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☞ Great, but under the circumstances unavoidable, delay having occurred in the publication of this work, it has been deemed advisable to issue it in two parts, which arrangement it is hoped will meet the wishes of the Subscribers. This part in itself exceeds by some 70 pages any other work on the same subject in the language.

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A GRAMMAR

OF THE

PUKHTO, PUSHTO,

OR

LANGUAGE OF THE AFGHÁNS;

IN WHICH

THE RULES ARE ILLUSTRATED BY EXAMPLES FROM THE BEST WRITERS, BOTH POETICAL AND PROSE;

TOGETHER WITH

TRANSLATIONS FROM THE ARTICLES OF WAR, &c.

AND REMARKS ON THE

LANGUAGE, LITERATURE, AND DESCENT

OF THE

AFGHÁN TRIBES.

By LIEUTENANT H. G. RAVERTY,

THIRD REGIMENT, BOMBAY N. I., ASSISTANT COMMISSIONER, MÚLTÁN.

فارسیبانو دَ حیرت ګوتي پخولي کړي

چه حَمِید سُخن سازي که په پښتو کښي

"Persian scholars place the finger of amazement in their mouths,
When Hamíd composeth in the Pukhto tongue."

Abd-ul-Hamíd.

CALCUTTA:

PRINTED BY J. THOMAS, AT THE BAPTIST MISSION PRESS.

1855.

PK6721
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College of Fort William

TO THE MOST NOBLE

JAMES ANDREW, MARQUIS OF DALHOUSIE, K. T.

Governor-General of India,

&c. &c. &c.

THIS GRAMMAR OF THE PUSHTO LANGUAGE

IS,

WITH THE GREATEST RESPECT,

DEDICATED BY

HIS LORDSHIP'S MOST OBEDIENT, HUMBLE SERVANT,

H. G. RAVERTY, LIEUT.

3d Regiment, Bombay N. I.

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PREFACE.

In offering this Grammar of the Pushto to the Orientalist and the Student, as well as to those who may take an interest in the hardy, warlike, and independent race, who speak the Afghán language, I deem it necessary to state, that the idea of the following pages originated in my being under the necessity of making a Grammar for my own convenience, during the years 1849 and 1850, when stationed at Pesh'áwer with my Regiment, which formed part of the Bombay Division of the Army of the Panjáb in the late campaign.

Having a deal of leisure time on my hands, and imagining that by studying the peculiar and little known language of the Afgháns, an Officer might be considered in some measure qualified for employment where the Pushto is spoken, I determined to try to acquire some knowledge of this dialect, the mastery of which had never been attempted, except by the late Major Leech of the Bombay Engineers, and (as I have since found) Professor Bernhard Dorn of St. Petersburgh.

Unable to obtain or discover anything like a guide to the grammatical rules of the language, a matter to which the Afgháns of the present day appear to have paid no attention, I commenced my studies with the poems of Mullá Abd-ur-Rahmán. I did not find them very difficult, or even so much so as I had expected; for I had the advantage—if such there be in knowing Oriental languages—of possessing some proficiency in Persian, and some acquaintance with Arabic

and other tongues.* Still there were difficulties to contend with; and I was obliged to make a sort of outline Grammar, which was filled in as I advanced, and examples compared and selected.

I had fortunately at the outset secured the services of an Afghán of Háshtnuggur in the Doába of Pesh'áwer—a Molawí of the Muhammadzo'e tribe—a man well acquainted with his mother-tongue, and a first rate Arabic scholar, and who was for some time Lieut. R. F. Burton's teacher. I had also in my service a clever Mírzá,—a native of Kandahár, who is also well acquainted with the Pushto dialect, having been born and bred in the Western capital.

Sir Richard Burton

In 1850, I was obliged to leave Pesh'áwer with my Regiment for the Dekkan, but my teachers accompanied me, and have remained in my service ever since. Although some portion of my time was taken up in preparing for the ordeal of the Presidency Examinations as Interpreter in Murathí and Guzerathí, I continued to persevere in my Pushto studies; and by Midsummer, 1852, I had prepared a somewhat copious Grammar of the language.

This humble effort I had the honour of submitting to the Most Noble the Governor General in July, 1852; and by His Lordship's command, it was sent to the late Panjáb Board of Administration for that body's opinion as to its publication. From thence I believe it reached the late Commissioner of Pesh'áwer (by the Board's order) to be reported on by "competent Judges."

I was not aware that Pushto had been made the subject of general study at Pesh'áwer, nor that any parties, with the

* By the Orders of the Government of India, I was awarded the sum of 1,000 Rupees, by the Governor in Council of Bombay, for proficiency in the *Urdú*, *Persian*, *Murathí*, and *Guzerathí* languages; in all *four* of which I have passed the Presidency Examination as Interpreter on *four* different occasions—somewhat superior I flatter myself to any "Higher Standard." During twelve years' service, I have devoted ten to the study of the above, and to the Arabic, Pushto, Sindí, Panjábí, and Múltání languages.

exception of those I have referred to in a former paragraph—one of whom died some ten years since, and the other—a resident in the Russian capital, had ever turned their attention to the Afghán language. What opinion the "Judges" arrived at, I have not yet discovered.

The only copy which I had made was forwarded about the same time to the Government of Bombay, and laid before the Hon'ble the Court of Directors. Nine months afterwards I received a letter stating that the Hon'ble Court had been pleased to direct that my Grammar should be printed at Bombay at the public expense, provided no other work of a similar nature might have been already undertaken by the Supreme Government.

It appeared that an Officer of the Bengal Army some time previously, had offered to prepare a Grammar of the Pushto language, and had obtained a promise to the effect that it should be printed at the expense of Government. In January, 1853 we chanced to be at the same station, at which time the Officer I refer to first became aware that I had been in the field before him; and therefore he lost no time in submitting his work to the Lahore Authorities. For the reasons above stated his work was printed and has been before the public for some months;* and consequently the instructions of the Hon'ble Court as regarded my MS. could not be carried out.

Blessed however with some patience, and a good stock of perseverance and industry, I was not to be disheartened at this, neither at the loss of the labour of a couple of years—in truth I rather rejoice now, for it has made me go deeper into Pushto, than I might otherwise have done; and "he who entertains the hope of winning a decisive battle, will not mind the loss of a few skirmishes in order to arrive at the end he aimed at." I again went to work with greater industry than before; and during the six years which I have devoted to the study of the language of the Afgháns, the materials have

* A Grammar of the Pooshtoo Language—8vo.—104 Pages—Price Five Rupees, Calcutta, 1854.

naturally accumulated, and have now assumed a somewhat bulky volume. Whether these six years have been spent profitably or not, remains to be seen. I have at least gained the satisfaction of having, I trust, rescued from oblivion, and shed some light on the language of a manly race, "the literary exertions of whose authors, and some of whose odes, would stand the severest criticisim of European judges."*

A short time since, two gentlemen connected with the Asiatic Society of Bengal, offered in the most handsome manner, to undertake the publication of this Grammar; and one of them (whose disinterested liberality I can never forget) volunteered to stand any loss that might be sustained, rather than the work should remain unpublished. The patronage of the Government of India, of the North-West Provinces, and of Bombay, who have subscribed for a number of copies; as well as the great support, as the list of subscribers will show, of the Officers of the United Service and others, will however, preclude the possibility of any loss in a pecuniary point of view.

The work professes to be a Grammar of the language of the children of Afghána—whether Eastern or Western—whether Saraban, Gharghasht, or Karlanṛṛi—Bar Pukhtún or Lar Pukktún—Panjpa'o or Zíruk; and not confined to the "Pooshtoo of the Trans-Indus Territories under British Rule," but wherever the Pushto may be the medium of communication.

I have endeavoured to lay down the clearest, and at the same time, most simple rules, the whole of which I have illustrated by carefully selected examples from the works of the most elegant, as well as the most standard authors, both poetical and prose, the greater number of whose works are seldom to be met with at the present day. I have adduced nothing but what has been proved by the extracts given, avoiding examples made up for the occasion, not wishing to make the work a mere category of provincialisms. Nothing has been advanced but what

* Professor Dorn.

has been accounted for and explained, as well as tested and supported by the "*dictum*," not only of a "Mullá," but of every writer in the Pushto language.

The Introduction contains some remarks on the origin and affinity of the Afghánían to the dead languages of Asia, and the Hebrew origin of the children of Abd-ur-Rashíd, Batán; together with remarks on the literature of the Afgháns, and other matter never before published.

In the Appendix will be found a specimen translation of the Articles of War for the Native Army; and a few difficult and idiomatical stories, intended to show the capabilities of the language, and the mode of construction.

The character used is that peculiar to the language—the Naskh character of the Arabic; and the types for the extra letters exclusively Pushto, have been cut expressly for this volume.

The particular parts of speech or matters referred to in the various examples in the following pages, are printed in small capitals in the English, and its corresponding Pushto word or words with a line over them. It was intended to have had these words printed in red ink, which although an easy matter to an European, is an insuperable difficulty to an Indian Press.

I must crave the patience of my readers with respect to the long list of corrections, and I fear I shall scarcely be credited, when I state that each sheet has been revised no less than three times, and which has been the principal cause of the great delay in the publication of the work.

I propose giving a Persian translation of this Grammar, for the convenience of natives who may wish to acquire a knowledge of Pushto, should a sufficient number of subscribers be forthcoming.

The opportunity for the renewal of friendly intercourse with the Afgháns, as advocated in the Introduction page 41, has happened sooner than expected; and appears to have been cordially embraced. It cannot fail to be highly advantageous to both nations.

Múltán, 31*st March*, 1855. H. G. R.

INTRODUCTION.

"I am not willing that any language should be totally extinguished; the similitude and derivation of languages afford the most indubitable proof of the traduction of nations, and the genealogy of mankind; they add often physical certainty to historical evidence of ancient migrations, and the revolutions of ages which left no written monuments behind them."

DR. JOHNSON.

IN all investigations into the manners and customs of mankind, which must ever be an interesting enquiry, language has a strong claim to our attention and study. It will be found, in various ways, such an unerring guide, that we may term it the barometer of a people's civilization or barbarity; whilst on the other hand the derivation and affinity of different tongues, afford an indisputable proof of the origin and genealogy of the various families of the human race. It also adds a physical certainty to historical evidence, and at the same time, no authority can so indubitably determine the peculiar habits and pursuits of a people, as the manner in which their thoughts and ideas are articulated and expressed; for want of copiousness, or poverty of a language, as it may be termed, generally indicates an uncivilized state—ignorance and superstition.

By oral means alone can a dialect be formed or extended, but its subsequent cultivation must depend on writing and literature; and knowledge, on which civilization, and refinement—in fact, on which every thing that tends to raise mankind above the level of the brute depends, must naturally be confined within exceedingly narrow limits, until a written language has diffused it throughout all classes of mankind.

Before venturing to offer an opinion as to the origin of the Pushto language, it will be necessary to make a few observations respecting the topography, as it may be termed, of the ancient languages of Asia, more particularly those from which we may naturally suppose the Pushto or Afghánian language to have sprung; still all researches into high antiquity are more or less involved in darkness and perplexity, and every argumentative enquiry, however ingenious, must at last rest on the uncertain basis of conjecture and fancy.

According to the accounts of Herodotus and other ancient writers, we find, as is the case even at the present day, that in certain countries of no great extent, a variety of languages, totally distinct from each other was used; whilst on the other hand again, the same language, with slight variations in its dialects, was spoken throughout regions of very great extent. The first remarks are applicable to nearly all mountainous districts, inhabited like Afghánistán by various tribes, for the most part independent of each other.

Throughout the boundless steppes of the Asiatic continent were spread the more prevalent languages. The limits of the various dialects also, were the same stupendous ranges of mountains, and the same noble and mighty rivers, which formed the boundaries of the different territories. Between the Attak or Indus, the Æmán or Oxus, and the banks of the Dajlah or Tigris, one language appears to have predominated, a second between the Tigris to the Halys or Kizil Irmak, and a third betwixt the latter river to the Ægean sea.

To commence with the language which appears to have been most widely prevalent in ancient times, we find that from the Caucasian*

* That is to say, what is at present known as the Caucasian range, not the Koh-i-Káf of the ancient Arabian authors.

range of mountains on the north, to the Red sea on the south, and from the banks of the Euphrates on the east to the Halys on the west, one mighty tongue was spoken, which with some slight variations, retained a primitive and distinct character known as the Semitic, and of which the Arabic, Assyrian, Chaldaic, Cappadocian, Hebrew, Sarmatian, and Phœnician were merely dialects.*

From the Tigris eastward, as far possibly as the mountain range which forms the western barrier of the Indus, and from the Oxus to the Indian sea, another great language prevailed—the various dialects of which, both in elements and construction, as also in vocabulary and phraseology, were so totally distinct, as to preclude the possibility of their being of the same family as the Semitic. One peculiar feature of the ancient dialects of Persia is, that every vowel, whether short or long, has a distinct character. We are indebted to the labours of several eminent scholars in Zend literature for many important facts on this subject, particularly in the Zend Avesta—the sacred volume of the Parsís or Guebres, two English translations of which are about to be given to the world—one by a European Orientalist, the other by an Asiatic, and a disciple of Sapetman Zoroaster. From these researches we find, that three different languages were spoken in Irán†—the Zend, in which the sacred books of their religion were written; the Pehlavi; and the ancient Persian, or Parsí. The date from which the Zend ceased to be the medium of conversation is unknown, but as early as the reign of Bahmán, the Pehlavi was considered rude, and on this account held in distaste at

* Heeren.

† The eastern name for Persia.

the court of that ruler;* and in the reign of Bahrám Gúr,† in the 5th century of our era, was proscribed by edict, and soon after fell into total disuse. After this event the Fársí became the idiom of Persia. It was divided into two dialects—the Derí, or court language, and the Parsí, which was spoken by the people at large. The Shah Námeh of Ferdousí is almost entirely written in the former tongue.

If we compare these dialects with the modern Persian, divested of the Arabic and Turkish, which, during a period of several centuries, has crept into it, we shall find them differing essentially in several respects; but at the same time, in phraseology and construction, bearing such a striking similarity, as to prove almost indubitably, that the dialects themselves, as also the people who spoke them, must have sprung from one and the same original stock.

It is a striking fact that no convulsions of Government, no efforts of literature, can so alter a language as to destroy every atom of similarity between the speech of the present day, and that of most ancient and remote origin. Nothing but the total extirpation of the aborigines of a country appears capable of accomplishing so singular and wonderful a change. For a striking instance of this we have merely to look to the present dialects of the peninsula of India, or, for a still more conclusive proof, to the modern European languages, amidst the polish and refinement of Latin and Greek.

cf. p. 33!

* According to the Ferang Jehángíri, Bahmán also called Ardíshír, was son of Isfandíar, son of Kashtasib, son of Lohrasib. Some say he was so called for his uprightness and justice; others, that it was from his precociousness as a child; and others, that it was on account of the length of his arms, which were so long that his hands reached his knees. There are no less than thirteen meanings given to this word in the work I have quoted: he died A. D. 240.

† He ascended the throne A. D. 420, and reigned twenty years.

It appears, therefore, that the principal languages of the Asiatic continent, that is to say, what was considered Asia by the ancients, were the Semitic, and the Iránían or Persian,* which latter was spoken as far as the western bank of the Indus, beyond which the Sanskrit and Prakrit commenced.†

In ancient times as in the present day, the greatest diversity of language appears to have prevailed in mountain tracts, generally inhabited by a number of independent tribes, who may either have been aborigines of those mountains, or strangers compelled to seek in them refuge from more powerful neighbours, or greater security from invasion and subjection to a sovereign's yoke. In the absence of facilities for communication with foreigners, their languages have been less liable to be mixed up with other tongues, and from the more numerous tribes again separating into smaller tribes, a variety of dialects was naturally formed, which in many points differed from each other.

The ancient languages of Persia, suggest other important facts not to be passed over without notice, and which also bring us to the point to which these straggling and imperfect remarks are intended to lead—that not merely in the modern Persian territory do we find languages which still exist, mixed up with others, and only preserved from oblivion by a

* Heeren.

† "With regard to the affinity of the language from Bactria to the Persian Gulf, it would of course follow, that the country being that of the ancient Persians, the Persian language would be spoken in it, varied as to dialect, but radically the same. If the language of Persia was Zend, this would have been in use throughout Ariana; and its strong affinity to Sanskrit would justify the extension of Strabo's remarks even to the Indians of the Paropamisus and the west bank of the Indus. With all the other divisions of Ariana there is no difficulty, even if the Persian of ancient did not materially differ from that of modern times; for Persian is still the language of the inhabitants of the towns of Afghánistán and Tárkistán—Kábul and Bokhara." Ariana Antiqua, pp. 122, 123.

few written remains; but that in the present day there is also a language spoken immediately west of the Indus, which is totally different in phraseology and construction from any modern tongue, and in all probability derived from the Zend, Pehlavi, and the Hebrew. The language to which I refer is the Pukhto, Pushto, or Afghánián.

Languages can alone be fashioned and extended by oral use, though by writing and literature, their subsequent cultivation can be effected; and it is therefore certain that the dead languages of the Asiatic continent must at one time have been generally spoken,* from the fact, that several living languages are evidently derived from them.† The cause of their ceasing to be the medium of communication may have arisen in various ways—the intercourse with foreigners brought thither by commercial pursuits, subjugation to the yoke of others, and such like circumstances, so affect a language as to produce various new dialects, which, as proved by our own mother-tongue, are capable of undergoing still further transformation.

There has perhaps never been a greater diversity of opinion, respecting the descent of any one people, than that of the Afgháns. Ferishtah‡ traces their origin to the Copts, whilst most oriental writers are of opinion that they are of Jewish family. According to Klaproth, Gatterrer considers the Afgháns to be a Georgian race, and their language Georgian also. The Armenians hold the Afgháns to be descended from themselves; and Krusinsky, Reineggs, and several other European historians, notwithstanding the want of proof to support such an opinion, appear

* I have lately heard of a seal having been found near Pind Dadun Khan, in the Panjáb, bearing an inscription in the arrow-headed character.

† Heeren.

‡ Táríkh-i-Ferishta.

convinced of it. Major Keppel* (now Earl of Albemarle) states that the people of Shirwán, and the adjoining countries, consider the Afgháns are descended from them. St. Martin† in his account of the Armenian Arghowans, is of opinion, that the Afgháns cannot be identified with them. Other authors have declared them to be descendants of the Indú-Scythians, the Medians, the Soghdians, Turks, Tartars, and Monghols.‡

The Afgháns themselves persist in their descent from the Jews, and their traditions on the subject trace their ancestry to Saul, king of Israel.§

The best account I have met with on the subject, has lately fallen into my hands quite unexpectedly. It is contained in a history of the house of Saddo or Suddozo'e tribe of the Afgháns. The work itself is written in 8vo. 640 pages of 17 lines to a page, and entitled, Tazkirát-ul-Mulúk. It is very rare, and I imagine there is not a copy to be found east of the Indus, even if it has ever been heard of before by Europeans. Two-thirds of the entire work are occupied in the detail of events which have happened since the death of Ahmed Sháh, Abdálí. The commencement alone is sufficient for my present purpose; on some future occasion I may give a translation of that part which terminates with the death of the founder of the Dúrání monarchy. I may also add, that the work is written in Pushto. The account is as follows.

"The chief object of the author in writing this august work, was the compilation of a history of the ancestors of the tribe of Saddo, known

* Personal Narrative of travels, Vol. II. page 194.

† Memoires sur Armenie, Vol. I. page 213 to 226.

‡ See Táríkh-ul-Yamini of Otbi, Matlaa-us-Salátin, and Jami-ul-Tawárikh.

§ See Sir G. Rose's Afgháns, the Ten Tribes, and the Kings of the East, &c. lately published.

as the Suddozo'es, who, after the family of the last of the Prophets, (on whom be the blessing of the Almighty) are the greatest and best, as well as the most generous and open-hearted of the children of Adam.

"All traditions and histories agree, as to their exalted descent from the Ban-i-Israel, of whom their great ancestor is Malik Tálút (Saul) of the tribe of Israel, who afterwards became the ruler of that people. From Malik Tálút is descended Afghán, one of the greatest of God's creatures, and who in the reign of Súlímán, was, by that monarch, made sovereign of the Jíns and Diws.

"From Malik Afghán, Abd-ur-Rashíd bin Kaisallaik, who was a contemporary of the prophet of God, and one of his most honoured associates, is a lineal descendant. He is the ancestor of the Sarbands, who are considered the first of the Afghán tribes, as also of the twelve *astanas* or families who were formerly considered as hereditary devotees.*

"His Highness Saddo chief of the Afgháns, being the fruit of the tree of that garden, and a blossom of that rose tree, this account of his ancestry has been compiled, to the end, that their fame may be known to posterity.

"What can we inherit but fame beyond the limits of the tomb."

"The following histories and authorities have been consulted in the composition of the work, viz.;—Tárikh-i-Salátin-i-Súreah; Tabakát-i-Akbirí; Aæn-i-Akbirí; Mirát-ul-Afghánah, which work was written by Khán Jehán, Ludhi, in the reign of the Emperor Jehángír;

* Both Mr. Elphinstone, (Kabul, Vol. 1st, page 252) and Professor Dorn (Neamut Ullah, Part II. page 40) have fallen into error respecting this *fourth* grand division of the Afgháns, called by them respectively the Betnee, and Botni, Baiṭni, or Báṭiní. باطني is not the name of a tribe, but is derived from the Arabic باطن batin which means, *hidden, or knowing the hidden or concealed, hence the Almighty is often termed.* الباطن—*Al Bátin.*

Táríkh-i-Sháhán-i-Safawíah, Irání; Sháh Jehán Námeh; Táríkh Álamgírí; Furukh Seorí; Táríkh-i-Mahommed Sháhí; Nádír Námeh; Táríkh Ahmed Sháhí; Rassalah Akbar, Khadkah; and other information has been collected from the narratives of trustworthy persons. I have entitled the work, Tazkirát-ul-Mulúk, of the ancestry of the tribe of Saddo, the chief of the Afgháns. It consists of one *mukaddamah* (preface), two *asals* (originals), and one *khátímah* (epilogue)."*

Mukaddamah.

ON THE FOREFATHERS OF SADDO, CHIEF OF THE AFGHÁN PEOPLE.

The great ancestor of this tribe is Malik Tálút (Saul) who is mentioned in the Korán and other works, as descended from Binyamín, bin Yákúb, bin Issák, bin Ibráhím (may the blessing of the Almighty rest on them and on their house). Tálút was celebrated amongst his countrymen for his wisdom, knowledge, and mightiness in war; and the All-wise Creator of the Universe, made him king over Israel, and commanded him to bring to perdition the infidel Jálút, the enemy of his people.†

* The contents of the whole work are;—*Mukaddamah.* On the forefathers of Saddo, chief of the Afgháns. First *Asal.* On the subject of those of the tribe who have ever dwelt in Afghánistán. This *Asal* is divided into two *Faraæ* or Parts. 1st. Respecting that branch who have ruled over the whole tribe. 2nd. On the other members of the tribe, who still dwell in their native country. Second *Asal.* On that branch of the clan who left their country and took up their abode at Multán. This is in five *Faraæ* or parts. 1st. On the Khan Modud Khail. 2nd. The history of the Bahádúr Khail. 3rd. Account of the Kámrán Khail. 4th. Account of the Zæfarán Khail. 5th. The Khwájah Khizar Khail, who are generally known as the Súltán Khail, Khodkah. *Khátímah.* Account of the remaining branches of the Khwajah Khizar Khail, the descendants of Shah Dur-i-Durán, and their dispersion into various parts of India, and the Panjáb.

† "And their prophet answered and said unto them, Verily God hath set Tálút king over you, and hath enlightened his mind, and strengthened his arm: they answered,

"At this time Mehtar Dáoud, who dwelt in the district situated between the territories of the rival princes, went and joined the army of his countrymen,* who were hard pressed by the superior army of Jálút.† The king on this account issued a proclamation to the effect, that whoever would go forth to fight with Jálút (Goliath) and kill him, should receive the hand of the king's daughter in marriage, and be declared heir to the throne.

"When Tálút went out to meet Jálút, his troops being seized with a sudden panic, fled from the field with the exception of 313 persons, who by the will of God, took courage and remained with their king.‡ It was

How shall he reign over us, seeing that we are more worthy of the kingdom than he, neither is he possessed of great riches? Samuel said, Verily God hath chosen him before you, and hath caused him to increase in knowledge and stature." Al Korán. Chap. II.

"Now there was a man of Benjamin, whose name *was* Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

"And he had a son, whose name was Saul, a choice young man, and a goodly: and *there was* not amongst the children of Israel a goodlier person than he: from the shoulders and upwards *he was* higher than any of the people. 1st Samuel, Chap. ix. verses 1, 2.

"So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

"And he gathered an host and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them." 1st Samuel, Chap. xiv. verses 47, 48.

* "Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

"And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul." 1st Samuel, Chap. xvi. verses 19 and 20.

† "Now Saul, and they and all the men of Israel, were in the valley of Elah fighting with the Philistines.

"And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle." 1st Samuel, Chap. xvii. verses 19, 20.

‡ "And Tálút said unto his soldiers, Verily God will prove you by the river, for he

at this time that Dáoud killed the infidel Jálút in single fight, after which the small but brave band which had stood its ground, fought with such determined courage, that the enemy were entirely defeated and put to the rout.*

"After this action on the part of Mehtar Dáoud, it became incumbent on king Tálút to fulfil the terms of the covenant which he had made, and accordingly he gave his daughter to Dáoud in marriage, and a patent of succession to the throne.

"During the life-time of king Tálut, Dáoud served him faithfully, and at his death succeeded him. Armíah (Jeremiah) and Birkíya, Tálút's sons, were raised to the highest honors, became the captains of his armies, and continued in his service during their life-time.

"In the common course of events, Dáoud himself set out on that journey from which no traveller returneth, and was succeeded by his son Súlímán. He appointed Afghána the son of Armíah, to the command of his armies, and the government of the Jins and Diws;† whilst Ásif, the son of Tálút's son Birkíya, was made his principal minister.

that drinketh thereof shall not be on my side (but he shall be on my side who shall not taste thereof) except he who drinketh a draught of the water out of his hand. And they drank thereof, except a few of them. And when they had passed over the river, he and those who believed with him, said, We have no strength this day against Jálút and his host. But they who considered that they should meet God at the resurrection, said, How often hath a small army by the will of God, defeated a greater one, and discomfited it, for God is with those who patiently persevere. And when they went forth to battle against Jálút and his forces, they said, Oh Lord, pour on us patience, confirm our feet, and help us against this unbelieving people. Therefore they discomfited them by the Almighty will, and Dáoud slew Jálút." Al Korán. Chap. II.

* "And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until they came to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

And the children of Israel returned from chasing after the Philistines, and they spoiled their tents." 1st Samuel, Chap. xvii. verses 52, 53.

† "This statement will not appear so fabulous if we compare it with Samuel 2d,

"One day king Súlímán seated on his throne and accompanied by his minister was journeying through the air,* when they passed the district of Rúdah, in which is situated the lofty mountain of Káseghar, which lies between Pesh'áwer and Kandáhár, and Kábul and Multán. It is near the town of Darában and west of the Sindhu (Indus) river.

"Pleased with the spot, and the salubrity of the climate, the wisest of men directed his minister to form a seat out of a stone which was at hand. This being almost immediately done, Súlímán sat in it for some time and enjoyed the beauty of the landscape which lay spread out at his feet. The mountain is known at present as the Takht or (Throne) of Súlímán.† A portion of the throne still remains, to which the people of the surrounding districts, are in the habit of making pilgrimages.

"The mountain tract of Káseghar, and the district of Rúdah, were assigned in feudal tenure to Afghána.

Chap. xxi. verses 15 to 22, for Diw, and Jin, mean—a giant as well as a demon or genii—دیو díw. A devil, a demon, genius, giant, spirit, ghost, hobgoblin. The Díws or Dives, Jíns, Genii, or giants of eastern mytholgy, are a race of malignant beings." See جن also in Richardson.

* "No name is more famous among Muhammedans than that of Solomon. According to their belief, he succeeded David his father when only 12 years old; at which age the Almighty placed under his command, all mankind, the beasts of the earth and the fowls of the air, the elements, and the genii. His throne was magnificent beyond description. The birds were his constant attendants, screening him like a canopy from the inclemencies of the weather, whilst the winds bore him whithersoever he wished to go. Every age and every nation have had their fooleries, and even many of the received opinions of modern times will not bear the touchstone of Truth. The sorcery laws of our country are a far more authentic disgrace to human nature, than all the wild, yet pleasing fables of the East." See Richardson.

† "In the southern part of the Wuzeeree country, where this range is passed through by the river Gomul, it is low in both senses, and forms the lofty mountain of *Cussay Ghar*, of which the Takht of Súlímán, or Solomon's Throne is the highest peak." Account of the kingdom of Cabul, vol. 1st, page 164.

"I was told that on the top there was a holy stone or rock, the seat of a Musalman Fakir, whose name it bears; but I venture to doubt the story." Vigne's Ghuzni, Cabul, &c. Page 61.

"The original meaning of the word Afghána is *fighán*—a Persian word, which means '*complaint*,' '*lamentation*,' because he was a cause of lamentation to the devil, jíns, and mankind. From the constant use of the word, the vowel point (—) *kasrah* was dropped, after which the other letters could not be sounded without the aid of a vowel, and *alif-i-wasl* was placed before the *gh*, and thus made Afghána.

"Malik Afghán having taken possession of his new territory, (to use the expressive words of the author) 'irrigated the land of that mountainous country with the water of the sword, and planted in the hearts of its inhabitants, the seeds of his own faith. He fixed his residence at a place named *Púsh* or *Pásh*, situated in the mountains; and from the name of this place, the people have derived the name of Pushtún, and their language Pushto. Some traditions state that the Afgháns acquired their language from the Diws; and others, that it is the original dialect of the aboriginal inhabitants of Káseghar, and that the Afgháns were in the habit of carrying off the wives and daughters of those Infidels, and intermarrying with them,* thereby learning from them the Pushto language, and in course of time forgetting their own Ibrahámí tongue."†

Again to use the words of the author, "Malik Afghán having purified the face of the mistress of that country from the filth of the wicked infidels by the pure water of the sword; and having given unto her the rouge of beneficence, and decked her out in the bridal garments of religion and the ornaments of Islam, bestowed her in the marriage of possession to one of his sons; after which he returned to the court of king Súlímán, at Bait-ul-Mukaddas,‡ where at length he died at a very

* See the Kullasat-ul-Ansáb.

† Ibrahámí means the Hebrew language.

‡ بيت المقدس The Sanctified or Holy Temple—the Arabic name for Jerusalem.

advanced age. His descendants from generation to generation, and from tribe to tribe, continued to dwell round about the mountain of Káseghar and to rule over it, and were at constant war with the Infidels, as the neighbouring people were termed.

"At length, during the chieftainship of Abd-ur-Rashíd bin Kais al Laik, an event happened which was the cause of shaking the world to its very foundations*—the joyful tidings of the last and greatest of the Prophets, resounded both in Arab and in Ajam, and Abd-ur-Rashid became desirous of making a pilgrimage to Mekka for the purpose of seeing him :—

> 'Love ariseth not alone from seeing the object;
> This wealth is often acquired by mere conversation.'

"In company with several of his kinsmen and friends, he set out for the Hedjáz; and having arrived at Mekka, performed his pilgrimage according to the rites and tenets of the religion of his forefathers, Israel, Issák, and Ibráhím.† He now set out for Medina, and on the road fell in with the celebrated Khálid-ibn-Wálid, 'The Sword of God,'—to whom he explained the object of his journey. They travelled towards Medina in company, and on his arrival there, Abdur-Rashíd became a convert to Islám. In the numerous struggles of that period, he became couspicuous for his intrepid bravery, which made the Prophet bestow on him the surname of بتان or پتان ‡ (batán or patán) which in Arabic means the *mast* of a

* Allowance will of course be made for religious prejudice.

† "The temple of Mecca was a place of worship, and in singular veneration with the Arabs from great antiquity, and many centuries before Muhammad. Though it was most probably dedicated at first to an idolatrous use, yet the Muhammadans are generally persuaded that the Caaba is almost coeval with the world; for they say that Adam, after his expulsion from paradise, begged of God that he might erect a building like that he had seen there, called Bait-al-Mamúr, or the frequented house and al-Doráh, towards which he might direct his prayers and which he might compass, as the angels do the celestial one." Sale's Introduction to the Korán, page 83.

‡ This word I cannot find in either Kámus, Burhan Kátaæ, or Richardson.

vessel, without which it cannot sail, neither can the ship of war sail along without the mast of battle.

"Abd-ur-Rashíd having acquired great renown, at length obtained his dismissal, and was allowed by the Prophet to return to his native land; but was at the same time enjoined to publish and diffuse the doctrines of Islámism amongst his countrymen. He departed from Medina, and in due course reached his home in safety, after which he converted his family and tribe to the new faith, and taught them the Korán. He made war on the infidels with greater zeal than ever, and was celebrated for his piety. At length finding his end approaching, he called his family and tribe around him, and enjoined them to keep their hearts fixed on the only true religion, and their feet firm in the path of Islám; to show friendship and obedience to the followers of Muhammad; and to make war on the infidels, and convert them to the only true faith. After taking an affectionate leave of all, 'the swallow of his soul having escaped from the wintry cage of this world, took its flight towards the summer mansions of eternal bliss.'

"He was blessed with three sons.—Sarí, Gharí, and Tabrí. The first known as Sarban or Sarband, succeeded his father in the chieftainship, and gave name to one of the two great divisions of the Afgháns called Sarbans. The second also called Gharghasht, gave name to the Gharghashts. The descendants of these three sons constitute the whole of the different Afghán clans, with their numerous branches and ramifications.

"The tribes which are included in the Sarban division, are;—Abdálí, Tarín, Barech, Mabánah, Gharshín, Shírání, Bábarí, Kánsi, Jamand, Kátaní, Kalíání, Tarkání, Khalíl, Mhomand, Dáoudzo'e,* and Yúsufzo'e.

* *Zo'e* in Púshto means, son—*zái* is a corruption of the word.

The twelve *Astánahs* or families who are considered sacred by the other Afgháns, from their progenitors having been devotees, are also included amongst the Sarbans. The Abdálí, Tarín, Bábarí, Jamand and Yúsufzo'e tribes have each one family, the Khalíl three, and the Mhomands four.

"The different branches of the Gharghasht division or offspring of Gharí, are;—the Surání, Jailam, Drukzo'e, Afrídí, Chakání, Jankí or Jangí, Kerání, Bábí, and Mashwání tribes.

"The third son, Tabrí, is the progenitor of the Ghalzo'e, Lúdhí, Níazí, Lohání, Sorbaní, and Klakpúr clans, the whole of whom are styled Tabríns. It is said there was an illicit connexion between one of the daughters of Tabrí, and Mast Ali Ghorí,* and after a short time the fruits of this amour becoming apparent, the father, to make the best of a bad matter, gave her to him in marriage. Three sons were the offspring of this marriage—Ghalzo'e† of whom she was pregnant before the nuptial knot was tied,—Lúdhí, and Sarwání.

"The tribes above mentioned are the whole of those who are of pure Afghán descent—the offshoots of the three sons of Abd-ur-Rashíd, Pátan. He was buried at Káseghar, and succeeded by his eldest son Sári, who was constantly at war with the Kafirs or Infidels. He had two sons—Sharkabun, and Kharshabun. The Sarbans are the descendants of the former, and the Yúsufzo'es, Mhomands, Khalíls and other tribes inhabiting the plain of Pesh'áwer, are the children of the latter.

"On the death of Sarí, Sharkabun his son was acknowledged chief of the Afghánah. He was celebrated for his piety and wisdom. In his wars

* The ancestor of the Ghorían Sultans who conquered Ghazní, in 1152.

† غل *ghal* in Púshto means a thief, and زوي *zo'e* a son, hence غلزوي *Ghalzo'e*—the son of a thief; زاي *záe* is a mere corruption of the word.

with the infidels, he not only acquired great wealth, but also increased his territory, and brought many of the neighbouring tribes under his authority. During his chieftainship Kandáhár and Kábul were conquered by HúJáj bin Yúsuf, Sakafí, who was governor of Khorásán for the Khalífah Abd-ul-Málik bin Mirwán who reigned from 692 to 698 A. D. This event greatly increased the authority of Sharkabun, and established his power more firmly than before.

"He is said to have been succeeded by Abdál his son. Some accounts mention that he was the son of Sharkabun, and others that he was his grandson, but neither of these accounts can be correct, as there is a space of nearly three hundred years between them; Sharkabun being a cotemporary of HúJáj bin Yúsuf, Sakafí, before referred to, whilst Malik Abdál lived in the reign of Máhmúd bin Sabuktagín, who succeeded his father to the throne of Ghazní, in the year of the Hijrah 387. This great hiatus between the reigns of these two chiefs may be accounted for in the following manner. It often happens, that the names of those chiefs who have been celebrated for their wisdom, bravery, piety, or numerous progeny, have been alone handed down to posterity, and those of mediocrity set aside and forgotten. There is an instance of this with regard to Hásham* and Abd-ul-Shams, who were both sons of Abd-ul-Manáf. The descendants of the former are still styled Ban-i-Hásham, whilst those of the latter are known as the Ban-i-Omeyah, from Omeyah the celebrated son of Abd-ul-Shams, and thus the father's name has been dropped altogether. In the same manner, Malik Abdál having acquired a great name for his bravery, equity, and generosity, and surpassed many of his predecessors in grandeur and dignity, his name has been handed down

* The great-grandfather of Muhammad.

to us, whilst the very remembrance of those of little or no celebrity, is now altogether lost in oblivion. This is the great cause of the confusion which often takes place in the genealogical histories of different tribes and people, and hence the reason why Malik Abdál has been called the son or grandson of Sharkabun.

"Malik Abdál thus became chief of the Afghánah—Sarbans, Gharghashts, and Tabríns. During his reign the people began to pay attention to agriculture, and the lands about Káseghar were brought under cultivation. Abdál, who was famed for his bravery, followed in the path of his ancestors by making war on the people of the surrounding parts, in the plundering of whose property his followers acquired great wealth. A number of the infidels who dwelt in the vicinity of the Káseghar district, was also at this time converted to the Muhammadan faith. At length the Afgháns having no infidels to plunder, and insufficient land to yield them a subsistence, began to take service under the Ghazniwíd Súltáns, from whom they obtained the district of Bagrám, now known as Peshá'wer, as a feudal fief.* Of the countries to the north, such as Suwat,

* The account contained in the ریاض المحبت (Gardens of Friendship) by Mahábbat Khán, differs in some respects from the preceding narration. He says, "up to the time of the Prophet of Islám, the descendants of Afghánah dwelt in the Salmán mountains, at which period Kais was their chief. He subsequently went to Arabia to do homage to Muhammad, taking with him eleven persons of his tribe, who with himself became converts to the new faith.

"He returned to his native land, but in the following year he again returned to Arabia with seventy of his tribe, and joined the followers of Muhammad a short time previous to his attack on Mekka, in which affair, and the subsequent operations, Kais behaved so well, that the title of Abd-ur-Rashíd was conferred on him, and he soon after returned to his home.

"After the death of Muhammad, Kais Abd-ur-Rashíd, with a number of his people followed the two succeeding Khalífs in their wars; and when the Khalíf Osmán determined on the conquest of Khorásán, he requested Kais to obey the orders of Abdullah bin Æámir bin Kárez, who had been appointed to head the expedition. This chief had been directed to settle the Afghán tribe with their families, after the conquest

and Bajawer, which were in the hands of the Kafirs, they got possession by force of arms. They also obtained grants of land at Ghazní and Kábul, from Súltán Máhmúd and his successors; and by degrees began to emigrate from the neighbourhood of Káseghar, and settled in those places they considered best suited to themselves. Up to the time of Malik Abdál, the whole of the tribes considered and obeyed him as their

of that province, between it and Hindústán, that they might become a barrier against invasion from the latter country. Kais assisted in the conquest of Khorásán, after which, the tract of country lying between Hirát and Kandábár was bestowed on him and his tribe, subject to the governor of the province.

"At the period of the struggles between the Omeyahs and Abbásís, which ended in favour of the latter, the Government of Khorásán was administered by HúJáj bin Yúsuf, Sakafí, who sent an expedition into Hindústán, under his nephew Kásim bin Muhammad bin Yúsuf, Sakafí, who was accompanied by a strong body of Afgháns. They advanced through the district of Roh,* and at length reached Multán, after annexing the former district, which was made over to the Afghán tribes, with directions to keep under the refractory Hindús. From the occupation of Roh by the Afgháns they obtained the name of Rohillas.

"Sabuktagín the founder of the Ghuzniwíd dynasty, and father of the great Máhmúd, entertained a number of Afgháns in his army. When that ruler died, Ismæíl his son by the daughter of Alta'kin, the owner of Sabuktagin—for the latter was originally a slave—succeeded his father; but Máhmúd, another son by the daughter of the chief of Zábúlistán (Kábul) opposed him in the succession, and a civil war ensued between them. The Afgháns who were dependent in some measure on that chief, joined his son-in-law Máhmúd, who defeated Ismæíl, and confined him in a fortress.

"In gratitude for this effectual aid on the part of the Afghánah, Máhmúd gave his sister in marriage to Sá'ho the chief of the tribe, by whom he had three sons—Salár, Mas'æud, and Ghází, who are buried at Baráj.

"When Súltán Máhmúd set out on his expedition against Samnáth in Guzerát, he took with him a body of Afgháns. Several times during the siege of that stronghold, fortune seemed to incline against the Muhammadan arms; but at length the Afgháns were brought to the front, who having fastened the skirts of their garments together, attacked the Hindús with such fury that the latter were entirely defeated, but not until the victors as well as the vanquished had sustained immense loss. In reward for this important service, the 'Breaker of Idols,' bestowed on each of the Afgháns the Túrkí title of Khán: their former title of Malik was derived from Malik Talút"—Rí'áz-i-Mahábbat.

* The Belúchís and other inhabitants of the Deráh Ghází Khan, and those of the southern part of the Deráh Ismæíl Khán districts, speak of the mountain range immediately west of the Indus, to the southern boundary of Afghánistán, by this name.

head and chief; but now each tribe and village began to choose their own governors, and ceased to pay that respect and obedience to his authority, which they formerly did; in fact they fell headlong into the slough of arrogance and presumption.

"Abdál was succeeded by his son Malik Rajar. This prince—a second Nimrod—was passionately fond of the sports of the field, in which he spent the best part of his days and nights. He was blessed with four sons—Æsau, Núr, Khokai, and Makou, the first of whom, a God-fearing and just personage, succeeded him in the chieftainship: the others gave name respectively to the Núrzo'e, Khokarí and Makou tribes.

