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THE
PUSHTO MANUAL

MAJOR H. G. RAVERTY.





Aug 3 . 321 .

THE PUSHTO MANUAL.

COMPRISING

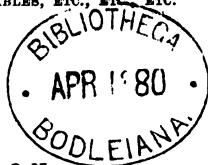
A CONCISE GRAMMAR; EXERCISES AND
DIALOGUES; FAMILIAR PHRASES, PROVERBS, AND
VOCABULARY.

BY

MAJOR H. G. RAVERTY,

BOMBAY NATIVE INFANTRY (RETIRED).

AUTHOR OF THE PUSHTO GRAMMAR, DICTIONARY, SELECTIONS PROSE
AND POETICAL, SELECTIONS FROM THE POETRY OF THE AFGHANS (ENGLISH
TRANSLATION), ÆSOP'S FABLES, ETC., ETC. ETC.



LONDON:

W. H. ALLEN & CO., 13 WATERLOO PLACE.

PUBLISHERS TO THE INDIA OFFICE.

1880.



LONDON :

PRINTED BY W. H. ALLEN AND CO., 13 WATERLOO PLACE.

P R E F A C E .

WE have now probably emerged for good from the Peśhāwar side of the Khaibar, and its "Pukshtū," and left "Pasto" and "Pakhhto" in the rear for ever, and entered the parts closely bordering the old seats of the Puśhtānah. The Puśhto therein spoken, as far west as the boundary of the province of Hirāt extends in that direction, is very different from the "frontier dialects" contaminated with Peśhāwarī provincialisms and Panjābī.

This little book has been prepared at the express desire of the enterprising publishers, to meet the present demand for manuals of the vernaculars of India. My desire has been to make it useful, in the hope that it will meet the wishes of those who desire speedily to gain some acquaintance with the important language of Afghānistān.

I would impress the necessity of acquiring the correct pronunciation of each letter from a true Afghān's lips.

H. G. R.

January 1st, 1880.



PUSHTO MANUAL.

PART I.

GRAMMAR.

THE Pushto language is written in the Naskh character of the Arabic, to some of which letters diacritical marks are added to express other sounds peculiar to Pushto.

The following is the alphabet, and an indication of the sounds of the letters:—

Shape.	Name.	Trans- literation.	Description.
ا	alif	a, ā, i, u,	As in English.
ب	bey	b	do.
پ	pey	p	do.
ت	tey	t	do.
ټ	ټey	ټ	By reverting the point of the tongue to the palate. Like Sanskrit ढ
س	sey	s	As <i>th</i> in <i>thing</i> , or lisped <i>s</i> .
ټس	ټzey.	ټs or ټz	As <i>ts</i> or <i>tz</i> .
ج	jim.	j	As <i>j</i> in <i>judge</i> .
چ	chey	ch	As in <i>church</i> .

Shape.	Name.	Trans- literation.	Description.
ح	hey	h	Strongly aspirated, as in double <i>h</i> .
خ	khey	kh	Guttural, as <i>ch</i> in Scotch <i>loch</i> .
د	dāl	d	As in <i>dear</i> .
د	dāl	ḍ	Harsh, as double <i>d</i> , or Sanskrit द
ز	zāl	z	As in <i>zeal</i> .
ر	rey	r	As in <i>run</i> .
ر	rey	ṛ	As broad Northumbrian <i>r</i> .
ز	zey	z	As in English.
ځ	dzey	ds or dz	As <i>ds</i> or <i>dz</i> would be in English.
ژ	jzey	jz	As <i>s</i> in <i>pleasure</i> , or soft French <i>j</i> .
ډ	jzey	ḷz	By reverting the point of the tongue on the palate. It is a slight degree harsher than the Persian <i>ḷ</i>
س	sīn	s	As in <i>sense</i> .
ش	shīn	sh	As in <i>shell</i> .
ښ	shēy or k'hīn	śh (W.) or k'h (E)	Peculiar to Pušto. Pronounced by bringing the tip of the tongue to the roof of the mouth. The Eastern Afghāns pronounce it k'h; the Westerns give it the softer sound of śh.
ص	šwād	ṣ	As <i>ss</i> in <i>dissolve</i> .
ض	ẓwād	ẓ	As in English.
ط	toey	t	English <i>t</i> , with slight aspiration.
ظ	zoey	ẓ	do. <i>z</i> do.
ع	'ain	'a, 'i 'u,	Guttural, changing with the vowel point.
غ	ghain	gh	Guttural.

Shape.	Name.	Trans- literation.	Description.
ف	fey	f	As in English.
ق	kāf	ḳ	Guttural.
ك	kāf	k	As in <i>king</i> .
گ	gāf	g	As in <i>give</i> .
ل	lām	l	As English <i>l</i> .
م	mīm	m	do.
ن	nūn	n	do.
ښ	rnūn	rn	Pronounced r̄un, a combination of the sounds of ر and ن Peculiar to Pušhto and Sindhi.
و	wāo	w, ū, o, ow.	According to the vowel points.
ه	hey	h	Slightly aspirated.
ي	yey	y, e, i, ai, aey, a'i, or ey	According to the vowel points.
ء	hamzah	—	As another form of <i>alif</i> .

There are ten Arabic letters which never occur in pure Afghān words, to wit ف, ع, ظ, ط, ض, ص, ذ, ح, ع, and ق, therefore the language really contains but thirty letters, including the eight peculiar to itself, namely, ځ (ts), ډ (dz), ښ and ښ or ښ

The Eastern Afghāns, or Lar Puštānah, often change the خ occurring in Persian words, used in Pušhto, into ښ which they pronounce k'hin, and they also use the letter ځ for ډ*

* A Ghalzī Mullā, writing on the jargon spoken by the tribes about Peshāwar, gives the following specimen of a pure Afghān sentence after it has undergone the Peshāwarī transmutation. It is: "Plār mī khūjz wuh :

In the same manner the Western Afghāns, or Bar Puš-tānah, invariably give **ب** the softer sound of *shēy*, and use **پ** in the place of **پ**. The Ghalzīs and some other tribes substitute **چ** for **خ**; and there are a few other minor local peculiarities of pronunciation which appear difficult at first, but a little practice makes these familiar to the speaker.

THE VOWELS.

There are three short vowels in Pušto : *a*, as in *America* ; *i* as in *pin* ; and *u* as in *put*. When followed by the letters 'alif,' 'yey,' and 'wāo' respectively, they become long, viz., 'ā' as in *far*, 'ī' as in *police*, and 'ū' as in *rule*. When a short is followed by the letters 'yey' or 'wāo,' a diphthong is produced, making 'ay' or 'ai,' as in *aisle*, and 'au,' like 'ou' in *sound*. A peculiar sound, shorter than short *a*, is in this book represented by *æ* diphthong.

It must be borne in mind that *all* letters must be sounded in Pušto ; thus *khwārī*, 'humility ;' *khwāshēy*, 'a wife's mother.' Words of this formation drop the sound of *w* in Persian ; but this is not the case in Pušto.

THE PARTS OF SPEECH.

THE ARTICLE.

The Pušto language contains no article. The article is supposed to be inherent in the noun, or is expressed by

sajz maṛ shah," "My father was ill : this year he died." This in the "Pasto," "Puksho," or "Pakhhto" that we hear about would be "Plār mī *khūg wuh* : *sag maṛ shah*." As Persian words are commonly used in the language, the translation is really, "My father was a *hog* : the *dog* died !"

the indefinite numeral *yow*, or the demonstrative pronouns.

THE NOUN.

Nouns in Pušto are of two kinds, primitive and derivative; the former proceeds from no other word in the language, as *Halak*, 'a boy'; *Jīnā'i*, 'a girl'; the latter spring from other nouns, or from verbs, as *Tiāra'h*, 'blackness'; *Rarnā*, 'brightness.'

Nouns are of two numbers, singular and plural; and of two genders, masculine and feminine.

There are seven cases:—the nominative, the genitive, the dative, the accusative, the vocative, the ablative, and the agent or instrumental case.

The cases are formed by the addition of particles to the noun in an inflected state.

The Genitive is formed by prefixing *da* (sometimes *dah*) to the noun, as *da dunyā*, 'of the world.'

The Dative is formed by the addition of either *tah*, *lah*, or *lah*; as *saṛi tah*, *saṛi laharah*, or *saṛi lah*, 'to a man.' Sometimes the particle *tah*, assumes the form *watah*, or *wa watah*, of which the *wa* may precede the noun; thus, *wa saṛi tah*, or *wa saṛi watah*, 'to a man.' There is also a form of the dative in which the particles are omitted; as 'Umar ās da Zaid wahī, 'Umar strikes Zaid's horse.'

The Accusative remains the same as the nominative, or assumes the dative form just given.

The Vocative is formed by prefixing the particles *ai*, *ao*, or *wo*; but these are sometimes dispensed with.

The Ablative case is formed by prefixing *lah* to the noun, to which *nah* may also be affixed; thus, *lah saṛi*, or *lah saṛi nah*, 'from a man.' Nouns ending in a consonant reject the affixed *nah* in the singular only, and replace it by short *a* or *ah*, as *makh*, 'the face;' *lah makhā*, or *lah makhah*, 'from the face.' The particles *tar*,

dar, or *di* are occasionally used to form this case, the last generally having the noun followed by *nah*. Under this case may be included a Locative, with the sense of 'in,' 'on,' 'with,' 'through,' 'by means of.' It is formed by prefixing 'pah' or 'pa' to the noun; also by *pah* before the noun, and 'ks'hey' or 'ks'hi' after it.

All the preceding particles remain unaffected by either number or gender.

The Agent or Instrumental case is simply the inflected form of the noun; and it is used before transitive verbs, in all past tenses of the active voice.

Gender.

There are two genders in Pušto, the masculine and the feminine; and they affect the terminations of nouns, adjectives, and verbs.

The genders of many nouns can be distinguished by attention to the different powers of the letters *hey* and *yey*, in which a great number of them terminate.

The letter *h* at the end of a word may be either perceptible, as in *weštah*, 'hair;' or, imperceptible, as in *šhadza'h*, 'a woman.' The former are all masculine, the latter are all feminine.

Words ending in *-aey* (as *saræy*, 'a man') are masculine; those ending in *-a'i* (as *jina'i*, 'a girl') are feminine. Many feminine nouns (especially Persian derivatives) exist of the form *mirtsi*, 'trouble,' *i.e.* they end in long 'i' without the preceding short *a*; and foreign words ending in long 'i' which have crept into Pušto may be masculine or feminine according to the custom of the language whence derived; thus *hāti*, 'an elephant,' is masculine, and *dā'i*, 'a nurse,' is feminine.

Nouns ending in silent *e* are all masculine; as, *dzo'e*, 'a son,' *so'e*, 'a hare.'

Some nouns derive their gender from their meaning, and not from their form; as, plār, 'a father,' mor, 'a mother,' w'ror, 'a brother,' khor, 'a sister.'

Feminine nouns can be formed from masculines by the addition of the imperceptible *h*, as, ūsh, 'a male camel,' ūsha'h, 'a female camel'; and by changing the masculine termination *ae*y into *a'i*, as murghumaey, 'a male kid,' murghuma'i, 'a female kid.' Words of the form melmah, 'a male guest,' insert an *n* to prevent hiatus; thus, melmana'h, 'a female guest.'

Declension.

Pušto nouns have nine declensions, distinguished according to the various methods of inflection, and the formation of the nominative plural.

1st Declension.—Nouns which take 'ī' or 'i' in the oblique cases singular and nominative plural; and 'o' or 'u'* in the oblique cases plural.

The first variety comprises masculine nouns ending in *ae*y, and adds short *a* in the vocative singular; thus:—

Sing.

N. saṛae_y, 'a man.'

G. da saṛī, 'of a man.'

D. { saṛī tah, larah, or lah
wa saṛī tah, larah, or lah } 'to a man.'
wa saṛī watah, &c.

Ac. saṛae_y, 'a man,' 'to a man.'

V. ai saṛae_ya, wo saṛae_ya, or saṛae_ya, 'O man.'

Ab. lah saṛī, or lah saṛī nah, 'from a man.'

Ag. saṛī, 'by a man.'

* Afghāns, in writing, commonly write the short vowel *u* instead of the letter *o*, therefore this *u* may be pronounced as though *o* were written.

Plur.

- N. saṛī, 'men.'
 G. da saṛo, 'of men.'
 D. { saṛo tah, larah, or lah
 wa saṛo tah, larah, or lah } 'to men.'
 . { wa saṛo watah, &c. }
 Ac. saṛī, 'men,' 'to men.'
 V. ai saṛo, wo saṛo, or saṛo, 'O men!'
 Ab. lah saṛo, or lah saṛo nah, 'from men.'
 Ag. saṛo, 'by men.'

In some instances the final letter of the plural form may be retained in the oblique plural, as saṛio tah, &c., 'to men.'

The second variety comprises feminine, and generally inanimate, nouns which take short *i* (occasionally *ey*) in the inflected cases, vocative included; thus:—

Sing.

- N. lār, 'a road.'
 G. da lāri, 'of a road.'
 D. lāri tah, &c., 'to a road.'
 Ac. lār, 'a road,' 'to a road.'
 V. ai or wo lāri, 'O road!'
 Ab. lah lāri, or lah lāri nah, 'from a road.'
 Ag. lāri, 'by a road.'

Plur.

- N. lāri, 'roads.'
 G. da lāro, 'of roads.'
 D. lāro tah, &c., 'to roads.'
 Ac. lāri, 'roads,' 'to roads.'
 V. ai or wo lāro, 'O roads!'
 Ab. lah lāro, or lah lāro nah, 'from roads.'
 Ag. lāro, 'by roads.'

2nd Declension.—Masculine nouns which do not inflect in the singular oblique cases. They take short *a* in the vocative, and add two or more letters to form the plural nominative, and often shorten a long vowel in the base.

The first variety takes 'ūna' or 'ūnah' in the nominative plural; thus:—

plār, 'a father.'

	<i>Sing.</i>	<i>Plur.</i>
N.	plār.*	plārūna or plarūnah.
G.	da plār.	da plārūno.
V.	ai or wo plāra.	ai or wo plārūno.
Ag.	plār.	plārūno.

The second variety, which are all masculine, inserts 'ān' before the final vowel in the plural; thus:—

melmah, 'a guest.'

	<i>Sing.</i>	<i>Plur.</i>
N.	melmah.	melmānah.
G.	da melmah.	da melmāno.
V.	ai melmah.	ai melmāno.
Ag.	melmah.	melmāno.

The word āh, 'a sigh,' which is feminine amongst some tribes, takes the above masculine form of the plural.

3rd Declension.—Feminine nouns ending in imperceptible *h*, which becomes *ey* in the inflected form, as shown below.

šhadza'h, 'a woman.'

	<i>Sing.</i>	<i>Plur.</i>
N.	šhadza'h.	šhadzey.
G.	da šhadzey.	da šhadzo.
V.	ai šhadzey.	ai šhadzo.
Ag.	šhadzey.	šhadzo.

* In the following declensions only those cases will be given which illustrate the changes of form.

Certain nouns of this declension, which, however, are generally Persian derivatives, of the form *mirtsa'i*, 'distress,' *dushmani*, 'enmity,' are inflected thus:—

	<i>Sing.</i>	<i>Plur.</i>
N.	<i>mirtsa'i</i> .	<i>mirtsa'i</i> .
G.	<i>da mirtsa'i</i> .	<i>da mirtsa'io</i> .
V.	<i>ai mirtsa'i</i> .	<i>ai mirtsa'io</i> .
Ag.	<i>mirtsa'i</i> .	<i>mirtsa'io</i> .

4th Declension.—Nouns generally masculine and of two varieties. The first take the peculiar vowel sound shorter than short *a* referred to at page 4, and represented here by *æ*, in the oblique singular and nominative plural.

The first variety merely adds *æ*, and sometimes *æh*, thus:—

ghal, 'a thief.'

	<i>Sing.</i>	<i>Plur.</i>
N.	<i>ghal</i> .	<i>gh'læ or gh'læh</i> .
G.	<i>da gh'læ</i> .	<i>da gh'lo</i> .
V.	<i>ai gh'læ</i> .	<i>ai gh'lo</i> .
Ag.	<i>gh'læ</i> .	<i>gh'lo</i> .

The second variety consists of such nouns as *n'mündz*, 'prayer,' *yün*, 'custom,' *kojz*, 'a hyena,' and *shkurn*, 'a porcupine'; and changes the 'ü' or 'u' of the base into 'ā', and affixes short 'a,' or 'ah,' as in the first variety; thus:—

n'mündz, 'prayer.'

	<i>Sing.</i>	<i>Plur.</i>
N.	<i>n'mündz</i> .	<i>n'māndza or n'māndzah</i> .
G.	<i>da n'māndza</i> .	<i>da n'māndzo</i> .
V.	<i>ai n'māndzā</i> .	<i>ai n'māndzo</i> .
Ag.	<i>n'māndza</i> .	<i>n'māndzo</i> .

5th Declension.—The nouns of this declension, which contains many exotic words, are not subject to inflection, except in the vocative singular. In this case masculines take *a* or *ah*, and feminines *i* or *ey*.

The first variety adds 'ān' in the plural; thus:—

ūśh, 'a camel.'

<i>Sing.</i>	<i>Plur.</i>
N. ūśh.	ūśhān.
G. da ūśh.	da ūśhāno.
V. ai ūśha.	ai ūśhāno.
Ag. ūśh.	ūśhāno.

The second variety adds 'gān' in the plural: thus:—

mandārno, 'a churning stick.'

<i>Sing.</i>	<i>Plur.</i>
N. mandārno.	mandār <u>no</u> gān.
G. da mandārno.	mandār <u>no</u> gāno.
V. ai mandārno.	ai mandār <u>no</u> gāno.
Ag. mandārno.	mandār <u>no</u> gāno.

The third variety adds 'yān' in the plural; thus:—

mullā, 'a priest.'

<i>Sing.</i>	<i>Plur.</i>
N. mullā.	mullāyān.
G. da mullā.	da mullāyāno.
V. ai mullā.	ai mullāyāno.
Ag. mullā.	mullāyāno.

The fourth variety comprises nouns of consanguinity, and is somewhat irregular; thus:—

mor, 'a mother.'

<i>Sing.</i>	<i>Plur.</i>
N. mor.	mendi <i>or</i> mendey.
G. da mor.	da mendo.
V. ai mori.	ai mendo.
Ag. mor.	mendo.

dzo'e, 'a son.'

<i>Sing.</i>	<i>Plur.</i>
N. <u>dzo</u> 'e.	<u>dzāman</u> .
G. da <u>dzo</u> 'e.	da <u>dzāmano</u> .
V. ai <u>dzo</u> 'ea.	ai <u>dzāmano</u> .
Ag. <u>dzo</u> 'e.	<u>dzāmano</u> .

The fifth variety comprises nouns denoting sounds, the whole of which take 'hār' in the plural; thus:

heng, 'a groan.'

<i>Sing.</i>	<i>Plur.</i>
N. heng.	hengahār.
G. da heng.	da hengahāro.
V. ai henga.	ai hengahāro.
Ag. heng.	hengahāro.

6th Declension.—Nouns which remain unchanged, except in the oblique plural.

The first variety comprises masculines terminating in perceptible *h*, such as wāshah, 'grass,' which, in the genitive plural, becomes da wāsho, 'of grasses.' The second variety consists of feminines ending in long 'ā,' such as ghwā, 'a cow,' the genitive plural of which is da ghwāwo, 'of cows.' A third variety comprises feminines ending in long 'i' preceded by short 'a' (*hamza*'h), such as jīna'i, 'a girl,' the genitive plural of which is da jīno, 'of girls.' The fourth variety ends in short 'a' or 'ah,' like bārna, or bārnah, 'an eyelash,' which, in the genitive plural, becomes da bārno, 'of eyelashes.' The fifth variety embraces all nouns terminating in any other consonants than those already mentioned; and they shorten their last vowel to *æ* in the plural; thus, skhwandar, 'a steer,' becomes, skhwandær, 'steers,' da skhwandæro, 'of steers,' &c. The remaining cases of the plural throughout this declension follow the model of the genitive; the singular, as said before, is unchangeable.

7th Declension.—Masculine nouns, which add short 'a' in the oblique singular, and 'ūna' or 'ūnah' in the nominative plural. They shorten a vowel in the base; thus:—

ghar, 'a mountain.'

<i>Sing.</i>	<i>Plur.</i>
N. ghar.	gh'rūna or gh'rūnah.
G. da gh'ra.	da gh'rūno.
V. ai gh'ra.	ai gh'rūno.
Ag. gh'ra.	gh'rūno.

8th Declension.—Nouns ending in 'i,' which undergo no change in the singular, but which take 'a'i' in the nominative plural; thus:—

siz-nī, 'a swaddling-band.'

<i>Sing.</i>	<i>Plur.</i>
N. siz-nī.	siz-na'i.
G. da siz-nī, &c.	da siz-no, &c.

A few feminines in this declension are inflected as follows:—

kuchūṭi, 'a puny female child.'

<i>Sing.</i>	<i>Plur.</i>
N. kuchūṭi.	kuchūṭi.
G. da kuchūṭi, &c.	da kuchūṭio, &c.

9th Declension.—Nouns which undergo no change of inflection whatever; thus:—

wī-ār, 'jealousy.'

<i>Sing.</i>	<i>Plur.</i>
N. wī-ār, 'jealousy.'	wī-ār, 'jealousies.'
G. da wī-ār, 'of jealousy.'	da wī-ār, 'of jealousies.'
V. ai wī-ār, 'O jealousy.'	ai wī-ār, 'O jealousies.'
Ag. wī-ār, 'by jealousy.'	wī-ār, 'by jealousies.'

THE ADJECTIVE.

Adjectives should, in all cases, precede their nouns; they assume the same terminations in gender, number, and case, as the nouns they qualify.

The nominative, oblique, vocative, and plural forms are those which exhibit the changes of adjectives as of nouns; thus, *mashar*, 'elder'; *mashar w'ror*, 'an elder brother'; *da mashar w'ror*, 'of an elder brother,' *ai mashara w'ror*, 'O elder brother!' *mashar w'rūrna*, 'elder brothers'; *da masharo w'rūrno*, 'of elder brothers'; *ai masharo w'rūrno*, 'O elder brothers!'

Before feminine nouns adjectives take the imperceptible *h*, and then follow the rule of the 3rd declension of nouns; thus, *lo-e-a'h jæl*, 'a grown-up girl'; *da lo-e-ey jæley*, 'of a grown-up girl'; *lo-e-ey jæley*, 'grown-up girls'; *da lo-eo jælo*, 'of grown-up girls,' &c.

Sometimes a noun is used instead of an adjective to qualify another noun; as *kārnaey z'rah*, 'a hard (stone) heart.' In this case both nouns follow the usual inflection according to their terminations; thus, *da kārni z'rah*, 'of a hard heart' (see Declensions 1 and 2).

Adjectives containing 'o' change that letter to 'ā' in the singular oblique and nominative plural, and affix perceptible *h* to the end of the word; thus, *soṛ*, 'cold,' makes *da sārah* in the genitive singular, *sārah* in the nominative plural, and *da sāro* in the plural oblique. In the feminine the *o* is changed to short *a*, and imperceptible *h* is added to the word; thus, *sara'h*, nominative; *da saṛey*, genitive; and *saṛey*, nominative plural; but the feminine oblique plural is the same as the masculine.

There are a number of adjectives, principally active and past participles, which in the masculine terminate in *ae*y (1st declension), whose feminines take 'i' or 'ey'; thus, *wa-yūnkaey*, 'a speaker,' *wa-yūnki* or *wa-yūnkey*, feminine.

The ordinal numbers are declinable, and subject to the same changes by inflection as other adjectives.

Comparison of Adjectives.—The positive is made comparative by the particles *tar*, *lah*, *lah nah*, &c., used with the object to which comparison is made; thus, ‘bad *spuk garnah tar barna’h*’ (*lit.* ‘evil light consider than a feather’), ‘consider evil lighter than a feather.’ A mere repetition of the positive is commonly used in forming the comparative; thus, *pūch pūch wā-yī*, ‘he talks great nonsense.’

In forming the superlative, such words as *ṭol*, ‘all,’ *ḥadd*, ‘boundary,’ *pahor-tah* or *por-tah*, ‘over,’ ‘above,’ are used in addition to the particles employed to form the comparative; thus, *daghah lah ṭolo lo-e daey* (*lit.* ‘this than all big is’), ‘this is the greatest’; *lah ḥadda zī-āta*, ‘beyond bounds’; *dā saṛaey lah ṭolo nah ḍer hośh-yār daey* (*lit.* ‘this man than all very clever is’) ‘this man is the cleverest of all.’

THE PRONOUN.

The Pušhto pronouns are of five different classes—the personal, demonstrative, reflective or reciprocal, interrogative, and indefinite. There are no peculiarly relative or co-relative forms.

The first personal pronoun is not subject to any change on account of gender.

Sing.

- N. *zah*, ‘I.’
 G. *ḍz’mā*, ‘mine,’ ‘of me.’
 D. { *mā tah*, *lahrah*, *lah*,
 wa mā tah, *wa mā watah*, &c. } ‘to me.’
 Ac. *mā*, ‘me,’ ‘to me.’
 Ab. *lah mā*, *lah mā nah*, ‘from me.’
 Ag. *mā*, ‘by me.’

Plur.

- N. mungah, mūngah, or mūjz,* 'we.'
 G. dz'mungah or dz'mūjz, 'of us,' 'our.'
 D. { mungah tah or mūjz tah
 wa mungah tah or wa mūjz tah } 'to us.'
 wa mungah watah or wa mūjz watah }
 Ac. mungah or mūjz, 'us,' 'to us.'
 Ab. { lah mungah or lah mūjz
 lah mungah nah or lah mūjz nah } 'from us.'
 Ag. mungah or mūjz, 'by us.'

The second personal pronoun is as follows:—

Sing.

- N. tah, 'thou.'
 G. stā or da tā, 'of thee,' 'thine.'
 D. tā tah, &c., 'to thee.'
 Ac. tā, 'thee,' 'to thee.'
 V. ai tā or wo tā, 'O thou!'
 Ab. lah tah, &c., 'from thee.'
 Ag. tā, 'by thee.'

Masc. Plur.

- N. tāsū or tāsey, 'ye,' 'you.'
 G. stāsū or stāsī, 'of you,' 'yours.'
 D. tāsū or tāsey tah, &c., 'to you.'
 Ac. tāsū or tāsey, 'you,' 'to you.'
 V. ai tāsū or tāsey, &c. 'O you!'
 Ab. lah tāsū or tāsey, &c. 'from you.'
 Ag. tāsū, or tāsey, 'by you.'

* The forms built upon 'mungah,' &c., belong to Eastern Pushto; those deduced from 'mūjz' belong to the Western dialect.

The third personal pronoun has a feminine form in the oblique cases of the singular, but the plural is the same as the masculine.

Masculine Singular.

haghah, 'he,' 'it.'

- N. haghah, 'he,' 'it.'
 G. da haghah, 'of him,' &c.
 D. haghah tah, &c., 'to him,' &c.
 Ac. haghah, 'him,' 'to him.'
 Ab. lah haghah, &c. 'from him.'
 Ag. haghah, 'by him.'

Feminine Singular.

haghah, 'she,' 'it.'

- N. haghah, 'she,' 'it.'
 G. da highih or da highey, 'of her,' &c.
 D. highih tah or highey tah, &c., 'to her.'
 Ac. haghah, 'her.'
 Ab. lah highih or lah highey, &c., 'from her.'
 Ag. highih or highey, 'by her.'

Masculine and Feminine Plural.

- N. haghah, 'they.'
 G. da hugho or da hughoey, 'of them.'
 D. hugho tah or hughoey tah, &c., 'to them.'
 Ac. haghah, 'them,' 'to them.'
 Ab. lah hugho or lah hughoey, &c., 'from them.'
 Ag. hugho or hughoey, 'by them.'

The demonstrative pronouns are of two kinds, the proximate and the remote.

The *proximate* demonstratives are daghah and dā, which, when inflected, are both masculine and feminine.

Masculine Singular.

- M. & F. N. daghah or dā, 'this.'
 M. G. da daghah, or da dey, 'of this.'
 F. G. da dighih, da dighey, or da dey, 'of this.'
 M. D. daghah tah or dey tah, &c., 'to this.'
 F. D. dighih tah, dighey tah, or dey tah, &c., 'to this.'
 M. Ac. daghah, or dā, 'this,' 'to this.'
 F. Ac. daghah or dā, 'this,' 'to this.'
 M. Ab. lah daghah, or lah dey, &c., 'from this.'
 F. Ab. lah dighih, lah dighey, or lah dey, &c. 'from this.'
 M. Ag. daghah, or dey, 'by this.'
 F. Ag. dighih, dighey, or dey, 'by this.'

Plural (for both Genders).

- N. daghah 'these.'
 G. da dagho or da dewo, 'of these.'
 D. dagho tah or dewo tah, &c., 'to these.'
 Ac. daghah, 'these,' 'to these.'
 Ab. lah dagho or lah dewo, &c., 'from these.'
 Ag. dagho or dewo, 'by these.'

There is another form of the proximate demonstrative pronoun, more generally used by the Western than the Eastern Afghāns, and more emphatic in its signification than the foregoing. It is not subject to change for gender or number, and is thus declined:—

hā-yah, 'this.'

- | | |
|-------------------|--------------------|
| N. hā-yah. | Ac. hāyah. |
| G. da ha-ey. | Ab. lah ha-ey, &c. |
| D. ha-ey tah, &c. | Ag. ha-ey. |

The *remote* demonstratives are 'daey' for the masculine, and 'dā' for the feminine. The latter is the same as one of the proximate demonstratives before described. The difference is that the former is used for both genders, but the latter only for the feminine.

daey, 'that.'

	<i>Sing.</i>	<i>Plur.</i>
N.	daey, M., dā, F.	dū-i, M. and F.
G.	da dah or da dey.	da dū-i, or da dū-io.
D.	dah tah or dey tah, &c.	dū-i tah or dū-io tah, &c.
Ac.	daey or dā.	dū-i.
Ab.	lah daey or lah dey, &c.	lah dū-i or lah dū-io, &c.
Ag.	dah or dey.	dū-i, or dū-io.

The *reflective* or reciprocal pronoun khpul, 'self,' is applicable to all persons. It is placed before the verb in the sentence, and must refer to the agent or nominative either expressed or understood, whatever it may be. The plural inflected form is used for both genders. It is declined as follows:—

Singular.

	<i>Masc.</i>	<i>Fem.</i>
N.	<u>khpul</u> .	<u>khpula'h</u> .
G.	da <u>khpul</u> .	da <u>khpuley</u> .
D.	<u>khpul</u> tah, &c.	<u>khpuley</u> tah, &c.
Ac.	<u>khpul</u> .	<u>khpula'h</u> .
Ab.	lah <u>khpula</u> , &c.	lah <u>khpuley</u> , &c.
Ag.	<u>khpul</u> .	<u>khpuley</u> .

Plural.—Masculine & Feminine.

N.	<u>khpul</u> M., <u>khpula'h</u> F.	Ac. <u>khpul</u> M., <u>khpula'h</u> F.
G.	da <u>khpulo</u> .	Ab. lah <u>khpulo</u> , &c.
D.	<u>khpulo</u> tah, &c.	Ag. <u>khpulo</u> .

The *interrogative* pronouns are 'tsok,' 'kom,' and 'kam.' The interrogative 'tsok' is applied to persons, and rarely

to inanimate objects. It is used both for the singular and plural, and masculine and feminine, and is thus declined :—

tsok, 'who?' 'which?' 'what?'

N. <u>tsok</u> .	Ac. <u>tsok</u> .
G. <u>da chā</u> .	Ab. <u>lah chā</u> .
D. <u>chā tah</u> , &c.	Ag. <u>chā</u> .

This pronoun is also in common use as an indefinite, and is for the most part applied to persons, but in some instances to things also.

The interrogatives 'kom' and 'kam' are both singular and plural; but they undergo change in gender; thus :—

kom or kam, 'what?'

Masc.

Fem.

N. kom or kam.	koma'h or kama'h.
G. da kom or da kam.	da komey or da kamey.
D. kom tah or kam tah, &c.	komey tah or kamey tah, &c.
Ac. kom or kam.	koma'h or kama'h.
Ab. lah koma or lah kama.	lah komey or lah kamey, &c.
Ag. kom or kam.	komey or kamey.

The pronoun 'tsah' is used both in an interrogative as well as in an indefinite sense. It undergoes no change of form in inflection; thus, tsah, 'what?' 'a,' 'an,' 'any,' &c.; da tsah, 'of what?' tsah larah or tsah tah, 'to what?' &c.

There is another *indefinite* pronoun, dzini or dzini. It is applicable to things both animate and inanimate; but is not subject to any change of termination on account of gender. It is both singular and plural.

N. <u>dzini</u> or <u>dzini</u> .	Ac. <u>dzini</u> or <u>dzini</u> .
G. <u>da dzino</u> .	Ab. <u>lah dzino</u> .
D. <u>dzino tah</u> , &c.	Ag. <u>dzino</u> or <u>dzinu</u> .

Several pronouns admit of composition; thus, har-tsok, 'whoever,' har-tsah, 'whatever,' har-yow, 'everyone,' kam-

yow, 'which one?' 'whichever?' These pronouns are subject to the same rules of inflection, and change of termination for gender, as the pronouns from which they are derived; thus, kam-yow (*masc.*), kama'h yowa'h (*fem.*), 'which one?'; da kam-yowa (*masc.*), da kamey-yowey (*fem.*), 'of which one?' &c.

The word 'chih' is used as a *relative* pronoun, and the co-relative is supplied by the demonstrative.

In addition to the regular form of the pronouns already explained, there are three other forms, as follows:—

First Form.—Singular.

Person.

- 1st. mī or mi, 'I, mine, to me.'
- 2nd. dī or di, 'thou, thine, to thee.'
- 3rd. yeh or yah, 'he, she, it, her, hers,' &c.

First Form.—Plural.

- 1st. ūm, muh, or mū, 'we, ours, to us.'
- 2nd. mah or mo, 'you, yours, to you.'
- 3rd. yeh or yah, 'them, theirs, to them.'

The above pronouns are used with the past tenses of the active voice to denote the agent in a sentence; but they have no meanings separate from the verbs. With any other than active or transitive verbs they point out the object or possessive case. They are not affected by gender, and may be prefixed or inserted.

Second Form.—Singular and Plural.

Person.

- 1st. rā, rā tah, rā larah, or rā lah, 'to me, to us.'
- 2nd. dar, dar tah, &c., 'to thee, to you.'
- 3rd. war, war tah, &c., 'to him, her, it, them.'

The above may be termed a pronominal dative prefix, as it is alone used to point out the object in a sentence. It

is used with all verbs; but, like the first form, has no independent meaning. It is not subject to change on account of gender.

Third Form.

Person.	<i>Sing.</i>	<i>Plur.</i>
1st.	am, 'I.'	ū, 'we.'
2nd.	ey, 'thou.'	a'ai, 'ye, you.'
3rd.	i, 'he, she, it.'	i, 'they.'

The above are used in forming the tenses of intransitive and substantive verbs, and, with the exception of the six past tenses, for those of verbs transitive also. They are inseparable from the verbs, and have no independent meaning. The regular personal pronouns may also be prefixed to the verbs with which they are used, but are not absolutely required, and not generally adopted.

THE VERB.

Verbs are of two kinds—primitive and derivative, which may again be divided into six classes—the substantive, intransitive, active or transitive (comprising causals), the derivative, and the passive.

Active verbs may be obtained from some intransitives by changing the termination *-al* or *-edal* of the infinitive, into *-awul*; as *baledal*, 'to take fire,' *balawul*, 'to set on fire.'

Causals are formed from intransitives and transitives in precisely the same manner; thus, *zghaledal*, 'to run,' *zghalawul*, 'to cause to run.'

Derivatives may be formed from nouns, adjectives, or pronouns, either by simply affixing the sign of the infinitive, or by also shortening the long vowel of the base; as, *poha'h*, 'understanding,' *pohedal*, 'to understand,' *pohawul*, 'to inform,' 'cause to understand'; *wuch*, 'dry,' *wuchedal*,

'to become dry,' wuchawul, 'to make dry;' rūrnā, 'bright,' rūrnawul 'to make bright'; ghāra'h, 'a brink or side,' gharedal, 'to turn aside'; gharawul, 'to put aside.'

Nouns and adjectives very frequently give rise to a kind of compound verb, by the mere addition thereto of a regularly conjugated verb; thus, ū-dah, 'asleep,' ū-dah kedal, 'to go to sleep'; wajzaey, 'hungry,' wajzaey kedal, 'to become hungry.'

The passive voice is formed by the addition of the different tenses of the substantive or auxiliary verbs kedal and sh'wal, 'to be or become,' to the past participle or imperfect tense of a transitive verb, both of which are subject to the same changes in termination for gender as other verbs, to agree with the governing noun in the sentence.

THE SUBSTANTIVE VERB.

Infinitive unknown.

Present Tense.

zah yam, 'I am.'
tah yey, 'thou art.'

mūjz or mungah yū, 'we are.'
tāsū ya'ai or yāsta'ai, 'you are.'

haghah daey or shtah, 'he is.'

haghah dī or shtah, 'they are.'

haghah da'h or shtah, 'she is.'

Past Tense.

zah wum, 'I was.'

mūjz or mungah wū, 'we were.'

tah wey, 'thou wast.'

tāsū wa'ai, 'you were.'

haghah wu or wuh, 'he was.'

haghah wū, 'they were.'

haghah wa'h, 'she was.'

haghah wey, 'they were.'

Future Tense.

zah bah yam, 'I shall be.'	mūjz or mungah bah yū, 'we shall be.'
tah bah yey, 'thou shalt be.'	tāsū or tāsī bah ya'āi* 'you shall be.'
haghah bah wī or bah wīna, 'he, she, it, shall be.'	haghah bah wī or bah wīna, 'they shall be.'

Aorist or Future Indefinite.

zah, tah, or haghah wī or wīna, 'I, thou, he, she, or it may be.'	mūjz or mungah, tāsū or haghah wī or wīnah, 'we, you, or they may be.'
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Conditional or Optative.

zah wae, wāe, or bah wum, 'were I.'	mūjz or mungah wae, wāe, or bah wū, 'were we.'
tah wey, wāe, or bah wey, 'wert thou.'	tāsū or tāsī wa'āi, or wāe, or bah wa'āi, † 'were you.'
haghah wae, wāe, or bah wuh, 'were he or it.'	haghah wae, wāe, or bah wū, 'were they.'
haghah wae, wāe, or bah wa'h, 'were she or it.'	haghah wae, wāe, or bah wey, 'were they.'

The following, as well as the preceding verb, is used to denote mere existence. It is an auxiliary, and imperfect in its conjugation.

* tāsū oah yāst, in Western Afghānistān.

† tāsū wāst or bah wāst in the West.

Infinitive.

aosedal, 'to be, exist, continue,' &c.

Noun of Fitness.

da aosedo or da aosedalo, 'of or for being, existing,' &c.

Active Participle.

Singular.—*Masc.*, aosedünkaey or aosedūnaey. *Fem.*, aosedūni or aosedünki; aosedūney or aosedünkey, 'exister,' &c.

Plural.—*Masc.* and *Fem.*, aosedünki or aosadūni, 'existers,' &c.

Present Tense.

zah aosam, 'I exist.'

tah aosey.

haghah aosī.

mūjz or mungah aosū, 'we exist.'

tāsū or tāsī aos'āi

haghah aosī.

Conditional or Optative.

zah aosedam, 'were I.'

tah aosedey.

M. haghah aosedah.

F. haghah aoseda'h or
aosedala'h

mūjz aosedū, 'were we.'

tāsū aosed'āi or tāsū aosedāst.

haghah aosedal.

haghah aosedey, or aosedal-ey.

Future Tense.

zah bah wu aosam, 'I will exist.'

tah bah wu aosey.

haghah bah wu aosī.

mūjz or mungah bah wu aosū, 'we will exist.'

tāsū bah wu aos'āi

haghah bah wu aosī.

Aorist Tense.

zah wu aosam, 'I may exist.'	mūjz or mungah wu aosū.
tah wu aosey.	tāsū wu aos'ai.
haghah wu aosī.	haghah wu aosī.

Precativē.

zah wu aosam, 'I should exist.'	mūjz or mungah wu aosū.
tah wu aosey.	tāsū wu aos'ai.
haghah di wu aosī.	haghah di wu aosī.

Throughout the above three tenses the prefix 'wu' is optionally, and is often, omitted.

Imperative.

tah aosah, 'exist thou.'
 haghah di aosī, 'let him, her, &c., exist.'
 tāsū aosai, 'exist you.'
 haghah di aosī, 'let them exist.'

The verb kedal, 'to be or become,' used in forming the passive voice.

Infinitive.

kedal, 'be be,' 'become.'

Present Tense.

zah kejzam	mūjz or mungah kejzū.
tah kejzey.	tāsū kejz'ai.
haghah kejzi.	haghah kejzi.

Eastern Afghāns turn 'jz' into 'g'; therefore, in this tense, they would use 'g' for 'jz' throughout.

Imperfect Tense.

zah kedam, 'I was becoming.'	mūjz or mungah kedū.
tah kedey.	tāsū ked'ai.
haghah keda or kedah (M.).	haghah kedal (M.).
haghah keda'h or kedala'h (F.).	haghah kedey or kedaley (F.).

If between the pronoun and the verb, the particle 'bah' be inserted in this tense, it assumes the habitual form.

Future Tense.

zah bah kejzam, 'I will become.'	mūjz or mungah bah kejzū.
tah bah kejzey.	tāsū bah kejz'ai.
haghah bah kejzi.	haghah bah kejzi.

In this tense the prefixed personal pronouns are often omitted in a sentence.

The verb 'sh'wal,' like that which precedes it, imports transition from one state to another. It is used to form the passive voice.

Infinitive.

sh'wal, 'to be or become.'

Noun of Fitness.

da sh'walo or da sh'wo, 'of or for being or becoming.'

Active Participle.

Sing.—(M.) sh'wūnkaey or sh'wūnaey; (F.) sh'wūney or sh'wūnkey, 'the becomer.'

Plur.—(M. and F.) sh'wūnkī or sh'wūnī, 'the becomers.'

Passive Participle.

Sing.—(M.) shawaey, shawalaey; (F.) shawey or shawaley, 'become.'

Plur.—(M. and F.) shawī or shawalī, 'become.'

Present Tense.

sham, 'I become.'

shey.

haghah shī.

shū, 'we become.'

shaa'ī.

haghah shī.

Imperfect Tense.

sh'wam, bah sh'wam, or sh'walam, 'I was becoming.'

sh'wey, bah sh'wey, or sh'waley.

haghah shah or bah shah (M.).

haghah sh'wa'h, bah sh'wa'h, or sh'wala'h (F.).

sh'wū, bah sh'wū, or sh'walū, 'we were becoming.'

sh'w'āī, bah sh'w'āī, or sh'wal'āī.

haghah sh'wū, bah sh'wū, or sh'wal (M.).

haghah sh'wey, bah sh'wey, or sh'waley (F.).

Past Tense.

wu sh'wam or wu sh'walam, 'I became.'

wu sh'wey or wu sh'waley.

wu shah (M.).

wu sh'wa'h or wu sh'wala'h (F.).

wu sh'wū or wū sh'walū, 'we became.'

wu sh'w'āī or wu sh'wal'āī.

wu sh'wū or wu sh'wal (M.).

wu sh'wey or wu sh'waley (F.).

Throughout this tense the particle 'wu' may be optionally omitted.

Perfect Tense.

shawaey yam, 'I have become.'	shawī yū, 'we have become.'
shawaey yey.	shawī ya'aī.*
shawaey dey (M.).	shawī dī (M. and F.).
shawey da'h (F.).	

Pluperfect Tense.

shawaey wum, 'I had become.'	shawī wū, 'we had become.'
shawaey wey.	shawī wa'aī.
shawaey wuh (M.).	shawī wū (M.).
shawey wa'h (F.).	shawī wey (F.).

1st Future Tense.

sham, 'I should become.'	shū, 'we should become.'
shey.	sha'aī.
haghah di shī.	haghah di shī.

The particle 'wu' may be prefixed to the verb throughout the above tense.

2nd Future Tense.

wu bah sham, 'I will become.'	wu bah shū, 'we will become.'
wu bah shey.	wu bah sha'aī.
wu bah shī.	wu bah shī.

When the personal pronouns are prefixed to this tense the particles 'wu' and 'bah' are transposed; thus, zah bah wu sham, 'I will become'; haghah bah wu shī, 'he, she, it, or they will become.'

* In the West, 'shawī yāst.'

Aorist Tense.

wu sham, 'I may, shall, will, &c., become.'	wu shū, 'we may, shall, will, &c., become.'
wu shey.	wu sha'aī.
haghah wu shī.	haghah wu shī.

The particle 'wu,' may optionally be omitted.

Conditional or Optative.

kah zah sh'wāe, 'If I became.'	kah mūjz or mungah sh'wāe.
kah tah sh'wāe.	kah tāsū sh'wāe.
kah haghah sh'wāe.	kah haghah sh'wāe.

Past Conditional.

kah zah shawaey wey, 'If I had become.'	kah mūjz or mungah shawī wey.
kah tah shawaey wey.	kah tāsū shawī wey.
kah haghah shawaey wey.	kah haghah shawī wey.

In the singular the feminine form of the past part. 'shawey' must be used in each of the three persons.

Past Future Tense.

shawaey bah yam, 'I shall or will have become.'	shawī bah yū.
shawaey bah yey.	shawī bah ya'aī.
haghah shawaey bah wī.	haghah shawī bah wī.

The feminine form of the past participle is used for the singular in each person.

Imperative.

wu shah, 'become thou.'	wu sha'aī, 'become you.'
haghah di wu shī 'let him, her, or it become.'	haghah di wu shī, 'let them become.'

In the Imperative the particle 'wu' may be dropped.

TRANSITIVE AND INTRANSITIVE VERBS.

All infinitives in the Pušto language end in ‘-l,’ ‘-edal,’ or ‘-wul’; those ending in ‘-l’ are both transitive and intransitive, those which take ‘-edal’ are, without exception, intransitive, and those ending in ‘-wul’ are all transitive.

There are no less than thirty-seven classes of verbs, which comprise all the regular and irregular conjugations in the language. Thirteen of these classes are intransitive, including five imperfect, and twenty-four transitive, comprising nineteen perfect and imperfect, and five imperfect.

The peculiarities of each class will now be specified.

For the sake of brevity it may be mentioned that the inflections of the verb arrange themselves under two groups; the *first group* includes the Present, Aorist, Future, and Imperative, and the other group the Imperfect, the Past Tense, and generally the Past Participle.

Intransitives.

Class I.—After dropping the ‘l’ of the infinitive *the last* radical letter is changed to another in the 1st group of tenses, but remains in the 2nd group. Thus, *poheadal*, ‘to know’; 1st. *pohejzī*, ‘he knows’; *wu pohejzī*, ‘he may know’; *wu pohejzah*, ‘know’; *but* 2nd. *poheadah*, ‘he was knowing’; *wu poheadah*, ‘he knew’; *poheadalaey*, ‘known.’

Class II.—The *two last* radical letters are rejected in the 1st group of tenses, and retained in the second group. Thus, *z’ghaledal*, ‘to run’; 1st. *z’ghali*, ‘he runs,’ &c.; 2nd. *z’ghaledah*, ‘he was running,’ &c.

Class III.—The *three last* radical letters are rejected in the 1st group of tenses, and retained in the 2nd group. Thus, *k’shenāstal*, ‘to sit’; 1st. *k’shenī*, ‘he sits,’ &c.; 2nd. *k’shenāst*, ‘he was sitting.’*

* These verbs do not take the particle ‘wu’ in the past, accordingly the imperfect and past have the same form,

Class IV.—The last radical letter is rejected, and the long vowel elided in the 1st group of tenses. Thus, *chāwdal*, ‘to split’; 1st. *ch’wī*, ‘he splits’; 2nd. *chāwd*, ‘he was splitting.’

Class V.—The last radical letter is changed for two others in the 1st group of tenses. Thus, *khatal*, ‘to ascend’; 1st. *khejzi*, ‘he ascends’; 2nd. *khōt*, ‘he was ascending.’*

Class VI.—The ‘-l’ of the infinitive is simply rejected. Thus, *m’ral*, ‘to die’; 1st. *m’rī*, ‘he dies’; 2nd. *mar*, ‘he was dying.’ In the 1st group the verb ‘*m’ral*’ exceptionally changes ‘r’ to ‘r.’ The past participle is simply an adjective; thus, *mar*, ‘dead.’

Class VII.—A letter is added after the last radical letter in the 1st group of tenses, and both that and the added letter are rejected in the 2nd group. Thus, *swal*, ‘to burn’; 1st. *swadzī*, ‘he burns’; 2nd. *sah*, ‘he was burning’; but the Western Afghāns in the imperfect and past reject the perceptible ‘h’ in ‘*sah*’ for ‘*ū*’; thus, *sū*, ‘he was burning.’

Imperfect Verbs.

Class VIII.—This class conforms to the rule of Class I.; but all the tenses, except the Present and Imperfect, are

k’shenāst, but are known from the construction of the sentence.

* Verbs of this class make this change of short ‘a’ to ‘o’ in the third person masculine singular only; in the third person plural the ‘a’ becomes ‘ā’ (e.g. *khātæh* and *khatal*, the same as the infinitive itself, ‘they were ascending’); in the remaining persons no change takes place; thus, *khatham*, ‘I was ascending,’ &c., except in the third persons feminine, to form which imperceptible ‘h’ is added to the root or to the infinitive, as, *khata’h* or *khatala’h*, ‘she was ascending.’

formed with the Past Participle, and the auxiliary verb 'sh'wal.' Thus, mātedal, 'to break'; 1st. mātējī, 'he breaks'; māt shī, 'he shall or may break'; māt shah, 'let him break'; 2nd. mātedah, 'he was breaking'; māt shah, 'he broke'; māt or māt shawaey, 'broken.'*

Class IX.—Wanting in the 1st group of tenses, which are supplied from some other verb; the 2nd group are regular. Thus, z'ghāstal, 'to run'; 1st. z'ghālī, 'he runs'; 2nd. z'ghāst, 'he was running.'

Class X.—Wanting in the 2nd group of tenses, which are supplied from other verbs. Thus, drūmal, 'to go'; 1st. drūmī, 'he goes'; wu drūmī, 'he may go'; wu drūmah, 'go'; 2nd. tah, 'he was going'; lār, 'he went'; talaey or t'lalaey, 'gone.'

Class XI.—Consisting of such verbs as lāral, 'to go,' the deficiencies of which are supplied by help of sh'wal, 'to become.' Thus, lāral, 'to go'; 1st. dī, 'he goes'; lār shī, 'he may or shall go'; lār shah, 'go'; 2nd. tah, 'he was going'; lār, 'he went'; talaey or t'lalaey 'gone.'

Class XII.—Containing only the verb t'lal, 'to go,' which has only the infinitive and imperfect. Thus, t'lal, 'to go'; 1st. dī, 'he goes'; lār shī, 'he may or shall go'; dzah, 'go'; 2nd. t'lah or tah, 'he was going'; lār, 'he went'; talaey or t'lalaey, 'gone.' The pronouns 'rā,' 'dar,' and 'war' (see p. 21), are used with this verb.

Class XIII.—Containing only the verb rāghlal, 'to come,' which has merely a Past Tense and Past Participle. This is really a compound of 'rā' and a verb 'ghlal,' as the following indication of its tenses shows:—rā-ghlal, 'to come'; 1st. rā-dī, 'he comes'; rā-shī, 'he may come'; rā-dzah, 'let him come'; 2nd. rā-tah, 'he was coming'; rā-ghaey, 'he came'; rā-ghlalaey or rā-ghalaey, 'come.'

* These verbs are mostly derivative, formed from adjectives, by aid of the termination '-edal.'

Transitives.

As in the case of Intransitives, before applying the following rules, the ‘-l’ of the infinitive is first rejected.

Class I.—Lengthen the penultimate ‘a’ to ‘ā’ in the 2nd group of tenses. Thus, taṛal, ‘to bind’; 1st. taṛī, ‘he binds’; 2nd. tārah, ‘he was binding’; taṛalaey, ‘bound.’ The verbs of this class are the most numerous in the language.

Class II.—In the Present and Imperative the personal terminations are simply added. The Imperative is sometimes formed by the addition of the imperative of kṛal, ‘to do,’ to the shortened past participle. The Aorist, Future, and Past tenses are always formed by aid of ‘kṛal’ and the shortened past participle. In the Imperfect the penultimate ‘a’ is lengthened to ‘ā.’ Thus, khaśhawul, ‘to bury’; khaśhawī, ‘he buries’; khaśh kṛī, ‘he may bury’; khaśh kṛah, ‘bury’; khaśhāwuh, ‘he was burying’; khaśh kaṛ, ‘he buried’; khaśh kaṛaey, ‘buried.’ The verbs of this class are very numerous.

Class III.—The last two radical letters of the verb are changed to two others in the 1st group of tenses. The 2nd group is regular. Thus, ghośhtal, ‘to desire’; 1st. ghwāri, ‘he desires’; 2nd. ghośht, ‘he was desiring’; ghośhtalaey, ‘desired.’

The letter-change is as follows:—

		Examples.
śht becomes	āṛ	ghośhtal ghwāri.
st	nd	aghūstal aghūndi.
śht	rn	skāhtal skarni.
śho	jzd or gd	pre-śhowul prejzdī.

Class IV.—The last two radical letters are supplanted by one other letter in the 1st group of tenses; but are retained in the 2nd group. Thus, mūndal, ‘to find’;

1st. mūmī, 'he finds'; 2nd. mūnd, 'he was finding'; also, l'wastal, 'to read'; 1st. l'walī, 'he reads'; 2nd. l'wast, 'he was reading'; and ākhistal, 'to seize'; 1st. ākhlī, 'he seizes.'

Class V.—These verbs do not take the prefixed 'wu'; and form all the tenses and the Imperative by the mere rejection of the '-l' of the infinitive; the 1st group of tenses taking the affixed, and the 2nd group the prefixed pronouns. Thus, bā'e-lal, 'to lose (at play)'; 1st. ba'e-lī, 'he loses'; 2nd. bā'e-lah, 'he was losing.'

Class VI.—The penultimate vowel of the verb is lengthened. Thus, wa-yal, 'to speak'; 1st. wā-yī, 'he speaks'; 2nd. wā-yah, 'he was speaking'; wayalae, 'spoken.'

Class VII.—Short 'a' becomes 'o' in the 1st group of tenses, and 'ā' in the 2nd group. Thus, balal, 'to call'; 1st. bolī, 'he calls'; 2nd. bālah, 'he was calling'; balalae, 'called.'

Class VIII.—In the 1st group of tenses the last radical letter is changed for another; in the 2nd group it is retained, and the penultimate 'a' lengthened to 'ā.' Thus, wajzlal, 'to kill'; 1st. wajznī, 'he kills'; 2nd. wājzah, 'he was killing'; wajzalaey, 'killed.'

Class IX.—These verbs reject the prefixed 'wu' in the Past tenses. In the 1st group of tenses the last radical letter is changed. Thus, 'prā-natal, 'to unloose'; 1st. prā-nadzī, 'he unloosens'; 2nd. prā-nat, 'he was unloosening'; prā-nataey or prā-natalae, 'unloosened.'

Class X.—In the 1st group of tenses the three last radical letters are changed. Thus, wīsthal, 'to discharge'; 1st. wulī, 'he discharges'; 2nd. wīst, 'he was discharging'; wīstalaey, 'discharged.'

Class XI.—The two last radicals are rejected in the 1st group of tenses. Thus, ārwedal, 'to hear'; 1st. ārwī, 'he hears'; 2nd. ārwedah, 'he was hearing'; ārwedalaey, 'heard.'

Class XII.—The last radical letter is rejected in the 1st group of tenses, and the penultimate vowel lengthened in the 2nd group. Thus, peǰandal, 'to know'; 1st. peǰani, 'he knows'; 2nd. peǰānd, 'he was knowing'; peǰandal-ae, 'known.'

Class XIII.—The penultimate vowel is lengthened in the 1st group of tenses; the simple infinitive, with the addition of the prefix 'wu' for the Past tense, is employed in the 2nd group. Thus, khandal, 'to laugh'; 1st. khāndī, 'he laughs'; 2nd. khandal, 'he was laughing'; wu khandal, 'he laughed'; khandalae, 'laughed.'

Class XIV.—The last radical letter is changed in the 1st group of tenses. Thus, muśhal, 'to rub'; 1st. mujzī, 'he rubs'; 2nd. muśhah, 'he was rubbing'; muśhalaey, 'rubbed.'

Imperfect Verbs.

Class XV.—Wanting in the 1st group of tenses, and the Past tense, which are supplied by those of another imperfect verb wanting in other tenses. Thus, yeśhal, 'to place'; 1st. jz'dī, 'he places'; jz'dī, 'he may place'; jz'dah, 'place'; 2nd. yeśh, 'he was placing'; ke-śho, 'he placed'; yeśhaey, 'placed.'

Class XVI.—The verb ke-śhwal, 'to place,' illustrates this class. It has but one tense, which is used both for Imperfect and Past. The deficiencies are supplied by ke-jz'dal, 'to place.' Thus, ke-śhwal, 'to place'; 1st. ke-jz'dī, 'he places'; 2nd. ke-śho, 'he was placing'; ke-śho, 'he placed'; yeśhaey, 'placed.'

Class XVII.—A verb of this class, jz'dal, 'to place,' has no Past tenses or Past Participle. Its deficiencies are supplied by other imperfect verbs. Thus, jz'dal, 'to place'; 1st. jz'dī, 'he places'; 2nd. ke-śho, 'he was placing'; ke-śho, 'he placed'; yeśhaey, 'placed.'

Class XVIII.—Possibly the only verb of this class is

w'ral, 'to take or carry'; it takes its Aorist and Futures from the verb 'yo-sal,' which is also imperfect. Thus, w'ral, 'to take'; 1st. w'ri, 'he takes'; yo-si, 'he may take'; 2nd. war, 'he was taking'; waraey, 'taken.'

Class XIX.—Wanting in Aorist, Futures, and Past tenses, which are supplied from other imperfect verbs. In the Present and Imperative the last radical letter is changed to two others; but is retained in the Imperfect. Thus, bi-wul, 'to remove (inanimate objects)'; biā-yi, 'he removes'; bozi, 'he may remove'; bi-ayah, 'remove'; bi-wuh, 'he was removing'; bot (from botlal), 'he removed'; bi-walaey, 'removed.'

Class XX.—The Infinitives of this class prefix the post-position k'shey, 'in,' to another verb; and lengthen the penultimate 'a' to 'ā' in the 2nd group of tenses. Thus, k'she-nawul, 'to cause to sit'; 1st. k'she-nawī, 'he causes to sit'; 2nd. k'she-nāwuh or k'she-nāwo, 'he was causing to sit.'

Class XXI.—Perfectly regular in inflection. Thus, satal, 'to nourish'; 1st. sātī, 'he nourishes'; 2nd. sātah, 'he was nourishing'; sātalaey, 'nourished.'

Class XXII.—The last radical letter is rejected in the 1st group of tenses. Thus, n'ghardal, 'to swallow'; 1st. n'gharī, 'he swallows'; 2nd. n'ghard, 'he was swallowing'; n'ghardaey, 'swallowed.'

Class XXIII.—A letter is added in the 1st group of tenses. Thus, swal, 'to burn'; 1st. swadzī, 'he burns'; 2nd. sū or sah, 'he was burning'; sawaey, 'burnt.'

Class XXIV.—The verb kawul, 'to do,' represents this class, and is exceedingly irregular. Thus, kawul, 'to do'; 1st. kawī, 'he does'; wu kī, 'he may do'; kawah, 'do'; 2nd. kā-wo or kā-wū, 'he was doing'; wu kah, 'he did'; karaey, 'done.'

PARTICIPLES.

