A Grammar of the Pukkhto or Pukshto Language.
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.

BY

HENRY WALTER BELLEW,

ASSISTANT SURGEON, BENGAL ARMY.

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MDCCCLXVII.
STEPHEN AUSTIN,
DEDICATED

to

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

COMMANDANT HYDERABAD CONTINGENT,

by

HIS OBEDIENT HUMBLE SERVANT,

H. W. BELLEW.
PREFACE.

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 amongst 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 Hindi,
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 Hindi)
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 Hindi, 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 Hindi, 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 Hindi, *ghorā* (a horse) in the oblique cases of the singular becomes inflected, as *ghore kā* (of a horse), and in the plural *ghore* (horses) becomes inflected in the oblique cases, as *ghorōn kā* (of horses). So in the Pukkhto corresponding changes or inflections occur, as *sarāi* (a man), *da sarī* (of a man) in the singular, and *sarī* (men), *da sarīo or da sarīo* (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, Hindi, and Persian are contrasted together:—

<table>
<thead>
<tr>
<th>PUKKHTO</th>
<th>HINDI</th>
<th>PERSIAN</th>
<th>ENGLISH</th>
</tr>
</thead>
<tbody>
<tr>
<td>loe sarai</td>
<td><em>barā manukh</em></td>
<td><em>kalān mard</em></td>
<td>great man.</td>
</tr>
<tr>
<td>loka <em>khabza</em></td>
<td><em>barī randi</em></td>
<td><em>kalān zan</em></td>
<td>great woman.</td>
</tr>
<tr>
<td>da loyo sero</td>
<td><em>barē manukhon kā</em></td>
<td><em>i kalān mardān</em></td>
<td>of great men.</td>
</tr>
<tr>
<td>da loyo <em>khabzo</em></td>
<td><em>barī randiyon kā</em></td>
<td><em>i kalān zanān</em></td>
<td>of great women.</td>
</tr>
<tr>
<td>sarai rāghai</td>
<td><em>manukh āyā</em></td>
<td><em>mard āmad</em></td>
<td>man came.</td>
</tr>
<tr>
<td><em>khabza rāghlala</em></td>
<td><em>randī ā-i</em></td>
<td><em>zan āmad</em></td>
<td>woman came.</td>
</tr>
</tbody>
</table>

And similarly, Pukkhto verbs, though they end in *al* and *edal* corresponding to the *an* and *idan* 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 Hindi, 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 Muhammadan 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 Muhammadan 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 Mahmūd of Ghazni, in the beginning of the eleventh century, a Hindu Rājā was ruling at Kabul. 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 Kafirs, 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 Kabul are represented by the Tajiks and Hazaras 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 Pukktünkhwā to the Afghans or Pukktūns—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 Hindi 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.

London,
4th January, 1867.
PUKKHTO OR PUENHTO GRAMMAR.

SECTION I.

1. The Pukhto 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 gada-wada-ğiba. 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 Hazaras, whose language is the Persian. And similarly, in its eastern parts, are the Gujars and Hindkis, whose language is a dialect of the Hindi.

   c. Most of these foreign words are met with in Pukhto 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. Pukhto, 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 Pukhhto 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 Pukhhto 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 Pukhhto, 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. Pukhhto 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 Hindustani, with which the reader is supposed to be acquainted. The several letters used in the Pukhhto are shown in the subjoined table.
**PUKKHTO LANGUAGE.**

**PUKKHTO ALPHABET, OR PATA-I (Harof-tahaji, A.)**

<table>
<thead>
<tr>
<th>FORM.</th>
<th>NAME.</th>
<th>POWER.</th>
<th>FORM.</th>
<th>NAME.</th>
<th>POWER.</th>
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<td>Khe</td>
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<td>Dal, Da</td>
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<td>Zal</td>
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</tr>
</tbody>
</table>
a. Of the above letters, ع، ط، ض، س، ن، and ق are purely Arabic, and for the most part only found in words from that language.

b. The letters خ، ن، ز، and ق 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 خ of the Hindi, not in the words from the Hindi.

c. The letters ب، ج،، and ك are found in words either purely Pukhto or introduced from the Persian and Hindi, but not from the Arabic.

d. The letters بن، بر، ب، and ن or ق are only found in words purely Pukhto. The rest of the letters are common to all the languages above named.

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

f. All the letters of the Pukhto alphabet are considered to be, and are used as, consonants. The letters ی، و and ه are also used as vowels. Some of the letters require separate notice.

a. ب be is sometimes changed to و، wān. Ex. زار for بار (a turn), and مر for band (a dike, bank). When preceded in a word by ه it takes the compound sound of مب. Ex. لب for لب (a flame), pronounced لب.

b. پ pe is often substituted for ف، fe. Ex. پتنگ for فتن (strife), and پقر for ققر (a beggar).

c. ت te is pronounced as a very soft dental. ت is a very hard palatal, and in sound resembles the ت of the Hindustani or the ت of the Hindi, like which it is also called ت.

d. دزمر or دز is an altered and softened form of جيم، for which it is frequently substituted. Ex. دزام for جام (life), دزای for جای (place), دزیار for جیار (liver), etc. The letter ج for جيم itself is sometimes changed to ج.

e. تیس is an altered and softened form of تیش، for which it is substituted in such words as تیشادار for تیشاد (a sheet), تیشدار for جیاد (remedy), تیسرک for جیارک (a wheel), etc.

f. خه is a hard aspirate. It is sometimes replaced by خه.

g. دل or دل is a very soft dental. دل or دل or دل is a very hard palatal, and has the sound of the Hindustani دل, or the Sanskrit ठ.
h. \( \ddot{r} \) is a soft \( r \), but always fully pronounced. \( \ddot{r} \) or \( r \) is a rough palatal rolled out of the mouth with emphasis. It has a sound very similar to that of the Hindustani \( \ddot{y} \), or the \( \ddot{g} \) or \( \ddot{s} \) of the Sanskrit.

i. \( \ddot{z} \) has the sound of \( z \) in zeal. It is sometimes interchanged with \( \ddot{d} \) and \( \ddot{z} \) in jim. \( \ddot{j} \) 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 Pukhto is sometimes used in place of \( \ddot{z} \) in jim by the Eastern Afghans, with whom it has the sound of that letter.

j. \( \dddot{g} \) is an altered form of \( \ddot{g} \) 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 \( \dddot{g} \) gaf, with which it has the same sound amongst them. By the Khataks 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 \( \dddot{j} \) or \( \dddot{g} \), with which it has the same sound amongst them. Ex. رلی gala-i (hail) pronounced and often written گلی gala-i by the eastern Afghans is pronounced and occasionally written گلی gala-i by the western tribes. Similarly خور bhoq (sweet), pronounced and often written بتو bhoq by the Yusufzais, is pronounced and may be written خور bhoq by the Khataks and western tribes. پیر gira (the beard), پی yag (a he-bear), etc., are other instances.

k. ن kkhin or kshin, called also khe and kkhoshin, is a combined form of خ khe and ش shin, and corresponds with the \( \ddot{v} \) 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 Khataks and western tribes soft, as ksh. Ex. ن kkhah (good) with the Yusufzais is pronounced kshah by the Khataks. پهلو pukhto or pukheto, ن kkhadi or kshada, etc., are instances. ن kkhin is often used for ش shin in words introduced from the Persian. Owing to the different sounds of this letter ن kkhin or kshin, the following transformations are observed when it is combined with the letter \( \ddot{k} \) kaf without the intervention of a vowel. By the Yusufzais and eastern Afghans the ن kkhin, when thus combined, is always made to precede the \( \ddot{k} \) kaf, as in the words kkhinástal (to sit), kkhkal (to draw), kkhkārah (apparent), kkhke (in), kkhkata (under), etc. But by the Khataks and western tribes the ن kshin, under similar combinations, is always made to follow the \( \ddot{k} \) kaf, as kkhinástal, kkhkal, kkhkārah, kkhke, kkhkata, etc.
1. The sound of ٌ in "gaf" invariably has the sound of "g" hard, as in "go, gun". When written ٌ، with which it is sometimes changed, it may have either sound of that letter, as has been explained above (i).

m. ٚ nun has always the full sound of "n" as in "none", except when followed by ب be, when it takes the sound of "m". Ex. انبه lanba (flame) pronounced lamba, تنبه tanba (a shutter) pronounced lamba, وربه wrumbe (firstly) pronounced wrumbe. In such cases the ٚ nun is frequently replaced by م mīm, as وسمه, لسمه, ومسمه, etc. When ٚ nun is combined with ٰ re it forms the compound consonant ٰر (ٰ or ٰر), in which the "n" is nasal. This letter is never found at the commencement of a word. Its sound is peculiar to the Pukhhto and difficult to acquire correctly.

n. ٍ rav 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, 6.

o. ٤ re 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 "hāz-zāhir", and in the latter "hāz-khafti". The khafti 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 ٤ is often dropped and replaced by the short vowel "zawar" or "zabar" (ـ). All nouns, adjectives, etc., ending in ٤ zāhir are of the masculine gender. When the letter ٤ occurs at the end of Arabic words introduced into Pukhhto it is written thus ٤ and sounded as "ت", and generally this letter is substituted for it, as زکات for زکاج zahāt (alms).

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

THE CONSONANTS. (Narisi-zaht.)

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 ālīf and ē'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 mutaharrīk 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 — jazm.

c. When a consonant is doubled the sign — tasdīd is written over it, and the letter is distinctly sounded twice.

THE VOWELS. (Harakāt.)

8. The letters ā, āw, and ē, ye, when sākin, are used with the three short vowels xwar or zabbar — zer —, and pesh —, or fathā, kausra, and zamma, as they are respectively styled in Arabic, to form the long vowels and diphthongs.

a. Thus ālīf, which is invariably preceded by — xwar, unites with it and forms the long vowel represented by ā and sounded as in yarn, barn, etc. Ex. āḥād (air), āl lār (road), etc.

b. āw sākin, preceded by its corresponding short vowel — pesh, unites with it and produces two distinct sounds, viz., as ā in rule, called nāmi-m'arūf, and as o in polo, called nāmi-majhāl. āhūr (hurt), ādūn (dead), āndūn (dead), ānū (dog), ābhūr (sweet), ābūb (sleep), ābū (hour (a dog-mouse)), ātor (black), etc., are examples of the former. ākūtār, ākūtā (a pigeon), etc., are examples of the latter.

When āw is preceded by the short vowel — xwar, it sometimes unites with it and produces the diphthong au, sounded as the ou in sound, house, etc. āzūr (oppression), āqūm (tribe), ākūntā (a pigeon), etc., are examples. In Pukkhto, however, it is more common for āw 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 āw is preceded by — xwar. Ex. ārando (to seek), ā Fluid (to say), ābra (side), āpān (plead), ārām (a porch), etc.
When \( n \) is preceded by the short vowel \( -zev \), it never unites with it, but remains separate, and is sounded as a consonant. Ex. \( z\text{inr}a \) (shade), \( z\text{in}c \) (matter), \( l\text{invar} \) (hungry), etc.

c. If \( ye \) is preceded by the short vowel \( -zev \), 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. \( k\text{haima} \) (a ramble), \( s\text{ail} \) (a tent), etc., are examples of the former sound; and \( s\text{arai} \) (a man), \( l\text{argai} \) (a stick), etc., are examples of the latter.

When \( ye \) is preceded by the short vowel \( -pev \), 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 \( m\text{ayassar} \) (procurable).

When \( ye \) is preceded by the short vowel \( -zev \) it unites with it, and produces two distinct sounds, viz., as \( i \) (sounded like the double \( c \) in \( feel \)), called \( y\text{aompar} \), and as \( e \) (sounded like the \( a \) in \( fate \)), called \( y\text{amajhul} \). \( s\text{pin} \) (white), \( s\text{hin} \) (green), \( t\text{it} \) (bowed), etc., are examples of the former; and \( b\text{ench} \) (a rafter), \( d\text{eris} \) (thirty), \( t\text{el} \) (oil), etc., of the latter.

d. When \( w\text{aw} \) and \( ye \) are followed by the long vowel \( a \), they retain their sounds as consonants, \( w \) and \( y \) respectively, forming no union with the preceding vowel, as \( t\text{wean} \) (power), \( b\text{ayan} \) (recital).

9. There are then, to recapitulate, ten vowel sounds in the Pukkhto, viz., the three short vowels, \( z\text{abar} \), \( z\text{er} \), and \( p\text{esh} \), represented by \( a \), \( i \), and \( u \) respectively; the three long vowels, formed by their combinations with \( m\text{alif} \), \( ye \), and \( w\text{aw} \), and represented by \( a \), \( i \), and \( u \) respectively; the two diphthongs \( au \) and \( ai \), formed by the union of \( w\text{aw} \) and \( ye \) respectively with a preceding \( z\text{er} \); and the two mu\( j\)hul sounds of \( w\text{aw} \) and \( ye \), formed by their combinations with \( -p\text{esh} \) and \( -zev \) respectively, as above explained.

10. The following table, taken from Forbes' Hind\( u\)st\( a \)ni Grammar, shows the several vowel sounds above mentioned, as pronounced in English in column i., as written in the Naskh character in column ii., and as represented in the Roman character in column iii.
11. The following symbols are used with the vowel ٌ alif.

\[ a. \quad ٠ \text{ madda, which signifies prolongation, is written over ٌ alif commencing a word to prolong its sound or make it a long vowel, as } \text{ Azad} \text{ free}, \text{ instead of azad.} \]

\[ b. \quad \text{ or } \text{ and is placed above and between two contiguous vowels of different syllables to indicate their separation from each other. Ex. Naati (a barber), Fadad (benefit), etc. This symbol corresponds to and in this work is represented by the hyphen in English.} \]

\[ c. \quad \text{ wasla signifies "union," and, written over the } \text{ al commencing Arabic words, gives it the vowel sound of the last letter of the preceding word, and denotes union with it, as } \text{ sites El-Madras (the holy temple, Jerusalem).} \]

\[ d. \quad \text{ The symbols } \text{ and } \text{ tanwin, or "nunciation," occur at the end of} \]
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 \(-\text{an}, -\text{in},\) and \(-\text{un}\) respectively.

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SECTION II.

THE PARTS OF SPEECH. \( (Kalima,) \)

12. In Pukhto, 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 کاٰری kāwrai, s. (stone), سپک spuk, a. (light), دغه hāghah, pr. (that), یورکی wajūnkai, part. act. (speaker), دلی wahalai, part. pass. (beaten), شارب Shārbul, v. a. (churning).

14. The Article.—In Pukhto 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 \( ی \) yo (one) for the indefinite article, and by the demonstrative pronouns \( \\) da, and \( دغه dağhah \) \( (this) \) for the definite article.

15. Gender \( (jins) \).—The noun in Pukhto has two genders, the masculine \( (nungakkar or nar) \) and the feminine \( (mawannag or khadza) \). 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:—
Pukkito Language.

a. Rule 1.—All nouns ending in the diphthong یِ (یِ) are, without exception, masculine. Ex.—

سرین، a man.
کابین، a stone.

لرگ، a stick.
نمسی، a grandson.

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

دوبی، a dyer.
خونی، a murderer.

سپاهی، a soldier.
نا، a barber.

c. Rule 3.—All nouns ending in the perceptible ی (یِ) (hāe-zāhir) are, without exception, of the masculine gender. Ex.—

آورا، flour.
گلاب، a cowherd.
پوریات، a falling.

ویکت، hair.
میره، a master.
خانه، a rising.

d. Rule 4.—Nouns terminating in any consonant, including یِ (یِ) and ی (یِ) when used as such, are, as a rule, of the masculine gender. Ex.—

کت، a cot.
وسی، a camel.
بلو، a home.
خلو، a son.

لیس، a hand.
چیز، a cock.
مند، a shed.
مرظو، 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.

بیوژ، ankle bone.
برخو، the cheek.
برستان، a quilt.
بن، rival wife.
بورژا، a resort (place).
بلیئ، a regiment

پمبچو، cotton stalk.
ترک، an adze.
ترو، aunt.
تندار، uncle's wife.
تبار، a wife.
خره، skin.

b. A list of nouns with a feminine termination.

سیرین، a man.
لرگ، a stick.
سپاهی، a soldier.
نا، a barber.
آورا، flour.
گلاب، a cowherd.
پوریات، a falling.

ویکت، hair.
میره، a master.
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کت، a cot.
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بیوژ， ankle bone.
برخو， the cheek.
برستان， a quilt.
بن， rival wife.
بورژا， a resort (place).
بلیئ， a regiment

پمبچو， cotton stalk.
ترک， an adze.
ترو، aunt.
تندار， uncle's wife.
تبار， a wife.
خره， skin.

b. A list of nouns with a feminine termination.

سیرین， a man.
لرگ， a stick.
سپاهی، a soldier.
نا， a barber.
آورا， flour.
گلاب， a cowherd.
پوریات， a falling.

ویکت， hair.
میره， a master.
خانه， a rising.

کت， a cot.
وسی， a camel.
بلو， a home.
خلو， a son.

لیس， a hand.
چیز， a cock.
مند， a shed.
مرظو، a slave.

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پمبچو， cotton stalk.
ترک، an adze.
ترو، aunt.
تندار， uncle's wife.
تبار، a wife.
خره، skin.
GRAMMAR OF THE

ja-an, a girl.

 tsangal, elbow.

 changul, a claw.

 khāro, a cock's spur.

 khār, palm, sole.

 khor, sister.

 darshāl, door frame.

 drakar, wheel tire.

 rundār, brother's wife.

 zāngō, a swing.

 samanz, a comb.

 stan, a needle.

 smats, a cave.

 ghosjol, a cow-shed.

 ghandal, a sprout.

 qey, the bosom.

 gāhar, herd of oxen.

 lār, a road.

 lānbo, swimming.

 laman, a skirt.

 langor, a span.

 lār, daughter.

 baesht, a spun.

 mraz, a quail.

 mungal, a paw.

 mor, a mother.

 myāshi, a month.

 mehan, hand-mill.

 mermak, mistres.

 meg, an ewe.

 naive, a bride.

 ndror, husband's sister.

 ngor, son's wife.

 nāso, a lawn.

 nōdro, a day.

 naryad, a cloud.

 wendar, a tether.

 yor, husband's brother's wife

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

bagū, a goblin.

 bēro, a monkey.

 pīsho, a cat.

 mēlu, 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 Pukhkto nouns, etc., ending in the letter ʿalif are of the feminine gender. Ex.—

jarā, crying.

 shā, the back.

 qhā, robbery.

 ghwā, a cow.

 mā, the loin.

 nia nyā, grandmother.
b. Rule 2.—Nouns of foreign derivation adopted into the Pukkhto and ending in ʿalif are of the masculine gender. Ex.—

\[
\begin{align*}
باری, \text{ a pimp.} & \quad \text{زنی, adultery.} \\
باوری, \text{ a drone bee.} & \quad \text{سما, morning.} \\
بیگا, \text{ evening.} & \quad \text{کانا, uncle paternal.} \\
\text{تونیا, cotton thread.} & \quad \text{ماما, uncle maternal.} \\
چارا, \text{ a bangle.} & \quad \text{ملا, a priest.} \\
جولا, \text{ a weaver.} & \quad \text{میلا, a friar.}
\end{align*}
\]

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

\[
\begin{align*}
\text{آشنا, a friend.} & \quad \text{گدای, a beggar.} \\
\text{خدای, God.} & \quad \text{امرا, umrā, a noble.}
\end{align*}
\]

c. Rule 3.—All nouns terminating in the imperceptible ی (hāe-khāfī) are, without exception, of the feminine gender. Ex.—

\[
\begin{align*}
\text{ویه, water.} & \quad \text{چاره, a knife.} \\
\text{بله, an island.} & \quad \text{کنده, a ravine.} \\
\text{تویر, a sword.} & \quad \text{نکخا, a banner.}
\end{align*}
\]

d. Rule 4.—All nouns terminating in ی a-i (yā-e-mʿarūf preceded by hamze) are, without exception, of the feminine gender. Ex.—

\[
\begin{align*}
\text{پاٹا, a bandage.} & \quad \text{شوشی, a firebrand.} \\
\text{خسپلا, a sandal.} & \quad \text{شونتا, a pine torch.} \\
\text{سپرما, the moon.} & \quad \text{مری, mara-i, the throat.}
\end{align*}
\]

e. Rule 5.—Nouns terminating in ی i (yā-e-mʿarūf alone), and denoting condition or state, are of the feminine gender. Ex. (see Art. 16, b)—

\[
\begin{align*}
\text{باد, evil.} & \quad \text{kabди, joy.} \\
\text{حوری, poverty.} & \quad \text{گدا, beggary.} \\
\text{خونکک, pleasure.} & \quad \text{نکت, honesty.}
\end{align*}
\]

f. Rule 6.—A few plural nouns, whose singular ending in ی ʿhaft is
obsolete, terminate in ياء (yāc-majhul), and are, without exception, of the feminine gender. Ex.—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>یاری</td>
<td>fire, ashes.</td>
</tr>
<tr>
<td>خونی</td>
<td>blood.</td>
</tr>
<tr>
<td>دوئی</td>
<td>dust.</td>
</tr>
<tr>
<td>چیتی</td>
<td>whey.</td>
</tr>
<tr>
<td>شوملی</td>
<td>buttermilk.</td>
</tr>
<tr>
<td>یزی</td>
<td>matter.</td>
</tr>
<tr>
<td>گنی</td>
<td>thorns.</td>
</tr>
<tr>
<td>نینی</td>
<td>parched grain.</td>
</tr>
<tr>
<td>روئی</td>
<td>snow.</td>
</tr>
<tr>
<td>وینی</td>
<td>rice grain.</td>
</tr>
<tr>
<td>وینی</td>
<td>blood.</td>
</tr>
<tr>
<td>ارکشی</td>
<td>barley.</td>
</tr>
</tbody>
</table>

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

a. Rule 1.—If the masculine end in the diphthong یاء ai, the feminine is formed by changing it to یاء a-i (yāc-m'aruf preceded by hamza). Ex.—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>یارسی</td>
<td>a buck.</td>
</tr>
<tr>
<td>یارسی</td>
<td>hind.</td>
</tr>
<tr>
<td>سپای</td>
<td>a dog.</td>
</tr>
<tr>
<td>سپای</td>
<td>a bitch.</td>
</tr>
<tr>
<td>یارسی</td>
<td>Afridi male.</td>
</tr>
<tr>
<td>یارسی</td>
<td>Afridi female.</td>
</tr>
<tr>
<td>یوسپزی</td>
<td>Yusufzai, m.</td>
</tr>
<tr>
<td>یوسپزی</td>
<td>Yusufzai, f.</td>
</tr>
</tbody>
</table>

b. Rule 2.—If the masculine end in یاء i (yāc-m'aruf alone) the feminine is formed by dropping the final یاء i, and adding نور نور. Ex.—(Art. 16, b.)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>دوبی</td>
<td>a dyer.</td>
</tr>
<tr>
<td>دوبنر</td>
<td>dyer's wife.</td>
</tr>
<tr>
<td>موچی</td>
<td>a cobbler.</td>
</tr>
<tr>
<td>موچنر</td>
<td>cobbler's wife.</td>
</tr>
<tr>
<td>ناپی</td>
<td>a barber.</td>
</tr>
<tr>
<td>ناپر</td>
<td>barber's wife.</td>
</tr>
<tr>
<td>هاتی</td>
<td>elephant, m.</td>
</tr>
<tr>
<td>هاتنر</td>
<td>elephant, f.</td>
</tr>
</tbody>
</table>

c. Rule 3.—If the masculine ends in any consonant, excepting یاء alif, و wāw, and یاء زکر, it forms the feminine by adding یاء khaft to the last letter. Ex.—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>یکب</td>
<td>a camel, m.</td>
</tr>
<tr>
<td>یکب</td>
<td>a camel, f.</td>
</tr>
<tr>
<td>چین</td>
<td>cock.</td>
</tr>
<tr>
<td>چین</td>
<td>a hen.</td>
</tr>
<tr>
<td>آشنی</td>
<td>a friend, m.</td>
</tr>
<tr>
<td>آشنی</td>
<td>a friend, f.</td>
</tr>
<tr>
<td>سوی</td>
<td>buck hare.</td>
</tr>
<tr>
<td>سوی</td>
<td>doe hare.</td>
</tr>
</tbody>
</table>

d. Rule 4.—Those masculine nouns ending in a consonant which are of one
syllable, formed by the long vowel ُ (wāni-mˈaraf), or of more than one syllable, the last of which is formed by that vowel, form the feminine by replacing ُ by the short vowel əbar — and adding َ hāf to the last letter of the word. Ex. (Art. 22, e)—

شیون shpān, a shepherd.
شینه shpāna, a shepherdess.
شکور shkār, porcupine, m.
شکوره shkāre, porcupine, f.

بیستون پیکاک پیکاکتن, Pukhktun, m.
بیستن پیکاکنا Pukhktun, f.
گدون گادن, Gadun, m.
گدن گادانا, Gadun, f.

e. Rule 5.—Nouns terminating in the perceptible ُ (hāf-zāhir) form the feminine by inserting َ nūn before the final ُ he, which then becomes imperceptible (hāf-haft), as in the following examples:—

ابوبه akkbhah, camel-man.
اوبنی akkbnah, camel-woman.
غوبه ghobah, cowherd.
غوبنی ghobana, cowherdess.

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:—

آک s, a horse.
آسپا a mare.
آرمینی akkhai, wife's brother.
سینه kkhina, wife's sister.
پیار pīr, father.
مور mor, mother.
پلاندر plandar, step-father.
میر maira, step-mother.
تربر tarbār, cousin, m.
ترل tarla, cousin, f.
تره trah, uncle.
ترور tror, aunt.

کویه khorah, a host.
کورینه khorana, a hostess.
ملم ملمه melmā, a guest, m.
ملمنه melmāna, a guest, f.

ئسکختان tsokhtan, husband.
ئسکه kkhadza, woman.
خوریه bhora-e, nephew.
خورخه bhorda, niece.
دژه dzoe, son.
لار lar, daughter.
زالمه zalma, youth.
پغله peghla, maid.
سحر shhar, father-in-law.
خوایپه khvākhha, mother-in-law.
سرا سرای sarai, man.
ارتوئه artina, wife.
21. **Number ('adeed').**—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 singulairs according to the following rules:

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>spai,</em> a dog.</td>
<td><em>spaikī,</em> doers.</td>
</tr>
<tr>
<td><em>spi,</em> dogs.</td>
<td><em>spaikī,</em> doers.</td>
</tr>
<tr>
<td><em>sēri,</em> a man.</td>
<td><em>spaikī,</em> doers.</td>
</tr>
<tr>
<td><em>seri,</em> men.</td>
<td><em>spaikī,</em> doers.</td>
</tr>
</tbody>
</table>

   b. **Rule 2.**—All masculine nouns ending in *ī* (yām-‘arūf) (Art. 16, b) form the plural by adding *ān* to the last letter of the nominative singular. Ex.—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>dobi,</em> a dyer.</td>
<td><em>spāhī,</em> a soldier.</td>
</tr>
<tr>
<td><em>dobiyan,</em> dyers.</td>
<td><em>spāhīyan,</em> soldiers.</td>
</tr>
<tr>
<td><em>khanī,</em> a murderer.</td>
<td><em>kasbi,</em> an artificer.</td>
</tr>
<tr>
<td><em>khanīyan,</em> murderers.</td>
<td><em>kasbiyan,</em> artificers.</td>
</tr>
</tbody>
</table>

   c. **Rule 3.**—Nouns masculine ending in any consonant, including *mām* and *ye* when used as such, but excepting *zāhir,* form the plural by adding *ān* to the nominative singular, if they denote inanimate objects. Ex.—
PUKKHTO LANGUAGE.

parhār, a wound.
parhārāna, wounds.
grav, a pledge.
gravāna, pledges.
dand, a pond.
dandāna, ponds.
skow, a stitch.
skoyūna, stitches.

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

mār, serpent.
mārān, serpents.
larām, a scorpion.
larāmān, scorpions.
lewāh, a wolf.
lewāhān, wolves.
shādo, a monkey.
shādogān, monkeys.
merah, a master.
merahgān, masters.
mullā, a priest.
mullāyān, priests.
asnāi, a friend.
asnāyān, friends.
hāhā, an uncle.
kalā, uncles.

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

sowr, a horseman.
sowrāh, horsemen.
shpūn, a shepherd.
shpūnāh, shepherds.
shpol, a hedge.
shpālah, hedges.
biyalīn, separation.
biyalīnāh, separations.
kundīn, widowhood.
kundīnāh, widowhoods.
larmēn, a gut.
larmānāh, the bowels.

**Note.**—Some of these nouns use the plural form as a singular noun. Ex. lārmānāh (belly), kundīnāh (knee), kundīnān (drum).  ْدَ لَوْمَانَةَ درَنَ ْدَ زَغَانَةَ سَتَرَكَ ْدَ زَغَانَةَ قَ شَرَكَ (knee-cap).

**f. Rule 6.**—Nouns masculine ending in s zāhir, and which form their feminines by the insertion of nūn before the final s (Art. 19, c), form the
plural by inserting أب ān before the terminal ال h of the nominative singular which itself remains unaltered. Ex.—

غوبه ghobah, a cowherd.  
غوبانه ghobānah, cowherds.

ملامة melnāh, a guest.  
ملمانه melmānah, guests.

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

برج prāh, a sneeze.  
برجب prajhār, sneezes.

شر shīr, a pattering.  
شريه shirāhār, patterings.

شرب shār, a jingling.  
شرب كار shārīhār, jingleings.

جار ga-ar, a rumbling.  
جار كار ga-arāhār, 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 significnation, and are the same in the singular and plural. Ex.—

اور أور, flour.  
راش راجه ṭārāj, collyrium.

كح khekh, butter.  
ملاك mālākh, cotton.

نرك نركه rānjah, herbage.

ربش ربشة nekkhtah, hair.

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

بلا plār, a father.  
بلاونه plārũna, fathers.

زور zor, a brother.  
زورونه zorũra, brothers.

تره trāh, an uncle.  
ترهونه trāna, uncles.

خور ṭūr, a son.  
خورونه ṭūna, sons.

خرب khar, an ass.  
خربونه khar-ah, asses.

خشر kharš, horse dung.  
خشرنة kharšana, stable refuse.

زه زهده zeh, a heart.  
زهونه zēna, hearts.

غل غله ṭhal, a thief.  
غله غلته ṭhal-ah, thieves.

آس ṣās, a horse.  
آسونه ṣāsna, horses.

م مال maл, a comrade.  
م مل ma-λ, comrades.

Note.—Some nouns, the last syllable of which ending in a consonant is formed by the short vowel ز waw, make the nominative plural by inserting هامزه hamza above
the last syllable. Ex. وزار (a wing), وزار (wings), خمندار (a steer), خمندار (steers), etc.

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

a. Rule 1.—Nouns of the feminine gender ending in ل (ال), 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 ئو or ئي to the nominative singular. Ex.—

جرا, a crying. |
جرأي, cryings. |
ه، an egg. |
هاي, eggs.

ب. Rule 2.—Nouns feminine ending in ا (ة) in the nominative singular make no change for the nominative plural. Ex.—

جني, a girl, girls. |
سماني (the moon, moons. |
ما، a dirge. |
ماي, dirges.

ج. Rule 3.—Feminine nouns ending in ا (ة) in the nominative singular form the nominative plural by changing it to ا (ة). Ex.—

بدي, evil. |
بدين, evils. |
تنكي, strait. |
تنكيا, straits.

د. Rule 4.—Nouns feminine ending in ل (ى) form the plural by changing it to ل (ى) (yae-majhul). Ex.—

خ، a she-ass. |
خ، she-asses. |
ترب، a sword. |
تور، swords.

ئ. 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 e, as in the preceding rule. Ex.—

<table>
<thead>
<tr>
<th>پیشتر</th>
<th>پیشترن</th>
<th>پیشترن</th>
<th>پیشترن</th>
</tr>
</thead>
<tbody>
<tr>
<td>البرستن، a coverlet.</td>
<td>البرستن، coverlets.</td>
<td>پالتان، a regiment.</td>
<td>پالتان، regiments.</td>
</tr>
<tr>
<td>لر، a road.</td>
<td>لر، roads.</td>
<td>مچان، a handmill.</td>
<td>مچان، handmills.</td>
</tr>
</tbody>
</table>

f. Rule 6.—But if the feminine noun end in r, vān in the singular, it forms the plural by adding گانی, or گانی، or گانی. Ex.—

<table>
<thead>
<tr>
<th>پیشو</th>
<th>پیشگانی</th>
<th>میلو</th>
<th>میگانی</th>
</tr>
</thead>
<tbody>
<tr>
<td>پیشو، a she-cat.</td>
<td>پیشگانی، she-cats.</td>
<td>میلو، a she-bear.</td>
<td>میگانی، she-bears.</td>
</tr>
<tr>
<td>زانگو، a cradle.</td>
<td>زانگگانی، cradles.</td>
<td>ورشو، a lawn.</td>
<td>ورگانی، lawns.</td>
</tr>
</tbody>
</table>

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 ye is often replaced by - i.