"The remainder of the Abdálís, and other clans, which had up to the present period continued to dwell in the Káseghar district near the Takht-i-Súlímán, finding it too small to support so many families, began, in the hot season, to migrate with their flocks, to the neighbourhood of Kandáhár, returning again to their old haunts at Káseghar in the winter.

"Malik Æsau had three sons—Zírak, Is'hák, and Alí. At his death he bequeathed the turban of authority to Zírak, his sword to Is'hák, and his carpet for prayer to Alí. From these two latter, the Is'hákzo'e, and Alízo'e branch of the Abdálís are descended; and from them is also descended the only one of the twelve *astanáhs*, or families who are devoted to the priesthood, as already referred to.

"Zírak, who was a wise and able chief, governed his tribe with energy and ability. He completely rooted out the crimes of impiety, adultery, and dishonesty, which appear to have been but too prevalent at the period in question.

"The five tribes which have been already mentioned as the Abdálí clan,

viz.; Is'hakzo'e, Alízo'e, Nírzo'e, Khwagání, and Makou, are known as the Panjpa'o branch.

"My own opinion is that Malik Abdál was a cotemporary of Súltán Máhmúd, Ghazniwíd, and Malik Zírak of Shah Rukh Mírzá,—son of Amír Timúr, Gúrgání—between whose reigns there is a period of some three centuries. As has been already noticed, the names of the most celebrated chieftains can alone have been preserved by their countrymen, whilst those of less fame have sunk into oblivion.

"The district of Rúdah and Káseghar, as before stated, not being of sufficient extent to support the great number of people, to which the Afgháns had by this time increased, Malik Zírak was induced to send an agent to Sháh Rukh Mírzá,* at Hírát, for the purpose of soliciting a grant of the districts round Kandáhár. This request was favourably listened to by the Sháh, and Zírak in consequence gave directions to the Abdálí, Barech, Tarín, Jamad, Ghalzo'e, Kákur, Kásí, Bábur, and other tribes—who were more numerous than the extent of their lands could support—to proceed to Kandáhár and settle on the lands granted by the Sháh in that district. To each tribe a portion of land was given, in proportion to the number of families of which it consisted, and for which ground they had to pay a small tax to the Governor of the province.

"Zírak had three sons—Popul, Bárak, and Alako, from whom have sprung the Populzo'es Bárakzo'es and Alakozo'es. At his death Popul succeeded him in the chieftainship of the whole Afghánah people. Being a sagacious and intelligent chief, and endowed with the tact of government, he kept the whole of the tribes under subjection and obedience. They also were generally well satisfied with his government, but at the

* The accomplished son of the great Timur.

same time, those who showed any opposition to his authority, were punished by the Kandáhár Governors, and this tended still more to keep all under proper restraint.

"Popul had also three sons—Habíb, Bádú, and Aiyúb. The two former were by one mother, and the latter by another wife. Some also say that Aiyúb was the son of the first wife by a former husband.

"Bádú was the ancestor of the Bádúzo'es, and Aiyúb of the Aiyúbzo'es. At length Popul suddenly finding his end approaching, sent for his children; and after giving them much good advice, and exhorting them to follow in the footsteps of their ancestors, departed this life, leaving the chieftainship of the tribes in the hands of his eldest son Habíb.

"The children of Afghána who had now become a numerous people, and had, up to this time, paid obedience to the authority of their chief, began to show symptoms of restlessness, and dislike to the yoke of Habíb's supremacy. At length they commenced quarrelling amongst themselves, and the *khails* or clans of every village having declared themselves independent, set about nominating their own chiefs. All was uproar and confusion; the rich tyrannized over the poor, and the strong plundered the property of the weak; might was right; and villainy, impiety, and depravity, reigned supreme.

"Malik Habíb endeavoured for a long time to stem this torrent of rebellion, and regain his lost authority over the people, but without success; and at length not one tribe remained on his side. The Taríns, Barechis, Ghalzo'es, Kákurs, Shíranís, and others, each set up one of their own tribe as pretenders to the chieftainship; raised the standard of revolt; and commenced a civil war. The life of Habíb was spent in civil contentions, which were entirely without avail. He had three sons—

Bámí, Ismæíl, and Hasan, from the two last of whom are descended the clans of Ismæílzo'e, and Hasanzo'e.

"Bámí, who was of a mild disposition and possessed of many excellent qualities, succeeded his father as nominal head of the Afgháns. Súltán Bahlol Ludhí, and his son Sikunder—emperors of Hindústán—were on friendly terms with him, and sent him from time to time various costly presents. This produced great envy in the hearts of the pretenders to the chieftainship, and they despatched agents with presents to these potentates. Their agents without being admitted to an audience even, were dismissed with the answer, that the Súltáns neither knew of, nor recognized any other head of the Afgháns than Malik Bámí. He had four sons—Sálih, Alí, Zaiyl, and Warukah. They were fathers of large families, and their memory has been perpetuated in the separate clans bearing their respective names.

"Bámí died at an advanced age, and the shadow of chieftainship which now alone remained, descended to his eldest son Sálih, who became head of the Habíbzo'e tribe, which consisted of the three smaller ones of Alí, Zaiyl, and Warukah, just mentioned, who acknowledged and supported his authority. He was a man of great piety and generosity; and his threshold was never clear from the crowds of poor, nor his table from the numerous guests. In his lifetime Shír Shah, and Salím Shah, who were of the Shorkhail branch of the Afgháns, sat on the throne of Delhí; and the friendship which had sprung up between his father and the Lúdhía Emperors, was renewed and kept up with the former princes also. At length the vicissitudes of fortune wrested the sovereignty from the grasp of the Ludhís, and placed it in the hand of the Moghal; but when Shír Shah in the year 951 of the Hijerah,* sallied forth to regain the throne

* A. D. 1544.

of his ancestors, the Afgháns assisted him with a powerful force of their countrymen, and Hindústán was regained. When the agents of Malik Sálih presented his letter of congratulation to Shír Shah, the Emperor observed to his ministers and court, that Malik Sálih was not only his own chieftain, but that his forefathers, from the time of Malik Afghán, were the chiefs of his forefathers also; and that the family of Malik Sálih had no equal in rank amongst the whole of the Afghán tribes. Shír Shah after thus acknowledging Sálih as his head and chief, and treating his agents with great distinction, dismissed them with numerous presents for their master.

"At length in the reign of Sháh Tamásíb, Sufawí, in the year of the Hijerah 965, on the night of Monday the 17th of the month Zú'lhíjjah; the bright orb of Saddo rose from the eastern horizon of the black goat's hair tent of Malik Sálih, and diffused his refulgent beams on the surrounding world."

With the birth of Saddo, the ancestor of the great Ahmed Shah, Abdálí, the Introduction to the Tazkírát-ul-Mulúk closes.

Sir John Malcolm's words on the origin of the Afgháns are—"Although the right of the Afgháns to this proud descent is very doubtful, it is evident from their personal appearance, and many of their usages, that they are a distinct race from the Persians, Tartars, and Indians, and this alone seems to give credibility to a statement which is contradicted by so many strong facts, and of which no direct proof has been produced."

Sir William Jones was of opinion that the Afgháns are the Paropamisadæ* of the ancients, but this is very improbable, for it is proved by

* See Quintus Curtius's Life of Alexander. Book 7.

the statements of many authorities, besides that of the work from which I have given an extract, that the Afgháns are not the aborigines of the country they at present inhabit, but have gradually advanced from the west of Asia; and it is not improbable, but that during the lapse of ages, they might have been forced from various causes, to emigrate from the districts in the vicinity of Jerusalem, as stated in the tradition I have quoted. The Seah-Posh Kafirs are in all probability the Paropamisadæ of the writers of antiquity, respecting whom, on some future occasion, I hope to offer some remarks.

According to the Makhzan Afgháni, after Ferídún's victory over Zohák, the latter was subjected to such acts of tyranny, that his children fled for safety to the mountain tract of Ghor, which at that time was only inhabited by a few scattered tribes of the Israelites, Afgháns, and others. If Jewish families could, at that period, have been inhabitants of Ghor, it is equally possible that the Afgháns themselves might have come originally from the Holy Land.*

The mountain districts of Afghánistán heard not the "Allah Akbar" of the conquering Arabs, until the fourth or fifth century of the Hijerah, by which time the sun of their power had commenced to wane. Up to this time even, we find that the Kafirs or Infidels inhabited the mountain

* In the reign of Saosduchinus king of Babylon, called in scripture Nabuchodonosor the First (A. M. 3335. Ant. J. C. 669) the prophet Tobit, who was still alive and dwelt among other captives at Nineveh, a short time before his death, foretold to his children the sudden destruction of the city, of which at that time there was not the least appearance. He advised them to quit the city before its ruin came on, and to depart as soon as they had buried him and his wife. The Jews, at this time being captives, to follow the advice of Tobit, would have had in the first place to have escaped from Nineveh by stealth; and having accomplished this much, where could they hope to find a more secure retreat, than towards the east, and in the direction of the mountainous tracts now inhabited by the Afghán tribes? See Tobit c. XIV. v. 5—13.

districts of Ghor, and continued to dwell there up to the thirteenth century of our era, when Marco Polo visited those regions.*

The Yúsufzo'e tribes, who now hold the whole of the districts to the north of the Lundy Sind, or Kábul river,† were even in the time of Báber but new comers, and in this, his statement agrees with the account in the Tazkirát-ul-Mulúk. In another place Báber mentions the people of Bajawer, as "rebels to the followers of Islám, and besides their rebellion and hostility, they followed the custom and usages of Infidels, while even the name of Islám was extirpated from among them."‡ From this it appears that the people of the country had been converted to Muhammadanism, and relapsed again to idolatry, but were *not* Afgháns.§

Nowáb Allah Yár Khán, son of the Nowáb Háfiz Rahmat Khán,‖ in the preface to a lexicographical work of which he is the author, states, that "there are two divisions of the Afgháns, whose language also differs in many respects, so that the words used by some tribes are not known to, or understood by, others. They are termed Pushtún and Pukhtún and they speak the Pushto and Pukhto¶ respectively. The former is the western dialect, having some affinity to the Persian; and the latter the eastern, containing many Sanskrit and Hindí words. The people who

* Travels of Marco Polo; Marsden's Translation. Book I. Chap. 22. pp. 122.

† *Lundy Sind*, in Pushto signifies the "Little river," in contradistinction to the *Aba Sind*, or "Father of rivers." as the Indus is termed.

‡ Báber's Memoirs, page 248.

§ "Although Bajour, Sewad, Peshour, and Hashnagar, originally belonged to Kábul, yet at the present time some of these districts have been desolated, and others of them entirely occupied by the tribes of Afgháns, so that they can no longer be properly regarded as provinces." Ibid, page 141.

‖ The author of the Khullasat-ul-Ansáb.

¶ Merely in substituting sh for kh, z for g, etc.

dwell about Kábul, and Kándahár, Shora'wak, and Pishín, are designated Bar Pushtún, or upper Afgháns from بر *above;* and those occupying the district of Roh, which is near Hind (India) are called Lar Pukhtún or lower Afgháns from لر *below.*"

He describes Roh—about which has been, and still continues to be, great diversity of opinion—as "bounded on the east by Suwat and Káshmír, west by the Helmund river, north by Káshkár or Chitrál and Kafiristán, and south by the river or sea of Bukker, called in Persian Níl-áb, (The Blue Water) and Níl'aow or Aba-Sin, (The Father of Rivers) by the Afgháns."

The author of the Ferang-i-Jehángírí gives a somewhat similar account of it; "Roh," he says, "is the name of a range of lofty mountains, in length extending from Suwat and Bajour, to Síwní, which is in the district of Bukker in Sind; and from Hasan Abdál (in the Sind Ságur Doába, of the Panjáb) to Kándahár in breadth; and in this highland range the latter city is situated."

I have been told by Afgháns in the vicinity of Pesh'áwer, and other places, that their ancestors first came from a district named Ghwárí Margháb, which they said lies to the westward of Khorásán. This is, however, a mistake; a small village bearing this name, and the place referred to by them, is situated about mid-way between Kándahár, Shora'wak, and Girishk, which is one of the old seats of the Afghán tribes who now occupy the Pesh'áwer valley. Ghor, supposed to have been the original district of the Afghána, lies much to the north. It was from this latter place that the Ghorián tribe issued in the year 1152 A. D. when they overturned the throne of the Ghazníwíd Súltáns.

The diversity of opinion regarding the origin of the Afghána, is not

greater than that respecting their language, of which, at the time I write, with the exception of a small brochure by the late Major R. Leech of the Bombay Army, no grammar exists.* It is to be hoped that the present work, together with a dictionary in preparation, will enable the learned both of Europe and India, to give a better, and more decided opinion than heretofore on the affinity of the Afghán language to those of ancient Asia.

Sir William Jones's opinion was, that the Pushto or Pukhto language has a manifest resemblance to the Chaldaic, but Professor Klaproth vehemently denies this, and states, that nothing whatever is known regarding this dialect;† that neither in words or grammatical structure, is there the slightest resemblance between Pushto and any Semitic language, and that it is unquestionably a branch of the great Indú-Germanic division of languages.

Professor Dorn of St. Petersburgh—who some few years since published a work on the Pushto language‡—in the preface to his translation of Ne'amut Ullah, gives as his opinion, that the Pushto language bears not the slightest resemblance to the Hebrew, or Chaldaic, either in its grammar or vocabulary,§ and he imagines the Afgháns may belong

* Since writing the above, Captain Vaughan of the Bengal Army has published a Grammar.

† It is to be hoped the Professor will change his opinion now, as regards the latter part of this sentence.

‡ "A Chrestomathy of the Púshtú Language, with a Glossary." St. Petersburg 1847. The work consists of extracts from a few of the best known Pushto authors, amongst which the odes of Mullá Abd-ur-Rahmán predominate. The text appears to have been printed from a recent and incorrect MS. and consequently is full of errors. In the Glossary, the meanings of many of the Pushto words are merely guessed at, and are very wide of the mark.

§ If we are to take the Glossary of Prof. D. as a specimen of the vocabulary of the Pushto, I should say the language bears more than a strong resemblance to Hebrew, Chaldaic, and other Semitic dialects, seeing that this Glossary contains *ninety per cent. of pure Arabic words.* See pages 388, 389 and 390—in which there is not *one* Pushto word; with two or three exceptions, they are all Arabic.

to the great Indú-Teutonic family of nations, and are aborigines of the country they at present inhabit. This latter opinion, however, is proved to be an erroneous one, from the writings of various authors, and many well authenticated facts.

The Baptist Missionaries of Serampúr again, consider the Pushto and the Belúch* languages, to form the connecting link, between those of Sanskrit, and those of Hebrew origin.† M. Adelung, in his Mithridates vol. 1st, page 225, considers Pushto an original and peculiar dialect, but at the same time acknowledges his acquaintance with it to be very slight.

Mr. Elphinstone, in his work on Kabul, Vol. 1st, page 302, with reference to the Afghánián language, considers that its origin cannot be easily discovered. He remarks, "a large portion of the words that compose it, as also most of the verbs and particles belong to an unknown root, and in this portion are included most of those words, which from the early necessity for designating the objects they represent, must have formed parts of the original language; yet some of this very class belong to the Zend and Pehlavi, such as the terms for father and mother, sister and brother." He also further states, that out of two hundred and eighteen Pushto words, not one had the smallest appearance of being deducible from any of the Semitic languages; but that a resemblance (five out of one hundred and ten words) can be traced between it and the Kúrdish, considered to be an Indú-Germanic tongue.

One of the most decided proofs against the erroneous idea that the Afgháns are the aborigines of the territory they at present inhabit, and that the Pushto is the original dialect of those countries, consists in the

* The Beluchki is a mixture of Persian, Sindhí, Hindí, and Sanskrit, with some original words.

† They also notice the numerous pure Hebrew roots to be found in Pushto.

facts brought to light in the decyphering of the Bactrian, and Indú-Scythian coins. M. Lassen in his interesting and erudite work* on this subject, very truly observes; "I indeed know that some have pretended to recognize the Afgháns in eastern Kábul, even as early as Alexander's time; not so Mr. Elphinstone,† who rather proves their immigration into Kábul at a much later period. This conjecture has originated with Professor Wilken,‡ who thinks he recognizes the Afgháns in the Assakanes. If these were indeed Afgháns, the Afghán language would have been spoken throughout Kábul, and the language of the coins must be the source of the Pushto. Without observing, that neither ancient authorities nor modern Afghán history§ admit or requires this supposition, the correct assertion of the learned academician himself, that the Afgháns belonged to the Medo-Persic tribe, is at variance with it; the Assakaness inhabited a country, where even in the 7th century A. D. an Indian language was spoken."

As the learned Professor urges—if the Afgháns were the aborigines of the countries they at present inhabit, the Afghánián language must, as a matter of course, have been generally spoken. Had such been the case, the language on the coins must have been the source of the Pushto, but no similarity whatever exists between them.

The Afgháns, although subdivided into numerous tribes, are undoubtedly one race, and speak one original language. Had they been the aborigines of the country at present known as Afghánistán, we must

* Points in the history of the Greek and Indú-Scythian Kings in Bactria, Kábul, and India. Page 116.

† Account of Kábul. Vol. II. pp. 10, 33, 44, 50 and 56.

‡ Abhandlg. der Berlin Acad. 1818-19, p. 261.

§ Búber does not mention any thing about Afgháns at Kábul, when he took that city.

have heard something of them from ancient writers, for we find that even in the time of Herodotus, Darius had sent an exploring expedition under Scylax of Caryanda and others as far as the Indus.* That the whole of the regions west of Jelálábád, or even as far west as Kábul, were peopled by a Hindú race, most ancient writers agree to, as also that they were of different tribes, and spoke different languages. Herodotus says —"There are many nations of Indians, and they do not speak the same language as each other; some of them are Nomades, and others not."†

Again the father of History observes. "There are other Indians bordering on the city of Caspatyrus and the country of Pactyica, settled northwards of the other Indians, whose mode of life resembles that of the Bactrians."‡ The country here referred to—the same as Scylax and his companions started from on their voyage down the river—is the present district of Pakhlí, north of Attak. The Indians are in all probability the ancestors of the race who still occupy that district; the Suwatees; and the people of Astor and Gilgit.

It is therefore evident that the Afgháns have immigrated into their present territories from the westward;§ and that the aborigines—the Seah

* "A great part of Asia was explored under the direction of Darius. He, being desirous to know where the Indus, which is the second river that produces crocodiles, discharged itself into the sea, sent in ships both others on whom he could rely to make a true report, and also Scylax of Caryanda. They accordingly, setting out from the city of Caspatyrus and the country of Pactyica, sailed down the river towards the east and sunrise to the sea." Melpomene IV. 44.

† Thalia, III. 98.

‡ Thalia, III. 102.

§ The empire of the Great Cyrus extended, according to the best authorities, from the Ægean to the Indus, and from the Euxine and Caspian to Ethiopia and the Arabian sea. As it was customary to transport a whole tribe, and sometimes even a whole nation from one country to another, and as the Jews were ever a stiff-necked race, is it not possible, that the Great King may have transported some of the most troublesome amongst them to the thinly-peopled provinces of the east, where they would be too

Posh Kafirs, or Black-clad Pagans; the Suwatees; and the people inhabiting the hills to the north-east of Suwat, on the one side, and possibly the Belúchis and Jatts on the other—have been forced by the gradual advance of this powerful race, to move to the north-east and south-west respectively.

I formerly entertained an idea that some affinity might exist between Pushto and the language of that strange people, the Gypsies, but subsequent enquiries have convinced me to the contrary; and I find that no trace of similarity exists between them. This may also be seen by reference to a comparative table of languages which I shall shortly publish.

Whether the Afghánián language be a dialect of the Semitic, of Zend

far away from their native land and captive countrymen to give trouble in future? Or, as I have remarked in another place, is it not probable, as well as possible, that those of the Jews who could effect their escape, might have fled eastward, preferring a wandering life in a mountainous country, with independence, to the grinding tyranny of Cyrus's successors and their Satraps? In fact there was no other direction to which they could have fled, except towards the north, inhabited by the Scythians who would have massacred, or at least made slaves of them or sold them as such; or eastward, which being mountainous and but thinly peopled, was likely to afford them a permanent and secure retreat. According to Ni'amut Ullah, Zohák's children, to escape the exterminating vengeance of Ferídún, fled for refuge to the Kohistan of Ghor, and settled there; and at his time, its only inhabitants were some scattered tribes of the Israelites, Afgháns, and others.

There are a number of Jews to be found in the south-west parts of India, and in the Bombay Army there are a great number. Where did they come from? and when did they come?

Again in the 5th year of Darius (A. M. 3488; Ant. J. C. 516.) Babylon revolted and could not be reduced until after a siege of twenty months. It is therefore probable that the Jews of whom a considerable number remained at Babylon, went out of the city before the siege was formed, as the prophets Isaiah and Jeremiah had exhorted them long before, and Zachariah very lately in the following terms: "Thou daughter of Zion, that dwellest with the daughter of Babylon, flee from the country and save thyself." Isaiah, XLVIII. 20. Jeremiah L. 8. LI. 6, 9—45. Zachariah II.

It also appears that Ochus son of Artaxerxes Mnémon, carried a number of Jewish captives into Egypt, and many others into Hyrcania, where he settled them on the coast of the Caspian (A. M. 3653, Ant. J. C. 351;) might not some have been sent eastward also? See Solin. C. 35, Euseb. in Chron. etc.

or Pehlavi origin, or of the Indian stock, I will leave for others better qualified to decide. Before entering into any investigation on the subject, it must be borne in mind, that "no efforts of the learned, can ever so far alter a language, as to deface every line of resemblance between the speech of the present day and that of even the remotest ancestry: nothing but the absolute extirpation of the aboriginal natives can apparently accomplish so singular a revolution."* As an instance of this, we have merely to examine the present language of Persia, and the different dialects of the continent of India; or for a still more convincing proof, to look into the Gothic and Celtic original of the modern European languages, amidst the polish and refinement of the Greek and Latin.

Before bringing these rambling remarks to a close, I must notice a few of the most striking peculiarities of the Pushto language, which will, in some measure, serve as a guide in investigations as to its origin and affinity to the other dialects of the Asiatic continent. It will however be well, first to point out the best and most effectual method of ascertaining the *real* affinity of oriental languages.

Baron William Humbolt, in an essay on this highly important subject remarks; "I confess that I am extremely averse to the system which proceeds on the supposition that we can judge of the affinity of languages merely by a certain number of ideas expressed in the different languages which we wish to compare. I beg you will not suppose, however, that I am insensible to the value and utility of the comparisons: on the contrary when they are well executed, I appreciate all their importance; but I can never deem them sufficient to answer the end for which they

* Richardson's Dissertation.

have been undertaken; they certainly form part of the data to be taken into account in deciding on the affinity of languages, but we should never be guided by them alone, if we wish to arrive at a solid, complete and certain conclusion. If we would make ourselves acquainted with the relation between two languages, we ought to possess a thorough and profound knowledge of each of them. This is the principle dictated alike by common sense and by that precision acquired by the habit of scientific research.

"I do not mean to say, that, if we are unable to attain a profound knowledge of each idiom, we should on this account entirely suspend our judgment: I only insist on it that we should not prescribe to ourselves arbitrary limits, and imagine that we are forming our judgment on a firm basis, while in reality it is insufficient.

"But further, I am convinced that it is only by an accurate examination of the grammar of languages, that we can pronounce a decisive judgment on their true affinities.

"If two languages, such for instance as the Sanskrit and the Greek, exhibit grammatical forms which are identical in arrangement, and have a close analogy in their sounds, we have an incontestible proof that these two languages belong to the same family.

"The difference between the real affinity of languages, which presumes affiliation as it were among the nations who speak them, and that degree of relation which is purely historical, and only indicates temporary and accidental connexions among nations, is, in my opinion, of the greatest importance. Now it appears to me impossible ever to ascertain that difference merely by the examination of words; especially, if we examine but a small number of them.

"But whatever opinion may be entertained with respect to this manner of considering the difference of languages, it appears to me at all events demonstrated: First, that all research into the affinity of languages, which does not enter quite as much into the examination of the grammatical system as into that of words, is faulty and imperfect; and, Secondly, that the proofs of the real affinity of languages, that is to say, the question whether two languages belong to the same family, ought to be principally deduced from that alone; since the identity of words only proves a resemblance such as may be purely historical and accidental."

There are nine letters of the Arabic alphabet which never occur in pure Afghánián words,—ث, ح, ذ, ص, ض, ط, ظ, ع, and ف; and therefore the language really contains but twenty-nine letters, including five peculiar ones, to which, after a careful comparison of six hundred alphabets, I find that there is no similarity as to form or sound, either in Arabic, Zend, or Sanskrit; but characters similar in sound are contained in most of the Semitic, and some Tártárian dialects. The Pushto letters with the corresponding ones in the languages referred to are as follow.

څ *ts* or *tz*, pronounced *tse* or *tze*, has an equivalent in the Chaldaic ס *ts*, Hebrew צ *tsóde*, Samaritan *tsáde*, Syriac ܨ *tsode*, Ethiopic and Amharic ጸ *tza*, Armenian ձ *tsa*, Palmyren *ts*, Phœnician *ts* or *ts*, Punic *ts*, Kufic *ts*, Georgian *ts*, Mongolish *ts*, Mandchú *tsa*, Thibetan *ts*, Albanian *ts*, Corean *ts*, and the Japanic *tse*.

ځ *dz* or *ds*, pronounced *dze* or *dse*, similar to the Hebrew ז *dsain*, Aramáic | *ds*, Palmyren *ds*, Phœnician *ds*, Kufic *ds*, Syriac ܙ *dzain*, the Assyrian cuniform *dz* or *ds*, Armenian ձ

dza, Greek ζ *zeta*, Georgian Ძ *ds*, Mongolish Ს - Ს *ds*, and Corean Ს - Ს *ds*, Mandchú Ს - Ს *ds*, Japanic Ს *dz*.

ړ *uṛṛay*, for which with perhaps the harsh Რ *rh* of the Armenian, there is no equivalent in any of the known dialects of the old world. Some persons, and among them Major Leech, have considered the Sanskrit lingual ड as similar in sound; but it is merely necessary to hear it pronounced by an Afghán mountaineer to convince any one of the total difference, indeed, it is almost impossible to give a proper idea of its sound in writing. Kufic ɔ *r*, is like it in form.

ښ *khin* bears some similarity to the ܟ - ܟ *k'ch* of the Chaldaic, and with this exception, no sound like it is to be found amongst the letters of the six hundred alphabets before referred to.*

نړ or ڼ *uṛṛún*, is a combination of the sound of *uṛṛay* and ن *nún*, the latter nasal. It is quite impossible to acquire the real pronunciation except from an Afghán mouth when using the word بانړه *bánṛṛa*, the eye-lash, or کانړي *kánṛṛe*, stone. The ڼ *rún* of the Sindían language is something like it.

Pushto also, like the Semitic dialects, of which family I am inclined to consider it, has the *t'h* with a strong aspiration, to which sound the Persians have an unconquerable antipathy; indeed their mouths seem to be so formed as to be unable to utter it. Like the Jews and Egyptians, as well as the Arabs, the Afgháns uniformly give the hard sounds, *t'h*, *d'h*, *ds*, *dtz*, *dz*, etc., to those characters which the Persians have ever softened to *z* and *s*. The pronunciation too, is somewhat difficult

* See Die Schriftzeichen des gesammten Erdkreises. Vienna. 1851, also, Alphabete orientalischer und occidentalischer Sprachen zum Gebrauch für Schriftsetzer und Correctoren. Leipzig. 1850.

on account of the use of several gutturals, and the combinations of such letters as شپ, کخ, خک, etc., which are difficult to enunciate.

In harshness of pronunciation, and in the declensions of its nouns, it bears great resemblance to the Zend and Pehlavi; and like the former language, can be, and often is written in old works, on which alone we can place dependence, by distinct letters in the body of each word, instead of introducing the short vowels. Of the affinity of the Zend and Sanskrit at present there is no doubt; but the Pehlavi appears to have a greater affinity to the Arabic, and to differ little from the present language of Persia.*

In Arabic and Persian it is impossible to sound a consonant which may be the first letter of a word, without the aid of a vowel, whilst in Pushto there are numbers of words beginning with a consonant immediately followed by another; as, شپه *shpah*, night, روڅ *rwadz*, day, غلا *ghlá*, theft, ښکته *khkatah*, below.

The vowels and consonants used in Pushto have the same powers as those of the Arabic, Hebrew, and other Semitic dialects. Like them it has two genders—the masculine and feminine; but the former have a dual form, which is wanting in the latter. In this respect the Afghánián also differs from the Zend and the Sanskrit, but agrees with the Pehlavi, from which the modern Persian is derived. In common with the Hebrew, Arabic and Persian, it has the peculiar separable and inseparable pronouns, the latter being invariably attached to some preceding word, whether a noun, verb, or particle. When attached to nouns

* Sir William Jones has stated, that "having compared a Pehlavi translation of the inscription in the Gúlistán on the diadem of Cyrus, and from the Pázend words in the Ferang-i Jehángírí, he became convinced that the Pehlavi is a dialect of the Chaldaic." —Asiatic Res.

they signify possession or propriety; and with intransitive verbs in the course of conjugation, are used in the place of personal pronouns; and with transitives point out the objective case.* This is also a peculiar feature of the Sindían language, which has several letters in common with Pushto, besides its own peculiar ones. The inflexions of the Afghánián verbs too are formed according to the Arabic and Hebrew system, with two original tenses only—the *mází* or past, and the *muzáræ* or aorist, the past participle being used in the construction of the compound tenses, with the aid of the auxiliary, *to be*. Another peculiarity is, that the intransitive verbs agree in gender with the nominative, whilst the transitives are governed both in gender and number by the objective case. In many respects the Pushto syntax agrees with that of the Hebrew; and I have no doubt but that much greater affinity will be found to exist between them, if compared by any one well versed in the latter language.

The Pushto language is spoken with considerable variation in orthography and pronunciation, from the valley of Pishín south of Kandáhár, to Kafiristán on the north; and from the banks of the Helmand on the west, to the Attok, Sindhu, or Indus on the east—throughout the Sama or plain of the Yúsufzo'es; the mountainous districts of Bajawer, Pánjkora† Suwat, and Bunír, to Astor on the borders of Little Thibet—an immense tract of country, equal in extent to the entire Spanish peninsula.

The numerous convulsions to which the country of the children of Afghána has been subjected for the last seventy or eighty years, have necessarily affected their language also; hence the great variation

* See Hebrew Grammar by Prof. Lee, p. 80, Art. 153, p. 260, Art. 220. London. 1827.

† *Kor* is the Pushto for house, and *Pánj* the Persian for five.

observable in the orthography and mode of writing of modern Pushto works. On this account, no dependence whatever can be placed on any manuscript of later date than the reign of the founder of the Duráni empire—Ahmed Shah, Abdálí, (one of their poetical authors) for it is almost impossible to find two copies of one author, unless written by one person, agreeing on these essential points. I have in my possession a rare prose work, which was written in the reign of the Emperor Aurengzeb, which I picked up in a most out-of-way place,—a pawn shop at Bombay. The mode of writing and orthography in it, I have generally adopted, together with that of the Makhzan Afgháni, throughout the following pages.

The assistance which I have derived from a knowledge of the dialects of the neighbouring territories, to six of which I have devoted many years, has been very great, indeed more than I can well express. It has enabled me to trace words of Arabic, Persian, Túrkí, Sanskrit, and Hindí origin, greatly garbled in orthography, and vitiated in pronunciation, which a person unacquainted with them in any way, would in all probability set down as pure Pushto.

As an example of this, I will mention one instance alone. M. Klaproth in his apparent eagerness for classing the Belúch language, which is a mixture of Persian, Sindhí, Panjábí, Hindí and Sanskrit, amongst the Indú-Germanic family of tongues, commits an error, from, I fancy, ignorance of the Persian language. He gives the following table :*

Belúch.	*German.*	*Latin.*	*Greek.*	*English.*
Shash Hapt	Sechs	Sex Septem	Hepta	Six Seven

* I am indebted for this to Thornton's Gazetteer.

Now the Persian for six is شش *shash*, and seven is هفت *haft*, which two words, to all appearance, have a greater affinity to the Belúch words here mentioned, than to either German, Latin, Greek, or English; in fact they are precisely the same words, for ف is used for and pronounced پ indiscriminately, and would be written exactly the same in both languages. If we consider that Belúchistán is merely separated from the Persian province of Kirmán by a range of mountains, the similarity is naturally accounted for, without leaving Asia for that purpose, as the learned Professor appears to have done—"*Ea sub oculis posita negligimus: proximorum incuriosi, longinqua sectamur.*"

I think it will be generally allowed, that at the present time, a knowledge of the language of Afghánistán is a desideratum, holding as we do the Derájat, Bunnu Ták, Kohát, Pesh'áwer, and the Sama, or Plain of the Yúsufzo'es, throughout which districts, with the exception of Deráh Ghází Khán, nine-tenths of the people speak no other dialect. By being acquainted with this language, an officer can communicate personally with the people of the country, and give ear to their complaints without the aid of Moonshees and others as Interpreters. In respect to Police Officers, they can thereby communicate their secret orders direct, without fear of betrayal by a third party. Doubtless much discontent and heart-burning is enkindled in the minds of the Afgháns, who are by nature a proud, fiery, and independent race, from having to come into contact at all with natives of Hindústán, whom they hold in supreme contempt, and their former triumphs over whom at Paníput and other places, they do not appear to have forgotten.

We have also in Sindh and the Panjáb, seven local infantry corps, which contain at least a proportion of one half Afgháns or Rohillas,

whose native tongue is Pushto, and many of whom understand Hindústání but imperfectly from the lips of a qualified Interpreter. A translation of the articles of War can be easily made, of which a specimen will be found in the appendix to the Grammar. At Courts Martial a colloquial knowledge is indespensible.

Another still more pressing reason why we should persevere in the acquirement of a knowledge of the Afghánían language, is, the fact, that for the last sixty years the "Bear of the North"—whose icy breath freezes and nips in the bud the tender germs of civilization and political freedom, —has been advancing with slow, but sure and steady steps, into the very heart of Asia; and has, for years past employed, and even at the present moment, employs his Armenian spies, not only at Kábul and in Túrkístán, but at Ladákh and in Káshmír also. The Russians too appear to have paid considerable attention, and to have made great progress in the study of Pushto, if we may judge from the work published some time since by Professor Dorn of St. Petersburg, who has been the first to produce a work in the language.

The age of Dost Muhammad Khán is now so great, that in all probability a year or two more must terminate the earthly career of that extraordinary man. His death will be the signal for the commencement of civil dissensions, and doubtless many astonishing changes will take place in Afghánistán. Opportunities may offer themselves for the renewal of friendly intercourse between the two nations, which should not be allowed to pass; and let trade and commerce be encouraged by all and every legitimate means. This effected, there is not much fear of the semi-barbarian Russians establishing themselves in Afghánistán; although should they even succeed in debouching from the Khaiber Pass

on the plain of Jamrúd, there is not much doubt, but that they will merely add other heaps to the bones which have already whitened on that scene of numerous conflicts.

The object of Russia, however, does not appear to be Afghánistán alone,* for twelve years back we have heard of their having established

* "One of the principal objects, he (Prince Gortschakof, Governor-General of Siberia) had in view, was the organization of a Russian settlement through the Kirghis Steppes, in the direct line to Thibet. The distance, as the crow flies, from Omsk to the frontier of Thibet is twelve hundred *versts:* through a part of this desert the natives are on friendly terms with the Russians. So soon therefore, as a permanent settlement is established through the whole distance, immense advantages will be gained to Russian commerce. At this moment this object is accomplished in nine hundred *versts*, or three quarters of the way. A line of Cossacks is permanently formed, provided with guns, ammunition, and all the necessaries for a fixed residence, which may be liable to hostile incursions from time to time. The Kirghis, however, stand in such awe of the Cossacks, and the benefits they derive from trading with Russia are such, that the caravans now go as securely the whole nine hundred *versts*, as in any part of the empire. *Every summer sees some fresh point gained;* and there is no doubt, that in a few years, the Russian dominion will only end where that of Thibet begins. They were for some time, stopped by a district more desert and inhospitable than the rest, which was supposed to reach to the Thibetan frontier; but it has been discovered by a Cossack, who was three years prisoner in the country, that it only extends about ninety *versts*, and he described the other side of it as being fertile, well watered, and altogether different from the other Steppes. There will, therefore probably be no further obstacle to their progress, and a glance at the map will show that *they are much nearer to our Indian frontier here, than by any other road they can take.*

"Once established *as far* as the boundary of Thibet, the Russians will have no great difficulty in obtaining a footing *in it*, and a transit for their merchandize to India would be a matter of course.

"There is at Omsk a military school where five hundred boys are educated, who are to become soldiers, most of them being soldier's children, some few Kirghis, and the sons of exiles. The establishment is admirably conducted: we went over it several times, and nothing could exceed the regularity and order which prevailed. There is another military school for Cossacks only, and the boys are destined for a different career in some respects from the others. We may safely defy any country in the world to produce an establishment in any way superior to this; our only doubt is, if it is not too good for those who are brought up in it, considering what their future destination is likely to be. The boys are taught drawing, algebra, languages, history, and fortification, the first class who were all under seventeen years of age, studied principally the Oriental languages, and are intended for interpreters and agents in the East. We were told by General Schramm, who has the superintendence of the school, that

a line of Cossack posts, provided with guns, and all the munitions of war, on nine of the twelve hundred *versts* of desert, which separates the city of Omsk, the capital of Western Siberia from the Thibetan frontier.

Unlike most Eastern nations, the Afgháns appear to regard women in a great measure on an equality with themselves in this world at least; and the latter generally receive some sort of education.

Some of the Afghán females of the higher class, are famous for their knowledge of Pushto which they read and write. The daughter of the late Dalíl Khán, Arbáb, or chief of Torú,* near Pesh'áwer, is celebrated for her learning, and general proficiency in the Afghán language. Pesh'áwer, some fifty or sixty years since, was one of the principal seats of Muhammadan learning, and by many was considered a more learned city than even Bokhárá itself.

The custom is for boys and girls of from five to twelve years of age to go to the same school. After learning the letters they immediately commence reading the Korán in Arabic, but of course without understanding it. On its completion they begin to read some Pushto work usually a commentary on the Korán, or an explanation of the rites and ceremonies of their faith, such as may be found in the work entitled Rúshíd-ul-By'án, or some such religious subject. After the twelfth year,

most of those who composed the first class understood Mongolish, Arabic, and Persian, and have also native youths to teach them the *patois* of the Nomandie tribes.

"We cannot however, wonder, when these pains are taken in the wilds of Siberia to educate boys for the services they are to perform as men, that Russian diplomatic agents should be so superior to our own, and the habit of thinking such a preparation must have created, cannot fail to give them great advantages as negociators and general agents." "Recollections of Siberia in the years 1840 and 1841," by C. H. Cottrell, Esq., London: J. W. Parker.

* Torú, or Tolú, is a town or cluster of villages in the Yúsufzo'e country, about eleven miles north of Nohshaira, and containing about 5000 inhabitants.

the girls either attend a dame's school, or, if their parents can afford it, are taught at home. Sometimes boys under twelve years of age, go to a dame's school with grown up girls of fifteen and upwards; but this custom is only prevalent at a distance from towns, as in most large places there are separate schools for males and females. The scholars either pay a small sum monthly to their teacher, or make him a present after having completed the perusal of the Korán, according to the position and means of their parents. Amongst some tribes a portion of land is allotted to the Mullá or Priest, who also acts as village school-master.

The Afghán language, taking all things into consideration, is by no means poor in literature. There are numerous poets, of whom Abd-ur-Rahmán who flourished in Aurengzeb's time, is perhaps, the best known and most generally esteemed. He was a Mullá or Priest, and his writings, which are of a religious character, are collected in the form of a Dewán—a certain number of odes ending with each letter of the alphabet, from *a* to *y*. The Dewán is the form in which most of the poetical works are arranged.

The next most popular poet is Khúshhál Khán who was chief of the powerful clan of Khaṭṭak in the time of the Emperor Aurengzeb, and passed his life in struggling against the oppressive power of that monarch. The following verse from a poem written during his confinement in the fortress of Gwalior by the Emperor, is characteristic of the man.

Cheer up then heart! I have by me,
A healing balm for every throe—
That Khúshhál Khán's an Afghán true,
Aurengzeb's mortal foe.*

Khúshhál was also author of a History of the Afgháns, which work

* I regret that want of space will not allow me to give the poem entire.

is now very rarely obtainable; and of a translation of Pilpay's Fables (the Anwárí Sohelí of the Persian) entitled Æ'yár Dánish, or the "Touchstone of Wisdom," examples from which will be found in the Grammar. He also wrote a small volume on the forms of prayer, and other religious matters.

The poems of Ahmed Sháh, Abdálí, the great founder of the Durání monarchy, and conqueror of the Múrathí host at Paníput, are principally in an amorous and metaphysical strain, and contain a number of difficult Arabic words. His poetry is highly esteemed, perhaps more so, than its merit demands.

The next author to be noticed is Mullá Abd-ul-Hamíd who flourished in the time of Timúr the son and successor of Ahmed Sháh. His odes which are mostly of an amorous or moral tendency contain many fine sentiments. He is the Shaik Saadí of the Pushto, and I must say, that I prefer his poems to any of the others. The numerous extracts which I have drawn from his works as examples in the Grammar, will give a pretty good idea of his style. They are entitled, Dur-wo-Marján —Pearls and Corals.

Futtih Khán, Yúsufzo'e,* surnamed Mírzá, the next poet in point of popularity was a Súfí, and his works are a mass of mysticisms. He served in the wars of Aurengzeb in Guzerát and the Dekkan in 1686 and the following years.†

Kasím Alí Khán of the notorious tribe of Afrídí, is the author of a Dewán, but his odes also bear the stamp of mysticism. He was born

* Some say he was of the family of Bázíd (Bájízíd) Ansárí, the founder of the Roshníán sect, called Pír Tárek or Saint of Darkness, by Akhúnd Darweza.

† I have in my possession the copy of his works which belonged to the Hon'ble Mr. Elphinstone, containing that gentleman's name in his own writing.

at Furakábád in India, in the time of Nowáb Muzaffar Jung, and according to the account given of himself in one of his odes, he was acquainted with Afghání, Arabic, Túrkí, Persian, Hindí and a little English. He has devoted one entire ode to the abuse of the English, just arrived in India, whom he calls "a nation of shop-keepers, who in Hindústán have turned into soldiers."

The romantic and interesting poems of Saif-ul-Mulúk and Badrí Jamál, by Gulám Muhammad, and Bahrám Gúr, by Fy'áz, must not be overlooked. The authors, who are but little known, are said to have flourished in the seventeenth century, which appears to have produced most of the Pushto authors.

