نُورَه چَا وَتَه تَیَم چَه زَه مَلَنک شوَم

For whose sake should I gird on the sword, as I have become a faqīr? *X*ush'āl (Gulsh. II, p. 68, 2).

4) The Dative is now and then used to express a point of time, as: شَپَی تَه, towards night, at nightfall (Hindūstānī likewise رَات کو).

زَاهِد وِرَانِد رَوَان شَه شَپَی تَه یَوَه ښَهَر تَه وَرَسِیدَه

The hermit went on; towards night he came to a town. Kalīlah ō Damanah (Gulsh. I, p. 111).

Note. On the use of the Ablative, which is expressed by the prefixes لَه, تَر and دَ, see §. 174, 17. 7. On the Locative, which is circumscribed by the prefix پَه, کښَی — پَه etc., see §. 174, 6.

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*) Literally: if a diminution is made from the matter of the wound.

**) The text is no doubt defective; it should be read: نُور مِی etc.

§. 186.

f) The Vocative.

When a noun is compounded with another (either by means
of the Pers. اِضَافَت يَای or by the copula ō) final a or ah (the
sign of the Vocative) is only added to the latter noun, as:

اَی جَانِ مَنَ دَ خُود کَرْدَه خَه تَدبِیر دَیْ

O my soul, what advice is there for what one has done himself?
Kalīlah ō Damanah (Gulsh. I, p. 110).

§. 187.

II. Comparison of (adjectives and of) whole sentences.

The way, in which the comparison of adjectives is circums-
cribed, 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 چَه, that, the comparison itself being already
expressed in the main sentence by تَر قَفَه, before that, that —;
or the comparison is expressed by coordinating the sentence to be
compared to the other sentence, the difference between both sent-
ences being pointed out by rendering the second (coordinate) sentence
negative. E. g.

تَر قَفَه چَه خُشکَ طِینَت دَ سَاحِل وِینَم

لَکَه مَوْج آوَارَه پَه دَریَا خُوَښ یَم

I like it better wandering about the ocean like a wave than
that I see the dry ground of the shore *). Kāzim χān šaidā
(Gulsh. II, p. 141, 3).

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*) Literally: Wandering on the ocean, like a wave, I am happy
before that (تَر قَفَه), that I see etc.

یو نَفَس دَ خُدَای يَه يَاد کښی اَوليَتر دَی

نَه دَ درَسْت جَهَان دَوْلَت يَه دَا دُنيَا

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).

زَهر ښَه دی چه يَه صُلح يَه صَلَاح وی

نَه شَکَری يَه فتنَه وَ يَه غوغَا

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.

يَه خيل کور کښی بَه دوَه ورونَه سَرَه نَه وی

چه يَه زرو کښی فتنی نَه کړی هَزَار (*

In their own house there will not be two brothers together, who have not in their hearts a thousand quarrels. Xuš'āl (Gulsh. II, p. 43, 1).

دَ عيسَی یَوولَس زوی دو

ǝIsā had eleven sons. Tārīχ-i murassaǝ (Gulsh. I, p. 5).

Such nouns, as are collective, remain unchanged in the Nom. Plural.

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*) هَزَار, for the sake of the rhyme, instead of هَزَار.

خَلوِ يِيْت زَّرِه مُغَل شوَل تَار پَه تَار

Forty thousand Muɣals were scattered to the wind.

Xušh‘āl (Gulsh. II, p. 71).

Other masc. nouns, which denote in an im at e 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:

لَس كَالُونَه :or لَس كَالَ, ten years, هَزَار مَنَه , a thousand maunds.

پَه عِيْنِ رَنْك بَه خَلَاص نَه شِى لَه مَوْكِى

كَه چَاهِيِر تَر خَان اوبا زَّرِه حِجَاب كِ

In no wise wilt thou escape from death, though thou make round about thee seventy thousand screens.

Xavājah Muḥ‘ammad (Gulsh. II, p. 110).

2) Fem. nouns, denote they an im at e or in an im at e 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. پِنَه خَه ورَځِى , five days, پَه پِنَه خَه ورَځِى or پَه پِنَه خَو ورَځُو , in five days. It is seldom the case (and chiefly in poëtry), that the Singular of a fem. noun is used with a numeral.

پَه هَغَه آوَان كَبْى زَر رَوِيَمِى وَاجِبى دَ يُوسُف زِيو وِى پِنَه خَه تَوْرِى شِيِر

تَوْرِى بَه دَ كَالَه پَه سَر يَا دَ قُلبى پَه سَر پَه مُوَافِق دَ قِسْمَت بَه

پَه دُوِى وَرّ تلِى

In that time a thousand Rupees were incumbent (as taxes) on the Yusufzais, five Tōrah (or six Tōrah*) on the head of a family or on the head of a plough used to come on them, according to the share. Tārīx-i murassaɜ (Gulsh. I, p. 18).

دَ هَر كُل تَنَا صِفَّت كَا پَه زَر زَبَه

پَه دَا بَاغ كَبْى چِه غوَغَا دَه دَ بُلبُلو

———

*) The تَوْرَه 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).

<div align="right">Ẋušh'āl (Gulsh. II, p. 55, 3).</div>

3) As regards the use of the o r d i n a l s it is to be observed, that in mentioning the years of an aera the c a r d i n a l s are employed, as in English, but in fixing the m o n t h or d a y the o r d i n a l s are made use of.

<div align="right">سَن دَ هِجْرَت آتَصُو بِنْځَه وِيشت وُه خُورلَسم کال دَ بَابَر دَ کَابُل دَ</div>

<div align="right">فَتحِ وُه هَه تَسْخِیرِ دَ بَاجورِ رَاغَی</div>

It was the year of the Hijrah eight hundred and twenty five, the fourteenth year since the conquest of Kābul by Bābar, that he came to the subjugation of Bājaur.

<div align="right">Tārīχ-i murassaȝ (Gulsh. I, p. 19).</div>

<div align="center">§. 189.</div>

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 pronominent 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.

<div align="right">تَه خمَّا هَه زَرَا نَرُم کَرُم نَه ځی</div>

<div align="right">زَه شوِم سَتَا هَه غَم کِبْی وریِت لَکَه نِینَه</div>

Thou art not soft nor warm by my wailing, I became roasted by thy grief like roasted grain. H'amīd (Gulsh. II, p. 101, 2).

<div align="right">کَه لَه غَم هَه أَمَان نَه یَم قَرکِر</div>

<div align="right">زَه دَ عِشق هَه کَار پِښیمَان نَه یَم قَرکِر</div>

Though I am never safe from grief, yet I never repent of a love-affair. H'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.

<div dir="rtl">ؤمائوْسَرِی نَه شوَلِ چِه دَا کِرْزِی دَام وْ دَد دِی</div>

Men were not left, those who walk here about, are wild beasts. *X*ush'āl (Gulsh. II, p. 40, 2).

<div dir="rtl">چِه زَه کِرَم قَفَه نَه شِی   قَفَه مُلکﮏ قَفَه عَالَم دَیْ</div>

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:

<div dir="rtl">ﮐﮭوْ قُوَت د دَ عَذَاب دَیْ رَا تَه وَایَه</div>

Tell me, how much strength thou hast to endure torment?
*X*avājah Muh'ammad (Gulsh. II, p. 111).

When څه what? is repeated in an interrogatory sentence, it is implied thereby, that there is no real difference between the two questions, as:

<div dir="rtl">څه وَ بُت وَتَه سِجْدَه څه وَ دُنْیَا تَه</div>

<div dir="rtl">بُت پَرَسْت دَیْ پَرَسْتَار دَ د دُنْیَا</div>

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 یٔ), except when the relative is in the Nominative.

چه وَفَا وَرِخَتَه نَه وِی سَرَیْ نِشتَه

تَر هَغَه نَه یَه وَفَا کَښَی بِهتَر سپَیْ دَیْ

With whom there is not fidelity *), he is no man, better than
he is a dog by his fidelity. *X*ušh'āl (Gulsh. II, p. 66, 2).

چه ئِی عِلم هُنَر نَه وِی حُنِی تَښتَه

Flee from him who has no science nor skill. Ibidem.

More rarely the relative is taken up by a following **demon-
strative**, as:

یَه شپَه دَ مِعرَاج وَ رَغلَم هُر هَسی قَوْم بَاندِ چه مَخُونَه نُوتِی شوکَوَل
یَه نُوکُونْ

In the night of the ascent I came to such a people, who
scratched their faces with (their) nails.

<p align="right">Favāid uš-šarīšăh (Gulsh. I, p. 58).</p>

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.

نَ خُوشحَال چه سَرَای اَوْتَاک وَه وَاورَه تِیر شَه

Hear, (that) which was the residence and abode of *X*ušh'āl,
has passed away. *X*ušh'āl (Gulsh. II, p. 57, 1).

An attraction of the preceding noun or pronoun by the relative
is occasionally met with in Paṣtō, the noun or pronoun being put
in the same case, in which the relative is or ought to be, as:

یَه شِیرِینْو اَوْبُو جَمَع دِیر عَالَم شِی

نَه هَغَه اَوْبَه چه تَلخْ وِی یَا شُورِی

At sweet waters much people collect, not (at) those waters,
which are bitter or brackish. Gulistān (Gulsh. I, p. 166).

عُلَمَاوْ چه بَه چَا تَه نَصِیحَت کَاوَه بَد بَه دِی مَنَل

The Ulamā, who used to admonish any, were ill attended
to by them. Tārīχ-i muraṣṣa3 (Gulsh. I, p. 19).

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*) I. e. Who is not faithful.

5) The Reflexive.

a) The Pạṣtō is not possessed of a reflexive pronoun, but circumscribes it by خَان ḏān, soul. It always refers to the subject of the sentence and remains in the Singular, though the subject may be in the Plural.

<div dir="rtl">خَان تَه ښَه وَائِی ښَه نَه کِرِ</div>

Thou speakest well to thyself, (but) doest not act well.
Xušʻāl (Gulsh. II, 85, 2).

<div dir="rtl">لَکَه دُوِی کَا خپلَه قَصد دَ خَان پَه وِینوْ</div>

<div dir="rtl">نوْ پَه بَل کَله آختَه هسی لِیوَان دی</div>

As those seek amongst themselves their own blood, so not (even) wolves are rushing at each other.
Ašraf χān (Gulsh. II, p. 162).

In a sentence with an active or causal verb in the past tense خَان may also be referred to the agent (the logical subject) in the Instrumental, as:

<div dir="rtl">دی پَه غمّۀن آوَاز سَرَه و خَان تَه و بَلَلَه</div>

By her (دی) she was called to herself with a pitiful voice, i. e. she called her to herself etc.
Kalīlah ō Damanah (Gulsh. I, p. 112).

b) The Pạṣtō is on the other hand possessed of a **r e f l e x i v e a d j e c t i v e**, خپل χpal, self, own, which may be joined with خَان, as: خپل خَان one's own soul or person, or in person, personally, but with a personal pronoun the adverbial expression پَه خپله is generally used, as: زَه پَه خپله, I by myself (= I myself). خپل when connected with a substantive is usually translated by the corresponding **p o s s e s s i v e** pronoun; like خَان it always refers to the subject of the sentence.

21*

یَه دَا وَقْت چِه مَزَرَی نَه غَم نَه اَندْوَه کِرِفتَار نَی خیَل خَان بَه وَ نَه

نَه عَرْض کَرَم

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).

سَاتَل اَو خَرْخَوَل مِی رَا تَه و وَایَه خَه رَنْگَه بوْیَه چِه سِنَا وِیَل دَ خیَل

روزکَار نَستوُرَ الْعَمَل کَرَم

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 خیَل, it may be intensified by
the addition of a possessive pronoun or a pronominal suffix; in
this case خیَل must be translated by 'o w n'.

کَه د نَه دَه دَ خیَل مَخ خُهرَه چِرکیِن

آیِنَه حُمَا دَ زرَه نَه دَه زَنگیِن

If the look of thy own face is not dirty, the mirror of my
heart is not rusty either. ꜣAbd-ul-qādir χān (Gulsh. II, p. 198, 1).

Now and and then خیَل is not referred to the subject of the
sentence but to the remote object (Dative) of it.

هَر خوُک چِه خُدَای تَعَالَی آزَارَوی دَ مَخْلوُق دَ زرَه نَه کَوَلَو دَپَارَه

حَقّ تَعَالَی هَم هَغَه مَخْلوُق هَر و کُمَارِی چِه مُکَافَات دَ خیَل کِردَار

وَر بِښکَارَه کَا

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).

خیَل is also used in general, without being referred to a special
subject or object, as:

گاه دَ نورِ رَضا بوینه کَهی خپله   پَه کار نه ده همیشه خپله رَضا

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 خپل signifies 'one's own people'.

عَاقِبَت فَغَه سَرْدَار شی مُرّدَار پَاتی

چِه ثی نَس دَ خپلو بَدوْ ته لیوَال کا

At last that chieftain will remain a carcass, whose belly is hankering after the injuries of his own people.

H'amīd (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 ạh (§. 12)*) and partly with that ending in anăh (§. 13), being originally itself a verbal noun (§. 14), as: لیدل līd-ạl, the seeing (sight), to see, تلل tl-ạl, the going, to go.

خوشَامَدُونه ثی دَ ده کَول بَرآمَد وِیَل هَرکِز نه کَول

They told him flatteries and did never tell him any thing disagreeable **). Kalīlah ō Damanah (Gulsh. I, p. 90).

تُنْد پَه وَقْت دَ تَرپَولو   سُسْت پَه وَقْت دَ سورِهدَلو

Sharp (were the horses) at the time of making (them) jump, slow at the time of riding.

Yusuf and Zulaiχā (Dorn, Chrest. p. 205).

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*) In the Formative both nouns may be alike, as the termination ạl 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 N o m i n - a t i v e *). E. g.

يَه هِغِه لَارِ قَدَم كَيْبِيبْتَوَل چِه حَد اَوْ بَايَان ثِى مَعلُوم نَه دَىْ اَوْ يَه

هَسِى دَريَاب كَښْى خَان آچَوَل چِه نِيكِى اَوْ بَدِى ثِى ښِكَارَه نَه دَه

كَار دَ عَاقِلَانُوْ نَه دَىْ

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 ō Damanah (Gulsh. I, p. 96).

قَم هَسِى اَوْلِيَا كِيدَه**) يَه كَشْف كَرَامَات سَرَه نَه دِى

The being made such saints is not done by revelation and miracles. Favāid uš-šarī3üh (Gulsh. I, p. 77).

When the Infinitive is in the F o r m a t i v e (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.

دَهَارَه دَ تُورِى غُورزَوَلُوْ رَاغلَى قَم

I am come to swing the sword. Matth. 10, 34.

هِيڅ دَ سَتَركُو غِرَوَلُوْ خَونَد ثِى نَه وِى

چِه رَحْمَان يَه سَتَركُو نَه وِينِى يَارَان خپِل

He (= I) has no liking for opening the eyes, when Rah'mān does not see with his eyes his friends.

Rah'mān (Gulsh. II, p. 22, 2).

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*) The same rule holds good with reference to the construction of the verbal nouns ending in ạh and anäh, as: مَخ كَتَنَه, seeing the face, غوښتِى خوارِه, eating flesh, etc.

**) كِيدَه is quite the same as كِيدَل.

بَه ذَا هوْنبَره مَالكَه رَاءِزَلوْ بَه خَه خَرَابِی کِیږِی

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.

یَس دَ هغَه دَ یوْسـفـزِیـوْ قَصْد دَ سوَات دَ آخِستوْ و شَه

After that the Yusufzais made the design to take Svāt (of the
taking of Svāt). Tārīχ-i muraṣṣaʒ (Gulsh. I, p. 11).

دَ دَه دَ وَژَلوْ تَی سَیعَه بِی فَایـدَه وْ کِرَه

They attempted in vain to kill him.
Gulistān (Gulsh. I, p. 159).

c) The Genitive of the Infinitive with the negation نَه 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.

نَه دِ شَرم نَه حَیَا شِی کَه وَرخُوْدَ نَه کِروْ کِرَه کِر

Thou art not ashamed nor abashed, though thou practisest
that which is not to be done. H‘amīd (Gulsh. II, p. 86, 1).

حَال دَ سَوِی طَالِع خَه بَیَان کَرَم چَا تَه
لَکَه نَمَر خُمَا جَبِین دَی دَ دَاغَلوْ

What shall I explain to any one the state of my burned
destiny? like the sun my forehead is to be branded *).
Kāẕim χān (Gulsh. II, p. 143, 2).

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*) 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.

