

A
GRAMMAR
OF THE
PUKKHTO OR PUKSHTO LANGUAGE,
ON
A NEW AND IMPROVED SYSTEM,
COMBINING BREVITY WITH PRACTICAL UTILITY, AND INCLUDING
EXERCISES AND DIALOGUES,
INTENDED TO FACILITATE THE ACQUISITION OF THE COLLOQUIAL.

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TO

BRIGADIER-GENERAL HARRY BURNETT LUMSDEN, C.B.,

COMMANDANT HYDERABAD CONTINGENT,

BY

HIS OBEDIENT HUMBLE SERVANT,

H. W. BELLEW.

P R E F A C E.

IN submitting my Grammar of the Pukkhto or Pukshto language to the notice of the public, it is necessary that I should offer a few words of explanation as to the object of the Work, and the reasons that have induced me to publish it.

During ten years' service, more or less continuously on the Trans-Indus Frontier of British India, it has often occurred to me as a notable fact, that comparatively very few of the Frontier officials possessed any knowledge of the language of the people they ruled, or at all events, amongst whom they dwelt. And this the more so, as the Pukkhto Works of Vaughan and Raverty had already appeared, and for the past decade, at least, have been well known to Frontier officers.

But, notwithstanding the aid to be derived from these Works in the study of the language of the Afghans, the number of Pukkhto-speaking officers is, nevertheless, at the present time very small, though, in all probability, greater now than at any preceding period since our tenure of the Trans-Indus States.

This fact was exemplified in a remarkable manner, and their paucity no less severely felt, during the Ambela campaign at the close of 1863, at which time the officials with the British Force who could claim any acquaintance with the Afghan language were to be counted on the digits.

In January 1863, examinations in the Pukkhto language were

first held; and in the following month, a money reward of 500 rupees was sanctioned by Government for candidates who should pass successfully in the colloquial. Subsequently, in 1865, the test for Pukkhto was assimilated *mutatis mutandis* to that for the second standard Hindūstānī. With this encouragement on the part of Government, some half-dozen candidates have passed in the colloquial, but none, as far as I am aware, have as yet passed in the newly fixed test.

Apart from the absence, until recently, of encouragement on the part of Government, there have been few inducements to the study of the Pukkhto language, which has always been looked upon as an incomprehensible jargon, beset by difficulties and irregularities that rendered its acquirement a hard task to the stranger; whilst by many its study was considered a useless waste of time and trouble, owing to the limited period of their sojourn amongst the people by whom it is spoken.

Few, in consequence, have taken the trouble to enter upon its study, and the Pukkhto has remained to the present time, practically a neglected and unknown language; and thus have been prolonged the errors in regard to it, which at first resulted in ignorance or in an insufficient acquaintance with the language.

During my residence among the Afghans I have, times without number, heard both gentry and peasantry, as well as members of the soldiery, deplore their misfortune in not being able to meet with an official acquainted with their language, to whom they could appeal in matters affecting their interests more or less gravely (under circumstances in which their welfare or otherwise depended on the decision of a civil or military officer, when he acted as judge in the one case, or to whom they were subordinate in the other), and lament their own helplessness in the matter, owing to ignorance on their part of Hindūstānī, which is the medium of intercourse by means of interpreters, who are too often and too justly complained of as incompetent, and unscrupulous withal.

In the spring of 1864, shortly after the close of the Ambela

campaign, it occurred to me that, with the practical knowledge I had acquired of their language during a prolonged residence amongst the Afghans, I might be able to compile a Grammar and Dictionary of the Pukkhto language, with the view to render its study a more interesting occupation, and its acquirement a less difficult task than either had, from all appearances, hitherto proved.

With this object I sought the aid of the Pukkhto Grammars by Vaughan and Raverty, and with an increased stock of information derived from them and other sources, set to work to arrange my materials somewhat on the model of Forbes' Hindūstānī Grammar. The results are shown in the following pages.

One principal aim, both in the Grammar and Dictionary, has been to show the regularity of its grammatical construction as regards the former, and the affinity in this respect of the Pukkhto to the Hindī, whilst in respect to the latter, the words (which, as is shown in the Dictionary, are for the most part derived from the Persian and Hindī) have been analysed and reduced to their originals, and thus identified with others already familiar (for it is here taken for granted that the student of Pukkhto is already acquainted with the Hindūstānī), by which means is removed one of the greatest difficulties in the study of the language.

Bearing these points in mind, then, a careful attention to the changes, noted in the following pages, will soon dissipate the dreaded difficulties of the Pukkhto, which are in truth more apparent than real, and by the proficient in Hindūstānī, or one acquainted with Persian, may be very easily overcome with a little ordinary application.

The Pukkhto, in fact, like the Hindī, is a dialect of the Sanskrit as regards its grammatical construction, only Persianised in respect to the bulk of the words composing it. That is to say, in Pukkhto the nouns take corresponding inflections (where such do occur) in the oblique cases to those under like circumstances in the Hindī, whilst its adjectives and verbs undergo the same kind of, or corresponding, inflections for

gender and number as do the same parts of speech in the Indian dialect, whereas, in Persian, on the contrary, no such changes take place.

For example, in the Hindī, *ghoṛā* (a horse) in the oblique cases of the singular becomes inflected, as *ghoṛe kā* (of a horse), and in the plural *ghoṛe* (horses) becomes inflected in the oblique cases, as *ghoṛoñ kū* (of horses). So in the Pukkhto corresponding changes or inflections occur, as *saṛai* (a man), *da saṛi* (of a man) in the singular, and *saṛi* (men), *da saṛio* or *da saṛo* (of men) in the plural. In Persian no such changes take place, as is shown in the following examples, where the concord of noun, adjective, and verb of the Pukkhto, Hindī, and Persian are contrasted together:—

PUKKHTO.		HINDĪ.		PERSIAN.		ENGLISH.
<i>loe saṛai</i>	}	<i>baṛā manukh</i>	}	<i>kalān mard</i>	}	great man.
<i>loya kkhadza</i>	}	<i>baṛi raṇḍi</i>	}	<i>kalān zan</i>	}	great woman.
<i>da loyo saṛo</i>	}	<i>baṛe manukhoñkā</i>	}	<i>i kalān mardān</i>	}	of great men.
<i>da loyo kkhadzo</i>	}	<i>baṛi raṇḍioñ kū</i>	}	<i>i kalān zanān</i>	}	of great women.
<i>saṛai rāghai</i>	}	<i>manukh āyā</i>	}	<i>mard āmad</i>	}	man came.
<i>kkhadza rāghlala</i>	}	<i>raṇḍi ā-i</i>	}	<i>zan āmad</i>	}	woman came.

And similarly, Pukkhto verbs, though they end in *al* and *edal* corresponding to the *an* and *īdan* of the Persian Infinitives, and in their conjugations assimilate to the Persian paradigms, from which, for the most part, they are derived (see Preface to the Dictionary), are in all other respects, as regards construction and inflection for gender, under the same rule as verbs in the Hindī, especially in respect to the use of the past tenses of active verbs with the Instrumental case of nouns. (Art: 33, 75.)

It would appear, in short, that the Pukkhto, originally a dialect of the Sanskrit, assumed its present Indo-Persian form at some remote period, by the sudden and long-continued contact of Indian tribes with the Persians, from whose language, owing to their preponderating influence, a large number of words came to be used colloquially. And in time, these, without affecting its original grammatical construction, themselves became absorbed into the language, and in

most instances, according to fixed laws of language, known to Philologists, underwent alterations and modifications, more or less extensive or complete according to circumstances (varying, very possibly, with reference to their introduction in the first instance, colloquially or through the channel of written literature), so as to be adapted to the mould of the new dialect into which they became incorporated.

That the Pukkhto had already assumed its present form prior to the spread of the Arabs over Afghanistan, towards the close of the seventh century, when they first carried their arms towards India, would appear probable, since (although the Afghans have for many centuries adopted the religion and laws of their Muḥammadan conquerors) it has in no way materially been affected by contact with their language, for the numerous words and phrases borrowed from that source are very rarely found incorporated with the Pukkhto, as are words from the Hindī and Persian, but are always distinct, and in most instances used in an unaltered, or but very slightly modified, form.

Further, it would seem that the region represented by modern Afghanistan was in those times, and even for centuries preceding the Muḥammadan era, successively ruled by Persian and Indian sovereigns, as is evidenced by the coins of the Sassanian kings and Hindu Rājās, which are found in such abundance, together with the multiform relics of a Hindu people, in the numerous ruins scattered over this region at the present day. And such alternations of rule from Persian to Hindu and from Hindu to Persian, must, it seems probable, have continued for centuries subsequent to the time of the Saracen conquest, for we find that, even as late as the time of Maḥmūd of Ghazni, in the beginning of the eleventh century, a Hindu Rājā was ruling at Kābul. His subjects too, it is probable, were, as are the tribes of Afghanistan at this day, a mixture of aboriginal Indians and Persian colonists. Their descendants are probably represented by the Kāfirs, Gujars, and other tribes of Hindu Kush and the Eastern provinces of Afghanistan (who at the present day speak dialects more or less Indian, and quite distinct from the Pukkhto), in the one case, just as in

the other the ancient inhabitants of the provinces to the westward of Kábul are represented by the Tajiks and Hazārahs of this day, who speak modern Persian, or dialects but very slightly differing from it.

This persistence of the distinct and uncorrupted dialects, Persian on the one hand and Indian on the other, in the midst of a nation who speak a language manifestly consisting of a combination of both, is a noteworthy fact. More especially as the said nation, though it has for many centuries occupied its present ground at the point of junction between the Indian and Persian Empires—in the country known as Afghanistan to strangers, and as Pukkhtūnkhwā to the Afghans or Pukkhtūns—and more or less as the dominant race, since the tenth century, boast that they are a distinct nation, a peculiar people, separate from the tribes (whether Persian or Indian) amongst whom they are settled, and, claiming descent from the house of Jacob, declare that their ancestors were emigrants from the west.

But to enter here upon the question of the origin of the Afghan nation, an enquiry full of interest though it be, would be foreign to the subject of this work. It is hoped, however, that the preceding remarks will suffice as an indication to the student desirous of entering further into an analysis of the Pukkhto language, whilst by a reference to the Preface to my Pukkhto Dictionary will be found illustrations of the changes which words from the Persian and Hindī undergo on being transformed into Pukkhto.

With these brief indications as to the structure and family connection of the Pukkhto language, I trust that the details contained in the following pages, despite the many shortcomings, resulting from the hasty manner in which the whole has been put together, will in some measure facilitate its study.

H. W. B.

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PREFACE TO THE NEW EDITION.

THIS New Edition is brought out by Rai Sahib M. Gulab Singh and Sons, to meet the demand, and at the special request of Mrs. Bellew.

LAHORE, 1901.

PUKKHTO OR PUKSHTO GRAMMAR.

SECTION I.

1. The Pukkhto or Pukshto in some respects resembles the Hindūstānī or Urdū. It has the same grammatical construction, and like it also is a mixed language, or, as the Afghans style it, a *gaḍa-waḍa-ḥjiba*. Round a nucleus of original words it comprises a large number of foreign ones. These latter are mostly from the Arabic, Persian, and Turki on the one hand, and from the Sanskrit and Hindūstānī on the other.

a. The former, Persian especially, predominate in the dialects current in the western parts of the country, and the latter in those current in its eastern parts; the several nations from whom they have been derived bordering on those parts respectively.

b. Further, in the western parts of Afghanistan, and mixed with the general Afghan population, are numerous clans of Tajiks and Hazaraks, whose language is the Persian. And similarly, in its eastern parts, are the Gujars and Hindkis, whose language is a dialect of the Hindī.

c. Most of these foreign words are met with in Pukkhto in an unaltered form, and, except in the vicinity of the countries whence they have been derived, are for the most part used in composition only. The rest have undergone more or less modification, but the change is seldom so complete as to prevent ready recognition.

2. Pukkhto, as a written language, is seldom used otherwise than

in composition, as a vehicle for the literature and history of the nation. Epistolary correspondence and the general business of the country are conducted through means of the Persian, which is the court language, and used in preference to Pukkhto by the nobility and educated classes more or less generally throughout the country westward of Kabul. Again, the theological and judicial literature of the Afghans is almost wholly in the language of the nation whence they have derived their religion and laws, namely, the Arabic. This kind of learning, however, is entirely confined to the priesthood.

3. Owing to the restricted employment of Pukkhto as a written language, there is noticeable a considerable diversity in the modes of writing and spelling the same words, not only in different districts or provinces, but even in the same district, and often by the same author.

a. This difficulty, though at first a stumbling block to the beginner in the study of the language, is in fact more apparent than real. It is owing to the indiscriminate and seemingly capricious use of the modified forms of certain letters to represent sounds peculiar to Pukkhto, and varying in pronunciation as used by the different tribes composing the nation.

b. For the same reasons, the long and short vowels, as also a few consonants of cognate sound, are constantly met with changed the one for the other.

c. These remarks, if borne in mind, will, with the explanations hereafter given with the letters, in some degree simplify the study of the language to the beginner.

4. Pukkhto is written in the Naskh form of the Arabic character, and contains forty letters. With a few additions and modifications they are the same as those used in the Hindūstānī, with which the reader is supposed to be acquainted. The several letters used in the Pukkhto are shown in the subjoined table.

PUKKHTO ALPHABET, OR PAṬA-Ī. (*Iḥurūfi-tahajji*, A.)

FORM.	NAME.		POWER.	FORM.	NAME.		POWER.
	I.	II.			I.	II.	
ا	الف	<i>Alif</i>	<i>a</i>	س	سین	<i>Sīm</i>	<i>s</i>
ب	بی	<i>Be</i>	<i>b</i>	ش	شین	<i>Shīn</i>	<i>sh</i>
پ	پی	<i>Pe</i>	<i>p</i>	بن	بنین	{ <i>Kkhān</i> <i>Kshīn</i>	{ <i>kkh</i> <i>ksh</i>
ت	تی	<i>Te</i>	<i>t</i>	ص	صاد	<i>Swād</i>	<i>ṣ</i>
تہ	تہی تہ	<i>Te, Ṭa</i>	<i>ṭ</i>	ض	ضاد	<i>Dwād</i>	<i>ẓ</i>
ث	ثی	<i>Se</i>	<i>s</i>	ط	طوی	<i>Ṭoe</i>	<i>ṭ</i>
ثیم	ثیم	<i>Dzīm</i>	<i>dz</i>	ظ	ظوی	<i>Zoe</i>	<i>ẓ</i>
ج	جم	<i>Jim</i>	<i>j</i>	ع	عین	<i>ʿAin</i>	<i>ʿ</i>
چ	چی	<i>Tse</i>	<i>ts</i>	غ	غین	<i>Ghain</i>	<i>gh</i>
چہ	چی	<i>Che</i>	<i>ch</i>	ف	فی	<i>Fe</i>	<i>f</i>
ح	حی	<i>He</i>	<i>h</i>	ق	قاف	<i>Qāf</i>	<i>q</i>
خ	خی	<i>Khe</i>	<i>kh</i>	ک	کاف	<i>Kāf</i>	<i>k</i>
د	دال دی	<i>Dāl, De</i>	<i>d</i>	ک	کاف	<i>Gāf</i>	<i>g</i>
دہ	دال دہ	<i>Dāl, Da</i>	<i>ḍ</i>	ل	لام	<i>Lām</i>	<i>l</i>
ذ	ذال	<i>Zāl</i>	<i>z</i>	م	میم	<i>Mīm</i>	<i>m</i>
ر	ری	<i>Re</i>	<i>r</i>	ن	نون	<i>Nūn</i>	<i>n</i>
رہ	ری	<i>Re</i>	<i>r</i>	ن	رون	<i>Rūnr</i>	<i>nr</i>
ز	زی	<i>Ze</i>	<i>z</i>	و	واو	<i>Wāw</i>	<i>w</i>
ژ	ژی	<i>Ḥe</i>	<i>ḥ</i>	ہ	ہی	<i>He</i>	<i>h</i>
زہ	ری	<i>Ge</i>	<i>g</i>	ی	یی	<i>Ye</i>	<i>y</i>

a. Of the above letters, ث, ح, ص, ض, ط, ظ, ع, and ق are purely Arabic. and for the most part only found in words from that language.

b. The letters خ, ز, ذ, and غ are found in words either from the Arabic or Persian, but, with the exception in a few instances of خ when it takes the place of क *kh* of the Hindī, not in the words from the Hindī.

c. The letters پ, چ, ژ, and گ are found in words either purely Pukkhto or introduced from the Persian and Hindī, but not from the Arabic.

d. The letters ت, د, ذ, ر, ز, and ن are only found in words purely Pukkhto. The rest of the letters are common to all the languages above named.

e. In composition, the letters of the Pukkhto alphabet assume the same initial, medial, and final forms as those of the Hindūstānī.

5. All the letters of the Pukkhto alphabet are considered to be, and are used as, consonants. The letters ا, و, and ي are also used as vowels. Some of the letters require separate notice.

a. ب *be* is sometimes changed to و *wāw*. Ex. وار *wār* for بار *bār* (a turn), وند *wand* for بند *band* (a dike, bank). When preceded in a word by ن it takes the compound sound of *mb*. Ex. لنبه *lanba* (a flame), pronounced *lanba*.

b. پ *pe* is often substituted for ف *fe*. Ex. پتنه *patna* for فتنه *fitna* (strife), فقير *paqīr* for فقير *faqīr* (a beggar).

c. ت *te* is pronounced as a very soft dental. ت *ta* is a very hard palatal, and in sound resembles the ت of the Hindūstānī or the त of the Hindī, like which it is also called *ta*.

d. ذ *dzim* or *dze* is an altered and softened form of ج *jim*, for which it is frequently substituted. Ex. ذان *dzān* for جان *jān* (life), ذاي *dzāe* for جاي *jāe* (place), ذگر *dzigar* for جگر *jigar* (liver), etc. The letter ج *jim* itself is sometimes changed to ز *ze*.

e. خ *tse* is an altered and softened form of چ *che*, for which it is substituted in such words as خادر *tsādar* for چادر *chādar* (a sheet), خاره *tsāra* for چاره *chāra* (remedy), خرخ *tsarkh* for چرخ *charkh* (a wheel), etc.

f. ح *he* is a hard aspirate. It is sometimes replaced by ه *he*.

g. د *dāl* or *de* is a very soft dental. د *dāl* or *de* or *da* is a very hard palatal, and has the sound of the Hindūstānī ढ, or the Sanskrit ढ.

h. ر *re* is a soft *r*, but always fully pronounced. ر *re* or ر *ra* is a rough palatal rolled out of the mouth with emphasis. It has a sound very similar to that of the Hindūstānī ژ, or the ञ in Hindī, or ञ of the old Sanskrit.

i. ز *ze* has the sound of *z* in *zeal*. It is sometimes interchanged with ذ *dze* and ج *jim*. ز *je* has the sound of the French *j* in *jour*, or of the English *z* in *azure*, or the *s* in *pleasure*. It is a Persian letter, and in Pukkhto is sometimes used in place of ج *jim* by the eastern Afghans, with whom it has the sound of that letter.

ج *g* is an altered form of ج *jim*, and like that letter, as pronounced by Arabs and others, has two sounds distinct from each other. By the Yusufzais and eastern Afghans generally it is pronounced hard, as the *g* in *gun*, and is often replaced by گ *gāf*, with which it has the same sound amongst them. By the Khaṭaks and western Afghans generally it is pronounced soft, as the English *g* in *gem*, or more frequently as the French *g* in *gens*, and is sometimes, though rarely, replaced by ز *je*, with which it has the same sound amongst them. Ex. گالا *gala-ī* (hail) pronounced and often written گالا *gala-ī* by the eastern Afghans is pronounced and occasionally written زالا *jala-ī* by the western tribes. Similarly, خور *khog* (sweet), pronounced and often written خوک *khog* by the Yusufzais, is pronounced and may be written خوز *khōj* by the Khaṭaks and western tribes. ریره *gīra* (the beard), یو *yag* (a he-bear), etc., are other instances.

k. ک *khīn* or ک *shīn*, called also ک *she* and ک *kheshīn*, is a combined form of ک *khe* and ش *shīn*, and corresponds with the क of the Sanskrit. This letter also has two distinct sounds. By the Yusufzais and eastern tribes it is pronounced hard, as *kkh*, and by the Khaṭaks and western tribes soft, as *ksh*. Ex. ک *kkhah* (good) with the Yusufzais is pronounced *kshah* by the Khaṭaks. ک *pukkhto* or *pukshto*, ک *kkhādī* or *kshādī*, etc., are instances. ک *khīn* is often used for ش *shīn* in words introduced from the Persian. Owing to the different sounds of this letter ک *khīn* or ک *shīn*, the following transformations are observed when it is combined with the letter ک *kāf* without the intervention of a vowel. By the Yusufzais and eastern Afghans the ک *khīn*, when thus combined, is always made to precede the ک *kāf*, as in the words *kkhkenāstal* (to sit), *kkhkal* (to draw), *kkhkārah* (apparent), *kkhke* (in), *kkhkata* (under), etc. But by the Khaṭaks and western tribes the ک *shīn*, under similar combinations, is always made to follow the ک *kāf*, as *kkshenāstal*, *kkshal*, *kkshārah*, *kkshē*, *kkshata*, etc.

l. *gāf* گ invariably has the sound of *g* hard, as in *go*, *gun*. When written *ge*, with which it is sometimes changed, it may have either sound of that letter, as has been explained above (i).

m. *nūn* ن has always the full sound of *n* as in *none*, except when followed by *be* ب, when it takes the sound of *m*. Ex. *lanba* لنبه (flame) pronounced *lamba*, *tanba* تنبه (a shutter) pronounced *tamba*, *wrunbe* ورنبي (firstly) pronounced *wrumbe*. In such cases the *nūn* ن is frequently replaced by *mīm* م, as *لمبه*, *تمبه*, *ورمبي*, etc. When *nūn* ن is combined with *re* ر it forms the compound consonant *nr* (نر or رنر *rūr*), in which the *n* is nasal. This letter is never found at the commencement of a word. Its sound is peculiar to the *Pukkhto* and difficult to acquire correctly.

n. *wāw* و used as a consonant has the sound of *w* in *was*, *wet*. By itself it is used as the conjunction *and* to connect words and sentences, and also as a prefix to the particles used as signs to the dative case. For its sounds as a vowel see Art. 8, b.

o. *he* ه is a mild aspirate like the *h* in *humble*. At the end of a word it is either sounded or perceptible, or else unsounded or imperceptible. In the former case it is called *hāe-zāhir*, and in the latter *hāe-khafī*. The *khafī* ه is the final letter of a large class of feminine nouns, and is added to masculine nouns and adjectives whose terminal letter is a consonant, for the formation of their feminines. In poetry this final *h* is often dropped and replaced by the short vowel *zwar* or *zabar* (ـ). All nouns, adjectives, etc., ending in *h* *zāhir* ه are of the masculine gender. When the letter *h* occurs at the end of Arabic words introduced into *Pukkhto* it is written thus *h̄* and sounded as ه, and generally this letter is substituted for it, as *zakāt* زكات; for *zakāt* زكاه (alms).

6. In this work the *khafī* ه is represented by the letter *a* at the end of a word, and the *zāhir* ه by *h*. For the rest, Professor Forbes' system of Romanizing is here adopted, as shown in the table of the alphabet.

THE CONSONANTS. (*Hurūfi-ṣaḥīh.*)

7. According to the Arabian system, on which the *Pukkhto*, like other Oriental grammars, is based, all the letters of the alphabet are used as consonants.

a. The only letters requiring notice here are \aleph *alif* and ع *'ain*. These consonants at the commencement of a word or syllable are very weak aspirates. The former proceeds from the mouth alone, and the latter from the throat. In common with the other consonants, they depend for their sound upon the vowel by which they may be "moved."

b. A consonant when moved by a vowel to form a syllable is said to be *mutaharrik* or "moveable." When in the middle or end of a word and not so "moved," it is said to be *sākin* or "quiet," and is then marked with the sign $\overset{\text{c}}{\text{—}}$ *jazm*.

c. When a consonant is doubled the sign $\overset{\text{m}}{\text{—}}$ *tashdid* is written over it, and the letter is distinctly sounded twice.

THE VOWELS. (*Harakāt*.)

8. The letters \aleph *ā*, و *wāw*, and ي *ye*, when *sākin*, are used with the three short vowels *zwar* or *zabar* $\overset{\text{—}}{\text{—}}$, *zer* $\overset{\text{—}}{\text{—}}$, and *pesh* $\overset{\text{—}}{\text{—}}$, or *fatha*, *kasra*, and *zamma*, as they are respectively styled in Arabic, to form the long vowels and diphthongs.

a. Thus \aleph *alif*, which is invariably preceded by $\overset{\text{—}}{\text{—}}$ *zwar*, unites with it and forms the long vowel represented by *ā* and sounded as in *yarn*, *barn*, etc. Ex. بَاد *bād* (air), لَار *lār* (road), etc.

b. و *wāw sākin*, preceded by its corresponding short vowel $\overset{\text{—}}{\text{—}}$ *pesh*, unites with it and produces two distinct sounds, viz., as *ū* in *rule*, called *wāwi-m'arūf*, and as *o* in *pole*, called *wāwi-majhūl*. خُور *khūg* (hurt), كُونِر *kūnr* (deaf), لُونِد *lūnd* (wet), etc., are examples of the former. خُور *khog* (sweet), خُوب *khob* (sleep), كُونِر *kūnr* (a dog-louse), تُور *tor* (black), etc., are examples of the latter.

When و *wāw* is preceded by the short vowel $\overset{\text{—}}{\text{—}}$ *zwar*, it sometimes unites with it and produces the diphthong *au*, sounded as the *ou* in *sound*, *house*, etc. دُور *dzur* (oppression), قُوم *qaum* (tribe), كُونْتَر *kauntar* (a pigeon), etc., are examples. In Pukkhto, however, it is more common for the و *wāw* to remain distinct as a consonant, retaining the sound of *w*. This is particularly the case at the end of words or syllables where the و *wāw* is preceded by $\overset{\text{—}}{\text{—}}$ *zwar*. Ex. رُودَل *rawdāl* (to suck), لُودَل *lawdal* (to say), پَلَاو *palaw* (side), گُرَاو *graw* (pledge), مَنْدُو

mandaw (a porch), etc. When , *wāw* is preceded by the short vowel — *zer*, it never unites with it, but remains separate, and is sounded as a consonant. Ex. سوري *siwrai* (shade), زوي *ziwe* (matter), لوال *liwāl* (hungry), etc.

c. *ye sākin*, preceded by the short vowel — *zwar*, unites with it and produces the diphthong *ai*, which is sounded like the *i* in *file* if in the middle of a word, and like the *ai* in *sail* if at the end of a word. سيل *sail* (a ramble), خيمة *khaima* (a tent), etc., are examples of the former sound; and سري *sarai* (a man), لڙگي *largai* (a stick), etc., are examples of the latter.

When *ye* is preceded by the short vowel $\overset{\circ}{\text{—}}$ *pesh*, which is a rare occurrence in Pukkhto, no union takes place; it remains as a consonant with the sound of *y*, as in the word ميسر *muyassar* (procurable).

When *ye* is preceded by the short vowel — *zer* it unites with it, and produces two distinct sounds, viz., as \bar{i} (sounded like the double *e* in *feel*), called *yāe-m'arūf*, and as *e* (sounded like the *a* in *fate*), called *yāe-majhūl*. سپين *spīn* (white), شين *shīn* (green), تيت *tīt* (bowed), etc., are examples of the former; and بيش *bensh* (a rafter), ديرش *dersh* (thirty), تيل *tel* (oil), etc., of the latter.

d. When , *wāw* and *ye* are followed by the long vowel | \bar{a} , they retain their sounds as consonants, *w* and *y* respectively, forming no union with the preceding vowel, as توان *tuwān* (power), بيان *bayān* (recital).

9. There are then, to recapitulate, ten vowel sounds in the Pukkhto, viz., the three short vowels, *zwar*, *zer*, and *pekh*, represented by *a*, *i*, and *u* respectively; the three long vowels, formed by their combinations with | *alif*, *ye*, and , *wāw*, and represented by \bar{a} , \bar{i} , and \bar{u} respectively; the two diphthongs *au* and *ai*, formed by the union of , *wāw* and *ye* respectively with a preceding — *zwar*; and the two *majhūl* sounds of , *wāw* and *ye*, formed by their combinations with $\overset{\circ}{\text{—}}$ *pekh* and — *zer* respectively, as above explained.

10. The following table, taken from Forbes' Hindūstānī Grammar, shows the several vowel sounds above mentioned, as pronounced in English in column I., as written in the Naskh character in col. II., and as represented in the Roman character in column III.

DESCRIPTION.	COL. I.	COL. II.	COL. III.
Short Vowels	fun	فُن	fan
	fin	فِن	fin
	foot	فُت	fut
Long Vowels	fall	فَال	fāl
	feel	فِيْل	fīl
	fool	فُوْل	fūl
Diphthongs	fowl	فَوْل	faul
	file	فَيْل	fail
Majhūl , and ي	foal	فول	fol
	fail	فيل	fel

11. The following symbols are used with the vowel | *alif*.

a. $\bar{\text{—}}$ *madda*, which signifies prolongation, is written over | *alif* commencing a word to prolong its sound or make it a long vowel, as آزاد āzād (free), instead of ازاد.

b. ̣ or ̣ or ̣ *hamza*, called also *yāe-m'adūm*, or the “abolished y,” is placed above and between two contiguous vowels of different syllables to indicate their separation from each other. Ex. نَائِي nā-ī (a barber), فَايْدَا fā-ida (benefit), etc. This symbol corresponds to and in this work is represented by the hyphen in English. In Pukkhto it is used with a large class of mostly monosyllabic words to indicate a separation or division of the short vowel composing such words. Ex. وَاوِ wa-aw (winning), پَا_اِٹ pa-ats (blunt), کھَا_اٹ kha-at (a hillock), etc. By some tribes such words are pronounced as if the short vowel was ̣ (*peśh*), as *wur*, *puś*, *khut*, etc.

c. ̣ *waṣla* signifies “union,” and, written over the ال *al* commencing Arabic words, gives it the vowel sound of the last letter of the preceding word, and denotes union with it as بَيْتُ الْمَقْدِسِ baitu-l-muqaddas (the holy temple, Jerusalem).

d. The symbols ̣ , ̣ , and ̣ *tanwīn*, or “nunation,” occur at the end of

Arabic words to denote their termination in *n*. It will be observed that these symbols are merely the doubling of the three vowel points, which then take the sounds of *-an*, *-in* and *-un* respectively.

SECTION II.

THE PARTS OF SPEECH. (*Kalima*.)

12. In Pukkhto, as in the Arabic and Persian, the several parts of speech are classified under three heads, viz., the noun, the verb, and the particle.

THE NOUN. (*Ism*.)

13. The noun is a word which by itself expresses an independent meaning, but does not indicate time. It possesses gender, number, and case, and comprises all substantives, adjectives, pronouns, participles, and infinitives, as کانی *kānrai*, s. (stone), سپک *spuk*, a. (light), دغه *dagħah*, pr. (that), وینکی *wayūnkai*, part. act. (speaker), وهلی *wahulai*, part. pass. (beaten), شاربیل *shārbal*, v.a. (churning).

14. THE ARTICLE.—In Pukkhto there is no word corresponding with the articles *a*, *an*, or *the*. The articles are inherent in the nouns, but when special distinction is required they are expressed by the numeral یو *yo* (one) for the indefinite article, and by the demonstrative pronouns دا *dā*, and دغه *dagħah* (this) for the definite article.

15. GENDER (*jins*).—The noun in Pukkhto has two genders, the masculine (*muzakkar* or *nar*) and the feminine (*muwannaṣ* or *lkhadza*). They affect also the terminations of the verb. When not explained by the word itself, the gender of substantives, adjectives, etc., is determined by the termination of the nominative case singular, according to the following rules.

16. All substantives, adjectives, participles, etc., of the masculine gender terminate in the nominative case singular in one or other of the following ways, viz :—

a. RULE 1.—All nouns ending in the diphthong *اي* *ai* are, without exception, masculine. Ex.—

سَرَي <i>sarai</i> , a man.		لَرگَي <i>largai</i> , a stick.
کَانَرَي <i>kānrai</i> , a stone.		نَمَسَي <i>nmasai</i> , a grandson.

b. RULE 2.—All nouns denoting profession or calling, and ending in *ي* (*yāe-m'arūf*), are, without exception, of the masculine gender. Ex.—

دوبَي <i>dobī</i> , a dyer.		سپَاهِي <i>spāhī</i> , a soldier.
خُونِي <i>khūnī</i> , a murderer.		نَايِي <i>nā-ī</i> , a barber.

c. RULE 3.—All nouns ending in the perceptible *س* (*hāe-zāhir*) are, without exception, of the masculine gender. Ex.—

اَوَرَس <i>orah</i> , flour.		وَيَسَنَتَه <i>wekkhtah</i> , hair.
غَوَبَه <i>ghobah</i> , a cowherd.		مِيرَه <i>merah</i> , a master.
پَرَوَاتَه <i>prewātah</i> , a falling.		خَاتَه <i>khātah</i> , a rising.

d. RULE 4.—Nouns terminating in any consonant, including *و* *wāw* and *ي* *ye*, when used as such, are, as a rule, of the masculine gender. Ex.—

کَت <i>kat</i> , a cot.		لَاس <i>lās</i> , a hand.
اَوَش <i>ūkkh</i> , a camel.		چَرگ <i>chirg</i> , a cock.
بِيلَهو <i>belho</i> , a hone.		مَنَدو <i>mandaw</i> , a shed.
خَوِي <i>dzoe</i> , a son.		مَرِي <i>mra-e</i> , a slave.

17. To the above rule 4 there are numerous exceptions. In several of them the gender is indicated by the sex; as will be seen in the annexed list, which includes most of the exceptions to the rule noted.

a. A list of feminine nouns with a masculine termination.

بَجَل <i>bujul</i> , ankle-bone.		پُمبِيچُو <i>pumbecho</i> , cotton stalk.
بَرخُو <i>barkho</i> , the cheek.		تَرَنخ <i>tarkkhadz</i> , an adze.
بَرَسْتَن <i>brastan</i> , a quilt.		تَرور <i>tror</i> , aunt.
بَن <i>ba-an</i> , rival wife.		تَندَار <i>tandār</i> , uncle's wife.
بُورجَل <i>borjal</i> , a resort (place).		تَبَر <i>tabar</i> , a wife.
پَلتَن <i>paltan</i> , a regiment.		خَرْمَن <i>tsarman</i> , skin.

جن *ja-an*, a girl.
 ڇنگل *tsangal*, elbow.
 چنگل *changul*, a claw.
 ڇارو *khāro*, a cock's spur.
 ڇپر *khapar*, palm, sole.
 خور *kor*, sister.
 درشل *durshal*, door-frame.
 درڪر *drakar*, wheel-tire.
 زانگو *zāngo*, a swing.
 ريمنز *gmanz*, a comb.
 ستن *stan*, a needle.
 سمڇ *smats*, a cave.
 غوجل *ghojal*, a cow-shed.
 غندل *ghandal*, a sprout.
 غيڙو *gheg*, the bosom.
 گوار *guwār*, herd of oxen.
 لار *lār*, a road.
 لانبو *lānbo*, swimming.
 لامن *laman*, a skirt.

لنگور *langūr*, a span.
 لور *lūr*, daughter.
 لويشت *lwesht*, a span.
 مڙخ *mṛadz*, a quail.
 منگل *mangul*, a paw.
 مور *mor*, a mother.
 مياشت *myāshṭ*, a month.
 مياچن *mechan*, hand-mill.
 ميرمن *merman*, mistress.
 ميڙ *meg*, an ewe.
 ناي *nāwe*, a bride.
 ندرور *ndror*, husband's sister.
 نرور *ngor*, son's wife.
 ورشو *warsho*, a lawn.
 ورڇ *wradz*, a day.
 ورندار *wrandār*, brother's wife.
 وريڇ *waryadz*, a cloud.
 وندر *wandar*, a tether.
 يور *yor*, husband's brother's wife.

b. Some nouns ending in *wāw*, and denoting animate beings, are both masculine and feminine. Ex.—

باگو *bāgū*, a goblin.
 بيزو *bīzo*, a monkey.

پيشو *pīsho*, a cat.
 ميلو *melū*, a bear.

18. All substantives, adjectives, participles, etc., of the feminine gender terminate in one or other of the following ways, viz. :—

a. RULE 1.—All purely Pukkhto nouns, etc., ending in the letter *alif* are of the feminine gender. Ex.—

ڙا *jarā*, crying.
 شا *shā*, the back.
 ڱلا *ghlā*, robbery.

غوا *ghwā*, a cow.
 ملا *mlā*, the loin.
 نيا *nyā*, grandmother.

b. RULE 2.—Nouns of foreign derivation adopted into the Pukkhto and ending in *alif* are of the masculine gender. Ex.—

بروا <i>barwā</i> , a pimp.	زنا <i>zinā</i> , adultery.
بورا <i>bourā</i> , a drone bee.	صبا <i>ṣabā</i> , morning.
بيگا <i>begā</i> , evening.	ككا <i>kākā</i> , uncle paternal.
تونبيا <i>tonbiyā</i> , cotton thread.	ماما <i>māmā</i> , uncle maternal.
چورا <i>chūrā</i> , a bangle.	ملا <i>mullā</i> , a priest.
جولا <i>jolā</i> , a weaver.	ميا <i>miyā</i> , a friar.

Some nouns of this class, in Pukkhto, take the masculine termination *e*, used as a consonant. Ex.—

آشناي <i>āshnāe</i> , a friend.	گدای <i>gadāe</i> , a beggar.
خدای <i>khudāe</i> , God.	امرای <i>umrāe</i> , a noble.

c. RULE 3.—All nouns terminating in the imperceptible *s* (*hāe-khafī*) are, without exception, of the feminine gender. Ex.—

اوبه <i>oba</i> , water.	چاره <i>chāra</i> , a knife.
بيله <i>belā</i> , an island.	کنده <i>kanda</i> , a ravine.
توره <i>tūra</i> , a sword.	نبنه <i>nakkha</i> , a banner.

d. RULE 4.—All nouns terminating in *ā-i* (*yāe-muṣaqqala* preceded by *hamza*) are, without exception, of the feminine gender. Ex.—

پتئي <i>paṭa-i</i> , a bandage.	شوشئي <i>shūsha-i</i> , a firebrand.
خپلئي <i>tsapla-i</i> , a sandal.	شونځئي <i>shonṭa-i</i> , a pine torch.
سپوځمي <i>spogma-i</i> , the moon.	مرئي <i>mara-i</i> , the throat.

e. RULE 5.—Nouns terminating in *ī* (*yāe-m'arūf* alone), and denoting condition or state, are of the feminine gender. Ex. (see Art. 16, b)—

بدي <i>badī</i> , evil.	بندوي <i>kkhādī</i> , joy.
خوارِي <i>khwārī</i> , poverty.	گدائي <i>gadā-i</i> , beggary.
خونبي <i>khwakkhī</i> , pleasure.	نيکي <i>nehī</i> , honesty.

f. RULE 6.—A few plural nouns, whose singular ending in *s* *khafī* is

obsolete, terminate in ي *e* (*yāe-majhūl*), and are, without exception, of the feminine gender. Ex.—

ايرى <i>īre</i> , ashes.	غنى <i>ghane</i> , thorns.
خولى <i>khvale</i> , sweat.	نينى <i>nīne</i> , parched grain.
دورى <i>dūre</i> , dust.	اورى <i>wāwre</i> , snow.
تروى <i>tarwe</i> , whey.	ورى <i>wrīje</i> , rice grain.
شوملى <i>shomle</i> , buttermilk.	وينى <i>wīne</i> , blood.
زوى <i>zīwe</i> , matter.	اوربوشى <i>orposhe</i> , barley.

19. Feminines are formed from masculines according to the following rules :—

a. RULE 1.—If the masculine end in the diphthong اى *ai*, the feminine is formed by changing it to اى *a-ī* (*yāe-molayyana* preceded by *hamza*). Ex.—

اوسى <i>osai</i> , a buck.	ايريدى <i>apridai</i> , Afridi male.
اوسى <i>osa-ī</i> , a hind.	ايريدى <i>aprida-ī</i> , Afridi female.
سدى <i>spai</i> , a dog.	يوسپزى <i>yūsuzai</i> , Yusufzai, <i>m</i> .
سدى <i>spa-ī</i> , a bitch.	يوسپزى <i>yūsuzpa-ī</i> , Yusufzai, <i>f</i> .

b. RULE 2.—If the masculine end in ي *ī* (*yāe-m'arūf* alone) the feminine is formed by dropping the final ي *ī*, and adding نى *anra*. Ex. (Art. 16, b) —

دوبى <i>dobī</i> , a dyer.	ناى <i>nā-ī</i> , a barber.
دوبنى <i>dobanra</i> , dyer's wife.	ناينى <i>nāyanra</i> , barber's wife.
موجى <i>mochī</i> , a cobbler.	هاتى <i>hātī</i> , elephant, <i>m</i> .
موجنى <i>mochanra</i> , cobbler's wife.	هاتنى <i>hātanra</i> , elephant, <i>f</i> .

c. RULE 3.—If the masculine ends in any consonant, excepting ا *alif*, و *wāw*, and ه *hāe zāhir*, it forms the feminine by adding ه *hāe khafi* to the last letter. Ex.

اوبى <i>ūkkh</i> , a camel, <i>m</i> .	آشناى <i>āshnāc</i> , a friend, <i>m</i> .
اوبه <i>ūkkha</i> , a camel, <i>f</i> .	آشنايه <i>āshnāya</i> , a friend, <i>f</i> .
چرگى <i>chīrg</i> , a cock.	سوى <i>soe</i> , buck hare.
چرگه <i>chīrga</i> , a hen.	سويه <i>soya</i> , doe hare.

d. RULE 4.—Those masculine nouns ending in a consonant which are of

one syllable, formed by the long vowel \bar{u} (*wāwi-m'arūf*), or of more than one syllable, the last of which is formed by that vowel, form the feminine by replacing \bar{u} by the short vowel *zabar* \bar{a} and adding hāe *khafī* to the last letter of the word. Ex. (Art. 22, e)—

شپون *shpūn*, a shepherd.
 شپنه *shpana*, a shepherdess.
 شکونر *shkūnr*, porcupine, *m.*
 شکنره *shkanra*, porcupine, *f.*

پښتون *pukkhātūn*, Pukkhātūn, *m.*
 پښتنه *pukkhātana*, Pukkhātūn, *f.*
 گدون *gadūn*, Gadūn, *m.*
 گدنه *gadana*, Gadūn, *f.*

e. RULE 5.—Nouns terminating in the perceptible hāe (*hāe-zāhīr*) form the feminine by inserting ن *nūn* before the final hāe , which then becomes imperceptible (*hāe khafī*), as in the following examples:—

اوبنده *ūkkhbah*, camel-man.
 اوبنده *ūkkhbana*, camel-woman.
 غوبه *ghobah*, cowherd.
 غوبنه *ghobana*, cowherdess.

کوربه *korbah*, a host.
 کوربنه *korbana*, a hostess.
 میلمه *melmah*, a guest, *m.*
 میلمنه *melmana*, a guest, *f.*

20. To the above rules (Art. 19) there are several exceptions in the case of animate objects that have entirely different words for the opposite sexes, just as in the English. The following list comprises the most common examples:—

آس *ās*, a horse.
 آسپه *āspa*, a mare.
 آوښي *āvukkhai*, wife's brother.
 ښينه *khhīna*, wife's sister.
 پلار *plār*, father.
 مور *mor*, mother.
 پلندر *plandar*, step-father.
 ميره *maira*, step-mother.
 تربور *tarbūr*, cousin, *m.*
 ترله *tarla*, cousin, *f.*
 تره *trah*, uncle.
 ترور *tror*, aunt.

څښتن *tsakkhān*, husband.
 ښځه *kkhadza*, wife and woman.
 خوري *khora-e*, nephew.
 خورزه *khorza*, niece.
 څري *dzoē*, son.
 لور *lūr*, daughter.
 زلمي *zalmi*, youth.
 پيغله *peghla*, maid.
 سخر *skhar*, father-in-law.
 خواښي *khwākkhe*, mother-in-law.
 سري *sarai*, man.
 ارتينه *artīna*, woman and wife.

سندا <i>sandā</i> , buffalo, <i>m</i> .	نرور <i>ngor</i> , daughter-in-law.
ميينه <i>mekkhā</i> , buffalo, <i>f</i> .	خوم <i>dzūm</i> , son-in-law.
غوي <i>ghwa-e</i> , bull.	نيكه <i>nīkeh</i> , grandfather.
غوا <i>ghwā</i> , cow.	نيا <i>nyā</i> , grandmother.
ليور <i>lewar</i> , husband's brother.	وراره <i>wrāreh</i> , brother's son.
ندرور <i>ndror</i> , husband's sister.	وريره <i>wrera</i> , brother's daughter.
ميرد <i>merah</i> , master.	ورور <i>wror</i> , brother.
ميرمن <i>merman</i> , mistress.	خور <i>khor</i> , sister.
نارينه <i>nārīnah</i> , male.	هالك <i>halak</i> , boy.
مادينه <i>mādīna</i> , female.	جئي <i>jina-ī</i> , girl.

21. NUMBER ('*adaal*).—There are two numbers in Pukkhto, the singular (*wāhid*) and plural (*jama'*). The singular terminations of nouns have been described in the preceding articles, 16 to 20. It remains now to explain how the plurals are formed from them.

22. The plurals of masculine nouns are formed from the singulars according to the following rules:—

a. RULE 1.—All masculine nouns ending in the diphthong *اي ai* form the nominative plural by changing it to *ي ī*. To this rule there are no exceptions. Ex.—

سپي <i>spai</i> , a dog.	کونکي <i>kawūnkai</i> , a doer.
سپي <i>spī</i> , dogs.	کونکي <i>kawūnkī</i> , doers.
سري <i>sarai</i> , a man.	ويونکي <i>wayūnkai</i> , a speaker.
سري <i>sarī</i> , men.	ويونکي <i>wayūnkī</i> , speakers.

b. RULE 2.—All masculine nouns ending in *ي ī* (*yāe-m'arūf*) (Art. 16, b) form the plural by adding ان *ān* to the last letter of the nominative singular. Ex.—

دوبي <i>dobī</i> , a dyer.	سپاهي <i>spāhī</i> , a soldier.
دوبيان <i>dobiḡān</i> , dyers.	سپاهيان <i>spāhiḡān</i> , soldiers.
خوني <i>khūnī</i> , a murderer.	کسبي <i>kasbī</i> , an artificer.
خونيان <i>khūniḡān</i> , murderers.	کسبيان <i>kasbiḡān</i> , artificers.

c. RULE 3.—Nouns masculine ending in any consonant, including *و wāw* and *ي ye* when used as such, but excepting *s zāhir*, form the plural by adding *ن na* to the nominative singular, if they denote inanimate objects. Ex.—

پرهار <i>parhār</i> , a wound.	ڍنڍ <i>ḍanḍ</i> , a pond.
پرهارونہ <i>parhārūna</i> , wounds.	ڍنڍونہ <i>ḍanḍūna</i> , ponds.
گرو <i>graw</i> , a pledge.	سکوي <i>skoe</i> , a stitch.
گروونہ <i>grawūna</i> , pledges.	سکويونہ <i>skoyūna</i> , stitches.

d. RULE 4.—Nouns masculine ending in any consonant, and denoting animate objects, form the plural by adding ان *ān*, گان *gān*, or يان *yān* to the nominative singular. Ex.—

مار <i>mār</i> , serpent.	ميرہ <i>merah</i> , a master.
ماران <i>mārān</i> , serpents.	ميرہگان <i>merahgān</i> , masters.
لرم <i>larām</i> , a scorpion.	ملا <i>mullā</i> , a priest.
لرمان <i>larāmān</i> , scorpions.	ملايان <i>mullāyān</i> , priests.
ليوہ <i>lewah</i> , a wolf.	آشنہي <i>āshnāe</i> , a friend.
ليوہگان <i>lewahgān</i> , wolves.	آشنايان <i>āshnāyān</i> , friends.
شادو <i>shādo</i> , a monkey.	کاکا <i>kākā</i> , an uncle.
شادوگان <i>shādogān</i> , monkeys.	کاکاگان <i>kākāgān</i> , uncles.

e. RULE 5.—Nouns ending in a consonant, and of one syllable formed by the long vowel *wāw*, or of more than one syllable, the last of which is formed by that vowel, form the plural by changing *wāw* into *alif* and adding *zāhir* to the last letter of the nominative singular. Ex.—

سوور <i>swor</i> , a horseman.	بيلتون <i>biyaltūn</i> , separation.
سوارہ <i>swārah</i> , horsemen.	بيلتانہ <i>biyaltānah</i> , separations.
شپون <i>shpūn</i> , a shepherd.	کنڊتون <i>kundtūn</i> , widowhood.
شپانہ <i>shpānah</i> , shepherds.	کنڊتانہ <i>kundtānah</i> , widowhoods.
شپول <i>shpol</i> , a hedge.	لرمون <i>larṃūn</i> , a gut.
شپالہ <i>shpālah</i> , hedges.	لرمانہ <i>larṃānah</i> , the bowels.

NOTE.—Some of these nouns use the plural form as a singular noun. Ex. لرمانہ *larṃānah* (belly), زنگانہ *zangānah* (knee), اس لرمانہ درد *da larṃānah dard* (belly-ache), زنگانہ سترگہ *da zangānah starga* (knee-cap).

f. RULE 6.—Nouns masculine ending in *zāhir*, and which form their feminines by the insertion of ن *nūn* before the final *h* (Art. 19, e) form the

plural by inserting ان *ān* before the terminal *h* of the nominative singular which itself remains unaltered. Ex.—

غوبه <i>ghobah</i> , a cowherd.	میلہ <i>melmah</i> , a guest.
غوبانہ <i>ghobānah</i> , cowherds.	میلمانہ <i>melmānah</i> , guests.

g. RULE 7.—A class of masculine nouns which end in a consonant and denote sound alone, form the plural by adding ہار *hār* to the nominative singular. Ex.—

پرچ <i>prach</i> , a sneeze.	شرنگ <i>shrang</i> , a jingling
پرچار <i>prachahār</i> , sneezes.	شرنگہار <i>shrangahār</i> , jinglings.
شر <i>shir</i> , a pattering.	گر <i>ga-ar</i> , a rumbling.
شرہار <i>shirahār</i> , patterings.	گرہار <i>ga-arahār</i> , rumblings.

h. RULE 8.—Many nouns of the masculine gender, ending in any letter and for the most part denoting inanimate objects, have a plural signification and are the same in the singular and plural. Ex.—

اورہ <i>orah</i> , flour.	مالوچ <i>mālūch</i> , cotton.
رانجہ <i>rānjah</i> , collyrium.	واہنہ <i>wākkhah</i> , herbage.
کچ <i>kuch</i> , butter.	وہنہ <i>wekkhatah</i> , hair.

