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A GRAMMAR

OF THE

PUKHTO, PUSHTO,

OR

LANGUAGE OF THE AFGHÁNS.

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

PART II.

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EXAMPLE.

د تن کور مي به لرغون وُه مِيني سَوي که مي نه راتلي ژړا په حِمايَت

"Ere this, love WOULD HAVE BURNT *down the house of my body,*

HAD *not tears* COME *to my assistance."* Abd-ul-Hamíd.

250. The simple past tense is often used in a hypothetical sense, and the consequence by the second future tense; as,

کافران به دَ کَټار مُسلمانان شي که رقيب مي په ژړا وُترَسيدَ

"The Kaṭṭar Kafirs WILL BECOME *converts to Islam,*

IF *the guardian (of the beloved)* IS SOFTENED *by my tears."* Abd-ul-Hamíd.

Ahmed Shah also writes,

دَ هِمَت تُوره به وا خلمَ که اَمان راغي له پُټَ

"I WILL SEIZE *the sword of courage and resolution,*

If grace and mercy come from that which is hidden."

251. Of the two forms of the conditional just explained, that obtained from the imperfect tense, for which the past tense of the auxiliary *to be* is used, with the particle به prefixed, is alone subject to change in termination for gender and number.

The Present Tense صيغهٔ حال.

252. There being fourteen classes of intransitive verbs, including the perfect and imperfect, the present tense of each is formed in a different manner, by altering, rejecting, or adding other letters after dropping the ل of the infinitive, and affixing the necessary pronouns.

253. Class 1st is formed by rejecting the ل of the infinitive, and changing the last radical letter for another; as رَغيدَل *to recover*

(health), رغيږي, الوتل *to fly*, الوزي, نښتل *to become ensnared*, نښلي پوهيدل *to know*, etc. پوهيږي.

نه سړي ور څيني مړي نه تر رغيږي
خداي د څوک د عشق به رنځ مبتلا نه که

"Man neither dies on account of it, nor RECOVERS *from it :*

May the Almighty not afflict any one with the pain of love !" Abd-ul-Hamíd.

بلبل نه دي دا چه الوزي په ګلو ستا په لوري دي الوتلي څما روح

"This is not the nightingale which FLIETH *around the rose,*

It is my soul which hath flown towards thee." Abd-ur-Rahmán.

رستمان د صبر زهد لکه وړوکي ننه ووزي په خلوت د عشق له خرپ

"The Rustáms of patience and abstinence like little children,

TAKE SHELTER *in privacy from the deep gash of love."* Abd-ul-Hamíd.

څوک پيران څوک مريدان شو ول خلق ئي کړ لوم خلق ئي کړ ګمراه
عامي خلق لکه مرغي پکښي نښلي

"Some became prophets, and some became disciples, but they made a gentle disposition and good qualities a net. They led particular persons astray, and the public became entangled in the net like birds." Makhzan Afghání.

په بنده ګي په دريا خولي بهيږي تر غرمي نه ستريږم په قلبه

"In the worship of God, the sweat FLOWS *like a river,*

But I TIRE *not by mid-day with ploughing the land."* Kásim Alí, Afrídí.

سَرَور هَسي را ته وُه وِ څه پوهيږئ چه داګَنده بوي دَ څه دي اَصحاب

وَر ته وُه وِ نه پوهيږُو چه داګَنده بوي دَ څه دي

"The Prophet said to us—'Do YOU KNOW *what this stinking smell is occasioned by?' The Companions of the Prophet said unto him. 'We do not* KNOW *what this impure smell is produced from.'"* Fawá'íd-ush-Sharrí'æa.

254. The present tense of the verbs of the 2nd class is formed by dropping the ل of the infinitive, and rejecting the two last radical letters; as in زَغليدَل *to run*, and اَوريدَل *to rain*.

EXAMPLES.

د مَعني قُوّت مي هَسي مَدَد بيا مُند

په يوه نَفَس له قاف تر قاف زغَلَم

"I obtained such assistance from the faculty of speculation,

That in one breath I RUN *from Kaf to Kaf—from one end of the world to the other."* Futtih Khán, Mirzá.

که هَمه عُمر باران وَر باندِ اوريِ خس به ګُل دَ پيغمبَر نشي هَرګز

"Though rain FALLETH *on the thistle for an age,*

*It will never become a violet."** Abd-ur-Rahmán.

255. The verbs of the 3rd class, reject the ل of the infinitive, and the three last letters in forming the present tense; as کښيناستَل *to sit*.

باز وُه وِ چه يو آواز وُ کا په پَرواز راشَم په لاس ئي کشينَم چرګ

وُه وِ رِشتيا وائي

"The hawk said 'when he calls out to me, I return from my flight, and

* The violet is called at times the Gúl-i-Paighambar, or the Prophet's flower.

I SIT *on his hand.' The cock answered, 'you speak truly.'"* Æ'yár Dánish of Khushhál Khán, Khaṭṭak.

256. The verbs which constitute the fourth class are few in number. They reject the ل of the infinitive and the last radical letter altogether in forming the present tense, and the first vowel which is long, is lost by elision; as in چاوَدل *to crack,* or *split.*

EXAMPLE.

دَ ښايِست مَخي ئي نشَته ورَ ته چَوِي مَيَن زړُونَ

"She has no equal in loveliness,

On her account loving hearts BREAK." Ahmed Sháh, Abdálí.

257. The 5th class of verbs drop the ل of the infinitive and the last radical letter for two others in forming the present; as خَتَل *to ascend.*

The following is an example:

له خامي جوش ؤ خروش خيږِي له ديګه

لِي دَ زړه په مَرګ ګواهِي عَيانه ږَبه

"Through crudity and rawness, ebullition and agitation ARISETH *from the pot—*

Of the heart's death the manifest tongue giveth evidence." Abd-ul-Hamíd.

258. The 6th class merely rejects the ل of the infinitive, without altering the other letters; as مړَل *to die.*

دَ وصال په چَشمه مرَم وُچي شونډِ دَ هجران دَ انديښنو له تابَ تَپَ

"At the fountain of attainment of desire, I DIE *with lips parched,*

From the burning inflammation of the anxiety of separation." Abd-ul-Hamíd.

259. The 7th class of verbs adds another letter after dropping the ل of the infinitive for the present tense as in سوَل *to burn.*

EXAMPLE.

چه مُلوُک دَ مُحَبّتَ په اور سوَزي دو باره په ښه ثنا شه ورَ ته ګويان

"On becoming aware that Mulúk BURNETH *in the fire of love,*

He again began to speak his thanks and congratulations to him." Saif-ul-Mulúk, and Badrí Jamál.

260. Class 8th drops the ل of the infinitive and afterwards rejects the two last letters, and lengthens the first syllable from (ـَـ) to ا in the present; as غپَيدَل *to bark,* زَنګيدَل *to swing.*

EXAMPLE.

سره په وِينو دَ سرو ګُلو په څير زانګِي

هزار زړُونَ ستا دَ زُلفو په هَر خَم کښي

"Red with blood like unto red roses SWING

A thousand hearts in every bend and twist of thy ringlets." Abd-ur-Rahmán.

261. The verbs of the remaining six classes are all imperfect, and only two—the 9th and 11th classes—have any present tense: the remainder take the present of some other verb to supply the deficiency.

262. The present tense of verbs of the 9th class is formed in a similar manner to that of the verbs of the 1st class, by dropping the ل of the infinitive and substituting another letter for the last radical one; as in ماتيدَل *to break,* پاتيدَل *to remain,* تيريدَل *to pass away,* etc.

EXAMPLE.

شيرِين عُمر چه تيريږِي دَريغ دَريغ لَکَه اوبه هَسي بهيږِي دَريغ دَريغ

"Alas for pleasant life that PASSETH *away thus!*

Like water it glideth along, alas! alas!" Ahmed Sháh, Abdálí.

زغابتَل *to run,* which is of the 10th class has no present tense, but uses the present of زغلیدَل which bears the same signification, and has been already described under the 2nd class, to which it belongs.

263. Verbs of the 11th class form the present tense in a similar manner to those of the 6th, by the mere rejection of the ل of the infinitive, and adding the different affixed pronouns; as in درومَل *to go.*

EXAMPLE.

هیڅ په ځان نه پوهیده چه چرته درومو

نه ئي زده وو چه کوم مُلک دي کوم مَکان

"We knew nothing whatever respecting ourselves, as to where WE GO,

Neither did we (then) understand what country it is or what place."

Saif-ul-Mulúk, and Badrí Jamál.

264. لاړَل *to go,* which constitutes the 12th class in itself, has no present tense, and uses that of تلَل *to go* or *depart,* which belongs to the following class.

265. The infinitive تلَل *to go* or *depart,* which constitutes this 13th class, is one of the most irregular verbs in the Pushto language. It uses ځَ as the present tense, which belongs to some unknown root.

EXAMPLE.

شهزاده وِ آس نیزه راته حاضِر کړيْ یارانو

چِین ته ځَم را ته ډیر دِي مَنزِلُونَ

"The Prince said—'Make ready my horse and spear, oh friends.'

For I GO *to China—I have very many stages before me."* Bahrám Gúr.

266. راغلل *to come,* constitutes the 14th class of the intransitive verbs, and is similar to the preceding. The prefixed را is sometimes changed for در and ور the significations of which have been given in Chapter IV. It has no present tense of its own, and uses that of تلل with the prefixed pronouns already referred to.

The following is an example:

بیا آواز شه چه ابراهیم خلیل راځین
د امام حسین په مرګ پزړه غمګین
هم بي بي سائره راځي آخته له ویره
د امام حسین په مرګ پزړه زهیره

"Again a sound came, that, Ibrahîm the friend of God COMETH,
Aggrieved in heart on account of Imám Husain's death.
Lady Sá'irah too cometh afflicted and sorrowful,
Disconsolate on account of Imám Husain's death." Muhammad Hanífah.

267. In works on divinity, and other religious writings ن or نه is very generally affixed to the third person singular and plural, masculine and feminine, of the present tense, as in the first line of the example just given. It is also added to the Aorist, Future, Imperative, and the Past, and will be found explained under those heads.

The Aorist Tense مضارع.

268. Properly speaking the present tense is formed from the aorist by rejecting the prefixed و of the latter, which constitutes the only difference between them, therefore it will not be necessary to give separate examples of each of the fourteen classes of the intransitive verbs, but

merely to point out any peculiarities that may exist, and exceptions to general rules.

The following are examples:

لکه وُ نښَلِي مَرغيْ پَسست دام دَ سَلو لوُمو
هَسي رَنګ پريشان زُلفو کييَستَم په کَشاله کښي

"*Like as a fowl* MAY BECOME ENTANGLED *in a loose snare of a hundred nooses,*

So her dishevelled locks entangled me in embarrassment and perplexity." Abd-ul-Hamíd.

چه وَر ته يادَ شوه چه قعده مي کَړِ نه دَه که وناستِ ته نَردي وِي
و بيار ته وُ جاروُوزِي اوْ قعده دِ پر ځاي کا

"*When it comes to his recollection that, I have not made the first kaædah,* and he be about to arise from his sitting posture,* HE SHOULD RETURN *to the same position and perform the kaædah.*" Fawá'íd-ush-Sharrí'æa.

که په ځاي وُ دَرَم کارګه مي آخلِي څه کَړي بويه وُ ئي وِ چه اَسباب دَ
عَقل دَ دي وَرطي دَ پاره پيْدا دي

"*If I* SHOULD STAND *here, the crow will seize me; what is it necessary to do? He said—'the goods of genius and prudence are invented as a remedy for difficulty and perplexity.'*" Æ'yár Dánish of Khushhál Khán.

ما وَيل چه څنِ وُ څَښتَم کوم لورِ ته دوي په زغاستي وُ نيوَلم شِتابان

"*I said,* I SHOULD FLEE *to some other place away from these,*

* A form of sitting at prayer.

But they running after, quickly seized me." Saif-ul-Mulúk, and Badrí Jamál.

شِي دَ ښُکلیو دَ دَستار هَله لایق چه زړه وُچوِي دَ غُنچي په صَبُوري

"*He will become worthy of the sash of the beloved,*

When his heart MAY BURST *with patience like the rose bud.*" Abd-ul-Hamíd.

چه څوک وُمرِي اوْ توبه ګار وِي له غیْبَتَ تَرَ هَمه خَلقُ وَرستي به
په جَنت کښي داخلیږِي اوْ که وُ مرِي اوْ له غیْبتَ توبه ګار نه
وِي تَرَ هَمه خَلقُ وړُنبي به په دوغَښ کښي داخلیږِي

"*If a person* SHOULD DIE, *and may have repented of calumny, he will enter into Paradise before all the rest of the creation; but if* HE SHOULD DIE, *and may not have repented of slander and evil-speaking, he will enter Hell long before the rest of the world.*" Fawá'íd-ush-Sharrí'æa.

269. The prefixed وُ of this tense, like the ب of the Persian, is often rejected as redundant, but the proper signification can seldom be mistaken. In the following extracts will be found examples in which it is rejected in some instances, and retained in others.

EXAMPLES.

څه عَجَب دي که هُماي پدام نښَلِي
هَر صَیاد څَخَه چه دام دي دَ اِخلاص

"*What cause for astonishment is it though the Phœnix* SHOULD BECOME ENTANGLED *in the net,*

(By means) of every bird-catcher who possesseth the net of sincerity and love." Abd-ul-Hamíd.

خردمَندي هَم دا تقاضا کا چه ګَرد دَ بيوَفائِي په لَمَن دَ اَحوال دَ هيچا کشينَنِي چرګ څواب وَرکَړ چه له ما کومَ بيوَفائِي اوْکومَ بَد عهدِي شوَي دَه

"Wisdom also maketh this demand, that the dust of unfaithfulness SHOULD NOT REST* *on the skirt of any one's circumstances or affairs. The cock answered him—'What ingratitude, or what bad faith has been found in me?'"* Æ'yár Dánish.

دوه يم دا چه تَوَجهُّه بِاطنِي پرِ وُکړَم چه خاطر ئي په اِضطراب ګَډ شيِ عَقل هوش ئي سره ګَډ وَډ شي اوْ روُح به ئي شُغل په بَل اَحوال کا اوْ مَخ به څرګند لَکَ بل مَشل شيِ

"The second is, that I should turn my inward regard towards her, so that her heart SHOULD BE FILLED *with agitation, and her reason and intellect confused and confounded, by which means her soul will employ her on some other affair, and will render her countenance visible like a lighted torch."* Adam Khán, and Durkháni.

څموُږ خداي و موُمنانو توفيق وَر کړِي چه په لارِ دَ مُصطفي څِي

"Our God hath bestowed grace on the Faithful, so that THEY SHOULD WALK *in the ways of Muhammad, the Chosen One."* Fawá'íd-ush-Sharrí'æa.

270. An example of the نَ or نه prefixed to the third persons of the

* This is an example of the particle of negation inserted. See Sec. 421.

aorist as well as other tenses in religious writings, referred to at page 126, is contained in the following extract.

که سړي په اوبو ډوب شي يا په اور کښي وُ سوځينه يا ليوګان ئي
وُ خورين دَ دِ واړو سوال هُم حق دي دي عالِم قادِر مُطلَق دي

"*Whether a man may sink in the water and be drowned, or* MAY BECOME CONSUMED *in fire, or may be devoured by wolves; under all these circumstances the interrogation (at the last day) is certain and beyond a doubt, for He is Omniscient, and Omnipotent.*" Fawá'íd-ush-Sharrí'æa.

1*st Future or Precative Tense* اَمرِ حاضِر.

271. The 1st future or precative tense is precisely the same as the aorist, with the exception that it adds the particle دِ to the third person singular and plural, whether masculine or feminine.

272. As I have already stated, the aorist merely differs from the present by the prefixed وُ, and the 1st future from the aorist by prefixing the دِ to the third person, and consequently it will be unnecessary to give examples of each of the fourteen classes of intransitives, which have already been given for the present, as by prefixing the particles referred to, these tenses can be formed.

EXAMPLES.

دَ سَر په برابَر دَ روْضِ پلورِ مَخ په قبله دِ وُدَريږي دِرِ ګَزَ يا څلورګَزَ
دِ بيارته وُدَريږي

"HE SHOULD STAND *parallel with the head of the mausoleum, with his face towards Mekka, and* HE SHOULD STAND *about three or four yard distant.*" Fawá'íd-ush-Sharrí'æa.

که سړي په سهوه سورت ترک کا په وړنبي دواړه رکعت په رکوع کښي
ور ته یاد شه دي دِ و جاروزي په هغه ځاي دِ سورت لولي

"If a man by inadvertency should omit the appointed section of the Koran (in prayer) in either of the first two inclinations of the body, and at the time of making the inclination, it cometh to his recollection, HE SHOULD RETURN *to the bending position, and on that very place repeat the section required."* Fáwá'íd-ush-Sharrí'æa.

273. Like the preceding tense, the prefixed وُ of this also is often rejected altogether, and sometimes understood; as in the following extract.

آرويدوني دَ غيبت له ګناه هله به خلاص شي چه پر ژبه دِ انکار دَ
هغه وُ کا او پرهيز شي يا خبره دِ ترميان کا چه غيبت ځِن وران کا يا
دِ پاځي له هغه ځايه دَ غيبت له آرويدو دِ ځان خلاص کا

"A listener to slander will become liberated from that sin when he shall deny it with his tongue, and shall refrain from it, or shall put in a word, so that the calumny be refuted; or HE SHOULD RISE UP *from the place, and release himself from hearing backbiting."* Fawá'íd-ush-Sharrí'æa.

274. When a personal pronoun is used with the third person of this tense, the دِ precedes the prefixed وُ of the aorist, but when the third personal pronoun is not used, the وُ precedes the دِ; as in the following example.

وُدِ نه ګکيږي اور دَ چا په خونه که رَنړا ئی وي دَ شمس يا دَ قمر

"LET *not fire* REACH *the house of any one,*
Though its brightness be that of the sun and moon." Abd-ur-Rahmán.

The Second Future Tense مُستَقبَل.

275. The second future tense is formed from the aorist by the addition of the particle به, and is subject to exactly the same rules and variations as that tense.

Examples are contained in the following extracts :

تله حَقَ دَه یارانو په صراط به وُ څوړیږيْ په هیْبَت بَه نیک وْ بَد ورَ ته
حضریږي عملُونَ به دواړُ جوکَل شيِ هَر بَنده بَه په خپُل حال ښه
وُ پوهیږي

" Passing over the bridge of Sarat is true my friends, and YOU WILL BE PERTURBED *through awe. Both good and bad* WILL ASSEMBLE *on it; all actions will be weighed, and every one* WILL KNOW *the state of his case."* Fawá'íd-ush-Sharrí'æa.

که زړه سَوي را باندِ نکړِ زه به وَ مَرَم ښه به نکړِ خوُن به وُکړي دَ خوره کيْ
څله کړي خَبرِ ټکي

" If thou dost not take pity on me, I SHALL DIE. *Thou wilt not act rightly! thou wilt murder thy sister! Why dost thou speak, oh deceiver?"* Adam Khán and Durkhání.

دَ دوغَښ څِنِي لَړمَ دِي که غَر په لاشه وُ وَهِي به وُ سوَځِي اِیري شيِ

" There are some scorpions of Hell, that if they strike a mountain with their sting, IT WILL BURN, *and become ashes."* Story of Bábú Ján.

276. As in the two preceding tenses, the prefixed وُ of this also is rejected as redundant, but invariably so for those verbs which do not take و in the past tense which see.

EXAMPLES.

هَر چه دُرُومِي په هِيڅ رنګ به نه جاروزِي دَغه رسَم دَ دُنيا دي څه نيک خو

"He who departeth from this world, WILL NOT RETURN *again in any way,*

Whatever may be his good qualities, for this is the common law of the world." Kásim Alí, Afrídí.

ادم خان په زړه نَتَلي په صورَت کوټَلي و مِيرو بلو ته ئي وُ وي که دا کار مي له لاس وُنه شي زه به له دي مُلک وُرکيګم تاسي به را سره څي که به نه څي

"Depressed in mind, and altered in countenance, Adam Khán said unto Meru and Balú—'if this affair is not completed by my hand, I will disappear from this country. WILL YOU GO *with me, or* WILL YOU *not?'"* Adam Khán and Durkhání.

277. When a regular personal pronoun (ضَمِيرِ مُنفَصِله) as well as the affixed personal pronoun (ضَمِيرِ مُتَّصِله) is used in this tense, the به precedes the particle وُ, but when no separate pronoun is used, the به follows the وُ.

EXAMPLES.

دَ ګُلُونو يَم مُشتاقَ دَلِ سوخته يَم له فراقَ

او که ته وِ تر نَما ښامَ زه به وُ سوزَم تمام

"I am a longer after roses, I am burnt to the heart by separation.

Shouldst thou put off the time to evening even, I SHALL BECOME *entirely* CONSUMED." Yúsuf and Zulíkhá.

وُ به خیګِي سَحَر دَ شپي دَ غم وَ به رَسِي په آخر غم دَ بیلتوُن

"The morning of the dark night of sorrow WILL DAWN *at last!*

The grief of separation WILL *at length* REACH ITS TERMINATION!"

Yúsuf and Zulíkhá.

278. In poetry some license is taken with respect to the به, and it is often inserted between the syllables of a word; as in the following couplet:

په دِ شَک دَ قوْم په لوري پګوښه دَ سترګي ګورِي

که دوي کښینِي کښي به نَم که دوي پاڅِي پا به څَم

"When in this doubt, he should look from the corner of his eye towards the congregation, and determine that 'if they sit, I WILL ALSO SIT, *and if they rise* I WILL *also* RISE.'" Rushíd-ul-By'án.

Several words may also intervene between the particle and the verb—one may be at the commencement, the other at the termination of the sentence; as in this extract:—

اوس بَه کُفر ته دَ تورو زُلفو و وزَم کَنړه مه کَوه دَ پَند خبَرِ نورِ

"Utter not any more words of counsel or admonition,

Otherwise I WILL *now* GO OUT *to the paganism of black curls."* Abd-ul-Hamíd.

The Imperative اَمر.

279. The imperative mood is always formed in a similar manner to the 1st future tense, with the exception, that it has no first person singular or plural. It drops the affixed personal pronoun for the second persons, and is not subject to change in termination for gender, but is

subject to the same rules and exceptions as the preceding tenses of the aorist and first future.

The following are examples :

ته دَ شام په لوري مه څه اوس په برِته وُ جاروُزه

اوس قرار پرَ څاي کښينه که پرَ حُب دَ حَضرت ئينه

" Go not towards Syria! TURN BACK *now! Remain stationary in some place, if thou hast any affection for the Prophet."* Tawallud Námeh.

نه کا هِيڅ را باندِ يار دَ مهِر پيښَ اي څما توري طالِع څخو وُ بريښَ

" My beloved showeth none of the customs of affection towards me,

Alas! my dark dark destiny! SHINE OUT *a little on me."* Abd-ul-Hamíd.

دَ رِيا په زُهد مه غليږه زاهِدَ په کار نه راڅِي دَ وِينڅي زوي لُور

" BE *not* DECEIVED *oh monk, with the devotion of hypocrisy!*

For the slave-girl's son and daughter will be held in no estimation." Abd-ul-Hamíd.

رايشه دِلبره چَري په ګور باندِ څما مه څيزه په هِجَر زړه په اور باندِ څما

" COME *sometimes to my tomb, oh my beloved one!*

Burn not my heart (even there) with the fire of separation." Kásim Alí, Afrídí.

TRANSITIVE VERBS اَفعالِ مُتَعَدِّي.

280. Under this head are included primitive and casual verbs, which form their past tenses somewhat differently from intransitives.

281. The past tenses of primitives and casuals are formed by rejecting the ل, the sign of the infinitive mood, and prefixing to this base or

or root, the particle, the sign of the past, which is written وُ, وُه and وو; as څنډل *to shake*, څنډَ - وُ or څنډه - وُ *he shook*; الوُزَوُل *to cause to fly*, الوُزاوُ - و or الوُزاوُه - و *he caused to fly*.

282. Derivative verbs formed from adjectives by the addition of وُل reject these two letters in forming the past tenses, and thus return to their primitive state, and the past tense of the verbs کړل or کَوُل *to do*, is used in forming it; as ټِيټ *bent*, ټِيټَوُل *to bend*, ټِيټ که *he bent*; کلَک *hard*, کلَکَوُل *to harden*, کلَک کړ *he hardened*.

283. A few verbs derived from nouns and pronouns by the addition of وُل are subject to the same rules; as غَګَوُل *to sound*, غَګ *sound*, غَګ کړ *he sounded*; خپُلَوُل *to make one's own*, خپُل *self*, خپُل کړ *he gained over*. There is, however, an exception to this, like all other rules, in ويرَوُل *to frighten*, from وير *fright*, which becomes ويراوُ - وُ or وُيراوُه - وُ *he frightened*.

284. In the same manner, when primitive intransitives are made transitive, by changing the ل of the infinitive into وُل as بَليدَل *to burn*, (I.) بَلَوُل *to burn* (T.), and derivations derived from adjectives made transitive by changing the يدل into وُل; as زَنګيدَل *to swing* (I.) and زَنګَوُل *to swing* (T.), the same rules are applicable as for the verbs mentioned in paragraph 282.

285. Transitive verbs must agree with their object in gender and number, in all the inflexions of the past, and the object must be in the nominative, and the agent in the instrumental case.

بادشاه مور اوْ پلار دَ هَغه هَلَک راوُ بَلَل اوْ په ډير نَعمَت ئي رضا کړل

"*The king* CALLED *the boy's mother and father, and* DISMISSED *them with many gifts.*" Gulistán.

286. The affixed personal pronouns (ضمایرِ مُتَصِله) are not used with transitive verbs in the past tense, and the regular prefixed personal pronouns in the instrumental case must be used instead.

The other form of personal pronoun used with verbs to denote the agent, described at page 57—59, paragraph 123—125, is used with transitive verbs to denote the agent, and may precede or follow the وُ the sign of the past, but the former is the most common.

When, as in the following example, an affixed personal pronoun is used with a transitive verb, it points out the objective case; as,

ستا خُمارو سترګو مَست کړَم بي شراب
څکه ګَرزَم مَست اوْتر هَسي بي تابَ

"Thy languishing eyes MADE ME *intoxicated without wine:*

For this reason I wander about drunk and dissolute, without power or endurance." Abd-ul-Hamíd.

287. There are no less than twenty-four classes of transitives perfect and imperfect, but only ten methods of forming the past tense, therefore I shall divide them into so many forms.

288. 1st Form. The verbs of the 1st, 6th, 7th, 8th, and 12th classes form their past tenses by rejecting the ل of the infinitive, and lengthening the first vowel from (ـِـ) to ا in the singular as in the following examples.

زه و شرم ننګ ته په کُم ننګ شرم کوړَم
واچاوُ په ګُل پَسي غُنچي دَ سَر پړوني

"With what modesty and diffidence shall I behold bashfulness and chasteness—

The bud HATH THROWN BACK *the veil from its head for the sake of the rose.*" Abd-ul-Hamíd.

مُلا کَرمالِي تَرخانَ په خوا واستاوُ چه وَرشه په دُرخانيْ خبرَ وُکړه چه
سَرخوړلي چِيني لره له خَلقو سَره راغيْ

"*Mullá Karmálí* SENT *some one on before—saying, 'go and give information to Durkhání, that The Unfortunate with people along with him hath come to the spring.'*" Adam Khán and Durkhání.

289. The long vowel ا is again rejected in the plural for (ـَـ); as,

زين زينه هَغه کَرِيْ پَسي واستَوُل سَرِي مُطَلِّب وُ باله کورته مِينه دار
وُه لک وَرورته

"*That very hour Zen Zenah* SENT *men after Muttalib and called him, and he entertained him like a brother.*" Tawallud Námeh.

دايکانُ ورَته وُ وَيل اي لورِ حال دِ څه دي خپُل احوال کړه را بيان

"*The nurses* SAID *to her, 'oh daughter!*

What is thy condition? relate thy affairs unto us.'" Saif-ul-Mulúk and Badri Jamál.

څما واړه اندامُونَ ئي دَ اور په زَنځيرُونَ
سَره وُ تَړل بَسته شوَم په دا غَم کښي خوار خَسته شوَم

"*The whole of my limbs they* BOUND *with chains of fire:*

I became pinioned, and in this anguish I became distressed and afflicted." Story of King Jumjumah.

290. The first and second persons plural are the same as the third person masculine singular, with the plural form of pronouns prefixed. The third person masculine plural is formed by merely prefixing the وُ to the simple infinitive, as in the three examples just given.

291. Another form of the third person plural, applicable to all classes of verbs, is written in a similar manner to the form for the feminine singular, as is also the case with regard to intransitive verbs.*

The following extract is an example:

زَر خپُل نورَي دَ شاه و دُختر ورَکړه دَ شاهي نورَي دِ واغوسته په ځان

" Quickly she gave her own clothes to the king's daughter,

And CLOTHED *herself in the royal robes."* Saif-ul-Mulúk and Badrí Jamál.

292. The feminine form of the past tense of transitive verbs is obtained in the same manner as that of intransitives by affixing ه or له to the masculine in the singular, and ي or (ـِـ) for the plural. The ي is more frequently written than the latter.

Some verbs take ه and له indiscriminately in the feminine singular, whilst others again merely affix the له, and the verbs of the 1st Form now under explanation, are included in these exceptions.

293. Examples of the feminine singular.

باد پَرده دَ مَخ څما وُغورزَوُله هَغه څاي يو زَرګر ناست وُه پدوکان

" At the place where the wind FORCED AWAY *my veil,*

A goldsmith was seated in his shop." Saif-ul-Mulúk.

دَ کوُچ نقاره لاس دَ اَجَل را وُ وَهَله

اي څما دوُو سترګو وداع دَ سَر را وُکړيْ

" The hand of destiny and death STRUCK *the drum of departure,*

Therefore oh my eyes, you should bid adieu to the head." Gúlistán.

* See page 126, paragraph 210 and note.

با خبره پَر موسي وَه سَخت تَر چه دا واچَوُله مار شُوه دا په قهر دَ قهار شُوه

"This matter was exceedingly difficult for Moses, nevertheless when HE CAST *it (his staff) down, it became a serpent. This happened by the power of the All Powerful."* Babú Ján.

294. Examples of the plural.

لعل کُونِ اوښي ئي په مَخ وُبَهَوُلي په ډیر غم فراق ئي وُه کُونه زَعفران

"The red coloured tears from his cheeks he SHED,

And through the excessive grief of absence he was like saffron." Saif-ul-Mulúk.

295. Some infinitives have more than one method of forming the past tense; as in وَیل *to speak*, or *to say*.

The following are examples:

مَلیکي و خپلي مور وَ ته وُه وِ پَدا حال ئي بَدرِي هُم کړه خبَرَ

"The queen SPOKE *to her mother clandestinely,*

And with this circumstance also, she acquainted Badrí." Saif-ul-Mulúk and Badrí Jamál.

نوشاده وِ • اي دَ روي زمین بادشاهَ له کتابَ را مَعلُومیږي پدا شان

"Nohshadah SAID—*oh! king of the Universe!*

In this manner I discover from the books." Saif-ul-Mulúk.

The two examples just given are only used in the masculine.

296. 2nd Form—Consists of the infinitives of the 3rd 4th, and 10th classes, which form the past tense by merely rejecting the ل of the infi-

* This latter form is more properly speaking the imperfect tense, but used for the past. See page 184, paragraph 320.

nitive and prefixing the particle وُ, as exemplified by the following extracts.

په ژوَندوُن دِ هَسي وُ يَستَم له يادو لَکه هيرکا څوک دَ سَلو کالو مَړي

"In my life-time thou didst PUT ME OUT *of thy remembrance,*

Like as one forgetteth a deceased person of a hundred years." Abd-ul-Hamíd.

ابوُبکر چه پَند وُ وِ پَند ئي واخِست هَمه واړه پرِ عَمَل کَ مُستَقِيم شوُ

"When Abu Bakr made an exhortation, they all TOOK *his advice, acted up to it, and became resolute in it."* Fawá'íd-ush-Sharrí'æa.

بيا دوه مُهران په لاس کښي را کړه وُ ئي غوښت په بَها دُرُ مَرجان

"Again she gave two pieces of gold into my hand,

And REQUIRED *of me the value in pearls and corals."* Saif-ul-Mulúk and Badrí Jamál.

297. The plural of this 2nd Form of the past is derived in the same manner as for the 1st.

EXAMPLES.

پَس څلويښت ورَڅِ حاضِر شوَل و بادشاه ته

عرض ئي وُکړَ په طريق دَ عَرض ګويان

په کوشِش اوه اَقليمِ وُ غوښتَل مُوږ

اوه پُشت دَ هر چا شوُ ناظِران

شِي پيدا بدَ شَهبال دَ شاه رُخ لوُر

نوم ئي دي بَدرِي جَمال شاه پرِيان

" After forty days they came into the presence of the King,

And made their statement to him in a humble manner—

'We have SEARCHED *through seven regions with great care,*

And find there will be a daughter born to Shahbál, son of Shah Rukh,

Her name is Badrí Jamál—the sovereign of the fair.'" Saif-ul-Mulúk.

298. Some of the infinitives of the 3rd and 10th classes ending in ت which are contained in the 2nd Form of the past tenses, insert a و before the final letter for the third person masculine singular, which is changed to ا for the plural, the ت then taking an affixed (ـَـ) or ه; as کتَل *to behold,* وُ-کوت *he beheld,* وُ-کاته *they beheld.*

The following extracts are examples:

سامِد وُکوت شاهزاده په تخت ناست نه وُه

په خاطِر ئي وُ کَړ دا دَلِیل ګُذران

" Sa'ad SAW *that the prince was not seated on the throne,*

And through his mind this thought passed." Saif-ul-Mulúk.

زَرګَر وُکاته چه یار ثما را درُومِي اِستِقبال ته ئي رَوان شَه خوُش شادان

" The Goldsmith SAW *that his sweetheart cometh,*

He went out to receive her, delighted and overjoyed." Saif-ul-Mulúk.

299. The infinitives which constitute this 2nd Form of the past, use ه and له indiscriminately for the feminine singular termination, affixed to the masculine, which are changed to ي or (ـِـ) and لي or لِ in the plural.

EXAMPLES.

په شِتاب ئي دُعا وُلَوسته هَله ته هُم ئي پوُکړه په سپین مَخ دَ مَحبوبان

"With all speed HE REPEATED *the invocation,*

And he breathed on the fair face of the beloved." Saif-ul-Mulúk.

مور مي را ته وُ وِ ستا نِيکه دَ صَدَقَ خرُما ويشِي هوُرِ وَر شه څکه راغلَم اوْ

خرُما مي واخِستَله

"My mother said unto me—'thy grandfather divides the propitiatory offering of dates,' therefore I came and TOOK UP *a date."* Fawá'íd-ush-Sharrí'æa.

لسَ لسَ زَرَئي په هَر سَردار پَسي کړه بيائي وُغوښتي کِشتيْ له مَلاحان

"He placed ten thousand men under each commander,

And then he DEMANDED *boats from the boatmen."* Saif-ul-Mulúk.

نورښي جامي واغوستَلي نوي ګوشه نشِين کښيناست پدود دَ دَرويشان

"Then HE DRESSED *himself in plain new clothes,*

And sat in solitude and retirement like the monks." Saif-ul-Mulúk.

300. 3rd Form. The infinitives of the 11th and 14th classes form the past tense by rejecting the ل of the infinitive and prefixing the particle وُ as in the preceding Form, with the exception that the last letter of the root is accented or moveable in this, whilst it is quiescent in the former.

EXAMPLES.

دا جواب چه درُخو واوريدَ په غوْګو بي طاقَتَ آهومَنه کور وْ کَر شوه

"When Durkhání HEARD *this reply with her ears, she became faint and powerless; she sighed, and became (as it were) blind and deaf."* Adam Khán and Durkhání.

وُ ئي وَيل دَ بادشاهيْ دوْلَت دَ سيوري لاندِ هَمه واړه راضِي مي

وُ ساتَل مګر حاسِد چه راضِي نشه

"He said—'beneath the shadow of the wealth of royalty I kept all but the envious, pleased and contented, but they did not become satisfied.'" Translation of the Gúlistán.

301. The feminine terminations of the infinitives of this Form, are ه and له for the singular, and (ـِـ) or ي and لِ or لي for the plural.

EXAMPLES.

صباح دَ وَخته چه هَغه پلار وُليده زُوم ته ورَغيْ خبره وُ پوښتيده

که اي کمينه دا دِ څه تيره دندان دِي شونډي ئي څوکاږي دا نه انبان دِي

"In the morning when her father beheld her, he came to his son-in-law, and ASKED *him about it, saying,*

'Oh rascal! how sharp are those teeth of thine? To what extent wilt thou stretch her lips? they are not leather!'" Gúlistán.

چه دائِي ترِ دا خَبره واوريدَله عاقبَت شوِ دوي و کور وَته رَوان

"When the nurse heard this speech from him, they at length departed for their own house." Saif-ul-Mulúk.

چه دائِي له دي خبرَي واوريدي هَسي نادري

شوه حيرانَ په دا کار کښي دَ علاج په کار وْ بار کښي

When the nurse HEARD *from her such singular and uncommon words,*

She became amazed at the circumstance, and perplexed as to its remedy." Yúsuf and Zulíkhá.

302. By far the greatest number of infinitives in the language form their past tenses according to one of the three Forms already explained, for which reason I have given pretty numerous examples of them. The infinitive of the remaining Forms being few in number comparatively, will not require so many examples to illustrate them.

303. 4th Form—obtain their past tenses in a similar manner to the verbs of the 2nd Form, by rejecting the ل of the infinitive, the last characteristic letter being immovable or quiescent, but with this difference, that they altogether reject the وُ of the past, by which there is no difference in the mode of writing between the past and the imperfect; thus, پرانتَل *to unloose,* پرانَت *he unloosed;* بوتَلَل *to take away,** بوت *he took away.*

لاس په نامه ورَته وُلاړ شه په اَدَب کښي

په ثنا ئي دَ بادشاه پرانَت زبان

"*With hands folded on navel he stood before him in a respectful-manner,*

And in commendation of the king his tongue be UNLOOSED." Saif-ul-Mulúk.

دا عَذاب په ما دراز شه نَن تر غَوږ مي يوْ آواز شه

وي زه دَ دُنيا سراي ته بيا ئي بوتَم هَغه ځاي ته

"*On me this torment continued for a long time, and this day a sound fell on my ear,*

* This infinitive is used for animate objects, and وُړَل for objects inanimate.

Saying—'depart to the inn of the world;' and then they TOOK ME *away to that place."* Story of King Jumjumah.

سرداسیا دَ رُونړو پرانته بَندوُنَ چه بَهرام په ښه حِکمَت تَړَلِي ووُنَ

"Sardasí'á UNLOOSED *her brother's bonds, which Bahrám with much skill had fastened."* Bahrám Gúr.

په خواريْ زاريْ بوتلوُ تَر زَندانَ نا کَړِ چاري کړِه څموُږ په څان

"With much distress and suffering they TOOK US AWAY *to the prison,*

And treated us with much impropriety and disrespect." Saif-ul-Mulúk.