The *Present Participle* is formed by dropping the final '-l' of the infinitive, and adding—1st. '-nah' for the mas-

culine, and ‘-na’h’ for the feminine; thus, z’ghāstal, ‘to run’; z’ghāstanah, ‘running.’ 2nd. perceptible ‘h’ for the masculine, and imperceptible ‘h’ for the feminine; thus, wulal ‘to wash’; wulah (masc.), wula’h (fem.), ‘washing.’ 3rd. ‘h,’ as before, and inserting ‘ā’ before the last radical consonant; thus, watal, ‘to come out’; wātah or wāta’h, ‘coming out.’ 4th. ‘h,’ as before, and inserting ‘ā’ before the last radical letter but one; thus, yastal, ‘to draw forth’; yāstah or yāsta’h, ‘drawing forth’; jār-yastal, ‘to turn aside’; jār-yāstah, ‘turning aside.’ 5th. ‘-ūn’; thus, taral, ‘to bind’; tarūn, ‘binding’; ḡakedal, ‘to fill’; ḡakedūn, ‘filling.’ (Most commonly intransitives in ‘-edal’ reject the whole of that termination; thus, ḡakedal, ‘to fill’; ḡakūn, ‘filling’; gaḡedal, ‘to mix’; gaḡūn, ‘mixing.’) 6th. ‘ā-ūn,’ by inserting ‘ā’ before the last radical letter to which ‘ūn’ is affixed; thus, mātaul, ‘to break’; mātā-ūn (masc.), mātā-ūna’h (fem.), ‘breaking.’

All the above participles are capable of inflection; those of the 1st, 2nd, 3rd, and 4th forms, ending in imperceptible ‘h,’ like nouns of the 3rd Declension, 1st variety; those of the 2nd, 3rd, and 4th forms, ending in perceptible ‘h’ or short ‘a,’ like nouns of the 6th Declension, 1st variety; those of the 1st, 5th, and 6th forms, ending in ‘-ūn,’ like nouns of the 9th Declension.’

The *Perfect* or *Past Participle* is formed—1st. by the addition of ‘-aey’ to the infinitive for the masculine, and of ‘-ey’ for the feminine; thus, k’she-yastal, ‘to insert’; k’she-yastalaey, ‘inserted.’ 2nd. by the addition of ‘-aey’ as before, after rejecting the ‘-l’ of the infinitive; thus, āghustal, ‘to dress’; āghustaey, ‘dressed.’ 3rd. by irregular changes; thus, walāredal, ‘to stand’; walār, ‘standing’; pre-watal, ‘to fall’; pre-wot, ‘fallen’; nāstal, ‘to sit’; nāst, ‘seated.’

The *Past Participle* is also used as a past conjunctive participle, as in Persian, an example of which is necessary; thus, ‘da rukhshat salām mī kaḡaey tri bidā sh’wam,’ ‘my

parting salutation having made, I bade them adieu' (*lit.* 'from them adieu took place or happened').

The *Noun of Action* is formed by dropping the '-l' of the infinitive, and adding '-ūnkaey' or '-ūnaey' for the masculine, and '-ūnkey' or '-ūney' for the feminine.' The plural form of this participle is both masculine and feminine, and is formed by changing the '-aey,' or '-ey,' of the singular, to 'ī'; thus, l'wastal, 'to read'; l'wastūnaey or l'wastūnkaey, 'a reader'; l'wastūnī, 'readers.'

The *Noun of Fitness* is merely the infinitive in the genitive case.

ON THE TENSES.

The Past.—The formation of the tenses is best understood by starting from the Past tense, the 3rd person, the masculine singular forms of which have been already shown when speaking of the different classes of verbs, and from which five other inflections are formed by the addition of the affixed personal pronouns. It is only needful here to add that the 3rd person masculine plural of both transitive and intransitive verbs is generally the simple infinitive, with 'wu' prefixed or not, according to the nature of the verb. The 3rd person feminine plural is formed by changing the '-a'h' of the singular into '-ey.' There is another form of the 3rd person masculine plural of this tense, which in writing may be mistaken for the 3rd person masculine and feminine singular, and in speaking is not easy to detect. It contains the sound shorter than short 'a,' mentioned at page 4; thus, wu ghuledah, 'he was deceived'; wu-ghuleda'h, 'she was deceived'; wu-ghuledæh, 'they were deceived.' The syllable 'nah' or 'na' is sometimes added to the 3rd person singular and plural of this, as well as other tenses, for the sake of euphony, and also as a respectful form in religious works. In the case of verbs formed by the junction of a preposition and a simple verb,

it is usual to insert the particle 'wu' between the preposition and the verb; thus, pre-watal, 'to fall,' becomes pre-wu-wot, 'he fell.' In case of rejecting the 'wu,' it is simply 'pre-wot.' Verbs which lengthen 'a' to 'ā' in the Past tense singular, reject the long vowel in the plural.

The Imperfect.—This tense is formed by simply rejecting the particle 'wu' of the Past tense. When 'wu' is not used with the Past tense, then both Past and Imperfect are identical in form. Intransitives derived from adjectives, &c., have a regular Imperfect, although they have no regular Past tense. Transitive verbs of the 3rd and 24th Classes, lengthen the short vowel 'a' preceding the termination; thus, khāshawul, 'to bury'; khāshāwu or khāshāwuh, 'he was burying.' Another form of the Imperfect, implying continuity and habitude, is produced by prefixing the particle 'bah' to the Past tense.

The Perfect.—This is formed by adding the Present tense of the auxiliary 'to be' to the past participles of verbs, already described. The participle must agree in gender with the noun.

The Pluperfect.—This is formed in the same manner as the preceding, but with the addition of the Past tense of the auxiliary 'to be' instead of the Present tense.

The Doubtful Past.—This tense is formed by the addition of the Aorist of the auxiliary 'to be' to the past participle. Another form of this tense is produced by adding the 2nd Future of the auxiliary 'to be' to the past participle.

The Past Conditional.—This is obtained by subjoining the Imperfect or Conditional tense of the auxiliary 'to be' to the past participle.

The Present.—The different ways of forming the Present tense were shown when discussing the Classes of Verbs, and need not be repeated.

The Aorist.—This tense is identical with the Present, with the addition of the particle 'wu,' but it is often rejected as redundant. Transitive verbs of the 5th, 9th, 10th, 16th, 17th, and 20th Classes, reject the particle 'wu' absolutely in the Aorist. Transitives of the 2nd Class, require the Aorist of kawul or k'ral, 'to do,' to complete them.

First Future.—This tense is identical with the Aorist, with the exception that it adds the particle 'di' to the 3rd person singular and plural, whether masculine or feminine. When a personal pronoun is used with the 3rd person of this tense, the 'di' precedes the prefixed 'wu'; but when the personal pronoun is not used, the 'wu' precedes the 'di.'

Second Future.—This tense also is formed from the Aorist, by the addition of the particle 'bah.' As in the First Future, when a personal pronoun is used with this tense, the 'bah' precedes the 'wu'; otherwise the 'wu' precedes the 'bah.' A noun or adjective, or a pronoun and noun, may intervene between the 'bah' and the verb in a sentence.

Imperative.—This is a repetition of the Aorist, with the exception that it has no 1st person singular or plural, and that it drops the affixed personal pronouns for the 2nd persons. It is not liable to change of termination for gender.

THE PASSIVE VOICE.

The Passive is very simple, and is formed by prefixing the past participle to the auxiliaries sh'wal or kedal, 'to be' or 'become,' just as in English.

Another mode of forming the Passive is by using the 3rd person singular and plural of the Imperfect tense of verbs with the auxiliaries for all three persons; but this form is not used for the compound tenses.

PARADIGMS.

The foregoing explanation of the construction of the verb will enable the following paradigms of the most important and most irregular of the verbs in the language to be fully understood.

Intransitive Verb.

Infinitive—rāghlal, 'to come.'

Present—'I come,' &c.

rā-dzam.

rā-dzey.

rā-dzi.

rā-dzū.

rā-dza'aī.

rā-dzi.

Imperfect—'I was coming,' &c.

rā-t'lam or rā-t'lalam.

rā-t'ley or rā-t'laley.

rā-ta or rā-tah (M.).

rā-t'la'h or rā-t'lala'h (F.).

rā-t'lū or rā-t'lalū.

rā-t'la'aī or rā-t'lala'aī.

rā-t'lal or rā-t'læh (M.).

rā-t'ley, rā-t'laley, rāt'li, or
rā-t'lali (F.).

Continuative Imperfect—'I used to come,' &c.

bah rā-ghlam or bah rā-ghlalam.

bah rā-ghley or bah rā-ghlaley.

bah rā-ghī (M.).

bah rā-ghla'h or bah rā-ghlala'h (F.).

bah rā-ghlū or bah rā-ghlalū.

bah rā-ghla'aī or bah rā-ghlala'aī.

bah rā-ghlal or bah rā-ghlæh
(M.).

bah rā-ghley, bah rā-ghlaley,
bah rā-ghli, or
bah rā-ghlali (F.).

Past—'I came,' &c.

rā-ghlam or rā-ghlalam.	rā-ghlū or rā-ghlalū.
rā-ghley or rā-ghlaley.	rā-ghla'aī or rā-ghlala'aī.
rā-ghī (M.).	rā-ghlal or rā-ghlæh (M.).
rā-ghla'h or rā-ghlala'h (F.).	rā-ghley, rā-ghlaley, rā-ghli, or rā-ghlali (F.).

Perfect—'I have come.'*Singular.**Plural.**Masc.**Fem.**Masc. and Fem.*

rā-ghalae yam.	rā-ghaley or rā-ghali yam.	rā-ghalī yū.
rā-ghalae yey.	rā-ghaley or rā-ghali yey.	rā-ghali ya'aī.
rā-ghalae dey.	rā-ghaley or rā-ghali da'h.	rā-ghali dī.

Pluperfect—'I had come,' &c.*Singular.**Masc.**Fem.*

rā-ghalae wum.	rā-ghaley or rā-ghali wum.
rā-ghalae wey.	rā-ghaley or rā-ghali wey.
rā-ghalae wuh.	rā-ghaley or rā-ghali wa'h.

Plural.

rā-ghalī wū
rā-ghalī wa'aī.
rā-ghalī wū (M.).
rā-ghali wey (F.).

1st Future—'I should come,' &c.

rā-sham.	rā-shū.
rā-shey.	rā-sha'aī.
haghah di rā-shī or rā di shī.	haghah di rā-shī or rā di shī.

2nd Future—‘ I will come, ’ &c.

zah bah rā-sham.
 tah bah rā-shey.
 haghah bah rā-shī.

mūjz or mungah bah rā-shū.
 tāsū bah rā-sha'aī.
 haghah bah rā-shī.

Throughout the above tense the personal pronouns may be omitted, and then the prefix ‘ rā ’ may optionally precede the particle ‘ bah. ’

Aorist—‘ I may, shall, etc. come, ’ &c.

rā-sham.
 rā-shey.
 rā-shī.

rā-shū.
 rā-sha'aī.
 rā-shī.

Doubtful Past—‘ I may have come, ’ &c.*Singular.**Masc.*

rā-ghalaey bah yam.
 rā-ghalaey bah yey.
 rā-ghalaey bah wī.

Fem.

rā-ghaley bah yam.
 rā-ghaley bah yey.
 rā-ghaley bah wī.

Plural.—*Masc. and Fem.*

rā-ghali bah yū.
 rā-ghali bah ya'aī.
 rā-ghali bah wī.

Past Conditional—‘ If I had come, ’ &c.

kih rā-t'lam or rā-t'lalam.
 kih rā-t'ley or rā-t'laley.
 kih rā-ta or rā-tah (M.).
 kih rā-t'la'h or rā-t'lala'h
 (F.).

kih rā-t'lū or rā-t'lalū.
 kih rā-t'la'aī or rā-t'lala'aī.
 kih rā-t'lal or rā-t'læh (M.).
 kih rā-t'ley, rā-t'laley, rā-t'li,
 or rā-t'lali (F.).

Imperative.

rā-shah, rā-sha, rā-dzah, or rā-sha'aī or rā-dza'aī, 'come
 rā-dza, 'come thou.' you.'
 rā di shī, rā di dzi, haghah
 di rā-shī, or haghah di
 rā-dzi, 'let him, her, it,
 come,' 'let them come.'

POTENTIAL MOOD.

(This is really the Passive form of intransitive verbs.)

Present—'I can come,' &c.

Singular.

Plural.

<i>Masc.</i>	<i>Fem.</i>	<i>Masc. and Fem.</i>
rā-t'laey sham.	rā-t'ley sham.	rā-t'li shū.
rā-t'laey shey.	rā-t'ley shey.	rā-t'li sha'aī.
rā-t'laey shī.	rā-t'ley shī.	rā-t'li shī.

Past—'I could come,' &c.

Singular.

Plural.

<i>Masc.</i>	<i>Fem.</i>	
rā-t'laey sh'wam.	rā-t'ley sh'wam.	rā-t'li sh'wū.
rā-t'laey sh'wey.	rā-t'ley sh'wey.	rā-t'li sh'wa'aī.
rā-t'laey shah.	rā-t'ley sh'wa'h.	rā-t'li shū or sh'wal (M.). rā-t'li sh'wey (F.).

Future—'I will come,' &c.

zah bah rā-t'laey sham.	mūjz or mungah bah rā-t'li
tah bah rā-t'laey shey.	shū.
haghah bah rā-t'laey shī.	tāsū bah rā-t'li sha'aī.
	haghah bah rā-t'li shī.

In the Singular form of the Feminine the participle is required as in other compound tenses; and throughout Singular and Plural the particle 'bah' may optionally follow, instead of precede the participle in both genders.

Agent.

rā-t'lūnkaey or rā-t'lūnaey rā-t'lūnkī or rā-t'lūnī (M. & (M.), rā-t'lūnkaey, rā- F.), 'the comers.'
t'lūney, rā-t'lūnki, or rā-
t'lūnī (F.), 'the comer.'

Past Participle.

Singular, rāghalaey (M.), rāghaley or rāghali (F.);
Plural, rā-ghali (M. and F.), 'come.'

Noun of Fitness.

da rā-t'lo or da rā-t'lu, da rā-t'lal or da rā-t'lalu, 'of or for coming.'

Intransitive Verb.

Infinitive—t'lal, 'to go.'

Present—'I go,' &c.

dzam.
dzey.
dzi.

dzū.
dza'aī.
dzi.

Imperfect—'I was going,' &c.

t'lam or t'lalam.
t'ley or t'laley.
tah or ta (M.).
t'la'h or t'lala'h (F.).

t'lū or t'lalū.
t'la'aī or t'lala'aī.
t'lal or t'læh (M.).
t'ley, t'laley, t'li, or t'lali
(F.).

Continuative Imperfect—‘ I used to go,’ &c.

bah lāram.	bah lārū.
bah lārey.	bah lāra’āi.
bah lār (M.).	bah lāral or bah lāræh (M.).
bah lāra’h, bah lāra, bah lārāla’h, or bah lārāla (F.).	bah lārey, bah lāraley, bah lāri, or bah lārāli (F.).

Throughout the above tense, with such verbs as take the particle ‘wu,’ it may optionally be inserted after ‘bah.’

Past—‘ I went,’ &c.

lāram or lārālam.	lārū or lārālū.
lārey or lāraley.	lāra’āi or lārāla’āi.
lār (M.).	lāral or lāræh (M.).
lāra’h, lārāla’h, or lārāla (F.).	lārey, lāraley, or lāri (F.).

Throughout this tense the particle ‘wu’ may optionally be prefixed.

Perfect—‘ I have gone,’ &c.*Singular.*

<i>Masc.</i>	<i>Fem.</i>
talaey or t’lalaey yam.	taley or t’laley yam.
talaey or t’lalaey yey.	taley or t’laley yey.
talaey or t’lalaey daey.	taley or t’laley da’h.

*Plural.**Masc. and Fem.*

tali or t’lali yū.
tali or t’lali ya’āi.
tali or t’lali di.

Pluperfect—‘ I had gone,’ &c.

Singular.

Masc.

talaey or t'lalae y wum.
talaey or t'lalae y wey.
talaey or t'lalae y wuh.

Fem.

taley or t'laley wum.
taley or t'laley wey.
taley or t'laley wa'h.

Plural.

tali or t'lali wū.
tali or t'lali wa'aī.
tali or t'lali wū (M.).
tali or t'lali wey (F.).

1st Future—‘ I should go,’ &c.

lār sham.

lār shey.

haghah di lār shī or lār di
shī.

lār shū.

lār sha'aī.

haghah di lār shī or lār di
shī.

2nd Future—‘ I will go,’ &c.

zah bah lār sham.

tah bah lār shey.

haghah bah lār shī.

mūjz or mungah bah lār shū.

tāsū bah lār sha'aī.

haghah bah lār shī.

Throughout this tense the particle ‘ bah ’ may optionally follow ‘ lār,’ instead of precede it, when the affixed personal pronouns are not used. See also 2nd Future Tense, p. 44.

Aorist—‘ I may, shall, etc. go,’ &c.

lār sham.

lār shey.

lār shī.

lār shū.

lār sha'aī.

lār shī.

Doubtful Past—‘ I may have gone,’ &c.

Masc. Fem.

t'lalaey t'laley bah yam.	t'lali bah yū.
t'lalaey t'laley bah yey.	t'lali bah ya'ai.
t'lalaey t'laley bah wī.	t'lali bah wī.

The other form of the past participle ‘talaey’ may be used as an alternative masculine form, both singular and plural, and its feminine form for the feminine.

Past Conditional—‘ Had I gone,’ &c.

kih t'lam or t'lalam.	kih t'lū or t'lalū.
kih t'ley or t'laley.	kih t'la'ai or t'lala'ai.
kih tah or ta (M.).	kih t'lal or t'ləh (M.).
kih t'la'h or t'lala'h (F.).	kih t'ley or t'laley (F.).

Imperative.

lār shah, wu lār shah, war lār sha'ai, wu lār sha'ai, war
shah, or dzah, ‘ go thou.’ sha'ai, or dza'ai, ‘ go you.’
haghah di lār shī, or lār di shī, haghah di dzi or dzi di,
‘ let him, her, it go,’ ‘ let them go.’

POTENTIAL MOOD.

This conforms in all respects to the Potential of *rā-ghlal*, ‘ to come ’ ; the participles throughout each tense being, of course, for the singular masc. t'lalaey, fem. t'laley, and for the plural of both genders, t'lali.

Agent.

t'lünkaey or t'lūnaey (M.), t'lünki or t'lūni (M. & F.),
t'lünkey, t'lūney, t'lünki, ‘ the goers.’
or t'lūni (F.), ‘ the goer.’

Past Participle.

Singular, t'lalaey or talaey (M.); t'laley or t'lali, or taley or tali (F.); *Plural*, t'lali or tali (M. & F.), 'gone.'

Noun of Fitness.

da t'lalo, da t'lo, da t'lalu, or da t'lu, 'of or for going.'

Irregular Intransitive Verb, in which the particle 'wu' is used.

Infinitive—khatal, 'to ascend.'

Present—'I ascend,' &c.

khejzam.*

khejzey.

khejzi.

khejzū.

khejza'ai.

khejzi.

Imperfect—'I was ascending.'

khatam or khatalam.

khatey or khataley.

khot (M.).

khata'h or khatala'h (F.).

khatū or khatalū.

khata'ai or khatala'ai.

khatal or khātæh (M.).

khatey, khataley, khati, or khatali (F.).

Continuative Imperfect—'I used to ascend,' &c.

Identical with the Imperfect, with the particles 'bah' and 'wu' prefixed to each Person.

Past—'I ascended,' &c.

Identical with the Imperfect, with the particle 'wu' only prefixed to each Person.

* In the conjugation of this verb the Eastern Afghāns would replace the letter 'jz' by 'j'; thus, khejam for khejzam.

Perfect—' I have ascended,' &c.

<i>Singular.</i>		<i>Plural.</i>
<i>Masc.</i>	<i>Fem.</i>	<i>Masc. and Fem.</i>
<u>khatalaey</u> yam.	<u>khataley</u> yam.	<u>khatali</u> yū
<u>khatalaey</u> yey.	<u>khataley</u> yey.	<u>khatali</u> ya'aī.
<u>khatalaey</u> daey.	<u>khataley</u> da'h.	<u>khatali</u> di.

Pluperfect—' I had ascended,' &c.

<i>Singular.</i>		<i>Plural.</i>
<i>Masc.</i>	<i>Fem.</i>	
<u>khatalaey</u> wum.	<u>khataley</u> wum.	<u>khatali</u> wū.
<u>khatalaey</u> wey.	<u>khataley</u> wey.	<u>khatali</u> wa'aī.
<u>khatalaey</u> wuh.	<u>khataley</u> wa'h.	<u>khatali</u> wū (M.).
		<u>khatali</u> wey (F.).

1st Future—' I should ascend,' &c.

wu <u>khejzam</u> .	wu <u>khejzū</u> .
wu <u>khejzey</u> .	wu <u>khejza'aī</u> .
haghah di wu <u>khejzi</u> or wu di <u>khejzi</u> .	haghah di wu <u>khejzi</u> or wu di <u>khejzi</u> .

2nd Future—' I will ascend,' &c.

zah bah wu <u>khejzam</u> or wu bah <u>khejzam</u> .	mūjz or mungah bah wu <u>khejzū</u> or wu bah <u>khejzū</u> .
tah bah wu <u>khejzey</u> or wu bah <u>khejzey</u> .	tāsū bah wu <u>khejza'aī</u> or wu bah <u>khejza'aī</u> .
haghah bah wu <u>khejzi</u> or wu bah <u>khejzi</u> .	haghah bah wu <u>khejzi</u> or wu bah <u>khejzi</u> .

Aorist—' I may, shall ascend,' &c.

wu <u>khejzam</u> .	wu <u>khejzū</u> .
wu <u>khejzey</u> .	wu <u>khejza'aī</u> .
wu <u>khejzi</u> .	wu <u>khejzi</u> .

Doubtful Past—‘ I may have ascended,’ &c.

Masc.

khatalaey bah yam.
khatalaey bah yey.
khatalaey bah wī.

Masc. and Fem.

khatali bah yū.
khatali bah ya'aī.
khatali bah wī.

In the feminine singular the feminine form of the participle khataley is used.

Past Conditional—‘ had I ascended,’ &c.

kih khatam or kih khatal-
am.

kih khatey or kih khataley.

kih khōt (M.).

kih khata'h or kih khatala'h
(F.).

kih khatū or kih khatalū.

kih khata'aī or kih khatal-
a'aī.

kih khatal or kih khātseh
(M.).

kih khatey or khataley (F.).

Imperative.

wu khejzāh or khejzāh, wu khejza'aī ‘ascend you.’
‘ascend thou.’

haghah di wu khejzī or wu di khejzī, ‘let him, her, it,
ascend,’ ‘let them ascend.’

POTENTIAL MOOD.

This conforms in all respects to the Potential of rāghlal, ‘to come,’ the masculine and feminine forms of the participles, of course, being used.

Agent.

khatūnkaey or khatūnaey
(M.), khatūnkey or khat-
ūney (F.), ‘the ascender.’

khatūnki or khatūni (M. and
F.), ‘the ascenders.’

Past Participle.

Singular, khatalaey (M.), khataley (F.); *Plural*, khatali (M. & F.), 'gone.'

Noun of Fitness.

da khatalo, da khatalu, da khato, or da khatu, 'of or for going.'

The following is the conjugation of the Imperfect Transitive verb *kawul*, 'to do,' 'to make,' or 'perform,' which is chiefly used as an auxiliary in forming the inflections of other verbs. The compound tenses are wanting.

Infinitive—*kawul*, 'to do.'

Present.

<i>kawum</i> , 'I do.'	<i>kawū</i> , 'we do.'
<i>kawey</i> , 'thou doest.'	<i>kawa'aī</i> , 'you do.'
<i>kawī</i> , <i>kā</i> , or <i>kāndi</i> , 'he, she, or it does.'	<i>kawī</i> , <i>kā</i> , or <i>kāndi</i> , 'they do.'

Imperfect.

Transitive verbs in any past tense of the active voice *must* agree with the noun in gender and number, and whether it be in an oblique case or not. The imperfect tense is treated as a past tense in Pushto; and as this tense will serve as a model for the others, it will be well to study it. The first pronouns are the inflected personal; the others those mentioned at page 21.

1st Form.—The governing noun being masc. singular.

<i>mā or mī kāwuh, kā, kah, or ka,</i>	I was doing.
<i>tā or di kāwuh, kā, kah, or ka,</i>	Thou wast doing.
<i>haghah (M.) } yey, or yah kāwuh, kā,</i>	{ He or it was doing.
<i>highih (F.) } kah, or ka,</i>	{ She was doing.
<i>mūjz or mū kāwuh, kā, kah, or ki,</i>	We were doing.
<i>tāsū or mo kāwuh, kā, kah, or ki,</i>	You were doing.
<i>hughō, yey, or yah kāwuh, kā, kah, or ki.</i>	They were doing.

2nd.—The governing noun masculine plural.

<i>mā or mī kawul,</i>	I was doing.
<i>tā or di kawul,</i>	Thou wast doing.
<i>haghah (M.) } yey, or yah kawul,</i>	{ He or it was doing.
<i>highih (F.) }</i>	{ She was doing.
<i>mūjz or mū kawul,</i>	We were doing.
<i>tāsū or mo kawul,</i>	You were doing.
<i>hughō, yey, or yah kawul,</i>	They were doing.

3rd.—The governing noun feminine singular.

<i>mā or mī kawula'h,</i>	I was doing.
<i>tā or di kawula'h,</i>	Thou wast doing.
<i>haghah (M.) } yey, or yah kawula'h,</i>	{ He or it was doing.
<i>highih (F.) }</i>	{ She was doing.
<i>mūjz or mū kawula'h,</i>	We were doing.
<i>tāsū or mo kawula'h,</i>	You were doing.
<i>hughō, yey, or yah kawula'h,</i>	They were doing.

4th.—The governing noun feminine plural.

<i>mā or mī kawuley or kawuli,</i>	I was doing.
<i>tā or di kawuley or kawuli,</i>	Thou wast doing.
<i>haghah (M.) } yey, or yah kawuley</i>	{ He or it was doing.
<i>highih (F.) } or kawuli,</i>	{ She was doing.
<i>mūjz or mū kawuley or kawuli,</i>	We were doing.
<i>tāsū or mo kawuley or kawuli,</i>	You were doing.
<i>hughō, yey, or yah kawuley or kawuli,</i>	They were doing.

Continuative Imperfect—‘I used to do,’ &c.

This tense is identical with the Imperfect, with the addition of ‘bah’ or ‘bah wu,’ which, when the inflected personal pronouns are used, come between them and the verb. When the other form of pronouns is used, the ‘bah’ or ‘bah wu’ precede the pronouns.

Past.

This tense also is identical with the Imperfect, except that it takes ‘wu’ after the pronoun if the inflected personal are used; and ‘wu’ before the *pronoun* with the other form of pronouns. The particle ‘wu’ is sometimes omitted in both cases.

1st Future—‘I should do,’ &c.

wu kam <i>or</i> wu kawum.	wu kū <i>or</i> wu kawū.
wu key <i>or</i> wu kawey.	wu ka’āi <i>or</i> wu kawa’āi.
haghah di wu kī <i>or</i> di wu kawi.	haghah di wu kī <i>or</i> wu kawī.

Alternative forms of the 3rd person are ‘di wu kāndi,’ ‘di wu kā,’ ‘wu di kī,’ ‘wu di kāndi,’ or ‘wu di kā.’

2nd Future—‘I will do,’ &c.

zah bah wu kam <i>or</i> wu kawum.	mūjz bah wu kū <i>or</i> wu kawū.
tah bah wu key <i>or</i> wu kawey.	tāsū bah wu ka’āi <i>or</i> wu kawa’āi.
haghah bah wu kī <i>or</i> wu kawi.	haghah bah wu kī <i>or</i> wu kawī.

Alternative forms for the 3rd person are ‘bah wu kāndi’ or ‘bah wu kā.’ The personal pronoun can, also, be omitted throughout, in which case the particles ‘bah wu’ are transposed; thus, ‘wu bah kam,’ &c.

Aorist—‘ I may or shall do,’ &c.

wu kam or wu kawum.

wu key or wu kawey.

wu kī, wu kawī, wu kāndi,
or wu kā.

wu kū or wu kawū.

wu ka'aī or wu kawa'aī.

wu kī, wu kawī, wu kāndi,
or wu kā.

Imperative.

kah, wu kah, kawah, or wu
kawah, ‘ do thou.’

haghah di wu kī, di wu kawī,
di wu kāndi, di wu kā, or
wu di kī, wu di kāndi, wu
di kā, ‘ let him, her, it,
do,’ ‘ let them do.’

ka'aī, wu ka'aī, wu karn'aī,

kawa'aī, or wu kawa'aī,
‘ do you.’

Agent.

Singular, kawūnkaey or kawūnaey (M.), kawūnkey or kawūney (F.); *Plural*, kawūnkī or kawūnī (M. and F.).

Noun of Fitness.

da kawulo, ka kawulu, da kawo, or da kawu, ‘ of or for doing.’

Infinitive—k'ral, ‘ to do.’

Present—‘ I do,’ &c.

k'ram.

k'rey.

k'ri.

k'rū.

k'ra'aī.

k'ri.

Imperfect.

1st Form.—The governing noun masculine singular.

mā or mī kaṛ,*	I was doing.
tā or di kaṛ,	Thou wast doing.
haghah (M.) } highih (F.) }	yey, or yah kaṛ, {
mūjz or mū kaṛ,	He or it was doing.
tāsū or mo kaṛ,	She was doing.
hugho, yey, or yah kaṛ,	We were doing.
	You were doing.
	They were doing.

2nd.—The governing noun masculine plural.

mā or mī k'ṛal,	I was doing.
tā or di k'ṛal,	Thou wast doing.
haghah (M.) } highih (F.) }	yey, or yah k'ṛal, {
mūjz or mū k'ṛal,	He or it was doing.
tāsū or mo k'ṛal,	She was doing.
hugho, yey, or yah k'ṛal,	We were doing.
	You were doing.
	They were doing.

3rd.—The governing noun feminine singular.

mā or mī k'ṛa'h or k'ṛala'h,	I was doing.
tā or di k'ṛa'h or k'ṛala'h,	Thou wast doing.
haghah (M.) } highih (F.) }	yey, or yah k'ṛa'h or k'ṛala'h, {
mūjz or mū k'ṛa'h or k'ṛala'h,	He or it was doing.
tāsū or mo k'ṛa'h or k'ṛala'h,	She was doing.
hugho, yey, or yah k'ṛa'h or k'ṛala'h,	We were doing.
	You were doing.
	They were doing.

4th.—The governing noun feminine plural.

mā or mī k'ṛey or k'ṛaley,	I was doing.
tā or di k'ṛey or k'ṛaley,	Thou wast doing.
haghah (M.) } highih (F.) }	yey, or yah k'ṛey or k'ṛaley, {
mūjz or mū k'ṛey or k'ṛaley,	He or it was doing.
tāsū or mo k'ṛey or k'ṛaley,	She was doing.
hugho, yey, or yah k'ṛey or k'ṛaley,	We were doing.
	You were doing.
	They were doing.

* See the Imperfect of kawul, p. 53.

Continuative Imperfect—‘I used to do,’ &c.

This tense follows precisely the analogy of the same tense in the verb ‘kawul,’ in both its forms.

Past—‘I did,’ &c.

This tense is identical with the Imperfect just described, with the addition of ‘wu’ after the pronoun if the inflected personal pronouns are used, and with the ‘wu’ before the pronouns if the other form is used. The ‘wu’ is sometimes omitted.

Perfect.

1st Form.—For a noun masculine singular with both forms of pronouns.

mā, tā, haghah (M.) highih (F.), or mī, di, yey, or yah k̄ar̄aey daey, ‘I, thou, he, it, she, has done.’

mūjz, tāsū, or hugho, or mū, mo, hugho, yey, or yah k̄ar̄aey daey (F.), ‘we, you, they, have done.’

For a feminine noun in the singular number the only difference in the conjugation is that k̄ar̄ey, the feminine form of the past participle, is used in lieu of the masculine.

2nd Form.—For a noun masculine and feminine plural.

mā, tā, haghah (M.) highih (F.), or mī, di, yey, or yah k̄ar̄ī dī, ‘I thou, he, it, she, has done.’

mūjz, tāsū, or hugho, or mū, mo, hugho, yey, or yah k̄ar̄ī dī, ‘we, you, they, have done.’

Pluperfect.

This is identical in every way with the Perfect, except in the auxiliary verb.

1st Future—‘I should do,’ &c.

wu k'ram.	wu k'rū.
wu k'rey.	wu k'ra'ai.
haghah di wu k'ri or wu di k'ri.	haghah di wu k'ri or wu di k'ri.

2nd Future—‘I will do,’ &c.

zah bah wu k'ram.	mūjz bah wu k'rū.
tah bah wu k'rey.	tāsū bah wu k'ra'ai.
haghah bah wu k'ri.	haghah bah wu k'ri.

The pronoun can be optionally omitted throughout this tense, in which case the particle ‘wu’ precedes ‘bah.’

Doubtful Past.

1st Form—For a noun masculine singular.

mā, tā, haghah (M.), highih (F.) bah kaṛaey wī, or bah mī, di, yey, or yah kaṛaey wī, ‘I thou, he, it, she, may have done.’

mūjz, tāsū, hughō bah kaṛaey wī, or bah mū, mo, hughō, yey, or yah kaṛaey wī, ‘we, you, they, may have done.’

For a noun feminine singular the only difference in the conjugation is that kaṛey, the feminine form of the past participle, is used, instead of the masculine.

2nd Form.—For a noun masculine or feminine plural.

mā, tā, haghah (M.), highih (F.) bah kaṛi wī, or bah mū, mo, hughō, yey, or yah kaṛi wī, ‘we, you, they, may have done.’

Past Conditional.

1st Form.—For a noun masculine singular.

kih mā, tā, haghah (M.), highih (F.) kaṛaey wēy or wāe, or kih mī, di, yey, or yah kaṛaey wāe or wāe, ‘if I, etc., had done.’

kih mūjz, tāsū, hugho, k̄ar̄aey wae or wāe, or kih mū, mo, hugho, yey, or yah k̄ar̄aey wae or wāe, 'if we, etc., had done.'

For a noun feminine singular all that is necessary is to use k̄ar̄ey, the feminine form of the past participle.

2nd Form.—For a noun masculine or feminine plural.

kih mā, tā, haghah (M.), highih (F.) k̄ar̄i wae or wāe, or kih mī, di, yey, or yah k̄ar̄i wae or wāe, 'if we, etc., had done.'

kih mūjz, tāsū, hugho, k̄ar̄i wae or wāe, or kih mū, mo, hugho, yey, or yah k̄ar̄i wae or wāe, 'if we, etc., had done.'

Imperative.

wu k̄rah or k̄rah, 'do thou.' wu k̄ra'aī or k̄ra'aī, 'do you.'

haghah di wu k̄rī or wu di
k̄rī, 'let him, her, it, do,'
'let them do.'

Agent.

Singular, k̄rūnkaey or k̄rūnaey (M.), k̄rūnkey or k̄rūney (F.), 'the doer'; *Plural*, k̄rūnkī or k̄rūnī (M. and F.), 'the doers.'

Noun of Fitness.

da k̄ralo, da k̄ralu, da k̄ro, or da k̄ru, 'of or for doing.'

PASSIVE VOICE.

The construction of the Passive is so simple that it will be necessary only to give the third person singular of each tense.*

Present.—kaṛaey shī (M.), kaṛey shey (F.).

Imperfect.—kaṛaey shah (M.), kaṛey sh'wa'h or kaṛey sh'wala'h (F.).

Continuative Imperfect.—bah wu kaṛaey shah (M.), bah wu kaṛey sh'wa'h or sh'wala'h (F.).

Past.—wu kaṛaey shah (M.), wu kaṛey sh'wa'h or sh'wala'h (F.).

Perfect.—kaṛaey shawaey daey (M.), kaṛey shawey da'h (F.).

Pluperfect.—kaṛaey shawaey wuh (M.), kaṛey shawey wa'h (F.).

1st Future.—haghah di wu kaṛaey shī or wu di kaṛaey shī (M.); haghah di wu kaṛey shī or wu di kaṛey shī (F.).

2nd Future.—haghah bah wu kaṛaey shī or wu kaṛaey bah shī (M.); haghah bah wu kaṛey shī or wu kaṛey bah shī (F.).

Aorist.—wu kaṛaey shī (M.), wu kaṛey shī (F.).

Doubtful Past.—kaṛaey shawaey bah wī (M.), kaṛey shawey bah wī (F.).

Past Conditional.—kih haghah kaṛaey shawaey wae or wāe (M.); kih haghah kaṛey shawey wae or wāe (F.).

Imperative.—haghah di wu kaṛaey shī or wu di kaṛaey shī (M.); haghah di wu kaṛey shī or wu di kaṛey shī (F.).

* See the conjugation of the auxiliary s'hwal (page 27), and mode of formation (page 41).

Past Participle.—*kaṛaey shawaey* (M.), *kaṛey shawey* (F.); *kaṛi shawī* (plural).

Conjugation of a derivative transitive verb, formed from an adjective, which requires the verb 'k'ṛal' or 'kawul' in forming its different inflections.

Infinitive—*ḍakawul*, 'to fill.'

Present—'I fill,' &c.

ḍakawam.
ḍakawey.
ḍakawī.

ḍakawū.
ḍakawa'aī.
ḍakawī.

Past.

1st Form.—Governing noun masculine singular.

mā, tā, haḡhah (M.), *highih* (F.), or *mī, di, yey, or yah ḍak kaṛ*, 'I, thou, he, it, she, filled.'

mūjz, tāsū, huḡho, or *mū, mo, huḡho, yey, or yah ḍak kaṛ*, 'we, you, they, filled.'

2nd Form.—Governing noun masculine plural.

mā, tā, haḡhah (M.), *highih* (F.), or *mī, di, yey, or yah ḍak k'ṛal*, 'I, thou, he, it, she, filled.'

mūjz, tāsū, huḡho, or *mū, mo, huḡho, yey, or yah ḍak k'ṛal*, 'we, you, they, filled.'

3rd Form.—Governing noun feminine singular.

mā, tā, haḡhah (M.), *highih* (F.), or *mī, di, yey, or yah ḍaka'h k'ṛa'h or k'ṛala'h*, 'I, thou, he, it, she, filled.'

mūjz, tāsū, huḡho, or *mū, mo, huḡho, yey, or yah ḍaka'h k'ṛa'h or k'ṛala'h*, 'we, you, they, filled.'

4th Form.—Governing noun feminine plural.

mā, tā, haghah (M.), highih (F.), or mī, di, yey, or yah
daḡey k'ṛey or k'ṛaley, 'I, thou, he, it, she, filled.'

mūjz, tāsū, hughho, or mū, mo, hughho, yey, or yah daḡey
k'ṛey or k'ṛaley, 'we, you, they, filled.'

Aorist—'I fill or may fill,' &c.

ḡak k'ṛam.

ḡak k'ṛū.

ḡak k'ṛey.

ḡak k'ṛa'aī.

ḡak k'ṛi.

ḡak k'ṛi.

For the feminine 'ḡak' becomes 'ḡaka'h' in the singular, and 'ḡakey' in the plural.

Imperative.

tah ḡak k'ṛah (M.), tah tāsū ḡak k'ṛa'aī (M.), tāsū
ḡaka'h k'ṛa'h (F.), 'fill ḡakey k'ṛa'aī (F.), 'fill
thou.' you.'

haghah di ḡak k'ṛi or ḡak di haghah di ḡak k'ṛi or ḡak
k'ṛi (M.), haghah di ḡaka'h di k'ṛi (M.), haghah di
k'ṛi or ḡaka'h di k'ṛi (F.), ḡakey k'ṛi or ḡakey di k'ṛi
'let him, her, it, fill.' (F.), 'let them fill.'

Agent.

Singular, ḡakawūnkaey or ḡakawūnaey (M.), ḡakawūnkey
or ḡakawūney (F.), 'the filler; *Plural*, ḡakawūnki or
ḡakawūni (M. and F.), 'the fillers.'

Past Participle.

Singular, ḡak kaṛaey (M.), ḡak kaṛey (F.); *Plural*, ḡak
kaṛi (M. and F.), 'filled.'

CAUSAL VERB REGULAR.

Infinitive—*āl-wuzawul*, 'to cause to fly.'

Present—'I cause to fly,' &c.

āl-wuzawam.

āl-wuzawaey.

āl-wuzawī.

āl-wuzawū.

āl-wuzawa'ai.

āl-wuzawī.

Past.

1st Form.—Governing noun masculine singular.

mā, tā, haghah (M.), *highih* (F.), *or mī, di, yey, or yah wāl-wuzāwuh*, 'I, thou, he, it, she, caused to fly.'

mūjz, tāsū, hughō, or mū, mo, hughō, yey or yah wāl-wuzāwuh, 'we, you, they, caused to fly.'

2nd Form.—Governing noun masculine plural.

mā, tā, haghah (M.), *highih* (F.), *or mī, di, yey or yah wāl-wuzawul*, 'I, thou, he, it, she, caused to fly.'

mūjz, tāsū, hughō, or mū, mo, hughō, yey or yah wāl-wuzawul, 'we, you, they, caused to fly.'

3rd Form.—Governing noun feminine singular.

mā, tā, haghah (M.), *highih* (F.), *or mī, di, yey, or yah wāl-wuzawula'h*, 'I, thou, he, it, she, caused to fly.'

mūjz, tāsū, hughō, or mū, mo, hughō, or yey or yah wāl-wuzawula'h, 'we, you, they, caused to fly.'

4th Form.—Governing noun feminine plural.

mā, tā, haghah (M.), *highih* (F.), *or mī, di, yey or yah wāl-wuzawuley*, 'I, thou, he, it, she, caused to fly.'

mūjz, tāsū, hughō, or mū, mo, hughō, or yey or yah wāl-wuzawuley, 'we, you, they, caused to fly.'

Aorist—‘I may cause to fly,’ &c.

wāl-wuzawam.
wāl-wuzawey.
wāl-wuzawī.

wāl-wuzawū.
wāl-wuzaw’āī.
wāl-wuzawī.

Imperative.

wāl-wuzawah or āl-wuzawah, wāl-wuzaw’āī or āl-wuzaw’āī,
‘do thou cause to fly.’ ‘do you cause to fly.’
haghah di wāl-wuzawī or wā
di l’wuzawī, ‘let him, etc.
cause to fly,’ ‘let them
cause to fly.’

Agent.

Singular, āl-wuzawūnkaey or āl-wuzawūnaey (M.), āl-wuzawūnkey or āl-wuzawūney (F.), ‘the causer to fly’;
Plural, āl-wuzawūnkī or āl-wuzawūnī (M. and F.), ‘the causers to fly.’

Past Participle.

Singular, āl-wuzawulaey (M.), āl-wuzawuley (F.); *Plural*, āl-wuzawulī (M. and F.), ‘caused to fly.’

NEGATION AND PROHIBITION.

Negation and prohibition are expressed by the particles ‘nah’ and ‘mah,’ the position of which, however, depends upon the kind of infinitives with which they are used.

The particle ‘mah’ is alone used with the 2nd persons of the Imperative, and it invariably *precedes* the inflection of the verb with which it is used, whatever its description.

Infinitives, such as pre-watal, 'to fall,' which have a prefixed particle, place the 'nah' after the latter both in the past and present tenses.

pre-watal, 'to fall.'

Past.—pre nah wot, 'he or it did not fall.'

Aorist.—haghah pre nah wuzi or pre nah wuzi, 'he, she, it, may not fall.'

Imperative.—mah pre-wazah, 'do not thou fall.'

Regular verbs, whether transitive or intransitive, take the 'nah' after the prefix 'wu.'

z'ghaledal, 'to run.'

Past.—wu nah z'ghaledah, 'he or it did not run.'

Aorist.—haghah wu nah z'ghali, 'he, she, it, may not run.'

Imperative.—mah z'ghalah, 'do not thou run.'

ra-w'ral, 'to bring.'

Past.—haghah ra nah war or yey ra nah war, 'he or it did not bring.'

Aorist.—haghah ra nah w'ri, 'he, she, it, may not bring.'

Imperative.—mah ra-w'rah, 'do not thou bring.'

When the negative is used with verbs similar to 'dakawul,' the 'nah' follows the adjective or noun, and precedes the auxiliary ; thus,

ḍakawul, 'to fill.'

Past.—haghah ḍak nah kar, or yey ḍak nah kar, 'he or it did not fill.'

Aorist.—haghah ḍak nah k'ri, 'he or it may not fill.'

Imperative.—mah ḍakawah, 'do not thou fill.'

In the Passive the 'nah' precedes the auxiliary; thus,
wish-tal, 'to throw.'

Past.—haghah wish-talaey nah shah or haghah nah shah wish-talaey, 'he or it was not thrown.'

Aorist.—haghah wish-talaey nah shī or haghah nah shī wish-talaey, 'he or it may not be thrown.'

Imperative.—wish-talaey mah shah or mah shah wish-talaey, 'do not thou be thrown.'

ADVERBS.

The Adverbs are for the most part indeclinable; but some are subject to the usual change for the ablative case, and a few (derived from nouns and adjectives) are liable to the same change for gender, number, and case as the nouns they may qualify. Thus, *der*, 'much,' makes in feminine singular, *ḍera'h*; in feminine plural and oblique cases singular, *ḍerey* or *ḍeri*; in plural oblique cases, both genders, *ḍero*.

Adverbs of Place.

here, hither—dal-tah, dali, or his-tah.	before, in front, hitherto— w'rāndi or w'rāndey.
there, thither—haltah or haltah kī.	behind, after—w'rustah or w'rusto.
there, thither—hūri or hūri- tah.	hither, this side—daghah or dey khwā.
hence, from this place—lah daghah, or lah dey dzā'ea or dzā'eah.	thither, that side—haghah khwā.
thence, from that place—lah haghah dzā'ea or dzā'eah.	beyond, there, on that side —haghah khwā or haghah palau.

side by side— <u>khwā</u> pah <u>khwā</u> .	somewhere—chartah
on both sides — dwārah <u>khwā</u> .	everywhere—har chartah, har yow <u>dzā</u> 'e.
elsewhere—bæl char-tah or bæl <u>dzā</u> 'e.	nowhere—hīchartah.
here and there—daltah hal-tah.	near, about—najzdey or najzdi.
here, on this side—dey <u>khwā</u> , dey palau.	somewhere or other—yow <u>dzā</u> 'e, yow chartah.
above, overhead—portah or l'warah.	where, wherever—har chartah.
under, below, śh'katah or jzawar.	within, inside—danana, dananah.
so far, to this degree—tar daghah or tar dey pori or pori.	above and below — lāndi bāndi.
so far, to that degree—tar haghah pori or pori.	upside down—naskorah.
	far, at a distance—lirī, lah w'rāyah.
	round-about—chāperah.

Adverbs of Time.

now, presently—aos.	gradually—pāya'h pah pāya'h.
ever, sometime—kalah.	successively—palah pasey.
sometimes, frequently, occasionally—kalah kalah.	before, prior—pah <u>khwā</u> .
never—hīts kalah.	after, afterwards—pas.
always—har kalah.	to-day—nan or nan wradz, or rwadz.
whenever—har kalah chih.	to-morrow—şabā.
sometime or other—kalah nah kalah.	two days since—warama'h wradz or rwadz.
daily — hara'h wradz or wradz.	three days since—lā warama'h wradz or rwadz.
nightly—hara'h shpa'h.	four days since—lā lā warama'h wradz or rwadz.
perpetually—wār pah wār, dam pah dam.	at the dawn (of day)—saħr gāh.
instantaneously — zar pah zar.	

ever—hargiz, hiṣ kalah.
 long since, long ago—lar-
ghūnaey.
 last night—barāyah, barāyi
 shpa'h, begāna'i shpa'h.
 as often, every time—har
dzalah.
 once, at last—bārey, ākhir.
 often, repeatedly—tso wār,
tso dzalah.
 repeatedly, often, frequently
 —wār pah wār.
 once—yow dzalah, yowa'h
 plā.
 twice—dwah dzalah, dwey
 plā.
 thrice—dre dzalah, dre plā.
 instantly, quickly, without
 delay—turt, sam lah
 lāsa.
 quickly, speedily—zar zar,
 mārāh mār.
 shortly, soon—najzdey *or*
 najzdi.

unawares, suddenly—nāga-
 hān, nā-tsāpah.
 all at once, suddenly—yak
lakhtah.
 first, in the first place—
 ṛunbaey *or* w'ṛunbaey.
 secondly—dwayam.
 at last, at length, finally, at
 the end—ākhir.
 yesterday—parūn.
 shortly, soon, to-day *or* to-
 morrow—nan ṣabā.
 the day after to-morrow—
 bael ṣabā.
 early in the morning, be-
 times—wakhtī.
 always, ever—tal *or* tar talo.
 always, continually, ever—
 tal tah talah, tal tar talah,
 hameshah.
 as yet, up to the present
 time—tar aosa, lā tar aosa.
 sometimes—charey charey,
or chari chari.

Adverbs of Quantity.

so much—hombra'h da
 hombra'h, ṣombra'h.
 that much—hombra'h qadr.
 this much—daghombra'h
qadr.
 as much as—har ṣombra'h.
 howmuchsoever—har tso.
 gratuitously—weṛiā.
 a great number, several—
tso tso.
 much, in a great degree, by
 far—ḍer.
 a little, a few—lajz, lakotey.

Adverbs of Similitude.

thus, in this manner—dā *or*
 daghah shān. thus, in this way—dā *or*
 daghah rang.

like, as, as if, just as, for all
the world—lakah, shān,
ghundi, dod, pah dod,
makhay, pah tser.
so, in that manner—haghah
shān,
so, in that way—haghah
rang.

thus, so, in this manner—
hasey, daghah sey, dā
hasey, dāsey.
for example—maṣalaṅ.
that is to say—ya'ni.
thus, in this manner—hasey
shān.

Adverbs of Admonition.

look out! have a care!—wu-
gorah, wu-wīnah.
be cautious!—bedār shah.

know! recollect!—poh shah.
take care! mind!—khabar-
dār shah.

Adverbs of Society and Separation.

alone—yawādzaey.
face to face—makhā-makh.
apart, at a distance—lirī, liri.
far away, very far off—lirī
lārgah.
at the side—arḵh, arakh.
side by side—arḵh pah
arḵh.
singly, individually — yow
pah yow.
back to back—shā pah shā.
shoulder to shoulder—
aojza'h pah aojza'h.

apart, separately — beyal,
beyala'h, beyal beyal.
together—sarah.
besides, except—bey lah dey,
siwā lah dey, pratah lah
dey.
separately—tār pah tār.
uselessly—wuch pah wuch-
ah.
on opposite sides, on both
sides—porī rā porī.

Adverbs of Extremity and Termination.

to, up to, until—tar, porī.
hitherto, up to—tar dey
porī, tar daghah porī.
until, up to—tso, tso chih.
beyond bounds—bey ḥadda,
lah ḥadda zi'āt.
to the last degree—tar
ḥadda norī.

till now, as yet—tar aosa
porī.
so far as—tar haghah porī.
till when? how long?—tar
kalah porī.
to the end—tar ākhir porī.
to the last, to the extreme—
tar nihāyata porī.

Adverbs of Interrogation.

where? whither?—chartah, charī, chari, kam <u>dzā</u> 'e.	until when? how long?— tar kalah, tar kalah porī, tar kama porī or tar <u>tso</u> .
how? in what manner?— <u>tsangah</u> .	how much?— <u>tsombrah</u> <u>ka</u> dr.
since when?—lah kama or lah koma wakta.	how often?— <u>tso</u> <u>dzalah</u> .
how much?— <u>tsombrah</u> , <u>tsomrah</u> .	why not?—waley bah nah wī.
whence?—lah kama, lah kama <u>dzā</u> 'e or <u>dzā</u> 'eah.	why? how? wherefore?— <u>tsah</u> larah, <u>tsah</u> lah, pah <u>tsah</u> .
when? at what time?— kalah.	for what? wherefore?—wa- ley, <u>tsah</u> dapārah.
how much longer?—lā tar koma.	in what way? how?— <u>tsah</u> rang, <u>tsah</u> shān, pah <u>tsah</u> togah.

Adverbs of Dubitation.

perhaps, haply—shā-yī, gūn- di, gundi.	may be—bah wī.
perhaps not—nah dī wī.	probably—pah gumān sarah.
God knows— <u>Khudā</u> -e z'dah.	may or may not be—wī kih nah wī.

Adverbs of Affirmation and Emphasis.

certainly, doubtless — bey shakah, lā chār.	necessarily, it behoveth— boyah, baedah.
necessarily—al-battah, <u>kho</u> , zarūr.	altogether, wholly, entirely —har gorah, yak lakhtah.
yes, indeed, yea—ho.	never, by no means—haḍo, haḍu.
merely, only, exactly—jor.	only, simply—faḳat.
right or wrong—haḳḳ nā haḳḳ, kām nah kām.	at all events, whether or not, nolens volens — <u>khwāh</u> na- <u>khwāh</u> .
by no means, never—hīchar- ey, lah sarah, lasarah.	exactly, quite, the very same—bedū, ho bah ho.
really, truly—pah rišti'ā, haḳḳan.	
by God!— <u>Khudā</u> -e jzo.	

Adverbs of Negation.

no, not, nay—nah, yah. do not—mah.

CONJUNCTIONS.

if—kih, agar.	notwithstanding—sarah lah dey.
although—agar-chih.	unless—mangar, magar.
also, even, likewise—ham, bal.	and, also—aw, o.
but, yet, however—waley, wali.	therefore, then—pas, skah, dzakah.
besides, except—siwā, prat-ah.	that, because, since—chih.
if not, unless, otherwise—kih nah, ki-nah.	unless, if not—bey lah.
then, therefore—lah haghah sababa.	then, because, therefore—dzakah, lah dey jihata, lah dey sababa, tso.
but, moreover—balkih.	or—yā.

PREPOSITIONS AND POSTPOSITIONS.

of—da.	to, until—tar.
to—tah, larah, lah, watah, wa larah, wa lah, wa watah.	on, upon—par, par bāndi.
in—k'shey, pah k'shey.	from him, her, it, or them—pri, prey.
below, under—tar lāndi, da lāndi.	over, above—da pāsa, dapā-sah.
with—sarah.	before—dzakhah.
for, for the sake of—dapā-rah.	in, betwixt, between—mandz, mi-yandz.
from—lah, lah nah, di, di nah.	in between, in the middle—pah mi-yandz.

INTERJECTIONS.

well done! bravo!—āfrīn!	lackaday!—afsos!
shābāsh!	would to God!—kāsh-kī!
have a care!—tam shah!	kāsh-kī!
bedār shah!	strange! good God!—'ajab,
alas! alas!—hai hai!	hāe hū-e!
sorrow! alas!—dreg <u>ha</u> !	indeed! really!—hah!
avaunt! get away!—chi-	begone! get away!—lirī
<u>khah</u> !	shah! bī-ārtah shah!
oh!—ao! ai! wahey!	hush! silence!—chhapah!
dear! dear!—wūey! wūey!	chhap shah!
woe! woe!—wāe! wāe! or	hollo! oh! O!—ghūcha'h!
ākh! ākh!	ghuchah! ghuchey!

NUMERALS.

1 yow or yowa'h.	20 shil.
2 dwah.	21 yow wisht.
3 dre.	22 dwah wisht.
4 <u>tsalor</u> .	23 dre wisht.
5 <u>pindzah</u> .	24 <u>tsalor</u> wisht.
6 shpajz.	25 <u>pindzah</u> wisht.
7 aowah.	26 shpajz wisht.
8 atah.	27 aowah wisht.
9 nah.	28 atah wisht.
10 las.	29 nuh wisht.
11 yow las.	30 dersh.
12 dwah las.	31 yow dersh.
13 di-yār las.	&c. &c.
14 <u>tswār</u> las.	40 <u>tsalwesht</u> .
15 <u>pindzah</u> las.	50 <u>pindzos</u> .
16 shapāras.	60 shpetah
17 aowah las.	70 ao-yā.
18 atah las.	80 at-yā.
19 nuh las or nūnas.	90 nawey or newey.

100	sal or sil.	700	aowah şawa.
100	yow şawa.	800	atah şawa.
200	dwah şawa.	900	nuh şawa
300	dre şawa or ter şū.	1,000	zar or yow zar.
400	tsalor şawa or tsūnşū.	2,000	dwah zarah.
500	pindzah şawa or pūnşū.		&c. &c.
600	shpajz şawa.		
	10,000 las zarah.	10,000,000	karor.
	100,000 lak.	1,000,000,000	behand or alif.
		1,000,000,000,000	nīl.

The first of the foregoing numerals becomes 'yowa' or 'yowah' in the oblique cases; and before a feminine noun takes imperceptible 'h,' and is liable to the same changes for number and case as other adjectives. The other numerals, being plural, take the indirect form of the plural, and are not subject to any other changes for gender or number.

The Ordinal Numbers.

first—runbaey, w'runbaey,	sixth—shpajzam.
fem. runba'i, w'runba'i,	seventh—awam.
awwal.	eighth—atam.
second—dwahyam.	ninth—nuham, nam.
third—dreyam.	tenth—lasam.
fourth—tsaloram, tsalaram.	&c. &c.
fifth—pindzam.	

Before feminine nouns all ordinals but the first take imperceptible 'h' like other adjectives.

Fractions.

a quarter—pā-o.	one and a half—yow nīm
a half—nīm, nīma'h.	or yowa'h nīma'h.
three-quarters — dre pāwa,	one and three-fourths—pāo
dre pāwa'h.	kam dwah.
one and a quarter—pindzah	
pāwa, pindzah pāwa'h.	

Days of the Week.

Saturday— <u>khāli</u> , shanbah.
Sunday— <u>it-bār</u> , atwār, yek shanbah.
Monday— <u>gul</u> , <u>pīr</u> , do shanbah.
Tuesday— <u>nahah</u> , sih shanbah.
Wednesday— <u>chār</u> shanbah.
Thursday— <u>pān</u> shanbah, panj-shanbah.*
Friday— <u>jam'ah</u> , ādīna'h.

Months of the Year.

<i>Name.</i>	<i>Meaning.</i>
Ḥasan Ḥusain.	Ḥasan Ḥusain.
Ṣafara'h.	Ṣafar.
Runba'ī <u>khōr</u> .	The first Sister.
Dwahyama'h <u>khōr</u> .	The second Sister.
Dreyama'h <u>khōr</u> .	The third Sister.
Tsalorama'h <u>khōr</u> .	The fourth Sister.
Da <u>Khudā-e mī-āsht</u> .	God's month.
Da sho <u>qadr mī-āsht</u> or	} The month of the Night of Destiny.
Da <u>barāt mī-āsht</u> .	
Da <u>rojzey mī-āsht</u> .	The Fast month.
Da <u>wārah akhtar mī-āsht</u> .	The lesser Fast month.
<u>Mi-yāni</u> , <u>Mi'āna'h</u> , <u>Khāli</u> .	The Intermediate month.
Da lo-e <u>akhtar mī-āsht</u> .	The greater Fast month.

The Seasons.

Spring— <u>psar-laey</u> .	Autumn— <u>manaey</u> .
Summer— <u>aoraey</u> , <u>dobey</u> .	Winter— <u>jzamaey</u> .

* Amongst the tribes north of Peśhāwar, Thursday is called *da ziyārat rwadz*, 'the day of pilgrimage.'

The Cardinal Points.

North—*shaey* *taraf*.

South—*kirn* *taraf*.

East—*n'war* *khātah*, *n'mar* *khātah*.

West—*n'war* *pre-wātah*, *n'mar* *pre-wātah*.

SYNTAX.

The general order of words in a sentence is as follows:—First the nominative, the adjective preceding the substantive; then nouns in the different cases, as required; a participle or adverb may follow; and the verb terminates the sentence.

Nouns.

When nouns of different genders occur in the same sentence, the adjective, verb, and participle, governed by them in common, must take the masculine form.

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, '*dū'i* *makr-ūna* *hasi* *kāndi* *chih* *wa* *khalk* *ta'amūna* *war-kawīna* *ao* *khpul* *dzān* *tah* *khalkah* *marjū'* *kawīna*,' 'Those (deceivers) practice such deceptions—they give *victuals* unto the people, and they bias *the world* towards themselves.'

The particle '*da*,' which governs the genitive case, generally precedes the noun it governs.