چه ټی مینه د ښه مخ نه زړکی نه وی

د هغو مخونه نه دی د کتو

Who have no love in their heart for a fair face, their faces should not be looked at. ?Abd-ul-Qādir (Gulsh. II, p. 198, 2).

نه ټی کلیله ته زبه د ویلو وه نه ذا راز د ته نه د ساتلو وه

His tongue was neither able to speak to Kalīlah nor was it able to keep this secret from him.

Kalīlah ō Damanah (Gulsh. I, p. 110).

But the Infinitive by itself (without نَ) is also used as a Gerundive, as: حَلَال حَلَال کَنِرَل دَیْ, the lawful must be considered as lawful. بُوْنه (adj.) bōyah, it is necessary, is thus often constructed with the Infinitive.

چه لَا تَازَه دی زور قُوَّت ټی نیوَلَی نه دَیْ نَفَع کَوَل ټی بُوْنه

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 ah (§. 12), which is, as a rule, only used in the Plural, is now and then also constructed as a Singular, as: کَ نَظَارَه ته چَلِیدَه وَ نَفَس دَ, they look at the parting of the breath (Mīrsā χān Ansārī, Gulsh. II, p. 129, 1); کَه خُښتَن د ته لَه کَسب کَرَه عَاجِـز وی, if her husband be unable to follow his occupation (Favāid uš-šarīɜah 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.

شَرْم سَاتُونَیْ زَر غُوَرزَوُونَیْ شَه

لَه سِپَاهِی نَه سَر بْوَیَه لَه تَا نَه زَر بْوَنَه

Be preserving (thy) honor, be scattering gold! from the soldier
the head is required, from thee gold is required.

<div align="center">Gulistān (Gulsh. I, p. 167).</div>

آرِوبِدُونَیْ دَ غِیبَت بَه لَه کُنَاه هَلَه خَلَاص شِی چِه پَر زَبَه دِ اِنکَار

پَر هَغَه وُه کَا

The hearer of slander will then become free from guilt, when
he upon the tongue (= immediately) denies it.

<div align="center">Favāid uš-šarīsāh (Gulsh. I, p. 59).</div>

b) The participle perfect is now and then used sub-
stantively, as:

چِه خُبِتَن کَنِوِی حَاضِر بَد کَرَیْ حَمِیدَه

نِشتَه تَا غُندِ بِی شَرم بِی آدَب

As the Lord considers the bad deed as present, o H'amīd,
there is no shameless and impudent like thee.

<div align="center">H'amīd (Gulsh. II, p. 79, 1).</div>

ستَا وِیشتَلِی بَه رُوغ نَه شِی بِی وِصَالَ

کَه دَارُو لَرَه تَی رَایِشِی سِینَا

Thy wounded ones will not recover without meeting (with thee),
though Sīnā come to administer them medicine.

<div align="center">Xavājah Muh'ammad (Gulsh. II, p. 105, 1).</div>

<div align="center">§. 192.</div>

<div align="center">3) The Imperative.</div>

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.

بَد کِردَار ځُوی پَيدَا مَه شَه لَه موْر

حَبطَه کَاند نَاموس دَ پِلَار وَ موْر

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).

چِه عزَّت حْرصَت ٹِی نَه وِی پَه جَهَان کِښی

دَغَه ٹَسِی روَندُارون وُسوَځَه پَه اوْر

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 l a s t i n g
or r e p e a t i n g i t s e l f or as a g e n e r a l f a c t, the participle
present is joined with the substantive verb.

دَ خَوَاجَه مُحَمَّد اُميِد سِتَا پَه کَرم دَیْ

دَ خُوَاب طَاقَت نَه لَری کَه عِتَاب کِږِ

The hope of Xavājah Muh'ammad rests on thy benevolence,
he cannot answer if thou blamest him.

Xavājah Muh'ammad (Gulsh. II, p. 110, 2).

نَه خُمَا دَه نَه دَ سِتَا دَه دَا دُنیَا

پَانِتوُ شوُوِنی لَه هَر چَا دَه دَا دُنیَا

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 Paṣtō, when the
words of another person are mentioned, though a past tense precede
them and a historical tense should follow according to the c o n -
s e c u t i o t e m p o r u m, the Afghān with his lively phantasy giving
the words of the speaker, as if spoken in the presense
(cf. §. 220).

هَارُونِ رَشِيد اَرَکانِ دَوْلَت و پَنَیدَه چِه سَزَا دَ قِسِی سَرِی خَه نَه

Hārūn Rašīd asked the pillars of the state: what is the
punishment for such a man? Gulistān (Gulsh. I, p. 183).

§. 194.

5) The Subjunctive of the Present.

a) The Subjunctive of the Present serves to express a thing
s u b j e c t i v e l y and therefore in a certain respect as u n c e r t a i n,
d o u b t f u l or i n d e f i n i t e, as: خَه وکرم, what shall I do?
It is therefore often employed to express an o p i n i o n, a general
e x p e r i e n c e or f a c t (with some politeness); the r e p e t i t i o n
of an action may also be indicated thereby.

چِه پَه عَقل فَلَک پِیر وِی   و دَانَا وَتَه کَبِیر وِی

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).

دَ مَرْدَانُو کَرْدَه ډیر وَیَل ثَی لَږ وِی

دَ نَامَرْدُو عَمل لَږ وِی ډیر ثَی لَاف

The work of men is much and few their words; the work of
the unmanly is little and much their boasting.
Xušh'āl (Gulsh. II, p. 47, 3).

خُوخَلَه می پَه خَاطِر کَښی و کِرَزِی چِه بَل مُلک لَوَه لَاړ شَم خَان

لَه وَطَنَ و بَاسَم

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 w i s h or d e s i r e (P r e c a t i v e). When
the third person Sing. and Plur. implies more an Imperative (or
Jussive), the prefix د is added, to intensify the Subjunctive. In
poëtry the prefix و is in this case often dropped.

رَبّ زِرَه نَ رَقِيب نَوم پَه اِحْسَان کِر

دَا هِنْدُورَا بَانِد خَاخَوْ مُسَلْمَان کِر

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).

کَه دِ چِر دَ آشْنَا پَه لُوْر کُڅَر شِی

دَ صَبَا بَادَه څَمَا سَلَام بِر وِر*)

If thou ever pass in the direction of my friend, o morning
breeze, bring him my salutation! Xušh'āl (Gulsh. II, p. 44, 2).

بَادشَاه دِ پَه لَس کَرَوَه اعتِمَاد نَه کَا

The king should not put his trust on ten sorts of people.
Kalīlah ō Damanah (Gulsh. I, p. 105).

The Subjunctive is therefore used in **o p t a t i v e** and **p r o h i b i t i v e**
sentences after the interjectional adverb کَاشکِی (کَشکِی), **w o u l d**
t h a t, and the prohibitive particle مَه, **l e s t, t h a t   n o t** (Lat. ne).

چِه حَمِيد اُورِدِوِی لَاس دَ یَار زَنَخ تَه

کَاشکِی شَاخ دَ وُلِی وُنِسِی مَنْرَه

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).

چِه هَر لَال سَر سکَرَوَتِی یَه کِنْی سوَځَم

مَه یِی وِینَم نَمَن څَه کَوَم بِی تَا

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).

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*) وِر vrë, instead of وَر vṛe, on account of the rhyme.

يَه مَجْلِس وَر سَوَه هِيچَرى كى مَه نى

دَا هِى زِيَانَه هِى نُقصَانَه غَمَجَن خَلق

Never sit together with them in society, (with) these people,
who without loss and injury are sad.

H'amīd (Gulsh. II, p. 91, 2).

c) The Subjunctive is used in subordinate sentences after a
final or consecutive conjunction (§. 176, 5), as: چَه,
that, in order that, so that, چَه وى نَه جَرِ, may it never
be that = lest, or only: چَه جَرِ نَه, and such like expressions, as:
چَه بُوَيَه or چَه دَى بَائِكَه,it is necessary,that. The conjunction
چَه may also be dropped, as in Persian, so that only the
Subjunctive remains; in poëtry even the prefix و is frequently
omitted. If a past tense precede, the Subjunctive present assumes
the signification of a Subjunctive of the Imperfect.

حُكْم وَكَرَه چَه زَه وَزِير وَ وَژَنَم

Give order, that I may (or should) kill the vazīr.

Gulistān (Gulsh. I, p. 177).

چَه دَى حَيْف وَرَسى نَه بَل وَ ئَى نَفَع چَه تْوَانِيهِوى چَه خُوَك
كَاهِلى كَا

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 ō Damanah (Gulsh. I, p. 87).

كَشى مِحْنَت يَه كَوى خَطَا وَار وى نَه جَرِ

شى تِير بَه زِر دَى كُوتَاه مِحْنَت دُنيَا نَه

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).

نَالَائِف چِه لَايِقَت هَ قَنْدَه غوَارِى

دَ بِرِيبِنَا هَ رَنِرَا سَنَنِ دِيِيِ جَنْتَجَال كَا

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.

لَه جَاهِلَ سَرَه چِه جَنْكَ نَوِى هُوْبِيَارَه

خوْ بَه مَات كِرِى خِپَل تَنْدَىْ هَ نَادَانَه ئِى

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).

مَا وِ زَه بَه لَا دِيدَنِ كِرَم دَ هَارَانْوْ

خَبَرِ نَه وُم چِه هَارَانِ هَ كُوچِ تَعِبِينِ شُوْ

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.

هَ نَاحَقّ بَه كَرَم مَانَه لَه هِيبَجِا نَه كَا

دَ بَدَانْوْ غَلِيم وَارَه خِپَل اَفعَال دَىْ

He who is censured with injustice should not (will not) complain of anybody: the enemy of the wicked are all their own actions. Xush'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 Afghān representing the words of a speaker in the same way, as he uttered them at the time being. E. g.

وُ وِبرِيدَم چِه لَه خپَيلى وِبرى بَه قَصْد خُمَا دَ هَـلَاكَت وُكَا

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 Sub-
junctive prefix وِ is often dropped, especially in poëtry, the prefix

بَه being considered sufficient for the designation of the Future.
بَه itself is used always as **prefix**; only in poëtry it is (though
very rarely) also put **after** the verb.

دَ جَهَان غَـمُونَه ﭘـﺮِﻫِﺮﺩَﻩ ﻧُﻮﺭ ﺑَﻪ ﺧَﻪ ﺯَﺍﺭِﻯ ﺧَﺎﻥ ﺯَﺍﺭَﻩ

Give up the grief about the world, why wilt thou bewail
others, bewail thyself! Xush'āl (Gulsh. II, p. 59, 3).

دَر جَارُوزِى بَه وَ دَه نَه كَرْدى خپَيلى ﯾَﻪ ﺳَﺮَﻩ ﺳِﻴﻨَﻪ ﺗـﺮِ ﻭُﻛﺎﭘَﻪ ﻧَﻤَﺎﺭ

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.

هَرُخُو مِهرِبَانِى دلَاسَا ﺋﻰ ﻛَﻮﻟَﻪ ﺁﺭَﺍﻡ ﺋﻰ ﻧَﻪ ﻛِﻴﺪَﻩ

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**.

چِه خَنْدَا د كَنْد نُوهَى يَه زِنَخْدَان كَنْپِى

مَا قَالَه يَه كنْپِى لِبِدَه خپَيل ﭘـﺮِﻭَﺍﻧَﻪ

When by thy laughter a pit was dug in (thy) chin, by me
then was seen my own falling into it. H'amīd (Gulsh. II,
p. 101, 3).

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.

چه یَه مَخ بَه دَ هَر شِنکلِی شَه زِیر زِیر

خُود بَه تلَه یَه مُحَبَّت پیری دَ هیر

As glance upon glance used to be cast on the face of every
fair one, the Pīrship itself of the Pīr went off (gradually) by
(his) love. H'amīd (Gulsh. II, p. 83, 3).

b) With the final conjunction چِه, that, the habitual Imperfect

is sometimes used in the sense of a S u b j u n c t i v e of the I m p-
e r f e c t, where in Persian the Conditional or the Subjunctive of
the Present would be used, which is also admitted in Paštō.

تَقلِیر دَ حَقّ عَزّ أَسمُهُ یَه دَا مُقَدَّر شَوَی وَه چِه دَا مُحْنَت بَه مَا
تَه رَسیدَه

The decree of God, whose name be exalted, had been fixed
on this, that this calamity should befall me. Gulistān (Gulsh. I,
p. 198).

On the use of the habitual Imperfect in c o n d i t i o n a l sent-
ences see §. 216, 2. 4.

9) The Conditional or Optative of the Imperfect*).

The regular Conditional (through all persons) is only used
with i n t r a n s. verbs, of the Conditional of t r a n s i t i v e and

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*) Now and then the prefix of the Aorist وَ 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
P l u p e r f e c t t e n s e.

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.

آیٔ ہجری کشکی ہنجران پہ دَوران نہ وی

لہ تاختُونوْ ئی پہ خان اَہلِ زمِین شوَل

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 χān (Gulsh. II, p. 159, 2).

چہ پہ ورونہوْ کښی نفاق کا نَلاَئِف دی

یَا ئی ښہ کړی یَا ئی مَہ کړی زدہ خہ نوْر

Those who produce enmity amongst brothers, are wretches; would that they would either act well or that they would not learn any thing else! Xuš'āl (Gulsh. II, p. 110, 1).

c) After the final conjunction چہ 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.

کشکی زہ خَاوری اِبری دَ تَا دَ دَر وی

چہ قَدَم دِ ہمِیشہ خُمَا پہ سَر وی

Would that I were the dust and ashes of thy door, that thy foot would always be on my head! Rah'mān (Gulsh. II, p. 27, 2).

یَا می مَرګ پہ ہَلَکوَالی وَیٔ چہ خَلاص وَیٔ

وُہ می نہ لِیدَیٔ دَا ہوْنبَرہ آلَم

Or that I would have died in childhood, that I would be free, that I would not have seen so much grief! ₃Abd-ul-Qādir (Gulsh. II, p. 196).

§. 199.

10) The Aorist.

a) The Pạĩtō Aorist is a simple preterite tense, like the Greek Aorist, and denotes a past action without any reference to its duration.

مَا خَطَا و کَرَه چِه نَه مِی بِی کُنَاه آزرْدَه کِمی

I have done wrong, that I oppressed thee without a fault. Gulistān (Gulsh. I, p. 178).

b) Like in Persian the Aorist is in Pạĩtō also used, when an action, which is going on or is to be done, is to be represented as done already and therefore as c e r t a i n.

بَادشاه و فَرْمَايَل و مِی بَاخْشِه اَکَرچِهمَصْلَحَت نَه بِه

The king said: he is pardoned by me (= I pardon him), although it was (= is) not advisable. Gulistān (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).

کَه رَا و وَتَئِی خَلَاص شوَتِئِی کَه نَه وَتَئِی مِرَه شوَتِئِی

If ye come out to me, you are saved (were saved), if ye do not come out, you are dead (were dead). Tārīχ-i murassa3 (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.

یِه هَغَه مُدَّت کښې بَادشاه تَه سَخْت عَلِیم مَخ ښِکَارَه کَر چِه دوَارَه لَوِرِئَه لَښِکَرِی خَپلَه و رَغلی اَوَّل چِه مَیدَان تَه و وِرْت هَم هَغَه هَلَک وَه

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.

Gulistān (Gulsh. I, p. 155).

e) It is very seldom the case (and only in poëtry), that the Aorist in connexion with an optative or prohibitive particle is used instead of the Conditional.

اِيمَل خَان دَرِيَا خَان دوَارَه مَرَڭ ئِى مَه وَه

هِيڅ تَقصِير دوَارو و نَه كَو وَار يَه وَار

Both Ēmal χān and Daryā χān, would that they had not died! both have never committed any fault. Xušh'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 وم is also used instead of the habitual Imperfect, as from this auxiliary no Imperfect is formed (see §. 162, 4; §. 216, 2).

كَه څوڭ بَه ئِى پَه سُود يَه سُود يَه سَوۡدَا وَرغَى بَه ئِى آزَارَه قَميشَه بَه دَ

دلَازَاكو دِ لَاسَه يَه تَنڭ وَه

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. Tārīχ-ī murassa3 (Gulsh. I, p. 11).

§. 201.

12) The Perfect.

The Perfect denotes an action, that is completed in time past, without reference to another tense.

يَه سِپِين لَاس ئِى يۡورِ لَرِى دِى حِنَّا

كَه سُرَه لَرِى دِى يَه وِينُو دَ آشنَا

He has either put Hennā on his white hands or he has made them red with the blood of the friend. Xavājah Muh'ammad (Gulsh. II, p. 105, 1).

§. 202.

13) The Subjunctive of the Perfect.