The other poetical works most generally known are, The Tale of Súltán Jumjumah, by Emám-ud-Dín; Mæraj Nameh, by Gulám Muhammad; Rashíd-ul-By'án, by Akhúnd Rashíd; Mukhammas of Abd-ul-Kádir; Majmúæát-i-Kándahárí; and some others of less note.

The prose writings are numerous; but with the exception of the romantic story of Adam Khán and Durkhání mentioned by Mr. Elphinstone in his "Account of Kábul," and a few others, they are mostly on divinity. The principal are, the Fawá'id-ush-Sharrí'æa, written by Akhúnd Kásim in 1560; Makhzan Afghání, by the celebrated Akhúnd Darwezah* who lies buried at Pesh'áwer; the works of Bábú Ján, said to have been a converted Seah Posh Kaffir who again relapsed; the Jung Nameh containing the history of Hasan and Husain, by Gulám

* Professor Dorn in his Chrestomathy states, that Akhúnd Darwezah was the first author who composed in the Afghán language; but he neither states how he has arrived at this conclusion, nor his authority for such a statement. In the same manner he considers Khúshhál Khán to be the author of Adam Khán and Durkhání, but neither the one or the other is actually known.

Muhammad; Núr Nameh, by Ján Muhammad; Gúlistán-i-Rahmat, by Nowáb Muhammad Mustajib Khán in 1800; Tafzír—a translation from the Korán; Hazár Masá'íl; Hiyát-ul-Mumínín; Akhír Nameh; and several others.

Besides the original Afghán writings, there are also numerous translations from Arabic and Persian authors, both poetical and prose. Amongst those which have come under my own observation are, the Gúlistán of Saadi, translated by Amír Muhammad, Ansárí; Yúsuf and Zulíkhá of Jámí, by Abd-ul-Kádír; Majnún and Laila of Jámí, by Bai Khán of Bunír; the Kasídah Surí'ání; and the Kasídah Bardah, by Akhúnd Darwezah.*

There are two valuable lexicographical works,—the Rí'az-ul-Mahábbat (Gardens of Friendship) by the Nowáb Háfiz Mahábbat Khán, compiled at the request of Sir George Barlow in 1805-6. It is an extensive work of about 700 pages small folio, but is chiefly devoted to the conjugation of the Afghán verbs, which are exceedingly difficult from their irregularity. The author however was a native of Hindústán, and many peculiarities regarding the verbs and tenses, have been omitted. The

* The so-called translation of the Old and New Testaments made by the Serampore Missionaries in 1818, bears a very slight resemblance to the sacred writings; in fact it is quite ridiculous and quite painful to read. I will merely give one specimen, the well known verse from the Sermon on the mount—"*Judge not, that ye be not judged.*" The Pushto is in the following terms:—

انصاف مکوئي دَ پاره دَ دیه چه انصاف کړي شوي به نشئي

"*Do not justice unto any one, lest justice shall be done unto you ! ! ! ! ! !*" Is this Christian doctrine? verily, if the Infidels are to judge of our religion from such translations as this, it is not to be wondered at that they should scoff at, hold our faith in ridicule, and call us Káfirs or Blasphemers. It is quite evident that in making this translation the English has been merely transposed for the Pushto without the slightest consideration as to difference of idiom, style, and arrangement of the languages. I trust the other translations of the Scriptures are better than the Pushto one.

vocabulary is valuable. The other work, entitled Æajá'íb-ul-Lughat, (Curiosities of Language) was written about the year 1808, by Nowáb Alláh Yár Khán of the Barech tribe, who was also a native of India. The work contains 640 pages of 17 lines to a page.

Kasim Alí Afrídí, in one of his odes, besides the authors already mentioned, gives the names of several others—Dowlat, said to have been a Hindú, Meher Alí, Sikunder, Ashráf, Arzání, Mukhlis, Karím Khán, Kázim Khán, surnamed Shaidah, Allah Dád, Karím Dád, Fázil, Lataṛṛ, and Meher Sháh, but they are little known.

There is a host of ballad writers, and some of their compositions sung by the wandering minstrels are very spirited, and put me in mind of those of our own land. During my residence at Pesh'áwer I had several of them written out. The following is a specimen of one which I have attempted to turn into English ballad style, retaining in some measure the metre of the original. The translation is almost literal.

The Fight at Nohshaira.

The battle of Nohshaira was fought in 1823, between the Afgháns under Sirdár Muhammad Azím Khán, Bárakzo'e, brother of Dost Muhammad Khán, and the Seiks under Runjít Singh, in which Abbás Khán Khaṭṭak was slain, besides a host of Yúsufzo'es.

In misery and grief I'm plung'd,
By ruthless Fate's decree;
Alas! that from its cruel laws,
There's no escape for me.

What shall I say of Abbás Khán,
That Khaṭṭak chief so bold;
At his sad fate I'm sorely griev'd
And that by me 'tis told.

He first did march to Wuzír Bagh,*
  Where cypresses do wave;
And there he muster'd all his clan:
  They were like lions brave.

He from Pesh'áwer then did start,
  For Azím Khán to fight;
And with five hundred Khaṭṭaks true,
  He reach'd Nohshair that night.

When morning dawn'd, the Seiks advanc'd,
  The Afghán host to crush;
But Gházís† they, on Nának's sons'‡
  Did like a torrent rush.

On Khaiber's heights, when rains do pour,
  And wintry blasts do blow;
The little rills, to torrents swell'd,
  All Jamrúd's plain§ o'erflow.

That day they kill'd of Singhs enough,
  Of heads to raise a dome;
But t'was decree'd Nohshaira's plain,
  To them should be a tomb.

At eventide, the chieftain's steed,
  Fell 'midst a heap of slain;
By night, his band, oh! where were they?
  Dead on the bloody plain!

Night clos'd round him, still he fought,
  All faint and out of breath:
A Hourí's‖ hand the Sherbet gives,
  The Martyr meets his death—

* The Wúzír Bagh or Minister's Garden lies outside the city of Pesh'áwer to the south. It contains a residence, and was remarkable on account of the number of cypress trees it formerly contained. The garden was laid out by Sirdár Futtih Khán, the celebrated Wuzír of Muhammad Sháh, and the brother of Dost Muhammad Khán, Bárakzo'e, at present ruler of Kábul. The garden has since been chiefly occupied by the other brother, Sultán Muhammad Khán, and his numerous Hárem.

† Ghází—one who fights against infidels: a gallant soldier.

‡ Nának—the name of the Saint of the Seiks, and the founder of the sect.

§ "Jamrúd's plain"—"After heavy rains in the mountains, the rivulets swelled to torrents rush from the hills with violence, and carry every thing before them." See my "Account of Pesh'áwer," on the rivers of the province. Bo. Geo. Trans. 1851-52.

‖ Hourí—a black-eyed nymph of the Muhammadan Paradise, of which, every true believer is to have no less than seventy-two.

To spare his life, the Seiks they did,
  Pledge every sacred word:
No Heav'n they dread—deceitful foes!
  They put him to the sword.

In Akorá* when† this tale was told,
  The people were dismay'd;
And when night came, the hero's corse,
  They from the field convey'd.

It seem'd the latter day was come,
  So sore aggriev'd were they;
And minstrels did their rebeks break,
  Deep sorrow to display.

Next morning from Akorá then,
  Set out a mournful train;
And to Pesh'áwer bore the corpse,
  Of him so basely slain.

The people of Pesh'áwer wept,
  When they his fate did hear;
And then they laid the body in,
  The grave-yard of Pánj Pír.

Hakím! lament for Abbás Khán,
  That Khaṭṭak chief so bold;
Oh where! the like of him, oh where!
  Shall we again behold.

* Akorá—is a small town about ten miles west of the Indus or Attok: it is the chief town of the Khaṭṭak tribe.

† "The grave yard of Pánj Pír"—The Zí'árat-i-Pánj Pír, or the Shrine of the Five Saints," is situated about a mile south-east of Pesh'áwer.

A

GRAMMAR

OF THE

PUSHTO LANGUAGE.

"In languages which have both a *written*, and a *spoken* form, the usages of the former rather than the latter are held to determine the rules of grammar. The *written* is always more perfect than the *spoken* form of a language. The latter exhibits *actual* usage; but the former exhibits also *national* and *reputable* usage."

J. M. M'Culloch, D. D.

Chapter I.

THE ALPHABET.

1. The Pushto or Afgháníán language is written in the نَسخ *naskh* character of Arabic, which is of the same general use amongst the Arabs, as the Roman in Europe.* It succeeded the Kufik in which the Korán was first written, and is considered to have had a common origin with the Hebrew and Chaldaik, from the Semitic.†

2. It was invented in the third century of the Hijerah by Ibn Moklah, who was successively *wuzír* or minister to the Khálifs, Al Moktádir, Al Káhir, and Al Rádi, who occupied the throne of Baghdád about three

* The Sindían language is also written in the *naskh*.

† See Introduction, page 6.

hundred years after the Prophet—from the year 908 to 940 of our era; and was subsequently altered and improved by Názim and Tograi, who were respectively ministers to the Khálifs, Jelál-ud-Dín and Másúd. It was brought to great perfection by Alí Ibn Bowáb, who flourished in the following century, and other celebrated caligraphists, amongst whom was Yakút-al Mostásimí, the Secretary of Al Mostásim, the eighth of the Abbásídis, with whom the glory of his family and nation expired.*

3. The original Pushto alphabet, before the introduction of Arabic words into the language, consisted of twenty-nine different sounds only, as may be seen by comparison with old manuscripts; but at present the Afgháns also use the twenty-eight Arabian letters, with the addition of the extra four—پ چ ژ and گ—adopted by the Persians, altogether making a total of forty characters, the whole of which are consonants.

4. Several letters assume different shapes according to their position at the commencement, middle, or end of a word; the names, order, and figures of which may be seen in the following table.

* Gibbon, vol. II., p. 335.

PUSHTO LETTERS.

Unconnected.	Medial.	Initial.	Names.	Roman.	Examples.
ا	ا	ا	الف	a, á, i, u,	As in English.
ب	ـبـ	بـ	بي	b.	Ditto.
پ	ـپـ	پـ	پي	p.	Ditto.
ت	ـت	تـ	تي	t.	Ditto.
ټ	ـټ	ټـ	ټي	ṭṭ.	By reverting the point of the tongue to the palate.
ث	ـث	ثـ	ثي	t's.	As *th* in *thing*, or lisped *s*.
ځ	ـځ	ځـ	ځي	t's.	As *ts*, or Hebrew צ *tsode*.
ج	ـج	جـ	جيم	j.	As *j* in *judge*.
چ	ـچ	چـ	چي	ch.	As in *church*.
ح	ـح	حـ	حي	h.	Strongly aspirated, as in double *h*.
خ	ـخ	خـ	خي	kh.	Guttural, as *ch* in Scotch *loch*.
د	ـد	د	دال	d.	As in *dear*.
ډ	ـډ	ډ	ډال	ḍḍ.	Harsh, as double *d*.
ذ	ـذ	ذ	ذال	z.	As in *zeal*, by Arabs *dth*.

PUSHTO LETTERS.

Unconnected.	Medial.	Initial.	Names.	Roman.	Examples.
ر	ـر	ر	ري	r.	As in *run*.
ړ	ـړ	ړ	ړي	ṛṛ.	As broad Northumbrian *r*.
ز	ـز	ز	زي	z.	As in English.
ځ	ـځ	ځ	ځي	dz.	As *dz* would be in English.
ژ	ـژ	ژ	ژی	jz.	As *s* in pleasure, or soft French *j*.
س	ـس	سـ	سِين	s.	As in *sense*.
ش	ـش	شـ	شِين	sh.	As *sh* in *shell*.
ښ	ـښ	ښـ	ښِين	khín.	Peculiar to Pushto.
ص	ـص	صـ	صاد	ss.	As *ss* in *dissolve*.
ض	ـض	ضـ	ضاد	dz.	As in English, by Arabs *dwd*.
ط	ـط	طـ	طوي	t.	English *t* with slight aspiration.
ظ	ـظ	ظـ	ظوي	z.	Ditto *z* ditto.
ع	ـع	عـ	عَين	æ or â.	Guttural; becomes also i, o, u, by change of vowel points.

PUSHTO LETTERS.

Unconnected.	Medial.	Initial.	Names.	Roman.	Examples.
غ	ـغـ	غـ	غَين	gh.	Guttural.
ف	ـفـ	فـ	فِي	f.	English *f*.
ق	ـقـ	قـ	قاف	k, q.	Guttural.
ک	ـکـ	کـ	کاف	k.	As in *king*.
ګ	ـګـ	ګـ	ګاف	g.	As in *give*.
ل	ـلـ	لـ	لام	l.	As English *l*.
م	ـمـ	مـ	مِيم	m.	Ditto.
ن	ـنـ	نـ	نُون	n.	Ditto.
ڼ	ـڼـ	ڼـ	نُون	ṛṛn.	Pronounced *ṛṛún*.
و	ـو	و	واو	w, ú, o, ow	According to the vowel points.
ه ھ	ـهـ	هـ	هِي	h.	Slightly aspirated.
ء	ـٔ	ٔ	هَمزه	a.	Another form of ا alif.
ي	ـيـ	يـ	يي	y, e, í, ai,	According to the vowel points.

5. It is a matter of some difficulty to establish exact rules for the pronunciation of a language like the Afghánián, spoken by so many different tribes, several of whom are widely separated, and have little or no intercourse with each other. In such cases the ear will be found a sure, and at the same time, easy guide, together, with the knowledge of the powers of the Arabian letters, with which the student is supposed to be already acquainted.

6. The eastern Afgháns, viz. :—the tribes of Pesh'áwer, the Yúsufzo'es of the Sama or Plain, of Suwat, Panjkora, and Bunír, use the letter خ or بش instead of ش, and change ږ into ګ. In the same manner the western Afgháns invariably substitute ش for خ or بش and ږ for ګ The Damánís, and Ghalzo'es, change څ into چ. The Khaiberís also change these letters in such a manner, that at first it is difficult to understand them.

حَرَکات

The Vowels—*harkát.*

7. There are three vowels in Pushto, as in Arabic, and Persian; viz. (ـَ) زَبَر *zabar,* or فَتحه *fat'ha,* (ـِ) زیر *zer* or کسَره *kasrah,* and (ـُ) پیش *pesh* or ضَمّه *zammah.*

8. The consonants ا, و, ي, are often found in old manuscript works, used instead of these vowel points; and in this respect, bears a striking resemblance to the Zend and Sanskrit, which express all the long and short vowels by distinct marks. This will be more fully explained in another place.

9. The vowels if not followed by the letters ا, و, ي, represent the

short vowels *a, i, u,* respectively; thus بَ *ba,* بِ *bi,* and بُ *bu;* but the consonant must invariably begin the syllable.

10. Should the vowels be followed by ا, و, ي, respectively, then the syllable is long, as با *bá,* بِي *bí,* بُو *bú;* and these three letters ا, و, ي are then called quiescent and homogeneous with their preceding vowels.

11. When (ـَـ) *zabar* is followed by و or ي, the syllable then becomes a diphthong; as بَو *bau* or *bow,* بَي *bai.*

12. There are some cases in Persian in which و followed by خ or ش having the vowel *fat'ha* or *zabar,* and succeeded by ا is very slightly, if at all, sounded. Thus خَواب (sleep) is pronounced *kh'áb* not *khwáb,* and خَوان (a table) *kh'án* not *khwán.* It must however be borne in mind, that it is quite the *contrary in Pushto,* and *all* the letters must be sounded, for example;— خوارِي *khwárí,* humility خوابي *khwákhe,* a wife's mother.

13. ْ or ^, جزم or جَزمَه *jazm* or *jazmah,* placed over a consonant shows, that the letter is quiescent and the syllable ends there; as پَرْهَر *par'har,* a wound, ثَرْمَن *tsar-man,* leather.

14. ـٓ, مَدّه or مَدّ *maddah* or *madd* is another form of ا *(alif),* and placed over a letter prolongs the sound; as آس *ás,* a horse آغزي *ágh-zay,* a thorn, and آخښ *ákhkh,* alas!

15. ّ, تَشدِيد *tashdíd* signifies that the consonant must be doubled, but this remark has a reference more to Arabic words used in Pushto than Pushto itself; thus, تَوَلّا *tawallá,* friendly.

16. ص, وَصل *wasl* serves to connect Arabic words, in which the Arabian article ال is lost in the pronunciation, if the letters be either

ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ل or ن; as for example قالَ الرَّسُولُ *kál ár rasúlu*—"The Prophet said." قُلِ الحَقَّ *kul-il hakka* —"speak the truth."

17. ء, همزه *hamzah* is another form of *alif*, as أَ or ء *a*, إِ or ء *i*, أُ or ءُ *u*. The Persians call it softened hamzah.

18. As the Pushto writings, particularly those on Theology and the like, contain a number of Arabic words, it is as well to mention the تَنْوِين *tanwín*, signifying nunnation. It is formed by doubling the terminating vowel, and expressed by double *zabar*, *zer*, and *pesh*, — ً, ٍ, ٌ when they take the sound of *an*, *in*, and *un*, respectively; as رَئَيْتُ رَجُلًا *ra'etu rajulan*—"I beheld a man," مَرَرْتُ رَجُلٍ *mararṭu rajuliṇ*—"I went to a man," جاءَنِي رَجُلٌ *já'aní rajuluṇ*—"A man came to me."

Chapter II.

THE PARTS OF SPEECH.

كَلِمه *Kalimah.*

19. The Afghánían language like the Arabic model on which it is based, contains but three parts of speech—the إِسم *ism* or noun, the فِعل *fiœl* or verb, and the حَرف *harf* or particle. Those who have studied the Persian language, and are in some measure acquainted with

the Arabic terms of grammar, will require no explanation of the above; but as it may tend to puzzle Europeans unacquainted with the rules of the Arabian Grammarians, I shall subdivide these three parts of speech into those with which they are more familiar.

20. The Pushto language contains no article; it is supposed to be inherent in the noun, or is expressed by the indefinite numeral يوْ *yow*, or the demonstrative pronouns. For example;

زړه يو نادان دي له نادانيْ وُه ويريږه

"The heart is AN *ignorant thing; of ignorance have dread."* Ahmed Sháh, Abdálí.

NOUN.

اِسم—*ism.*

21. A noun denotes simply the name of an object, as سړی *saṛre*, a man, کور *kor*, a house.

22. The term اِسم *ism* includes nouns substantive, nouns adjective, numeral nouns, pronouns, and the past, and present participles; but for the reasons before stated, I have generally adopted the divisions and terms of grammar most convenient to Europeans, and therefore the pronouns will be treated of separately, and the participles with the verbs.

23. Nouns may be divided into substantive and adjective. The former are either primitive, or derivative.

24. A primitive noun is that which proceeds from no other word in the language, as; هَلَك *halak*, a boy, جينيْ *jínai*, a girl, آس *ás*, a horse, کر *kar*, husbandry, بدهٔ *badah*, a bribe, ويار *wiár*, jealousy.

25. Derivative nouns are those which spring from other nouns, or from verbs, as; تيارهٔ *tiárah*, blackness, بيلتون *beltún*, separation, وينا

wainá, speech, ښيګړه *khegaṛṛah*, goodness, رنړا *ranṛṛá*, brightness, زړه سوي *zaṛṛah su'e*, sympathy.

26. Nouns are of two numbers or اَعداد *áædád*, as in Persian,—واحِد *wáhid* or singular, and جَمع *jamæa*, or plural; and of two genders or جِنسان *jinsán*, viz.;—مُذَكَّر *muzakkar* or masculine, and مُؤَنَّث *múannas* or feminine, the whole of which will be explained in their proper places.

27. There are seven اِعراباة *íærábát* or cases;—The nominative or حالَت فاعِلي *hálat-i-fáæilí*; the genitive, or حالَتِ اِضافَت *hálat-i-ízáfat*; the dative or حالَت مفعُول *hálat-i-mafaæúl*; the accusative or حالَت مَفعول بِهِ *hálat-i-mafaæúl beh*; the vocative or حالتِ ندا *hálat-i-nidá*; the ablative, or حالَتِ جَرّي *hálat-i-jarrí*; and the فاعِل *fáæil* or actor; or as it may be termed,—the instrumental case.

28. To form the various cases besides the nominative, several particles called حرُوفِ جَرّ *hurúf-i-jarr* are used with the nouns in the inflected state.

29. ده or دَ *dá*,* the particle governing the genitive case, must always precede the noun, as will be seen from the following examples:—

ستا دَ حسُن له تاراج زړه ژړا که
لَكَ بُلبُل دَ زړه ژړا که پَخزَان لَښ

"*The heart lamenteth at the depredations* OF *thy beauty,*

Like as the heart OF *the nightingale bewaileth when the autumn is come.*"—Ahmed Shah, Abdálí.

وه نيوَ مشه پَدوستِي دَ دنيا خلق دا بي شرم بي وفا بي حيا خلق

* Also دِ amongst the Khaṭṭaks and a few other tribes.

"Be not captivated by the friendship of the people OF *the world! This shameless, faithless, immodest world."*—Abd-ul-Hamíd.

ته چه ګُل دَ آشنائِي لباغَ غواړي خبَر زده کړَ دَ هِجران لخارُ خَنډَ

"Thou who seekest in the parterre after the rose OF *friendship, Be aware of the stump of the thorn tree* OF *separation!"*—Abd-ur-Rahmán.

30. The particle is not subject to any change in prose more than in verse, as will be seen from the following extract. Akhúnd Kásim says:—

پوښتَنَ دَ رَنځور کَوُل سُنّت دي په اِسلام کښي—چه پوښتَنَ دَ رَنځور کا پرحمت دَ خداي تعلي داخليږي

"To make enquiry AFTER *the sick is also the law of the Prophet, and a regulation of the true orthodox faith; (and) whosoever enquireth* AFTER *the sick, entereth into the mercy of the Almighty."*—Fawá'id-ush-Sharrí'æa.

31. In this manner I shall continue to give quotations from the various Afghán authors as I proceed; such examples will not only serve in some measure, as specimens of the style, and be more easily retained in the memory than simple prose, but also be a proof that the Pushto has a regular grammatical system, although the ignorant in general conversation may not pay much attention to the rules; and, that there are many other works than the *"Rashíd-ul-By'án."*

32. There are four particles governing the dative case,—ته *ta* or *tah*; وته *watah*,—the و of which is sometimes placed before the noun, and the ته after it; لَره *lara* or *larah*; and له *la* or *lah*. The latter is less often used in poetry, as a particle similar in form governs the ablative, but the meaning is unmistakable, as will be seen from the examples I shall give.

هَره سَروي چه سَر پورته کا آسمان تَه
دَ خپُل څان په دود ئي زَمکي تَه نسکور کَ

"Every cypress that raiseth its head TO *the sky,*

The sky turneth upside down TO *the ground, as itself is inverted."*—Abd-ul-Hamíd.

چه مدام دَ بلو عیب وتَه نظر کړِ خداي له خپُلَ عیبَ وَلي بیخبر کړ

"He who ever scrutinizes the faults of others,

Why did the Almighty make him ignorant of his own?—Abd-ur-Rahmán.

دَه لویو لوئِي څه کَم نشي که و هَلَك تَه چري وائِي دَلي راشَ

"The greatness and dignity of the great becometh not a particle less,

Should they at any time say TO *a child, 'Come here.'"*—Ahmed Sháh.

په دُنیا مَیَن له څرمي احمقان دي لکه وُړکي وَ سره اور تَه کا هَوَس

"They who are in love with the world, are the greatest of all fools;

Like the baby they show great eagerness FOR *the flaming fire."* Abd-ur-Rahmán.

چه دَ هنِد د ملکو فتح مي روزي شوه نور اِیران لَره پتوغ په نغاره څم

"Since it was my good fortune to conquer Hind,

I now go TO *Irán both with banner and drum."*—Ahmed Sháh, Abdálí.

The following prose examples are from the Fawá'id-ush-Shuri'æat, in which the various particles of the dative may be seen.

زکوة دِ مکاتَب لَه ور کوینَ چه وَ څښتن تَه ئي ادا کا چه خپل
ګردَن پرِ خلاصَ وِینَ پِنځمَ دي پوره وړي بَل زکوة دِ قرض
دار لَه ور کوینَ چه پرِ قرَض ادا کوینَ شپږم حاجیان غازیان
فقیران دي بَل زکوةِ دِ وَ جاجیانُ و غازیانُ و فقیرانُ لَه ور کوینَ چه
پرِ دوي خپل غزا حَج حاجت پوره کوین

"Fourth—alms also should be given TO *the slave who wishes to manu-*

mit himself, that he may repay his proprietor, and by means of it release his neck from the yoke. The fifth is the debtor. Alms should also be given TO *the debtor, that by its assistance he may pay off his debts. The sixth are Pilgrims, Champions or Soldiers of the Faith, and Devotees. Alms should also be given* TO *these, that by means of it they may perform their pilgrimage, fight for the faith, and carry out the object of their vows."*

33. The particles of the dative case are often used to denote *for, for the sake of,* etc., and must be used or translated accordingly. Thus;—

که شاهباز لره سِینه دَه دَ چنجَریو عَنکبُوت لره سِینه دَه دَ مَکس

"If the breast of the partridge is FOR *the falcon,*

FOR *the spider is the breast of the fly."*—Abd-ur-Rahmán.

ندي هَسي زیان مَن رنځ دَ عاشقي چه رنځُور ئی وَعلاج ته لَري شوق

"The anguish of love hath no such injurious effect,

That the afflicted one desireth a remedy FOR *it."* Abd-ul-Hamíd.

34. According to the Arabic system, on which most, if not all, Muhammadan languages are based, the noun has but two variations from the nominative, terming the latter فاعِل *fáæil* or *actor,*—the اِضافَت *ízáfat* or *attribute,* and the مَفعُول *mafaæúl* or *acted upon,* in which the dative, accusative, and ablative cases are included. Pushto has another or second form, as it may be termed, of the مَفعُول or *dative,* similar to the objective case of our own language, in which the particles له, لره, ته, etc. are not expressed, but are understood. For example;

عمر دَ زید آس وهي or عَمر آس دَ زید وهِي

"Omar strikes Zeid's *horse."* Here *Omar* as the فاعِل or *actor* is in the *nominative* case; *Zeid's* as expressing the relation of the ownership is in the اِضافت *attribute* or *genitive;* and *horse* being the name of

the object acted upon is in the حالتِ مَفعُول or second form of the *dative*. In the above sentence, the actor *must* be placed at the commencement, or in other words, the noun or pronoun at the commencement of the sentence is the *actor*. For instance, if we merely change the noun *Omar* for *horse*, and vice versâ, the signification is, "Zeid's horse strikes *Omar*," or exactly contrary. As all verbs in the language agree with the object in the past tenses in gender and number, the object can be easily distinguished; but this second form is one of the difficulties of Pushto, and only to be got over by practice in the language. Examples of this case are contained in the following couplets:

دوبوي پخپله ځان حاکم دَ عقل
چه دَ عشق دَ مُلک خراج ته لري شوق

"*The prince of prudence and reason, sinketh his own* LIFE,
When he entertaineth a desire towards the taxes of the country of love."
—Hamíd.

واړه جوړ دَ دي دوړمي قبول دي که خداي ما له خپله یاره جُدا نکا

"*All the injustice and oppression of the world is acceptable* TO ME.
If God separateth ME *not from the object of my love.*"—Abd-ur-Rahmán.

لیندي وروځي بانري غشي عاشق ولي پکنار کښ

"*Eyebrows like bows, eyelashes like arrows,—*
Thou pierceth the LOVER *in the heart.*"—Ahmed Sháh.

35. The next case is the accusative,* which remains the same as the nominative, or assumes the dative form, as:—ما هغه ته کتاب ورکړ

"I gave him a *book*." Mírzá says;—

* I suspect that this case was formerly inflected, for in old books, nouns may be found in this case inflected, as;—یو ورځ "*on a certain*," or "*on one day*."

وَتا ته ښه پَندوُنَ وایم ولي زه پرِ وُلاړ نه یم

"I give thee much GOOD ADVICE, *but I am not acting on it myself."*

Futtih Khán, Mírzá.

چه نا اهلُ ته دَ اهلُ وینا وایم زه حمیِد به دَ منصُور په دود پَدار شم

"If I speak to the unworthy the WORDS *of the good,*

I Hamíd shall become like Mansúr, on the stake."*—Abd-ul-Hamíd.

مدام ناست یم وُچ کوکل سترگِ په نَم کش

عشق را وُشو بَحر وَ بَر په خپُل حرم کشِ

"With heart dried up, I sit all day long in the moisture of my tears;

In my own cell, love showed to me both OCEAN *and* LAND."—Abd-ur-Rahmán.

36. The vocative case is denoted by the Arabic sign اي *ai*, sometimes pronounced *ay*, together with او *ao* and وُ *oo*; but the latter signs are rarely used in writing, and are peculiar to Afghánián. The vocative sign when used, must precede the noun, which, with but few exceptions takes ـَ *zabar* after the final letter, and sometimes adds ا or ه as will be seen from the examples, and the declensions of nouns.†

اي رحمان دَ بُلبُلو لفظ زده کړه دَغه پَس پصفت دَ گُل اندام شَ

"OH! RAHMÁN, *first learn the song of the nightingales,*

Then commence to praise the rosy-bodied."

* Al Mansúr the Súfí was put to death for making use of the words اَنَا لحَقْ *"I am God."* The Mullas, his executioners, acknowledged that he was a pious man, but having said that which was contrary to the doctrine of the orthodox faith of Muhammad, they had no other remedy than to put him to death.

† It should be borne in mind that there is little or no difference made in Pushto between ـَـ ا and ه, and between ـِ and ي. For example مَحبُوبا, خونخوارَ, دِلبره, etc. the whole of which are in the vocative case.

احمد شاه وه بلته وعظ وائي ولي خپل نفس خبر نکړي اي واعظ

"AHMED SHÁH, *thou preachest a sermon to others,*

Why not, OH MONITOR! *caution thy own soul?"*

37. Sometimes the noun takes the final ـَ ا or ه without being preceded by any sign of the vocative, as;—

دلبره خونخوارَ ولي ته کوري يکبارَ

"RAVISHER OF HEARTS! OH, UNMERCIFUL ONE! *At least thou shouldst give one glance."*—Ahmed Sháh, Abdálí.

38. The ablative case is governed by the particles له *lah,* or له نه *lah nah;* the له preceding, and the نه following the noun. The noun in this case, in some instances takes ـَ or ـِ after the final letter, which will be seen on reference to the declensions. The other particles used in this case are تَر *tar* and دَ *da.* The latter form is not common except in the conversation of the lower classes, who do not appear to make much, if any, difference between it and the نَ of the genitive. The following are examples of the ablative case.

دَ يوِ وَني له شاخَ پيدا کيږي په چَمَن کښي هَم ګُلونَ هم خارونَ

"*In the garden* FROM *the branch of the same tree, is produced both thorns and roses too."*—Abd-ur-Rahmán.

نُوم دَ بيلتُون ماخله خوشحال خانَ
له هِجرانَ ريز مريز يم پَ هَډوکښِ

"*Mention not the name of absence, Oh Khúshhál Khán!*

THROUGH *separation my very bones are broken* IN *pieces."**—Khúshhál Khán, Khaṭṭak.

* Literally—I am in pieces *in* my bones.

پري‌کوِي تَر خپُلُ پښو لاندِ ښاخُونه
چه بَدي دَ عزيزانو په زړه نهال کا

"He cutteth away the branch FROM *beneath his own feet, who nurtureth* IN *his heart malice towards his friends."*—Abd-ul-Hamíd.

39. Examples of the ablative دَ *da*, are contained in the following couplets: as previously stated, it is not often to be met with in the writings of ancient Pushto authors.

له ناصِحَ به ئي وُ انګيرَم په قطعه که دَ صَبر څه اوبال شه را ته پيښ

"I will consider the monitor the real cause of it,

Should I suffer any injury FROM *patience and long-suffering."* Khúshhál Khaṭṭak.

احمد شاه دَ يارَ خوښ دي وُسکَ ده يار کَ صفتُونَ

"Ahmed Sháh is pleased WITH *his mistress,*

Therefore he now singeth her praises."

40. The locative, which I shall include in this case, merely substitutes other particles in place of له، نه له, and تَر. They are په or پَ which precedes the noun, and has various significations, such as, *in, on, with, through, by means of*, etc; and کِش, کښي, کِښ, or کشي.* Which usually follow a noun preceded by په and signify *in* or within. Other particles are also used in this case, such as په مِيان, په مَينځ etc.; the whole of which will be found in their proper places. Examples:—

يوْ دَ بَل په دردو غَم خوښو خورم شِي
دَ شَبنَم په ږړا ګُل په خنَدا خور کَ

* The whole of the above words are pronounced *ke*.

"One man becometh merry and gay AT *the afflictions of another.—*

THROUGH *the weeping of the dew, the rose smileth and blooms."* Bahrám Gúr.

دَ يقين پَه لارِ درومُي پَه ګمان وَلی دريږِ

"Thou travellest ON *the road of truth;*

Why then standest thou IN *doubt?"* Ahmed Sháh, Abdálí.

ستا دَ شونډو لَه رَطبَ هَسِ خوَند دي

چه دا خوَند نشي موُندَ پَه نخلستان کښِ

"There is such deliciousness IN *the ripeness of thy lips,*

That it is impossible to find such sweetness even IN *the date grove."* Adam Khán and Durkhání.

څه به رنګ څما پَه څاي وِي دِلبر چه لګيامي دِ پَه زړه هِجر مَنګورک

"What? will my understanding remain IN *its proper place, Oh beloved one!*

When thou appliest TO *my heart the viper of separation?"* Abd-ul-Hamíd.

41. The whole of the particles governing the different cases just described, remain unchanged both before masculine and feminine nouns, and in the singular and plural number.

42. Before transitive verbs, in all past tenses of the active voice, the noun denoting the فاعِل or *agent*, takes the oblique form both singular and plural, if capable of inflection. Thus سَړي *a man* becomes سَړِي and ښځه *a woman* ښځي When the noun is uninflected, the agent remains the *same* as the nominative. The following are examples:— سَړِي ښځه وُ وَهله the *man* struck the woman; ښځي سړي وُ واهه the *woman* struck the man. Alí Khan says:—

چه دَ ګلو پریشانِي شوه ور څرګنده غُنچي سر په زانوُ کشیشو خَندا نکا

"Since the dishevelled state of the roses became manifest unto it,

The BUD *placed its head on its knee, and smileth not."* Abd-ur-Rahmán.

زماني دَ رحمان زړه دي کباب کړي
له احوالَ ئي څوک نه دي خَبر دار

"CRUEL FATE *hath roasted the heart of Rahmán :*

Of its state no one hath conception." Abd-ur-Rahmán.

43. There are two genders in Pushto, مُذَکَّر *muzakkar* or masculine, and مُؤَنَّث *múannas* or feminine; and they affect the terminations of nouns, adjectives, and verbs.

44. The gender of nouns can generally be discriminated from the termination, as will be seen in the explanations to the different declensions.

45. The gender of some nouns is distinguishable from the sex of those to whom they are applicable; as میرَ *a husband,* ماندِینه *a wife.* In other instances they are expressed by words totally different from each other, as; پلار *a father,* مور *a mother,* وُرور *a brother,* خور *a sister.*

46. Feminine nouns are formed from masculine by the addition of ه, changing ي into يْ, and inserting ن before the final letter, as;— اوُښ a *male* camel, اوُښه a *female* camel, مُرغُمي a *male* kid, مُرغُمْي a *female* kid, میلمه a *male* guest, میلمَنه a *female* guest.

47. Pushto nouns have nine declensions, distinguished according to the various methods of inflection, and the formation of the nominative plural. Several declensions have two or more varieties.

1st Declension.

48. This comprehends all nouns which inflect the oblique cases of the singular and nominative plural. It has two varieties.

49. The first variety consists of nouns ending in ي which take ـَ in the vocative, the whole of which are masculine, as;— سَړي *a man,* مڅرَي *a lion,* مَړئي *a slave,* etc.

50. The oblique plural of *all* nouns in this language, with the exception of those of the 9th declension, is formed by the addition of و or ـُ ; and therefore requires no further explanation.

51. The masculine noun سَړي *a man* is thus declined.

	Sing.	سَړي *a man.*	Plur.
Nom.	سړي *a man.*		سَړي *men.*
Gen.	دَ سړي *of a man.*		دَ سړو *of men.*
Dat.	سَړيِ ته - لره - له *to a man.*		سَړو ته - لره - له *to men.*
Acc.	سړيِ *a man, or to a man.*		سَړي *men, or to men.*
Voc.	وُ سړيِ or اي *oh! man.*		وُ سړو or اي *oh! men.*
Abl.	له سَړي or له سَړيِ نه *from a man.*		له سَړو or له سَړو نه *from men.*
Act.	سړيِ *by a man.*		سَړو *by men.*

52. The second variety embraces nouns which take ـِ in all the oblique cases of the singular, and the vocative also, as;—لار *a road,* جَل *a maiden,* and ستن *a needle.* They are all feminine, and generally inanimate.

	S.	لار *a road.*	P.
Nom.	لار *a road.*		لارِ *roads.*
Gen.	دَ لارِ *of a road.*		دَ لارُ *of roads.*

Dat.	لارِ ته-لره-له *to a road.*	لارُ ته-لره-له *to roads.*
Acc.	لار *a road, or to a road.*	لارِ *roads, or to roads.*
Voc.	وُ لارِ or اي *oh! road.*	وُ لارُ or اي *oh! roads.*
Abl.	له لارِ or له لارِ نه *from a road.*	له لارُ or له لارُ نه *from roads.*
Act.	لارِ *by a road.*	لارُ *by roads.*

53. There are one or two exceptions to this rule, as for example چَرچَنر *a sparrow,* which is masculine, and animate.

2nd Declension.

54. The nouns of this class are distinguished by not inflecting the singular oblique; take ـَـ in the vocative; and add two letters to form the nominative plural. They are of two varieties, and are all masculine.*

55. The first variety are those which take وُنَ in the nominative plural; as,— پلار *a father,* آس *a horse,* مَرِوَند *the wrist,* غاش or غاش *a tooth.*

	S. پلار *a father.*	P.
Nom.	پلار *a father.*	پلارونَ *fathers.*
Obl.	دَ پلار *of a father, etc.*	دَ پلارونُ *of fathers, etc.*
Voc.	وُ پلار or اي *oh! father.*	و پلارونُ or اي *oh! fathers.*
Act.	پلار *by a father.*	پلارونُ *by fathers.*

56. The second variety consists of those nouns which insert two letters before the final letter; as,— میلمه *a guest,* غوبه *a cowherd.*

	S. میلمه *a guest.*	P.
Nom.	میلمه *a guest.*	میلمانه *guests.*
Obl.	دَ میلمه *of a guest, etc.*	دَ میلمانو *of guests, etc.*

* مَرَ *a man* is an exception, as it is masculine and retains the ـَـ.

Voc.	وُ میلمه or اي *oh! guest.*	وُ میلمانو or اي *oh! guests.*
Act.	میلمه *by a guest.*	میلمانو *by guests.*

57. آه *a sigh,* which is feminine, takes the above masculine form of the plural; but it is a Persian, not an Afghánián word.

3rd Declension.

58. This comprises all nouns ending in ه which is changed into ي in the oblique singular, vocative, and nominative plural, as;— ښځه *a woman,* مَچوغنه *a sling,* لِینده *a bow.* They are all feminine.

	S. ښځه *a woman.*	P.
Nom.	ښځه *a woman.*	ښځي *women.*
Obl.	دَ ښځي *of a woman, etc.*	دَ ښځو *of women, etc.*
Voc.	وُ ښځي or اي! *oh! woman.*	وُ ښځو or اي *oh! women.*
Act.	ښځي *by a woman.*	ښځو *by women.*

59. There is another variety which may be included in this declension ending in ي which becomes ئي in the plural, as;— میرڅِي *distress.* This form is rare.

	S. میرڅِي *distress.*	P.
Nom.	میرڅِي *distress.*	میرڅئي *distresses.*
Obl.	دَ میرڅئي *of distress, etc.*	دَ میرڅو *of distresses etc.*
Voc.	وُ میرڅئي or اي *oh! distress.*	وُ میرڅو or اي *oh! distresses.*
Act.	میرڅئي *by distress.*	میرڅو *by distresses.*

4th Declension.

60. In this declension are contained nouns which take ـَـ in the

oblique, and vocative singular, and the nominative plural. They are of two varieties, and generally masculine.

61. The first variety merely add the ـَ as;—غَل *a thief,* مَل *a companion.*

	S. غَل *a thief.*	P.
Nom.	غَل *a thief.*	غْلَ *thieves.*
Obl.	دَ غَل *of a thief, etc.*	دَ غْلُ *of thieves, etc.*
Voc.	وُ غَل or اي *oh! thief.*	وُ غْلُ or اي *oh! thieves.*
Act.	غَل *by a thief.*	غْلُ *by thieves.*

62. The second variety consists of such nouns as نمُونځ *prayer,* کوګ or کوږ *a hyena,* شکُنږ *a porcupine,* which change the و or ـُ of the nominative into ا in the oblique and vocative singular, and in the nominative plural.

	S. نمُونځ *prayer.*	P.
Nom.	نمُونځ *prayer.*	نمانځَ *prayers.*
Obl.	دَ نمانځَ *of prayer, etc.*	دَ نمانځُ *of prayers, etc.*
Voc.	وُ نمانځَ or اي *oh! prayer.*	وُ نمانځُ or اي *oh! prayers.*
Act.	نمانځَ *by prayer.*	نمانځُ *by prayers.*

5th Declension.

63. The nouns of this declension are not subject to inflection except in the vocative singular, which, if masculine, take ـَ and if feminine ـِ They may be divided into four classes—those which take ان، ګان, or, یان in the nominative plural, and those whose plurals are irregular. The nouns embraced in this declension are mostly names of human beings, or animals; and contain a number of exotic words which have crept into Pushto from the languages spoken in the countries bordering on

Afghánistán: they are both masculine and feminine, but the former predominate.