When two nouns in the ablative case come together in a sentence, the '*a*' or '*ah*,' the sign of the case, is only used with the last.

The particles '*tah*,' '*lah*,' '*lah*,' &c., governing the dative case, are often used to denote '*for*,' '*for the sake of*,' &c.; thus, '*kih* *shāhbāz* *lah* *sīna'h* *da'h* *da* *chanjariō*,

'ankabūt larah sīna'h da'h da magas,' 'If the breast of the partridge is *for* the falcon, *for* the spider is the breast of the fly.'

In sentences where there are two objective cases, the one denoting the object and the other the person, the object of the transitive verb *must* be put in the dative case.

The dative case is sometimes used instead of the genitive to express relation or possession; thus, 'ghah tuḥfa'h chih wa'h plār mā tah rāstawuley,' &c., 'That curiosity which father had sent *for me*,' &c.

Diminutives and terms of endearment are formed by the addition of one or other of the following terminations, -k, -aey, -a'ī, -ra'ī, -kaey, -gaey, -oṭ, -oraey, -ūkaey, -gūtaey; as bāzārgaey, 'a small market,' jīnaka'ī, 'a little girl,' chargoṛaey, 'a young or little cock,' w'ṛūkaey, 'a little (boy),' &c.

Adjectives.

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.

Adjectives are often used alone, the substantive being understood.

When any other than the first numeral adjective is used with nouns in the masculine gender, the noun is most generally inflected, and takes '-a' or '-ah'; but occasionally it takes the plural form. When numeral adjectives are used with feminine nouns, the latter take the plural form without exception.

When the first numeral adjective is used with nouns, it is subject to the same changes for gender, number, and case as the noun it qualifies.

Pronouns.

In the different tenses of intransitive verbs, and in the present, future, and aorist of transitives, in which the affixed personal pronouns are used, the separate personal pronouns may be altogether omitted, or may be used with them. When the meaning is clear without them, they may be dropped in the 3rd person singular and plural of intransitives also.

The third personal pronoun 'haghah' is sometimes used as the remote demonstrative, and is declined in a similar manner.

The prepositions 'tar' and 'par,' meaning 'to' and 'upon' respectively, with the addition of long 'i' or short 'i' are used as pronouns, when they become 'tri' or 'tri,' 'from him, her,' &c., and 'pri' or 'pri,' 'upon him, her,' &c. The particle 'nā' or 'nah,' to which 'tey' or 'ti' is prefixed in the oblique cases, is also used for 'pri.' These substitutes for pronouns cannot be called prepositions, because they have a pronominal meaning inherent in them. They are used for both things animate and inanimate, and singular and plural, and are not subject to any change for gender; thus, 'Dā haghah, Ādam Khān daey chih Durkhāna'i tri biwaley da'h,' 'This is that same Ādam Khān from whom Durkhāna'i has been carried off.'

In speaking of one's-self with another, preference is given to the 1st person in the first instance. The Afghāns also use the *singular*, not the plural form of the pronoun, when referring to one person only.

When a third person is mentioned, the words of the speaker himself must be repeated, instead of using the 3rd person; thus, 'Chih war tah yādah sh'wah chih k'ada'h mī karey nah da'h,' 'When he recollects that "the k'ada'h has not been performed by me."'

When a second pronoun is required to refer to the same person or thing as the subject, the reflective pronoun

'khpul' must be used; thus, 'Mīrzā! khpul dzān pa-
khpulah stā-yī,' 'O Mīrzā! he *himself* glorifieth *himself*.'

When, however, a pronoun in the *second* member 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.

The reflective is joined to nouns and pronouns by way of identity, peculiarity, or emphasis; thus, 'Khudā'e pa-
khpulah dā wayalaey (daey),' 'God *himself* hath said,' &c.

The pronoun 'tsah,' used both as an interrogative and an indefinite, is often employed as an exclamative; thus, 'Tsah balā sakhta'h dāna'h yam na-pohejzam!' 'What unfortunate hard grain I am, I know not!' It may, also, be used as a discriminative; thus, 'Tsah ḥākim tsah ra'iyat tsah ghair zer,' 'Whether ruler or subject, whether foreign or strange.'

The adverb 'chartah' is used emphatically to denote dissimilarity, contrariety, and non-existence between matters and things; thus, 'Chartah da yār shūṇḍey! chartah gham da dil o jān!' 'Where (are) the lips of the beloved! where (is) the sorrow of heart and soul!'—implying that there is similarity between them.

Verbs.

Transitive verbs, in any past tense of the active voice, *must* agree with the object in gender and number; thus, 'Bahrām khalāṣa'h haghah jina'ī k'ṛala'h lah.ḳaidah,' 'Bahrām released that damsel from confinement.' The agent is used in the instrumental case, and takes the inflected form when capable of inflection.

Some transitive verbs, such as 'wayal,' 'to speak,' and 'katal,' 'to look at,' 'to observe,' absolutely require the object to be put in the dative case, without which the sen-

tence would convey no meaning; thus, 'Ādam Khān Balo tah wuh wey chih,' &c., 'Ādam Khān said to Balo, that,' &c.

Pushto nouns have no particular terminations for the objective; it is distinguished by its position, which properly is after the agent and before the verb. 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 point out the objective case. Example:—'Chih Aurang Bahrām khabar kah lah dey hālah, andeśhno yey šurat tāo kar: shah pareshāna,' 'When Aurang made Bāhram acquainted with this circumstance, care and anxiety excited him: he became distracted.'

Reverse the position of "Aurang," the agent, and he becomes the object.

The infinitive form of the verb is often used to denote the absolute necessity of an action; thus, 'bal hālāl hālāl garnal daey,' 'Moreover, what is legal and right, it is necessary to account lawful.'

The infinitive in the genitive case, is the 'noun of fitness' shown in the paradigms of conjugation.

The past tense of a verb is often used in a future sense; thus, 'bāda! kih da yār khabar di rā-waḥ, lah z'rah bah wākhley da hijrān sawī dāghūna,' 'O gentle breeze! if thou wilt bring (*lit.* if thou broughtest) news of the beloved, from the heart thou wilt remove the absence-burned scars.'

Of intransitive verbs, the 3rd person singular and plural of the past tenses is alone subject to change of termination for gender, and the first and second persons merely take the plural form of the affixed personal pronouns for the plural number.

The present tense is in many instances used in a future signification; thus, 'da janat naḥsho nigār tri porey hīs shī chih sh'kārah kā yow nigār nigār lah makha,' 'the rapture and bliss of Paradise will be nothing in his eyes, when

the beloved displayeth one of the charms of her countenance.'

The Pušhto has no regular potential mood; and the passive form of the verb is used instead, with a slight difference in the construction. *Intransitive* verbs have no passive voice, but a passive form (that is, the different past participles with the auxiliary 'to be') is used for the potential in their case. The verb agrees with the agent, and the masculine or feminine form of the past participle must correspond accordingly.

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 case in the past tense.

The present participle is constantly used as a noun; thus, 'ālwātah' means both 'flight' and 'fleeing,' 'prewātah,' both 'a fall,' and 'falling,' &c.

The past participles of Pušhto verbs are very often used as past conjunctive participles; thus, 'da rukḥṣat salām mī karaey tri bidā shwam,' *having made* my parting salutation, I bade them farewell.'

Sometimes a meaningless sound is added to a word to produce a jingle of rhyme; thus, 'da dunyā da sūd da-pārah bāedah nah daey chih grewān k'rey da 'izat pah chā shūk pūk,' 'for the sake of the profit of the world, it behoveth not that thou shouldst rend the collar of any-one's fair fame.'

PUSHTO MANUAL.

PART II.

EXERCISES AND DIALOGUES.

KISSEY LAH ĪSAPA AL-ḤAKĪM.

FABLES FROM ÆSOP AL-ḤAKĪM.*

1. Ṭapūs aw Kowtarey.

Yow tso kowtaro lah derah muddatah lah werey da yow-ah ṭapūs pah nā-ārāma'ī k'shey rwadzi terawali, magar chih tal yey bedāri kawula'h, awlah korah kh pulah liri nah t'lali, lah hamley da dušman tar-aosah-pori pah amān wey. Nūr chih ṭapūs wu-pohedah chih hamley mī bey-fā-idah dī, war da farīb aw

1. The Kite and Pigeons.

Some pigeons had long lived in fear of a kite, but being always on the alert, and not going far from the dove-cote, they had contrived hitherto to escape the attacks of the enemy. So when the kite found that his sallies were unsuccessful, having betaken himself to craft, he brought stratagem

* These have been selected from my illustrated Pushto Edition of Æsop's Fables.

da makr pra-natalaey, hīlah-sāzī yey w'ṛāndi wu-newal-a'h: nūr yey wa-dū-ī tah wawey chih, "Dā jzwandūn da tal - tar - talah andeśhney tsalah khwaśhawa'i? Kih faḳat mā khpul bādshāh k'ṛa'ī hara'h ḥamla'h chih pah tāsū kedey zah bah mo da balā spar wum lah highey bah mī khūndī kawuley." Nūr kowtaro, da dah pah khbaro wisāh karaey, pah takht da shāha'ī yey k'shēnāwo; magar chih pah takht k'shēnāst pah adā kawulo da khpul bādshāa'ī ḥaḳḳ pah khwaralo da yowey kowtarey hara'h rwadz sar shah. Pah lidalō da dey ḥāl yawey kawtarey chih intizār da wār khpul yey tsḳāwuh, hum daghah ḳadr yey wu-vey, "Har-tsah chih wu-sh'wal lah-mūjz-sarah lā-ik daey."

Fā-idah.—Haghah kasān chih lah khpul lah lāsah wa kom zālīm yā yowah duśhman tah pah dzān tasalluḡ war kawī, hits ta'ajjub di nah k'ṛī kih haghah pah akhir k'shey pah dū-ī zulm wu k'ṛī.

2. Lūmbar aw Wuza'h.

Yow lūmbar pah yowah kūhī h'shey lwedalaey wuh, aw lah ḡerah muddatah yey

to bear: so he said to them,

"Why do ye prefer this life of continual anxiety? If you would only make me your king, I would secure you from every attack that could be made upon you."

The pigeons, trusting to his professions, placed him on the throne; but when he was established thereon, he began to exercise his prerogative by devouring a pigeon a day.

Whereupon one pigeon that yet awaited his turn, said no more than, "It serves us right."

Moral.—They who voluntarily put power into the hand of a tyrant or an enemy, must not wonder if it be at last turned against themselves.

2. The Fox and Goat.

A fox had fallen into a well, and had been casting about for a long time how

lah dzānah sarah andešhna'h kawula'h chih pah tsah taur bah lah dey kūhia pah bī-ār-tah wu-wuzi. Ākhir yowa'h wuza'h wa haghah dzā'e tah wu-rā-ghla'h, ghošht yey chih aoba'h wu-ts'šhī, nūr lah lūmbar yey puštana'h wu-k'ra'h chih aoba'h šhey aw dērey dey kih yah. Lūmbar zāhira'h khatra'h khpula'h pošhaley, war-tah yey wu-wey, "Ai dostey, šh'katah rāshah; aoba'h hasey šhāghal-ey dey chih nah pah aobe-izam, aw hombrah dērey dey chih kam-wālī nah-lari." Pah dey khabara'h wuza'h pah-āsana'i-sarah dalāndi wakūhī tah artāwa'h sh'wa'h. Pah rasedalo da dey lūmbar, pah šh'karo da dostey khpul-ey madad akhistaey, pah chālāka'i sarah dangedalāey, lah kūhia da-bāndi rā-wu-khot, aw wa highēy fareb-khwarāley gharibey wazey tah yey bey z'rah-swaeyah wu-wey chih, "Pah nisbat wa izira'h stā tah kih nimey da highih di poha'h dar-lāley, pa-khwā tar artāwe-dalo bah di kataley wuh."

3. Lewah aw Kamol.

Pah stūni k'shey da yowah lewah yo haq ar shawāey

he should get out again. At length a goat came to the place (and) wanting to drink, asked Reynard whether the water was good, and if there was plenty of it. The fox, dissembling the real danger of his case, replied,

"Come down, my friend; the water is so good that I cannot drink enough of it, and so abundant that it cannot be exhausted." Upon this the goat, without any more ado, leaped into the well.

Upon her arrival the fox, taking advantage of his friend's horns, and nimbly having leaped, came out of the well, and coolly remarked to the poor deluded goat,

"If you had half as much brains as you have beard, you would have looked before you leaped."

3. The Wolf and Crane.

A wolf had got a bone stuck in his throat, and, in

wuh, aw pah der 'azāb giriftār daltah haltah z'ghāst, har dzān-dār chih bah pah peš shah pah 'ājizī bah yey du'ā da khalāsa'i lah highey sakhta'i tri ghoštala'h, aw pah trats k'shey bah yey dā wayal chih wa haghah nek-bakht k'shawūnki tah bah tsah shəh in'am war-k'ram. Nūr pah yowah kamol zāra'i aw wa'dey da dah ašar kaŕey, bey-fikrah yey ūjzda'h ghāra'h khpula'h da lewah pah khūla'h nanayastaley, haghah hađ yey lah stūni da dah rā-wu-yost. Nūr pah narma'i sarah yey haghah in'am wa'da'h kaŕey tri wughošht. Pah ārwedalo da dey lewah tandaey triw ghāsh spin kaŕey pah zāhir khafah war tah wu-yey-vey, "Ai nā-shukrah makhlūkah! Zi'at tar dey in'am tsah ghwārey chih sar di pah zāmo k'shey da lewah yaš-aey, pah salāmat di rā-wu-yost!"

Fā-idah.—Haghah kasān chih ikhlāš-mandī kawī faqať pah umīd da 'iwaz mundalo, nah bo-yah chih ta'ajjub wu-k'ri kih pah mu'āmalah k'shey lah kam zāto sarah, pah 'iwaz da shukrāney bey haddah rish-khand mūmi.

the greatest agony, ran up and down, beseeching every animal he met to relieve him of his pain, and hinted at a very handsome reward to the successful operator. A crane, moved by his entreaties and promises, having ventured his long neck down the wolf's throat, drew out the bone from it. He then modestly asked for the promised reward. On hearing this, the wolf, grinning and showing his teeth, replied, with seeming indignation,

"Ungrateful creature! What other reward do you ask for than that having put your head into a wolf's jaws, you brought it safe out again!"

Moral.—Those persons who are charitable only in the hope of a return, must not be surprised if, in their dealings with evil men, in lieu of thanks they meet with boundless jeers.

4. Khud-pasanda'h Kāgha'i.

Yawey kāgha'i khūd-pasandey pah hasey shān tso da dey pah jajūri k'shey dzā'e-da'h, tso barney chih tā'ūsāno āchawuli wi wākhistali, pah khpulo barno k'shey yey lekey k'rey, aw qadim siālān khpul nā-tsizah shmeralae, dzān yey pah derey gustākha'i sarah pah yowah sail k'shey da dey rangīno murghāno dākhl kar. Hugho bey drangah aḥwāl da highey bey - satah wa-raghaley daryāft karāey, haghah 'āriatey barney yey tri wu-k'shaley, aw pah ma-shūko wahalo hajūm pri karī, lah khpulah sailah yey wu-yastala'h. Highey bad-bakhtey bey naṣibey kāgha'i, qer āzār mundaley lah ḥaddah zī'āta afsos karēy, bīartah pah awwalnīo siālāno gaḍah sh'wala'h, aw ghoṣht yey chih bī-ā lah dū-i sarah wu-āstejzi goyā chih hīts pri shawaey nah wuh. Magar dū-i maghrūri da dey pah yād dar-laley, lah khpuley mal-gira'i yey wu-sharāla'h, aw yowey lah hugho chih lajz muddat shawaey dey pah tsah nah shmerala'h, pah ṭaur da dars

4. The vain Jackdaw.

A jackdaw, as vain and conceited as a jackdaw could well be, having picked up the feathers which some peacocks had shed, stuck them among her own, and despising her old companions, introduced herself with the greatest assurance into a flock of those beautiful birds.

They instantly detecting the character of the intruder, stripped her of her borrowed plumes, and falling upon her with their beaks, sent her about her business.

The unlucky and unfortunate jackdaw, sorely punished (and) deeply sorrowing, betook herself to her former companions, and would have flocked with them again as if nothing had happened. But they, recollecting what airs she had given herself, drummed her out of their society, while one of those whom she had but lately despised, read her this lecture: "Had you been contented with what nature made you, you

yey war tah wu-vey: "Kih tā pah haghah togah chih khudā-e paidā k'rey kanā'at karaey wāe, lah sazā da lo-e-āno tar tā aw hum lah maz-amatah da khpulo siālāno nijāt bah di mundalaey wuh."

5. Kunḍa'h aw Chirga'h.

Yowey kunḍey yowa'h chirga'h dar-lala'h chih har saḥār bah yey yowa'h haga'i āchawula'h. Nūr kunḍey lah dzānah sarah andešna'h wu-k'ra'h, "Kih zah da khpul-ey chirgey dānah war do-chanda'h k'ram, dwah dzalah bah di rwadzi haga'i wā-chawī." Nūr tadbir khpul yey wu-āzmayah, aw chirga'h hasey tsorba'h sh'wa'h, chih bi-l-kull lah haga'i āchawulo wa-wata'h.

Fā'idah.—Har-chih khalk aṭkalawī tal pah haghah shān pah wukū' nah rā-dzi.

6. Ghar pah ḥālat da Langālwah.

Pah tero shawio rwadzo, pah yowah gh'rah k'shey ḍer zorawar ghuḥumbey ārwedah shah. Waḡalaey shah

would have escaped the chastisement of your betters and also the contempt of your equals."

5. The Widow and the Hen.

A widow kept a hen that laid an egg every morning.

So the widow thought to herself, "If I double my hen's allowance of barley, she will lay twice a-day."

So she tried her plan, and the hen became so fat and sleek, that she left off laying at all.

Moral. — What people imagine does not always happen. Figures are not always facts.

6. The Mountain in Labour.

In days of yore, a mighty grumbling was heard in a certain mountain. It was said to be in labour, and

chih ghar pah langālwah k'shey daey, nūr ʈolaey ʈolaey khalk lah liro najzdo, da-pārah da lidalo chili tsah bah wu - zejzawī jam'ah sh'wal. Pas lah ɖerah inti-zārah tskawulo aw lah ɖer shəh shəh aʈkal kawulo da nandārtsiāno, nā-tsāpah da bāndi yow majzak rā-wu-wot!

Fā-īdah.—Dā kiṣṣa'h pah shān k'shey da hūgho kasāno da'h chih lo-e-ey lo-e-ey wa'-dey yey pah nā-tsizah 'aml tar sarah rasejī.

7. Chirg aw Marghal-ara'h.

Yow chirg pah ghūjal k'shey da yowah bazgar pah umid da dāney mundalo da-pārah da shadzey khpuley khazala'h pah psho lawastaley palatāla'h, qazā-kār nazar yey pah yowah gauhar wu-n'shat chih ittifākan haltah lwe-dalaey wuh. Nūr yey wu-wey, "Ho! tah kho yow shəh tsiz yey pah nazar da hugho chih tā 'aziz shmeri, magar wa-mā-tali yowa'h dāna'h da aor-būshī bihtara'h da'h tar tamāmo marghalaro chih pah dunyā k'shey di."

multitudes flocked together from far and near, to see what it would produce.

After long expectation and many wise conjectures from the bystanders, suddenly out popped a mouse!

Moral.—This story applies to those whose magnificent promises end in paltry performance.

7. The Cock and the Pearl.

A cock scratching up the straw in a farm-yard in search of food for his hens, chanced to hit upon a jewel that by some chance had fallen there. "Ho!" said he; "you are a very fine thing, no doubt, to those who prize you, but to me one barley-corn is better than all the pearls in the world."

Fā-īdah.—Haghah chirg
 ḍer hošhyār chirg wuh, mag-
 ar ḍer kam-'aql kasān dī
 chih zalil garnī haghah tsīz
 chih ḍer girān bahā wī faḡaḡ
 lah dey sababah chih wāḡif-
 iyat nah pah larī.

8. Ser-laey aw Lewah.

Yow ser-laey pah bām da
 yowey l'wārey khūney dare-
 dalaey, yow lewah yey
 k'shatah pah larī t'lūnaey
 wu-lidah aw pah pēghor
 war-kawulo wa-dah-tah sar
 shah. Lewah faḡaḡ da-
 pārah da dzawāb war kawulo
 wa-dah-tah daredalaey, wu-
 yey-vey, "Ai nā-mardah!
 dā tah nah yey chih wa-mā-
 tah kandzal kawey, balkih
 daghah dzā'e daey chih tah
 pri walār yey."

9. Kabla'i aw Mor yey.

Yowey kabla'i yowah
 rwadz wa-mor-tah wu-vey,
 "Ai adey, tar spaey kho tah
 lo-ea'h yey, aw tar gaḡanda'i
 aw tar ūjzd sāhey yey, aw
 da-pārah da sātalo da khpul
 dzān śh'kar hum larey; nūr
 tsah sabab daey chih lah
 śh'kārīo spīo hombrah we-
 rejzey?" Mor yey masedal-

Moral.—The cock was a
 sensible cock, but there are
 many silly people who
 despise what is precious only
 because they cannot under-
 stand it.

8. The Kid and Wolf.

A kid being mounted on
 the roof of a lofty house,
 saw a wolf passing below,
 and began to revile him.

The wolf, having merely
 stopped to reply, said,
 "Coward! it is not you who
 revile me, but the place on
 which you are standing."

9. The Fawn and her Mother.

A fawn said to her mother
 one day, "Mother, you are
 bigger than a dog, and
 swifter and better winded,
 and you have horns to de-
 fend yourself; how is it, then,
 that you are so afraid of the
 hounds?" Her mother,
 smiling, said, "All this, my
 child, I know full well; but

ey wu-yey-wey, "Ai farzand-ah, pah dā ṭolah, zah śhæh pohejzam; magar har-kalah chih għapā da spī ārwam, pśhey mī, lās-pah-lāsa, pah har-ḳadr tso tuwānejzi jzir mi biā-yī."

Fā-idah.—Pah hiṭs dalil bah bey z'rah pah għairat rā-nah-wali.

10. Lūmbaraw M'zaraey.

Yow lūmbar chih hiṭs-kalah yey m'zaraey lidalaey nah wuh, chih awwal wār lah ittifāḳah lah-dah-sarah peśh shah, hombra'h wera'h priwu-raghla'h chih najzdey wuh lah werey maṛ shī. Dweam dzalah chih war-sarah mulāki shah, lā dzini pah wera'h wuh, magar pah yowah shān yey khpula'h wera'h puṭa'h k'ra'h. Dreyam wār chih yey wu-li-dah hasey bey-bākah shāh, chih, pah w'rāndi yey wu-raghlaey, bara'h gaṛa'h yey war-sarah wu-k'ra'h.

Fā-idah.—Lah ḍerey nās-tey walārey spuk-wālaey paidā kejzi.

11. Zoṛ śh'kāri Spaey.

Yow śh'kāri spaey, chih pah khpul 'umr k'shey pah khpul kār ḍer maṛanaey

no sooner do I hear a dog's bark, than forthwith my heels take me off as fast as they can carry me."

Moral.—There is no arguing a coward into courage.

10. The Fox and Lion.

A fox who had never seen a lion, when by chance he met him for the first time, was so terrified that he almost died of fright. When he met him the second time he was still afraid, but managed to disguise his fear. When he saw him the third time he was so much emboldened, that, having gone up to him, he asked him how he did.

Moral.—Too much familiarity breeds contempt.

11. The old Hound.

A hound who had been an excellent one in his time, and had done good service to his

wuh, aw pah maidān da sh'kār yey da -pārah da tsaştan khpul shāh khidmat pah dzā'e rā-wuraey wuh, ākhir lah derah 'umrah aw lah wāfiro mihnato zoř shawaey lah kārāh wu-wot. Yowah rwadz, pah waqt da sh'kār da sođaro, yow sođar yey tar ghwajz wu-niwah, magar ghāshūnah yey pah jzāmo k'shey da haghah lah ao-ūrio wu-khatal, aw pri lāzim sh'wah chih niwah khpul prejzdi, nūr sođar tri khalāş shawaey lār. S'h'kāri pah daey pri rā-ghalaey, der yey malāmat kar. Lekin haghah za'if spī dzawāb war kar, "Kadīm nokar khpul mu'af k'rah! Kūwat dzamā wuh nah irāda'h mī chih kotāhī yey wu-k'rah. Nūr pah 'iwaz k'shey da peghor rā-kawul wa-mā-tah da-pārah da haghah chih aos yam, dar yād k'rah haghah chih pa-khwā wum."

12. Ās aw Sā-is.

Yow sā-is wuh chih dāna'h da ās bah yey ghlā kařey pro-la'h, sarah lah dey chih tola'h rwadz bah lah saħarah tarn'mā-śhāmah pah ghasho aw timār da dah mashghul

master in the field, at length became worn out with the weight of years and trouble.

One day, when hunting the wild boar, he seized one by the ear, but his teeth gave way from the gums, and he was forced to let go his hold, so the boar escaped. Upon this the huntsman, coming up, severely rated him. But the feeble dog replied, "Spare your old servant! It was the power, not the will, that failed me. Remember rather what I was, than abuse me for what I now am."

12. The Horse and the Groom.

A groom there was who used to steal and sell a horse's corn, yet was very busy in grooming and whispering him all the day long. The horse said to him, "If

wuh. Ās war-tah wu wey,
 “Kih pah rišti-ā ghwārey
 chih zah shæh sh'karah sham,
 wa-mā-tah lah ghasho aw
 timārah lajz rā-krah, aw
 ziāt lah dāney.”

13. Dwey Dzola'i.

Har sarāey dwey dzola'i
 yowa'h par shā bēla'h pah
 ghejz k'shey akhli, aw dwa-
 ra'h ḍakey lah 'aibūnah dī.
 Magar haghah chih pah
 ghejz k'shey da'h, ḍaka'h lah
 'aibūno ḍa humsāyagāno
 da'h, aw haghah chih tar
 shā da'h, ḍaka'h lah 'aibūno
 khpula'h da'h. Nūr hum
 daghah sabab daey chih
 khalk lah khpulah 'aibūno
 kārna'h aw rānda'h dī,
 magar ḍa humsāyagāno yey
 hiṣ kalah lah nazarah ḍa-
 bāndi na-dzī.

14. Spaey aw 'Aks.

Yowah spī tūkra'h
 ghwašha'h lah dūkāno ḍa
 kaṣṣāb ghlā k'ra'h, aw wa-
 taraf-tah ḍa kor t'lalaey, pah
 yowah sind porī wot chih
 'aks khpul yey k'shatah pah
 aobo k'shey wu - lidah.
 Khiyāl yey wu-kaṣ chih bæl
 spaey daey, tūkra'h ḍa

you really wish me to look
 well, give me less of your
 currying, and more of your
 corn.”

13. The Two Wallets.

Every man carries two
 wallets, one before and one
 behind, and both are full of
 faults. But the one before
 is full of his neighbour's
 faults, and the one behind
 of his own faults. Thus it
 happens that men are deaf
 and blind to their own
 faults, but never lose sight
 of their neighbour's.

14. The Dog and the Shadow.

A dog stole a piece of meat
 out of a butcher's shop, and
 on his way home was cross-
 ing a river, when he saw his
 own shadow reflected in the
 stream below. He thought
 that it was another dog
 taking a piece of meat in
 his mouth, so he resolved

ghwašho pah khūlah nīwal-ey, nūr yey lah dzānah sarah muḡarrar k'rah chih tsashtan da highih bah hum sham; magar pah khūlo āchawulo wa haghah ghanīmat shmeralaey tah, haghah ghwašha'h chih dar-lodaley yey lah khūley pre-wata'h, aw pah dā shān yey ṭola'h zā-i' k'ra'h.

Fā-idah. — Lās āchawul wa-'aks-tah aw zā-i' kawul da aṣal dā dah akṣar bakh-ra'h da haghō kasāno chih yow khāṣ tabaruk pah khat-rah k'shey āchawī da-pārah da khīali neka'i mundal.

15. Lewah aw W'ra'i.

Haghah waḡt chih yowah lewah pah sar da yowey chīney aoba'h ts'shaley yow-a'h w'ra'i awārah shawaey yey wu-lida'h chih pah tsako liri pah pā'e da chīney yey pah aoba'h k'shey parnānkey wahaley. Nūr lah dzānah sarah yey nīwal da dey muḡarrar kaṣ, aw pah fikr shah chih tsah bahāna'h da-pārah da dey zulm joṣah k'ram. Nūr, pah w'ra'i war-z'ghāstalaey wu-yey-vey, "Ai sharīra'i! dā tsah bey-hayā-

within himself that he would become the master of that also; but in snapping at the supposed treasure, the bit he was carrying dropped from his mouth, and in this way he lost all.

Moral. — Grasp at the shadow and lose the substance—this is the common fate of those who hazard a real blessing for some visionary good.

15. The Wolf and the Lamb.

As a wolf was lapping at the head of a running brook, he spied a stray lamb paddling at some distance down the stream.

He made up his mind to seize her, and bethought himself how he might justify his violence.

"Villain!" said he, running up to her, "how dare you muddle the water that I

galwī da'h chih haghah aoba'h chih zah yey ts'sham tah yey khærawe" ? W'ra'i, pah 'ājizī sarah, war-tah wu-vey, "Riṣhti'ā wayam nah-wīnam chih pah tsah shān zah aoba'h khærawuley sham waley chih dz'mā lah ṭaraf-ah stā pah khwā aoba'h nah bahejzī balkih stā lah loria dz'mā pah palo rā-dzi." Lewah dzawāb war-kar, "Dā kih wī kih nah wī, magaryow kāl shawaey daey chih tā mā larah ḍer śh'kandzal karaey wuh." W'ra'i rejz-dedūney war tah yey wu-vey, "Ai sardārah! yow kāl pa-khwā tar daey zah lā nah-wum zū karey." Lewah wu-vey, "Shæh daey, kih tah nah wey, stā plār kho wuh, aw dā yow tsiz daey, lekin bey-fā-idah daey dalīl rā-w'ral stā chih zah di shū-ma'h nah k'ram;" nūr bey lah wayalo da bæley khabarey pah highey 'ājizey lā-chārey w'ra'i war wu-ghurzedah sarah yey tsirey k'ra'h.

Fā-idah.—Zālim hits kal-ah muhtāj da bahāney nah daey; aw haghah kasān lajz umīd larī da-pārah da rad-awalo da zulm da zālimāno chih faḡat wasla'h da bey-gunāha'i aw da 'aql larī.

am drinking?" "Indeed," said the lamb, humbly, "I do not see how I can disturb the water, since it runs from you to me, not from me to you."

"Be that as it may," replied the wolf, "it was but a year ago that you called me many ill names."

"Oh, Sir!" said the lamb, trembling, "a year ago I was not born."

"Well," replied the wolf, "if it was not you, it was your father, and that is all the same; but it is of no use trying to argue me out of my supper;"—and without another word he fell upon the poor helpless lamb and tore her to pieces.

Moral.—A tyrant never wants a plea; and they have little chance of resisting the injustice of the powerful whose only weapons are innocence and reason.

16. Yajz aw Lūmbar.

Yowah yajz lāfey shāfey pah bāb k'shey da der muḥabbat lah insān sarah bah wahaley, wayal bah yey chih har-kalah daey maḥ wi zah hīts-kalah daey nah tsandam aw nah yey tsīram. Lūmbar masedalae, war tah yey wu-wey, "Kih tā daey jzwandaey hīts-kalah nah khwaralae mā bah stā khabara'h bihtara'h shmeral-a'h."

Fā-īdah.—Bihtar daey sā-tanah da sarī lah margah tar dā chih pas lah margah yey* 'ilāj kawī.

17. Machān aw Mangaey.

Yow mangaey da 'asalo pah dukān k'shey da baḳāl naskor kaḥae shawaey, machān da-pārah da tsatalo, yey ṭola'ī ṭola'ī pri jama' shwal, aw hum yey ḥarkat lah haḡhah dzā'eah tso yow tsats-kaey lā bākī wuh, ḳabul nah kaḥ. Akhir pshey yey hasey pah k'shey wu-n'shat-ey, chih tuwān da ālwatalo war pāto nah shah, aw pah

16. The Bear and the Fox.

A bear used to boast of his excessive love for man, saying that he never worried or mauled him when dead.

The fox, smiling, observed, "I should have thought more of your profession if you never ate him alive."

Moral.—It is better to save a man from death than when dead to salve him.

17. The Flies and the Honey-pot.

A pot of honey in the shop of a grocer having been upset, the flies, for the purpose of licking it up, gathered round it in swarms, nor would they move from the spot while one drop remained.

At length their feet became so clogged that they could not fly away, and, stifled in the luscious sweets,

* This is the form of pronoun referred to in Grammar, page 21, as pointing out the object or possessive case.

haghah shīrīni k'shey khafah shawī, pah l'war awāz yey wu-wa-yal, "Tsah bad-bakhtah makhlūk yū, chih da-pārah da yowah sā'at khwaśha'i, mū abadi 'umir bā'elah!"

18. Spaey, aw Chirg, aw Lūmbar.

Yowah spī aw yowah chirg 'ahd da dosta'i wu-tārah sarah malgarī shawī pah safar lāral. Shpa'h yey wa yowa'h dzangal tah wu-rasawalah; nūr chirg portah wayowey waney tah ālwataey, pah shākhūno k'shey yey dzā'e wu-niwah, aw spaey k'shatah tar highey waney lāndi nīm-khwābi pre-wot. Chih shpa'h tera'h sh'wa'h, aw rwadz rā-wa-khatala'h aw sapedey-dāgh sh'wey, chirg muwāfik da dastūr khpul pah terah āwāz sarah bāng shurū' kar. Yowah lūmbar dā āwāz ārwedalaey, khiyāl yey wu-tārah chih daey bah nihāraey khpul k'ram, nūr rā-ghī lāndi tar highey waney wudredah, aw hasey yey chirg tah wu-wey, "Tah der shāh chirgūraey yey, aw khalko larah hum der fā-īdah mand yey. K'shatah rā-shah chih mūjz da saḥār n'mūndz sarah wu k'rū aw pah khwaśhī sar shū."

they exclaimed with a loud voice,

"What miserable creatures are we, who for the sake of an hour's pleasure have thrown away our lives!"

18. The Dog, the Cock, and the Fox.

A dog and a cock having struck up an acquaintance went out on their travels together. Night found them in a forest; so the cock, flying up on a tree, perched among the branches, and the dog dozed below at the foot.

As the night passed away and the day dawned, the cock, according to his custom, set up a shrill crowing. A fox hearing him, (and) thinking to make a meal of him, came and stood under the tree, and thus addressed him: "Thou art a good little cock, and most useful to thy fellow creatures. Come down, then, that we may sing our matins and rejoice together."

Chirg dzawāb war kaṛ, "War shah, ai dz'mā shæh dostah, wa-tal-tah da waney, aw mū-azzin rā-wu-bolah chih azān wu-wā-yī.' Magar pah waḳt da t'lalo da lūmbar pah nijzd da highey waney chih haghah rā-wu-boli, spaey, pah yowah ghoṭa'h par ghurzedalaey, lūmbar yey nīwal-aeey, maṛ yey kaṛ.

Fā'idah.—Haghah kasān chih dām da bæl pah lār k'she-jz'di aksir bandi pah khpulah dāna'h shī.

19. Zāṛa'h shadza'h aw khum da Sharābo.

Yowey zaṛey shadzey yow khāli khum da sharābo pah z'maka'h prot wu-lidah. Kih tsah hum yow tsātskaey lah hugho la'lo muzābo chih pa-kh wā tri ḍaḳ shawaey wuh pah k'shey pāto shawaey nah wuh, magar marghūb bū-e yey lā wa-rah-guzro-tah war-kāwuh. Buḍa'i, paza'h khpula'h har-ḳadr chih tu-wānedala'h war najzdey k'ra'h, aw pah ṭol nafas yey sūrṇāwuh, pah nārey sarah yey wu-vey, "Ai shīrīnah tsizah! yow waḳt kho bah tsah mazah-dār wuh har-tzah chih pah tā k'shey wuh, har-kalah chih khaṭbel yey hum hasey ḍer dil-kushā daey!"

The cock replied, "Go, my good friend, to the foot of the tree, and call the mū-azzin to sound the call."

But as the fox went to the tree to call him, the dog, with one spring, leaped out, seized the fox, and made an end of him.

Moral.—They who lay traps for others are often caught by their own bait.

19. The old Woman and the Wine-jar.

An old woman saw an empty wine-jar lying on the ground.

Though not a drop of the liquid ruby with which it had previously been filled remained, nevertheless a grateful fragrance it still yielded to the passer by.

The old woman, applying her nose as close as she could to it, and sniffing with all her might, exclaimed, "Sweet creature! how charming indeed must your contents once have been, when even the very dregs are so delicious!"

20. Khachara'h.

Yowa'h khachara'h chih lah sababah da zi'at-wāli da rozīnah dāney tsorba'h aw masta'h shawey wa'h yowa'h wradz daltah haltah khar-chiley wahaley, ākhir laka'i khpuley portah karey, pah nārey sarah yey wu-vey, "Mor dz'mā shartey āspa'h wa'h, aw pah har taur lakah chih dā shæ'h wa'h zah hum hasey shæ'h yam." Magar chih lah khar-tizo wahalo aw z'ghāstalo jzir starey sh'wa'h, nā-tsāpah wa-dey-tah pah yād sh'wa'h chih plār mī faḡaḡ khar wuh.

Fā-īdah.—Har-yow ḡaḡ-kaḡ dwah ṡarafah larī; nūr pa-khwā tar mukhtārawalo da kom yowah lah dū-ī nah, shæh daey nazar kawul wa-dwāro-tah.

21. Halak Shpūn aw Lewah.

Yowah halak shpūn, chih rama'h khpula'h yey najzdey wa yowah kali tah powula'h dzinī wakto yey pah taur da bāza'i nāra'h kawala'h, "Lewah rā-ghī! Lewah rā-ghī!" Dwah drey wārah yey dā cham pah kār wu-

20. The Mule.

A mule that had grown fat and wanton on too great an allowance of corn, one day, jumping and kicking about, at length, cocking up her tail, exclaimed, "My dam was a racer, and I am quite as good as ever she was."

But being soon knocked up by her galloping and frisking, she remembered all at once that her sire was but an ass.

Moral.—Every truth has two sides; hence it is well to look at both before we commit ourselves to either.

21. The Shepherd-boy and the Wolf.

A shepherd-boy, who tended his flock not far from a village, used to amuse himself at times in crying out, "Wolf! Wolf!"

Twice or thrice his trick succeeded.

raghī. Tamām kalaey bah pah hapa'h da dey z'ghāstal-
aey wu-raghlal; magar ṭol
'iwaz chih dū-i pah badalah
k'shey da miḥnat khpul
mund rish-khand wuh.
Ākhiru-l-Amar, yowa'h wradz
lewah pah riṣhti-ā pah ghelo
gaḍ shah. Halak lah z'rah
nārey wu-k'rey; magar hum-
sāyahgān yey, hasey pohedali
chih tasha'h ḳadima'h bāzī
khpula'h kawī, pah nāro da
dah yey hiṣ ghwajz wa-na-
yost, aw lewah rama'h dzab-
lah tsirey k'rala'h. Nūr hal-
ak z'dah k'rah, magar chih
kār lah lāsah wu-wot, chih
pah darogh-jzano i'tibār nah
kejzi kih tsah hum riṣhti-ā
wā-yī.

22. Kārghah aw Man- gaey.

Yow kārghah chih lah
tandey najzdey wa marg tah
wuh, pah ḳera'h khwaśha'i
wa yowah mangī tah chih lah
lirī yey pah nazar k'she-wat
wāl-wat. Magar chih najzd-
ey wu-raghī, wu-yey-lidah
chih aoba'h hombra'h k'shat-
a'h dey, chih kih har-tso war
wu-dzaredah aw war wu-
ghazedah, war wa-nah-rasīd-
ah. Nūr yey wu-ghošt
chih mangay māṭ k'ri; bī-ā
yey wu-ghošt chih naskor

The whole village came
running out to his assist-
ance; but all the return
they got was to be laughed
at for their pains.

At last, one day, the wolf
got into the flock indeed.

The boy cried in earnest;
but his neighbours, sup-
posing him to be at his old
sport, paid no heed to his
cries, and the wolf devoured
the sheep.

So the boy learned, when
it was too late, that liars are
not to be believed even when
they tell the truth.

22. The Crow and the Pitcher.

A crow that was ready to
die with thirst, flew with joy
to a pitcher which he saw at
a distance.

But when he came up to
it, he found the water (is)
so low, that with all his
stooping and straining, he
was unable to reach it.

Thereupon he wanted to
break the pitcher; then
again he wanted to upset it;



yey k'ri; magar kuwat yey da-pārah da yowah lah dagho dwuo kāro bas nah wuh. Ākhir, dzini gaṭey najzdey lidalali, yowa'h yowa'h, yey ākhistey ḍerey yey pah mangi k'shey wāchawuley, aw lah kawulo da dey kārah aoba'h yey tah khūley pori da mangi portah rā wu-rasawuley, aw tanda'h k'khpul-a'h yey pah māta'h k'ra'h.

Fā-idah.—Hunr aw ta'm-mul pah kār rādzi haltah chih zor kotāh wī, lakah chih matal di—"Iḥtiyāj mor da iḥād di."

23. Rūnd aw Kungaraey.

Yowah rāndah sarī 'ādat dar-lah, chih har-kalah bah kom dzāndār pah lās war kaṛ shah, showū bah yey chih kom jins daey. Yow waḡt yow kungaraey da le-wah yey war-larah war woṛ. Dah lās sar tar pāyah pri wu-tg'kāwuh, aw chih pah shakk k'shey wuh, wu-yey-vey, "Zah nah pohejzam chih plār stā spaey kih lewah wuh, magar hombrah pohejzam, chih zah tā pah rama'h k'shey da gædo nah sham pre-showulaey."

but his strength was not sufficient to do either.

At last, seeing some small pebbles near at hand, he dropped a great number of them one by one into the pitcher, and, by doing this, raised the water to the brim of the pitcher, and by that means quenched his thirst.

Moral.—Skill and patience will succeed where force fails, as the proverb runs—"Necessity is the mother of Invention."

23. The Blind Man and the Whelp.

A blind man was wont, on any animal being put into his hands, to say what it was.

Once they brought to him a wolf's whelp.

He felt it all over from head to foot, and, as he was in doubt, said, "I know not whether thy father was a dog or a wolf, but this much I know, that I would not trust thee among a flock of sheep."

Fā-idah.—Bad khoeūnah pah halak-wālaey sh'karah shī.

24. Sharmashān aw Gæðey.

Yow waqt lah waqto, sharmašhāno paighām pah lās da āstādzi wa gædo tah war-stāwuh, pah dey khwāhish chih pah gāndo k'shey di şul-ħa'h pah mi-yandz dz'mūjz aw stāsū wī. Wu-yey-wayal, "Tsalarah mudām dā halā-hal jang sarah wu-k'rū? Dā sharir spī sabab da ṭolo fasādo dī; dū-ī tal-tar-talah pah mūjz ājzi-yī, aw ṭongra-yī. Dū-ī rukḥṣat k'raa'ī, aw pas lah haghah pah abadi dosti aw şul-ħa'h dz'mūjz aw stāsū k'shey bah hiṣ ḥarkat bākī pāto nah shī." Ahmaḳo gædo dā khabarey wu-n'gh-wajzaley, spī rukḥṣat sh'wal, aw rama'h, lah bihtarīno sātandoio beyal shawey, pah āsāna'ī sarah ghanimat da khā-ino duşmanāno khpulo sh'wal.

25. M'zara'ī.

Pah mi-yandz da ṭolo hai-wāno ḍer baḥş shawaey wuh, chih kom-yow tar nūro bah pah ḍer-wālaey da aulād

Moral.—Evil dispositions are early shown.

24. The Wolves and the Sheep.

Once upon a time, the wolves sent an embassy to the sheep, desiring that there might be peace among them for the time to come.

"Why," said they, "should we be for ever waging this deadly strife? Those wicked dogs are the cause of all; they are incessantly barking at us, and provoking us. Send them away, and there will be no longer any obstacle to our eternal friendship and peace."

The silly sheep listened, the dogs were dismissed, and the flock, thus deprived of their best protectors, became an easy prey to their treacherous enemy.

25. The Lioness.

There had been a great stir among all the beasts, which could boast of the largest family.

lāfey wu-wahī. Nūr dū-ī pah w'ṛāndi da m'zara'ī wu-raghlal, aw puštana'h yey tri wu-k'ra'h, "Tah kho pah yowah wār lang-tūn tso rā-w'rey." Dey pah triw tand-aey war tah wu-vey, "Yow, magar haghah yow m'zaraey daey."

Fā'idah.—Khāṣṣiyat tar miqdār teraey kawī.

26. Lewah aw Gæda'h.

Yow lewah chih spī khwar-alaey wuh, aw pah ḍer bad ḥāl wu-garzedah, lakah chih tuwān da ḥarkat kawulo yey nah darlah, yowa'h gæda'h chih haltah teredala'h war wu-yey-ghoštala'h, aw iltimās yey tri wu-kaṛ chih tsah aoba'h lah chiney chih haltah najzdey wa'h war larah rā-w'ri, aw wayal yey, "Kih tah dz'mā da-pārah ts'shāk rā-w'rey, khwarāk bah zah pa-khpulah paidā k'ram." Gædey wu-vey, "Ho, zah pah dey bāb k'shey shakk nah-laram; tsalarah chih, kih zah hombrah najzdey da-pārah da dar-kawulo da aobo dar sham, tah bah jzir mā kīma'h k'ri."

So they came before the lioness, and inquired of her, "(And) how many do you have at a birth?"

She said, grimly, "One; but that one is a lion."

Moral.—Quality comes before quantity.

26. The Wolf and the Sheep.

A wolf that had been bitten by a dog, and was in a very sad case, in such wise that he was unable to move, called to a sheep that was passing by, and begged her to fetch him some water from the neighbouring stream, and said he, "If you will bring me drink, I will find meat myself."

The sheep replied, "I make no doubt of it; for, if I come near enough to give you the drink, you will soon make mince-meat of me."

27. M'zaraey aw nūr darindagān śh'kār kawūnkī.

M'zari aw nūro darinda-gāno da-pārah da t'lalo pah śh'kār sarah 'ahd wu-kaṛ. Har-kalah chih yow tsorb gā-waz yey wu-nīwah m'zari khpul dzān pah taur da amin w'rāndi kaṛ aw haghah śh'kār yey drey bakhrey kaṛi, hasey 'aml yey wu-kaṛ: wu - yey - wey, "Awwala'h bakhrey bah pah sabab da maṣab da bādshāha'i wākh-lam dzakah chih bādshāh yam; dweama'h bakhra'h bah ḥiṣṣa'h khpula'h wākh-lam tsalarah-chih pa-khpul-ah pah śh'kār k'shey mal-gar wum; aw pah bāb k'shey da dreyamey bakhrey—hart-sok chih hasey jur'āt laral wā-di-khli."

28. Spaey aw Tsashtan yey.

Yow saraey pah safar tah, haghah waqt, spaey khpul pah warah walāṛ lidalaey, pah nārey yey war-tah wu-vey, "Tsalarah wiṭ khūlaey walāṛ gorey? Da-pārah da t'lalo lah mā sarah taiyāri wu-k'rah." Spī, laka'i śhor-awaley, wu-yey-wey, "Ai

27. The Lion and other Beasts hunting.

The lion and other beasts formed an alliance to go out a-hunting.

When they had taken a fat stag, the lion proposed himself as commissioner, and having divided the game into three portions, thus proceeded: said he, "The first portion I shall take officially as king, for king I am; the second I shall take for my own personal share in the chase; and as for the third part, let him take it who dares."

28. The Dog and his Master.

A certain man was setting out on a journey, when, seeing his dog standing at the door, he cried out to him, "What are you gaping about? Get ready to come with me."

The dog, wagging his tail, said, "I am all right,

ṣāhibah zah musta'idd yam; tā larah taiyārī kaṛey bo-yah."

Pah Pušto hum matal di. "Wa laṛam tah yey wu-vey, 'Kūch daey.' Wey yey, 'Dz'mā yowa'h laka'i da'h.'"

29. Bad-kho-e Spaey.

Yow spaey hasey waḥshī aw bad-kho-e wuh, chih ṭsaštan larah yey lāzim wuh chih yow drūnd koland yey pah ghāra'h pori wu-tarī, chih lah khwarālo aw dah-ralo da ham-sāyahgāno khpulo man'a'h shī. Spaey, lah dey nūghī maghrūr sha-waey, pah bāzār k'shey yey dzān zāhir kaṛ, koland khpul šhorawulaey chih nūro war-tah wu-gorī. Magar yowah hošhyār dost yey qarār-karār pah pas-pasey war-tah wu-vey, "Har qadr kam shuhtrat chih pah dey bāb k'shey kawey bihtar daey; dā nišhāna'h da im-tiyāz stā jazā da nek 'aml nah da'h, magar nūghī da bad-nāma'i da'h!"

Fā-idah.—Sarı der waqt-unah shuhtrat pah ghalat nāmūs shmerī, aw pah 'iwaz k'shey da dey chih shuhtrat

master; it is you who have to pack up."

There is a Proverb in Pušto likewise. "They said to the scorpion, "Tis time to march.' He replied, 'I have only my tail.'"

29. The Mischievous Dog.

There was a dog so wild and mischievous, that his master was obliged to fasten a heavy clog about his neck, to prevent him biting and worrying his neighbours.

The dog, priding himself on this badge, paraded himself in the market-place, shaking his clog to attract the attention of others.

But a sly friend of his whispered to him, and said, "The less noise you make in this matter the better; your mark of distinction is no reward of merit, but a badge of disgrace."

Moral.—Men often mistake notoriety for fame, and would rather be remarked for their vices or their follies

nah mūmī nūm watal pah
'aib aw ḥimākat khpul
khwaśhawī.

Pah Puśhto wā-yī,—“Yow
sarāey wuh, nūm yey nah
wot. Pah masjid k'shey
yey gandagī wu-k'ṛala'h,
nūm yey wu-wot.”

30. Sarāey spī dahṛalaey.

Yow sarāey chih spī dah-
ṛalaey wuh, daltah haltah
gærzedah, puśhtana'h yey
kawula'h chih 'ilāj dz'mā
tsok kawulaey shī. Yow
sarāey chih war-sarah peśh
shah war tah yey wu-vey,
“Ai ṣāhibah, kih ghwārey
joṛ shey, yowa'h tūkṛa'h
ḍoḍa'ī pah wīno da haghah
zakhm khushta'h k'ṛah, aw
wa-haghah spī tah chih tah
yey dahṛalaey yey wācha-
wah.” Haghah saṛī, mase-
dalaey, wu-yey-vey, “Kih
zah pah muāfiḳ da maślahat
stā 'aml wu-k'ṛam, lah ṭolo
spīo da śhahr bah dahṛalaey
sham.”

Fā-īdah. — Haghah tsok
chih dzān taiyār da-pārah
da perodalo da duśhmanāno
khpulo zāhirawī muḥtāj bah
da ḍer-wālī da dū-ī nah shī.

than not be noticed at
all.

They say in Puśhto—
“There was a man; (but)
he was not noted. He com-
mitted a nuisance in the mas-
jid, and his name got up.”

30. The Man bitten by a Dog.

A man who had been
bitten by a dog was going
about asking if any one
could cure him.

One that met him said,
“Sir, if you would be cured,
take a bit of bread and dip
it in the blood of the wound,
and give it to the dog that
bit you.”

The man, smiling, said,
“If I were to follow your
advice, I should be bitten
by all the dogs in the city.”

Moral.—He who pro-
claims himself ready to buy
up his enemies will never
want a supply of them.”

31. Spaey pah Ākhor k'shey.

Yowah spī bechāwra'nah khpula'h pah yowah ākhor k'shey jora'h k'ra'h, aw haghah dzā'e tsamlāstalaey, pah ghapal aw ṭam wahal yey āsān lah tsarah mana' kawul. Yowah lah hugho wu-wey, "Wu-gora'i, tsah bad kho-e spaey daey, chih pah-khpulah dāna'h nah-shī khwaraley, aw nah bæl chih khwarali yey shī war prejz-dī chih wu-yey khūrī."

32. Ghumāsha'h aw Ghwa-yaey.

Yowa'h ghumāsha'h chih chāperah pah sar da yowah ghwāyah burnedala'h, ākhir pah yowah sh'kar yey k'she-nāstaley, lah dah yey da taṣdī' war-kawulo mu'āfi wu-ghošta'h, aw wu-yey-wey, "Kih dründ-wāli dzmā wa-tā-tah tsah taklif dar-kawī mihrbānī kaṛaey rā-tah wu-wayah aw zah bah pah yowah dam k'shey lāṛa'h sham." Ghwāyah war-tah wu-wey, "Pah dey bāb khpul māghzah mah khūrah, tsalarah chih wa-mā-tah yow tsiz daey kih pāto shey kih lāra'h shey; aw, kih rištī-ā wu-wayam, zah nah wu-poḥedam chih tah haltah wey."

31. The Dog in the Manger.

A dog had made his bed in a manger, and there lying, by snarling and growling, kept the horses from their provender.

One of them said, "See what a miserable cur it is! who neither can eat corn himself, nor will allow those to eat it who can."

32. The Gnat and the Bull.

A gnat that had been buzzing about the head of a bull, at length settling herself down upon one of his horns, begged his pardon for incommoding him, and said, "If my weight at all inconveniences you, pray say so, and I will be off in a moment."

"Oh, never trouble your brains about that," says the bull; "for it is all one to me whether you go or stay; and, to say the truth, I did not know you were there."

Fā-īdah.—Har qadr chih 'ilm kam daey khūd-bīnī zīāta'h da'h, maḡalaḡ da Peśhāwar khūd-pasand 'ālimān.

33. M'zaraey aw drey Nadimān yey.

M'zarī gæda'h war-wa-ghoštala'h aw wa-dey-tah wu-farmāyil, "Wu-wayah kih dz'mā khūla'h bad bū-e lari kih yah." Dey dzawāb war-kaḡ, "Ho." M'zarī pah ghāsho sar da dey dzini pre-kaḡ tsalarah chih aḡmaḡa'h yey wu-garnala'h. Nūr le-wah yey wu-ghošt, aw lah dah yey puštana'h wu-k'ra'h. Haghah wu-wey, "Yah." Daey yey tukaḡ tukaḡ kaḡ tsalarah chih khūshāmad-gar yey wu-shmerah. Ākhir yey lūmbar war-wu-ghošt, aw lah dah yey suwāl wu-kaḡ. Haghah wu-wey, "Pah rištī-ā zah zukām shawaey yam, paza'h mi banda'h da'h."

Fā-īdah.—'Ākil kasān pah khatar-nāko zamāno k'shey hiṡ nah wā-yī.

34. Dwah Degah.

Dwah degah, yow khāw-rin, bæl da koḡo, lah sail-

Moral.—The smaller the mind the greater the conceit, as, for example, the self-satisfied wise men of Peśhāwar.

33. The Lion and his three Councillors.

The lion called the sheep, and asked her, "Say whether my breath smells bad or not."

She said, "Ay."

The lion bit off her head for a fool.

Then he called the wolf, and asked him.

He said, "No."

He tore him to pieces for a flatterer.

At last he called the fox, and asked him the question.

He replied, "Truly I have got a cold, and cannot smell."

Moral.—Wise men say nothing in dangerous times.

34. The two Pots.

Two pots, one of earthenware, the other of brass,

ābah da yowah sīnd nezah-warī sh'wal. Dah koṭo deg wa khāwrīn tah iltimās karaey wu-yey-vey, "Kih dz'mā pah tsang aosey khābar-dārī bah di wu-k'ram." Khāwrīn wu-vey, "Dā wainā stā ḍera'h mihrbānī da'h, magar lah dey kārah kho zah zī'atī werejzam; kih tah yawā-dzaey tsakho tafāwat sātalaey larey, shā-yī chih zah pah salāmat pah sar da aobo lār sham, lekin kih mūjz sarah wu-n'shalū, yaḳīn daey chih zah bah āzār mundalaey sham."

Fā-īdah. — Parhez wu-k'raa'i lah ḍero zorawaro hamsāyahgāno; tsalarah chih, kih sarah wu-n'shla'i, haghah chih kam-zoraey daey tabāh bah shī.

35. Ṭabīb aw Marīz.

Yowah ṭabīb lah tso mūdey porī 'ilāj da yowah marīz kā-wuh, magar haghah yey pah 'ilāj k'shey maṣshah. Pah waḳt da puṭawulo ṭabīb pri 'azizāno yey gærzīdah, wayal yey, "Kih haghah gharīb dost dz'mūjz chih haltah daey, faḳat lah shrābo parhez karaey wāe aw muwāfiḳ 'ilājūnah yey musta'malawulī haltah bah

were carried down a river in a flood.

The brazen pot begged the earthen one, saying, "If you keep by my side I will protect you."

The earthen pot said, "Thank you for your kind offer, but that is just what I am afraid of; if you will only keep at a distance, perhaps I may float down in safety; but should we come in contact, I am sure to be the sufferer."

Moral.—Avoid too powerful neighbours; for, should there be a collision, the weakest goes to the wall.

35. The Doctor and his Patient.

A doctor had been for some time attending upon a sick man, who, however, died under his hands.

At the funeral the doctor went about among the relations, saying, "Our poor friend there, if he had only refrained from wine, and used proper remedies, would not have been lying there."

prot nah wuh." Yowah lah wera'h-jzaliō dzawāb war kaṛ, "Ai nekah ṣāhibah, aos hasey khabara'h kawul bey-fā-īdah da'h; tā larah bāedah wuhtashkhiṣ kawul da hasey tsizo haghah waḳt chih mariz da-pārah da khwaralo jzwandaey wuh."

Fā-īdah. — Hasey kejzi chih bihtarin naṣi-hat mund shi pas lah haghah chih kār lah-lāsah wu-wat.

36. Khar aw Khar-kār.

Yow khar chih pah lār k'shey tsashtan pah makhah shārah, nā-tsāpah w'rāndi wu-tashtedah, aw lo-ea'h lār yey pre-yaṣhey, pah har ḳadr jzær-ti-ā chih towānedah wa-tsandah-tah da yowah g'rāng wu-z'ghāst. Haghah waḳt chih la haghah dzā'eah pri lwedah shah, tsashtan yey mandey wahaley waraghī, aw tar laka'i yey ṭing nīwaley, koṣhiṣh yey kāwuh chih bi-ārtah yey war-wu-kājzi; maḡar kh'ræh muḳā-bilah ḳaraey pah khilāf da dah yey zor wāhah, nūr sarī lās dzini ākhistaey, wu-yey-vey, "Khair, ai dzo-eah, kih pah zor dzān mālik kawey, kho, zah nā-'ilājah yam. Bo-yah chih sar-kaṣh haiwān lār khpula'h wu-nesi."

One of the mourners answered him, "My good sir, it is of no use saying this now; you ought to have prescribed these things when your patient was alive to take them.

Moral.—It may so happen that the best advice may come too late.

36. The Ass and his Driver.

An ass that was being driven along the road by his master, suddenly started on ahead, and leaving the beaten track, made as fast as he could for the edge of a precipice.

When he was just on the point of falling over, his master ran up, and seizing him by the tail, endeavoured to pull him back; but the ass resisting and pulling the contrary way, the man let go his hold, saying, "Well, Jack, if you will be master, I cannot help it. A wilful beast must go his own way."

37. Kāza'h Zarini Haga'i
Āchawūnkey.

Yow saraey hasey nek-
našib wuh chih yowa'h
kāza'h yey darlala'h chih
harah wradz yey yowa'h
zarina'h haga'i āchawula'h.
Magar lah hasey susta'i
amadana'i nā-rāzah shawaey,
khiyāl yey wu-kaṛ, chih tam-
āma'h khizāna'h pah yow-
ah dam pah ḳabza'h rā-
w'ri, nūr kāza'h yey m'ra'h
k'ra'h; aw geḍa'h yey tsiraley
tsah taur yey mund—hasey
lakah chih nūr kāzān wī!

Fā-idah. — Der zi'āti
ghwāri aw ṭol tabāh k'ri.