304. The feminine is obtained like that of the infinitives of the preceding Form— ه or له for the singular, and (ـِـ) or ي and لِ and لي for the plural.

305. 5th Form—drops the ل of the infinitive in forming the past, the final characteristic letter being movable, merely differing from the 1st Form (which see) inasmuch as it altogether rejects the prefixed وُ; as کښينَوُل.

هِغي جَلِ شاهزاده تَرَ لاسَ وُ نيوُه

پاس په تخت ئي کښيناوُه په عِزّوْ شان

"The young woman took the prince by the hand,

And with much pomp and grandeur SEATED HIM *on the throne."* Saif-ul-Mulúk.

306. The simple infinitive of this as well as other classes of verbs is often used for the past tense, but in such cases an affixed personal pronoun in the objective case is used with it, as in the following;

دوه سَړِي راغلهٔ له پاسَ زه وُ نيِوُم له لاسَ

پدا څاي کښينَوُلَم په الماس ئي وُ وَرږلَم

" Two men came from above and seized me by the hand.

They SEATED ME *here, and cut me in pieces with a diamond."* Mahommed Hanífah.

په هَغه مَجلِس ئي واړه وُ بَلَل دوي پښه مِهرئي له څانَ کښينَوُل دوي

" He called the whole of them into the assembly,

And with much kindness SEATED THEM *near himself."* Saif-ul-Mulúk.

307. The feminine termination for this class of infinitives in the past is له for the singular, and لي or لِ for the plural.

EXAMPLE.

چه ناګاه هَغه خوُبَ دَ تمام عالم مرغوُبَ

پلار ئي حضوُ ته وُبَلَله تر خپُل څَنګ ئي کښينَوُله

" When suddenly that beautiful one, the beloved of the whole world,

Was summoned to her father's presence, and SEATED *by him at his side."* Yúsuf and Zulíkhá.

308. 6th Form. Consists of the infinitives of the class which reject the sign of the infinitive, and last or final letter in the past; as سوَل *to burn,* وُ سه *he burnt.*

EXAMPLE.

نه پوهيږَم چه سَړي وُه که يا نور څه

زه ئي دَرست دَ عشق پاور وُ سوَم بِريان

" I know not whether it was a man or some other thing,

Which entirely BURNT ME *in the fire of love."* Saif-ul-Mulúk.

309. 7th Form. Rejects the ل of the infinitive, and prefixes a syllable to the root, the final letter of which is quiescent. These infinitives also reject the prefixed وُ and are not common; as وُړَل *to remove,* or take away, یووړ *he removed.*

EXAMPLE.

عاقبت را خَنه یووړ دَ ستا سترګو که هر څومي زړه په صبر کښي ساته

"At last thy eyes CARRIED AWAY *my heart from me,*

Notwithstanding I guarded it with patience and endurance." Abd-ul-Hamíd.

310. 8th Form. The past is formed by rejecting the sign of the infinitive, and the prefixed وُ; as بایلَل *to play away,* or *lose at play,* بایله *he played* or *lost.*

EXAMPLE.

هَر چا چه په خوښي توب سَره عُمر بایله

هِیڅ ئي را وُ نه پیرِوْدَل زر ئي بایله

"He who hath lost his life in pleasure, hath not bought any thing, but hath LOST *his gold."* Gúlistán.

311. The past tense of the casual infinitive بایلَوُل is often used for the past tense of بایلَل, as in the following extract :*

چه غلِیمي کانِدِ دَ خداي له ښو دوستانو

دین ئي بایلو حِساب شُو له کافرانُ

"They who show enmity to the good friends of the Almighty have LOST *their faith and religion, and have become counted amongst infidels."* Fawá'íd-ush-Sharí'æa.

* See page 97, Class 5th.

312. 9th Form. The verbs of this class are formed from adjectives generally, and obtain the past tense by rejecting the وُل used in their formation, as also the prefixed وُ of the past, to complete which the past tense of کَوُل or کړل *to do*, is required; as خَبَوُل *to inter*, خَبَس کړ *he interred*.

EXAMPLE.

بیا نبي وِ جَهنَم راته ښکاره کړه ثما زړه دِ راته ډَک په ډیر اَرمان که

"Then the Prophet said, show unto me hell, for thou hast FILLED *my heart with much faith."* Majmuæát-i-Kandahárí.

313. The whole of the infinitives of this as well as the 6th, 7th and 8th Forms obtain the plural in the same manner as those before described, and take both ه and له for the feminine in the singular, and (ـــِ), ي, لِ or لي for the plural.

314. 10th Form. The infinitives of this class use the simple infinitive with the prefixed وُ for all three persons both singular and plural; as خَندَل *to laugh*, وُ خَندَل *he laughed*, etc.

EXAMPLE.

پر سِینه ئي لَعنتي داغ وَر ښکاره شه اِمام وُ خَندَل دَ داغ په نندارہ شه
شِمر وُ وِ دا خندا دِ اوس په څه دَه څه دانه دِ له ژوَندوُن پاتِ نَدَه

"The accursed mark was visible on his breast, and on beholding it the Imám LAUGHED. *On this, Shimr said—'what is thy laughter at present occasioned by, now that not one grain of thy existence remaineth?'"* History of Hasan and Husain.

The above form of the past is also used for the feminine singular and plural.

315. 11th Form. کَول *to do* or *perform*, which is used as an auxiliary, rejects the ل of the infinitive and the last radical letter in the past, and takes the prefixed وُ; as وُکا or وُکه *he did:* it is imperfect.

The following is an example:

حَضرت هَسي څواب وُکا و بِي بِي ته دَ نکِير مُنکِر آواز به دَ مؤمِن پر
غوږ هَسي ښه ګکيږِي لکه رانجه دَ چا په سترګو پورِ کيږِي

"The Prophet MADE *this reply to the lady Ayesha—'The sound of Nakír and Munkir will fall as pleasantly on the ear of the Faithful, as the application of a collyrium to one's eyes.'"* Fawá'íd-ush-Sharrí'æa.

316. The prefixed particle of the past is sometimes omitted, as in the following extract:

که ئي هَر څودَ اِمام پلاس زور که
اِزاربَند ئي له اِمام حُسيْن خلاص نه کا

"Notwithstanding all the force HE USED *to remove the Imám's hand,*
Yet he did not undo the fastening of Imám Husain's drawers."
History of Hasan and Husain.

This verb has no plural form, and does not undergo change in termination for gender.

317. نَ or نه is affixed to the third persons singular and plural of this tense, as is the case with other verbs, but it is peculiar to religious writings, or at the termination of a line in poetry for the sake of euphony; thus,

دَغه پَس عُمَر بِن سَعد پَهلوان وُه په سپاهيانُ کښِ شُماره دَ يذيدان وُه
په غُصّه ئي په ګرُز باندِ وُ واهَن دَغه څوان سَر ئي له تَن جُدا کَن

"After that Umar bin Saæd who was a champion,

And computed amongst the army of the Yezídís,

With great wrath STRUCK HIM *with a mace,*

And SEPARATED *the head of that youth from his body."* History of Hasan and Husain.

The Imperfect Tense ماضِي اِستِمرار.

318. After having explained the past tense so fully, the imperfect is easily described.

The different methods of obtaining the imperfect, may be divided into six classes :—

319. 1st.—Out of the twenty-four classes of transitive verbs, fifteen form the past by prefixing the وُ, and the imperfect tenses of the whole of these are obtained by merely rejecting that prefix; as تَړل *to bind,* وُ تاړَ *he bound,* تاړ *he was binding.*

The following extracts are examples :

لور په لور ئي لَټاوُه تر هَغه پوري

څو ئي بيا مُوند شاهزاده بي خود له ځانَ

"He was searching about for him every here and there,

Until at last he found the prince quite beside himself." Saif-ul-Mulúk.

يوْ له پخوانو بادشاهانو په کار دَ بادشاهِي کښي ډير سُستِي کَوُله اوْ لښکر

تَل تَتَله په سَختِي لاړَ

"One of the kings of old was extremely negligent in affairs of state, and USED TO KEEP *his army in arrears."* Gúlistán.

320. وَيل *to say,* which is of the above class, has a second form of the imperfect, which is also obtained by rejecting the prefix.

هَر چا دا وِ چه بي شَکه حُورُ العيْن دَه پدُنيا کښي له جَنَت را يَستَلي

"All WERE SAYING—*'this is a very virgin of paradise indeed,*

Sent out of heaven into this world!'" Bahrám Gúr.

321. The plural is formed according to the same rules as the other past tenses.

EXAMPLE.

دَ آسمان په پلوَوُنُ ئي دَ اور لَښي ليدَلي چه له ستورو بليدَلي هُم بُتان ئي ټکُون سار وُو پريوَتلِي

"All round the heavens HE WAS VIEWING *flames which were taking fire from the stars, and his idols too had fallen, and were turned upside down."* Tawallud Námeh.

322. The feminine termination is the same for this as for the other tenses.

EXAMPLES.

اي څما نا پوهه دِله نَصِيحت له مَړه آخله چه دنيا ئي ټولهوُله لاړ له دي دا ئي پريښوَله نَن ديدَن کاندِ بيلتُون دي

"Oh my ignorant heart! Take example from the dead.

Though they USED TO AMASS *wealth, they went from this world, and left it behind.*

To-day a meeting takes place: to-morrow is separation." Mukhammas-i-Abd-ul-Kádir.

پريواته دَ رقيبانو په سَر کانړِي ما چه خاوِرِ ستا دَ دَر په تَندِي لُوَستِ

"Stones were falling on the heads of my rivals,

When I WAS SPRINKLING *the dust of thy door on my head."* Abd-ul-Hamíd.

323. 2nd.—The imperfect tense of the four classes of infinitives which do not take the prefixed وُ is the same as the past in every way.

EXAMPLES.

بادشاه وُه وِ چه په دي حُکم کښِ له ما نه خطا وُ شوَه اوْ خبره په حال دَ قَهر کښِ ځما له خولي وُ خَتَله وَلي بايده دي چه تا په هغِه چارِ کښي دَغه رَنګ تَامُل په ځاي راوُړ چه لايق دَ حال د ناصِحانُ وِي

"The king said, 'By this command an error has been committed by me, and in a moment of anger an expression has escaped me, but under such circumstances it is necessary that thou WOULDST BRING* *into play such reflection as may be suitable to the condition of a wise counsellor.'"* Æ'yár Dánish.

هِيڅ آرزوُ ئي دَ خوړ دَ اُبو نوُه نه ئي سترګي پرانه تي په څه عنوان

"He had no inclination for eating or for drinking,

Neither DID *he* OPEN *his eyes in any manner."* Saif-ul-Mulúk.

324. 3rd.—Two classes of verbs lengthen the short vowel (ـَـ) preceding the last characteristic of the past for, ا in the imperfect; as خَښَول *to bury,* خَښ کړ *he buried,* خَښاوُ *he was burying.*

EXAMPLES.

چه ئي غم لره دَ ترکو لويَوُلَم مور وْ پلار وي په هَلکَت را باندِ بوُر

"Since they WERE BRINGING ME *up to suffer the pangs of love for the fair,*

Would! that in my childhood my father and mother had been childless." Abd-ul-Hamíd.

* The imperfect tense is often used in a potential as well as an habitual sense.

فرعوْن چه دِ بادشاه کړَ چه په مِصر ئي خدائي کړَله اِظهاره

رودِ نیل ئي په فرمان شه تا دوستان زَهیرُول دَ هَغه دَ پاره

"When thou didst make Fir'æawn a ruler, who in Misr† laid claim to divinity;*

The river Nil‡ became obedient unto him, and thou for his sake DIDST AFFLICT *thy chosen people."*§ Babú Ján.

325. 4th. The imperfect tense of وَړَل *to take away* or *remove*, which forms its past by prefixing یو, and which differs from all the other infinitives in the language in this respect, is formed by rejecting یو in the same manner as the وُ in the first form.

یوْ دانِش مَند مي وُ لِید چه په چا باندِ مُبتلا شه اوْ راز ئي له پَردِ نه را

څرکند شه جوْرْ و جفا به ئي زیات له حَده وُړ اوْ دیر تحمل وُه به کړَ

"I saw a learned man who had become enamoured with a person, and his secret became known. Indeed he USED TO ENDURE *no end of injustice and cruelty, and show great forbearance and resignation."* Gúlistán.

326. 5th. Another form of the imperfect, used in a continuative sense, is obtained by prefixing the particle به to the past tense, as exemplified by the following extracts:

چه ژړا کړم تَل ته تَله بَل رفیق مي نَموُند بي بُلبُله

ما به حال وُوایه له یاره ده به ژړا کړَل له ګُله

"Notwithstanding I constantly weep and wail, I found no other partner in my grief than the nightingale.

I WOULD SPEAK *of the circumstances of my beloved, and he* WOULD LAMENT *on account of the rose."* Ahmed Sháh, Abdálí.

* Pharoah. † Egypt. ‡ The Nile. § The Israelites.

اَلقصه چَمیار خدمت دَ شاهزاده قبوُل کَړ اوْ بي وَسواسه ئي بهَ خپُل کور
ته راوُست اوْ بیا بهَ ئي دَ بادشاه کَره بیوُ

"In short the shoemaker accepted the young prince's service, and without apprehension he USED TO BRING HIM *to his own house, and* TAKE HIM BACK *to the palace."* Æ'yár Dánish.

327. This prefixed به appears to be used indiscriminately with both the imperfect and past, as in the following extract, in which it is prefixed to the simple imperfect of one verb, and to the past of another, both forms conveying a continuative meaning.

که به هَر څو سَخت رَنځوُر وُه یا ئي رَنځ طاوُون یا ناسوُر وُه له هَغه رَنځ به
فارغ شه چه هَمسا بهَ ئي په څان وُمبَله وُچه به شوه تانده هُم میوه پرِ
آویزانده چه موسي بهَ دا پر وَنو وَهَله

"Howmuchsoever a person was diseased, or his sickness were even the plague or ulcers, yet he would become cured of that malady when Músa WOULD TOUCH HIM *with the rod; and when he* WOULD STRIKE *dried up trees with it, they would become fresh, and fruit would hang from them."* Babú Ján.

328. A few imperfect verbs which have no past tense, form the imperfect, when they have one, in a similar manner to those which take وُ in the past.

329. The terminations for the feminine gender already explained are the same for all classes of verbs.

The Compound Tenses.

The Perfect Tense ماضِي قَرِیب.

330. The compound tenses of transitive verbs are obtained, in the

same manner as intransitives, by adding the different tenses of the auxiliary, *to be,* according to the gender and number of the governing noun, to the past participle of the verb conjugated.

331. Transitive verbs have but two forms of the past participle which differ but slightly from each other—one affixing ي with its variations for gender and number to the infinitive; whilst the other rejects the ل of the infinitive, and affixes it to the root; thus پوښتيدَل *to ask,* پوښتيدَلي *asked;* سوَل *to burn,* سَوي *burnt.*

There are consequently but two forms of the perfect tense, and therefore a few examples will serve to illustrate it.

332. Examples singular and plural.

لَړمَ وُه وِاي وَروره اَنديشه مي دَ زړه له تيريدو له دي اوبو په ګرِداب

کښي دَ حيْرتَ اَچَوُلي يَم

"The scorpion said, oh brother! the fear produced in my heart from crossing this water, HATH THROWN ME *into the whirlpool of perturbation."* Æ'yár Dánish.

تاجُ تخَت دَ بادشاهي دَر څخَه کوم دي

چه اَخِستي دي څما دَ وَصل نوم دي

"What is the crown and the throne of thy sovereignty?

Since thou HAST TAKEN *the name of my union with thee."* Saif-ul-Mulúk.

دا ساده آسمان په نقش ۆ په نِکار جوړ شه

د قدُرَت په الماسُونُ دِي کَندَلِي

"This unembellished firmament became ornamented with ornaments and embellishments, which the diamonds of omnipotence and power HAVE CARVED." Futtih Khán, Mirzá.

ما دَ صَبر کتابونه دِي سَل لوُستِي وَلي څه کړَم شوَم بي صَبره زړه پریشان

"I HAVE PERUSED *a hundred volumes on patience, and endurance,*

But what shall I do? I am out of patience, and distracted in heart." Saif-ul-Mulúk.

333. The participle and auxiliary assume the feminine form and number to agree with a governing noun of that gender; as,

چه مَجنوُن څِنِي په قبر کښِ هیْبَت خوړ ګُمارَلِ ده په ما هسي بلا عشق

"That from which even Majnún was appalled in the grave,

Love hath assigned such a grievous calamity unto me." Abd-ul-Hamíd.

ما قضا رضا سپارَلِي دِي وَ تا ته په هَر شان به کمترین عاشِق ستا یَم

"I HAVE ENTRUSTED *with thee both my destiny and inclination;*

In every way I will be the most humble of thy lovers." Kásim Alí, Afrídí.

334. The auxiliary is often rejected in this tense, as in the following extract:*

ته څما دَ سترګو تورئي دَغه اوښ چه ته پرِ سور ئي له اسبابَ سَره

لیښَلي ما وَ تا ته بَخَلي

"Thou art the apple of my eyes, and that camel on which thou art mounted, together with the goods loaded on it, I HAVE GIVEN *unto thee."* Tawallud Námeh.

The Pluperfect Tense ماضِي بَعِيد.

335. This tense is formed in the same manner as the preceding from the past or perfect participle, to which it adds the past tense of the auxiliary.

* Also see page 143, paragraph 236.

EXAMPLES.

ما لا نوم د آشنائي آخستي نه وُه جُدائي را ته جمع کړ لښکر بيا

"I HAD *not as yet* TAKEN *the name of friendship,*

When separation again assembled an army against me." Abd-ur-Rahmán.

هَغه عفرِيت چه دَ شهبال فرمان وُه وړي

هَغه وَقت ئي وُه وَ شاه ته حاضِر کړي

"The Afrít who HAD BORNE *away the mandate of Shahbál,*

HAD BROUGHT *it immediately into the presence of the king."* Saif-ul-Mulúk.

په هيڅ وَقت نبي چرِ سِحرُونَ کړِي نه وُو

دوي هرکِز چرِ دروغ وَيلِي نه وُو

"At any time whatsoever, the Prophet HAD *never* PERFORMED *any acts of enchantment,*

Neither HAD *he ever* SPOKEN *falsehoods in his life time."* Fawá'íd-ush-Sharí'æa.

336. Examples of the feminine.

دَمنه وُه وِ دَ شَمشتي دَ يوه لَرَم سَره دوستي وَه اوْ يوْ دَ بله ئي سَره دَم

دَ يکانکيْ واهه طرح ئي دَ اِخلاص غوړُول وَه

"Damnah said, 'a certain tortoise had acquaintance with a scorpion, and one with another used to breathe the breath of unity and concord; and they HAD *moreover* LAID *the foundation of friendship and affection."* Æ'yár Dánish.

په دا هسي ګفتګو کښې مُطَلِب شه په هاي هوي کښې غيبي توري
وِ وُ ښکلي لور په لور پرِ بريښيدَلي

"At this dialogue Muttalib became much terrified, for by unseen hands swords HAD BEEN DRAWN, *and were gleaming all around him."* Tawallud Námeh.

The Doubtful Past Tense ماضِي تَشکِيک.

337. This tense also is obtained from the past participles, and the aorist tense of the auxiliary, *to be*, for which there is but one form, which remains unchanged in all six inflexions for both genders.

EXAMPLES.

دَ دُرخو دَ آدم خان پُښتنه څه کړي
آغوستي چا په ږوَند دَ مَرګ کَفَن وِي

"What enquiry makest thou respecting Durkho and Adám Khán?
A person in his life-time MAY HAVE CLAD *himself in a shroud!"* Kásim Alí, Afrídí.

چه ئي نال دَ ليونتوب نه وِي وَهَلي هَر سَمَند دَ عشق پر زمکه شِي سُوده

"Until he MAY *not* HAVE BEEN SHOD *with the shoe of madness,*
The foot of every noble horse becometh rubbed on the ground of love." Abd-ul-Hamíd.

څما غم به دَ هغه سَړي پشُمار وِي چه شُميرَلي ئي ويښته وِي دَ خپُل ځان

"The amount of my sorrows will be within the computation of that man,
Who MAY HAVE COUNTED OVER *every hair of his own body."* Abd-ur-Rahmán.

338. Another form of this tense is obtained by using the second future tense of the auxiliary, *to be*, affixed to the past participle as in the following examples:

په خپل عُمر به هیچا لیدلي نه وي هغه چاري چه یار هر ساعت پما که

"*No one in the whole course of his life* WILL HAVE BEHELD *The trials, imposed upon me every hour by my beloved.*" Abd-ur-Rahmán.

عالِم ورَ ته ځواب از روي عُذر خواهي وکړ چه ځما فهم هرګز په درُخان شَوي ندي که به ما په قصد بي اِلتفاتي کړِ وي خداي مي دِ پسترګو ړُوند کا

"*The learned man by way of apology gave answer unto him, saying, 'my notice has never been drawn towards Durkhání. If* I *knowingly,* MAY HAVE ACTED *disrespectfully towards her, may the Almighty make my eyes sightless.'*" Adam Khán and Durkhání.

The Past Conditional Tense ماضي شَرطیه.

339. The inflexions of the third person masculine singular of the conditional tense of the auxiliary, with the past participle and a conditional conjunction or adverb of wishing, gives the past conditional or optative tense. The auxiliary is not subject to change in termination for either gender or number, but the participle is liable to both.

EXAMPLES.

که تا هُم لیدلي وي لکه ما لیدلي دي شاید چه صَحرا دِ هُم دَ دیو له غَمَ پریشي وي

"IF *thou also* HADST SEEN *in the same manner what I have beheld,*

perhaps thou too mightest have fled from their oppression into the desert." Æ'yár Dánish.

که دِ زړه آرام مُوندَلي په اِخلاص وي تا به نکړه چا ته ږَب دَ لِباس

"IF *thy heart* HAD FOUND *any quiet in truth and sincerity,*

Thou wouldst not have bestowed adulation or flattery on any one." Abd-ul-Hamíd.

که مي زړه وايْ له دي هسي رَنګ خواريْ ما به نوم آخستي نوُه دَ ياريْ

"HAD *my heart but* BEEN AWARE *of this kind of anguish,*

I would never have taken even the name of friendship." Abd-ul-Hamíd.

جُدائِي مي به يوْ دَم قبوُل نکړه که چا مَرګ بيلتوُن يښي وايْ په غوْږ

"*I would not for a moment have selected absence,*

HAD *any one* PLACED *death and separation for me to choose between.*" Abd-ur-Rahmán.

The Present Tense صيغهٔ حال.

340. The twenty-four classes of transitive verbs have twelve methods of forming the present tense, the whole of which differ materially from each other, and require a separate explanation.

341. 1st Form. This consists of the infinitives of the 1st, 2nd, 5th, 17th, 18th, 20th, 21st, and 24th classes, and constitutes the greatest number of verbs in the language, which obtain the present by merely rejecting the ل of the infinitive and affixing the necessary personal pronouns.

EXAMPLES.

نازَوُلي زوي نه آخلِي اَدَب اوْ دَ سيوري نخَل نه نسِي رُطَب

"A pampered son taketh not to discipline and morality,

And a shaded palm giveth not ripe dates." Abd-ul-Hamíd.

بار په سَر ږدَم عَبَث دَ نَفس دَ پاره کَله نه کیږي و نمونځ ته ټیټه ملا

"I *profitlessly* PLACE *a load on my head for the sake of carnal desires,*

But my waist never becometh bent for devotion or prayer." Kásim Alí, Afrídí.

342. 2nd Form. The two last radical letters are rejected and two others taken in lieu of them; as غوښتَل *to demand* or *desire,* غواړي *he demands.*

EXAMPLE.

له سَهمَ کَتي نَشمَ دَ حُسن په لَښکر ئي

وروُڅي ئي لِندي دي بانړه ئي سکَنړي زغرَي

"Through dread I am unable to look on the host of her beauty—

Her eyebrows are bows! her eyelashes PIERCE *through coats of mail!"* Ahmed Sháh, Abdálí.

343. 3rd Form. In forming the present tense of the verbs of this division, the two last characteristic letters are rejected, and another taken in place of them; as موُندَل *to find,* موُمي *he found, etc.*

EXAMPLES.

پلار ته ئي سوال وُکَړ چه هَمزولي مي واړه لوَلي حُکم را کړه چه زه هُم لوَلَم

"She made this request to her father, saying, 'All those of my own age LEARN TO READ, *give directions that I may learn to read also.'"* Adam Khán and Durkhání.

صوُرتي هَمدَمان ډیر دي په جهان کښي وَلي نه موُمي رَحمان هَمدَم دَ زړه

"There are many extrinsic friends in the world,

But Rahmán FINDETH *not a friend of the heart.*" Abd-ur-Rahmán.

344. 4th Form. These infinitives lengthen the first short vowel (ـَـ) into ا for the present; as وَيل *to speak,* وائِي *he speaks;* ږَړَل *to weep,* ږاړِي *he weeps.*

EXAMPLE.

که څوک پُښتِي څَشگله تير شُو ليَونَي اَفريدِيَ

خاندَم ږاړَم نه وايَم حال پريشان خپُل

"*If any one asks, 'What hath happened to thee, O! Mad Afrídí?'*

I LAUGH *and* WEEP *but* I DO *not* TELL *my perplexed state to any one.*" Kásim Alí, Afrídí.

345. 5th Form. This includes the infinitives of the 7th class, and is something similar to the one immediately preceding. It changes the short vowel (ـَـ) for و in the present; as بَلَل *to call* or *name,* بولِي *he called.*

EXAMPLE.

خداي رازِق بولِي اوْ رزِق ګنړي له کَسبَ

پدا شِناخت و څان ته وائي حَق شِناس

"*Thou* CALLEST *God the giver of daily bread, nevertheless consider it acquired by employment;*

Yet with all this knowledge, thou callest thyself grateful." Abd-ur-Rahmán.

346. 6th Form—constitutes the 8th class of infinitives, which reject the last radical letter and take another in place of it; as وَږلَل *to kill,* وَږنِي *he kills.*

EXAMPLE.

ستا دَ سترګو دَ بَنړو تر مِيَنځ حيران يَم

يوَ مي وَږنِي په سره اور بَل په غمزو

"What between thy eyes and thy eyelashes, I am perplexed and bewildered.

One KILLS *me with red fire, the other with sparkling glances."* Abd-ul-Hamíd.

347. 7th Form. The infinitives of the 10th class form the present by rejecting the three last radical letters, and take another in their place; as ويِشتَل *to discharge,* وُلي *he discharges.*

EXAMPLE.

هَسي رَنګ دَ بنَړو غَشِي رسا وُلِي

چه هِيڅ څوک ئي سَلامت نه څِي له جَنګَ

"So true doth she DISCHARGE *the arrows of her eyelashes,*

That no one escapeth with safety from the battle with her." Abd-ur-Rahmán.

348. 8th Form. The present tense of the 11th class of infinitives is obtained by altogether rejecting the two last characteristic letters of the root and the ل of the infinitive; as آرويدَل *to hear,* آروِي *he heard.*

EXAMPLE.

چه دَ سپِي آواز ئي آروَم هَسي خوْښ يَم

لکَه څوک په نغمه خوْښ وِي دَ رَباب

"When I HEAR *the sound of her dog's voice, I become as delighted,*

As one becometh merry and glad at the melody of the rebeck." Abd-ur-Rahmán.

349. 9th Form. The infinitives of the 12th class, which constitute this division, reject the last radical and the ل of the infinitive for the present; as پیژندل *to recognize,* پیژني *he recognizes.*

EXAMPLE.

هغه بل هسي وَرته وائي چه زه حُکم دَ مولي نه پیژنَم یا په دا ځاي حُکم
دَ خداي نه چَلیږي یا دَ خداي حُکم دَلِ نشته کافر کیږي

"And if the other sayeth unto him, 'I DO *not* RECOGNIZE *the will of the Almighty,' or, 'In this place the will of God availeth not,' or, 'The influence and power of God, extendeth not here;' he becometh a blasphemer."* Fawá'íd-ush-Sharrí'æa.

350. 10th Form. The infinitives constituting the 14th class of transitive verbs, change the final letter for another in forming the present tense, similar to those of the 6th Form, but so far differ inasmuch as the former contain but two letters in the root, and the latter three.

EXAMPLE.

هیڅ کیاه له ځایه نه خوځي نَم مومي ته دَ رزق په طَلب مَري جهان وَلِ

"The grass which moveth not from its proper place acquireth moisture; Then wherefore SCOUREST *thou the world in search of thy daily bread."* Abd-ur-Rahmán.

351. 11th Form. The 19th class of infinitives form the present tense by rejecting the last radical letter of the root for two others; as اَښَل *to knead,* اَغکي *he kneads.*

EXAMPLE.

که خِنګ دَ زړه ده هَوس پر لارِ بیایَم
قدَم نه ځي ځما دَ زړه فِکر وُکړ لَنګ

"*If* I TAKE *the steed of the heart on the road of carnal desire,*

He goeth not along, for my heart's reflection made him lame." Ahmed Sháh, Abdálí.

352. 12th Form. The verbs of the 23rd class form the present tense by affixing an extra letter to the root after rejecting the sign of the infinitive; as سوَل *to burn,* سوَځي *he burns.*

EXAMPLE.

هر چه اَچوِي و اور ته واړه سوَځي موړ به نشي طلبګار دَ دِ دنيا

"*Fire* BURNS *whatever may be cast into it,*

In the same manner, a seeker after this world will not become satiated.'

Abd-ur-Rahmán.

353. It is here necessary to mention that the infinitive کَوُل *to do,* has two other forms of the third person, besides the regular ones کاندِ and کا, examples of which are contained in the following extracts:

نصارا په هِندوُستان حکوُمت کاندِ چرِته وُلاړ هَغه ځوانان شَمشيرَنګِي

بقالان به سپاهِي په هِندوُستان شوُ درويزه کاندِ اشراف چَنګِي چنګِي

"*Alas! Christians* EXERCISE *dominion over Hindústán!*

Oh! where are those valourous swords-men gone?

Shopkeepers have now become soldiers in India,

And the great and noble of the land ASK *for alms.*" Kásim Alí, Afrídí.*

چه اُميد په عمارت دَ دِ دنيا کا دَ کاغَذ په کِشتي سير دَ دريا کا

"*Whosoever* PLACETH *his hopes on the fabric of this world,*

VOYAGETH *on the ocean in a paper boat.*" Abd-ur-Rahmán.

* The Afrídís of the present day do not seem to have a more favourable opinion of the *shopkeepers* than our friend Kásim Alí in the last century.

354. The above form is often written with کَ; thus—

که په ګنج دَ شاهي فَخر شهريارکَ عاشقان ئي دَ دلبرو په رُخسارکَ

"If a monarch MAKETH *a boast of the imperial treasure,*

Lovers will make a boast of the cheeks of their beloved." Abd-ur-Rahmán.

355. The affixed نَ or نه already described for the other tenses, is also used with this.

EXAMPLE.

چه دي وائي هَغه مَکانرِيْ دَ ده پند واړه غلت دي ګناهُونَ دَ ده لوُمه دي ښکارِي دَ مومنانُ پَرنګ رَنګ ئي ښويَوِينَ

"Act not as he says, for the whole of his advice and counsel is delusive and wrong. Sin is his snare—the fowler of the Faithful—and MAKETH *them* SLIP *and slide in many ways."* Fawá'íd-ush-Sharrí'æa.

The Aorist Tense مُضارِع.

356. The aorist or future indefinite tense of transitive verbs, is formed in a similar manner to that of the intransitives already described, but they have also some peculiarities of their own.

357. I have before remarked respecting the intransitive verbs, that properly speaking this tense is an original one, and the present formed from it by merely rejecting the prefixed وُ, whilst the present tense of those which reject this particle, is the same as the aorist itself.

358. There are four different forms of the aorist, which I shall describe separately.

359. 1st. Thirteen out of the twenty-four classes of transitives—1st, 3rd, 4th, 6th, 7th, 8th, 11th, 12th, 13th, 14th, 19th, 21st, 22nd, and

23rd, merely differ from the present by taking the prefixed وُ, as seen from the following examples:

هَر زاهِد چه زُهد واخلِي بي مرشِدَ
دَ خوشحال خَټک په پوهه تَش پَلي دي

"Every recluse who MAY BEGIN *a life of devotion without a guide or director,*

In the imagination of Khushhál Khaṭṭak, is but an empty pod." Khushhál Khán.

سَل جفا که وُه وِينَم په سترګو ستا له لاسَ
ستا په جفا نه کيږِي هرګز باور ثما

"Though I MAY BEHOLD *with mine eyes an hundred wrongs at thy hand,*

Yet I shall never become convinced of thy injustice and cruelty." Abd-ur-Rahmán.

عرض ئي وُکړ سليمان پيغمبر ته اي بادشاهَ په نوشاده وُکړه فرمان
چه يو هَسي حکايت وُکړه دَليته چه ئي واورِي دَ مَجلس واړه ياران

"They made a request unto the prophet Sulimán,

Saying, 'Oh king! give direction unto Nóhshádah,

That he here repeat a tale in such a manner,

That the whole assembly of friends MAY HEAR.'" Saif-ul-Mulúk.

دُنيا ثاي دي دَ کَنَدکي ئي له دِ ثايه ثان له لرِ وُساتي ئي چرِ نه
وِي سَرنکوُن په کبني پريوزي ئي *

* The second person plural in some works is written as above instead of with يْ.

"The world is a place of filthiness and impurity—YOU SHOULD KEEP *your minds at a distance from it, that you may never fall head downwards into it."* Fawá'íd-ush-Sharrí'æa.

360. The prefixed وُ of this class of infinitives is often rejected as redundant, like the ب of the Persian.

The following is an example :

امیدوار یوُ چه په برکَت دَ راستيْ دواړه له مَنګُلي دَ اندوه خلاصيْ بیاموُموُ

"We are hopeful that through the blessing of veracity and candour, both of us MAY OBTAIN *redemption from the talon of grief and anxiety."* Æ'yár Dánish.

361. 2nd. Six classes of infinitives—the 5th, 9th, 10th, 16th, 17th, and 20th, entirely reject the prefixed وُ in the aorist, and therefore this form of the verb does not differ from the simple present in any way.

EXAMPLES.

که سَرپه مینه بایلَم بیا څه کیاه څما دَ

چه سَرستا په ننګه بایلي دَ هُغووَلي ژړا دَ

"If I SHOULD *stake and* LOSE *my head on love, then what blame is it of mine?*

If THEY SHOULD STAKE *their heads on thy esteem, what cause of grief is it to them."* Ahmed Sháh, Abdálí.

اوس را څه چه غم اندوُه دَ دنیا پریږدوُ

دا صُحبت دَ شراب کَرم کړوُ بنه شان

"Come now, that WE MAY ABANDON *the sorrow and trouble of the world!*

That after a good fashion we may warm this companionship with wine." Saif-ul-Mulúk.

362. 3rd. The transitive infinitives of the 2nd class which are formed from adjectives by the addition of وُل,* require the aorist tense of کَوُل and کړل *to do, to perform;* as in the following examples of ډکَوُل *to fill,* and زبادَوُل *to prove.*

دَ سپوږمۍ پدود ئې مات صبا په سَرکا
که نَن ډَک کاندِ فَلَک کچکول دَ چا

"*Like the moon, fate breaketh on the head to-morrow,*
The wallet of any one which IT MAY FILL *to-day.*" Abd-ul-Hamíd.

هَغه یار آشنا مي نشته چه پرې حق دَ یارۍ زباد کړم

"*That friend and companion of mine, alas! is now no more,*
That on him I MIGHT PROVE *the sincerity and truth of friendship.*"
Abd-ul-Hamíd.

363. The verb کَوُل *to do,* as I have before observed, besides the regular form, has two other forms of the present for the third persons singular and plural. One of these, written که, ک or کا, is used with the addition of the necessary affixed pronouns, and the prefixed وُ, for all the inflexions of the aorist both singular and plural.

EXAMPLE.

که په ربهَ اِقرار وُکه هُم په زړه اِعتبار وُکه چه خداي یۏ دي ما مَنلي
پاک رسول دي راستَوُلي دي بي شکه مُسلمان شي مُسلمان اهَلِ
اِیمان شي

* See page 96, paragraph 160, and page 163, paragraph 281.

"He who MAY CONFESS *with his tongue, and* MAY *truly* VENERATE *in his heart—*

Saying, 'I have acknowledged the One God, and the holy Prophet has been sent—

Verily, he becometh a Mussleman, and the Mussleman is an orthodox man." Rashíd-ul-By'án.

364. The other form of the third person present كاندِ, is also used for the aorist, but merely in the third persons, and with or without the prefixed وُ.

EXAMPLES.

مُعتزلهوُ دِي وَيلِي مُسلمان چه كبيره گُناه وُكاندِ له اِيمانَ به دي وُوزِي

وَلي په كفر داخل نه وِي نه كافر نه مُسلمان وَر ته وايه شِي

"The Mu'ætazilas have said, that Musslemans who* MAY COMMIT *an enormous sin, will doubtless depart from their faith, but it will not constitute paganism, and they cannot be termed either Infidels or Believers."* Fawá'íd-ush-Sharrí'æa.

آب وْتاب ئي عالم گِير لَكَ افتاب شِي

هَر جَبِين چه تابِنده كاندِ اِخلاص

"The brightness and lustre, will become world-conquering like the sun, Of every brow, which candour and probity MAY ILLUMINE." Abd-ul-Hamíd.

1st Future or Precative Tense امرِ حاضِر.

365. This tense like the corresponding one for the intransitives, merely differs from the aorist in the third person singular and plural to

* A sect of Muhammadan schismatics.

which is prefixed دِ, the peculiar sign of the 1st future, and the third persons of the imperative mood.

366. There are three forms of this tense, which differ slightly from each other.

367. 1st. The regular verbs which take the prefixed وُ in the aorist, merely prefix the دِ to it for the first future.

EXAMPLE.

تازه اوْدَس دِ وُ کا وَلِ غُسل بهتر دي دوه دِ پاک چادر واخلِي چه
وِي نوِي يا وِي وُلَلِي يوْ دِ لُنګ کا بَل دِ په اوږو کا

"He should perform the ablutions anew; still washing the whole body is much better. HE SHOULD *also* TAKE *two clean cloths, which may be either quite new or washed, one of which he should wrap round the loins, and the other he should throw over his shoulders."* Fawá'íd-ush-Sharrí'æa.

368. 2nd. Those verbs formed from nouns and adjectives by adding وُل as already described,* which require the assistance of کَوُل *to do,* in forming their different tenses, do not take the prefixed وُ in this tense.

The following is an example:

وَلي لازم په هَر مُومن دي چه دا څو خبرِ دي دِ زده کا چه ايمان
خپُل پرِ قَوِي کا

"Moreover it is incumbent on every believer, that HE SHOULD LEARN *by heart these few words, that he may thereby strengthen his faith."* Makhzan Afghání.

