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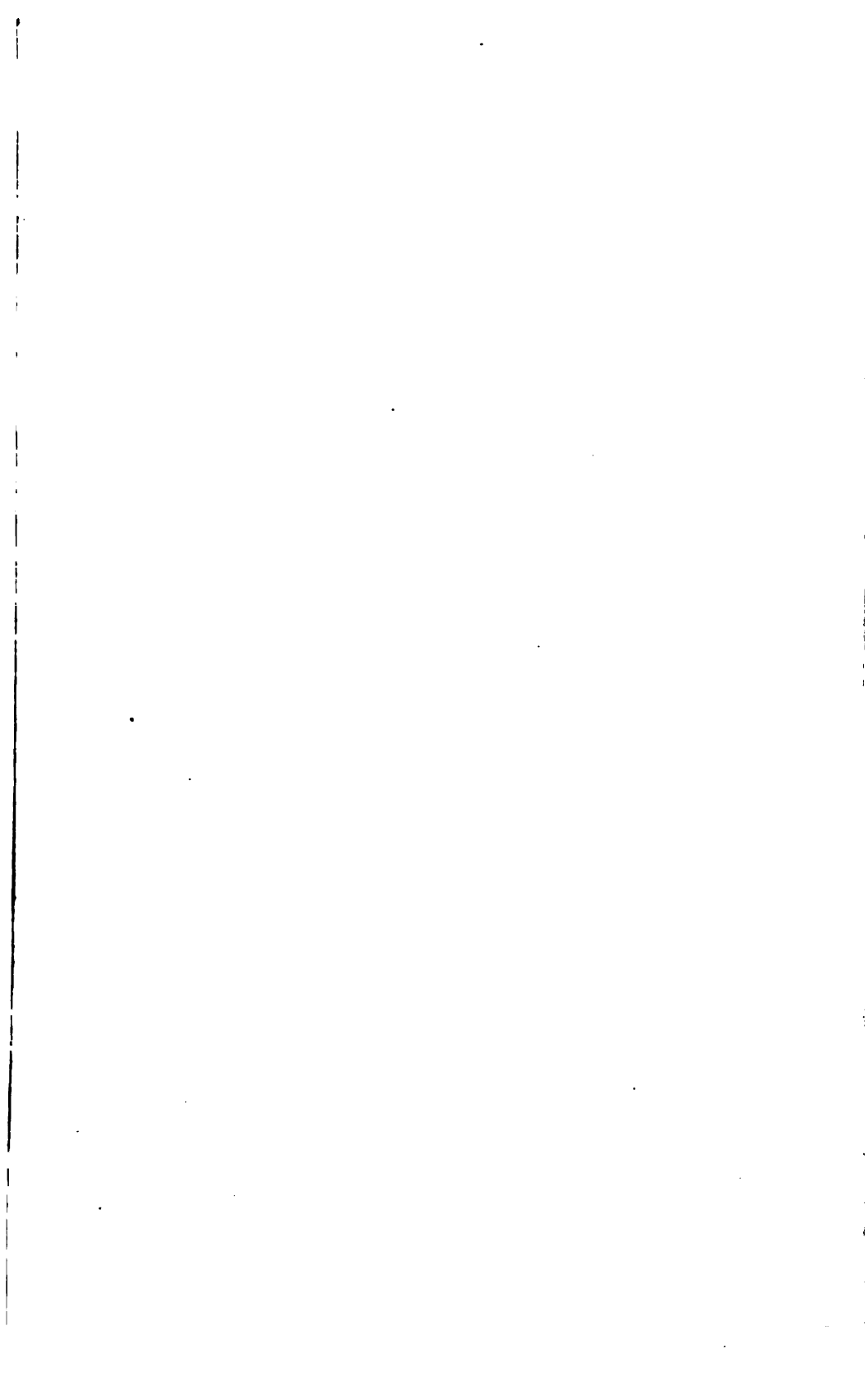
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Indian Institute, Oxford.











*W. H. ...*

*London April 5. 1878* 14.D.20

**GRAMMAR**  
**OF THE**  
**SINDHI - LANGUAGE.**

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D. 20.

**GRAMMAR**  
**OF THE**  
**SINDHI LANGUAGE.**

**COMPARED**  
**WITH THE SANSKRIT-PRAKRIT AND THE**  
**COGNATE INDIAN VERNACULARS,**

**BY**  
**DR. ERNEST TRUMPP.**

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**PRINTED BY ORDER OF HER MAJESTY'S GOVERNMENT FOR INDIA.**

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**DEDICATED**

**TO**

**SIR BARTLE FRERE, K. C. B.**

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**OF HIGHEST REGARD AND ESTEEM**

**BY HIS OBEDIENT HUMBLE SERVANT**

**E. TRUMPP.**



## P R E F A C E.

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THE Grammar, which is now offered to the learned Public, has been compiled already years ago, but as there were no means of printing it, it was laid aside hopelessly. That it has finally been rescued from oblivion is owing to the enlightened patronage of Her Majesty's Government for India, which liberally granted the printing expenses.

I am afraid, that I have given rather too much than too little by endeavouring to render the Grammar as complete as possible; I trust, however, that this object may have been attained to some extent at least.

A beginner will do well, after he has acquainted himself with the Sindhī system of sounds, to commence at once with the declensions and to turn by and by to the formation of themes after he has got a fair insight into the fabric of the language. | The *Introduction* is intended for those only, who wish to penetrate more deeply into the origin and nature of the Sindhī.

The quotations, which I have added, I hope may prove useful to introduce the beginner into the study of the Sindhī literature; most of the quotations are taken from my edition of the *Shāha jō Risālō*<sup>1)</sup>, but many others also from manuscripts in my possession, which I collected during my former stay in Sindh. What we need now most is a critically sifted edition of the popular Sindhī tales and songs, which are very numerous and from which a good collection might be made. The next desideratum is an enlarged Sindhī Dictionary, as the late Capt. Geo. Stack's Dictionary, which is very good as far as it goes, is not sufficient for reading older or more difficult pieces. We may fairly expect, that these deficiencies will soon be remedied by Mr. Peile, the present energetic and enlightened Director of Public Instruction in the Bombay Presidency, for which the thanks of the learned Public will be due to him.

The Sindhī is by no means an easy language, it is on the contrary beset with more intricacies and difficulties than any of its Prākrit sisters. But on the other hand it amply repays to the philologist the labours he bestows on it; for the Sindhī has preserved a great many forms, for which we look in vain in the

---

1) Published with the title:

Sindhī Literature. The Divān of Abd-ul-Latif, known by the name of: *Shāha jō Risālō*, 739 pages. Printed by F. A. Brockhaus, Leipzig, 1866.

In the quotations Sh. stands as an abbreviation for it.

cognate idioms. For the purpose of intercomparing the modern Arian dialects the Sindhī is therefore invaluable. For this reason we have pointed out, in the form of *annotations*, the relation of the Sindhī with the Sanskrit-Prākrit on the one hand and with the modern cognate idioms on the other hand, to give some impulse to a comparative study of the North-Indian Vernaculars, which as yet has been totally neglected.

The Sindhī Grammar of the late Capt. Stack is an accurate and meritorious work, but as all first attempts (for the Sindhī Grammar of Wathen does not deserve the name) incomplete and destitute of a Syntax. I sincerely wish, that the deficiencies of his work, from the emendation and enlargement of which he was prevented by an untimely death, may have been made up by the Grammar now offered to the Public.

The English reader will no doubt meet in this Grammar with many an expression, which he will consider as erroneous or ill-chosen. For all such and similar mistakes I must beg his pardon, which the kind reader surely will not withhold, when he is told, that the idiom, into which I endeavoured to clothe my thoughts, is not my mother-tongue.

Whilst this Grammar was passing through the press, I had gone to India for the purpose of translating the Sikh Granth. In order not to delay too long the printing of it, I could only see and correct a proof-sheet once. The unavoidable consequence was,

that owing to the letters of this Grammar being loaded with so many dots and distinguishing marks, a number of misprints has crept in, which the student is requested to correct first after the affixed list of misprints.

REUTLINGEN, 4<sup>th</sup> June, 1872.

E. TRUMPP.



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# INTRODUCTION.

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## THE RELATIONSHIP OF THE SINDHI TO THE SANSKRIT AND PRAKRIT.

The Sindhī is a pure Sanskritical language, more free from foreign elements than any other of the North Indian vernaculars. The old Prākṛit grammarians may have had their good reason, to designate the Apabhraṅsha dialect, from which the modern Sindhī is immediately derived, as the lowest of all the Prākṛit dialects; but if we compare now the Sindhī with its sister-tongues, we must assign to it, in a grammatical point of view, the first place among them. It is much more closely related to the old Prākṛit, than the Marāṭhī, Hindī, Panjābī and Bangālī of our days, and it has preserved an exuberance of grammatical forms, for which all its sisters may well envy it. For, while all the modern vernaculars of India <sup>1)</sup> are already in a state of complete decomposition, the old venerable mother-tongue being hardly recognisable in her degenerate daughters, the Sindhī has, on the contrary, preserved most important fragments of it and erected for itself a grammatical structure, which surpasses in beauty of execution and internal harmony by far the loose and levelling construction of its sisters.

The Sindhī has remained steady in the first stage of decomposition after the old Prākṛit, whereas all the

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1) In speaking of the modern vernaculars of India we exclude throughout the Dravidian idioms of the South, which belong to quite a different stock of languages.

other cognate dialects have sunk some degrees deeper; we shall see in the course of our introductory remarks, that the rules, which the Prākrit grammarian Kramadīshvara has laid down in reference to the Apabhransha, are still recognisable in the present Sindhī, which by no means can be stated of the other dialects. The Sindhī has thus become an independant language, which, though sharing a common origin with its sister-tongues, is very materially differing from them.

The Sindhī, which is spoken within the boundaries of Sindh proper, is divided into three dialects, which grammatically differ very little from each other, but offer considerable discrepancies in point of pronunciation. The dialect of lower Sindh, comprising the Indus-Delta and the sea-coast, is called **लाड़ी** lārī, from **लाडु** lāru<sup>1</sup>), by which lower Sindh is designated. The dialect, which is spoken north of Haiderābad, is called **सिराङ्की** sirāikī, from **सिरो** sirō, by which Upper Sindh is designated; the dialect in vogue in the Thar, or desert of Sindh, is called **थरेली** tharēli, from **थरु** tharu, the desert.

The dialect of Lār, though employed in most Sindhī compositions, is not the purest; the vowels are frequently contracted and the consonants too much softened down by assimilation. The northern or Sirāiki dialect has remained far more original and has preserved the purity of pronunciation with more tenaciousness, than the southern one. With reference to this superiority of the northern dialect to the southern the Sindhīs like to quote the proverb:

**लाड़ जो पढ़ी सिरे जो ढगो**

lāra jō parhyō sirē jō dhaḡō.

The learned man of Lār is an ox in Upper Sindh.

---

1) **लाडु** is not a proper noun, but an appellation, signifying: „sloping ground;“ the same is the case with **सिरो** sirō, which signifies the upper country.



The dialect of the Thar is vigorous but uncouth and already intermingled with the Māṛvārī; it is spoken by the Shikārīs, Dhedhs (हेडु carrier) and other out-cast tribes. As far as I know, there are no literary compositions extant in this dialect.

The object of these introductory remarks is to show the relative position, which the Sindhī holds to the Sanskrit and Prākṛit; and in order to elucidate this subject, we shall lay down the rules and principles, by which the present Sindhī vowel and consonantal system has been derived from the Sanskrit by the medium of the Prākṛit. Thus, we hope, a solid basis also will be gained for intercomparing the Sindhī with its other sister-tongues. By this process alone, which will enable us, to assign to the Ārian stock, what has been taken from it, though much altered now in shape and outward appearance by dint of contraction and assimilation, we shall on the other hand be able to trace out a certain residuum of vocables, which we must allot to an old aboriginal language, of which neither name nor extent is now known to us, but which, in all probability, was of the Tātār stock of languages and spread throughout the length and breadth of India before the irruption of the Ārian race, as all the other vernaculars contain a similar non-Ārian residuum of words, which have been already designated as "provincial" by the old Prākṛit grammarians.

The following investigation is destined for such as may be competent, by their previous studies, to penetrate more deeply into the real nature of the modern idioms of India, and for them, I trust, these outlines may prove useful and at the same time incentive, to follow up more deeply the intricate path, which I have pointed out.

## I. THE SINDHI VOWEL SYSTEM. 1)

## §. 1.

We consider first the single vowels, their change, substitution, contraction or elision in Sindhī.

1) **ऋ (ṛ)** and its permutations.

The Sindhī, like the old Prākṛit, has cut off **ऋ** from its system of sounds; for it is either treated as a vowel, in which case it is changed to i, a etc., or as a consonant, in which latter case it coincides with **र (r)**.

At the beginning of a word **ऋ**, if standing by itself, is changed to **रि (ri)**, just as in Prākṛit, e. g. Sindhī **रिछु** riḥu, bear, Prāk. **रिछ**, Sansk. **ऋक्ष**.

But if **ऋ** be joined to a consonant, the following rules hold good:

a) ṛ is usually dissolved into i, as: **डिसणु** disaṇu, to see, Sansk. **दृष्** (but Prāk. **दकख**), Hindī **देखना**; **विछुं** viḥū, scorpion, Prāk. **विञ्चुञ्चो** (or **विञ्चुञ्चो**), Sansk. **कृषिक**; **किञ्चो** kiō, done, Prāk. **किद**, Sansk. **कृत**; **गिरहणु** giṇhaṇu; to take, Sansk. **गृह्ण**, Prāk. **गेरह**.

b) ṛ is dissolved into u, if the consonant, to which it is joined, happens to be a labial, as: **बुढो** būdhō, old, Prākṛit on the other hand **बइढ**, Sansk. **वृद्ध**; **मुञ्चो** muō, dead, Prāk. **मुदो** or already **मुञ्चो** (by elision of **द**), Sansk. **मृत**. In such instances, as **सुणणु** suṇaṇu, to

1) In order to facilitate the intercomparison of the Sindhī with the Sanskrit and Prākṛit we have used in these introductory remarks a modified Sanskrit alphabet, the particulars of which see further on under the Sindhī alphabets. The romanized transcription, which we have added-every-where, is in accordance with the Standard Alphabet by Prof. Dr. Lepsius, 2<sup>d</sup> edition.

hear, Prāk. सुण, the original root-vowel (Sansk. शु) has been preserved.

c) In most instances though r is dissolved into ar, irrespective of the consonant to which it may be joined, as:

मरणु maraṇu, to die, Prāk. मर्, Sansk. मृ.

भरणु bharaṇu, to fill, Prāk. भर, Sansk. भृ.

धरणु dharaṇu, to place, Prāk. धर्, Sansk. धृ.

सरणु saraṇu, to move, Prāk. सर्, Sansk. सृ.

In such like instances the Sindhī, as well as all the other cognate dialects, is quite in accordance with Prākrit usage, the Sanskrit verbal noun being taken as the base of the infinitive in the modern idioms. In other instances though the Sindhī is not so liberal in dissolving ṛ, as the Prākrit; it has managed, on the contrary, in many cases to preserve ṛ by changing it to ir or transposing the same, as: मिरदंगु mirdangu (or: मिर्धंगु mirdhangu) a tabor, Prāk. मुइंगो, Sansk. मृदङ्ग; विरु virku, taurus (planet), Sansk. वृष; हिरु हिरु<sup>1</sup>), heart, Prāk. हिञ्जञ्ज, Sansk. हृदयम्, but the more Prākritical form हिञ्जो hīō, is also in use in Sindhī.

In a few cases ṛ has been preserved by being changed to simple r (subscribed), in conjunction with a dental t, d, or a cerebral ṭ, ḍ; as: ज़ाट्रो jātrō, son-in-law, Prāk. जामाउञ्जो, Sansk. जामातृक; in this form म has been elided, which is rather of rare occurrence, and the dental has passed into a cerebral, the affix क being dropped altogether; similarly माट्रे mātrē, and its derivatives, as: माट्रेजो mātrējō, माट्रेतो mātrētō etc., corresponding to the Prākrit form माउञ्जो, Sansk. मातृक.

1) The aspiration of ध is caused by the following r, which very frequently aspirates a preceding consonant, as we shall have often occasion to notice.

## 2) The Diphthongs ऐ ai and औ au.

Properly speaking there are no diphthongs in Sindhī, as little as in Prākṛit; ai is generally pronounced loosely as a-i, and au as a-u. The Sindhī, however, is somewhat tighter in its pronunciation and not quite so effeminate as the Prākṛit, so that it will depend more or less on the option of the speaker, if he will contract ai or au into a real diphthong, or pronounce them separately as two distinct vowels. From the manner of writing, no safe conclusion can be drawn, as a fixed system of orthography is still a desideratum. It may however be laid down as a general rule, that the Sindhī ignores diphthongs and pronounces them as two distinct vowels.

### a) The diphthong ai.

α) In such words, as are borrowed from the Arabic or Persian, the original diphthong is generally retained, and written and pronounced accordingly, as: सैरु sairu, journey; Arab. سَيْرٌ; पैदा paidā, created, Pers. پیدَا; likewise in such nouns, as have been taken from the Hindūstānī, as: पैसो paisō, a pice. On the rest it is quite optional, to write and pronounce for instance सैन saina or सइन sa-ina, hint; the Hindūs prefer the loose Prākṛit pronunciation (a-i, a-u), the Muhammedans more the Arabic or Persian method (ai, au).

β) But generally the diphthong ai is contracted into ē in Sindhī, which is always long, and never anceps, as in Prākṛit; e. g. वेरु vēru, enmity, prāk. वइरं (Lassen quotes also a form वेरं), Sansk. वैरं; वेजु vēju, physician, Prāk. वेज्ज, Sansk. वैद्य; सेंधोलूणु sēndhōlūṇu, rocksalt (literally, Sindh-salt), from the Sansk. सैधव, Sindhī, and लवण salt (Prāk. लोण).

In a similar manner also अय ay, which in Sindhī is treated in the same way as ai, is frequently

contracted into *ē*, as: **नेणु** *nēṇu*, eye, Prāk. **णञ्जयां**, Sansk. **नयनं**; **सेजा** *sējā*, bed, Prāk. **सेज्जा**, Sansk. **शय्या**.

γ) The original diphthong *ai* may also be contracted to *ī*, as: **धीर्जु** *dhīrju*, firmness, Sansk. **धैर्यं**, Prāk. **धीर**. This Sindhī form is so far a proof for the correctness of the Prākṛit rule, as **धीर्जु** can only be derived from **धैर्यं**, and not from **धीर** itself; similarly Hindi **धीर्ज**.

#### b) The diphthong *au*.

The same, that has been remarked on the diphthong *ai*, may also be stated of the diphthong *au*; it may be optionally pronounced as a diphthong, but is more commonly separated into its component vowels.

α) This diphthong is generally preserved in words borrowed from the Arabic or Persian, as: **दौरु** *dauru*, a period, arab. **دَوْرٌ**; **औरत** *aurata*, woman, Arab. **عَوْرَت**; also in pure Sindhī words it is used and written, as: **औखो** *aukhō*, difficult; **भौरु** *bhaūru*, a large black bee, Sansk. **भमरः**; **लौंगु** *laūgu*, a clove, Sansk. **लवङ्ग**. In such pure Sindhī words though the diphthong may also, after the analogy of the Prākṛit, be separated into *a-u*, as: **वउइणु** *va-uṇaṇu*, to seek, or: **वौइणु** *vauṇaṇu*; **भउणणु** *bha-uṇaṇu*, to wander about, or: **भौणणु** *bhaunaṇu*.

At the end of a word no diphthong is admissible, and it must always be pronounced **अउ** *a-u*, for the sake of inflexion, as: **सउ** *sa-u*, hundred (Prāk. **सअ**) **जउ** *ja-u*, barley, Pers. **جَو**, Sansk. **यवः**; **चउ** *ca-u*, say, imperative of **चवणु**, to say.

β) But very frequently this diphthong is contracted to *ō*, as: **गोरो** *gōrō*, fair, Sansk. **गौरः**; **जोभनु** *jōbhanu*, time of youth, Prāk. **जोव्वणां**, Sansk. **यौवनम्**; **मोडु** *mōru*, a crest, Prāk. **मउडं** (Sansk. **मुकुटः**); **भोणो** *bhōṇō*, or **भउणो** *bha-uṇō*, a vagabond. The same rule also is

occasionally applied to Arabic or Persian words, as: **कोम** kōma, a clan, or: **कौम** kauma, Arab. قَوْم.

γ) The diphthong au may also be contracted to ū, as: **सूरिहाई** sūrihāi, heroism, Prāk. **सोरिच्चं** Sansk. शौर्य; **लुणू** lūṇu, salt, Prāk. **लोण**, Sansk. लवणं (अव being treated like au).

### §. 2.

#### 3) The vowels a, ā; i, ī; u, ū; ē; ō.

Having considered the diphthongs ai and au in their relative position to the Sanskrit and Prākrit, we submit now the common Sindhī vowels to a nearer examination.

#### a) The vowels a, ā.

The short vowel **अ** a, is more tenaciously kept fast in Sindhī, than in the Prākrit, and the Sindhī very frequently recurs directly again to the original Sanskrit, as: **पको** pakō, cooked, Sansk. पक्क, but Prāk. पिक्क; **अंगारु** angāru, coal, Sansk. अङ्गार, but Prāk. इङ्गालो; **सुपनो** supanō, dream, Sansk. स्वप्न, but Prāk. सिबिण; **वलि** vale, a creeper, Sansk. वल्ली, but Prāk. वेस्त्रि. But there is no lack of examples on the other hand, in which original a has been likewise shortened to i, as: **खिमा** khimā, patience, Prāk. खमा, Sansk. क्षमा; **मिज** miña, marrow, Sansk. मज्जा.

In this way a has been shortened to i in all those forms, which are already alleged by the Prākrit grammarian Kramadīshvara in the Apabhransha dialect (compare: Lassen, Instit. Linguae Prāk. p. 454) as: **जिञ्च-तिञ्च** jā-tīa (Apabhransha: जिध-तिध, instead of जध-तध); **जिति-तिति** jite-tite, where-there (Apabhransha: जेत्यु-तेत्यु<sup>1</sup>), from यच-तच); **किति** kite, where? (Apa-

1) e is in Prākrit before a double consonant = ॐ = ॐ.

bhransha: **केत्यु**, from an original form **कनु**, instead of **कच**, thence the common Sansk. form **कुच**). The Sindhī adverb **ईअ** īa or **ईअ** īa, thus, corresponds to the Prāk. **इअ**, and is regularly derived from the Sansk. adverb **इत्थम्** (not from **इति**, which Lassen has already doubted) with the elision of h (īa = iha).

Short a is occasionally, but rarely, changed to u, as: **राउरु** rā-uru, tax, Sansk. **राजकर** (but not in the examples quoted by Lassen §. 173, 3).

Long ā is in Sindhī frequently preserved in such forms, where in Prākrit it has been already shortened (owing to the contraction or assimilation of the following compound consonant): as: **बैरागी** bairāgī, a religious ascetic, Prāk. **बेरग**, Sansk. **बैराग्य**; **मारिख** mārīkha, way, Prāk. **मग्ग**, Sansk. **मार्ग**; **जाट्रा** jāṭrā, pilgrimage, Prāk. **जत्ता**, Sansk. **यात्रा**; **वाघु**, vāghu, tiger, Prāk. **वग्घु**, Sansk. **व्याघ्र**. Long ā has been shortened in **कोड़रि** kōḍare, spade, Sansk. **कुदाल**.

Long ā is weakened to ī in the following adverbs, after the analogy of the Prākrit, as: **जड़िहिं-तड़िहिं** jaḍehē-taḍehē, when-then; **कड़िहिं** kaḍehē, when? which are derived from the Sansk. adverbs: **यदा-तदा**, **कदा**.

Long ā as a feminine termination of Prākrit nouns is in Sindhī occasionally permuted for ī or even ĩ (e), as: **वाई** vā-ī, speeck, Prāk. **वाआ**, Sansk. **वाच्**; **धुरि** dhure, origin, Prāk. **धुरा**, Sansk. **धुर**. The only example of final **आ** of a masc. theme being changed to i is **राइ** rā-e, prince, Prāk. **राआ**, Sansk. **राजा** nom.

In a certain number of words, ending in the Sansk. crude state in **तृ** (but nom. sing. **ता**), final ā has been changed in Sindhī (as now and then already in Prākrit) to u, as: **पिउ**, father, Prāk. **पिआ** (by elision of **त**), Sansk. nom. **पिता**; **भाउ** bhāu, brother, Prāk. **भाआ**, Sansk. **भाता**; and by the same levelling process: **माउ**

māu, mother, Prāk. **माआ**, Sansk. **माता**; राउ rāu, prince (besides राइ); पंधु pandhu, journey, Sansk. **पन्था** m.

As regards the vowel changes in the midst of a word, the Sindhī adheres on the average to Prākṛit usage, as: पथरु patharu, bed, Prāk. **पथर**, Sansk. **प्रस्तार**, Hindī **विस्तर**), different from the else identical word पथरु stone, Prāk. **पथर**, Sansk. **प्रस्तर** (Hindī **पथर**); मया mayā, compassion, Sansk. **माया** (Hindī likewise **मया**); देवली dēvalī, temple (in Sindhī with the fem. termination ī), Prāk. **देउल्ल**, Sansk. **देवालय** (Hindī likewise **देवल**).

b) The vowels i, ī.

Short i is in Sindhī pronounced like short ě, when preceded or followed by ह h, and regularly so, when ending a word, as: इहड़ो ěharō, such a one, मिहिति mēhētē, a mosque; गालि gāle, word. Short i corresponds therefore often to the Prākṛit ए ē, which is considered short, when followed by a compound consonant, whereas ए ē is in Sindhī always long; e. g. Prāk. **गेरह**, Sindhī **गिरह** (गिरहणु), to take; निंद्र निंद्रa, sleep, Prāk. **रोह** or **रिह**, Sansk. **निद्रा**; चिन्हु činhu, sign, Prāk. **चेन्थ** or **चिन्थ**, Sansk. **चिह्न**.

It is a curious phenomenon in Sindhī, that occasionally a short i is interpolated in a syllable, which the effeminate pronunciation finds too harsh for the ear. This is particularly the case, when a syllable closes with a double n or n followed by another consonant (especially a liquida). The consequence of this effeminate pronunciation is, that the n thus separated by the interpolation of i, becomes nasalized, as: संइन sāina, sign, hint, instead of सन्न, from संज्ञा; संइसारु sāisāru, world, instead of संसारु; मंइजल māijala, a day's journey, instead of मंजल (مَنْجَل), and is frequently no longer heard at all, especially



in the mouth of the Muhammedans, who write: مَزَلْ  
ma-izala, سَائِرْ sa-isāru etc.

Lengthened is *ī* in **की** *kī*, what, Prākṛit already **की**, from the Sanskrit **किम्**; further in **शीहु** *śīhu*, lion, Prāk. **सीह**, Sansk. **सिंह**; but not in **जिभ** *jibha*, tongue, Prāk. **जीहा**, Sansk. **जिह्वा**.

Long *ī* is kept fast by the Sindhī in many instances, where in Prākṛit it has been shortened to *ī*, in consequence of the assimilation of consonants, as: **तीर्थु** *tīrthu*, a holy bathing-place, Prāk. **तिथ्य**, Sansk. **तीर्थ**.

Long *ī* is rarely shortened to *ī*, and this only, when ending a noun, as: **नारि** *nāre*, a woman, Prāk. et Sansk. **नारी**.

Long *ī* passes into *ē* in those instances, which have been already marked out by the old Prākṛit grammarians, as Prākṛit **केरिस**, **एरिस** etc., Sansk. **कीदृश**, **ईदृश** etc. The corresponding Sindhī forms are: **केहरो**, *kēharō*, what? (by transposition of **ह**, instead of **केहो**); **केरु** *kēru*, who, (by elision of **ह**, instead of **केहु** *kēhu*; in the Apabhṛansha dialect *r* on the other hand has been dropped, as: **केही**). The Prākṛit form **एरिस** (Apabhṛansha **एही**) has not been taken up by the Sindhī, but other forms have been created from the pronominal bases **की**, **जो**, **तो**, **इहो**, **उहो**, by adding to them the diminutive affix **ड़ो** *rō*, as: **किहड़ो** *kēharō*, of what kind; **जिहड़ो-तिहड़ो** *jēharō* — *tēharō*, of which kind — of such a kind; **इहड़ो** *ēharō*, of this kind, **उहड़ो** *uharō*, of that kind.

c) The vowels *u*, *ū*.

On the whole the Sindhī has taken up those changes, which these vowels have been made subject to in Prākṛit;

but in some special cases it has remained more original, than the Prākṛit, as: **पुरुषु** puruṣu, man, Prāk. **पुरिसो**, Sansk. **पुरुष**; **मुखिरी**, mukhirī, a bud, Prāk. **मउलं**, Sansk. **मुकुलं**.

U is changed to a in: **गरो** ḡarō, heavy, Prāk. **गरुञ्ज**, Sansk. **गुरु**; **डबलु** ḍābalu, weak (Prāk. still **दुबल**), Sansk. **दुर्बल**; or it may be dropped altogether, as: **परि** pare, on, upon, Prāk. **उवरि**, Sansk. **उपरि**.

U is changed to ō only in the following instances, as: **मोती** mōtī, pearl, Prāk. **मोत्त** (mōtta) Sansk. **मुक्त**; **पोथी** pōthī, book, Prāk. **पोत्थुओ**, Sansk. **पुस्तक**; **कोडरि** kōḍare, a spade, Sansk. **कुदाल**.

Long ū is preserved more tenaciously in Sindhī, than in Prākṛit, e. g. **नूरो** nūro, a hollow ring on the ankle, Prāk. **रोउरं** Sansk. **नूपुर**. — In such cases, where original u has been depressed to ō in Prākṛit, the original vowel generally reappears in Sindhī, as: **उखिरि** ukhirī, a mortar, Prāk. **ओक्खलं**, Sansk. **उलखल**; **पुठि** puṭhe, power, Prāk. **पोदिठ**, Sansk. **पुष्टि**, which is, though identical in form, not to be confounded with **पुठि** puṭhe, the back, Sansk. **पृष्ट**, Hindi **पीठ**.

d) The vowels ē and ō.

In Sindhī, as well as in Prākṛit, ē and ō are no longer looked upon as Guṇa-vowels, but as simple sounds. In Sindhī ē and ō are always long, never aneeps, as in Prākṛit; for the short Prākṛitical ē short i is substituted in Sindhī, as: **हिकु** hiku, one, Prāk. **एक्क**; and for the short Prākṛitical ō short u, as stated already.

Both vowels keep their place very steadfastly and frequently reappear in such cases, where they have been

already shortened in Prākṛit, owing to the assimilation of consonants, as: प्रेम प्रेम, love, Prāk. पेम (pemma); जौभनु jōbhanu, time of youth, Prāk. जौव्वणं (jōvvanam); जोगु jōgu, fit, Prāk. जोग्ग, Sansk. योग्य.

Quite exceptional is the shortening of ō to u in लुहर् लुहर्, blacksmith, instead of: लोहकार (Sansk. लोहकार), where ā has been likewise shortened to ä; and the change of ē to ī in पीजु pīju, draught, Sansk. पेय; खी khī, welfare, Sansk. क्षेम; नीहु nīhu, love, Prāk. खेहो, Sansk. जेह; मीहु mīhu, rain, Prāk. मेहो, Sansk. मेघ.

When ending a noun ē and ō are frequently shortened to ě and ũ respectively, especially in poëtry; but these changes being peculiar to Sindhī, we shall consider them hereafter separately. The peculiarity of the Apabhransha dialect, as noted by the grammarian Kramadīshvara, is fully borne out by the modern Sindhī; it uses likewise in the locative singular ě (i) instead of ē, as परडेहि pa-radēhe, in a foreign country, घरि gharě, in a house etc. In the same way, as the Apabhransha, the Sindhī also changes to a great extent the Prākṛit termination ō to u, as: कमु kamu, business, Prāk. कम्मो etc. The same may also be said of the ablative sing. termination आदो (= ā—ō with elision of द्) which is commonly shortened to ādu in the Apabhransha dialect, and in Sindhī further to ā-u: as घरारु gharā-u, from a house. This old Sindhī ablative termination is now-a-days generally contracted to आंउं āū (ā being likewise shortened to ä, and to avoid the hiatus, both vowels being nasalized) but ā-u is still very frequently used in poëtry.

## §. 3.

**The elision, contraction and insertion of vowels.**

These three points, so important in the old Prākṛit, we may, as far as the Sindhī is concerned, sum up under the following brief remarks:

a) An elision of vowels takes far more rarely place in Sindhī, than in the Prākṛit, because the consonants do not so easily give way; there is however no lack of instances, in which the Sindhī accedes to Prākṛit usage, as: दुआरो duārō, temple (different from दुआर door, Sansk. द्वार), Sansk. देवालय, where ē has been elided; सिआरो siārō, the cold season, Prāk. सीआरो, Sansk. शीतकाल; कुंभर kumbharu, potter, Sansk. कुंभकार; पखाल pakhāla, a pair of leather-bags, Sansk. पयःखल; रिणु rinu, the desert (the Rin), Sansk. इरिणः; धिआ dhia, daughter (prākṛit already धीआ, see Lassen p. 172, note); बि bi, also, Prāk. बि, Sansk. अपि.

b) As regards the contraction of vowels, the Sindhī coincides more fully with the Prākṛit, though in some instances I have noticed a deviation from Prākṛit analogy, as: चौथो cōṭhō, the fourth, Prāk. चउथ, Sansk. चतुर्थ; मोर moru, peacock, Prāk. मोर, Sansk. मयुर; लुणु lūṇu, salt, Prāk. लीण, Sansk. लवण; सोनु sōnu, gold, Sansk. सुवर्ण.

c) With reference to the insertion of vowels the Sindhī agrees on the whole with the Prākṛit.

α) An original compound consonant is separated by the insertion of a vowel, to render its pronunciation more easy for a Sindhī organ. The insertion of a respective vowel depends on the sequence of vowels or the varga of the consonant, which is to be separated from the preceding one, though this rule is by no means strictly adhered to.

**a** is inserted in cases like the following: सराह sa-rāha, praise, Prāk. सलाहा, Sansk. छाधा; सलोकु sa-lōku, a ślōka, Prāk. सिलोञ्ज, Sansk. छोक.

**i** is inserted, as: इस्त्री istri, woman, Prāk. इथी, Sansk. स्त्री; वरिहु varēhu, year, Prāk. वरिसो, Sansk. वर्ष; मिलणु milaṇu, to be obtained, Prāk. मिलाण, Sansk. root ह्ये.

**u** is inserted, as: सुपनो supanō, dream, Prāk. सि-विण, Sansk. स्वप्न; सुमरणु sumaraṇu, to remember, Prāk. सुमर्, Sansk. स्मर् (root स्मृ).

β) On the other hand the Sindhī very frequently has gone a step farther and dispensed with the insertion of **a** vowel by pushing the root-vowel between the compound consonant and dropping the final consonant, as: सेणु sēṇu, friend, Prāk. सणेह, Sansk. जेह; or more commonly it drops simply one of the compound consonants, as: नुहु nuhu, daughter-in-law, Prāk. सोणह, Sansk. नुषा; सघणु saghaṇu, to be able, Prāk. सकणोमि, Sansk. सक्रोमि.

#### §. 4.

#### Sandhi, Hiatus and Euphony.

The Sindhī, as well as the Prākṛit, dispenses totally with the rules of Sandhī, and vowels may therefore meet, without being subject to the laws of euphony. To separate however in some measure concurring vowels, the Sindhī very liberally employs the use of Anusvāra, whereby a certain nasalizing pronunciation has been imparted to the language, which is in some measure disagreeable to our ear; e. g. झाँज āũ, I; सुखाँज su-khāũ, nom. plur. of सुखा, vows; स्वाँडणु khāiṇu, to burn; गँज gāũ, cow etc. The Anusvāra is further inserted, to facilitate the lengthened pronunciation of a

vowel, as: **मीहु** mīhu, rain, Sansk. **मेघ**; this is particularly the case, when a noun ends in a long vowel, as **प्री** prī, friend, **भू** bhū, earth etc.

On the other hand there are also examples to be met with, where original Anusvāra has been dropped in Sindhī, as: **मासु** māsu, or **माहु** māhu, meat, Sansk. **मांस**.

## II. THE SINDHI CONSONANTAL SYSTEM.

### §. 5.

In comparing the Sindhī letters (see below the Sindhī alphabets) with the Prākṛit alphabet, we see at the first glance, that the Sindhī has retained the letters **श** ś, **ड** ṛ, **ज** ṛ and **न** n, as single letters, which have disappeared already from the Prākṛit alphabet, except when preceding a consonant of their respective vargas.

**श** ś, is in Sindhī by no means a palatal sibilant, as in Sanskrit, but a simple dental sound, equally unknown in Sanskrit and Prākṛit, which has become naturalized in all the modern idioms (with the exception of the Gujarātī), and which corresponds to our common dental sh. It is derived from various sources:

a) from the Sanskrit palatal sibilant **श**, as: **शब्दु** śabdu, word, Sansk. **शब्द**; **शरीरु** śarīru, body (besides **सरीरु** sarīru), Sansk. **शरीर**; **शुक्रु** śukru, friday, Sansk. **शुक्र**.

b) from the Sanskrit dental sibilant **स** s, as: **शीहु** śīhu, lion, Sansk. **सिंह**; **शाहु** śāhū, rich (by the Musalmāns generally pronounced **साऊ** sā-ū) Sansk. **साधु**; the s of Persian words is also now and then changed to ś, as: **शीख** śikha, a spit, Pers. **سیخ**.

c) from the Sanskrit cerebral sibilant **ष** ś, as: **काशणु** kaṣaṇu, to pull, Sansk. **कृष्** (Hindī **कक्षा**); **किशणु** kiṣṇu,

Krishna, Sansk. कृष्ण; विशु viṣu, world (besides विसु)  
Sansk. विषय.

The letter ش of Arabic and Persian words is always rendered by श, as: शहरु śaharu, town, Pers. شهر; शाहु śāhu, king, Pers. شاه.

This is a very remarkable deviation from the principles of the Prākṛit, where the letter श has been changed to स, and further to ह.

In Sindhī the use of the letter श is confined to a limited number of indigenous vocables (those, which have been borrowed from foreign sources, not being taken into account), but that it is still to be considered more or less exceptional, may be concluded from the circumstance, that the Prākṛit rules concerning its permutations (श = स = ह) are still in full force in Sindhī, as: सुणणु su-ṇaṇu, to hear, Prāk. सुणामि, Sansk. शृणोमि; फासी phāsī, or फाही phāhī, a noose, Sansk. पाश; देसु dēsu, country, Sansk. देश; इह ḍaha, ten, Prāk. दह, Sansk. दश.

The same law holds good with reference to the cerebral ष ṣ, which like श, passes into स or ह, as: नुहु nuhu, daughter-in-law, Sansk. नुषा; विसु visu, world, Sansk. विषय; वेसु vēsu, disguise, Sansk. वेष.

श and ष are in Sindhī also frequently changed to छ ḥ, as: किछड़ी kiḥṛī, rise and pulse boiled together (Hindī खिचड़ी), Sansk. कृशरा; छंछरु ḥanḥaru, Saturday, Sansk. शनिश्चर; छ ḥa, or छह ḥaha, six, Prāk. छा, Sansk. षट्. This permutation seems in Sindhī to be so deeply rooted, that even the ش of Arabic and Persian words is occasionally changed to छ, as: छाल ḥāla (besides शाल), would to God, Arab. شاء الله; छाबसि ḥābase, bravo! Pers. شاباش; पाछाहु pāḥāhu, king, Pers. پادشاه.

The cerebral ष is occasionally written in Sindhī, but only by Brāhmanas, and even with them its use depends on their relative knowledge of Sanskrit. We may therefore as well leave out this letter from the consonantal system of the Sindhī, as its actual pronunciation is completely ignored. In Capt. Stack's Sindhī Dictionary some words are given with the cerebral ष, such as: विषई viṣai, voluptuary, दुष्टु ḍuṣṭu, bad, कष्टु kaṣṭu, wretchedness etc., but the letter itself as well as those words are only known to the Brāhmanas.

The guttural ङ ṅ, as well as the palatal ञ ṇ, keep their place in Sindhī as single letters, e. g. अङ्ग aṅg, body (Hindī अङ्ग or आङ्ग), Sansk. अङ्ग; मङ्गु maṅgu, to ask (Hindī माङ्गना), Sansk. मार्गण (r. मृग); मञ्गु maṅgu, to heed (Hindī मान्ना), Sansk. मानन. In the kindred dialects both these nasals are only used in conjunction with a letter of their varga, and never as single consonants (the Panjābī alone being excepted).

The cerebral ण ṇ has not supplanted the dental ज in Sindhī, as in Prakrit, but both are sharply kept asunder; ण ṇ is also used as a single consonant, in the same way as ङ ṅ and ज ṅ, and is of very frequent occurrence, in which respect the Panjābī alone agrees with the Sindhī, the other dialects using ण ṇ only before letters of the cerebral class, with the exception of the Hindūstānī, which is destitute of a cerebral nasal.

### §. 6.

#### 1) Single consonants at the beginning of a word.

At the beginning of a word the following consonants occur in Sindhī:

- 1) Gutturals: क k, ख kh; ग g, घ gh; — ह h; — — ग ḡ.
- 2) Palatals: च ḥ, छ ḥh; ज j, झ jh; — य y; — श ṣ, ञ ṇ.
- 3) Cerebrals: ट ṭ, ठ ṭh; ड ḍ, ढ ḍh; — ङ ṅ; — — ड ḍ.
- 4) Dentals: त t, थ th; द d, ध dh; न n; र r; ल l; स s; —
- 5) Labials: प p, फ ph; ब b, भ bh; म m; व v; — — ब ḅ.



This scheme deviates from that of the Prākṛit in some essential points, which we have partly already noticed.

Peculiar to the Sindhī is the cerebral **इ** ṛ, beginning a word, which is not found in any of the other dialects. It is, however, also in Sindhī confined to the two interjections **इ** rē and **इ** rī; the former is used in calling out to a man, the latter in calling out to a woman. There can be no doubt, that we have in both forms the Sansk. interjectional adverb **अरे** (which form is also used in Sindhī) which has been vindicated by Dr. Caldwell (Comparative Grammar of the Drāvidian languages, p. 440) to the Drāvidian idioms of the south, and the original signification of which is: o slave! The correctness of Dr. Caldwell's statement is borne out by the Sindhī, in which besides **इ** and **इ**, also **अइ** and **अइ** is used, corresponding to the Drāvidian adā.

All those consonants, as arrayed above, hold their place at the beginning of a word, when standing single; but when a noun happens to be compounded, then the first consonant of the second noun is no longer considered initial, and may therefore be elided, as: **सिञ्जारो** siārō, the cold season, Prākṛit already **मीञ्जारो**, Sansk. **शीत**—**काल**.

1) **क** k is not subject to aspiration, as in some examples of the Prākṛit, e. g. **खुज्ज**, Sansk. **कुञ्ज**, Sindhī **कुबो** kubō, hump-backed; neither is k changed to **च** at the beginning of a word, but frequently at the end (being an affix) and in the case of the genitive affix **जो** even to the media **ज** j.

The k of Arabic-Persian words on the other hand is now and then aspirated or even changed to **خ** ḫ, as: **کھتَاب** khutābu, school, or **خُتَاب** ḫutābu, from the Arabic **کُتَاب**; **سُکھَان** sukhānu, a rudder, Arab. **سُكَّان**.

2) ग g is aspirated in the single instance of घर gharu, a house, Prāk. घर (instead of गहे), Sansk. गृह.

3) त t is very frequently changed to the corresponding cerebral ट t. The tendency of the dentals, to surrender their place to the corresponding cerebrals, has so much got the upper hand in Sindhī, that its consonantal system differs therein quite materially and significantly from the old Prākrit; e. g. त्रामो trāmō, copper, Prāk. तांब, Sansk. ताम्र (Hindī तांबा); त्रे trē, three, Prāk. त्रिणि, Sansk. त्रीणि (Hindī तीन); the same may also be stated of the aspirate थ th, as: ठाणु thāṇu, stable, Prāk. थाण, Sansk. स्थान.

The cerebral ट (ठ) with its media ड (ढ) comprises the most non-Ārian elements of the language; nearly  $\frac{3}{4}$  of the words, which commence with a cerebral, are taken from some aboriginal, non-Ārian idiom, which in recent times has been termed "Scythian"<sup>1</sup>), but which we would prefer to call Tātār. This seems to be a very strong proof, that the cerebrals have been borrowed from some idiom anterior to the introduction of the Arian family of languages; the Sanskrit uses the cerebrals very sparingly, but in Prākrit, which is already considerably tinged with so-called "provincial" (i. e. non-Ārian) elements, they struggle already hard to supplant the dentals.

4) द d, as well as its tenuis त t, is very frequently changed to the corresponding cerebral ड ḍ, and, as even ḍ did not seem hard enough at the beginning of a word, it was changed in most cases to the peculiar Sindhī ङ ṅ (the pronunciation of which see under the Sindhī alphabets), as: डोली ḍōlī, a kind of sedan chair, Prākrit already डोला, Sansk. दोला; ङंडु ṅaṇḍu, a stick, Prāk.

1) This term, though used by Dr. Caldwell and Mr. Ed. Norris, we find too vague; Tātār is more specific, as we understand by this term a certain family of languages.

इण्ड, Sansk. दण्ड; डिञ्जणु ḍiṅṅaṇu, to give, Prāk. देमि, Sansk. root दा; डिसणु ḍisaṇu, to see, Prāk. दकख Sansk. दण्. But if r be joined to the cerebral media, the simple cerebral (ड) must be used, as इ ḍ is already by its own nature a double cerebral, e. g. ड्राखा ḍrākha, grape, Sansk. द्राक्षा (Hindī दाख). The simple cerebral ड ḍ is very seldom to be met with at the beginning of a word, and must be carefully distinguished from इ ḍ, as: डिठो ḍiṭhō, obstinate, but डिठो ḍiṭhō, seen, participle past of डिसणु to see.

द d, is changed to its aspirate ध dh in the single instance of धिञ्ज dhia, daughter, after the precedent of the Prākrit धीदा or धीञ्जा.

5) Initial प is aspirated in some instances, as: फासी phāsī or फाही phāhī, a noose, Sansk. पाश (Hindī फांसी); now and then it passes also to the semi-vowel व (by the medium of ब b) as: वाणो vājhō, a Hindū schoolmaster, Sansk. उपाध्याय (initial u having first been dropped).

6) The semi-vowel य y has become now very scarce in Sindhī at the beginning of a word, as: यभणु yabhaṇu, coire; यटो yaṭō, stout; यारहं yārāhā, eleven. After the analogy of the Prākrit initial य is generally changed to ज, as: जो jō, who, Sansk. यो; जसु jasu, fame, Sansk. यश.

In words, borrowed from the Arabic or Persian, y is always preserved, as: यारु yāru, friend, Pers. یار etc.

The only instance, where initial य has been changed to ल l in Sindhī is लठि laṭhe, a walking-stick; the same is the case in Prākrit, लट्टि, Sansk. यट्टि.

## §. 7.

## 2) Single consonants in the midst of a word.

According to a common Prākṛit rule the following consonants:

क k, ग g; च ङ, ज j; त t, द d; प p, ब b, when standing single in the midst of a word, may either be retained or elided. This rule we find corroborated by the Sindhī, but not without some essential restrictions, the consonants being on the whole more frequently retained than elided, as the effeminacy of pronunciation has not yet reached that degree of indistinctness in Sindhī, which so peculiarly characterizes the Prākṛit. We shall therefore find, that in many instances the Sindhī has followed the already beaten track, but has more frequently preserved the old harder form, or chosen its own way of elision and contraction. The semi-vowels are but rarely totally elided in Sindhī; they either keep their place or are dissolved into their corresponding vowels.

Examples of elision: सुई suī, needle, Prāk. सुई, Sansk. सूची. किञ्चो kiō, done, Prāk. किदो, Sansk. कृत; राउ rāu, prince, Prāk. राञ्जा, Sansk. राजा; चउमासो ča-umāsō, the rainy season, Sansk. चतुर्मास; सरउ sara-u, autumn, Prāk. सरदो, Sansk. शरद; पिउ piu, father, Prāk. पिञ्जा, Sansk. पिता.

This process of elision is extended even to foreign words, as: नाखुञ्चो nākhuō, a ship-master, Pers. نَاخُودَا.

But more frequently the consonants keep their place, as: सागरु sāgaru, the sea, Prāk. साञ्जरो, Sansk. सागर; नगरु nagaru, town, Prāk. राञ्जरो, Sansk. नगर; वचनु vačanu, promise, Prāk. वञ्जरां, Sansk. वचनं.

It is quite characteristic, that the Prākṛit does not elide the cerebrals, for which it shows already such a predilection, but, wherever possible, it changes

the dentals into cerebrals, to guard them thus against elision. This process we find in full operation in the modern dialects, which have sprung from the Prākṛit; the common dentals have become too weak for the mouth of the people, a circumstance, which receives a particular light from the manner, in which the modern Indians write and pronounce European words; every dental is without mercy changed by them into a cerebral, which proves at least so much, that the cerebrals are more familiar to them, than the dentals.

Let us now briefly glance over the exceptions, which have been noted down by the Prākṛit grammarians.

1) According to the rule, laid down at the head of this paragraph, the letters क k, ग g, च ळ, ज j are, when not elided, retained. The exceptions from this rule in Prākṛit are not borne out by the Sindhī, and seem therefore to have been more of a local character. The only exception, which is corroborated by the modern idioms, is the Prākṛit form बहिणी, sister, Sansk. भगिणी, which must be explained by an original form बघिणी, from which बहिणी has sprung; Hindī बहिन् and Sindhī, by transposition of the aspiration, भेणु bhēṇu.

क k, may pass into its corresponding media ग, as: भगतु bhāgatu, a worshipper, Sansk. भक्त; सगति saḡate, strength, Sansk. शक्ति. On the contrary there is a transition of ग to क (and by the influence of following r to kh) in खडु khāḡa, a pit, Prāk. गडु, Sansk. गर्त.

2) The cerebral ट ṭ and its aspirate ठ ṭh, frequently pass into their corresponding media, as: कंठी kandhī, a necklace (besides कंठी), Sansk. कण्ठीय. This is fully borne out by the modern dialects, especially the Sindhī, which goes already a step further in this downward course, and changes ड ḍ to ड़ ṛ, and ढ ḍh to ढ़ ṛh; e. g. बडु baṛu, the Indian fig-tree, Sansk. वट; ट्रोडु ṭrōṛaṇu, to break, Sansk. चोटन; पडु paṛaṇu, to

read, Sansk. पद; पीढ़ी pīrhī, throne, Sansk. पीठी; लुढ़ाणु luṛhaṇu, to roll down, Sansk. लुढ़.

To this permutation also the original Sanskritical ड ḍ is subject in many instances, as: जुड़णु juraṇu, to be joined, Sansk. जुड़; पीड़णु pīraṇu, to press, Sansk. पीड़; जड़ु jaru, inanimate body, Sansk. जड़. In a similar manner also the Sansk. ढ ḍh may be changed to ढ ṛh, as: मूढु mūṛhu, ignorant, Sansk. मूढ.

But by far the greatest number of words, in which r or ṛh is to be found, is of non-Ārian origin.

3) त very often passes into its media द, as: खांदि khānde, patience, Sansk. क्षान्ति. The Sansk. participial termination अन्त (अत्) is always changed in Sindhī to अंदो andō, as: हलंदो halandō, going, कंदो doing. त is even changed to an aspirated cerebral, but only in such cases, where the aspiration has been caused by an elided r, as: वदु vathu, taking, Sansk. वृत्ति. त is preserved in many instances, where in Prākṛit it has passed into the media द, as रुति rute, season, Prāk. उदुज, Sansk. अतु. In words borrowed from the Arabic (or Persian) त is occasionally aspirated, as: हिम्मथ him-matha, Arab. هَيْمَة; साअथ sāatha, hour, Arab. سَاعَة.

4) प only rarely passes into its media ब, as बि bi, also, Sansk. अपि; रज्बूतु rajbūtu, a Rajput, Sansk. राजपुत्र; Prāk. उवरि upon, but Sindhī परि.

On the other hand there is a transition of the media to the tenuis in the abstract affix प, पो, पणु etc. (Hindī बन्), from the Sansk. affix न्व, त्वन (v = b = p), as: ड़ाहप ḍāhapa, wisdom.

Final प is now and then changed to u (p = b = v = u), as: ताउ tāu, heat, Sansk. ताप, Hindī ताव tāō.

5) The substitution of ल in lieu of ड has been preserved in the case of: तलाउ talāu, a tank, Prāk.

तलाञ्चं, Sansk. तडाग. In other examples however the course, taken by the Prākṛit, has again been abandoned, and a new one struck out; e. g. the Prākṛit डालिम, pomegranate, sprung from the Sanskrit दाडिम (by the substitution of ल for ड) becomes in Sindhī डारुं dāṛhū (Hindī दाड़िम), the initial dental द being first changed to ड ḍ and then hardened to ड़ ḍḥ, and ड ḍ passing into ड़ ṛ with an additional aspiration (which is rather unusual).

The modern idioms deviate in this respect from the Prākṛit, that they change ड़ ḍ to ड़ ṛ, instead of substituting ल for ड; but therein also lies a hint, how the substitution of ल for ड has been possible. The change must have been effected by the medium of ड़ ṛ (not of र, as Lassen supposes), which approaches ल very closely in sound. This explains sufficiently such like cases as: पीलो pīlō, yellow, Sansk. पीत; the change must have passed through the following stages, as: पीत = पीद = पीड = पीड़ = पील.

6) The substitution of र r for द in those numerals, which are compounded with दश, has been retained in Sindhī, as well as in the cognate dialects, e. g. Prāk. एआरह, Sindhī यारहं yārāhā, eleven; Prāk. वारह, Sindhī बारहं bārāhā, twelve; Prāk. तेरह, Sindhī तेरहं tērāhā, thirteen; द however must be standing by itself, for Prāk. चउदह, Sindhī चौड़हं čōḍāhā, fourteen.

### §. 8.

#### 3) Single Aspirates in the midst of a word.

On the average the aspirates are in Sindhī more frequently preserved, than elided, though the Prākṛit laws, concerning their elision, are also in force.

a) The letters ख kh, घ gh, थ th, ध dh, भ bh may be elided in this wise, that only the spiritus ह

remains. This phenomenon is so far of great importance, as the Prākṛit seems to indicate thereby, that it considers the aspirates as compound consonants, like gh, bh etc., the base of which is dropped and the spiritus ह alone retained. The aversion of the Prākṛit against the aspirates seems to point to a Tātār under-ground current in the mouth of the common people, the Drāvidian languages of the south being destitute of aspirates. Against this tendency of clearing away the aspirates the modern idioms react far more strongly than the old Prākṛit, their pronunciation proving in this respect much tighter, than that of their immediate common mother-tongue.

Examples of elision: मुहुं mūhū, face, Prāk. मुहं. Sansk. मुख; but मुखु mukhu is also in use in Sindhī; मीहु mīhu, rain, Prāk. मेहो, Sansk. मेघ; in Sindhī also मेघु; सही sahī, friend, Prāk. सही, Sansk. सखि; कहणु kahaṇu, to say, Prāk. कह, Sansk. कथ्; लहणु lahaṇu, to obtain, Prāk. लह, Sansk. लभ्.

In some instances the Sindhī advances beyond the Prākṛit by dropping ह, which has been severed from its base, as; साऊ sāū, upright, Prāk. साहु, Sansk. साधु.

b) But more commonly the aspirates in question are retained, as: मुखु sukhu, pleasure, Prāk. मुखं; अधीरो adhirō, hasty, Prāk. अधीरो; सुघड़ु sugharu, shrewd, Sansk. सुघट.

c) The aspirates छ ḥh, ज् ḥh, ठ ṭh, ढ ḍh, फ ph are retained unaltered; e. g. इच्छा ičhā, wish, Sansk. इच्छा; अच्छो ačhō, white, Sansk. अच्छ; कंठी kanthī, a kind of necklace, Sansk. कण्ठीय; दूंदणु dhūndhaṇu, to seek, Sansk. दूंदण; सफलु saphalu, fruitful, Sansk. सफल.

d) The aspirate ठ ṭh may also pass into its corresponding media, as: सुंढि sunḍhe, ginger, Sansk. शुण्ठी, Hindī सौंद; कंढी kanḍhī, a kind of necklace (be-



sides कंठी); गंढि gaṇḍhe, a bundle, Prāk. गरि, Sansk. यन्धि.

The cases of a media passing into its corresponding tenuis are very rare, as: सुठो suṭhō, pure, Sansk. शुद्ध, Hindī again सुध्.

e) The aspirated dental थ th passes in some instances into its corresponding media ध, as: पंधु paṇḍhu, journey, Sansk. पन्था m. The aspirated dentals may also be exchanged for their corresponding cerebrals, as: बुढो buḍhō, old, Prāk. वड्ढ, Sansk. वृद्ध; मूढु mūḍhu, a fool, Prāk. मुद्ध, Sansk. मुग्ध.

The transition of an aspirated dental to its corresponding non-aspirate is very rare, as मदु maḍu, liquor, Sansk. मधु (Hindī मद् and मधु).

### §. 9.

#### 4) Single nasals.

The dental न n, is now and then changed to the palatal ज ṅ, as: थञ्जु thaṅju, woman's milk, Sansk. स्तन, Hindī थन् (udder). न is changed to the cerebral ण ṇ in धेणु dhēṇu, a milk-cow, Sansk. धेनु. In the case of लिमु liṃu, a nimb-tree, न has been exchanged for ल, Sansk. निबु, Hindī नीम् and लीम्.

The palatal ज ṅ is in some instances substituted for ज्ञ ṅṅ (= Sindhī ज्ञ j), as मिञ्जु miṅju, marrow, Sansk. मज्जा; but besides मिञ्जु the form मिज्ज mija, is also in use. Similarly ज ṅ may supplant ण ṇ, as: पुञ्जी puṅjī, virtuous, Prāk. पुराण, Sansk. पुराय; सुञ्जो suṅjō, empty, Prāk. सुराण, Sansk. शूराय. It only rarely happens, that a cerebral ṇ is changed to a dental one, as: पुनो (= punnō) accomplished, participle past of पुञ्जण, Sansk. पूर्ण.

A single म m in the midst of a word is now and

then elided, as: साईं sâi, lord, Sansk. स्वामी (= स्वामिन्); but the form सामी sāmī has likewise been preserved.

म m is further elided in the affixes मन् (= इमन्) and मय, as: अछाणि ačhāṇe, whiteness, from अछो ačhō, white; लोहांछों lōhāñ, made of iron; further in the affix मत्, as: भयत्तु bharyatu, a carrier of burden, from भरी, a load. These forms we shall explain further on in the formation of themes.

### §. 10.

#### 5) The semi-vowels य y, and व v.

1) In Prākṛit य y has lost its hold in the midst of a word; it is either dissolved into the vowel i, or changed to ज j, or dropped altogether. In Sindhī on the contrary य may keep its place in the midst of a word; it is even frequently inserted, to avoid a hiatus, as: आयो āyō, come, भयो bharyō, filled, though these forms may also be written and pronounced: आइओ ā-i-ō, bhar-i-ō, which is frequently done in poëtry, to gain a syllable. The cases, where य has been dropped altogether in Sindhī, are rare, as: वाउ vā-u, wind, Prāk. already वाऊ, Sansk. वायु; य is frequently contracted, as: नेणु nēnu, eye, Prāk. एञ्जणं, Sansk. नयनं; at the end of a word the elision of य is more common, as: विशु viṣu, world, Sansk. विषय. After the precedent of the Prākṛit य is exchanged for ज in cases like the following: सेज sēja, bed, Prāk. सेज्जा, Sansk. शय्या; पीजु pīju, draught, Sansk. पेयं etc.

य as a sign of the passive verb is in Sindhī, as already in Prākṛit, always changed to ज j, a method, by which the Sindhī has gained a regular passive voice, whereas all the kindred dialects are compelled to make

up the passive by compositions; e. g. **डिसिजणु** ḍisijaṇu, to be seen, active **डिसणु** ḍisaṇu, to see, Hindi **देखा जाना** etc.

2) **व** v is, after the analogy of **य**, either preserved or dissolved into u; but if the laws of euphony require it, it is again reinstated between two vowels, and very rarely dropped altogether; e. g. **जीउ** jīu, life, formative **जीव** jīva (instead of **जीञ्ज** jīa), Prāk. **जीञ्जं**, Sansk. **जीव**; **देवी** dēvī, goddess; on the other hand **देउ** dēu, a demon, formative **देव** dēva; **पवनु** pavanu, wind, Prāk. **पउणु**, Sansk. **पवन**. It is also now and then totally elided; as: **जिञ्जणु** jiaṇu, to live; **डीहु** dīhu, day, Prāk. **दिञ्जहो**, Sansk. **दिवस**, especially when compounded with another consonant, as we shall see hereafter. It may also be contracted, as: **पूणु** pūṇu, to fall, instead of **पवणु**; **चूणु** cūṇu, to say, instead of **चवणु**. In the prefix **ञव** it may also be contracted to **ञौ** au, as: **ञौसारु** ausāru or **ञवसारु** avasāru, want of rain; **ञौतारु** autāru or **ञवतारु** avatāru, an Avatār.

A euphonic insertion of **व** takes place in the word **छांव** chāva shade, to keep the two vowels ā-a asunder; in Prākṛit already, for similar reasons, **ह** has been inserted, **छाहा** (comp. Varar. II, 18), Sansk. **छाया**.

### §. 11.

6) The liquidæ **र** r and **ल** l; the sibilant **स** s and the spiritus **ह** h.

1) **र** r and **ल** l are not elided in Sindhī, but keep their respective places; **ल** is frequently exchanged for **र** in Sindhī, as: **केलो** kēlō or **केरो** kērō, name of a flower; **बुर्बुली** burbulī, a nightingale, from the Persian **بُنْبُل**; **सिञ्जारु** siāru, a jackal, Hindi **सिञ्जाल**, Sansk. **शृगाल**;

डुबिरो ḍubirō, weak, instead of: डुबिलो ḍubilō, which is also in use, Sansk. दुर्बल; सराह sarāha, praise, Prāk. सलाहा, Sansk. स्थाघा. The only example, in which र has been changed to ज = ञ is पुजणु pujaṇu, to be accomplished (Hindī likewise पूजना) from the Sansk. पूरण.

2) The sibilant स (be it original or a derivative from श and ष) either keeps its place or is changed to ह, as: देसु dēsu, country, more generally: डेहु ḍēhu, Sansk. देश; मासु māsu, flesh, or माहु māhu, Sansk. मांस.

In the case of हंजु hanju or हंजु hanjhu, a wild goose, original स has been exchanged for ज or श (in Hindī हंस or हांस), Sansk. हंस. Similarly हंज hanja or हंजु hanjha, tear, Sansk. अश्रु, Prāk. अंसु (initial h being in Sindhī of a euphonic nature in this case); in the same way the Sindhī demonstrative pronoun इहो ijhō seems to have sprung from एस = एष, and उहो ujhō from the remote demonstrative base u, and sō (= sa).

3) ह h remains unaltered in Sindhī; in some instances however it is dropped for euphony's sake, as: सरहो sarahō, joyful, Sansk. सहस्र (= सहरसो = सह-रहो = सरहो) साज sā-ū or साहु sāhū, the same as: साधु or साधू honest.

Remark. The final consonants, their respective changes and permutations we may here as well pass over, as the modern Indian vernaculars have already so much receded from the old Prākrit, that partly quite new formations have been introduced, which preclude any nearer comparison with the Prākrit. The particular changes or elisions, to which the final consonants are subject in Sindhī, we shall supply in their proper places.

## §. 12.

## 7) Compound consonants.

For a thorough insight into the nature of the North Indian vernaculars this point is of the greatest importance; for thus only we can trace out the changes, which the Sanskrit has undergone in the mouth of the common people, if we follow up the laws, according to which the Sanskrit sounds have been decomposed into the Prākṛit and its modern daughters, or weakened at least to such a degree, that they are now scarcely recognisable. We can perceive a principle pervading this process of decomposition similar to that, by which out of the old Latin the modern Romanic tongues have been derived, and the mutual congruity is often surprising.

We meet here again with the same principle, which we have seen operating in the decomposition of the vowels and the single consonants. The effeminacy of pronunciation, which absorbs every hard and rough sound, and which consequently rather bears up with vowels, though they may form a displeasing hiatus, than with consonants, which are elided wherever possible, can in a far less degree endure compound consonants. All means are therefore employed, either to smooth them down or to assimilate them, in order to adjust them for a Prākṛit mouth, a consonant compounded of letters of different vargas being incompatible with Prākṛit rules of euphony. It is understood, that in such an idiom a conjunction of three letters is quite out of question; the utmost which the Prākṛit can endure, is the same letter doubled, as क्क kk, त्त tt etc.; र and ह alone cannot be doubled.

Another means, to do away with a compound consonant, is to dissolve the same into its component parts by the insertion of a vowel, a method, to which recourse is had very frequently in Prākṛit and the modern vernaculars.

But even such a doubled consonant is as yet thought too hard; we perceive therefore already a tendency, as well in the old Prākṛit as in its daughters, to clear away the doubling of a consonant by prolonging the preceding vowel, to restore thereby again the quantity of the syllable, as: आग्नि āgē, fire, Prāk. अग्नि, Sansk. अग्नि, Hindī आग्; Hindī भीत् wall, Sindhī भित्ति, Sansk. भित्ति.

## §. 13.

## A) Assimilation of the first four consonants of the five vargas.

These are the following:

क k, ख kh; ग g, घ gh.  
 च ç, छ çh; ज j, झ jh.  
 ट t, ठ th; ड d, ढ dh.  
 त t, थ th; द d, ध dh.  
 प p, फ ph; ब b, भ bh.

The ground-law of the Prākṛit is this: when two consonants form a compound, the former must give way to the latter, by being assimilated to the same; thereby originates the only conjunction of consonants, which is suffered in Prākṛit, the doubling of the same consonant. In the dental class this doubling of a consonant does not prevent it from passing over into the cerebral class; in the other vargas the transition of a so doubled consonant to another varga is rare, as the consonant gains more strength by being doubled. The only example of such a transition to another varga is सर्वगु sarvaḡu, omniscient, Prāk. सर्वज्ज, Sansk. सर्वज्ञ, where the doubled palatal has been changed into a double guttural (गु = ग्ग), a transition, which is natural enough in a single consonant, but which is very seldom to be met with in a doubled consonant. सघणु saghaṇu, to be able, Prāk. सक्खणोमि, Sansk. शक्नोमि

(Hindī **सक्ना**), and perhaps a few others, which may have escaped my notice.

On the whole the Sindhī, as well as the kindred dialects, agrees with this ground-law of the Prākṛit<sup>1</sup>), without making it an immutable rule of its proceedings: for it may also assimilate the following consonant to the preceding. In many instances the Sindhī is more original, than the Prākṛit, by preserving such like conjunctions of consonants, as are usual in Sanskrit.

#### Examples of assimilation.

**सुतो** sutō, asleep, Prāk. **सुत्तो**, Sansk. **सुप्त**; **उपनो** upanō, created, Prāk. **उप्परण**, Sansk. **उत्पन्न**; **भतु** bhatu, boiled rice, Prāk. **भत्त**, Sansk. **भक्त** (Hindī **भात्**, by prolonging the preceding vowel); **लधो** ladhō, received, Prāk. **लद्ध**, Sansk. **लब्ध**. But on the other hand: **कुषो** kubō, hump-backed, Prāk. **सुज्जो**, Sansk. **कुञ्ज**.

But an original compound consonant may also be preserved unaltered in Sindhī, as: **शब्दु** śabdu, word, Prāk. **सद्द**, Sansk. **शब्द**; **मुक्तो**, mukto, free, Prāk. **मुत्त**, Sansk. **मुक्त**.

It depends however more or less on the option of the speaker, if he will pronounce a compound consonant as such, or separate the same by the insertion of a vowel, as: **शब्दु** śabdu, or **शबिदु** śabidu, the inserted i being pronounced so rapidly, that it is scarcely perceptible. The Musalmāns therefore, when writing with Arabic letters, never place the sign jazm (◌ْ) above a consonant, destitute of a vowel, but always add the kasr, which is nearly equal to jazm, it being scarcely heard at all in

1) It must be stated here, that according to the common method of writing the Sindhī, a double consonant is not expressed generally, but only in such instances, where two words, written else in the same way, are to be distinguished, as **أُن** una, by him, and **أُنْ** unna, wool.

pronunciation. The next vowel, thus inserted, is usually *i* (kasr), but *a* or *u* may also be employed, according to euphony or the sequence of vowels, as: **भगंतु** bhaḡatu, a worshipper, Sansk. **भक्त**; **सगति** saḡate, power, Sansk. **सक्ति** (Hindī **सकत्** f.).

## §. 14.

## B) Assimilation of the nasals.

a) A nasal, preceding a consonant, generally keeps its place as: **अंतु** antu, end, Sansk. **अन्त**. A preceding nasal may be dropped altogether, if the preceding vowel happen to be a long one, as: **मासु** māsu, flesh, Sansk. **मांस**; **गाड़ो** gāḍō, a cart, Sansk. **गन्धी** (Hindī **गाड़ी**), the doubled consonant being cleared away in the latter instance by the prolongation of the preceding vowel.

The compound **न्म** nm is severed by the insertion of a vowel, as: **जनमु** janamu, birth, Sansk. **जन्म**.

b) In a compound consonant the following nasal is assimilated to the preceding consonant, as: **आगि** āḡe, fire, Prāk. **अग्गि**, Sansk. **अग्नि**; **लगो** laḡō, applied, Prāk. **लग्ग**, Sansk. **लय**; **भगो** bhaḡō, broken, Sansk. **भय**.

The compound consonant however may also remain unaltered, or be taken asunder by the insertion of a vowel, as: **रत्नु** ratnu or **रतनु** ratanu, jewel; **सुजाणु** jujānu, wise, Prāk. **सुज्ज**, Sansk. **सुज्ञ**; **सुपनो** supanō, dream, Sansk. **स्वप्न**.

The nasal may also be pushed forward, to escape being assimilated: as: **नंगो** nangō, naked, Prāk. **नग्गो**, Sansk. **नय**.

On the reverse a following nasal may also assimilate a preceding consonant, as: **सइन** sa-ina, hint, Sansk. **संज्ञा**; **राणी** rānī, queen, Sansk. **राज्ञी**. The nasal may also assimilate a preceding consonant in such a wise,



that it draws the same over at the same time to its own varga. The only example of such an assimilation (if it be not to be explained in some other way) is the reflexive pronoun पाण pāṇa, self, Prāk. अपाण, Sansk. आत्मा; in Hindī we have the form आप्, which has sprung from अप्, instead of अत् (= आत्मा); compare on this head: Lassen §. 67.

c) The nasals may assimilate a preceding or following semi-vowel, as: पुञ्जी puñī, virtuous, Prāk. पुण्ण, Sansk. पुण्य; सुञ्जो suñō, empty, Prāk. सुण्ण, Sansk. शून्य; उन्न unna, wool, Sansk. उर्ण; चउमासो ča-umāsō, the rainy season, Sansk. चतुर्मास.

On the other hand notice पूरो pūrō, full, Sansk. पूर्ण; चूरु čuru, pulverized, Sansk. चूर्ण, where the semi-vowel r has assimilated the nasal, r being stronger in sound, than n.

स mr in the Sanskrit आस āsra, is changed in Sindhī to mb, as: अंबु ambu, mangoe, Prāk. अस (Hindī आम); but in the case of the Sindhī word ट्रामो trāmo, copper, Sansk. ताम्र, Prāk. तस (Hindī तांबा or ताम्रा) the semi-vowel r has been pushed forward to t = ṭ, as r may easily hold its place in conjunction with a dental or cerebral.

स mb is assimilated to mm, as: निमु nimu (= nimmu) a lime-tree, Sansk. निम्ब; स ml is taken asunder, after the analogy of the Prākrit, as: मिलणु milaṇu, to be obtained, Prāk. मिलाण, Sansk. म्लै, Hindī likewise मिलना.

### §. 15.

#### C) Assimilation of the semi-vowels.

##### a) The semi-vowel य y.

a) If the semi-vowel य happen to be joined to a preceding consonant, it is assimilated to the same, as:

**जोगु** jōgu, fit, Prāk. **जोग्ग**, Sansk. **योग्य**, Hindī **जोग्** ;  
**वाघु** vāghu, a tiger, Sansk. **व्याघ्र**; **वड्सु** va-isu, a Vai-  
 shya, Sansk. **वैश्य** (Hindī **वैस्**). It may, however, also  
 hold its place, as: **वाक्यु** vākya, a sentence, Sansk. **वाक्य**,  
 though this is very rarely the case.

β) **य**, when compounded with a preceding **र**, is  
 elided, as: **तुरी** turī, a small trumpet, Prāk. **तुरं**, Sansk.  
**तूर्य**; **धीर** dhīra, firmness, Prāk. **धीरं**, Sansk. **धैर्य**; **आरु**  
 āru, sense of honor, Sansk. **आर्य**, Hindī **अरिज्**. But  
**य** may also be preserved by being changed to **ज**, as:  
**धीर्जु** dhīrjū, the same as: **धीर**; **सूरिजु** sūrijū, the sun,  
 Prāk. **सूरो** or **सुज्जो**, Sansk. **सूर्य**; **अचुर्जु** ačurju, wonder-  
 ful, Prāk. **अच्छरिञ्च**, Sansk. **आश्चर्य**.

γ) **य** joined to a preceding dental is either simply  
 dropped, as: **नितु** nitu, always, Prāk. **निच्च**, Sansk. **नित्य**;  
**आड़ितु** āditu, the sun, Sansk. **आदित्य**, or it may also,  
 though rarely, be preserved, as: **मठ्यां** maṭhyā, falsely,  
 Prāk. **मिच्छा**, Sansk. **मिथ्या**. But the more usual way  
 is that **य**, being first assimilated to a preceding dental,  
 draws the same over to its own (i. e. palatal) class, so  
 that **त्य** is changed to **च्च**, **थ्य** to **च्छ**, **द्य** to **ज्ज** and **घ्य**  
 to **ज्ज्** (for which double consonants, as remarked al-  
 ready, the simple bases are only written in Sindhī); e. g.  
**विज्ञा** vijā, science (**ज्ञ** = **ज्ज**), Prāk. **विज्जा**, Sansk. **वि-**  
**द्या**; **अजु** aju, to-day, Sansk. **अद्य** (Hindī **आज्**); **खाजु**  
 khāju, food, Sansk. **खाद्यं**; **मंजु**, manjhu, the midst,  
 Prāk. **मज्जो**, Sansk. **मध्य**; **बज्जु** bajhanu, to be bound,  
 Sansk. **बध्य**; **वाजो** vājhō, a Hindū schoolmaster, Sansk.  
**उपाध्याय**; **हचा** hačā, murder, Sansk. **हत्या**.

δ) **य** joined to a preceding **ह** is changed to **र्ज्** jh,  
 as: **गुजो** gūjhō, concealed, Prāk. **गुज्ज्जो**, Sansk. **गुह्यक**.

ε) **य** is assimilated to a preceding **ल**, but final **ल**,  
 instead of being doubled in consequence thereof, is

aspirated, e. g. कल्ह kalha, yesterday, Prāk. कल्ल, Sansk. कल्यं (Hindī कल्); मुल्हु mulhu, price, Sansk. मूल्य; in the midst of a word य is simply assimilated to ल (the doubling not being expressed in Sindhī), as: पलगुं palangu, a bedstead, Sansk. पर्यङ्ग (r being exchanged for l); पलाणु palāṇu, a pack-saddle; Prāk. पल्लाण, Sansk. पर्याण.

b) The semi-vowel र r.

a) र is assimilated to a preceding or following consonant, as: अगु aḡu, the front, Prāk. अग्गो, Sansk. अय; गूजरी gūjarī, name of a Rāginī, Sansk. गुर्जरी; गजणु ḡajaṇu, to thunder, Sansk. गर्जन (but Hindī गरजना); कमु kamu (= kammu), business, Prāk. कम्मो, Sansk. कर्मन् (Hindī काम्); मुंढी mundhī, head, Sansk. मुर्धन्; सपु sapu, snake, Sansk. सर्प; सिघो sighō, quick, Sansk. शीघ (Hindī शीघ्र); चकी čakī, a mill, Sansk. चक्र; निभागु nibhāḡu, misfortune, Sansk. निर्भाग.

On the other hand र, preceding or following a consonant, may just as easily hold its place, without being assimilated, as: चर्चो čarčō, silly talk, Sansk. चर्चा; प्री prī, friend, Sansk. प्रिय; पभु parbhū, a festival, Sansk. पर्व (व = ब, and ब aspirated by the influence of र); गर्बु garbu, pride, Sansk. गर्व; शुक्रu šukru, Friday, Sansk. शुक्र; सुर्गु surgu, heaven, Sansk. स्वर्ग; धर्मु dharmu, religion, Prāk. धम्म, Sansk. धर्म.

Very frequently such a compound is again dissolved into its constituent parts by the insertion of a vowel, as: पिरि pirī, friend, or प्री prī; पिरिभाति piribhāte, break of day, Sansk. प्रभात; or r is transposed for euphony's sake, as: पर्तापु partāpu, splendour, Sansk. प्रताप; पर्तु partu, leaf (of a book), Sansk. पत्र; ड्रिघो ḍrighō, long, Prāk. दिग्घ, Sansk. दीर्घ; किरि kirte, trade, किर्तु kirtu,

action, Sansk. कृति and कृत; ट्रकु ṭraku, a spinning wheel, Sansk. तर्कु.