<table>
<thead>
<tr>
<th>خور</th>
<th>ندرو</th>
<th>ندرم</th>
<th>نپور</th>
<th>نپورد</th>
<th>نپورن</th>
<th>نپورن</th>
<th>نپورن</th>
</tr>
</thead>
<tbody>
<tr>
<td>خور، a sister.</td>
<td>ندرو، husband’s sister.</td>
<td>ندرم، husband’s sisters.</td>
<td>نپور، son’s wife.</td>
<td>نپورد، sons’ wives.</td>
<td>نپورن، a bride.</td>
<td>نپورن، brides.</td>
<td>نپورن، grandmothers.</td>
</tr>
</tbody>
</table>

26. Case (حالت).—Like the Arabic, the Pukkhto recognizes only three states of the noun.

I. The actor or “agent” (فاعل), which includes the nominative and instrumental cases.

II. The adjunct or “oblique” (بند), which includes the genitive, dative, ablative, locative, and vocative cases.
III. The acted upon or "object" (mafa'ul), 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 \(\text{alif}, \text{waw},\) and \(\text{zahir},\) as also such as end in the vowel \(\text{i} (yaa-maaruf),\) are, with rare exceptions, incapable of inflection in the singular. But those that end in the diphthong \(\text{ai}\) inflect or change it to \(\text{i}\) in the oblique cases of the singular.

b. Rule 2.—Feminine nouns that end in the letters \(\text{alif}, \text{waw},\) or \(\text{ye},\) as also such as end in the vowels \(\text{i}\) and \(\text{a-i},\) are incapable of inflection in the singular. But those that end in \(\text{hafa}\) change it in the oblique cases singular to \(\text{a} (yaa-majhul),\) and those that end in a consonant inflect the oblique cases singular by adding the short vowel \(z\) 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 \(\text{o}\) or \(\text{u}\) 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 \(\text{o}\) to the last letter of the nominative case, if it end in \(\text{i, a, gaa, or yaa}.\) But if the nominative end in \(\text{a, una,}\) then the final \(\text{a}\) is dropped and replaced by \(\text{i}\) in the inflected cases. Sometimes the inflected terminations \(\text{ano, gano, and uno} \text{ano}\) are contracted to \(\text{o}\) and \(\text{go}.

b. Rule 2.—In the plural of all feminine nouns the oblique cases are formed by dropping the \(\text{e, a-i, or i}\) of the nominative, and replacing them by \(\text{o}\) or \(\text{u}.\) If the nominative end in \(\text{alif}\) the oblique cases are formed by adding \(\text{maw} \) to it.
29. The nominative case (ḥulati-fāʾil) is the simple form of the noun, as surai (a man), 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. plār ḫplul dżoo pejani (the father recognises his own son), ḫplul plār pejani (the son recognises his own father), surai surai wakū (man beats man), surai kḥadza wakū (man beats woman), kḥadza surai wakū (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. mar ās rēw čīchah (the snake bit the horse), ās mar ās rēw wājah (the horse killed the snake).

30. The genitive case (ḥulati-izāfut) is distinguished by the particle ḏ da (of), which invariably precedes its noun. Ex. koรจเ da ḫor čhat (the roof of a house), ḫar ḏ sarī tās (the man’s hand), ḫar ñ sarī tās (the man’s hand), wēbōt ḫek (the colour of hair of head of woman).

31. The dative case (ḥulati-mufāʾalat) is distinguished by the particle ḏ da or ḫ tu (to, unto), which always follows its noun. Ex. mā te ḫahr ta tālai dai (he has gone to the city), mā ta rāka (give to me), sarī te ḫek (he gave to the man).

a. The particles ḏ la, ḫ lara, ḫ wāta, and ḫ ḫā, ḫ wāta, are commonly used in place of ḫ or ḫ.

b. In composition ḫ, ḫ wāta is often used instead of the forms above noted, but the ḫ wāta follows the noun.

32. The accusative case (ḥulati-manfaʿāl) 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 (ḥulati-su'īl) 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 ِن of the Hindustani, when the particle ِک ن 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.—

Hindustani, अद्वीत ने अपर नारी (the man beat the woman).
Pukkhto, sarī kha'dza nu māhā (the man beat the woman).

Hindustani, अद्वीत ने अपर मारा (the woman beat the man).
Pukkhto, kha'dza sarai nu māhā (the woman beat the man).

34. The ablative case (ḥulati-jurrī) is distinguished by the particle ِل or ِد placed before the noun, and the particle ِنا after it. Ex. ِک ना ला कोर ना (from the house), ِक ना ला वुने ना (from the tree).

a. Sometimes the complement ِنا is rejected and replaced by the short vowel zabar — ِن or ِخ प added to the last letter of such nouns as end in a consonant and are uninflected in the singular. Ex. ِک ना ला कोर (from the house), ِنा ला दज़या (from the place).

35. The locative case (ḥulati-nisbatī) is distinguished by the preposition ِپा (on, by, with, etc.). Ex. ِپा ِسर (on the head),
pa shtaro (with the eyes), pa zaruno (by thousands), pa dūro ḍak (filled with dust).

a. This preposition is sometimes written ب pa. It is also coupled with the adverb که khe or که khe, which follows the noun as a complement, to denote in, at, with, etc. Ex. پ کور کمک خوک شته pa kor khe teok shta (is any body in the house?), پ کال کمک pa kāl khe (in the year).

36. The vocative case (kālati-nidā) is distinguished by the interjection ای 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 ش khaft, 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. ای پلاا ai plūra (oh father!), ای سره ai sariya (oh man!).

b. In nouns of the feminine gender, and denoting animate objects, the short vowel — 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. ای خور ai k horr (oh sister!), ای چنی ai jina-i (oh girl!), ای کبادی ai kkhādi (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. ای سپاهیانو ai spāhiyano (oh soldiers!), ای میندو 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 NOUS 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.

### SINGULAR.

<table>
<thead>
<tr>
<th>Case</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>سری</td>
<td>sar'ai, a man.</td>
</tr>
<tr>
<td>G.</td>
<td>دسری</td>
<td>da sar'i, of a man.</td>
</tr>
<tr>
<td>D.</td>
<td>سری</td>
<td>sar'i, to a man.</td>
</tr>
<tr>
<td>Ac.</td>
<td>سری</td>
<td>sar'ai, a man.</td>
</tr>
<tr>
<td>In.</td>
<td>سری</td>
<td>sar'i, by a man.</td>
</tr>
<tr>
<td>L.</td>
<td>پسری</td>
<td>pa sar'i, on a man.</td>
</tr>
<tr>
<td>Ab.</td>
<td>لا سری نا</td>
<td>la sar'i na, from a man.</td>
</tr>
<tr>
<td>V.</td>
<td>اسیر</td>
<td>ai sar'ı, oh man!</td>
</tr>
</tbody>
</table>

*a. The oblique form of the plural is sometimes contracted by elision of the final letter of the nominative. Ex. سری da sar'o, for دسری da sar'iyo, etc.*

*b. Examples of nouns of the first declension.*

- اوست | عازین | oost, deer.
- پتائ | کانبو | patai, field.
- ژامائ | لارگئی | jamai, winter.
- استر | میئی | storai, star.

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.

### SINGULAR.

<table>
<thead>
<tr>
<th>Case</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>کور</td>
<td>kor, a house.</td>
</tr>
<tr>
<td>G.</td>
<td>دکور</td>
<td>da khor, of a house.</td>
</tr>
<tr>
<td>D.</td>
<td>کور</td>
<td>kor, to a house.</td>
</tr>
<tr>
<td>Ac.</td>
<td>کور</td>
<td>kor, a house.</td>
</tr>
<tr>
<td>In.</td>
<td>کور</td>
<td>kor, by a house.</td>
</tr>
<tr>
<td>L.</td>
<td>پکور</td>
<td>pa kor, on a house.</td>
</tr>
<tr>
<td>Ab.</td>
<td>لا کور نا</td>
<td>la kor na, from a house.</td>
</tr>
<tr>
<td>V.</td>
<td>اکور</td>
<td>ai kor, oh house!</td>
</tr>
</tbody>
</table>

### PLURAL.

<table>
<thead>
<tr>
<th>Case</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>کورنا</td>
<td>kor'ana, houses</td>
</tr>
<tr>
<td>G.</td>
<td>دکورن</td>
<td>da kor'ane, of houses.</td>
</tr>
<tr>
<td>D.</td>
<td>کورنا تا</td>
<td>kor'ana ta, to houses.</td>
</tr>
<tr>
<td>Ac.</td>
<td>کورنا</td>
<td>kor'ana, houses.</td>
</tr>
<tr>
<td>In.</td>
<td>کورنا</td>
<td>kor'ana, by houses.</td>
</tr>
<tr>
<td>L.</td>
<td>پکورن</td>
<td>pa kor'ana, on houses.</td>
</tr>
<tr>
<td>Ab.</td>
<td>لا کورنا نا</td>
<td>la kor'ana na, from houses.</td>
</tr>
<tr>
<td>V.</td>
<td>اکورن</td>
<td>ai kor'ana, oh houses!</td>
</tr>
</tbody>
</table>
a. Sometimes the oblique cases of the plural are contracted by rejection of the final ِنَوَأَلْبَأَلْبَا. Ex. دا كورونو دا كورونو, 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 affect the change by transposing the short vowel from the centre to the end of the word. Ex. غُرَ دا غُرَ دا غُرَ (of a mountain), غُرُ دا غُرَ (of a mountain), etc.

c. Examples of nouns of the second declension.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brj, tower.</td>
<td>برج</td>
</tr>
<tr>
<td>Parhar, wound.</td>
<td>پرہار</td>
</tr>
<tr>
<td>Dana, pool.</td>
<td>دان</td>
</tr>
<tr>
<td>Shoel, stitch.</td>
<td>شِوُأ</td>
</tr>
<tr>
<td>Kamar, cliff.</td>
<td>كَماَر</td>
</tr>
<tr>
<td>Grave, pledge.</td>
<td>غر</td>
</tr>
<tr>
<td>Lavar, club.</td>
<td>لِجأَر</td>
</tr>
<tr>
<td>Marga, death.</td>
<td>مُرَأ</td>
</tr>
</tbody>
</table>

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

مَأَر, a snake.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. مَأَر</td>
<td>مَأَرَن, snakes.</td>
</tr>
<tr>
<td>G. دا مَأَر</td>
<td>دا مَأَرَن, of snakes.</td>
</tr>
<tr>
<td>D. مَأَرِئ</td>
<td>مَأَرَنِئ, of snakes.</td>
</tr>
<tr>
<td>Ac. مَأَر</td>
<td>مَأَرَن, snakes.</td>
</tr>
<tr>
<td>In. مَأَر</td>
<td>مَأَرَن, by snakes.</td>
</tr>
<tr>
<td>L. بَأَر</td>
<td>بَأَرَن, on snakes.</td>
</tr>
<tr>
<td>Ab. لَأَر نا</td>
<td>لَأَرَن نا, from snakes.</td>
</tr>
<tr>
<td>V. اي مَأَر</td>
<td>اي مَأَرَن, oh snake!</td>
</tr>
</tbody>
</table>

a. This declension also includes one or two nouns which, ending in the long vowel ُی (یَمْرَأَلْفَ), denote inanimate objects. Ex. كَنَبُأ (a corn-bin), pl. كَنَبُأ (corn-bins).

b. As in the preceding declensions, the oblique cases of the plural are sometimes contracted. Ex. دا مَأَرُ, دا مَأَرُ, دا مَأَرُ, 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 āsūne; پلار plār, pl. پلارنه plārūne, etc.

d. Examples of nouns of the third declension.

<table>
<thead>
<tr>
<th>Persian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ارسل</td>
<td>لرم laram, scorpion.</td>
</tr>
<tr>
<td>چیز</td>
<td>ملک maīk, chief.</td>
</tr>
<tr>
<td>چو</td>
<td>مللا mulā, priest.</td>
</tr>
<tr>
<td>گا-اد</td>
<td>یار yār, friend.</td>
</tr>
</tbody>
</table>

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:—

کرب krap, a crunch.

**Singular.**

<table>
<thead>
<tr>
<th>N. کرب krap, a crunch.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. ذ کرب ū dā krap, of a crunch.</td>
</tr>
<tr>
<td>D. کرب ت krap ta, to a crunch.</td>
</tr>
<tr>
<td>Ac. کرب krap, a crunch.</td>
</tr>
<tr>
<td>In. کرب krap, by a crunch.</td>
</tr>
<tr>
<td>L. کرب pa krap, on a crunch.</td>
</tr>
<tr>
<td>Ab. کرب نa la krap na, from a crunch.</td>
</tr>
<tr>
<td>V. آی کرب aī krapa, oh crunch!</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>کربه krapāhār, crunches.</th>
</tr>
</thead>
<tbody>
<tr>
<td>کربه krapāhāro, of crunches.</td>
</tr>
<tr>
<td>کربه krapāhāro ta, to crunches.</td>
</tr>
<tr>
<td>کربه krapāhār, crunches.</td>
</tr>
<tr>
<td>کربه krapāhāro, by crunches.</td>
</tr>
<tr>
<td>کربه pa krapa, on crunches.</td>
</tr>
<tr>
<td>کربه la krapa, from crunches.</td>
</tr>
<tr>
<td>کربه aī krapa, oh crunches!</td>
</tr>
</tbody>
</table>

a. Examples of nouns of the fourth declension.

<table>
<thead>
<tr>
<th>ترانگ trang, twang.</th>
</tr>
</thead>
<tbody>
<tr>
<td>چر char, chirp.</td>
</tr>
<tr>
<td>خر khur, retch.</td>
</tr>
<tr>
<td>دز dz az, bang.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>شیر shir, patter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>شرنج shrang, ring.</td>
</tr>
<tr>
<td>کرچ krach, squash.</td>
</tr>
<tr>
<td>گرچگی grang, smash.</td>
</tr>
</tbody>
</table>

**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 ā-i or ī-i. They do not inflect the oblique cases in the singular, and are declined according to the subjoined form. (Art. 24, c.)
**SINGULAR**

<table>
<thead>
<tr>
<th>Genus</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>jina-i, a girl.</td>
<td>jina-i, a girl.</td>
</tr>
<tr>
<td>G.</td>
<td>da jina-i, of a girl.</td>
<td>da jina-i, of a girl.</td>
</tr>
<tr>
<td>D.</td>
<td>jina-i ta, to a girl.</td>
<td>jina-i ta, to a girl.</td>
</tr>
<tr>
<td>Ac.</td>
<td>jina-i, a girl.</td>
<td>jina-i, girls.</td>
</tr>
<tr>
<td>In.</td>
<td>jina-i, by a girl.</td>
<td>jina-i, by girls.</td>
</tr>
<tr>
<td>L.</td>
<td>pa jina-i, on a girl.</td>
<td>pa jina-i, on girls.</td>
</tr>
<tr>
<td>Ab.</td>
<td>la jina-i ne, from a girl.</td>
<td>la jina-i na, from girls.</td>
</tr>
<tr>
<td>V.</td>
<td>ai jina-i, oh girl!</td>
<td>ai jina-i, oh girls!</td>
</tr>
</tbody>
</table>

*Examples of nouns of the fifth declension.*

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>osa-i, hind.</td>
<td>khwāri, poverty.</td>
</tr>
<tr>
<td>tsapla-i, sandal.</td>
<td>kkhāti, delight.</td>
</tr>
<tr>
<td>spa-i, bitch.</td>
<td>neki, honesty.</td>
</tr>
<tr>
<td></td>
<td>yārī, friendship.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**PLURAL**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>jina-i, girls.</td>
<td>jina-i, girls.</td>
</tr>
<tr>
<td>da jina, of girls.</td>
<td>da jina, of girls.</td>
</tr>
<tr>
<td>jino ta, to girls.</td>
<td>jino ta, to girls.</td>
</tr>
<tr>
<td>jina-i, girls.</td>
<td>jina-i, girls.</td>
</tr>
<tr>
<td>jino, by girls.</td>
<td>jino, by girls.</td>
</tr>
<tr>
<td>pa jina, on girls.</td>
<td>pa jina, on girls.</td>
</tr>
<tr>
<td>la jina na, from girls.</td>
<td>la jina na, from girls.</td>
</tr>
<tr>
<td>ai jina, oh girls!</td>
<td>ai jina, oh girls!</td>
</tr>
</tbody>
</table>

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

**SINGULAR**

<table>
<thead>
<tr>
<th>Genus</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>kkhadze, a woman.</td>
<td>kkhadze, a woman.</td>
</tr>
<tr>
<td>G.</td>
<td>da kkhadze, of a woman.</td>
<td>da kkhadze, of a woman.</td>
</tr>
<tr>
<td>D.</td>
<td>kkhadze ta, to a woman.</td>
<td>kkhadze ta, to a woman.</td>
</tr>
<tr>
<td>Ac.</td>
<td>kkhadze, a woman.</td>
<td>kkhadze, women.</td>
</tr>
<tr>
<td>In.</td>
<td>kkhadze, by a woman.</td>
<td>kkhadze, by a woman.</td>
</tr>
<tr>
<td>L.</td>
<td>pa kkhadze, on a woman.</td>
<td>pa kkhadze, on a woman.</td>
</tr>
<tr>
<td>Ab.</td>
<td>la kkhadze na, from a woman.</td>
<td>la kkhadze na, from women.</td>
</tr>
<tr>
<td>V.</td>
<td>ai kkhadze, oh woman!</td>
<td>ai kkhadze, oh women!</td>
</tr>
</tbody>
</table>

*Examples of nouns of the sixth declension.*

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>tūra, sword</td>
<td>kotsa, lane.</td>
</tr>
<tr>
<td>chirga, bull.</td>
<td>linda, bow.</td>
</tr>
<tr>
<td>soya, hare.</td>
<td>mālga, salt.</td>
</tr>
<tr>
<td>sīpa, night.</td>
<td>nana, tree.</td>
</tr>
</tbody>
</table>
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.

\[ \text{لا balā, a calamity.} \]

**Singular.**

N. لا balā, a calamity.
G. د لا da balā, of a calamity.
D. ب ل ن resemble balā, to a calamity.
Ac. لا balā, a calamity.
In. لا balā, by a calamity.
L. لا ب ن resemble balā, on a calamity.
Ab. لا ن ن resemble balā na, from a calamity.
V. لا ن ن balā, oh calamity!

a. In the oblique cases plural "balāne" is sometimes used instead of the form above given.

b. Examples of nouns of the seventh declension.

\[ \begin{align*}
\text{پرنا} & \text{ parnā, doze.} \\
\text{دنا} & \text{ dua, prayer.} \\
\text{دنا} & \text{ duniya, world.} \\
\text{شنا} & \text{ shā, back.}
\end{align*} \]

<table>
<thead>
<tr>
<th>خا</th>
<th>ghala, theft.</th>
</tr>
</thead>
<tbody>
<tr>
<td>خنا</td>
<td>buva, side.</td>
</tr>
<tr>
<td>ملا</td>
<td>mlā, loin.</td>
</tr>
<tr>
<td>وينا</td>
<td>nainā, dirge.</td>
</tr>
</tbody>
</table>

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 "er" - "i" to the nominative, and are declined according to the subjoined form.

\[ \text{لر lār, a road.} \]

**Singular.**

N. لر lār, a road.
G. د لر da lāri, of a road.
D. ل ر ن resemble lār, to a road.
Ac. لر lār, a road.
In. لر lāri, by a road.
L. ل ر پ ن resemble lāri, on a road.
Ab. ل ن ن resemble lāri na, from a road.
V. ن لر ن ai lāri, oh road!
a. Examples of nouns of the eighth declension.

\[
\begin{align*}
\text{brastan, coverlet.} & \quad \text{stan, needle.} \\
\text{paltan, battalion.} & \quad \text{smata, cave.} \\
\text{tarman, skin.} & \quad \text{mraz, quail.} \\
\text{gamanz, comb.} & \quad \text{mechan, handmill.}
\end{align*}
\]

THE ADJECTIVE. (Ismi-qifat.)

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. گُد ٌغ (a lame horse), گُد ٌغاسپ (a lame mare), گُد ٌغ بُرگ (a crooked stick), گُد ٌغبو (a crooked lane), گُدو (of a lame horse), گُدو اسپ (to a lame mare), گُدو پُر (on crooked sticks), گُدو لَج (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. گُدو ٌغ (the horse is lame), گُدو اسپ (the mare is lame), گُدو تِر (the sword is sharp), گُدو سَرَ (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. گُدو اسپ او اسپ دَرَ (the horse and mare are both lame), گُدو اسپ او (the man and woman are both ill), گُدو سَرَ او (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 یِ أو 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 یِ أو to the vowel یِ او (Art. 19, 2), and say them declined like nouns of the fifth declension. Frequently
the feminine termination "a-i is dropped, and replaced by the short vowel zer — i, as \( j \) tagi for \( t \) taga-i. Ex.—

\begin{align*}
\text{پردي} & \quad \text{گوئندی} \\
\text{تري} & \quad \text{گنرئی} \\
\text{خوشئي} & \quad \text{لرئئی} \\
\text{غلئي} & \quad \text{نرئئی}
\end{align*}

\text{pradi, strange.} \quad \text{gurandai, silent.}
\text{taga, thirsty.} \quad \text{garjai, bald.}
\text{bhaeai, empty.} \quad \text{lewaanai, mad.}
\text{ghalai, silent.} \quad \text{naraei, 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 \( khafti \) to the last letter of the masculine form, and are then declined like feminine nouns of the sixth declension. Ex.—

\begin{align*}
\text{اپ} & \quad \text{klo} \\
\text{بل} & \quad \text{koo} \\
\text{خبر} & \quad \text{koo} \\
\text{سبک} & \quad \text{nag} \\
\text{اگد} & \quad \text{klo} \\
\text{پلان} & \quad \text{koo} \\
\text{بوخ} & \quad \text{koo} \\
\text{سپک} & \quad \text{ناگ}
\end{align*}

\text{agd, long.} \quad \text{klae, hard.}
\text{plan, wide.} \quad \text{gad, mixed.}
\text{hag, hurt.} \quad \text{la-ag, little.}
\text{spuk, light.} \quad \text{nag, straight.}

c. Rule 3.—Adjectives that end in \( z \) \( z \) \( h \) \( ir \) 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. خیب خب خباخ, pl. خپ خپ خپاخ (angry). In the oblique cases of the plural the \( o \) of inflection takes the place of the terminal \( s \) of the nominative, that letter being rejected in those cases. They form the feminine by changing the terminal of the masculine to \( s \) \( khafti \), and are then declined like feminine nouns of the sixth declension. Ex.—

\begin{align*}
\text{تهار} & \quad \text{nvarah, chosen.} \\
\text{همه} & \quad \text{نارئئه, useless.} \\
\text{موجود} & \quad \text{یلئه, yelah, free.}
\text{بهگاره} & \quad \text{khae, khal, good.}
\text{تهار} & \quad \text{nvarah, chosen.}
\text{همه} & \quad \text{نارئئه, useless.}
\text{موجود} & \quad \text{یلئه, yelah, free.}
\text{بهگاره} & \quad \text{khae, khal, good.}
\end{align*}

\text{terak, sharp.} \quad \text{ghvarah, chosen.}
\text{bkapah, angry} \quad \text{narae, useless.}
\text{samah, genuine.} \quad \text{yelah, free.}
\text{bakara, evident.} \quad \text{khal, 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 ːa (nāni-mʿarūf) or ːo (nāni-majkul), form the feminine by dropping the ː, replacing it by the short vowel zabar − ːa, and adding a ːhaqī 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. ːprat, prata (prostrate). (Art. 22, e.)

| rūnd, blind. | kāmr, deaf. |
| randa, | kumra, |
| kāq, crooked. | mūr, satiated. |
| kaga, |

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

| nūn, hot. | shīn, green. |
| tauda, | shna, |
| drūnd, heavy. | nūr, tor, black. |
| drūn, | nūra, |
| trīkh, bitter. | khog, sweet. |
| tarkha, | khvog, |
| trīve, sour. | khvora, scattered. |
| tarka, |

f. A few adjectives in the masculine form the nominative plural in the same way as the nouns khar, ghal, mal (Art. 29), by adding ːzāhir to the nominative singular and dropping its terminal long or short vowel. Ex. shīn, pl. shnah (green); sūr, pl. srah (red); mūr, pl. 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. sarāt la kkhadze na dang dāi (the man is taller than the woman), bēgha khhadza la ḫalak na.
danga da (the woman is taller than the boy), da jannat lār la nekkhāth na nara-i dū (the road of paradise is finer than a hair), kānī bi la lāro na drānch di (stones are heavier than sticks), khadze la saʃo na hamzore 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:

तक़ tak, perfectly.
तौल tol, all.
दियर der, much.

زیات ziyāt, more.
حد hadd, limit.
اور wārah, whole.

له تولو نه دا دیر سپین دی (life is most sweet),
لا تولو دا دیر کحاح دی (this is the best of all),
تول ملکت چه وارو تک سپین ود (the whole country was perfectly white with snow),
لا حدد دیر ناکار دی (he is a most worthless man),
تر حدد دیر قاچرجن دی (he is most wrathful).

THE NUMERALS. (Adad.)

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, یو 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 s khufi. The masculine form is declined like a noun of the second declension, and the feminine form like a noun of the sixth. Ex. یو ساری da yo sarī (of one man), یو ویکه da yawe khadže (of one woman).

a. All the other cardinals have only the plural. They make no change for gender, except دوه dwo (two), which becomes دوب dwe in the feminine, and form the oblique cases by adding the of inflection to the nominative. In those that end
52. Ordinal Numbers.—These are formed from the cardinals by adding \( \text{am} \) to their final letters. Ex. خیل (four), خیل (four), خیل (four); شپاگ, شپاگ, شپاگ, etc. If the cardinal end in \( \text{m} \) it is dropped before the ordinal termination. Ex. پنده (five), پنده (five), پنده (five), پنده (five); او (eighty), او (eighty), او (eighty), etc. If the cardinal end in \( 1 \) or \( 7 \) then \( \text{am} \) is added instead of \( \text{am} \) for the ordinal. Ex. درم (third), درم (third), درم (third), etc.

a. The first and second ordinals are formed differently from the rest. The
first cardinal يو yo (one) is never formed into an ordinal. 

b. The ordinals form their feminines according to the general rule by adding s khafti to the last letter of the masculine form. Ex. دریم سمی dreyam sarai (the third man), دویم ورخ dreyama wada (the third day).

53. Some of the cardinals are used as nouns of number. Ex. شیل (a score), سل sal (a hundred or centum, but only used in the singular), زارwar (a thousand or mille), لاک lak (a hundred thousand or lac).

a. Distribution is expressed by doubling the cardinals, as يو يو yo yo (one by one), شپاگ shpag shpag (by sixes), etc. Ex. مزدورانو له دری دری بیسی برق mazduran dil dre dre paisa veorka (give the labourers three pice a-piece).

b. Precision is expressed by repeating the cardinal with the particle پا pa interposed, as دره دو دواه dwah pa dwah (exactly two). Ex. لس په لس سمی دی las pa las sarai di (there are precisely ten men).

c. Duplication is expressed by adding the word برخ bragh (a fold) to the cardinal, as دره برخ dre bragh (three-fold), where the meaning to be conveyed is with reference to layers, or strata, or multiples. Ex. دا زمکه زوراوه دد لس په دو دو دانو به اووه da zmaka zoravara da las pa yo da daño ba rāwri (this land is strong, it will yield ten-fold in grain).

d. Multitude is expressed by using the particle پا pa with the oblique plurals of the cardinals, as په لکنو pa lakano (in laces). Ex. په زمکوه را مات شوبي دی pa zarguno rū māt shavī di (they have broken in on us by thousands).

e. Universality is expressed by coupling the word واره wārah (the whole) with the cardinals, as اتک اتک واره atak wārah (all eight). Ex. شپاگ تا ساری دی او شپاگ ساری di o shpag wārah hāvrah di (there are eight men, and they are all deaf), دواه اسنا لارام او دواه چمپ di dwah āsūna laram o dwarah qaṣī di (I have two horses, and they are both lame). (N.B. دواره دره واره is a contraction of دواه واره dwah wārah.)


f. Fractional numbers are expressed as follows:—पाऽ (a quarter), नीम (a half), द्रो पारा (three-quarters), पिंड़ज़ह पारा, or पाऽ बाँधे यो, or पाऽ दा पासा यो (one and a quarter), नीम यो (one and a half), द्रो पाऽ कम डोर, पाऽ बाँधे डोर (two and a quarter).

**THE PRONOUN. (Zamīr.)**

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-munfasilā).—**There are three personal pronouns, corresponding to the first, second, and third persons. They are ज़ह, द; तह, thou; and दी de (proximate), हागहाग (remote), he, she, it.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ज़ह</td>
<td>मङ्ग</td>
</tr>
<tr>
<td>द्यामा</td>
<td>मङ्गा द;</td>
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<td>माता</td>
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<td>मङ्गा</td>
<td>मङ्गा</td>
</tr>
</tbody>
</table>
a. The Genitive Case.—Of the two different forms of this case in the singular, the first or dżamá is used when emphasis, particularity, or contradiction is meant to be expressed. Ex. dżamá dżoe dai (he is my son), dą dżamá kor dai (this is my house), dżamá tura la stá na tóra da (my sword is sharper than yours), ás dżamá dai (the horse is mine). When no particularity or emphasis is meant to be expressed, the second form mő or mő me is used, and it always follows its noun. Ex. kor mő koświ dźi (my son is sick), koświ mő nąjor dźi (my house is empty), mő sar mő kláygi (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 s tā, 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 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. rā tē wāyē rā tā nāya (tell me, or any one else present). It is also prefixed to verbs and adverbs to indicate the dative of the first personal pronoun, as rākwl, rāhawul (to give me), rābānde (upon me). It is sometimes changed to lā. Ex. rākwl lā la wāha rā tā wāha (give to me), dōla-lā mā tā rākwl dza (has given me the bread), malik tāwān rābānde klkklkklk (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, mā, always precedes the verb, and is used when special emphasis or distinction is meant to be expressed. Ex. mā dą kār hařai dāi (I have done this deed), mā wźrābbo zźhib bźbārāw (I first informed the master), mā dą hase heźhare nā dāi nayalai (I never said so). The second form of the instrumental case, mő or mő me or mő mi, is employed when no special emphasis or distinction is meant. It may precede or intervene between parts of the verb. Ex. mő rwarz mő nāi (I said to
him), varharat me dai (I have given it to him, or her, or it),
doda-i me stduru da (I have eaten the bread).

d. The second form of the genitive and instrumental cases in the plural, mū or mūh, is used precisely in the same manner mutatis mutandis as the me or mi of the singular to which it corresponds. Ex. mulh me zīg dai (our country is rugged), khabare war sara mū kīri di (we have conversed with him), zmaha mū karāli 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 transitivo 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 transitivo verbs, they indicate the possessive or genitive case.

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

<table>
<thead>
<tr>
<th></th>
<th>as tah, thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>as tah</td>
</tr>
<tr>
<td>G.</td>
<td>de, di</td>
</tr>
<tr>
<td>D.</td>
<td>dar ta, dar la</td>
</tr>
<tr>
<td>Ac.</td>
<td>ta</td>
</tr>
<tr>
<td>In.</td>
<td>de, di</td>
</tr>
<tr>
<td>L.</td>
<td>pa ta</td>
</tr>
<tr>
<td>Ab.</td>
<td>la ta ma</td>
</tr>
<tr>
<td>V.</td>
<td>ait a</td>
</tr>
</tbody>
</table>

**Plural:**

<table>
<thead>
<tr>
<th></th>
<th>Nāsū, nāsu</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>nāsū, nāsu</td>
</tr>
<tr>
<td>G.</td>
<td>da nāsū, nāsū</td>
</tr>
<tr>
<td>D.</td>
<td>nāsū ta</td>
</tr>
<tr>
<td>Ac.</td>
<td>nāsū</td>
</tr>
</tbody>
</table>

you.
of you.
to you.

you.
PUKKHTO LANGUAGE.