369. 3rd. The different forms of the aorist of کَوُل *to do,* are used

* See page 96, paragraph 160, and page 168, paragraph 281.

with the prefixed دِ of the third persons, for the first future also, either with or without the prefixed وُ; as,

شپه وْ وَرځ دِ عِبادت کَا تَرک دِ واړه مَعصیت کَا
څان دِ جوړ په شرِیعَت کَا تَل دِ زړه ته نصیحت کَا
نَن دیدَن کاندِ بیلتوُن دي

"*Day and night* HE SHOULD WORSIHP *and adore;*

HE SHOULD ABANDON *all sin and disobedience;*

HE SHOULD *ever* GIVE *good counsel to his heart;*

And SHOULD KEEP *himself according to the law.*

He should make observation to-day, for to-morrow is separation." Mukhammas of Abd-ul-Kádir.

که نمازِي سَړي رَنځورُ شِي وُدریده باندِ ضرُور شِي حُکم دا دي پدَه
باندِ چه دِ نمُونځ په ناستي کاندِ

"*If a man in the constant habit of praying, may become afflicted with sickness, and it may be difficult for him to stand up, it is the order that* HE SHOULD SAY *his prayers sitting.*" Rashíd-ul-By'án.

370. The second person of the imperative, is sometimes used with the دِ prefixed for the third person of the first future, as in the following extract:

په څه خوَیښ په څَواني کښي فراغت ئي
خداي دِ واخله اي دَ پَنجاب نادانَ جَټ

"*In the hope of what pleasant thing art thou in the time of youth free from care?*

MAY *the Almighty* REMOVE THEE! *oh thou ignorant Panjábí Jaṭṭ.*" Futtih Khán, Mirzá.

371. The termination نَ or نه previously described, is added to this as well as the other tenses of verbs for the third person.

EXAMPLE.

په شرَح تنبیه کښي دي راوړي پَر عزیزان ګاوَنډیان دَ مُرده مُستَحَب

دي چه طعام دِ دي دَ مُرده و قبیلي ته وَر واستوینَ

"*It is stated in the Sharahh Tanbíah, that it is right on the part of the relations and neighbours of the defunct person, that* THEY SHOULD SEND *victuals to his family.*" Fawá'íd-ush-Sharrí'æa.

2nd Future Tense مُستَقبَل.

372. The second future tense of transitive verbs, of which there are four forms, is obtained from the different forms of the aorist by the addition of the prefixed به, and are as follow.

373. 1st. Regular infinitives which take the prefixed وُ for the aorist; as,

تاسي وَروُنړَ به په ښکار شيْ په خپُل شکار به ګرفتار شيْ

دي به وُ باسيْ له دله ترِ به واړَ شيْ غافله

زوړ لیوه به غاښ پرِ تیز کا نازُک تَن به ئي ریز ریز کا

"*You brothers will go in search of game, and will be so much taken up with your sport,*

That YOU WILL PUT *him altogether* OUT *of your minds, and will become incautious regarding him.*

Then some old wolf will whet his fangs on him, and will tear his tender limbs asunder." Yúsuf and Zulíkha.

له ناصح به ئي و انګيرم په قطعه که د صَبر څه اوبال شه را ته پيښ

" By inference I WILL CONCLUDE *that it is occasioned by my monitor,*

If through patience and long-suffering any misfortune befalleth me."

Abd-ul-Hamíd.

374. The regular infinitives in this as well as in the aorist sometimes reject the prefixed وُ; as,

دائي وُه وَيل اي لوُرِ خداي دِ نکا

چه وَ چا وَ ته به وايَم دا شان راز نهان

" The nurse said, 'oh daughter! now God forbid,

That I SHOULD MENTION *such a secret matter to any one.'"* Saif-ul-Mulúk.

375. The به of this tense sometimes precedes the وُ and *vice versâ.* It depends on whether a regular personal pronoun (ضَمِيرِ مُنفَصِله) as well as an affixed pronoun (ضَمِيرِ مُتَصِله) be used, or the regular personal pronoun omitted at the beginning of a sentence.

دا ئي وُه وِکه په لوي ورځ دَ حَشر پُرسِش وُ کانِد پعدَل پاک رَحمان

زه به وُپُښتَم صالح دَ حميد زوَي دَ تمام خَلق له عَدلَ له احسانَ

" He said thus unto him, 'On the great day of resurrection,

And the Almighty shall make enquiry concerning justice;

I WILL ENQUIRE *of thee, Oh! 'Saleh son of Hamíd,*

Regarding the equity and benificence shown to the whole nation.'"

Saif-ul-Mulúk.

څو په خپلو وِينو ګُل غُندي غرق نوي وُ به نه وِينِي رُخسار ګُلفام دَ ستا

" Until he may not have become immersed like the rose in his own blood, HE WILL *not* BEHOLD *thy blooming rose-coloured cheek."* Abd-ur-Rahmán.

376. 2nd. Infinitives, in other respects perfect, which reject the prefixed وُ in the past tense, also reject it in the aorist, and consequently in the second future also.

EXAMPLE.

اوّل غَم ثما دَغه دي چه په وَقت دَ ثَنکنَدَن بَ اِیمان یوسَم که بَ بایلَم

" In the first place, my concern is as to whether at the time of death I SHALL BEAR AWAY *my faith, or whether* I SHALL LOSE *it."* Fawá'íd-ush-Sharrí'æa.

377. Compound infinitives formed by prefixing a participle to a simple verb, such as پرِیښوَل *to place,* کښِیَستَل *to seize,* etc., also reject the وُ.

EXAMPLE.

زه خو ستا په خبره حد دَ شرَعِي پرِ به نَرَدَم هَغه وُه وَیَل رِښتِیا دِ وُفرمایل وَلي هر ثوک چه دَ وقف له مالَ ثه ثیِز په غلا یوسي لاس پرِیکَوُل ئي نشته

" I *certainly* WILL NOT RELINQUISH *the punishment agreeable to the laws. The Durwesh said, 'You command truly, nevertheless, he who stealeth part of any property devoted to pious uses, it is not lawful to cut off his hand.'"* Gulistán.

378. 3rd. Infinitives formed from adjectives, nouns, or pronouns, by adding وُل, require the aid of کَوُل *to do,* in this as well as the other

tenses, and consequently are subject to the same rules as that verb in forming the second future tense; thus,

هِغي جَلي وِ څَلمَيَ چرته راغلي دا کافر دي ستا به مات کاندِ هَډوُنَ

"The young maiden said, 'Oh youth! wherefore hast thou come here? This is an infidel, and HE WILL BREAK *all thy bones!'"* Bahrám Gúr.

379. The infinitive کړَل *to do,* is sometimes used in forming the tenses of these derivative verbs; as,

څو غَم خوْرَم دَ دِ چارِ پيدا نشيِ زه به غْوَڅَ کړَم مَريْ په تيغ بُران

"How long shall I endure sorrow? There is no remedy found for this! And therefore I WILL CUT *my throat with a sharp sword."* Saif-ul-Mulúk.

380. 4th. The infinitive کَوُل *to do,* chiefly used as an auxiliary to other verbs, particularly those of the 3rd form just described, prefixes the به to its different forms of the aorist for the second future.

EXAMPLES.

زه رَحمان بَه څه څواب کَوُم و يار ته
و ږوَنديو ته دَ مَړيو څه څواب دي

"What answer SHALL I *Rahmán* GIVE *unto my beloved?*
What reply is there from the dead unto the living?" Abd-ur-Rahmán.

رَحيم رَحم په قيامت کا کافران بَه پَدوزخ کَا مؤمنان بَه په ښادِي کَا
کافران بَه هَزِيمت کَا

"The merciful showeth mercy at the last day. Infidels HE WILL SEND *to Hell, but the Faithful* HE WILL MAKE *joyful and glad, and infidels* HE WILL DISPERSE *and* PUT TO FLIGHT." Makhzan Afghání.

ګرزي په چمن کښي شنه طوطيان بلبلان ګډوډ
اوس به خزان راشي پر به کاندِ بوستان ګډوډ

"Green parrots and nightingales fly about the parterre in disorder and tumult,

But the autumn will now soon arrive, and WILL DISORDER *the garden for them."* Abd-ul-Kádir.

THE IMPERATIVE MOOD اَمر.

381. The imperative of transitive verbs like that of the intransitives, is not subject to change in termination for gender, and has no first person singular or plural. It merely differs from the aorist and first future as regards the pronominal affixes, and the دِ the peculiar sign of the third person of the latter tense.

382. There are four descriptions of the imperative, which may be thus defined—

1st. Regular infinitives which take the prefixed وُ in the past and aorist tenses, also use it in the imperative; thus,

نور اورنګ وُ وِ غوږ وُ باسه وَ ماتَ
دَ جنګ حال واوره له ما نه ثما مِهمانَ

"Then Aurang said GIVE EAR *unto me!* HEAR *the account of the battle from me, oh! my guest."* Bahrám Gúr.

Like the ب of the Persian imperative, the regular infinitives in Pushto *often* reject the prefixed وُ; as in the following example.

که څوک وائي هوښيار کوم دي وايه دا دي
چه بي خدايه نوره مِينه په چا نه کا

"If a person enquireth—who is most discreet? SAY *it is he*

Who placeth not his affections on any one save the Creator." Abd-ur-Rahmán.

383. 2nd. Infinitives which totally reject the و in the past and aorist, also do away with it in the imperative; as,

يَعقُوب وُه وِ تاسي درُومي دَ صَحرا خوَښي بيا مومي

يُوسُفِ مه بيايي له ما نه دا وينا دَه په ما ګرانه

"Yakub said, DEPART *and* ENJOY YOURSELVES *by roaming in the forest,*

But DO NOT TAKE *Yúsuf from me, for this matter is afflicting to me."* Yúsuf and Zulíkhá.

384. The imperative mood of compound infinitives also belong to this form; as,

پَردي پريږده که په قَطعَ مور وْ پلار وِي دَ هيچا وهيچا مه شه پيدا طمَعَ

"The stranger LEAVE OUT *of the question, for verily, even though it may be a mother or father,*

Let it not happen, that any one may be in need of the help of others." Abd-ul-Hamíd.

385. 3rd. Like the corresponding forms for the aorist, and future tenses, the infinitives derived from adjectives, etc. require the assistance of کړَل or کَوُل *to do,* in forming the imperative.

EXAMPLE.

بيِا دوبارَ بَدره خاتوُن وَيل اي خورِ

که څه حق پزړه لري شِير دَ مادَر

يوْ څَل مَخ و خپُل ګايل و ته څرګَند کړه

مِحنَتوُنه ئي ډير کړَي بَحر وْ بَر

" Again for the second time Badrah Khátún said, ' oh daughter !

If thou hast any gratitude for thy mother's milk,

One time at least, SHOW *thy face unto thy afflicted lover,*

For he has performed many toils and troubles both by sea and land.' "

Saif-ul-Mulúk.

386. Some of these infinitives have also another form of the imperative, in which the last radical letter of the regular imperative is changed into انړ, as will be seen in the following example :

په شِتابِي ئي خبرَ راوانړيْ ورَ دَرُومِيْ راوليْ ئي تر ما پورِ په تلوار

" Go to him quickly, and TRANSMIT *information regarding him,*

And with all possible speed bring him into my presence." Saif-ul-Mulúk.

387. As in the preceding form of the imperative, some of the infinitives included in this, have also a second form ; thus,

بادشاه وُ فَرمايل نور خوَراك راوانړيْ

دا عفرِيت په ښه عنوان سره موړ کانړيْ

" The king commanded, saying, ' bring you some more victuals,

And SATIATE *this demon in a proper manner.' "* Saif-ul-Mulúk.

388. 4th. The infinitive کَوُل *to do,* is somewhat irregular in the imperative, having که, وُکه, or کَوه, for the second person singular, and کَوِي with the necessary personal pronouns, for the third person singular and plural. کَوه is changed into کَويْ for the plural of the second person.

EXAMPLES.

دَ سَحرَ بادَ خوش نَسِيمَ خبر راوړه

دَ زړه گُل مي خندان که په بوستان کښي

"*Bring tidings of the fragrant zephyr of the morning!*

GLADDEN *the rose of my heart in the blooming garden!*" Ahmed Sháh, Abdálí.

جَنګ کوه له غلیمانَ سَره زوي
بیرته تیښت وَر څنِ مه کړه هَسي بوي

"Do *battle with the enemy oh my son! do not retreat from them, so it behooveth.*" History of Hasan and Husain.

389. The prefixed وُ is sometimes retained and at times rejected.

THE POTENTIAL MOOD صیغهٔ اِمکانِي.

390. The Pushto like the Muráthí language has no regular form of the potential mood, and the Passive form of the verb is used instead with a slight difference in the construction.

391. There are but three tenses—the present, past, and future.

392. Intransitive verbs have no passive voice, but a passive form—the different past participles with the auxiliary, *to be*,—is used for the potential of intransitives. The verb agrees with the agent, and the masculine or feminine form of the past participle must correspond accordingly; but the third persons of the past tense of the auxiliary, like all intransitive verbs, alone has a different termination for the feminine gender.

393. Therefore, whenever the passive form of an intransitive verb is met with in a sentence, it can be instantly recognized as the potential mood.

The following are examples:

Present Tense حال.

ستا دَ عِشق له موْجَ په هيڅ لوري وَتي نه شَم

دواړه لاس مي پرِواته دَ عقل په لانبو کښي

"*From the waves of thy love* I CANNOT ESCAPE *by any road:*

Both my hands have become powerless for the swimming of wisdom."

Abd-ur-Rahmán.

Past Tense ماضِي.

زه نه شومَ تيريدي له يَوه خَسَ مِيني تير کړَم هُم تر سَره هُم تر مالَ

"I COULD NOT OVERLOOK *even a straw or a splinter,*

But love hath made me disregard both life and goods." Abd-ur-Rahmán.

که ستاسي دَ مرتبي په جَهَت يوْ جَهَت مي مُعيَن شِي چه سَبَب دَ

جمعيَت دَ زړه وِي نور تر عمرَ پوري له شُکرَ دَ هَغه بهر به وَتي نه شَم

"*If through your rank, some mode of livelihood be established for me which may cause peace of mind,* I SHALL *not* BE ABLE *to emerge from the debt of gratitude as long as I live.*" Gúlistán.

394. The transitive form of the potential is easily distinguished from the passive voice, as both the agent and the object *must* be expressed for the former, whilst in the latter the agent is never expressed, or remains unknown. The verb also agrees with the object in gender and number for the former, and the agent must be in the instrumental or agent case in the past tense. The object is sometimes put in the dative, as is also the case with regard to a few infinitives which require it.

Present Tense.

لکه بي لاس لَستونړي څه کړي نه شي
هَسي بي فَضل بَنده دي مُضطَرب

"In the same manner as an armless sleeve CANNOT DO *any thing,*
So without grace and favour, man is confounded and perplexed." Abd-ul-Hamíd.

Past Tense ماضِي.

يو بزرګ وَيلي دي نَن روَڅ چه کَولي شي نه پوهيګي او چه پوهيګي
نه شي کَولي هَر کله چه کَولي مي شه نه پوهيدَم او چه وُ پوهيدَم
کَولي مي نه شه

"A holy man hath said—'To-day that you are able to do, you do not understand, and when you understand, you are unable to perform; and in the same manner WHEN I COULD DO, *I did not comprehend, and when I comprehended* I COULD NOT PERFORM.'" Æ'yár Dánish.

Future Tense مُستَقبَل.

ته به بار دَ امانت زغَملي نه شي دَ صَلاح پَر لارِ څره څه نو آموز

"Thou WILT *not* BE ABLE TO BEAR *the burthen of trust,*
Therefore travel light on the road of integrity, thou inexperienced one!" Futtih Khán, Mirzá.

هَر سنګ کلوُخ چه لیده کیږي دَ دِ دَهر
واړه کَکَري دي څوک دَ شاه څوک دَ ګدا

"Every stone and every clod of earth of this world which IS SEEN
All are sculls, some of kings and some of beggars." Abd-ur-Rahmán.

The Passive Voice صيغهٔ مَجهُول.

395. The passive voice of a verb is called مَجهُول from the Arabic word signifying *unknown*, as the agent is never mentioned.

396. Transitive verbs alone have a proper passive voice, which is obtained by prefixing the different forms of the past participle to the auxiliaries شْوَل or کيدَل *to be*, or *become*; as in the following examples.

Present Tense صيغهٔ حال.

په حُجّةُ الْاسْلام کښي دِي راوړِي چه څوک رَنړا کا مَساجِد په چِراغُونَ

ورَ بَښَلِي شِي همیشه ګُناهُونَ دَ اوْيا زَره کالُونَ

"*It is stated in the Hujat-ul-Islám that if a person lighteth places of worship with lamps,* HE IS *ever* FORGIVEN *the sins of seventy thousand years.*" Fawá'íd-ush-Sharri'æa.

يوه ورَځ دَ هَغه په مَجلِس کښي شاه نامه دَ فردوْسِي په زوال دَ مَملَکَت

دَ ضحاک اوْ په دوْر دَ فريدُون لُوَست شْوه

"*One day the Sháh Námah of Ferdowsí* WAS BEING READ *in his assembly, on the subject of the decline of the dominion of Zohák, and on the prosperity of that of Feridún.*" Gúlistán.

Past Tense ماضِي مُطلَق.

قضاکار دَ يوه ښَهر په دَروازه په تُهمَت دَ جاسوسيْ کښيوَتَل اوْ دوْاړه سَره

په يوه کوټه کښي قيْد شْوَل اوْ ورَ ور پَسي وُ پُښَلي شه

"*It so happened that they were apprehended at the door of a certain city on suspicion of being spies, and were placed together in a chamber, and its door* WAS CLOSED UP *on them.*" Gúlistán.

Perfect Tense ماضِي قَرِيب.

تر هَغه مَړ شَوي نه ئي پيش له مَرَک فقيرِي باطله وُګنړه نادان خپُل

"If thou HAST *not* BECOME DEAD *to the world before death,*

Count, oh fool! as false and futile, all thy devotion and austerity."

Kásim Alí, Afrídí.

Pluperfect Tense ماضِي بَعِيد.

درَويش لره په دَرست عُمر کښي زوي ورَکړي شَوي نه وُه وُوَيَل که
څښتَن تعالي زوي لالره را کړِي بي له دي خَرقي چه مي آغُستيده
نور هَر څه څما په مِلک کښي وِي قُربان دَ درويشانُ دِي

"During the whole of the Durwesh's life no son HAD BEEN GIVEN *unto him. He said, 'If the Almighty bestoweth a son on me, save this ragged garment which I have clothed myself in, whatever else may be in my possession, is an oblation to the poor."* Gúlistán.

2nd Future Tense مُستَقبَل.

دام دِ هيڅوک نَږدي دَ دُنيا ورَه ګذار ته
ښکار به کَړَلي نه شِي دَ سِيمرُغ دَ عُنقا

"No one should place a snare on the highway of this world,

The griffin and the phœnix WILL NOT BECOME *the* PREY *of any one."*

Abd-ur-Rahmán.

Aorist Tense مُضارِع.

پلار ور ته وُه وَيَل اَي څوي په هرَ هغَه څه چه پوهيږي ته نيز وُه وايه وُ
ئي وَيَل ويريږم چه وُ پُښتيدي شَم له هَغه نه چه پرِ نه پوهيږم

"His father said unto him, 'Oh son! whatever matter thou art acquainted with, do thou also state.' He said unto him, 'I fear I MAY BE ASKED *concerning that with which I am not familiar.'"* Gúlistán.

Doubtful Past Tense ماضِي تَشکِيک.

دِريم هغَه سَړي چه له خپُلِ نوکَرِيْ يَستَلي شَوي به وِيَ اوْ دو باره
ئي اُميد دَ نوکَرِيْ بيا مُندَلو نه وِي

"Third—that man who MAY HAVE BEEN REMOVED *from his office or situation, and who may have no hope of obtaining it again."* Æ'yár Dánish.

Past Conditional Tense ماضِي شَرطِيه.

کاشکي دا ځوي هيڅري له عَدَمَ په وجُود راغلي نه واي اوْ مِينه مُحَبّتَ
ځما په هَغه باندِ نه واي چه دَ دي دَ پاره دا نيولي په ناحَق
وَجلي شَوي نه وِي

"Would to God that this son from non-existence had not come into being! that my love and affection had not been placed on him! and this weasel HAD NOT BEEN *unjustly* KILLED *on his account."* Æ'yár Dánish.

397. There is another method of forming the passive voice by using the imperfect tense of verbs with the auxiliaries, but it is peculiar to the transitive verbs, and is not used in forming the compound tenses. For the singular, the third person is used for all three persons, and the third person plural for the plural forms.

The following are examples:

Present Tense صيغهٔ حال.

څنکنَدَن که هَر څو ترِيخ وْ تَلخ وايه شِي
ستا دَ لَبو په مَدَد آبِ حيوان دي

"The agony of death, although it IS CALLED *so bitter and so sharp;*
Yet by the help of thy sweet lips, it is the water of immortality." Abd-ur-Rahmán.

دا اَته واړه صِفات ذاتيه ورَ ته وَيَل شِي تَل له ذاتَ سَره قَدِيم واړه
بَلَل شِي

"The whole of these eight qualities (of God) ARE CALLED *natural, and together with the essence itself,* ARE TERMED *primitive and pristine."* Fawá'íd-ush-Sharrí'æa.

Imperfect Tense ماضِي اِستِمرار.

تر دِ حَدَ دوي کاته څو ښکارِيدَ شه دَغه پَس شه شاه و مصر ته ګَردان

"They continued to look towards him as long as he WAS BEING SEEN,
After which the king set out on his return to Egypt." Saif-ul-Mulúk.

2nd Form for the مُدامِي *or Continuative Tense.*

دوي به وائِي عَمَلُونَ څمُوږ دا وُو چه په مَسجِد به موُږ په هَسي وَقت
حاضِر شُو چه اذانُونَ بَه هَلته واوريدَ شُو

"They will say, 'Our practices were, that we used to be present in the mosque at such a time, that there WE *always* USED TO HEAR *the calls to prayer."* Fawá'íd-ush-Sharrí'æa.

Past Tense ماضِي مُطلَق.

پادشاه په غضب شه اوْ دَ دِ خبرِ تحقِيق وُ فَرمايه پَس قاصِد وُ نِيوه شه
اوْ خط وُ لوَستِي شه

"The king became enraged and ordered a solution of the matter. So the messenger WAS SEIZED *and the epistle read."* Gúlistán.

Second Future Tense مُستَقبَل.

پس له مَرګ بَه حِساب له سَړِي غوښت شِي
په انداز اوْ په مِقدار دَ دِ دُنيا

"After death an account WILL BE REQUIRED *from every man,*
According to the number of the sins of this world." Abd-ur-Rahmán.

Aorist Tense مُضارِع.

که له چا هَسي رَنګ خبره واوريده شِي چه پرِ کُفر لازم کيږِي حُکم دَ
کُفر پر هَغه مه کَوُلي بويه ګُندِ بي قصَد ئي له ږبي وِي وَتَلي يا په
مَعني ئي نه پوهيږِي په دا نه کافر کيږِي

"If such a speech BE HEARD *from any person on which certain blasphemy ariseth, it is not necessary to adjudge it as such on that account alone; for it may have fallen from him unintentionally, or perhaps he may not understand its signification, and therefore he does not become a blasphemer on that account."* Fawá'íd-ush-Sharrí'æa.

Past Conditional Tense ماضِي شَرطِيه.

کَه په خوا تر آشنائيْ بيلتُون ليده شْوي
هِيڅ بَنده دَ خداي به نه وُه په دا کارګَډ

"*Before friendship ariseth,* WERE *but absence* TO BE SEEN,

No servant of God would become mixed up in the matter." Abd-ur-Rahmán.

398. Both forms of the passive are occasionally to be met with in the same sentence; thus,

یا دا هَسي رَنګ وائِي چه په خریدَن په فروختَن څو دروغ وَیَلي نه
شِي نفَع سوُد تر مُنده نه شِي یا دا وائِي له دروغ وْ خیانتَ چاره نشته
چه حرام دَ خدای تعالي سپُک ګنړِي کافر کیږِي

"*Or if he thus sayeth, 'that in buying and selling until falsehood* IS *not* SPOKEN *no profit* IS OBTAINED, *or if he sayeth that there is no expedient save in falsehood and perfidy, in order that that which is unlawful in the sight of God be considered trivial and trifling, he becometh a blasphemer.*" Fawá'íd-ush-Sharrí'æa.

399. After this lengthened analysis of the Pushto verbs, it will be advisable to give a table of the moods and tenses according to the arrangement with which the European learner will be best acquainted; although the Arabic method, which is the same as the Hebrew, is by far the most simple; and I imagine that few will commence Pushto who are unacquainted with Persian, and the primary rules of the Arabic Grammar, necessary in the study of it.

400. It will be more particularly requisite to give a table of all the moods and tenses of a few imperfect and irregular intransitive verbs, on account of the varieties which they assume; but I shall retain the simpler method in the conjugations of the regular transitives and intransitives.

401. Conjugation of the irregular, imperfect intransitive verb راغلَل *to come.*

مَصدَر INFINITIVE. راغلَل *to come.*

Present Tense صيغهٔ حال.

Singular.	Plural.
راځَم *I come.*	راځُو *we come.*
راځي *thou comest.*	راځئ *you come.*
راځِي *he, she, it comes.*	راځِي *they come.*

Imperfect Tense ماضِي اِستِمرار.

S.

راتَلَلَم *or* راتلَم *I was coming.*

راتَلَلي *or* راتلي *thou wast coming.*

Mas. راته *or* راتَ *he, or it was coming.*

Fem. راتَلَله *or* راتله *she, or it was coming.*

P.

راتَلَلُو *or* راتلُو *we were coming.*

راتَلَلِيْ *or* راتلِيْ *you were coming.*

M. راتلهٔ *or* راتلل *they were coming.*

F. راتَلَلِ *or* راتلِ راتَلَلي *or* راتلي *they were coming.*

Second Form for Continuative Tense.

S.

به راغلَلَم *or* به راغلَم *I used to come.*

به راغلَلي *or* به راغلي *thou usedst to come.*

M به راغي *he, or it used to come.*

F. به راغلَله *or* به راغله *she, or it used to come.*

P.

به راغلوُ or به راغللوُ *we used to come.*

به راغليْ or به راغللِيْ *you used to come.*

M. به راغلَل or به راغلهَ *they used to come.*

F. به راغلي or راغللي به راغلِ or راغلَلِ *they used to come.*

Past Tense ماضِي مُطلَق.

S.

راغلمَ or راغللَم *I came.*

راغلي or راغللي *thou camest.*

M. راغي *he, or it came.*

F. راغله or راغللَه *she, or it came.*

P.

راغلوُ or راغللوُ *we came.*

راغليْ or راغللِيْ *you came.*

M. راغلَل or راغلهَ *they came.*

F. راغلي or راغللي, راغلِ or راغلَلِ *they came.*

Perfect Tense ماضِي قرِيب.

S.

F. راغَلِ يمَ M. راغَلي يمَ *I have come.*

F. راغَلِ ئي M. راغَلي ئي *thou hast come.*

F. راغَلِ دهَ M. راغَلي دي *he, she, it, have come.*

P.

M. راغَلِي يُو *we have come.*

M. راغَلِي يِيْ *you have come.*

M. راغَلِي دِي *they have come.*

Pluperfect Tense ماضِي بَعِيد.

S.

F. راغَلِ وُم M. راغَلي وُم *I had come.*

F. راغَلِ وي M. راغَلي وي *thou hadst come.*

F. راغَلِ وَه M. راغَلي وُه *he, she, it had come.*

P.

راغَلِي وُو *we had come.*

راغَلِي وِيْ *you had come.*

F. راغَلِ وِ M. راغَلِي وُو *they had come.*

First Future Tense اَمرِ حاضِر.

S.

راشَم *I should come.*

راشي *thou shouldst come.*

هَغه دِ راشِي *or* را دِ شِي *he, she, it should come.*

P.

راشُو *we should come.*

راشِيْ *you should come.*

هُغو دِ راشِي *or* را دِ شِي *they should come.*

Second Future Tense مُستَقبَل.

S.

زه به راشَم *I will come.* or را به شَم

ته به راشي *thou wilt come.* or را به شي

هَغه به راشِي *he, she, it will come.* or را به شِي

P.

مُنګا به راشو *we will come.* or را به شوُ

تاسُ به راشيْ *you will come.* or را به شيْ

هُغو به راشِي *they will come.* or را به شِي

Subjunctive or Aorist Tense مُضارِع.

S.	P.
راشَم *I may, shall, etc. come.*	راشوُ *we may, shall, etc. come.*
راشي *thou mayest, etc. come.*	راشئ *you may, shall, etc. come.*
راشِي *he, she, it, may, etc. come.*	راشِي *they may, shall, etc. come.*

Doubtful Past Tense ماضِي تَشکِيک.

S.

F.	راغَلِ به يَم	M.	راغَلي به يَم *I may have come.*
F.	راغَلِ به ئي	M.	راغَلي به ئي *thou mayest have come.*
F.	راغَلِ به وِي	M.	راغَلي به وِي *he, she, it, may have come.*

P.

راغَلي به يوُ *we may have come.*

راغَلِي به يئ *you may have come.*

راغَلِي به وِي *they may have come.*

ماضِي شرَطِيه.

S.

راتلَلَم *or* که راتلَم *If I had come.*

راتلَلي *or* که راتلي *If thou hadst come.*

M. که راتَ *If he or it had come.*

F. که راتلَله *or* که راتله *If she, or it had come.*

P.

راتلَلوُ *or* که راتلُو *If we had come.*

راتلَليْ *or* که راتليْ *If you had come.*

M. راتلهٔ *or* که راتلَل *If they had come.*

F. راتلَلِ *or* که راتلِ, راتلَلي *or* که راتلي *If they had come.*

IMPERATIVE MOOD اَمر.

S.

راڅَ *or* راڅه, راشَ, راشه *come thou.*

را دِ شِي *or* را څِي دِ
هَغه دِ راشِي *or* هَغه دِ راڅِي } *let him, her, or it come.*

P.

راشيْ, راڅيْ *come you.*

را دِ شِي *or* را څِي دِ
هُغو دِ راشِي *or* هُغو دِ راڅِي } *let them come.*

POTENTIAL MOOD صيغهٔ اِمكانِي.

Present حال.

S.

F. راتلِ شَم M. راتلي شَم *I can come.*

F. راتلِ شي M. راتلي شي *thou canst come.*

F. راتلِ شِي M. راتلي شِي *he, she, it can come.*

P.

راتِلي شوُ *we can come.*

راتِلي شيْ *you can come.*

راتِلي شِي *they can come.*

Past ماضِي.

S.

F. راتلِ شْوَم M. راتلي شْوَم *I could come.*

F. راتلِ شْوي M. راتلي شْوي *thou couldst come.*

F. راتلِ شْوه M. راتلي شه *he, she, it could come.*

P.

راتِلي شْووُ *we could come.*

راتِلي شْويْ *you could come.*

راتلِ شْوِ *or* شْولَ *or* راتِلي شوُ *they could come.*

Future مُستَقبَل.

S.

زه به راتلي شَم *or* راتلي به شَم *I will come.*

ته به راتلي شي *or* راتلي به شي *thou wilt come.*

هَغه به راتلي شِي *or* راتلي به شِي *he, she, it will come.*

P.

مُنګا به راتلي شُو or راتلي به شوُ *we will come.*

تاسو به راتلي شيْ or راتلي به شيْ *you will come.*

هُغو به راتلي شي or راتلي به شي *they will come.*

The Agent اِسمِ فاعِل.

S.

M. راتلوُنکي or راتلوُني } *The comer.*
F. راتلوُنکِ or راتلوُنِ }

P.

M. and F. { راتلوُنکي / راتلوُني } *comers.*

Past Participle اِسمِ مَفعولُ.

S.		P.	
F. راغَلِ	M. راغَلي *come.*	M. and F. راغَلي	*come.*

Noun of Fitness اِسمِ لِياقَت.

راتلَلُ or دَ راتلُ or راتلَلو or دَ راتلو *of, or for coming.*

402. The imperfect and irregular intransitive تلَل *to go.*

INFINITIVE مَصدَر (OR VERBAL NOUN) تلَل *to go.*

Present Tense صيغهٔ حال.

S.	P.
ځَم *I go.*	ځوُ *we go.*
ځي *thou goest.*	ځيْ *you go.*
ځي *he, she, it, goes.*	ځي *they go.*

Imperfect Tense ماضِي اِستِمرار.

S.

تلَلَم *or* تلمَ *I was going.*

تلَلِي *or* تلي *thou wast going.*

M. تَ *or* ته *he, or it was going.*

F. تلَله *or* تله *she, or it was going.*

P.

تللَوُ *or* تلوُ *we were going.*

تلَلِيْ *or* تليْ *you were going.*

M. تلهٔ *or* تلَل *they were going.*

F. تلِ *or* تلَلِ *or* تلي *or* تللَي *they were going.*

2nd Form of Imperfect Tense ماضِي اِستِمرار *for Continuative.*

S.

به وُ لاَرَم *or* به لاَرَم *I used to go.*

به وُ لاَري *or* به لاَري *thou used to go.*

M. به وُ لاَر *or* به لاَر *he, or it used to go.*

F. به وُ لاَرَ *or* به لاَرَ *or* به وُ لاَره *or* به لاَره *or* } *she, or it used to go.*
به لاَرَل به وُ لاَرَل *or* به لاَرَله *or* به وُ لاَرَله *or* به لاَرَله }

P.

به وُ لاَروُ *or* به لاَروُ *we used to go.*

به وُ لاَريْ *or* به لاَريْ *you used to go.*

M. به وُ لاَرَل به لاَرهٔ به وُ لاَرهٔ *or* به لاَرَل *they used to go.*

F. به لاَري به وُ لاَري به لاَرِ به وُ لاَرِ به لاَرَلي } *they used to go.*
به وُ لاَرَلي به لاَرَلِ به وُ لاَرَلِ }

Past Tense ماضِي مُطلَق.

S.

لاړَم or لاړَلَم or وُلاړَم or وُلاړَلَم *I went.*

لاړي or لاړَلي or وُلاړي or وُلاړَلي *thou went.*

M. لاړ or وُلاړ *he, or it went.*

F. لاړه or لاړَه or وُلاړه or وُلاړَه or لاړَل وُلاړَل *she, or it went.*

P.

لاړُو لاړَلُو or وُلاړُو or وُلاړَلُو *we went.*

لاړيْ لاړَلَيْ or وُلاړيْ or وُلاړَلَيْ *you went.*

M. لاړَل or وُلاړَل or لاړۀ or وُلاړۀ *they went.*

F. لاړي or وُلاړي or لاړَلي or وُلاړَلي or لاړ or وُلاړ

Perfect Tense ماضِي قَرِيب.

S.

تَلي or تَلَلي يَم or تَلِ or تَلَلِ يَم *I have gone.*

تَلي or تَلَلي ئي or تَلِ or تَلَلِ ئي *thou hast gone.*

تَلي or تَلَاي دي or تَلِ or تَلَلِ دَه *he, she, it has gone.*

P.

تَلِي or تَلَلِي يُو *we have gone.*

تَلِي or تَلَلِي يي *you have gone.*

تَلِي or تَلَلِي دِي *they have gone.*

Pluperfect Tense ماضِي بَعِيد.

S.

تَلِ وُم or تَلِ or تَلَلي وُم or تَلي *I had gone.*

تَلِ وي or تَلِ or تَلَلي وي or تَلي *thou hadst gone.*

تَلِ وَه or تَلِ or تَلَلي وُه or تَلي *he, she, it had gone.*

P.

تَلِي تَلَلِي ووُ *we had gone.*

تَلِي تَلَلِي وي *you had gone.*

تَلِ و or تَلِ or تَلَلِي ووُ or تَلِي *they had gone.*

First Future Tense اَمرِ حاضِر.

S.

وَرَشَم or لاڑ شَم *I should go.*

وَرَشي or لاڑشي *thou shouldst go.*

هَغه دِ وَرَشِي or وَر دِ شِي / هَغه دِ لاڑشِي or لاڑ دِ شِي } *he, she, or it should go.*

P.

وَرَشوُ or لاڑ شوُ *we should go.*

وَرَشي or لاڑشي *you should go.*

هُغو دِ وَرَشِي or وَر دِ شِي / هُغو دِ لاڑشِي or لاڑ دِ شِي } *they should go.*

Second Future Tense مُستَقبَل.

S.

زه به لاړ شَم or لاړ به شَم } *I will go.*
زه به وَړ شَم or وَړ به شَم

ته به لاړ شي or لاړ به شي } *thou wilt go.*
ته به وَړ شي or وَړ به شي

هَغه به لاړ شِي or لاړ به شِي } *he, she, it will go.*
هَغه به وَړ شِي or وَړ به شِي

P.

موُږ به لاړ شوُ or لاړ به شوُ } *we will go.*
مُنکا به وَړ شوُ or وَړ به شوُ

تاسُ به لاړ شيْ or لاړ به شيْ } *you will go.*
تاسو به وَړ شيْ or وَړ به شيْ

هُغو به لاړ شِي or لاړ به شِي } *they will go.*
هُغو به وَړ شِي or وَړ به شِي

Subjunctive or Aorist Tense مُضارِع.

S.

وَړ شَم or لاړ شَم *I may, shall or will go.*

وَړ شي or لاړ شي *thou mayest, shalt or wilt go.*

وَړ شِي or لاړ شِي *he, she, it may, shall or will go.*

P.

وَړ شوُ or لاړ شوُ *we may, shall or will go.*

وَړ شيْ or لاړ شيْ *you may, shall or will go.*

وَړ شِي or لاړ شِي *they may, shall or will go.*

Doubtful Past Tense ماضِي تَشكِيك.

S.

تَلِي or تَلَلِي به يَم or تَلِ or تَلَلِ به يَم *I may have gone.*

تَلِي or تَلَلِي به ئِي or تَلِ or تَلَلِ به ئِي *thou mayest have gone.*

تَلِي or تَلَلِي به وِي or تَلِ or تَلَلِ به وِي *he, she, it may have gone.*

P.

تَلِي or تَلَلِي به يوُ *we may have gone.*

تَلِي or تَلَلِي به ئِيْ *you may have gone.*

تَلِي or تَلَلِي به وِي *they may have gone.*

Past Conditional Tense ماضِي شرَطِيه.

S.

تَلَلَم or تلمَ كه *had I gone.*

تَلَلِي or تلي كه *hadst thou gone.*

M. تَ or ته كه *had he, or it gone.*

F. تَلَلَه or تله كه *had she, or it gone.*

P.

تَلَلوُ or تلوُ كه *had we gone.*

تَلَلِيْ or تليْ كه *had you gone.*

M. تلَهَ or تلَل كه } *had they gone.*

F. تَللِ or تلِ كه }

Imperative Mood اَمر.

S.

لاړ شه or ورَ شه or څه *go thou.*

هَغه دِ لاړ شِي or لاړ دِ شِي or هَغه دِ وَر شِي
or وَر دِ شِي or هَغه دِ څِي or څِي دِ } *let him, her, or it go.*

P.