23. To the above rules there are a few exceptions. The following list comprises the most common examples.

پلار <i>plār</i> , a father.	خرشن <i>kharshan</i> , horse-dung.
پلارونہ <i>plarūna</i> , fathers.	خرشنہ <i>kharshana</i> , stable refuse.
ورور <i>wror</i> , a brother.	زرہ <i>zrah</i> , a heart.
ورورنہ <i>wrūnra</i> , brothers.	زرورنہ <i>zrūna</i> , hearts.
ترہ <i>trah</i> , an uncle.	غل <i>ghal</i> , a thief.
ترورنہ <i>trūna</i> , uncles.	غلہ <i>ghla-ah</i> , thieves.
خوی <i>dzoe</i> , a son.	آس <i>ās</i> , a horse.
خامن <i>dzāman</i> , sons.	آسونہ <i>āsūna</i> , horses.
خر <i>khar</i> , an ass.	مل <i>mal</i> , a comrade.
خرہ <i>khra-ah</i> , asses.	ملہ <i>mā-ah</i> , comrades.

NOTE.—Some nouns, the last syllable of which ending in a consonant is formed by the short vowel \bar{z} *zwar*, make the nominative plural by inserting \bar{z}

hamza above the last syllable. Ex. وزر *wazar* (a wing), وزر *waza-ar* (wings), سخوندر *skhwandar* (a steer), سخوندر *skhwanda-ar* (steers), etc.

24. The plurals of feminine nouns are formed from the singulars according to the following rules.

a. RULE 1.—Nouns of the feminine gender ending in *alif*, and denoting inanimate objects, undergo no change for the nominative plural with the eastern Afghans, but with the tribes of the west the plural of such words is formed by adding *we* or *wī* to the nominative singular. Ex.—

ژړا <i>jarā</i> , a crying.	وینا <i>wainā</i> , a dirge.
ژړاوي <i>jarāwe</i> , cryings.	ویناوي <i>waināwe</i> , dirges.
ها <i>hā</i> , an egg.	بلا <i>balā</i> , a calamity.
هاوي <i>hāwe</i> , eggs.	بلاوي <i>balāwe</i> , calamities.

b. RULE 2.—Nouns feminine ending in *a-ī* in the nominative singular make no change for the nominative plural. Ex.—

جڼي <i>jina-ī</i> , a girl, girls.	مرئي <i>mara-ī</i> , the throat, throats.
سپوږمې <i>spogma-ī</i> , the moon, moons.	نورې <i>nwara-ī</i> , a morsel, morsels.

c. RULE 3.—Feminine nouns ending in *ī* in the nominative singular form the nominative plural by changing it to *a-ī*. Ex.—

بدي <i>badī</i> , evil.	خواري <i>khwārī</i> , distress.
بدي <i>bada-ī</i> , evils.	خواري <i>khwāra-ī</i> , distresses.
تنګي <i>tangī</i> , strait.	نيکي <i>nekī</i> , virtue.
تنګي <i>tanga-ī</i> , straits.	نيکي <i>neka-ī</i> , virtues.

d. RULE 4.—Nouns feminine ending in the *khafī* form the plural by changing it to *e* (*yaē-majhūl*). Ex.—

خړه <i>khara</i> , a she-ass.	ښځه <i>kkhadza</i> , a woman.
خړي <i>khare</i> , she-asses.	ښځي <i>kkhadze</i> , women.
توره <i>tūra</i> , a sword.	نالہ <i>nāla</i> , a canal.
توري <i>tūre</i> , swords.	نالي <i>nāle</i> , canals.

e. RULE 5.—Nouns feminine ending in a consonant form the plural

by adding the short vowel *zer* — *i* to the last letter of the nominative singular, or *ي* *e*, as in the preceding rule. Ex.—

برستن <i>brastan</i> , a coverlet.	لار <i>lār</i> , a road.
برستنِ <i>brastani</i> , coverlets.	لارِ <i>lāri</i> , roads.
پلتنِ <i>paltan</i> , a regiment.	میچنِ <i>mechan</i> , a handmill.
پلتنِ <i>paltani</i> , regiments.	میچنِ <i>mechani</i> , handmills.

f. RULE 6.—But if the feminine noun end in *wāw* in the singular, it forms the plural by adding گانِ *gāni*, or گانیِ *gāne*. Ex.—

پیشو <i>pīsho</i> , a she-cat.	زانگو <i>zāngo</i> , cradle.
پیشوگانِ <i>pīshogāni</i> , she-cats.	زانگوگانِ <i>zāngogāni</i> , cradles.
میلو <i>melū</i> , a she-bear.	ورشو <i>warsho</i> , a lawn.
میلوگانِ <i>melūgāni</i> , she-bears.	ورشوگانِ <i>warshogāni</i> , lawns.

25. To the above rules there are a few exceptions, in the case of some feminine nouns which, denoting consanguinity or relationship, form their plurals irregularly. The following list comprises most of them. The final *ي* *e* is often replaced by — *i*.

خور <i>khōr</i> , a sister.	ندرور <i>ndror</i> , husband's sister.
خوبندی <i>khwainde</i> , sisters.	ندرورانی <i>ndrōrāne</i> , husband's sisters.
مور <i>mor</i> , a mother.	نرور <i>ngor</i> , son's wife.
مبندی <i>mainde</i> , mothers.	نربندی <i>ngende</i> , sons' wives.
لور <i>lūr</i> , a daughter.	ناوی <i>nāwe</i> , a bride.
لونره <i>lūnra</i> , daughters.	ناویانِ <i>nāwiyāni</i> , brides.
یور <i>yor</i> , a sister-in-law.	نیا <i>nyā</i> , a grandmother.
یونره <i>yūnra</i> , sisters-in-law.	نیانگانِ <i>nyāgāni</i> , grandmothers.

26. CASE (*hālat*).—Like the Arabic, the Pukkhto recognizes only three states of the noun.

I. The actor or “agent” (*fā'il*), which includes the nominative and instrumental cases.

II. The adjunct or “oblique” (*izāfat*), which includes the genitive, dative, ablative, locative, and vocative cases.

III. The acted upon or "object" (*mafa'ūl*), which is represented by the accusative case.

a. Of these several cases, the nominative and accusative have one and the same form in all nouns and under all circumstances. The remaining cases, called oblique cases, are distinguished by the addition of certain particles to the nominative cases singular and plural, for each case separately except the instrumental, which has none.

27. In some classes of nouns the oblique cases of the singular are inflected, that is to say, the termination of the nominative case is changed. The following rules are observed :—

a. RULE 1.—Masculine nouns that end in any consonant, including *alif*, *wāw*, and *ṣ zāhir*, as also such as end in the vowel *ī* (*yāe-m'arūf*), are, with rare exceptions, incapable of inflection in the singular. But those that end in the diphthong *ai* inflect or change it to *ī* in the oblique cases of the singular.

b. RULE 2.—Feminine nouns that end in the letters *alif*, *wāw*, or *ye*, as also such as end in the vowels *ī* and *a-ī*, are incapable of inflection in the singular. But those that end in *ḥhafī* change it in the oblique cases singular to *e* (*yāe-majhūl*), and those that end in a consonant inflect the oblique cases singular by adding the short vowel *zer i* to the last letter of the nominative.

28. All nouns of whatever kind, and of both genders, invariably inflect the oblique cases of the plural by the sign *o* or *u* at the end of the nominative. The following rules are observed :—

a. RULE 1.—In the plural the oblique cases of all masculine nouns are inflected by the addition of *o* to the last letter of the nominative case, if it end in *ī*, *ān*, *gān*, or *yān*. But if the nominative end in *ṣ*, *ūna*, then the final *ṣ* is dropped and replaced by *o* in the inflected cases. Sometimes the inflected terminations *āno*, *gāno*, and *ūno*, are contracted to *o* and *go*.

b. RULE 2.—In the plural of all feminine nouns the oblique cases are formed by dropping the *e*, *a-ī*, or *i* of the nominative, and replacing them by *o* or *u*. If the nominative end in *alif*, the oblique cases are formed by adding *wāw* to it.

29. The nominative case (*hālāti-fā'il*) is the simple form of the noun, as سړي *sarai* (a man), زمکه *zmaka* (the earth). In all nouns and in both numbers the nominative has the same form as the accusative case, from which it is distinguished by its position in a sentence. In those nouns that are not capable of inflection in the singular the instrumental case has the same form as the nominative and accusative. They are distinguished from each other by the following rules:—

a. RULE 1.—The nominative case precedes the accusative in all constructions with an intransitive verb, or the present and future tenses of a transitive verb. Ex. پلار خپل خوي پيژني *plār khpul dzoe pejanī* (the father recognises his own son), خپل پلار پيژني *dzoe khpul plār pejanī* (the son recognises his own father), سړي سړي وډي *sarai sarai wahī* (man beats man), سړي ښځه وډي *sarai kkhadza wahī* (man beats woman), ښځه سړي وډي *kkhadza sarai wahī* (woman beats man).

b. RULE 2.—The nominative case follows the instrumental in all constructions with the imperfect and past tenses of transitive verbs. Ex. مار آس و چېچه *mār ās wu chichah* (the snake bit the horse), آس مار و واژه *ās mār wu wājah* (the horse killed the snake).

30. The genitive case (*hālāti-izāfī*) is distinguished by the particle د *da* (of), which invariably precedes its noun. Ex. د کور چت *da kor chat* (the roof of a house), د سړي لاس *da sarī lās* (the man's hand), د ښځي د سر *da kkhadze da sar da wekkhto rang* (the colour of hair of head of woman).

31. The dative case (*hālāti-mafa'ūlī*) is distinguished by the particle ته *ta* or ت *ta* (to, unto), which always follows its noun. Ex. ښهر ته تلې دي *kkhahr ta talai dai* (he has gone to the city), ما ته راکه *mā ta rāka* (give to me), ته ورکړه *sarī ta war'krah* (he gave to the man).

a. The particles ل *la*, لره *lara*, و ته *wata*, and ته *wata*, are commonly used in place of ت or ته.

b. In composition و ته *wa wata* is often used instead of the forms above noted, but the و *wa* precedes and the ته *wata* follows the noun.

32. The accusative case (*hālāti-mafa'ūlī*) has the same form as the

nominative, except in the personal pronouns. That is to say, it has no particle either prefixed or affixed, and is never inflected in the singular number. It is distinguished by its position in a sentence, which is after the nominative, as has been explained above. (Art. 29, a.)

33. The instrumental case (*hālati-fā'ilī*) is recognised by its simple inflection in nouns capable of inflection, and by its position at the commencement of a sentence in nouns incapable of inflection in the singular number. It is thus, in the latter case, distinguished from the nominative, which has the same form, but follows the instrumental and agrees with the verb in gender and number. The instrumental case can only be used with the imperfect and past tenses of transitive verbs.

a. The instrumental case in Pukkhto is analogous to the instrumental case with *ني ne* of the Hindustānī, when the particle *کو ko* of that language is not used with the noun which represents the object. That is to say, the instrumental case in Pukkhto represents the "agent" or actor, and precedes the "acted upon" or object, which is placed in the nominative case, the verb agreeing with it in gender and number. Ex.—

Hindustānī, *آدمي ني عورت ماري admī ne 'aurat mārī* (the man beat the woman).

Pukkhto, *سري بنڌه و وهله saṛī kkhadza wu wahala* (the man beat the woman).

Hindustānī, *عورت ني آدمي مارا 'aurat ne admī mārā* (the woman beat the man).

Pukkhto, *بنڌي سري و واهه kkhadze saṛai wu wāhah* (the woman beat the man).

34. The ablative case (*hālati-jarrī*) is distinguished by the particle *له la* or *ده da* placed before the noun, and the particle *نه na* after it. Ex. *له کور نه la kor na* (from the house), *له وني نه la wane na* (from the tree).

a. Sometimes the complement *نه na* is rejected and replaced by the short vowel *zabar* \bar{a} or *s khafī* added to the last letter of such nouns as end in a consonant and are uninflected in the singular. Ex. *له کور la kora* (from the house), *له ځايه la dzāya* (from the place).

35. The locative case (*hālati-nisbatī*) is distinguished by the preposition *په pa* (on, by, with, etc.). Ex. *په سر pa sar* (on the head),

سترگو به *pa stargo* (with the eyes), زرونو به *pa zarūno* (by thousands),
دورو دک به *pa dūro dak* (filled with dust).

a. This preposition is sometimes written پ *pa*. It is also coupled with the adverb کښي *kkshe* or کښ *kkshi*, which follows the noun as a complement, to denote in, at, with, etc. Ex. کور کښي خوک شته *pa kor kkshe tsok shita* (is anybody in the house?), کال به کي *pa kāl kkhke* (in the year).

36. The vocative case (*hālāti-nidā*) is distinguished by the interjection اي *ai* or او *o* preceding the noun. The former is properly a Persian word, but it is in common use, and perhaps as frequently heard as the proper Pukkhto word او. In words and phrases from the Arabic the interjection يا *yā* of that language is used.

a. In nouns of the masculine gender, and denoting animate objects, the letter ځ *khafi*, or the short vowel َ, is added to the last letter of the vocative case in the singular, whether the noun be inflected or not. Ex. اي پلار *ai plāra* (oh father!), اي سريه *ai sarīya* (oh man!).

b. In nouns of the feminine gender, and denoting animate objects, the short vowel ِ *i* is added to the last letter of the vocative singular, if the noun end in a consonant. In other feminine nouns the vocative case singular, whether inflected or not, has no sign besides the prefixed interjection. Ex. اي خور *ai khori* (oh sister!), اي جڼي *ai jina-i* (oh girl!), اي ښادي *ai kkhādī* (oh joy!).

c. In the plural of all nouns, both masculine and feminine, the vocative case has no other sign than the interjection prefixed to the inflected form of the noun. Ex. اي سپاهيانو *ai spāhiyāno* (oh soldiers!), اي ميندو *ai maindo* (oh mothers!).

37. In conformity with the preceding rules all nouns in the Pukkhto language may be classed under eight declensions. Of these four are for nouns of the masculine gender, and four for nouns of the feminine gender.

DECLENSIONS OF NOUNS OF THE MASCULINE GENDER.

38. DECLENSION I.—In this declension are comprised all nouns of the masculine gender that end in the diphthong ِي *ai*. They inflect the

oblique cases in the singular, and are declined according to the subjoined form.

سري *sarai*, a man.

	SINGULAR.		PLURAL.
N.	سري <i>sarai</i> , a man.		سري <i>sarī</i> , men.
G.	سري د <i>da sarī</i> , of a man.		سريو د <i>da sariyo</i> , of men.
D.	سري ته <i>sarī ta</i> , to a man.		سريو ته <i>sariyo ta</i> , to men.
Ac.	سري <i>sarai</i> , a man.		سري <i>sarī</i> , men.
In.	سري <i>sarī</i> , by a man.		سريو <i>sariyo</i> , by men.
L.	سري په <i>pa sarī</i> , on a man.		سريو په <i>pa sariyo</i> , on men.
Ab.	سري نه <i>la sarī na</i> , from a man.		سريو نه <i>la sariyo na</i> , from men.
V.	سريه <i>ai sarīya</i> , oh man!		سريو <i>ai sariyo</i> , oh men!

a. The oblique form of the plural is sometimes contracted by elision of the final letter of the nominative. Ex. سريو د *da sarō*, for سريو د *da sarīyo*, etc.

b. Examples of nouns of the first declension.

اوسي <i>osai</i> , deer.	غايي <i>ghākkhai</i> , peak.
پتي <i>patai</i> , field.	کانري <i>kānrai</i> , stone.
ژمي <i>jamai</i> , winter.	لرگي <i>largai</i> , stick.
ستوري <i>storai</i> , star.	ميږي <i>megai</i> , ant.

39. DECLENSION II.—In this declension are included those nouns of the masculine gender that end in any consonant, and denote inanimate objects. As a rule they do not inflect the oblique cases in the singular, and are declined according to the subjoined form.

کور *kor*, a house.

	SINGULAR.		PLURAL.
N.	کور <i>kor</i> , a house.		کورونه <i>korūna</i> , houses.
G.	کور د <i>da kor</i> , of a house.		کورونو د <i>da korūno</i> , of houses.
D.	کور ته <i>kor ta</i> , to a house.		کورونو ته <i>korūno ta</i> , to houses.
Ac.	کور <i>kor</i> , a house.		کورونه <i>korūna</i> , houses.
In.	کور <i>kor</i> , by a house.		کورونو <i>korūno</i> , by houses.
L.	کور په <i>pa kor</i> , on a house.		کورونو په <i>pa korūno</i> , on houses.
Ab.	کور نه <i>la kor na</i> , from a house.		کورونو نه <i>la korūno na</i> , from houses.
V.	کور <i>ai kora</i> , oh house!		کورونو <i>ai korūno</i> , oh houses!

a. Sometimes the oblique cases of the plural are contracted by rejection of the final *no*. Ex. *دَ کورو da koro*, for *دَ کورونو da korūno*, etc.

b. A few nouns of this declension inflect the oblique cases in the singular. They are of rare occurrence, of only one syllable, and effect the change by transposing the short vowel from the centre to the end of the word. Ex. *غر ghar* (a mountain), *دَ غر da ghra* (of a mountain), etc.

c. Examples of nouns of the second declension.

برج <i>bruj</i> , tower.	کمر <i>kamar</i> , cliff.
پرهار <i>parhār</i> , wound.	گرو <i>graw</i> , pledge.
دند <i>dand</i> , pool.	لوار <i>lawar</i> , club.
سکوی <i>skoe</i> , stitch.	مرگ <i>marg</i> , death.

40. DECLENSION III.—This declension includes those nouns of the masculine gender that end in a consonant, or in the long vowel *ی ī* (*yāe-m'arūf*), and denote animate objects. They do not inflect the oblique cases in the singular, and are declined according to the subjoined form.

مار *mār*, a snake.

SINGULAR.	FLURAL.
N. مار <i>mār</i> , a snake.	ماران <i>mārān</i> , snakes.
G. دَ مار <i>da mār</i> , of a snake.	دَ مارانو <i>da mārāno</i> , of snakes.
D. مار ته <i>mār ta</i> , to a snake.	مارانو ته <i>mārāno ta</i> , to snakes.
Ac. مار <i>mār</i> , a snake.	ماران <i>mārān</i> , snakes.
In. مار <i>mār</i> , by a snake.	مارانو <i>mārāno</i> , by snakes.
L. مار په <i>pa mār</i> , on a snake.	مارانو په <i>pa mārāno</i> , on snakes.
Ab. له مار نه <i>la mār na</i> , from a snake.	له مارانو نه <i>la mārāno na</i> , from snakes.
V. ای مار <i>ai mārā</i> , oh snake!	ای مارانو <i>ai mārāno</i> , oh snakes!

a. This declension also includes one or two nouns which, ending in the long vowel *و ū* (*wāwi-m'arūf*), denote inanimate objects. Ex. *کندو kandū* (a corn-bin), pl. *کندوان kandūān* (corn-bins).

b. As in the preceding declensions, the oblique cases of the plural are sometimes contracted. Ex. *دَ مارو da māro*, for *دَ مارانو da mārāno*, etc.

c. Many nouns of this declension are often declined in the same way as

those of the second declension. Ex. آس *ās*, pl. آسونه *āsūna*; پلار *plār*, pl. پلارونه *plārūna*, etc.

d. Examples of nouns of the third declension.

اوبن <i>ūkkh</i> , camel.	لرم <i>larum</i> , scorpion.
چرگ <i>chirg</i> , cock.	ملك <i>malik</i> , chief.
سوي <i>soe</i> , hare.	ملا <i>mullā</i> , priest.
گڈ <i>ga-ad</i> , ram.	يار <i>yār</i> , friend.

41. DECLENSION IV.—In this declension are comprised only those nouns, ending in a consonant, that denote actual sound. They do not inflect the oblique cases in the singular, and are thus declined:—

کړپ *krap*, a crunch.

SINGULAR.	PLURAL.
N. کړپ <i>krap</i> , a crunch.	کړپهار <i>krapahār</i> , crunches.
G. د کړپ <i>da krap</i> , of a crunch.	د کړپهارو <i>da krapahāro</i> , of crunches.
D. کړپ ته <i>krap ta</i> , to a crunch.	کړپهارو ته <i>krapahāro ta</i> , to crunches.
A. کړپ <i>krap</i> , a crunch.	کړپهار <i>krapahār</i> , crunches.
In. کړپ <i>krap</i> , by a crunch.	کړپهارو <i>krapahāro</i> , by crunches.
L. په کړپ <i>pa krap</i> , on a crunch.	په کړپهارو <i>pa krapahāro</i> , on crunches.
Ab. له کړپ نه <i>la krap na</i> , from a crunch.	له کړپهارو نه <i>la krapahāro na</i> , from crunches
V اي کړپ <i>ai krapa</i> , oh crunch!	اي کړپهارو <i>ai krapahāro</i> , oh crunches!

a. Examples of nouns of the fourth declension.

ترنگ <i>trang</i> , twang.	شر <i>shir</i> , patter.
چر <i>char</i> , chirp.	شرنگ <i>shrang</i> , ring.
خر <i>khur</i> , retch.	کړچ <i>krach</i> , squash.
د <i>daz</i> , bang.	گړنگ <i>grang</i> , smash.

DECLENSIONS OF NOUNS OF THE FEMININE GENDER.

42. All nouns of the feminine gender in Pukkhto are comprised in the four following declensions.

43. DECLENSION V.—Comprises all feminine nouns that end in *a-i* or *i*. They do not inflect the oblique cases in the singular, and are declined according to the subjoined form. (Art. 24, c.)

جَنِّي *jina-ī*, a girl.

SINGULAR.

PLURAL.

N.	جَنِّي <i>jina-ī</i> , a girl.	جَنِّي <i>jina-ī</i> , girls.
G.	دَ جَنِّي <i>da jina-ī</i> , of a girl.	دَ جَنو <i>da jino</i> , of girls.
D.	تَه جَنِّي <i>jina-ī ta</i> , to a girl.	تَه جَنو <i>jino ta</i> , to girls.
Ac.	جَنِّي <i>jina-ī</i> , a girl.	جَنِّي <i>jina-ī</i> , girls.
In.	جَنِّي <i>jina-ī</i> , by a girl.	جَنو <i>jino</i> , by girls.
L.	پَه جَنِّي <i>pa jina-ī</i> , on a girl.	پَه جَنو <i>pa jino</i> , on girls.
Ab.	لَه جَنِّي <i>la jina-ī na</i> , from a girl.	لَه جَنو <i>la jino na</i> , from girls.
V.	اِي جَنِّي <i>ai jina-ī</i> , oh girl!	اِي جَنو <i>ai jino</i> , oh girls!

a. Examples of nouns of the fifth declension.

اوسِي <i>osa-ī</i> , hind.	خواري <i>khwārī</i> , poverty.
خپَلِي <i>tsapla-ī</i> , sandal.	بِنَادِي <i>kkhādī</i> , delight.
سپِي <i>spa-ī</i> , bitch.	نِيکِي <i>nekī</i> , honesty.
شوشِي <i>shūsha-ī</i> , firebrand.	يَارِي <i>yārī</i> , friendship.

44. DECLENSION VI.—Comprises all nouns of the feminine gender that end in *khafī*. They inflect the oblique cases in the singular, and are declined according to the subjoined form.

نَشَخِه *kkhadza*, a woman.

SINGULAR.

PLURAL.

N.	نَشَخِه <i>kkhadza</i> , a woman.	نَشَخِي <i>kkhadze</i> , women.
G.	دَ نَشَخِي <i>da kkhadze</i> , of a woman.	دَ نَشَخو <i>da kkhadzo</i> , of women.
D.	تَه نَشَخِي <i>kkhadze ta</i> , to a woman.	تَه نَشَخو <i>kkhadzo ta</i> , to women.
Ac.	نَشَخِه <i>kkhadza</i> , a woman.	نَشَخِي <i>kkhadze</i> , women.
In.	نَشَخِي <i>kkhadze</i> , by a woman.	نَشَخو <i>kkhadzo</i> , by women.
L.	پَه نَشَخِي <i>pa kkhadze</i> , on a woman.	پَه نَشَخو <i>pa kkhadzo</i> , on women.
Ab.	لَه نَشَخِي <i>la kkhadze na</i> , from a woman.	لَه نَشَخو <i>la kkhadzo na</i> , from women.
V.	اِي نَشَخِي <i>ai kkhadze</i> , oh woman!	اِي نَشَخو <i>ai kkhadzo</i> , oh women!

a. Examples of nouns of the sixth declension.

توره <i>tūra</i> , sword.	کوخِه <i>kūtsa</i> , lane.
چِرگِه <i>chirga</i> , hen.	لِيندِه <i>linda</i> , bow.
سويه <i>soya</i> , hare.	مالگِه <i>mālga</i> , salt.
شپِه <i>shpa</i> , night.	وَنِه <i>wana</i> , tree.

45. DECLENSION VII.—Comprises those nouns of the feminine gender that end in *alif*. For the most part they denote inanimate objects. They do not inflect the oblique cases of the singular, and are declined according to the subjoined form.

بلا *balā*, a calamity.

SINGULAR.	PLURAL.
N. بلا <i>balā</i> , a calamity.	بلاوي <i>balāwe</i> , calamities.
G. دَ بلا <i>da balā</i> , of a calamity.	دَ بلاو <i>da balāo</i> , of calamities.
D. بلا تَه <i>balā ta</i> , to a calamity.	بلاو تَه <i>balāo ta</i> , to calamities.
Ac. بلا <i>balā</i> , a calamity.	بلاوي <i>balāwe</i> , calamities.
In. بلا <i>balā</i> , by a calamity.	بلاو <i>balāo</i> , by calamities.
L. پَه بلا <i>pa balā</i> , on a calamity.	پَه بلاو <i>pa balāo</i> , on calamities.
Ab. لَه بلا نَه <i>la balā na</i> , from a calamity.	لَه بلاو نَه <i>la balāo na</i> , from calamities.
V. اَي بلا <i>ai balā</i> , oh calamity!	اَي بلاو <i>ai balāo</i> , oh calamities!

a. In the oblique cases plural بلاو *balāwo* is sometimes used instead of the form above given.

b. Examples of nouns of the seventh declension.

پَرَنَا <i>parnā</i> , doze.	غَلَا <i>ghlā</i> , theft.
دَعَا <i>d'uā</i> , prayer.	خَوَا <i>khwā</i> , side.
دُنِيَا <i>duniyā</i> , world.	مَلَا <i>mlā</i> , loin.
شَا <i>shā</i> , back.	وِينَا <i>wainā</i> , dirge.

46. DECLENSION VIII.—Comprises those feminine nouns that end in a consonant. They inflect the oblique cases of the singular by adding the short vowel *zer* — *i* to the nominative, and are declined according to the subjoined form.

لَار *lār*, a road.

SINGULAR.	PLURAL.
N. لَار <i>lār</i> , a road.	لَارِي <i>lāri</i> , roads.
G. دَ لَارِي <i>da lāri</i> , of a road.	دَ لَارُو <i>da lāro</i> , of roads.
D. لَارِي تَه <i>lāri ta</i> , to a road.	لَارُو تَه <i>lāro ta</i> , to roads.
Ac. لَار <i>lār</i> , a road.	لَارِي <i>lāri</i> , roads.
In. لَارِي <i>lāri</i> , by a road.	لَارُو <i>lāro</i> , by roads.
L. پَه لَارِي <i>pa lāri</i> , on a road.	پَه لَارُو <i>pa lāro</i> , on roads.
Ab. لَه لَارِي نَه <i>la lārī na</i> , from a road.	لَه لَارُو نَه <i>la lāro na</i> , from roads.
V. اَي لَارِي <i>ai lāri</i> , oh road!	اَي لَارُو <i>ai lāro</i> , oh roads!

a. Examples of nouns of the eighth declension.

برستن <i>brastan</i> , coverlet.	ستن <i>stan</i> , needle.
پلٽن <i>paltan</i> , battalion.	سمخ <i>smats</i> , cave.
خرمن <i>tsarman</i> , skin.	موز <i>mraz</i> , quail.
رمنز <i>gamanz</i> , comb.	ميچن <i>mechan</i> , handmill.

THE ADJECTIVE. (*Ismi-sifat.*)

47. The adjective is a noun of quality, denoting the property or attribute of the noun with which it is coupled.

a. An adjective, when used purely as such, must always precede its noun and agree with it in gender, number, and case. Ex. آس گڏ *gud ās* (a lame horse), آسپه گڏه *guda āspa* (a lame mare), کور لڙي *kog largai* (a crooked stick), کڙه کڙه *kaga kṛsa* (a crooked lane), آس گڏ آس *da gud ās* (of a lame horse), گڏي آسپي ته *gude āspe ta* (to a lame mare), ڀه کور لڙو *pa kogo largo* (on crooked sticks), لا کڙو کڙو نه *la kago kṛso na* (from crooked lanes).

b. An adjective, when used as a noun, follows the substantive it qualifies, and agrees with it in gender, number, and case. Ex. آس گڏ دي *ās gud dai* (the horse is lame), آسپه گڏه ده *āspa guda da* (the mare is lame), توره تيره ده *tūra tera da* (the sword is sharp), سري تکره دي *sarai takrah dai* (the man is strong).

c. If an adjective qualify more than one noun, and they be of different genders, then it is used in the masculine pl. Ex. آس او آسپه دواڙه گڏ دي *ās o āspa dwāra-ah gud dī* (the horse and mare are both lame), سري او ڀيڻجه او ڀيڻجه *sarai o kkhadzā o wīndza dre wāra-ah nājoṛ dī* (the man and woman and slave girl are all three ill), دا ناچورو سڙو او ڀيڻجو زردو کي *da nājoro saṛo o kkhadzo zaṛūkī* (the clothes of sick men and women).

48. Adjectives follow precisely the same rules as the nouns in regard to gender, number, and case.

a. RULE 1.—Adjectives ending in the diphthong *ai* are of the masculine gender, and declined like nouns of the first declension. They form their feminines like nouns of the same class by changing the diphthong *ai* to the vowel *a-i* (Art. 19, a), and are then declined like nouns of the fifth declension.

Frequently the feminine termination ئي *a-ī* is dropped, and replaced by the short vowel *zer* ـ *i*, as تري *tagi* for تريئي *taga-ī*. Ex.—

پردي <i>pradai</i> , strange.	گرندي <i>garandai</i> , silent.
تري <i>tagai</i> , thirsty.	گنجي <i>ganjai</i> , bald.
خوشي <i>khūshai</i> , empty.	ليونئي <i>lewanai</i> , mad.
غلي <i>ghalai</i> , silent.	نري <i>narai</i> , slender.

b. RULE 2.—Adjectives ending in any consonant are of the masculine gender, and declined like nouns of the second declension, with this difference only, that they generally make no change for the nominative plural, which remains the same as the nominative singular. In the oblique cases of the plural the *o* of inflection is added direct to the nominative. Such adjectives form their feminines in the same way as nouns that end in a consonant (Art. 19, c), by adding س *khafi* to the last letter of the masculine form, and are then declined like feminine nouns of the sixth declension. Ex.—

اورد <i>ūgd</i> , long.	كلك <i>klak</i> , hard.
پلن <i>plan</i> , wide.	گد <i>gad</i> , mixed.
خور <i>khūg</i> , hurt.	لڙ <i>la-ag</i> , little.
سپڪ <i>spuk</i> , light.	نيغ <i>negh</i> , straight.

c. RULE 3.—Adjectives that end in س *zāhir* are masculine, and declined like nouns of the second declension. They form the nominative plural masculine by adding *hamza* over the last syllable of the nominative singular masculine. Ex. خپه *khapah*, pl. خپهء *khapa-ah* (angry). In the oblique cases of the plural the *o* of inflection takes the place of the terminal س of the nominative, that letter being rejected in those cases. They form the feminine by changing the terminal س *zāhir* of the masculine to س *khafi*, and are then declined like feminine nouns of the sixth declension. Ex.—

تيره <i>terah</i> , sharp.	غوره <i>ghwarah</i> , chosen.
خپه <i>khapah</i> , angry.	ناكاره <i>nākārah</i> , useless.
سوچه <i>sūchah</i> , genuine.	پله <i>yalah</i> , free.
ښكاره <i>kkhkārah</i> , evident.	ښه <i>kkhah</i> , good.

d. RULE 4.—A small class of adjectives that end in a consonant, and generally

consist of only one syllable formed by the long vowel \bar{u} (*wāwi-m'arūf*) or \bar{o} (*wāwi-majhul*), form the feminine by dropping the \bar{o} , replacing it by the short vowel *zabar* \bar{a} , and adding ṣ *khafī* to the last letter of the masculine form (Art. 19, *d*). Such adjectives are declined according to the second declension in the masculine, and according to the sixth declension in the feminine. Ex. پروت *prot*, پرتہ *prata* (prostrate). (Art. 22, *e*)

روند <i>rūnd</i> ,	} blind.	کونہ <i>kūnr</i> ,	} deaf.
رندہ <i>randa</i> ,		کنرہ <i>kanra</i> ,	
کور <i>kog</i> ,	} crooked.	مور <i>mor</i> ,	} satiated.
کرہ <i>kaga</i> ,		مرہ <i>marā</i> ,	

e. There are some exceptions to the last rule, in the case of adjectives that form their feminines irregularly. Ex.—

تود <i>tod</i> ,	} hot.	شین <i>shīn</i> ,	} green.
تودہ <i>tauda</i> ,		شنہ <i>shna</i> ,	
دروند <i>drūnd</i> ,	} heavy.	تور <i>tor</i> ,	} black.
درندہ <i>drana</i> ,		تورہ <i>tora</i> ,	
تریج <i>trīkh</i> ,	} bitter.	خور <i>khog</i> ,	} sweet.
ترخہ <i>tarkha</i> ,		خورہ <i>khwaga</i> ,	
تریو <i>trīw</i> ,	} sour.	خور <i>khor</i> ,	} scattered.
تروہ <i>tarwa</i> ,		خورہ <i>khwara</i> ,	

f. A few adjectives in the masculine form the nominative plural in the same way as the nouns *خَر* *khār*, *غَل* *ghāl*, *مَل* *mal* (Art. 23), by adding ṣ *zāhir* to the nominative singular and dropping its terminal long or short vowel. Ex. شین *shīn*, pl. شنہ *shnah* (green); سور *sūr*, pl. سرہ *srah* (red); مر *mur*, pl. مرہ *mrah* (dead), etc.

49. COMPARISON.—Adjectives in Pukkhto have no regular degrees of comparison expressed by one word.

a. The comparative is expressed by using the positive with the ablative case of the noun to which it refers, itself agreeing in gender, number, and case with the noun it qualifies. Ex. دی ننگ نہ بیخی سرے لہ *sarai la kkhadzē na dang dai* (the man is taller than the woman), ہلک نہ دنگہ دہ *kkhadzā la halak na*

danga da (the woman is taller than the boy), ده دښته نه زړې ده *da januat lār la wekkhtah na naru-ī da* (the road of paradise is finer than a hair), له لرگو نه درانه دي *kānrī lu largo na drānah dī* (stones are heavier than sticks), له کمزوري دي *khhadzē la saṛo na kamzore dī* (women are weaker than men).

b. The superlative is expressed by using a noun of multitude or quantity with the positive, the noun and adjective agreeing in gender, number, and case. The words commonly used are the following :—

تک <i>tak</i> , perfectly.	زيات <i>ziyāt</i> , more.
ټول <i>ṭol</i> , all.	حد <i>hadd</i> , limit.
ډير <i>ḍer</i> , much.	واړه <i>wārah</i> , whole.

له ټولو نه ډير بهه دي *ḵwandūn ḍer khog dai* (life is most sweet), له ټولو نه دا ډير بهه دي *la ṭolo na dā ḍer kkhah dai* (this is the best of all), له ټول ملک په واورو تک سپين و، *mulk pa wāwro tak spīn wuh* (the whole country was perfectly white with snow), له حد ډير ناکاره سړي دي *taka tora shpa wa* (it was a pitch dark night), له حد ډير قهرجن دي *la hadda ḍer nākūrah saṛai dai* (he is a most worthless man), تر حد ډير قهرجن دي *tar hadda ḍer qahrjan dai* (he is most wrathful).

THE NUMERALS. ('*Adād*.)

50. The numerals are used as adjective nouns, and are subject to the same rules for gender, number, and case as the nouns generally. They are cardinal and ordinal.

51. CARDINAL NUMBERS.—Of the cardinals, the first, يو *yo*, has only the singular. It is subject to change for gender like a noun with the same termination; that is to say, the feminine is formed by the addition of *khafz*. The masculine form is declined like a noun of the second declension, and the feminine form like a noun of the sixth. Ex. ډير سړي *da yo saṛī* (of one man), ډيرې ښځې *da yuwe khhadzē* (of one woman).

a. All the other cardinals have only the plural. They make no change for gender, except دو *dwaḥ* (two), which becomes دوي *dwe* in the feminine, and form the oblique cases by adding the *y* of inflection to the nominative. In those that

end in *s*, this letter suffers elision in the oblique cases. Ex. دو *dwah* (two), دوو *da dwo* (of two); پنځه *pindzah* (five), پنځو ته *pindzo ta* (to five).

b. The cardinal numbers are as follows:—

يو <i>yo</i> 1	۱	دوه ويشت <i>dwah wīsh̄t</i> 22	۲۲
دوه <i>dwah</i> 2	۲	در ويشت <i>dir wīsh̄t</i> 23	۲۳
درې <i>dre</i> 3	۳	څلور ويشت <i>tsalor wīsh̄t</i> 24	۲۴
څلور <i>tsalor</i> 4	۴	پنځه ويشت <i>pindzah wīsh̄t</i> 25	۲۵
پنځه <i>pindzah</i> 5	۵	شپږ ويشت <i>shpag wīsh̄t</i> 26	۲۶
شپږ <i>shpag</i> 6	۶	اووه ويشت <i>awah wīsh̄t</i> 27	۲۷
اووه <i>awah</i> 7	۷	اته ويشت <i>atah wīsh̄t</i> 28	۲۸
اته <i>atah</i> 8	۸	نه ويشت <i>nah wīsh̄t</i> 29	۲۹
نه <i>nah</i> 9	۹	ديرش <i>dersh</i> 30	۳۰
لس <i>las</i> 10	۱۰	څلويښت <i>tsalwekkht</i> 40	۴۰
يو لس <i>yo las</i> 11	۱۱	پنځوس <i>pindzos</i> 50	۵۰
دو لس <i>do las</i> 12	۱۲	شپيته <i>shpetah</i> 60	۶۰
ديار لس <i>dyār las</i> 13	۱۳	اويآ <i>awiyā</i> 70	۷۰
څوار لس <i>tswār las</i> 14	۱۴	اتيآ <i>atiyā</i> 80	۸۰
پنځه لس <i>pindzah las</i> 15	۱۵	نوي <i>nwī</i> 90	۹۰
شپاړس <i>shpāras</i> 16	۱۶	سل <i>sil</i> 100	۱۰۰
اووه لس <i>awah las</i> 17	۱۷	دوه صوه <i>dwah şawa</i> 200	۲۰۰
اته لس <i>atah las</i> 18	۱۸	زر <i>zir</i> 1,000	۱۰۰۰
نه لس <i>nah las</i> 19	۱۹	دوه زره <i>dwah zara</i> 2,000	۲۰۰۰
شل <i>shil</i> 20	۲۰	لک <i>lak</i> 100,000	۱۰۰۰۰۰
يو ويشت <i>yo wīsh̄t</i> 21	۲۱	دوه لکه <i>dwah laka</i> 200,000	۲۰۰۰۰۰

52. ORDINAL NUMBERS.—These are formed from the cardinals by adding *m* *am* to their final letters. Ex. څلور *tsalor* (four), څلورم *tsaloram*; شپږ *shpag*, شپږم *shpagam*, etc. If the cardinal end in *s* it is dropped before the ordinal termination. Ex. پنځه *pindzah* (five), پنځم *pindzam*; اووه *awah*, اووم *awam*, etc. If the cardinal end in *l* or *y* then *yam* is added instead of *m* *am* for the ordinal. Ex. درې *dre* (three), درېم *dreyam* (third); اتيآ *atiyā* (eighty), اتيآيم *atiyāyam*, etc.

a. The first and second ordinals are formed differently from the rest. The

first cardinal یو *yo* (one) is never formed into an ordinal. اول *awwal*, or ورونبي *wṛūnbai* (first) is used to express the first ordinal. The second cardinal دوه *dwah* (two) is changed into an ordinal by replacing the last letter with یم *yam*, as دویم *dwayam* (second)

b. The ordinals form their feminines according to the general rule by adding *s khafī* to the last letter of the masculine form. Ex. درېیم سړي *dreyam sarai* (the third man), ورځ درېیمه *dreyama wradz* (the third day).

53. Some of the cardinals are used as nouns of number. Ex. شل *shil* (a score), سل *sil* (a hundred or centum, but only used in the singular), ز *zar* (a thousand or mille), لک *lak* (a hundred thousand or lac).

a. Distribution is expressed by doubling the cardinals, as یو یو *yo yo* (one by one), شپږ شپږ *shpag shpag* (by sixes), etc. Ex. درې درې پیسې ورکا *mazdūrāno la dre dre paise warka* (give the labourers three pice apiece).

b. Precision is expressed by repeating the cardinal with the particle *pa* interposed, as دوه په دوه *dwah pa dwah* (exactly two). Ex. لس په لس سړي دي *las pa las sarī dī* (there are precisely ten men).

c. Duplication is expressed by adding the word *bragh* (a fold) to the cardinal, as درې برغ *dre bragh* (three-fold), where the meaning to be conveyed is with reference to layers, or strata, or multiples. Ex. دا سپي پنځه برغ زوزات زېږيدل *dā spa-ī pindzah bragh zawzāt zegedali da* (this bitch has produced a litter of five). With reference to crops, the particle *pa* is used interposed between the cardinals. Ex. دا زمکه زوراوره ده لس په يو ک دانو به راوړي *dā zmaka zorāwara da las pa yo da dāno ba rāwri* (this land is strong, it will yield ten-fold in grain).

d. Multitude is expressed by using the particle *pa* with the oblique plurals of the cardinals, as لکونو په *pa lakūno* (in lacs). Ex. په زرگونو را مات شوي دي *pa zargūno rā māt shawī dī* (they have broken in on us by thousands).

e. Universality is expressed by coupling the word *wārah* (the whole) with the cardinals, as اته واره *atah wārah* (all eight). Ex. شپږ تن سړي دي او شپږ واره کانړه دي *shpag tana sarī dī o shpag wārah kānrāh dī* (there are six men, and they are all deaf), دوه آسونه لرم او دواړه گند دي *dwah āsūna laram o dwārah gud dī* (I have two horses, and they are both lame). (N.B. دواړه is a contraction of دوه واره *dwah wārah*.)

f. Fractional numbers are expressed as follows:—پاؤ *pāo* (a quarter), نیم *nīm* (a half), دري پاؤ *dre pāwa* (three-quarters), پنځه پاؤ *pindzah pāwa*, or پاؤ باندي يو *pāo bānde yo*, or يو ک پاس پاؤ *pāo da pāsa yo* (one and a quarter), يو نیم *yo nīm* (one and a half), پاؤ کم دوه *pāo kam dwah* (one and three-quarters), پاؤ باندي دوه *pāo bāndi dwah* (two and a quarter).

THE PRONOUN. (*Zamir.*)

54. In Pukkhto there are six different classes of pronouns. They are the personal, the demonstrative, the possessive, the interrogative, the relative, and the indefinite pronouns.

55. PERSONAL PRONOUN (*zamīri-munfasil*).—There are three personal pronouns, corresponding to the first, second, and third persons. They are *z*; *zah*, I; *t*; *tah*, thou; and *de* (proximate), *haghah* (remote), he, she, it.

56. First personal pronoun (*mutakallim*) makes no change for gender, and is thus declined:—

z; *zah*, I.

SINGULAR.

N.		<i>z</i> ; <i>zah</i>		I.
G.	مي - م	خما <i>dzamā</i>	<i>me, mi</i>	of me.
D.	راته - لاله	ماته <i>māta</i>	<i>rā tu, lā la</i>	to me.
Ac.		ما <i>mā</i>		me.
In.	مي - م	ما <i>mā</i>	<i>me, mi</i>	by me.
L.		په ما <i>pa mā</i>		on me.
Ab.		له ما نه <i>la mā na</i>		from me.
V.		اي ما <i>ai mā</i>		oh me!

PLURAL.

N.	مور	مونگ <i>mūng</i>	<i>mūg</i>	we.
G.	خمور - مو - مه	خمونگه <i>dzamūnga</i>	<i>dzamūga, mū, muh</i>	of us.
D.	مور ته	مونگه ته <i>mūnga ta</i>	<i>mūga ta</i>	to us.
Ac.	مور	مونگ <i>mūng</i>	<i>mūg</i>	us.
In.	مور - مو - مه	مونگه <i>mūnga</i>	<i>mūga, mū, muh</i>	by us.
L.	په مور	په مونگه <i>pa mūnga</i>	<i>pa mūga</i>	on us.
Ab.	له مور نه	له مونگه نه <i>la mūnga na</i>	<i>la mūga na</i>	from us.
V.	اي مور	اي مونگه <i>ai mūnga</i>	<i>ai mūga</i>	oh us!

a. THE GENITIVE CASE.—Of the two different forms of this case in the singular, the first or *دِخما* *dzamā* is used when emphasis, particularity, or contradiction is meant to be expressed. Ex. *دِخما خوي دي* *dzamā dzoe dai* (he is my son), *دِخما کور دي* *dā dzamā kor dai* (this is my house), *دِخما توره له ستا نه تيره ده* *dzamā tūra la stā na tera da* (my sword is sharper than yours), *آس دِخما دي* *ās dzamā dai* (the horse is mine). When no particularity or emphasis is meant to be expressed, the second form *م* *mi* or *مي* *me* is used, and it always follows its noun. Ex. *دِخمي ناچور دي* *dzoe mi nājor dai* (my son is sick), *کور مي خوشي دي* *kor me khūshai dai* (my house is empty), *سر مي خوربري* *sar me khūgegi* (my head aches).

This second form of the genitive case must be carefully distinguished from the same form of the instrumental case. It can be used with intransitive verbs in all tenses, but with transitives only in the present and future tenses.

b. THE DATIVE CASE.—The particle *آ* *ta*, both in the singular and plural, may be changed for any of the affixes mentioned as signs of the dative case in Art. 31, a, b. The second form of the dative *ر* *rā*, though mostly used in the singular, may also be used in the plural. It is commonly employed in ordinary conversation where no emphasis or distinction is intended. Ex. *رآ ته وايه* *rā ta wāya* (tell me, or anyone else present). It is also prefixed to verbs and adverbs to indicate the dative of the first personal pronoun, as *راکول* *rākawul* (to give me), *راباندي* *rābānde* (upon me). It is sometimes changed to *لا* *lā*. Ex. *راکه* *lā la rāka* for *راکه* *rā ta rāka* (give to me), *دوده ما ته راکړي ده* *ḍoḍa-i mā ta rākiri da* (has given me the bread), *ملک تاون راباندي بکيښود* *malik tāwān rābānde kkhhekkhod* (the chief put the loss upon me).

c. THE INSTRUMENTAL CASE.—This case, in both its forms, is only used with the imperfect and past tenses of transitive verbs. The first form, *ما* *mā*, always precedes the verb, and is used when special emphasis or distinction is meant to be expressed. Ex. *ما دا کار کړي دي* *mā dā kār karai dai* (I have done this deed), *ما ورونبي صاحب خبراوه* *mā wṛūnbe šāhib khabarāwah* (I first informed the master), *ما دا هسي هيچري نه دي ويلي* *mā dā hase hechare na dai wayalai* (I never said so). The second form of the instrumental case, *مي* *me* or *م* *mi*, is employed when no special emphasis or distinction is meant. It may precede or intervene between parts of the verb. Ex. *ورته مي وي* *warta me wai* or *ورته م وي* *warta mi wi* (I said to

him), *دي وركړي مي دي* *warkarai me dai* (I have given it to him, or her, or it),
 ده خورل مي دودېي *doda-i me khwarili da* (I have eaten the bread).

d. The second form of the genitive and instrumental cases in the plural, *مو* *mū* or *مه* *muh*, is used precisely in the same manner *mutatis mutandis* as the *مي* *me* or *م* *mi* of the singular to which it corresponds. Ex. *دي* *ملک مو زېر دي* *mulk mū zīg dai* (our country is rugged), *دي* *خبري ور سره مو کړي دي* *khābare war sara mū kīri dī* (we have conversed with him), *ده* *زمکه مو کړلي ده* *zmaka mū karilli da* (we have tilled the earth).

57. RULE.—Whenever the second forms of the first, second, and third personal pronoun are used in construction with a transitive verb in the imperfect or past tenses, they denote the agent in the sentence. In any other construction with intransitive verbs, or the present and future tenses of transitive verbs, they indicate the possessive or genitive case.

58. Second personal pronoun (*mukhātīb* or *hāzīr*) makes no change for gender, and is declined as follows:—

تو *tah*, thou.

SINGULAR.

N.		تو <i>tah</i>		thou.
G.	دي - د	ستا - د ستا <i>stā, da stā</i>	<i>de, di</i>	of thee.
D.	درته - درله	تا ته - تاله <i>tā ta, tā la</i>	<i>darta, darla</i>	to thee.
Ac.		تا <i>tā</i>		thee.
In.	دي - د	تا <i>tā</i>	<i>de, di</i>	by thee.
L.		په تا <i>pa tā</i>		on thee.
Ab.		له تا نه <i>la tā na</i>		from thee.
V.		اي تا <i>ai tā</i>		oh thou!