38. Khar aw Tsashtanān
yey.

Yow khar chih māl da
yowah bāghwān wuh, aw
khwarāk yey lajz miḥnat
yey der wuh, iltimās yey lah
Jūpitarah wu-kaṛ chih dey
lah khidmatah da bāghwān
khalāš k'ri, aw bael tsashtan
war-k'ri. Jūpitar, lah nā-
khwašha'i da dah nā-rāzah
shawaey, daey yey wa yowah
kulāl tah wu-spārah. Aos
pah nazar wa-pa-khwā-tah
bo-yah der lo-e bārūnah yosī.
Bi-ā yey wa-Jūpitar-tah

37. The Goose with the
Golden Eggs.

A certain man had the
good fortune to possess a
goose that laid him a golden
egg every day.

But dissatisfied with so
slow an income, and think-
ing to seize the whole trea-
sure at once, he killed the
goose; and cutting her
open, found her—just what
any other goose would be!

Moral.—Much wants more
and loses all.

38. The Ass and his
Masters.

An ass that belonged to a
gardener, and had little to
eat and much to do, besought
Jupiter to release him from
the gardener's service, and
give him another master.

Jupiter, angry at his dis-
content, made him over to a
potter.

He had now heavier bur-
dens to carry than before,
and again appealed to Ju-
piter to relieve him, and

shikāyat wu-kaṛ chih da dah dast-gīri wu-k'ri, aw Jūpitar hasey tajwiz wu-kaṛ chih dey pah kom tsamyār wu-prolah shah. Khar aos pah nisbat wa-w'rāndini-tah wa ḍer bad hāl tah wu-rasedah, aw chih da harey wradzey kār da tsashtan yey mulāhizah kāwuh, pah zgerwaey yey wu - wey, "Afsos! afsos! tsah torbakhtah yam! Dz'mā da-pārah bihtar wuh chih kanā'at mi pah w'rūnbanio tsashtanāno karaey wae, tsalarah chih zah aos winam chih aosanaey tsashtan mi tso jzwandaey yam yawādzay zi'āti miḥnat bah pah mā nah kājzi, balkih chih maṛ sham tsarman bah mi hum pre-nah-jz'di!"

Fā-idah.—Haghah tsok chih pah yowah dzā'e k'shey nah khwaśhah daey, kalah nah kalah bah bael dzā'e khwaśh shī.

39. Ghal aw Spaey.

Yow ghal chih da-pārah da ghilā wa yowah kor tah war-tah ghošt yey chih ghapā da spī pah āchawulo da goley wa-dah-tah man'a'h k'ri. Spī war tah wu-wey, "Jzær lah

Jupiter so contrived that he was sold to a tanner.

The ass having now fallen into worse hands than ever, and daily observing how his master was employed, exclaimed, with a groan,

"Alas! alas! what a wretch am I! It had been better for me to have remained content with my former masters, for now I see that my present owner will not only work me harder while living, but will not even spare my hide when I am dead!"

Moral.—He that is discontented in one place will seldom be happy in another.

39. The Thief and the Dog.

A thief who was coming to rob a house would have stopped the barking of a dog by throwing a sop to him. The dog said to him, "Away with you! I

daey dzā'eah liri shah! pa-
khwā tar dey mā ḍer shak-
ūnah pah tah dar-lal,
magar dā bey-haddah mihr-
bānī stā wa-mā-tah yaḳin
kawī chih lūchah yey."

Fā-īdah.—Bada'h pah lās
k'shey zāhirawī badī pah
z'rah.

40. Karnā-chī giriftār
shawaey.

Yow karnā-chī pah jang
k'shey giriftār shawaey, pah
ḍera'h gharibī sarah yey
amān wu-ghoshht. Wu-yey-
wey, "Ai neko sāhibāno,
mā mu'āf k'raa'i, aw mā bey-
sababah wa-ḳatl-tah mah
rasawa'i, tsalarah chih mā
pah-khpulah tsok wajzalaey
nah daey, aw pratah lah dey
karnā hum hiṭs wasla'h nah
laram." Hugho kasāno chih
dey yey giriftār karaey wuh,
wu-yey wayal, "Da-pārah
da daghah sabab kho bah
jzær wa-ḳatl-tah wa-rasejzi,
tsalarah chih pah-khpulah
lah jang kawulo bey himatah,
nūr khalk pah jang aw khūn-
rezi pātsawey."

Fā-īdah.—Haghah saṛaey
chih da-pārah da jang nūr
pātsawī ḍer bad daey tar
hugho chih pah k'shey
sharik dī.

had my suspicions of you
before, but this excess of
civility assures me that you
are a rogue."

Moral.—A bribe in hand
betrays mischief at heart.

40. The Trumpeter taken
prisoner.

A trumpeter having been
taken prisoner in battle,
begged hard for quarter.
Said he, "Spare me, good
sirs, I beseech you, and put
me not to death without
cause, for I have killed no
one myself, and save this
trumpet I have no other
arms."

They who had seized him
said, "For this very reason
shall you the sooner die, for
without the spirit to fight
yourself, you stir up others
to warfare and bloodshed."

Moral.—He who incites
to strife is worse than those
who take part in it.

41. Musāfirān aw Tabar.

Dwo saṛo pah yowa'h lār k'shey safar kāwuh, haghah waḡt yowah lah dū-io yow tabar lwe-dalaey wākhist aw wu-yey-wey, "Wu-gorah chib mā tsah tsiz mundal-aeŷ daey!" Haghah bæl wu-wey, "Mah wāyah chih 'mā,' balkih 'mūjz,' mundal-aeŷ daey." Pas lah lajzey müdey, haghō saṛo chih tabar wuruk kaṛaeŷ wū rā-ghlal, aw par haghah saṛaeŷ chih tabar war dzakhah wuh tuhmat da ghlā yey ke-šhod. Haghah wa-malgari khpul tah wu-wey, "Afsos! 'mūjz' halāk sh'wū!" Haghah bæl dzawāb war-kaṛ, "Mah wayah chih 'mūjz' halāk sh'wū; balkih wāyah 'zah' halāk sh'wam, dzakah chih haghah saṛaeŷ chih nah pre-jz'di chih dost yey ḡssa'h-dār da ni'mat shī, bo-yah chih kḡiyāl wa-nah-k'rī chih ḡssa'h-dār da kḡatar bah yey shī."

42. Zoṛ Saṛaeŷ aw Marg.

Yowah zārah saṛaeŷ chih yow lo-e geḡaeŷ da largio yey ākhisteŷ wa'h ḡera'h lār t'lalaeŷ wuh, haseŷ staṛaeŷ shah chih haghah geḡaeŷ

41. The Travellers and the Hatchet.

Two men were travelling along the same road, when one of them, picking up a hatchet, cried out, "See what thing I have found!"

The other said, "Do not say 'I,' but that 'we' have found."

After a while, up came the men who had lost the hatchet, and charged the man who had it with the theft.

He said to his companion, "Alas! 'we' are undone"

"Do not say 'we' are undone," replied the other; but say 'I' am undone; for he that will not allow his friend to share the prize, must not expect him to share the danger."

42. The old Man and Death.

An old man that had travelled a long way with a huge bundle of sticks, found himself so weary that he cast it down, and called

yey wu-ghurzāwuh, aw marg yey wu-ghošht chih wa-dah-tah lah dey đerey zaliley zindagāna'i khpuley khalāšī war-k'ri. Marg barabar da balalo da dah jzir hāzir shah, aw puštana'h yey tri wu-k'ra'h chih, "Tsah ghwārey?" Haghah, pah hairat k'shey lwe-dalaey, wu-yey-vey, "Ai nekah sāhibah, mihrbānī karey fakat pah bi-ā ākhistalo k'shey da geđi wa-mā-tah madad rā k'rah."

Fā-idah. — Ghošhtal da marg yow tsiz daey, aw rā-t'lunkaey lidal yey bael tsiz.

43. Da Našhtar Wana'h aw Karkarna'h.

Yowey waney da našhtar yowa'h wradz pah nijzdey da karkarney lāfey shāfey wahaley war-tah wu-yey-vey, "Tah bi-l-kull pah hiṭs kār nah yey; magar tsah anbar-khāney aw kom korūnah bey lah mā binā kedali shi?" Karkarney war-tah wu-vey, "Ai nekah sāhibah, haghah waḡt chih tar-kārnan lah tabaro aw aro khpulo sarah daltah rāshī, tso fidia'h bah di shandaley wa'h kih našhtar nah yowah karkarney wey?"

Fā-idah.—Maskina'h bakh-

upon Death to deliver him from his most miserable existence.

Death came straightway at his call, and asked him, "What do you want?"

He, filled with terror, replied, "Pray, good sir, do me but the favour to help me up with my burden again."

Moral.—It is one thing to call for Death, and another to see him coming.

43. The Fir-tree and the Bramble.

A fir-tree was one day boasting itself to a bramble, (and) said to it, "You are of no use at all; but how could barns and houses be built without me?"

The bramble replied, "Good sir, when the woodmen come here with their axes and saws, what would you give to be a bramble and not a fir?"

Moral.—A humble lot in

ra'h pah salāmat k'shey bihtara'h da'h lah khaṭaro chih chārperah par lo-eāno aw mutakabbirāno wī.

44. Būḍa'i aw suhela'i yey.

Yowey zaṛey kundey hošh-yārey dwey suhela'i darlaley, chih haghah bah yey tal pah waḳt da chirg bāng wa-khidmat-tah wa-lārawuley. Suheliōdā sahar-khezi ḍera'h nā-pasandaley, yow lah bəlah yey sarah ḳarār wu-tārah chih ghāra'h da chirg pechaley wa-yey-wajzni, lah dey jihatah chih dey pah sabab da wišhawulo da mir-maney khpuley pah lo-e sahar k'shey sabab da ṭolo miḥnato da dū-i wuh. Har-kalah chih dū-i dā ḳar wu-ḳar, highey zaṛey ṣāhibey, mudāmi bāng-kawūn-kaey khpul nah darlalaey, weredūnkey sh'wa'h chih nah - bādā pah - khpula'h bah zi'āta'h wiḍah shī, nūr tal bah yey waḳt ghalatā-wuh, aw dū-i bah yey nima'h sbpa'h wišhawuley.

Fā-idah. — Lah haddah zi'ātī hila'h bāzi aksir khpul dzān tah daghah war-kawī.

45. Nā-joṛah M'zaraey.

Yowm'zaraey, chih lah jihatah da kam-zora'i da zaṛti-ā

security is better than the dangers that encompass the high and haughty.

43. The old Woman and her Maids.

A thrifty old widow kept two servant-maids, whom she used to call up to their work at cock-crow.

The maids, disliking exceedingly this early rising, determined between themselves to wring off the cock's neck and kill him, as he was the cause of their trouble by waking their mistress so early.

They had no sooner done this than the old lady, missing her usual alarm, and afraid of over-sleeping herself, continually mistook the time of day, and roused them up at midnight.

Moral.—Too much cunning often over-reaches itself.

45. The Sick Lion.

A lion, no longer able, from the weakness of old

pah gāndo k'shey tuwān da sh'kār kawulo da-pārah da khwarāk nah darlah, pah ghār khpul k'shey k'she-nāst, aw nafas pah ḍer mushkil k'shalaey, pah naraey āhwāz sarah, yey zāhir k'ral chih zah lah ḥad-dah zī-āt nā-jorah yam. Dā āwāza'h pah ḍerah tal-wār sarah pah mi-yandz k'shey da ḥaiwānāno mash-hūra'h sh'wa'h, aw ḍerey jzarā aw ārmān lah jihatah da dah wu-shah. Yow pas lah bēlah yey 'iyādey larah wa-raghlal; magar, m'zari dū-i hasey beyal beyal, aw pah ghār khpul k'shey mundalī, pah āsāni yey ghanimat khpul k'ral, aw pah dey ta'am tsorb shah. Lūmbar, lah rāsta'i da dey āhwāza'h pah gumān k'shey lwe-dalaey, ākhir da-pārah da 'iyādey yey wa-raghi, aw tsakho liri daredalaey puštana'h da ḥāl da kiḥlahe-ālam khpul yey wu-k'ra'h. M'zari wu-vey, "Ao, lah-ṭolah-nah 'azizah dostah dz'mā, dā tah yey? Waley hasey liri lah mā walār yey? Najzdey rā-shah, ai dz'mā shirīnah yārah, aw da 'ājiz m'zari pah ghwajz k'shey, chih lajz waḳt da jzwandūn lārī, yowa'h khabara'h da

age, to hunt for his prey, laid himself up in his den, and, breathing with great difficulty, and speaking with a low voice, gave out that he was very ill indeed.

The report soon spread among the other beasts, and there was great lamentation for the sick lion.

One after the other came to see him; but, the lion catching them thus alone, and in his own den, made an easy prey of them, and grew fat upon his diet.

The fox, suspecting the truth of this matter, came at length to make a visit of inquiry, and standing at some distance, asked his majesty how he did.

The lion said, "Ah, my dearest friend, is it you? Why do you stand so far from me? Come near, sweet friend, and pour a word of consolation in the poor lion's ear, who has but a short time to live."

z'rah da dād wu-k'rah." Lūmbar pah dzawāb k'shey war-tah wu-wey, "Wish, khudāe dī pah zerma'h shah! waley chih furṣat da pātedalo nah laram mu'āf mī k'raa'i, tsalarah chih, kih riṣhti-ā wu-wayam, zah ḍer dzal-balānd sh'wam lah lida-lo da palo chih daltah pah nazar rā-dzī tsalarah ṭolah wa ghār stā tah dar-ghali dī, aw yow hum bi-yartah rā-watalaey nah daey."

Fā-idah. — Nanawātah pah kāro k'shey āsān daey tar wātah; aw faḡat rasmi hoṣhyāri da'h chih pa-khwā tar sar dananah kawulo lār da da-dabāndi watalo wu-gorū."

46. Lewah pah jāma'h k'shey da Gæḍey.

Yow waḡt lah waḡto yow-ah lewah ḡaṣd wu-kaḡ chih ṣurat khpul tabdīl k'ri, hasey khīāl kaḡaey chih pah dey shān bah guzrān khpul ḍer āsān mūmī. Nūr, warg da yowey gæḍey āghustaey, hasey tadbīr yey wu-kaḡ chih pah yowa'h rama'h k'shey da gæḍo dākhlīl shah, aw lah dū-i sarah tsarīdah, hasey chih shpūn hum lah haḡhah makrah fareb wu-

The fox, in reply, said to him, "God bless you! but excuse me if I cannot stay, for, to tell the truth, I feel quite uneasy at the mark of the footsteps that I see here, for all are pointing towards your den, and not one returning outwards."

Moral.—Affairs are easier of entrance than of exit; and it is but common prudence to see our way out before we venture in."

46. The Wolf in Sheep's Clothing.

Once upon a time, a wolf resolved to disguise himself, thinking that he should thus gain an easier livelihood.

Having, therefore, clothed himself in a sheep's skin, he contrived to get among a flock of sheep, and feed along with them, so that even the shepherd was deceived by the imposture.

khor. Lakah chih shpa'h sh'wah aw shpol wu-tārah shah, lewah hum lah gædo sarah band shah, aw war wu-tārahshah. Magar hasey wu-sh'wah chih shpūn, wa kom tsiz tah da-pārah da shūmey khpuley hājat-mand shawaey, da-pārah da da-bāndi rā-wustalo da yowey gædey, dananah nana-wot, magar lah ghalatah lewah yow lah dū-i shmeralaey, rā-wu-yey-yost, aw jzir yey halāl kar.

47. Sh'kāri Spaey aw Soeya'h.

Yow sh'kāri spaey pas lah dero z'ghāstalo pah yowey soeyey pasey,* pah ā^khir k'shey barābar wa dey tah wu-rasedah, awwal bah yey dahārala'h bī-ā bah yey tsatala'h. Soeya'h, pah maṭlab da dey kār da dah nah-pohedalaey, wu-yey-vey, "Kih tah mī dost yey, nūr tsalarah mī dharey? aw kih dušman yey tsalarah mīna'h rā sarah kawey?"

Fā-idah.—Mubham dost bad-tar daey tar yaqin dušman: bo-yah chih sar-

When night came on and the fold was closed, the wolf was shut up with the sheep, and the door made fast. But it so happened that the shepherd, wanting something for his supper, went in to fetch out a sheep, but mistaking the wolf for one of them, brought him out, and killed him on the spot.

47. The Hound and the Hare.

A hound, after long chasing a hare, at length came up to her, and kept first biting and then licking her.

The hare, not knowing what to make of this, said to him, "If you are my friend, why do you bite me? but if a foe, why do you caress me?"

Moral.—A doubtful friend is worse than a certain enemy: let a man be one

* i.e. pas yey. See Dictionary, p. 1105.

ae^y yā yow tsiz wī yā bael,
nūr haghah waqt pohejzū
chih pah tsah shān lah dah
sarah muḳābilah wu-k'ṛū.

48. 'Arab aw Ūsh.

Yowah 'Arab ūsh khpul
leśhalaey, puštana'h yey tri
wu-k'ṛa'h chih "wa-l'wara'h
lār-tah t'lal khwasshawey kih
wa-dz'wara'h lār." Ūsh pah
kināyah sarah wu-vey,
"Tsah, ai tsishtanah, da
samey lār 'ubūr da maidān
band shawey da'h?"

49. Khar pah tsarman da
M'zari.

Yowah kh'rah tsarman da
m'zari āghūstey, harah khwā
tah gærzedah, ṭol aḥmæk
ḥaiwānān chih pah pri pesh
sh'wal werawul yey, aw, yow
lūmbar lidalaey, pah kośhiśh
shah chih dā hum wu-wera-
wī. Magar lūmbar, āwāz
da dah ārwedalaey, wu-yey-
vey, "Pah taḥḳik, zah bah
hum weredalaey wum, kih
naṛal stā mī ārwedalaey nah
wāe."

Fā-īdah.—Haghah kasān
chih yow waśf chih ḥaḳḳ
yey nah wī pah dzān pori
khḥasawī aksir waqtūnah lah
ziyādati kawulo pah haghah
k'shey khpul dzān śha-yī.

thing or the other, and then
we know how to meet him.

48. The Arab and the
Camel.

An Arab having loaded
his camel, asked him whether
he preferred going up hill
or down hill.

The camel dryly replied,
"Pray, master, is the
straight way across the plain
shut up?"

49. The Ass in the Lion's
Skin.

An ass having put on a
lion's skin, roamed all about,
frightening all the silly
animals he met with, and,
seeing a fox, he tried to
alarm him also.

But Reynard, having
heard his voice, said to him,
"Well, to be sure! and I
should have been frightened
too if I had not heard your
bray."

Moral.—They who assume
a character that does not
belong to them generally
betray themselves by over-
acting it.

50. Da Kh'rah Seo-raey.

Yowah lah khūd-pasandah 'alimāno da Peshāwar, pah yowa'h toda'h rwadz k'shey da worī, da-pārah da swaredalo khpul yow khar pah kirāha'h wākhist chih lah Peshāwarah Hoṭī Mardān larah t'lalaey wa yowah Farangī shāgird khpul tah zabah da "Pakshto" ta'lim k'ri. Pah nīma'h rwadz k'shey ghārmah hasey swūnkī sh'wal chih k'shatah shawaey, ghosht yey chih pah seo-rī k'shey da kh'rah arkh wu-lagawī. Magar, da kh'rah sharūnkaey da-pārah da haghah dzā'e lah dah sarah jagara'h wu-k'ra'h, hasey wayal yey chih, "Haḳḳ dz'mā da-pārah da dey dzā'e stā tar haḳḳah zī'atī daey." Khūd-pasand 'alim wu-vey, "Tsah! mā khar da drast safar da-pārah pah kirāhah akhistaey nah daey?" Haghah bael wu-vey, "Ho, tā khar pah kirāhah akhistaey daey, lekin nah seo-raey da kh'rah." Pah dey mi-yandz k'shey chih dū-i jagara'h da-pārah da haghah dzā'e sarah kawula'h, khar, nā-tsāpah lah haghah dzā'eah wa-lorī-tah da mairey tashtedalaey lār.

50. The Ass's Shadow.

One of the self-sufficient wise men of Peshāwar, one hot summer's day, hired an ass in order to proceed from Peshāwar to Hoṭī Mardān to teach a Farangī pupil of his the Pakshto language.

At mid-day the heat of the sun was so scorching, that, having dismounted, he would have sat down to repose himself under the shadow of the ass. But the ass driver disputed the place with him, declaring that, "I have a greater right to this place than you."

"What!" said the self-sufficient wise man, "did I not hire the ass for the whole journey?"

The other replied, "Yes, you have hired the ass, but not the ass's shadow."

While they were thus engaged in wrangling and fighting for the place, the ass suddenly took to his heels and ran off to the desert.

51. Khar Lešhalaey pah Mālgah.

Yowah khūrdah - farosh chih yow khar sātah, hasey ārwedalaey chih mālgah pah tsandah da daryāb arzāna'h pah lās rā-dzī, khar khpul yey wa highih khwā tah da-pārah da rā-niwalo da tsakho lah highey bot. Tro haiwān khpul yey pah har qadr chih yey w'ralaey shah lešhalaey, wa kor khpul tah yey rā-wāhah, magar, haghah waqt chih dū-ī lah yowey shwayandey parshey teredal, khar k'shata'h pah sind k'shey pre-wat, aw mālgah'aoba'h shawey, dey lah khpul lah bārah khalās shah, nūr pah āsāni wa-tsandah* tah wu-rasedah, pah safar khpul w'rāndi spuk pah dzān aw pah nafs rawān shah. Haghah khūrdah - farosh pas lah lajzey mūdey bī-ā wa-tsandah tah da daryāb da-pārah da rā-niwalo da tsakho nūrey mālgey lār shah, aw khar yey pah nisbat wa-awwal-tah (kih mumkin

51. The Ass carrying Salt.

A certain huckster who kept an ass, hearing that salt was to be had cheap at the sea-side, took down his ass thither to buy some.

Then having loaded the beast as much as he could bear, he was driving him home, when, as they were passing a slippery ledge of rock, the ass fell into the stream below, and the salt being melted, the ass was relieved of his burden, and then, having gained the bank with ease, pursued his journey onwards light in body and in spirit.

The huckster soon afterwards again set off for the sea-shore to bring some more salt, and loaded the ass (if it were possible) yet more heavily than before.

* This noun is masculine in the Western dialect, and belongs to the first form of the 6th Declension, like many others of the same class.

wāe) zī'ātī wu-leśhah. Pah waqt da bi-yartah rā-t'lalo da dū-ī, lakah chih 'ubūr yey kāwuh lah haghah sīndah chih khar w'rāndī pah k'shey pre-wataey wuh, khar pah kasd pre-wat, aw lah aoba'h sh'walo da mālgey, bī-ā lah khpulah bārah khalās shah. Tsashtan yey, lah dey nuksānah pah ghazab shawaey, fikr yey wu-kaṛ chih pah kom ṭaur 'ilāj da dey chāl da dah wu-k'ri, nūr pah bael wār chih yey safar wa-tsandah tah da daryāb wu-kaṛ dzanāwar khpul yey pah sfanjo wu-leśhah. Haghah waqt chih dū-ī pah pa-khwānaey shān wa haghah sīndah tah wu-rasedal, kh'rah kadīm chāl khpul shurū' kaṛ, aw khpul dzan yey pah aoba'h k'shey wu-r'gharāwuh; magar sfanjūno bi-l-kull lāwndah shawī, pah waqt k'shey da t'lalo wa-kor-tah, khar pah khpul nuksān wu-pohedah, chih pah 'iwaz da spukawulo da bār khpul, haghah yey zī'ātī tri dwuo ḥiṣṣo drūd karaey wuh.

Fa-idah. — Yow rangah 'amlūnah bah muwāfiḳ da har ḥāl nah shī; aw hasey tah wī chih mūjz haghah yow chāl yow wār zī'ātī wu-k'rū.

On their return, as they crossed the stream into which he had formerly fallen, the ass fell down on purpose, and, by the dissolving of the salt, was again released from his load.

His master, provoked at the loss, and thinking how he might cure him of this trick, on his next journey to the coast freighted his beast with a load of sponges.

When they arrived at the same river as before, the ass was at his old tricks again, and rolled himself into the water; but the sponges becoming thoroughly wet, he found to his cost, as he proceeded homewards, that instead of lightening his burden, he had more than doubled its weight.

Moral.—The same measures will not suit all circumstances; and we may chance to play the same trick once too often.

52. Najūm-gār.

Yow najūm-gar hara'h shpa'h da-pārah da mulā-ḥizēy kawulo da storio da-bāndi tah. Nūr yowa'h shpa'h hasey wu-sh'wah chih, najūm-gar pah chāperah da shahr gærzedah, tamāmey andeshney khpuley yey pah āsmān k'shey dūbey shawey, pah yowah tsāh pre-wat. Pah nārey wahalo aw faryād kawulo da dah, yowah sarī chih wā-wailā yey wār-wedah z'ghāstalaey war-larah wa-raghī, aw pas lah ghwajz nīwalo wa-ḥiṣṣey-tah da dah, war-tah wu-yey-vey, "Ai nekah sarāeya, pah haghah waḥt k'shey chih tah koḥiḥ kawey da-pārah da tajassus kawulo pah asrāro da falak, lah 'āmo tsīzo chih lāndi tar psho stā dī ghaflat kawey."

53. Halakān aw Chan-gaṣhey.

Yowah ṭolgī da halakāno pah tsaṇḍa'h da yowey ḍandey bāza'i kawulaey, haghah waḥt tso changaṣhey pah aoba'h k'shey lid-ali, bārān da ḍabaro yey pah dū-i ao-rawul shurū' k'ral. Tso lah dey gharibah makhlukah yey lā wajzali wey, chih yowah lah dū-i

52. The Astronomer.

An astronomer used to walk out every night to gaze upon the stars.

It happened one night that, as he was wandering in the outskirts of the city, with his whole thoughts rapt up in the skies, he fell into a well.

On his holloaing and crying out, one who heard his cries ran up to him, and when he had listened to his story, said, "My good man, while you are trying to pry into the mysteries of heaven, you overlook the common objects that are under your feet."

53. The Boys and the Frogs.

A troop of boys were playing at the edge of a pond, when, perceiving a number of frogs in the water, they began to pelt at them with stones.

They had already killed many of the poor creatures, when one more hardy than

z'rah-warrah tar nūro, sar khpul lah aoba'h rā-yastal-
aey, nāra'h yey war-tah wu-
k'ra'h, "Ai dz'mā halako, dā
bey-rahmah bāza'i khpuley
mauḳūfey k'raa'i; andeśh-
nah wu-k'raa'i, chih har-chih
tāsū larah bāzī da'h dz'mūjz
marg daey."

54. Plār aw dwey Lūrni
yey.

Yowah sarī chih dwey
lūrni darlali, yowa'h yey wa
yowah bāghwān tah pah nik-
āh war-k'ra'h, bæla'h yey wa
yowah kulāl tah. Pas lah
tsah müdey da bāghwān
karah da-pārah da mulākāt
wa-raghi, aw bara'h-ghara'h
yey lah lūri sarah wu-k'ra'h,
khhair wa khhairiyat yey hum
tri wu-pušhtedah. Dey dza-
wāb war-kaḳ, "Faḳl daey;
mūjz har-tsah chih ghwārū
larū yey; mā-larah yawādz-
aey yowa'h du'ā shtah, chih
dz'mūjz da-pārah yow sakht
ṭofānī bārān wu-shī chih
buzghalī dz'mūjz ser-āb
k'ri." Nūr plār da kulāl
karah rawān shah, aw aḳwāl
da bæley lūri khpuley yey
wu-pušhtedah. Highey dza-
wāb war-kaḳ chih, "Hīts
tsiz nah-shtah chih mūjz
wa-haghah-tah moḳtāj yū,

the rest, putting his head
out of the water, cried out
to them, "Stop your cruel
sport, my lads; consider,
that what is play to you is
death to us."

54. The Father and his
Two Daughters.

A man who had two
daughters, married one to a
gardener, the other to a
potter.

After a time he paid a
visit to the gardener's, and
asked his daughter how she
was, and how it fared with
her.

She replied, "Excellently
well; we have everything
that we want; I have but one
prayer, that we may have a
heavy storm of rain to water
our plants."

Then the father set off to
the potter's, and asked his
other daughter how matters
went with her. She replied,
saying, "There is not a
thing we want, and I only

aw zah yawādzaey dā umīd laram chih dā shæ'h hawā aw tod n'mar pāto shī, dapārah dapakhawalo da lošhio dz'mūjz." Plār wa-yey-vey, "Dregħah! Dregħah! kih tah ghoštūney da shæy hawā yey, aw khor dī da bārān da'h, nūrzah dapārah da komey yowey du'ā wuk'ram?"

55. Serla'i aw Lewah.

Yowa'hserla'i chih lah ram-ey āwārah shawey wa'h yowah lewah pah makhah k'ra'h. Har-kalah chih dey wu-lidah chih hīts bæl umīd da nijāt nah-shtah, makh yey walewah-tah war-gurzāwuh aw war-tah yey wu-vey, "Mā-larah kho kaḅulawul bo-yah chih albattah fidia'h stā yam, magar lah dey sababah chih jzwandūn dz'mā aos lajz bāki daey, prejz-dah chih pah khwašhi ter shī. Nūr tah tsakho shpela'i wu-wahah, aw zah bah gaḅejzam." Pah waḅt da shpela'i wahalo da lewah aw gaḅedalo da serla'i, spio haḅah sāz ārwedalaey, da pārah da lidalo chih haltah tsah kejzi z'ghāstali rā-ghlal, aw lewah khwašh wuh chih

hope this fine weather and hot sun may continue, to bake our tiles."

"Alack! alack!" said the father, "if you wish for fine weather, and your sister for rain, which am I to pray for myself?"

55. The Kid and the Wolf.

A kid that had strayed from the herd was pursued by a wolf.

When she saw all other hope of escape cut off, she turned round to the wolf and said to him, "I must allow, indeed, that I am your victim; but as my life is now but short, let it be a merry one. So do you pipe for a while, and I will dance."

While the wolf was piping and the kid was dancing, the dogs, hearing the music, ran up to see what was going on, and the wolf was glad to take himself off as fast as his legs could carry him.

tashrīf pah har-ḡadr jzīr-walāey tso pshey tar lāndi d̄zi lah haghah dzā'eah yosi.

Fā-īdah. — Haghah sarī chih da-pārah da kawulo da yowah be-hūdah kār ps̄ha'h da-bāndi lah lāri aejz'di, nah bo-yah chih ta'jjūb wu-k'ri kih lah mundalo da ghani-mat khata shi.

56. Da Jang Ās aw Khar.

Yow da jang ās pah khæh bargastawān ārastah shaw-aey lakah tandara'h gharā kawūnkaey pah yowa'h lār teredalaey, ḡasad da yowah gharīb kh'rah pātsāwuh chih pah drūd bār pah shā darlalaey pah haghah lār pah karār karār tah. Haghah maghrūr ās wu-vey. "Dza'mā lah lāri wu-wuzah! kih nah tar ps̄ho bah dī lāndi pāmāl kram." Kh'rah hīs war-tah wu-nah-vey, magar puṭa'h khūla'h wa-tsandah-tah shah chih ās ter shi. Paslah tsakhomūdey haghah da jang ās pah jango k'shey ḡazir wuh, aw pah yowah jang sakht zakhm ākhistaey, da-pārah da lashkara'i kār nā-lā-ik wu-gærzedah, aw da-pārah da kār da paṭi da yowah zamīndār wās-tāwuh

Moral.—He who steps out of the way to play the fool, must not wonder if he misses the prize.

56. The Charger and the Ass.

A charger adorned with fine trappings came thundering along the road, exciting the envy of a poor ass who was trudging along the same way with a heavy load upon his back.

The proud horse said, "Get out of my road! or I shall trample you under my feet."

The ass said nothing, but quietly moved on one side to let the horse pass.

Not long afterwards the charger was engaged in the wars, and being badly wounded in a battle, was rendered unfit for military service, and sent to work on the lands of a farmer.

shah. Nūr chih kh'rah dey pah ḡer miḡnat sarah yowah drūnda'h gāda'i tskawuley wu-lidah, haghah waḡt wu-pohedah chih tsah ḡadr lajz sabab wuh mā larah ḡasad kawul lah hasey kasah sarah chih, pah waḡt da iḡbāl khpul pah sabab da maghrūr mizāj, wuruk karī wū haghah dostān chih dah-larah bah yey pah waḡt k'shey da zarūr-at madad kāwuh.

57. Lewah aw M'zaraey.

Yowa'h rwadz lewah yowa'h gāda'h lah shpālah* ākhis-tey wa'h, aw har-kalah chih wa ghār khpul tah yey w'ra'h, lah yowah m'zarī sarah peśh shah, chih lās-pah-lās yey gāda'h dzinī rāniwaley tri yo-yey-w'ra'h. Lewah, liri daredalaey, nāra'h yey war-tah wu-k'ra'h, "Ḋer-a'h da sharn khhabara'h da'h chih m'zarī dz'mā mā rādzakhah ghlā karaey daey." M'zarī wu k'handal, aw wu-yey-vey, "Nūr, zah khiyāl kawum, chih magar haghah

So when the ass saw him dragging with great labour a heavy waggon, he understood how little reason he had to envy one who, by his overbearing spirit in the time of his prosperity, had lost those friends who might have succoured him in the time of need.

57. The Wolf and the Lion.

One day a wolf had seized a sheep from a fold, and when carrying him home to his own den, he met a lion, who straightway laid hold of the sheep and bore it away.

The wolf, standing at a distance, cried out to him, "It is a great shame that the lion has robbed me of my own."

The lion laughed, and said, "I suppose, then, that it was your good friend the

* This is the second variety of the 4th Declension here. The Eastern Afghāns decline it as the first variety of the 2nd Declension.

nek dost stā ya'ni shpūn wuh
chih gæda'h yey wa-tā-tah
bakhshaley dar k'ra'h."

shepherd who gave the
sheep to you."

58. Lewah aw Shpānah.

58. The Wolf and the
Shepherds.

Yowah lewah dananah pah
yowah tsapar k'shey katalaey
dzini shpānah chih tūkra'h
da gædey ghwaśha'h yey pah
khwaśhi sarah khwarala'h
wu-lidal, wu-yey-vey, "Tsah
sakhta'h hangāma'h bah dey
khalko pātsawuley wa'h kih
yey zah basey shūmey khwar-
ūnkaey mundalaey wae."

A wolf looking into a
hut and seeing some shep-
herds comfortably regaling
themselves on a joint of
mutton, said, "A pretty
row would these men have
made if they had caught
me at such a supper."

Fā-īdah.—Sari kho aksir
kā-īl dī pah zamm kawulo
da hugho kārūno da nūro
chih pa-khpulah yey dū-ī
musta'malawī.

Moral.—Men are too apt
to condemn in others the
very things that they prac-
tise themselves.

59. Mis-gar aw Spaey
yey.

59. The Brazier and his
Dog.

Yow mis-gar wuh chih
vow workaey spaey yey dar-
lah. Pah tol waqt chih bah
dah mis pah tsatka'ī takawul,
spi bah khub kāwuh; magar
har-kalah chih bah dey pah
khwarāk k'she-nāst, spaey
bah weshedah. Mis-gar,
yow had war āchawulaey, wu-
yey-vey, "Ai kahālah spaea
chih yey! pah waqt k'shey
da tak-o-tük da sindān ū-dah

There was a certain bra-
zier who had a little dog.
While he hammered away
at his metal the dog slept;
but whenever he sat down
to his dinner the dog woke
up.

The brazier, throwing
him a bone, said, "Slug-
gard cur that you are! you
sleep through the noise of
the anvil, but wake up at

kawey, magar pah awwal krap da għašho dz'mā weš-ejzey."

Fā-idah.—Khalḵ chih korn ghwajz wa randzo tah da dostāno khpulo kawī, da-pārah da għarazo khpulo šhæh weš dī.

60. Lānbo-wahūnkaey Halak.

Yowah halak pah yowah sind k'shey lanbedah, aw, lah payo-aobodaḵadd khpul wat-alae, najzdey wa-ḡūbedotah wuh. Pah dey mi-yandz yow rah-guzar chih haltah teredah wa-yey-lidah, nūr halak pah wārah zor khpul wa haghah tah nārey k'rey chih da-pārah da madad yey war-shī. Haghah saṛi yow sabak war-tah shurū' k'ra'h pah bāb k'shey da hasey nādana'i chih yey wu-k'ra'h; magar haghah halak pah zāri sarah nārey kaṛey wu-yey-vey, "Ai sāhibah, awwal mā dar-wu-kājzah, pas lah haghah dā dars rā-tah wayah."

61. Āse-wān aw dzo-e yey aw Khar da dū-i.

Yow āse-wān aw dzo-e yey khar khpul da-pārah da

the first clatter of my teeth."

Moral.—Men are awake enough to their own interests, who turn a deaf ear to their friends' distress.

60. The Boy bathing.

A boy was bathing in a river, and, getting out of his depth, was on the point of sinking. At this juncture he saw a wayfarer who was passing by, so he called out for help with all his might and main.

The man began to read the boy a lecture for his foolhardiness; but theurchin cried out to him, "Oh, save me first, sir, and read me the lecture afterwards."

61. The Miller, his Son, and their Ass.

A miller and his son were driving their ass before

khartsawulo* da haghah pah yow da mausim bāzār k'shey chih haltah najzdey wuh pah makhah shārah. Dū-ī lā der liri t'lali nah wū chih lah yowey țola'ī sarah da 'n'jūno chih lah shahrah bi-yartah rā-t'lali, aw dzab-lah yey khabarey kawuley aw khandedaley pesh sh'wal. Yowey lah dū-ī pah zorah wu-vey, "Haltah wu-gora'ī! tāsū hīts charey hasey aḥmakān lidalī dī, chih pah lār pi-ā-dah țapar-edalī dzi, sarah lah dey chih tuwān da swarla'ī lari!" Haghah zārah dā khabara'h ārwedaley, pah puța'h khūla'h yey wa-dzo-e tah wu-vey, chih pah kh'rah sor shah, aw pah-khpulah bah lah tsanga da haghah pah khwašhī tai. Pas lah tsakho mūdey wa yowah țolgī tah da zaro sarō wurasedal chih pah garma'h mubāḥaša'h sarah lwedalī wū. Yowah lah hugho wu-vey, "Wu-gora'ī! haghah wa-iṣbāt-tah rasawī har tsah chih mā wa-yal. Pah dey wradzo k'shey tsah ḥurmat wa zar-ti-ā tah war kāwah

them to a neighbouring fair to sell him.

They had not gone far when they met with a troop of girls returning from the city, talking and laughing together.

One of them cried out, "Look there! did you ever see such fools, to be trudging along the road on foot when they might be riding!"

The old man hearing this, quietly bade his son get on the ass, and walked along merrily by the side of him.

Presently they came to a group of old men who were engaged in earnest debate.

One among them said, "There! it proves what I was saying. What respect is shown to old age in these days? Do you see that idle young rogue riding,

* To sell, especially in Western Afghānistān.

kejzī? Āyā, tāsū haghah kahāl sharīr halak sor shawaey wīnā'i, lakah chih zoṛ plār yey bo-yah paley lār shī? K'shatah shah, ai nā-pa-kārah! aw prejz-dah chih haghah zoṛ saṛaey saṛī andāmūnah khpul hosā k'rī." Pah dey hāl sarah plār wa-dzo-e khpul tah da-pārah da kūzedalo wu-wey, aw pah-khpulah sor shah. Pah dey shān lā dū-i liri t'lali nah wū chih lah yowah jami'-yat sarah da shadzo aw w'rūko makhā-makh sh'wal. Tso kaso pah yowah dam jzabey khalāsey karey, pah zor yey wu-wayal, "Ai sustah zaṛah chih tah yey! Tsah shān pah haghah dzanāwar swarī kawuley shey, lakah chih haghah gharīb kūchnaey halak pah der mushkil sarah stā lah tsanga barābar t'lalaey shī." Haghah khwash miz-ājah āse-wān mulāmata'h khpula'h wu-manala'h, aw jzir yey dzo-e tar shā sor kaṛ. Nūr najzdey wuh chih dū-i wa-shahr-tah wu-rasejzī, chih yowah shahrī saṛī wartah wu-wey, "Ai dīn-dārah dostah, dā khar dī khpul mā daey?" Zārah wu-wey, "Ho." Haghah wu-wey, "Pah dey shān chih

while his old father has to walk? Get down, you scapegrace! and let the old man rest his weary limbs."

Upon this the father told his son to dismount, and got up himself.

In this manner they had not proceeded far when they met a company of women and children.

Several persons let loose their tongues at once, and cried out, "Why, you lazy old fellow! how can you ride upon the beast, while the poor little lad there can hardly keep pace by the side of you."

The good-natured miller stood corrected, and immediately took up his son behind him.

They had now almost reached the city, when a citizen said to him, "Pray, honest friend, is that ass your own?"

The old man replied "Yes." Said the other, "Oh, one would not ha-

tah dey bārawey pah rishtī'ā
 tsok hasey khiyāl kawulaey
 nah-shī chih stā māl daey.
 Tāsū bihtar tā-khat lara'ī
 chih haghah gharīb haiwān
 wākhla'ī tar dey chih haghah
 tāsū dwārah wākhli!"

Haghah zārah sarī wu-wey,
 "Shēh, pah har tsah chih
 stā marzi wī; mūjz kho āz-
 māisht wu-k'rū." Nūr, lah
 dzo-eah sarah k'shatah sha-
 waey, p'she da kh'rah yey
 sarah wu-taraley, aw pah
 madad da yowey bala'ī pah
 aojzo khpulo ākhistaey da-
 pārah da terawulo da dah
 pah yowah pul chih da shahr
 da lāri pah mi-yandz k'shey
 wuh košhīsh yey wu-kar. Dā
 hasey dā tafrih tamāsha'h
 wa'h chih sarī țola'ī țola'ī da-
 pārah da khandalo pah
 haghah da-bāndi rā wu-
 z'ghāstal; tso chih kh'rah,
 haghah shor aw ghoghā aw
 hālat khpul hum nah-pasan-
 dalaey, pah laghato wahalo
 rasa'ī chih pah taralaey yey
 wuh wu-shlawala'h, aw, lah
 highey bala'ī k'shatah lwe-
 dalaey, pah sind k'shey pre-
 wat. Lah dey kārah dzakah
 haghah zoř sarāey, khafah
 aw khijil shawaey, bi-yar-
 tah wa-kor khpul tah rawān
 shah—pah yaqīn pohedalaey
 chih pah košhīsh kawulo

thought so, in truth, by the
 way you load him. Why,
 you two fellows are better
 able to carry the poor beast
 than he you."

The old man replied,
 "Anything to please you;
 we can but try."

So, alighting with his son,
 they tied the ass's legs to-
 gether, and by the help of
 a pole endeavoured to carry
 him on their shoulders over
 a bridge that led to the
 city.

This was so entertaining
 a sight that the people ran
 out in crowds to laugh at
 it; till the ass, not liking
 the noise nor his situation,
 kicked asunder the cords
 that bound him, and, tum-
 bling off the pole, fell into
 the river.

Upon this, the old man,
 vexed and ashamed, made
 the best of his way home
 again—convinced that by
 endeavouring to please
 everybody he had pleased

k'shey da-pārah da khwa^{sh}-awulo da har kas hits-tsok yey rāzī karāey nah wū, aw zī'āti tar haghah khar khpul yey hum bā'e-lah. nobody, and lost his ass into the bargain.

IDIOMATIC SENTENCES.

ON THE ARRIVAL OF A GUEST OR FRIEND.

- | | |
|---|--|
| <i>Host.</i> —Come always—
thou art welcome! | <i>H.</i> —Har-kalah rā-shah! |
| <i>Guest.</i> —Long life be
thine! | <i>G.</i> —Hār-kalah aosey! |
| <i>H.</i> —May good betide
thee! | <i>H.</i> —Dar shah nekī! |
| <i>G.</i> —God be with thee! | <i>G.</i> — <u>Kh</u> udāe di mal shah! |
| <i>H.</i> —Thou comest propi-
tiously! | <i>H.</i> —Pah <u>kh</u> air rā-ghaley! |
| <i>G.</i> —May good attend
thee! | <i>G.</i> —Pah <u>kh</u> air aosey! |
| <i>H.</i> —Thy journey be ad-
vantageous. | <i>H.</i> —Safar di pah <u>kh</u> air! |
| <i>G.</i> —May success attend
thee! | <i>G.</i> —'Ākibat di pah <u>kh</u> air! |
| <i>H.</i> —Art thou well? | <i>H.</i> —Joṛ yey? |
| <i>G.</i> —May adversity never
be thine! | <i>G.</i> —Mah <u>kh</u> wārejzey! |
| <i>H.</i> —Art thou well (happy,
&c.)? | <i>H.</i> — <u>Kh</u> ushhāl yey? |
| <i>G.</i> —Thank (God)! | <i>G.</i> —Shukr! |
| <i>H.</i> —Thou art well? | <i>H.</i> —Tah joṛ yey? |
| <i>G.</i> —Praise be to God (I
am)! | <i>G.</i> —Al-ḥamdu lillāhi! |

H.—Are all the members of thy family well?

G.—It is the grace of God (they are all well).

H.—Mayest thou never feel fatigue!

G.—Mayest thou never encounter adversity!

H.—Mayest thou prosper (become great, &c.)!

G.—May blessings attend thee!

H.—Be religion thy daily food!

G.—The Almighty be with thee!

H.—Peace be to thee!

G.—To thee be peace!

H.—Ahl-i-bait kām aw ḡabīla'h dī ṭol joṛ dī?

G.—Fazl da Khudāe daey.

H.—Starāey mah shah!

G.—Mah khwārejzey!

H.—Lo-e shey!

G.—Pah barkat shey!

H.—Ī-mān dī rozī shah!

G.—Khudāe dī mal shah!

H.—Us-salām 'alaikum!

G.—'Alaikum us-salām!

ON WEATHER, COUNTRY, AND CLIMATE.

The clouds are dark and dense, and I think it will rain much to-day.

The rain generally falls heavily at this season.

Slight rain is useless for the crops: the ground does not become moistened with it; and summer rain is injurious.

This rain is good for the crops, for it is heavy.

War-yadzi torey aw garn-ey dī, hasey pohejzam chih nan wradz bah ḡer bārān ao-rī.

Bārān akṣar garn pre-w'zī pah dey mausim k'shey.

Faṣal da-pārah rangaey bārān fā'idah nah larī: z'maka'h nah pah lam-bejzī; aw da wo-ṛī bārān nuḡṣān larī.

Dā bārān ḡer śhæh daey, tsalarah chih garn bārān daey.

The fog is dense and the haze thick.

If the wind blows, the clouds will be quickly dispersed.

In winter snow falls, but only on the mountain tops.

We have ploughed and tilled the land.

This land is very productive (fertile, strong, *lit.*), and yields, more or less, twenty-fold in grain.

Last year there was great scarcity (dearth), but it is to be hoped that such will not be the case this year.

This seems to be a very hot (sultry) day.

To-day the sky is clear (cloudless, blue) and the wind gone down. It is a fine (pleasant) day, but it blew hard yesterday.

The sun is very hot to-day, and a thick mist covers the face of the ground.

Yesterday the heat was great, but the dust was laid by the rain.

It rains but slightly; now set out, and return quickly.

To-day's sultriness oppresses beyond all bounds.

Lara'h garna'h da'h aw dund dründ daey.

Kih bād āl-wazī war-yadzī (*also, aor-yazi and aor-yadzey*) bah lā zær zær khwarey shī.

Pah jzamaey k'shey wāw-rey pre-w'zī, waley tash da gh'rūno pah saro bāndi.

Z'maka'h mū yow-ya'h karey aw karaley da'h.

Dā z'maka'h dera'h zor-awara'h da'h aw lajz d̄er shil pah yowa da ghanam rā-w'rī.

Par-os (*or par-wosajz*) kāl dera'h kākhtī wa'h, magar umīd daey chih sajz kāl bah hasey nah wī.

Nan wradz dera'h toda'h ma'lūmejzī.

Nan āsmān shīn aw bād lwe-dalaey daey. Ghwara'h rwadz da'h, magar parūn pah zor wāl-wat (*also wāl-wot*).

Nan rwadz n'mar d̄er tod daey, aw da z'makey makh garn dund niwalaey daey.

Parūn garmī dera'h wa'h, magar pah bārān sarah dūr-ey k'she-nāstey.

Bārān pastah ao-rī; aos lār shah, aw bī-ā pah talwār sarah rā-shah.

Da nan wradzey tod-wālaey tar ḥaddah zī-āt aṣar kawī.

If you do not manure (dress) the land, how can you sow grain?

The sun is eclipsed to-day, and there was a halo round the moon last night: rain will set in.

With the heavy rain which fell last night, the dust is laid.

In this country, in winter also, it is at times very hot; and sometimes, in summer, hail falls.

It thunders much to-day: the reverberations are constant.

The wind blows very strong: it will root up the trees.

Kih wa z'makey tah sarey wā-nah-chawa'i ghala'h bah tsah-rang wu-kara'i?

Nan n'mar tandarey nī-waley dey, aw barāyī (or, parūna'i), shpa'h spojzma'i shpol kaṛaey wuh: bārān bah wu-shī.

Pah garn bārān sarah chih barāyī shpa'h wu-aoredah, dūrey k'she-nāstaley.

Pah dey mulk k'shey, pah jzamaey hum, kalah kalah zora'h-wara'h garmī shī; aw kalah pah woṛaey dzol (also, jzala'i) lwe-jzi (or, ao-rī).

Nan wradz āsmān der ghurumbejzi: tālanda'h sar-pah-sar dah.

Der bād āl-wazī: waney (or, darakhtey) bah l'wara-wī.

ON TRAVELLING.

How many kuroh (about two miles) is Paiwar from here?

How far may it be from this place to Shalūzān?

Please God, it will be fifteen kuroh.

Show me the road, friend.

That is the way; take care thou dost not miss it.

Paiwar lah dey dzā'e nah tso kuroha'h daey?

Lah dey dzā'eah tar Shalūzān pori bah tsombrah liri wī?

En-shā Allah, pindzah las kuroh bah wī.

Yārah, mā tah lār wu-shayah.

Lār haghah da'h: wu-gorah chih hera'h dī nah shey.

What village do you belong to?

On what road has she gone?

Where art thou going?

My desire is to go to that hill. Can I ride there?

It is a long road, and a good day's journey; moreover, thou canst not ascend it: there is no road up it.

Can any one go round on the hither side of thy village?

No: on that side robbers infest the road.

Will some bread, eggs, and milk, be procurable in this village or not?

Endeavour to bring some pure water.

This brackish water is not fit to drink.

Prepare some bread for him; he is pinched with hunger.

What language speakest thou? I do not understand thee.

I do not understand what they say.

But little grass (fodder) is procurable in the village of Ghalzi Bānda'h.

Tāsū da komey kalī yaa'ī?

Pah komey lāri t'laley da'h?

Chartah dzey?

Irāda'h mi da'h chih wa haghah gh'rah tah lār sham. Spor bah haltah t'lalae'y sham?

Liri lār da'h, aw da wradzi pūrah manzil daey; nūr tah bah gh'rah nah shey khat-alae'y: da khatalo lār nah-da'h.

Tsok stā kalī wa-highey khwā tah gærzedalae'y shī?

Yah: haghah khwā gh'læh lār wahi.

Āyā, pah dey kalī k'shey bah tsah dōda'ī, aw haga'ī, aw pa'ī, paidā shī kih yah?

Pah rā'w'ralo dā tso khwajzo aobo wu-k'wajzah.

Dā tarwey aoba'h da ts'shalo lā-ikey nah dey.

Da haghah da-pārah tso dōda'ī pakha'h k'ra'h; nas yey pah kulmo pori n'shataey daey.

Kama'h jzaba'h wā-yey? nah dar pohejzam.

Nah pohejzam chih dū-ī tsah wa-yī.

Pah Ghalzi Bānda'h k'shey wāshah kam paidā kejzi.

Afzal is my companion :
the road is soon got over

Speak slowly if thou desirest me to understand thy words.

From what part hast thou come, where is thy home, and whither goest thou ?

My home (house) is on that side of the Kurma'h river. I am come into Khost, and my intention is to proceed into Dawar.

They live on the banks of the river (*or* river's side).

Show me the road ; I will accompany thee.

Get into the shade, and then sit down.

Waken me at daybreak.

Seek the man at cock-crow.

Milk the cow when the Mullā calls to prayer.

My Kandahār is better than thy Kābul.

I passed a long time there, and spent much money.

I and thou both of us will go to (*or* set out for) Kandahār together.

Whenever the rain lessens or ceases, be ready to proceed to Ghaznin.

Afzal rā sarah mal-garaey daey : lār shæ'h w'rey.

W'ro khabarey kawah kih ghwārey stā pah wainā wu-pohejzam.

Tah lah kamey khwā rā-ghalaey yey, aw kor dī chartah daey, aw kama'h khwā tah dzey ?

Kor mī da Kurmey da sin haghah ghāra'h daey. Khost tah rā-ghalaey yam, aw da Dawar da t'lalo irada'h mī da'h.

Dū-i da sind pah ghāra'h āstejzi.

Lār rā tah wu-shayah ; lah tah sarah bah lār sham.

Sio-rī tah dzān wu-rasawah, nūr k'she-nah.

Lo-e sahar mā wīsh k'rah.

Pah ching bāng haghah saray wu-laṭawah.

Da Mullā pah bāng ghwā wu-l'washah.

Kandahār dz'mā stā tar Kābula shæh daey.

Haltah mī ḍera'h muda'h tera'h k'ra'h, aw ḍerey rūpa'i mī khartsey k'rey.

Zah aw tah bah dwārah sarah Kandahār tah lār shū.

Har-kalah chih bārān narm shī yā wudrejzi, dāpārah da t'lalo wa Ghaznin tah tai-yār aosah.

In a few days (*or*, a short time)—please God—thou wilt reach thine own country.

The man is gone on a long journey, and I do not know on what day he will come back.

Habib goes to Sujāwand and Haibat remains at Ghaznīn.

How far is the city of Kandahār from the Arghand river?

But Girishk is on the banks of the Hirmand, and Farāh on the Farāh river.

My foot slipped, and I fell topsy-turvy into the pond.

Free the camel's foot from the mire.

Give me a morsel of bread that I may break my fast therewith.

Spread out my carpet.

Spit this meat and roast it.

The water gives out steam (boils), and the meat seems cooked.

Are apples and pears come yet?

Throw this dirty water away and bring me some clean.

Pah tso rwadzo k'shey— in-shā Allāh—bah wa khpul waṭan tah wu-rasejzey.

Haghah sarāey pah ūjzd safar t'lalāey daey, nah pohejzam chih kamah wradz bah bī-ā rā-shī.

Habib Sujāwand tah dzi aw Haibat pah Ghaznīn k'shey pātejzī.

Shahr da Kandahār lah Arghand āb nah tsombrah liri daey?

Magar Girishk da Hirmand sīn pah ghāra'h daey, aw shahr da Farāh pah Farāh rūd daey.

Pśha'h mi wu-shakedala'h, aw pah kol (*or* dand) k'shey naskor pre-watam.

Da ūsh pśha'h lah khaṭo nah khalāsa'h k'ra'h.

Yow tük ḍoḍa'i rā-k'rah chih nihāraey yey k'ram.

Dz'mā ghālichā'h wu-ghwarawa'h.

Daghah ghwashey pah sikh peyaley kabāb yey k'rah.

Lah aoba'h b'rās walār-ejzī, nūr ma'lūmejzī chih ghwashey pakhey dey.

Mārney aw nāsh-pātī lā rasedalī dī?

Dā khærey aoba'h to'e k'rah aw tsah pākey aoba'h rā larah rā-w'rah.

This butter-milk will be of no use whatever, so throw it away.

Dā shlombi pah hīts kār rā-nah-shī, tro wu-yey ghur-zawah.

MILITARY, SPORTING, AND CAMPAIGNING SUBJECTS.

Pitch the tent under these plane-trees.

Pah hugho chināro wano bāndi khema'h (also, dera'h) wu-darawah.

First level the ground, after that pitch the tent.

Rumbaey (or, runbaey) z'maka'h|sama'h k'rah, pas lah haghah dera'h wu-darawah.

Strike the pegs with the mallet, drive them in deep, and pull the ropes tight.

Mojzi pah dabali sarah wu-wahah, aw klak yey shak'h kah, aw pari ting rā-sh'kah.

Pack up the tent and baggage, and load the camels; it is time to load them.

Khema'h aw āsbāb wu-n'ghārah, aw ūshān wu-leśhah; waqt da lejzdo (or, da lejzdalo) shah.

Where hast thou pitched the tent?

Dera'h di pah kama dzā'e walār kaṛey da'h?

I have pitched it in an open place.

Pah ārat dzā'e mī wu-darawula'h.

Let the camel-men take out the camels to graze early in the morning.

Ūshbānah di şubaḥ ūshān tsaralo tah bī-āyī.

Take care you reach the camp in good time. Make no delay on the road, and keep the camels together.

Baidār sha'ai chih wa manzil tah pah khpul waqt rā wu-rasa'i. Pah lār bāndi dirang mah-kawa'i, aw ūshān ṭol-ṭāl dzabalah rā-wala'i.

Did you see any men going in that direction?

Tāsū kom saṛi wahaghah khwā tah t'lūnkī wu-līdal?

They went over the hill on that side, but came back again and stood on the top.

Were they soldiers or were they villagers?

They were merely villagers.

Are the people here settled or are they nomads?

Some are settled, some are nomads.

Can my horse get across that ravine?

Are the banks steep or sloping, and is the bottom soft?

Can any supplies be obtained in this village?

Not a drop of water is to be obtained here.

How far is the next halting-place where water is obtainable?

A shepherd has come in; if thou commandest I will bring him in.

O sir! one of thy servants in the plain beat me severely; do me justice.

Come again after a little while.

Haghah da gh'ra pah haghah tsang wu-lāral, magar rā-wu-gærzedal aw pah sar yey wudredal.

Haghah sipahiān wū kih da kalī saṛo wū?

Tash da kalī saṛo wū.

Khalk da dey dzā'e tal-aosedūnki dī kih powandah dī?

Dzini dzini tal-aosedūni khalk dī, tsok kochī dī.

Ās mī lah haghah khwar nah porī kedalaey shī?

Ghārey yey l'warey dī kih zawarey dī, aw talaey yey pos daey kih klak?

Pah dey kalī k'shey hīts rasad paidā kejzī?

Daltah yow tsātskaey (also, ṭakaey) aoba'h paidā nah shī.

Lah dey dzā'e nah bæl manzil hal-tah chih aoba'h mundaley shī tsombrah liri dī?

Yow bāṇḍesaey saṛaey rā-ghalaey daey; kih hukm kawey danana bah yey hāzir k'ram.

Ṣāhiba! stā lah naukarāno yowah pah maira'h k'shey zah ḍer ṭakawulam; dz'mā inṣāf wu-k'rah.

Pas lah lajzey mudey nūr hāzir shah.

How deep is the water?
Can a horse get through it?

There has been a great deal of rain in the hills, and the river has risen; it is impassable.

If it rains to-morrow the road will be slippery.

They seized the bridles of the horses, and went to the water, and, having drunk some, they set out for their own homes.

Is there any danger in proceeding by this road at night?

When I reach the place where the road divides into two, which should I take?

Take care of thyself if thou art not tired of thy life.

This rifle will carry twelve hundred yards.

How many cartridges hast thou in thy pouch, and how many caps will there be in thy cap-pouch?

The hammer of thy rifle is dirty and rusty; clean it.

How is it thy sword has become so rusty?

Aoba'h tsombrah jzawar-a'h da'h? Ās lah aobo nah pori watalaey shī?

Pah gh'rūno k'shey ḍer bārān wo-redalaey daey, aw sin khatalaey daey; pori nah shī kedalaey.

Kih ṣabā bārān pre-w'zī lār bah shwayey (*or, shwayandey*) shī.

Da āsūnah jalaw yey wu-niwah, aw aobo larah wu-raghī, aobah yey wu-ts'shī, nūr kor tah rawān sh'wal.

Pah shpa'h k'shey pah dey lār t'lal hits wera'h larī?

