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A Grammar
of the
Pukhto, Pushto,
or
Language of the Afgháns.

By Lieutenant H. G. Raverty,
Third Regiment, Bombay N.I., Assistant Commissioner, Múltán.

Part II.

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कलनकालिन मानविकीय नार्के रुग्माल्डेनियम
Example.

"Ere this, love would have burnt down the house of my body,
Had not tears come to my assistance." Abd-ul-Hamid.

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

"The Kaffir Kafirs will become converts to Islam,
If the guardian (of the beloved) is softened by my tears." Abd-ul-
Hamid.

Ahmed Shah also writes,

"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 obtain-
ed from the imperfect tense, for which the past tense of the auxiliary
to be is used, with the particle ـه prefixed, is alone subject to change in
termination for gender and number.

The Present Tense 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 رَفَضْلَ to recover
(health), {نَبْتُ،} {الْوَلَّدِ،} {رَفَعِي،} {بَلْحُورِي،} {بَهْفِيَلِ،} {بَهْفِيَلِ،} {بَهْفِيَلِ،} {بَهْفِيَلِ،} {بَهْفِيَلِ،}

{نَهْ سُفَرِيَ} {رَبْ شَغَفِي} {مَرُي} {نَهْ تِرْرَكُرِي}
{خَدَائِي} {نَ شَكُرُ} {نَ عَشَقَ} {بِه} {رَثْعَ مِنْتَلا} {نَه} {كَهِ}

"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.

{بَلْحُورِ نَه} {دَي} {دَي} {حَبْي} {أَوْلَي} {بِه} {كُلُو} {سَنَتَ} {بِه} {لَرُي} {دَي} {الْوَلَّدِ} {شَي} {رَح}

"This is not the nightingale which flieth around the rose,
It is my soul which hath flown towards thee." Abd-ur-Rahmán.

{رَسُمْ عَن} {دَمْرُرُد} {لَدَّا} {رُكُري} {نَهْ} {وَزَرُي} {بِه} {خَلْوَتَ} {نَ عَشَقَ} {لَه} {خَرَبُ}

"The Rustáms of patience and abstinence like little children,
Take shelter in privacy from the deep gash of love." Abd-\ul-Hamíd.

{حَوْك} {بَيْرَانَ} {شَرُكُ} {مُرِيَدَانَ} {شَوَّل} {خَلْقَ} {لَي} {كَرْل} {لَوَّم} {خَلْقَ} {نَي} {كَرْرًا}
{عَامِي} {خَلِقَ} {لَه} {مُرَيَ} {بَقَفُي} {ذَنُّي}

"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.

{أَفْرَدَي} {خَلَوَتَي} {بَهْمِي} {يُرُوصُي} {فَه} {سَوْطٌ} {بِه} {قَلَبُهُ}

"In the worship of God, the sweat flows like a river,
But I tire not by mid-day with ploughing the land." Kásim Alí,
Afrádí.
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 زغيدل to run, and اوريدل to rain.

**Examples.**

د معني قوت مي هسپ مهند بيا مند
به يوه نفس له قال تر قال زغلم

"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.

کد همه عمر باران ور بانيد ارتي خس به كل د يعمر نسي هرک

"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 كمنستل to sit.

بازر دو و جه يو آزار و كا به يبراز وشام به لاس تي كشيمن چرک

"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.'" Ä'ýár Dánish of Khushhál Kháń, Kháttak.

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 چاونل to crack, or split.

**Example.**

د نایست مغفي لي نشئه وز ن جوهي مین زونی

"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 ختال to ascend.

The following is an example:

له خامی جوش و خرش خبی یا له نیکه

لي ن زره به یکم کیواهی عیبانه ربه

"Through cruelty and rauness, chullition and agitation ariseth from the pot—

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

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

د رمال به جنش مرم رچی شونی ن هجران ن اندینفتو له ناب نب

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

From the burning inflammation of the anxiety of separation." Abd-ul-Hamid.
259. The 7th class of verbs adds another letter after dropping the ل of the infinitive for the present tense as in سوئل to burn.

Example:

چه ملک ن تدیل ست په اور سیری دی یا باره په نه شه ور نه کلیم

"On becoming aware that Muluk burneth in the fire of love,
He again began to speak his thanks and congratulations to him."
Saif-ul-Muluk, and Badri Jamāl.

260. Class 8th drops the ل of the infinitive and afterwards rejects the two last letters, and lengthens the first syllable from (ـ) to (۱) in the present; as قدیمل to bark, قدیمک to swing.

Example:

سوئا په وینو د سر دللو به اکیراژائی
هزار زیزین ستان وینو به فر خم کنی

"Red with blood like unto red roses swing
A thousand hearts in every bend and twist of thy ringlets." Abd-ur-Rahmān.

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 توریدل to break, پاتیدل to remain, نوریدل to pass away, etc.

Example:

شریدن عمرچه توریدی دی نوریغ دی یغ له اره هسی په مینی دویغ دی یغ
“Alas for pleasant life that passeth away thus! Like water it glideth along, alas! alas!” Ahmed Sháh, Abdálí.

زغابلل to run, which is of the 10th class has no present tense, but uses the present of زغابلل 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 درومل to go.

Example.


c_HX بخ_ مشان نه پوهیده چً حره درومِ
نه تي زده رودجه كوم ملک دهي كوم مكان

“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 Badri Jamál.

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

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

Example.

شهزاده و آس نه‌ی راه‌ه‌ی حاکم کریپ یارانو
چین تً نم را ته پر دی یمملوً

“The Prince said— Make ready my horse and spear, oh friends.
For I go to China—I have very many stages before me.” Bahram Gúr.
266. To come, constitutes the 14th class of the intransitive verbs, and is similar to the preceding. The prefixed نا is sometimes changed for در and the significations of which have been given in Chapter IV. It has no present tense of its own, and uses that of تل with the prefixed pronouns already referred to.

The following is an example:

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

267. In works on divinity, and other religious writings ن or ن 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 ماضی.

268. Properly speaking the present tense is formed from the aorist by rejecting the prefixed ن 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:

لاق و نبتيي موسي پيست دام ن سللو لومو
فسي رنگ برديان وانگو كيستم به كشال كنيي

"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-Hamid.

چه ورنه یاد شو، چه فعده مي كرنه ده كه ونسته ته تردي ويبار یه رجاززي ار تفده د پر شاپ کا

"When it comes to his recollection that, I have not made the first kaudah, and he be about to arise from his sitting posture, he should return to the same position and perform the kaudah." Fawâid-ush-Sharî'ea.

که به شاهی و دن كار کيي مي أخلي شمكری نپيي ونگي رچه اسباب دن مقال د دو زرطي د باز ديدا ديم

"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." aeper Dânish of Khushhâl Khán.

ما زيل چه شي رهبت كم لورته دوبی به رفسانی ونيلوم شتانب

"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-Mulék, and Badri Jamál.

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

When his heart may burst with patience like the rose bud.” Abd-ul-Hamíd.

"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’d-ush-Sharriéea.

269. The prefixed ُ 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.

"What cause for astonishment is it though the Phenix should become entangled in the net,
(By means) of every bird-catcher who possesseth the net of sincerity and love.” Abd-ul-Hamid.

"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?’” Aë’yár Dânish.

"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 Durkhání.

"Our God hath bestowed grace on the Faithful, so that they should walk in the ways of Muhammad, the Chosen One.” Fawâ'id-ush-Sharri'a.
aorist as well as other tenses in religious writings, referred to at page 126, is contained in the following extract.

"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'id-ush-Sharrí'ea.

1st Future or Precautive Tense

271. The 1st future or precautive tense is precisely the same as the aorist, with the exception that it adds the particle ā 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 ۻ, and the 1st future from the aorist by prefixing the ā 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.

"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'id-ush-Sharrí'ea.
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.” Fawâ’id-ush-Sharri’ea.

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

“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.” Fawâ’id-ush-Sharri’ea.

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

“Let not fire reach the house of any one,
Though its brightness be that of the sun and moon.” Abd-ur-Rahmân.
The Second Future Tense

275. The second future tense is formed from the aorist by the addition of the particle \( \text{ا} \), and is subject to exactly the same rules and variations as that tense.

Examples are contained in the following extracts:

"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 weighted, and everyone will know the state of his case." Fawā'id-ush-Sharrī'ea.

"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.

"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 ṭ of this also is rejected as redundant, but invariably so for those verbs which do not take ṭ in the past tense which see.
Examples.

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.” Kásím Aí, Afrídí.

Adam Kháñ 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 Kháñ and Durkhání.

277. When a regular personal pronoun (ضمير مرفوع) as well as the affixed personal pronoun (ضمير مرفوع) is used in this tense, the ب precedes the particle ز, but when no separate pronoun is used, the ب follows the ز.

Examples.

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 Zulikhá.
“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 ۪، and it is often inserted between the syllables of a word; as in the following couplet:

به ن‌شک ن فرم به لوزی پکونه ن سترگي کوری
که دروسی کبیدی کنی به نم که دروی پناهجی با به ثم

“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-Byán.

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:

اوسم به کُددو ۩ ن تورو زول‌تو ۩ رُم کُرمه مه کوو ۩ بند نخیب نور

“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 مَر.

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:

تھا ن شام پہ لوری میں میں اوس پہ بہت برہما گرگرلا
او بیل مدار پر شاوا کہ پر بھب د حضرت ذن

"Go not towards Syria! Turn back now! Remain stationary in some place, if thou hast any affection for the Prophet." Tawallud Nāneh.

نہ کا ہیجرا بانو یار د مهر بینش ای شما توری طالع حکوو برینغ

"My beloved showeth none of the customs of affection towards me,
Alas! my dark dark destiny! shine out a little on me." Abd-ul-Hamid.

د ن زیبا پہ زوہہ میں للہ وہ زندہ پہ کار نہ راشی ن د ویشی زوری لور

"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-Hamid.

رایشہ دلپوب جری پہ کبیر بانکہ شما مہ شیزہ پہ هجر زورہ پہ اور باہن شما

"Come sometimes to my tomb, oh my beloved one!
Burn not my heart (even there) with the fire of separation." Kāsim Ali, Ahrādī.

Transitive Verbs

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 َأَوْ ِرَأْوَةَنَةَ and ْمَرْتُ. as ْتَشَيْ، َوْ يَأْوَدَةَنَةَ َوْ ْتَشَيْ, he shook; ْتَشَيْ، َوْ يَأْوَدَةَنَةَ َوْ ْتَشَيْ, he caused to fly.

282. Derivative verbs formed from adjectives by the addition of َأَوْ ِرَأْوَةَنَةَ or ْتَشَيْ to do, reject these two letters in forming the past tenses, and thus return to their primitive state, and the past tense of the verbs ْتَشَيْ, or ْتَشَيْ, to do, is used in forming it; as ْتَشَيْ, bent, ْتَشَيْ, to bend, ْتَشَيْ, he bent; ْتَشَيْ, hard, ْتَشَيْ, to harden, ْتَشَيْ, he hardened.

283. A few verbs derived from nouns and pronouns by the addition of َأَوْ ِرَأْوَةَنَةَ are subject to the same rules; as ْتَشَيْ, to sound, ْتَشَيْ, he sounded; ْتَشَيْ, to make one's own, ْتَشَيْ, he gained over. There is, however, an exception to this, like all other rules, in ْتَشَيْ, or ْتَشَيْ, to frighten, from fright, which becomes ْتَشَيْ, or ْتَشَيْ, he frightened.

284. In the same manner, when primitive intransitives are made transitive, by changing the َأَوْ ِرَأْوَةَنَةَ of the infinitive into ْيَذَلَّ to burn, (I.) ْيَذَلَّ to burn (T.), and derivations derived from adjectives made transitive by changing the َأَوْ ِرَأْوَةَنَةَ into ْيَذَلَّ to swing (I.) and ْيَذَلَّ 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.

Bādāwā wāra ُbālān ḍaḥēn ḍālāk َrāw ُbālā ُwān ḍār ʿuṭmān َqī َrīmā ُkālān

"The king called the boy's mother and father, and dismissed them with many gifts." — Gulistān.
286. The affixed personal pronouns (فاعل ومضاف) 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 ش. 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 خمار متکو مسنت کردم یی شراب
شهک کردم مسنت ایگر حسی بی تاب

"Thy languishing eyes made me intoxicated without wine:

For this reason I wander about drunk and dissolve, 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 (——) to ی in the singular as in the following examples.

ژه شرزم نتفک ته به کم نتفک شرزم کورم
ربرا به گیل بی می خشیی ن سر پیش حی

"With what modesty and diffidence shall I behold bashfulness and chasteness—
The bow hath thrown back the veil from its head for the sake of the rose.” Abd-ul-Hamíd.

"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 \( \ddot{a} \) is again rejected in the plural for (\( \ddot{a} \ddot{a} \ddot{a} \)); as,

\[
\text{زینه زینه هغه کری پیسی و استبل سری مطلب ز بالله کورته مینه دار و یک زورتره}
\]

"That very hour Zen Zenaah sent men after Muttalib and called him, and he entertained him like a brother.” Tawallud Námeh.

\[
\text{دایتان نرته و ویل ای لوپ حال دش دش دی خبل احوال کر دای بیان}
\]

"The nurses said to her, 'oh daughter ! What is thy condition? relate thy affairs unto us.'” Saif-ul-Mulúk and Badri Jamál.

\[
\text{شما واره اندامون فی ن ایر به زانگرین سر به دیبل بسته شوم به دا غم کنی خوار خسته شوم}
\]

"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 \( \ddot{r} \) 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 femi-
nine singular, as is also the case with regard to intransitive verbs.*

The following extract is an example:

زَرُ خَيْلَي یَبَّرَی نَهَهَ وَ نُخْتَرُ مَرْکَةَ دَرْهَامَی نُورَی دَرِّافَوْسَهُ بِهَا ثَانَی

"Quickly she gave her own clothes to the king's daughter,
And clothed herself in the royal robes." Saif-ul-Muluk and Badri
Jamal.

292. The feminine form of the past tense of transitive verbs is ob-
tained in the same manner as that of intransitives by affixing اَل
or the masculine in the singular, and طَیِّ or (ٍ) for the plural. The
is more frequently written than the latter.

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

293. Examples of the feminine singular.

بَابُ بَدْهَا دَ تَنْ يَعْ شَهِمَ وَ تَفْزِیِّرَهَا هَدَدُ شَهَیِّ دَرَزَرُ نَامَسَ وَ بَدْرَکَانَ

"At the place where the wind forced away my veil,
A goldsmith was seated in his shop." Saif-ul-Muluk.

نَ كُرُی نَظِرَ لَ رَ لَ نَ اَاجِل راَ وَ ۡذُهَ ۡبُهَا دَرَشَ دُسْرَ رَ بَرَئَوَرَۡبِی

"The hand of destiny and death struck the drum of departure,
Therefore oh my eyes, you should bid adieu to the head." Gulistan.

* See page 126, paragraph 210 and note.
"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." Babá Ján.

294. Examples of the plural.

"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 بَيْل to speak, or to say.

The following are examples:

"The queen spoke to her mother clandestinely,
And with this circumstance also, she acquainted Badrí." Saif-ul-Mulúk and Badrí Jamál.

"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 infinitive.
nitive and prefixing the particle و، as exemplified by the following extracts.

"In my life-time thou didst put me out of thy remembrance, like as one forgettest a deceased person of a hundred years." Abd-ul-Hamíd.

"When Abu Bakr made an exhortation, they all took his advice, acted up to it, and became resolute in it." Fawā'īd-ush-Sharī'āa.

"Again she gave two pieces of gold into my hand, and required of me the value in pearls and corals." Saiif-ul-Mulûk and Badrî Jamáil.

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

Examples.
"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 Shahbāl, son of Shah Rukh,
Her name is Badrī Jamāl—the sovereign of the fair.'" Saif-ul-Mulūk.

298. Some of the infinitives of the 3rd and 10th classes ending in ہ which are contained in the 2nd Form of the past tenses, insert ا before the final letter for the third person masculine singular, which is changed to ہ for the plural, the ہ then taking an affixed (—) or ہ; as

to behold, ہ he beheld, ہ they beheld.

The following extracts are examples:

Sa'ād saw that the prince was not seated on the throne,
And through his mind this thought passed." Saif-ul-Mulūk.

The Goldsmith saw that his sweetheart cometh,
He went out to receive her, delighted and overjoyed." Saif-ul-Mulūk.

299. The infinitives which constitute this 2nd Form of the past, use ہ and ہ indiscriminately for the feminine singular termination, affixed to the masculine, which are changed to ہ or ہ, and ہ or ہ in the plural.

Examples.
"With all speed he repeated the invocation,
And he breathed on the fair face of the beloved." Saif-ul-Muluk.

"My mother said unto me—"thy grandfather divides the propitiatory offering of dates; therefore I came and took up a date." Fawa'id-ush-Sharri'ea.

"He placed ten thousand men under each commander,
And then he demanded boats from the boatmen." Saif-ul-Muluk.

"Then he dressed himself in plain new clothes,
And sat in solitude and retirement like the monks." Saif-ul-Muluk.

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 و 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.

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

301. The feminine terminations of the infinitives of this form, are ُل and لOLS n the singular, and (ٍ) or ل and لOLS n the plural.

Examples.

صِباحِ چه رَختند که هَدَهْ پَلار رُلیه؛ نژَمَ تَهُ رَفْتی خَبرهٔ ۴ ۴ بْویشینه
کَدَانِی کِنْسَهً دا دُمِ تَبَر دَنِدان دَیی شَرِندَی مَیِ شُرَگَرِی دَانِان دَیی

"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!'" Gulistán.

چه دَانِی نَرَ دا خَبرهٔ وَاریئَنَه مَعَشیت شُو درِمی رَکورْتِه رَزان

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

چه دَانِی لِه دِی خَبَری وَاریئَنی هَسِی نَادری
شَوَه حِرارَن به دا کَارَکنی دا مَلَح به کَارَوْ بَارکنی

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 Zulikhá.

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 ج of the past, by which there is no difference in the mode of writing between the past and the imperfect; thus, 

بوت بَرْنَتْلُ، پُرْنَتُلُ to unloose, پرانتَت  he unloosed; پُرْنَتْلُ to take away, پُرْنَتَلُ he took away.

لاس په نامه ورثه ونامرته په ادب کښي بِه نما لی ن باده پرانتت زیان

"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 دغاب په ما دراز شه نی تر غور می یو آواز شه وی زه ن دُنیا سراپ ده بیا قی بیا قی پوتم هغه خامی تد

"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 وَرْلِل for objects inanimate.
Saying—‘depart to the inn of the world,’ and then they took me away to that place.” Story of King Jamjumah.

“Sardas?á unloosed her brother’s bonds, which Bahrm with much skill had fastened.” Bahram Gür.

“With much distress and suffering they took us away to the prison, And treated us with much impropriety and disrespect.” Saif-ul-Muluk.

304. The feminine is obtained like that of the infinitives of the preceding Form—א or מ for the singular, and (—) or מ and מ for the plural.

305. 5th Form—drops the מ 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 מ; as מְפַלָּק.

“The young woman took the prince by the hand,
And with much pomp and grandeur seated him on the throne.” Saif-ul-Muluk.

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

They seated me here, and cut me in pieces with a diamond.”

Mohammed Hanifah.

He called the whole of them into the assembly,
And with much kindness seated them near himself.”

Saif-ul-Muluk.

307. The feminine termination for this class of infinitives in the past
is ل لل for the singular, and ل or ل for the plural.

Example.

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.

Yusuf and Zalikha.

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
سول to burn, س he burnt.

Example.

I know not whether it was a man or some other thing,
Which entirely burnt me in the fire of love.”

Saif-ul-Muluk.
309. 7th Form. Rejects the ِ of the infinitive, and prefixes a syllable to the root, the final letter of which is quiescent. These infinitives also reject the prefixed ُ and are not common; as رَزِلَ to remove, or take away, بَرَزَ he removed.

Example.

عَاتِبَت رَئَمت يُوْزَدَا نَسَا سَكَرَى كَه هَرْمُهُ مُروُيَهِ نِمُّ سَبَرَ كِبَرَ سَأَتَهُ

At last thy eyes carried away my heart from me,

Notwithstanding I guarded it with patience and endurance.” Abd-ul-Hamid.

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

Example.

هَرُّ يَا جَهَنَن بِهِ خُوَّفِي تَنَب سَرَةَ سُمُّ بَلَيْلَ

He who hath lost his life in pleasure, hath not bought any thing, but hath lost his gold.” Gulistan.

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

جَهَوْلِي كَانَ نَ خَدَٰيِ لِهِ نِمُّ دُرَسَانَو

دَبَٰن كَي بَلَيْلَ بِسَب سُبُّ لِهِ كُفَٰرَانَ

They who show enmity to the good friends of the Almighty have lost their faith and religion, and have become counted amongst infidels.” Fawâ'id-ush-Shari'ea.

* 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 
ğ used in their formation, as also the prefixed ْr of the past, to complete which the past tense of कर or करें करा is required; as करा to do, करा to inter.

Example.

"Then the Prophet said, show unto me hell, for thou hast filled my heart with much faith." Majmū‘at-il-Kandahārī.

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 ِ and ِ for the feminine in the singular, and ( ) or ِ for the plural.

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

Example.

"The accursed mark was visible on his breast, and on beholding it the Imām laughed. On this, Shirmr 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. کول 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 ُود as he did: it is imperfect.

The following is an example:

"The Prophet made this reply to the lady Ayesha—"The sound of Nakir and Munkir will fall as pleasantly on the ear of the Faithful, as the application of a collyrium to one's eyes."" Fawâ'id-ush-Sharî'ëa.

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

"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. ُن or ُه 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,
"After that Umar bin Saed who was a champion,
And computed amongst the army of the Yezidis,
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

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 $\tilde{r}$, and the imperfect tenses of the whole of these are obtained by merely rejecting that prefix; as $\z\tilde{r}\ll$ to bind, $\tilde{r}\z\ll$ he bound, $\tilde{r}\z\ll$ he was binding.