PLURAL.

N.		تاسو - تاس <i>tāsū, tāsu</i>		you.
G.	مو - مه	ستاسو - د ستاسو <i>stāsū, du stāsū</i>	<i>mo, mah</i>	of you.
D.		تاسو ته <i>tāsū ta</i>		to you.
Ac.		تاسو <i>tāsū</i>		you.

In.	مو - مه	تاسو <i>tāsū</i>	<i>mo, mah</i>	by you.
L.		په تاسو <i>pa tāsū</i>		on you.
Ab.		له تاسو نه <i>la tāsū na</i>		from you.
V.		اي تاسو <i>ai tāsū</i>		oh you !

a. THE GENITIVE CASE.—The two forms ستا *stā* and دي *de* or ډ *di* are used under precisely the same conditions as the corresponding forms of the first personal pronoun (Art. 56, a). Ex. ستا کور کوم دي *stā kor kūm dai* (which is thine house?), دا ستا توره ده يا خما *dā stā tūra da yā dzamā* (is this thy sword or mine?), دا ک ستا کړه دي *dā da stā krah dai* (this is thy doing), ډ خوي ډ چرته دي *dzoe de charta dai* (where is your son?), توره دي څه شه *tūra de tsa showa* (what is become of your sword?).

b. THE DATIVE CASE.—The second form of this case is used in the same way as the corresponding form of the first personal pronoun (Art. 56, b). Ex. درته گوري *darta gorī* (he is looking at thee), ناري درته وهي *nāre darta wahī* (he is shouting to thee), وايي ته وايي *tā ta wāyī* (he is speaking to thee). Emphatic, ته درکړي م دي *tū ta darkarai mi dai* (I have given it to thee). The form در *dar* of this pronoun, like the corresponding dative form of the first personal pronoun (را *rā*), is used as a pronominal dative prefix with verbs and adverbs, to indicate their relation to the dative of the second personal pronoun, as در تلل *dartlal* (to go to thee), در پسي *dar pase* (after thee). Ex. در ځم *dar dzam* (I am coming to thee), در پسي يم *dar pase yam* (I am after thee).

c. THE INSTRUMENTAL CASE.—The two forms are used in precisely the same manner as the corresponding forms of the first personal pronoun (Art. 56, c). Ex. تې هغه سړي وژلي دي *tā haḡhah sarai wajalai dai* (thou hast killed that man), ولې ماته خبر کړې نه دي *tā wale māta khabar karai na dai* (why hast not thou informed me?), or better ولې خبر نه کړم *tā wale khabar na kralam* (why did you not tell me?), ډ خور ډ کړم *khūg de kram* (thou hast hurt me), ډ لیده *wu de lidah* (didst thou see it?), وړکه شوي غوا ډ بيا موندلي ده *wruka shiwi ḡhwā di biyā mūdali da* (hast thou found the strayed cow?).

represent the third person, viz., a proximate and a remote. They are thus declined:—

(Proximate.) دي *de*, he, she, it.

SINGULAR.

N.	دي - دا - ده	<i>de, dā, dah</i>	he, she, it.
G.	دِ دِ - دِ ده - دِ دي	<i>da de, da dah, da di</i>	of him, her, it.
D.	دِ ته - دِ ده ته - دِ دي ته	<i>de ta, dah ta, di ta</i>	to him, her, it.
Ac.	دِ - ده - دي	<i>de, dah, di</i>	him, her, it.
In.	دِ - ده - دي	<i>de, dah, di</i>	by him, her, it.
L.	دِ به - دِ ده به - دِ دي به	<i>pa de, pa dah, pa di</i>	on him, her, it.
Ab.	etc. ده نه - ده دي نه	<i>la de na, la dah na, etc.</i>	from him, her, it.
V.	اي دي	<i>ai de</i>	oh him! etc.

PLURAL.

N.	دي - دوي	<i>dūi, de</i>	they.
G.	دِ دويو - دِ ديُو	<i>da dwiō, da deo</i>	of them.
D.	دِ دويو ته - دِ ديُو ته	<i>dwiō ta, deo ta</i>	to them.
Ac.	دي - دوي	<i>dūi, de</i>	them.
In.	دويو - ديُو	<i>dwiō, deo</i>	by them.
L.	دِ دويو به - دِ ديُو به	<i>pa dwiō, pa deo</i>	on them.
Ab.	ده ديُو نه - ده دويو نه	<i>la dwiō na, la deo na</i>	from them.
V.	اي دويو - اي ديُو	<i>ai dwiō, ai dīo</i>	oh them!

a. This pronoun is used to designate the third person when present before the speaker, or to point out the proximate of two or more third persons mentioned together. It undergoes no change for gender, and of the different forms that first given is the one most commonly used in conversation. The others are chiefly met with in books. Ex. دي هونيدار سري دي *de hokkhyār sarai dai* (he is a clever man), هغه بريستن, دا ديره عاجزه ده *hagha brastan de ta warka* (give that quilt to him or her), ده ديره عاجزه ده *de dera 'ājiza da* (she is very humble), دوي زوراور دي *dwī zorāwa-ar dī* (they are powerful), ده دويو کار نول بيه دي *da dwiō kār tol kkhah dai da hagho hets na dai* (their work is all good, theirs is nothing), ته ورکه, (or ده or دِ) دي ته ورکه *hagha topak de* (or *dah* or *di*) *ta warka*, give the gun to him (out of many).

(Remote.) هغه *haghah*, he, it.

SINGULAR.

N.		هغه <i>haghah</i>		he, it.
G.	ئى	ك هغه <i>da haghah</i>	<i>e</i>	of him, it.
D.	ورتە	تە هغه <i>haghah ta</i>	<i>warta</i>	to him, it.
Ac.		هغه <i>haghah</i>		him, it.
In.	ئى	هغه <i>haghah</i>	<i>e</i>	by him, it.
L.		پە هغه <i>pa haghah</i>		on him, it.
Ab.		لە هغه نە <i>la haghah na</i>		from him, it.
V.		اي هغه <i>ai haghah</i>		oh him ! it !

PLURAL.

N.		هغە <i>hagha-ah</i>		they.
G.		ك هغو <i>da hagho</i>		of them.
D.		تە هغو <i>hagho ta</i>		to them.
Ac.		هغە <i>hagha-ah</i>		them.
In.	ئى	هغو <i>hagho</i>	<i>e</i>	by them.
L.		پە هغو <i>pa hagho</i>		on them.
Ab.		لە هغو نە <i>la hagho na</i>		from them.
V.		اي هغو <i>ai hagho</i>		oh them !

a. This pronoun is subject to change for gender, and in the feminine becomes هغى *haghi* or هگا *hagha* (she), and is declined like a noun of the sixth declension. Ex. ك هغى نىشى *da haghe* (or *highe*) *kkhadze* (of that woman), هغو نىشوت *hagho* (or *higho*) *kkhadzo ta* (to those women).

b. The second forms of the genitive, dative, and instrumental cases of the remote third personal pronoun, هغه *haghah*, are used under the same rules precisely as the corresponding forms of the first and second personal pronouns. Ex. ئى بىنە دە *pkkha e mātā da* (his leg is broken), كور ئى وران شه *kor e wrān sha* (ruined be his house), ورتە مې و *warta me wu wi* (I said to him), ورتە نژدى شه *warta nijde shā* (get close to him), خپله نىشه ئى و وهله *khpula kkhadzā e wu wahala* (he beat his own wife), كندول ئى مات ك *kandol e māt kar* (he broke the cup).

c. The second form of the dative case, و *war*, like the corresponding forms of the first and second personal pronouns (ئى *ra* and د *dar*), is used as a pronominal dative prefix with verbs and adverbs to denote their relation to the dative of third

personal pronouns, as وركول *warkawul* (to give him, her, it), ورځځه *wartsakha* (with him, her, it). Ex. ده ورکړې د يو روپۍ ته فقير ته *faqir ta yo rūpa-i de warkiri da* (hast thou given one rupee to the beggar?), ورې کړ *war e kar* (he has given (it) to him), ورځځه څه دولت شته *wartsakha tsa daulat shta* (has he any wealth?), ورځځه کښيناست *wartsakha kshenāst* (he sat down with him), etc.

d. These pronominal dative prefixes را *rā*, در *dar*, و *war*, when used as simple pronouns are often subject to change, as لا لا *lā la* for را لا *rā la*, دا لا *da la* for در *dar la*, وا لا *wa la* for و *war la*, etc.

60. DEMONSTRATIVE PRONOUNS (*zamīri-ishārat*).—There are two kinds of demonstrative pronoun, viz., the proximate and the remote.

a. PROXIMATE.—The proximate demonstrative pronouns are three in number, viz., دغه *daghah*, دا *dā*, and هايله *hāyah* (this). They are declined as follows:—

دغه *daghah*, this.

SINGULAR.

N.	f.	دغه	m.	دغه <i>daghah</i>	<i>dagha</i>	this.
G.		د دغي		د دغه <i>da daghah</i>	<i>da dighe</i>	of this.
D.		دغي ته		دغه ته <i>daghah ta</i>	<i>dighe ta</i>	to this.
Ac.		دغه		دغه <i>daghah</i>	<i>dagha</i>	this.
In.		دغي		دغه <i>daghah</i>	<i>dighe</i>	by this.
L.		په دغي		په دغه <i>pa daghah</i>	<i>pa dighe</i>	on this.
Ab.		له دغي نه		له دغه نه <i>la daghah na</i>	<i>la dighe na</i>	from this.
V.		اي دغي		اي دغه <i>ai daghah</i>	<i>ai dighe</i>	oh this!

PLURAL.

N.	f.	دغي	m.	دغه <i>dagha-ah</i>	<i>daghe</i>	these.
G.		د دغو		د دغو <i>da dagho</i>	<i>da digho</i>	of these.
D.		دغو ته		دغو ته <i>dagho ta</i>	<i>digho ta</i>	to these.
Ac.		دغي		دغه <i>dagha-ah</i>	<i>daghe</i>	these.
In.		دغو		دغو <i>dagho</i>	<i>digho</i>	by these.
L.		په دغو		په دغو <i>pa dagho</i>	<i>pa digho</i>	on these.
Ab.		له دغو نه		له دغو نه <i>la dagho na</i>	<i>la digho na</i>	from these.
V.		اي دغو		اي دغو <i>ai dagho</i>	<i>ai digho</i>	oh these!

Ex. دغي توري تولى *daghah sarai ghal dai* (this man is a thief), دغي توري تولى دي *daghe tūre ʔole pa-atse di* (these swords are all blunt), د دغو سرو به *da dagho sarō pa maṭlab bānde poh nashwam* (I don't understand the meaning of these men).

b. دا *dā*, this.

	SINGULAR.	PLURAL.
N.	دا <i>dā</i> .	دي <i>de</i> .
G.	د دې - د دې <i>da de, da dah.</i>	د ديرو <i>da deo.</i>
D.	د دې ته - د ته <i>de ta, dah tu.</i>	د ديرو ته <i>deo ta.</i>
Ac.	دا <i>da.</i>	دي <i>de.</i>
In.	دې - دې <i>de, dah.</i>	ديرو <i>deo.</i>
L.	دې په - په دې <i>pa de, pa dah.</i>	دې په <i>pa deo.</i>
Ab.	له دې نه - له دې نه <i>la de na, la dah na.</i>	له ديرو نه <i>la deo na.</i>
V.	اي دې - اي دې <i>ai de, ai dah.</i>	اي ديرو <i>ai deo.</i>

Ex. دې وني ميوي په څه شان وي *da de wane mewē pa tsa shān wī* (what like may be the fruit of this tree?), دې ته مونځ کاري وايو, *de ta mūng kānrai wāyū* (we call this a stone), دا څه شي دي *dā tsa shai dai* (what thing is this?)

c. The third form of proximate demonstrative pronoun, هـايه *hāyah* (this), makes no change for gender or number, but in the oblique cases is inflected to هـايه *hāe* by the rejection of the final *s*. It is a very emphatic form of the demonstrative pronoun, and is only used with reference to an object actually present. Ex. امسام چرته ده *amsā mi charta da* (where is my stick?), ده هـايه *hāya da* (this is it).

d. REMOTE.—The remote demonstrative pronouns are two in number, viz., هغه *haghah* and دي *de* (that). They are the proximate and remote third personal pronouns (Art. 59).

61. POSSESSIVE PRONOUN (*zamīri-mushtarak*).—Puk^khto has no separate word for the possessive pronoun; but it is expressed by the adjective خپل *khpul* (own) used with the several personal pronouns respectively. It is declined regularly, like a masculine adjective (Art. 48, b), and forms its feminine according to the general rule. Ex. پلارم خپل راته ويلى دي *plār mi khpul rāta wayalai dai* (my father himself has told me), منځه خپله *kkhadza khpula tlali da* (the woman herself has gone), زه خپل تلي يم *zē khpul tli ym*

zah khpul talai yam (I myself have gone), *خپل پلار وهلي يم* *khpul plār wa-halai yam* (my own father has beaten me).

a. More frequently the oblique form in the locative case is used. Ex. *يم پلار په خپل وهلي يم* *zāh plār pa khpula wahalai yam* (father himself beat me), *په خپل ليدلي دي* *haghah pa khpula lidalai dai* (he himself has seen).

62. INTERROGATIVE PRONOUN (*zam̄ri-istifhām*).—There are five interrogative pronouns commonly used in Pukkhto. They are *خوک* *tsok* (who?), *کوم* *kūm* or *کُم* *kum* (which?), *خه* *tsa* (what?), *خو* *tso* (how many?), and *خومره* *tsomra* (how much?).

a. *خوک* *tsok* (who?) is only used with reference to animate objects, and in practice is applied only to human beings. It undergoes no change for gender or number, but in the oblique cases becomes *چا* *chā*. Ex. *خوک يي* *tsok ye* (who art thou?), *د چا آس دي* *da chā ās dai* (whose horse is it?), *له چا نه د آخستي دي* *la chā na di ākhistai dai* (from whom have you taken it?), *چا ته ورکوم* *chā ta warkawam* (to whom shall I give it?).

b. *کوم* *kūm* or *کُم* *kum* (which?) is applied to both animate and inanimate objects. It is declined regularly like a masculine adjective, and forms the feminine according to the general rule (Art. 48, b). Ex. *کوم دي* *kūm dai* (which is it?), *د کوم کلي يي* *da kūm kilī ye* (of which village are you?), *په کومې لار تلي ده* *pa kūme lāri tili da* (on which road has she gone?), *د کومو سرو توپک ورک شوي دي* *da kūmo sarō ṭopa-ak wruk shawī dī* (which men's muskets have been lost?).

c. *خه* *tsa* (what?) can only be applied to inanimate objects. It makes no change for gender, number, or case, that is to say, is indeclinable. Ex. *خه وايي* *tsa wāyī* (what does he say?), *دلتا خه کار لري* *dalta tsa kār lare* (what business hast thou here?), *دا خه خيز دي* *dā tsa tsīz dai* (what thing is this?).

d. *خو* *tso* (how many?) and *خومره* *tsomra* (how much) are both indeclinable, and used only in the plural. The former is applied to both animate and inanimate objects, and the latter to inanimate only. Ex. *خو تن سري دي* *tso tanu sarī dī* (how many men are there?), *په کندو کښي به خومره غنم وي* *pa kandū khshe ba tsomra ghanum wī* (how much wheat may there be in the bin?).

63. RELATIVE PRONOUN (*ismi-mauṣul*).—The relative pronouns are

formed by combining the interrogatives with the conjunction چه *chi* (that). Thus چه *tsok chi* (whoever) applied only to animate objects ; کوم چه *kūm chi* (whichever) applied to both animate and inanimate objects ; and چه *tsa chi* (whatever) applied only to inanimate objects.

a. The relative pronouns must always precede the conjunction *chi* or commence the sentence. The correlative pronoun (*jawābi-mauṣūl*) always follows the conjunction or completes the sentence.

b. The remote third personal pronoun هغه *haghah* (he, she, it) is used as the correlative to the relative pronouns. Ex. *tsok chi nekī kawī haghah ba sawāb gaṭi* (whoever does rightly he shall reap the future reward), *هغه زیارت لره بیایه* (*haghah ziyārat lara biyāya* (whichever cow is lame, her take to the sanctuary or asylum, i.e., take the lame cow to the asylum), *har tsa chi darta wāyī tah haghah wu mana* (whatever he says to thee, that thou believe, i.e., believe whatever he says), *kūme wane chi da mewo na dī haghəpreka* (whichever trees are not of fruit, them cut down, i.e., cut down those that are not fruit trees), *kūmo sarə chi dā kār karai.dai haghə ta sakhta sazā pakāra da* (whichever men have done this deed, for them a severe punishment is necessary, i.e., a severe punishment is necessary for the men who have done this deed).

64. INDEFINITE PRONOUN (*ismī-tānkār*).—The following are commonly used as indefinite pronouns, viz., *tsok* (anyone), *dzane* (some), *tsa* (anything), and *yo* (one).

a. *tsok* (anyone) is the same word as the interrogative pronoun (Art. 62, a), and is only used in reference to human beings. Ex. *pa kor kkhke tsok shta* (is anyone in the house ?), *hets tsok nishta* (there is no one), *chā ta ziyān ma rasawa* (bring not injury to anyone, i.e., do injury to no one), *da chā pradī sarī pa māl bānde lās ma achawa* (lay not your hands on the property of any strange man).

b. *dzane* or *dzini* (some) is only used in the plural and for both genders. In the oblique cases it is inflected in the regular way. It is used with

reference to both animate and inanimate objects. Ex. *دې ځني بڼه دي ځني بد dzane kkhah dī dzane bad* (some are good, some bad), *د ځينو خبرو تپوس مناسب نه گزري، da dzīno khabaro tapahūs munāsib na-ganrī* (enquiry of some matters he does not consider fitting).

c. *څه tsa* (anything) is used with reference both to animate and inanimate objects. It is indeclinable (Art. 62, c). Ex. *څه شته په کښي tsa shita pa kkshe* (is there anything in it?), *په کلي بڼکي څه چرگان دي، pa kilī kkhike tsa chirgān dī* (are there any fowls in the village?), *څه د آوريدلي دي، tsa de āwredalī dī* (have you heard anything?).

d. *يو yo* (one or a) is used mostly with reference to animate objects. It is declined regularly, but has only the singular (Art. 51). Ex. *يو سړي وهلي يم yo sarī wahalai yam* (a man has beaten me), *يو لارشان خولاله راکه، yo la-ag shān kho lā la rāka* (give me at least a somewhat?).

e. The following adjectives are also in common use as indefinite pronouns:—

بل <i>bul</i> , another.		نور <i>nor</i> , more.
ډير <i>der</i> , many.		هر <i>har</i> , every.

f. The following compound indefinite pronouns are in common use:—

m. بل يو <i>bul yo</i> ,	} other one.	نور ټول <i>nor tol</i> ,	} all the rest.
f. بله يوه <i>bula yawa</i> ,		نوره ټوله <i>nora ټولا</i> ,	
m. کوم يو <i>kūm yo</i> ,	} which one.	نور ډير <i>nor der</i> ,	} many more.
f. کومه يوه <i>kūma yawa</i> ,		نوره ډيره <i>nora ډيره</i> ,	
m. هر يو <i>har yo</i> ,	} every one.	ډير بل <i>der bul</i> ,	} many another.
f. هره يوه <i>hara yawa</i> ,		ډيره بله <i>dera bula</i> ,	

g. The following make no change for gender or number, and only those combinations with *څوک tsok* are subject to inflection.

بل څوک <i>bul tsok</i> , other person.		هر څوک <i>har tsok</i> , everybody.
بل څه <i>bul tsa</i> , other thing.		هر څه <i>har tsa</i> , everything.
نور څوک <i>nor tsok</i> , who else.		هیڅ څوک <i>hets tsok</i> , nobody.
نور څه <i>nor tsa</i> , what else.		هر څو <i>har tso</i> , however many.

INFINITIVES. (*Mušūdir.*)

65. Under this head are included simple infinitives, and the verbal nouns derived from them, as well as the participles.

a. THE INFINITIVE MOOD (*maṣḍar*) of both transitive and intransitive verbs is used as a masculine noun, and as such is subject to inflection in the oblique cases plural, like a noun of the second declension. Ex. *stā wayal pa d̄zāe d̄i* (thy speech is appropriate), *dzamā da tlalu pa wakht rāghai* (he arrived at the time of my departure), *la dero wahalo na ṭap shawai dai* (he has become exhausted (or haggard) by many beatings).

b. THE GERUND OR VERBAL NOUN (*ismi-maṣḍar*) is used only as an abstract noun, and is formed from the infinitive, whether of active or neuter verbs, by rejecting the final ل and substituting و *ūn* for the masculine and ن *na* for the feminine. Ex.—

تړل <i>taral</i> , to bind.	تړون <i>tarūn</i> ,	تړنه <i>tarana</i> , binding.
ساتل <i>satal</i> , to keep.	ساتون <i>sātūn</i> ,	ساتنه <i>sātana</i> , keeping.
پریکول <i>prekawul</i> , to cut off.	پریکون <i>prekawūn</i> ,	پریکونه <i>prekawūna</i> , lopping.
منل <i>manal</i> , to obey.	منون <i>manūn</i> ,	مننه <i>manana</i> , obeying.
ریژیدل <i>rejedal</i> , to be shed.	ریژیدون <i>rejedūn</i> ,	ریژیدنه <i>rejedana</i> , shedding.
پیژندل <i>pejandal</i> , to recognize.	پیژندون <i>pejandūn</i> ,	پیژندنه <i>pejandana</i> , recognising.
آوریدل <i>āwredal</i> , to hear.	آوریدون <i>āwredūn</i> ,	آوریدنه <i>āwredana</i> , hearing.
گډیدل <i>gaḍedal</i> , to be mixed.	گډیدون <i>gaḍedūn</i> ,	گډیدنه <i>gaḍedana</i> , mixing.

NOTE.—The masculine affix و *ūn*, as shown above, appears to be the true one for forming the gerund from all verbs, and thus assimilating it with the class of nouns having the same termination (Art. 19, *d*). In practice, however, the feminine form is generally used, the masculine seldom. Ex. *rejedana da pānro nakkha da jīmī da* (the falling of leaves is a sign of winter), *pa tarūn da khpul saugand parwā na lari* (he has no care for the binding of his own oath).

c. THE PRESENT PARTICIPLE (*ismi-hāliya*), which is the same as the third person singular of the imperfect tense of verbs, denotes indefinite present action, and

is only used as a noun. It is formed from the infinitive by rejecting the final ل and substituting the *s* *ẓahir* for the masculine form. In those verbs, whose penultimate or antepenultimate syllable is formed by the short vowel *zabar* \underline{a} , this is prolonged to the long vowel \bar{a} previous to the change for the present participle. The former class form their feminines by changing the final *s* *h* to *na*. Ex. *بلید* *baledah*, *m.* *بلیدنه* *baledana*, *f.* (igniting); *ژووه* *ḡowah*, *m.* *ژوونه* *ḡowana*, *f.* (chewing). In those of the latter class the lengthened vowel \bar{a} reverts to the short one \underline{a} , and the final *s* *h* is replaced by *na*. Ex. *خاته* *khātah*, *m.* *ختنه* *khatana*, *f.* (rising); *پېژاند* *pejāndah*, *m.* *پېژاندنه* *pejandana*, *f.* (recognition).

d. THE ACTIVE PARTICIPLE (*ismi-fā'il*) is formed from the infinitive, whether of active or neuter verbs, by rejecting the final ل and substituting *ونکي* *ūnkai* or *ونې* *ūnai* for the masculine, and *ونک* *ūnki* or *ون* *ūni* for the feminine. Ex. *اوسیدل* *osedal* (to abide), *اوسیدونکي* *osedūnkai* or *اوسیدونې* *osedūnai* (a resident); *ویل* *wayal* (to speak), *ویونکي* *wayūnkai* or *ویونې* *wayūnai* (a speaker).

e. THE PASSIVE PARTICIPLE (*ismi-maf'a'ul*) is formed direct from the infinitive by adding the diphthong *ی* \underline{ai} to the final ل of that mood for the masculine, and the short vowel *kasra* \underline{i} for the feminine (Art. 48, a). Ex. *وهل* *wahal* (to beat), *وهلې* *wahalai*, *m.* *وهل* *wahali*, *f.* (beaten); *سولیدل* *sūledal* (to be abraded), *سولیدلې* *sūledalai*, *m.* *سولیدل* *sūledali*, *f.* (abraded).

f. In some verbs the passive or past participle is contracted by the elision of the final ل of the infinitive. Ex. *آخستل* *ākhistal* (to take), *آخستې* *ākhistai* (taken), for *آخستلې* *ākhistalai*; *کښیناستل* *kḡshenāstal* (to sit), *کښیناستې* *kḡshenāstai* (seated), for *کښیناستلې* *kḡshenāstalai*.

g. The present and past participles are commonly used as adjectives. Ex. *دنه دیریدون* *duniyā teredūni da* (the world is fleeting), *نښت ژبه لري* *nkḡhati ḡiba lari* (he has an obstructed speech).

SECTION III.

THE VERB. (*Fī'al.*)

66. The verb is a word that expresses being, doing, or suffering in reference to time, either present, future, or past. It is of two kinds, viz., active or transitive, and neuter or intransitive, and possesses mood, tense, number, and person.

67. MOOD (*ṣīgha*) indicates the kind or character of the action. There are five moods, viz., the infinitive, the indicative, the imperative, the subjunctive, and the potential.

68. THE INFINITIVE MOOD (*maṣḍar*) is the simple form of the verb, and for the most part is only used as a verbal noun (Art. 65, *a*). All infinitives end in one of three terminations, viz., ل *al*, و *wul*, and دل *edal*. The two last of these infinitive terminations are added to nouns and adjectives in converting them to verbs. EX.—

تود <i>tod</i> , hot	{	تودول <i>todawul</i> , to heat.
	{	توددل <i>todedal</i> , to become hot.
سپین <i>spīn</i> , white	{	سپینول <i>spīnawul</i> , to make white.
	{	سپیندل <i>spīnedal</i> , to become white.
خور <i>khūg</i> , hurt	{	خورول <i>khūgawul</i> , to hurt.
	{	خوردل <i>khūgedal</i> , to ache.
لند <i>land</i> , short	{	لندول <i>landawul</i> , to shorten.
	{	لنددل <i>landedal</i> , to grow short.

a. Verbs whose infinitives end in ل *al* alone may be either transitive or intransitive. EX.—

ببیل <i>bakhal</i> , to give.	ختل <i>khatal</i> , to rise.
شاربل <i>shārbal</i> , to churn.	زنگل <i>zangal</i> , to swing.
کتل <i>katal</i> , to look.	نبتل <i>nkhatal</i> , to stick.
موندل <i>mūndal</i> , to find.	وتل <i>watal</i> , to issue.

b. Verbs whose infinitives end in ول *wul* are, without exception, transitives.

Ex.—

برندول <i>brandawul</i> , to frown.		لمسول <i>lamsawul</i> , to incite.
پاخول <i>pātsawul</i> , to raise.		ماتول <i>mātaul</i> , to break.

c. Verbs whose infinitives end in يدل *edal* are, with only two or three exceptions, such as آوريدل *āwredal* (to hear), پښتيدل *pukhhtedal* (to ask), etc., all intransitives. Ex.—

پرسيدل <i>parsedal</i> , to swell.		رپيدل <i>rapedal</i> , to shiver.
خوئيدل <i>khwa-edal</i> , to slip.		شليدل <i>shledal</i> , to tear.

69. THE INDICATIVE MOOD (*mushār*) denotes simple being or doing, as پوهيږم *pohegam* (I understand), اور تود دي *or tod dai* (fire is hot), سږي غاږي *spai ghāpī* (the dog barks), ستري يم *starai yam* (I am tired).

a. The Indicative Mood has nine tenses, viz., three of present time formed from the verbal root, and six of past time formed from the infinitive mood (Art. 73).

70. THE IMPERATIVE MOOD (*amr*) properly has only a second person in both numbers, but a third also is commonly used. The imperative mood is always formed from the present tense, both in transitive and intransitive verbs, by substituting the *khafī* for the pronominal affix of the second person singular, and prefixing the particle *wu* for both singular and plural.

a. In derivative verbs formed from nouns and adjectives the imperative is formed by using the imperative mood of the auxiliary کول *kawul* (to do), in combination with the noun or adjective, if transitive, and with the imperative of the auxiliary شول *shwal* (to be), if intransitive. Ex.—

سپينول <i>spīnawul</i> , to whiten or make white.	سپين که <i>spīn ka</i> , make white.
سپينيدل <i>spīnedal</i> , to become white.	سپين شه <i>spīn sha</i> , be white.

71. THE SUBJUNCTIVE MOOD (*sharṭiya*) implies doubt or condition, and generally requires another verb to complete the sentence. Ex. که شي واک خما وي دا کار به هيچري نه وه شوي *ke wāk dzamā wai dā kār ba hechare na wuh. sharvai* (were the power mine that deed would never have occurred), که زه جور وي *ke zah jor wai* (if I were well).

a. The Subjunctive Mood has three tenses preceded by the conjunction ڪ *ki* (if). They are the present, past, and future. The first is the same as the present indicative with the conjunction prefixed. The past and future tenses are formed from the past participle of the verb, coupled with the corresponding tenses of the auxiliary يم *yam* (I am).

72. THE POTENTIAL MOOD (*imkānī*) implies possibility or obligation, and also has three tenses, a present, past, and future. They are formed by coupling the past participle of the verb with the corresponding tenses of the auxiliary شول *shwal* (to become or be able). Ex. دروغ نه شم وبلي *darogh na sham wayalai* (I cannot tell a lie), نوکري کول شي *nokri kawuli she* (canst thou do duty?), پينه ي خوره شه به تلي نشي *plikha e khuga sha ba tilai na shā* (his foot is hurt, he will not be able to go).

73. TENSE (*zamān*) denotes time. There are nine different tenses. Three of them relate to present time, and the other six to past time.

74. PRESENT TENSES.—The tenses of present time are the present, the aorist, and the future. They are always formed from the root of the verb in all regular transitives and intransitives; and the root of the verb is obtained by rejecting the infinitive terminations ل *al*, ول *wul*, يدل *edal*.

a. The Present Tense (*hāl*) is formed in three different ways, in accordance with the three different terminations of the verb. Thus—

1. Those verbs, whether active or neuter, whose infinitives end in ل *al*, form the present tense by adding the pronominal affixes (Art. 76, a) direct to the root of the verb for each person in both numbers.

2. Those verbs whose infinitives end in ول *wul*, which is merely the transitive auxiliary کول *kawul* (to do) deprived of its initial letter, form the present tense by adding that of the auxiliary, deprived of its initial letter, to the root of the verb for the several persons in both numbers.

3. And similarly those verbs whose infinitives end in يدل *edal*, which is the intransitive auxiliary کیدل *kedal* (to become) deprived of its initial letter, form the present tense by adding that of the auxiliary, thus deprived of its initial letter, to the root of the verb for the several persons in both numbers.

The formation of the present tenses from the verbal root is shown in the subjoined table:—

	INFINITIVE.	PRESENT.	AORIST.	FUTURE.
Active	تړل to bind	تړم	وُتړم	وُ به تړم
	گزرول to turn	گزروم	وُگزروم	وُ به گزروم
Neuter	زنګل to swing	زانګم	وُزانګم	وُ به زانګم
	پوهیدل to understand	پوهیږم	وُپوهیږم	وُ به پوهیږم

In Pukkhto, as in the Hindūstānī, the present tense is constantly used to represent past action, the speaker adopting the *dramatic* instead of the *narrative* style, when relating past occurrences. Ex. ما وُلیده چه سړي ناجور دي *mā walīdah chi sarai nājor dai* (I saw that the man was sick), زه خبر نه وُم چه مکر کوي *zah khabar na wum chi makar kawī* (I was not aware that he was shamming), هغه وویل چه زه به دا خبري هیچري نه منم *haghah wu wayal chi zah ba dā khabare hechare na manam* (he said that he would never believe that news).

b. The Aorist or Indefinite Future Tense (*muṣār'ē*) is formed from the present simply by prefixing the particle وُ or وُ *wu*, which corresponds with the Persian prefix می *me* or *mī*, to each person in both numbers. In some verbs (generally those commencing with two consonants without an intervening vowel, such as پږېدل *pregdal*, ښکینول *kkhkenawul*, etc., with which the prefix could not be euphonic) this particle is altogether rejected. In such cases there is no difference between the aorist and the present tense, except in meaning, which is decided by the context. Ex. ستړي وګړي په خوب کېني آرام مومي *starai wagarai pa klob kkshe arām mūnī* (the tired mortal finds rest in sleep), امید لرم چه له خپلو وبالونو نه بښنه مومم *umed laram chi la khpulo wabālūno na bakkhana mūmam* (I hope I shall or may obtain forgiveness for my sins).

c. The Future Tense (*mustaqbil*) is formed from the aorist simply by adding the particle به *ba*, the characteristic sign of the future, to its several persons in both numbers. This sign may precede or follow the particle وُ *wu*, when that sign of the aorist exists; and when it does not, the future sign may intervene between the syllables of the verb, as پږي به ږدم *pre ba gdam* for پږېدل به *ba pregdam*, ښکي به نام *kkhke ba nam* for ښکینم *ba kkhkenam*, ښکي به نه ني *kkhke ba na nī* for ښکيني *ba na kkhkenī*.

1. If the personal pronouns (emphatic form, Art. 56) be expressed in their

emphatic forms, the future sign *ba* always precedes the particle *wu*, and may even be separated from it by the intervention of other words of the sentence. Ex. *mūng ba sabā haghah kār wu kawū* (we will do that work in the morning or to-morrow).

2. If the personal pronouns be expressed in their non-emphatic forms, then the sign of the future always follows the particle *wu*, and may either intervene between it and the verb, or follow the verb itself. Ex. *gora mār dai wu ba di chīchī* (see! it is a snake, it will bite thee), *os poh sha wu waham ba di ki biyā dā hase kawc* (now mark, I will beat you if you do so again).

75. PAST TENSES.—The tenses of past time are six in number, viz., the imperfect, the past, the continuative past, the perfect, the pluperfect, and the doubtful past. They are formed directly from the infinitive as regards the three first, and directly from the past participle as regards the three last, both in active and neuter verbs, as is shown in the subjoined form.

	INFINITIVE.	IMPERFECT.	PAST.	CONT. PAST.
Active	تدل to bind.	تدل - تاره	ؤ تدل - و تاره	تدل به - تاره به
	گرزول to turn.	گرزول - گرزاره	ؤ گرزول - و گرزاره	گرزول به - گرزاره به
Neuter	زنګل to swing.	زنګل - زانګه	ؤ زنګل - و زانګه	زنګل به - زانګه به
	پوهيدل to understand.	پوهيدل - پوهيده	ؤ پوهيدل - و پوهيده	پوهيدل به - پوهيده به
	PAST PARTICIPLE.	PERFECT.	PLUPERFECT.	DOUBT. PAST.
Active	تدلي bound.	تدلي دي	تدلي وده	تدلي به وده
	گرزولي turned.	گرزولي دي	گرزولي وده	گرزولي به وده
Neuter	زنګلي swung.	زنګلي دي	زنګلي وده	زنګلي به وده
	پوهيدلي understood.	پوهيدلي دي	پوهيدلي وده	پوهيدلي به وده

a. The Imperfect Tense (*māzī istimārī*) implies continuity of past action not yet complete.

1. In active or transitive verbs the imperfect, like all other past tenses, is only used in the third person with the pronoun or other *agent* of the verb in the *instrumental* case, and is subject to change for gender and number to agree with the *object* in the nominative case, if other than the first or second personal pronouns. In the

singular it has two forms for the masculine : either the infinitive is used in its unaltered form, or it is altered by substituting zāhir for its final l and prolonging the penultimate short vowel $zabar$ \bar{a} to its corresponding long vowel $ā$, as $تارال$ $tārah$; $تاراه$ $tārah$; $گرزول$ $girzawul$, $گرزواه$ $girzāwah$. The feminine is formed by merely adding khaḥī to the unaltered infinitive, as $تارال$ $tārah$, $تاراله$ $tārahā$; $گرزول$ $girzawul$, $گرزوله$ $girzawula$. In the plural the masculine is formed from the unaltered infinitive, and the feminine by adding to it the long vowel e , or more commonly its corresponding short vowel $kasra$ i . But if the object of the verb be either the first or second personal pronoun, then the infinitive alone is used with the proper pronominal affix attached, and the corresponding pronoun itself may be expressed or understood in the nominative case, as $تارال$ $tārah$, $تارالم$ $tārahām$, etc. Ex. $تاراه$ $mā spai tārah$ (I was tying the dog), $تاراله$ $hagho kkhadza tārahā$ (they were tying the woman), $تارالم$ $zah hagho sarō tārahām$ (those men were tying me), $تاراي$ $tāsū chā tārahā-i$ (who were tying you ?).

2. In regular neuter or intransitive verbs whose infinitives end in $idal$ the imperfect tense is formed direct from the infinitive by attaching the proper pronominal affixes for the first and second persons, which are not subject to change for gender. But for the third person the following changes occur. In the singular the masculine is formed by substituting zāhir for the final l of the infinitive, and the feminine by simply adding khaḥī to it, as $پوهيدال$ $poheadal$, $m.$ $پوهيدهد$ $poheadah$, $f.$ $پوهيدهده$ $poheadala$. In the plural the masculine is formed from the unaltered infinitive, and the feminine by adding e or i to it.

b. The Past Tense ($māzī mutlaq$) denotes an indefinite perfect action. It is formed from the imperfect tense merely by the prefix of the particle wu for both active and neuter verbs. In some verbs this particle is altogether rejected as redundant or inharmonious, as explained with respect to the aorist tense. Ex. $تاراه$ $mā spai wu tārah$ (I tied the dog), $تاراله$ $hagho kkhadza wu tārahā$ (they tied the woman), etc.

c. The Continuative Past Tense ($māzī mudāmī$) denotes continuous past action, habit, or usage, and is formed from the imperfect by the addition simply of the particle ba , which may follow or precede the verb. Ex. $تاراه$ $spai mi tārah ba$, or $تاراه$ $spai ba mi tārah$ (I used to tie the dog), $تاراه$ $haghah ba rātah ba mā sara kkhkenāstah$

aw ba khabare kawuli (he used to come to me, sit with me and talk), هغه كله به وهله به *haghah kala ba khpula kkhadzā nāzawula kola ba wahala* (he used sometimes to pet his wife, sometimes to beat her).

d. The Perfect Tense (*māzī qarīb*) implies the recent or perfect completion of an act. It is formed from the past participle of the verb coupled with the third person present tense of the auxiliary *يم yam* (I am) for transitives, the agent being in the instrumental case as previously explained. For intransitives no such change is observed, and the past participle is conjugated regularly with the present tense of the auxiliary in number and person. But in verbs, transitive and intransitive, the participle suffers inflection for gender and number in all the persons, but the auxiliary only in the third person singular. This rule applies to all compound tenses. Ex. *دي کتات د لوستي دي kitāb di lwustai dai* (have you read the book?) *د ما دودې خوړل ده روپي د ورکړي دي mā dōḍa-ī khwurali da* (I have eaten the bread), *د غلو څمونگه څلور اوښان نيولي دي rūpa-ī di warkiri di* (have you given him the rupees?), *غلو څمونگه څلور اوښان نيولي دي ghlo dzamūnga tsalor ūkkhān nīwuli di* (thieves have seized four of our camels).

e. The Pluperfect Tense (*māzī ba'īd*) denotes action long since completed or past. It is formed according to the same rules for transitives and intransitives as the preceding tense, by coupling the past participle of the verb with the past tense of the auxiliary *يم yam* (I am).

f. The Doubtful Past Tense (*māzī tashkik*) is formed from the past participle of the verb, coupled with the future tense of the auxiliary *يم yam* (I am) according to the rules above given, both for verbs transitive and intransitive.

76. PERSON AND NUMBER (*zamā-ir wa 'idād*).—Each tense has three persons, corresponding with the first, second, and third personal pronouns, and two numbers, the singular and plural. In all tenses and both numbers the third person is subject to inflection for gender, and in compound tenses the first and second persons also.

a. In all present tenses of transitive verbs, and in tenses present and past of intransitive verbs, the different persons in the singular and plural are distinguished by the affix of certain pronominal particles that are inseparable from the verbs. They are styled “affixed personal pronouns” (*zamā-iri muttaşila*) and are as follows, viz.—

First person	ا	an	} singular.	ؤ	ā	} plural.
Second person	ي	e		ئ	a-ī	
Third person	ي	ī		ي	ī	

The first and second of these pronominal affixes in both numbers are also used with the imperfect and past tenses of transitive verbs, when their corresponding personal pronouns happen to be the *object* in a sentence governed by such a verb, which, as has been previously explained, requires that the *agent* or subject should be in the *instrumental* case, and the *object* in the *nominative* case, and to agree with the verb in gender, number, and person. Ex. *ز هغه سړي ووهلم* *zā haghah saṛī wu wuhalam* (that man beat me), *تاه چا بللي* *tah chā balale* (who called thee?), *بللو صاحب مونگ* *balū ṣāhib mūng* (the master called us).

b. The regular personal pronoun, styled, in contradistinction to the pronominal affixes above-mentioned, "detached personal pronouns" (*zamā-iri munfaṣila*), are also used in the nominative case as the agent in a sentence, with the present tenses of transitive verbs, and with all tenses, present and past, of intransitives. They are not always expressed with the verbs, but must be always understood when not so. Generally their expression denotes emphasis or distinction. They are as follows, viz.—

SINGULAR.	PLURAL.
ز <i>zā</i> , I.	مونگ - مور <i>mūng, mūg</i> , we.
ت <i>tā</i> , thou.	تاسو <i>tāsū</i> , you.
هغه <i>haghah</i> , he, it.	* هغه <i>haghah</i> , they.
هغه <i>hagha</i> , f., she.	هغي <i>haghe</i> , f., they.

As the *agent* in construction with the past tenses of transitive verbs, these pronouns are conjugated in the instrumental case with the third person of the verb, both in the singular and plural. They always precede the verb, and are as follows, viz.—

SINGULAR.	PLURAL.
م - مي - ما <i>mā, me, mi</i> , by me.	مو - موه - مونگه <i>mūnga, muh, mū</i> , by us.
د - دي - تا <i>tā, de, di</i> , by thee.	مو - موه - تاسو <i>tāsū, mah, mo</i> , by you.
ئ - هغي <i>haghah, e</i> , by him, etc.	ئ - هغو <i>hagho, e</i> , by them, <i>m.</i> and <i>f.</i>
ئ - هغي <i>haghe, e, f.</i> , by her.	

77. Besides the moods and tenses before-mentioned, the verb has a

* The nominative plural of the third personal pronoun is usually met with as above given, but the correct form is هغه *hagha-ah*.

gerund or verbal noun, a present participle, an active participle, and a passive or past participle, as has been explained in Art. 65.

78. In Pukkhto the verbs may be divided into three classes, viz., the active or transitive verb, the neuter or intransitive verb, and the derivative or compound verb, which may be either active or neuter in signification. Each of these classes of verbs is here described separately, as they present numerous variations in the modes of forming their paradigms.

79. But before proceeding to the description of the several classes of verbs, it is necessary first to show the conjugation of certain verbs that are used as auxiliaries in the formation of several of the tenses of both active and neuter verbs. The auxiliaries are يم *yam* (I am), infinitive wanting; كيدل *kedal* (to become); and شول *shwal* (to be).

80. The verb يم *yam* (I am) is very defective and irregular. It has no infinitive nor imperative mood, and is thus conjugated.

INDICATIVE MOOD.

PRESENT TENSE. I am, thou art, etc.		We are, you are, etc.	
SINGULAR.		PLURAL.	
	زہ يم <i>zah yam.</i>		مونڙ يو <i>mūng yū.</i>
	تہ يي <i>tah ye.</i>		تاسو يي <i>tāsū ya-ī.</i>
m.	هغه دي - شته <i>haghah dai, shta.</i>		هغه دي - شته <i>haghah dī, shta.</i>
f.	هغه دس - شته <i>hagha da, shta.</i>		هغي دي - شته <i>haghe dī, shta.</i>
PAST TENSE. I was, thou wast, etc.		We were, you were, etc.	
SINGULAR.		PLURAL.	
	زہ وُم <i>zah wum.</i>		مونڙ وُو <i>mūng wū.</i>
	تہ وي <i>tah we.</i>		تاسو وي <i>tāsū wa-ī.</i>
m.	هغه وُد <i>haghah wuh.</i>		هغه وُو <i>haghah wū.</i>
f.	هغه وَا - وِ <i>hagha wa.</i>		هغي وي - وِ <i>haghe we, wi.</i>
FUTURE TENSE. I shall or will be, etc.		We shall or will be, etc.	
SINGULAR.		PLURAL.	
	زہ به يم <i>zah ba yam.</i>		مونڙ به يو <i>mūng ba yū.</i>
	تہ به يي <i>tah ba ye.</i>		تاسو به يي <i>tāsū ba ya-ī.</i>
m.	هغه به وي <i>haghah ba wī.</i>		هغه به وي <i>haghah ba wī.</i>
f.	هغه به وي <i>hagha ba wī.</i>		هغي به وي <i>haghe ba wī.</i>

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were, etc.

SINGULAR.

که زه وُم *ki zah wum.*که ته وي *ki tah we.*m. که هغه وي *ki haghah wī.*f. که هغه وي *ki haghā wī.*

PAST TENSE. If I had been, etc.

SINGULAR.

که زه وي - واي *ki zah wai, wāe.*که ته وي - واي *ki tah wai, wāe.*m. که هغه وي - واي *ki haghah wai, wāe.*f. که هغه وي - واي *ki haghā wai, wāe.*

FUTURE TENSE. If I would have been, etc.

SINGULAR.

که زه به وُم *ki zah ba wum.*که ته به وي *ki tah ba we.*m. که هغه به وُه *ki haghah ba wuh.*f. که هغه به وَه - و *ki haghā ba wa.*

If we were, etc.

PLURAL.

که مونر وُو *ki mūng wū.*که تاسو وي *ki tāsū wa-ī.*که هغه وي *ki haghah wī.*که هغهي وي *ki haghē wī.*

If we had been, etc.

PLURAL.

که مونر وي - واي *ki mūng wai, wāe.*که تاسو وي - واي *ki tāsū wai, wāe.*که هغه وي - واي *ki haghah wai, wāe.*که هغهي وي - واي *ki haghē wai, wāe.*

If we would have been, etc.

PLURAL.

که مونر به وُو *ki mūng ba wū.*که تاسو به وي *ki tāsū ba wa-ī.*که هغه به وُو *ki haghah ba wū.*که هغهي به وي - و *ki haghē ba we, wī.*

a. THE PRESENT TENSE. INDICATIVE MOOD.—The form *شته* *sh̄ta* of the third person singular and plural, is both masculine and feminine. It is used instead of the form *دي* *dai*, when affirmation, interrogation, or emphasis is intended with reference to objects absent or remote. *دي* *dai*, on the other hand, is used under the same circumstances with reference to objects actually present or proximate. Ex. *شته* *د خوي* *d̄zoe di sh̄ta* (have you a son?), *نه* *شته* *م خوي* *na d̄zoe mi nishta* (no, I have not a son), *شته* *خه آسونه* *شته* *stā pa watan kkhke tsa āsūna sh̄ta* (are there any horses in your country?), *هه* *شته* *ho sh̄ta* (yes, there are), *شته* *په کلي بيکي وني* *شته* *stā pa kilī kkhke wane sh̄ta* (are there trees in your village?), *شته* *sh̄ta* (there are); *دي* *دا سنا خوي* *dā stā d̄zoe dai* (is this your son?), *دي* *هو خما خوي* *ho dzamū d̄zoe dai* (yes, he is my son), *ده* *هغه خوک* *haghā tsok da* (who is that person?), *ده* *لور م* *lūr mi da* (she is my daughter), *دي* *تسو آسونه* *tso āsūna dī* (how many

horses are there ?), شپږ دي *shpag dī* (there are six), دا پالانکي توره ده *da palānkī tūra da* (it is so-and-so's sword). In cases where special emphasis is required, both forms are used together. Ex. يو تکي دا اوبو نشته دي *yo tukai da obo nishṭa dai* (there is not a drop of water), ما کتلي دي کندو تش دي غله په کبني نشته ده *mā katalai dai kandū ta-ash dai ghala pa kbshē nishṭa da* (I have looked, the bin is empty, there is no corn in it), زه وایم، کوره شته ده درته زه وایم *biyū wugora shṭa da darta zah wāyum* (look again ; there is, I tell you).

b. PRESENT TENSE. SUBJUNCTIVE MOOD.—There is another form of the third person, singular and plural, of this tense, formed by the addition of the (*nūni-tākīd* of Arabian grammarians) ن *na* to the form above given, as وي *wī*, وين *wīna*. Its use implies probability or belief, and it is often added to the third person of the future and aorist tenses of verbs to denote certainty, belief, or obligation. It is seldom used in conversation, but is common in books.

§1. The intransitive auxiliary verb کيدل *kedal* (to become) is very defective, but regular in its formation. It has only three tenses of the indicative mood, and these are used in forming the present and past tenses of intransitive verbs. It is conjugated as follows:—

INFINITIVE MOOD. کيدل *kedal* (to become).

INDICATIVE MOOD.

PRESENT TENSE. I become or am becoming, etc. We are becoming or become.

SINGULAR.

کيڼم - کيرم *kegam, kegam.*
کيڼي - کيري *kege, kege.*
کيڼي - کيري *kegē, kegē.*

PLURAL.

کيڼو - کيرو *kegū, kegū.*
کيڼي - کيري *kega-ī, kega-ī.*
کيڼي - کيري *kegī, kegī.*

FUTURE TENSE. I shall or will become, etc. We shall or will become, etc

SINGULAR.

کيڼم or کيرم به *ba kegam or kegam.*
کيڼي به *ba kege.*
کيڼي به *ba kegī.*

PLURAL.

کيڼو or کيرو به *ba kegū or kegū*
کيڼي به *ba kega-ī.*
کيڼي به *ba kegī.*

PAST TENSE. I was becoming, etc.

SINGULAR.