In.  mo, mah  by you.

L.  pa tāsa  on you.

Ab.  la tāsa na  from you.

V.  ai tāsa  oh you!

a. The Genitive Case.—The two forms  stā  and  de or  di  are used under precisely the same conditions as the corresponding forms of the first personal pronoun (Art. 56, a). Ex.  stā korrōm di  (this is thine house?), da dā stā tūra da yā dzamā (is this thy sword or mine?),  di  (this is thy doing),  dā da stā krah dai  (where is your son?),  tūra de tsa sha  (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.  darta gori (he is looking at thee),  nāre darta valī (he is shouting to thee),  tā tā wāyi (he is speaking to thee). Emphatic:  tā tā dārkaāi mē dai  (I have given it to thee). The form  dar  of this pronoun, like the corresponding dative form of the first personal pronoun (r  rā), is used as a pronomininal dative prefix with verbs and adverbs, to indicate their relation to the dative of the second personal pronoun, as  dārtaal  (to go to thee),  darpāse  (after thee). Ex.  dārzaam  (I am coming to thee),  dārpaasse  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.—  tā bahāh sarai nājalaai dai  (thou hast killed that man),  tā vāle mā khābar kārāi na dai  (why hast thou not informed me?), or better  tā vāle khābar na krahām  (why did you not tell me?),  khābar di kām,  khorā di kām,  khābar de krahām  (thou hast hurt me),  nu de tidāh  (didst thou see it?),  veruka shirī ghrā di biyā māndarī da  (hast thou found the strayed cow?)

59. Third personal pronoun (ghū-īb). There are two pronouns to
represent the third person, viz., a proximate and a remote. They are thus declined:—

(Proximate.) 

**De, he, she, it.**

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
<th>I.</th>
<th>L.</th>
<th>Ab.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>De</td>
<td>de</td>
<td>da</td>
<td>dah</td>
<td>de</td>
<td>dah</td>
<td>ta</td>
<td>de</td>
<td>ai</td>
</tr>
<tr>
<td>Dā</td>
<td>dā</td>
<td>dā</td>
<td>dā</td>
<td>dā</td>
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<td>dā</td>
<td>dā</td>
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<tr>
<td>Ha</td>
<td>ha</td>
<td>ha</td>
<td>ha</td>
<td>ha</td>
<td>ha</td>
<td>ha</td>
<td>na</td>
<td>de</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
<th>I.</th>
<th>L.</th>
<th>Ab.</th>
<th>V.</th>
</tr>
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<tbody>
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<td>Ha</td>
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<td>ha</td>
<td>ha</td>
<td>ha</td>
<td>ha</td>
<td>na</td>
<td>de</td>
</tr>
</tbody>
</table>

*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.* 

हेघ प्रेषी, दी होस्तुर्स, 

परसिकू, सेरी, दी होस्तुर्स, 

हेघ प्रेषी, 

हेघ प्रेषी, 

हेघ प्रेषी, 

हेघ प्रेषी, 

हेघ प्रेषी,
(Remote.) هغ haghah, he, it.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>هغ haghah</td>
<td>he, it.</td>
</tr>
<tr>
<td>G.</td>
<td>دا هغ da haghah</td>
<td>of him, it.</td>
</tr>
<tr>
<td>D.</td>
<td>هغ ته haghah tē</td>
<td>to him, it.</td>
</tr>
<tr>
<td>A.</td>
<td>هغ haghah</td>
<td>him, it.</td>
</tr>
<tr>
<td>L.</td>
<td>پا haghah</td>
<td>by him, it.</td>
</tr>
<tr>
<td>Ab.</td>
<td>له هغ نا la haghah na</td>
<td>on him, it.</td>
</tr>
<tr>
<td>V.</td>
<td>اي هغ ai haghah</td>
<td>from him, it.</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>هغ hagh-o-ah</td>
<td>they.</td>
</tr>
<tr>
<td>G.</td>
<td>دا hagh-o</td>
<td>of them.</td>
</tr>
<tr>
<td>D.</td>
<td>هغ ته hagh-o tē</td>
<td>to them.</td>
</tr>
<tr>
<td>A.</td>
<td>هغ hagh-o-ah</td>
<td>them.</td>
</tr>
<tr>
<td>L.</td>
<td>پا hagh-o</td>
<td>by them.</td>
</tr>
<tr>
<td>Ab.</td>
<td>له هغ نا la hagh-o na</td>
<td>on them.</td>
</tr>
<tr>
<td>V.</td>
<td>اي هغ ai hagh-o</td>
<td>from them.</td>
</tr>
</tbody>
</table>

a. This pronoun is subject to change for gender, and in the feminine becomes هغ hagh or hagh-ha (she), and is declined like a noun of the sixth declension. Example: دا hagh-e (or hagh-i) kkhaz-e (of that woman), هغ hagh-o hagh-o (or hagh-o) kkhaz-o ta (to those women).

b. The second forms of the genitive, dative, and instrumental cases of the remote third personal pronoun هغ haghah, are used under the same rules precisely as the corresponding forms of the first and second personal pronouns. Examples: پکها کے ماتا دا (his leg is broken), کوری ورتن شهو (ruined be his house), ورتن تزدی شهو, ورتن بیکر (I said to him), ورتن نہا (get close to him), به بشکھ کے پرلانہ, کو خیلینہ جانے (he beat his own wife), کندولی ماتا دور (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 (ل رā and در dar), is used as a pronominal dative prefix with verbs and adverbs to denote their relation to the dative of third
personal pronouns, as ورکول warhavul (to give him, her, it), ورخه خا martabha (with him, her, it). Ex. فقیر تے روپی دی ورکودی faqir ta ye roopi di warkodi (hast thou given one rupee to the beggar?), وار اہ کر war e kar (he has given (it) to him), ورخه خا دو دلست شته martabha tsa daulat shita (has he any wealth?) ورخه خا کہیسیست martabha kkhensast (he sat down with him), etc.

These pronominal dative prefixes را rā, در dar, ور war, when used as simple pronouns are often subject to change, as د لا la for د لا rā la, د لا da la for د لا dar la, د لا va la for د لا war la, etc.

60. Demonstrative Pronouns (samiri-ISHaRat).—There are two kinds of demonstrative pronoun, viz., the proximate and the remote.

a. Proximate.—The proximate demonstrative pronouns are three in number, viz., دغha daqghah, دا dā, and هایه hāyeh (this). They are declined as follows:

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>دغها daqghah</td>
<td>دغها daqghah</td>
<td>دغها daqghah</td>
</tr>
<tr>
<td>G.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
</tr>
<tr>
<td>D.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
</tr>
<tr>
<td>Ac.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
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<tr>
<td>In.</td>
<td>دغه daqgha</td>
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<td>دغه daqgha</td>
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<tr>
<td>L.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
</tr>
<tr>
<td>Ab.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
</tr>
<tr>
<td>V.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
</tr>
<tr>
<td>G.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
</tr>
<tr>
<td>D.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
</tr>
<tr>
<td>Ac.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
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<tr>
<td>In.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
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<tr>
<td>L.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
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<tr>
<td>Ab.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
</tr>
<tr>
<td>V.</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
<td>دغه daqgha</td>
</tr>
</tbody>
</table>

دغها daqghah, this.

دا dā, and هایه hāyeh (this). They are declined as follows:—
Ex. daghah surai ghal dai (this man is a thief), daghah ture tole pa-atse dhi (those swords are all blunt), da dagho sura pu mutlab bände poh nasheam (I don’t understand the meaning of these men).

b. 1a dā, this.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
</table>
| N.  
  dā |
| G.  
  da dai, da dah. |
| D.  
  de ta, dah ta. |
| Ac.  
  da |
| In.  
  de, dah. |
| L.  
  pa de, pa dah. |
| Ab.  
  da de na, la dah na. |
| V.  
  ai de, ai dah. |

Ex. da de mane mene pa tsə shān mī (what like may be the fruit of this tree?), de ta mung kāruw māyā (we call this a stone), dā tsə shāi dai (what thing is this?)

C. The third form of proximate demonstrative pronoun, hāyā hāyā (this), makes no change for gender or number, but in the oblique cases is inflected to hāyā 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. amplitude, chi mental, dā hāyā dā, hāyā dā (this is it).

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

61. POSSESSIVE Pronoun ('samirî-mushtarî).—Pukkhto has no separate word for the possessive pronoun; but it is expressed by the adjective khūl (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. plār mi khūl rāta wycli dhi (my father himself has told me), khūl dē khīlā țalâi dhi (the woman herself has gone),
zuḥ khupl tulay yam (I myself have gone), khupl plur wahalal yam (my own father has beaten me).

a. More frequently the oblique form in the locative case is used. Ex. zuḥ plur pa khuplul wahalal yam (father himself beat me), zuḥ plul pa khuplul yam (father himself saw me), haqulah pa khuplul tidulal dai (he himself has seen).

62. INTERROGATIVE PRONOUN (zamri-istifam).—There are five interrogative pronouns commonly used in Fukhto. They are khok (who?), küm or kum (which?), tsa (what?), xo (how many?), and tsonra (how much?).

a. Khok (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 ča (who art thou?). Ex. khok ye (who art thou?), le ča na ē di āshistie, da ča ās dai (whose horse is it?), la ča na di āshistie, da ča ās dai (from whom have you taken it?), ča te, ča ta narkavram (to whom shall I give it?).

b. Küm or 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. küm dai (which is it?), da küm kili ye (of which village are you?), da küm kili ye (of which village are you?), da küm kili ye (of which village are you?), da küm kili ye (of which village are you?).

c. 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. tsa wāy (what does he say?), da tsa hār lū (what business hast thou here?), da tsa hār lū (what business hast thou here?), da tsa hār lū (what business hast thou here?), da tsa hār lū (what business hast thou here?).

d. Xo (how many?) and xo (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. xo tana sari di (how many men are there?), pa kandu kkshe ba tsonra plenum wi (how much wheat may there be in the bin?).

63. RELATIVE PRONOUN (ismi-mausul).—The relative pronouns are
formed by combining the interrogatives with the conjunction چَ (that). Thus چَ مو چَ (whoever) applied only to animate objects; چَ کوم (whichever) applied to both animate and inanimate objects; and چَ چَ (whatever) applied only to inanimate objects.

a. The relative pronouns must always precede the conjunction چَ or commence the sentence. The correlative pronoun (javābi-mausūl) always follows the conjunction or completes the sentence.

b. The remote third personal pronoun چَ هغه (he, she, it) is used as the correlative to the relative pronouns. Ex. چَ مو چَ نیکی کوم چَ چَ به ثواب گنی. چَ مو چَ نکی چَ هغه چَ بآ ورث گنی (whoever does rightly he shall reap the future reward), چَ مو چَ نکی چَ هغه چَ جَد ده چَ هغه چَ بآ ورث گنی (lame cow is taken to the sanctuary or asylum, i.e., take the lame cow to the asylum), چَ مو چَ نکی چَ هغه چَ دَ دَ دَ دَ (whatever he says to thee, that thou believe, i.e., believe whatever he says), چَ مو چَ نکی چَ هغه چَ دَ دَ (whichever trees are not of fruit, them cut down, i.e., cut down those that are not fruit trees), چَ مو چَ نکی چَ هغه چَ دَ دَ (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 (ismi-tankir).—The following are commonly used as indefinite pronouns, viz., چَ مو چَ (any one), چَ مو چَ (some), چَ مو چَ (anything), and چَ مو چَ (one).

a. چَ مو چَ (any one) is the same word as the interrogative pronoun (Art. 62, a), and is only used in reference to human beings. Ex. چَ مو چَ نکی چَ هغه چَ جَد دَ دَ (whether there is one in the house?), چَ مو چَ نکی چَ هغه چَ جَد دَ دَ (there is no one), چَ مو چَ نکی چَ هغه چَ جَد دَ دَ (be not injured to any one, i.e., do injury to no one), چَ مو چَ نکی چَ هغه چَ جَد دَ دَ (lay not your hands on the property of any strange man).

b. چَ مو چَ (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. 

决心不議决于非難者。故見其解難之。 

d. 同 yo (one or a) is used mostly with reference to animate objects. It is declined regularly, but has only the singular (Art. 61). Ex. 

您的座位被他占用了。

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

 بل bul, another. 

 در der, many. 

 فر nor, more. 

 حر har, every.

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

 بل پو bul yo, other one. 

 بل پا bula yana, which one. 

 کم پو kam yo, every one. 

 کام پا kama yana, every one. 

 حر پو har yo, other person. 

 حر پا hari yana, who else.

 نور نول nor tol, all the rest. 

 نور توله nora tola, many more. 

 نور دیر nor der, other.

 نور دیرا, nora dera, many another. 

 هر پو har bul, every body. 

 هر پا hari yana, who else.

 نور نول nor tol, any other.

 نور نا nor na, what else.

 حر نا har toa, however many.

 The following make no change for gender or number, and only those combinations with خوک are subject to inflection.
INFINITIVES. (Maşādīr.)

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

a. The **Infinitive Mood** (maşdar) 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. stä wajal pa dzāe daϊ (thy speech is appropriate), dzamā da tlautu pa wakht rāghai (he arrived at the time of my departure), la őro wahālo na ṭap shaiwai daɪ (he has become exhausted (or haggard) by many beatings).

b. The **Gerund or Verbal Noun** (ismi-maşdar) is only used as an abstract noun, and is formed from the infinitive, whether of active or neuter verbs, by rejecting the final ḋ and substituting ʿan for the masculine and ʾa for the feminine. Ex.—

<table>
<thead>
<tr>
<th>Gender</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>ṭarul, to bind.</td>
<td>ṭarūn, ṭarana, binding.</td>
</tr>
<tr>
<td>Masculine</td>
<td>ʾusal, to keep.</td>
<td>ṣāṭūn, ṣāṭana, keeping.</td>
</tr>
<tr>
<td>Masculine</td>
<td>prekawul, to cut off.</td>
<td>prekawūn, prekawunna, lopping.</td>
</tr>
<tr>
<td>Masculine</td>
<td>ʾun, to obey.</td>
<td>manūn, manana, obeying.</td>
</tr>
<tr>
<td>Masculine</td>
<td>rejadul, to be sliced.</td>
<td>rejadūn, rejaduna, shedding.</td>
</tr>
<tr>
<td>Masculine</td>
<td>pejandul, to recognize.</td>
<td>pejandūn, pejanduna, recognizing.</td>
</tr>
<tr>
<td>Masculine</td>
<td>ṣārūdul, to hear.</td>
<td>āwredūn, āwredana, hearing.</td>
</tr>
<tr>
<td>Masculine</td>
<td>gudalul, to be mixed.</td>
<td>gudūdūn, gudūdana, mixing.</td>
</tr>
</tbody>
</table>

Note.—The masculine affix ʿan, as above shown, 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, c). In practice, however, the feminine form is generally used, the masculine seldom. Ex. ṛepidūn dā pānro nakkha da jīmī da (the falling of leaves is a sign of winter), ṛepidūn dā ṭarpūn da ḡiyul sānguṇd paruṇa nālarī (he has no care for the binding of his own oath).

c. The **Present Participle** (ismi-haliya), 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 ל and substituting the s zahir for the masculine form. In those verbs, whose penultimate or antepenultimate syllable is formed by the short vowel zabar ≈ a, this is prolonged to the long vowel ℣ a previous to the change for the present participle. The former class form their feminines by changing the final ℣ h to ℣ na. Ex. بَلْدَةٌ baledah, m. بَلْدَةٌ baleda, f. (igniting); زورًا jorah, m. زورّةٌ jowara, f. (chewing). In those of the latter class the lengthened vowel ℣ a reverts to the short one ≈ a, and the final ℣ h is replaced by ℣ na. Ex. خاتمٌ khātah, m. خاتمًا khutana, f. (rising); بَيْضُانِةٌ bisānā, m. بَيْضَانَةٌ bisānā, f. (recognition).

d. The Active Participle (unsw-fal') is formed from the infinitive, whether of active or neuter verbs, by rejecting the final ل and substituting ونِكَيٌ or ونِكَيٌ for the masculine, and and ونِكَيٌ or ونِكَيٌ for the feminine. Ex. وسَدَلٌ osadīl (to abide), وسُدَنَكَيٌ or وسُدَنَكَيٌ (a resident); وَيْلُ wayal (to speak), وُيَنِكَيٌ or وُيَنِكَيٌ ونِكَيٌ (a speaker).

e. The Passive Participle (unsw-maf'al') is formed direct from the infinitive by adding the diphthong أَيٌ or أَيٌ to the final ل of that mood for the masculine, and the short vowel هِسَرُ ≈ i for the feminine (Art. 48, a). Ex. وَهَلَ wahal (to beat), وَهَالَ m. وَهَأَلَi wahali, w. وَهَأَلَ f. (beaten); سَلَدَلَ suladal (to be abraded), سُلَدَلَ m. سُلَدَلَ f. (abraded).

f. In some verbs the passive or past participle is contracted by the elision of the final ل of the infinitive. Ex. آَكَسْتَal (to take), آَكَسْتَal (taken), آَكَسْتَلْ آلَسْتَل (to sit), آلَسْتَل (seated), آلَسْتَل (seated), آَكَسْتَلْ آلَسْتَل (to sit), آَكَسْتَلْ آلَسْتَل (seated), آلَسْتَل (seated). The present and past participles are commonly used as adjectives. Ex. دُنِيَّةٌ تَرِيدُونَ دَى duniyyā teredāni da (the world is fleeting), نَحَاتٌ ثُبَتَ لَى nakhati jiha larī (he has an obstructed speech).
SECTION III.

THE VERB. (*F'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 (*sigha*) 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 (*masdar*) 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, ل ve ul, and بل edal. The two last of these infinitive terminations are added to nouns and adjectives in converting them to verbs. Ex.—

\[
\begin{align*}
\text{تود} & \quad \text{ tod, hot} \\
\text{سسب} & \quad \text{ spin, white} \\
\text{خور} & \quad \text{ khar, hurt} \\
\text{لد} & \quad \text{ land, short}
\end{align*}
\]

\[
\begin{align*}
\text{تودرل} & \quad \text{ todawul, to heat,} \\
\text{توديل} & \quad \text{ todadal, to become hot.} \\
\text{سسبن} & \quad \text{ spinawul, to make white.} \\
\text{سسبيندل} & \quad \text{ spinedal, to become white.} \\
\text{خورن} & \quad \text{ xoranul, to hurt.} \\
\text{خوريدل} & \quad \text{ xoredel, to ache.} \\
\text{لدر} & \quad \text{ landawul, to shorten.} \\
\text{لديدل} & \quad \text{ landedal, to grow short.}
\end{align*}
\]

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

\[
\begin{align*}
\text{بيل} & \quad \text{ bakhal, to give.} \\
\text{شراب} & \quad \text{ sharbal, to churn.} \\
\text{كل} & \quad \text{ katal, to look.} \\
\text{موندل} & \quad \text{ mundal, to find.} \\
\text{مندل} & \quad \text{ with } \text{ bakhal, to give.} \\
\text{خجل} & \quad \text{ Mutal, to rise.} \\
\text{زجل} & \quad \text{ zangal, to swing.} \\
\text{نبل} & \quad \text{ nkhatal, to stick.} \\
\text{وتل} & \quad \text{ watal, to issue.}
\end{align*}
\]
b. Verbs whose infinitives end in لَعَلَ are, without exception, transitives. Ex.—

.brandawul, to frown.  |  lamsawul, to incite.
.pātswawul, to raise.  |  mātswawul, to break.

Verbs whose infinitives end in لَدَل are, with only two or three exceptions, such as آریدال (to hear), پوککتدا (to ask) etc., all intrasitives. Ex.—

.parsedal, to swell.  |  riwdal, to shiver.
.khwa-edal, to slip.  |  shıtdal, to tear.

69. The Indicative Mood (mushīr) denotes simple being or doing, as پوهجم (I understand), او تود دی (fire is hot), spai ghāpi (the dog barks), ستراي ین (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 5 ḫaffi for the pronominal affix of the second person singular, and prefixing the particle ۳ 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 ۳ كول (to do), in combination with the noun or adjective, if transitive, and with the imperative of the auxiliary ۳ شول (to be), if intransitive. Ex.—

.spinawul, to whiten or make white.  |  spin ka, make white.
.spinedal, to become white.  |  spin shā, be white.

71. The Subjunctive Mood (shartiya) implies doubt or condition, and generally requires another verb to complete the sentence. Ex. کہ واک خما وی دا کار بھیچری نہ وہ شوی ki vāk dēmā wai dā kār bēhechārē nā wēh shōī (were the power mine that deed would never have occurred), زک کی زاح جور وی ki zāh jor wai (if I were well).
a. The Subjunctive Mood has three tenses preceded by the conjunction �이 (if). They are 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 یا (I am).

72. The Potential Mood (ینی) 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 (to become or be able). Ex. دروگ نه شم ویلی نوکی کول شی, nokri kawuli she (canst thou do duty?), داروگ na sham wayalai (I cannot tell a lie), پکها e khūga sha ba tilai na shi (his foot is hurt, he will not be able to go).

73. Tense (زمان) 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, ل wul, ل edal.

a. The Present Tense (حال) 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 یدل 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:

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT</th>
<th>AORIST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>فَتْلَ to bind</td>
<td>يَتَمُّ</td>
<td>يَتَمُّ</td>
</tr>
<tr>
<td></td>
<td>كُرْنَأ to turn</td>
<td>كَرُنُمُ</td>
<td>كَرُنُمُ</td>
</tr>
<tr>
<td>Neuter</td>
<td>نَذِكَلَ to swing</td>
<td>نَذِكَمُ</td>
<td>نَذِكَمُ</td>
</tr>
<tr>
<td></td>
<td>يَفْهَمُ to understand</td>
<td>يَفْهَمُ</td>
<td>يَفْهَمُ</td>
</tr>
</tbody>
</table>

In Pukkhto, as in the Hindūstāni, 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 چتیاوا سری ناجوری mā wulidah chi sarai nājor dai (I saw that the man was sick), زه خبر نه و مه نی مکس کوی zah khabar na nūm chi mahor kavi (I was not aware that he was shamming), هغه ورپل چه زه دا خبری هیچرو نه منم haghah nu nūyāl chi zah ba da khabare kōchāre na manam (he said that he would never believe that nūys).

b. The Aorist or Indefinite Future Tense (muzār‘ī) is formed from the present simply by prefixing the particle چ or چ nū, which corresponds with the Persian prefix می me or می mí, to each person in both numbers. In some verbs (generally those commencing with two consonants without an intervening vowel, such as پرپیرل, پرپیرل, kkhkenavul, etc., with which the prefix could not be euphonious) 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. ستی چتیاوا په خوب کمی آرام مومی starai wagarai pa khab khe ārām mūmī (the tired mortal finds rest in sleep), اسید چتیاوا له خلو وپالو نه بینته, umed laram chi la khpulو mubālūn to bakkhana mūmī (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 چ ba, the characteristic sign of the future, to its several persons in both numbers. This sign may precede or follow the particle چ nū, when that sign of the aorist exists; and when it does not, the future sign may intervene between the syllables of the verb, as پرپیرل په پرپیرل, پرپیرل, bu-pregdam, دکی که نم nūm khe-ba-nam, دکی که نه نی kkkhe ba na mī for دکی که نم kkkhenam.

1. If the personal pronouns (emphatic form, Art. 56) be expressed in their
emphatic forms, the future sign ရ ba always precedes the particle မွေ nü, and may even be separated from it by the intervention of other words of the sentence. Ex. မိုင် ba စိုး ဟော် ဟော် မွေ nü ကိုး (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 မွေ nü, and may either intervene between it and the verb, or follow the verb itself. Ex. ကော် မိုင် တရာ ဦး ဗိုး ဗိုး (see! it is a snake, it will bite thee), အေး ပွား စိုး ဗိုး ဗိုး (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.

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>IMPERFECT</th>
<th>PAST</th>
<th>CONT. PAST</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>فرط تاره</td>
<td>تاره تاره</td>
<td>تاره تاره</td>
</tr>
<tr>
<td>to bind.</td>
<td>٣ ٢ ٣ ٢ تاره</td>
<td>٢ زگرزال ٣ ٢ تاره</td>
<td>١ ٣ ٣ ٢ تاره</td>
</tr>
<tr>
<td>to turn.</td>
<td>٣ ٢ ٣ ٢ تاره</td>
<td>٢ زگرزال ٣ ٢ تاره</td>
<td>١ ٣ ٣ ٢ تاره</td>
</tr>
<tr>
<td>Neuter</td>
<td>٣ ٢ ٢ ٢ تاره</td>
<td>٢ زگرزال ٢ ٢ تاره</td>
<td>١ ٢ ٢ ٢ تاره</td>
</tr>
<tr>
<td>to swing.</td>
<td>٢ زگرزال ٢ ٢ تاره</td>
<td>٢ زگرزال ٢ ٢ تاره</td>
<td>١ ٢ ٢ ٢ تاره</td>
</tr>
<tr>
<td>to understand.</td>
<td>٣ ٢ ٢ ٢ تاره</td>
<td>٢ زگرزال ٢ ٢ تاره</td>
<td>١ ٢ ٢ ٢ تاره</td>
</tr>
</tbody>
</table>

PAST PARTICIPLE

<table>
<thead>
<tr>
<th>Active</th>
<th>Perfect</th>
<th>PLUPERFECT</th>
<th>DOUBT. PAST</th>
</tr>
</thead>
<tbody>
<tr>
<td>تلب  دي</td>
<td>تلب  دي</td>
<td>تلب  دي</td>
<td>تلب  دي</td>
</tr>
<tr>
<td>bound.</td>
<td>٢ ٢ دی</td>
<td>٢ ٢ دی</td>
<td>٢ ٢ دی</td>
</tr>
<tr>
<td>turned.</td>
<td>٢ ٢ دی</td>
<td>٢ ٢ دی</td>
<td>٢ ٢ دی</td>
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<tr>
<td>Neuter</td>
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<td>٢ ٢ دی</td>
<td>٢ ٢ دی</td>
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<td>swung.</td>
<td>٢ ٢ دی</td>
<td>٢ ٢ دی</td>
<td>٢ ٢ دی</td>
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<tr>
<td>understood.</td>
<td>٢ ٢ دی</td>
<td>٢ ٢ دی</td>
<td>٢ ٢ دی</td>
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</tbody>
</table>

a. The Imperfect Tense (مدي istimrari) 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 *s zabir for its final ل l and prolonging the penultimate short vowel zabar — a to its corresponding long vowel l a, as تارا k z もうる g もうる もうわる. The feminine is formed by merely adding *s hafi to the unaltered infinitive, as تارا تالا; تارا تالا. 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 hasra — 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 تارا تالا, تارالام, etc. Ex. ما سي باره m ツ spai تارا (I was tying the dog), هافه hagh ツ k哈佛a تارالا (they were tying the woman), ز هافه ماره وز hagh ツ ماره تارالام (those men were tying me), تاسو تاز vậnا تارالا (who were tying you?).

2. In regular neuter or intransitive verbs whose infinitives end in ل دل the imperfect tense is formed directly 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 *s zabir for its final ل l of the infinitive, and the feminine by simply adding *s hafi to it, as بوده m. بوده poهدال, f. بوده poهدالا. 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 (مازي مول) denotes an indefinite perfect action. It is formed from the imperfect tense merely by the prefix of the particle *m и 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. ما سي تارا m ツ spai و تارا (I tied the dog), هافه hagh ツ k哈佛a و تارالا (they tied the woman), etc.

c. The Continuative Past Tense (مازي مدامي) denotes continuous past action, habit, or usage, and is formed from the imperfect by the addition simply of the particle ا ba, which may follow or precede the verb. Ex. ما سي تارا ba spai mi تارا ba, or ما سي تارا spai ba mi تارا (I used to tie the dog), هافه ba راتا ba ما hagh ツ ba ratal ba و sera k哈佛a تارالا (they have been doing it), etc.

khabar
kanu (he used to come to me, sit with me and talk),

he used sometimes to pet his wife, sometimes to beat her.

\[ \text{\textit{pub} (he used to come to me, sit with me and talk),} \]

\textit{naghah kala ba khpula kkhadga nizanu kala ba vahalo (he used sometimes to pet his wife, sometimes to beat her).}

\[ \text{\textit{naghah kala ba khpula kkhadga nizanu kala ba vahalo (he used sometimes to pet his wife, sometimes to beat her).} \]

\[ \text{\textit{d. The Perfect Tense (m\={a}zi qarib) implies the recent or perfect completion of a\'act. It is formed from the past participle of the verb coupled with the third person present tense of the auxiliary \textit{yam (I am) for transitives, the agent being in the instrumental case as previously explained. \textit{For intransitives no such change is observed, and the past participle is conjugated regularly with the present tense of the auxiliary in number and person. But in verbs, transitive and intransitive, the participle suffers inflection for gender and number in all the persons, but the auxiliary only in the third person singular. This rule applies to all compound tenses. Ex. \textit{kit\={a}b di bnustai dai (have you read the book?) m\={a} do\={a}-ti khrurati da (I have eaten the bread), r\={u}pa-ti di varki\={i} di (have you given him the rupees?)} \textit{gl\={o} dzam\={u}nga tsalor akh\={a}n nizu di (thieves have seized four of our camels).}} \]

\[ \text{\textit{d. The Perfect Tense (m\={a}zi qarib) implies the recent or perfect completion of a\'act. It is formed from the past participle of the verb coupled with the third person present tense of the auxiliary \textit{yam (I am) for transitives, the agent being in the instrumental case as previously explained. \textit{For intransitives no such change is observed, and the past participle is conjugated regularly with the present tense of the auxiliary in number and person. But in verbs, transitive and intransitive, the participle suffers inflection for gender and number in all the persons, but the auxiliary only in the third person singular. This rule applies to all compound tenses. Ex. \textit{kit\={a}b di bnustai dai (have you read the book?) m\={a} do\={a}-ti khrurati da (I have eaten the bread), r\={u}pa-ti di varki\={i} di (have you given him the rupees?) gl\={o} dzam\={u}nga tsalor akh\={a}n nizu di (thieves have seized four of our camels).}} \]

\[ \text{\textit{e. The Pluperfect Tense (m\={a}zi ba\={i}d) denotes action long since completed or past. It is formed according to the same rules for transitives and intransitives, as the preceding tense, by coupling the past participle of the verb with the past tense of the auxiliary \textit{yam (I am).}} \]

\[ \text{\textit{f. The Doubtful Past Tense (m\={a}zi ta\={s}k\={a}h) is formed from the past participle of the verb, coupled with the future tense of the auxiliary \textit{yam (I am) according to the rules above given, both for verbs transitive and intransitive.}} \]

\[ \text{\textit{76. \textit{Person and Number (zam\={a}-ir va \textit{i}d\={a}d).\textit{Each tense has three persons, corresponding with the first, second, and third personal pronouns, and two numbers, the singular and plural. In all tenses and both numbers the third person is subject to inflection for gender, and in compound tenses the first and second persons also.}} \]

\[ \text{\textit{a. In all present tenses of transitive verbs, and in tenses present and past of intransitive verbs, the different persons in the singular and plural, are distinguished by the affix of certain prounominal particles that are inseparable from the verbs. They are styled \"affixed personal pronouns\" (zam\={a}-iri mut\={a}sila) and are as follows, viz.\textit{--}} \]
First person \( am \) (singular), \( a-t \) (plural).

Second person \( e \) (singular), \( a-t \) (plural).

Third person \( i \) (singular), \( a-t \) (plural).

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. \( dz \) zah haqgha zar \( ru \) wuhalam (that man beat me), \( dz \) tah cha balale (who called thee?), sahib mung balatu (the master called us).

b. The regular personal pronoun, styled, in contradistinction to the pronominal affixes above-mentioned, “detached personal pronouns” (zamā-īri munfasīla), 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.**

- \( s \) zah, I.
- \( s \) tah, thou.
- \( haqghah \), he, it.
- \( haqgha \), she.

**Plural.**

- Mung, mug, we.
- Tasū, you.
- Haqghah, they.
- Haqgha, 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.**

- Mā, me, mi, by me.
- Tā, de, di, by thee.
- Haqghah, e, by him, etc.
- Haqgha, e, f., by her.