The Subjunctive of the Perfect expresses the idea of the Perfect s u b j e c t i v e l y. 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 there fore with that of the past Future; su š. 266.

عَاقِبَت بَه دَ هِسَرْنِی پَه بَارَان لُوند شِی

چَه جَامِی د وِی آغوسْتِی دَ قُرْطَاس

At last thou wilt become wet by the rain of spring, as thou hast put on (according to my opinion) clothes of paper. Xavājah Muh'ammad (Gulsh. II, p. 111, 2).

هَرَه وَنَه چَه نَازَه وِی نِهَال شَوِی

پَه قُوَت دَ سَرِی وُخِیِژِی لَه خَایَن

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).

§. 203.

14) The Pluperfect.

a) The Pluperfect denotes an action, which must be completed in past time, before another past action could occur. As regards the c o n s e c u t i o t e m p o r u m; the Pluperfect is usually followed in Pašto by the A o r i s t. That the Aorist is often used, where we would expect a Pluperfect, has been pointed out already §. 199, d.

هَغَه قَوم چَه دَ نَه لَه ظُلمَ پَرِیشَان شَوِی وُو پَه دُوئِی جَمَع شَول

Those people, who had become distressed by his tyranny, assembled round them. Gulistān (Gulsh. I, p. 161).

b) 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.

دَا چِه خَلَاص شَه یَو وَقتت یَه بِیَابَانِ سَتَرَی شَوَم دَ ثلوْ قُوَّت می نَه وَه

یَه اُوِښ ئَی سوْر کرَم تَر مَنْزِلَ ئَی و رَسَوَلَم اُوْ دَ دی بَل لَه بَل لَس می

تَازِیَانَه خَوَرِلی وَه

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 شَوَی is often left out; e. g.

*) دَا لَطِیفَه یَر تَاجِ دَ کَیْخَسرُو بَادِشَاه لِیکَلی وَه

This witty word was written on the crown of the king Kaiχasrū. 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 چِه, that, in order that, so that, where we likewise employ the Subjunctive of the Pluperfect.

زِرَه ئَی کَرَی نَه شَه چِه لَاس ئَی دَ بَدَئی اُوِد کَرَی بَه وَه

Their heart could not do it, that they should have stretched out (against him) the hand of wickedness. Tārīχ-i murassaʒ (Gulsh. I, p. 80).

§. 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

*) لِیکَلی شَوی وَه = لِیکَلی وَه.

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 (چه that, in order that, so that) in the same sense, as the Subjunctive of the Pluperfect (§. 204, b).

دا ی کْنَاَ وَهَل دَ ښَځْی اَو تَـرْل لَه آدَمِيَّتْ لِرِی دی بْوْنَه چه شُفَاعَت

می ئی کَری وی

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 ō Damanah (Gulsh. I, p. 112).

شَرْطْ دِ دَ هَمْجِنْسَئی یَه خَای نَه کِر   چه زَه یَه دا بَلَا آخَتَه نَه وَی

Thou hast not performed the duty of brotherhood, that I would not have been involved in this calamity. Kalīlah ō Damanah (Dorn, Chrest. p. 11).

§. 206.

17) The Past Future.

By the past Future a future action is described as already accomplished. In the Paṣtō 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 Paṣtō usually expressed by the Aorist; see §. 216, 1.

دا یَه دِیرْ خَّه بَه خَرْخ شَوَی وی اَو غَرِیبُو نَه بَه وَرکَرَی شَوَی وَه

This may have been sold for much and it might (then) have been given to the poor. Matth. 26, 9.

یَه خَیَل عُمْر بَه هِیچَا لِیدَلِی نَه وی

هَغَه چَارِی چه یَار هَر سَاعَتْ یَه مَا کَا

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 s u b j e c t and p r e d i c a t e.
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: وَايَـم, I say,
except a particular stress be laid upon it, as: زَ وَايَـم ه, I say (not
you). The subject must always be in the N o m i n a t i v e and may
be nearer defined again by an attribute.

The predicate is commonly a verb, but it may also be a sub-
stantive, pronoun, adjective (participle) or numeral, in the last
four cases a copula (viz, the auxiliary verb 'to b e' and 'to
b e c o m e') is required, by means of which the predicate is con-
nected with the subject, as: ده كَلَكَه جَار, the work is hard. The
predicate may also take an attribute like the subject.

As regards the p o s i t i o n o f t h e s u b j e c t and p r e d i c a t e
in a Paštō 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: ده نه مُنَاسِبَه خَبَرَه, the word is
not becoming; but the copula may also immediately follow the
subject and the predicate may be put last, as: مُنَاسِبَه ده نه خَبَرَه.
The predicate is only then put first in a sentence, when a particular
stress is laid upon it, as: مُـنَـاسِـبَـه نه وه خَـبَـرَه, unbecoming was
the word.

§. 208.

Concord of the subject and predicate.

1) If the predicate be a simple **v e r b**, it must agree with its subject in **n u m b e r** and if the verb be compounded (with a participle), also in **g e n d e r**, as: سړی رَاشی , the men come; دُنِیَا یَاتو شُوونِی دَ ه , the world is being left behind; جِنَئِی رَاغَله , the girl came. But when the subjéct is a **c o l l e c t i v e** noun, the verb as predicate may follow in the **Plural**, as: هَغَه قَوم پِه دوِئِی جَمَع شوُل , those people assembled round them (Gulsh. I, 161).

When the subject is **a f e m i n i n e** but contains **m a s c u l i n e** individuals, the predicate may be put in the **Plural masculine**, as: قَبِیلَه ئِی هَغَه خَای تَه وُخَتَل , 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.

نِشتَه دَیْ پِه زوُر نَه پِه زَارِیْ خَلَاصِی لَه مَرْگ

There is not by force nor by wailing an escape from death. *X*avājah Muh'ammad (Gulsh. II, 117, 3).

رَا تَه بَس دَیْ دَ بُلْبُلو تَرَانَه

To me is sufficient the melody of the nightingales. ¿Abd-ul-Qādir *χ*ān (Gulsh. II, p. 199, 2).

دَ عَمَلُونْ پِه خِیرَتْئِی کښِی بَه وُکبئَه شِی پَنځوس زَرَه نِیکَئِی

On the scrip of actions will be written fifty thousand good actions. Favāid uš-šarīɜäh (Gulsh. I, p. 71).

2) When the predicate is an **a d j e c t i v e** (participle etc.), it must agree with its subject in **g e n d e r** and **n u m b e r**; but the

constructio ad sensum is also admissible, e. g. يَار friend,
may also denote a female friend, and in this case the adjective
as predicate may be put in the Feminine.

آدَم خِيلِى آفرِيدَئِى دِى سَرِى وَ سِپِينِ

The Āfrīdī girls of the Ādam χēl are red and white. Xušʻāl
(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 Hindī).

وَازْكُونَه شو هَمكِى دَ دْنِيَا چَارِ

Upside down were put all the affairs of the world. *Xušʻāl*
(Gulsh. II, p. 42, 4).

هَئى هَئى يَه هَغوْ چِه يَه هَغوْ ورَخْوْ بَارِدَارَه اَوْ يَئى وَرْكُونكِى وِى

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.

كَه سِينَه مِى سَرَه چَاك كْرِى وْ بَه وِينِى

چِه مِى ستَا لَه غَمَ وِينِى درْست جِكر دَئى

If thou tearest asunder my breast, thou wilt see, that all my
heart is blood (Pl.) out of grief for thee.   Xušʻāl (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.

يَار دِ تَل اوْسِى خَنْدَانَ   خَامُوشِى دَ يَار خَزَان دَئى

The (fem.) friend should always be laughing; the silence of
the friend is (like) autumn.   Aḥʻmad Shāh (Gulsh. II, p. 210, 3).

چِه کِهوی نَکَرَئِی نَی نَبِیی وِ لَه خِیانَ

اوْس لَه خَاوِرِوْ سَرَه خَاوِرِی شوِ کَمِین

They, who had put on out of fancy crooked turbans, have now become mean dust with dust. Xavājah Muh'ammad (Gulsh. II, p. 116, 2).

بِنکُولِ بَشَرِی نَی خُمورِ دَ زِرَه آرمَان شوْ

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.

تَمَاشَا دَ کُلشَن خَه کَوَم بِی تَا   یَاسمِین وَ سَمَن خَه کَوَم بِی تَا

What shall I make *) the sight of the rose-garden without thee? the jasmin and lily what shall I make without thee? H'amīd (Gulsh. II, p. 77, 4).

Such verbs, which govern a double Accussative, 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.

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*) I. e. what shall I do with.

بَادشَاه خپَل رَاز دِ وَر تَه نَه وَأَیی

The king should not tell his secret to them. Kalīlah ŏ Damanah (Gulsh. I, p. 105).

دَ دْنیَا دَوْلَت چِه مَخ کَا وَ سَپِری تَه   خَلْقِی وَر سَرَه کَانِد یَارَئِی پِہِری

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.

رَاحَت پِی زَحْمَت نَه دَی چَا مُونِدَلَیْ

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 Hindī 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 تَه etc.).

خوَاہِش پِی وَر سَرَه دَ صَاکْبَت وُشَه پَه ہَغَه حَال کیں چِه دَی مَسْت رَه
وِدنَخِی خَان تَه نَه پِریِشُوْد مَنَع پِی وُ کِرَه

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.

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*) The Hindī would be: उस ने आप् को नहीं छोड़ दिखा.

وْ سَه دِير خَلَه خَيَل خَان فَروَانَه شَمِع

هِيثِرِ ئِى زِنَه نَه كِرَه حَمِيدَه سوَل خْمَا

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'amīd, my
burning *). H'amīd (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 Paṣṭō 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.

يَوَه ورِخ اَحْمَق خَارِبَه تَه يَه جَدَل كښى

وُكِر دَا رَنكَه نَنكَر هوښِيَار مَقَال

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 (وُكِر) is nearer defined
by: بَوَه ورِخ, one day (Nominative of time), further by: يَه جَدَل,
in a dispute (noun with a preposition), by the adverbial expression
دَا رَنكَه, in this manner, thus, and by: نَنكَر هوښِيَار, 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.

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*) The proper translation would run thus: the moth has burnt
itself — by the candle. — پَروَانَه 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 c o o r d i n a t i v e c o n j u n c t i o n s (cf. §. 175).

<div dir="rtl">دَ مُغَلْ زِرِ ئِی خَوَړِل يَمَ طَرِيقَ دَ سِيَاهَمِی وَر سَرَه وَر</div>

They ate the gold of the Mu𝑦als, they were with them in the form of non-combatants *). Tārī𝑥-i murassa3 (Gulsh. I, p. 52).

<div dir="rtl">جَنْكُونَه ئِی وَ كَړَل اَمَّا يَه هَر جَنْكَ شِنَوَارِی بَرَیْ وُكَر</div>

They fought battles, but in every battle the Shinvārīs got the victory. Ibid. (Gulsh. I, p. 52).

<div dir="rtl">يَا هَغَه يَمِنْتَانَه نُور وُو دَا خَه نُور شَوَل</div>

<div dir="rtl">يَا دَ خُدَاِی دَیْ اوْس هَسِی فَرْمَان</div>

Either those were other Afghāns (and) these (present) have become others, or such is now the order of God. 𝑋ušᶜāl (Gulsh. II, p. 51, 3).

§. 212.

Contraction of coordinate sentences into one.

When two or more sentences have either the same s u b j e c t or the same p r e d i c a t e or the same n e a r o r r e m o t e o b - j e c t, or have any other member of the sentence in common, they are usually contracted into one sentence with or without coordinative conjunctions.

<div dir="rtl">خِلعَت اَو نِعَمَت ئِی وَر تَه عِنَايَت كَړَه</div>

He bestowed on him a dress of honour and wealth. Gulistān (Gulsh. I, p. 178).

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*) سِيَاهِی, the shade (scil. دَ لَښْكَرِ, of the army) = non-combatants.

نَه مُدَام یَه سَرِی غم وِی   نَه شَادِی یَه هَر دَمَک

Man has neither always grief nor in every moment joy.

Ḧamīd (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.

اَمَانَت دِیَانَت ئِی وَر مَعلُوم شوَل

His faithfulness (and) conscientiousness became known to him. Gulistān (Gulsh. I, p. 170).

مَال وُ مِلک مَانزَئِی ئِی وُ سپَارَل یَه نُورُو

Wealth and property (and) houses they intrusted to others.

Ašraf χān (Gulsh. II, p. 158, 3).

لَاس (* پښی کره زَرکِی سره یَه قَهقَه خَاندِی

Hands and feet were made red by the partridge; it laughs with loud laughter. Xušḥāl (Gulsh. II, p. 76, 3).

کَنج اَو خَزَانَه مِی دَا خَای دَفَن کَرِی نَه

The hoard and treasure has been buried by me in this place.

Kalīlah ō Damanah (Gulsh. I, p. 86).

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*) لَاس وُ = لَاس, the conjunction وُ being occasionally shortened to u; لَاس is also used as a collective noun.

یَوَه شَخُص تُورَه اَو چَارَه اَو کُتِی دَ اَحۡدَاد مُظَّفَر خَان تَه رَاوَرَه(*

One man brought the sword and knife and rings of Aḥdād
to Muḍaffar χān. Tārīχ-i murassaз (Gulsh. I, p. 33).

2) When in a contracted sentence the subject consists of a
pronoun of the I., II. and III. persoṅ, 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.

عَاشِقِی لَا زَه تَه نَه وُو چِه یَیْدَا وَه

Love was created, when I and thou were not yet. Xush'āl
(Gulsh. II, p. 64, 1).

چِه دِ زَه اَو رَقِیب سَم کَوۡرُو وَ مَخۡ تَه

When I and the rival look straight into thy face. Ḥ'amīd
(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** چه 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: خُدَای دِ هِیڅُوک خوَار نَه کَ لَکَه مَا, may God not make
any one wretched like me (= as he makes me wretched).

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*) In this sentence تُورَه and چَارَه are considered the most
important subjects and the predicate (رَاوَرَه) therefore agrees with
their gender.

§. 215.

1) Subordination of a sentence by subordinative conjunctions.

All subordinative conjunctions are in Paštō 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 بویه, it is necessary, خَای لَری, it is becoming, and similar expressions the Subjunctive is also in use. (cf. 194, c).

خَای لَری که وَرندَی خَان یَه خَاورۀ خَپ کَرَم

چه می پَس لَه مَرَک خَای دَی یَوْ مَغَاک

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).

چه کَرَم نَه وی لَه خُدَایَه فَتَح نِشتَه

که اَفزُون شی تَر مَلَخْ سِپَاه دَ چَا

When there is no favour from God, there is no victory, though the army of some one may be more numerous than locusts. Xušh'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.

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*) In this sentence another sentence is again subordinated to the dependent one by the relative particle چه, 'as'. کَرَم is the Subjunctive dependent on: خَای لَری.

§. 216.

Conditional sentences*).

In conditional sentences the dependent part, headed by
the conditional conjunction کَه 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 un-
certain 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.

زَه رَحْمَان بِی خِیلَه یَارَه نُور خَه نَه غوَارَم ·

کَه قَبُولَه شِی**) دَ خُدَای یَه دَر دُعَا خُمَا

I Rahmān do not desire any thing else besides my friend, if
my prayer be accepted at the gate of God.

Rah'mān (Gulsh. II, p. 4, 1).

کَه تَمَام جَهَان یَه خِیلَه کِیدَه وُخوِری

یَاد یَه نَه شِی یَه دَرُود اَوّ یَه دُعَا

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*) 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 کَه), e. g.: Whatever I would say, would vex
him = if I would say any thing, it would vex him.

**) قَبُولَه شِی 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.

<div style="text-align: right">Rah'mān (Gulsh. II, p. 6).</div>

كه ديدن د دَ چا خُوبٌ وى وَر تَه كوْرَه

If the sight of any body be agreeable to thee, look at him!

<div style="text-align: right">Ibid. (Gulsh. II, p, 6).</div>

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).

سپرى وَر تَه بَه تَلْوَار وَاستَوَه كه نن صَبَا رَا وُوَتَل بِهتَر كه نَه مپرَه شوَل

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).

<div style="text-align: right">Tārīχ-i murassaʒ (Gulsh. I, p. 31).</div>

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.

كه مى يَار وُليدَه چه دَا دَى   زِرَه بَه بَهَار شِى بَه زِيَر كُلونَ

If I have (= will have) seen my friend, that he is here, (my) heart will become a spring with yellow roses.