	كيدم - كيدلم	<i>kedalam, kedam.</i>
	كيدى - كيدلى	<i>kedale, kade.</i>
<i>m.</i>	كيدء - كيدل	<i>kedal, kedah.</i>
<i>f.</i>	كيدله	<i>kedala.</i>

We were becoming, etc.

PLURAL.

	كيدو - كيدلو	<i>kedalū, kedū.</i>
	كيدى - كيدلى	<i>kedala-ī, keda-ī</i>
	كيدل	<i>kedal.</i>
	كيدلى - كيدل	<i>kedale, kedali.</i>

GERUND.—*m.* كيدون *kedūn*, *f.* كيدنه *kedana* (being, becoming).PRESENT PARTICIPLE.—*m.* كيدس *kedah*, *f.* كيدله *kedala* (been, become).ACTIVE PARTICIPLE.—كيدونكى *kedūnkai* (becomer).PASSIVE PARTICIPLE.—كيدلى *kedalai* (having become).

a. For the sake of convenience, the personal pronouns have been omitted from the above conjugation. They may be expressed, as in the conjugation of *يم yam*, or understood with equal propriety in general, but they must always be expressed when emphasis or distinction is intended.

82. The auxiliary verb شول *shwal* (to be or become) differs from the preceding, inasmuch as it indicates change or transition from one state to another, whilst كيدل *kedal* merely indicates simple being or existence. It is perfect and regular in its form, and is thus conjugated.

INFINITIVE MOOD. شول *shwal* (to be or become).

INDICATIVE MOOD.

PRESENT TENSE. I become, etc.

SINGULAR.

شم	<i>sham.</i>
شى	<i>she.</i>
شى	<i>shī.</i>

We become, etc.

PLURAL.

شو	<i>shū.</i>
شى	<i>sha-ī.</i>
شى	<i>shī.</i>

AORIST TENSE. I may be or become, etc.

SINGULAR.

و شم	<i>wu sham.</i>
و شى	<i>wu she.</i>
و شى	<i>wu shī.</i>

We may be or become, etc.

PLURAL.

و شو	<i>wu shū.</i>
و شى	<i>wu sha-ī.</i>
و شى	<i>wu shī.</i>

FUTURE TENSE. I shall or will be, etc.

We shall or will be, etc.

SINGULAR.

PLURAL.

وُ به شَم *wu ba sham.*
وُ به شِي *wu bu she.*
وُ به شِي *wu ba shī.*

وُ به شُو *wu ba shū.*
وُ به شِي *wu ba sha-ī.*
وُ به شِي *wu ba shī.*

IMPERFECT TENSE. I was being, etc.

We were being, etc.

SINGULAR.

PLURAL.

شولم - شوم *shwalam, shwam.*
شولي - شوي *shwale, shwe.*
m. شه - شوه *shwah, shah.*
f. شَو - شَو - شَو *shwala, shwa, sha.*

شولو - شُو *shwalū, shwū.*
شولي - شوي *shwala-ī, shwa-ī.*
شول - شُو *shwal, shwū.*
شولي - شوي *shwale, shwe.*

PAST TENSE. I became, etc.

We became, etc.

SINGULAR.

PLURAL.

وُ شولم - وُ شوم *wu shwalam, wu shwam.*
وُ شولي - وُ شوي *wu shwale, wu shwe.*
m. وُ شه - وُ شوه *wu shwah, wu shah.*
f. وُ شَو - وُ شَو *wu shwala, wu shwa.*

وُ شولو - وُ شُو *wu shwalū, wu shwū.*
وُ شولي - وُ شوي *wu shwala-ī, wu shwa-ī.*
وُ شول - وُ شُو *wu shwal, wu shwū.*
وُ شولي - وُ شوي *wu shwale, wu shwe.*

PERFECT TENSE. I have become, etc.

We have become, etc.

SINGULAR.

PLURAL.

شَوِي يَم - شَوِي يَم *shawai yam, f. shiwi yam,*
شَوِي يِي *shawai ye.* etc.
m. شَوِي دِي *shawai dai.*
f. شَوِي دِي *shiwi da.*

شَوِي يُو - شَوِي يُو *shawi yū, f. shiwi yū,*
شَوِي يِي *shawi ya-ī.* etc.
شَوِي دِي *shawi dī.*
شَوِي دِي *shiwi dī.*

PLUPERFECT TENSE. I had become, etc.

We had become, etc.

SINGULAR.

PLURAL.

شَوِي وُم *shawai wum.*
شَوِي وِي *shawai we.*
m. شَوِي وُه *shawai wuh.*
f. شَوِي وَا - وَا *shiwi wa.*

شَوِي وُو *shawi wū.*
شَوِي وِي *shawi wa-ī.*
شَوِي وُو *shawi wū.*
شَوِي وِي - وِي *shiwi we, wi.*

DOUBTFUL PAST TENSE. I will have been, etc.

We will have been, etc.

		SINGULAR.			PLURAL.				
m.	به يم	{	شَوَيِ <i>shawai</i>	}	به يو	{	شَوَيِ <i>shawī</i>	}	<i>ba yū.</i>
	به بي		<i>ba ye.</i>		به بي		<i>ba ya-ī.</i>		
f.	به وي	{	شَوِي <i>shīwi</i>	}	به وي	{	شَوِي <i>shīwī</i>	}	<i>ba wī.</i>
			<i>ba wī.</i>		<i>ba wī.</i>				

IMPERATIVE MOOD.

Become thou, let him become.

Become ye, let them become.

		SINGULAR.			PLURAL.
		و شِه - شِه <i>wu sha, sha.</i>			و شِي - شِي <i>wu sha-ī, sha-ī.</i>
	OR	هَغِه دِ شِي <i>haghah di shī, or</i>			هَغِه دِ شِي <i>haghah di shī, or</i>
		و دِ شِي <i>wu di shī.</i>			و دِ شِي <i>wu di shī.</i>

GERUND.—m. شَوون *shwūn*, f. شَوونِه *shwūna* (becoming, being).

PRESENT PARTICIPLE.—شَو *shwah*, f. شَوْلِه *shwala* (been, become).

ACTIVE PARTICIPLE.—شَوونَكِي *shwūnkai* OR شَوونِي *shwūnai* (becomer).

PASSIVE PARTICIPLE.—شَوْلِي *shwalai* OR شَوِي *shawai* (having become).

a. In all the compound tenses the participle undergoes inflection for gender with each person in both numbers, as shown above.

83. THE TRANSITIVE VERB (*fi'ali-mut'addī*).—The active or transitive verb denotes action passing from an agent to an object. It has an active and a passive voice, and is distinguished by the *instrumental* construction of its past tenses in the active voice, and by the termination of the infinitive mood in *al* or *wul*.

a. Simple transitive verbs, in the tenses of present time, govern the accusative case, but causals, verbs of giving, telling, etc., govern the dative case.

b. The passive voice is formed by conjugating the past participle with the several tenses of the auxiliaries *کیدل kedal* and *شول shwal*.

c. Transitive verbs include all causals and derivatives, whose infinitive mood ends in *ل*, *wul*. And they are formed from intransitives, whether primitive or

derivative, by changing the terminal ل *al* or يدل *edal* of the infinitive into و *wul*. Ex.—

خندل <i>khandal</i> , to laugh.	خندول <i>khanda-wul</i> , to make laugh.
زنكل <i>zangal</i> , to swing.	زنكول <i>zanga-wul</i> , to make swing.
ژرل <i>jaral</i> , to cry.	ژرول <i>jarawul</i> , to make cry.
خوئيدل <i>khwa-edal</i> , to slip.	خوئبول <i>khwayawul</i> , to make slip.
شليلدل <i>shledal</i> , to tear.	شلول <i>shlawul</i> , to rend, tear.
كريدل <i>kaṛedal</i> , to parch.	كړول <i>kaṛawul</i> , to scorch, dry.

84. The active voice (*faṣṭi-m'arūf*) of transitive verbs is conjugated according to the general rules explained in the preceding pages, and as shown in the following paradigm of the regular transitive verb وهل *wahal* (to strike).

INFINITIVE MOOD. وهل *wahal* (to strike).

INDICATIVE MOOD.

PRESENT TENSE. I strike, etc.

SINGULAR.

وهم *waham*.
وهي *wahē*.
وهي *wahī*.

We strike, etc.

PLURAL.

وهو *wahū*.
وهي *waha-ī*.
وهي *wahī*.

AORIST TENSE. I may strike, etc.

SINGULAR.

وهم *wu waham*.
وهي *wu wahē*.
وهي *wu wahī*.

We may strike, etc.

PLURAL.

وهو *wu wahū*.
وهي *wu waha-ī*.
وهي *wu wahī*.

FUTURE TENSE. I will or shall strike, etc.

SINGULAR.

وهم *wu ba waham*.
وهي *wu ba wahē*.
وهي *wu ba wahī*.

We will or shall strike, etc.

PLURAL.

وهو *wu ba wahū*.
وهي *wu ba waha-ī*.
وهي *wu ba wahī*.

IMPERFECT TENSE. Form I.—I, etc., was striking him, etc. I, etc., was striking them.

		SINGULAR.		PLURAL.		
m.	واهد وهل	ما mā	wāhah wahal	وما وتا	mā tā	wahal
		هغه haghah				
	هغي haghe f.	wahala	هغي haghe	wahale		
	مونڙه mūnga		مونڙه mūnga			
	تاسو tāsū		تاسو tāsū			
f.	وهله	هغو haghō	وهلي	هغو haghō		

IMPERFECT TENSE. Form II.—He, she, it was striking me, thee, etc. us, you, etc.

		SINGULAR.	PLURAL.
	زه وهلم	zah wahalam	مونڙو وهلو mūng wahalū
	ته وهلي	tah wahale	تاسو وهلي tāsū wahala-i
m.	واهد - وهل	هغه haghah wāhah, wahal	هغه haghah wahal
f.	وهله	هغه haghā wahala	هغي وهلي haghe wahale, wahali

PAST TENSE. Form I.—I, etc., did strike him, etc. I, etc., did strike them

		SINGULAR.	PLURAL.			
m.	واهد وهل	ما mā	wu wāhah wu wahal	وما وتا	mā tā	wu wahal
		هغه haghah				
	هغي haghe	wu wahala	هغي haghe	wu wahale		
	مونڙه mūnga		مونڙو mūnga			
	تاسو tāsū		تاسو tāsū			
f.	وهله	هغو haghō	وهلي	هغو haghō		

PAST TENSE. Form II.—He, etc., did strike or struck me, etc. us, etc.

		SINGULAR.	PLURAL.
	زه ووهلم	zah wu wahalam	مونڙو وهلو mūng wu wahalū
	ته ووهلي	tah wu wahale	تاسو ووهلي tāsū wu wahala-i
m.	واهد	هغه haghah wu wāhah	هغه ووهل haghah wu wahal
f.	وهله	هغه haghā wu wahala	هغي ووهلي haghe wu wahale

CONTINUATIVE PAST. Form I.—I, etc., used to strike him, etc. them.

		SINGULAR.				PLURAL.		
m.	{ واهه به وهل به	ما mā	} wāhah ba } wahal ba } } } } }	{ وهل به } } } } }	ما mā	} wahal ba } } } } }	{ واهه به وهل به	} } } } } }
		تا tā			تا tā			
		هغه haghah			هغه haghah			
		etc.			etc.			
f.	{ مونږه تاسو هغه به	مونږه mūnga	} wahala ba } }	{ وهلي به } }	مونږه mūnga	} wahale ba } }	{ مونږه تاسو هغه به	} } }
		تاسو tāsū			تاسو tāsū			
		هغو haghō			هغو haghō			

CONTINUATIVE PAST. Form II.—He, etc., used to strike me, etc. us, etc.

		SINGULAR.				PLURAL.		
m.	{ زه وهلم به ته وهلي به هغه واهه به	زه zah	} wahalam ba } wahale ba } wāhah ba	{ مونږ وهلو به تاسو وهلي به هغه وهل به	مونږ mūng	} wahalū ba } tāsū. wahala-ī ba } haghah wahal ba	{ مونږ وهلو به تاسو وهلي به هغه وهل به	} } }
		ته tah			تاسو tāsū			
		هغه haghah			هغه haghah			
f.	{ هغه وهله به	هغه haghā	wahala ba	{ هغي وهلي به	هغي haghe	wahale ba		

PERFECT TENSE. Form I.—I, etc., have struck him, etc. them.

		SINGULAR.				PLURAL.		
m.	{ وهلي دي } } } } }	ما mā	} wahalai dar } } } } }	{ وهلي دي } } } } }	ما mā	} wahalī dī } } } } }	{ وهلي دي } } } } }	} } } } } }
		تا tā			تا tā			
		هغه haghah			هغه haghah			
		etc.			etc.			
f.	{ وهل ده } }	مونږه mūnga	} wahali da } }	{ وهل دي } }	مونږه mūnga	} wahalī dī } }	{ وهل ده } }	} } }
		تاسو tāsū			تاسو tāsū			
		هغو haghō			هغو haghō			

PERFECT TENSE. Form II.—He, etc., has struck me, etc. us, etc.

		SINGULAR.				PLURAL.		
m.	{ زه وهلي يم ته وهلي يي هغه وهلي دي	زه zah	} wahalai yam } wahalai ye } haghah wahalai dai	{ مونږ وهلي يو تاسو وهلي يي هغه وهلي دي	مونږ mūng	} wahalī yū } tāsū wahalī ya-ī } haghah wahalī dī	{ مونږ وهلي يو تاسو وهلي يي هغه وهلي دي	} } }
		ته tah			تاسو tāsū			
		هغه haghah			هغه haghah			
f.	{ وهل ده	هغه haghā	wahali da	{ هغي وهلي دي	هغي haghe	wahalī dī		

PLUPERFECT TENSE. Form I.—I, etc., had struck him, etc. them.

SINGULAR.		PLURAL.																
m. وِهَلِي ۛه	<table border="0"> <tr><td>ما mā</td></tr> <tr><td>تا tā</td></tr> <tr><td>هغه haghah</td></tr> <tr><td>etc.</td></tr> <tr><td>مونږه mūnga</td></tr> <tr><td>تاسو tāsū</td></tr> </table>	ما mā	تا tā	هغه haghah	etc.	مونږه mūnga	تاسو tāsū	wahalai wuh	<table border="0"> <tr><td>وِهَلِي ۛو</td></tr> <tr><td>ما mā</td></tr> <tr><td>تا tā</td></tr> <tr><td>هغه haghah</td></tr> <tr><td>etc.</td></tr> <tr><td>مونږه mūnga</td></tr> <tr><td>تاسو tāsū</td></tr> <tr><td>هغو haghō</td></tr> </table>	وِهَلِي ۛو	ما mā	تا tā	هغه haghah	etc.	مونږه mūnga	تاسو tāsū	هغو haghō	wahalī wū
ما mā																		
تا tā																		
هغه haghah																		
etc.																		
مونږه mūnga																		
تاسو tāsū																		
وِهَلِي ۛو																		
ما mā																		
تا tā																		
هغه haghah																		
etc.																		
مونږه mūnga																		
تاسو tāsū																		
هغو haghō																		
f. وِهَلِ ۛه	<table border="0"> <tr><td>هغو haghō</td></tr> </table>	هغو haghō	wahali wa	<table border="0"> <tr><td>وِهَلِ وَي</td></tr> <tr><td>هغو haghō</td></tr> </table>	وِهَلِ وَي	هغو haghō	wahali we											
هغو haghō																		
وِهَلِ وَي																		
هغو haghō																		

PLUPERFECT TENSE. Form II.—He, etc., had struck me, etc. us, etc.

SINGULAR.		PLURAL.	
زه وِهَلِي ۛم	zah wahalai wum	مونږگ وِهَلِي ۛو	mūng wahalī wū
ته وِهَلِي وَي	tah wahalai we	تاسو وِهَلِي وَي	tāsū wahalī wa-i
m. هغه وِهَلِي ۛه	haghah wahalai wuh	هغه وِهَلِي ۛو	haghah wahalī wū
f. هغه وِهَلِ ۛه	hagha wahali wa	هغي وِهَلِ وَي	haghe wahali we

DOUBTFUL PAST TENSE. Form I.—I, etc., would have struck him, etc. them.

SINGULAR.		PLURAL.																
m. به وِهَلِي وَي	<table border="0"> <tr><td>ما mā</td></tr> <tr><td>تا tā</td></tr> <tr><td>هغه haghah</td></tr> <tr><td>etc.</td></tr> <tr><td>مونږه mūnga</td></tr> <tr><td>تاسو tāsū</td></tr> </table>	ما mā	تا tā	هغه haghah	etc.	مونږه mūnga	تاسو tāsū	ba wahalai wī	<table border="0"> <tr><td>به وِهَلِي وَي</td></tr> <tr><td>ما mā</td></tr> <tr><td>تا tā</td></tr> <tr><td>هغه haghah</td></tr> <tr><td>etc.</td></tr> <tr><td>مونږه mūnga</td></tr> <tr><td>تاسو tāsū</td></tr> <tr><td>هغو haghō</td></tr> </table>	به وِهَلِي وَي	ما mā	تا tā	هغه haghah	etc.	مونږه mūnga	تاسو tāsū	هغو haghō	ba wahalī wī
ما mā																		
تا tā																		
هغه haghah																		
etc.																		
مونږه mūnga																		
تاسو tāsū																		
به وِهَلِي وَي																		
ما mā																		
تا tā																		
هغه haghah																		
etc.																		
مونږه mūnga																		
تاسو tāsū																		
هغو haghō																		
f. به وِهَلِ وَي	<table border="0"> <tr><td>هغو haghō</td></tr> </table>	هغو haghō	ba wahali wī	<table border="0"> <tr><td>به وِهَلِ وَي</td></tr> <tr><td>هغو haghō</td></tr> </table>	به وِهَلِ وَي	هغو haghō	ba wahali wī											
هغو haghō																		
به وِهَلِ وَي																		
هغو haghō																		

DOUBTFUL PAST TENSE. Form II.—He, etc., would have struck me, etc. them.

SINGULAR.		PLURAL.	
زه به وِهَلِي يَم	zah ba wahalai yam	مونږ به وِهَلِي يۛو	mūng ba wahalī yū
ته به وِهَلِي يِي	tah ba wahalai ye	تاسو به وِهَلِي يِي	tāsū ba wahalī ya-i
هغه به وِهَلِي وَي	haghah ba wahalai wī	هغه به وِهَلِي وَي	haghah ba wahalī wī
هغه به وِهَلِ وَي	hagh i ba wahali wī	هغي به وِهَلِ وَي	haghe ba wahali wī

IMPERATIVE MOOD.

Strike thou; let him strike.

Strike ye; let them strike.

SINGULAR.

PLURAL.

وَهْ - وَهْ *wahū, wu waha*
 OR هَغْ دِ وَهِي *haghah di wahī* OR
 وَ دِ وَهِي *wu di wahī*

وَهْيَ - وَهْيَ *waha-ī, wu waha-ī*
 OR هَغْ دِ وَهِي *haghah di wahī* OR
 وَ دِ وَهِي *wu di wahī*

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I strike, etc.

If we strike, etc.

SINGULAR.

PLURAL.

كَهْ وَهْم *ka waham*
 كَهْ وَهِي *ka waha*
 كَهْ وَهِي *ka wahī*

كَهْ وَهْمُ *ka wahū*
 كَهْ وَهْيَ *ka waha-ī*
 كَهْ وَهِي *ka wahī*

PAST TENSE. Form I.—If I, etc., had struck him, etc. them.

SINGULAR.

PLURAL.

m. وَهْلِي *ka mā* } *wahalai*
 وَ يَ *ka tā* } *wai*
 هَغْ *ka haghah* }
 هَغِي *ka kaghe* }
 مَوْنِرَة *ka mūnga* }
f. وَهْلِ *ka tāsū* } *wahali*
 وَ يَ *ka haghō* } *wai*

وَهْلِي *ka mā* } *wahalī*
 وَ يَ *ka tā* } *wai*
 هَغْ *ka haghah* }
 هَغِي *ka haghe* }
 مَوْنِرَة *ka mūnga* }
 وَهْلِ *ka tāsū* } *wahali*
 وَ يَ *ka haghō* } *wai*

PAST TENSE. Form II.—If he, etc., had struck me, etc. us, etc.

SINGULAR.

PLURAL.

كَهْ زَهْ وَهْلِي وَ يَ *ka zah wahalai wai* كَهْ مَوْنِرْ وَهْلِي وَ يَ *ka mūng wahalī wai*
 كَهْ تَهْ وَهْلِي وَ يَ *ka tah wahalai wai* كَهْ تَاسُو وَهْلِي وَ يَ *ka tāsū wahalī wai*
m. كَهْ هَغْ وَهْلِي وَ يَ *ka haghah wahalai wai* كَهْ هَغْ وَهْلِي وَ يَ *ka haghah wahalī wai*
f. كَهْ هَغْ وَهْلِي وَ يَ *ka haghah wahalī wai* كَهْ هَغِي وَهْلِي وَ يَ *ka haghe wahalī wai*

FUTURE TENSE. Form I.—If I, etc., would have struck him, etc. them.

SINGULAR.			PLURAL.			
m.	به وهلي وُه	ما كه <i>ka mā</i> تا كه <i>ka tā</i> هغه كه <i>ka haghah</i> هغي كه <i>ka haghe</i> مونږه كه <i>ka mūnga</i> تاسو كه <i>ka tāsū</i> هغو كه <i>ka haghō</i>	<i>ba waha-</i> <i>lai wuh</i> <i>ba waha-</i> <i>li wa</i>	به وهلي وُو	ما كه <i>ka mā</i> تا كه <i>ka tā</i> هغه كه <i>ka haghah</i> هغي كه <i>ka haghe</i> مونږه كه <i>ka mūnga</i> تاسو كه <i>ka tāsū</i> هغو كه <i>ka haghō</i>	<i>ba waha-</i> <i>lī wū</i> <i>ba waha-</i> <i>li we</i>
f.	به وهل وُه			به وهل وِي		

FUTURE TENSE. Form II.—If he, etc., would have struck me, etc. us, etc.

SINGULAR.		PLURAL.	
	که زه به وهلي وُم	که مونږ به وهلي وُو	<i>ki mūng ba wahalī wū</i>
	که ته به وهلي وِي	که تاسو به وهلي وِي	<i>ki tāsū ba wahalī wa-ī</i>
m.	که هغه به وهلي وُه	که هغه به وهلي وُو	<i>ki haghah ba wahalī wū</i>
f.	که هغه به وهل وُه	که هغي به وهل وِي	<i>ki haghe ba wahalī we</i>

POTENTIAL MOOD.

PRESENT TENSE. I can strike, etc.

We can strike, etc.

SINGULAR.			PLURAL.		
m.	شم { وهلي <i>wahalai</i>	{ <i>sham</i>	شُو { وهلي <i>wahalī</i>	{ <i>shū</i>	
	شي {	{ <i>she</i>	شِي {	{ <i>shā-ī</i>	
f.	شي { وهل <i>wahali</i>	{ <i>shī</i>	شي { وهل <i>wahali</i>	{ <i>shī</i>	

PAST TENSE. Form I.—I, etc., could have struck him, etc. them.

SINGULAR.			PLURAL.		
m.	وهلي شه	ما <i>mā</i> تا <i>tā</i> هغه <i>haghah</i> هغي <i>haghe</i> مونږه <i>mūnga</i> تاسو <i>tāsū</i> هغو <i>haghō</i>	<i>wahalai shah</i> وهلي شوو	ما <i>mā</i> تا <i>tā</i> هغه <i>haghah</i> هغي <i>haghe</i> مونږه <i>mūnga</i> تاسو <i>tāsū</i> هغو <i>haghō</i>	<i>wahalī shwū</i> وهلي شوي
f.	وهل ش				

PAST TENSE. Form II.—He, etc., would have struck me, etc. us, etc.

SINGULAR.		PLURAL.	
زه وهلي شوم	<i>zah wahalai shwam</i>	مونر وهلي شوو	<i>mūng wahalī shwū</i>
ته وهلي شوي	<i>tah wahalai shwe</i>	تاسو وهلي شوئي	<i>tāsū wahalī shwa-i</i>
هغه وهلي شه	<i>haghah wahalai shah</i>	هغه وهلي شوو	<i>haghah wahalī shwū</i>
هغه وهل شوو	<i>hagha wahali showah</i>	هغي وهل شوي	<i>haghe wahali shwe</i>

FUTURE TENSE. Form I.—I, etc., would have struck him, etc. them.

SINGULAR.		PLURAL.				
m. به وهلي	ما <i>mā</i>	} <i>ba wahalai</i>	به وهلي	ما <i>mā</i>	} <i>ba wahalī</i>	
شه	تا <i>tā</i>		شوو	تا <i>tā</i>		<i>shwū</i>
	هغه <i>haghah</i>			هغه <i>haghah</i>		
	هغي <i>haghe</i>			هغي <i>haghe</i>		
	مونره <i>mūnga</i>		مونره <i>mūnga</i>			
f. به وهل	تاسو <i>tāsū</i>	} <i>ba wahali</i>	به وهل	تاسو <i>tāsū</i>	} <i>ba wahali</i>	
ش	هغو <i>hagho</i>		شوي	هغو <i>hagho</i>		<i>shwe</i>

FUTURE TENSE. Form II.—He, etc., would have struck me, etc. us, etc.

SINGULAR.		PLURAL.	
زه به وهلي شوم	<i>zah ba wahalai shwam</i>	مونر به وهلي شوو	<i>mūng ba wahalī shwū</i>
ته به وهلي شوي	<i>tah ba wahalai shwe</i>	تاسو به وهلي شوئي	<i>tāsū ba wahalī shwa-i</i>
m. هغه به وهلي شه	<i>haghah ba wahalai shah</i>	هغه به وهلي شوو	<i>haghah ba wahalī shwū</i>
f. هغه به وهل ش	<i>hagha ba wahali sha</i>	هغي به وهل شوي	<i>haghe ba wahali shwe</i>

GERUND.—m. وهون *wahūn*, f. وهنه *wahana*, a striking.

PRESENT PARTICIPLE.—m. واهه *wāhah*, f. وهله *wahala*, striking.

ACTIVE PARTICIPLE.—وهونکي *wahūnkai* or وهوني *wahūnai*, a striker.

PAST PARTICIPLE.—m. وهلي *wahalai*, f. وهل *wahali*, struck.

a. In the Imperfect, Past, and other Tenses that have two forms, the first form shows the pronouns in the instrumental case as the agents in the sentence, and the verb in the third person, in both genders and numbers, to agree with the object (which is understood) in the nominative case. Ex. ما سرې واهه *mā sarai wāhah* (I was beating a man), تا سرې واهه *tā sarai wāhah* (thou wast beating a man), and so on. ما ښځه وهله *mā kkhadzā wahala* (I was beating a woman),

تا *tā*—, etc., thou wast—, and so on. ما سرې وهل *mā sarī wahal* (I was beating men), etc. ما بخي وهي *mā kkhadze wahale* (I was beating women), etc. And so on for all the tenses.

The second form shows the pronouns as the object in the nominative case, the agent in the instrumental case being understood. Ex. زه سرې وهلم *zah sarī wahalam* (a man beat me), etc. The first and second persons make no change for gender either in the singular or the plural. The third person is the same as is used in the first form.

b. The Imperfect and other past tenses of transitive verbs have really a passive construction, which is necessary for the government of the instrumental case with which such tenses alone are used. Ex. ما سرې وهي دي *mā sarai wahalai dai*, literally, a man is beaten by me; that is, I have beaten a man. And so on *mutatis mutandis* for all past tenses.

85. The Passive Voice (*faṣli-majhūl*) of transitive verbs is formed by conjugating the past participle with the auxiliaries کيدل *kedal*, and شول *shwal*, as shown in the following paradigm of the passive voice of the regular transitive verb وهل *wahal* (to strike).

INFINITIVE MOOD. وهي کيدل *wahalai kedal* (to be struck).

INDICATIVE MOOD.

PRESENT TENSE. I am being struck, etc.

We are being struck.

SINGULAR.

m.	کيرم	}	وہلي <i>wahalai</i>	}	<i>kegam</i>
	کيري				
f.	کيري	}	وہل <i>wahali</i>	}	<i>kegī</i>

PLURAL.

	کيرو	}	وہلي <i>wahali</i>	}	<i>kegū</i>
	کيري				
	کيري	}	وہل <i>wahali</i>	}	<i>kegī</i>

AORIST TENSE. I may be struck, etc.

We may be struck, etc.

SINGULAR.

m.	کيرم	}	وہلي <i>wu wahalai</i>	}	<i>kegam</i>
	کيري				
f.	کيري	}	وہل <i>wu wahali</i>	}	<i>kegī</i>

PLURAL.

	کيرو	}	وہلي <i>wu wahali</i>	}	<i>kegū</i>
	کيري				
	کيري	}	وہل <i>wu wahali</i>	}	<i>kegī</i>

FUTURE TENSE. I shall or will be struck, etc.

SINGULAR.

m.	كبيرم	} <i>wahalai ba</i>	} <i>kegam</i>
	كيري		
f.	كيري	} <i>wahali ba</i>	} <i>kegī</i>
	هلي		

IMPERFECT TENSE. I was being struck, etc.

SINGULAR.

m.	كيدم	} <i>wahalai</i>	} <i>kedam</i>	
	كيدي			} <i>kede</i>
	كيدس			
f.	كيدله	} <i>wahali kedala</i>		

PAST TENSE. I was struck, etc.

SINGULAR.

m.	كيدم	} <i>wu wahalai</i>	} <i>kedam</i>	
	كيدي			} <i>kede</i>
	كيدس			
f.	كيدله	} <i>wu wahali kedala</i>		

CONTINUATIVE PAST TENSE. I used to be struck, etc.

SINGULAR.

m.	كيدم	} <i>wahalai ba</i>	} <i>kedam</i>	
	كيدي			} <i>kede</i>
	كيدس			
f.	كيدله	} <i>wahali ba kedala</i>		

PERFECT TENSE. I have been struck, etc.

SINGULAR.

m.	يم	} <i>wahalai shawai</i>	} <i>yam</i>	
	بي			} <i>ye</i>
	دي			
f.	شود	} <i>wahali shiwi da</i>		

PLUPERFECT TENSE. I had been struck, etc.

SINGULAR.

m.	ؤم	} <i>wahalai shawai</i>	} <i>wum</i>	
	وي			} <i>we</i>
	ؤه			
f.	شود	} <i>wahali shiwi wa</i>		

We shall or will be struck, etc.

PLURAL.

	كيرو	} <i>wahali ba</i>	} <i>kegū</i>
	كيري		
	كيري	} <i>wahali ba</i>	} <i>kegī</i>
	هلي		

We were being struck, etc.

PLURAL.

	كيدو	} <i>wahali</i>	} <i>kedū</i>	
	كيدئي			} <i>keda-i</i>
	كيدل			
	كيدلي	} <i>wahali kedale</i>		

We were struck, etc.

PLURAL.

	كيدو	} <i>wu wahali</i>	} <i>kedū</i>	
	كيدئي			} <i>keda-i</i>
	كيدل			
	كيدلي	} <i>wu wahali kedale</i>		

We used to be struck, etc.

PLURAL.

	كيدو	} <i>wahali ba</i>	} <i>kedū</i>	
	كيدئي			} <i>kedu-i</i>
	كيدل			
	كيدلي	} <i>wahali ba kedale</i>		

We have been struck, etc.

PLURAL.

	يو	} <i>wahali shiwi</i>	} <i>yū</i>	
	بي			} <i>ya-i</i>
	دي			
	شود	} <i>wahali shiwi dī</i>		

We had been struck, etc.

PLURAL.

	ؤو	} <i>wahali shawi</i>	} <i>wū</i>	
	وي			} <i>wa-i</i>
	ؤه			
	شود	} <i>wahali shiwi we, wi</i>		

DOUBTFUL PAST. I would have been struck, etc. We would have been struck, etc.

SINGULAR.		PLURAL.			
m. $\left. \begin{matrix} \text{م} \\ \text{وي} \end{matrix} \right\}$	$\left. \begin{matrix} \text{وهلي شوي به} \\ \text{wahalai shiwai} \end{matrix} \right\}$	$\left. \begin{matrix} \text{wum} \\ \text{we} \\ \text{wuh} \end{matrix} \right\}$	$\left. \begin{matrix} \text{و} \\ \text{وي} \\ \text{و} \end{matrix} \right\}$	$\left. \begin{matrix} \text{وهلي شوي به} \\ \text{wahali shiwī} \end{matrix} \right\}$	$\left. \begin{matrix} \text{wū} \\ \text{wa-ī} \\ \text{wū} \end{matrix} \right\}$
	ba			ba	
f. $\left. \begin{matrix} \text{و} \\ \text{و} \end{matrix} \right\}$	$\left. \begin{matrix} \text{وهل شوبه و-و} \\ \text{wahali shiwi ba wa} \end{matrix} \right\}$			$\left. \begin{matrix} \text{وهل شوي به وي-و} \\ \text{wahali shiwī ba we, wi} \end{matrix} \right\}$	

IMPERATIVE MOOD.

Be thou struck, let him be struck.

Be ye struck, let them be struck.

SINGULAR.		PLURAL.	
	$\left. \begin{matrix} \text{وهلي شه} \\ \text{wahalai sha} \end{matrix} \right\}$		$\left. \begin{matrix} \text{وهلي شي} \\ \text{wahali sha-ī} \end{matrix} \right\}$
m. or	$\left. \begin{matrix} \text{هغه د وهلي شي} \\ \text{haghah di wahalai} \\ \text{shī, or} \end{matrix} \right\}$	or	$\left. \begin{matrix} \text{هغه د وهلي شي} \\ \text{haghah di wahali} \\ \text{shī, or} \end{matrix} \right\}$
	$\left. \begin{matrix} \text{وهلي د شي} \\ \text{wahalai di shī} \end{matrix} \right\}$		$\left. \begin{matrix} \text{وهلي د شي} \\ \text{wahali di shī} \end{matrix} \right\}$

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were struck, etc.

If we were struck, etc.

SINGULAR.		PLURAL.		
m. $\left. \begin{matrix} \text{شم} \\ \text{شي} \end{matrix} \right\}$	$\left. \begin{matrix} \text{که وهلي} \\ \text{ki wahalai} \end{matrix} \right\}$	$\left. \begin{matrix} \text{شور} \\ \text{شئي} \end{matrix} \right\}$	$\left. \begin{matrix} \text{که وهلي} \\ \text{ki wahali} \end{matrix} \right\}$	$\left. \begin{matrix} \text{shū} \\ \text{sha-ī} \end{matrix} \right\}$
f. $\left. \begin{matrix} \text{شي} \end{matrix} \right\}$	$\left. \begin{matrix} \text{که وهل} \\ \text{ki wahali} \end{matrix} \right\}$	$\left. \begin{matrix} \text{شي} \end{matrix} \right\}$	$\left. \begin{matrix} \text{که وهل} \\ \text{ki wahali} \end{matrix} \right\}$	$\left. \begin{matrix} \text{shī} \end{matrix} \right\}$

PAST TENSE. If I had been struck, etc.

If we had been struck, etc.

SINGULAR.		PLURAL.		
m. $\left. \begin{matrix} \text{وي} \end{matrix} \right\}$	$\left. \begin{matrix} \text{که وهلي شوي} \\ \text{ka wahalai shiwai} \end{matrix} \right\}$	$\left. \begin{matrix} \text{وي} \end{matrix} \right\}$	$\left. \begin{matrix} \text{که وهلي شوي} \\ \text{ka wahali shawī} \end{matrix} \right\}$	$\left. \begin{matrix} \text{wai} \\ \text{wai} \end{matrix} \right\}$
f. $\left. \begin{matrix} \text{وي} \end{matrix} \right\}$	$\left. \begin{matrix} \text{که وهل شو} \\ \text{ka wahali shiwi} \end{matrix} \right\}$	$\left. \begin{matrix} \text{وي} \end{matrix} \right\}$	$\left. \begin{matrix} \text{که وهل شو} \\ \text{ka wahali shiwī} \end{matrix} \right\}$	$\left. \begin{matrix} \text{wai} \\ \text{wai} \end{matrix} \right\}$

FUTURE TENSE. If I would have been struck, etc. If we would have been struck, etc.

SINGULAR.		PLURAL.			
m. $\left. \begin{matrix} \text{م} \\ \text{وي} \end{matrix} \right\}$	$\left. \begin{matrix} \text{که وهلي شوي به} \\ \text{ki wahalai} \end{matrix} \right\}$	$\left. \begin{matrix} \text{wum} \\ \text{we} \\ \text{wuh} \end{matrix} \right\}$	$\left. \begin{matrix} \text{و} \\ \text{وي} \\ \text{و} \end{matrix} \right\}$	$\left. \begin{matrix} \text{که وهلي شوي به} \\ \text{ki wahali} \end{matrix} \right\}$	$\left. \begin{matrix} \text{wū} \\ \text{wa-ī} \\ \text{wū} \end{matrix} \right\}$
	shawai ba			shawī ba	
f. $\left. \begin{matrix} \text{و} \\ \text{و} \end{matrix} \right\}$	$\left. \begin{matrix} \text{که وهل شوبه و-و} \\ \text{ki wahali shiwi ba wa} \end{matrix} \right\}$			$\left. \begin{matrix} \text{که وهل شوي به وي-و} \\ \text{ki wahali shiwī ba we, wi} \end{matrix} \right\}$	

GERUND.—m. $\left. \begin{matrix} \text{وهلي كيد} \\ \text{wahalai kedah, f. وهل كيدله} \\ \text{wahali kedala, being struck.} \end{matrix} \right\}$

PASSIVE PARTICIPLE.—m. $\left. \begin{matrix} \text{وهلي شوي} \\ \text{wahalai shawai, f. وهل شو} \\ \text{wahali shiwi,} \end{matrix} \right\}$
having been struck.

86. Transitive verbs, whether they end in *al* or *wul* in the infinitive mood, are all conjugated on the model of the verb *wahal* (to strike).

a. But they are not all of the same uniform construction throughout their conjugations. On the contrary, they comprise a number of irregular and defective verbs, whose present and past tenses are formed from separate verbal roots in order to complete the paradigm.

87. All transitive verbs, however, exclusive of causals and derivatives (which are noticed hereafter separately in Art. 101), may be reduced to three classes, according to the methods of forming their present and past tenses in the active voice.

88. CLASS I. comprises all regular primitive transitive verbs. They are conjugated regularly according to the model previously given (see *wahal*, to strike). That is to say, they form the tenses of present time direct from the verbal root (derived by rejecting the final *al* of the infinitive mood), and those of past time from the infinitive itself, as shown in the subjoined examples, and as previously explained in Art. 74 and 75.

INFINITIVES.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
آچول } to cast <i>āchawul</i>	آچوم <i>āchawum</i>	واچوم <i>wāchawum</i>	وا به چوم <i>wā ba chawum</i>	آچول <i>āchawul</i>	واچول <i>wāchawul</i>	آچولي دي <i>āchawulai dai</i>
چرول } to twirl <i>churlawul</i>	چرلوم <i>churlawum</i>	و چرلوم <i>wu churlawum</i>	و به چرلوم <i>wu ba churlawum</i>	چرول <i>churlawul</i>	و چرول <i>wu churlawul</i>	چرولي دي <i>churlawulai dai</i>
ساتل } to keep <i>satal</i>	ساتم <i>sātam</i>	و ساتم <i>wu sātam</i>	و به ساتم <i>wu ba sātam</i>	ساتل <i>sātal</i>	و ساتل <i>wu sātal</i>	ساتلي دي <i>sātalai dai</i>
شړل } to expel <i>sharal</i>	شړم <i>sharam</i>	و شړم <i>wu sharam</i>	و به شړم <i>wu ba sharam</i>	شړل <i>sharal</i>	و شړل <i>wu sharal</i>	شړلي دي <i>sharalai dai</i>
لړل } to stir <i>laral</i>	لړم <i>larām</i>	و لړم <i>wu larām</i>	و به لړم <i>wu ba larām</i>	لړل <i>laral</i>	و لړل <i>wu laral</i>	لړلي دي <i>laralai dai</i>
لل } to utter <i>lal</i>	لم <i>lam</i>	و لم <i>wu lam</i>	و به لم <i>wu ba lam</i>	لل <i>lal</i>	و لل <i>wu lal</i>	للي دي <i>lalai dai</i>

89. CLASS II. comprises those transitive verbs that form the tenses of present time by altering the terminal letters of the verbal root, but retain the root or the infinitive itself unchanged for the tenses of past time. This class contains many verbs, but they may all be included in six orders, according to their changes of the root for the present tenses. The examples given with each order respectively include most of the verbs belonging to it, or at least such as are commonly used.

a. Order I.—In transitive verbs of this order the terminal *st*, or *شت* *sh̄t* of the verbal root is rejected and replaced by *l* *al* in the present tenses, and if preceded by a long vowel it also suffers elision, as is shown in the following examples. The verbs *آغوستل* *āghostal* (to wear) and *لَوستل* *lawastal* (to scatter) are exceptions to this rule. The first, following its original in the Persian, replaces the terminal letters of the root by *nd* *nd*, and the second by *n* *n*.

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AOBIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
<i>آخستل</i> } <i>to take</i> <i>ākhistal</i> } <i>br̄t-i-lake</i> <i>away</i>	آخلم <i>ākhlam</i>	واخلم <i>wākhlam</i>	وا به خلم <i>wā ba khlam</i>	آخست <i>ākhist</i>	واخست <i>wākhist</i>	آخستاي دي <i>ākhistai dai</i>
<i>راوستل</i> } <i>(to send)</i> <i>rāwustal</i> } <i>to lead</i> <i>(animals)</i>	راولم <i>rāwulam</i>	راولم <i>rāwulam</i>	را به ولم <i>rā ba wulam</i>	راوست <i>rāwust</i>	را و وست <i>rā wu wust</i>	را وستاي دي <i>rā wustai dai</i>
<i>سكستل</i> } <i>to shear</i> <i>skastal</i> }	سكلم <i>skalam</i>	و سکلم <i>wu skalam</i>	و به سکلم <i>wu ba skalam</i>	سكست <i>skast</i>	و سکست <i>wu skast</i>	سكستاي دي <i>skastalai dai</i>
<i>لَوستل</i> } <i>to read</i> <i>lwustal</i> }	لَولم <i>lwulam</i>	و لَولم <i>wu lwulam</i>	و به لَولم <i>wu ba lwulam</i>	لَوست <i>lwust</i>	و لَوست <i>wu lwust</i>	لَوستاي دي <i>lwustai dai</i>
<i>ويشتل</i> } <i>to throw</i> <i>wishtal</i> }	وَلَم <i>wulam</i>	و وَلَم <i>wu wulam</i>	و به وَلَم <i>wu ba wulam</i>	ويشت <i>wisht</i>	و ويشت <i>wu wisht</i>	ويشتاي دي <i>wishtalai dai</i>
<i>آغوستل</i> } <i>to wear</i> <i>āghostal</i> }	آغندم <i>āghundam</i>	واغندم <i>wāghundam</i>	وا به غندم <i>wā ba ghundam</i>	آغوست <i>āghost</i>	وا غوست <i>wā ghost</i>	آغوستاي دي <i>āghostai dai</i>
<i>لَوستل</i> } <i>to</i> <i>lawastal</i> } <i>scatter</i>	لَونم <i>lawanam</i>	و لَونم <i>wu lawa-</i> <i>nam</i>	و به لَونم <i>wu ba lawanam</i>	لَوست <i>lawast</i>	و لَوست <i>wu lawast</i>	لَوستاي دي <i>lawastai dai</i>

b. Order II.—In transitive verbs of this order the terminal *kkht* of the verbal root is rejected and replaced by *r* in the present tenses. The verb *سکینتل* *skakkhtal* (to cut out, as a dress, pattern, etc.) takes *نر* *nr*, and *غوینتل* *ghokkhtal* (to want) inserts an *ā* before the *r* in the present tenses. Examples :

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
} <i>آوینتل</i> } to <i>āwukkhtal</i> } change	} <i>آورم</i> <i>āwram</i>	} <i>واورم</i> <i>wāwram</i>	} <i>وا به ورم</i> <i>wā wram</i>	} <i>آوینت</i> <i>āwukkht</i>	} <i>وا وینت</i> <i>wā wukkht</i>	} <i>آوینتلی دی</i> <i>āwukkhtai dai</i>
} <i>سکینتل</i> } to clip <i>skakkhtal</i> } out	} <i>سکیرم</i> <i>skanram</i>	} <i>وسکیرم</i> <i>wu skanram</i>	} <i>و به سکیرم</i> <i>wu ba skanram</i>	} <i>سکینت</i> <i>skakkht</i>	} <i>وسکینت</i> <i>wu skakkht</i>	} <i>سکینتلی دی</i> <i>skakkhtai dai</i>
} <i>غوینتل</i> } to <i>ghokkhtal</i> } want	} <i>غویرم</i> <i>ghwāram</i>	} <i>وغویرم</i> <i>wu ghwāram</i>	} <i>و به غویرم</i> <i>wu ba ghwāram</i>	} <i>غوینت</i> <i>ghokkht</i>	} <i>وغوینت</i> <i>wu ghokkht</i>	} <i>غوینتلی دی</i> <i>ghokkhtalai dai</i>
} <i>نغینتل</i> } to <i>nghakkhtal</i> } roll up	} <i>نغیرم</i> <i>ngharam</i>	} <i>ونغیرم</i> <i>wu ngharam</i>	} <i>و به نغیرم</i> <i>wu ba ngharam</i>	} <i>نغینت</i> <i>nghakkht</i>	} <i>ونغینت</i> <i>wu nghakkht</i>	} <i>نغینتلی دی</i> <i>nghakkhtai dai</i>

c. Order III. includes those transitive verbs ending in *al* in the infinitive, whose last radical letter is *d*. In the present tenses this letter is simply dropped, and if it be preceded by a long vowel it also is rejected. Examples :

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
} <i>آودل</i> } to <i>ūdal</i> } weave	} <i>آورم</i> <i>āwram</i>	} <i>واورم</i> <i>wu āwram</i>	} <i>و به آورم</i> <i>wu ba āwram</i>	} <i>آود</i> <i>ūd</i>	} <i>واود</i> <i>wu ūd</i>	} <i>آودلی دی</i> <i>ūdalai dai</i>
} <i>آوریدل</i> } to <i>āwredal</i> } hear	} <i>آورم</i> <i>āwram</i>	} <i>واورم</i> <i>wāwram</i>	} <i>وا به ورم</i> <i>wā wram</i>	} <i>آورید</i> <i>āwred</i>	} <i>واورید</i> <i>wāwred</i>	} <i>آوریدلی دی</i> <i>āwredalai dai</i>

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
پیرودل } to buy <i>pīrodal</i>	پیرم <i>pīram</i>	و پیرم <i>wu pīram</i>	و به پیرم <i>wu</i> <i>ba pīram</i>	پیرود <i>pīrod</i>	و پیرود <i>wu pīrod</i>	پیرودلی دی <i>pīrodalai</i> <i>dai</i>
پیژندل } to <i>pejandal</i> } know	پیژنم <i>pejanam</i>	و پیژنم <i>wu</i> <i>pejanam</i>	و به پیژنم <i>wu</i> <i>ba pejanam</i>	پیژند <i>pejand</i>	و پیژند <i>wu pejand</i>	پیژندلی دی <i>pejandalai</i> <i>dai</i>
پیتیدل } to ask <i>pukkhtedal</i>	پیتتم <i>pukkhtam</i>	و پیتتم <i>wu</i> <i>pukkhtam</i>	و به پیتتم <i>wu ba</i> <i>pukkhtam</i>	پیتید <i>pukkhted</i>	و پیتید <i>wu</i> <i>pukkhted</i>	پیتیدلی دی <i>pukkhteda-</i> <i>lai dai</i>
رودل } to reap <i>rawdal</i> } to suck	روم <i>rawam</i>	و روم <i>wu rawam</i>	و به روم <i>wu</i> <i>ba rawam</i>	رود <i>rawd</i>	و رود <i>wu rawd</i>	رودلی دی <i>rawdalai</i> <i>dai</i>
سپردل } to un- <i>sparḍal</i> } ravel	سپرم <i>sparam</i>	و سپرم <i>wu sparām</i>	و به سپرم <i>wu</i> <i>ba sparām</i>	سپرد <i>sparḍ</i>	و سپرد <i>wu sparḍ</i>	سپردلی دی <i>sparḍalai</i> <i>dai</i>
لودل } to <i>lawdal</i> } utter	لوم <i>lawam</i>	و لوم <i>wu lawam</i>	و به لوم <i>wu</i> <i>ba lawam</i>	لود <i>lawd</i>	و لود <i>wu lawd</i>	لودلی دی <i>lawdulai</i> <i>dai</i>
نغردل } to <i>nghardal</i> } swallow	نغارم <i>nghāram</i>	و نغارم <i>wu</i> <i>nghāram</i>	و به نغارم <i>wu ba</i> <i>nghāram</i>	نغرد <i>nghard</i>	و نغرد <i>wu nghard</i>	نغردلی دی <i>nghardalai</i> <i>dai</i>

d. Order IV. comprises verbs of two syllables, each of which is formed by the short vowel *zabar* = *a* in the infinitive mood. They form the present tenses by substituting the long vowel | *ā* for the penultimate short one. Some of the verbs of this order are both transitive and intransitive. Examples :

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
دنگل } to leap <i>dangal</i>	دانگم <i>dāngam</i>	و دانگم <i>wu dāngam</i>	و به دانگم <i>wu ba</i> <i>dāngam</i>	دنگل <i>dangal</i>	و دنگل <i>wu dangal</i>	دنگلی دی <i>dangalai</i> <i>dai</i>
غپل } to bark <i>ghapal</i>	غاپم <i>ghāpam</i>	و غاپم <i>wu ghāpam</i>	و به غاپم <i>wu ba</i> <i>ghāpam</i>	غپل <i>ghapal</i>	و غپل <i>wu ghapal</i>	غپلی دی <i>ghapalai</i> <i>dai</i>

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
لنبل } lanbal } to bathe	لانبم lānbam	و لانبم wu lānbam	و به لانبم wu ba lānbam	لنبل lanbal	و لنبل wu lanbal	لنبلي دي lanbalai dai
نرل } naral } to shout	نارم nāram	و نارم wu nāram	و به نارم wu ba nāram	نرل naral	و نرل wu naral	نرلي دي naralai dai
ويل } wayal } to speak	وايم wāyam	و وايم wu wāyam	و به وايم wu ba wāyam	ويل wayal	و ويل wu wayal	ويلي دي wayalai dai

e. Order V. includes those verbs, whose root ending in ت *t*, change it to ز *z* or خ *dz* in the present tenses. They are distinguished as having both a transitive and intransitive signification sometimes. The verb بوتلل *botlal* (to lead) drops both its final letters for the root. The verb نجتل *njatal* (to imbed) takes ن *n* instead of ز *z* or خ *dz* in the present tenses. Examples :

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST	PERFECT.
ارتل } aratal } to widen	ارزم arzam	و ارزم wu arzam	و به ارزم wu ba arzam	ارت arat	و ارت wu arat	ارتلي دي aratalai dai
بوتلل } botlal } to lead	بوزم bozam	بوزم bozam	بو به زم bo ba zam	بوت bot	بوت bot	بوتللي دي botlalai dai
پرانتل } prānatal } to open	پراندم prānadzam	پراندم prānadzam	پرا به ندم prā ba nadzam	پرانت prānat	پرانت prānat	پرانتلي دي prānatalai dai
میتل } mītal } to piss	میڈم mīdzam	و میڈم wu mīdzam	و به میڈم wu ba mīdzam	میتل mītal	و میتل wu mītal	میتلي دي mītalai dai
نجتل } njatal } to imbed	نچنم njanam	و نچنم wu njanam	و به نچنم wu ba njanam	نجت njat	و نجت wu njat	نجتلي دي njatalai dai

f. Order VI. comprises a few verbs which can be reduced to no general rule, as those of the preceding orders, or which are solitary examples of a particular formation. Examples :

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
و بلل } to call <i>balal</i>	بولم <i>bolam</i>	و بولم <i>wu bolam</i>	و به بولم <i>wu ba bolam</i>	بلل <i>balal</i>	و بلل <i>wu balal</i>	بللي دي <i>balalai dai</i>
و موندل } to find <i>mūndal</i>	مومم <i>mūmam</i>	و مومم <i>mūmam</i>	و به مومم <i>wu ba mūmam</i>	موندل <i>mūndal</i>	موندل <i>mūndal</i>	موندلي دي <i>mūndalai dai</i>
و نيول } to نيوول } catch <i>nīwul</i>	نسم <i>nisam</i>	و نسم <i>wu nisam</i>	و به نسم <i>wu ba nisam</i>	نيول <i>nīwul</i>	و نيول <i>wu nīwul</i>	نيولي دي <i>nīwulai dai</i>
و وژل } to kill <i>wajlal</i>	وژنم <i>wajnam</i>	و وژنم <i>wu wajnam</i>	و به وژنم <i>wu ba wajnam</i>	وژل <i>wajlal</i>	و وژل <i>wu wajlal</i>	وژلي دي <i>wajalai dai</i>

g. The Imperfect and Past Tenses of the verbs of Class I., as also of those in Orders IV. and VI. of Class II., are subject to change in the third person singular, as has been explained in Art. 75, a.