لاړ شيْ or وَر شيْ or څيْ *go you.*

هُغو دِ لاړ شِي or لاړ دِ شِي or هغو دِ وَر شِي
or ور دِ شِي or هُغو دِ څِي or څِي دِ } *let them go.*

Potential Mood صيغهٔ اِمكانِي.

Present حال.

S.		P.	
تلَلي شمَ	*I can go.*	تلَلِي شوُو	*we can go.*
تلَلي شي	*thou canst go.*	تلَلِي شيْ	*you can go.*
تلَلي شِي	*he, she, it can go.*	تلَلِي شِي	*they can go.*

Past ماضِي.

	S.			P.	
	تلَلي شْوَم	*I could go.*		تلَلِي شوُو	*we could go.*
	تلَلي شْوي	*thou couldst go.*		تلَلِي شيْ	*you could go.*
M.	تلَلي شه	*he, or it could go.*	M.	تلَلِي شوُ	*they could go.*
F.	تلَلِ شْوه	*she, or it could go.*	F.	تلَل شْوِ	*they could go.*

Future مُستَقبَل.

S.

زه به تلَلي شَم *or* تلَلي به شَم *I shall be able to go.*

ته به تلَلي شي *or* تلَلي به شي *thou wilt be able to go.*

هَغه به تلَلي شي *or* تلَلي به شِي *he, she, it will be able to go.*

P.

مُنګا به تلَلي شوُ *or* تلَلِي به شوُ *we shall be able to go.*

تاسُ به تلَلي شيْ *or* تلَلِي به شيْ *you will be able to go.*

هُغو به تلَلي شِي *or* تلَلِي به شِي *they will be able to go.*

The Agent اِسمِ فاعِل.

S.			P.		
M.	تلوُنکي *or* تلوُني	*the goer.*	M. and F.	تلوُنکِي / تلوُنِي	*goers.*
F.	تلوُنکِ *or* تلوُنِ				

Past Participle اِسمِ مَفعوُل.

S.		P.	
تَلِ *or* تلَلِ *or* تَلي *or* تلَلي	*gone.*	تَلِي *or* تلَلِي	*gone.*

Nouns of Fitness اِسمِ لِياقَت.

دَ تلَلو *or* دَ تلو دَ تلَلُ *or* دَ تلُ *of going, etc.*

403. Conjugation of the irregular intransitive خَتَل *To ascend.*

INFINITIVE مَصدَر (OR VERBAL NOUN) خَتَل *To ascend.*

Present Tense حال.

S.	P.
خيكَم *or* خيږم *I ascend.*	خيكُو *or* خيږُو *we ascend.*
خيكي *or* خيږي *thou ascendest.*	خيكيْ *or* خيږيْ *you ascend.*
خيكِي *or* خيږِي *he, she, it ascends.*	خيكِي *or* خيږِي *they ascend.*

Imperfect Tense ماضِي اِستِمرار.

S.

خَتَلَم *or* خَتَم *I was ascending.*

خَتَلي *or* خَتي *thou wast ascending.*

M. خوت *he, or it was ascending.*

F. خَتَله *or* خَته *she, or it was ascending.*

P.

خَتَلَو *or* خَتو *we were ascending.*

خَتَليْ *or* خَتيْ *you were ascending.*

M. خاتَ *or* خَتَل *they were ascending.*

F. خَتَلِ *or* خَتِ — خَتَلي *or* خَتي *they were ascending.*

Second form used as the Continuative Tense.

S.

به وُ خَتَلَم *or* به وُ خَتَم *I used to ascend.*

به وُ خَتَلي *or* به وُ خَتي *thou used to ascend.*

M. به وُ خوت *he, or it used to ascend.*

F. به وُ خَتَله *or* به وُ خَته *she, or it used to ascend.*

P.

به وُ خَتَوُ or به وُ خَتَلُو *we used to ascend.*

به وُ خَتَيْ or به وُ خَتَلِي *you used to ascend.*

M. به وُ خَتَلَ or به وُ خاتَ *they used to ascend.*

F. به وُ خَتِي or خَتَلِي—به وُ خَتِ or خَتَلِ *they used to ascend.*

Past Tense ماضِي مُطلَق.

S.

وُ خَتَم or وُ خَتَلَم *I ascended.*

وُ خَتِي or وُ خَتَلِي *thou ascendedst.*

M. وُخوت *he, or it ascended.*

F. وُ خَتَه or وُ خَتَلَه *she, or it ascended.*

P.

وُ خَتَوُ or وُ خَتَلُو *we ascended.*

وُ خَتَيْ or وُ خَتَلِي *you ascended.*

M. وُ خَتَلَ or وُ خاتَ *they ascended.*

F. وُ خَتِي or خَتَلِي or وُ خَتِ خَتَلِ *they ascended.*

Perfect Tense ماضِي قَرِيب.

S.

F. خَتَلِ يَم M. خَتَلِي يَم *I have ascended.*

F. خَتَلِ ئِي M. خَتَلِي ئِي *thou hast ascended.*

F. خَتَلِ دَه M. خَتَلِي دِي *he, she, it has ascended.*

P.

خَتلِي يوُ *we have ascended.*

خَتَلِي يِي *you have ascended.*

خَتَلِي دِي *they have ascended.*

Pluperfect Tense ماضِي بَعِيد.

S.

F. خَتَلِ وُم M. خَتَلي ووُ *I had ascended.*

F. خَتَلِ وي M. خَتَلي وي *thou hadst ascended.*

F. خَتَلِ وَه M. خَتَلي وُه *he, she, it had ascended.*

P.

خَتَلِي ووُ *we had ascended.*

خَتَلِي ويْ *you had ascended.*

خَتَلِ وِ M. خَتَلِي ووُ *they had ascended.*

First Future Tense اَمرِ حاضِر.

S.

وُ خيرَم *or* وُ خيكَم *I should ascend.*

وُ خيرِي *or* وُ خيكي *thou shouldst ascend.*

هُغه دِ وُ خيرِي *or* وُ دِ خيرِي
هغه دِ وُ خيكِي *or* وُ دِ خيكِي } *he, she, it should ascend.*

P.

وُ خيرِوُ or وُ خيكُوُ *we should ascend.*

وُ خيرِيْ or وُ خيكِيْ *you should ascend.*

هُغو دِ وُ خيرِيِ or وُ دِ خيرِيِ
هُغو دِ وُ خيكِيِ or وُ دِ خيكِيِ } *they should ascend.*

Second Future Tense مُستَقبَل.

S.

زه به وُ خيرِمَ or وُ به خيرِمَ
زه به وُ خيكَم or وُ به خيكَم } *I will ascend.*

ته به وُ خيرِيِ or وُ به خيرِيِ
ته به وُ خيكِيِ or وُ به خيكِيِ } *thou wilt ascend.*

هَغه به وُ خيرِيِ or وُ به خيرِيِ
هَغه به وُ خَيكِيِ or وُ به خيكِيِ } *he, she, it will ascend.*

P.

مُنگا به وُ خيرِوُ or وُ به خيرِوُ
موُرِ به وُ خيكُوُ or وُ به خيكُوُ } *we will ascend.*

تاسُ به وُ خيرِيْ or وُ به خيرِيْ
تاسُ به وُ خيكِيْ or وُ به خيكِيْ } *you will ascend.*

هُغو به وُ خيرِيِ or وُ به خيرِيِ
هُغو به وُ خيكِيِ or وُ به خيكِيِ } *they will ascend.*

Aorist Tense مُضارِع.

S.

وُ خيږَم or وُ خيګَم *I may or shall ascend.*

وُ خيږي or وُ خيګي *thou mayest or shalt ascend.*

وُ خيږِي or وُ خيګِي *he, she, it may or shall ascend.*

P.

وُ خيږُو or وُ خيګُو *we may or shall ascend.*

وُ خيږيْ or وُ خيګيْ *you may or shall ascend.*

وُ خيږِي or وُ خيګِي *they may or shall ascend.*

Doubtful Past Tense ماضِي تَشکِيک.

S.

خَتَلي به يَم or خَتَل به يَم *I may have ascended.*

خَتَلي به ئي or خَتَل به ئي *thou mayest have ascended.*

خَتَلي به وِي or خَتَلِ به وِي *he, she, it may have ascended.*

P.

خَتَلِي به يُو *we may have ascended.*

خَتَلِي به يِيْ *you may have ascended.*

خَتَلِي به وِي *they may have ascended.*

Past Conditional Tense ماضِي شَرطِيه.

S.

که خَتَم *or* که خَتَلَم *had I ascended.*

که خَتي *or* که خَتَلي *hadst thou ascended.*

M. که خوت *had he, or it ascended.*

F. که خَتَه *or* که خَتَله *had she, or it ascended.*

P.

که خَتُو *or* که خَتَلُو *had we ascended.*

که خَتيْ *or* که خَتَليْ *had you ascended.*

M. که خَتَل *or* که خاتَ *had they ascended.*

F. که خَتي *or* خَتَلي که خَت *or* خَتَلِ *had they ascended.*

IMPERATIVE MOOD اَمر.

S.

وُ خيرِه *or* خيرِه *or* وُ خيکه *or* خيکه *ascend thou.*

هَغه دِ وُ خيرِي *or* وُدِ خيرِي
هَغه دِ وُ خيکِي *or* وُدِ خيکِي } *let him, her, it ascend.*

P.

وُخيرِيْ *or* وُ خيکيْ *ascend you.*

هُغودِ وُ خيرِي *or* وُدِ خيرِي
هُغودِ وُ خيکِي *or* وُ دِ خيکِي } *let them ascend.*

POTENTIAL MOOD صيغهٔ اِمکانِي.

Present حال.

S.

خَتَلِ شَم *or* خَتَلي شَم *I can ascend.*

خَتَلِ شي *or* خَتَلي شي *thou canst ascend.*

خَتَلِ شِي *or* خَتَلي شِي *he, she, it can ascend.*

P.

خَتَلِي شُو *we can ascend.*

خَتَلِي شيْ *you can ascend.*

خَتَلِي شِي *they can ascend.*

Past ماضِي.

S.

خَتَلِ شُوَم *or* خَتَلي شُوَم *I could ascend.*

خَتَلِ شُوي *or* خَتَلي شُوي *thou couldst ascend.*

M. خَتَلي شه *he, or it could ascend.*

F. خَتَلِ شُوه *she, or it could ascend.*

P.

خَتَلِي شُوُ *we could ascend.*

خَتَلِي شُويْ *you could ascend.*

M. خَتَلِي شُوُ *or* خَتَلِي شُوَل *they could ascend.*

F. خَتَلِ شُو *they could ascend.*

Future مُستَقبَل.

S.

زه به خَتَلي شَم or خَتَلي به شَم
زه به خَتَلِ شَم or خَتَلِ به شَم } *I shall or will be able to ascend.*

ته به خَتَلي شي or خَتَلي به شي
ته به خَتَلِ شي or خَتَلِ به شي } *thou shalt or wilt be able to ascend.*

هَغه به خَتَلي شِي or خَتَلي به شِي
هَغه به خَتَلِ شِي or خَتَلِ به شِي } *he, she, it shall or will be able to ascend.*

P.

مُوږ به خَتَلِي شُو
خَتَلِي به شُو } *we shall or will be able to ascend.*

تاسُ به خَتَلِي شئ
خَتَلِي به شئ } *you shall or will be able to ascend.*

هُغو به خَتَلِي شِي
or خَتَلِي به شِي } *they shall or will be able to ascend.*

The Agent اِسمِ فاعِل.

S.

M. خَتُونكي or خَتُوني
F. خَتُونكِ or خَتُونِ } *the ascender.*

P.

M. and F. خَتُونكِي
or خَتُونِي } *ascenders.*

Past Participle اسمِ مَفعُول.

F. خَتَلِ M. خَتَلي *ascended.* M. and F. خَتَلِي *ascended.*

Noun of Fitness اِسمِ لِیاقَت.

M. and F. خَتُ *or* دَ خَتو خَتَلُ *or* دَ خَتَلو *or for ascending.* S. and P.

404. Conjugation of an irregular intransitive verb.

INFINITIVE مَصدَر (OR VERBAL NOUN) پریوَتَل *To fall.*

Present Tense صیغهٔ حال.

S.	P.
پریوُثَم *I fall.*	پریوُثُو *we fall.*
پریوُثي *thou fallest.*	پریوُثي *you fall.*
پریوُثِي *he, she, it falls.*	پریوُثِي *they fall.*

Imperfect Tense ماضِي اِستِمرار.

S.

پریوَتَم *or* پریوَتَلَم *I was falling.*

پریوَتي *or* پریوَتَلي *thou wast falling.*

M. پریوُت *he, or it was falling.*

F. پریوَتَه *or* پریوَتَله *she, or it was falling.*

P.

پریوَتُو *or* پریوَتَلُو *we were falling.*

پریوَتي *or* پریوَتَلي *you were falling.*

M. پریوَتَل *or* پریواته *or* پریوات } *they were falling.*

F. پریوَتي *or* پریوَتَلي *or* پریوَتِ *or* پریوَتَلِ }

Second Form, or Continuative Tense.

S.

به پریوَتَم or به پریوَتَلَم *I used to fall.*

به پریوَتي or به پریوَتَلي *thou used to fall.*

M. به پریوُت *he, or it used to fall.*

F. به پریوَته or به پریوَتَله *she, or it used to fall.*

P.

به پریوَتوُ or به پریوَتَلوُ *we used to fall.*

به پروَتيْ or به پریوَتَليْ *you used to fall.*

M. به پریوَتَل or به پریواته or به پریواتَ } *they used to fall.*

F. به پریوَتي or به پریوَتَلي or به پریوَتِ or به پریوَتَلِ }

Past Tense ماضِي مُطلَق.

S.

پریوَتَم or پریوَتَلَم *I fell.*

پریوَتي or پریوَتَلي *thou didst fall.*

M. پریوُت or پریووت *he, or it fell.*

F. پریوَته or پریوَتَله *she, or it fell.*

P.

پریوَتوُ or پریوَتَلوُ *we fell.*

پریوَتيْ or پریوَتَليْ *you fell.*

M. پریوَتَل or پریواته or پریواتَ *they fell.*

F. پریوَتي or پریوَتَلي or پریوَتِ or پریوَتَلِ *they fell.*

Perfect Tense ماضِي قرِيب.

S.

M. پريوَتي يَم *or* پريوَتَلي *or* پروت } *I have fallen.*
F. پريوَتِ يَم *or* پريوَتَلِ *or* پرَته }

M. پريوَتي ئي *or* پريوَتَلي *or* پروت } *thou hast fallen.*
F. پريوَتِ ئي *or* پريوَتَلِ *or* پرَته }

M. پريوَتي دي *or* پريوَتَلي *or* پروت *he, or it have fallen.*
F. پريوتِ دَه *or* پريوَتَلِ *or* پرَته *she, or it have fallen.*

P.

M. پريوَتِي يُو *or* پريوَتَلِي *or* پراته } *we have fallen.*
F. يُو ,, ,, پرَتي }

M. پريوَتي يۍ *or* پريوِتَلِي *or* پراته } *you have fallen.*
F. يۍ ,, ,, پرَتي }

M. پريوَتِي دِي *or* پريوَتَلِي *or* پراته *they have fallen.*
F. دِي ,, ,, پرَتي *they have fallen.*

Pluperfect Tense ماضِي بَعِيد.

S.

M. پريوَتي وُم *or* پريوَتَلي *or* پروت } *I had fallen.*
F. پريوَتِ وُم *or* پريوَتَلِ *or* پرَته }

M. پريوَتي وي *or* پريوَتَلي *or* پروت } *thou hadst fallen.*
F. پريوَتِ وي *or* پريوَتَلِ *or* پرَته }

M. پريوَتي وُه *or* پريوَتَلي *or* پروت *he, or it had fallen.*
F. پريوَتِ وَه *or* پريوَتَلِ *or* پرَته *she, or it had fallen.*

P.

M.	پراته or پريوَتَلِي or پريوَتِي وُو	*we had fallen.*
F.	پرَتي " " وُو	
M.	پراته or پريوَتَلِي or پريوَتِي ويْ	*you had fallen.*
F.	پرَتي " " ويْ	
M.	پراته or پريوَتَلِي or پريوَتِي وُو	*they had fallen.*
F.	پرَتي or پريوَتَلِ or پريوَتِ وِ	

First Future Tense اَمرِ حاضِر.

S.

پريوُڅَم *I should fall.*

پريوڅي *thou shouldst fall.*

هَغه دِ پريوُڅِي or پري دِ وُڅِي *he, she, it should fall.*

P.

پريوُڅُو *we should fall.*

پريوُڅيْ *you should fall.*

هُغو دِ پريوُڅِي or پري دِ وُڅِي *they should fall.*

Second Future Tense مُستَقبَل.

S.

زه به پريوُڅَم or پري به وُڅَم *I will fall.*

ته به پريوُڅي or پري به وُڅي *thou wilt fall.*

هَغه به پريوُڅِي or پري به وُڅِي *he, she, it will fall.*

P.

مُوږ به پريُوڅُو or پري به وُڅُو *we will fall.*

تاسُ به پريُوڅيْ or پري به وُڅيْ *you will fall.*

هُغو به پريُوڅِي or پري به وُڅِي *they will fall.*

Past Conditional Tense ماضِي تَشكِيك.

S.

M. پروت پريوَتَلي or پريوَتي به يَم } *I may have fallen.*
F. پَرته پريوَتَلِ or پريوَتِ به يَم

M. پروت پريوَتَلي or پريوَتي به ئي } *thou mayest have fallen.*
F. پَرته پريوَتَلِ or پريوَتِ به ئي

M. پروت or پريوَتَلي or پريوَتي به وِي } *he, she, it may have fallen.*
F. پَرته or پريوَتَل or پريوتِ به وِي

P.

M. پراته or پريوَتَلِي or پريوَتِي به يُو } *we may have fallen.*
F. پَرتي „ „ به يُو

M. پراته or پريوَتَلِي or پريوَتِي به يِيْ } *you may have fallen.*
F. پَرتي „ „ به يِيْ

M. پراته or پريوَتَلِي or پريوَتِي به وِي } *they may have fallen.*
F. پَرتي „ „ به‌وِي

Past Conditional Tense ماضِي شرَطِيه.

S.

که پريوَتَم *or* که پريوَتَلَم *had I fallen.*

که پريوَتي *or* که پريوَتَلي *hadst thou fallen.*

M. که پريوُت *had he or it fallen.*

F. که پريوَته *or* که پريوَتَله *had she or it fallen.*

P.

که يريوَتُو *or* که بريوَتَلُو *had we fallen.*

که پريوَتيْ *or* که پريوَتَليْ *had you fallen.*

M. که پريوَتَل *or* که پريواته *had they fallen.*

F. که پريوَتي *or* پريوَتِ که پريوَتلي *or* پريوَتَلِ *had they fallen.*

IMPERATIVE MOOD اَمر.

S.

پريوُڅه *fall thou.*

هَغه دِ پريوُڅِي *or* پري دِ وُڅِي *let him fall.*

P.

پريوُڅيْ *fall you.*

هُغو دِ پريوُڅي پري دِ وُڅى *let them fall.*

POTENTIAL MOOD* صيغهٔ اِمكانِي.

Present حال.

S.

M.	شَم پريوَتي *or* پريوَتَلي	*I can fall.*
F.	شَم پريوَتِ *or* پريوَتَلِ	
M.	شي پريوَتي *or* پريوَتَلي	*thou canst fall.*
F.	شي پريوَتِ *or* پريوَتَلِ	
M.	شِي پريوَتِي *or* پريوَتَلي	*he, she, it can fall.*
F.	شِي پريوَتِ *or* پريوَتَلِ	

P.

M. F.	شُو پريوَتَلي *or* پريوَتِي	*we can fall.*
M. F.	شيْ پريوَتَلي *or* پريوَتِي	*you can fall.*
M. F.	شِي پريوَتَلي *or* پريوَتِي	*they can fall.*

* What I have here termed the Potential Mood is really the Passive form of the intransitive verbs, which is alone used to express power, will, or obligation. I have already described the peculiarities of the passive and potential form of the verbs in the analysis of the different moods and tenses, which see—page 170—177.

Past ماضِي.

S.

M. شوَم پريوَتي *or* پريوَتَلي } *I could fall.*
F. شوَم پريوَتِ *or* پريوَتَلِ

M. شوي پريوتي *or* پريوَتَلي } *thou couldst fall.*
F. شوي پريوَتِ *or* پريوَتَلِ

M. شه پريوَتي *or* پريوَتَلي *he, or it could fall.*
F. شوه پريوَتِ *or* پريوَتَلِ *she, or it could fall.*

P.

M. شوُو { پريوَتَلي *or* پريوَتي } *we could fall.*
F.

M. شوْي { پريوَتَلي *or* پريوَتي } *you could fall.*
F.

M. شوُ پريوَتي *or* پريوَتَلي *they could fall.*
F. شوِ پريوت *or* پرتوَتَلِ *they could fall.*

مُستَقبَل.

S.

M. زه به پريوَتَلي شَم *or* پريوَتَلي به شَم } *I will be able to fall.*
F. زه به پريوَتَلِ شَم *or* پريوَتَلِ به شَم

M. ته به پريوَتَلي شي *or* پريوَتَلي به شي } *thou wilt be able to fall.*
F. ته به پريوَتَلِ شي *or* پريوَتَلِ به شي

M. هَغه به پريوَتَلي شي *or* پريوَتَلي به شِي *he, it, will be able to fall.*
F. هَغه به پريوَتَلِ شِي *or* پريوَتَلِ به شِي *she, it, will be ble to fall.*

P.

M. پريوَتَلِي به شوُ *or* مُوږ به پريوَتَلِي شوُ *we will be able to fall.*

M. پريوَتَلِي به شيْ *or* تاسُ به پريوَتَلِي شيْ *you will be able to fall.*

M. پريوَتَلِي به شيِْ *or* هُغو به پريوَتَلِي شيِ *they will be able to fall.*

The Agent اِسمِ فاعِل.

S.

M. پريوَتُونكِي *or* پريوَتُوني } *the faller.*
F. پريوَتُونكِ *or* پريوَتُونِ }

P.

M. and F. { پريوَتُونكِي / پريوَتونِي } *the fallers.*

Past Participle اِسمِ مَفعوُل.

S.

M. پروت پريوَتَلي *or* پريوَتي } *fallen.*
F. پرَته پَريوَتَلِ *or* پريوَتِ }

P.

M. پراته پريوَتَلِي *or* پريوَتِي } *fallen.*
F. پرَتِي پريوَتَلِي *or* پريوَتِي }

اِسمِ لِياقَت.

M. and F. پريوَتُ *or* پريوَتو دَ پرپريوَتو *or* پريوَتَلُ دَ پريوَتَلو *of, or for falling.* S. and P.

405. The following is a paradigm of a regular intransitive verb according to the system of the Arabian and Hebrew Grammarians. The method of forming the different compound tenses by the aid of the auxiliary has already been explained in the analysis of the moods and tenses which see.

مَصدَر INFINITIVE OR VERBAL NOUN زغَليدَل *to run.*

ACTIVE VOICE صيغهٔ مَعرُوف.

Past Tense صاضِي.

S.

M.	وُ زغَليده	*or* وُ زغَليدَ	*he, it ran.*
F.	وُ زغَليدَله	*or* وُ زغَليدَه	*she, it ran.*
M. and F.	وُ زغَليدَلي	*or* وُ زغَليدَي	*thou didst run.*
M. and F.	وُ زغَليدَلم	*or* وُ زغَليدَم	*I ran.*

P.

M.	وُ زغَليدَهٔ	*or* وُ زغَليدَل	*they ran.*
F.	وُ زغَليدَلِ	*or* وُ زغَليدِ	*they ran.*
M. and F.	وُ زغَليدَلِيْ	*or* وُ زغَليدِيْ	*you ran.*
M. and F.	وُ زغَليدَلُو	*or* وُ زغَليدُو	*we ran.*

Present Tense مُضارِع.

S.		P.	
وُ زغَلِي	*he, she, it runs, or may run.*	وُ زغَلِي	*they run, or may run.*
وُ زغَلِي	*thou runneth, or may run.*	وُ زغَلِيْ	*you run, or may run.*
وُ زغَلُم	*I run, or may run.*	وُ زغَلُو	*we run, or may run.*

Imperative Mood امر.

S.

هَغه دِ وُزغَلي or وُدِ زغَلِي
هَغه دِ زغَلِي or زغَلِي دِ
} *let him, her, or it run.*

وُزغَله وُزغَل
زغَله زغَل
} *run thou or do thou run.*

P.

هُغودِ وُزغَلي or وُدِ زغَلِي
هُغو دِ زغَلِي or زغَلِي دِ
} *let them run.*

وُ زغَلي
زغَلي
} *run you, or do you run.*

Verbal Noun مَصدَر or Infinitive زغَليدَل *to run.*

Active Participle اِسمِ فاعِل.

S.

M. زغَليدُونكي or زغَليدُوني
F. زغَليدُونكِ or زغَليدُونِ
} *the runner.*

P.

M. and F. { زغَليدُونكي / زغَليدُوني } *the runners.*

Passive Voice صِيغه مجَهُول.

Past Tense ماضِي.

S.

M. شه زغَليدَلي *or* زغَليدي *he, or it could run.*

F. شوه زغَليدَلِ *or* زغَليدِ *she, or it could run.*

M. شوي زغَليدَلي *or* زغَليدي
F. شوي زغَليدَل *or* زغَليدِ } *thou couldst run.*

M. شومَ زغَليدَلي *or* زغَليدي
F. شومَ زغَليدَلِ *or* زغَليدِ } *I could run.*

P.

M. شوُ *or* شوَل { زغَليدي
F. زغَليدَلِي } *they could run.*

M. شويْ { زغَليدي
F. زغَليدَلِي } *you could run.*

M. شوُو { زغَليدَي
F. زغَليدَلِي } *we could run.*

Present Tense مُضارِع.

S.

M. زغَليدَلي شِي *or* زغَليدي *he, or it can run.*

F. زغَليدَلِ شِي *or* زغَليدِ *she, or it can run.*

M. زغَليدَلي شي *or* زغَليدي } *thou canst run.*
F. زغَليدَلِ شي *or* زغَليدِ }

M. زغَليدَلي شَم *or* زغَليدي } *I can run.*
F. زغَليدَلِ شَم *or* زغَليدِ }

P.

M. زغَليدَلِي شِي *or* زغَليدِي *they can run.*

M. زغَليدَلِي شئ *or* زغَليدِي *you can run.*

M. زغَليدَلِي شُو *or* زغَليدِي *we can run.*

IMPERATIVE MOOD امَر.

S.

زغَليدَلي شه *or* وُشه *be able to run.*

هَغه دِ زغَليدَلي شِي *or* زغَليدَلي دِ شِي *let him, her, or it be able to run.*

P.

زغَليدَلِي شئ *or* وُشئ *be you able to run.*

هُغو دِ زغَليدَلِي شِي *or* زغَليدَلِي دِ شِي *let them be able to run.*

406. The following is the conjugation of the imperfect transitive verb كَوُل *to do, to make,* or *perform,* which is chiefly used in forming the inflexions of other verbs. The compound tenses are wanting.

INFINITIVE مَصدَرْ (OR VERBAL NOUN) کَوُل *To do.*

Present Tense صيغهٔ حال.

S.	P.
گَوُم *I do.*	کَوُو *we do.*
کَوِي *thou doest.*	کَوِيْ *you do.*
کَوِي, کا or کانِدِ *he, she, it does.*	کَوِي, کا or کانِدِ *they do.*

Imperfect Tense ماضِيِ استِمرار *(the governing noun singular.)*

S.

F.	M.	
ما کَوُله	ما کاوُه, کا, که, کَ or	*I was doing.*
تا کَوُله	تا کاوُه, کا, که, کَ or	*thou wast doing.*
هَغه کَوُله	هَغه کاوُه, کا, که, کَ or	*he, or it was doing.*
هِغِه کَوُله	هِغِه کاوُه, کا, که, کَ or	*she, or it was doing.*

P.

F.	M.	
مونږ کَوُله	مُنګا کاوُه, کا, که, کَ or	*we were doing.*
تاسُ کَوُله	تاسُ کاوُه, کا, که, کَ or	*you were doing.*
هُغو کَوُله	هُغو کاوُه, کا, که, کَ or	*they were doing.*

(The governing noun plural.)

F.	M.	
ما کَوُلِ	ما کَوُل or	*I was doing.*
تا کَوُلِ	تا کَوُل or	*thou wast doing.*
هَغه کَوُلِ	هَغه کَوُل or	*he, or it was doing.*
هِغِه کَوُلِ	هِغِه کَوُل or	*she, or it was doing.*

F. M.

مُنګا کَوُلِ *or* مُوږ کَوُل *we were doing.*

تاسُ کَوُلِ *or* تاسُ کَوُل *you were doing.*

هُغو کَوُلِ *or* هُغو کَوُل *they were doing.*

Second Form—(the governing noun singular.)

S.

F. M.

مي کَوُله کَ *or* که, کا, کاوُه مي *I was doing.*

دِ کَوُله کَ *or* که, کا, کاوُه دِ *thou wast doing.*

ئي کَوُله کَ *or* که, کا, کاوُه ئي *he, she, it was doing.*

P.

مُو کَوُله کَ *or* که, کا, کاوُه مُو *we were doing.*

مو کَوُله کَ *or* که, کا, کاوُه مو *you were doing.*

ئي کَوُله کَ *or* که, کا, کاوُه ئي *they were doing.*

(The governing noun plural.)

S.

F. M.

مي کَوُلِ *or* مي کَوُل *I was doing.*

دِ کَوُلِ *or* دِ کَوُل *thou wast doing.*

ئي کَوُلِ *or* ئي کَوُل *he, she, it was doing.*

P.

مُو کَوُلِ *or* مُو کَول *we were doing.*

مو کَوُلِ *or* مو کَوُل *you were doing.*

ئي کَوُلِ *or* ئي کَوُل *they were doing.*

The Imperfect used as the Continuative.

S.

ما به که, کا or کَ or ما به وُ که or به وُ کا *I used to do.*

تا به که, کا or کَ or تا به وُ که or به وُ کا *thou used to do.*

هَغه به که, کا or کَ or هَغه به وُ که or به وُ کا *he, it used to do.*

هِغِه به که, کا or کَ or هِغِه به وُ که or به وُ کا *she, it used to do.*

P.

مُوږ به که, کا or کَ or مُنګا به وُ که, وُکا or وُکَ *we used to do.*

تاسُ به که, کا or کَ or تاسُ به وُ که, وُکا or وُکَ *you used to do.*

هُغو به که, کا or کَ or هُغو به وُ که, وُکا or وُکَ *they used to do.*

S.

به مي که, کا or کَ or به مي وُ که or وُ کا *I used to do.*

به دِ که, کا or کَ or به دِ وُ که or وُ کا *thou used to do.*

به ئي که, کا or کَ or به ئي وُ که or وُ کا *he, she, it used to do.*

P.

به مُو که, کا or کَ or به مُو وُ که, وُکا or وُکَ *we used to do.*

به مو که, کا or کَ or به مو وُ که, وُکا or وُکَ *you used to do.*

به ئي که, کا or کَ or به ئي وُ که, وُکا or وُکَ *they used to do.*

Past Tense ماضي مُطلَق.

S.

ما وُ که, وُکا or وُکَ or ما که, کا or کَ *I did.*
تا وُ که, وُکا or وُکَ or تا که, کا or کَ *thou didst.*
هَغه وُ که, وُکا or وُکَ or هَغه که, کا or کَ *he, or it did.*
هِغِه وُ که, وُکا or وُکَ or هِغِه که, کا or کَ *she, or it did.*

P.

مُنګا وُ که, وُکا or وُکَ or موږ که, کا or کَ *we did.*
تاسُ وُ که, وُکا or وُکَ or تاسُ که, کا or کَ *you did.*
هُغو وُ که, وُکا or وُکَ or هُغو که, کا or کَ *they did.*

Second Form.

S.

وُ مي که, کا or کَ or مي که, کا or کَ *I did.*
وُ د که, کا or کَ or د که, کا or کَ *thou didst.*
وُ ئي که, کا or کَ or ئي که, کا or کَ *he, she, it did.*

P.

وُ موُ که, کا or کَ or موُ که, کا or کَ *we did.*
وُ مو که, کا or کَ or مو که, کا or کَ *you did.*
وُ ئي که, کا or کَ or ئي که, کا or کَ *they did.*

First Future Tense اَمرِ حاضِر.

S.

وُکَم or وُه کَم *I should do.*

وُکي or وُه کي *thou shouldst do.*

هَغه دِ وُکِي, هَغه دِ وُکاندِ or هَغه دِ وُکا
وُه دِ کِي, وُه دِ کاندِ or وُه دِ کا } *he, she, or it should do.*

P.

وُکوُ or وُه کوُ *we should do.*

وُکيْ or وُه کيْ *you should do.*

هُغودِ وُکِي, هُغودِ وُکاندِ or هُغودِ وُکا
وُه دِ کِي, وُه دِ کاندِ or وُه دِ کا } *they should do.*

Second Future Tense مُستَقبَل.

S.

زه به وُکَم or وُه به کَم *I will do.*

ته به وُکي or وُه به کي *thou wilt do.*

هَغه به وُکِي, به وُ کاندِ or به وُ کا
وُه به کِي, وُه به کاندِ or وُه به کا } *he, she, or it will do.*

P.

مُوږ به وُکوُ or وُه به کوُ *we will do.*

تاسُ په وُکيْ or وُه به کيْ *you will do.*

هُغو به وُکِي or به وُ کاندِ or به وُ کا
وُه به کِي or وُه به کاندِ or وُه به کا } *they will do.*

Aorist Tense مُضارِع.

S.

وُکَم or وُه کَم *I may or shall do.*

وُکِي or وُه کِي *thou mayest or shalt do.*

وُکِي, وُه کِي, وُکانِدِ or وُه کا *he, she, it may or shall do.*

P.

وُکُو or وُه کُو *we may or shall do.*

وُکئ or وُه کئ *you may or shall do.*

وُکِي, وُه کِي, وُکانِدِ or وُه کا *they may or shall do.*

IMPERATIVE MOOD اَمر.

S.

کَه, وُه کَه or کَوه or وُ کَوه *do thou.*

هَغه دِ وُکِي, هَغه دِ وُه کانِدِ or هَغه دِ وُکا } *let him, her, or it do.*
وُ دِ کِي, وُه دِ کانِدِ or وُه دِ کا

P.

کئ, وُه کئ, وُکانِرئ or کوئ or وُ کوئ *do you.*

هَغودِ وُکِي, هُغودِ وُکانِدِ or هُغودِ وُکا } *let them do.*
وُه دِ کِي, وُه دِ کاند or وُه دِ کا

The Agent اِسمِ فاعِل.

	S.		P.	
M.	کَووُنکي or کَووُني	*the doer.*	M. and F. کَووُنکِي, کَووُني	*the doers.*
F.	کَووُنکِ or کَووُنِ			

The Noun of Fitness اِسمِ لِیاقَت.

کَوُ *or* دَ کَوو, کَوُلُ *or* دَ کَوُلو *of, or for doing.*

406. مَصدَر INFINITIVE OR VERBAL NOUN. کړَل *To do.*

Present Tense صیغۂ حال.

S.	P.
کړَم *I do.*	کړُو *we do.*
کړي *thou doest.*	کړئ *you do.*
کړِي *he, she or it does.*	کړِي *they do.*

Imperfect Tense ماضِي اِستِمرار—*(governing noun singular.)*

F.	M.	
کړَله *or* کړه	ما, ما کړَ	*I was doing.*
کړَله *or* کړه	تا, تا کړَ	*thou wast doing.*
کړَله *or* کړه	هَغه, هَغه کړَ	*he, or it was doing.*
کړَله *or* کړه	هِغِه, هِغِه کړَ	*she, or it was doing.*

F.	M.	
کړَله *or* کړه	مُوږ, مُوږ کړَ	*we were doing.*
کړَله *or* کړه	تاسُ, تاسُ کړَ	*you were doing.*
کړَله *or* کړه	هُغو, هُغو کړَ	*they were doing.*

(Governing noun plural.)

S.

F.	M.	
کړلي or کړي ما	کړل ما	*I was doing.*
کړلي or کړي تا	کړل تا	*thou wast doing.*
کړلي or کړي هغه	کړل هغه	*he, or it was doing.*
کړلي or کړي هغې	کړل هغې	*she, or it was doing.*

P.

F.	M.	
کړلي or کړي موږ	کړل مونږ	*we were doing.*
کړلي or کړي تاسُ	کړل تاسُ	*you were doing.*
کړلي or کړي هُغو	کړل هُغو	*they were doing.*

Second Form—(the governing noun singular.)

S.

F.	M.	
کړله or کړه مي	کړ مي	*I was doing.*
کړله or کړه دِ	کړ دِ	*thou wast doing.*
کړله or کړه ئي	کړ ئي	*he, she, or it was doing.*

P.

F.	M.	
کړله or کړه مُو	کړ مُو	*we were doing.*
کړله or کړه مو	کړ مو	*you were doing.*
کړله or کړه ئي	کړ ئي	*they were doing.*

Second Form—(the governing noun plural.)

S.

F.		M.	
كړلي or	مي كړي	مي كړل	*I was doing.*
كړلي or	دِ كړي	دِ كړل	*thou wast doing.*
كړلي or	ئي كړي	ئي كړل	*he, she, or it was doing.*

P.

F.		M.	
كړلي or	مو كړي	مو كړل	*we were doing.*
كړلي or	مو كړي	مو كړل	*you were doing.*
كړلي or	ئي كړي	ئي كړل	*they were doing.*

Second Form of Imperfect as the Continuative—(governing noun singular.)

S.

F.		M.	
به وُكړله or	ما به وُكړه	ما به وُكړ	*I used to do.*
به وُكړله or	تا به وُكړه	تا به وُكړ	*thou usedst to do.*
به وُكړله or	هَغه به وُكړه	هَغه به وُكړ	*he, or it used to do.*
به وُكړله or	هِغه به وُكړه	هِغه به وُكړ	*she, or it used to do.*

P.

F.		M.	
به وُكړله or	مُنګا به وُكړه	مُوږ به وُكړ	*we used to do.*
به وُكړله or	تاسُ به وُكړه	تاسُ به وُكړ	*you used to do.*
به وُكړله or	هُغو به وُكړه	هُغو به وُكړ	*they used to do.*

(Governing noun plural.)

S.

F.	M.	
ما به وُ کړي or به وُکړلي	ما به وُ کړل	*I used to do.*
تا به وُکړي or به وُکړلي	تا به وُکړل	*thou usedst to do.*
هَغه به وُکړي or به وُکړلي	هَغه به وُکړل	*he, or it used to do.*
هِغه به وُکړي or به وُکړلي	هِغه به وُکړل	*she, or it used to do.*

P.

F.	M.	
مُوږ به وُکړي به or وُکړلي	مُنګا به وُ کړل	*we used to do.*
تاسُ به وُکړي به or وُکړلي	تاسُ به وُکړل	*you used to do.*
هُغو به وُکړي به وُکړلي F.	هغو به وُکړل	*they used to do.*

Second Form—(the noun singular.)