64. The first variety are nouns which take ان in the nominative plural, as;—توُت *a mulberry,* اوُښ *a camel,* هاتِي *an elephant.*

S.	اوُښ *a camel.*	P.
Nom.	اوښ *a camel.*	اوُښان *camels.*
Obl.	دَ اوُښ *of a camel, etc.*	دَ اوُښانُ *of camels, etc.*
Voc.	وُ اوُښَ or اي *oh! camel.*	وُ اوُښانُ or اي *oh! camels.*
Act.	اوُښ *by a camel.*	اوُښانُ *by camels.*

65. Nouns of the second variety take ګان in the nominative plural,—as;— مَندانړُ *a churning stick,* جولا *a weaver,* قارغه *a crow,* ميلوُ *a bear.*

S.	مَندانړُ *a churning stick.*	P.
Nom.	مَندانړُ *a churning stick.*	مَندانړُګان *churning sticks.*
Obl.	دَ مَندانړُ *of a churning stick, etc.*	دَ مَندنړُګانُ *of churning sticks, etc.*
Voc.	وُ مَندانړُ or اي *oh! churning stick.*	وُمندانړُګانُ or اي *oh! churning sticks.*
Act.	مَندانړُ *by a churning stick.*	مَندانړُګانُ *by churning sticks.*

66. The third variety contains nouns which take يان in the nominative plural, as; — مُلا *a priest,* چارپا *a quadruped.*

S.	مُلا *a priest.*	P.
Nom.	مُلا *a priest.*	مُلايان *priests.*
Obl.	دَ مُلا *of a priest, etc.*	د مُلايانُ *of priests, etc.*
Voc.	وُ مُلا or اي *oh! priest.*	وُ مُلايانُ or اي *oh! priests.*
Act.	مُلا *by a priest.*	مُلايانُ *by priests.*

67. The fourth variety are nouns whose plurals are irregular, as;— مور *a mother,* څوي *a son,* وُرور *a brother,* and سور *a rider.*

S.	مور *a mother.*	P.
Nom.	مور *a mother.*	مینَدِ *mothers.*
Obl.	دَ مور *of a mother, etc.*	دَ مینَدُ *of mothers, etc.*
Voc.	وُ مورِ or اي *oh! mother*	وُ مینَدُ or اي *oh! mothers.*
Act.	مور *by a mother.*	مینَدُ *by mothers.*

S.	ځوي *a son.*	P.
Nom.	ځوي *a son.*	ځامَن *sons.*
Obl.	دَ ځوي *of a son, etc.*	دَ ځامَنُ *of sons, etc.*
Voc.	وُ ځويَ or اي *oh! son.*	وُ ځامَنُ or اي *oh! sons.*
Act.	ځوي *by a son.*	ځامَنُ *by sons.*

6th Declension.

68. This contains nouns which remain unchanged in all cases, but the oblique plural, which as before stated at page 20, never varies in Pushto. They are of five different classes.

69. The first variety embraces all nouns terminating in ه, and which, in direct contrariety to those of the 3rd declension, are all masculine; for example,— وابه *grass,* and ویښته or ویشته *hair.*

S.	وابه *grass.*	P.
Nom.	وابه *grass.*	وابه *grasses.*
Obl.	دَ وابه *of grass, etc.*	دَ وابو *of grasses, etc.*
Voc.	وُ وابه or اي *oh! grass.*	وُ وابو or اي *oh! grasses.*
Act.	وابه *by grass.*	وابو *by grasses.*

70. The second variety are those which terminate in ا and are all feminine; as,— غوا *a cow,* اَمسا *a crutch,* ملا *the waist.*

	S. غوا *a cow.*	P.
Nom.	غوا *a cow.*	غوا *cows.*
Obl.	دَ غوا *of a cow, etc.*	دَ غواؤ *of cows, etc.*
Voc.	وُ غوا *or* اي *oh! cow.*	وُ غواؤ *or* اي *oh! cows.*
Act.	غوا *by a cow.*	غواؤ *by cows.*

71. The third variety end in يْ and are all feminine; as,— جيِنيْ *a girl,* سيلِيْ *a slap,* مَچيْ *a bee.*

	S. جيِنيْ *a girl.*	P.
Nom.	جيِنيْ *a girl.*	جيِنيْ *girls.*
Obl.	دَ جيِنيْ *of a girl, etc.*	دَ جيِنو *of girls, etc.*
Voc.	وُ جيِنيْ *or* اي *oh! girl.*	وُ جيِنو *or* اي *oh! girls.*
Act.	جيِنيْ *by a girl.*	جيِنو *by girls.*

72. Nouns terminating in ـَ are the fourth variety; as,— بانړَ *an eyelash,* خواړَ *food,* ړانڅَړَ *tar.* They may also be written with ه. See note at page 15.

	S. بانړَ *an eyelash.*	P.
Nom.	بانړَ *an eyelash.*	بانړَ *eyelashes.*
Obl.	دَ بانړَ *of an eyelash, etc.*	دَ بانړُ *of eyelashes, etc.*
Voc.	وُ بانړَ *or* اي *oh! eyelash.*	وُ بانړُ *or* اي *oh! eyelashes.*
Act.	بانړَ *by an eyelash.*	بانړُ *by eyelashes.*

73. The fifth variety embraces all nouns terminating in any other consonant than those mentioned for the three first varieties; as,— ټيپَر *a turnip,* کوْر *a wild grape,* سخوْندَر *a steer.*

	S. سخوندر *a steer.*	P.
Nom.	سخوندر *a steer.*	سخوندر *steers.*
Obl.	د سخوندر *of a steer, etc.*	د سخوندرو *of steers, etc.*
Voc.	و سخوندرَ *or* اي *oh! steer.*	و سخوندرو *or* اي *oh! steers.*
Act.	سخوندر *by a steer.*	سخوندرو *by steers.*

7th Declension.

74. This declension comprehends nouns which take ـَ in the oblique and vocative singular, and ونَ in the nominative plural. With the exception of being capable of inflection, and being names of inanimate objects, the nouns of this differ but slightly from the 2nd declension, which see. They are all masculine; as,— غَر *a mountain,* جَغ *a yoke* for oxen, آړ *an obstacle,* and اوربَل *the forelock.*

	S. غَر *a mountain.*	P.
Nom.	غَر *a mountain.*	غَرونَ *mountains.*
Obl.	د غَرَ *of a mountain, etc.*	د غَرونو *of mountains, etc.*
Voc.	و غَرَ *or* اي *oh! mountain.*	و غَرونو *or* اي *oh! mountains.*
Act.	غَرَ *by a mountain.*	غَرونو *by mountains.*

8th Declension.

75. The nouns of this declension are extremely rare. They terminate in ي and are not inflected in the singular, but take يْ in the nominative plural; as,— سيزني *a swaddling band.*

	S. سيزني *a swaddling band.*	P.
Nom.	سيزني *a swaddling band.*	سيزنيْ *swaddling bands.*
Obl.	د سيزني *of a swaddling band, &c.*	د سيزنو *of swaddling bands, &c.*
Voc.	و سيزني *or* اي *oh! swaddling band.*	و سيزنو *or* اي *oh! swaddling bands.*
Act.	سيزني *by a swaddling band.*	سيزنو *by swaddling bands.*

9th Declension.

76. There are a few words in Pushto, which neither change in the singular oblique, nor in the nominative or oblique plural, or vocative, which I have included in this declension. They are rather uncommon; thus,—کیسو *a ringlet,* وِیار *jealousy,* بارخو *the cheek.* There are many foreign words included in this form.

	S. وِیار *jealousy.*	P.
Nom.	وِیار *jealousy.*	وِیار *jealousies.*
Obl.	وِیار ئَ *of jealousy, etc.*	وِیار ئَ *of jealousies, etc.*
Voc.	وِیار وُ *or* اي *oh! jealousy.*	وِیار وُ *or* اي *oh! jealousies.*
Act.	وِیار *by jealousy.*	وِیار *by jealousies.*

77. No *absolute* system can be given to determine the gender of every noun in this language, but attention to the rules laid down in the preceding examples, will be found a guide on all ordinary occasions.

Chapter III.

THE ADJECTIVE.

اِسمِ صِفَت *ism-i-sifat.*

78. The Adjective called the اِسمِ صِفَت *ism-i-sifat,* or noun of quality denotes some property or attribute of the noun; as, تور *(tor) black;* سپین *(spín) white;* ښه *(khah) good;* ناکار *(nákár) bad;* لُوړَ *(lúwar) tall;* مندَري *(mandare) short.* Example:—

نَدي هَسي پوله کيف دَ عِشق دَ مَيو چه وُرکيږي دَ پَندوُنو په ترُشو

" There is no such WEAK *intoxication in the wine of love,*

As becometh quenched by the sourness of admonitions." Yúsuf and Zulíkhá.

79. The adjective must in all cases precede the noun; as,—

که دَ واده په ورځ څوک سره جامه اَغُندي که هَغه جامه له هَسي رَنګَ

پُنبه وي چه په اَصَل کښي دا سره وَ دَ هغِه جامهِ اَغُستَ روَا دي

" If on a marriage day a person dresseth himself in RED *coloured clothes, if that dress be of cotton which was originally* RED, *then the wearing of such garments is* RIGHT *and* LAWFUL." Fawá'íd-ush-Sharríæah.

80. The adjective admits of but three forms—the nominative, oblique and vocative, in the same manner as the noun, although it has also seven cases. The actor is the same as the oblique, and the remainder are made up by the addition of the different particles.

81. Some adjectives are undeclinable,* and are not subject to change for number; with this exception, they assume the same terminations in gender, number, and case, as the nouns they qualify. The following are examples of the masculine singular and feminine plural.

لَکَ اور پوُچ وٰنبه باندِ څوک بَل کا

هسَي کار کاندِ پزَهُد په تقوي عِشق

" Like as by applying fire, one setteth DRY *grass in a blaze,*

So doeth love to devotion, and to piety." Abd-ul-Hamíd.

* Except in the oblique plural which is always inflected. See *Nouns.*

هَغه سترگِ چه نرگِس وِي يا بادام وِي تيرِ تُورِ شوْ څما په قَتَلُولُ

"Those eyes, whether they be narcissuses or almonds,

Became SHARP *swords for slaughtering me."* Abd-ur-Rahmán.

The following is the mode of declension.

مَشر وَرور *an elder brother.*

Sing.

Nom.	مَشر وَرور	*an elder brother.*
Gen.	دَ مَشر وَرور	*of an elder brother.*
Dat.	مَشر وَرور ته لره له	*to an elder brother.*
Acc.	مَشر وَرور	*an elder brother.*
Voc.	وُ مَشر وَرور *or* اي	*oh! elder brother.*
Obl.	له مَشر وَرور or له مَشر وَرور نه	*from an elder brother.*
Act.	مَشر وَرور	*by an elder brother.*

Plur.

Nom.	مَشر وَرُونَم	*elder brothers.*
Gen.	دَ مَشرُ وَرُونَم	*of elder brothers.*
Dat.	مَشرُ وَرُونَمُ ته لره له	*to elder brothers.*
Acc.	مَشرُ وَرُونَم	*elder brothers.*
Voc.	وُ مَشرُ وَرُونَمُ *or* اي	*oh! elder brothers.*
Abl.	له مَشرُ وَرُونَمُ or له مَشرُ وَرُونَمُ نه	*from elder brothers.*
Act.	مشرُ وَرونم	*by elder brothers.*

82. Before feminine nouns they take ه, as will be perceived from the following couplet.

شاه احَمده تَنګسه تورَه بَلا دَه په تنګسه ګوره یار وفادار شه

"*Ahmed Sháh! adversity is a* BLACK *calamity;*

Mind! in misfortune be a faithful friend." Ahmed Sháh, 'Abdálí.

Declension of an adjective governed by a feminine noun:—

لویه جَل *a grown up girl.*

Sing.

Nom.	لویه جَل	*a grown up girl.*
Obl.	دَ لویي جَلِ	*of, to, etc., a grown up girl.*
Voc.	وُ لویي جَلِ	*or* اي *oh! grown up girl.*
Act.	لویي جَلِ	*by a grown up girl.*

Plur.

Nom.	لویي جَلِ	*grown up girls.*
Obl.	دَ لویو جَلُ	*of grown up girls, etc.*
Voc.	وُ لویو جَلُ	*or* اي *oh! grown up girls.*
Act.	لویو جَلُ	*by grown up girls*

83. Sometimes a noun is used instead of an adjective to qualify another noun; thus,—

چه دَ اوسپنو چَنړي شوْي پرِ چیچَلي
خداي زده پَڅ کړه هَغه غاښ کومو تُرشو

"*That tooth by means of which* IRON-LIKE *pulse was masticated,*

God alone knoweth what acids have blunted it." Abd-ul-Hamíd.

کانړي زړه *a hard (stone) heart.*

Sing.

Nom.	کانړي زړه	*a hard heart.*
Obl.	دَ کانړيِ زړه	*of a hard heart, etc.*
Voc.	وُ کانړيِ زړه or اي	*oh! hard heart.*
Act.	کانړيِ زړه	*by a hard heart.*

Plur.

Nom.	کانړي زړوُنَ	*hard hearts.*
Obl.	دَ کانړوَ زړوُنُ	*of hard hearts, etc.*
Voc.	وُ کانړو زړوُنُ or اي	*oh! hard hearts.*
Act.	کانړو زړوُنُ	*by hard hearts.*

84. Adjectives may be, and often are, used alone, the substantive being understood; thus,

حَمِيد نه قدمَ لرِي نه دمَ هَمدَم دَ ښکلِيو
ګوره شمَعه پا بسته سرَ بُريده

"Hamíd hath neither foot nor breath: he is the friend of the FAIR.
Behold the candle, foot bound, and head severed!" Abd-ul-Hamíd.

زُلف دَ دِلدار دي چه هَر څوک ئي طلبګار دي
لوي دي که هَلَک دي که غمّان دي که واړه

"The locks of the beloved are the desired object of every one,
Whether OLD *or* YOUNG, *whether* GREAT *or* SMALL." Rahmán.

85. Adjectives are declined in the same manner as substantives, as mentioned at Para. 80.

Mas. and Fem., غَټ - غَټه *stout, thick.*

S.

Nom.	غَټه - غَټ	*stout or thick.*
Obl.	دَ غَټي - دَ غَټ	*of stout, etc.*
Voc.	غَټي - وُ غَټَ *or* اي	*oh! stout, etc.*
Act.	غَټي - غَټ	*by stout, etc.*

P.

Nom.	غَټي - غَټان	*stout, thick.*
Obl.	دَ غَټو - د غَټانُ	*of stout, etc.*
Voc.	غَټو - وُ غَټانُ *or* اي	*oh! stout, etc.*
Act.	غَټو - غَټانُ	*by stout, etc.*

86. The ordinal numbers اَسماي عَدَد *(ismá'í-æadád)* are declinable, and subject to the same changes by inflection as other adjectives; thus, ړُنبي څَل *the first time;* دوَيَم کال *the second year;* دريمه مياشت *the third month;* په څلورم کوْر کښي *in the fourth house;* له پِنځمي ښَځي نه *from the fifth woman, etc.* Examples :—

په سر پوښ محَل کښي نوُر دَ آفتاب نويِ
ښه دي زړه په يوه غَم سَره چاک چاک

"The sun's rays penetrate not through the roof of the covered building:

The heart rent and torn by ONE *grief is good."* Abd-ul-Hamíd.

پيغمبر دِي فرمايلِي زه مَين يَم په درِ څيزه ړُنبي دا چه زه عرب يَم
دوَيَم قران په عربِي دي دَرِيَم په جنت چه به خبَر عَربيِ وِي

"The Prophet of God hath said—I am overjoyed on account of three things; FIRST, *that I am an Arab;* SECOND, *that the Korán is in Arabic; and* THIRD, *that the language of Heaven will be the Arabian."* Fawá'íd-ush-Sharrïæah.

87. The adjunct of similitude شان is also subject to change to agree with its governing noun, in gender, number, and case, as will be seen from the following examples; تور شان آس *a blackish horse;* سپينه شان آسپه *a whitish mare;* څما په شان ښه سړي *a good man like me;* دَ هَلَک په شان جِينيْ *a rompish girl.* Examples:—

دَ غُنچي په شان ئي خوله دَه سکه عاشِق ئي دَ ګُل فام يَم

"Her mouth is LIKE *unto a rose-bud,*

Therefore I am enamoured of its rosy colour." Ahmed Sháh, Abdálí.

لَکَ غم دَ بيلتانه چه په ما اورِي چا ليدَلي ګنړ اور دي پدا شان

"Like the grief of separation which raineth on me,

Hath any one ever seen SUCH *fire as this, or not?"* Abd-ur-Rahmán.

هسي شان په لږه لوْږه مُبدَل شي
چه ګونګَت آخلِي په طَمَع دَ امَلوکَ

"Thou becometh so *changed, from slight hunger,*

That thou seizest a beetle in thy avidity instead of a sloe."*

88. There are several words used in Pushto to denote similarity, but they are adverbs, and not declinable, viz.; غندِ, دوْد, څير, لَکَ and هَسي (which generally go together, and may be translated—*as, so, such, etc.*) and مَخي, but the latter is rare. Examples:—

* The sloe, and blackberry grow in the Khaiber mountains, and in the hills north of Peshá'war.

چه مَجنوُن غنَدِ په مِينهِ کښي ګُم نام شِي
دَ هُغو په جهان وُخيږِي نامُونَ

"They who LIKE *Majnún through love lose their reputation,*
Their names become renowned throughout the world." Abd-ul-Hamíd.

چه ستا په ګُل رخسار باندِ نظرشِي آئينه شِي دَ نرګِس په دوْد حيران

"When the eye beholdeth thy rosy cheek,
The mirror LIKE *the narcissus becometh filled with amazement."* Yúsuf and Zulíkhá.

په ژړا مي دَ خپُل يار ديدَن حاصل کړَ
دَ شَبنَم په څير له ګُل سره يکتا يَم

"By lamentation and weeping I obtained a sight of my beloved:
LIKE *the dew I am united to the queen of flowers."* Abd-ul-Hamíd.

دَ هجران غَمونو زه هسي په تَنګ کړمَ
لَکَ کښينيِ په چا رَوي ميلمانه

"The sorrows of absence reduced me to SUCH *extremity,*
As *when a demon sitteth with one as a guest."* Abd-ul-Hamíd.

لَکَ قنَد هَسي دروغ وَر ته خواږه شوُ
لَکَ زَهر هَسي توُ کړه ريښتيِا خلق

"As *sugar* so *is falsehood pleasant to the world,*
LIKE *poison* so *it spitteth out truth."* Abd-ul-Hamíd.

نَدي ګُل دَ ستا مَخ مَخي خوشرنګَ
ګُل جلوه کا په يوه رَنګَ ته سَل رَنګَ

"There is no rose of such a beautiful colour AS *thy cheek;*

The rose shineth with one colour,—thou art resplendent with a hundred." Ahmed Sháh, Abdálí.

89. The اسمَايِ تفصِيل و مُبالِغه *(ismá'í-tafsíl wo mubáligha)* comparative and superlative degrees, are not expressed by any peculiar form of adjective; the superiority of one thing over another being expressed by the addition of various particles and adjectives.

90. The positive is made comparative by the particles تَرَ, له, له نه, etc. used with the object to which comparison is made; and such words as ډير *much,* زيات *more,* لوي *great,* and many others; thus, ډير ښه *very* good; ډير لوي *very* large; ډير لَنډ *very* small; تَک سپِين *very* white. Examples:—

لَښو ښه غوٰاړه احمَد شاهَ بَد سپُک ګنړه تَرَ بَنړَ

"Look for excellence from the good, Ahmed Sháh!
Evil consider lighter THAN *a feather."*

بهرام حُکم پشماس وُکه وَردرُومَ سَرداسيا هم سُهيلي تَرَ ده چاپيره
شهانه پوشاک دِ واغوندِ دوي واړَ وَر سره روُح اَفزا تَرَ ګُل ناميره

"Bahram said unto Shamás, go you to her,
Sardásí'á too with her hand-maidens around her.
All should dress themselves in royal robes,
And with them Rúh Afzá, MORE LOVELY *than the rose."* Bahrám Gúr.

91. A mere repetition of the positive is commonly used to form the comparative; thus,—

چه په شَوي کار څه وائِي پُوچ پوچ وائِي وَهِي جَک

" He who murmureth at that which hath happened,

Talketh GREAT NONSENSE : *he beateth the froth bubbles on the water."* Abd-ul-Hamíd.

92. In forming the superlative, such words as ټول *all*, حَد *boundary*, پَهورته, or پورته *over, above*, are used in addition to the particles employed to express the comparative; as, دَغه لَه ټولُ لوي دي this is the *biggest of all*; or, this is the *greatest*; لَه حَدَ زياتَ *beyond bounds*; دا سَړي لَه ټولُ نَه ډير هوښيار دي this man is the *cleverest of all.* Examples:—

ستا جفا تَر حدَ پَهُورته شوه صَنَمَ تَل مي اوښي موج وَهِي دَ زړه له يَم

" Thy oppression, oh! beloved one, hath EXCEEDED ALL BOUNDS :

The waves of my tears are ever rolling from the ocean of my heart." Abd-ul-Hamíd.

هُماي مُرغ په ټول مرغانُ له دي سَبَبَ لوئِي لرِي
چه هَډوُکي خورِي اوْ نور مُرغان نه آزارَوِي

" The Húmá on this account enjoyeth the GREATEST RANK OF ALL *birds,*

That it consumeth bones, and injureth not the feathered race." Translation of the Gulistán.

لَه ټولُ خلقو نَه سَړي په لِيدُ کښي ډيرښه دي او تر واړُ خلقو
نَه سپي ډير ناکار دي وَلي په صلاح دَ هوښُيارانُ وفادار سپي
غوْرَ دي له بي وفا سَړِي نه

" Man to all appearances is the MOST EXCELLENT *of created things, and the dog* THE MOST VILE ;

Yet with the concurrence of the wise, a grateful dog is far superior to the man without gratitude." Gulistán.

تول takes (ـَـ) or ۀ with nouns feminine, and may be declined as follows:

Sing. and Plu. تول, توله, or تولَ *all.*

Nom.	تول, توله, تولَ *all.*
Gen.	دَ تولُ, تولي, تولِ *of all.*
Dat.	تولُ, تولي, تولِ ته, لره, له or وَ تولُ, تولي تولِ ته, لره, له or وَ تولُ, تولي, تولِ وَ ته, ولره, وله } *to all.*
Acc.	تول, توله, تولَ *all.*
Abl.	له تولُ, تولي, تولِ or له تولُ, تولي تولِ نه *from all.*
Act.	تولُ, تولي, تولِ *by all.*

93. The اِسمِ تَصغِير *(ism-i-tasghír)* used to lessen the importance of a word, or to convey contempt, is affixed to the noun. There are several of these particles, as they may be termed, in general use; viz. ګوتي, وکي, وړي, وټ, ګي, کي, ړي and the letters ک and ي thus:—کوزه ړي *a small goglet;* جينکي *a little girl;* بازارکي *a small market;* سړوتي *a mean fellow;* (here the particle وټ is inserted before the final letter,) چرګوړي *a young cock;* ډنډوکي *a small pond;* مړک or ملک *a mouse,* (literally *a small rat*) بهادري *a coward,* (literally a *small hero*) and ملاګوتي *an illiterate priest.* Examples:—

يو سړوتي کم عقل مي وليد چه عيب دَ لوي سړي وِ وَر ته
مي وُ وِ اي صاحب که ته خوارئي بخت وَر سړي لره څه ګناه ده

"*I once saw a* MEAN SCOUNDREL *of a fellow, who was speaking ill of a man of rank and respectability. I said to him—oh! master, if thou art*

unlucky, what fault is that of a more fortunate man." Translation of the Gulistán.

وړوکي نه بازي دا رنګ کاڼي کوډري
لګ زه باذم پتا دين و ايمان خپل

" The CHILD *gambleth not in this manner with stones and shards,*
Like I stake on thee both my religion and my faith." Abd-ul-Hamíd.

94. The particle of diminution affixed to a noun is also used to express endearment, as will be seen from the following extract.

دا مي نه مړل دي نه ژوندون دي تر څان حال ذ مړون وينم
له شوق وچ شوم له غمه وسوم ميروکي وروره دُرخو به وه وينم

" To me this is not death neither is it life—from the state of my own existence I behold the dead—through love I am become dry—from anguish I am consumed. Oh DEAR BROTHER *Mírú ! I must see Durkhání."* Tale of Adam Khán and Durkhání.

شاه زاده چه دا خبره وه ويله
بادشاه وه ژړل زار زار درست خانه دان
بادشه وه ويل چه اي ثما زړکي
دا کوم وقت دي چه تا کړه هسي بيان

" When the prince spoke these words, the king and his family wept a great deal. The king said, oh my DEAR BOY ! *what time is this that thou hast made this declaration ?"* Saif-ul-Mulúk and Badrí Jamál.

Chapter IV.

THE PRONOUN.

ضمير *zamír.*

95. The Pushto pronouns are of five different classes—the personal, demonstrative, reflective or reciprocal, interrogative, and indefinite.

96. The language contains no peculiar form of relative and co-relative pronouns, but other pronouns are used instead; the explanations of which, as also examples will be found in their proper places.

97. As the pronouns in declension admit of considerable changes, they require to be exhibited separately.

98. The personal pronouns, or ضمايرِ مُنفَصِله *zamá'ir-i-munfasilah,* are; زه, ته and هغه, which are declined in the following page.

99. The 1st person is termed متكَلِّم *(mutakallim),* the 2nd مُخاطَب *(mukhátab)* or حاضِر *(házír),* and the 3rd غايِب *(gháyib).*

100. As it would far exceed the intended limits of the present work to give separate examples of each pronoun, both in the singular and plural number, I shall content myself by giving a specimen, either inflected or otherwise, as occasion may require; the whole of the changes for person and case, gender and number, can be seen at a glance from the following declensions.

101. The first personal pronoun زه is not subject to any change for gender, and is thus declined:—

1st *person* زه *I.*

	S.	P.
Nom.	زه *I.*	مونګَ *or* مُوږ *we.*
Gen.	څما *mine, of me.*	څمُونګَ *or* څمُوږ *our, of us.*
Dat.	ما ته ,لره ,له و ما ته ,لره ,له و ما و ته ,لره ,له *to me.*	مونګَ *or* مُوږ ته ,لره ,له و مُونګَ *or* و مُوږ ته لره ,له و مُونګَ و ته ,لره ,له و مُوږ و ته ,لره ,له *to us.*
Acc.	ما *me.*	مُونګَ *or* مُوږ *us.*
Abl.	له ما *or* له ما نه *from me.*	له مُونګَ *or* له مُوږَ له مُونګَ نه-له موږ نه *from us.*
Act.	ما *by me.*	مُونګَ *or* مُوږ *by us.*

The following are examples of the pronouns.

زه یاري غواړم له تانَ توفیق ته را کړِ رحمانَ
که توفیق مِ کړِ په بَخره ما به خلاص کړِ له نیرانَ

"I seek assistance from thee—Oh God! grant unto me thy grace.

If with my lot thou grantest me thy grace, thou wilt redeem me from the flames." Makhzan Afghání.

102. The uninflected form of this pronoun is sometimes used for the dative: the following is an example:—

زه دَ یار غمونو هسي هَډ و پوست کړم
لَکَ ونه په خزان کښي بي برګَ

"The care and anguish which I suffer on account of my beloved, hath reduced ME *to skin and bone,*

Like as the tree in the autumn without leaves." Abd-ul-Hamíd.

څمونګ (*) پیر چه پیر صالح دي خبر ئي کانړيْ چه دَست ګیري
امُ وُکاندِ اوْ که دا کار و نکړ مُونګ دَ ده له موریدي ویذار یوُ

"Give you information to our spiritual guide which is Pír Saleh, that he should assist us, and if he does not do this, we are tired and disgusted with his discipleship." Adam Khán and Durkhání.

په شُعبي کښي هَسي دي راوړي دَ جنت یَوه طَفه بدِ دَ دوغښ یوِ
طَفهِ ته هسي وائي موږ ستاسِ په تعلیم په نصیحَت سره داخِل شوُو په
جنت کښي څه سبب دَ بدبختي وُه چه داخل شويْ په دوغښ کښي
دوي به هَسي ور ته وائي موږ امر دَ نیکي کاوُه عالمَ ته وَلِ موږ پرِ و لاړ
نووُ له بدي به موږ نهي کړه دَ خلق وَلِ موږ ترِ پرهیز نووُ

"In the Shæbah it is thus stated—A party of people in Paradise will thus say to another party in Hell—'Through YOUR *instruction and exhortations* WE *have entered into Heaven. By what evil destiny was it that you entered into Hell?'* THESE *will thus answer them.* 'WE *gave good counsel to the world, but did not act up to it ourselves.* WE *interdicted others from evil, but* WE *did not abstain from it ourselves.'"* Fawá'íd-ush-Sharrí'æa.

The above quotation contains examples of several pronouns, which is the reason of my giving it at length.

103. *2nd person* ته *Thou.*

	S.	P.
Nom.	ته *thou.*	تاسِ *or* تاسي, تاسُ, تاسو *ye, or you.*

* مُنګَ or مُنګا as it is also written, is the eastern or Peshawírí form of the first person plural, and موږ the Western dialect. I have already explained at page 6 that some tribes change the letters ج for ګ, and ګ for ږ and *vice versá.* The Peshawírí pronunciation is evidently the purer Pushto.

Gen. دِ تا *or* ستا *thine, of thee.* { ستاسو, ستاسُ, ستاسي / *or* ستاسِ } *yours, of you.*

Dat. { تا ته, لره, له / وتا ته, لره, له *or* / وتا وته, لره, له } *to thee.* { تاسو, تاسُ, تاسي, تاسِ ته / لره, له-وتاسو ته, لره, له *or* / وتاسو وته, لره, له } *to you.*

Acc. تا *thee, or to thee.* تاسو, تاسُ, تاسي, تاسِ *you, or to you.*

Voc. اي تا *oh! thou.* اي تاسو, تاسُ, تاسي, تاسِ *oh! you.*

Abl. له تا نه *or* له تا *from thee.* { له تاسو, تاسُ *or* / له تاسو, تاسُ نه } *from you.*

Act. تا *by thee.* تاسو, تاسُ, تاسي, تاسِ *by you.*

اي اعرابي ويرېګم چه کعبي ته به و نرسي دا لار چه تَه پرِ
څِي تُرکيستان ته څِي

"Oh Arab! I fear thou wilt not arrive at Mekka, for the road that THOU *followest leadeth to Turkistán."* Translation of the Gúlistán.

104. In old writings, the dative particle is often written with an extra و thus و و ته of which the following is an example.*

زه هَر صبح شام وتا و ته دعا کړم ته وما و ته کوِ دُشنام په څه

"Every morning and evening I offer up a prayer for thee:
Wherefore treatest thou me with contempt." Rahmán.

تاسي وُ پوښتي بُلبُلَ چه څه وائِي له ګُلَ

"You should make enquiry of the nightingale,
What sayest thou to the rose? Ahmed Sháh, Abdálí.

* This form of the dative is also used with nouns; and it may also be translated—*for, for the sake of, etc.* See Chap. II.

105. *3rd person* هَغه *He, she, it.*

	Singular.	Plural.
Nom.	هَغه *he, she, it.*	هُغو or هُغوي *they.*
Gen.	دَ هَغه- دِ هِغِه or دِ هِغي *of him, her, &c.*	دَ هُغو or دَ هُغوي *theirs, &c.*
Dat.	هَغه هِغِه or هِغي ته, لره, له و هَغه هِغِه or هِغي ته, لره و هَغه هِغِه هغي or له و ته, ولره, وله *to him, &c.*	هُغو or هُغوي ته, لره, له - و هُغو, هغوي ته لره, له or وهُغو, هغوي و ته, ولره, و له *to them.*
Acc.	هَغه *him, &c.*	هُغو *them.*
Abl.	له هَغه, له هِغِه or له هَغه نه, له هِغِه نه *from him, &c.*	له هغو, هُغوي or له هُغو, هُغوي نه *from them.*
Act.	هِغي or هِغِه, هَغه *by him, her, &c.*	هُغوي or هُغو *by them.*

په خوا تر پاک سَروره دا پنام دَ عتیق بن عامِر وَه یَوه لور
تر پیدا شوه چه هنده دِ هِغِه نوم وه

"Before the time of the Prophet, this (woman) was married to Ætík bin Æámir, and she had a daughter by him: HER *name was Hindah.* Fawá'íd-ush-Sharrí'æa.

106. The feminine form of this pronoun of which the example just given is a specimen, is very often written with a ي instead of (ـِـ), thus:—

بي بي هَسي وَر ته وُوِچه مَرک ډیر ډیر یاد وه دَ زړه نرمي بدِ
حاصِل شي دَ بیبي عایشه پند هِغي ښځي په ځاي کړ

"The mother of the Faithful said thus to her. 'Always remember death; by means of it meekness and gentleness of heart is produced.' The

counsel of Lady Ayishah took effect on THAT *woman, and she acted up to it.*" Fawá'íd-ush-Sharrí'æa.

پس هَغه هَلته دَ کټ دَ لانِد چپ کښیناست اوْ ساه ئي وُنَښکُله تَرَ هَغه
وقتَ پورِي چه هُغوَله عیش خلاص شُو اوْ نښان دَ تورِ شپي سَر ښکته شوه

"*After that he sat down beneath the couch, and did not draw his breath until such time as* THEY *had consummated their pleasure, and the black flag of night became inverted.*" Æyár Dánish.

107. The singular nominative of this pronoun is also sometimes used for the plural; as,

حضرت هَسي وَر ته وه وِ خلیفه ګان څما هغه دِي چه طریق سُنت
څما بدوي کوِینَ

"*The Prophet said thus unto him—*THEY *are my vicars who act up to the rules and institutions of my orthodox faith.*" Fawá'íd-ush-Sharrí'æa.

108. This pronoun is also used as the remote demonstrative or اِسم اِشاره *(ism-i-ishárah)* and is declined in a similar manner, except that the nominative singular remains unchanged for the plural, as will be seen from the following examples.

هَر رَنګ تُخم چه کَرِ هغه به آخلي
خپُله خپُله میوه نسِي هَره وَن

Whatever kind of seed thou sowest, THAT *wilt thou reap:*
Every tree beareth each its own peculiar fruit." Abd-ur-Rahmán.

پخپل عمر به هیچا لیدلي نه وِي
هَغه څارِ چه یار هَر ساعَت په ما کا

No one in the whole course of his lifetime will have experienced
THOSE *sorrows which my beloved every hour inflicts upon me.* Abd-ur-Rahmán.

109. The proximate demonstrative pronouns, which are of five different forms for the singular, and two for the plural, are declined as follows.

دَغه, دا, دِ, دي or ده *This (persons or things).*

	S.	P.
Nom.	ده, دي, دِ, دا, دغه *this.*	دوُي or دَغو *these.*
Gen.	ده, دي, دِ, دا, دِغه, دَ دَغه *of this.*	دَ دوُي or د دَغو *of these.*
Dat.	دَغه, دِغه ته, لره, له له, لره, ته ده, دي, دِ, دا *to this.* ودَغه, و دا, ودِ ته, لره, له	دَغو or دوُي ته, لره, له ودَغو ته, لره, له *to these.* و دوُي ته, لره, له
Acc.	ده, دي, دِ, دا, دِغه دَغه *this, or to this.*	دوُي or دَغو *these, etc.*
Abl.	له دَغه or له دَغه نه له دا or له دا نه *from this.* له دِ or له دِ نه *etc.*	له دَغو or له دوُي له دَغو نه or له دوُي نه *from these.*
Act.	ده, دي, دِ, دا, دِغه, دغه *by this.*	دوُي or دَغو *by these.*

EXAMPLES.

دَ رَنځوُر عِلاج ترخه ترخه داروُ دي

دَغه داروُ دي چه هَم درد شه هم دَرمان شَ

" The remedy of sickness is a bitter bitter medicine :

THIS is a physic which becometh not only the disease, but also its cure."

Abd-ur-Rahmán.

تَل دَ اوښو په اوبو کښي لَرَ تَرَ مَخ

په دغو اوبوکښي لیده شي دَ ګوهر مَخ

Keep thy cheek ever moist with the waters of thy tears ;

In these waters can be seen the face of the gem." Abd-ul-Hamíd.

دوُي وائِي دا عورتِ دي گُلوُنَ گُل هَم هَر څوک بويوَين دَغه قوم دَ
عَبدُ الله شماخِي دي په ظاهِر دوُي مسلمان دِي په باطِن دوُي
کافران دِينَ

"THEY *say that these women are roses, and every person smelleth a rose. This is the sect of Abd-ullah Shamákhí. Outwardly* THEY *are Musslemans, but inwardly are infidels.* Makhzan Afghání.

دا سوُر گُل به هم دَ تا په وينِو سوُر کا
چه دِ يشي زماني دي په دستار کښِ

Destiny will ensanguine THIS *red flower in thy blood,*
Which itself hath placed in thy turban." Kushhál Khán, Khattak.

دَ خلاصِي لوريه مي نشته دي اي څوانَ
زيِست روزگار مي هميشه دَ غم په خونه
دي څما ديدن کوِي نور په امان يَم
وَلي عالم را بانِد کانِد گُمانوُنَ

"Alas brave youth! there is no road of escape for me:
The employment of this life of mine is in the house of grief.
THIS *(demon) merely looks at me—in other respects I am safe;*
But the world entertaineth suspicions against me." Bahrám Gúr.

په لښکر کښِ دَ بِهزاد څه شور و شر وُو
نِيمي شپي وي چه فرياد اوْ وا ويلا شوْه
شهزاده وُ وِ دَ قلا و سر وته خيږيْ
چه تَرَ دِ وَقتَ جَنگ نشته څه بلا شوْه

"What noise and confusion was there in the army of Bhizád!
It was about midnight that a tumult and cries for help arose.

Mount, said the prince, to the summit of the fortress.

What calamity has happened that up to THIS *time no battle has ensued.*"

Bahrám Gúr.

یو بادشاه عالیجناب صاحب دَ رُوم وُه
ښه خورم وُو سکوُنت ده دانایانو
هر څه ده و ته موجُود عالي مُقام وُه
په اسباب کښي اَرماني دَ فرزَندانو

" *There was a mighty king who ruled over the country of Rúm ;*

He was amiable and humane, and his dwelling was the home of sages.

THIS *great prince was possessed of countless worldly wealth,*

But he ever pined with grief and regret, for he was childless."

Bahrám Gúr.

110. The first letter of the demonstrative هَغه is sometimes lost by elision, thus:—

دَ ناسُوت په وَهم ورک شُو عَندلِیب
زه غه گُل یَم چه دَ مِینی په بهار ځي

The nightingale became lost in the imagination of humanity :

I am THAT *rose which roameth about in the spring time of love.* Ahmed Sháh, Abdálí.

111. The reflective or reciprocal pronoun ضَمِیر مُشتَرَک *(zamír-i-mushtarak,)* خپُل is applicable to all three persons. It is placed before the verb in the sentence, and must refer to the agent or nominative case either expressed or understood, whatever it may be. The changes to which it is subject for gender and by inflection, will be seen in the following declension.

Masc. and Fem. خپُله or خپُل *Myself, thyself, my own, etc.*

	S.	P.
Nom.	خپُله *or* خپُل *myself, self.*	خپُلي *or* خپُل *ourselves, etc.*
Gen.	دَ خپُلي *or* دَ خپُل *of myself, etc.*	دَ خپُلو *of ourselves, etc.*
Dat.	خپُل ته, لره, له *or* خپُلي ته, لره, له *to myself, etc.*	خپُلو ته, لره, له *to ourselves, etc.*
Acc.	خپُله *or* خپُل *myself, etc.*	خپُلي *or* خپُل *ourselves, etc.*
Abl.	له خپُل *or* خپُلي *or* له خپُل نه, خپُلي نه *from myself, etc.*	له خپُلو *or* له خپُلو نه *from ourselves, etc.*
Act.	خپُلي *or* خپُل *by myself, etc.*	خپُلو *by ourselves, etc.*

112. The following are examples of this pronoun.

په تارِيخ دَ زر څلويښت وايم دا خَبر
چه لِيده شِي دَ دکهن دَ گجرات پعالم جَبَر
په خپُل عمر څو وَ نيک و بَد خبَر شوَم
په دا دود مى قَتل نَلِيده په ډَبَر

"In the year one thousand and forty this circumstance I relate,

When the people of the Dakhan and Gujerát saw such tyranny and oppression.

In the whole of MY *lifetime, since I became capable of distinguishing good from evil;*

I never beheld after this fashion massacre with stones." Futtih Khán, Mirzá.

The inflected form of the feminine may be written خپُلي or خپُلِ.*

حَق دَ ښځ دا دي پر څښتَن باندِ چه له ورُوڼُر

* See article on the nouns.—Note † to Page 15.

له مور پلاَر دَ خپُلِ ښځ دِ دي ښه اخلاص کوِين

The just claim which a wife has over her husband is this, that he should show proper love and affection towards HIS *wife's brothers, her mother and father.* Fawáíd-ush-Sharrí'æa.

پَس له هَغه درُخانِي وَر ته وُ وِ چه يوْعرض مي دي را ته غوْږ کړه
آدَم خان وِچه څه حُکم وِي په سترګو مي قبوُل دي دِ وَر ته خپل
غموُنَ پدا مَضموُن وُ وِ

"Afterwards Durkhaní said to him, I have a request to make; pray give ear to it. Adam Khán answered, Whatever the command may be I agree to it with all my heart. She then related to him* HER OWN *sorrows in the following manner."* Adam Khán and Durkhání.

113. When no agent is expressed, this pronoun denotes individuality and reciprocity, or may refer to either of the three persons, which is only discoverable by something that has preceded it, or comes after; as in the sentence, دا خپُل مال دي.

چه وقبر ته سُجده کا يا حاجت له مُرده غوْاړي حصليده دَ خپُل
مقصود هم له مُرده دَ لوري کنړين پکښي وَيره وِي دَ کُفر

"Whoever maketh a prostration before a tomb, or wisheth for any thing from the defunct; and he considereth the fulfilment of HIS *wish to have been accomplished by means of the deceased, there is danger of blasphemy."* Fawáíd-ush-Sharrí'æa.

له دِ خپُلي بدي بَخري چا ته ژاړم په چا داد کړم

"Concerning this my own hard fate,
To whom shall I tell my sorrows? from whom seek redress?" Laylá and Majnún.

* Literally "on my eyes."

114. The interrogative pronouns اَسماي اِستِفهام *(asmâ'e-i-istifahm)* are څوک, کوم, and کَم or کَمه.

څوک is applied to persons and rarely to inanimate objects. It is used both for the singular and plural, and masculine and feminine. It is thus declined.

څوک *Who? which? what?*

Nom.	څوک *who? which? what?*
Gen.	دَ چا *of whom? which? what?*
Dat.	چا ته, لره, له *or* و چا ته, لره, له *or* و چا و ته, و لره, و له } *to whom? which? what?*
Acc.	څوک *whom? which? what?*
Abl.	له چا نه *or* له چا *from whom? which? what?*
Act.	چا *by whom? which? what?*

EXAMPLES.

را ته وایه چه ته څوک نوم دِ څه دي
چه دا عشق دي په خاطِر دِ هنبره زور دي

"Tell me WHO *art thou? and what is thy name?*
That this love of thine affects thy mind so much." Bahrám Gúr.