90. CLASS III. comprises those transitive verbs which (like their Persian originals) form their present and past tenses from separate infinitives, which by themselves alone are defective in one or other form of tense. The verbs of this class are not very numerous. The following list includes all those in common use, and shows how they are combined to complete the paradigm.

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
باسل } to يستل } extract	باسم <i>bāsam</i>	و باسم <i>wu bāsam</i>	و به باسم <i>wu ba bāsam</i>	<i>yūst</i>	و یوست <i>wu yūst</i>	یاستلي دي <i>yastalai dai</i>
آغړل } to آښل } knead	آغړم <i>āghagam</i>	و آغړم <i>wu āghagam</i>	و به آغړم <i>wu ba āghagam</i>	آښل <i>ākhal</i>	و آښل <i>wu ākhal</i>	آښلي دي <i>ākhalalai dai</i>

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
بيول } بوتلل } to lead	بييام <i>biyāyam</i>	بييام <i>biyāyam</i>	به بييام <i>ba biyāyam</i>	<i>lot</i> بوت	<i>bot</i> بوت	بيولي دي <i>biwulai dai</i>
پريڤدل } پريڤنودل } to let go	پريڤدم <i>pregdam</i>	پريڤدم <i>pregdam</i>	پري به ڤدم <i>pre ba gdam</i>	<i>prekkhod</i> پريڤنود	<i>prekkhod</i> پريڤنود	پريڤنودلي دي <i>prekkhodalai dai</i>
ڤدل } ڤينودل } to place	ڤدم <i>gdam</i>	ڤدم <i>gdam</i>	به ڤدم <i>ba gdam</i>	<i>yakkhod</i> ڤينود	<i>yakkhod</i> ڤينود	ڤيني دي <i>yakkhai dai</i>
ڤنيدل } ڤنودل } to show	ڤنيدم <i>kkhayam</i>	و ڤنيدم <i>wu kkhayam</i>	و به ڤنيدم <i>wu</i> <i>ba kkhayam</i>	<i>kkhowah</i> ڤنودوه	<i>wu kkhowah</i> و ڤنودوه	ڤنودولي دي <i>kkhowulai dai</i>
ڪارل } ڪنڪل } to pull	ڪارم <i>kāgam</i>	و ڪارم <i>wu kāgam</i>	و به ڪارم <i>wu ba kāgam</i>	<i>kkkhal</i> ڪنڪل	<i>wu kkkhal</i> و ڪنڪل	ڪنڪلي دي <i>kkkhalai dai</i>
گورل } گورل } to look	گورم <i>goram</i>	و گورم <i>wu goram</i>	و به گورم <i>wu ba goram</i>	<i>kot</i> گوت	<i>wu kot</i> و گوت	گتلي دي <i>katalai dai</i>
وڊنم } وڊنم } to see	وڊنم <i>winam</i>	و وڊنم <i>wu winam</i>	و به وڊنم <i>wu ba winam</i>	<i>līdah</i> ليده	<i>wu līdah</i> و ليده	ليدلي دي <i>līdulai dai</i>
ليڤدل } ليڤنيل } to load	ليڤدم <i>legdam</i>	و ليڤدم <i>wu legdam</i>	و به ليڤدم <i>wu ba legdam</i>	<i>lekkhah</i> ليڤنه	<i>wu lekkhah</i> و ليڤنه	ليڤنيلي دي <i>lekkhalai dai</i>
ڤورل } ڤوسل } to carry	ڤورم <i>wram</i>	و ڤورم <i>wu wram</i>	و به ڤورم <i>wu ba wram</i>	<i>yowur</i> ڤورر	<i>yowur</i> ڤورر	ڤوري دي <i>wrai dai</i>

91. The Intransitive Verb (*f'iali-lāzimā*). The neuter or intransitive verb denotes action completed in the object itself without passing to another. It has only the Active Voice, and is distinguished by the termination of the infinitive mood in *يدل edal*, and sometimes in *ل al*. The former is added to nouns and adjectives to form them into verbs intransitive. Intransitives generally govern the dative or ablative case.

92. In regular intransitive verbs the tenses of present and past time are formed from the root and infinitive respectively, according to the general rules explained in Art. 74 and 75, and they are conjugated on

the model of the regular intransitive verb خوځيدل *khwadzedal* (to move), the paradigm of which is herewith subjoined.

INFINITIVE MOOD. خوځيدل *khwadzedal* (to move).

INDICATIVE MOOD.

PRESENT TENSE. I am moving, etc.

We are moving, etc.

SINGULAR.

PLURAL.

خوځيږم *khwadzegam*
خوځيږي *khwadzege*
خوځيږي *khwadzegi*

خوځيږو *khwadzegū*
خوځيږي *khwadzega-i*
خوځيږي *khwadzegi*

AORIST TENSE. I move or may move, etc.

We move or may move, etc.

SINGULAR.

PLURAL.

خوځيږم *wu khwadzegam*
خوځيږي *wu khwadzege*
خوځيږي *wu khwadzegi*

خوځيږو *wu khwadzegū*
خوځيږي *wu khwadzega-i*
خوځيږي *wu khwadzegi*

FUTURE TENSE. I will or shall move, etc.

We will or shall move, etc.

SINGULAR.

PLURAL.

خوځيږم *wu ba khwadzegam*
خوځيږي *wu ba khwadzege*
خوځيږي *wu ba khwadzegi*

خوځيږو *wu ba khwadzegū*
خوځيږي *wu ba khwadzega-i*
خوځيږي *wu ba khwadzegi*

IMPERFECT TENSE. I was moving, etc.

We were moving, etc.

SINGULAR.

PLURAL.

خوځيدلم *khwadzedalam*
خوځيدلي *khwadzedale*
m. خوځيده *khwadzedah*
f. خوځيدله *khwadzedala*

خوځيدلو *khwadzedalū*
خوځيدلي *khwadzedala-i*
خوځيدل *khwadzedal*
خوځيدلي *khwadzedale*

PAST TENSE. I moved or did move, etc.

We moved or did move, etc.

SINGULAR.

PLURAL.

خوځيدم *wu khwadzedam*
خوځيدي *wu khwadzede*
m. خوځيده *wu khwadzedah*
f. خوځيدله *wu khwadzedala*

خوځيدو *wu khwadzedū*
خوځيدي *wu khwadzeda-i*
خوځيدل *wu khwadzedal*
خوځيدلي *wu khwadzedale*

CONTINUATIVE PAST. I used to move, etc.

SINGULAR.

	به	خوځيدم	<i>khwadzedam</i>	<i>ba</i>
	به	خوځيدي	<i>khwadzede</i>	<i>ba</i>
m.	به	خوځيده	<i>khwadzedah</i>	<i>ba</i>
f.	به	خوځيدله	<i>khwadzedala</i>	<i>ba</i>

We used to move, etc.

PLURAL.

	به	خوځيدو	<i>khwadzedu</i>	<i>ba</i>
	به	خوځيدي	<i>khwadzede</i>	<i>-i ba</i>
	به	خوځيدل	<i>khwadzedal</i>	<i>ba</i>
	به	خوځيدلي	<i>khwadzedale</i>	<i>ba</i>

PERFECT TENSE. I have moved, etc.

SINGULAR.

m.	يم	خوځيدلي	<i>khwadzedalai</i>	}	}	<i>yam</i>
	بي					<i>ye</i>
	دي					<i>dai</i>
f.	ده	خوځيدل	<i>khwadzedali</i>			<i>da</i>

We have moved, etc.

PLURAL.

	يو	خوځيدلي	<i>khwadzedali</i>	}	}	<i>yū</i>
	بي					<i>ya-i</i>
	دي					<i>dī</i>
		خوځيدل	<i>khwadzedali</i>			<i>dī</i>

PLUPERFECT TENSE. I had moved, etc.

SINGULAR.

m.	وم	خوځيدلي	<i>khwadzedalai</i>	}	}	<i>wum</i>
	وي					<i>we</i>
	وه					<i>wuh</i>
f.	و	خوځيدل	<i>khwadzedali</i>			<i>wa</i>

We had moved, etc.

PLURAL.

	وو	خوځيدلي	<i>khwadzedali</i>	}	}	<i>wū</i>
	وي					<i>wa-i</i>
	وو					<i>wū</i>
		خوځيدل	<i>khwadzedali</i>			<i>we, wi</i>

DOUBTFUL PAST. I would have moved, etc.

SINGULAR.

m.	وم	خوځيدلي	<i>khwadzedalai</i>	}	}	<i>wum</i>
	وي					<i>we</i>
	وه					<i>wuh</i>
f.	و	خوځيدل	<i>khwadzedali</i>			<i>ba wa</i>

We would have moved, etc.

PLURAL.

	وو	خوځيدلي	<i>khwadzedali</i>	}	}	<i>wū</i>
	وي					<i>wa-i</i>
	وو					<i>wū</i>
		خوځيدل	<i>khwadzedali</i>			<i>ba we, wi</i>

IMPERATIVE MOOD.

Move thou, let him move.

SINGULAR.

	و	خوځيره	<i>wu khwadzega</i>
OR	د	خوځي	<i>haghah di khwadzi</i>
	د	خوځيري	<i>khwadzegi di</i>
	د	خوځي	<i>wu di khwadzi</i>

Move ye, let them move.

PLURAL.

	و	خوځيري	<i>wu khwadzega-i</i>
OR	د	خوځي	<i>haghah di khwadzi</i>
	د	خوځيري	<i>khwadzegi di</i>
	د	خوځي	<i>wu di khwadzi</i>

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I move, etc.

SINGULAR.

که خوشیرم *ki khwadzegam*
 که خوشیری *ki khwadzege*
 که خوشیری *ki khwadzegi*

If we move, etc.

PLURAL.

که خوشیرو *ki khwadzegū*
 که خوشیری *ki khwadzega-i*
 که خوشیری *ki khwadzegi*

PAST TENSE. If I had moved, etc.

SINGULAR.

m. $\left. \begin{array}{l} \text{که زه خوشیدلی} \\ \text{etc. که ته} \end{array} \right\} \text{wai}$ *ki zah khwadzedalai*
 etc. که ته *ki tah, etc.*
 f. $\left. \begin{array}{l} \text{که هغه خوشیدل} \\ \text{که هغه خوشیدل} \end{array} \right\}$ *ki hagma khwadzedali*

If we had moved, etc.

PLURAL.

$\left. \begin{array}{l} \text{که مونگ خوشیدلی} \\ \text{etc. که تاسو} \end{array} \right\} \text{wai}$ *ki mūng khwadzedali*
 etc. که تاسو *ki tāsū, etc.*
 که هغه خوشیدل *ki hagma khwadzedali*

FUTURE TENSE. If I would have moved, etc.

SINGULAR.

m. $\left. \begin{array}{l} \text{که خوشیدلی به} \\ \text{وی} \\ \text{و} \end{array} \right\}$ *ki khwadzedalai ba* $\left\{ \begin{array}{l} wum \\ we \\ wuh \end{array} \right.$ $\left. \begin{array}{l} \text{و} \\ \text{وئی} \\ \text{و} \end{array} \right\}$
 f. $\left. \begin{array}{l} \text{که خوشیدل به} \\ \text{و-و} \end{array} \right\}$ *ki khwadzedaliba wa*

If we would have moved, etc.

PLURAL.

$\left. \begin{array}{l} \text{که خوشیدلی به} \\ \text{و} \end{array} \right\}$ *ki khwadzedali ba* $\left\{ \begin{array}{l} wū \\ wa-i \\ wū \end{array} \right.$
 که خوشیدل به وی-و *ki khwadzedaliba we, wi*

POTENTIAL MOOD.

PRESENT TENSE. I can move, etc.

SINGULAR.

m. $\left. \begin{array}{l} \text{شم خوشیدلی} \\ \text{شی} \end{array} \right\}$ *sham khwadzedalai* $\left\{ \begin{array}{l} sham \\ she \end{array} \right.$
 f. $\left. \begin{array}{l} \text{شی خوشیدل} \\ \text{شی} \end{array} \right\}$ *shī khwadzedali* $\left\{ \begin{array}{l} shī \end{array} \right.$

We can move, etc.

PLURAL.

$\left. \begin{array}{l} \text{شو خوشیدلی} \\ \text{شی} \end{array} \right\}$ *shū khwadzedali* $\left\{ \begin{array}{l} shū \\ sha-i \end{array} \right.$
 $\left. \begin{array}{l} \text{شی خوشیدل} \\ \text{شی} \end{array} \right\}$ *shī khwadzedali* $\left\{ \begin{array}{l} shī \end{array} \right.$

PAST TENSE. I could move, etc.

SINGULAR.

m. $\left. \begin{array}{l} \text{شوم خوشیدلی} \\ \text{شوی} \\ \text{شه} \end{array} \right\}$ *shwam khwadzedalai* $\left\{ \begin{array}{l} shwam \\ shwe \\ shah \end{array} \right.$ $\left. \begin{array}{l} \text{شوو} \\ \text{شوی} \\ \text{شوو} \end{array} \right\}$
 f. $\left. \begin{array}{l} \text{شوه خوشیدل} \\ \text{شوه-ش} \end{array} \right\}$ *shwa, sha khwadzedali*

We could move, etc.

PLURAL.

$\left. \begin{array}{l} \text{شوو خوشیدلی} \\ \text{شوی} \end{array} \right\}$ *shū khwadzedali* $\left\{ \begin{array}{l} shwū \\ shwa-i \\ shwū \end{array} \right.$
 $\left. \begin{array}{l} \text{شوه خوشیدل} \\ \text{شوه-ش} \end{array} \right\}$ *shwe, shwi khwadzedali*

FUTURE TENSE. I shall or will be moved, etc.

SINGULAR.

m. $\left. \begin{array}{l} \text{شم خوشیدلی به} \\ \text{شی} \end{array} \right\}$ *sham khwadzedalai ba* $\left\{ \begin{array}{l} sham \\ she \end{array} \right.$
 f. $\left. \begin{array}{l} \text{شی خوشیدل به} \\ \text{شی} \end{array} \right\}$ *shī khwadzedali ba* $\left\{ \begin{array}{l} shī \end{array} \right.$

We shall or will be moved, etc.

PLURAL.

$\left. \begin{array}{l} \text{شوو خوشیدلی به} \\ \text{شوی} \end{array} \right\}$ *shū khwadzedali ba* $\left\{ \begin{array}{l} shū \\ sha-i \end{array} \right.$
 $\left. \begin{array}{l} \text{شی خوشیدل به} \\ \text{شی} \end{array} \right\}$ *shī khwadzedali ba* $\left\{ \begin{array}{l} shī \end{array} \right.$

GERUND.—*m.* خوشیدون *khwadzedūn*, *f.* خوشیدنه *khwadzedana*, a moving.

PRESENT PARTICIPLE.—*m.* خوشیده *khwadzedah*, *f.* خوشیدله *khwadzedala*, moved.

ACTIVE PARTICIPLE.— خوشیدونکی *khwadzedūnkai* or خوشیدونی *khwadzedūnai*, mover.

PASSIVE PARTICIPLE.— خوشیدلی *khwadzedalai* or خوشیدی *khwadzedai*, having moved.

a. The present tenses are sometimes contracted by adding the pronominal affixes direct to the root, as خوشم *khwadzam*, خوشی *khwadze*, etc.

b. In the imperfect and past tenses the final *l al* of the infinitive is sometimes dropped as is shown in the past and continuative past tenses, and the passive participle.

93. All primitive intransitive verbs end in the infinitive mood in *یدل edal* or *ل al*. Those ending in *یدل edal* are, like the transitive verbs ending in *ول wul*, all regular. Those ending in *ل al*, also like transitive verbs of the same infinitive termination, are all irregular and defective. Intransitive verbs may therefore be divided into two classes.

94. CLASS I. comprises all primitive intransitives whose infinitive mood ends in *یدل edal*. They are all regularly conjugated in the same manner as *خوشیدل khwadzedal* (to move). Examples:—

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
بگنیدل } to wince <i>bugnedal</i> } to shy	بگنیدرم <i>bugnegam</i>	و بگنیدرم <i>wu</i>	و به بگنیدرم <i>wu ba</i>	بگنیدلم <i>bugned-</i> <i>alam</i>	و بگنیدلم <i>wu bug-</i> <i>nedalam</i>	بگنیدلایم <i>bugnedalai</i> <i>yam</i>
بهیدل } to flow <i>bahedal</i> }	بهیدرم <i>bahegam</i>	و بهیدرم <i>wu</i>	و به بهیدرم <i>wu ba</i>	بهیدلم <i>bahed-</i> <i>alam</i>	و بهیدلم <i>wu</i> <i>bahedalam</i>	بهیدلایم <i>bahedalai</i> <i>yam</i>
رپیدل } to shake <i>rapedal</i> }	رپیدرم <i>rapegam</i>	و رپیدرم <i>wu</i>	و به رپیدرم <i>wu ba</i>	رپیدلم <i>raped-</i> <i>alam</i>	و رپیدلم <i>wu</i> <i>rapedalam</i>	رپیدلایم <i>rapedalai</i> <i>yam</i>
رژیدل } to shed <i>rajedal</i> }	رژیدرم <i>rajegam</i>	و رژیدرم <i>wu</i>	و به رژیدرم <i>wu ba</i>	رژیدلم <i>rajed-</i> <i>alam</i>	و رژیدلم <i>wu</i> <i>rajedalam</i>	رژیدلایم <i>rajedalai</i> <i>yam</i>
کایدل } to pine <i>karedal</i> }	کایدرم <i>karegam</i>	و کایدرم <i>wu</i>	و به کایدرم <i>wu ba</i>	کایدلم <i>kared-</i> <i>alam</i>	و کایدلم <i>wu</i> <i>karedalam</i>	کایدلایم <i>karedalai</i> <i>yam</i>
لویدل } to fall <i>lwedal</i> }	لویدرم <i>lwegam</i>	و لویدرم <i>wu</i>	و به لویدرم <i>wu</i>	لویدلیم <i>lwed-</i> <i>alam</i>	و لویدلیم <i>wu</i> <i>lwedalam</i>	لویدلایم <i>lwedalai</i> <i>yam</i>

a. Many verbs of this class form the present tenses by rejecting the *دل* *edal* of the infinitive, and adding the pronominal affixes direct to the verbal root thus derived. This form is generally used with reference to action of remote signification, or not occurring actually in the presence of the speaker. The first form, on the other hand, is used when the action occurs actually in the presence of the speaker, or in other words it has a proximate application. Ex. *دخانور خو چه ساه نري خوشي* *dzanāwar tso chi sāh larī khwadzi* (an animal as long as it has life moves); *مړ نه دي گوره خوشيري* *mur na dai gora khwadzegi* (he is not dead, see, he is moving).

b. Many verbs of this class, however, only use the contracted form for the present tenses without reference to the distinction above noted. Examples:—

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
اوسيدل } to abide <i>osedal</i>	اوسم <i>osam</i>	اوسم <i>osam</i>	به اوسم <i>ba osam</i>	اوسيدلم <i>osedalam</i>	اوسيدلم <i>osedalam</i>	اوسيدلي يم <i>osedalai yam</i>
دروميدل } to depart <i>drūmedal</i>	دروم <i>drūman</i>	دروم <i>drūman</i>	به دروم <i>ba drūman</i>	دروميدلم <i>drūmed-alam</i>	دروميدلم <i>drūmed-alam</i>	دروميدلي يم <i>drūmedalai yam</i>
زغليدل } to run <i>zghaledal</i>	زغلم <i>zghalam</i>	و زغلم <i>wuzghalam</i>	و به زغلم <i>wu ba zghalam</i>	زغليدللم <i>zghaled-alam</i>	و زغليدللم <i>wu zghaledalam</i>	زغليدلي يم <i>zghaledalai yam</i>
گريزدل } to wander <i>girzedal</i>	گريزم <i>girzam</i>	و گريزم <i>wu girzam</i>	و به گريزم <i>wu ba girzam</i>	گريزدللم <i>girzedalam</i>	و گريزدللم <i>wu girzedalam</i>	گريزدلي يم <i>girzedalai yam</i>

95. CLASS II. comprises all those intransitive verbs whose infinitive mood ends in *ل al*. They are not very numerous and may be included in four orders.

a. Order I. contains a couple of verbs whose present tenses are formed by substituting the affixed personal pronouns for the last three letters of the verbal root. They are the following —

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
خُلاستل } to <i>tsamlāstal</i> } recline	خلم <i>tsamlam</i>	خلم <i>tsamlam</i>	به خلم <i>ba tsamlam</i>	خلاستم <i>tsam-lāstam</i>	خلاستم <i>tsam-lāstam</i>	خلاستی یم <i>tsamlāstai yam</i>
نیکیناستل } to sit <i>kkhkenāstal</i> }	نیکینم <i>kkhkenam</i>	نیکینم <i>kkhkenam</i>	نیکي به نم <i>kkhke ba nam</i>	نیکیناستم <i>kkhke-nāstam</i>	نیکیناستم <i>kkhke-nāstam</i>	نیکیناستی یم <i>kkhkenāstai yam</i>

b. Order II. contains those verbs, the last radical letter of which being ت *t*, change it to ز *z* in the present tenses, and the preceding short vowel *zabar* ≤ *a*, to *pesh* ُ *u*. The verb خُتل *khatal* (to rise) is an exception to this rule, and following its Persian original forms the present tenses by changing the radical ت *t* to یث *ej*. Examples:—

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
آوتل } to fly <i>ālwatal</i> }	آوزم <i>ālwuzam</i>	والوزم <i>wālwuzam</i>	وا به لوزم <i>wā lwuzam</i>	آوتتم <i>ālwatam</i>	والوتتم <i>wālwatam</i>	آوتلی یم <i>ālwatalai yam</i>
پریوتل } to fall <i>prewatal</i> } on	پریوزم <i>prewuzam</i>	پری ووزم <i>pre wuzam</i>	پری به ووزم <i>ba wuzam</i>	پریوتتم <i>prewata-tam</i>	پری ووتتم <i>pre wu watam</i>	پریوتلی یم <i>prewatalai yam</i>
جاروتل } to <i>jār watal</i> } return	جاروزم <i>jār wuzam</i>	جار ووزم <i>jār wuzam</i>	جار به ووزم <i>ba wuzam</i>	جاروتتم <i>jār-watam</i>	جار ووتتم <i>jār wu watam</i>	جاروتلی یم <i>jār watalai yam</i>
نیکیوتل } to fall <i>kkhkwatal</i> } into	نیکیوزم <i>kkhke-wuzam</i>	نیکي ووزم <i>kkhke wuzam</i>	نیکي به ووزم <i>ba wuzam</i>	نیکیوتتم <i>kkhke-watam</i>	نیکي ووتتم <i>kkhke wu watam</i>	نیکیوتلی یم <i>kkhkwatalai yam</i>
ننوتل } to <i>nanwatal</i> } enter	ننوزم <i>nanwuzam</i>	نن ووزم <i>nana wuzam</i>	و به ننوزم <i>wu ba nanwuzam</i>	ننوتتم <i>nan-watam</i>	نن ووتتم <i>nana wu watam</i>	ننوتلی یم <i>nanwatalai yam</i>

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
وٲل } to <i>watal</i> } issue	وٲم <i>wuzam</i>	وٲ وٲم <i>wu wuzam</i>	وٲ به وٲم <i>wu</i> <i>ba wuzam</i>	وٲم <i>watam</i>	وٲ وٲم <i>wu watam</i>	وٲلي يم <i>watalai</i> <i>yam</i>
ځٲل } to rise <i>khatal</i> }	ځيٲم <i>khejam</i>	وٲ ځيٲم <i>wu khejam</i>	وٲ به ځيٲم <i>wu</i> <i>ba khejam</i>	ځٲم <i>khatam</i>	وٲ ځٲم <i>wu khatam</i>	ځٲلي يم <i>khatalai</i> <i>yam</i>

N.B.—In the imperfect and past tenses of the verbs of Order II. the contracted forms are given throughout the examples, as *آلوتم* *ālwatam* for *آلوتلم* *ālwatalam*, etc. (Art. 92, b.) The verb *ځٲل* *khatal*, in the third person singular becomes *ځوت* *khot* for the masculine in the imperfect and past tenses.

c. Order III. contains those intransitives whose verbal root ends in *ځٲت* *kkht*, which, as in transitives of the same form (Class II. Order II. Art. 89, b.), is changed to *ځٲ* *ʔ* in the present tenses. The verb *نځٲل* *nkkhatal* (to stick) is an exception, as it substitutes *ل* *l* for the terminal letters of the root. Examples:—

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
رځٲل } to <i>rghakkhtal</i> } wallow	رځم <i>rgharam</i>	وٲ رځم <i>wu</i> <i>rghoram</i>	وٲ به رځم <i>wu ba</i> <i>rgharam</i>	رځٲتم <i>rghakkht-</i> <i>am</i>	وٲ رځٲتم <i>wu</i> <i>rghakkhtam</i>	رځٲلي يم <i>rghakkhtalai</i> <i>yam</i>
ځٲل } to coil <i>ghakkhtal</i> }	ځم <i>gharam</i>	وٲ ځم <i>wu</i> <i>gharam</i>	وٲ به ځم <i>wu</i> <i>ba gharam</i>	ځٲتم <i>ghakkhtam</i>	وٲ ځٲتم <i>wu</i> <i>ghakkhtam</i>	ځٲلي يم <i>ghakkhtalai</i> <i>yam</i>
لوځٲل } to part <i>lwukkhtal</i> }	لوم <i>lwuram</i>	وٲ لوم <i>wu</i> <i>lwuram</i>	وٲ به لوم <i>wu ba</i> <i>lwuram</i>	لوځٲتم <i>lwukkhtam</i>	وٲ لوځٲتم <i>wu</i> <i>lwukkhtam</i>	لوځٲلي يم <i>lwukkhtalai</i> <i>yam</i>
نځٲل } to <i>nkkhatal</i> } hitch	نځلم <i>nkkhlam</i>	وٲ نځلم <i>wu</i> <i>nkkhlam</i>	وٲ به نځلم <i>wu ba</i> <i>nkkhlam</i>	نځٲتم <i>nkkhatam</i>	وٲ نځٲتم <i>wu</i> <i>nkkhatam</i>	نځٲلي يم <i>nkkhatalai</i> <i>yam</i>

d. Order IV. contains a few irregular and defective verbs. Most of them are included in the annexed list.

INFINITIVE.	PRESENT.			PAST.		
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
تلل } to go لازل	خَم <i>dzam</i>	خَم <i>dzam</i>	بِه خَم لَا بِه شَم <i>lāḥ ba sham</i>	تللم <i>tlalam</i>	<i>lāram</i> لَا رَم	تللي يَم <i>tlalai yam</i>
درتلل } to go to درغلل } thee	درخَم <i>dardzam</i>	درخَم <i>dardzam</i>	دِر بِه شَم <i>dar ba sham</i>	درتللم <i>dartlalam</i>	<i>dara ghlam</i> دِر غَلَم	دِر غَلَلِي يَم <i>dara ghlalai yam</i>
راثلل } to راغلل } come	راخَم <i>rādzam</i>	راخَم <i>rādzam</i>	رَا بِه شَم <i>rā ba sham</i>	راثللم <i>rātlam</i>	<i>rā ghlam</i> رَا غَلَم	رَا غَلَلِي يَم <i>rā ghlai yam</i>
ورتلل } to go to ورغلل } him	ورخَم <i>wardzam</i>	ورخَم <i>wardzam</i>	وَر بِه شَم <i>war ba sham</i>	ورتللم <i>wartlam</i>	<i>wara ghlam</i> وَر غَلَم	وَر غَلَلِي يَم <i>wara ghlai yam</i>
زغليلد } زغايئدل } to run	زغَلَم <i>zghalam</i>	وُ زغَلَم <i>wu</i>	وُ بِه زغَلَم <i>wu ba</i>	<i>zghakkht-</i> <i>am</i>	<i>wu</i> <i>zghākkhtam</i>	زغَلَلِي يَم <i>zghākkht-</i> <i>alwi yam</i>
زيريدل } زويلد } to be born	زيريدَم <i>zegegam</i>	وُ زيريدَم <i>wu</i>	وُ بِه زيريدَم <i>wu ba</i>	زيريدلم <i>zegealam</i>	<i>wu</i> <i>zegealam</i>	زيريدَلِي يَم <i>zegealalai yam</i>
زويلد } زويلد } to be born		زويلدَم <i>zegegam</i>	زويلدَم <i>zegegam</i>	زويللم <i>zowulam</i>	وُ زويلدَم <i>wu</i> <i>zowulam</i>	زويلِي يَم <i>zowulai yam</i>
چاودل } to split <i>chāwdal</i>	چَوَم <i>chawam</i>	وُ چَوَم <i>wu</i>	وُ بِه چَوَم <i>wu ba</i>	چاودلم <i>chāwdam</i>	وُ چاودَم <i>wu</i> <i>chāwdam</i>	چاودَلِي يَم <i>chāwdalalai yam</i>
سول } to burn <i>swal</i>	سوخَم <i>swadzam</i>	وُ سوخَم <i>wu</i>	وُ بِه سوخَم <i>wu ba</i>	سوللم <i>swalam</i>	وُ سوَم <i>wu swam</i>	سوي يَم <i>sawai yam</i>

N.B. In the third person masculine singular in the imperfect and past tenses these verbs use a contracted form by substituting *s zāhir* for the *l al* of the in-

finitive. The verb تَلل and its compounds still further contract this form to تَه *tah*, رَاتَه, *rātah*, etc., in the imperfect tense. The verb رَاغَلل *rāghlal* uses the form رَاغِي, *rāghai*, ورغِي, *wurghai*, etc., for the third person singular masculine of the past tense. Similarly the other verbs contract the same person singular masculine to زَغَابِت *zghākhht*, زَوَاه, *zowah*, جَاوَد, *chāwd*, سَه, *sah*, respectively in the imperfect and past tenses.

96. The Derivative Verb (*f'iali-mushtaq*). The compound or derivative verb may be either transitive or intransitive. It is formed by conjugating a noun or adjective with the auxiliaries كَرَل *kawul* and كَرَل *kʀal* (to do) with the present and past tenses respectively, if transitive, and with the auxiliaries كِيدَل *kedal* and شَوَل *shwal* (to be or become) with the present and past tenses respectively, if intransitive.

a. With the derivatives are included nominals or verbs which are combined with a noun to express compound action, intensity, or speciality, etc., as غَوْتَه وَهَل *ghoṭa-wahal* (to dive), پور آخستل *por-ākhstul* (to borrow), ساندري ويل *sandarewayal* (to sing), etc.

97. The conjugations of the intransitive auxiliaries كِيدَل *kedal* and شَوَل *shwal* have been given in the preceding pages (Art. 81 and 82). It is necessary now to show the conjugations of the transitive auxiliaries كَرَل *kawul* and كَرَل *kʀal*, in order to illustrate the paradigms of derivative verbs.

98. The transitive verb كَرَل *kawul* (to do), which is used as an auxiliary in forming the tenses of present time in derivative verbs, is defective in the compound past tenses, and has only the active voice. It is thus conjugated.

INFINITIVE MOOD. كَرَل *kawul* (to do).

INDICATIVE MOOD.

PRESENT TENSE. I do or am doing, etc.

We do or are doing, etc.

SINGULAR.

PLURAL.

کَم - کوم *kawam, kam*

کُو - کوو *kawū, kū*

کِي - کوي *kawe, ke*

کِي - کوي *kawa-ī, ka-ī*

or کاندِ or کِي - کوي *kawī, kī* or *kāndi*

or کاندِ or کِي - کوي *kawī, kī*, or *kāndi*

کَ or کَا or *kā* or *ka*

کَ or کَا or *kā* or *ka*

AORIST TENSE. I may do, etc.

	SINGULAR.	
م	و کوم - و کم	<i>wu kawam, wu kam</i>
	و کوي - و کي	<i>wu kawē, wu kē</i>
or	و کوي - و کي	<i>wu kawī, wu kī</i> or
etc.	و کاند - و کا	<i>wu kāndī</i> or <i>wu kā</i> , etc.

We may do, etc.

	PLURAL.	
	و کوي - و کوي	<i>wu kawū, wu kū</i>
	و کوي - و کوي	<i>wu kawā-i, wu kā-i</i>
or	و کوي - و کوي	<i>wu kawī, wu kī</i> or
etc.	و کاند - و کا	<i>wu kāndī</i> or <i>wu kā</i> , etc.

FUTURE TENSE. I shall or will do, etc.

	SINGULAR.	
	و به کوم or کم	<i>wu ba kawam</i> or <i>kam</i>
	و به کوي or کي	<i>wu ba kawē</i> or <i>kē</i>
or	و به کوي or کي	<i>wu ba kawī</i> or <i>kī</i> or
etc.	و به کاند	<i>wu ba kāndī</i> , etc.

We shall or will do, etc.

	PLURAL.	
	و به کوي or کوي	<i>wu ba kawū</i> or <i>kū</i>
	و به کوي or کي	<i>wu ba kawā-i</i> or <i>kā-i</i>
or	و به کوي or کي	<i>wu ba kawī</i> or <i>kī</i> or
etc.	و به کاند	<i>wu ba kāndī</i> , etc.

IMPERFECT TENSE. I was doing, etc.

	SINGULAR.			
m.	کول کاوه کول کول کول	ما mā	} <i>kawul</i>	
		تا tā		} <i>kāwah</i>
		هغه <i>haghah</i>		
		مونگه <i>mūnga</i>		
		تاسو <i>tāsū</i>		
f.	کوله	هغو <i>hagho</i>	<i>kawula</i>	

We were doing, etc.

	PLURAL.			
k	کول کول کول کول کول	ما mā	} <i>kawul</i>	
		تا tā		} <i>kāwah</i>
		هغه <i>haghah</i>		
		مونگه <i>mūnga</i>		
		تاسو <i>tāsū</i>		
f.	کولي	هغو <i>hagho</i>	<i>kawule</i>	

PAST TENSE. I did or did do, etc.

	SINGULAR.			
m.	و کول و کاوه هغه مونگه تاسو	ما mā	} <i>wu kawul</i>	
		تا tā		} <i>wu kāwah</i>
		هغه <i>haghah</i>		
		مونگه <i>mūnga</i>		
		تاسو <i>tāsū</i>		
f.	و کوله	هغو <i>hagho</i>	<i>wu kawula</i>	

We did or did do, etc.

	PLURAL.			
k	و کول و کول هغه مونگه تاسو	ما mā	} <i>wu kawul</i>	
		تا tā		} <i>kāwah</i>
		هغه <i>haghah</i>		
		مونگه <i>mūnga</i>		
		تاسو <i>tāsū</i>		
f.	و کولي	هغو <i>hagho</i>	<i>wu kawule</i>	

CONTINUATIVE PAST TENSE. I used to do, etc.

We used to do, etc.

		SINGULAR.				PLURAL.	
m.	{ به کول به کاوۀ	ما mā	{ ba kawul ba kāwah haghah mūnga tāsu	به کول	{ ما mā تا tā هغه haghah مونگه mūnga تاسو tāsu	ba kawul	{ ba kawul ba kawul ba kawul ba kawul ba kawul
		تا tā					
		هغه haghah					
		مونگه mūnga					
f.	{ به کولہ به کولہ	تاسو tāsu	{ ba kawula hagho	به کولي	{ hagho hagho	ba kawula	{ ba kawulo ba kawulo
		هغو hagho					

IMPERATIVE MOOD.

Do thou ; let him do.

Do ye ; let them do.

		SINGULAR.				PLURAL.	
و کړه	{ و کړه or کي or کوي	و کړه - و کړه	{ wu kawa, wu ka haghah di wu kawī or kī or	و کړي - و کړي	{ wu kawa-i, wu ka-i haghah di wu kawī or kī or	or کي or کوي	{ or کي or کوي or kī or
or کي or کوي							
ک or کا or کاند	{ ک or کا or کاند etc. و د کوي - کي - کاند	کاند kāndi or kā or ka	{ wu di kawī or kī or kāndi, etc.	ک or کا or کاند	{ kāndi or kī or ka wu di kawī or kī or kāndi, etc.	etc. و د کوي - کي - کاند	{ or kī or or kāndi, etc.
etc. و د کوي - کي - کاند							

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I do, etc.

If we do, etc.

		SINGULAR.				PLURAL.		
etc. کاند - کوي	{ کوم کوي کوي - کاند	kawam	{ ki ki kawī, kāndi, etc.	کوؤ	{ kawū kawa-i kawī, kāndi, etc	etc. کاند - کوي	{ etc. کاند - کوي	
		کە ki				کە ki		
		kawī, kāndi, etc.				kawī, kāndi, etc		

PAST TENSE. If I had done, etc.

If we had done, etc.

		SINGULAR.				PLURAL.	
m.	{ وې وې	ki kawulai	{ wai wai	ki kawuli	{ wai was	was	{ was was
f.		کە کوي				کە کول	

FUTURE TENSE. If I would have done, etc.

If we would have done, etc.

		SINGULAR.				PLURAL.	
m.	{ کولي وؤ کول وؤ	kawulai wuh	{ kawulai wū kawuli wa	کولي وؤ	{ kawulī wū kawuli we, wī	کولي وؤ	{ kawulī wū kawuli we, wī
f.		کە به				کول وې - و	

POTENTIAL MOOD.

PRESENT TENSE. I can do, etc.

		SINGULAR.	
m.	شم	كولي kawulai	} <u>sham</u>
	شي		
f.	شي		<u>shī</u>

We can do, etc.

		PLURAL.	
	شو	كولي kawuli	} <u>shū</u>
	شي		
	شي		<u>shī</u>

PAST TENSE. I could have done, etc.

		SINGULAR.			
m.	كولي شه	ما mā	} kawulai <u>shah</u>		
				تا tā	} kawuli <u>shwa</u>
				هغه haghah	
				مونگه mūnga	
		تاسو tāsū			
f.	كول شوه	هغو haghō			

We could have done, etc.

		PLURAL.			
	كولي شوو	ما mā	} kawuli <u>shwū</u>		
				تا tā	} kawuli <u>shve</u>
				هغه haghah	
				مونگه mūnga	
		تاسو tāsū			
	كول شوي	هغو haghō			

FUTURE TENSE. I would have done, etc.

		SINGULAR.			
m.	به كولي	ما mā	} ba kawulai		
	وه			تا tā	} wih
				هغه haghah	
				مونگه mūnga	
f.	به كول	تاسو tāsū	} ba kawuli		
	وه	هغو haghō		wa	

We would have done, etc.

		PLURAL.			
	به كولي	ما mā	} ba kawuli		
	وو			تا tā	} wū
				هغه haghah	
				مونگه mūnga	
	به كول	تاسو tāsū	} ba kawuli		
	وي	هغو haghō		we	

GERUND.—m. كوون kawūn, f. كوون Kawūna, a doing.

PRESENT PARTICIPLE.—m. كاه kawah, f. كاه kawala, done.

ACTIVE PARTICIPLE.—كوونكي kawūnkai or كووني kawūnai, doer.

PASSIVE PARTICIPLE.—كولي kawulai, having done.

a. In the Imperative Mood plural the form و کانري *wu kānra-ī* is sometimes used for و کوي *wu kawa-ī* (do ye).

99. The transitive verb کرل *kral* (to do or perform) has both an active and a passive voice and is regular in all its moods and tenses. It is used as an auxiliary in forming the past tenses of derivative verbs. It

is conjugated in the same manner as *وہل*, *wahal* (to strike). See Art. 84 and 85. Its tenses of present and past time are formed according to the rules explained in Art. 74 and 75, as is shown in the subjoined skeleton of the paradigm.

ACTIVE VOICE.

INFINITIVE MOOD. *کړل* *kṛal* (to do).

INDICATIVE MOOD.

PRESENT TENSE. I do or am doing, etc.

SINGULAR.	PLURAL.
کړم <i>kṛam</i>	کړو <i>kṛū</i>
کړي <i>kṛe</i>	کړي <i>kṛa-ī</i>
کړي <i>kṛī</i>	کړي <i>kṛī</i>

IMPERFECT TENSE. Was doing me, etc.

Was doing us, etc.

SINGULAR.	PLURAL.
کړم - کړلم <i>kṛalam, kṛam</i>	کړو - کړو <i>kṛalū, kṛū</i>
کړي - کړلي <i>kṛale, kṛe</i>	کړي - کړلي <i>kṛala-ī, kṛa-ī</i>
m. کړ - کړه - کړل <i>kṛal, kṛah, kṛ</i>	کړه - کړل <i>kṛal, kṛah</i>
f. کړه - کړله <i>kṛala, kṛa</i>	کړي - کړي <i>kṛale, kṛe</i>

PERFECT TENSE. Has done me, etc.

Has done us, etc.

SINGULAR.	PLURAL.
m. $\left. \begin{array}{l} \text{یم} \\ \text{بي} \\ \text{دي} \end{array} \right\} \text{کړي } \left\{ \begin{array}{l} \text{yam} \\ \text{ye} \\ \text{dai} \end{array} \right.$	$\left. \begin{array}{l} \text{يو} \\ \text{بي} \\ \text{دي} \end{array} \right\} \text{کړي } \left\{ \begin{array}{l} \text{yū} \\ \text{ya-ī} \\ \text{dī} \end{array} \right.$
f. کړه <i>kṛi da</i>	کړي <i>kṛi dī</i>

IMPERATIVE MOOD.

Do thou; let him do.

Do ye; let them do.

SINGULAR.	PLURAL.
کړه - کړه <i>wu kṛa, kṛa</i>	کړي - کړي <i>wu kṛa-ī, kṛa-ī</i>
or هغه د کړي <i>haghah di wu kṛī</i> , or	or هغه د کړي <i>haghah di wu kṛī</i>
کړي <i>wu di kṛ</i>	کړي <i>wu di kṛī</i>

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I do, etc.

SINGULAR.

کرم	}	که	ki	}	kram
کری					kra
کری					kri

If we do, etc.

PLURAL.

کرؤ	}	که	ki	}	kraū
کری					kra-i
کری					kri

PAST TENSE. If I had done, etc.

SINGULAR.

m.	وی	}	که	کری	ki karai	}	wai
f.							

If we had done, etc.

PLURAL.

وی	}	که	کری	ki karai	}	wai

FUTURE TENSE. If I would have done, etc.

SINGULAR.

m.	که	به	کری	و	ki ba karai wuh
f.	که	به	کری	و	ki ba kipi wa

If we would have done, etc.

PLURAL.

که	به	کری	و	ki ba karai wū
که	به	کری	و	ki ba kipi we

POTENTIAL MOOD.

PRESENT TENSE. I can do, etc.

SINGULAR.

شم	}	کری	karai	}	sham
شی					she
شی					shī

We can do, etc.

PLURAL.

شو	}	کری	karai	}	shū
شی					sha-i
شی					shī

PAST TENSE. I could have done, etc.

SINGULAR.

m.	که	کری	شه	karai shah
	که	کری	شه	kipi shwa

We could have done, etc.

PLURAL.

که	کری	شو	karai shwū
که	کری	شو	kipi shwe

FUTURE TENSE. I would have done, etc.

SINGULAR.

m.	که	کری	شه	ba karai shah
f.	که	کری	شه	ba kipi shwa

We would have done, etc.

PLURAL.

که	کری	شو	ba karai shwū
که	کری	شو	ba kipi shwe

GERUND.—*m.* کرؤن *kraun* (obsol.), *f.* کرند *karana*, a doing.PRESENT PARTICIPLE.—*m.* کره *krah*, *f.* کرله *krala*, done.* Though generally met with as given in the text the plural feminine should properly be کری *kiri*.

ACTIVE PARTICIPLE.—کړونکي *kṛūnkai* or کړونې *kṛūnai*, a doer.

PASSIVE PARTICIPLE.—کړلې *kṛalai* or کړې *karai*, having done.

100. The Passive Voice of the verb کړل *kṛal* is formed by conjugating the past participle with the auxiliaries يم *yam* and شول *shwal*.

PASSIVE VOICE.

INFINITIVE MOOD. کړي کيدل *karai kedal* (to be done).

INDICATIVE MOOD.

PRESENT TENSE. I am done, etc.

We are done, etc.

SINGULAR.

PLURAL.

m. $\left. \begin{array}{l} \text{يم} \\ \text{بي} \\ \text{دي} \end{array} \right\} \text{کړي } karai \left\{ \begin{array}{l} yam \\ ye \\ dai \end{array} \right.$

f. $\text{کړ دۀ } kṛi da$

$\left. \begin{array}{l} \text{يو} \\ \text{بي} \\ \text{دي} \end{array} \right\} \text{کړي } karī \left\{ \begin{array}{l} yū \\ ya-ī \\ dī \end{array} \right.$

f. $\text{کړ دي } kṛi dī$

IMPERFECT TENSE. I was being done, etc.

We were being done, etc.

SINGULAR.

PLURAL.

m. $\left. \begin{array}{l} \text{کیدلم} \\ \text{کیدلي} \\ \text{کیدل - کیده} \end{array} \right\} \text{کړي } karai \left\{ \begin{array}{l} kedalam \\ kedale \\ kedal, kedah \end{array} \right.$

f. $\text{کړ کيدله } kṛi kedala$

$\left. \begin{array}{l} \text{کیدلو} \\ \text{کیدلي} \\ \text{کیدل} \end{array} \right\} \text{کړي } karī \left\{ \begin{array}{l} kedalū \\ kedala-ī \\ kedal \end{array} \right.$

f. $\text{کړ کيدلي } kṛi kedali$

PERFECT TENSE. I have been done, etc.

We have been done, etc.

SINGULAR.

PLURAL.

m. $\left. \begin{array}{l} \text{يم} \\ \text{بي} \\ \text{دي} \end{array} \right\} \text{کړي شوي } karai shawai \left\{ \begin{array}{l} yam \\ ye \\ dai \end{array} \right.$

f. $\text{کړ شه دۀ } kṛi shiwi da$

$\left. \begin{array}{l} \text{يو} \\ \text{بي} \\ \text{دي} \end{array} \right\} \text{کړي شوي } karī shawī \left\{ \begin{array}{l} yū \\ ya-ī \\ dī \end{array} \right.$

f. $\text{کړ شو دي } kṛi shiwi dī$

IMPERATIVE MOOD.

Be thou done ; let him be done.

SINGULAR.

و کړي شه *wu kərai sha*OR هغه د کړي شي *haghah di kərai shī*, ORو د کړي شي *wu di kərai shī*

Be ye done; let them be done.

PLURAL.

و کړي شي *wu kərai sha-i*OR هغه د کړي شي *haghah di kərai shī*, ORو د کړي شي *wu di kərai shī*

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were done, etc.

SINGULAR.

m.	شم	}	کړي	که	<i>ki kərai</i>	{	<i>sham</i>
	شي						<i>she</i>
f.	شي	}	کړي	که	<i>ki kipi</i>	{	<i>shī</i>

If we were done, etc.

PLURAL.

	شو	}	کړي	که	<i>ki kərai</i>	{	<i>shū</i>
	شي						<i>sha-i</i>
	شي	}	کړي	که	<i>ki kipi</i>	{	<i>shī</i>

PAST TENSE. If I had been done, etc.

SINGULAR.

m.	وې	}	کړي شوي	که	<i>ki kərai shawai</i>	}	<i>wai</i>
f.	وې	}	کړي شو	که	<i>ki kipi shiwi</i>	}	<i>wai</i>

If we had been done, etc.

PLURAL.