It very rarely happens, that r is totally elided in a compound, as: वाघु vāghu, tiger, Sansk. व्याघ्र; राति rāte, night, Sansk. राचि (Prāk. रत्ती by ejection of ā); भाउ bhāu, brother, Sansk. भ्राता. The ejection of r in these and such like examples is caused by the preceding long vowel, which precludes the possibility of assimilating the compound consonant, or by the consonant, with which r forms a conjunction, being initial. In such cases, as रत्ती, the Prākrit has preferred to drop the long vowel, in order to make room for assimilation.

β) When compounded with a preceding dental, r is in most cases assimilated to the same in Prākrit, though it may also keep its place; in Sindhī on the other hand r is, when following a dental, mostly preserved, and the assimilation takes place only in the dialect of Lār (Lower Sindh), whereas in the dialect of the Upper country (Sirō) the original compound is preserved, the dental only being commonly changed to a cerebral (or even to an aspirated cerebral, by the influence of r); e. g. पुट्टु puṭṭu, son, Prāk. पुत्त, Sansk. पुत्र (in Lār: पुट्टु puṭṭu, according to the analogy of the Prākrit); मिट्टु miṭṭu, friend, Prāk. मित्त, Sansk. मित्र (in Lār: मिट्टु miṭṭu); चंडु čandru, the moon, Prāk. चन्द, Sansk. चन्द्र; खेट्टु khēṭṭu, a field, Sansk. क्षेत्र; मंट्टु manṭṭu (or with transition to the media) मंङ्गु maṅṅu, an incantation, Sansk. मन्त्र; त्रे ṭrē, three, Sansk. त्रि; डदु ḍaḍhru, or डदु ḍaḍhu, a cutaneous disease, Sansk. दद्रु; द्रापणु dhraṇu, to be satiated, Sansk. तर्पण (by transition of the tenuis into the media). In those adverbs, which are compounded with the adverbial affix च, च is, after the precedent

of the Prākṛit, changed in Sindhī to च, as: क्थिथे kithē, where; जिथे jithē, in which place; तिथे tithe, in that place etc.

R, when preceding a dental, may likewise be assimilated to the same, as: कतरणु kataranu, to spin, Sansk. कर्त्तन; कतर katara, scissors, Sansk. कर्त्तरी; वटि vatē, a wig, Sansk. वटिका; खड् खड़ा, a pit, Prāk. गडो, Sansk. गर्त. On the other hand the compound may also be retained unaltered, as: अर्धांगु ardhāngu, palsey, Sansk. अर्धाङ्ग; अर्थु arthu, object, Sansk. अर्थ; तीर्थु tīrthu, a holy bathing-place, Sansk. तीर्थ; or the compound may again be dissolved by the insertion of a vowel, as: मूरति mūrati, image, Sansk. मूर्ति; कीरति kīrati, glory, Sansk. कीर्ति, Prāk. किस्ति; तीरथु tīrathu = तीर्थु.

γ) वै rv is either assimilated, as: सभु sabhu, all, Sansk. सर्व, Hindī सब् (the aspiration of b being caused in Sindhī by the influence of elided r); or the compound may be retained unaltered, as, सर्वसगति sarvasagāte, omnipotent; or the compound may be dissolved again by the insertion of a vowel, as: पूरबु pūrabu, the east, Sansk. पूर्व.

δ) In the compound अर् śr the semi-vowel r may either be assimilated, as, सुओ सुओ, heard, Prāk. सुदो (= सुतो), Sansk. श्रुत; ससु sasu, mother-in-law, Sansk. शश्रु; or, the compound may be retained, as: श्री śrī, prosperity; or more commonly, the compound is dissolved by the insertion of a vowel, as सिराधु sirādhū, funeral obsequies, Sansk. श्राद्ध (Hindī श्राद्). The Sanskrit अश्रु, tear, Prāk. already अंसु (instead of आसु) has become in Hindī आसूं; the Sindhī form is हंज hanja or हंज् hanjha (with initial euphonic h), s being changed in this instance to ज or ङ्; Panjābī likewise anjhu.

The same holds good with reference to the compound

स sr, as: सहसु sahasu, thousand, Prāk. सहस्र, Sansk. सहस्र.

The compound शै rṣ and वै rṣ are assimilated in Sindhī as well as in Prākṛit, as: वसणु to rain, Sansk. वर्ष; पासो pāsō, side, Sansk. पार्श्व (Hindī पास); सिसो sisi, head and neck, Sansk. शीर्ष (Hindī सीस्); or they are preserved (of course with transition of श and ष to स), as: दर्सेनु darsanu, interview, Sansk. दर्शन; तर्सेणु tarsaṇu, to wait, Sansk. तर्षण; the compound वै rṣ may also be dissolved into रस, and this again into रह, as: सरहो sarahō, happy, Sansk. सहर्ष (compare §. 11, end).

c) The semi-vowel ल l.

a) ल forming a compound with another consonant at the beginning of a word, is severed from the same by the insertion of a vowel, as: सराह sarāha, praise, Prāk. सलाहा, Sansk. श्लाघा (r = l in Sindhī); किलेसु kilēsu, fatigue, Sansk. क्लेश (Hindī कलेस्); सलोकु salōku, a Ślōka, Sansk. श्लोक.

β) In the midst of a word ल is assimilated to any consonant, save य, र and व, as: बकरु bakaru, vegetables, Prāk. वक्कल, Sansk. वल्कल; or it is severed again from the compound by the insertion of a vowel, as: लुक, hot wind, Prāk. उक्का, Sansk. उल्का, the initial vowel u being thrown back to serve in place of an inserted vowel.

d) The semi-vowel व v.

a) व, joined to a preceding consonant at the beginning of a word, is either dissolved into u, as: सुर्गु surgū, heaven, Sansk. स्वर्ग; दुआरु duāru, door, Prāk. दुआरो, Sansk. द्वार; सुआउ suāu, taste, Sansk. स्वाद; or it is totally elided (i. e. assimilated to the preceding consonant) as: जलणु jalaṇu, to burn, Sansk. ज्वलन; सर्गु sargū (besides सुर्गु), heaven, Sansk. स्वर्ग; साई sāī,

lord, or **सामी** sāmī, Prāk. **सामि**, Sansk. **स्वामिन्**; **सहुरो** sahurō, father-in-law, Sansk. **श्वशुर**; **ससु** sasū, mother-in-law, Sansk. **श्वश्रु**. **व** v may also be severed from the compound by the insertion of a vowel (a or u), as: **सवाड़** savāḍu, taste, flavour (besides **सुआउ**), Sansk. **स्वाद**; **दुवारु** duvāru, door (besides **दुआरु**). **व** very rarely assimilates a preceding consonant, as: **ब** bā, two, Sansk. **व** (= vva = bba = b̄).

β) **व** v being joined to a preceding consonant in the midst of a word, is assimilated to the same, as: **पको** pakō (= pakkō) cooked, Prāk. **पिक्क**, Sansk. **पक्क**; **सतु** satu, strength, Prāk. **सत्त**, Sansk. **सत्त्व**.

In the abstract affix **त्त्व**, **त्वन**, the dental on the other hand is assimilated to the semi-vowel **व**, which latter is first changed to the labial **ब**, and then to the corresponding tenuis **प**, so that we have in Sindhī the forms **प** pa, **पो** pō, **पणु** paṇu or **पणो** paṇō, as: **बान्हप** bānhapa, **बान्हपो** bānhapō etc., slavery, from **बान्हो** bānhō, a slave.

The regular form of assimilation however is also in use, but only in a few examples; **त्त्व** is in this way assimilated to **त्त** tt = **ट्ट** ṭṭ, and the double consonant again cleared away by the prolongation of the preceding vowel, as: **छोकिराटु** chōkirāṭu, time of youth, from **छोकरु** chōkaru, a boy.

The semi-vowel may also be dissolved into u, as: **परमेसुरु** paramēsuru, supreme lord = God, Prāk. already **परमेसुर**, Sansk. **परमेश्वर**; or it may be retained, as: **दानेस्वरी** dānēsvarī, liberal, besides: **दानेसुरी** dānēsurī.

## §. 16.

### D) Assimilation of the sibilants.

#### a) The palatal sibilant श ś.

a) **श** ś, when preceded by **च** č and **छ** čh, is assimilated to them, as: **अचुर्जु** ačurju, wonderful, Prāk.

**ञ्चरिञ्च**, Sansk. **ञ्चाञ्चर्ये** (long ā being shortened in Prākṛit and Sindhī, and in compensation thereof the following consonant doubled, to restore again the quantity of the syllable); **शनिचरु** śaničaru, Saturday, Sansk. **शनीचर** (Hindī **सनीचर**).

β) The compound **च्च** čč (which however is rendered in Sindhī, as all double consonants, by its simple base) arising from the assimilation of **च्च**, is, after the analogy of the Prākṛit, frequently aspirated in Sindhī, on account of the inherent tendency of the sibilant towards aspiration (स = ह), as: **विच्छूं** vičhū, scorpion, Prāk. **निञ्चुञ्चो**, Sansk. **वृश्चिक**; **पच्छुताउ**, pačhutāu, repentance, Sansk. **पश्चात्ताप**, final प being changed (by b = v) in Sindhī to u.

γ) श followed by म, assimilates the same, as: **रसी** rasī (= rassī), a rope, Prāk. **रासि**, Sansk. **रश्मि**, but not necessarily; for: **कश्मीरु** kaśmīru, Kashmir.

b) The cerebral sibilant **ष** ṣ.

a) The compound **ष्क** ṣk (of **ष्ख** I have hitherto not met any instances) is assimilated in Sindhī to **क्** (= क्), and not to **क्ख** kkh, as in Prākṛit; e. g. **डुकालु** ḍukālu, famine, Sansk. **दुष्काल**; **निकमी** nikamī, useless, Sansk. **निष्कर्म**; **सुको** sukō, dry, Sansk. **शुष्क** (Hindī, as in Prākṛit, **सूका**).

β) The compounds **ष्ठ** ṣṭ and **ष्ठ** ṣṭh, are assimilated in Sindhī to **त्थ**, as: **डिठो** ḍiṭhō, seen, Prāk. **दिठु**, Sansk. **दृष्ट**; **गोठु** gōṭhu, a village, Prāk. **गोठी**, Sansk. **गोष्ठी**; **निठरु** niṭharu, obstinate, Prāk. **निठरु**, Sansk. **निष्ठुर**; **मिठो** miṭhō, sweet, Sansk. **मिष्ट**.

The compound is also retained unaltered, as: **डुष्ठु** ḍuṣṭu, bad; but this is only done by Brāhmins, who understand Sanskrit; the common people ignore it completely.



The cerebral ढ, which has sprung from ह or ङ by assimilation, may also pass into its corresponding media ढ dh, and this again to ढ ṛh, e. g. कौढु kōṛhu, leprosy, Sansk. कुह (the preceding vowel u having been lengthened in Sindhī to ō, to clear away the double consonant tṭh or dḍh).

γ) The compounds षप ṣp, षफ ṣph are assimilated to फ in Sindhī, as: बाफ bāpha, steam, Prāk. वफ्फो, Sansk. वाष्प (Hindī बाफ, and even with aspiration of व : भाफ).

In compound words षप is simply assimilated to प p (= pp) as: निपुट्रो nipuṭrō, without a son, Sansk. निष्पुत्र.

δ) In the compounds षम ṣm and षण ṣṇ, ष is in Prākṛit exchanged for h and placed after म and ण respectively; in Sindhī the original compound may be preserved, as: विष्णु viṣṇu, Prāk. विणहु; विष्णवहू vi-ṣṇavahū, a worshipper of Vishṇu; by the Musalmāns however words of this kind are simply written وِشْنُ, وِشْنَوَهُ, Hindūstānī likewise وِشْنُ, as cerebral ṣ is ignored by the common people.

ε) The compound ष्य ṣy (and ष्व ṣv) is in Prākṛit assimilated to सs ss, but in Sindhī to ख kh (= kkh) as: सिखु sikhu, a disciple = Sikh, Sansk. शिष्य.

c) The dental-sibilant स s.

α) The compound स्क sk is assimilated in Prākṛit to ख kh, in Sindhī however to क k, as: कंधु kandhu, shoulder, Prāk. खंधो (खंदो), Sansk. स्कन्द (Hindī कंध).

β) The compounds स्त st and स्थ sth are assimilated to थ (= tth) and त्स ts to छ ḥ (= čḥ), as: थनु thanu, woman's milk, Sansk. स्तन; थिच्छो thiō, become, Sansk. स्थित; थंभु thambhu, post (Prākṛit on the other hand

सम्भो), Sansk. सम्भ; वथु vathu, thing, Sansk. वस्तु; हथु hathu, hand, Prāk. हथ्यो, Sansk. हस्त (Hindī हाथ); थाणो thanō, place, Sansk. स्थान; अथ atha, is, Prāk. अत्थि, Sansk. अस्ति; वछि vačhe, a buffalo calf, Prāk. वच्छो, Sansk. वत्स.

The compound स्त st however may also, instead of being assimilated, be dissolved into its constituent parts by the insertion of a vowel, and when the compound happens to be initial, by prefixing a vowel, as: अस्तु-ति astute, praise, Prāk. शुई, Sansk. स्तुति; इस्तिरी istirī, woman, Sansk. स्त्री.

γ) स्प sp is assimilated to प (= pp), स्फ sph to फ (= pph), प्स ps to प (= pp) respectively as: फुटणु phuṭaṇu, to be broken, Sansk. स्फुर; फुड़ती phuṛtī, activity, Sansk. स्फूर्ति; लपी lapī, a dish of coarse wheaten flour, Sansk. लप्सिका; but प्स may also remain unassimilated, as: लप्सी.

In compound words स्प sp may be preserved, as: वि-स्पति, vispate, Thursday, Sansk. वृहस्पति; or the compound, especially at the beginning of a word, may be dissolved into its constituent parts, as: पारसु pārasu, the philosopher's stone, Sansk. स्पर्श (मणि), Hindī likewise पारस्.

δ) The compound स्न sn, when beginning a word, is either dissolved into its constituent parts by the insertion of a vowel, as: सनानु sanānu, bathing, Sansk. स्नान; सनेहो sanēhō, a message of love, Sansk. स्नेह; or the preceding स is cast off altogether, as: नीहु nīhu, love, Sansk. नेह (Hindī नेह), Prāk. also रोहो; नुहु nuhu, daughter-in-law, Prāk. रोणह, Sansk. स्नुषा.

ε) The compound स्म sm is assimilated to स s (= ss) as: विसाई visāi, stupor, Sansk. विस्मय; or dissolved again by the insertion of a vowel, as: सुमरणु sumaraṇu, to remember, Sansk. स्मृ; विसामणु visāmaṇu, to be

stunned, Sansk. विसि (विसय, Prāk. विहञ्चो); or s is changed to h and placed after म (similarly to ष्म), as Prākrit म्ह = स्म, in the pronominal forms तुम्हे, अस्मे (cf. Lassen p. 331, 4; p. 329, 5), In Sindhī the म of the conjunct म्ह is also changed to v, as तव्हीं tavhī, you, instead of तुम्हीं tumhī.

५) The compound स्य sy is assimilated to स s (= ss) and thence farther to ह h, as: मुंहि mūhī, तुंहि tūhī etc., which must have sprung from an original form मस्य, तुस्य etc., Prāk. already मह, तुह (thence also the other Prākrit forms मज्ज, तुज्ज = मस्य, तुस्य = मस्य, तुस्य); तांहि tāhē, of that (nom. sing. सो sō) Prāk. तस्स, Sansk. तस्य.

d) The compound क्ष kṣ.

This compound letter is assimilated in Sindhī:

α) To ख kh (= kkh), as: अक्षि akhe, eye, Sansk. अक्षि; खीरु khīru, milk, Sansk. क्षीर; खारो khārō, brackish, Sansk. क्षार; खेतु khetu, field, Sansk. क्षेत्र; खिमा khimā, patience, Sansk. क्षमा; खी khī, welfare, Sansk. क्षेम; रखणु rakhaṇu, to keep, Sansk. रक्षण; खांदि khande, patience, Sansk. क्षान्ति.

All these instances are against Prākrit usage, according to which क्ष ought to have been assimilated to छ ṣh, though ख is also admissible in Prākrit, and prove distinctly, that the Sindhī has followed its own course, independently of the Prākrit.

β) क्ष is also assimilated to छ ṣh, after the precedent of the Prākrit, as: रिछु riṣhu, a bear, Sansk. अरिष्ट; चुरी ṣhūrī, a knife, Sansk. क्षुरी; छिनणु ṣhināṇu, to pluck, Sansk. क्षिण; लछणु laṣhaṇu, sign, Sansk. लक्षण but लखणु lakhaṇu is also in use in Sindhī.

According to Prākrit rule every consonant (the nasal n excepted), which is joined to क्ष, must be dropped;

but the Sindhī so far deviates from the Prākṛit, that it separates any such consonant by the insertion of a vowel, as: Prāk. लक्ष्मी, but Sindhī लक्ष्मी laçhimī, the wife of Viṣṇu, Hindī likewise लक्ष्मी, Sansk. लक्ष्मी. On the other hand the Sindhī assimilates the nasal in the compound क्ष्ण kṣṇ to ख (kh = kṣ), whereas the Prākṛit changes the same to एह, as: Sindhī तिखो tikhō (= tikkhō), quick, Prāk. तिएह, Sansk. तीक्ष्ण.

A change of ख kh (= kṣ) to the spiritus ह h is found in Hindī, after the analogy of the Prākṛit, as: Hindī दाहिना right (opposed to left), instead of the more common दक्खिणा, but not in Sindhī, which simply clears away the doubling of the letter in Prākṛit by the prolongation of the preceding vowel, as: डाखिणो ḍā-khiṇō, right, southern.

### §. 17.

#### F) The spiritus ह h.

The spiritus ह cannot be assimilated to any other consonant. If therefore ह be joined to any other consonant, the compound is again separated into its component parts in the following way:

a) In the compounds ह्ण hn, ह्म hm, ह is put after the nasal, a euphonic transposition, which is already common in Prākṛit, as: ब्राहि bāhe, fire (instead of ब्राहि bāhe), Prāk. वरही, Sansk. वहि; चिन्हु çinhu, mark, Sansk. चिह्; the hardened Prāk. form चिन्ध or चेन्ध is not used in Sindhī.

The compound ह्म (instead of ह्म hm) is in Sindhī, on account of the preponderance of the labial, already exchanged for म्भ mbh, as: ब्राभणु bāmbhaṇu, a Brāhman, Prāk. वम्हण, Sansk. ब्राह्मण.

b) ह्ण hy is assimilated to ह्ण jh (by transposition: hy = yh = jh), as: गुहो ḡujhō, concealed, Prāk. गुज्जाओ, Sansk. गुहक.

c) ह् hv is assimilated to भ् in Sindhī (hv = vh = bh), whereas in Prākṛit the following semi-vowel is simply elided, as: जिभ jībha, tongue, Prāk. जीहा, Sansk. जिह्वा. (Hindī जीभ).

## §. 18.

## E) Assimilation of three conjunct consonants.

In Sindhī, as well as in Prākṛit, a compound, consisting of three consonants, can only then be tolerated, if the first consonant happen to be a nasal: as: चंद्रु <sup>७</sup> candru, moon, मंत्रु manṭru, incantation.

As regards the assimilation of three conjunct consonants the preceding rules come into operation. If no assimilation takes place, the one or the other of the consonants thus joined together, is severed from the rest by the insertion of a vowel, as: शास्त्रिरी śastirī, a Shāstrī, learned in the Shāstras (a usual title of a Brāhman), from the Sansk. शास्त्र. In reference to the assimilation itself the following rules are to be observed.

a) If one of the consonants happen to be a semi-vowel, it is dropped, and the assimilation of the remaining two consonants is effected according to the usual method, as: मराठी marāṭhī, a Marāṭhī man (or. adj.), Sansk. महाराष्ट्र; अग्र्यो̃ aḡyō̃, the foremost, Sansk. अग्र्य; पासो pāsō, side, Prāk. पास, Sansk. पार्श्व.

The semi-vowel य alone, when preceded by a dental, forms an exception to this rule, this compound being changed to the corresponding palatal (see §. 15, γ), as: संजो sanjhō, evening, Prāk. संज्हा, Sansk. सन्ध्या.

b) When of three conjunct consonants the two former or the two latter can be assimilated, preference is given to the stronger assimilation, as: मछु maḥhu, fish, Prāk. मच्छो, Sansk. मत्स्य; in this instance त् ts is assimilated to छ् (čh), the assimilation of it being stronger than that of स्य to स्स.

## §. 19.

## G) Elision of a double consonant.

The doubling of a consonant renders the same so much stronger, that even a long vowel, preceding it, must give way and is weakened to its corresponding short one. On the other hand a double consonant, as noticed already, may again be rendered simple; but in this case the preceding vowel, to make up for the quantity of the syllable, must be prolonged, as: राति *rāte*, night, Prāk. रत्ती, Sansk. राचि; कमु *kamu* (= *kam-mu*), business, Prāk. कम्मो, Hindī on the other hand काम्.

It is quite against the genius of the language, to elide totally a double consonant; notwithstanding this some few examples of this kind are to be met with in Sindhī, as: दुञ्चारि *ḍuāre*, illness, दुञ्चारी, adj. *ḍuārī*, ill, Prāk. दुब्बल, Sansk. दुर्बल; मिञ्चो *miō*, friend (corroborated already by the Prākrit, which however preserves also the original from मिच्चो). In these and such like examples the process cannot have been such, that a double consonant is elided at once, but it must first have been reduced to its simple base by the prolongation of the preceding vowel, as: मीतो *mitō*, instead, of मिच्चो; from this base has sprung again, according to the usual laws of elision, the form मीञ्चो *mīō*, in which, against the ordinary process, long *ī* has been shortened to *ī*, मिञ्चो.

In the forms दुञ्चारि and दुञ्चारी, original double *b* must have been changed to *vv* (both letters, *b* and *v*, being already identical in Prākrit) previous to its elision; but it is quite an extraordinary phenomenon, that the following vowel has been lengthened instead of the preceding one.

Far more easily may one of the compound consonants be elided, when preceded by a long vowel, which renders the assimilation impossible, especially if one of the compound consonants be a semi-vowel, as: **वाघु** vāghu, a tiger, Sansk. **व्याघ्र**; **राणी** rānī, queen, Sansk. **राज्ञी**. Thus even two semi-vowels may disappear, as: **पासो** pāsō, side, Sansk. **पार्श्व**.

## §. 20.

**H) A double consonant at the beginning of a word.**

A compound consonant at the beginning of a word is subject to the same laws of assimilation, as in the midst (or end) of a word. But as a double consonant would not be utterable at the beginning of a word, one of the assimilated, i. e. doubled consonants is simply cast off, so that only the simple base of the consonant remains, as: **जलणु** jalaṇu, to burn, instead of: **ज्जलणु** jjalaṇu, Sansk. **ज्वलन**; **वाघु** vāghu, tiger, instead, of **व्वाघु** vvāghu; **कधुं** kandhu, shoulder, instead of **क्कधुं** kkandhu. But if a word be compounded, the common laws of assimilation are applied (to the second), as: **इबलु** ḍubalu, weak, Prāk. **दुब्बल**.

Those compounds, which are not susceptible of assimilation, are dissolved into their component parts by the insertion of a vowel, as: **किलेसु** kilēsu, weariness, Prāk. **किलेस**, Sansk. **क्लेश**; **सुमरणु** sumaraṇu, to remember, Prāk. **सुमर्**, Sansk. **स्मर्** (स्मृ); or the first letter of the compound is cast off, which is particularly the case, if this happen to be a sibilant, as: **नीहु** nīhu, love, Prāk. **सणेह** saṇēha, Sansk. **स्नेह**; but if the sibilant be followed by a semi-vowel, the latter, as the weaker, is dropped, as: **साहु** sāhu, breath, Sansk.

श्यास; सालो sālō, wife's brother, Prāk. सालो sālō,  
Sansk. श्याल.

च tr and द्र dr, which in Sindhī are commonly  
changed to the corresponding cerebrals, keep their place  
as well at the beginning as in the midst (or end) of a  
word, as: त्रे trē, three; द्राख drākha, grape, but Hindī  
दाख्, Sansk. द्राक्षा.

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# THE SINDHI ALPHABET.

## §. 1.

Up to the present time various alphabets have been in use in Sindh, the Muhammadan portion of the community using the Arabic characters, loaded with many dots, to express the sounds peculiar to the Sindhī, and the Hindū population employing different alphabets of their own, which vary very much, according to the locality, in which they are used, though all of them are originally derived from an old Sanskrit alphabet. These latter alphabets, which are known in Sindh by the name of the Banyā characters, are utterly unfit for literary purposes, as they have become greatly mutilated in the course of time and are very deficient in the vowel and consonant system, so that the Hindū merchants themselves, after a lapse of time, are hardly able to reproduce with accuracy what they have entered in their ledgers. No alphabet suits the Sindhī better, than the Sanskrit alphabet, the Sindhī being a genuine daughter of Sanskrit and Prākrit. But appropriate as the Sanskrit characters are to the Sindhī sounds, they will under the present state of society in Sindh be hardly in their right place, religious prejudices preventing the great majority of the population from using them in their writings. Sindh has been the first Indian country, which has succumbed to the fury of the Moslim invaders, and Hinduism and the culture of Sanskrit literature has been

so completely swept away from its borders, that it is now, as has been stated, "a country without castes and Brahmins."

The Muhammadans of Sindh, as soon as they tried to employ their native idiom for literary purposes, detected, that the Arabic system, which had been forced upon them as a necessary consequence of the Islām, was deficient in many sounds, and they endeavoured to make up for this deficiency by dotting the nearest corresponding Arabic letters. The manner, in which they have done this, has not been very satisfactory. They were not led by any system and therefore the emendation, they attempted at, stopped half-way.

In the guttural class the Arabic base ك (k) was indiscriminately used to express the sounds k, kh; g, gh, ḡ; the aspiration (kh, gh) was left unnoticed, and for the media g not even the corresponding Persian letter (گ) was supplied; the guttural ñ was expressed by the compound ك ن (nk).

In the palatal class the aspirate čh was happily distinguished by an additional dot (= چ̣), and jh marked likewise چ̣; also the peculiar Sindhī j̄ (dy) was not forgotten and marked by چ̣; the palatal ñ (ny) was again expressed by the compound چ̣ ن, so that in this class all sounds were provided with distinguishing marks.

In the cerebral class, which is completely wanting in the Arabic system, the bases of the dentals were retained and the dots distributed in such a way, as to distinguish them from the corresponding dentals, viz: د̣ = t; د̣̣ = th; د̣̣̣ = d, د̣̣̣̣ = dh, د̣̣̣̣̣ = ḍ, a method, which is not without ingenuity; but the cerebral r̄ and the cerebral ñ were again completely forgotten (i. e. they were expressed by the corresponding dentals ر and ر̣ ñ) and left to the knowledge of the reader.

The dental class did not offer many difficulties; only the aspirates had to be provided with diacritical

marks, which was done in the following way: ٺ = th, ڙ = dh.

The same was the case with the labial class, where the aspirates only were to be pointed out by peculiar marks; but here their skill seems to have left them. In order to express ph, refuge was taken to the peculiar Arabic and Persian letter ف (f), which was provided with two additional dots = ڦ, bh having been expressed already by ڀ; the peculiar Sindhi b was dexterously rendered by ڀ.

The Sindhis had in this undertaking apparently the Sanskrit alphabet before their eyes, where the aspirates are written and treated as one sound. Accordingly they tried to express the aspiration of a letter by additional dots, which overloaded the few Arabic bases with diacritical signs.

The necessity further, to provide marks for the cerebral class, compelled them, to distribute afresh the dots for the dental aspirates, so that the eye finds only with difficulty a resting-place in the confuse mass and position of diacritical marks, as: ٺ = t, ڙ = t; ٺ = th; ڙ = th.

This attempt to adapt the Arabic characters to the sounds of a Prākṛit language is very interesting, though the method applied has followed a wrong track and has not been extended to all the sounds of the language. The way, in which this has been done in Hindūstānī, is far more correct, in fact, the only course, which can be taken in adapting the Arabic letters to an Indian language. The Arabic system knows no aspirates, and consequently the aspiration must be expressed by an additional ه h, if the original character of the Arabic alphabet is to be preserved in any way; else a quodlibet will be made out of it, which may be designated by any name but Arabic.

It was therefore soon found, when European scholars began to pay attention to the Sindhi, that the

common Sindhī characters would not do for scientific purposes. New characters were in consequence composed by a Bombay civilian and unfortunately introduced into the government schools of Sindh, without being first submitted to the examination of competent scholars.

This new system, instead of striking at the root of the previous confusion, merely endeavoured to make up some deficiencies of the old, while retaining all its errors, so that it cannot even boast of the compactness of the old system.

The alterations and emendations were the following:

In the guttural class, where the old system was most deficient, as we have seen, the Persian letter گ g has been justly taken in, and from the Hindūstānī, the aspirate گھ gh, of which we fully approve. We should now reasonably expect to find the compound گھ kh corresponding to گھ gh; but to our utter surprise we find the old error repeated, and 'kh' again rendered by the simple base گ k. So it has happened, that all the prints published in this character are disfigured by the letter گ, which is now used throughout as the simple base for k, whereas it is well known, that گ is only used at the beginning of a word, when connected with a following letter and in the midst of a word only, when unconnected with the preceding and connected with the following letter, and that it is in no way differing, as regards its pronunciation, from گ; as a final letter the shape of گ has never been seen before.

The guttural ñ, which in the old system was consequently rendered by نک (nk), has been expressed in the new system by گڱ, which is quite inappropriate; for the base is not 'g', but 'n', pronounced with the guttural organ, and in the Arabic consonantal system it can only be rendered by a compound letter (نگ ng). The peculiar Sindhī ḡ is marked گڱ; we have only to point out the inapplicability of two dots beneath گ, and the frequent confusions, to which it will give rise.

In the palatal class we meet with the same in-consequence; the aspirate čh has been taken over from the old system (چھ), whereas for jh the Hindūstānī compound چھ has been borrowed. In the other letters of this class only the dots have been differently distributed; ĵ (in the old system marked چ) has been expressed by چھ, and the palatal ŋ by چھ, which is less to the point than the old چھ, which was as correct as it could be rendered.

In the cerebral class only the dots have been differently arranged as: ṭ = ٽ (old system ٽ), ṭh = ٽھ (old system ٽھ); ḍ = ڙ (old system the same), ḍh = ڙھ (old system the same), ḍ̣ = ڙ̣ (old system ڙ̣); the cerebral ṛ, which had not been marked at all in the old system, has been borrowed from the Hindūstānī (ر), and the cerebral 'ṇ' is marked by the antiquated method of placing a ٺ above it (ٺ), which is highly inconvenient in writing, and has therefore been justly discarded in Hindūstānī, where formerly the cerebrals used to be marked by the same letter.

In the dental class the old system has been retained unaltered.

In the labial class the base ف was retained for ph, with additional dots (= فھ; old system فھ); bh was rendered by فھ, as in the old system.

We fully allow, that the old Sindhī system of writing did not answer its purposes, quite abstracted from its deficiency; but instead of emendating the old system by a different distribution of dots and inserting a few Hindūstānī letters, we consider it far more advisable, to adopt the whole Hindūstānī consonantal system, and to mark those sounds, which are peculiar to the Sindhī, by convenient dots.

The Sindhī language is restricted to the comparatively small province of Sindh; we cannot therefore see any reason, why the Hindūstānī alphabet, which

is known throughout the length and breadth of India, and which is a compact system in itself, should not be preferred to such a motley composition?

The number of the Indian alphabets should not be augmented, but rather, wherever possible, be restricted, as they only serve as barriers to mutual intercourse. If therefore the old system of writing proves unfit for literary purposes, we consider it for the best, to substitute one universally known, instead of emendating imperfectly a local alphabet, which has no chance to spread beyond its narrow borders.

As under the present circumstances it is not likely, that the Hindū portion of the community will adopt the Hindūstānī alphabet, owing to religious scruples on their side, we have chosen for them the Hindī characters, with some slight deviations from the system employed by Capt. Stack, which were imperatively necessary, and which will be noticed further on. We may say the same of the Hindī alphabet, what has been remarked on the Hindūstānī; it is well known throughout India, and the common vehicle of literature amongst the whole Hindū population. An emendation of the old Banyā characters would have been far more useless, than that of the Arabic system current amongst the Moslims.

§. 2.

I. The Sindhi consonantal system. 1)

SINDHI.							ARABIC LETTERS.
Gutturals:	ک; کھ	گ; گھ	نگ	ھ	...	ک	ع ح خ غ ق
	क; ख	ग; घ	ङ	ह	...	ग	. . . . .
	k; kh	g; gh	ṅ	h	...	ḡ	; ħ ḫ Ḃ Ḟ q
Palatals:	च; च्ह	ज; ज्ह	ञ	य	श	ष	ط
	च; च्ह	ज; ज्ह	ञ	य	श	ष	ज
	ç; çh	j; jh	ṅ	y	š	ṣ	ĵ
Cerebrals:	ट; ठ	ड; ड्ह	ण	र; र्ह	...	...	ث
	ट; ठ	ड; ड्ह	ण	र; र्ह	...	...	...
	t; th	d; dh	ṇ	r; rh	...	...	ḏ
Linguals:	. . . . .						ط ص ظ ض
	. . . . .						t s ḏ z
Dentals:	त; थ	द; द्ह	न	र; ल	स	...	ث ذ ن (ث Pers.)
	त; थ	द; द्ह	न	र; ल	स	...	. . . . .
	t; th	d; dh	n	r; l	s	...	ṣ ḏ z (ž)
Labials:	प; प्ह	ब; भ	म	व	...	...	ف
	प; प्ह	ब; भ	म	व	...	...	.
	p; ph	b; bh	m	v	...	...	f

We subjoin here the common alphabetical order of the Arabic-Sindhi Alphabet:

1) In the Romanized transcription we have followed the Standard Alphabet, by Prof Lepsius (2<sup>d</sup> edition).

Un-connected.	Final.	Med.	Initial.	Name.	Pronunciation.
ا	ا	ا	ا	اَلِف	'
ب	ب	ب	ب	بِي	b
بَ	بَ	بَ	بَ	بِي	b̄
پ	پ	پ	پ	پِي	p
پَ	پَ	پَ	پَ	پِي	p̄
ت	ت	ت	ت	تِي	t
تَ	تَ	تَ	تَ	تِي	t̄
ث	ث	ث	ث	ثِي	s
ج	ج	ج	ج	جِي	ʒ
جَ	جَ	جَ	جَ	جِي	ʒ̄
چ	چ	چ	چ	چِي	c
چَ	چَ	چَ	چَ	چِي	c̄
ح	ح	ح	ح	حِي	h
حَ	حَ	حَ	حَ	حِي	h̄
د	د	د	د	دَال	d
دَ	دَ	دَ	دَ	دَالِ	d̄
ڊ	ڊ	ڊ	ڊ	ڊَال	ḍ
ڊَ	ڊَ	ڊَ	ڊَ	ڊَالِ	ḍ̄
ر	ر	ر	ر	رِي	r
رَ	رَ	رَ	رَ	رِي	r̄
ز	ز	ز	ز	زِي	z
زَ	زَ	زَ	زَ	زِي	z̄





The (purely) Arabic letters are also used as numeral values, in recording (by brief sentences, in which the sum of all the letters must be added together) historical events.

ا	1	ح	8	س	60	ت	400
ب	2	ط	9	ع	70	ث	500
ج	3	ي	10	ف	80	خ	600
د	4	ك	20	ص	90	ذ	700
ه	5	ل	30	ق	100	ض	800
و	6	م	40	ر	200	ظ	900
ز	7	ن	50	ش	300	غ	1000

This method of computation is called abjad, from the first four letters, which are pronounced as a group. The following technical groups are:

هَوَز, حَطِي, كَلَمَن, سَعَقَص, قَرَشَت, نَكْحَذ, صَطْف.

The Arabs have borrowed this whole system from the Hebrews and have therefore also followed the order of the Hebrew alphabet; the first nine letters represent the units 1—9; the nine following the tens, the nine following the hundreds and the last غ a thousand.

The order of the Hebrew alphabet goes only as far as ט (400); from thence the Arabs have gone their own way, by using those letters, which are peculiar to their own language.

## 1) The Gutturals.

The gutturals k, g are pronounced in the common manner; their aspirates, kh, gh, as all other aspirates, form, according to the Sanskrit system, one sound, and must therefore be pronounced by a strong breathing of the respective simple base. Peculiar to the Sindhī is the guttural ñ, which is throughout used as an independent sound (like the english ng in "sing"), and never precedes the letters of its own varga or class, in which case Anusvāra or simple n is employed (see Introduction §. 5). In the Hindī alphabet it is expressed by ङ, it being an original Sanskrit sound, but the Arabic system, which knows only one dental n (ن), offers great difficulties in this as in other respects. In Hindūstānī an independent guttural ñ is not to be met with; we have therefore been compelled to circumscribe it by the compound ङ्ग ng, which comes nearest to it, following therein the track of the old Sindhī alphabet. But one difficulty still will remain, that the guttural simple ñ can thus not be distinguished from the guttural ñ preceding a letter of its own varga, as: اَنُك (अनु) anu, body, and اَنُگ (अंगु, or more properly: अङ्ग) angu (aṅgu) a limb. In the alphabet, now in use, an attempt has been made, as has been adverted to, to obviate this difficulty (viz.: گ = ñ), but we cannot agree, that the problem has been solved satisfactorily, a false base having been chosen for the guttural nasal. Practically the difficulty will be easily surmounted by any careful student, as there are only a few nouns in the language, in which simple guttural ñ is found.

We subjoin here an alphabetical list of all those words, in which the simple (unconnected) guttural nasal is to be found:

اَنُك m. aṅu, body; اَنُكَارو m. aṅārō, Tuesday. اَنُكَاري  
f. aṅārī, a disease of the gums etc. اَنُكَاريو m. aṅāryō,

a bruise in the sole of the foot; **اَنَكْرُ** n. añaru, coal; **اَنَكْرُ** m. añuru, a finger's breadth. **اَنَكْرِي** f. añure, a finger; toe; **اَنَكْرُنُ** m. añanu, courtyard; **اَنَكْرُوْتَهِي** m. añũthõ, the thumb; **اَنَكْرُوْتَهِي** f. añũthĩ, a thumb-ring. **بَهَانَكُو** m. bhānõ, share, and its derivatives, as: **بَهَانَايَتُو** adj. bhānāitõ, in shares; **بَهَانَكِيرُو** m. bhānērõ, a sharer. **پَهِينَكَنُو** m. phēñanõ, the orbicular excrement of camels (**پَهِينَكِينِي** f. phēñinĩ, the orbicular excrement of sheep etc.). **جَانَكُورُو** m. jāñũrõ, the wild Beru fruit; **جَانَكُورِي** f. jāñũrĩ, the wild Beru tree; **چَنَكُو** adj. čanõ, good, and its derivatives. **دِهِنَكَايِي** m. dhiñāĩ, a manufacturer of saltpetre; **دَانَكُورُنُ** v. a. đāñõrañu, to flog; **دُنَكِتُو** adj. đuniṭõ, stout; **دُنَكِيرِي** f. đunirĩ, a stick to beat clothes with (in washing); **دُهِنَكِينُو** m. dhuñinõ, name of a fish. **رَنَكُ** m. rañu, colour; **رَنَكُنُ** v. a. rañanu, to dye, and its derivatives; **رَنَكُو** m. rañõ, a carpenter's chalk-string. **سَانَاكَاھ** f. sāñāha, or: **سَانَكَاھ** f. sāñaha, care, and its derivatives (as: **سَانَكَاھَتُو** adj. sāñāhitõ, careful, **سَانَاكَاھُو** adj. sāñāhũ, ditto); **سَانَاكَاھَنُ** v. n. sāñāhañu, to be careful. **سَنَكُ** m. sañu, connexion by marriage, and its derivatives; **سِنَكُ** m. siñu, born, and its derivatives; **سِنَاكَارِي** f. siñārĩ, name of a fish (or: **سِيگَارِي** siñārĩ); **سَنَكْرُ** m. sañaru, the seed-pod of the thorn-tree; **سَنَكْنُ** v. a. sañanu, to point out; **سِينَكُ** f. siña, bow. **گَانَكُو** m. gāñõ, or **گَانَكِي** f. gāñĩ, name of a fruit and shrub (*Grewia betuloefolia*). **لَنَكُ** m. lañu, lameness (**لَنَكُو** adj. lañõ, lame); **لِنَكُ** m. liñu, limb; **لِنَكُ** f. liña,

a trip in carrying; لِنَكُو m. liṅō, time, turn (besides: لِنَا f. liṅā, ditto). مَنَك f. maṅa, a betrothed girl; مُنَك m. muṅu, a grain of mung; مَنَكْرُ m. maṅaru, fire; مُنَكْرُو m. muṅirō, a mallet (used by washermen); مَنَكْنُ v. a. maṅaṅu, to ask, to beg, and its derivatives; مَوْنَكُو adj. mōṅō, having the colour of mung; نِنَكْنُو adj. & adv. niṅunō, entirely, wholly. وَانَكْنُ m. vāṅaṅu, the egg-plant, and its derivatives; هِنَكُ f. hiṅu, Assafoetida; هِنَكْرُو m. hiṅirō, name of a fruit of an aquatic plant.

Another letter peculiar to the Sindhī is گ, گ̄, ḡ; it is not found in Hindī or Hindūstānī, nor in any of the cognate dialects, and we have therefore been compelled to provide it with a mark of its own. After the precedent of the Paṣtō we have added a hook below the under parallel line, which marks off this letter strongly enough, without giving rise to any confusion or misconception. The pronunciation of ḡ is quite peculiar; it is that of the letter g uttered with a certain stress in prolonging and somewhat strengthening the contact of the closed organ, as if one tried to double the sound in the beginning of a word, as gga. The pronunciation is so far quite in accordance with the origin of this and the other three letters, peculiar to the Sindhī, though they are now treated to all intents and purposes as simple letters; e. g. اَگُ āḡu, the front, Prāk. अग्ग, Sansk. अग्र (compare Introduction §. 15, b); لَگُو laḡō, applied, Prāk. लग्ग, Sansk. लग (see Introduction §. 14); بَهَگُو bhāḡō, broken, Prāk. भग्ग, Sansk. भग. In other instances, where an original doubling of g cannot be proved etymologically, the use of this harsh ḡ must be explained by the influence of the following letters, as: گَوْتَهَ gōṭhu, a village, Prāk. गोट्ट, Sansk. गोष्ठ; in this, as in similar cases, the weight of the double ṭṭh, which

in Sindhī has been reduced to its simple base by the prolongation of the preceding vowel, seems to have been thrown forward on g. Such an influence is especially exercised by a following r, as: گرو̄ garō, heavy, Prāk. गरुञ्ज, Sansk. गुरु.

Both letters, g and ḡ, must be carefully distinguished in pronunciation, as the signification of a word varies considerably according to the use of one or the other letter, as: گرو̄ garō, mangy, but گرو̄ ḡarō, heavy etc.

## 2) The palatals.

The palatals ج j and چ č, and their respective aspirates جھ jh, and چھ čh, are pronounced in the common Indian way as simple sounds, and are grammatically treated as such, though they are, according to their present pronunciation, compound sounds. Originally they cannot have been pronounced, as they are at present, for else the grammatical rules of Pāṇini would be incomprehensible. In our days ج is pronounced as english j, and چ as english ch, that is to say, as dž and tš respectively; how these sounds, if they are to be treated as simple ones, should be aspirated or doubled by any human organ, is past our conception. The old pronunciation of these letters<sup>1)</sup> must have gone through great variations, till they have become the compound sounds of the modern Indian idioms.<sup>2)</sup> In the Roman transcription they have therefore not been marked by the palatal stroke (◌◌), but by the same sign, with

1) See Standard alphabet, p. 93.

2) The pronunciation of the Marāṭhī च and ज as ts and dz respectively before the vowels a, ā, u, ū, ai, ō, does not fall under this head, as this is owing to Drāvidian influences and only occurs in words of non-Arian origin.

which the sibilant sh (= ś) is provided, to point out their modern pronunciation.

The Sindhī has preserved the palatal nasal ण (ञ) as an independent sound, which never precedes the letters of its own varga, for which purpose anusvāra (and in Hindūstānī writing simple ण) is used. The Hindūstānī being destitute of a palatal nasal, we had to provide a new character. Following the analogy of the old Sindhī alphabet we chose for it the compound ج, which comes nearest to it, for the palatal ण of the Sindhī is properly a compound sound, and is pronounced ny. The proper circumscription by ني would not do for this reason, that the palatal ण is still considered by the Sindhī as a simple sound and rendered in Sanskrit writing by ञ; it ought therefore to be pointed out, as near as possible, as such, for which purpose the compound ج answers much better, than ني, which latter would give rise to many misconceptions. In the Romanized transcription it has simply been furnished with the palatal line = ñ.

The sign chosen for it in the alphabet at present in use viz. ج, is not to the purpose, as the base is not ج, but the nasal ण, with a subsounding y.

The sibilant श, श ś, which we have inserted in our scheme in the palatal row, is no longer a palatal sound at all, but a pure dental sh = ś. The original pronunciation of श is more than doubtful; now-a-days it is in no way differing from our common sh, and might therefore be as well classed under the dentals. The Arabic-Persian ش is always rendered in Sanskrit writing by श; but it is also found in pure Sindhī words, as: شينھ sīhu, lion etc. compare; Introduction §. 5.

Peculiar to the Sindhī is ج, ज, j. It is now treated as a simple sound, but it has in most cases, as etymology proves, sprung from a double ज् (= ज्ज), and is still pro-

nounced as a compound sound = dy; e. g.: اَجُ āju (= adyu), to-day, Prāk. अज्ज, Sansk. अद्य (on the assimilating process see Introd. §. 15.); وِجَا vijā, science, Prāk. विज्जा, Sansk. विद्या; وِجُ vēju, physician, Prāk. वेज्ज, Sansk. वैद्य. In other nouns though an original doubling of ج cannot be traced etymologically, as: جَتُ jātu, a Jat, Hindī जर; and ج is in such instances frequently exchanged for ج, as: جَاتِرِي jātrī, or: جَاتِرِي jātrī, a pilgrim, Sansk. यात्री).

### 3) The Cerebrals.

The cerebrals ت t and د d, and their respective aspirates, تھ th and دھ dh are common to all the North-Indian vernaculars; they are pronounced by turning the tip of the tongue towards the roof of the mouth whilst sounding the dental bases, t, d, etc. respectively.

The Sindhī has likewise preserved an independent cerebral ن, ण, ṇ, which is not bound to the letters of its own varga as: وَنُ vanu, a tree (Sansk. वनं) تَهَنُ thaṇu, the teat of an animal, Hindī घन, Sansk. स्तन. It is pronounced very hard and resembles much the compound nṛ (in Paṣtō it is therefore very frequently rendered by nṛ).

In Sindhī it exchanges therefore occasionally its place with the cerebral ر, as: مَانَهُون mānhū, man, or: مَارَهُون mārhū. The cerebral د d, which in Prākṛit already frequently supplants the dental d, has in Sindhī given birth to two other cerebral sounds, viz.: د̄, ड̄ d̄, and ر̄, ड̄ r̄, and this again aspirated, د̄ه, ड̄ه ṛh.

د̄, ड̄ d̄ is pronounced in a similar way as ḡ; the cerebral d̄ (د̄) is uttered with a certain stress in prolonging and somewhat strengthening the contact of the closed organ, as if a double d̄ was to be pronounced.



Originally it is, as  $\bar{g}$ , a double  $\bar{d}$ , as may be still proved in most cases by etymology; e. g.:  $\text{وَدَو}$   $\text{vadō}$ , great, Prāk.  $\text{वडु}$ , Sansk.  $\text{वड्}$ ;  $\text{چَوْدَهون}$   $\text{cōdahō}$ , the fourteenth, Prāk.  $\text{चौहो}$ . But the Sindhī, which is very fond of hard cerebral sounds, often employs this letter  $\bar{d}$ , where no original doubling of the cerebral has taken place, especially at the beginning of words, where the full stress of the voice can be laid upon it, as:  $\text{دولِي}$   $\text{dōlī}$ , a kind of sedan chair, Prāk.  $\text{डोला}$ , Sansk.  $\text{दोला}$  (compare Introd. §. 6. 4). The simple cerebral  $\bar{d}$  has been thus nearly totally supplanted at the beginning of a noun by  $\bar{d}$ , and  $\bar{d}$  is only found in a few nouns, to distinguish them from others written else quite alike, as:  $\text{دِثِهو}$   $\text{dithō}$ , obstinate, but  $\text{دِثِهو}$   $\text{dithō}$ , seen.

It has therefore been a great mistake of Capt. Stack, that he has not distinguished  $\bar{d}$  from  $\bar{d}$ , and marked both sounds by the same diacritical dot (=  $\bar{d}$ ), though he has been aware of their different pronunciation. A Sindhī will never confound  $\bar{d}$  with  $\bar{d}$ ; they are in his mouth thoroughly distinct from each other and have been differently marked already in the old Sindhī alphabet (viz.:  $\bar{d}$  =  $\bar{d}$ , and  $\bar{d}$  =  $\bar{d}$ ). We were therefore compelled in this respect to deviate from Capt. Stack's Sanskrit alphabet, retaining for the simple cerebral  $\bar{d}$  the original Sanskrit letter  $\bar{d}$ , and marking the sound of  $\bar{d}$  by a line beneath  $\bar{d}$  (=  $\bar{d}$ ), the dot beneath  $\bar{d}$  being reserved for some other sound, which we shall presently notice.

The cerebral  $\bar{r}$ ,  $\bar{r}$ , and its aspirate  $\bar{r}$ ,  $\bar{r}$  have sprung from the cerebral  $\bar{d}$  and  $\bar{d}$  respectively (see Introduction §. 7, 2), as:  $\text{گُر}$   $\text{guru}$ , molasses, Sansk.  $\text{गुड}$ ;  $\text{دِرِهَتَا}$   $\text{drirhata}$  ( $\text{द्रिढता}$ ) firmness, Sansk.  $\text{दृढता}$ . We have noticed already (l. c.), that by far the greatest number of words, in which  $\bar{r}$  or  $\bar{r}$  is to be found, is

taken from some aboriginal tongue, which is now lost, and which must have had a great predilection for cerebral sounds (as the Drāvidian idioms of the south) and to the influence of which the preponderance of the cerebrals in the north Indian vernaculars must be ascribed.

The two peculiar letters **ट्र** (ṭr) and **ड्र** (ḍr), which Capt. Stack in his *Sindhī Grammar* has advocated for the *Sindhī* under the cerebral class, are found, on nearer investigation to be compound sounds (see Introduction, §. 15.) and may therefore be safely discarded from the alphabet, as they ought to be written **ट्र** ṭr and **ड्र** ḍr respectively, as: **पुट्र** puṭru, son, *Prāk.* **पुत्त**, *Sansk.* **पुत्र**; **ड्राख** drākha, grape, *Sansk.* **द्राक्षा**. A subscribed r is also found in some nouns with the aspirate **ढ** ḍh, as: **ढ्रापणु** ḍhrāpaṇu, to be satiated, and its derivatives, as: **ढ्राइणु** ḍhrāiṇu, to satiate; **ढ्राउ** ḍhrāu, satiety, all of which are sprung from the *Sansk.* root **नृप्** (तपेण); **डदु** ḍadhru (also written: **डदु** ḍadhru), a cutaneous disease, *Sansk.* **ददु**, *Hindī* **दाद** (compare Introduction §. 15. b. β).

We have not inserted the cerebral **ष** in the *Sindhī* alphabet, though in Capt. Stack's *Sindhī Dictionary* a few words are written with **ष**. This letter is completely ignored by the common people and left unnoticed in the old *Sindhī* alphabet; only a *Brāhman* now and then uses it, to show his knowledge of *Sanskrit* (compare Introduction §. 5).

#### 4) The dentals.

The dental row offers nothing particular; **र** r, which is considered a cerebral in *Sanskrit*, has become a pure dental in the modern idioms.

#### 5) The labials.

It is to be noted, that **फ** ph, is to be pronounced as the aspirate of **प**, **प** p, and never as f, which is of Arabic or Persian origin, wherever found.

Peculiar to the Sindhī is the letter **ب**, **ب** *b̄*; it is pronounced in the same way as *ḡ* and *d̄*, being originally a double b, as: **ب** *bā*, two, Sansk. **व** (= *vva* = *bba*; see Introduction §. 15. *d. a*); **كُبو** *kuḇō*, hump-backed (see Introd. §. 13); **دَابَل** *ḍāḇalu*, weak, Prāk. **दुबल**, Sansk. **दुबल**. In other nouns however an original doubling of b cannot be traced out, and the language seems to use **ب** *b* and **ب** *b̄* quite arbitrarily, as: **بَابُو** *bāḇō*, father, but, **بَابُو** *bāḇō*, father's brother, both nouns being derived from the Turkish **بَابَا** father.

The nasal of this class is *m*; but when preceding a letter of its own varga it is supplanted by simple *n* (or *anusvāra*), as in all the other rows; e. g.: **أَنْب** (**अंबु**) *ambu*, a mango; **كُنبهار** (**कुम्भार**) *kumbhāru*, a potter.

## §. 3.

## On the purely Arabic letters.

The Sindhī, as well as the Hindūstānī, has, in consequence of the forced introduction of the Islām, been considerably mixed up with Arabic elements, and though the vulgar pay no attention to the particular pronunciation of the genuine Arabic sounds, the original Arabic orthography has been generally adhered to.

Under the guttural class we find the letters: **ع**, **ح**, **خ**, **غ**, **ق**, the Roman transcription of which we have conformed to the Standard alphabet, though these letters are somewhat differently pronounced in Sindhī. **ع**, which is in Arabic treated as a consonant, is generally ignored and only its accompanying vowel articulated, as: **عَقْل** *saqulu*, intelligence, is sounded: *akulu*. In the midst of a word **ع** is either passed unnoticed (i. e. only the respective vowel is uttered) as: **نِعَمَت** *niamata* (properly:

nizāmata) or ع with its accompanying vowel is pronounced as a long syllable, as: نَعْلَبَنْدُ a ferrier, is sounded like: nālbandu (properly: nālbandu) and by ignorant people also written accordingly; or the ع with its respective vowel is dropped altogether; as: طَعَامُ food (taṣāmu) is commonly pronounced: tāmu. The same is the case at the end of a word, where ع with its vowel is contracted by the vulgar to a long syllable, as: جَبَعُ receipt-account (jamaṣa) is pronounced like jamā, and mostly written accordingly; only the Mullās, who pretend to a knowledge of Arabic, affect the deep guttural articulation of the Arabic. In Sanskrit writing ع is therefore simply rendered according to its accompanying vowel, and not distinguished by any particular mark or dot.

The deep Arabic ح ĥ is treated in the same way and pronounced as simple h, as: حَالُ ĥālu, state, is sounded: hālu. The Arabic and Persian خ ḫ is commonly pronounced by the vulgar (especially the Hindūs, who are quite unable to articulate ḫ) as kh, as: شَيْخٌ šīḫa, a spit, is sounded: śikha (Pers. سِيخ).

The Arabic or Persian غ ḡ is pronounced in Sindhī as simple g, and very frequently exchanged for ك k in writing, as: بَاغٌ bāḡu, garden, is sounded as: bāgu; غَمٌ ḡamu, grief, as: gamu etc.

The deep guttural ق q of the Arabic is articulated in Sindhī like simple k, as: قَوْمٌ qōma, a tribe, clan (Arabic قَوْمٌ), is pronounced like: kōma; قَوْلٌ qaulu, word, like: kaulu etc. The Hindūs ignore all these foreign letters in their writings and render them by the nearest Sanskrit consonants, as has been adverted to.

The lingual letters, which are peculiar to the Arabic, are not distinguished in Sindhī pronunciation from the

corresponding dentals; ط t is sounded like common t, and ص s like z; ظ ḍ and ض z likewise as z. The Hindūs on the other hand pronounce ظ and ض like j, and render these letters promiscuously according to their actual pronunciation, which is frequently done by the Musalmāns likewise, especially the unlearned.

The Arabic letters, which figure under the dental row, viz.: ث s, ذ z, and ز z (the two latter of which are also common to the Persian) are pronounced in Sindh (and India generally) as follows: ث like s, ذ and ز like z, whereas the Hindūs pronounce these two latter consonants like j and render them also accordingly by ज, which is not unfrequently done by the Moslims also.

The Arabic and Persian ف f is sounded by the Muhammadans as f, but by the Hindūs as ph, and rendered in their writings by फ.

§. 4.

II. The Sindhī vowel system.

We next subjoin a tabular survey of the Sindhī vowel system.

1) Simple vowels:

ا,	آ	اِ	اِي	اُ	اُو
अ,	आ	इ	ई	उ	ऊ
a,	ā	i (e)	ī	u	ū
		اِ	اَو		
		ए	ओ		
		ē	ō		

2) Diphthongs:

اِي	اُو
ऐ	औ
ai	au

## 3) Nasalized vowels.

آن	آن	ان	این	ان	اون
अं	आं	इं	ईं	उं	ऊं
ā	ā	ī	ī	ū,	ū
		این	اون		
		ع	ओं		
		ē	ō		
		این	اون		
		ع	ओं		
		āī	āū		

1) Simple vowels.<sup>1)</sup> The Sindhī uses all the vowels, common to the Sanskrit and Prākṛit; but it is to be noted, that i, when preceded or followed by h, or when closing a word, has the sound of short e (see Introduction §. 2. b). Ē and ō are in Sindhī, as already in Prākṛit, simple (and not Guṇa) vowels (see Introduction §. 2. d), and consequently always long (and not ancepts, as in Prākṛit).

As the Arabic is destitute of the sounds ē and ō, a great difficulty arises in Sindhī as well as in Hindūstānī, how to distinguish ī from ē, and ū from ō. The Indian grammarians have therefore invented the term of **يائى مجهول** yā-e majhūl, or the unknown. **ي** for the sound ē, and **واو مجهول** vave majhūl, or the unknown, for the sound ō; but at the same time no practical measures were taken, to mark off ē and ō by any diacritical sign, and the reader was left to help himself,

1) As we shall further on employ only the Hindūstānī characters, we cannot enter here more minutely on the Sanskrit vowel system, and we refer therefore the student for nearer information to any Sanskrit grammar. We shall only make use of the Sanskrit characters in the course of this grammar, as occasion may call for.

as best he could. But as the distinction of  $\bar{i}$  from  $\bar{e}$  and  $\bar{u}$  from  $\bar{o}$  is somewhat difficult for a beginner, especially a European, and for the right understanding of the language very important, we have contrived to distinguish  $\bar{e}$  from  $\bar{i}$  by a perpendicular line, as: کي kē, some, کي kī, somewhat; and  $\bar{o}$  from  $\bar{u}$  by placing the sign  $\hat{\ } above و, as: تون tō, from-on; تون tū, thou. In prints, destined for the use of natives, these distinctions may be dispensed with as more or less superfluous; but in prints, intended for the use of Europeans I have no doubt they will prove very serviceable and clear away many a stumbling block.$

In Arabic writing the short vowels a, i, u are not expressed in the body of the consonants, but by mere marks, placed above or beneath the consonant, after which they are to be sounded; if the consonant happen to be an aspirate, the vowel mark is placed on the accessory ء. The mark for a is  $\text{ـَ}$ , and is called فَتْحَة fath'ah (in Persian زَبَر zabar); the mark for i is  $\text{ـِ}$ , and is called كَسْرَة kasrah (in Persian زَبَر zīr, pronounced in India: zēr); the mark for u is  $\text{ـُ}$ , and is called زَمَمَة zammah (in Persian پِش pīš, pronounced in India: pēš) e. g. فَن fana, فِني fini, فُن funu. But if a noun commence with a short vowel, ا (alif) must serve as base for these vowels, the vowels themselves being considered only as auxiliary signs for the consonants, as: اَن ana, اِن ini, اُن unu. In Arabic initial ا is in these cases always provided with hamzah, as: اَن, اِن, اُن, but in Hindūstānī it is dispensed with, to which practice we shall also adhere in Sindhī.

The three long vowels: ā, ī, ū are expressed in the body of the consonants by the letters ا, ي, و, with the addition of the respective vowel points; in this case

ا, ي, و are called ساکين sākin, or quiescent, because they are not moved by a vowel of their own; e. g.: هَارِي hārī, a peasant; مَارُو mārū, a beater; مُورِي mūrī, capital (in trade) چيڪاڻُ čikāṭu, creaking. The same holds good with reference to the vowels ē and ō, which are not (originally) distinguished in writing from ī and ū, as: چهيرُو čhērō, whetting.<sup>1)</sup>

Long a, when initial, is expressed by ا and the sign - placed above it, as: آدُرُ ādaru, courtesy. This sign is called مَدَّه maddah, i. e. extension, and is properly an alif placed above horizontally. Long i and u, when initial, must be preceded by alif, to support the respective vowel point, as ي and و themselves are quiescent; e. g.: اِيَهو ihō, this very person; اُوهو ūhō, that very person. The same is the case with ē and ō, as: اِيڏو ēḍō, so large, اوڏو ōḍō, near.

ي and و when quiescent, should be provided with the sign jazm (ـَ), to indicate thereby, that they are not moved by a vowel of their own, as: اِيَهو, اُوهو, اِيِرُ pīru; but this practice is generally neglected in Hindūstānī, as superfluous. If on the other hand ي and و be moved by a vowel put above or beneath them, they are no longer quiescent, but regular consonants, as: يَارُ yāru, friend; نِيَانُ niyānu, a tank; وَنُ vanu, tree; نِيَوَائِي nivāi, want of wind; وَوُ vāvu, formative of وَاءُ vāu, wind.

1) In some Arabic nouns final ي (generally without dots) is used with the power of alif, as: عيسَى ʿisā, Jesus; ذِكْرِي ḍikrī remembrance. Note also the antiquated writing صَلَوَاتُ zālāt, prayer, تَوْرَاتُ taurāt, the Thōrah (pentateuch), which is falsely pronounced in India: taurēt.



## 2) The diphthongs ai and au.

The diphthongs ai and au are expressed in Arabic by a preceding fathāh and a following quiescent ي or و, which should be provided in this case with jazm, to prevent mistakes, as: **أَيْتُرُ** aiṭru, spinning wheel; **بَيْرَاكِي** bairāgī, an ascetic; **أَوْثَهُو** auṭhō, impure; **چَوْدَهَارِي** čau-dhārī, round about. At the end of a noun no diphthong is admissible in Sindhī; compare Introduction, §. 1, 2.

## 3) The nasalized vowels or Anusvāra.

We have noticed already, that the simple dental n (ن) is now used in Sindhī before the letters of any varga indiscriminately, which in Sanskrit writing is commonly expressed not by the dental न, but by the sign called Anusvāra (ँ) e. g.: **كَنگَالُ** (कंगालु) kangālu (properly: kaṅgālu) poor; **گَنجُو** (गंजो) ganjō, scald-headed; **نَنْدَهو** (नंदो) nandhō, small; **رَنْدُ** (रंदु) randu, path; **بَانِبَه** (बान्भ) bāmbha, hag.

But besides this full nasal the Sindhī also uses the proper Anusvāra, which only communicates to the respective vowel a nasalizing touch, very extensively, and as both, full n and the nasalizing touch, which is communicated to a vowel, are expressed in Sanskrit writing by Anusvāra, and in Hindūstānī by the dental n (न), some confusion necessarily arises from this practice, to obviate which the following remarks should be carefully attended to.

a) Anusvāra (or ण) preceding another consonant must always be pronounced as a full nasal, if the vowel of the syllable be short, as: **पंधु**, **पंधु** pandhu, journey; but if Anusvāra precede 'h' in a short syllable, it is always to be pronounced as such, i. e. only a slight nasalizing touch is thereby communicated to the vowel,

as: **जहि**, جَهِہِ jāhē; **मुहु**, مُهُ mūhu, mouth; in a few words, where full n precedes h, it must be rendered in Sanskrit writing by न, not by Anusvāra, as: **चिनु** činhu, a sign; **थन्हु** thanhu, to compress. In Hindūstānī writing no such distinction can be made, as there is only one (ن) at hand, which must serve as full nasal or Anusvāra, as the case may be; nothing is therefore left to the student, but to commit these few words to memory. We must repeat here, what has been remarked already, that the use of the Arabic characters offers great difficulties when applied to a Prākṛit language of India.

b) Anusvāra preceding a consonant in a long syllable is to be pronounced as a full nasal, as: **बांदि**, بَانِثِه bānthe, ravenousness; **पीघ**, پِينِگِه pīngha, a swing; **कुंधु**, كُونْدِه kūndhu, a young man; **वेदो**, وِينْدَوِ vēdō, going; **लोंबडु**, لُونْبَرُ lōmbaru, a male fox. But if the long vowels, provided with Anusvāra, be followed by h, s or v, they are to be pronounced with a nasalizing touch only, as: **यांहर**, يَهَانِهَر thāhara, steadiness; **मांसु**, مَانْسُ mānsu, meat, **थांवरु**, تَهَانَوْرु thāvaru, Friday; **मीडु**, مِيْنِه mīhu, rain; **मेंहि**, مِيْنِه mēhe, buffalo etc. Where full n precedes h in a long syllable, it must be rendered by न (in Hindūstānī writing a further distinction is impossible), as: **बान्ही**, بَانِهِي bānhī, a slave-girl, but: **बांह**, بَانِه bāha, arm.

c) At the end of a word Anusvāra always retains its proper nasalizing touch, be the final vowel short or long, as: **प्री**, پْرِی prī, friend; **भूं**, بْهُون bhū, earth; **मुंहि** mūhē (Formative of the I. pronoun sing.); also in compound words, as: **भूंभूं**, بْهُون بْهُون bhū bhū, buzzing. This rule is based on the fact, that in Sindhī every

word must needs end in a vowel (which however may be nasalized).

d) Anusvāra, placed between two vowels, be they short or long, always retains its proper nasalizing sound, as: **आई**, **آئِن** āī, and; **माइणु**, **مَائِنُن** māiṇu, to measure; **आऊ**, **آئُون** āū, I; **क्याऊ**, **كِيَاؤُ** kiāū, it has been done by them (compare: Introduction §. 4).

The same holds good with reference to Anusvāra, following a diphthong (see: Introduction §. 1, 2), as: **रौशो**, **رَوْنَشُو** rāušō, merriment (= rāušō); **मैठ**, **مَيْتَه** māiṭha, madder (= māiṭha).

In the Romanized transcription, which we shall add throughout this grammar, the two different sounds of Anusvāra are rendered in this way, that the sound of full n is always expressed by n, whereas the nasalizing touch, which is communicated to a vowel by Anusvāra, is marked by the sign = placed above it, as: **अंतु**, **اَنْتُ** = antu; but **आऊ**, **آئُون** = āū.

We have already adverted to the great difficulties, under which the Hindūstānī labours to mark the original sound of Anusvāra, as it has only one n (and this the dental n) at its disposal. The difficulty is already great in Hindūstānī, and still greater in Sindhī, which is so much addicted to the use of nasalized vowels. In addition to what has been stated already, we beg to turn the attention of the student, as far as the Hindūstānī characters are concerned, to the following points:

Final **ن** has always the sound of Anusvāra proper (see under c) and need therefore not perplex the student, as: **मारहुन** mārhū, man; **زالون** zālū, women; **इअन** iā, from this place, **तिअन** tiā, from that place.

Anusvāra, separating two short or long vowels (see under d) is rendered by **ن**, and can be recognized as

such by its position; in this case, to obviate all misconceptions, we have furnished the second vowel with hamzah, to point out thereby, that the following vowel is not to be read together with the preceding, but that **ا** closes the first syllable, as: **اِنِّى** (इन्नी) ī-a, thus; **تِنِّى** (तिन्नी) tī-a, in that manner; **گَنُّون** (गन्नु) gāū, cow. If the second vowel chance to be a long one, **ى** (without dots) provided with hamzah must precede the same, to serve as basis for the vowel point (see further on under: Hamzah), as: **سَانِّين** (सांई) sāī lord; **هِنِّو** (हिन्नी) hīō, mind; **چِئَانُّون** čīāū, it has been said by them.

In such like instances, as exhibited under *a* and *b*, the Hindūstānī alphabet offers no means of distinguishing the full nasal from Anusvāra proper, as: **بَانِّهِي** bānhī, a slave-girl, **بَانِّه** bāha, arm, and these difficulties can only be overcome by practice. In the old Sindhī alphabet and in that now in use no notice whatever is taken of these and such like intricacies.

### §. 5.

#### On the other orthographic signs.

1) The sign = (**مَدَّة** maddah, prolongation) is placed on initial alif, to render it long, as: **آتَهَرُ** ātharu, pack-saddle. In the midst and at the end of a word maddah is not placed on alif, if the preceding consonant be moved by fatḥah, in which case alif is called **سَاكِن** sākin, or quiescent, as: **رَاَجَا** rā-jā, prince; **مَالَا** mā-lā, garland; but if the preceding consonant is provided with jazm (i. e. not moved by a vowel), alif must have the sign of maddah, as commencing a syllable, e. g.: **قُرَّان** qur-ānu, Qorān, not qu-rānu.

2) The sign ◌ ( **جَزْم** jazm, abscission), placed above

a consonant denotes, that the consonant thus marked is not moved by a vowel, as: **يَلْهُو** vel-hō, idle; **مَرْدُن** mar-du, man; **سَرَكُن** sar-gu, heaven. In old Sindhī writings the use of jazm is hardly to be met with, as they preferred to provide such a mute letter with kasrah, the sound of which was hardly heard in pronunciation, as: **مَرْدُن** mari-du, instead of **مَرْدُن** mar-du, and served quite the purposes of jazm. We cannot adopt this system; as in many cases it will give rise to confusion and misconceptions.

3) The sign **ـ** (**تَشْدِيد** tašdīd) corroboration, placed above a consonant denotes, that the letter in question is to be doubled. In the old Sindhī writings the tašdīd is hardly ever to be met with, as they were in the habit to express even an originally double letter by its simple base, e. g.: **كَم** kamu, business, instead of **كَمَم** kammu. It is now used only in such instances, where the doubling of a consonant is rendered necessary in order to distinguish two in other respects identical words, as: **أُن** una, by him, and **أُنُن** unna, wool.

4) The sign **ـ** (**هَمْزَة** hamzah, i. e. punction) is used in the midst and at the end of words as a vicarious base for **ا**; when two vowels, short or long, meet in a word, the second vowel must be supported by the base **ا**, furnished with hamzah, e. g.: **پِي** piu, father; **جِي** jue, the den of an animal; **هِنَار** hīara, now; **جُنِي** jūa, louse; **قَائِم** qā-imu, standing; **بِهَائِر** bhāura, brothers; **جِي** jī-u, life; **كُو** kuō, rat; **كِهَائِر** ghā-ū, wounding; **اِي** a-i, a goal etc.

A final short vowel, preceded by ā, ū, ō is usually supported by the sign hamzah alone, as: **بِهَاء** bhā-u, brother;

pō-e, after; هُوَ hū-e, sound. But if و, be radical in a word, hamzah with its accompanying vowel is placed upon و, as: نَانُو nāu, fame, Formative نَانَوِ nāva; كَنُونُ gāū, cow; مَارَهُونُو mārhūa, Formative of: مَارَهُونِ mārhū, man.

In the Formative Singular of such nouns, which end in ī, hamzah is dropped for brevity's sake, as: هِنْدِي handī, a pot, Formative: هِنْدِي handia (instead of هِنْدِي); but in nouns like سَائِي sāī, lord, hamzah must be retained in the Formative, to prevent mistakes, as: سَائِي sāia.

*Note.* The sign ~ (وَصْلٌ vaṣl, conjunction) only occurs in Arabic phrases and constructions; it joins two words, the latter of which begins with alif, the accompanying vowel of which is dropped and the final vowel of the preceding word drawn over or rather joined to the following; e. g.: عَبْدُ الْمَلِكِ abdu-lmaliki (instead of: عَبْدُ الْمَلِكِ); قَالَ أَسْمَعُ qāla-sma; (instead of: قَالَ أَسْمَعُ); بِسْمِ اللّٰهِ bismi-llāhi.

The use of the so-called Tanvīn (i. e. اَ, اِ, اِي, pronounced in Arabic 'un', 'an', 'in') in Sindhī is to be disproved of, as the Tanvīn is only a fanciful invention of the Arabian grammarians, and by no means fit to express the Sindhī nasalized short (and least the long) vowels.

# SECTION I.

## THE FORMATION OF THEMES IN SINDHI.

### Chapter I.

#### The termination of Sindhi nouns.

##### §. 6.

In the formation of themes the relative position, which the Sindhī holds to the Sanskrit-Prākṛit on the one side, and to its modern sister-tongues on the other side, is most clearly delineated.

The peculiarity of the Sindhī, and at the same time the great advantage, which it possesses over the kindred idioms consists therein, that every noun, substantive, adjective, pronoun, participle and infinitive ends in a vowel. By this vocalic termination the Sindhī has preserved a flexibility, and at the same time a sonorousness, of which the other modern vernaculars are completely destitute.

After what has been remarked on the nature of the diphthongs in Sindhī (see Introduction §. 1), it may be easily gathered, that no Sindhī noun can end in a diphthong. A Sindhī noun may therefore end in a, i(e), u; ā, ī, ū, ō; no noun ever ends in ē, and those, which seem to do so, are not in the Nominative, but in the inflected case. A final vowel may also be nasalized, as: مَارَهُونَ mārhū, man, چَوْتَهونَ cōthō, the fourth; پَرِينِ prī, friend, which is especially the case, if a word terminate in a long vowel, but this constitutes, after what we have said on the nature of Anuvāra, no exception to the general rule.

In the formation of themes the Sindhī has in the main followed the course pointed out by the Prākṛit, but it has created many new formations, independent and irrespective of the Prākṛit. The levelling process

of the modern idioms has already gained the ascendancy, and terminations, which the Prākṛit, though seized already by the same tendency, has as yet kept asunder, have been thrown together into one class in Sindhī.

The Sindhī has lost the neuter, which has been already discarded in the Apabhransha dialect of the Prākṛit, the immediate predecessor of the modern Sindhī. This, as it seems, has been the first step, to break the fetters of the old compact mother-tongue, and to initiate the levelling process of the present idiom.

Inasmuch as the Sindhī requires a vocalic termination for every noun, the distinction of the gender is not so perplexing as in the other dialects, which offer great difficulties in this point to the student. The terminations, which have been already fixed for the Prākṛit, have been mostly retained in the Sindhī, with the exception of neuter nouns, which have been, for the most part, transferred to the masculine terminations, less to the feminine.

### I. The termination u.

#### 1) Masculine themes in u.

By far the greatest number of nouns end in Sindhī in **u**, and are, with a few exceptions, masculine. This short final **u** corresponds to the Prākṛit termination **उ** *ō*, which, according to the testimony of the old Prākṛit grammarians, has been already shortened to **u** in the Apabhransha dialect.<sup>1)</sup> To this class belong in Sindhī:

1) In Marāṭhī final **अ** (= Sindhī **u**) has on the whole become already quiescent; the same is the case in Bangālī, except when final **a** is preceded by a double consonant, in which case it is heard. In Panjābī, Hindī and Hindustānī final **a** has quite disappeared; for nouns like *piu*, *father*, *māū*, *mother* etc. are in Panjābī exceptional cases.



a) such nouns, as end in Prākṛit in *ō* (= Sanskrit final **ञ**), as: **نَر** *naru*, a man, Prāk. **णरो**, Sansk. **नर**; **كَهْر** *gharu*, house, Prāk. **घरो** (Sansk. **गृह**); **كَم** *kamu*, business, Prāk. **कम्मो**, Sansk. **कर्मन्**. To this class belongs also a number of adjectives (though the majority of them has retained the termination *ō*), as: **تَل** *talū*, hidden; **أَجَر** *ajaru*, imperishable; **أَجِيت** *açetu*, careless. Most of the adjectives, borrowed from the Arabic or Persian, assume this termination, as: **تَمَام** *tamāmu*, whole; **غَرِيب** *yarību*, poor etc.

b) such nouns, as end originally in *u*, as: **ءَاء** *vāu*, wind (Sansk. **वायु** n.; **مَد** *madu*, liquor, Sansk. **मधु**) n.

c) such nouns, as end in Sanskrit in *tā* (crude form *tr*), Prāk. *ā* (by elision of *t*), or which add in Prākṛit the termination *āro*, as: **پِي** *piu*, father, Sansk. **पिता**, Prāk. **पिअ**; **بِهَاء** *bhāu*, brother, Sansk. **भ्राता**, Prāk. already **भादु** (in Sindhī again with elision of *d*); **بِهَتَار** *bhatāru*, husband, Prāk. **भत्तारो**, Sansk. **भर्ता** (see Varar. V, 31).

## 2) Feminine themes in *u*.

These are, comparatively speaking, few in number; to this class belong such nouns, as end in Sanskrit in *u*, and are feminine as: **تَه** *f. thing*, Sansk. **वस्तु**; **دِهِين** *dhēnu*, a milk-cow, Sansk. **धेनु**; or such, as have shortened *ū* to *u*, as: **سَس** *sasu*, mother-in-law, Sansk. **शशू**; **وَج** *vijū*, lightening, Prāk. **विज्जू**, Sansk. **विद्युत्**.