The following extracts are examples:

لور پہ لور قب فی لیاہ تر هغہ پوری
$\times\z\ll$ بیا موند فاہزاده بی خود لد شمان

"He was searching about for him every here and there,
Until at last he found the prince quite beside himself." Saif-ul-Mulûk.

پر پہ پشوار بادشاہانو که کار د بادشاہی کتبی دیر ستی کوۏل ار لبکر
$\z\ll$ یل تنہ پہ ستی کوۏل

"One of the kings of old was extremely negligent in affairs of state, and used to keep his army in arrears." Gulistân.

320. زیل to say, which is of the above class, has a second form of the imperfect, which is also obtained by rejecting the prefix.
"All were saying—'this is a very virgin of paradise indeed, Seat 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 أَسْهَانْ بِهَ بُنُونَ ِ قَبْيَ نِ اذْرَنَْنَ لُعْبَٰلَی حَلَ لَ سَلَوُرُ بِلَبَالَی حَمَّٰبَان

"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.**

اِي تَمَا نِ رُوكْهُ دِلَّهُ نُصْبَحَتْ لَهُ مَرْ دُّرَهُ تَمَا دُنْبُهُ تَمَا ذَدَُّرَلَهُ لَازِرِنْ دِي

"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." Mukhammad-i-Abd-ul-Kádár.

پُرْنَا تَدْنَهُ نِ رُقْبَانَوُهُ سُرْکَانَرُوُهُ مَا چَهُ خَارِسُهُ نِ دُرْهُ تَنْدَِی لوُسُتُ

"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 َوَ is the same as the past in every way.

**Examples.**

باداص ده وَ وَ ده دی ِ حکم کینه له ما نه حضا وَ ِ شو ِ او خبره به حال ن
قهر کینه ِ نه ما له خولی وَ وخته ِ وَ ِ لی بایده دی ِ ده ِ ده ِ به یه گو ِ ِ جنِ ِ
نَبْه رفت وَ نمَک لله ِ شما وَ وَ ِ زون جه لایب ِ نِ حال د نِ ِ هیامن وَ ِ ری

"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’ýr Dánish.

هییج آزروُقی د خورون د ابونوی ده ِ قی سکرکی برآ نه تی به شه 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 (ـ) preceding the last characteristic of the past for, | in the imperfect; as

خَمْلُ to bury, خِمْسَ کرَ he buried, خِمْسَ کرَ he was burying.

**Examples.**

چه قی شم ِ اور د تیکو لبیلَم بور و بلاد وی به هلکت را ِ بایدی بور

"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-Hamíl.

* The imperfect tense is often used in a potential as well as an habitual sense.
When thou didst make Fir'awn* 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 زَيْل to take away or remove, which forms its past by prefixing پو, and which differs from all the other infinitives in the language in this respect, is formed by rejecting پو in the same manner as the ز in the first form.

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.” Gulistán.

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

Notwithstanding I constantly weep and wait, 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, Abdáli.

* Pharaoh. † Egypt. ‡ The Nile. § The Israelites.
"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 ٌن 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.

"How muchsoever 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 ُ 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 مانی پر. ب

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 پورتشپدل 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 پورتشپدل ل to ask, پورتشپدل سول to burn, پورتشپدل سولم 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.

لرَم ِ راَي ِ زَوره آندیشُه می ِ ن ِ زَرِه ِ لَ تَیبُودَو ِ لَ ِ دْیِ اَرَبْوُه ِ کَرَدَاب

کُبی نَ حِیرت ِ آخْوُلی ِ ِ بِم

"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.

تَاج تَخت ِ دَ پادشَاهی دَ رَشَبَه کُوم دی ِ
چِ اَخْوُلی دی شَما دَ رَسَل نِوَم دی

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

Since thou hast taken the name of my union with thee?" Saif-ul-Mulûk.

دَا سَاده آُسَان پَه نَقش رَه پَیار جوهر هَه
دِ تُرَت پَه اَلَاسُون دی کَنَدَلی

"This unembellished firmament became ornamented with ornaments and embellishments, which the diamonds of omnipotence and power have carved." Futtih Khán, Mirzâ.
333. The participle and auxiliary assume the feminine form and number to agree with a governing noun of that gender; as,

"That from which even Majnún was appalled in the grave,
Love hath assigned such a grievous calamity unto me." Abd-ul-Hamíd.

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

"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 Náme.

The Pluperfect Tense

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.

I had not as yet taken the name of friendship,
When separation again assembled an army against me.” Abd-ur-Bahmán.

The Asrift who had borne away the mandate of Shahbál, had brought it immediately into the presence of the king.” Saif-ul-Mulák.

At any time whatsoever, the Prophet had never performed any acts of enchantment,
Neither had he ever spoken falsehoods in his life time.” Fawá’id-ush-Sharí’áa.

336. Examples of the feminine.

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.
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

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 دَرِخَوُ ُدَ آدم خان پُنْتِنہ ُشھَ كرَیَ
آوَوَسَيْتَ ُهَا بَهِ ُنَرْنَ ُتْرَكْ تَنَ ُرَنَ ُوَيَ

“What enquiry makest thou respecting Durkho and Adam Khan?

A person in his life-time may have clad himself in a shroud!” Kásim Ali, Afridi.

جَه طي نال دَ لپوتوب نه وَلَِپ يِ هرَمَمَد ُدَ عَشَق بَرَزَمک ُسَرُدَه

“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-ull-Hamíd.

شَمَا غَم ُبَدَ هَمَه صَرُم يِ نَبَمْار وَيِ ِبِبِمْلُ بِمِئَبَندِه وَيِ ِبِبِلْ خَبِلْ خَابَن

“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:

"No one in the whole course of his life will have beheld"

The trials, imposed upon me every hour by my beloved." Abd-ur-Rahmân.

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.

"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."

Æf'yár Dánish.

"If thy heart had found any quiet in truth and sincerity,
Thou wouldst not have bestowed adulation or flattery on any.

Abd-ul-Hamíd.

"Had my heart but been aware of this kind of anguish,
I would never have taken even the name of friendship.

Abd-ul-Hamíd.

"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

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.
"A pampered son taketh not to discipline and morality,
And a shaded palm giveth not ripe dates." Abd-al-Hamid.

"I proficesso place a load on my head for the sake of carnal desires,
But my waist never becometh bent for devotion or prayer." Kāsim Ali, Afriūū.

342. 2nd Form. The two last radical letters are rejected and two others taken in lieu of them; as غونتقل, غونتقل he demands.

Example.

له سهم كنثي نقص به أبخن تي وريشي في إندي دي بنازه تع سكنري زوري.

"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, Abdáli.

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 مئدندل, مئدندل he found, etc.

Examples.

پلار د تي سوال دکر ده چي هچرلي مي واره لوالي حکم را كره ده زد هم لولم.

"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.

صورتي دممان دير ديبه جمان كچئي ولي د نسمي رشمان هدم د زره.

"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 ْداَل to speak, ْوِِلَل he speaks; to weep, ْلَلَلِّ he weeps.

Example.

کہ شوک پاہتی حُشَلَه تیرِ شوُ لبُنی آوِیدی
خانَدَم پلِّام نہ داَمِ حَل بریشان خَبْل

“If any one asks, ‘What hath happened to thee, O! Mad Afridi?’
I laugh and weep but I do not tell my perplexed state to any one.”

Kásim All, Afridi.

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 ْداَل for in the present; as ْلَل ْلَلِّ to call or name, he called.

Example.

خداً وَلَزْق بَوْلِی ْوَلَزْق ْکِسَب
پدا شُناخت وَاہْنَ نہ ْوِِلَلِّ ْوِِلَلِّ ْقِنُس

“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 ْلَلَلِّ to kill, ْلَلِّ he kills.
Example.

ستا ن سکرو ن بُنُرو تر صِمنج حیران یم
یو می ونی په سره اور بل په خنوز

“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 ٤ِلی to discharge, ٤ِلی he discharges.

Example.

هُمِي رَک ن بُنُرو شَشي رُسا ٤ِلی
چهِ هیچ شَروک تی سلامت نه شَمي لدجئک

“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 ٤ِلی آریدل to hear, ٤ِلی he heard.

Example.

چه ن سیمی آریز قبی آریم هَسی خوش یم
کله دیکره په نغه خوش ریپ ن رَب

“When I hear the sound of her dog’s voice, I become as delighted,

As one cometh 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 لیسیتی to recognize, لیسیتی he recognizes.

Example.

He understood the Prophet's words, and his heart was moved by pity for him, and he said: "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." Fawā'id-ush-Sharri'ea.

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.

The grass which moveth not from its proper place acquireth moisture; then wherfore searest thou the world in search of thy daily bread.

Abd-ur-Rahmān.

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 لیسیتی to knead, لیسیتی he kneads.

Example.

The grass which moveth not from its proper place acquireth moisture; then wherfore searest thou the world in search of thy daily bread.
"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, Abdáli.

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 سُوال to burn, سُوال he burns.

Example.

هو چه آهو چی رازته وزیده سوئی سوی مور بن شیطاب کاردن بن دنیا

"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 کُول to do, has two other forms of the third person, besides the regular ones کانن یا کانا, examples of which are contained in the following extracts:

Namka پہ هندوستان حکومت کران چرہ فیلا ہوگہ شوکان کشیرگی بقاتی بہ سبھا پہ هندوستان شر دربی کران اسراف چھنگی چمگی

"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 Ali, Afridi.

چه امید پہ عمارت ن دنیا کتا ن کانن پہ کشتی سوئی ن دربی کا

"Whosoever placeth his hopes on the fabric of this world,
Voyageth on the ocean in a paper boat."  Abd-ur-Rahmán.

* The Afrídis of the present day do not seem to have a more favourable opinion of the shopkeepers than our friend Kásim Ali in the last century.
354. The above form is often written with \text{ك}; thus—


cذٰدٰك عاشقان قي ن دبلرو په رضاک

“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 \text{ن} or \text{ه} already described for the other tenses, is also used with this.

Example.

جَه نَّسبَى وَأَي هَذَه مُكَانُرَى ن ده پندا زاره ملتن دمي سکنافون ن ده

لْوُه دم بَيْرَى ممَوْنَان تُرَگُ ثِي ن بَيْرَىْ

“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’id-ush-Sharí’ea.

The Aorist Tense

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 \text{اء}, 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, 13th, 14th, 19th, 21st, 22nd, and
23rd, merely differ from the present by taking the prefixed ُr as seen from the following examples:

فرُ رَازَدَ جَهَ زَهْدٍ وَاخْلَيٍّ بِي مَرْضٍ

"Every recluse who may begin a life of devotion without a guide or director,
In the imagination of Khushál Khatták, is but an empty pod." Khushál Khán.

سل جَنَّا كَد رَّوَى وَرَنَّمْ ْهَتْ سََّرْکُو ستَا لِلسَّتَا ْسَتَا ْبِه جَنَّا نَه كَيْرِي هَرْکُرْ بَانِرْ شَمَا

"Though I may behold with mine eyes an hundred wrongs at thy hand,
Yet I shall never become convinced of thy injustice and cruelty." Abdur-Rahmán.

غرِقَ قَبْي وَكُرْ سَلِمَان بِي غَمَرَهُ تَأْيِبَةَ بِه نُؤْتُهُ وَكُرْ فَرَمَان
چَهِ يُوْ هُسِي حَقَّاَتْ وَكُرْ دَالِیَهُ چَهْ قَبْي وَكُرْ دَارِی نَ مَلْسَ وَدْرَی بَانِر

"They made a request unto the prophet Salíván,
Saying, 'Oh king! give direction unto Níshádáh,
That he here repeat a tale in such a manner,
That the whole assembly of friends may hear.' " Sáíl-ul-Mulúk.

نَِّبْيَا سَلَتَّی دِی نَکَنَدْگَی فَی لِدِ نَّشَاید شَهَی لِرَوَّسَاتِی فَی جَرْنَه

* The second person plural in some works is written as above instead of with ُه.
"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'id-ush-Sharí'íea.

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

The following is an example:

اَمِیدوَار بُوُ جَهِ بِه بَرَکَت نَا وَاصِئی دَوَارِه لِه مَانَگِلی نَ اَنَوْه خَلاَصی

"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'íyár Dánísh.

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

**Examples.**

کَه سَرِیه مَینِه باَیِلَمْ بِنَا شَه کِیاه شَما نَ

چَه سَرَسْتَه بِنَنَگِه باَیِلَلی نَ هَغِوْلی زَیا نَ

"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, whatcause of grief is it to them." Ahmed Sháh, Abdálí.

ارس را شَه چَه چَه انْدِه نَ دَیبَر باَورِ‌دِر

دا‌عَنْهت نَ شَرَاب گَرُم کِرو نَ به 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-Muluk.

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

"Like the moon, fate breaketh on the head to-morrow,
The wallet of any one which it may fill to-day." Abd-ul-Hamid.

"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-Hamid.

363. The verb ګړول, 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 کړ یا ټکauce or ټک, is used with the addition of the necessary affixed pronouns, and the prefixed ځر, for all the inflexions of the aorist both singular and plural.

Example.

که په دې اقرار و ټک هم په نږې اجتهاب و ټک چې خدايي په دې ما مدلی
په ړسول دې راستپلي دې بې شتون مسلمان شي مسلمان اهله
پېه شې

* 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 cometh a Musselman, and the Musselman is an orthodox man.'" Rashíd-ul-By’áu.

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

Examples.

"The Mu’etazilas* have said, that Musselmann who may commit an enormous sin, will doubleless depart from their faith, but it will not constitute paganism, and they cannot be termed either Infidels or Believers."
Faw’id-ush-Sharri’ea.

آب و ثابت نب يعالم غبر لله انتاب شيء
هر جبيب نب تاندة كان اخلاص

"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 Precautive Tense

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 \( \text{ذ} \) 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 \( \text{ذ} \) in the aorist, merely prefix the \( \text{ذ} \) to it for the first future.

Example.

\begin{quote}
\text{تارذ اونس د و کا دل مسل بهتر دی دوه ن بک جادر وخشی جه وی نویبا وی وسی بود لینک کا بی دید اورود کا}
\end{quote}

"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." Fawā'īd-ush-Sharī'īa.

368. 2nd. Those verbs formed from nouns and adjectives by adding \( \text{کل} \) as already described,* which require the assistance of \( \text{کل} \) to do, in forming their different tenses, do not take the prefixed \( \text{ذ} \) in this tense.

The following is an example:

\begin{quote}
\text{ذی لازم به فرموسن دی چه دا خوشخر دی دی ن زده کا چه ریمان خبل پر قومی کا}
\end{quote}

"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 \( \text{کل} \) to do, are used

* See page 96, paragraph 160, and page 168, paragraph 281.
with the prefixed ٌ of the third persons, for the first future also, either with or without the prefixed ٌ; as,

"Day and night he should worship 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-Kadir.

"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." Rashid-ul-By'an.

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

"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 Panjábi Jutt."
Futtih Kháń, Mírzá.

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

Example.

بہ شرَّ تَفْتَبیہ گیمی دی راڑَی بِرِ مَزَیان گارنیان دَ مَرْدَہ مَسْتَقْبِل
دی جَہ طَعَام نَ دَ مَرْدَہ وَ تَبیلی نَ دَ رَاستویہ

"It is stated in the Sharahh Tanbiáh, 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'id-ush-Sharí'írá.

2nd Future Tense مَسْتَقْبِل.

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 پ, and are as follow.

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

تَسَیمًا رَیْتَرَیہ پہ بُکاَر شُانہ پہ خْلیل شُکرہ پہ کُرَنْتُر شُیہ
دی به ِٰرَبْسِیه لَدَلہ تَر به زَرْع شُیہ خَافُّہ
زِیرہ لُیوہ به مَذَاف به پُرْنیز کا نُورُک تَن به قَیٰ رَیُز 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.
374. The regular infinitives in this as well as in the aorist sometimes reject the prefixed ِ- as, 

داکیو ویل ای لوئر خدامی بَتا 
چه وچا وته بهوایم دا شان وازنهان

"The nurse said, 'Oh daughter! now God forbid, 
That I should mention such a secret matter to any one.'" Saif-ul-Muluk.

375. The ِ- of this tense sometimes precedes the ُ and vice versa. It depends on whether a regular personal pronoun ِمَنْفِصِله (Siáhir) as well as an affixed pronoun ِمَتْنِمِله (Siáhir) be used, or the regular personal pronoun omitted at the beginning of a sentence.

دا کیو ویه که په لوئی وروج د حضر بریش ورکاف پهک باک رحمان
زه به بریشم صالح د حمید وزی د نام خلق له عدل له احسان

"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 Hamid, 
Regarding the equity and beneficence shown to the whole nation.'" Saif-ul-Muluk.

"He said unto him, 'With envy and ill will I have seized 
And for this I am tormented.'"
“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 ُ in the past tense, also reject it in the aorist, and consequently in the second future also.

Example.

ارْلُ غمَّ مثما ذُفع دمَي چه به رَقتَ ن شَكَنْنَب بَ إمانَ يوْسَم كَهَ بَ

“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.” Fawā’id-ush-Sharī’āa.

377. Compound infinitives formed by prefixing a participle to a simple verb, such as کُبْهِیسُتَل to place, or پَرْیشَوْل to seize, etc., also reject the ُ.

Example.

زَه خو سنا ی ب خدره حدَ ن شَرَمَی بیآ ب تَرَمَم هَغَه رَهُ یِلی رَهشیا دَ

“...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 ِ, require the aid of کُلُ 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,

\[\text{The young maiden said, } \text{Oh youth! wherefore hast thou come here? This is an infidel, and he will break all thy bones!}\]  
Bahrám Gúr.

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

\[\text{How long shall I endure sorrow? There is no remedy found for this! And therefore I will cut my throat with a sharp sword.}\]  
Saif-úl-Mulúk.

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

**Examples.**

\[\text{What answer shall I Rahmán give unto my beloved? What reply is there from the dead unto the living?}\]  
Abd-ur-Rahmán.

\[\text{The merciful showeth mercy at the last day. Infidels he will send to Hell, but the Faithful he will make joyful and glad, and infidels he will disperse and put to flight.}\]  
Makhzan Afgání.
"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

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 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 ر in the past and aorist tenses, also use it in the imperative; thus,

نور اورزک ز ر غوروز باسه رمات

ن جنگ حال واروه لد ما نا شما مهمان

"Then Aurang said give ear unto me! Hear the account of the battle from me, oh! my guest." Bahram Gúr.

Like the ب of the Persian imperative, the regular infinitives in Pushno often reject the prefixed ر; as in the following example.

که ممرک راتی هونیبار کوم دی زایه دا دی
چی بی خداده نوزه مینه پد چا تا 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 ر in the past and aorist, also do away with it in the imperative; as,

نَحَرَ حَوَّي بَيْا مُرْمَي

يوسفَ مَهُ يَبَابَيَ لِمَا نَهَ دَا وَيَنَا دَا وَهُ مَا كَرَانَ

“Yakub said, depart and enjoy yourselves by roaming in the forest, but do not take Yūsuf from me, for this matter is afflicting to me.” Yūsuf and Zulikhā.

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

بُرَدي بَروُيَة كَهُ پَهْ قَطْعُ مَوْرَ وَ بَلَارَيَي دَا هِبَيَا وَ هُبَيَا مَهْ شَهَ بِيِدَا طَمَعَ

“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 كَرُل or كُرُل to do, in forming the imperative.

Example.

بيا دوارَ بَدرَه خاتون زَيل اي خور
كُمْدُ حق بَدْرَه لوي شيرن مادَر

بولَي مَعَ خَبَل سَيل وَهُ مَرْعَد كَرُه
سُمْعيُه توي دير كْرُي نَحْر وَ برَ
"Again for the second time Badrah Khátýn said, 'oh daughter! If thou hast any gratitude for thy mother's milk, One time at least, show thy face unto thy afflicted bover, For he has performed many toils and troubles both by sea and land.'"

Saif-ul-Muluk.

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 ائر, as will be seen in the following example:

به سختی قی خبر رازیه رز دربی رازیه قی تم ما پیر په تلوار

"Go to him quickly, and transmit information regarding him, And with all possible speed bring him into my presence." Saif-ul-Muluk.

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

بادشی ری فیرمانل نور خورکت رازیه

دا عریت بی بهی هنوان سره موئر کاری

"The king commanded, saying, 'bring you some more victuals, And satiate this demon in a proper manner.'" Saif-ul-Muluk.

388. 4th. The infinitive کومی to do, is somewhat irregular in the imperative, having کومی کروک، or کومی کروک، for the second person singular, and کومی کروک، with the necessary personal pronouns, for the third person singular and plural. کروک is changed into کومی کروک for the plural of the second person.

Examples.

د سخو بی خوش نعیم خبر رازیه

ن زده کار کسری خندان که به بوسانتم کاری
"Bring tidings of the fragrant zephyr of the morning!
Gladden the rose of my heart in the blooming garden!"  Ahmed Sháh, Abdálí.

جَنَّكُ كَرَى لَدَ غَلِبانَ سَرَى زِرَى
بَرَتْهُ فَذِبتُ نَزْحَى مِهَ كَرَى دَهَسِي بُوَى

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

389. The prefixed ۰۰ is sometimes retained and at times rejected.

**The Potential Mood**

390. The Pushto like the Murāthi 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

 halo

 ستا ن بشق له موج به هم وروی رتی ن جشمن
 دوایلا لاس می پرده ن جمل به لیاگوه کی

"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

 عامی

 زده نی شوم بریدی به یو خس مینی تیر کرت هه م نم سووه هه م نم مال

 "I could not overlook even a straw or a splinter,
But love hath made me disregard both life and goods." Abd-ur-
Rahmán.

که سناسی ن مرنی به جهت یو جمنت می مهی می جه سبب ن
جمنیت ن زری وی نور مسوم بری به سکرذ هه به رتی ند شم

 "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." Gulistán.

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.

"In the same manner as an armless sleeve cannot do any thing, So without grace and favour, man is confounded and perplexed." Abd-ul-Hamid.

Past Tense.

"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’ýár Dánish.

Future Tense.

"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.

"Every stone and every cled of earth of this world which is seen All are sculls, some of kings and some of beggars." Abd-ur-Rahmán.
The Passive Voice

395. The passive voice of a verb is called "جھول" 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 کیدل or شول or to be, or become; as in the following examples.