	وې	}	کړي شوي	که	<i>ki kərai shawai</i>	}	<i>wai</i>
	وې	}	کړي شو	که	<i>ki kipi shiwi</i>	}	<i>wai</i>

FUTURE TENSE. If I should have been done, etc.

SINGULAR.

m.	وې	}	کړي شوي به	که	<i>ki kərai</i>	}	<i>wum</i>
	وې	}	کړي شو به	که	<i>ki kipi shiwi ba wa</i>	}	<i>wuh</i>

If we should have been done, etc.

PLURAL.

	وې	}	کړي شوي به	که	<i>ki kərai</i>	}	<i>wū</i>
	وې	}	کړي شو به	که	<i>ki kipi shiwi ba wa</i>	}	<i>wū</i>

PASSIVE PARTICIPLE.—کړي شوي *kərai shawai*, been done.

101. Derivative verbs may be either transitive or intransitive according as the adjectives or nouns from which they are formed happen to be conjugated with the transitive auxiliary کړل *kawal* or the intransitive auxiliary کيدل *kedal*.

a. In forming the infinitive mood of such verbs, the auxiliaries are combined with the feminine form of those adjectives and nouns whose masculine ends in a

consonant, by rejecting both the final *s* *k̄laf̄* of the feminine, and the initial *ك* *k* of the auxiliary, as shown in the following examples:—

<i>m.</i> پوخ <i>f.</i> پخته ripe,	پخول to cook,	پخيدل to ripen.
<i>m.</i> روند <i>f.</i> رنده blind,	رندول to blind,	رنديدل to be blind.
<i>m.</i> کور <i>f.</i> کړس crooked,	کړول to distort,	کړيدل to be bent.
<i>m.</i> پلن <i>f.</i> پلنه broad,	پلنول to widen,	پلنيدل to become wide.
<i>m.</i> لنډ <i>f.</i> لنډه short,	لنډول to shorten,	لنډيدل to become short.

b. In those derivative verbs formed from nouns or adjectives that end in a long vowel or *s* *zāhir* (and which are both masculine and feminine) no such combination takes place. The auxiliaries are in such cases merely coupled with the nouns, etc., and thus conjugated with them. Examples :

<i>s</i> اوده <i>ūdah</i> , sleep.	اودس كول to put to sleep,	اوده كيدل to go to sleep.
تري <i>tigai</i> , thirsty,	تري كول to make thirsty	تري كيدل to become thirsty.
خپه <i>khapah</i> , angry,	خپه كول to make angry,	خپه كيدل to be angry.
رڼرا <i>ranrā</i> , light,	رڼرا كول to make light,	رڼرا كيدل to be light.

c. All causal verbs derived from primitive intransitives that end in *ل* *al*, excepting those of Class II. Order III. (which are both transitive and intransitive), form their infinitives by adding the termination *ول* *wul* to the present tense of the intransitive deprived of its pronominal affix. The exceptional verbs above noted form their causals simply by changing the terminal *ل* *al* of the infinitive to *ول* *wul*. These changes are shown in the subjoined examples, which are conjugated like regular transitive verbs.

INTRANSITIVES.	CAUSALS.	PRESENT.	IMPERFECT.	PERFECT.
شمالستل to recline,	شملول to lay down.	شمام	شملاوه	شملولي دي
کښيڼاستل to sit,	کښيڼول to seat.	کښيڼوم	کښيڼاوه	کښيڼولي دي
خڼل to rise,	خيڼول to raise.	خيڼوم	خيڼاوه	خيڼولي دي
آلوتل to fly,	آلوزول to make fly.	آلوزوم	آلوزاوه	آلوزولي دي
زغابڼتل to run,	زغلول to make run.	زغلوم	زغلاوه	زغلولي دي
نښتل to hitch,	نښلول to entangle.	نښلوم	نښلاوه	نښلولي دي
دنکل to jump,	دنکول to make jump.	دنکوم	دنکاوه	دنکولي دي
خندل to laugh,	خندول to make laugh.	خندوم	خنداوه	خندولي دي
ژړل to cry,	ژړول to cause to cry.	ژړوم	ژړاوه	ژړولي دي
زنکل to swing,	زنکول to make swing.	زنکوم	زنکاوه	زنکولي دي

102. In derivative verbs the tenses of present time are formed from the infinitive according to general rules. But those of past time are formed from the auxiliaries کړل *kṛal* and شول *shwal* for transitives and intransitives respectively, both noun and verb being inflected for gender and number.

103. The subjoined skeleton conjugations of a transitive and intransitive derivative verb, show how the tenses are formed, and also the changes for gender and number.

TRANSITIVE DERIVATIVE.

INFINITIVE MOOD. پخول *pakhawul* (to cook).

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.

پخوم *pakhawam*
پخوي *pakhawe*
پخوي *pakhawī*

PLURAL.

پخوؤ *pakhawū*
پخوي *pakhawa-ī*
پخوي *pakhawī*

IMPERFECT TENSE.

SINGULAR.

m. { or پخوږه - پخول *pakhawul*, *pakhawah*
پوخ کړه or کړم *po'ḥ kṛah* or *kaṛ*
or پخول *pakhawula* or
f. { پخه کړه or کړم *pakha kṛala* or *kṛa*

PLURAL.

or پخول *pakhawul* or
پاخه کړل or کړه *pākhah kṛal* or *kṛah*
or پخولي - پخول *pakhawule*, *pakhawuli*
پخي کړي or کړي *pakhe kṛale* or *kṛe*

PERFECT TENSE.

SINGULAR.

m. { پخولي *pakhawulai* or
پخولي *pakhawai* or
پوخ کړي *po'ḥ kṛai dai*
f. { پخول *pakhawuli* or
پخولي *pakhali da* or
پخه کړي *pakha kṛi da*

PLURAL.

پخولي *pakhawuli* or
پخولي *pakhali dī* or
پاخه کړي *pākhah kṛi dī*
پخول *pakhawuli* or
پخولي *pakhali dī* or
پخي کړي *pakhe kṛi dī*

IMPERATIVE MOOD.

SINGULAR.		PLURAL.	
OR پخوہ <i>pakhawa</i> OR		OR پخوئي <i>pakhawa-i</i> OR	
پخہ کرہ OR پوخ <i>pokh</i> OR <i>pakha kra</i>		پخہ کرئي OR پاخہ <i>pākhah</i> OR <i>pakhe kra-i</i>	
OR پخوي دِ هغه <i>haghah di pakhawī</i> OR		OR پخوي دِ هغه <i>haghah di pakhawī</i> OR	
OR پخوي دِ <i>pakhawī di</i> OR		OR پخوي دِ <i>pakhawī di</i> OR	
پخہ کرئي OR پوخ دِ هغه <i>haghah di pokh</i>		پخہ کرئي OR پاخہ دِ هغه <i>haghah di pākhah</i>	
OR <i>pakha krī</i>		OR <i>pakhe krī</i>	
پخہ دِ کرئي OR پوخ <i>pokh</i> OR <i>pakha di krī</i>		پخہ دِ کرئي OR پاخہ <i>pākhah</i> OR <i>pakhe di krī</i>	

SUBJUNCTIVE MOOD.

PRESENT TENSE.			
SINGULAR.		PLURAL.	
m. کرم } کي پوخ <i>ki pokh</i>	{ <i>kram</i>	کرو } کي پاخہ <i>ki pākhah</i>	{ <i>krū</i>
کري } <i>kye</i>	{ <i>krī</i>	کري } <i>ki pakhe</i>	{ <i>kya-i</i>
f. کري } کي پخہ <i>ki pakha</i>	{ <i>krī</i>	کري } کي پخي	{ <i>krī</i>

PAST TENSE.

SINGULAR.		PLURAL.	
m. { کي پخوئي <i>ki pakhawulai</i>	} <i>wai</i>	{ کي پخوئي <i>ki pakhawulī</i>	} <i>wai</i>
کي پوخ کرئي <i>ki pokh karai</i>		{ کي پاخہ کرئي <i>ki pākhah karī</i>	
f. { کي پخول <i>ki pakhawuli</i>	}	{ کي پخول <i>ki pakhawuli</i>	}
کي پخہ کرئي <i>ki pakha kirī</i>		{ کي پخي کرئي <i>ki pakhe kirī</i>	

POTENTIAL MOOD.

PRESENT TENSE.			
SINGULAR.		PLURAL.	
m. شم { کي پخوئي <i>pakhawulai</i>	} <i>sham</i>	شو { کي پخوئي <i>pakhawulī</i>	} <i>shū</i>
کي پوخ کرئي <i>pokh karai</i>		{ کي پاخہ کرئي <i>pākhah karī</i>	
شي { کي پخول <i>pakhawuli</i>	} <i>she</i>	شي { کي پخول <i>pakhawuli</i>	} <i>sha-i</i>
کي پخہ کرئي <i>pakha kirī</i>		{ کي پخي کرئي <i>pakhe kirī</i>	
f. شي { کي پخول <i>pakhawuli</i>	}	{ کي پخول <i>pakhawuli</i>	}
کي پخہ کرئي <i>pakha kirī</i>		{ کي پخي کرئي <i>pakhe kirī</i>	

PAST TENSE.

		SINGULAR.				PLURAL.	
m.	شه	{ پخولاي <i>pakhawulai</i>	{ <i>shah</i>	شوو	{ پخولي <i>pakhawuli</i>	{ <i>shwū</i>	
		{ پوخ کړي <i>pokh karai</i>			{ پاخه کړي <i>pākhah karī</i>		
f.	شوه	{ پخول <i>pakhawuli</i>	{ <i>shwa</i>	شوي	{ پخول <i>pakhawuli</i>	{ <i>shwe</i>	
		{ پخه کړ <i>pakha kiri</i>			{ پخي کړ <i>pakhe kiri</i>		

GERUND.—*m.* پخون *pakhawūn*, *f.* پخونڼه *pakhawūna*, a cooking.

PRESENT PARTICIPLE.—*m.* پخاوه *pakhāwah*, *f.* پخوله *pakhawala*, cooked.

ACTIVE PARTICIPLE.—پخونکي *pakhawūnkai* or پخونوي *pakhawūnai*, cooker.

PASSIVE PARTICIPLE.—پخولاي *pakhawulai* or پخلي *pakhalai*, having cooked.

INTRANSITIVE DERIVATIVE.

INFINITIVE MOOD. پخيدل *pakhedal* (to ripen).

INDICATIVE MOOD.

PRESENT TENSE.

		SINGULAR.	PLURAL.
		پخيرم <i>pakhegam</i>	پخيرو <i>pakhegū</i>
		پخيري <i>pakhege</i>	پخيري <i>pakhega-ē</i>
		پخيري <i>pakhegī</i>	پخيري <i>pakhegī</i>

IMPERFECT TENSE.

		SINGULAR.	PLURAL.
m.	{	پخيدل - پخيده <i>pakhedal, pakhedah</i>	پخيدل <i>pakhedal</i>
	{	پوخ شه <i>pokh shah</i>	پاخه شوو <i>pākhah shwū</i>
f.	{	پخيدله <i>pakhedala</i>	پخيدل <i>pakhedali</i>
	{	پخه شوه <i>pakha shwa</i>	پخي شوي <i>pakhe shwe</i>

PAST TENSE.

		SINGULAR.	PLURAL.
m.	{	پخيدلي <i>pakhedalai</i>	{ پخيدلي <i>pakhedalī</i>
	{	پوخ شوي <i>pokh shawai</i>	{ پاخه شوي <i>pākhah shawī</i>
f.	{	پخيدل <i>pakheduli</i>	{ پخيدل <i>pakhedali</i>
	{	پخه شو <i>pakha shiwi</i>	{ پخي شو <i>pakhe shiwi</i>

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
<p>پخیره - و پخیره <i>pakhega, wu pakhega</i> or پخه شه or پوخ <i>pokh</i> or <i>pakha sha</i> or پخیرې هغه د پخیرې <i>haghah di pakhegi</i> or or پخیرې د <i>pakhegi di</i> هغه د پوخ or پخه ش <i>haghah di pokh</i> or <i>pakha shi</i></p>	<p>پخیرې - و پخیرې <i>pakhega-i, wu pakhega-i</i> پخه شي or پاخه <i>pakhah</i> or <i>pakhe sha-i</i> هغه د پخیرې <i>haghah di pakhegi</i> و د پخیرې <i>wu di pakhegi</i> هغه د پاخه or پخه شي <i>haghah di pakhah</i> or <i>pakhe shi</i></p>
<p>پخه د شي or پوخ <i>pokh</i> or <i>pakha di shi</i></p>	<p>پاخه or پخه د شي <i>pakhah</i> or <i>pakhe di shi</i></p>

SUBJUNCTIVE MOOD.

PRESENT TENSE.

SINGULAR.		PLURAL.	
<p>پخیرم } پخیرې } پخیرې }</p>	<p>که <i>ki</i> { <i>pakhegam</i> <i>pakhege</i> <i>pakhegi</i></p>	<p>پخیرو } پخیرې } پخیرې }</p>	<p>که <i>ki</i> { <i>pakhegū</i> <i>pakhega-i</i> <i>pakhegi</i></p>
SINGULAR.		PLURAL.	
<p>m. { پخیدلې <i>ki pakhedalai</i> پوخ شوي <i>ki pokh shawai</i> وې } f. { پخیدل <i>ki pakhedali</i> پخه شو <i>ki pakha shiwi</i></p>	<p>wai</p>	<p>m. { پخیدلې <i>ki pakhedali</i> پاخه شوي <i>ki pakhah shawi</i> وې } f. { پخیدل <i>ki pakhedali</i> پخه شو <i>ki pakhe shiwi</i></p>	<p>wai</p>

POTENTIAL MOOD.

PRESENT TENSE.

SINGULAR.		PLURAL.	
<p>m. شم { پخیدلې <i>pakhedalai</i> پوخ شي <i>pokh shawai</i> شي } f. شي { پخیدل <i>pakhedali</i> پخه شو <i>pakha shiwi</i></p>	<p><i>sham</i> <i>she</i> <i>shī</i></p>	<p>شو { پخیدلې <i>pakhedali</i> پاخه شوي <i>pakhah shawi</i> شي } شي { پخیدل <i>pakhedali</i> پخه شو <i>pakhe shiwi</i></p>	<p><i>shū</i> <i>sha-i</i> <i>shī</i></p>

PAST TENSE.

SINGULAR.		PLURAL.	
<p>m. شه { پخیدلې <i>pakhedalai</i> پوخ شوي <i>pokh shawai</i> شوه } f. شوه { پخیدل <i>pakhedali</i> پخه شو <i>pakha shiwi</i></p>	<p><i>shah</i> <i>shwa</i></p>	<p>شو { پخیدلې <i>pakhedali</i> پاخه شوي <i>pakhah shawi</i> شوي } شوي { پخیدل <i>pakhedali</i> پخه شو <i>pakhe shiwi</i></p>	<p><i>shwū</i> <i>shwo</i></p>

GERUND.—*m.* پخيدون *pakhedūn*, *f.* پخيدنه *pakhedana*, a ripening.

PRESENT PARTICIPLE.—*m.* پخيده *pakhedah*, *f.* پخيدله *pakhedala*, ripened.

ACTIVE PARTICIPLE.—پخيدونکي *pakhedūnkai* or پخيدوني *pakhedūnai*, ripener.

PASSIVE PARTICIPLE.—پخيدلې *pakhedalai* or پوخ شوي *pokh shawai*, having ripened

104. Negation and Prohibition (*naf̄i wa nah̄i*) are expressed by the use of the adverbs نه *na* and مه *ma*, with the several forms of the verbs.

a. The adverb or particle of prohibition مه *ma*, is only used with the second person of the imperative mood alone, and it always precedes the verb, with which it often coalesces by rejecting its final *h*. Ex. مه ژاره *ma jāra* (don't cry), مه کوڼي *ma kawa-i* (don't ye), etc.

b. The adverb of negation نه *na*, is used with all other formations of the verb, and, like the preceding, is often joined to it by the rejection of the terminal *h*. It denotes simple negation. In the simple tenses of present time it precedes the verb, as, نه وينم *na wīnam* (I do not see), نه پوهيږي *na pohegi* (he does not understand), etc. In those tenses which take the prefix و *wu*, the particle نه *na* intervenes between it or its combinations and the verb itself, as نه کورت و *wu na kot* (he did not look), وا به نه خلم *wā ba na khlam* (I will not take), و به نه وهي *wu ba na wahī* (he will not strike), etc. But in those verbs that reject the prefix و *wu* as redundant, the particle of negation intervenes between the first and second syllables of the verb itself, including the combination of the former with the future sign به *ba*, as, نه وت پري *pre na wat* (he did not fall), به نه نم کښکي *kkhke ba na nam* (I will not sit down), etc. In compound tenses, whether present or past, of the active or passive voice, the particle of negation intervenes between the participle and the auxiliary forming the tense, as, نه ده وهل شو *wahali shīwi na da* (she has not been struck), نه شه سړي آس نيولي *saṛi ās nīwulai na shah* (the man could not catch the horse), نه وي لاس د خور شوي به *lās di khūg. shawai ba na wī* (your hand will not have been hurt), etc.

SECTION IV.

THE PARTICLE (*harf*).

105. The particle is a word which, by itself being indeclinable and without independent meaning, is added to another word to denote some quality, condition, or other circumstance connected with it. Under the term particle are included the adverb, interjection, conjunction, and preposition.

106. The Adverb (*ẓaraf*). As a rule the adverbs are indeclinable, but those that end in a consonant are subject to inflection when coupled with another word commencing with one, as اوس *os* (now), تر اوسَ پوري *tar osa pore* (until now), تل *tal* (always), ترتله *tartala* (for ever). Some few nouns and adjectives are used as adverbs, and subject to all the changes for gender and number as those parts of speech, as, هر *har* (every), هره ورځ *hara wradz* (every day), etc.

107. The adverbs both simple and compound form a numerous class, and they include besides some purely Pukkhto words a number which have been derived from the Arabic and Persian. These last, however, are, generally speaking, only met with in books or are used in composition. The adverbs may be classed as those of time, place, quantity, similitude and affirmation. The following lists of these several classes include those in general use in Pukkhto.

a. The Adverbs of Time (*ẓurūfu-z-ẓamān*) are the following :

آخر <i>ākhir</i> , at last.	برايه - پزني <i>barāya, barane</i> , last night.
اوس <i>os</i> , now.	بربر <i>barbar</i> , repeatedly.
تر اوسَ پوري <i>tar osa pore</i> , until now.	بيا <i>biyā</i> , again, then.
لا تر اوسَ <i>lā tar osa</i> , even till now.	پارون <i>pārūn</i> , yesterday.
باري <i>bāre</i> , then.	پس <i>pas</i> , therefore, next.

پله پسي	<i>pala pase</i> , successively.
پخوا	<i>pakhwā</i> , formerly.
پلغت	<i>palaghat</i> , at once.
تل	<i>tal</i> , always.
ترتله	<i>tartala</i> , for ever.
چري	<i>chare</i> , ever.
هيچري	<i>hechare</i> , never.
رو رو	<i>ro ro</i> , slowly.
زر زر	<i>zar zar</i> , quickly.
سم ډ لاس	<i>sam da lāsu</i> , forthwith.
څو ځله	<i>tso dzala</i> , how often?
يو ځل	<i>yo dzal</i> , once.
صبا	<i>ṣabā</i> , to-morrow.
بل صبا	<i>bul ṣabā</i> , next day.
نن صبا	<i>nan ṣabā</i> , nowadays.
کله	<i>kula</i> , ever? when?
کله کله	<i>kala kala</i> , sometimes.
کله نه کله	<i>kala na kala</i> , occasionally.
تر کله پوري	<i>tur kala pore</i> , till when?
هر کله	<i>har kala</i> , always.
هر کله چه	<i>har kala chi</i> , whenever.
هيڅ کله	<i>hets kala</i> , at no time.

b. The Adverbs of Place (*zurūfu-l-makān*) are the following :

باندې	<i>bānde</i> , on, upon.
بهر	<i>bahar</i> , outside.
بهرته	<i>biyarta</i> , aback.
پوري	<i>pore</i> , up to.
په	<i>pa</i> , on, upon.
پورته	<i>porta</i> , above, on.
په بنکي	<i>pa kkhke</i> , within, in.
تر	<i>tar</i> , to, as far as.
تر دي پوري	<i>tar de pore</i> , to this degree.

نن	<i>nan</i> , to-day.
نن ورځ	<i>nan wradz</i> , this day.
وړمه ورځ	<i>warama wradz</i> , day before last.
لا وړمه ورځ	<i>lā warama wradz</i> , three days ago.
لالا وړمه ورځ	<i>lālā warama wradz</i> , four days ago.
لري	<i>lire</i> , far.
لري لارځه	<i>lire lārghah</i> , long ago.
لرغوني	<i>lārghūne</i> , long since.
ناڅاپه	<i>nā tsāpa</i> , suddenly.
ناگاه	<i>nāgāh</i> , unawares.
ناگهان	<i>nāgahān</i> , unexpectedly.
هاله	<i>hāla</i> , then.
هدو	<i>hadō</i> , never.
هره پلا	<i>hara plā</i> , each time.
هر ځل	<i>har dzal</i> , every time.
وار په وار	<i>wār pa wār</i> , in turn.
وختي	<i>wakhtī</i> , early.
وړنبي	<i>wrunbe</i> , firstly.

تر هغه پوري *tar haghah pore*, to that degree.

تر حد پوري *tar hadda pore*, to the utmost.

پوري اوري *pore ore*, out and out.

چاپيره *chāpera*, all round.

چرته *charta*, where.

بل چرته *bul charta*, elsewhere.

هر چرته *har charta*, everywhere.

هیچرته *hecharta*, nowhere.
 دلته - دلی *dalta, dale*, here.
 دننه *danana*, inside.
 یواخی *yawādzai*, alone.
 دلته هلته *daltahalta*, here and there.
 دی پلو *de palaw*, this side.
 دی خوا *de khwā*, this way.
 هغه پلو *haghah palaw*, that side.
 هغه خوا *haghah khwā*, that way.
 سره *sara*, together.
 بښکته *kkhkata*, below.
 بښکيه *kkhkea*, under.

ښکي *kkhke*, in, within.
 لاندي *lānde*, under.
 لاندي باندي *lāndebānde*, over and under.
 لري *lire*, afar.
 له ورايه *la warāya*, from afar.
 نژدې *nijde*, near.
 وړاندي *wrānde*, in front.
 ورستو *wrusto*, in rear.
 هلته *halta*, here.
 هوري *hūre*, there.
 هيسته *hūsta*, here.
 وړهسته *warhūsta*, towards him.

c. The Adverbs of Quantity (*zurūfu-l-miqdār*) are the following :

ډير *der*, very.
 ډير څله *der dzalu*, very often.
 دومره *domra*, this much.
 څومره *tsomra*, how much?
 هومره *homra*, that much.
 هر څومره *har tsomra*, however much.
 لا *lā*, even, yet.
 هر *har*, every.
 هر څو *har tso*, however many.

لا زيات *lā ziyāt*, even more.
 هر څه *har tsa*, whatever.
 هر يو *har yo*, every one.
 يو يو *yo yo*, singly.
 لږکوتي *lagkūtī*, a little.
 زيات *ziyāt*, more.
 تر حد زيات *tar hadda ziyāt*, beyond degree.

d. The Adverbs of Similitude (*zurūfu-l-tashbīh*) are the following :

به وي *ba wī*, may be.
 بويه *boya*, it behaves.
 بیدو *bedū*, exactly.
 بي شک *be-shakk*, doubtless.
 څه دپاره *tsa dapāra*, for what.
 څه له *tsa la*, why?
 چوړ *joṛ*, then, well.
 خو *kho*, at least.

ښتيا *rikkhtiyā*, indeed.
 ښايي *kkhā-ī*, perhaps.
 ولي *wale*, but, why?
 خداي خبر *khudāe khabar*, }
 خداي زده *khudāe zdah*, } God knows.
 خداي رو *khudāe go*, by God.
 له سره *la sara*, not at all.
 گوندي *gūnde*, likely.

ما *ma*, don't.
 نه د وي *na di wī*, perhaps not.
 هر گوره *har gora*, at all events.

آري *ho, āre*, yes, aye.
 نه - آيا *ya, na, āyā*, no, nay.
 بيه *yara*, verily.

108. The Interjection (*harfi-ṣaut*). The exclamations commonly used in Pukkhto are the following, among many others:—

آخ - اخښ *ākḥ, akḥkḥkḥ*, excellent!
 آپرين *āparin*, well done!
 شاباش *shābāsh*, bravo!
 آمين *āmīn*, amen!
 آيا *āyā*, no! is it?
 بس که *bas ka*, have done!
 بيدار شه *baidār sha*, look out!
 بيارته شه *biyarta sha*, avaunt!
 پهم که *pahm ka*, have a care!
 پيتي مو شه *peṭī mo sha*, for shame!

پوه شه *pol sha*, mark!
 کاشکي *kāshke*, would to God!
 الله *allah*, O God!
 توبه *tobah*, fie!
 لري شه *lire sha*, begone!
 افسوس *afsos*, pity!
 چخه *chikha*, away!
 هاي هاي *hā-ī hā-ī*, alas! alas!
 واي واي *wā-ī wā-ī*, oh my!
 ميرات شه *mīrāt sha*, death to thee!

a. The interjections او *o* and ای *ai* have already been described as signs of the vocative case (Art. 36). They also have the meaning of Oh you! Holloa! when used to attract attention or as a call.

109. The Conjunction (*harfi-'atf*) is a word used to connect sentences and phrases. Those commonly used are as follows:—

او *o* or *aw*, and, also.
 بلکه *balki*, but, rather.
 پس *pas*, therefore.
 پرته *prata*, besides.
 بي له *be la*, without.
 ترو *tro*, then, thence.
 ځکه *ḍzaka*, because.
 چه *chi*, that, for.

سوا *sivā*, except.
 منگر *mangar*, unless.
 که *ki*, if.
 کنره که نه - کنره *ki na, kanra*, otherwise.
 ليکن *lekin*, but, but if.
 هم *hum*, also, even.
 ولي *wale*, but, then.
 يا *yā*, or, either.

110. The Preposition (*harfi-m'anawī*) includes both prefixes and affixes or post-positions. Some adverbs are also used as prepositions. Those

prepositions that are formed by the union of a word with the particle *په* *pa* or *تر* *tar*, require that the noun they qualify should intervene between the two component parts of such prepositions. Ex. *په سر باندې* *pa sar bānde* (on the head), *تر کت لاندې* *tar kaṭa lānde* (under the bed), etc. The prepositions commonly used in Pukkhto are the following:

په *pa*, on, in, upon.
په بنکي *pa kkhke*, in, within.
پري *pre*, on, upon.
تري *tre*,
تري نه *tre na*, } from.
تڻه *tina*, }
تو *tar*, to, up to.

څخه-څخه *tsakha, khatsa*, with, at, near.
سره *sara*, along with.
ډا پاره *da pāra*, on account of.
ډا پاس *da pāsa*, above.
ډا لاندې *da lānde*, below.
بنکي *kkhke*, in, within.
تر لاندې *tar lānde*, under.

111. Besides the prepositions and post-positions above mentioned, there are several particles only used as affixes to nouns, etc. for the formation of diminutives and derivatives from them.

112. The Diminutive Particle (*harfi-tasghūr*) in Pukkhto always ends in *اي* *ai* or *ئي* *a-ī*, for the masculine and feminine respectively. The diminutive particles commonly used are as follows.

a. *ئي* *a-ī*. This is not a common form. It is added to nouns denoting inanimate objects, and is always of the feminine gender. Ex.—

<i>کوزو</i> <i>kōza</i> , a gugglet,	<i>کوژوړي</i> a small gugglet.
<i>کندو</i> <i>kandū</i> , a corn-bin,	<i>کندوړي</i> a small corn-bin.
<i>خس</i> <i>khās</i> , a straw,	<i>خسرئي</i> a mote in the eye.
<i>چک</i> <i>chak</i> , a lump,	<i>چکرئي</i> a clot.

b. *اي* *ai*. This affix is of the masculine gender and is added to some nouns that end in a consonant and denote inanimate objects. Ex.—

<i>توپک</i> <i>topak</i> , musket,	<i>توپکي</i> a small musket.
<i>پټانک</i> <i>kkhānak</i> , platter,	<i>پټانکي</i> a small platter.
<i>کندول</i> <i>kandol</i> , bowl,	<i>کندولي</i> a cup.

c. *kai* is a common diminutive affix, subject to change for gender and number, and used with nouns denoting both animate and inanimate objects. If the noun end in *ي* or *s* they are rejected before this affix. Ex.—

پندوس <i>pandos</i> , a ball,	پندوسکي a little ball.
مندوس <i>mandos</i> , a turband,	مندوسکي a small turband.
کتہ <i>kat</i> , a cot.	کتکي a child's cot.
کور <i>kor</i> , a house,	کورکي a small cabin.
پوزہ <i>poza</i> , a nose,	پوزکي a little nose.
جني <i>jina-i</i> , a girl.	جنکي a little girl.

d. *gai* is only added to nouns denoting animate objects, and is subject to change for gender and number, etc. Ex.—

تتو <i>tatū</i> , a pony,	تتوگي a little pony.
جولا <i>jolā</i> , a weaver,	جولاگي a little weaver.
ملا <i>mullā</i> , a priest,	ملاگي a young priest.
کافر <i>kāfir</i> , an infidel,	کافرگي a little infidel.
هندو <i>hindū</i> , a pagan,	هندوگي a young pagan.

e. *otai* is added to nouns ending in *ي*, whether denoting animate or inanimate objects, that letter itself being rejected. Ex.—

سري <i>surai</i> , a man,	سروتي a very small man.
لرگي <i>largai</i> , a stick,	لرگوتي a little stick.
جني <i>jina-i</i> , a girl,	جنوتي a very little girl.
منگي <i>mangai</i> , a pitcher,	منگوتي a little pitcher.

f. *ūrai*, *ūrāi*, and *gūrai*, are applied to nouns that end in a consonant and denote animate objects. They are subject to change for gender and number. Ex.—

چرگ <i>chiry</i> , a cock,	چرگوري a chicken.
هلاک <i>halak</i> , a boy,	هلاکوري a little boy.
گد <i>ga-ad</i> , a sheep,	گدوري a lamb.
مرگ <i>magak</i> , a rat,	مرگوري a young rat.
بر <i>buz</i> , a goat,	بزگوري a kid.

g. *ūkai* is applied mostly to nouns denoting inanimate objects. Nouns ending in *ي* drop that letter before this diminutive affix, and those ending in *س*, whose penultimate syllable is formed by the long vowel *ā*, drop the *س* *h* and change the long vowel to its corresponding short one. Ex.—

دند <i>dand</i> , a pool,	دندوڪي a puddle.
چاره <i>chāra</i> , a long knife,	چروڪي a penknife.
ور <i>war</i> , small,	وروڪي very small.
هد <i>had</i> , a bone,	هدوڪي a small bone.

113. The Derivative Particle (*ḥarfi-muzāf*). Pukkhto is very rich in derivative and compound words. For the most part they have been adopted into the language from the Arabic or Persian, and are usually modified by the addition to the original of certain terminal particles also derived from the Arabic or Persian. These particles may be considered as of two classes, viz., those used in the construction of abstract nouns from adjectives or primitive nouns, and those used in the construction of adjectives from primitive nouns or adverbs.

114. The Abstract Noun (*ismi-muzāf*). Abstract nouns are formed from primitive nouns and adjectives by one or other of the following affixes:

a. *tob* (طبع) added to a noun or adjective denotes disposition, nature, calling, or occupation. Ex.—

آشنا <i>āshnā</i> , a friend,	آشناٿرب friendliness.
سري <i>sarai</i> , a man,	سريتوب human nature.
سپاهي <i>spāhī</i> , a soldier,	سپاهيتوب military life.
ليوني <i>lewanai</i> , mad,	ليونتوب madness.
مين <i>mayan</i> , loving,	مينتوب love, courtship.

b. *tiyā*. This particle is mostly added to adjectives alone, in forming abstract nouns, denoting possession of the quality or property signified by the adjective to which it is affixed. It is occasionally changed to *siyā* and *stiyā*. Ex.—

آسان <i>āsān</i> , easy,	آسانتيا easiness.
زور <i>zor</i> , old,	زورتيا oldness.
ناجور <i>nājor</i> , sick,	ناجورتيا sickness.
مور <i>mor</i> , satiated,	مورتيا satiety.
تنگ <i>tang</i> , narrow,	تنگسيا narrowness.
ميلمه <i>melmah</i> , a guest,	ميلمستيا hospitality.

c. والي *wālai* (والا). This particle is only added to adjectives in forming the abstract nouns denoting possession of the quality signified by them. Ex.—

اورد <i>ūgd</i> , long,	اورد والي length.
پلن <i>plan</i> , broad,	پلن والي breadth.
سور <i>sūr</i> , red,	سور والي redness.
كلك <i>klak</i> , firm,	كلك والي firmness.

NOTE.—This particle is sometimes changed to يالي *yālai* as in the following examples :—

ننگ <i>nang</i> , honour,	ننگيالي honourable.
خننگ <i>jang</i> , quarrel,	خننگيالي quarrelsome.
برنگ <i>brag</i> , spotted,	برنگيالي spotted, mottled.
زغره <i>zghara</i> , armour,	زغريالي armour-clad.
توره <i>tūra</i> , sword,	توريالي sword-armed.

d. ولي *wālī* or گولي *galwī* is added to nouns denoting animate beings to signify relationship, nationality, society, or confederation. Ex.—

عزيز <i>'azīz</i> , a relative,	غزيرولي relationship.
خپل <i>khpul</i> , own,	خپلولي family tie.
قام <i>qām</i> , clan,	قامولي clanship.
ورور <i>wror</i> , brother,	ورورولي brotherhood.

e. تون *tūn* is added to a few nouns to denote state or place. Ex.—

بيل <i>bīyal</i> , separate,	بيلتون separation.
ځاي <i>dzāe</i> , place,	ځاي تون abode, resort.
ميري <i>megai</i> , ant,	ميرتون ant's nest.
کنده <i>kunḍa</i> , widow,	کندتون widowhood.

115. Adjectives are formed from primitive nouns and adverbs by the affix of one or other of the following particles or letters :

a. جن *jan* or ژن *jan* is added to nouns to form adjectives denoting possession of the property signified by the noun. Ex.—

اوبه <i>oba</i> , water,	اوبجن watery.
غم <i>gham</i> , grief,	غمجن grief-struck.
نول <i>nūl</i> , sorrow,	نولجن sorrowful.
کبر <i>kibr</i> , pride,	کبرجن arrogant.
تبہ <i>taba</i> , fever,	تابجن feverish.
مکر <i>makr</i> , hypocrisy,	مکرجن hypocritical.

b. من *man* or مند *mand* is added to nouns to form adjectives signifying endowment or possession of the property denoted by them. Ex.—

دولت <i>daulat</i> , wealth,	دولتمن wealthy.
سود <i>sūd</i> , profit,	سودمن profitable.
خوڑ <i>khūg</i> , pain,	جوڑمن painful.
یرہ <i>yara</i> , fear,	یرمن timid.

c. ناک *nāk* is added to nouns to form adjectives denoting fulness or possession of the property signified by the noun, and is sometimes interchanged with the particle جن (Art. 115, a.). Ex.—

قہر <i>qahr</i> , wrath,	قہرناک wrathful.
خوف <i>khof</i> , fear,	خوفناک fearful.
زیم <i>zyam</i> , moisture,	زیمناک moist.
سلیخ <i>salekh</i> , glue,	سلیخناک sticky.
بوئی <i>bū-ī</i> , smell,	بوئی ناک full of smell.

d. دار *dār* is added to nouns to denote possession of the property denoted by the noun, and also signifies keeper, possessor, etc. Ex.—

دنیا <i>duniyā</i> , wealth,	دنیادار wealthy.
مال <i>māl</i> , property,	مالدار rich in cattle, etc.
پہرہ <i>pahra</i> , guard,	پہرہ دار sentinel.
طرف <i>ṭaraf</i> , side,	طرفدار partizan.

e. In the same manner the letters ان *an*, نی *nai*, and ی *ai* are added to nouns in transforming them to adjectives. Ex.—

پم <i>pam</i> , mange,	پمن <i>mangy</i> .
پورته <i>porta</i> , up, above,	پورتني <i>superior</i> .
خیره <i>khīra</i> , dirt,	خیرن <i>dirty</i> .
پخوا <i>pakhwā</i> , formerly,	پخواني <i>ancient</i> .
صبا <i>ṣabā</i> , morning,	صباني <i>matutinal</i> , of to-morrow.
نن <i>nan</i> , to-day,	ننني <i>hodiernal</i> .
پوهر <i>pūhar</i> , a sloven,	پوهري <i>slovenly</i> .

116. Patronymics are not common in Pukkhto. A man's nationality or country is expressed by placing the noun in the genitive case, as د کابل سرې *da kābul sarai*, etc. But they are sometimes formed by adding the particles وال *wāl* and ي *ai*, subject to inflection for gender, to the terminal letter of the noun. The former is used in the Eastern parts of the country and the latter in the Western. Examples :

سواتي *swātai*, a man of Swat. عشغري *'ashnaghari*, a man of 'Ashnagar.
بنيروال *bunerwāl*, a man of Buner. چمله وال *chamla-wāl*, a man of Chamla.

PUKKHTO CALENDAR.

117. The Afghans use the Muhammadan calendar for all purposes, religious and secular. But they have different names for the months from the Arabic ones. The following list shows the names of the Afghan months with their corresponding Arabic ones.

PUKKHTO.	ARABIC.
حسن حسين <i>hasan-ḥusain</i> . . . 30	محرم <i>muh arram</i> . . . 30
صفرة <i>ṣafara</i> . . . 29	صفر <i>ṣafar</i> . . . 29
ورنبي خور <i>wṛnba-ī khor</i> . . . 30	ربيع الأول <i>rabī'ul-awwal</i> . . . 30
دويمه خور <i>dwayama khor</i> . . . 30	ربيع الثاني <i>rabī'us-sānī</i> . . . 30
درېمه خور <i>driyama khor</i> . . . 30	جماد الأول <i>jumād-ul-awwal</i> . . . 30
څلورمه خور <i>tsalorama khor</i> . . . 29	جماد الثاني <i>jumād-us-sānī</i> . . . 29
د خدای مياشت <i>da khudāe myāsh</i> t . . . 30	رجب <i>rajab</i> . . . 30
شو قدر or برات <i>sho-quadr or barāt</i> . . . 29	شعبان <i>sha'bān</i> . . . 29
روژه <i>rōja</i> . . . 30	رمضان <i>ramṣān</i> . . . 30
پروکي اختر <i>wṛūkai akhtar</i> . . . 29	شوال <i>shawāl</i> . . . 29
ميانه <i>miyāna</i> . . . 30	ذي قعدة <i>zī-q'ada</i> . . . 30
لوي اختر <i>loe akhtar</i> . . . 29	ذي حجه <i>zī-hijja</i> . . . 29

118. By the Eastern Afghans the months of the Hindu calendar are used, principally with reference to the seasons and agriculture. The following list gives their names, with the corresponding Hindi ones. These are fixed or solar months.

PUKKHTO.	ENGLISH.	HINDI.
وساک - بیساک <i>baisāk, wisāk</i>	April	بیساک <i>baisāk</i>
جیت <i>jet</i>	May	جیتھ <i>jet</i>
آر - ہار <i>hār, ār</i>	June	اسارھ <i>asār</i>
پشکال - ساون <i>pashakāl, sāwan</i>	July	ساون <i>sāwan</i>
بادرو <i>bādro</i>	August	بھادون <i>bhādon</i>
اسو <i>asū</i>	September	آسن <i>āsan</i>
کٹاک <i>katak</i>	October	کاتیک <i>kātik</i>
مگر <i>magar</i>	November	اگھن <i>aghan</i>
پوہ <i>poh</i>	December	پوس <i>pos</i>
ماہ <i>māh</i>	January	ماگھ <i>māgh</i>
پگنڈر <i>pagandr</i>	February	پھگن <i>phāgun</i>
چیت <i>chetar</i>	March	چیت <i>chait</i>

119. The Pukkhto days of the week are shown in the subjoined Table with the corresponding Persian and English names.

PUKKHTO.	ENGLISH.	PERSIAN.
خالی <i>khālī</i>	Saturday	شنبه <i>shamba</i>
اتبار <i>itbār</i>	Sunday	یکشنبه <i>yak'shamba</i>
گل - پیر <i>gul, pīr</i>	Monday	دو شنبہ <i>do'shamba</i>
نہہ <i>naha</i>	Tuesday	سه شنبہ <i>sih'shamba</i>
چار شنبہ <i>chār'shamba</i>	Wednesday	چار شنبہ <i>chahār'shamba</i>
د زیارت ورخ <i>da ziyārat wradz</i>	Thursday	پنجشنبه <i>panj'shamba</i>
جمعہ <i>jum'a</i>	Friday	آدینہ <i>ādīna</i>

120. The seasons in the Pukkhto are the following, viz. :

پسرلی *psarlai* or سپرلی *sparlai*, spring (February, March, April).

اورے *orai*, summer [including دوبي *dūbai*, hot weather (of May and June)

and پشکال *pashakāl*, rainy weather (of July and part of August).]

مذي *manai*, autumn (August, September, October).

ژمي *jamai* or *jimai*, winter (November, December, January).

121. The Cardinal points are the following :

قطب خوا *qutb khwā*, or بني طرف *kkhai taraf*, the north.

سھيل ڊڊه *suhel ḍaḍa*, or کين طرف *kīn taraf*, the south.

نور خاڻه or نور *nwar* or *nmar khātah*, the east.

نور پريواته *nwar prewātah*, or قبله خوا *qibla khwā*, the west.

EXERCISES.

122. LESSON I.—CONCORD OF NOUN, ADJECTIVE, AND VERB.

Life is sweet.
 This water is sweet.
 These curds are not sweet.
 Those fruits are sweet.
 The sky is clear (green).
 One tree was green.
 The sticks are all green.
 All the leaves were green.
 The sword may be blunt.
 The swords will become blunt.
 The air was very hot.
 The water is very hot.
 Your horse was lame.
 Was your mare lame?
 My father is blind.
 And his mother also is blind.
 So-and-so's parents are both blind.
 The camels were mangy.
 All the cows were lean.
 Take the bread from these deaf women
 and give it to those weary men.
 These are fine young men.
 You are foolish women.
 Amongst them are some good and some
 bad.
 He will become a rich man.
 She may be a rich woman.

Ĵwandūn khog dai.
 Dā oba khwaga da.
 Dagha-ah māsta-ah khwāgah na dā.
 Haghe mewe khwage dī.
 Āsmān shīn dai.
 Yawa wana shna wa.
 Largī wāra-ah shnah dī.
 Ṭole pānre shne we.
 Tūra pa-atsa (or p-utsa) wī.
 Tūre ba pa-atse (or p-utse) shī.
 Bād ḍer tod wuh.
 Oba ḍera tauda da.
 Stā ās guḍ wuh.
 Āspa dī guḍa wa?
 Plār mi rūd dai.
 Aw da dah mor hum ṛanda da.
 Da palānkī plār mor dwāra-ah ṛandah dī.
 Ūkkhān pama-an wū.
 Ṭole ghwāwe ḍangare we.
 La dagho kanro kkhadzo na ḍoḍa-i wākhla
 aw hagho staro sarīo ta e warkā.
 Dwī kkhāyasta-ah zalmī dī.
 Tāsū kam-'aqlē kkhadze ya-i.
 Da hagho pa mandz kkhke dzane kkhah
 wī dzane bad.
 Daulat-man sarai ba shī.
 Daulat-mana kkhadza ba wī.

123. LESSON II.—DEGREES OF COMPARISON.

The man is taller than the woman.

The woman is stouter than the man.

The horse is more noble than the ass.

Thy asses are smaller than my colts.

Women are weaker than men.

Iron is heavier and harder than wood.

You are bolder than lions.

This person's beeves are fatter than any other cattle in the district.

The hawk is faster in flight than the wind.

You are worse than dogs.

The maidens are handsomer than the youths.

The elephant is the largest of all animals.

That tree is higher than the others.

Health though it be with poverty is still better than sickness with wealth.

The jackal is not so fleet as the dog, but he is more cunning.

Thou art cleverer than so-and-so.

Yours is the largest share of the meat.

He is a most slovenly man.

Thou art most wise.

This is good, that is better (*f.*), these are better than all (or best).

In my opinion this is the best sword.

Sarai la kkhadze na dang dai.

Kkhadza la sarī na ghaṭa da.

Ās la khra na ashṛāf dai.

Stā khrah khare dzamā bihānro na la-ag dī.

Kkhadze la sarīo na kam-zore dī.

Ospana tar largī drana aw klaka da.

Tar zmaro ziyāta maranī ya-i.

La noro dangaro na chi pa tape kkhke wi da dah skhwanda-ar tsārbah dī.

Bāz pa ālwatu la bāda zir dai.

Tāsū la spīo na bad ya-i.

Peghle la zalmīo na kkhāyaste dī.

Da tolo wāro dzanāwarāno hātī loe dai.

Hagha wana la noro na ūchata da.

Joṛ-tiyā sara da gadā-tob ki wī hum ghwara da la nārogh-tiyā sara da dau!at.

Gidaṛ laka spai hombra garandai na dai, lekin tre (*or tar e*) ziyāt dai pa hokkh-yārtiyā.

La palānkī na tah pohānd ye.

Da ghwakke stā brakhā ziyāta da.

Be ḥadda pūhar sarai dai.

Be shāna hokkhyār ye.

Dagḥah kkhah dai, dā lā kkha da, dwī la tolo wāro na kkha-ah dī.

Dzamā pa fikr kkhke dagha tūra ghwara da.

124. LESSON III.—THE PRONOUNS.

a. PERSONAL PRONOUNS.

He is my brother.

She is his mother.

They are your brethren.

They are our cows.

My father is an old grey-beard.

Dzamā wror dai.

Da dah mor da.

Da stāsū wrūnra dī.

Dzamūnga ghwāwe dī.

Plār mi zoṛ spīn-gīrai dai.

Thy mother is become white-headed (aged). Mor di spīn-sara shwa.

His sister is a widow.

Khōr e kūṇḍa da.

Their horses are very lean.

Āsūna e ḍer khwār dī.

b. DEMONSTRATIVE PRONOUNS.

This is my bread, that is yours.

Dagha dzamā ḍoḍa-i da, hagha da stā da.

This is wood, it is not stone.

Dā largai dai, kānrai na dai.

That is the man, I recognize him.

Haghah daghah sarai dai, zah e pejanam.

This is it, it was lying on the road.

Hāyah dai, pa lāri prot wub.

c. INTERROGATIVE PRONOUNS.

Who says so?

Tsok dā hase wāyī?

Who called you?

Chā balali ya-i?

Whom dost thou suspect?

Gumān di pa chā bāndi kegi?

How many men does he require?

Tso tana sarī ghwārī?

Which mare is lame?

Kūma āspa guḍa da?

What is the name of this tree?

Da daghe wane nūm tsa dai?

What does he know of this business?

Da de kār haghah tsa pohegi?

Is there anything in it?

Tsa shai pa kkhke sh̄ta?

How many bits may there be?

Tso dāne ba wī?

d. RELATIVE PRONOUNS.

The man who does so is deserving of severe punishment.

Kūm sarai chi dā hase kawī haghah lā-iq da sakhte sazā dai.

Show me the shortest road.

Kūma lār chi lanḍa da hagha rā ta wu-kkhāya.

Let him cut down the trees that are dry and leave the others.

Kūme wane chi wuche dī haghe di pre-kawī, nore di pregdī.

Those who have wealth have also power.

Chā tsakha chi zar wī hagho tsakha hum zor wī.

125. LESSON IV.—NOUN WITH INTRANSITIVE VERB.

I dwell in that house.

Zah pa haghah kor kkhke osam.

The river flows very fast.

Sīnd ḍer zir (or zir zir) bahegi.

The water is now boiling.

Oba os khūṭ·kegi.

We are going to the city in the evening.

Mākkhām mūng kkhahr lara dzū.

The master of the house will arrive the day after to-morrow.

Da kor tsakkhtan ba bul sabā (or pas sabā) rāshī.

Come, let us run after the horses.

The trees were bowed by the storm.

A storm bent down the trees.

My brother voluntarily went up to the top of the hill all alone.

The water rose so high in the well that it overflowed its mouth.

We will start for the hill to-morrow, let the huntsman go up to-day.

When he sat down on the ground, then I rose up and went away.

The dog ran away from me, and the pigeon flying up, perched upon that high branch of this tree.

The tree has fallen down by reason of the force of the wind.

Having stumbled against a stone he fell, but he was not much hurt.

I am standing exactly on that spot, and have not moved at all.

The mare was galloping very fast, when all of a sudden shying at a dog, which was lying concealed in the grass, she threw me over her head, and then stood still on the road.

If I were a rich man, I would not now be lying on the bare ground.

If thou hadst understood me, thou wouldst not have done this wrong act.

Rādza chi āsūno pase wu zghalū.

Wane pa sila-ī ṭīṭe shwale (or shwe).

Sila-ī wane ṭīṭe krale (or kṛe).

Wror mi pakhpula yawādzai da ghra sar ta wu khot.

Oba tar hase ḥadda pa kūhī kkhke wu khatala chi la khule na e toya shwa.

Mūng ba sabā ghra ta rawān shū, kkhkā-riyān di nan wu khejī.

Haghah chi pa zmake bāndi kkhkenāst-edah pas zah pātsedam aw lāram.

Spai rā na wu takkhtedah, aw kauntar āl-watalai, da daghe wane pa haghe ūchate kkhākhe bāndi kkhkenāst.

Wana da bād da zor la kabala prewatali (or prewati) da.

Pa kānrī bāndi tīndak khwuralai prewat, magar ḍer khūg shawai na wuh.

Jukht pa haghah dzāe bāndi wulār yam, aw lasara na yam khwadzedalai.

Āspa ḍer pa gaṛandī tlala, chi nā gumāna pa spī bāndi, chi dah pa wākkho ghalai prot wuh, bugnedali, zah e khpul sar dapāsa wughurzawulam, aw biyā e pa lāri wudredala.

Ki zah daulat-man wai, os ba pa baṛbande zmake mlāst na wum.

Ki tah pa mā pohedalai wai, dā bad kār ba di kaṛai na wai.

126. LESSON V.—NOUN WITH TRANSITIVE VERB.

He is carrying grass to the cattle.