In a few themes original *ā* has been shortened to *u*, the Sindhī following herein the levelling process no-

ticed under 1, *c* irrespective of gender, as: ماء māu, mother, Prāk. माआ, Sansk. माता; دھئی dhiu, daughter, Prāk. already धीदा and धीआ, Sansk. दुहिता (see Varar. IV, 33; Lassen p. 172, note); نھو nūhu, daughter-in-law (Sansk. लुषा); quite exceptional is بھین bhēnu, sister, Prāk. बहिणी (Hindūst. بھین), Sansk. भगिणी. A number of nouns ending in u, which are feminine, we shall enumerate when treating of the gender of nouns; their origin is in many cases unknown.

## II. The termination o.

Besides the nouns ending in u, those ending in ō are the most numerous in Sindhī; they are all without exception masculine. The old Prākrit termination औ (ō) has been split in Sindhī into two classes, in one of which ō has been shortened to u and in the other of which it has been retained unaltered.

A strict rule seems not to have been attended to in settling these two terminations, but usage alone seems to have decided for the one or the other; in many instances both terminations are promiscuously used. It is worthy of notice, that many nouns, which end in Sindhī in ō, have retained the corresponding termination ā (masc.) in Hindī and Hindūstānī and to a great extent also in Marāṭhī, Bangālī and Panjābī, and similarly those nouns, which terminate in Sindhī in u, have dropped the corresponding vocalic termination (i. e. औ, a) in the dialects quoted.

Examples: ترو tarō, the sole of a shoe (Sansk. तल n.), گلو galō, the throat (Sansk. गल m.), whereas on the other hand گالو galu, cheek, corresponds to the Sansk. गल m., لړکو lurkō or لړکو lurku, a tear; سونارو sōnārō,

goldsmith (Sansk. सुवर्णकार); on the other hand لَهَارُ luhāru, blacksmith (Sansk. लोहकार).

In some instances the language has made use of these two different terminations to derive words of somewhat different meanings from one and the same base, as: چورُ čūrō, powder, filings, and چورُ čūru, adj. powdered (both from the Sansk. चूर्ण); مَتھو mathō, the head, and مَتھو mathu, the top (both from the Sansk. मस्त n.).

We may however lay down some rules, by which the Sindhī seems to have been guided in retaining the original Prākṛit termination ō:

1) Adjectives, derived directly from the Sanskrit-Prākṛit, have on the whole retained the ending ō, as: چَنکو čaṅkō, good (Sansk. चङ्ग); مِٹھو miṭhō, sweet (Sansk. मिष्ट); کھارو khārō, bitter (but کھارُ khāru, s. m. potash, both being derived from the Sansk. क्षार); رُکھو rukhō, hard (Sansk. रुक्ष). In many nouns though both terminations are allowed as: اَدھَرُو adharō or: اَدھَرُ adharu, helpless; نِدھَرُو nidharō or: نِدھَرُ nidharu, wretched; اَبھَرُو abharō or: اَبھَرُ abharu, poor.

Adjectives derived by secondary affixes from other themes generally retain the termination ō, as: جَتِکو ja-tikō, relating to a Jat (جَت); وَاڻِکو vāṅikō, belonging to a Vāṅyō (وَڻِيو); رَسِلو rasilō, juicy (from رَس); کھانديرو khāndirō, patient (from کھاندي). Excepted are the affixes وَاڻ (Prāk. वन्तो, Sansk. वन्), as: دِياوَانُ dayāvānu, compassionate; آڻ (آڻو), as: دِياوَالُ dayālu, the same as دھَنارُ dhanāru, herdsman, whereas the affix آرō generally forms adjectives, as: سَگھارو saghārō, strong (from سَگھ).

2) Verbal nouns, which are derived from the root of verbs by lengthening the root-vowel, take the termination *ō*, as:

كَهَاتُو ghātō, decrease, from كَهْتَنُ to decrease.

چَاهُو čārḥō, increase, from چَاهَنُ to rise.

The termination *u* however is also in use, especially with such themes; in which the root-vowel is not lengthened, as:

مَرُ marku, boasting, from مَرَكُنُ to boast.

جَهْتُ jhaṭu, snatching, from جَهْتَنُ to snatch.

3) Nouns of agency, which are derived from verbal roots by prolonging the root-vowel (if it be short) take likewise the termination *ō*, as:

وَادَهُو vādḥō, carpenter, from وَدَهَنُ to cut.

تَوَبُو tōbō, diver, from تُبِنُ to dive.

چِيرُو čirō, sawyer, from چِيرَنُ to split.

4) Some nouns of foreign origin change (original) final *ā* or *ah* to *ō* in Sindhī, as: بابُو bābō, father, Hindūst. (turkish) بابَا bābā; دَرَوَازُو darvāzō, door, Pers. دَرَوَازَه.

5) All participles present and past end in *ō*, as: هَالندُو halandō, going; هَالئُو haliō, gone; مَارِيندُو mā-rīndō, beating, مَارِيُو māryō, beaten.

6) It is seldom the case, that an original final *ā* (fem.) has been changed to *ō*, and rendered thereby masculine, as: تَارُو tārō, star (Sansk. तारा fem.); Hindī likewise तारा masc. (Paṣtō: ستورِي stōrai m.); in Marāṭhī it is both masc. and fem.

*Note.* If we turn to the cognate dialects, we find, that the Gujarātī comes nearest to the Sindhī in this respect; for nearly all the nouns, which end in Sindhī in *ō* and *u*, have retained

the termination *ō*. As the Gujārātī has preserved the neuter, it forms a regular neuter ending in **उं** *ū* from masc. themes in *ō*, as: **कुतरं** a dog (in general), but **कुतरो** a male dog. This neuter termination we consider identical with the Sindhī vocalic termination *u*, with the only difference, that Anusvāra, as the sign of the neuter, has been added.

In Marāṭhī, Hindī and Panjābī, final *ō* of the Sindhī and Gujārātī has been changed to *ā*. The Panjābī and Hindī (Hindūstānī) have lost the neuter, but the Marāṭhī, which has preserved it, forms from the masc. termination *ā* a regular neuter ending in **एँ** (**एँ**), which is in its origin nothing else but another masc. termination with the addition of final Anusvāra, just as in Gujārātī (compare on this point: Lassen, *Institut. linguæ Prāk.* p. 429, 14); e. g.: **केलें** n. a plantain, Hindī: **केला** m., **कारणें**, inf. (properly a neuter verbal noun, as in Sanskrit), Sindhī **करण** *karaṇu* (m.), Hindī **करना** *karna* (m.), Gujārātī: **कारणुं** (n.), as in Marāṭhī.

In Bangalī the termination *ā* (= *ō* of the Sindhī) is only to be met with in a few nouns, as: *gādhā*, ass, *ghōrā*, horse etc. (nouns like: *pitā*, *kartā*, do not come properly under this head, as they are Sansk. Nominatives); as a masc. termination of adjectives *ā* is unknown in Bangalī.

### III. The termination *ū* (masc. and fem.).

Nouns ending in *ū* correspond generally to the Sanskrit-Prākṛit termination *u*, which in Prākṛit is lengthened in the Nom. Sing. to *ū*; those nouns, which end already in Sanskrit *ū*, retain this termination unaltered in Sindhī. Some feminine nouns, ending in *ū*, shorten their final *ū* again to *u*, adding at the same time one of the feminine terminations *i* (e) or *a*; e. g.: **سائو** *sāu*, upright (Prāk. **साउ**, Nom. Sing. **साऊ**, Sansk. **साधु**), Hindī **साधू** or **साधु**; **تارون** *tārū* m. palate, Sansk. **तालु** n. (Hindī **तालू**); **بھون** *bhū* f. earth (or: **بھونے** *bhuō*), Sansk. **भू**; **جون** *jū* f. louse (or: **جونی** *jūa*), Sansk. **यूक** (with eli-

sion of final k in Sindhi); **آبرو** ābirū, honor (or **آبروء** ābirūe) Pers.

Under this head fall many appellatives and adjectives, ending in ū, āū and ākū, corresponding to the Sansk. affixes uka (**उक**) and āku (**आकु**), as: **تارو** tārū, a swimmer (= tāruka), **راهكو** rahākū or: **راهاو** rahāū, inhabitant, **كهاؤ** khatāū, profitable (from **كهأ** f. profit).

In some nouns ending in ū, a more complicated contraction has taken place, as: **مارهون** mārḥū, man, Prak. **माणुसो**, Sansk. **मानुष** (ṇ of the Prakrit interchanging with ṛ, and **स** being exchanged for h); **دارهون** dārḥū, pome-granate, Sanskrit **दाडिम**, Hindūstānī **دازم**; **کچهون** kachū, tortoise, Sansk. **कच्छप** (p = b = v = ū); **ويچهون** vičhū, scorpion, Prak. **विच्छुओ**, Sansk. **वृश्चिक**.

#### IV. The termination ā

Nouns ending in ā correspond generally to the Sanskrit-Prākrit termination ā (**आ**) and are all feminine, as: **چنتا** čintā, anxiety, Sansk. **चिन्ता**; **هاچا** hačā, murder, Sansk. **हत्या**; **जात्रا** jātrā, pilgrimage, Sansk. **यात्रा**; **केमा** khimā, patience, Prak. **खमा**, Sansk. **क्षमा**.

There exists a small number of masc. nouns, now ending in ā, which must not be confounded with the preceding fem. nouns, as they are of quite a different origin; they are derived from Sansk. themes ending (in their crude forms) in an (**अन्**) and ṛ (**ऋ**), and in the Nom. Sing. in ā, as: **राजा** rājā, prince; **आत्मा** ātmā, soul; **कारता** kartā, the agent (in grammar). There are also a few foreign words, ending in ā, as: **آشنا** āšnā, an acquaintance, Pers. **آشنا**.

A few adjectives end likewise in ā (or ǎ) as: **ذَاتَا** ḍātā, liberal; **تَالَانِ** tālā, exhausted etc.

### V. The termination ǎ.

The vocalic ending ǎ is shortened from the preceding fem. termination ā, just as u has been shortened from ō. To this class belong in Sindhī:

1) such nouns, as end in Sanskrit and Prākṛit in ā, as: **جِبْهَة** jibha, tongue, Prāk. **जीहा**, Sansk. **जिह्वा**; **نُهَا** nūha (besides **نُهَا**) daughter-in-law, Sansk. **नुषा**; **دِهِي** dhia (besides: **دهي**), daughter, Prāk. **धीदा** or **धीआ**; **سَا-يْن** sa-ina, sign, Sansk. **सञ्जा**; **مِنْج** miña, marrow, Sansk. **मज्जा**. Further a great quantity of nouns, the formation of which is peculiar to the Sindhī, and which may be derived from every verbal root. This formation corresponds exactly to the Sanskrit affix **अङ्** (ā), which is added to the verbal root, to form fem. nouns, as Sanskrit: **भिदा**, breaking, from **भिद्** etc. In Sindhī the derivation of such nouns from verbs is quite general, and the language acquires thereby a great facility to form verbal nouns, as: **چوکھ** čökha, investigation, Infin. **چوکھَن** (root: **چوکھ**); **گُڊ** guḍa, pounding, Inf. **گُڊَن** (root: **گُڊ**). The Sindhī always falls back on the Prākṛit, especially in such nouns, as differ already from the Sanskrit, by dropping either a final consonant in Prākṛit or affixing a new vocalic ending, as: **آسِيس** āsīsa, blessing, Prāk. **आसिस**, Sansk. **आशिस**.

2) The feminines of such adjectives, as end in the masc. in u, as: **كُبه** kubha, fem. of **كُبه** kubhu, unfortunate; **سُجَان** sujāna, fem. of **سُجَان**, well-knowing.

Only a very small number of adjectives ends originally in ǎ, which remain unchanged in gender, num-

ber and case, as: جَالٌ jāla, or جَارٌ jāra, abundant; جَامٌ jāma, much, many.

3) Many nouns fluctuate, as regards their termination, between a or i (e), as both short vowels form the common fem. terminations in Sindhī, e. g.: نَارٌ nāra or نَارِ nāre, woman; آَرٌ āra or آَرِ āre, affection; چَهَنَ čhana or چَهَنِ, čhane, a pond; رِيْرٌ rīra or رِيْرِ rīre, quarrel. From the adjectives, ending in u, the feminine may be formed in final a or i (e), as: اَتَوْرٌ atōra, or: اَتَوْرِ atōre, what cannot be weighed, masc. چَرِيْتٌ; اَتَوْرُ čaryata or چَرِيْتِ čaryate, mad, masc. چَرِيْتٌ.

This accounts easily enough for the phenomenon, that such nouns, as end in Prākṛit in ī, have adopted in Sindhī the termination ä (simply exchanging one fem. termination for another), as: بهِيْنٌ bhēna (besides: بهِيْنِ), sister, Prāk. बहिणी Sansk. भगिनी; دِهْرٌ dhure, origin, Prāk. धुरा, Sansk. धुर. But, though the respective fem. terminations are often exchanged, the original gender is commonly strictly adhered to in Sindhī, and the case is very rare, that an original masc. noun has been changed to a feminine, as: بَاپَهْ bāpaha, fem. steam, Sansk. वाष्प masc. (in Hindī it has become likewise a fem.).

*Note.* As regards the cognate dialects, the Bangālī has throughout preserved the original fem. termination ā; the Marāṭhī too has remained more faithful to the Prākṛit, but it has already in many cases shortened ā to a, and then dropped it altogether (in pronunciation at least) as: जीभ jībh, tongue, वाट vāt, way etc. In the other dialects long final ā has either been preserved, or it has been thrown off altogether (after having first been changed to ä).

As in Sindhī every noun must needs end in a vowel, such fem. nouns, as are borrowed from the Hindūstānī, frequently adopt the fem. termination 'a' in Sindhī, as: Hindūst. زَمِيْن (f)



earth, Sindhī زمین zamīna; Hindūst. ملک (f.) property, Sindhī ملک milka. In a few nouns the gender has been changed, as: Hindūst. کتاب kitāb (fem.), Sindhī کتاب kitābu, masc.

### VI. The termination ī. (masc. et fem.)

Themes in ī are in Sindhī of both genders; they are either masculine or feminine.

#### 1) Masc. themes ending in ī.

The termination ī in masc. nouns corresponds:

a) To the Sansk. affix ī (= in), as: دھرمی dharmī, religious (Sansk. धर्मिन्), Nom. Sing. धर्मी; स्वामी svāmī, lord (Sansk. स्वामिन्); ہاتھی hāthī, elephant (Sansk. हस्तिन्).

b) To the Sansk. affix ika (इक = क), by eliding k and lengthening i to ī; e. g.: ہاری hārī, a peasant, Sansk. हालिक); اوتھی ōthī, a camel-rider (from اٹھ camel); تھیکری thēkirī, a seller of earthen ware (from تھیکر earthen ware).

c) To the Sansk. adjectival affix य y, by changing य to ī, as: پریں prī, friend, Sansk. प्रिय; ابہاگی abhāgī, unfortunate, Sansk. अभाग्य.

d) To the Sansk. affix ईय iya, by eliding य, as: ہندی Hindī, Indian; سندھی Sindhī, relating to Sindh. With this class coincide all the Persian and Arabic adjectives, formed by the so-called ياءِ نِسْبَت or y of relation, as: فارسی fārsī, Persian; عربی arabī, Arabic; زخمی zaḡmī, wounded.

e) To Sanskrit masc. crudes, ending in i, which ge-

nerally have final *i* lengthened to *ī* in Sindhī, as: **کَوِي** kavī, poët, Sansk. **कवि**; **کَلِيکَال** kalī-kālu, the Kālī-period; in some nouns though original short *i* has been preserved, as: **هَر** hare, Vishṇu (Hindī: **हरि** and **हरी**); **پا-ے** pa-e, lord, master (= **पति**).

There remains a number of words in *ī*, which are masculine, the origin of which is unknown, as: **بیلی** bēlī, servant; **باندھی** bāndhī, a log of wood floating in the river; **مانجھی** mānjhī, a brave man.

*Note.* The Bangālī and Marāṭhī agree with the Sindhī in this respect, as Bang. svāmī, Marāṭhī hattī etc. On the other hand both idioms have retained the masc. termination *i*, as Bang. pati, lord, Marāṭhī kavi, poët. In Panjābī, Hindī (Hindūst.) final *i* of masc. themes is occasionally preserved, but more generally dropped, as har = hari; kav = kavi; or lengthened to *ī*, as in Sindhī, as kalī = kal, kali.

## 2) Feminine themes ending in *ī*.

a) Feminine nouns, which end in Sanskrit and Prākṛit in *ī*, remain unchanged in Sindhī, as: **نَدِي** nadī, river, Sansk. **नदी**; **سَتِي** satī, a virtuous woman, Sansk. **सती**; **رَانِي** rānī, queen, Sansk. **राज्ञी**.

The Prākṛit termination **आ** (fem.) is occasionally changed to *ī* in Sindhī, as: **وَائِي** vāī, speech, Prāk. **वाञ्जा**, Sansk. **वाच्** f.; in some nouns *ī* (Prāk.) is shortened to *i* (e), as: **دِثِي** dīṭhe, sight, Prāk. **दिट्टी**, Sansk. **दृष्टि**. Neuter nouns, which end in Sansk. in *i*, may accept in Sindhī the fem. termination *ī*, as: **دَاهِي** ḍahī, sour milk, Prāk. **देहि**, Sansk. **दधि**; **مَکھِي** mākhī, honey, Sansk. **माक्षिकं**, with elision of **क्**.

b) The fem. termination *ī* corresponds to the Sanskrit-Prākṛit affix *ī*, by which feminines are formed

from masculine themes. In Sindhī this termination is used to derive feminines from masc. bases ending in *ō* and *u*, as: بهلی bhalī, fem. good, from the masc. base *بہلو*; گولی gōlī, a slave-girl, from *گولو* a slave; بانبھنی bāmbhanī, the daughter or wife of a بانبھنُ or Brāhman.

c) The fem. termination *ī* is frequently applied to express littleness, smallness, neatness, as: کاتی kātī, a small knife, from کاتُ kātu, a large knife; ماتی māṭī, a small jar, from ماتو māṭō, a large jar etc.

d) The fem. affix *ī*, which corresponds to the Sansk. abstract affix *ञि*, derives abstract nouns from adjectives and substantives, as: چوری čōrī, theft, from چورُ čōru, a thief; بهلی bhalī, goodness, from بہلو bhalō, good; دوستی dōstī, friendship, from دوستُ dōstu, friend.

#### VII. The termination *i* (ë) fem. (m.)

The ending 'i', which, with a few exceptions, denotes fem. nouns, corresponds to the Sanskrit-Prākṛit termination *ī*; in others again it has been shortened from *ī*, in the same way, as final *a* from *ā*; e. g.: بُدھِ būdhe, intelligence, Sansk. बुद्धि; مَتِ mate, opinion, Sansk. मति; نَارِ nāre, woman, Sansk. नारी.

The termination *i* (e) is generally used to derive feminines from adjectives and substantives ending in *u*, as: اچیتِ ačēte, thoughtless, masc. اچیتُ; سدھرِ sadhare, stout, masc. سَدھرُ; گدھِ gaḍahe, a jenny-ass, from گدھُ a jack-ass; پریٹِ pariṭe, a washerwoman, from پریٹُ a washerman.

In some few nouns the original gender has been changed, as: آگی āge, fire (fem.), Prāk. अग्नि (m.),

Sansk. **आदि** m.; **دِهه** dēhe (fem.), body, Sansk. **देह** (m. and n.); in the cognate dialects both are alike fem.

It is further to be observed, that in Sindhī final i (e) very frequently interchanges with final ä, both vowels constituting the regular fem. terminations, e. g.: **آر** āre or **آر** āra, fondness; **گور** gōre or **گورا** gōra, thunder etc. Among these we must also reckon forms like **دھر** dhure, origin, Prāk. **धुरा**, short final a having been exchanged for i (e).

In Sindhī, as well as in the cognate dialects, some few masc. nouns have retained the original Sansk. termination i, as: **ہر** hare, Vishṇu, **ورسپت** viraspate, the planet Jupiter (Thursday) **پتی** pa-e, lord, husband (= **पति**); in others again i has been shortened from ī, as: **کبھر** kēhare, lion, Sansk. **केशरिन्**, Hindī **केहर्** and **केहरी**; **سہائی** sahāe or **سہائی** sahāī, a helper.

To some nouns of foreign origin the termination i has also been added, as: **خداہ** xudāe, God (Pers. **خدا**); **سیتھ** sēthe, a Hindī wholesale merchant (Hindūst. **سیتھ**); **خیر** xīre, nom. prop. of a Pīr and fabulous prophet.

Some adjectives, mostly such, as have been borrowed from a foreign source, take also the termination i (m. and fem.), as: **خوش** xūše, joyful (Pers. **خوش**); **شاد** šāde, delighted (Pers. **شاد**); **چورس** čaurase, four-square, Sansk. **चतुरस्र**.

## Chapter II.

### Primary themes.

#### §. 7.

With reference to the formation of themes the Sindhī conforms on the whole to the system of the Prākṛit, inasmuch as Prākṛit themes are directly received into the Sindhī with such modifications, as are peculiar to the Sindhī; but besides this the Sindhī has set up new formations of themes, whereby the inherited stock of vocables, be they of Ārian or non-Ārian origin, is peculiarly remodelled. As regards the themes taken directly from the Prākṛit, we must refer to the Sindhī system of sounds in our Introduction, which alone can give the necessary clue as to the origin or derivation of a theme from the Prākṛit; in the following we shall only treat of those themes, which have been formed either by modifying the old inherited stock, or by new rules altogether, irrespective of the Prākṛit. Nouns of Arabic or Persian origin we shall exclude from our present investigation, as they have nothing in common with the genuine Sindhī forms, but are intruders, without which the Sindhī may well exist; they partake so far of the general laws of the formation of themes, that a vocalic termination is affixed to them, according to their respective gender, to render them susceptible of inflexion.

We shall divide the Sindhī formation of themes after the precedent of the Sanskrit into two classes, viz: that of primary and secondary themes, that is, such themes, as are directly derived from verbal roots, and such, as are derived from primary nouns, by means of affixes.

## §. 8.

## I. Formation of abstract nouns.

## 1) Themes in ä, ĩ (ë); u, ō (ī fem.)

a) Themes in ä are formed from the simple root of the verb (which in Sindhī, as well as in Sanskrit, is always monosyllabical, derivative verbs excepted) by dropping the Infinitive (verbal) affix aṇu. In this way an abstract noun may be formed from every Infinitive of the language, exhibiting the abstract idea of the verb.

The affix ä corresponds to the Sansk. affix आ, which is added to the root of the verb (as: Sansk. पूजा, worship, from पूज् to worship) to form abstract nouns; in Sindhī final ā has been shortened to ä; see §. 6, V.

e. g.:

جَاگَ jāga, wakefulness, Inf. جَاگَنُ to be awake.

مَرَهَ marha, pardon, Inf. مَرَهَنُ to pardon.

پِرَا pīra, pressure, Inf. پِرَنُ to press.

سَاگَهَ sāgha, strength, Inf. سَاگَهَنُ to be strong.

In some roots 'a' is prolonged to ā and 'u' to ō, as:

جَهَاتَ jhāṭa, snatching, Inf. جَهَاتَنُ to snatch.

بِهَوْلَ bhōla, error, Inf. بهَوْلَنُ to err.

b) Themes in i (e) are formed in the same way as the preceding (i being only a variation of ä), with this difference, that the root-vowel must always be prolonged (viz: a = ā; u = ō; i = ē), e. g.:

كِهَاتَ ghāṭe, decrease, Inf. كِهَاتَنُ to decrease.

كِهَوْمَ ghōme, vagrancy, Inf. كِهَوْمَنُ to wander about.

وِرَهَ vērhe, quarrel, Inf. وِرَهَنُ to quarrel.

c) The termination 'u' corresponds to the Sansk. affix अ, which derives abstract nouns from verbal roots, with



in its place the verbal noun in **अनं** is substituted, which in Marāṭhī has remained neuter (**एँ** ē), but which in Sindhī and the other dialects has been classed under the masculine termination. The affix **anu** is added directly to the verbal root in Sindhī, and forms abstract nouns, corresponding to our Gerunds; as:

دِسَنُ ḍisaṇu, seeing, root: دِسْ ḍis.

هَلَنُ halaṇu, going, root: هَلْ ḥal.

مَرَنُ maraṇu, dying, root: مَرَّ mar.

The naked verbal root, as pointed out, is in Sindhī nowhere to be met with, but always ends in the Imperative, where alone its crude form comes to light, in a vowel, which is either u (in intrans. verbs) or i (e) (in transitive verbs). According to the final vowel of the Imperative the junction vowel of the Infinitive or verbal noun varies in Sirō, as: مَارِنُ māriṇu (to beat), لَيْتَنُ lētaṇu, to recline, but in Lār no regard is had to this circumstance, and all Infinitives (irrespective of their transitive or intransitive signification) terminate in **anu**.

b) Themes in **anō** (which is originally only a variation of **anu**) express in Sindhī more a lasting action, occupation or state; e. g.:

دِانَو وَتَهَنَو ḍiaṇō vaṭhaṇō, giving and taking (debt and and credit), besides: دِانُ وَتَهُنُ, which is also in use.

بِهَرِنَو bharinō (or bharaṇō) embroidering (literally: filling up).

مَانِنَو māniṇō (or maṇaṇō) betrothal (literally: asking [for a bride]).

*Note.* It is remarkable, that all the other dialects, with the exception of the Bangālī and Gujarātī, have retained this termination of the Infinitive, as: Marāṭhī **कारणे** (ē being originally identical with ō, see Lassen §. 144, 2), Hindī (Hindūst.) **करना**, Panjābī: karnā.



c) More frequently than the termination anō, the feminine ending anī is used in Sindhī, serving at the same time to express smallness, neatness etc. of a state or action:

چَوْنِي čavanī, saying, Inf. چَوْنُ to say.

هَلَانِي halanī, going, gait (comely), Inf. هَلَنْ to go.

بَهْرِنِي bharinī, embroidery, Inf. بَهْرَنْ to fill.

وَدَّهْنِي vadhānī, carpentering, Inf. وَدَّهَنْ to cut.

Occasionally the termination anī is shortened to ani (anē), as:

گِهَنِي gēhane, swallowing (besides: گِهَلِي), Inf. گِهَنْ to swallow.

The affix anī (or inī) joined to roots of causal verbs, signifies: expense for, wages for, as:

کِهَنَانِي khaṇānī, expense for carrying or lifting up (portage), Inf. کِهَنَانُ to cause to carry.

چَارَانِي čārānī, expense for grazing cattle, Inf. چَارَنْ to cause to graze.

دُهَارِنِي dhuārīnī, expense for washing, Inf. دُهَارَنْ to cause to wash.

### 3) Themes in ti.

This affix corresponds to the Sansk. affix ति, by which abstract nouns are derived from verbal roots, besides those, which are taken over directly from the Sanskrit. The junction vowel in Sindhī is ä, as:

کِهَپَتِي khapāte, expense, Inf. کِهَپَنْ to spend.

وَنَتِي vanāte, pleasure, Inf. وَنْ to please (act.).

آوَتِي āvate jāvate, income, expense (literally: coming, going); as Infinitives they are not used in Sindhī, but in Hindī.

چَهَدَتِ chādate, remission, Inf. چَهَدَنُ to remit.  
 هَلَّتِ halate, behaviour, Inf. هَلَنُ to go.

#### 4) Themes in aṭu, āṭū (ā—ū), āṭī (fem.).

These affixes correspond to the Sansk. Unādi-affixes अतु, आतु which Bopp has justly referred to the Infinitive affix तु = तुम्. This is borne out by their signification, which in Sindhī nearly coincides with that of the Infinitive, as:

كَهَرَتُ ghēraṭu, surrounding, Inf. كَهِرَنُ to surround.

چَهِنَكَتُ čhimkāṭu, jingling, Inf. چَهِنَكَنُ to jingle.

بُهِنَكَتُ bhunīkāṭu } humming, Inf. بُهِنَكَنُ to hum.  
 بُهِنِكَآءُ bhunīkā-u }

(by elision of ṭ.)

پَهَرَآتِي phērāṭī, giddiness, Inf. پَهِرَنُ to cause to turn.

*Note.* A feminine may thus be derived nearly from all masc. bases.

#### 5) Themes in aṭru (or: iṭru).

The Sindhī affix aṭru (or iṭru) corresponds to the Sansk. affix इत्, and denotes an instrument, where-with any thing is done or executed. In Lār this affix is assimilated to aṭu (= aṭṭu) whereas in Sirō the original compound is preserved (only with transition of t into ṭ); the root-vowel is lengthened in some themes; e. g.:

وَآجَتْرُ vājāṭru, a musical instrument, Inf. وَجَنُ to sound.

وَهِتْرُ vahiṭru, a beast of burden, Inf. وَهَنُ to labour.

#### 6) Themes in ikō.

This affix corresponds to the Sansk. affix अक (the junction vowel 'a' having been changed to i in Sindhī),

which in Sanskrit forms nouns of agency, but in Sindhī also abstract nouns; as:

دَرِكُو dārikō, quarrelling, Inf. دَرَنُ to quarrel.

پِٹِكُو pitikō, beating the forehead, Inf. پِٹَنُ to strike one's head in grief.

### §. 9.

#### II. Formation of appellatives and attributives.

##### 7) Themes in ō.

This affix corresponds to the Sansk. affix **ञ्क** (final **क** being commonly elided in Sindhī), and forms attributives from verbal roots, which imply habitual action or possession. The root-vowel, if it be short, must be prolonged, as in Sanskrit; e. g.:

وَادَهُو vād̄hō, carpenter, Inf. وَدَهَنُ to cut.

چِرُو čirō, sawyer, Inf. چِرَنُ to split.

تَوَبُو tob̄ō, diver, Inf. تَبَنُ to dive.

كَهْرُو ghōrō, seeker, Inf. كَهْرَنُ to seek.

In some few instances the full Sansk. affix has been preserved, as:

گَائِكُو gāiku, singer, Inf. گَائِنُ to sing.

##### 8) Themes in ū.

This affix corresponds to the Sansk. affix **उक्** (final **क** being elided in Sindhī and u lengthened) and forms verbal adjectives or attributives, implying a habitual or characteristic action or state. The root-vowel, if short, is commonly prolonged before the accession of this affix; as:

وَادَهُو vād̄hū, increasing, Inf. وَدَهَنُ to increase.

تَارُو tārū, a swimmer, Inf. تَرَنُ to swim.

وِرَهُو vērhū, a quarrelsome person, Inf. وِرَهَنُ to quarrel.

پهڙو phōrū, a robber, Inf. پهرنُ to rob.

گهڙو ghōmū, a vagabond, Inf. گهمنُ to stroll about.

Without prolongation of the root-vowel:

رهو rahū, inhabitant, Inf. رهنُ to stay.

سهو sahū, patient, Inf. سهنُ to bear.

### 9) Themes in āku, ākū, āū.

This affix denotes the same idea of a habitual state or action, as the preceding. It corresponds to the Sansk. affix आकु which is added to the verbal root either unaltered, or with final 'u' lengthened, or with elision of क = ā-ū. In some instances the root-vowel is prolonged. E. g.:

رهاکو rahākū, } inhabitant, Inf. رهنُ to stay.  
 رهاو rahā-ū, }

پياکو piāku, drinker, Inf. پينُ to drink.

ورچاو vircāū, wearisome, Inf. ورچنُ to be wearied.

ويڪاو vēkāū, for sale, Inf. وڪنُ to be sold.

پيتاو pētāū, ill-wishing, Inf. پتنُ to curse.

### 10) Themes in andō (and īndō).

This affix corresponds to the Sansk. affix अन्, Prāk. अनो (in Sindhī with change of the tenuis into the media), and forms in Sindhī, like as in Sanskrit and Prākrit, present participles. According to the final vowel of the Imperative the participle ends in andō (Imperative u) or īndō (imperative i); some participles are formed irregularly.

لاگندو laḡandō, applying, Imper. لگنُ, Inf. لگنُ to apply.

ڏسندو ḍisandō, seeing, Imper. ڏسُ, Inf. ڏسنُ to see.

بهيليندو bhēlīndō, trampling, Imper. بهيلُ, Inf. بهيلنُ

to trample.

تھیندو thīndō (irreg.), Imper. تھیٹی, Inf. تھیننُ to become.

*Note.* We advert to the fact, that all the other dialects have dropped the nasal in the Prāk. affix अन्तो; the Panjābī has preserved it in a few forms, as: hundā, being, jāndā, going, but in the regular present participle the affix is always dā, with change of the tenuis into the media, just as in Sindhī. In Gujārātī the present participle ends in tō, as: लखतो lakhtō, writing; in Hindī (Hindūst.) in tā, as: likhtā, hōtā, being etc. Hinduī tu, as: लिखतु likh-tu, writing. The Marāṭhī has formed two present participial affixes from the Sanskrit affix अत्; one in tā, corresponding to the Hindī form, as: लिहिता, writing, with which affix the terminations of the substantive verb अस्मि coalesce into the forms tō, tōs etc.; the other in at or īt. The Bangālī has discontinued the use of the present participle (with the exception of a few Sanskrit participles ending in at) and only employs the same in conjunction with the substantive verb āchī, as: dēkhitēchi, I am seeing; but dēkhitē is by no means to be confounded with the Infinitive, as it is commonly represented in Bangālī grammars, it is the Locative form of dēkhit, and signifies literally: I am in seeing (the Locative of the present participle is similarly used in Sindhī and Hindī).

### 11) Themes in āru, ārū, ārō.

These affixes correspond to the Sansk. affix आरु, and form in Sindhī verbal nouns, which imply a habitual action or occupation; their number is not very considerable; as:

کهوڑارو ghōrārō, } a pedlar, Inf. کهوڑنُ to seek.  
کهوڑارو ghōrārū, }

پوجارو pūjārō, a worshipper, Inf. پوجنُ to worship.

پینجارو pīnārō, a cotton carder, Inf. پینجنُ to card cotton.

پینارو pēnāru, a beggar, Inf. پیننُ to beg.

## 12) Themes in ibō.

This affix corresponds to the Sansk. affix **तब्य**, incredible as this may appear. In Sindhī **त** has been elided and **व** (= **व्य**) hardened to **b** (= **bb**). It forms now in Sindhī present participles passive, though its original use and signification has still been preserved in the formation of the future passive; as:

بُوسَاتِبُو būsātībō, being choked, Inf. بُوسَاتِنُ to choke.

دَرُوهِبُو drōhibō, being cheated, Inf. دَرُوهِنُ to cheat.

جَهَلِبُو jhalibō, being seized, Inf. جَهَلِنُ to seize.

## 13) Themes in iṇō.

We have in Sindhī two themes in iṇō, which are quite of different origin and signification.

a) The affix iṇō, added to such verbs, as end in the Imperative in u, corresponds to the Sanskrit affix **ञन**, which forms attributives and appellatives; in Sindhī the affix **ana** has been changed to iṇō; e. g.:

هَلِنُو halinō, going, Imper. هَلُ.

مُرِكِنُو murkinō, laughing, Imper. مُرِكُ.

چِهْرِكِنُو čhirkinō, shying, Imper. چِهْرِكُ.

بِهْرِنُو bhurinō, crumbling, Imper. بِهْرُ.

پِنِنُو pininō, begging, Imper. پِنُ.

Some of these attributives are also used substantively, and as such they are also susceptible of the fem. termination, as:

چِهِنِكِنُو čhinkinō, rattle, i. e. that which rattles.

پِهْرِنُو phirinō, spooling-wheel, i. e. that which turns round.

دِهِنُونِ dhāvāṇe, a pair of bellows, i. e. that which blows (the fire).

b) The other affix iṇō or aṇō corresponds to the

Sanskrit affix **अनीय**, by which the future passive participle is formed in Sanskrit. Thus in Sindhī a Gerundive may be derived from every transitive verb by means of this affix, as:

मारिणु marinō, one who is to be beaten, Inf. मारिनु to beat.

दिणु दिणु, what is to be given, Inf. दिणु to give.

दुणु dhuānō, what is to be washed, Inf. दुणु to wash.

रथणु rathanō, what is to be taken, Inf. रथणु to take.

In the same way a gerundive is derived form causal verbs, as:

वराणु varāinō, what ought to be returned, Inf. वराणु to return (act).

दुवारणु dhuāriṇō, what ought to be caused to wash, Inf. दुवारणु to cause to wash.

*Note.* In Hindī and Hindūstānī the Gerundive coincides with the Infinitive, with this difference, that the Gerundive is properly a masc. substantive, and therefore only a Gerund; very rarely the Infinitive is employed as a Gerundive proper (i. e. future passive participle), agreeing with its governing noun in gender, as in Sindhī. The Panjābī on the other hand quite agrees with the Sindhī in this respect, using the Infinitive as a regular Gerundive, agreeing with the governing noun in gender, number and case, like an adjective. The Marāṭhī forms the Gerundive by the affix **आवा** (**आवी**, **आवे**), which corresponds to the Sansk. affix **तव्य**, Prāk. **तव**; in Marāṭhī **त** has been elided and in its place 'a' lengthened, as: **करावा** faciendus, **मोडावा** dirumpendus. In a similar way the Gerundive is formed in Gujārātī by the affix **अवो** (= **तव**) as: **लखवो** scribendus. In Bangālī occurs no proper formation of a Gerundive, but the Infinitive (in distinction from the verbal noun) is generally employed to express the idea of a Gerund, like in Hindī, as: amākē jāitē hai, mihi eundum est; but many original Gerundive forms are borrowed directly from the Sanskrit, as: kar-tavya etc., the affix anīya is also in use.

## 14) Themes in iō or yō.

The affix iō or yō is used to derive perfect participles; it corresponds to the Sanskrit affix ण, Prākṛit already ढ, and frequently altogether elided, for which reason y or i is inserted in Sindhī, to prevent the hiatus.

The perfect participle of transitive verbs always implies a passive signification, whereas that of intransitive verbs only expresses the idea of the Præterite.

In many instances the Sindhī has preserved the original Sanskrit-Prākṛit forms of the perfect participles, modified according to the laws of elision and assimilation current in Sindhī.

پَسِيو pasyō (or پَسِيو pasiō) seen, Inf. پَسَن to see.

جَهَلِيو jhalyō (or: جَهَلِيو jhaliō) seized, Inf. جَهَلَن to seize.

مَوْتِيو mōtyō (or: مَوْتِيو mōtiō), returned, Inf. مَوْتَن to return.

دِثِيو dīthō, seen; Sansk. दृष्ट, Prāk. दिद्दि; Inf. دِثَن to see.

اَتُو utō, said; Sansk. उक्त, Prāk. उक्त्तो; Inf. اَتَن to say.

*Note.* In reference to the formation of the perfect participles (the perfect participle active in वत् has completely disappeared from the grammar of the modern vernaculars) a great variation is to be noticed in the cognate dialects. The Panjābī, Gujārātī, Hindī and Hindūstānī quite agree in this point with the Sindhī, as Panjābī: ghalliā, sent, Inf. ghallnā; Gujārātī: lakhyō, written; Hindī (Hindūst.): likhā (without insertion of euphonic i or y in the place of elided t or d), Inf. likhnā.

The Marāṭhī differs considerably in this respect from the idioms mentioned; it forms the perfect participle by affixing ला to the root of the verb (with the junction vowel a or i, according to the intransitive or transitive signification of a verb). The first traces of this affix must be sought already in Prākṛit; the



Sansk. त has been changed in Prākṛit to the corresponding media द, and this again to ड (ḍ); see Lassen: Instit. linguae Prāk., p. 363. We have seen already (Introd. §. 6, 4) that ड is frequently changed to डृ in the modern idioms, and this is again exchanged for ल; as: चालला gone, Inf. चाललें; मोडिला broken, Inf. मोडलें.

The Bangālī coincides in this point quite with the Hindī, as: dēkhā, seen (without insertion of euphonic i or y).

### Chapter III.

#### Secondary themes.

##### §. 10.

Under this head we shall class all those themes, which are derived from other nouns by means of an affix. We shall pass again all those forms, which have been taken directly from the Sanskrit-Prākṛit, and only treat of those formations, which are peculiar to the Sindhī.

#### I. Formation of abstract nouns.

Abstract nouns may be derived either from substantives or adjectives, the affixes which the Sindhī uses for this purpose, agree all, more or less, with the primitive Sanskrit-Prākṛit affixes.

##### 1) Themes in ī. (f.)

By the affix ī a very numerous class of abstract nouns is formed, which, after the analogy of the Persian, may be derived from any noun. The final vowel is always dropped before this affix, but in other respects the noun undergoes no change whatever.

The affix ī corresponds to the Sanskrit affix ई (n.); in Sindhī as well as in the other dialects the feminine

form ī, which is already current in Sanskrit, has alone been retained; e. g.:

چوري čōrī, theft, from چورُ čōru, thief.

مَندي mandī, wickedness, from مندو mandō, wicked.

کمي kamī, deficiency, from کم kame, deficient.

### 2) Themes in āī. (f)

The affix āī is only a variation of the preceding affix; final u (= ō) and ō are not dropped, as before the preceding affix, but changed to ā (as in the other dialects) to keep their place; e. g.:

نيرملائي nirmalāī, purity, from نيرملُ nirmalu, pure.

کورائي kūrāī, falsity, from کورو kūrō, false.

Both forms are therefore frequently used indifferently, as:

بهلي bhalī, goodness, or: بهلائي bhalāī, from بهلو bhalō, good.

### 3) Themes in tā and tāī. (f)

The affix tā forms in Sindhī a very numerous class of abstract nouns from attributives and adjectives; the final vowel is always dropped and the union-vowel i inserted (except when the noun ends in i). The affix tā corresponds to the Sanskrit affix ता, which is used for the same purpose in Sanskrit. Besides the affix tā, the emphatic form with ī (tā-ī) is also in use; e. g.:

گھٹتا ghaṭita, گھٹتائي ghaṭitāī,	}	want, from گھٹ ghaṭe, deficient.
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جوگتا jōgita, fitness, from جوگ jōgu, fit.

### 4) Themes in te; tī. (f)

The affix te, which is else only used with primary formations, is in Sindhī also (though very rarely) found with secondary formations; the affix tī, which is

also occasionally to be met with, is only a variation of te (i having been lengthened to ī); as:

سَوْتِ sāvate, straightness, from سَوْتُونِ sāō, straight.

كَهْتِي ghaṭitī, deficiency, from كَهْتِ ghaṭe, deficient.

*Note.* The affix tī is also used in Hindūstānī, as: كَمْتِي deficiency, from كَم.

### 5) Themes in āṇe or āiṇe. (f.)

These affixes form a numerous class of abstract nouns from adjectives implying colour or some other inherent quality. They correspond to the Sanskrit affix **इमन्**, which forms abstract masc. nouns. In Prākṛit the termination **अन्** may already be lengthened to **आण** (cf. Var. V, 47); in Sindhī **म** (m) has been elided, which is rather uncommon, and a feminine termination substituted for the masculine; the i of iman has been dropped = āṇe, whereas in the form āiṇe i has been inserted after ā, to render the 'a' more prominent. E. g.:

اَچَهَانِ ačhāṇe, whiteness, from اَچَهَوِ ačhō, white.

وِکِرَانِ vėkirāṇe, breadth, from وِکِرَوِ vėkirō, broad.

وَدَانِ vadāṇe, greatness, from وَدَوِ vadō, great.

The affix āṇe (āiṇe) is very often exchanged for the affix āī (see 2.), and with many nouns both affixes are promiscuously used, as: کَارَانِ or کَارَائِي blackness.

*Note.* In Hindī and Hindūstānī the affix ma (= **इमन्**) is rarely used, and no longer as a masculine; e. g.: garimā, f., importance. In Gujārātī the affix āṇ is used (as neuter) e. g.: **اَندَانِ** depth, from **اَندو** deep; the Marāṭhī and Bangālī have preserved the original Sansk. termination mā (as masc.). In Panjābī, as in Gujārātī, the form āṇ (m.) is used, as: učāṇ, m., height, from učā, high.

### 6) Themes in pō, pā, pāī, pi; paṇu, paṇō; taṇu; āṭu.

These affixes form a very numerous class of abstract nouns from substantives and adjectives. We can see in

this instance, how the Sindhī has managed to derive from one and the same Sanskrit affix a whole series of abstract affixes, which at the first glance seem to have nothing in common.

The affixes pō, pa, pāī, pī are derived from the Sansk. abstract-affix त्व tva, which is assimilated to प्प (see Introd. §. 15, D, b.); from this the Sindhī has formed the various terminations pā, pa, pāī, pī.

From the self-same affix त्व, which has become त्वण in Prākṛit (from an original त्वन), and which has been assimilated in the Apabhraṅsha dialect to प्पण (see Lassen, p. 459, 9.) the Sindhī has derived the affixes paṅu or paṅō.

From the same source has also sprung the affix taṅu, but by a different process of assimilation, the semi-vowel v being assimilated to the preceding dental (cf. §. 15, D, b.).

Another form of assimilation is the affix āṭu (viz: tva = tta = ṭta = āṭa, the double consonant being cleared away by lengthening the preceding vowel), which is only rarely used.

The final vowels undergo various changes before the accession of the above mentioned affixes; final u is generally changed to 'a' or 'i', with the exception of the fem. nouns ending in 'u', which preserve 'u' (as radical) before all affixes; final ō is either weakened to 'a' or changed to ō; final ī is either shortened to 'i', or with a subsounding 'a' to 'ia', which is mostly the case before the heavy affixes paṅu, paṅō; final ū is shortened to 'u' with a subsounding 'a' (= ua) before the heavy affixes paṅu, paṅō; long ū though keeps now and then its place before them; before the lighter affixes pō, pa, pāī, pī final ū is shortened even to 'i' (for euphony's sake). Final short 'a' may be lengthened to ā, to distinguish the feminine themes from those ending in 'u'; but this depends on usage.

## a) final u:

پَنْدِٔ تَپَنُو panditapanō, m. The duty of a paṇḍit;  
from پَنْدِٔ تَ.

چَهَوِڪِرَاتُ čhōkirātu, m. The time of youth;  
from چَهَوِڪَرُ čhōkaru, a boy.

وَتَهٔپَ vathupa; f. assistance;  
from وِتَهٔ fem. laying hold of.

## b) final ō:

نَنْدَهٔ پَٔي نَنْدَهٔ پَٔي nandhapāi, f.	} Time of youth; from نَنْدَهٔ هُو نَنْدَهٔ هُو nandhō, small.
نَنْدَهٔ هِپَنُ نَنْدَهٔ هِپَنُ nandhapanu, m.	
نَنْدَهٔ هِپَٔ نَنْدَهٔ هِپَٔ nandhēpō, m.	

## c) final ī:

وَاهِپَ وَاهِپَ vāhipa, f.	} The duty of a وَاہِي m. or watchman.
وَاهِپَٔ وَاهِپَٔ vāhipō, m.	

کَٔنْدَهٔ هِپَٔ کَٔنْدَهٔ هِپَٔ kāndhiapa, f.	} The office of a کَٔنْدَهٔ هِی کَٔنْدَهٔ هِی kāndhī, one who gives a shoulder in carrying a corpse.
کَٔنْدَهٔ هِپَنُ کَٔنْدَهٔ هِپَنُ kāndhiapanu, m.	

مُکِهٔ تَنُ مُکِهٔ تَنُ mukhitaṇu, the duty of a مُکِهٔي مُکِهٔي mukhī or  
headsman.

## d) final ū:

مَٔنْهٔ پَٔ مَٔنْهٔ پَٔ mānhipō,	} humanity, from مَٔنْهٔ هُو مَٔنْهٔ هُو mānhū man.
مَٔنْهٔ پَٔ نُو مَٔنْهٔ پَٔ نُو mānhuapano,	

مِرُؤ نَٔ نُو مِرُؤ نَٔ نُو mirūpanō, bestiality, from مِرُؤ مِرُؤ mirū, wild beast.

## e) final a:

رَٔنَٔ پَٔ نُو رَٔنَٔ پَٔ نُو ranāpaṇu, widowhood, from رَٔنَٔ رَٔنَٔ rana, a widow.  
زَٔلَٔ پَٔ نُو زَٔلَٔ پَٔ نُو zālapaṇu, womanhood, from زَٔلَٔ زَٔلَٔ zāl, a woman.

*Note.* These abstract affixes are to be met with in all the cognate idioms. The Hindī and Hindūstānī use the affixes paṇ, paṇā and pā, corresponding to the Sindhī forms paṇu, paṇō and pō. The Guḷarāthī: paṇ and paṇū (both neut.); the Marāṭhī: paṇ (n.) and paṇā (m.); the Panjābī: puṇā. The Bangālī comes nearest to the Sanskrit in this respect, having retained the original abstract affix tva unaltered.

### 7) Themes in kāru, kārō, kāra, kāre.

These themes fall under our consideration in this place not so much on account of their formation, as their signification, for we have here not to deal with an affix, but with an adjective, used to form compounds, and signifying: making, effecting. In Sindhī the original signification of कार has been already obliterated, and it is now used in the same way as an affix, to form a number of abstract nouns; e. g.:

لُچھِکارو lučhikārō, uneasiness, properly: that which makes لُچھ lučha, or being tossed about.

وَنکارِ vanakāru,		wood, forest; properly: that which produces trees (وَن).
وَنکارِ vanakāre,		

تھدھِکارِ thadhekāra, cool temperature; properly: that which makes coolness (تھدھ).

### 8) Themes in kō and ō.

The affix kō serves originally to derive adjectives, and corresponds to the Sansk. affix क; but in Sindhī it is sometimes used (as the preceding affix कार) to form abstract nouns; the affix ō is identical with kō, k having been elided. E. g.:

لُچھِکو lučhikō, uneasiness; the same as: لُچھِکارو.

دھورِیو dhūrīyō, a duststorm; properly: that which makes sand (دھورِ).

## §. 10.

## II. Formation of appellatives, attributives and possessives.

## 9) Themes in ī.

This affix, which in Sindhī and the kindred idioms is so frequently employed, has sprung from three different sources:

a) The affix ī, corresponding to the Sanskrit affix इक.

This affix forms attributives and appellatives of various significations; the root-vowel is generally lengthened before the addition of this affix, i. e. 'a' becomes ā; 'i' : ē; 'u' : ō; e. g.:

اوثهي ōthī, a camel-rider, from اٺهٺ uṭhu, camel.

باڪري bākiri, a seller of vegetables, from باڪر bakaru, vegetables.

ٿهڪيري ṭhēkiri, a seller of earthen-ware; from ٿهڪير ṭhēkiru, earthen-ware.

b) The affix ī, corresponding to the Sansk. affix ईय, इय.

This affix denotes in all the modern vernaculars descent or relationship. Before its addition to a noun a final short vowel is dropped; long ū is shortened to 'u', and ō is changed to ā. In some instances final short 'u' (shortened from ō) is changed to ā (= ō) and thus preserved; e. g.:

سندھي sindhī, of Sindh, from سنڌ f. sindhu, the country of Sindh.

ھندھي hinduī, relating to a Hindū, from ھندُ hindū, a Hindū.

لاڙي lārī, }  
لاڙائي lārāi, } of Lār, from لاڙ m. laṛu, Lower Sindh.

سِرَائِي sirāī, of Sirō, from سِرُو sirō, Upper Sindh.

c) The affix ī, corresponding to the Sansk. affix **इन्**.  
(Nom. Sing. ī.)

The Sindhī affix ī serves to form possessive nouns, like the Sansk. affix **इन्**; e. g.:

دَاهِي dāhī, complainant, from دَاهِه dāha, complaint.

رَوِي rōgī, sick, from رَوِي rōgu, sickness.

مَالِي māli, gardener, Sansk. **मालिन्**.

In such formations, as are peculiar to the Sindhī, a final short vowel may keep its place before the affix ī, as:

مَتَائِي mataī, tenacious of one's opinion or sect, from

مَت make opinion or religion (final 'e' being exchanged for 'a', for euphony's sake).

#### 10) Themes in āi.

The affix āi is only a variation of the affix ī (9, a), final 'u' and ō of such themes, as end in 'u' and ō being again changed before it to ā; nouns thus formed imply an occupation, habit or tendency, as:

بَاگَائِي bāgāī, gardener, from بَاگُ bāgu, garden.

نِيچَائِي nēčāī, a maker of huqqah-snakes, from نِيچُو nēčō a huqqah-snake.

جِهَگَرَائِي jhagīrāī, a quarreller, from جِهَگَرُو jhagīrō, quarrel.

#### 11) Themes in ū.

The affix ū, corresponding to the Sansk. affix **उक्**, is added to substantives, by means of which, as in the primary formations, appellatives and adjectives are derived, denoting an habitual action or state. A final vowel is always dropped before the addition of this affix;



in some nouns the first vowel is lengthened at the same time; e. g.:

هَانُو hānū, injurious, from هَانِ hāne, injury.

وِيرُو vērū, revengeful, from وِيرُ vēru; enmity.

چَهَپِرُو čhāpirū, a mountaineer, from چَهَپَرُ čhāparū,  
a range of hills.

بَاكِهَرُو bākhirū, a man of Bakhar, from بَاكِهَرُ bākharū,  
a town of upper Sindh.

### 12) Themes in āū.

The affix āū is identical with the preceding, the only difference being that the final vowel of the theme is lengthened before the affix ū (fin. u = a = ā).

دِهَرْمَاوُ dharmāū, religious, from دِهَرْمُ dharmu, religion.

شَرْمَاوُ śarmāū, bashful, from, شَرْمُ śarmu, shame,  
modesty.

### 13) Themes in āō.

The affix āō is already so much corrupted, that its origin is scarcely recognisable; it corresponds to the Sanskrit affix मय, which forms adjectives, denoting "made of, consisting of." The labial m has been elided in this affix as well as in the abstract affix इमन्, and a has been lengthened in compensation thereof. The semi-vowel y has likewise disappeared, āō = āyō; the final Anusvāra is altogether euphonic and more or less optional; e. g.:

هَيْدَرَاوُ haidrāō, made of هَيْدَرُ haidra, turmeric.

جَانِبَهَاوُ jāmbhāō, made of جَانِبَهُ jāmbhō, a kind  
of oil-seed.

لَوُهَاوُ lohāō, made of لَوُهُ lohū, iron.

### 14) Themes in ō.

This affix corresponds to the Sansk. affix य; it

forms adjectives and attributives in the largest sense. The final short vowel of a noun is always dropped before this affix, and ū and ī are shortened. The root-vowel either remains unaltered or is lengthened, viz: 'a' to ā, ī to ē and 'u' to ō; as:

سَكهَوُ saghō, strong, from سَكهَ sagha, strength.

وِنَكُو vīngō, crooked, from وِنَكُ vīngu, a crook.

بِهَكُو bhakuō, stupid, from بَهَكُو bhakū, a blockhead.

وِچُو vēcō, mediator, from وِچُ vīcū, midst.

بَارُوچُو bārōcō, of a Beluch, from بَارُوچُ bārōcū, a Beluch.

اوتھُو ōthō, of a camel, from اُتھُ ūṭhu, camel.

گَاوُو gāō, of a cow, from گَاوُو گَاوُو gāū, cow.

Irregular formations are:

مَاهِيُو māhyō, of a buffalo, from مِينِهَ mēhe, a buffalo.

سَاوُو سَائُو saiō, hundredth (per cent), from سَاوُو sau, hundred.

#### 15) Themes in āru (aru), ārō; ālu.

These affixes correspond to the Sansk. affix आल (in Prākṛit likewise आल cf. Var. IV, 26), which forms possessive nouns. In Sindhī r and l are interchanged, and in some nouns āru has been shortened to aru. The root-vowel commonly remains unaltered, but in some nouns 'u' is changed to ō (i. e. 'u' takes Guṇa); as:

مِيهَارُ mēhāru, or	} a buffalo keeper, from مِينِهَ mēhe,
مِيهَرُ mēharu,	

چوٽِيَارُ cōṭyāru, having a چوٽِي cōṭī, bundle of hair on the crown of the head.

دھَنَارُ dhanāru, a herdsman, from دھَنُ dhanu, a herd of cattle.

اوتھَارُ ōṭhāru, a camel-herd, from اُتھُ ūṭhu, camel.

جَاوَالُ javālu, containing barley, from جَاوُ jau, barley.

Some of these formations, with the affix ālu or ālō, are used in a substantive sense; their original possessive signification being more or less lost, as:

گھڑیآل gharyālu, } a Gong; literally: containing or  
گھڑیآلو gharyālō, } expressing the hour (گھڑی).  
دِیالو dialu, candlestick; literally: having a light (دِیالو).

جھڑالو jhurālō, cloudiness; literally: containing clouds  
(جھڑ).

16) Themes in irō and ilō, or: ērō and ēlō.

These affixes correspond to the Sansk. ईर and ईल and form attributives, signifying: habit, quality or intensity; ērō and ēlō have sprung from the Prākṛit affix illa (Var. IV, 25); e. g.:

کھاندھیرو khāndhīrō, patient, from کھاندھے khāndhe, patience.

هاتھیلو haṭhīlō, obstinate, from هاتھ haṭhu, obstinacy.

چھانویرو chhāvērō, } shadowy, from چھانو chhāva, shade.  
چھانویلو chhāvēlō, }

تھریلو tharēlō, of the Thar, having the custom of the Thar or desert.

چمیلو čamēlō, leathern, from چم čamu, leather.

17) Themes in iru.

This affix corresponds to the Sansk. affix र् (with the union-vowel i) and forms attributives and appellatives as well as possessive nouns; a final vowel, short or long, is always dropped before the addition of this affix; e. g.:

سندھیرو sandhiru, a house-breaker, from سندھے sandhe, a hole in a wall.

جَهَاتِرُ jhātiru, a peeper, from جَهَاتِي jhātī, looking through a hole.

چِهِنْبِيرُ čimbihiru, a rebuker, from چِهِنْبِيَه čim-bha, rebuke.

جَهَپِرُ jhapiru, one who snatches, from جَهَپُو jhapō, a snatch.

پِٽِرُ pētiru, a glutton, from پِٽُ pētu, belly.

وِهِرُ vihiru, poisonous, from وَهٌ f. poison.

### 18) Themes in atu and ālū.

This affix has sprung from the Sanskrit affix **मत्** by elision of **म**; in some nouns 'a' has been lengthened, to compensate for the elision of m; it forms possessive nouns, just as in Sanskrit; e. g.:

بَهَرِيَتُ bharyatu, a porter, from بَهَرِي bhari, a man's load.

پُورِهِيَتُ pōrhiatu, a labourer, from پُورِهِيُو pōrhiō, labour.

ڏِيَانِيَتُ ḍiānyātu, a debtor, from ڏِيَانِي ḍiānī, a debt.

### 19) Themes in ētō (itō).

The Sindhī affix ētō corresponds to the Sansk. affix **इत्**, denoting "to be provided with", to possess as one's own. The short i of the Sansk. affix has in Sindhī been produced to ē, on account of the accent; the final vowel is always dropped before this affix; e. g.:

پُٽِرِيَتُو puṭrētō, having a son, from پُٽَرُ paṭru, son.

دِهِيَتُو dhiētō, having a daughter, from دِهِي dhia, daughter.

جُوٽِيَتُو jōētō, having a wife, from جُو جُو jōe, wife.

بِهَاتُو bhāitō, having a brother, from بَهَاءُ bhāu, brother.

## 20) Themes in āitō.

This affix is identical with the preceding in derivation and signification, the only difference being that final ō, 'u' and 'a' are changed before it to ā, as:

وَأَرَائِتُو vārāitō, adj., at the right time, from وَاَرُو vārō, time.

سَجَّهَائِتُو sajhāitō, adj., opportune, from سَجَّه sajhu, opportunity.

وَأَتَائِتُو vātāitō, having a road, from وَأَتَا vāta, a road.

## 21) Themes in ru and lu.

a) The affix ru corresponds to the Sansk. diminutive affix र्, and is affixed to adjectives and participles present, with some slight variation of the original meaning; when added to adjectives the root-vowel is now and then lengthened. Final 'u' and ō are changed to 'a' before the addition of this affix; ī remains unaltered.

كَهَابِرُ khābaru, left-handed, from كَهَبُو khabō, left.

سَاجِرُ sājaru, right-handed, from سَاجُو sājō, right.

كَهَسِرُ khasaru, sterile, from كَهَسُ khasu, not fully developed.

كَأَچِيرُو kāchirō, of the province of Kāch, from كَآچِي a Kāchī.

لِکْهَنْدَرُ likhandaru, a writer, from لِکْهَنْدُو part. pres. writing.

b) The affix lu is identical with the affix ru (r [r] = l) and turns preterite participles into simple adjectives; it is seldom found with adjectives, the signification of which it does not change materially.

وَيَالُ vialu, lost, from وَيُو viō, gone, lost.

دِثَالُ dithalu, seen, from دِثُو dithō, seen.

visūralu, simple-minded, from **visūrō**, simple-minded.

Similarly in Prākṛit the affix r or l (dimin.) is added to nouns and adjectives, without essentially altering their signification (cf. Varar. IV, 26), as Sansk. **विद्युत्** lightning, Prāk. **विज्जू** or **विज्जुली**; पीत yellow, Prāk. **पीञ्ज** or: **पीञ्जल**.

The same affix **ला** we notice in the Marāṭhī, where it is added to preterite participles to turn them into real adjectives, as: **चाललेला** gone (from **चालला**); **मोडिलेला** broken (from **मोडिला**); the same holds good in Gujārātī, as: **लखेली**, written (Adj.) (from **लखी**).

## 22) Themes in iryō.

The affix iryō is originally compounded of the diminutive affix **र** (= r) and the adjectival affix **yō** (**य**); it forms adjectives and attributives denoting inclination or hesitation; e. g.:

**सद्विश्यो** sadhiryō, half-wishing; literally: being somewhat disposed to wish.

**गहोरिश्यो** ghōriryō, a pedlar; i. e. one who is inclined to seek out.

**पेरिश्यो** pēriiryō, a walker; literally: disposed to travel afoot.

**परमतिश्यो** paramatiryō, easily persuaded; literally: disposed to take another's counsel.

## 23) Themes in āku and ākū.

These Unādi-affixes, which else only occur with primary themes, are in Sindhī also used (but very rarely) in secondary formations, as:

<b>जहिराकु</b> jhērāku,	} quarrelsome, from <b>जहरो</b> jhērō,
<b>जहिराकु</b> jhērākū,	

## 24) Themes in ikō.

This affix corresponds to the Sansk. affix क् (in Sindhī with the addition of the union-vowel i) and forms adjectives, denoting relation, quality etc. A final vowel, short or long, is dropped before this affix; final ū alone is shortened to 'u' and takes the union-vowel 'a' instead of 'i'; e. g.:

وَپَارِڪُو vāpārikō, mercantile, from وَپَارُ vāpāru, trade.

وَانِڪُو vānikō, relating to a وَانِيُو vānyō or shopkeeper.

هَارِڪُو hārikō, relating to a هَارِي hārī or peasant.

مِرُوڪُو miruakō, brutal, from مِرُون mirū, a wild beast.

## 25) Themes in ičō or ēčō.

These affixes have sprung from the Sansk. affix इक्, and form adjectives denoting descent or origin. In Sindhī 'i' has been lengthened to ī or even to ē, and the guttural k has been exchanged for the palatal č. The final vowel, short or long, is always cast off before these affixes; e. g.:

گُوٿِهِيُڪُو gōthēčō, of the same village, from گُوٿُه گōthū, village.

پَارِيُڪُو pārečō, of the same quarter, from پَارُو pārō, quarter.

پَارِيُڪُو pārečō, of the opposite side, from پار adv., opposite.

وِيڙهيُڪُو vērhīčō, of the jungle, from وِيڙه vērhe, jungle.

## 26) Themes in ōkō.

This affix, which is added only to nouns or adverbs, denoting time, is identical with the affix क्; the union-vowel ō is peculiar and not to be met with elsewhere; every final vowel, short or long, is dropped before it; e. g.:

وَرِهَوُكُو varehōkō, yearly, from وَرَهُ varehu, year.

رَاتُوكُو rātōkō, nightly, from رَاتِ rāte, night.

هَانُوكُو hānōkō, recent, from هَانِي hānē, now. adj.

كَالْهَوُكُو kāl'hōkō, of yester (day or night), from كَالْهَ kālha, yesterday, adv.

پَرُوكُو parōkō, of last year, from پَرُ (fem.) last year.

A few other adjectives are formed by the same affix, with the further difference, that the root-vowel is lengthened, as:

چَانْدُرُوكُو čandrōkō, moonlight, from چَنْدُرُ čandru, moon.

### 27) Themes in āṇō (āṇu, iṇō), āṇikō.

This affix corresponds to the Sansk. affix **इन्**, and forms adjectives denoting relation or descent. It is remarkable, that the original union-vowel 'i' has been dislodged in Sindhī and ā substituted in its place (compare with this such Latin forms, as: romānus, africanus). The adjectives, formed by the affix āṇō may moreover add the affix kō (with the union vowel 'i'), so that we thus have adjectives with a double affix, which do not materially differ from the simple forms in āṇō; e. g.:

چُورَانُو čōrāṇō, }  
 چُورَانِيكُو čōrāṇikō, } of a thief, from چُورُ čōru, thief.

لُچَانُو lučāṇō, rascally, from لُچُو lučō, rascal.

دِهِيَانُو dhiāṇō, of a daughter, from دِهِي dhiā, daughter.

مِرُتَانُو miruāṇō, of a wild beast, from مِرُونُ mirū, wild beast.

بِهَيَانُو bhāyāṇō, of a partner, from بهَيِي bhāi, partner.



In a few nouns a short root-vowel is lengthened, as:

چاندراڻو	čāṇḍrāṇō,	} moonlight, from چَندُرُ čandru, moon.
چاندراڻ	čāṇḍrāṇu,	
چاندرينو	čāṇḍrinō,	

28) Themes in ūṇō (ūṇikō).

a) This affix is identical with the preceding, but the union-vowel has been exchanged for ū; in signification there is no difference; e. g.:

سيتھونو sēthūṇō, of a Sēth, from سيتھ sēthe, a wholesale merchant.

واتونو vātūṇō, oral, from وات vāta, mouth.

اڱونو aḡūṇō, preceding, from اڱي aḡu, front.

ڪالھونو kālhūṇō, of yester (— day or night), from ڪالھ kālha, yesterday.

To the affix ūṇō the affix kō (ikō) may be super-added, without altering the signification in any way, as:

اڱونڪو aḡūṇikō, the same as: اڱونو aḡūṇō.

b) There is another affix ūṇō, which is joined to numerals, identical in form with the preceding, but of different origin. It is derived from the Sansk. noun गुण (quality), with elision of g in Sindhī and prolongation of ū. In Panjābī both forms, guṇā and unā, are in use, so that there cannot remain any doubt about its derivation.<sup>1)</sup> It forms adjectives from numerals, signifying: having such a quality, or: manifold, as:

هڪونو hēkūṇō, single (having a single quality), from هڪ hēku, one.

پنجنونو panjūṇō, quintuple, from پنج panja, five.

سائونو saūṇō, hundredfold, from سائ saū, hundred.

1) Compare also the Persian گانۀ دوگانه, as: گانۀ دوگانه twofold etc.

## 29) Themes in ānī.

This affix, corresponding to the Sansk. affix **आयनि**, forms patronymics or nouns denoting descent; the short final 'i' of the Sansk. affix has been lengthened in Sindhī, as in other similar nouns. A final short vowel is dropped before this affix, likewise ō; final ī is changed to y (= i) and ū is shortened; e. g.:

مَحْمُودَانِي mahmūdānī, son or descendant of مَحْمُودُ mahmūdu.

آرِيَانِي āryānī, son of آري āri.

آدُونَانِي āduānī, son of آدُو ādū.

بَاگَانِي bāgānī, son of بَاگُو bāgō.

## 30) Themes in inō.

This affix corresponds to the Sansk. affix **ईन** and forms adjectives denoting relation or descent; as:

سَانِينُو sanīnō, affianced, from سَانُو sanū, connexion by marriage.

وَسِينُو vasīnō, subjected, from وَسُو vāsū, power.

## 31) Themes in āthō.

This affix coincides with the Sansk. affix **आठ** (with transition of ṭ into ṭh); it forms possessive nouns, as in Sanskrit; e. g.:

پَانِيَاثُو pānyāthō, damp (containing water), from پَانِي pānī, water.

چَهَبَرَاثُو chābarāthō, containing چَهَبَرُ chābaru, a kind of grass.

## 32) Themes in āsō (āsū).

This affix, corresponding to the Sansk. affix **अ**,

forms adjectives, denoting "to be full of", to be provided with"; as union-vowel *ā* has been inserted; as:

وَارِيَّاسُو *vāryāsō*, sandy, from وَارِي *vārī*, sand.

مَوَّاسُ *mavāsu*, full of pride, from مَوْ *mau*, pride.

### 33) Themes in *hāru* or *hārō*.

This affix is in *Sindhī* and in the cognate dialects added to verbal nouns (i. e. the Infinitive); it forms a kind of participle, which is commonly used as a substantive noun. In *Marāṭhī* it forms the participle future, as it implies at the same time the notion of some future act or state; in *Sindhī* too it is now and then used in a future sense. It is to be noted though, that the *Marāṭhī* affix is not **आर**, as commonly shown in *Marāṭhī* grammars, but **आर**; a like mistake is generally to be met with in *Gujarātī* grammars, where it is stated to be **नार**. In *Marāṭhī* and *Gujarātī* the form of the affix is clearly enough **आर**, corresponding to the Sansk. adjective **कार**, making, doing, with elision of **क**. In *Sindhī*, *Hindī* and *Pañjābī* it is *hār*, which form is to be explained in this way, that initial **क** has been originally aspirated by the following **र** (which is very frequently the case in *Sindhī*), and then elided, leaving *h* (see *Introd.* §. 8). In *Sindhī* the form *hāru*, *hārō*, is only added to the Infinitive, in other themes the original form *kāru* has been retained unaltered; e. g.:

سِرْجَنَهَارُ *sirjanahāru*, the creator, Inf. سِرْجَنُ to create.

لِکھَنَهَارُ *likhaṇahāru*, a writer, or one, who is about to write; Inf. لِکھَنُ to write.

### 34) Themes in *kāru*, *karu*.

The original adjective form *kāru* (in *Sindhī* also shortened *karu*) is also (but rarely) in use; it forms adjectives and attributives from substantives; as union-vowel *ā* is inserted:

جهيڙاڪارُ	jhērākāru,	} quarrelsome, causing quarrel, from جهيڙو jhērō, quarrel.
جهيڙاڪرُ	jhērākāru,	

## 35) Themes in vānu.

The Sindhī has preserved in this affix the Nom. Sing. of the Sansk. affix वन् (= vān), and discarded the Prākṛit form वन्तो; the same is the case in the cognate dialects, with the exception of the Gujārātī, which uses the termination वन्. It forms adjectives, implying possession; e. g.:

دياوانُ dayāvānu, compassionate, from ديا dayā, compassion.

ويجاوانُ vijāvānu, learned, from وچا vijā, learning.

سيلوانُ silāvānu, virtuous, from سيل silu, virtue.

## 36) Themes in vārō.

This is one of the most useful affixes of the modern vernaculars; it may be joined to any verbal noun or substantive, and denotes an owner or actor; this affix is most extensively used in Hindūstānī (vālā), where it is used as a substitute for different formations. It corresponds to the Sansk. affix वल, from which it has been derived by lengthening the root-vowel. It is to be observed, that وارو must be joined to the formative or oblique case of a noun.

گھروارو gharavārō, owner of a house, from گھر gharu, house.

گھرانوارو gharanevārō, owner of houses.

ڏيئاوارو ḍiānavārō, a giver, Inf. ڏيئن ڏيائو, to give.

ويچوارو vičavārō, mediator, from ويچ viču, midst.

بيٺيوارو bēṛiavārō, boatman, from بيٺي bēṛī, boat.

## 37) Themes in yō.

The affix yō, corresponding to the Sansk. affix य, forms adjectives from substantives, as:

بہاکیو bhāgyō, fortunate, from بہاگی bhāgi, fortune; luck.

وکیو vikevikhyō, a grumbling person, from وکی viki, grumbling.

جوہو jōyo, effeminate, from جوہ (زوہ) jōe, wife.

## Chapter IV.

## Formation of Diminutives.

## §. 11.

The Sindhī evinces a great facility in forming different kinds of Diminutives; it surpasses in this respect all the kindred dialects, being able to derive diminutives from any substantive, adjective or even participle.

The one method, to express the idea of a diminutive, is, to substitute the feminine termination for the masculine, the feminine expressing generally: smallness, littleness, nicety, as: کات katu, m. a large knife, کاتی kātī, fem. a small knife (cf. §. 5, VI, 2, c).

An old diminutive formation has been preserved in a few straggling words, ending in oṭru (ōtrō) or oṭu (ōtō); the same formation is still current in the Paṣtō (ōtai, ūtai), where diminutives are regularly derived by means of this affix. The origin of this diminutive affix is rather uncertain; e. g. Sindhī:

بہوٹی bāhōṭī, a small fire, from باہ bāhe, fire;  
جاموٹر jāmōṭru, the headman of a village (literally: a

little جَامُ jāmu or Jām, prince); دِيَاتِي dīātī, a small light, from دِيُو dīō, an oil-light.

Besides these formations the Sindhī uses for the purpose of forming diminutives proper two affixes, which are originally identical; viz.: ēro (= rō, the union-vowel 'i' having been produced to ē, on account of the accent), which is added to adjectives only, and rō, which is promiscuously joined to adjectives and substantives. Both these affixes correspond to the Sanskrit diminutive affix र् r, from which the Sindhī, after its own peculiar method, has managed to form two separate diminutive affixes. The other diminutive affix of the Sanskrit, क् k, is not in use in Sindhī, but is so in Hindī, Marāṭhī and Panjābī.

### 1) The affix ērō.

This deminutive affix is, as noted already, added to adjectives only and implies: somewhat more or less (as the case may be), rather, very; e. g.:

دِرِغِهَرُو dṛighērō, somewhat long, adj. دِرِغُو dṛighō, long.

تِهَرَرُو thōrērō, rather little, adj. تِهَرُو thōrō, little.

گِهَتِرُو ghātērō, rather deficient, adj. گِهَتِ ghāte, deficient.

### 2) The termination rō, fem. rī.

This diminutive affix is joined to substantives and adjectives, even to such, as have already received the affix ērō; it denotes smallness, littleness, deficiency, tenderness or contempt. In order to point out more effectually the idea of the diminutive, the feminine termination rī may be chosen, instead of the masculine. The Sindhī poets use the diminutives with great taste and delicacy, and know to give different shades to their pictures by their proper application. The final vowels

undergo the following changes before the addition of the affix *rō* (*rī*):

- 1) Final *u* (*m*.) is changed to 'a' or 'i', with the exception of fem. nouns ending in 'u', which remain unaltered.
- 2) In the same way final *ō* is changed to 'a' or 'i'.
- 3) Final 'a' remains unaltered.
- 4) Final 'i' remains unaltered or passes (for euphony's sake) into 'a'.
- 5) Final *ī* and *ū* are shortened with a subsounding 'a' (as union-vowel).

#### Final 'u'.

پندھَرَوُ pandharō, a short journey, from پندھ pandhu, journey.

ھَتِرِي hatirī, a small shop, from ھَت hatu, shop.

جندَرَوُ jindurō, short life, from جندُ jindu, life, fem.

وَجْرِي vijurī, a small flash of lightening, from وِجُ viju, fem., lightening.

#### Final *ō*.

ھِنَرَوُ hīarō heart (endearing), from ھِنو hīō, heart.

بھولَرَوُ bhōlirō, a small monkey, from بھولو bhōlō, monkey.

تھورَرَوُ thōrirō, } very little, from تھورو thōrō, little.  
تھورِرَرَوُ thōrerirō, } extremely little.

#### Final 'a'.

دھيرِي dhiarī, a little daughter, from دھِي dhia, daughter.

#### Final 'i'.

اکھيرِي akhirī, a small eye, from اکھ akhe, eye.

گالھيرِي galharī, a short word, from گالھ gālhe, word.

Final ī and ū.

مندھیڑو mandhiarō, a small churning staff, from مندھی mandhī, a churning staff.

بهتري bhatuarī, a small scorpion, from بهتو bhatū, a scorpion.

## Chapter V.

### Compound nouns.

#### §. 12.

#### I. Nouns compounded with a preceding particle.

- 1) Nouns compounded with the negative particles a, ana, nā, nir, ni, ma.

All these negative particles are of Sanskrit origin and used in the same way and in the same sense, as in the Sanskrit. The negative particle 'a' is only used with adjectives, ana chiefly with participles and Gerundives, rarely with adjectives; nā with adjectives, and the shortened form na with Gerundives and participial adjectives; nir and ni (with assimilated r), only with adjectives (and abstracts, derived from adjectives). We have not mentioned expressly the negative particle dur (दुः), which belongs to the same class, as it occurs in such formations only, as are borrowed directly from the Sanskrit and have already passed through the process of assimilation, usual in Sindhī, as: दुकाल dukālu, famine, Sansk. दुष्काल (see Introd. §. 16, B). For the sake of a general survey we have summed up here all the negative prefixes, though the nouns compounded with them belong to the subsequent classes of compounds, as far as their composition is concerned.



Prefix a: اَچِيتُ ačētu, thoughtless; thence.

اَچِيتَائِي acētāī, }  
اَچِيتِي ačētī, } thoughtlessness.

Prefix ana: اَنَتِهِنُو anathianō, impossible.

اَنَچِهُو anapučhō, unasked.

اَنَوِيسَاهُو anavēsāhō, unbelieving.