S.

F.	M.	
به مي وُکړه or وُکړله	به مي وُکړ	*I used to do.*
به دِ وُکړه or وُکړله	به دِ وُکړ	*thou usedst to do.*
به ئي وُکړه or وُکړله	به ئي وُکړ	*he, she, or it used to do.*

P.

F.	M.	
به مُو وُکړه or وُکړله	به مُو وُکړ	*we used to do.*
به مُو وُکړه or وُکړله	به مو وُکړ	*you used to do.*
به ئي وُکړه or وُکړله	به ئي وُکړ	*they used to do.*

(Noun in the plural number.)

S.

F.	M.	
وُکړلي *or* به مي وُکړي	به مي وُکړل	*I used to do.*
وُکړلي *or* به دِ وُکړي	به دِ وُکړل	*thou used to do.*
وُکړلي *or* به ئي وُکړي	به ئي وُکړل	*he, she, or it used to do.*

P.

F.	M.	
وُکړلي *or* به مو وُکړي	به مو وُکړل	*we used to do.*
وُکړلي *or* به مو وُکړي	به مو وُکړل	*you used to do.*
وُکړلي *or* به ئي وُکړي	به ئي وُکړل	*they used to do.*

Past Tense ماضِي مُطلَق.—*(For a noun singular.)*

S.

F.	M.	
وُکړله *or* ما وُکړه	ما وُکړ	*I did.*
وُکړله *or* تا وُکړه	تا وُکړ	*thou didst.*
وُکړله *or* هَغه وُکړه	هَغه وُکړ	*he, or it did.*
وُکړله *or* هِغه وُکړه	هِغه وُکړ	*she, or it did.*

P.

F.	M.	
وُکړله *or* موږ وُکړه	موږ وُکړ	*we did.*
وُکړله *or* تاسُ وُکړه	تاسُ وُکړ	*you did.*

F. هُغو وُکړ / هُغو وُکړه *or* وُکړ له } *they did.*

(For a noun plural.)

S.

F.		M.	
وُکړلي or وُکړي	ما	وُکړل	ما *I did.*
وُکړلي or وُکړي	تا	وُکړل	تا *thou didst.*
وُکړلي or وُکړي	هَغه	وُکړل	هَغه *he, or it did.*
وُکړلي or وُکړي	هِغه	وُکړل	هِغه *she, or it did.*

P.

F.		M.	
وُکړلي or وُکړي	مُنګا	وُکړل	موږ *we did.*
وُکړلي or وُکړي	تاسُ	وُکړل	تاسُ *you did.*
F. وُکړلي or وُکړي	هُغو	وُکړل	هَغو *they did.*

Second Form—(for a noun singular.)

S.

F.		M.	
وُمي کړله or وُمي کړه		وُمي کړ	*I did.*
وُ دِ کړله or وُ دِ کړه		وُ دِ کړ	*thou didst.*
وُئي کړله or وُئي کړه		وُئي کړ	*he, she, or it did.*

P.

F.		M.	
وُمو کړله or وُمو کړه		وُمو کړ	*we did.*
وُمو کړله or وُمو کړه		وُمو کړ	*you did.*
وُئي کړله or وُئي کړه		وُئي کړ	*they did.*

(For a noun plural.)

S.

F.	M.	
وُمي کړلي or وُمي کړي	وُمي کړل	*I did.*
وُدِ کړلي or وُدِ کړي	وُدِ کړل	*thou didst.*
وُئي کړلي or وُئي کړي	وُئي کړل	*he, she, or it did.*

P.

F.	M.	
وُمو کړلي or وُمو کړي	وُمو کړل	*we did.*
وُمو کړلي or وُمو کړي	وُمو کړل	*you did.*
وُئي کړلي or وُئي کړي	وُئي کړل	*they did.*

Perfect Tense ماضِي قرِيب.—*(For a noun singular.)*

S.

F.	M.	
ما کړِ ده	ما کړي دي	*I have done.*
تا کړِ ده	تا کړي دي	*thou hast done.*
هغه کړِ ده	هغه کړي دي	*he, or it has done.*
هغِه کړِ ده	هغِه کړي دي	*she, or it has done.*

P.

F.	M.	
مُنګا کړِ ده	موږ کړي دي	*we have done.*
تاسُ کړِ ده	تاسُ کړي دي	*you have done.*
F. هُغو کړِ ده	هُغو کړي دي	*they have done.*

(For a noun plural.)

S. M. and F.		P. M. and F.	
ما کړي دي	*I have done.*	مُنګا کړي دي	*we have done.*
تا کړي دي	*thou hast done.*	تاسُ کړي دي	*you have done.*
هغه کړي دي	*he, or it has done.*	هُغو کړي دي	*they have done.*
هِغه کړي دي	*she, or it has done.*		

Second Form—(for a noun singular.)

S.

F.	M.	
مي کړ ده	مي کړي دي	*I have done.*
دِ کړ ده	دِ کړي دي	*thou hast done.*
ئي کړده	ئي کړي دي	*he, she, or it has done.*

P.

F.	M.	
مُو کړ ده	مُو کړي دي	*we have done.*
مو کړ ده	مو کړي دي	*you have done.*
ئي کړ ده	ئي کړي دي	*they have done.*

(For a noun plural.)

S. M. and F.		P. M. and F.	
مي کړي دي	*I have done.*	مُو کړي دي	*we have done.*
دِ کړي دي	*thou hast done.*	مو کړي دي	*you have done.*
ئي کړي دي	*he, she, or it has done.*	ئي کړي دي	*they have done.*

Pluperfect Tense ماضي بَعِيد.—*(The noun singular.)*

S.

F.	M.	
ما كَرِ وَه	ما كَرِي وُه	*I had done.*
تا كَرِ وَه	تا كَرِي وُه	*thou hadst done.*
هَغه كَرِ وَه	هَغه كَرِي وُه	*he, or it had done.*
هِغه كَرِ وَه	هِغه كَرِي وُه	*she, or it had done.*

P.

F.	M.	
مُنګا كَرِ وَه	مُوږ كَرِي وُه	*we had done.*
تاسُ كَرِ وَه	تاسُ كَرِي وُه	*you had done.*
F. هُغو كَرِ وَه	هُغو كَرِي وُه	*they had done.*

(Noun plural.)

S.

F.	M.	
ما كَرِ وِ	ما كَرِي وُو	*I had done.*
تا كَرِ وِ	تا كَرِي وُو	*thou hadst done.*
هَغه كَرِ وِ	هَغه كَرِي وُو	*he, or it had done.*
هِغه كَرِ وِ	هِغه كَرِي وُو	*she, or it had done.*

P.

F.	M.	
مُونږ کړِ وِ	مُونږ کړِي وُو	*we had done.*
تاسُ کړِ وِ	تاسُ کړِي وُو	*you had done.*
M. هُغو کړِي وُو	F. هُغو کړِ وِ	*they had done.*

Second Form—(noun singular.)

S.

F.	M.	
مي کړِ وَه	مي کړِي وُه	*I had done.*
دِ کړِ وَه	دِ کړِي وُه	*thou hadst done.*
ئي کړِ وَه	ئي کړِي وُه	*he, she, it had done.*

P.

F.	M.	
مُو کړِ وَه	مُو کړِي وُه	*we had done.*
مو کړِ وَه	مو کړِي وُه	*you had done.*
ئي کړِ وَه	ئي کړِي وُه	*they had done.*

(Noun plural.)

S.

F.	M.	
مي کړِ وِ	مي کړِي وُو	*I had done.*
دِ کړِ وِ	دِ کړِي وُو	*thou hadst done.*
ئي کړِ وِ	ئي کړِي وُو	*he, she, it had done.*

P.

F. M.

مُو کړِ وِ or مُو کړِي وُو *we had done.*

مو کړِ وِ or مو کړِي وُو *you had done.*

ئي کړِ وِ or ئي کړِي وُو *they had done.*

First Future Tense اَمرِ حاضِر.

S.

وُکړَم *I should do.*

وُکړِي *thou shouldst do.*

وُ دِ کړِي or هَغه دِ وُکړِي *he, she, it should do.*

P.

وُکړُو *we should do.*

وُکړِئ *you should do.*

وُ دِ کړِي or هُغو دِ وُکړِي *they should do.*

Second Future Tense مُستقَبَل.

S.

وُبه کړَم or زه به وُکړَم *I will do.*

وُبه کړِي or ته به وُکړِي *thou will do.*

وُبه کړِي or هَغه به وُکړِي *he, she, it will do.*

P.

وُبه کړُو or مُوږ به وُکړُو *we will do.*

وُبه کړِئ or تاسُ به وُکړِئ *you will do.*

وُبه کړِي or هُغو به وُکړِي *they will do.*

Doubtful Past Tense ماضي تشکيک.—*(Noun singular.)*

S.

	F.	M.	
	ما به کړِ وي	ما به کړي وي	*I may have done.*
	تا به کړِ وي	تا به کړي وي	*thou mayst have done.*
M.	هغه به کړِ وي	هغه به کړي وي	*he, or it may have done.*
F.	هغِه به کړِ وي	هغِه به کړي وي	*she, or it may have done.*

P.

	F.	M.	
	مُنګا به کړِ وي	موږ به کړي وي	*we may have done.*
	تاسُ به کړِ وي	تاسُ به کړي وي	*you may have done.*
M.		هُغو به کړي وي	*they may have done.*
F.		هُغو به کړِ وي	

(Noun Plural.)

S.

M. and F.

ما به کړِي وي *I may have done.*

تا به کړِي وي *thou mayest have done.*

F. هغه به کړِي وي هغِه به کړِي وي *he, she, it may have done.*

P.

M. and F.

مُوږ به کړِي وِي *we may have done.*

تاسُ به کړِي وِي *you may have done.*

هُغو به کړِي وِي *they may have done.*

Second Form—(noun singular.)

S.

F.	M.	
به مي کړِ وِي or	به مي کړِي وِي	*I may have done.*
به دِ کړِ وِي or	به دِ کړِي وِي	*thou mayest have done.*
به ئي کړِ وِي or	به ئي کړِي وِي	*he, she, it may have done.*

P.

F.	M.	
به مُو کړِ وِي or	به مُو کړِي وِي	*we may have done.*
به مو کړِ وِي or	به مو کړِي وِي	*you may have done.*
به ئي کړِ وِي or	به ئي کړِي وِي	*they may have done.*

(Noun plural).

S.

به مي کړِي وِي *I may have done.*

به دِ کړِي وِي *thou mayest have done.*

به ئي کړِي وِي *he, she, it may have done.*

P.

به مُو کړِي وِي *we may have done.*

به مو کړِي وِي *you may have done.*

به ئي کړِي وِي *they may have done.*

Past Conditional Tense ماضِي شَرطِيه.—*(Noun singular.)*

S.

F.	M.	
واي or که ما کړِ وي	واي or که ما کړِي وي	*If I had done.*
واي or که تا کړِ وي	واي or که تا کړِي وي	*If thou hadst done.*
M. واي or که هَغه کړِ وي	واي or که هَغه کړِي وي	*If he or it had done.*
F. واي or که هِغه کړِ وي	واي or که هِغه کړِي وي	*If she or it had done.*

P.

F.	M.	
واي or که مونږ کړِ وي	واي or که مونږ کړِي وي	*If we had done.*
واي or که تاسُ کړِ وي	واي or که تاسُ کړِي وي	*If you had done.*
واي or که هُغو کړِ وي	واي or که هُغو کړِي وي	*If they had done.*

(Noun plural.)

S.

M. and F.

که ما کړِي وِي or واي *If I had done.*

که تا کړِي وِي or واي *If thou hadst done.*

واي or وي كَرِي هَغه كه *If he or it had done.*

واي or وي كَرِي هِغه كه *If she or it had done.*

P.

M. and F.

واي or وي كَرِي مُنګا كه *If we had done.*

واي or وي كَرِي تاسُ كه *If you had done.*

واي or وي كَرِي هُغو كه *If they had done.*

Second Form—(noun singular.)

S.

F.	M.	
واي or وي كَرِ مي كه	واي or وي كَرِي مي كه	*If I had done.*
واي or وي كَرِ دِ كه	واي or وي كَرِي دِ كه	*If thou hadst done.*
واي or وي كَرِ ئي كه	واي or وي كَرِي ئي كه	*If he, she, it had done.*

P.

F.	M.	
واي or وي كَرِ مُو كه	واي or وي كَرِي مُو كه	*If we had done.*
واي or وي كَرِ مو كه	واي or وي كَرِي مو كه	*If you had done.*
واي or وي كَرِ ئي كه	واي or وي كَرِي ئي كه	*If they had done.*

(Noun plural.)

S.

M. and F.

که مي کړِي وي *or* واي *If I had done.*

که دِ کړِي وي *or* واي *If thou hadst done.*

که ئي کړِي وي *or* واي *If he, she, it had done.*

P.

M. and F.

که مُو کړِي وي *or* واي *If we had done.*

که مو کړِي وي *or* واي *If you had done.*

که ئي کړِي وي *or* واي *If they had done.*

IMPERATIVE MOOD امَر.

S.

وُکړه *or* کړه *do thou.*

هَغه دِ وُکړِي *or* وُ دِ کړِي *let him, her, or it do.*

P.

وُکړِيْ *or* کړِيْ *do you.*

هُغو دِ وُکړِي *or* وُ دِ کړِي *let them do.*

The Agent اِسمِ فاعِل.

S.		P.	
M. کړُونکي کړُوني	*the doer.*	M. and F. کړُونکيِ کړُونيِ	*the doers.*
F. کړُونکِ کړُونِ			

The Past Participle اِسمِ مَفعُول.

S.		P.
F.	M.	M. and F.
کړِ *or* کړي *done.*		کړِي *done.*

The Noun of Fitness اِسمِ لِیاقَت.

M. and F. کړُ *or* دَ کړو دَ کړُل *or* دَ کړلو *of or for doing.* S. and P.

PASSIVE VOICE صیغهٔ مَجهُول.

Present Tense صیغهٔ حال.

S.		P.
F.	M.	M. and F.
کړِ شَم	کړي شَم *I am done.*	کړِي شُو *we are done.*
کَ ِ شي	کړي شي *thou art done.*	کړِي شيْ *you are done.*
کړِ شِي	کړي شِي *he, she, it is done.*	کړِي شيِ *they are done.*

Imperfect Tense ماضِي اِستِمرار.

S.

F.	M.	
کړِ شُوَم	کړي شُوَم	*I was doing.*
کړِ شُوي	کړي شُوي	*thou wast doing.*
	کړي شه	*he, or it was doing.*
کړِ شُوَله *or*	کړِ شُوه	*she, or it was doing.*

P.

M. and F.

کړِي شوُو *we were doing.*

کړِي شوي *you were doing.*

کړِي شوَل or شوُ } *they were doing.*
کړِ شوِ or شوَلِ }

Second Form for Continuative Tense.

S.

F.	M.	
به وُکړِ شوَم	به وُکړِي شوَم	*I used to be doing.*
به وُکړِ شوي	به وُکړِي شوي	*thou used to be doing.*
	به وُکړِي شه	*he, or it used to be doing.*
	به وُکړِ شوه or شوَله	*she, or it used to be doing.*

P.

M. and F.

به وُکړِي شوُو *we used to be doing.*

به وُکړِي شوي *you used to be doing.*

به وُکړِي شوَل or شوُ } *they used to be doing.*
به وکړِ شوِ or شوَلِ }

Past Tense ماضِي مُطلَق.

S.

F.	M.	
وُ كرِ شوَم	وُ كرِي شوَم	*I was done.*
وُ كرِ شوِي	وُ كرِي شوِي	*thou wast done.*
	وُ كرِي شه	*he, or it was done.*
	وُ كرِ شوه *or* شوَله	*she, or it was done.*

P.

M. and F.

وُ كرِي شوُو *we were done.*

وُ كرِي شوِي *you were done.*

وُ كرِي شوَل شوُ / وُ كرِ شوِ *or* شوَل } *they were done.*

Perfect Tense ماضِي قَرِيب.

S.

F.	M.	
كرِ شوِ يَم	كرِي شوِي يَم	*I have been done.*
كرِ شوِ ئي	كرِي شوِي ئي	*thou hast been done.*
كرِ شوِ دَه	كرِي شوِي دي	*he, she, it has been done.*

P.

M. and F.

كرِي شوِي يوُ *we have been done.*

كرِي شوِي ئي *you have been done.*

كرِي شوِي دي *they have been done.*

Pluperfect Tense ماضِي بَعِيد.

S.

F.	M.	
کړِ شَوِ وُم	کړَي شَوَي وُم	*I had been done.*
کړِ شَوِ وي	کړَي شَوَي وي	*thou hadst been done.*
کړِ شَوِ وَه	کړَي شَوَي وُه	*he, she, it had been done.*

P.

M. and F.

کړَيِ شَوَيِ وُو *we had been done.*

کړَيِ شَوَيِ وئ *you had been done.*

کړَيِ شَوَيِ وُو *they had been done.*

First Future Tense اَمرِ حاضِر.

S.

F.	M.	
وُ کړِ شَم	وُ کړَي شَم	*I should be done.*
وُ کړِ شي	وُ کړَي شي	*thou shouldst be done.*
M. وُ دِ کړَي شِي	هَغه دِ وُ کړَي شِي	*he, or it should be done.*
F. وُ دِ کړِ شِي	هَغِه دِ وُ کړِ شِي	*she, or it should be done.*

P.

M. and F.

وُ کَړِي شوُ *we should be done.*

وُ کَړِي شيْ *you should be done.*

هُغودِ وکَړِي شِي
وُدِ کَړِي شِي } *they should be done.*

Second Future Tense مُستَقبَل.

S.

M. زه به وُکَړِي شَم وُکَړِي به شَم
F. زه به وُکَړِ شَم وُکَړِ به شَم } *I will be done.*

M. ته به وُکَړِي شي وُکَړِي به شي
F. ته به وُکَړِ شي وُکَړِ به شي } *thou will be done.*

M. هَغه به وُکَړِي شِي وُکَړِي به شِي *he, or it will be done.*

F. هَغه به وُکَړِ شِي وُکَړِ به شِي *she, or it will be done.*

P.

M. and F. M. and F.

مورِ به وُکَړِي شوُ وُکَړِي به شوُ *we will be done.*

تاسُ به وُکَړِي شيْ وُکَړِي به شيْ *you will be done.*

هُغو به وُکَړِي شِي وُکَړِي به شِي *they will be done.*

Aorist Tense مُضارِع.

S.

F.	M.	
وُکړِ شَم	وُکړي شَم	*I may or shall be done.*
وُکړِ شي	وُکړي شي	*thou mayest or shalt be done.*
وُکړِ شِي	وُکړي شِي	*he, she, it may or shall be done.*

P.

M. and F.

وُکړِي شُو *we may or shall be done.*

وُکړِي شئ *you may or shall be done.*

وُکړِي شِي *they may or shall be done.*

Doubtful Past Tense ماضِي تَشکِيک.

S.

F.	M.	
کړِ شَوِ به يَم	کړي شَوي به يَم	*I may have been done.*
کړِ شَوِ به ئي	کړي شَوي به ئي	*thou mayest have been done.*
کړِ شَوِ به وِي	کړي شَوي به وِي	*he, she, it may have been done.*

P.

M. and F.

کړِي شَوِي به يُو *we may have been done.*

کړِي شَوِي به يئ *you may have been done.*

کړِي شَوِي به وِي *they may have been done.*

Past Conditional Tense ماضِي شَرطِيه.

S.

M. كه زه كَړِي شَوِي وِي or واي } *If I had been done.*
F. كه زه كَړِ شَوِ وِي or واي }

M. كه ته كَړِي شَوِي وِي or واي } *If thou hadst been done.*
F. كه ته كَړِ شَوِ وِي or واي }

M. كه هغَه كَړِي شَوِي وِي or واي *If he, or it hadst been done.*

F. كه هِغِه كَړِ شَوِ وِي or واي *If she, or it had been done.*

P.

M. كه مُنګا كَړِي شَوِي وِي or واي *If we had been done.*

M. كه تاسُ كَړِي شَوِي وِي or واي *If you had been done.*

M. كه هُغو كَړِي شَوِي وِي or واي *If they had been done.*

IMPERATIVE MOOD اَمَر.

S.

M. وُكَړِي شه كَړِي شه } *be thou done.*
F. وُكَړِ شه كَړِ شه }

M. هَغه دِ وُكَړِي شِي وُدِ كَړِي شِي *let him or it be done.*

F. هَغه دِ وُكَړِ شِي وُدِ كَړِ شِي *let her or it be done.*

P.

M. & F. وُكَړِي شِئ } *be you done.*
or كَړِي شِئ }

M. & F. هُغودِ وُكَړِي شِي } *let them be done.*
or وُدِ كَړِي شِي }

Past Participle اِسمِ مَفعُول.

S.

F. کړِ شَوِ M. کړَي شوَي *become done.*

P.

M. and F. کړَيِ شَوِي *become done.*

407. Conjugation of a regular transitive verb.

مَصدَر INFINITIVE, OR VERBAL NOUN وِيشتَل *To throw, or dart.*

ACTIVE VOICE صيغهٔ مَعرُوف.

Past Tense ماضِي مُطلَق—*(governing noun singular.)*

S.

F.	M.	
هَغه وُ وِيشته or وُ وِيشتَله	هَغه وُ وِيشت	*he or it threw.*
هِغه وُ وِيشته or وُ وِيشتَله	هِغه وُ وِيشت	*she or it threw.*
تا وُ وِيشته or وُ وِيشتَله	تا وُ وِيشت	*thou didst throw.*
ما وُ وِيشته or وُ وِيشتَله	ما وُ وِيشت	*I threw.*

P.

F.	M.	
هُغوُ وِيشته or وُ وِيشتَله	هُغوُ وِيشت	*they threw.*
تاسُ وُ وِيشته or وُ وِيشتَله	تاسُ وُ وِيشت	*you threw.*
موُنکا وُ وِيشته or وُ وِيشتَله	موُنکا وُ وِيشت	*we threw.*

(The governing noun plural.)

S.

F.	M.	
هَغه وُ ويِشتِ *or* وُ ويِشتَلِ	هَغه وُ ويِشتَل	*he or it threw.*
هِغِه وُ ويِشتِ *or* وُ ويِشتَلِ	هِغِه وُ ويِشتَل	*she or it threw.*
تا وُ ويِشتِ *or* وُ ويِشتَلِ	تا وُ ويِشتَل	*thou didst throw.*
ما وُ ويِشتِ *or* وُ ويِشتَلِ	ما وُ ويِشتَل	*I threw.*

P.

M.

هُغو وُ ويِشتَل
هُغو وُ ويِشتِ *or* وُ ويِشتَلِ } *they threw.*

تاسُ وُ ويِشتِ *or* وُ ويِشتَلِ	تاسُ وُ ويِشتَل	*you threw.*
مُوږ وُ ويِشتِ *or* وُ ويِشتَلِ	مُوږ وُ ويِشتَل	*we threw.*

Second Form—(the governing noun singular.)

S.

F.	M.	
وُئي ويِشته *or* ويِشتَله	وُئي ويِشت	*he or it threw.*
وُ دِ ويِشته *or* ويِشتَله	وُ دِ ويِشت	*thou didst throw.*
وُمي ويِشته *or* ويِشتَله	وُمي ويِشت	*I threw.*

P.

F.	M.	
وُئي ويِشته *or* ويِشتَله	وُئي ويِشت	*they threw.*
وُمو ويِشته *or* ويِشتَله	وُمو ويِشت	*you threw.*
وُمُو ويِشته *or* ويِشتَله	وُمُو ويِشت	*we threw.*

(The governing noun plural.)

S.

F.		M.	
وِيشتَلِ or وِيشتِ وُئي		وِيشتَل وُئي	*he or it threw.*
وِيشتَلِ or وِيشتِ وُ دِ		وِيشتَل وُ دِ	*thou didst throw.*
وِيشتَلِ or وِيشتِ وُمي		وِيشتَل وُمي	*I threw.*

P.

F.		M.	
وِيشتَلِ or وِيشتِ وُئي		وِيشتَل وُئي	*they threw.*
وِيشتَلِ or وِيشتِ وُمو		وِيشتَل وُمو	*you threw.*
وِيشتَلِ or وِيشتِ وُمُو		وِيشتَل وُمُو	*we threw.*

Aorist Tense مُضارِع.

S.		P.	
وُ وَلِي	*he throws, or may or shall throw.*	وُ وَلِي	*they throw, &c.*
وُ وَلِي	*thou throwest, or may &c. throw.*	وُ وَلِيْ	*you throw, &c.*
وُ وَلَم	*I throw, or may or shall throw.*	وُ وَلُو	*we throw, &c.*

IMPERATIVE MOOD امَر.

S.

وَله or وُ وَله *throw thou.*

وُ دِ وَلِي or هَغه دِ وُ وَلِي *let him, her, or it throw.*

P.

وَلِيْ or وُ وَلِيْ *throw you.*

وُ دِ وَلِي or هَغو دِ وُ وَلِي *let them throw.*

The Agent اِسمِ فاعِل.

S.		P.	
M. وِيشتوُنكي *or* وِيشتوُني F. وِيشتوُنكِ *or* وِيشتوُنِ	*the thrower.*	M. & F. وِيشتوُنكِي وِيشتوُنِي	*throwers.*

THE PASSIVE VOICE صيغهٔ مَجهوُل.

Past Tense ماضِي مُطلَق.

S.

F.	M.	
شه وُ وِيشتَلِي *or*	هَغه وُ وِيشتِي	*he or it was thrown.*
شوه وُ وِيشتَلِ *or*	هَغه وُ وِيشتِ	*she or it was thrown.*
شوي وُ وِيشتَلِي *or* شوي وُ وِيشتِ *or*	وُ وِيشتِي	*thou wast thrown.*
شوَم وُ وِيشتَلِي *or* شوَم وُ وِيشتِ *or*	وُ وِيشتِي	*I was thrown.*

P.

F.	M.	
شوُ وُ وِيشتَلِي شوَل *or*	هُغو وُ وِيشتِي *or*	*they were thrown.*
شوِ وُ وِيشتَلِي شوَلِ *or*	هغو وُ وِيشتِي *or*	
وُ وِيشتَلِي شويْ *or*	وُ وِيشتِي	*you were thrown.*
وُ وِيشتَلِي شوُو *or*	وُ وِيشتِي	*we were thrown.*

Second Form.

S.

F.	M.	
وُ ويشتَله شوه	وُ ويشته or وُ ويشت شه	*he, she, &c. was thrown.*
وُ ويشتَله شوي	وُ ويشته or وُ ويشت شوي	*thou wast thrown.*
وُ ويشتَله شوَم	وُ ويشته or وُ ويشت شوَم	*I was thrown.*

P.

F.	M.	
وُ ويشتَلِ شوِ	وُ ويشتِ or وُ ويشتَل شوَل	*they were thrown.*
وُ ويشتَلِ شوي	وُ ويشتِ or وُ ويشتَل شوي	*you were thrown.*
وُ ويشتَلِ شوُو	وُ ويشتِ or وُ ويشتَل شوُو	*we were thrown.*

Present or Aorist Tense مُضارِع.

S.

M.	وُ ويشتَلي شي	وُ ويشتي	*he or it is thrown, or may or shall be thrown.*
F.	وُ ويشتَلِ شي	وُ ويشتِ	*she or it is thrown, or may or shall be [thrown.*
M.	وُ ويشتَلي شي	وُ ويشتي	*thou art thrown, or may or shall be thrown.*
F.	وُ ويشتَلِ شي	وُ ويشتِ	
M.	وُ ويشتَلي شَم	وُ ويشتي	*I am thrown, or may or shall be thrown.*
F.	وُ ويشتَلِ شَم	وُ ويشتِ	

P.

M. & F. وُ وِيشتِي or وُ وِيشتَلِي شِي *they are thrown, or may or shall be [thrown.*

M. & F. وُ وِيشتِي or وُوِيشتَلِي شيْ *you are thrown, or may or shall be [thrown.*

M. & F. وُ وِيشتِي or وُ وِيشتَلِي شوُ *we are thrown, or may or shall be [thrown.*

Second Form.

S.		P.	
وُ وِيشت شِي	*he, she, it is thrown, &c.*	وُ وِيشتَل شِي	*they are thrown, &c.*
وُ وِيشت شي	*thou art thrown, &c.*	وُ وِيشتَل شيْ	*you are thrown, &c.*
وُ وِيشت شَم	*I am thrown, &c.*	وُ وِيشتَل شوُ	*we are thrown, &c.*

IMPERATIVE MOOD امر.

S.

M. هَغه دِ وُ وِيشتي هَغه دِ وُ وِيشتَلي شِي / وُ وِيشتي دِ شِي وُ وِيشتَلي دِ شِي } *let him or it be thrown.*

F. هَغه دِ وُ وِيشتِ شِي وُ وِيشتَلِ دِ شِي / وُ وِيشتِ دِ شِي وُ وِيشتَلِ دِ شِي } *let her or it be thrown.*

M. وُ وِيشتي شه وُ وِيشتَلي شه } *be thou thrown.*

F. وُ وِيشتِ شه وُ وِيشتَلِ شه

P.

M. هُغو دِ وُ وِيشتِي هُغو دِ وُ وِيشتَلِي شِي / وُ وِيشتِي دِ شِي وُ وِيشتَلِي دِ شِي } *let them be thrown.*

M. & F. وُ وِيشتِي *or* وُ وِيشتَلِي شيْ } *be you thrown.*

Past Participle اسمِ مَفعُول.

S.

M. وِيشتَلي *or* وِيشتي
F. وِيشتَلِ *or* وِيشتِ } *become thrown.*

P.

M. and F. وِيشتَلِي
وِيشتِي } *become thrown.*

408. Conjugation of a transitive verb which rejects the prefix وُ.

مَصدَر INFINITIVE, OR VERBAL NOUN. راوړَل *To bring.*

ACTIVE VOICE صيغهٔ مَعرُوف.

Past Tense ماضِي.—*(Governing noun singular.)*

S.

F.	M.	
راوړَله *or* هَغه راوړه	هَغه راوړ	*he or it brought.*
راوړَله *or* هِغه راوړه	هِغه راوړ	*she or it brought.*
راوړَله *or* تا راوړه	تا راوړ	*thou broughtest.*
راوړَله *or* ما راوړه	ما راوړ	*I brought.*

P.

F. M.

M. هُغو راوړ *they brought.*

F. هُغو راوړه or راوړله *they brought.*

تاسُ راوړ تاسُ راوړه or راوړله *you brought.*

موږ راوړ موږ راوړه or راوړله *we brought.*

(The governing noun plural.)

S.

F. M.

هَغه راوړل هَغه راوړِ or راوړلِ *he or it brought.*

هِغه راوړل هِغه راوړِ or راوړلِ *she or it brought.*

تا راوړل تا راوړِ or راوړلِ *thou broughtest.*

ما راوړل ما راوړِ or راوړلِ *I brought.*

P.

F. M.

M. هُغو راوړل or راوړهٔ *they brought.*

F. هُغو راوړِ or راوړلِ *they brought.*

تاسُ راوړل تاسَ راوړِ or راوړلِ *you brought.*

مُنګا راوړل موږ راوړِ or راوړلِ *we brought.*

Second Form—(the governing noun singular.)

S.

F. M.

ئي راوړ ئي راوړه or راوړله *he, she, or it brought.*

دِ راوړ دِ راوړه or راوړله *thou broughtest.*

مي راوړ مي راوړه or راوړله *I brought.*

P.

F.	M.	
راوړله or راوړه ئې	ئې راوړ	*they brought.*
راوړله or راوړه مو	مو راوړ	*you brought.*
راوړله or راوړه مُو	مُو راوړ	*we brought.*

(The governing noun plural.)

S.

F.	M.	
راوړلِ or راوړِ ئې	ئې راوړل	*he, she, or it brought.*
راوړلِ or راوړِ ډ	ډ راوړل	*thou broughtest.*
راوړلِ or راوړِ مې	مې راوړل	*I brought.*

P.

F.	M.	
راوړلِ or راوړِ ئې	ئې راوړل	*they brought.*
راوړلِ or راوړِ مو	مو راوړل	*you brought.*
راوړلِ or راوړِ مُو	مُو راوړل	*we brought.*

Aorist Tense مُضارِع.

S.	P.
راوړي *he, she, or it may bring, or brings.*	راوړي *they may bring, or bring.*
راوړي *thou mayest bring or bringeth.*	راوړئ *you may bring, or bring.*
راوړم *I may bring, or bring.*	راوړو *we may bring, or bring.*

Imperative Mood امر.

S.	P.
هَغه دِ راوړي or را دِ وړي *let him, &c. bring.*	هُغو دِ راوړي *let them bring.*
تَه راوړه or راوړه *bring thou.*	تاسُ راوړئ *bring you.*

The Agent اِسمِ فاعِل.

S.		P.	
M. راوړُونکي راوړُوني F. راوړُونکئ راوړُونِ	*the bringer.*	M. & F. راوړُونکي راوړُوني	*the bringers.*

Passive Voice صيغهٔ مَجهُول.

Past Tense ماضِي.

S.

F.	M.	
شُوَله or راوړِ شُوه	راوړي شه	*he, &c. was brought.*
راوړِ شُوي	راوړي شوي	*thou wast brought.*
راوړِ شُوَم	راوړي شُوَم	*I was brought.*

P.

F.	M.	
شُولِ or راوړِي شُوِ	راوړِي شُوُ	*they were brought.*
M. & F. راوړِي شُوئ		*you were brought.*
M. & F. راوړِي شُوُو		*we were brought.*

Second Form.

S.

F.	M.	
راوړله شوه or راوړه	راوړ شه	*he, &c. was brought.*
راوړله شوي or راوړه	راوړ شوي	*thou wast brought.*
راوړله شوم or راوړه	راوړ شوم	*I was brought.*

P.

F.	M.	
راوړلِ شوَلِ or راوړِ	راوړل شو	*they were brought.*
راوړلِ شوئ or راوړِ	راوړل شوئ	*you were brought.*
راوړلِ شوُو or راوړِ	راوړل شوُو	*we were brought.*

Present or Aorist Tense مُضارِع.

S.

F.	M.	
راوړِ شي	راوړي شي	*he, &c. is brought, or may be brought.*
راوړِ شي	راوړي شي	*thou art brought, or may be brought.*
راوړِ شم	راوړي شم	*I am brought, or may be brought.*

P.

M. & F.

راوړِي شي	*they are brought, or may be brought.*
راوړِي شئ	*you are brought, or may be brought.*
راوړِي شوُ	*we are brought, or may be brought.*

Second Form.

S.

F.	M.	
راوړه شي	راوړ شي	*he, &c. is brought, &c.*
راوړه شي	راوړ شي	*thou art brought, &c.*
راوړه شم	راوړ شم	*I am brought, &c.*

P.

F.	M.	
راوړِ شي	راوړل شي	*they are brought, &c.*
راوړِ شئ	راوړل شئ	*you are brought, &c.*
راوړِ شُو	راوړل شُو	*we are brought, &c.*

IMPERATIVE MOOD امر.

S.

M. راوړي دِ شي or هغه دِ راوړي شي *let him or it, be brought.*

F. راوړِ دِ شي or هغه دِ راوړِ شي *let her or it, be brought.*

F. ته راوړِ شه M. ته راوړي شه *be thou brought.*

P.

M. & F.

هغو دِ راوړي شي *let them be brought.*

راوړي دِ شي *let them be brought.*

تاس راوړي شئ *be you brought.*

Past Participle اِسمِ مَفعُول.

S.	P.
F. راوړِ شو M. راوړي شوي *brought.*	M. & F. راوړِي شوِي *brought.*

409. Conjugation of a derivative transitive verb, formed from an adjective by the addition of وُل, which requires the aid of the verb کړل *to do,* in forming its different inflexions. See page 169, para. 282.

مَصدَر INFINITIVE OR VERBAL NOUN. ډَکُول *To fill.*

ACTIVE VOICE صيغه معرُوف.

Past Tense ماضِي.

S.

F.	M.	
هَغه ډَک کړَ هَغه ډَکه کړه or کړَله		*he or it filled.*
هِغِه ډَک کړَ هِغِه ډَکه کړه or کړَله		*she or it filled.*
تا ډَک کړَ تا ډَکه کړه or کړَله		*thou didst fill.*
ما ډَک کړَ ما ډَکه کړه or کړَله		*I filled.*

P.

F.	M.	
	هُغو ډَک کړَ هُغو ډَکه کړه or کړَله	*they filled.*
تاسُ ډَک کړَ تاسُ ډَکه کړه or کړَله		*you filled.*
مونږ ډَک کړَ مونږ ډَکه کړه or کړَله		*we filled.*

(Governing noun plural.)

S.

F. M.

هَغه ډَک کړَل هَغه ډَکِ کړِ or کړَلِ *he or it filled.*

هِغِه ډَک کړَل هِغِه ډَکِ کړِ or کړَلِ *she or it filled.*

تا ډک کړَل تا ډَکِ کړِ or کړَلِ *thou didst fill.*

ما ډَک کړَل ما ډَک کړِ or کړَل *I filled.*

P.

F. M.

هُغو ډک کړَل *they filled.*

هُغو ډَکِ کړِ or کړَلِ *they filled.*

تاسُ ډَک کړَل تاسُ ډَکِ کړِ or کړَلِ *you filled.*

موُنګا ډَک کړَل موږ ډَکِ کړِ or کړَلِ *we filled.*

Second Form.—(The governing noun singular.)

S.

F. M.

ئي ډَک کړَ ئي ډَکه کړه or کړَله *he, she, it filled.*

دِ ډَک کړَ دِ ډَکه کړه or کړَله *thou didst fill.*

مي ډَک کړَ مي ډَکه کړه or کړَله *I filled.*

P.

F. M.

ئي ډَک کړَ ئي ډَکه کړه or کړَله *they filled.*

مو ډَک کړَ مو ډَکه کړه or کړَله *you filled.*

موُ ډَک کړَ موُ ډَکه کړه or کړَله *we filled.*

(The governing noun plural.)

S.

F.	M.	
کړَلِ or کړِ ډَکِ ئي	کړَل ډَک ئي	*he, she, it, filled.*
کړَلِ or کړِ ډَکِ دِ	کړَل ډَک دِ	*thou didst fill.*
کړَلِ or کړِ ډَکِ مي	کړَل ډَک مي	*I filled.*

P.

F.	M.	
کړَلِ or کړِ ډَکِ ئي	کړَل ډَک ئي	*they filled.*
کړَلِ or کړِ ډَکِ مو	کړَل ډَک مو	*you filled.*
کړَلِ or کړِ ډَکِ مُو	کړَل ډَک مُو	*we filled.*

Present or Aorist Tense مُضارِع.

S.

F.	M.	
کړِي ډَکه	کړِي ډَک	*he &c. fills or may fill.*
کړِي ډَکه	کړِي ډَک	*thou fillest or may fill.*
کړَم ډَکه	کړَم ډَک	*I fill or may fill.*

P.