تیر شه درست عمر څما په دا هَوَس
که مي وُپوشتي چه څوک ئي یا څه کَس

"The whole of my lifetime has passed in this vain hope,
That thou wouldst ask me, WHO *art thou? and what?* Yúsuf and Zulíkhá.

115. This pronoun is also in common use as an indefinite, and is for the most part applied to persons, but in some instances to things also. Examples of its use with respect to persons are contained in the following extracts.

که څوک مَټ په نیکي وکه
بیا په مینه محبَت پس روان شه

"If any one taketh courage in acting with uprightness,

He will follow after it with affection and love." Makhzan Afghání.

چا وَیل چه یُوسَف زِي دي لوي مَړُونَ
خوراک خوري په تالو کښي اوبه څکي په جامُونَ

"SOME *persons have said that the Yúsufzáis are a great people—they eat victuals out of platters, and drink water from bowls."* Adam Khán and Durkhání.

116. The following couplet contains an example of its use with reference to things.

یو اصَل دَ ابو دي یو دَ زمکي
او میوه ذِني ترخه ده څوک شیرِین

"There is one element of water, and one element of earth;

And SOME *fruits are bitter, and some pleasant and sweet."* Futtih Khán, Mírzá.

117. The interrogative pronouns کوم and کَم are also singular and plural, but they take the addition of ه for the feminine gender, and may be thus declined.

کَم and کوم *What?*

Nom.	کوم - کومه *or* کَم - کَمه	*what?*
Gen.	دَ کوم - کومي *or* دَ کَم - کَمي	*of what?*
Dat.	کوم-کومی *or* کم - کَمي ته, لره, له *or* وکوم-کومي - کَم - کَمي ته, لره, له *or* وکوم - کومي *or* کَم - کَمي و ته, و لره, و له	*to what?*

Acc. کوم - کومه or کَم - کَمه *what?*

Abl. له کومَ-کومي or کَمَ کَمي or له کوم-کومي or کَم-کَمي نه *from what?*

Act. کوم - کومي or کَم - کَمي *by what?*

EXAMPLES.

کوم واده کوم کوزده ده په دنیا کښي
چه فلک ئي و آخِر وته ویر نکا

"WHAT *wedding*—WHAT *betrothal is there in the world?*
That cruel fate at last turneth not into wailing and lamentation." Abd-ur-Rahmán.

هَغه کَم ساعت چه زړه پوي لیږي
غه ساعت وِي چه په زړه شي رخسارون

"WHAT *hour is it that the heart palpitates and beats?*
It will be that hour, when the shadow of beloved faces falls on the heart." Ahmed Sháh, Abdálí.

118. The pronoun څه is used both in an interrogative as well as in an indefinite sense: its conjugation is as follows.

Masc. and Fem., Sing. and Plu. څه *What?* or, *a, an, any, etc.*

Nom. څه *what?—a, an any, some, etc.*

Gen. دَ څه *of what?—of a, an, any, some, etc.*

Dat. څه ته, لره, له or وڅه ته, لره
له or وڅه وته, ولره, وله } *to what?—to a, an, any, some, etc.*

Acc. څه *what?—a, an, any, some, etc.*

Abl. له څه or له څه نه *from what?—from a, an, any, etc.*

Act. څه *by what?—by a, an, any, some, etc.*

EXAMPLES.

پیر صالح هلته معرکي تنګ کړي وُچه څه کوي وقت دي موږ ستړي شوُ

*"The party had reduced Pír Saleh to great extremity, saying—*WHAT *art thou doing?—it is now time! we are tired of waiting!* Adam Khán, and Durkhání.

چه ئي لاس له خيْره وخاته يکلخته
څه به نوي آلوده په بلا خلق

"Since goodness all at once escaped from the hand of the world,
WHY *may not it be stained with evil and depravity?* Abd-ul-Hamíd.

Example of the Indefinite اِسمِ مُبهَم (*ism-i-mubham*).

که په ما دي څه اَثر کَولي وعظ
تا ناصحَ را ته هَله وَيلي وعظ

"If there was ANY *chance of thy admonition taking effect on me,*
Thou oh monitor! wouldst then have given me advice." Abd-ul-Hamíd.

119. ځِن, ځِني, ذِن, or ذِني is another form of the indefinite. It is applicable to things both animate and inanimate; is not subject to any change in termination for gender; and is both singular and plural. It is declined as follows,

	ځِن, ځِني, ذِن, ذِني	*Some, any, a few, etc.*
Nom.	ذِن *or* ځِن	*some, any, a few, etc.*
Gen.	ذِن *or* د ځِن	*of some, any, a few, etc.*
Dat.	ځِن, ځِني, ذِن, ذِني ته, لره, له وځِن, ځِني, ذِن, ذِني ته, لره, له وځِن, ځِني, ذِن, ذِني وته, ولره, وله	*to some, any, a few, etc.*

Acc.	څِن ,څِني ,ذِن ,ذِني	*some, any, a few, etc.*
Abl.	له څِن ,څِني ,ذِن ,ذِني له څِن څِني ,ذِن ,ذِني نه	*from some, any, a few, etc.*
Act.	څِن ,څِني ,ذِن ,ذِني	*by some, any, a few, etc.*

EXAMPLES.

که څوک ښکنځل کا وهغه ته چه نامه ئي مُحمد وِي یا احمد ابوالقاسم
وِي څِن وائِي چه کفُر نشته څِن وائِي ه په وقت دَ ښکنځلو دَ ده فهم
ونبي صاحب ته وشي کافر کیږي

"If a person abuseth him who may bear the name of Muhammad, or Ahmad-abul-Kasím, SOME *say that it is not blasphemy.* OTHERS *again state, that at the time of giving abuse, if his thoughts be directed towards the Prophet, he is a blasphemer."* Fawá'íd-ush-Sharrí'æa.

وَهَر چا وته پخپل قسمَت رسیږي
له ازلي سور سور دي پَلي پَلي
اوْ آدم په اصل واړه سره وصل
ذِن ذِن بادشاهِي که څوک نتلي

"The decree of destiny reacheth every one—
From all eternity the horseman is mounted, and the footman on foot;
And man himself originally is of one race and origin,
Yet SOME *rule empires, and some beg from door to door."* Futtih Khán, Mírzá.

120. Several pronouns admit of composition; thus, هر څوک *whoever,* or *whatever,* هرڅه *whatever,* هَر یوْ *every one,* کَمیوْ *which one,* etc. They are subject to the same rules of inflection, and change in termination for gender, as the pronouns from which they are derived: کَمیوْ is declined in the following manner.

Sing. and Plu. کمَیَوَه or کمَیْو *Which one?* Masc. and Fem.

Nom. کمَیَوَه *or* کمَیْو *which one?*

Gen. کمَیِوَي *or* دَ کمَیْو *of which one?*

Dat. کمَیو *or* کمِیَوَي ته, لره, له *or* و کمَیْو, کمِیوَي ته
لره, له *or* وکمَیْو, کمَیِوَي و ته, و لره, و له } *to which one?*

Acc. کمَیَوَه *or* کمَیْو *which one?*

Abl. له کمَیْو, کمَیِوَي *or* له کمَیْو, کمَیِوَي نه *from which one?*

Act. کمَیِوي *or* کمَیْو *by which one?*

EXAMPLES OF کمَیْو AND هَر څوک.

هَغه عالِم په تلواري کور ته را وُ بالَ اوْ ګلِي وَر ته وُکړه چه لوُر ته مي وَلي پشا ئي لوُر مي هَر ګوره دَ عِلم عاشقه دَه چه عزیزانُ ته ئي سَبَق وائي کمَیْو له دي فایَق دي

"He quickly called the learned man to his house, and upbraided him, saying—'Why turnest thou thy back on my daughter? she is at all times a seeker after knowledge: since thou teachest her companions, which one of them is superior to her?'" Adam Khán, and Durkhání.

پدا خدائي چه دَ هَرچا دي نه ګروهیږي
واړوم له رقیبانو په کوم خداي دوست

"Since she feareth not that God, who is the God of all,
By the assistance of what Deity shall I divert my friend from the keepers." Abd-ul-Hamíd.

121. The only relative pronoun اِسمِ موْصُول *(ism-i-mawsúl)* which the Pushto language contains is چه* which must not be confounded with the interrogative څه already explained, there being no connexion between

* This particle has a great similarity to the Persian چه

them. The co-relative جوَابِ موْصُول *(jawáb-i-mawsúl)* is supplied by the demonstrative pronouns as will be seen in the examples.

122. چه may either precede or follow after its substantive: the following are examples.

چه اِيري دَ بي قدري شيِ پوري مښوي
آئِينه دَ هُغو زړُونو وِي رانړه

"THEY WHO *have been well anointed with the ashes of humility,*
The mirror of THEIR *hearts becometh clear and bright.*" Abd-ul-Hamíd.

په خَر پوسُ دَ صبر زهُد څِني تَښتِي
چه پَکُرتُ کا تيره غشَي د مِژګانو

"*Patience and continence should flee from her on all fours,*
When she taketh between her finger and thumb the arrows of her eyelashes." Abd-ul-Hamíd.

په يَوي بوسي به څه صبوُرِي کړم
چه آخستِ شِي له جهانَ نصِيب وَرو وَرو

"*With one kiss merely, how shall I be contented?*
Since good fortune from the world, is only to be obtained by degrees." Abd-ul-Hamíd.

123. In addition to the regular form of the personal pronouns already explained and illustrated, there are three other forms of pronouns which require a lengthened explanation.

The first form is used with all past tenses of the active voice, as is also the actor or instrumental case of the personal pronouns, to denote the agent in a sentence, and have no meaning separate from the verbs. With any other than active or transitive verbs they point out the object, or the possessive case, and have but these two inflections from the nomi-

native. They are not affected by gender, and may be prefixed or inserted: they are as follows.

1st person	م or مي *I, mine, to me.*	مو *we, ours, to us.*
2nd „	دي or د *thou, thine, to thee.*	مو *you, yours, to you.*
3rd „	ئي *he, she, it, his, hers, etc.*	ئي *them, theirs, to them.*

124. In the following examples, the first shows the actor, and the second the inflected form respectively.

مَل تويي مي ماتِ کړ وا نه وُ شتَم له عشقَ
ساه ويساه مي نوره پاتو نَشوه په توبو کښ

"I *broke a hundred vows, yet did not abandon love,*
Therefore I placed no more faith on vows." Abd-ur-Rahmán.

هله ګُل وُم چه هيچري مي سيال نَوُو
وَلي اوس دَ آشنائي په زړه خار شَم

"*I was a rose when there were no equals* TO ME,
But now I become a thorn in the heart of friendship." Abd-ul-Hamíd.

چه دِ رنګ دَ مَيو وَر کړ و لبَانو
اور دِ پوري کړ په کور دَ ميخوارانو

"*When* THOU *didst give the colour of wine to thy lips,*
THOU *didst set all on fire the houses of the wine-drinkers.*" Futtih Khán, Mírzá.

چه ئي وُليده ستا دَ جمال عکس په خپل شان کښي
هم په دا دَ آئيني په شير حيران دي شما رُوح

"*Since* IT *saw the reflection of thy beauty in its own heart,*
On this account also my soul like the mirror is filled with amazement."
Abd-ur-Rahmán.

دُرخانِي وَر روانه شوه لاس کرفته ئي راوُست پَس دُرخانِي اول په
پهلنګ وُخته اوْ آدَم خان ورستي کړ

"Durkhání went to him, and having taken HIS *hand led him in. She first sat down on the bed, and then seated Adam Khán on the floor."* Adam Khán, and Durkhání.

که هَرڅو موُ سره راز کړ بي له عشق خَبَر نوَه بَل

"Whatever secrets WE *mentioned to each other,*
There were no words spoken but those of love." Ahmed Sháh, Abdálí.

په تَفسيرِ حُسينِي کښي دي راوړي چه شيطان ستاس لوي غليم دي
مُومنانُ اوْ په رنګ رنګ به موَ غُلوَيَن

"It is stated in the Tafsír Husainí, that the devil is your great enemy, oh! true believers; and will deceive YOU *in manifold ways."* Fawá'íd-ush-Sharrí'æa.

څموُږ سرور دي فرمايلي ډير سړي
په ظاهِر نموُنځونَ کاندِ وَلِ زَړوُنَ ئي غافل دي

"Our Prophet has said—'There are many persons who to all outward appearances say their prayers, but THEIR *hearts are remiss.'"* Fawá'íd-ush-Sharrí'æa.

125. These affixes and prefixes being one of the difficulties of Pushto, required examples of each person as above given, and will be necessary for those which follow.

126. The second form of pronoun, or pronominal dative prefix, as it may be termed, is alone used to point out the object in a sentence. It is used with all verbs, but like the preceding has no independent meaning, and is not subject to change in termination for gender: it is both singular and plural.

1st person را له *or* را لره, را ته, را *to me, or to us.*

2nd „ دَر له *or* دَر لره, دَر ته, دَر *to thee, or to you.*

3rd „ وَر له *or* وَر لره, وَر ته, وَر *to him, her, it, or to them.*

EXAMPLES.

که لږ سترګِ پرَ بَل کیږدَم راته وائِي

پیارِيْ کښِ عالَم نه کَوِي خوبُونَ

"If I close my eye ever so little, she says UNTO ME,—

'When really in love, people neither slumber nor sleep.'" Abd-ul-Hamíd.

رښتِیا ترَخه دروغ خواږه دي

اي نادانه ترَښه دَر تَ بده شوه بدیع

"Truth is bitter, but falsehood is sweet:

It is marvellous, oh fool! that evil is pleasant TO THEE." Ahmed Sháh, Abdálí.

آدم خان په اندَرپایه وَر وُ خوت په بیاستَ وَر څوړند شه اوْ میرِوُ

وَر تَه وُ لاړ وُ په اوږي ئي کوز کړَ

"Adam Khán ascended the ladder, swung himself off by the rope TOWARDS HIM, *and Mírú who was standing near* (TO HIM), *received him on his shoulders and lowered him down."* Adam Khán and Durkhání.

127. These particles, particularly را and وَر are also used in the formation of verbs, thus;—را *to me,* and وُړَل *to carry,* becomes را وُړَل *to bring;* and وَر *to him,* and کَوُل *to do,* etc.—وَر کَوُل *to give.*

128. These same forms undergo other changes in writing and conversation, but particularly in the latter. The cause appears to be merely greater facility in enunciation. Thus for را لره they use دَ له, لا لره or دَ لره for دَر له, and دَر لره, and وَ لره for وَر لره. The following are examples.

ته خپُل حال پکاغَذ لا لَره را کړه
ستا مَطلب به شيِ که خُداي کاندِ تَر سَره

"*Give* UNTO ME *an account of thy circumstances on paper,*
And if God so wills it, thy wishes will be fulfilled." Bahrám Gúr.

وَقت دَ مَرګ چه دَ لَره راشِي
رُوح بَ وَر کړي بي عذابَ

"*When the angel of death cometh* UNTO THEE,
Thou wilt give up thy soul without pain." Ahmed Sháh, Abdálí.

فغفُور ډير ګوْهَر جوْهَر وَ لرَهَ وَر کړَل
څلويښت سَوه سُوهيليْ مُلک بهَار شه

"*Faghfúr gave* UNTO HER *numerous gems and precious stones :*
Forty hundred handmaids filled the country with the bloom of their beauty." Bahrám Gúr.

129. The affixed personal pronouns* ضمايرِ مُتَّصِله *(zamá'ír-i-mutassilah)* are used in forming the tenses of intransitive and substantive verbs, and with the exception of the six past tenses, for those of verbs transitive also. They are inseparable from the verbs, and have no independent signification. The regular personal pronouns may also be prefixed to the verbs with which they are used, but are not absolutely required, and not generally adopted. On reference to the conjugations, the manner in which these affixes are used with the different tenses and persons will be seen at a glance : they are as follow.

* There is great similarity between these pronouns and those of the Arabic and Persian languages. In Sindhí also there is scarcely a sentence spoken, in which they are not used with verbs, nouns, and prepositions.

1st person	م *I.*	و *we.*
2nd „	ي *thou.*	يې *ye or you.*
3rd „	يِ *he, she, it, and also—they.*	

The ي of the 3rd person is not used in any of the past tenses of intransitive or auxiliary verbs. The following are examples.

وينم واړه تَلوُني هيڅوک ندي پاتو شونی
يوُن دي په دا لارِ هَم دَ څوان هم دَ زاړه

"I *see all departing, no one whatever is to remain behind—*
On this road are journeying both young and old." Abd-ur-Rahmán.

که دَ عشق تَر کمَر پريوَزيَ غاش بايليَ
ته چه ما تَ غاش چِچيَ په نصيحت کښِ

"*If* THOU *fallest from the precipice of love,* THOU *wilt lose thy teeth,*
Oh THOU *who gnashest thy teeth at me by way of admonition.*" Abd-ur-Rahmán.

چه ئي وُ وَهِيَ تور ديو دَ عاشقي
هيڅ صِحَت ئي دَ جهان په افسوُن نِشي

"*For him whom the black* DEMON *of love strikes,*
There is no health or cure from the charms or incantations of the world." Abd-ul-Hamíd.

زه ۆ يار چه سره خپُل غموُنه شُمار کړوُ
يار و ما ته حيرانيږيِ زه و يار تَ

"*When I and my beloved together, make a computation of our sorrows;*
She is astonished with her lover, and I am filled with amazement at mine." Abd-ur-Rahmán.

نور مِيرمامِي له هَغه سوَرو سره شه اۆ چه حخو لاړ شه وَر ته وِ تلوار
کړيۆ چه لَښکَر ته زرَ وُ رسيۆ

"On this Mír Mámí set out in company with those horsemen; and when he had gone a short distance, he said to them—make YOU *haste that* YOU *may reach the force quickly."* Adam Khán, and Durkhání.

چه زبیخِي مي ګوُني شونډِ دَ خوُبانو
دَ هُغو به کله مِینه په مېو کیږِي

"When will THEY *who taste of the wine-coloured lips of the fair,*
Set their hearts on the juice of the grape?" Abd-ul-Hamíd.

130. There are three prepositions used in Pushto requiring explanation here, which are used as demonstrative pronouns. They are تَر and پَر which add a *zer* (ـِ), and نا or نه which prefixes تي in the oblique cases. They are used both for things animate and inanimate, are both singular and plural, and are not subject to any change for gender: the following are examples.

په هَر عاقل بالغ مُؤمِن ده روږه فرض پَرِ لازم دَه لَګَه قرض له روږي
که څوک مُنکِر شِي کل عمَل حبطه پَرِ به کافِر شِي

"On every sensible adult believer to fast is a divine command and a duty. Like the repayment of a debt it is necessary and incumbent ON HIM. *If any one repudiates fasting, the whole of his acts are entirely vain, and* HE *will become an infidel."* Fawá'íd-ush-Sharrí'æa.

ګُل نازي وُ وِ چه دا هَغه آدم خان دي چه دُرخانِي تَرِ بیُولِ دَه

"Gúl Nazái said, This is that same Adam Khán FROM WHOM *Durkhání has been carried off."* Adam Khán and Durkhání.

تاسُ وارويْ مومنِانُ اوس څموږ په زمانهِ کښي دَ ږبِ آفت ډیر شه چه
الفاظ دَ کُفر تَرِ پیدا کیږِي

"Listen oh true believers—In our day the calamities produced by the

tongue are manifold, since blasphemous words are uttered FROM IT." Makhzan Áfghání.

اي مُرغه دَ سَحَر له پتنگ په عشق پوه شه

ځان دَ غه سوي لاړ آواز تِنَا را نه غي

" Oh! bird of the dawn, learn thou love from the moth;

That consumed one's life went, but no sound escaped FROM HIM." Abd-ul-Hamíd.

په زړه کښي مي وُه هَرکله دَ ګُلو په وَني به وُ رَسَم

دَ يارانو پيښ کښَ دَ پاره خپُله لَمَن به تِنَا ډَکه کړَم

" I said in my mind, when I reach the rose tree,

I will fill my skirt with roses FROM IT, *as a present for those whom I love."* Gulistán.

Chapter V.

THE VERB.

فِعْل *Fiæl.*

131. A verb is a word which affirms or asserts; as وائي *speaks,* خوري *eats.* It may also of itself constitute a sentence, and unless it be expressed or understood, no sentence is complete.

132. Verbs are of two kinds—primitive and derivative, which may again be divided into six classes—the رابِطُ الزّماني or substantive; لازِمي neuter or intransitive; مُتَعَدّي active or transitive, in which also are comprised causals; the derivative or فِعْل مُشتَق; and the passive, or مَجْهُول.

133. Some verbs have both an active, and a neuter signification; as سَول *to burn.*

نور بهرام وي سَرداسِيا خوري ورَ دروُمَ
گل اَندام که خَبَر څما له نوُمَ

ورَ ته وايه ستا دَ مِيني په اور سَوي
شهزاده بَهرام راغلي دي له روُمَ

"Then Bahrám said, Oh sister Sardásía! go unto Gúl Andám:
Give unto her information respecting my name.
Say, that CONSUMED *in the fire of thy love,*
Prince Bahrám hath again returned from Rúm." Bahrám Gúr.

مجَنوُن ملک د عاشقيْ هَله بيا موند
چه په اور باندِ وسه خان وْ مان خپُل

"Majnún at that time acquired the dominion of love,
When in the fire of affection he CONSUMED *all his worldly wealth."*
Abd-ur-Rahmán.

134. The active voice may be obtained from some intransitives, by changing the ل and يدَل of the infinitive into وُل; as بَليدَل *to take fire,* بَلَوُل *to set on fire;* سړيدَل *to become cool,* سَړَوُل *to make cold;* ستونيدَل *to revolve,* ستونَوُل *to make revolve;* زَنګيدَل *to swing,* زَنګول *to make swing.*

EXAMPLE.

څو توانيګي زړه دَ چا مه آزارَوَه چه په دي لارِ کښي ډير آزغِي وِي
کار دَ فَقيِر اوْ مُحتاج وُ کړَ چه تا لَره هُم کارونَ وِي

"As much as thou art able, PAIN *not the heart of any one;*
Since there may be very many thorns in this path.

Give assistance to the poor and the indigent in their affairs;

Since thou hast many matters in this world to be brought to conclusion." Translation of the Gúlistán.

135. The casual also termed مُتَعَدِّي may be formed from intransitives and transitives by adding وُل in place of ل or يدَل; thus زغليدَل *to run,* زغَلَوُل *to cause to run;* خَندَل *to laugh,* خَندهوُل *to cause to laugh;* ږَړَل *to lament,* ږَړه وُل or ږَړَوُل *to cause to lament.* Example:

واړه ته ئي خَنده وُل که ږَړه وُل * کړِ
زه پَخپُله نه خندا کړَم نه ږړا کړَم

"*If thou* CAUSETH *one* TO LAUGH, *or* CAUSETH *one* TO LAMENT, *thou art the cause of all:*

Of my own accord I do not make merry, neither do I mourn and bewail." Abd-ur-Rahmán.

136. The derivative verb, or فِعْلِ مشتَق may be formed from nouns, adjectives, or pronouns, either by alone adding the sign of the infinitive; as پوه *understanding,* پوهيدَل *to understand;* وُچ *dry,* وُچيدَل *to become dry,* or وُچَوُل *to make dry;* or by shortening the long vowel of the word; as رنړا *bright,* رَنړَوُل *to make bright;* غاړه *a brink* or *side,* غَړَوُل *to put aside:* the following is an example.

پهَر سانګ چه يار خوُشيږِي کَړي بويَ
خپُلَوُل دَ صاحبانو په پيشو دِي

"*It is necessary to practise every disguise to please the beloved:*

* This method of using a letter instead of a vowel point, is in accordance with the orthographical system of the Zendic language. See Introduction, page 37.

To GAIN THE AFFECTIONS* *of the fair, dependeth on art and skill.*" Abd-ur-Rahmán.

137. Pushto also contains a sort of compound verb, which may be divided into two classes—nominals and intensitives. The former are formed by the mere subjoining of a verb regularly conjugated to a noun or adjective; as, اوده *sleep,* اوده کیدَل *to sleep;* وَږي *hunger,* وَږي کیدَل *to become hungry;* جَنګ *battle,* جَنګ کَول *to fight.* These verbs being very commonly used, need no example, there being scarcely a sentence without one.

138. Intensitives are obtained by adding or prefixing to a regularly conjugated verb, two adjectives or an adverb; thus—

څرَخ مي ستا دَ بَنړِ غَشِي پَر سِينه دي

پورِ اورِ مي وَتَلِي تر اِينه دِي

"*The arrows of thy eyelashes have pierced me in the breast:*

Verily they HAVE PASSED RIGHT THROUGH *unto my heart.*" Abd-ur-Rahmán.

ګاه سَړي خوښو خورَم وِي ګاه له غمه وِي چَک پَک

"*Sometimes man may be cheerful and happy,*

At times through grief TROUBLED *and* DISTRESSED." Abd-ul-Hamíd.

139. The passive voice is formed by the addition of the different tenses of the substantive or auxiliary verbs کیدَل and شُوَل *to be* or *become,* to the past participle or imperfect tense of a transitive verb, which are subject to the same changes in termination for gender as other verbs to agree with the governing noun in the sentence.

* Literally—To make one's own, from خپُل *self, myself, &c.*

The following is an example with کېدَل.

ګُل چه بي دَ يار له مَخ لِيده کيږي

جوړ دَ سترګو نظر وي په خارستان ګَډ .

"If the rose tree IS VIEWED *without the beloved being at one's side,*

The eye-sight merely falleth on a place of thorns and brambles." Abd-ul-Hamíd.

EXAMPLE WITH شُوَل.

څو تَرياق له عراق راوړي شي مار خوړلي مَړ دي

"By the time the treacle IS BROUGHT *from Irák,**

The snake-bitten person is dead." Gúlistán.

140. It will be necessary now to show the inflexions of the different auxiliaries, which are the models for the variations of the persons, and in forming the definite tenses of the verbs.

141. The following auxiliary or substantive verb, called the رابِطُ الزَّماني is ناقِص or irregular, and has no known infinitive. It is very easy and should be carefully committed to memory. Want of space will compel me to content myself with a single example of each tense in the conjugations of the verbs, unless some peculiarity requires to be more fully explained.

To be or *become.*—Infinitive unknown.

S. صيغهٔ حال *Present Tense.* P.

زه يَم *I am.*	مونګ يُو *we are.*
ته ئي *thou art.*	تاسُ يي or ياستي *you are.*
هَغه دي, ده or شته *he, she, it is*	هغو, هُغوي دي or شته *they are.*

* The treacle of Irák is a celebrated antidote for venomous snake-bites.

ساقي جام دَ مَيو راوَړ غرق دَ اوښيو په دَرياب يمَ

"Cupbearer! bring the bowl of wine:

I AM *overwhelmed in the ocean of grief."* Ahmed Sháh, Abdálí.

EXAMPLE OF THE FEMININE.

لاس به واخلمَ له نَنګ که په نَنګ پاتِ دُنيا دَه

"I will give up all honour and reputation,

Though the world itself depends on good name." Abd-ul-Hamíd.

EXAMPLES OF شْته SINGULAR AND PLURAL.

چه مي شْته دَ عشق خوارِي هُمبره ښادي دَه

که مي وَرَکه دا خوارِي شوه نور به خوار شمَ

"Since to me love's anguish IS *equal to its rapture,*

If this distress of mine be lost, I shall again become wretched." Futtih Khán, Mírzá.

چه دَ دوْر دا کَږي کينړي پيري شته

کوه قاف دِ نه نازيږِي په خپُل تول

"Since these crooked and left-handed revolutions ARE *occasioned by fate;*

Mount Caucasus itself should not coquet about its own weight." Abd-ul-Hamíd.

The following form of the 2nd person plural is to be found in ancient writings, but it is not commonly used. It, as well as شْته, is in all probability derived from the obsolete infinitive ستَل or شتَل which is now lost.

تاسُ بندګان دَ پاک اَللّٰه ياستيْ مؤمنانُ اَللّٰه حَي لايَمُوت دي مَرګ

ئي نَشته خپُل ايمان مَقيده جوړ لَرْي بَندګانُ

"You, oh faithful! ARE *the servants of the most High. God liveth! death affects him not! keep firmly the tenets of your faith, oh people of God!"* Fawá'íd-ush-Sharrí'æa.

شته and دي are sometimes used together, but the latter seems to be merely added by way of emphasis: the following is an example.

هسي رَنګ سِحر جادُو کا په نظر دَ شالا سترګو
نئي سِيال په هِند کښي شته دي نه ثاني پهَ بنګاله کښي

"With the glance of her dark-grey eye she enchants and charms in this manner—

There IS *no one eye equal to it in Hind, not another in Bengálah."* Abd-ul-Hamíd.

S. ماضِي مُطلَق *Past Tense.* P.

زه وُم *I was.* مُونږ or مُنګا وُو *we were.*

ته وي *thou wast.* تاسو or تاسِ وئ *you were.*

هَغه وُ or وُه *he or it was.* هغو or هُغوي وُو *they (men) were.*

هَغه وَه *she was.* هغو or هُغوي وِ *they (women) were.*

This tense with the prefix که is often used as the Conditional or Optative tense, of which examples will be found in their proper places.

The following example shows both the masculine and feminine form of this tense, and both methods of writing the third person masculine as above given.

يوْ سَردار دَ يُوسُف زويو په دوْلت کښي لَکَ طهمُورَث وُ په اِسم
طاوُوس خان نُوماندي وُه دَ ده يوه لُور وَه درُخان نُوماندي اوْ
دَ حُسن سِيال ئي نه وُه

"There WAS *a chief of the Yúsufzoes—a Tahmúras* in wealth—who* WAS *ycleped Tá'ous Khán. There* WAS *also a daughter of this chieftain named Durkhán, and there* WAS *no equal to her in beauty."* Story of Adam Khán and Durkhání.

یو عالِم وُه چه څلور سَوه صَندوُق ئي دَ عِلم واړه یاد وو

"There WAS *a learned man who* WAS† *proficient in all the sciences contained in as many books as required four hundred chests to hold them."* Fawá'íd-ush-Sharrí'æa.

The future tense of this auxiliary shows the very irregular and imperfect nature of many of the Afghánian verbs. The 1st and 2nd persons are formed by prefixing the particle به to the present, and the 3rd person by prefixing it to the aorist or future indefinite, which again has no 1st or 2nd persons. In the conjugations of all other verbs, the 2nd future tense is formed from the aorist.

S.	مُستَقبَل *Future Tense.*	P.
زه به یَم *I shall or will be.*		مونږ *or* منګا به یو *we shall or will be.*
ته به ئي *thou etc.*		تاسو *or* تاسِ به ئي *you shall or will be.*
هَغه به وِي *or* به وِین *he, she, it, etc.*		هُغو *or* هُغوي به *or* وِي به وِین *they shall or will be.*

EXAMPLES.

په راستي مي دَ خپُل آه هسي باور دي

چه همَدَم به یَم له ښکُلیو پَس له مَرګ

* The third Persian King of the Pishdadian dynasty, said to have been the founder of Babylon, Nineveh, etc.; and the discoverer of fire. He reigned about 830 B. C. although some carry him centuries beyond.

† Here notice the construction—the verb agreeing with the object.

"I have such confidence in the truth of my own sighs,

That after death even, I SHALL *still* BE *a companion of the fair."*

Abd-ul-Hamíd.

شهزاده بَهرام به وِي په هَغه ځاي کښِ

چه باد بوُي وَله راوَړِي دَ يار له دَره

"Prince Bahrám WILL *certainly* BE *present at that place,*

That the breeze may bring him perfume from the door of his beloved."

Bahrám Gúr.

په دَيرش کال به قرارِي شي نه سَړِي به چِر وِيَ نه ميرِي چه دانه وُ خوُرِي

"In the space of thirty years there will be stability, (during this time) there WILL *not* BE *a man—not even an ant to eat up the grain."* Makhzan Afghání.

The aorist or future indefinite tense of this auxiliary, as previously stated, has but one form—the 3rd person. It is also used in forming the doubtful past tenses of other verbs, as will be seen from the different conjugations.

S. مُضارِع *Aorist or Future Indefinite.* P.

وِيَن or هَغه وِي *he, she, it, may be.* { هُغو or هُغوِي / وِي or وِيَن } *they may be.*

EXAMPLE.

څومي لاس وِي يا مي توان وِي ژُوندَ به صَدَقه دَ دِلبره کړَم

"As long as I MAY HAVE *hands, or as long as I* MAY BE *possessed of strength,*

I will devote my life and existence to my beloved." Ahmed Sháh, Abdálí.

ماضِي اِستمرار *Conditional or Optative Tense.*

S.

زه وي, واي or به وُم *I were.*

ته وي, واي or به وي *thou wert.*

M. هَغه وي, واي or به وُه *he, it, were.*

F. هَغه وي, واي or به وَه *she, it, were.*

P.

مُوږ - مُنګا وي, واي or به وُو *we were.*

تاسو - تاسِ وئ, واي or به وئ *you were.*

M. هُغو - هغوي وي or واي *they were.*

F. هُغو - هُغوي به وُو or به وِ *they were.*

This tense implies continuity, and with a conditional conjunction or adverb of wishing, expressed or understood is used as the conditional or optative, which is its most general form.

EXAMPLES.

نَفع دَ دَرباب ښه وَه که ویره دَ موج نه وي

یاري دَ ګُل ښه وَه که نه وي تشویش دَ خار

"The utility of the ocean would be great, WERE *there no fear of the waves.*

The intimacy of the rose would be considerable WERE *there no apprehension of the thorn."* Gúlistán.

It is also frequently used after interjections as in the following couplet.

کاشکي مه واي په دنیا غَم دَ فِراق

چه ډُوب نه واي زړه په دا یَم دَ فِراق

"Alas! that there WERE *no such thing in the world as anxiety on account of absence—*

That the heart WERE *not overwhelmed in the ocean of separation."* Khúshhál Khán Khaṭṭak.

The following is an example of the simple past tense with the prefixed particle به used in a hypothetical sense,* as referred to at page 70.

اي دَ پلار دَ زړه سَخه که ته هُم وُوده شوَي وي له دِ نه ډير ښه

به وُو چه دَ وګړِي په عيْب جوئِي کښي پرِوَتي

"Oh joy of thy father's heart! if thou wert also asleep, IT WOULD BE *far better, than that thou hast commenced searching after the defects of others."* Translation of the Gúlistán.

There is no imperative mood of this auxiliary, and that of اوسيدَل *to remain,* etc. is used for it.

142. The following as well as the preceding verb, is also used absolutely to denote mere existence. It is like all auxiliary verbs in this language— ناقِص or imperfect: its conjugation is as follows.

Infinitive مَصدَر او سيدَل *to be, exist, continue, etc.*

اِسمِ لِياقَت *Noun of Fitness.*

Sing. and Plu. دَ اوسيدَلُ *or* دَ اوسيدُ *of, or for being, existing, etc.*

اِسمِ فاعِل *Active Participle.*

Sing. M. اوسيدُونِي *or* اوسيدُونکي F. اوسيدُونِ *or* اوسَيدُونکِ

Plu. M. and F. اوسيدُونِي *or* اوسيدُونکِي

* This should not be confounded with the 1st Future, which see

صيغهٔ حال *Present Tense.*

S.		P.	
زه اوسم	*I exist.*	مُونږ or مُونګا اوسوُ	**we exist.*
ته اوسي	*thou existeth.*	تاسو or تاسِ اوسيْ	*ye or you exist.*
هَغه اوسِي	*he, she, it ,,*	هُغو or هُغوي اوسِي	*they exist.*

EXAMPLE.

هَسي يَم په دَرد ؤ غم کښي دَ دِلبر خوښ
لَګ اوسِي په سره اور کښي سَمندَر خوښ

" To this degree am I pleased with the pain and grief inflicted on me by my beloved,

Like as the Salamander EXISTETH *contented in the red fire."* Abd-ul-Hamíd.

The following tense is mostly used in conversation with a conjunction, as the Conditional or Optative tense. It implies continuity, and may also be understood as the simple present.

ماضِي اِستِمراري *Conditional or Optative.*

S.		P.	
زه اوسيدَم	*were I existing.*	مونږ اوسيدوُ	*were we existing.*
ته اوسيدي	*wert thou ,,*	تاسُ اوسيديْ	*were you existing.*
هَغه اوسيدَ	*were he, or it ,,*	هغو اوسيدَل	*were they ,,* (M.)
هَغه اوسيده اوسيدَله	*were she ,,*	هغو اوسبد or اوسيدِل	*were they ,,* (F.)

Example;—" که دَل اوسيدَم دا مانړيْ به مي جوړه کړه *Were I remaining* (or going to remain) here, I would repair this house."

* It will not be necessary to give more than one form of Pronouns in future.

مستَقبَل *Future Tense.*

S.

زه به وُ اوسمَ *or* به اوسمَ *I will exist.*

ته به وُ اوسي *or* به اوسي *thou wilt exist.*

هَغه به وُ اوسيِ *or* به اوسيِ *he, she, it will exist.*

P.

موُږ به وُ اوسوُ *or* به اوسوُ *we will exist.*

تاسُ به وُ اوسي *or* به اوسيْ *you will exist.*

هغو به وُ اوسيِ *or* به اوسيِ *they will exist.*

EXAMPLE.

جام دَ مَيو چه غَمخور دَ درَست جهان شه

زه به اوسم په دا غم کښ تا بکي

"Since the goblet of wine has become the comforter of the whole world,

How long SHALL I CONTINUE *in this distress and sorrow?"* Abd-ur-Rahmán.

مُضارِع *Subjunctive or Aorist Tense.*

S.

زه وُ اوسمَ *or* اوسمَ *I may exist.*

ته وُ اوسي *or* اوسي *thou mayest exist.*

هَغه وُاوسيِ *or* اوسيِ *he, she, it may exist.*

P.

موُږ وُ اوسوُ *or* اوسوُ *we may exist.*

تاسُ وُاوسيْ *or* اوسيْ *you may exist.*

هُغو وُ اوسيِ *or* اوسيِ *they may exist.*

EXAMPLE.

دا ژوندون په هر نفس دي هر نفس اوسي تايب

"Existence dependeth on the drawing of a breath:

Therefore you SHOULD BE *repentant on each respiration."* Abd-ul-Hamíd.

اَمرِ حاضِر *Precative or 1st Future Tense.*

S.

زه وُ اوسمَ *or* اوسمَ *I shall exist.*

ته وُ اوسي *or* اوسي *thou shalt exist.*

هَغه دِ وُ اوسي *or* دِ اوسي *he, she, it shall exist.*

P.

مُوږ وُ اوسوُ *or* اوسو *we shall exist.*

تاسُ وُ اوسي *or* اوسي *you shall exist.*

هُغو دِ وُاوسي *or* دِ اوسي *they shall exist.*

EXAMPLE.

چه اِمام قراءة لُوَلي مُقتدَي دِ خَله پُټ وُلاړ اوسي قراءة دَ اِمام آرويده واجب دي

"When the priest reads with a solemn voice, the congregation being silent, SHOULD REMAIN *standing. To listen to the reading of the priest is necessary and correct."* Fawá'íd-ush Sharrí'æa.

اَمر *Imperative Mood.*

S.	P.
ته اوسه *exist thou.*	تاسُ اوسي *exist you.*
هَغه د اوسي *let, him, her, it exist.*	هُغو دِ اوسي *let them exist.*

EXAMPLE.

که سَختي کړِي يار احَمَده په سَختِي اوسه سَرباز

"If thy mistress treateth thee with asperity, Ahmed! BE THOU *resolute in adversity and affliction."* Ahmed Sháh, Abdálí.

The verbs کيدَل and شْوَل used in forming the Passive voice, are conjugated as follow. The first is ناقِص or imperfect, and has but three tenses.

کيدَل *To be* or *become.*

The Noun of Fitness دَ کيد or دَ کيدَلُ *of or for being or becoming.*

صيغهٔ حال *Present Tense.*

S.

کيګَم *or* زه کيږَم *I become.*

کيګي *or* ته کيږي *thou becometh.*

کيګِي *or* هَغه کيږِي *he, she, it becomes.*

P.

کيګُو *or* مُنګا کيږُو *we become.*

کيګيْ *or* تاسُ کيږيْ *you become.*

کيګِي *or* هغو کيږِي *they become.*

EXAMPLE.

ښه ديَدن لَکَ باران پرِ تازه کيږَم جُدائِي په مِثال اور پر مَا لګَيِنَ

"A pleasant interview is like rain, by it I BECOME *refreshed:*
But separation like fire overtakes me." Futteh Khan, Mírza.

ماضِي اِستِمرار *Imperfect Tense.*

S.

زه کیدَم *or* به کیدَم *I was becoming.*

ته کیدي *or* به کیدي *thou wast becoming.*

M. هَغه کیدَ *or* به کیدَ *he, or it, was becoming.*

F. { هَغه کیدَه *or* به کیدَه / کیدله *or* به کیدَله } *she was becoming.*

P.

مُنګا کیدُو *or* به کیدُو *we were becoming.*

تاسُ کیدیْ *or* به کیدیْ *you were becoming.*

M. هُغو کیدَل *or* به کیدَل *they were becoming.*

F. { هُغو کیدِ *or* به کیدِ / کیدَلِ *or* به کیدَلِ } *they were becoming.*

EXAMPLES.

څاي پڅاي پښلي کیدَ په څو څو قِسمَ میلمانه دَ سَرداس وُو له هُجُومَ

"In every place there were different kinds of food BEING *cooked,*
For the guests of Sardás were a numerous crowd." Bahrám Gúr.

پَس له هَغه هَر جِرګه چه به کیده دُرخانيْ و نرميْ ته وِ چه خبري را لره راوړه

"After that time, every Jirgah that* WAS IN THE HABIT OF MEETING, *Durkhaní used to say to Narmai, bring me news from it."* Story of Adam Khán and Durkhání.

* An assembly of the heads of the different *uluses* or divisions of tribes amongst the Afghans, particularly the Yúsufzoes.

مُستَقبَل *2nd Future Tense.*

S.

زه به کیږم or به کیکم *I will become.*
ته به کیږي or به کیکي *thou wilt become.*
هغه به کیږي or به کیکي *he, she, it, will become.*

P.

مُوږ به کیږو or به کیکو *we will become.*
تاسِ به کیږيْ or به کیکيْ *you will become.*
هُغو به کیږي or به کیکي *they will become.*

EXAMPLE.

جوْهَر دَ خوُبيْ له ښه خدايَ وُ مُوندَلي له هِيچا به ويشه
نه شه نه بَ کیږي

"The jewel of excellence he acquired from the good God. Such never before fell to the lot of any one, and WILL *never* BECOME *so."* Makhzan Afghání.