اَنَوِيسَاهِي anavēsāhī, s. f., unbelief.

Prefix nā: نَاكَارُو nākārō, useless.

نَاچَنَكُو nāčānō, unwell.

نَاچَنَكَائِي nāčānāī, illness.

Prefix nā: نَتِهِنُو nathianō, impossible.

نَتِهِنِي nathianī, impossibility.

نَاكَهَتُو nakhaṭū, profitless.

Prefix ma: مَچَهَدُو mačhaḍū, not giving up.

مَکَهَتُو makhaṭū, profitless.

Prefix nir and ni: نِرْدَائِي nir-daī, unfeeling, Sansk. निर्देय.

نِر\_آسُ nir-āsu, hopeless, Sansk. निराश.

نِدَهَنِكُو ni-dhanikō, masterless (دهني).

نِي\_پُتْرُو ni-putrō, sonless (پُتر).

2) Nouns compounded with the privative particles rē, without, and bē, without.

The privative particle rē, which is also used as a preposition, and as such always requires the Formative (oblique case), is derived from the Sanskrit pre-

position **रि** (Prākṛit **रि** = **रि**, and contracted **रे** *rē*) without, excepted; *bē* is borrowed from the Persian and corresponds originally to the Sansk. prefix **वि**. These prefixes are in Arabic writing generally written separately and not joined to the noun, as:

- rē*: **ري كمو** *rē-kamō*, useless.  
**ري پانيو** *rē-pānyō*, waterless.  
**ري چيو** *rē-čayō*, untractable.
- bē*: **بي سكهو** *bē-saghō*, powerless.  
**بي دينو** *bē-dīnō*, irreligious.  
**بي لچو** *bē-lajō*, shameless.

3) Nouns compounded with the particles of qualification *su*, well, *ku*, badly, and *ava* (*au*), away, from.

- su*: **سكال** *sukālu*, good time = cheapness.  
**سچيت** *sučētu*, attentive.  
**سپرين** *suprī*, good friend = sweetheart.
- ku*: **كپت** *kupate*, dishonesty.  
**كپتيو** *kupatyō*, dishonest.  
**كنياء** *kuniyāu*, bad justice = oppression.
- كڏهنڪو** *kudhangō*, ill-bred.

- ava* (*au*): **اؤگن** *avagunū* } vice.  
**اؤگن** *augunū*, }  
**اؤتار** *avatarū*, } a bad landing place.  
**اؤتار** *autarū*, }

4) Nouns compounded with the possessive particle *sa* (shortened from the Sansk **सह**), implying “with”, “provided with”.

**سپهلو** *saphalō*, fruitful.

سَبَوَجَهُو sabōjhē, intelligent.

سَپُتْرُو saputrō, having a son.

## II. Nouns compounded with a substantive, adjective or numeral.

The Sindhī generally follows in the formation of its compound nouns the rules of the Sanskrit, though the compounds cannot be formed in Sindhī in the same unlimited number, as in Sanskrit, the want of case-inflexions offering an essential obstacle. No compound can be formed from more than two nouns, a noun compounded of three words is a linguistic impossibility in Sindhī, as in such a compound all idea of coordination or subordination would be completely lost. We shall consider the compounds current in Sindhī under the received Sanskrit appellations.

- 1) So-called Tatpuruṣa compounds, or conjunction of two nouns, of which the former stands in a case-relation with the latter.

These compounds are rarely used in common conversation, but more extensively in poetical compositions. The former of the two nouns, which is dependent on the latter, must consequently be placed in the Formative, to express thereby its grammatical dependency. In reference to the method of writing these compounds there is no fixed rule; some of them, in which the idea of unity prevails so much, that they are considered as one word, are joined in writing accordingly; others again, in which the conjunction is more loose, are written separately; e. g.:

اُتْرَ وَاء utara-vāu, north-wind.

گھَر دھَنِي ghara-dhanī, master of the house.

مَتھِي کھَاؤ mathē-khāu, torturer, literally: eating one's head.

دِسَ نِڪَالَو dēsa nikālō, banishment.

ڪَرَن ٿرُٿرُو karane-ṭruṭrō; a lazy fellow; literally: broken of hands.

پَان بَهَرُو pāna bharū, selfish; literally: filling oneself.

A peculiar kind of compound is formed by an adjective joined to a substantive, which by the addition of the affix *vārō* (see §. 10, 3, b) is turned again into a possessive noun; the adjective must in this case agree with its substantive in gender, number and case. Such compounds are, as far as their signification is concerned, Bahuvrīhis, but according to their composition Tatpuruṣas; for the latter reason we have inserted them in this place; as:

بِي ڏيسَ وارُو biē dēsavārō, a foreigner (a man of another country).

تِڪِي سُرُٽَ وارُو tikhia-surtevarō, a man of sharp understanding.

چَنڪِي پَهَ وارُو čaṅē pahavarō, a man of good counsel.

More poetical are compounds like:

وڏِي دِلِ دَاتَا vaḍia dile .dātā, a munificent giver (a giver of a great heart).

2) So-called Dvandvas, or aggregation of nouns.

In the sense of the Sanskrit Grammar there are no Dvandvas in Sindhī. Two nouns are frequently joined in Sindhī, expressing one common idea, but grammatically they are treated as two separate words. In Sindhī, as well as in the other cognate dialects, two nouns are frequently joined together, of which the latter is without a proper meaning, and only added to render the sound more full; these compounds are called alliterations.

وَتَهُ پُجُ vathu puju, f., hurry; literally: taking (وَتَهُ) arriving (پُجُ).

چَنکُو بَهَلُو čaṅō bhalō, very good; very well.

مَتَا سَتَا mata sata, exchange (مَتَا and سَتَا, both signifying exchange).

گَهَتِ وَدِه ghate vadhe, less or more.

جِهْرُ پَهْرُ jhuru phuru, rainy weather (جِهْرُ cloudiness; پَهْرُ drop).

اَجُ صَبَهَنُ aju subaṅṅā, in a day or two; literally: to-day, to-morrow.

بَاکِ شَاکِ baka šaka, prattle; بَاکِ talking, chatting, شَاکِ being a meaningless alliteration.

But more frequently than by aggregation the Sindhī joins two nouns by inserting the Persian copula *ō* (frequently nasalized = *ō̃*); the final vowel of the preceding noun is dropped before it and both words are joined into one and written accordingly; in some instances though the final vowel of the preceding noun keeps its place before *ō*. These compounds are Dvandvas in a grammatical sense, only the latter noun being subject to the laws of inflexion.

رَاتَوَدِيَه رَاتَوَدِيَه rātōdīhu, night and day.

هَنْدِهَوَهَنْدِه handhōhandhu, every place.

رَاتَوَرَاتِ rate-ō-rāte, every night; night by night.

پَرَوَپَرِ parōpare, kind by kind = every kind.

The conjunction may also be effected by the Persian copulative particle *ā*, in the same way as by *ō*; this *ā* too is very frequently nasalized in Sindhī = *ā̃*; the final vowel of the preceding word always disappears before *ā* or *ā̃*; as:

مُكْهَامُكْهِي mukhāmukhī, meeting; literally: tête-à-tête.

مُكْهَامِيلُو mukhāmēlō, assembly; literally: face and meeting.

وِيرَآوِيرَ vērāvēra, adv., always; literally: time and time.  
(وِيرَ).

### 3) So-called Karmadhārayas, or descriptive compounds.

The Sindhī is now too simple, to admit of new compounds of this kind; the common rule is, as in the other dialects, that the adjective precedes its substantive and agrees with the same in gender, number and case. Some remnants however of original Karmadhāraya compounds have been preserved in Sindhī, and what is still more remarkable, the Sindhī has formed some similar compounds out of its own resources, in which the adjective is joined to the substantive in its original (else not occurring) crude state. It is to be noted, that all compounds of this description are written in one word; e. g.:

مَهَاجَنُ mahājanu, a great merchant, Sansk. महाजन.

مَهَارَاجُ mahārāju, }  
مَهَارَاجُ maharāju, } a great prince.

وَدَّكَهَآوُ vadhakhāu, a glutton (great eater).

كَهَنُكْهَرُو khaṇaghurō, well-wishing.

مَثْهَكْهَرُو maṭhaghurō, ill-wishing.

پَرَمَارْثُهُ paramārthu, benevolence.

پَرَالُوكُ paralōku, the other world.

### 4) So-called Dviguṣ, or collective compounds.

This class of compounds, which is formed by a preceding numeral, is in frequent use in Sindhī; e. g.:

بِپَهَرِي bipaharī, midday; compounded of بے bī, two and پَهَرِي; a watch of three hours.

بِهَرِي bihare, a pair of water wheels.

چَوَماَسُو čaumāsō, a space of four months = the rainy season.

چَوَواَتُو čauvātō, a place, where four roads meet; literally: having four roads.

پَنجَسَنَانِي panjasnānī, washing of the five parts of the body (= head, two hands, two feet).

بَارَهَمَاسِي bārahāmāsī, a year = a twelvemonth.

5) The so-called Bahuvrīhis, or relative compounds.

This class of compounds, denoting possession or relation, which again comprises all the four preceding classes, by changing them into adjectives, is still very numerous in Sindhī; for either original Bahuvrīhi compounds are borrowed directly from the Sanskrit, or new compounds are formed according to the same principles, which are laid down in Sanskrit. The final noun receives generally the adjectival affix *ō* (see §. 10; 14); in such compounds, as are taken directly from the Persian, the final noun may remain unchanged, its relative signification having been fixed already in Persian.

a) Bahuvrīhi formations from Tatpuruṣa compounds.

رَتَوَرَنُو rata-varanō, having the colour of blood.

مَٹھُو matha-muhō, haughty; from مَٹھُو top, and مُهُ (= مُنْهُ) mouth.

پِٹَارْتھِي pētārthī, glutton; from پِٹُ pēṭu, belly, and

اَرْتھِي arthī, having an object; having the belly for one's object.

b) Bahuvrīhi formations from Karmadhāraya compounds.

وَدَّوَاتَوِ vadaḥavātō, loquacious; literally: having a big mouth.

گھنَیجُو ghana-bijō, having much seed.

تھَرَوِیرَمَوِ thōra-vēramō, having little delay = quick.

صَافِیْلِ sāfu-dile, having a pure heart; Pers.

خُوشِیَالِ xuš-χiālu, joyful; Pers.

c) Bahuvrīhi formations from Dvigu compounds.

چَوَدَرُو čaudarō, having four doors.

بِمَانُو bimaṇō, containing two maunds.

بَارَهِنَمَاهُو bārahāmāhō, yearly = containing twelve months.

d) Bahūvrīhi formations from such compounds, as are preceded by an adverb or prefix.

سَپُتْرُو saputrō, having a son.

سُچِیْتُ sučētu, attentive.

کُمتِیُو kumatyō, dishonest.

## Chapter VI.

### Gender of nouns.

#### §. 13.

It has been stated already, that the Sindhī has lost the Neuter, most of the original neuter nouns having assumed a masculine, a less number the feminine termination. The gender of a Sindhī noun is easily recognizable, as every noun must end in a vowel; some



terminations admit of no exceptions, others are common to both masculine and feminine nouns.

The termination *ō* is masculine without any exception; the termination *ā* is feminine without any exception; all the other terminations contain more or less exceptions.

### 1) The termination 'u'.

The termination 'u' is, according to its origin, generally masculine; but as original Sanskrit-Prākṛit themes, ending in 'u' and being of the feminine gender, have been mixed up with it, a number of nouns have retained the feminine gender. In some of them an original feminine termination has been dropped and 'u' substituted in its place, whereas the gender of the noun has been preserved; in others again no reason can be detected, why they have been treated as feminines in Sindhī, the masculine gender having been retained in the cognate dialects; some few of them are of unknown origin, on which we cannot venture any conjecture.

As a general rule we may state, that, abstracted from the termination, all nouns are feminine, which imply a female being, as: *ماء māu*, mother; *دھی dhiu*, daughter; *نُھ nūhu*, daughter-in-law; *سُسُ sasu*, mother-in-law; *بھین bhēnu*, sister; *دھین dhēnu*, milk-cow; *گائُون گائُون gāū*, cow; with some of them the feminine termination 'a' is also in use, as: *دھی dhia*, *نُھ nūha*, *بھین bhēna*.

The following is a list of nouns ending in 'u', which are feminine:

اَجُ aju, f., to-day; Sansk. अद्य, adv., Hindī आज्, adv.  
 اَنَسُ ansu, f., offspring; Sansk. अंश, m.; Hindī अंस्, m.  
 اَنگُ angu, or: اَنگُھ anghu, f., a rent, tear; origin unknown.

أَنْوُ āu, f., slimy excrement, origin unknown.

بَابُرُ bāburu, f., the acacia tree; Sansk. ववूर, m. Hindī बबूर, f.

بَرْكُهُ barkhu, f., shortened from بَرْكَهَتَ barkhata, blessing (Arab. بَرَكَة; in Sindhī k has been aspirated by the influence of r) pronounced as a good omen in beginning to count = one.

بِنْدُ bindu, f., semen virile; Sansk. विन्दु, m., Hindī बिन्द, m.

بِهَسُ bhasu, f., ashes; Sansk. भस्मन्, n.; Hindī भस्, m.

پَرُ paru, f., last year; Sansk. परत्, adv.

پُونَا-وُ pūna-u, f., the day of the full moon; also پُونِي pūna-e; Sansk. पर्वन्, n.

تَاكُ tāku, f., a leathern vessel; origin unknown.

تَنْدُ tandu, f., thread, wire; Sansk. तन्तु, m.; Hindī तात्, f.

تَهْرُ tharu, f., cream; origin unknown.

تَهْنُجُ thañu, f., woman's milk; Sansk. स्तन, m.; Hindī थन्, m.

تْرَكُ traku, f., the spindle of a spinning wheel; Sansk.

तक्के; in Sindhī r has been pushed forward, to keep its place the more easily in conjunction with the cerebral; see Introd. §. 15, B, a.

جَرُ jaru, f., leech, afterbirth. Two words have been apparently melted into one. جَرُ leech, corresponds to the Hindūstānī زَلُو zalū (properly Persian), which has sprung from the Sanskrit जालुका; the final syllable kā has, as elsewhere, been cast off, but the original gender retained. جَرُ afterbirth, has been

shortened from the Sansk. **जरायु**, m., Hindūstānī **جیر** jēr (Greek: γῆρας). In Hindūstānī the gender of **جیر** seems to be doubtful, for Shakespear is silent about it; in Hindī it is considered masculine (Thompson, Hindī Dictionary).

**جند** jindu, f., life; borrowed from the Panjābī, where it is likewise fem.

**جو** ja-u, f., sealing-wax; origin unknown.

**جوکھار** jaukhāru, f., a salt, used in medicine; compounded of **جو** barley, and **کھار**, which see.

**جهل** jhilu, f., name of a plant (Indigofera pauciflora); origin unknown.

**چپ** čipu, f., or: **چپ** čipu, silence; taken from the Hindī, in which it is fem.

**چل** čilu, f., name of a vegetable; origin unknown.

**چو** ča-u, f., a jeweller's weight; origin unknown.

**چھار** čhāru, f., ashes; originally identical with **کھار**, Sansk. **क्षार**.

**چھل** čhilu, f., bark, peel; Sansk. **छलि** or **छली**; the original fem. termination i (ī) has been lost in this noun, but the gender retained; besides **چھل** the form **چھل** is also in use.

**چیز** čizu, f., thing; taken from the Hindūstānī (Persian) where it is fem.

**دھات** dhātu, f., root; metal. Sansk. **धातु**, m.; Hindī **धान** or **धातु**, m., but used as fem. in the sense of semen virile.

**دھدھ** dādhu, f., ringworm; Sansk. **ददु**, m.; Hindī **दाद**, m.

سَرُو sara-u, fem., autumn, Sansk. शरद्, fem., Hindī शरद्, fem.

سُكَنْدُهُ sugandhu, f. (occasionally also masc.), perfume, Sansk. सुगन्ध, m., Hindī सुगन्ध, m.

سِندُهُ sindhu, f., the country of Sindh; the Indus; Sansk. सिन्धु, m.; Hindī सिन्धु or सिन्धु, m.

كَتُّ kaṭu, f., rust (occasionally also m.); origin unknown. كَسُّ kasu, f., verdigris; origin unknown.

كِهَارُ khāru, f., potash; Sansk. क्षार, m., n.; Hindī क्षार, m.

كِهَارُ kharu, f. (also masc.), oil-cake, Hindī खली, f., Sansk. खलं, n.

كِهَنْدَرُ khandru, f., sugar, Sansk. खण्ड, m.; Hindī खण्ड, m.

كَرُّ garu, f., the mangle; Sansk. खर्जु, f.

كَرُّ ḡaru, f., the pulp of any fruit; Sansk. गर्भ, m.

كَرْمُ ḡamu, f., name of a wild grass; origin unknown.

كَوْنُ gāū, f., cow; Sansk. गो, f.; Hindī गाइ, गो or गौ.

لِمْ limu, f. The nimb tree; the same as لَيْمٌ, which see.

لَانُونُ lāū, f., devotion, love; Sansk. लय, m.; Hindī लय, f.

مَرُّ maru, f., cerumen; Sansk. मलं, n.; Hindī मैल, f.

مَسُّ masu, f., ink; Sansk. मसि, f.; Hindī मसि or मसी.

مِكْهُ mikhu, }  
مِنْهُ minu, } f., marrow; Sansk. मज्जा, Hindī मज्जा, f.

مَيْلُ mailu, f., dirt; see مَرُّ, with which it is identical.

نِمْ nimu, f., the nimb tree; Sansk. निम्बूक, m.; Hindī

नीम्बू or लीम्बू, m.

نَهَاتْهَرُ nahatharu, f., whitlow, from نَهُ nahu, nail and تَهْر, which see.

وَثْهُ vathu, f., thing; Sansk. वस्तु, n.; Hindī वस्तु, f.

وَثْهُ vathu, f., seizure; Sansk. वृत्ति (election); the aspiration of ṭh has been effected by r.

وِجُ vijū, f., lightening; Sansk. विद्युत्, f., Prāk. विज्जू, f.

وِرْرُ vira-u, f., allowance, ration; Sansk. वर्तन, n., stipulated pay.

وِسُ visu, } f., world; Sansk. विषय, m.; Hindī विषय, m.  
وِشُ viṣu, }

وَسْوُ vasa-u, f., a cultivated place; Sansk. root: वर्षित, provided with rain (and therefore cultivated).

وِكْهُ vikhu, } f., poison; Sansk. विष, n.; Hindī बिस्  
وِهُ vihu, } or बिस्, m.

وَنْسُ vansu, f., lineage; Sansk. वंश, m.; Hindī बंस, m.

هَنْجُ hanju, } f., a wild goose; Sansk. हंस, m.; Hindī  
هَنْجْهُ hanjhu, } हंस, m. (see Introd. §. 11, 2.)

هِنْدُ hindu, f., India; originally an Arabic-Persian word, derived from the province nearest to the Persians, i. e. सिन्धु (by change of s into h); Hindūstānī:

هِنْد, m.

هِنْدُ hiṇu, f., assa foetida; Sansk. हिङ्गु, m.; Hindī

हिंग् or हींग् or हिङ्गु, m.

Under this head we must class all the imitative sounds, which end in 'u', and which are considered fe-

minines, because their final 'u' is not subject to inflexion; the same may be stated of some Dvandvas, which consist properly of two Imperatives, ending in 'u', and which are likewise treated as feminines, being exempt from the laws of inflexion.

اُجَّ وَاجَّ aċu vaċu, f., coming going (Imper.).

جَهَنُّ جَهَنُّ jhāu jhāu, f., grumbling (imitative sound).

چَوَّ چَوَّ ča-u, ča-u, f., } talking (Imper.).  
 چَوَّ وَثَّ ča-u, vaṭu, f., }

تَنُّ تَنُّ ṭāu ṭāu, f., gabbling (imitative sound).

وَجَّ وَجَّ vaṭhu puju, f., hurry (Imper.).  
 etc. etc. etc.

## 2) The termination ū.

The termination ū is generally masculine; there are however some exceptions, the gender of which is regulated either by original Sanskrit usage, or by the practice of the cognate dialects. The imitative sounds, ending in ū or ũ, are all treated, on account of their inflexibility, as feminine. Such exceptions are:

آبِرُ abirū, f. (also: آَبِرُ abirūe), honour; Hindūstānī  
 آَبِرُ, f. (Pers.)

آُنُّ āū, f., pride, egotism; identical with the I. personal pronoun of the Sing. J (Panjābī: haū, f.).

بُهُّ bhū, f., earth (also: بَهُّ bhue); Sansk. भू, f.

تَرُّ tarū, f., a fine cord of camel's hair (root: تَرَّنُ, to pass through).

جُونُّ jū, f., louse (also: جُجُّ jua); Hindī जू, f., Sansk.  
 यूका, f.

چَجَّوْنُّ čamaजू, f., a kind of louse, adhering to the  
 skin (چَمَّ).

رُونٌ rū rū, f., imitative sound; the hum of a spinning wheel.

كُوكُو kū-kū, f., imitative sound, by which a dog is called.

گَنُّو gāū, f., cow; the same as گَنُونٌ.

لُونٌ lū, f., small hair on the limbs (also: لِنِي lūa);  
Sansk. लोमन्, n.; Hindī लोम्, m.

وَهُو vahū, f., daughter-in-law; Sansk. वधू, Hindī बहू.

### 3) The termination ā.

The termination ā comprises, according to its origin, as we have seen, mostly feminine nouns; there are however a few masculine nouns, ending in ā, the gender of which is, in most cases, already fixed by the signification of the noun itself, or by the language, from which the noun in question is taken; such exceptions are:

رَاجَا rājā, prince; Sansk. Nom. राजा, m.

لَالَا lālā, master; lord; Hindī लाला.

كَرْتَا kartā, the agent (in grammar); Sansk. Nom. कर्ता.

آتَمَا ātma, soul; Sansk. Nom. आत्मा, m.

مَآخُولِيَا māxūliya, melancholy, Arab.; Hindūstānī, masc.

دَیَوَاتَا dēvatā, Deity; Hindī देवता, f.; Sanskrit  
देवता, f.

### 4) The termination ī.

The termination ī is, as stated already, divided between masculine and feminine nouns, yet so, that the feminine prevail considerably in number. All nouns denoting a male being (man or beast) are of course masculine, whereas nouns, denoting a female being, inanimate objects or abstract qualities are femi-

nine; contrary to this general rule the following nouns are masculine:

آسِرِي āsirī, a large kind of tamarisk tree.

بَانْدِهِي bāndhī, a log of wood floating in the river.

بُنْدِي bundī, the muzzle of a gun-barrel.

بِهَاجَتِي bhaḥaṭī, name of a plant (*Desmochaeta lap-pacea*).

پَاكِي pākī, razor (by the Hindūs used as fem.)

پَانِي pānī, water.

پَاكِهِي pakhī, bird.

تَهْدِي thudī, the lower stalk of a plant.

تِكِي tikī, a cake.

چَهْتِهِي chathī, a religious ceremony, performed on the sixth day after childbirth.

دَوْغِي dōgī, a thick stick.

دَهْرِي dharī, a coloured edge to a cloth.

سُرْجَمُكِهِي surjamukhī, sunflower.

كُنْدَلِي kundalī, horoscope.

كَهَارِي ghārī, a stripe left unfinished.

كِهْتِي ghitī, a lane, alley.

لَاڈِي lādī, the ropes of a boat.

مُشْتَرِي muštari, the planet Jupiter.

مُنْدِهِي mundhī, head.

مُوتِي mōtī, pearl.

وَانْكِي vāngī, a stick with ropes hanging from it, to carry water pots, etc.



## 5) The termination i' (ë).

The termination 'i' (ë) is, with that of ä, the regular feminine ending in Sindhî. There are however a few masculine nouns, ending in 'i', which are mostly borrowed from foreign languages. As in conformity with the Sindhî laws of sound no word can end in a silent consonant, the quick and hardly perceptible sound 'i' (ë) has been added to some words, which end originally in a silent consonant, to render them susceptible of inflexion; to some foreign nouns too, which end in ā, the short vowel 'i' has been added, for euphony's sake, which however may interchange with 'u' in some cases.

أَحْمَدِ ahmade, Nom. prop.

خُدَاةِ xudāe, God (Pers.).

خِزْرِ xizire, Nom. prop. of a fabulous prophet.

رَاةِ rā-e (or: رَاةِ), prince; Hindî राड.

سَيْتِه sēthe, a Hindū wholesale merchant; Hindî.

قَيْسَرِ qaisare, Cæsar.

In some few instances original final ë of the Sanskrit has been preserved, without having been lengthened, as is usually the case in Sindhî, as:

پَتِي pa-e, lord (also: پَتِي patī); Sansk. पति.

وَرَسْپَتِ viraspate, the planet Jupiter; Sansk. वृहस्पति.

هَرِ hare, Viṣṇu; Sansk. हरि; Hindî हरि or हरी.

In others again original ī has been (contrary to the usual rule) shortened to i, as:

كَيْهَرِ kēhare, lion, or: كَيْسَرِ kēsare, Sansk. केसरी.

كُوِه kūe, street, besides: كُوِي kūī, Pers.

سَاهَاہ sahaē, helper, besides: سَاهَاِي sahaī.

Others again are to be taken as Bahuvrīhi com-

pounds, in which final i (ë) may be preserved (see §. 12, 5. 6.), as:

صَافِدِلِ ṣāfudile, a sincere man = having a pure heart.  
 اَدِهْوَادِهْ adhō-adhe, half-sharer = having half and half.

## Chapter VII.

### Formation of the Feminine from masculine bases.

#### §. 14.

The formation of the feminine from masc. nouns agrees in the main with Sanskrit and Prākṛit usage. In some instances feminine derivatives have been taken directly from the Sanskrit or Prākṛit, subject, of course, to the peculiar assimilating process of the Sindhī, as; رَانِي rānī, queen, Sansk. **राज्ञी** (see: Introd. §. 14, b.). Such like formations we shall pass by in the following remarks and only attend to the laws still current in Sindhī.

The Sindhī possesses in some cases separate words, to express the idea of the feminine, so that the process of deriving the feminine from the masc. base is superseded. These instances however are restricted to nouns, implying relationship, and the names of the commonest domestic animals, where the language has preferred to create separate words, instead of deriving them from the corresponding masc. base; as:

بِهِينِ bhēṇa, sister;                      بَهَاءِ bhāu, brother.

دِهِي dhiā, or دِهِي dhiu,                      پُٲَرُ pūṭru, son.

daughter;

مَاءِ māu, mother;                      پِي پِي piu, father.

وَهُو vahū, daughter-in-law;                      جَاتِرُو jātrō, son-in-law.

دَاچِي dāčī, a female camel;                      دَاگَهُو dāghō, a male camel.

گُو ga-ū, cow;

دَانْدُ dāndu, ox.

مِينِه mēhe, a female buffalo;  
falo;

سَانُ sānu, a male buffalo.

From other masc. bases the Sindhī forms regularly a feminine, as far as this is admissible; some nouns are only extant in the feminine, the masculine being out of place or having disappeared from the language.

1) Formation of the Feminine from masc.  
nouns in 'u'.

From substantives ending in 'u' the Sindhī forms the Feminine by changing 'u' into ī or ĩ (ë); with adjectives the termination 'i' (e) or 'a' may be optionally used. In the case of the substantives the use of the termination ī or 'i' (e) is more or less optional, but in some of them one or the other is preferred.

چھوڪَري čhōkarī, } girl, from چھوڪَرُ čhōkaru, boy.  
چھوڪَري čhōkare, }

گدھ گدھاhe, jenny-ass, from گدھا گدھاhu, jack-ass.

پَرتِ partē, washerwoman, from پَرتُ partu, washerman.

دھيرَ dhīra or دھيرِ dhīre, firm, from دھيرُ dhīru,  
adj. m.

Besides this common formation of the feminine another method of forming the same by means of the affixes ñī, ni, āñī, āñi, is in use, which are however only added to nouns denoting human beings, castes, occupations etc. very rarely to names of animals or to adjectives.

All these affixes correspond to the Sansk. affix आनी (= न, see Bopp, Compar. Gram. §. 840), as: इन्द्राणी the wife of Indra etc. In Sindhī the original affix āñī (with change of the dental to the cerebral) has either been preserved, or ā (see Bopp sub loco) has again

been cast out, and only *nī* (*ne*) added. All these affixes are joined to the feminine termination (*i*, seldom to *ā*), as:

جَتِّينَ <i>jaṭine</i> ,	}	the wife of a جَٹُ <i>Jaṭ</i> .
جَتِّينِي <i>jaṭinī</i> ,		
جَتِّيَانِي <i>jaṭy-ānī</i> ,	}	a female singer; masc. not in use.
گَاهِنَ <i>gāhine</i> ,		
گَاهِيَانِي <i>gāhyānī</i> ,	}	the wife (or female) of a بَرُوچُ <i>Barūč</i> or Beluch.
بَرُوچَانِي <sup>1)</sup> <i>barōčānī</i> ,		

شِينِهِنَ *šihane*, lioness, from شِينَهُ *siṅhu*, lion.

چَهْرَتِينَ <i>čhūṭine</i> ,	}	swift, from چَهْرَتُ <i>čhūṭu</i> , adj. m.
چَهْرَتِينِي <i>čhūṭinī</i> ,		
چَهْرَتِيَانِي <i>čhūṭyānī</i> ,		

## 2) Formation of the Feminine from masculine nouns in *ō*.

From masc. nouns ending in *ō* the feminine is formed by changing *ō* into *ī*, as:

چَهْرِي *čhōrī*, a female orphan, from چَهْرُو *čhōrō*, orphan, m.

کُولِي *gōlī*, a slave-girl, from کُولُو *gōlō*, a slave m.

Besides this feminine termination the affixes *nī*, *ni*, *ānī*, *ānī* are also in use with nouns denoting caste, trade or occupation, as:

لَنگِهِنَ <i>langhine</i> ,	}	the wife (or female) of a لَنگِهُو <i>langhō</i> or drummer (by caste).
لَنگِهِيَانِي <i>langhinī</i> ,		
لَنگِهِيَانِي <i>langhyānī</i> ,		
لَنگِهِيَانِي <i>langhyāine</i> ,		

1) After a Palatal short *i* is frequently cast out.

### 3) Formation of the Feminine from masculine nouns in ū.

Masc. nouns ending in ū form the feminine by the affixes *nī* or *ni*, with the union-vowel *i*, by which final ū is dislodged; final ū may also be shortened to 'u', which serves at the same time as union-vowel, e. g.:

هِنْدِيّ	hindīnī,	} the wife (or female) of a هِنْدُو, Hindū.
هِنْدِيْن	hindīne,	
or:		

هِنْدُوِيّ	hindunī	}
هِنْدُوِيْن	hindune	

The affixes *ānī* or *āni* are also in use, before the addition of which final ū is always shortened to 'u', as:

هِنْدُوَانِيّ	hindu-ānī,	} a Hindū female.
هِنْدُوَانِيْن	hindu-āne,	

### 4) Formation of the Feminine from masculine nouns in ī and i.

From masc. nouns ending in ī and 'i' (e) the feminine is formed by means of the affixes *nī*, *ni* or *ānī*; final ī is shortened to 'i', and serves thus as union-vowel; as:

كُوْرِيّ	kōrinī,	} the wife (female) of a كُوْرِيّ kōrī,
كُوْرِيْن	kōrine,	
كُوْرِيَانِيّ	kōryānī,	
weaver.		

سِيْتِهِيّ	sēthinī,	} the wife (female) of a سِيْتِهْ sēthe,
سِيْتِهِيْن	sēthine,	
سِيْتِهِيَانِيّ	sēthyānī,	
a Hindū wholesale merchant.		

*Note.* The cognate dialects form the feminine from masc. nouns in the same way as the Sindhī, by changing either the

masc. termination to the feminine, or by adding one of the above-mentioned fem. affixes.

The Hindī and Hindūstānī approach the Sindhī very closely in this respect; they form the feminine either by substituting the feminine termination ī, as: لَرْكِي lar̥kī, girl, from لَرْكَا lar̥kā, boy, بَرَاهْمَنِي brāhmanī, the wife (or female) of a Brāhman, from بَرَاهْمَن brāhman; or by adding one of the affixes an, in, ānī, to the masc. base, as: سُنَارَن sunāran (or sunārin), the wife of a سُنَار sunār, goldsmith; شِيرَنِي šēr̥nī, a lioness, from شِير šēr, a lion; مِهْتَرَانِي mehtarānī, the wife (daughter) of a mehtar, or sweeper.

The same law holds good in Gujārātī; either the feminine termination ī is substituted for the masculine, as: कुतरी a female dog, from कुतरो a male dog, or the feminine affixes एण, णी or आणी are added to the masc. base, as: वाघेण a tigress, from वाघ tiger; ऊंदणी, a female camel, from ऊंद a male camel; धरिआणी mistress, from धरि lord.

The formation of the feminine is quite analogous in the Panjābī; for the masc. termination is either changed to the feminine, as: ghōṛī, a mare, from ghōṛā, a stallion, or the feminine affixes अण, णी, āṇī are added to the masc. base, as: uskaṇ, a slanderous woman, from uskaḷī, a slanderous man; ūṇī, a female camel, from ūṭ, a male camel; mugalāṇī, the wife (or daughter) of a mugal.

The Marāṭhī forms the feminine from nouns in 'a' (quiescent) or ā by substituting the fem. termination ī, as: मुगली, girl, from मुगला boy; दासी, a slave-girl, from दास a slave; in nouns ending in 'a', the Sansk. fem. termination ā is occasionally to be met with, as: शूद्रा or शूद्री the wife of a शूद्र. Besides these two fem. terminations the affix in or in̄ is to be found in nouns ending in 'a' (quiescent) or ī, as: वाघीण, tigress, from वाघ, tiger, पापीण a sinful woman, from पापी a sinner; धनीन् mistress, from धनी master.

The Bangālī stands nearest to the Sanskrit with regard to the formation of the feminine; it substitutes the fem. terminations ā or ī for those of the masculine, as: tanyā, daughter, from tanya, son; puttrī, daughter, from puttra, son. Adjectives or nouns of agency, ending in ka ('a' being quiescent) form their feminine always in kā, as: kārīkā, doing, from kārak, m., gāyakā, a female singer, from gāyak, a male singer. Nouns in ī (= in) form their feminine by the affix nī, as: hattinī, a female elephant, from hattī, a male elephant; likewise patnī, mistress, from pati, master. Also the use of the affix āṇī or āṇi is strictly in accordance with Sanskrit practice, as: āčāryāṇī, the wife of an āčārya.

We find thus, that all the north-Indian vernaculars of Sanskrit origin fully agree in the formation of the feminine.

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## SECTION II. THE INFLEXION OF NOUNS.

### Chapter VIII.

#### I. Formation of the Plural.

##### §. 15.

The crude form of a Sindhī noun is always identical with its Nominative Singular, the Nominative Singular having no longer a case-sign in any of the modern Ārian tongues.

The Sindhī possesses no definite or indefinite article, as little as the Sanskrit or the Prākṛit; if the one or the other is to be expressed for distinctness' sake, a demonstrative or indefinite pronoun (or the numeral "one") is placed before a noun. There is no longer a Dual in Sindhī, neither in Pāli nor Prākṛit, nor in any of the modern Sanskritical tongues; we have therefore only to describe the formation of the Plural (Nominative), according to the respective terminations of nouns.

#### 1) Nouns ending in ũ.

Nouns ending in ũ are, as we have stated already, for the greatest part masculine, a few of them only being feminine. According to their respective gender the Plural is formed, as follows:

##### a) Plural of masculine nouns ending in ũ:

These nouns form their Plural by changing ũ into ā, as:  $\text{ڪھوھ}$  khūhu, a well, Plur.  $\text{ڪھوھا}$  khūha, wells;  $\text{ڙو}$  varu, husband, Plur.  $\text{ڙا}$  vara. If final 'u' be preceded by short 'a', a euphonic v is inserted in the Plural, as:  $\text{راو}$  ra-u, weed, Plur.  $\text{راوا}$  rava, weeds. But if final 'u' be



preceded by any other vowel, but short 'a', the insertion of v is optional, as: **كَهَاء** ghāu, a wound, Plur. **كَهَاو** ghāva or: **كَهَاء** ghāa, wounds; **دِيَو** dēu, a god, Plur. **دِيَو** dēva or: **دِيَو** dēa, gods; but when a long vowel, preceding final ū, is nasalized, the insertion of v becomes necessary, as:

**تَهَانُو** thāu, a dish, Plur. **تَهَانَو** thāva, dishes.

The following two nouns form their Nom. Plural in an irregular way:

**بِهَاء** bhāu, brother, Plur. **بِهَائِر** bhāura or: **بِهَائِر** bhāuru, brothers.

**پِيُو** piu, father, Plur. **پِيُر** piura, fathers.

Both these Plurals point back to the Prākṛit forms **भाञ्जरा** (Nom. Sing. **भाञ्जरो**) and **पिञ्जरा** (Nom. Sing. **पिञ्जरो**), and are therefore, properly speaking, not irregular (cf. Varar. V, 35).

*Annotation.* We have already noticed (§. 5, I.), that the Sindhī termination ū is shortened from the Prākṛit **ञो**; in Prākṛit nouns ending in ō form their Plural in ā, which has been shortened in Sindhī to ä.

The cognate idioms agree with the Sindhī in this respect. In Hindī and Hindūstānī, this class of nouns, having already dropped the terminating short vowel in the Singular, throw the same off in the Plural likewise, i. e. they remain unaltered in the Plural. The same is the case in Marāṭhī and Panjābī; the Gujārāṭī alone adds the Plural termination ō.

b) Plural of feminine nouns ending in ū.

These nouns form their Plural by changing final ū into ū̄, as:

**وَتُهَو** vathu, a thing; Plur. **وَتُهُون** vathū, things; **وَج**

viju, lightening; Plur. **وَجُون** vijū, lightenings.

The following nouns have, besides their regular Plural, also an irregular one, as:

بهينُ bhēṇu, sister (or: بهينَ bhēṇa); Plur. بهينون  
 bhēṇū or: بهينَرُ bhēṇaru, بهينَرُونُ bhēṇarū, sisters.  
 ماء māu, mother; Plur. مائُونُ māū, or: مائِرُ māiru,  
 مائِرُونُ māirū, mothers.  
 دهيُ dhiu (or: دهيَ dhia), daughter; Plur. دهيُونُ dhiū,  
 or: دهيَرُ dhiaru, دهيَرُونُ dhiarū, daughters.  
 نُهُ nuhu (or: نُهَ nuha), daughter-in-law; Plur. نُهُونُ  
 nuhū or: نُهَرُ nuharu, نُهَرُونُ nuharū, daughters-  
 in-law.

In the levelling process of decomposition these fem. nouns have adopted the same affix ara (or for euphony's sake: ira), as the irregular Plurals of masc. nouns, and as feminines they have lengthened the same also to arū.

*Annotation.* In Pāli fem. nouns ending in 'u' remain either unchanged in the Plural, as: yāgu, sacrifice, Plur. yāgu, or ō (the Sansk. Plural affix **अम्**) is added to them (with inserted euphonic 'y') as: yaguyō; the latter is also the case in Prākṛit, as: bahū, wife, Plur. bahūō, or the affix ō may be again shortened to 'u', as: bahūu. In Sindhī this Plural affix 'u' has been contracted with final 'u' (ū) into ū, and at the same time nasalized = ū̄.

## 2) Nouns ending in ō (ō̄).

These form their Plural by changing final ō into ā, as: وَاذْهُو vādhō, a carpenter, Plur. وَاذْهَآ; تَوْبُو tōbō, a diver, Plur. تَوْبَآ. If final ō be nasalized, which is frequently the case, the nasal is also preserved in the Plural, as: چَوْتْهُونُ cōthō̄, the fourth, Plur. چَوْتْهَآنُ cōthā̄.

If final ō be preceded by short 'a' (or nasalized: ā), a euphonic v is inserted between them in the Plural, as: تَاوُ taō, a pan; Plur. تَاوَا tavā, pans; نَاوُونُ nāō̄, new; Plur. نَاوَانُ nāvā̄; but if final ō be preceded by any other

vowel, the insertion of *v* is optional, as: **कुओ** *kuō*, mouse, Plur. **कुआ** *kuā* or: **कुवा** *kuvā*; **मीओ** *mēō*, fisherman, Plur. **मीआ** *mēā* or: **मीवा** *mēvā*; **कहाओ** *ghā-ō*, a fish-net, Plur. **कहाआ** *ghā-ā* or: **कहावा** *ghāvā*.

We have repeatedly adverted to the fact, that the Prākṛit termination *ō* has in Sindhī either been shortened to 'u', or retained unaltered; the formation of the Plural of the latter description of nouns is quite in accordance with Prākṛit usage (Sing. *ō*, Plur. *ā*).

*Annotation.* In the cognate idioms the masc. termination *ā* has been substituted instead of *ō*. In Hindī, Hindūstānī, Marāṭhī and Panjābī masc. nouns ending in *ā* commonly change the same in the Plural to *ē*, a Plural termination, which is already in use in the inferior old Prākṛit dialects (see: Lassen, Instit. Ling. Prāk. p. 430). The Gujārātī differs in this respect, as masc. nouns ending in *ō* add to the Plural termination *ā* the affix *ō*, as: **छोकारओ** *chōkarō*, a boy, Plur. **छोकाराओ** *chōkarā-ō*; a similar formation of the Plural is already ascribed to the Māgadhī dialect of the Prākṛit; cf. Lassen, p. 399.

### 3) Nouns ending in *ū*, *ū̄*.

Nouns ending in *ū* or, as it is more common, in *ū̄*, be they masc. or feminine, remain unchanged in the Plural, as: **विचुओ** *vičhū*, m., scorpion, Plur. **विचुओ** *vičhū̄*; **गाओ** *gaū*, fem., cow, Plur. **गाओ** *gaū*, cows.

In Pāli, masc. themes ending in 'u', lengthen the same in the Nom. Plural to *ū*, as *bhikkhu*, a beggar, Plur. *bhikkhū*; and such masc. themes; as end in *ū* in the Nom. Sing., remain unchanged in the Plural, as: *abhibhū*, a chief, Plur. *abhibhū* (contracted from *abhibhuvō*). In Prākṛit masc. themes ending in 'u' lengthen their final vowel always in the Nominative Sing., to which in the Nom. Plural the affix *ō* (= **अम्**) is added, as: *vāu*, wind, Nom. Sing. *vāū*, Nom. Plur. *vāūō*, winds. This Plural affix *ō* may in Prāk. be again shortened to 'u', and in the modern dialects it is dropped altogether. In Sindhī *ū* is usually nasalized = *ū̄*.

*Annotation.* In Hindī, Hindūstānī, Marāṭhī and Panjābī masc. nouns ending in ū, remain unaltered in the Plural; but fem. nouns add in Hindūstānī the Plural termination ā̃, as jōrū, a wife, plural jōrūā̃, the Prākṛit Plural affix ō being changed to ā, ā̃. The Gujārātī keeps close to the Prākṛit in forming the Plural of masc. nouns ending in ū, by adding the Plural affix ō, as: hindū, a Hindū, Plur. hindūō.

#### 4) Nouns ending in ā (ā̃).

These are, as noticed already (§. 13, 3) for the most part feminine; they form their Plural by adding the Plural affix ū̄, as:

هَاجَا hačā, f., murder; Plur. هَاجَاان hačā-ū̄, murders.

The Plural of these nouns corresponds to the Prāk. Plural termination ā-ō or ā-u, ō (or shortened 'u') being added to final ā of the Singular (see Lassen p. 307). In Sindhī the Prāk. Plur. increment ō has been changed to ū̄, and at the same time nasalized.

Few nouns ending in ā are masculine; they remain unaltered in the Plural, as: لَالَا lālā, master, Plur. لَالَاان lālā, masters.

The Prākṛit Plural increment ō (ā-ō) has first been shortened to 'u', and then been dropped altogether in Sindhī.

*Annotation.* In Hindī and Hindūstānī fem. nouns ending in ā (ā̃) form their Plural by adding the increment ē̄, as balā, misfortune, Plur. balāē̄. This ē̄ corresponds to the Prākṛit affix ō, which in the inferior Prākṛit dialects is frequently changed to ē (cf. Lassen, p. 398, 408). Those masc. nouns, the final ā of which does not correspond to the Sindhī ō, remain likewise unaltered in the Plural. — In Panjābī fem. nouns ending in ā add either ī or iā, the Plural increment ī̄ being a change from the Hindī ē̄, and iā from the Prākṛit affix ō, with euphonic 'i' or y. A few masc. nouns remain likewise unaltered in the Plural, as ātmā, soul; pitā, father etc. — The Gujārātī entirely agrees with the Prākṛit, adding simply ō to the fem. nouns in ā, as: mā, mother, Plur. mā-ō. — In Marāṭhī fem. nouns ending in ā do not undergo any change in the Plural, as: mātā, mother, Plur. mātā;

some masc. nouns, falling under this head, remain likewise unaltered in the Plural.

### 5) Nouns ending in ā.

These nouns being all feminine, form their Plural by changing final 'a' either to ū (as in Lār); or to ā (as in Sirō); تَرَ tara, nostril, Plur. تَرُونَ tarū or: تَرَان tarā, nostrils.

These nouns have been, as noted already, shortened from Sanskrit-Prākṛit bases ending in ā; they either drop final 'a' before the Plural increment ā (= Prāk. ō), or restore the original ā and drop the Plural increment ō = u, nasalising at the same time the final long vowel.

*Annotation.* This class of nouns is wantig in the cognate idioms, where final 'a' has become silent; e. g. Hindūstānī: jībh, f, tongue, Plural: jībh-ē, the Plural being made up by the increment ē = Prāk. ō. — Panjābī: bāh, f, arm (Sindhi:

بَاهَ bāha), Plur. bāhā; Marāṭhī: jībh, f. Plur. similarly: jībhā. The Gujarātī is consequent in adding simply the Plural increment ō to fem. bases, ending in a quiescent consonant, as: sājh, f, evening, Plur. sājhō.

### 6) Nouns ending in ī (ī).

a) Masculine nouns ending in ī remain unaltered in the Plural:

بیلی bēli, a servant, Plur. بیلی bēli, servants; پریں prī, friend, Plur. پریں prī, friends.

In Prākṛit masc. nouns ending in ī form their Plural by adding the increment ō, which has been shortened to 'u' and then cast off altogether in Sindhī.

b) Feminine nouns ending in ī add in the Plural the increment ū, shortening before this affix the preceding long ī, which may also, for euphony's sake, be changed to y; as: گولی gōlī, a slave-girl, Plur. گولیوں gōliū, gōliyū, gōlyū; نہاٹیں nihāṭī (or: nihāṭī), a potter's kiln, Plur. نہاٹیوں nihāṭiyū.

Feminine nouns in ī add in Prākṛit likewise the affix ō, which may be shortened to 'u'; in this case final 'u' has in Sindhī been lengthened to ū and nasalized at the same time, to distinguish the Plural of the feminine nouns from that of the masculine.

If final ī be preceded by any letter of the palatal class or by 'h', it is commonly dropped before the Plural affix ū, as: مَنجِي manjī, a stool, Plur. مَنجُون manjū, stools; مَنجِهِي, f., manjhī, a buffalo, Plur. مَنجُهُون manjhū, buffaloes.

*Annotation.* In Hindī and Hindūstānī fem. nouns follow the method of the Prākṛit in forming their Plural, with the only difference, that the Prāk. Plural increment ō is changed to ā, and this again nasalized, as čhurī, knife, Plur. čhurīā. Masc. nouns in ī do not differ from their Singular. The Panjābī quite accords with the Hindī, fem. nouns in ī adding the Plural termination ā, as dhī, daughter, Plur. dhīā, the masc. nouns in ī remaining unaltered in the Plural. The same may be remarked of the Marāṭhī. The Gujarātī stands nearest to the Prākṛit in this respect, all nouns, be they masc. or feminine, adding simply the Plural affix ō.

### 7) Nouns ending in ī (ë).

a) Fem. nouns ending in 'ī' (e) form their Plural by adding the Plural affix ū, as: رَايَة rāte, night, Plur. رَايَاتُون rāteū, nights. — If 'ī' be preceded by a palatal or h, it disappears before the Plural termination ū, as: مِينِه mēhe, buffalo, Plur. مِينُهُون mēhū, buffaloes.

جُودِ jōe, wife, forms its Plural either regularly, as: جُودِيُون jōyū, or irregularly, as: جُودِيرُ jōiru, جُودِيرُ jōhiru, or جُودِيرُون jōirū, wives.

b) Masc. nouns ending in 'ī' (e) remain unchanged in the Plural, as: سَيْتِه sethe, a wholesale merchant, Plur. سَيْتِه sethe.

*Annotation.* In Hindī and Hindūstānī, as stated already, final 'i' has been dropped, and such nouns, as end in Sindhī in 'a' or 'i', use there one common Plural increment, viz.: ē. In Gujarātī and Panjābī final 'i' has likewise disappeared in most cases, and ō and ā are respectively added as Plural terminations. In Marāṭhī fem. bases ending in 'i' remain either unchanged in the Plural or have final 'i' lengthened to ī. The lengthening of final 'i' in the Plural is more in accordance with Pāli and Prākṛit usage (e. g. Pāli: ratti, night, Plur. rattī or rattiyō; Prāk. rattī-ō or: rattī-u). Masc. bases ending in 'i' remain similarly either unaltered in the Plural, or (according to some Pandīts) lengthen the same to ī (as in Pāli and Prākṛit).

## II. Formation of cases; case-affixes.

### §. 16.

Properly speaking there is no longer a declension in Sindhī, nor in any of the modern languages of the Ārian stock; there are only a few remnants of the ancient Sanskrit, Pāli and Prākṛit case-inflexions, all the other cases being made up by means of case-affixes or postpositions.<sup>1</sup>)

If we compare the modern Ārian dialects with the Pāli and Prākṛit, we perceive at once the great deterioration, the modern idioms have undergone in this respect; for while the Pāli and Prākṛit have as yet preserved all the cases of the Sanskrit, with the exception of the Dative, which has already become scarce in Pāli and has been discarded altogether in Prākṛit, its functions being shifted to the Genitive, the modern idioms have lost nearly all power of inflexion and substituted in lieu of flexional increments regular adverbs, which we generally term postpositions. The same process we can notice in the modern Romanic tongues, where after the loss of the Latin declensional inflexions, prepositions have been substituted to make up for the lost cases.

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1) In poetry postpositions may also be placed before the noun, they govern, as the rhythm may require.

The great distinctive feature of the declensional process of the modern Ārian dialects, with the exception of the Bangālī, consists in the fact, that there are properly only two cases of a noun, the absolute or crude form, corresponding throughout to the Nom. Singular, and the Formative case, to which the various adverbs or postpositions are added, which serve to make up for the lost case-terminations. This latter case has been generally called the oblique case by European grammarians, but we prefer to call it the Formative (after the precedence of Dr. Caldwell).

The number of declensions, if they may be termed thus, depends therefore in Sindhī, as well as in the cognate idioms, on the various methods, in which the Formative is made up; for the case-signs remain the same, as well for the Singular as the Plural, since they are, as we shall presently see, originally either (Sanskrit) prepositions or adverbs.

We shall now first investigate the remnants of the ancient case-terminations in Sindhī and the adverbs or postpositions, which have been substituted for such cases, as have lost their original inflexions. In the arrangement of the cases we shall follow the common order, which has been instituted by the old Sanskrit grammarians, in order to facilitate the intercomparison.

1) The Nominative case of the Singular and plural we may pass over, since they have been noticed already.

2) The Accusative case of the Singular and Plural has been dropped in Sindhī, as well as in all the other kindred idioms. This has been already the case in the inferior Prākṛit dialects, and is expressly mentioned of the Apabhraṅṣa, the mother of the modern Sindhī (see: Lassen p. 459).

We must keep this fact constantly before our eyes, that in Sindhī, as well as in its sister-tongues, there is no such thing (in a grammatical sense), as an Accusative



case, the Accusative being now throughout identical with the Nominative. If we find therefore generally stated in European grammars, that the postposition **کھی** khē, or **ک** kō in Hindūstānī serves to denote also the Accusative case, we have, in the strictly grammatical sense of the word, to repudiate such an idea. We shall see under the Dative case, what the origin of that postposition is, and that will satisfactorily explain the syntactical peculiarities of the modern Indian tongues, which use such and similar postpositions, where we use either the Dative or the Accusative.

3) The Instrumentalis is not distinguished by any case-affix or postposition in Sindhī, but differs from the Nominative Sing. only by the change of the final vowel (where such a change is admissible). The Instrumentalis is in the Singular and Plural identical with the Formative (which see further on). From thence it would follow, that the Instrumentalis is originally the Genitive, which may be rendered very probable by the Instrumentalis of the Plural.

*Annotation.* The Hindī and Hindūstānī use as Instrumental case-affix **nē**. In Hinduī (see Garcin de Tassy, *Rudiments de la langue Hindouī*, 26, 99) we meet further the affixes **nē**, **nē**, **ni** and **na**, and in the Plural (a)n or **nē**, **nē**, **ni**, as in the Singular. In Panjābī we find the instrumental affix **nai**, or **na**, or only **ī**, or the Formative is promiscuously used for the Instrumentalis, just as in Sindhī. In Gujārātī we meet with **ē** as Instrumental affix. The Marāṭhī uses for the Instrumentalis Sing. the affix **nē**, and for the Plural **nī**. As to the origin of these various instrumental affixes there can hardly be a doubt. The Sansk. instrumental case-inflexion of the Singular **nā**, **na** (see Bopp, *Comp. Gram.* I, §. 158) has been used as a separate adverb in Hindūstānī and Panjābī (not in Marāṭhī, where it coalesces with the noun as a regular inflexion), or even been abbreviated to **ī** or **ē** (n being originally only a euphonic addition to the instrumental affix **ā**), as partly in Panjābī and in Gujārātī. In the Instrumentalis Plur. the Marāṭhī uses also (besides **nī**) the affix **hī**, corresponding to the Prāk. Plur. instrumental affix **हि** or **हि**; see Lassen, p. 310. In Ban-

gālī tē is used as instrumental affix, which is originally identical with the Ablative affix **तो = तस्**.

4) The Dative case has totally disappeared from the Prākṛit and its functions have been assigned to the Genitive. We find therefore in the modern idioms the greatest discrepancy as to the method, in which the Dative case is provided for. In Sindhī the affix **کھی khē** is used, as well for the Singular as the Plural, being placed after the Formative Singular or Plural of a noun: as **گھَر کھی** ghara khē, to a house, **گھَرَن کھی** gharane khē, to houses. In poëtical language the postposition **کَن** kane or: **کَن** kane is also used instead of **کھی khē**, which are apparently derived from the same source, as **کھی**, only by a different process of assimilation (cf. the Hindī: kan, kane, Hinduī **काह**).

*Annotation.* The Bangālī uses as Dative affix **kē**, the Hindī and Hindūstānī **kō** (dialectically also pronounced 'kū' in the Dekhan), the Hinduī (according to Garcin de Tassy) also **kō**, **kaū**, **kah**, **kāh**, **kahā** and even **hi**.

Dr. Caldwell, in his Comparative Grammar of the Drāvidian languages has attempted to vindicate the Hindūstānī **kō** for the Drāvidian languages of the South; he says (p. 225): "In the vernaculars of northern India, which are deeply tinged with Scythian characteristics, we find a suffix, which appears to be not only similar to the Drāvidian, but the same. The Dative-Accusative in the Hindī and Hindūstānī is **kō**, or colloquially **kū**; in the language of Orissa **ku**, in Bangālī **ki**, in Sindhī **khi**, in Shingalese **ghai**; in the Uraon, a semi-Drāvidian Kōle dialect, **gai**, in the language of the Bodos, a Bhūtan hill tribe, **khō**, in Tibetan **gya**. The evident existence of a connexion between these suffixes and the Drāvidian Dative case-sign **ku**, is very remarkable. Of all the analogies between the North-Indian dialects and the southern, this is the clearest and most important, and it cannot but be regarded as betokening either an original connexion between the northern and the southern races, prior to the Brahmanic irruption, or the origination of both races from one and the same primitive Scythian

stock." If this case-sign *kō* or *kū* then be the clearest and most important analogy between the North-Indian vernaculars and the Drāvidian tongues, we shall see presently, that there will be no analogy whatever between them, though at the first sight the identity of both seems to be past any doubt. In the first instance the fact speaks already very strongly against such a supposition, that the Marāṭhī, which is the closest neighbour to the Drāvidian tongues, has repudiated the use of *khē*, *kē* or *kō*, and employed a Dative-affix, the origin of which we hope to fix past controversy. We shall further see, that the Gujarātī and Panjābī have also made up for the Dative case by postpositions, borrowed from the Sanskrit, without the slightest reference to the Drāvidian languages, and we may therefore reasonably expect the same fact from the remaining Arian dialects. It would certainly be wonderful, if those Arian dialects, which border immediately on the Drāvidian idioms, should have warded off any Drāvidian influence on their inflexional method, whereas those more to the north should have been "deeply tinged with Scythian characteristics." Fortunately we are able to show, that such an assumption is not only gratuitous, but irreconcilable with the origin of the above mentioned Dative-affixes.

We derive the Sindhī *khē*, the Bangālī *kē*, from the Sanskrit Locative कृते, 'for the sake of', 'on account of', 'as regards'. This will at once account for the aspiration of *k* in Sindhī; for this is not done by chance, but by a strict rule (see *Introd.* §. 1, e, note); in Bangālī *r* does not exercise such an influence on the aspiration of a preceding or following consonant, and therefore we have simply *kē*. The Sanskrit form कृते becomes in Prākṛit first किते, then (by the regular elision of *t*) किए, and contracted *kē*, and in Sindhī, by reason of the elided *r*, *khē*. The Hindī and Hindūstānī form of this adverb *kō* we derive in the same way from the Sansk. कृतं which is used adverbially with the same signification as the Locative कृते. In Prākṛit already, and still more so in the modern dialects, the neuter has been merged into the masculine; we have therefore first कितो, thence कियो, and contracted को, *kō*. We can thus satisfactorily account for the various forms: *khē*, *kē* or *kō*. That the proposed derivation of these adverbs does not rest on a mere fancy, is further proved by the Sindhī particle *rē*, 'without', which is derived in the same way from the Sansk. Locative कृते, Prākṛit रिते = रिए, and thence contracted

rē (ria). It remains now for us to notice briefly the somewhat deviating forms of the Hinduī, as exhibited by Garcin de Tassy. In **कों** kō and **कौ** kaū a euphonic Anusvāra has been added, to which the modern tongues have taken a great fancy; kaū is only a different pronunciation for kō, ō changing in Hinduī very commonly to au. The forms **कह** kah, or with euphonic Anusvāra **कंह** kāh or **कहं** kahā, present again another proof for the correctness of the proposed derivation of these adverbs. For we have in **कह**, **कंह**, **कहं** (Hindī also: kan, kanē, with a full nasal, and in consequence thereof with ejection of h) the same basis as in **कों** and **कौ**, only the assimilating process has been different. The vowel **ऋ** r̄, when joined to a consonant, can, according to Prākṛit usage, be resolved either into 'i' (as in **किते**) or into 'a' (as: **कर्त** for **कृतं**) (see Varar. I, 27; Lassen p. 116, 2, a; Introd. §. 1); in consequence of the inherent r the following consonant is aspirated (as in Sindhī: **kk** = **k**), so that we get the form **कथं**; this aspirated **थ** is again elided, so that h only remains (see Lassen p. 207; Introd. §. 8), and thus we have the forms **कह**, **कहं**. With the other alleged form **हि** hi, the matter stands different; we compare this Hinduī Dative affix with the Apabhranṣa Genitive affix **हे**, the Genitive, as noted already, supplying in Prākṛit the place of the Dative (as to the analysis of this **हे** see Lassen p. 462 and 466).

The Marāṭhī uses two affixes to make up for the Dative, which are joined to the crude form by the so-called union-vowel, viz: **स**, s and **ला** lā. The first of these two, s, is identical with the Prāk. Genit.-Dative case termination **स्स** ss = Sansk. **स्य** sy, so that we have here the remnant of an ancient Sanskrit-Prākṛit case-inflexion. The latter one, lā is more doubtful as to its origin. Lassen has already started a conjecture (see Instit. Ling. Prāk. p. 55, 99) as to the origin of this affix; he derives it from the Sansk. **आल** = **आलय** 'place habitation', signifying the place, where the action rests. We cannot endorse this derivation, as the Marāṭhī case-affix is not **आल** āla, but **ला** lā and we cannot see any reason, why initial long ā should have been transferred to the back of this particle. We would compare the Marāṭhī Dative affix lā with the Sindhī postposition

lāe, 'on account of', 'for the sake of', 'for', Hindūstānī لِيَّي līē, both of which are derived from the Sansk. root ला (ल) to give (Sindhī: لَائِنُ lāiṇu, to apply). This seems to me to be borne out by the modern Persian Dative-Accusative particle رَا rā, which as yet is very scantily used in the old Pārsī, and which, according to Spiegel's Pārsī grammar (p. 55) does not denote properly a Dative case, but originally signifies 'for the sake of', 'on account of'. The same particle we find also in the Paṣtō, لَ lah, which corresponds to the modern Persian particle رَا. — In Bangālī we meet also (besides kē) especially in poetical language a Dative affix rē, which I do not hesitate to identify with the Marāṭhī ला and the Hindūstānī līē.

In Gujārātī the Dative-affix is nē, which we identify with the Sansk. preposition नि, Greek ἐν, Latin in. The Pan-jābī uses as Dative affix nū, in which we likewise recognise the Sansk. preposition अनु, 'toward', 'to'.

5) The Ablative case is formed in Sindhī by the affix اَن ā, which is always connected with the base itself and never written separately. The Sindhī shows itself thus fully conscious of the origin of this case-termination, which corresponds exactly to the Pāli-Prākṛit Ablative case-termination ā, which originates from the Sanskrit ablative आत् by the elision of final t (see Lassen p. 352, 304); in Sindhī the final long vowel has again been nasalized, as in so many other instances. In the Singular final 'u', 'ō', 'a' are dropped before the affix ā, as: گھران gharā, from a house, nom. گھارو gharu, a house; دَرَان darā, out of a defile, nom. دَرُو darō; زَبَانَن zabānā, from the tongue, nom. زَبَان zabāna, tongue. Those nouns, which end in the Singular in ī (ī) and ū (ū), shorten the same before the affix ā, as: نَوْرَتَان nōrīā, from a rope, nom. نَوْرِي nōrī, a rope; مِرْوَان miruā, from a wild beast, nom. مِرُون mirū, a wild beast.

Nouns in 'i' (ë) generally retain their final vowel before the affix *ã*, but they may also drop it, as: *پُهْرَتَان* *phu-reã*, from (by) a robbery, nom. *پُهْر* *phure*, a robbery; *نِرْتَان* *nirtã*, out of thought, with reflexion, nom. *نِرْت* *nirte*, thought. Nouns in *ã* either nasalize the same in the Ablative, or, more commonly, use the postposition *كَهَان* *khã* etc. In the Plural the Ablative affix *ã* is joined to the full Formative in *-ne*, as: *كَهْرِيَان* *gharane-ã*, from houses, *مِرْوَنِيَان* *miruane-ã* (*مِرْوَنِيَان*), from wild beasts etc.

Besides this common Ablative affix *ã* we find in Sindhī also such forms, as: *اُون* (*اُون*), contracted: *و* (*اُون*), and even *و* (*اُون*). In the more ancient idiom, as used by the Sindhī poets, the Ablative Singular generally ends in *ã-u*. All these various Ablative affixes are derived from the Prākṛit Ablative *आदी* (see Lassen p. 302, 304, 599), which becomes (by the elision of *d*) *ãō*, or shortened: *ãu*.

The Sindhī uses also the postposition *كَهَان*<sup>1)</sup> *khã*, *كَهُون* *khaū*, *كَهُون* *khō*, to express the idea of the Ablative; all these and other postpositions require the Formative of a noun. Other postpositions, which are used to make up for the Ablative, see under the list of postpositions.

*Annotation.* Nearest to the Sindhī comes the Marāṭhī in this respect, which uses as Ablative-case terminations the affixes

1) The postposition *كَهَان* *khã* etc. is derived from the same source, as *كَهِي*, with the only difference, that the Ablative termination *ã*, *ãu* etc. has been added. The same is to be said of the Ablative postposition *كَنَان* *kanã*, derived from *كِن*, by the same process.

ūn and hūn, occasionally also tūn. In Bangālī and Panjābī we find the Ablative affix tē (though in Panjābī a regular Ablative termination ō is also to be met with), which has sprung from the Prākṛit Ablative termination तो tō; similar to it is the Gujārātī Ablative affix thī, which has been aspirated. In Hindī we find also thī, but most in use is sē, apparently identical with the Prākṛit Genitive termination हे (see Lassen p. 462).

6) The Sanskrit Genitive-case termination स्य, in Pāli and Prākṛit सस् ss, has been lost in all the modern tongues, with the exception of the Bangālī, where ss has been hardened to r. All the other dialects have taken to a new way of forming the Genitive, of which we find already some traces in the old Vedic language: the noun, which ought to be placed in the Genitive case, is changed into an adjective by an adjective affix, and thence follows, as a matter of course, that this so-called Genitive, which is really and truly an adjective, must agree in gender, number and case with its governing noun as all other adjectives.

The Sindhī employs for this purpose the affix جو jō (fem. جي jī), corresponding to the common adjective affix kō (= Sansk. क), with transition of the tenuis (ç = k) in to the media (j), very likely to establish thereby some distinction between these two originally identical affixes. In Sindhī this adjective affix جو jō is always written separately, whereas the common adjective affix kō is joined to the base, as in Sanskrit (see §. 10, 24); it follows always the Formative Sing. or Plur. of a noun, as: گھَر جو دھَنِي ghara jō dhanī, the master of the house, گھَرَن جو دھَنِي gharane jō dhanī, the master of the houses; مَرْسَن جي جوءُ mursa jī jōe, the wife of the man; مَرْسَن جوَن جوِيُون mursane jū jōyū, the wives of the men. In poetry سَنَدُو sandō, 'belonging to', is used quite in the same way, as جو, as:

پَرِيَانِ سَنَدِي پَارِ ٺِي priyā sandē pāra ḍē, towards the direction of the friends.

*Annotation.* The Marāṭhī uses as Genitive case-affix चा, with transition of the guttural क into the corresponding palatal, as in Sindhī, yet without changing the tenuis into the media. The Hindī and Hindūstānī have preserved the original Sanskrit adjective affix क, without changing it into the palatal kā; in Hinduī we meet also with the affix ko and kau. The Panjābī and Gujārātī seem to make an exception from what we have just stated. In Panjābī the Genitive case-affix is dā, in which we recognise the Prāk. Ablative affix दो dō (= तस्), turned into a Genitive affix. This Panjābī Genitive case-affix will clear up the Paṣṭō Genitive prefix ऽ da, being identical with it in origin. The Gujārātī employs as Genitive case-affix nō, which is another adjective affix, corresponding in signification with क and used in Sindhī (see §. 10, 27), to form adjectives in the same way, as kō (on the origin of this affix nō see Bopp's Comp. Gram. III, §. 839).

7) The original Sanskrit Locative termination 'i' has been preserved in Sindhī, though the Locative can now only be distinguished in masc. bases ending in 'u', as: هَندِهَ handhe, in a place, nom. هَندُهَ handhu; مَتِهَ mathe, on the top, nom. مَتُهَ mathu, the top. In nouns, ending in any other vowel, but 'u' (masc.), the Locative must be expressed, for perspicuity's sake, by an adverb or postposition, requiring the Formative of a noun, as: کَوٺِي مِينِ kōṭhia mē or: کَوٺِي مَنجِهَ kōṭhia manjhe, in a room. In poetry the Formative of any noun is commonly used also as Locative, without a postposition.

*Annotation.* In Marāṭhī the Locative affix 'i' has been lengthened to ī and at the same time nasalized = ī̄. Besides this we meet also with the Locative termination आन्, which is originally the Sansk. Ablative, used as a Locative. In Bangālī the Locative ends in ē (i), as in Sindhī, or is expressed by the affix tē. In Panjābī the Locative is generally ex-



pressed by adverbial postpositions, though the Locative itself has not been altogether lost; we find there the affix  $\bar{i}$ , as in Marāṭhī, or  $\bar{e}$ , which are always joined to the base of a noun. In Gujārātī the Locative is either expressed by the affix  $\bar{e}$ , or by the help of postpositions. In Hindī and Hindūstānī the Locative, as a distinctive case, has been quite lost and must always be expressed by postpositions. Still some vestiges of it are lingering in the so-called participles absolute, as: hōtē, or with the emphatic hī, hōtēhī, in being.

Some other idiomatic phrases, as:  $\text{أُس دِن}$  us din, on that day etc. point also to an original Locative.

8) The Vocative is expressed in Sindhī by prefixing one of the interjectional particles:  $\bar{e}$ , h $\bar{e}$ , h $\bar{o}$  or yā, and, when speaking to an inferior, r $\bar{e}$  (fem. rī) or ar $\bar{e}$ .<sup>1)</sup> The final vowel of a noun in the Vocative either undergoes a change or remains unaltered. In the Vocative Singular masc. nouns ending in 'u' change the same to 'ā', as:  $\text{اِي مِيهَار}$   $\bar{e}$  mēhāra, o buffalo-keeper! nom.  $\text{مِيهَار}$  mēhāru; those ending in  $\bar{o}$  change the same to  $\bar{a}$ , as:  $\text{اِي سُمِيرَا}$   $\bar{e}$  sūmirā, o Sūmirō! those ending in  $\bar{u}$ ,  $\bar{i}$ , 'i' remain unaltered, as:  $\text{اِي پُنْهُو}$   $\bar{e}$  Punhū, o Punhū! In the Vocative Plural nouns ending in 'u' (m.) have the termination  $\bar{o}$  or  $\bar{a}$ , as:  $\text{اِي يَارُو}$   $\bar{e}$  yārō or:  $\text{يَارَا}$  yāra, o friends! (nom. sing.  $\text{يَار}$ ); those ending in  $\bar{o}$  terminate in the Vocative Plur. in  $\bar{a}$ ,  $\bar{o}$  and au, as:  $\text{اِي مَنَكْتَا}$   $\bar{e}$  man-gatā, o beggars! or:  $\text{مَنَكْتُو}$  mangatō,  $\text{مَنَكْتَاو}$  mangatau (مَنَكْتُو mangata-u), Nom. Sing.  $\text{مَنَكْتُو}$  mangatō; those ending in  $\bar{u}$  ( $\bar{u}$ ) terminate in  $\bar{o}$  or  $\bar{a}$ , before which affixes the preceding  $\bar{u}$  ( $\bar{u}$ ) must be shortened, as:  $\text{اِي وَاتَاهُو}$   $\bar{e}$  vā-ṭāhuā or  $\text{اِي وَاتَاهُو}$   $\bar{e}$  vāṭāhuō, o travellers! Nom. Sing.  $\text{وَاتَاهُو}$  vāṭāhū; those ending in  $\bar{i}$  terminate in the Plural

1) About the origin of r $\bar{e}$ , rī, ar $\bar{e}$ , see Dr. Caldwell's Compar. Grammar of the Dravidian languages p. 440.

in ā, ō and au (a-u), shortening at the same time the final ī of the base, as: **اِي كِيچَا** ē kēciā, **اِي كِيچُو** ē kē-  
 čiō, or: **اِي كِيچُو** ē kēčiau, o Kēčīs! Nom. Sing. **كِيچِي** kēči,  
 an inhabitant of Kēč (in Beluchistān); occasionally 'ah'  
 is added in the Vocative Singular, as: **حَامِيَه** ḥamīah, o  
 protector! and in the Vocative Plural final ā is even  
 lengthened to 'āhu' for the sake of the rhyme, as:  
**پَرِيَاهُ** priyāhu, o friends! those ending in 'ī' (e), add in  
 the Vocative Plural simply the affix ō or ā: **اِي سِيٲهَو**  
 ē sētheō, or: **اِي سِيٲهَا** ē sētheā, o wholesale-merchants!  
 Nom. Sing. **سِيٲه** sēthe.

Feminine nouns ending in 'u', 'a', ā, ī, 'ī' (e) in the  
 Nom. Singular, remain unaltered in the Vocative Sing.;  
 in the Plural the Vocative is likewise identical with  
 the Nominative. The few fem. nouns, which end irre-  
 regularly in the Nom. Plural in 'u', as: **بِهِنَرُو** bhēnarū,  
 sisters etc., retain likewise their final 'u' in the Vocative  
 Plural, as: **اِي بِهِنَرُو** ē bhēnarū, o sisters! when ending  
 in ū, they drop in the Vocative final Anusvāra, as:  
**اِي دِهِنَرُو** ē dhiarū, o daughters! Nom. Plur. **دِهِنَرُو**  
 dhiarū.

The Vocative may also be used without any inter-  
 jectional prefix, as: **مَارْهُوَا** māṛhuā, o men!

### §. 17.

### III. The Formative.

The Formative or oblique case, though in Sindhī  
 throughout identical with the Instrumentalis, is by itself  
 no case, but represents merely the euphonic change of  
 the final vowel of a noun previous to the accession of  
 any flexional particle or postposition, by means of which

the various cases are made up. The changes, which the final vowel of a noun undergoes before the accession of any adverbial postposition, are on the whole the same as those before any other affix. In Sindhī the postpositions do not coalesce with the noun itself, the language still being conscious of the fact, that it has to deal with original adverbs. We have hinted already, that the Formative is originally the Genitive; it would be rather difficult, to prove this in reference to the Formative of the Singular, but that the Formative of the Plural originally represents the Genitive Plural, is borne out by the Prākṛit and the kindred modern idioms. In Prākṛit the Genitive Plural ends in **आण, ईण, ऊण**, in the Apabhraṅṣa dialect **अहं, इहं, उहं**, thence the Sindhī Formative Plural **ā, ē, or -ne**.

Though the Formative be, in all likelihood, the Genitive of the Prākṛit, the adjectival affix **جو** has been added to it, to turn it into an adjective, the modern idioms once having taken this course to supply the Genitive. From thence it was only a consequent step, to use the ancient Genitive as the base, to which all the other declensional postpositions were added, i. e. the Genitive was turned into the Formative.

1) The Formative of nouns ending in 'u'  
(masc. and fem.)

α) Masculine nouns ending in 'u' change final 'u' in the Formative Sing. to 'a', as: **دَاسُ** dāsu, a slave, Form. **دَاسَ** dāsa; **دَاسَ جَو** dāsa jō, **دَاسَ کَہی** dāsa khē etc. If final 'u' be preceded by a short 'a', the insertion of euphonic v becomes necessary, as: **رَوُّ** ra-u, a weed, Form. **رَوَّ** rava; the same is the case, when final 'u' is preceded by a long nasalized ā, as: **تَہَانُو** thāu, a dish, Form. **تَہَانَو** thāva. But if final 'u' be preceded by any other

vowel, the insertion of euphonic *v* is optional, as: **وَاء** vāu, wind, Format. **وَاو** vava or **وَاء** vāa; **دِيَو** dēu, a demon, Format. **دِيَو** dēva or **دِيَو** dēa; when final 'u' however is preceded by short or long 'i', no euphonic insertion is required, as: **دِيُو** dīu, a mound, Format. **دِيُو** dīa; **وِيِي** viū, a meadow, Format. **وِيِي** vīa; **جِيِي** jīu, life, Format. **جِيِي** jīa.

The following nouns ending in 'u' retain their final 'u' unaltered in the Formative Singular:

**پِيِي** piu, father; Format. **پِيِي**, as: **پِيِي جُو** piu jō etc.

**بِهَاء** bhāu, brother, Format. **بِهَاء**, as: **بِهَاء كِهِي** bhāu khē etc.

but **پِيِي** pīu, sweetheart, **بِهَاء** bhāu, price, are regular.

The Formative Plural ends either in **آ**, **Ē** or -ne, as: Nom. Sing. **پُهَل** phulu, a flower; Nom. Plur. **پُهَل** phula; Format. Plur. **پُهَلَان** phul-ā, **پُهَلِين** phul-ē, or: **پُهَلِن** phula-ne. The Formative in **آ** and **Ē** is generally used without a following postposition, and that in -ne more with a following postposition, as being more sonorus; but in poetry the one or other form is used as required by the metre.

Those nouns, which form their Plural irregularly, as: **بِهَاء** bhāu, brother, Nom. Plur. **بِهَائِر** bhāura or: **بِهَائِر** bhāuru; **پِيِي** piu, father, Nom. Plur. **پِيِير** piura, derive their Formative Plural either from the Nominative Singular or the Nominative Plural, as: **بِهَائِن** bhāune or: **بِهَائِرِن** bhāurane; **پِيِين** piune or, **پِيِيرِن** piurane; the contracted form of the Formative (i. e: **آ**, **Ē**) is never used with them.

b) Feminine nouns ending in 'u' remain unaltered in the Formative Sing., as: **مَاءَ** māu, mother, Format. **مَاءَ جَوْ** māu jō; in the Formative Plural the long ū of the Nom. Plur. is shortened before the Format. termination -ne, as: **وَجُ** viju, lightening, Nom. Plur. **وَجُونَ** vījū, Format. Plur. viju-ne.

Those fem. nouns, which have, besides their regular Plural, also an irregular one, derive their Formative Plur. from either form, as: **بِهِنُ** bhēnu, sister, Nom. Plur. **بِهِنُونَ** bhēnū or: **بِهِنَرُ** bhēnarū (**بِهِنَرُونَ** bhēnarū); Format. Plur. **بِهِنُ** bhēnune or: **بِهِنَرُونَ** bhēnarune.