F.	M.	
کړِي ډَکِ	کړِي ډَک	*they fill or may fill.*
کړِيْ ډَکِ	کړِيْ ډَک	*you fill or may fill.*
کړُو ډَکِ	کړُو ډَک	*we fill or may fill.*

Imperative Mood امر.

S.

M. هَغه دِ ډَک کړِي ډَک دِ کړِي *let him or it fill.*

F. هَغه دِ ډَکه کړِي ډَکه دِ کړِي *let her or it fill.*

M. & F. ته ډَکه کړه M. ته ډَک کړه *fill thou.*

P.

M. هُغو دِ ډَک کړِي ډَک دِ کړِي *let them fill.*

F. هُغو دِ ډَکِ کړِي ډَکِ دِ کړِي *let them fill.*

M. & F. تاسُ ډَکِ کړِيْ تاسُ ډَک کړِيْ *fill you.*

The Agent اِسمِ فاعِل.

	S.		P.	
M.	ډَکوُونکي *or* ډَکوُوني	*the filler.*	M. & F. ډَکوُونکي / ډَکوُوني	*the fillers.*
F.	ډَکوُونکِ *or* ډَکوُونِ			

Passive Voice صيغه مَجهُول.

Past Tense ماضِي.—*(The governing noun singular.)*

S.

M. ډَک کړَي شه *he or it was filled.*

F. ډَکه کړِ شوه *or* شوَله *she or it was filled.*

ډَک کړَي شوي ډَکه کړِ شوي *thou wast filled.*

ډَک کړَي شوَم ډَکه کړِ شوَم *I was filled.*

P.

M. شْوُ *or* شْوَل کَړِي ډَک *they were filled.*

F. شْوَلِ *or* شْوِ کَړِي ډَکِ *they were filled.*

ډَک کَړِي شْوِيْ *you were filled.*

ډَک کَړِي شْوُو *we were filled.*

Second Form.—(The governing noun plural.)

S.

F.	M.	
ډَکَوُله شْوه	شه ډَکاوُه	*he, &c. was filled.*
ډَکَوُله شْوي	شْوي ډَکاوُه	*thou wast filled.*
ډَکَوُله شْوَم	شْوَم ډَکاوُه	*I was filled.*

P.

F.	M.	
ډَکَوُلِ شْوَلِ	شْوَل ډَکَوُل	*they were filled.*
ډَکَوُلِ شْوِيْ	شْوِيْ ډَکَوُل	*you were filled.*
ډَکَوُلِ شْوُو	شْوُو ډَکَوُل	*we were filled.*

Present or Aorist Tense مُضارِع.

S.

F.	M.	
ډَکه کَړِ شِي	شِي کَړِي ډَک	*he, &c. is filled, &c.*
ډَکه کَړِ شي	شي کَړِي ډَک	*thou art filled, &c.*
ډَکه کَړِ شَم	شَم کَړِي ډَک	*I am filled, &c.*

P.

F.	M.	
شِي کَړِي ډَکِ	شِي کَړِي ډَک	*they are filled, &c.*
شْي کَړِي ډَکِ	شْي کَړِي ډَک	*you are filled, &c.*
شُو کَړِي ډَکِ	شُو کَړِي ډَک	*we are filled, &c.*

Second Form.

S.

F.	M.	
شِي ډَکَوُله	شِي ډَکاوُه	*he, &c. is filled, or may be filled.*
شي ډَکَوُله	شي ډَکاوُه	*thou art filled, or may be filled.*
شَم ډَکَوُله	شَم ډَکاوُه	*I am filled, or may be filled.*

P.

F.	M.	
شِي ډَکَوُلِ	شِي ډَکَوُل	*they are filled, or may be filled.*
شْي ډَکَوُلِ	شْي ډَکَوُل	*you are filled, or may be filled.*
شُو ډَکَوُلِ	شُو ډَکَوُل	*we are filled, or may be filled.*

IMPERATIVE MOOD امَر.

S.

M.	شِي دِ کَړِي ډَک	هَغه دِ ډَک کَړِي شِي *let him, &c. be filled.*
F.	شِي دِ کَړِ ډَکه	هَغه دِ ډَکه کَړِ شِي *let her, &c. be filled.*
F.	شه کَړِ ډَکه M.	ته ډَک کَړِي شه *be thou filled.*

P.

M. هُغو دِ ډک کړِي شي ډک کړِي دِ شِي *let them be filled.*

F. هُغو دِ ډکِ کړِي شِي ډکِ کړِي دِ شِي *let them be filled.*

F. تاسُ ډک کړِي شيْ ډکِ کړِي شيْ *be you filled.*

Past Participle اِسمِ مَفعُول.

S.

M. ډک کړِي شَوِي } *become filled.*
F. ډکه کړِ شَوِ }

P.

M. & F. ډک کړِي شوَي } *become filled.*
ډکِ کړِي شوَي }

410. Conjugation of a regular casual verb آلوزَوُل *to cause to fly,* formed from the present tense of the infinitive آلوَتَل *to fly.*

ACTIVE VOICE صيغه معرُوف.

Past Tense ماضِي.—*(The governing noun singular.)*

S.

F.	M.	
هَغه و الوزَوُله	هَغه و الوزاوُ	*he or it caused to fly.*
هِغه و الوزَوُله	هِغه و الوزاوُ	*she or it caused to fly.*
تا و الوزَوُله	تا و الوزاوُ	*thou didst cause to fly.*
ما و الوزَوُله	ما و الوزاوُ	*I caused to fly.*

P.

F. M.

M. هُغو و الوزاوُ *they caused to fly.*

F. هُغو و الوزَوُله *they caused to fly.*

تاسُ و الوزاوُ تاسُ و الوزَوُله *you caused to fly.*

مورِ و الوزاوُ مُنکا و الوزَوُله *we caused to fly.*

(The governing noun plural.)

S.

F. M.

هَغه و الوزَوُلِ هَغه و الوزَوُل *he or it caused to fly.*

هِغِه و الوزَوُلِ هِغِه و الوزَوُل *she or it caused to fly.*

تا و الوزَوُلِ تا و الوزَوُل *thou didst cause to fly.*

ما و الوزَوُلِ ما و الوزَوُل *I caused to fly.*

P.

F. M.

هغو و الوزَوُل *they caused to fly.*

هغو و الوزَوُلِ *they caused to fly.*

تاسُ و الوزَوُلِ تاسُ و الوزَوُل *you caused to fly.*

مونکا و الوزَوُلِ مورِ و الوزَوُل *we caused to fly.*

Second Form.—(The governing noun singular.)

S.

F. M.

ئي و الوزاوُ ئي و الوزَوُله *he, she, it caused to fly.*

دِ و الوزاوُ دِ و الوزَوُله *thou didst cause to fly.*

مي و الوزاوُ مي و الوزَوُله *I caused to fly.*

P.

F.	M.	
ئي و الوزَوُله	ئي و الوزاوُ	*they caused to fly.*
مو و الوزَوُله	مو و الوزاوُ	*you caused to fly.*
موُ و الوزَوُله	موُ و الوزاوُ	*we caused to fly.*

(The governing noun plural.)

S.

F.	M.	
ئي و الوزَوُلِ	ئي و الوزَوُل	*he, she, or it caused to fly.*
دِ و الوزَوُلِ	دِ و الوزَوُل	*thou didst cause to fly.*
مي و الوزَوُلِ	مي و الوزَوُل	*I caused to fly.*

P.

F.	M.	
ئي و الوزَوُلِ	ئي و الوزَوُل	*they caused to fly.*
مو و الوزَوُلِ	مو و الوزَوُل	*you caused to fly.*
موُ و الوزَوُلِ	موُ و الوزَوُل	*we caused to fly.*

Present or Aorist Tense مُضارِع.

S.

و الوزوِي *he, she, it causes to fly, or may cause to fly.*

و الوزَوي *thou causest to fly, or may cause to fly.*

و الوزَوُم *I cause to fly, or may cause to fly.*

P.

و الوزَوِي *they cause to fly, or may cause to fly.*

و الوزَوِيْ *you cause to fly, or may cause to fly.*

و الوزَوُو *we cause to fly, or may cause to fly.*

IMPERATIVE MOOD امَر.

S.

هَغه دِ و الوزَوِي *or* وا دِ لوزَوِي* *let him &c. cause to fly.*

والوزَوَه *or* لاآلوزَوَه *do thou cause to fly.*

P.

هُغو دِ و الوزَوِي *or* وا دِ لوزَوِي *let them cause to fly.*

و الوزَوِيْ *or* آلوزَوِيْ *do you cause to fly.*

The Agent اِسمِ فاعِل.

S.

M. آلوزَوُونكي *or* آلوزَوُوني } *the causer to fly.*
F. آلوزَوُونكِ *or* آلوزَوُونِ }

P.

M. & F. آلوزَوُونكِي } *the causers to fly.*
آلوزَوُونِي }

* Infinitives similar to the one now conjugated which has ا as the first letter, add that letter to the prefixed و in the second form of the imperative mood, and the دِ follows immediately after. In the same manner with regard to the other inflexions, the prefix takes a (ـَ) instead of (ـُ).

PASSIVE VOICE صيغهٔ مَجهُول.

Past Tense ماضِي.

S.

F.	M.	
و الوزَوُلِ شوه or شَوله	و الوزَوُلي شه	*he, she, it was caused to fly.*
و الوزَوُلِ شوَي	و الوزَوُلي شوي	*thou wast caused to fly.*
و الوزَوُلِ شوَم	و الوزَوُلي شوَم	*I was caused to fly.*

P.

M. & F.

و الوزَوُلي شوَل or شوُ *they were caused to fly.*

و الوزَوُلِي شوِي *you were caused to fly.*

و الوزَوُلِي شوُو *we were caused to fly.*

Second Form.

S.

F.	M.	
و الوزَوُله شوه	و الوزاوُه شه	*he, she, it was caused to fly.*
و الوزَوُله شوَي	و الوزاوُه شوي	*thou wast caused to fly.*
و الوزَوُله شوَم	و الوزاوُه شوَم	*I was caused to fly.*

P.

F.	M.	
و الوزَوُلِ شوِ	و الوزوُل شوَل	*they were caused to fly.*
و الوزَوُلِ شوِي	و الوزَوُل شوِي	*you were caused to fly.*
و الوزَوُلِ شوُو	و الوزَوُل شوُو	*we were caused to fly.*

Present or Aorist Tense مُضارِع.

S.

F.	M.	
و الوزَوُلِ شِي	و الوزَوُلي شِي	*he, she, it is caused to fly, &c.*
و الوزَوُلِ شي	و الوزَوُلي شي	*thou art caused to fly.*
و الوزَوُلِ شمَ	و الوزَوُلي شمَ	*I am caused to fly.*

P.

M. & F.

و الوزَوُلِي شِي *they are caused to fly.*

و الوزَوُلِي شيْ *you are caused to fly.*

و الوزَوُلِي شوُ *we are caused to fly.*

Second Form.

S.

F.	M.	
الوزَوُله شِي	آلوزاوُه شِي	*he, she, it is caused to fly.*
الوزَوُله شي	آلوزاوُه شي	*thou art caused to fly.*
الوزَوُله شمَ	آلوزاوُه شمَ	*I am caused to fly.*

P.

F.	M.	
الوزَوُلِ شِي	آلوزَوُل شِي	*they are caused to fly.*
الوزَوُلِ شيْ	آلوزَوُل شيْ	*you are caused to fly.*
الوزَوُلِ شوُ	آلوزَوُل شوُ	*we are caused to fly.*

Imperative Mood امر.

S.

M. هَغه دِ والوزَوُلي شيِ والوزَوُلي دِ شيِ *let him or it be caused to fly.*

F. هَغه دِ والوزَوُلِ شيِ والوزَوُلِ دِ شيِ *let her or it be caused to fly.*

M. & F. والوزَوُلِ شه M. والوزَوُلي شه *be thou caused to fly.*

P.

M. هُغو دِ والوزَوُلِي شيِ *let them be caused to fly.*

F. والوزَوُلِي دِ شي *let them be caused to fly.*

M. & F. والوزَوُلِي شيْ *be you caused to fly.*

Past Participle اِسمِ مَفعول.

S. P.

M. آلوزَوُلي شوَي } *caused to fly.* M. & F. آلوزَوُلِي شوَيِ *caused to fly.*
F. آلوزَوُلِ شوَ }

Negation and Prohibition نَفي و نَهي.

411. To signify negation and prohibition the particles نه and مه are used with the verbs, but as their position depends on the description of the infinitive with which they are used, it will be necessary to give a table of each. The third persons singular and plural of a few of the infinitives already conjugated will be sufficient for the purpose.

412. The particle of prohibition مه is alone used with the second persons of the imperative mood, and invariably precedes the inflexion of the verb with which it is used, whatever its description.

413. Infinitives such as راغلَل *to come,* پريوَتَل *to fall,* راوړَل

to bring, and پریگول *to cut*, which have a prefixed particle, place the نه after the latter, both in the past and present tenses.

مَصدَر INFINITIVE OR VERBAL NOUN. پریوتَل *To fall.*

Past Tense ماضِي مُطلَق.

S.

M. پري نه وُوت *he, it did not fall.*

F. پري نه وَته پري نه وَتَله *she, it did not fall.*

P.

M. پري نه وَتَل پري نه وَاتهٔ *they did not fall.*

F. پري نه وَتِ پري نه وَتَلِ *they did not fall.*

Present or Aorist Tense مُضارِع.

S.

M. & F. هَغه پري نه وُزِي پري نَوُزِي *he, she, it may not fall.*

P.

M. & F. هُغو پري نه وُزِي پرِي نَوُزِي *they may not fall.*

IMPERATIVE MOOD اَمر.

S. P.

M. & F. مه پریوزه *do not thou fall.* M. & F. مه پریوزيْ *do not you fall.*

Past Participle اِسمِ مَفعول.

S. P.

M. نه پریوَتي نه پریوَتَلي } *not fallen.* M. & F. نه پریوَتِي نه پریوَتَلِي } *not fallen.*

F. نه پریوَتِ نه پریوَتَلِ

414. Regular verbs, whether transitive or intransitive, take the نه after the prefixed وُ, but the participle مه as before stated, invariably precedes.

مَصدَر INFINITIVE OR VERBAL NOUN. زغَليدَل *To run.*

*Past Tense** ماضِي مُطلَق.

S.

M. وُنه زغَليدَ *he, it did not run.*

F. وُنه زغَليدَه وُنه زغَليدَ زغليدله *she, it did not run.*

P.

M. وُنه زغَليدَل وُنه زغليدهٔ *they did not run.*

F. وُنه زغَليدِ وُنه زغَليدَلِ *they did not run.*

Present or Aorist Tense مُضارِع.

S.

M. & F. هَغه وُنه زغَلِي *he, she, it may not run, &c.*

P.

M. & F. هغو وُنه زغَلِي *they may not run, &c.*

IMPERATIVE MOOD اَمر.

S. P.

M. & F. مه زغَله *do not thou run.* M. & F مه زغَلِي *do not you run.*

Past Participle اِسمِ مَفعُول.

S. P.

M. نه زغَليدَلي نه زغَليدي } *not run.* M. & F. نه زغَليدي نه زغَليدَلِي } *not run.*

F. نه زغَليدِ نه زغَليدَلِ

* I have here given but one form of the past, as the particle نه is placed in the same position for all four.

مَصدَر INFINITIVE OR VERBAL NOUN. كَرِل *To do.*

Past Tense ماضِي مُطلَق.

S.

M. ئي وُنه كَرِ *or* هغه وُنه كَرِ *he, it did not do.*

F. هَغه وُنه كرِه *or* وُنه كرِله
ئي وُنه كرِه *or* وُنه كرِله } *she, it did not do.*

P.

M. ئي وُنه كَرِ *or* هُغو وُنه كَرِ *they did not do.*

F. هُغو وُنه كرِه *or* وُنه كرِله
ئي وُنه كرِه *or* وُنه كرِله } *they did not do.*

Present or Aorist Tense مُضارِع.

S.

M. and F. هَغه وُنه كرِي *he, she, it may not do, &c.*

P.

M. and F. هُغو وُنه كرِي *they may not do, &c.*

IMPERATIVE MOOD اَمَر.

S.

M. & F. مه كرِ *or* مه كرِه *do not thou do.*

P.

M. & F. مه كرِيْ *do not you do.*

Past Participle اِسمِ مَفعُول.

S.

M. نه كَرِي *or* نه كَرِلي
F. نه كَرِ *or* نه كَرِل } *not done.*

P.

M. & F. نه كَرِي
نه كَرِلي } *not done.*

مَصدَر INFINITIVE OR VERBAL NOUN. زاوړل *To bring.*

Past Tense ماضِي مُطلَق.

S.

M. هَغه را نه وَړ ئي را نه وَړ *he, or it did not bring.*

F. هَغه را نه وَړه را نه وړَله / ئي را نه وَړه ئي را نه وړَله } *she, or it did not bring.*

P.

M. هُغو را نه وَړ ئي را نه وَړ *they did not bring.*

F. هُغو را نه وَړه را نه وړَله / ئي را نه وَړه ئي را نه وړَله } *they did not bring.*

Present or Aorist Tense مُضارِع.

S.

M. and F. هَغه را نه وړِي *he, she, it may not bring, &c.*

P.

M. and F. هغو را نه وړِي *they may not bring.*

IMPERATIVE MOOD اَمر.

S.

M. and F. مه را وړَ *or* مه را وړه *do not thou bring.*

P.

M. and F. مه را وړِئ *do not you bring.*

Past Participle اِسمِ مَفعُول.

S. P.

F. نه را وَړِ M. نه را وَړِي *not brought.* M. & F. نه را وَړِي *not brought.*

415. When used with infinitives similar to ډکول *to fill*, the نه follows the adjective or noun, and precedes the auxiliary; thus,

مَصدَر INFINITIVE OR VERBAL NOUN. ډکول *To fill.*

Past Tense ماضِي مُطلَق.

S.

M. هَغه ډک نه کړ *or* ئي ډک نه کړ *he, it did not fill.*

F. هَغه ډکه نه کړه *or* ډکه نه کړله
ئي ډکه نه کړه *or* ډکه نه کړله } *she, it did not fill.*

P.

M. هُغو ډک نه کړ *or* ئي ډک نه کړ *they did not fill.*

F. هُغو ډکه نه کړه *or* ډکه نه کړله
ئي ډکه نه کړه *or* ډکه نه کړله } *they did not fill.*

Present or Aorist Tense مُضارِع.

S.

M. هَغه ډک نه کړِي *he or it may not fill, &c.*

F. هَغه ډکه نه کړِي *she or it may not fill, &c.*

P.

M. هُغو ډکِ نه کړِي *they may not fill, &c.*

F. هُغو ډکِ نه کړِي *they may not fill, &c.*

IMPERATIVE MOOD امَر.

S.

M. and F. مه ډکَو *or* مه ډکَوه *do not thou fill.*

P.

M. and F. مه ډکوئ *do not you fill.*

Past Participle اِسمِ مَفعُول.

S.

M. نه ډَک کړي *or* کړلي } *not filled.*
F. نه ډَکه کړِ *or* کړلِ }

P.

M. نه ډَک کړِي *or* کړلِي } *not filled.*
F. نه ډَکِ کړِي *or* کړلِي }

416. In the passive voice, the past participle or the imperfect tense used with the auxiliary as a second form (already described at page 176) may precede, and the نه precede the auxiliary, or the particle of negation and auxiliary may precede, and the past participle and imperfect tense follow; as will be seen from the following paradigm.

مَصدَر INFINITIVE OR VERBAL NOUN. وِيشتَل *To throw.*

S.

M. هَغه وِيشتَلي نه شه } *he or it was not thrown.*
هَغه نه شه وِيشتَلي }

F. هَغه ويشتَلِ نه شْوه *or* شْوَله } *she or it was not thrown.*
هَغه نه شْوه *or* شْوَله وِيشتَلِ }

P.

M. هُغو وِيشتَلِي نه شْوُل *or* شْوُ } *they were not thrown.*
هُغو نه شْوَل *or* شْوُ وِيشتَلِي }

F. هُغو وِيشتَلِ نه شْوَلِ *or* شْوِ } *they were not thrown.*
هُغو نه شْوَلِ *or* شْوِ وِيشتَلِي }

Present or Aorist Tense مُضارِع.

S.

M. هَغه ويشتَلي نه شي / هَغه نه شي ويشتَلي } *he or it may not be thrown.*

F. هغه ويشتَلِ نه شي / هَغه نه شي ويشتَلِ } *she or it may not be thrown.*

P.

M. هُغو ويشتَلِي نه شي *they were not thrown.*

F. هُغو نه شي ويشتَلِي *they were not thrown.*

IMPERATIVE MOOD امَر.

S.

M. ويشتَلي مه شه *or* مه شه ويشتَلي } *do not thou be thrown.*

F. ويشتَلِ مه شه *or* مه شه ويشتَلِ

P.

M. ويشتَلِي مه شيْ } *do not you be thrown.*

F. مه شيْ ويشتَلِي

Past Participle اِسمِ مَفعُول.

S.

M. نه ويشتَلي شَوي *or* نه شوي ويشتَلي } *not become thrown.*

F. نه ويشتلِ شَوِ *or* نه شَوِ ويشتَلِ

P.

M. and F. نه ويشتَلِي شَوِي / نه شَوِي ويشتَلِي } *not become thrown.*

417. The positions which the particles of negation and prohibition assume, will also be seen from the following extracts:

یو به نَسَمَ مُغلواله دَ رقیب ستا که زو کړَي یَم ریښتیا له پُښتَني زه

"I WILL NOT BEAR *with this Moghalí (tyranny) of thy guardian,*

If I am really born of an Afghán woman." Abd-ul-Hamíd.

هَر خاکِي چه خاکساري ذَکا ښَه ذَکا

هَر څوک ښَه وي په خپُل رَسمو په رواج

"*Every terrestrial being who* PRACTISES *not humility,* ACTETH NOT *rightly:*

Every one will be excellent according to his own manners and customs." Abd-ul-Hamíd.

چه نه وُخوري نه ئي ورَکړي مه ئي وینِي

که په ګَنج باندِ په څیر دَ مار کښینِي

"*Who* DOES NOT CONSUME *himself, and* DOES NOT GIVE *to others,* LOOK NOT *towards him,*

That sitteth like a serpent on a hidden treasure." Khushhál Khán, Khaṭṭak.

بُزرګانُ فرمایلي لویه لومه دَ شیطان دَه چه توبه آخِر کَوِینَ مُومنانُ مه آخِر کَوِي

"*Pious persons have said that the devil's snare is a large one,* that you should put off repentance until the last hour; but* POSTPONE IT NOT, *oh! children of the true faith.*" Fawáíd-ush-Sharrí'æa.

* Which means, that his deception is great.

Chapter VI.

THE SEPARATE PARTICLES.

حُرُوف.

418. Under this head are included adverbs, postpositions or prepositions, conjunctions and interjections. They contain, besides pure Afgháníán, a number of Arabic and Persian words.

Adverbs.

419. The Adverbs may be divided into fourteen different classes—of place, time, number, quality, similitude, collection, separation, demonstration, interrogation, dubiation, exclamation, affirmation, negation, and prohibition.

420. They serve to qualify nouns, and are for the most part undeclinable; thus,

چه دِ زُلفي دَ رحَمان په زړه ورَ څَرخ کړِ

ترَ بَنړو ئي څَکه څاڅي اوښي سپينِي

"*Since thy ringlets have pierced the very heart of Rahmán,*

Therefore *from his eyelashes the white tears flow.*" Abd-ur-Rahmán.

که له خدايه دِ وُ خلق وَ ته مَخ شِي له فِردوْس به دِ مَخ شِي وَسقر ته

همیشِه به دَر په دَر کَرزي رَټَلي دَ اسَتوکي څاي به نَمُومي هِيچَرَته

" If thy face becometh turned from God unto the world,

It will be also turned from heaven unto hell ;

Thou wilt for ever wander driven from door to door ;

Thou wilt NOWHERE *find a resting or a dwelling place."* Abd-ur-Rahmán.

چه پیدا شي یو ناکس په قبیله کښي وړاندِ وَرَستو هَبَته کانِ نَسَب

" When one degenerate being appeareth in a family,

He bringeth disgrace on his lineage both PRESENT *and* PAST." Abd-ul-Hamíd.

421. A number of adverbs are subject to the usual change in termination for the ablative case ; as in the following example :

وزِیر وُه وَیل دا هَلَک لا تَر اوسه دَخپُل بِوَندانه له باغه میوه نه دَه خوړلي

" The Wuzír said, 'As YET *this boy has not eaten any of the fruit from the garden of his own existence."* Gúlistán.

422. A few adverbs derived from nouns and adjectives are liable to the same change in termination for gender, number, and case, as the nouns they qualify. Thus ډیر *much*, becomes ډیره in the feminine singular, and ډیري in the feminine plural and the oblique cases of the singular. The masculine plural is the same as the singular, and the oblique plural for both genders is ډیرو.

مُدعا دَ عاشقي مُشکله ډیره رَسیدَلي په مَطلبَ به طاق درَ طاق وِي

" The lover's suit is an EXCEEDINGLY *difficult one—*

The object can only be obtained after many twists and turnings." Kásim Alí, Afrídí.

423. The adverbs of most frequent occurrence in the language are as follows:

Adverbs of Place ظُرُوفُ الْمَكَان.

دَلته دَلِ هِيسته *here, hither.*

هَلته هَلته كي *there, thither.*

هُورِ هُورِ ته *there, thither.*

له دَغه or دي څايَ *from this place.*

له هَغه څايَ *from that place.*

وَړاندِ *before, hitherto.*

دَغه or دي خوا *this side.*

هَغه خوا *that side.*

خوا په خوا *side by side.*

دواړه خوا *on both sides.*

بَل چَرته or بَل څاي *elsewhere.*

دَلته هَلته *here and there.*

دي خوا or دي پَلْو *near, on this side.*

پور ته or لوْړَ *above overhead.*

ښكَته or ږوْړَ *under.*

تَر دَغه or تَر دي پوري *so far, to this degree.*

تَر هَغه پوري *so far, to that degree.*

چَرته *somewhere.*

هَر چَرته or هَر يوْ څاي *everywhere.*

هِيچرته *nowhere.*

نږدي *near, about.*

يوْ څاي or چَرته *somewhere or other.*

هَر چَر ته *where or wherever.*

دَنَن *inside, within.*

هَغه خوا or هَغه پَلوْ *beyond, on that side.*

لاندِ باندِ *above and below.*

نَسكوره *upside down.*

لَري, له ورايه *far, at a distance.*

چاپيره *round about.*

Adverbs of Time. ظُرُوفُ الزَّمان.

اوس *now, at this time.*

کَله *ever, sometime.*

کَله کَله *sometimes.*

هیڅ کَله نه *never.*

هَرکَله *always.*

هَرکَله چه *whenever.*

کَله نه کَله *some time or other.*

هَره رَوڅ *daily.*

هَره شپه *nightly.*

وار په وار or دَم / په دَم *perpetually.*

زرَ په زرَ *instantaneously.*

پایه په پایه *gradually.*

پَله پَسي *successively.*

په خوا or پیش *before, prior.*

پَس *after, afterwards.*

دوَیم *secondly.*

اوس *now, presently.*

نَن *to-day.*

صَبا *to-morrow.*

وړَمه ورَڅ *two days since.*

لا وړَمه ورَڅ *three days since.*

سَحَرگاه *at the dawn of day.*

کَله کَله *sometimes, occasionally.*

هَرکِز *ever.*

لَرغوني *long since.*

بَرائِي بیگاه *last night.*

هَرڅَله *as often.*

آخِر or باري *once, at last.*

یۆ پلا or یۆ څَله *once.*

څو وار or څو څَله *often, repeatedly.*

وار په وار *repeatedly, often.*

کَله کَله *frequently.*

یۆ څَله *once.*

دۆه څَله *twice.*

درِ څَله *thrice.*

تُرُت, سَم له لاسَ *instantly, quickly.*

زرزرَ, ماره مار *quickly.*

نَږدي *shortly, soon.*

ناګهان *unawares, suddenly.*

يک لَخته *all at once, suddenly.* [*place.*

ړنبي *first, in the first*

آخِر *at last, at length, finally, at the end.*

پَرُون *yesterday.*

نَن صَبا *shortly, soon.*

بَل صَبا *day after to-morrow.*

لا لا وړمه ورځ *four days since.*

وَختي *early in the morning.*

تَل *always, ever.*

تَل ته تَله, هميشه *always, continually.*

تَراوسَ, لاتَراوسَ *as yet.*

چَري *sometimes.*

ADVERBS OF QUANTITY. حرُوف الْمقدار.

هومبره *or* دهومبره *so much.*

هومبره قَدَر *that much.*

دغومبره قَدَر *this much.*

هَر څومبره *as much as.*

هَر څو *howmuchsoever.*

ويړيا *gratuitously.*

څو څو *a great number.*

ډير *much, in a great degree, by far.*

لَګَ لږ *or* لکَوټي *a little.*

ADVERBS OF SIMILITUDE. حُرُوفُ التَّشْبيه.

دَغه شان *or* دا *thus, in this manner.*

دَغه رَنګ *or* دا *thus, in this way.*

لَکه *or* شان
غُندِ, دود
په دود, مَخي
په څير
} *like, as.*

هَغه شان *so, in that manner.*

هَغه رَنګ *so, in that way.*

دَغه سي
or داهَسي
} *thus, so.*

مَثَلاً *for example.*

يَعني *that is to say.*

ADVERBS OF ADMONITION, ETC. حروف التنبيه

پوه شه *know! recollect!*

خبَر دار شه *take care! mind!*

وُ کوره or وُ وين *look out! have a care!*

بيدار شه *be cautious!*

ADVERBS OF SOCIETY AND SEPARATION حروف المعيّت و مفارقت.

بيَل بيله *apart, separately.*

سَره *together.*

بيَل بيَل *separately.*

بي له دي or سيوا / له دي *besides, except.*

تار په تار *separately.*

وُچ په وچه *uselessly.*

يوازي *alone.*

مَخامَخ *face to face.*

لَري *apart, at a distance.*

اَرَخ *at the side.*

اَرَخ په اَرَخ *side by side.*

يوْ په يوْ *singly, individually.*

ADVERBS OF EXTREMITY AND TERMINATION حروف الغايت.

تَر اوس پوري *till now, as yet.*

تَرهَغه پوري *so far as.*

تَر کَله پوري *till when? how long?*

تَر آخِر پوري *to the end.*

تَر نهايت پوري *to the last.*

تَر پوري *to, up to, until.*

تَر دي / پوري or دَغه *hitherto, to this degree.*

ثو or ثو چه *until, to that degree.*

بي حَد *beyond bounds.*

تر حَد پوري *to the last degree.*

Adverbs of Interrogation حروفُ الاِسْتِفْهام.

چَرته چَري } *where? whither?*
کم څاي }

څَنګه *how? in what manner?*

څومبره څومره *how much?*

له کَم وَقتَ *since when?*

له کَم *or* له کَم } *whence?*
څايَ }

کَله *when? at what time?*

ترکَله پوري *or* ترَکَله *until when?*

څومبره قَدرَ *how much?*

تَر کَم پوري, تَرکَله } *till when? how long?*
پوري }

څو څله *how often?*

وَلي به نه وي *why not?*

څه لره څه له } *why? how? wherefore?*
په څه }

وَلي *or* څه دَ پاره *for what?*

څه رَنګَ *in what way? how?*

Adverbs of Dubiation حُرُوف التَّشکِيک.

ښائِي ګوندِ ګُندِ *perhaps.*

نه دِي وي *perhaps not.*

خداي زدْه *God knows.*

به وِي *may be.*

په ګُمان سَره *probably.*

Adverbs of Affirmation and Emphasis حُرُوف التَّاکِيد وَالاِيجاب.

بي شَکه, لاچار *certainly, doubtless.*

اَلبَته, خو, ضَرُور *necessarily.*

هو *yes, indeed, yea.*

جوړ *merely, only, exactly.*

حَق ناحَق } *right or wrong.*
کام نه کام }

هِيچري, لَسَره *by no means, never.*

په رڼتيا, حَقا *really, truly.*

بويه بايده بويَ *necessarily, it behoveth.*

هَرَّكوره *by all means.*

هَڼُ *or* هَڼو *never, by no means.*

فقط *only, simply.*

خواه نخواه *at all events, whether or not.*

بيدو *exactly, quite.*

Adverbs of Prohibition and Negation حُرُوفُ النَّفي ومَنع.

نه *no, not, nay.*

مه *do not.*

Conjunctions حُرُوفُ العَطف وَالمَوْصُول.

424. The conjunctions most in use are:—

كه آكر *if.*

آكرچه *although.*

هُم, بَل *also, even, likewise.*

وَلِ *or* وَلي *but, yet, however.*

سيوا *besides, except, but.*

كه نه *and if not, unless, otherwise.*

له هَغه سَبَبَ *then, therefore.*

بَلكه *but, moreover.*

سَره له دي *notwithstanding.*

مَنَّكر مَّكر *unless.*

وْ *or* اوْ *and, also.*

سكه *or* پَس *therefore, then.*

چه *that, because, or.*

بي له *unless, if not.*

څكه, له دي / جَهَتَ / له دي سَبَبَ *then, because. therefore.*

يا *or.*

EXAMPLE.

دَرويشي ترک دَ وجود دي وَلي دوي په هوډ غواړي چه په تورو په توبرو وَبَل ته زغلي

"The Durveshs' calling is to forsake all carnal and worldly desires; BUT *they, through spitefulness desire to rush on each other with swords and with arrows."* Makhzan Afghání.

PREPOSITIONS AND POSTPOSITIONS حروفُ الْجَر يا مَعنوي.

425. Besides the simple prepositions and postpositions used in forming the cases of nouns and pronouns, already described in Chapter II., there are other particles used in the same manner which require the noun, adjective, or pronoun, to be used in the genitive or ablative case when capable of inflexion.

The following are examples:—

شَريعت مِثال ئي وَنه چه ويخوُنَ ئي تَرَ زمکي لاندِ تَلَلي اوْکه فَهم دَليل وُکړِ دَ سَر ښاخ ئي پورته تَلَلي تَرَ سَما دي

"The law is like unto a tree whose roots have gone UNDER THE GROUND; *and (if thou shouldst make use of understanding and argument) the topmast branch of it has gone* UP INTO THE HEAVENS." Makhzan Afghání.

پَروانه يوْ ځله سر بازي په عُمر که دا کار په يوِ شپي څو ځله شَمع

"The moth casteth away its life but once in its lifetime,

But the candle doeth this several times IN ONE NIGHT." Abd-ul-Hamíd.

The chief prepositions and postpositions are :—

دَ *of.*	له نه *or* له *from.*
ته, لره, له *to.*	تَر *from.*
کښې, په کښې *in.*	پَر پَر باندِ *on, upon.*
تَر لاندِ, دَ لاندِ *below, under.*	دَ پاس *over, above.*
سَره *with.* [*of.*	څخه *before.*
دَ پاره *for, for the sake*	مَنځ *in, between.*

426. Interjections اَصوات.

آپرين, شاباش *well done! bravo!*	افسوس *lackaday!*
ئَم شه, بيدار شه *have a care!*	کَشکي *would to God!*
هيْ هيْ *alas! alas!*	عَجَب, هاي / هوي *strange! good God!*
دَريغ *sorrow! alas!*	هه *indeed! really!*
چَخه *avaunt! get*	لَري شه, بيارته شه *begone! get away!*
او, اي, و هي *oh!* [*away!*	چهپه, چهپ شه *hush! silence!*
وُوي وُوي *dear! dear!*	
واي واي, آخ آخ *woe! woe!*	

Example.

دا ياران لَکَ گُلونه دَ بهار دي دَ خَزان پتاو رژيږي دَريغ دَريغ

"These loved ones are like unto the flowers of spring,
For in the autumn they wither and fall. Alas! alas!" Ahmed Shah, Abdálí.

Chapter VII.

THE DERIVATION OF WORDS.

427. There are a number of derivative and compound words in the Pushto language, formed from nouns, adjectives, and verbs, by prefixing, affixing, or inserting, certain words or letters. They may be considered pure Afghánían.

428. Abstract nouns may be obtained from adjectives in eight different ways:—

First.—By rejecting the final letter of the adjective and prefixing another; as, وږي *hungry*, لوږه or لوږ *hunger*.

EXAMPLE.

لوږه تنده پرِ غالِب شوه یکباره په صورت ورَ پاتِ نشه طاقت توان

"HUNGER *and thirst all at once overpowered him;*

In his body no power or strength remained." Saif-ul-Mulúk.

Second.—This form rejects two letters of the adjective for three others; thus, تږي *thirsty*, تنده or تنږ *thirst*.

لوږه تنده نشته دَ قانع په قناعت کښي
دا کیمیا چه زده کا په خرقه کښي اُمرا وي

"*In the contentment of the contented man, there is neither hunger nor* THIRST;

And they become nobles who in the ragged garment acquireth this alchemy." Abd-ur-Rahmán.

Third.—Shortening the word by the rejection of و for (ـَ), and affixing ا; as, رُونړ or رُوڼ *bright*, رَڼړا or رَڼا *brightness*.

په رَڼړا ئي دَ چا روزګار نه پوره کیږي دَ آسمان برقو بریښنا ده دا دُنیا

"By the LIGHT *of it the business of this life cannot be perfected;*

For this world is as the lightning and the light of the sky." Abd-ul-Hamíd.

Sometimes this word takes another letter, as in the following example:

لَکَ نمر په جهان وُخیږي رَڼړائي شي دَم قدم هَسي زنده کاندِ اخلاص

"As when the sun riseth on the world, LIGHT *and* BRIGHTNESS *cometh,*

So doth friendship and affection give life to both breath and footstep." Abd-ul-Hamíd.

Fourth.—The middle letter of the adjective is rejected; یا inserted in its place; and ـَ or ه affixed; as, تور *dark* or *black*, تیاره or تیارَ *darkness* or *blackness*.

کُل جهان توره تیاره شه له هَغه ګرد وْ غباره آسمان رَعد بریښیده لَکه شَمشیران

"The whole world became filled with DARKNESS *from this dust and vapour;*

In the heavens thunder rolled, and lightning flashed as from swords." Saif-ul-Mulúk.

Fifth.—The final letter of the adjective is inflected from ه or ـَ to ي and ګره or ګَرَ affixed; thus, ښه *good*, ښیګره *goodness*.

یُون ګران په دَغه لار دي بوالهَوَس ته

مَرد هَغه کَنړه چه ښیګري که بنا

"Journeying on this road is difficult to the fickle and capricious :

Consider him a man who layeth the foundations of GOODNESS." Kásim Alí, Afrídí.

The whole of the nouns of the preceding classes are feminine; and the following, with the exception of those formed by affixing تيا, which are feminine, are all masculine.

Sixth.—This form is something similar to the fourth class, being formed from the same adjective (which however remains unchanged) and merely takes the affix والي; thus, تور *black*, تور والي *blackness*; کلک *hard*, کلک والي *hardness*.