Haghah waḡt chih zah wa-haghah dzā'e-tah rasejz-am hal-tah chih lār pah dwey lārī beyalejzī, bah pah ko-mey dzam?

Khpul dzān wu-sātal kih lah jzwandah moṛ nah yey.

Dā ṭopak pah zær dwah sawa gaz wishtal kawī.

Pah toshdān khpul k'shey ṭso kartūsūnah larey, aw pah kamr kīsa'h k'shey bah ṭso paṭakhey wī?

Stā ṭopak kolang khīran daey aw zang-khwarālaey; pāk yey k'rah.

Stā tūra'h ṭsah ranga has-ey zang-khwarāley sh'wa'h.

Draw the sword from its sheath.

My sword is very sharp.

Thy sword, then, is much sharper (keener) than mine. These swords are all blunt.

My horse and mare are both lame.

Is this thy pistol, or is it mine?

The man is shouting to us.

The malik of the village has put the loss upon me.

Go thou on; I am after thee.

Dismount from thy horse and come in.

My horse kicks much.

Thy horse jumps very well.

Hast thou found my stray camels again?

The camels have become mangy.

Shall I be able to hire camels in this village?

Hast thou committed this act knowingly, or through ignorance?

Make me acquainted with this matter.

I am not acquainted with this matter; inform me.

Tūra'h lah tekey nah wu-bāсах.

Tūra'h mi đera'h tera'h da'h.

Nūr stā tūra'h tar dz'mā türey nah đera'h tera'h da'h.

Daghey türey toley patsey di.

Ās aw āspa'h mi k_ho dwārah guđ dī.

Dā stā tamānchey da'h. kih dz'mā da'h?

Hag_hah saraey mūjz tah nārey wahī.

Da kalī malik tāwān rā bāndi ke-śhod (*also*, k'she-śho).

W'rāndi t'lah; pasey yam.

Lah āsa nah kūz shah aw dananah rā-shah.

Ās mi đerey latey wahī.

Ās dī đer śhəh ɔp larī.

Wuruk shawī ūshān mi dī bī-ā mundalī dī?

Ūshān paman shawī dī.

Pah dey_kali k'shey ūshān bah pah kirāha'h ākhistī sham?

Tah pah kaşd sarah dā kār kaşey daey, kih pah nā-pohī?

Pah dā khabara'h mā poh k'rah.

Pah dey hāl khabar nah yam; khabar mi k'rah.

This matter I am well aware of.

I have no option in this matter; the authority is in the hands of another.

If thou grantest me leave, I intend to go to my native country.

Of what village art thou, and where is thy country?

Get into the boat, and cross over to the other side of the Lohgar river.

Why standest thou upon this low place? Stand on higher ground.

Hast thou obtained a horse yet or not?

Is there quietness in the hill country at present?

People say there is great disturbance in Derā-wat.

How far is that hill from this? My object is to get to it by some road.

Thou canst not get up there; there are many obstacles in the way.

Who will forbid my going?

Art thou not aware that there is a feud between the Lūrnis and the Ghārshins?

Dā khabara'h rā shæ'h ma'lūma'h da'h.

Pah dey kār k'shey ikh-tiyār nah-laram; wāk da bæl pah lās daey.

Kih rukḥṣat rā k'rey niyat mī da waṭan da t'lalo daey.

Da kom kali yey, aw waṭan dī chartah daey?

Pah berā'i k'she-nah, aw da Lohgar sīn wa-highey ghḥārey pori wu-wuzah.

Tsalarah pah daey kūz (or, dzwar) dzā'e wudrejzey? Pah l'wara'h z'maka'h wudrejzah.

Tar aosa dī ās mundalaey daey kih yah?

Pah kohistān k'shey aos ḡarārī shtah kih nah shtah?

Khalk hasey wahī chih pah Derā-wat k'shey ḡer pasāt daey.

Haghah ghar lah daey dzā'eah nah tsombrāh liri wī? Nī-yat mī daey chih pah kamey lāri bah war-dzam.

Tah wa-gh'rah-tah khat-ae'y nah shēy; ḡer ārūnah dī.

Tsok bah mī man'a'h kawī?

Khabar nah yey chih da Lūrniō aw da Ghārshino pah mi-yandz mirtsī da'h?

Both have taken post on the boundary line, and are making reprisals on each other.

On what matter has the feud been brought about (*or, arisen*)?

The cause of the mischief, as usual, is a woman.

Under whose rule is thy village, and who are its inhabitants? Are they folks in easy circumstances (*also, respectable, fig.*), or are they hungry (thieves)?

They are quiet people, sir, noted for probity, and are not prone to dishonesty. They are Afghāns, and under the rule of the State.

This village is under me (*or, in my charge*). Thou art master; whatever thou mayest require shall be produced.

Sir! the soldiers are plundering my dwelling; do thou thyself do me justice.

Whoever have done this deed deserve a severe punishment.

Remain here till the sun sets.

If our property becomes lost in such a place we shall not find it again.

Dwārah pah ḥadd (*also, burid*) nāst dī, aw yow tar bēla pah bota'h bramta'h kawal mash-ghūl dī.

Pah kamey khabarey mir-tsi pātsawuley shawey dey?

Wekh da fasād, lakah chih tal shtah, ṣhadza'h da'h.

Stā kalaey da chah pah ḥukomat k'shey daey, aw astogyi yey tsok dī? Mārah wugarī dī kih wajzi dār wi.

Ṣāhibā, mārah khalk dī, pah nekī mashhūr, aw lah bado wezār. Puštānah dī, aw da sarkār pah daulat k'shey dī.

Dā kalaey lah mā lāndi daey. Tah ḥākim yey; hart-sah chih dī pah kār wi ḥāzir karāey bah shī.

Ṣāhibā! sipāhīān kor mī luṭawī; dz'mā inṣāf tah pakhpulah wu-k'rah.

Har tsok chih dā kār karāey daey hugho tah sakhta'h sazā karāley bo-yah.

Tso n'mar pre-w'zi daltah aosah.

Pah hasey dzā'e k'shey kih dz'mūjz māl wuruk shī bī-ā bah nah mūmū.

I reached my own village, safe from thieves and from rain, along with a convoy.

On the way several thieves came in front of us, but as we were well armed they did not see any advantage in attacking us.

The Yasin Khel will retaliate on the Daulat Khel in fine style.

Is there any one aiding them or not?

How many men are there in the Mi-yandz-Lār Pass?

How much grain will there be in that village?

Take care not to lay your hands on the property of any poor people.

Don't shoot the village people; merely fire your rifles over their heads.

The enemy have all crossed over to the other side of the Logar river, and only the Tājziks remain in Khūshī on this side.

The Upper Bangaśh people gained the victory, because they were the most numerous, and, in their difficult district, they are as bold as lions.

Zah, pah amān lah gh'lo aw lah bārāna, lah badragey sarah, khpul kali tah wu-rasedam.

Pah lār k'shey dz'mūjz pah makh tso gh'læh rā-ghlal, wali kābū yey nah rā-tah lidal chih pah waslah puṭ wū.

Yasin Khel bah pah Daulat Khelo pah shæh shān badala'h wā-khli.

Da hūgho pah marasta'h tsokshtah aw kih nah-shtah?

Pah Mi-yandz-Lār Ghāshī k'shey tso tana di?

Pah haghah kali k'shey tsomrah ghala'h wī?

Da chā gharib saṛi pah māl bāndi lās mah-wā-cha-wa'aī.

Pah kali khalko bāndi mah waha'aī; tash da dewo da sar da-pāsa ṭopak mo khalāṣ k'ra'aī.

Duśmānān ṭol da Logar sīnd pori wa-highhey ghārey tah watali dī, aw siwā lah tājzik mājzik hits tsok rā-pori pah Khūshī k'shey pā-taey nah daey.

Bar Bangaśh khalk baraey wu-gāṭah, dzakah chih dū-ī ḍer garn wū, aw pah sakht mulk khpul k'shey, lakah m'zario dī.

The case has become very serious, for blood has been shed on both sides.

Why don't they settle this matter by compromise: is there no mediator to be found?

The road is straight and not difficult: thou wilt not miss it, and there is no danger on it.

First go straight forward, then turn to the left, and afterwards to the right.

Sir! thieves have seized and carried off twenty of our camels.

Are there many horses in your district? How many may they amount to?

What is that on that detached hill on the left hand? It is a man. He is coming towards us with a jazā'yil in his hand.

Call out to him to stand, and if he does not stop I will take a shot at him.

How many men have stayed behind in the village?

Not a man has stayed behind: all the people have run away.

They are at feud with one another, and were afraid of

Muḳaddama'h ḍera'h grān-a'h shawey da'h, tsalarah chih da dwāro lorio wīney to-e shawey dī.

Dā muḳaddama'h pah ghwāsh wali nah ghwāshī: tsok ghwāsh-grandaey nah paidā kejzī?

Lār sama'h da'h aw āsān-a'h: wuruka'h bah yey nah k'rey, aw wera'h pah k'shey hits nah-shtah.

W'rumbaey makha-makh barābar lār shah, bi'ā kīrn lās tah wu-gærzah, aw pas shaey lor tah.

Sāhiba! gh'lo dz'mūjz shil ūshān niwali botlal.

Stā pah tapey k'shey ḍer āsūnah shtah? Tso āsūnah bah wī?

Dā tsah daey da highih ghūḍey pah sar bāndi? Yow saṛaey daey. Jazā'yil pah lās niwalaey dey khwā mūjz larah rā-dzī.

War tah nārey wu-wahah chih wudrejzah, aw kih nah wudrejzī zah bah pri guzār kawam.

W'rusto pah kali k'shey tso saṛi pātedalī dī?

Yow saṛaey kho pātedal- aey nah daey: ṭol khalk z'ghāstalī dī.

Da hugho pah mi-yandz mirtsi pre-wataley dey,

treachery on the part of their own clansmen, therefore they did not stay.

Which of these two guns hast thou taken a fancy to?

Give this man in charge to the guard.

I would have killed him, but I was afraid to do so.

Mount the horse, and gallop him.

The trees in the wood are so dense that we cannot make our way through it.

Set up some stick here as a mark, and cut down the dead trees, but leave the others.

I am still standing exactly on that spot: I have not moved at all.

I went alone, voluntarily, to the top of the hill.

My adversary gave me a cut with his sword.

The mountaineers attacked the *kaḥfilah* and plundered it.

The regiment must march an hour before daybreak.

After some little skirmishing the enemy fled.

dū-i da *kh*pulo 'azizāno lah bey-īmāna'i nah wu-weredal, lah dey sababa pāto nah sh'wal.

Lah dewo dwāro ṭopako dī kam-yow *kh*waśh kaṛaey daey?

Daghah saṛaey wa-pās-wan-tah wu-pāslawah.

Wajlaey bah mī wuh, magar wu-weredam.

Pah ās bāndi sor shah, aw wu-yey-tezah.

Da barn waney hasey garney dey chih pah k'shey nah shū t'lali.

Da našhey da-pārah dal-tah kom largaey lak k'raḥ, aw komey waney chih wuchey dey pre-yey k'ra'ai, waley nūrey pre-jzda'ai.

Jū~~kh~~t (or, jor) pah haghah dzā'e bāndi walār yam : lah sarah nah yam *kh*wadzedal-aey.

Mā pa-*kh*pulah da ghūnda'i wa-sar-tah yawādzey wu-*kh*hot.

Duśhman mī da tūrey pah guzār ghwats k'ralam.

Da gh'ra *kh*alko pah kāfiley bāndi pre-watal aw māṛ-dār yey k'ra'h.

Yow sā'at pa-*kh*wā tar sapedi dāgh pori bo-yah chih palṭan kūch kawey.

Pas lah tsakho ṭas ṭūs kawulo duśhmanān taśhtedalī lāral.

When you are within fifty paces of the enemy, at once charge them.

Fifty or sixty men have come in, but they are all Damar Kākars and Isoṭ Parnis.

There are one ḥawāl-dār, two nāyaks, and twelve sipāhis on duty to-night, and that guard will furnish four sentries.

Give the labourers two rūpīs each.

I have two horses, but they are both lame.

Look up like a soldier, not on the ground like a clod-hopper.

Accoutre thyself, and go along with him.

Take off thy accoutrements, and take my gun, and follow me: perhaps we shall find some game here.

Set this lance upright in the ground.

There is no vacancy in my regiment; if there had been I would have given it to thee.

How many troops are there now present in camp?

When you cast your right

Har-kalah chih duśh-manān lah tāsū nah pindzōs ḳadam lirī wī, yek lakhtah pri ḥamla'h wu-k'ra'aī.

Pindzōs shpetah sarī rā-ghali dī, magar ṭol wārah Damar Kākārān, aw Isoṭ Parniān dī.

Nan-shpa'h (or, nanana'i shpa'h) yow ḥawāl-dār, dwah nāyak, aw dwah-las sipāhiān naukarī kawī, aw haghah gārat bah tsalor paswān war kawī.

Mazdurān larah dwey dwey rūpa'i war-k'rah.

Dwah āsūnah laram waley dwārah gūd dī.

Da sipāhī pah shān portah wu-gorah, nah wa-z'makey-tah lakah da kali sarāey.

M'lā taraley lah haghah sarah lar shah.

M'lā prā-nataley, dz'mā ṭopak wu-nisah (or, wu-nisah), aw pah mā pasey rā-dzah: śhā-yī daltah tso śh'kār bi-ā-mū-mū.

Dā neza'h sama'h pah z'maka'h wu-darawah.

Dz'mā pah palṭan k'shey kom dzā'e khālī nah-shtah; kih khālī wāe tā tah bah mī dar karāey wuh.

Tso tanah sipāhiān aos pah urdū k'shey ḥāzir dī?

Har-kalah chih tāsū śha'i

eye on the sight you should shut the left one.

Surround the hill, for I imagine the enemy are lying there in ambush.

First ascend to the top of the hill, and then their whereabouts will be visible.

They may perchance be lying in the ravine, or in yonder broken ground.

If such be the case we will lay an ambush for them.

It was mid-day when they got near the fort; and the brave fellows attacked it, and in the short space of one watch (three hours) it was captured.

Yahyā Khān, together with his younger brothers, not one of whom had, as yet, reached man's estate, girded up their loins to avenge their father.

Ascend to that high ground, and carefully reconnoitre all round; then select three men and station them thereon as a picket.

starga'h pær didbān jz'da'ai kīrna'h starga'h puṭa'h kaṛey boyah.

Ghar chā-perah wu-nīsa'ai (or, wu-nisa'ai) chih gumān mī dāsey kejzī chih dušmanān haltah pah tsaw k'shey nāst dī.

W'ṛumbey da gh'ra pah sar bāndi wu-khejza'ai, nūr da dū-i dzā'e dar sh'karah shī.

Gundi pah khwaṛ k'shey, yā hūri pah highey khār-khwaṛa'i k'shey nāst wī.

Kih hāsey wī mūjz bah pah p'sūnī k'shey war-tah kshe-nū.

Roz-i-roshān nīma'h wradz wa'h chih koṭ watah najzdey sh'wū; dzwānāno pah kala'h manguli wu-lagawaley, pah yowah pahar k'shey fath shah.

Yahyā Khān, lah kashar-āno w'rūrno sarah, chih hīts yow lā balāghat tah rasedal-aeṛ nah wuh, pah kisās da plār m'lā wu-taṛala'h.

Pah highey l'waṛey bāndi wu-khejzah, aw chā-pīrah pah shāh shān sarah pah dzīr dzīr wu-gorah; pas drey kasa sipāhīān da yalah-dāra'i da-pārah khwaśh k'rah aw pah dey dzā'e bāndi wudarawah.

A bullet struck him in the side. He was not to arise again (*i.e.* being mortally wounded), and was left behind.

He displayed much bravery in action.

He is not dead yet: see, he moves.

Take out the mules and camels to graze, and be careful you all keep with them.

My horse is stuck fast in the ravine, and can neither come up out of it, nor can he withdraw himself again.

Come hither, and hold my horse that he may not run away, and throw him some grass.

Dismount from thy horse, and distribute fodder among the cattle.

Accoutre thyself (gird up thy loins), the time to march has arrived.

Make over these things to a certain soldier.

Hire a camel for me.

The treasury is empty of rūpis.

How many men hast thou brought in for service?

Twenty men, but they are all of one place, and all are kinsmen of each other.

Gola'i yey pah aṛkh wu-lagedala'h. Da khato nah wuh, pāto sh'wah.

Haghah pah jang k'shey ḍer maṛanaey wu-k'rah.

Tar aosa pori maṛ nah daey: gorah. khwadzejzi.

Kacharānawūshān tsaralo tah boza'ai, aw pah khabardāri tāsū ṭol war-tah najd-ey wudrejza'ai.

Ās me pah khwaṛ k'shey wu-n'shat, aw nah portah khataey shah, nah pastanah watalaey shi.

Haley rā-shāh aw ās dz'mā nisah chih wu-nah-tashti, aw tso wāshah war wāchawah.

Lah āsa nah kūz shah, aw wāshah dzānwarāno tah wesh k'rah.

M'lā wu-taṛa'h, waḡt da kūch rā-ghī.

Dā tsizūnah falāni sipāhi tah wu-spārah.

Yow ūsh dz'mā da-pārah kirāha'h k'rah.

Khizāna'h lah rūpa'io nah tasha'h da'h.

Tso saṛi da naukara'i da-pārah dī nīwali dī?

Shil saṛi, magar ṭol da yowah dzā'e dī, aw ṭol sarah 'azizān dī.

This youth is round-backed and weakly: he will soon break down.

I am stronger than they are.

Sit down: arise: stand up: look up: do not look down: stand upright: put thy heels together: do not move.

Obeys my order: look towards me: what art thou looking at? Stand so.

The army regulations are very severe and momentous.

Look at him what he is doing! O scapegrace! why dost thou not obey my command?

Do not ungird thy loins: if thou dost not work with a will how wilt thou earn money?

Pardon him his fault.

Forgive me my fault this time; for this command I had forgotten.

Run and seize him, and bring him hither.

If you had, at that time, given me an order, I would have gone in pursuit of him: I would not have let him escape.

Dā halak chūghaey daey aw kam-zoraey: zær (*also*, jzir) bah staræy shī.

Zah lah hugho nah pah zor-awar yam.

K'she-nah: pātsah: wud-rejzah: portah gorah: k'shatah (*or*, kūz) mah-gorah: punda'i khpuley yow dzā'e k'rah: sam wudrejzah: mah khwadzejzah.

Dz'mā hukm pah dzā'e rā-w'rah: mā-tah gorah: wu-tsah-tah gorey? Hasey wudrejzah.

Da laškar ā'inūnah der sakht aw grān dī.

Haghah wu-gorah chih tsah kawī! Ai kam bakhta! waley dz'mā hukm nah maney?

M'lā mah prā-nadzah: kih miḥnat pah dzān wā-nah-khley rūpa'i bah tsangah wu-gaṭey?

Da haghah gunāh war-wu-bakhshah.

Dz'mā gunāh dā dzala'h rā-wu-bakhshah; chih dā hukm mī her shawaey wuh.

Pah manḍa'h lār shah: wu-yey nisah, aw haley rā-yey-walah.

Kih tāsū haghah waḳt, mā tah hukm kaṛaey wāe (*also*, wae) pah haghah pasey bah t'lalaey wum: mā bah nah wuh pre-yašhaey.

If you had not come to my succour they would have burnt my dwelling.

The enemy are not numerous: a few men only it seems.

Fire off (discharge) thy rifle.

It is obstructed (foul or choked), and will not go off.

Clean the barrel inside, and see that the nipple is clear, then it will go off.

Whenever thou mayest meet with a good sword buy it for me.

On this speech they set to fighting.

Adam Khān and Salim came home on leave.

I will send someone else in thy place.

Set up this target (or, mark) that I may fire at it with the rifle.

If thou doest so thou wilt obtain a reward.

There is no fear: God is our Protector.

While you may remain in this country do not act oppressively towards anyone.

O Sir! my wife is unwell: it will be a great favour on thy part if thou wilt grant

Kih tāsū dz'mā pah hapa'h nah wāe (or, wae) rā-ghali dū-i bah mī kor sawaey wuh.

Duśhman lajz dī: yow nīm saṛī ma'lūmejzī.

Ṭopak di khalāṣ k'rah.

Ṭopak band daey, nah khalāṣejzī.

Shpela'i yey dananah pāk k'rah, aw wu-gorah chih da ranjak dzā'e sāf daey, tro bah khalāṣ shi.

Har-kalah chih śha'h tūra'h wu-winey dz'mā daparah yey wākh-lah.

Pah dey wainā bāndi yey jang wu-n'shalāwuh.

Adam Khān aw Salim pah rukhṣat kor tah rā-ghlal.

Stā pah badlah k'shey bah nūr tsok wās-tawum.

Dā naśha'h wudrawah chih pah ṭopak yey wu-walam.

Kih hasey wu-k'rey ina'am bah wu-gaṭey.

Hits wera'h nah-shtah: Khudāe dz'mūjz Sātūnaey daey.

Ṭso pah dey mulk k'shey aos'aī pah chā bāndi zulm mah kawa'aī.

Ṣāhibā! ṭabar mī nā-joṛa'h shawey dey: mihirbāngī bah dī wī kih mā-tah dwey

me two or three days' leave to attend her.

Sir! this soldier solicits three days' leave in order to meet his brother who has arrived at a certain village.

Very good; as I know he is a good man, I will consent to his leave.

That soldier, Sir, represents that a letter has reached him from his family, and the Treasury bill, which he had remitted to them three months ago, has not yet reached them.

This affair happened before: what is the fuss and noise about it now?

I was going in company with the Ghalzīs towards the head of the Kajāhah valley; and in that same place, on the night in question, such quantities of hail and rain fell, that up to the dawn of the morning we entertained no hope of our lives.

The whole country has become perfectly white with snow.

When I set out it was a pitch-dark night.

drey rwadz rukḥṣat rā-k'rey chih tīmar yey k'ram.

Šāḥiba! dā sipāhī da dro rwadz rukḥṣat ghwārī da pārah da mulakāt da w'ror khpul chih wa-falānī kali tah rā-ghalaey daey.

Shāh daey; chih yey pejzanam joṛ sarāey daey, rukḥṣat bah yey kaḅul shī.

Šāḥiba! haghah sipāhī 'arḥ kawī chih da 'iyāl lah ṭarafa yey kāghiz rā-ghalaey daey, aw haghah Bil da Khizāney, chih drey mīashtey terey shawey dey war-stawalaey wuh, lā nah daey war rasedalaey.

Dā khabara'h pa-khwā shawey wa'h: aos da dey jaḡara'h aw sharr-o-shor tsah daey?

Zah hum da Ghalziō sarah pah sar darey da Ka-jāhah lāram; pah haghah dzā'e rā bāndi pah shpa'h hasey jzaley aw bārān wu-woredah, chih tar ṣabāḥ pori mūh (*or, mū*) umīd da zinda-gāna'i nah wuh (*or, wu*).

Ṭol mulk pah wāwrey tak spīn shawaey daey.

Haghah waḡt chih rawān sh'wam taka'h tora'h shpa'h wa'h.

Our country is very rugged: it is all hill and dale.

I am much fatigued, and hungry and thirsty to boot.

They have come unseasonably (late). Tell them to come in the morning; at that time I will talk with them.

Whether they be camels, horses, or mules, wherever they may be, and whatever they may be, bring (*or*, lead) them along.

Who is this man who appears in sight?

Through cowardice Bah-rām did not fight.

Mulk mū der zīj daey: tol ghar aw sama'h daey.

Zah der staraey shawaey yam, aw pratah lah dey hum wajzaey aw tajzaey yam.

Nā wakta rā-ghali di. Dū-i tah wu-wayah chih sabāh rā-shi; haghah wakt bah lah dū-i sarah khabarey wuk'ram.

Kih ūshān wī, kih āsūnah wī, kih katar wī, har chirtah chih wī, aw har tsah chih wī, rā-yey-walah.

Daghah saraey chih pah nazar rā-dzī tsok daey?

Da nā-marda'i lah jihata Bahrām jang wu-nah-k'rah.

SENTENCES ON GENERAL SUBJECTS.

Who art thou?

I am an Afghān.

What Paṭān art thou by lineage?

I am a Lūrnaey Miānah.

Dost thou understand Pušto? (*or*, Hast thou acquired Pušto?)

Yes, I understand Pušto, but neither Pukhsto, Pakkhto, Pasto, nor Pashtū, nor any such nonsense.

Tah tsok yey?

Zah Puštūn yam.

Pah aṣal kom Puštūn yey?

Zah Lūrnaey Miānah yam.

Pah Pušto pohejzey? (*or*, Pušto di z'dah daey?)

Ho, Pušto kho pohejzam, wal-e nah Pukhsto, nah Pakkhto, nah Pasto, nah Pashtū, yā hasey pūch go-e hīts na'h pejzanam.

What is thy name?

Yār Muḥammad is my name.

What village dost thou belong to?

I have come from Ūrgūn, and am going to Zarghūn Shahr.

Art thou married or not?

I was married, but my wife is dead.

Hast thou any sons?

How many children hast thou?

How old will the eldest son be?

Is thy father living?

Yes, he is living, but is an old grey-beard.

Is thy mother alive?

My mother is dead.

Hast thou any brothers?

I have one brother.

Is there a son born in thy house, or a daughter?

My wife has given birth to a son.

What is thy name, and what name hast thou given to thy son?

Is thy master within or not?

Stā num tsah daey? (or, Num dī tsah daey?)

Num mī Yār Muḥammad daey.

Da komey kali yey?

Lah Ūrgūna rāghalaey yam, aw Zarghūn Shahr tah dzam.

Wāda'h dī kaṛey dey* kih yah.

Wāda'h mī kaṛey wa'h, wali ṭabar mī maṛa'h sh'wa'h.

Dzāman dī shtah?

Tso farzand dī shtah?

Mashar dzo-e (also, zo-e) bah da tso kālo wī?

Plār dī jzwandaey daey?

Ho, jzwandaey daey, wal-e zor spīn-jziraey daey.

Mor dī jzwanda'i da'h?

Mor mī m'ra'h da'h.

W'rūrnah dī shtah.

Yow w'ror laram.

Stā pah kor k'shey dzo-e shawaey daey, kih lūr?

Ṭabar mī dzo-e rāwaraey daey.

Nūm dī tsah daey, aw pær dzo-e dī tsah nūm yaśh-aeey daey?

Tsaśhtan dī dananah daey kih nah daey?

* See Syntax of the verb, para. 1, page 79.

Is anyone within (the house)?

Master is within.

He has just now arisen from sleep (got up).

Why hast thou come?

Why, during the whole day, didst thou not come?

My house is defenceless.

I was much astonished at this act.

After having dressed thyself come to me.

When he comes inform (acquaint) me.

Come inside.

Sit beside me, friend.

My back itches: scratch it.

I had become as one demented.

This peach is sweeter than sugar or than confection.

The roof leaks: repair it (mend it).

The cup cracked in my hand and went to pieces.

That (female's) comeliness does not come up to this one's good looks.

Attend to my words, and before going finish this work.

Pah kor k'shey tsok shtah?

Sāhib pah kor k'shey daey.

Aos lah khūba pātsedalaey daey.

Waley rā-ghlaey yey?

Da tsah da-pārah drasta'h rwadz rā-nah-gley?

Kor mī khūshaey daey.

Lah dey kāra mī ḍer ta'j-jub wu-kaḥ.

Zarūkaey āghūstaey pah nazd dz'mā rā-shah.

Har-kalah chih haghah rā-shī mā khabar k'rah.

Dananah rā-shah.

Yārah, mā tsakhah k'she-nah.

Shā mī khārištejzi: wu-yey-garawah.

Da lewanaey pah shān shawaey wum.

Dā shuftālū tar ḡand tar ḡalwā khojz daey.

Da khūney chat tsātsi: joḡ yey k'rah.

Dz'mā pah lās k'shey piāla'h wu-chawda'h daḡey daḡey sh'wa'h (or, sh'wala'h).

Da highey shā-ist da dighey wa shā-ist tah nah-rasejzi.

Dz'mā khabara'h wu-manah, aw pa-khwā lah t'lalo (or, pa-khwā tar t'lalo) dā kār pūrah k'rah.

With this affair you have no concern.

Draw the curtain back that there may be some light: the room is very dark.

It grows late: it is necessary we should depart.

Keep this thing about thee (*or*, with thee): some time or other it will be useful to thee.

Why have you come back again?

What business have ye here?

Call that little boy to me.

Whom dost thou teach now?

At this time, indeed, I have no pupil.

I do not know who thou art.

Put this letter (*lit.* paper) into an envelope.

This vessel (basin, pan), is filled with water. Empty it, but pour out the water slowly.

With what object (desire, bent, longing) have you come?

Come inside the door.

Pah dey bāb k'shey stāsū hīts gharaz nah-shtah.

Parda'h liri k'rah chih rarnā shey: khūna'h đera'h tārika'h da'h.

Nā-waktejzi: bo-yah chih lar shū.

Dā tsiz lah dzāna sarah wu-sātah: kalah nah kalah pah kār bah dī shī.

Waley bi-yartah rā-ghali ya'ai?

Daltah tsah kār lar'ai?

Haghah wurūkaey halak rā-wu-bolah.

Tah chā tah aos sabak war-kawey?

Pah dey rwadzo k'shey kho shāgird nah laram.

Tah nah pohejzam chih tsok yey.

Daghah kāghiz pah lifāfa'h k'shey wāchawah (*or*, pah lifāfa'h k'shey dzā-e k'rah).

Dā lo-shaey lah aobo nah đak daey. Tash yey k'rah: waley w'ro w'ro yey to-e k'rah.

Pah kama'h tama'a'h sarah rā-ghali ya'ai?

Da warah dananah rā-shah.

Thou startest at this like a horse at a post.

Drive away the dogs from the house (*or*, tent): they annoy me much.

Blacken Hāfīz Nūrī's beard, it has become grizzled.

I have never said so at any time.

Weigh this thing how much it is.

How much is this thing in weight?

Stand in dread of fire, so that thy house be not burnt.

Do not be heedless of this communication.

Do not throw this thing away, it will become useful.

Do not trouble me to-day: I will talk with thee on this subject some other day.

Will 'Umr have reached that place by this time?

At the time they were coming I was saying my prayers.

I had told thee before that I would do so, so it behoveth me to do it.

Tah lah dey nah hasey tarhejzey lakah ās lah našhey.

Lah derey nah spī wu-sharah: der mī bad̄ dzini rā-dzi.

Da Hāfīz Nūrī jzira'h tora'h k'rah, braga'h shawey dey.

Mā hicharey (*also*, hits-kalah) dāsey nah daey way-alaey.

Dā tsizah wu-talah chih tsombrah daey.

Dā tsiz pah tol k'shey tsombrah daey?

Lah aorah pah tara'h k'shey aosah, chih kor dī wunah-swadzi.

Lah dey wa-yalo nah bey-parwā mah shah.

Daghah tsiz mah-ghærzawah, bah pah kār rā-shī.

Mā tah nan zaḥmat mah rā-kawah: bæla'h rwadz bah pah dey bāb k'shey lah tah sarah khabarey wu-k'ram.

'Umr bah tar aosa pori haghah dzā'e tah rasedalaey wī?

Haghah waḳt chih dū-i rā-t'lal namündz mī kāwuh.

Mā tā tah wa-yalaey wuh chih dāsey bah wu-k'ram, nūr bo-yah chih yey wu-k'ram.

After some time we will come.

To-day a woman threw herself into a well.

This boy is very bashful.

Those maidens are very modest.

I passed a long time at Kandahār.

Smell that flower: what delightful perfume it yields.

It behoveth that this business be completed in a short time.

Sell me this thing.

The palm of my hand itches: some say it is a sign of coming wealth, but God knows whether it is true or not.

Thou spendest my money improperly.

Why dost thou grieve so much about this trifling matter (*or*, affair)?

This is good and that too: both are good.

Bring a needle and thread: my clothes are torn.

All my garments are soiled with mud.

Pas lah tsah müdey bah müjz (*also*, mungah) rä-shū.

Nan yowey shadzey khpul dzān kū-i tah wu-ghærzā-wah.

Daghah halak ðer sharm-nāk daey.

Dū-i pegh-ley ðerey hayā-dārey dey.

Dera'h müda'h mī pah Kandahār k'shey tera'h k'ra'h.

Haghah gul bū-e k'rah: tsah shā-istah bū-e tri pātsi.

Pah lajz sā'at k'shey (*or*, pah kama'h müda'h k'shey) dā kār tamām karaey bo-yah.

Dā tsiz pah mā wu-pro-lah.

Warghowaey mī khārišt kawey, aw dzini wā-yi chih dā nasha'h da daulat da rāt'lo da'h, magari Khudāe z'dah chih rišti'a daey kih nah.

Tah dz'mā rūpa'i bey-dzā'eah khartsawey.

Pah dey spuk kār k'shey hombrah gham tsalarah khūrey?

Dā hum shæh haghah hum shæh: dwārah shæh di.

Stan aw sparnsaey rā-w'rah: dz'mā n'mara'i tsirey shawey dey.

Ṭoley jāmey mī pah khāṭo sarah kakarey shawey dey.

They are not five nor ten, but more.

I have no small change, otherwise this thing is to be purchased (*or*, to be bought).

What merit do these men possess?

I do not understand the purpose of these men.

It does not come within my comprehension that from them a good action will proceed.

Thou wilt be sorry for these words hereafter.

I now much regret this act.

So-and-so is ill: let us go and inquire after him.

This act is incumbent on you.

Remind me at mid-day (mid-day prayer time), and I will do it.

This is a very wonderful matter (*or*, thing, &c.): I cannot understand it.

In bygone (former) years it could not happen so.

But this is a difficult matter: it is not to be done by him.

I have made a bet (laid a wager) with them.

Pindzah nah di aw nah las di, magar zi-āt di.

Paisey nah-laram, kih nah dā tsiz da rā-niwalo daey.

Daghah sarī t̄sah khūbī larī?

Da dagho sarō pah maṭlab bāndi nah-pohejzam.

Dz'mā pah poha'h nah rā-dzī chih lah dū-īo bah da khair kār wu-shī.

Pah dey khabarey pasi (*or*, pasey) bah tah armān wu-k'rey.

Aos dera'h toba'h kājzam lah dey kāra.

Lār shū, falānaey, mariz daey, puštana'h yey wu-k'ru.

Dā kār pah tāsū bāndi lāzim daey.

Namāz-pešhīn tah mā yād k'rah, dā kār bah wu-k'ram.

Daghah dera'h nādira'h khabara'h da'h, dz'mā 'aql nah pah rasejzī.

Pah pa-khwā kalūno k'shey dāsey nah shah kedalaey.

Wal-e dā khabara'h sakh-ta'h da'h: da dah kawulo nah da'h.

Mā lah hugho sarah shart wu-tārah.

What affliction (*or*, distress) has befallen thee? What art thou annoyed about?

With the will of God, such will take place (*happen*).

What a good master so-and-so is!

He is a most ruthless fellow.

He is a most wrathful officer.

Oh friend! usedest thou to do this?

If Maḥmūd comes I will give him a book.

If you cultivate knowledge you will obtain respect.

Uṣmān is gone, friend! he was a good man: may God reward him!

Oh Khān! may God long preserve thee!

This man snores in his sleep.

I want to sneeze, but cannot.

Why hast thou shown so much tardiness in coming? Didst thou meet with any obstruction?

Take a broom and sweep the place.

Light the fire and put out the lamp.

Pah tā bāndi tsah tangsa'h da'h? Pah tsah swadzey?

Da Khudāe pah ḥukam sarah bah hasey wu-shī.

Falānaey tsah shāh tsah-tan daey!

Lah ḥadda zi'āt ḍer nā-kāra sarāey daey.

Haghah tar ḥadda ḍer ḳahr-jan sardār daey.

Yārah! dā kār bah dī wu-kaṛ?

Kih Maḥmūd rā-shī kitāb bah war-k'ram.

Kih 'ilm kar'ai 'izzat bah mūm'ai.

Uṣmān wu-lār yārah! shāh sarāey wuh: Khudāe di ḳhair war peśh k'ri!

Khān Sāhiba! Khudāe dī tar ḍer jzwandaey larey!

Daghah sarāey pah khūb k'shey kharkaey kawī.

Ghwāram chih wu-n'jzam lekin n'jalāey na-sham.

Pah rā-t'lo k'shey dī wali hasey ḍer dirang (*or*, dzand) wu-kaṛ? tsah n'shata'h rā peśha'h sh'wa'h (*or*, ar peśh shah)?

Ribūz (*or*, ribūz) wākhlah aw dzā'e tah jārū k'rah.

Aor bal kā aw chirāgh maṛ k'rah.

I have no appetite: I am not hungry: I do not desire anything.

Dost thou not know the difference between right and wrong?

Why dost thou bark like a dog?

Such pain comes over me that I am unable to bear it.

Hast thou seen my helmet anywhere?

You made inquiry of me before.

Do not keep the fast at this time, for thou art sick.

Open the door.

I may have opened it.

Open the chest.

Alas! alas! what is this thing that thou hast done?

Salim brought me by force.

The kāzī of our city is very just, and men of learning he cherishes much.

Does any acquaintance-ship exist between thee and so-and-so?

I do not know who he is.

What dost thou call this thing?

This is called a lungī.

Where are such things made?

Wulgah mī nah-kejzī: lewāl nah yam: hīts nah ghwāram.

Hīts khabar nah yey pah haram aw pah halāl?

Waley da spī pah shān ghāpey?

Dā rangah dard rā-dzī chih z'ghamalaey yey nah sham.

Kho! mī dī chartah lidal-aeey daey?

Tāsū lah mā nah pa-khwā puštana'h wu-k'ra'h.

Pah dey rwadzō k'shey rojza'h mah nisah chih mariz yey.

War prā-nadzah.

Khalās karaey bah mī wī.

Sandūk khalās k'rah.

D'reghah! D'reghah! tsah kār daey chih dī wu-kar?

Salim zah pah zor botam.

Dz'mūjz da shahr kāzī der 'ādil daey, aw da 'ālim-āno shāh tarbiyat kawī.

Stā aw da falānī tar mi-yandz tsah pejzand-galwī shtah?

Zah yey nah pejzanam chih tsok daey.

Dā tsiz tsah boley! (or, Dey tah tsah wa-yey?

Dā lunga'i wa-yaley shey.

Hasey tsizūnah pah kam dzā-e jorejzī?

: These words are contrary to reason.

I have not the heart to do this (*or, lit.* My heart does not desire that I should do so).

I do not desire to come.

My heart does not incline me to go.

This is a momentous affair: it requires to be done with reflection (*or, carefully*).

I ran at such a pace that all became astonished.

I went to the bāzār on Friday.

Jalāl said thus before the magistrate (*or, official*).

Thou art a mean fellow that thou hast done this thing.

I am certain that this is thy doing.

Why hast thou not informed me?

These words of mine are for thy advantage, if thou (but) knowest.

First look to your own advantage and injury.

Whatever thing pleases thee, take it.

This is a bygone affair (matter): it is not good to remember it in any way.

Dā khabarey lah 'aql nah lrey dey.

Z'rah mī nah-ghwārī chih hasey wu-k'ram.

Nah ghwāram chih rāsham.

Z'rah mī nah kejzī chih dzam.

Dā girān kār daey: pah fikr sarah karaey bo-yah.

Pah hasey z'ghāsta'h wu-z'ghāstam chih ṭol ḥairān sh'wal.

Da Jum'ey pah rwadz k'shey bāzār tah lāram.

Jalāl da ḥākim tar makha hasey wu-wa-yal.

Tah spuk saraey yey chih dā kār dī karaey daey.

Yaḳin mī daey chih dā da stā k'rah daey.

Tā waley mā khabar karaey nah daey?

Dā wa-yal mī stā da sūd dī kih pohejzey.

W'rumbaey khpul sūd o zi-yān tah wu-gora'i.

Har tsiz chih dī khwaśh wī wā-yey-khlah.

Dā tera'h khabara'h da'h: yādawul yey pah hits shān shāh nah da'h.

This information (*or*, account, rumour, &c.) emanated from the city.

Come at noon: at present I am not at leisure.

A long time has elapsed: what, has not that man arrived yet?

Sprinkle water here to lay the dust (*lit.* that the dust may lie).

We are now freed of all our griefs.

While you were coming I was donning my clothes.

Boil water and get some tea ready.

I took fifty rūpīs on loan (*or*, I borrowed fifty rūpīs).

To whom shall I give the money?

I gave them to Daulat.

'Umr, Yūsuf, and Ismā'il (all three) beat Aḥmad.

I beat Khalil: I gave him such a beating that he will remember it.

I saw 'Isā when we were (both) riding.

I saw Farid while he was being beaten.

The water is risen level with the wood.

One rūpī is a great deal between thee and Jamāl too.

Dā khabara'h lah shahra wu-wata'h.

Gharma'h rā-shah: aos waz-gār nah yam.

Der waqt ter shah: āyā haghah sarāey tah aosa lā rā-għalaey nah daey?

Aoba'h daltah wu-pāshah-chih dūrey k'sheni.

Aos lah tolo ghamo bey-gham yū.

Chih tāsū rā-t'la'āi mā n'mara'i āghustaley.

Aoba'h wu-yashawah aw chāhey tai-yārey k'rey.

Pindzos rūpa'i mī pah por wākhistaley.

Rūpa'i wa-chā-tah war-k'ram?

Mā wa Daulat tah rūpa'i war k'rey.

'Umr, aw Yūsuf, aw Ismā'il Aḥmad yey wu-wahah.

Khalil mī wu-wahah (*or*, Mā Khalil wu-wahah): pah hasey wahal mī wa-wahah chih yād bah yey lari.

Mā 'Isā pah sparli k'shey-wu-lid.

Farid mī wahalaey wu-lidah.

Aoba'h lah largi sarah barābarey sh'wey.

Dera'h da'h yowa'h rūpa'i pēr tā lah Jamāl sarah.

I brought Ibrāhīm on thy account.

All are not the same alike: some are oldsters, some youngsters, some old, some young.

He is a great wag (wit, satirist, &c.)

Such may be the case or not, but if he is wise he will not practise his jokes upon us.

Do not practise thy pleasantries upon me if thou art wise.

If you act according to this advice (*lit.* speech, &c.) you will obtain much advantage.

I cannot imagine that from this good will accrue.

He did not see me, but I saw him.

Do not say anything to them on this subject.

They are base people: they never acted honestly.

Do not act like an ass: use manliness in thy doings.

Had we laughed, they would have been greatly pleased.

May God preserve thee, but do not forget us.

Ibrāhīm mi stā pah sabab rā-wost.

Ṭol pah yowah shān nah dī: tsok masharān, dzini kasharān dī, tsok zoṛ, dzini dzwān.

Haghah ḍer ṭokī saraey daey.

Hasey bah wī kih bah nah wī, waley kih hošhyār daey lah mūjz sarah ṭokey bah nah k'ri.

Lah mā sarah ṭokey mah kawah kih hošhyār yey.

Kih 'aml pah dā wa-yal wu-k'ra'ai ḍer khair bah mū-m'ai.

Dz'mā pah poha'h nah rā-dzi chih lah dah da khair kār wu-shī.

Zah yey nah lidalam, waley mā yey wu-lidah.

Hugho tah pah dey bāb k'shey hits mah-wā-yah.

Haghah kamaṣl khalk dī: hits-kalah yey rishti'ā nah kawal.

Da kh'rah pah dod (*or*, pah shān, *or*, ghundey) kār mah-kawah: saraey-tob pah kār kharts k'rah.

Kih mūjz khandali wāe, dū-i bah ḍer khwaśh shawī wū.

Khudāe dī wu-sātah, waley mūjz mah herawah.

God bless thee! (*or*, God be good to thee! &c.)

May God preserve you: I have committed you unto God.

This is a very upright person.

They are honest men.

That is an honest woman.

These are upright women.

That is a very old and toothless old woman.

Fetch twenty-one rūpīs from him.

Take this melon from him.

That woman has fallen in love with (*or*, become attached to) him.

I understand that thou art in love with Nāṣir's daughter; in fact, that thou art mad after her.

They are my friends, if thou understandest.

What sort of friendship (*also*, intimacy) is it that thou showest towards them?

I will sing a ditty, do thou pipe a little.

Wish, Khudāe dī pah zer-ma'h shah!

Da Khudāe pah āmān: pær Khudāe mī supārālī ya'ai.

Hā-yah ḡer rīštīnaey saraey daey.

Haghah rīštīnī sarī dī.

Haghah rīštīney khadz-a'h da'h.

Daghah rīštīnī khadzey dey.

Haghah ḡera'h zara'h kan-ḡāsa'h da'h.

War dzakhah yow-wisht rūpa'i rā-w'rah.

Dā sardah lah haghah dzakhah wākh-lah.

Falāna'i khadza'h pah haghah bāndī mayana'h shawey dey.

Pohejzam chih da Nāṣir pah lūr bāndī mayan yey; balkih pasey* lewanaey yey.

Haghah dz'mā āshnā'eān dī kih pohejzey.

Dā kam rang da ashnā'i da'h chih lah hugho sarah tah yey kawey?

Zah bah landa'i wāyam, tah tsakho shpela'i wu-wah-ah.

* For this form of *pas* and *yey* combined, see Dictionary, page 1105.

What dost thou do (*or*, occupy thyself in) at home?

I pass my nights in idleness.

Is there a son born in thy house, or a daughter?

My wife has given birth to a son.

What is thy name, and what name hast thou given to thy son?

'Umr's father and mother are both blind.

His sister is a widow, and his mother is grown very aged.

Women generally are weaker than men.

My intention is not such that I would lend out money on usury: if thou imaginest such thou dost not understand.

These two youths are my foster brothers, and that man is my middle brother.

That is a very pretty girl.

She is our foster sister.

Which among these brothers is the youngest, and which the oldest?

This is a good man.

These are good men.

Pah kor k'shey tsah kār kawey?

: Pah bey-kāri shpey terawum.

Stā pah kor k'shey dzo-e shawaey daey kih lūr?

Ṭabar mī dzo-e rāwaraey daey.

Nūm dī tsah daey, aw pah dzo-e dī tsah nūm yaśhaey daey?

Da 'Umr 'plār mor dwār-ah řandah dī.

Khor yey kunḍa'h da'h, aw mor yey spinsara'h shawey da'h.

Khadzey akṣar tar saṛo nah kam-zorey dī.

Nī-yat mī dā rangah nah daey chih pah sūd bāndi rūpa'ī spārī k'ram: kih dāsey aṭkalawey nah pohejzey.

Daghah dwah dzwānān dz'mā da tī w'rūrnah dī, aw haghah saṛaey dz'mā miyandzwaey w'ror daey.

Dā ḍera'h śhaīsta'h jina'ī da'h.

Dz'mūjz tī khor da'h.

Lah hugho w'rūrno nah kam yow mashar w'ror daey, kam kashar?

Dā (*or*, daghah, *or*, hāyah) śhæh saṛaey daey.

Dā (*or*, daghah, *or*, hāyah) śhæh saṛī dī.

This is a good woman.

These are good women.

What sayest thou to poor me?

Would that Raḥmān had come!

I swear, by God, that I never drink wine.

Who said so? Hast thou heard so?

This fellow contends with me.

What! did Shāhbāz strike thee?

O brother, hear my words!

Islām Khān is a great man; he is very rich.

If you come to me I will give you a present.

I shall not read with my pupils to-day, because it is Friday.

I am the third generation (third in descent) from Mullā Muḥammad.

This thing has come into my hands gratis.

Take out the meal from

Dā (or, dagḥah, or, hāyah) sha'h khadza'h da'h.

Dā (or, dagḥah, or, hāyah) shey khadzey dey.

Mā khwār tah tsah wāyey?

Kāsh-kī Raḥmān rā-ghal-aeey wāe!

Qasm Khudāe jzo kih sharāb hīts kalah wu-ts'sham.*

Hasey chā wu-wayal? Tā hasey ārwedalaey daey?

Dā saṛaey lah mā sarah jang kawī.

Tsah! Shāhbāz wu-wahaley?

Āi w'rorah, dz'mā kha-barey wār-wah!

Islām Khān lo-e saṛaey daey; ḡer daulat larī.

Kih mā tah rā-sha'ai in'am bah dar k'ram.

Nan zah wa-shāgirdāno tah sabak nah-wā-yam, chih juma'h da'h.

Lah Mullā Muḥammad nah zah dreyama'h peṛa'i yam.

Dagḥah tsiz mī weṛiā pah lās k'shey wataey daey.

Dā waṛah (or, aṛah) tri

* *Lit.* "It is an oath by God if I ever drink wine." Conscientious Musalmāns will not take an oath.

the hand-mill, and make bread with it.

To-night give an entertainment to five or seven persons.

I am become somewhat hungry: I will eat some meat.

Bring me a little salt.

I have lost a thing: if thou hast seen it bring it to me.

Unto whom did the lot fall?

In this affair you have wearied us much (greatly).

My sleeve is very loose (or, open): tighten it a little (somewhat).

The kid sucks its mother's teats.

Pull up (root up) the tree from that place and plant it in another: it will strike.

My father has cows, and I am his cow-herd.

That cow is a stranger: it is not my property.

Is this mountain-goat a female or a male?

Upon what ridges do the mountain - deer generally feed?

mīchan wu-bāśah, aw maṛ-a'ī tri pakḥah k'rah.

Nan shpey lah da pindzo aowo kaso melmastī'ā wu-k'rah.

Zah lakūṭey (also, lakūṭey) wajzaey shawaey yam: tsah ghwaśhey wu-khūram.

Lakūṭey mālgā'h rā-larah rā-k'rah.

Yow tsiz mī wuruk shawaey daey: kih bah tā līdal-aeey wey rā-yeey-k'rah.

Hiska'h da chā pah nāmah wu-khātala'h (or, Pacha'h pah chā bāndi pre-wātala'h)?

Pah dey kār k'shey tāsū mūjz der staṛi kaṛi yū.

Lastūrnaey mī der ārat daey: tsakho yey tang k'rah.

Wurghūmaey da mor tī rawī.

Dā wana'h lah haghah dzā'ea wu-kājzah aw bael dzā'e yey kejjdah: wu-bah-lagī.

Plār mī ghwā (in Western Afghānistān the plural is ghwāwī) larī: ghobah yey zah yam.

Dā ghwā prada'ī da'h: dz'mā māl nah da'h.

Dā ghartsa'h khadza'h da'h kih nar daey?

Sijzey pah komo warsako bāndi akṣir tsari?

Where is thy home?

At Ghwarā'h Margha'h.

That is a very distant country (*also*, home, &c.): God only knows how we shall reach it.

Do not entertain (nourish) any hope from it: you will not obtain any advantage therefrom.

Call him hither who is standing at the gate: I have business with him.

There is neither room within nor without: where shall I recline (repose) myself?

Thou art not equal to me in height.

Inform the master of the house that I have come.

He is not within (not at home): he has gone out.

A man was going along the road with some woman. Another man met them, and he inquired of the man, "What relationship is there between this woman and thee?" He replied, "My mother-in-law and her mother-in-law are mother and daughter." What relationship, therefore, bears this woman to the man?

Kor dī chartah daey?

Pah Ghwarā'h Margha'h daey.

Dā der liri waṭan daey: Khudāe z'dah tsah-rang bah war wa-rasejzū.

Hits umid lah haghah mah lar'ai: fā'idah bah nah tri wu-win'ai.

Haghah chih pah wara bāndi walār daey rā yey wu-bolah: kār pah laram.

Nah dananah dzā'e shtah nah dabāndi: chartah arkh wu-lagawum?

Tah pah kadd k'shey dz'mā barābar nah yey.

Da kor tsashtan rā-khabar k'rah chih zah rā-glaey yam.

Dananah nashtah: da bāndi watalaey daey.

Yow sarāey lah komey shadzey sarah pær lāri ta-ī (E., tah). Bæl sarāey pær pešh shah, suwāl yey tri wu-kaṛ chih "dā shadza'h stā tsah da'h?" Dah war-tah wu-vey, "dz'mā khwāshey da dey khwāshey sarah mor aw lūr dī." Nūr dā shadza'h da dey sarī tsah kejzī?

WISE SAWS AND SAYINGS.

Entertain not the hope of faithfulness from the base.

Error on the part of the honourable is not to be expected.

The base possess not faithfulness: (nor) the noble faithlessness.

Acquire knowledge, for it is glory in religion and the world.

This world is the field of the world to come: that which you sow that you will reap.

Guard thyself from ignorance, for it is dishonour both in religion and the world.

Every one is ignorant of his own faults.

Grieve not about what has passed, for it will not come back again.

To give abuse to anyone, or to terrify one out of one's life, is not the act of a man.

The acquaintanceship of a hundred years becomes severed in a moment.

No human being is free from fault: all are stained with sin.

The kid lies down by its mother's side.

Lah bad-ašlah da wafā umīd wa-mah-k'rah.

Lah ašilah da khatā umīd nah kejzī.

Bad-ašl wafā nah larī: nek-zāt bey-wafā'ī.

'Ilm z'dah k'rah, chih 'izzat da dīn aw da dunyā daey.

Dā dunyā kišht da ākhirat daey: har-chih kar'ai haghah bah re-b'ai.

Lah jahla dzān wu-jz'-ghorah, chih bey 'izzatī da dīn aw da dunyā da'h.

Har tsok pah khpul 'aib nā-poh daey.

Da ter shawaey kār ārmān mah kawah, chih bi-yartah pah lās nah rā-shī.

Peghor war-kawul wachā-tah, yā tsok lah dzāna tarhawul, da maṛo kār nah daey.

Da salo kalo āshnā'ī pah yowah dam ghwutsa'h shī.

Hits bani adam lah gunāha khalāshah nah daey: ṭol pah gunāh alūdah dī.

Ser-la'ī da mor pah tsang k'shey pre-w'zī.

The brown (dusty brown, *lit.*) dog is the wolf's brother.

As the forest is, so is its jackal.

Do not eject the water from the eyes of the blind.

If the mountain is a fortress, there is a road on the summit of it.

Than two raisins one date is good.

The sport of an ass is either wind from behind or a kick.

Death on a full belly is good.

Before reaching the water doff not the sandals.

From an empty gun two persons quail.

Drive a thief, but not to the house.

It is a great art to do the right thing at the right season.

Slow and steady wins the race.

Pride at last shall have a fall.

Example is better than practice.

The most insignificant persons are generally the most presuming.

Better be wise by the misfortunes of others than by your own.

Khær spaey da lewah w'ror daey.

Lakah dzangal hasey yey chaghāl.

Da rundo stargo aoba'h mah-bāсах.

Ghar kih hişār daey, pah sar yey lār dey.

Tar dwey watskey yow khurmā śha'h.

Da kh'rah bāzi yā goz yā laghata'h.

Marg pah dak nas śhæh daey.

Pa-khwā tar aobo gāw-li mah kājzah.

Lah tasha'h topaka'h dwah kasa werejzi.

Ghal wu-shārah, magar nah tah kor.

Lo-e hunr daey kawul da lā-ik kār pah munāsib waqt k'śhey.

Karār aw ḡābit-kadam shart gaṭi.

Maghrūri kho bah ākhir pre-w'zi.

Tamṡil bih-tar daey tar pand kawulo.

Der spuk aw nā-kārah khalk'akşar lah tolo nah lā tar ḡaddah ḡustākḡh dī.

Bih-tar daey hoşhyār sh'wal lah āfato da nūro tar āfato khpulo.

There is no eye like the master's eye.

One man's meat is another man's poison.

A bird in the hand is worth two in the bush.

Stretch thy arm no farther than thy sleeve will reach.

Old birds are not caught with chaff.

Avoid too powerful neighbours; for, should there be a collision, the weakest goes to the wall.

It is one thing to propose, another to execute.

They who neglect their old friends for the sake of new, are rightly served if they lose both.

He that prays harm for his neighbour, begs a curse upon himself.

In choosing allies we must look to their power as well as their will to aid us.

Nah-shtah hiṭs starga'h lakah starga'h da tsashtan.

Khwāra'h da yowah shakhṣ zahr da bael da'h.

Yow murghah pah lās k'shey shæh daey tar dwo nāsto pah būtaey.

Tar aojzwālāey da lastūno khpulo lās mah-ghazawah.

Zārah murghān pah prārah nah-giriftārejzi.

Parhez wu-kra'aī lah dero zorawaro ham - sāyagāno; tsalarah chih kih sarah wun'shal'aī, haghah chih kamzoraey daey tabāh bah shī.

Wrāndi kawal da tadbir yow tsiz daey, magar pah 'aml rā-w'ral bael tsiz.

Haghah kasān chih ghaf-lat pah nisbat wa qadimi dostāno tah da-pārah da nawio dostāno kawī, kih dwārah wuruk k'ri lā-ik daey.

Haghah tsok chih du'a da-pārah da zi-yān da hum-sāyah khpul kawī, iltimās da balā pah khpul dzān kawī.

Pah ghwarah kawulo da 'ahdiāno har kalah chih nazar wa-marzi-tah da dū-i da-pārah da madad dz'mūjz kawū bo-yah chih pær tawān da dū-i hum nazar wu-k'ru.

He who incites to strife is worse than he who takes part in it.

There is more danger from a pretended friend than from an open enemy.

The worth of money is not in its possession, but in its use.

The quarrels of friends are the opportunities of foes.

Facts speak plainer than words.

Retribution, though late, comes at last.

Presumption begins in ignorance and ends in ruin.

It is too late to whet the sword when the trumpet sounds to draw it.

One good turn deserves another.

Better scare a thief than snare him—drive a thief, but not towards the house.

When our neighbour's house is on fire, it is time to look to our own.

Hag^hah sar^aey chih da-pārah da jang nūr pāt^swī der bad daey tar hug^ho chih pah k'shey sharik di.

Lah libāsi dostah zī-ātey khatra'h da'h tar zāhiri dūshmanah.

Fazilat da daulat pah darlal k'shey da hag^hah nah-shtah, balkih pah kār rā'w'ralo da hag^hah daey.

Jagrey da dostāno furṣat-ūnah da dūshmanāno di.

Jzaba'h da ḥāl faṣīḥ tar-a'h da'h tar jzaba'h da maḳāl.

Jazā, kih tsah hum pah dirang wī, magar pah ākhir kho rā-dzī.

Gustāk^hī pah jahālat sharū' kejzī aw pah tabāhī k'shey tamāmejzī.

Har-kalah chih karnā wahaley shī da k'shalo da türey waḳt da-pārah da terawalo da highey ter shah.

Fī'l da neka'i wājibu-l-'iwaz daey.

Werawul da gh'lāsh 'bih-tar daey tar āchawulo yey pah dām k'shey—ghal shārah magar nah tah kor.

Har-kalah chih pah kor da hum-sāyah dz'mūjz aor lagedalaey wī, waḳt daey chih mūjz khabardāri da kor khpul wu-k'fū.

A coward can be a hero at a distance; it is the presence of danger that tests presence of mind.

It is a wise son who knows his own father.

Nā-mard lah liri bahādur kedalaey shī; magar ḥuḥūr da khatrey daey chih āzmā' isht da z'rah-war-tob kawī.

Der 'ākīl dzo-e daey chih khpul plār pejzani.

Fortune is like unto a potter: it fashioneth and breaketh:

Many, like unto me and thee, it hath created and destroyed.

Dā falak kulāl daey; sāzawul aw mātawul kā:

Der yey mā wa tā ghundi paidā k'ral hum fanā.

He who placeth any hope upon the fabric of this world, Embarketh, on a tour of the ocean, in a paper boat.

Chih umīd pah 'imārat da di dunyā ka,
Da kāghiz pah kīshī sair da daryā ka.

A spoiled son taketh not to discipline and instruction;
And a shaded palm-tree yieldeth not ripe dates.

Nāzawulaey dzo-e nah ākh-lī adab;
Aw da seo-rī nakhl nah nisī raṭb.

The deeds of men will be many, (and) their words few;
But the acts of recreants are few, and their boastings many.

Da mardāno kardah ḍer, wāyal yey lajz wī;
Da nā-mardo 'aml lajz wī, ḍer yey lāf wī.

PUSHTO MANUAL.

PART III.

VOCABULARY, ENGLISH AND PUSHTO.

ABBREVIATIONS.