## 2) The Formative of nouns ending in ō (ō).

Nouns ending in ō change the same in the Formative Sing. to ē, as: **مَتَهُو** mathō, head, Format. **مَتِهِي** mathē. If final ō be preceded by 'a' or ā, a euphonic v may be inserted, as: **دَتُو** daō, the glare of the sun, Format. **دَتِي** daē or: **دَوِي** davē; **نَاتُو** nāō, felt, Format. **نَاتِي** nāe or: **نَاوِي** nāvē; if ō be preceded by any other vowel, no insertion of euphonic v takes place, as: **دِتُو** dīō, lamp, Format. **دِتِي** dīē; **چُوٹُو** čuō, perfumed oil, Format. **چُوٹِي** čuē. If a noun end in a nasalized ō (= ō̄), the Anusvāra is retained in the Formative, as; **نَانٹُون** nāō̄, the ninth, Format. **نَانٹِين** nāē̄.

If ō be preceded by y, it is commonly dropped in the Formative, as:

**پُورھيو** pōrhyō (or pōrhiō), labour, Form. **پُورھِي** pōrhē.

**رُپَيُو** rūpayō, rupee, Format. **رُپِي** rūpāē.

The Formative Plural ends either in  $\tilde{a}$ ,  $\tilde{e}$ , the termination of the Nomin. Plural ( $\tilde{a}$ ) being dropped before them, or in  $-ne$ , final  $\tilde{a}$  of the Nom. Plural being shortened to 'a' before it; as:  $\text{كُلْهَو}$  kulhō, the shoulder, Nom. Plur.  $\text{كُلْهَا}$  kulhā, Form. Plur.  $\text{كُلْهَانَ}$  kulhā,  $\text{كُلْهَيْن}$  kulhē, or:  $\text{كُلْهَانَ}$  kulhane;  $\text{كُوَّو}$  kūō, rat, Nom. Plur.  $\text{كُوَّا}$  kūā, Format. Plur.  $\text{كُوَّان}$  kūā,  $\text{كُوَّيْن}$  kūē, or:  $\text{كُوَّان}$  kūane.

### 3) The Formative of nouns ending in $\tilde{u}$ ( $\tilde{u}$ ).

Nouns ending in  $\tilde{u}$  change the same in the Formative Singular to  $ua$ , as:  $\text{وَآكْهُو}$  vāghū, crocodile, Format.  $\text{وَآكْهُوا}$  vāghua. If final  $\tilde{u}$  be nasalized (=  $\tilde{u}$ ), the Anusvāra is commonly retained in the Formative, as:  $\text{وِجْهُون}$  vičhū, scorpion, Format.  $\text{وِجْهُونَا}$  vičhūa.

The Formative Plural ends either in  $u-\tilde{a}$ ,  $u-\tilde{e}$ , or  $u-ne$ ,  $ua-ne$ , long  $\tilde{u}$  and  $\tilde{u}$  being shortened before the terminations of the Formative, as:  $\text{رَاهُو}$  rahū, a resident, Nom. plur.  $\text{رَاهُو}$  rahū, residents, Format. Plur.  $\text{رَاهُوَانَ}$  rahūā (or:  $\text{رَاهُونَانَ}$ ),  $\text{رَاهُوَيْن}$  rahuē,  $\text{رَاهُون}$  rahune,  $\text{رَاهُونَيْن}$  rahuane;  $\text{مِرُون}$  mirū, a wild beast, Nom. Plur.  $\text{مِرُون}$  mirū, wild beast, Format. Plur.  $\text{مِرُونَانَ}$  miruā,  $\text{مِرُونَيْن}$  miruē,  $\text{مِرُون}$  mirune,  $\text{مِرُونَيْن}$  miruane.

### 4) The Formative of nouns ending in $\tilde{a}$ ( $\tilde{a}$ ).

Nouns ending in  $\tilde{a}$  remain unaltered in the Formative Sing., as,  $\text{آكْيَا}$ , f.,  $\text{آگْيَا}$ , command, Format.  $\text{آكْيَا}$  āgyā;  $\text{رَاجَا}$  rājā (m.), king, Format.  $\text{رَاجَا}$  rājā; in the Formative Plur. they end (according to the termination

of the Nomin. Plural: ā-ū) in u-ne, as: **آگیاڻن** agyā-  
une; also **راجاڻن** rājāune, masc.

5) The Formative of nouns ending in 'a'.

Nouns ending in 'a' remain unchanged in the Formative Sing., as: **کام** kāma, a beam, Format. **کام** kāma; in the Formative Plur. they terminate (according to their Nom. Plural) either in ā (ē) or u-ne, as: **کامان** kāmā, **کامین** kāmē, **کامن** kāmune.

6) The Formative of nouns ending in ī (î).

a) Masc. nouns ending in ī change the same in the Formative Sing. to i-a, as: **مالي** māli, a gardener, Formative **مالي** mālia. Those nouns, which have final ī nasalized (= î), retain the Anusvāra in the Formative, as: **پرين** pri, friend, Format. **پريني** priā. The Formative Plural ends either in i-ā (yā), i-ē (yē), or in i-ne, ia-ne (yane), iu-ne (yune), as: **ماليان** maliā, **ماليين** māliē; **مالي** māline, **ماليين** māliane (ماليين), **ماليين** maliune (ماليين).

b) Feminine nouns ending in ī change the same likewise in the Formative Sing. to i-a, as: **توپي** tōpi, a hat, Format. **توپي** tōpia; the Formative Plural also quite agrees with that of the masc. nouns, as: **توپيان** tōpiā, **توپين** tōpiē, **توپين** tōpine, **توپين** tōpiane, **توپين** tōpiune. Such fem. nouns, as have dropped final ī in the Nom. Plural (cf. §. 15, 6), drop the same also in the contracted form of the Formative Plur., as: **منجي** manjī, a stool, Nom. Plur. **منجون** manjū, Format. Plur.

مَنْجَانِ manjā, مَنْجِينِ manjē; but: مَنْجِيَانِ manjiane, مَنْجِيُونِ manjiune are also in use. Some other nouns also, in which final ī is not preceded by a palatal, drop 'ī' in the contracted form of the Formative Plural, as: كَوْرِيْنِ kōrē, in scores, from كَوْرِيْ kōrī, a score.

### 7) The Formative of nouns ending in 'ī' (e).

Nouns ending in 'ī' (fem. and masc.) remain unaltered in the Format. Sing., as: بَهِيْتِ bhite, f., bhite, a wall, Format. بَهِيْتِ bhite; كِبْهَرِ kēhare (m.), a lion, Format. كِبْهَرِ kēhare. In the Formative Plural of fem. nouns the same terminations are employed as with fem. nouns ending in ī, as: بَهِيْتِيَانِ bhitiā, بَهِيْتِيُونِ bhitiē, بَهِيْتِيِنِ bhitiine, بَهِيْتِيَانِ bhitiiane, بَهِيْتِيُونِ bhitiune. In the Formative Plural final 'ī' is frequently dropped altogether, especially in poetry, but only in the contracted form of the Formative, as: بَهَاتِيْنِ bhatē, in (different) ways, from بَهَاتِ bhate, habit, manner.

The Formative Plural of masc. nouns ends in -ne, the contracted form ā, ē hardly ever being in use with them, as: كِبْهَرِيْنِ kēharine.

جَوْهَ jōe, wife, which forms its Plural either regularly جَوِيُونِ jōyu, or irregularly: جَوِيْرُ jōiru, جَوِيْرُ jōhiru, has in the Format. Plur. either جَوِيُونِ jōyune or: جَوِيْرِيْنِ jōhirine.

### §. 18.

We let now follow, for the sake of perspicuity, a survey of the Sindhī declensional process. As the Genitive affix جَوِ jō is originally an adjective affix, by



means of which the noun is turned into an adjective, dependent on the governing noun in gender, number and case, we premise the inflexion of جو, which, according to its terminations jō and jī, is inflected after the manner of nouns ending in ō and ī (fem.). As stated already, جو always requires the Formative of a noun, as all postpositions.

## SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	جو jō.	جِي jī.
Form.	جِي jē.	جِي jē; جِي jia.
Vocat.	جَا jā.	جِي jī.

## PLURAL.

Nom.	جَا jā.	جُونُ jūn; جُونُ jū.
Form.	جِي jē; جَانِ jane.	جِي jē; جَانِ jine; جَانِ june; (جَانِ jiane; جَانِ jiune.)
Vocat.	جَا jā.	جُونُ jūn; جُونُ jū.

In poetry the diminutive form جَرُّو jarō, جَرِّي jarī is occasionally used instead of جو, as:

كَالْهَ قَرِيبِينَ لَدَيْهِ أَجْ تَنْهَن جَرِّي وَارَ

Yesterday (thy) relatives have departed (this life); to-day it is thy turn. Golden Alphabet II, 4.

In the same way as جو jō the adjective سَنَدُو sandō (belonging to, own) is very frequently used in poetry, and inflected regularly, as:

## SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	سَنَدُو sandō.	سَنَدِي sandī.
Form.	سَنَدِي sandē.	سَنَدِي sandia.
Vocat.	سَنَدَا sandā.	سَنَدِي sandī.

## PLURAL.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	سَندَا sandā.	سَندِيُون sandiū.
Form.	$\left\{ \begin{array}{l} \text{سَندَانِ sandane,} \\ \text{سَندِيْنِ sandē.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{سَندِيْنِ sandine; سَندِيَيْنِ san-} \\ \text{diane; سَندِيُونِ sandiune.} \end{array} \right.$
Vocat.	سَندَا sandā.	سَندِيُونِ sandiū.

## I. DECLENSION.

## Nouns in u (masc. and fem.)

## a) Masc. nouns in 'u'.

## SINGULAR.

Nom.	دِهْ دِهْ dēh-u, a country.
Format.	دِهْ دِهْ dēh-a.
Instrum.	
Gen.	جُو دِهْ دِهْ dēh-a jō etc.
Dative.	كِهِي دِهْ دِهْ dēh-a khē.
Accusat.	دِهْ دِهْ dēh-u (كِهِي دِهْ دِهْ).
Locat.	دِهْ دِهْ dēh-e, or: مِينِ دِهْ دِهْ dēha mē etc.
Ablat.	دِهْ دِهْ dēh-ā; دِهْ دِهْ dēh-ō; دِهْ دِهْ dēh-ū.
	دِهْ دِهْ dēh-aū; دِهْ دِهْ dēh-āu or: كِهَانِ دِهْ دِهْ dēha khā etc.
Vocat.	دِهْ دِهْ ē dēh-a; دِهْ دِهْ dēh-a.

## PLURAL.

Nom.	دِهْ دِهْ dēh-a, countries.
Format.	دِهْ دِهْ dēh-ā; دِهْ دِهْ dēh-ē; دِهْ دِهْ dēha-ne.
Instrum.	
Gen.	جُو دِهْ دِهْ dēhane jō etc.
Dative.	كِهِي دِهْ دِهْ dēhane khē.



پهري پنهن جي بهانِ پسانِ مُلڪِ مليرِ جو

Having returned to my own cowpen, may I see the country of Malir. Sh. Um. Mār. I, 13.

وساريجِ مہِ وڙ کهي پئجِ مُندھِ مري

Forget not (thy) husband; o woman (rather) die! Sh. Um. Mār. II, 6.

کاري مُنہِ قيامِ ڏينہِ آنئون تهنانِ منجھانِ عاصِنِ

May I be of a black face (literally: in a black face) on the day of the resurrection from amongst the sinners. Maj. 731.

پرڏيهانِ پنڊھِ کري هلي آيو هتِ

Having made a journey from a foreign country he has come hither. Sh. Sōr. I, 2.

پهتيا پيرِ فقيرِ جا سيرون تها سي

Wounded were those feet of the poor woman from the journey (سير). Sh. Ābirī VI, 6.

دُڙدُ ديوانو دھاريو چريو لاهِ چتاءِ

The thief, the mad man, the stranger, the fool take out of thy mind. Maj. 291.

آءِ اوراهون سپرين پري ونجِ مہِ پيئي

Come near, o sweetheart, do not go away, my friend! Sh. Ābirī X, 3.

سڏھِ سڏي سڃين جي کو ڏيمِ اينئي

If one give me thus intelligence of my friends. Maj. 733.

دوسِ دوسنِانِ ڏورِ کري تھو ڏيا ڏيکھاري

Having separated the friends from the friends he shows compassion. Sh. Sōr. I, Epil.

أْتَهُتُّو وَيَجَا مَهْ وَهَوُ وَنَجُو دَرَبَ كَهْنِي

Stand up, ye physicians, do not sit down, go off with your medicines! Sh. Jam. Kal. I, Epil.

b) Feminine nouns in 'u'.

SINGULAR.

Nom.	وَجْ	vij-u, lightening.
Format.	وَجْ	vij-u.
Instrum.		
Genit.	وَجْ	viju jō etc.
Dative.	وَجْ	viju khē.
Accus.	وَجْ	vij-u (وَجْ كَهِي).
Ablat.	وَجْ	viju khā etc.
Vocat.	وَجْ	vij-u.

PLURAL.

Nom.	وَجُونْ	vij-ū.
Format.	وَجُونْ	viju-ne.
Instrum.		
Genit.	وَجُونْ	vijune jō etc.
Dative.	وَجُونْ	vijune khē.
Accus.	وَجُونْ	vij-ū (وَجُونْ كَهِي).
Ablat.	وَجُونْ	viju-ne-ā etc.; وَجُونْ كَهَانْ vijune khā etc.
Vocat.	وَجُونْ	vij-ū.

An irregular noun.

SINGULAR.

Nom.	مَاءْ	mā-u, mother.
Format.	مَاءْ	mā-u.
Vocat.	مَاءْ	mā-u.

## PLURAL.

Nom. مَائُونِ mā-ū; مَائِرُ mā-i-ru; مَائِرُونِ mā-i-rū,  
mothers.

Format. مَائِنِ māu-ne; مَائِرِنِ māiru-ne.

Vocat. مَائُونِ mā-ū, مَائِرُ mā-i-ru.

لَنُؤْنَ سِينِ اُنْهِي لَدِ كِي نَه رَسَانِي كِچَ كَهِي

Having risen with love depart; nothing (else) will bring thee to Kēč. Sh. Maḥ. II, 10.

پَرِين وَنَجْ مَه پَرْدِيَهَرِي مَوْتِي چِيسِ مَاءِ

O friend, do not go to a foreign country, said to him again his mother. Maj. 83.

هُوتُ هَلَنَدِينِ كَهْتِيُو اَنكُهِنِ چَاَهِي اَنكُ

The sweetheart has been won by those, who set off, placing rent upon rents (i. e. in their clothes). Sh. Ābirī, VII, 7.

بِهِينَرِ اَنُورِنِ بَهَرِي مُونِ سَنَكُ سُنَجَانِي نَه كِيُو

O sisters, I am simple-minded; by me unknowingly a marriage has been contracted. Sh. Ābirī V, 16.

## II. DECLENSION.

## Nouns in ō (ō).

## SINGULAR.

Nom. مِيرَاكُو mērāk-ō, crowd.

Format. }  
Instrum. } مِيرَاكِي mērāk-ē.

Genit. مِيرَاكِي جُو mērāk-ē jō etc.

Dative. مِيرَاكِي كَهِي mērākē khē.

Accus. مِيرَاكُو (مِيرَاكِي كَهِي) mērāk-ō.

Ablat. مِيرَاكَنِ mērāk-ā etc.; مِيرَاكِي mērākē khā.

Vocat. مِيرَاكَا mērāk-ā.

## PLURAL.

Nom. مِيرَاكَا mērāk-ā, crowds.

Format. }

Instrum. } مِيرَاكَنِ mērāk-ā; مِيرَاكِي mērāk-ē; مِيرَاكِنِ mērāk-āne.

Genit. مِيرَاكِنِ جُو mērākane jō.

Dative. مِيرَاكِنِ كَهِي mērākane khē.

Accus. مِيرَاكَا (مِيرَاكِنِ كَهِي) mērāk-ā.

Ablat. مِيرَاكِنِ مِيرَاكِنَانِ mērākane-ā etc.; مِيرَاكِنِ كَهَانِ mērākane khā etc.

Vocat. مِيرَاكَا mērāk-ā; مِيرَاكُو mērāk-au; مِيرَاكُو mērāk-ō.

تَهَانُو بَهَرِي مَجَّ مَوْتِيْنِ بَهَايِي دِنَانِيْنِ

Having filled the dish with many pearls she gave it to the lucky one (بَهَاكِيُو). Māj. 714.

هَانِي جِي هِينُو وَهِي تَدَ بَهَ كَهَنُو مُلُهْ كَهَوَزَانِ

The elephant, though he walk slowly, is yet of greater price than a horse. Sh. Šīha Kēd. I, 2.

اُتَهِي دِيَوَانَا دُوْرِ تَهِيْتِي هَانِي هِيْتِ مَهَ وَيَهْ

Get up, o mad one! be off! do not sit now here! Maj. 249.

سِيْرَهَ سَنَوَانِ لَاجُو نَفَوَانِ مُهَانَا سَنَدَانِ مِيرِ

The sails are straight, the ropes are new, their chiefs are the Muhānōs (fishermen). Sh. Sur. I, 12.





پَهْچَاجِ پُنهنِي ڪهي هيِي پِيادِي پاندهي

Cause to come to Punhū this foot-traveller (fem.).  
Sh. Kōh. IV, Epil.

ڏهوليا مارو مون سين پرچن شال پتوهار

O darling Mārū, would that the Paūhārs would be reconciled with me! Sh. Um. Mār. I, Epil.

سچي چيهي سون منھ نہ پيئي ماڙهين

Truth like gold has not fallen into the mouth of of the people. Sh. Jam. Kal. VIII, 7.

مرتان موران پڪهتان وائي بي م بهل

By wild beasts, by ants, by birds, by (any) other speach be not misled. Sh. Kal. I, 16.

ميندھا دهئي نہ ماڙي محلين ماڙتان دھار

Mārūi does not wash the braids in the palaces, away from the Mārūs. Sh. Um. Mār. III, 5:

جن گمن گماڙو نہ ڏنو تن پر ڪيون پاريون

By those cows, by which not a drop was given, the pots have been filled. Haz. Sār. V, 47.

متان رهو ماڙهئا ننگر جي آدهار

Do not remain, o people under the protection of Nangar (i. e. Tatṭha)! Verses of the Māmūis.

*Note.* It is a poetical license, if a noun is not inflected in the Formative for the sake of the rhyme, as:

اوچو تون آکاس تي آن بهونو متهي بهون

High above the sky thou, I am a wanderer upon earth (بهون instead of بهئي). Sh. Sōr. I, 3.

## IV. DECLENSION.

## Nouns in ā (ā).

## a) feminine.

## SINGULAR.

Nom.	هَآ hač-ā, murder.
Format.	هَآ hač-ā.
Instrum.	
Ablat.	(هَآ hač-ā); هَآ هَآ hačā khā etc.
Vocat.	هَآ hač-ā.

## PLURAL.

Nom.	هَآ هَآ hačā-ū, murders.
Format.	هَآ هَآ hačāu-ne.
Instrum.	
Ablat.	هَآ هَآ hačāune-ā.
Vocat.	هَآ هَآ hačā-ū.

## b) masculine.

## SINGULAR.

Nom.	رَآ رَآ rāj-ā (رَآ rājā), a king.
Format.	رَآ رَآ rāj-ā.
Instrum.	
Ablat.	رَآ رَآ rājā khā etc.
Vocat.	رَآ رَآ rāj-ā.

## PLURAL.

Nom.	رَآ رَآ rāj-ā, kings.
Format.	رَآ رَآ rājāu-ne.
Instrum.	
Ablat.	رَآ رَآ rājāune-ā; رَآ رَآ rājāune khā etc.
Vocat.	رَآ رَآ rājā-ō.

كَانْهِي وَاتَّ جِيْبَا تَنِي جَتْنِي سَان

There is no way with those Jats, o aunt! Sh. Hus. VI, Epil.

سُو تَان تُوْتِي سَانُ جَنْهِن لِي جَفَاوْن كَرِين

That one is with thyself, on whose account thou causest thyself troubles. Sh. Ābirī III, 5.

## V. DECLENSION.

### Nouns in ā.

#### SINGULAR.

Nom. سَدَه sadh-a, wish.

Format. }  
Instrum. } سَدَه sadh-a.

Ablat. سَدَهَان sadh-ā; سَدَه كَهَان sadha khā etc.

Vocat. سَدَه sadh-a.

#### PLURAL.

Nom. سَدَهَان sadh-ā; سَدَهُون sadh-ū, wishes.

Format. }  
Instrum. } سَدَهَان sadh-ā; سَدَهِين sadh-ē; سَدَهْنِ sadhu-ne.

Ablat. سَدَهْنِ سَدَهِين sadhune-ā; سَدَهْنِ كَهَان sadhune khā etc.

Vocat. سَدَهَان sadh-ā; سَدَهُون sadh-ū.

سَاهَرُ جِي صَلَاحِ بَارِ لَنْكَهَائِيْسِ بَاجَه سَان

By the counsel of Sāharu (the buffalo-keeper) I have been made to pass the whirlpool with the mercy (of God). Sh. Suh. II, 2.

وَ حَدَاتَان كَثْرَت تَهِي كَثْرَت وَ حَدَات كَل

From the unity multiplicity has sprung; multiplicity is all unity. Sh. Kal. I, 15.

وَه مَ مُنْدَه بَهْنَبَهْوَر مِين هُنْ پُچَنْدِن هَان

Sit not, o lady! in Bhambhōru, thou wilt now come up to him. Sh. Hus. VIII, 3.

لڪهون لڪن ڪوسيون ڏاڏها ٿپن ڏينھ

Hot winds blow, oppressively hot are the days.  
Sh. Dēsī III, Epil.

اگر اوڻاڻن مين ڪهتھوربون ڪهڻن

In the men's sitting rooms is aloe-wood, on the couches musk. Sh. Mūm. Rānō II, 3.

## VI. DECLENSION.

### Nouns in ī (ī).

#### a) Masculine nouns.

##### SINGULAR.

Nom.	سائي sān-ī, companion.
Format.	} سائي sān-ia.
Instrum.	
Ablat.	سانان sāni-ā; سانِي سانِي sānia khā etc.
Vocat.	سائي sān-ī (سانِيه sāni-ah).

##### PLURAL.

Nom.	سائي sān-ī, companions.
Format.	} سانان sāni-ā (سانِيان sāniy-ā); سانِيين sāni-ē;
Instrum.	
	سانِيين sānya-ne (سانِيان sānia-ne); سانِيُون sānyu-ne (سانِيُون sāniyu-ne); سانِي sāni-ne.
Ablat.	سانِيِيان sānyane-ā etc.
Vocat.	سانِي sāni-ā; سانِيُون sāni-ō.

پيرين هيٺھ پرنٽي جي آنئون وچھايان وار

Under the feet of (my) friend I spread out my hair. Maj. 231.

تَذْهِنَ قَامِسَىٰ جَبُو قَيْسَ كَهِي مَنَانَ لَاهِين مَرْمُ

Then said the Qāzī to Qaisu: dropp bashfulness from (thy) mind. Maj. 183.

كَنَا نَارِنِ حَامِيَه هَانِ بَجَائِحِ هِيئِي

From the women, o protector! deliver now this man. Sh. Sōr. I, 9.

پېرېن آئون نَد پُجېنې ډيْه پريان جو ډور

On (my) feet I cannot arrive; the country of (my) friends is far off. Sh. Khambh. I, Epil.

كامون فُجھجَاهُ كَهْنِيُون كَهْرَجِيَوِ اوْتَهْئَا

Cut off wands, many are necessary for you, o ye camelmen! Sh. Ābirī XI, 7.

حَالُ مُنْهِنِ جُو هَهَرَوُ پَسُو تَهَا پريَاهُ

My condition is such, as ye see, o friends! Maj. 441.

#### b) Feminine nouns.

##### SINGULAR.

Nom. كُولِي gōl-i, a slave-girl.

Format. }  
Instrum. } كُولِي gōl-ia.

Ablat. كُولِيَانِ gōli-ā; كَهَانِ كُولِي gōlia khā.

Vocat. كُولِي gōl-i.

##### PLURAL.

Nom. كُولِيُونِ gōliy-ū (كُولِيُونِ gōli-ū; كُولِيُونِ gōly-ū).

Format. }  
Instrum. } كُولِيَانِ gōli-ā; كُولِيَيْنِ gōli-ē; كُولِيَانِ gōlia-ne (gō-  
lya-ne); كُولِيَانِ gōliu-ne; كُولِيَانِ gōli-ne.

Ablat. كُولِيَانِيَانِ gōliane-ā etc.

Vocat. كُولِيُونِ gōli-ū.

تَدِهِن بَائِي جِيُو بَانِهِي كِهِي تَه اُتِهِي اُتُه پَلَانِ

Then said the lady to her slave-girl: having risen saddle the camel! Maj. 738.

دُكِهِي دُكُه وَسَارِ سِيَمِجِ پِهْتِي كِرِ سَسِي

O afflicted one, forget (thy) grief; break in pieces (thy) bed, o Sacuī! Sh. Ma;ð. VI, 6.

كُوْدِيُونِ كُوَلَارِنِ جُونِ چِيْتِي سَانِ چُنْدِيِنْدِي

The kernels of the golārōs (*coccinea indica*) will I pick with a snap of the fingers. Sh. Um. Mār. II, Epil.

بِكِي دِيِنْدَا بَاچَه جِي نِهَارِي نَارُونِ

They (i. e. the physicians) give a pill of mercy, having seen the pulses (نَارِي). Sh. Jam. Kal. II, 18.

رَانِنِ وَرِي رُوهُ كُونْدَرِ لَتَهَا كُوَلِيِنِ

To the queens pleasure has returned; the griefs of the slave-girls have been taken off. Sh. Dēsī, Chōṭ. 3.

سَرْتِيُونِ سَاهُ سَنْدُومِ تِهْتُو حَوَالِي هُوْتِ جِي

O companions, my soul has been confided to the protection of my sweetheart. Sh. Dēsī VII, 11.

## VII. DECLENSION.

### Nouns ending in ǝ (1).

#### SINGULAR.

Nom. گَالِه گāl̄h-e, story (fem.).

Format. }  
Instrum. } گَالِه گāl̄h-e.

Ablat. گَالِهَانِ گāl̄he-ā; گَالِهُونِ گāl̄h-ō etc.

Vocat. گَالِه گāl̄h-e.

## PLURAL.

Nom.	گالھونِ gālhe-ū, stories.
Format.	گالھونِ gālhe-ā; گالھينِ gālhi-ē; گالھينِ gāl-
Instrum.	
	hea-ne; گالھونِ gālheu-ne; گالھينِ gālhi-ne.
Ablat.	گالھينِ gālhine-ā etc.
Vocat.	گالھونِ gālhe-ū.

مِيَانِ مُونِ كِهِي مِهَتِ جِي ڪُو ڏيڪهاري وَاتِ

O friend, may some one show me the way to the mosque! Maj. 131.

ڪاڪيان وَنَجُ مَه ڪيڏهيين رانا تو نہ رههه

From Kāke do not go anywhere! it is not right for thee, o Rānō! Sh. Mūm. Rān. I, Epil.

تان مَنجِ مُحَمَّدِ ڪارَني نِرتون مَنجھان نِينهه

Acknowledge then Muhammad, the intercessor, out of thought and love (نِرتِ). Sh. Kal. I, 2.

آيلِ اِنِ نہ وَسَهان هَنجھون جِي هاريين

آئو اَبُ اڪھنِ مِينِ تها ڏهه ڪهي ڏيڪهاريين

O mother, I do not trust them, who shed tears, Having brought water into their eyes they show a sandhill. Sh. Jam. Kal. I, 20.

مينھون پانِ مُرادِيون تھدھا چَرَن تھَر

ساري اچيو سامھيون ڏننِ ڪھيرِ بَجَر

The self-willed buffaloes graze the cool deserts, Having come in front of the cow-house they give fresh milk. Sh. Sār. IV, 14.

دِيكِين دَوْمَ كَرَهِنِ جِتِ كُنِينِ كِنُكُو نَه لَهِي

In the caldrons the limbs boil, where in the eddies a grain does not sink. Sh. Kal. II, 27.

جِلْدَ سُونَهَارَا سَبِهِينِ پَرِينِ بِبَا مُصَكَفَا مَوْجَارَا

Volumes beautiful in all ways, and other elegant books. Maj. 141.

مَتِيُونِ مَوْتَنَ سَنَدِيُونِ كَا كِيُونِ كِي نَه دِي تُوْمِ

O sisters, give me by no means counsels to return! Sh. Dēsī VII, 6.

b) Masculine nouns.

SINGULAR.

Nom. } کِهَرِ kēhar-e, lion.

Format. }  
Instrum. } کِهَرِ kēhar-e.

Ablat. کِهَرِنَانِ kēhare-ā etc.

Vocat. کِهَرِ kēhar-e.

PLURAL.

Nom. کِهَرِ kēhar-e, lions.

Format. }  
Instrum. } کِهَرِنَانِ kēhare-ā; کِهَرِنِينِ kēhari-ē; کِهَرِنِ kēhari-ne.

Ablat. کِهَرِنَانِ kēharine-ā etc.

Vocat. کِهَرِنُو kēhare-ō.

اِيئِي كِبَسَرِ جِي كَارِ جِنِي هَاتِهِي كِهِي هَتَهِي هَنِي

This in the business of the lion, that he strikes his hand into the elephant. Sh. Śhīha Kēd. 7.



## Chapter IX.

## Adjectives.

## §. 19.

The Sindhī adjectives and participles have the same terminations as the substantives and may therefore be classed under the same heads as the substantives.

The general rule, that the adjective must agree with its substantive in gender, number and case, holds good in Sindhī likewise.

In reference to the gender no exception takes place; but if an adjective or participle be referred to two preceding substantives, the one of which is masculine, the other feminine, the adjective or participle follows in the Plural masculine, as:

نَرُ ۽ مَادِي سِرْجِيَا اَتَهَسِ

He created them male and female. Gen. I, 27.

With regard to the number the following exception takes place. When an adjective precedes a noun in the inflected case of the Plural, it may remain in the inflected case of the Singular, as:

کُوڙَن نِينِ کهي to false prophets, or: کُوڙِي نِينِ کهي

The same is the case, when an adjective precedes a noun in the Vocative Plural, the adjective being then commonly put in the Vocative Singular, as:

اِي سِنْدِهِيَا مَارُهِيَا ۽ اِي سِنْدِهِي مَارُهِيَا ۽ Sindhī men! instead of: اِي سِنْدِهِيَا مَارُهِيَا

But it does not fall under this head, when an adjective or participle is referred to a preceding substantive followed by the postposition کهي khē; for in this case there exists no grammatical connexion between the adjective and substantive, but the adjective is used absolutely as:

أُنْهَنِ بِنْهِي بَهَائِنِ كَهِي سَمُنْدَرِ مِينِ جَارِ وَجَهَنْدُو دُتْهَانِئِينِ

He saw those two brothers throwing their net into the sea. Matth. IV, 18.

دُونْكَرِنِ كَهِي اُونْچُو بَهَائِنِ

I thought the hills high.

As to the case it may be observed, that adjectives, which end in *ī* and *ū* may remain uninflected, when immediately followed by a substantive in the Formative, as:

مَهْ بِيچِ پَنْدَهَرُو وَيَرُو مَاتْرَهْنِ سَاتَهْ مِينِ

Do not make a journey in the caravan of vindictive men!

بِنْهِي كَهِي بَهُونِ پَرِينِ وَبِجَارِنِ وَرُوَهْ

To both the helpless there was in many ways pleasant conversation. Maj. 198.

An adjective, following a substantive, may be put in the Ablative case, whereas the preceding substantive is only put in the Formative, as:

جُو دُيَهْ دَاَدَانِ آئِيُو دُنْمِ تَنْهِنِ طَعْنُو

He who has come from the grand-father's country, has given me a reproach. Sh. Um. Mār. II, 2.

When an adjective precedes or follows a noun in the contracted form of the Formative Plural, it assumes the same form, as:

بُجْهَرِينِ مَاتْرَهْنِينِ كَهِي چَهْدِي هَلْ

Wicked men forsake.

كَهَوْرِيَانِ كَهْنِينِ<sup>1</sup> بَهْتِينِ سَنْدِي بَاچَهْ بِنِ

I seek in many ways the mercy of others. Sh. Jam. Kal. V, Epil. I.

1) كَهْنِينِ is contracted instead of كَهْنِينِ.

کاندین تاندين ٻاٻرين ڀڄان مَر پيئي

By the burning coals of the thorn and babul tree I am indeed roasted! Sh. Jam. Kal. III, 3.

Adjectives precede, as a rule, their substantives, as:

ماڙهون پنهن جي ننڍهي اکھ سان جگتر تهو ڏسي

Man sees with his small eye the world.

ڇنڪو سرهو سگندو ٻوڙ منجهس پئو آهي

Good, fragrant, sweet-smelling food was contained therein.

An adjective may also follow its substantive, especially when the adjective contains more syllables than its substantive, as:

تارا منڏھ جي ڏينھ ڪھان انجا تائين پنهن جن سنڏھن

ٿههين ڪھان پهيرُ نہ ڪري پوري پهري مين آھن.

The stars from the day of beginning are, without having deviated from their fixed intervals, in full turning.

Two and more adjectives very frequently follow their substantive as:

دوس مٿها ديدار عالم سبه آباد ڪرين

O sweet and charming friend, make the whole earth blooming! Sh. Sār. IV, 12.

خدا ڄاڻو ڏاھي اهڙا بهيد پنهن جي ڪلام منجه

وچوريآ آھن

By the knowing and wise God such secrets have been explained in his word.

To adjectives, as well as to substantives, very frequently an emphatic *ī* accedes in all cases, signifying 'very', 'quite', 'truly', without altering in any way the termination of the adjective (the feminine Singular of adjectives ending in *ō* alone being excepted; see §. 20, 2), as: *اوچتوئي* *ōcītōi*, quite accidental; *غريبيئي* *garībēi* (Sing. fem.) very humble.

اَکِیْنِي پَندهَ جو سَاتِهِي کَرِ سَانَبَاهُ

O companion, make preparation of the very instant journey! Golden Alph. I, 1.

### §. 20.

#### Formation of gender.

With reference to the derivation of the feminine from masculine nouns the general rules, which have been laid down in Chapter VII, §. 14, are equally applicable to adjectives. Some minor points, in which adjectives differ in this respect from substantives of the same termination, will be noticed under the following heads.

#### 1) Adjectives ending in 'u'.

These change the masc. termination 'u' either to 'e' (i) or to 'a', as:

نِدَهَرُ *nidharu*, helpless, fem. نِدَهَرِ *nidhare* or: نِدَهَرَا *nidhara*.

اَدَهَرَ نِدَهَرَ اَبَهَرِي اَسُونِهِين اَنِهِيَان

Forlorn, helpless, wretched, unacquainted I am!  
Sh. *Ābiri* VIII, 1.

Some adjectives of Sindhī origin, but more so those borrowed from the Arabic or Persian, remain without any change of gender, number and case, as: *سَرَسُ* *sarsu*,

plentiful (s.); گَدُ gaḍu, mixed (s.); سَهِيْجُ sahiḡu, easy (s.); عَبَثٌ ʿabaṡu, vain (a.); تَمَامٌ tamāmu, whole (a.); خُوبٌ xūbu, good (p.); دُرْسٌ dursu, right (corrupted from دُرْسَتْ (p.)); مَاتٌ mātu, done for (p.); پَشِيْمَانُ pašimānu, ashamed (p.); حَيْرَانٌ ḡairānu, bewildered (a.); هَلَاكٌ ḡalāku, killed (a.); صَافٌ sāfu, clean (a.); مَعْلِمٌ maḡlimu, known (corrupted from مَعْلُومٌ (a.)), etc. etc.

مَرَنَانَ اَكِي جِي مَنَّا سِي مَرِي تَهَنِي نَدَ مَات

Those who have died before dying, they are not done for when dead. Sh. Maḡḡūrī IV, 7.

جُو وَيَجَنِي جِي وَاتِ دَارُو تَنهن دُرْسُ كِيَا

By the medicine, which is in the mouth of the physicians, they have been made whole. Sh. Jam. Kal. II, 17.

رُوژُوژُو جِي وَرَن سِيَن پُونْدِيُون تِي پَشِيْمَان

Those who have looked about with men, will there be put to shame. Maḡ. 266.

## 2) Adjectives ending in ō (ō).

These change the masc. termination to ī (ī); as: کُوْرُو kūrō, false, fem. کُوْرِي kūrī; نَئُو nāō, new, fem. نَئِي نāī.

When an adjective or participle ends in yō (or iō), being preceded by a consonant, the y (i) is dropped before the fem. termination ī, as: دُكْهِيُو ḡukhyō or: دُكْهِيُو ḡukhiō, pained, fem. دُكْهِي دُkhī; كِيُو kiō, done, fem. كِي kī; but پِيُو piō, fallen (Part. perf. from پُون) makes its feminine پِيِي pēī, not pī. When yō however is preceded by a vowel, the feminine is formed regularly

in yī, as: چيوَ čayō, said (Part. perf. from چَوْنُ), fem. چيِي čayī; کيوَ kayō, made (another form of the part. perf. of کَرُنُ), fem. کيِي kayī; آيوَ āyō, come (part. perf. from آچُنُ), fem. آيِي āyī; but the y may just as well be dropped in such like forms, as: čaī, kaī, āī etc.

When the emphatic ī accedes to the feminine Singular, then the masc. termination ō is changed to yāī in the Nominative, as: مُنُو munō, blunt, with the emphatic ī in the feminine: مُنيَايِي munyāī; but the other cases of the feminine are quite regular, and hardly ever found with an emphatic ī.

پَسُو لَجَ لَطِيفَ چَٽِي کِيڏِي کهي کَٽهنِ

Look, says Latif, what credit (is given) to pieces of straw! Sh. Suh. VIII, 1.

جي پَسي مُنهُ مِهَارَ تَ سِڪهيَايِي سَجي تِهِي

If she sees the face of the buffalo-keeper, she becomes quickly well. Sh. Suh. Čhōṭ. 5.

### 3) Adjectives ending in ū (ū).

These do not change their termination in the feminine, as: سَهُو sahū, masc. and fem., patient; ويڙهُو vērḥū, masc. and fem., quarrelsome.

### 4) Adjectives ending in ā (ā).

These are comparatively few in number and admit of no change of gender, as: ڏَاڻَا ḍātā, masc. and fem., liberal; تَالَانِ tālā, masc. and fem., worried. The greater number of them is indeclinable, as: صَفَا safā, pure (a.); فَنَا fanā, extinct (a.); پَهَانِ phā, tired; جُڏَا juḍā, separate (p.).

## 5) Adjectives ending in ä.

They admit of no change of gender and are all indeclinable<sup>1)</sup>, as: وَدِهِيكَ vadhika, excessive; سُجَّ suña, empty, barren; دَهَارَ dhāra, separate, or compounded: دَهَارُودَهَارَ dhārōdhāra; جَالٌ jāla or جَارٌ jāra, much; جَامٌ jāma, much.

جِيٓٓ سَبَهَكُنْهِنِ جِيٓٓ سِيٓنِ دَرَسُنُ دَهَارُودَهَارَ

(His i. e. God's) life is with the life of every one; but the aspect is quite different. Sh. Kal. I, 24.

سِرَ جُدَا دَهَرَّ دَهَارَ دَوَّكِ جَنْهِيٓنِ جَا دِيٓكِ مِيٓنِ

Whose heads (are) asunder, the trunks separated, the limbs in the caldron. Sh. Kal. II, 24.

## 6) Adjectives ending in ī (î).

These remain unchanged in the feminine, as: بَارِيٓ bārī, carrying a burden, masc. and fem.; سَوَادِيٓ sa-vādī, savoury, masc. and fem.; some are only used in the feminine.

## 7) Adjectives ending in e (i).

They do not differ in the feminine, like those ending in ī; as: چَوْرَسِٓ čaurase, masc. and fem., square. Most of them are indeclinable, chiefly those of foreign origin, e. g.: سُدِهٓ sudhe, pure; دُدِهٓ dadhe, wrong; مُكِهٓ mukhe,

1) Stack exhibits in his Sindhi Grammar the paradigm سَكْهَرُ sakhara and inflects it in the Formative Plural; but in his Dictionary he gives سَكْهَرُ sakharu, which is the proper termination. I have never met with an adjective ending in 'a', inflected in any way, for the cardinal numbers پَنجَٓ panja five etc. can hardly be classed under this head.

supreme; خوش *χuše* (p.), pleasant (generally pronounced short and partly also written حُش); شَادِ *šāde* (p.), joyful; بَرَابَرِ *barābare* (p.), abreast, right; بَجَاءِ *bajāe* (p.), performed.

The feminine affixes *ṇī*, *ṇe*, *āṇī* (*yāṇī*), *āiṇe* (*yāiṇe*) are occasionally used with adjectives ending in *u*, *ō*, *ū*, *ī*, if some inherent quality, habit or occupation of living beings is to be marked out (the details see Chapter VII, §. 14), as: غَرَبِينَ *garī-*  
*biṇe* *čhōkare*, a girl (habitually) humble; سَادَهْنِي رَانَ *sādhuṇī rāna*, a (thoroughly) virtuous widow; هَوْدِيَانِي دَآچِي *hōḍiyāṇī dāčī*, an obstinate (female) camel.

We subjoin here a survey of the inflexion of adjectives.

### 1) Adjectives ending in 'u'.

#### SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	أَچِيتُ <i>ačētu</i> , thoughtless.	أَچِيتَ <i>ačēta</i> ; أَچِيتِ <i>ačēte</i> .
Format.	أَچِيتَ <i>ačēta</i> .	أَچِيتَ <i>ačēta</i> ; أَچِيتِ <i>ačēte</i> .
Vocat.	أَچِيتَ <i>ačēta</i> .	أَچِيتَ <i>ačēta</i> ; أَچِيتِ <i>ačēte</i> .

#### PLURAL.

Nom.	أَچِيتَ <i>ačēta</i> .	أَچِيتُونِ; <i>ačētū</i> ;	أَچِيتِيُونِ <i>ačētiū</i> .
Format.	{ أَچِيتِينَ <i>ačētē</i> , etc. أَچِيتَانِ <i>ačētane</i> .	أَچِيتُنِ <i>ačētune</i> ;	أَچِيتِيَنِ <i>ačētine</i> .
		etc.	etc.
Vocat.	أَچِيتُونِ <i>ačētō</i> .	أَچِيتُونِ <i>ačētū</i> ;	أَچِيتِيُونِ <i>ačētiū</i> .



## 2) Adjectives ending in ō.

## SINGULAR.

*Masculine.**Feminine.*

Nom.	رُكْهُو rukhō, dry.	رُكْهِي rukhī.
Format.	رُكْهِي rukhē.	رُكْهِي rukhia.
Vocat.	رُكْهَا rukhā.	رُكْهِي rukhī.

## PLURAL.

Nom.	رُكْهَا rukhā.	رُكْهِيُون rukhiyū (rukhiū).
Format.	{ رُكْهِيُون rukhē etc. رُكْهِيُون rukhane.	رُكْهِيُون rukhine etc.
Vocat.	رُكْهَا rukhā; رُكْهُو rukha-u; رُكْهُو rukhō.	رُكْهِيُون rukhiyū.

## SINGULAR.

Nom.	أَكْبُون akbō, prior.	أَكْبِي akbī.
Format.	أَكْبِيُون akbiē.	أَكْبِيُون akbiā.
Vocat.	أَكْبِيُون akbiā.	أَكْبِيُون akbī.

## PLURAL.

Nom.	أَكْبِيُون akbiā.	أَكْبِيُون akbiyū (akbiū).
Format.	{ أَكْبِيُون akbiē etc. أَكْبِيُون akbiāne.	أَكْبِيُون akbine etc.
Vocat.	أَكْبِيُون akbiā; أَكْبِيُون akbiau; أَكْبِيُون akbiō.	أَكْبِيُون akbiyū (akbiū).

## 3) Adjectives ending in ū.

## SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	سَهُوْ sahū, patient.	سَهُوْ sahū.
Format.	سَهُوْ sahua.	سَهُوْ sahua.
Vocat.	سَهُوْ sahū.	سَهُوْ sahū.

## PLURAL.

Nom.	سَهُوْ sahū.	سَهُوْ sahū.
Format.	سَهُوْ سَهُوْ سَهُوْ sahūē etc.	سَهُوْ سَهُوْ سَهُوْ sahūē etc.
	سَهُوْ سَهُوْ سَهُوْ sahūane.	سَهُوْ سَهُوْ سَهُوْ sahūane.
	سَهُوْ سَهُوْ سَهُوْ sahūne.	سَهُوْ سَهُوْ سَهُوْ sahūne.
Vocat.	سَهُوْ سَهُوْ سَهُوْ sahūō.	سَهُوْ سَهُوْ سَهُوْ sahūō.
	سَهُوْ سَهُوْ سَهُوْ sahūā.	سَهُوْ سَهُوْ سَهُوْ sahūā.

## 4) Adjectives ending in ā.

## SINGULAR.

Nom.	دَاتَا dātā, liberal.	دَاتَا dātā.
Format.	دَاتَا dātā.	دَاتَا dātā.
Vocat.	دَاتَا dātā.	دَاتَا dātā.

## PLURAL.

Nom.	دَاتَا dātā.	دَاتَاوْ dātāū.
Format.	دَاتَاوْ dātāune.	دَاتَاوْ dātāune.
Vocat.	دَاتَاوْ dātāō.	دَاتَاوْ dātāū.

## 5) Adjectives ending in ī.

## SINGULAR.

*Masculine.**Feminine.*

Nom.	دُكْهِی دُكْهِی, afflicted.	دُكْهِی دُكْهِی.
Format.	دُكْهِی دُكْهِی.	دُكْهِی دُكْهِی.
Vocat.	دُكْهِی دُكْهِی.	دُكْهِی دُكْهِی.

## PLURAL.

Nom.	دُكْهِی دُكْهِی.	دُكْهِی دُكْهِی (دُكْهِی).
Format.	دُكْهِی دُكْهِی etc.	دُكْهِی دُكْهِی etc.
	دُكْهِی دُكْهِی etc.	دُكْهِی دُكْهِی etc.
Vocat.	دُكْهِی دُكْهِی.	دُكْهِی دُكْهِی.
	دُكْهِی دُكْهِی.	

## 6) Adjectives ending in e (i).

## SINGULAR.

Nom.	هِكْمُتْهِی hikamuṭhe, unanimous.	هِكْمُتْهِی hikamuṭhe.
Format.	هِكْمُتْهِی hikamuṭhe.	هِكْمُتْهِی hikamuṭhe.
Vocat.	هِكْمُتْهِی hikamuṭhe.	هِكْمُتْهِی hikamuṭhe.

## PLURAL.

Nom.	هِكْمُتْهِی hikamuṭhe.	هِكْمُتْهِی hikamuṭhiū.
Format.	هِكْمُتْهِی hikamu- ṭhiē etc.	هِكْمُتْهِی hikamuṭhiē etc.
	هِكْمُتْهِی hikamu- ṭhine etc.	هِكْمُتْهِی hikamuṭhine etc.
Vocat.	هِكْمُتْهِی hikamu- ṭhiō.	هِكْمُتْهِی hikamuṭhiū.

## §. 21.

**Comparison of adjectives.**

The Sindhī, as well as the cognate idioms, has lost the power to form a Comparative and Superlative degree after the manner of the Sanskrit (and Persian) by means of adjective affixes, and it is very remarkable, that the Semitic way of making up for the degrees of comparison has been adopted. In order to express the idea of the Comparative, the object or objects, with which another is to be compared, is put in the Ablative, or, which is the same, the postpositions کھان khā, کھون khō, کھون khū, مان mā, منجھان manjhā and similar ones (see the Postpositions) are employed, the adjective itself remaining in the Positive. In order to express the idea of the Superlative, the pronominal adjective all is placed before the Ablative. By the Ablative the difference or distance, which exists between the objects compared, is pointed out.

مٹھائیآن مٹھو کھنو کڑو ناہ کلام

Much sweeter than sweetness, (and) not bitter is the word. Sh. Kal. III, 10.

سو سسینان اگرو سندو دوسان دم

More valuable than a hundred heads is the breath of the friend (Plur.). Sh. Kal. II, 30.

ساه رگنسون اوڈڑو واحد جو وصال

Nearer than the breath and the veins is the union of the one (God). Maj. 5.

پياري پربهن کھون گري جا تو منجي جوہ

The wife, whom thou hast respected, having loved her more than thy Lord (Plur.). Mēnghō 8.

جي بهائين تہ پرنتي مزان تہ ڏوھينئون مڻن بهائڻي

If thou likest to meet (thy) friend, then esteem virtue more than vices. Sh. Jam. Kal. VIII, 22.

جيڪوڪو هنن حڪمن مٿن هڪڙي سبھ ڪهان ننڍهي ڪهي

بهنجي ۽ ماڙهن ڪهي ائين سيڪهاري سو آسان جي پاڻشاهي  
میں سبھ ڪهان ننڍهو چئبو

Whosoever break one of these least commandments and teach the people thus, he will be called the least in the kingdom of heaven. Matth. V, 19.

## Chapter X.

### Numeral adjectives.

#### §. 22.

The Sindhī possesses a great variety of numeral adjectives.

#### I. The CARDINAL NUMBERS are:

۱ هڪ hiku; هڪڙو hēku; ايڪ ēku; هڪڙو hikirō; هڪڙو hēkirō, one.

۲ ٻہ ba, two.

۳ ٽري trē, three.

۴ چار čāre, four.

۵ پنج panja, five.

۶ چھ čha, or: چھه čhaha, six.

۷ ست sata, seven.

۸ آٺ aṭha, eight.

۹ نون nāvā, nine.

10. دَہَ dāha, ten.  
 11. یَارَہَنَ yārahā; اِکَارَہَنَ ikārahā; کَارَہَنَ kārahā, eleven.  
 12. بَارَہَنَ bārahā, twelve.  
 13. تیرَہَنَ tērahā, thirteen.  
 14. چَوڈَہَنَ cōḍahā, fourteen.  
 15. پَندَرَہَنَ pandrahā; پَندَہَرانَ pandhrā, fifteen.  
 16. سَوَرَہَنَ sōrahā, sixteen.  
 17. سَترَہَنَ satrahā, seventeen.  
 18. اَرَہَنَ arāhā, eighteen.  
 19. اُنِیہَ unīha, اُنِوِیہَ univīha, nineteen.  
 20. وِیہَ vīha, twenty.

*Annotation.* The Sindhī numerals are all derived from the Sanskrit by the medium of the Prakrit. — Sansk. एक, one, Prak. एक; in Sindhī a euphonic h has been preposed, as: hiku (= hikku). When commencing to count the Hindūs use to say instead of hiku: بَرکُہُ barkhu, and the Musalmāns: بَرکُہَتَ barkhata, invoking thereby a blessing. — Sansk. द्वि, two, Prak. दो; in Sindhī the crude form dva has been assimilated to vva and thence to bā (= bba). Besides بَ bā we meet also occasionally the form دُونُ dū, which has sprung from the Prākrit दोणि. — Sansk. त्रि, three, Sindhī تَری trē, whereas the Prāk. form तिणिण has given rise to the Hindūstānī تین. Sansk. चतुर्, four, Prak. चत्तारि; in Sindhī the conjunct tt has again been elided = čāre. — Sansk. पञ्चन्, Prak. पञ्च; in Sindhī (and Panjābī) the tenuis ç has been changed into the media j (but in Hindūstānī and Marāṭhī again pānç). — Sansk. षष्, six; Prak. छ, as in Sindhī. — Sansk. सप्तन्, seven, Prak. सत्त; Sindhī: sata (= satta); Panjābī: satt; but in Hindūstānī and Marāṭhī: sāt, the conjunct tt being dissolved by lengthening the preceding vowel. — Sansk. अष्टन्, Prak. अट्ट; Sindhī:

aṭha (= aṭṭha); Panjābī: aṭṭh; but Hindūst. and Marāṭhī: āṭh. Sansk. नवन्, nine, Prāk. णन्न; Sindhī: nāvā; Panjābī: nō; Hindūst.: nau; Marāṭhī: nava. — Sansk. दशन्, ten, Prāk. दस; Sindhī: ḍaha; Marāṭhī: dahā; Hindūstānī and Panjābī: das.

In Sanskrit the first nine numbers are prefixed to दशन्, ten, to form the following nine numerals; but in Prākṛit and consequently in Sindhī (as well as in the cognate dialects) they undergo already so great changes, that the way, in which they have been compounded, is at the first sight scarcely recognisable. The Prākṛit form दस is in these compounds first changed to दह and thence to रह, as: Prākṛit एअरह = Sansk. एकादशन् eleven; Sindhī: yārahā, with elision of k, or without elision of k: ikārahā or kārahā (initial 'i' being dropped). — Prāk. वारह = Sansk. द्वादशन्, twelve; Sindhī: bārahā. — Prākṛit तेरह = Sansk. त्रयोदशन् thirteen; Sindhī: tērahā. — Prākṛit चउहह = Sansk. चतुर्दशन्, fourteen; Sindhī: ḍōḍahā. An exception forms the Sindhī: pandrahā or pandhrā, fifteen, the Prākṛit form of which is परणरह = Sansk. पञ्चदशन्, the conjunct nṅ, which in Prākṛit has been assimilated to the cerebral ṅṅ, having been changed in Sindhī to nd before the liquida r. Prākṛit सोलह(?) = Sansk. षोडशन् (Var. II, 23?), sixteen; Sindhī: sōrahā; Hindūstānī: sōlah. Prākṛit सत्तरह(?) = Sansk. सप्तदशन्, seventeen; Sindhī: satrahā; Hindūstānī: satrah. — Prākṛit अट्टरह = Sansk. अष्टादशन्, eighteen; Sindhī: aṭrahā, the Prākṛit cerebral conjunct ṭṭh being changed in Sindhī to ṛ (see Introd. §. 7, 2) and assimilating the following dental r, by throwing out the long ā; Panjābī: aṭhārā; Hindūstānī: aṭhārah; Marāṭhī (with elision of medial ā): aṭharā. — Sansk. जनविंशति (Prākṛit form unknown), one less than twenty (Latin: un-deviginti); Sindhī: uṅīha or uṅivīha; the Sanskrit विंशति twenty, becomes in Prākṛit वीसई; thence Sindhī: vīha; in compound numerals the v is generally elided, when preceded by a consonant, as: uṅīha or uṅivīha; Panjābī: unṅī; Hindūstānī: unīs; Marāṭhī: ēkuṅīs.

२१ ऐक्ये ekīha, twenty one.

२२ बाविये bāvīha, twenty two.

- ۲۳ تَرِوِيهَ trēviha, twenty three.  
 ۲۴ چَوِيهَ čōviha, twenty four.  
 ۲۵ پَنجَوِيهَ panjviha, twenty five, or: پَنجِيهَ panjīha.  
 ۲۶ چَهِهَ čhaviha, twenty six.  
 ۲۷ سَتَاوِيهَ satāvīha, twenty seven.  
 ۲۸ اَتَهَاوِيهَ athāvīha, twenty eight.  
 ۲۹ اُنَتَرِيهَ unatṛiha, twenty nine.  
 ۳۰ تَرِيهَ tṛiha, thirty.

Some of the units are lengthened in these compounds, as: بَا bā, سَتَا satā, اَتَهَا athā, but apparently not after a fixed rule. — چَارِ čāre, four, is, when compounded with another numeral, contracted to čō, after a different process of assimilation, चतुर being first dissolved into ča-ur, and thence into čō, by assimilating the semi-vowel r with the following v. The same is the case in Panjābī, Hindūstānī and Marāṭhī.

تَرِيهَ tṛiha, thirty, is derived from the Prākṛit ती-सञ्जा, Sansk. त्रिंशत्, the Sanskrit termination शत् being changed in Prākṛit to सद् and thence to सञ्जा or सा, and consequently in Sindhī to ha. — چَالِيهَ čāliha, forty, Sansk. चत्वारिंशत्, the conjunct tt in the Prākṛit form (very likely चत्वारिसा?) being elided in Sindhī and ṛ changed to l, in Panjābī and Marāṭhī even to l, as: čālī, čālīs; Hindūstānī: čālīs. The remaining tens follow the common rules of assimilation, as: Sindhī پَنجَاهَ panjāha, fifty, Sansk. पञ्चाशत्, Prāk. पण्णासा, the Sindhī keeping closer to the Sanskrit in this word, than the Prākṛit; Panjābī likewise: panjāh; Hindūstānī: pačās, but Marāṭhī: pannās. — سَتَهَ sathe, sixty, Sansk.



**षट्.** — सत् *satare*, seventy, makes an exception, final t (Sansk. सप्तति) having been changed to r; the same is the case in Panjābī (*sattar*), Hindūstānī (*sattar*) and in Marāṭhī (*sattar*). — असी *asī*, eighty, Sansk. अशीति; Panjābī and Hindūstānī *assī*, but Marāṭhī *aisī*. — नव *navē*, ninety (in Lār also *nōe*), Sansk. नवति; Panjābī likewise: *navvē*; Hindūstānī *navē*, but Marāṭhī *navvad*.

३१. ایکتریه *ēkaṭriha*, thirty one.  
 ३२. بتريه *baṭriha*, thirty two.  
 ३३. تريتريه *ṭrēṭriha*, thirty three.  
 ३४. چوتريه *čōṭriha*, thirty four.  
 ३५. پنجتريه *pañṭaṭriha*, thirty five.  
 ३६. چھتريه *čhaṭriha*, thirty six.  
 ३७. ستتريه *sataṭriha*, thirty seven.  
 ३८. اٹھتريه *aṭhaṭriha*, thirty eight.  
 ३۹. اٺتاليه *uṇētāliha*, thirty nine.  
 ۴۰. چاليه *čāliha*, forty.

When چاليه *čāliha* is preceded by the units (amongst which must also be numbered *uṇ*, one less), it is changed to تاليه *tāliha*; but in this case the units require the conjunctive vowel *ē*, to facilitate the pronunciation. This change of *č* to *t* is not yet to be found in the older Prākṛit, but seems to belong to a later period of the language. Lassen only mentions (§. 33, 4), that *t* is occasionally changed to *ṭ* and *č*, thence we may conclude, that vice versa *č* also was liable to be changed to *t*. The same is the case in the Panjābī (*iktālī*) and Hindūstānī (*iktālīs*), but not in Marāṭhī (*ēkēcālis*).

- ۴۱ اِکْتِیَالِیْهَ ekētāliha, forty one.  
 ۴۲ بَائِیْتَالِیْهَ bāētāliha, forty two.  
 ۴۳ تَرِیْتَالِیْهَ trētāliha, forty three.  
 ۴۴ چَوْتِیْتَالِیْهَ čōētāliha, forty four.  
 ۴۵ پَنْجِیْتَالِیْهَ panjētāliha, forty five.  
 ۴۶ چَهَائِیْتَالِیْهَ čhāētāliha, forty six.  
 ۴۷ سَتِیْتَالِیْهَ satētāliha, forty seven.  
 ۴۸ اَتْهِیْتَالِیْهَ aṭhētāliha, forty eight.  
 ۴۹ اُنِوَنْجَاهَ univanjāha, forty nine.  
 ۵۰ پَنْجَاهَ panjāha, fifty.

پَنْجَاهَ panjāha (pronounced also: پَنْجَاهُ panjāhu), when preceded by the units, is, for euphony's sake, changed to وَنْجَاهَ vanjāha the tenuis p being softened to the media b, and thence to v. The same change takes place in the kindred idioms.

- ۵۱ اِکْوَنْجَاهَ ekvanjāha, fifty one.  
 ۵۲ بَاوَنْجَاهَ bāvanjāha, fifty two.  
 ۵۳ تَرِیوَنْجَاهَ trēvanjāha, fifty four.  
 ۵۴ چَووَنْجَاهَ čōvanjāha, fifty three.  
 ۵۵ پَنْجَوَنْجَاهَ panjvanjāha, fifty five.  
 ۵۶ چَهَاوَنْجَاهَ čhavanjāha, fifty six.  
 ۵۷ سَتَوَنْجَاهَ satvanjāha, fifty seven.  
 ۵۸ اَتْهَوَنْجَاهَ aṭhvanjāha, fifty eight.  
 ۵۹ اُنَهَاتِهَ unahaṭhe, fifty nine.  
 ۶۰ سَتِهَ sathe, sixty.

سَتِهَ sathe and سَتَرِ satare, when preceded by the



- ۸۱ اِکَاسِي ekāsī, eighty one.  
 ۸۲ بِيَّاسِي biāsī, eighty two.  
 ۸۳ تِرِّيَّاسِي triāsī, eighty three.  
 ۷۴ چَوْرَاسِي čorāsī, eighty four.  
 ۸۵ پَنجَاسِي panjāsī, eighty five.  
 ۸۶ چَهَّاسِي čahāsī, eighty six.  
 ۸۷ سَتَاسِي satāsī, eighty seven.  
 ۸۸ اَتَّهَاسِي aṭhāsī, eighty eight.  
 ۸۹ اُنَّانَوِي unānavē, eighty nine.  
 ۹۰ نَوِي navē, ninety.
- ۹۱ اِکَانَوِي ekānavē, ninety one.  
 ۹۲ بِيَّانَوِي biānavē, ninety two.  
 ۹۳ تِرِّيَّانَوِي triānavē, ninety three.  
 ۹۴ چَوْرَانَوِي čorānavē, ninety four.  
 ۹۵ پَنجَانَوِي panjānavē, ninety five.  
 ۹۶ چَهَّانَوِي čahānavē, ninety six.  
 ۹۷ سَتَانَوِي satānavē, ninety seven.  
 ۹۸ اَتَّهَانَوِي aṭhānavē, ninety eight.
- ۹۹ { نَوَانَوِي navānavē,  
 نَدَهَانَوِي nadhānavē\*),  
 وَدَهَانَوِي vadhānavē, } ninety nine.
- ۱۰۰ سَوُ sau, hundred.

\*) We cannot offer a satisfactory explanation of these two curious forms. The corresponding Hindust. numeral is: ninānavē, the Panjābī narīnavē. We can understand, how the Panjābī nar (nan = naṅ = nar) could be changed in Sindhī to nad or naḏh; but we cannot well perceive, that ḏ or ḏh should have been exchanged for a dental ḏ or

*Annotation.* <sup>॑</sup>सौ sau is derived from the Sansk. शत, Prāk. सत्त; Panjābī sau or sai; Hindūstānī likewise sau or sai; Marāṭhī (in compounds) šē; Gujārātī sō.

The numbers above one hundred are commonly formed as in English by placing the lesser number after hundred, as:

१०१ <sup>॑</sup>हिकु <sup>॑</sup>सौ <sup>॑</sup>हिकु hiku sau hiku, one hundred (and) one.

१०२ <sup>॑</sup>हिकु <sup>॑</sup>सौ <sup>॑</sup>बा hiku sau ba, " " " two.

But there are two other ways of making up these numbers; the one is to place before sau the lesser number in an adjective form, as <sup>॑</sup>इको <sup>॑</sup>सौ ekō sau, literally: one hundred having or possessing one; or to put after the numeral adjective the noun utar (originally an adjective) which is contracted with the termination of the preceding numeral into oṭar, as: <sup>॑</sup>इकोत्सो <sup>॑</sup> ekōtarsau, one above one hundred. This utar (Sansk. उत्तर, adj., above) is used in a similar way in Marāṭhī.

१०१ <sup>॑</sup>इको <sup>॑</sup>सौ ekō sau, or: <sup>॑</sup>इकोत्सो <sup>॑</sup> ekōtarsau,  
one hundred (and) one.

१०२ <sup>॑</sup>बिरो <sup>॑</sup>सौ birō sau, or: <sup>॑</sup>बिरोत्सो <sup>॑</sup> birōtarsau,  
one hundred (and) two.

१०३ <sup>॑</sup>त्रिरो <sup>॑</sup>सौ trirō sau, or: <sup>॑</sup>त्रिरोत्सो <sup>॑</sup> trirōtarsau,  
one hundred (and) three.

१०४ <sup>॑</sup>चोरो <sup>॑</sup>सौ čorō sau, or: <sup>॑</sup>चोरोत्सो <sup>॑</sup> čorōtarsau,  
one hundred (and) four.

१०५ <sup>॑</sup>पञ्जो <sup>॑</sup>सौ panjō sau, or: <sup>॑</sup>पञ्जोत्सो <sup>॑</sup> panjōtarsau,  
one hundred (and) five.

dh, which would be a surprising phenomenon in a modern Prākrit idiom. In regard to vadhānavē it would be necessary to assume a change of n to v, of which we could not adduce another instance.

- ۱۰۶ چَههٔ سَوُ čhahō sau, or: چَههٔ تَرَسَوُ čhahōtarsau,  
one hundred (and) six.
- ۱۰۷ سَتِيوُ سَوُ satyō sau, or: سَتِيوُ تَرَسَوُ satōtarsau,  
one hundred (and) seven.
- ۱۰۸ اَتِهِيوُ سَوُ aṭhyō sau, or: اَتِهِيوُ تَرَسَوُ aṭhotarsau,  
one hundred (and) eight.
- ۱۰۹ نَرَوُ سَوُ narō sau, or: نَرَوُ تَرَسَوُ narōtarsau,  
one hundred (and) nine.
- ۱۱۰ دَهوُ سَوُ ḍahō sau, or: دَهوُ تَرَسَوُ ḍahōtarsau,  
one hundred (and) ten.
- ۱۱۱ يَارَهوُ سَوُ yārahō sau, or: يَارَهوُ تَرَسَوُ yārahōtarsau,  
one hundred (and) eleven.
- ۱۱۲ بَارَهوُ سَوُ bārahō sau, or: بَارَهوُ تَرَسَوُ bārahōtarsau,  
one hundred (and) twelve.
- ۱۱۳ تِيرَهوُ سَوُ tērahō sau, or: تِيرَهوُ تَرَسَوُ tērahōtarsau,  
one hundred (and) thirteen.
- ۱۱۴ چَوَدَهوُ سَوُ čōḍahō sau, or: چَوَدَهوُ تَرَسَوُ čōḍahōtarsau,  
one hundred (and) fourteen.
- ۱۱۵ پَنْدِرَهوُ سَوُ pandrahō sau, or: پَنْدِرَهوُ تَرَسَوُ pandhrō-  
tarsau,  
one hundred (and) fifteen.
- ۱۱۶ سَوْرَهوُ سَوُ sōrahō sau, or: سَوْرَهوُ تَرَسَوُ sōrhōtarsau,  
one hundred (and) sixteen.
- ۱۱۷ سَتْرَهوُ سَوُ satrahō sau, or: سَتْرَهوُ تَرَسَوُ satrahōtarsau,  
one hundred (and) seventeen.
- ۱۱۸ اَرَهوُ سَوُ arahō sau, or: اَرَهوُ تَرَسَوُ arahōtarsau,  
one hundred (and) eighteen.
- ۱۱۹ اُنِيهَوُ سَوُ unihō sau, or: اُنِيهَوُ تَرَسَوُ unihōtarsau,  
one hundred (and) nineteen.
- ۱۲۰ وِيهَوُ سَوُ vihō sau, or: وِيهَوُ تَرَسَوُ vihōtarsau,  
one hundred (and) twenty.

- ۱۳۱ اِکِيهَو سَوُ ēkīhō sau, or: اِکِيهَو تَرَسَوُ ēkīhōtarsau,  
one hundred (and) twenty one.
- ۱۳۲ بَاوِيهَو سَوُ bāvīhō sau, or: بَاوِيهَو تَرَسَوُ bāvīhōtarsau,  
one hundred (and) twenty two.  
etc. etc.
- ۱۳۰ قَرِيهَو سَوُ trīhō sau, or: قَرِيهَو تَرَسَوُ trīhōtarsau,  
one hundred (and) thirty.
- ۱۴۰ چَالِيهَو سَوُ čālihō sau, or: چَالِيهَو تَرَسَوُ čālihōtarsau,  
one hundred (and) forty.
- ۱۴۱ اِکِي تَالِيهَو سَوُ ēkētālihō sau, or: اِکِي تَالِيهَو تَرَسَوُ ēkētā-  
lihōtarsau, one hundred (and) forty one.  
etc. etc.
- ۱۵۰ پَنجَاهَو سَوُ panjāhō sau, or: پَنجَاهَو تَرَسَوُ panjāhōtarsau,  
one hundred (and) fifty.
- ۱۶۰ سَتَهِيو سَوُ saṭhyō sau, or: سَتَهِيو تَرَسَوُ saṭhyōtarsau,  
one hundred (and) sixty.
- ۱۷۰ سَتَرِيو سَوُ sataryō sau, or: سَتَرِيو تَرَسَوُ sataryōtarsau,  
one hundred (and) seventy.
- ۱۸۰ اَسِيو سَوُ asyō sau, or: اَسِيو تَرَسَوُ asyōtarsau,  
one hundred (and) eighty.
- ۱۹۰ { نَوِيو سَوُ naviyō sau, or: نَوِيو تَرَسَوُ naviyōtarsau,  
نَوِيو سَوُ nōyō sau, or: نَوِيو تَرَسَوُ nōyōtarsau,  
one hundred (and) ninety.

When the numeral adjectives of the first series precede the Plural of سَوُ sau, they must agree with their substantive in number, as:

۲۰۱ (سَا or) سَوُ بَ اِکَا ēkā bā sava (or sā), literally:  
two hundreds having or possessing one.

۲۰۲ سَوُ بَ بَرَا bīrā bā sava, two hundred and two.  
etc. etc. etc.

These numerals are not used in the Formative, as they are only employed in counting. The numerals of the second series remain unaltered, according to their original signification.

The hundreds are regularly made up by the Plural of سَو, as:

- ۲۰۰ (سَا or) سَوَ بَ ba sava (or sā) two hundred.  
 ۳۰۰ سَوَ تَرِي ترے sava, three hundred.  
 ۴۰۰ سَوَ چَارِ چارے sava, four hundred.  
 ۵۰۰ سَوَ پَنچِ پنچے panja sava, five hundred.  
 ۶۰۰ سَوَ چَہِ چھے čha sava, six hundred.  
 ۷۰۰ سَوَ سَتِ ستے sata sava, seven hundred.  
 ۸۰۰ سَوَ اَثَہِ اٹھے aṭha sava, eight hundred.  
 ۹۰۰ سَوَ نَوَنِ نونے nāvā sava, nine hundred.  
 ۱۰۰۰ { سَهَسِ سہسے sahasu (= sahasu), } one thousand.  
           { ہزارِ ہزارے hazāru, }  
 ۲۰۰۰ { سَهَسِ بَ سہسے بے ba sahasa, } two thousand.  
           { ہزارِ بَ ہزارے بے ba hazāra, }  
 ۱۰۰۰۰ لَکھِ لکھے lakhu, one hundred thousand.  
 ۲۰۰۰۰ لَکھِ بَ لکھے بے ba lakha, two hundred thousand.  
 ۱۰۰۰۰۰ ڈَہِ ڈھے ḍaha lakha, one million.  
 ۱۰۰۰۰۰۰ { کِرَوڑِ کیروڑے kirōṛe, } ten millions (one hundred lakhs).  
           { کورِ کورے kōru, }  
 ۲۰۰۰۰۰۰ { کِرَوڑِ بَ کیروڑے بے ba kirōṛe, } twenty millions.  
           { کورِ بَ کورے بے ba kōra, }  
 ۱۰۰۰۰۰۰۰ اَرَبِ ارَبے arbu, one thousand millions (one hundred karōrs).  
 ۱۰۰۰۰۰۰۰۰ کَہَرَبِ کھربے kharbu, one hundred thousand millions (one hundred arbs).





The following numerals, from eleven-eighteen, throw final Anusvāra off in the Formative Plural and drop the short a, preceding h, as;

يَارَهَنَ	yārahā, eleven;	Format. Plur.	يَارَهِنَ	yārhone.		
بَارَهَنَ	bārahā, twelve;	”	”	بَارَهِنَ	bārhone.	
تِيرَهَنَ	tērahā, thirteen;	”	”	تِيرَهِنَ	tērhone.	
چوڏَهَنَ	čōḍaha, fourteen;	”	”	چوڏَهِنَ	čōḍhane.	
پندرَهَنَ	pandraha,	} fifteen;	”	”	پندرَهِنَ	pandhrane.
پندرَهَرانَ	pandhrā,					
ويِهَ	vīha, twenty;	”	”	ويِهِنَ	vīhane.	

Those numerals, which end in ě (ī) and ē, are not capable of inflexion, as: ستِهَ saṭhe, sixty; سَتِرَ satare, seventy; نَوِي navē or نَوِهَ nōe, ninety; but اَسِي asī, eighty, makes the Format. Sing. اَسِي asia.

سَو sa-u, hundred; is inflected, as follows:

	SING.	PLUR.
Nom.	سَو sau;	سَو sava, or contracted سَا sā.
Format.	سَو sava;	سَوَن savane, سَان sāne, سَوِين savē, سَتِين saē.

The cardinal numbers, chiefly the decimal ones, are also used as collective numbers, and in this case they are inflected according to their respective terminations, e. g. تِرِي دَهُون trē ḍahū, three tens, Formative تِرِين دَهُون trine ḍahune; چَارِ سَتِهُون čāre sāṭheū, four sixties; نَوِي navē forms the Plural نَوِيُون navēū, Format. نَوِيُون navēune. When used in a collective sense these numerals are mostly put in the Formative Plural

ending in *ē*, as: **وِہِیٖ** *vihē*, in scores; **سَوِیٖ** *savē*, in hundreds, **سَہَسِیٖ** *sahásē*, in thousands.

When a noun in the Formative Plural takes the termination *ne* or *ē*, the preceding numeral, like all other adjectives, must take the same too, or: **دَہِنِ وِیْرِنِ کَہِی** to ten enemies, or: **دَہِیٖ وِیْرِیٖنِ کَہِی**. **دَہِیٖ** and **دَہِیٖ** do not admit of a Formative in *ē*, but make it *ī*, as: **بِیٖنِ** *bī*, **تَریٖنِ** *trī*; of **چَاریٖ** there is a Formative as well in *ī* as in *ē*; **چَایٖنِ** *čāī* or: **چَایٖ** *čāē*; but the Formatives *bī*, *trī*, *čāī* are also used with Formatives of nouns ending in *ne*.

The emphatic *ī* (*hī*) may also be affixed to the cardinal numbers to express completeness or intensity, as: **بَایٖ** *bāī* or: **بَہِیٖ** *bēī*, all two = both, Formative Plural: **بِہِیٖ** *binhī* or: **بِہِیٖ** *binhī*; or: **بِہِیٖ** *binhine*, **بِہِیٖ** *binhinī*. **تَریٖ** *trēī*, all three, Formative Plural: **تَریٖ** *trinhī* or: **تَریٖ** *trinhī*; or: **تَریٖ** *trinhine*, **تَریٖ** *trinhinī*. **چَاریٖ** *čārāī* or: **چَاریٖ** *čārēī*, all four, Formative Plural: **چَایٖ** *čāinī*. **اَٹَہِیٖ** *aṭhāī*, all eight, Formative Plural: **اَٹَہِیٖ** *aṭhanī*, etc.

The cardinal numbers, from two upwards generally require their substantive in the Plural; but they may also be constructed with the Singular, after the manner of the Persian. *Sau*, *hazāru*, *sahāsu*, *laku* etc., being properly substantives, are either constructed with the Genitive Plural of the following substantive, or they have the same coordinated in the Plural. The numerals preceding a substantive may either be inflected according to the termination of the substantive or they may remain

uninflected; when two or more numerals precede a substantive, the last only is inflected.

وَسَارِجِ مَدَّ وَبَيْنَ جُوبَهَنَ بَهْ تَرِي دَيْنَهَرَا

Do not forget the words; in youth there are two, three short days. Sh. Jam. Kal. V, Epil.

بَيْنَ تَرِينِ وَرَهْنِ جُو خَرْجُ كَهْنِي وَنَجَاءَ

Having taken provisions of two, three years, depart. Amulu Māniku, Stack's Gram. p. 147.

اَتَهِي پَهَرِ اَنِيرِي كَهَنُو رُئِي سِينِ رَجْ

Being unwell she weeps much all the eight watches with grief. Maj. 562.

دَهَنِ وِپَرِنِ وَجِ مِينِ آيُو آهِي اِنْسَانِ

اِنِهِي دَهْنِي وِپَرِنِ وَجِ مَانِ جُو كَهْتِي جَنِكِ جُوَانِ

Man has come into the midst of ten enemies —

That young man, who wins the battle out of the midst of all these ten enemies etc. Sh. Barvō Sindhī, Chōt. 18.

جَنُهِنِ جِي حُكْمِ مِينِ سَتَهِي اَسِي بَانِهِي آهِي تِنِ سَتَهِي

اَسِي تِي بَانِهِي كَهِي كَلِيلِيُونِ هَتَهِنِ مِينِ اَنِهِينِ

Under whose command are sixty, eighty bond-maids; those sixty, eighty bond-maids have pellet-bows in their hands. Amulu Māniku, p. 141.

اُنِهِي حَكْلَ سَفِيدَ دِيُو وَتِ سَوُ پَرِيُونِ بَهْ نَجْدِيُونِ هُونْدِيُونِ

تَهْ هُو چَوْنْدُو جِي تُونِ هِنِ سَوُ پَرِيُونِ كَهِي وَهَارِي مُونِ كَهِي

نَجِيُو تَهِي دِيكَهَارِينِ

In that very palace one hundred Fairies also will dance near the Dēv Sufēdu. Then he will say: if thou

causest these hundred Fairies to sit down and showest me a dancing etc. *Amulu Māniku*, p. 144.