مَخ دِ سپين لکه آفتاب وُه تَر آفتابَ ئي لا تاب وُه

وَلي اوس دا هَسي تور شه په تور والي لکه سکور شه

"Thy countenance was white like unto the sun—yea! it was brighter than the orb of day :

But now, alas! it is become so black, that its BLACKNESS *is like unto charcoal."* Yúsuf and Zulíkhá.

Seventh.—The nouns of this class are formed by dropping the final ي of the adjective, and affixing وُن; as, ږوندي *alive* or *existing*, ږوندوُن *life, existence*; نښتي *captive, prisoner*, نښتوُن *captivity, imprisonment*.

EXAMPLE.

کَله ما وَ ته امید دَ خپُل ږوندوُن شي

په هِجران به ئي ږوندوُن را ته زبوُن شي

"When shall I entertain hope for my own EXISTENCE?

Since separated from her, LIFE *itself to me is infamous."* Kásim Alí, Afrídí.

Eighth.—This class is formed by the mere addition of the affixes تُون توب and تِيا; thus, بيَل *separate*, بيَلتُون *separation*; شَنډ *barren*, شَنډتُون *barrenness*; مَيَن *affectionate*, مَيَنتوب *affection, love*; ليوَني *mad*, ليوَنتوب *madness*; موړ *satiated*, موړتِيا *satiety*; خمَسور *impudent*, خمسور تيا *impudence, familiarity*.

ناګاه ويښه شوَه له خوبَ زړه ئي ډک له مَيَن توبَ
کښيناسته نګاه ئي وُکړَ يار ئي نه ليد آه ئي وُکړَ

"*Suddenly she awoke from her slumbers, her heart filled with* LOVE *and* AFFECTION.

She sat up and gazed around, but sighed, for she beheld not her beloved one." Yúsuf and Zulíkhá.

خدائي دِ نه کاندِ بيلتُون دَ دوهٔ يارانو
په بيَلتُون عاشق په روغ صُورت بيمار دي

"*God forbid that* SEPARATION *should be caused between two lovers;*

For in SEPARATION *the lover's body is in health, but his heart is sick.*" Kásim Alí, Afrídí.

چه په ديدَن دِ موړ تِيا نشوَه اوس دَ يار غَمو کړي موړ

"*Whereas from her presence thou didst not acquire* SATIETY,

Grief on her account has now satiated thee." Ahmed Sháh, Abdálí.

The whole of these derivatives when capable of inflection are subject to the same changes as other nouns.

429. Abstract nouns are obtained also from primitive nouns, by the mere addition of the affixes والي, توب, and ستِيا; thus, هَلَک *a child*,

هَلَک والي *childhood;* سړي *a man, a human being,* سړي توب *manhood, humanity;* میلمه *a guest,* میلمَستِیا *entertainment, hospitality.*

The following are examples:—

هَر څوک چه له هَلَک والِي په ادَب نه کړِي
په لوي والِي نیکي تِر شِي لاړه

"Whoever from CHILDHOOD *may not have walked in the path of modesty and morality,*

In the years of MATURITY *virtue and piety departeth from him."* Translation of the Gúlistán.

اي څویه دَ تَلو په وَقت کښي دَر ته مي وَیلي نه وُو چه دَ تَش لاس
دَ زړه ور توب لاس تړلي دِي او مَنګله دَ مزرِي توب مات

"Oh son! did not I say unto thee at the time of thy departure, that the hand of BRAVERY *if empty is bound, and the paw of* LION-LIKE INTREPIDITY *broken?"* Translation of the Gúlistán.

وَرته وُه وَیل اي بابا دَ بادشاه په میلمَستِیا څه دِ وُ نه خوړَل زاهِد وُه
وَیل دَ دوي په نَظَر کښي هیڅ مي وُ نه خوړَل چه په کار راشِي

"He said unto him, 'O father! what didst thou not eat of any thing at the king's ENTERTAINMENT*?' The devotee said, 'In his sight I did not make use of any thing of consequence.'"* Translation of the Gúlistán.

Arabic and Persian words when used in this language, as may naturally be supposed, are generally governed by, and subject to their own rules of grammar; but in some instances the Pushto affixes and prefixes

may be found used with the words of these languages; thus, سَخِي *generous,* سَخِيتوب *generosity;* شوُم *niggard,* شوُم توب *niggardliness;* بيګانه *strange,* بيګان توب *strangeness.*

430. Nouns of intensity are formed by prefixing adjectives to them; thus, تور *dark,* prefixed to تَم *darkness,* becomes تورتَم *total darkness;* and in the same manner تور prefixed to تِياره signifies *total darkness.* تم is not generally used without an adjective prefixed.

EXAMPLE.

که دِ مَخ په زُلفو پُټ دي باك ئي نشته دَ حيات اوبه هم پُټ په تورتَم دي

"Of what consequence is it though thy countenance is enveloped in curls,

For the water of immortality itself is hidden in TOTAL DARKNESS." Abd-ur-Rahmán.

431. The particles of exaggeration and diminution used with nouns have been already described under that head, (page 36—39) and need no further notice.

432. Adjectives may be formed from some nouns by the addition of ني and ي; as, بيګا *night,* بيګاني *nocturnal;* پَرُون *yesterday,* پَرُوني *yestern* or *yester.*

The following are examples:—

دابشلِيم پَس له اورِيدُ دَ دي خَبري بيګاني خوب فقير ته وُه وِاُو دا
راز وُ خپُل يار ته ئي ظاهر کَ

"Dábshalím, after hearing these words related his NOCTURNAL *dream to the Derwesh, and also mentioned this secret to his friend."* Æ'yár Dánish.

عَبد الله دَ معاويه په لور روان شه دَ پَرُونيْ خَبرِ چه جويان شه معاويه وِ
څما لُور وائِي اي پلاره دَ دي عَبدُ الله عورته خوش ديِداره زه به کَله په
نَظَر دَ ده ورَشَم وايم تا ته چه عَبدُ الله نه قبوُلوُم که دي خپُله عورته کا
طلاقه دَغه پَس به ئي قبوُل کړَم له اتفاقه

"*Abdullah set out to see Muæá'wíya, and when he enquired about the circumstances of the* PRECEDING DAY (YESTERN), *Muæá'wíya said, 'My daughter says, Oh! father, the wife of this Abdullah is very handsome. When shall I appear to advantage in his sight? I declare unto you that I will not have Abdullah under these circumstances; but if he will divorce his wife, then I will accept him willingly.'*" History of Hasan and Husain.

433. Adjectives of intensity may be obtained in the same manner as nouns of intensity, by the use of particles either prefixed or affixed to the word; thus, ړُوند *blind*, ټَپ ړُوند *totally blind;* سپِين *white*, تکَ سپِين *perfectly white*, or سپين سپيڅلي *pure* or *spotless white.*

EXAMPLES.

ټَپ ړانده دي عاشِقان دَ يار په عيب
ته ټَپ ړُوند دَ هَغه يار په هُنر مه شه

"*Lovers are* TOTALLY BLIND *to the defects and blemishes of the beloved;*

But do not thou also become WHOLLY BLIND *to her virtues and merits.*" Abd-ur-Rahmán.

چه دِ زُلفِ دَ رحَمان په زړَه وَر څرخ کړِ
تَر بانړو ئي اوبه څاڅِي تکِ سپِينِ

"*Since thou hast pierced the heart of Rahmán with thy ringlets,*

From his eyelashes the PURE WHITE *water flows.*" Abd-ur-Rahmán.

چا چه نورِي وِي په خپلو وِينو وَلَلِي

دَ شَبنَم په څير به تَل وِي سپِين سپيڅلي

"*Whoever may have washed his garments in his own blood,*

Will, like the dew of the night, be ever SPOTLESS WHITE." Abd-ur-Rahmán.

434. Several Persian, and a few Arabic adjectives are also to be met with in Pushto, differing but slightly from the originals in pronunciation; for example, غمژَن *aggrieved,* from the Arabic noun غم *grief,* and Persian زَن *stricken;* and in the same manner مکرژَن or مَکرَجن *treacherous, malicious;* تَپ ژَن *feverish;* ابتَر or اوتَر *spoiled, worthless,* from the Arabic word اَبتَر, and the Hebrew בתר signifying, *cut short, etc.;* زَړه وَر *intrepid, brave,* from the Pushto noun زَړه *the heart,* and the Persian particle وَر signifying *possession, having;* تُورزَن *warlike, gallant,* from the Afghánían noun تُوره *a sword,* and زَن the active participle of the Persian infinitive زَدَن *to strike, to smite.*

EXAMPLE.

خلاص شي بيا لکه تُورزَن دَ تولي له مينځه

که هَر څو په غاښو وُ نَسمَ زَبان چَپ

"*The tongue again becometh liberated, like the* WARRIOR *from the thickest of the fight;*

Although I may seize it with my teeth that it should remain silent." Abd-ul-Hamíd.

435. Another description of adjective is obtained by prefixing an adjective to a noun; as, نیمه خوا *disappointed, foiled, etc.*, from the Persian adjective نیم *half*, and the Afghánián noun خوا *desire, inclination;* thus,—

نیمه خوا د برق رڼا کوره هوښیار شه مکړه کار د معطلي په شتاب ډیر

"Behold the INCOMPLETE *brightness of the lightning and be prudent!*
The affairs requiring deliberation perform not with exceeding haste!"
Abd-ul-Hamíd.

436. A few adjectives are obtained by affixing the Pushto particles من (a corruption doubtless of the Persian possessive particle مند) and یالي to Persian and Arabic nouns; thus, نیاز *indigence, poverty,* نیازمن *indigent, poor;* دولت *wealth,* دولتمن *wealthy, opulent;* جنګ *war, battle,* جنګ یالي *warlike, martial;* ننګ *honor, reputation,* ننګ یالي *honorable, reputable.* The letter ن is also added to Persian and Pushto nouns indiscriminately in the formation of adjectives; thus, کرم *a worm,* کرمن *wormeaten;* ریم *pus, matter,* ریمن *purulent, mattery;* پم the Pushto for *scab,* پمن *scabby;* خیچ *dirt, filth,* خیچن *dirty, filthy;* لیه *blinking, purblind,* لیچن *a blinkard, purblindness.*

437. A few adjectives can be formed by compounding two nouns, as in the Persian language, but they are rare; thus, پي مخي *pretty, delicate,* from پي *milk,* and مخ *the face;* thus,—

له یوه بغدادي سړي څني چه خپل ځان په عربو کښي کداوه و مي

پښتیدل چه د پي مخو په باب کښي څه وائي

"*I once made enquiry from one of those who accounted himself amongst the Arabs of Baghdád, saying, 'What sayest thou in respect to the* HANDSOME?'" Translation of the Gúlistán.

438. There appears to be no purely Afgháníán mode of forming relative or patronymical adjectives, and they are for the most part obtained by affixing the Persian ي, called the *yai-i-nisbut*, to the noun; thus, کابُلِي *a native of Kábul;* پیشاورِي or پیښاورِي *a native of Pesháwer;* کوهستانِي *a native of the Kohistán.*

In the districts bordering on the Panjáb and Kashmír, such as Bunír and Pakli, the affix وال is sometimes used (a corruption evidently of the Hindee word والا); thus, بُنِیروال *Bunírwál—a native of Bunír;* پکلیوال *Paklíwál—a native of Paklí.* At the same time it must be remembered that this affix cannot be always applied, for we could not call a native of Pesháwer, a Pesháweríwál, nor a native of Kábul, a Kábulíwál.

439. The past participles of verbs are extensively used as adjectives in this language, both alone and with a conjunction; thus, نازَوُلي *pampered,* obtained from the infinitive نازَوُل *to pamper,* formed by affixing وُل the sign of the infinitive of active verbs of this class, to the Persian noun ناز, signifying, *delicacy, softness, etc.;* and هَم زولي *of the same age, cotemporary,* from the past participle of the verb زُوُل *to be born,* with the Persian conjunction هَم *together, with, similar, mutual.*

The following are examples:—

آړَوُلي بَحنت را وُکړي آړَوُلي چه غَمخور یار وُ آشنا څما خونخوَر شَ

"INVERTED *destiny made me* ADVERSE *and* WAYWARD,

When my sympathizing lovers and friends became cruel and sanguinary." Abd-ul-Hamíd.

دُرخاني پلار ته سوال وُکړ چه هَمزولي مي واړه لُوَلِي حُکم را کړه چه زه هَم لوَلم

"*Durkháni made a request to her father, saying—'All* THOSE OF MY OWN AGE *learn to read, pray give directions that I also may read.'*" Tale of Adam Khán and Durkháni.

It should be borne in mind that these derivatives are subject to the same changes for gender, number, and case, as other nouns or adjectives under whose classes they may come.

440. The *hasil-i-masdar* (حَاصِل مَصْدَر) called also the *ism-i-masdar* (اِسم مَصْدَر) of the Pushto verbs, is derived from the infinitive (مَصْدَر) the source or essence of the verb, by rejecting the ل—the final letter of the former, and substituting نه. It is not subject to any change for gender or number, but changes the final ه into ي in the oblique cases; as, بيليدَل *to separate,* بيليدَ نه *separation;* توکيدَل *to grow* (as a plant or grain), توکيدَ نه *growth.* Infinitives terminating in وُل are subject to the same rules.

The *hasil-i-masdar* of the preceding infinitives which are intransitive, are used as nouns; but in case of making them transitive by changing the neuter sign يدَل into the active termination of infinitives وُل the *hasil-i-masdar* can then only be construed as a mode of action or manner of being indefinite, as to time, place, and sometimes even of person; thus, بيلَوُل *to separate,* بيلَوُ نه *causing separation;* توکَوُل *to make grow,* توکَوُ نه *causing growth* or *growing.* The *hasil-i-masdar* of a transitive infinitive terminating in يدَل, of which there are a few in the

language and exceptions to the above rule, can be construed as a noun; thus, پَښتيدَل *to ask*, پَښتيدَ نه *enquiry*.

The verbal nouns of a few infinitives instead of affixing نه merely take ن; and in the oblique cases ي is also added. They are also subject to the same rules of construction as those already described.

441. The *ism-i-haliah* (اِسمِ حالِيه) or verb in its present state, similar to the present or indefinite participle of our language, is also used occasionally as a simple noun; but chiefly in the place of the infinitive. It forms the imperfect tense with the affixed personal pronouns, and appears to be the source of that form of the verb. It is likewise obtained from the infinitive by substituting ه for the final ل; and is subject to the same rules for gender and number as the *hasil* or *ism-i-masdar*, but differs with regard to inflexion. Intransitives, and the few transitives ending in يدَل, together with all others whether intransitive or transitive (with the exception of زغاښتَل *to run*, and ناستَل *to sit*; and those terminating in وُل from which this form of the verb cannot be obtained), change the final ه into (ـُ) or و in the oblique cases. Those which lengthen the second syllable by changing (ـَ) into ا; as, الوَتَل *to fly*, الواته *flight* or *flying*, drop the ا altogether in the oblique and the ه is altered to (ـُ) or و, as for the other forms already described. The *hasil-i-masdar* cannot be used as the imperfect tense.

442. These forms of the verb—the *hasil* or *ism-i-masdar*, and the *ism-i-haliah*, are subject to certain rules in construction which require explanation.*

* "It now only remains to be observed that besides the infinitive as above described, there is another species of noun in some measure resembling it, which the Arabian Grammarians term اِسم مَصْدَر or the *Infinitive Noun*. Between these

These forms of the verb are constructed in no less than nine different ways.

First.—The *ism-i-masdar* as a noun is connected as the مُضاف or governing word in the relation of the genitive case with an agent, the

two nouns, namely the مَصْدَر and the اِسمِ مَصْدَر there is precisely the same distinction in point of sense, as between the word *drink* and the Participial Noun *drinking*, when used as a general term in such an example as the following :—

'Bacchus ever fair and ever young,
Drinking joys did first ordain ;
Bacchus' blessings are a treasure,
Drinking is the soldier's pleasure.'

"In which lines the word *drink* might be substituted for *drinking* without much detriment to the sense, for *drinking joys* mean the *joys of drinking* or *drink*, and the same may be observed of all other words of the same classes ; as, *grief, grieving ; kiss, kissing ; love, loving ;* etc. How then shall we ascertain the true character of these words ? What for instance is *love* as opposed to the general term *loving ?* It is certain that they are both general terms descriptive of certain sensations of delight or *modes* of pleasure in the mind, and as such may become either the subject or predicate of a Proposition, but this explains nothing, and if we ask the Arabian Grammarians for an explanation, they answer us by pointing out a mere distinction in their application. The اِسمِ مَصْدَر they say, has no other government than that of any common Substantive *Noun*, but this again is controverted by the Grammarians of Koofah and Bagdad, who bestow upon it the very same regimen as that of the مَصْدَر, and even admitting the fact, which I believe to be just, it differs nothing in this particular from the Infinitive of a Neuter Verb. The essential distinction then, for some essential distinction there certainly is, between the *Infinitive* and the *Infinitive's Noun* or *Ismo Masdar*, is not in my judgment simple *abstraction*, that is, making the one an abstract Noun in opposition to the other ; for, as I have observed before, they are both *general* or *abstract* terms, but rather in the idea *action* or *energy* conveyed by the *Infinitive*, which *action*

object being at the same time expressed in the ablative case, and the verb agreeing with the governing noun.

EXAMPLES.

له اغياره سَره کَډوُن دي دَ يار هَسي لکَه څوک کا سَره ګَډ پاک وناپاک

"*Thus, the* INTERCOURSE *of the sweetheart with a rival is,*

As though one mix together pure and impure—holy and profane."
Abd-ul-Hamíd.

Locke observes, however various, and the effects almost infinite, is all included in the two ideas of *thinking* and *motion*. These are his words, 'For *action*, being the great business of mankind and the whole matter about which all laws are conversant, it is no wonder, that several MODES of *thinking* and *motion* should be taken notice of, the ideas of them observed, and laid up in the memory and have *names* assigned to them; without which, laws could be but ill made, or vice and disorder repressed. Nor could any communication be well had amongst men, without such complex ideas, with *names* to them: and therefore men have settled names and supposed settled ideas in their minds of MODES of ACTION, *distinguished by their causes, means, objects, ends, instruments, time, place and other circumstances*, etc.'

"The real distinction then between the MASDAR and the ISMO MASDAR seems to be this. The ISMO MASDAR signifies simply the name of a MODE without any reference to *action* or *energy*; the MASDAR denotes a mere complex idea and indicates indefinitely the *action, energy*, or *being* of that MODE. LOVE for example is a name assigned to a certain feeling of delight, but LOVING is something more, being another name by which we indicate the *action* or efficacy of that feeling called LOVE; and hence we perceive the real cause of its possessing an *active* or *transitive* government, in contradistinction to the ISMO MASDAR, which having no reference to action, has no other regimen than that of any common Substantive Noun.

"Action indeed is applicable to every Infinitive, and this the Arabian Grammarians acknowledge by dividing all the verbs in the language into two general classes,

له قسمت خلاصیده ذ هیچا نشي که داخل شي ذ مکي په حرمون

"From destiny there is no ESCAPE *for any one,*

'Though he enter the sacred plain of Mekka itself.'" Abd-ur-Rahmán.

The entire construction changes, should the verb, which is intransitive in the preceding examples, be changed to a transitive in a past tense, the *hasil-i-masdar* then becomes the object, and یار and هیچا the *muzaf-illeh* or words governed in each of the above examples, become the agents in the instrumental case; thus, له اغیاره سره ګډون وُ کړ یار هَسي

which they term مُتَعَدِّي and لازِمي, that is, verbs denoting ACTIONS *transitively* (the *actio transiens* of Logicians;) and verbs denoting actions *inherent* or *inseparable, (actio immanens)* which we are accustomed to call neuter; and hence we perceive the propriety of the rule laid down in the Commentary, namely, that the اسم الفاعل or ACTIVE Participle may be derived from either a transitive or intransitive verb, which is saying in other words that every *action* supposes an *agent*.

"This idea of *action* is conveyed in other languages by terminations, as beat-*ing*, etc. but in Arabic with a few particular exceptions, there is no distinguishing mark by which we can discriminate the INFINITIVE from the INFINITIVE'S NOUN, so that we must trust entirely to the context for the sense of either. Every PARTICIPLE however in our language when used as a general term, is the just representative of an Arabic مَصْدَر or INFINITIVE, I mean every ACTIVE PARTICIPLE formed by adding the termination *ing* to the IMPERATIVE of a Verb, which seems in this case to possess a similar power to the characteristic *to*, and therefore it may perhaps be said that we have two INFINITIVES; as,

"Drink-*ing* is the soldier's pleasure, or *To*-drink is the soldier's pleasure,"

Formed by annexing *ing* and prefixing *to* to the Imperative in one sense, and the اسم مَصْدَر Drink, in the other. See "The Miut Amil," by Capt. A. Lockett." Notes to page 207 to 211. Calcutta, 1814.

"the beloved formed such *intercourse* with the rival;" and again له قسمت خلاصي هرچا وُکړ "every one effected *escape* from destiny."

Second.—The *ism* or *hasil-i-masdar* is used as the مُضاف or governing noun and also the agent, connected with the مُضاف اِليه or word governed, in the genitive case, the object being expressed in the ablative case, and the verb which is intransitive, being governed by the agent; thus,

دا دَ خداي ساتنه تيره تَر دَغه ده چه څوک په زَغرهٔ په خولوُن يا په لوي حِصارونُ خوندي شي

"*Although people be inclosed in armour or in helmets, or be defended by lofty fortresses; yet this* PROTECTION *of the Almighty hath surpassed all.*" Makhzan Afghání.

In the event of a transitive verb in a past tense being used, instead of an intransitive as in the above example, the *ism-i-masdar* as the مُضاف would become the agent in the instrumental case, connected with a مُضاف اِليه in the genitive, and the pronoun دا would refer to the object; as, دا دَ خداي ساتني وُساته "The *protection* of the Almighty protected him."

The *ism-i-haliah* is also subject to the same rules as the *ism-i-masdar* just explained; and although generally used as a mode of action, in this particular instance it may be used as a noun also.

EXAMPLE.*

دَ هغه دَروُ ديوار خضَر دَربان شي چه پرِ کيږي ستا واته نَنَواته

* This example has been already given for the present participle, the *ism-i-haliah*, for which, see Page 103—109.

" May Khizer be the doorkeeper of that gate and wall,

By which thy COMING IN *and* GOING OUT—*thy* ENTRANCE *and thy* EXIT *taketh place."* Abd-ul-Hamíd.

If the present tense of an active verb be substituted for کیږي which is intransitive, the *ism-i-haliah* which was the مُضاف, becomes a mere noun in construction with an auxiliary verb; and the مُضاف اِلیه which was in the genitive case, becomes the agent in the nominative; as in the following sentence; چه پرِ کوي ته واته ننَواته "by which thou effectest *exit* and *entrance."* The agent would of course assume the instrumental case with the verb in the past tenses.

Third.—The *ism-i-haliah* as the مُضاف in conjunction with an object in the genitive case, with the agent expressed in the same sentence, the transitive being governed by the object; thus,

بَد دِ نه مَنِي دِلبَر څما کاته بُلبُلان کاند په ګُلو آلواته

" Thou shouldst not take amiss, beloved one, my LOOKING;

For the nightingales take flight round the rose." Abd-ul-Hamíd.

With an intransitive verb the *ism-i-haliah* becomes the agent and the مُضاف in the genitive case, and the former agent becomes the object in the ablative; as, بَد دِ نه ګَکِي په دِلبَر څما کاته, which would be rendered—" my *sight* should not view the beloved one amiss."

Fourth.—The *ism-i-haliah* is connected by the genitive case as مُضاف to the object, the agent being neither expressed nor understood, having then a passive signification, and the verb agreeing with the مُضاف.

EXAMPLE.

پیرانده دَ مُحَمَد فرض دي په دا رَنګ چه رسول دَ خداي دي چه
مُوږ ایمان دي په ده راوړي

"KNOWING *Muhammad (or* KNOWLEDGE *of) is a sacred duty, in this manner, that he is the Prophet of God on whom we have placed our faith.*" Fawá'íd-ush-Sharrí'æa.

With the present tense of a transitive verb used in place of the auxiliary دي, the *ism-i-haliah* as the مُضاف would become the agent, and the object would be necessarily expressed; as in the following sentence پیږانده دَ محمد مؤمنانُ اره ایمان وَرکوي "*Knowledge* of Muhammad giveth religion to the believers."

Fifth.—The *hasil* or *ism-i-masdar* is the مُضاف اِلیه joined to the object by the genitive case, the agent expressed in the vocative case, and the object which is the مُضاف, governing the verb; as in the following extract.

چه نمړي دَ پاسلَوُني خوري حَمِیده په یوه پرهَر ږدي بَل پَرهَر دَ پاسَ

"*Since thou eatest the mouthful of* RECOMMENDATION, *Oh Hamíd! Over one wound thou placest another wound.*" Abd-ul-Hamíd.

If an intransitive verb be substituted for the transitive in the preceding example, the object in that would become the agent, and the *hasil-i-masdar* as the مُضاف اِلیه, would convey the meaning of a simple noun; thus, چه نمړي دَ پاسلَوُني کلَکَه شي "Since the mouthful of *recommendation* may become hard."

Sixth.—The *ism-i-masdar* as the مُضاف اِلیه or word governed, is connected with the مُضاف in the genitive case. The agent is not expressed, and the object governs the verb.

EXAMPLE.

دُنیا څاي دَه دَ کَټَنړي چه دَلِ ئي څه وُنکړ هَغه څاي دَي دَ نَتَني

هَر څوک ږاړي عالمَ خپُلسَر مَکانړي بي غَم

"The world is the place of ACQUIREMENT, *and he who has effected nothing in this, that world is the place of* EJECTMENT *and* EXPULSION. *Therefore, oh men! every one should weep, and not account himself free from sorrow and affliction."* Fawá'íd-ush-Sharrí'æa.

Seventh.—The *ism-i-masdar* as the مُضاف is connected with an object—the مُضاف اِليه grammatically,—in the dative case, but really in the genitive. The agent is also expressed.

EXAMPLE.

چه په زمکه په آسمان وُو هَمکي ئي مُتازان وُو

و ساتنَي ته ئي مِينه د هَر چا وُ شوْه مُبينه

"All who were on the face of the earth or in the heavens, were hopeful of, and dependent on him; and for his NOURISHMENT *the affection of all men became manifest."* Tawallud Námeh.

Eighth.—The *ism-i-haliah* or *ism-i-masdar*, may be used as a noun in construction with an auxiliary verb, the agent being expressed and in the nominative case if the verb be in any other than a past tense, and the object in the ablative; thus,

بَد دِ نه مَني دِلبَر څما کاته بُلبُلان کانِد په ګُلو آلواته

"Thou shouldst not take amiss, beloved one, my looking;

For the nightingales take FLIGHT *round the rose."* Abd-ul-Hamíd.

With any past tense of a transitive verb used instead of the present tense, the agent بُلبُلان, which in the above example is in the nominative, would become بُلبُلو in the instrumental case.

Sometimes neither agent nor object is expressed, but is understood

from something that has gone before or will transpire; as in the following example:

نه پوښتَنه سَره کانه مَخ کَتَنه شا په شا سَره تیربږِي آشنا خَلق

"*They neither make* ENQUIRY *of, nor cast a* LOOK *towards each other;*

Back to back they pass along, the friends and acquaintances of this world." Abd-ul-Hamíd.

Ninth.—The *ism-i-haliah* or indefinite participle is used as a mode of action indefinite as to time or place, in three different ways:

First.—When the agent is not expressed, but understood from something which has passed or which follows, and the *ism-i-haliah* is placed in the ablative case, whether the verb be transitive or intransitive; as in the following extracts:

چه څوک حاضر شِي په مَسجِد کښي په هَرګام به دوه لَس نیکي کشي
شِي هَم په تله هَم په راتله

"*Whenever a person may appear in a place of worship, for every footstep which he takes, twelve good actions will be written, both on* COMING *and on* GOING." Fawá'íd-ush-Sharrí'æa.

ما وَیل چه څِنِي وُڅَښتَم کَم پلَوْ ته دوي په زغاستي وُه نیوُلَم شِتابان

"*I said, I should flee from these to some place or other;*

But they by RUNNING *seized me very quickly.*" Saif-ul-Mulúk.

Second.—The *ism-i-masdar* and the *ism-i-haliah* is the مُضاف in the relation of the ablative case to the مُضاف اِلیه the agent in the genitive case; as in the following extracts:

شاهانه جَشَن ئي سازکړَ دَ خوښِي په راتله ئي دَ حَسَن میمَندِي څوان

"With much joy and delight he made a royal feast,

On account of the ARRIVAL *of that youth—Hassan Mímundí."* Saif-ul-Mulúk.

په خواست پورته کړه لاسونَ په زړه تیر کړه ګناهونَ

دواړه سترګي کړه نمناکي په ریږون دَ اوښو پاکي

"When making thy supplication raise the hands, and recall to thy heart thy sins;

Moisten both thy eyes by SHEDDING *tears of purity and innocence."* Rashíd-ul-By'án.

Third.—The *ism-i-haliah* is, as I have already shown at page 103, commonly used as a simple indefinite participle, at which time it is neither مُضاف nor مُضاف اِلیه, neither inflected nor used with an auxiliary.

The following are examples:

په سَراجي کښي هَسي وائي سَرسایه یاسته واجِب دي په اصِیل اوْ په غَنِیانُ

"It is stated in the Sirají, that the PUTTING ASIDE *of alms,* is necessary and right, both to the freeman and to the rich."* Fawá'íd-ush-Sharrí'æa.

که له زمکي وَاسمان ته خاته کران دي دا سفرَ په یو ګام دي دَ اِخلاص

"Although ASCENDING *from earth to heaven is a weighty matter;*

Yet this journey is attained with but one footstep of piety and sincerity." Abd-ur-Rahmán.

* The alms given on the Ædu-l-fitr, after the Muhammadan Lent.

443 Another class of nouns is obtained from the third persons of the past tenses of verbs; as,

وَرَک هَغه ناستَ ولاړَ شه که په تَخت وي

چه مُدام په ویار پاڅي په ویار کښيني

"*Confound that* SITTING *and* RISING *though it may be on a throne,*

Which ever riseth with reproaches, and sitteth with censures." Abd-ul-Hamíd.

444. The imperatives of some verbs also furnishes another description of derivative nouns, and of which the following is an example:

وَر کَړه راکَړه هَمکي دَ بَل په لاس دي

دَلته دَخل نه څما دي نه دَ ستا دي

"TRADE *and* TRAFFIC, BUYING *and* SELLING, *are all in the hands of others;*

There is neither an opening or commencement here for me nor for thee." Abd-ur-Rahmán.

Chapter VIII.

THE PUSHTO NUMERALS.

اَسْمآئي عَدَد.

445. The Cardinal numbers with the Pushto names and the Arabic figures which are used to represent them, are as follows:—

The first number يوْ becomes يوَ in the oblique cases; and before a feminine it takes ه, and is liable to the same changes for number and case as other adjectives. The other numerals being plural, take the inflected form of the plural, and are not subject to any other changes for gender or number.

Figures.		
1	۱	یۆ ,یۆه
2	۲	دۆه or دوي (W)
3	۳	درِ
4	۴	څَلور
5	۵	پنڅِه
6	۶	شپګ or شپَږ
7	۷	اووَه
8	۸	اته
9	۹	نه
10	۱۰	لَس
11	۱۱	یَوُ لَس
12	۱۲	دۆه لَس or دۆو لس
13	۱۳	دیار لَس
14	۱۴	څوار لَس
15	۱۵	پنڅِه لَس
16	۱۶	شپاړَس
17	۱۷	اووَه لَس
18	۱۸	اته لَس
19	۱۹	نو لَس or نونس (W)
20	۲۰	شَل

Figures.		
21	۲۱	یۆ ویِشت
22	۲۲	دۆه ویِشت
23	۲۳	درِ ویِشت
24	۲۴	څلیر ویِشت or څلِیر وِیشت
25	۲۵	پنڅه وِیشت
26	۲۶	شپګ ویِشت
27	۲۷	اووَه ویِشت
28	۲۸	اَته ویِشت
29	۲۹	نه ویِشت
30	۳۰	دیرش
31	۳۱	یۆ دیرش
32	۳۲	دۆ or دوُ دیرش
33	۳۳	درِ دیرش
34	۳۴	څلور دیرش
35	۳۵	پنڅِه دیرش
36	۳۶	شپګ دیرش
37	۳۷	اووَه دیرش
38	۳۸	اَته دیرش
39	۳۹	نه دیرش
40	۴۰	څَلویښت

Figures.			Figures.		
41	۴۱	یوْ څَلویښت	61	۶۱	یوْ شپیته
42	۴۲	دوْ څَلویښت	62	۶۲	دُوَه شپیته
43	۴۳	درِ څَلویښت	63	۶۳	درِ شپیته
44	۴۴	څَلور څَلویښت	64	۶۴	څَلور شپیته
45	۴۵	پنِځه څَلویښت	65	۶۵	پنِځه شپیته
46	۴۶	شپږ څَلویښت	66	۶۶	شپږ شپیته
47	۴۷	اووَه څَلویښت	67	۶۷	اووَه شپیته
48	۴۸	اَته څَلویښت	68	۶۸	اَته شپیته
49	۴۹	نه څَلویښت	69	۶۹	نه شپیته
50	۵۰	پنِځوس	70	۷۰	اوْیا
51	۵۱	یوْ پنِځوس	71	۷۱	یوْ اوْیا
52	۵۲	دُوَه پنِځوس	72	۷۲	دُوَه اوْیا
53	۵۳	درِ پنِځوس	73	۷۳	درِ اوْیا
54	۵۴	څلور پنِځوس	74	۷۴	څَلور اوْیا
55	۵۵	پنِځه پنِځوس	75	۷۵	پنِځه اوْیا
56	۵۶	شپږ پنِځوس	76	۷۶	شپږ اوْیا
57	۵۷	اووَه پنِځوس	77	۷۷	اووَه اوْیا
58	۵۸	اَته پنِځوس	78	۷۸	اَته اوْیا
59	۵۹	نه پنِځوس	79	۸۹	نه اوْیا
60	۶۰	شپیته	80	۸۰	اتیا

Figures.			Figures.		
81	۸۱	یوْ اَتیا	91	۹۱	یو نوَيِ
82	۸۲	دُوَه اَتیا	92	۹۲	دُوَه نوَيِ
83	۸۳	درِ اَتیا	93	۹۳	درِ نوَيِ
84	۸۴	څَلور اَتیا	94	۹۴	څَلور نوَيِ
85	۸۵	پنځه اَتیا	95	۹۵	پنځه نَويِ
86	۸۶	شپَڅ اَتیا	96	۹۶	شپَڅ نوَيِ
87	۸۷	اووَه اَتیا	97	۹۷	اووه نوَيِ
88	۸۸	اَته اَتیا	98	۹۸	اَته نوَيِ
89	۸۹	نه اَتیا	99	۹۹	نه نوَيِ
90	۹۰	نوَيِ *or* نَوِ	100	۱۰۰	سَل

100	۱۰۰	یوْ صوْ	1,000	۱۰۰۰	زَر
200	۲۰۰	دُوَه صوْ	1,000	۱۰۰۰	یوْ زر
300	۳۰۰	درِ صوْ *or* تیر صوُ	2,000	۲۰۰۰	دُوَه زره
400	۴۰۰	څَلور صوْ	3,000	۳۰۰۰	درِ زَرَه
500	۵۰۰	پنځه صوْ *or* پوُنصوُ	4,000	۴۰۰۰	څَلور زَرَه
600	۶۰۰	شپَڅ صوْ	5,000	۵۰۰۰	پنځه زَرَه
700	۷۰۰	اووه صوْ	6,000	۶۰۰۰	شپَڅ زَرَه
800	۸۰۰	اَته صوْ	7,000	۷۰۰۰	اووَه زَرَه
900	۹۰۰	نه صوْ	8,000	۸۰۰۰	اَته زَرَه

نه زَرَه	۹۰۰۰	9,000
لَس زَرَه	۱۰۰۰۰	10,000
لَک	۱۰۰۰۰۰	100,000
کَروړ	۱۰۰۰۰۰۰۰	10,000,000
بیهَنډ, الف	۱۰۰۰۰۰۰۰۰۰	1,000,000,000
نِیل	۱۰۰۰۰۰۰۰۰۰۰۰۰	1,000,000,000,000

The Ordinal Numbers اَسمائي مُشتَقه.

446. The ordinal numbers in this language are formed similar to the Persian ordinals, with the exception of the first, by affixing م. The changes to which they are subject for gender, number, and case, have been already described at paragraph 86.

اول or ړُنبي *first.*	شپږم or شپګَم *sixth.*
دُوَیَم *second.*	اووَم *seventh.*
درِیَم *third.*	اَتَم *eighth.*
څلورَم *fourth.*	نَهَم, نم *ninth.*
پنِڅَم *fifth.*	لَسَم *tenth.*

Numerals of Fractions اَسمائي کُسُور.

پاو *a quarter.*	پنِڅه پاوَ *one and a quarter.*
نِیمه or نِیم *a half.*	یوڼِیم یَوَه نِیمه *one and half.*
درِ پاوَ *three quarters.*	پاو کَم دُوَه *one and three-fourths.*

The Days of the Week اِسبُوع.

خالِي *Saturday.*	چار شَنبه *Wednesday.*
اتوار or اِتبار *Sunday.*	پان شَنبه *Thursday.*
پیر or کُل *Monday.*	جُمعه *Friday.*
نَهه *Tuesday.*	

Amongst the tribes north of Pesh'áwer, Thursday is called دَ زِیارَت روَخ *the Day of Pilgrimage.*

The Months of the Year شهُور.

447. The Afghán tribes bordering on the Panjáb, who are however but a small portion of the children of Afghána, use the months of the Hindu Calendar when referring to matters of agriculture. The names of the Afghán months are—

حَسَن حُسین *Hasan Husain.*	دَ شو قَدرَ میاشت *The Month of the Night of Destiny.*
صَفَره *Safar.*	دَ روژي میاشت *The Fast Month.*
لُمبي خور *The First Sister.*	دَ واړه اَختَر میاشت *The Lesser Feast Month.*
دوهٔیمه خور *The Second Sister.*	میانه *The Intermediate Month.*
دریمه خور *The Third Sister.*	دَ لوي اَختَر میاشت *The Greater Feast Month.*
څلورَمه خور *The Fourth Sister.*	
دَ خداي میاشت *God's Month*	

The fourth month of the Afghán year. The Second Sister—commences on the 23rd of the month of December of the present year 1854.

448. The Seasons فُصُول.

پَسَرلي *Spring.*	مَني *Autumn.*
اوړي, دوبي *Summer.*	ژَمي *Winter.*

بنايِسته دَ پسَرلي ګُل دِي ګُل عاشِقان لَکَ بُلبُل دِي
نه ګُل بي بُلبُل ښه وي نه بُلبُل بي ګُل ښه وي

" Oh ! beauteous are the roses of spring,
And like nightingales are lovers.
The rose is useless without its nightingale,
And Philomel without its rose." Yúsuf and Zulíkhá.