Why art thou sharpening thy sword?

The camel-men will take the camels to graze in the evening.

The milk-maids will milk the cows in the morning.

Let him summon the witnesses to-morrow.

Haghah ḍangaro lara wākkhal wṛī.

Tūra di tsala tera kawē (or ke or kṛe)?

Ūkkhbānah ba mākkhām ūkkhān tsaralu la biyāyī.

Ghobane ba ṣahār ghwāwe wulwashī.

Haghah di shāhidān sabā rāwubolī.

The boy was shaking the tree when I saw him.

That man called us, and seated us in this place.

The man killed his own wife.

My enemy cut me with a blow of his sword.

Why did thy father beat thee?

Who has called these men here?

I have given him three rupees, and will not give him a farthing more.

He stirred the curds with such force that they are completely broken up.

If I had struck him, the marks of the blows would be visible on his person.

The marks are not apparent, but he has struck me.

We are weak, and therefore the Pathans have ejected us from the village, were it otherwise, they could not have turned us out, for even Pathans are but men.

Those women first abused me, and then they threw earth upon me.

How often have I told thee not to do so?

Do you know Pukkhto? It is a difficult language.

Halak chi mā e wulidah, wana e wu rapawula.

Mūng haghah sarī rābalalū, aw pa de dzāe bāndi kkhkenawulū.

Sarī khpula kkhadza mra kra (or krala).

Dukkhman mi, da tūre pa guzār ghwuts kralan.

Plār di tsala wu wahale?

Chā dwī sarī dalta balalī dī?

Dre rūpa-i me war kirī dī, aw yawa kunjaka nora ba war na kawam (or kam).

Māsta-ah e dombra pa zor sara laralī wū chi amānī māt shwī dī.

Ki mā e wu wahalai wai, da guzārūno nakkhe ba pa sūrat e tsargande we.

Nakkhe kkhkāre na dī, magari zah e wahalai yam.

Mūng kam-zor yū, aw dzaka pukkhtano la kilī na sharalī yū, ki pa bul shūn wai, haghō mūng sharalī na shwū, wale chi pukkhtānah hum basha-ar dī.

Haghō kkhadzo zah wrūnbe kkhkandzalam, aw biyā e rābāndi khāwre wulawastali.

Mā darta tso dzala wayalai dai, chi dā hase makawa?

Pukkhto de zda da? grāna jiba da.

127. LESSON VI.—ADVERBS, PREPOSITIONS, ETC.

How far may it be from this place to the city?

Sometimes they speak in one way, and sometimes in another.

The case may be so now, but it was otherwise formerly (in other times).

Let him eat as much as he likes.

They have all crossed to the other side of the river, and now no one else is left on this side but ourselves.

La de dzāya tar kkhahra pore ba tsomra liri wī?

Kala kala pa yo shūn wāyī, aw kala kala pa bul.

Os ba hāl daghah hase wī, wale nor kala pa bul shūn wuh.

Tsombra chi zrah e ghwārī, hombra di wu khwūrī.

Haghā-ah tol da sind pore ghāre ta tlalī dī, aw os siwā la mūnga bul hets tsok rā-pore pātai na dai.

- What has become of my sword? I don't see it. I put it under the bed before I went to sleep. Tūra mi tsa shwa? Na e wīnam. Chi lū ūdah na wum, mā e tar kaṭa lāndi ikkhi da.
- Don't shoot at the people, fire your matchlocks over their heads. Pa khalqo bāndi ma wula-i, da deo da sar dapāsa ṭopakūna muh khalāṣawa-i.
- What can I do? Whichever way I turn they follow after me. Zah tsa kawam? hara khwā chi girzam, dwī rā pase dī.
- It is not so light a matter as you suppose, that I can tell you. Hombra spuka khabara na da, laka chi tah e ganre, dā darta zah wāyam.
- The upper people gained the victory because they were the most numerous, and, in a difficult country, as bold as lions; as for the lower people they met with defeat because they were at feud with each other, and moreover were afraid of treachery on the part of their own clansmen. Bar 'alam barai gaṭalai dai, dzaka chi dwī der ganr wū, aw pa sakht mulk kkhke, maṛanī laka zmarīo, har chi lar 'alam dī, haghō larai mūndalai dai, dzaka chi yo tar bula pa mandz kkhke patne we, aw nor, dwī da khpulo 'azizāno la ṭagi na wu weredal.
- Yesterday the water was hidden under the ground, to-day it is congealed on its surface and has become ice, to-morrow it will spurt up into the sky in jets. Pārūn oba tar zmake lāndi puṭa wa, nan dapāsa pre bāndi ṭīnga sha, kangal dai, sabā ba pa porta āsmān ta dāre wahī.
- He has influence with the people of this district because he takes part more or less in their deliberative assemblies. Haghah da de tape khalqo sara khula larī, wale chi tsa la-ag ziyāt da dwīo pa jirgo kkhke kkhkata porta kegī.
- No, I don't know where the needles are, and I have not got any now, but I saw some in the casket the day before yesterday. Na na-yam khabar chi stani charta dī, aw dā sāt rū tsakha tsa nishta dī, lekin waṛama wradz mā pa harpa-i kkhke dzane wulīdali.
- Well, go buy some sticks from him, and bring them to me, I will show them to my father and he will tell you what to do with them. Joṛ, lār sha pa baie tina tsa largi wākhla, aw biyā e rā khatsa rāwra, zah ba e khpul plār ta wukkhāyam, aw haghah ba darta wāyī, chi war sara tsa kawe.
- The boy is lying uncovered and this person has two quilts, take one from him and throw it over him. Halak baṛband prot dai, aw dah khatsa bṛastani dwe dī, yawa ti na wākhla, aw pre bāndi wāchawa.

128. SHORT PHRASES.

What is the matter with you?
How is he?
I am quite well.

Tā sara tsa shawai dai?
Haghah tsa rang dai?
Zah jak joṛ yam.

His is a slight ailment.
She will be well in a few days.
He will die, he is not (a case) for recovery.

Da dah spuka nājoṛ-tiyū da.
Pa la-ago wradzo kkhke ba joṛa shī.
Muṛ ba shī da raghedalu na dai.

Sit down here on this chair.
Don't sit down. Let them not sit down.

Dalta pa de kūrṣi bāndi kkhkena.
Ma kkhkena. Hagha-ah di na kkhkenī.

Won't you sit down? There is room.
She sat down with her own mother.
He did not sit down with me.
We will sit down with these persons.

Kkhke ba na na-i? Dzāe shīta.
Hagha khpule mori khatsa kkhkenāstala.
Haghaḥ rā tsakha kkhke na nāst.
Mūng ba dwīo sara kkhkenū.

Get up. Won't you get up?
If she won't get up I will get up.
Why did they get up?
They have not got up.
Stand up. That will do. Don't move.
Stand still. He stood still on the road.

Pātsa. Na pātsa-i?
Ki hagha na pātsī zah ba pātsam.
Hagha-ah tsala pātsedal?
Hagha-ah pātsedalī na dī.
Wulārsha. Bas. Khwadzega ma.
Wudrega. Haghaḥ pa lāri wudred.

What do you want? Nothing.
I don't want anything.
If I want anything I will tell you.
He asked for five rupees.
I have asked for even more.
Don't ask for anything of me.

Tah tsa ghwāre? Hets.
Hets shai na ghwāram.
Ki zah tsa ghwāram ba darta wāyam.
Haghaḥ pindza rūpa-i ghokkhtali.
Mā lā ziyāte ghokkhtali dī.
Rā na hets ma ghwāra.

Stay here till we return.

Dzamūnga tar jār watalu pore dale pātai
sha.

She stayed, but we came on.

Hagha pāti sha, magar mūng rā rawān
shwalū.

How many persons have stayed behind
in the village? Not a man has
stayed.

Wrusto pa kilī kkhke tso tana pāti dī?
Yo sarai na dai pātai.

Let them stay a few days with me.
We will stay with you for six days.

Dwī di tso wradzo pore rā sara pāti shī.
Tar shpago wradzo pore ba mūng tā sara
pāti kegū.

Where dost thou dwell?
Abide with us as long as you like.

Tah charta ose?
Hombra chi zrah di kegī, mūng sara osa

He has dwelt many years in this city.
When he arrives, will he live with you?
Whether he stays or not, he has the
choice.

Who lives in this house?

Show me the road to the city.
Come, I will show it to you.
He was showing me another road.
That man is blind, he could not show
you the road.

If I had not shown it to him, he would
have lost the road.

He showed me my own father's house.
He showed me his own father's house.

Go on. Don't you go. Let them go.
Have they gone? They went this
morning.

When did the men go away?
Let me know when he comes.
Don't come here. Let him come.
He has come. She has come.

Go out. Don't go out.
They have gone out.
We will go out in the evening.
He came out of the house.
He went into the house.
Come in. I will come in by-and-bye.
The water was coming into the cistern.

Make haste. Be quick.
Follow them. Go quickly.
Don't hurry. Be quiet.
Stop. Take care. Be careful.
Don't you see? Surely you are not
blind.
Do you see? How many are there?

Der kāla pa de kkhahr kkhke osedalai dai.
Haghah chi rāshī, ba e tā sara osī?
Ki osī yā na osī, wāk larī.

Pa de kor kkhke tsok osī?

Da kkhahr lār rā ta wu kkhāya.
Rādza, zah ba e darta wu kkhāyam.
Haghah rāta bula lār kkhowula.
Haghah sarai ründ dai, lār e darta kkho-
wuli na sha.
Ki mā e warta kkhowuli na wai, lār ba e
wruka kṛala.

Da khpul plār mi kor, e rāta wu kkhowah.
Da khpul dzān da plār kor, e rāta wu
kkhowah.

Dza. Ma dza-i. Hagha-ah di dzi.
Hagha-ah tlalī dī? Ṣaḥār tlalī dī.

Sarī kala lāral (*or* tlalī dī)?
Har wakht chi rādzi, mā khabar ka.
Dalta ma rādza. Rā di shī.
Rāghai (*or* rāghlalai dai). Rāghlala (*or*
rāghlali da).

Ūza (*or* wuza). Ūza ma (*or* ma wuza).
Bāhir ta (*or* warchane) watalī dī.
Mākkhām ba wuzū.
La kora bāhir wu wat.
Pa kor kkhke nana wat.
Nana wuza. Pa drang ba nana wūzam.
Oba pa ḥauz kkhke nana watala.

Talwār wu ka. Zir sha.
War pase sha. Pa gaṛandī dza.
Talwār ma kawa. Pa qalār osa.
Wudrega. Khabar-dār. Pahm ka.
Na gore (*or* na wīne)? Ründ kho ba na
ye?
Wīne (*or* gore)? Tso dī?

Shut the door. Open it.
Tie the cow's legs. Untie them.
Undo this knot. It is tied firmly.
I can't undo it; do you try.
If the dog gets loose, you will not catch
him again, for he uses his mouth.
Don't fear. He will not get loose.

Go to sleep. He is asleep.
He is sleeping. He is lying down.
Lie down. Put the boy to bed.
He is awake. Don't awake him.
Awake me early in the morning.
He has now risen from sleep.

Do you understand? Listen.
He did not understand my meaning,
but she understood.
I have not understood it.
Do you explain to me. What does he
say?
I have not understood a single word.

Say that again. I will not hear him.
He has written the letter.
I will write it on paper for you.
What is he writing, and to whom?
What has he said in the letter?

I don't know, he has not told me.

Look at me. Do you see me?
What is he looking at? I see nothing.
Did you look at the mark? I saw it.
I was looking at the book.
He had looked at it before.
He did not see me, but I saw him.

I am very fatigued, hungry, and thirsty.
She is much hurt, but no bones are
broken, and the doctor says she will
be well in six or seven days.

War pore kā. Liri kā.
Da ghwā pkkhe wu tara. Prā e nadza.
Dā ghūṭa wu spara. Klaka tarali da.
Zah e na sham sparḍi, tah āzmekkht wu kā.
Ki spai yalah shī, biyā ba e na nisa-I,
wale chi khula lagawī.
Werega ma. Haghah ba khalāṣ na shī.

Ūdah sha. Ūdah dai.
Khob kawī. Mlāst dai.
Tsamla. Halak tsamlawa.
Wikkh dai. Ma e wikkhawa.
Wakhtī ṣaḥār mā wikkh kā.
Os la khoba pātsedalai dai.

Pohege? Ghwag bāsa (or nisa).
Pa maṭlab me haghah wu na pohedah,
magar da pohedala.
Pre poh na sham.
Tah mā poh kraḥ. Haghah tsa wāyī?

Pa yawe khabare bāndi pohedalai na yam.
Dā biyā wāya. Zah ba e wā na wram.
Haghah chīṭa-I wukkkhali da (or likali da).
Stā dapāra ba e pa kaghaz bāndi wu kāgam.
Haghah tsa likī (or kkkhī), aw chā ta?
Pa chīṭa-I kkhke tsa e likali (or kkkhalai)
dai.

Khabar na yam, mā ta e na dai wayalai.

Mā ta gora. Mā wīne?
Haghah tsa ta gori? Zah hets na wīnam.
Nakkha di wu katala? Mā e wu lidala.
Kitāb mi kot.
Haghah e pa khwā katalai dai.
Zah e na lidalam, lekin mā e wulidab.

Zah ḍer starai, ūgai aw tagai yam.
Hagha ḍera khūga shiwi da, magar baḍūki
māt na dī, aw ṭabīb wāyī, chi shpag yā
awwah wradzi pase ba joṛa shī.

Be silent. Hold your tongue.
Don't say a word. Don't make a noise.
Don't do that. Why do you speak?
Why I have not uttered even a sound.

I am not deaf, I can hear. He heard.

Hear my words. He does not hear.
I have heard that twice before.
She did not hear, say it again.
I told her that he would not listen now.
If I had heard your voice, I should
have known you.

Do you know me? Is that you?
I don't know him, if he knows me.
By what sign do you recognize it?
How do you know where he lives?

What do you know of this matter?

I know nothing.

He did not know the man when he was
placed before him.

What is he searching for in the grass?
It is not there, I have searched the
whole house.

I can't search for it now, for I am not at
leisure to-day. I won't leave you.
He comes and goes every minute, and
obstructs my work. Let me alone.
Not until she bit him did he let her go.

Where have you left my stick?
I placed it in the box with the gun.

Take it out, and see if this peg will fit
in the box. It fits well into it.

Chup sha. Jiba di na khwadzawa.
Yawa khabara ma wāya. Ghag ma kā.
Dā ma kawa. Tsala jiba khwadzawe?
Mā kho ghag hum na dai karai.

Kūr na yam, āwredai sham. Haghah
wāwred.

Dzamā khabare wāwra. Haghah na āwri.
Mā dwah dzala pakh wā dā āwredalai dai.
Hagha wā na wredala, biyā e wāya.
Mā warta wu wi, chi haghah ba os na āwri.
Mā ki āwāz di āwredalai wai, pejandalai
ba di wai.

Mā pejane? Dā tah ye?
Zah e na pejanam, ki e mā pejanī.
Tah e pa kūme nakkhe bāndi pejane?
Tā ta tsa ranga ma'lūm dai, chi dah charta
osī.

Da de khabare tā ta tsa ma'lūm dai (or tsa
khavar ye)?

Hets rā ta na dai ma'lūm (or hets khavar
na yam).
Sarai mukhā-mukh e chi wudrawulai wuh,
haghah wu e na pejāndah.

Pa wākkho kkhke tsa laṭawī.
Halta nishṭa, ṭol kor me laṭawulai dai.

Os pre pase na sham girzedai, wale chi nan
wuzgār na yam. Pre ba di na gdam.
Sā'at pa sā'at dzī rādzī, aw kār me karyāb-
awī. Mā pregda.
Hāla e prekkhodala, chi wrūnbi e wu chi
chah.

Largai mi de charta ikkhai dai?
Ṭopak sara pa ṣandūq kkhke me kkhke-
kkhod.

Wu e bāsa, aw gora dā mogai ba pa ṣandūq
kkhke dzācgī ki na. Pre kkhah dzācgī.

Put on your clothes.
 Has he put on his uniform?
 I shall not wear this shirt.
 Take off your shoes. Put them on.
 Tie on your turband.
 Have you not a sword? Where is it?

Zarūki di wāghūnda (or pa dzān ka).
 Jāine e āghūste dī.
 Dā qainīṣ ba wā na ghūndam.
 Panre di liri kā. Pa kkhpo e kā.
 Paḡra-i di wu tarā.
 Tūra na lare (or di nishta)? Charta da?

Who is that? It is not her.
 Is your father at home?
 He is gone to plough with his sons.
 His trowsers are rent in the legs.
 Is there fire in the ashes?
 There is not, they are cold.
 Light the fire, and put out the candle.

Haghah tsok dai? Haghā na da.
 Plār di kor dai?
 Dzāmano sara iwe la tlalai dai.
 Partāḡah e pa pāentso kkhke shledalī dī.
 Pa iro kkhke or sh̄ta.
 Nish̄ta, saḡe dī.
 Or bal kā, aw dīwa mra kra (or kā).

Has he gone alone, or was anybody else
 with him?
 What did he say to you?
 What is your name?
 Of which village are you?
 Are you married?
 Have you any sons? How many are
 there?
 How old is the eldest?
 The day is passed, it is late.
 Close the book.

Yawād̄zai tlalai dai, yā war khatsa bul tsok
 wuh?
 Dartā e tsa wi (or wayal).
 Nūm di tsa dai?
 Da kūm kilī ye?
 Wādah di karai dai?
 Dzāman di sh̄ta? Tso dī?
 Mashar ba da tso kālo wī?
 Wradz tera sh̄wa nā-wakht dai.
 Kitāb ṭap waha.

129. EASY DIALOGUES.

Where are you going?
 I am going home.
 You go very fast, don't go so fast.
 Why do you make such haste?
 Come, let us cross the road.
 Whose house is this? Yours?
 And who dwells in it?
 Do you know him? You don't?
 Well, go on, let's get out of the village.
 Walk slowly. That is good.

Charta dze?
 Kor ta dzam?
 Der ḡarandai dze, dombra pa ḡarandī ma
 dza.
 Tsala dombra talwār kawē?
 Rādza, chī da lāri pore wūzū.
 Dā da chā kor dai? Da stā?
 Aw osī pa kkhke tsok?
 Tah e pejane? Pe na jāne?
 Kkhah, dza-i, la kilī na wūzū.
 Ro ro dza. Dā kkhah dai.

Who is your companion?
 Where do you live? Is it very far?
 I won't go there, I don't know anyone,
 and nobody has invited me.
 Come with me, I invite you, I know
 the Khan, he is a friend of mine.
 Then how shall I return to my own
 town?
 The road is straight and easy, you will
 not lose it.
 First you go straight forward, then
 turn to the right, and afterwards to
 the left; the road is unprotected, but
 there is no danger on it.
 What's that? It's a man. He is walk-
 ing towards us with a drawn sword
 in his hand. Tell him to stand still.
 Call out to him. Do you hear?
 If he does not stop, I will take a shot
 at him, for I have no sword.

130.

Where shall we go to get some cotton
 cloth? I want the first quality.
 Let us go to Gangū, I always deal with
 him.
 Where is his shop? Is it far off?
 No, it is close to us. Come along, I
 will show you the way.
 This is his shop, and there is Gangū.
 Have you any woollen cloth?
 How do you sell it by the yard?
 It sells by the piece, I cannot sell it
 by the yard?
 I don't like the colour of this one; that
 is better; I like this one.
 What do you want for this?
 It is too much; say your last price.

Mal di tsok dai?
Charta ose? Der liri dai?
 Halta na dzam, hets tsok na pejanam, aw
chā sat na kralam.
 Rā sara lār sha, zah darta sat kawam, khān
pejanam, āshnāe mi dai.
 Biyā ba tsa ranga jār wūzam khpul kilī ta?
 Lār sama da aw āsāna, wruka ba e na kre.
 Wṛūnbe barābar makhā·makh lār she, biyā
kkhī lās ta girze, aw pas kīnr ta; lār
khūshi da, lekin yera pa kkhke nishṭa.
 Dā tsa dai? Sarai dai. Rā de khwā ta
rādzi, rākkhali tūra pa lās kkhke ni-
wuli. Warta wāya chi wudrega. Nāre
waha warta. Āwre?
 Ki haghah na wudregī zah ba pre bāndi
guzār kawam, wale chi tūra rā khatsa
nishṭa.

II.

Charta dzū chi tsa khāmtā ākhlū? Awwal
 kism ghwāram.
 Gangū khatsa lārshū, hamesha war sara
lāgī kawam.
 Dūkān e charta dai? Liri dai?
 Ya, rā khatsa niḡde dai. Rādza, zah ba
 darta lār wu kkhāyam.
 Dā e dūkān dai, aw daghah dai Gangū.
Tsa pattū dar khatsa shṭa?
 Da gaz pa hisāb, pa tsombra khartsawe?
 Pa ṭūkī khartsegī, pa gaz e na sham khartsa-
wulai.
 Da dah rang mi khwakkh na dai; dā ghwa-
rah dai; daghah dzamā khwakkh shah.
 Da dah dapāra tsomra ghwāre.
 Der dai; ākhir qimat wāya.

I will tell you conscientiously, the price is one; I can't lie in such a matter.

Your conscience must be very easy, don't waste it on such trifles.

I will give you six rupees; here take them; it is not every day you get cash.

I tell you truly, the price is twenty-four rupees, but give me twenty, and it is yours.

I have told you the price. I will now go to another shop.

Here it is, take it, it is your property. You get its full value, don't imagine you have given it me for nothing.

Shall I show you anything else?

I don't want anything more.

131.

You have come very late.

It is yet early. Are you ready to start?

I will go as soon as I have put on my clothes.

Do you go to school every day?

Which books are you reading, and how far have you read?

He won't allow me to read.

Yesterday, when I was reading my own book, he crept up behind me and threw dust upon me.

He lets no one alone that he may read, for he is smearing something on some one or other all the day.

He is a very lazy idle boy, and is of no good.

Have you learnt your lesson?

Arise, stand still, repeat your lesson.

You have not learnt it well.

Go, sit down, and read it again.

As long as your lesson is unlearnt, I cannot let you go to your play.

Pa imān ba darta wāyam, qimat yo dai; pa dāse khabare darogh na sham wayalai.

Imān di ba der arzān wī, pa dāhase spuke khabare bāndi ma e wrukawa.

Shpag rūpa-i ba dala darkam; hāyah wā e khla; hase na dai chi harawradz rok mūmī.

Rikkhtiyā darta wāyam, baia da tsalor wīsh t rūpa-i da, lekin shil rāka, aw māl stā dai.

Mā darta qimat wayalai dai. Os bul dūkān lara lārsham.

Hāyah dai, wā e khla, stā māl dai.

Pūrah qimat e mūmī, hase ma ganra, chi e weriyā di rā karai dai.

Nor tsa darta wukkhāyam?

Nor hets na ghwāram.

III.

Der nā wakht rāghlai ye.

Lā wakhti dai. Rawānedu ta tayār ye?

Har wakht chi zaṛūkī mi āghūstī dī, rawān ba sham.

Hara wradz madrasse ta dze?

Kūm kūm kitāb lwale, aw tar kūma pore di lwustai dai.

Lwustalu ta rā ta na pregdī.

Pārūn, chi mā khpul kitāb wulwust, dah ghalai ghalai rā pase shah, aw khāwre rā bāndi wu lawastali.

Hets chā ta na pregdī chi lwalī, wale chi drusta wradz tsa shai pa yo yā pa bul lawanī.

Der sust aw nā rāst halak dai, hets da kkhah na dai.

Sabaq di zdah dai (or krah).

Pātsa, wudrega, sabaq di wāya.

Pa kkhah shān di zdah na krah.

Dza, kkhkena, aw biyā e wu lwala.

Hombra chi sabaq di zdah na dai. lobe ta di na sham prekkhodai.

You read very quickly, one cannot either hear or understand it.

Speak slowly, and open your mouth.

Don't be nervous, bring me the book; which is the place? Now read.

Who is your master?

How many schoolboys are there?

I don't know his name, he is commonly called "master." He is an old man, and we are afraid of him.

Der zir lwale, tsok pre na āwredai na po-hedai shī.

Ro ro wāya, aw khula di wīta kā.

Wār khaṭā kega ma, kitāb lāla rāwra; dzūe kūm dai? Os wu lwala.

Ustād di tsok dai?

Tso dzanrī dī?

Nūm e rāta ma'lūm na dai, akṣar pa mu'alim yādegī. Zoṛ sarai dai, aw mūng ti-na yeregū.

132.

IV.

How is the weather to-day?

It is fine. It is cloudy. It is windy.

The air is still, it is very hot.

The fog is thick, and the haze is dense.

When the sun rises it will scatter the fog. If the wind also blows, the clouds will be even more quickly dispersed.

To travel in the noon-day heat, is not free from risk of death.

Throw the blanket over yourself, the wind is very bleak, the cold will strike you.

At this season of the year the rain generally falls heavily.

In the winter snow falls, but only on the hill-tops.

If it ever falls on the plain, it does not last, it soon melts.

This rain is very good for the crops, for it is heavy; that which is thin is of no use, the earth does not get moistened by it.

The heat is very great to-day, I never felt such heat before; one can hardly breathe; as for sleep it is altogether lost. I have heard that several people have died from the heat.

From sunrise to noon the heat is very

Nan āsmān tsa rang dai?

Shīn dai. Waryadze dī. Bād dai.

Bād wulār dai, ḍer garm dai.

Laṛa ganra da, aw dūp drūnd dai.

Chi nwar khejī, laṛa be e khwara kāndi.

Ki bād hum ālwūzī, waryadze ba lā zir khware shī.

Pa takanre gharme kkhke lār wahal, khālī da yere da marg na dai.

Sharai pa dzān wāchawa, bād yakḥ dai, sāra ba di wahī.

Da kāl pa de mausim kkhke bārān akṣar ganr prewūzī.

Pa jāmi kkhke wāwre prewūzī, magar ta-ash da ghrūno pa sar bāndi.

Ki chare pa same prewate, pāti kegī na, zir wīlī shī.

Dā bārān faṣl dapāra ḍer kkhah dai, wale chi ganr dai; haghah chi rangai wī hets da kkhah na dai, pre bāndi zmaka na lambdegī.

Nan garmī ḍera da, mā chare pakhwā da hase garmī na da līdali; wugarai pa mushkila sā ākhli; har chi khob dai, dā kho amānī wruk dai. Mā āwredalai dai, chi yo tso kasān la garmī na mṛah dī.

La nwar khātah na tar ghārmah pore

great, but from noon forwards till sun-set it gradually lessens.

garmi dera da, magar la ghārinah rāhts-tah tar nwar prewātah pore ro ro e kamegi.

It appears to me that it will rain to-day, for the clouds are dark and dense.

Rāta kkhkārī chi ba nan bārān oregī, wale chi waryadze tore aw ganre dī.

133.

V.

Did you clean my gun?

Bandūkh mi de pāk kraḥ?

No, I have not yet cleaned it.

Ya, lā pāk karai mi na dai.

Who has broken the stock?

Kundāgh chā māt karai dai?

I don't know, he will know who brought it in from the sport?

Nā yam khabar, haghah ba khabar wi chi e la kkhkāra rāwrai dai.

I am very angry at this. Call Haidar Shah.

Zah pa de der khapah yam. Haidar shāh rā wu bola.

Look at this. How is its stock broken?

Dā wu gora. Kundāgh e tsa ranga māt shah?

I am not to blame in this matter. I will tell you truly how it has happened.

Pa de khabare malāmat na yam, rikkhtiyā ba darta wāyam chi pa kūm shān sara shawai dai.

When we were coming home from the hill, the boy Umar told me he was very tired, and was not able to carry the gun.

Mūng chi la ghra na kor ta rātlalū, 'umar halak chi dai, rāta wu wi chi zah der starai yam, aw dā bandūkh na sham wrai.

I then shouted to the huntsman Piroh, and told him to take the gun from the boy, and to carry it, as it was his turn. He took it at the time, but abused me, and said it was not his work.

Nor mā kkhkārī piroh ta nare wu wahali, aw warta mi wi chi la balak na bandūkh wākhla aw yosa, wale chi wār stā dai.

I became angry with him, and told him to hold his tongue, and not to make a noise.

Pa sāt kkhke wā e khist, lekin zah e kkhkandzalam, aw rā ta e wi chi dā dzamā kār na dai.

He then dashed the gun upon the ground, and said, "There, take that;" and then went home alone by another road.

Zah warta pa qahr shwalam, aw warta mi wi chi chup sha, ghag ma kawa.

Call Piroh here. Here he is. He was standing behind you.

Pas de bandūkh pa zmake bāndi wu wisht aw wi chi "dā, wā e khla;" aw biyā e yawādzai pa bule lāri kor ta lār shah.

What do you say to this? So-and-so

Piroh dale rāwubala. Hāyah dai. Pase shā di wu lār wuh.

De ta tah tsa wāye? Palānkī, da dzamā

has accused you of breaking the stock of my gun.
He is lying, sir. I never threw your gun upon the ground; the boy, who is a favourite of Haidar Shah's, himself fell down with it.

bandūkh kundāgh mālawulu tuhmat, pa tā bāndi āchawulai dai.
Darogh wāyī, jī. Mā stā bandūkh pa zmake bāndi hets chare na dai ghurza-wulai; haghah halak chi da haidar shah yūr e dai, pakhpula war sara prewatai dai.

134.

VI.

How long is it that you are ill?
To-day is the sixth day since I have fallen off from my work. What is the cause?
Give me the hand. I wish to see the pulse.
Look at me. Open the mouth; widen it. Put out the tongue; now take it in. Bow the head; turn the back to me. Turn the face towards me. Stand straight.
Stretch out the arms; open the fingers. Can't you draw a long breath?
Run in that direction.
Turn this way. Stand aside.
Shut your right eye with the fingers; now the other. Shut both; open them.
The sight of this eye is not very good, has it ever been injured?
Yes, when I was a boy I received a blow with a club on the eyeball; we were striking at each other in play.
Go over there and stand still.
Why do you speak in a loud voice? Don't you see I am trying whether he is deaf or not?
Do you see that platform? Well, run round it eight times, and then jump over this stick.

Tsomra mūda da chi nājoṛ ye?
Nan shpagama wradz da chi la kāra prewatai yam. Sabab tsa dai?
Lās rākā. Nabz goram.
Mā ta gora. Khula wāza kā; wita e kā. Jība wubāsa; os e nan wubāsa. Sar tīt kā; rā ta shā kā.
Rā ta makh ka. Sain ūdrega (or wudrega).
Lāsūna wu gazawa; gūte chinge kā.
Sāh pa porta rākkhalai na she?
Haghe khwā ta (or ā khwa ta) mande waha. De khwā ta girza. Pa daḍe wudrega.
Kkha-ī starga di puṭa ka pa gūto bāndi; os bula. Dwāre puṭe kā; wu e ghwarawa.
Da de starge nazar ḍer kkhah na dai, chare khūga shiwi da?
Ho, chi zah halak wum da koṭak guzār pa starghālī bāndi me khwuralai wuh; pa lobe mūnga yotar bula guzārūna kawalū.
Halta lārsha aw wudrega.
Tsala pa ūchat āwāz wāye? wīne na āzmekkt kawam chi dai kūnr dai ka na.
Hagha dūnkācha wīne? kkhah, tre chāpera atah guzāra wuzghla, aw biyā de largī bāndi ṭop waha.

Your heart palpitates a great deal.
 Why do you take breath in short catches?
 Which place hurts you?
 When I press upon it does it prick?
 Take this medicine and rub it over the
 place that is swollen.
 You will be well in three days, please
 God.

Zrah di drazegī ðer.
 Tsala sūh pa land land ākhle?
 Kūm dzāe de khūgegi?
 Chi pre zor kawam tsrike wahi?
 Dā dawā wākhla, aw pa parsedalai dzāe
 bānde wu e maga.
 Pa dreo wradzo kkhke ba jor she ki
 khudāe krī.

FAMILIAR CONVERSATIONS.

135. COUNTRY SQUIRE AND CIVIL OFFICER.

Sir, squire of — village has come for
 an interview.

Where is the squire? Is he here?

Yes, he is here, he stands outside in the
 porch.

Has he come alone, or is anybody else
 with him?

He has left his own horse and three
 cavaliers outside on the road, and
 himself, accompanied by a young
 man, has come here on foot.

Very well, take this chair and place it
 there in front of me; that will do;
 now go and tell him to come in.

Good morning, sir.

Good morning, squire, and welcome,
 you are well met.

May you prosper, sir, and flourish, and
 may God deal well with you.

Come, squire, let us sit down, you take
 that chair and I will sit on this one.

Are you well and flourishing?

May you prosper, thanks. Are you
 well, sir?

How many days may it be since you
 left home?

This I think is the fifth day since we
 set out from our village.

Ṣāhibā, — khān da — kilī mulāqāt dapāra
 rāghalai dai.

Khān charta dai? Dale dai?

Ho, dalta dai, warchane pa mandaw kkhke
 walār dai.

Yawādzai rāghlai dai, yā war tsakha bul
 tsok shta?

Khpul ās aw dre tana swārah e bābar pa
 lāri prikkhī dī, nor khān (or dah), aw
 war sara yo zalmai chi dai, dale pa kkhpo
 rāghlai dai.

Der kkhah, dagha kursī wākhla aw halta
 dzamā pa makhā makh kkhkegda; bas;
 os wardza aw warta wāya chi rā dī shī.

Salām dai, ṣāhib.

Salām, khān, harkala rāsha harkala, pa
 khaira rāghlai ye.

Ma khwārega, ṣāhib, loe sha, khudāe dar
 sara nekī wu kā.

Rādza khān chi kkhkenū, tah hāgha kursī
 wākhla aw zah ba pa de kkhkenam.

Tah jor ye, kkhah jor, khūshhāl ye?

Ma khwārega, shukr dai. Tah jor ye
 ṣāhib?

Tso wradzi ba shiwi wī chi la kora rā-
 watalai ye?

Inshāllah, nan ba pindzama wradz wī chi
 mūng la kilī na rā rawān shawī yū.

You must have made a long journey.

How far is your village from this?

How many miles may it be?

Really, sir, I don't know about miles, but we have come here in three days, for we rested one day on the road, and this morning, which is our fifth day, we arrived at the city.

With whom are you lodging in the city?

A man, an acquaintance of mine, resides there in the Nurmalkhel division, and we are lodging with him.

Have you ever come this way before?

Yes, I have come, but I have not been here recently, and was not coming even now, but that a great urgency has occurred, and therefore I have transported myself to your presence that I might have an interview with you, and explain my own case to you.

Why! It is well! what has happened?

I will tell you all the particulars, do you give ear and hear my words.

Well, I will listen, I will hear you a hundred times if you wish it; now, say on, but see, speak concisely, for I have not much leisure at present, and my other work becomes hindered whilst I am detained here.

That cannot be, sir; my object will not be gained by short words. My business will only be done when you yourself hear every word, and sift the truth and falsehood from the midst. Do me this kindness, and then whatever order you may give I will obey it. It is accepted with all my heart (with both eyes).

Loe pand (*or* mazal) ba di karai wi. Stā kilai la de dzāya ba tsonra liri wi? Tso kroh ba wi?

Yara, ṣāhib, da krohūno pa ḥisāb na pohegam, inagar mūng pa dreo wradzo kkhke rāghlai yū, wale chi yawa wradz mū pa lāri tera krala, aw nan ṣahār, chi dzamūnga pindzama wradz kegī, pa kkhahr kkhke dākhil shwalū.

Pa kkhahr kkhke chā tsakha ṭikāo ye?

Halta da nūrmal-khelo pa kandī kkhke yo sarai dzamā peḥandgalai osī, aw mūng haghah khatsa tikāo yū.

Tah pakhwā chare de khwā ta rāghlai ye?

Ho, rāghlai yam, wale pa dā zir mūde daltā kkhke na yam rāghlai, aw os hun na rātlalam, magar yo sakht zarūr rā ta pekhh shawai dai, aw dzaka mā khpul dzān stā khidnat lara rasawulai dai, chi dīdan dar sara wu kawam, aw khpul hāl darta kkhkārah kawam.

Wale! Khair dai, tsa chal shawai dai?

Hāl ba ṭol darta wāyam, tah ghwag kkhkegda aw dzamā khabare wāwra.

Kkhah, wā ba wram, sil dzala ba wāwram chi tah e ghwāre; os wāya, aw gora, lande khabare kawa, wale chi dā sā'at der wuzgār na yam, aw zah chi dale nkkhatai yam nor kār mi karyābegī.

Dā na kegī, ṣāhib, pa lando khabaro kkhke dzamā maṭlab ba pūrah na shī. Hāla ba dzamā kār wu shī chi tah pakhpula hare khabare ta ghwag kkhkegde, aw darogh aw rikkhitiyā pa kkhke laṭawe. Dā mihrbāngī rā bāndī wu ka, aw biyā har rang ḥukm chi farmāye ba e manam. Qabūl mi dai pa dwāro stargo.

Well, squire, I have heard all your words and also have well understood them. And now it appears to me that in such affairs no good will issue to you. If, however, you will accept my advice I will give you some counsel. You say that your enemies have gained the ascendancy over you and are hounding you, and you fear lest you may commit some rash act that will criminate you with the Government. Such is your meaning; is it not?

Yes, sir, the case is exactly such as you state. Now I need your favour and require guidance. Do me the kindness to show me a road by which I may free myself from these calamities, and I will be your slave.

My advice then is to this effect, viz., that you go back again to your own village, and, having written the substance of the related particulars on white paper, send it to me, that it may remain with me; and then at whatever time any business of yours may come before me I shall be acquainted with it. Another point is this, viz., when you arrive at the village, see that you do not take part in the factions and parties. All these discords arise from factions and parties. You must bear in mind that you are a great man, honourable, and reputable, and, moreover, the lord of a manor. The whole tribe, as well as the common people, look up to you; but if a man of your respectability mixes himself up in such trifling matters, how can those

Kkhal, khān, stā khabare mā ṭole āwre-
dali dī, aw hum pre pa kkhah shān
sara poli shuwun. Aw os rā ta kkhkūregī
chī pa dā hase mu'āmalo kkhke stā
kkhegāra ba wu na khējī. Nor, ki
dzamā pand ākhle, zah ba darta yo naṣi-
ḥat kawam. Tah wāye chī dukkhman-
nāno di dar bāndi ghalaba mūndali da,
aw dar pase spī lagawulī dī, aw tah
yerege chī mabādā stā da lāsa tsa
khātā wu na shī aw pa sarkār kkhke
gunāhgār na she. Maṭlab dī pa daghah
shān dai ka na?

Ho, ṣāhib, laka chī tā wayal, jukht pa
daghah shān hāl dai. Os stā da mraste
ḥājatman yam, aw kkhowuna ghwā-
ram. Dā mīhrbāngī rābāndi wu ka, lār
rāta wu kkhāya chī la deo balāwo na
dzān khalāṣawum, aw ba stā mra-
sham zah.

Dzamā maṣlahat biyā pa dā dai, y'ane, chī
tah biyā pa biyarta jārwūze khpul kili
ta, aw da dagho bayān kīrī khabaro
maṭlab, pa spīn kaghaz bāndi wukkhka-
lai, rāwulege chī rā sara e prot wī; biyā
har wakht chī stā tsa kār rā ta pekkh
shī zah ba pre khabar sham. Bul dā
dai, y'ane, har wakht chī kili ta wu ras-
ege, gora chī pa paro janbo kkhke gūta
na khwadzawe. Dā pasātūna wārah
la paro janbo na porta kegī. Yād lalar
boya chī tah loe ṣarai ye, da 'izzat aw
da i'tibār khāwand ye, nor, bul, da
tape khān ye. Ṭol ulas sara da 'ammi-
yāno starge tā ta nīwulī dī, lekin ka
stā pa shān i'tibārī ṣarai pa dāhase
khusho khabaro kkhke dzān gaḍawī,
biyā kampāyah, adnā aw nādān ba
tina (or trena) tsa ranga khālī
shī. Na, chī khpul qadr aw 'izzat ta

of low degree, the vulgar and the ignorant, be free from them? No, if you look to your own worth and honour you will refrain from such useless acts.

You have spoken very well, sir, your speech is appropriate, and highly agreeable to me, it is, as it were, law to me. I am sick and tired of past troubles, and have besides been beggared by them. If you will not be angry, sir, I will speak plainly, for I have suffered incalculable loss in these numerous lawsuits.

How? I don't understand your drift. Tell me the particulars.

Well, sir, since it is your order, I will explain the case to you. The real fact is this, viz., that your law is a great ocean; multitudes are drowned in it. For instance, whoever once falls into it and is not an expert swimmer can with difficulty get out of it, and if ever he should reach the opposite shore it is with so great an injury that the remainder of his life is without enjoyment. If you desire another simile I will put it in a different form. Know then that law is like a great glutton, it has without measure a great maw, it is not satisfied with much wealth, however much is cast into it so much the more it wants, it does not fill; continually shouting, it cries, Give, give!

I understand, squire, it appears that your allusion has reference to bribes. I will show you a remedy for both similes. Firstly, he that is not a good swimmer has no right to throw

gore talh ba la 'abašo khabaro na dzān sāte.

Der kkhah di wu wi, ṣāhib, stā wayai pa dzāe dai, aw ḍer mi khwakkh shah, ganre rā bāndi sanad dai. La ter shawi rabrūno na starai stomān yam, aw hum pa e khwār shwalam. Chi khapah kege na, ṣāhib, spīna khabara darta kawum, wale chi dzamā pa dagho ḍero muqaddamo kkhke be shāna loe tāwān shiwai dai.

Tsa ranga? Pa maṭlab di poh na shwum. Hāl rā ta wu wāya.

Kkhah, ṣāhib, chi stā hukm shawai dai, pa ḥāl bāndi ba di poh kram. Aṣla ma'nā dagha da, ya'ne, chi da stāso 'adālat yo loe daryāb dai, makhlūq pa kkhke ḍūbegī. Pa miṣāl, kūm sarai chi yo dzal pa kkhke prewat aw pa lānbo e maṭanai na wī, haghah ba pa mushkil sara tina wūzī, aw ka chare dzān e pore ghāre ta wu rasawulai, dombra pa tāwān sara wushī, chi da dah pātai jwāndūn da khwand na wī. Ki bul miṣāl ghwāre, ba pa bul shān darta wāyam. Ganre chi 'adalat pa miṣāl da yo loe ghārī dai, be kacha loya geḍa larī, pa ḍere duniyā na maregī, har tsomra chi pa kkhke āchawuli shī hombra ziyāta ghwārī, ḍakegī na; pa nāro lagiyā rākā rākā wāyī.

Pohagam, khān, m'alūmegī chi ishārat de pa baḍo pore dai. Da dwāro miṣālūno dapāra tadbīr darta wukkhāyam. Aw-wul, kūm sarai chi lānbozan na wī, boya chi khpul dzān nā pāyābo obo ta

himself into deep water. Secondly, the man who is wise does not invite a big-bellied glutton to dinner.

Bravo, sir, you have given me excellent advice, but it is not to my purpose; as the proverb says, "The pain is in the belly of the potter, and you give the purge to his donkey."

Well, squire, if you have not benefited by it, I can say no more. It is now late; we have had a pleasant meeting together. Go you and rest yourself, and I will return to my own work. Good day, squire.

God bless you, sir, may he keep your steps on high, and grant you possession of exalted rank. Then I may go? Good day, sir, I have committed you to the protection of God.

e na dangawī. Dwayam, sarai chi e 'aql-man wī, gedawar ghāri ta sat na kawī.

Shābāshi, ṣāhib, der kkhah pand di rāta wu kkhowah, magar dzamā pa sūd wu e na shah, laka chi matal wāyi, "dard da kulāl pa geḍe shah aw kāmbela āchawe khrāh ta."

Kkhah, khān, chi stā kkhegara pa e wu na sha, zah nor tsa na sham wayalai. Os nā wakht dai; kkhāyastah majlis mū sara wu krah. Tah lār shah, aw ārām wu kā, aw zah khpul kār ta biyā girzam. Salām, khān.

Khudāe di wu bakkha, ṣāhib, pāya di pa porta sātī, aw da loye martabe khāwand di kawī. Bāre lār sham? Salām, ṣāhib, da khudāe pa amān mi spāralai ye.

136. VILLAGE CHIEF AND CIVIL SURGEON.

Well, khān, now that our greeting is well concluded, I will inform you of my object. I am come for the purpose of vaccinating, and require your assistance.

With all my heart (both eyes), sir, give the order.

Well, do you be so kind as to send three or four of your own men to traverse the different quarters of the town, and give notice at the several houses of each, that I have come for the purpose of vaccinating, and am seated in your hostelry.

Here, Shahbaz! do you go to Malik Rustam and say that our "doctor" has arrived with a couple of vaccinators. Let him collect the boys and babes

Kkhah, khān, os chi dzamūnga joṛ-tāzā pa khair sara wu shwa, zah ba di khpul maṭṭlab bāndi poh kram. Rāghlai yam dapāra da rag wahulo, aw stā kumak ghwāram.

Pa dwāro stargo, ṣāhib, hukm wu far-māya.

Joṛ, tah dā mihrbāngī wukā, dre yā tsalor tana da stā khpul sarī wulega, chi dwī da kilī pa kandīo kkhke di wu girzī, aw da har yo pa biyal biyal kor kkhke di khābar wu kāndi, chi falānkai dapāra da rag wahalo rāghlai dai, aw da khān pa hujre kkhke nāst dai.

Hīsta, shāhbāza! Tah wardza rustam malik ta wu wāya chi dzamūnga "ḍaktar ṣāhib," sara da dwah tana rag-wahūnkī, rāghlai dai. Pa talwār di halakan

quickly, and bring them here with himself. Then go to Hāji and the other parish beadles, and give them information also.

If I may put you the question, sir, why do you trouble yourselves so in this work of vaccination? What advantage is there in it? What medicine is this applied to the tips of these pins? But this is not a pin, why, it is glass, and there is something like water stuck in the tube. What contrivance is this?

Give it to me, you will be breaking it. Now, if you will keep quiet a little, I will show you the advantages of this art, for in such an uproar nobody will hear a word.

Be silent, men! Listen, and hear the gentleman's words.

Formerly there used to be a great deal of this small-pox disease in my country. Sometimes it was spread over one district, sometimes over another, and occasionally throughout the whole country. It is a dreadful plague. If it once gets into a village, there is then no escape from it. It invades house by house, and prostrates both the suckling and the weanling, the young and the old. It leaves no one. Either in youth or old age it attacks and breaks upon them. It is, indeed, a fearful calamity. Multitudes have perished by it.

He speaks truly. Your speech is quite true, sir; we know the fact.

There is no doubt about it. Now I will return to my own story. Well, you will remember I said that multi-

aw māshūmān ṭolawī, aw dzān sara di dale rāwulī. Biyā tah hāji aw noro malikūnāno khatsa lārsha aw hagho ta hum pre khabar kā.

Ki tapos tina kawam, ṣāhib, tāso tsala dā da rag-wahalo pa kār bāndi dombra dzān rabrawa-i? Tsa fā-ida da pa kkhke? Dā pa dagho stano bāndi tsa dawā porī kiṛi da? Dā kho stan na da, joṛ, kkhikkha da, aw tsa da obo ghundi shai pa nal kkhke nkkhatai dai. Dā tsa chal dai?

Mā la rākā, tah ba e mātawe.

Os, ka tāso legkūṭī ghalī kega-i zah ba da de hikmat fā-ide tāso lara kkhkārāh-kawam, wale chi pa dāhase zwag-zwūg kkhke da chā ghwag ba khabar na ākhlī. Chup sha-i, maṛo! Ghwag kkhkegda-i, aw da ṣāhib khabare wāwra-i.

Pakhwā dzamā pa waṭan kkhke dā da nanako randz ba ḍer kedah. Kala ba pa yawe tape, kala ba pa bule, aw kala nā kala ba pa ṭol mulk kkhke khwarai shah. Dera bada wabā da. Ka e yo dzal pa kili kkhke gaḍa sha biyā tina khalāṣī nishta. Kor pa kor kkhke nan-wūzī aw hum tankai hum zārai, hum dzwān hum zoṛ e parzawī. Hets tsok e na pregdī. Yā pa dzwānī yā pa zorwālī pre wu nkkhlī pre wu khejī. Yara, bashpara balā da. 'Ālam pre qatl shawī dī.

Rikkhtiyā wāyī. Stā khabara rikktīni da, ṣāhib, mūng ta hāl m'alūm dai.

Hets pa kkhke shakk nishta. Os zah biyā khpule qisṣe ta rā wāwram. Joṛ, mā, da stāso ba yād wī, wu wai chi

tudes had met an early death through the small-pox disease; but, in truth, this is only half the fact.

Behold him! What does he say? He brings a man to his death, and still says that the work is yet incomplete. I seek repentance of my God.

Have patience, my lad! Allow me to finish my sentence. I say that those persons who do not meet their end by the small-pox disease, are not left free of its marks. Some become stone blind by it, of others, only one eye is destroyed, and in the faces of many others are left the pockpits. In fact, beauty and fairness are spoiled by pits and scars. If you do not credit my statements, look to yourselves. How many persons may there be in this assembly? Altogether there are eighteen persons present. Well, now examine them, and make an account. Look at that. The mind credits it not, but I have proved it before your eyes (faces). Amongst them, two persons are blind of one eye, in the eyes of six persons there are scars, and there are pockpits on the faces of fourteen persons? Is this a small amount of damage?

Really, sir, you are a very wise man. Bravo! for your intelligence.

Have a little patience, I am going to tell you something more. In what manner, think you, did this art of vaccination, that we practise, originate? Shall I tell you the particulars? Well, pay attention. Formerly, there lived in my country a very clever physician, named Jenner. He

makhlūq da nanako pa bimārtiyā bāndi dzwānimarg shawī dī, inagar dā, pa rikhtiyā, nimgarī khabara da.

Gora-i warta! De tsa wāyī? Sarai khpul marg ta rasawī, aw hum wāyī chi khabara lā nimgarī pāti da. Dzamā da khudāe toba da.