جَمْرِي تَنهِن جَوَان جِي نَنُون سَا نَنُون كَهَاء

In the body of that young man there are nine hundred and nine wounds. *Sh. Kēd. VI, 7.*

تَنهِن سَان ڏَه سَا ڏَا تَارَن جَا چَرَهِيئا ڏُونڏين تِكهين

With him ten hundred liberal persons mounted on swift boats. *Ajāib*, v. 253.

سَوِين آهِن سَتِنَسَار مِين بِيَا بهِي دَا تَا دَل

Hundreds and also other multitudes of generous persons are in the world. *Sh. Sōr. II, 3.*

مَرَض تَان مُون كَهِي تَهِيَا حَكِيبن هَرَار

Thousands of physicians I have had for (my) disease. *Sh. Ābirī I, Epil.*

جِي هُونِي هَوَت هَرَار تَه بهِي پَآرَج كُو مَه پُنَهَنِي سَان

If thou hast thousands of sweathearts, even then compare none with Punhū. *Sh. Maḥ. V, 2.*

ايڪ قَصَر دَر لَكَه سَهَسِين كَنِس كِنَكهِيُون

In one palace there are lakhs of doors, windows in thousands (belong) to it. *Sh. Kal. I, 23.*

جِيڏان قَاتِلَ كُوَر آكَهِيُون اوڏانهين كَهَنِين

Where there are ten millions of killers, in that direction lift up thy eyes. *Sh. Jam. Kal. IV, 4.*

پَلَنگ پَتَهَرَنِيُون پَالَكِيُون نَنُون لَكَه نَانِي نِيَل

Of bedsteads, beddings, pālkis nine lakhs, nīls of hard cash. *Sh. Sōr. II, 5.*

## §. 24.

## II. ORDINAL NUMBERS.

پہریون	paharyō,	} the first.
پہریون	peheryō,	
پہروں	peherō,	
بئو	biō,	} the second.
بجیو	bijō,	
تریو	triō,	} the third.
تریجو	trijō,	
چوتھون	čothō,	the fourth.
پنجون	panjō,	the fifth.
چھون	čhahō,	the sixth.
ستون	satō,	the seventh.
اتھون	athō,	the eighth.
نانٹون	nāō,	} the ninth.
نوں	navō,	
دھون	dahō,	the tenth.
یارھون	yārhō,	} the eleventh.
کارھون	kārhō,	
بارھون	bārhō,	the twelfth.
تیرھون	tērhō,	the thirteenth.
چوڈھون	čōḍhō,	the fourteenth.
پندرھون	pandrahō,	} the fifteenth.
پندرھون	pandhrō,	
سورھون	sōrhō,	the sixteenth.
سترھون	satrahō,	the seventeenth.

اَرْبَعُونَ	arḥō,	the eighteenth.
اَوْنِيَهُونَ	ūnihō,	the nineteenth.
وِيَهُونَ	vihō,	the twentieth.
اَيْكِيَهُونَ	ēkihō,	the twenty first.
بَا وَيَهُونَ	bāvihō,	the twenty second.
etc.	etc.	
تَرِيَهُونَ	trihō,	the thirtieth.
چَالِيَهُونَ	čalihō,	the fortieth.
پَنجَاهُونَ	pañjahō,	the fiftieth.
سَتَهِيَهُونَ	sathyō,	the sixtieth.
سَتَرِيَهُونَ	ṣataryō,	the seventieth.
اَسِيَهُونَ	asyō,	the eightieth.
نَوِيَهُونَ	naviyō,	} the ninetieth.
نَوِيَهُونَ	navēō,	
سَوِيَهُونَ	saviyō,	} the hundredth.
سَوِيَهُونَ	sau-ō,	
سَيَهُونَ	sai-ō,	

Of compound numbers only the last takes the form of the ordinal and is inflected, as:

هِكُ سَوِيَهُونَ هِكُ سَوِيَهُونَ hiku sau peheryō, the one hundred and first.

بَا سَوِيَهُونَ bā saviyō, the two hundredth.

بَا سَا بِيَهُونَ bā sā biō, the two hundred and second.

هَزَارُونَ	hazārō,	} the thousandth.
سَهَسُونَ	sahāsō,	

*Annotation.* The ordinals are regularly derived from the Prākṛit; پہريون peheryō, the first, though, has not followed the traces of the Prākṛit (= पठम), but taken its own course of assimilation; Sansk. प्रथम, thence: pahama; the m of pahama has been changed in a rather unusual way to l (r), pahala, pahara, thence the Sindhī: paharyō or peheryō. Hindūst. and Panjābī: pahilā, Marāṭhī likewise: pahilā. بيو biō, the second, points back to the Prākṛit वीञ्च (shortened from विदिञ्च), and the other form बिजो bijō, corresponds to the Prāk. दुइञ्ज. تريتو triō, the third, coincides with the Prākṛit तीञ्च, with this difference, that original r has been preserved in Sindhī. چونهون čōthō, the fourth, Prākṛit चउट्ट; the original dental (th) has been preserved in Sindhī. The following ordinals are all regularly derived from the cardinals, by adding the affix ō corresponding to the Sansk. affix तम, which has in Sindhī been changed to ō by the elision of t (compare: Introd. §. 9). In Hindūstānī and Panjābī tama has been similarly changed to vā, in Marāṭhī to vā; the Gujārātī has preserved the affix mō, and the Bangālī even the whole affix tam.

## §. 25.

**Inflexion of the ordinals.**

The ordinals are regularly inflected as adjectives according to their respective terminations:

## SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	پهريون peheryō.	پهري peherī.
Format.	پهري peherē.	پهري peheriā.
Vocat.	پهريان peheryā.	پهري peherī.

## PLURAL.

Nom.	پهريان peheryā.	پهريون peheryū.
Format.	پهري peheryē.	پهري peheryē (peheriē).



Format.	$\left\{ \begin{array}{l} \text{پھریان} \text{ peheryā.} \\ \text{پھریانہ} \text{ peheryane.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{پھریان} \text{ peheryā.} \\ \text{پھرین} \text{ peherine.} \\ \text{پھریونہ} \text{ peheryune.} \end{array} \right.$
Vocat.	$\left\{ \begin{array}{l} \text{پھریان} \text{ peheryā.} \\ \text{پھریو} \text{ peheryō.} \\ \text{پھریو} \text{ peheryau.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{پھریون} \text{ peheryū.} \end{array} \right.$

پھریون ویری پانھن جو آھ نَحْسُ نَحْسُ نَادَانُ

His first own enemy is the unlucky, wretched, ignorant man. Sh. Barvō Sindhī, Chōṭ. 18.

کوپا کلبی کوڈیا ساھو سلی دآر

ھکڑا بھائر بآ بھائر تریا جانی یار

In the fort of Kūfā are happy the heroes clad in armour,

The first are the brothers, the second the nephews, the third the beloved friends. Sh. Kēd. III, 2.

ایکویہنی ماہ عاشق کھی وٹو ویری پان

خفی تھتو محبوب سین باویہنی ماہ بچھان

On the twenty first (date) self was forgotten to (= by) the lover;

Consciousness became hidden with the beloved on the twenty second. Maj. 518, 519.

کارھین ڈینہ کرم ورتو ویراگین جو

On the eleventh day the kindness of the Bērāgīs returned. Sh. Rāmak. II, 11.

The date of the year is not expressed by the ordinals, but by the cardinals:

مَاهَ مُبَارَكِ رَمَازَانَ جِي سَنَويَهِنِي سَارِي  
 قَدَرِ رَاتِ قِصُو پُنُو ٿِينِهَ اَنگَارِي  
 اِڪَارَهَن سَا چِهَتَرِيهَ هِجَرَتَ هُو سَنُ  
 عَارَفِنِ جِي عِشَقِ جُو فَاوِلَ جُوڙِيُو قَنُ

On the twenty seventh of the blessed month of Ramazān, according to calculation,

In the night of power the story was completed, on a Tuesday.

It was the year of the Hijrat eleven hundred thirty six (= A. D. 1724, 8<sup>th</sup> June).

By Fāzil was composed the science of the love of the wise ones (i. e. Sūfīs). Maj. 829.

### §. 26.

## III. ARITHMETICAL FIGURES.

The arithmetical figures or names of the numbers are expressed by adjectives, which are formed by adding the adjective affix *ō* to the cardinal numbers; some few have also, in order to distinguish the arithmetical figures from the ordinals, the affix *kō*.

اِڪُو *ēkō*, هِڪُو *hikō*, containing the number 'one';

the number or figure 'one'.

بِڪُو *bikō*, the number 'two'.

ٽِرِڪُو *trikō*, " " 'three'.

چَوَنُڪُو *caūkō*, " " 'four'.

پَنجُو *panjō*, " " 'five'.

چِهڪُو *čhakō*, " " 'six'.

سَٽُو *satō*, " " 'seven'.

اٺهُو *aṭhō*, " " 'eight'.



## §. 27.

## IV. COLLECTIVE NUMBERS.

We have noticed already (§. 22), that the cardinal numbers may also be employed as collective numbers; but the Sindhī possesses also a peculiar kind of numerals, which express an aggregate sum; these are:

دَہاکو	ḍahākō,	the sum of ten; about ten.
وہارو	vihārō,	} the sum of twenty; about twenty.
ویہارو	vihārō,	
تِریہارو	trihārō,	} the sum of thirty; about thirty.
تِریہارو	trihārō,	
چالھیارو	čālhyārō,	the sum of forty; about forty.
پنجاہی	pañjāhī,	} the sum of fifty; about fifty.
پنجاہو	pañjāhō,	
ساتھیکو	sāthikō,	the sum of sixty, about sixty.

They are properly adjectives, formed by the affixes *kō* (§. 10, 24) and *ārō*, as: دَہاکو ḍahākō, making ten; وہارو virāhō, containing twenty. They may be constructed either as substantives with the noun in the Genitive, or as numeral adjectives, e. g.: دَہاکو چھوکرین جو ten boys, literally: a decade of boys, or: دَہاکو چھوکر.

To express more distinctly the indefiniteness of such a number, the adverb کھنُ khanu (literally: piece, portion, Sansk. खण्ड) is added to them as well as to the cardinal numbers; e. g.: وہارو کھنُ vihārō khanu, about twenty.

پنج ہزار کھنُ مرس ہئا

They were about five thousand men. Matth. 14, 21.

چَوْنُکُ čaūku, چَوْنِکِرِي čaūkirī, the sum of four, کَوْرِي kōrī, a score, are only used substantively, the latter generally in the Formative Plural کَوْرِيَن kōrē, in scores, as:

سَهَسِيَن شِکْرَانَا کَوْرِيَن بَهَالِ کَرِيَمِ جَا

In thousands are the thanksgivings, in scores the favours of the kind one (i. e. God). Sh. Surāg I, Epil. 1.

سَيِکِرُو saikirō, a hundred, is only used when speaking of interest, expressing our "per cent", as: بَ سَا رُوپِيَا پَنچِيَن رُوپِيَن سَيِکِرِي اُدھَارِيَم I borrowed two hundred rupees at five rupees by the hundred (i. e. at five per cent). The percentage may also be expressed by an adjective (a so-called Bahuvrīhi, cf. §. 12, II, 5), compounded of the respective amount and the adjective ōtirō, 'having above', as:

اِيکُوْتِرُو سَو one hundred having one above it, i. e. one  
per cent;

بِرُوْتِرُو سَو two per cent.

تِرُوْتِرُو سَو three per cent.

etc. etc.

Of the same kind are the compound adjectives, such as: چَوَانُو (سَو) čauāno (sau), one hundred having four Annas, i. e. 4 Annas per cent; تِرِپَانِيُو (سَو) tripānyō (sau), one hundred having three quarters of a rupee, i. e. at three quarters of a rupee per cent, etc. When مِتي mitī (interest) is used, سَو is omitted, as: نِيْدَهَوْتِرِي مِتي, interest of one and a half.

## §. 28.

## V. PROPORTIONAL NUMBERS.

The numerals denoting 'fold', are:

هَيْكُونُو	hēkūnō,	} single.
هَيْكُوٹُو	hēkūṭō,	

بَيْنُو	bīnō,	} twofold.
بِتُو	bitō,	

تَرِينُو trīnō, threefold.

چَمُونُو	čāunō,	} fourfold.
چَوْنُو	čaunō,	

پَنْجُونُو panjūnō, fivefold.

چَهْرُونُو čahūnō, sixfold.

سَتُونُو satūnō, sevenfold.

اَثْهُونُو aṭhūnō, eightfold.

نَاونُو naūnō, ninefold.

دَاهُونُو ḍahūnō, tenfold.

يَاَرْهُونُو yārḥūnō, elevenfold.

بَاَرْهُونُو bārḥūnō, twelvefold.

تَيْرْهُونُو tērḥūnō, thirteenfold.

چَوْدْهُونُو čōḍhūnō, fourteenfold.

پَنْدْهَرُونُو pandhrūnō, fifteenfold.

سَوْرْهُونُو sōrhūnō, sixteenfold.

سَاتْرَاهُونُو satrahūnō, seventeenfold.

اَرْهُونُو arḥūnō, eighteenfold.

اُونْهِيْهُونُو ūñihūnō, nineteenfold.

وِيْهُونُو viḥūnō, twentyfold.

اِيكِيهُونُو ēkihūnō, twenty-onefold.

تِرِيهُونُو trihūnō, fortyfold.

چَالِيهُونُو čalihūnō, fortyfold.

پَنجَاهُونُو panjāhūnō, fiftyfold.

سَتِهِيُونُو sathyūnō, sixtyfold.

سَاتَرِيُونُو sataryūnō, seventyfold.

اَسِيُونُو asyūnō, eightyfold.

نَوِيهُونُو navēūnō, ninetyfold.

سَاُونُو saūnō, hundredfold.

In the same way the affix ūnō (cf. §. 10, 28) is added to the fractional numbers, as:

اَدِهُونُو adhūnō, one half-fold.

سَوَاُونُو savāūnō, one (or a certain sum) and a quarter-fold.

دِدِهُونُو dēdhūnō, one and a half-fold.

اَدِهَاُونُو adhāūnō, two and a half-fold.

جَدُهِيَن اَنَدُو تَدُهِيَن پَان كَهَان پِينُو دُوَزَخ جُو بَارُ

تَهَا كَرِيوس

When he has been brought over by you, then you make him twofold more a child of hell, than yourselves. Matth. 23, 15.

بِيَا بِيَج چَنكِي دَهَرْتِي تِي پِيَا سِي پَهَرِيَا كِي سُونَا كِي

سَتِهِيُونَا كِي تِرِيهُونَا

Other seeds fill upon good land; these brought forth fruit, some hundredfold, some sixtyfold, some thirtyfold. Matth. 13, 8.

## §. 29.

## VI. REDUPLICATIVE NUMBERS.

The numeral adverbs, denoting reduplication, are.

هيكارَ	hēkāra,	}	once.
هيكَرَ	hēkara,		
بهارَ	bihāra,	}	twice.
بِهَرَ	bihara,		
ترهَارَ	trihāra,	}	thrice.
ترهَرَ	trihara,		
چوهَارَ	čohāra,	}	four times.
چوهَرَ	čohara,		

The further reduplicatives are commonly made up by the cardinals with the nouns وَارَوُ vārō, بهيروُ or لِنکُو (linō).

*Annotation.* The affix هَارَ, or shortened هَرَ, has taken its origin from the Sansk. वार, Hindūstānī: bārah, Panjābī: vārī; in Sindhī v has been elided and euphonic h inserted.

## §. 30.

## VII. FRACTIONAL NUMBERS.

The fractional numbers are of two kinds; they are either substantives or adjectives;

a) substantives are:

چوتھو	čōthe,	}	a quarter.
چوتھائی	čōthāī,		
چوتھو	čōthō,		



- پاء pāu, a quarter; Plur. پَاو pāva or پَا pā.  
 تِرہائی trihāī, a third.  
 اَدھ adhu, a half.  
 سَوائی savāī, one and a quarter; a quarter more  
 (than the whole).  
 سَادھ sādhu, one half more (than the specified sum).  
 دِیدھ dēdhe, one and a half.

b) adjectives are:

- |               |   |                                    |
|---------------|---|------------------------------------|
| پُونُو paunō, | } | one quarter less (than the whole). |
| مُنُو munō,   |   |                                    |
| اَدھ adhu,    | } | half.                              |
| اَدھو adhō,   |   |                                    |
- سَوā savā, one quarter more (than the whole).  
 سَادھَا sādḥā, one half more (than the whole).  
 دِیدھ dēdhu, one and a half.  
 اَدھائی adḥāī, two and a half.

*Annotation.* چوتھو, چوتھائی, چوتھ is derived from the Sansk. चतुर्थांश, Hindūstānī cauth, cauthāī; in the same way تِرہائی is derived from the Sansk. तृतीयांश, Hindūstānī tibāī. پاء corresponds to the Sansk. पाद, Hindūstānī pāō; the adjective پُونُو has sprung from the Sansk. adj. पादोन, Hindūst. paunā, Marāṭhī pāūṅ; the origin of مُنُو is doubtful. اَدھ is substantive and adjective at the same time, Sansk. अर्ध, Hindūst. ādhā. سَوائی and the adjective سَوā are derived from the Sansk. सपाद, having a quarter, Hindūst. and Marāṭhī: savā; سَادھ and the adjective سَادھَا (Plur. m.) from the Sansk. adjective सार्ध, having a half, with a half, Hindūstānī (Instrum.)

sārhē. **ثِيْدَه** and the adjective **ثِيْدَه** are apparently derived from an unusual Sansk. compound **चि + अर्ध**, having three halves, Hindūst. dēṛh, Panjābī dēdh, Marāṭhī dīd. **اَدَّهَائِي** has drawn its origin from the Sansk. **अर्धवय**, Hindūst. aṛhāi, Panjābī dhāi, Marāṭhī adīts.

In reference to the use of these fractional numbers it is to be observed, that **مُنُو** is generally used with units, and **پُونُو** with two, three etc., as: **مُنُو رُوپِيُو**, a rupee wanting a quarter = three quarters of a rupee; **پُونَا پَه رُوپِيَا** two rupees wanting a quarter = one rupee and three quarters; **پُونُو سُو** one hundred wanting a quarter = 75. **سَوَا** one quarter more, as: **سَوَا سِيَر** one sēr and a quarter; **سَوَا تَرِي سِيَر** three sērs and a quarter.

**سَوَا** is not inflected in the Singular, nor in the Nominative Plural, but it has a Formative Plural masc., viz.: **سَوَايِنِ** savāine, **سَوَايَانِ** savāyane or: **سَوَايِيْنِ** savāē, and fem. **سَوَايِنِ** savāine or: **سَوَايُونِ** savāyune; but generally it is not inflected at all, e.g.: **سَوَايِنِ چِيْنِ مَنِيْنِ سِيْنِ** with four maunds and a quarter or: **سَوَا چِيْنِ مَنِيْنِ سِيْنِ**. **سَوَا** may also precede **سُو**, **هَرَارُ** etc., as: **سَوَا سُو** one hundred and a quarter = 125; **سَوَا هَرَارُ** one thousand and a quarter = 1250.

**اَدُه** adhu, half, is a common adjective and used accordingly.

**سَاَدَهَا** sādḥā, adding one half, is only used with nouns of number subsequent to 'two', and therefore ever found in the Plural; its fem. is **سَاَدِهِيُونِ** sādhiyū.

تَدِهِن سَادَهَا نَنَوْن سِيرَ سِنْدَرُ نُرَاژِي تَوْرِي

Then she weighs with a balance nine sērs and a half of read lead. Maj. 320.

دِهْدَه dēdhu, one and a half, is only used in the Singular and not compounded with other numbers, as: دِهْدَه اَنُو one Anna and a half; دِهْدَه رَتِي one ratī and a half.

اَدَهَائِي adhāī, two and a half, is only used in the Plural, without distinction of gender in the Nominative; in the Formative Plural it makes for the Masc. اَدَهَائِي adhāine, اَدَهَائِي adhāyane or: اَدَهَائِي adhāiē, and for the fem. اَدَهَائِي adhāine, اَدَهَائِي adhāyune; اَدَهَائِي adhāiē; اَدَهَائِي كَجَم two yards and a half; اَدَهَائِي تَوِيُون two Tōis and a half; Formative: اَدَهَائِي كَجَم; اَدَهَائِي etc.

From these fractional numbers another kind of adjectives has been derived, implying "consisting of, computed at such a rate, standing in such a relation", as:

پَانِيُو pānyō or پَانِيَكُ pānyaku, only used in the compound: تَرِپَانِيُو or: تَرِپَانِيَكُ, computed at at three quarters of a rupee.

پَاو pāo, compounded with cardinal numbers, as:

تَرِي پَاو, consisting of three quarters.

سَوَايُو savāyō, computed at  $1\frac{1}{4}$ .

دِهْدَه دِهُو dēdho, consisting of  $1\frac{1}{2}$ .

دِهْدَه دِهُون dēdhuō, standing in the  $1\frac{1}{2}$  place.

اَدَهَائِي adhāyō, consisting of  $2\frac{1}{2}$ .

اَدَهَائِي adhāō, standing in the  $2\frac{1}{2}$  place.

These are used as common adjectives and inflected and constructed accordingly.

The other fractional numbers may be made up by compositions, as:

آءِ اَدھُ پآءِ adhu pāu =  $\frac{1}{8}$ .

آءِ دَءِءِءِ پآءِ dēdhu pāu =  $\frac{3}{8}$ .

ءِ بآءِ تَرِهَآءِ bā trihāi =  $\frac{2}{3}$ .

ءِ پونآءِ بآءِ paunā bā =  $\frac{1^3}{4}$ .  
etc. etc. etc.

Fractions with special application are:

پآءِ پآءِ pārupō,	}	a quarter of a rupee.
پآءِ پآءِ pāilī,		
پآءِ پآءِ pāine,		

پآءِ پآءِ pāirī, the quarter of a گچ (yard).

لآءِ lārī, one third of a rupee.

آءِ آءِ adhēlī,	}	half a rupee piece.
آءِ آءِ adhiō,		

آءِ آءِ adhirī, half a gaḷ, or half a ḍamirī (ڊمڙي).

## Chapter XI.

### Pronouns.

#### §. 31.

The personal pronoun is in Sindhī of two kinds: it is either used as an absolute pronoun or as a suffix, acceding to nouns, adverbs or verbs.

## I. PERSONAL PRONOUNS.

The Sindhī has a personal pronoun only for the first and second person Singular and Plural, the third person is made up by means of demonstrative pronouns. A remnant of the old (now lost) personal pronoun of the third person has been preserved in the pronominal suffix of the third person, as we shall see hereafter.

## 1) The personal pronoun of the first person.

There are two forms in common use for the first person Singular, **آٺُون** āṭū, and shortened **آ** ā; besides these **مَان** mā or **مُون** mū are also dialectically used in Sirō.

The great deterioration of the language is strikingly illustrated by the present forms of the absolute pronouns. The Prākṛit form is **अहं** or **अहञ्** (Sansk. **अहं**); but in the corrupted Apabhranṣa dialect, the mother of the modern Sindhī, we meet already the form **हउं**, from **हमु** (by elision of **म**), from which the Sindhī āṭū has drawn its origin (Lassen, §. 183); the other form ā has been simply contracted from **अहं**. The two other forms mā and mū are originally the Accusative, Sanskrit **मा** (Prākṛit shortened **मं**), and are still used as the Formative Singular.

The Genitive **مُنهن** mūhū or **مُنهن** mūhē, with the adjective affix **جو** jō, is to be referred to the Prākṛit Genitive **मह** (Sansk. **मम**), Apabhranṣa **महु** (Lassen §. 183), the vowels being nasalized in Sindhī.

The Nominative Plural is **آسین** asī, Prākṛit **अम्हे** (Sansk. root **अस्म**); in Sindhī m has been elided and final ē changed to ī (= ī); the Formative **آسان** asā

corresponds to the Prākṛit Genitive Plural **अम्हाण** (Sansk. **अस्माकं**).

*Annotation.* In the cognate dialects the Accusative has similarly been used for the Nominative; Marāṭhī *mī* (inferior Prākṛit dialect **मई**, Lassen §. 183, 2), Formative *ma* (Prākṛit Genitive **मह**); Hindūstānī *maī*, Formative *mujhē* or *mujh* (Prākṛit Genitive **मज्ज**); Panjābī: *maī*, Formative *maī*; but Gujārātī: *hū*, Formative *ma*. In the Plural the Marāṭhī has in the Nominative *āhmī*, in the Formative *āhmā*; the Hindūstānī *ham*, Formative *ham* or *hamō*; the Panjābī *asē*, Formative *asā*; the Gujārātī *hamē* or *hamō*, Formative *ham* or *hamō*.

#### Inflexion of the first personal pronoun.

آئون̄ āū or آن̄ ā, I.

#### SINGULAR.

Nom.	آئون̄ āū, آن̄ ā; مان̄ mā, مون̄ mū;
Format.	} مون̄ mū, مان̄ mā; آن̄ ā.
Instrum.	
Genit.	مُون̄هون̄ mūhū jō; مُون̄هون̄ mūhē jō; مُون̄هون̄ mū jō; آن̄ ā jō.
Dative.	} مُون̄هون̄ mū khē; مان̄ mā khē.
Accus.	
Ablat.	مُون̄هون̄هون̄ mūhā; مُون̄هون̄هون̄ mūk hā or مَان̄هون̄هون̄ mā khā.

#### PLURAL.

Nom.	آسِين̄ asī, we.
Format.	} آسان̄ asā; آسان̄هون̄ asāhē; آسان̄هون̄ asāhū.
Instrum.	
Genit.	آسان̄هون̄ asā jō, آسان̄هون̄هون̄ asāhē jō.
Dative.	} آسان̄هون̄هون̄ asā khē; آسان̄هون̄هون̄ asāhē khē.
Accus.	
Ablat.	آسان̄هون̄هون̄ asā khā etc.

آن چي ڏٺها هون تڏ آلهه ڪارن مڱالهه ڪريو  
 ٻين منهن جا رُون راتوڏينهان ان ڪهي

If they have been seen by you, for God's sake tell (me).  
 After them my eyes weep night and day. Sh. Hus.  
 X, 22.

ڪي نه جهڏينديس جاني ان جو ڏيامتا

By no means I shall give up my friend till the day  
 of resurrection. Sh. Kēd. IV, Epil.

قاصي مون ڪهي ڪينئي هينين ميان پستو مريض

Kāzī, why doest thou beat me, having seen me ill,  
 o friend! Maj. 251.

مونهانئي اڪي هوند ڪهريون سبهه ڪهڙا ڪهني

Even before me all would have perhaps slid down  
 (into the river) having taken their jars. Sh. Suh. I, 4.

آهيس آر آلهه سين اسان ڏهن ايمان

She in bashful before God and faithful towards us.  
 Maj. 671.

اسانهون وهي وڙو نينه سڀريان سين

Our love flows excessively with our sweethearts.  
 Maj. 675.

2) The personal pronoun of the second person.

The pronoun of the second person is **تُو** tū, which  
 points rather to the Sansk. त्वं, than to the Prāk. तुम;  
 the Formative and Instrumentalis **تُو** tō is derived from  
 the Prāk. Instrum. **تُو** tū; the Genitive **تُنهن** tūhū or **تُنهن**  
 tūhē (with جو etc.) corresponds to the Apabhranśa Ge-  
 nitive **तुहं**.





Gen. } تُوهُنْ جُو tūhū jō (tūhē jō); تُو جُو tō jō.

Dative. } تُو كِهِي tō khē.

Accus. } تُو كِهِي tō khē.

Ablat. } تُوهُانْ tōhā; تُو كِهَانْ tō khā.

## PLURAL.

Nom. } تَوُهِيں tāvhi; تَوِيں tavī; تَاهِيں tahī; تَائِيں tai.

اَوُهِيں avhī (avhē); اَوِيں avī; اَاهِيں ahī; اَائِيں aī;  
اَانْ aī; اَانْ aī.

Format. } تَوُهَانْ tāvḥā, تَاهَانْ tahā; اَوُهَانْ avḥā; اَاهَانْ ahā;  
Instrum. } اَانْ ā.

Gen. } 

تَوُهَانْ جُو	اَوُهَانْ جُو	} اَاهَنْ جُو āhē jō.
tāvḥā jō etc.;	avḥā jō;	
تَوَاهَنْ جُو	اَوَاهَنْ جُو	}
tavāhē jō;	avāhē jō	

Dative. } تَوُهَانْ كِهِي tāvḥā khē; اَوُهَانْ كِهِي avḥā khē.

Accus. } تَوُهَانْ كِهِي tāvḥā khē; اَوُهَانْ كِهِي avḥā khē.

Ablat. } تَوُهَانْ كِهَانْ tāvḥā khā etc.

The emphatic ī or hī, hī is very frequently joined to this pronoun in all its forms.

تُونِهِيں رَهِيںمِ رُوچَ مِيں تُوہِي ڈَانَهَ نِيں

Even thou remainest in my heart; only towards thee my eyes (are directed). Maj. 211.

سَتَهَمِ سَاهِيَرِنِ جَا طَعْنَا تُوہِي لَاهَ

Even for thy sake I have borne the tauntings of my companions. Sh. Mūm. Rānō I, Epil.

تُوہِي سَنَدُو مِيہِنُو بَهِي گَري گَدَهومِ

Even thy reproach has been welcomed by me. Maj. 341.

سَارِيَانِ گَا نَد سَرِيرِ مِينِ طَاقَتِ تَوْهَانَ دَهَارَ

Separate from thee I cannot find any strength in my body. Sh. Suh. II, 4.

مِيَانِ مَنَعِ مُونِ كَهِي اَنِينِ گَا مَدَ كَرِيوُ

O friends, do not hinder me at all! Maj. 95.

چَهَنِ چَهْدِيَنديَسِ كِي نَدِ كِي دُوسَ اَوَانِهِنِ جُو دَرُ

I shall not at all give up (your) shed nor your door, o friend! Sh. Barvō S. I, 16.

گَامِينِ اَهِنِ جِي كُرِ جِي آڏِ وَڏَاڻِي آهي

O handsome lady! the mark of your family is greatness. Sh. Um. Mār. II, 8.

پَرِنِي پُنجَنَاءِ اَنُونِ اَوَانِ سِينِ اَوَرِيَانِ

After my friend (is gone) I talk over with you my misfortunes. Sh. Hus. VI, 5.

## II. DEMONSTRATIVE PRONOUNS.

### §. 32.

1) The proximate demonstrative pronoun is **هي** hī, **هي** hē or **هيٺي** hīu (also pronounced: **هيٺي** hīu); in Lār initial h is commonly dropped, as: **اي** ī, **اي** ē, **ايٺي** iu. The base of this pronoun is ī (cf. Bopp §. 360 sqq.); in the Formative another pronominal base is substituted, i-na, (Bopp §. 369; compare also the inflexion of **इदम्** 'this' in Sansk.).

*Annotation.* The Marāṭhī form of this demonstrative is hā, Formative: yā (Prākṛit **अयं** = Sansk. **अयम्**); Hindūstānī: yeh, Formative: is (Sansk. **अस्य**); Plural: yē, Formative: in. Panjābī: ih, Formative: is, Instrument.: in; Plural: ih, Formative: inā.

## Inflexion of the proximate demonstrative.

هي hī, this.

Nom. هي hī; هي hē; هِيَّ hīu or هِئِ hīu, masc., 'this'; 'he'.  
هي hī; هي hē; هِيَّ hīa or هِئِ hīa, fem., 'this'; 'she'.

Format. }  
Instrum. } هِنِ hina or اِنِ ina, com.

Genit. هِنِ جَوِ hina jō or اِنِ جَوِ ina jō.

Dative. هِنِ كَهِي hina khē etc.

Accusat. { هِنِ كَهِي hina khē etc.  
هي hī etc.

Ablat. هِنِ كَهَانَ hina khā etc.; هِنَانَ hinā.

## PLURAL.

Nom. هي hī; هي hē, 'these'; 'they'; com.

Format. }  
Instrum. } هِنِ hine or اِنِ ine; هِنَانِ hinane or اِنَانِ inane.

Genit. هِنِ جَوِ hine jō; هِنَانِ جَوِ hinane jō.

Dative. هِنِ كَهِي hine khē; هِنَانِ كَهِي hinane khē.

Accus. { هِنِ كَهِي hine khē etc.  
هي hī; هي hē.

Ablat. هِنِ كَهَانَ hine khā etc.

There is also an emphatic form of this pronoun:  
هِيَّيْ hēi, this very one.

پُرُنْ پُنْهِنِي پْتِه مِينِ اِيَّيْ سَعَادَتِ سَنْدِيَامِ

To travel after Punhū, this is my happiness. Sh.  
Maḥ. III, 1.

هِنِ پَانِي سِينِ پَانِهِنِ جَوِ مُورِ نَهْ مَتَهَوِ دَهَوِ

With this water she does not wash at all her head.  
Sh. Suh. Čhōt. 3.

مَثَوِي مُورَانِيَيْن مَن مِين اِن كَهِي هُئِي

Nothing but wickedness has been in his heart.  
Maj. 244.

هَدِهِيَن نَد هُونَدُو هِنَان پُوَه عَالَم مِين

Never it will be after this in the world. Sh. Khā-  
hōr. III, 11.

چِيكُو هِيَن نَنَدَهِيَن مَنجَهَانَ هِيكُزِي كَهِي تَهَدَهِي پَانِي

جُو كَتُورُو پِيَارِي

Whoever shall give to drink unto one of these little  
ones a cup of cold water. Matth. 10, 42.

خُدَاء هِن<sup>1</sup> پَهَنِيَن مُون اِبْرَاهِيَم لَاه پُتْر كَرِي تَهُو سَكَهِي

God can make sons for Abraham from these stones.  
Matth. 3, 9.

2) The emphatic proximate demonstrative is *ihō*, 'this very'; 'this here'. It is properly a compound pronoun, consisting of the demonstrative base 'i', and 'hō' = Sansk. *ह* (इह), and therefore inflected according to both terminations.

#### SINGULAR.

Nom. *ihō*; *ihō*; *iō*; *iō*; masc.<sup>2</sup>)

*ihā*; *ihā*; *iā*; *iā*; fem.

Format. } *inhē*; *inhī*; *inhia*; *ineha*; com.  
Instrum. }

Genit. *inhē jō* etc.

Dative. *inhē khē* etc.

1) It very rarely occurs, that the Singular of this pronoun is (after the manner of an adjective) joined to a noun in the Plural.

2) In poetry the form *ihē* also is to be met with.

Accus.	{ اِنْهِيْ كِهِيْ inhē khē etc. اِهْوِيْ ihō; m.; اِهَا ihā, fem.         }
Ablat.	

## PLURAL.

Nom.	اِهِيْ ihē, com.
Format.	{ اِنْهِنْ inhane; اِنْهِيْنْ inhine; اِنْهِيْنْ inhē.         }
Instrum.	
Genit.	اِنْهِنْ جُوْ inhane jō etc.
Dative.	اِنْهِنْ كِهِيْ inhane khē etc.
Accus.	{ اِنْهِنْ كِهِيْ inhanē khē etc. اِهِيْ ihē, com.         }
Ablat.	

The emphatic *ī* may also be added to this pronoun, to point the object out with still greater distinctness, as: اِهْوِيْ ihōī, this very same person, fem. اِهَاِيْ ihāī; Format. اِنْهِيِْيْ inhēī; Plur. اِهِيِْيْ ihēī; Format. اِنْهِيِْيْ or commonly: اِنْهِيْنْ inhī.

اِهْو سَانْتِيْ جُو سَبَبْ جُو بُدَا اُكَارِيْ بَار مَانْ

Even this is the cause of the Lord, that he draws forth the drowned ones from the eddy. Sh. Surāg. II, 16.

عَاشِقْ عَبْدُ اَلطِّيفِ چَرِيْ اِنْهِيْ يَهْ يَهْ پِنَا

The lovers, says Abd-ul-Latīf, have fallen into this very reflection. Sh. Kal. I, 8.

اِهِيْ كَمِ اِلْاِهِيْ ذَهْ تَهْ كُنْنِ مِيْنِ كِيْر كِهَرِيْ

Even these are the works of God; otherwise who wouldstep down into the whirlpools? Sh. Suh. VI, 13.

3) The demonstrative pronoun **اجهو** ijhō, 'this one present' is only used in the Nom. Sing. and Plural. It is apparently compounded of the base 'i' and the Sansk. pronoun **सः**, s being now and then changed in Sindhī to j, and even to jh (see: Introduction §. 11, 2).

## SINGULAR.

Nom. **اجهو** ijhō; fem. **اجها** ijhā.

## PLURAL.

Nom. **اجهي** ijhē, com.

**اجهي تها اچن کاک ککوريہ کاپري**

They come here; the faqīrs have been made tawny by the Kāk (river). Sh. Mūm. Rānō II, 3.

4) The remote demonstrative pronoun is **هو** hū or **هو** hō, in Lār pronounced **او** ū or **او** ō. The base of this pronoun, hū, is not in use in Sanskrit, but in Prākṛit a remnant of it has been preserved in the Genitive **हे**. Its theme must have been (according to Bopp, Comp. Gramm. §. 341) sva, from which 'hu' has been regularly formed. Its inflection quite agrees with that of **هي** hī, only hu (u) being substituted instead of 'hi' in the Formative.

*Annotation.* The Marāṭhī does not know this pronominal base; it only uses tō, corresponding to the Sindhī sō. In Panjābī we find uh, Instrum. un, and Formative us, Plur. uh, Formative unā. The Hindūstānī uses: woh, Formative us; Plural wē, Format. un (Hindūi: wah, Formative vā; Plur. wē, Formative: un). The Gujārātī, like the Marāṭhī, has only the theme tē.

## SINGULAR.

Nom. **هو** hū, **هو** hō, **او** ū, **او** ō, masc. } that; he, she.  
**هو** hū (**هو** hō), **هي** hūa; **او** ū, **اي** ua, fem.

Format.	} هُنَ huna; اُنَ una, com.
Instrum.	
Dative.	هِنَ كَهِي huna khē etc.
Accus.	} هِنَ كَهِي huna khē etc.
Ablat.	هُنَ هُنَانِ hunā, هُنَ هُنَاهَا hunahā, اُنَ unā; هِنَ كَهَانَ huna khā.

## PLURAL.

Nom.	هُو hū; هُو hō; هُوهُ hūe; اُوهُ ūe; هُوهُ hōe, com.
Format.	} هُنَانِ hunane, اُنَانِ unane; هِنَانِ hune, اِنَانِ une.
Instrum.	
	(emphatic: هُنَانِ hunā).
Dative.	هِنَانِ كَهِي hunane khē; هِنَانِ كَهِي hune khē etc.
Accus.	} هِنَانِ كَهِي hunane khē etc.
Ablat.	هِنَانِ كَهَانَ hunane khā etc.

پَرْدِهَانَ پِنْدَه كَرِي هَلِي آيُو هُو

Having travelled from a foreign country he had come. Sh. Sōr. I, 3.

هُو جَا پَايِنِ پِيرَ مِينِ تَنَهَانَ اَنَ جَتِي نَ جِيهِي

I am not worthy of that shoe, which they put on (their) foot. Sh. Kōh. III, 8.

اَنَ دَرِ سِيئِي اَكَهِيَا جِنِ وَجَايُو وَجُوْدُ

At that door those are accepted, who have lost their existence. Sh. Surāg. I, Epil. 2.

هُو مَحَلُّ هُو مِهْتَمُونِ هُو قَصَرَ قَاصِنِ

Those are the mansions, those the mosques, those the palaces of the Kāzīs. Maj. 137.

كُهُومَا كَالِهَ كَهَيِّ اِنْ وِدَهَا اوتَرَ اَسِرِي

Yesterday were raised by them the masts by the support of the north-wind. Sh. Surāg. III, 1.

5) The emphatic remote demonstrative is *أُهَوِ* uhō, 'that very'; it is formed in the same way as *اِهَوِ* ihō, only 'u' being substituted for 'i'.

## SINGULAR.

Nom.	<i>أُهَوِ</i> uhō or <i>أُوِ</i> uō, masc. <i>أُهَا</i> uhā or <i>أُأَا</i> uā, fem.
Format. } Instrum. }	<i>أُنْهِي</i> unhē; <i>أُنْهِي</i> nnhia; <i>أُنْهِي</i> uniha, com.
Genit.	<i>أُنْهِي جَوِ</i> unhē jō etc.
Dative.	<i>أُنْهِي كَهِي</i> unhē khē etc.
Accus.	{ <i>أُنْهِي كَهِي</i> unhē khē etc. <i>أُهَوِ</i> uhō, m.; <i>أُهَا</i> uhā, fem.
Ablat.	<i>أُنْهِي كَهَانَ</i> unhē khā.

## PLURAL.

Nom.	<i>أُهِي</i> uhē, com.
Format. } Instrum. }	<i>أُنْهِنِ</i> unhanē; <i>أُنْهِنِ</i> unhinē; <i>أُنْهِنِ</i> unhnē.
Genit.	<i>أُنْهِنِ جَوِ</i> unhanē jō etc.
Dative.	<i>أُنْهِنِ كَهِي</i> unhanē khē etc.
Accus.	{ <i>أُنْهِنِ كَهِي</i> unhanē khē etc. <i>أُهِي</i> uhē, com.
Ablat.	<i>أُنْهِنِ كَهَانَ</i> unhanē khā etc.

The emphatic *ī* may also be added to this pronoun, *أُهَوِي* uhōī, 'that very same', fem. *أُهَائِي* uhāī,



Formative: **أُنْهَيْتِي** unhēī, **أُنْهِي** unhī or **أُنْهِيْنَ** unahī.

Plural: **أُنْهَيْتِي** uhēī; Formative: **أُنْهَانِي** unhanī or **أُنْهِيْنَ** unhī.

اَکِي تَهِي سُوِي اُنْهِي سَنْدِي کَالْهَرِي

The story of that very (person) was heard before.  
Sh. Khāhōrī I, 11.

اُنْهِي كَهَر مِين اَچِي اُنْهِي بَار كَهِي ؕ اُنْهَ جِي مَاء مَرِيْمَ  
كَهِي دُسي هُن كَهِي پيرين پُوي پُوجَانُون

Having come to that very house (and) having seen that very child and its mother Mary, they fell at his feet and worshipped (him). Matth. II, 11.

هِي چَنْدَرُ اَهْوِي جُو هَتِ پَسِي تَهو پَرِنْتِي كَهِي

This one sees the moon, and that one, who is there, (sees his) friend. Sh. Kambh. I, 3.

سَدَا اَهَيْتِي تُو كَهِي سَارِنِ  
جِي نَ كَدِهِنِ مَنجُو كَامَ كُدَارِنِ

Even those remember thee always  
Who never live in a town. Sh. Sārangu II, Epil.

اُنْهِيْنَ دَانِ اَحْمَدِ چَوِي اَهْمِ سَكِ سَرَسِ

Even towards them, says Aḥmad, I have an immense longing. Umar Mārūī X. 1)

6) The remote demonstrative pronoun **اَجْهَوُ** ujhō, that one present, is, like **اِجْهَوُ** ijhō, only used in the Nom. Singular and Plural. It is compounded of the base 'u' and the Sansk. pronoun **सः** (see: **اَجْهَوُ**).

1) A poem, different from that contained in the Shāha jō Risāls.

## SINGULAR.

Nom. **اُجھو** ujhō; fem. **اُجھا** ujhā.

## PLURAL.

Nom. **اُجھي** ujhē, com.

## §. 33.

## III. THE RELATIVE PRONOUN.

The relative pronoun in Sindhī is **جو** jō, 'who', 'what', Sansk. **यो**, Prak. **जो**; the Formative Singular **جَنھن** jāhē corresponds to the Prakrit Genitive **जस्स** = **जह**, the vowels having been nasalized in Sindhī. The Nom. Plural is **جي** jē, as in Prakrit **जे**, and the Formative **جِن** jine or **جَن** jāne points to the Prakrit Genitive Plur. **जाण**, ā having been shortened in Sindhī.

*Annotation.* The cognate dialects do not differ essentially from the Sindhī; Marāthī: Sing. jō, Plur. jē; Gujarātī: Sing. jē, Plural jō; Hindūst.: Sing. jō or jau; Formative jis; Plur. jō, Formative jin or jinh; Panjābī: jō, Instrum. jin, Formative jis; Plur. jō, Format. jinā, Bangālī: jē or jime, Formative jāhā (Prāk. **जास**); Plur. jāhā-rā.

## SINGULAR.

Nom. **جو** jō, masc.; **جا** jā, fem.

Format. } **جَنھن** jāhē, com.  
Instrum. }

Genitive. **جو** جَنھن jāhē jō etc.

Dative. **جي** جَنھن jāhē khē.

Accus. **جي** جَنھن jāhē khē; **جو** jō; **جا** jā.

Ablat. **جَنھن** jāhē khā.

## PLURAL.

Nom. **جي** jē, com.

Format. }  
 Instrum. } جِنِ jāne; جِنِ jine; جِنِهِنِ jinhane; جِنِهِنِ jinhine.  
 جِنِ jīnane, جِنِ jīnine.

Genit. جُو جِنِ jāne jō etc.

Dative. کِهِي جِنِ jāne khē etc.

Accus. کِهِي جِنِ jāne khē; جِي jē.

Ablat. کِهَانِ جِنِ jāne khā etc.

In poetry the emphatic *i* very frequently is added to the Formative Sing. and Plur. of this pronoun, as:

Format. Sing. جَاهِي جِنِهِنِ jāhī; Format. plur. جَانِي jānī (also written جَانِي jānī), جَانِهِنِ jānhī (to be well distinguished from the Format. Sing.)

هُوَ جَا پڪَ پُنُهَنِي جِي چَتِيَان تَنِهِن جُوَاوُ

That, which is the spittle of Punhū, of that will I lick a drop. Sh. Sah. II, Epil. 2.

جِنِهِنِ کِهِي سِڪَ سَاهَرُ جِي سَا کِهِيڙُ نَه پُجِهِي کِهَاتَ

جِنِ کِهِي عِشَقَ جِي اَوَسَاتَ سِي وَاهَرُ بَهَائِنِ وَكِهَرِيُونِ

She, who has a longing for Sāharu asks not for a slope in the ferry;

Those, who thirst after love, consider the brooks as small steps. Sh. Suh. III, 4.

جِي سَنَجِهِيئي سَتِيُونِ سِي مَرُ سُرَ سَهِنِ

Those who have fallen asleep on the evening, suffer pains indeed. Sh. Khāhōrī III, Epil. 2.

وِينْدَا سِي اِيْمَانِ سِيْنِ كَلِمُو جِنِيْنِ وَاتِ

They will depart with faith, in whose mouth the creed is. Maj. 37.

أُمِّرْ وَنَجِي أَنْ جَرَكَهُوْ أَنْنَ وَجِ مَانَ  
 كَتَيْمِ جَنْهِيْنَ كَانِ سُوْ كُوْهِيَارُوْ كِيْمِ وَتُوْ

O mother, go and bring me the spinning wheel from the courtyard.

The mountaineer, for whose sake I have spun, is gone to Kēč. Sh. Hus. III, 8.

يُكُونُ سِيْ پَيْنِ سَرَ جَنْهِيْنَ جَا سَتِ مِيْنِ

Those drink draughts, whose heads are devoted. Sh. Jam. Kal. II, 25.

§. 34.

IV. THE CORRELATIVE PRONOUN.

The pronoun سُوْ sō is nearly always used as the correlative of جُوْ; it is seldom found isolated, in which case it retains its original signification 'that'. It corresponds to the Sansk. pronoun सः, Prāk. सो. The Formative Sing. تَنْهِيْنَ tāhē is derived from the Prāk. Genitive तस्स (Sansk. तस्य) = तह; the Nom. Plur. سِي sē differs so far from the Sanskrit and Prākrit (ते), as having retained the base of the Singular; the Formative Plural تَانِ tane is to be referred to the Prāk. Genitive ताण, ā having been shortened, as in जाण.

*Annotation.* All the kindred idioms know this pronoun; Marāṭhī: tō, Plur. tē; Gujārātī likewise: tē, Plur. tēō; Hindūst.: sō or taun, Formative tis; Nom. Plur. sō or taun, Formative tin, tinh or tinhō. Panjābī: sō, Instrument. tin, Formative tis; Plur. sō, Formative tinā. Bangālī: sē, Formative tāhā, Plur. tāhā-rā.

SINGULAR.

Nom. سُوْ sō; fem. سَا sā.

Format. } Instrum. }	تَنْهِن tāhē.
Genit.	جُو تَنْهِن tāhē jō etc.
Dative.	كَهِي تَنْهِن tāhē khē.
Accus.	كَهِي تَنْهِن tāhē khē; سُو sō; سَا sā.
Ablat.	تَنْهِن تَاهَا tāhā; تَنْهِن كَهَانَ tāhē khā.

## PLURAL.

Nom.	سِي sē; com.
Format. } Instrum. }	تَنِ tane; تِنِ tine; تِنَانِ tinane, تِنِينِ tinine; تِنَهِنِ tindhane; تِنِهِنِ tindhine.
Genit.	جُو تَنِ tane jō etc.
Dative.	كَهِي تَنِ tane khē etc.
Accus.	كَهِي تَنِ tane khē; سِي sē.
Ablat.	تَنِ تَانَا taneā; تَنِ كَهَانَ tane khā etc.

The emphatic *ī* may also be joined to this pronoun, as: Nom. Sing. سُوئِي sōī, fem. سَائِي sāī; Format. تَنْهِين tāhī. Nom. Plur. سِيئِي sēī, Format. تَنِي tanī or: تَنْهِين tanhī.

سُو هِيئِي سُو هُو سُو اَجَلُ سُو اَللّٰهُ

سُو پَرِين سُو پَسَاهُ سُو وِپَرِي سُو وَاَهْرُو

He is this, he is that; he is death, he is Allah.

He is friend, he is breath; he is enemy, he is helper.

Sh. Kal. I, 19.

سُوْمِرَا سَاهِي تَنْهِن سَتِي وَجْهَ مَ سَنَكْهَرُون

O Sūmirō! do not confine in fetters that chaste woman! Sh. Um. Mār. III, 9.

تَنهين ويلهه كِتومِ وَچَنُ وِپڑهيچَنِ سِينِ

In that very time I have made an engagement with the inhabitants of the jungle. Sh. Um. Mār. I, 1.

جَدِهِنِ سَتِيرونِ چِي پَنهَرِ پِيَرِ ٿَرِگَها كَري

تَدِهِنِ تَنهينِ كهِي سَاتَهَ سَتِيئي چَهَدِٿو

When they were fallen asleep, having stretched out their feet on the bed,

Then they were left behind by the caravan, whilst sleeping. Sh. Kōh. I, 8.

جَنهينِ سَنديِ مُنَهَ مِينِ سَوِينِ سَهَسِ نَكِنِ

تِنانِ وَدَهِيٿو هِيكَرُو تَدَ كِهَرُو تَهوَرُو تَنِ

In whose face there are hundred thousands of noses, Cut off from those one, then what obligation is it to them? Sh. Mūm. VI, 22.

### §. 35.

## V. INTERROGATIVE PRONOUNS.

1) The interrogative pronoun کِيرُ kēru, who?

This pronoun is only used absolutely. The Nominative base کِيرُ kēru is derived from the Sanskrit कीदृश, Prāk. केरिस (see Introduction §. 2, 6); but the Formative Singular कंहē, and the Format. Plural कनि kane point back to the Sansk. कः; Genitive Sing. कस्य, Prāk. कस = कह; Genitive Plural in Prākrit कारण, the ā of which has been shortened in Sindhī.

*Annotation.* The cognate idioms fall back on the Sansk. base कः (i. e. on the Accus. Sing. कं), as Marāṭhī and Gujarātī: kōṇ; Hindūst.: kaun, Format. kis; Plural kaun, Format.

kin, kinh, kinhō; Panjābī: kaṇ, Instrument. kin, Format. kis; Plural kaṇ, Formative kinā. Bangālī: kē, Formative kāhā; Plural kāhā-rā.

## SINGULAR.

Nom.	کیرُ kēru; fem. کیرَ kēra.
Format.	کِنِهِن kāhē, com.
Instrum.	
Genit.	کِنِهِن جُو kāhē jō etc.
Dative.	کِنِهِن کِهِي kāhē khē.
Accus.	کِنِهِن کِهِي kāhē khē.
	کیرُ kēru; کیرَ kēra.
Ablat.	کِنِهِن کِهَان kāhē khā.

## PLURAL.

Nom.	کیرِ kēre, com.
Format.	کِنِ kane, کِنِ kine; کِنِ kinane, کِنِ kinine;
Instrum.	
	کِنِهِن kinhane, کِنِهِن kinhine.
Dative.	کِنِ کِهِي kane khē etc.
Accus.	کِنِ کِهِي kane khē etc.
	کیرِ kēre.
Ablat.	کِنِ کِهَان khane khā etc.

کیرُ آنهين کِنِهَان هَلِين کِنِهَانِ نَالُوہ

Who art thou? from whence proceedest thou? what is thy name? Maj. 167.

کیرَ بَانِهِنِ کِنِ جِي کیرُ جَانِي کِنِاسِ

Who is the brahman woman? whose (Genit. Plur.) is she? who knows her? Sh. Maṣḍ. I, 14.

کیرِ هُما کیدانہ ونا کھڑی هُما جاتِ

Who have they been? wither are they gone? of what class have they been? Maj. 659.

2) The interrogative pronoun چہا čhā, what?

This pronoun is only used in a neuter sense and has no Plural. The Genitive جو چہا جو čhā jō etc. signifies: of what sort, of what kind? With the postpositions کھی khē, کان kāne, کھان khā, it signifies: what for? to what purpose? why? — It is derived from the Sansk. **किम्** what.

*Annotation.* The Hindūstānī uses kiā, the Panjābī kī and kiā, Format. kās; the Marāṭhī kāy (Formative kasā); Bangālī: ki, Format. kāha. Hinduī: kahā, Format. kāhe.

جي لُونِ جو سَوَانِ وَجِي تَه چہا سان سلونو تہي

If the savour of the salt goes, whit what shall it be salted? Matth. 5, 13.

3) The interrogative pronoun کوهہ kōhu, what?

This pronoun is only used in a neuter sense, just as the preceding one, and is indeclinable. It signifies very frequently 'why', 'what for'. In poetry it is occasionally shortened to کُھ kuhu.

As to its derivation it is identical with چہا (= kā, kahā), ā having been changed to ō in this instance. The same is also the case in Hinduī, where kaun, who? makes the Formative either in kā, kōhe or kāhe.

جِنَارِيسِ سَنبَهَارَ کوهہ گريندم گدِ جي

I have been made alive by remembering (him); what will he do to me having met (me)? Sh. Suh. IV, 7.



سَدَهِيَا سَرِي جُون كُه پِجَارُون كَن

Why do the vacillating ones talk of strong wine?  
Sh. Kal. II, 25.

4) The interrogative pronouns كِيهَو kēhō,  
کِيهَرَو kēhārō and کُجَارَو kujārō, what? which?

These three interrogative pronouns may either be used absolutely or adjectively with a substantive. Instead of كِيهَو kēhō the form كِيئَو kēō is also used in Lār; کِيهَرَو kēharō may also be written كِيهَرَو kēharō or it may be contracted to كِيهَرَو kērō; about their derivation see Introd. §. 2, 6. They are inflected regularly. The Dative Sing. of کُجَارَو, i. e. کُجَارِي كِهِي kujārē khē and the Ablative of the fem. Sing. کُجَارَتَان kujarēā (frequently also written کُجَارَتَا) is generally used as an interrogative adverb, 'why?' 'what for?'

کِيهِي پَر پَرِين دُکِهِي دَاتَارِن رِي

In which wise wilt thou, o afflicted one! pass (thy time) without the bountiful? Sh. Jam. Kal. IV, 16.

تِهَتُو کُجَارَو قِيَسَ کِهِي اچِئُو اِينِي چُون

What has happened to Qais? having come they speak thus. Maj. 39.

کُجَارِي کِهِي تُو کِئُو هِينِي پَنَهِن جُو حَال

Why has thy own state been made by thee thus?  
Maj. 655.

## §. 36.

## VI. INDEFINITE PRONOUNS.

- 1) The indefinite pronoun **ڪو** *kō*, any one;  
some one.

The root of this indefinite pronoun is the same as that of the interrogative (Sansk. **कोऽपि**); the Formative Sing. and Plural is therefore identical in both pronouns.

## SINGULAR.

Nom.	<b>ڪو</b> <i>kō</i> ; fem. <b>ڪا</b> <i>kā</i> .
Format.	} <b>ڪنهن</b> <i>kāhē</i> , com.
Instrum.	
Genit.	<b>ڪنهن جو</b> <i>kāhē jō</i> etc.
Dative.	<b>ڪنهن ڪهي</b> <i>kāhē khē</i> .
Accus.	} <b>ڪنهن ڪهي</b> <i>kāhē khē</i> .
Ablat.	<b>ڪنهن ڪهان</b> <i>kāhē khā</i> .

## PLURAL.

Nom.	<b>ڪي</b> <i>kē</i> , com.
Format.	} <b>ڪن</b> <i>kane</i> ; <b>ڪين</b> <i>kine</i> .
Instrum.	
Genit.	<b>ڪن جو</b> <i>kane jō</i> etc.
Dative.	<b>ڪن ڪهي</b> <i>kane khē</i> .
Accus.	} <b>ڪن ڪهي</b> <i>kane khē</i> .
Ablat.	<b>ڪن ڪهان</b> <i>kane khā</i> .

ڪم نہ ايندء ڪو ٻڌو پنهنجي ڇي پوکهڻي ري  
ڪنو نہ ڏين تهو ڪنهن ڪهي تون ميڙڻو مال دهرين

Nothing else will be of use to thee, except that,  
which thou hast sown thyself;

Not a grain givest thou to any one, accumulating  
thou hoardest up treasures. Mēnghō 10.

کي چيکن چين تي کي لهن سَرَقَنَدِنِ سَارَ

Some (lightenings) flash over China, some take notice  
of the Samarqandīs. Sh. Sār. IV, 12.

کَرِيَانِ بِي ذَكَنِ اَهَرَ اُنْهِيْنِ اَهِيَانِ

I do not other (work) for any, even his I am. Sh.  
Um. Mār. VII, 5.

The emphatic form of this pronoun is also in  
frequent use:

## SINGULAR.

Nom. کَوِي kōī, any one; fem. کَايِي kākī.

Format. کَنْهِيْنِ kāhī.

## PLURAL.

Nom. کِيِي kēī, or کَيِي kēī, کَيِي kēī, کَيِي kēī.

Format. کَانِي kanī or کَانْهِيْنِ kanhī.

دَرِ دُوسَنِ جِي کَنْهِيْنِ جُو هُونْدَا مُن جِيهَا مُشْتَاقَ

Because there will be at the door of my friends  
some (= several) longing like me. Sh. Jam. Kal. VIII,  
Epil.

کَنْهِيْنِ کَنْهِيْنِ مَارْهِيْنِ پِيِي کَد کَايِي

To some, some men some (peculiar) knowledge has  
been allotted. Sh. Sōr. I, 17.

Instead of the emphatic form of this pronoun کُو  
kō may also be repeated:

ڪو ڪو وِينُ ڪلالِ جو پِٽِي سِرِ پِٽُونِ

Some reproach of the liquor-seller (fem.) has fallen upon their gall-bag. Sh. Jam. Kal. IV, 18.

A neuter` form of ڪو is ڪِي kī, something, a little; it is not inflected.

ڪَنو ڏهيلي ڏاکهري ڪَمَنڊان ڪِي ڪارِ

With hard labour scoop a little out the heart from the sugar-cane. Golden Alphab. VI, 8.

With a negation ڪو signifies: no one, nobody, and ڪِي kī: nothing; for emphasis' sake they are frequently reduplicated, in which case the negation is put between them, as: ڪو ڌ ڪو ڌ kō na kō, nobody at all, ڪِي ڌ ڪِي kī na kī, nothing at all.

هِنَ رَمَانِي مِين بَهَلُو سُو بَهَائِي  
 جنهن وِيا ڌ وَچُه ڪُو ڌ پُٽُرُ ڌ پُهَائِي  
 ڌ ڪِي هَرُ ڌ هَجُ ڪِي ڌ ڪَهتھو ڌ ڪَهَائِي  
 هِيٽھ پُرَانِي مَتھي چَهَنڌ لَجَ ڌ لوہ ڪَائِي

In this time that one is a good comrade  
 Who has no children, no buffalo calf, no son and  
 no fortune;  
 Nothing in his bundle, nothing in his lap, no blanket,  
 no sack,

A rope, at the bottom old and at the top broken,  
 and no place whatever to live in. Golden Alphab. VII.

هَتُونِئِينِ هَمَراهُ تَهيندُءَ ڪُننَبَهَ مَنجھون ڪو ڌ ڪو

Not any one from thy family will be thy companion from hence. Mēnghō 3.

When **ڪو** is followed by the auxiliary verb **آهي** *āhe* (is) with a negation, a contraction takes places, as: **ڪونهي** *kōnhē* (instead of: **ڪو نه آهي**) there is nobody (m.), **ڪانهي** *kānhe* (f.); **ڪونهڪو** *kōnhēkō*, there is nobody at all (m.), **ڪانهڪا** *kanhēkā* (f.); **ڪينهيڪي** *kīhēkī*, there is nothing at all.

2) The compound indefinite pronoun  
**جيڪو** *jēkō*, whoever.

The original form of this pronoun is **جوڪو** *jōkō*, fem. **جاڪا** *jākā*, which alone is in use in the Formative Sing. and Plural, in the Nominative Sing. and Plural however the form **جيڪو** *jēkō* preponderates; it is composed of **جي** *jē*, if, and **ڪو** *kō*, literally: if any one. Instead of **جيڪو** or **جوڪو** the reduplicated relative **جوڙو** *jōjō* (and as its correlative **سوسو** *sōsō*) is likewise in use; it is inflected in the same way as the single **جو** (or **سو**).

The neutral form of this pronoun, **جيڪي** *jēkī*, whatever, is not inflected.

SINGULAR.

Nom.	<b>جيڪو</b> <i>jēkō</i> ; fem. <b>جيڪا</b> <i>jēkā</i> .
Format.	} <b>جنهن ڪنهن</b> <i>jāhē kāhē</i> .
Instrum.	
Genit.	<b>جنهن ڪنهن جو</b> <i>jāhē kāhē jō</i> etc.
Dative.	<b>جنهن ڪنهن کي</b> <i>jāhē kāhē khē</i> .
Accus.	} <b>جنهن ڪنهن کي</b> <i>jāhē kāhē khē</i> .
Ablat.	<b>جنهن ڪنهن کان</b> <i>jāhē kāhē khā</i> .

## PLURAL.

Nom.	چيڪي jĕkĕ.
Format.	} چنِ کِنِ jane kane; چِنِ کِنِ jine kine.
Instrum.	
Genit.	چو چنِ کِنِ jane kane jō etc.
Dative.	کهي چنِ کِنِ کهي jane kane khē.
Accus.	} چنِ کِنِ کهي jane kane khē. چيڪي jĕkĕ.
Ablat.	

چيڪا هوڙس هينئي مين تان سا مڪال سُنينس

Whatever (word) be in his mind, hear that his word.  
Maj. 43.

چيڪي چيپيندين چگديس کهي سو سَنگي تهيندء سان

Whatever thou wilt pray to the Lord of the world,  
that will be thy companion (i. e. to the other world).  
Mēnghō 9.

Instead of چوڪو jōkō the poets very frequently use  
کوجو, reverting the order of the two pronouns.

کا جا مڪالھ مگري پيچل ٻنڌهء مون

Whatever thing thou hast to say, o Bījalu, let me  
hear that! Sh. Sōr. II, 17.

جي جي ون چنکو پهل ڏ تها ڏنن سي سي وڏهي

باه مين تها وجهجن

Which trees soever give no good fruit, those are  
cut off and thrown into the fire. Matth. 7, 9.

There is also a reduplicated form of this pronoun:  
چيڪوڪو jĕkōkō, but it is only used in the Nominative Sing.  
and Plural.

## SINGULAR.

Nom. جِيڪوڪو jēkōkō; fem. جِيڪاڪا jēkākā.

## PLURAL.

Nom. جِيڪِيڪِي jēkēkē, com.

The neuter form of it is: جِيڪِيڪِي jēkīkī.

جِيڪوڪو پَنهن جي بهاءِ تي بي سَببِ تهُڙ ڪاوڙجي سَو  
عَدالَتَ جو دُھاري تھيندو

Whosoever is angry with his brother without a cause, he will be guilty of judgement. Matth. 5, 2.

*Annotation.* Another compound of ڪو is هَڪو harkō, every one, whoever (Hindūstānī: harkōī); it is only used in the Singular and inflected regularly, as:

Nom. هَڪو harkō, fem. هَڪا harkā;

Format. هَڪنهن harkāhē, com.

## §. 37.

## VII. THE RECIPROCAL PRONOUN

پان pāna, 'self'.

The reciprocal pronoun in Sindhī is پان pāna, 'self', in person, in contradistinction to پان pānu, s. m., one's own person or personality. It is derived from the Sansk. आत्मा, soul, self, which becomes in Prākṛit either अप्पा (Var. III, 48) or अप्पाण (Var. V, 45). From the latter Prākṛit form appāna, the Sindhī پان has sprung by dropping the first syllable 'ap'.

*Annotation.* The Marāṭhī reciprocal pronoun āpaṇ points likewise back to the Prākṛit appāna, whereas the Hindūstānī āp (possessive: ap-nā) is to be traced back to the Prākṛit form appā; similarly the Panjābī: āp, possessive āp-nā. In Gujārātī both Prākṛit forms reappear: āp, and possessive: āpaṇ-nō.

From the original signification of پَانِ pāna, 'soul' (like the Hebrew נַפְשׁוֹ), its application may be easily explained. It refers in a sentence always to the chief-subject, be it distinctly expressed or only tacitly understood. In the Genitive (جُو پَانِهَن pāhā jō etc.), which serves as a possessive pronoun, it may be translated by 'own'; but at the same time it points out with a peculiar nicety the subject, to which it must be referred, and may then be translated by the respective possessive pronoun, required by the subject.

## SINGULAR and PLURAL.

Nom. پَانِ pāna, self; masc. and fem.

Format. } پَانِ pāna.  
Instrum. }

Genit. جُو پَانِهَن pāhā jō; جُو پَنِهَن pāhā jō; پَانِ جُو pā jō (in Lār).

Dative. } پَانِ كِهِي pāna khē.  
Accusat. }

Ablat. پَانِ پَانِ pānā; پَانِ كِهَانِ pāna khā.

An adverbial form is پَانِهِنِ pānahī, of, from, by himself or themselves, in person; in a similar sense the Ablative پَانِ پَانِ pānā is also used.

پَانِهِنِ سُنَجَانِي پَانِ پَانِ كَرِ پَانِ لِهِي  
پَانِهِنِ پَسِي پَانِ كِهِي پَانِهِنِ هِيئِي مَحْبُوبُ

By himself he knows his own person; his own person takes notice of himself;

By himself he sees himself; by himself he is beloved. Sh. Kal. I, 18.

پَانِهِنِ جُو آهِنِ پَانِ آذُو عَجِيبنِ كِهِي

Thou thyself art thy own (i. e. thy soul's friend);



thou (thyself art) in presence of (thy) friends. Sh. Ābirī V, 12.

پُوجَا ڪَرِ مَه پَان ڪهي جُڙِي رڪهيج جُڙِي

Do not worship thyself; o Jōgī, keep (thy) devotion! Sh. Rāmakalī VII, 20.

تُون پَنهن جي بهاء ڪهي ڪينئ ڇوندين تَه مون ڪهي  
پَنهن جي آڪه مون ڪتر ڪڏهن ٿي

How wilt thou say to thy brother: let me pull out the mote from thy eye? Matth. 7, 4.

In this last sentence the subject, to which the reciprocal pronoun is to be referred, must be found out from the context or the emphasis of the speaker.

دھُرُ dhure is not a reciprocal pronoun, as alleged by Capt. Geo. Stack; it is the Locative of دھُرُ dhuru, 'extremity', 'exact spot' (Panjābī: dhur, adv.), used adverbially. The same is to be remarked of پِنْدَ pinḍe, which is the Locative of پِنْدُ pinḍu, s. m. 'body', and signifies: 'in person'. For this reason its Genitive is جو پِنْدَ جو pinda jō etc.

پر ڇهه پِنْدَ پانهن جو منجهس منهنه پايو

But ask thy own body (i. e. thyself), having turned thy face upon it. Golden Alphabet 43, 7.

'One another' is expressed in Sindhī in the following way:

هيننا هيڪڙا ٻين ڪهي سدائين سارين

Their hearts always remember each other. Maj. 200.

## §. 38.

## VIII. PRONOMINAL ADJECTIVES.

Under this head we class only such adjectives, as participate more or less of the nature of pronouns and are somewhat irregular in their inflexion, and such, as are derived from pronominal themes. All other adjectives, which may, according to their position in a sentence, supply the place of the pronoun, we exclude from this list, such as: **فُلَانُو** *fulānō*, a certain person, **هِكِرُو** *hikirō*, one, **بِنُو** *biō*, another, **سَجُو** *sajō*, whole, as they are treated and constructed as regular adjectives.

## 1) Indefinite pronominal adjectives.

We have to deal here with the pronominal adjectives **سَبُه** *sabhu*, whole, all, every one; the emphatic form of which is **سَبَهَوِي** *sabhōi*; with the compound **سَبَهَكُو** *sabhukō*, every one, and **مِرِيَوِي** *miryōi* or **مِرِيَوِي** *mirōi*, all, whole, every one.

a) The pronominal adjective **سَبُه** *sabhu*.

It is derived from the Sansk. **सर्व**, Prāk. **सव्व**; Hindūstānī: *sab* (Marāthī: *sarv*); in Sindhī *b* has been aspirated (as in Panjābī: *sabh*) on account of the elided *r* (see: Introd. §. 15, B. c.)

## SINGULAR.

Nom. **سَبُه** *sabhu*; fem. **سَبَه** *sabha*.

Format. } **سَبَه** *sabha*, com.  
Instrum. }

Genit. **جُو سَبَه** *sabha jō* etc.

Dative. **كَهِي سَبَه** *sabha khē*.

Accus.	{ سَبْهَ sabha khē. سَبْهُ sabhu; fem. سَبْهَ sabha.
Ablat.	

## PLURAL.

Nom.	سَبْهَ sabhe, com.
Format.	{ سَبْهَانِ sabhane, سَبْهِيْنِ sabhine; سَبْهِيْنِ sabhi- nine; سَبْهِيْنِ sabhē.
Instrum.	
Genit.	سَبْهَانِ جَوْ sabhane jō etc.
Dative.	سَبْهَانِ كَهِي sabhane khē etc.
Accus.	{ سَبْهَانِ كَهِي sabhane khē. سَبْهَ sabhe.
Ablat.	

In the Nom. Plur. we find occasionally سَبْهِي sabhē written, instead of سَبْهَ sabhe. In the Formative Plural سَبْهِيْنِ sabhē may be used, instead of سَبْهَانِ etc., when the noun immediately follows in the Formative (ē).

عَمْرٌ سَبْهَ عَبْتُ وَقْتٍ وَنَجَائِمٍ پَانْهِن جَا

My whole life is useless; my time (pl.) has been lost by me. Sh. Surāg. V, Epil.

اَللّٰهُ اَنْ پَرْنِي جَا سَبْهِي كَا جَ سَرِن

By Allah all the undertakings of that friend are carried out. Maj. 688.

پِئْتَهَا پِئْهِنِ پِرْتِ سِيْنِ نِيْتِ تَرْمَايُو نِيْنِ  
جِلْدَ سُوْنَهَارَا سَبْهِيْنِ پَرِيْنِ بِنَا مُعْحَفَ مَوْجَارَا

Sitting they read with love, causing always their eyes to shed tears;

Volumes beautiful in all ways, and other elegant books. Maj. 140. 141.

سَائِنِيْ جُو سَوَگَنْدُ جُو سَاجَنُ سَبِهَانُ سُنُهِنُو

It is an oath of the Lord (i. e. by the Lord), that my friend is the most beautiful. Sh. Barvō Sindhī II, 6.

b) The pronominal adjective سَبُهَوِيْ sabbhōi.

The inflection of سَبُهَوِيْ, 'all', 'whole', 'every one', is somewhat irregular.

## SINGULAR.

Nom. سَبُهَوِيْ sabbhōi; fem. سَبِهَائِيْ sabbhāi.

Format. } سَبِهِيْ sabbhēi; fem. سَبِهَائِيْ sabbhāia.  
Instrum. }  
etc. etc.

## PLURAL.

Nom. سَبِهِيْ sabbhēi, or: سَبِهَائِيْ sabbhāi, com.

Format. } سَبِهِيْ sabbhēi or: سَبِهِيْنِ sabbhinī.  
Instrum. }  
etc. etc.

Ablat. سَبِهَانِيْ sabbhināi or: سَبِهِيْنِيْ sabbhinēi.

آءِ پُنُهُونِ پِيْهيِ وَتَرَا سُرَ سَبِهِيْهيِ

Come in, o Punhū! all pains are gone! Sh. Dēsi II, Epil.

سَبِهِيْهيِ جِي سِيْدُ چَرِي آهيِ اَتِ اَمَانِ

The safety of all, says the Sayyid, is there. Sh. Ābirī V, 6.

تَوَدِيْ كِهِي تَعْظِيْمَ پِيْنِ سَبِهَانِيْهيِ اَمْرِيْ

To Tōdī (Suhinī) belongs more honour than to all (others). Sh. Suh. III, 9.

c) The pronominal adjective سَبْهُكُو sabhukō.

The compound pronominal adjective سَبْهُكُو sabhukō is inflected as follows:

## SINGULAR.

Nom. سَبْهُكُو sabhukō; fem. سَبْهَكَ سabhakā.

Format. سَبْهَكَنْهِن سabhakāhē, com.

etc. etc. etc.

## PLURAL.

Nom. سَبْهَكِي سabhakē, com.

Format. سَبْهَكِن سabhakane.

etc. etc. etc.

There is also a neuter form of this pronoun: سَبْهَكِي سabhukī. The emphatic form سَبْهَكُوِي سabhukōī is also used (see كُوِي).

سَانُونِ كَهْرِي سَبْهَكَ هِي سَرَهِي سِيَارِي

In Sāvan (July—August) every one slips (into the river), this one (goes into it) merry in the cold season. Sh. Suh. III, 17.

اَچَان دِيلَه سَبْهَكَنْهِن رَنجَان وَاجَهَائِي

I come at every time, using shifts I go. Sh. Barvō Sindhī II, 7.

پِي پِيَالُو عَشَقِ جُو سَبْهَكِي سَجْهوسُون

Having drunk a cup of love we understood every thing. Sh. Kal. II, Epil.

d) The pronominal adjective مِرْيُوِي miryōī.

The pronominal adjective مِرْيُوِي miryōī or مِرْيُوِي miryōī is inflected in the same manner as سَبْهَكُوِي sabhukōī.

## SINGULAR.

Nom.	مِرْيَوِي miryōi or: مِرْوِي mirōi; fem. مِرْيَايِي miryāi.
Format.	مِرْيَيْي miryēi or: مِرْرَيْي mirērī; fem. مِرْيَايَا miryāia. etc. etc. etc.

## PLURAL.

Nom.	مِرْيَيْي miryēi or مِرْرَيْي mirērī; مِرْرَايِي mirāi (in Lār); com.
Format.	مِرْرِينِي mirīnī; مِرْرِيَانِي miryanī. etc. etc.
Ablat.	مِرْرِينَان mirīneā or: مِرْرِينِي كِهَان mirīnī khā.

مِرْيَوِي چَنکو وَن چَنکو پَهْد تَهُو ڈِي

Every good tree gives good fruit. Matth. 7, 17.

جَمْن نَاهِي جَك مِين ڈِينَه مِرْيَيْي ڈُون

There is no living in the world; all the days (of life) are two. Sh. Kal. II, Epil.

مِرْرِينُون مَوَكَلدَ كَالَه كَنَدَا وَنَا كَاپَرِي

The devotees, taking yesterday leave from all, went off. Sh. Rāmakālī VII, Epil.

The Locative Sing. masc. مِرْرَيْي mirērī, 'in all', 'throughout', 'altogether', is very frequently used, where we would employ the simple adjective all, whole; but it is to be noticed, that the Locative مِرْرَيْي mirērī always follows immediately the noun, on which the stress is thus to be laid.

لَنکو کوسو واء لَوک مِرْرَيْي لَهَسْتُو

A hot wind has set in; the world in all (i. e. the whole world) has been singed. Sh. Ābirī I, 11.

رَأَوُ مِزِّئي رَتَ سَانَ كَارِنَ كَانَدَهَ كَكُورِ

The gravel-stone throughout (i. e. all) make red with blood for the sake of (thy) husband. Sh. Ābirī VIII, 8.

جَاجِكَ تَو مَتَهَاءَ مِلَكَ مِزِّئي كَهْزِرِيَانَ

O bard! upon thee (i. e. for thy sake) I sacrifice all (my) property. Sh. Sōr. IV, 10.