**Plural.**

- Munga, muh, mū, by us.
- Tasū, mah, no, by you.
- Haqgho, e, by them, m. and f.

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 \( haqgha-\text{ah} \).
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 (I am), infinitive wanting; كيدل (to become); and شول (to be).

80. The verb يم (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.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
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</thead>
<tbody>
<tr>
<td>يم zah yam.</td>
<td>مونکتو یو mung yu.</td>
</tr>
<tr>
<td>ته بي tah ye.</td>
<td>تاسو بي tasu ya-i.</td>
</tr>
<tr>
<td>م. هغه دی - شته haghalh dai, shita.</td>
<td>م. هغه دی - شته haghalh di, shita.</td>
</tr>
<tr>
<td>F. هغه ده - شته haghlha da, shita.</td>
<td>F. هغه دی - شته haghlha di, shita.</td>
</tr>
</tbody>
</table>

**Past Tense.** I was, thou wast, etc.

<table>
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<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>يم zah wum.</td>
<td>مونکتو یو mung wu.</td>
</tr>
<tr>
<td>ته بي tah we.</td>
<td>تاسو بي tasu we-i.</td>
</tr>
<tr>
<td>م. هغه دی haghalh wuh.</td>
<td>م. هغه دی haghalh wu.</td>
</tr>
<tr>
<td>F. هغه ده - و haghlha va.</td>
<td>F. هغه دی - و haghlha ve, wi.</td>
</tr>
</tbody>
</table>

**Future Tense.** I shall or will be, etc.

<table>
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<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
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<tbody>
<tr>
<td>يم zah ba yam.</td>
<td>مونکتو یو mung ba yu.</td>
</tr>
<tr>
<td>ته بي tah ba ye.</td>
<td>تاسو بي tasu ba ya-i.</td>
</tr>
<tr>
<td>م. هغه دی haghalh ba wi.</td>
<td>م. هغه دی haghalh ba wi.</td>
</tr>
<tr>
<td>F. هغه دی haghlha ba wi.</td>
<td>F. هغه دی haghlha ba wi.</td>
</tr>
</tbody>
</table>
GRAMMAR OF THE

SUBJUNCTIVE MOOD.

Present Tense. If I were, etc.

Singular.

If we were, etc.

Plural.

Past Tense. If I had been, etc.

Singular.

If we had been, etc.

Plural.

Future Tense. If I would have been, etc.

Singular.

If we would have been, etc.

Plural.

a. The Present Tense. Indicative Mood.—The form شتة of the third person singular and plural, is both masculine and feminine. It is used instead of the form دی داі, when affirmation, interrogation, or emphasis is intended with reference to objects absent or remote. دی داі, on the other hand, is used under the same circumstances with reference to objects actually present or proximate.

Ex. دژه دا شتة (have you a son?), دژه هو خو سا ن دی شتة (yes, I have a son), نآ دژه دا نیشتة (no, I have not a son), ستا پد ویئیه شتة (are there any horses in your country?), دژه شتة (yes, there are), دا ستا خوپ دی شتة (there are trees in your village?), دژه دی (is this your son?), دژه هو خو شتة (yes, he is my son), دژه هو خو دژه دی (is this your daughter?), دژه هو آسونه دی (how many horses are there?).
shpāg di (there are six), دا pahtānkī tūra da (it is so-and-so's sword).
In cases where special emphasis is required, both forms are used together. Ex.
yo tākai da obo nishtā dai (there is not a drop of water),
ma kātālai dai händā tā-ash cāi ḍhala pa mahe nishtā da (I have looked, the bin is empty, there is no corn in it),
biyā murgā shtā da dartā zāh nāyam (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 (numi-
tākid of Arabian grammarians) na to the form above given, as asī, wī, wīnā.
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.

81. The intransitive auxiliary verb kādāl (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.** kādāl (to become).

**Indicative Mood.**

*Present Tense.* I become or am becoming, etc.

**Singular.**

केगाम - kēgām, kēgām.
केग - kēse, kēse.
केगित - kēgī, kēgī.

**Plural.**

केगार - kēgār, kēgār.
केगित - kēgī, kēgī.

*Future Tense.* I shall or will become, etc.

**Singular.**

केग or केगार - ba kēg or kēgār.
केग - ba kēg.
केगित - ba kēgī.

**Plural.**

केगार - ba kēgār.
केगित - ba kēgī.
Past Tense. I was becoming, etc.

We were becoming, etc.

**Singular.**

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<tr>
<td>כָּדַדְמָל - כָּדַד</td>
<td>כָּדַדְמָל - כָּדַד</td>
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<tr>
<td>כָּדַדְלָא - כָּדַדְלָא</td>
<td>כָּדַדְלָא - כָּדַדְלָא</td>
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<td>כָּדַד</td>
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**Plural.**

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<td>כָּדַדְלָו - כָּדַדְלָו</td>
<td>כָּדַדְלָו - כָּדַדְלָו</td>
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<tr>
<td>כָּדַדְלָי - כָּדַדְלָי</td>
<td>כָּדַדְלָי - כָּדַדְלָי</td>
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<tr>
<td>כָּדַד</td>
<td>כָּדַד</td>
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</table>

Gerund.—m.  כָּדַדְנָה, f.  כָּדַדְנָה *kedana* (being, becoming).

Present Participle.—m.  כָּדַדְסָה, f.  כָּדַדְסָה *kedasa* (been, become).

Active Participle.—  כָּדַדְנָק | *kedanak* (becomer).

Passive Participle.—  כָּדַדְלָי | *kedali* (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 הב | *yam*, or understood with equal propriety in general, but they must always be expressed when emphasis or distinction is intended.

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

**Infinitive Mood.**

**Shoval** (to be or become).

**Indicative Mood.**

Present Tense. I become, etc.

We become, etc.

**Singular.**

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<td>שָׁמ</td>
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<td>שֶׁה</td>
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<td>שִׁ</td>
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**Plural.**

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<td>שָׁוָה</td>
<td>שָׁוָה</td>
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<tr>
<td>שֶׁאֱ</td>
<td>שֶׁאֱ</td>
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<tr>
<td>שִׁ</td>
<td>שִׁ</td>
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Aorist Tense. I may be or become, etc.

We may be or become, etc.

**Singular.**

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<td>וְשֶׁה</td>
<td>וְשֶׁה</td>
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**Plural.**

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<td>וְשָׁוָה</td>
<td>וְשָׁוָה</td>
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<tr>
<td>וְשֶׁאֱ</td>
<td>וְשֶׁאֱ</td>
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<tr>
<td>וְשִׁ</td>
<td>וְשִׁ</td>
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</tbody>
</table>
FUTURE TENSE. I shall or will be, etc.

**SINGULAR.**

- نب Sham.
- نب she.
- نب shi.

**PLURAL.**

- نب شو Sham.
- نب شي she.
- نبشي shi.

IMPERFECT TENSE. I was being, etc.

**SINGULAR.**

- شن Wum - نب shalam, sham.
- شول - نب shule, shwe.
- شه shah, shah.

**PLURAL.**

- شو - نب shwalam, shwam.
- شول - نب shwale, shwe.
- شه shwal, shwa.

PAST TENSE. I became, etc.

**SINGULAR.**

- نب Sham, nu shwalam, nu shwam.
- نب shwe, nu shwe.
- نب shah, nu shah.

**PLURAL.**

- نب shalam, nu shwam.
- نب shwe, nu shwe.
- نب shal, nu shwa.

PERFECT TENSE. I have become, etc.

**SINGULAR.**

- نب Sham, shanai yam, f. shini yam, shanai ye, etc.
- نب shanei, etc.
- shanai yam, f. shini yam, shanai ye, etc.

**PLURAL.**

- Nib shanai yam, f. shini yam, Nib shanai ye, etc.
- Nib shanei, etc.
- Nib shanai yam, f. shini yam, Nib shanai ye, etc.

PLUPERFECT TENSE. I had become, etc.

**SINGULAR.**

- نب Sham, shanai mum, shanai re.
- نب shanai reh.
- Nib shini wa.

**PLURAL.**

- Nib Sham, shanai mum, shanai re.
- Nib shanai reh.
- Nib shini wa, re, ni.
Doubtful Past Tense. I will have become, etc.

**Singular.**

- shawai ba num.
- shawai ba ne.
- shawai ba neh.
- shawai ba wa.

**Plural.**

- shawai ba wa.
- shawai ba wa-i.
- shawai ba wā.
- shiwi ba we, wi.

SUBJUNCTIVE MOOD.

Present Tense. If I become, etc.

**Singular.**

- ki shām.
- ki she.
- ki shī.

**Plural.**

- ki shā.
- ki shā-i.
- ki shī.

Aorist Tense. If I may become, etc.

**Singular.**

- ki wū shām.
- ki wū she.
- ki wū shī.

**Plural.**

- ki wū shā.
- ki wū shā-i.
- ki wū shī.

Past Tense. If I became or were, etc.

**Singular.**

- (shawā) ki zah
- (shawā) ki tāh
- (shawā) ki haghah

**Plural.**

- (shawā) ki mūng
- (shawā) ki tāsū
- (shawā) haghah, f.

Pluperfect Tense. If I had been, etc.

**Singular.**

- shawanwai.

**Plural.**

- shawā

If we had been, etc.

- ki mūng
- ki tāsū
- haghah, f.
DOUBTFUL PAST TENSE. I will have been, etc.  

**SINGULAR.**

<table>
<thead>
<tr>
<th>m.</th>
<th>ba yam.</th>
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<tbody>
<tr>
<td>f.</td>
<td>ba ye.</td>
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</table>

<table>
<thead>
<tr>
<th>m.</th>
<th>ba yu.</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td>ba ya-i.</td>
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</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>m.</th>
<th>ba wai.</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td>ba wi.</td>
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</table>

**IMPERATIVE MOOD.**

Become thou, let him become.  

**SINGULAR.**

<table>
<thead>
<tr>
<th>m.</th>
<th>nu sha, sha.</th>
</tr>
</thead>
<tbody>
<tr>
<td>or</td>
<td>hagah di shi, or</td>
</tr>
</tbody>
</table>

| m. | nu shai, shari. |
| or | hagah di shi, or |

**PLURAL.**

Gerund.—m. شوون shwan, f. شوون shwana (becoming, being).  
Present Participle.—شول shwal, f. شول shwala (been, become).  
Active Participle.—شووني shunuki or شوون shwunai (becomeer).  
Passive Participle.—شوالي shwalai or شواني shwai (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’addi*).—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 ل al or ل, 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 كيدل 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 ل، نُإل. Ex.—

خندل khandal, to laugh.
زفَر zangal, to swing.
كَرَز jafar, to cry.
حَوْيَبَل khwayabul, to slip.
شَلبَل shlabul, to tear.
كَرَدَل karedal, to parch.

خندول khandawul, to make laugh.
زفَر zangawul, to make swing.
كَرَز jafawul, to make cry.
خَوْيَبَل khwayawul, to make slip.
شَلَبَل shlabul, to rend, tear.
كَرَز jafawul, to scorch, dry.

84. The active voice (faṣli-mʿarif) 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 هَل، wahal (to strike).

**INFINITIVE MOOD.** هَل، wahal (to strike).

**INDICATIVE MOOD.**

**Present Tense.** I strike, etc.

**Singular.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>وَهِل،</td>
<td>waham.</td>
</tr>
<tr>
<td>وَاهِ،</td>
<td>wahe.</td>
</tr>
<tr>
<td>وَاهِي،</td>
<td>wahi.</td>
</tr>
</tbody>
</table>

**Aorist Tense.** I may strike, etc.

**Singular.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>رُهِمُ،</td>
<td>wu waham.</td>
</tr>
<tr>
<td>رُهِي،</td>
<td>wu wahe.</td>
</tr>
<tr>
<td>رُهِئِه،</td>
<td>wu wahi.</td>
</tr>
</tbody>
</table>

**Future Tense.** I will or shall strike, etc.

**Singular.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>رُهِمُ،</td>
<td>wu ba waham.</td>
</tr>
<tr>
<td>رُهِي،</td>
<td>wu ba wahe.</td>
</tr>
<tr>
<td>رُهِئِه،</td>
<td>wu ba wahi.</td>
</tr>
</tbody>
</table>

**We strike, etc.**

**Plural.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>وَهْلُ،</td>
<td>wahul.</td>
</tr>
<tr>
<td>وَاهِ،</td>
<td>waheh.</td>
</tr>
<tr>
<td>وَاهِي،</td>
<td>wahi.</td>
</tr>
</tbody>
</table>

**We may strike, etc.**

**Plural.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>رُهِمُ،</td>
<td>wu wahul.</td>
</tr>
<tr>
<td>رُهِي،</td>
<td>wu waheh.</td>
</tr>
<tr>
<td>رُهِئِه،</td>
<td>wu wahi.</td>
</tr>
</tbody>
</table>

**We will or shall strike, etc.**

**Plural.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>رُهِمُ،</td>
<td>wu ba wahul.</td>
</tr>
<tr>
<td>رُهِي،</td>
<td>wu ba waheh.</td>
</tr>
<tr>
<td>رُهِئِه،</td>
<td>wu ba wahi.</td>
</tr>
</tbody>
</table>
Imperfect Tense. Form I.—I, etc., was striking him, etc. I, etc., was striking them.

Singular.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>mā</td>
<td>wāhah</td>
</tr>
<tr>
<td>f.</td>
<td>hagho</td>
<td>wahala</td>
</tr>
<tr>
<td>m.</td>
<td>tā</td>
<td>wāhal</td>
</tr>
<tr>
<td>f.</td>
<td>tāsū</td>
<td>wahale</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>mā</td>
<td>wahal</td>
</tr>
<tr>
<td>f.</td>
<td>hagho</td>
<td>wahale</td>
</tr>
</tbody>
</table>

Imperfect Tense. Form II.—He, she, it was striking me, thee, etc. us, you, etc.

Singular.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>zah</td>
<td>wahalām</td>
</tr>
<tr>
<td>f.</td>
<td>hagha</td>
<td>wahal</td>
</tr>
<tr>
<td>m.</td>
<td>wahale</td>
<td></td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>mung</td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td>haghe</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>tāsū</td>
<td></td>
</tr>
</tbody>
</table>

Past Tense. Form I.—I, etc., did strike him, etc. I, etc., did strike them.

Singular.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>mā</td>
<td>wūvahah</td>
</tr>
<tr>
<td>f.</td>
<td>hagho</td>
<td>wūvahale</td>
</tr>
<tr>
<td>m.</td>
<td>tā</td>
<td>wūvahal</td>
</tr>
<tr>
<td>f.</td>
<td>tāsū</td>
<td>wūvahale</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>mā</td>
<td>wūvahal</td>
</tr>
<tr>
<td>f.</td>
<td>hagho</td>
<td>wūvahale</td>
</tr>
<tr>
<td>m.</td>
<td>tā</td>
<td>wūvahale</td>
</tr>
<tr>
<td>f.</td>
<td>tāsū</td>
<td>wūvahale</td>
</tr>
</tbody>
</table>

Past Tense. Form II.—He, etc., did strike or struck me, etc. us, etc.

Singular.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>zah</td>
<td>wūvahal</td>
</tr>
<tr>
<td>f.</td>
<td>hagha</td>
<td>wūvahal</td>
</tr>
<tr>
<td>m.</td>
<td>wūvahale</td>
<td></td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>mung</td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td>haghe</td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td>tāsū</td>
<td></td>
</tr>
</tbody>
</table>

5
### Grammar of the

**Continuative Past. Form I.**—I, etc., used to strike him, etc. *them.*

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>m.</strong></td>
<td><strong>m.</strong></td>
</tr>
<tr>
<td>مَا وَدَّهُ بَيّنٌ</td>
<td>مَا وَدَّهُ بَيّنٌ</td>
</tr>
<tr>
<td>تَا هَغَّا</td>
<td>تَا هَغَّا</td>
</tr>
<tr>
<td>هَغَّا هَغَّا</td>
<td>هَغَّا هَغَّا</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td>مُنْغَا</td>
<td>مُنْغَا</td>
</tr>
<tr>
<td>تَسَّعُ</td>
<td>تَسَّعُ</td>
</tr>
<tr>
<td>فُهُوَ هَغَّا</td>
<td>فُهُوَ هَغَّا</td>
</tr>
</tbody>
</table>

**Continuative Past. Form II.**—He, etc., used to strike me, etc. *us, etc.,

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَاكَتِّلَمُ بَيّنٌ</td>
<td>مُنْغَا فَاكَتِّلَمُ بَيّنٌ</td>
</tr>
<tr>
<td>تَا وَدَّهُ بَيّنٌ</td>
<td>تَا وَدَّهُ بَيّنٌ</td>
</tr>
<tr>
<td>هَغَّا وَدَّهُ بَيّنٌ</td>
<td>هَغَّا وَدَّهُ بَيّنٌ</td>
</tr>
<tr>
<td>مُنْغَا</td>
<td>مُنْغَا</td>
</tr>
<tr>
<td>تَسَّعُ</td>
<td>تَسَّعُ</td>
</tr>
<tr>
<td>فُهُوَ هَغَّا</td>
<td>فُهُوَ هَغَّا</td>
</tr>
</tbody>
</table>

**Perfect Tense. Form I.**—I, etc., have struck him, etc. *them.*

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَا وَدَّهُ بَيّنٌ</td>
<td>مَا وَدَّهُ بَيّنٌ</td>
</tr>
<tr>
<td>تَا هَغَّا</td>
<td>تَا هَغَّا</td>
</tr>
<tr>
<td>هَغَّا هَغَّا</td>
<td>هَغَّا هَغَّا</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td>مُنْغَا</td>
<td>مُنْغَا</td>
</tr>
<tr>
<td>تَسَّعُ</td>
<td>تَسَّعُ</td>
</tr>
<tr>
<td>فُهُوَ هَغَّا</td>
<td>فُهُوَ هَغَّا</td>
</tr>
</tbody>
</table>

**Perfect Tense. Form II.**—He, etc., has struck me, etc. *us, etc.,

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>زَا هَغَّا وَدَّهُ بَيّنٌ</td>
<td>مُنْغَا زَا هَغَّا وَدَّهُ بَيّنٌ</td>
</tr>
<tr>
<td>تَا هَغَّا</td>
<td>تَا هَغَّا</td>
</tr>
<tr>
<td>هَغَّا هَغَّا</td>
<td>هَغَّا هَغَّا</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td>مُنْغَا</td>
<td>مُنْغَا</td>
</tr>
<tr>
<td>تَسَّعُ</td>
<td>تَسَّعُ</td>
</tr>
<tr>
<td>فُهُوَ هَغَّا</td>
<td>فُهُوَ هَغَّا</td>
</tr>
</tbody>
</table>
**Pluperfect Tense. Form I.**—I, etc., had struck him, etc.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>mā wahalaiwuh</td>
</tr>
<tr>
<td>tā</td>
<td>haghah</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
<tr>
<td>mūng'a tāsū</td>
<td>mūng tāsū</td>
</tr>
<tr>
<td>tāsū</td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td>hagh ho wahaliwa</td>
</tr>
</tbody>
</table>

**Pluperfect Tense. Form II.**—He, etc., had struck i.e., etc.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>mūng wahalai wum</td>
<td>mūng wahali wu</td>
</tr>
<tr>
<td>tā wahalai we</td>
<td>tāsū wahali wa-i</td>
</tr>
<tr>
<td>haghah wahalai wuh</td>
<td>haghah wahali wu</td>
</tr>
<tr>
<td>haghho wahalai wa</td>
<td>haghho wahali we</td>
</tr>
</tbody>
</table>

**Doubtful Past Tense. Form I.**—I, etc., would have struck him, etc.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>mā</td>
<td>ba wahalai mī</td>
</tr>
<tr>
<td>tā</td>
<td>haghah</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
<tr>
<td>mūng'a tāsū</td>
<td>mūng tāsū</td>
</tr>
<tr>
<td>tāsū</td>
<td>tāsū</td>
</tr>
<tr>
<td>f.</td>
<td>hagh ho ba wahali mī</td>
</tr>
</tbody>
</table>

**Doubtful Past Tense. Form II.**—He, etc., would have struck me, etc.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>mūng ba wahalai yam</td>
<td>mūng ba wahali yu</td>
</tr>
<tr>
<td>tā ba wahalai ye</td>
<td>tāsū ba wahali ya-i</td>
</tr>
<tr>
<td>haghah ba wahalai mī</td>
<td>haghah ba wahali mī</td>
</tr>
<tr>
<td>hagh ho ba wahali mī</td>
<td>hagh ho ba wahali mī</td>
</tr>
</tbody>
</table>
GRAMMAR OF THE

IMPERATIVE MOOD.

Strike thou; let him strike.

**SINGULAR.**

\[ \text{vaha, vwu vaha} \]

or

\[ \text{hagah di vahi or} \]

\[ \text{vuh di vahi} \]

**PLURAL.**

\[ \text{vaha-i, vwu vaha-i} \]

or

\[ \text{hagah di vahi or} \]

\[ \text{vuh di vahi} \]

SUBJUNCTIVE MOOD.

**PRESENT TENSE.** If I strike, etc.

**SINGULAR.**

\[ \text{ki vaham} \]

\[ \text{ki vaha} \]

\[ \text{ki vahi} \]

**PLURAL.**

\[ \text{ki vaha} \]

\[ \text{ki vahi} \]

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

**SINGULAR.**

\[ \text{wahalai} \]

\[ \text{vahi} \]

\[ \text{vahalai} \]

\[ \text{vahi} \]

**PLURAL.**

\[ \text{vahalai} \]

\[ \text{vahi} \]

**Past Tense.** Form II.—If he, etc., had struck me, etc.

**SINGULAR.**

\[ \text{ki zah wahalai vai} \]

\[ \text{ki hagah wahalai vai} \]

\[ \text{ki haghe wahalai vai} \]

**PLURAL.**

\[ \text{ki tung wahalai vai} \]

\[ \text{ki hagah wahalai vai} \]

\[ \text{ki haghe wahalai vai} \]
FUTURE TENSE. Form I.—If I, etc., would have struck him, etc. them.

**SINGULAR.**

<table>
<thead>
<tr>
<th>m.</th>
<th>bē ḫalāli</th>
<th>ki mā ba ḫalāli</th>
<th>tā nūh</th>
<th>bāvāhā-</th>
<th>kā mā tā</th>
<th>bāvāhā-</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bē ḫalāli</td>
<td>ki hagah</td>
<td>ḫalāli</td>
<td>tā hagah</td>
<td>ḫalāli</td>
<td>hagah</td>
</tr>
<tr>
<td></td>
<td>bē ḫalāli</td>
<td>ki māngha</td>
<td>ḫalāli</td>
<td>māngha</td>
<td>ḫalāli</td>
<td>māngha</td>
</tr>
<tr>
<td>f.</td>
<td>bē ḫalāli</td>
<td>ki tāsū</td>
<td>ḫalāli</td>
<td>tāsū</td>
<td>ḫalāli</td>
<td>tāsū</td>
</tr>
<tr>
<td></td>
<td>bē ḫalāli</td>
<td>ki ḫagho</td>
<td>ḫalāli</td>
<td>ḫagho</td>
<td>ḫalāli</td>
<td>ḫagho</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>m.</th>
<th>bē ḫalāli</th>
<th>ki mā ba ḫalāli</th>
<th>tā nūh</th>
<th>bāvāhā-</th>
<th>kā mā tā</th>
<th>bāvāhā-</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bē ḫalāli</td>
<td>ki hagah</td>
<td>ḫalāli</td>
<td>tā hagah</td>
<td>ḫalāli</td>
<td>hagah</td>
</tr>
<tr>
<td></td>
<td>bē ḫalāli</td>
<td>ki māngha</td>
<td>ḫalāli</td>
<td>māngha</td>
<td>ḫalāli</td>
<td>māngha</td>
</tr>
<tr>
<td>f.</td>
<td>bē ḫalāli</td>
<td>ki tāsū</td>
<td>ḫalāli</td>
<td>tāsū</td>
<td>ḫalāli</td>
<td>tāsū</td>
</tr>
<tr>
<td></td>
<td>bē ḫalāli</td>
<td>ki ḫagho</td>
<td>ḫalāli</td>
<td>ḫagho</td>
<td>ḫalāli</td>
<td>ḫagho</td>
</tr>
</tbody>
</table>

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

**SINGULAR.**

| m.  | bē ḫalāli | ki zah ba ḫalāli | nūm | bē ḫalāli | zām | bē ḫalāli | nām | bē ḫalāli | wā | bē ḫalāli | wā-
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bē ḫalāli</td>
<td>tāzāh</td>
<td>ḫalāli</td>
<td>tā hagah</td>
<td>ḫalāli</td>
<td>hagah</td>
<td>ḫalāli</td>
<td>māngha</td>
<td>ḫalāli</td>
<td>māngha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>bē ḫalāli</td>
<td>tāsū</td>
<td>ḫalāli</td>
<td>ḫagho</td>
<td>ḫalāli</td>
<td>ḫagho</td>
<td>ḫalāli</td>
<td>tāsū</td>
<td>ḫalāli</td>
<td>tāsū</td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td>bē ḫalāli</td>
<td>tāzāh</td>
<td>ḫalāli</td>
<td>tā hagah</td>
<td>ḫalāli</td>
<td>hagah</td>
<td>ḫalāli</td>
<td>māngha</td>
<td>ḫalāli</td>
<td>māngha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>bē ḫalāli</td>
<td>tāsū</td>
<td>ḫalāli</td>
<td>ḫagho</td>
<td>ḫalāli</td>
<td>ḫagho</td>
<td>ḫalāli</td>
<td>tāsū</td>
<td>ḫalāli</td>
<td>tāsū</td>
<td></td>
</tr>
</tbody>
</table>

**PLURAL.**

| m.  | bē ḫalāli | ki zah ba ḫalāli | nūm | bē ḫalāli | zām | bē ḫalāli | nām | bē ḫalāli | wā | bē ḫalāli | wā-
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bē ḫalāli</td>
<td>tāzāh</td>
<td>ḫalāli</td>
<td>tā hagah</td>
<td>ḫalāli</td>
<td>hagah</td>
<td>ḫalāli</td>
<td>māngha</td>
<td>ḫalāli</td>
<td>māngha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>bē ḫalāli</td>
<td>tāsū</td>
<td>ḫalāli</td>
<td>ḫagho</td>
<td>ḫalāli</td>
<td>ḫagho</td>
<td>ḫalāli</td>
<td>tāsū</td>
<td>ḫalāli</td>
<td>tāsū</td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td>bē ḫalāli</td>
<td>tāzāh</td>
<td>ḫalāli</td>
<td>tā hagah</td>
<td>ḫalāli</td>
<td>hagah</td>
<td>ḫalāli</td>
<td>māngha</td>
<td>ḫalāli</td>
<td>māngha</td>
<td></td>
</tr>
<tr>
<td></td>
<td>bē ḫalāli</td>
<td>tāsū</td>
<td>ḫalāli</td>
<td>ḫagho</td>
<td>ḫalāli</td>
<td>ḫagho</td>
<td>ḫalāli</td>
<td>tāsū</td>
<td>ḫalāli</td>
<td>tāsū</td>
<td></td>
</tr>
</tbody>
</table>

POTENTIAL MOOD.

**PRESENT TENSE.** I can strike, etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>m.</th>
<th>bē ḫalāli</th>
<th>nahalai</th>
<th>shām</th>
<th>bē ḫalāli</th>
<th>nahalai</th>
<th>shām</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td>bē ḫalāli</td>
<td>nahalai</td>
<td>šī</td>
<td>bē ḫalāli</td>
<td>nahalai</td>
<td>šī</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>m.</th>
<th>bē ḫalāli</th>
<th>nahalai</th>
<th>shām</th>
<th>bē ḫalāli</th>
<th>nahalai</th>
<th>shām</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td>bē ḫalāli</td>
<td>nahalai</td>
<td>šī</td>
<td>bē ḫalāli</td>
<td>nahalai</td>
<td>šī</td>
</tr>
</tbody>
</table>

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

**SINGULAR.**

<table>
<thead>
<tr>
<th>m.</th>
<th>bē ḫalāli</th>
<th>nahalai</th>
<th>shō</th>
<th>bē ḫalāli</th>
<th>nahalai</th>
<th>shō</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td>bē ḫalāli</td>
<td>nahalai</td>
<td>šī</td>
<td>bē ḫalāli</td>
<td>nahalai</td>
<td>šī</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>m.</th>
<th>bē ḫalāli</th>
<th>nahalai</th>
<th>shō</th>
<th>bē ḫalāli</th>
<th>nahalai</th>
<th>shō</th>
</tr>
</thead>
<tbody>
<tr>
<td>f.</td>
<td>bē ḫalāli</td>
<td>nahalai</td>
<td>šī</td>
<td>bē ḫalāli</td>
<td>nahalai</td>
<td>šī</td>
</tr>
</tbody>
</table>
Past Tense. Form II.—He, etc., could have struck me, etc. us, etc.

Singular.

\[ \begin{array}{ccc}
\text{zah wahalai shwan} & \text{muqta wahali shur} & \\
\text{sah wahalai shwe} & \text{taqta wahali shra-i} & \\
\text{hagha wahalai shah} & \text{hagha wahali shur} & \\
\text{hagha wahalai sha} & \text{hagha wahali shwe} & \\
\end{array} \]

Future Tense. Form I.—I, etc., would have struck him, etc. them.

Singular.

\[ \begin{array}{ccc}
m. ba wahalai shah & ma maa & ba wahali shur \\\n\text{ba wahalai shah} & \text{ba wahali shur} & \\
\end{array} \]

Future Tense. Form II.—He, etc., would have struck me, etc. us, etc.

Singular.

\[ \begin{array}{ccc}
m. zah ba wahalai shwan & muqta ba wahali shur & \\
\text{zah ba wahalai shwe} & \text{taqta ba wahali shra-i} & \\
\text{hagha ba wahalai shah} & \text{hagha ba wahali shur} & \\
\text{hagha ba wahalai sha} & \text{hagha ba wahali shwe} & \\
\end{array} \]

Gerbund.—m. wahin, f. wahana, a striking.

Present Participle.—m. wahah, f. wahala, striking.

Active Participle.—wahankai or wahunai, a striker.

Past Participle.—m. wahalai, f. 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. mā sarai wāhah (I was beating a man), tā sarai wāhah (thou wast beating a man), and so on. mā kkhada de wahala (I was beating a woman), tā—, etc.
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thou wast—, and so on.  ما سرب ودل (I was beating men), etc.
ما نقي ودل (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. زد سرب ودل (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 سرب ودل دي (I was beaten by me; that is, I have beaten a man.
And so on mutatis mutandis for all past tenses.

35. The Passive Voice (jašti-majhūl) of transitive verbs is formed by
conjugating the past participle with the auxiliaries کدل and شول
shwal, as shown in the following paradigm of the passive voice of the
regular transitive verb ودل wahl (to strike).

INFINITIVE MOOD. ودل کدل wahlai kedal (to be struck).

INDICATIVE MOOD.

<table>
<thead>
<tr>
<th>Present Tense. I am being struck, etc.</th>
<th>We are being struck.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR</strong></td>
<td><strong>PLURAL</strong></td>
</tr>
<tr>
<td>m. کریم (wahalai)</td>
<td>کریم (wahal)</td>
</tr>
<tr>
<td></td>
<td>kegam  kega</td>
</tr>
<tr>
<td>f. کریم (wahalai)</td>
<td>کریم (wahal)</td>
</tr>
<tr>
<td></td>
<td>kegi</td>
</tr>
</tbody>
</table>

Aorist Tense. I may be struck, etc.

<table>
<thead>
<tr>
<th>We may be struck, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR</strong></td>
</tr>
<tr>
<td>m. کریم (nu wahlai)</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>f. کریم (nu wahlai)</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
Future Tense. I shall or will be struck, etc.