<div style="text-align: right">Ah'mad Shāh (Gulsh. II, p. 208, 2).</div>

نَاقَمْوَارَئِى بَه هَرگِز وَر پِيښى نَه شى

كه بَه خپلَه اَندَىښنَه سپَرى هَموَار وَه

Improprieties will never happen to him, if a man will have been (has been) proper in his own thought.

<div style="text-align: right">Χušh'āl (Gulsh. II, p. 58, 1).</div>

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).

كه پَيدَا نَه وَای دِيدَن بِيَلتون بَه مَړ وَه (*

لَه دِيـدَنَ خُون بَهِبِوِی دَرِيغَ دَرِيغَ

If there would be no meeting, separation would be dead; on account of meeting the blood flows, alas, alas!

Aḥmad Shāh (Gulsh. II, p. 207, 1).

In poëtry the simple Aorist is sometimes used instead of the Habitual Aorist بَه وُم etc.; e. g.

كه دَ يَار دَ هِجرِ غَم رَا بَاند نَه وَیْ

رَا تَه سَهل وَه سَړِیـوْ دَ زِنْدَان اور

If the grief about the separation from the friend would not press upon me, the fire of the prison would be easy to me, o men!

Ašraf χān (Gulsh. II, p. 156, 2).

دَ غُنـچِی خَنْدَا مُحَالَ وَه پَه چَمَن كِښِی

كه نَسِيم ھِر كُڅَر نَه كِړِی ھَر صَبَا

The laughing of the rose-bud would be impossible in the garden, if not every morning the zephyr would pass over it.

Xušʻāl (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.

غَم خوْ سِتَا دَ رُسْوَائِی كِړَم نَه دَ سَر كِړَم

كه می دَا انْدِيـښَنَه نَه وَیْ تَا كَتَیْ

I grieve indeed for thy shame, not about (my) head; if I had not this anxiety, thou wouldst see (what I would do).

Xušʻāl (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

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*) بَه — وُه the habitual Aorist, because this auxiliary is not possessed of an Imperfect; see §. 200.

condition has not been fulfilled, the Subjunctive of the Plu-
perfect 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 چه,
which in such a conjuncture requires the Conditional mood
(§. 205, 6).

كه يوه شپه ئى تاخير كړى وى ما به بها د وينځى دوچنده
ور كړى وه

If he had delayed it one night, I would have given him
double the price of the slave-girl. Gulistān (Gulsh. I, p. 185).

هه نارو به مى بيدار كړ كه خوب وړى وى
بار وبښ را ته اوته شه دلربا خما

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. Rah'mān (Gulsh. II, p. 4, 1).

كه پوهيدلى به تاسو وتى چه څه دى هغه ــ به نه كرمو بائد
به تاسى حكم نه كاوه

If you had understood, what this is — you would not have
passed judgement on the innocent. Matth. 12, 7.

كه تا هم دا هسى ليدلى وى لكه ما ليدلى دى شايد*) چه صحرا
د هم د دبولَه غم هربېښى وى

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*) The main sentence is here شايد, it is possible, which by
means of the conjunction چه 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.
<div align="center">Kalīlah ō Damanah (Dorn, Chrest. p. 10).</div>

4) As in Persian the Conditional of the Imperfect is often used in Paṣṭō 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.

<div align="right">کَه یَه مَا دی خَه اَثَر کَوْلی وَعـظ   تَا نَاصِحَ رَا تَه قَالَه وَیَلی وَعظ</div>

If thy admonition had made any impression on me, thou, o adviser, wouldst then have told me admonition.
<div align="center">H'amīd (Gulsh. II, p. 90, 2).</div>

<div align="right">چَه خَه می وَیَلی مَالْکی می دَ دَه یَه یَرْقَار دُورَوَلی</div>

Whatever I would have said, I would have sprinkled salt on his wound. Gulistān (Gulsh. I, p. 171).

<div align="right">دَ طَالِب دَ مَطْلُوب رَاز بَه مَا دَر وُ شْو</div>

<div align="right">کَه تَه نَه وَای خَبَردَار لَه دی وَاجَ</div>

I would have shown to thee the secret of the seeker and the sought, if thou hadst not been aware of this custom.
<div align="center">Rah'mān (Gulsh. II, p. 13, 3).</div>

<div align="center">§. 217.</div>

<div align="center">Elliptical conditional sentences.</div>

The Paṣṭō uses also elliptical conditional sentences, the main sentence of which must be supplied from the context.

1) When the conjunction کَه 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 کَه, if.

to which must be properly supplied: it is g o o d or something like it. By the Subjunctive Present the d e s i r e or w i s h is predicated as p o s s i b l e.

زَه خَوَاجَه مُحَمَّد دِ پرْوْت نَم يَه دَربَار كښی

مِيَان صَاحِبَ كَه می وُنِسی تَر لَاس

I Xavājah Muh'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 Muh'ammad (Gulsh. II, p. 112, 1).

2) When the conjunction كَه is connected with the C o n d i t i o n a l of the I m p e r f e c t, it is hinted thereby, that the desire or wish is looked upon as i m p o s s i b l e.

مَرْتَبَه كَه سِتَا دَ عشقِ كَرَم وَر خُرَّكَنْدَه

مَلَايِكَ بَه وَارَه وَائِی كَه بَشَر وِی

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 d e p e n d e n t 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 H a b i t u a l I m p e r f e c t is used, sometimes also the H a b i t u a l A o r i s t.

مَا بَه سَاز دَ سَرْ قَدم كَړِ   سِتَا وَ لُور تَه می بَه يَم كَړِ

مَا بَه ستَوِّكی كړِی نَعْلَيْن   نَلَم بَه زَه يَه رَاس يَه عَيْن

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).

Yusuf and Zulaixā (Dorn, Chrest. p. 202).

يَوْ زَمَان بَه هِجِری تِير يَه دَكَن نَه كَړِ

دُورَان كَلَه يَه وَيْنَا خپَلَه رَضَا كَا

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). Aśraf χān (Gulsh. II, p. 153, 1).

نفَدَارچِیَانو بَه ثَمی شَرح دَ مَخ وَه کَرَه

تَحَیرُ وَر تَه آوَازَ دَ لَا تَقُلْ کَا

The spectators would have made a description of (her) face — amazement called out to them: do not speak!
ȝAbd-ul-Qādir χān (Gulsh. II, p. 190, 1).

§. 218.

2) Subordination of a sentence by the relative pronoun and relative adverbs.

Relatively dependent sentences are formed by the relative pronoun چه, which refers to the noun of another sentence, or by relative adverbs, which are usually, in correlation with another adverb.

بُت پَرَسْت وَانِی حَمِید وَ فَعَه کَس تَه

چِه بَندَگِی کَوِی دَ خُدَای پَه رُوی رِیَا کَشِی

H'amīd calls him an idolater, who serves God with the face and hypocrisy.. H'amīd (Gulsh. II, p. 88, 2).

کَه یَار غوَاړِی فَنبَرَه ژَاړَه خُو چِه دَر شِی حَمِیدَه

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.

خَتخو غَوَیَه ښی یَه مَنْكِل كښی نِیوَلی یَه نِیوِدی دَ یَوی وَنی ښی
پْرَوَاز كَاوَه

Having taken a little flesh in its bill it flew about in the vicinity of a tree. Kalīlah ō Damanah (Gulsh. I, p. 87).

§. 220.

The direct oration.

The Paṣtō 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 چه (like the Greek ὅτι and the Persian كه) without being subordinated thereby to the main sentence, and this چه is therefore in such cases only a sign of a following direct oration and is not to be translated.

یَه عَرْض ښی وَرسَوَل چه كَه مَنْصَب زَه یَوَاخَیْ وَاخـلـم دَا نُور قَوْم بَه رَا
سَرَه حَسَد وَكَا

He respectfully rejoined: if I alone take this dignity, these my other countrymen will envy me.

Tārīχ-i murassaʒ (Gulsh. I, p. 43).

هُرمُر شَاهـزَادَه چَا وَ یْمِتیبـدَه چه دَ دِلَار دَ وَزِیرَانو خَتخَه د خَه خَطَا
وَ لِیدَه چه د وَ تَرَل

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 Paṣ̌tō 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 خه is employed as interrogatory particle, after the precedent of the Hindī (किश्रा), which need not be translated. The double interrogation (whether — or) is expressed by: خه, که — که, یا, but in the first member خه or که is often dropped.

آرویدَلِی دَ نَه دِی چِه حَکِیمَانْو وَیِلی دِی

Hast thou not heard, that the wise have said?
<div align="right">Gulistān (Gulsh. I, p. 169).</div>

خه دَ غَم پَلَوْ دَیْ چِه خُمَا پَه سَتَرکَوْ درِبروتَ

نَه وِینَم پَه سَتَرکَوْ حَقِیقَت وَاَرَه مُبِین

Is it the veil of grief, that has fallen on my eyes? I do not see the whole clear truth. Xušʿāl (Gulsh. II, p. 52, 3).

پَه دَفَن کښِی دَ غَاښوِنَه نَجِلَه کَا

یَا عُوِنْتِی پَه غُنِچَه کښِی دَ شَبْنَم دِی

Are in thy mouth thy teeth glittering, or are they drops of dew on the rose-bud? Rahʿmān (Gulsh. II, p. 29, 1).

§. 222.

Ellipsis.

An ellipsis is frequently met with in Paṣ̌tō, especially in poëtry. It is very common, that in interjectional sentences (especially in asseverations and imprecations) the verb 'to be' is left out, as: سنَا پَه سَر (supply: وُر), by thy head (I swear).

نه بَلوچ نه هَزَارَه وَارَه چركيين دى

نه ټى دِين نه ټى مَذهَب ستر ټى فَاش

Whether Balōch or Hazārah, all are dirty, they have neither
faith nor religion; may their privities be disclosed!*).

Xušh'āl (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.

هر خُوک چه له دى فَاڼ نَفَس وَابَستنكى كا

نه به شى تَرَلى يه زَنځِير سَره هَوَا

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).

نه يَوه پِيَاله دَ مَيـوْ نه دَ دَرسَت جَهَان خَرَاج

زَه أو مَىْ أَىْ مُحْتَسَب كه مِى خُونَه شى تَارَاج

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.).

نه يَوْ ښه لَائِق فَرزَند دَ پلَار يه خُونَه

نه دَ سرُوْ دَ سپِينوْ گَنج دَ ده يه كُور

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 —).

دَ صَبَا بَانک دَ مُلَّا وِيل دَ زَاهد له هَغَه كُوَر وَتل يه جَست وْ جُو دَ بَل

خَای شَه

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 ō Damanah (Gulsh. I, p. 111).

---

*) Supply here: دى دَ; this is a common Afghān imprecation.

Appendix I.

The Calendar of the Afghāns.

The Afghāns reckon by **lunar** years according to the common muh'ammadan 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.

<div align="center">P a š t ō.</div>

		days.
حَسَن حُسَين	h'asan h'usain	30
صَفَرہ	safarah	29
ورُنبَئِی خوُر(*	vṛumbaī χōr	30
دوَیَمَه خوُر	dvayamäh χōr	30
درِیَمَه خوُر	dreyamäh χōr	30
څَلوُرَمَه خوُر	țalōramäh χōr	29
دَ خُدَای مِیَاشت **	da χudāe miāšt	30
شوُ قَدر(***	šō qadr	
بَرَات	barāt	29
روژَه	rōžäh	30
ورُوکَی اَختَر	vṛūkai aχtar	29
مِیَانَه	miānäh	30
لوُی اَختَر	lōe aχtar	29

---

*) Literally: the first sister.
**) Literally: the month of God.

***) Also: دَ شوُ قَدر مِیَاشت or ;دَ بَرَات مِیَاشت شوُ is assimilated from شَب night, therefore شوُ قَدر = Pers. شَب قَدر.

Arabic.

		days.
مُحَرَّم muh'arram	. . . .	30
صَفَر ṣafar	. . . .	29
رَبِيعُ ٱلْأَوَّل rabīʒu-l-avval	. . . . . .	30
رَبِيعُ ٱلثَّانِى rabīʒu-ϑϑānī	. . . . .	30
جُمَادَى ٱلْأَوَّل ǰumāda-l-avval	. . . .	30
جُمَادَى ٱلثَّانِى ǰumāda-ϑϑānī	. . . .	29
رَجَب raǰab	. . . .	30
شَعْبَان šaʒbān	. . . .	29
رَمَضَان ramaẓān	. . . .	30
شَوَّال šavvāl	. . . .	29
ذِى ٱلْقَعْدَه ðī-l-qaʒdäh	. . . . . .	30
ذِى ٱلْحِجَّه ðī-l-h'iǰǰäh	. . . . . .	29

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:

Paṣṭō.	Hindī.
بَيْسَاك,وِسَاك baisāk, visāk, April-May*).	बैसाख baisākh.
جيټ ǰēṭ . . . May-June.	जेठ ǰēṭh.
هَار وآر hāṛ, āṛ . . June-July	असाढ़ asāṛh.

---

*) Properly from the middle of April to the middle of May.

سَاوِن sāvaṇ. پَشَكَال pašakāl*) }	July-August.	सावन् sāvan (श्रावण).
بَادرو bādrō . .	August-September.	भादों bhādō (भाद्र).
آسُو asū . . .	September-October.	आसिन् āsin.
كَتَك katak .	October-November.	कातिक kātik.
مَګَر magar**)	November-December.	अघन aghan (आग्रहायण).
پوه pōh . . .	December-January.	पौष pauṣ (पूस).
مَاه māh . . .	January-February.	माघ māgh.
پَګَنرْ pagaṇṛ .	February-March.	फागुन phāgun.
چِيتَر čētār . .	March-April.	चैत čaitr (चैत).

For the days of the week the Persian appellations are in use in Western Afghānistān, as: شَنبَه šambeh, Saturday, یَک شَنبَه yak šambeh, Sunday etc., but in Eastern Afghānistān the following names, partly taken from the Hindī, are current:

Paṣtō:

خَالِی χālī, Saturday.

اِتبَار, اِتوَار itbār, itvār, Sunday.

ګُل, پِیر gul, pīr, Monday.

نَهَه nahǎh, Tuesday.

چَار شَنبَه čar šambeh, Wednesday.

Persian:

شَنبَه šambeh.

یَک شَنبَه yak šambeh.

دو شَنبَه dō šambeh.

سِه شَنبَه seh šumbeh.

چَهَار شَنبَه čahār šambeh.

---

*) پَشَكَال = वर्षकाल, the rainy season, rain falling in the Panjāb chiefly in July-August.

**) Sindhī: मंघिरु manghiru, Panjābī: मंघर (मार्गशिर).

پَاذْشَنْبَه pānšambeh

دَ زِيَارَت ورځ da ziārat vraḍ

جُمْعَه jumᴣäh, Friday.

Thursday.

پَنْجِ شَنْبَه panj šambeh.

جُمْعَه jumᴣäh.

The names of the different seaons are: سپَرِلَى sparlai, spring
(or پَسَرلَى psarlai), comprising February, March and April; اُورَى
ōṛai, summer generally (consisting of دُوبَى dūbai, hot weather,
May and June, and پَشَكَال pašakāl, rainy season, July-August);
مَنَى manai, autumn, (the latter half of August, September, October);
ژمَى žimai, winter (November, December, January). This division
of the seasons however can only be applied to the moderate hill-
climate of Afghānistān.

Appendix II.

Survey of the conjugation of the Paṣtō verbs.

I. The intransitive verb ending in al.

Infinitive: تښْتَل tṣ̌-al, to flee.

Imperative:

Sing. وَ تښْبَه vŏ tṣ̌-ah, flee.

Plur. وَ تښْتِّى vŏ tṣ̌-aī, flee ye.

A. From the Imperative are formed:

1) The Present.

Sing.

زَه تنبَّم zah tš-am, I flee.

تَه تنبى tah tš-ē, thou fleest.

هَغَه تنبى haγah tš-ī, he, she flees.

Plur.

مُورِ تنبُو mūž tš-ū, we flee.

تَاسى تنبَّثى tāse tš-aī, you flee.

هَغَه تنبى haγah tš-ī, they flee.

2) The Subjunctive Present.

Sing.

زَه وتنبَّم zah vŏ tš-am, I may flee.

تَه وتنبى tah ŏ tš-ē, thou mayst flee.

هَغَه وتنبى haγah vŏ tš-ī, he, she may flee.

هَغَه د وتنبى haγah de vŏ tš-ī, he, she should flee.

Plur.

مُورِ وتنبُو mūž vŏ tš-ū, we may flee.

تَاسى وتنبَّثى tāse vŏ tš-aī, you may flee.

هَغَه وتنبى haγah vŏ tš-ī, they may flee.

هَغَه د وتنبى haγah de vŏ tš-ī, they should flee.