## 2) Correlative adjectives.

The Sindhī possesses a great facility to derive correlative adjectives from pronominal bases.

a) The pronominal adjectives, denoting 'quantity' are formed by affixing to the original Sanskrit-Prākṛit bases or other bases formed alike, the adjectival termination rō, as: **کیتِرُو** kētirō, how much? Sansk. **कित्यत्** Prāk. **केत्तिञ्च**. As similar phenomenon is to be noticed in the cognate idioms, as Hindūstānī: kittā and kit-nā; Panjābī: kit-nā; Marāṭhī: kitī or with the affix k: kitik; Gujarātī: kēt-lō; but Bangālī: kat.

b) The pronominal adjectives denoting 'size', are formed by affixing to the respective pronominal base the termination: **دَو** dō, as: **کیدُو** kēdō, how large? This termination is properly not an adjectival affix, but an adjective: **وَدَو** vaḍō, 'great', the first syllable of which is dropped in this composition. This is clearly proved by the Marāṭhī, as: kē-vaḍhā, how great, and the Gujarātī: kē-vaṭō (but Panjābī: kē-dā, as in Sindhī).

All these pronominal adjectives admit again of a diminutive form, by adding the affix rō (see §. 11), as: **کیدِرُو** kēḍirō, how small?

c) The pronominal adjectives denoting 'kind' are formed by adding to the pronominal bases kēha, jēha, tēha, ēha, hūa (ūha), the diminutive affix rō, in consequence of which the long vowel of the pronominal

base is shortened to its corresponding short one, as: **كَهْرَوُ** *kēharō*, of what kind or manner?

The pronominal bases, from which these three kinds of adjectives are derived, are: *ē* or *hē*, this; *ō* (*ū*) and *hō* (*hū*), that; the relative *jō* (*jē*), the correlative *sō* (*tē*), and the interrogative *kē*.

We exhibit them in the following survey:

From the base:	Quantity.	Size.		Kind.
<i>ē</i> or <i>hē</i>	<b>اِيتِرَوُ</b> <i>ētirō</i>	<b>اِيدَوُ</b> <i>ēḍō</i>	<b>اِيدِرَوُ</b> <i>ēḍirō</i>	<b>اِهْرَوُ</b> <i>ēharō</i>
	<b>هِيْتِرَوُ</b> <i>hētirō</i> this much.	<b>هِيْدَوُ</b> <i>hēḍō</i> as large as this	<b>هِيْدِرَوُ</b> <i>hēḍirō</i> as small as this	<b>هِيْرَوُ</b> <i>hiarō</i> of this kind.
<i>ō</i> or <i>hō</i>	<b>اَوْتِرَوُ</b> <i>ōtirō</i>	<b>اَوْدَوُ</b> <i>ōḍō</i>	<b>اَوْدِرَوُ</b> <i>ōḍirō</i>	<b>ا_uهْرَوُ</b> <i>uharō</i>
	<b>هَوْتِرَوُ</b> <i>hōtirō</i> that much	<b>هَوْدَوُ</b> <i>hōḍō</i> as large as that	<b>هَوْدِرَوُ</b> <i>hōḍirō</i> as small as that	<b>ه_uهْرَوُ</b> <i>huarō</i> of that kind.
<i>jō</i> ( <i>jē</i> ) and <i>sō</i> ( <i>tē</i> )	<b>جِيْتِرَوُ</b> <i>jētirō</i> as much	<b>جِيْدَوُ</b> <i>jēḍō</i> as large	<b>جِيْدِرَوُ</b> <i>jēḍirō</i> as small	<b>جِهْرَوُ</b> <i>jēharō</i> of which kind.
	<b>تِيْتِرَوُ</b> <i>tētirō</i> so much	<b>تِيْدَوُ</b> <i>tēḍō</i> so large	<b>تِيْدِرَوُ</b> <i>tēḍirō</i> so small	<b>تِهْرَوُ</b> <i>tēharō</i> of that kind.
<i>kē</i>	<b>كِيْتِرَوُ</b> <i>kētirō</i> <sup>1)</sup> how much	<b>كِيْدَوُ</b> <i>kēḍō</i> how large	<b>كِيْدِرَوُ</b> <i>kēḍirō</i> how small	<b>كِهْرَوُ</b> <i>kēharō</i> of what kind.

All these correlative adjectives are inflected regularly, according to their respective termination (masc. and fem.).

1) Not to be confounded with **كِيْتِرَوُ** is the interrogative pronominal adjective **كَنْثَوُن** *kāō*, which of more than two, Sansk. **कान्तम**; about its formation see *Introd.* §. 9.



## §. 39.

IX. PRONOMINAL SUFFIXES,  
attached to nouns and postpositions.

Instead of the inflected cases of the absolute personal and possessive pronouns the Sindhī uses very extensively the so-called suffixes or pronouns, which are affixed to nouns, postpositions (adverbs) and verbs. The use of these suffixes constitutes quite a peculiar feature of the Sindhī language and distinguishes it very advantageously from all the kindred idioms of India, which are destitute of pronominal suffixes; but at the same time the construction of the sentences is very frequently thereby rendered so intricate, that it presents great embarrassments to a beginner. In this respect the Sindhī quite agrees with the Paṣtō and the Persian, being the connecting link between the Indian and Iranian languages.

Here we shall describe the manner, in which the suffixes are attached to nouns and postpositions; the verbal suffixes will be treated in their proper place.

The pronominal suffixes, which are added to nouns and adverbs, are:

Singular.		Plural.
I pers.	م me.	اُون ũ or هُون hũ.
II pers.	ت e.	وَ va.
III pers.	س se.	ن ne or ن na.

The suffix of the I pers. Sing. me corresponds to the Prākṛit Genitive Sing. मे my; the Persian suffix is م — am, Paṣtō me, as in Sindhī.

The suffix of the II pers. Sing. t has sprung from the Sansk. Genitive Sing. ते, thy, t being elided in Sindhī according to Prākṛit rule (see Introd. §. 7). In Persian

final e (tē) has been dropped and t preserved (= at), whereas the Paṣtō has retained the original form of this pronoun, only with transition of the tenuis into the media = ॐ de.

The suffix of the III pers. Sing. se is to be referred to the Prākṛit Genitive से (shortened from अस्य), literally: hujus. In Persian it has become شـ, whereas in Paṣtō s has been changed to h (Zend hē) and then altogether elided = ې ē.

The suffix of the I pers. Plur. ū or hū accedes to postpositions only, no suffix of the I pers. Plur. being in use with nouns. It is a contraction from the Prāk. Genitive Plur. अहो, the first syllable being dropped in Sindhī. The Persian form is ما mā, Paṣtō مو mū or أم um.

The suffix of the II pers. Plur. ५ va is derived from the Sansk.-Prāk. Genitive Plur. वो; Persian on the other hand شما (pointing to the Sansk. Genit. Plur. युष्माकम्) but Paṣtō مو mū (m = v).

The suffix of the III pers. Plur. ne or na has apparently sprung from an old pronominal base न na, which is already in Pāli substituted for सो, that; the Prāk. Genit. Plur. would be रोहिं (cf. Lassen p. 325; Var. VI, 4), shortened ne, or na from राण.

These suffixes, according to their etymology, supply, when attached to nouns, the place of possessive pronouns; but when joined with postpositions or adverbs, they may stand in lieu of any inflected personal pronoun. The suffix however, which properly belongs to the noun, may also be attached to the verb, as will be explained under the verbal suffixes.

## §. 40.

**I. Pronominal suffixes attached to nouns.**

When a suffix accedes to a noun, its final vowel undergoes in some instances a change. But it is to be noticed, that the suffixes are not used promiscuously with nouns, but for the most part only with those referring to man, far less with those referring to animals or to inanimate objects.

In the Nominative Singular:

- 1) Nouns ending in 'u' undergo no change before the suffixes.
- 2) Nouns ending in  $\bar{o}$  generally shorten the same to 'u'; but  $\bar{o}$  may also keep its place before the suffixes.
- 3) Masc. nouns ending in  $\bar{i}$  change the same for euphony's sake either to *yu* or to *ya*.
- 4) Fem. nouns ending in  $\bar{i}$  change the same either to *ya* or shorten it to 'i'.
- 5) Nouns ending in 'e' (i) remain unaltered before the suffixes.

In the Formative Singular the suffixes accede to the final vowel without any further change, with the exception of nouns ending in  $\bar{o}$ , the Formative Singular of which terminates before suffixes in  $\bar{a}$ , and not in  $\bar{e}$ .

In the Nominative Plural a final long vowel is shortened respectively and final nasal *n* dropped before the suffixes; but final  $\bar{i}$  of masc. nouns is changed to *ya*, as in the Nom. Sing.

In the Formative Plural the suffixes accede to the termination *ne* without any further change.

Nouns ending in  $\bar{u}$  ( $\bar{ü}$ ) and  $\bar{a}$  are hardly ever found with suffixes; of nouns ending in 'a' there are some instances, but they are very rare, and only found in poetry. On the whole the suffixes are for the most part attached

to nouns ending in 'u' and ō, far less to those ending in ī (masc. and fem.) and 'e'.

The way, in which the suffixes are attached to nouns, may best be learnt from the following examples.

1) Nouns ending in u (masc.)

Nom. Sing. نَيْنٌ nēnu, eye; Format. نَيْنَ nēna.

*Nominative.*

Sing.	{	I pers. نَيْنِمُ nēnume, my eye.
		II pers. نَيْنِيْ nēnue, thy eye.
		III pers. نَيْنِسِ nēnuse, his eye.

*Formative.*

Sing.	{	I pers. نَيْنِمِ nēname; نَيْنِهِمِ nēnahime.
		II pers. نَيْنِيْ nēnae; نَيْنِهِ nēnahe.
		III pers. نَيْنِسِ nēnase; نَيْنِهِنْسِ nēnahīse.

*Nominative.*

Plur.	{	II pers. نَيْنُوْ nēnuva, your eye.
		III pers. نَيْنُنِ nēnune, their eye.

*Formative.*

Plur.	{	II pers. نَيْنَوِ nēnava; نَيْنِهِنَّوِ nēnahīva.
		III pers. نَيْنِنِ nēnane; نَيْنِهِنِ nēnahine.

Nom. Plur. نَيْنَ nēna; Form. نَيْنَانَ nēnane.

*Nominative.*

Sing.	{	I pers. نَيْنِمِ nēname, my eyes.	نَيْنِنِمِ nēnanime.
		II pers. نَيْنِيْ nēna-e, thy eyes.	نَيْنِنِيْ nēnanī.
		III pers. نَيْنِسِ nēnase, his eyes.	نَيْنِنِسِ nēnanise.

*Formative.*

	<i>Nominative.</i>	<i>Formative.</i>
Plur.	II pers. نَيْنَوِ nēnava, your eyes.	نَيْنَوِ nēnaniva.
	III pers. نَيْنِنِ nēnane, their eyes.	نَيْنِنِ nēnanine.

In the Formative Sing. there is instead of the suffix me, the form hime also in use, as: نَيْنِهَمِ nēnahime; and instead of se we find likewise the form hise, as: نَيْنِهَسِ nēnahise. In the Format. Plur. the suffix of the II pers. ě is generally contracted with the final e of the termination ne to ē (ē) or even ī, or hē is affixed, to avoid a hiatus, as: نَيْنِنِ nēnanē, نَيْنِنِ nēnanī or: نَيْنِنِه نēnanehe.

In poetry final 'u' is frequently lengthened again to ō before the suffixes; but final 'a' may also be likewise lengthened, if required by the metre, as: نَيْنَانَ nēnāna, instead of نَيْنَانَ nēnana.

Some nouns of this class, which do not change final 'u' in the Formative Singular, are somewhat irregular in attaching the suffixes. These are: پِيُ piu, father, بَهَاءُ bhāu, brother, مَاءُ māu, mother, دِهِيُ dhiu, daughter, نُهْ nuhu, daughter-in-law.

پِيُ piu, father.

SINGULAR.

Nomin. and Format.: پِيُ piu.

Sing.	I pers. پِيَمِ piume; پِيَامِ piāme; پِيَهَمِ piḥame; پِيَهَمِ piḥime, my father.
	II pers. پِيِيِ piu-e; پِيَاءِ piāe; پِيَهِيِ piḥē, thy father.
	III pers. پِيِسِ piuse; پِيَاسِ piāse; پِيَهَسِ piḥase, his father.

Plur.	{	II pers. $\text{پُورَ}$ piuva; $\text{پِيارَ}$ piāva; $\text{پِنْهَوَ}$ pinhava, your father.
		III pers. $\text{پِئِن}$ piuna; $\text{پِنْهِن}$ pinhune, their father.

## PLURAL.

Nomin.  $\text{پُورَ}$  piura; Format.  $\text{پِئِرَن}$  piurane or:  $\text{پِئِن}$  piune.

*Nominative.*

*Formative.*

Sing.	{	I pers. $\text{پِئِرَم}$ piurame, my fathers;	{	$\text{پِئِرَنِم}$ piuranime.
		II pers. $\text{پِئِرِي}$ piura-e, thy fathers;		$\text{پِئِنِم}$ piunime.
		III pers. $\text{پِئِرِس}$ piurase, his fathers;		$\text{پِئِنِس}$ piunise.

Plur.	{	II pers. $\text{پُورَوَ}$ piurava, your fathers; $\text{پِئِنِوَا}$ piuniva.
		III pers. $\text{پِئِرَن}$ piurana, their fathers; $\text{پِئِنِن}$ piunine.

$\text{بِهَاء}$  bhāu, brother.

## SINGULAR.

Nominative and Formative  $\text{بِهَاء}$  bhāu.

Sing.	{	I pers. $\text{بِهَائِم}$ bhāume; $\text{بِهَام}$ bhāme; $\text{بِهَائِن}$ bhā- name, $\text{بِهَائِنِم}$ bhānime, my brother.
		II pers. $\text{بِهَاء}$ bhā-e; $\text{بِهَائِي}$ bhānē, thy brother.
		III pers. $\text{بِهَاس}$ bhāse; $\text{بِهَائِس}$ bhānuse, his brother.

Plur.	{	II pers. $\text{بِهَائُوَا}$ bhāuva, $\text{بِهَائِنُوَا}$ bhānuva, your brother.
		III pers. $\text{بِهَائِن}$ bhāuna, their brother.

## PLURAL.

Nomin.: **بَهَائِرٌ** bhāura; Format.: **بَهَائِرِن** bhāurane or:

*Nominative.* **بَهَائِرِ** bhāune. *Formative.*

I pers.	<b>بَهَائِرِم</b> bhāurame, my brothers. etc.	}	<b>بَهَائِرِنِم</b> bhāuranime. <b>بَهَائِنِم</b> bhāunime. etc.
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**مَاء** māu, mother.

## SINGULAR.

Nominative and Formative: **مَاء** māu.

Sing.	I pers. <b>مَائِم</b> māume; <b>مَام</b> māme; <b>مَائِهِم</b> māḥhime, my mother.
II pers.	<b>مَاء</b> māe; <b>مَائِي</b> māne, thy mother.
III pers.	<b>مَائِسِ</b> māuse; <b>مَاسِ</b> māse; <b>مَائِسِ</b> māḥuse; <b>مَائِسِ</b> māḥise, his mother.
Plur.	II pers. <b>مَآو</b> māva; <b>مَائُو</b> mānuva, your mother.
III pers.	<b>مَائِنِ</b> māne; <b>مَائِنِ</b> māḥune, their mother.

## PLURAL.

Nomin.: **مَائِرٌ** māura; Format.: **مَائِن** māune.

*Nominative.* *Formative.*

I pers.	<b>مَائِرِم</b> māurame, my mothers; etc.	}	<b>مَائِنِم</b> māunime. etc.
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**دِهْيُ** dhiu, daughter.

## SINGULAR.

Nomin. and Format. **دِهْيُ** dhiu (**دِهْيَا** dhia).

Sing. I pers.	<b>دِهْيِم</b> dhiume; <b>دِهْيِم</b> dhiamē; <b>دِهْيِنِم</b> dhī- name; <b>دِهْيِنِم</b> dhīḥime, my daughter.
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Sing.	{	II pers. دِهِيَا dhiya-e; دِهِيَا dhīne, thy daughter.
		III pers. دِهِيَا dhiuse, دِهِيَا dhīase; دِهِيَا dhī-nuse, his daughter.

## PLURAL.

Nomin.: دِهِيَارُو dhiaru; Format.: دِهِيَا dhiune.

*Nominative.*

*Formative.*

I pers.	دِهِيَارُمُو dhiarume, my daughters.	دِهِيَانِمُو dhiunime.
	etc.	etc.

نُه نُه نُه nuhu (or: نُه), daughter-in-law.

## SINGULAR.

Nominative and Formative: نُه نُه nuhu.

Sing.	{	I pers. نُه نُه nuhume; نُه نُه nuhame; نُه نُه nuhiname; نُه نُه nuhinime, my daughter-in-law.
		II pers. نُه نُه nuhu-e; نُه نُه nuhē; نُه نُه nuhinē, thy daughter-in-law.
		III pers. نُه نُه nuhuse; نُه نُه nuhase; نُه نُه nuhinise, his daughter-in-law.
Plur.	{	II pers. نُه نُه nuhuva, your daughter-in-law.
		III pers. نُه نُه nuhune; نُه نُه nuhane, their daughter-in-law.

## PLURAL.

Nomin.: نُه نُه nuharu; Format.: نُه نُه nuhane.

*Nominative.*

*Formative.*

I pers.	نُه نُه nuharume,	نُه نُه nuhunime.
	my daughters-in-law.	
	etc.	etc.



A noun with suffixes may be followed by post-positions; in this case the suffixes are added to the Formative of a noun.

ماتَرُهِنِ چِيُو مَانَسِ كِهِي تَه تُون پَان پُجِهِنَسِ

The people said to his mother: ask him thyself.  
Maj. 42.

اَهُو پُتْرَه بِنِ پَوِي جُو بَهَانِمِ جُو سِرُ وَدَهِي

May that thy son fall into the forest (i. e. away with that thy son), who will cut off my brother's head.  
Story of Rāe Diāču p. 1.

اَمَرُ كَهِي كَهْرُوهُ مُونَهَانِ وَنَجِي سَاتَهَرُو

O mother, away with thy house (literally: to the well with thy house); away from me goes the little caravan.  
Sh. Hus. II, 7.

جَهْوَلِ نَه جِهَلِي سُنَهِنِي سَاتِرِ سَكِ سَنَدِيَاَسِ

جَنُهِنِ اِهَرِي جَاتِي عَاَجِرَانِ سَا مَرُ مَرَكِي مَاسِ

پَسِينِ جِي پَاسِ تَه كِي عِشَقِي آئِينِ

By no perplexity was Suhinī kept back; in the stream was her devotion;

From which poor (woman) such a one was born, that her mother may well boast:

If thou seest her father, thou mayst also love him a little. Sh. Suh. III, 13.

مَاهِ ۞ بَهَاتَرَه بَاهَرِ بِيْتَهَا آهِي

Thy mother and thy brothers are standing outside.  
Matth. 12, 47.

مَانَسِ ۞ بَهَاتَرَنَسِ بَاهَرِ بِيْتَهِي سَانَسِ مَگَالَهَاتِنِ كَهْرِيُو

His mother and his brothers, standing outside, wished to speak to him. Matth. 12, 46.

وَهَانَ جَانِ مَاتِهْ كَرِي وَسَارِي وَيَانِ  
تَانِ وَارِي جِينِي وَنَجِي هِنْتُونِ كِنِكْتُو كِينَانِ

When I sit in silence, having forgotten their abuses,  
Then my heart goes like sand, moaning after them.  
Maj. 679, 680.

أَجْ ذَ كَالِهَاتُونَ هُونِ ذِيْنَهَارِي نَجَهْرِي

To-day there is no talk (كَالِهَاءُ) of theirs; they are  
the whole day in the hut. Sh. Mūm. Rēnō V, 12.

## 2) Nouns ending in ō.

Nouns ending in ō do not differ essentially from those in 'u', as regards the annexion of the suffixes; they generally shorten final ō to 'u', but they may also retain the same in the Nom. Sing., which is frequently the case in poetry. The Formative Sing. always terminates in 'a', not in ē, when followed by suffixes. In the Nomin. Plural final ā may be likewise preserved before suffixes, instead of being shortened to 'a'.

مَاتِهْ mathō, head.

SINGULAR.

Nom.: مَاتِهْ mathō; Form.: مَاتِهِي mathē = مَاتِهْ matha.

*Nominative.*

*Formative.*

Sing.	{	I pers.	مَاتِهْمُ mathume,	{	مَاتِهْمِ <sup>1)</sup> mathame;
			my head;	{	مَاتِهْمِ mathahime.
		II pers.	مَاتِهِي <sup>2)</sup> mathu-e,	{	مَاتِهِي matha-e;
		thy head;		{	مَاتِهِي mathahe.
		III pers.	مَاتِهْسِ mathuse,	{	مَاتِهْسِ mathase;
			his head;	{	مَاتِهْسِ mathahīse.

1) In Sirō the people very commonly substitute 'i' instead of 'a' in the Formative Sing. as: مَاتِهْمِ mathime etc.

2) In poetry the long vowels may be retained, as: مَاتِهْوْ mathō-e, مَاتِهَانِ mathā-na.

Plur.	}	II pers. مَتَهَوُ your head; مَتَهَوُ مَتَهَهُوُ	mathuva, mathava; mathahīva.
		III pers. مَتَهُنِ their head; مَتَهُنِ مَتَهُهِنِ	mathune, mathane; mathabane.

## PLURAL.

Nomin.: مَتَهَا mathā; Format.: مَتَهُنِ mathane.

*Nominative.**Formative.*

Sing.	}	I pers. مَتَهُمِ mathame, مَتَهُمِ مَتَهُنِمْ	my heads; mathanime.
		II pers. مَتَهُيْ matha-e, مَتَهُيْ مَتَهُنِيْ	thy heads; mathani; mathanihe.
		III pers. مَتَهُسِ mathase, مَتَهُسِ مَتَهُنِسِ	his heads. mathanise.

Plur.	}	II pers. مَتَهَوُ mathava, مَتَهَوُ مَتَهُنِوُ	your heads. mathaniva.
		III pers. مَتَهُنِ mathane, مَتَهُنِ مَتَهُنِوُ	their heads. mathanine.

كَيْرُ أَنهَيْنِ كِنَهَانَ هَلِينِ كُجَاژُو نَالُوهُ

Who art thou, whence comest thou, what is thy name?  
Maj. 167.

جَتِي نَطْرُ نَاتَهْ جُو أَنِي اوتَارَانَ  
اِهِي اُهَنْجَانَانَ لِكَا بَهْنِنِ لُوَكْ مِينِ

Where the sight of the Lord is, there are their abodes.

These are their tokens: concealed they wander about in the world. Sh. Rāmak. II, 9.

## 3) Nouns ending in ī (masc.)

Nouns ending in ī (m.) generally change the same to ya, far less to yu, before the accession of the suffixes; in the Formative Sing. ē must always be changed to ya. The same is the case in the Nom. Plur., so that only the context can decide, whether a noun is put in the Nominative or Formative Sing. or in the Nominative Plural.

In poëtry a final short vowel may be lengthened before a suffix, as:  $\text{دهنياس}$  dhanyāse, instead of:  $\text{دهنيس}$  dhanyase.

## SINGULAR.

Nom.:  $\text{دهني}$  dhanī, master; Form.:  $\text{دهني}$  dhanya.

		<i>Nominative.</i>	<i>Formative.</i>
Sing.	I pers.	$\text{دهنيام}$ dhanyame, $\text{دهنيام}$ dhanyume, my master.	$\text{دهنيام}$ dhanyame.
	II pers.	$\text{دهنيام}$ dhanya-e, $\text{دهنيام}$ dhanyu-e, thy master.	$\text{دهنيام}$ dhanya-e. $\text{دهنيام}$ dhanyahe.
	III pers.	$\text{دهنياس}$ dhanyase, $\text{دهنياس}$ dhanyuse, his master.	$\text{دهنياس}$ dhanyase.
Plur.	II pers.	$\text{دهنيوا}$ dhanyava, $\text{دهنيوا}$ dhanyuva, your master.	$\text{دهنيوا}$ dhanyava.
	III pers.	$\text{دهنيان}$ dhanyane, $\text{دهنيان}$ dhanyune, their master.	$\text{دهنيان}$ dhanyane,

## PLURAL.

Nom.: دَهْنِي dhanī; Format.: دَهْنِيْن dhanyune.

*Nominative.**Formative.*

Sing.	{	I pers. دَهْنِيْم dhanyame, دَهْنِيْم dhanyunime. my masters.	{	دَهْنِيْن dhanyunī.
		II pers. دَهْنِي دهناya-e, دَهْنِي دهناya-e, thy masters.		دَهْنِيْن دهناya-e.
		III pers. دَهْنِيْس dhanyase, دَهْنِيْس dhanyunise. his masters.		دَهْنِيْس dhanyunise.
Plur.	{	II pers. دَهْنِيَو dhanyava, دَهْنِيَو dhanyuniva. your masters.	{	
		III pers. دَهْنِيْن dhanyane, دَهْنِيْن dhanyunine. — their masters.		

دِهْرُوْتَارَ وُجُوْدَ مِيْنِ پَرِيْمِ جِي پِجَارَ

There is constantly in my body the talk of my friend. Sh. Suh. IV, 7.

دَهْنِيْمِ كَرِ مَ دَهَارَ پَاژُو تَنِي پَرِيْنِ كَهَانِ

O my master, do not make apart (thy) quarter from those friends. Sh. Barvō III, 5.

چِيْدَانِ سَدَهْرُ سَكَهْنِيَاْسِ تِيْدَانِ وَهِي وَه سَاْمُهْرُونِ

Because her steersman is sturdy, therefore she floats facing the current. Sh. Surāg. III, 6.

## 4) Nouns ending in ī (fem.)

Nouns ending in ī (fem.) either shorten final ī to 'i' before the suffixes or change it to ya; the latter is always the case with adjectives and participles ending in ī. The termination of the Nomin. Plur. ū is shortened to 'u' and the final nasal dropped before the suffixes.

## SINGULAR.

Nom.: بَائِي bāī, lady; Format.: بَائِي bā-ia.

		<i>Nominative.</i>	<i>Formative.</i>	
Sing.	{	I pers. بَائِمِ bāime,	بَائِيَمِ bāyame.	
		بَائِيَمِ bāyame, my lady.		
	II pers. بَائِيِ bāyē,	بَائِيِ bāya-e.		
		بَائِيِ bāya-e, thy lady.		
III pers.	{	بَائِسِ bāise,	بَائِسِ bāyase.	
		بَائِسِ bāyase, his lady.		
Plur.	{	II pers. بَائِيَوِ bāiva,	بَائِيَوِ bāyava.	
		بَائِيَوِ bāyava, your lady.		
	III pers.	{	بَائِيِنِ bāine,	بَائِيِنِ bāyane.
			بَائِيِنِ bāyane, their lady.	

## PLURAL.

Nom.: بَائِيُونِ bāyū; Format.: بَائِيُونِ bāyune.

		<i>Nominative.</i>	<i>Formative.</i>
Sing.	{	I pers. بَائِيُمِ bāyume,	بَائِيُونِمِ bāyunime.
		my ladies.	
	II pers. بَائِيِيِ bāyu-e,	بَائِيُونِيِ bāyunī.	
		thy ladies.	
III pers.	{	بَائِيُسِ bāyuse,	بَائِيُونِسِ bāyunise.
		his ladies.	
Plur.	{	II pers. بَائِيُونِ bāyuva,	بَائِيُونِ bāyuniva.
		your ladies.	
	III pers. بَائِيُونِ bāyune,	بَائِيُونِ bāyunine.	
		their ladies.	

In poetry final *ī* is occasionally not changed to *ya*, but simply to 'a', as:

چيڪا چُنْدَمِ سَا

if there is any power of mine, it is that. Sh. Kēd. IV, 9.

پُپھي puphī, a father's sister, has, besides the regular forms, also پُپھِنَمِ puphiname or: پُپھِنِمْ puphinime.

چوڻھِنِي مَآھ چَنْدَرِ جِنِي پَرِ مِينِ پَاگَرِيَاَسِ

Like the moon on the fourteenth of the month was his turban in the plain. Sh. Kēd. V, 1.

کوڻھي گنھن نَ چُھِيَا اَنْدَرِ اَنْدُوھِيَاَن

Not by any messenger have they been asked; inside is their grief. Sh. Rāmak. VI, 4.

### 5) Nouns ending in e (fem.)

Nouns ending in *ë* remain either unaltered before suffixes or change final *ë* (*i*) to *ya*, as well in the Nominative as in the Formative Singular.

#### SINGULAR.

Nom.: چھوگر چھوگرِ chōkare, girl; Format.: چھوگرِ.

		<i>Nominative.</i>	<i>Formative.</i>
Sing.	I pers.	چھوگرِ چھوگرِ chōkarime, thy girl; the same.	
		چھوگرِ چھوگرِ چھوگرِ چھوگرِ chōkaryame.	
	II pers.	چھوگرِ چھوگرِ چھوگرِ چھوگرِ chōkarē, thy girl; the same.	
		چھوگرِ چھوگرِ چھوگرِ چھوگرِ chōkarya-e.	
	III pers.	چھوگرِ چھوگرِ چھوگرِ چھوگرِ chōkaryaha.	
		چھوگرِ چھوگرِ چھوگرِ چھوگرِ chōkarise, his girl; the same.	
		چھوگرِ چھوگرِ چھوگرِ چھوگرِ chōkaryase.	

Plur.	II pers.	{	چھوکرَوَ	čhōkariva, your girl; the same.
			چھوکرِيَوَ	čhōkaryava.
	III pers.	{	چھوکرِنِ	čhōkarine, their girl; the same.
			چھوکرِيَنِ	čhōkaryane.

## PLURAL.

Nom.: چھوکرِيُونِ čhōkaryū; Form.: چھوکرِنِ čhōkarine.

		<i>Nominative.</i>	<i>Formative.</i>	
Sing.	{	I pers.	چھوکرِيَمِ čhōkaryume, my girls.	چھوکرِنِمِ čhōkarinime
		II pers.	چھوکرِيَتِي čhōkaryu-e, thy girls.	چھوکرِنِي čhōkarinī
		III pers.	چھوکرِيَسِ čhōkaryuse, his girls.	چھوکرِنِسِ čhōkarinise.
Plur.	{	II pers.	چھوکرِيَوَ čhōkaryuva, your girls.	چھوکرِنِوِ čhōkariniva
		III pers.	چھوکرِيَنِ čhōkaryune, their girls.	چھوکرِنِني čhōkarinine.

The substantive noun جَوَّه jōe or زَوَّه zōe, wife, presents, when joined by suffixes, some irregularities, as:

## SINGULAR.

		<i>Nominative.</i>	<i>Formative.</i>	
Sing.	I pers.	{	جَوَّيْمِ jōime, my wife.	} The same.
		{	جَوَّيَمِ jōyame;	
		{	جَوَّيْمِ jōname; جَوَّيْمِ jōnhame;	
		{	جَوَّيْمِ jōnime; جَوَّيْمِ jōnhime;	



		<i>Nominative.</i>	<i>Formative.</i>
Sing.	II pers.	{ جُوڻِي jōē, جُوڻِي jōye, thy wife. جُوڻِي jōya-e. جُوڻِي jōnē, جُوڻِي jōnhē.	} The same.
	III pers.	{ جُوڻِس jōise, جُوڻِس jōyase, his wife. جُوڻِس jōnase; جُوڻِهَس jōnhase.	} The same.
Plur.	II pers.	{ جُوڻِو jōiva, جُوڻِو jōyava, your wife. جُوڻِو jōnava, جُوڻِو jōnhava.	} The same.
	III pers.	{ جُوڻِڻ jōine, جُوڻِڻ jōyane, their wife. جُوڻِڻ jōnane, جُوڻِڻ jōnhane.	} The same.

## PLURAL.

		<i>Nominative.</i>	<i>Formative.</i>
I pers.	جُوڻِمْ jōyume, my wives. etc.	جُوڻِڻِمْ jōyunime. etc.	

جَدِّهِيں هُو عَدَالَتَ جِي گادي تي ويٺهو تڏهين جُوڻِس

چَوَڻِي مَوڪَلِيَسِ

When he was seated on the judgement seat, his wife sent him word. Matth. 27, 19.

The other nouns, ending in ū, ā, 'a' are generally not used with suffixes, though occasionally one or another is found with a suffix; in this case final ū is changed to 'u' in the Nominative, and in the Formative to ua, whereas ā and 'a' keep their place before suffixes.

جي کا جَمَارَانِ<sup>۱</sup> سا مَنجھِ گُونَدَرِ گُذَرِي

Whatever their lifetime is, it has been spent in sorrow.  
Sh. Rāmāk. III, 4.

§. 41.

II. PRONOMINAL SUFFIXES

attached to Postpositions and Adverbs.

The rules, according to which pronominal suffixes are attached to nouns, are also applicable in reference to postpositions and adverbs. Any pronominal suffix may be joined with a postposition, but with most of them only the suffix of the third person Singular and Plural is in use. It is however quite optional in Sindhī, either to subjoin a pronominal suffix to a postposition, or to put the absolute pronoun before it in the Formative, with or without the Genitive case-sign جي, as: وڙيسِ واتيسه, with him, or: هُنَ وَتِ huna vaṭe.

1) The postposition سَنَدُو sandō.

سَنَدُو sandō is originally not a postposition, but an adjective, and therefore declinable, as well as جو, the Genitive case-sign, for which it is very frequently substituted (see §. 18). It corresponds to the Panjābī sandā, being (Sansk. part. pres. सन्त = सन्) and signifies therefore: 'belonging to'. It is now used as a regular postposition, chiefly in connexion with suffixes, before such nouns, to which suffixes are not attached, either for the sake of the final vowel, or for perspicuity's sake, or, as in poetry, for the sake of the metre.

1) Short 'a' may be lengthened to ā in poetry for the sake of the rhyme.

## SINGULAR.

Masc. سَندُو sandō.

Nom.: سَندُو sandō.

Form.: سَند sanda.

Sing.	{	I pers. سَندُم sandume, my.	سَندَم sandame.
		II pers. سَندُـه sandu-e, thy.	سَندَـه sanda-e.
		III pers. سَندُس sanduse, his.	سَندَس sandase.

Plur.	{	I pers. سَندُون sandū, our.	سَندُون sanda-ū.
		II pers. سَندُو sanduva, your.	سَندَو sandava.
		III pers. سَندِن sandune, their.	سَندِن sandane.

## PLURAL.

Nom.: سَندَا sandā.

Form.: سَندِن sandane.

Sing.	{	I pers. سَندَم sandame, my.	سَندَنِم sandanime.
		II pers. سَندَـه sanda-e, thy.	سَندَنِي sandanī.
		III pers. سَندَس sandase, his.	سَندَنِس sandanise.

Plur.	{	I pers. سَندُون sanda-ū, our.	سَندِنُون sandineū.
		II pers. سَندَو sandava, your.	سَندِنُو sandiniva.
		III pers. سَندِن sandane, their.	سَندِنِن sandanine.

It has been stated already (see: nouns ending in ō, §. 40, 2) that ō and ā may also be preserved before the suffixes, as: سَندُوم sandōme, سَندَاس sandāse etc.

Fem.: سَنَدِي sandī.

## SINGULAR.

		<i>Nominative.</i>	<i>Formative.</i>
Sing.	{	I pers. سَنَدِيَمِ sandyame, my.	The same.
		II pers. سَنَدِيِي sandya-e, thy.	"
		III pers. سَنَدِيَسِ sandyase, his.	"
Plur.	{	I pers. سَنَدِيَتُونِ sandyaū, our.	"
		II pers. سَنَدِيَوِ sandyava, your.	"
		III pers. سَنَدِيِنِ sandyane, their.	"

## PLURAL.

Sing.	{	I pers. سَنَدِيِمِ sandyume, my.	سَنَدِيُنِمِ sandyunime.
		II pers. سَنَدِيِي sandyu-e, thy.	سَنَدِيُنِي sandyuni.
		III pers. سَنَدِيَسِ sandyuse, his.	سَنَدِيُنِيَسِ sandyunise.
Plur.	{	I pers. (not in use).	(not in use).
		II pers. سَنَدِيَوِ sandyuva, your.	سَنَدِيُنِيَوِ sandyuniva.
		III pers. سَنَدِيِنِ sandyune, their.	سَنَدِيُنِيِنِ sandyunine.

The Plural of سَنَدُو is very little in use, سَنَدُو preceding a noun in the Plural generally in the Singular.

سَوْتِي سَانِيَهْ مُنْهِنِ جُو سَاچُنِ جِيَتِ سَنَدُوْمِ

Even that is my native country, where my sweet-heart is. Maj. 86.

رَاچُ پَرْتُو رَبِّ كَهِي سُوْمَرَا سَنَدُوَهْ

Thy government, o Sūmarō! has been reconciled to the Lord. Sh. Um. Mārui VI, Epil.

مَا زُهِونَ تُيْنَدَا مِيهَنَا جِيكِي سِين سَنَدَا

The people (and) whosoever are thy relatives, will give thee reproaches. Maj. 292.

رَالِنِ مَتِهِي بَه جَوْتِيُون

مُزْسِنِ مَتِهِي وَارَ

هَتِهِين سَوْتِيُون

مَتِهِين چَوْتِيُون

اِهِي سَنَدَنَ آچَارَ

The women have on the head two plaits,  
The men have on the heads hair:

In the hands sticks,

On the heads plaits:

These are their habits. Verses of the Māmuīs.

جَنَّتْ سَنَدِيَنَ جُوَه فَاتَّقِ هَلِيَا فِرْدَوْسَ ثِي

The garden (of Eden) is their place; the noble ones have gone to Paradise. Sh. Kād. IV, 5.

In poetry سَنَدُو is now and then used without suffixes, which must then be supplied from the context:

لَدَهَاتِي لَطِيْفَ چَوِي سَنَدَا دَانِ دِسِنِ

The worthy ones, says Latīf, see his gifts. Sh. Sōr. I, 14.

## 2) Postpositions ending in 'u'.

سَانُ sanu, with.

SING.

PLUR.

I pers. سَانِمِ sānime, with me.

سَانُهُونِ sānuhū, with us.

II pers. سَانِي سَانُو-e, with thee.

سَانُو سَانُوva, with you.

III pers. سَانِسِ sānuse, with him.

سَانِنِ sānune, with them.

In the same way the suffixes are attached to سِنُّ sēnu, with. In the third person Plural we meet often in poetry the form سِنَانِ sēnāna or سِنَانِ sēnāne, instead of سِنِّ sēnune.

جَانِ جَانِ سَانِي سَاهُ تَانِ پَارِجِ كُو مَه پُنَهْنِي سَانِ

As long as there is a breath with thee, compare none with Punhū. Sh. Maṣḍ. V, 5.

مُنَهْنِ جُو سَاهُ وَتُو سِنَانِ اِيَلِ وَهَانَ كِيْنِي بَهَنْبَهَوْرَ مِيْنِ

My soul is gone with them, o mother! how shall I sit in Bhambōru? Sh. Hus. XI, Epil.

### 3) Postpositions ending in ě or ē (ē).

کَنِ kanē or کَنِ kanē, near, with, to.

SING.	PLUR.
I pers. کَنِمِ kanime, to me.	کَنِتُونِ kanēū, to us.
II pers. کَنِیْ kanē, to thee.	کَنِوِ kaniva, to you.
III pers. کَنِسِ kanise, to him.	کَنِیْ kanine, to them.

About the derivation of کَنِ see §. 16, 4.

Other postpositions of this kind are: مَرِّ gare, to; وَتِ vate, near, with; مَنجِهْ manjhe, in; هَيْتِهْ hēthe, below etc. Before the suffix of the third person Sing. final i (e) is often lengthened to ī, as: وَتِيْسِ vatiise, near him, and before the suffix of the third person Plur. to ī, as: مَنجِهِيْنِ manjhīna, in them.

ایک قصرِ در لکھ سہسین کس گنکھون

In one palace there are lakhs of doors, in thousands are to it windows. Sh. Kal. I, 23.

چیکدھین این کئون مارئو تدهین پن کھتو آسھن جو آھی

If we are beaten by them, even then it is our advantage. Sindhī Read. Book, p. 64.

گا جا گالہ گری بجل بندھاہ مون

Whatever be the matter with thee, o Bījalu, let me hear that. Sh. Sōr. II, 17.

گرن مہ گرهچ (وئی یج مہ پدھرو

Do not unboast thyself to them; weeping do not make it public. Sh. Ripa I, 8.

سندس چیل وئیس آیا

His disciples came unto him. Matth. 5, 1.

Postpositions and adverbs ending in *ē* are treated differently; they either retain *ē* before the suffixes or they shorten it to *ě* (i); thus the postposition *کھی* *khē*, the case-sign of the Dative or Accusative, retains its final *ē* before the suffixes, as: *کھیس* *khēse*, to him (her, it), *کھین* *khēne* or *کھین* *khēna*, to them, whereas *آئی* *utē*, upon, shortens final *ē* to *ě* (i) as: *آئیس* *utise*, upon him (her, it) or: *آئیس* *utehise*; *آئین* *utine*, upon them or: *آئین* *utehine*. Others again vary, as: *متھی* *mathē*, upon (properly the Locative of *متھو* *mathō*, the head), *متھی* *matha-e*, upon thee (the Formative of *متھو*), but *متھس* *mathise*, upon him (being properly the Locative of *متھ*, the top).

چَوَاسُو چَارِ مَاہِ مَتَهِي وَسَا مِينِهَ

During the rainy season, four months, rains have fallen upon thee. Maj. 646.

مَتَهَسِ فَاہِ مَلَامٌ جِي كِي پُجھين پُجھ سو

There is no reproach upon it; if thou wilt ask any thing, ask it. Sh. Khambh. I, 10.

To the postposition مِينِ mē (in) the suffixes are attached in the following manner: مِينَسِ mēse, in him (her, it) or: مِينَسِ maīse (in Sirō); مِينُونِ maīnū, in us; مِينِ mēne or مِينِ mēna (in Sirō: مِينِ maina) in them.

4) Postpositions ending in ā, ā̄, āū, ō.

Those, which terminate in ā, remain unaltered before a suffix, as: کِينَا<sup>1)</sup> kēnā to thee, کِنَاسِ kēnāse, to him, کِينَانِ kēnāne, to them. Similarly کِهَانِ khā, from, as: کِهَانَسِ khāse, from him, کِهَانِ khane, from them (the final nasal being dropped before a following dental n); مَتِهَانِ mathā, from upon (properly the Ablative of مَتِهَوِ mathō, the head), مَتِهَانِي mathāe, from upon thee, مَتِهَانَسِ mathāse, from upon him; پُتِهَانَسِ puṭhāse, from behind him, after him (properly the Ablat. of پُتِهِي puṭhe, the back).

Before the suffix of the third person Plural a euphonic 'i' is occasionally inserted, especially in poetry, as: مَنجِهَانِي manjḥāine, instead of: مَنجِهَانِ manjḥāne, out of them.

Those ending in āū, āu, āu (termination of the Ablat. Sing.) remain likewise unchanged before suffixes, the final

1) This postposition or adverb is never found without suffixes.



nasal only being dropped before them, as: مَتَهَانْسِ mathāuse, from upon it, مَتَهَانْوِ mathāuva, from upon you; كَهَانْسِ khāuse, from it, كَهَانِ khāune, from them.

Those ending in *ō* change it to *ā* before suffixes, as: پُئَانْسِ puāse, behind him (from پُئُونِ puō).

تَدِهِن مَاءِ پُچھي ڪهي ڪهني ڪهڙي لکي ڪيناه

Then the mother asked Majnō: what (matter) has happened to thee? Maj. 44.

آٿن منهن جا انگڙا ڪهل ڌ پري ڪينان

My limbs melt, no languor befalls them. Sh. Khā-hōrī, Epil. I.

آئون پاڻ متهاني ڪهڙيان اينهين چيائين

I sacrifice myself for thee; thus he spoke. [Maj. 755.

سو سبهوئي حال منجهانين معلوم تهئي

That whole state becomes known out of them. Sh. Kal. I, 17.

تان سو عين جو عين جي متهانس نقطو ڏور ڪرين

Then that, which is γain, becomes zain, if thou remove from it the dot. Sh. Kal. I, 21.

هيئي سر سمانو ڪهوت متهانو ڪهڙيان

This head is ready; o bridegroom, for you I sacrifice it. Sh. Kēd. IV, 8.

اهڙا ڏينها ايندا جو ڪهوت ڪهانين ڪهسبو

Such days will come, that the bridegroom will be taken from them. Matth. 9, 15.

## SECTION III.

### THE VERB.

The great deterioration, the modern Indian languages have undergone, is nowhere more apparent, than in their conjugational process. They have lost nearly all the Sanskrit tenses, especially those of the Past, which were too intricate for the conception of the vulgar, and have therefore been compelled to have recourse to compositions, in order to make up for the lost tenses. They differ very greatly as to the method, which they have followed in this respect, every one of them exhibiting some peculiar features, which are not to be met with in the other idioms.

#### Chapter XII.

**Formation of the verbal themes, the Imperative and the Participles.**

##### §. 42.

##### **Formation of the verbal themes.**

I. We have seen already (§. 7, 2) that the Infinitive of the Sindhī verbs, terminating in *aṇu*, corresponds to the verbal noun of the Sanskrit and Prākṛit. The root of the Sindhī verb is therefore not to be sought in the Infinitive, but in the Imperative, which exhibits the crude form of the verb without an additional increment, except that of the final vowel, which is no part of the verbal root.

Properly speaking there is only one class of verbs in Sindhī, as all verbs, with a slight difference, are inflected alike. There are therefore no different conjugations, as in Sanskrit, but the same rules of inflection apply equally to all verbs.

In some tenses though there is a marked difference between neuter and active verbs, and we may therefore, for practical purposes, divide the Sindhī verbs into neuter and active ones.

1) The neuter or intransitive verb ends in the Infinitive in *anu* and in the Imperative in 'u', as:

هَلَنْ hal-anu, to go, Imper. هَلْ hal-u, go.

وَرَنْ var-anu, to return, „ وَرْ var-u, return.

But in derivative verbs, where the termination of the Infinitive is preceded by *ā*, the Infinitive ends, for euphony's sake, in *inu*, as:

كَارَانْ kārā-inu, to be blackish, Imper. كَارَاءْ kārā-u.

When the verbal root ends in short 'a' or 'i', a euphonic *v* is inserted between it and the increment of the Infinitive, as:

پَوَنْ pa-v-anu, to fall, Imper. پَوْ pa-u.

نَوَنْ ni-v-anu, to bow, „ نَوْ ni-u.

2) The active or transitive verb ends in the Infinitive likewise in *anu* (in Sirō commonly in *inu*), and in the Imperative in 'e' (and partly in 'u'), as:

جَهَلَنْ jhal-anu, to seize, Imper. جَهَلْ jhal-e.

پَهْرَنْ phur-anu, to plunder, „ پَهْرْ phur-e.

But when the increment of the Infinitive is preceded by 'a', *ā* and *ō*, the Infinitive ends, for euphony's sake, in *inu*<sup>1</sup>), as:

مَائِنْ ma-inu, to measure, Imper. مَائِ ma-e.

گَالِهَائِنْ gālāhā-inu, to speak, „ گَالِهَاءْ gālāhā-e.

دَهْوَيْنْ dhō-inu, to carry, „ دَهْوَدْ dhō-e.

1) Some Sindhīs, especially the Musalmāns, write and pronounce instead of *ānu*: *ā-anu* or contracted: *anu*.

If a verbal root (active or neuter) end in ī and ū, these vowels are respectively shortened before the increment of the Infinitive, as:

پینَ pi-aṇu, to drink, Imper. پیئی pī-u.

پونَ pu-aṇu, to string beads, ,, پوءِ pū-u.

In some instances radical ō is likewise shortened to 'u' in the Infinitive, as:

دھونَ dhu-aṇu, to wash, Imper. دھوءِ dhō-u.

رونَ ru-aṇu, to weep, ,, رُو rō.

A number of Sindhī verbs have a different form when used in a neuter or active sense, but it would be wrong to say, that such neuter verbs are changed into an active form; they recur to a different Sanskrit form, from which they are derived and must therefore be considered as independent verbs.

The most common of these are:

<i>Neuter.</i>	<i>Active.</i>
أَجْهَامَنُ ujhāmaṇu, to be extinguished.	أَجَائِنُ ujhāinu.
أُدَامَنُ uḍāmaṇu, to fly . . . . .	أُدَائِنُ uḍāinu.
بَجْهَنُ bajhaṇu, to be bound . . . . .	بَنْدَهَنُ bandhaṇu.
بُجْهَنُ bujhaṇu, to be heard . . . . .	بَنْدَهَنُ bundhaṇu.
بَهَجَنُ bhajaṇu, to be broken . . . . .	بَهَانَنُ bhaṇaṇu.
بُهَجَنُ bhujhaṇu, to be fried . . . . .	بُهَانَنُ bhuaṇaṇu.
پَهَاتَنُ phātaṇu, to be torn . . . . .	پَهَاتَرَنُ phāraṇu.
جَآپَنُ jāpaṇu, } جَمَنُ jamaṇu, }	جَانَنُ jānaṇu. } to be born . . . . .
چُهَپَنُ čhupaṇu, to be touched . . . . .	چُهَپَنُ čhuhaṇu.
چُهَجَنُ čhijaṇu, to be plucked . . . . .	چُهَنُ čhinaṇu.

*Neuter.**Active.*

دَهْرَپَنُ dhōpaṇu, to be washed . . .	دَهْرُونُ dhuanu.
دُبَهَنُ ḍubhaṇu, to be milked . . .	دُبَهْنُ ḍuhaṇu.
دَجَهَنُ ḍajhaṇu, to be envious . . .	دَهْنُ ḍahaṇu.
دِهْرَپَنُ dhrāpaṇu, to be satiated . . .	دِهْرَپَنُ (دِهْرَپَنُ) dhrāpaṇu.
	dhra-iṇu
رَجَهَنُ rajhaṇu, to be boiled . . .	رَنْدَهْنُ randhaṇu.
رَهَنُ rahaṇu, to remain . . .	رَكَهْنُ rakhaṇu.
سُجَنُ sujaṇu, to be heard . . .	سُنُنُ sunaṇu.
كُسنُ kusaṇu, to be killed . . .	كُهْنُ kuhaṇu.
كِهَاجَنُ khājaṇu, to be eaten . . .	كِهَائِنُ khāiṇu.
كِهَامَنُ khamaṇu, to burn . . .	كِهَائِنُ khāiṇu.
كِهَجَنُ khajaṇu, to be raised . . .	كِهَنُنُ khaṇaṇu.
گَسَنُ gasaṇu, to be abraded . . .	گَهْنُ gahaṇu.
لَبَنُ labaṇu, to be reaped . . .	لُنُنُ luṇaṇu.
لَبَهَنُ labhaṇu, to be obtained . . .	لَهْنُ lahaṇu.
لُوسَنُ lūsaṇu, to be scorched . . .	لُوهْنُ lūhaṇu.
مَپَنُ māpaṇu, } to be contained . . .	مَائِنُ māiṇu.
مَامَنُ mamaṇu, }	
مُسنُ musaṇu, to have ill luck . . .	مُهْنُ muhaṇu.
وَسَامَنُ visāmaṇu, to be extinguished . . .	وَسَائِنُ visāiṇu.
وِکَامَنُ vikamaṇu, } to be sold . . .	وِکِنُنُ vikiṇaṇu.
وِکَنُ vikaṇu, }	
وِهَامَنُ vehāmaṇu, to be passed . . .	وِهَائِنُ vehāiṇu.
هَپَامَنُ hapāmaṇu, to be lessened . . .	هَپَائِنُ hapāiṇu.
يَبَهَنُ yabhaṇu, to be copulated . . .	يَهْنُ yahaṇu.

II. Almost from every neuter or active verb a Causal may be derived. Those causals, which have sprung from a neuter verb, are, as regards their signification, active, whereas those, which are derived from an active verb, are doubly active.

The Causal is derived by adding to the root of a verb the long vowel ā, to which the increment of the Infinitive accedes as usual; e. g.:

وِرْچَنُ virčanū, v. n., to be tired; causal: وِرْچَائِنُ vir-  
č-ā-inū, to cause to be tired or to tire.

دَاسَنُ dasanū, v. a., to show; causal: دَاسَائِنُ dasā-inū,  
to cause to show.

دِهَوِيَنُ dhōinū, v. a., to carry, causal: دِهَوِيَائِنُ dhō-  
ā-inū, to cause to carry.

But when the verb ends in radical 'a', euphonic v is inserted between the final root-vowel and the causal increment, as:

مَاسِنُ ma-inū, v. a., to measure; causal: مَاصَائِنُ ma-v-ā-  
inū, to cause to measure.

Exceptions to this rule:

a) When a verb ends in radical r, ṛ, ṛh, h, preceded by a short 'a', the causal increment may be inserted in the root itself, coalescing with the short radical 'a' to ā, as:

بَارَنُ baranū, v. n., to burn; caus.: بَارَائِنُ bāranū, to  
kindle.

گَارَنُ garanū, v. n., to drop; caus. گَارَائِنُ gāranū, to  
cause to drop.

پَارَهَنُ parahanū, v. a., to read; caus.: پَارَاهَائِنُ pārahanū,  
to cause to read, to teach.

گَاهَنُ gahanū, v. n., to work hard; caus.: گَاهَائِنُ gā-  
hanū, to make work hard.

In a number of verbs, the final r (ṛ) of which is preceded by the vowel 'i', ā is inserted before the final radical and 'i' dropped, as:

سُدِّهْرُنْ sudhiraṇu, v. n., to be arranged; caus.: سُدِّهَارُنْ sudhāraṇu, to arrange.

وِيسِرُنْ visiraṇu, v. n., to be forgotten; caus.: وِيسَارُنْ visāraṇu, to forget.

كِهِنْدَرُنْ kindiraṇu, v. n., to be spread; caus.: كِهِنْدَارُنْ khindāraṇu, to spread.

أُجِرَّنْ ujiraṇu, v. n., to be waste; caus.: أُجَارُنْ ujāraṇu, to lay waste.  
etc. etc.

But the regular mode of forming the causal is also in use, as:

أَرَانْ arāṇu, v. n., to be caught; caus.: أَرَانْ arā-inu, to entangle.

تَرَانْ taraṇu, v. a., to fry; caus.: تَرَانْ tarā-inu, to cause to fry.

پَرَّهَنْ parhaṇu, v. a., to read; caus.: پَرَّهَانْ parhā-inu, to cause to read.

سَنْبَهَنْ sambahaṇu, v. n., to be ready; caus.: سَنْبَهَانْ sambahā-inu, to get ready.

b) When final r or ṛ of a verbal root be preceded by the short vowels 'i' or 'u', the causal increment ā coalesces with them to ē and ō respectively, as:

پِهْرُنْ phiraṇu, v. n., to turn; caus.: پِهْرُنْ phēraṇu, to cause to turn.

كِهِنْدَرُنْ khindiraṇu, v. n., to be spread; caus.: كِهِنْدِيرُنْ khindēraṇu, to spread (besides كِهِنْدَارُنْ).

وَجَهَرَانُ *viçhuraṇu*, v. n., to be separated; caus.: وَجَهَرَانُ  
*viçhōraṇu*, to separate.

Those verbs, in which the root-vowel 'i' coalesces with the causal increment *ā* to *ē*, may add, besides the causal increment, *ā* to the end of the root, without altering the simple causal signification of the verb: as:

پِهَرَانُ *phiraṇu*, v. n., to turn; caus.: پِهَرَانُ *phēraṇu*  
 or: پِهَرَاتِنُ *phērā-inu*.

Some verbs with radical 'u', form the causal in the common way, as:

كُرَانُ *kuṛaṇu*, v. n., to be tired; caus.: كُرَاتِنُ *kurā-inu*,  
 to tire.

A few verbs change in the causal the final cerebral *t* (*ṭr*) and *ḍ* to *r*, as:

بُدَانُ *budaṇu*, v. n., to be drowned, caus.: بَوْرَانُ *bōraṇu*,  
 to drown.

تُرْتَرَانُ *truṭraṇu*, v. n., to be broken, caus.: تَرَوْرَانُ *trōraṇu*,  
 to break.

c) If a verb end in radical 'i' or 'u', *r* is inserted after the causal increment *ā*, as:

دِيَانُ *ḍi-aṇu*, v. a., to give; caus.: دِيَاتَرَانُ *ḍi-ā-r-aṇu*, to  
 cause to give.

چُونُ *çu-aṇu*, v. n., to leak; caus.: چُوتَرَانُ *çu-ā-r-aṇu*,  
 to cause to leak.

The same is the case, when final *h* is preceded by 'i', as:

وَهِنُ *veh-aṇu*, v. n., to sit; caus.: وَهَاتَرَانُ *veh-ā-r-aṇu*,  
 to cause to sit,

but if final *h* be preceded by 'u', the common rule holds good, as:



كُهْنُ kuh-aṇu, v. a., to kill; caus.: كُهَّائِنُ kuhā-iṇu, to cause to kill.

On the reverse a euphonic r is inserted before the causal increment in such verbs, the final radical of which ends in ā, as:

كُهَّائِنُ ghā-iṇu, v. a., to wound; caus. كِهَّارَاتِنُ ghā-r-ā-iṇu, to cause to wound.

There is a number of causal verbs, which cannot be brought under any of the foregoing rules; these are:

أُتِهَّنُ uthaṇu, v. n., to rise; caus.: أُتِهَّارَنُ uthāraṇu, to cause to rise.

دُرِّجَنُ drijaṇu, v. n., to be afraid; caus.: دُرِّجَّارَنُ drē-jāraṇu, to frighten.

سِكِهَّنُ sikhaṇu, v. a., to learn; caus.: سِكِهَّارَنُ sēkhā-raṇu, to instruct.

سُمِهَّنُ sumhaṇu, v. n., to fall asleep; caus.: سُمِهَّارَنُ sumhāraṇu, to put to sleep.

وَنَجَنُ waṇaṇu, v. n., to be lost; caus.: وِنَجَّائِنُ viṇāiṇu, to loose.

وِنِهَجَنُ vēhejaṇu, v. n., to bathe; caus.: وِنِهَجَّارَنُ vē-hejāraṇu, to wash.

III. From most of the causal verbs a second causal may be derived, according to the rules laid down already, the first or simple causal being treated again as a theme by itself.

Simple caus.: وِرِّجَّائِنُ virča-iṇu; double caus.: وِرِّجَّارَاتِنُ virč-ā-r-ā-iṇu, to cause (another) to weary.

Simple caus.: گَارَنُ gāraṇu; double causal: گَارَّائِنُ gār-ā-iṇu, to cause to shed (tears).

Simple caus.: **विचोर्त्तुं** viçhōraṇu; double caus.: **विचोर्त्तुं**  
viçhōr-ā-iṇu, to cause to separate.

Simple caus.: **पेहोर्त्तुं** phēr-ā-iṇu; double caus.: **पेहोर्त्तुं**  
phēr-ā-r-ā-iṇu, to cause (another) to cause to  
turn.

Simple caus.: **गहोर्त्तुं** ghā-r-ā-iṇu; double caus.: **गहोर्त्तुं**  
ghā-r-ā-r-ā-iṇu, to cause (another) to cause to  
wound.

*Annotation.* The Prākṛit forms the causal either by adding the increment ē (Sansk. ay) or āvē (Sansk. āpay = ābē = āvē, cf. Varar. VII, 26, 27). In the modern Indian idioms only the latter increment is in use, which has been shortened to ā in Sindhī, Hindūstānī and Bangālī, the syllable vē having been dropped. In Gujārātī the causal is formed by adding the increment āv (and vād, when the verb ends in a vowel); in Panjābī by means of the increment āā. In Marāṭhī āv is generally shortened to av.

The insertion of euphonic r in Sindhī (in Hindūstānī and Panjābī l) has its precedent in the euphonic l, which is inserted in some Sanskrit causal themes.

The double causal is formed in Hindūstānī by inserting v before the simple causal increment ā; the same is the case in Panjābī and Gujārātī.

IV. Almost from every neuter, active or causal verb a Passive may be derived by adding to the verbal root the increment **जुं** jaṇu (j-aṇu). A few verbs, chiefly denominatives, are only found in the passive form, as: **अकन्धुं** ukandhijānu, to long for, **अङ्गुं** angurijānu, to be exchanged, **दमरुं** ḍamirjānu, to be angry etc. Any neuter verb may take the passive form, without changing its original signification.

The passive of neuter or intransitive verbs is mostly used impersonally (III pers. Sing.), whereas that of active and causal verbs is inflected through all persons.

The passive increment جُنْ jaṇu is joined to the verbal root, if it end in a consonant, with or without the conjunctive vowel 'i', as euphony may require it; but if the verbal root end in a vowel, the conjunctive vowel 'i' must always be employed, as:

پُورَنُ pūraṇu, v. a., to bury; pass.: پُورَجُنْ pūr-jaṇu, to be buried.

كَهَتَنُ ghaṭaṇu, v. n., to lessen; pass.: كَهَتَجُنْ ghaṭi-jaṇu, to lessen.

وِنَائِنُ viñāinu, v. caus., to loose; pass.: وِنَائِجُنْ viñā-i-jaṇu, to be lost.

Those verbs, which end in a radical 'a' and in the Imperative in 'u' (see §. 43), as: چَوَنُ ča-v-aṇu, Imper. چَوُ ča-u, to speak, drop before the increment of the passive the euphonic v of the Infinitive, as: چَئِجُنْ ča-i-jaṇu, to be spoken; پَوَنُ pa-v-aṇu, to fall, Imper. پَوُ pa, pass. پَئِجُنْ pa-i-jaṇu, to fall.

Those verbs, which shorten their final root-vowel (ī, ū, ō) before the increment of the Infinitive (§. 42, 2), retain their long vowel before the passive termination j-aṇu, as:

پِئِنُ pi-aṇu, v. a., to drink; Imper. پِئِ پِئِ pīu; pass. پِئِجُنْ pī-jaṇu, to be drunk.

پُونُ pu-aṇu, v. a., to string beads; Imper. پُونُ pū-u; pass. پُونِجُنْ pū-ijaṇu, to be strung (as beads).

دُهُونُ dhu-aṇu, v. a., to wash; Imper. دُهُونُ dhō-u; pass. دُهُونِجُنْ dhō-ijaṇu, to be washed.

Exceptions to these rules are:

تِهِنُ thi-aṇu, v. n., to become; Imper. تِهِي تِهِي thī-u; pass. تِهِنِجُنْ thi-jaṇu, to become.

کَرَنُ karaṇu, v. a., to make; Imper. کَرِ kare (Prec. کَرِجِ kije); pass. کِجَنُ ki-jaṇu, to be done.

*Annotation.* In Sanskrit the Passive is formed by adding y to the root of the verb; in Prāk. y is dissolved into īa or ijja, and in the Apabhranša dialect ija or ijja is employed for the formation of the Passive (Lassen, p. 467). The increment of the Passive is therefore in Sindhī j, joined to the affix of the verbal noun or the Infinitive = j-aṇu. The Sindhī (and to some extent the Panjābī) is the only modern idiom of India, which has preserved a regular passive voice, all its sister languages being compelled to resort to compositions, in order to express a passive voice. The common way to form a passive voice in the kindred idioms is, to compound the past participle passive with the verb jānā, to go, as in Hindūstānī: مَارَا جَاتَا هُون māi mārā jātā hū, I go being beaten = I am beaten. But the use of the passive voice, if it may be called so, is very limited in the cognate languages, and it is avoided wherever possible, which is greatly facilitated by a great number of verbs having a neuter or passive signification.

### §. 43.

#### The Imperative.

The Imperative represents the root of a Sindhī verb, as stated already, and as the whole conjugational process depends a great deal upon it, its formation must be explained in the first place.

1) The Imperative of neuter and passive verbs always ends in 'u'), as:

مَرَنُ mar-aṇu, to die; Imper.: مَرِ mar-u.

اچَنُ ač-aṇu, to come; Imper.: اچِ ač-u.

1) The only exception to this rule is:

پَابُوھَنُ pābuhāṇu, v. n., to smile, which has in the Imperative, besides the regular پَابُوھِ pābūhu, also: پَابُوھِہ pābūhe.

گڏجڻ gaḍ-ij-aṇu, to meet; Imper.: گڏجُ gaḍ-ij-u.

Those verbs, which insert a euphonic *v* in the Infinitive, drop it again in the Imperative, as:

نُونُ na-v-aṇu, v. n., to bow, Imper.: نُو na-u.

If a final vowel has been shortened in the Infinitive, it is restored again in the Imperative, as:

تھيڻن thi-aṇu, v. n., to become, Imper. تھيُ thi-u.

چُونُ ču-aṇu, v. n., to leak, Imper. چُو čū-u.

رُونُ ru-aṇu, v. n., to weep, Imper. رُو rō (= روء).

Similarly: وهڻن veh-aṇu, v. n., to sit down; Imper. ويُه vēh-u.

The following verbs form their Imperative both regularly and irregularly:

اچڻ ač-aṇu, v. n., to come; Imper. اچُ ač-u and آءُ ā-u<sup>1</sup>).

وڃڻ vañ-aṇu, v. n., to go; Imper. وڃُ vañ-u and وُون va-ū.

2) The Imperative of active and causal verbs ends in 'e', as:

پالڻ pal-aṇu, v. a., to foster; Imper. پالِ pāle.

گهٽائڻ ghaṭā-iṇu, v. caus., to lessen; Imper. گهٽاءُ ghaṭā-ē.

But there is a considerable number of active verbs, which end in the Imperative in 'u' and not in 'e'; some have both terminations. These are:

1) From an old root  $\tilde{a}$ , which is no longer used in Sindhi, but in Hindustāni (آنا ā-nā).

*Imperative.*

أُپِنَنَّ upinānu, to sift . . . . .	أُپِنُ upinu.
أَكْهَنُ ākhanu, to inform . . . . .	{ أَكْهُ ākhu and أَكْهَ ākhe.
أُكْهَنُ ughanu, to wipe . . . . .	أُكْهُ ughu.
أَلَّانُ alānu, to deny . . . . .	أَلُّ alu.
أُبْجَهَنُ būjhanu, to understand. . . . .	أُبْجَهُ būjhu.
أَبْدَهَنُ ābdhanu, to bind. . . . .	أَبْدَهُ ābdhu.
أَبْدَهَنُ ābdhanu, to hear. . . . .	أَبْدَهُ ābdhu.
أَبْهَنَنَّ bhañānu, to break. . . . .	أَبْهَجُ bhañu.
أَبْهَنَنَّ bhuñānu, to fry. . . . .	أَبْهَجُ bhuñu.
أُطْجَهَنُ pučhanu, to ask . . . . .	أُطْجَهُ pučhu.
أُطْرَجَهَنُ puṛjhanu, to understand . . . . .	أُطْرَجَهُ puṛjhu.
أُطْرُورَنَّ parūrānu, to understand . . . . .	أُطْرُورُ parūru.
أُطْرَهَنُ paṛhanu, to read. . . . .	أُطْرَهُ paṛhu.
أَسَنَّ pasanu, to see . . . . .	أَسُ pasu.
أِنَنَّ pinānu, to beg . . . . .	أِنُ pinu.
أُونَنَّ puānu, to string (beads). . . . .	أُونُ pūu.
أُيَهَنُ pihanu, } to grind . . . . .	{ أُيَهُ pehu.
أُيَهَنُ pihanu, }	{ أُيَهُ pihu.
أُيَنَّ pīānu, to drink. . . . .	أُيِي pīu.
أُجَانَنَّ jānānu, to know . . . . .	أُجَانُ jānu.
أُجَهَنُ jahānu, to copulate . . . . .	أُجَهُ jahu.
أُجَهِنَنَّ jhinikanu, to scold . . . . .	أُجَهِنُ jhiniku.
أُجَبَهَنُ čubhanu, to prick . . . . .	أُجَبَهُ čubhu.

*Imperative.*

چَرَنُ čaraṇu, to graze . . . . .	چَرُ čaru.
چَکھَنُ čakhaṇu, to taste . . . . .	چَکھُ čakhu.
چُگَنُ čugaṇu, to peck up food . . . . .	چُگُ čuḡu.
چُگھَنُ čughaṇu, to puncture. . . . .	چُگھُ čughu.
چُمَنُ čumaṇu, to kiss . . . . .	چُمُ čumu.
چُنَنُ čunaṇu, to crimple (cloth) . . . . .	چُنُ čunu.
چَوَنُ čavaṇu, to speak . . . . .	چَوُ čau.
چُهَنُ čuhaṇu, to soak up . . . . .	چُهُ čuhu.
چھَنُ čhinaṇu, to pluck . . . . .	چھُ čhiṇu.
چھُونُ čhuanu, } to touch . . . . .	چھُوُ čhū-u. چھُ čhuhu.
چھَهَنُ čhuhaṇu, }	
دھَائِنُ dhāiṇu, to suck . . . . .	دھَاءُ dhāu.
دھَنَنُ dhunaṇu, to choose. . . . .	دھَنُ dhunu.
دھَوَنُ dhāvaṇu, to blow (with bellows).	دھَنُوُ dhā-u or دھَنِيُ dhā-e.
دھُونُ dhuanu, to wash. . . . .	دھُوُ dhō-u.
دَرَنُ ḍaraṇu, to eat up. . . . .	دَرُ ḍaru.
دِسَنُ ḍisaṇu, to see . . . . .	دِسُ ḍisu.
دَهَنُ ḍahaṇu, to vex. . . . .	دَهُ ḍahu.
دُهَنُ ḍuhaṇu, to milk . . . . .	دُهُ ḍuhu.
رَکھَنُ rakhaṇu, to keep. . . . .	رَکھُ rakhu.
سِبَنُ sibaṇu, to sow. . . . .	سِبُ sibu.
سِکَنُ sikaṇu, to long for . . . . .	سِکُ siku.
سِکھَنُ sikhaṇu, to learn . . . . .	سِکھُ sikhu.
سَلَنُ salaṇu, to divulge . . . . .	سَلُ salu.
سَجھَنُ samujhaṇu, to understand . . . . .	سَجھُ samujhu.

*Imperative.*

سَبِّهْرُنْ sambhiraṇu, to recollect . . . . .	سَبِّهْرُ sambhiru.
سُتَجَانُنْ suṭajāṇu, to recognize . . . . .	سُتَجَانُ suṭajāṇu.
سِنِكْنُ sinikaṇu, } to blow the nose . . . . .	سِنِكُ siniku.
سُنِكْنُ sunikaṇu, }	سُنِكُ suniku.
سِنْهَنْ singhaṇu, } to smell . . . . .	سِنْهُ singhu.
سُنْهَنْ sunghaṇu, }	سُنْهُ sunghu.
سُنُنْ suṇaṇu, to hear . . . . .	سُنُ suṇu.
سَهَنْ sahaṇu, to endure . . . . .	سَهُ sahu.
كَتْنُ katanu, to spin . . . . .	كَتُ katu.
كَدْهَنْ kaḍhaṇu, to pull out . . . . .	كَدْهُ kaḍhu.
كِهَائِنْ khāiṇu, to eat . . . . .	كِهَاءُ khā-u.
كِهَتَنْ khaṭaṇu, to earn . . . . .	كِهَتُ khaṭu.
كِهَنْ kahaṇu, to say . . . . .	كِهُ kahu.
كُهَنْ kuhaṇu, to kill . . . . .	كُهُ kuhu.
كِهَنْنْ khaṇaṇu, to lift . . . . .	كِهَنْ khaṇu.
كِهَنْهَنْ khāhaṇu, to scratch . . . . .	كِهَنْهُ khāhu.
كِهَيْدَنْ khēḍaṇu, to play . . . . .	كِهَيْدُ khēḍu.
كِهِيَنْ khiaṇu, to eat . . . . .	كِهِيُ khiu.
گِنِهَنْ giṇhaṇu, to take . . . . .	گِنِهْ giṇhu.
گِهْرَنْ ghuraṇu, to wish . . . . .	گِهْرُ ghuru.
گِهَنْ gahaṇu, to rub . . . . .	گِهْ gahu.
گِهَنْ گِهَنْ gehaṇu, to swallow . . . . .	گِهْ گِهْ gehu.
لَكِهَنْ lakhaṇu, to ascertain . . . . .	لَكِهْ laku.
لِكِهَنْ likhaṇu, to write . . . . .	لِكِهْ likhu.



*Imperative.*

لَيْبَنُ limbaṇu, to plaster . . . .	لَيْبُ limbu.
لُيْنُ luṇaṇu, to reap . . . . .	لُيْ luṇu.
لَهَنُ lahaṇu, to obtain . . . . .	لَهْ lahu.
لَهَنُنُ lahaṇaṇu, to have to receive .	لَهَنُ lahaṇu.
مُجَنُ munjaṇu, to send . . . . .	مُجُ munju.
مَاجَنُ maṇaṇu, to heed . . . . .	{ مُجُ maṇu مَاجُ maṇe.
مَنَكُنُ maṇaṇu, to ask . . . . .	
مَنُ mananaṇu, to shampoo . . . . .	مَنُ manu.
وَتَهَنُ vaṭhaṇu, to take . . . . .	وَتَهْ vaṭhu.
وَجَهَنُ vijhaṇu, to throw . . . . .	وَجَهْ vijhu.
وِكِنُ vikiṇaṇu, to sell . . . . .	وِكِنْ vikiṇu.
هَنُ haṇaṇu, to strike . . . . .	هَنْ haṇu.
يَهَنُ <sup>1)</sup> yaṇaṇu, to copulate . . . . .	يَهْ yahu.

The following active verbs form their Imperative in an irregular way:

دِيَنُ dīaṇu, to give; Imper. دِيْ dī (instead of: دِيْ dīu).

1) Capt. Stack in his Sindhi Grammar has adduced the following verbs also as active and ending in the Imperative in 'u':

بَكَنُ bakaṇu, to chatter,	{ سُهَنُ sūhaṇu, سُهَائِنُ sūhā-iṇu,       } to suit,
بُهَلَنُ bhulaṇu, to forget,	
چَنْبَرَنُ čamburaṇu, to stick close to,	وَجُرَنُ vačuraṇu, to stick to,
جَهَكَنُ jhakaṇu, to prate,	وِسَهَنُ visahaṇu, to trust,
رُچَنُ ručaṇu, to please,	وَنَنُ vaṇaṇu, to please;

but all these are properly intransitive verbs and therefore quite regular in their Imperative.

نِيَانُ niaṇu, to take away; Imper. نِي (instead of نِيْ niu).

Verbs which end in the Imperative Sing. in 'u', form the Plural in ō (or yō, with euphonic y, if the verb end in any other vowel but 'a' and ū), and those, which end in the Imperative Sing. in ě, form their Plural in yō or iō, as:

أُحْ aču, come,	Plur.	أُحُوْ ač-ō.
دَهْوُ dhō-u, wash,	„	دَهْوِيُوْ dhō-yō.
پُوْ pa-u, fall,	„	پِيُوْ pa-ō.
دِيْ dē, give,	„	دِيُوْ dīō.
جَهْلِ jhal-ě, seize,	„	{ جَهْلِيُوْ jhal-yō or جَهْلِيُوْ jhal-iō.

An older form of the II. pers. Plur. is the termination hō, which is also in use, as; جَهْلِيُهُوْ jhal-ihō.

The other persons of the Imperative must be supplied from the Potential.

There is another form of the Imperative, ending in je<sup>1)</sup>, which is added equally to the root of neuter and active verbs. This form of the Imperative is properly a Precative, implying exhortation, request or prayer, as:

مَوْتِنُ mōṭaṇu, to return; Imper. مَوْتِ mōṭu; Prec. مَوْتِجِ mōṭ-ije, please to return.

وَيْتِنُ viṭaṇu, to scatter; Imper. وَيْتِ viṭ-e; Prec. وَيْتِجِ viṭ-ije, please to scatter.

If a verb end in 'i' or ī, the initial 'i' of ije is dropped, as:

1) In poetry ije is now and then lengthened to eje, as well in neuter as active verbs, ending in the Imperative in 'u' or 'e', as:

كَرِجِ kar-eje, from كَرِنُ karaṇu, Imper. كَرِ karē. وَانِجِ vaṇeje, from وَانِنُ vaṇaṇu, to go, Imper. وَانِ vaṇu.

كَهْنُ khianu, v. a., to eat, Imper. كِهْ كِهْ khi-u; Prec.

كِهْ كِهْ khi-je.

تِهْنُ thianu, v. n., to become; Imper. تِهْ تِهْ thī-u;

Prec. تِهْ تِهْ thī-je or: تِهْ تِهْ thi-je.

Quite irregular is كَرْنُ karanu, to do, in the Precative, as:

كَرْنُ karanu, Imper. كَرْ kare, Prec. كِهْ كِهْ ki-je or: كِهْ كِهْ ka-je.

Neuter or such active verbs, as end in the Imperative in 'u', take frequently, especially in poetry, the termination iju instead of ije, as:

سُنُّ sunanu, to hear; Imper. سُنْ sunu; Prec. سُنْ سُنْ sun-iju.

This termination is also now and then found in active verbs, ending in the Imperative in 'e', as:

بِهَانِنُ bhā-inu, to think; Imper. بِهَانِْ bhā-e; Prec.

بِهَانِنِْ bhā-iju.

The Plural of the Precative ends in ijō (or ējō, as the case may be), as:

پُرِجْ pūr-ije (پُرِجْ پُرِجْ pūr-ēje), shut up; Plur. پُرِجُوْ pūr-ijō (پُرِجُوْ پُرِجُوْ pūr-ējō).

Instead of ijō (ējō) the terminations ijā, ijāe (ijā-e), ijāhu (ijāu) ijāha are also in use, especially in a honorific sense, and are therefore also referred to a subject in the Nominative, as:

وَرِجْ var-iju, return; Plur. وَرِجَاْ var-ijā.