Present Tense

به چیپا-الاسلام کنبی کیو زایرى چی مشرک زنارا کمساجد به چرزاون "ور بنبی شی همیشه گناهون د آونا زیر کالون"

"It is stated in the Hujat-ul-Islam that if a person lighteth places of worship with lamps, he is ever forgiven the sins of seventy thousand years." Fawâ'id-ush-Sharri'ea.

یوه ورژن د هغه چه مجيلک کنبی شاه نامه د فردوشی په زنال د ملکت ن شماکت او به دیب د فردوشین لوزن شوه

"One day the Šah Nāmah of Ferdowsī was being read in his assembly, on the subject of the decline of the dominion of Zohāk, and on the prosperity of that of Feridān." Gulistán.

Past Tense

قصاکر د یوه نیش په دزاوینه چې نیمیت د جاسوسی کنبی کوی او دزاوینه سره په یوه کوه، کنبی قید شول او زورپیسی و بنبی 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." Gulistán.
Perfect Tense

ترخَهَ مَرُ شَوَى نَه قَبِ بِيِشُ ل هَوُتُ كَ فِنْدِرِي بَالِطُ هُ رَكْمِرُه نَدْانِ خَبَل

"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

دُرِّيْشَ لِهِ بَهُ دَرَسَتٌ عُمْرَ كَغِيْرِي زَيْيِرُ كَرَمُي شَوَيْيْ نَهُوُ كَرَمُي دَيُ نَهُوُ تَعَالَيْي زَيْيِرُ لَاتَرُهِ كَرَمُي بِيَ ل دَيُ خَرَتِي قَهُي إِفْستِيَدَ نُورُ هُ شَهْ شَهَا بِهِمَلَك كَغِيْرِي دَيْيُ قَرَبَٰنُ دَيُ دُرِّيْشْانُ دَيْي

"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

دَامُ دَ هَشَكُوُ قَرَبَٰنُي نَ دَ نِمَا دَرُ كُبَازِرُ دَ عُتُوُرُ بِهِمَلُي نَ شَيْيُ دَ سِمْؤُرُ دَ عُتُوُرُ نَ عُتُوُرُ

"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

بَلَّاء وَرُدُهُ لَوُ رَبِّي إِي شَوَيْيْ بَهُ هَرُتّهُد هُ شَيْ يَبُهْدُرُي نَهُ دَ نِمَا رَيِّي رَيِّي بَهُدُرُي نَ دَ فَرُّ دَ بَهُدُرُي

"Hence, why am I not as the worthless one, when the immortal is the inspiration, and the inspiration is the person."
The.
“His father said unto him, ‘Oh son! whatever matter thou art acquainted with, dost 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**

دِرَیم هَنَّه سُویٰ چا لَه خَبَل فَنُونوِی یْستَلی شَوی بِه وَی او دو بارِ لی اَمِن نَ فارَنَوی بیا مَندَلُ نَ رُوی

“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**

کَاشکی دَا شویٰ هِنیمی لَه مَدمَ بِه رَجول رَفَلی ذَه رَایی او مَینه مُحبت ہَا یِہ هَنَّه باَنِد ہَا رَایی چا ہَا نَ دَیی دَا نَویلی بِه نُاکِی

“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 was not 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

"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." Abdur-Rahman.

Imperfect Tense

"The whole of these eight qualities (of God) are called natural, and together with the essence itself, are termed primitive and pristine." Fawâ'id-ush-Sharî'îa.

2nd Form for the or Continuative Tense.

"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.'" Fawâ'id-ush-Sharî'îa.
Past Tense

مانی مطلبی

پانچاه پیغی فیض فه ارژ د خبر تحقیق رفومیه پس تاسد رنیوو فه
اوفنتن ملوستی فه

"The king became enraged and ordered a solution of the matter. So the messenger was seized and the epistle read." — Gúlistán.

Second Future Tense

مستقبل

پس له مرکت به حساب له سوی غونبت شی
پد انداز او به مقدار د دنیا

"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

مضايع

که له جا همسی رگل خبر دوزیده شی جه بر کفر لارم کبیر می حکم ن
کفر بر فعده مکالی بوده کبیر بر فعده مکالی بوده
مختلی قلی له رنی وی رنیلی بی به

"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." — Fawâ'id-ush-Sharri'ea.

Past Conditional Tense

ماهی شرطیه

نه خدا خوا تر آشنا به لیمه شوی
هیغ بیفده ن خدایی به ناع روپ دا کار کی
“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,

식이 되나 그의 시인 혼자 하여 꾸준히 독자요

“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'id-ush-Sharí'ea.

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.
Conjugation of the irregular, imperfect intransitive verb راغـل ل to come.

**Infinitive.** راغـل ل to come.

**Present Tense.** حا ل

<table>
<thead>
<tr>
<th>Subject</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>ولم   ِ I come.</td>
<td>راغـل و we come.</td>
</tr>
<tr>
<td>thou</td>
<td>راغـل   ِ thou comest.</td>
<td>راغـل   ِ you come.</td>
</tr>
<tr>
<td>he, she, it</td>
<td>راغـل ِ ِ they come.</td>
<td>راغـل ِ ِ they come.</td>
</tr>
</tbody>
</table>

**Imperfect Tense.** ماتيإ سийارار

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.</td>
<td>راغـل و or راغـل ام</td>
<td>I was coming.</td>
</tr>
<tr>
<td>thou</td>
<td>راغـل ِ ِ or راغـل ِ ِ</td>
<td>thou wast coming.</td>
</tr>
<tr>
<td>Mas.</td>
<td>راغـل ِ ِ or راغـل ِ ِ</td>
<td>he, or it was coming.</td>
</tr>
<tr>
<td>Fem.</td>
<td>راغـل ِ ِ or راغـل ِ ِ</td>
<td>she, or it was coming.</td>
</tr>
</tbody>
</table>

**P.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>we</td>
<td>راغـل و or راغـل ام</td>
<td>we were coming.</td>
</tr>
<tr>
<td>you</td>
<td>راغـل ِ ِ or راغـل ِ ِ</td>
<td>you were coming.</td>
</tr>
<tr>
<td>they</td>
<td>راغـل ِ ِ or راغـل ِ ِ</td>
<td>they were coming.</td>
</tr>
</tbody>
</table>

**M.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>or راغـل ِ ِ or راغـل ِ ِ</td>
<td>they were coming.</td>
<td></td>
</tr>
</tbody>
</table>

**Second Form for Continuative Tense.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.</td>
<td>به راغـل و or به راغـل ام</td>
<td>I used to come.</td>
</tr>
<tr>
<td>thou</td>
<td>به راغـل ِ ِ or به راغـل ِ ِ</td>
<td>thou usedst to come.</td>
</tr>
<tr>
<td>Mas.</td>
<td>به راغـل ِ ِ or به راغـل ِ ِ</td>
<td>he, or it used to come.</td>
</tr>
<tr>
<td>Fem.</td>
<td>به راغـل ِ ِ or به راغـل ِ ِ</td>
<td>she, or it used to come.</td>
</tr>
</tbody>
</table>
A Grammar of the

P.  

به راغلمُ or به راغلمَ  
we used to come.


به راغلمي or به راغلمي  
you used to come.

M.  

به راغلم  
they used to come.

F.  

به راغلمي or به راغلمي  
y they used to come.

Past Tense مطلق.

S.  

هلم or راغلم  
I came.

راهلمي or راغلمي  
thou camest.

M.  

راهلم  
he, or it came.

F.  

راهلمي or راغلمه  
she, or it came.

P.  

راهلمي or راغلمي  
we came.

راهلمي or راغلمي  
you came.

M.  

راهلم  
they came.

F.  

راهلمي or راغلمي  
y they came.

Perfect Tense قرب.

S.  

F.  

M.  

I have come.

F.  

M.  

thou hast come.

F.  

M.  

he, she, it, have come.
**PUSHTO LANGUAGE.**

P.
M. راغلي یور we have come.
M. راغلي یی you have come.
M. راغلي یی they have come.

*Pluperfect Tense.*

S.
F. راغلي یم I had come.
F. راغلي ین thou hadst come.
F. راغلي یه he, she, it had come.

P.
M. راغلي یو we had come.
M. راغلي یی you had come.
M. راغلي یی they had come.

*First Future Tense.*

S.
M. راغم I should come.
M. راغی thou shouldst come.
M. راغه he, she, it should come.

P.
M. راغو we should come.
M. راغی you should come.
M. راغو they should come.
Second Future Tense

S.

مواد به راشی را به شبم I will come.

تلم به راشی را به شبی thou will come.

هگد به راشی را به شبی he, she, it will come.

P.

مشکا به راشو را به شو we will come.

تاس به راشی را به شبی you will come.

فگو به راشی را به شبی they will come.

Subjunctive or Aorist Tense

S.

راضی I may, shall, etc. come.

روشتو we may, shall, etc. come.

روشی thou mayest, etc. come.

روشی you may, shall, etc. come.

راضی he, she, it, may, etc. come.

راضی they may, shall, etc. come.

Mandatory Past Tense

S.

F. رافئل به یم I may have come.

M. رافئل به یم thou mayest have come.

F. رافئل به یم he, she, it, may have come.

P.

روشتو we may have come.

روشتو you may have come.

روشتو they may have come.
PUSHTO LANGUAGE.

S.

که راتلُم or که راتلُم
If I had come.

که راتلُم or که راتلُم
If thou hadst come.

M.

که راتَ If he or it had come.

F.

که راتَلُم or که راتَلُم
If she, or it had come.

P.

که راتلُم or که راتلُم
If we had come.

که راتلُم or که راتلُم
If you had come.

M.

که راتلُم or که راتلُم
If they had come.

F.

که راتلُم or که راتلُم
If they had come.

Imperative Mood

S.

راشِه، راشِه، راشف come thou.

راشف or راشف let him, her, or it come.

P.

راشف come you.

راشف or راشف let them come.
A Grammar of the

Potential Mood

Present

Case

S.

F. رأني هم I can come.
M. رأني هم thou canst come.
F. رأني شي I he/she/it can come.
M. رأني شي

P.

we can come.

you can come.

they can come.

Past

F. رأني هم I could come.
M. رأني هم thou couldst come.
F. رأني شي he/she/it could come.
M. رأني شي

P.

we could come.

you could come.

or they could come.

Future

S.

F. زه به رأني هم I will come.
M. زه به رأني هم thou will come.
F. هنه به رأني شي he/she/it will come.
M. هنه به رأني شي

or رأني بشي
PUSHTO LANGUAGE.

P.

ماکا به راتلی شو or راتلی به شو we will come.
تاسربه راتلی هی or راتلی به هی you will come.
هدو به راتلی هی or راتلی به هی they will come.

The Agent.

S.

M. راتلونکی or راتلونکی The comer.
F. راتلونکی or راتلونکی

P.

M. and F. راتلونکی comers.

Past Participle

S.

P.


Noun of Fitness

د راتلی or د راتلونکی or د راتلی or د راتلونکی of, or for coming.

402. The imperfect and irregular intransitive تلل to go.

Infinitive (or Verbal Noun) تلل to go.

Present Tense (حال)

S.

I go. thou goest.

P.

we go. you go.

he, she, it, goes. they go.
Imperfect Tense

S.

ثلث I was going.
ثلث or thou wast going.
ثلث or it was going.
ثلث or she, or it was going.

P.

ثلث or we were going.
ثلث or you were going.
ثلث or they were going.

M.

ثلث or you were going.
ثلث or they were going.

F.

ثلث or they were going.

2nd Form of Imperfect Tense for Continuative.

S.

 bystander or I used to go.
 bystander or thou used to go.
 bystander or he, or it used to go.
 bystander or she, or it used to go.

P.

 bystander or we used to go.
 bystander or you used to go.
 bystander or they used to go.

M.

 bystander or they used to go.
 bystander or they used to go.
Past Tense ملأ مَلَأ مَلَأ مَلَأ مَلَأ

S.

لَإِمْ لَأْم لَأْم لَأْم لَأْم لَأْم لَأْم

I went.

أَمْ لَأْم Lām Lām Lām Lām Lām Lām

or or or or or or thou went.

M. Lām Lām Lām Lām Lām Lām

or or or or or or he, or it went.

F. Lām Lām Lām Lām Lām Lām

or or or or or or she, or it went.

P. Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām

we went.

Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām

or or or or or or you went.

M. Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām

or or or or or or they went.

F. Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām

or or or or or or they went.

Perfect Tense ملأ مَلَأ مَلَأ مَلَأ مَلَأ

S.

لَإِمْ لَأْم Lām Lām Lām Lām Lām Lām

I have gone.

أَمْ Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lām Lāم

thou hast gone.

أَمْ Lām Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم

he, she, it has gone.

P.

Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم

we have gone.

Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم

you have gone.

Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم Lāم

they have gone.
Pluperfect Tense

S.

I had gone.
thou hadst gone.
he, she, it had gone.

P.

we had gone.
you had gone.
they had gone.

First Future Tense

S.

I should go.
 thou shouldst go.
 he, she, or it should go.

P.

we should go.
you should go.
they should go.
Second Future Tense

S.

وز به لا ر بشم or وز بشم
I will go.

ئه به لا ر بشي or ور بشي
thou will go.

هغه به لا ر بشي or ور بشي
he, she, it will go.

P.

صور به لا ر شو or صور بشو
we will go.

منكا به ور بشو or ور بشو
you will go.

هغو به لا ر بشي or ور بشي
they will go.

Subjunctive or Aorist Tense

S.

لاب بشم or لاب بشم
I may, shall or will go.

لا ر بشي or لا ر بشي
thou mayest, shalt or will go.

له, شه, it may, shall or will go.

P.

لا ر بشي or لا ر بشي
we may, shall or will go.

لا ر بشي or لا ر بشي
you may, shall or will go.

لا ر بشي or لا ر بشي
they may, shall or will go.
Doubtful Past Tense

S.

ثلثي به يم
I may have gone.

ثلثي به قي
thou mayest have gone.

ثلثي به ولي
he, she, it may have gone.

P.

ثلثي به يو
we may have gone.

ثلثي به قي
you may have gone.

ثلثي به ولي
they may have gone.

Past Conditional Tense

S.

ثلثي كلم
had I gone.

ثلثي كلما
hadst thou gone.

M.

ثلثي كلما
had he, or it gone.

F.

ثلثي كلما
had she, or it gone.

P.

ثلثي كلما
had we gone.

ثلثي كلما
had you gone.

M.

ثلثي كلما
had they gone.

F.
Imperative Mood

S.

لا بَعِثَ or وَرَشَ or شَه or गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ गो थौ修正
Future مستقبلاً

S.
زَا بِهِ تُلَقَّي بِشَم
I shall be able to go.
تَقَه بِهِ تُلَقَّي بِكَي بِشَي
thou will be able to go.
هَغَه بِهِ تُلَقَّي بِكَي بِشَي
he, she, it will be able to go.

P.
مَنْكَا بِهِ تُلَقَّي شَرُّ بِشَو
we shall be able to go.
تَأْس بِهِ تُلَقَّي بِكَي بِشَي
you will be able to go.
هُفُو بِهِ تُلَقَّي بِكَي بِشَي
they will be able to go.

The Agent نَافِع

S.
M. (تُلْوِئْكِي تُلْوَئُي) the goer.
F. (تُلْوِئْكِكِ تُلْوَئُنَّ) goers.

P.
M. and F. (تُلْوِئْكی تُلْوَئْن) gone.

Past Participle مَفْعَول

S.
P.
تَلَقَّي تَلَقَّي تَلَقَّي تَلَقَّي
or or or or gone.

gone.

Nouns of Fitness لَبَانَت

or or or or of going, etc.
403. Conjugation of the irregular intransitive \( \text{خُلُّم} \) To ascend.

**Infinitive** (or **Verbal Noun**) \( \text{خُلُّم} \) To ascend.

**Present Tense** \( \text{حَال} \)

**S.**

\( \text{خُلُّم} \) I ascend.

**P.**

\( \text{خُلُّم} \) we ascend.

\( \text{خُلُّم} \) thou ascends.

\( \text{خُلُّم} \) you ascend.

\( \text{خُلُّم} \) he, she, it ascends.

\( \text{خُلُّم} \) they ascend.

**Imperfect Tense**

**S.**

\( \text{خُلُّم} \) or \( \text{خُلُّم} \) I was ascending.

\( \text{خُلُّم} \) or \( \text{خُلُّم} \) thou wast ascending.

**M.**

\( \text{خُلُّم} \) he, or it was ascending.

**F.**

\( \text{خُلُّم} \) or \( \text{خُلُّم} \) she, or it was ascending.

**P.**

\( \text{خُلُّم} \) or \( \text{خُلُّم} \) we were ascending.

\( \text{خُلُّم} \) or \( \text{خُلُّم} \) you were ascending.

**M.**

\( \text{خُلُّم} \) or \( \text{خُلُّم} \) they were ascending.

**F.**

\( \text{خُلُّم} \) or \( \text{خُلُّم} \) he, they were ascending.

Second form used as the Continuative Tense.

**S.**

\( \text{خُلُّم} \) or \( \text{خُلُّم} \) I used to ascend.

\( \text{خُلُّم} \) or \( \text{خُلُّم} \) thou used to ascend.

**M.**

\( \text{خُلُّم} \) or \( \text{خُلُّم} \) he, or it used to ascend.

**F.**

\( \text{خُلُّم} \) or \( \text{خُلُّم} \) she, or it used to ascend.
A Grammar of the

P.

\( \text{بَ حَ تُ} \) or \( \text{بُ حَتُ} \) 
we used to ascend.

\( \text{بَ حَتُ} \) or \( \text{بُ حَتُ} \) 
you used to ascend.

M.

\( \text{بَ حَتُ} \) or \( \text{بُ حَتُ} \) 
they used to ascend.

F. \( \text{بَ حَتُ} \) or \( \text{بُ حَتُ} \) 
they used to ascend.

Past Tense مُطَلَّق.

S.

\( \text{وَ حَتَّم} \) or \( \text{وَ حَتَّم} \) 
I ascended.

\( \text{وَ حَتُّي} \) or \( \text{وَ حَتَّي} \) 
thou ascendedst.

M.

\( \text{وَ حَتَت} \) 
he, or it ascended.

F. \( \text{وَ حَتَّة} \) or \( \text{وَ حَتَّة} \) 
she, or it ascended.

P.

\( \text{وَ حَتَّو} \) or \( \text{وَ حَتَّو} \) 
we ascended.

\( \text{وَ حَتَّي} \) or \( \text{وَ حَتَّي} \) 
you ascended.

M. \( \text{وَ حَتَت} \) or \( \text{وَ حَتَت} \) 
they ascended.

F. \( \text{وَ حَتَّي} \) or \( \text{وَ حَتَّي} \) 
they ascended.

Perfect Tense مُتَوَبِّع.

S.

F. \( \text{مُ حَتَّم} \) 
I have ascended.

F. \( \text{مُ حَتَّي} \) 
thou hast ascended.

F. \( \text{مُ حَتَّي} \) 
he, she, it has ascended.
PUSHTO LANGUAGE.

P.
we have ascended.

you have ascended.

they have ascended.

Pluperfect Tense.

S.

F.  ختنلي گو  
    M.  ختنلي یي  
    F.  ختنلي گو  

I had ascended.

 thou hadst ascended.

he, she, it had ascended.

P.

we had ascended.

you had ascended.

they had ascended.

First Future Tense.

S.

I should ascend.

thou shouldst ascend.

he, she, it should ascend.
A Grammar of the

P.

زو خیام

or

زو خیام

you should ascend.

هُوَ دَخُل

or

هُوَ دَخُل

they should ascend.

Second Future Tense

S.

زو به خیام

or

زو به خیام

I will ascend.

تو به خیام

or

تو به خیام

thou wilt ascend.

هَوَد به خیام

or

هَوَد به خیام

he, she, it will ascend.

P.

منکا به خیام

or

منکا به خیام

we will ascend.

مَوَر به خیام

or

مَوَر به خیام

you will ascend.

تَس به خیام

or

تَس به خیام

ty they will ascend.
Aorist Tense

S.

*I may or shall ascend.*

thou mayest or shall ascend.

he, she, it may or shall ascend.

P.

we may or shall ascend.

you may or shall ascend.

they may or shall ascend.

Doubtful Past Tense

S.

I may have ascended.

thou mayest have ascended.

he, she, it may have ascended.

P.

we may have ascended.

you may have ascended.

they may have ascended.
Past Conditional Tense

S.

که خَتَلَ or had I ascended.

که خَتَلَ or hadst thou ascended.

M.

که خَتَلَ had he, or it ascended.

F.

که خَتَلَ or had she, or it ascended.

P.

که خَتَلَ or had we ascended.

که خَتَلَ or had you ascended.

M.

که خَتَلَ or had they ascended.

F.

که خَتَلَ or had they ascended.

Imperative Mood

S.

و خَتَلَ or ascend thou.

و خَتَلَ or ascend thou.

(بَذَ دو خَتَلَ) let him, her, it ascend.

P.

و خَتَلَ or ascend you.

و خَتَلَ or ascend you.

(بَذَ دو خَتَلَ) let them ascend.
PUSHTO LANGUAGE.

Potential Mood

Present حال.
P.

S. خَنْثَلِي شُوّم or خَنْثَلِي شُم I can ascend.
     خَنْثَلِي شِی or خَنْثَلِي شی thou canst ascend.
     خَنْثَلِي شِی or خَنْثَلِي شی he, she, it can ascend.

P.  خَنْثَلِي شُوّ we can ascend.
     خَنْثَلِي شِی you can ascend.
     خَنْثَلِي شِی they can ascend.

Past

S.  خَنْثَلِي شُوّم or خَنْثَلِي شُم I could ascend.
     خَنْثَلِي شُوّ شُوی or خَنْثَلِي شُوی thou couldst ascend.

M.  خَنْثَلِي شِی he, or it could ascend.

F.  خَنْثَلِي شُوّ she, or it could ascend.

P.  خَنْثَلِی شُوّ we could ascend.
     خَنْثَلِی شُوی you could ascend.

M.  خَنْثَلِی شُوّل or خَنْثَلِی شُو ل they could ascend.

F.  خَنْثَلِی شُو they could ascend.
Future Мُستَتَقِبُل

S.