**Singular.**

- مهالی ب‌ه (wahalai ba) \( \text{kegam} \)
- مهالی ب‌ه (wahalai ba) \( \text{kege} \)

**Imperfect Tense. I was being struck, etc.**

**Singular.**

- کیدم (kedam)
- کیدی (kedah)

**Past Tense. I was struck, etc.**

**Singular.**

- کیدم (kedam)
- کیدی (kedah)

**Continuative Past Tense. I used to be struck, etc.**

**Singular.**

- کیدم (kedam)
- کیدی (kedah)

**Perfect Tense. I have been struck, etc.**

**Singular.**

- مهالی ب‌ه (wahalai ba) \( \text{yam} \) ودلاشی ژ (ye)
- مهالی ب‌ه (wahalai ba) \( \text{dai} \)

**Pluperfect Tense. I had been struck, etc.**

**Singular.**

- مهالی ب‌ه (wahalai ba) \( \text{num} \) ودلاشی ژ (ve)
- مهالی ب‌ه (wahalai ba) \( \text{nuk} \)

**We shall or will be struck, etc.**

**Plural.**

- مهالی ب‌ه (wahalai ba) \( \text{kegu} \)
- مهالی ب‌ه (wahalai ba) \( \text{kegi} \)

**We were being struck, etc.**

**Plural.**

- مهالی ب‌ه (wahalai ba) \( \text{kedat} \)
- مهالی ب‌ه (wahalai ba) \( \text{kedar} \)

**We were struck, etc.**

**Plural.**

- مهالی ب‌ه (wahalai ba) \( \text{kedal} \)

**We used to be struck, etc.**

**Plural.**

- مهالی ب‌ه (wahalai ba) \( \text{keda-t} \)
- مهالی ب‌ه (wahalai ba) \( \text{keda-l} \)

**We had been struck, etc.**

**Plural.**

- مهالی ب‌ه (wahalai ba) \( \text{vaw} \) ودلاشی ژ (va-)
- مهالی ب‌ه (wahalai ba) \( \text{va-n} \)

**We have been struck, etc.**

**Plural.**

- مهالی ب‌ه (wahalai ba) \( \text{vas} \) ودلاشی ژ (va-)
- مهالی ب‌ه (wahalai ba) \( \text{va-n} \)
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Doubtful Past. I would have been struck, etc. We would have been struck, etc.

Singular.

\[
\text{\textit{m.}} \quad \text{\textit{wahalai shawai}} \quad \begin{cases} \text{\textit{num}} & \text{\textit{za}} \\ \text{\textit{we}} & \text{\textit{ba}} \\ \text{\textit{wu}} & \text{\textit{wuh}} \end{cases} \quad \begin{cases} \text{\textit{va}} & \text{\textit{ba}} \\ \text{\textit{va-i}} & \text{\textit{va}} \end{cases}
\]

\[
\text{\textit{f.}} \quad \text{\textit{wahalai shini ba wa}} \quad \begin{cases} \text{\textit{za}} & \text{\textit{ba}} \end{cases} \quad \begin{cases} \text{\textit{va}} & \text{\textit{wa}} \end{cases}
\]

**IMPERATIVE MOOD.**

Be thou struck, let him be struck.

Singular.

\[
\text{\textit{m. or shi, or}} \quad \text{\textit{hagah di wahalai}} \quad \text{\textit{wahalai di shi}}
\]

**SUBJUNCTIVE MOOD.**

Present Tense. If I were struck, etc.

Singular.

\[
\text{\textit{m.}} \quad \text{\textit{ki wahalai}} \quad \begin{cases} \text{\textit{sham}} & \text{\textit{sho}} \\ \text{\textit{she}} & \text{\textit{shi}} \end{cases} \quad \begin{cases} \text{\textit{sha}} & \text{\textit{shi}} \end{cases}
\]

\[
\text{\textit{f.}} \quad \text{\textit{ki wahalai}} \quad \begin{cases} \text{\textit{vai}} & \text{\textit{sho}} \\ \text{\textit{shi}} & \text{\textit{sho}} \end{cases} \quad \begin{cases} \text{\textit{vai}} & \text{\textit{sho}} \end{cases}
\]

Past Tense. If I had been struck, etc.

Singular.

\[
\text{\textit{m.}} \quad \text{\textit{ki wahalai shawai}} \quad \begin{cases} \text{\textit{num}} & \text{\textit{za}} \\ \text{\textit{ve}} & \text{\textit{ba}} \\ \text{\textit{wu}} & \text{\textit{wuh}} \end{cases} \quad \begin{cases} \text{\textit{va}} & \text{\textit{ba}} \\ \text{\textit{va-i}} & \text{\textit{va}} \end{cases}
\]

\[
\text{\textit{f.}} \quad \text{\textit{ki wahalai shini}} \quad \begin{cases} \text{\textit{za}} & \text{\textit{ba}} \end{cases} \quad \begin{cases} \text{\textit{va}} & \text{\textit{wa}} \end{cases}
\]

Future Tense. If I would have been struck, etc.

Singular.

\[
\text{\textit{m. or shi, or}} \quad \text{\textit{hagah di wahalai}} \quad \text{\textit{wahalai di shi}}
\]


86. Transitive verbs, whether they end in ل al or ل wāl in the infinitive mood, are all conjugated on the model of the verb وح al (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 وح wāl, to strike). That is to say, they form the tenses of present time direct from the verbal root (derived by rejecting the final ل 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.

<table>
<thead>
<tr>
<th>INFINITIVES.</th>
<th>PRESENT.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
<th>IMPERFECT.</th>
<th>PAST.</th>
<th>PERFECT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>آجول</td>
<td>to cast</td>
<td>آجوم</td>
<td>وا به جوم</td>
<td>نا ba</td>
<td>آجول</td>
<td>نا ba</td>
</tr>
<tr>
<td>chulunul</td>
<td>to twirl</td>
<td>churlum</td>
<td>موم</td>
<td>nu ba</td>
<td>churlum</td>
<td>موم</td>
</tr>
<tr>
<td>साल</td>
<td>to keep</td>
<td>सातम</td>
<td>nu sātam</td>
<td>nu ba sātam</td>
<td>सात</td>
<td>nu sātal</td>
</tr>
<tr>
<td>sharal</td>
<td>to expel</td>
<td>sharam</td>
<td>nu sharam</td>
<td>nu ba</td>
<td>sharal</td>
<td>nu sharam</td>
</tr>
<tr>
<td>لال</td>
<td>to stir</td>
<td>لم</td>
<td>مب لم</td>
<td>لم</td>
<td>لال</td>
<td>لم</td>
</tr>
<tr>
<td>laral</td>
<td>to utter</td>
<td>lam</td>
<td>nu lam</td>
<td>nu ba lam</td>
<td>laral</td>
<td>nu laral</td>
</tr>
</tbody>
</table>


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 \( \text{ست} \) or \( \text{sht} \) of the verbal root is rejected and replaced by \( \text{ل} \) or \( \text{at} \) in the present tenses, and if preceded by a long vowel it also suffers elision, as is shown in the following examples. The verbs \( \text{اغوستل} \) (to wear) and \( \text{لوستل} \) (to scatter) are exceptions to this rule. The first, following its original in the Persian, replaces the terminal letters of the root by \( \text{دا} \) or \( \text{ند} \), and the second by \( \text{نا} \).

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT</th>
<th>AORIST</th>
<th>FUTURE</th>
<th>IMPERFECT</th>
<th>PAST</th>
<th>PERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{آگستل} ) to take</td>
<td>( \text{ابحلم} )</td>
<td>( \text{وا ب حلم} )</td>
<td>( \text{ن حلم} )</td>
<td>( \text{ابحست} )</td>
<td>( \text{وا ب حست} )</td>
<td>( \text{ابحستلا دا} )</td>
</tr>
<tr>
<td>( \text{راغستل} ) to send</td>
<td>( \text{روا ولم} )</td>
<td>( \text{را ب ولم} )</td>
<td>( \text{رولم} )</td>
<td>( \text{را ب است} )</td>
<td>( \text{روا ب است} )</td>
<td>( \text{راغستلا دا} )</td>
</tr>
<tr>
<td>( \text{سکستل} ) to shear</td>
<td>( \text{سکلم} )</td>
<td>( \text{سکلم} )</td>
<td>( \text{سکلم} )</td>
<td>( \text{سکست} )</td>
<td>( \text{سکست} )</td>
<td>( \text{سکستلا دا} )</td>
</tr>
<tr>
<td>( \text{انوستل} ) to read</td>
<td>( \text{نولم} )</td>
<td>( \text{نولم} )</td>
<td>( \text{نولم} )</td>
<td>( \text{نولست} )</td>
<td>( \text{نولست} )</td>
<td>( \text{انوستلا دا} )</td>
</tr>
<tr>
<td>( \text{لیستل} ) to throw</td>
<td>( \text{ولم} )</td>
<td>( \text{ولم} )</td>
<td>( \text{ولم} )</td>
<td>( \text{ولست} )</td>
<td>( \text{ولست} )</td>
<td>( \text{لیستلا دا} )</td>
</tr>
<tr>
<td>( \text{آگوستل} ) to wear</td>
<td>( \text{آگندم} )</td>
<td>( \text{آگندم} )</td>
<td>( \text{آگندم} )</td>
<td>( \text{آگوست} )</td>
<td>( \text{آگوست} )</td>
<td>( \text{آگوستلا دا} )</td>
</tr>
<tr>
<td>( \text{لوستل} ) to scatter</td>
<td>( \text{لوم} )</td>
<td>( \text{لوم} )</td>
<td>( \text{لوم} )</td>
<td>( \text{لوست} )</td>
<td>( \text{لوست} )</td>
<td>( \text{لوستلا دا} )</td>
</tr>
</tbody>
</table>
b. Order II.—In transitive verbs of this order the terminal ککت of the
verbal root is rejected and replaced by ۰ in the present tenses. The verb
سكبت (to cut out, as a dress, pattern, etc), takes نر, and غشت غبت (to
want), inserts an ۰ before the ۰ in the present tenses. Examples:

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT.</th>
<th>AGRIST.</th>
<th>FUTURE.</th>
<th>IMPERFECT.</th>
<th>PAST.</th>
<th>PERFECT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أوبنتل</td>
<td>أورم</td>
<td>أورم</td>
<td>ب ورم</td>
<td>أوبنت</td>
<td>أوبنت</td>
<td>أوبنت</td>
</tr>
<tr>
<td>اتختال</td>
<td>أورم</td>
<td>أورم</td>
<td>ب ورم</td>
<td>اتخت</td>
<td>اتخت</td>
<td>اتخت</td>
</tr>
<tr>
<td>سكبتل</td>
<td>سكيم</td>
<td>سكيم</td>
<td>ب سكيم</td>
<td>سكبت</td>
<td>سكبت</td>
<td>سكبت</td>
</tr>
<tr>
<td>شختال</td>
<td>شخت</td>
<td>شخت</td>
<td>ب شخت</td>
<td>شخت</td>
<td>شخت</td>
<td>شخت</td>
</tr>
<tr>
<td>غبتل</td>
<td>غفوم</td>
<td>غفوم</td>
<td>ب غفوم</td>
<td>غبت</td>
<td>غبت</td>
<td>غبت</td>
</tr>
<tr>
<td>غختال</td>
<td>غخت</td>
<td>غخت</td>
<td>ب غخت</td>
<td>غخت</td>
<td>غخت</td>
<td>غخت</td>
</tr>
<tr>
<td>نفبتل</td>
<td>نغوم</td>
<td>نغوم</td>
<td>ب نغوم</td>
<td>نفبت</td>
<td>نفبت</td>
<td>نفبت</td>
</tr>
<tr>
<td>نغختال</td>
<td>نغخت</td>
<td>نغخت</td>
<td>ب نغخت</td>
<td>نغخت</td>
<td>نغخت</td>
<td>نغخت</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT.</th>
<th>AGRIST.</th>
<th>FUTURE.</th>
<th>IMPERFECT.</th>
<th>PAST.</th>
<th>PERFECT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أودل</td>
<td>أورم</td>
<td>أورم</td>
<td>ب أورم</td>
<td>أود</td>
<td>أود</td>
<td>أود</td>
</tr>
<tr>
<td>ظدل</td>
<td>أورم</td>
<td>أورم</td>
<td>ب أورم</td>
<td>ظدل</td>
<td>ظدل</td>
<td>ظدل</td>
</tr>
<tr>
<td>أوردال</td>
<td>أورم</td>
<td>أورم</td>
<td>ب أورم</td>
<td>أورد</td>
<td>أورد</td>
<td>أورد</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT.</th>
<th>AGRIST.</th>
<th>FUTURE.</th>
<th>IMPERFECT.</th>
<th>PAST.</th>
<th>PERFECT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أودل</td>
<td>أورم</td>
<td>أورم</td>
<td>ب أورم</td>
<td>أود</td>
<td>أود</td>
<td>أود</td>
</tr>
<tr>
<td>ظدل</td>
<td>أورم</td>
<td>أورم</td>
<td>ب أورم</td>
<td>ظدل</td>
<td>ظدل</td>
<td>ظدل</td>
</tr>
<tr>
<td>أوردال</td>
<td>أورم</td>
<td>أورم</td>
<td>ب أورم</td>
<td>أورد</td>
<td>أورد</td>
<td>أورد</td>
</tr>
</tbody>
</table>

c. Order III. includes those transitive verbs ending in ۰ in the infinitive,
whose last radical letter is ۰. In the present tenses this letter is simply dropped,
and if it be preceded by a long vowel it also is rejected. Examples:

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT.</th>
<th>AGRIST.</th>
<th>FUTURE.</th>
<th>IMPERFECT.</th>
<th>PAST.</th>
<th>PERFECT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أودل</td>
<td>أورم</td>
<td>أورم</td>
<td>ب أورم</td>
<td>أود</td>
<td>أود</td>
<td>أود</td>
</tr>
<tr>
<td>ظدل</td>
<td>أورم</td>
<td>أورم</td>
<td>ب أورم</td>
<td>ظدل</td>
<td>ظدل</td>
<td>ظدل</td>
</tr>
<tr>
<td>أوردال</td>
<td>أورم</td>
<td>أورم</td>
<td>ب أورم</td>
<td>أورد</td>
<td>أورد</td>
<td>أورد</td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
<th>IMPERFECT.</th>
<th>PAST.</th>
<th>PERFECT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>to buy</td>
<td>pirodal</td>
<td>piram</td>
<td>wu</td>
<td>piro</td>
<td>wu</td>
<td>pirodalai dai</td>
</tr>
<tr>
<td>know</td>
<td>pejan dal</td>
<td>pejanam</td>
<td>wu</td>
<td>pejan</td>
<td>wu</td>
<td>pejandalai dai</td>
</tr>
<tr>
<td>to ask</td>
<td>pukkhtedal</td>
<td>pukkhtam</td>
<td>wu</td>
<td>pukkhted</td>
<td>wu</td>
<td>pukkhtedai dai</td>
</tr>
<tr>
<td>to resp</td>
<td>randal</td>
<td>ranam</td>
<td>wu</td>
<td>randal</td>
<td>wu</td>
<td>randalai dai</td>
</tr>
<tr>
<td>to un-</td>
<td>spardal</td>
<td>sparam</td>
<td>wu</td>
<td>spard</td>
<td>wu</td>
<td>spardalai dai</td>
</tr>
<tr>
<td>to utter</td>
<td>lavedal</td>
<td>lanam</td>
<td>wu</td>
<td>landal</td>
<td>wu</td>
<td>landalai dai</td>
</tr>
<tr>
<td>to swallow</td>
<td>nphardal</td>
<td>ngaham</td>
<td>wu</td>
<td>nghard</td>
<td>wu</td>
<td>nphardalai dai</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
<th>IMPERFECT.</th>
<th>PAST.</th>
<th>PERFECT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>to leap</td>
<td>dangal</td>
<td>dângam</td>
<td>wudângam</td>
<td>dangal</td>
<td>wu</td>
<td>dangalai dai</td>
</tr>
<tr>
<td>to bark</td>
<td>gâpal</td>
<td>gâpam</td>
<td>wugâpam</td>
<td>gâpal</td>
<td>wu</td>
<td>gâpalai dai</td>
</tr>
</tbody>
</table>
### GRAMMAR OF THE

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT</th>
<th>AORIST</th>
<th>FUTURE</th>
<th>IMPERFECT</th>
<th>PAST</th>
<th>PERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>لبل (lanbal) to bathe</td>
<td>لنام (lanbam)</td>
<td>وع لنام (nu lanbam)</td>
<td>وو (nu)</td>
<td>لنبل (lanbal) on</td>
<td>وع لنبل (nu lanbal)</td>
<td>لنبلالي (lanbalai dai)</td>
</tr>
<tr>
<td>نول (narul) to shout</td>
<td>نارم (nārm)</td>
<td>وع نارم (nu nārm)</td>
<td>وو (nu)</td>
<td>نول (narul) on</td>
<td>وع نول (nu narul)</td>
<td>نولالي (narulai dai)</td>
</tr>
<tr>
<td>ويل (wayal) to speak</td>
<td>وایم (wāyam)</td>
<td>وع وایم (nu wāyam)</td>
<td>وو (nu)</td>
<td>ويل (wayal) on</td>
<td>وع ويل (nu wayal)</td>
<td>ويلالي (wayalai dai)</td>
</tr>
</tbody>
</table>


e. Order V. includes those verbs, whose root ending in ُت or ُخ in the present tenses. They are distinguished as having both a transitive and intransitive signification sometimes. The verb بول (botul) (to lead) drops both its final letters for the root. The verb نجال (njatal) (to imbed) takes د instead of ُخ or ُخ in the present tenses. Examples:

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT</th>
<th>AORIST</th>
<th>FUTURE</th>
<th>IMPERFECT</th>
<th>PAST</th>
<th>PERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ارتل (aratal) to widen</td>
<td>ارم (arzm)</td>
<td>وع ارم (nu arzm)</td>
<td>وو (nu)</td>
<td>ارت (arul) on</td>
<td>وع ارت (nu arul)</td>
<td>ارتالي (aratalai dai)</td>
</tr>
<tr>
<td>بولت (botul) to lead</td>
<td>بز (bozm)</td>
<td>وع بز (nu bozm)</td>
<td>وو (nu)</td>
<td>بوت (butal) on</td>
<td>وع بوت (nu butal)</td>
<td>بوتالي (butulai dai)</td>
</tr>
<tr>
<td>براتل (pratanal) to open</td>
<td>براشت (brašt)</td>
<td>وع براشت (nu brašt)</td>
<td>وو (nu)</td>
<td>براتل (pratanal) on</td>
<td>وع براتل (nu pratanal)</td>
<td>براتلالي (pratanalai dai)</td>
</tr>
<tr>
<td>مئل (mital) to piss</td>
<td>مید (mīd)</td>
<td>وع مید (nu mīd)</td>
<td>وو (nu)</td>
<td>مئل (mital) on</td>
<td>وع مئل (nu mital)</td>
<td>مئلالي (mitalai dai)</td>
</tr>
<tr>
<td>نجال (njatal) to imbed</td>
<td>نجانم (njanam)</td>
<td>وع نجانم (nu njanam)</td>
<td>وو (nu)</td>
<td>نجال (njatal) on</td>
<td>وع نجال (nu njatal)</td>
<td>نجالالي (njatalai dai)</td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT.</th>
<th>PAST.</th>
<th>PERFECT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>balal</td>
<td>bolam</td>
<td>nu bolam</td>
<td>nu ba bolam</td>
</tr>
<tr>
<td>mündal</td>
<td>mümam</td>
<td>nu mümam</td>
<td>nu ba mümam</td>
</tr>
<tr>
<td>nírul</td>
<td>nísam</td>
<td>nu nísam</td>
<td>nu ba nísam</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT.</th>
<th>PAST.</th>
<th>PERFECT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>āsál</td>
<td>āsам</td>
<td>nu āsам</td>
<td>nu ba āsам</td>
</tr>
<tr>
<td>yísábl</td>
<td>yisam</td>
<td>nu yisam</td>
<td>nu ba yisam</td>
</tr>
<tr>
<td>ākkhul</td>
<td>ākharam</td>
<td>nu ākharam</td>
<td>nu ba ākharam</td>
</tr>
<tr>
<td>ānhel</td>
<td>ānhagam</td>
<td>nu ānhagam</td>
<td>nu ba ānhagam</td>
</tr>
</tbody>
</table>
### Grammar of the Intransitive Verb

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Present</th>
<th>Aorist</th>
<th>Future</th>
<th>Imperfect</th>
<th>Past</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>to lead</td>
<td>biyām</td>
<td>biyām</td>
<td>ba biyām</td>
<td>bot</td>
<td>bot</td>
<td>biwulai dai</td>
</tr>
<tr>
<td>to pull</td>
<td>kārīm</td>
<td>kārīm</td>
<td>kārīm</td>
<td>kkkal</td>
<td>mu kkkal</td>
<td>kkkalai dai</td>
</tr>
<tr>
<td>to write</td>
<td>kārīm</td>
<td>kāgarām</td>
<td>mu kāgarām</td>
<td>mu ba kāgarām</td>
<td>mu kāgarām</td>
<td>mu kāgarām</td>
</tr>
<tr>
<td>to look</td>
<td>gōrīm</td>
<td>gōrām</td>
<td>gōrām</td>
<td>gōrīm</td>
<td>mu kāgarām</td>
<td>µu kāgarām</td>
</tr>
<tr>
<td>to see</td>
<td>wēnum</td>
<td>wēnum</td>
<td>wēnum</td>
<td>wēnum</td>
<td>mu wēnum</td>
<td>µu wēnum</td>
</tr>
<tr>
<td>to load</td>
<td>legām</td>
<td>legām</td>
<td>legām</td>
<td>legām</td>
<td>mu legām</td>
<td>µu legām</td>
</tr>
<tr>
<td>to carry</td>
<td>yewīm</td>
<td>yewīm</td>
<td>yewīm</td>
<td>yewīm</td>
<td>yewīm</td>
<td>yewīm</td>
</tr>
</tbody>
</table>

91. The Intransitive Verb (ṣūta-li-lāzīmi). 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 edal, and sometimes in 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 *khwadzadal* (to move),
the paradigm of which is herewith subjoined.

### INFINITIVE MOOD. *khwadzadal* (to move).

#### PRESENT TENSE. I am moving, etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>hu</em></td>
<td><em>hu</em></td>
<td><em>khwadzegam</em></td>
</tr>
<tr>
<td><em>hwe</em></td>
<td><em>sw</em></td>
<td><em>khwadzege</em></td>
</tr>
<tr>
<td><em>hu</em></td>
<td><em>s</em></td>
<td><em>khwadze</em></td>
</tr>
</tbody>
</table>

#### AORIST TENSE. I move or may move, etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>hu</em></td>
<td><em>sw</em></td>
<td><em>khwadzegam</em></td>
</tr>
<tr>
<td><em>hwe</em></td>
<td><em>sw</em></td>
<td><em>khwadzege</em></td>
</tr>
<tr>
<td><em>hu</em></td>
<td><em>s</em></td>
<td><em>khwadze</em></td>
</tr>
</tbody>
</table>

#### FUTURE TENSE. I will or shall move, etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>hu</em></td>
<td><em>sw</em></td>
<td><em>khwadzegam</em></td>
</tr>
<tr>
<td><em>hwe</em></td>
<td><em>sw</em></td>
<td><em>khwadzege</em></td>
</tr>
<tr>
<td><em>hu</em></td>
<td><em>s</em></td>
<td><em>khwadze</em></td>
</tr>
</tbody>
</table>

#### IMPERFECT TENSE. I was moving, etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Verb</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td><em>hu</em></td>
<td><em>khwadzedalam</em></td>
</tr>
<tr>
<td>f.</td>
<td><em>hu</em></td>
<td><em>khwadzedale</em></td>
</tr>
</tbody>
</table>

#### PAST TENSE. I moved or did move, etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Verb</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td><em>sw</em></td>
<td><em>khwadzedam</em></td>
</tr>
<tr>
<td>f.</td>
<td><em>sw</em></td>
<td><em>khwadzedale</em></td>
</tr>
</tbody>
</table>

#### WE ARE MOVING, ETC.

**PLURAL.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>hu</em></td>
<td><em>hu</em></td>
<td><em>khwadzegati</em></td>
</tr>
<tr>
<td><em>hwe</em></td>
<td><em>sw</em></td>
<td><em>khwadzegeti</em></td>
</tr>
<tr>
<td><em>hu</em></td>
<td><em>s</em></td>
<td><em>khwadzeti</em></td>
</tr>
</tbody>
</table>

#### WE MOVE OR MAY MOVE, ETC.

**PLURAL.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>hu</em></td>
<td><em>sw</em></td>
<td><em>khwadzegati</em></td>
</tr>
<tr>
<td><em>hwe</em></td>
<td><em>sw</em></td>
<td><em>khwadzegeti</em></td>
</tr>
<tr>
<td><em>hu</em></td>
<td><em>s</em></td>
<td><em>khwadzeti</em></td>
</tr>
</tbody>
</table>

#### WE WILL OR SHALL MOVE, ETC.

**PLURAL.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>hu</em></td>
<td><em>sw</em></td>
<td><em>khwadzegati</em></td>
</tr>
<tr>
<td><em>hwe</em></td>
<td><em>sw</em></td>
<td><em>khwadzegeti</em></td>
</tr>
<tr>
<td><em>hu</em></td>
<td><em>s</em></td>
<td><em>khwadzeti</em></td>
</tr>
</tbody>
</table>

#### WE WERE MOVING, ETC.

**PLURAL.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>hu</em></td>
<td><em>sw</em></td>
<td><em>khwadzedalu</em></td>
</tr>
<tr>
<td><em>hwe</em></td>
<td><em>sw</em></td>
<td><em>khwadzedal-i</em></td>
</tr>
<tr>
<td><em>hu</em></td>
<td><em>s</em></td>
<td><em>khwadzal</em></td>
</tr>
</tbody>
</table>

#### WE MOVED OR DID MOVE, ETC.

**PLURAL.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>hu</em></td>
<td><em>sw</em></td>
<td><em>khwadzedalu</em></td>
</tr>
<tr>
<td><em>hwe</em></td>
<td><em>sw</em></td>
<td><em>khwadzedal-i</em></td>
</tr>
<tr>
<td><em>hu</em></td>
<td><em>s</em></td>
<td><em>khwadzal</em></td>
</tr>
</tbody>
</table>
Continuative Past. I used to move, etc.

Singular.

We used to move, etc.

Plural.

Perfect Tense. I have moved, etc.

Singular.

We have moved, etc.

Plural.

Pluperfect Tense. I had moved, etc.

Singular.

We had moved, etc.

Plural.

Doubtful Past. I would have moved, etc.

Singular.

We would have moved, etc.

Plural.

Imperative Mood.

Move thou, let him move.

Singular.

Move ye, let them move.

Plural.
SUBJUNCTIVE MOOD.

Present Tense. If I move, etc.

SINGULAR.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>kí khwādezam</td>
</tr>
<tr>
<td></td>
<td>kí khwādega</td>
</tr>
<tr>
<td></td>
<td>kí khwādeghi²</td>
</tr>
<tr>
<td></td>
<td>kí khwādeγí²</td>
</tr>
</tbody>
</table>

Past Tense. If I had moved, etc.

SINGULAR.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>kí zoh khwādezalai</td>
</tr>
<tr>
<td></td>
<td>wai</td>
</tr>
<tr>
<td>f.</td>
<td>kí haghā khwādezalil</td>
</tr>
</tbody>
</table>

Future Tense. If I would have moved, etc.

SINGULAR.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>kí khwādezalai bā</td>
</tr>
<tr>
<td></td>
<td>nwum</td>
</tr>
<tr>
<td></td>
<td>ve</td>
</tr>
<tr>
<td></td>
<td>noh</td>
</tr>
<tr>
<td>f.</td>
<td>kí khwādezalil bā</td>
</tr>
</tbody>
</table>

POTENTIAL MOOD.

Present Tense. I can move, etc.

SINGULAR.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>khwādezalil bā</td>
</tr>
<tr>
<td></td>
<td>shám</td>
</tr>
<tr>
<td></td>
<td>she</td>
</tr>
<tr>
<td>f.</td>
<td>khwādezalil bā</td>
</tr>
<tr>
<td></td>
<td>shi</td>
</tr>
</tbody>
</table>

Past Tense. I could move, etc.

SINGULAR.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>khwādezalal bā</td>
</tr>
<tr>
<td></td>
<td>shnem</td>
</tr>
<tr>
<td></td>
<td>shah</td>
</tr>
<tr>
<td>f.</td>
<td>khwādezalil shna, shá</td>
</tr>
</tbody>
</table>

Future Tense. I shall or will be moved, etc.

SINGULAR.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>khwādezalal bā</td>
</tr>
<tr>
<td></td>
<td>shám</td>
</tr>
<tr>
<td></td>
<td>she</td>
</tr>
<tr>
<td>f.</td>
<td>khwādezalal bā</td>
</tr>
</tbody>
</table>

If we move, etc.

PLURAL.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>kí khwādezegā</td>
</tr>
<tr>
<td></td>
<td>kí khwādega</td>
</tr>
<tr>
<td></td>
<td>kí khwādeghi²</td>
</tr>
<tr>
<td></td>
<td>kí khwādeγí²</td>
</tr>
</tbody>
</table>

If we had moved, etc.

PLURAL.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>kí khwādezalal bā</td>
</tr>
<tr>
<td></td>
<td>wai</td>
</tr>
<tr>
<td>f.</td>
<td>kí haghā khwādezalil</td>
</tr>
</tbody>
</table>

If we would have moved, etc.

PLURAL.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>khwādezalal bā</td>
</tr>
<tr>
<td></td>
<td>nwum</td>
</tr>
<tr>
<td></td>
<td>na-i</td>
</tr>
<tr>
<td></td>
<td>nū</td>
</tr>
<tr>
<td>f.</td>
<td>khwādezalil bā</td>
</tr>
</tbody>
</table>

We can move, etc.

PLURAL.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>khwādezalal bā</td>
</tr>
<tr>
<td></td>
<td>shā</td>
</tr>
<tr>
<td></td>
<td>sha-i</td>
</tr>
<tr>
<td>f.</td>
<td>khwādezalil bā</td>
</tr>
<tr>
<td></td>
<td>shi</td>
</tr>
</tbody>
</table>

We could move, etc.

PLURAL.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>khwādezalal bā</td>
</tr>
<tr>
<td></td>
<td>shnem</td>
</tr>
<tr>
<td></td>
<td>shnā-i</td>
</tr>
<tr>
<td></td>
<td>shnā</td>
</tr>
<tr>
<td>f.</td>
<td>khwādezalil shna, shá</td>
</tr>
</tbody>
</table>

We shall or will be moved, etc.

PLURAL.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>khwādezalal bā</td>
</tr>
<tr>
<td></td>
<td>shám</td>
</tr>
<tr>
<td></td>
<td>sha-i</td>
</tr>
<tr>
<td>f.</td>
<td>khwādezalal bā</td>
</tr>
<tr>
<td></td>
<td>shi</td>
</tr>
</tbody>
</table>
GERUND.—m. خوشیدنی khwadzedän, f. خوشیدنی khwadzedana, a moving.

Present Participle.—m. خوشیدنی khwadzedañ, f. خوشیدنی khwadzedala, moved.

Active Participle.—خوشیدنی khwadzedänkai or خوشیدنی khwadzedännai, mover.

Passive Participle.—خوشیدنی khwadzedalator خوشیدنی khwadzedalai, having moved.