3) The Future.

Sing.

زَه بَه وُ تۡنِبِّم zah bah vŏ tš̩-am, I shall flee.

تَه بَه وُ تۡنِبِّى tah bah vŏ tš̩-ē, thou wilt flee.

هَغَه بَه وُ تۡنِبِّى haɣah bah vŏ tš̩-ī, he, she will flee.

Plur.

مُورِ بَه وُ تۡنِبِّو mūž̩ bah vŏ tš̩-ū, we shall flee.

نَاسِى بَه وُ تۡنِبِّى tāe bah vŏ tš̩-aī, you will flee.

هَغَه بَه وُ تۡنِبِّى haɣah bah vŏ tš̩-ī, they will flee.

B. From the participle praeterite are formed:

4) The Imperfect.

Sing.

زَه تۡنِبِّلَم zah tš̩-al-am, I fled.

تَه تۡنِبِّلى tah tš̩-al-ē, thou fledst.

هَغَه تنِش haɣah tiš̩, he fled.

هَغَه تۡنِبِّلَه , تنِبِّه haɣah tš̩-al-äh, tš̩-äh, she fled.

Plur.

مُورِ تۡنِبِّلو mūž̩ tš̩-al-ū, we fled.

نَاسِى تۡنِبِّلْئِى tāse tš̩-al-aī, you fled.

هَغَه تنِبِّل , تنِيَسـه haɣah tš̩-ạl, tš̩-ah, masc.

هَغَه تنِبِّلى , تنِبِّى haɣah tš̩-al-ē, tš̩-ē, fem.

they fled.

5) The Habitual Imperfect.

Sing.

زَه بَه تښَلَم zah bah tš-al-am, I used to flee

etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

Sing. and Plur.

تَنښَلَیْ , تنښَلی , تنښَلَایِ (تنښَیْ , تنښِی , تنښَایِ)

زَه zah		
تَه tah		
هَغَه haɣah	tš-al-ai, tš-al-ē, tš-al-āē
مُوِر mūž	(tš-ai, tš-ē, tš-āē).
تَاسی tāse	
هَغَه haɣah	

(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.

زَه وْ تنښَلَم zah vō tš-al-am, I fled.

etc. etc. (like the Imperfect).

8) The Habitual Aorist.

Sing.

زَه بَه وْ تنښَلَم zah bah vŏ tš-al-am, I used to flee.

etc. etc. (like the Imperfect).

**C. With the participle perfect and the auxiliary 'to be'
are formed:**

9) The Perfect.

Sing.

يَم تَنبَلَى ,تنبَلى tš-al-ai (m.), tš-al-e (f.) yam, I have fled.

ئُى „ „ „ „ ē, thou hast fled.

دَى تَنبَلَى tš-al-ai dai   he ⎫

دَه تنبَلى tš-al-e dah   she ⎬ has fled.

Plur.

وُر تَنبَلى tš-al-ī yū, we have fled.

دُي „ tš-al-ī aī, you have fled.

دى „ tš-al-ī dī, they have fled.

10) The Subjunctive of the Perfect.

Sing.

وِى ⎰ تَنبَلَى masc., he ⎱ may have fled.
     ⎱ تنبَلى fem., she ⎰

Plur.

تَنبَلى وِى tš-al-ī vī, they may have fled.

11) The Pluperfect.

Sing.

تَنْبَلَی ، تَنْبَلِی وُم tš-al-ai (m.), tš-al-e (f.) vum, I had fled.

وِی ,, ,, ,, ,, vē, thou hadst fled.

تَنْبَلَیْ وَہ tš-al-ai vuh, he ⎫
تَنْبَلِی وَہ tš-al-e, vah, she ⎬ had fled.

Plur.

تَنْبَلِی وُر tš-al-ī vū, we had fled.

وَئِی ,, ,, vaī, you had fled.

وُر ,, ,, vū (masc.) ⎫
وِی ,, ,, vē (fem.) ⎬ they had fled.

12) The Subjunctive of the Pluperfect.

Sing.

بَہ تَنْبَلَی ، تَنْبَلِی وُم bah tš-al-ai (m.), tš-al-e (f.) vum, I would
have fled, etc. etc. (like the Pluperfect).

13) The Conditional (Optative) of the Pluperfect.

Sing.

تَنْبَلَی ، تَنْبَلِی وَیْ ، وِی ، وَاِی ⎧ زَہ zah ⎫ tš-al-ai, tš-al-ē vai, vē,
⎨ تَہ tah ⎬ vāē
⎩ ہَغَہ haγah ⎭

(If) I, thou, he, she would have fled; or: would that I, thou,
he, she had fled!

Plur.

$$\left. \begin{matrix} \text{مُوږ mūž} \\ \text{نَاسى tāse} \\ \text{قَغَه haɣah} \end{matrix} \right\} \text{tš-al-ī vai, vē, vāē.}$$ وَاى, وِى وَىْ تنَبَلِى

(If) we, you, they would have fled; or: would that we, you, they had fled!

14) The Past Future.

Sing.

يَم بَه تنَبَلِى, تنَبَلِى bah tš-al-ai (m.), tš-al-e (f.) yam, I shall have fled.

تُى ,, ,, ,, ,, ,, ,, ,, ē, thou wilt have fled.

وِى ,, ,, ,, ,, ,, ,, ,, vī, he, she will have fled.

Plur.

يُو بَه تنَبَلِى bah tš-al-ī yū, we shall have fled.

تُى ,, ,, ,, ,, ,, aī, you will have fled.

وِى ,, ,, ,, ,, ,, vī, they will have fled.

II. The intransitive verb ending in -ēd-al̥.

a) دَرِيدَل dar-ēd-al̥, to stand, primit. verb.

b) زَرِيدَل zaṛ-ēd-al̥, to become old, derivat. verb. (زوړ).

Imperative.

Sing.

a) وُ دَرِبِهٔ vŏ dar-ēž-ah, stand!

b) شَه
  - زُوْرِ zōṛ (masc.)
  - زَرَهٔ zaṛ-äh (fem.)

šah, become old!

Plur.

a) وُ دَرِبِهٔی vŏ dar-ēž-aī, stand ye!

b) شَتُی
  - زَارَهٔ zāṛah (masc.)
  - زَرِی zaṛē (fem.)

šaī, become ye old!

With the prohibitive particle مَهٔ: مَهٔ زَرِبِهٔ mah zaṛ-ēž-ah, Plur. مَهٔ زَرِبِهٔی mah zaṛ-ēž-aī, do not become old!

A. From the Imperative are formed:

1) The Present.

Sing.

a) زَه دَرِبِهٔم (دَرَم) zah dar-ēž-am, (dar-am), I stand.

تَه دَرِبِهٔی (دَری) tah dar-ēž-ē (dar-ē), thou standest.

هَغَه دَرِبِهٔی (دَری) haɣah dar-ēž-ī (dar-ī), he, she stands.

Plur.

مُوِ دَرِبِهٔو (دَرو) mūž dar-ēž-ū (dar-ū), we stand.

نَاسی دَرِیِژَی (دَرَئی) tāse dar-ēž-aī (dar-aī), you stand.

هَغَه دَرِیِژِی (دَرِی) haɣah dar-ēž-ī (dar-ī), they stand.

b) Sing.

زَرِیِژَم zah zaṛ-ēž-am, I become old.

etc. etc. (quite like دَرِیِژَم).

2) The Subjunctive Present.

a) Sing.

زَه وْ دَرِیِژَم zah vŏ dar-ēž-an, I may stand.
etc. etc. (like the Present).

b) Sing.

شَم	زَه زوْړ (m.) zah zōṛ		šam, I may become old.
	زَړَه " (f.) " zaṛ-äh	
شِی	" تَه (m.) tah "		šē, thou mayst become old.
	" " (f.) " "	
شِی	" هَغَه (m.) haɣah "		šī, he, she may become old.
	" " (f.) " "	
شِی	هَغَه دْ زوْړ (m.) haɣah de zōṛ		šī, he, she should become old.
	دْ زَړَه " (f.) " de zaṛ-äh	

Plur.

شُو	مُوږ زاړِه (m.) mūž zāṛah		šū, we may become old.
	زَړِی " (f.) " zaṛ-ē	
شَئِی	نَاسی " tāse "		šaī, you may become old.
	" " " "	

$$
\begin{cases}
\text{قَغَه hayah } \text{,, } \\
\text{,, } \text{,, } \text{,, } \text{,, }
\end{cases}
\text{شِی} \quad \text{šī, they may become old.}
$$

$$
\begin{cases}
\text{قَغَه دِ زَاړَه hayah de zāṛah} \\
\text{,, } \text{de zaṛ-ē زَړو}
\end{cases}
\text{شِی} \quad \text{šī, they should become old.}
$$

3) The Future.

a)   **Sing.**

زَه بَه وُ دَرېږَم zah bah vŏ dar-ēž-am, I shall stand.

تَه بَه وُ دَرېږِی tah bah vŏ dar-ēž-ē, thou wilt stand.

قَغَه بَه وُ دَرېږِی hayah bah vŏ dar-ēž-ī, he, she will stand.

                     Plur.

مُوږ بَه وُ دَرېږُو mūž bah vŏ dar-ēž-ū, we shall stand.

تَاسِی بَه وُ دَرېږَکِی tāse bah vŏ dar-ē-ž-aī, you will stand.

قَغَه بَه وُ دَرېږِی hayah bah vŏ dar-ēž-ī, they will stand.

b)   **Sing.**

$$
\begin{cases}
\text{زَه بَه زوړ (m.) zah bah zōṛ} \\
\text{,, }\text{,, }\text{(f.) }\text{,, }\text{,, zaṛ-ăh زَړَه}
\end{cases}
\text{شَم} \quad \text{šam, I shall become old.}
$$

$$
\begin{cases}
\text{,, }\text{,, }\text{تَه (m.) tah }\text{,, }\text{,,} \\
\text{,, }\text{,, }\text{,, (f.) }\text{,, }\text{,, }\text{,,}
\end{cases}
\text{شِی} \quad \text{šē, thou wilt become old.}
$$

$$
\begin{cases}
\text{,, }\text{,, }\text{قَغَه (m.) hayah }\text{,, }\text{,,} \\
\text{,, }\text{,, }\text{,, (f.) }\text{,, }\text{,, }\text{,,}
\end{cases}
\text{شِی} \quad \text{šī, he, she will become old.}
$$

Plur.

$$\left.\begin{array}{l}\text{(m.) mū\v{z} bah zūṛah} \\ \text{ „ „ „ zaṛ-ē}\end{array}\right\}\text{ šū, we shall become old.}$$

مُورِ بَه زَاره (m.) mū\v{z} bah zūṛah

زِرِے „ „ (f.) „ „ zaṛ-ē

$$\left.\begin{array}{l}\text{ „ „ (m.) tāse „ „} \\ \text{ „ „ „ (f.) „ „ „}\end{array}\right\}\text{ šaī, you will become old.}$$

نَاسِی „ „ (m.) tāse „ „

„ „ „ (f.) „ „ „

$$\left.\begin{array}{l}\text{ „ „ (m.) haɣah „ „} \\ \text{ „ „ „ (f.) „ „ „}\end{array}\right\}\text{ šī, they will become old.}$$

فَغَه „ „ (m.) haɣah „ „

„ „ „ (f.) „ „ „

B. From the participle preterite are formed:

4) The Imperfect.

a)   Sing.

زَه دَرِیدَلَم, دَرِیدَم zah dar-ēd-al-am, dar-ēd-am, I stood.

تَه دَرِیدَلَی, دَرِیدِی tah dar-ēd-al-ē, dar-ēd-ē, thou stoodst.

$$\left.\begin{array}{l}\text{(m.) haɣah dar-ēd-ạh, he} \\ \text{(f.) haɣah dar-ēd-al-äh, dar-ēd-äh, she}\end{array}\right\}\text{ stood.}$$

هَغَه دَرِیدَه (m.) haɣah dar-ēd-ạh, he

هَغَه دَرِیدَلَه, دَرِیدَه (f.) haɣah dar-ēd-al-äh, dar-ēd-äh, she

Plur.

مُوږ دَرِیدَلُو, دَرِیدُو mūž dar-ēd-al-ū, dar-ēd-ū, we stood.

نَاسِی دَرِیدَلَئِی, دَرِیدَئِی tāse dar-ēd-al-aī, dar-ēd-aī, you stood.

$$\left.\begin{array}{l}\text{(m.) haɣah dar-ēd-ạl, dar-ēd-ạh} \\ \text{(f.) „ dar-ēd-al-ē, dar-ēd-ē}\end{array}\right\}\text{ they stood.}$$

هَغَه دَرِیدَل, دَرِیدَه (m.) haɣah dar-ēd-ạl, dar-ēd-ạh

دَرِیدَلِی, دَرِیدِی „ (f.) „ dar-ēd-al-ē, dar-ēd-ē

b)   Sing.

زَه زَرِيدَلَم، وزَرِيدَم zah zaṛ-ēd-al-am, zaṛ-ēd-am, I became old
etc. etc. (like دَرِيدَلَم etc.).

5) The Habitual Imperfect.

a)   Sing.

زَه بَه دَرِيدَلَم، بَه دَرِيدَم zah bah darēd-al-am, bah darēd-am,
I used to stand; etc. etc. (like the Imperfect).

b)   Sing.

زَه بَه زَرِيدَلَم، بَه زَرِيدَم zah bah zaṛ-ēd-al-am, bah zaṛ-ēd-am,
I used to become old; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

a)

دَرِيدَلَیْ، دَرِيدَلِی (*	هَغَه، هَا، زَه zah, tah,	dar-ēd-al-ai, dar-ēd-al-ē,
or	haγah	or
دَرِيدَیْ، دَرِيدِی	مُوږ، تَاسِی، هَغَه mūẓ,	dar-ēd-ai, dar-ēd-ē
	tāse, haγah	

(If) I, thou, he, she, we, you, they would stand; or: would
that I etc. would stand!

b)   Sing.

شوَلَی، شوَلِی، شوَلَای	زَه، تَه، هَغَه زوْر (m.) zah, tah, haγah zōṛ	šv-al-ai, šv-al-ē, šv-al-āē
or		or
شوَیْ، شوِی، شوَای	زَرْه (f.) „ „ „ zaṛ-äh	šv-ai, šv-ē, šv-āē

*) Or دَرِيدَلَای dar-ēd-al-āē, دَرِيدَای dar-ēd-āē.

(If) I, thou, he, she would become old; or: would that I, thou, he, she would become old!

<p style="text-align:center">Plur.</p>

etc. شَوَیْ { مُووِ,تاسى ,هَعَه زَارَه (m.) mūž, tāse, haɣah zāṛah				šv-al-ai etc.
or	or
etc. شَوى { „ „ „ (f.) „ „ „ zaṛ-ē				šv-ai etc.

(If) we, you, they would become old; or: would that we, you, they would become old!

<p style="text-align:center">7) The Aorist.</p>

a) <p style="text-align:center">Sing.</p>

زَه وُدَرِیدَلَم ,وُ دَرِیدَم zah vŏ dar-ēd-al-am, vŏ dar-ēd-am,

I stood; etc. etc. (like the Imperfect).

b) <p style="text-align:center">Sing.</p>

(* شَوَلَم, شَوَم { زَه زوْرِ (m.) zah zōr		šv-am, šv-al-am,
„ زَرَه (f.) „ zaṛ-ăh		I became old.
شَوى, شَوَیْ { تَه „ (m.) tah „		šv-ē, šv-al-ē,
„ „ (f.) „ „		thou becamest old.
شَه „ „ قَعَه (m.) haɣah „ šăh,		he
شَوَلَه شَوَه „ „ (f.) „ „ šv-ăh, šv-al-ăh, she		became old.

<p style="text-align:center">Plur.</p>

شُوو, شَوَلُو { مُووِ زَارَه (m.) mūž zāṛah		šv-ū, šv-al-ū,
„ زَرى (f.) „ zaṛ-ē		we became old.

*) شَوَلَم is not so much in use as شَوَم.

شَوَتُى ,شَوَلَتُى	„ (m.) تَاسى tāse „	šv-aī, šv-al-aī,
	„ „ (f.) „ „	you became old.

شَوَل, شَوهٔ, شُوو „ فَغهٔ (m.) haγah „		šv-ū, šv-ạh,	they be-
		šv-ạl	came old.
شَوَلْى, شَوى „ „ (f.) „ „		šv-ē, šv-al-ē	

8) The Habitual Aorist.

a)   Sing.