زَهَطْهُ بِذَلِكْ شَمْ شَمْ شَمْ شَمْ

I shall or will be able to ascend.

له بِذَلِكْ شَمْ شَمْ بِذَلِكْ شَمْ

thou shalt or will be able to ascend.

فَعَلَهُ بِذَلِكْ شَمْ بِذَلِكْ شَمْ

he, she, it shall or will be able to ascend.

P.

نَعِوُوُوُو بِذَلِكْ شَمْ بِذَلِكْ شَمْ

we shall or will be able to ascend.

تَااس بِذَلِكْ شَمْ بِذَلِكْ شَمْ

you shall or will be able to ascend.

فَعَلَهُ بِذَلِكْ شَمْ بِذَلِكْ شَمْ

they shall or will be able to ascend.

The Agent مَعْلُوم

S. P.

M. خَتَّوْنِي or خَتَّوْنِي the ascender.

M. and F. خَتَّوْنِي ascenders.

F. خَتَّوْنِي or خَتَّوْنِي
Past Participle

F. ختّل
M. and F. ascended.

Noun of Fitness

M. and F. د ختّل or د ختّل د ختّل or for ascending. S. and P.

404. Conjugation of an irregular intransitive verb.

Infinitive مصدر (or Verbal Noun) To fall.

Present Tense صيغة حال.

S. چوپوٗ I fall.

P. پروختو we fall.

 thou fallest. پروختي you fall.

 he, she, it falls. پروختي they fall.

Imperfect Tense مانعي استمرار.

S. or پروختي I was falling.

P. پروختي you were falling.

 M. پروختي he, or it was falling.

 F. or پروختي she, or it was falling.

 P. or پروختي we were falling.

 M. or پروختي you were falling.

 F. or پروختي they were falling.
A Grammar of the

Second Form, or Continuative Tense.

S.

I used to fall.

M.

he, or it used to fall.

F.

she, or it used to fall.

P.

we used to fall.

you used to fall.

M.

they used to fall.

F.

they fell.

Past Tense مُطَلَّق.

S.

I fell.

thou didst fall.

M.

he, or it fell.

F.

she, or it fell.

P.

we fell.

you fell.

M.

they fell.

F.

they fell.
Perfect Tense

S.

M. پروت یم یم or پروت یم یم I have fallen.
F. پروت یم یم or پروت یم یم thou hast fallen.

M. پروت یم یم or پروت یم یم he, or it have fallen.
F. پروت یم یم or پروت یم یم she, or it have fallen.

P.

M. پرتنه یم یم or پرتنه یم یم we have fallen.
F. پرتنه یم یم or پرتنه یم یم you have fallen.
M. پرتنه یم یم or پرتنه یم یم they have fallen.
F. پرتنه یم یم or پرتنه یم یم they have fallen.

Pluperfect Tense

S.

M. پروت یم یم or پروت یم یم I had fallen.
F. پروت یم یم or پروت یم یم thou hadst fallen.

M. پروت یم یم or پروت یم یم he, or it had fallen.
F. پروت یم یم or پروت یم یم she, or it had fallen.
First Future Tense

S.

پریوتوُنی or پریوتوُنی چر
I should fall.

پریوتوُنی چر
thou shouldst fall.

پریوتوُنی چر
he, she, it should fall.

P.

پریوتوُنی چر
we should fall.

پریوتوُنی چر
you should fall.

پریوتوُنی چر
they should fall.

Second Future Tense

S.

پریوتوُنی چر
I will fall.

پریوتوُنی چر
thou wilt fall.

پریوتوُنی چر
he, she, it will fall.
PUSHTO LANGUAGE.

P.

우글 له پروتکل عمی به وچو we will fall.

تاس به پروتکل عمی به وچی you will fall.

هغو به پروتکل عمی به وچی they will fall.

Past Conditional Tense ماامی تکیکات.

S.

M. پروتکل عمی بې پې I may have fallen.
F. پروتکل عمی بې پې thou mayest have fallen.
M. پروتکل عمی بې پې he, she, it may have fallen.
F. پروتکل عمی بې پې

P.

M. پروتکل عمی بې پې we may have fallen.
F. پروتکل عمی بې پې

M. پروتکل عمی بې پې you may have fallen.
F. پروتکل عمی بې پې

M. پروتکل عمی بې پې they may have fallen.
F. پروتکل عمی بې پې
Past Conditional Tense

S.

كَ بُرَيْوَتُ or كَ بُرَيْوَتْيُ had I fallen.

M.

كَ بُرَيْوَتُ had he or it fallen.

F.

كَ بُرَيْوَتُ or كَ بُرَيْوَتْيُ had she or it fallen.

P.

كَ بُرَيْوَتُ or كَ بُرَيْوَتْيُ had we fallen.

M.

كَ بُرَيْوَتُ or كَ بُرَيْوَتْيُ had you fallen.

F.

كَ بُرَيْوَتُ or كَ بُرَيْوَتْيُ had they fallen.

Imperative Mood

أَمُرُ

S.

فَالْثُنَّا fall thou.

مَرْبُوعُهُ or بَرِيْيُ نَزَهُ let him fall.

P.

فَالْثُنَّا fall you.

مَرْبُوعُهُ or بَرِيْيُ نَزَهُ let them fall.
Potential Mood.

Present حال.

S.

M. ښېنو او ښېنو شم  
F. ښېنو او ښېنو شم  

M. ښېنو او ښېنو شی  
F. ښېنو او ښېنو شی  

M. ښېنو او ښېنو شی  
F. ښېنو او ښېنو شی  

P.

M. ښې  
F. ښې  

M. ښې  
F. ښې  

M. ښې  
F. ښې  

* 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 مائیبی

S.
M. بیروتیبی شوم or بیروتی ب شوم
F. بیروتی ب شوم or بیروتی ب شوم

I could fall.

 thou couldst fall.

she, or it could fall.

we could fall.

you could fall.

they could fall.

I will be able to fall.

thou will be able to fall.

he, it, will be able to fall.

she, it, will be able to fall.
The Agent

S.

M. پروت کت پرپوپکی or پروپکی ت طی بی یو پرپوپکی،

F. پروت کت پرپوپکی or پروپکی ت طی بی یو پرپوپکی،

P.

M. and F. پروت کت پرپوپکی or پروپکی ت طی بی یو پرپوپکی،

Past Participle

S.

M. پروت کت پرپوپکی or پروپکی ت طی بی یو پرپوپکی،

F. پروت کت پرپوپکی or پروپکی ت طی بی یو پرپوپکی،

P.

M. پروت کت پرپوپکی or پروپکی ت طی بی یو پرپوپکی،

F. پروت کت پرپوپکی or پروپکی ت طی بی یو پرپوپکی،

ن پرپوپکی or پرپوپکی 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.

Infinitive or Verbal Noun to run.

Active Voice

Past Tense

S.

M. ُرازفَلِیه or ُرازفَلِیه he, it ran.
F. ُرازفَلِیه or ُرازفَلِیه she, it ran.
M. and F. ُرازفَلِیه or ُرازفَلِیه thou didst run.
M. and F. ُرازفَلِیم or ُرازفَلِیم I ran.

P.

M. ُرازفَلِیدال or ُرازفَلِیدال they ran.
F. ُرازفَلِیدال or ُرازفَلِیدال they ran.
M. and F. ُرازفَلِیدال or ُرازفَلِیدال you ran.
M. and F. ُرازفَلِیدک or ُرازفَلِیدک we ran.

Present Tense

S. ُرازفَلَیَه he, she, it runs, or may run.
F. ُرازفَلَیَه thou runnest, or may run.
M. ُرازفَلَی I run, or may run.

P. ُرازفَلَی they run, or may run.
* ُرازفَلَی you run, or may run.
* ُرازفَلَی we run, or may run.
Imperative Mood

S.

همد و زغلمي ر د زغلمي

{let him, her, or it run.

همد و زغلمي زغلمي

{run thou or do thou run.

P.

همد و زغلمي or د زغلمي

{let them run.

همد و زغلمي زغلمي

{run you, or do you run.

Verbal Noun or Infinitive

مصدر زغلمي to run.

Active Participle

Nام فايل.

S.

M. زغلمي دونکي or زغلمي دونکي

{the runner.

F. زغلمي دونکي or زغلمي دونکي

P.

M. and F. زغلمي دونکي

{the runners.
Passive Voice

Past Tense

S.

M. زلُبدِی شَه or زلُبدِلِی شَه he, or it could run.

F. زلُبدِل شَوِه or زلُبدِلِل شَوِه she, or it could run.

M. زلُبدِلِی شَوِی or زلُبدِلِلی شَوِی thou couldst run.

F. زلُبدِل شَوِی or زلُبدِلِل شَوِی

M. زلُبدِلِی شَوِم or زلُبدِلِلی شَوِم I could run.

F. زلُبدِل شَوِم or زلُبدِلِل شَوِم

P.

M. زلُبدِلِی شَوِل or زلُبدِلِلی شَوِل they could run.

F. زلُبدِل شَوِل or زلُبدِلِل شَوِل

M. زلُبدِلِی شَوِی or زلُبدِلِلی شَوِی you could run.

F. زلُبدِل شَوِی or زلُبدِلِل شَوِی

M. زلُبدِلِی شَور or زلُبدِلِلی شَور we could run.

F. زلُبدِل شَور or زلُبدِلِل شَور
PUSHTO LANGUAGE.

Present Tense مُضارع

S.

M. زغلیدی لپی شي or he, or it can run.

F. زغلیدی لپی شي or she, or it can run.

M. زغلیدی لپی شي or thou canst run.

F. زغلیدی لپی شي or I can run.

P.

M. زغلیدی لپی شي or they can run.

M. زغلیدی لپی شي or you can run.

M. زغلیدی لپی شي or we can run.

Imperative Mood امر

S.

زغلیدی لپی شي or be able to run.

زغلیدی لپی شي or let him, her, or it be able to run.

P.

زغلیدی لپی شي or be you able to run.

زغلیدی لپی شي or let them be able to run.

406. The following is the conjugation of the imperfect transitive verb تَول to do, to make, or perform, which is chiefly used in forming the inflexions of other verbs. The compound tenses are wanting.
A Grammar of the

Infinitive (or Verbal Noun) كَولٌ To do.

Present Tense حالٌ منصوب

S. P.

كُلُّ I do.
کُلُّ we do.
کُلُّ thou dost.
کُلُّ you do.
کُلُّ or كُلُّ she, it does.
کُلُّ or كُلُّ they do.

Imperfect Tense ماتِم مَنِصُوب (the governing noun singular)

S. F. M.

كُلُّ or كُلُّ I was doing.
كُلُّ or كُلُّ thou wast doing.
كُلُّ or كُلُّ he, or it was doing.
كُلُّ or كُلُّ she, or it was doing.

P. F. M.

كُلُّ or كُلُّ we were doing.
كُلُّ or كُلُّ you were doing.
كُلُّ or كُلُّ they were doing.

(The governing noun plural.)

F. M.

كُلُّ or كُلُّ I was doing.
كُلُّ or كُلُّ thou wast doing.
كُلُّ or كُلُّ he, or it was doing.
كُلُّ or كُلُّ she, or it was doing.
F. M.

모르 کول or منکا کول we were doing.

تاک کول or تاس کول you were doing.

هغو کول or هغو کول they were doing.

Second Form—(the governing noun singular.)

S.

F. M.

می کاود کا که or که می کوله I was doing.

د کاود کا دکه or دکه د کوله thou wast doing.

قی کاود کا که or که قی کی کوله he, she, it was doing.

P.

مو کاود کا که or که مو کوله we were doing.

مو کاود کا که or که مو کوله you were doing.

ثب کاود کا که or که ثب ثب کوله they were doing.

(The governing noun plural.)

S.

F. M.

می کول or می کوله I was doing.

د کول or د کوله thou wast doing.

قی کول or قی کوله he, she, it was doing.

P.

مو کول or مو کوله we were doing.

مو کول or مو کوله you were doing.

ثب کول or ثب ثب کول they were doing.
The Imperfect used as the Continuative.

S.

ما به که کا کا or I used to do.

تای به که کا or thou used to do.

هُغه به که کا or he, it used to do.

سُه به که کا or she, it used to do.

P.

موَر به که کا or we used to do.

تاس به که کا or you used to do.

هُغو به که کا or they used to do.

S.

به می که کا or I used to do.

بی به که کا or thou used to do.

به تی که کا or he, she, it used to do.

P.

به مو که کا or we used to do.

به مو که کا or you used to do.

به تی که کا or they used to do.
PUSHTO LANGUAGE.

Past Tense مطلق.

S.

I did.

thou didst.

he, or it did.

she, or it did.

P.

we did.

you did.

they did.

Second Form.

S.

I did.

thou didst.

he, she, it did.

P.

we did.

you did.

they did.
A Grammar of the

First Future Tense

S.

زنا واکم

I should do.

و فکی

thou shouldst do.

he, she, or it should do.

P.

و کو

we should do.

و کی

you should do.

they should do.

Second Future Tense

S.

زنا واکم

I will do.

و فکی

thou wilt do.

he, she, or it will do.

P.

و کو

we will do.

و فکی

you will do.

they will do.
Aorist Tense

S.

I may or shall do.

or

thou mayest or shalt do.

or

he, she, it may or shall do.

P.

we may or shall do.

or

you may or shall do.

or

they may or shall do.

Imperative Mood

S.

do thou.

or

let him, her, or it do.

P.

do you.

or

let them do.

The Agent

S.

M.

or

the doer.

F.

or

the doers.
The Noun of Fitness

406. Infinitive or Verbal Noun. كَرَلَ To do.

Present Tense حال.

S. P.

کَرَلَ I do.
کَرُوا we do.
کَرَیت thou dost.
کَرُیت you do.
کَرَی he, she or it does.
کَرُیت they do.

Imperfect Tense — (governing noun singular.)

F. M.

مَا کَرَلَ I was doing.
مَا کَرَلَ thou wast doing.
نَا کَرَلَ he, or it was doing.
نَا کَرَلَ she, or it was doing.

F. M.

سُوْیَ کَرَلَ we were doing.
سُوْیَ کَرَلَ you were doing.
سُوْیَ کَرَلَ they were doing.
(Governing noun plural.)

<table>
<thead>
<tr>
<th></th>
<th>S.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>ما کری کول</td>
<td>ما کری کول</td>
</tr>
<tr>
<td></td>
<td>تا کری کول</td>
<td>تا کری کول</td>
</tr>
<tr>
<td></td>
<td>هنه کری کول</td>
<td>هنه کری کول</td>
</tr>
<tr>
<td></td>
<td>هنه کری کول</td>
<td>هنه کری کول</td>
</tr>
</tbody>
</table>

*I was doing.*
*Thou wast doing.*
*He, or it was doing.*
*She, or it was doing.*

<table>
<thead>
<tr>
<th></th>
<th>P.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>دن کری کول</td>
<td>دن کری کول</td>
</tr>
<tr>
<td></td>
<td>نی کری کول</td>
<td>نی کری کول</td>
</tr>
<tr>
<td></td>
<td>تی کری کول</td>
<td>تی کری کول</td>
</tr>
</tbody>
</table>

*We were doing.*
*Thou were doing.*
*You were doing.*
*They were doing.*

Second Form—(the governing noun singular.)

<table>
<thead>
<tr>
<th></th>
<th>S.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>می کری کول</td>
<td>می کری کول</td>
</tr>
<tr>
<td></td>
<td>دی کری کول</td>
<td>دی کری کول</td>
</tr>
<tr>
<td></td>
<td>تی کری کول</td>
<td>تی کری کول</td>
</tr>
</tbody>
</table>

*I was doing.*
*Thou wast doing.*
*He, she, or it was doing.*

<table>
<thead>
<tr>
<th></th>
<th>P.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>می کری کول</td>
<td>می کری کول</td>
</tr>
<tr>
<td></td>
<td>دی کری کول</td>
<td>دی کری کول</td>
</tr>
<tr>
<td></td>
<td>تی کری کول</td>
<td>تی کری کول</td>
</tr>
</tbody>
</table>

*We were doing.*
*Thou were doing.*
*You were doing.*
*They were doing.*
Second Form—(the governing noun plural.)

S.

F. می کری or کری 
M. می کرل or کرل 

I was doing.

ن کرل or کرل 

thou wast doing.

می کرل or کرل 

he, she, or it was doing.

P.

F. می کری or کری 
M. می کرل or کرل 

we were doing.

می کری or کری 

you were doing.

می کرل or کرل 

they were doing.

Second Form of Imperfect as the Continuative—(governing noun singular.)

S.

F. ما به گرل or به گرل 
M. ما به گرل or به گرل 

I used to do.

پا به گرل or به گرل 

thou usedst to do.

با به گرل or به گرل 

he, or it used to do.

با به گرل or به گرل 

she, or it used to do.

P.

F. می کری or کری 
M. می کرل or کرل 

we used to do.

می کری or کری 

you used to do.

می کرل or کرل 

they used to do.

F. عمو به گرل or به گرل 

(Governing noun plural.)

**S.**

<table>
<thead>
<tr>
<th>F.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ما به و گرَل or به گرَل</td>
<td>ما به و گرَل</td>
</tr>
<tr>
<td>تا به و گرَل or به گرَل</td>
<td>تا به و گرَل</td>
</tr>
<tr>
<td>هغه به و گرَل or به گرَل</td>
<td>هغه به و گرَل</td>
</tr>
<tr>
<td>هغه به و گرَل</td>
<td>هغه به و گرَل</td>
</tr>
</tbody>
</table>

*I used to do.*

**M.**

*Thou usedst to do.*

<table>
<thead>
<tr>
<th>S.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ما به و گرَل</td>
<td>ما به و گرَل</td>
</tr>
<tr>
<td>تا به و گرَل</td>
<td>تا به و گرَل</td>
</tr>
<tr>
<td>هغه به و گرَل</td>
<td>هغه به و گرَل</td>
</tr>
<tr>
<td>هغه به و گرَل</td>
<td>هغه به و گرَل</td>
</tr>
</tbody>
</table>

*He, or it used to do.*

**F.**

<table>
<thead>
<tr>
<th>S.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>هغه به گرَل or به گرَل</td>
<td>هغه به گرَل</td>
</tr>
<tr>
<td>هغه به گرَل</td>
<td>هغه به گرَل</td>
</tr>
</tbody>
</table>

*She, or it used to do.*

**P.**

<table>
<thead>
<tr>
<th>F.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ممکا به و گرَل or به گرَل</td>
<td>ممکا به و گرَل</td>
</tr>
<tr>
<td>ناس به و گرَل or به گرَل</td>
<td>ناس به و گرَل</td>
</tr>
<tr>
<td>هغه به و گرَل</td>
<td>هغه به و گرَل</td>
</tr>
</tbody>
</table>

*We used to do.*

<table>
<thead>
<tr>
<th>S.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ممکا به و گرَل</td>
<td>ممکا به و گرَل</td>
</tr>
<tr>
<td>ناس به و گرَل</td>
<td>ناس به و گرَل</td>
</tr>
<tr>
<td>هغه به و گرَل</td>
<td>هغه به و گرَل</td>
</tr>
<tr>
<td>هغه به و گرَل</td>
<td>هغه به و گرَل</td>
</tr>
</tbody>
</table>

*You used to do.*

**F.**

<table>
<thead>
<tr>
<th>S.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>هغه به گرَل</td>
<td>هغه به گرَل</td>
</tr>
<tr>
<td>هغه به گرَل</td>
<td>هغه به گرَل</td>
</tr>
</tbody>
</table>

*They used to do.*

Second Form—(the noun singular.)

**S.**

<table>
<thead>
<tr>
<th>F.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>به من و گرَل or به گرَل</td>
<td>به من و گرَل</td>
</tr>
<tr>
<td>بهد به گرَل</td>
<td>بهد به گرَل</td>
</tr>
<tr>
<td>بهتی به گرَل or به گرَل</td>
<td>بهتی به گرَل</td>
</tr>
</tbody>
</table>

*I used to do.*

**M.**

*Thou usedst to do.*

<table>
<thead>
<tr>
<th>S.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>به من و گرَل</td>
<td>به من و گرَل</td>
</tr>
<tr>
<td>بهد به گرَل</td>
<td>بهد به گرَل</td>
</tr>
<tr>
<td>بهتی به گرَل</td>
<td>بهتی به گرَل</td>
</tr>
<tr>
<td>بهتی به گرَل</td>
<td>بهتی به گرَل</td>
</tr>
</tbody>
</table>

*He, she, or it used to do.*

**F.**

<table>
<thead>
<tr>
<th>S.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>به هو و گرَل</td>
<td>به هو و گرَل</td>
</tr>
<tr>
<td>به هو و گرَل</td>
<td>به هو و گرَل</td>
</tr>
<tr>
<td>به هو و گرَل</td>
<td>به هو و گرَل</td>
</tr>
<tr>
<td>به هو و گرَل</td>
<td>به هو و گرَل</td>
</tr>
</tbody>
</table>

*We used to do.*

<table>
<thead>
<tr>
<th>S.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>به هو و گرَل</td>
<td>به هو و گرَل</td>
</tr>
<tr>
<td>به هو و گرَل</td>
<td>به هو و گرَل</td>
</tr>
<tr>
<td>به هو و گرَل</td>
<td>به هو و گرَل</td>
</tr>
<tr>
<td>به هو و گرَل</td>
<td>به هو و گرَل</td>
</tr>
</tbody>
</table>

*You used to do.*

<table>
<thead>
<tr>
<th>S.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>به هو و گرَل</td>
<td>به هو و گرَل</td>
</tr>
<tr>
<td>به هو و گرَل</td>
<td>به هو و گرَل</td>
</tr>
<tr>
<td>به هو و گرَل</td>
<td>به هو و گرَل</td>
</tr>
<tr>
<td>به هو و گرَل</td>
<td>به هو و گرَل</td>
</tr>
</tbody>
</table>

*They used to do.*
A Grammar of the

(Noun in the plural number.)