143. The conjugation of the following verb, as well as کیدَل which precedes it, imports transition from one state to another, whilst the auxiliary, *to be*, which is also a substantive verb, generally denotes mere existence.

Infinitive (مِصدَر) شوَلُ *To be* or *become.* Mas. and Fem.

اِسمِ لیاقَت *The Noun of Fitness.*

دَ شوَلُ دَ شوْو *of* or *for, being* or *becoming.*

اِسمِ فاعِل *Active Participle.*

S.

M. شَوُونکي *or* شَوُوني } *the becomer.*
F. شَوُونِ *or* شَوُونکِ }

P.

M. and F. شَوُونکيِ *or* شَوُونيِ *the becomers.*

اِسمِ مَفعُول *Passive Participle.*

S.

M. and F. شَوَلي *or* شَوي شَوَلِ *or* شوِ *become.*

P.

M. and F. شَوِي *or* شَوَلِي *become.*

صيغهٔ حال *Present Tense.*

S.	P.
شم *I become.*	شُو *we become.*
شي *thou becometh.*	شيْ *you become.*
هغه شيِ *he, she, it becomes.*	هُغو شيِ *they become.*

EXAMPLE.

که هر څو په صَبر زړه ټولَوُم نه شيِ بي اِختياره لَکَ موُم وِيلِي پنار شَم

"Notwithstanding I endeavour to calm my heart IT *is not soothed; Spontaneously* I BECOME *melted like wax before the fire."* Abd-ur-Rahmán.

ماضِي اِستِمرار *Imperfect Tense.*

S.

شوَم *or* به شْوَم *or* شْوَلَم *I was becoming.*

شوْي *or* به شوْي *or* شوَلي *thou wast becoming.*

شوَلَ *or* به شه *or* هَغه شه *he or it, was becoming.*

شْوَله *or* به شْوه *or* هَغه شْوه *she was becoming.*

P.

شْوَلُو *or* به شْوُ *or* شْووُ *we were becoming.*

شْوَلِيْ *or* به شْوِيْ *or* شْويْ *you were becoming.*

شْوَل *or* به شْوُ *or* هغوشُو *they* (M.) *were becoming.*

شْوَلِ *or* به شوِ *or* هغو شوِ *they* (F.) *were becoming.*

EXAMPLE.

چه دَ سَرَور له اَصحابَ نمُونْڅ په جماعَت چرِ قضا شه اوه ورَڅِ به عالَم
عُذر خواهِي ور تَ کُوَل تَکبِير اوُلي چه به قضا شه درِ ورَڅِ به عالَم
عُذر خواهِي ور تَ کوَل

"*When any one of the companions of the Prophet* USED *to omit* TO BE *present with the congregation for divine worship, the people condoled with him for a period of seven days; and if* HE USED *to fail* TO BE *present at the first Takbír (the commencement of the service) the people condoled with him for three days.*" Fawá'íd-ush-Sharrí'æa.

ماضِي مطلَق *Past Tense.*

S.

شوَلَم *or* وُ شوَلَم - شوَم - وُ شوَم *I became.*

شوَلي *or* وُ شوَلي - شوي - وُ شوي *thou becamest.*

شوَلَ *or* وُ شوَلَ - شه - وُ شه *he or it became.*

شوَله *or* وُ شوَله - شوه - وُ شوه *she became.*

P.

وُ شوُو - شوُو - وُ شوَلوُ or شوَلوُ *we became.*

وُ شويْ - شويْ - وُ شوَليْ or شوَليْ *you became.*

وُ شوُ - شوُ - وُ شوَل or شوَل *they* (M.) *became.*

وُ شوِ - شوِ - وُ شوَلِ or شوَلِ *they* (F.) *became.*

EXAMPLES.

چه مَشغوُل دَ ستا دَ مَخ په خال وْ خَط شْوَم

مَشغوُلا را حخه پاتي دَ کتاب شْوه

"*Since* I BECAME *dedicated to thy mole and ringlets, my employment with the book* BECAME *entirely relinquished.*" Abd-ul-Hamíd.

دوَيَم زده کړه چه وُجوُد دَ حق دانا دي هرڅه وُ شوُو يا به شِينَ له کُل زره حَبَ آگاه دي چه هِيڅ خبرِ نه نوي نوي زده کوَي نه وَهيرَوِينَ

"*Secondly :—know thou that the Almighty is all-wise, and knoweth all things that have* HAPPENED *or will happen. He is cognizant of every jot and tittle, every atom and iota, for he learneth nothing new, and he forgetteth nothing.*" Makhzan Afghání.

ماضِي قرِيب *Perfect Tense.*

S.

شَوي يَم *I have become.*

شَوي ئي *thou hast become.*

(F.) شَوِ دَه or شَوي دي *he, she, it has become.*

P.

شَوي يُو *we have become.*

شَوي يي *you have become.*

شَوي دي *they have become.*

EXAMPLES.

ولي هَسي شوَي ئي غم ثما دِله عُمر هَوا غندِ ثليږِي دَريغ دَريغ

"*Why* HAS *the sorrow of my heart* BECOME *thus?*

Life passeth away like the wind, alas! alas! Ahmed Sháh, Abdálí.

حضرَت هَسي وَرته وُوِ چه په اوه لکه نيکِي حساب شَوِ دَ حَرم يوه نيکِي دَه

"*The Prophet said thus unto him, One good work performed at Haram,** HAS BEEN *accounted equal to seven hundred thousand performed at any other place.*" Fawá'íd-ush-Sharrí'æa.

ماضِي بَعيد *Pluperfect Tense.*

S.

شَوي وُم *I had become.*

شَوي وي *thou hadst become.*

(F.) شَوي وَه *or* شَوي وُه *he, she, it had become.*

P.

شَوِي وُو *we had become.*

شَوَي وِيْ *you had become.*

(F.) شَوِ وِ *or* شَوِي وُو *they had become.*

EXAMPLE.

يار په خلوت کښِ وُه له ما سره جوړ شَوي

زړه مي ريږدِي له رقيبَ دل خرابَ

"*In retirement my love* HAD BECOME *pleased with me,*

"*But my heart palpitates through fear of the hard-hearted guardian.*"

Ahmed Sháh, Abdálí.

* Haram, the sacred plain of Mecca, with the sanctuary.

اَمرِ حاضِر 1st *Future Tense.*

S.

وُشَم *or* شَم *I should become.*

وُشي *or* شي *thou shouldst become.*

دِ وُشيِ *or* هَغه دِ شيِ *he, she, it should become.*

P.

وُشُو *or* شُو *we should become.*

وُشيْ *or* شيْ *you should become.*

دِ وُشيِ *or* هُغو دِ شيِ *they should become.*

EXAMPLE.

که منصُور غُندِ پدارۆ په سَنګسار شَم نشته دا چه ستاله مِيني توبه ګار شَم

"SHOULD I BE *raised to the gibbet like Mansúr, or be stoned to death;*
It is not this, that SHOULD *make me forswear thy love and affection.*"
Abd-ul-Hamíd.

مُستَقبَل 2nd *Future Tense.*

S.

زه به وُشمَ *or* وُبه شَم *I will become.*

ته به وُشي *or* وُبه شي *thou wilt become.*

هَغه به وُشيِ *or* وُبه شيِ *he, she, it will become.*

P.

مُنګا به وُشوُ *or* وُبه شوُ *we will become.*

تاسُ به وُشيْ *or* وُبه شيْ *you will become.*

هغو به وُشي *or* وُبه شيِ *they will become.*

EXAMPLES.

څه له کا دَ حُسن لاف صاحب جَمال
خوُد به وُشي اَنگُشت نماي لکَ هِلال

"Wherefore doth the possessor of beauty boast of good looks?

THEY WILL BECOME *celebrated of their own accord like the new moon."*

Abd-ul-Hamíd.

موړ به نه شي هيڅ سَړي بي قناعَت
که ئي خوُنه وي په سِيم وْ په زَر دَکَ

"No man WILL BECOME *satiated without contentment,*

Even though his house be full of silver and gold." Abd-ur-Rahmán.

مُضارِع *Subjunctive or Aorist Tense.*

S.

وُشَم or شَم *I may shall, will, etc. become.*

وُشي or شي *thou mayest, etc. become.*

هَغه وُشي or شي *he, she, it may, etc. become.*

P.

وُشوُ or شو *we may shall, will, etc. become.*

وُشيْ or شيْ *you may, etc. become.*

هُغو وُشي or شي *they may, etc. become.*

EXAMPLES.

يوْ بادشاه لره يوْ مِهم را پيش شه وُئي وَيل که اَنجام دَ دِ کار څما دَ زړه په
مُراد وُشي دا قدر درهَمُونه زاهدانو لره به ورکړم

"A certain king had a difficult matter to perform. He said, if this SHOULD TURN OUT *according to my wishes, I will give so many dirhams to devotees and holy men."* Translation of the Gúlistán.

دَ لیوانو زو ذات لیوه شِي که دي لوي دَ سَړِي په لیمه شِي

"The offspring of wolves WILL *still* BE *wolves,*

Even though they MAY BE *grand and powerful in the sight of men."*

Translation of the Gúlistán.

شَرطِیه *Conditional or Optative Tense.*

S.		P.	
که زه شواي	*If I became.*	که مُنګا شواي	*If we became.*
که ته شواي	*If thou became.*	که تاسُ شواي	*If you became.*
که هَغه شواي	*If he, she, it, became.*	که هغو شواي	*If they became.*

EXAMPLE.

اي رَحمانَ دَ خداي نوم به چا وا نه خِست
که دَ خداي چارِ په پلار شواي یا په وَرور

"No one, oh Rahmán! would take the name of the Almighty,

If his works BECAME *accomplished by either father or brother."*

Abd-ur-Rahmán.

ماضِي شَرطِیه *Past Conditional Tense.**

S.

M. and F. که زه شَوي *or* شَوِ وي *If I had become.*

که ته شَوي *or* شَوِ وي *If thou hadst become.*

که هَغه شوي *or* شَوِ وي *If he, she, it had become.*

* This tense with a conditional conjunction or adverb of wishing, is similar in meaning to that which follows. It has also a continuative sense as in Persian, and also a potential meaning as in the example given here.

P.

M. and F. که مُنګا شَوِي وي *If we had become.*

که تاسُ شَوِي وي *If you had become.*

که هُغو شَوِي وي *If they had become.*

EXAMPLE.

اول مه وي مَيَن شَوي چه مَيَن شوَم
اوس دا پيښه هَر چه شوه نه په خَوښَ

" Alas that I HAD *not* BECOME *enamoured when I fell in love !*

Now it is before me ; but whatever has happened was not of my own free will." Abd-ul-Hamíd.

ماضِي تَشکِيک *The Past Future Tense.**

S.

شَوي به يَم *I shall or will have become.*

شَوي به ئي *thou shalt or wilt have become.*

هَغه شَوي به وِي *he, she, it, shall or will have become.*

P.

شَوِي به يُو *we shall or will have become.*

شَوِي به يئ *you shall or will have become.*

هُغو شَوِي به وِي *they shall or will have become.*

EXAMPLES.

بائِي هنَر ثما سَبَب دَ ناکار تِيا دَ هَغه به شوَي وِي چه ګرَندِي آس
لره ګرَن توب ئي سَبَب دَ ستومانئ شِي

* Also called the Doubtful Past Tense.

"Perhaps my cleverness MAY HAVE BEEN *the cause of his aversion since the swiftness of the swift horse becometh the cause of his fatigue."* Æ'yár Dánish.

The به of this tense is sometimes omitted as in the following example

آب و تاب دَ نا سره مُهر وِي خو هُمبره

خو نظر پري شَوي نه وِي دَ صراف

"The lustre and polish of the false muhar may doubtless continue,

Until the glance of the money-changer SHALL *not* HAVE FALLEN *on it."* Abd-ur-Rahmán.

امر *Imperative Mood.*

S.

شه *or* وُ شه *become thou.*

هَغه دِ وُشي *or* دِ شي *let him, her, it become.*

P.

شئ *or* وُشئ *become you.*

هغو دِ وُشي *or* دِ شي *let them become.*

EXAMPLE.

که پتوره تاريکي کښِ رَنړا غواړي نَندارچي دَ يار دَ زلف و دَ رخسار شه

"In the blackest darkness if thou desirest light,

BECOME *a spectator of the curls and countenance of the beloved."* Abd-ul-Hamíd.

The prefixed وُ of this mood, like the ب of the Persian imperative is often omitted as redundant, as in the example above given.

Transitive and Intransitive Verbs, افعالِ لازمي و مُتَعَدّي

The Infinitive مَصدَر *(masdar).*

144. All infinitives in the Pushto language end in ل, يدَل* *or* وُل: as شاربَل *to churn,* ګډيدَل *to mix,* آرويدَل *to hear,* ډکيدَل *to fill,* تودَول *to make hot,* etc.

Verbs which merely take ل in forming the infinitive, are both transitive and intransitive; those which take يدَل are without exception intransitives, though not very numerous; and those ending in وُل are all transitives.

The infinitive of verbs is also used as the حاصِلِ مَصدَر *(hásil-i-masdar)* or verbal noun, as in the following extracts.

لَکَ ګُل څو خپه کيږي بوي لا پسي زياتيږي

هَسي رَنګ لا غَلَبه شي په زغمَل دَ مينِي دوک

"Like the rose, as much as thou concealest it, so much its perfume increaseth:

In the same manner, the anguish of love FROM ENDURANCE, *becometh overpowering."* Abd-ul-Hamíd.

* The يد of some verbs are radical letters, and therefore should not be confounded with the يدَل of some intransitives; as for example آرويدَل *to hear,* in which the ل only is the sign of the infinitive, and واوريدَ its past tense, or root of the verb. Again in پوُشتيدَل *to ask,* in which وُپُشتيدَ is the past tense, whilst the sign of the infinitive in ډکيدَل *to fill,* is يدَل and ډک شه the past tense. Again in ماتيدَل *to break, or become broken,* the past tense is مات شه.

پادشاه لره وَيَل دَ هَغه ډير غوره راغلَل اُو شپي و هَغه څاي ته وُرَغي

"This SPEECH *was exceedingly acceptable to the king, and that night he came to his house."* Gúlistán.

اول زړه ژهِيرُول مِينه په يار څه بيا له مِيني جاروتَل په لَرِ چارِ څه

"In the first place, what use is it TO PAIN *the heart with love?*

Again, of what advantage is it TO TURN BACK *from it at a slight obstacle?* Abd-ur-Rahmán.

145. There are in the Pushto language no less than thirty-seven classes of verbs, the whole of which vary in some way or other in the formation of the different inflexions.*

Of this number thirteen are intransitive, and twenty-five transitive.

Five of the thirteen classes of intransitives are imperfect; and of the transitives nineteen classes contain perfect and imperfect verbs; and the remaining classes are entirely imperfect.

INTRANSITIVES.

Class 1st.

146. Changes the last radical letter after dropping the ل of the infinitive for another letter in the present tenses and the imperative mood, but retains it in the past tenses and the past participle; as پوهيدَل *to know;* اَلوَتَل *to fly;* نښتَل *to be entrapped;* لوَيدَل *to fall.*

* There appear to be two eras, if I may so term it, in the Pushto language. The first of words which are evidently pure Afghánián, and probably those used by the Afghánah, when they first settled in their present country. The second, when Arabic, Persian, and Sanscrit became engrafted on the original stock. This is particularly apparent with regard to the conjugations of the verbs.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پوهیدَل	پوهیږِي	وُ پوهیږِي	وُ پوهیږه	پوهیدَ	وُ پوهیدَ	پوهیدَلي
اَلوَتَل	اَلوُزِي	والوُزِي	والوُزه	اَلوُتَ	والوُتَ	اَلوَتَلي
نبَتل	نبَلِي	وُنبَلِي	وُنبَله	نبَتَ	وُنبَتَ	نبَتِي
لوېدَل	لوېکِي	وُلوېکِي	وُلوېکه	لوېدَ	وُ لوېدَ	لوېدَلي

Class 2nd.

147. Rejects the two last radical letters in the present and future tenses and the imperative mood, and retains them in the past tenses and past participle; as زغَلیدَل *to run*, څاڅیدَل *to leak* or *drop*.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
زغَلیدَل	زغَلِي	وُ زغَلِي	وُ زغَله	زغَلیدَ	وزغَلید	زغَلیدَلي
څاڅیدَل	څاڅِي	وُ څاڅِي	وُ څاڅه	څاڅیدَ	وُڅاڅیدَ	څاڅیدَلي

Class 3rd.

148. Rejects the sign of the infinitive and the three last radical letters in the present and future tenses and imperative, but retains them in the past tenses and past participle; as کښیناستَل *to sit.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
کښیناستَل	کښینِي	کښینِي	کښینه	کښیناست	کښیناست	کښیناستي

Class 4th.

149. Drops the last radical letter and loses the long vowel by elision, in the present, future, and imperative, and retains it in the past; as چاودل *to split.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
چاودَل	چَوِي	وُچَوِي	وُچَوه	چاود	وُچاود	چاودي

Class 5th.

150. Changes the last radical letter for two others in the present, future, and imperative, similar to Class 19 of transitives; and merely rejects the ل of the infinitive for the past; as خَتَل *to ascend.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
خَتَل	خيرِي	وُخيرِي	وُخيرِه	خوت	وُخوت	خَتَلي

Class 6th.

151. Merely rejects the ل of the infinitive throughout, without altering the letters; as مړَل *to die.** The past participle is shortened. In the Aorist and imperative the ړ of this verb is changed to ر.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
مړَل	مرِي	وُمرِي	وُمره	مَړ	وُمَړ	مَړ

Class 7th.

152. The verbs of this class take a letter after the last radical letter in the present, future, and imperative, and reject both of them in the past; as سوَل *to burn.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
سوَل	سَوزِي	وُسوَزِي	وُسوَزه	سه	وُسه	سَوي

* This, as well as many other verbs, often retains the ل of the infinitive in all the inflexions, merely affixing, inserting, or prefixing the necessary pronouns and particles to form the various tenses. The past participle may be considered an adjective.

Class 8th.

153. The verbs of this and the following classes of the intransitives are imperfect. They change the last radical letter for another, like Class 1st, in the present tense, and retain it in the imperfect and the past. The auxiliary شَوَل *to become,* is required in forming the other tenses of the verb with which the shortened past participle is used; as ماتيدَل *to break,* پاتيدَل *to remain,* &c.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
ماتيدَل	ماتيکِي	مات شِي	مات شه	ماتيدَ	مات شه	مات

Class 9th.

154. The infinitive زغانبتَل or زغاستَل *to run,* which is a specimen of this class of verbs, has no present, aorist, future, or imperfect tense; but the past tense and past participle are formed in the same manner as those of other verbs, by merely rejecting the ل of the infinitive, and affixing and prefixing the different pronouns and particles.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
زغانبتَل	زغَلِي	وُ زغَلِي	وُ زغَله	زغانبت	وُ زغانبت	زغانبتي

Class 10th.

155. This class, of which درُومَل *to go* is an example, is similar to Class 6th, as far as it goes; but it is just the reverse of the preceding, having a present, future, and imperative, but no past tenses or past participle.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
درُومَل	درُومِي	وُ درُومِي	وُ درُومه	ته	لاړ	تَلَلي or تَلي

Class 11*th.*

156. لاړل *to go* or *depart*, is another of the imperfect verbs. It has merely an infinitive mood, and a past tense. By using the aorist and imperfect of the auxiliary شول *to become* with its past tense, the aorist and imperative are formed. The other tenses are wanting.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
لاړل	ځي	لاړ شي	لاړ شه	ته	لاړ	تللي *ro* تلي

Class 12*th.*

157. تلل *to go*, is the only verb of this class, and has only an infinitive, and an imperfect tense, formed by rejecting the ل of the infinitive; as تله, or by rejecting the radical ل as ته. The pronouns را, در and ور are also used with it. It has a regular past participle.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
تلل	ځي	لاړ شي	ځه	ته	لاړ	تللي *or* تلي

Class 13*th.*

158. راغلل *to come*, the only verb of this class, is similar to the preceding. The pure infinitive is doubtless غلل, to which the pronouns referred to in the former class have been added, but without them it conveys no meaning. It differs from the preceding in as much as it adds را to the imperfect of تلل to form its own imperfect tense, and has a regular past. In other respects it is similar.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
راغلل	راځي	راشي	راځه	راته	راغي	راغلي

The whole of these imperfect verbs use the tenses of others to supply the want of their own, as will be seen from the conjugations. The latter have a dash over them.

Transitive Verbs.

Class 1st.

159. The verbs of this class are the most numerous in the language. They reject the ل of the infinitive for the present, future, and imperative, and lengthen the first vowel from (ـَـ) to ا for the past tenses. The past participle is regular; as تړل *to bind,* وهل *to strike,* ګرزول *to turn.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
تړل	تړي	وُتړي	وُ تړه	تاړ	وُ تاړ	تړلي
وهل	وهي	وُوهي	وُ وهه	واهه	وُ واهه	وهلي
ګرزول	ګرزوي	وُګرزوي	وُګرزوه	ګرزاوه	وُګرزاوه	ګرزولي

Class 2nd.

160. The verbs of this class are also very numerous, but are very irregular. In forming the present tense and imperative mood they reject the ل of the infinitive, and sometimes form the latter by affixing the imperative of کړل *to do* to the shortened past participle. The aorist, future, and past tenses are alone formed by the aid of the shortened past participle prefixed to the same tenses of کړل *to do,* respectively. The middle vowel of the root is lengthened from (ـَـ) to ا for the imperfect tense; as خښول *to bury.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
خښول	خښوي	خښ کړي	وُخښوه	خښاوه	خښ کړ	خښ کړي

Class 3rd.

161. Changes the two last radical letters of the root for two others in the present, future, and imperative; as نښت for ار in غوښتل *to*

desire; ست for ند in آغوستَل *to clothe;* ښت for نړ in سکَنتَل *to clip;* ښو for ږد or ګد in پریښُول *to abandon*, etc.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
غوښتَل	غواړِي	وُ غواړِي	وُ غواړه	غوښت	وُغوښت	غوښتَلي
آغوستَل	آغوندِي	واغوندِي	واغونده	آغوست	واغوست	آغوستَلي
سکَښتَل	سکَنړِي	وُسکَنړِي	وُ سکَنړه	سکَښت	وُسکَښت	سکَښتَلي

Class 4th.

162. The verbs of this class, after dropping the ل of the infinitive, reject the two last radical letters for another letter, in the present, future, and imperative; as ند for م in موندَل *to find;* ست for ل in لوَستَل *to read,* and آخِستَل *to seize;* and retain them in the past tenses.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
مُوندَل	مُومِي	وُ مُومِي	وُ مُومه	مُوند	وُ مُوند	مُوندَلي
لوَستَل	لوَلِي	وُ لوَلِي	وُ لوَله	لوَست	وُ لوَست	لوَستَلي

Class 5th.

163. These verbs do not take the prefixed وُ and form all the tenses and the imperative by the mere rejection of the ل of the infinitive, the present tenses taking the affixed, and the past the prefixed pronouns; as بایلَل *to lose at play.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
بایلَل	بایلِي	بایلِي	بایله	بایله	بایله or بایلو	بایلَلي

Class 6th.

164. Lengthens the first vowel from (ـَـ) into ا in all the inflexions except the past participle; as وَیل *to speak.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وَيل	وائِي	وُوائِي	وُ وايه	ايه	وُوايه	وَيلي

Class 7th.

165. Lengthens the first syllable in all the inflexions in the same manner as the preceding, but with this exception, that it changes (ـَـ) into و for the present and future tenses and the imperative mood, and (ـَـ) into ا for the past; as بَلَل *to call.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
بَلَل	بولِي	وُبولِي	وُ بوله	باله	وُ باله	بَلَلي

Class 8th.

166. After dropping the ل of the infinitive, changes the last radical letter for another in the present, future, and imperative; as ل for ن in وَدِلَل or وجَلَل *to kill.* The radical letter is retained in the past tenses, and the first vowel lengthened from (ـَـ) to ا.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وَدِلَل	وَدِنِي	وُوَدِنِي	وُ وَدِنه	وادِ	وُ وادِ	وَدِلي

Class 9th.

167. The verbs of this class are irregular as are all infinitives ending in ت which reject the prefixed وُ the sign of the past tense. They change the last radical letter for another in the present, future, and imperative; as ت for ڭ in پرانَتَل *to unloose;* but retain it in the past. By rejecting the prefixed وُ there is no difference between the past and the imperfect in the mode of writing. See page 130 Para. 216.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پرانَتَل	پرانَڭِي	پرانَڭِي	پرانَڭه	پرانَت	پرانَت	پرانَتي

Class 10*th.*

168. After dropping the sign of the infinitive, rejects the three last letters of the root for another in the formation of the present, future, and imperative, and retains them in the past tenses; as, وِيشتَل *to discharge.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وِيشتَل	وُلي	وُ وُلي	وُ وُله	وِيشت	وُ وِيشت	وِيشتَلي

Class 11*th.*

169. The verbs of this class reject the two last radical letters in the present, and imperative, but retain them in the past and past participle; as پوښتيدَل *to ask;* پيرۏدَل *to purchase;* آرويدَل *to hear.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پوښتيدَل	پوښتي	وُ پوښتي	وُ پوښته	پوښتيد	وُ پوښتيدَ	پوښتيدَلي
پيرۏدَل	پيري	وُ پيري	وُ پيره	پيرۏدَ	وُ پيرۏدَ	پيرۏدَلي
آرويدَل	آروي	واروي	واروه	آرويدَ	واروِيدَ	آرويدَلي

Class 12*th.*

170. Rejects the last radical letter of the root for the present, future, and imperative, but retains it in the past. The middle vowel is also lengthened from (ـَـ) to ا for the past tenses: the past participle is regular; as پيژَندَل *to know.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
پيژَندَل	پيژَني	وُپيژَني	وُ پيژَنه	پيژاندَ	وُپيژاندَ	پيژَندَلي

Class 13*th.*

171. Lengthens the first vowel from (ـَـ) to ا for the present, future, and imperative, and uses the simple infinitive of the verb for all

L. of C.

the inflexions of the imperfect tense, and also for the past, with the prefixed وُ in all three persons, singular and plural; as خَندَل *to laugh.* The past participle is regular.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
خَندَل	خاندِي	وُخاندِي	وُخانده	خَندَل	وُخَندَل	خَندَلي

Class 14*th.*

172. The verbs of this class exchange the last radical letter for another in the present, future, and imperative; as ښ into ږ in مَښَل *to rub,* and retain it in the past.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
مَښَل	مَږِي	وُمَږِي	وُمږَه	مَښَ	وُمَښَ	مَښَلي

Class 15*th.*

173. The verbs of this and the following classes are all imperfect.

The infinitive ييښَل *to place,* is an example of this class. It has no present, future, or imperative, but the imperfect tense is regularly formed. It is generally used with the two following infinitives which are of the same meaning and have no past tenses.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
ييښَل	ږدِي	ږدِي	ږده	ييښ	كيښو	ييښي

Class 16*th.*

174. كيښوَل *to place* is a specimen of this class. It has but one tense, which is used both for the imperfect and the past. كيږدَل, which again has no past tenses or past participle, is used with it to supply the tenses which the former infinitive requires.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
كيښوَل	كيږدِي	كيږدِي	كيږده	كيښو	كيښو	ييښي

Class 17*th.*

175. ږدَل *to place*, the example of this class, has no past tenses or past participle, and as before mentioned, is used to supply the wants of يېښَل which has no present, future, or imperative. The present tense is formed by merely rejecting the ل of the infinitive, and affixing the necessary pronouns. The imperative is formed in the same manner, but the past tenses are taken from کېښَول and the past participle from يېښَل

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
ږدَل	ږدي	ږدِي	ږده	کېښو	کېښو	يېښي

Class 18*th.*

176. وُړَل *to take*, or *carry*, which is an example, and about the only one of this class, is merely imperfect as regards the aorist and future tenses, which are taken from يوسَل when required. The imperative is formed by merely rejecting the ل of the infinitive, and the present by affixing the necessary pronouns. The past is formed by prefixing يو to the root, which is obtained probably from يوړَل an infinitive nearly obsolete.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
وُړَل	وُړي	يوسِي	وُړه	وُړ	يووَړ	وُړي

Class 19*th.*

177. بيوُل *to take* or *bear away*, and آښَل *to knead*, are specimens of this class. They change the last radical letter for two others in the present tenses, and imperative mood, and retain it in the imperfect: the other tenses are wanting, but the past participle is regular.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
بیول	بیائي	بوځي	بیایه	بیوه	بوت	بیولي
آښل	آغکي	واغکي	واغکه	آښه	واښه	آښلي

Class 20th.

178. The infinitives of this class reject the ل of the infinitive in the present tenses and imperative mood, and lengthen the short vowel preceding the last characteristic letter from (ـَـ) to ا for the past. The past participle is regular.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
کښینَول	کښینَوي	کښینَوي	کښینَوه	کښیناوُ	کښیناوُ	کښینَولي

Class 21st.

179. These infinitives are the most regular in the language, merely rejecting the ل of the infinitive, and affixing the different pronouns for the present tense, taking the root for the imperfect, and prefixing وُ to it for the past; as ساتَل *to nourish,* پیایَل *to graze.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
ساتَل	ساتي	وُساتي	وُساته	ساته	وُساته	ساتَلي

Class 22nd.

180. Rejects the last radical letter, and the sign of the infinitive for the present and imperative, and retains it in the past. The past participle is regular; as نغړَل *to swallow,* سپړَل *to undo,* or *unravel.*

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
نغړَل	نغړي	وُنغړي	وُنغړه	نغړَد	وُنغړد	نغړدي

Class 23rd.

181. This infinitive is used both as a transitive and intransitive.

The sign of the infinitive is dropped and an extra letter taken for the present tenses and imperative. The past tenses reject the extra letter, and are regular in their formation.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
سَوَل	سوَزِي	وُسوَزِي	وُسوَزَه	سوَم	وُسوَم	سَوي

Class 24th.

182. This infinitive is exceedingly irregular in the formation of the different tenses. The most regular form of the present is obtained by rejecting the ل and the last radical letter (of which there are but two) for the masculine singular. It is also written کا and کاندِ for the third person, but the radical letter lost in the third, is retained in the first and second. The past tenses are also irregular and there is no change in termination for gender.

Infinitive.	Present.	Aorist.	Imperative.	Imperfect.	Past.	Past Part.
کَوُل	کَوِي	وُکِي	کَوَه	کاوُ	وُکه	کړَي

THE PARTICIPLES اسمايِ حاليه ومفعوُل

183. Pushto verbs admit of inflexion to form the participles, which may be termed imperfect or present, and perfect or past, as they notify whether the action of the verb be unfinished or complete.

These participles partake of the properties of the verb, the adjective, and the noun; and are intransitive or transitive according to the verbs from which they are derived.

The participles of intransitive and transitive verbs are formed according to the same rules.

184. The present or imperfect participle is formed from the infinitive in six different ways. First by dropping the ل of the infinitive, and

adding ن for the masculine, and نه for the feminine; as جاروَتَل *to turn away;* جاروَتَنه *turning away;* کَتَل *to see, to behold;* کَتَنه *seeing;* زغاښتَل *to run;* زغاښتَن *running;* لوسَتَل *to read;* لوَستَن *or* لُوستَنه *reading.*

The following are examples.

بیارته نه کیږِي عاشق په هِیڅ یوْ شانَ
که ئي کور به شيِ تاراج یا خانو مانَ
که څوک وَر که سَلطَنَت دَ این و آنه
وا به نَخلِي مَحبوُبا ده ډیره ګرانه

نه جاروُوزِي جاروَتَنه دَ نادان دي

The lover is not to be separated in any way whatsoever from the beloved,

Whether his dwelling be sacked and pillaged, or filled with wealth and goods period.

Though one would give him the sovereignty of this world and the next,

He would not accept it, for the beloved one is of great price:

Nevertheless he turneth not away, for TURNING BACK *is the act of a fool.*" Kásím Alí, Afrídí.

بَل لُوَستَن پر تا واجِب دي پَوُړنښي دواړه رَکعَت اوْ که لُوَلِ په وَرستِي
کښِ وُړښي پریږدِ خالِي نه ئي له پسَاتَ

"*Again* REPEATING *is incumbent on thee in both of the first genuflexions; and shouldest thou repeat in the last, and neglect the first, thou art not devoid of sin.*" Makhzan Afghání.

185. The second form is obtained by dropping the ل of the infinitive and replacing it with (ـَـ) or ه both for the masculine and ه feminine; as ناستَل *to sit,* ناستَ or ناسته *sitting;* وُلَل *to wash,* وُلَ or وُله *washing.*

The following are examples.

چه څوک حاضِر شِي په مَسجد کښي په هَر ګام به دوه لَس نيکِي کشي شِي هَم په تَله هَم په راتَله

"Whoever becometh present in a place of worship, for each footstep both in COMING *and in* GOING, *twelve good actions will be written."* Fawáíd-ush-Sharrí'æa.

اوَل مَخ وُله په وُضوُ کښي فرض دي دَ وُچوُلي له سَرَ تر دَلاندِ څَنِ پورِ له يوه غوْږه تَرَ بله هَغه سپِين څاي چه دَ غوَږِ اوْ دَ مَخ ترميان دي وُله دَ هَغه فرض دي

"First WASHING *the face from the top of the forehead as far down as the bottom of the chin, is a precept in ablution; also washing that clear space which is between the ears and the cheek, is a duty.* Fawá'íd-ush-Sharrí'æa.

لَسَم پيږانده دَ مُحَمَد فرَض دي پَر دا رَنګ چه رَسوُل دَ خداي دي چه موُږ اِيمان په دا راوَړي

"Tenth KNOWING *Muhammad is a divine command, in this manner, that he is the Prophet of God, on whom we have placed our faith."* Fawá'íd-ush-Sharrí'æa.

هسي شان دي ستا دَ ناستي اي دِلبره لَکه ناسته دَ شهباز په کوهستان کښي

"*Thy mode of* SITTING, *oh sweetheart, is like the* PERCHING *of the falcon on the mountain top.*" Ahmed Sháh, Abdálí.

186. To form the third class, it is necessary to insert an ا before the final consonant of the root, which in this class is generally ت to which (ـَـ) or ه is affixed for the masculine and the feminine; as, الوَتل *to fly,* الواته *flying;* جاروَتَل *to change* or *turn round,* جارواته *changing* or *turning round;* وَتَل *to come out,* واته *coming out.*

EXAMPLES.

ته ګورَ مَچ مَچي پَيَوه څير دِي اَلواته ئي په بَل فير دِي مَچ به دُرُومِي
وګنده ګِي ته دَ مَچي له خوږُ ډير طالبان سير دِي

"*Behold! the fly and the bee are of one species, but their mode of* FLYING *is different, for the fly will fly to filthiness and impurity, whilst many seekers are satiated with the honey of the bee.*" Makhzan Afghání.

دَ هَغه دَر ديوار خِضر دَربان شه چه پري کيږي ستا واته نَنَ واته

"*Let Khizr* become the gatekeeper of those gates,*

Through which thy COMING IN *and* GOING OUT *may be.*"† Abd-ul-Hamíd.

ستا له مُحَبَتَ جارواته څما دروغ دِي وَلي خاورِ نشِي په دا لار بَشر څما

"*My* CHANGING *from thy love and affection is false indeed:*

Why should not my body become dust on this road?" Abd-ur-Rahmán.

* The name of a prophet who according to oriental tradition, was Wuzír to Kaikobad, king of Persia. He is said to have discovered and drank of the water of life, and that in consequence he will not die until the day of Judgment.

† واته and نَنَ واته may be also translated—*exit* and *entrance.* See Chapter 7, On the derivation of words.

خانَ زه چه ستا و لورِ ته کاته کړم مَرګ راته ګړَنګ دي دا صوُرت
به وګړَنګ ته پریواته کړم

"Alas! oh chief, when I look towards thee, death to me is an abyss, and this form I PRECIPITATE *into it."* Adam Khán, and Durkhání.

187. The fourth class is obtained by lengthening the vowel of the first letter from (ـَـ) to ا after cutting off the ل of the infinitive as usual, and affixing (ـَـ) or ه to the final consonant of the root; as, یَستَل *to draw forth,* or *eject,* یاستَ or یاسته *drawing forth,* or *ejecting;* جاریَستَل *to change, alter,* or *turn round,* جاریاستَ and جاریاسته *changing, altering, turning round.*

EXAMPLE.

پَر وَقت دَ سَلام په ښي اوْ په کینړ لوري مَخ جاریاستَ مُستَحب دِي

"At the time of making salutation (at prayer) TURNING *the head to the right side and the left is desirable."* Fawá'íd-ush-Sharrí'æa.

188. The present participles of this class are obtained from intransitive infinitives, formed from adjectives by dropping the یدَل, and adding وُن; as, ګډیدَل *to mix,* ګډوُن *mixing;* ډَکیدَل *to fill,* ډَکوُن *filling.* They may also be obtained from pure transitives having ل as the sign of the infinitive; thus, تَړَل *to bind,* تَړوُن *binding.* They can also be formed from the intransitives above referred to by merely rejecting the ل and adding the وُن; as ډَکیدَل *to fill,* ډکیدون *filling.* Both forms are rare, the former particularly so.

له اغیار سره ګډوُن دي دَ یار هَسي لَکَ څوک کا سره ګډ پاکو ناپاک

"The ASSOCIATING *(mixing) of the beloved with a rival is,*
As if a person were to mix together purity and defilement." Abd-ul-Hamíd.

189. The sixth class, which consists of transitive and casual verbs, is formed by dropping the ل of the infinitive and inserting ا before the final letter of the root, to which نَ or نه is affixed; as, ماتُول *to break* or *rend*, ماتاؤنَ *breaking or rending;* ښکُلَوُل *to kiss*, ښکُلاؤنَ *kissing.*

EXAMPLE.

يوه ورَځ په صَحرا سپي وُلِيد مَجنون
تَرِ قُربان شه هَزار څله ګُونا کُونَ
رَنګا رَنګ ئي ښکُلاوُه په دوؤ چشمانو
حق حيران ورَته خَلق شه په ښکُلاؤنَ

"Majnún one day beheld a dog in the desert, and carressed him a thousand times.

He kissed him on both eyes in various ways, and people became astonished with him for KISSING." Adam Khán and Durkhání.

190. The imperfect or present participle is both singular and plural, and with the exception of those of the fifth class, and a few infinitives similar to ناستَل of the second, which take (—َ) or ه for the masculine, and change ه into ي for the feminine in the oblique cases, are not capable of inflexion.

191. The masculine form of these participles may easily be mistaken for the feminine, and vice versâ, for as I have before remarked (—َ) and ه and (—ِ) and ي are written indiscriminately in this language, particularly in modern manuscripts.

192. The present participle is also used as a noun; thus اَلواته signifies *flight* as well as *fleeing;* پريواته *falling,* also a *fall;* and پيږانده

knowledge as well as *knowing:* this will be more fully noticed under the head of حاصِل مَصدَر *hásil-i-masdar*, or Verbal Noun, which see.

THE PERFECT OR PAST PARTICIPLE اِسمِ مَفعُول.

193. The perfect or past participle denotes that the action of the verb is complete, and is obtained in three different ways both for transitives or intransitives.

194. The first method is by adding ي to the infinitive for the masculine, and (ـِـ) for the feminine singular; as, کیښُوَل *to place*, کیښُوَلي *placed;* لیدَل *to see*, لیدَلي *seen;* غُلَوُل *to cheat*, غُلَوُلِ *cheated.*

The following are examples.

چه دَ عشق له بَحرَ روغ سلامَت وُوزيِ زه ئي نَن ګَنَړم له مورَ زیږیدَلي

"Whoever emergeth in safety from the sea of love,

I consider this very day BORN *of his mother."* Abd-ur-Rahmán.

که یوْ شَخص و بَل ته وائِي چه څمُوږ بابا آدمَ کَرباس وُودَلي هغه هَسي وَرته وائِي بارِ مُوږ جولا بَچه یُو که غَرضَ ئي سپکاوي وِي کافر کیږِي

"If one person sayeth to another that our father Adam WOVE *linen, and he sayeth unto him, 'yes, and we are wearer's children,' and his (the latter's) intention be to lower the estimation of father Adam, he becometh a blasphemer."* Fawá'íd-ush-Sharrí'æa.

Examples of the feminine singular, Intransitive and Transitive.

دوَیَم ګروه وَرته ښکاره شه په دوزَخ کښي آتشِي طوْق ئي په غاړه پښِ تَړَلِ

"A second assembly of people appeared to him in hell, each with a fiery collar round the neck, and foot BOUND." Miæráj Námeh.

هِغي وِیشتَلِ شهزادي له ډیره شوْقَ دا اَبیات ئي غزَل وِ په خپل زبان

"That WOUNDED *princess through excess of love,*

Was singing these verses in her own language." Saif-ul-Mulúk and Badrí Jamál.

The plural for both masculine and feminine is the same, and is formed by lengthening the ي of the masculine singular, by the addition of (ـِـ) as in the following extracts.

هېڅ خَندا مي له دي خَلَق سَره نَشي ژړه وِي مي هَغه تَللِي تَللِي خَلق

"*I cannot laugh and make merry with the people of the world,*

For those DEPARTED *ones make me weep and lament.*" Abd-ur-Rahmán.

دواړه سترګي ئي دَ يار په لورِ نيولِي مُبتلا ناست وُ دَ عِشق په مي خمار

"*With both eyes* DRAWN TOWARDS *the path of the beloved,*

He was sitting distressed in the intoxication of the wine of love." Saif-ul-Mulúk.

195. The second form of this participle is obtained in a similar manner to the first, the only difference being that the ل of the infinitive is dropped and the ي or (ـِـ) affixed to the root for the masculine and feminine singular, and يِ for both plurals as in the first class. They are sometimes formed from the same verbs and used indiscriminately; thus آغوستَل *to be dressed,* آغوستَلي or آغوستي *dressed;* ناستَل *to sit,* ناستَلي or ناستي *seated;* آوُبنتَل *to turn back,* آوُبنتي or آوبنتَلي *turned back.*

EXAMPLES.

ته وُ خوره اي نيک خَصلته اوْ کَره څوانه

چه غه آوُبنتي بَخت ټول کړي وُ نه خوړ بي ګُمانه

"*Consume and enjoy, oh! thou of good disposition, and true man,*

What that one of INVERTED *fortune collected together, but did not expend.*" Gúlistán.

آهُو چَشمُ وَړي زړه که هَر څو بولَم نه مَني لَکه آهُو بَلَل څما

"Notwithstand I summons back this stag-eyed CAPTURED *heart,*

Yet like the deer it heedeth not my calling." Abd-ul-Hamíd.