Wār wu kā, halaka! Pregda chi khpule khabare sar ta rasawam. Wāyam, chi kūm kasān chi e da nanako randz khpul ajal ta na rasawī, haghā-ah khālī da nakke da da na pāti kegī. Dzane pre ṭap rāndah shī, da dzano ta-ash yawa starga wrāna shī, aw da noro ḍero pa makh kkhke doḡhalūna da nanako pāti kegī. Ganrekkhāyast-wālai aw paimakhtob pa ta-apo aw pa gulūno habatah shī. Ki dzamā pa khabaro bāndi bāwar dī na kegī, khpulo dzānūno ta gora-i. Pa de majlis kkhke ba tso kasa wī? Ṭolṭāl atahlas tana hāzīr dī. Kkhah, os wu e laṭawa-i, hisāb kawa-i. Dā wu gora-i. 'Aql e na manī, magar mā e stāso pa makhā-makh zbād krah. Pa mandz kkhke, dwah tana pa yawe starge rāndah dī, da shpago tano pa stargo kkhke gulūna dī, aw da tswārlaso tano pa makh kkhke da ta-apo doḡhalūna dī. Dā tsa la-ag nūqsān dai?

Yara, ṣāhib, ḍer 'aqlman sarai ye. Shāh-bāsh stā pa hokkhyār-tiyā bāndi.

La-agkūti ṣabr kawa-i, tsa bule khabare darta kawam. Dā da rag wahalo hikmat chi mūng chalawū, pa tsa shān sara pohega-i chi e jāri shah? Hāl wāyam tāso ta? Kkhah, ghwag kkhkegda-i. Pakhwā, dzamā pa waṭan kkhke yo ḍer hokkhyār ṭabīb, jenar nūmāndai, osedah. Der e da nanako randz wu lidah, nor e

saw a great deal of the small-pox pest, and further, he learnt this, that the "aura" of this disease, for the most part, had no effect upon the milkmaids. Much astonished, he applied himself to enquiry and search. At length, he examined the hands of the milkmaids, and found two or three pimples on them. Next he examined the cows' udders, and pimples were apparent on them also. He considered a great deal, and concluded in his mind, that if one were inoculated with the matter of the cow's pimple, he also would remain protected from this disease. He vaccinated a few with it. On each person a single vesicle rose. And subsequently it became known that these persons, like the milkmaids, were free from the small-pox, for it had no effect upon them. Next, taking the crust from the arm of one, he vaccinated with it on the arm of another, and with him the same phenomenon occurred. At length, the advantages of this new system became known amongst the people, and now everybody adopts it. This is the account, I have told it to you very briefly.

But this seems a very simple affair. What fools we are. We understand nothing. Our monks and friars inoculate after a different fashion. They dig a hole, with pins, in the skin of the wrist, then they powder a small-pox crust, and rub it into the wound. After the eighth or tenth day ten or a dozen other pimples

dā m'alūm kar, chi akṣar pa ghobano bāndi, "bād" da da maraḥ hets pāzah na kawī. Hakk hariyān pa tapos aw pa laṭawul wu laged. Ākhir, lāsūna da ghobano wu e katal, nanaka-i dwe dre pre bāndi biyā e mūndali. Biyā e ghulāndze da ghwāwo wu katali, aw nanaka-i pre hum kkhkāre shwali. Fikr e ḍer kāwah, aw pa zrah dā khyāl wu e tārah, chi ki da chā rag da ghwāwo da nanako pa māde wahalai wai, haghah hum la de randz na ba panāh osedalai wai. Da tso tano rag pre wu e wahal. Pa har yo bāndi yawa yawa tanrāka wu khatala. Nor wrusto ma'lūm shah, chi laka ghobane dwī hum la ganro nanako na khalāṣ dī, wale chi pre bāndi hets aṣar e na kāndi. Biyā e da yo da lāsa khūg ākhistai ba pre da bul pa lāsa rag wahal, haghah sara hum daghah yo shān chal wu shah. Nor ākhir, fā-ide da daghah nawī hikmat pa ulas mashhūre shwe, aw os har tsok pre 'amal kāndi. Daghā qīṣṣa da, ḍera lanḍa me darta wayali da.

Dā kho ḍer āsān kār kkhkāri. Mūng tsa nādānān yū. Hets na pohegū. Dzamūnga pīrān aw miyāgān rag pa bul shān wahī. Dwī da marwand pa tsarmani kkhke yo ghār pa stano kanī, biyā da nanako postakī orah kāndi, aw pre bāndi magī. Pas yā pa atame yā pa lasame wradzi chār chāpera tina las yā dwah-las dāne nore wukhejī, aw warsara

crop up round about it, and there is also more or less fever. Sometimes more and sometimes fewer pimples rise, and, occasionally, it has even happened, that confluent small-pox has broken out over the whole body. Another point is this, as soon as one child is inoculated, soon afterwards small-pox becomes rife in the village and spreads to others. Babes and infants never escape it. If it be one's fortune, he recovers, but most of them die. Occasionally it attacks old people. These don't recover. Truly, it is a great pestilence.

Our plan, you will perceive, is free from these faults, there is no fear in it. If we vaccinate in one spot, that single vesicle rises, if we vaccinate in two places, those two vesicles rise, and, without vaccination, it never spreads from one to another. The great advantage of our system is this, that whilst it prevents the small-pox, it injures nobody. The great fault of your plan is, that it of itself disseminates confluent small-pox, and is injurious to everybody who may come under the influence of the "aura" of the disease.

Here he is, Malik Rustam has come. How many little ones have you brought? These are the three. I could not catch any others, they have all hidden themselves. All the mothers are crying, and say they will not have their children vaccinated by the European. They have all run into their huts with their babes and young ones, and closed the doors.

la-ag ziyāt taba hum wī. Kala ziyāt, kala la-ag dāne khējī, aw kala nā kala dā hase lum shawai dai chi ganre nanaka-i pa drust ṣūrat bāndi rākhatali dī. Bula khābara dā da, har wakht chi da yo halak rag wahalai shah, nor zir pre pase nanaka-i pa kili kkhke gade shī, aw pa noro bāndi lagī. Māshūmāu aw halakān tina hets chare na khalāsegi. Ki da chā nāṣīb wī haghah raghegi, magar akṣar pre mṛī. Kala kala pa zaro bāndi hum lagī. Dwī na joregi. Yara, bada balā da.

Dzamūnga hikmat, tah ba pohegi, la dagho 'aibūno na khālī dai, hets pa kkhke yera niṣhta da. Ki pa yo dzāe kkhke rag wahū, hagha yawa tanrāka khējī, ki pa dwo dzāyo wahū, haghe dwe tanrāke khējī, aw be da wahalu da rag, la yo na pa bul bāndi hets chare na e lagī. Loya fā-ida da dzamūnga da hikmat dā da, chi pa man'a kawulu da ganro nanako bul chā ta ziyān na rasawī. Loe 'aib da stāso da hikmat dā dai, chi pakhpula ganre nanaka-i e khwara-i kawī, aw ziyān har chā ta rasawī chi lāndi da aṣar "da bād" da da randz rāshī.

Daghah dai, malik rustam rāghai. Teo tana wṛūkī di rāwusti di?

Daghah dre dī. Nor me nīwulī na shwal, ṭol puṭ shawī dī. Mainde ṭole pa jarā lagiyā dī, aw wāyī chi mūng da māshūmāno khpulo rag pa farangi na wahū. Ṭole, sara da tanko aw wṛūkīo khpul khpul kor kkhke nanawatali dī, aw warūna e pore ṭarālī dī.

Oh, wretches! May God destroy you!
They are a brutal people, sir. What
can I say to you?

No, no, khan! Be not angry. It will
be all right. At present the mothers
are frightened. I will leave this man
of mine with you here. He is clever
at vaccinating. Besides, he is a trust-
worthy person, and also a monk.
He will go from house to house and
vaccinate. I entrust him, then, to
your care.

I will now go. Call to somebody to
bring my horse. Here he is, stand-
ing behind you.

Will you not drink some sherbet, sir?
It is ready.

I have had plenty, khan, and can take
no more. I will mount. Let go the
reins. That will do. You are in the
protection of God, khan. Farewell.

Farewell, sir. God be with you, and
good betide you.

Ai kambakhtāno! Khudāe di mīrāt kāndi!
Dāngā-ar khalq dī, ṣāhib. Tsa darta
wāyam?

Na, na, khāna! Khapah kega ma. Khair
ba shī. Dā sā'at ba mainde yeredali
wī. Dā dzamā ṣarai ba dale stā khatsa
pregdam. Pa rag wahu lokkhyār
dai, bul, i'tibārī ṣarai aw pīr hum dai.
Kor pa kor ba e girzī aw rag wahi.
Nor e pa tā me spāralai dai.

Bāre dzam. Chā ta ghag wu kā, chi
dzamā ās di rāwulī. Hāyah, pa shā
di wulār dai.

Tsa sharbat na tskkhe, ṣāhib? Tayār
dai.

Der me tskkhalai dai, khān, nor na sham
tskkhalai. Swaregam. Mlūne pregda.
Bas. Da khudāe pa amān ye khān.
Salām.

Salām, ṣāhib. Khudāe dar sara mal sha,
darsha nekī.

137.

A TRAVELLER AND PEASANT.

Stop, my man, where are you running
to? Come this way a little while,
I wish to speak to you.

What is it? I cannot stay. I am going
to plough, and my oxen have gone
on ahead unguarded. I fear lest
they should trespass on some strange
field, and the watchman take a fine
from me.

Well, if there is a loss before you, go,
run, and guard your own property.
I can obtain my wish from somebody
else. Another man is coming this

Wudrega, halaka, cherta drūme? La-ag-
kūṭī rāhista sha, khabare kawam dar-
sara.

Tsa dai? Pātai kedai na sham. Īwe la
dzam, aw ghwāyah (or ghwāyān) mi
khūshī pa wṛānde talī dī. Weregam
chi dwī chare pa pradi paṭī kkhke ga-aḍ
na shī, aw kakkhai rā na nāgha wā na
khli.

Kkhah, ki di pa makh kkhke tāwān wī,
lārsha, wuzghla, khpul māl sambāl kā.
Zah la bul chā na khpul maṭlab pūrah
kawam. Bul ṣarai rā di khwā ta rādzī,

way; here he is, he is come. Now you go, run!

Be not fatigued. I ask a question of you.

Peace be upon you. Be not poor. It is well.

And upon you. That hill is my object, by which road can I get to it? How far may it be? Can I ride there?

This is the road, it is a good mule track. It goes straight to the foot of the hill, then turns to the left, and winds up to the top. It is a long road, and fully a day's journey. If you start at once you will scarcely reach its summit by the evening. Why are you going to the hill?

I go for the sake of a ramble; I shall hunt after plants, examine stones, and inspect the rocks; and when I reach the summit, will take a view of the plain from some elevated spot.

What plants will you go after? The alchemy plant does not exist in these hills; hitherto nobody has met with it. Besides, you cannot go up the hill.

Why can't I go up? Who will prevent me?

There are many obstructors. Are you not aware that there is a feud between the Gaḍūns and Khodokhels. Both are seated on the boundary line, and engaged in making reprisals one against the other.

I have now heard this intelligence from your mouth, I was not aware of it before. How many days' news is it? How did the feud arise? On what

dag^hah dai, rāghai. Os tah dza, mande waha.

Starai ma sha. Pukkhtana tina kawam.

Salām alaikum. Makhwārega. Khair dai.

Wa alaikum. Niyat mi da haghah ghra-dai, pa kūme lāri ba wardzam? Tsombra ba liri wi? Spor ba halta talai sham?

Lār dagha da, kkhāyasta da bārgir lār da. Sama da ghra wekh ta tili da, biyā e kīnr lās ta girzedali da, aw pa kākūcho sar ta khatali da. Liri lār da, pūrah da wradzi mazal dai. Ki os pre rawān she ḥīla ba mākkhām pore sar ta wu rasege. Tsala ghra ta dze?

Sail dapāra dzam, būṭi pase ba girzam, kānrī ba laṭawam, da gaṭo tigo tamāshū ba kawam; nor sar ta chi wu khatslam la kūm ūchat hask dzāe na ba da same nandāra kawam.

Pa kūmo būṭo pase ba girze? Da kimiya būṭai pa deo ghrūno kkhke nishṭa; chā e tar osa pore mūndalai na dai. Nor, tah ba ghra ta khatai na she.

Wale na sham khatai? Tsok bu mi man'a kāndi?

Man'a kawūnkī ḍer dī. Khabar na ye, chi da gaḍano aw da khodokhelo tar mandza patna da. Dwārah pa brid nāst dī, aw lagiya yo tar bula bota bramta kāndi.

Os stā da khule mi dā khabara āwredali da, pakhwā tre khabar na wum. Da tso wradzo khabara da? Patna pa tsa shān sara porta shiwi da? Dwī pa tsa

are they involved? On what matter have they become estranged?

A woman is at the root of the mischief. Amongst the tribe the rumour is current to the effect that a certain Gaḍūn, being in love with some Khodokhel's wife, eloped with her. But the Khodokhels, not accepting the substitute, have girded their loins for strife.

How long will these matters endure? Why don't they settle the business by councils? Cannot an umpire or mediator be found?

God knows. At first a settlement was practicable, but now the case has grown serious, it will not be easily settled, because blood has been shed on both sides, and there has moreover been death on one side. Had the case been otherwise there were some hope, greater or less, of a settlement, but now it appears that there is still greater mischief ahead.

How many deaths have occurred, and on whose side?

Really, I have not been informed by any one of the exact state of the case, but I have heard that two Gaḍūns have been killed by the Khodokhels, and six others wounded.

Has there been no loss of the Khodokhels?

Yes, their blood has also flowed. They say that the Gaḍūns shot three Khodokhels with guns. Nobody has made mention of any death, though one of them was hit hard and carried away by head and heels. Some people say that a Khodokhel woman was also wounded. She was

nkkhatī dī? Pa kūne khabare bāndi wrān shawī dī?

Welh da pasāt kkhadza da. Pa ulas kkhke khabara dāhase gaḍa da, chi kūn gaḍūn da chā khodokhel pa kkhadze bāndi mayan shawai, matiḷa e biwuli wa. Nor khodokhelo swara qabūla na kṛali, mlā pa patno tarālī dī.

Dā mu'amale tar kūma pore ba pā-egī? Muqaddama pa jirgo wale na khalāṣawī? Mandzgarai yā gwākkh-grandai tar mandza na paidā kegī?

Khudāc zdah dai. Wṛūnbe ba rogḥa joṛa kedala, magar os muqaddama grāna da, pa āsāntiyā sara ba faiṣala na shī, dzaka chī da dwāro lorīo wīne toye shīwi da, aw bul da yo palaw marg hum shawai dai. Ki ḥāl pa bul shān wai, biyā da pakhulā-tob tsa la-ag ziyāt umed bapaidā kedah, magar os ma'lūmegī chi pa makh kkhke lā ziyāta wrānī shāta.

Tso margūna shawī dī, aw da chā da tarfa?

Yara, pa jukht ḥāl bāndi chā khabar na kralam, lekin āwredalai mi dai chi dwah tana gaḍānah khodokhelo wājālī dī, aw shpag tana nor e jōbal kaṛī dī.

Da khodokhelo tsa tāwān na dai shawai?

Ho, da hagho wīne hum bahedali da. Wāyī, chi gaḍano dre tana khodokhel pa topako wīshālī dī. Da tsa marg chā bayān na dai kaṛai, magar yo pa kkhke sakht lagedalai zam zambolai e biwulai wuh. Dzani 'ālam wāyī, chi yawa khodokhela hum jōbala shwa. Oba e yowṛala tsa-kkhtan lara, chi pa lāri teredala chā

carrying water to her husband, and as she passed along the road some Gadūn took a shot at her. Some say that the bullet struck the jar and broke it; others say no, it passed over and missed, but the woman, terrified, stumbled against a stone in her flurry and fell. But God knows as to the truth or falsehood.

Well, it appears to me that they are regularly involved in war with each other. Up to the present time how many fights have there been?

I don't know the number; in fact, there is no reckoning. They are continually fighting, night and day. There was a hard fight in the robbers' glen the day before yesterday. The Gadūns, with banners flying and drums beating, seized a place on the gap. The Khodokhels in the glen below, having built a breastwork in the side of the cliff, waved their standards at them, and sounded their clarions. Then both commenced a yelling and shouting at each other. At length the Khodokhels, with drawn swords and singing of songs, issued from their breastwork and made an attack upon the gap. The Gadūns fired their matchlocks at them, and gave them several volleys. The Khodokhels were unable to mount the gap; they made a great effort, but their endeavour did not succeed. Finally, they retreated, and turned back to the shelter of their breastwork.

Then the Gadūns won the victory? For the retiring of the Khodokhels is a sign of their defeat.

gadūn pre bāndi guzār wu kaṛ. Dzani tsok wāyī chi mardaka pa mangi wu-lagedala māt e kaṛ; dzani nor wāyī chi na tre ter watala, khatā shwa, magar kkhadza yeredali pa wār khatā-i kkhke tindak e pa gate wu khwārah aw pre-watala. Nor khudāe khābar pa rikkhiya aw pa darogh.

Jor, rāta kkhkāri chi dwi kkhāyastah pa jang lagedali sara nkkhati dī. Tar osa pore ba tso jangūna shawī wī?

Pa shumār khābar na yam, haḍo ḥisāb e nishṭa. Shpa aw wradz lagiyā jang kawī. Waṛama wradz pa ghlo dare kkhke yo sakht jang shawai dai. Gadano nakkhe yastali, aw damāme wahali, dzāe pa kaṇḍaw bāndi wu nīwah. Khodokhelo kkhkata pa dare da kamar pa ja-i sangar wahalai, toghūna warta tsandal, aw sarnāyah warta ghagawul. Nor dwārah yo tar bula pa nāro pa chigho wu lagedal. Ākhir khodokhelo tūre yastali, aw sandare wayali, la sangara rā e wuwatal, aw pa kaṇḍaw bāndi halla wu e kṛala. Gadano pre bāndi ṭopakūna khalāṣawul, tso tso barūna e pre chalawul. Khodokhel pa kaṇḍaw bāndi na shū khatal; zor e der kāwah, wale was e wu na chaled. Dwi ākhir rā pastanah shwal, aw pa wrusto da khpul sangar panāh ta wu e jār watal.

Biyā barai gadano biyāmūd? Wale chi biyarta kedana da khodokhelo nakha da lar-wāli da.

No, the Gaḍūns did not win the victory, they did not defeat the Khodokhels, for the latter, having prepared and arranged everything in the darkness of night, carried a night assault against them. They made a surprise, beat the Gaḍūns, and, dispersing them, seized their position. In the morning succour arrived for the Gaḍūns, and they then set out for the gap. The Khodokhels could not withstand them, and descended to their own breastwork.

Why did not they stand firm against them? They gained no advantage by the night attack, they troubled themselves fruitlessly about it.

The forces of the Gaḍūns greatly increased, but succour for the Khodokhels had not yet arrived, therefore they returned to their own entrenchment. Further, two Gaḍūns were lying wounded in the Gaḍūn's position at the time that the Khodokhels took it from them. The Khodokhels cut them to pieces with knives and swords. Verily, the Afghans fight fiercely.

Engaged in conversation we have walked a considerable distance. What village is that? I am hungry and thirsty. Is there any one in this village who will invite me?

Come, an acquaintance of mine resides in this village; he will feed us.

Can one go about on that side of the village?

No, no one can move about on that side; robberies occur on the road, and robbers tramp the highways.

Na, gaḍano barai biyā na mūnd, da khodokhelo larai wu e na kā, wale chi dwio, da shpe, pa tyāro kkhke, har tsa sambāl sātalai, pre bāndi sho-khūn yowūr. Chapāo e wukā, gaḍānah e māt kral, tār pa tār e khwarī kral, aw dzāe da dwio wā e khist. 'Šahār da gaḍano happa rā wurasedala, aw dwi biyā kanḍaw ta rā rawān shwal. Khodokhel warta ṭing na shwal, khpul sangar ta rā kūz shwal.

Wale warta ṭing na shwal? Hets da sho-khūn fā-ida wu e na gaṭala. 'Abaṣa dzān pre bāndi rabrawulī dī.

Da gaḍano lakkhkar ḍer wu shah, magar da khodokhelo komak lā na wu rasedalai, dzaka dwi khpul morche ta jār-watalī dī. Nor, da gaḍano pa dzāe kkhke, haghah wakht chi khodokhelo tina wā e khist, dwah tana gaḍānah jōba-al prātah wū. Khodokhelo dwi pa chāro pa tūro ṭote ṭote kawul. Yara, pukkhtānah bad jang kawī.

Pa khabaro lagiyā mūnga ḍera lār wahali da. Dā kūm kilai dai? Wagai tagai yam. Tsok shta pa de kilī kkhke chi ba mā ta sat kāndī.

Rādza, dzamā pa de kilī kkhke yo peḡand-galai osī; haghah ba dzamūnga ḍoḍa-i wu krī.

Da kilī haghe khwā ta tsok girzedai shī?

Ya, akhwā ta hets tsok na shī girzedai; pa lāri shūke kegi aw ghlah lār wahī.

Welcome, welcome! Come, sit down.
The food is ready; what will you eat? There is plenty of buttermilk; batter cakes with sugar are ready.

God pardon thee. God enlarge thee.
Enough. I am satiated. More is distasteful to me. Thanks, praise be to God! Oh Lord, unto thee be the praise.

Take away the water, throw it away.

Have you a pipe?

We must go, there is a long journey before us.

Well, you are master of your own will. God be with you.

Accepted be thy prayer. Peace be unto you. And unto you peace.

Har kala, har kala. Rādza, kkhkena.
Doda-i tayāra da; tsa ba khwure?
Shomle dere di; prāte sara da gūre tayāre di.

Khudāe di wu bakkha. Khudāe di loe kā.
Bas. Moṛ sham. Nor me sekan kegl.
Shukr, alḥamdu-lillah. Rubba ṣanā tālara.

Oba liri kā, toya e ka.

Chilam hare?

Dzū (or mūnga ta tlal dai), pa makh kkhke loe pand dai.

Kkhab, da khpul wāk khāwind ye. Khudāe dar sara mal sha.

Du'ā di shī qabūla. Salām alaikum. Wa alaikum salām.

138.

HOSPITAL VISITATION.

What is the state to day? Are all the sick well? Has any new patient come?

All is well, sir. Eight new patients have come, amongst them is one woman.

Seat them all in the porch. We will first make enquiry of the in-door people, and will inspect them afterwards together with the out-door patients. Take the pen and inkstand with you, and the prescription book also.

How are you, 'Umar? Is your wound well? Remove the plaister from it that I may look at it. It appears to me that there is some dead bone inside it. Bring the instrument tray this way. What has become of that long probe? Here it is. Don't be afraid,

Tsa ḥāl dai nan? Randzūrān tol joṛ di?
Tsok nawai mariz rāghlai dai?

Khair khairiyat dai ṣāhib. Atah tana nawī rāghlali di, pa kkhke yawa kkhadza da.

Tol wārah pa mandaw kkhke kkhkenawa.
Wṛūnbi ba da danana-wālo tapos kawū.
biyā wrusto ba da dwīo nandāra kawū sara da bāhir-wālo. Qalam maṣḥwānra-i dzān sara wākhlā, aw da nūskho kitāb hum.

Tsa rang ye, 'umara? Parḥār di joṛ dai?
Paha tina liri kā chi tamāsha e kawam.
Rāta kkhkārī chi danana pa kkhke tsa nūfaw ḥaḍūkai dai. Da kūlo shkarai rāhista ka. Hagha ugda stan tsa sha?
Ilāya da. Werega ma, 'umara. Da stan pa parḥār kkhke nana bāsam, aw

'Umar. I am going to introduce this probe into the wound, and move it about a little to examine the bone. I will not hurt you much. There, it is done. There is some dead bone in it. Give me the forceps. See, this piece has come out. There is yet another bit. It is caught in the flesh, and I cannot extract it without cutting. Well, if it is your wish, we will leave it for the present. But mark this well; the bone will not by itself be free for many days. I will take it out in a moment, and you will not even feel the pain. I told you so. Wash the blood from it, and cover the wound.

And what do you say, reverend sir? Have you observed any benefit from yesterday's medicine? Give me the hand. Your pulse is good; it is a little weak. And what is the state of the cough? Do you cough in the same manner as before? As yet I have noticed no benefit in myself. My cough is in the former state. My phlegm does not cut, it is hardened. When I take a breath, cracklings arise in my chest. I cannot remain lying down by reason of my breathing becoming oppressed. Write a prescription for the priest. That is one dose. Give it him three times a-day that he may take it, and point out to him the diet and regimen.

How is he with the eye? Undo the bandage. Open the eye very gently. Look at me. Do you see me? How many fingers do I hold up to you?

pa kkhke ba la-ag-kūṭī khwndzawam chi haḍūkai laṭawam. Der ba di na khūg-awam. Bas, wu shah. Tsa mṛaw ha-ḍūkai shta pa kkhke. Nūtsī lā la rāka. Gora, dā yawa ṭoṭa rā wu watala. Lā bula ṭoṭa shta. Hagha pa gwakkhe nkkhati da, be da tsīralu na e sham wu kkhkalai. Kkhab, ki stā khwakkh wī, ba e dā sū'at pregdū. Lekin dā kkhab pohega; haḍūkai ba pakhpula tar dero wradzo pore bel na shī. Zah e ba pa ṭakī wu bāsam, aw pa dard bāndi ba poh hum na she. Mā e darta wu wai. Wine tina wīndza, aw parhār puṭ ka.

Aw tah tsa wāye, mullā sāhib? Da haghe parūna-i dawā bāndi stā tsa kkhegāra m'alūma shwa? Lās rāka. Nabṛ di joṛ dai; yo la-ag shān ta kamquwat dai. Aw da tūkhī tsa hāl dai? Laka pakhwā pa haghah shān tūkhege? Tar osa pore hets da kkhegāre pa dzān poh na sham. Tūkhai mi pa haghah pakh-wānī hāl dai. Balgham mi na ghwuts-egī, khiyam shah. Chi sāh ākhlam, pa sine mi shrangahūr khejī. Mlāst na sham osedalai, da de la kabla chi sāh mi ḍūbegī. Mullā dapāra nuskha wulika (or wu kkhka). Dā yo khwurāk dai. Dre guzāra da wradzi wala warka, chi wu e di khwurī, aw pāl parhez warta wukkhāya.

Dā da starge khāwind tsa rang dai? Pa-ṭa-i prānadza. Starga dōr pa ro ro wughwarawa. Māta gora. Wine me? Tso gūte mi darta nīwuli dī? Biyā

Say again. How many are there? He has indeed got his sight. Close the eye. Tie it up again. Now see that you don't move, and don't even think of rising or talking. Remain lying straight on the back, like a corpse, for three days more. Shall I get my sight, sir? There is some hope, for there has been a slight improvement from the first state.

How goes it with you, Tūrān Shah?

Has the purge of yesterday taken effect? Well. I have been to the closet six times. I have had three good watery stools, and three indifferent motions. I am somewhat better to-day, and have derived some ease. But that pain in my joints does not go. I have swallowed a deal of your physic, but have not got well upon it. It may not be my fate, hence. What more can I say to you? You have a little patience. This rheumatism is a very troublesome disease, and is not quickly got rid of. I will give you a liniment to-day; dip your fingers into it, and then rub the hand over the joints. In the evening, when you lie down to sleep, I will give you another medicine. Swallow it with a gulp of water, at bed time, and draw a quilt over yourself so as to perspire.

And what is your state, old man? Has the purging ceased? Have the gripes been stopped? Oh sir! I am dead. I have been sitting at stool the whole night. Blood and mucus pass from me mixed up together. I am burst with gripes, my bowels are lacerated.

wāya. Tso dī? Da dah nazar kho wu shah. Starga puta ka. Biyā e wu tara. Aw gore chi wu na khwadze, aw da pātsedu yā da khabare kawulu khiyāl hum ma lara. Da murī pa shān, tar dreo wradzo pore stūnī-stagh prot osa. Nazar ba mi wu shī, sāhib? Tsa umed shita, wale chi la wrūnbantī hāl na tsa la-aga la-aga fū-ida shiwi da.

Ta sara tsa ranga teregi, turān shāh? Haghah parānai jāṛ pāzah karai dai? Kkhāyastah. Shpag guzāra chūr-chobe ta talai yam. Dre kkhah da jullāb dastūna mi shawī dī, aw dre herā be khwanda nāst yam. Nan tsa la ag shān joṛ yam, tsa āsāntiyā mi shiwi da. Wale dā da bandūno dard mi wrūkegi na. Stā dawā mā dera tskkhali da, magari pre joṛ shawai na yam. Naṣīb ba mi na wī, dzaka. Nor tsa wāyam darta? Tah la-ag-kūṭī ṣabr wukā. Dā da bād bimārtiyā chi da, dera sakhta nājortiyā da, aw pa zir na liri kegi. Nan ba dala yo tel dar kawam; tah khpule gūte pa kkhke wu waha, aw biyā lās pa bandūno bāndi wu maga. Mākkhām, chi khob ta tsamle, ba bula dawā dar kam. Mākhustan, pa gūṭ da obo sara ter e kā, aw brastan pa dzān rā wāchawa chi khwale she.

Aw stā tsa hāl dai, spīn-gīriya? Dastūna di wudredalī dī? Kānge di band shiwi dī? Ai ṣāhibā! mūr sham. Kara-i shpa pa nāsto nāst yam. Wine aw ra-ame gade waḍe rā na prewūzī. Pa kāngo wu chāwdalam, laṛmānah mi ghwuts shwal. La brama prewatalam, nor mi tūqat na

I am fallen from my guard, and have no more strength. My patience and endurance are both exhausted. For the sake of God pay attention to me. Really, I am dying; I cannot last. Don't give way, my good man. You will recover, please God. We will attend to you carefully, and for the rest our reliance is on God. Cheer up. Brace up.

How are you, Sanobar? Does your heart palpitate in the same way? Your complexion is very yellow (or sallow).

I have observed no change. When I rise from a place, darkness comes over my eyes, and my head swims. I cannot go at all quickly, and when at any time I mount an ascent my heart flutters, I become nervous. My appetite is locked, I have no desire for food. If I eat a single mouthful, my belly at once swells, it does not digest. Moreover my face and feet are swollen.

And do you say nothing of the spleen? Is it in the same state, large and heavy.

No, my spleen is somewhat better than the previous state. Some change has come in its weight and size; it is become somewhat lighter.

We call your disease Anæmia. The salts of iron are very beneficial for it.

What man is this? When did he come? He came yesterday afternoon, and appears, as it were, demented.

Who are you, my lad? What is the matter with you?

kegī. Şabr zgham mi dwārah khalās dī. Da khudāe da pāra dzamā ghaur wukā. Zah kho, rikkhitiyā, mram; pātai kedai na sham. Wār khaṭā kega ma kākā. Joy ba she, ki khudāe kṛī. Mūng ba stā kkhah khidnat kawū, nor baqī tawak-kul mū pa khudāe dai. Dzān ṭing ka. Takrah shah.

Tsa rang ye, sanobara? Zrah di pa haghah shān pṛakegī? Rang di kho ḍer ziyar dai.

Hets pa farq poh na sham. Chi la dzāya pātsam, tyārah pa stargo rādzi, aw sar mi girzī. Hets pa garandī na sham talai, aw chi chare pa lwaṛa khejam zrah mi dradzegī, wār khaṭā kegam. Ishṭihā mi banda da, ḍoḍa-i khwā ta mi na kegī. Ki yawa nwaṛa-i wu khwuram, geḍa me pa haghah sā'at parsegī, ḥazmegī na. Nor makh pkkhe mi pasedalī dī.

Aw da torī tsa khabar na kawe? Haghah shān dai, loe aw drūd?

Na, torai mi la haghah pakhwānī ḥāl na tsa joy shān ta dai. Pa dranāwī aw pa ghat-wālī kkhke tsa farq rāghlai dai; tsa qadr spuk shawai dai.

Stā maraz ta mū jolaha wāyū. Da dah pa ḥaqq kkhke da ospane jauha-ar ḍer fā-ida-man dī.

Dā kūm sarai dai? Kala rāghlai dai?

Pārūn māzdīgar rāghai, aw saudā-i ghondi kkhkārī.

Tsok ye halaka? Dar sara tsa shawai dai?

Look you at my pulse and tell me my state. I came yesterday, and have taken some medicine, but have felt no benefit.

We are not diviners that we should recognize a disease simply by looking at one. Your disease can only be ascertained when you have explained the symptoms to us, etc.

Now come, let us inspect the out-door ones.

Your head aches, and if you eat food or drink water you vomit? Show the tongue. Enough. Put it in. How are the bowels? His stomach is hard, he is costive. Give him a purge. I have asthma. Do you smoke? Did you ever smoke formerly? You require an emetic. Drink plenty of tepid water after it till vomiting comes on. The phlegm will fall with the ejections, and your chest will be freed.

There is a scar in his right eye. It is exactly over the pupil, and is also dense. Close the other eye. He sees nothing. He is stone blind in that one eye. You cannot be cured at my hands.

Why he is also afflicted in the eyes. Both are bleary. Here, come close to me. Your upper eyelids are inverted. The eyelashes are all laid against the eyeball. This can be cured. It requires cutting and stitching.

My water scalds and dribbles from me drop by drop. These are symptoms of stone. Lie down on that cot, get straight on the back. Don't fear, I

Tah nabz wugora, aw hāl rāta wāya. Pārūn rāghlai yam, aw tsa dawā mi khwurali da, lekin hets pa kkhēgare poh na sham.

Zbargān na yū chi ta-ash pa kātah da sarī randz pejanū. Hāla ba stā maraz pe-jandai shī chi tah khpul hāl rāta bayānawe, etc.

Os rādza chi da bāhir-wālo nandāra kawū.

Sar di khūgegi, aw ki doḍa-i khwure yā oba tskkhe jārbase? Jiba wukkhāya. Bas. Nana-e-bāsa? Sahra ta tsa ranga kkhkene? Geḍa e klaka da, qabz kkhkenī. Jullāb warka. Sāh-landī mi kegi. Chīlam ts'kke? Pakhwā di chare tskkhāwah? Da jāryastalu dawā ghwāre. Pre pase tarame obe dere wu ts'kha chi qai darshī. Pa chālūno ba di balgham prewūzi, aw sīna ba di āzāda shī.

Da dah pa kkhī starge kkhke gul dai. Jukht pa kasī bāndi dai, aw ghat hum dai. Bula starga puṭa ka. Hets na wīnī. Ṭap rūnd dai pa daghe yawe starge. Stā 'ilāj dzama da lāsa na kegi.

Joy de hum pa stargo randzūr dai. Dwāre lechane dī. Hīsta, rāta nijde sha. Portani zegme di danana khwā ta arawuli dī. Bānre ṭole pa starghālī bāndi lagedalī dī. Da dah 'ilāj ba wushī. Prekawul aw ganḍal ghwārī.

Baul mi swadzi, aw tsātske tsātske rāna prewūzi. Dwī kho da gīta-i 'alāme dī. Pa haghah kaṭ bāndi wu gazega, stūnī stagh sha. Werega ma, ḍer ba di na

won't hurt you much. Yes, there is a stone. Do you hear? It sounds when I hit it with the sound. There is no fear. I will make you insensible with medicine, and you shall know nothing about it.

I am weak and decrepid, and my sight also is very defective. Well, I will tell you more. You are deaf and white bearded also. Open the mouth. See, he is even toothless. These are all signs of old age. You are not ill, my good man; you are quite well. Don't suppose that you will again be a young man. Thank God you have lived so long, and repent of your past sins.

khūgaiwam. Ho, gīta-i sh̄ta. Āwre?
Chi sikh pre waham, ghagegī. Hets
yera nish̄ta. Pa dawā ba di be-hokkh
kawam, aw pre kh̄abar ba hum na she.

Kam quwat aw ṭap yam, nazar mi hum
ḍer kam dai. Kkhab, zah darta nor
wāyam. Kūnr āw sp̄n'girai hum ye.
Khula di wīta ka. Gora, kandās hum
dai. Dwī wāre nakkhe da zor-wālī dī.
Randzūr na ye kākā; jik jor ye. Dā
ma pohoga chi biyā dubāra ba dzwān
she. Khudāe ta shukr wu bāsa chi
tar daghah 'umr pore pā-edalai ye, aw
da ter shawī gunāhūno toba wubāsa.

139.

SPORTING DIALOGUE.

Oh Mārifat Shah. Come here. Be quick.

Coming, sir. Here I am.

Not to-morrow, but the day after, early in the morning, we shall go out for sport. We are three gentlemen; now you see to the sporting apparatus, and have everything prepared at the appointed time.

Very good, sir. In which direction will you go? After what game, and for how many days shall you go?

We will first go to Paja hill after wild goat, and then when we have come down the hill we will shoot bartavelle, grey partridge, or quail, and will return home either on the sixth or seventh day. Take both my guns with you, and put four cans of powder, and twenty or twenty-five

Ai m'arifat shāh, dalta rāsha, zir sha.

Dardzam, ṣāhib, darāghlam.

Sabā na, bul sabā, sabār wakhtī ba kkhkār
la dzū. Dre tana ṣāhibān yū; os tah da
kkhkār kālo ta wu gora, aw har ṭsa sara
pa neṭe pore taiyār sambāl sāta.

Ḍera kkha da, ṣāhib. Kūme khwā ta ba
lārsha-i? Kūm kkhkār pase, aw da ṭso
wradzo dapāra ba dza-i?

Wṛunbe ba da paje ghar ta dzū ghartso
pase, aw biyā chi la ghra na rā kūz
shwalū da zarko, da tanzaro, yā da
mṛazo kkhkār ba kawū, nor yā pa
shpagame yā pa awwame wradzi ba
biyā kor ta rā rawān shū. Dzamā
dwārah ṭopakūna dzān sara yosa, aw
ṭsalor kūpa-i da dārū, aw yā shil yā

bullets for the rifle, and two or three bags of shot for the other guns, into the wallet. And tell the hawkmen that they must come after us.

Very well, sir. Since you go out a sporting for a week I will take the large and small tents with me, and the pointer, and both horses with their gear; and the servants and attendants all collected together I will take also with me. And if so be the order I will take expenses for the road from the treasurer, and conceal it in the mule pannier with the clothes.

You have said it exactly, do so and start at noon to-morrow. And see, when you arrive at the village pitch the tents somewhere outside on clean bare ground, and be careful that you do no violence, or have no quarrelling or wrangling with the people of the village. Whatever you want of them, such as fowls, butter, fodder, or anything else, see that you take it for cash payment, and be careful not to trespass in the fields or gardens. Further, give my compliments to the chief malik of the village, tell him that I am coming, and shall require sixteen or twenty beaters of him, and let him understand that he must provide good experienced men.

May you not be fatigued, sir. You are well come.

May you not be poor, oh Malik. Are you well? Where is our tent pitched? Show me the way to it.

It is on that side of the village; go on,

pindzah-wisht dāne da mardako haghah rakhdār bandūkh dapāra, aw dwe yā dre taila-i da charo haghah bul topak dapāra, pa dzola-i kkhke kkhkegda. Aw bāzwānāno ta hum wāya, chi dwi di rāshī mūnga pase.

Der kkhah dai, sāhib. Nor chi tāsū ba da hafte pore kkhkār ta wūza-i zah ba khaima aw dera dzān sara wram, aw khandai spai, aw dwārah asūna sara da asbāh, aw nokar chākar hum, tol yo dzāe malgarī karī, ba dzān sara biyūyam. Aw ki hukm dāhase wī da lāri kharts ba la khizānchī na wākhlam, aw ba e pa yakh-dān kkhke puṭ kawam.

Jukhta khabara di wu krala, daghah hase wu kā, aw sabā ghārmah rawān sha-i. Aw gora, har kala chi kilī ta wurasa-i dere chare pa spīne dāge bāndi wu dra-wa-i, aw pahm kawa-i chi tāsū da kilī khalq sara tsa zor ziyāti, yā tsa jagra steza wu na kawa-i. Har tsa chi la dwio na ghwāra-i, laka chirgān, ghwārī, wākkhah, yā nor tsa, gora-i chi pa rok wā e khla-i, aw khabardār sha-i chi pa paṭo yā pa bāghūno kkhke wu na girza-i. Aw bul, da kilī mashar malik ta dzamā salām wāchawa, aw wāya warta chi falānkai rātlūnai dai, aw ba tina yā shpāras yā shil kasa kkhkārīyān ghwārī, nor tah e poh krah chi kkhah balad sarī di paidā kāndi.

Starai ma sha, sāhib. Pa, khaira rāghlai ye.

Ma khwārega, malika. Jor ye? Dza-mūnga dera kūm dzāe wudrawuli da? Lār e rāta wu kkhāya.

Da kilī haghe khwā ta da; tah dza, dar-

I am with you. This is my hostelry, do the kindness, dismount here. Breakfast is ready, and the cots drawn out are placed outside.

Your kindness is great, Malik. We go to our own tents. Who is the chief of this village? You are? That is very good news. Have you collected the twenty beaters?

Long ago. They are all present, and seated there at the tents with your men.

You have done very well. There they are, our tents are in sight. Now you stay behind, Malik, and after a while come to my tent, and we will have consultation together. Then it is agreed that, it being too late to-day, we cannot ascend the hill. We will start to-morrow at cock-crow, and if all is well will pass the night on the hill. This is the best plan. Oh men, do you go and cook your dinners, we will go up the hill in the morning.

Come by this path. The ascent is difficult on that side; in fact, one cannot ascend by it. The reason of it is this, that the cliff on that side rises straight up to the sky, and there is no path. Even this road is not free from trouble, for there is the fear of snakes in that dense herbage, and in many places, by reason of the dry leaves, the ground is so slippery that many persons have fallen down on it. If one's foot were to slip on the edge of the cliff he is lost, for the ground slopes very suddenly, and then drops in a sheer precipice to a great deep

sara yam. Dagħa dzamā hujra da, mihrbāngī wukā, dale kūz sha. Doḍa-i taiyāra da, aw kaṭūna rāyastālī bāhir ikkī dī.

Stā mihrbāngī ḍera da, malika. Džn khpulo ḍero ta. Da de kilī maṣhar tsok dai? Tah ye? Dā kħo ḍera kħha kħabara da. Hagħah shil tana kkkhā-riyān di rā ṭol kaṛī dī?

Largħūne. Ṭol ḥāzīr dī, halta pa ḍero stā sarīo kħatsa nāst dī?

Ḍer kkhah di wu krah. Hagħe dī, dza-mūnga dere rā kkkhāre shwe. Os tah pātai sha, malika, aw biyā drang sā'at pas dzamā dere lara rā^{sh}ha, aw mū ba sara jirga wu kawū. Bāre maṣlahat pa dā dai, chi nan nā wakht shawai dai, ghra ta na shū kħatalī. Sabā char-bāng ba mūng rawānegū, aw chi kħair wī ba pa ghra bāndī shpa tera kṛū. Dagħa ghwara da. Ai sarīo, tāsū lār-sha-i, aw khpule khpule ḍoḍa-i pakhe kṛa-i, saḥār ba ghra ta kħeḷū.

Pa de lāri rādza. Hagħe khwā ta kħātah grān dai; haḍo tsok pre na shī kħatai. Sabab e dā dai, chi hagħe kħwā ta kamar negħ kħatalai dai āsmān ta, aw lār niṣhta. Dā lār hum kħālī da wis-wāsa na da, wale chi pa dagħo ganro wākkho kkkhke yera da mārān wī, aw dzāe pa dzāe da wucho pānro la kabla zmaka kħwa-enāka dāhase da, chi ḍer sarī pre kħwa-edalī dī. Ki da chā pkkha pre da kamar da ja-i kħwā ta wu kħwa-edala, hagħah wruk shah, wale chi zmaka ḍer zir pa rewand tili da, aw biyā sama pa kkkhkata yo loe star garang ta prewati da. Har tsa chi

abyss below. Whatever slips on it falls into the abyss, and is broken, and becomes smashed to atoms; in fact, is utterly destroyed; its very dust is not perceived, so far down is the depth.

It must indeed be a stiff hill. It seems to me the ascent of it will be difficult. You go in front, I will keep behind you. Go slowly, I cannot mount so fast. My breath shortens and my calves have given way. Is that the top of the ridge? Well, let us rest a while, and take a little breath.

On which ridges do the wild goat usually wander? Do you see that peak, the one on the summit of which a stone is standing upright? Yes, I see it.

Tell the beaters to go along the brow side and ascend to that peak, and then, forming line, to come down towards us. We will lie here in wait, and when the wild goat pass along the road will have our shot at them.

Are the wild goat many or few on this hill? At this season there are not many, for the villagers, every day, roam over the hills in search of fuel and fodder, and some few also shoot over them, thus the wild goat, being frightened, depart and dwell in the higher ridges.

Here he is, look, he comes, do you see? This side, here, to the left hand. Do you not see his antlers above that red bush? He is a large he-goat. Wait a little. He will come close to

pre wu lwedah, garang ta prewūzi, aw mātegi, dare dare shi; hado, fū fanā shi; da dah dūre hum na m'alūmegi dombra liri pa kkhkata jawar dai.

Dā k_ho ba be-shāna zig g_har wī. Rā ta k_hh_kāri chī khātah ba pre grān wī. Tah mak_h k_hh_ke shā, zah ba darpase yam. Ro ro dza, dombra pa talwār na sham khatai. Sāh mi land land kegī, aw spīne mi wilī shwe. Dā da kamar sar dai? K_hhah, mūng ba yo sāt pore ḍaḍa lagawū, aw la-ag-kūṭī dama kawū.

G_hartsa-ah akṣar pa kūmo kamaro bāndi girzī? Dā tsūka wīne, haghā chī pa sar e ṭīga neg_ha wulāra da? Ho, wīnam e.

K_hh_kāriyāno ta wuwāya chī dwī pa dag_he tselme ja-i di dzī, aw haghah sar ta di wu k_hejī, biyā para tarali pa k_hh_kata di rāwāwṛī. Mūng ba dale pasūnai nīwulai k_hh_kenū, aw har kala chī g_har-t_sah pa lāri teregi ba pre guzār wu kawū.

G_hartsa-ah pa dag_hah g_har bāndi ḍer yā kam wī? Pa dag_he mūde k_hh_ke ba ḍer na wī, wale chī da kilī khahq hara wradz pa g_hruno bāndi bālanr aw wākk_ho pase girzī, aw dzane yo nīm pre bāndi k_hh_kār hum kawī, pas g_har-t_sa-ah tre tarhedalī lwuṛī, aw pa uchato kamaro bāndi osī.

Hāyah dai, wugora, rādzī, wīne? De khwā ta, dale, kīnr lās ta. K_hhkar e na wīne haghah sūr ḍakī da pāsa? G_hat wuz dai, La-ag-kūṭī wār wu kā. Os ba mūnga ta nījde shī. Pa wulī wu wula.

us presently. Aim at the shoulder. He is come, make haste, fire at him. Hit! well done! Give me a knife that I may cut his throat. He has very fine long and twisted horns, and see what a beautiful long beard this is.

Look out! another is coming. I saw him just now when he turned this way from that spur. Here, what is that under the white boulder? Gone! he is off! missed!

What men are those? They are coming this way in one mass. Sing out and ask them who they are.

It seems to me that they are our own beaters. Having come down the hill they have united together, and are now coming to join us. Without mistake it is them. I recognize them. They are come, see, they have arrived.

Be ye not fatigued. How many persons are left behind?

May you prosper. Nobody is left, all are here. Has anyone a pipe? Here is one, take it. Don't you smoke? Will you smoke? It is very agreeable.

Arise, come, let us go. The descent is easy, we shall soon reach the tents; there is yet some sun. As long as there is sun there is light. Come forward two men. Tie this goat by the head and heels to a pole, and convey it down to the tents.

It is a large goat, nay, huge, and monstrously heavy. Who shot him? The European? He is a good sportsman. Verily, the Europeans are all good sportsmen.

Rāghai, zir shah, guzār pre wukā. Wu-laged! shābāsh! Chāra lāla rāka chi ḥalāl e kawam. Der kkhah ūgd kkhka-rūna larī, aw gora tsa ranga kkhāyasta ūgda gīra e da.

Pahm ka! bul rādzi. Os mā e wulidah chi la haghah kamara rā de khwā ta e girzedah. Hista, dā tsa dai lāudi tar haghe spine gate? Lār! wu e lwukkht! khaṭā sha!

Haghah kūm saṭī dī? Ganr rā de khwā ta drūmī. Nāre waha, aw pukkhtana ka chi tāsū tsok ya-i?

Rāta kkhkārī chi dzamūnga khpul kkhkā-riyān dī. La ghra na rā kūz shawī, yo dzāe ṭol shawī dī, aw os rā rawān dī chi mūng khatsa di gaḍ shī. Bedū hagha-ah dagha-ah dī. Zah e pejanam. Rāghlal, gorah, rā rasedalī dī.

Staṭī ma sha-i. Tso tana wrusto pāṭī dī?

Loe sha. Hets tsok pāṭai na dai, ṭol dalta dī. Chā tsakha chilam shṭa? Hāyah dai, wā e khla. Chilam na tskkhe? Tah tskkhe? Der khwand-nāk dai.

Pātsa-i, rādza-i chi dzū. Kūzedah āsān dai, zir ba dero ta wu rasegū; nwar lā shṭa. Hombra chi nwar wī ranrā wī? Wṛānde sha-i dwah tana saṭī. Dā wuz zam zambolai pa largī bāndi wu tara-i, aw kūz dero ta wu rasawa-i.

Ghaṭ wuz dai, wale nāpaṭ dai, aw be shāna drūnd. Chā e wishtalai dai? Farangī? Kkhah kkhkārī saṭai dai. Yara, fa-rangiyān ṭol kkla-ah kkhkārī saṭī dī.

Be quiet, my lad. He is called the civil officer. Nobody calls them Europeans to their faces, because they dislike it.

Speak of him as "master."

I am sorry for it. I was not aware. What do you think, will he be angry with me?

It is all right, lad, he also is unaware, for he does not understand Pukkhto.

Chup sha, halaka. Haghah pa mulki s̄ahib yādegī. Dwto ta tsok pa makhā makh farangai-na wāyī, wale chi bad e manī.

Pa "s̄ahib" warta yādawa.

Dzamā pre toba da. Khabar na wum. Tah tsa ganre, haghah ba rāta qahr kāndi?

Khair dai, halaka, haghah hum khabar na dai, wale chi pa pukkhto na pohegi.

THE END.