S.

F. می‌کرد or کرد
M. می‌کرد or کرد

I used to do.

F. می‌کرد or کرد
M. می‌کرد or کرد

 thou used to do.

F. می‌کرد or کرد
M. می‌کرد or کرد

he, she, or it used to do.

P.

F. می‌کرد or کرد
M. می‌کرد or کرد

we used to do.

F. می‌کرد or کرد
M. می‌کرد or کرد

you used to do.

F. می‌کرد or کرد
M. می‌کرد or کرد

they used to do.

Past Tense مطلق — (For a noun singular.)

S.

F. می‌کرد or کرد
M. می‌کرد or کرد

I did.

F. می‌کرد or کرد
M. می‌کرد or کرد

 thou didst.

F. می‌کرد or کرد
M. می‌کرد or کرد

he, or it did.

F. می‌کرد or کرد
M. می‌کرد or کرد

she, or it did.

P.

F. می‌کرد or کرد
M. می‌کرد or کرد

we did.

F. می‌کرد or کرد
M. می‌کرد or کرد

you did.

F. می‌کرد or کرد
M. می‌کرد or کرد

they did.
(For a noun plural.)

S.

F. Ma رکْن or ما وکری or رکْن
   I did.

M. ما رکْن or ما وکری or رکْن
   thou didst.

F. تا رکْن or تا وکری or رکْن
   he, or it did.

M. تا رکْن or تا وکری or رکْن
   she, or it did.

P.

F. هُغْوه رکْن or هُغْوه وکری or رکْن
   we did.

M. هُغْوه وکری or هُغْوه رکْن
   you did.

F. هُغْوه رکْن or هُغْوه وکری or رکْن
   they did.

Second Form—(for a noun singular.)

S.

F. ووی کر or ووی کر رُئی کر
   I did.

M. ووی کر or ووی کر رُئی کر
   thou didst.

F. رُئی کر or رُئی کر رُئی کر
   he, she, or it did.

M. رُئی کر or رُئی کر رُئی کر
   you did.

P.

F. ووی کر or ووی کر رُئی کر
   we did.

M. ووی کر or ووی کر رُئی کر
   you did.

F. ووی کر or ووی کر رُئی کر
   they did.
A Grammar of the

(For a noun plural.)

S.

M.

F.

M.

P.

Perfect Tense.—(For a noun singular.)

S.

M.

P.
Pushto Language.

(For a noun plural.)

S.
M. and F.  I have done.

P.
M. and F.

ما گُری دی we have done.

thou hast done.

you have done.

he, or it has done.

they have done.

she, or it has done.

Second Form—(for a noun singular.)

S.

M.

هم گری دی I have done.

ش گری دی thou hast done.

ئی گری دی he, she, or it has done.

P.

M.

مو گری دی we have done.

مو گری دی you have done.

ئی گری دی they have done.

(For a noun plural.)

S.
M. and F.  I have done.

P.
M. and F.

مو گری دی we have done.

ش گری دی thou hast done.

ئی گری دی you have done.

ئی گری دی they have done.
Pluperfect Tense—(The noun singular.)

S.

F.  M.

ما كَرِيْبَةٌ I had done.

ثَا كَرِيْبَةٌ thou hadst done.

هَعْدُ كَرِيْبَةٌ he, or it had done.

هَعْدُ كَرِيْبَةٌ she, or it had done.

P.

F.  M.

سوُرَ كَرِيْبَةٍ we had done.

تَاسُ كَرِيْبَةٍ you had done.

(هَغِيْرُ كَرِيْبَةٍ) they had done.

(Noun plural.)

S.

F.  M.

ما كَرِيْبَةٌ I had done.

ثَا كَرِيْبَةٌ thou hadst done.

هَعْدُ كَرِيْبَةٌ he, or it had done.

هَعْدُ كَرِيْبَةٌ she, or it had done.
PUSHTO LANGUAGE.

P.

F.      M.

मेगा कर्यि द्रो मोर करि दर

तास कर्यि द्रो तास करि दर

you had done.

M.      F.

हेन्फो कर्यि द्र

हेन्फो करि दर

they had done.

Second Form—(noun singular.)

S.

F.      M.

मी कर्यि द्रो मी करि दर

न कर्यि द्रो न केमि दर

I had done.

वो करि द्रो वो केमि दर

thou hast done.

सी करि द्रो सी केमि दर

he, she, it had done.

P.

F.      M.

मनो कर्यि द्रो मनो करि दर

सु कर्यि द्रो सु केमि दर

we had done.

मु कर्यि द्रो मु केमि दर

you had done.

कि करि द्रो कि केमि दर

they had done.

(Noun plural.)

S.

F.      M.

मी कर्यि द्रो मी केमि दर

न कर्यि द्रो न केमि दर

I had done.

सी कर्यि द्रो सी केमि दर

thou hast done.

नी कर्यि द्रो नी केमि दर

he, she, it had done.
A Grammar of the

P.

F. or we had done.
M. مو کری ر

or you had done.

or they had done.

First Future Tense.

S.

I should do.

 thou shouldst do.

he, she, it should do.

P.

we should do.

you should do.

they should do.

Second Future Tense.

S.

I will do.

 thou will do.

he, she, it will do.

P.

we will do.

to you will do.

they will do.
Doubtful Past Tense.—(Noun singular.)

S.

F.  ما به کری وي  I may have done.
    M.  تا به کری وي  thou mayst have done.

M.  هغه به کری  he, or it may have done.
    F.  هغه به کری  she, or it may have done.

P.

F.  مور به کری وي  we may have done.
    M.  تاس به کری وي  you may have done.

M.  هغو به کری  they may have done.
    F.  هغو به کری  they may have done.

(Noun Plural.)

S.

M. and F.

F.  ما به کری وي  I may have done.
    M.  تا به کری وي  thou mayest have done.

F.  هغه به کری  he, she, it may have done.
P.

M. and F.
we may have done.
you may have done.
they may have done.

Second Form—(noun singular.)

S.

F.  M.
be mi korri wi or be mi korri wi I may have done.
be d korri wi or be d korri wi thou mayest have done.
be thi korri wi or be thi korri wi he, she, it may have done.

P.

F.  M.
be mo korri wi or be mo korri wi we may have done.
be mo korri wi or be mo korri wi you may have done.
be thi korri wi or be thi korri wi they may have done.

(Noun plural).

S.

I may have done.

thou mayest have done.

he, she, it may have done.
Past Conditional Tense

Māghī Shāristiān.

(Noun singular.)

S.

F.

M.

If I had done.

If thou hadst done.

If he or it had done.

If she or it had done.

(Noun plural.)

S.

M. and F.

If I had done.

If thou hadst done.
If he or it had done.

If she or it had done.

If we had done.

If you had done.

If they had done.

Second Form—(noun singular.)

If I had done.

If thou hadst done.

If he, she, it had done.

If we had done.

If you had done.

If they had done.
(Noun plural.)

S.

M. and F.

के हिंई कोई रिाई or If I had done.
के दूर कोई रिाई or If thou hadst done.
के की कोई रिाई or If he, she, it had done.

P.

M. and F.

के सूर कोई रिाई or If we had done.
के सबूर कोई रिाई or If you had done.
के की कोई रिाई or If they had done.

Imperative Mood

أَمَرُ

S.

रूरा द नुरा or do thou.
हैदर द नुरा or let him, her, or it do.

P.

रूरा कोई द or do you.
हैदर द कोई द or let them do.

The Agent

Iَاَمَرُ فاَائِلٌ

S.

M. कोंकपकँ कोरनी
F. कोंकपकँ कोरनी

M. and F. कोंकपकँ कोरनी the doers.
The Past Participle

S. P.
F. M. M. and F.

کر ی شم کر ی شوی or کر ی شوی کر ی شوی
done. done.

The Noun of Fitness

M. and F. or or ی یک ی کر
or کر ی لو or کر ی لو

of or for doing. S. and P.

Passive Voice

Present Tense

S. P.
F. M. M. and F.

کر ی شم کر ی شوی I am done.
کر ی شی ی کر ی شوی thou art done.
کر ی شی ی ی کر ی شوی you are done.
کر ی شی ی ی کر ی شوی ی he, she, it is done.
کر ی شی ی ی کر ی شوی ی they are done.

Imperfect Tense

S.
F. M.

کر ی شم کر ی شوی I was doing.
کر ی شی ی کر ی شوی thou wast doing.
کر ی شی ی ی کر ی شوی ی he, or it was doing.
کر ی شی ی ی کر ی شوی ی or she, or it was doing.
P.
M. and F.

کریکی شو "we were doing.
کریکی شوی "you were doing.
کریکی شوی or شو "they were doing.

Second Form for Continuative Tense.

S.
F.
M.

به و کریکی شوی "I used to be doing.
به و کریکی شوی "thou used to be doing.

به و کریکی شو "he, or it used to be doing.
به و کریکی شو "she, or it used to be doing.

P.
M. and F.

به و کریکی شو "we used to be doing.
به و کریکی شوی "you used to be doing.
به و کریکی شوی or شو "they used to be doing.
A Grammar of the

Past Tense

S.

F.  M.

I was done.

 thou wast done.

he, or it was done.

or she, or it was done.

P.

M. and F.

we were done.

you were done.

they were done.

Perfect Tense

S.

F.  M.

I have been done.

 thou hast been done.

he, she, it has been done.

P.

M. and F.

we have been done.

you have been done.

they have been done.
Pluperfect Tense

S.  
F.  M.  

I had been done.

thou hadst been done.

he, she, it had been done.

P.  
M. and F.  

we had been done.

you had been done.

they had been done.

First Future Tense

S.  
F.  M.  

I should be done.

thou shouldst be done.

he, or it should be done.

she, or it should be done.
P.

M. and F.

روکری شو
we should be done.

روکری شی
you should be done.

هفدو رکری شی
they should be done.

Second Future Tense مُستقبل.

S.

M. ژه به روکری شم و روکری به شم
I will be done.

F. ژه به روکری شم و روکری به شم

M. ته به روکری می و روکری به شی
thou will be done.

F. ته به روکری می و روکری به شی

M. هفدو به روکری شی و روکری به شی
he, or it will be done.

F. هفدو به روکری شی و روکری به شی
she, or it will be done.

P.

M. and F.

مر به روکری شو و روکری به دو
we will be done.

تاس به روکری شی و روکری به شی
you will be done.

هفدو به روکری شی و روکری به شی
they will be done.
Aorist Tense

Mā'arūf.

S.

F. M.

I may or shall be done.

thou mayest or shall be done.

he, she, it may or shall be done.

P.

M. and F.

we may or shall be done.

you may or shall be done.

they may or shall be done.

Doubtful Past Tense

Mā'ānisī ẓulqāyīk.

S.

F. M.

I may have been done.

thou mayest have been done.

he, she, it may have been done.

P.

M. and F.

we may have been done.

you may have been done.

they may have been done.
Past Conditional Tense

S.

M.  که زه کُری شوی ری واپی or که زه کُری شوین ری واپی
If I had been done.

F.  که ته کُری شوی ری واپی or که ته کُری شوین ری واپی
If thou hadst been done.

M.  کد همگ کُری شوی ری واپی or کد همگ کُری شوین ری واپی
If he, or it hadst been done.

F.  کد همگ کُری شوی ری واپی or کد همگ کُری شوین ری واپی
If she, or it had been done.

P.

M.  کد مِمْکا کُری شوی ری واپی or کد مِمْکا کُری شوین ری واپی
If we had been done.

M.  کد تاس کُری شوی ری واپی or کد تاس کُری شوین ری واپی
If you had been done.

M.  کد همگ کُری شوی ری واپی or کد همگ کُری شوین ری واپی
If they had been done.

Imperative Mood

S.

M.  رَکُری شه کُری شد be thou done.

F.  رَکُری شه کُری شد

M.  همگ دُر کُری شی وُر کُری شی let him or it be done.

F.  همگ دُر کُری شی وُر کُری شی

P.

M. & F.  رَکُری شی or رَکُری شی
be you done.

M. & F.  همگ دُر کُری شی or همگ دُر کُری شی
let them be done.
Past Participle

\[\text{اسم مَغْعُول}\]

S.

F. کَرَسَهُ
M. کرَسْوَهُ
P.

M. and F. کَرَسَهُ become done.

407. Conjugation of a regular transitive verb.

Infinitive, or Verbal Noun

\[\text{رَيْشَل}{\text{جَر}}\]

To throw, or dart.

Active Voice

 capítulo مَعْرُوف

Past Tense (governing noun singular.)

S.

F. هَغِّيَ وَ رَيْشَتَ or هَغِّيَ وَ رَيْشَتَ
M. هَغِّيَ وَ رَيْشَتَ or هَغِّيَ وَ رَيْشَتَ

she or it threw.

F. هَغِّيَ وَ رَيْشَتَ or هَغِّيَ وَ رَيْشَتَ
M. هَغِّيَ وَ رَيْشَتَ or هَغِّيَ وَ رَيْشَتَ

or thou didst throw.

F. مَا وَ رَيْشَتَ or مَا وَ رَيْشَتَ
M. مَا وَ رَيْشَتَ or مَا وَ رَيْشَتَ

I threw.

P.

F. هَغُورَ وَ رُيَتَ
M. هَغُورَ وَ رُيَتَ

they threw.

F. تَاسَ وَ رُيَتَ or تَاسَ وَ رُيَتَ
M. تَاسَ وَ رُيَتَ or تَاسَ وَ رُيَتَ

you threw.

F. مَرْكَة وَ رُيَتَ or مَرْكَة وَ رُيَتَ
M. مَرْكَة وَ رُيَتَ or مَرْكَة وَ رُيَتَ

we threw.
A Grammar of the
(The governing noun plural.)

F.

S.

M.

or  or  he or it threw.

or  he or it threw.

or  thou didst throw.

or  I threw.

P.

M.

،لماوور  نويت  they threw.

لماوور  نويت  or  you threw.

لماوور  نويت  or  we threw.

Second Form—(the governing noun singular.)

S.

F.

M.

or  or  he or it threw.

or  thou didst throw.

or  I threw.

P.

F.

M.

or  or  they threw.

or  you threw.

or  we threw.
(The governing noun plural.)

S.

F. or m. وَقَفْتُ وَقَفَتْ لَتْ وَقَفَتْ الْجَاهِلُ I threw.

M. or m. وَقَفْتُ وَقَفَتْ لَتْ يَقَفَتْ الْجَاهِلُ I threw.

or m. وَقَفْتُ وَقَفَتْ لَتْ وَقَفَتْ الْجَاهِلُ I threw.

P.

F. or m. وَقَفَتْ لَتْ وَقَفَتْ الْجَاهِلُ they threw.

M. or m. وَقَفَتْ لَتْ وَقَفَتْ الْجَاهِلُ you threw.

or m. وَقَفَتْ لَتْ وَقَفَتْ الْجَاهِلُ we threw.

Aorist Tense مُضَارِعَ.

S.

P. رُؤْيِي he throws, or may or shall throw. رُؤْيِي they throw, &c.

Rُؤْيِي thou throwest, or may &c. throw. رُؤْيِي you throw, &c.

Rُؤْيِي I throw, or may or shall throw. Rُؤْيِي we throw, &c.

Imperative Mood أَمْر.

S.

P. رُؤْيِي or رُؤْيِي throw thou. رُؤْيِي or رُؤْيِي let him, her, or it throw.

Rُؤْيِي or رُؤْيِي throw you. Rُؤْيِي or رُؤْيِي let them throw.
A Grammar of the

The Agent اسم فعل

S.

P.

M. وَىَتۡنُوَتۡنُي ٌ the thrower. M. & F. وَىَتۡنُوَتۡنُي throws. F. وَىَتۡنُوَتۡنُي

The Passive Voice صيغة مُطلقة

Past Tense ماني مُطلقة

S.

F.

M.

هَغُ ُو وَيَتۡنُي or هَغُ ُو وَيَتۡنُي й or هَغُ ُو وَيَتۡنُي й or هَغُ ُو وَيَتۡنُي й or هَغُ ُو وَيَتۡنُي й

he or it was thrown.

F......... M.

or or or or or or or

I was thrown.

P.

F.

M.

or or or or or or or

or or or or or or or

they were thrown.

or or or or or or or

you were thrown.

or or or or or or or

we were thrown.
Fushto Language.

Second Form.

S.

F.                  M.

*रझः* शः or रझितः शः he, she, &c. was thrown.

*रझः* शः वः वः रझितः शः they were thrown.

*रझः* शः वः नः रझितः शः you were thrown.

*रझः* शः नः नः रझितः शः we were thrown.

P.

F.                  M.

*रझितः* शः or रझितः शः they were thrown.

*रझितः* शः वः रझितः शः it is thrown, or may or shall be thrown.

*रझितः* शः वः नः रझितः शः thou art thrown, or may or shall be thrown.

*रझितः* शः नः नः रझितः शः I am thrown, or may or shall be thrown.

Present or Aorist Tense مَضارع.

S.

M.                  F.

*रझितः* शः or रझितः शः [thrown.

*रझितः* शः वः रझितः शः she or it is thrown, or may or shall be thrown.
A Grammar of the

P.

M. & F. ُورَثِتْيُ يُ مُضَتْثَلِي شَيُ they are thrown, or may or shall be
[thrown.

M. & F. ُورَثِتْيُ يُ مُضَتْثَلِي شَيُ you are thrown, or may or shall be
[thrown.

M. & F. ُورَثِتْيُ يُ مُضَتْثَلِي شَيُ we are thrown, or may or shall be
[thrown.

Second Form.

S.

ُورَثِتْيُ شَيُ they are thrown, &c.

ُورَثِتْيُ شَيُ thou art thrown, &c.

ُورَثِتْيُ شَيُ you are thrown, &c.

ُورَثِتْيُ شَيُ I am thrown, &c.

ُورَثِتْيُ شَيُ we are thrown, &c.

Imperative Mood

S.

ُورَثِتْيُ لَهُ دُرَثِتْيُ لَهُ دُرَثِتْيُ لَهُ دُرَثِتْيُ لَهُ let him or it be thrown.

ُورَثِتْيُ لَهُ دُرَثِتْيُ لَهُ دُرَثِتْيُ لَهُ دُرَثِتْيُ لَهُ let her or it be thrown.

ُورَثِتْيُ لَهُ دُرَثِتْيُ لَهُ دُرَثِتْيُ لَهُ be thou thrown.

F.

ُورَثِتْيُ لَهُ دُرَثِتْيُ لَهُ دُرَثِتْيُ لَهُ Dُرَثِتْيُ لَهُ Dُرَثِتْيُ لَهُ Dُرَثِتْيُ لَهُ Dُرَثِتْيُ لَهُ let them be thrown.
M. & F.  
لَوْ أَخْلَفْتُ  
لَوْ أَخْلَفْتُ شَيْءٍ  
be you thrown.

Past Participle اسم مَفْعُولٍ

S.

M.  
لَوْ أَخْلَفْتُ  
لَوْ أَخْلَفْتُ شَيْءٍ  
become thrown.

F.  
لَوْ أَخْلَفْتُ  
لَوْ أَخْلَفْتُ شَيْءٍ  
become thrown.

P.

M. and F.  
لَوْ أَخْلَفْتُ  
لَوْ أَخْلَفْتُ شَيْءٍ  
become thrown.

408. Conjugation of a transitive verb which rejects the prefix لَوْ.

Infinitive, or Verbal Noun. رَأَوْرَل To bring.

Active Voice مَعْرَفَنَ تمُصدَر

Past Tense ماَ (Governing noun singular.)

S.

M.

F.

مَا رَأَوْرَلَ  
مَا رَأَوْرَلَ  
he or it brought.

مَا رَأَوْرَلَ  
مَا رَأَوْرَلَ  
she or it brought.

مَا رَأَوْرَلَ  
مَا رَأَوْرَلَ  
thou broughtest.

مَا رَأَوْرَلَ  
Mā rāwirāwāl  
I brought.
A GRAMMAR OF THE

P.

F.

M.

M.

they brought.

F.

or

they brought.

or

you brought.

or

we brought.

(The governing noun plural.)

S.

F.

M.

or

he or it brought.

or

she or it brought.

or

thou broughtest.

or

I brought.

P.

F.

M.

or

they brought.

or

they brought.

or

you brought.

or

we brought.

Second Form—(the governing noun singular.)

S.

F.

M.

or

he, she, or it brought.

or

thou broughtest.

or

I brought.
<table>
<thead>
<tr>
<th>P.</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>قُبِّ رَأَؤَ</td>
<td>قُبِّ رَأَؤَ</td>
</tr>
<tr>
<td>they brought.</td>
<td>you brought.</td>
</tr>
<tr>
<td>قُبِّ رَأَؤَ</td>
<td>قُبِّ رَأَؤَ</td>
</tr>
<tr>
<td>we brought.</td>
<td></td>
</tr>
</tbody>
</table>

(The governing noun plural.)

<table>
<thead>
<tr>
<th>S.</th>
</tr>
</thead>
<tbody>
<tr>
<td>قُبِّ رَأَؤَ</td>
</tr>
<tr>
<td>he, she, or it brought.</td>
</tr>
<tr>
<td>پَرْ بُرْرَأَ</td>
</tr>
<tr>
<td>thou broughtest.</td>
</tr>
<tr>
<td>مِلِجَ رَأَؤَ</td>
</tr>
<tr>
<td>I brought.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>قُبِّ رَأَؤَ</td>
</tr>
<tr>
<td>they brought.</td>
</tr>
<tr>
<td>قُبِّ رَأَؤَ</td>
</tr>
<tr>
<td>you brought.</td>
</tr>
<tr>
<td>مَمِلِجَ رَأَؤَ</td>
</tr>
<tr>
<td>we brought.</td>
</tr>
</tbody>
</table>

Aorist Tense

<table>
<thead>
<tr>
<th>P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُحَرَّر</td>
</tr>
<tr>
<td>he, she, or it may bring, or brings.</td>
</tr>
<tr>
<td>قُبِّ رَأَؤَ</td>
</tr>
<tr>
<td>they may bring, or bring.</td>
</tr>
<tr>
<td>پَرْ بُرْرَأَ</td>
</tr>
<tr>
<td>thou mayest bring or bringeth.</td>
</tr>
<tr>
<td>مِلِجَ رَأَؤَ</td>
</tr>
<tr>
<td>you may bring, or bring.</td>
</tr>
<tr>
<td>مِلِجَ رَأَؤَ</td>
</tr>
<tr>
<td>I may bring, or bring.</td>
</tr>
<tr>
<td>مِلِجَ رَأَؤَ</td>
</tr>
<tr>
<td>we may bring, or bring.</td>
</tr>
</tbody>
</table>
Imperative Mood  

S.  