دا سَتيْ چه په اور سوَځِي مُراد ئي دا دي

چه په اور کښي سَوِ ښه يَم نه بي پَت

"This Suttee who consumeth herself, her intention is this—*

That BURNT *in the fire I am fortunate but not without honour."* Abd-ur-Rahmán.

په ظاهِر جامه فقير په خله بَخيل لَکَ نغَښتِ په اِيرو تازه سکرَوَټ

"In outward dress a beggar, in words a niggard—

Like a bright spark of fire ENVELOPED *in dust and ashes."* Futtih Khán, Mírzá.

Examples of the plural masculine and feminine.

تمامي جَهان لَمَن را څخه نغاړِي

سپِين زړُوکِي آغوستِي تور کوْدي شوَم

"The whole world pluck away their vestments from near me:

I am become like a smoke-blackened pot though CLOTHED *in white garments."* Abd-ur-Rahmán.

بَل سَړي وَر ته ښکاره شه پَدوغَخ کښِ چه فرياد ئي له زړا سره يَکسان کا

سَر تَپاي ئي دَ اور نَورِي آغوستِي پَر عَذاب رَکوپَي هَر استخوان کا

"Another man appeared to him in hell who was alike weeping and wailing. CLOTHED *in garments of fire from head to foot, they tormented*

* Suttee—a woman who burns on her husband's funeral pyre.

his every vein and artery—every nerve and bone." Majmúæat-i-Kandahárí.

عاقبت به لَکَ تَش بادام خَجِل شِي .

ډیرو دَ اِسلام جامي آغوستِي کافران دِي

"At the Last Day they (hypocrites) will like an empty almond become ashamed and confounded;

For many DRESSED OUT *in the garments of the True Faith are infidels and blasphemers."* Abd-ur-Rahmán.

دَ یار سترګي خمار دِي راآوُښتِي نَن پر یار دِي

جوړي ګولي دَ ګذار دِي ګوره دَ چا په ناتار دِي

"The eyes of the beloved are intoxicators, TURNED ROUND *upon the lover this day,*

They are ready prepared for striking: observe for whose spoil and plunder they are." Ahmed Sháh, Abdálí.

196. The third class of past participles is formed from the irregular and defective verbs, such as پریوَتَل *to fall,* ناستَل and کښیناستَل *to sit,* and those similar to وَلاړَل *to stand,* and وَرُستیدَل *to rot,* which have no regular past tense of their own, and require the past tense of the auxiliary of شوَل *to become,* to form it. They appear to have originally been adjectives from which infinitives have been formed, particularly those ending in یدَل. The terminations for the masculine and feminine are also different to the other participles.*

* Strictly speaking, the participles are not parts of the verb as they do not apply affirmation, but are merely adjectives, particularly the third form.

The masculine singular is formed by dropping the يدَل of the infinitive; as, ولاړيدَل *to stand,* وَلاړ *stood;* پريوَتَل *to fall,* پروت *fallen;* ناستَل *to sit,* ناست *seated;* وَررستيدَل *to rot,* وَروست *rotten.*

EXAMPLES.

وَږي تَږي پروت په خپُلي پوزيْ ښه ئي
نه په تخت دَ پاسه ناست دَ بَل کرَه

"*Hungry and thirsty on thy own mat* FALLEN *thou art well off, but not so* SEATED *on the dais in the house of another.*" Abd-ul-Hamíd.

پروت په وينو کښي لَټ پَټ ښه يَم په پَت کښي
نه دَ سرو زَرو په تَخت باندِ بي پَتَ

"FALLEN *over and over in red blood with fame, I am fortunate;*
But not so without honour, even seated on the throne of red gold." Abd-ul-Hamíd.

اي څما دوه سترګو وداع وُکړيْ اي دَ لاسُ وَرغوَو اوْ دَ ووږو ليچو تاسوُ
هَمه رخصَت دَ يک دِګر را وُکړيْ په خوار عاجز پريوَتلي باند آخِر اي
دوُستانو ګُذَر وُکړيْ

"*Oh mine eyes, you should bid farewell! you, oh palms of my hands, and arms of my shoulders, too, should take leave of each other! You, oh my friends, should pass over (the grave) of this poor and humble* FALLEN *one.*" Gúlistán.

To form the feminine singular ه or (——) is affixed to the masculine.

EXAMPLES.

که دَ اوسَپنِ قلا ترَ څان چاپير کړ خلاص به نشي دَ مَرګِي خيمه پر هَر
غولِي وُ لاړه

"Though thou environ thyself with a fortress of iron,

Thou wilt not escape from the tent of death ERECT *in every court."* Futtih Khán, Mírzá.

ماتَ مْلا په مُشَقَت په مِحنَت ښه دَه نه حرام هَمیانِی دَ چا تر مْلا

"A waist BROKEN *through the toil of industry and labour is good,*

But not a purse (of the money of unlawfulness) round a man's waist." Abd-ur-Rahmán.

The plural masculine form of the third class of these past or perfect participles, is the same as the singular, but the feminine plural changes the ه and (ـَـ) of the singular into ي and (ـِـ) respectively.

The following are examples.

نَن په خپُل عُمر غرّه یوُ صباح به مو تیر خَلق بولیِنَ

"To-day we are proud of our existence. To-morrow the world will count us amongst the DEPARTED." Ahmed Sháh, Abdálí.

واړه مَشق دَ خوُنریزي کړي دَر پوهیږم

دا چه ناست ئي پُټي سترګي لکه باز

"I know that thou merely practisest bloodshed and slaughter,

Seated in this manner like the falcon, with eyes VEILED." Abd-ul-Hamíd.

197. The past participles are capable of inflexion, and are subject to the same general laws as nouns, as in the following extracts.

که هَر څو په صَحرا سَر شوَم هَم په کَلیو

بیا مي نموند هیڅ خَبَر دَ هغو تلَلیو

"Notwithstanding I searched both in deserts and in hamlets,

I did not again obtain any information of those DEPARTED *ones."* Abd-ur-Rahmán.

خبر نَیمَ چه په باب مي کښَلِي څه دِي

زه رَحمٰن په اَندیښنه یم دَ دِ کښَلیو

"I know not what is written on my account :

I Rahmán am in anxiety concerning these WRITTEN *things."* Abd-ur-Rahmán.

THE ACTOR OR NOUN OF ACTION اِسمِ فاعِل *ism fá'œil.*

198. The active participle, agent, or noun of action, denotes the performer of any action, and is an inflection of the verb as in Arabic and Persian. It is transitive or intransitive according to the verb from which it is derived, and is both singular and plural, masculine and feminine, and is capable of inflection in the same manner as nouns.

199. There are two methods of forming it—by dropping the ل of the infinitive and adding وُنکي or وُني for the masculine, and وُنکِ or وُنِ for the feminine singular, as in the following examples.

ضَرر نَفع نیکي بَدي له خدایه چه وَر کړُوني دَ مُلکُونو آخِستُوني دَ ملکُونو واړه خداي دي

"Detriment and advantage, good and evil, are from God, who is the GIVER *of kingdoms, and the* TAKER *of dominions—all is from God."* Fawá'íd-ush-Sharrí'æa.

زه به تلوُني له دُنیا یَم هَسي تیز لَکه توپ چه خلاص کانِدِ اَنگریز

"I shall be a DEPARTER *from this world, as rapidly as the English discharge a cannon."* Kásim Alí, Afrídí.

په هغه وَرځِ هیڅ کار مَکوَه ته یا دَ ستا څوي یا دَ ستا لُور یا ستا مَرئِي یا وینځه یا دَ ستا چارپاي یا ستا په دَروازِ کښي اوسیدُوني مُسافِر

"In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger A DWELLER *within thy gates."* Translation of the Pentateuch.*

دَ قیامَت ورَځ هَم ده راتلُونِ شَک ئي مه کانړيْ یارانو څو هوْلونه به
نازِل شِي څو هیبَت په آدمیانُ

"The day of judgment is also A COMER, *doubt this not, oh my friends! On that day, what terrors, and what fears will descend upon men!"* Fawá'íd-ush-Sharrí'æa.

په جامِع صَغیر کښي هَسي وائِي چه سُجده غم دَ شیطان دَه بَل پوره
کړُونِ دَ نُقصان دَه بَل رضا دَ پاک رَحمان دَه

"In the Jámæ Saghir it is thus said—Prostration (in prayer) is the causer of grief and affliction to the devil, is also the CORRECTOR *of any error or inadvertency (in prayer), and moreover is the will of Almighty God."* Fawá'íd-ush-Sharrí'æa.

The plural form of this participle is both masculine and feminine. It is obtained by adding (ـِـ) to the masculine singular; as لوَستوُنی or لوَستوُنکي *a reader,* لوَستوُنِي or لوَستوُنکِي *readers.*

EXAMPLES.

وینَم واړه تلوُنِي هِیڅ څوک نه دِي پاتوشوُني یُون دي پدا لارِ هَم دَ
څوان هم دَ زاړه

"I perceive all are TRAVELLERS, *there are no* TARRIERS *behind:*
The journeying on this road is both for young and for old." Abd-ur-Rahmán.

* There is a good translation of a portion of the Pentateuch in Pushto, from which I have taken this example. The translator is unknown.

The following extract contains examples of the plural, both masculine and feminine.

پِينڅه څِيزه ماتوونکِي دَ نمانڅه دِي واړه عام دِي اَول خبرِ ماته وونکِي
دَ نمانڅه دِي په اوده وِي که په ويښه په قَصد وِي که په سَهوه لَږِ وِي
که ډيرِ

"*Five things are* BREAKERS *of prayer, and all are common. First, words are* BREAKERS *of prayer, whether it may be in sleep or in waking moments, whether intentionally or inadvertently, whether few or many.*" Fawá'íd-ush-Sharrí'æa.

THE NOUN OF FITNESS اِسمِ لِياقَت.

200. The noun of fitness is merely the infinitive in the genitive case; as,

دَروازه چا وُه وَهَله بِي بِي عايشی وِ چه څوک يِيْ مه راڅيْ دا وقت
دَ راتلو نه دي

"*Some one knocked at the door, on which lady Æá'esha said—'who art thou? do not come in, for this is not a fit time* FOR COMING.'" Fawá'íd-ush-Sharrí'æa.

چه بي وَقتَ ارَمان که په وَقت اوده شِي دَ هُغو عالمُ ږيرِي دَ وُکښو دِي

"*They who lament out of season, slumber at the proper time—*

The beards of those persons are only FIT TO BE PULLED." Abd-ur-Rahmán.

There is an active participle or noun of action of intransitive verbs, which is alone used as a noun of fitness.

The following is an example.

مه ضایع کوه دَمُ دَوا په ما طبیبَ

نه یَم رَغیدُونی یَم دَ عشق له رَنځه مُړُونی

"Waste not uselessly on me thy breath and thy medicine, oh physician!

For I am not ONE TO RECOVER, *but* ONE TO DIE *from the pangs of love."*

Abd-ul-Hamíd.

Of the Tenses صِیَغ.

201. As there is considerable difference in the formation of the inflexions of the verbs intransitive and transitive, they will require to be separately explained.

According to the system of the Arabian grammarians, on which the grammatical rules of Pushto, as well as most other Muhammadan languages are based, verbs have properly but one conjugation, and two changes of tense—the preterite or simple past, and the aorist; the other tenses being formed by the help of several particles, and the auxiliary verbs, *to be, to become, to exist, etc.* already explained and illustrated.

With the exception of the infinitive, verbs have but two numbers—the singular and plural. There are also three persons as in other languages, but the third person precedes the second, and the second the first person.

Verbs are also divided into perfect and imperfect, regular and irregular; the latter and the imperfect verbs, being exceedingly numerous.

Much variation occurs in the formation of the different tenses of the last mentioned verbs, and there is also a change in termination for the feminine gender.

202. The following paradigm of a regular verb in the active and

passive voices, according to the Arabian system just referred to, will show the original tenses. The active participle denotes the agent, and the passive participle the object acted on,

Infinitive مَصدَر — آخِستَل *to seize.*

صيغهٔ مَعرُوف ACTIVE VOICE.

ماضِي *Past Tense.*

S.

Fem.	واخِستَله	Masc.	هَغه واخِست *he seized.*
„	واخِستَله	„	تا واخِست *thou seized.*
„	واخِستَله	„	ما واخِست *I seized.*

P.

Fem.	واخِستَله	Masc.	هغو واخِست *they seized.*
„	واخِستَله	„	تاسُ واخِست *you seized.*
„	واخِستَله	„	مُنګا واخِست *we seized.*

مُضارِع *Aorist Tense.*

S.

واخلِي هَغه *he, she, it, may, shall, etc. seize.*

واخلِي ته *thou mayest, etc. seize.*

واخلَم زه *I may, shall, etc. seize.*

P.

واخلِي هُغو *they may, shall, etc. seize.*

واخلِيْ تاسُ *you may, shall, etc. seize.*

واخلُو مُنګا *we may, shall, etc. seize.*

اَمر *Imperative.*

S.		P.	
واخلِي هغه دِ	*let him, her, or it, seize.*	هُغو دِ واخلِي	*let them seize.*
واخله ته	*seize thou.*	تاسُ واخلئ	*seize you.*

اِسمِ فاعِل *Actor or Active Voice.*

	S.		P.	
Masc.	آخِستونکي or آخِستوُني	*seizing.*	آخِستوُنکِي	*seizing.*
Fem.	آخِستوُنکئ or آخِستونِ		آخِستوُنِي	

صيغهٔ مجهُول PASSIVE VOICE.

ماضِي *Past Tense.*

S.

هَغه آخِستَلي وُ شه or شه *he, or it was seized.*

هَغه آخِستَلِ وُ شوه or شوه *she was seized.*

ته آخِستَلي وُشوي or شوي *thou wast seized.*

زه آخِستَلي وُ شوَم or شوَم *I was seized.*

P.

هُغو آخِستَلِي وُ شوُ or شوُ *they were seized.*

هُغو آخِستَلِي وُ شوِ or شوِ *they* (F.) *were seized.*

تاسُ آخِستَلِي وُشوئ or شوي *you were seized.*

مُنګا آخِستَلي وُ شوُو or شوُو *we were seized.*

مُضارِع *Aorist Tense.*

S.

هَغه اَخِستَلي وُشي or شي *he, she, it may be seized.*

ته اَخِستَلي وُشي or شي *thou mayest be seized.*

زه اَخِستَلي وُ شَم or شَم *I may be seized.*

P.

هُغو اَخستَلِي وُ شي or شي *they may be seized.*

تاسُ اَخِستَلِي وُ شيْ or شيْ *you may be seized.*

مُنګا اَخِستَلِي وُ شوُو or شوُ *we may be seized.*

اَمر *Imperative.*

S.

هَغه دِ اَخِستَلي شي *let him, her, it be seized.*

ته اَخِستَلي شه *be thou seized.*

P.

هغو دِ اَخِستَلِي شي *let them be seized.*

تاسُ اَخِستَلِي شيْ *be you seized.*

اِسمِ مَفعُول *Past Participle or Object acted on.*

	S.	P.
Masc.	اَخِستَلي or اَخِستَلي شَوي } *seized.*	اَخِستَلِي or } *seized.*
Fem.	اَخِستَلِ or اَخِستَلِ شَوِ }	اَخِستَلِي شوَي }

INTRANSITIVE VERBS اَفعالِ لازِمي.

The Past Tense ماضِي مُطلَق.

204. The past being antecedent to the present according to the oriental grammarians, must be first noticed.

The past tenses of intransitives are tolerably regular in comparison with transitives, still there are seven methods or rules regarding them which require some explanation.

1st. Most intransitives form the past tense by merely rejecting the ل of the infinitive and prefixing the particle وُ the peculiar sign of the past, but the وُ of this tense, like the ب of the past and imperfect of the Persian, is often omitted as redundant. The last radical letter is moveable, that is to say, it takes (—َ) or ه after the final letter; as پوهیدَل *to know;* وُ پوهیدَ *he knew.* From the third person, five other inflexions are formed, by the application of the affixed personal pronouns (ضمایرِ مُتّصِله) which have been already described.

2nd. Are infinitives which form the past after the same manner as the preceding, but whose final characteristic letter is quiescent, as چاودَل *to split,* وُ چاود *it split,* زغابَتَل *to run,* وُ زغابت *he ran.*

3rd. Some infinitives ending in a quiescent consonant, insert a و for the third person masculine singular, which is changed into ا for the plural, as خَتَل *to ascend,* وُ خوت *he ascended.* The other persons are regular, as وُ خَتَم *I ascended.*

4th. A few infinitives reject the last radical letter as well as the sign of the infinitive in the past; as سوَل *to burn,* وُ سه *it burnt.* This verb is both transitive and intransitive.

5th. Intransitives formed from adjectives or nouns by affixing یدَل reject it again in the past, and the past tense of the auxiliaries شوَل *or* کیدَل is required to complete it; as ماتیدَل *to break,* مات شه *it broke.*

6th. Some infinitives ending in a silent consonant, which is generally ت do not take the prefixed وُ, and therefore their imperfect tenses are the same as the past; thus کښيناستَل *to sit*, کښيناست *he sat.*

7th. Infinitives having a ل as the final characteristic letter, reject it in the third person masculine singular; as راغلَل *to come*, راغيْ *he came.*

Examples will be found in the following extracts.

حاصِل دَ خبرِ هَلَک په زور اوْ په هُنر کښي انتها ته وُرَسيدَ اوْ هيچا لره
مَجال دَ برابريْ اوْ دَ سِيالي وَر سره نه وُه

"In short, the youth ATTAINED *the summit of strength and skill, and no one had the power of vying or competing with him."* Gúlistán.

په څو وُرځ دِ بَندِي کړم په وَهَل دِ دَ تَندِي کړم
وُ وَتَم له نام وْ ننَگ تَل مي سَر واهه له سَنگ

"For some time thou madest a captive of me:

Thou didst plunge me into inexpressible grief.

I ABANDONED *for thee both name and fame:*

I constantly beat my head against the stones." Yúsuf and Zulíkha.

205. There is an exception to the above general rule in the formation of the inflexions of this tense, for the ل of the infinitive is sometimes retained, and the affixed pronouns (except for the third person plural) added to it, as may be seen in the following couplet.

زه هَر څو چه دَ عادَت پرسَم تَلَلَم دَ تَحقيق و فَهم ته نه وُ رَسيدَلَم

"Notwithstanding that I went according to the precepts of custom and usage,

I ATTAINED *not to the knowledge of certainty and truth."* Futtih Khán, Mírzá.

206. The third person singular and plural of the past tenses of intransitive verbs *is alone* subject to change in termination for gender, and the first and second persons merely take the plural form of the affixed personal pronouns for the plural number.

207. To form the feminine singular of this tense ه, له *or* ل must be added to the masculine, as in the following examples.

دا دَ مِيني نَتيجه دَه چه ژاړيږيِ چه ليمه مي په ژَړا وُ پَړسيدَه

"It is the consequent result of love that the eye weeps,—

Also, that from weeping, my eye BECAME SWOLLEN." Abd-ul-Hamíd.

يوْ خوان دِ په لاس واخِست شوه روانَ په شِتاب وُ رَسيدَله تر زِندانَ

"SHE *took a tray in her hand, and set out, and with great expedition* REACHED *the prison.*" Saif-ul-Mulúk.

208. The masculine and feminine plural of the first and second persons is the same as the singular, as previously stated, with the mere addition of the plural form of the affixed pronouns; as وُ رَسيد و *we arrived,* وُ رَسيد يِيْ *you arrived.*

The following is an example.

هَم دَ تقدير لاس وړاندِ دَ سترګو دَ عقل څما پرده دَ غفلت آچَوُلِ اوْ لِرَکتوُنِ هوښاريِ څما په تورِ پرَدي دَ ناپوهيْ اوْ ناداني کښي وُ لارَ اوْ منګا ټول په يوْ څَل په مَنګُلي دَ بلا اوْ دَ ارمان کښِ وُنښتوُ

'The hand of destiny lowered the veil of imprudence before the eye of my judgment, and detained behind the obscure curtain of ignorance and incapacity my far seeing prudence; and suddenly we all became ENTRAPPED *in the talon of misfortune and sorrow."* Æ'yár Dánish.

The following extract contains an example of the plural form of the past tense, in which, as explained in a preceding paragraph, the pronoun is affixed to the infinitive.

یوْ عابِدِ په سَبیل دَ حال دَ دَرویښانُ مُنکِر اوْ دَ دوُي په دَرد بیخَبَر وُه
هَسي کَجوُر دَ بَنِي هِلال ته وُ رَسیدَلوُ

"A holy man repudiated the feigned manner of the Durweshes, and was entirely unacquainted with their sorrows and afflictions. In this manner WE ARRIVED *at the palm-grove of Baní Hillál."* Gúlistán.

209. The third person masculine plural of verbs which do, or do not take the prefixed وُ in the past tense, whether the tense be formed by rejecting or retaining the ل of the infinitive, or otherwise, is the simple infinitive with the وُ prefixed for the former, and the infinitive unchanged for the latter; thus ریږدیدَل *to tremble,* وُ ریږدیدَل *they trembled;* راغلَل *to come,* راغلَل *they came.* The plural form of those which reject وُ or drop it as redundant, will be explained in its proper place.

The following is an example of the regular verbs.

عَلي اَکبَر اوْ قاسِم چه دواړَ وُ لویدَل اَهلِ بیْت واړَ وَلاړ وُ دَ اَزَل په
اِرادِه کښي کښَلي دا وُه

"When Ali Akbar and Kásim FELL, *their families were standing by, for such had been written from all eternity."* Muhammad Hanífah.

210. There is another form of the past tense for the masculine plural of the third person, which may be easily mistaken for the third person feminine singular, as it is written with the same consonants and vowel points as the latter. There is however a difference in the pronunciation, yet it is quite impossible to describe it in writing, and even when uttered

by an Afghán tongue, it is almost imperceptible, and requires an Afghán ear to distinguish it. This form is used both for transitive as well as intransitive verbs.

The following is an example.*

دَ اِمام سَر شه دَ صالِح په غولي پاتِ يذيدان ګوره په تَشه وُغُليده صالِح

سَر پَر لَمن پُټ وَر سَره يووَړ اُو په رُوضه کښِ دَ حَسن دَفنيده

"The Imám's head remained in Saleh's court. Behold the Yezídís completely deceived! Saleh having hidden the head under his skirt, carried it away and buried it in Hassan's tomb." Hasan and Husain of Muhammad Hanífah.

211. نه *or* نَ is sometimes affixed to the third person singular and plural of this tense for the sake of euphony, and as a respectful form in religious works.

EXAMPLES.

نور ثما چه وُ خوثاوُه خپُل وُجوُد په زورَ يوُ لکه ثلير وِيشت زره

ثاثکِي دَ خوُلو تر پريواتنه

"When the light of my glory shook itself with force, a hundred and twenty-four thousand drops of perspiration FELL *from it."* Núr Námeh.

* The author of the Æjaib-ul-Lughat in the preface to that work, remarks on this very subject in the following manner. "I have adopted the lexiographical system of the Persian to express the Afghání in this work, in order that it may be more easy to those acquainted with the former language, yet notwithstanding this, the perfectness of sound, and completeness of enunciation is alone to be acquired by oral practice. The word راغله is an example of this. When written with simple *r*, *á*, quiescent *gh*, *l* with the short vowel *a*, and unaspirated *h*, is the third person feminine singular—*she goes;* and when written with simple *r*, *á*, quiescent *gh*, *l* with a short vowel approaching to *a* and *i* slightly sounded, and unaspirated *h*, is the third person masculine plural." I think the difference might be well expressed if we wrote the feminine form —*rághlah*, and the masculine plural of the third person, which the author considers so very difficult with the diphthong *æ* rather shortened in pronunciation, as *rághlæh*.

لسَ څاڅکِي خوْلي څما له کينړِ لاسَ نه توي شوُ له اوَلَ څاڅکِي لَس زَره
دَ پاك شرابُ دَريابونَ له دوه يمَ دَرياب دَ شهدُ له دريمَ زرَ درَياب په
بهِښت کښي ډير خواږه واړه سيل وُ بَهيدَنَ

"Ten drops of sweat were diffused from my left hand. From the first drop ten thousand rivers of pure wine FLOWED *like torrents through Paradise; from the second, a river of honey; and from the third, a thousand sweet streams."* Makhzan Afghání.

To form the third person feminine plural of this tense, ي or (ـِـ) is added to the simple infinitive, as will be seen in the following extracts.

يوْ پيِر مَرد ښه سَړي نيك نِهاد
موُچِي ته لوُر ئي ورَ کړه دا وُو په بَغداد
مَرَدَك سَنګ دِل شونډِ ئي وُ چيچَلي
چه سرِ وينِي زَر تِر وُ بَهيدَلي

"An old and respectable man who dwelt at Bagdád, gave his daughter in marriage to a shoe-maker. The hard-hearted rascal bit her lips so, that the blood immediately FLOWED *from them."* Gúlistán.

شيْطانان ور ته وُ وِ چه په څه سَره غَمګِين شْوي اي صاحِبَ چه دَ غَم نارِ
دِ لاړِ په مُلکوُنُ

"The other devils said unto him—oh master! wherefore art thou become so sorrowful that the cries of thy grief have GONE OUT *into different lands?"* Fawá'íd-ush-Sharrí'æa.

212. I have already observed at Para. 204, that a great many verbs at times reject as redundant the prefixed وُ the sign of the past tense of

regular verbs both transitive as well as intransitive, without any apparent reason; thus,

بِشرَ وُ وِ سوْکَند څما په خداي دي هغه نوړَيْ چه مي په خُله کړه

پوهيدَلَم په زهَر

"Bishr said, it is my solemn oath by God, that the mouthful which I put into my mouth I KNEW *was poisoned."* Fawá'íd-ush-Sharrí'æa.

In the following extract, which is an example of the same infinitive as the preceding one—پوهيدَل *to know*, etc.—the وُ of the past is retained.

اهلِ بيْت واړَ ديره په هَغه ځاي شوُ اوْ پَر مُقام دَ شهادَت وُ پوهيدَل

"The family encamped on the very place, and they RECOGNIZED *the spot of martyrdom."* Muhammad Hanífah.

213. There are also a number of defective as well as irregular verbs which entirely reject the وُ, in fact to add that particle would render the word meaningless. In other respects these verbs are subject to the same changes for inflexion as the others already described, as will be perceived from the examples I shall now give.

صَحابه حَضرَت ته راغلَل عَرض ئي وُکړ چه اوبه موږ څخه نشته چه ئي وُ چَشوُ يا اوْدَس کړوُ

"The companions of the Prophet CAME *to him and represented—'We have no water that we may drink, neither that we may perform our ablutions.'"* Fawá'íd-ush-Sharrí'æa.

هَرکله چه عاشقِي اوْ مَعشوُقِي په مَينځ کي راغلَله مالِکِي اوْ مَملوُکِي

پاڅيدله

"*When love-making and love-accepting* CAME *between, authority and dependence* AROSE *and departed.*" Gúlistán.

214. When the verb has a radical, as well as the ل of the infinitive, as in راغلَل, تلَل, etc., one ل is generally rejected as redundant in the inflexions for the different tenses, with the exception of the third person singular and plural of a few, in which both are retained. In the third person masculine singular both لل are dropped.

EXAMPLE.

بُلبُلان کاندِ چَغار په باغ وْ راغ کښِ دَ بهار گُل پچَمَن مُصطفي راغي

"*The nightingales sing both in garden and in meadow—*

'*The flower of the parterre—the Chosen One**—HAS COME.'" Kásim Alí, Afridí.

Sometimes both ل's are retained in this, as well as in other tenses of the verb.

EXAMPLE.

يوْ نکيِر وُه بل مُنکر وُه کُل عَذاب څما په سر وُه آخر راغله لي حاضری

را ته وُ دَريدِ ناضري

"*One was Nakír, the other Munkir—the whole torment was on my devoted head. At length* THEY CAME *forth—they stood before me lookers-on.*" Story of Jumjumah.

215. The third persons of the past tense of some verbs in which the letter ت precedes the sign of the infinitive, are somewhat irregular. In the third person singular they take a و before the ت, thus خَتَل *to ascend,* instead of becoming وُ خَتَ, becomes وُ خوت.

* A name of Muhammad.

EXAMPLE.

شهزاده په لوړه وُخوت نَنداري ته دو رُخ سپاهيان لويده * دَ آس له شانَ

"The prince ASCENDED *to a rising ground to obtain a view.*

On both sides the warriors were falling from their steeds." Bahrám Gúr.

For the plural, the وُ is changed into ا, thus وُخوت becomes وُ خاتَ. Sometimes however the past masculine plural is written وُ خَتَل. An example of وُ خاتَ is contained in the following extract.†

پدا دِيدَن کښي آدم خان ځان اوْ ناته ناموس اوْ نَنګ له خاطره وُواته

"At this sight Adam Khán laid waste his heart, and all solicitude for name and fame WENT OUT *of it."* Story of Adam Khán and Durkhání.

216. There are several compound verbs‡ both intransitive as well as transitive, such as پريوَتَل *to fall,* کشيوَتَل or کښيوَتَل *to fall into,* کښيناستَل *to sit,* etc., which are formed by prefixing a preposition to a simple infinitive, the formation of the past tenses of which is difficult and requires some explanation. Instead of placing the وُ of the past tense (when expressed) before the word in its compound state, it is inserted after the preposition. Thus the past tense of the infinitive پريوَتَل

* This is another example of the masculine plural described at page 125.

† In this case the final letter is no longer quiescent but takes a (ـَـ) as in the example referred to.

‡ These compound verbs show in what manner some of the compound words in Pushto are formed. وَتَل means *to go out,* and with پري *on him,* &c. becomes پريوَتَل *to fall.* Again the same infinitive with the preposition کښي *in, inside,* &c, produces کښيوَتَل *to become entangled.*

instead of becoming وُ پریَوت is written پري وُ وَت and کشیوَتَل کشي وُ وَت In many recent manuscript works, and in some of older date also, one و is omitted in writing, and in conversation the sound of the second letter is scarcely perceptible. From this a great difficulty arises if the past tense be written or spoken without the second و, for then there is no difference between the past and the imperfect tense, and consequently there would be in some instances, a doubt regarding the meaning. Futtih Khán, Mírzá, who is one of the oldest Pushto authors we know of, always makes the difference between the past and the imperfect form, in which I have followed him: He says;—

په اِختیار دَ صُحبَت پَر لنَبه پریووت دا نیم ګړي څان وَروُړ و تمام ته

"Of its own free will IT FELL *into the flame of love—*

This crude and imperfect one transported its soul to perfection." Futtih Khán, Mírzá.

Some of the best prose authors also make use of the second و to distinguish the past, as in this example:

چه خبر پَر نجاشي شه له تَخت وُ لویدَ واشي شه اَبرَهه له آسَ پریووت

دَ مرغُونو په خُله کیوُت

"When this news reached Najásí, he fell from his throne, and Abraha FELL DOWN *from his horse into the birds' mouths."* Babú Ján.*

Hamíd, Rahmán, Kásim Alí, and others, write the past tense of this class of verbs with one و only; their meanings are however not to be mistaken.

The following are examples:

* This writer is said to have been a native of Káfiristán who after having been converted to Islámism again relapsed.

مُحَبَت نَوُه يوْ تَندَر آسمانِي وُه چه نه‌گاه څما پَسَر اوْ په مال پريوُت

"It was not love, it was a thunderbolt from the heavens,

That suddenly FELL *on my head and my possessions."* Abd-ul-Hamíd.

کشيوَتم دَ عشق په آدم خورو ګردابوُنو

نپه وړاندي تلي شَم نپه بيارته ګريزان

"I FELL *right* INTO *the man-devouring whirlpools of love:*

Neither can I advance, nor am I able to run back." Abd-ur-Rahmán.

217. Another form of the past tense of intransitive verbs remains to be noticed. Infinitives such as ماتيدَل *to break,* پُټيدَل *to conceal,* تيريدَل *to pass,* etc. require the past tense of the auxiliary شْوَل *to become,* to be added after dropping the يدَل of the infinitive. Thus مات شه *broken,* پُټ شه *concealed,* تير شه *passed.* The auxiliary as well as the adjective is subject to change in termination for gender and number.

EXAMPLES.

نه ئي په آواز دَ جدائِي لاړَم بي هوشَ

نه په غوْږو کوُنړ شوَم لکَه وُم هسي لا بيا يَم

"Neither did I go distracted at the rumour of being separated from her,

Nor did I BECOME DEAF—*as I was, so indeed I now am."* Abd-ul-Hamíd.

څو کالونَ پما تير شوُ چه بَندي وُم تا خَبَر څما وانِخست په هِيڅ شان

"From the time I became a captive many years PASSED *over me,*

And thou didst not seek for any information regarding me." Saif-ul-Mulúk.

218. In all the inflexions of intransitive verbs the regular personal pronouns, *I, thou,* etc., may also be prefixed as in Persian. It is equally

as correct to say زه راغلَم as راغلَم, or ته وُلويدي as وُلويدي; but the affixed pronouns are indispensible as in the language above referred to, as well as in Arabic and Hebrew, to which in this particular Pushto bears a remarkable similarity.*

The Imperfect Tense ماضي اِستمِرار.

219. This tense denotes some incomplete past action either near or remote. The imperfect of regular intransitives is obtained by dropping the prefixed وُ of the past; as,

له سَړو هَم هسي په مېرو غرونو څَښتيدَم
چه بيله خداي په بَل څه مي نه وي مَشغُوليدَل
قياس وُکړه څه حال مي به وِي په دِ ساعَت
چه دَ نا مردانو په طوْيلي کښي را بويه زغمَل

"I USED TO FLY *to deserts and mountains from the society of men, that I might not be occupied save in the worship of God.*

Only imagine what my state must be at this hour, that in a tether with brutes, I must conform to their society." Gúlistán.

220. As in the past tense, the plural is formed by changing the different affixed personal pronouns to the plural form; and the third person masculine plural is the same as the simple infinitive.

The following are examples:

پهلَوان هغو کاروانيان وُ لِيدَل چه همه واړه سَره په څان لَرزيدَل اوْ زړُونه
پهلاکت ئي ايښِي وُو

* The custom of affixing this class of pronouns, probably sprung from the Semitic languages. In Sindhi they are also much used, for a Sindhian can scarcely utter a sentence without prefixing them to nouns as well as verbs. They are also used in Pehlavi.

"The wrestler saw that the whole of the caravan WERE TREMBLING *for their lives, and had resigned their hearts to destruction."* Gúlistán.

221. The same observations regarding the personal pronouns being sometimes affixed to the infinitive without dropping the ل as in the past tense described at page 124, paragraph 206, is equally applicable to the imperfect, except for the third person plural, which, as mentioned in the preceding paragraph remains unchanged. For the feminine ي or (ـِ) is affixed to the masculine.

EXAMPLES.

شاه صَفوان په نا امیدي شه دَرد غمونَ پر دو بارَ راغله چَندان

بیا ئی وُه وِله اَوَّله نپوهیدَلَم چه به شي دا اور ځما پکور روښان

"Through excess of sorrow King Saf'wán fell into despair,
And grief and affliction returned to him with increased force.
Again he said, in the first place I WAS NOT CONCEIVING *for a moment,*
That this fire would blaze up in my dwelling." Saif-ul-Mulúk.

ځکَه شوه تَر زنکانه په وِینو غرقَ چه ئي زَرکه سَمیدَله په یانَ

"The Chikor for this reason is sunk up to the knee in blood,*
That SHE WAS WONT TO VIE *with her in walking."* Abd-ul-Hamíd.

222. As I have already remarked at page 130, paragraph 216, the imperfect tenses of those verbs which do not take the prefixed وُ in the past, or drop it at times as redundant, are in nine cases out of ten, written precisely the same as the past; and the signification in many instances, is only to be discovered from the context. In conversation too, the dif-

* The Bartavelle or Greek partridge (Perdix chukar.) It is found in great numbers in the hills, north of Peshá'war. It has red legs, and is much larger than the common bird.

ference is scarcely perceptible, and it is only from practice in the language that the difficulty is to be overcome.

EXAMPLES.

قول چه دِ له ما سره کړي وُه اوس دِ رضا دَه چه مات ئي کړِ زه پوهيدَم
چه په ئن زمانه وَفا هَغه دارُو دَه چه په دوکان کشِ دَ عطارِ روزګار
مُونده نشي

"The agreement that thou hadst made with me, thou now desirest to break. I WAS THINKING *that in the present day, fidelity is a medicine which is not to be found in the shop of the druggist of the world."* Æ'yár Dánish.*

غه صورَت چه پَنظر کښِ دَ چا کښيوُت †
په کاته به ئي مُبتلا شوه مَجذوُبان

"When this picture USED TO FALL *under people's observation,*
They were wont to be drawn towards it, as if fascinated on viewing it." Saif-ul-Mulúk.

223. The third person singular and plural of this, as well as of the other past tenses, is alone subject to change in termination to agree with a feminine governing noun, whatever be the class of verb, regular, irre-

* I here give the original Persian from the Anwár-i-Sohilí of which the above is a translation, as there might be a doubt respecting this tense and the past. The translator is said to be Khushál Khaṭṭak one of the most celebrated Pushto authors.

در وفاي عهد کاهلي مينمائي و در ايجاز وعده دفع مي انديشي و من
ميدانستم که وفا دارو ئي است که در طبلهٔ عطّار روزکار يافت نشود

† See کشيوَتَم or کښيوَتَم in the couplet at page 132, paragraph 216, which is written in the same manner as the above word, although the first person singular of the past tense of the same verb.

gular, or defective, and will not require a separate explanation, as it has been already referred to at paragraph 205. I shall however give a few extracts as examples.

پاس په عَرش باندِ غوْغا نارِ سورِ شوِ مَلایکِ هُم په آسمانُونَ بِرَیدِه پَر
زَلزَله ئي دَ قیامَت نشان پیدا شه

"In the highest heaven a clamour, noises and vociferations arose. The angels in the heavens even WERE WAILING. *From the shock produced by his fall, the sign of the day of judgment was produced."* Hasan and Husain.

په بِرا راغله تَر کوره پس ئي وُه وَته سَر توره
سَر کردانه کَرزیدَله له فراقَ زَنکیدَله

"In tears she came to the house, and went out after him with her head bare.

SHE WAS WONT TO WANDER *about in great distress, and on account of separation,* USED TO REEL *and* STAGGER." Tawallud Námeh.

وزیر وُه وِ دوْه کوْتري په یوِه جالِ کښي آستیدَلي دَ یوِه نُوم بازِنده وُه دَ
بَلي نوازِنده

"The Wuzír said—'Two pigeons WERE DWELLING *in the same nest. The name of one was Bázindah,* the other Nawázindah."†* Æ'yár Dánish.

چه ئي سترکي دَ دُنیا په خزانو نه مَرِدَلِ
اوس په سترکو کښي سرِ وِینِي روانِ لکه باران شوِ

* Player. † Flatterer.

"From the eyes of those which USED *not* TO BECOME SATIATED *with the treasuries of the world,*

The red tears of blood have now flowed like rain." Babú Ján.

224. The following extract contains an example of the imperfect tense formed according to the rules I have already explained for the past at paragraph 209, as being easily mistaken for the third person feminine singular, being written in the same manner, but slightly different in sound.

په بَرِي دَ يذيدانو خداي راضِي شه دَ فَلَك دوْرُونَ کج وُ تاويده

خيلخانه ئي په ژړا شوَله رَنځوره له چشمانو ئي رُودُونَ بهيدَنَ

"God became pleased at the victory of the Yezídís, and distorted the revolutions of destiny. His (Husain's) family was becoming sadly afflicted through anguish, and rivers of tears WERE FLOWING *from their eyes."* History of Hasan and Husain.

225. Although the class of imperfect verbs such as ماتيدَل, ډَکيدَل, تيريدَل, پاتکيدَل, etc. have no regular past tense, and require the past of شوَل *to become*, to form it, they have a regular imperfect as other verbs.

EXAMPLES.

شهزاده که ډال تر سَر لاندِ نور ځملاست نور په زړه ئي دا خَطره تيريدَله

"The prince placed his shield under his head and then stretched himself on the ground,

After which, this thought WAS PASSING *in his mind."* Bahrám Gúr.

پَهم وُ هوښيارِي زيات له حَدَ هَغه لرَل هُم دا شان دَ هَلَك والِي په وَقت

نِښانِي دَ لوئِي دَ دَغه په وُچولي څرکندِيدي

"Understanding and intelligence he possessed beyond bounds. In the same manner in his child-hood the signs of his future greatness, USED TO BE APPARENT *on his forehead."* Gúlistán.

226. Another form of this tense is obtained by prefixing the particle به to the past. It implies continuity and habitude, as will be seen from the examples.

هَغه غم چه مي دَ يار وُه که هَر څو را باندِ بار وُه

ليوَنْي که چا بَلَلَم زه بَه خوښه ګَرزيدَلَم

"That grief which I bore on account of my beloved, although a load upon me,

And notwithstanding some used to call me mad, yet I WAS WONT TO ROAM *in happiness."* Yúsuf and Zulíkha.

دُوي به وائِي عَمَلُونَ څمُوږِ دا وُو چه آذان مُو به تر غوږ شه نور به پاڅيدُو

وَ اوْدَس ته په نورڅه به مَشغُول نه وُو

"They will say, these were our practices, that when the summons to prayer reached our ears, we USED TO ARISE *to perform our ablutions, and* USED *not* TO BE *occupied in any thing else."* Fawá'íd-ush-Sharrí'æa.

هُغو به والوَتي بي دَرَنګه څلور سَوه فَرسَنګه

هَر فَرَسَنګ وُه دِرِ دِرِ کروهَ آه فرياد له هَغه ګروهَ

"They WERE WONT TO FLY *without stopping four hundred leagues;*

Each league was six miles: oh! me, what a crew." Story of King Jumjumah.

دَ مَجنُون په څير وَحشي به ګَرزيدَلي

دَ ليلي طَلَب مُدام په بيابان کړي

"*Like unto Majnún* THOU WERT USED TO WANDER *about wildly,*
Ever making enquiries after Laylá in deserts and in wilds." Kasim Alí, Afrídí.

227. It will be necessary here to notice the great imperfection and irregularity of some Pushto verbs of which راغلَل is a specimen. The real infinitive appears to be غلَل to which the class of pronouns described at page 59, paragraphs 126—128, are prefixed. Thus راغلَل literally means *to come to me or us;* دَرَغلَل *to come to thee or you,* and وَرَغلَل *to come to him, her, it, or them;* راغلَل however appears to be the common form of the verb to come, for دَر and وَر are used with it, دَر ته راغلَم *I came to thee or you;* وَر ته راغلُو *we come to him or them;* but not را with دَرَغلَل or وَرَغلَل.