[*n.* noun; *a.* adjective; *v.i.* verb intransitive; *v.t.* verb transitive; *ke.* where the auxiliary kedal is used; *ka.* where kawal is used; *ad.* adverb; *co.* conjunction; *pr.* preposition; *po.* post-position; and *in.* interjection.]

A.

abandon—ablution.

abandon, v.t. pre-jzdal, pre-šhodāl, pre-šh'wal.

abandonment, n. pre-šhodana'h, pre-šhowuna'h.

abase, v.t. spukawul.

abacement, n. spuk-wālaey.

abash, v.t. sharmawul.

abate, v.i. kamedal, lajzedal; v.t. kamawul, lajzawul.

able, a. tuwānā; *to be able*, v.i. tuwānedal, v.t. tuwān lāral, tākāt lāral, zor lāral.

ability, n. was, yarz, tākāt.

ablution, n. ghushl, (ceremonial) wazū.

- abode*, n. astogah, dzā'e, mishta'h.
abolish, v.t. maukūf ka., man'a'h ka.
abominable, a. palit, bad, kraka'h, stukh.
abominate, v.i. stukh lagedal, bad manal, kraka'h ākhistal.
about, ad. chāper, chāperah; pr. (relating to) da-pārah,
 (time and place) najzdey, (quantity) pah andāz, pah
 hisāb.
abreast, ad. tsang-pah-tsang.
abroad, ad. pah pradī mulk k'shey.
absence, n. ghair hāzirī; (separation) beyal-tūn, hijrān.
absent, a. ghair hāzir, na-shtah, (separated) beyal, (in
 mind) dūb pah fikr k'shey.
abstain, v.t. parhez ka., pāl ka., dzān sātāl, lās ākhistal.
abstemious, a. parhez-gār.
abstract, v.t. k'shal, kājzal, beyalawul.
abundance, n. der-wālaey, ṭal-wālaey, wadānī.
abundant, a. der, f'rewān, ṭal.
abuse, n. sh'kandzal, kanzal, peghor; v.t. peghor war-ka-
 wul, sh'kandzal, or kanzal ka.
accept, v.t. manal, pasandawul, ākhistal, khwashawul.
acceptable, a. ghwarah, khwash; to be acceptable, v.i. pas-
 andedal, ghwarah ke., khwashedal.
accident, n. hādīṣa'h, āfat, wāqī'a'h.
accidental, a. qazā-i, kismatī.
accidentally, ad. pah sahwa'h, pah qazā.
accommodate, v.t. dza'eawul, atsarnal.
accommodation, n. dzā'e.
accompany, v.i. mal-garī ke.
accomplice, n. mal-garaey, sharik.
accord, n. rogħa'h, jorīsh, pakhulā-tob; of one's own, ad.
 pah khpulah, pah khpul sar, lah khpulah andā; of one,
 yow-z'rah, yek-jihat; according to, pah-sarah; (custom)
 pah dastūr sarah; accordingly, ad. dzakah, lah dey
 jihata, tro.
account, n. hisāb, shumār, (relation) qiṣṣa'h, bayān; v.t.
 garnal, pohedal, shmeral.
accoutre, v.t. āghustal, m'lā taṭal, drasta'h or wasla'h
 āghustal.

- accoutrements*, n. drasta'h, wasla'h.
accumulate, v.i. toledal; v.t. tolawul.
accurate, a. rishti-ā, jukht.
accusation, n. tor, tuhmat, da'wa'h; v.t. tuhmat taral or wayal, tor pori ka.
accuser, n. mudda'i.
ache, n. khūjz, randz, dard; v.i. randzūredal, khūjzedal; v.t. dard kawul.
acquaint, v.t. pohawul, khabarawul, khabar ka.
acquaintance, n. āshnā-e, pejzāndah, pejzandana'h.
acquaintanceship, n. pejzan-galwī.
acquire, v.t. gaṭal, mūndal, ḥāsilawul.
across, ad. pori, pori ghārey.
act, n. (action) kawuna'h, k'rah, kār, 'aml; v.t. kawul k'ral, 'amal ka.
active, a. takrah, chālāk.
actively, ad. pah chālākī sarah.
activity, n. chālākī.
actor, n. kawūnkaey, k'rūnkaey.
acute, a. terah, sakht; hošhyār, pohānd.
admonish, v.t. naṣīhat ka.; to accept admonition, naṣīhat ākhistal.
advance, n. w'ṛāndī; v.i. w'ṛāndī ke.
advantage, see profit.
adversity, n. tangī, tangsa'h.
advice, n. pand; to advise, v.t. pand wa-yal.
afar, ad. liri.
afraid, v.i. tarhedal, weredal.
after, ad. and pr. pas, w'rusto.
again, ad. bi-ā, bi-yartah.
age, n. 'umr.
agreement, n. itta-fāk; to agree, v.t. manal, kabūlawul.
aid, n. hapa'h, komak, madad, marasta'h; to aid, v.t. hap-a'h ka., marasta'h ka., madad war-kawul.
ailment, see sickness.
alarm, n. wera'h; to alarm, v.t. werawul.
alight, to, v.i. kūzedal.
alike, see similar.

alive, a. jzwandaey.

all, a. ʔol, wārah.

allot, see *distribute*.

alms, n. khair, khairāt; *to give alms*, v.t. khairāt ka.; *to beg alms*, v.t. khair ghošhtal.

alone, a. yawādzaey.

along with, ad. sarah, lah sarah, pah sarah.

also, co. hum.

alter, see *change*.

although, co. agar-chih.

always, ad. tal, har-kalah.

amass, *to*, v.t. ʔolawul, jama' kawul; *amass wealth*, *to*, v.t. daulat ʔolawul.

ambuscade, or *ambush*, n. psūnaey, paṭ-gana'i; *to lie in ambush*, v.t. pah psūni k'shey k'she-nastal, paṭ-gana'i ka.

ancestor, n. jadd, plār-nikæh.

ancient, see *old*.

ankle, n. paṛkaey, khatgaraey, gīṭa'i.

anger, n. b'ṛos-wālaey, khafagi, ḳahr.

angry, a. khafah, b'ṛos, ghuṣṣa'h-nāk; *to become angry*, v.t. ḳahr ka., b'ṛosedal, v.i. khafah ke.; *to make angry*, v.t. b'ṛosawul.

animal, n. dzān-dār, dzanāwar.

annoy, *to*, v.t. pārawul, rab-ṛawul.

anoint, *to*, v.t. ghwaṛawul.

answer, n. dzawāb; *to answer*, v.t. dzawāb ka., dzawāb war-kawul.

ant, n. mejzaey; *white ant*, aoey-nah.

antagonist, see *enemy*.

antelope, n. aosaey, chikāra'h, hosaey.

antimony (for the eyes), n. rānjah.

antler, n. śh'kar.

anvil, n. sanḳān.

anxiety, n. andeshna'h, gham, fikr, andoh.

anxious, a. andesh-man, gham-jan, fikr-man.

any, a. tsok, tsah.

apart, a. beyal, judā, yawādzaey.

- apartment*, n. khūna'h, dzā-e.
apparel, n. āghūstan, zaṛūkī, n'waraey.
apparent, a. tsargand, sh'kārah.
appear, v.i. tsargandedal, sh'kārah ke., m'alūmedal.
appearance, n. tsihra'h, ṣurat, shakl.
appease, v.t. saṛawal, pakhulā ka.
appetite, n. wulga'h, l'wajza'h.
applaud, see *commend*.
applause, see *praise*.
apple, n. marna'h.
applicable, a. munāsib, joṛ.
application, n. koṣhīsh, miḥnat, sawāl, 'arz.
apply, v.t. lagawul, porī taṛal, porī ka., sawāl ka., 'arz ka. ;
v.i. barābaredal, joṛedal, lagedal.
appoint, v.t. k'she-nawal, wudrawul, gumāral, muḥarrar
ka., (a time) wa'da'h ka.
apprehend, see *seize*.
apprehension, see *fear*.
apprize, v.t. khavarawul, āgāh ka.
approach, v.i. najzdey ke.
approbation, or *approval*, n. pasand, pīrzo, raṣā, khwaṣhī ;
to *approve*, v.t. pasand ka., khwaṣhawul, shāghal, manal.
apt, a. munāsib, lā'iq.
arable, a. shūd-yār, da karalo.
arbitrate, v.t. gwāshal.
arbitration, n. gwāsh.
arbitrator, n. gwāsh-grandaey.
ardour, n. tod-wālaey, todūkha'h.
arduous, a. sakht, grān, drūd.
argument, n. dalil, baḥṣ, ḥujjat.
arid, see *dry*.
arise, v.i. pātsedal, khatal, wudredal, walāredal.
arm, n. (*lit.* hand, but also signifying the whole arm), lās,
(from wrist to elbow) letsa'h, sangal, (above the elbow)
gardaey letsaey, tor-gharaey.
armed, a. m'lā taṛalaey, wasla'h-dār ; to *arm*, m'lā taṛal,
darasta'h āghostal.
armpit, n. t'kharg, arkh, trakh.

- arms*, n. drasta'h, wasla'h, ṭūra'h-dāl (*lit.* sword and shield).
- army*, n. fauj, laṣhkar.
- around*, ad. chāper, chā-perah, chār-chā-perah.
- arouse*, v.t. pāṣawul, wiṣhawul, baidārawul.
- arrange*, v.t. joṛawul, tanḍal, khējzdal.
- arrangement*, n. zerma'h, joṛiṣht, tartīb.
- arrival*, n. rātag, rātah, rā-t'lana'h, rasedana'h.
- arrive*, v.i. rā-ghlal, rā-t'lal, rasedal.
- arrogance*, see *pride*.
- arrow*, n. ghashacy.
- artful*, a. chal-bāz, hilah-bāz.
- artizan*, n. kāriḡar, peshah-war.
- artillery*, n. top-khāna'h.
- as*, co. hasey, lakah; *as if*, lakah chih, garnah.
- ascend*, v.i. khatal, portah ke.
- ascent*, n. khātah, khātana'h, l'wara'h.
- ashamed*, a. paṣhimān, sharm-sār; v.i. paṣhimān ke, sharmedal.
- ask*, v.t. puṣhtedal, ghoṣhtal.
- asleep*, a. ū-dah, khūb-waraey; *to fall asleep*, v.i. ū-dah ke.
- ass*, n. khar, (wild) gorah-khar, gh'yara'h.
- assault*, n. hala'h, tsot; *to assault*, v.t. hala'h ka., tsot ka.
- assay*, v.t. azmāyil.
- assemblage*, or *assembly*, n. ṭolaey, jam'iyat, (for debate or counsel), jirga'h, majlis.
- assemble*, v.i. ṭoledal, jam'a'h ke.
- assent*, to, v.t. manal, manzūr ka.
- assessment*, n. bāj, khirāj, māliya'h, kalang, sh'kewaṭ.
- assist* (see *aid*), v.t. lās niwal, lās war-kawul, marasta'h ka., puṣhti ka.
- assistance*, n. marasta'h, puṣhti, madad, kumak.
- associate*, n. mal, mal-garaey.
- association*, n. mal-gīri, mal-gar-ti'ā.
- astonish*, v.t. rabṛawul, ḡairānawul; *to become astonished*, v.i. rabṛedal, ḡairānedal.
- astonishment*, n. ḡairat, ḡairāni, ta'jjub.
- at*, pr. pah, pah k'shey; ex. pah kor k'shey, at home.

- attach*, v.t. taṛal, porī ka., paiwastah ka.
attachment, n. taṛūn, paiwastūn; ma-yan-tob, mīna'h.
attack, see *assault*.
attain, v.t. mūndal, gaṭal, rasedal, śh'wal.
attempt, see *essay*.
attend, v.t. tīmār ka., ārwedal, ghwajz bāsal, n'ghwatal,
 ḥāzīr aosedal, mal-gīrī ka.
attendant, n. mal-garaey; naukar, khidmat-gār.
attentive, a. hošhyār, baidār, khabar-dār.
attire, n., see *garment*.
aunt, n. tror (father's brother's wife) tandor, (mother's
 brother's wife) māma'i.
autumn, n. manaey.
avarice, n. shūmī, tam'a'h, bakhīlī.
aversion, n. kraka'h, kajzana'h, ghandana'h.
avoid, v.t. dzān sātal, parhez ka.
await, v.i. pātedal, muntazīr aosedal. See *expect*.
awake, a. wīsh; to *awake*, v.i. wīshedal; to *awaken*, v.t.
 wīshawul, baidārawul.
aware, a. z'dah, agāh, khabar.
away, ad. lirī, bi-yartah; in. lirī shah! bi-yartah-shah!
awe, n. werā'h, khof.
awful, a. werawūnkaey, werawūnaey.
awkward, a. l'wāṛ.
axe, n. tabar.
axle, n. tīrak, tsā-shaey, laṭ.
azure, a. shīn.

B.

- back*, n. shā; ad. bi-yartah, or bī-ārtah, w'rusto, pastanah;
 to go or turn back, v.i. w'rusto, or bi-yartah, or pastanah
 ke., stūnedal; (aid) v.t. pushtī ka., or war-kawul.
backbiter, n. chughul: to *backbite*, v.t. chughulī ka.
backbone, n. m'lā tīr.
backside, n. kunāṭaey, kūna'h.
backwards, ad. pah bi-yartah, w'rusto.

bad, a. nā-kārah, khrāb, bad.

badge, n. naṣha'h.

badness, n. khrābī, badī, nā-kārī.

bag, n. dzola'i, katsora'h, (large, of hair) ghūndaey, (ammunition) kamr-kīsa'h, kisbat.

baggage, n. asbāb, sāmān, partāl.

bail, n. zamānat, zāminī, (person) zāmin.

bait, see *food*.

bake, v.t. karawul, pakhawul (*lit.* to cook), w'rītawul.

baker, n. nān-paz, nan-wā-e.

bald, n. kal, (from disease) ganjaey.

ball, n. gola'i.

band, n. ṭolaey, ṭolgaey, paṛk.

bandage, n. taṛūnaey, paṭa'i.

banish, v.t. shaṛal, jilā-waṭan ka.

bank, n. ghāra'h, (high) kamar, (opposite) pori ghāra'h.

banker, n. ṣarrāf.

banner, n. tūgh, bairak, naṣha'h.

bar, n. hūl, ṭanba'h, (upright) aṛam; v.t. ṭanba'h, *or*, hūl *or* aṛam lagawul.

barber, n. ḥajjam, nā'i.

bare, a. barband, lūts, (as a country of trees, etc.) wuch, wijār.

bare-footed, a. pšhey-yabal.

bare-headed, a. sar-tor.

bark, n. ghap, ghapā; v.t. ghap wahal, ghapal; v.i. ghap-edal.

barley, n. aor-būshey, (a grain of) aor-būsha'h.

barley-bread, aor-baṣhīna'h.

barm, see *yeast*.

barn, n. ambār-khāna'h, khirman.

barrel (tube), n. nal, nali.

barren, a. shanda'h, (piece of land) dāg, ū-jār (*lit.* waste, deserted).

barrier, n. pūlah, burīd (*vul.* brīd), ḥadd.

base, see *vīe*.

basin, n. (wooden) kunda'i, kurna'i, (earthen) kaṇḍol, kaṇḍola'i.

- basket*, n. *ṭokra'i*, (flat) *sh'koraey*, (smaller) *sh'kora'i*.
bastard, n. *ḥarām-zādah*, *khaṭā-zowulaey*.
bath (vapour), n. *ḥammām*, (cold) *ghuṣl*.
bastion, n. *burj*, *damdama'h*.
bathe, v.i. *lanbedal*; v.t. (wash or clean) *lanbal*, *lanbawul*,
ghuṣl ka.
battalion, see *regiment*.
batter, v.t. *ṭakawul*, *naṛawul*, *wahal*.
battery, n. *mūrcha'h*.
battle, n. *jang*, (array) *tsīra'h*, *ṣaff-tarūn* or *tarāna'h*.
battlement, n. *kangura'h*.
bayonet, n. *sīkhcha'h*, *sangīn*.
be, v.i. *aosedal*, *kedal*.
beam, n. *bainsh*, *paṭera'h*, *laharaey*.
bear (animal), n. *yajz*, *milū*; v.i. *sahedal*, *sahal*, *z'ghamal*;
bring forth, v.t. *w'ral*, *rā-w'ral*.
beard, n. *jzīra'h*, (a grey-beard) *spīn-jzīraey*.
beast, n. *ḍzanāwar*, *ḥaiwān*.
beat, v.t. *ṭakawul*, *kūṭal*, *wahal*; *defeat*, v.t. *bar ka.*, *baraey ka.*, or *gaṭal* or *mūndal*.
beating, a, n. *ṭakawuna'h*, *kūtana'h*, *wahana'h*.
beautiful, a. *sh'kulaey*, *shā-īstah*, *pa'i-makhaey*.
beauty, n. *shā'ist*, *shā'ist-wālaey*, *pa'i-makhaey-tob*.
because, co. *ḍzakah*, *lah dey nah*, *lah dey jahata*, *da dey da pārah*.
become, v.i. *sh'wal*, *kedal*, *aosedal*, (suit) *perzo* or *munāsib ke*.
bed, n. *bey-chārna'h*, (stead) *pālang*, *manj*, *kaṭ*.
befall, see *happen*.
beg, v.t. *khair ghoshṭal*, *ghoshṭal*, *gadā'i ka.*, (entreat, etc.) *sāwal ka.*
beggar, n. *gadā* or *gadā-e*, *darwez-gar*, *kangāl*, *faḳīr*, *mufliṣ*.
beggary, n. *gadā'i*, *khwārī*, *mufliṣī*, *faḳīrī*.
begin, v.i. *shūru' ka.*, *āghāz ka.*
beginning, n. *sar*, *shāru'*, *ibtidā*. See also *origin*.
belief, n. *bāwar*, *i'tibār*, *īmān*, *dīn*; v.t. *bāwar ka.*, *īmān rā-w'ral*, etc.
believer, n. *īmān-dār*, *mūmin*.

bellows, n. bana'i, pūgar.

belly, n. geḍa'h, kheta'h, nas.

belong, v.t. ta'luk laral; v.i. lagedal.

belt, n. tasma'h, rog, (waist) kamar band, kamr kīsa'h, (sword) paṭa'h.

bend, v.i. ṭiṭedal, kajzedal; v.t. ṭiṭawul, kajzawul.

benefit, n. sūd, fā'ida'h, nafa', gaṭa'h, she-gaṭa'h.

bent, a. ṭiṭ, kojz.

besides, ad. nūr, siwā, zī-āt.

bet, see *wager*.

best, a. tar ṭolo ghwara'h, deṛ deṛ śhəh, lah tolo nah śhəh.

better, a. ghwara'h, bihtar.

bewail, v.t. wīr ka., wā-wailā ka.

beware, v.i. pohedal, hošhyār ke., baidār śh'wal.

bier, n. tābūt, da m'ri takhta'h.

big, a. lo-e, ghaṭ, star, kaṭəh.

bigness, see *size*.

bill (of a bird), n. maśhūka'h.

bind, v.t. taṛal.

bird, n. murgħa'h, (small) murgħa'i.

birth, n. zejzedana'h, zowuna'h, (place) tūn; *to give birth*, v.i. langedal.

bit, n. ṭoṭa'h, ṭoṭaey, ṭūk, ṭūkra'h, khatozo'h, (of a horse) m'lūna'h, dahana'h.

bite, v.t. chīchal, dahṛal, khwaṛal.

bitter, a. trīkh.

black, a. tor, (very) tak tor; *become or turn black*, v.i. tor-edal.

blacken, v.t. torawul.

blackness, n. tor-wālaey.

blacksmith, n. pəsh, āhangar.

blade, n. tegh, palka'h.

blame, n. malāmat, gram.wālaey, taḳṣir; v.t. traṭal, raṭal, malāmatawul.

blanket, n. shaṛa'i, (felt) krāsta'h.

blaze, n. lamba'h, gharānda'h, lūkhara'h; v.i. baledal.

bleed, v.i. winedal, wīney bahedal; v.t. wīney k'shal, wīnawul.

bless, v.t. du'ā ka.

blind, n. rūṇḍ.

blindness, n. rūṇḍ-wālaey.

blood, n. wīney.

bloodshed, khūn.

blow, n. guzār, (of fist) ḍab, sūk, gasa'h; v.t. (a fire) pūkal, (as wind) ālwatal, (as a flower) ṭūkedal, (out) maṛ ka., soṛ ka., (a bugle, &c.) ghajzawul.

blue, a. shin, nīl, āsmānī, ābī.

blunt, a. pats.

bluntness, n. pats-wālaey.

board, n. takhta'h, tanba'h.

boast, v.t. lāfey ka., lāfey wahal.

boaster, a, n. lāfuk, lāf-jan, lāfey-wahūnkaey.

boat, n. beṛa'i, kishta'i.

boatman, n. mān-gaey, mallāh.

body, n. dzān, šurat, tan, (of people) ṭolaey, ṭolgaey, ghol.

bog, see *quagmire*.

boil, n. nanaka'i, dāna'h; *to boil*, v.i. aeshedal, khūṭ ke.; v.t. aeshawul.

boiling, n. aeshnā, khūṭkaey, khūṭa-hār.

bold, a. |(man) maṛanaey, tūr-yālaey, z'rah-war, gustākh, wīṭak.

boldness, n. z'rah-war tob, maṛāna'h, dilāwarī.

bone, n. haḍ, haḍukaey.

bony, a. haḍawar.

book, n. kitāb.

boot, n. mozah, chakma'h.

booty, n. gaṭa'h, tāla'h, lūṭ.

border, n. ḥadd, burīd, pūla'h, ghāra'h, tsanda'h.

bore, v.t. sūṛaey ka., petsal.

born, a. zejzedalaey, zowulaey; v.i. zejzedal, zowul, paidā ke.

borrow, v.t. por ākhistal, pah por ākhistal, pah 'āriyat ākhistal.

bosom, n. ghejz, ṭaṭar, sīna'h.

both, a. dwārah.

bottom, n. talaey, mūṇḍ, weśh, pā-yab.

bottomless, a. bey-pā'e-ān, nā-pā-yāb.

bough, n. tsānga'h, shākh, (small) lashta'h.

boundary, see *border*.

bowels, n. kul-mey, larmānah.

bowl, n. (earthen) kaṇḍol, kaṇḍolaey, (wooden) kāsa'h, kurna'i.

box, n. sandūk, dablaey.

boy, n. halak, woṛ-kaey, dzarnaey, dzarnkaey.

boyhood, n. halak-wālaey.

brain, n. māghza'h.

bramble, see *thorn*.

branch, see *bough*.

brass, n. zi-yaṛ.

brave, see *bold*.

bray, v.i. naṛal, harnedal (*also to neigh*).

bread, n. doda'i, n'mara'i, khamira'h.

breadth, n. plan-wālaey, psor.

break, v.i. mātedal; v.t. mātauwul.

breakfast, n. nāraey, nihāraey.

breast, see *bosom*.

breastwork, n. sangar, faṣil.

breath, n. sāh, dam.

breathe, v.t. sāh or dam ākhistal or rā-k'shal or wahal, or kawul.

breed, n. naṣl, aṣl, zāt.

bribe, n. baḍa'h.

brick, n. (unburnt) khishta'h, (burnt) paja'h.

bride, n. nāwey.

bridegroom, n. zalmaey (*also a youth*).

bridge, n. pul, (of nose) tindoṛaey; *to bridge*, v.t. pul taṛal.

bridle, n. m'lūna'h, wāgah, jalaw, (of a camel) pezwān.

bright, a. rūrn, rośhān, spīn.

brightness, n. rarnā, rośhnā'i, breśhnā; *to brighten* (become bright), v.i. rūrnedal, dzaledal; v.t. rūrnawul, dzalawul.

brim, or *brink*, n. morga'h, ghāra'h, tsaṇḍa'h, lor.

bring, v.t. (inanimate things) rā-w'ral, (animate) rā-wustal.

bring forth, v.i. langedal.

broad, a. plan, arat, sarah-war; *to make broad*, v.t. plan-awul.

- broken*, a. māt, (to bits) māt-guḍ, char-chor, chor-machor.
broom, n. jārū, ribūz, (in-law) ao-śhaey.
brother, n. w'ror.
brotherhood, n. w'ror-wālaey w'ror-galwī, w'rorī.
browse, see *graze*.
brute, n. haiwān, dzanāwar.
bucket, n. boka'h, taghāraey, solāgha'h, gaḍhal.
bud, n. ghūṭa'i.
bugle, n. tūraey.
bugler, tūri-mār.
build, v.t. joṛawul.
building, n. mārna'i, kor, 'imārat.
bull, or *bullock*, n. ghwayāey, ghwayaey, (buffalo) sāṇḍah.
bullet, n. gola'i, mardak.
bundle, n. geḍaey, paṇḍa'h, paṇḍūkaey, (of hay, &c.) beda'h, tunbaey.
burden, see *load*.
burial n. khashawuna'h, khashedana'h, (ground) goristān, kabristān.
burn, v.i. swal, baledal; v.t. swadzawul, balawul, sedzal.
burst, v.i. chāwdal, b'jzah ke., tsiredal, shledal, (out) māt-edal, (into) v.t. dūsa'h ka.
bury, v.t. khashawul.
bush, n. būṭaey, ḍakaey.
business, n. kār, peshah, shewa'h.
busy, a. mashghūl, lagī'ā.
butcher, n. kaṣṣāb.
butt, n. naśha'h, mukha'h.
butter, n. kuch, (clarified, also grease, tallow, &c.) ghwaṛī.
butter-milk, n. shlom, shlombey, shlomley, (sour) tarwey.
button, n. ghūṭa'i, (loop) pulwāśha'h, ghaṛāśha'h.
buttness, n. pushtī, aṛam.
buy, v.t. pīrodal, pīral, pah bai'a'h ākhīstal.
by, p. by, with, &c. (by all means), pah har shān sarah.

C.

- cajole*, v.t. ghulawul.
calamity, n. balā, āfat.
calculate, v.t. shmeral, garnal, ḥisāb ka.
calf, n. skhaey, (camel) jūngaey, (buffalo) kaṭaey, (of the leg) parkaey, gharaey.
call, v.t. nāra'h wahal, ghajz ka., (summon) balal.
camel, n. ūsh, (young, just fit for a load) jong or jūng.
camp, n. ḍera'h, urdū.
canal, n. wāla'h, (small) lašhtaey.
cannon, n. top, topa'h, (ball) golā, gola'i.
cantonment, n. urdū, chā'ornī, ḍal.
cap, n. ṭopa'i, khola'i.
capital, n. aṣl, māyah, panga'h, (good) ḍer śhæh.
captive, n. banda'h, burda'h.
captivity, n. bandagī, band.
caravan, n. kārwān, kaḥfila'h, (sarā-e) kārwān-sarā-e.
care, n. andeshna'h, gham, waswās.
careful, a. hośh-yār, khobar-dār.
careless, a. bey-parwā, bey-khobar, ghāfil.
carelessness, n. bey-parwā-i, ghaflat, bey-fikr-i.
carpenter, n. tarkār, darūz-gar.
carpet, n. ghāla'i, ghāliḥa'h, farsh, (for prayer) sajjāda'h.
carry, v.t. w'ral, rā-w'ral.
cart, or *carriage*, n. arābah, gāḍa'i.
cash, n. naḥd.
castle, n. ḥiṣār, kala', gaṛa-i, koṭ.
cat, n. pisho, (wild) pisho pṛāng.
catch, v.t. nīwal, ākhīstal, giriftār ka.
cause, n. sabab, jihat, (suit) muḥaddama'h.
cavalry, n. swarlanī, swārān, (troop of) risāla'h.
cave, n. smats, ghār.
cease, v.t. prejzḍal, prekḥodal, pre-śh'wal; v.i. tamamedal.
ceiling, n. bām, (*lit.* roof) ṭṣapar, chat.
certain one, or *person*, a. falānaey, p'lānkaey.
chaff, n. būs, proṭ.
chain, n. zanjīr, zanzīr.

chair, n. kursī, chauki.

chamber, n. khūna'h.

champion, n. pahalawān, tūr-yālaey.

chance, n. puk, daw, wār, (fate) *ḳismat*, naṣīb; v.i. pre-watal, nāzedal.

change, v.i. badaledal, gærzedal; v.t. badalawul, gærzawul, āwush̄tal.

changeable, a. nā-pā'e-dār, nā-ḳarār, nīma'h-*khwā*.

channel, n. lār, laṣhtaey, *khwar*, rūd-*khāna*'h.

character, n. bashanj, nāmus, nūm, (*lit.* disposition) *khō-e*.

charcoal, n. skor (pl. form, skārah), (live) skarwaṭa'h.

charm, v.t. dam ka., hūda'h ka.

chase, n. śh'kār; *to follow the chase*, v.t. śh'kār ka.

chasm, n. doḡhal dar-*ghol*, gor-handa'h, jzawara'h, chāwd.

cheap, a. arzān.

cheat, n. chal-bāz, darghal, makār; v.t. chal-bāzī ka., dar-*ghalī* ka., fareb ka., drohawul.

cheek, n. anangaey, bārkhō, rukhsār.

chest, n. ṭaṭar, (cavity) gargas, gogal.

chew, v.t. jzo-yal, jzowul, che-chal, krapawul, (the cud) shkhwand wahal.

chicken, n. chirgūṛaey.

chief, a. mashar, w'ṛunbaey, awwal; n. *khān*, sardār, malik, ra'is, ḥākim, arbāb.

chiefship, or *chieftainship*, n. *khānī*, sardārī.

child, n. woṛ-kaey, w'ṛukaey, farzand, tankaey, halak (females take fem. form). See Grammar, page 77.

childbirth, n. langa'h lang-wālaey.

childhood, n. halak-wālaey, w'ṛuk-wālaey.

chin, n. zana'h, zanakh.

choice, n. (power to choose) wāk, ikhtiyār, *khwaṣhī*, raṣā; a. *ghwarah*, śhəh, *khāṣṣ*.

choke, v.i. *khapa*'h ke.; v.t. *khapa*'h ka., mara'i *khapa*'h ka.

choose, v.t. *khwashawul*, arnawul, shāghal, *ghwarah* ka.

cinder, n. skor, (live) skarwaṭa'h, *khug-lan*.

circuit, n. daur, daurān, gaśht, 'arṣa'h.

circular, a. *ghūnd*.

cistern, n. ḥawz, daṇḍ, nāwar.

citadel, n. arg, qala', bālā-ḥiṣār.

city, n. shahr, miṣr.

claim, n. da'wa'h ; v.t. da'wa'h ka.

clan, n. khel, cham, ulūs.

claw, n. nūk, mangul, panja'h.

clean, a. pāk, ṣāf, pākizah ; v.t. pāk ka, &c.

clear, a. pāk, ṣāf, rūrūn, (apparent) tsargand, autsār, (free)

khalāṣ, yalah ; v.t. spetsal, pāk or ṣāf ka, spīnawul ;
yalah or khalāṣ ka.

clearness, n. pāk-wālaey, &c. ; tsargand-wālaey.

cliff, n. kamar, tsaka'h, lāsh.

climate, n. āb-o-hawā, hiwād.

climb, v.i. khatal.

cloak, n. chogha'h, baraka'h, bārana'i, (blanket) shara'i,
(felt) kosaey, (fur or wool) postīn.

close, v.t. bandawul, joṛawul, (as a door) pori ka.

cloth, n. (linen) khāmta'h, sho-e, karbās, (woollen) banāt.

clothes, or *clothing*, n. n'marī, zarūki, āghostan.

cloud, n. war-yadz.

clouds, war-yadzī.

coarse, a. ghaṭ, l'wār, per.

coat, n. andraka'h, kadā'i, qabā.

cock, n. chirg, (crow) chirg-bāng, (of a gun) pā-e, kajak.

cold, a. soṛ, yakh ; n. sārah, yakhnī, (a cold) zukām, dūm-
aey.

collect, v.t. ṭolawul, jam'a'h ka.

colour, n. rang, laun ; v.t. rangawul.

colours, n. togh, janda'h, bairaq.

come, v.i. rā-t'lal, rā-gh'lal.

command, n. ḥukm, farmān ; v.t. ḥukm war-ka, farmāyil.

companion, or *comrade*, n. mal-garaey, mal.

company, n. ṭolaey, paṛk, ghol.

complaint, n. gilā, faryād.

complain, v.t. faryād ka.

complete, or *conclude*, v.t. tamāmawul, pūra'h ka.

conceal, v.t. puṭawul, poshal.

concealment, n. puṭ-wālaey.

confess, v.t. qablawul, or qabūlawul, khwāla'h wa-yal, manal.

- conquer*, v.t. barae^y ka., lāndi ka., mā^{tawul}.
consider, v.t. andeš^{hna}'h ka., fikr ka., garna^l.
content, n. mo^r-ti'ā, pak^{hulā}-tob.
contented, a. mo^r, rāzi, (pacified) pak^{hulā}.
convey, v.t. (animate things) bot^{lal}, rā-wustal, (inanimate) w'ral.
convoy, n. badra^{ka}'h, badra^{gha}'h.
cook, n. bā^{warchi}; v.t. pak^{hawul}.
cool, v.t. so^{rawul}, yak^{hawul}.
coolness, n. sā^{ra}'h, so^r-wā^{laey}.
corn, n. g^{hala}'h, dā^{na}'h, (green) kh^{wid}, k^{hasil}.
corpse, n. m'ra^{ey}, lā^{sh}, mur^{dah}.
cotton, n. mā-lū^{ch}, (plant) kālaka'h.
cough, n. tū^{khaey}; v.i. tū^khedal; v.t. tū^k wahal.
council, n. maj^{lis}, jirga'h, (a member of) jirgatū.
counsel, n. pand, na^{sihat}; v.t. pand war-ka., &c.
count, v.t. sh^{meral}, garna^l.
countenance, n. mak^h, (favour, &c.) marasta'h.
country, n. mulk, wa^{tan}, (native) tūn.
couple, n. ju^{ft}, d^{wah}, jo^{ra}'h.
courage, n. ma^{ra}na'h, z'rah-war-tob, himmat.
courageous, a. ma^{ra}na^{ey}, z'rah-war, dilā^{war}.
courier, n. k^{ašid}, chapar, ā^{stād}zī, (lit. messenger).
court, n. dar^{bār}, dal^{bār}, (civil) 'adā^{lat}.
cover, n. sar-po^{sh}, kā^{ra}'h, (dish) barg^{holaey}.
cover, v.t. pu^{rawul}, po^{shal}.
covet, v.t. ṭa^{ma}' ka., ḥi^{rṣ} ka.
covetous, a. ṭa^{ma}'-jan, liwāl.
cow, n. g^{hwā}, (milch) pa'i-wara'h g^{hwā}.
coward, n. nā-mard, tu-zan.
cowardice, n. nā-mardī, tu-zan-wā^{laey}.
crack, n. chā^{wd}, da^{ra}'h, (sound) ḍaz, ṭas, k^{hrach}; v.i. chā^{wdal}; v.t. ḍaz wahal.
cracked, a. chā^{wd}.
crafty, a. chal-bāz.
create, v.t. jo^{rawul}, paidā ka.
creator, n. khā^{liq}.
crime, n. gunā^h, ta^{kṣir}, k^{haṭā}.

crooked, a. kojz, tīt, kṛing.

crop, n. faṣl.

cross, v.i. pori watal, pori t'lal; v.t. terawul.

cross, a. sūt-būt, marawar, khapah.

crowd, n. ḍala'h, ṭol, ṭolaey.

cry, n. jzarā, nārah, (weep) v.i. jzaral, (out) naral, nārey wahal or ka.

cultivate, v.t. yow-ya'h or yawey ka., ābādawul, wadān-awul.

cunning, a. chal-bāz, fareb-jan.

cup, n. kanḍol, kanḍolaey, (china) kāsa'h, piāla'h, (metal) jām.

cure, n. raghawuna'h, joṛ-wālaey, 'ilāj; v.t. raghawul, joṛawul.

curtain, n. parda'h, hijjāb.

curse, n. la'nat, šhera'h; v.t. la'nat wa-yal or ka., šhera'h ka.

custom, n. dastūr, rasm, dod, lār, (tax) māliyā, bāj.

custody, n. jzghorana'h, sātana'h, ḥawāla'h, khūndi-wālaey.

cut, n. tsira'h, (of a sword) guzār, (water, canal) wāla'h, (small) lašhtaey; a. tsiralāey, jzobal, ghwuts; v.t. tsiral, pre-kawul, pre-k'ral, (wound) jzoblawul, ghwatsawul, (with a sword) guzār ka. See *wound*.

D.

damage, n. troṭ, tāwan, nuḡṣān.

damp, a. lūnd, nam-nāk, z'yam-nāk.

danger, n. wera'h, khatra'h.

dark, a. tor.

darkness, n. t'yāra'h, tor-tam, tor-gamaey.

date, n. tārikh, (tree) khurmā, khajūr.

daughter, n. lūr, (in-law) n'jzor.

day, n. wradz or rwadz, (light) rarnā wradz, (dawn) chirg-bang, sapedey or sapedey dāgh.

dead, a. maṛ, (as a tree) m'ṛām.

deadly, a. kātīl.

deaf, a. kūr̄n.

deafness, n. kūr̄n-wālaey.

dear, a. grān, 'aziz.

dearth, n. kākhtī, tangsa'h, tangsi'ā, grāni.

death, n. marg, ajal.

debt, n. por, qarḡ.

debtor, n. porawurāey, qarḡ-dār.

deceit, n. droh, chal, fareb.

deceitful (person), a. drohūnkaey, chal-bāz, fareb-jan.

deceive, v.t. ghulawul.

decrease, n. lajz-wālaey; v.i. lajzedal, kamedal; v.t. lajz-awul, kamawul.

deep, a. jzawar, star, (acute) hošyār.

defeat, a. māt, māt-ya'h, pəḡ; v.t. mātawul, māt ka., pəḡ ka.

defect, n. troḡ, waṡa'h, (deformity) 'aib.

defection, n. jār wātah, (sedition) yāghī-gari.

defend, v.t. sātāl, jzghoral, gāl-al.

defile, n. tangaey, kūsht, dara'h.

delay, n. dirang, dzand, lārghah; v.t. dirang or dzand ka.

delicate, a. naraey, bārik, nāzuk, śh'kulaey.

delight, n. khwašhī, sakha'h, khush-ḡālī.

deliver, v.t. āzādawul, yalah ka., (make over to) spāral, ḡawāla'h ka.

deliverance, n. khalāši, āzādagī, āzādī, yalah-wālaey.

deny, v.i. munkiredal, v.t. inkār ka.

depart, v.i. t'lal, lāḡal, drūmal, lejz dal.

departure, n. tah, t'lah, t'lana'h, lejzdana'h, wartag.

depend, v.i. mauḡūf ke., dzawḡandedal, v.t. ta'luḡ lalal, i'tibār ka.

dependence, n. bāwar, umīd, i'tibār, takīa'h.

deplore, v.a. armān ka., afsos ka., tartāb ka., toba'h śh'kal.

depth, n. jzawar-wālaey or jzawar-tob.

descend, v.i. prewatal, kūzedal, nāziledal.

descent, n. jzawaredana'h, jzawar-wālaey, kūzedana'h, prewātah; peḡa'i, aḡl.

desert, n. maira'h, dašt, ḡaḡrā, chūl; a. wijār, wairān; v.t. (see *abandon*) tark ka., (run away) taštetal.

deserter, a, n. taštedünkaey.

desire, n. ghošht, hanḍa'h, hatsa'h; hawā; v.t. ghošhtal, hanḍa'h laral.

despise, v.t. kajzal, spuk garnal, ghandal.

destroy, v.t. warānawul, rangawul, kharābawul, wijārawul.

detain, v.t. pārawul, man'a'h ka., ḥiṭālawul.

devastate, v.t. natal, wijārawul, pā'e-māl ka., tarāj ka., lūṭal.

devotee, n. zāhid, darwesh.

devotion, n. 'ibādat, n'mundz.

dew, n. parkha'h.

die, v.i. m'ral, maṛ ke.

different, a. bael, beyal, judā, nūr.

difficult, a. grān, sakht, mushkil.

dig, v.t. kandal, kanodal.

digestion, n. haẓm; *to digest*, v.t. haẓmāwul.

diminish, v.i. kamedal, lanḍedal; v.t. kamawul, lanḍawul.

dinner, n. khwarāk.

dip, n. ghūpa'h, ghoṭa'h; v.t. ḍubawul, ghoṭa'h war-kawul, ghūpa'h khwarāl, or wahal.

direction, n. lor, loraey, makh, khwā, pala'h, (order) ḥukm, farmān, (of a letter) sar-nāma'h.

dirt, n. khīra'h, khīraey, rash, nā-pākī.

dirty, a. khīran, khachan, palid, nā-pāk.

disaffected, a. yāghī, sar-kaśh, fasādī.

discharge, n. ṭāk, ṭrak, ṭak, ḍaz, shilak, pre-yastana'h, rukḥṣat, bar-ṭarafi.

discharge, v.t. bāsal, pre-bāsal, pre-yastal, ghurzawul, wishtal, ṭāk ka., khalāṣawul, tashawul, (dismiss) ḍzawāb war-kawul, bar-ṭaraf ka., rukḥṣat ka., lirī ka.

discipline, n. ā'in, kā'ida'h, tāḍib; v.t. tāḍib ka.

disciplined, a. tāḍib kawulaey, āmokhtah.

disclose, v.t. tsargandawul, barteer ka.

discontented, a. nā-rāz, khapah, nā-khwaśh.

discontinue, v.t. pre-khodāl, pre-śh'wal, tark ka.; v.i. prejz-dal.

discord, n. fasād or fasāt, fitna'h.

discover, v.t. ma'lūmawul, pejzandal; mūndal, bī-ā-mundal.

- disease*, n. maraz, randz, nā-rogh-ti'ā, nā-joři.
- disgrace*, n. bad-nāmī, ruswā'ī, makh-tori; v.t. bey-nang ka., makh-tor ka., sharmawul, bey-'izzat ka.
- dish*, n. taba'ī, taghāraey, (iron) tabakhaey, (brass) riqābī.
- dismiss*, see *discharge*.
- disperse*, v.t. tār-pah-tār ka., khwarawul, khwadzawul.
- displease*, v.t. marawur ka., wezārawul, kařawul, randzawul.
- displeasure*, n. marawur-tob, wezāri, nā-rāzi, khapa'h-gī.
- disposition*, n. kho-e, khwā, tab'a'h; tartīb, joři-ti'ā.
- dispute*, n. jagra'h, steza'h, jang; v.t. steza'h ka., &c.
- disrespect*, n. bey-adabī, bey-ħurmatī.
- distance*, n. lār, dzā'e, farq, (time) mūda'h.
- distant*, a. lirī, prata'h.
- distinguish*, v.t. pejzandal; z'dah ka., ma'lūmawul, lidal.
- distress*, n. khwāri, tangsa'h, tangsi'ā, mirtsī, gham; v.t. tangawul, zahīrawul, rabrawul.
- district*, n. tapa'h, cham, tormān.
- distribute*, v.t. weshal, brakha'h or bakhra'h ka.
- ditch*, n. khandaq, kā-ha'ī, kanda'h.
- dive*, n. ghoṭa'h, ghūpa'h; v.t. ghoṭa'h ka., &c.
- divide*, v.t. pre-kawul, pre-k'ral, tsirey ka., tsīrawul, ghwuts-awul; weshal, wand ka., kismat ka.
- do*, v.t. kawul, k'ral, jořawul.
- doer*, n. kawūnkaey, kařūnkaey, jořawūnkaey.
- dog*, n. spaey; bitch, spa'ī.
- domestic*, a. ael or il, koranaey; n. naukar, (economy) kor-wālaey, kor-māna'h.
- door*, n. war.
- double*, a. dwah-bghargah, dwah-braghah, dwah tā.
- doubt*, n. shakk, gumān, shubha'h; v.t. shakk laral, shubha'h ka.
- dough*, n. khamira'h, āshalī, (mass of) peřa'h, ghunḍa'h.
- doze*, v.t. par-nā w'ral; v.i. nīm-khwābī pre-watal.
- drag* or *draw*, v.t. rā-kājzal, rā-śh'kal, rā-k'śhal, kashāla'h ka.
- drawers*, n. pařtūg, shalwār.
- dreadful*, a. werawūnkaey, sahm-nāk.
- dream*, n. khūb, (imagination) kھیāl; v.t. khūb lidal, kھیāl ka.

- dress*, n. āghostana'h, zaṛūkaey, n'marī, kālaey; v.t. āghostal, āghostawul, poshal, (cook) pakhawul.
- drink*, n. ts'shāk; v.t. ts'kal, ts'shal.
- drip*, or *drizzle*, or *drop*, v.i. tsātsedal.
- drizzle*, n. pūna'h, rangaey bārān.
- drive*, v.t. (away) shaṛal, raṭal, lirī ka., taštāwul, (cattle) bi-wal, botlal, ramawul, (horse) zoral, (nail or peg), ṭakawul, maṅdal, wahal.
- drop*, v.i. (leak) tsātsedal, (descend), kūzedal, (slip) shwayedal, (fall) pre-watal, (leave off) prejzdal, pre-šhodal.
- drove*, n. (sheep or goats) rama'h, ghela'h, kaṅḍak, (oxen) gohār, goram.
- drover*, n. gorwān, ghobah, gāharaey, (of sheep) shpūn, (of buffaloes) gūjar.
- drown*, v.t. dūbawul, gharkawul, (lay under water) lāhū ka.
- drunk*, a. mast, nasha'h-waṛaey.
- dry*, a. wuch, (as land) tajzaey, tosand; v.i. wuchedal; v.t. wuchawul.
- dryness*, n. wuch-wālaey.
- dung*, n. (horse) kharshinah or kharshirnah, (camel, sheep or goat) pachey, (of cows or buffaloes) ghushāyah, (human) ghul; v.t. ghul ka., khaṛal, ḥājat ka., (heap of) deṛān, khadzala'h.
- dusk*, n. mā-śhām, laṛa'h.
- dust*, n. dūrey, khāwrey; v.t. tsanḍal, (to dredge or sprinkle) dūrawul.
- dusty*, a. dūredalaey, khāwrin.
- duty*, n. (military) pahra'h, tsoka'i, pāsawānī, (tax) bāj, chungāey, ḥaḳḳ, (business) kār, (obligation) farz.
- dwarf*, n. chūnaey, mandaraey, l'weshtinak.
- dwell*, v.i. aosedal, āstedal, pātedal, m'ledal; v.t. astoga'h ka., astoga'h ka., mišta'h ka.

E.

- ear*, n. ghwajz, (of corn) wajzaey.
- early*, a. pah lo-e saḥr or saḥār, pah saḥār, wakhtī, (crop) mahīna'h.

earn, v.t. gatal, ḥāsil ka.

earth, n. khāwra'h, (land) z'maka'h, zamīn, mulk, (the earth) nara'ī, dunyā, jahān.

earthen, a. khāwrin.

ease, n. astogna'h, dama'h, ārām, āsūda'h-gī.

easy, a. āsān, spuk, sam, (circumstances) moḥ.

eat, v.t. khwaral.

eatable, a. khwarākī.

edge, n. (of a sword, &c.) makh, dam, (brink) ghāra'h, tselma'h, tsarma'h, (rim) ja'ī, lor; *to set on edge* (the teeth), ghāsh ṭaghawul, (sharpen) tera'h ka.

educate, v.t. pālal, (cause to read) l'walawul.

effect, n. pāzah, kār, aṣar; v.t. jorawul, kawul, k'ral.

effects, n. māl, sāmān, asbāb, kālī.

egg, n. haga'ī, hā.

elbow, n. tsangal, tsangala'h.

elder, a. mashar; n. mashar, spin-jzīraey.

elephant, n. hāti, pil.

elevation, n. khāta'h, l'war-tob, l'war-ti'ā, ūchat-wālaey, hask-wālaey.

elope, v.i. (run away) tashtedal; v.t. (with a woman) maṭiz ka., (as a woman) maṭiza'h ke.

embark, v.i. pah jahāz or pah beḥa'ī khatal or swaredal or sparedal.

embrace, n. ghejz, ghūzaey; v.t. pah ghejz or pah ghūzī k'shey niwal, baḡḡarandī ka., bara'h-gaḡa'h ka., roḡh-baḡ ka.

employment, n. kār, roz-gār, khidmat, mashghūlā.

empty, a. tash, daḍ, khālī; v.t. tashawul, to-yawul.

encourage, v.t. tasallī or dam-dilāsā war-kawul, khāṭir-dāri ka., takīa'h ka.

end, n. pitska'h, pitskaey, sar, tsūka'h; ākhir, khatm, ḥadd, tselma'h; v.t. ākhir ka., khatam ka., tamāmawul, etc.

endure, v.i. sahal, sahedal; v.t. z'ghamal, petsal; (to last) v.i. pā'edal.

endurance, n. petsana'h, z'gham, ṣabr, ṭākat, zor.

enemy, n. dušhman, mīrtsaman, ḥarif.

engage, v.t. mashghūlawul, lagawul, pah kār n'shalawul, (fight, set to) jang n'shatal, jang n'shalawul; v.i. jang-edal.

enjoyment, n. maza'h, khwand, khwašhī, shādī.

enlarge, v.t. planawul, ūjzdawul, lo-e-awul.

enmity, n. dušmanī, mir-t_{sī}, badī, ṭaka'h.

enquiry, n. puštana'h, shanana'h, tafahhūs.

entangle, v.t. n'shalawul, tsapolaey ka.; *to become entangled*, v.i. n'shatal, tsapolaey ke.

enter, v.i. nanawatal, k'she-watal, dākhiledal.

entire, a. drast, ṭol-ṭal, tamām.

entrails, n. lařmānah, kul-mey.

entrance, n. nanawātah, war, khula'h.

entreat, v.t. minnat ka., 'arṣ ka., ghošhtal.

entrenchment, n. bāra'h, sangar.

equal, a. barābar, sam, yo-shān, makhaey.

erect, a. w'lār, jig, lak, ṭing; v.t. w'lārawul, khe-jzdal, wudrawul.

escape, n. khalāšī, nijāt, tešhta'h; v.t. tešhtedal, nijāt mundal, ter-watal, khalāšīdal, wur-hedal.

escort, n. badraḳa'h, badragha'h, (cavalry) swar-lanī, swarlī; v.t. rasawul.

estimate, v.t. shmeral, garnal.

evacuate, v.i. jār watal; v.t. tashawul, khālī ka., (stool) ghul ka.

even, a. sam, hawār, barābar, (alike) gund, yow shān, twal.

evenness, n. sam-wālaey, hawār-tī'a, gundī.

evening, n. mā-shām, begāh, shūma'h.

evil, n. badī, balā, wabāl, kharābī, āfat.

ewer, n. kūza'h, kūza'h-ṣa'ī.

examine, v.t. goral, dzīr katal; shanal, laṭawul; azmāyil, āzmā'isht ka.

excellent, a. shæh, deř shæh.

exchange, v.t. badalawul.

excuse, n. bāna'h (*lit.* bahāna'h), hira'ī, 'užr, hīla'h; v.t. bāna'h ka., hira'ī ka.

execute (perform), v.t. kawul, k'ral, jořawul, pah dzā-e ka., (kill) wajzl, wajlal, ḳatlawul, mař ka.



- exert*, v.t. košhišh ka., zor ka. or wahal.
exhalation, n. bṛās, laṛa'h, wajzm, wajzma'h.
exhausted, a. staṛaey.
exist, v.i. aosedal, kedal, sh'wal ; v.t. jzwandūn ka.
existence, n. jzwand, jzwandūn, jzwāk.
expect, v.a. lār katal, umīd laral, 'intizār ka., tawaḳku' ka.
expectation, n. intizārī, tama', tawaḳku'.
expedient, a. ghwara'h, munāsib, wājib, (contrivance) chal, tadbīr, chāra'h, band.
expedition, n. (military, campaign) safar, (inroad) tsoṭ, chapā-o, tākht.
expel, v.t. shaṛal, bāsal, raṭal, yastal, ḥaṭal, pori-jzani ka., liri ka.
expense, n. kharts, ḳimat, bai'a'h.
explain, v.t. bayānawul, pohawul, shōwul, tsargandawul.
explode (go off), v.i. khalāsedal, v.t. ṭāk wahal ; (let off) ṭāk ka.
extent, n. plan-wālaey, ūjzd-wālaey, andāza'h, ḳadr.
extinguish, v.t. maṛawul, saṛawul.
eye, n. starga'h.
eye-brow, n. w'rūdza'h, w'rūza'h.
eye-lash, n. bārna'h.
eye-lid, n. dzedzma'h, dzejzma'h, dzezma'h.

F.

- face*, n. makh.
face to face, makhā-makh, w'ṛāndi.
facet, n. geḍaey.
faint, n. nā-tuwān, zā-if, bey-tāb, bey-khūd ; v.i. bey-hošhedal, bey-khūd or bey-tāb ke.
fair, a. spīn, pa'i-makhaey, shā-istah, k'shulaey.
fair (a), n. mausim bāzār.
faith, n. sāh-wisa'h, khal, bāwar, imān, dīn.
faithful, a. rīshṭūnaey, rīshṭīnaey, dīn-dār.
faithless, a. bey-wafā, bey-imān.
fall, v.i. pre-watal, lwe-dal, drabal ; *let fall*, v.t. pre-yastal, pre-bāsal, pre-jzdal ; *fallen*, a. prot, pre-wataey, etc.

- fall*, n. pre-wātah, pre-watana'h, drabawuna'h.
fallow, a. liyah, waz-gār, shār, tash, waḍ.
false, a. darogh, darogh-jzan, bātil.
falsehood, n. palma'h, darogh, fareb.
family, n. kor, kořma'h, kāda'h; tabār, nasl, aulād.
famine, n. grānī, kākhti, ḍūkāl.
famous, a. mashūr, nāmer.
far, a. liri, bi-yartah.
farmer, n. zamīn-dār, ijāra'h-dār.
fast, a. grandaey, talwārī, zær, halwāk; ŧing, klak, mazbuḥ.
fast, n. rojza'h; v.t. rojza'h loral or niwal.
fasten, v.t. tařal; klakawul, ŧingawul.
fat, a. tsorb, ghaḥ, peř, perar, řand, puṇḍ, kharar; n. (grease) wāzda'h, wazga'h, spina'h, (melted) ghwarī, mū.
fate, n. kismat, kařā, nasīb, taḳdir.
father, n. plār, (grand) nikah.
fatherless, a. plār-maraey.
fatigued, a. stařaey, stomān, haukah; *to become fatigued*, v.i. stařaey ke., haukah ke.; v.t. stařaey or haukah ka.
fault, n. wabāl, gunāh, řuřur, taḳřir.
faultless, a. bey-gunāh, bey-taḳřir.
favour, n. makh, makh-mulāhiza'h, sat, sela'h, selwa'h, mihrbāngī; v.t. sela'h or selwa'h ka., makh war-kawul, mihrbāngī ka.
fear, n. wera'h or yera'h, sahm, tara'h, tarhara'h, andeřhna'h, khof; v.i. weredal, yeredal, tarhedal, andeřhna'h ka.
fearful, a. weredūnkaey, (inspiring fear) werawūnkaey, tarhūr, khof-nāk.
feeble, a. zā-if, kam-zor, sust,
feed, v.i. tsaredal, tsaral; v.t. khwaral, (nourish) pālal, sātal; v.t. tsarawul, khūrawul, wāřhah āchawul.
feel, v.i. sahedal, k'řhal, khwaral, kājzal; v.t. z'ghamal; shanal, lařawul, lamsawul, (feel for) gham-khori ka., z'řah-s'waey ka.
feeling, n. z'řah-řwaey, poh, rařm, tars.
fellowship, n. rogħa'h, joriřht, mal-gar-ti'ā.
felt (material made from wool), n. lamtsa'i, krāsta'h.

- female*, n. khadza'h, artina'h; a. khadza'h.
ferry, n. guzar, gudar, paṭarn.
fertile, n. lap-tsat, ghala'h-khez.
fetch, see *bring*.
feud, n. badi, mirtsi.
fever, n. taba'h.
few, a. lajz, tso, patsarney, potuskaey, puṭaey.
fidelity, n. wafa-dari, iman-dari, namak-halali.
field, n. (allotment) wand, paṭaey, kišt.
fiery, see *hot*.
fight, n. jang, muḳaddama'h; v.t. jang n'shalawul, jangedal, (a skirmish) janguṛaey.
fill, v.t. ḍakawul.
find, v.t. mündal or mundal, bi-ā-mündal, paidā ka.
fine (a), n. tāwān, nāgha'h; a. naraey, mahin, bārik; v.t. tāwān ākhistal.
finger, n. gūta'h (also a toe), (thumb and great toe) baṭa'h or kaṭa'h gūta'h.
fir, n. naštār.
fire, n. aor, (wood) bālarn, (place) n'gharaey, aor-ghālaey; v.t. (set on) sedzal, balawul, aor pori ka., (discharge) khalāṣawul, wištāl, wahal, āchawul.
firm, a. klak, ṭing, pā'e-dār, mazbūt.
first, a. awwal, awwulnaey, umṛaey, w'ṛunbaey, w'ṛumbal-aey.
fish, n. māhaey.
fist, n. sūk, mūṭ, mūṭaey.
fit, a. joṛ, barābar, pīrzo, yarzan, bāedah, dzā-e larī, munā-sib, wājib, lāzim; v.t. barābarawul, palah-pori ka., joṛawul, (as a dress) v.i. barabaredal.
fitness, n. joṛ-tī-ā, pīrzo-wālaey, li-āḳat.
fix, v.t. taṛal, lagawul, pori ka., w'lāṛawul, wudrawul, n'jat-al, khaśhawul.
flame, n. lanba'h, shughla'h, baṛānda'h, lūkhara'h; v.i. swal.
flask (for powder), n. kisbat.
flat, a. sam, sat, hawār, (flat, table-land) steza'h, būra'h, (stale) bey-khwand, (pressed) tsap-lāk, chit, chit-pit.

- flatten*, v.t. samawul, hawār ka., tsap-lāk ka., chīt-pīt ka.
flattery, n. chāplūsī, đirpali.
fleece, n. warg.
flesh, n. ghwaśha'h.
flight, n. taśhtedana'h, teśhta'h.
fling, v.t. āchawul, wīshal.
float, v.i. bahedal, lāhū or lanbah ke.
flock, n. rama'h, kaṇḍak.
flog, v.t. wahal, karorey wahal.
flood, n. nī-üz, nīz, sail-āb, (of tears) raṭ.
flour, n. aora'h.
flow, v.i. bahedal, rawānedal.
fly, v.i. ālwatal, wur-zedal.
fodder, n. tsar wāshah, alaf, khwid, shna'h.
foe, see *enemy*.
fog, n. laṛah, dand.
fold (sheep), n. shpol, (layer) bragh.
fold (up), v.t. n'ghaśhtal.
follow, v.i. palah-pasey ka. ; manal, laman niwal, pai-raui ka.
food, n. khwāra'h, shūma'h, (lit. bread) n'mara'i.
fool, n. palwand, pohar, poharaey, nā-dān.
foot, n. pśha'h, (on foot) palaey, pah pśha'h.
foray, n. tsot, botah, z'ghāst, hapa'h, ilghār.
forbid, v.t. man'a'h ka.
force, n. was, bram, zor, tawān, kuwat ; jabr, zulm.
ford, v.t. pori t'lal or watal.
forenoon, n. peshin, tsāsht.
forest, n. barn, dzangal, beśha'h.
forget, v.t. herawul.
forgive, v.t. bakhśhal, pəlawul, pulawul.
forgiveness, n. bakhśh, bakhśhana'h.
form, v.t. joṛawul, sāzawul, tanḍal.
forſake, see *abandon*.
foundation, n. wekh, bonsaṭ, bunyād, aṣl.
fountain, n. china'h.
fowl, n. chirg, (hen) chirga'h.
fraud, n. chal, droh, ghlā, fareb.

- free*, a. aelah, yalah, saṣah, waz-gār, āzād, khalāṣ.
fresh, a. shīn, zarghūn, tāzah, tai-yār, takṛah.
friend, n. dost, ashnā'e, yār.
friendship, n. dostī, ashnā'i, pejzand-galwī or galī, yāri.
fright, see *fear*.
frighten, v.t. werawul, tarhawul, dārawul.
front, n. makh, (in front) makhā-makh.
frost, n. kangal (*lit.* ice), yakh (*lit.* ice), (hoar) asa'i.
frozen, a. yakh-shawaey, kangal-shawaey.
fry, v.t. talawul, te-yāl, w'ritawul.
fuel, n. bālarn, khazala'h, war-khara'h, largaey.
fusee, n. falita'h, fatila'h.
full, a. ṭal, ḍak, moṛ.