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

b. In the imperfect and past tenses the final لم 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 لم edal or لم al. Those ending in لم يدل edal are, like the transitive verbs ending in لم wul, all regular. Those ending in لم 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 لم يدل edal. They are all regularly conjugated in the same manner as خوش ل khwadzedal (to move). Examples:

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT</th>
<th>IMPERFECT</th>
<th>PAST</th>
<th>PERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>بکنیدل (to shy) bugnedal</td>
<td>بکنیدم (WU)</td>
<td>بکنیدم (WU BA)</td>
<td>بکنیدل (Bugnedal)</td>
<td>بکنیدل (Bugnedal YAM)</td>
</tr>
<tr>
<td>بکنیدل (to wince) bugnegam</td>
<td>بکنیدم (WU)</td>
<td>بکنیدم (WU BA)</td>
<td>بکنیدل (Bugnegam)</td>
<td>بکنیدل (Bugnegam YAM)</td>
</tr>
<tr>
<td>بکنیدل (to flow) bahegam</td>
<td>بکنیدم (WU)</td>
<td>بکنیدم (WU BA)</td>
<td>بکنیدل (Bahegam)</td>
<td>بکنیدل (Bahegam YAM)</td>
</tr>
<tr>
<td>بکنیدل (to shake) rapegam</td>
<td>بکنیدم (WU)</td>
<td>بکنیدم (WU BA)</td>
<td>بکنیدل (Rapegam)</td>
<td>بکنیدل (Rapegam YAM)</td>
</tr>
<tr>
<td>بکنیدل (to shed) rajegam</td>
<td>بکنیدم (WU)</td>
<td>بکنیدم (WU BA)</td>
<td>بکنیدل (Rajegam)</td>
<td>بکنیدل (Rajegam YAM)</td>
</tr>
<tr>
<td>بکنیدل (to pine) karegam</td>
<td>بکنیدم (WU)</td>
<td>بکنیدم (WU BA)</td>
<td>بکنیدل (Karegam)</td>
<td>بکنیدل (Karegam YAM)</td>
</tr>
<tr>
<td>بکنیدل (to fill) twegam</td>
<td>بکنیدم (WU)</td>
<td>بکنیدم (WU BA)</td>
<td>بکنیدل (Twegam)</td>
<td>بکنیدل (Twegam YAM)</td>
</tr>
</tbody>
</table>
a. Many verbs of this class form the present tenses by rejecting the \textit{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 significance, 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. "زمان دو خوچه سا لوب" (an animal as long as it has life moves); "من دی گوره خوشپ" (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:—

<table>
<thead>
<tr>
<th>INFITITIVE.</th>
<th>PRESENT.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
<th>IMPERFECT.</th>
<th>PAST.</th>
<th>PERFECT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>{\textit{osedal}} to abide</td>
<td>{\textit{osam}}</td>
<td>{\textit{osam}}</td>
<td>{\textit{ba osam}}</td>
<td>{\textit{osedalam}}</td>
<td>{\textit{osedalam}}</td>
<td>{\textit{osedalai yam}}</td>
</tr>
<tr>
<td>{\textit{drumedal}} to depart</td>
<td>{\textit{dramam}}</td>
<td>{\textit{dramam}}</td>
<td>{\textit{ba dramam}}</td>
<td>{\textit{drumedalam}}</td>
<td>{\textit{drumedalam}}</td>
<td>{\textit{drumedalai yam}}</td>
</tr>
<tr>
<td>{\textit{zghaledal}} to run</td>
<td>{\textit{zghalam}}</td>
<td>{\textit{wu zghalam}}</td>
<td>{\textit{wu ba}}</td>
<td>{\textit{zghaledalam}}</td>
<td>{\textit{zghaledalam}}</td>
<td>{\textit{zghaledalai yam}}</td>
</tr>
<tr>
<td>{\textit{girezdal}} to wander</td>
<td>{\textit{girzam}}</td>
<td>{\textit{wu girzam}}</td>
<td>{\textit{wu}}</td>
<td>{\textit{girezdalai}}</td>
<td>{\textit{girezdalai}}</td>
<td>{\textit{girezdalai yam}}</td>
</tr>
</tbody>
</table>

95. Class II. comprises all those intransitive verbs whose infinitive mood ends in ل\textit{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:—
<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT</th>
<th>AORIST</th>
<th>FUTURE</th>
<th>IMPERFECT</th>
<th>PAST</th>
<th>PERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>to recline</td>
<td>tsamlam</td>
<td>ba tsamlam</td>
<td>tsamlastam</td>
<td>tsamlastai</td>
<td>yam</td>
<td></td>
</tr>
<tr>
<td>to sit</td>
<td>kkhkenam</td>
<td>kkhke ba nam</td>
<td>kkhkenastam</td>
<td>kkhkenastai</td>
<td>yam</td>
<td></td>
</tr>
</tbody>
</table>

b. Order II. contains those verbs, the last radical letter of which being $t$, change it to $j$ and $x$ in the present tenses, and the preceding short vowel $xabar$ into $a$, to $pesh$ into $u$. The verb $khalal$ (to rise) is an exception to this rule, and following its Persian original forms the present tenses by changing the radical $t$ to $\beta$.

Examples:

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT</th>
<th>AORIST</th>
<th>FUTURE</th>
<th>IMPERFECT</th>
<th>PAST</th>
<th>PERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>to fly</td>
<td>alouzam</td>
<td>vahuuzam</td>
<td>nã alwatam</td>
<td>vahuwatam</td>
<td>yam</td>
<td></td>
</tr>
<tr>
<td>to fall</td>
<td>prevuzam</td>
<td>vruuzam</td>
<td>pre prevatam</td>
<td>vruvatam</td>
<td>yam</td>
<td></td>
</tr>
<tr>
<td>to return</td>
<td>jruuzam</td>
<td>jãr</td>
<td>jãr vratam</td>
<td>vruvatam</td>
<td>yam</td>
<td></td>
</tr>
<tr>
<td>to fall</td>
<td>kkhkouzam</td>
<td>kkhke vuzam</td>
<td>kkhke vratam</td>
<td>kkhvratam</td>
<td>yam</td>
<td></td>
</tr>
<tr>
<td>to enter</td>
<td>nnuuzam</td>
<td>nana vuzam</td>
<td>nana vratam</td>
<td>nna vratam</td>
<td>yam</td>
<td></td>
</tr>
</tbody>
</table>
N.B.—In the imperfect and past tenses of the verbs of Order II, the contracted forms are given throughout the examples, as ʿalwatalam, etc. (Art. 92, b.) The verb ʿkhal, in the third person singular becomes ʿkhāl for the masculine in the imperfect and past tenses.

c. Order III. contains those intransitives whose verbal root ends in ʿkīt, which, as in transitives of the same form (Class II. Order II. Art. 89, b.), is changed to ʿīl in the present tenses. The verb ʿnkīt (to stick) is an exception, as it substitutes ʿīl for the terminal letters of the root.

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT</th>
<th>AORIST</th>
<th>FUTURE</th>
<th>IMPERFECT</th>
<th>PAST</th>
<th>PERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>to wall</td>
<td>ṛg̣hākhtal</td>
<td>ṛg̣hāram</td>
<td>ṛg̣hāram</td>
<td>ṛg̣hākhtam</td>
<td>ṛg̣hākhtal</td>
<td>ṛg̣hākhtalai</td>
</tr>
<tr>
<td>to coil</td>
<td>g̣ḥakkhtal</td>
<td>g̣ḥaram</td>
<td>g̣ḥaram</td>
<td>g̣ḥakkhtam</td>
<td>g̣ḥakkhtal</td>
<td>g̣ḥakkhtalai</td>
</tr>
<tr>
<td>to part</td>
<td>ḷẉukkhtal</td>
<td>lẉuram</td>
<td>lẉuram</td>
<td>lẉukkhtam</td>
<td>lẉukkhtal</td>
<td>lẉukkhtalai</td>
</tr>
<tr>
<td>to hitch</td>
<td>ṇkḳḥtal</td>
<td>ṇkḳlam</td>
<td>ṇkḳlam</td>
<td>ṇkḳhatam</td>
<td>ṇkḳhatal</td>
<td>ṇkḳhatalai</td>
</tr>
</tbody>
</table>
d. Order IV. contains a few irregular and defective verbs. Most of them are included in the annexed list.

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT</th>
<th>AORIST</th>
<th>FUTURE</th>
<th>IMPERFECT</th>
<th>PAST</th>
<th>PERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>تللم (to go)</td>
<td>دزام</td>
<td>دزام</td>
<td>لار ب شم</td>
<td>تلم</td>
<td>تللم</td>
<td>تللم يم</td>
</tr>
<tr>
<td>دوزف (to go to)</td>
<td>درغم</td>
<td>درغم</td>
<td>دارب شم</td>
<td>دارغلم</td>
<td>دارغلم</td>
<td>دارغلم يم</td>
</tr>
<tr>
<td>دوزف (thee)</td>
<td>داردزام</td>
<td>داردزام</td>
<td>دارب شام</td>
<td>دارغلام</td>
<td>دارغلام</td>
<td>دارغلام يم</td>
</tr>
<tr>
<td>دوزف (to)</td>
<td>رغلم</td>
<td>رغلم</td>
<td>راب شم</td>
<td>راغلم</td>
<td>راغلم</td>
<td>راغلم يم</td>
</tr>
<tr>
<td>دوزف (come)</td>
<td>رادزام</td>
<td>رادزام</td>
<td>راب شام</td>
<td>راتلم</td>
<td>راتلم</td>
<td>راتلم يم</td>
</tr>
<tr>
<td>دوزف (to see)</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف يم</td>
</tr>
<tr>
<td>دوزف (to run)</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف يم</td>
</tr>
<tr>
<td>دوزف (to be)</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف يم</td>
</tr>
<tr>
<td>دوزف (born)</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف</td>
<td>دوزف يم</td>
</tr>
</tbody>
</table>

N.B. In the third person masculine singular in the imperfect and past tenses these verbs use a contracted form by substituting ُسَؤُر for the ُسَؤُر of the in-
finitive. The verb نال and its compounds still further contract this form to ta
ratah, etc., in the imperfect tense. The verb راغل uses the form
ragh, vigi, wuragh, etc., for the third person singular masculine of the
past tense. Similarly the other verbs contract the same person singular masculine
to xaght, زوجود zonah, zurd, صادغ jand, siah, respectively in the imperfect
and past tenses.

96. The Derivative Verb (f'ali-mushtaq). The compound or deriva-
tive verb may be either transitive or intransitive. It is formed by con-
jugating a noun or adjective with the auxiliaries كول kawul and كرل kral
(to do) with the present and past tenses respectively, if transitive, and
with the auxiliaries كيدل kedal and شول 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 عضو
ghoafa-vehal (to dive), پور آخسل por-abbistal (to borrow), سندري ويل
sandare-wayal (to sing), etc.

97. The conjugations of the intransitive auxiliaries كيدل kedal and
شول shwal have been given in the preceding pages (Art. 81 and 82). It
is necessary now to shew the conjugations of the transitive auxiliaries
كول kawul and كرل kral in order to illustrate the paradigms of derivative verbs.

98. The transitive verb كول 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. كول kawul (to do).

INDICATIVE MOOD.

Present Tense. I do or am doing, etc. We do or are doing, etc.

Singular. We do or are doing, etc.

Singular.

کیم - کی Kam, kam
کی - کی Kane, ke
or کی - کینا Kini, ke
or کرم, کی, or کندی Kori, ki, or ka

Plural.

کیم - کی Kumi, ku
کی - کی Kume, ke
or کی - کینا کاندا Kiny, ke
or کرم, کی, or کندی Korni, ki, or ka
or کی or ka
### Aorist Tense. I may do, etc.

**Singular.**

<table>
<thead>
<tr>
<th>Subject Pronoun</th>
<th>Verb Root</th>
<th>Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَا</td>
<td>كَوْم</td>
<td>نَعَام، نعَم</td>
</tr>
<tr>
<td>مَا</td>
<td>كَمْ</td>
<td>نَعَم، نعَم</td>
</tr>
<tr>
<td>مَا</td>
<td>كَتْ</td>
<td>نَعَم، نعَم</td>
</tr>
</tbody>
</table>

**Plural.**

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</tr>
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<tr>
<td>مَا</td>
<td>كَتْ</td>
<td>نَعَم، نعَم</td>
</tr>
</tbody>
</table>

### Future Tense. I shall or will do, etc.

**Singular.**

<table>
<thead>
<tr>
<th>Subject Pronoun</th>
<th>Verb Root</th>
<th>Conjugation</th>
</tr>
</thead>
<tbody>
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<tr>
<td>مَا</td>
<td>كَتْ</td>
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**Plural.**

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</tr>
<tr>
<td>مَا</td>
<td>كَتْ</td>
<td>نَعَم، نعَم</td>
</tr>
</tbody>
</table>

### Imperfect Tense. I was doing, etc.

**Singular.**

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Root</th>
<th>Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَأْ</td>
<td>حَغْح</td>
<td>نَحْع</td>
</tr>
<tr>
<td>مَا</td>
<td>مَنْغ</td>
<td>نَحْع</td>
</tr>
<tr>
<td>مَا</td>
<td>تَصُ</td>
<td>نَحْع</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Gender</th>
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<tbody>
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</tr>
<tr>
<td>مَا</td>
<td>تَصُ</td>
<td>نَحْع</td>
</tr>
</tbody>
</table>

### Past Tense. I did or did do, etc.

**Singular.**

<table>
<thead>
<tr>
<th>Gender</th>
<th>Verb Root</th>
<th>Conjugation</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَأْ</td>
<td>حَغْح</td>
<td>نَحْع</td>
</tr>
<tr>
<td>مَا</td>
<td>مَنْغ</td>
<td>نَحْع</td>
</tr>
<tr>
<td>مَا</td>
<td>تَصُ</td>
<td>نَحْع</td>
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**Plural.**

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<tbody>
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<tr>
<td>مَا</td>
<td>مَنْغ</td>
<td>نَحْع</td>
</tr>
<tr>
<td>مَا</td>
<td>تَصُ</td>
<td>نَحْع</td>
</tr>
</tbody>
</table>
Continuative Past Tense. I used to do, etc.  We used to do, etc.

**Singular.**

\[
\begin{align*}
m. & \quad \text{mā} & \text{ba kavlul} & \text{ba kavlul} \\
& \quad \text{tā} & \text{ba kavlul} & \text{ba kavlul} \\
& \quad \text{hagah} & \text{ha kavlul} & \text{ha kavlul} \\
& \quad \text{mūnga} & \text{he kavlul} & \text{he kavlul} \\
& \quad \text{tāsū} & \text{he kavlul} & \text{he kavlul} \\
f. & \quad \text{hagho} & \text{ba kavlula} & \text{ba kavlula} \\
& \quad \text{hefū} & \text{ba kavlula} & \text{ba kavlula} \\
\end{align*}
\]

**Plural.**

\[
\begin{align*}
m. & \quad \text{mā} & \text{ba kavlul} & \text{ba kavlul} \\
& \quad \text{tā} & \text{ba kavlul} & \text{ba kavlul} \\
& \quad \text{hagah} & \text{ha kavlul} & \text{ha kavlul} \\
& \quad \text{mūnga} & \text{he kavlul} & \text{he kavlul} \\
& \quad \text{tāsū} & \text{he kavlul} & \text{he kavlul} \\
\end{align*}
\]

**Imperative Mood.**

Do thou; let him do.  Do ye; let them do.

**Singular.**

\[
\begin{align*}
& \quad \text{nu kavlai, nu kavl} \\
& \quad \text{hagah di nu kavni} & \text{hagah di nu kavni} \\
& \quad \text{or kā} & \text{or kā} \\
& \quad \text{kāndi or há or kā} & \text{kāndi or há or kā} \\
& \quad \text{etc.} & \text{etc.} \\
\end{align*}
\]

**Plural.**

\[
\begin{align*}
& \quad \text{nu kavlai, nu kavl} \\
& \quad \text{hagah di nu kavni} & \text{hagah di nu kavni} \\
& \quad \text{or kā} & \text{or kā} \\
& \quad \text{kāndi or há or kā} & \text{kāndi or há or kā} \\
& \quad \text{etc.} & \text{etc.} \\
\end{align*}
\]

**Subjunctive Mood.**

**Present Tense. If I do, etc.**

**Singular.**

\[
\begin{align*}
& \quad \text{ku} & \text{kane} & \text{kande} & \text{kande} \\
& \quad \text{kume} & \text{kande} & \text{kande} \\
\end{align*}
\]

**Plural.**

\[
\begin{align*}
& \quad \text{ku} & \text{kane} & \text{kane} & \text{kane} \\
& \quad \text{kume} & \text{kande} & \text{kande} \\
\end{align*}
\]

**Past Tense. If I had done, etc.**

**Singular.**

\[
\begin{align*}
m. & \quad \text{ki kavlulai} & \text{vai} \\
& \quad \text{ki kavlulai} & \text{vai} \\
\end{align*}
\]

**Plural.**

\[
\begin{align*}
m. & \quad \text{ki kavluli} & \text{vai} \\
& \quad \text{ki kavluli} & \text{vai} \\
\end{align*}
\]

**Future Tense. If I would have done, etc.**

**Singular.**

\[
\begin{align*}
m. & \quad \text{ki kavlulai wūh} & \text{ki kavlulai wūh} \\
& \quad \text{ki ba} & \text{ki ba} \\
\end{align*}
\]

**Plural.**

\[
\begin{align*}
m. & \quad \text{ki kavlul wūh} & \text{ki kavlul wūh} \\
& \quad \text{ki ba} & \text{ki ba} \\
\end{align*}
\]

If we do, etc.

If we had done, etc.

If we would have done, etc.

If we would have done, etc.
POTENTIAL MOOD.

Present Tense. I can do, etc.

Singular.

\[
\begin{align*}
\text{m.} & \quad \text{kawulai} & \quad \text{sham} \\
\text{f.} & \quad \text{kawuli} & \quad \text{sho}
\end{align*}
\]

We can do, etc.

Plural.

\[
\begin{align*}
\text{m.} & \quad \text{kawuli} & \quad \text{sha} \\
\text{f.} & \quad \text{kawuli} & \quad \text{shi}
\end{align*}
\]

Past Tense. I could have done, etc.

Singular.

\[
\begin{align*}
\text{m.} & \quad \text{kawulai shaw} & \quad \text{tā} \\
\text{f.} & \quad \text{hagha} & \quad \text{muṅga} & \quad \text{tāsū}
\end{align*}
\]

We could have done, etc.

Plural.

\[
\begin{align*}
\text{m.} & \quad \text{kawuli shaw} & \quad \text{tā} \\
\text{f.} & \quad \text{hagha} & \quad \text{muṅga} & \quad \text{tāsū}
\end{align*}
\]

Future Tense. I would have done, etc.

Singular.

\[
\begin{align*}
\text{m.} & \quad \text{ba kawulai} & \quad \text{nuk} \\
\text{f.} & \quad \text{hagha} & \quad \text{muṅga} & \quad \text{tāsū}
\end{align*}
\]

We would have done, etc.

Plural.

\[
\begin{align*}
\text{m.} & \quad \text{ba kawuli} & \quad \text{nu} \\
\text{f.} & \quad \text{hagha} & \quad \text{muṅga} & \quad \text{tāsū}
\end{align*}
\]

Gerund.—m. kawūn, f. kawūnā, a doing.

Present Participle.—m. kawā, f. kawāla, done.

Active Participle.—kawūnā, kawūnā, doer.

Passive Participle.—kawulai, having done.

a. In the Imperative Mood plural the form \text{wu kawā-i} is sometimes used for \text{wu kawā-i} (do ye).

99. The transitive verb \text{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 ンド wohal (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.** トル kral (to do).

**INDICATIVE MOOD.**

**Present Tense.** I do or am doing, etc.

**Singular.**

- トル kram
- トル kre
- トル kri

**Imperfect Tense.** Was doing me, etc.

**Singular.**

- トル kralam, kram
- トル krale, kre
- トル kra, kra, kar

**Perfect Tense.** Has done me, etc.

**Singular.**

- トル harai
  - トル yam
  - トル ye
  - トル dai

**Imperative Mood.**

Do thou; let him do.

**Singular.**

- トル mu kra, kra
- トル haq qan di mu kri, or

Do ye; let them do.

**Plural.**

- トル wu kra-i, kra-i
- トル haq qan di wu kri, or

wq kri
GRAMMAR OF THE

SUBJUNCTIVE MOOD.

Present Tense. If I do, etc.

Singular.

If we do, etc.

Plural.

Past Tense. If I had done, etc.

Singular.

If we had done, etc.

Plural.

Future Tense. If I would have done, etc.

Singular.

If we would have done, etc.

Plural.

POTENTIAL MOOD.

Present Tense. I can do, etc.

Singular.

We can do, etc.

Plural.

Past Tense. I could have done, etc.

Singular.

We could have done, etc.

Plural.

Future Tense. I would have done, etc.

Singular.

We would have done, etc.

Plural.

GERUND. —m. گردن kn (obsol.), f. گارنا karana, a doing.

Present Participle. —m. گر krah, f. گرل krala, done.

Though generally met with as given in the text the plural feminine should properly be گری kiri.
Pukhto Language.

Active Participle.—करौन्न, करौन्न, a doer.
Passive Participle.—करल or करल, having done.

100. The Passive Voice of the verb करल is formed by conjugating the past participle with the auxiliaries यम and शवल.

Passive Voice.

Infinitive Mood. करौन्न केदल (to be done).

Indicative Mood.

Present Tense. I am done, etc.

Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>कीर (yam)</td>
<td>कीर (ye)</td>
</tr>
<tr>
<td>f.</td>
<td>कीर (dai)</td>
<td>कीर (di)</td>
</tr>
</tbody>
</table>

Plural.

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<th>Case</th>
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<th>Feminine</th>
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<tbody>
<tr>
<td>m.</td>
<td>कीर (yə)</td>
<td>कीर (ya-i)</td>
</tr>
<tr>
<td>f.</td>
<td>कीर (di)</td>
<td>कीर (di)</td>
</tr>
</tbody>
</table>

Imperfect Tense. I was being done, etc.

Singular.

<table>
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<tr>
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<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>की (kedala)</td>
<td>की (kedale)</td>
</tr>
<tr>
<td>f.</td>
<td>की (kedale)</td>
<td>की (kedale)</td>
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Plural.

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</thead>
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<td>m.</td>
<td>की (kedala)</td>
<td>की (kedala)</td>
</tr>
<tr>
<td>f.</td>
<td>की (kedala)</td>
<td>की (kedala)</td>
</tr>
</tbody>
</table>

Perfect Tense. I have been done, etc.

Singular.

<table>
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<tr>
<th>Case</th>
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<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>की (yam)</td>
<td>की (ye)</td>
</tr>
<tr>
<td>f.</td>
<td>की (dai)</td>
<td>की (dai)</td>
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Plural.

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<td>की (ya-i)</td>
</tr>
<tr>
<td>f.</td>
<td>की (di)</td>
<td>की (di)</td>
</tr>
</tbody>
</table>

We have been done, etc.
IMPERATIVE MOOD.

Be thou done; let him be done.  

SINGULAR.  

\( \text{nu karai sha} \)  

or \( \text{hagah di karai shi}, \) or \( \text{nu di karai shi} \)

Be ye done; let them be done.  

PLURAL.  

\( \text{nu kar} \text{i sha-t} \)  

or \( \text{hagah di kar} \text{i shi}, \) or \( \text{nu di kar} \text{i shi} \)

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were done, etc.  

SINGULAR.  

\( m. \) \( \text{ki karai sham} \)  

\( f. \) \( \text{ki kiri shi} \)

If we were done, etc.  

PLURAL.  

\( m. \) \( \text{ki kar} \text{i shawai} \)  

\( f. \) \( \text{ki kiri shinvi} \)

PAST TENSE. If I had been done, etc.  

SINGULAR.  

\( m. \) \( \text{ki karai shawai} \) \( \text{wai} \)  

\( f. \) \( \text{ki kiri shinvi} \) \( \text{wai} \)

If we had been done, etc.  

PLURAL.  

\( m. \) \( \text{ki kar} \text{i shawai} \) \( \text{wai} \)  

\( f. \) \( \text{ki kiri shinvi} \) \( \text{wai} \)

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

If we should have been done, etc.  

SINGULAR.  

\( m. \) \( \text{ki karai shawai} \) \( \text{wai} \)  

\( f. \) \( \text{ki kiri shinvi} \) \( \text{wai} \)

PLURAL.  

\( m. \) \( \text{ki kar} \text{i shawai} \) \( \text{wai} \)  

\( f. \) \( \text{ki kiri shinvi} \) \( \text{wai} \)

Passive Participle.—\( \text{karai shawai} \), 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 \( \text{kawul} \) or the intransitive auxiliary \( \text{kidal} \).

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 hfr of the feminine, and the initial k h of the auxiliary, as shown in the following examples:

m. برخ to cook, برخ to ripen.
m. رودل to blind, رودل to be blind.
m. روی to distort, روی to be bent.
m. ون دول to widen, ون دول to become wide.
m. لن دول to shorten, لن دول to become short.

b. In those derivative verbs formed from nouns or adjectives that end in a long vowel or s zāhīr (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:

لر adak, sleep, ولر ولر to put to sleep, ولر ولر to go to sleep.
تی تی tigai, thirsty, ولر ولر to make thirsty, ولر ولر to become thirsty.
خیه ولر to make angry, ولر ولر to be angry.
رنوا ولر to make light, ولر ولر 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 ل، 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.

<table>
<thead>
<tr>
<th>INTRANSITIVES</th>
<th>CAUSALS</th>
<th>PRESENT</th>
<th>IMPERFECT</th>
<th>PERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>خمَلَسل to recline,</td>
<td>خمَلَسل to lay down.</td>
<td>خمَلَسل</td>
<td>خمَلَسل</td>
<td>خمَلَسل</td>
</tr>
<tr>
<td>کبَسَسل to sit,</td>
<td>کبَسَسل to seat.</td>
<td>کبَسَسل</td>
<td>کبَسَسل</td>
<td>کبَسَسل</td>
</tr>
<tr>
<td>خنل to rise,</td>
<td>خنل to raise.</td>
<td>خنل</td>
<td>خنل</td>
<td>خنل</td>
</tr>
<tr>
<td>الْوَلَن to fly,</td>
<td>الْوَلَن to make fly.</td>
<td>الْوَلَن</td>
<td>الْوَلَن</td>
<td>الْوَلَن</td>
</tr>
<tr>
<td>زَغَنْسل to run,</td>
<td>زَغَنْسل to make run.</td>
<td>زَغَنْسل</td>
<td>زَغَنْسل</td>
<td>زَغَنْسل</td>
</tr>
<tr>
<td>نَبَسل to hitch,</td>
<td>نَبَسل to entangle.</td>
<td>نَبَسل</td>
<td>نَبَسل</td>
<td>نَبَسل</td>
</tr>
<tr>
<td>دَنْسل to jump,</td>
<td>دَنْسل to make jump.</td>
<td>دَنْسل</td>
<td>دَنْسل</td>
<td>دَنْسل</td>
</tr>
<tr>
<td>خَنْدن to laugh,</td>
<td>خَنْدن to make laugh.</td>
<td>خَنْدن</td>
<td>خَنْدن</td>
<td>خَنْدن</td>
</tr>
<tr>
<td>ژول to cry,</td>
<td>ژول to cause to cry.</td>
<td>ژول</td>
<td>ژول</td>
<td>ژول</td>
</tr>
<tr>
<td>ژنگل to swing,</td>
<td>ژنگل to make swing.</td>
<td>ژنگل</td>
<td>ژنگل</td>
<td>ژنگل</td>
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</tbody>
</table>
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 گل kral 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.

**TRANITIVE DERIVATIVE.**

**INFINITIVE MOOD.** بخول pakhwan (to cook).

**INDICATIVE MOOD.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>pakhhanam</td>
<td>pakhana</td>
</tr>
<tr>
<td>pakhane</td>
<td>pakhana-i</td>
</tr>
<tr>
<td>pakhani</td>
<td>pakhari</td>
</tr>
</tbody>
</table>

**IMPERFECT TENSE.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
</table>
| m. बिन पुखल, पिखलाह kahavul or kahavanah  | or पिखला kahani or kahani 
| क्राह or क्रा kahavala or kahavala. or pakhavula or pakhavula. | or पिखलाह kahani or kahani | (क्राह or क्रा kahavala or kahavala. or pakhavula or pakhavula. |
| f. बिन पुखल kahavul krah or krah, or pakhavula krah or krah | or पिखलाह kahani krah or krah |

**PERFECT TENSE.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. बिन पुखल, पिखलाह kahavulai or kahavanai</td>
<td>or पिखला kahani or kahani</td>
</tr>
<tr>
<td>पिखलाह kahavala or kahavala</td>
<td>or पिखलाह kahani or kahani</td>
</tr>
<tr>
<td>क्राह or क्रा kahavala or kahavala</td>
<td>or पिखलाह kahani or kahani</td>
</tr>
<tr>
<td>f. पिखला kahali da or kahali kiri da</td>
<td>पिखला kahali da or kahali kiri da</td>
</tr>
</tbody>
</table>

| PLURAL            | |
|-------------------| |
| पिखला kahani or kahani | पिखला kahani or kahani |
| पिखला kahani or kahani | पिखला kahani or kahani |
| पिखला kahani or kahani | पिखला kahani or kahani |
### PUKKHTO LANGUAGE.

#### IMPERATIVE MOOD.

**SINGULAR.**
- or **pakhana**
- **pokh** or **pakha kri**
- **hagah di pakhani**
- **pakhan di or**
- **pakha kri**

**PLURAL.**
- or **pakhana-i**
- **pakhah or pakhe kri**
- **hagah di pakhani**
- **pakhan di or**
- **pakhe kri**

#### SUBJUNCTIVE MOOD.

**PRESENT TENSE.**

**SINGULAR.**
- **m.**
  - **ki pokh**
  - **kri**

**f.**
- **ki pakha**
- **kri**

**PLURAL.**
- **m.**
  - **ki pakha**
  - **kri**

**f.**
- **ki pakhe**
- **kri**

**PAST TENSE.**

**SINGULAR.**
- **m.**
  - **ki pakhanulai**
  - **ki pokh kari**

**f.**
- **ki pakhanuli**
- **ki pakha kiri**

**PLURAL.**
- **m.**
  - **ki pakhanuli**
  - **ki pakhe kari**

**f.**
- **ki pakhanuli**
- **ki pakhe kiri**

#### POTENTIAL MOOD.

**PRESENT TENSE.**

**SINGULAR.**
- **m.**
  - **pakhulai**
  - **pokh kari**

**f.**
- **pakhul**
- **pakha kiri**

**PLURAL.**
- **m.**
  - **pakhul**
  - **pakhe kari**

**f.**
- **pakhul**
- **pakhe kiri**
GRAMMAR OF THE

PAST TENSE

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. pakhaneuli</td>
<td>shah pakhaneuli</td>
</tr>
<tr>
<td>f. pakhaneuli</td>
<td>shwe pakhaneuli</td>
</tr>
</tbody>
</table>

GERUND.—m. pakhaneun, f. pakhaneuna, a cooking.

PRESENT PARTICIPLE.—m. pakhaneuha, f. pakhaneula, cooked.

ACTIVE PARTICIPLE.—pakhaneunkai or pakhaneunai, cooker.

PASSIVE PARTICIPLE.—pakhaneulai or pakhalei, having cooked.

INTRANSITIVE DERIVATIVE.

INFINITIVE MOOD. pakhedai (to ripen).

INDICATIVE MOOD.

PRESENT TENSE.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. pakhagam</td>
<td>pakhag</td>
</tr>
<tr>
<td>f. pakhage</td>
<td>pakhagi</td>
</tr>
</tbody>
</table>

IMPERFECT TENSE.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. pakhedal, pakhedah</td>
<td>pakhedal</td>
</tr>
<tr>
<td>f. pakhedala</td>
<td>pakhedali</td>
</tr>
</tbody>
</table>

PAST TENSE.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. pakhedalai</td>
<td>da</td>
</tr>
<tr>
<td>f. pakhedali</td>
<td>da</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>m. pakhalei</td>
<td>di</td>
</tr>
<tr>
<td>f. pakhalei</td>
<td>di</td>
</tr>
</tbody>
</table>
IMPERATIVE MOOD.

SINGULAR.

\[
\begin{align*}
\text{pakhoga, ne} & \quad \text{or} \quad \text{pakhoga} \quad \text{or} \\
\text{pobh or pakhha sha} & \quad \text{or} \quad \text{haqah di pakhoga} \\
\text{or} & \quad \text{pakhga di} \\
\text{haqah di pakhha} & \quad \text{or} \quad \text{pakhha shi}
\end{align*}
\]

PLURAL.

\[
\begin{align*}
\text{pakhoga-i, ne} & \quad \text{or} \quad \text{pakhoga-i} \\
\text{pakhha or pakhhe sha-i} & \quad \text{or} \quad \text{haqah di pakhoga} \\
\text{or} & \quad \text{ne di pakhga} \\
\text{haqah di pakhha} & \quad \text{or} \quad \text{pakhhe shi}
\end{align*}
\]

SUBJUNCTIVE MOOD.

PRESENT TENSE.

SINGULAR.

\[
\begin{align*}
\text{k} & \quad \text{ki} \\
\text{pakhgaim} & \quad \text{pakhoga} \\
\text{pakhga} & \quad \text{pakhga}
\end{align*}
\]

PLURAL.

\[
\begin{align*}
\text{k} & \quad \text{ki} \\
\text{pakhga-i} & \quad \text{pakhga-i} \\
\text{pakhga} & \quad \text{pakhga}
\end{align*}
\]

PAST TENSE.