هَفْعُ دِ رَازِيَيِ or رَادِيَيِ let him, &c. bring.  

P.  

تَهْفَعُ دِ رَازِيَيِ or تَهْفَعُ دِ رَازِيَيِ let them bring.

Tense  

The Agent  

S.  

مَهْفُعُ دِ رَازِيَيِ or مَهْفُعُ دِ رَازِيَيِ bring thou.  

P.  

تَمَهْفُعُ دِ رَازِيَيِ or تَمَهْفُعُ دِ رَازِيَيِ bring you.

The bringer. M. & F.  

M. رَازِيَيِ the bringer.  

F. رَازِيَيِ the bringers.

Passive Voice  

Past Tense  

S.  

F.  

M.  

رَازِيَيِ شَوُي  

وَدَرَبُي شَوُي  

I was brought.

P.  

F.  

M.  

رَازِيَيِ شَوُي  

رَازِيَيِ شَوُي  

They were brought.

M. & F.  

Rَازِيَيِ شَوُي  

You were brought.

M. & F.  

Rَازِيَيِ شَوُي  

We were brought.
Fushto Language.

Second Form.

S.

F. M.

ɾaɾəɾə ʃe ɾaɾəɾə ʃəɾə ɾaɾəɾə ʃəɾə he, ʃe. was brought.

ɾaɾəɾə ʃəɾə ɾaɾəɾə ʃəɾə ɾaɾəɾə ʃəɾə thou wast brought.

ɾaɾəɾə ʃəɾə ɾaɾəɾə ʃəɾə I was brought.

P.

F. M.

ɾaɾəɾə ʃəɾə ɾaɾəɾə ʃəɾə they were brought.

ɾaɾəɾə ʃəɾə ɾaɾəɾə ʃəɾə you were brought.

ɾaɾəɾə ʃəɾə ɾaɾəɾə ʃəɾə we were brought.

Present or Aorist Tense مَضارع.

S.

F. M.

ɾaɾəɾəʃiɾ ɾaɾəɾəʃiɾ ʃəɾə ɾaɾəɾəʃiɾ ʃəɾə he, ʃe. is brought, or may be brought.

ɾaɾəɾəʃiɾ ɾaɾəɾəʃiɾ ʃəɾə ɾaɾəɾəʃiɾ ʃəɾə thou art brought, or may be brought.

ɾaɾəɾəʃiɾ ɾaɾəɾəʃiɾ ʃəɾə I am brought, or may be brought.

P.

M. & F.

ɾaɾəɾəʃiɾ ɾaɾəɾəʃiɾ ʃəɾə they are brought, or may be brought.

ɾaɾəɾəʃiɾ ɾaɾəɾəʃiɾ ʃəɾə you are brought, or may be brought.

ɾaɾəɾəʃiɾ ɾaɾəɾəʃiɾ ʃəɾə we are brought, or may be brought.
Second Form.

S.

F. M.

rahzēdē šēm rahzēdē šēm hay, &c. is brought, &c.

rahzēdē šēm rahzēdē šēm thou art brought, &c.

rahzēdē šēm rahzēdē šēm I am brought, &c.

P.

F. M.

rahzdēl šēm rahzdēl šēm they are brought, &c.

rahzdēl šēm rahzdēl šēm you are brought, &c.

rahzdēl šēm rahzdēl šēm we are brought, &c.

Imperative Mood امر.

S.

M. ęhū dē rahzdēdī dē šēm let him or it, be brought.

F. ęhū dē rahzdēdī dē šēm let her or it, be brought.

F. te rahzdēdī teh M. te rahzdēdī teh be thou brought.

P.

M. & F.

ęhū dē rahzdēdī šēm let them be brought.

rahzdēdī dē šēm let them be brought.

tās rahzdēdī šēm be you brought.
Past Participle

S. 

P.

F. זָרַֽדְיָה שָׁוֵי brought. M. & F. זָרַֽדְיָה שָׁוֵי brought.

409. Conjugation of a derivative transitive verb, formed from an adjective by the addition of רֵל, which requires the aid of the verb to do, in forming its different inflexions. See page 169, para. 282.

Infinitive or Verbal Noun. יָבֹא To fill.

Active Voice

Past Tense

S.

M.

F. הָגָה שָׁוֵי כְּ קָרָה he or it filled.

M. הָגָה שָׁוֵי כְּ קָרָה she or it filled.

P. סָהֲקָה שָׁוֵי כְּ קָרָה thou didst fill.

I filled.

P.

F. מָהָה שָׁוֵי כְּ קָרָה they filled.

M. מָהָה שָׁוֵי כְּ קָרָה you filled.

S. מָהָה שָׁוֵי כְּ קָרָה we filled.

2 q 2
A Grammar of the

(Governing noun plural.)

S.

F. M.
हेंग दिक् करः हेंग दिक् करः
—he or it filled.
हेंग दिक् करः हेंग दिक् करः
she or it filled.
ता क्री करः ता क्री करः
thou didst fill.
मा क्री करः मा क्री करः
I filled.

P.

F. M.
हेंग दिक् करः
— they filled.
हेंग दिक् करः
they filled.
ता सङ्ग दिक् करः ता सङ्ग दिक् करः
you filled.
मोना सङ्ग दिक् करः मोना सङ्ग दिक् करः
we filled.

Second Form.—(The governing noun singular.)

S.

F. M.
फि दिक् करः फि दिक् करः
—he, she, it filled.
द दिक् करः द दिक् करः
thou didst fill.
मि दिक् करः मि दिक् करः
I filled.

P.

F. M.
फि दिक् करः फि दिक् करः
they filled.
फि दिक् करः
you filled.
मो दिक् करः मो दिक् करः
we filled.
PUSHTO LANGUAGE.

(The governing noun plural.)

S.

F. 

M.  

he, she, it, filled.

or I filled.

P.

F. 

M.  

they filled.

or we filled.

Present or Aorist Tense

S.

F. 

M.  

he &c. fills or may fill.

or I fill or may fill.

P.

F. 

M.  

they fill or may fill.

or we fill or may fill.
Imperative Mood

S.

M. هَفِيهِ دِکْکُ کرَیٓ نَک دِکُرِیٓ let him or it fill.

F. هَفِيهِ دِکْکُ کرَیٓ نَک دِکُرِیٓ let her or it fill.

M. & F. تَدِک کرَیٓ نَک دِکُرِیٓ fill thou.

P.

M. هُغُو دِکْکُ کرَیٓ نَک دِکُرِیٓ let them fill.

F. هُغُو دِکْکُ کرَیٓ نَک دِکُرِیٓ let them fill.

M. & F. تَسُ دِک کرَیٓ نَک دِکُرِیٓ fill you.

The Agent

S.

M. دِکُرُونِیٓ or دِکُرُونِیٓ the filler. M. & F. دِکُرُونِیٓ or دِکُرُونِیٓ the fillers.

P.

Passive Voice

Past Tense (The governing noun singular.)

S.

M. یَک کرَیٓ شَد he or it was filled.

F. یَک کرَیٓ شَوْلَ or یَک کرَیٓ شَوَه she or it was filled.

کُت کرَیٓ شَویٓ یَک کرَیٓ شَوَه thou wast filled.

کُت کرَیٓ شَویٓ یَک کرَیٓ شَوَه I was filled.
PUSHTO LANGUAGE.

M. پُک گروی شوِل شو they were filled.

F. پک گروی شوِل شوَل they were filled.

you were filled.

پک گروی شوِل we were filled.

Second Form.—(The governing noun plural.)

S.

F. چاکا گروه شوه he, &c. was filled.

M. چاکا گروه شوی چاکا گروه شوی you were filled.

I was filled.

P.

F. چاکا گروه شوِل چاکا گروه شوِل they were filled.

M. چاکا گروه شوی چاکا گروه شوی you were filled.

پک گروه شو چاکا گروه شو we were filled.

Present or Aorist Tense ماضع.

S.

F. پک گروی شیپ چاکا گروی شیپ he, &c. is filled, &c.

M. پک گروی شیپ چاکا گروی شیپ thou art filled, &c.

پک گروی شیپ چاکا گروی شیپ I am filled, &c.
they are filled, &c.
you are filled, &c.
we are filled, &c.

Second Form.

he, &c. is filled, or may be filled.

thou art filled, or may be filled.

I am filled, or may be filled.

they are filled, or may be filled.
you are filled, or may be filled.
we are filled, or may be filled.

Imperative Mood

let him, &c. be filled.

let her, &c. be filled.

be thou filled.
410. Conjugation of a regular casual verb to cause to fly, formed from the present tense of the infinitive to fly.

**Active Voice** صيغة معرفِ.—(The governing noun singular.)

**Past Tense** پاسغی.—(The governing noun singular.)

S.

F. М.

هدغ و الوزار هغ و الوزار هغ و الوزار تا و الوزار ما و الوزار

he or it caused to fly.

she or it caused to fly.

thou didst cause to fly.

I caused to fly.
they caused to fly.
you caused to fly.
we caused to fly.
(The governing noun plural.)

he or it caused to fly.
she or it caused to fly.

I caused to fly.

Second Form.—(The governing noun singular.)

he, she, it caused to fly.

thou didst cause to fly.

I caused to fly.
FUSHTO LANGUAGE.

P.

F. | M.
---|---
قي و الوزبول they caused to fly.  
مو و الوزبول you caused to fly.  
مر و الوزبول we caused to fly.  

(The governing noun plural.)

S.

F. | M.
---|---
قي و الوزبول he, she, or it caused to fly.  
مر و الوزبول thou didst cause to fly.  
سي و الوزبول I caused to fly.  

P.

F. | M.
---|---
قي و الوزبول they caused to fly.  
مو و الوزبول you caused to fly.  
مر و الوزبول we caused to fly.  

Present or Aorist Tense مصارع.

S.

مو الوزبول he, she, it causes to fly, or may cause to fly.  
مر الوزبول thou causest to fly, or may cause to fly.  
مر الوزبول I cause to fly, or may cause to fly.
P.

ركورزك

they cause to fly, or may cause to fly.

روزام

you cause to fly, or may cause to fly.

روزام

we cause to fly, or may cause to fly.

Imperative Mood

S.

همه هام رووزام وا رووزام

or let him &c. cause to fly.

ولوژام

or do thou cause to fly.

P.

هوگروروزام رووزام

or let them cause to fly.

رووزام

or do you cause to fly.

The Agent

S.

M. آلوژام

or آلوژام

the causer to fly.

F. آلوژام

or آلوژام

P.

M. & F. آلوژام

or آلوژام

the causers to fly.

* Infinitives similar to the one now conjugated which has | as the first letter, add that letter to the prefixed ر in the second form of the imperative mood, and the ن follows immediately after. In the same manner with regard to the other inflexions, the prefix takes a (ـ) instead of (ـ).
Pushto Language.

Passive Voice.

**Past Tense.**

S.

F. & M.

рошл ди یاو  که, she, it was caused to fly.

рошل  ضی  thou wast caused to fly.

рошل  ضی  I was caused to fly.

P.

M. & F.

рошل  ضی  they were caused to fly.

роشل  ضی  you were caused to fly.

роشل  ضی  we were caused to fly.

Second Form.

S.

F. & M.

роشل  ضی  he, she, it was caused to fly.

роشل  ضی  thou wast caused to fly.

роشل  ضی  I was caused to fly.

P.

F. & M.

рошل  ضی  they were caused to fly.

рошل  ضی  you were caused to fly.

рошل  ضی  we were caused to fly.
A Grammar of the

Present or Aorist Tense

F.  M.

he, she, it is caused to fly, &c.

 thou art caused to fly.

and I am caused to fly.

P.

M. & F.

they are caused to fly.

you are caused to fly.

we are caused to fly.

Second Form.

S.

F.  M.

he, she, it is caused to fly.

 thou art caused to fly.

I am caused to fly.

P.

F.  M.

they are caused to fly.

you are caused to fly.

we are caused to fly.
Imperative Mood

S.

M. هُغَدَ دِ والورژلي شيٞ والورژلي دِ شيٞ let him or it be caused to fly.
F. هُغَدَ دِ والورژلي شيٞ والورژلي دِ شيٞ let her or it be caused to fly.
M. & F. والورژلي شهٞ م. والورژلي شهٞ be thou caused to fly.

P.

M. هُغَدَ دِ والورژلي شيٞ let them be caused to fly.
F. والورژلي دِ شيٞ let them be caused to fly.
M. & F. والورژلي شيٞ be you caused to fly.

Past Participle

S.

P.

M. والورژلي شوميٞ caused to fly. M. & F. والورژلي شوميٞ caused to fly.
F. والورژلي شوميٞ

Negation and Prohibition

411. To signify negation and prohibition the particles نَ and مُ 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 مُ 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 رَآچَلِلِلِللُّلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلُلٍ
to bring, and to cut, which have a prefixed particle, place the ﷺ after the latter, both in the past and present tenses.

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<th>Infinitive or verbal Noun</th>
<th>To fall.</th>
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<td>Past Tense</td>
<td>ماضي مطلق</td>
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<td>S.</td>
<td>يَرْقَعُ he, it did not fall.</td>
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<tr>
<td>M.</td>
<td>﴿يَرْقَعُ ﷺ﴾ he, it did not fall.</td>
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<tr>
<td>F.</td>
<td>﴿يَرْقَعُ ﷺ﴾ she, it did not fall.</td>
</tr>
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<td>P.</td>
<td>﴿يَرْقَعُ ﷺ﴾ they did not fall.</td>
</tr>
<tr>
<td>M.</td>
<td>﴿يَرْقَعُ ﷺ﴾ they did not fall.</td>
</tr>
<tr>
<td>F.</td>
<td>﴿يَرْقَعُ ﷺ﴾ they did not fall.</td>
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Present or Aorist Tense | مضارع |
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<td>S.</td>
<td>﴿يَرْقَعُ ﷺ﴾ he, she, it may not fall.</td>
</tr>
<tr>
<td>M. &amp; F.</td>
<td>﴿يَرْقَعُ ﷺ﴾ they may not fall.</td>
</tr>
</tbody>
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Imperative Mood | أمر |
<table>
<thead>
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<tbody>
<tr>
<td>S.</td>
<td>﴿يَرْقَعُ ﷺ﴾ do not thou fall.</td>
</tr>
<tr>
<td>P.</td>
<td>﴿يَرْقَعُ ﷺ﴾ do not you fall.</td>
</tr>
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Past Participle | اسم مفعول |
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<tr>
<td>S.</td>
<td>﴿يَرْقَعُ ﷺ﴾ not fallen.</td>
</tr>
<tr>
<td>P.</td>
<td>﴿يَرْقَعُ ﷺ﴾ not fallen.</td>
</tr>
</tbody>
</table>
414. Regular verbs, whether transitive or intransitive, take the \( ن \) after the prefixed \( ز \), but the participle \( م \) as before stated, invariably precedes.

**Infinitive or Verbal Noun.** \( زَغْلِيدَل \) To run.

**Past Tense.** مَضْرَعَ.

S.

M. وَنَدَ زَغْلِيدَ he, it did not run.

F. وَنَهُ زَغْلِيدَهُ she, it did not run.

P.

M. وَنَهُ زَغْلِيدَلُ they did not run.

F. وَنَهُ زَغْلِيدَلُ they did not run.

**Present or Aorist Tense.** مَضْرَعَ.

S.

M. & F. هُنَّ زَغْلِيدَ he, she, it may not run, &c.

P.

M. & F. هُوُرُنَّهُ زَغْلِيدَ they may not run, &c.

**Imperative Mood.** اَمَّرَ.

S.


**Past Participle.** اَسْمَ مَفْعُولَ.

S.


F. لَنَهُ زَغْلِيدَيْنَ نَهُ زَغْلِيدَيْنَ

* I have here given but one form of the past, as the particle \( ن \) is placed in the same position for all four.

2 s
Infinitive or Verbal Noun.  

مصدر

To do.

Past Tense مطلق

S.

M. هنئ  و  نئ کر or  هي  و  نئ کر he, it did not do.

F. هنئ  و  نئ کر or  هنئ کر or  نئ کر or  هنئ کر she, it did not do.

P.

M. هم  و  نئ کر or  هم کر or  نئ کر  or  هم کر they did not do.

F. هم  و  نئ کر or  هم کر or  نئ کر  or  هم کر they did not do.

Present or Aorist Tense مضاعف

S.

M. and F. هم  و  نئ کر or  هي  و  نئ کر he, she, it may not do, &c.

P.

M. and F. هم  و  نئ کر or  هم کر or  نئ کر  or  هم کر they may not do, &c.

Imperative Mood أمر

S.

P.

M. & F. و  نئ کر or  و  نئ کر or  نئ کر or  و  نئ کر do not thou do. M. & F. ره  کری  do not you do.

Past Participle اسم مفعول

S.

P.

M. نئ کری  or  نئ کری  or  نئ کری  or  نئ کری not done. M. & F. نئ کری  or  نئ کری  or  نئ کری  or  نئ کری not done.
Infinitive or Verbal Noun.  ولیل To bring.

Past Tense مطلق.

S.
M. "هَغِی رَنِه وَرَ یَی رَنِه وَرَ " he, or it did not bring.
F. "هَغِی رَنِه وَرَ یَی رَنِه وَرَ " she, or it did not bring.

P.
M. "هَغِروُرَ اَنِه وَرَ یَی رَنِه وَرَ " they did not bring.
F. "هَغِروُرَ اَنِه وَرَ یَی رَنِه وَرَ " they did not bring.

Present or Aorist Tense مضارع.

S.
M. and F. "هَغِروُرَ اَنِه وَرَ " he, she, it may not bring, &c.

P.
M. and F. "هَغِروُرَ اَنِه وَرَ " they may not bring.

Imperative Mood امر.

S.
M. and F. "مَه رَنِه وَرِی " or do not thou bring.

P.
M. and F. "مَه رَنِه وَرِی " do not you bring.

Past Participle اسم مفعول.

S.

F. "مَه رَنِه وَرِی " not brought. M. & F. "مَه رَنِه وَرِی " not brought.

2 s 2
415. When used with infinitives similar to نَّهْدَوُّلُ to fill, the
follows the adjective or noun, and precedes the auxiliary; thus,

Infinitive or Verbal Noun.  

Past Tense

S.

M. 

F. 

P.

M. 

F. 

Present or Aorist Tense

S.

M. 

F. 

P.

M. 

F. 

Imperative Mood

S.

M. and F. 

P.

M. and F. 

With امَّا do not thou fill.

With امَّا do not you fill.
Past Participle

S.

M. 

F. 

not filled.

P.

M. 

F. 

not filled.

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 اط 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.

 مصدر 

Infinitive or Verbal Noun. 

To throw.

S.

M. 

he or it was not thrown.

F. 

she or it was not thrown.

P.

M. 

they were not thrown.

F. 

they were not thrown.
Present or Aorist Tense

S.

He or it may not be thrown.

M.

he or it may not be thrown.

F.

she or it may not be thrown.

P.

they were not thrown.

M.

they were not thrown.

F.

they were not thrown.

Imperative Mood

S.

do not thou be thrown.

M.

do not you be thrown.

F.

do not you be thrown.

Past Participle

S.

not become thrown.

M.

not become thrown.

F.

not become thrown.

P.

not become thrown.

M. and F.

not become thrown.
417. The positions which the particles of negation and prohibition assume, will also be seen from the following extracts:

"I will not bear with this Moghul (tyranny) of thy guardian, If I am really born of an Afghan woman." Abd-ul-Hamid.

"Every terrestrial being who practises not humility, acteth not rightly:

Every one will be excellent according to his own manners and customs." Abd-ul-Hamid.

"Who does not consume himself, and does not give to others, look not towards him,

That sitteth like a serpent on a hidden treasure." Khushhálán, Khátták.

"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-Shari'íya.

* Which means, that his deception is great.
Chapter VI.

THE SEPARATE PARTICLES.

حرف.

418. Under this head are included adverbs, postpositions or prepositions, conjunctions and interjections. They contain, besides pure Afghanian, 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 undecinable; thus,

چه دژلفی ن رحمان به زره و زمرخ کر
تربیع نی ثه حکم ازهی ارثی سینی

"Since thy ringlets have pierced the very heart of Rahmán,
Therefore from his eyelashes the white tears flow."

Abd-ur-Rahmán.

که له خداهی ن و خلق رته محق شی به فردوس به ل محق شی ربسقره
همشه به دار به دار تاریزی زیالی ن اسوکی شای به دمینی سحره
"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 پبدا شیی یو ناکس په قیبله کنیی وراغن ورستو یهان کیان نسب

"When one degenerate being appeareth in a family,
He bringeth disgrace on his lineage both present and past." Abd-
ul-Hamid.

421. A number of adverbs are subject to the usual change in termin-
ation for the ablative case; as in the following example:

زیبر ره ریل دا هکت لا قر ارسه دخیل رزنانه له باغه میهه نه ده خویلي

"The Wuzir said, 'As yet this boy has not eaten any of the fruit from the garden of his own existence." Gulistan.