449. The Cardinal Points جَهات.

خَير طَرَف, ښي طَرَف *North.*	نَور, نمَر خاته *East.*
کِيڼ طَرَف *South.*	نَور, نمَر پريواته *West.*

طوطا وُه وِ اي کارغه دَ بيلتانه کَشکي ثما اوْ ستا تَرمينځه بيلتون دَ نمَر خاته
اوْ دَ نمَر پريواته وي

" The parrot said, ' Oh ! magpie ! would to God that between me and thee were as much distance as there is between the East and the West.' "
Translation of the Gúlistán.

Chapter IX.

ON THE SYNTAX.

نَحْو.

450. I have generally fully explained the different peculiarities and exceptions of the various rules of each part of speech under their respective heads, and but little remains to be described beyond a few remarks peculiar to the idiom of the language.

As regards the order of words in a sentence, the chief circumstances to be borne in mind are, that the adjective should properly precede the substantive; the nominative the verb; and should generally appear first in the sentence. Nouns in the different cases as required, and a participle or adverb may follow, but the verb should terminate the sentence. In poetry, and in some styles of prose also, greater license is taken and allowed, their poets like those of other nations varying the dispositions of the words as they consider most suitable to the numbers and tendency of their poems.

The order and arrangement of words will be seen from the following extracts as well as from the numerous examples already given, and also in the four idiomatical tales given in the Appendix for this purpose.

بُلبُل ژَبه دَ شُکرګذارِي پرانتَه شُکر ئي دَ بارِ تعالي په څاي راوړ نورئي
وُه وِتا له ما سَره نيکي وُکړه البَته پاداش دَ دي نيکِي نيکِي بويه وُ پوهيږه

تَر دي وَنِي لاندِ پُټ وُ لاړي چلِمچي دي دَ زرو وائي خله اوْ په خپُل
کار ئي خَرڅ کړه

"The nightingale opened the mouth of gratitude and gave thanks unto the Almighty. Then he said, 'thou hast acted kindly with me, and certainly the return of such goodness should also be goodness. Know that beneath this tree there is concealed a vessel full of gold—take it and spend it in thy necessities.'" Æ'yár Dánish of Khushhál Khán.

میْسَره نوماندِ قدِیم دَ مُرتضي علي دَ خوني عبد الصَّمدَ هَم وَر ته نوم وایه
کیده مال مَتاع چه خپُلو واړُ سَره ویش کړ دي په ویش کښِ بیا په بَخره
دَ حُسیْن وُ رَسیده ډیره مِینه به کوُله ده په لویو په هَلَکو

"Maiy'sarah by name, there was an old house-born slave of Murtaza Ali, who was also called by the name of Abd-us-Samad. When the relatives divided the goods and chattels amongst themselves, this (slave) fell to the lot of Husain in the distribution; and he used to show great affection both towards the elders and the juniors of the family." History of Hasan and Husain.

Nouns.

451. When nouns of different genders occur in the same sentence, the adjective, the verb, or the participle, governed by them in common, must take the masculine form; as,

شاه زاده نشور بانوُ ملیکه واړه په یوه مَحَل کښِ ناست وُو سَره واړه
دَرسته شپه ئي په خوښِي کړ سره تیره څو دَ ورځِ روښنائِي شْوَل بَرسیِره

"The Prince, Nashúrbanú, *the* Queen, *all these were seated together in one apartment:*

The WHOLE *night they passed together in pleasure, until the* LIGHT *of day became* APPARENT."—Saif-ul-Mulúk.

Whenever a noun is to be used in the same sentence with another, which is more immediately acted upon by a verb, the former must be put in the accusative case,* which in Pushto is the same as the nominative; thus,

دوي مکرُونَ هَسي کانِ چه وَ خلق طَعامُونَ وَر کوِينَ اوْ خپُل ځان ته
خلقه مَرجوع کوِينَ

"*These deceivers act in this manner—they give* VICTUALS *unto the people, and they bias* THE WORLD *towards themselves.*"—Fawá'íd-ush Sharrí'æa.

The particle دَ which governs the genitive case generally precedes the noun it governs, the مُضاف or governing noun immediately preceding it likewise; but it may also precede the governing as well as the noun governed.

EXAMPLE.

يوه ورځ دَ باغ څښتَنَ ناست وُه په تماشا دَ ګُلونو بُلبُله ئي وُليده چه
مَخ به ئي په پاڼِيو دَ ګُل مِينِس اوْ په فرَياد فرَياد به ئي پرِ نارِ
وَهَلِ وَرَق زَرِنګار دَ ګُل به ئي په تيره مَشُوکه يو تَرَبَله جُدا کاوُه

"*One day the gardener was sitting looking at the beautiful rose, when he beheld a nightingale which continued rubbing his face on the leaves of the flower, and uttering loud lamentations, was separating its golden leaves with his sharp beak.*"—Æ'yár Dánish of Khushhál Khán.

* Called the حالتِ مَفعُول بِهٖ by the Arabian Grammarians.

When two nouns in the ablative case come together in a sentence, the (ـَـ) or ه, the sign of the case, is only used with the last; thus,

آزادي اوْکار و بار دي وَ بله لَرِ لاس له کار و بارَ وُ کاږه که کار کړِ

"*Freedom and independence, and the affairs of the world are far distant from each other:*

Take off thy hands from the BUSINESS OF THE WORLD *if thou doeth any thing.*"—Abd-ur-Rahmán.

ADJECTIVES.

552. The adjective must always agree with its noun in gender, case, and number, except with an uninflected masculine noun in the plural number, when the adjective is used in the singular.

EXAMPLES.

تورِ سترګي تورِ زُلفي تورِ ورُڅي دا هَمه تورِ بلا دي آدَم خورِ

"BLACK *eyes;* SABLE *locks;* DARK *eyebrows;*

These are all GLOOMY *calamities and man-devourers.*"—Abd-ul-Hamíd.

دَ پسرلي ګُلوُنه ډیر دي په جهان کښِ

کَ بُلبُل غُندِ چغار کړي څما دلَ

"*In the world the roses of spring are* MANIFOLD *in number,*

If thou lamentest like the nightingale, oh heart of mine!—Ahmed Sháh, Abdálí.

The plural form of the nouns is most generally used with the numerals whether in the nominative or any other case, and not always in the singular as in Persian and Urdú. Still there are exceptions, and both forms may even be used in the same sentence; thus,

لَس شپي ورځي شاهنه هَسي مَجلِس وُه
خوښ خورم پدا مَجلِس تَمام الوس وُه

"In this manner for TEN NIGHTS *and* DAYS *there was such a princely party;*

The whole tribe were greatly delighted at this assembly."—Saif-ul-Mulúk and Badrí Jamál.

په شُمار سَره اوه سو زَره آس اوښان هَم
هَم يوْ لَک کورخَر اوْ ميښي غوا آهوان هَم

"There were at a guess about seven hundred thousand HORSES *and* CAMELS *also;*

One hundred thousand WILD-ASSES *too, with* BUFFALOES, COWS, *and* DEER."—Saif-ul-Mulúk and Badrí Jamál.

که وعده دَ يوِ چارِ يوْ ساعت کړي دَ هَغي چارِ اميد مي په کال نَشته

"If she maketh a promise of ONE HOUR *in any matter,*

I have no hope of the fulfilment of the affair in a year."—Abd-ur-Rahmán.

PRONOUNS.

553. In the different tenses of intransitive verbs, and in the present, future, and aorist of transitives, in which the affixed personal pronouns (ضَمائِر مُتَصِله) are used, the separate personal pronouns (ضَمائِر مُنفَصِله) may be altogether omitted as in Persian, Arabic and Hebrew, or may be used with them; and when the meaning is clear without them, they may be dropped in the third person singular and plural of intransitives.

EXAMPLE.

دَ آشنا په یاد ژوندي یَم زَه به نه پا یَم بي ثانَ الغیاث

"I AM *living merely on the recollection of my sweet heart,*

Alas! I *shall never exist without my beloved.*"—Ahmed Sháh, Abdálí.

In the following example an affixed personal pronoun in the dative case, has been joined to the past tense of a transitive verb, and the regular personal pronoun زه also used; and although it refers to the same object in the sentence it is not inflected. The meaning would be complete and clear without the زه and to put it in the dative form ما ته or ما لره would be incorrect, unless the affixed pronoun be removed. It must therefore be borne in mind, that in using a separate personal pronoun with an affixed one in the dative case, which it naturally assumes when used with the past tense of a transitive verb, the former must retain the uninflected form; thus,

زَه دَ یار غَمو بیمار کړَم بیمار غَمو دَ یار کړم

زَه به څرنګ بیمار نَوي چه پَر زَه زلفي تار تار کړَم

"*Grief on account of the beloved hath made* ME *wretched; anguish for her hath made* ME *ill indeed.*"

"*Why should not my heart be sad? when in my mind I think of her flowing locks.*"—Ahmed Sháh, Abdálí.

It should also be remarked that the last word of this example, کړَم is the first person singular of the *present tense,* and the affixed personal pronoun م is in the nominative case.

A verb is often used in construction without any noun or pronoun expressed. Under these circumstances some such word as چار or حال *point, matter, affair, concern, etc.,* is generally understood; as in the following example.

خواه ناخواه به دَ تَقدِیر شَوِي وَر پیښ شي
که څوک هیڅري نَظَر په تَقدِیر نکا

"*At all events,* WHATEVER *hath been* DECREED *by fate will happen;*
Although a person may have never cast his eyes on destiny."—Abd-ur-Rahmán.

If speaking of one's self with another, preference is given to the first person in the first instance. The Afghans being a plain spoken race too, use the singular and not the plural form of the pronoun, as in Persian, Urdú and English, when referring to one person only.

EXAMPLE.

زَه او تَه دواړه دَ یو څښتَن غُلامان یو بَندَګان دَ بارګاه دَ سُلطان یو زه له
خدِمته یو دَم نه یم په قلار هَرکَله سَر په صَحرا یم

"I *and* THOU *are both the slaves of one master, and the dependents of the audience hall of the sovereign. I am never at rest from my duty, for I am ever with my head in the desert.*"—Translation of the Gúlistán.

When a third person is mentioned, the words of the speaker himself must be repeated instead of using the third person as in English; thus,

چه وَر ته یاده شوه چه قعده مي کِړ نده که وَناستي ته نَږدي وِي وَ
بیار ته وُ جارُوزي قعده دِ پَرځاي کا

"*When he recollects that, the Kaœda* has not been performed* BY ME,†

* A mode of sitting at prayer. † Signifying, "performed by him."

if he be near unto the sitting posture, he should return to that posture and perform the Kaœda."—Fawá'íd-ush Sharrí'æa.

هیڅ په څان نه پوهیده چه چَرته درومُو
نه ئي زده وُو چه کوم مُلک دي کوم مَکان

"*They did not know at all as to where* WE GO *(meaning where they go), Neither did they distinguish what country it is, or what place.*"—Saif-ul-Mulúk.

The pronoun هَغه is used for the third person, but generally in a demonstrative sense with reference to a distant object; and by way of discrimination, the pronoun دِي, دِ, or دا must be used, in the same way as we use *that* and *this* in English. The following is an example.

مُعاویه وِ په زَړکي مي غَشي لکَ شُو په آخر به پَرهار وُ کاندِ خوناب نه
مي دا نه مي هَغه شُو نه پوهیږم په قیامَت به څواب څه کړم دَ وهاب

"*Muœá'wiya said, 'An arrow hath pierced my heart, and in the end the wound will give forth bloody water. I have neither acquired* THIS *(world) nor* THAT, *and I know not what answer I shall make to the Giver of all good at the last day.'*"—History of Hasan and Husain.

When the use of a second pronoun is required to refer to the same thing as the subject of the sentence or nominative before the verb, the common or reflective pronoun خپُل must be used.

EXAMPLES.

مِیرزا خپُل څان پخپُله ستائي په مِیرزا ئي عنایَت دي

"*Oh! Mirzá, He* HIMSELF *glorifieth* HIMSELF, *and unto Mirzá His favour and beneficence is extended.*"—Futtih Khán, Mírza.

وَقت دَ نو بَهار دي بُلبُل په څو چَغار دِي
د بلبُل په زَړه غمونه ګُل مَست په خپُل خمار دي

"It is the season of spring; the nightingale laments and bewails;
His heart is filled with anguish; the rose is inebriated with ITS OWN *intoxication."*—Ahmed Sháh, Abdálí.

When a pronoun in the second number of a sentence, refers to the same subject or thing as the nominative or subject of the verb in the first, the personal and particular pronoun must be used instead of the reflective or reciprocal; thus,

اي کاشکي يوه ورځ په خواله مَرکه زَه وي را رسيدَلي دَ خپُل زَړه په
مُراد غسي يوْ نهر چه موج وَ هلي څما تَر زَنګون بَتَک مي وَي ډک
کَړي دَ زَړه په مُراد

"Alas! that before death I had once reached such a river, whose waves having flowed to MY *knees, I had filled mg water-vessel according to the wish of my heart."*—Translation of the Gúlistán.

The common or reflective pronoun may also be used in a substantive sense, as in the following:

وَر ته وُه وِ پُرديو خپُلو حَضرَت نه وُه دِ ليږلو خَديجه ئي کَړه لازَمه تَر
حَضرَت پوري مُلزَمه

"The strangers and HER OWN *(relations) also, said unto her, 'The sending away of the Prophet was not necessary unto thee.' They rebuked Khadijah, and she stood reproved before him."*—Tawullud Námeh.

خپُل is also joined to nouns and pronouns by way of identity, peculiarity, or emphasis; as in the following extract.

خداي پخپُله دا وَيلي هَر چه لاس ئي په قرآن دي لَگَوُلي مُبارهکي
باندِ کانړيْ مومنانُ

"*God Almighty* HIMSELF *hath said, 'whoever hath placed his hand on the Korán, congratulate him, Oh Faithful!'*" Makhzan Afghání.

The pronoun څه used both as an interrogative and an indefinite, although not applicable to persons generally, is often used to express scorn or astonishment; as in the following examples:—

دَ حَمِيد له فکَره مه پوښته عام خَلق دَ زَرَبَفتو قَدَر څه زده بوريا باف

"*Enquire not Oh vulgar! concerning the anxiety and care of Hamíd.*

WHAT *knoweth the mat-weaver regarding the value of cloth of gold?*" Abd-ul-Hamíd.

څه بلا سَخَته دانه يم نپوهيږَم چه کسيا نشوَم دَ هِجَر په آسيا کښي

"WHAT *unfortunate hard grain I am, I cannot imagine;*

Since I do not become ground in the mill-stones of absence." Abd-ul-Hamíd.

It may also be used in a discriminative or characteristic sense; thus—

څه حاکِم څه رعيت څه غير زير جهان واړه دَ بلا په لَکيْ سور شه

"WHETHER *ruler or subject, or* WHETHER *foreign and strange;*

The whole world is mounted on the tail of calamity and evil." Abd-ul-Hamíd.

The adverb چَرته is used emphatically to denote dissimilarity, contrariety, and non-existence, between matters or things; as,

چَرته دَ یار شونډِ چَرته غَم دَ دِل و جان

چَرته کتي لعل اوْ چَرته لعل دَ بَدَخشان

"WHERE *the lips of the beloved?* WHERE *the sorrow of heart and soul?*

WHERE *the nightshade's red berry? and* WHERE *the ruby of Badakhshán?*" Abd-ur-Rahmán.

واړه بي وُقوُف دِي چه څوک دِين په دنيا پْرولِي

چَرته پنځه ورځ چَرته عمرِ جاويدان

"*Since people barter their faith for the world's wealth, they are fools,*

WHERE *is fifty days? and* WHERE *eternity and everlasting life?*" Abd-ur-Rahmán.

VERBS.

454. Transitive verbs in any past tense of the active voice *must* agree with the object in gender and number, whether it may or may not be put in the oblique case; as in the following extracts :—

بهرام خلاص هَغه جِنِ کړله له قيده له کوهي نه ئي را بيرته کړه بيروُنَ

"*Bahrám* RELEASED THAT DAMSEL *from confinement:*

He drew her out from the well." Bahrám Gúr.

شاه سُليمان جامه په خپُل لاس پرانَتَلَه وَر ښکاره شه يو صورت دَ محبوُبان

"*King Súlímán* OPENED *the* COVERING *with his own hand:*

To him became apparent a portrait of his beloved mistress." Saif-ul-Mulúk.

In the preceding examples, the objects are feminine and the verbs also. The agent, as has already been explained, is used in the instrumental

case, and takes the inflected form when capable of inflection. The agents in the preceding extracts were not capable of change: in the following example the agent زَمانه becomes زَماني.

چه پَرُون ئي غَم خورَکِي څما دَ غَم کړه زماني کَړ هَغه يارڅما خونخوارنَن

"He who yesterday commiserated and condoled with my sorrow and grief,

DESTINY *to-day made that friend of mine sanguinary and cruel."* Abd-ul-Hamíd.

Pushto nouns have no particular terminations for the objective case; it is distinguished merely by its position, which properly is after the agent and before the verb, when both agent and object are used in the third persons masculine. In all other instances the object may be known by the gender and number which the verb assumes to agree with it; and by the affixed personal pronouns, which, as in the Semitic dialects, point out the objective case.

EXAMPLES.

چه اورَنګ بهرام خَبَر که له دي حالَ
انديښنو ئي صُورَت تاو کَړ شه پريشانه

"When Aorung made BAHRÁM *acquainted with this circumstance,*
Care and anxiety excited HIM; *he became perplexed and distracted."* Bahrám Gúr.

دَ غَره په لَمَن کښي يۆ غار تارِيک وُلِيد يۆ مرد رۆشن دِل دَ غار په خوله
کښي ناست وُه له زَحمَتَ دَ اغيار خلاص وُه

"At the skirt of the mountain HE PERCEIVED A *dark* CAVE; *and a man*

of enlightened mind was seated at the mouth of the cavern, free from the disquietude of strangers." Æ'yár Dánish of Khúshhál Khán.

مَرِيي په خوا له دِ نه درياب ليدَلي نه وُه اوْ خوارِي دَ بيړيْ آزميلي نه
وُه ژړا اوْ زارِي اغازه ئي کړَله

"*The slave previous to this* HAD NEVER BEHELD THE SEA, *and had never experienced the annoyance and inconvenience of a boat. He began to weep and lament.*"—Translation of the Gúlistán.

Reverse the order in these examples and the meaning is also reversed. Thus in the first, بهرام would be the agent and اورنَگ the object; and in the last, درياب would be the agent and مَرِيي the object.

There are some transitive verbs such as وَيل *to speak*, and کَتَل *to look at, to observe*, with which it is absolutely necessary that the object be put in the dative case, without which the sentence would convey no meaning. The following are examples.

مليکي وُ خپلي مور وَ ته پُټ وُه وِ په دا حال ئي بدرِي هُم کړه خبَردار

"*The Queen* SPOKE PRIVATELY UNTO HER MOTHER, *and with this circumstance she also acquainted Badrí.*"—Saif-ul-Mulúk.

آدم خان بلو ته وُه وِ چه وَر شه را ئي وَله چه دي وَرَغي راوُست مُلا وَر
ته وُه وِ چه نَښي دِ بيرته شِي هَله به دَر شَم

Adam Khán SAID TO BALO, *Go thou and bring him; and when he went and brought him, the Mulla said* UNTO HIM, *Let the women go away, then I will come to thee.*"—Tale of Adam Khán and Durkháni.

In sentences where there may be two objective cases, the one denot-

ing the object and the other the person, the object of the transitive verb *must* be put in the dative case.

EXAMPLES.

ما چه سترګي و ګل رُخ وَ ته وَهَلي په هُغو سترګو مي وِيني وُژړلي

"*Since I cast my eyes* TOWARDS *this* ROSY-CHEEKED ONE,
With those eyes I shed tears of blood."—Abd-ur-Rahmán.

چه بهرام ته ئي جوړِ واغوستُولي دَ ښايست شعلي زياتي شوْي تَر نمره

"*When he caused* BAHRÁM *to be decked out in a suit of clothes,*
The blaze of his beauty became greater than the sun."—Bahrám Gúr.

The dative case is sometimes used instead of the genitive to express relation or possession; as,

غه تحفه چه وَه پلار ما ته راستُولي را په ياده شوه هَغه ګړيْ هَغه زمان

"*That curiosity which father had sent* FOR ME, *came to my recollection at that very hour and time.*"—Saif-ul-Mulúk.

اي مُدام دَ نَس په زيرمه مُبتلا څان ته وَلِ و يښوي اوده بلا

"*Oh! thou ever fascinated and distracted with the cares of the flesh;*
Why awaken FOR THY LIFE *and* SOUL *sleeping calamity and misfortune?*"—Abd-ul-Hamíd.

The infinitive form of the verb, besides its other uses already described, is also used to denote the absolute necessity of an action; thus,

بَل حَلال حَلال کَنړَل دي بَل حَرام حَرام ګَنړَل دي

"*Moreover, that which is legal and right it is necessary* TO ACCOUNT *lawful;*

And that which is prohibited and unlawful it is necessary TO ACCOUNT *so.*"—Rashíd-ul-By'án.

The past tense of a verb is often used in a future sense, as in the following extracts:—

که فراق په زړه زهیر کړم یا غم په غم شبګیر کړم

زه به ستا نامه دستګیر کړم فریاد رس یا مصطفي

"*If absence* SHALL MAKE ME *sad, or grief on grief* SHALL *at night* ATTACK ME;

I WILL *make thy name my helper, Oh! thou Redresser of Wrongs! Oh! thou Selected One!*—Ahmed Sháh, Abdálí.

باد که د یار خبر دي راوړ له زړه ب واخلي د هجران سوي داغون

"*Oh! gentle gale! if thou* WILT BRING *news of the beloved;*

Thou wilt remove the absence-burned spots from the heart."—Ahmed Sháh, Abdálí.

The present tense in many instances may also be used in a future signification; as—

د جنت نقشو نګار تر پوري هیڅ شي

چه ښکاره کا یو نګار له مخ

"*The rapture and bliss of Paradise* WILL BE *nothing in his eyes,*

When the beloved displayeth one of the charms of her countenance."—Abd-ul-Hamíd.

شپږ روزه کل لښکر به در سره شو

هر چه وائي موږ به کړو هغه کارن

"Six brothers, together with the army, we will all go with thee;

And whatever task thou WILT IMPOSE, *that we will perform."*—Bahrám Gúr.

هیڅ مي غم دَ څنګندَن دَ تَلخي نشته
که مي یار په بالښت ناست وي سَر طَرَف

"*I* SHALL HAVE *no concern on account of the bitterness of death,*

If my beloved may be seated by the pillow at the head of my bed."—Abd-ul-Hamíd.

565. Two words which resemble each other in sound, are often adopted when one alone would be sufficient; but one of the words, generally the latter, has no signification, and appears to be used merely for the sake of sound.

EXAMPLES.

دَ دنیا دَ سُود دَ پاره بایده ندي
چه ګریوان کړ دَ عزت په چا شوک پوک

"*For the sake of the profit of the world it behooveth not,*

That thou shouldest REND *the collar of any one's fair fame."*—Abd-ul-Hamíd.

نښتي زړه اَرجَل بَرجَل په دام دَ زُلفو
په دَروغ کا وَ پَرهیز ته څان ګُوابي

"*With the insnared heart in the snare of curly locks* ENTWINED,

The mind maketh false arbitration regarding discretion and caution."

—Abd-ul-Hamíd.

ERRATA.

Please make the following corrections with a pen.

Page					
1	note†	*for*	page 6	*read*	page 3
8	11	„	مَرَرْتُ رَجُلٍ	„	مَرَرْتُ بِرَجُلٍ
9	24	„	*badah*	„	*baḍḍah*
10	1	„	نبيكرَه	„	نبيكرَه
„	9-11	„	حالت فاعلي, etc.	„	حالتِ فاعلي etc.
„	19	„	تاراج	„	تاراجَ
11	9	„	داخليري	„	داخليرِي
12	4	„	كر	„	كَر
„	15	„	چه دَ هند د	„	چه دَ هند دَ
„	23	„	زكوةِ	„	زكوة
„	24	„	كوين	„	كَوِينَ
15	8	„	بَحر وَ بر	„	بَحر و برَ
„	18	„	اي رحمان	„	اي رحمانَ
17	8	„	وُ انكيرَم	„	وانكيرَم
„	18	„	or كشي.* Which, etc.	„	or كشي,* which, etc.
18	4		وَلى	„	وَلي
„	12	„	دِلبر and مَنكور كَ	„	دِلبرَ and مَنكور كَ
„	25	„	بنَشي سري, etc.	„	بَنَشي سَري, etc.
19	6	„	كري	„	كَري
20	12-19	„	in the declension of سري place (ـَـ) over the س thus سَري]		
„	22	„	ستَن	„	سْتَن

22	11	*for*	ښځي	*read*	ښَځي
,,	15	,,	ي	,,	ِي
23	11	,,	ـَـ	,,	ـُـ
24	14	,,	دَ مَندنُرګانُ	,,	دَ مَندانُرګانُ
,,	21	,,	د مُلايانُ	,,	دَ مُلايانُ
25	3	,,	دَ ميندُ	,,	دَ مَيندُ
26	2	,,	غوا *cows, etc. etc.*	,,	غوّا or غوّاوي (Kandahar) [*cows, etc.*
27	16	,,	وُ غرَونُ	,,	وُ غَرُونَ
,,	23-26	,,	سيزني	,,	سيزنِي
29	1	,,	ور کيږي	,,	ور کيږي
30	11	,,	وُمَشر وَرور	,,	وُ مَشر وَرورَ
,,	17-23	,,	Gen. دَ مَشر وَرُونر Act.	,,	Gen. دَ مَشر وَرُونُرُ Act. مَشر وَرُونُرُ]
33	9	,,	د غَټان [مَشر وَرُونر	,,	دَ غَټانُ
34	17	,,	ګونګټ	,,	ګونګَټ
36	3	,,	تفصيل و مبالغه	,,	تَفصِيل و مَبالِغه
36	24	,,	پوچ پوچ	,,	پوچ پوچ
37	10	,,	يَم	,,	يَمَ
38	23	,,	دَه	,,	دي
39	4	,,	باذم	,,	بازم
40	10	,,	متکَلِّم	,,	مُتَکَلِّم
42	6	,,	بدِ	,,	به
,,	8	,,	بدبختي	,,	بدبختيْ
,,	9	,,	وائي	,,	وائِي
44	6	,,	هغوي	,,	هُغوي in all instances

44	7	*for*	هغي	*read* هِغي
,,	11	,,	له هغو	,, له هُغو
,,	12	,,	له هغِه نه	,, له هِغه نه
46	6	,,	دَا	,, دا
47	1	,,	بويوِن	,, بويوِنَ
50	17	,,	له مُرده دَ لوري	,, دَ مُرده له لوري
53	5	,,	کوم واده کوم	,, کومَ واده کومَ
55	7	,,	ه	,, که
56	10	,,	ملِي	,, ملِه
57	9	,,	خَرپوس	,, خَرپوش
,,	10	,,	پکُرُتُ	,, پکُرُت
62	25	,,	حخو	,, ځخو
65	11	,,	د	,, دَ
,,	12	,,	وسه	,, وُسه
,,		,,	زَنکول	,, زَنکَوُل
68	24	,,	هغو	,, هُغو
70	15	,,	هغو	,, هُغو
71	16	,,	موبِ or منگا به يو	,, مُوبِ or مُنگا به يوُ
71	21	,,	مى	,, مي
72	22	,,	دِلبره	,, دِلبر
73	8	,,	مُدگا	,, مُذگا
,,	10	,,	هغوي	,, هغُوي
,,	15	,,	دَرباب	,, دَرياب
75	8	,,	لَک	,, لَکَ

75	20	*for*	هغو	*read*	هُغو
,,	21	,,	هغو 'وسبد or اوسيدِل	,,	هُغو اوسيدِ or اوسيدَلِ
76	1	,,	مستَقَبَل	,,	مُستَقبَل
,,	9	,,	هغو	,,	هُغو
,,	11	,,	عَمَخور	,,	غمَخور
,,	12	,,	زه به اوسم	,,	زه به اوسم
77	12	,,	اوسو	,,	اوسوُ
,,	16	,,	خَله	,,	کُله
,,	23	,,	تاسُ اوسى	,,	تاسُ اوسۍ
,,	24	,,	هَغه د اوسِي	,,	هَغه دِ اوسِي
78	9	,,	دَ کيد	,,	دَ کيدُ
,,	18	,,	هغو	,,	هُغو
79	7	,,	کيدله	,,	کيدَله
80	20	,,	شْوَلُ (مِصدَر)	,,	شْوَل (مَصدَر)
,,	22	,,	دَ شْوَلُ دَ شْوو	,,	دَ شْوَلُ or دَ شْوو
81	23	,,	شوَم	,,	شْوَم
82	6 & 7	,,	هغو	,,	هغُو
,,	9 & 10	,,	کوَل and کُوَلَ	,,	کَوُل and کَوُلَ
83	8	,,	حخه	,,	خْخه
85	19	,,	بُه	,,	به
,,	23	,,	هغو	,,	هُغو
86	17	,,	وُشوُ or شو	,,	وُشوُ or شوُ
,,	15	,,	هَغه وُشي or شِي	,,	هَغه وُشِي or شِي
87	9	,,	هغو	,,	هُغو

87	20	*for*	که هَغه شوي	*read*	که هَغه شَوي
88	21	,,	ښائِي	,,	ښائِي
89	16	,,	هغو	,,	هُغو
90	5	,,	تودَول	,,	تۏدَوُل
92	4	,,	نښَتل and نښتِي	,,	نَښَتَل and نښَتي
,,	11	,,	و زغَليد	,,	وُ زغَليدَ
,,	22	,,	چاودل	,,	چاودَل
95	7	,,	تلي or تَلَلي	,,	تَلي or تلَلي
96	6	,,	ګرزَول	,,	ګَرَزَوُل
,,	11	,,	ګرزاوه and وُ ګَرزاوه	,,	ګَرزاوُه and وُ ګَرزاوُه
,,	22	,,	وُ خښَوه and خښَاوه	,,	وُخَښَوَه and خښاوُه
97	10	,,	موندَل	,,	مُندَل
99	13	,,	پوښتيد	,,	پوښتيدَ
104	13	,,	*"wealth and goods period."*	,,	*"wealth and goods."*
,,	18	,,	پَوُړښي	,,	پَوُړنبي
106	5	,,	الَوتل	,,	الَوتَل
,,	14	,,	دَر	,,	دَر ۏ
107	21	,,	ډکيدون	,,	ډَکيدوُن
108	4	,,	ماتاؤن	,,	ماتاوُن
,,	7	,,	کوُنَ	,,	ګوُنَ
,,	9	,,	ښکُلاؤن	,,	ښکُلاوُن
111	9	,,	خله	,,	خلُه
113	3	,,	وَررستيدل	,,	ورَستيدَل
,,	15	,,	باند	,,	بانِد

113	21	*for*	(——)	*read*	(—َ—)
114	4	,,	حرام and مُشَقَّت	,,	حرامَ and مَشَقَّت
,,	12	,,	مو	,,	مُو
,,	23	,,	هغو and نموند	,,	هُغو and نمُوند
115	16	,,	ملکوُنو	,,	مُلکوُنو
116	19	,,	پاتوشوُني	,,	پاتوشوُنِي
117	3	,,	ماتوُونکِي	,,	ماتَوُونکِي
119	12	,,	هغَو	,,	هغُو
,,	18	,,	ته واخِلي	,,	ته واخلي
120	7 & 8	,,	آخِستونِ and آخستوني	,,	آخِستوُنِ and آخِستوُني
,,	19	,,	شوي	,,	شويْ
,,	20	,,	مُنگا آخِستَلي	,,	مُنگا آخِستَلِي
121	15	,,	هغو	,,	هُغو
124	19	,,	هوبنارِي	,,	هوبنيارِي
,,	20	,,	وُ نبتوُ	,,	وُ نبَتوُ
126	15	,,	لکه	,,	لَک
127	17	,,	شْيطانان	,,	شْيطانانُ
129	17	,,	ناضري	,,	ناظري
130	9	,,	اوْ ناته	,,	وُ ناته
,,	25 & 26	,,	کښيوَتل and پريوَتل	,,	کښيوَتَل and پريوَتل
133	21	,,	هغو	,,	هُغو
137	23	,,	لَرل	,,	لَرَل
,,	24	,,	ځرکندیدي	,,	ځرکندیدي
139	18	,,	راغلل	,,	راغلَل

140	8	*for*	سدکینَ	*read* سدکین
,,	12	,,	آهي نوره	,, آهلي نور
142	14	,,	کرِيْ	,, کرِيْ
145	12	,,	وُکرِ	,, وُکرَ
,,	22	,,	کاهل	,, کاهِل
149	5	,,	خَرِيدَلِي	,, خَرِيدَلِي
,,	13	,,	دَ غَر	,, دَ غَرَ
152	7	,,	رَسيدَلاي	,, رَسيدَلاي
153	2	,,	د تن	,, دَ تَن
,,	12	,,	به وا خلمَ	,, به واخلمَ
154	3	,,	مرِيِ	,, مْرِيِ
,,	20	,,	پِه	,, به
155	11	,,	د	,, دَ
159	10	,,	پرزه	,, پزره
160	10	,,	نَردي	,, نَرِدي
162	15	,,	*confused and confounded, read* CONFUSED AND CONFOUNDED	
163	23	,,	*yard.*	,, *yards.*
165	23	,,	و	,, وُ
168	8	,,	توري تالِع	,, توره تالِع
169	13	,,	وبر	,, وبره
170	10	,,	شراب	,, شرابَ
171	24	,,	رُ	,, وُ
174	3	,,	خوک	,, خوک
176	3	,,	صَدَقَ	,, صَدَقِ

179	6	*for*	کړه	*read*	کړي
180	1	,,	راغلهٔ	,,	راغلهٔ
,,	13	,,	حضُو	,,	حضُور
181	6	,,	ځخه	,,	څخه
185	8	,,	نګوُن	,,	نګوُن
190	7	,,	*hath assigned*	,,	HATH ASSIGNED.
191	12	,,	هرګزِ	,,	هَرګزِ
193	22	,,	دَ ديو	,,	دَ دُيو
194	11	,,	مَرګ بيلتوُن	,,	مَرګ اوْ بيلتوُن
196	16	,,	ګنړي	,,	ګنړي
199	13	,,	besides the regular ones کاندِ and کا, *read* besides the regular ones— کاندِ and کا —		
211	2	,,	ګډوَډ	,,	ګډوَډ
212	4	,,	و	,,	وُ
,,	7	,,	يُوسُفِ	,,	يُوسُف
214	1	,,	*of the fragrant zephyr, etc. read Oh! fragrant zephyr, etc.*		
,,	4	,,	جنګ کوه له غليمانَ	,,	جنګ کَوه له غليمانُ
215	12	,,	شي	,,	شِي
217	15	,,	لوست شوْه	,,	لوستِ شوْه
221	3	,,	لوستِي شه	,,	لوستي شه
225	9	,,	راغَل وُه	,,	راغَلِ وَه
226	7	,,	راشو	,,	راشُو
228	19	,,	شوْلَ	,,	شْوَل
230	22	,,	به ولاړهٔ and به لاړه	,,	به وُ لاړهٔ and به لاړهٔ

233	11	*for*	مُنکا	*read*	مُنکا
235	13	„	شوو	„	شوُ
236	8	„	به تلَلي شيْ	„	به تلَلِي شيْ
237	7	„	خيکِي	„	خيکِي
239	7	„	وُو	„	وُم
242	11	„	خت	„	خِت
245	4	„	*or for ascending.*	„	*of, or for ascending.*
247	12	„	پريوَتي	„	پريوَتِي
249	12	„	پريوَتل	„	پريوَتلِ
250	18	„	ځي	„	ځِي
251	8	„	پريوَتِي	„	پريوَتي
„		„	last line for Page 170—177.	„	Page 214—222.
252	15	„	پريوت	„	پريوتِ
„	16	„	مُستقَبَل	*Second Future Tense*	مسُتَقبَل
„	22	„	شي	„	شِي
253	6	„	پريوَتونکي	„	پريوَتوُنکي
„	18	„	پَرتي	„	پَرتي
254	23	„	وُ زَعلمُ	„	وُ زغَلم
255	3	„	وُ زغَلي	„	وُ زغَلِي
„	5	„	وُ زَغَل	„	وُ زَغَلَ
„	8	„	وُزغَلي	„	وُ زغَلِي
256	7	„	زغَلِيدَل	„	زغَليدَلِ
„	last line		رغَليدَلِي	„	زغَليدلِي
265	12	„	کرل	„	کرَل

267	10 and 11 وکړلي *or* به	*read*	به وُکړلي *or*
280	12 *for* کَِشي	,,	کَړِشي
283	18 ,, کړَ	,,	کړَِ
286	22 ,, کَړِی	,,	کَړِي
289	22 ,, هَغو	,,	هُغو
300	7 ,, کړَل	,,	کړَِل
304	20 ,, کړ	,,	کَړِ
308	8 ,, لاآلوزَوَه	,,	آلوَزَوه
313	8 ,, وُنه زغليده وُنه زغليدَ زغليدله	,,	*expunge the* زغليدَ *and* وُنه زغليده *or* وُنه زغليدله *read*
317	9 ,, page 176)	,,	page 317.)
324	17 ,, التَّسبْه	,,	التَّشْبه
331	24 ,, کَنړه	,,	ګنړه
335	9 ,, پُټ	,,	پُټِ
336	23 ,, کِ	,,	کړِ
338	5 ,, کوره	,,	ګوره
,,	18 ,, لیِچ	,,	لیِچ
,,	22 ,, کَډاوُه	,,	ګډاوُه
339	24 ,, بحنت	,,	بخت
340	23 ,, "manner of being indefinite, as to, etc."	,,	manner of being, indefinite as to, etc.
343	4 ,, کَډوُن	,,	ګَډوُن
344	5 ,, of note, for اَلْفَاعِل	,,	اَلفَاعِل
345	2 ,, کړ	,,	کړه

351	8	*for*	"The imperatives of verbs"	*read*	"The imperative of verbs"
354	2	,,	يو	,,	يو
357	1	,,	"the Afghán year. The Second Sister—"	,,	"the Afghán year—The Second Sister—"
366	10	,,	مرکه	,,	مرګه
371	21	,,	کَنړَل	,,	ګَنړَل
373	4	,,	تَخي	,,	تَلخي

APPENDIX.

i	10	,,	نوکري	,,	نوکريْ
,,	15	,,	نور	,,	نورُ
iv	16	,,	ګُناهُون	,,	ګُناهُونُ
vi	23	,,	مهربانَلي	,,	مهربانګي
vii	16	,,	پړزَوُلُ	,,	پړزَوُل
ix	8	,,	حخَه	,,	خڅه
x	22	,,	يْو	,,	يْوه
xi	6	,,	ګيري هَلَګ	,,	ګيري هَلَګ
xii	16	,,	يو ګګي	,,	يوِ ګګي
,,	20	,,	خْوښي	,,	خْوښيْ
xiii	14	,,	غپي	,,	ښپي
,,	16	,,	دَ	,,	دا

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