SINGULAR.

\[
\begin{align*}
\text{m} & \quad \text{ki pakhdalai} \\
\text{pobh shawai} & \quad \text{ki pakhda shawai} \\
\text{k} & \quad \text{ki pakhda shaw}
\end{align*}
\]

PLURAL.

\[
\begin{align*}
\text{ki pakhdalai} & \quad \text{ki pakhda shaw} \\
\text{ki pakhda shaw} & \quad \text{ki pakhda shaw}
\end{align*}
\]

POTENTIAL MOOD.

PRESENT TENSE.

SINGULAR.

\[
\begin{align*}
\text{m} & \quad \text{pakhdalai} \\
\text{pobh shawai} & \quad \text{sham} \\
\text{ki pakhda shaw} & \quad \text{sh}
\end{align*}
\]

PLURAL.

\[
\begin{align*}
\text{pakhdalai} & \quad \text{pakhda shaw} \\
\text{pakhda shaw} & \quad \text{sh}
\end{align*}
\]

PAST TENSE.

SINGULAR.

\[
\begin{align*}
\text{m} & \quad \text{pakhdalai} \\
\text{pobh shawai} & \quad \text{shah} \\
\text{sh} & \quad \text{sh}
\end{align*}
\]

PLURAL.

\[
\begin{align*}
\text{pakhdalai} & \quad \text{pakhda shaw} \\
\text{pakhda shaw} & \quad \text{sh}
\end{align*}
\]

shwa

shwa
104. Negation and Prohibition (nafi wa nahi) are expressed by the use of the adverbs ظ na and ظ ma, with the several forms of the verbs.

a. The adverb or particle of prohibition ظ 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 s h. Ex. ظ ولا or ظ ما jara (don't cry), ظ ك وي or ظ ك وي kanai (don't ye), etc.

b. The adverb of negation ظ 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 s h. It denotes simple negation. In the simple tenses of present time it precedes the verb, as, ظ نا نا و نا نا (I do not see), ظ نا pohey (he does not understand), etc. In those tenses which take the prefix ظ ا, the particle ظ na intervenes between it or its combinations and the verb itself, as ظ نا ك ort ظ نا ك ort ظ ا na na hot (he did not look), ظ نا ك ort ظ نا ك ort ظ ا na na hot (he will not strike), etc. But in those verbs that reject the prefix ظ ا 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 ظ ba, as, ظ نا و نا pre na wat (he did not fall), ظ نا و نا pre na wat (he 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, ظ نا و نا shini na da (she has not been struck), ظ نا و نا shini na da (she has not been struck), ظ نا و نا shini na da (she has not been struck), ظ نا و نا shini na da (she has not been struck), 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 (zaraf). 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 طر اوس پور (until now), تل تال (always), تر ترل (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 هر (every), هر هر عرادي (every day), etc.

107. The adverbs both simple and compound form a numerous class, and they include besides some purely Pukhto 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 Pukhto.

a. The Adverbs of Time (zaraf-e-zamân) are the following:

<table>
<thead>
<tr>
<th>آخیر</th>
<th>اوس</th>
<th>تار اوس پور</th>
<th>لا تار اوس</th>
<th>باری</th>
<th>براہی - برئی</th>
<th>بارباب</th>
<th>بیا</th>
<th>پارون</th>
<th>پس</th>
</tr>
</thead>
<tbody>
<tr>
<td>ãkh̠ir, at last.</td>
<td>ãos, now.</td>
<td>تار اوس پور, until now.</td>
<td>لا تار اوس, even till now.</td>
<td>باری, then.</td>
<td>براہی - برئی</td>
<td>بارباب, repeatedly.</td>
<td>بیا, again, then.</td>
<td>پارون, yesterday.</td>
<td>پس, therefore, next.</td>
</tr>
</tbody>
</table>
b. The Adverbs of Place (zurūfū-ū-makān) are the following:

<table>
<thead>
<tr>
<th>باندي</th>
<th>مبه</th>
<th>ببزت</th>
<th>بوری</th>
<th>تار</th>
<th>تار دی پوری</th>
</tr>
</thead>
<tbody>
<tr>
<td>باندی</td>
<td>مبه</td>
<td>ببزت</td>
<td>بوری</td>
<td>تار</td>
<td>تار دی پوری</td>
</tr>
</tbody>
</table>

- $\text{ba}^\text{nd}e$, on, upon.
- $\text{bahar}$, outside.
- $\text{biyarta}$, aback.
- $\text{pore}$, up to.
- $\text{pa}$, on, upon.
- $\text{para}$, above, on.
- $\text{pa}$, between, in.
- $\text{tar}$, to, as far as.
- $\text{tar de pore}$, to this degree.

- $\text{tar hag}^\text{hah}$ pore, to that degree.
- $\text{tar had}^\text{da}$ pore, to the utmost.
- $\text{pore orc}$, out and out.
- $\text{ch}^\text{apa}$, all round.
- $\text{charta}$, where.
- $\text{bul charta}$, elsewhere.
- $\text{har charta}$, everywhere.

$\text{na}$, to-day.

$\text{na}$ $\text{wara}^\text{àn}$, this day.

$\text{na}$ $\text{wara}^\text{àn}$, day before last.

$\text{na}$ $\text{wara}^\text{àn}$, three days ago.

$\text{na}$ $\text{wara}^\text{àn}$, four days ago.

$\text{li}$, far.

$\text{li}$ $\text{lar}^\text{ghi}$, long ago.

$\text{lar}^\text{ghi}$, long since.

$\text{naspa}$, suddenly.

$\text{nag}^\text{hah}$, unaware.

$\text{nag}^\text{hah}$, unexpectedly.

$\text{hala}$, then.

$\text{hodo}$, never.

$\text{hara}$ $\text{pl}^\text{a}$, each time.

$\text{har}$ $\text{dar}$, every time.

$\text{warp}^\text{a}$ $\text{wa}^\text{r}$, in turn.

$\text{nak}^\text{b}^\text{a}$, early.

$\text{refunbe}$, firstly.
c. The Adverbs of Quantity (ṣurūf-ū-miṣdār) are the following:

دير der, very.
دير الذلة der dzala, very often.
دومة domra, this much.
هومرة tomra, how much?
هومرة homra, that much.
هومرة har tomra, however much.
لا lā, even, yet.
هر har, every.
هر هو har tso, however many.

d. The Adverbs of Similitude (ṣurūf-ū-taṣbīh) are the following:

بي وي ba ro, may be.
بي بوي boya, it beho`es.
بي تبدو bedā, exactly.
بي شكط bo-shakk, doubtless.
خاب tsa dapāra, for what.
خاب له tsa la, why?
جور jor, then, well.
هو hbo, at least.
106

GEAMMAR OF THE

ma, don't.

na di ni, perhaps not.

har gora, at all events.

108. The Interjection (harfi-saut). The exclamations commonly used in Pukhktu are the following, among many others:

ākh, ahh, excellent!
ăparin, well done!
šabash, brave!
āmin, amen!
āyā, no! is it?
bis kē, have done!
baidār shā, look out!
bīvarā shā, avanti!
phaṃ kā, have a care!
peš-mosha, for shame!

poh shā, mark!
kaśhe, would to God!
allaḥ, oh God!
tobah, fie!
lire shā, begone!
aṭos, pity!
chikha, away!
hār hā-i, alas! alas!
vaṭ wā-i, oh my!
mirūt shā, death to thee!

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

or o or an, and, also.
balki, but, rather.
pas, therefore.
prati, besides.
be la, without.
tro, then, thence.
īzaka, because.
ch'ī, that, for.
sinvā, except.
manag, unless.
ki, if.
ki na, kurra, otherwise.
lekin, but, but if.
hum, also, even.
vaṭe, but, then.
yā, or, either.

110. The Preposition (harfi-manawi) 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 

\( pa \) or \( tar \), require that the noun they qualify should intervene between the two component parts of such prepositions. Ex. 

\( pa \) sar \( bände \) (on the head), \( tar \) \( kaf \) \( lände \) (under the bed), etc. The prepositions commonly used in Pukhto are the following:

\( pa \), on, in, upon.

\( kkh \), in, within.

\( tre \), on, upon.

\( tre \) \( na \), from.

\( tāra \), tar, to, up to.

\( kkh \), in, within.

\( sara \), along with.

\( da \) \( pāra \), on account of.

\( da \) \( pās \), above.

\( da \) \( lände \), below.

\( kkh \), in, within.

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 (\( ha-r \) \( tashgīr \)) in Pukhto always ends in \( ai \) or \( a \) \( i \), for the masculine and feminine respectively. The diminutive particles commonly used are as follows.

a. \( ra-i \). This is not a common form. It is added to nouns denoting inanimate objects, and is always of the feminine gender. Ex.—

- \( kūza \), a gugglet,
- \( kanda \), a corn bin,
- \( khas \), a straw,
- \( chak \), a lump,
- \( kūza \) \( māti \), a small gugglet,
- \( kandānī \), a small corn bin,
- \( khasī \), a mote in the eye,
- \( chakrī \), a clot.

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

- \( topāk \), musket,
- \( kkhānak \), platter,
- \( kandol \), bowl,
- \( topīk \), a small musket.
- \( kkhānakī \), a small platter.
- \( kandolī \), a cup.
c. 

کی hāi 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 ends in ی or ی they are rejected before this affix. Ex.—

<table>
<thead>
<tr>
<th>URDU</th>
<th>PERSIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>پنڈوس</td>
<td>پنڈوسکی a little ball.</td>
</tr>
<tr>
<td>مندوس</td>
<td>مندوسکی a small turband.</td>
</tr>
<tr>
<td>کت</td>
<td>کتکی a child's cot.</td>
</tr>
<tr>
<td>کور</td>
<td>کورکی a small cabin.</td>
</tr>
<tr>
<td>پوکز</td>
<td>پوکزکی a little nose.</td>
</tr>
<tr>
<td>جینی</td>
<td>جینکی a little girl.</td>
</tr>
</tbody>
</table>

d. 

گی gāi is only added to nouns denoting animate objects, and is subject to change for gender and number, etc. Ex.—

<table>
<thead>
<tr>
<th>URDU</th>
<th>PERSIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>نتمو</td>
<td>نتموکی a little pony.</td>
</tr>
<tr>
<td>جولا</td>
<td>جولاکی a little weaver.</td>
</tr>
<tr>
<td>ملا</td>
<td>ملاکی a young priest.</td>
</tr>
<tr>
<td>کاگر</td>
<td>کاگرکی a little infant.</td>
</tr>
<tr>
<td>هندو</td>
<td>هندوکی a young pagan.</td>
</tr>
</tbody>
</table>

e. 

وئی ی otāi is added to nouns ending in ی, whether denoting animate or inanimate objects, that letter itself being rejected. Ex.—

<table>
<thead>
<tr>
<th>URDU</th>
<th>PERSIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>سرسا</td>
<td>سرسوا a very small man.</td>
</tr>
<tr>
<td>لارگا</td>
<td>لارگتی a little stick.</td>
</tr>
<tr>
<td>جینکی</td>
<td>جینکتی a very little girl.</td>
</tr>
<tr>
<td>منکسی</td>
<td>منکسی a little pitcher.</td>
</tr>
</tbody>
</table>

f. 

روی ی یر urai, and ی یر gūrai, are applied to nouns that end in ی consonant and denote animate objects. They are subject to change for gender and number. Ex.—

<table>
<thead>
<tr>
<th>URDU</th>
<th>PERSIAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>چیری</td>
<td>چیری a chicken.</td>
</tr>
<tr>
<td>هلاک</td>
<td>هلاک a boy.</td>
</tr>
<tr>
<td>گا-اچ</td>
<td>گا-اچ a little boy.</td>
</tr>
<tr>
<td>منگاک</td>
<td>منگاک a young rat.</td>
</tr>
<tr>
<td>بز</td>
<td>بز a kil.</td>
</tr>
</tbody>
</table>
g. ِبي alwi is applied mostly to nouns denoting inanimate objects. Nouns ending in ِي drop that letter before this diminutive affix, and those ending in ِي, whose penultimate syllable is formed by the long vowel ِā, drop the ِي and change the long vowel to its corresponding short one. Ex.—

ِدن دند, a pool, ِندن a puddle.
ِجئ جَئرا, a long knife, ِجئرو a penknife.
ِئو وَر, small, ِورُي very small.
ِهح هَحاد, a bone, ِهدكَي a small bone.

113. The Derivative Particle (harf-muzāf). Pukhto is very rich in derivative and compound words. For the most part they have been adopted into the language from the Arabic and 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. توب ِتوب (طَغَع) added to a noun or adjective denotes disposition, nature, calling, or occupation. Ex.—

ِآشنا ِآشنا, a friend, ِشَنfriendliness.
ِسَرائ سَرائ, a man, ِسِرَت human nature.
ِسبَحي سَبَحي, a soldier, ِسبَح military life.
ِلَوِنَاي لَوِنَاي, mad, ِليوِنَت madness.
ِمَسْيِسَنَي مَسْيِسَنَي, loving, ِمِسَنَت love, courtship.

b. تَيا تَيَا. 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 سَيَيا سَيَيا ِسَيَيا and سَيَيا ِسَيَيا stiyā. Ex.—


c. **abal (الراب).** This particle is only added to adjectives in forming the abstract nouns denoting possession of the quality signified by them. Ex.—

- اور **agd**, long;
- پلن **plan**, broad;
- سور **sur**, red;
- کلك **klaq**, firm;
- اور وٌال **aoral** length.
- پلن وٌال **planal** breadth.
- سور وٌال **sural** redness.
- کلك وٌال **klaqal** firmness.

**Note.**—This particle is sometimes changed to يال **yoral** as in the following examples:

- نیک **nang**, honour;
- چنگ **jang**, quarrel;
- برک **braq**, spotted;
- زغرا **zghara**, armour;
- تونر **torra**, sword;
- نیکیال **nangal** honourable.
- چنگیال **jangal** quarrelsome.
- برکیال **braqal** spotted, mottled.
- زغرایال **zgharal** armour-clad.
- تونریال **torral** sword-armed.

d. **wal** or **گل** **goral** is added to nouns denoting animate beings to signify relationship, nationality, society, or confederation. Ex.—

- عزر **'aziz**, a relative;
- خبل **khpul**, own;
- قام **qam**, clan;
- وور **wor**, brother;
- عزریال **azizal** relationship.
- خبلیال **khpulal** family tie.
- قامولی **qamolal** clanship.
- وورولی **woralal** brotherhood.

e. **تن** **tan** is added to a few nouns to denote state or place. Ex.—

- بیوال **biyal**, separate;
- مکا **dzaq**, place;
- مگا **maqai**, ant;
- کود **kunda**, widow;
- بیولون **biyalon** separation.
- مکا تون **dzaqton** abode, resort.
- مگاپون **maqapon** ant's nest.
- کودتون **kundaton** widowhood.
115. Adjectives are formed from primitive nouns and adverbs by the affix of one or other of the following particles or letters:

a. ـjan or ـنjan is added to nouns to form adjectives denoting possession of the property signified by the noun. Ex.—

- اربه ـربه, water, ـربهwatery.
- ـنام, grief, ـنامgrief struck.
- ـنلاه, sorrow, ـنلاهsorrowful.
- ـبیر, pride, ـبیرarrogant.
- ـتابه, fever, ـتابهfeverish.
- ـماهر, hypocrisy, ـماهرhypocritical.

b. ـمان or ـمندmand is added to nouns to form adjectives signifying endowment or possession of the property denoted by them. Ex.—

- ـدولت, wealth, ـدولتwealthy.
- ـسود, profit, ـسودprofitable.
- ـخور, pain, ـخورpainful.
- ـیاره, fear, ـیارهtimid.

c. ـنک nak is added to nouns to form adjectives denoting fullness or possession of the property signified by the noun, and is sometimes interchanged with the particle ـنج (Art. 115, a.). Ex.—

- ـقهره, wrath, ـقهرهwrathful.
- ـخونه, fear, ـخونهfearful.
- ـزیم, moisture, ـزیمmoist.
- ـسلخه, glue, ـسلخهsticky.
- ـبیت, smell, ـبیتfull of smell.

d. ـدار dar is added to nouns to denote possession of the property denoted by the noun, and also signifies keeper, possessor, etc. Ex.—

- ـدنیا, wealth, ـدنیاwealthy.
- ـمال, property, ـمالrich in cattle, etc.
- ـپاکر, guard, ـپاکرsentinel.
- ـطرف, side, ـطرفpartizan.

e. In the same manner the letters ـان, ـنی nai, and ـی ai are added to nouns in transforming them to adjectives. Ex.—
116. Patronymics are not common in Pukhto. A man’s nationality or country is expressed by placing the noun in the genitive case, as د کابل سری da kâbul sarai, etc. But they are sometimes formed by adding the particles وال vâl 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: سواتی swâtai, a man of Swat. ‘اشناگوری' 'ashnâghârâi, a man of ‘Ashrâghar. بنریال bunervâl, a man of Buner. جمال وال şamâl-velâl, a man of Shamla.

**PUKHTO 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.

<table>
<thead>
<tr>
<th>PUKHTO</th>
<th>ARABIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>محس حصین</td>
<td>muharram</td>
</tr>
<tr>
<td>safar</td>
<td>30</td>
</tr>
<tr>
<td>نرمنہ-کھور</td>
<td>safar</td>
</tr>
<tr>
<td>دیومنہ-کھور</td>
<td>30</td>
</tr>
<tr>
<td>دریمنہ-کھور</td>
<td>30</td>
</tr>
<tr>
<td>خلومہ-کھور</td>
<td>29</td>
</tr>
<tr>
<td>نخداي مياشت</td>
<td>30</td>
</tr>
<tr>
<td>شو ندر برات</td>
<td>29</td>
</tr>
<tr>
<td>روزا</td>
<td>30</td>
</tr>
<tr>
<td>وروکی اختنر</td>
<td>29</td>
</tr>
<tr>
<td>میانہ</td>
<td>30</td>
</tr>
<tr>
<td>لوبی اختنر</td>
<td>29</td>
</tr>
<tr>
<td>30</td>
<td>30</td>
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<tr>
<td>29</td>
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<td>30</td>
</tr>
</tbody>
</table>
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 Hindī ones. These are fixed or solar months.

<table>
<thead>
<tr>
<th>PUKKHTO.</th>
<th>'ENGLISH.</th>
<th>HINDI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>baisāk, misāk</td>
<td>April</td>
<td>baisākh</td>
</tr>
<tr>
<td>jet</td>
<td>May</td>
<td>jeth</td>
</tr>
<tr>
<td>hār, ār</td>
<td>June</td>
<td>asār</td>
</tr>
<tr>
<td>pashakāl, sāvan</td>
<td>July</td>
<td>sāvan</td>
</tr>
<tr>
<td>bādro</td>
<td>August</td>
<td>bhādon</td>
</tr>
<tr>
<td>asu</td>
<td>September</td>
<td>āsan</td>
</tr>
<tr>
<td>kātak</td>
<td>October</td>
<td>kātik</td>
</tr>
<tr>
<td>magar</td>
<td>November</td>
<td>aghan</td>
</tr>
<tr>
<td>poh</td>
<td>December</td>
<td>pos</td>
</tr>
<tr>
<td>māh</td>
<td>January</td>
<td>māgh</td>
</tr>
<tr>
<td>pagaur</td>
<td>February</td>
<td>phāgun</td>
</tr>
<tr>
<td>chetar</td>
<td>March</td>
<td>chait</td>
</tr>
</tbody>
</table>

119. The Pukkhto days of the week are shewn in the subjoined Table with the corresponding Persian and English names.

<table>
<thead>
<tr>
<th>PUKKHTO.</th>
<th>ENGLISH.</th>
<th>PERSIAN.</th>
</tr>
</thead>
<tbody>
<tr>
<td>khāli</td>
<td>Saturday</td>
<td>shamba</td>
</tr>
<tr>
<td>ibār</td>
<td>Sunday</td>
<td>yak-shamba</td>
</tr>
<tr>
<td>gūl, pūr</td>
<td>Monday</td>
<td>do-shamba</td>
</tr>
<tr>
<td>naha</td>
<td>Tuesday</td>
<td>sīh-shamba</td>
</tr>
<tr>
<td>chār-shamba</td>
<td>Wednesday</td>
<td>chāhār-shamba</td>
</tr>
<tr>
<td>da ziyārat erad</td>
<td>Thursday</td>
<td>panj-shamba</td>
</tr>
<tr>
<td>jum'a</td>
<td>Friday</td>
<td>ādina</td>
</tr>
</tbody>
</table>

120. The seasons in the Pukkhto are the following, viz.:

psarlai or सपौष्ठि सपरूल, spring (February, March, April).
ora, summer [including दूष्टि दूष्टि, hot weather (of May and June) and pashakāl, rainy weather (of July and part of August)].
manai, autumn (August, September, October).
Jamai or simai, winter (November, December, January).

121. The Cardinal points are the following:

Quth khwâ, or kkhâi taraf, the north.
Suhel qađa, or kkur taraf, the south.
Nmar or nmar qhâta, the east.
Qibla khwâ, 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.

Jwandoon khog dai.
Dā oba khwege da.
Dagahā māsta-ah khwāgah na di.
Hagh mewe khwege di.
Āsmān shūn daī.
Yawa wana shīna wa.
Largī wāra-ah shnāh di.
Tolē pānre shne we.
Tūra pā-atsa (or p-utsa) wī.
Tūre ba pā-atsa (or p-utsa) šhī.
Bad dēr tod wuh.
Oba ċēra taudā da.
Stā ās gud wuh.
Āsā di gūda wa?
Plār mi rānd daī.
Aw da dah mor būm ōnda da.
Da pulāntī plār mor dwārah ōndah di.
Ūkkhān pāma-an wū.
Tolē ghwāwe dāngara we.
La daghō kanro kkhadzo na doḍa-ĭ wakhla
aw haghō staro sarto ta e warkā.
Dū kkhâyasta-ah zalmī di.
Tasū kâm-aqle kkhadže ya-ī.
Da haghō pa mandē kkhke dzanje kkhāh
wī dzanje bad.
Daulat-mān sarāi ba šhī.
Daulat-mān kkhadźa ba wī.
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 beeses 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 (>, these are better than all (or best).
In my opinion this is the best sword.

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 stāsā wrunra dr.
Dzamāngā ghwāwe dr.
Plār mi zor spin-girai dai.
Thy mother is become white-headed (aged).
His sister is a widow.
Their horses are very lean.

Mor di spin-sara shwa.
Khor e kûnda da.
Ăsûna e ĉer khwâr di.

6. DEMONSTRATIVE PRONOUNS.
This is my bread, that is yours.
This is wood, it is not stone.
That is the man, I recognize him.
This is it, it was lying on the road.

Dagha dzamâ ĐoDa-1 da, hagha da stâ da.
Dâ largai dai, kânrai na dai.
Haghaâ daghah sârî dai, zah e pejanam.
Hâyah dai, pa lâri prot wuh.

6. INTERROGATIVE PRONOUNS.
Who says so?
Who called you?
Whom dost thou suspect?
How many men does he require?
Which mare is lame?
What is the name of this tree?
What does he know of this business?
Is there anything in it?
How many bits may there be?

Tsok da hase wäyti?
Ĉâ balalti yu-i?
Gümän di pa ĉâ tândi kegti?
Tso tuana sârî ghwûrti?
Kûmâ ĝspa gu-da da?
Da daghhe wane nûm tsa dai?
Da de kâr haghaâ tsa pohegti?
Tsa shai pa kkhke shta?
Tso dâne ba wi?

6. RELATIVE PRONOUNS.
The man who does so is deserving of severe punishment.
Show me the shortest road.
Let him cut down the trees that are dry and leave the others.
Those who have wealth have also power.

Kûm sârî chi da hase kawi haghaâ la-iq da sâkhte sâzî dai.
Kûmâ lâr chi lanûda da haghaâ ĉa ta wu-kkhâya.
Kûme wane chi wuche di haghe di pre-kawi, nore di pregdi.
Ĉâ tsakhha chi zar wi hagho tsakhâ hum zor wi.

125. LESSON IV.—NOUN WITH INTRANSITIVE VERB.
I dwell in that house.
The river flows very fast.
The water is now boiling.
We are going to the city in the evening.
The master of the house will arrive the day after to-morrow.

Zah pa haghaâ kor kkhke osanu.
Șind ĉer zir (or zir zir) bahegti.
Oba os khou-kegti.
Mâkkham mûng kkhâbr lara dâu.
Da kor tsakhhaân ba bul sâba (or pas sâba) râsti.
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.

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.

Radza chi āsino pase wu zghala.
Wane pa sīla-i țţe shwale (or shwe).
Sīla-i wane țţe krale (or kre).
Wror mi pakhpula yawādzai da ghra sar ta wu khot.
Oba tar base ḥadda pa kūhi kkhkhe wu khatala chi la khule na e toya shwa.
Māng ba sāba ghra ta rawān šű, kkhkāriyān di nu wu khejī.
Haghah chi pa zmake bāndi kkhkēnāst-edah pas zah pātsēdam aw lāram.
Spāi rā na wu takkhtedah, aw kauntar āl-watalai, da daghe wane pa haghe učhate kkhkēhe bāndi kkhkēnāst.
Wāna da bād da zor la ktabala prewatali (or prewati) da.
Pa kānrt bāndi tindak khwuralai prewat, masga ēr khūg shawai na wuh.
Jukht pa haghah dzāe bāndi wulār yam, aw lasara na yam khwadzedalai.
Āspa ēr pa gārando tīla, chi nā gumāna pa āpt bāndi, chi dah pa wakkho ghalaī prot wuh, bugnedali, zahe e khpul sar dapūsa wughurzawulam, aw biyā e pa lāri wudzedala.
Ki zah daulat-maṇ wai, os ba pa barbande zmake mlāst na wum.
Ki tah pa mā pohedalai wai, da bād kār ba di kāri na wai.

Haghah ḍangaro lara wakkhah wṛi.
Tūra di ḍisala tera kawe (or ke or kro)?
Ūkkbhānāh ba mākkhām ūkkhān tsaralu la biyāyī.
Ghobane ba šāhār ghwāwē wulwashī.
Haghah di šāhīdān sābā rāwubolt.
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 didst 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.

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 dzaya tar kkhahra pore ba tsomra liri wi?
Kala kala pa yo shän wäy, aw kala kala pa bul.
Os ba häl daghah hase wi, wałe nor kala pa bul shän wuh.
Tsomra chi arah e ghwät, hombra di wu khwüri.
Haghah toli da sind pore giare ta thiäj di, aw os siwä la mänga bul hets tsok rape pätai na dai.
What has become of my sword?  I don't see it. I put it under the bed before I went to sleep.

Don’t shoot at the people, fire your matchlocks over their heads.

What can I do? whichever way I turn they follow after me.

It is not so light a matter as you suppose, that I can tell you.

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.

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.

He has influence with the people of this district because he takes part more or less in their deliberative assemblies.

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.

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.

The boy is lying uncovered and this person has two quilts, take one from him and throw it over him.

Tām mi tsa shwa?  Na e wiinam.  Chi lā rūdah na wum, mā e tar kaṭa ländi ikkhi da.
Pa khalqo bandi ma wula-1, da deo da sar dapasa ẓopakūmu muh khalasawa-1.  
Zah tsa kawam?  bara khwā chi girzam, dwi rā rā pase dī.  
Hombra spuka khabara na da, laka chi tah e ganro, da darta sah wāyam.

Bar ’alam barai gaṭalai dai, dzaka chi dwi derr ganr wū, aw pa sakht mulk kkhke, maannya laka zmario, har chi lār ’alam dī, ḥagho larai mündalai dai, dzaka chi yo tar bula pa mandz kkhke patne we, aw nor, dwi da ḥußulo ’azzsun la ṭaga-1 na wu weredal.  

Parun oba tar zmake ländi puṭa wā, nan dapasa pre bandi ẓinga ša, kangal dai, sabā ba pa porta asmān ta dāre wahi.

Hagḥaḥ da de tape khalqo sara khula lār, wale chi tsa la-ag ziyāt da dwio pa jirgo kkhke kkhkata porta kegti.
Na na-yam khabar chi stani charta dī, aw dā sa’at rā tsakha tsa nishṭa dī, lekin warāmā wraḍzw mā pa harpa-1 kkhke dzāne wulhdalī.

Joṛ, lār ša pa baie tina tsa larrt wakkla, aw biya e ra khatsa ṛawra, zah ba e ḥußul plar ta wukkkhuyn, aw hagḥaḥ ba darta wayn, chi war sara tsa kawwe.
Halak barband prot dai, aw dāh khatsa brastani dwe dī, yawa ti na wakkla, aw pre bāndi wāchawa.

128. SHORT PHRASES.

What is the matter with you?  Tā sara tsa shawai dai?
How is he?  Haghah tsa rang lāi?
I am quite well.  Zah ḷak jor yam.
His is a slight ailment.
She will well in a few days.
He will die, he is not (a case) for recovery.

Sit down here on this chair.
Don’t sit down. Let them not sit down.
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.

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.

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.

Stay here till we return.

She stayed, but we came on.

How many persons have stayed behind in the village? Not a man has stayed.
Let them stay a few days with me.
We will stay with you for six days.

Where dost thou dwell?
Abide with us as long as you like.
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 kala pa de kkhahr kkhke osedalai dai.
Hagah chi rash, ba e ta sara ost?
Ki ost ya na ost, wak lari.

Pa de kor kkhke tsok ost?

Da kkhahr lar ra ta wu kkhaya.
Radga, zah ba e darta wu kkhayam.
Hagah rash ta lara kkhowula.
Hagah sarai rund dai, lar e darta kkhowu la sha.
Ki ma e warta kkhowuli na wai, lar ba e wruka krala.
Da khpul plar mi kor, e rata wu kkhowah.
Da khpul dzaan da plar kor, e rata wu kkhowah.

Hagha-ah tali di? Sahar tali di.

Sari kala laral (or tali di)?
Har wakht chi radzi, ma khabar ka.
Dalta ma radga. Ra di shi.
Raghai (or raghlalai dai). Raghlala (or raghlali da).

Uza (or wuza). Uza ma (or ma wuza).
Bahir ta (or warchane) watali di.
Makham ba wuza.
La kora bahir wu wat.
Pa kor kkhke nana wat.
Nana wuza. Pa drang ba nana wuzam.
Oba pa hauz kkhke nana watala.

Talwar wu ka. Zir sha.
War pase sha. Pa garandi dza.
Talwar ma kawa. Pa qalr osa.
Na gore (or na wina)? Rand kho ba na ye?
Wine (or gore)? Tso di?
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 kä. Liri kä.
Da ghwá pkkhe wu tara. Prá o nadga.
Dú ghu ха wu sàra. Klaka tara lì da.
Zah ñe na shám spàrdì, tah úznekkhi lì wu kä.
Ki spài yulah shì, biyà bì e na nisà, wale chì khulà lagàwì.
Werega ma. Haghah bì khalàs na shì.
Údàh sha. Údàh dai.
Kho bì kawì. Mìst dai.
Tìsàmlà. Halak tìsàmlàwa.
Wìkkhaï dai. Mì e wìkkhawa.
Wùkkhi sàhàr mà wìkkhi kä.
Os là khobà patìsèdalài dai.

Pòhega? Ghwàg bàsa (or nisà).
Pa màtìlab mà haghah wu na pòhehà, màngar da pòhehàlà.
Pre pòh na shám.
Tàh mà pòh kràh. Haghah tsa wàyì?

Pa yìwàkì khàbarì bàndì pòhehàlài na yam.
Dù biyà wàyà. Zah bà e wà na wram.
Haghah chìtà-r wùkkìkhàlì da (or likàlì da).
Stà dàpàrì ba e pà kaghà bàndì wù kàgàm.
Haghah tsa likì (or kkìkhì), aw chì tà?
Pa chìtà-r kkkhe tsa e likìlì (or kkìkhìkalì) dai.

Khabar na yam, mà tà e na dài wayalài.
Mà tà gora. Mà wìne?
Haghah tsa tà gotì? Zah hets na wìnam.
Nàkkha di wù kàtalà? Mà e wù lìdalà.
Kitàb mà kòt.
Haghah e pà khù wù kàtalà dai.
Zah e na lìdalà, lekin mà e wùlìdah.

Zah òrì stàràì, ìggài aw tàgài yam.
Haghà ðèra khùga shìwì da, màngar hàdkì màt na dì, aw ðàbìb wàyì, ìgi shìpàg yà awwàh wùrdài pàse bà jòra shì.
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 ma khwadżawa.
Yawa khabara ma wāya. Ghag ma kā.
Da ma kawa. Tsala jiba khwadżawe?
Mā kho ghag hum na daī kañai.