228. راتلَل is also another infinitive *to come,* but its principal use is to form the actor, imperfect, and conditional tenses of راغلَل in which the latter is deficient. What is most surprizing, and I imagine not to be found in the grammatical structure of any other language, is, that the proper past tense of راتلَل conveys no preterite signification, and is only used as the imperfect of راغلل - دَرتلَل of دَرَغلَل and وَرتلَل of وَرَغلَل. Several tenses in which both infinitives are defective, are obtained by prefixing را، دَر and وَر to some of the tenses of the auxiliary شوَل *to become,* and will be explained under their respective heads. An example is contained in the following.

جبرائيل وِ يا رَسولَ الله ثما دَ زمکي دا ورَستي ديدَن شه چه ثما مقصُود
خو ته وي چه راتلَم اوس چه ته له دُنيا دُرومي نور مي نيَت دَ راتلوندي

"*Jabrá'il said, 'O prophet of God! my last sight of the earth is taken, because thou wert the object of my desire when* I USED TO COME. *Now*

that thou departest from this world, I have no intention of coming again.'" Fawá'íd-ush-Sharrí'æa.

229. تلل when used without the pronominal affixes signifies *to go*, but it is also imperfect and has merely a past participle, agent, and imperfect tense. Examples of the masculine and feminine form of the imperfect tense of this verb are contained in the following extracts.

یک تنها په لارِ ته څوک ئي مل نه وُه
صد رحمت شه پدا شان څوان سنګین

"All alone he WAS GOING *along the road—no one was with him:*

A hundred praises on such a brave and bold-hearted youth." Bahrám Gúr.

امّا شرم ئي مانع شه په تش آهي نوره قانع شوه
راز ئي پټ ساته د مینې که ئي تلي له سترګو وینې

"Nevertheless modesty became an obstacle, and with empty sighs she contented herself.

The secret of love she was wont to keep concealed, although from her eyes bloody tears USED TO FLOW." Yúsuf and Zúlíkha.

THE COMPOUND PAST TENSES.

230. The principal use of the past or perfect participle is in the formation of the compound tenses, and as I have already given such a lengthened explanation of the former, little remains to be noticed regarding the latter, which are obtained from them by the addition of the auxiliary verbs, or روابط زماني *(rawábit-i-zamání,)* as they are termed by the Arabian grammarians. It will be necessary however to treat of them separately.

The Perfect Tense ماضي قرِيب *(mazí ḳarib.)*

231. The perfect tenses are formed by the addition of the present tense of the auxiliary *to be*, to the past or perfect participles described at page 109, and like the latter are of three different classes.

232. There is such a slight difference between the two first classes—the retention or rejection of the ل of the infinitive—that I shall give examples of them indiscriminately, as both end in ي, and the terminating letter is alone subject to change for gender and number. Examples of the masculine singular and plural will be found in the following extracts.

چه وَقت دَ صُبحَدَم شه په پَرواز راغله مُتَرَدِّد په مَصلحَت کښِ چه څه
کرَم بیارته څم که په عَزَم جَزَم چه وَتَلي یَم طَرِیق دَ سَیل دَ تماشا واخلَم

"When the morning dawned and it was time to take wing, perplexed and irresolute in counsel, he began saying—'What shall I do? shall I return, or with the purposed intention for which I HAVE COME OUT, *should I take the road of amusement and recreation?'"* Æ'yár Dánish of Khushál Khan.

هَره چار چه تر وَقت تیره شي عُنقا شِي
عُنقا نه دي پدام نښَتي دَ هیچا

"That thing, the time for acquiring which may have passed away, becometh the Phœnix of one's desires;

But the immortal bird as yet HATH *not* BEEN CAUGHT *in any one's net."* Abd-ur-Rahmán.

233. The participle must agree with the auxiliary in gender in the formation of the feminine form of this tense.

EXAMPLES.

دا وبا دَه لوَيدَلِ په هَر کور په هَر دَرَک
مي بايَد چه پدا دام کښي نکا پَرَک مُرغ زِيرَک

"This pestilence (fate) HATH REACHED *every house and every quarter.*

It is necessary that in this net the prudent bird should not flutter." Abd-ul-Hamíd.

دَ دَه دَ ښو خبرو آوازه په مُلکُونو تلِ دَه اوْ دَ دَه دَ اِنشا رُقعه لَکَ دَ
قبالي يا دَ تَمَسُک په دون هر څوک سره ئي عزيز کَنِي

"The sound of his charming words HATH GONE OUT *into every land;*

and a piece of his composition is held as precious as a bond, as valuable as a note of hand." Preface to the Gúlistán.

234. The plural form of the past participle being the same for both genders, the only difference in the masculine and feminine of this tense is in the auxiliaries; thus,

تاسُولره نَنَوات راغَلي يُو يوْ سَبَب ساز کړيْ چه دُرخاني مَخ را ته
څَرکَند کړي

"WE HAVE COME *to you for assistance, therefore make some such excuse, that Durkháni may show her face to us."* Adam Khán and Durkháni.

ستا پسترکو دِي پَردي دَ غفلَت پريوَتي کَنړه يار په مَخ نيولي پلوْندي

"The curtains of carelessness and inadvertency must HAVE FALLEN *on thy eyes,*

If not so, the beloved has not drawn her veil over her face." Abd-ul-Hamíd.

235. Properly speaking the auxiliary should immediately follow the participle, but it often precedes it, or follows it after several intervening words; as will be seen from the following examples.

چه دَ ده دَ عَدل نمَر دي پريوه‌تلي تورِه شپه دَ ظُلم وُخَته مُلك تور شه

"Since the bright luminary of thy equity and justice HATH SET,

The black night of oppression hath set in, and filled the land with darkness." Abd-ul-Hamíd.

دَ دي مَستِ شها زُلفِ تارپتار دِي غوړيدَلي لَكَ سيوري پَر رُخسار دِي

"The curls of this wanton sweetheart are hanging in disorder—

A shadow HAS OVERSPREAD *her lovely check."* Futtih Khán, Mírzá.

236. Like their Persian neighbours, some of the best Afghán authors are fond of using the past participle for the perfect and pluperfect tenses, to connect the members of the sentence, and suspend the sense, both in prose as well as in poetry.

EXAMPLE.

چه څما بَندَګانُ ته وُګوريْ له هوا دِي ګَرد وَهَلي پَريشان حال په خواريْ څما کور لره راغلِي طَلَبدار مِ دَ رضا دِي اميدوار مِ دَ رَحمت دِي خاصه ما لره راغلِي

"Shouldst thou look towards my servants, THEY *(have)* COME *to my house in a state of affliction and distress—covered with dust from the blowing of the winds—searchers after my will—seekers of my mercy—* THEY *(have)* COME *solely on my account."* Fawá'íd-ush-Sharrí'æa.

237. The following are a few examples both masculine and feminine of the perfect tense obtained from the third class of the past participles of verbs, which are either imperfect, irregular, or have a preposition prefixed.

EXAMPLES.

هیڅ په سترګو نه وینم دا خپل صورت چه کوم دي
ډوب تر هسي حده په انوار یم ستا د مخ

With my eyes I behold nothing of my own form or figure, as to what it is;

To this degree HAVE I SUNK *in the light of thy countenance."* Abd-ur-Rahmán.

ډوبه زه په اندیښنه یم چه یم وینه که اوده یم
دا په خوب کښي وصال وینم د یار کښلي جمال وینم

"I HAVE SUNK *into doubt and perplexity as to whether* I AM AWAKE *or whether* I AM ASLEEP.—

Do I see the fulfilment of my desires, and the exceeding beauty of my beloved, merely in a dream?" Yúsuf and Zulíkhá.

چا به وي چه دا پیریان دي ناست د دي په ښکلي ځان دي
چه پیري په هر چا کښیني نور له خلقه تنها کښیني

"*Some were saying, 'this is caused by demons who* HAVE SEATED *themselves on this fair one's spirit.*

When a fiend takes possession of any one, he then sits alone, and apart from others.'" Yúsuf and Zulíkhá.

که د مخ په زلفو پټ دي باک ئي نشته
د حیات اوبه هم پټ په تور تم دي

"*If thy face* IS CONCEALED *with curls, there is no cause of apprehension;*

The waters of immortality even ARE CONCEALED *in total darkness."* Abdur-Rahmán.

The Pluperfect Tense ماضِي بَعِيد.

238. The pluperfect tense is formed in the same manner as the perfect from the three classes of the past participle, to which is affixed the past tense of the auxiliary to be. It is subject to the same changes in termination for gender and number, as the preceding tense.

239. Examples of the singular masculine and feminine.

هَغه ځاي يو هډوکي وُه کوره پروت دَ کَم زمان وُه

رَبِيدَلي وُه کُهنه وُه دَ کوم عصر دِيرِينه وُه

"In that place there was a bone—see in what period it had fallen!

IT HAD BECOME ROTTEN *too, and old—of what former age was it?"* Story of king Jumjumah.

يو زنکِي دَ پادشاه لورُ وَته وُه تَلي دَ ملوک صِفت ئي وُکړ په ډيرشان

"A negro HAD COME *before the monarch's daughter,*

And he extolled Mulúk in numerous ways." Saif-ul-Mulúk.

حَلِيمه وَه چرته تَلِ پدوست نه وَه پوهيدَلِ

چا خَبرَه کړه له حَضرتَ پنارو شُوه له هيبَت

*"Halemah** HAD GONE OUT *somewhere, and had not been apprised concerning the prophet.*

Some one gave her information concerning him, and through dread on his account she uttered loud cries." Tawallud Námeh.

يوه ورَځ په تخت دَ پاس خوشحال ناست وُم بی وَسواس تَبي لاندِ کړم

تَب جَن شوَم سُست اندام کاهل تَن شوَم

* The name of Muhammad's nurse.

" One day I HAD SAT *down on the throne quite happy, and without the least apprehension:*

The heat wholly overpowered me, and I became feverish—my body weak and languid." Story of Jumjumah.

زه تَنها په تخت پرته وُم دَ فراغَت په خوب اوده وُم چه ناګاه دي
غلام نا سپاس نمک حرام کیښو لاس ځما په ځان لَب ځما په زنخدان
بیا ئي وُرو ځما په بَند کُټِ کیښوِ ناپَسند

" Alone I HAD LAIN DOWN *on the couch*—I HAD FALLEN ASLEEP *in tranquillity and repose.*

Suddenly this disagreeable and ungrateful slave, placed his hand on my person—his lip on my chin;

And then his odious fingers on the fastening of my dress." Yúsuf and Zulíkhá.

240. Examples of the plural.

لَس اِیلچِیان دَ هَر دِیار وُو چه راغلِي وار په وار وُو
پلار ئي واړه سرفراز کړه میلمانه ئي په اِعزاز کړه

" There were ten envoys from each country, who HAD ARRIVED *from time to time.*

Her father treated them with distinction—he feasted them with magnificence." Yúsuf and Zulíkhá.

دِ وِغه شپه چه تاسو وي دلِ راغلِي* په پُښتَنَ دي ځما په حال پریشان
ستا جمال را باندِ هَسي اَثَر وُ کړ چه دَنَن زړه مِ سوځِي هَر زمان

* The masculine and feminine Plural the same.

"*He said the night* YOU HAD COME *here to enquire after this my melancholy state,*

Thy beauty affected me so much, that my very heart's core burns eternally." Saif-ul-Mulúk and Badrí Jamál.

هَغه چه په مَینز کښي ځاي نِیولي وُه پښي دَ هُغو په شهتُ کښي نښَتِي وِ
اوْ چه ئي وُغوښت چه والوُزِي وَزَرُونَ ئي په شهتُ کښي کَکَړ شوُ په دام
دَ مَرګ کښی پریوَتَل

"*The feet of those who had taken up a place in the midst,* HAD STUCK FAST *in the honey, and when they wanted to fly away, their wings also became smeared with it, and they fell into the net of destruction and perdition.*" Æ'yár Dánish.

دَ زړه راز ئي خپُل خپُل وِ هوریته ناست وُو
نور ئي زبیښَل دواړو خواژه لَب شَکر لَبان

"THEY HAD SAT DOWN *there, and were relating the secrets of their hearts to each other:*

Then these sugar-lipped ones were sucking each other's honied lips." Saif-ul-Mulúk and Badrí Jamál.

دَغه سراي په دیوالوُنُ ریښمین پَړي
باندِ پرَتي ښي جوړِ وِ شان دَر شان

"*Around the walls of the palace there were silken lines,*

And on them HAD FALLEN *splendid dresses of all sorts and kinds.*" Saif-ul-Mulúk.

241. As I have already remarked respecting the use of the past participle for the perfect tense by some of the best Pushto writers, they are in the same manner partial to the use of the same participle for the pluperfect, the auxiliary being understood.

The following extract is an example:

ن نور دَ مُحَمّدَ دي ځليدَلي پر کُلّي جهان دي غوړيدَلي

دَ عَدَم يوه توره شپه وَه دي لَکَ نمَر پرِ راَختَلي

"N. is the splendour of Muhammad which has shone and which has been diffused on the whole world.

It was the dark night of chaos and inexistence when he like a sun HAD ARISEN *in it."* Ahmed Sháh, Abdálí.

The Doubtful Past Tense مَاضِي تَشکِيک.

242. This tense is also formed from the different past participles by the addition of the aorist tense of the auxiliary, *to be*, which is not subject to change in termination for gender and number—the participle being alone affected.

چه له غرُونو پريوَتَلي وِي بيا پاڅي پاڅيدي نشي له زړُونو پريوَتَلي

"He who MAY HAVE FALLEN *from mountains again ariseth,*

But he cannot arise again who may have dropped from hearts." Abd-ur-Rahmán.

اَتَم دا سَړي چه مَرتبه ئي دُښمَن لَټَوُلِ اوْ په دي باندِ وُړاندِ شوَي هَغه

مَرتبي ته رسيدي وِي اوْ بادشاه هُم وَر سَره جوړ شوَي خَبره ئي آوريِ

"The eighth is that man whose rank and employment an enemy may have sought, and having outstripped him, MAY HAVE ATTAINED *that office and gained the confidence of the sovereign who giveth ear to his tales."* Æ'yár Dánish of Khúshhál Khán, Khaṭṭak.

په مُرده چه لا وُمَړي شپه تيره نه وِي دا سُنت دي چه خيرات دِ پسِ وُکا

"Before the first night as yet MAY HAVE PASSED *over a dead person,*

It is a regulated institution that alms should be given on his account." Fawá'íd-ush-Sharrí'æa.

243. Examples of the Plural.

هَغه چار پأي چه اکثر کال په خپُل کور کښي وِي ساتَلِي اوْ په صَحرا
څرِيدَلِي نه وِي په هَغه کښي زکوة نشته

"*The cattle which for the most part of the year may have been kept in thy own house, and* MAY *not* HAVE GRAZED *in the wilds, there is no portion of alms to be given on their account.*" Fawá'íd-ush-Sharrí'æa.

دَهُغو په لوري سترَکي وِي خَتَلِي چه په لاس ئي سَرسايه وِي يا زکوة

"*Their eyes* WILL HAVE BECOME RAISED *towards the road of those,*

Who may have in their hands charitable gifts and alms." Abd-ur-Rahmán.

لَکَ مَست پرانگان دَ غَر په سَر وَلاړ وِي
پَر هاتِي وُلاړ دا هَسي مَهوتيان ستا

"*In the same way as ravenous tigers* MAY HAVE TAKEN THEIR STAND *on the mountain top,*

So thy elephant drivers are standing on thy elephants." Ahmed Sháh, Abdálí.

The above examples will suffice for this class of the doubtful past tense, as the different past participles from which it is obtained are alone subject to change for gender and number, the auxiliary remaining the same throughout.

244. There is however another form of this tense obtained by adding the 2nd future tense of the auxiliary, *to be,* to the different past participles.

The following extracts are examples :

په قهقهه به خندیدَلي وِي که نه وِي

دَ زړه غم به ئي غلیدَلي وِي که نه وِي

فراغت به پسندَلي وِي که نه وِي

چا به حال ترِ پُښتیدَلي وِي که نه وِي

" *She* MAY HAVE LAUGHED *heartily, or* MAY *not,*

The heart's grief MAY HAVE BECOME DISTURBED, *or* MAY *not.*

She MAY HAVE CHOSEN *tranquillity and ease, or* MAY *not.*

Some one MAY HAVE ENQUIRED *about the matter, or* MAY *not.*" Abd-ul-Hamíd.

ګوره ناست به وِي خپه په څِینو خرو کښي

که به پروت وِي لَکَ لَعل په اِیرو کښي

" *See! he* MAY HAVE BECOME SEATED *aggrieved amongst some asses,*

Or MAY HAVE FALLEN *like a ruby amongst dust and ashes.*" Abd-ul-Hamíd.

خداي دِ وُرَک کړه دَ ناسوُت مَچَ

خوله به پاتِ نه وِي ستا له مَچَ

" *May God confound thee thou fly of human nature,*

For no mouth MAY HAVE BEEN LEFT *free of thy kiss.*" Ahmed Sháh, Abdálí.

The Past Conditional Tense ماضِي شَرطِیّه.

245. The past conditional or optative tense of the Pushto verbs is obtained by subjoining the imperfect of the auxiliary, *to be,* to the past

participle, with which a conditional conjunction or adverb of wishing must either be expressed or understood in the same sentence.

246. The auxiliary remains unchanged throughout this tense, and the past participle is alone subject to change in termination for gender and number, therefore a few examples will suffice, as they have been already explained at length.

EXAMPLES.

کَشکي زه زوولِ نه وايِ په جهان راغلِ نه وايِ
چه مي نه ليدَلي غمونه هُنمبره ظُلم وْ ستمونَ

"Would that I had never been born! that I HAD NEVER COME *into this world!*

That I had never seen grief, nor experienced this amount of tyranny and oppression." Yúsuf and Zulíkhá.

دي په ژړا شه هَم له خَلقُ ئي ګِله کړه چه کَه زوي ثما مَړ وي نيم
اهلِ بَلخ به ثما عُذر خواهي کړه

*"He became greatly aggrieved, and he also complained against the folks; saying—'*IF *my son* HAD DIED, *half the people of Balkh would have condoled with me."* Fawá'íd-ush-Sharrí'æa.

247. With a conditional conjunction or adverb of wishing either expressed or understood, the second person singular of the imperfect tense of verbs also conveys a conditional or optative signification, similar to the preceding, but it is alone used for all six inflexions.

The following are examples.

نادان لره بهتر له خاموُشي نشته کَه په دِ مَصلحت پوهيدَلي نادان
به نه وُه

"For a fool there is nothing better than silence: WERE HE AWARE *of this counsel, he would not be a fool."* Gúlistán.

زه به نه وُم هُنبره ډوُب په غَم کښي تلَلي
که مي لَږ ډير وَ زړه ته تلَلي وَعظ

"I HAD NOT SUNK *to this degree in grief and affliction,*
IF *admonition* HAD GONE *more or less into my heart."* Abd-ul-Hamíd.

که ئي لاس دَ خداي په چار رسيدَلاي
بي مَقصوُد به په يَوَدَم نه سَهيدَل څوک

"COULD *the hand of any one* ACCOMPLISH *the works of the Almighty,*
No one would suffer a moment to pass without obtaining his own desires." Abd-ur-Rahmán.

248. The second form of the imperfect tense obtained from the simple past by prefixing the particle به as already described at page 138, paragraph 226, is also much used in the construction of the past conditional tense, as will be seen from the following example.

په هَر لوري چه تَښتيده کانړي پر وُوريده
که به وُخاته پرغرُونَ پرپَسي به وُو مَرغونَ

"By whatever road they were fleeing, the stones were raining on them.
IF THEY ASCENDED *the mountains the dread birds followed them."* Tawallud Námeh.

249. Sometimes the condition is expressed by the simple imperfect and the consequence by the second form of the imperfect above alluded to.

APPENDIX I.

SPECIMEN EXTRACT FROM THE ARTICLES OF WAR.

بیان دَ دي ګُناهوُن چه
سَزا دَ هُغو دَ لښکَرِي عدالَت
دَوړاندِ پدي شان سَره دَه
یعني که سَردار وِي له نوکرِيْ
یا له عهدي نه وُ به یَستي
شِي اُو که وړُوکي عهده دار
یا سپاهِي وِي په حکم دَ
جَنرَل یا دِسټرکِت کورت
مارشل له نوکري نه بَرطَرف
شِي یا له وَړي عهدي نه
وُ ښکي شِي اُو پشاي دَ سپاهِي
به ئي وُدَروَي یا بکړوړي
وُ خورِي یا به یوازي قید
شِي یا له نور سَره یا نوم به
ئي په دَفتر کښي وَرستي شِي

Crimes punishable by General Court Martial with Dismissal or Suspension of Officers, or by General or District Court Martial with Dismissal, Reduction, Corporal Punishment, or Simple Imprisonment with or without Solitary Confinement, or Loss of Standing on the Roll of Non-Commissioned Officers and Soldiers.

دوُه ویشتَم حُکم

هَر وَقت چه لَښکَر په میَدان کښي وِي هَر یوْ سَردار یا سپاهِي چه له وَیلو دَ خبَري اوْ له ښکُلُ دَ کاغذ داهسي خبَره مشهوُره کړِي چه له هِغه نه په میَنځ یا وَړاندِ یا دوَرُستو یا چاپیره دَ لَښکَر کښي بیځایه ویره یا غوغا پیدا شِي

ARTICLE 22.

Any Officer or Soldier who shall, in operations in the field, spread reports by words or letters calculated to create unnecessary alarm in the troops, or in the vicinity, or in rear of the army; or

درِ ویشتَم حُکم

اوْ هَر څوک چه په وَقت دَ جنګ کښي یا په خوا دَ تلو وَ جَنګ ته داهسي خبَري وائِي چه له هغو خَبَرو نه ویره یا ناامیدي پیدا شِي

ARTICLE 23.

Who shall in action, or previously to going into action, use words tending to create alarm or despondency; or

څلیر ویشتَم حُکم

اوْ هَر څوک چه دَ نوکريْ دَ تیاريْ په وَقت کښي یا په وَقت دَ نوکريْ کَوُلو یا په وَقت دَ قواعِد یا په وَقت دَ کُوچ

ARTICLE 24.

Who shall be drunk when on, or for Duty, or on Parade, or on the Line of March; or

کښي شراب وُ څکِي اوْ مَست شِي

پِنځه ویِشتَم حُکم

اوْ هَر څوک چه پاره دار سپاهِي وُه وَهِي یا نِیَت دَ وَهلو وُکړِي

شپګ ویِشتَم حُکم

اوْ چه څوک عُهده دار په خپُله عهده باندِ وِي اوْ پهَغه وَقت کښي که څوک سپاهِي له بي ادبيْ دَ هَغه عهده دار حُکم نه مَنِي یا دَ بي ادبيْ خبَره وَر ته وُکړِي یا څوک چه په لَښکَرِي عدالت کښي بَلَلي شَوي وِي اوْ هَلته یاغي شَوي له بي ادبيْ نه حُکم نه مَنِي

اووه ویِشتَم حُکم

هَر وَقت لَښکَر دَ جَنګ په مَیدان کښي یا دَ پاره دَ جَنګ دَ دُشمَن وُ لاړ وِي هَر څوک چه په جوړَوُلُ دَ مورچي اوْ دَ

ARTICLE 25.

Who shall strike or force any Sentry; or

ARTICLE 26.

Any Soldier who shall be grossly insubordinate or insolent to his Superior Officer in the execution of his office; or grossly insubordinate and violent in the presence of a Court Martial; or

ARTICLE 27.

Who, being on actual service, shall refuse to assist in making field works;

خندق یا په نورو کارونو کښې
مدد ورکول د پاره حکم نه منې
که ګناه ګار عهده‌دار وي په
حکم د لوي کورت مارشل له
نوکرۍ د سرکار برطرف شي یا
مرتبه او ماجب د هغه ګناه ګار
څو ورځې پورې بند شي

Shall, if an Officer, on conviction, be sentenced to be dismissed the service, or to be suspended from Rank and Pay and Allowances;

او که سپاهي وي او تقصیر
د هغه د جنرل یا دسترکت
یا ګاریسن لښکرې عدالت دوراندې
ثابت شي پس موافق د دې
لښکرې آئین له حکم د جنرل یا
دسترکت یا ګاریسن یا لښکرې
عدالت پر هغه ګناه ګار باندې سزا
مقرره بشي ولې له کول د دې
مذکور ګناهون نه په ګناه ګار
باندې د وجل یا د ملک د
یستل یا قید له سخت مذدورۍ
سره لښکرې عدالت لره اختیار د
حکم کول نشسته

And, if a Soldier, shall, on conviction before a General, or District, or Garrison Court Martial, be sentenced to suffer such punishment as a General, or District, or Garrison Court Martial is by these Articles of War respectively empowered to award;

Provided, that such Offender shall not be sentenced to Death, or Transportation, or Imprisonment with hard labour.

IDIOMATICAL TALES, ENGLISH AND PUSHTO. II.

The Afrídi and the Mullá.

A certain Afrídi being desirous to learn to read, went into a village to a Mullá and said to him, that it would be a great favour if he would give him lessons. The Mullá asked him whether he had learnt any thing previously, and the Afrídi told him that he had not learned to read. He then asked him what he would commence with, and the latter replied, that he would do as the tutor might direct. The Mullá told him that in the first place he should get the Alphabet by heart, and then commence reading the first section of the Korán; to which the Afrídi having agreed, he was requested to come the next morning.

When the Afrídi made his appearance the next morning, the Mullá taking the Alphabet in his hand pointed out the first letter, and requesting his scholar to repeat after him, said "Alif." "*Alup*," repeated the Afrídi. "That is not the pronunciation," said the teacher, "repeat exactly as I say—Alif." "*Alup*" says the Afrídi again with the greatest innocence possible. "Do not pronounce it so," said the Mullá, "call it Alif;" and the Afrídi like an obedient pupil obeying his instructor to the letter said, "Do not pronounce it so, call it *Alup*." The Mullá again said, "That is not correct, call it Alif." "That is not correct, call it *Alup*," said the Afrídi. The Mullá, who was not a second Job, now losing all patience said, "Oh! infidel, call it Alif," on which the Afrídi replied, "Oh! infidel, call it *Alup*." The Mullá at this becoming very angry gave the Afrídi a box on the ear. The latter now thought within himself, "Master commanded me to repeat whatever he said, and doubtless it is necessary that I should also do as he does;" so thinking this a part of the lesson, he dealt the Mullá a hearty box on the ear in

return. At this specimen of *Afrídiness,* the latter becoming more enraged than ever, seized the Afrídi by the throat; and the pupil obeying his instructor to the letter seized him by the throat also. In this state they both rose from their squatting position and commenced wrestling. At length the Afrídi having the advantage in strength, succeeded with little trouble, in laying the Mullá at full length on his back, and seated himself on his breast; at the same time looking towards the latter expecting him to go on with the lesson.

In this unpleasant situation it struck the Mullá that his amiable pupil might probably have taken his words, "to imitate whatever he might say," in too literal a light, and that possibly he might be only imitating him in this instance; so taking his hands off the Afrídi he exclaimed, "Oh! Infidel, let me go." The Afrídi replied, "Oh! Infidel, let me go," and allowed the Mullá to get up; after which he said, "Master! that was not a good lesson by any means, it was a hard fight." The Mullá answered, "You speak truly; to-morrow it will come to swords." "If such is the case," said the Afrídi, "I will go home and fetch my sword," and he set out accordingly. The Mullá glad of this opportunity, thought there was no time to be lost; and that very night he made himself scarce.

نقل دَ افرِیدي اوْ دَ مُلا

یوْ افرِیدي په یوْ کِلي کښي دَ لوستوندَ پاره مُلا څخه لاړ شه اوْ وُه و
ډیره مهربانګي به وي که ما ته سَبَق وائي ملا وُپښتیدَ چه په خوا له
دي دِ څه لوستي دي کَنه افرِیدي وُه وِچه تَر اوس هیڅ مي ندي
لَوستي مُلا وُ پښتیدَ څه لوَلي افرِیدي وِ هَر څه چه وائي مُلا وُه وِ لنبي

پَټيْ وُه وايه پَس له هَغه سپاره افرِيدِي وِ ښه دي ړُنبي پَټيْ وايم پَس له هَغه سُپره ملا وُه وِ صبا راشه

بله ورځ چه افرِيدِي په وعده راغي مُلا پَټيْ په لاس کښي وُه نيوهَ اوْ شاګرد ته ړُنبي حَرف وُښو اوْ وُه وِ چه وايه اَلِف افرِيدِي وُه وِ اَلُپ مُلا وُه وِ داهسي نه دَه هَر څه چه زه وايم ته هَغه وايه بيا مُلا وُه وِ اَلِف افرِيدِي وُه وِ اَلُپ مُلا وُه وِ داهسي مه وايه وايه اَلِف افرِيدِي وُه وِ داهسي مه وايه وايه اَلُپ مُلا وُه وِ دا جوړ ندي وايه اَلِف افرِيدِي وُه وِ دا جوړ ندي وايه اَلُپ مُلا چه دَ ايوب پشان صَبَر نه لارَ افرِيدِي ته وُه وِ اي کافره وايه اَلِف افرِيدِي اَټکل وُکړَ چه دَ اُستاڅ پشان وَيلي بويه نور ئي وُه وِ اي کافره وايه اَلُپ له اوريدو دَ دِ خبَرِ مُلا ډير خپَه شه اوْ يوه څپيړه افرِيدِي پغوْږ وُه واهه افرِيدِي فکر وُکا چه اُستاڅ وَيلي وُه هَر څه چه زه وُه وايم ته هَغه وُه وايه خواه مخواه هَر څه چه اُستاڅ وُکړِي زه هَم هَغه وُکړم دا هَم سَبَق ګانړه اوْ يوه مَضبُوطه څپيړه اُستاڅ ئي په غوْږ وُه واهه مُلا له دي افرِيدِي توبَ له حَدَ زياتَ په قهر شه اوْ مَريْ دَ افرِيدِي وُ نيوَه افرِيدِي هَم مَريْ دَ اُستاڅ وُه نيوَه اوْ دواړه له زمَکي پاڅيدَل اوْ په پَړزَوُلُ وَرغلَل پَس له ګَه زوره افرِيدِي مُلا په زمَکَه وُه ويشت اوْ په سِينه ئي کښيناست اوْ وَر ته ئي کاته چه نور سَبق وُه وائِي

په دي حال کښي مُلا فکر وُکه چه ما پخوا له دي نه دَغه ته وَيلِي وُو چه هَر څه زه وُه وايم غه شان وُه وايه ښائِي دي څما نَقَل کوِي پَس له هَغه ئي افرِيدِي ته وُه وِ اي کافره ما پريښوي

اوْ لاس ئي له افرِيدِي نه لِر کړه افرِيدِي وُه وِ اي کافره ما پرِيښوي
اوْ دَ مُلا له سِيني نه پاڅيدَ اوْ وَر ته وُه وِ چه دا سَبقَ په هِيڅ شان
ښه نه وُه وَلِ جوړ جَنګ وُه مُلا وُه وِ رِشتِيا وائي صَبا به دَ ګَورُ جَنګ
وِي افرِيدِي وُه وِ که داهسي وِي زه ځَم چه له کورَ توره راوړم
پَس افرِيدِي لاړ شه اوْ مُلا خوشحال په مُوندو دَ دي فُرصَت تلوار
وُکړه اوْ په هَغه شپه وُ تښتيدَ

The Grammarian and the Ass.

It is related, that Kisá'yí, the Grammarian, was sitting one day in his house, and heard some person call out in the street;—'Hear, Oh ye people, a wonder! the ass upon which I am now riding is Kisá'yí, the Grammarian; let those who are absent be called that they may behold him.' The Grammarian ran out in a rage, to discover who it was that had made an ass of him, and saw a tall fellow with a large head, to whom he went up and said;—'Pray Sir, how comes it, that Kisá'yí whom we know to be a man, is turned into a brute?' 'I will tell you,' says the man,—'last night I offered up a prayer to God for that purpose, in order to release 'Œmar* from the beating of Zaid, and getting up sometime afterwards to shut the door, I found this very ass at the threshold, and I therefore naturally enough concluded, that my prayer was granted, and that God had transformed him as you see.' Kisá'yí laughed heartily at the supposed stupidity of the fellow, and returned to his house exclaiming;—'Lá hawla walá kuwwuta íllá billahi'—'There is no power, and no strength but in God.'

* Œmar and Zaid are fictitious names used by the Arabian Scholiasts and Grammarians in their examples.

نَقل دَ نحوي اوْ دَ خَر

راوړي دي چه کِسائي نحوي يو ورځ په خپُل کور کښي ناست وُه په دَغه مَينځ کښي له لارِ آواز دَ يو سَړي واوريدَ چه وِ اي مَخلوُقَ واوريْ يوْ عَجَب نَقل دا خَر چه زه پرِ سور يم کِسائي نحوي دي هَر څوک چه دَلِ نشته خواه مخواه دِ بَلَلي شِي چه ئي وُه وِيني مُلا چه دا خَبره واوريدَله په قهر شه اوْ بَهَر را ووُت په دي نِيتَ چه وُه وِينم دا څوک دي چه زه ئي خَر کړَم چه بَهَر را ووُت يوْ سَړي لوَړه وَنه اوْ غَټ سَر وُليد پَس هَغه حخَه لاړ شه اوْ وِ چه اي صاحبَ مُوږ پيږنُو چه ملا کِسائي اِنسان دي اوس څَنګه خَر شه هَغه سَړي څواب وَر که چه زه تا ته وُه به وايم بيګاه شپه مي پَدَر ګاه دَ خُداي تعالي کښي دُعا کړِ وَه چه مُلا کسائي خَر شِي دَ دي دَ پاره چه عمر دَ وَهَلُ له زيدَ خلاص شِي پَس له يوْ ساعَتَ چه له کَټَ دَ پاره دَ پورِ کَوُلُ دَ دَروازي پاڅيدَم په دَروازه کښي مي دا خَر وُلاړ وُليد له دي سَبَبَ ما وُګانړه چه څما دُعا خُداي قبوُله کَړله اوْ مُلا کِسائي خَر شه چه کِسائي دا خَبره واوريدَله پوه شه چه دا سَړي کَم عقل دي پَس ډير ئي وُ خَندَل اوْ کور لره ته اوْ وِ لاحَوْلَ ولا قوَّةَ اِلاّ بِا اللّٰه

The Old man and the Doctor.

An old man complained to a doctor of bad digestion. Oh let bad digestion alone, said the doctor, for it is one of the concomitants of old age. He then stated his weakness of sight. Don't meddle with weakness of sight, replied the doctor, for that also is one of the concomitants of old age. He complained to him of a difficulty of hearing. Alas how

distant is hearing, said the doctor, from old men! difficulty of hearing is a steady concomitant of old age. He complained to him of want of sleep. How widely separated, said the doctor, are sleep and old men, for want of sleep is certainly a concomitant of old age. He complained to him of a decrease of bodily vigour. This is an evil, replied the doctor, that soon hastens on old men, for want of vigour is a necessary concomitant of old age. The old man (unable to keep his patience any longer) called out to his companions—'Seize upon the booby! lay hold of the blockhead! drag along the ignorant idiot! that dolt of a doctor, who understands nothing, and who has nothing to distingush him from a parrot, but the human figure, with his concomitants, of old age, forsooth! the only words he seems capable of uttering.' The doctor smiled, and said, Come my old boy, get into a passion, for this also is a concomitant of old age.

نَقل دَ زاړه اوْ دَ طبيب

يوْ زاړه سَړِي طبيب ته وُه وِ چه څما خوراک نه حَضميږِي طبيب وُه وِ پريږده خَبره دَ بَد حَضميْ چه دا پيوَند دَ زَړ والي دي بيا هَغه وُه وِ چه څما نَظَر کَم شه طبيب وُه وِ چه دا هَم له پيرِي سَره ګَډ دي بيا سپين ګيرِي وُه وِ چه غوْږوُنَ مي دَرانه شوُ بيا طبيب وُه وِ چه دَ دي علاج مُشکِل دي څکَه چه دا جوړ نښَه دَ پيرِي دَه بيا زاړه سَړِي وُه وِ چه خوب مي کَم شه طبيب وُه وِ هيْ هيْ په خوب اوْ پزړَوالي کښي څومره بيلتوُن دي دا هَم مَلګري دَ پيرِي دي پَس له دي نه زاړه وُه وِ چه زور مي هَم کَم شه طبيب څواب وَرکه چه دا يوْ بدِي دَه چه په تَلوارِ زَړو ته رَسيګِي وَلي دا کام نا کام نښَه دَ پيرِي دَه زاړه چه

دا خبَره واوریده ډیر په قهر شه اوْ خپُل آشنایان را وُبَلَل اوْ هُغو ته وُه وِ
چه دَ خدایِ دَ پاره دا نادان وُنَسيْ لاس واچویْ په دي جاهِل باندِ
وُباسيْ له ګورَ دا احمَق دا ګَنده طبیب چه هِیڅ نه پوهیګِي په مابین
دَ ده اوْ دَ طوطا کښي هِیڅ فرق نشته بي له صورَتَ نور هیڅ وَیلي نشي
بي له دي خبَري چه اثر دَ زوړوالي دي طبیب وُخَندَل اوْ وُه وِچه
شاباش اي سپین کیرِي هلَکَ بَنه قهر وُ کړه دا له ټولو نه ښَه دَ
پیرِي دَه

UMBSUR—THE JOY OF HIS PARENTS.

I resided at Busrah, said a certain Arabian Yorick, as a parson and professor of humanity, and was one day a good deal amused by a strange fellow, squint-eyed, straddle-footed, lame of both legs, with rotten teeth, stammering tongue, staggering in his gait like a man intoxicated, puffing and blowing like a thirsty dog, and foaming at the mouth like an angry camel, who came up and seated himself before me. 'Whence come you,' said I, 'Oh father of gladness?' 'From home, please your worship,' said he. 'And pray where is your home?' I rejoined, 'and what is the cause of your journey?' 'My home,' he replied, 'is near the great mosque, adjoining the poor-house, and I am come for the purpose of being married, and to beg you will perform the ceremony. The object of my choice is this long-tongued, importunate, hump-backed, scarlet skinned, one-eyed, no-nosed, stinking, deaf, wide-mouthed daughter of my uncle.' 'Do you agree Miss Long-tongue, said I, to marry this Mr. Pot-belly?' 'Ay,' said the lady (with a great deal of Doric brevity) 'Then accept my friend,' cried I, 'this woman for your wife, take her home, cherish and protect her.' So he took her by the hand and departed.

Now it happened that about nine months after this event, that they both returned to me rejoicing, and they had hardly seated themselves when my old friend Adonis called out,—'Oh your worship! we have been blessed with a most sweet and fascinating child, and are come to request you will bless and give him a name, and offer up a prayer for his parents.' Now, what should I behold but a little urchin, stone-blind, hare-lipped, without the use of its hands, splay-footed, bald-headed, ass-eared, bull-necked, not possessing one sense out of the five, and altogether frightful and deformed; in short a perfect epitome of all the qualities of his parents. At this sight I said to them, 'Be thankful for this darling boy, and call him Umbsur,* for truly he has all your perfections combined in himself, and that child is admirable indeed, who resembles his parents.'

نَقل دَ هلَک امبسُرٌ

يْو عَربَ مَلنَډي وُه وِ په هَغه وَقت چه په بَصره کښي پيښه د وعظ
اوْ دَ خُطبي مي کَوُله يو ورځ ډير خوشحال شَوي وُم له يو ګګي سترګي
ارتي ښپي ګُډي ښپي څخا غاښوُنَ نښتَي ږبه ګګيَد په تلو کښي دَ
بَنګي پشان تَږي سپي غُندِ ساه ئي را ښُکله اوْ پوُ کاوهُ زَګ ئي لوَست
لکَه مَست اوُښ پردي سَړي نه چه ما له راغي اوْ مَخامَخ را ته کښيناست
وَر ته مي وُه وِ اي پلاَرَ دَ خوْښي له کَمَ راڅي هَغه وُه وِ له کور
نه حَضرَت څخه را څم ما وَر ته وُه وِ ستا کور چَرته دي اوْ سَبَب دَ سفر
څه دي هَغه وه وِ چه کور څما دَ جمعي جماعت څخَه اوْ په خيرات

* Literally—The Joy of his Parents, being compounded of ام *mother*, اب *father*, and سرور *joy*.

خانه پورِ دي اوْ دَلته دَ واده دَ پاره راغلي يَم اوْ غوْاړَم چه ته مي نِکاح
وُ تړَي معشوقه څما دا ږبَه وَره ډيره غوښتونکِ کوُبيْ سوُر پوسته کانړي بي
پوزي بَد ټويه کَنړه اوْ لويه خوله لوُر دَ تره څما دَه پَس ما له هِغِه نه پُښتنه
وُکړه چه اي بيِ بيِ ږبَه وَرِ څَنګه وائي ګيډه وَر صاحب په نِکاح قبولوي
کَنه هغِه په تَلوارِ وُه وِ هو پَس ما وُه وِ که هَسي دي واخله اي څما ياره
دا ښَڅه چه دا ستا ارتِينه دَه کور ته بوڅه اوْ وَر سَره نيکي اوْ ډير خبَرداري
وُکړه پَس لاس دَ خپُلي ښَڅي وُنيوه اوْ لاړ شه ګنړه پَس له نهو مياشتو
دواړه په ډيره خوشحاليْ سَره ما څَخه بيا راغَلَل اوْ لا ناست نه وُو چه
يُوسَفِ ثانِي څما په خواني دوست وُه وِ اي حَضرَتَ له فَضَل دَ
خداي له مونګا يوْ ډير خوږ وْ ښايسته څوي پيدا شَوي دي اوْ تاسوُ
څَخه راغِلي يوُ چه نوم دَ دَغه کيږديْ اوْ په غوږُ ئي بانګ وائيْ اوْ
دَ مور پلار دَ پاره ئي دُعا وُکړيْ هَر وَقت چه په طَرَف دَ هَغه هَلَک
مي نَظَر وُکړه څه وِينم يوْ ړوکي هَلَک ټَپ ړُوند په لاسوُنُ شَل
کَګي غپي ګَنجي دَ خَرَپشان غوګونَ دَ غوايه په مِثل سَټ يوْ هواس
دَ سَړِي توب نه لارَ ډير ويرَوُونکي بَد صوُرت وَلي ټول ښايِست دَ
مور پلار په دَ کښي ګَډ وُو پَس له لِيدَلُ هغو ته مي وُه وِ دَ پاره دَ دي
ډير ښُکلي څوي ډير شُکر کوَيْ اوْ نوم دَ دغَه اُمْبُسُرْ کيږديْ چه ټول
ښايِست ستاسو دا هَلَک په خپُل څان کښي لريِ اوْ هَغه زَ زاد ډير
ښه دي چه ټول صِفتوُنَ دَ مور اوْ پلار لرِي

THE END تَمه تمام شه

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