G.

- gain*, n. gaṭa'h, sūd, naf'a'h, fā-ida'h; v.t. gaṭal, mūndal.
gale, n. sila'i, ṭufān, bād.
gallop, v.t. tezal, po-ya'h ka.
garb (garment), n. zarūkaey, āghostana'h, āghustan,
 n'waraey, libās, jāma'h; (fashion, mode), toga'h, shān,
 rang.
garrison, n. da kil'ey or da ḥiṣār khalk.
gather, v.t. ṭolawul, jam'a'h ka., (pluck) arnawul, shūk-
 awul.
gathering (of people), n. ṭol, ṭolaey, ṭolga'i.
genealogy, n. peṛa'i, pusht, zū-zāt, shajrah, nasab, nasal,
 aṣl.
generation, a, n. pusht, peṛa'i; daur, zamāna'h.
generosity, n. bakhshana'h, sakhāwat, sakhī-tob.
gentle, a. ḥalīm, aṣil.
get, v.t. mūndal, gaṭal, paidā ka., (up) v.i. pātsedal, por-
 tah ke.
gift, see *present*.
girl, n. jina'i, jinaka'i, peghla'h, (betrothed) changāla'h,
 (slave) windza'h.
girth, n. tāng, tātang, paṭa'i.

give, v.t. rā-kawul, dar-kawul, war-kawul (see Grammar, p. 21), bakhshal, shandal, (evidence or pay respects) lal, lawdal.

giver, n. war-kawūnkaey.

glad, a. khwash, shād, khūsh-ḥāl.

glad-tidings, n. zeraey, (a bringer of) zerah-garaey.

gladness, n. khwashī, shādi, khūsh-ḥālī.

glare, n. dzala'h, rarnā, (glow) breshnā, wajzm.

glass, n. shīsha'h, (mirror) ā-ina'h.

glow, n. todūkha'h, tod-wālaey, swaey; v.i. todedal, swal.

go, v.i. t'lal, drūmal, drūmedal, lāḥal, rawānedal; v.t. kūch ka.

goat, n. wuz, psah, (she) b'za'h, wuza'h, (wild) mār-khūr, (hair) aojz-ghūney.

God, n. Allah, Khudā-e, Rabb; *God knows*, Khudā-e z'dah.

gold, n. sarah zar, zar, ṭilā.

good, a. shəh, shāghalaey, ghwarah, nek; n. she-gara'h, she-garey, nekī, sūd, fā'ida'h.

goodness, see preceding.

goods, n. asbāb, māl, rakht, kāli (plural of kālaey).

gorge, n. dara'h, tangaey, mara'i, kušt.

govern, v.t. ḥukūmat ka., ḥukm ka., 'aml ka.

government, n. ḥukūmat, 'aml dārī, sardārī, khānī, (state) sarkār.

governor, n. ḥākim, sardār, 'amr-dār.

grain, n. dāna'h, ghala'h.

granary, n. anbār khāna'h.

grant, v.t. bakhshal, manal, ḡabūlawul.

grasp, v.t. pah mūt or pah manguley niwal.

grass, n. wāshah, 'alaf.

grave, n. gor, ḡabr, (clothes) kafan.

gravel, n. jzaghal, shiga'h, ḡiṭaey, (small) ḡiṭa'i.

gravelly, a. shiglānah, ḡiṭin.

gray, a. sperəh, khær (lit. mud-coloured), (hair) brag, (a horse) shīn.

graze, v.i. tsaredal, tsaral, (abrade) blosedal, b'lodal, sūl-edal; v.t. powul, piā-yil, tsarawul.

- grasier*, n. (also a nomad) powandah,* powünkaey.
grease, n. ghwarāey, spina'h, mü, wāzda'h, wāzga'h ; v.t. ghwarawul.
greasy, a. ghwar.
great, a. star, ghaṭ, lo-e, z'barg.
greatness, n. star-wālaey, ghaṭ-wālaey, lo-e-wālaey.
green, a. shīn, zarghūn, (unripe) ūm, tānda'h.
grief, see *sorrow*.
grievous, a. sakht, randz-nāk, gham-nāk.
grind, v.t. ao-rawul, ao-ra'h ka., arnal.
grindstone, n. tsarkh, psān, (for corn) mechan.
groan, n. zgerwaey, heng (plural, henga-hār) ; v.t. zgerwaey ka., henga-hār laral, henga-hār ka.
ground, n. z'maka'h, zamīn.
grow, v.i. (as vegetation) ṭūkedal, zarghūnedal, (increase) zī-ātedal, ghaṭedal, lo-e-edal, (become) kedal, (old) zaṛedal.
growl, v.i. ghṛunbedal.
guard, n. pāsawān, tsokī-dār, pahra'h-dār, (a protector) sātandoaey, sātünkaey, jz'ghoraey ; v.t. pāsawānī ka., tsoka'i ka., jz'ghoral, sātal.
guest, n. melmah.
guide, n. lār-sho-wünkaey, balad, (spiritual) pīr, peshwā, murshid.
guilty, a. gram, gunāh-gār, taqṣirī, taqṣir-wār.
gun, n. ṭopak or topak, (powder) dārū, (ball) mardaka'h, mardakaey, gola'i.
gunner, n. ṭopak-chī, top-chī.
gush, n. dāra'h, shuturaka'h, tsarīka'h ; v.i. dāra'h wahal, shuturaka'h wahal.

* From the verb "powul." The nomad Afghāns are known as Powandahs and Kochīs, but some of the "masters of the subject" style them "Provindahs" and "Provin-diahs," and erroneously imagine the name to refer to tribes of Afghāns so-called.

H.

- habitation*, n. astoga'h, astogna'h, borjal, kor, mishta'h.
hail, n. jzāla'h, jzala'i; v.t. jzāley or jzala'i aoredal.
hair, n. weštah, (goats') aojz-ghūney.
half, n. nīm, nīmāyah; v.t. nīmawul, dwah nimah ka.
halt, v.i. āstedal, daredal, wudredal; v.t. dera'h ka., muḡām ka.
hamlet, n. bānḡa'h, kalaey.
hammer, n. pēlk, tsatak, (wooden, a mallet) ḡabalaey, ḡabla'i, baḡhar; v.t. ṡakawul, ṡak wahal, trakawul, wahal.
hand, n. lās, chaka'h, mangūl, panja'h, (handful) lapa'h, (double handful) lapakaey.
handle, v.t. lās lagawul, lās war-w'ṡal, lās wahal.
handsome, a. šhā-istah, k'šhulaey, pa'i-makhaey.
happen, v.i. pešhedal, pre-watal, teredal, sh'wal, kedal, nāziledal.
happy, a. khwašh, khush-ḡāl.
harass, v.t. āzārawul, rabṡawul.
hard (rigid), a. klak, ṡing, sakht, (difficult) grān, (ripe, hard, etc.) pokh.
harvest, n. fašl, (spring) aoraey, (autumn) mansey, (gathered in) lau.
haste, n. talwār, gaṡandaey-tob; (to make) v.t. gaṡandaey ka., talwār ka.
hate or *hatred*, n. dušmani, dušni, badī, khwā-badī, ṡaka'h, ḡhach, kraka'h; *to hate*, v.t. kajzal, ḡhandal, kraka'h ākhistal.
have, v.t. darlal, laral.
hay, n. wuch wāšha'h, pash-kālaey.
head, n. sar, koṡaey.
heal, v.i. raghedal, joṡedal; v.t. raghawul, joṡawul.
health, roḡh-ti'ā or wālaey, joṡ-ti'ā or wālaey.
heap, n. ḡera'i, ṡop, (dung) ḡerān, rash; v.t. tapal, ḡhūnḡawul.
hear, v.t. ārwedal, ḡhwajz bāsal.

heart, n. z'rah, dil.

heat, n. tod-wālaey, todūkhā'h, garmi; v.t. todawul, (warm) taṛam ka., (boil) yashawul.

heavy, a. drūd.

height, n. ūchat-wālaey, l'waṛ-wālaey.

help, see *assistance*.

helpless, a. z'mol, lā-chār, nā-tawān, 'ājiz, (from wounds) zam-z'molaey.

herd, n. park, (cows, bullocks) gāhar, gohār, (horses) gala'h, (buffaloes) goram.

herdsman, n. shpūn (of sheep), gāhu, ghobah (of cows and oxen), gūjar (of buffaloes, also name of a non-Afghān people in parts near Peshāwar).

hide, v.i. puṭedal; v.t. puṭawul.

hill, n. ghūnda'h, (hillock) ghūnda'i. See *mountain*.

hinder, v.t. haṭalawul.

hire, n. kirā-ha'h; v.t. pah kirā-ha'h ākhistal.

hold, v.i. pātedal, ṭingedal, dzā-edal, n'shatal, lagedal; v.t. nīwal, sātal, khundī ka., ākhistal, jzghoral.

hole, n. sūra'h, sūraey.

hollow, a. kāwāk, tahana'h, daḍ; n. jzawara'h.

home, n. astogna'h, astoga'h, kor, borjal, mishta'h

honesty, n. rišti'ā, diyānat, diyānat-dārī.

honour, n. nang, nūm, makh, 'izzat.

hoof, n. swa'h, sum, (cloven) shongaraey, nūk.

hope, n. umīd, khal, tama'; v.t. umīd or tawḡku' laral.

horn, n. sh'kar.

horse, n. ās, (pack) yābū (*lit.* pony), (man) swor, spor.

hospitality, n. melmastī'ā.

host, n. tsashtan, merah, (army) fauj, lašhkar.

hostess, merman, tsashtana'h.

hostility, see *enmity*.

hot, a. tod, garm,

hour, n. sā'at, (a watch of three hours) pahar.

house, n. kor (also household), khūna'h, mena'h, (storied) mārna'i.

humanity, n. sarī-tob.

humble, a. nā-tsiz, gharīb, 'ājiz.

humid, see *damp*.

kumility, n. nā-tsīzī, gharībī, 'ājizī.

hunger, n. lwajza'h, lewāl-tob.

hungry, a. wajzaey, nagh-lānd, lewāl.

husband, n. meṛah, tsashtan.

husbandman, n. zamīn-dār, baz-gar, kišt-kār, (hired)

: charey-kār, dih-kān, or dih-gān.

husbandry, n. kar, kišt-kārī, zamīn-dārī.

I.

ice, n. kangal, yakh.

idle, a. aṭāl, laṭ, sust, gharand, (unemployed) wazgār,
(trifling, as talk) pūch, pūch-pūch, prat, prata'h.

idleness, n. laṭ-wālaey, wazgār-tob.

ignorance, n. nah-pohī, bey-khabarī.

ill (sick), a. nā-joṛ, nā-rogh, randzur, bīmār.

illness, n. nā-joṛ-ti'ā, etc., randzūrī, randz, bīmārī.

illegal, a. ḥarām, nā-ḥaḳḳ, nā-rawā.

impassable, a. bey-gūdar or guzar, bey-lār.

impede, see *hinder*.

implements, n. loṣhī.

important, a. grān, lo-e, baḍa'i, (weighty) drūd.

imprison, v.t. ḳaid ka., band ka.

improper, a. nā-kār, nā-munāsib, nā-ṣhanaey, nā-lā-ik, nā-
kardaey.

inclination, n. khwā, ghošt, mīna'h, z'rah.

increase, n. zī'āt-wālaey, ḍer-wālaey, wadānī; v.i. zī'ātedal,
ḍeredal, (expand) paṛsedal, khwardal, wadānedal; v.t.
zī'ātauwul, ḍerawul, wadānawul, paṛsawul, khwarawul.

indolence, n. shaṭal-wālaey, shaḍal-wālaey, laṭ-wālaey.

industry, n. koṣhīsh, miḥnat, jahd.

infancy, n. kachūṭ-wālaey, ṭufūliyat.

infant, n. tандаey, tankaey, woṛ-kaey, kachūṭaey, (suck-
ing) pa'i-rawaey.

infantry, n. pī-ādah-gān, (battalion) palṭan.

- inferior*, a. (in age, rank, etc.) kashar, lar, sh'keah, k'shat-a'h, (mean, unimportant) spuk, adnā, dūn.
- infidel*, a. kāfir (*lit.* unbelieving), bey-dīn, bey-imān; n. kāfiraey.
- infirm*, see *weak*.
- inflict*, v.t. war-kawul, rasawul, k'ral, kawul, āchawul.
- inform*, v.t. khabarawul, khabar ka., pohawul, sho-wul.
- information*, n. khabar.
- ingress*, n. nanawātah.
- inhabit*, v.i. āstedal, aosedal; v.t. astoga'h or astogna'h ka., pre-mishtal, mishta'h ka., wadānawul.
- inhabitant*, n. aosedūnkaey, astedūnkaey, āstogyae.
- inheritance*, n. mīrās.
- injure*, v.t. āzārawul, ziyān or tāwān rasawul; wrānawul, (pain) ṭapī ka., jzobalawul, khujzawul, randzūrāwul.
- injury*, n. ṭap, khujz, ziyān, āzār, randz, nuqṣān.
- injustice*, n. zulm, bey-dādi, bey-insāfi, nā-ḥaqqī.
- innocent*, a. bey-gunāh, bey-taqṣīr, pāk, ṣāf, spīn.
- inquire*, v.t. puṣhtedal, puṣhtana'h ka., sawāl ka., (seek, examine into) laṭawul, shanal.
- insensible*, a. bey-hoṣh, bey-khūd; bey-parwā, bey-khabar.
- insolent*, a. sar-kaṣh, bey-adab, gustākḥ, diler.
- inspect*, see *see*.
- inspection*, n. katana'h, kātah, līdah, līdana'h.
- inspector*, n. katūnkaey, līdūnkaey, nāzīr, dāroghah.
- instalment*, n. ūgra'i.
- instruct*, see *teach*.
- instrument*, n. loṣhaey, kālaey, ālat, hatiyār.
- insurgent*, n. yāghī-gar, fasādi, pasāti.
- intellect*, n. poha'h, hoṣh, fahm, 'aql.
- intelligence*, n. poha'h, fahm, 'aql, hoṣh-yāri.
- intention*, n. qaṣd, niyat.
- interrogate*, see *question*.
- interval*, n. (of time) muda'h, wār, (space) dzā-e.
- interview*, n. kātah, līdah, līdana'h, dīdan, mulāqāt.
- intimidate*, v.t. werawul, dārawul.
- intrust*, v.t. spāral, pāslawul, ḥawāla'h ka., amānat yesh-awul.

- invade*, v.t. dāra'h ka. or pre-watal, tākht ka.
invent, v.t. joṛawul, ḥikmat rawānawul, paidā ka.
invention, n. ḥikmat.
invert, v.t. aṛawul, naskorawul, badalawul.
invest, v.t. ḥiṣārawul, maḥāsara'h ka.
investigate, v.t. puštedal, laṭawul, shanal, taḥkik ka.
invite, v.t. sat ka., balal, da'wat ka.
iron, n. aospana'h, aospina'h.
irrigate, v.t. lūndawul, khaṛob ka.
irritate, see *vez*.
island, n. jazira'h.
issue, v.i. watal, bahedal, pre-watal; v.t. jāri ka.

J.

- jaw*, n. jzāma'h, (upper) portana'i jzāma'h, (lower) k'shat-ana'i jzāma'h.
join, v.t. joṛawul, gaḍawul, paiwand ka.
joint, n. joṛ; ghūṭa'h; paiwand, band.
journey, n. safar, pand, (day's) manzil.
joy, n. khwaṣhī, khush-ḥālī.
joyful, see *happy*.
judge, n. kāzī, munṣif (also as, just, fair, etc.).
judgment, n. ḥukm, fatwā, munṣifi, (intellect) poha'h, sud, tamiz, 'aql, (opinion) fikr, kiyās, rāe.
jump, v.i. trapedal; v.t. ṭop wahal, traplal, ghær wahal.
just, a. 'ādil, munṣif; rāst, rištīnī; barābar, jukht, sam.
justice, n. inṣāf, dād, nyāw.

K.

- keep*, v.i. (continue, etc.) pātedal, pā-e-dal, aosedal; v.t. (retain, etc.) jzghoral, sātal, (nourish, etc.) pālal, parwaral, n'mānzal, (obey) manal.
keeper, n. jzghoraey, sātandoaey, sātūnaey, pālūnkaey.
kick, n. lata'h, laghat, laghata'h; v.t. lata'h wahal, laghatey wahal, pah laghatey wahal.

- kid*, n. serlaey, psharlaey, chelaey, ur-ghūmaey, wur-ghūmaey, (wild) wuz-garaey.
- kill*, v.t. wajlal wajzal, wajzjal, qatlawul, maḥ ka., (for food) ḥalālawul.
- killed*, a. wajlalaey, wajzalaey, wajzlalaey, maḥ-kaḥaey, maḥtūl.
- kind*, a. mihrbān, (sort, species) rang, shān, jins, qism, dod, ṭaur.
- kindle*, see *light*.
- kindred* or *kin*, n. 'azizān, kheshān.
- king* (bādshāh, sultān, malik (this is the title by which the head-men among the Afghāns are styled).
- kinsman*, n. 'aziz, khesh, (on the mother's side) mor-ganaey, (on the father's) plār-ganaey.
- kiss*, n. k'shul; v.t. k'shulawul, k'shul ka.
- knavery*, n. chal-bāzi, farebī, bey-imānī, khayānat.
- knee*, n. zangūn, ḍoga'h.
- kneel*, v.t. pah zangāno or pah ḍogo k'she-nāstal, zangāno lagawul, chār zāno k'she-nāstal.
- knife*, n. chārā, (small) chaḥū-ka'ī.
- knock*, v.t. ṭakawul, ṭap or ṭṛaḥ wahal (against, come in contact) b'losedal, b'lodal, khwaḥal.
- know*, v.i. pohedal, khabaredal, ma'lūmedal, z'dah ke.; v.t. pejzandal, z'dah ka., garnal.
- knowledge*, n. pejzand-galwī, pejzāndah, pejzandana'h, pohedana'h, poha'h, khabar, aql, 'ilm.

L.

- laborious*, a. grān, saḥt, mushkil.
- labour*, n. miḥnat, koḥshīsh, duk, mashaqqat, khwāri, (child-birth) stam; v.t. miḥnat ka., koḥshīsh ka., khwāri ka., etc. v.i. (be in labour, as a woman) langedal.
- labourer*, n. mazdūr.
- lad*, n. halak, zarḥaey, zalmaey.
- lady*, n. merman, mermana'h, ṣāḥiba'h, bibī.
- lame*, a. guḍ, khūjz, kaḥam.

lameness, n. guḍ-wālaey, khūjz-wālaey.

lament, v.t. jzaral, wir ka., gila'h ka., wā-wailā ka.

lamp, n. chirāgh, ḍewa'h.

land, n. z'maka'h, zamin.

landholder, n. zamin-dār, daftari, jāgīr-dār, brakhā'h or bakhra'h khoḥ.

lap, v.t. tsatal.

large, a. lo-e, ghaṭ, star.

last, a. paṣin, w'rustaey; v.i. (continue) pātedal, aosedal, pā-e-dal.

late, a. nā-waḳt, (recent) aosan, aosanaey.

laugh, v.i. khandedal; v.t. khandal.

laughter, n. khandā.

law, n. shara', shari'at, ā'in.

lead, v.t. bīwal, botlal, rā-wustal.

leader, n. sardār, peshwā, sar-guroh.

leak, v.i. tsatsedal, taledal.

lean, a. dangar, naraey, khwār.

leap, see *jump*.

learn, v.t. z'dah ka., yādawul.

learning, n. 'ilm.

least, a. kashrin, lah or tar ṭolo nah wuḥ or lajz.

leather, n. tsarman.

leave, n. rukhṣat, ijāzat, ḥukm, razā; v.t. (abandon, etc.) prejzdal, pre-šhodāl, pre-šhwal, (take) rukhṣat ākhistal.

ledge, n. morga'h, ḍaḍa'h, kamar.

left, a. kirn, gats.

leg, n. shānga'h, psha'h (applied to the leg as well as to the foot which is the literal signification), (below the knee) paḥkaey, lengaey.

leisure, n. wazgār-tob or ti'ā, fuḥṣat.

lend, v.t. por war-kawul, karz war-kawul.

length, n. ūjzd-wālaey, (of time) ḍer-wālaey.

lengthen, v.t. ūjzdawul.

lessen, v.i. lajzedal; v.t. lajzawul.

let, see *permit*, (hire) pah kirāha'h war-kawul.

level, a. sam, saṭ, barābar, hawār; v.t. samawul, hawārawul, (raze) naḥawul.

- liberal*, a. sakhī, bakhshūnkaey, war-kawūnkaey.
liberate, v.t. prejzdal, yalah ka., khalāsawul.
liberty, n. yalah-tob, āzādagī, khalāsī, (option, etc.) wāk,
 ikhtiyār, (permission) rukhṣat, ijāzat.
lick, v.t. tsatal.
lie, n. palma'h, darogh; v.t. palma'h kawul, darogh wayal.
lie down, v.i. m'lāstal, tsamlāstal, (in wait) ghalaey ke.
life, n. jzwand, jzwāk, jzwandūn, ḥayāt, dzān.
lifeless, a. mar, bey-dzān.
lifetime, n. jzwandūn, ḥayāt, 'umr.
lift, v.t. khejzawul, portah ka., riyawdal.
light, n. rarnā, rarnā'i, roshnā'i; a. rurn, rūrn, roshān,
 roshan, (not heavy) spuk; v.i. rurnedal, roshān ke., (de-
 scend) kūedal, pre-watal, nāziledal, (as a fire) baledal;
 v.t. rurnawul, roshān ka., balawul.
lighten, v.t. spukawul, kamawul; v.i. rurnedal, brešhedal,
 dzaledal.
lightning, n. brešnā, barq, balk.
like, a. tser, ghūndaey, rang, shān, dod; v.t. khwašhawul,
ghošhtal, pasand ka., qabūl ka. or qabūlawul.
limit, n. burīd (*vul.* brīd), ḥadd, pūla'h; v.t. ḥadd taral.
lineage, n. khawraey, nasab, aṣl.
lion, n. m'zaraey, (furious) shin m'zaraey.
lioness, m'zara'i.
lip, n. shūnda'h, shūnd.
listen, v.t. n'ghwatal, ghwajz niwal or bāsal, ārwedal,
 (eaves-dropping) ghwajz tsāral.
little, a. lajz, spuk, kharmandey, z'wam, kam, pūtaey,
 potuskaey, wor, workaey.
live, v.t. 'umr terawul, rozgār ka., guzrān ka. See *exist*.
livelihood, n. rozī, rozgār, guzrān.
load, n. bār, (one of two loads each side of a camel, etc.)
 andāey, warāey or wurāey, (for the head) panda'h;
 (small) pandūkaey; v.t. lejzdal, lešhal, bārawul; dak-
 awul.
loan, n. por, qarz, (borrowing a thing to be returned)
 'āriyat.
lofty, see *high*.

- long*, a. ūjzd (also tall), (time) ḍer, (distance) lirī.
longing, n. ghošt, lewāl, lewāl-tob, tswab, mīna'h, perzo-
yana'h, perzo-wālaey, armān; v.t. mīna'h ka., ghoštal.
look, n. kātah, katana'h, līdah, līdana'h, nazar; v.t. katal,
goral, līdal, nazar ka.
loose, a. arat, gharand, sparalaey, sparādaey, prānataley,
prānataey, khūshaey, (wandering) yalah; v.t. arat ka.,
prānatal, prejzdal, yalah ka., etc., khalāshawul.
lose, v.t. wuruk ka., (at play, or a cause) bā'elal; v.i. pær
ke.
loss, n. troṭa'h, ziyān, nuḡsān, bā'elana'h, pærā'h.
lost, a. wuruk, puṭ, bā'elawaey, bā'elalaey.
lot, n. bakht, naṣīb, ḡismat, (portion) bakhra'h, wesh, wand,
hisk; to cast lots, v.t. hisk ka. or āchawul, (with straws)
khasarnaey āchawul, (with orbicular dung of sheep,
goats, etc.) pacha'h āchawul, (to win) pacha'h w'ral.
love, n. mīna'h, māyan-tob, 'ishḡ, muḡabbat.
low, a. kūz, lāndaey, k'shata'h, lar, chīt, (mean) spuk, gan-
dah, spajzan, (price) arzān; v.i. ghurchedal, v.t. ram-
bāra'h wahal.
lower, a. k'shatanaey, k'shenaey, kūz, lar, lāndaey; v.t.
k'shata'h ka., kūzawul, lāndaey ka., (bend downwards)
ṭīṭawul, (debase) spukawul, kamawul, (frown) brandawul,
v.i. (as the sky) toredal.
loyalty, n. daulat-khwāhī, namak-ḡallālī.
luck, n. bakht, nek-bakhtī, naṣīb.
turking-place, n. p'sūnaey, puṭ-gana'i, tsawaey.
lustre, n. brešnā, rarnā, rūrnā, rarnā'i.

M.

- mad*, a. (also, a madman) lewanaey, khūshaey or khushaey.
madness, n. lewan-tob.
magnitude, n. lo-e-wālaey, ghaṭ-wālaey, star-wālaey.
maid, n. peḡhla'h, jūna'i, jīna'i, (servant) chūra'i, suhelī,
(bond) wīndza'h.
maintain, v.t. (support) pālal, sātal, (defend) jzghoral,
khūndī ka.

- make*, v.t. joṛawul, s̄azawul, kawul, k'ral, (mix) gaḍawul ;
n. shakl, šurat, ṭaur, dod, rang.
- maker*, n. joṛawūnkaey, kawūnkaey, (*in comp.*) s̄az, k̄ar, gar.
- male*, a. nar, n̄arīnah, meṛah, (of cattle for breeding) mīndah.
- malice*, see *enmity*.
- mallet*, n. ḍablaey, baḡhdar, (washerman's) t̄sobāṛaey.
- man*, n. saṛaey, ins̄an, (an individual) wagaṛaey, j̄zawaey.
- manage*, v.t. chalawul, tadbīr ka, intizām ka.
- management*, n. tadbīr, k̄ar-s̄azī, intizām.
- mane*, n. aoshī, aowī, w'rajz, yāl.
- manhood*, n. (virility) dzwānī, zalmaey-tob, mardī, (bravery) maṛanaey-tob.
- manifest*, a. tsargand, śh'k̄arah, bartser, z̄āhir ; v.t. tsargandawul, śh'k̄arah ka., z̄āhirawul, bartser ka.
- mankind*, n. saṛī, n̄arīnah, ins̄an, khalk, banī adam.
- manly*, see *brave*.
- manner*, n. toga'h, shān, rang, ṭaur, ṭaraḥa'h.
- mantle*, n. kosaey, chogha'h, (a female's) paṛūnaey, pachoraey, chāyal.
- manure*, n. sarā, sara'h ; v.t. (to manure land) sarey āchawul.
- many*, a. ḍer, garn.
- march*, n. koch or kūch ; v.t. koch or kūch ka.
- mare*, n. aspa'h.
- margin*, n. ḡhāra'h, tselma'h, trats, ḍaḍa'h, tsanda'h, morga'h, laman.
- mark*, n. andzor, darak, naśha'h, rakśh, dāḡh ; v.t. naśha'h lagawul, dāḡhawul.
- market*, n. bāzār, chār-sū.
- marriage*, n. wāda'h, nikāḥ.
- married*, a. (a man) wāda'h-kaṛaey, (a woman) wāda'h-shawey, v.i. (to be married, a woman) wadedal, (a married woman) maṛo-śha'h.
- marry*, v.t. (as a man) wadawul, wāda'h ka., (as a priest) nikāḥ ṭaral, (take a husband) tsashtan ka., (take a wife) śhadza'h ka., kor kawul.

mason, n. mi'mār.

master, n. tsashtan, bād-ār, khāwand, meṛah, mālik, (teacher) ustād, ākhūn or ākhūnd (also signifies a learned man, theologian, preacher).

materials, n. asbāb, sāmān, kāli, hatiyār.

mattock, n. kodala'i, sašhsora'h.

mattress, n. tolā-i, toshak, nihāli.

meadow, n. wursho, chaman, rāgh, jal-gah, ūlang.

meal, n. aorah, worah, (fine) maidah.

mean, a. spuk, dūn; bakhil, shūm, nā-kārah, (middle) aowsat, miyandzwaey.

meaning, n. maṭlab, murād, ma'ni.

means (manner), n. to-gaey, shān, rang, wajha'h, taur, (competence, resources) panga'h, saga'h, sar-māya'h, māl, amadani, (aid) kabl, wasila'h, wāṣiṭa'h.

measure, n. mech, kach, paimāesh, andāza'h, joka'h, (portion) wesh, (for grain, etc.) aojzaey, (fourth part of aojzaey) kuṛhaey, kuṛaey; v.t. mech ka., mechawul, kach ka., andāza'h ka., andāza'h niwal, jokal, (liquids) v.t. p'yamal, (apportion) v.t. weshal.

meat, n. ghwaśha'h, (food) khwarāk.

mediate, v.t. gwāshal, gwāsh-grandaey ka.

mediator, n. gwāsh-grandaey, mandz-garaey.

medicine, n. dawā, dārū, darmān.

meet, v.i. peshedal, makhā-makh sh'wal; v.t. b'lodal, b'losedal, (with, find) mūndal.

meeting, n. bara'h gara'h, didan, mulaḳāt, waṣlat, (assembly) ṭolaey, ṭola'i, jam'a'h, jam'iyat, majlis, (for deliberation) jirga'h.

melt, v.i. wili ke., aobah ke.; v.t. wili ka., aobah ka.

memory, n. yād.

menace, v.t. traṭal, dārawul, raṭal, werawul.

mend, v.t. joṛawul, raghawul, (darn) bezal, pezal, (improve) v.i. taṇḍal, joṛedal, raghedal.

merchant, n. tājir, saudāgar, bāzargān, (cloth, draper) parān-cha'h.

merchandize, n. māl, saudā, (commerce) tijārat, saudā-garī.

mercy, n. raḥm, raḥmat.

merciful, a. raḥm-dil, (God) raḥim, raḥmān, karīm.

merit, n. khūbī, sazāwārī, qadr, li-ākāt.

message, n. paighām, (command) kar-ya'h.

messenger, n. astādzaey, astodzaey, qāsid.

mid-day, n. gharma'h, takkarna'h or takanda'h gharma'h, nima'h wradz.

middle, a. miyandzwaey, miyandzmaey, mi'ānah, (the middle) miyandz, mi'an.

midnight, n. nima'h-shpa'h.

mid-way, n. nima'h-lār.

might, see *power*, *strength*.

mighty, a. zorāwar, tuwānā, kawī.

military, a. jangī, laškari.

milk, n. pa'i, shaudæh; v.t. l'washal.

mill, n. (hand) mechan, (water) jzaranda'h, ā-siyā.

miller, n. ā-siyā-wān, ā-sewān, jzarand-garaey.

mind, n. poha'h, hośh, 'aql, dzān, z'rah.

mine, n. kān, (sap) sarangaey, naqab.

minute, n. dam, sā'at, laḥza'h.

mire, see *mud*.

mischief, n. nuqşān, ziyān, badī, pasāt, fasād, sharārat, wita'h.

miser, n. shūm, bakhil.

misery, n. khwārī, tangsī'ā, tangsa'h, muflisi, nā-kārī.

misfortune, n. tor-bakhtī, bad-bakhtī, āfat, balā, muşibat.

mist, n. dund, daḍūza'h, laḥa'h.

mistake, n. khatā, ghalat, ghalatī; v.t. khatā'ka., ghalat or ghalatī ka.

mistress, n. merman, mermana'h, tsashtana'h, bād-āra'h; m'ashūka'h, yāra'h.

mistrust, see *doubt*.

miz, v.t. gaḍawul, laḥal, rakawul.

moan, n. zgerwaey, bilārna'h; v.t. zgerwaey ka., angahār ka.; v.i. bilārna'h khatal.

mode, n. shān, rang, togaey, toga'h; rasm, dastūr, tarik-a'h.

moist, a. lünd, z'yam-nāk, nawan.

- moisture*, n. z'yam, lünd-wālaey, naw.
moment, n. dam, sā'at.
momentous, a. dründ, grān, mushkil, zarūr.
money, n. rūpa'i, naqd, dunyā, daulat.
month, n. mī-āsht. For names see Grammar, page 75.*
monthly, a. mī-āsht pah mī-āsht, mäh-wārī, mäh pah mäh.
moon, n. (new) mī-āsht, (full, also moonlight) spojzma'i.
morass, n. boštana'h, buštana'h, tarama'h, jaba'h.
more, a. zī'āt, zī'āti, nūr.
more or less, lajz der.
morning, n. sahr, sahar, (to-morrow) sabā, şubha.
mortal, n. sarāey, jzawaey, wugařaey, insān.
mortar, n. (mud) pakhsa'h, lew, (cement) ahāk, gach, kūnaey.
mostly, ad. akşar, aghlab.
mother, n. mor, (term of endearment) adey! aba'i! (in-law) maira'h, (a father's other wife) bæn or bæn mor.
mound, n. potaey, dera'i, ghunḍa'i, ghūnḍa'i, khæt.
mount, v.i. khatal, (get on) sparedal, v.t. (to raise up) khejzawul.
mountain, n. ghar, koh, (ridge) kamar, (crest of a pass) ghāshaey; a. ghartsah, ghartsanaey, kohistānī.
mourn, v.i. nūledal; v.t. gham ka., gham khwaral, jzaral, wir ka.
mouth, n. khula'h, (small) khulga'i or khulaga'i.
mouthful, n. gola'h, n'wara'i.
move, v.i. khwadzedal; v.t. khwadzawul.
mow, see reap.
much, a. der, frewān; n. der-wālaey, frewānī.
mud, n. khaṭa'h, lā-e, (mixed for mortar) pakhsa'h, lew.
mule, n. khachar, ghātar, kaçar.
murmur, n. pus-pus, gungosaey, śh'kālwah, zwajz, juř juř, kur kur; v.t. gila'h ka., māna'h ka., (as a brook) juř ka., juřahār wahal, zwajz ka., (as the intestines) juř juř ka., kur kur ka., (of conversation) śh'kālwah lara' or ka.

* The names of Indian months are peculiar to Peşhāwar and parts nearest India.

musket, *ṭopak*, *bandūkh*.

muster, v.t. *shmeral*, *sān nīwal*, *ṭolawul*, *ḥāzīrawul*; v.i. *ḥāziredal*, *ṭoledal*.

mutilate, v.t. *jzobalawul*, *ghwatsawul*, *kaṣam ka.*, *pre-ka-wul*.

mutiny, n. *fasād*, *pasāt*, *yāghī-garī*, *balwā*.

mutineer, n. *fasādī*, *pasātī*, *yāghī-gar*.

mutinous, a. *yāghī*, *sar-kaśh*.

mutton, n. *da gædey ghwaśha'h*.

N.

nail, *mekh*, *mogaey*; (of finger or toe) n. *nūk*; v.t. *ṭak-awul*.

naked, a. *barband*, *luts*, *lūts*, (stark) *luts-puts*, *luts-lapaṣ*.

name, n. *nūm*; *to give a name to*, v.t. *nūm yeśhawul or kejdal*; *to name (style)*, v.t. *nūmāndaey ka*.

named, a. *nūmāndaey*, *nūmaṣaey*.

narrow, a. *tang*.

narrowness, n. *tang-wālaey*, (meanness) *bakhīlī*.

nature, n. *kho-e*, *khaşlat*, *mizāj*, *ṭab'a'h*.

near, a. *najzdey*.

necessary, a. *bāedah*, *bo-yah*, *lāzim*.

neck, a. *ghāra'h*, *mara'i*, *markanda'i*, (the nape) *aormeiz*, *warmeiz*.

needful, a. *pah kār*, *zarūr*, *lāzim*.

needle, n. *stan*, (and thread) *stan aw sparnsaey*.

negligent, a. *bey-parwā*, *ghāfil*, *bey-khabar*.

neigh, n. *harn*, *shashrnaey*; v.i. *harnedal*, *shashrnedal*.

neighbour, n. *gāwandāey*, *gāwand*, *humsāyah*.

nephew, n. (brother's son) *w'rārah*, (sister's) *khōrah-yaey*.

new, a. *nawaey*, *aosanaey*, *tāzah*.

news, n. *khabar*, (good) *zeraey*, *sār*.

nice, a. *āghala'h*, *ghwarah*, *śhā-īstah*, *maza'h-dār*, (delicate) *nāzuk*, (accurate) *jukht*, *joṣ*, *barābar*, (fine) *bārīk*, *naraey*.

niece, n. (brother's daughter) warera'h, (sister's) khor, dza'h.

nigh, see *near*.

night, n. shpa'h, (to-night) nan-shpa'h.

nimble, a. gaṛandaey, zghard, tak-lāstaey, chālāk.

noble, a. lo-e, ghaṭ; sāhū, sāwū, ashraf, aṣil; n. 'sardār, khān, amir, arbāb.

noise, n. jzwajz, zwajz, ghajz, ghāo, chagh, bāng, shor; v.t. (create a noise) ghajzawul, chaghawul, jzwajz ka.

nominate, see *appoint*.

noon, n. gharma'h, ṭakkarna'h or ṭakanda'h gharma'h, dopahr.

nose, n. paza'h, poza'h.

noted, a. nūm-war, mashūr, nām-dār, tsargand.

nothing, n. hiṭs, nā-tsiz.

notice, n. katana'h, lidana'h, nazar, (warning) jār, ittil'ā, izhār; v.i. katal, lidal; v.t. nazar ka., jār wahal, ittil'ā ka., izhār ka.

notify, see *preceding*.

nourish, v.t. pālal, n'māndzal, sātal, parwaral.

numb, a. karṭechan, marghechan.

number, 'adad, ḥisāb, shūmār; v.t. ḥisāb ka., shmeral.

numerous, a. ḍer, garn, wadān.

O.

oath, n. ḡasm, ḥalf, saugand; v.t. ḡasm a., (to administer an oath) ḡasm war-kawul.

obey, v.t. manal, ḥukm pah dzā'e rā-w'ral, n'ghwatal.

obligation, n. (duty) farz, (favour) minnat.

obscure, a. tirah, rūnd, put, (ignoble) kam aṣl.

observe, v.t. katal, lidal, goral, nazar ka., (say) wayal.

obstinacy, n. hoḍ, hoḍa'h.

obstinate (person), a. hoḍaey.

obtain, v.t. gaṭal, mundal, bi-ā-mundal.

obvious, a. tsargand, sh'kārah, bartser, zāhir.

occasion, n. bār, dzal, heṣ, heṣa'h, plā, nobat, wār, mūda'h, (cause) sabab, bā'is, gharaz, iḥtiyāj; v.t. kawul, k'ral, khejzawul.

occupy, see *employ*.

occur, v.i. śh'wal, kedal, teredal, pešhedal, pre-watal, (to the mind) yādedal, pah yād rāghlal.

occurrence, n. ḥādiṣa'h, wāki'a'h.

offence, n. gunāh, taḳṣir, wabāl, (umbrage) khafagī, randz, marawur-tob, etc.; v.t. gunāh ka., taḳṣir ka., marawar ka., khafah ka.

offender, n. gunāh-gār, taḳṣir-dār, taḳṣirī.

office, n. kār, maṣab, khidmat, dzā'e, 'uhda'h.

officer, n. maṣab-dār, 'uhda'h-dār, sardār.

offspring, n. aulād, farzand, nasl, zū-zāt, zah-o-zād.

old, a. zoṛ, (man) spīn-jzīraey, (woman) spīn-sara'h, (age) zaṛ-ti'ā, zaṛ-wālaey. See *ancient*.

often, ad. deṛ dzalah.

omit, v.t. pre-jzdal, terawul, pre-śhwal.

onset, n. tsot, b'rīd, ḥamla'h, guzār.

ooze, v.i. tsatsedal, watal.

open, a. arāt, prānataey, prānatalaey, wāz, (clear) spīn, sāf, (apparent) śh'kārah, tsargand; v.i. aratedal, ghwaredal, khwaredal; v.t. prānatal, khalāṣawul, aratawul, (spread) ghwaraawul, khwarawul, spaṛdal.

opinion, n. poḥa'h, rāe, gumān, fikr.

opportunity, n. wār, puk, dāo, mūda'h, waḳt, rakhna'h.

oppose, v.t. muḳābala'h ka., ārawul, haṭālawul, man'a'h ka.; v.t. (in battle) barābarī ka., v.i. jangedal.

opposition, n. hoḍ, hoḍa'h, zidd, dzal, ikhhtilāf.

oppress, v.t. zulm ka., jafā ka., āzārawul, dzwarawul.

oppression, n. zulm, jafā, dzwar, zorāwarī, zabardastī.

oppressor, n. zālim, jafā-kār, sitam-gar.

option, n. ikhhtiyār, wāk; *to have option*, v.t. ikhhtiyār lalal, wāk lalal.

order, n. ḥukm, farmān, (method) yūn, intizām, tartīb, (kind) kām, jins, (custom) rasm, dastūr, ṭarīka'h, kā'id-a'h; v.t. ḥukm ka., ḥukm war-kawul, farmāyil; taṇḍal, joṛawul, atsarnal.

- ordinance*, n. amr, hukm ; ā'in, qā'ida'h, qānūn, shar'a'h, shari'at.
- origin*, n. aql, bonsat, nasl, wekh.
- outrage*, n. jafā, zor, zulm.
- outside*, n. bāhir, makh.
- oven*, n. tanūr.
- overcast*, a. tor, gūr, garn, puṭ.
- overcome*, v.t. wahal, lāndi ka., pær ka., baraey ka., magh-lūb ka.
- overlook*, v.t. goral, lidal, katal, (pass over, forgive) pulawul, bakhshal.
- overset*, v.t. aṭawul, naskorawul.
- overthrow*, n. māt-ya'h, saṭ, shikast; v.t. naṭawul, mātawul, naskorawul, (ruin) pā'e-māl ka., latāṭawul; saṭ ka., saṭ or shikast war-kawul.
- own*, v.t. dar-lawul, dar-lal, laral, (assent) manal, qabūlawul.
- owner*, n. tsashtan, mālik, meṭah, khāwand.
- ox*, n. ghwāyaey, ghwayaey, ghutskaey, dangar (also a buffalo).

P.

- pace*, n. yūn, tag, raftār, qadam, pal.
- pacify*, v.t. pakhulā ka., saṭawul, dilāsā or tasallī war-kawul.
- pack-saddle*, n. pālān, kata'h, moṛa'h.
- pad*, n. (for a saddle) ṭaghar, (small, for the hand) bālish-tak, (to support a round-bottomed vessel) manjila'h.
- pain*, n. khūjz, daṛd, randz, swaey, sozish, 'azāb; v.i. (to ache) khujzedal, swal, daṛdedal, v.t. (cause) khujzawul, swaey ka., 'azāb ka., daṛdawul.
- painful*, a. khūjz-mand, daṛd-mand.
- pains*, n. koṣhiśh, jahd, miḥnat, zor, (of childbirth) da langedalo or langedo daṛd; to take pains, v.t. koṣhiśh ka., miḥnat ka., jahd ka., zor ka.
- pale*, a. zi-yaṭ (lit. yellow), spor (lit. grey).
- palm*, n. war-ghowaey, khapaṭ, lapa'h, (measure) tsapaḳ.

palpitate, v.i. rapedal, drakedal.

pan, n. baṭ, kaṛahaey, (earthen) loṣhaey, kaṭwaey, taba'i, (wooden) śhānak, kachkol.

panic, see *fear*.

paralysis, n. shall, guzan, (of the face) laḳwa'h.

paralytic, a. shall-o-shūl, guzan-wahalaey.

pardon, n. bakhśh, bakhśhana'h, mu'āf; v.t. mu'āf ka., bakhśhal.

parent, n. plār, mor.

parentage, see *origin*.

parry, v.t. daḑa'h ka., gærzawul, liri ka., bachawul.

part, n. bakhra'h, wesh, ḥiṣṣa'h, (place) khwā, dzā'e, muḳ-ām, ṭaraf; v.i. beyaledal, l'wushtal; v.t. beyalawul, judā ka., weshal.

partiality, n. pās-wālaey, ṭaraf-dāri, marasta'h, sela'h, selwa'h, (affection) mīna'h, (inclination) khwā.

particular, a. khāṣṣ, (detail) tafṣil.

pass, v.i. teredal, t'lal, lāral, (by) ter watal, (cross) pori watal; n. (defile) tangaey, dara'h, (over a mountain) ghāshaey, kotal, (state) ḥāl, (permit) rawāna'h, parwāna'h, (stroke) guzār, daw, wār.

past, a. ter, ter śhawaey, t'lalaey.

pasture, n. (ground) wursho, ṭsarah-gāh, (forage) wāshah, ṭsar, 'alaf; v.t. ṭsarawul, powul, piāyal.

path, n. lār, wāṭ, (narrow or bye, unfit for horsemen) ṭsar-a'h-lār, (one by which a horse can go) da ās lār.

patience, n. taḥammul, ṣabr; v.t. (to have) ṣabr niwal, ṣabr ka., ṣabr laral, taḥammul ka.

patient, a. ṣabr-nāk, ṣābir; n. (sick person) bīmār, mariṣ, nā-jor, randzūr.

patrol, n. ṭalāya'h; v.t. ṭalāya'h ka.

pattern, n. namūna'h, naśha'h, ḳālib.

pause, v.t. dama'h niwal, v.i. wudredal, v.t. (reflect) fikr ka.

pawn, v.t. gārna'h ka., (put in pawn) pah gārney k'shey ke-śhwal or ke-śhodāl, grau ka.

pay, n. ṭalab, mawājib, tankhwāh, mahīna'h (*lit.* monthly pay); v.t. mawājib or ṭalab or mahīna'h war-kawul, (discharge, settle) adā ka.

peace, n. şulha'h, āshtī, rogħa'h, taşob, pakhulā tob or wālaey, ārām, asūdagi; v.t. şulha'h ka. āshtī ka., rogħa'h ka., (treaty of) şulha'h nāma'h.

peaceable, a. gharīb, pakhulā.

peasant, n. bazgar, zamindār, dihgān, dihkān, (labourer, ploughman) charikār.

pebble, n. giṭaey, giṭa'i, (large) giṭa'h, gāṭaey, tarāra'h.

pebbly, a. giṭin.

pedigree, n. peṛa'i, aşl, nasab, pusht.

pedlar, n. khūrda'h farosh.

peg, n. sparkhaey, mojzaey, mekh.

pelt, v.t. āchawul, wishtal, ṭap ka.

penetrate, v.i. pori rā pori watal, pori aori watal.

penitent, a. paşhimān, toba'h-gār.

penitence, n. paşhimānī, toba'h.

people, n. 'ālam, khalk, wuğari; v.t. ābādawul, wadānawul.

perceive, v.i. poħedal, pejzandal; v.t. lidal.

perform, v.t. kawul, k'ral, ādā ka., pūrah ka., pah dzā'e rā-w'ral.

period, n. mūda'h, waḳt, waḳht, nobat, wār, heṛ.

perseverance, n. himmat, koşhişh.

person, n. saraey, wuğaraey, tan, kas, (the body) dzān, şūrat, andām.

pestilence, n. wabā, tā-wūn, tā'ūn.

petition, n. 'arz, darkhwāst, sawāl.

physic, n. dawā, darmān, dārū, (practice) ṭabībī.

physician, s. ṭabīb, ḥakīm.

pick, v.a. shūkawul, (gather) arnawul, (the teeth, etc.) ṭunbal, (up) ākhistal.

pick-axe, n. kaha'i, paṛokaey, tarāza'h, ṭswal.

piece, n. ṭoṭaey, ṭūk, ṭuk, ṭūkaey, pīna'h, (land) paṭaey, wand, marirna'h.

pierce, v.t. sūraey ka., tetsal, zanal, sikhāl, tsarkh ka.

pillage, see *plunder*.

pillow, n. bālīşt.

pine, n. naştar, sanobar.

pine, v.i. pakhşedal, zahedal, kaṛedal, nūledal.

pious, a. imān-dār, din-dār, n'māndzi.

pistol, n. tamāncha'h.

pit, n. ṭubkaey, ṭublaey, jzawar-ghālaey, doḡhal, kaḡhal.

pitch (as a tent), v.t. khejzawul, walāṛawul, wudrawul, (cast) wištaḡal, āchawul.

pity, n. z'raḡ s'waey, khwā-khojzī, raḡm, dard.

place, n. dzā'e, muḡām, (dwelling) astoga'h, astogna'h, mišta'h, (instead) badaḡ, (rank) martaba'h; v.t. jz'dal, ke-jz'dal, ke-šhodāḡ, ke-šhwal, yešhawul, yešhal, yešhodāḡ.

plague, see *pestilence*.

plain, a. (simple) sādah, (flat) hawār, sam, sat, (pure) toraey, spor, karah, (apparent) bartser, tsargand; n. sama'h.

plan, n. tadbīr, band, tajwīz, ḡikmat, chāl, sākhtagī, tugh-yān; v.t. tadbīr ka., chāl ka., ḡikmat ka., joṛawul.

plank, n. takhta'h, tanba'h.

plant, n. buzghalaey, tандаey, būṭaey, tegh; v.t. n'jatal, karal, khašhawul, jz'dal, zanal.

plaster, n. akherana'h, akhārah, gach, (mud plaster) lew, khaṭa'h, (for a wound) malham, paha'h, tab; v.t. akheral, khaṭa'h ka., lewawul.

play, n. loba'h, luwaba'h, lobey, bāzī, (gambling) jū'ārī; v.t. loba'h or lobey ka., luwaba'h ka., bāzī ka., jū'ārī ka., (act) pešhey ka., (music) ḡhajzawul, tarāna'h or taraney wahal.

pleasant, a. šhəh, khwand-nāk, maza'h-dār, lazīz, āḡhalah, dil-pazīr.

please, v.t. khwand war kawul, maza'h ka., khwašhawul, khūshālawul, rāzī ka., šhāḡhal.

plenty, n. ḡer-wālaey, f'rewānī, wadānī.

plot, n. (of land) waḡ, paṭaey, (stratagem) lamḡara'i, joṛišt, (conspiracy) sāzish, bandish.

plough, n. yow-ya'h, ḡulba'h; v.t. yow-ya'h or yawey ka., ḡulba'h ka.

plunder, n. awār, ulja'h, tāṛ. tāṛāk, tāla'h, tālān, chūr, lūṭ; v.t. tāla'h or tālān ka., lūṭawul, natal, awār ka., tāṛāk ka., tāṛ ka., etc.

point, n. tsūka'h, sar, peza'h; v.t. (sharpen) tera'h ka., (point out) showul, šhayal.

- polish*, v.t. mušhal, tojzal, z'doyal, saiḳal ka.
pollute, v.t. khīranawul, palitawul, nā-pāk ka., kakaṛawul.
pool, n. ḍanḍ, (small) ḍanḍa'h, ḍanḍūkaey, joeyr, ḍab, kol.
poor, a. khwār, tārah, dar-māndah, nā-dar, muflis, bey-zar, bey-mā-ya'h.
populous, a. wadān, ābād.
portion, n. bakhra'h, ḥiṣṣa'h, wand, wesh, (destiny) ḳis-mat.
position, n. dzā'e, muḳām, tārna'h.
possess, v.t. dar-lawal, dar-lal, loral.

Q.

- quagmire*, n. bošhtana'h, tramna'h, yala'h, khaṭa'h (lit. mud).
quake, v.i. laṛzedal, paṛakedal, rapedal.
quantity, n. andāza'h, ḳadr, wazn.
quarrel, n. jang, jagara'h, steza'h, ḳaziya'h; v.t. jang ka., jagara'h ka., ḳaziya'h ka., steza'h ka.; v.i. jangedal.
quarter, n. tsalorama'h bakhra'h, pāo, (place of abode) astoga'h, astogna'h, astojza'h, dzā'e, (side) tselma'h, khwā, lāsta'h, lor, loraey, (mercy) āmān, amn.
queen, n. malika'h, (in her own right), sulṭān, bādshāh.
quell, v.t. k'she-nawal, saṛawul, mātauwul.
quench, v.t. saṛawul, maṛ ka.
question, n. pušhtana'h, sawāl, (doubt) shakk, gumān; v.t. pušhtana'h ka., sawāl ka., shakk rā-w'ṛal, gumān ka.
quick, a. zær, zghard, gaṛandaey, grandaey, talwār, tez, chālāk.
quicksand, n. ghal shiga'h.
quiet, a. ārām, ḳarār, ghalaey, (meek) gharīb; quiet or quietness), n. ārām, ḳarār, ghalaey-tob; gharībī.
quilt, n. bṛastan, tolā-ī, nihālī.
quit, see leave.

R.

- race*, n. z'ghāst, z'ghāsh, maṇḍa'h, (kind, lineage) kor, nojza'h, aṣl, nasl, zāt, khānadān; v.t. z'ghalawul.
- raft*, n. jāla'h, dzāla'h, zāngo.
- rafter*, n. bainsh, paṭera'h, lahaṛaey.
- ragged*, a. gand-poṣh; reṣhey reṣhey, ṭuk ṭuk, ṭūki ṭūki.
- raiment*, see *clothes*.
- rain*, n. bārān, (heavy) shebah or shabah bārān, garn bārān, (slight) pūna'h, rangaey bārān, (spring shower) da psarī bārān, haṣhma'h, wasa'h, (summer) da wo-ri bārān, (rainy season, the rains, used by Afghāns of Peshāwar and parts nearest the Panj-āb) parshakāl, (bow) shna'h zarghūna'h, shna'h kāsa'h sara'h kāsa'h, da būda'i ṭāl; v.i. aoredal, woredal, bārān pre-watal.
- raise*, v.t. (up) pātsawul, portah ka., khejzawul, (erect) lakawul, wudrawul, walāṛawul.
- ram*, n. majz, gæd.
- rampart*, n. bāra'h, shahr-panāh.
- range*, n. (moving about) gaṣht, (of shot, etc.) partāb; v.t. gaṣht ka.
- rank*, a. skhā, w'rost; n. martaba'h, darja'h, dzā'e, (of soldiers) saff, para'h, kaṭār; (to form into a rank) v.t. saff ṭaral, para'h ṭaral or ka.; v.i. (to move in rank) pah para'h t'lal, (to stand in rank) pah para'h dar-edal.
- ransom*, n. da khalāṣa'i bahā, (for bloodshed) khūn-bahā, di-yat, (black-mail) būnga'h; v.t. khalāṣawul.
- rapacious*, a. ghārat-gar, lūṭ-mār.
- rape*, v.t. pah zabardastī zinā ka., (*vul.*) pah jabr ghowul.
- rapid*, see *quick*.
- rare*, a. matra'h, nādir, (thin, scant) naraey, z'wam.
- rascal*, n. charlanḍ, laṛalaey, bad-ma'āsh, ḥarāmī.
- rash*, a. talwār-grandaey, bey-iḥtiyāt, bey-bāk, bey-tā'm-mul, bey-tadbir, jalt.
- rashness*, a. tal-wal, bey-iḥtiyātī, jur'āt; (to act with rashness) v.t. tal-wal ka., bey-iḥtiyātī ka., jur'āt ka.

- rate*, n. nirkh, bai'a'h, kīmat, ḥisāb, (ratio) andāza'h ; shān, ṭaur ; v.t. nirkh, taṭal, (to scold) traṭal, raṭal.
- rattle*, n. shrang, gar, gar-kaey, g'ranj, (a child's) chan-charnaey, g'ranjāwū ; v.i. shrangedal, g'ranjedal.
- ravage*, n. ūjār-wālaey, ūjārī, wejār-wālaey, mār-dār, warānī ; v.t. ūjārawul, etc., mār-dār ka., warānawul, natal, latārawul, tāṭ ka., chūr ka.
- ravine*, n. khwar, kanda'h, algada'h, chur, khur.
- ravish*, v.t. bikr shlawul, (seize forcibly) pah jabr or zor ākhistal.
- raw*, a. aom, amghalan, nīm-garaey, nīma'h-khwā, nīm-pokh, (cold) soṭ, yakh, (abraded) sūledalae.
- rawness*, n. aom-wālaey, soṭ-wālaey, sāra'h.
- raze*, v.t. naṭawul.
- reach*, v.i. rasedal, rā-t'lal rā-ghlal, (touch) lagedal.
- read*, v.t. l'wastal.
- ready*, a. tai-yār, ḥāzīr.
- real*, a. rištūnaey, rišti'ā, rištīnaey, aṣlī, karah.
- reap*, v.t. rebal, rawdal, lau ka.
- reaper* (a), n. lau-garaey, rebūnkaey, rawdūnkaey, (reaping hook) lor, lawa-āor.
- rear*, n. shā. (*lit.* the back) w'rustah, dumbāl ; ad. in the rear, pah w'rustah, pah w'rusto, pah shā, pastanah.
- rear*, v.t. pālal, parwaral, n'māzal, n'māndzal.
- reason*, n. poha'h, 'aql, (proof) dalil, ḥujjat, ṣubūt, (cause) bā'is, sabab, jihat, wāsiṭa'h.
- reasonable*, a. munāsib, wājib, shāh, pirzo, perzo.
- rebel*, n. bāghī-gar, yāghī-gar, sar-kaśh, mufsid ; v.t. sar-kaśhī ka. ; v.i. bāghī ke., yāghī ke. ; v.t. yāghī-garī ka.
- rebellion*, n. yāghī-garī, fasād, baghāwat, khurūj.
- rebellious*, a. fasādī, sar-kaśh, baghī, bāghī, yāghī.
- receive*, v.t. mūndal, ākhistal, (allow) manal.
- reckon*, v.t. shmeral, shmāral, garnal, pohedal, ḥisāb ka.
- recline*, v.i. tsamlāstal, m'lāstal, ghazedal.
- recognize*, v.i. pejzandal.
- recollect*, v.t. yādawul, z'dah ka.
- recommend*, v.t. spāral, sipārish ka.
- recompense*, n. ṣawāb, badal, tāwān, jazā.

reconcile, v.t. pakhulā ka., khwā saṛawul.

recover, v.i. joṛedal, raghedal; v.t. (find again) bī-ā-mundal.

recovery, n. joṛedana'h, raghedana'h, joṛ-tī'ā.

redress, n. inṣāf, nyāw, dād-rasī; v.t. nyāw ka., tāwān war-kawul, dād-rasī ka., joṛawul.

red, a. sūr, surkh.

reduce, v.t. kamawul, lanḍawul, (overcome) mātawul, pəṛ ka.

refuge, n. panāh, nanawātah.

refuse, v.t. ibā ka., ibā rā-w'ṛal, inkār ka., nā-manal; v.i. munkiredal, ghaṛedal; v.t. nā-ḡabūlawul.

regiment, n. palṭan.

regret, n. armān, afsos, paṣhemānī, toba'h; v.t. armān ka., afsos ka., toba'h ka.; v.i. paṣheman ke.

regulation, n. ā'in, ḡānūn.

reject, v.t. bāsal, jā-r-bāsal, yastal, jā-r-yastal, śha-yal, shaṛal, lirī ka.

rein, n. wāḡa'h, (reins complete) m'lūna'h, (a leading rein, a rope) bāḡgol.

rejoice, v.i. khūsh-ḡāledal, śhādedal; v.t. khūsh-ḡāli ka., śhādawul, (over another spitefully) wī-āṛal.

relate, v.t. bayānawul, pah bayān rā-w'ṛal, ḡiṣṣa'h ka., wayal, (appertain) ta'lluḡ laral, nisbat laral; v.i. lag-edal, (attribute) nisbat ka.

relation, n. bayān, ḡiṣṣa'h, (reference) ta'lluḡ, nisbat, (kindred) kheśh, 'aziz, (paternal) plār-ganaeṛ, (maternal) morgana'i.

relationship, n. khpulawī, khpul-walī, khpul-wālaeṛ, khpul-galwī, (by marriage) kheśhī; to contract relationship, v.t. kheśhī ka., khpulawī ka.

release, n. khalāṣī, khalāṣedana'h, āzādī, āzādaḡī; v.t. khalāṣawul, āzādawul, wur-hawul.

reliance, n. bāwar, i'tibār, umed.

relieve, v.t. madad war-kawal, komak war-kawul or rasawul, hapa'h ka., ārām war-kawul, (lessen) saṛawul, (change) badalawul.

religion, n. dīn, mazhab, imān.