زَهٔ بَه وُدَرِيدَلَم, بَه وُدَرِيدَم zah bah vŏ dar-ēd-al-am, bah vŏ dar-ēd-am,

I used to stand; etc. etc. (like the Imperfect).

b)   Sing.

زَهٔ بَه زوْر شوُم zah bah zōṛ šv-am, 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.

يَم	(*) زَهٔ دَرِيدَلَى (m.) zah dar-ēd-al-ai	yam, I have stood.
	دَرِيدَلْى (f.) „ dar-ēd-al-e	
تُى	„ نَه (m.) tah „	ē, thou hast stood.
	„ „ (f.) „ „	
دَىْ	„ فَغهٔ (m.) haγah „	dai, he	has stood.
دَه	„ „ (f.) „ „	dah, she	

---

*) Or دَرِيدَى dar-ēd-ai, fem. دَرِيدى dar-ēd-e, Plur. (com.) دَرِيدى

dar-ēd-ī.

Plur.

مُوږ دَرِیدلِ یُو	mūž dar-ēd-al-ī yū,		we have stood.
تَاسی ,, یْي	tāse	,, aī,	you have stood.
هغه ,, دى	haɣah	,, dī,	they have stood.

b) **Sing.**

یم	زۀ زوړ شَوَی (m.) zah zōṛ šavai		yam,	I have become old.
	,, زَړَه شَوِی (f.) ,, zaṛ-ăh šave			
یی	,, ,, تۀ (m.) tah ,, ,,		ē,	thou hast become old.
	,, ,, ,, (f.) ,, ,, ,,			
دَی	,, ,, هغه (m.) haɣah ,, ,,	dai, he		has become old.
دَه	,, ,, ,, (f.) ,, ,, ,,	dah, she		

Plur.

یُو	مُوږ زَاړَه شَوِی (m.) mūž zāṛah šavī		yū,	we have become old.
	,, زَړِی شَوِی (f.) ,, zaṛ-ē savī			
دَيْ	تَاسی ,, (m.) tāse ,, ,,		aī,	you have become old.
	,, ,, ,, (f.) ,, ,, ,,			
دِى	,, ,, هغه (m.) haɣah ,, ,,		dī,	they have become old.
	,, ,, ,, (f.) ,, ,, ,,			

10) The Subjunctive of the Perfect.

a) **Sing.**

وِی	هغه دَرِیدَلَی (m.) haɣah dar-ēd-al-ai		vī, he, she may have stood.
	دَرِیدَلِی ,, (f.) ,, dar-ēd-al-e		

Plur.

وِى دَرِيدَلِى فَغَه (m. f.), haɣah dar-ēd-al-ī vī, they may have stood.

b) **Sing.**

شَوَى زْوِر فَغَه (m.) haɣah zōṛ šavai		vī, he, she may here
شَوِى زَرَه „ (f.) „ zaṛ-ăh šave		become old.

وِى

Plur.

زَارَه فَغَه (m.) haɣah zāṛah		šavī vī, they may have
زَرِى „ (f.) „ zaṛ-ē		become old.

شَوِى وِى

11) The Pluperfect.

a) **Sing.**

دَرِيدَلَىٌ زَه (m.) zah dar-ēd-al-ai	vum, I had stood.
دَرِيدَلِى „ (f.) „ dar-ēd-al-e	

وم

etc. etc.

b) **Sing.**

شَوَى زْوِر زَه (m.) zah zōṛ šavai	vum, I had become old.
شَوِى زَرَه „ (f.) „ zaṛ-ăh šave	

وم

etc· etc.

12) The Subjunctive of the Pluperfect.

a) **Sing.**

دَرِيدَلَىٌ بَه زَه (m.) zah bah dar-ēd-al-ai	vum
دَرِيدَلِى „ „ (f.) „ „ dar-ēd-al-e	

وم

I should have stood; etc. etc.

b)   Sing.

زَه بَه زوْرِ شَوَی (m.) zah bah zōṛ šavai

      „ (f.)   „   „   zaṛ-ăh šave   vum

وم

I should have become old; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a)   Sing.

زَه دَرِیدَلَیْ (m.) zah dar-ēd-al-ai

وَی ، وی ، وَای   دَرِیدَلِی „ (f.)   „   dar-ēd-al-e   vai, vē, vāē

(If) I would have stood; or: would that I had stood!
          etc. etc.

b)   Sing.

زَه زوْرِ شَوَی (m.) zah zōṛ šavai

وَی ، وی ، وَای   زَرَه شَوِی „ (f.)   „   zaṛ-ăh šave   vai, vē, vāē,

(If) I would have become old; or: would that I had become
    old! etc. etc.

14) The Past Future.

a)   Sing.

زَه بَه دَرِیدَلَی (m.) zah bah dar-ēd-al-ai

یَم   دَرِیدَلِی „ „ (f.)   „   „   dar-ēd-al-e   yam,

I shall have stood; etc. etc.

b)   Sing.

زَه بَه زوْرِ شَوَی (m.) zah bah zōṛ šavai

یَم   زَرَه شَوِی „ „ (f.)   „   „   zaṛ-ăh šave   yam, I shall have become old.

          etc. etc.

III. Transitive verb ending in a̯l.

Infinitiv: شَرَل, šar̯-a̯l, to eject.

Imperative.

Sing.

وُ شَرَه‎ vŏ šar̯-ah, eject!

Plur.

وُ شَرَتْى‎ vŏ šar̯-aī, eject ye!

A. From the Imperative are formed:

1) The Present.

Sing.

زه شَرَم‎ zah šar̯-am *), I eject.

تَه شَرى‎ tah šar̯-ē, thou ejectest.

هَغَه شَرى‎ ha γah šar̯-ī, he, she ejects.

Plur.

مووِ شَرو‎ mūž šar̯-ū, we eject.

تَاسى شَرَتْى‎ tāse šar̯-aī, you eject.

هَغَه شَرى‎ ha γah šar̯-ī, they eject.

2) The Subjunctive of the Present.

Sing.

زه وُ شَرَم‎ zah vŏ šar̯-am, I may eject (that I eject).

تَه وُ شَرى‎ tah vŏ šar̯-ē, thou mayst eject.

---

*) Or: شَرَمَه‎ šar̯-amah, in the eastern (modern) dialect.

فَغَه وُ شَوِى haɣah vŏ šaṛ-ī, he, she may eject.

فَغَه دَ وُ شَوِى haɣah de vŏ šaṛ-ī, he, she shonld eject.

Plur.

مووِ وُ شَرِو mūž vŏ šaṛ-ū, we may eject.

تَاسِى وُ شَمِرُئِى tāse vŏ šaṛ-aī, you may eject.

فَغَه وُ شَوِى haɣah vŏ šaṛ-ī, they may eject.

فَغَه دَ وُ شَوِى haɣah de vŏ šaṛ-ī, they should eject.

3) The Future.

Sing.

زَه بَه وُ شَرَم zah bah vŏ šaṛ-am, I shall eject.

etc.   etc. (like the Present).

**B. From the participle preterite are formed
(with passive signification):**

4) The Imperfect.

Sing.

زَه ڤِى شَرَلَم zah ē šaṛ-al-am *), I was ejected by him.

تَه ڤِى شَرَلِى tah ē šaṛ-al-ē, thou wast ejected by him.

فَغَه ئِى شَارَه (m.) haɣah ē šāṛ-ah, he was ejected by him.

وو شَرَلَه „   „   (f.)   „   „ šaṛ-al-ăh, she was ejected by him.

Plur.

مووِ ڤِى شَرَلُو mūž ē šaṛ-al-ū, we were ejected by him.

تَاسِى ئِى شَرَلَئِى tāse ē šaṛ-al-aī, you were ejected by him.

*) The pronominal suffix ئِى (by him, hẹr, them) is only added
to show the construction and use of these tenses.

فَغَه ٹی شَرَل (m.) haɣah ē šaṛ-al
شَرَلی „ „ (f.) „ „ saṛ-al-ē

they were ejected by him.

5) The Habitual Imperfect.

Sing.

زَه بَه ۍ ٹی شَرَلَم zah bah ē šaṛ-al-am *), I used to be ejected by him,

etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

مَا mā	
تَا tā	
فَغَه haɣah	šaṛ-al-ai, šaṛ-al-ē, šaṛ-al-āē
مُوږ mūž	or
تَاسُو tāsū	šaṛ-ai, šaṛ-ē, šaṛ-āē
فَغُو hāɣō	

شَرَلَی ,شَرَلی ,شَرَلَی
or
شَرَی ,شَرَی ,شَرَای

(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.

زَه وٙ ۍ ٹی شَرَلَم zah vŏ ē šaṛ-al-am, I was ejected by him.

etc. etc. (like the Imperfect).

———

*) Or: زَه ۍ ٹی شَرَلَم بَه zah ē šaṛ-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. شَرَلَی ,شَرَلی ,شَرَلَی etc. is not subject to any inflexion.

8) The Habitual Aorist.

Sing.

زَه بَه ئی وُ شَرَلَم zah bah ē vŏ šar-al-am, I used to be ejected by him.

etc. etc. (like the Imperfect).

C. With the participle perfect and the auxiliary 'to be' are formed (with passive signification):

9) The Perfect.

Sing.

لَم	زَه ئی شَرَلَی (m.) zah ē šar-al-ai *)	yam, I have been ejected by him
	شَرَلِی „ „ (f.) „ ē šar-al-e	
ئی	„ „ تَه (m.) tah „ „	ē, thou hast been ejected by him
	„ „ „ (f.) „ „ „	
دَی	„ „ هَغَه (m.) haɣah „ „ dai, he	has been ejected by him
هَ	„ „ „ (f.) „ „ „ dah, she	

Plur.

مُورِ ئی شَرَلِی یُو (com.) mūž ē šar-al-ī yū, we have been ejected by him.

تَاسی „ „ ئِی tāse „ „ aī, you have been ejected by him.

هَغَه „ „ دی haɣah „ „ dī, they have been ejected by him.

10) The Subjunctive of the Perfect.

Sing.

وِی	هَغَه ئی شَرَلَی (m.) haɣah ē šar-al-ai	vī, he, she may have been ejected by him.
	شَرَلِی „ „ (f.) „ „ šar-al-e	

*) Or شَرَی šar-ai, fem. شَرِی šar-e (شَرِ).

Plur.

هَغَه ٹى شَرَلی وِی (com.) haɣah ē šaṛ-al-ī vī, they may have been
ejected by him.

11) The Pluperfect.

Sing.

وم	زَه ٹى شَرَلی (m.) zah ē šaṛ-al-ai	vum, I had been ejected by him.
	" " šaṛ-al-e (f.) " "	
وِی	" " تَه (m.) tah " "	vē, thou hast been ejected by him.
	" " " (f.) " " "	
وَه	" " هَغَه (m.) haɣah " "	vuh, he } had been ejected
وَه	" " " (f.) " " "	vŭh, she } by him.

Plur.

مُوۇ ٹى شَرَلی وُر (com.) mūž ē šaṛ-al-ī vū, we had been ejected by him.

تَاسی " " وَئی (com.) tāse " " vaī, you had been ejected by him.

هَغَه " " وُر (m.) haɣah " " yū } they had been ejected

" " " وِی (f.) " " vē } by him.

12) The Subjunctive of the Pluperfect.

Sing.

وم	زَه بَه ٹى شَرَلی (m.) zah bah ē šaṛ-al-ai	vum,
	شَرَلی " " " (f.) " " " šaṛ-al-e	

I should have been ejected by him; etc. etc. (like the Pluperfect).

13. The Conditional (Optative) of the Pluperfect.

Sing.

وى , وَى ,وَى شَرَلَى نِّى هَغَه , تَه , زَه (m.) zah, tah, haɣah šaṛ-al-ai } vai, vē, vāē
وَاى | شَرَلَى „   „   „   „ (f.)   „   „   „   šaṛ-al-e

(If) I, thou, he, she would have been ejected by him; or: would that I, thou, he, she had been ejected by him!

Plur.

وَاى , وَى , وَى شَرَلَى وَى نِّى هَغَه, تَاسِى, مُورِ (com.) mūž, tāse, haɣah, šaṛ-al-ī vai, vē, vāē,

(If) we, you, they would have been ejected by him; or: would that we, you, they had been ejected by him!

14. The Past Future.

Sing.

يَم { شَرَلَى نِّى بَه زَه (m.) zah bah ē šaṛ-al-ai } yam, I shall have been ejected by him.
شَرَلَى „   „   „ (f.)   r   „   „ šaṛ-al-e

ئِى { تَه „   „   „ (m.) tah   „   „   „ } ē, thou wilt have been ejected by him.
„   „   „ „ (f.)   „   „   „   „

وِى { هَغَه „   „   „ (m.) haɣah „   „   „ } vī, he, she will have been ejected by him.
„   „   „   „ (f.)   „   „ „   „

Plur.

يُو شَرَلَى نِّى بَه مُورِ (com.) mūž bah ē šaṛ-al-ī yū, we will have been ejected by him.

ئِى تَاسِى „   „   „   „ tāse   „   „   „   aī, you will have been ejected by him.

وِى هَغَه „   „   „   „ haɣah „   „   „   vī, they will have been ejected by him.

IV. The causal verb ending in a̤l.

Infinitive:

a) وِيَروّل vēr-av-a̤l *), to frighten, primit. caus. verb.

b) جوّروّل jōṛ-av-a̤l, to restore, derivat. caus. verb.

Imperative:

Sing.

a) وُ وِيَروّه vŏ vēr-av-ah, frighten!

b) و كَمَه ه { جوّر (m.) jōṛ **) / جوّروّه (f.) jōṛ-äh } kṛah, restore!

مَه جوّروّه mah jōṛ-av-ah, do not restore!

Plur.

a) وُ وِيَروّنِی vŏ vēr-av-aī, do ye frighten!

b) كَمَئِی { جوّر (m.) jōṛ / جوّوِی (f.) jōṛ-ē } kṛ-aī, restore ye!

مَه جوّروّنِی mah jōṛ-av-aī, 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 كَمَل the other auxiliary كَوّل 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)
<div align="center">Sing.</div>

زَه وِيرَوَم   zah vēr-av-am, I frighten.

تَه وِيرَوِى   tah vēr-av-ē, thou frightenest.

فَغَه وِيرَوِى   haɣah vēr-av-ī, he, she frightens.

<div align="center">Plur.</div>

مُوو وِيرَوُو   mūž vēr-av-ū, we frighten.

تَاسى وِيرَوَئِى   tāse vēr-av-aī, you frighten.

فَغَه وِيرَوِى   haɣah vēr-av-ī, they frighten.

b)
<div align="center">Sing.</div>

زَه جوْرَوَم   zah jōr-av-am, I restore.

<div align="center">etc. etc. (like وِيرَوَم).</div>

2. The Subjunctive of the Present.

a)
<div align="center">Sing.</div>

زَه وُ وِيرَوَم   zah vŏ vēr-av-am, I may frighten.

<div align="center">etc. etc.</div>

b)
<div align="center">Sing.</div>

كَرَم	{	زَه جوْر zah jōṛ (m.)	} kṛ-am, I may restore.
		„ „ jōṛ-āh (f.)	
كِرِى	{	تَه „ tah „ „	} kṛ-ē, thou mayst restore.
		„ „ „ „ „	
كِرِى	{	فَغَه „ haɣah „ „	} kṛ-ī, he, she may restore.
		„ „ „ „ „	

كوى { هَغَه دَ جوْړ haɣah de jōṛ (m.) } kṛ-ī, he, she should
{ „ „ „ „ jōṛ-äh (f.) } restore.

Plur.

كړو { موږ جوْړ mūž jōṛ (m.) } kṛ-ū, we may restore.
{ „ „ „ jōṛ-ē (f.) }

كړِى { „ تاسى tūse „ „ } kṛ-aī, you may restore.
{ „ „ „ „ „ }

كړِى { „ هَغَه „ „ „ } kṛ-ī, they may restore.
{ „ „ „ „ „ }

كړِى { هَغَه دَ جوْړ haɣah de jōṛ } kṛ-ī, they should restore.
{ „ „ „ „ jōṛ-ē }

3. The Future.

a) Sing.

زَه بَه وَ وِيروَم zah bah vŏ vēr-av-am, I shall frighten.

etc. etc. (like the Present).

b) Sing.

كړَم { (m.) زَه بَه جوْړ zah bah jōṛ } kṛ-am, I shall restore,
{ (f.) جوْړَه „ „ „ jōṛ-äh }
etc. etc. (like the Subjunctive).

B. From the participle preterite are formed:
(with passive signification)

4) The Imperfect.

a) Sing.

زَه ئى وِيروَلَم zah ē vér-av-al-am, I was frightened by him.