Kān na yam, āwredai sham. Hagahah wāwred.
Dzamā khabare wāwra. Hagahah na āwri.
Mā dwah dzala pakhwā da āwredalai daī.
Hagha wā na wredala, biyā e wāya.
Mā warfā wu wi, chi hagahah ba os na āwri.
Mā ki āwāz di āwredalai wai, pejandalai ba di wai.

Ma pejane? Ī ā nh yē?
Zah e na pejana, ki e mā pejani.
Tah e pa kūme nakkhe bāndi pejane?
Ta ta tsa rangā ma'īm daī, chi dah charta osī.
Da de khabare tā ta tsa ma'īm daī (or tsa khabar yē)?
Hets rā ta na daī ma'īm (or hets khabar na yam).
Sañai mukhā-mukhā e chi wudrawulai wuh, hagahah wu e na pejändah.

Pa wākkho kkhko tsa lațawī.
Halta nīgīta, țol kor me lațawulai daī.

Os pre pase na šam girzedai, wale chi nan wuzgār na yam. Pre ba di na gdam.
Sā'at pa sā'at dži rādzī, aw kār me karyāb-awī. Mā pregda.
Hala e prekhhodala, chi wrūnbi e wu chi chah.

Largai mi de charta kkhkai daī?
Topak sara pa sănduq kkhko me kkhko-khkod.
Wu e bās, aw gora da mogai ba pa sănduq kkhko dzægt ki na. Pre kkhkā dzægt.
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 turban.
Have you not a sword? Where is it?

Who is that? It is not her.
Is your father at home?
He is gone to plough with his sons.
His trousers 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.

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.

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.

Zaruki di waghunda (or pa dzan ka).
Jame e aghaste dt.
Da qami ba wa na ghundam.
Paum di liri ka. Pa kkhpo e ka.
Pagrin-i di wu tara.
Tura na lare (or di nishita)? Charta da?

Haghaah tsok dai? Hagha na da.
Plar di kor dai?
Dzamano sara iwe la tlahai dai.
Partagah e pa pentso kkhke shledalt dt.
Pa iro kkhke or shta.
Nishta, sare dt.
Or bai ka, aw diwa mra kra (or ka).

Yawadzai tlahai dai, ya war khetsa bul tsok wuh?
Darta e tsu wi (or wayal).
Num di tsu dai?
Da kum kilt ye?
Wadah di karai dai?
Dzaman di shta? Tso dt?

Mashar ba da tso kalo wi?
Wradz tera shwa na-wakht dai.
Kitab tap wahe.

Charta dze?
Kor ta dzam?
Deh garandai dze, domba pa garand ma dza.

Tsala domba talwar kawe?
Rada, chi da lari pore wuzu.
Da da cha kor dai? Da sta?
Aw osi pa kkhke tsok?
Tah e pejane? Pe na jana?
KKhab, dza-i, la kilt na wuzu.
Ro ro dza. Da kkhah dai.
Who is your companion?
Where do you live? Is it very far?
I won't go there, I don't know any one, 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 walking 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.

Mal di tsok dai?
Charta osé? Dé liri dai?
Halta na dzam, het tsok na pejanim, aw chá sat na kralam.
Rá sará lára shá, zah darta sat kawam, khan pejanim, ashuna ni dai.
Biya ba tsaranga jwarzam khpul kili ta?
Lárm sama da aw ásána, wruka be na kà.

Wrünbe barábar makha-makh làrshé, biya kkhí láás ta girze, aw pas kín ta; lár khushi da, lekiu yera pa kkhíkhe níshtá.

Ki haghah na wudregi zah ba pe báni gùzár kawam, wale chi tura ra khatsa níshta.

130.

Where shall we go to get some cotton cloth? I want the first quality.
Let us go to Gangu, 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 Gangu.
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.

Charta dzó chi tsa khámítá akh há? Awwal kism ghwaarm.
Gangu khatsa lárshá, hamesha war sara lágt kawam.
Dákán o charta dai? Liri dai?
Ya, ra khatsa njíde dai. Rádža, zah ba darta lár wu khíyam.
Dá e dákán dai, aw daghah dai gangu.
Tsa pátú dar khatsa shtá?
Da gaz pa hisáb, pa tsomбра khartsawé?
Pa tükí khartsëgt, pa gaze na sham kharis-wulai.
Da dah rang ni khwakkkh na dai; da ghwa-ráh dai; daghah dzamá khwakkkh shah.
Da dah dápára tsomra ghwáre.
Dé dai; akhir qimáti wáya.
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 inan ba darta wâyam, qimat yo dai;
pa dâse khabare darogh na sham wayalai.
Imân di ba der arzân wi, pa dâhase spuke khabare bândi ma e wrukawa.
Shpâg rûpa-i ba dala darkam; háyah wâ e kâla; hase na dai chi hara wradz rok mûni.
Rikkhtiyâ darta wâyam, baia dat salor wîght rûpa-i da, lekin shîl rûka, aw mâl stâ dai.

Mâ darta qimat wayalai dai. Os bul dukân lara lařsham.
Hayah dai, wa e kîla, stâ mâl dai.
Furah qimat e mûni, base ma gaua, chi e wêyi di râ karaî dai.
Nor tsa darta wukkhâyam?
Nor hets na ghwarâm.

III.

Der nà wakht rûghlai ye.
La wakht dai. Rawânedu ta tayîr ye?
Har wakht chi zarûki mi âghûsti di, rawân ba sham.
Hara wradz madrasse ta dze?
Kum kum kitâb lwala, aw tar kûna pore di lwustai dai.
Lwustalu ta râ ta na pregdi.
Paṟûn, chi mâ khpul kitâb wulwust, dah ghalaî ghalaî râ pase shah, aw khwûre râ bândi wu lawstali.
Hets châ ta na pregdi chi lwalt, wale chi drusta wradz tsa shai pa yo yâ pa bul lawant.
Der sust aw nà rûst halak dai, hets da kkhâh na dai.
Sabaq di zdah dai (or krah).
Paṭsa, wudrega, sabaq di wâya.
Pa kkhâh shan di zdah na krah.
Dza, kkhkena, aw biyâ e wu lwula.
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.

182.

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

Đor zir lwale, tsok pro na ñwedai na po-
uedai gli
Ro ro wāya, aw khula di wita kā
Wār khāta kega ma, kitāb lāla rāwra; dzāe
kūm dai? Os wu lwala
Ustād di tsok dai?
Tso dzanrī di?
Nūm erāta ma’āum na dai, aksār pa mu’al-
lim yādegti. Zor saïai dai, aw māng ti-
na yeregti

IV.

Nan āsmān tsa rang dai?
Bād wułar dai, dēr garm dai.
Lara ganra da, aw dūp drānd dai.
Chi nwar khefi, lara ba e khwara kandi.
Ki bād huṃ alwuzī, waryadge ba lā zir
khwara shī.
Pa takanshe charme kkkhe lār wahal, khāli
da yere da marg na dai.
Shārāi pa dzān wāchawa, bād yakht dai,
aṣra ba di wālī.

Da kāl pa de mausim kkkhe bārān aksār
gar premwūzi.
Pa jami kkkhe wawre premwūzi, magar
ta-ash da ghrūno pa sar bāndi.
Ki chara pa same premwate, pātī kēgī na, zir
will shī.
Da bārān faṣl dāpāra dēr kkkhāh dai, wale
chi ganh dai; haghsh chi rangai w ḥēts
da kkkhāh na dai, pre bāndi zmaka na
lambegtī.

Nan garmī dēra da, mā chara pakhwā da
hase garmī na da lidali; wugarāi pa
muṣhkila sa akhlī; hur chi khob dai, da
kho amānt wruk dai. Mā ñwedalai dai,
chi yo tso kasān la garmi na mīsh di.
La nwar khātah na tar gharmah pore
great, but from noon forwards till
sun-set it gradually lessens.

It appears to me that it will rain to-day,
for the clouds are dark and dense.

133.

Did you clean my gun?
No, I have not yet cleaned it.
Who has broken the stock?
I don't know, he will know who brought
it in from the sport?
I am very angry at this. Call Haidar
Shah.
Look at this. How is its stock broken?

I am not to blame in this matter. I will
tell you truly how it has happened.

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.
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.

I became angry with him, and told him
to hold his tongue, and not to make
a noise.
He then dashed the gun upon the ground,
and said, "There, take that;" and
then went home alone by another
road.
Call Piroh here. Here he is. He was
standing behind you.
What do you say to this? So-and-so
garmi dera da, magar la ghārmah rāhisa-
tah tar nwar pREVATAH pore ro ro e
kamegt.
Rāta kkkārīt chi ba nan bārān oregt, wale
chi waryadze tore aw ganru di.

V.

Bandūkh mi de pāk kryā?
Ya, la pāk kārāi mi na dai.
Kundāgh chā māt kārāi dai?
Na yam khabar, hagha hā khabar wi chi
e la kkkārā rāwrai dai.
Zah pa de êr khāpah yam. Haidar shāh
rā wu bōla.
Dā wu gora. Kundāgh e tsa ranga māt
shāh?
Pa de khabare malāmat na yam, rikkhtiyā
ba darta wāyam chi pa kām shān sara
shawai dai.
Mūng chi la ēhra na kōr ta rāčlāu, 'umar
halak chi dai, rāta wu wi chi zah ër
starāi yam, aw dā bandūk̇h na shām
wrai.
Nor mā kkkārīt piroh ta nare wu wahi,
aw warta mi wi chi la halak na bandūk̇h
wāk̇la aw yosa, wale chi wār stā dai.
Pa sā'at, kkkhe wā, e khīst, lekin zah e
kkk̇andi-alam, aw rā ta e wi chi dā dza-
mā kār na dāi.
Zah warta pa qahr shwalam, aw warta mi
wi chi chup sha, ghag ma kawa.

Pas de bandūk̇h pa zmaka bāndi wu wight
aw wi chi "dā, wā e khīlā;" aw biyā.
e yawādzai pa bule lāri kor ta lār shāh.
Piroh dale rāwubolu... Hāyah dāi. Pase
shā di wu lār wuḥ.
De ta tah tsa wāye? Fałānki, da dzama
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.
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 dažegi der.
Teša sah pa land land akhle?
Kum dzæe de khügegi?
Chi pre zor kawam tširike wahn?
Da dawr wakhla, aw pa parsedalai dzæe bande wu e maga.
Pa dreo wradso kkhke ba jor she ki khudæe krí.

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.

 várias, — khän da — kilt mulaqat dapara räghlai dai.
Khän charta dai? Dale dai?
Ho, dalta dai, warehane pa mandaw kkhke wular dai.
Yawadzai räghlai dai, yä war tsekh bul tsok shta?
Khpul as aw dre tana swärnæ e bähir pa lärı prikkh dt, nor khän (or dah), aw war sara yo zaimai chi dai, dale pa kkhpo räghlai dai.
Der kkhah, dagha kursì wakhla aw halta dzama pa makh makh kkhkægla; bas; os wardza aw warta wäya chi rä di sht.
Salam dai, šahib.
Salam, khän, barkala rasha barkala, pa khaira räghlai ye.
Ma khwäræga, šahib, loe sña, khudæe dar sara nekt wu kä.
Radże khän chi kkhkænæ, tah hagha kursì wakhla aw zah ba pa de kkhkænam.
Tah jor ye, kkhah jor, kũšhhal ye?
Ma khwäræga, shukr dai. Tah jor ye šahib?
Tso wradżi ba shiwi wti chi la kora rawnataly ye?
Inshallah, nan ba pindzama wradż wti chi mäng la kilt na rä rawän shawt yä.
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 Nurmakhel 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 busi-
ness 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 what-
ever order you may give I will obey it.
It is accepted with all my heart (with
both eyes).

Loe pand (or mazal) ba di karaj wi. Sta
kilai la de dzaya ba tsomra liri wi?
Tso kroh ba wi?
Yara, sahib, da kroh uno pa hisab na poh-
gam, magar mung pa dree wradzo
kkhke raghilai yu, wale chi yawa wradz
mu pa lari tera krala, aw nan sabur, chi
dzamunga pindzama wradz kegt, pa
kkhahr kkhke dakhil shwala.
Pa kkkhahr kkhke chu tsakha tikao ye?
Halta da narmal-khelo pa kand kkhke
yo sarai dzama pejandgalai ost, aw
mung haghah khasa tikao yu.
Tah pakhwa sharo de khwa ta raghlii ye?
Ho, raghlii yana, wale pa da zir modala
dkkhke na yam rahgalai, aw os hum na
ratlalam, magar yo sakht zarur ra ta
pekkh shawai dai, aw dzaaka makhpul
dzan sta khidmat lara rasawalai dai,
chi didan dar sara wu kawam, aw khpul
hal darta kkkhurah kawam.

Wale! Khair dai, tha chal shawai dai?
Hai ba tol darta wiyam, tah ghweg
kkhkegda aw dzama khabare wawra.
Kkhah, wu ba wram, al dzaala ba wawram
chi tah e ghware; os wiyam, aw gora, land-
e khabare kawa, wale chi da sauat der
wuzgar na yam, aw zah chi dale nkkha-
tau yam nor kar mi karybegi.

Da na kegt, sahib, pa lando khabaro kkhke
dzama matlab ba porah na shi. Hai ba
dzama kar wu shi chi tah pakhpala
hare khabare ta ghweg kkkhkegde, aw
daroghiw rikkhiyia pa kkkhe latawe.
Da miihrbangi ra bandi wu ka, aw biya
barrang hukm chi farmaye ba e manam.
Qabul mi dai pa dwaro 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 home, 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

Kkahah, khan, sta khabar ma tole awredali di, aw hum pre pa kkahah shan sara poh sham. Aw os ra ta kkhkaregi chi pa da hase mu’amalo kkhke sta kkhegaya ba wu na khefi. Nor, ki dzama pand akhle, zah ba darta yo nashat kawam. Tah wae chi dukkanmanano di dar bandi ghalaba mundali da, aw dar pase api lagawult di, aw tah yerege chi malada sta da lasa tsa khaaja wu na sht aw pa sarkar kkhke gunahgar na she. Matsab di pa dagah shan dai ka na?

Ho, sahib, laka chi ta wayal jukht pa dagahah shan hal dai. Os sta da mraste bajatman yam, aw kkhovuna ghwaram. Da mihbangtirabandi wu ka, lar rata wu kkhaya chi la deo balawo na dzan khalasawum, aw ba sta mura sham zah.

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 b th similes. Firstly, he that is not a good swimmer has no right to throw gore tah ba la ’abaṣo khabaro na dzǎn sáte.

Đer kkah di wu wi, sāhib, stā wayai pa dzāe dai, aw đer mi khwakkh shah, garre rā bandi sanad dai. La ter shawī rārūnó na starai stomān yam, aw hum pa e khwār shwalam. Chi khapah kege na, sāhib, spina khabara darta kawam, wale chi dzāmā pa dagho đero muqad-domo kkkhe be shāna loe tāwān shawai dai.

Tsa ranga? Pa matlēb di poh na sham. Ḥal rā ta wu waya.


Pohegam, khān, m’alumegt chi isḥārat de pa baḍo pore dai. Da dwāro misālūnā dapāra tadhīr darta wukkhāyam. Aw-wul, kām sarai chi lānbozān na wī, boya chi khpul dzān na payābo 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.

136. VILLAGE CHIEF AND CIVIL SURGEON.

Well, khan, 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 e na dangawt. Dwayam, sara ci e’aqam man wt, geđawar ghent ta sat na kawi.

Shabbas, shahib, der kkhah pand di rata wu kkhowah, magar dzama pa sud wu e na shah, laks cha muatal wai, “bard da kulal pa geđe shah aw kambela shawwe khrab tu.”

Kkhah, khan, cha stā kkhegara pa e wu na sha, zah nor tsas na shah wayalai. Os na waqtai dai; kkhāyastuh maglis mu sara wu krah. Tah lār shah, aw aram wu kā, aw zah khpul kār ta biya girzam. Salām, khan.


Kkhah, khan, os cha dzamūnga jor-lāza pa khair sara wu sha, zah ba di khpul matlab bāndi poh kram. Rāghlai yam dapāra da rag wahalo, aw stā kumak ghwārām.

Pa čwāro stargo, shahib, hukm wu fārāmāya.

Jor, tah da mihrbāngi wuka, dre yā tsalor tana da stā khpul sārt wulega, chi dwī da kīlī pa kandi kkkhe di wu girī, aw da har yo da biyal biyal kor kkkhe di khaber wu kāndi, chi fālān kī dāpa da rag wahalo rāghlai dai, aw da khan pa hujre kkkhe nāst dai.

quickly, and bring them here with himself. Then go to Haji and the other parish beadle, 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 tolawī, aw dzān sara di dale rawāli. Biyā tah hājt aw noro malikānānā khātā laṛāshā aw hāgho tā hum pre khābar kā.


Mā la rikā, tah ba e mātawē.

Oś, ki tāso la-agkūṭi ghali kega-1 zah ba da de ḫkmat fā-ide tāso lara kkkkārah-kawam, wale chi pa dāhane ḫwag-zwūg kkkhe da chā gwag ba khabar na ākhit. Chup sha-t, maro! Gwag kkkkēgda-t, aw da sahīb khabare wūwra-t.


Rikkhitiyā wāyī. Sta khabara rikkhtiṇī da, sahīb, mūng ta īl mālām dai.

Hets pa kkkhe shakk nīṣhtā. Os zah biyā ḫhpule qisē ta ra wāwram. Jor, mā, da stāso ba yād wi, wuwai 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

makhlûq da nanako pa bimartiya banda dzwaning marg shout di, magar da, pa rikkhitiya, nimgarî khbara da.


Yara, sâhib, der 'aqîman sarînî ye. Shâb-bah stâ pa hokkhyar-tiya banda.

Pakhwa, dzama pa wustu khkhe yô der hokkhyar tabib, jenar nûmûndat, osedah. Der e da nanako randz wu lidah, nôr 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 dà m'alum kàr, chi àksàr pa ghopanò bàndí, "bàd" da da maràzh hets pàzàzh na kàwà. Hakk hariyan pa tapos aw pa làtawul wu laged. Àkkir, lásùna da ghopanò wu e katal, nànàka-1 dwe dre pre bàndí biyà e mündàli. Biyà e ghu-làndze da ghwàwo wu katalì, aw nànàkà-1 pre hum kkhàkàre shwàli. Fikr e òé ñàkùwà, aw pa zàrah da khipàl wu e tàràh, chi ki da chà rag da ghwàwo da nanàko pà màde wahalài wài, haghàh hum la de ranànd na ba pànàh odéndàli wài. Da tøo tanò rag pre wu e wahàl. Pa har yo bàndì yawa yawa tanàka wu kha-tàla. Nor wrustə málùm shàh, chi laka ghopànà dwì hum la gùnùrì nanàko na khàlà dì, wale chi pre bàndì hets ñàsàr e na kàndì. Biyà e da yo da lása khìg akhìstài ba pre da bul pa lása rag wahàl, haghàh sàra hum daghàh yo shàn chàl wu shàh. Nor àkkir, à-ide da daghàh ñawì hìkmàt pa ulàa mìshhùre shwe, aw os har tsìkì pre 'amàl kàndì. Daghà qìsà da, òé ñànda me dàrta wàyàli da.

crop up round about it, and there is also more or less fever. Sometimes more and sometimes fewer pimplies 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 the 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 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.


Daghâh dai, malik rustâm râghai. Tao tana wûkî di rawustî di?

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 trustworthy 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, standing 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 kambakhtano! Khudae di mirat kandi!
Danga-ar khelq di, sahib. Tsar darta wiyam?
Na, na, khana! Khapah kega ma. Khair ba shi. Da sa’at ba mainde yeredali wa. Da dzaam saari ba dale st a khatasa pregdam. Pa rag wahan hokkyar daal, bul, itibar saari aw pur hum dai. Kor pa kor ba e giraat aw rag wahi. Nor e pa ta me sparalai dai.

Bare dzaam. Cha ta ghag wa ka, chi dzaama as di rawuli. Hayah, pa shi di wulär dai.
Tsar sharbat na tskkhe, sahib? Tayar daal.
Salam, sahib. Khudae dar sara mal shi, darsha nekt.

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 drume? La-ag-kutti rahista shi, khabare kawam dar-sara.

Tsa dai? Patai kedai na sham. Iwe la dzaam, aw ghwiyah (or ghwayan) mi khusht pa wrande tai di. Weregam chi dwi chare pa pradi pa’ti kkhke ga-ad na shi, aw kakhha rä na naghwa wa na khit.

Kkhah, ki di pa makh kkhke tawän wi, larsa, wuzghla, khpul mal sambal ka. Zah la bul shi na khpul matlub purah kawam. Bul saari rä di khwa ta radz,
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 Gaduns 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

daghah dai, râghai. Os tah dza, mânje waha.
Sârma ma sha. Pukhktana tina kawam.
Salâm alaikum. Mâkhwârega. Khair
dai.
Wa alaikum. Niyat mi da haghah ghra
dai, pa kûme lâri ba wardzam? Tâom-
bra ba lirî wî? Spor ba hâlta tulal shâm?
Lâr dagha da, kkhâyasta da bargir lâr da.
Sama da ghra wekh ta tili da, biyä e
kînr lâs ta girzedali da, aw pa kâlkûchë
sar ta khatali da. Lirî lâr da, purhâ
da wradzi mazal dai. Ki os pre rawân
she hîla ba makhêm pore sar ta wu
rasege. Tsâla ghra ta dze?
Sail dapârâ dzâm, bütî pase ba, girzam,
kânî ba laţawam, da gâto tigo tamâshâ
ba kawam; nor sar ta chî wu khatâlâm
la kûm uchât hûsk dzêc na ba da same
mandâra kawam.
Pa kûmô bütî pase ba girzë? Da kimiya
bûtî pî deo ghrûno kkhê roghta; châ
*e tar osa pore mûndalai na dai. Nor,
tah ba ghra tî khatai na she.
Wale na shâm khatâi? Teek ba mi man’a
kändi?
Man’a kawûnki dër dr. Khabar na ye,
chî da gađano aw da khodôkhalo tar
mandzâ patna da. Dwârâh pa brîd
rûst dr, aw lagiyya yo tar bula bota
bramta kändi.
Os stà da khûle mi da khabara wîredalî
da, pakhwî tre khabar na wum. Da
tso wradzî khabara da? Patna pa tsa
shân sara porta shîwi da? Dwi 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 Gadun, 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 Gaduns 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 Gaduns 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

nkkhati dr? Pa kume khabare bandi wran shawi dr?
Wekh da pasat kkhadza da. Pa ulas kkhke khabara dahase gada da, chi kum gada da cha khodokhel pa kkhade bandi mayan shawai, matja e bwuli wa. Nor khodokhelo swara qabula na krali, mla pa patno tarali dr.

Da mu'amale tar kuma pore ba pa-egi? Muqaddama pa jirgo wale na khalaawari? Manzgarae ya gwk-kh-grandai tar mandza na paida kegi?

Tso marguna shawi dr, aw da cha da jariä?
Yara, pa jukht hâl bandi cha khabar na kralam, lekin awredaali mî dai chi dwah tana gadaanah khodokhelo wajali dr, aw shpag tana nor e jobal karî dr.

Da khodokhelo tsa tawân na dai shawai?
Ho, da hagho wine hum bahedali da. Wayt, chi gâdano dre tana khodokhel pa topa-ko wîghtali dr. Da tsa marg cha bayân na dai kari, magar yo pa kkhke eakt lagedaali zam zambolal e bwuli wu. Dzani 'alam wayt, chi yawa khodokhela hum jobala shwa. Oba e yowrala tsa-khün larâ, chi pa lâri teredala cha
carrying water to her husband, and as she passed along the road some Gađuns 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 Gađuns, 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 Gađuns 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 Gađuns won the victory? For the retiring of the Khodokhels is a sign of their defeat.

guđun pre bändi gujar wu kar. Dzani tsok wai chi mardaka pa mangit wu-lagedala müt e kar; dzani nor wai chi na tre ter watula, khatà shwa, magar khadetka yeredali pa wär khatà-t kkkhe tindak e pa gate wu kwàrah aw pre-watula. Nor khudæ khabar pa rikkhtiya aw pa darogh.

Joç, rata kkkarti chi dwi kkkaysath pa jang lagedali sara nkhatti di. Tar osa pore ba tso jangàna shawti wë?


No, the Gaḏuns 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 Gaḏuns, and dispersing them, seized their position. In the morning succour arrived for the Gaḏuns, 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 Gaḏuns greatly increased, but succour for the Khodokhels had not yet arrived, therefore they returned to their own entrenchment. Further, two Gaḏuns were lying wounded in the Gaḏuns 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, gaḏano baraì biyä na münd, da kho-
dokhelo larai wu e na kà, wale chi dvi-
o, da shpe, pa tårō kkhkhe, har tsa sam-
bāl sētalai, pre bāndi sho-khūn yowār. 
Chupāo e wakā, gaḏānāh e mät kral, 
tār pa tār e kwārī kral, aw dzāe da 
dwō wā e khist. Šahār da gaḏano 
happa rā wurasedala, aw dwō biyā kand-
daw ta rā rawān shwal. Khodokhel 
warta ūng na shwal, khupul sangar ta 
rā kūz shwal.

Wale warta ūng na shwal? Hets da sho-
khūn fā-ida wu e na gatala. 'Abasa 
dzān pre bāndi rubawulū dl. 

Da gaḏano lakkhkar čer wu shah, magar 
da khodokhelo komak là na wu rase-
dalai, dzaka dwō khupul morche ta jår-
watali dl. Nor, da gaḏano pa dzae 
kkhke, hagah waḵht ci khodokhelo 
tīna wā e khist, dwah tāna gaḏānāh 
jōba-al prātah wū. Khodokhelo dwō pa 
chūro pa tŭro tōtē tōtē kawul. Yara, 
pukkhtānah bad jang kawi.

Pa khabaro lagiyā mūgā čerā lār wahali 
da. Da kūm kilai dai? Wagāi tagai 
yam. Tsok shtā pa de kīl kkhke chi 
bā mà tā kāndi.

Bōdra, dzānā pa de kīl kkhke yo pejand- 
galai ost; hagah bā dzamūnga doča-t 
wu krt.
Da kīl haghe khwā tā tsok girzedai shī?

Ya, kkhwā tā hets tsok na shī girzedai; pa 
lāri shūke kēt aww ghlah lār wahi.
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 your peace.

138.

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 plaster 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,

Oba liri kā, toya e ka.
Chilam lere?
Dzu (or munga ta tial dai), pa makh kkhke loe pand dai.

Tsa ḥal dai nan? Randżurin tol jor dr? Tsok nawai mariz rāghlai dai?
Khair khairiyat dai rāhib. Atah tan na nawi rāghlai dr, pa kkhke yawa kkhadža da.
Ṭol wārah pa mandaw kkhke kkhkenawa.
Wrūnbī ba da danana-walo tapos kawu, biyā wrusto ba da dwio mandāra kawu sara da bābir-walo, Qalam māshwāra-t dzān sara wākhle, aw da nūskho kitāb hum.

Tsā rang ye, 'umara? Parhār di jor dai?
Pahānina liri kā chi tamāsha e kawam.
Rāta kkhkārī chi danana pa kkhke tsa mraw haḏākai dai. Da kālo shkarai rāhista ka. Hağba ugdā stan tsā sha?
Hāya da. Weregā ma, 'umara. Da stan pa parhār kkhke nana básam, 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?


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, six? There is some hope, for there has been a slight improvement from the first state.

How goes it with you, Tarun 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.

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 Anaemia. 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?


Aw da tori tsa khabar na k awe? Bagghah shän dai, loe aw dünd?

Na, törä mi la bagghah pakhwāni hul na tsa jor shän ta dai. Pa dranāwi aw pa ghat-wāli kkhke tsa farq raghloi di; tsa qadr spuk shahwai dai.

Stä maraz ta mú jolaha wây. Da dah pa haqq kkhke da ospane jauha-ar der fä-ida-man di.

Da küm sarâi dai? Kala raghâi dai?

Pärûn mäzîgir raghâi, aw sådâ-î ghondi kkhkâr.

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 come 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 also is 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 hall rata waja.
Parun raghlai yam, aw tsa dawa mi khwurali da, lekin hets pa kkkegare poh na sham.
Zbargan na yu chi ta-ash pa katab da sar rande pejandu. Hala ba sta maraz pejandu shi chi tah khpul hall rata bayawane, etc.

Os ruda cha da bahir-walo mandara kawn.


Da dah pa kkhit stargo ttkkkke gul dai.


Baul mi swadzi, aw ts̄̄ts̄̄ke ts̄̄ts̄̄ke rana prevuwzi. Dwi kho da gta-1 'alame dr. Pa haghah kâ bändi wu gazega, stunt stagh sha. Werega ma, der 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 decrepit, 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.


139.

SPORTING DIALOGUE.


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 Pāja 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 māriśat šāh, dalta rāsha, zir sha.

Dārdżam, šāhib, darāghlām.

Sabā na, bul saba, sāhār wekhti ba ḏkkhār la ḍzū. Dre tana šāhībān yū; os ṭāh da ḏkkhār kālo ta wa gora, aw har tā sara pa nete pore tāyār sambal sata.

Dēra ḏkkhā da, šāhib. Kūme khwā ta ba lārsha-i? Kūm ḏkkhār pase, aw da ṭo wradzo dapāra ba ḍza-i?

Wrūnbe ba da paje ghar ta ḍza gharāso pase, aw biyā chi la ḍhra na rā kūz shwalā da zarko, da tanzaro, yā da mrazo ḏkkhār ba kawā, nor yā pa shpagame yā pa awwame wradzi bā biyā kor ta rā rāwān shta. Ḏzānā dwārāh ṭopakūna ḍzān sara yosa, aw tālōr kūpa-i da dāru, aw yā ṣhil 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 at-
tendants 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 any-
thing 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 pro-
vide 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,
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 today, 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


Larghune. Tol ēzār di, ēltā pa ķero stā sārou khatsa nāstī di?


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 be-goat. Wait a little. He will come close to pro wu lwedah, garang ta prewuzi, aw mafeti, dare dare shi; haalo, fu fana shi; da dah dare hum na m'alamegi domba liri pa kkkhata jawar dai.


Ghartsa-ah aksar pa kumo kamaro bandi girzi? Da tsuka wine, hagha chi pa sar e tiga negha wulala da? Ho, wi-nam e.

Kkkhariyano ta wuwa ya chi dwi pa daghe tselma ja-1 di dzi, aw bagnah sar ta di wu kheji, biya para tarali pa kkkhata di rawawri. Mung ba da'le pasunai ntwulai kkkhenu, aw har kala chi ghart-sah pa lari teregnt ba pre guzar wu kawu.

Ghartsa-ah pa dagbah ghar bandi der ya kum w? Pa daghe mude kkkhe ba der na w, wale chi da kilt khalq hara wradz pa ghruo bandi balan aw wakkkho pase girzi, aw dzane yo nm pre bandi kkkhar hum kawu, pas ghtarssa-ah tre tarhedal lwur, aw pa uchato kamaro bandi ost.

Hayah dai, wugom, ruzzi, wine? De kkhwa ta, daele, kuur las ta. Kkhhare na wine baghah sur da'kiri da pasu? Ghat wuz dai, La-ag-kuti warr wu ka. Os ba mungga ta niyde shi. Pa wuli 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 any one 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, gužār pro wuka. Wulaged! shābāsh! Cha'ra īla rāko chi ḫalāl e kawam. Đer khāh aţgā khhākarkuţa lart, aw gora tsa rangk khhāyasta ăgda gira e da.

Pahm kal bui rādā. Os ma e wulīdah chi la hāghah kamara ra de khwā ta e girzedah. Hista, da tsa dai lāndi tar hāghhe spine gāţe? Lār! wu e lwukkht! khaţa sha!

Hāghah kūm sār di? Gang ra de khwā ta drūnit. Nāre waha, aw pukkhtana ka chi tāsū tkok yā-ti?


Sārī ma sha-ti. Tēo tana wrusto pāt di?


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 Pukhto.

Chup she, halaka. Hagahah pa mulki sāhib yādeg. Dwto ta tsok pa makha makha farangai na wāyī, wale chi bad e manī.
Pa "sāhib" warta yādawa.
Dzamā prē toba da. Khabar na wum.
Tah tsa ganre, hagahah ba rata qahr kandī?
Khair dai, halaka, hagahah hum khabar na dai, wale chi pa pukhto na pohegī.

THE END.