- relinquish*, v.t. prejzdal, pre-šhwal, pre-šhodāl.
rely, v.t. bāwar ka., i'tibār ka., tawakkul ka. or laral.
remain, v.i. pātedal, pāto or pātey ke., aosedal, pā'edal.
remedy, n. 'ilāj, darmān, dawā, tsāra'h, tadbīr; v.t. 'ilāj ka., darmān ka., etc., tadbīr ka., joṛawul, raghawul.
remember, v.t. z'dah ka., yādawul, (recognize by recollection) pejzandal.
remembrance, n. pejzāndah, pejzandana'h, yād.
remind, v.t. yād war-kawul.
remit, v.t. (send) āstawul, lejzdal, (lessen) kamawul, lajzawul, (absolve) bakhshal, pulawul.
remove, v.t. khejzawul, lirī ka., (migrate) kaḍa'h ka., kūch ka., leshal.
renowned, a. nām-war, mashūr, tsargand.
rent, n. ijāra'h, kirā-ha'h.
repair, v.t. joṛawul, raghawul, tanḍal.
repent, v.i. pašhemān ke.; v.t. toba'h ka. or k'shal, armān ka.
repentance, n. pašhemānī, toba'h, armān.
reply, see *answer*.
report, n. khabar, āwāza'h, (sound) bāng, khras, ḍaz, ghajz.
repose, n. ṭāṭob, ārām; v.i. (take rest) tsamlāstal, m'lāstal, ū-dah ke., ghazedal; v.t. khūb ka.
reprimand, see *reprove*.
reprove, v.t. ṭratal, raṭal, malāmat ka. malāmatawul.
repulse, v.t. māstawul, haṭālawul, taštawul, daf'a'h ka., tār pah tārawul, shikast ka.
reputation, n. nūm, ābrū, nang, nek-nāmī.
request, n. ghosht, sawāl, dar^{kh}wāst, 'arz; v.t. sawāl ka., etc., ghošhtal, pušhtedal.
reside, see *dwell*.
resolute, a. z'raḥ-war, diler, klak.
respect, n. 'izzat, adab.
rest, n. ārām. karār, (sleep) khūb, (pause) dama'h, wār; v.i. tsamlāstal, m'lāstal; v.t. ārāmawul, khūb ka., (the rest) a. pāto, pātaey, nūr.
retaliate, v.t. badal or badla'h or jazā or kisāš ākhistal, bota'h bramta'h ka., intikām ākhistal.

retinue, n. swarli.

retire, see *retreat*.

retreat, n. tešta'h, (asylum) panāh, nanawātah; v.i. tashtedal, z'ghaledal, z'ghāstal, pah stana'h pūri watal; v.t. shā war-kawul.

return, n. jār wātah, jār watana'h, (profit) sūd, gaṭa'h, gaṭana'h, jazā; v.i. bī-ārtah rāghlal, bī-ārtah gærzedal, jār-watal, stūnedal; v.t. (send back) pah bī-ārtah āstawul.

revenue, n. mahṣūl, bāj, khirāj, sāw.

revile, see *abuse*.

reward, n. ṣawāb, jazā, in'am, bakhshana'h, (return for labour) ujrat, miḥnat.

rice, n. w'rijey, (in husk) sholey, shāla'i, (field) shāla'i-zāra'h, shol-gara'h, (ground prepared for sowing rice) kaḍ-hal.

rich, a. daulat-man, māl-dār, dunyā-dār.

riches, n. dunyā, daulat, māl.

ride, v.i. swaredal, sparedal; v.t. swarli ka.

riding, n. swor, spor, sporlanaey.

ridge, n. kamar, warsak, pušta'h.

right, a. joṛ, jukht, rišti'ā, rawā, barābar, shæh, lāzim, wājib, rāst, (not left) shæy, (hand) shæy lās, (right and left) shæy ow kirn; n. haḳḳ. māl, milk, (justice) inṣāf, 'adl; (make right) v.t. joṛawul, samawul.

ring, n. kara'i, (finger) tsalaey, (seal or signet) muhr; v.i. trangedal, shrangedal, g'ranjedal; v.t. shrangawul, g'ranjawul, etc.

ringleader, n. sar-guroh.

ripe a. pokh, khurīn.

rise, n. khātah, (elevation) pechūma'h, pechūmaey; v.i. pātsedal, khatal, walāredal, portah ke.

river, n. sīn, sīnd, rūd, daryāb, (small) nahr.

rivulet, n. laštaey, wāla'h, wela'h.

road, n. lār, rāh, wāṭ (peculiar to Pešhāwar and its vicinity).

roar, n. tarn, ghrumb, dandūkār; v.t. tarnahār ka. or lalar; v.i. ghrumbedal; v.t. ghrumbal.

roast (or *fry*), v.t. talawul, te-yal, w'ritawul.

rob, v.t. ghlā ka., natal, lūṭal, lūṭawul, lār wahal.

robber, n. ghal.

robbery, n. ghlā.

robe, see *garment*.

rock, n. skhar, ḍabara'h, tejzah, gaṭ; v.t. ṭāl khwaṛal, jūṭa'i khwaṛal; v.i. zangal, zangedal, shanedal; v.t. ṭāl wahal, jūṭa'i war-kawul, zangawul, shanawul.

rocky, a. ḍabarīnah, gaṭīn, sang-lākh.

rogue, see *rascal*.

roll, n. r'ghašht, n'ghašht, wal, tāo, (of paper) dasta'h, fard, (list) daftar; v.t. (up), n'ghašhtal, n'ghāṛal; (on the ground) v.i. r'ghašhtal, r'ghaṛedal.

roof, n. bām, saḳf, ṭsapar, chat.

room, n. khūna'h, dzā'e, koṭa'h, ḥujra'h (also in Pešhāwar and parts adjacent, a public room for travellers, a guest room).

root, n. mūnd, wula'h, wekh, (base) kūnsaṭa'h, bonsaṭ, bunyād; (to root up) v.t. lah mūnda bāsal or yastal, etc., or wekh, wula'h, etc., kājzal or k'shal or k'shawul.

rope, n. paṛaey, rasa'i, (hair, etc.) wāsh, wāsh-kaey, sila'i, (made from fibre of palm-leaf) būrn, biyāsta'h, (of strips of hide) sar-bāṇḍey.

rot, v.i. w'rastedal, shaṛhedal, skhā ke., bornedal.

rotten, a. w'rost, skhā, shaṛhedalaey, bornedalaey.

rotteness, n. w'rost-wālaey, skhā-tob or tī'ā or wālaey.

rough, a. zijz, (to the taste) z'mokh, z'mokht, trīw, (austere) būṭ, l'wār, klak, (plain, unmixed, etc.) spor.

round, a. ghūnd. ghūnd; n. (beat) gašht, (bout) guzār, wār; (to turn round) v.i. churledal, gærzedal; v.t. churīawul, gærzawul.

rouse, see *wake*.

rout, see *repulse*.

rub, v.t. mušhal, mujzal, tojzal.

rubbish, n. khadzala'h, war-khara'h.

ruin, n. warānī, wiyār-wālaey, kharābī, řang-wālaey; v.t. warānawul, wijāṛawul, řangawul, naṛawul, kharāb ka.

ruined, a. warān, wijār, řang, khřang o řang, māt-guḍ, naṛawulaey.

rule, n. *ḥukūmat*, *ḥukm*, *ḥukm-rānī*, 'amal, (regulation) *ā'in*, *ḳānūn*, *kā'ida'h*, *ṭarīḳa'h*; v.t. *ḥukūmat ka.*, *ḥukm-rānī ka.*

ruler, n. *ḥākim*, *amīr*, *wālī*.

run, n. *z'ghāst*, *maṇḍa'h*, *dau*; v.i. *z'ghaledal*, *z'ghāstal*, *z'ghashtal*; v.t. *maṇḍey wahal*; (away) v.i. *tašhtedal*; (away with) *taštawul*, (after) *pasey z'ghaledal*, *pasey pre-watal*, (over) *to-yedal*, (out) *watal*, (flow) *bahedal*; (down, disparage) v.t. *ghandal*, (down, overtake) v.t. *lāndey ka.*, (up) v.i. *khatal*; v.t. *khejzawul*.

rust, n. *zang*.

rusty, a. *zang-shawaey*, *zang-khwaralaey*.

S.

sack, n. (of goat's hair) *ghundaey*, (of hair or hemp) *tsaṭ-a'h*, *juwāl*, *dzola'i*; v.t. (plunder) *natal*, *lūṭawul*, *mār-dār ka.*, *nā-tār ka.*

sad, a. *zahīr*, *gham-jan*, *gham-nāk*, *gham-gīn*, *dil-gīr*, *malūl*.

saddle, n. *zīn*, (pommel) *n'gūbaey*, *kāsh*, (cloth) *zīn-pośh*, *toghām*, (bag) *khūrjin*, (girth) *tāng*, *tātang*, (pad) *khogīr*; v.t. *zīnawul*, *zīn yeshawul*.

saddler, n. *zīn-sāz*, *sarrāj*.

sadness, n. *zahīr-ti'ā* or *wālaey*, *gham*, *dil-gīri*, *nūl*.

safe, a. *amān*, *salāmat*; n. (conduct) *badraga'h*, (guard) *pushti*, *panāh*.

saint, n. *pīr wālī*, *abdāl*, *z'barg*, (the saints) *aulyā*.

sale, n. *prolana'h*, *prowuna'h*, *plor*, *bai'a'h*; v.t. *prolal*, *prowul*, *ploral*, *bai'a'h ka.*

salt, n. *mālga'h*; a. *mālgin*.

salutation, n. *salām*, *allah-bāsh*, *rogh-bar*, *bargarandī*; v.t. (salute or make salutation) *salām āchawul*, *rogh-bar* or *bargarandī ka.*, *allah-bāsh ka.*

salve, n. *malham*, *paha'h*.

- sand*, n. shiga'h, (sandy soil) shiglana'h, (sandy desert) kār.
- sandal*, n. tsapla'ī.
- sandy*, a. shiglan.
- sap*, v.t. surang or surangaey wahal, sūraey ka.
- satiety*, n. moṛ-ti'ā, moṛ-wālaey, maṛah khwāh.
- satiated*, v.t. maṛawul, ḍakawul, soṛawul.
- satisfaction*, n. razā-mandī, khāṭir-khwāhī.
- satisfy*, v.t. rāzī ka., khāṭir-jam'ī ka., pohawul.
- save*, v.t. sātal, jzghoral, khundi ka.
- saw*, n. ara'h, (dust) chūr.
- say*, v.t. wayal, khabarey ka., lal, lawdal.
- scabbard*, n. teka'h, tekaey, mī'an.
- scales*, n. tala'h, tarāzū.
- scarce*, a. pitsārney, lajz, rangaey, matra'h, kam, pūṭaey, poṭuskaey.
- scarcity*, n. kākhtī, tangsi'ā, kam-yābī, ḍukāl.
- scatter*, v.t. khwarawul, khparawul, tār-pah-tārawul, rajzawul, tarmey tarmey ka.
- scholar*, n. shāgird, (erudite) 'ālim, mullā.
- school*, n. maktab, (master) ustād, mu'allim, ākhūnd.
- science*, n. 'ilm, hikmat.
- scour*, v.t. mušhal, mujzal, tojzal, z'doyal.
- scout*, n. tsārī, zaraey, yalah-dār, tsār-kawūnkaey; v.t. tsār ka., tsāral, zarana'ī ka.
- scrap*, n. ṭoṭa'h, ṭūk, paṛūkaey.
- scrape*, v.t. garawul, garjzal, skoyal.
- scratch*, see *scrape*.
- scream*, n. sūrey, jala'ī, nāra'h, chighāra'h; v.t. nārey sūrey ka., jala'ī wahal, nārey wahal, chighāra'h ka.
- screen*, v.t. puṭawul, pošhal.
- screw*, n. pech, marwat, (of a violin, etc.) ghwajz, ghwajz-
aey.
- seal*, n. muhr; v.t. muhr lagawul or muhr ka.
- seam*, n. joṛ, darz, sko-e, sko.
- search*, v.t. shanal, laṭawul.
- season*, n. mausim, faṣl; waḳt, mūda'h.
- secret*, a. puṭ-pinham.

- secure*, amān, salāmat; ṭing, kā-im, maḥbūt, (against surprise or attack) bey-kābū; v.t. sātal, jzghoral, kā-im ka., maḥbūt ka.
- security*, n. khūndī-tob, jzghorana'h, (bail) ḡamānat, salāmat, (bond, bondsman) ḡāmin.
- sedition*, n. balwā, fasād, pasāt.
- see*, v.t. katal, goral, lidal; v.i. (understand) pohedal, rasedal.
- seed*, n. tukhm, dāna'h, (of fruit) zaḡaey, zarnaey, (sperm) manī, (progeny) aulād, zū-zāt, za-o-zād.
- seeing*, n. kātah, katana'h, lidad, lidana'h, naḡar; a. binā.
- seem*, v.i. tsargandedal, sh'kārah ke., ma'lūmedal.
- seize*, v.t. niwal, ākhistal.
- select*, v.t. arnawul, khwashawul, ghwarah ka., pasand ka.
- selfish*, a. khpul gharaz, khpul maṭlab.
- sell*, v.t. prowul, prolal, ploral, pah bai'a'h war-kawul, bai'a'h ka.
- send*, v.t. āstawul, lejzdal, (for) balal, rā-balal, ghōshthal.
- senior*, a. lo-e, mashar.
- sense*, n. poha'h, fahm, pahm, hośh, 'aql, (meaning) ma'nī; (to have) v.t. hośh laral, 'aql laral; (have sense of) v.i. pohedal.
- sensible*, a. pohand, hośh-yār, bedār, khabar-dār.
- sentence*, n. ḡukm, fatwā.
- sentinel*, n. pāsbān, tsoka'i-dār, pahra'h-dār.
- separate*, a. beyal; v.i. beyaledal, l'wushtal, l'waredal; v.t. beyalawul, judā ka, l'warawul.
- separation*, n. beyaltūn, judā-ī.
- servant*, n. naukar, chākar, khidmat-gār.
- serve*, v.t. naukarī ka., khidmat ka., chākarī ka.
- service*, n. naukarī, khidmat, chākarī.
- serviceable*, a. pah kār, fā'ida'h-man, sūd-man.
- set*, v.t. (place) jz'dal, ke-jz'dal, ke-śhwal, ke-śhodol, ke-śhowul, yeshal, yeshodal; joḡawul, lagawul, k'she-nawul, k'she-yastal; v.i. (go down) kūzedal, pre-watal, (set out) t'lal, lāral, drūmal, drūmedal, rawānedal.
- settle* (down), v.i. āstedal, basiyā ke., k'she-nāstal; v.t. āstawul, astogna'h ka., ābādawul, basiyā ka., dzā'e niwal,

mishta'h ka., k'she-nawul, muḡarrar ka., (an account) adā ka., (a quarrel, difference, etc.) pakhulā ka. gwāshal, (arrange, set in order) atsarnal, tartīb ka., jorawul, (finish) tamāmawul, khalāṣawul; (a suit) faiṣala'h ka.

settlement, n. (of revenue) bandobast, (colony) no-abādi, (of a dispute) gwāsh, (of a suit) faiṣala'h.

sever, v.t. l'warawul, pre-kawul, beyalawul.

severe, a. tund, tez, sakht, zisht, klak.

sew, v.t. gaṇḍal, sko-e ka., (sew up) age-yil.

shade, n. sew-raey, seo-raey; v.t. sew-raey or seo-raey ka.

shadow, n. 'aḡs, chah. See *shade*.

shake, v.i. khwadzedal, rapedal, šhoredal; v.t. khwadzawul, rapawul, šhorawul, (down) drabawul.

shallow, a. tawshal, pā-yāb (*lit.* fordable, within one's depth).

shame. n. sharm, ḡayā, sharmindagi, ḡhairat.

shameful, a. bad, ḡer bad.

share, n. bakhra'h, wesh, wand, wanda'h, ḡiṣṣa'h.

sharp, a. tera'h, tez, (clever) pohānd, (acid) trīw.

sharpen, v.t. tera'h ka., tez ka.

shatter, see *break*.

shave, v.t. kh'riyal, tojzal.

shear, v.t. skustal, skwal ka.

sheep, n. (male), majz, gæd, (ewe) mejz, gæda'h, (lamb) gædoraey, w'raey, (ewe lamb) gædora'i, w'ra'i, (long-tailed sheep) heṣaey, (ewe) heṣa'i, (wether) wuch-kul, wuch-kulaey, (cot) shpol, bānda'h.

shelter, n. panāh, s'yab, chah, sātana'h.

shepherd, n. shpūn, (boy) shpankaey.

shine, v.i. dzaledal, breshedal, rūnedal.

ship, n. jahāz.

shirt, n. khata'h, pairāhan, ḡamiṣ.

shiver, v.i. rapedal, larzedal; v.t. (shatter) māṭawul, (in pieces) daṣ daṣ ka.

shoe, n. parna'h, juta'h, (horse) na'l.

shoot, v.t. wishtal, ṭopak, etc., khalāṣawul, (as plants); v.i. tūkedal, zarghūnedal.

- shop*, n. dūkān, (keeper) dūkān-dār.
shore, n. ghāra'h, tsanda'h.
short, a. (in length), lanḡ, (in size or quantity) lajz.
shorten, v.i. landedal; v.t. landawul.
shot, n. (small) chara'h, (bullet) mardakaey, (cannon) gola'i, (a discharge) guzār.
shoulder, n. aojza'h, (blade) walaey.
shout, see *cry out*.
show, n. nandāra'h, tamāsha'h; v.t. tsargandawul, bartser ka., showul, sh'kārah ka., pohowul, fahmawul.
shower, n. (spring) da psarli bārān, (summer) wasa'h, da woṛi bārān, (slight) rangaey bārān, (heavy) garn or shebah bārān.
shrub, n. būṭaey, (thorny) karkarna'h.
shut, v.t. bandawul, pešhawul, (as a door) pori or pala'h pori ka., (a book) ṭapawul, (the eyes) puṭawul.
sick, a. randzūr, nā-joṛ, nā-rogh, bīmār, (sick of, disgusted) wezār, staṛaey, stomān, (at stomach) mišh mišh.
sickness, n. randz, nā-joṛ-ti'ā, bīmāri.
side, n. tselma'h, khwā, ḡaḡa'h, loraey, lor, palan, ṭaraf, (of the body) arkh, tsang.
sight, n. kātah, katana'h, lidah, lidana'h, nazar, (show) nandāra'h.
sign, n. ishāra'h, ishārat, našha'h, nakhsha'h, 'alāmat.
sin, n. gunāh, taḡsir, khaṭā, wabāl.
sinner, n. gunāh-gār, taḡsiri.
single, a. tsarah, yawāḡzaey, witar (of one fold, not double) yawa-stawaey, (unmarried) lawanḡ.
sink, v.i. ḡubedal, gharkedal; v.t. ḡubawul, gharkawul.
sister, n. khor, (husband's) n'dror, (wife's) shena'h, (foster) da ti khor.
sit, v.i. k'she-nāstal, nāstal.
sitting, n. nāsta'h, k'she-nāsta'h, (a seat, a place for sitting on) da nāstey dzā'e.
size, n. star-wālaey, andāza'h, ḡadr.
skin, n. tsarman, poṭ, (bark), khwar, (for water) mashk, mashkoṛaey, (small) jaey; v.t. tsarman tskawul or kājzal or k'shal, spinawul.

- skirmish*, n. *taş-čius*; v.t. *taş-čius ka.*
- skull*, n. *kakara'î.*
- sky*, n. *āsmān*, (cloudless) *shin āsmān*, (cloudy) *garn or gūr āsmān.*
- slander*, n. *palama'h*, *peghor*, *tor*, *tuhmat.*
- slap*, n. *sīla'î*, *ḍab*, *tsapera'h*, *taḳ*; v.t. *tsapera'h wahal*, *taḳ wahal*, *sīla'î wahal.*
- slave*, n. *m'rayaey*, *ghulām*, (girl) *wīndza'h*, *barda'h*, (who has borne a child to her master) *sūr-yata'h.*
- slavery*, n. *m'rayaey-tob*, *ghulāmî.*
- slay*, v.t. *wajzal*, *wajzlal*, *wajlal*, *ḳatlawul*, (for food) *ḥalāl-awul.*
- sleep*, n. *khūb*; v.t. *khūb ka.*, *ūdah ka.*; (fall asleep) v.i. *khūb zangedal*; v.t. *parnā w'ral*, (grow sleepy) *khūb rā-ghlal*; (put to sleep) v.t. *khūb w'ral*, (put to bed) *tsamlawul.*
- sleepy*, a. *khūb-waḗaey*, *parnā waḗey* *stargey*, *draney stargey.*
- slender*, a. *naraey.*
- slide* or *slip*, v.i. *shwahedal*, *shwayedal*; n. (a slip) *shwah-edana'h*, *laghz*, (slippery ground); *shwahanda'h z'mak-a'h.*
- slippery*, a. *shwaey*, *shwayand*, *shwayandār.*
- small*, a. *wor*, *lajz*, *kuchinaey*, *kachūṭaey*, *kachūṭ-wālaey*, *mandaraey.*
- smallness*, n. *lajz-wālaey*, *wur-wālaey.*
- smell*, n. *bū*, *bū-e*; v.i. (emit) *bū-e t'lal*; v.t. (sniff) *bū-e -yawul.*
- smoke*, n. *lū*, *lū-gaey*, *ḍaḍūza'h.*
- smoothe*, a. *sam*, *hawār*; v.t. *samawul*, *hawārawul*, *atsarnal.*
- sneeze*, n. *pranj*, *pranjaey*, *prach*; v.i. *pranjedal*, *prachedal.* (cause to sneeze) *pranjawul*, *prachawul.*
- snore*, n. *khær*, *khærkaey*; v.t. *khær wahal*, *khærkaey ka.*
- snow*, n. *wāwra'h*; v.i. *wāwrey aoredal* or *pre-watal.*
- soak*, see *steep.*
- sob*, n. *aswelaey*, *salga'î*; v.t. *salga'î ka.*, *arkhaśh k'shal* or *ka.*, (with violence) *alhang ka.*, *aswelaey ka.*
- soft*, a. *post*, *pos*, *khurīn*, *narm.*
- soil*, v.t. *khīran ka.*, *palitawul*, *kakaḗawul.*

- sojourn*, see *dwell*.
soldier, n. sipāh-i, (*vul.*) spāhī, (feudal retainer) m'lā taṛ.
soldiership, n. sipāh-garī.
soldiery, n. fauj, laṣhkar.
son, n. dzo-e, zo-e, (in-law) zūm, zūmgaey, (grand) n'was-
 aey, n'masaey, (only) kashaey.
soothe, v.t. tasalli ka. or war-kawul.
sore, n. (also a wound) ṭap, zakhm; a. gazak.
sorrow, n. armān, dzawr, randz, gham, nūl; v.t. gham
 khwaṛal, armān ka.; v.i. randzedal, nūledal, dzawredal.
sorry, a. paṣhemān, toba'h-gār.
sort, n. shān, rang, kism; v.t. atsarnal.
soul, n. rūḥ. See *spirit*.
sound, n. zwajz, ghajz, bāng, āwāz; a. (well) joṛ, rogh,
 (safe) salāmat, amānī, ṣābit, (right) jukht.
sour, a. trīw, (morose) büt, sūt büt.
source, n. nund, wekh, 'aṣl, sar.
sow, v.t. karal.
spare, a. (scanty) lajz, rangaey, (surplus) ziyāt, fältū, (un-
 occupied) wazgār, khālī; v.t. (save) bakhshal, pulawul.
spark, n. batsarkaey, batsaraey, ghurutskaey.
sparkle, v.i. breshedal, dzaledal, rūnedal.
speak, v.t. wayal.
spear, n. neza'h, (small) shal, shalgaey.
special, a. khāṣṣ.
species, n. jins, zāt, kism.
spectacle, n. nandārah, tamāsha'h.
speech, n. jzaba'h, wayana'h, wayaey, w'rāsha'h, khabara'h.
speechless, a. gūng.
spend, v.t. kharts ka., ṣarf ka.
spill, v.i. to-yedal, to-edal; v.t. to-yawul.
spin, v.i. churledal, tsarkhedal, gærzedal; v.t. churlawul,
 tsarkhawul, gærzawul.
spindle, n. tsarkhaey, tsarkhalgaey.
spirit, n. (resolution) z'rah, dīl, (courage) himmat, maṛ-
 āna'h, ghairat, nang, (essence) kho-e, mizāj, 'araḳ, jau-
 har, (immateriality) rūḥ, nafs, dzān, sāh.
spirited, a. z'rah-war, maṛanaey, himmat-nāk.

- spit* (spike), n. sikh, sikhcha'h; v.t. pew-dal, pe-yal; v.t. (expectorate) tūkal, tū ka., tūk ka., lārney tūkal.
- spite*, n. khwā-badi, droh, ghach, kīna'h.
- spittle*, n. lāra'h, lārney, tūk.
- split*, n. chāwd, chāwda'h, trāk, (sound, as wood splitting) kṛās; v.i. chāwdal, shledal; v.t. chawal, shlawal.
- spoil*, n. tāla'h, tālā, lūṭ, shūka'h, ghārat; v.t. (plunder) natal, lūṭal, lūṭawul, shūkawul, ghārat ka., (destroy) wrānawul, ṛangawul, khārābawul.
- spout*, n. tsūshka'h, tsūshkaey, tsūsha'i, (gush) dāra'h, shuturaka'h, charaḥ (also, sound of water spouting); v.i. pah dārey watal or bahedal; v.t. shuturaka'h wahal, dāra'h wahal, charaḥahār wahal.
- spread*, v.i. khwardal, pheledal, wīredal, khparedal; v.t. khwarawul, phelawul, wīrawul, khparawul, tārawul.
- spring*, n. (leap) ṭop, trap, trapa'h, tindak, dang, ghur-zang, (source) chīna'h, (instrument, *lit.* a bow) kamāncha'h; v.t. ṭop wahal, traplal, tindak or ghurzang wahal, dangal; v.i. (issue) khatal, watal, bahedal, (germinate) ṭukedal, zarghūnedal.
- sprinkle*, v.t. (as water) pāshal, (with flour or the like) dūrawul.
- sprout*, n. buzghalaey, tegh, khalaey; v.i. ṭukedal, ghundzedal, zarghūnedal.
- spy*, n. jāsūs, zaraey. See *scout*, v.t. jāsūsī ka., zarana'i ka.
- stab*, n. tsarkh, zal; v.t. tetsal, zanal, tsekhal, sūghawul, lakawul.
- stage*, n. manzil.
- stand*, v.i. pāṭsedal, wudredal, walāredal, (fast) tam ke. (erect) neghedal, lakedal, (at bay) jah ke.
- standing*, a. walār, lak, negh, pā'edār.
- start*, v.i. (fear) tarhedal, bugnedal, (set out) rawānedal, lāral.
- state*, n. (condition) ḥāl, ḥālat, (realm) daulat, mamlakat, saltanat, (ostentation) shaukat.
- statement*, n. bayān, wayana'h, wayaey, (account) ḥisāb; v.t. (to state) bayānawul, lal, lawdal, wayal.

- station*, n. (place) dzā'e, manzil, (degree) darja'h, martab-a'h; v.t. k'she-nawul, walārawul.
- stay*, v.i. āstedal, aosedal, pātedal, pāto-kedal; (stop, prevent) v.t. man'a'h ka., hiṭalawul.
- steal*, v.t. ghlā ka.
- stealth*, n. ghalaey-tob, puṭ-wālaey.
- steep*, a. zawar, l'war, ūchat, (high) hask, (a steep), l'war-a'h, kamar.
- steep* (soak), v.t. khushtawul, lündawul.
- step*, n. pal, ḳadam, yūn, gām.
- sterile*, see *barren*.
- stern*, a. ziz, triw, büt, sūt büt.
- stick*, v.i. n'shatal, n'shaledal; v.t. (pierce), tetsal, tsekhal, sūghawul, (to stick in, plant) n'jatal, n'jzatal.
- stiff*, a. ṭing, klak, lak, negh, ziz, (erect) l'war.
- still*, a. band, bey-ḥarakat, puṭa'h khula'h.
- stir*, v.t. laṛal, (mix) ṛakawul, gaḍawul.
- stomach*, n. geḍa'h, kheṭa'h, aozraey, (crop) jajūra'h, jajūraey.
- stone*, n. kārnaey, (a monolith) tejza'h, (of fruit) haḍ zaraey; v.t. pah kārno wishtal, sangsār ka.
- stony*, a. kārnedz, kārnaey, (ground) tarāra'h, kārnedza'h z'maka'h, sang-lākh.
- stoop*, v.i. ṭiṭidal; v.t. (bend or stoop the head) sar ṭiṭawul.
- stop*, v.i. tam ke., (continue) aosedal, pātedal, pāto ke., (halt) wudredal, walāredal; v.t. (impede) ārawul, kariyābawul; v.i. n'shatal, n'shaledal, (prevent) hiṭaledal; v.t. (delay) dzandawul, (discontinue) tark ka., (rest) ārām niwal.
- store*, n. ambār, ganj, (house) ambār khāna'h, khizāna'h; v.t. ṭolawul, jam'a'h ka.
- stores*, n. asbāb, sāmān, toṣha'h, tsowraey, zakhīra'h.
- storm*, n. sila'i, ṭūfān; v.t. (assault) ḥamla'h ka.
- stout*, a. tsorb, ghaṭ, kaṭaḥ, khṛis, gagar, nāpar, maḥbūt.
- straggle*, v.i. khwaraey khwaraey t'lal or gærzedal.
- straight*, a. sam, sat, tsak.
- strange*, a. begānah, pradaey.

- stratagem*, n. lamghara'i, hīla'h, fareb.
straw, n. khass, khassarnaey, (chopped or broken) būs.
stray, a. wuruk, wuruk-shawaey, khūshaey; v.i. wuruk ke.
 or wurukedal, khūshaey gærzedal.
stream, n. (gush of water) dāra'h, shuturaka'h, (rivulet)
 laštaey, wāla'h; v.t. dāra'h wahal, shuturakah wahal.
strength, n. bram, zor, kūwat.
strengthen, v.t. zor war-kawul, mazbūt ka. klakawul, (as a
 fortress) tīngawul.
strict, a. sakht, tīng, klak, zorawar.
strife, n. jang, steza'h, mīrtsī, jagra'h.
strike, v.t. wahal, takawul.
strip, v.i. barbandedal; v.t. barbandawul.
strive, v.t. košhiśh ka. miḥnat ka.
stroke, guzār, wār, wāraey, (at play) daw; v.t. (make or
 deliver) wāraey ka., guzar ka.
stubborn, a. takarnaey, jah, khpul-sar, sar-kaśh, hođ.
stumble, v.i. drabal, budrī or śkandārī or kangas khwara.
stupid, a. palwand, kaw-dan, nā-poh.
sturdy, see *stout*.
subdue, v.t. lāndey ka., ghamawul, maghlūb ka.
subject (see *subdue*), (a subject), n. ra'iyat, zer-dast, tābi'-
 dār, tābin.
submit, v.t. ḥukm manal, farmān w'ral, farmān-bardārī
 ka., itā'at ka.
subordinate, a. k'shatah, kashar.
subsistence, n. rozī, rizk, roz-gār, guzrān.
success, n. baraey, gaṭah, gaṭana'h, wəṛāna'h, bakht.
succour, see *aid*.
suck, v.t. (breast or teats) rawdal, (imbibe) chūpal,
 z'bēshal, tskawul, ts'shal.
suckle, v.t. taey war-kawul.
suffer, v.t. petsal, z'ghamal, (in comp.) w'ral, khwara,
 k'shal; v.i. sahedal, sahal; v.t. (allow) pre-jz'dal, pre-
 śhodan, ijāzat or ḥukm or rukḥṣat war-kawul.
suitable, a. pirzo, perzo, yarzan, munāṣib, wājib, śhəh.
summit, n. peza'h, tsūka'h, selma'h, sar.
summon, v.t. balal, rā-balal, talab ka.

- sun*, n. n'mar, n'war, (rise) n'mar khātah or khatana'h, (set) n'mar prewātah or pre-watana'h.
- superior*, a. (greater) lo-e, ghaṭ, star, (age or rank) mashar, (preferred) ghwarah, (upper) bar, pāsanaey, portanaey.
- supplication*, n. minnat, dū'ā.
- support*, n. pālana'h, n'māndzana'h, parwarish, (preserve) sātal, jzghoral, (assist) marasta'h ka., pushti ka.
- supporter*, n. pālunkaey, jzghoraey, sātandoaey, sātunkaey.
- suppose*, v.i. pohedal; v.t. garnal, angeral.
- surprise*, v.i. nā-tsāpah pre-watal.
- surround*, v.t. chāperah nīwal, isārawul, hisārawul (*corrup.* of hiṣār), (by men—post men around) chāper dzān dzān kawul.
- survive*, v.i. jzwandaey ke., jzwandaey pāto ke., pā'edal; v.t. zist ka.
- suspect*, v.t. shakh ka. or rā-w'ral, gumān ka.
- sustenance*, n. khwarāk, ts'shah khwarāh, rozi.
- swallow*, v.t. n'ghardal, terawul.
- swear*, v.t. kasam khwaral, saugand khwaral, (to administer an oath) kasam, etc., war-kawul.
- sweat*, n. khwala'h; v.i. khwala'h or khwaley ka.
- sweep*, v.t. jārū ka.
- sweet*, a. khøjz; (become) v.i. khøjzedal; (make) v.t. khwajzawul.
- swift*, a. garandaey, jalt, tez.
- swell*, v.i. parsedal, pundedal.
- swim*, v.t. lānbo wahal.
- sword*, n. tūra'h, tegh.
- swordsman*, n. türzan, tür-yālaey.

T.

tail, n. lam, laka'i.

take, v.t. ākhistal, nīwal, (carry) w'ral, yosal, (lead) botlal, bīwal, (out) kājzal, k'shal, (off) bāsal, yastal.

talk, n. wāyana'h, wayaey, w'rasha'h, khabara'h; v.t. wayal, khabarey ka.

- tall*, a. (in stature), dang, l'war, (high) hask, ūchat, ūjzd.
tar, n. řāndzarah, chūrel.
target, n. naśha'h, mūkha'h, kuhāra'h, (shield) spar.
taste, n. (flavour) khwand, maza'h, tsakindan, tsaka'h; v.t.
 khwand ākhistal or ka., tsakal, (give savour) khwand or
 maza'h wahal or loral, tsakindan wahal.
tax, n. bāj, khirāj, sāw, maḥṣūl.
teach, v.t. l'walawul, sabak war-kawul, showal, amokhtah
 ka., t'alīm ka.
teacher, n. ustād, mu'allim, ākhūnd.
tear, v.i. tsiredal, shledal, w'raredal; v.t. tsiral, w'rarawul,
 shlawul, (out) bāsal, kājzal, yastal.
tear, n. aośha'h, (tears) aośhey, (tearful eyes) aośhaney
 ; stargey; v., v.i. (shed tears), aośhey toeyedal.
teat, n. taey.
tell, v.t. wayal, bayānawul, showul, khabar ka.
temper, n. kho-e, lośhaey, khaṣlat, ṭab', ṭab'iyat, (of metals)
 dam, āb.
tempest, see storm.
tend, v.t. timār ka., khidmat ka., (sheep) shpāni ka.
tent, n. dera'h, khaima'h, (hair tent of the pastoral tribes)
 kijzda'i, (rope) mazaey, māndara'h, marānda'h.
terrible, a. haul-nāk, khof-nāk, haibat-nāk.
terrify, v.t. tarhawul, dārawul, dhalawul, werawul, haibat
 wahal or ka.
terrified, a. haibat-wahalaey, tarhawulaey, werawulaey, tar-
 hūr.
terror, n. tor, wera'h, tara'h, tarhara'h, haibat, khof.
test, v.t. āzmāyil, āzmoyal, āzmūdah ka., āzmāisht ka.
testify, v.t. gawāhi lal or lawdal, or gawāhi adā ka., shāhidī
 lal or lawdal.
thank, n. shukrāna'h or shukr pah dzā'e rā-w'ral, shukr
 guzāral, shukr ka.
thatch, n. tsapar, chat.
thaw, n. wī-li-wālaey; v.i. wī-li ke; v.t. wī-li ka.
theft, n. ghlā.
thick, a. ghaṭ, (bulky)'peṛ, l'wār, (inspissated) ṭing, (dense,
 as trees, hair, etc.) tat, ṭal, garn, (as the voice) daḍ.

- thief*, n. ghal, (expert) chakah ghal.
thigh, n. w'rūn, patūn, (including leg and foot) shānga'h.
thin, a. (lean) trandz, ḍangar, khwār, (scanty) rangaey,
 (delicate) naraey, bārik, mahīn.
thing, n. tsiz, kālaey, shai.
think, v.i. pohedal; v.t. angeral, garnal, andeshna'h,
gumān, khiyāl or fikr ka.
thirst, n. tanda'h, tajzaey-wālaey; v.i. (become thirsty)
tajzaey ke.
thirsty, a. tajzaey.
thorn, n. āghzaey, (bush) karkarna'h, (thorns, brambles)
ghaney, (thorny tree) āghzana'h wana'h.
thought, n. andeshna'h, gumān, poha'h, khiyāl, fikr.
thresh, v.t. wahal, ṭakawul, kūṭal, (corn) ghobal ka.
thread, n. sparsa'i, mazaey; v.t. pew-dal, pe-yal.
threaten, v.t. ḍarawul, tarhawul.
throat, n. mara'i, mar-kanda'i, gharaey, gharandaey,
 (fauces) ghāra'h, (larynx) stūnaey, (tonsil) da jzabey
laṛ or had.
throw, v.t. wishtal, āchawul, lawastal, (away) ghurzawul,
to-yowul, (down) pre-wastal, pre-yastal.
thrust, v.t. (into) maṇḍal, k'she-yastal, ḷk'she-bāsal, ṭe-
khal, nanayastal, (push aside) ṭeyl wahal.
thumb, n. ghaṭa'h gūta'h.
thump, v.t. sūk wahal, ḍabawul.
thunder, n. tālanda'h, tarnah, (bolt) tandar, ṭakah; v.i.
ghurumbedal.
tidings, n. khabar, (good) sār, zeraey, (a bearer of) zerah-
garaey.
tie, n. tarūn, tarna'i; v.t. taṛal, lagawul.
tight, a. ṭing, ṭing, rā-k'shalaey, tang, (very tight) ṭap ṭing,
 (fitting) chust.
tighten, v.t. ṭing taṛal or ka., rā-k'shal, klakawul.
till, v.t. karal. See *plough*.
tillage, karana'h, kar, zamīn-dāri.
time, n. waḳt, āwān, daur, zamāna'h, (age) 'umr, kāl;
 (season) mausim, mūda'h, naubat, (turn, spell) ṭāng,
wār, plā, ḍzal, guzār, heṛ, (leisure) furṣat, waz-gār-tob.

- tire*, v.i. staraey ke. ; v.t. staraey ka.
tired, a. staraey, stomān.
toe, n. da pshey gūṭa'h.
toil, v.t. miḥnat ka., koṣhiṣh ka., jahd ka., chopar wahal.
toll, n. maḥṣūl, chūnga'i.
tongue, n. jzaba'h, (long-tongued) jzaba'h-war, (on the tip of) da jzabey pah sar.
tool, n. kālaey, ālat.
tooth, n. ghāsh, (less) kanḍas, karshap, (ache) ghāsh-khūjzaey.
top, n. peza'h, ṭselma'h, ṭsūka'h, sar.
torch, n. (of pine wood slip) shūnṭa'i.
torment, see *torture*.
torrent, n. nīz, nī-ūz, sail-āb.
torture, n. 'azāb ; v.t. azāb ka.
toss, v.i. ghurzedal ; v.t. ghurzawul, āchawul, lawastal.
total, n. ṭol, wārah, ṭol-ṭāl, drast.
touch, v.i. b'losedal ; v.t. b'lodal, lās āchawul, lās war-w'ral, lams ka., (the feelings) lamsawul.
tough, a. klak, paṭakh, sakht.
tower, n. burj.
town, n. shahr, kaṣba'h.
track or *trace*, n. maṇḍ, darak, belga'h, raksh, naṣha'h, (way) lār ; v.t. mūndal, belga'h bāsal, laṭawul.
tract (of country), n. hewād, z'maka'h, mulk, (level) sama'h.
trade, n. tijārat, saudāgarī, saudā, peshah, kasb, kār, war-k'rah rā-k'rah.
tradesman, kasb-gar, peshah-gar.
trader, n. tājir, saudāgar, parānchah.
train, v.t. amokhtah ka., taiyārawul, rūjzdawul, (following) swarī, jalab, ḥashmat.
trample, v.t. pā'emāl ka., latārawul, ghobal ka., ghoey-maṇḍ or ghwaey-maṇḍ ka.
tranquillize, v.t. tāṭob ka., saṛawul, āramawul, āram war-kawul, pakhulā ka., qarārawul.
transfer, v.t. pāslawul, spāral, taslīm ka.
transport, v.t. (animate things), botlal, biwal, (inanimate) w'ral, yosal, (banish) jalā-waṭan ka.

- travel*, v.t. safar ka. ; v.i. (to set out on) pah safar t'lal.
- traveller*, n. musāfir.
- treachery*, n. khayānat.
- tread*, v.t. pshey iz'dal, (under foot) pā'e-māl ka., latāral, (out corn) ghobal ; v.i. (as birds) khatal.
- treason*, see *rebellion*.
- treaty*, n. taṛa'h, taṛana'h, taṛun. 'ahd, ṣulḥa'h, (enter into) 'ahd ka., taṛun ka., ṣulḥa'h ka., (articles of) 'ahd nām-a'h, ṣulḥa'h nāma'h.
- tree*, n. wana'h.
- tremble*, v.i. rejzedal, larzedal, paṛkedal, ṛapedal.
- trial*, n. (test) azmā'isht, imtiḥān, (of a case) tajwiz.
- tribe*, n. ḡaum, ulūs, firḡa'h, (section of a) khel.
- trick*, n. ghulat, nakhra'h, fareb, (habit) kho-e.
- triumph*, n. wi-āṛana'h, baraey ; v.t. baraey mundal, wi-āṛal.
- troop*, see *crowd*.
- trot*, n. ḡachko, ḡachka'h, ḡugland ; v.i. pah ḡachko or pah ḡugland t'lal.
- trouble*, n. randz, dzawr, talwasa'h āzār, rabaṛ, mihnāt, dil-āzārī ; v.t. randzawul, dzawrawul, rabṛawal, āzār rasa-wul.
- trough*, n. nāwa'h, (small) nāwa'h-ga'i, pūl, tarnāo.
- trudge*, v.i. ṭaparedal.
- true*, a. rištinaey, rištūnaey, rištī'ā, rāst, (genuine) karah.
- trust*, n. sāh-wisa'h, bāwar, khal, i'tibār, (credit) nasīa'h, (hope) umed, tawakkul, (charge) ḡawāla'h.
- trusty*, a. i'tibārī, mu'tabar, wafā-dār.
- truth*, n. rištī'ā, rāstī.
- try*, v.t. āzmoyal, azmāyil, azmāisht ka., was ka., koṣhiṣh ka., (a suit) 'adālat ka., tajwiz ka.
- tumult*, n. balwā, izwajz, zwajz, ṭrap, shar, ghulghula'h.
- turban*, n. dastār, (small) paṭkaey, (a cloth tied over the turban and under the chin) mandūs.
- turn*, n. (revolution) tsarkh, daur, (time, occasion) plā, wār, dzal, heṛ, guzār, (twist) pech, marwat, wal, (also, bend) tāo, (bend) kajz-lech, kāl-kūch ; v.i. āwuṣhtal, tsarkh-

- edal, churledal, gærzedal, għarēdal, stūnedal, (back) jār-watal, (become, grow, etc.) sh'wal, kedal; v.t. tsarkhawul, churlawul, gærzawul, għarawul, (back) stūnawul, jār-yastal, (out) shaṛal, (from) prejzdal, tark ka., (over) āṛawul.
- twist* (bend), n. pech, tāo, wal, marwat; v.i. tāwedal, kṛing-edal; v.t. pech khwaṛal, ṭiṭawul, wal ka., wal khwaṛal, kṛingawul, wal ka., (spin) għaštal, għarawul, għaṛal, tā'o-awul.
- tyranny*, n. zulm, jafā, jawr, zor, jabr.
- tyrannize*, v.t. zulm, jafā, etc., ka.
- tyrant*, n. zālim, jafā-kār.

U.

- ugly*, a. trīw-makhaey, bad-shakl, bad-ṣurat.
- unable*, a. nā-tawān.
- unanimity*, n. joṛišt, rogħa'h, yek-dili, yek-jihatī, ittafāk.
- unbecoming*, a. nā-lā-ik, nā-munāṣib, nā-kardaey.
- unbeliever*, n. bey-din, kāfir.
- uncertain*, a. nā-yakīn.
- uncle*, n. (paternal) trah, (maternal) nū-e.
- unclean*, a. khiran, palid, nā-pāk, nā-wulaey.
- unconcerned*, a. bey-parwā, bey-għam.
- uncultivated*, a. shār, wijār.
- undergo*, v.t. z'għamal, sahedal, w'ṛal.
- understand*, v.i. pohedal.
- understanding*, n. poha'h, fahm, 'aql.
- undo*, v.t. prā-natal, spaṛdal, khwarawul.
- undress*, jāmey or zaṛūkaey bāsal or yastal.
- unemployed*, a. a-ṭāl, bey-kār, waz-gār.
- uneven*, a. l'waṛ, jzawar, ṭubkī ṭubkī, kandey kawdarey, nā-hawār.
- unfit*, a. nā-kābil, nā-lā'ik, nā-munāṣib.
- unfold*, v.i. khwardal, ghwardal, ṭūkedal, (manifest) tsargandedal; v.t. prā-natal, spaṛdal, (manifest) tsargandawul, sh'kārah ka.

- unfortunate*, a. tor-bakht, asī, āfat wahalaey, nā-tsār, shūm, bad-naṣīb, nā-mubāarak, bey-naṣīb.
- unfruitful*, a. shanḍ.
- ungrateful*, a. nā-shukr, nā-ḥaḳḳ-shinās.
- unhappy*, a. zahir, ḡham-jan, malūl.
- uninhabited*, a. ḡhair-ābād, wairān.
- union*, n. (accord) ittafāk, joṛišt, rogħa'h, paiwastūn, taṛūn, taṛana'h.
- unite*, v.t. paiwastah ka., taṛal, lagawul.
- universe*, n. naṛa'ī, jahān, dunyā.
- unjust*, a. bey-insāf, nā-ḥaḳḳ, bey-dād, jafā-kār.
- unlawful*, a. ḥarām, nā-rawā.
- unload*, v.t. tashawul, bār kūzawul.
- unlucky*, see *unfortunate*.
- unmarried*, a. (man) nā-wādah kaṛaey, lawanḍ, (female) nā-wādah shawey.
- unripe*, a. aom, umḡhalan, nīmah-khwā, nim-ḡaṛaey.
- unroll*, v.i. khwaredal, ḡhwaredal, wiṛedal; v.t. prā-natal, spaṛdal, khwarawul, etc.
- unsafe*, a. khaṭr-nāk.
- untie*, see *unloose*.
- upper*, a. bar, pāsanaey, portanaey.
- upright*, a. (honest) imān-dār, rištūnaey, rištīnaey, (erect) w'lār, jig, lak, negħ.
- upset*, v.i. naskoredal, naṛedal, paṛ-makh or paṛ-makhaey pre-watal; v.t. naskorawul, naṛawul, āṛawul.
- urge*, v.t. tezal, zoral, (enjoin) tākid ka., (stimulate) ājzi-yil, lamsawul.
- urgent*, a. zaṛūr.
- use*, n. fā'ida'h, kār, (possession) taṣarruf; v.t. pah kār rā-w'ral, taṣarruf ka.
- useless*, a. pūch, tash, nā-kāra, bey-fā'ida'h.
- usurp*, v.t. pah jabr ākhīstal, pah zor dzān tah ākhīstal.
- utter*, a. bashpaṛ, nihāyat; v.t. (speak) wayal, lal, lawdal, (set agoing) jāri ka., chalawul.

V.

- vacant*, a. tash, khūshaey. See *empty*.
- valiant*, a. maṛanaey, tūr-yālaey, z'rah-war, bahādur.
- valley* (between two mountains or ranges), dara'h.
- value*, n. kīmat, bai'a'h; v.t. kīmat or bai'a'h taṛal.
- vanquish*, v.t. lāndaey ka., pær ka., mātauwul.
- vapour*, n. laṛa'h lūgaey, lū, b'rās.
- vary*, v.i. gærzedal, badaledal; v.t. āwushtal, gærzawul, badalawul.
- vassal*, n. hum-sāyah, faḳīr. These terms are almost exclusively used by the tribes immediately north of Peśhāwar.
- vegetable*, n. (in general) sābū, (culinary vegetables) sāg, sabzī.
- vein*, n. rag, nabz (*cor. nas*), (open a) rag wahal.
- venerate*, v.i. grohedal.
- vengeance*, n. badal, intikām; v.t. badal ākhīstal, intikām ākhīstal.
- verdant*, a. shin, zarghūn.
- verdure*, n. shin-gašhtī, shin-wālaey.
- verge*, n. tsanda'h, ja'ī, morga'h, ghāra'h.
- vessel*, n. (recipient) lośhaey, kaṭwa'ī.
- vez*, v.t. pārawul, ṭongreyīl, ṭongawul, rabrawul.
- victim*, n. jār, dzār, ḳurbān.
- victory*, n. baraey, w'rāna'h, zafar.
- victuals*, see *food*.
- view*, n. mandāra'h, kātah, lidana'h, lidah, nazr, (intention) maṭlab, niyat, gharaz; v.t. lidal, katal, goral, nazr ka., (have in view) maṭlab lalal, niyat lalal, gharaz lalal, (deem) garnaal.
- vigilance*, n. baidārī, hošyārī, khabardārī.
- village*, n. kalaey, dih.
- villager*, n. da kali saṛaey, dihḳān.
- violence*, n. jabr, jafā, zor, zulm, zabardastī, (inclemency) tūndī saḳhtī.

- virtue*, n. she-gara'h, din-dāri, neki, nekokāri, (quality) kho-e, khaṣlat, jauhar, loṣhaey, ṣifat.
visible, a. autsār, bartser, tsargand, sh'kārah, zāhir.
voice, n. zwajz, jzagh, jzwajz, bāng, āwāz, tarāna'h.
volley, n. shilak; v.t. (pour in a) shilak war-kawul.
vow, n. loṛa'h, wāda'h, neṭa'h; v.t. loṛa'h ka., wāda'h ka., neṭa'h taral, jzo, (By thy head, I vow!) stā pah sar jzo.

W.

- wages*, n. ṭalab, ma-wājib, miḥnat, muzd.
wagon, n. 'arāba'h, gāda'i.
wail, see *lamentation*.
waist, n. m'lā, landa'h.
wait, v.t. aosedal, pātedal, ḥāzir aosedal, (attend) khidmat ka.
wake, v.i. wīshedal, pātsedal, baidār ke.; v.t. wishawul, pātsawul, baidār ka.
wall, n. diwār, sadd.
wander, v.i. ramedal, bey-lāri ke.
want, n. ghoṣht, ḥājat, (poverty) tangsi'ā, tangsa'h, khwāri; v.i. khwāredal; v.t. ghoṣhtal, ḥājat loral, khwāri k'shal.
war, n. jang, kār-zār, (religious) jihād, ghazā.
warlike, a. jangī, tūr-yālaey.
warm, a. tod, garm, (luke) tarām, (somewhat) todūkaey; v.t. todawul, garm ka.
warmth, n. toḍ-wālaey, toḍukha'h, garmi.
warn, see *admonish*.
wash, v.t. w'lal, wīndzal, (for prayers) awdas or waḏū ka., (one's self) lambal; v.i. lambedal; v.t. lambawul.
waste, a. rang, shār, wijār, wairān, ūjār; n. shāra'h, mair-a'h, (misuse) talaf; v.t. talaf ka., nā-ḥakḳ kharts ka.
watch, n. pāswān, tsoka'i-dār, pahrah-dār, kashak-chī, (over cultivation) kaṣhaey, (house) tsoka'i, tārna'h.
watchful, a. hoṣhyār, baidār, khābar-dār.

- water*, n. aobah, (carrier) mashkī, saḳāo ; v.t. (cattle) aobawul, lündawul, khaḳob ka., tsakawul.
- watery*, a. aoblan, lünd, z'yam-nāk, nam-nāk.
- wave*, n. tsapa'h, mauj.
- way*, n. lār, (habit, etc.) togah, kho-e, shān, dod, ṭaur, ṭarīkah.
- waylay*, v.t. lār nīwal, puṭ-gana'ī ka., pah patsūnī k'shey k'she-nāstal.
- wayward*, a. wītak, khpul-sar, sar-kaśh.
- weak*, a. zā-īf, ḍangar, nā-tuwān, kam-zor, kam-ḳuwat, (unimportant) khwār, spuk, nā-tsīz.
- wealth*, n. daulat, dunyā, māl, zar.
- wealthy*, a. daulat-man, māl-dar, dunyā-dār.
- weapon*, n. drasta'h, wasla'h, y'ragh, hatiyār.
- wear* (clothes), v.t. aghostal, aghustal, pah dzān āchawul ; v.i. (last) pā'edal, (abrade) sūledal, (wear out) zaredal.
- weary*, a. staraey, stomān, haukah.
- wedge*, n. shpetaey, pā-na'h.
- weep*, v.t. jzaral aośhey to-yedal ; v.t. (cause to) aośhey to-yawul.
- weigh*, v.t. tolawul, tol ka., talal, jokal.
- weight*, n. dründ-wālaey, darah-nāwaey, tol, jok, wazn, andāza'h.
- well*, n. tsāh, kūhaey, spargha'h, (with steps to go down) baha'ī, (with a Persian wheel, at Peśhāwar and in vicinity) arhaṭ.
- well*, a. śhāh, joṛ, rogh, (born) sāwū, sāhū.
- wet*, a. khusht, lünd, nau-an, nawan, z'yam-nāk, nam-nāk ; v.t. lündawul.
- wetness*, or *wet*, n. nam, nau, z'yam, lünd-wālaey, khusht-wālaey.
- wheat*, n. ghanam.
- wheel*, n. tsarkh ; v.i. churledal, tsarkhedal, gærzedal.
- whet*, v.t. tera'h ka., tez ka., (stone) belāw, barjū, p'sān.
- whisper*, v.t. pas pasey ka.
- white*, a. spīn ; v.i. (turn) spīnedal ; v.t. (make white) spīnawul.

- whiteness*, n. spīn-wālaey, spīn-tī'ā.
whizz, n. saǰz, sagħ; v.t. saǰz or sagħ ka.
wicked, a. bad-kār, sharīr, gunāh-gār.
wickedness, n. bad-kārī, gunāh, badi.
wide, a. (broad) plan, psorawar, sarahwar, (open, gaping) wīṭ, wīt, chīng, (as a door) lirī, (unconfined) ārat.
width, n. plan-wālaey, sor, psor, ārat-wālaey, 'arz.
widen, v.t. planawul, (open wide) chīngawul, wīṭ ka., (as a door) lirī ka., (relax) āratawul.
widow, n. kuṇḍa'h, kūṇḍa'h.
widower, n. kuṇḍ or kūṇḍ.
wife, n. artina'h, artīna'h, ṭabar, ḥaram, merman, ḳor, (contemporary) bæn, ("feme covert") maṛośha'h, (husband's brother's) yor, (brother's) warandār, (son's) n'ǰzor.
wild, a. daštī, dzangalī, waḥshī, ṣaḥrā-i; n. dašt, ṣaḥrā, maira'h, dzangal.
wilderness (see *wild*), n. bayābān, bediā, dašt, ṣaḥrā.
will, n. khwaśhī, khāṭir, razā, marǰī, (control) wāk, ḥukm, ikhṭiyār, was.
willing, a. khwaśh, rāzī, ḥāzīr.
win, v.t. gaṭal, w'ral, pær ka., (gain over) grohedal.
wind, n. wo, bād, hawā, (hot) paro, tod bād, (cold) soṛ bād, sūla'i, (breath) sāh, dam.
wind, see *twist*.
winding, a. kojz-wojz, kajz-lech, wahlandaey.
window, n. darbacha'h, darīcha'h, kaṛka'i.
wine, n. mai, sharāb.
winnow, v.t. tsapawul, tsap wahal.
winter, n. jzamaey, sāra'h.
wipe, v.t. muśhal, sāf ka.
wisdom, n. poha'h, 'aḳl, fahm, sha'ūr, dānish, dānā'i.
wise, a. pohānd, dānā, 'aḳil, hośhyār, (way) toga'h, shān, dod, rang.
wish, n. ghosht, haṇḍa'h, hatsa'h, ārzū, irāda'h; v.t. ghoshtal, haṇḍa'h, etc., laral.
wither, v.i. m'ṛamedal, m'ṛāwedal, kumarnedal; v.t. m'ṛamawul, etc.

- withstand*, v.t. hiṭālawul, ārawul, dafa' ka., barābari ka.
witness, n. shāhid, gawāh.
wolf, n. lewah, sharmašh.
woman, n. shādza'h, 'aurata'h, zan.
wonder, v.t. ta'jjūb ka.; v.i. (*lit.* become astonished) hairanedal.
wood, n. largaey, (fire) bālarn, (brake, copse) jāf.
wool, n. waṛa'i, (*lit.* down) pashm, (made of wool) waṛinah, pashminah.
woolly, a. waṛan.
word, n. khabara'h, wayana'h, wayaey, lafz, (intelligence) khabar.
work, n. kār, chār, kasb, shughl, miḥnat, khidmat; v.t. kār, etc. ka., k'ral, (man) kāri-gar, kār-kawūnkaey.
world, see *universe*.
worm, n. chinjaey.
worn, a. zoṛ, (rubbed or frayed) sūledalaey, (fatigued, worn out) ṭap staraey.
wound, n. parhār, zakhm, zam, khujz, khūjz; v.t. zakhmi ka., ghwutsawul, jzobalawul, khujzawul.
wounded, a. parhār-jzalaey, khujz, khūjz-mand, ghwuts, jzobal, zakhmī, (badly) zam-zamolaey.
wrap, v.t. n'ghašhtal, n'ghāral.
wretched, a. khwār, tārah, tabāh, bey-kas.
wretchedness, n. khwāri, tabāh-i, tor-bakhtī.
wring, v.t. nichorawul.
wrist, n. maṛwand.
write, v.t. kājzal, k'shal, khatt k'shal, taḥrīr ka.
writing, n. khatt, taḥrīr.
wrong, a. ḥarām, nā-ḥaḥḥ, nā-rāst, nā-rawā, nā-lā-ik, nā-munāshib; n. bey-insāfi, zulm, jabr, jafā, zarar, nuḥṣān, (incorrect) ghalat, khaṭā; v.t. zulm, etc. ka., zarar rasawul, etc.
wry, a. tsor, kojz, kṛing.

Y.

- yard*, n. gaz, (enclosure) hadera'h, gholaey.
yarn, n. sparnsaey.

year, n. kāl, (this) sajz or sajznaey or sakh kāl, (next) rā't'lūnaey kāl, makhaey kāl, (last) paṛos or paro-sajz kāl.

yearn, v.t. pakhsedal, pirzawa'h ka.

yeast, n. khamīra'h, tomna'h.

yield, v.t. (produce, bring in) rā-w'ral, war-kawul, paidā ka., (consent) manal, n'ghutal, n'ghwatal, (consign) pāslawul, spāral.

yoke, n. jugh.


young, a. dzwān, halak.

youth, n. dzwānī, zalmī-tob, halak-wālaey, (a youth) dzwān, zalmaey, halak.

Z.

zeal, n. ghairat, tapāk, gharmi, jān-fishānī.

zealous, a. ghairat-mand, tez, sar-garm.

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