تَه ئی وِیرَوَلِی tah ē vér-av-al-ē, thou wast frightened by him.

هَغَه ئی وِیرَاوُه (m.) ha𝑦ah ē vēr-áv-ŏh, he ⎫
⎪ was frightened by
⎬ him.
„ „ (f.) „ „ vér-av-al-ăh, she ⎭ وِیرَوَلَه

Plur.

مُورِ ئی وِیرَوَلُو mūž ē vér-av-al-ū, we were frightened by him.

تَاسی ئی وِیرَوَلَئِی tāse ē vēr-av-al-aī, you were frightened by him.

هَغَه ئی وِیرَوَل (m.) ha𝑦ah ē vér-av-al ⎫
⎪ they were frightened by
⎬ him.
„ „ (f.) „ „ vér-av-al-ē ⎭ وِیرَوَلِی

b)   S i n g.

زَه ئی جوْرَوَلَم zah ē jŏr-av-al-am, I was restored by him.

etc. etc. (like وِیرَوَلَم).

5) The Habitual Imperfect.

a)   S i n g.

زَه بَه ئی وِیرَوَلَم zah bah ē vēr-av-al-am, I used to be frightened
by him; etc. etc. (like the Imperfect).

b)   S i n g.

زَه بَه ئی جوْرَوَلَم zah bah ē jōr-av-al-am, I used to be restored
by him; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

a) b)   **Sing.**

وِیرَوَلَی , وِیرَوَلی , وِیرَوَلَایَی

ـــــــــــــــ

جوْرَوَلَایی , جوْرَوَلی , جوْرَوَلَی

مَا mā	
تَا tā	vēr-av-al-ai, vēr-av-al-ē,
فَغَه haɣah	vēr-av-al-āē.
مُوژ mūž	------------
تَاسُو tāsū	jōṛ-av-al-ai, jōṛ-av-al-ē,
فَغْو haɣō	jōṛ-av-al-āē.

(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.**

زَه وُ ئی وِیرَوَلَم   zah vŏ ē vēr-av-al-am, I was frightened by him;

etc. etc. (like the Imperfect).

b)   **Sing.**

كَرَم	زَه ئی جوْر (m.) zah ē jōṛ	kṛ-am, I was restored by him.
	جوْره (f.) „ „ jōṛ-ăh	
كِری	تَه (m.) tah „ „	kṛ-ē, thou wast restored by him.
	(f.) „ „ „	
كَر , كَره	فَغَه(m.) haɣah „ „ kar, kṛ-ah, he	was restored by him.
كَرَله , كَره	(f.) „ „ „ kṛ-al-ăh, kṛ-ăh, she	

Plur.

$\left.\begin{array}{l} \text{مُورِ ئِی جۆرِ} \text{ (m.) mūž ē jōṛ} \\ \text{جۆرِی} \quad \text{„} \quad \text{„} \text{ (f.)} \quad \text{„} \quad \text{„ jōṛ-ē} \end{array}\right\}$ كَرُو kṛ-ū, we were restored by him.

$\left.\begin{array}{l} \text{„} \quad \text{„} \text{ تَاسِی} \text{ (m.) tāse „ „} \\ \text{„} \quad \text{„} \quad \text{„ (f.)} \quad \text{„} \quad \text{„} \quad \text{„} \end{array}\right\}$ كَرِّی kṛ-aī, you were restored by him.

$\left.\begin{array}{l} \text{„} \quad \text{„} \text{ فَغَ} \text{ (m.) haɣah „ „} \quad \text{kṛ-al, kṛ-ah} \\ \text{„} \quad \text{„} \quad \text{„ (f.)} \quad \text{„} \quad \text{„} \quad \text{„} \quad \text{kṛ-al-ē, kṛ-ē} \end{array}\right\}$ كَرّل , كَرِه كَرّلِی , كَرِی they were restored by him.

8) The Habitual Aorist.

a) Sing.

زَه بَه ئی و وِیرَوَلَم zah bah ē vŏ vēr-av-ǎl-am, I used to be frightened by him; etc. etc. (like the Aorist-Imperf.).

b) Sing.

$\left.\begin{array}{l} \text{زَه بَه ئی جۆرِ} \text{ (m) zah bah ē jōṛ} \\ \text{جۆرَه} \quad \text{„} \quad \text{„} \quad \text{„ (f.)} \quad \text{„} \quad \text{„} \quad \text{„ jōṛ-äh} \end{array}\right\}$ كَرَم kṛ-am, 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.

$\left.\begin{array}{l} \text{زَه ئی وِیرَوَلِی} \text{ (m.) zah ē vēr-av-al-ai} \\ \text{وِیرَوَلِی} \quad \text{„} \quad \text{„ (f.)} \quad \text{„} \quad \text{„ vēr-av-al-e} \end{array}\right\}$ یَم yam, I have been frightened by him.

etc. etc. (cf. the Perfect of the trans. verb, sub III).

b)   **Sing.**

زَہ ئِی جْوْرِ کَوِی (m.) zah ē jŏṛ kaṛ-ai �⎱ yam, I have been

جْوْرَہ کَوِی „ „ (f.) „ „jŏṛ-ăh kaṛ-e ⎰ restored by him.

یَم

etc. etc.

Plur.

مُورِ ئِی جْوْر (m.) mūž ē jŏṛ ⎱ kaṛ-ī yū, we have

جْوْرِی „ „ (f.) „ „ jŏṛ-ē ⎰ been restored by him.

کَوِی یُو

etc. etc.

10) The Subjunctive of the Perfect.

a)   **Sing.**

 هَغَہ ئِی وِیرَوَلَی (m.) haɣah ē vēr-av-al-ai⎱ vī, he, she may have

وِیرَوَلِی „ „ (f.) „ „ vēr-av-al-e ⎰ been frightened by him.

وِی

Plur.

هَغَہ ئِی وِیرَوَلِی وِی (com.) haɣah ē vēr-av-al-ī vī, they may have been
frightened by him.

b)   **Sing.**

هَغَہ ئِی جْوْرِ کَوِی (m.) haɣah ē jŏṛ kaṛ-ai⎱ vī, he she may have

جْوْرَہ کَوِی „ „ (f.) „ „ jŏṛ-ăh kaṛ-e ⎰ been restored by him.

وِی

Plur.

هَغَہ ئِی جْوْر (m.) haɣah ē jŏṛ ⎱ kaṛ-īvī, they may have

جْوْرِی „ „ (f.) „ „ jŏṛ-ē ⎰ been restored by him.

کَوِی وِی

11) The Pluperfect.

a)   **Sing.**

زَہ ئِی وِیرَوَلَی (m.) zah ē vēr-av-al-ai ⎱ vum, I had been frightened

وِیرَوَلِی „ „ (f.) „ „ vēr-av-al-e ⎰ by him.

وُم

etc. etc. (cf. the Pluperf. of the trans. verb, sub III).

b) Sing.

زَه ئی جوْرٕ کَرٍی (m.) zah ē jōṛ kaṛ-ai
جوْرَه کَرٍی وم „ „ (f.) „ · „ jōṛ-ăh kaṛ-e
} vum, I had been rest-
ored by him.

etc.   etc.

12) The Subjunctive of the Pluperfect.

a) Sing.

زَه بَه ئی وٕیرٕوَلٔی (m.) zah bah ē vēr-av-al-ai
وٕیرٕوَلٔی وم „ „ „ (f.) „   „   „ vēr-av-al-e
} vum,

I should have been frightened by him; etc. etc.

b) Sing.

زَه بَه ئی جوْرٕ کَرٍی (m.) zah bah ē jōṛ kaṛ-ai
جوْرَه کَرٍی وم „ „ „ (f.) „   „   „ jōṛ-ăh kaṛ-e
} vum,

I should have been restored by him; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a) Sing.

زَه, تَه ,هَغَه ئی وٕیرٕوَلٔی (m.) zah, tah, haɣah ē vēr-av-
al-ai
وٕیرٕوَلِ „   „   „ „ (f.) „   „   „   „ vēr-av-
al-e
وَی ,وٕی وَی
} vai, vē,
vāē,

(If) I, thou, he, she had been frightened by him; or: would, that
I, thou, he, she had been frightened by him!

Plur.

مُورٕ , تَاسی ,هَغَه ئی وٕیرٕوَلٔی (com.), mūẓ, tāse, haɣah ē
vēr-av-al-ī vai, vē, vāē,
وَی ,وٕی وَی

(If) we, you, they had been frightened by him; or: would that
we, you, they had been frightened by him!

b)   **Sing.**

زَه , تَه ,هَغَه ئَی جْوَر کَوَی (m.) zah, tah, haɣah ē jŏṛ kaṛ-ai | vai, vē, vāē,

رَوَیْ , رَوِیْ | وَاِیْ | " " " (f.) " " " " jŏṛ-ăh kaṛ-e |

(If) I, thou, he, she had been restored by him; or: would that I, etc.

Plur.

مُورِ ,تَاسِی ,فَغَه ئَی جْوَر (m.) mūž, tāse, haɣah ē jōṛ | kaṛ-ī vai, etc.

وَیْ | کَوَی | etc. | وَیْ جْوَرِی | " " " " (f.) " " " " jŏṛ-ē |

(If) we, you, they had been restored by him; or: would that we, etc.

14) The Past Future.

a)   **Sing.**

زَه بَه ئَی وِبرَوَلَ (m.) zah bah ē vēr-av-al-ai | yam.

یَمر | وِبرَوَلِی | " " " (f.) " " " vēr-av-al-e |

I shall have been frightened by him; etc. etc.

b)   **Sing.**

زَه بَه ئَی جْوَر کَوَی (m.) zah bah ē jŏṛ kaṛ-ai | yam,

یَمر | جْوَرَه کَوَی | " " " (f.) " " " jŏṛ-ăh kaṛ-e |

I shall have been restored by him; etc. etc.

V. The Passive.

Infinitive (not in use).

Imperative.

Sing.

Primit. trans. verb. a)

وُ شَارَه ,وُ شَرَوَی (m.) vŏ šāṛah, vŏ šaṛalai | šah, be ejected!

شَه | وُ شَرَلَه ,وُ شَرَلِی | (f.) vŏ šaṛal-ăh, vŏ šaṛale |

Deriv. causal. verb. b)

شَه $\left.\begin{array}{l} \text{جْوِر کَرَى (m.) jōṛ karai} \\ \text{جْوَره کَرى (f.) jōṛ-äh kaṛe} \end{array}\right\}$ šah, be restored!

or:

شَه $\left.\begin{array}{l} \text{جْوِراوه jōṛāvŏh} \\ \text{جْوِروَلَه jōṛavaläh} \end{array}\right\}$ šah.

Plur.

a)

شَمُى $\left.\begin{array}{l} \text{وْ شَمِرَل , وْ شَمِرَلى (m.) vŏ šaṛạl, vŏ šaṛalī} \\ \text{وْ شَمِرَلى , وْ شَمِرَلى (f.) vŏ šaṛalē, vŏ šaṛalī} \end{array}\right\}$ šaī, be ye ejected!

b)

کَرِى شَمُى $\left.\begin{array}{l} \text{جْوِر (m.) jōṛ} \\ \text{جْوِرى (f.) jōṛē} \end{array}\right\}$ karī šaī, be ye restored!

or

شَمُى $\left.\begin{array}{l} \text{جْوِروَل (m.) jōṛaval} \\ \text{جْوِروَلى (f.) jōṛavalē} \end{array}\right\}$ šaī.

1) The Present.

a) ### Sing.

شَم , کيبِرِم $\left.\begin{array}{l} \text{زَه شَارِه , شَمِرَلى (m.) zah šāṛah, šaṛalai} \\ \text{شَمِرَلَه , شَمِرَلى (f.) „ šaṛaläh, šaṛale} \end{array}\right\}$ šam, kēžam, I am ejected.

etc. etc. *).

Plur.

شُو , کيبِرو $\left.\begin{array}{l} \text{مُوِر شَمِرَل , شَمِرَلى (m.) mūž šaṛạl, šaṛalī} \\ \text{شَمِرَلى , شَمِرَلى „ (f.) „ šaṛalē, šaṛalī} \end{array}\right\}$ šū, kēžū, we are ejected.

---

*) The participles remain the same through all the three persons of the Singular and Plural respectively; we therefore only exhibit the first person.

b) <div align="center">**Sing.**</div>

شم {زَه جوْرِ کَرَی (m.) zah jōṛ kaṛai
جوْرَه کَرِی (f.) „ jōṛäh kaṛe } šam, I am restored.

<div align="center">etc. etc.</div>

<div align="center">**Plur.**</div>

کَرِی شُو {مُورِ جوْرِ (m.) mūž jōṛ
جوْرِی (f.) „ jōṛē } kaṛī šū, we are restored.

<div align="center">or:</div>

<div align="center">**Sing.**</div>

شم {زَه جوْرَاوٖه (m.) zah jōṛāvŏh
جوْرَوَلَه (f.) „ jōṛavaläh } šam.

<div align="center">etc. etc.</div>

<div align="center">**Plur.**</div>

شُو {مُورِ جوْرَوَل (m.) mūž jōṛaval
جوْرَوَلِی (f.) „ jōṛavalē } šū,

<div align="center">etc. etc.</div>

<div align="center">## 2) The Subjunctive of the Present.</div>

a) <div align="center">**Sing.**</div>

شَم {زَه وُ شَارَه، وُ شَرَلَی (m.) zah vŏ šāṛah, vŏ šaṛalai
وُ شَرَلَه، وُ شَرَلِی (f.) „ vŏ šaṛaläh, vŏ šaṛale } šam, I may be ejected.

<div align="center">etc. etc. (like the Present).</div>

b) <div align="center">**Sing.**</div>

شَم {زَه جوْرِ کَرَی (m.) zah jōṛ kaṛai
جوْرَه کَرِی (f.) „ jōṛäh kaṛe } šam, I may be restored.

<div align="center">etc. etc. (like the Present).</div>

or:

Sing.

شَم {
زَه جِوْرَاوْه (m.) zah jōrāvŏh
جْوْرَوَلَه „ (f.) „ jōravalǎh
} šam.

etc. etc. (like the Present).

3) The Future.

a)   **Sing.**

*) (شَم) {
شَرَلَی، شَارَه وْ بَه زَه (m.) zah bah vŏ šārạh, šaṛalai
شَرَلِی، شَرَلَه „ „ „ (f.) „ „ „ šaṛalǎh, šaṛale
} šam, I shall be ejected.

etc. etc.

b)   **Sing.**

شَم {
کَرَی جِوْر بَه زَه (m.) zah bah jōṛ karai
کَرِه جِوْرَه „ (f.) „ „ jōṛǎh kaṛe
} šam, I shall be restored.

etc. etc.

or:

Sing.

شَم {
جِوْرَاوْه بَه زَه (m.) zah bah jōrāvŏh
جْوْرَوَلَه „ „ (f.) „ „ jōravalǎh
} šam.

etc. etc.

4) The Imperfect.

a)   **Sing.**

کِیدَم، شَوَم {
شَرَلَی، شَارَه زَه (m.) zah šārạh, šaṛalai
شَرَلِی، شَرَلَه „ (f.) „ šaṛalǎh, šaṛale
} švam, kēdam, I was ejected.

etc. etc.

---

*) Or:

کِیَم شَرَلِی، شَارَه بَه زَه m. (without the prefix وْ),

etc. etc.

b) <div style="text-align:center">S i n g.</div>

شوَم { زَه جوْړ کَړَى (m.) zah jōṛ kaṛai | švam, I was restored.
      { جوْړَه کَړِى „ (f.) „ jōṛăh kaṛe |

<div style="text-align:center">etc. etc.</div>

<div style="text-align:center">or:</div>

<div style="text-align:center">S i n g.</div>

شوَم { زَه جوْړَاوْه (m.) zah jōṛāvŏh | švam.
      { جوْړَوَلَه „ (f.) „ jōṛavalăh |

<div style="text-align:center">etc. etc.</div>

5) The Habitual Imperfect.

a) <div style="text-align:center">S i n g.</div>

شوَم ,کیدَم { زَه بَه شَاړِه، شَړَلَى (m.) zah bah šāṛḁh, šaṛalai | švam, kē-
            { شَړَلَه، شَړَلِى „ „ (f.) „ „ šaṛalăh, šaṛale | dam,

I used to be ejected. etc. etc.

b) <div style="text-align:center">S i n g.</div>

شوَم { زَه بَه جوړ کَړَى (m.) zah bah jōṛ karai | švam, I used
      { جوْړَه کَړِى „ „ (f.) „ „ jōṛăh kaṛe | to be restored.