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 دیبر میع, becomes دیبر in the feminine sin-
gular, and دیبر دیبر 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 دیبر

مدما ن هاشقی مشکله دیبر رسیدلی به مطلب به طاق در طاق ری

"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:

<table>
<thead>
<tr>
<th>Adverbs of Place</th>
<th>عُرُوف المَكَانِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>here, hither.</td>
<td>تَرْدُنَغ تَرَدْني</td>
</tr>
<tr>
<td>there, thither.</td>
<td>تَرَدْنِه تَرَدْنِي</td>
</tr>
<tr>
<td>from this place.</td>
<td>نَقَطَه شَمْعِي</td>
</tr>
<tr>
<td>from that place.</td>
<td>نَقَطَه شَمْعِي</td>
</tr>
<tr>
<td>before, hitherto.</td>
<td>تَرَدْنِه شَمْعِي</td>
</tr>
<tr>
<td>this side.</td>
<td>تَرَدْنِه شَمْعِي</td>
</tr>
<tr>
<td>that side.</td>
<td>تَرَدْنِه شَمْعِي</td>
</tr>
<tr>
<td>side by side.</td>
<td>تَرَدْنِه شَمْعِي</td>
</tr>
<tr>
<td>on both sides.</td>
<td>تَرَدْنِه شَمْعِي</td>
</tr>
<tr>
<td>elsewhere.</td>
<td>تَرَدْنِه شَمْعِي</td>
</tr>
<tr>
<td>here and there.</td>
<td>تَرَدْنِه شَمْعِي</td>
</tr>
<tr>
<td>near, on this side.</td>
<td>تَرَدْنِه شَمْعِي</td>
</tr>
<tr>
<td>above overhead.</td>
<td>تَرَدْنِه شَمْعِي</td>
</tr>
<tr>
<td>under.</td>
<td>تَرَدْنِه شَمْعِي</td>
</tr>
</tbody>
</table>

- so far, to this degree.
- everywhere.
- nowhere.
- near, about.
- somewhere or other.
- where or wherever.
- inside, within.
- beyond, on that side.
- above and below.
- upside down.
- far, at a distance.
- round about.
Adverbs of Time.

now, at this time.

always.

never.

ever, sometime.

sometimes.

at the dawn of day.

occasionally.

long since.

last night.

as often.

once, at last.

often, repeatedly.

repeatedly, often.

frequently.

once.

twice.

thrice.

instantly, quickly.

quickly.

before, prior.

after, afterwards.

secondly.

now, presently.

to-day.

to-morrow.

2 t 2
shortly, soon.
unawares, sud-
denly.
all at once, sud-
denly. [place.
first, in the first
at last, at length,
finally, at the end.
yesterday.
shortly, soon.

day after to-mor-
row.

four days since.
early in the morn-
ing.
always, ever.
always, continu-
ally.
as yet.
sometimes.

Adverbs of Quantity.
so much.
that much.
this much.
as much as.
how much soever.

a great number.
much, in a great
degree, by far.
a little.

Adverbs of Similitude.
thus, in this man-
ner.
thus, in this way.
like, as.

that is to say.
### Adverbs of Admonition, etc.

- **or ko woh** ِ
  - look out! have a care!
- **beidarah sh**
  - be cautious!

### Adverbs of Society and Separation

- **yawzi**
  - alone.
- **manawim**
  - face to face.
- **ar le**
  - apart, at a distance.
- **al lex**
  - at the side.
- **side by side.**
- **yir yeh di**
  - singly, individually.
- **bile ile**
  - apart, separately.
- **sr**
  - together.
- **bile ile**
  - separately.
- **veis le di or so**
  - besides, except.
- **le di**
  - separately.
- **taryid tarr**
  - uselessly.

### Adverbs of Extremity and Termination

- **tar bor**
  - to, up to, until.
- **hitherto, to this degree.**
- **or bor shor**
  - until, to that degree.
- **be h d**
  - beyond bounds.
- **to the last degree.
- **tar ta bor**
  - till now, as yet.
- **till when? how long?**
- **tarr bo**
  - to the end.
- **tarr nehaib**
  - to the last.
### Adverbs of Interrogation

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>where?</td>
<td>جَرَاءُ جَرَاءُ</td>
</tr>
<tr>
<td>ther?</td>
<td>كَمَا كَمَا</td>
</tr>
<tr>
<td>how?</td>
<td>كَمَا كَمَا</td>
</tr>
<tr>
<td>in what manner?</td>
<td>كَمَا كَمَا</td>
</tr>
<tr>
<td>how much?</td>
<td>جَرَاءُ جَرَاءُ</td>
</tr>
<tr>
<td>till when?</td>
<td>كَمَا كَمَا</td>
</tr>
<tr>
<td>how long?</td>
<td>كَمَا كَمَا</td>
</tr>
<tr>
<td>how often?</td>
<td>كَمَا كَمَا</td>
</tr>
<tr>
<td>why not?</td>
<td>كَمَا كَمَا</td>
</tr>
<tr>
<td>how?</td>
<td>كَمَا كَمَا</td>
</tr>
<tr>
<td>wherefore?</td>
<td>كَمَا كَمَا</td>
</tr>
<tr>
<td>for what?</td>
<td>كَمَا كَمَا</td>
</tr>
<tr>
<td>in what way?</td>
<td>كَمَا كَمَا</td>
</tr>
<tr>
<td>until when?</td>
<td>كَمَا كَمَا</td>
</tr>
</tbody>
</table>

### Adverbs of Dubiation

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>perhaps</td>
<td>بَالْمَاقِنَ</td>
</tr>
<tr>
<td>perhaps not</td>
<td>بَالْمَاقِنَ</td>
</tr>
<tr>
<td>God knows</td>
<td>ذَلِكَ</td>
</tr>
<tr>
<td>may be</td>
<td>مَمْلِكَ</td>
</tr>
<tr>
<td>probably</td>
<td>مَمْلِكَ</td>
</tr>
</tbody>
</table>

### Adverbs of Affirmation and Emphasis

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>certainly, doubtless</td>
<td>ذَلِكَ</td>
</tr>
<tr>
<td>merely, only, exactly</td>
<td>ذَلِكَ</td>
</tr>
<tr>
<td>necessity</td>
<td>ذَلِكَ</td>
</tr>
<tr>
<td>yes, indeed, yea.</td>
<td>ذَلِكَ</td>
</tr>
<tr>
<td>right or wrong</td>
<td>ذَلِكَ</td>
</tr>
</tbody>
</table>
Adverbs of Prohibition and Negation

دَا no, not, nay. | مَا do not.

Conjunctions

424. The conjunctions most in use are:

کہ آگر if. | مَا سَرَهُ لَهُ دَيْ. notwithstanding.

آَگرِچہ although. | مَکْتُورَ مَگُر or وَ or وَ and, also.

ہُمْ بْلَی, also, even, likewise. | صِحَاحُ سَكَہ or پُس therefore, then.

وَلی but, yet, however. | چِهَ that, because, or.

سِیوا besides, except, but. | بَلِی unless, if not.

کہ نَا and if not, unless, otherwise. | لَهُ دَيْ بَلَی. then, therefore.

اِلْهَیْگْه سَبْبُ then, therefore. | یَا or.

بَلِکَ but, moreover.
Example.

دُروَشْهُ تَرَک نَ رَجُل دُوَی سَی رَهی سِبَی نَ هِود نَ وَائِفِی چِه نِ تَوَرِی پَه تویِرِو نَ وكل نَه زَغْلی

"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 Afgháni.

Prepositions and Postpositions

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:

شَرْعَت مِثل فِی رَنَه چِه وَیُجوْن فِی تَر زَمکی لَانَی تَلَی ای زَکَّم فَهْم

dāllī تَرْک نَ سَنْبَل فِی بُرُوهُن تَلَی تَر سَما دی

"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 Afgháni.

یَرَانِد یُوْپَه سَرْپَارِی پَه مَمَر کَه دَا کَارِی یوَشَبی هوْمَه شَهُع

"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:

- نَّ (of)
- توً (to)
- کَبِی (in)
- لِنَ (for, for the sake)
- لِ (from)
- تَرً (from)
- بَنً (on, upon)
- دَبَ (over, above)
- سَ (with)
- خَ (before)
- مَنَ (in, between)

426. **Interjections**

- آپُرَن گُلابش (well done! bravo!)
- تَم شَ بِدارتِ شَ (have a care!)
- هَی هَی (alas! alas!)
- دَرَع (sorrow! alas!)
- خَ (avaunt! get)
- اَرَ اوِ اَرَ هوُی (oh! away!)
- دَرَع (dear! dear!)
- دَرَع (woe! woe!)
- دَرَع (begone! get away!)
- جَحِ (hush! silence!)

**Example.**

دا پَرَان آَتَ کُرَنَدن بِدارتِ دَرَع وَکَزَن پَرَار رَزَگی دَرَع

"These loved ones are like unto the flowers of spring,
For in the autumn they wither and fall. ALAS! ALAS!" — Ahmed Shah, Abdali.
Chapter VIII.

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 Afghánián.

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, रयै लोऽ or लोऽ लौऽ or hunger.

Example.

लौऽ तेंढे तेंढे ने गाले दे पा तेरे ने चोटे ने बाले ते बुझे ते काले ते काले तो तो तो तो तो

"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, ठरी or ठरी or thirsty, ठरी ठरी or ठरी or thirst.

Example.

लौऽ तेंढे ने गाले दे पा तेरे ने चोटे ने बाले ते बुझे ते काले ते काले तो तो तो तो तो तो तो तो

"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 \( r \) for \( (\sim) \), and affixing \( l \); as, \( \text{زربی} \) bright, \( \text{زربن} \) or \( \text{زربنی} \) brightness.

"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:

\( \text{لک نمر به جهان رضوی} \) dark or black, \( \text{darkness or blackness.} \)

"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; \( \text{ب} \) inserted in its place; and \( \sim \) or \( l \) affixed; as, \( \text{فرزدار} \) or \( \text{فرزداری} \) dark or black, \( \text{فرناه} \) or \( \text{فرنایه} \) darkness or blackness.

\( \text{کل جهان توره قیاره} \) the whole world became filled with darkness from this dust and vapour;
\( \text{شونه گردن زبارة} \) in the heavens thunder rolled, and lightning flashed as from swords."
Saif-ul-Mulk.

Fifth.—The final letter of the adjective is inflected from \( \text{b} \) or \( \sim \) to \( \text{k} \) or \( \sim \) affixed; thus, \( \text{بیگر} \) good, \( \text{بیگری} \) goodness.

"\( \text{بره گردن به دنیه لار دی} \) and thereby he, \( \text{بیگری} \) good, \( \text{بیگری} \) goodness.
\( \text{فرنایه} \) of the earth, \( \text{بیگری} \) good, \( \text{بیگری} \) goodness.

2 v 2
"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 تُقَبَّل, 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 نَرُو, نَرُو black, نَرُو blackness; نَرُو hard, نَرُو hardness.

"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 لُفَدَوَلَد, لُفَدَوَلَد alive or existing, لُفَدَوَلَد life, existence: نَفَتِي captive, prisoner, نَفَتِي captivity, imprisonment.

Example.

كَلِهُ مَّا أَمَّنَكَ نَبِلُنَّ شَيْ

"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 

and thus, *bīl* separate, *bīlān* separation; *barren*, barrenness; *māt* affectionate, affection, love; *mad* satiated, *madā* satiety; *impudent*, impudence, familiarity.

"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." Yūsuf and Zulīkhā.

"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." Kāsim Āli, Afrādí.

"Whereas from her presence thou didst not acquire satiety, Grief on her account has now satiated thee." Ahmed Shāh, Abdālī.

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 *bāb* and *bālī*; thus, *ftāk* a child,
childhood; a man, a human being, multitude, humanity; a guest, entertainment, hospitality.

The following are examples:

"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 Gulistan.

"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 Gulistan.

"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 Gulistan.

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, نَجُود generosity; نَجَرَد niggardliness; بَيْكَانَد strangeness.

430. Nouns of intensity are formed by prefixing adjectives to them; thus, تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَم� تَمْ تَمْ تَمْ تَمْ تَمْ تَم� تَمْ تَمْ تَم� تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَم� تَمْ تَمْ تَم� تَمْ تَم� تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَم� تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ تَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَم� Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَم� Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَم� Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَم� Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَم� Tَمْ Tَم� Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَم� Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَم� Tَمْ Tَمْ Tَم� Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَمْ Tَم：“

Example.

"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

night, بَيْكَانِي nocturnal; بَيْكَانِي yesterday, برْنَي

yestern or yester.

The following are examples:—

داشلیم نَبْس لِا اوریدن دِ دِ خُبَری بَیکَانی خَرَب فقیرِتَه تَو رَ و او دِ راز رُ خَبَل یارَ تَه تَل وَ تَل وَ تَل

"Dábshálím, after hearing these words related his nocturnal dream to the Derwesh, and also mentioned this secret to his friend." Æ'yár Dánish.
Abdullah set out to see Mua'dwiya, and when he enquired about the circumstances of the preceding day (yestern), Mua'dwiya 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, *blind*, *blind*، *totally blind*، *white*, سیبی *perfectly white*, or سیبی *pure* or *spotless white*.

**Examples.**

*تَبْ يَرَى* هی ہمیشہ ہے یار ہے عیسی

*قد ظُلَّ رَنَد نَ دُهَعَ يَار ہے همِه ہے*

"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.
“Since thou hast pierced the heart of Rahmán with thy ringlets, From his eyelashes the pure white water flows?” Abd-ur-Rahmán.

“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, aggrieved, from the Arabic noun هم، غم، "grief," and Persian زرن، "stricken;" and in the same manner مكرش، "treacherous, malicious;" بث كرنز، "feverish;" or خيچ، "spoiled, worthless, from the Arabic word إل، "fruit," and the Hebrew بث 개, signifying, cut short, etc.; بث عد، "intrepid, brave, from the Pushto noun دزه رز، "the heart," and the Persian particle دز signifying possession, having; وثوزن، "warlike, gallant, from the Afghanian noun تره ارب، "a sword," and the active participle of the Persian infinitive زرن، "to strike, to smite.

Example.

خلال شيء بما لك توثر زرن ن تولي له مهبه كه ذه هو به غابو و تسم زبان جب

“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, نیهخوا نیهخوا disappointed, foiled, etc., from the Persian adjective نیهخوا نیهخوا half, and the Afghanían noun نیهخوا نیهخوا desire, inclination; thus,—

"Behold the incomplete brightness of the lightning and be prudent!
The affairs requiring deliberation perform not with exceeding haste!"

Abd-ul-Hamid.

436. A few adjectives are obtained by affixing the Pushto particles (a corruption doubtless of the Persian possessive particle مند۰ and نیاژم to Persian and Arabic nouns; thus, نیاژم نیاژم indigence, poverty, indigent, poor; دوژم دوژم wealth, wealthy, opulent; دوژم دوژم war, battle; جمنک جمنک honor, reputation, honorable, reputable. The letter ن is also added to Persian and Pushto nouns indiscriminately in the formation of adjectives; thus,

a worm, کرمشک کرمشک wormeaten; ریم ریم pus, matter; دوژم دوژم purulent, mattery; دوژم دوژم the Pushto for scab, کرمشک کرمشک scabby; دوژم دوژم dirt, filth, نیمک نیمک dirty, filthy; دوژم دوژم blinking, purblind. نیاژم نیاژم a blinkard, purblindness.

437. A few adjectives can be formed by compounding two nouns, as in the Persian language, but they are rare; thus, نیپی نیپی pretty, delicate, from نیپی نیپی milk, and نیپی نیپی the face; thus,—
"I once made enquiry from one of those who accounted himself amongst the Arabs of Baghdād, saying, 'What sayest thou in respect to the handsome?'" Translation of the Gulistān.

438. There appears to be no purely Afghān mode of forming relative or patronymical adjectives, and they are for the most part obtained by affixing the Persian کابلی, called the yai-i-nisbut, to the noun; thus, پښوړوړی a native of Kābul; پښوړوړی or پښوړوړی a native of Peshāwer; کوهستانی a native of the Kohistān.

In the districts bordering on the Panjāb and Kashmir, such as Bunīr and Pakli, the affix ول a native of Bunīr; بنيروال— a native of Bunīr; پکلونال—a native of Pakli. At the same time it must be remembered that this affix cannot be always applied, for we could not call a native of Peshāwer, a Peshāwerwāl, nor a native of Kābul, a Kābulwāl.

439. The past participles of verbs are extensively used as adjectives in this language, both alone and with a conjunction; thus, "pampered, obtained from the infinitive نازل to pamper, formed by affixing the sign of the infinitive of active verbs of this class, to the Persian noun نازل, signifying, delicacy, softness, etc.; and هم زولی of the same age, cotemporary, from the past participle of the verb زولی to be born, with the Persian conjunction هم together, with, similar, mutual.

The following are examples:—

"Inverted destiny made me adverse and wayward,"
When my sympathizing lovers and friends became cruel and sanguinary." Abd-ul-Hamíd.

"Durkhání 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 Durkhání.

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 (حاصل مصدر) called also the ism-i-masdar (اسم مصدر) of the Pushto verbs, is derived from the infinitive ( مصدر) the source or essence of the verb, by rejecting the لا—the final letter of the former, and substituting the نه. It is not subject to any change for gender or number, but changes the final into in the oblique cases; as, بدل to separate, بدل بدل نه separation; تکیدل to grow (as a plant or grain), تکیدل نه growth. Infinitives terminating in ئل 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 ئدال into the active termination of infinitives ئل 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, بدل to separate, بدل نه causing separation; تکیدل to make grow, تکیدل نه causing growth or growing. The hasil-i-masdar of a transitive infinitive terminating in ئدال, of which there are a few in the
language and exceptions to the above rule, can be construed as a noun; thus, پیشنهال to ask, نه پیشنهال enquiry.

The verbal nouns of a few infinitives instead of affixing ُه merely take ُن; and in the oblique cases ُه is also added. They are also subject to the same rules of construction as those already described.

441. The ism-i-halialh (اسم حاليه) 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 ٣ 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 ُیدل together with all others whether intransitive or transitive (with the exception of ُزغاسبنل to run, and ُناستنل to sit; and those terminating in ُل from which this form of the verb cannot be obtained), change the final ٣ into (ـ) or ُر in the oblique cases. Those which lengthen the second syllable by changing (ـ) into ١; ١١ to fly, ُة flight or flying, drop the ١ altogether in the oblique and the ٣ is altered to (ـ) or ُر, 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-halialh, 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 اسم مصدر 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 مُصَادَرْ or governing word in the relation of the genitive case with an agent, the two nouns, namely the اسم مُشْتَدِرْ and the اسم مُشْتَدِرْ! 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 اسم مُضْرَدْ 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 اسم مُضْرَدْ, 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.**

"Thus, the intercourse of the sweetheart with a rival is,

As though one mix together pure and impure—holy and profane."

Abd-ul-Hamid.

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,
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 the muzaf-illeh or words governed in each of the above examples, become the agents in the instrumental case; thus, لِهِ ا́خْتِيآرُ سَرَةٍ كَلِذَٰلِكُنَّ زُكَّرُ يَأَرْهُمَيَّ،

which they term 형구, 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 اَمَيلُ 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 مُتَضَمَّرُ 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 ذٰلِكُنَّ: Drink, in the other. See "The Muit Amil," by Capt. A. Lockett." Notes to page 207 to 211. Calcutta, 1814.
"the beloved formed such intercourse with the rival;" and again 

"every one effected escape from destiny."

Second.—The ism or hasil-i-masdar is used as the مَصَافُ إِلَى هَدْرِجَا وَكُرْرَ "governing noun and also the agent, connected with the مَصَافُ إِلَى هَدْرِجَا وَكُرْr 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,

"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 Afghani.

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 مَصَافُ إِلَى هَدْرِجَا وَكُرْr would become the agent in the instrumental case, connected with a مَصَافُ إِلَى هَدْرِجَا وَكُرْr in the genitive, and the pronoun دا would refer to the object; as, دا ن خدا ي سانن رمانه "The protection of the Almighty protected him."

The ism-i-haliyah 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.*

"This example has been already given for the present participle, the ism-i-haliyah, for which, see Page 103—169."
"May Khizer be the doorkeeper of that gate and wait,
By which thy coming in and going out—thy entrance and thy exit taketh place." Abd-ul-Hamid.

If the present tense of an active verb be substituted for which is intransitive, the ism-i-halilah which was the مُصَافَّا, becomes a mere noun in construction with an auxiliary verb; and the مُصَافَّا which was in the genitive case, becomes the agent in the nominative; as in the following sentence; جِهَ يَا كُوَّهِ تَأْكُلْهُ نَفْسَكَهُ: "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-halilah as the مُصَافَّا 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,

بَنَّ دَ نَ حُمَيْنَ دَلْبَرْ شَمَّا كَانَ بَلَّدَانَ كَانَ دَ رُكْوَةَ آلُوَانَهُ

"Thou shouldst not take amiss, beloved one, my looking;
For the nightingales take flight round the rose." Abd-ul-Hamid.

With an intransitive verb the ism-i-halilah becomes the agent and the مُصَافَّا in the genitive case, and the former agent becomes the object in the ablative; as, بَنَّ دَ نَ حُمَيْنَ دَلْبَرْ شَمَّا كَانَ, which would be rendered—"my sight should not view the beloved one amiss."

Fourth.—The ism-i-halilah is connected by the genitive case as مُصَافَّا to the object, the agent being neither expressed nor understood, having then a passive signification, and the verb agreeing with the مُصَافَّا.

Example.

مُصَافَّا مَعْلُوَةً دَ رُكْسَ دَدَ دَ دَ رُكْسَ جِهَ رُكْسَ لَ دَدَ نَ خَدْاءَ دَيَ دَيَ دَيَ دَيَ دَيَ دَ رُكْسَ

مُؤْيَرَةً إِيَمانِ دَيَ دَ دَ دَ دَ رُكْسَ
"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." Fawâ'id-ush-Sharri'ea.

With the present tense of a transitive verb used in place of the auxiliary, the ism-i-halâ'ih as the مُضاف إليه would become the agent, and the object would be necessarily expressed; as in the following sentence

پیروانه ن صمد مؤمنان آر ایمان روزکوبی

"Knowledge of Muhammad giveth religion to the believers."

Fifth.—The hasîl or ism-i-mâsdar is the مُضاف إليه 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 نموی ن باسولونی خورمی حیدر، یه یوه پرفهر یدی بل پرفهر ن پاس

"Since thou eatest the mouthful of recommendation, Oh Hamid!
Over one wound thou placest another wound."
Abd-ul-Hamîd.