<div style="text-align:center">etc. etc.</div>

<div style="text-align:center">or:</div>

<div style="text-align:center">S i n g.</div>

شوَم { زَه بَه جوْړَاوْه (m.) zah bah jōṛāvŏh | švam.
      { جوْړَوَلَه „ „ (f.) „ „ jōṛavalăh |

<div style="text-align:center">etc. etc.</div>

6) Conditional (Optative) of the Imperfect.

a) **Sing.**

شَوَی , شوی , شوی , شَوَی } شَوَی , شَارِه وَ (m.) zah šāṛah, šaṛalai { švai, švē,
{ شَمَلَه , شَمَلَی (f.) „ šaṛalăh, šaṛale } švāē,

(If) I etc. would be ejected; or: would that I etc. would be
ejected! etc. etc.

b) **Sing.**

شَوَی , شوی , شوی , شَوَی } زَه جوْر کَری (m.) zah jōṛ kaṛai { švai, švē,
{ جوْرَه کَری (f.) „ jōṛăh kaṛe } švāē,

(If) I etc. would be restored: would that I etc. would be restored!
etc. etc.

or:

Sing.

etc. شوی { زَه جوْرَاوه (m.) zah jōṛāvŏh } švai etc.
{ جوْرَوَلَه (f.) „ jōṛavalăh }

7) The Aorist.

a) **Sing.**

شَوَم { زَه وَ شَارِه , شَمَلَی (m.) zah vŏ šāṛah, šaṛalai } švam, I was
{ وِشَمَلَه , شَمَلِی (f.) „ vŏ šaṛalăh, šaṛale } ejected.

etc. etc.

b) **Sing.**

شَوَم { زَه جوْر کَری (m.) zah jōṛ kaṛai } švam, I was
{ جوْرَه کَری (f.) „ jōṛăh kaṛe } restored.

etc. etc.

or:

Sing.

شَوَم { زَه جوْرَاوه (m.) zah jōṛāvŏh } švam.
{ جوْرَوَلَه (f.) „ jōṛavalăh }

etc. etc.

8) The Habitual Aorist.

b)   Sing.

شوَم { زَه بَه وَ شارَه , شَرَلَی (m.) zah bah vŏ šāṛ̥h, šaṛalai } švam.
       { شَرَلَه , شَرَلَی " " " (f.)   "   "   " šaṛalăh, šaṛale }

I used to be ejected; etc. etc.

b)   Sing.

شوَم { زَه بَه جوُر کَرَی (m.) zah bah jōṛ kaṛai } švam, I used to be
       { جوُرَه کَرَی " " (f.)   "   " jōṛăh kaṛe } restored.

etc.   etc.

or:

Sing.

شوَم { زَه بَه جوُرَاوَه (m.) zah bah jōṛāvŏh }
       { جوُرَوَلَه " (f.)   "   " jōṛavalăh } švam.

etc.   etc.

9) The Perfect.

a)   Sing.

یَم { زَه شَرَلَی شَوَی (m.) zah šaṛalai šavai } yam, I have been
      { شَرَلَی شَوَی " (f.)   " šaṛale šave }   ejected.

etc.   etc.

Plur.

موُر شَرَلَی شَوِی یوُ (com.) mūž šaṛalī šavī yū, we have been ejected.

b)   Sing.

یَم { زَه جوُر کَرَی شَوَی (m.) zah jōṛ kaṛai šavai }
      { جوُرَه کَرَی شَوَی " (f.)   " jōṛăh kaṛe šave } yam,

I have been restored; etc. etc.

Plur.

موږ جوړ (m.) mūž jōṛ

کړی شوی یُو

„ (f.) „ jōṛē } kaṛī šavī yū,

we have been restored; etc. etc.

10) The Subjunctive of the Perfect.

a)   **Sing.**

دی

هغه شړلی شوی (m.) haγah šaṛalai šavai

شړلی شوی „ (f.) „ šaṛale šave } vī, he, she may have been ejected.

Plur.

هغه شړلی شوی دی (com.) haγah šaṛalī šavī yī, they may have been ejected.

b)   **Sing.**

دی

هغه جوړ کړی شوی (m.) haγah jōṛ karai šavai

جوړه کړی شوی „ (f.) „ jōṛ-äh kaṛe šave } vī, he, she may have been restored.

Plur.

هغه جوړ (m.) haγah jōṛ

کړی شوی دی

„ (f.) „ jōṛē } kaṛī šavī vī, they may have been restored.

11) The Pluperfect.

a)   **Sing.**

زه شړلی شوی (m.) zah šaṛalai šavai

دم

شړلی شوی „ (f.) „ šaṛale šave } vum,

I had been ejected; etc. etc.

b)   Sing.

$\left\{\begin{array}{l} \text{زَه جوْرِ کَرَى شَوَى (m.)} \quad \text{zah jōṛ kaṛai šavai} \\ \text{جوْرَه کَرِى شَوِى (f.)} \quad \text{„} \quad \text{jōṛäh kaṛe šave} \end{array}\right\}$ vum,

, ‌
دم

I had been restored; etc. etc.

12) The Subjunctive of the Pluperfect.

a)   Sing.

$\left\{\begin{array}{l} \text{زَه بَه شَرَلَى شَوَى (m.)} \quad \text{zah bah šaṛalai šavai} \\ \text{شَرَلِى شَوِى (f.)} \quad \text{„} \quad \text{„} \quad \text{šaṛale šave} \end{array}\right\}$ vum,

, ‌
�

I should have been ejected; etc. etc.

b)   Sing.

$\left\{\begin{array}{l} \text{زَه بَه جوْرِ کَرَى شَوَى (m.)} \quad \text{zah bah jōṛ kaṛai šavai} \\ \text{جوْرَه کَرِى شَوِى (f.)} \quad \text{„} \quad \text{„} \quad \text{jōṛäh kaṛe šave} \end{array}\right\}$ vum,

, ‌
رم

I should have been restored; etc. etc.

13) The Conditional (Optative) of the Pluperfect.

a)   Sing.

$\left\{\begin{array}{l} \text{زَه شَرَلَى شَوَى (m.)} \quad \text{zah šaṛalai šavai} \\ \text{شَرَلِى شَوِى (f.)} \quad \text{„} \quad \text{šaṛale šave} \end{array}\right\}$ vai, vē, vāē,

وَى, وِى, وَاِى

(If) I had been ejected; or: would that I had been ejected!
etc etc.

b)   Sing.

$\left\{\begin{array}{l} \text{زَه جوْرِ کَرَى شَوَى (m.)} \quad \text{zah jōṛ kaṛai šavai} \\ \text{جوْرَه کَرِى شَوِى (f.)} \quad \text{„} \quad \text{jōṛäh kaṛe šave} \end{array}\right\}$ vai etc.

etc. وَى

(If) I had been restored; or: would that I had been restored!
etc. etc.

14) The Past Future.

a)   Sing.

زَه بَه شَرَلَى شَوَى (m.) zah bah šaṛalai šavai
  „ „   (f.)   „   „   šaṛale šave شَرَلِى شَوِى } yam,

شَم

I shall have been ejected; etc. etc.

b)   Sing.

زَه بَه جْوَر كَرَى شَوَى (m.) zah bah jōṛ kaṛai šavai
  „ „   (f.)   „   „   jōṛăh kaṛe šave جْوَرَه كَرِى شَوِى } yam,

شَم

I shall have been restored; etc. etc.

VI.   The defective verb تلَل tl-a̤l, to go.

Infinitive: تلَل tl-a̤l, to go.

Imperative.

Sing.

كَه ,لَارِ شَه ,وَر شَه ,   ḍ-ah, lāṛ šah, var šah, go!

Plur.

خَمِى ,لَارِ شَمِى ,وَر شَمِى ,   ḍ-aī, lāṛ saī, var saī, go ye!

1) The Present.

Sing.

زَه خَم   zah ḍ-am, I go.

تَه خِى   tah ḍ-ē, thou goest.

هَغَه خِى   haγah ḍ-ī, he, she goes.

Plur.

مُوږ خُو   mūž ḍ-ū, we go.

تَاسِى خَئِى   tāse ḍ-aī, you go.

هَغَه خِى   haɣah ḍ-ī, they ge.

2) The Subjunctive of the Present.

Sing.

(* زَه لَاړ شَم ، وَر شَم   zah lāṛ šam, var šam, I may go.

تَه لَاړ شِى   tah lāṛ sē, thou mayst go.

هَغَه لَاړ شِى   haɣah lāṛ šī, he, she may go.

هَغَه د لَاړ شِى   haɣah de lāṛ šī, he, she should go.

Plur.

مُوږ لَاړ شُو   mūž lāṛ šū, we may go.

تَاسِى لَاړ شَئِى   tāse lāṛ šaī, you may go.

هَغَه لَاړ شِى   haɣah lāṛ šī, they may go.

هَغَه د لَاړ شِى   haɣah de lāṛ šī, they should go.

3) The Future.

Sing.

(** زَه بَه لَاړ شَم ، وَزَه بَه وَر شَم   zah bah lāṛ šam, zah bah var šam, I shall go. etc. etc. (like the Subjunctive).

---

*) وَلَاړَم vŏ lāṛ-am and لَاړَم lāṛ-am is also in use; خَم is hardly ever found in the Subjunctive. وَر شَم is regularly conjugated.

**) زَه بَه خَم is also found iu the Future.

4) The Imperfect.

Sing.

زَه تَلَلَم , تلَم (*   zah tl-al-am, tl-am, I went.

تَه تَلَلَى , تلَى   tah tl-al-ē, tl-ē, thou wentst.

(تَ) تَه هَغَه (m)   haɣah t-ạh (tạ), he

تَلَلَه , تلَه   „ (f.)   „   tl-al-ăh, tl-ăh, she } went.

Plur.

مُوږ تَلَلُو , تلُو   mūž tl-al-ū, tl-ū, we went.

تَاسى تَلَلَئِى , تلَئِى   tāse tl-al-aī, tl-aī, you went.

تَلَل , تلَه هَغَه (m.)   haɣah tl-ạl, tl-ạh

تَلَى , تلَى   „ (f.)   „   tl-al-ē, tl-ē } they went.

5) The Habitual Imperfect.

Sing.

زَه بَه تَلَلَم , تلَم   zah bah tl-al-am, tl-am, I used to go.

etc. etc. (like the Imperfect).

6) Conditional (Optative) of the Imperfect.

تَلَلَى , تلَى , تَلَلَى (**   { زَه , تَه , هَغَه   zah, tah, haɣah } tl-al-ai, tl-

    { مُوږ , تَاسى , هَغَه   mūž, tāse, haɣah } al-ē, tl-al-āē.

(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 لَړَى lāṛai etc. is also used (derived from the
Aorist).

7) The Aorist.

Sing.

زَه لَاړَم , وُلَاړَم (*)   zah lāṛ-am, vŏ lāṛ-am, I went.

تَه لَاړِى , وُلَاړِى   tah lāṛ-ē, vŏ lāṛ-ē, thou wentst.

فَغَه لَاړ , وُلَاړ (**) (m.) haɣah lāṛ, vŏ lāṛ, he }

لَاړَه , وُلَاړَه (f.) „   lāṛ-ăh, vŏ lāṛ-ăh, she } went.

Plur.

مُوږ لَاړُو , وُلَاړُو·   mūž lāṛ-ū, vŏ lāṛ-ū, we went.

تَاسِى لَاړِئى , وُلَاړِئى   tāse lāṛ-aī, vŏ lāṛ-aī, you went.

فَغَه لَاړِل , وُلَاړِل (m.) haɣah lāṛ-ạl, vŏ lāṛ-ạl }

لَاړِى , وُلَاړِى „   (f.) „   lāṛ-ē, vŏ lāṛ-ē } they went.

8) The Habitual Aorist.

Sing.

زَه بَه لَاړَم , بَه وُلَاړَم   zah bah lāṛ-am, bah vŏ lāṛ-am, I used to go.

etc. etc. (like the Aorist).

The tenses and moods, which are formed with the participle perfect (تلَلَى tl-al-ai or تَلَى tal-ai) and the auxiliary „to be", are quite regular.

---

*) The full form لَاړَلَم lāṛ-al-am and وُلَاړَلَم vŏ lāṛ-al-am is also in use in the I. and II pers. Sing. and Plur. and in the III pers. fem Sing. and Plur.

**) لَاړ شَه is also used.

VII. The defective verb رَاغلَل rā-ɣl-ạl, to come.

Infinitive: رَاغلَل, rā-ɣl-ạl, to come.

Imperative.

Sing. رَا شَه ,رَا خَه rā-ḍah, rā šah, come!

Plur. رَا شَمَى ,رَا خَمَى rā-ḍaī, rā-šaī, come ye!

1) The Present.

Sing.

زَه رَاخَم zah rā-ḍ-am, I come.

etc. etc.

2) Subjunctive of the Present.

Sing.

زَه رَاشَم zah rā-šam, I may come.

etc. etc.

3) The Future.

Sing.

زَه بَه رَا شَم or: رَا بَه شَم zah bah rā-šam, or: rā bah šam, I shall come; etc. etc.

4) The Imperfect.

Sing.

زَه رَاتلَلَم ,رَا تلَم zah rā-tl-al-am, rā-tl-am, I came.

etc. etc. (like the Imperfect of تلَل).

5) The Habitual Imperfect.

Sing.

زَه بَه رَا تلَلَم ,بَه رَا تلَم 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.

زَه رَا تلَلَى‎ , رَا تلَلِى‎ , رَا تلَلَى‎ (رَا تلَلِى‎) zah rā-tl-al-ai, tl-al-ē, tl-al-āe (rā-tl-āē),

(If) I etc. would come; or: would that I etc. would come!

etc. etc. (like the Conditional of تلَل‎).

7) The Aorist.

Sing.

زَه رَاغْلَلَم‎ , رَاغْلَم‎   zah rā-γl-al-am, rā-γl-am, I came.

تَه رَاغْلَلِى‎ , رَاغْلِى‎   tah rā-γl-al-ē, rā-γl-ē, thou camest.

هَغَه رَاغَى‎ (m.) hayah rā-γai, he   ⎫

رَاغْلَلَه‎ , رَاغْلَه‎ „ (f.) „ rā-γl-al-ăh, rā-γl-ăh, she ⎬ came,

Plur.

مُوِر رَاغْلَلُو‎ , رَاغْلُو‎   mūž rā-γl-al-ū, rā-γl-ū, we came.

تَاسِى رَاغْلَلَتِى‎ , رَاغْلَتِى‎   tāse rā-γl-al-aī, rā-γl-aī, you came.

هَغَه رَاغْلَل‎ , رَاغْلَه‎ (m.) hayah rā-γl-al, rā-γl-ăh   ⎫

رَاغْلَلِى‎ , رَاغْلِى‎ „ (f.) „ rā-γl-al-ē, rā-γl-ē ⎬ they came.

Other form of the Aorist *).

Sing.

زَه وَرَغْلَم‎   zah vŏraγl-am, I came.

تَه وَرَغْلِى‎   tah vŏraγl-ē, thou camest.

هَغَه وَرَغَى‎ (m.) hayah vŏraγ-ai, he   ⎫

وَرَغْلَه‎ „ (f.) „ vŏraγl-ăh, she ⎬ came.

*) This form comes from the Infinitive وَرَغْلَل‎ vŏraγl-ạl (cf. § 119) and is only used in the Aorist; vŏ is a verbal prefix and not the prefix of the Aorist.

Plur.

مُورِ وَرْغْلُو mūẓ vŏraɣl-ū, we came.

تَاسِی وَرْغْلْتِی tāse vŏraɣl-aī, you came.

حَفَه وَرْغْلَل, وَرْغْلَه (m.) haɣah vŏraɣl-al, vŏraɣl-ah }

وَرْغْلِی „ (f.) „ vŏraɣl-ē } they came.

### 8) The Habitual Aorist.

Sing.

زَه بَه وَرْغْلَم or زَه بَه رَاغِلَم zah bah rā-ɣl-am or: zah bah vŏraɣl-am, I used to come; etc. etc. (like the Aorist).

The other tenses and moods, formed with the participle perfect رَاغِلِی rā-ɣlai *), come, and the auxiliary „to be", are quite regular.

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*) The full form رَاغِلَلِی rā-ɣl-al-ai is not in use. Instead of رَاغِلِی rā-ɣl-ai, رَاتْلِی rā-tlai may also be substituted, both participles perfect having the same signification.
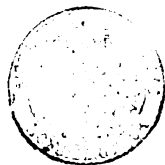
Corrections.

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, l. 18 instead of كَرو read كَرو ; p. 316, l. 18. 20 instead of شَپِی read شْپِی .