If an intransitive verb be substituted for the transitive in the preceding example, the object in that would become the agent, and the hasîl-i-mâsdar as the مُضاف إليه, would convey the meaning of a simple noun; thus,

چه نموی ن باسولونی کلله شي

"Since the mouthful of recommendation may become hard."

Sixth.—The ism-i-mâsdar as the مُضاف إليه or word governed, is connected with the مُضاف in the genitive case. The agent is not expressed, and the object governs the verb.

Example.

دنیا همایی دها ن آچتنری چه دال می شه ی و تکر همه نهایی نی د نسبتی

2 x 2
The world is the place of acquirement, and he who has effected nothing in this, that world is the place of ejection and expulsion. Therefore, oh men! every one should weep, and not account himself free from sorrow and affliction.” Faw’îd-ush-Sharî‘a.

Seventh.—The ism-i-masdar as the is connected with an object—the grammatically, in the dative case, but really in the genitive. The agent is also expressed.

Example.

"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-hatiah 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,

"Thou shouldst not take amiss, beloved one, my looking; For the nightingales take flight round the rose.” Abd-ul-Hamid.

With any past tense of a transitive verb used instead of the present tense, the agent which in the above example is in the nominative, would become 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:

"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-haliáh 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-haliáh is placed in the ablative case, whether the verb be transitive or intransitive; as in the following extracts:

"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'id-ush-Sharí'íí.

Second.—The ism-i-masdar and the ism-i-haliáh is the مُضَاف in the relation of the ablative case to the مُضَاف إليه the agent in the genitive case; as in the following extracts:

"I said, I should flee from these to some place or other; but they by running seized me very quickly." Saiif-ul-Muhí. 
"With much joy and delight he made a royal feast,
On account of the arrival of that youth—Hassan Mimundî." Saif-ul-Mulûk.

"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`ân.

Third.—The ism-i-halîah is, as I have already shown at page 103, commonly used as a simple indefinite participle, at which time it is neither inflected nor used with an auxiliary.

The following are examples:

به سواجی، کنی مسی، راچی، مسی، صالی، یاستی، راچی، دی، به امیل، او، به تمیان

"It is stated in the Sirajî, that the putting aside of alms,* is necessary and right, both to the freeman and to the rich." Fawâíd-ush-Sharî‘i‘a.

که له رزمکی اکراصان، ته خانه کروان دی، دا سفر، به وکاک، دی، نا، رسوم

"Although ascending from earth to heaven is a weighty matter;
Yet this journey is attained with but one footprint of piety and sincerity." Abd-ur-Rahmân.

* The alms given on the Adu-l-Fitr, after the Muhammadan Lent.
443. Another class of nouns is obtained from the third persons of the past tenses of verbs; as,

وَرَكَ دَخَلَ وَنَسَطَ وَلَأَرَبَأَ كَٰنَ تَصَدَّى وَمِنِّي
چِه مَدَامِ پَه وَبَارِ پَتَائِی پَه وَبَارِ کَبِنَغِی

"Confound that sitting and rising though it may be on a throne,
Which ever riseth with reproaches, and sitteth with censures." Abd-ul-Hamid.

444. The imperatives of some verbs also furnishes another description of derivative nouns, and of which the following is an example:

وَرَكَ رَآکُرُ هَدْکُی نَتَلِی به لَاسِ دِی
دَانِه دَنَخَلَ نَه شَمَا دِی نَنَدَ سَتَا دِی

"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.

445. The Cardinal numbers with the Pushto names and the Arabic figures which are used to represent them, are as follows:

The first number پُنْپُ یَپَتَر یَپَتَر becomes پُنْپُ یَپَتَر in the oblique cases; and before a feminine it takes یَا, 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.
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<td>67 ḫoṭo</td>
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<td>68 ḫoṭo</td>
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<td>53 ḫoṭo</td>
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<td>55 ḫoṭo</td>
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<td>57 ḫoṭo</td>
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<td>59 ḫoṭo</td>
<td>79 ḫoṭo</td>
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<tr>
<td>60 ḫoṭo</td>
<td>80 ḫoṭo</td>
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<td>Figures</td>
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<tr>
<td>81  نوبی</td>
<td>91  نوبی</td>
</tr>
<tr>
<td>82  دوو نوبی</td>
<td>92  دوو نوبی</td>
</tr>
<tr>
<td>83  دریا نوبی</td>
<td>93  دریا نوبی</td>
</tr>
<tr>
<td>84  کیلو نوبی</td>
<td>94  کیلو نوبی</td>
</tr>
<tr>
<td>85  پنجه نوبی</td>
<td>95  پنجه نوبی</td>
</tr>
<tr>
<td>86  شبک نوبی</td>
<td>96  شبک نوبی</td>
</tr>
<tr>
<td>87  اوره نوبی</td>
<td>97  اوره نوبی</td>
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<tr>
<td>88  آب نوبی</td>
<td>98  آب نوبی</td>
</tr>
<tr>
<td>89  نه نوبی</td>
<td>99  نه نوبی</td>
</tr>
<tr>
<td>90  نویم نوبی or نوبی</td>
<td>100  نوبی</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Figures</th>
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</thead>
<tbody>
<tr>
<td>100  نوبی</td>
</tr>
<tr>
<td>200  دود نوبی</td>
</tr>
<tr>
<td>300  دوو صو</td>
</tr>
<tr>
<td>400  کیلو صو</td>
</tr>
<tr>
<td>500  پنجه صو</td>
</tr>
<tr>
<td>600  شبک صو</td>
</tr>
<tr>
<td>700  اوره صو</td>
</tr>
<tr>
<td>800  آب صو</td>
</tr>
<tr>
<td>900  نه صو</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>Figures</th>
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</thead>
<tbody>
<tr>
<td>1,000  صو</td>
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<tr>
<td>2,000  صو</td>
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<td>3,000  صو</td>
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<td>4,000  صو</td>
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<td>5,000  صو</td>
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<tr>
<td>6,000  صو</td>
</tr>
<tr>
<td>7,000  صو</td>
</tr>
<tr>
<td>8,000  صو</td>
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</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>English</th>
<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>first.</td>
<td>دویم</td>
</tr>
<tr>
<td>second.</td>
<td>اول</td>
</tr>
<tr>
<td>third.</td>
<td>سوم</td>
</tr>
<tr>
<td>fourth.</td>
<td>چهارم</td>
</tr>
<tr>
<td>fifth.</td>
<td>پنجم</td>
</tr>
<tr>
<td>sixth.</td>
<td>ششم</td>
</tr>
<tr>
<td>seventh.</td>
<td>هفتم</td>
</tr>
<tr>
<td>eighth.</td>
<td>هشتام</td>
</tr>
<tr>
<td>ninth.</td>
<td>نهم</td>
</tr>
<tr>
<td>tenth.</td>
<td>دهم</td>
</tr>
</tbody>
</table>

Numerals of Fractions.

<table>
<thead>
<tr>
<th>English</th>
<th>Pashto</th>
</tr>
</thead>
<tbody>
<tr>
<td>a quarter.</td>
<td>پنجمه پاره</td>
</tr>
<tr>
<td>a half.</td>
<td>دویم یکه نیمه</td>
</tr>
<tr>
<td>three quarters.</td>
<td>پاره کم دو</td>
</tr>
<tr>
<td>one and a quarter.</td>
<td>پنجمه پاره</td>
</tr>
</tbody>
</table>
The Days of the Week

Saturday. جَـيْرُ شَـبَـتِهِ
Sunday. إِبَارَانِ شَـبَـتِهِ
Monday. كُلِّ بُـسَيْرَ
Tuesday.

Amongst the tribes north of Pesh'áwer, Thursday is called رَوَّحُ the Day of Pilgrimage.

The Months of the Year

447. The Afghán tribes bordering on the Panjáb, who are however, but a small portion of the children of Afghán, use the months of the Hindu Calendar when referring to matters of agriculture. The names of the Afghán months are—

Hasan Husain. نَّ شَرْقُ قدْر
Safar. صَفَر
The First Sister. لِبَنَيَّة خُور
The Second Sister. ذَرْعُيَّة خُور
The Third Sister. دُرْعُيَّة خُور
The Fourth Sister. فِلْوَرِيَّة خُور

God's Month

The Month of the Night of Destiny.
The Fast Month.
The Lesser Feast Month.
The Intermediate Month.
The Greater Feast 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

Spring.  Autumn.
Summer.  Winter.

"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 Zalíkhá.

449. The Cardinal Points

North.  East.
South.  West.

"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.

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 particle 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.
PUSHTO LANGUAGE.

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.' 

Ælyär Dánish of Khushhál Khán.

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,

"The Prince, Nashúrbanú, the Queen, all these were seated together in one apartment:"

شَاهٌ زاده نشور بانوّ ملکه وارّۂ به یوه سحّال کین ناست. رٰر سرّوا رارہ

درسته شیه زیبی به خونی پر سرّوا تدیره. هشو د ورّم رویشانی فشّول برّسیره

"The Prince, Nashúrbanú, the Queen, all these were seated together in one apartment:"

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درسته شیه زیبی به خونی پر سرّوا تدیره. هشو د ورّم رویشانی فشّول برّسیره

"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-Muluk.

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,

\[
\text{دَرَی مَکْرَرَن هَسِی کَانِدِه چَه رَ خَلَقَ تَعِامُنَ ۡرُ ۡرَ كِوُبَن} \quad \text{اُر خَلَقُ شَنِه نَ ۡنُ خَلَقُ مُرَجَعَ كُوُبَن}
\]

"These deceivers act in this manner—they give victuals unto the people, and they bias the world towards themselves."—Fuwā'id-ush Sharrī'īāa.

The particle ٰ which governs the genitive case generally precedes the noun it governs, the مَصْلَف or governing noun immediately preceding it likewise; but it may also precede the governing as well as the noun governed.

**Example.**

\[
\text{يَوُهُ رَبُّ نَ بَاغُ شَجَیَتٍ نَاسِتُ رَهَ نَ بِهَ تَمَاشَا نَ كُلُورَنَوُ بُلَبُبُهِ ثُقُرُدُ جُه}
\]

"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 Khushkhál Khán.

* Called the حالت مَعْوَل بَيْنَهِ by the Arabian Grammarians.
When two nouns in the ablative case come together in a sentence, the (ـ) or ا, the sign of the case, is only used with the last; thus,

آزادی او کار و بار دی و به آر لاس له کار و بار در کا دی که کار کرد

"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 doest anything."—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.

نو دکلکی نورنی نورنی نورنی دا همه نورنی بلا دی آدم خود

"Black eyes; sable locks; dark eyebrows; These are all gloomy calamities and man-devourers."—Abd-ul-Hamíd.

د پسی گلوله ییر دی په جهان کنبی
ات بیلبل غهد چگار کومی شما دل

"In the world the roses of spring are manifold in number, If thou lamentest like the nightingale, oh heart of mine!"—Ahmed Sháh, Abdáli.

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 Urdu. Still there are exceptions, and both forms may even be used in the same sentence; thus,
“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-Malik and Badri Jamal.

“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-Malik and Badri Jamal.

“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-ul-Rahman.

Pronouns.

553. In the different tenses of intransitive verbs, and in the present, future, and aorist of transitives, in which the affixed personal pronouns (ضُمَّارَتْ مُضِلِّعٍ) are used, the separate personal pronouns 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.

آن آشنا په یاد پرندی یم ژه به نه یا یم پی یشان الیفات

"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 ژه 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 ژه and to put it in the dative form ما ژه or ما لوه 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 uninfllected form; thus,

ژه ن یار تحمی بممار کرم ژه ن یار کرم
ژه به تارگه بممار تویی جه بر ژره ونی تاربار کرم

"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, کرم 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 point, matter, affair, concern, etc., is generally understood; as in the following example.

خواه تاخواه به ن تقدیر شوی زر پهن شی
که حکمرپه تعریف به تقدیر تکا

"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, Urdu and English, when referring to one person only.

Example.

وزه اور یہ دوارہ ن دو حکمت خلاقان یہو بندن کان د بارگاہ ن سلطان یو زه لد خدیمہ یو دم نیم پہ تلاس یو ولا ی سر پہ صحرا 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 یوذت یاده شو چی تعد می کربد که رناستی ند کریدی تی یب ی
یبارت و جاورزی تعد یپ برشا یکا

"When he recollects that, the Kuwa** 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 Kawda.”—Fawâ'id-ush Shari'â. 

"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-Mulûk.

The pronoun هَغُد 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 دا, دی, دی or دا must be used, in the same way as we use that and this in English. The following is an example.

مَعَوَدَ يَة وَبِه زَرْكَمْ مِي نَشْيِي لَكْ شَوْيِه آخَرْ بِه بِعَرْار وَكَانَ خَوْابِ نَه مِي دا نَه مِي هَغُد شَوْيِه بُهَيْمِ بِه تَيَامَّة بِه بَيَوْبَ شَه كَمَم دَمَبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِبِپِبِبِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپِپ
“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, Abdáli.

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,

"Alas! that before death I had once reached such a river, whose waves having flowed to my knees, I had filled my 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:

"The strangers and her own (relations) also, said unto her, 'The sending away of the Prophet was not necessary unto thee.' They rebuked Khándíjah, and she stood reproved before him.”—Tawullud Námeh.
is also joined to nouns and pronouns by way of identity, peculiarity, or emphasis; as in the following extract.

"God Almighty himself hath said, 'whoever hath placed his hand on the Korán, congratulate him, Oh Faithful!'" Makhzan Afghání.

The pronoun  şehن 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:

"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-Hamid.

"What unfortunate hard grain I am, I cannot imagine;

Since I do not become ground in the mill-stones of absence."

Abd-ul-Hamid.

It may also be used in a discriminative or characteristic sense; thus—

"Whether ruler or subject, or whether foreign and strange;

The whole world is mounted on the tail of calamity and evil."

Abd-ul-Hamid.

The adverb  ضرفة is used emphatically to denote dissimilarity, contrariety, and non-existence, between matters or things; as,
"Where the lips of the beloved? where the sorrow of heart and soul?"

"Where the nightshade's red berry? and where the ruby of Badakhshan?" Abd-ur-Rahmán.

"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:

"Bahrám released that damsel from confinement:
He drew her out from the well." Bahram Gúr.

"King Sálimán opened the covering with his own hand:
To him became apparent a portrait of his beloved mistress." Saiýf-ull-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 زمانى becomes زمانى.

"He who yesterday commiserated and condoled with my sorrow and grief,

Destiny to-day made that friend of mine sanguinary and cruel."

Abd-ul-Hamid.

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.**

"When Aourung made Bahram acquainted with this circumstance,

Care and anxiety excited him; he became perplexed and distracted."

Bahram Gur.

"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.” A‘īyār Dānish of Khūshhāl Khān.

"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 Gūlistān.

Reverse the order in these examples and the meaning is also reversed. Thus in the first, Bēhrām would be the agent and ābāk the object; and in the last, Driāb would be the agent and Mūrī the object.

There are some transitive verbs such as ُرِيل to speak, and ُرِيل 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.

"The Queen spoke privately unto her mother, and with this circumstance she also acquainted Badrī.”—Sa‘īf-ūl-Mulāk.

Adam Khān said to Bālo, 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 Khān and Durkhānī.

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 سکرکی رک چخ رته و هلی به هعو سکروسوی ودیئ و دلی

"Since I cast my eyes towards this rosy-cheeked one,
With those eyes I shed tears of blood."—Abd-ur-Rahmân.

چه بهروام تله گی جور واغوستولی دن میناست شعلی شنای شویی شویی یه یز

"When he caused bahram 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,

ند تهنه چه یه بالار ماته راستولی را به یاده شوه هب ههب گروی هبه بزمان

"That curiosity which father had sent for me, came to my recollection at that very hour and time."—Saif-ul-Muláč.

ای مدام دنس به زیرته صبتلا شان تله یول وینونی ایوه بل

"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,

بل حلال خلال کشن ول کبل حرام خرام کشن ول دی

"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-Dr’án.

The past tense of a verb is often used in a future sense, as in the following extracts:

"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.

"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—

"The rapture and bliss of Paradise will be nothing in his eyes,
When the beloved displayeth one of the charms of her counienance.”—Abd-úl-Hamíd.
"Six brothers, together with the army, we will all go with thee;
And whatever task thou wilt impose, that we will perform."—Bahram Gúr.

هیتی می فم ن شمکند ن تلخی نشته
که می بارید بالبست نامت رمی سرطرف

"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.**

د ن دنیا د سود د پاره بایده ندی
چه کریوان کور ن مرغت په چا شوکت پریکت

"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.

نبتهی زده ارجل برجل په دام ن زاغو
په دروغ کا و پرهم نه شان کوئاپتی

"With the insured 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.

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| 18   | 4    | دی | دی
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23    11    

24    14    دُمِئَدِشْرُ  

21    دُمَلْهاَنْ  

25    3    كُمِنَدْ  

26    2    خوَا cows, etc. etc.  غِلَّوْدِي  or غُلْوَدِي (Kandahar)

27    16    وَغُرْنَ  

''    23-26    مُسِئِزَي  

29    1    وَرَكْبَي  

30    11    وَمَّشْرُ  وَرُوزْبَ  


33    9    دُشِّهَان  

34    17    مُكُونْكَتَ  

36    3    تَقْصِيلُ وَمُباَلَغَهُ  

36    24    لُوحُ بِوج  

37    10    تَمْ  

38    23    دِي  

39    4    بَذِمْ  

40    10    مُنْكَلْمَ  

42    6    بِه  

8    بِداَخْنِي  

9    وَلَي  

6    مُحْوَي  in all instances
ERRATA.

7 for 11 " له مخبر "
" 12 " له هفته نه "
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7 " ا "
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9 " کوریش "
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**Note:** The table appears to be a list of words or phrases, possibly from a text that needs to be read for clarification or translation.
ERRATA.

140 8 for read سکین

142 14 گری

145 12 وکر

149 5 گری

152 7 گری

153 2 اهل

154 3 سری

155 11 د

159 10 پرزه

160 10 گودی

162 15 confused and confounded, read confused and confounded

163 23 " yard.

168 8 " نوری

169 13 " ویز

170 10 " شرب

171 24 " و

174 3 " خورک

176 3 " صدیق
ERRATA.

179 6 for كر " read كر
180 1 " راغلة " " راغلة "
182 13 " حضور " " حضور "
181 6 " خاصة " " خاصة "
185 8 " تكون " " تكون "
190 7 " hath assigned " HATH ASSIGNED.
191 12 " هزز " " هزز "
193 22 " ديلو " " ديلو "
194 11 " مزعم بديلون " " مزعم بديلون "
196 16 " كر " " كر "
199 13 " besides the regular ones and اک و اک and اک "
211 2 " کندو " " کندو "
212 4 " و " " و "
214 7 " پیسفا " " پیسفا "
214 1 " of the fragrant zephyr, etc. read Oh! fragrant zephyr, etc.
215 4 " جدک کویله غلیمان " " جدک کویله غلیمان "
216 12 " شي " " شي "
217 15 " لوستش " " لوستش "
221 3 " لوستی شه " " لوستی شه "
225 9 " راگلما " " راگلما "
226 7 " راش " " راش "
228 19 " شو " " شو "
230 22 " به والار " به والار "
ERRATA.

233  11 for  "جَمِنُ"  read  "جمَنُ"

235  13  "خَرُو"  "خُرُو"

236  8  "بِيَذَلِيْنِ شَيْتَنَّ"  "بِيَذَلِيْنِ شَيْتَنَّ"

237  7  "خَيْكِ"  "خَيْكِ"

239  7  "وَ"  "وَ"

242  11  "خَتُ"  "خَتُ"

245  4  "or for ascending."  "of, or for ascending."

247  12  "بِرَوْتُ"  "بِرَوْتُ"

249  12  "بِرَوْتَلِ"  "بِرَوْتَلِ"

250  18  "سِ"  "سِ"

251  8  "بِرَوْتُ"  "بِرَوْتُ"

"last line for Page 170—177."  Page 214—222.

252  15  "بِرَوْتَ"  "بِرَوْتَ"

253  16  "مُلَفَّ"  "مُلَفَّ"

254  23  "وَ زَعَمَ"  "وَ زَعَمَ"

255  3  "وَ زَعَمَ"  "وَ زَعَمَ"

255  5  "وَ زَعَمَ"  "وَ زَعَمَ"

255  8  "وَ زَعَمَ"  "وَ زَعَمَ"

256  7  "زَعَايِلِ"  "زَعَايِلِ"

"last line"  "زَعَايِلِ"

265  12  "كَرِل"  "كَرِل"
267 10 and 11 or be or کر کری  read be or کر کری or
280 12 for for کر کری " " کر کری " "
283 18 " " " " " "
286 22 " " " " " "
289 22 " " " " " "
300 7 " " " " " "
304 20 " " " " " "
308 8 " " " " " "
313 8 " " " " " " expunge the زغایدہ وہ زغایدہ زغایدہ and read وہ زغایدہ or وہ زغایدہ or
317 9 " page 176) " page 317."
324 17 " " دیسرہ " " دیسرہ " "
331 24 " " " " " "
335 9 " " " " " "
336 23 " " " " " "
338 5 " " " " " "
" 18 " " " " " "
" 22 " " " " " "
339 24 " " " " " "
340 23 " " manner of being indef- " manner of being, indefinite as to, etc.
inite, as to, etc.
343 4 " " کور یک " " کور یک " "
344 5 " of note, for " " " " " "
345 2 " " " " " "
ERRATA.

351 8 for "The imperatives of verbs" read "The imperative of verbs"

354 2 " دو " دو

357 1 " the Afghán year. The " " the Afghán year—The Second Sister—"

366 10 " مرن " مرن

371 21 " نک " نک

373 4 " نشی " نشی

APPENDIX.

i 10 " نوری " نوری

" 15 " نور " نور

iv 16 " کناف " کناف

vi 23 " مبین " مبین

vii 16 " پر " پر

ix 8 " ح " ح

x 22 " پ " پ

xi 6 " کور " کور

xii 16 " رک " رک

" 20 " رک " رک

xiii 14 " نی " نی

" 16 " د " د
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