وَرِجْ vañ-iju, go; „ وَرِجَاْ vañ-ijā-e.

سُنْ sun-iju, hear; „ سُنْجَاْ sun-ijāha.

پَرِهْجْ parh-iju, read; „ پَرِهْجَاْ parh-ējā-u.

*Annotation.* In Prākṛit the different (10) conjugations of the Sanskrit have already been discarded and only the first of them is in common use. The II pers. Sing. of the Imperative ends in Prākṛit in 'a', which in Sindhī has been changed to 'u' and 'e' respectively; the II pers. Plur. ends in ha (Sansk. ह्य dha), and in Sindhī in ō, h being commonly dropped. — In the cognate idioms the final vowel of the II pers. Sing. of the Imperative has been dropped altogether; in the Plural the Imperative ends in ō, as in Sindhī, with the exception of the Marāṭhī, the Plural Imperative of which ends in ā, and the Bangālī, the Plural Imperative of which is identical with the Singular.

The Sindhī Precative is to be referred to the Prākṛit increment ija or ijja, which is inserted between the root and the inflexional terminations in the Present, the definite Future and the Imperative (Varar. VII, 21). Lassen's conjecture (p. 357), that this increment has sprung from the Sanskrit Precative, is borne out by the modern idioms. — The Gujārātī forms the Precative in the same way as the Sindhī by adding to the verbal root the increment ajē (Plur. ajō). — In Hindūstānī iyē is joined to the root of the verb for the III pers. Sing. (generally with āp etc.), it being considered more respectful to address a person in the III pers. Sing.; and iyō for the II or III pers. Plur.; jīē is only used, when the root ends in ī or ō. — In Panjābī the increment ī is added to the root for the II pers. Sing., and īō for the II pers. Plur. Similarly iō is joined to the root in Bangālī, as well for the II. pers. Sing. as Plur.

#### §. 44.

#### The participle present.

From the Imperative or the verbal root the Participle present is derived in the following way:

1) Neuter verbs ending in the Imperative in 'u', add to the root the affix andō (see §. 8, 11), as:

هَلَنْ halanu, to go; Imper. هَلْ hal-u; Part. pres. هَلْبَنْدْ hal-andō.

The same is the case with active verbs, the Imperative of which ends in 'u', as:

هَنَّٰنُ haṇaṇu, to strike; Imper. هَنَّٰنُ haṇu; Part. pres.  
هَنَّٰدُو haṇ-andō.

Some of these however use also the other form in indō, as:

سُنَّٰنُ suṇaṇu, to hear; Imper. سُنَّٰنُ suṇu; Part. pers.  
سُنَّٰدُو suṇandō or: سُنَّٰنْدُو suṇindō.

Those verbs, which end in radical ā, and in the Imper. in 'u', form, for euphony's sake, their Participle present in indō, and not in andō, as:

كَهَّٰنُ khā-ṇu, v. a., to eat; Imper. كَهَّٰهْ khā-u; Part.  
pres. كَهَّٰنْدُو khā-indō.

بُدَّهَّٰنُ budhā-ṇu, v. n., to become old; Imper. بُدَّهَّٰهْ  
budhā-u; Part. pres. بُدَّهَّٰنْدُو budhā-indō.

Those verbs, which shorten their final vowel in the Infinitive or insert a euphonic v (§. 42, 1. 2), do the same before the affix of the Participle present, as:

پَوَّٰنُ pa-v-aṇu, to fall; Imper. پَوَّٰو pa-u; Part. pres.  
پَوَّٰنْدُو pa-v-andō.

پِئَنُ pi-aṇu, to drink; Imper. پِئِئِ pi-u; Part. pres.  
پِئِنْدُو pi-andō.

دَهَّوَّٰنُ dhu-aṇu, to wash; Imper. دَهَّوَّٰهْ dhō-u; Part.  
pres. دَهَّوَّٰنْدُو dhu-andō.

In some verbs, with euphonic v inserted, a contraction takes place, as:

چَوَّٰنُ ča-v-aṇu, to say; Imper. چَوَّٰو ča-u; Part. pres.  
چَوَّٰنْدُو ča-v-andō or: چَوَّٰنْدُو čūdō.

هُوَّٰنُ hu-aṇu, to be; Imper. هُوَّٰهْ hō-u; Part. pres. هُوَّٰنْدُو  
hūdō (instead of هُوَّٰنْدُو hu-andō).

A similar contraction takes place in:

كِهِنُّنْ khi-anu, to eat; Imper. كِهِيْ khi-u; Part. pres. كِهِيْنْدُو khīndō.

دِيْنُّنْ di-anu, to give; Imper. دِيْ dē; Part. pres. دِيْنْدُو dīndō.

نِيْنُّنْ ni-anu, to take away; Imper. نِيْ nē; Part. pres. نِيْنْدُو nīndō.

The following verbs form their Participle present in an irregular way:

اَچَنْ ač-anu, to come; Imper. اَچْ ač-u; Part. pres. اِيْنْدُو īndō.

وَانْجَنْ vaṅanu, to go; Imper. وَنْجْ vaṅu; Part. pres. وِيْنْدُو vēndō or وِيْنْدُو vīndō.

2) Active and causal verbs form the Participle present by adding the affix īndō to the root, as:-

بِهْرَنْ bharanu, v. a., to fill; Imper. بَهْرْ bhar-e; Part. pres. بَهْرِيْنْدُو bhar-īndō.

گَنْدَهَاءَنْ gaṅdhā-inu, to cause to connect; Imper. گَنْدَهَاءْ gaṅdhā-e; Part. pres. گَنْدَهَاءِيْنْدُو gaṅdhā-īndō.

The verb كَرَنْ karanu, to do, forms its Part. pres. both regularly and irregularly, كَرِيْنْدُو kar-īndō or: كَنْدُو kandō, كَنْدُو kindō.

3) The participle present of the Passive voice is formed by adding the affix ibō to the root of the passive theme (cf. §. 8, 13), as:

پَسَنْ pasanu, v. a., to see; pass. پَسِيْجَنْ pas-ījanu; Part. pres. پَسِيْبُو pas-ibō.

چَوَنْ ča-v-anu, v. a., to say; pass. چِيْجَنْ ča-ījanu; Part. pres. چِيْبُو ča-ibō.

دُهُونُ dhu-anu, v. a., to wash; pass. دِهْوَجِنُ dhō-ijaṇu;

Part. pres. دِهْوِيبُو dhō-ibō.

پِينُ pi-anu, v. a., to drink; pass. پِيَجِنُ pī-jaṇu; Part.

pres. پِيِبُو pī-bō.

تِهِنُ thi-anu, v. n., to become; pass. تِهَجِنُ thi-jaṇu;

Part. pres. تِهِيِبُو thi-bō.

كَرَنُ karaṇu, v. a., to do; pass. كِيَجِنُ ki-jaṇu; Part.

pres. كِيِبُو ki-bō (also: كَبُو ka-bō).

The Participle present is also used in the sense of a Future, as will be seen under the future tense.

#### §. 45.

#### The Participle past.

From all Sindhī verbs, be they neuter, active (causal) or passive, a past participle may be derived by adding the affix iō or yō (the latter always, when the root ends in a vowel) to the root of the verb (see §. 8, 14). The past participle of neuter verbs implies simply a praeterite sense, whereas that of active (causal) verbs always denotes a praeterite passive signification.

جَاگِنُ jāgaṇu, v. n., to be awake; p. p. جَاگِيُو jāg-iō,  
having been awake.

کِهَتِنُ khaṭaṇu, v. a., to gain; p. p. کِهَتِيُو khaṭ-yō,  
having been gained.

پَرَبِهَائِنُ parbhāiṇu, v. caus., to quiet; p. p. پَرَبِهَائِيُو parbhāyō, having been quieted.

پَرَكِهَجِنُ parkhijaṇu, v. p., to be tested; p. p. پَرَكِهَتِيُو parkh-iō, having been tested.

Those verbs, which insert euphonic v in the Infinitive, drop it again before the affix of the past participle, as:

چَوْنُ ča-v-aṇu, to say; p. p. چَمِيُو ča-yō.

نَوْنُ na-v-aṇu, to bow; p. p. نَمِيُو na-yō.

If a verb end in 'i' or ī, the initial 'i' of the affix iō is dropped in the past participle; the same is commonly the case, when the root ends in one of the Palatals č, čh, j, jh.

نَمِنُ ni-aṇu, to take away; p. p. نَمِيُو ni-ō.

تَمِنُ thi-aṇu, to become; p. p. تَمِيُو thi-ō.

جَمِنُ ji-aṇu, to live; p. p. جَمِيُو jī-ō.

كُجَهَنُ kučhaṇu, to speak; p. p. كُجَهِيُو kučh-ō.

سَوَجَهَنُ sōjhaṇu, to investigate; p. p. سَوَجَهِيُو sōjhō.

If final ō and ī has been shortened in the Infinitive, it is restored again (with a few exceptions) in the past participles, as:

دَهَوْنُ dhu-aṇu, to wash (Imper. دَهُوء dhō-u); p. p. دَهَوِيُو dhō-yō.

جَمِنُ ji-aṇu, to live (Imper. جَمِيُو jī-u); p. p. جَمِيُو jī-ō.

About the compound affixes ya-lu or ia-lu, ya-rō (ia-rō), which are attached to the past participle, in order to impart to it more the nature of an adjective, compare §. 9, 22.

A considerable number of verbs form their past participle in an irregular way, that is to say, they have retained the old Sanskrit-Prākṛit form of the past participle, modified only according to the laws of transmutation of letters, as current in Prākṛit and Sindhī. We subjoin here an alphabetical list of them.

أُبَهَامَنُ ubhāmaṇu, v. n., to boil up; p. p. أُبَهَانُو ubhānō.

أُبَهَانُ ubahaṇu, v. n., to stand; p. p. أُبَيْثَهُو ubīṭhō.

أُتَانُ utaṇu, v. a., to say; p. p. أُتُو utō.



أَجُنُّ v. n., to be woven, } p. p. اُنْتُو unīō.

أُنُّ v. a., to weave,

أُجْهَمُنُّ ujhāmaṇu, to be extinguished; p. p. أُجْهَانُو ujhānō.

أَجِنُّ v. n., acaṇu, to come; p. p. آيُو āyō.

أُدَامِنُّ udāmaṇu, to fly; p. p. أُدَانُو udānō.

أُكْرِنُّ ukraṇu, to engrave; p. p. أُكْرِيُو ukaryō or:  
أُكْهَتُو ukhatō.

أُكْهِنُّ ukhaṇu, to wipe out; p. p. أُكْهَتُو ughathō.

أَلَنُّ alaṇu, v. a., to deny; p. p. أَلْتُو altō.

أُلْهِنُّ ulahaṇu, v. n., to descend; p. p. أُلْتَهُو ulathō.

أَنْنُ ānaṇu, v. a., to bring; p. p. آندُو āndō.

بَجْهِنُّ bajhaṇu, v. n., to be bound; } p. p. بَجْهُو bajhō or  
بَنْدَهِنُّ bandhaṇu, v. a., to bind; } بَدْهُو badhō.

بُجْهِنُّ bujhaṇu, v. n., to be heard; } p. p. بُدْهُو budhō.  
بُنْدَهِنُّ būndhaṇu, v. a., to hear; }

بُدْنُ būdaṇu, v. n., to be drowned; p. p. بُدُو budō.

بَهَجِنُّ bhajaṇu, v. n., to run away; }  
to be broken; } p. p. بَهْكَو bhagō.

بَهَانِنُّ bhaṇaṇu, v. a., to break;

بِهَجِنُّ bhijaṇu, v. n., to get wet; p. p. بَهِنُو bhiṇō.

بُهَجِنُّ bhujaṇu, v. n., to be fried; } p. p. بُهْكَو bhugō.  
بُهْنِنُّ bhunaṇu, v. a., to fry; }

بُهْجِنُّ bhucaṇu, v. n., to be digested; p. p. بُهْتُو bhutō.

بُهْنِنُّ bhunaṇu, v. n., to wander about; p. p. بُهْنُو bhunō.

بِهِنُّ bihaṇu, v. n., }  
بِيَهِنُّ bihaṇu, v. n., } to stand up; p. p. بِيْتَهُو bīthō.

بَإِنُّ pāiṇu, v. a., to get; p. p. پَاتُو pātō.

پُجِنُ pujaṇu, v. n., to be finished; p. p. { پُنُو punō,  
پُجِتُو pujitō.

پَچِنُ paçaṇu, v. n., to be cooked; p. p. پَکُو pakō.

پُرْجَهَنُ purjhaṇu, v. a., to understand, p. p. پُرْدَهُو purdhō.

پَرَّجَنُ parçaṇu, v. n., to be reconciled; p. p. { پَرْتُو partō,  
پَرَّجُو parcō.

پَرَنَنُ parnaṇu, v. a., to entrust, p. p. پَرْتُو partō.

پَوْنُ pavaṇu, v. n., to fall; p. p. پِئُو piō.

پُونُ puaṇu, v. a., to string (as beads); p. p. پُوتُو pūtō.

پَهَاتَنُ phāṭaṇu, v. a., to tear; p. p. پَهَاتُو phātō.

پَهَاسَنُ phāsaṇū, v. n., to be caught; p. p. پَهَاهُو phāthō.

پَهِئَنُ phiṭaṇu, v. n., to be injured; p. p. پَهِئُو phiṭō.

پَهُجِنُ pahuçaṇu, v. n., to arrive; p. p. پَهُتُو pahutō.

پَهَسَنُ phasaṇu, v. n., to be caught; p. p. پَهْتَهُو phathō.

پَهِسَنُ phisaṇu, v. n., to burst; p. p. پَهْتَهُو phithō.

پَهَنُ pehaṇu, }  
پَهِنُ pēhaṇu, } v. n., to enter; p. p. پَهْتَهُو pēthō.

پِچَنُ piçaṇu, v. n., to be credited; p. p. پِئُو piō.

پِيسَنُ piṣaṇu, v. a., to grind; p. p. پِئَهُو piṭhō.

پِئَنُ piaṇu, v. a., to drink; p. p. پِئُو piō.

پِئَهَنُ pihaṇu, v. a., to grind; p. p. پِئَهُو piṭhō.

تَپِنُ tapaṇu, v. n., to be warm; p. p. تَتُو tatō.

تُسَنُ susaṇu, v. n., to be gratified; p. p. { تَهْتَهُو tuṭhō,  
تَهْتَهُو tuṭhō.

تَهَكَنُ thakaṇu, v. n., to be weary; p. p. تَهَكُو thakō.

- تَرَاهُنْ trāhaṇu, v. caus., to frighten; } p. p. تَرَاتَهُوْ trāthō.  
 تَرَهْنْ trahaṇu, v. n., to be frightened; } p. p. تَرْتَهُوْ trāthō.  
 جَايَنْ جāpaṇu, v. n., to be 'born; } p. p. جَايُوْ جā-ō, جَايُوْ جājō.  
 جَانَنْ جānaṇu, v. a., to bring forth; } جَايُوْ or جَانِيُوْ jāyō or jāniō.  
 جَانَنْ جānaṇu, v. a., to know; p. p. جَاتُوْ jātō.  
 جَبَهَنْ jabhaṇu, v. n., to be copulated; } p. p. جَدَهُوْ jadhō.  
 جَهَنْ jahanaṇu, v. a., to copulate; }  
 جُبَنْ jumbaṇu, v. n., to be deeply engaged; p. p. جُتُوْ jutō or جُنْبِيُوْ jumbiō.  
 جَهْپَامَنْ jhapāmaṇu, v. n., to decrease; p. p. جَهْپَانُوْ jhapānō.  
 جَهَلَنْ jhalanaṇu, v. a., to seize; p. p. جَهَلْتُوْ jhaltō  
 جَهَلِيَنْ jhaliṇu, v. a., to seize; p. p. جَهَلِيُوْ jhaliō.  
 چُكَنْ čukaṇu, v. n., to be finished; p. p. چُكُوْ čukō.  
 چُهپَنْ čhupaṇu, v. n., to be touched; } p. p. چُهْتُوْ čhutō.  
 چُهپَنْ čhupaṇu, v. n., to be touched; }  
 چُهپَنْ čhupaṇu, v. a., to touch; }  
 چُهْتَنْ čhuṭanaṇu, v. n., to get loose; p. p. چُهْتُوْ čhuṭō.  
 چِهچَنْ čhijaṇu, v. n., to break; } p. p. چِهچُوْ čhinō.  
 چِهچَنْ čhijaṇu, v. a., to break off; }  
 چُهَنْ čhanaṇu, v. a., to soak up; p. p. چُهْتُوْ čuṭhō.  
 دُهَنْ dhuṇaṇu, v. a., to choose; p. p. دُهْتُوْ dhuō.  
 دُبَهَنْ ḍubhaṇu, v. n., to be milked; } p. p. دُدهُوْ ḍudhō.  
 دُهَنْ ḍuhaṇu, v. a., to milk; }  
 دَرَجَنْ drijaṇu, v. n., to be afraid; p. p. دَرِيُوْ drinō.  
 دَرَهَنْ drahaṇu, v. n., to tumble down; } p. p. دَرْتَهُوْ drāthō.  
 دَرَاهَنْ drāhaṇu, v. caus., to demolish; } p. p. دَرَاتَهُوْ drāthō.  
 دِسَنْ diṣaṇu, v. a., to see; p. p. دِثَهُوْ diṭhō.

دِهْرَآپِنُ dhrāpaṇu, v. n., to be satiated; } p. p. دِهْرَآئُو dhrāō.  
 دِهْرَآيِنُ dhrāiṇu, v. a., to satiate; }

دَاهَنُ dāhaṇu, v. a., to torment; p. p. دَادَهْوُ dādho.

دَانُ dāṇu, v. a., to give; p. p. دَانُو dāno.

رِجَنُ rijaṇu, v. n., to be watered; p. p. رِدُو ridō

رِجِيُو rijio.

رَجَهَنُ rajhaṇu, v. n., to be boiled; } p. p. رَدَهْوُ radhō.  
 رَنْدَهَنُ randhaṇu, v. a., to cook; }

رُجَهَنُ rujhaṇu, v. n., to be busy; p. p. رُدَهْوُ rudhō.

رَچَنُ račaṇu, v. n., to be immersed; p. p. رَاتُو ratō.

رُسَنُ rusaṇu, v. n., to be sulky; p. p. رُثَهْوُ ruṭhō.

رُنبَهَنُ rumbhaṇu, } v. n., to be engaged; p. p. رُدَهْوُ rudhō  
 رُبهَنُ rubhaṇu, } or رُنبِهِيُو rumbhiō.

رُونُ ruṇu, v. n., to weep; p. p. رُونُو runō.

رِيَجَهَنُ riijaṇu, v. n., to be pleased; p. p. رِيدَهْوُ rīdhō.

سَامَائِجَنُ sāmāijaṇu, v. n., to arrive at the years of dis-  
 cretion; p. p. سَامَانُو sāmānō or: سَامَايُو sāmāyō.

سُجَنُ sujaṇu, v. n., to be swollen; p. p. سُونُو sūnō.

سُجَنُ sujaṇu, v. n., to be heard; } p. p. سُو سُو suō

سُنَنُ sunaṇu, v. a., to hear; } سُنِيُو suniō.

سِيَجَهَنُ sijhaṇu, v. n., to be seethed; p. p. سِيدَهْوُ sidhō.

سُكَنُ sukaṇu, v. n., to be dry; p. p. سُكُو sukō.

سَلَنُ salāṇu, v. a., to divulge; p. p. سَلَتُو salto

سَلِيُو saliō.

سَمَائِجَنُ samāijaṇu, v. n., to be contained; p. p. سَمَانُو  
 samānō.

سَجَّهَنْ samujhaṇu, v. a., to understand; p. p. سَمْتُو samutō or سَجَّهَوْ samujhō.

سَمَّهَنْ sumahaṇu, v. n., to go to sleep; p. p. سُتُو sutō or سُمَّهَتْو sumhiō.

سَنَّبَهْرَنْ sambhiraṇu, v. n., to be prepared; p. p. سَنَّبَهْرُو sambhūrō, سَنَّبَهْرُونُو sambhūnō or: سَنَّبَهْرِيْتُو sambhiriō.

كَرَنْ karaṇu, v. a., to do; p. p. كَيْتُو kiō, كَيْو kayō; كَيْتُو kitō.

كُومَاجَنْ kumāṭijaṇu, } v. p., to wither; p. p. كُومَانُو kumānō or  
 كُومَاجَنْ kumāijaṇu, } mānō or كُومَايُو kumāyō.

كَهَمَنْ khāmaṇu, v. n., to be burnt; p. p. كَهَانُو khāṇō.

كَهَبَنْ khapaṇu, v. n., to be wearied; p. p. كَهَتْو khatō or كَهَبْتُو khapiō.

كَهَبَنْ khupaṇu, v. n., to be fixed; p. p. كَهْتُو khutō or كَهَبْتُو khupiō.

كَهَسَنْ khisaṇu, v. n., to be reduced; p. p. كَهْتُو khithō.

كَهَسَنْ khusaṇu, v. n., to be plucked out; p. p. كَهْتُو khuthō or كَهْسْتُو khusiō.

كُهَنْ kuhanu, v. a., to kill; } p. p. كُهْتُو kuṭhō.  
 كُسَنْ kusaṇu, v. n., to be killed; }

كَهَنْ khaṇaṇu, v. a., to lift up; p. p. كَهْيُو khāyō or كَهَيْتُو khañiō.

كُهَنْ khuhaṇu, v. n., to be tired; p. p. كَهْتُو khuthō.

كَبَنْ gapaṇu, v. n., to stick (in mud); p. p. كَتُو gatō.

مَكْتَنْ gutaṇu, v. a., to plait together; p. p. مَكْتُو gūtō.

كَسَنْ gasaṇu, v. n., to abrade; }  
 كَهَنْ gahaṇu, v. a., to rub; } p. p. كَهْتُو gaṭhō.

كَسَنُ gusaṇu, v. n., to fail; p. p. { كُتِهَوُ guthō,  
كُسِتُو gusiō.

لَايِنُ lainu, v. a., to apply; p. p. لَاتُو lātō or لَايُو lāyo.

لَاهَنُ lāhanu, v. caus., to cause to descend; p. p. لَاتِهَوُ  
lāthō.

لَبِهَنُ labhaṇu, v. n., to be obtained; } p. p. لَدِهَوُ ladhō.  
لَاهَنُ lahaṇu, v. a., to obtain;

لِكَنُ likanu, v. n., to be hidden; p. p. لِكُو likō or لِكِتُو likiō.

لِنِبَنُ limbaṇu, v. a., to plaster; p. p. { لِتُو litō,  
لِنِبِتُو limbiō.

لُوسَنُ lūsaṇu, v. n., to be scorched; } p. p. لُوتِهَوُ lūthō.  
لُوهَنُ lūhaṇu, v. a., to scorch;

مَاجَنُ maçaṇu, v. n., to fatten; p. p. مَاتُو matō.

مُوسَنُ musaṇu, v. n., to be unlucky; } p. p. مُتِهَوُ muṭhō.  
مُوهَنُ muhaṇu, v. a., to cause loss;

مُنْجَهَنُ munjhaṇu, v. n., to be perplexed; p. p. مُورِهَوُ  
muṛhō.

وَاتِهَنُ vaṭhaṇu, v. a., to take; p. p. وَاوَرَتُو vartō, وَاوَرَدُو  
vardō, وَاوَرِهَتُو vaṭhitō.

وِجِهَنُ vijhaṇu, v. a., to throw; p. p. وِدِهَوُ vidhō.

وِرْجَنُ virçaṇu, v. n., to be wearied; p. p. وِرْتُو virtō.

وِسَامَنُ visāmaṇu, v. n., to be extinguished; p. p. وِسَانُو  
visānō.

وَسَنُ vasaṇu, v. n., to fall (as rain), p. p. وَاوَرِهَوُ vaṭhō,  
وَاوَرِهَتُو vūthō.

وِكَامَنُ vikāmaṇu, v. n., to be sold; p. p. وِكَانُو vikānō.

وِكِنِنُ vikiṇaṇu, v. a., to sell; p. p. وِكِتُو vikiō.

وَجَنُّ vananu, v. n., to go; p. p. وَتَوِ viō.

وَنَهَجَنُّ vēhejanu, v. p., to bathe; p. p. وَهَتَوِ vehetō.

وَهِنُّ vehanu, v. n., to sit; p. p. وَيْتَهُوِ vēthō.

هَيَّامَنُّ hapāmanu, v. n., to lessen; p. p. هَيَّانَوِ hapānō.

يَبْهَنُّ yabhanu, v. n., to be copulated; } p. p. يَدْهَوِ yadhō.

يَهَنُّ yahanu, v. a., to copulate;

### §. 46.

#### The participle of the Future passive or the Gerundive<sup>1</sup>).

The participle of the Future passive or the Gerundive is formed by adding to the verbal root the affix inō (or anō, if the verb end in 'i' (ī) and optionally inō and anō, if the verb end in 'u' (ō)). The Gerundive can only be derived from active verbs; neuter verbs form also a similar participial noun by means of the affix inō, but it is not to be confounded with the Gerundive; see §. 9, 12.

The final vowel of a verbal root undergoes the same changes before the affix of the Gerundive, as before the affix of the Infinitive (§. 42), so that for practical purposes the rule may thus be given, that the termination of the Infinitive anu is simply changed to anō (inō), in order to form the participle of the Future passive. About the derivation of the affix inō see §. 8, 12.

وَجَهَنُّ vijhanu, v. a., to throw; Gerund. وَجِهِنَوِ vijhinō,  
what is to be thrown.

دَانُّ dānu, v. a., to give; Gerund. دَانِنَوِ dānō, what  
is to be given.

1) A kind of participle of the Future active is formed by attaching the affix hāru to the Infinitive, as: هَلَنْهَارُ halāna-hāru, one who is about to go; see §. 9, 33.

دُھونُ dhuaṇu, v. a., to wash; Gerund. دُھونُو dhuaṇō  
or دُھينُو dhuinō, what is to be washed.

کھائِنُ khāiṇu, v. a., to eat; Gerund. کھائِنُو khāinō,  
what is to be eaten.

§. 47.

**Indeclinable past participles.**

The Sindhī uses different past conjunctive or indeclinable participles.

1) The form most in use is that ending in ī (ō) or ē.

a) Neuter or such active verbs, as terminate in the Imperative in 'u', form the past conjunctive participle by joining to the verbal root the affix ī, as:

وَرِنُ var-aṇu, v. n., to return; past part. conj. وَرِي var-ī, having returned.

سُنِنُ sunaṇu, v. a., to hear; p. part. conj. سُنِي sun-ī, having heard.

Those verbs, which end in a radical ī, coalesce with the affix of the past part. conj. to ī, as:

تھينُ thiaṇu, to become; Imper. تھيئي thīu; p. p. conj. تھي thī, having become.

Those verbs, which end in ū, shorten ū before the affix ī (as before the affix of the Infinitive), as:

پُونُ pu-aṇu, to string (beads); Imper. پُو پُو pū-u; p. p. conj. پِي پِي pu-ī.

But those verbs, which shorten radical final ō to 'u' in the Infinitive, restore the same again in the past participle conjunctive, as:

رونُ ru-aṇu, to weep; Imper. رو رُو rō; p. p. conj. روئي rō-ī.



If in the Infinitive euphonic *v* has been inserted between the verbal root and the affix of the Infinitive, it is dropped again in the past part. conj., as:

چَرَنُ ča-v-aṇu, to speak; Imper. چَوُ ča-u; p. p. conj. چَيَّي ča-ī, having spoken.

پَوَنُ pa-v-aṇu, to fall, forms either regularly: پَيَّي pa-ī, or irregularly پَيَّي pē-ī, having fallen.

The verb اچَنُ ačaṇu, to come, makes in the p. p. conj. either regularly اچَيَّي ač-ī, or irregularly اچَيَّي ač-ē. The verbs دِنَنُ dīaṇu, to give (Imper. دِي دē) and نِنَنُ nīaṇu, to take away (Imper. نِي nē) make in the p. part. conj. دِيئِي dē-ī and نِيئِي nē-ī or نَيَّي na-ī.

Passive verbs, be they derived from neuter or active themes, form the p. part. conj. quite in the same way, as verbs of the active voice, by adding the increment *ī* (ō) to the passive base, as:

لَوْتَجَنُ lō-ij-aṇu, v. p. to be moistened; p. part. conj. لَوْتَجِي lō-ij-ī or لَوْتَجُو lō-ij-ō, having been moistened.

b) Active and causal verbs, ending in the Imperative in 'e', form the past part. conj. by adding the affix *ē* to the root of the verb, as:

مَلَنُ malaṇu, v. a., to polish; p. p. conj. مَلِي mal-ē, having polished.

لَگائِنُ laḡaiṇu, v. caus., to apply; p. p. conj. لَگائِي laḡā-ē, having applied.

2) The second past participle conjunctive is formed by adding to the root of the verb, be it transitive or intransitive, the affix *yō* (or *iō*). This form is only used with a Present, Future or Imperative, and may therefore in most cases be translated by the present participle, as:

مَوْتَنُ mōṭaṇu, v. n., to return; p. p. conj. مَوْتِيُو mōṭ-yō  
(mōṭ-iō).

سِثَهَنُ sithaṇu, v. a., to compress; p. p. conj. سِثَهِيُو sith-iō.

If the verb end in 'i' (ī), it coalesces with the affix iō, as:

دِيَانُ ḍīaṇu, to give; p. p. conj. دِيَانِيُو ḍīō.

پِيَانُ pi-aṇu, to dink (Imper. پِيَا پِيُو piū); p. p. conj. پِيَانِيُو piō.

Those verbs, which shorten original ō to 'u' in the Infinitive, restore the same again in the p. p. conj., as:

دِهُونُ dhu-aṇu, to wash (Imper. دِهْو دِهْو\_u); p. p. conj. دِهْوِيُو dhō-yō.

رُونُ ru-aṇu, to weep (Imper. رُو rō); p. p. conj. رُونِيُو rō-yō.

The verbs كَهَانُ khaṇaṇu, to lift up, هَانُ haṇaṇu, to strike, كَرَانُ karaṇu, to do, drop, as in the past participle, their final radical before the affix yō, as:

كَهَانُ khaṇaṇu, p. p. conj. كَهَانِيُو khā-yō or: كَهَانِيُو kha-yō.

هَانُ haṇaṇu, p. p. conj. هَانِيُو hā-yō or: هَانِيُو ha-yō.

كَرَانُ karaṇu, p. p. conj. كَرَانِيُو ka-yō or: كَرَانِيُو ki-yō (ki-ō).

3) The third past participle conjunctive is formed by adding to the root of transitive verbs, irrespectively of their termination in the Imperative, the affix jē (i-jē), and jī (i-jī) to the root of neuter verbs.

This form is generally used with the Present and Past tenses.

كَهَانُ khaṇaṇu, v. a., to lift up (Imper. كَهَانُ khaṇu);  
p. p. conj. كَهَانِيَجِي khaṇ-ijē.

وَرِچَنُ virčaṇu, v. n., to be tired; p. p. conj. وَرِچَانِيَجِي virč-ijī.

4) The fourth past participle conjunctive is formed

by putting **کَرِي** karē, the p. p. conj. of **کَرَنُ** karaṇu, after the past partic. conj. ending in ī or ē. This compound form is used with the Present, the Future, the Past tenses and the Imperative, as:

**وَرِي کَرِي** varī karē, having returned; Inf. **وَرَنُ** varaṇu.

**مَلِي کَرِي** malē karē, having polished; Inf. **مَلَنُ** malaṇu.

**لَوِئِي کَرِي** loij-ī karē, having been moistened; Inf. **لَوِئَنُ** loij-aṇu.

*Annotation.* The indeclinable past participles are formed in Sanskrit either by the affix tvā or ya. In Prākṛit tvā is changed to tūṇa and (by elision of t) to ūṇa, and ya becomes ia. In Sindhī the first form of the past participle conjunctive ending in ī (or ē) corresponds to the Prākṛit affix ia. The second form of the p. p. conj., ending in yō, is identical with the first, and the same must be said of the third form ending in jī (or jē), the Sanskrit affix ya (Prākṛit ia) having been changed in Sindhī to ja (= jē), as in the case of the Passive.

This is fully borne out by the kindred idioms. In Hindūstānī we find the following forms of the past part. conjunctive (Inf. mār-nā): mār, mār-ē, mār-kē, mār-karkē. In the first form mār the affix ia has apparently been dropped altogether, whereas in the second mār-ē the affix ia has been contracted to ē. The affix kē in mār-kē, corresponds to the Sindhī affix jē, j having been changed to a guttural, with transition of the Media into a Tenuis. Mār-kar and mār-karkē are compound past participles conj. like the Sindhī form. Similarly we find in Panjābī (Inf. ghall-nā, to send): ghall and ghall-kē.

The Gujārātī uses two forms of the past part. conj., one ending in ī (used especially in compound verbs), as lakhī, having written, and the other in īnī, as lakhīnī. The first form is identical with the Sindhī affix ī, the latter, īnī, corresponds to the Prākṛit affix ūṇa, ī having been substituted for ū.

The Marāṭhī uses only one form of the past part. conj., ending in ūn, as karūn, having done; this affix quite coincides with the Prākṛit affix ūṇa. — The Bangālī uses either

the affix yā (iyā), as dēkhiyā (dēk-ē or dēkh-ī also being employed), or the Locative of the past participle, dēkhitē, in the state of having seen.

## Chapter XIII.

### Formation of the Tenses and Persons.

#### §. 48.

In treating of the Tenses in Sindhī we must distinguish simple and compound Tenses.

#### I. Simple tenses.

In the Active and Passive Voice there are only three simple tenses, viz.: the Potential, the Aorist and the Future.

1) The Potential, which implies possibility, uncertainty or a wish, is formed by adding to the root of the verb the inflexional terminations. The absolute personal pronouns may also be put before the verb, where any stress is to be laid on the person, but they may also be omitted, where such is not the case, the respective person being sufficiently pointed out by the inflexional termination itself.

Neuter and such intransitive verbs, as end in the Imperative in 'u', and all passive verbs, receive the same personal terminations, whereas those transitive verbs, which end in the Imperative in 'e', differ from them in the I and partly in the II pers. Sing. and in all the persons of the Plural, by retaining their characteristic 'i' (e) before the inflexional terminations.

## Personal terminations of the Potential.

Verbs ending in the Imperative in 'u'.		Verbs ending in the Imper. in 'e'.	
Singular.	Plural.	Singular.	Plural.
I pers. -ã	-ũ	-yã, -iã	-yũ, iũ
II pers. -ĩ, ě	-ō	-iẽ, yẽ; ĩ, ě	-yō, iō
III pers. ē	-ane	-ē	-īne, ine

In reference to verbs, ending in the Imperative in 'u', it is to be observed:

a) A final long vowel is shortened before all the personal terminations in the same way, as before the affix of the Infinitive; e. g. رُونُ ruanu, to weep, Imper. رُو rō, Potential I pers. رُتَانُ ru-ã, I may weep; پِيْنُ pīnu, to drink, Imper. پِيْتِي pīu, Potential I pers. پِيْتَانُ pi-ã, I may drink; پُونُ pu-anu, to string (beads), Imper. پُو pu-u, Potential I pers. پِيْتَانُ pu-ã, I may string (beads). In poetry an original long vowel may be restored again in the III pers. Sing., the personal termination ē being at the same time shortened to 'e', as: رُوه rō-e, he may weep, instead of رُوْتِي ru-ē.

b) The euphonic v, which is inserted between the root of a verb ending in 'a', and the affix of the Infinitive, is commonly retained in the Singular and the III pers. of the Plural, but dropped commonly in the I and II pers. Plural, as: Inf. پَوْنُ pa-v-anu, to fall, Potential, Sing. I pers. پَوَانُ pa-v-ã, II pers. پَوِيْنُ pa-v-ē, III pers. پَوِي pa-v-ē; III pers. Plur. پَوَانُ pa-v-ane; Plur. I pers. پَوْنُ pa-ũ, II pers. پَوْتُو pa-ō. In the II and III pers.

Sing. however *v* may be also dropped, as چَڻين *ča-ē*, thou mayst say; چَڻي *ča-ē<sup>1</sup>*, he may say.

*c*) In the III pers. Plur. verbs, which end in 'u' (ū) or original *ō*) and 'a' (with euphonic *v* inserted) frequently contract the inflexional termination *u-ane*, *a-v-ane*, to *ūne*, as: رُون رُون *rūne*, they may weep, instead of رُون رُون *ru-ane*; پُون پُون *pūne*, they may fall, instead of پُون پُون *pavane*; چُون چُون *čūne*, they may say, instead of چُون چُون *čavane*.

A similar contraction takes place in the II pers. Sing. and in the III person Plur., if a verb end in 'i' (*ī*), as: ڏين ڏين *ḍī*, thou mayst give, instead of ڏين ڏين *ḍi-ē*; دين دين *dīne*, they may give, instead of دين دين *ḍiane*; نين نين *nī*, thou mayst take away, نين نين *nīne*, they may take away; پين پين *pīne*, they make drink; ڪهين ڪهين *khīne*, they may eat; but the uncontracted form is equally in use.

*d*) Verbs, which end in a radical *ā*, and in the Imperative in 'u', insert in the I pers. Sing. and Plur. and in the II pers. Plur. a euphonic *y* before the flexional termination, as: ٻڌهائان ٻڌهائان *budhā-y-ā*, I may become old, ٻڌهائون ٻڌهائون *budhā-y-ū*, ٻڌهائو ٻڌهائو *budhā-y-ō*, we, you may become old. In the III pers. Plur. they end likewise, for euphony's sake, not in *ane*, but in *ine*, as: ڪهائين ڪهائين *khā-ine*, they may eat. An exception to this rule is ڪهان ڪهان *khā*, I may eat, instead of ڪهائان ڪهائان *khā-y-ā*.

In reference to verbs, ending in the Imperative in 'e', it is to be observed:

1) The characteristic 'i' (*e*) of the Imperative may be contracted with the inflexional termination of the

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1) چَڻي *ča-e* is even contracted to چي *če*, when used more in the sense of a particle, to quote the words of the speaker ('says he').

I and II pers. Sing. and the II and I pers. of the Plur. to yā, yē (yī), yū, yō, or not, if the verb end in a consonant; but the contraction must take place, if the verb end in a vowel, as: چہڈیان چہڈیآ, or چہڈتآن, چہڈیے or چہڈتین, چہڈیاں bhā-yā, bhā-yē etc. from بہائنُ bhāinu, to think. In poëtry however the looser form is also in use, as: بہائیآن bhā-iā or بہائیآن bhā-iyā. In the II pers. Sing. the inflexional termination yē or yī may also be contracted to ē or ī, as: ساندھیں sāndhē or ساندھیں sāndhī, thou mayst cherish.

In the III pers. Plural 'i' is generally lengthened to 'ī', and the initial 'a' of the inflexional termination āni dropped in order to distinguish the neuter and active verbs. But īne is again frequently pronounced and written ine, especially when the verb ends in a long ā, as: گالہائیں gālhā-ine, they may speak.

2) The verb کَرَنُ karaṇu, to do, forms the III pers. Plural either regularly in کَرینِ karīne, or irregularly in کَنِ kane or کِنِ kine.

*Annotation.* The Sanskrit Potential has already quite disappeared in Prākṛit. But, abstracted from this significant circumstance, there can be no doubt, that the Sindhī Potential corresponds originally to the Prākṛit Present tense. In Sindhī itself there are many reminiscences, that the Potential properly represents the old Present of the Prākṛit; for it is very often, chiefly in poëtry, used without the characteristic تھ, in the sense of the Present. After the custom had gained ground, to express the Present by joining the تھ thō to the old Present, the old Present was reserved to denote a Potential mood. The inflexional terminations of the Sindhī Potential correspond very closely to those of the Prākṛit Present, as: Prāk. I pers. Sing. āmi (Sansk. āmi), Sindhī ā; II pers. Sing. asi (Sansk. asi), Sindhī ē (or ī), 'a' being dropped (as a conjunctive vowel) and s

being first changed to h and then dropped altogether; III pers. Sing. a-ti or a-di (Sansk. a-ti), and by elision of t or d: a-e, Sindhī ē. In the I pers. Plur. the Prākṛit has different terminations, as ā-mō (Sansk. ā-mah), ā-mu, ā-ma, or a-mō, a-mū etc. These latter terminations have given rise to the Sindhī terminations ū, m being elided and final 'u' lengthened to ū and nasalized at the same time; II pers. Plur. a-ha (Sansk. a-tha), Sindhī o, h having been dropped and 'a' lengthened to o; III pers. Plur. a-nti (Sansk. a-nti), Sindhī ane, t having been elided in this conjunct letter. — The Hindūstānī, Panjābī and Gujārātī coincide in this respect with the Sindhī, forming the Potential in the same way, as the Sindhī, only with modified inflexional terminations. The proper Potential of the Marāṭhī, which is now commonly called by the Grammarians the "Past Habitual" <sup>1)</sup>, exhibits likewise the signs of the old Prākṛit Present. — The Bangālī alone has preserved the old Present tense, formed by joining the inflexional terminations to the root of the verb; the Present is in Bangālī also used in the sense of a Potential.

2) The Sindhī has a regular Aorist or Praetere tense denoting, that an action once took place in time past.

a) The Aorist is formed from neuter verbs, by joining to the past participle the terminations of the (now in Sindhī) obsolete substantive verb as, to be. This tense is therefore originally a compound, and the participle must be put, according to the gender referred to, either in the masc. or the feminine. The inflexional terminations are only affixed to the I and II pers. of the Sing. masc. and fem., to the I pers. of the Plur. masc. and fem. and to the II pers. of the Plur. masc., the III person of the Sing. and Plur. masc. and fem. being left without any inflexional terminations, as well as the II pers. of the Plur. fem.

b) From transitive verbs, the participle past of which always has a passive signification, the Aorist is

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1) As in the Marāṭhī Grammar, published by the American Mission, Bombay 1854.



formed by joining to the past participle the same inflexional terminations, as to that of neuter verbs, the III pers. of the Sing. and Plur. masc. and fem. and the II person of the Plur. fem. being likewise left without inflexional terminations. If the Agent is to be expressed, this must be put in the Instrumental, the participle past agreeing throughout with its subject (expressed or only hinted at) in gender and number.

The inflexional terminations of the Aorist are:

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
I pers. -se	-se	-sī, sū	-sī, sū.
II pers. -ē	-ā (ē)	-u	—
III pers. —	—	—	—

The past participle of neuter and active verbs commonly ends, as we have seen, in yō or iō, fem. ī. If therefore the past participle be of the masc. gender, its final ō is shortened before the inflexional termination of the I person to u = u-se, whereas the final ī of the fem. gender is changed, as before the other pronominal suffixes, to ya or ia = ya-se, ia-se; e. g.

هَلِيَوَ haliō, m., gone, I pers. masc. هَلِيَوَسِ haliu-se, I went or have gone, fem. هَلِيَاَسِ halia-se; in the same way دِثَهَوَ dīthō, past participle of دِثَسَنُ dīsanu, seen: دِثَهَسِ dīthū-se, masc. J was seen, fem. دِثَهِيَاَسِ dīthia-se or: دِثَهِيَاَسِ dīthya-se. In poetry though iō or yō may keep its place before the inflexional termination se, and ia or ya may be lengthened to ia or yā, as: چَهَدِئَوَسِ čhaḍiō-se, I was left, fem. چَهَدِئَاَسِ čhaḍiā-se.

Before the inflexional termination of the II person masc., ē, final ō is dropped altogether, as: هَلِيَوَسِ hali-ē,

thou hast gone;  $\text{d̄ith-ē}$ , thou wast seen; before the inflexional termination of the II person fem.  $\bar{a}$ , final  $\bar{i}$  is shortened to 'i' =  $i-\bar{a}$  (occasionally also as in the masc. to  $i-\bar{ē}$ ), as:  $\text{hali-ā}$ ; thou hast gone,  $\text{d̄ithi-ā}$ , thou wast seen.

In the first person Plural the inflexional termination  $\bar{s}\bar{i}$  ( $\bar{s}\bar{e}$ ),  $\bar{s}\bar{u}$  is affixed to the masc. or fem. Plural of the past participle, as:  $\text{haliā-sī}$ , we have gone,  $\text{haliū-sī}$  (fem.);  $\text{d̄ithā-sī}$ , we were seen,  $\text{d̄ithiū-sī}$  (fem.).

In the II person masc. the final  $\bar{a}$  of the Plural ( $\text{haliā}$ ) is shortened before the inflexional termination 'u' =  $a-u$ , as:  $\text{halya-u}$ , you went;  $\text{d̄itha-u}$ , you were seen; to the II person fem. no inflexional termination is added, the Plural fem. of the past participle alone being used, the subject of which must be indicated either by the absolute personal pronoun or gathered from the context.

It is to be noticed, that in poetry the inflexional terminations are frequently left out, in which case the subject, if it be not indicated otherwise (by an absolute personal pronoun etc.), must be gleaned from the context.

*Annotation.* The three praeterite tenses of the Sanskrit, with the exception of a few traces (Varar. VII, 23), have been already discarded in Prākṛit, their formation being apparently too intricate for the conception of the vulgar. In their lieu the past participle has been substituted in the sense of an Aorist, either with or without inflexional terminations, the Perfect proper being denoted by a compound tense. The inflexional terminations, which are affixed in Sindhī to the past participle, are derived from the Sanskrit substantive verb 'as', to be, though they be now so much mutilated and differ so considerably from the forms used in Prākṛit (Lassen, p. 345), that they are scarcely recognisable. The termination of the I person Sing. -s

corresponds to the Sanskrit *asmi* (Prāk. *amhi*), 'm' having been thrown out in *Sindhī*.

In the II pers. (Sansk. and Prāk. *asi*) *s = h*, has been dropped and final *i* (e) lengthened in the masc. to *ē*, whereas in the feminine the initial 'a' of *asi* has been retained, and the latter half of it dropped altogether. The masculine termination *ē* is however also now and then applied to the feminine.

In the I person Plural the Sanskrit *smāh* (Prākrit *amhō*) has been changed to *sī* (*sē*) or *sū*; in the II person masc. the Sanskrit *stha* has been first changed to *tha*, thence to *ha*, and with the elision of 'h' to 'u'.

In *Hindūstānī*, *Panjābī* and *Gujarātī* the Aorist is made up by the past participle without the addition of inflexional terminations, but in *Marāṭhī* inflexional terminations are affixed to the past participle, as in *Sindhī*. The same is the case in *Bangālī*, but with this difference, that it can form an Aorist of the active voice not only from neuter verbs, but also from active verbs; in the Passive though it must have recourse to a composition.

### 3) The Future,

which implies in *Sindhī* not only the sense of futurity, but also of possibility, uncertainty, is formed

a) In the Active Voice, by affixing to the present participle the same inflexional terminations as to the Aorist.

b) In the Passive Voice, by affixing to the present participle passive the same inflexional terminations, as to the present participle of the Active.

*Annotation.* The *Sindhī* has quite left the traces of the Prākrit in forming the Future and fallen back to a composition, in order to make up for the lost future tense. It has approached in this respect again nearer to the Sanskrit, which likewise forms the I Future of the active voice by affixing the inflexional terminations of the substantive verb 'as', to be, to the participial noun ending in *tā* (*tr*). The modern Arian idioms differ very greatly from each other as to the method, in which they form the Future. The *Hindūstānī* and *Panjābī* express the Future by means of a compound verb; they add to the Potential of a verb the past participle *gā* (instead of the common *giā*), from the root *gam*, to go, the gender of which must agree with the subject

in question. This is properly a Desiderative, and not a Future; but already in Sanskrit the Desiderative is now and then used in the sense of a Future. Thus we have in Hindūstānī  $\text{karūn-gā}$ , masc., and  $\text{karūn-gī}$ , fem. I shall do, literally: I am gone ( $\text{gā}$ ), that I do ( $\text{karū}$ ), i. e. I will do or shall do; similarly in Panjābī:  $\text{karāngā}$ , masc.,  $\text{kārāngī}$ , fem.

The Gujarātī on the other hand accedes again more closely to the Prākrit; the conjunctive vowel of the Prākrit (i) has been lengthened in the I person Sing. and Plur., in order to make up for the double ss, which has been reduced to a single one (cf. *Introd.* §. 19), as:  $\text{lakh-īs}$ , I shall write, Plur.  $\text{lakh-īsū}$ , we shall write.

In the II and III person Sing. and Plur. the conjunctive vowel has been dropped altogether, as II pers. Sing.  $\text{lakh-sē}$ , thou wilt write etc.

The Future of the Marāṭhī is quite peculiar, and, as it seems, made up from the different terminations of the Future, used in Prākrit.

The termination of the I person Sing.  $\text{īn}$  ( $\text{ēn}$ ) seems to have arisen from the Prākrit termination  $\text{himi}$  (*Varar.* VII, 12), and that of the I person Plural  $\text{ū}$ , from the Prākrit  $\text{sisi}$  (=  $\text{hisi}$ ; *Lassen*, p. 352), the final 'i' of which has been dropped and in compensation thereof medial 'i' lengthened =  $\text{sīs}$ ; final 's' has been hardened to 'r' and thence to 'l'. The II person Plur. ends in  $\text{āl}$ , which I would refer to the Prākrit termination  $\text{-ssaha}$ , the latter half of which ( $\text{aha}$ ) seems to have been dropped, and the conjunct  $\text{ss}$  reduced to 's' by lengthening the preceding (conjunctive) vowel =  $\text{ās}$ ; 's' again seems to be hardened to  $\text{r} = \text{l}$ . A similar process appears in the III pers. Sing., ending in  $\text{īl}$  ( $\text{ēl}$ ); the Prākrit termination is  $\text{hidi}$  (=  $\text{sidi}$ ); the initial 'h' has been elided and  $\text{id(i)}$  lengthened to  $\text{īd}$ , final 'd' being changed at the same time (as it is usual in the past participle) to 'l'. The III person Plural, ending in  $\text{tīl}$  is quite perplexing. We would refer to the fact, that in Prākrit  $\text{hittha}$  is also used instead of  $\text{hissa}$  ( $\text{tth} = \text{ss}$ ; *Lassen*, p. 353; *Varar.* VII, 15), though restricted to the I pers. Plural. In Marāṭhī it appears, that  $\text{tth}$  has also been used in the III pers. Plural, so that the III pers. Plural would properly terminate in  $\text{hitthinti}$ ; of this initial  $\text{hi}$  has been elided and the aspirate conjunct  $\text{tth}$  reduced to  $\text{tt} = \text{t}$ ;  $\text{n}$  is in Marāṭhī always dropped in the termination of the III pers. Plural and

in consequence the preceding vowel (i) lengthened; thus we get tīt, of which final 't' must have been changed to l = til.

The Bangālī forms the Future by affixing to the root of the verb the inflexional termination iba; this is very remarkable and without any analogy in any of the Prākṛit dialects. It reminds us very strongly of the Latin termination bo in the formation of the Active Future of the I and II conjugation, which Bopp (Comp. Gramm. II, §§. 526, 663) derives from the Sanskrit bhū. It would be near at hand, to compare this affix with the Sindhī affix bō, employed to form the present participle passive; but its origin will hardly allow of such a comparison.

## II. Compound tenses.

### 1) The compound Potential

The Potential may be compounded:

a) with the present participle and the Potential of the auxiliary verb هُونُ huanu, to be, in order to denote an enduring action or state, as: أَنُّونَ پَرَهِنْدُو هُآنَ I may be reading.

b) with the past participle and the Potential of the auxiliary verb هُونُ huanu, to be, as: أَنُّونَ رُئُو هُآنَ I may have wandered about; مُونِ دِتهُو هُئِي it may have been seen by me, i. e. I may have seen it.

### 2) The present tense.

The Sindhī has two forms for the Present tense:

a) The common or indefinite Present tense, which denotes, that an action is commenced or going on at the time being, is formed by putting after the Potential (and occasionally before it) the augment تهو thō<sup>1</sup>), which must

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1) Instead of تهو thō: پٽو peō (fem. پيٽي pei) is also used, but with this difference, that a more enduring action is thereby denoted. Cf. §. 53, 2.

agree with the gender of the subject, as: **آئون هڪلن تهو** I go; fem. **آئون هڪلن نهِي** I go.

b) The definite Present, which implies habit, usage or that an action is still going on at the time of speaking, is formed by compounding the present participle with the Present of the auxiliary verb **هُونَ huanu**, as: **آئون لڪهندو آنيان** I am writing, or I am used to write; **وڏو آهي** he is in the habit of weeping.

In poetry the auxiliary verb is often left out and the participle used by itself, determined by a noun or pronoun as subject.

*Annotation.* The Potential, which, as stated already, represents the old Present tense, is no longer considered sufficient, to express the Present by itself; the augment **تهو thō** is therefore added, to render more prominent the sense of the Present. This augment **تهو thō** is derived from the Sanskrit adjective **स्थ stha** (as used at the end of compounds) and signifies 'standing', as: **آئون ڀسان تهو** I see, literally: standing I see, I am in the state of seeing.

In Hindūstānī **thā** is used as an augment for forming the Imperfect, whereas the common or indefinite Present is expressed by the present participle alone, and the definite Present by the addition of the auxiliary verb **hōnā**. The same is the case in Panjābī, with the only difference, that the Sanskrit **stha** has been assimilated in Panjābī to **sā**. In Gujārātī the indefinite Present is formed by adding the auxiliary (defective) verb **chaū** etc., I am etc. (derived from the Sansk. substantive verb 'as', to be) to the Potential, as: **hū lakhū chaū**, I write, and the definite Present by joining the Present of the auxiliary verb **hōvū**, to be, to the present participle, as: **hū lakhō hōū chaū**, I am writing.

The Marāṭhī forms the common or indefinite Present by affixing the inflexional terminations of the Sansk. substantive verb 'as', to be, to the present participle, ending (originally) in **tā**, with which the terminations coalesce, as **tō**, **tōs** etc. Besides this the Marāṭhī uses three other compound forms for the definite Present, the first of which is compounded with the present

participle ending in 'at' or 'it', and the irregular form of the auxiliary verb *asaṇē*, viz: *āhē*, as: *mī lihīt āhē*, I am writing; the second adds the auxiliary verb *āhē* etc. to the indefinite Present ending in *tō* etc., as: *mī lihītō āhē*, I am writing. Both these forms of the definite Present, which do not differ from each other as to their signification, denote an action going on or enduring at the time of speaking. The third form adds to the present participle ending in 'at' or 'it', the regular Present of the auxiliary verb *asaṇē* to be, viz: *asatō* etc., as: *mī lihīt asatō*, I am in the habit of writing, and implies a habit, custom or natural disposition; it may therefore be termed the Present Habitual. — The Bangālī has, as noticed already, a simple Present, formed by affixing the inflexional terminations to the root of the verb, and a definite Present formed by uniting the auxiliary verb *āchi* etc. with the present participle ending in *itē*, the initial *ā* of which is dropped in this composition, as: *āmi dēkhitēchi*, I am seeing.

### 3) The Habitual Aorist,

which implies, that an action was repeated in past time or went on at the time indicated, is formed by adding to the Aorist the indeclinable augment *تھی* *thē*, which may follow or precede it, as the augment of the Present; e. g.: *هو آيو تھی* *he came (repeatedly)*, or: *was coming*.

This tense is quite peculiar to the Sindhī, no analogy to it being met with in the kindred idioms. The indeclinable augment *تھی* *thē* is apparently the Locative of *thō*, and signifies: 'in standing', which agrees well with the import of this tense.

### 4) The Imperfect,

which denotes, that an action was progressing or repeated at a particular time past, is formed by adding to the present participle the Aorist of the auxiliary verb *هُونَ* *huanu*, as: *رُندو هوس* *I was wandering about*; *لُوڊهيو هوس* *I was being driven out*. The Imperfect may be rendered more emphatic by premising the past par-

ticiple **پِئو** piō (having fallen), as: **هُوَ يَمَّا ذَسَنَدَا هُمَا**, they were in the habit of seeing.

*Annotation.* In Hindūstānī the Imperfect is formed, as already alluded to, by adding thā to the present participle; the same is the case in Panjabi, which adds sā; the Marāṭhī joins the Aorist of the auxiliary verb asanē, viz: hōtō etc. to the present participle ending in at or it. The same method is kept to in Gujārātī and Bangālī, in the latter language with the slight difference, that the Aorist of the auxiliary verb (viz: čhilām etc.) is coalescing with the participle present.

### 5) The Perfect,

which implies an action, that has been completed in time past, is formed by adding the auxiliary verb **آنهيان** āhiyā etc. to the past participle, as: **وَتُو أَنهيان**, I am gone, **جَهَلِئُو أَنهيان** I have been seized.

*Annotation.* All the kindred idioms form the Perfect in the same way as the Sindhī, by adding the Present of the auxiliary verb to the past participle.

### 6) The Pluperfect,

which implies an action, that has been completed in remote past time chiefly in relation to some other time, expressed or only understood, is formed by adding the Aorist of the auxiliary verb **هُونَ** huanu to the past participle, as: **هَلِئُو هوس** I had gone; **دَهْتِي هيس** I had been enticed (fem.).

*Annotation.* In Hindūstānī and Panjābī the Pluperfect is formed by adding thā and sā respectively to the past participle. In Marāṭhī the Aorist hōtō etc. is joined to the past participle and similarly in Gujārātī hatō etc. In Bangālī (which must not resort to a passive construction in the case of transitive verbs, as the other idioms) the Aorist of the auxiliary verb, viz: čhilām etc. is united with the past participle ending in yā.



## 7) The compound Future tenses.

There are two compound Future tenses in Sindhi:

a) The one is compounded with the participle present and the Future of the auxiliary verb هُونُ huanu, which may be termed the Definite Future, as: دِسندو هوندس I shall be seeing.

b) The other is compounded with the past participle and the Future of the auxiliary verb هُونُ huanu, and may be termed the Past Future, as: هليئو هوندس I shall have gone; هوبدهو هوندو he will have been bound.

Both these tenses do not only denote futurity in its strict sense, but imply also possibility, uncertainty or doubt.

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## Chapter XIV.

### The auxiliary verbs.

#### §. 49.

#### A. The auxiliary verb هُونُ huanu, to be.

Before we can fully develop the conjugational process of the Sindhi, we must first describe the inflexion of the auxiliary verb هُونُ huanu, to be, by means of which the compound tenses of other verbs are being made up.

Infinitive: هُونُ hu-anu, to be.

Imperative.

	SING.		PLUR.
II pers.	هو or هوء be thou.	هو or هئو be ye.	
	hō hō-u,	hō hu-ō,	

## Precative.

	SING.		PLUR.
II pers.	$\left. \begin{array}{l} \text{هٰنِجْ hu-ij̄e} \\ \text{هٰوٰنِجْ hō-ij̄e} \\ \text{هٰجْ hu-ju} \\ \text{هٰوٰجْ hō-je} \end{array} \right\}$	mayst thou be.	$\text{هٰجُو hu-jo,}$ may ye be.

## Participles.

- 1) Present participle: هٰوٰنِدُو hūdō, being.
- 2) Past participle: هٰو hō, هٰوٰو huō, having been

## Verbal noun.

هٰوٰنُو hu-aṇō, being.

## I. THE POTENTIAL.

## 1) THE SIMPLE POTENTIAL.

## SINGULAR.

- I pers. هٰجَانِ هٰئَانِ اٰنُو̄ aū hu-ā, huĵ-ā, I may be.  
 II pers. هٰجِيْنِ هٰئِيْنِ تُو̄ tū hu-ē, huĵ-ē, thou mayst be.  
 III pers. هٰجِي هٰئِي هُو̄ hū hu-ē; huĵ-ē, he may be.

## PLURAL.

- I pers. هٰجُوْنِ هٰوٰنِ اَسِيْنِ asī hū, huĵ-ū, we may be.  
 II pers. هٰجُوْ هٰوٰوْ هٰئِيْنِ ahī hō, hu-ō, huĵ-ō, you may be.  
 III pers. هٰجِيْنِ هٰوٰنِ هُو̄ hū hu-ane, hūne, huĵ-ane, they may be.

In the II pers. Sing. هٰجِيْنِ هٰئِيْنِ hu-ī, huĵ-ī is equally in use. In poetry we meet in the III person Sing. frequently هٰوٰو hō-e, instead of هٰئِي hu-ē.

## 2) THE COMPOUND POTENTIAL.

a) The present participle with the Potential

هُنَّان etc. 'May be being'.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هُنَّانِ، هُونْدُو هُنَّانِ <sup>1)</sup> hūndō hu-ā, hūj-ā.	هُونْدِي هُنَّانِ، هُنَّانِ hūndī hu-ā, hūj-ā.
II pers.	هُونْدُو هُنَّيْنِ، هُنَّيْنِ hūndō hu-ē, hūj-ē.	هُونْدِي هُنَّيْنِ، هُنَّيْنِ hūndī hu-ē, hūj-ē.
III pers.	هُونْدُو هُنَّيْ، هُنَّيْ hūndō huē, hūj-ē.	هُونْدِي هُنَّيْ، هُنَّيْ hūndī hu-ē, hūj-ē.

## PLURAL.

I pers.	هُونْدَا هُونِ، هُنَّونِ hūndā hū, hūj-ū.	هُونْدِيُونِ هُونِ، هُنَّونِ hūndiū <sup>2)</sup> hū, hūj-ū.
II pers.	هُونْدَا هُنَّوْ، هُنَّوْ hūndā hu-ō, hūj-ō.	هُونْدِيُونِ هُنَّوْ، هُنَّوْ hūndiū hu-ō, hūj-ō.
III pers.	هُونْدَا هُنَّانِ، هُنَّانِ hūndā hu-ane, hūj-ane.	هُونْدِيُونِ هُنَّانِ، هُنَّانِ hūndiū hu-ane, hūj-ane.

b) The past participle with the Potential

هُنَّان etc. 'May have been'.

## SINGULAR.

I pers.	هُنَّانِ هُنَّوْ huō huā.	هُنَّانِ هُنَّيْ huī huā.
II pers.	هُنَّيْنِ " " huē.	هُنَّيْنِ " " huē.
III pers.	هُنَّيْ " " huē.	هُنَّيْ " " huē.

1) The absolute personal pronouns are left out in the following tenses, as they may be easily supplied.

2) The Plural fem. هُونْدِيُونِ hūndiū may also be pronounced and written هُونْدِيُونِ hūndiyū or هُونْدِيُونِ hūndiyū, and so all the present participles in the fem. Plural.

*Masc.**Fem.*

## PLURAL.

I pers.	هُنَا huā	هُنْ hu.	هُيُونَ huyū	هُنْ hu.
II pers.	هُنَّو huō.	هُنَّو huō.	هُنَّو huō.	هُنَّو huō.
III pers.	هُنَّ huane.	هُنَّ huane.	هُنَّ huane.	هُنَّ huane.

## II. THE PRESENT.

## 1) THE INDEFINITE PRESENT.

The Potential with تَهْوُ thō.  
'I am'.

## SINGULAR.

I pers.	هُنَّان huā thō.	تَهِي huā thī.
II pers.	هُنَّيْن huē thō.	تَهِيْن huē thī.
III pers.	هُنَّيْ huē thō.	تَهِيْ huē thī.

## PLURAL.

I pers.	هُنَّان huā thā.	تَهِيُون huā thiū.
II pers.	هُنَّان huō thā.	تَهِيُون huō thiū.
III pers.	هُنَّان huane thā.	تَهِيُون huane thiū.

Old Present of the Sansk. substantive verb  
'as' to be. 'I am'.

## SING.

## PLUR.

I pers.	أَنْهِيَان āhiyā.	أَنْهِيُون āhiyū.
II pers.	أَنْهِيَان، أَنْهِيَان āhē, āhī.	أَنْهِيُون āhiyō.
III pers.	أَنْهِيَان āhē.	أَنْهِيَان، أَنْهِيَان āhine, āhīne.

This form is commonly used in the Present, and always in compound tenses, whereas هُنَّان huā thō is seldom to be met with, and never in a compound tense.

The initial vowel *ā* is often found without a nasal sound as: *آهِيَان* *āhiyā* instead of *آهِيَان* *āhiyā*. When *كُو* *kō na*, *كَ* *kā na*, *كِي* *kī na* not any one etc. precedes *آهي*, they are contracted to *كُونَهِي* *kōnhē*, *كَانَهِي* *kānhē*, *كِينَهِي* *kīnhē*; *نَ* *na*, not, preceding *آهِيَان* etc. may coalesce with it, as: *نَاهِي* *nāhē* or: *نَ آهي* *nā āhē*, he is not.

## 2) THE DEFINITE PRESENT.

The present participle with the auxiliary: *آهِيَان*  
'I am being'.

## SINGULAR.

	<i>Masc.</i>		<i>Fem.</i>
I pers.	<i>هُوندو آهِيَان</i> <i>hūdō āhiyā.</i>		<i>هُوندي آهِيَان</i> <i>hūdī āhiyā.</i>
II pers.	<i>هُوندو آهِين</i> <i>hūdō āhē.</i>		<i>هُوندي آهِين</i> <i>hūdī āhē.</i>
III pers.	<i>آهي</i> " " <i>āhē.</i>		<i>آهي</i> " " <i>āhē.</i>

## PLURAL.

I pers.	<i>هُوندا آهِيُون</i> <i>hūdā āhiyū.</i>		<i>هُونديُون آهِيُون</i> <i>hūdiū āhiyū.</i>
II pers.	<i>هُوندا آهِيُو</i> <i>hūdā āhiyō.</i>		<i>هُونديُون آهِيُو</i> <i>hūdiū āhiyō.</i>
III pers.	<i>هُوندا آهِين</i> <i>hūdā āhini. (e?)</i>		<i>هُونديُون آهِين</i> <i>hūdiū āhine.</i>

## III. THE IMPERFECT.

The present participle with the Aorist of the auxiliary: *هُوس*. 'I was' or: 'was being'.

## SINGULAR.

	<i>Masc.</i>		<i>Fem.</i>
I pers.	<i>هُوندو هُوس</i> <i>hūdō hōse.</i>		<i>هُوندي هُوس</i> <i>hūdī huyase.</i>

	<i>Masc.</i>	<i>Fem.</i>
II pers.	هُونِدَوُ هُتَّيْنِ hūndō huē.	هُونِدِي هُتَّيْ hūndī huiā <sup>1</sup> ).
III pers.	هُونِدَوُ هُو hūndō hō.	هُونِدِي هُتِّي، هِي hūndī huī, hī.

## PLURAL.

I pers.	هُونِدَا هُتَّاسِيْنِ hūnda huāsī.	هُونِدِتُونِ هُيُونَسِيْنِ hūndiū huyūsī.
II pers.	هُونِدَا هُتَّوُ، هُتَّوُ hūnda hua-u, huō.	هُونِدِتُونِ هُيُونُ hūndiū huyū.
III pers.	هُونِدَا هُتَّا، هُتَّا hūnda huā, hā.	هُونِدِتُونِ هُيُونُ hūndiū huyū.

## IV. THE AORIST.

## 1) THE SIMPLE AORIST.

The past participle with the inflexional terminations. 'I was', or: 'have been'.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هُوسِ hōse.	هُيَسِ huy-ase.
II pers.	هُتَّيْنِ huē.	هُتَّيْنِ، هُتَّيْنِ hui-ā, hui-ē.
III pers.	هُو hō.	هُتِّي huī.

## PLURAL.

I pers.	هُتَّاسِيْنِ huā-sī.	هُيُونَسِيْنِ huyū-sī.
II pers.	هُتَّوُ، هُتَّوُ، هُتَّوُ hua-u, hu-ō, hō.	هُيُونُ huyū.
III pers.	هُتَّا، هُتَّا huā, hā.	هُيُونُ huyū.

1) Or هُتَّيْنِ huiē.

Instead of هُتَّاسِيِن huā-sī, هُتَّاسُون huā-sū, the contracted forms هَاسِيِن hā-sī, هَاسُون hāsū, are also in use. — The inflexional terminations are now and then dropped altogether, but in this case the absolute personal pronoun must always be prefixed, as: هُوَ أَنْتُون hū āntūn hō, I was etc.

## 2) THE HABITUAL AORIST.

The simple Aorist with تَهِي thē.

'I used to be'.

### SINGULAR.

	<i>Masc.</i>		<i>Fem.</i>
I pers.	هَوَسِ تَهِي hōse thē.		هَيَّسِ تَهِي huyase thē.
	etc.	etc.	etc.

### PLURAL.

I pers.	هَاسِيِن تَهِي huāsī thē.		هَيُّوسِيِن تَهِي huyūsī thē.
	etc.	etc.	etc.

V. PERFECT  
VI. PLUPERFECT } not in use.

## VII. THE FUTURE.

The present participle with the inflexional terminations. 'I shall be'.

### SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هُونْدِسِ hūndu-se.	هُونْدِئِسِ hūndia-se <sup>1)</sup> .
II pers.	هُونْدِيِن hūnd-ē.	هُونْدِئِيِن hūndi-ā <sup>2)</sup> .
III pers.	هُونْدَوُ hūndō.	هُونْدِيِ hūndī.

1) Instead of هُونْدِئِسِ hūndia-se we find also هُونْدِئِيسِ hūndiyase or هُونْدِئِيسِ hūndiyase.

2) Or هُونْدِئِيِن hūndi-ē.

*Masc.*II pers. هوندو هُئِينِ hūndō huē. *Fem.*

III pers. هوندو هُو hūndō hō.

هوندي هُونْدِي hūndī-sī.

هوندي هُونْدِي hūndī.

I pers. هُنَايِينِ هُونْدِي hūndī.

hūnda Future tenses are not in use.

II pers. هُنُو *as from all neuter verbs, so also from this auxiliary**an impersonal or passive form may be derived, as:*

III pers. Present هُوئِي تَهو hō-ije thō, literally:

*it is been; III pers. Sing. Future: هُوئِي بُو hō-ibō, literally: it will be been.*

*Annotation.* The root هُو hō (Inf. هُون hu-aṇu) corresponds to the Sansk. root भू bhū, to become, which is assimilated in Prakṛit to hō or huva; the past participle of it is in Prakṛit huō or hūō, thence the Sindhī huō. In reference to the Potential hujā etc., it is to be kept in mind, that Prakṛit uses already for the Present (and Future) such forms as hojja, hojjā etc., which Lassen derives from the Sansk. Precative भुयात् (Lassen, p. 357).

The root hō is used in all the kindred idioms.

The old Present اَهَيَانِ āhiyā, I am, is derived from the Present of the Sansk. substantive verb अस 'as' to be, Prakṛit amhi etc. The Marāṭhī form of it approaches very closely to that of the Sindhī, as: ahē etc. In Hindūstānī (hā, haī, hai etc.) initial 'a', which has been lengthened in Sindhī and Marāṭhī, has been dropped; the same is the case in Panjābī, as hā, haī, hai etc. In Gujārātī, where initial 'a' has been likewise thrown off, we find the forms čhau, čhē, čhē etc., which correspond to the Prakṛit form अचि ačchi etc. (Lassen, p. 266, 346). In Bangālī we meet with the still more primitive form āchi etc.



## §. 50.

The auxiliary verb **تھینن** *thianu*, to become, to be.

The verb **تھینن** *thianu*, to become, to be, is also used as an auxiliary verb. Its compound tenses are formed by means of the auxiliary verb **ھونن** *huanu*.

## Infinitive.

**تھینن** *thi-anu*, to become, to be.

## Imperative.

SING.

PLUR.

II pers. **تھیئو** *thī-u*,  
become thou.

**تھیئو، تھیئو** *thī-ō*, *thi-ō*,  
become ye.

## Precative.

II pers. **تھیئو، تھیئو** *thī-je*, *thi-je*. **تھیئو، تھیئو** *thi-jō*, *thi-jō*.  
mayst thou become. may you become.

## Participles.

1) Present participle: **تھیندو** *thī-ndō*, becoming.

2) Past participle: **تھیئو** *thi-ō*, become.

3) Past conjunctive participles:

<b>تھی</b> <i>thī</i>	}	having become.
<b>تھیئو</b> <i>thi-ō</i>		
<b>تھی گري</b> <i>thī karē</i>		

4) Verbal noun: **تھیننو** *thi-anō*, becoming, being.

## I. THE POTENTIAL.

## 1) THE SIMPLE POTENTIAL.

'May become'.

SING.

PLUR.

I pers. **تھیئا** *thi-ā*.

**تھیئو** *thi-ū*.

II pers. **تھیئا، تھیئا** *thi-ē*, *thī*. **تھیئو** *thi-ō*.

III pers. **تھیئا** *thi-ē*.

**تھیئا، تھیئا** *thi-ane*, *thī-ne*.

## 2) COMPOUND POTENTIAL.

a) The present participle with the Potential of  
هُونُ huanu. 'May be becoming'.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	تِهِنْدُو هُنَّانُ thīndō huā.	تِهِنْدِي هُنَّانُ thīndī huā.
II pers.	تِهِنْدُو هُنَّيْنُ thīndō huē.	تِهِنْدِي هُنَّيْنُ thīndī huē.
III pers.	تِهِنْدُو هُنِّيْ thīndō huē.	تِهِنْدِي هُنِّيْ thīndī huē.

## PLURAL.

I pers.	تِهِنْدَا هُونُ thīndā hū.	تِهِنْدِيُونُ هُونُ thīndiū hū.
II pers.	تِهِنْدَا هُونُ thīndā huō.	تِهِنْدِيُونُ هُونُ thīndiū huō.
III pers.	تِهِنْدَا هُونُ thīndā huane.	تِهِنْدِيُونُ هُونُ thīndiū huane.

b) The past participle with the Potential of  
هُونُ huanu. 'May have become'.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	تِهْتُو هُنَّانُ <sup>1</sup> thiō huā.	تِهِي هُنَّانُ thī huā.
II pers.	هُنَّيْنُ " " huē.	هُنَّيْنُ " " huē.
III pers.	هُنِّيْ " " huē.	هُنِّيْ " " huē.

## PLURAL.

I pers.	تِهْتَا هُونُ thiā hū.	تِهْتُونُ هُونُ thiū hū.
II pers.	هُونُ " " huō.	هُونُ " " huō.
III pers.	هُونُ " " huane.	هُونُ " " huane.

1) Or هُجَّانُ hujā etc.

## II. THE PRESENT.

## 1) THE PRESENT INDEFINITE.

The Potential with تھو thō.

'I become'.

## SINGULAR.

*Masc.**Fem.*

I pers. تھو تھيان thiã thō.	تھي تھيان thiã thī.
II pers. تھو تھين thiẽ thō.	تھي تھين thiẽ thī.
III pers. تھو تھي thiẽ thō.	تھي تھي thiẽ thī.

## PLURAL.

I pers. تھو تھيون thiũ thā.	تھون تھون thiũ thī.
II pers. تھو تھو thiõ thā.	تھو تھو thiõ thī.
III pers. تھو تھن thiane thā.	تھن تھن thiane thī.

## 2) THE PRESENT DEFINITE.

The present participle with آھيان āhiyã etc.

'I am becoming'. etc.

## SINGULAR.

*Masc.**Fem.*

I pers. تھيندو آھيان thīndō āhiyã.	تھيندي آھيان thīndī āhiyã.
II pers. تھيندو آھين thīndō āhẽ.	تھيندي آھين thīndī āhẽ.
III pers. تھيندو آھي thīndō āhē.	تھيندي آھي thīndī āhē.

## PLURAL.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	تھیندا آنھیون thīndā āhiyū.	تھیندئون آنھیون thīndiū āhiyū.
II pers.	تھیندا آھیو thīndā āhiyō.	تھیندئون آھیو thīndiū āhiyō.
III pers.	تھیندا آنھن thīndā āhine.	تھیندئون آنھن thīndiū āhine.

## III. THE IMPERFECT.

The present participle with ہوس ہوسے etc.

'I was becoming' etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	تھیندو ہوس thīndō hōse.	تھیندی ہیس thīndī huyase.
II pers.	تھیندو ہٹیں thīndō huē.	تھیندی ہٹیں <sup>1</sup> thīndī huiā.
III pers.	تھیندو ہو thīndō hō.	تھیندی ہئی thīndī hui.

## PLURAL.

I pers.	تھیندا ہٹسین thīndā huāsī.	تھیندئون ہٹونسین thīndiū huyūsī.
II pers.	تھیندا ہٹو thīndā hua-u.	تھیندئون ہٹو thīndiū huyū.
III pers.	تھیندا ہٹا thīndā huā.	تھیندئون ہٹو thīndiū huyū.

1) Or تھیندی ہٹیں huiē.

2) Or تھنو huō, hō.

## IV. THE AORIST.

## 1) THE SIMPLE AORIST.

The past participle with the inflexional terminations. 'I became' etc.

## SINGULAR.

<i>Masc.</i>	<i>Fem.</i>
I pers. تھئسِ thiuse <sup>1</sup> ).	تھئسِ thiase.
II pers. تھئینِ thiē.	تھئینِ thiā.
III pers. تھئوِ thiō.	تھئِ thī.

## PLURAL.

I pers. تھئاسینِ thiāsī.	تھئونئسینِ thiūsī.
II pers. تھئوِ، تھئوِ، تھئوِ thia-u, thiō.	تھئونِ thiū.
III pers. تھئاِ thiā.	تھئونِ thiū.

## 2) THE HABITUAL AORIST.

The simple Aorist with تھئِ thē.

'I was becoming, was in the habit to become' etc.

## SINGULAR.

<i>Masc.</i>	<i>Fem.</i>
I pers. تھئسِ تھئِ thiuse thē.	تھئسِ تھئِ thiase thē.
etc. etc.	etc. etc.

## PLURAL.

I pers. تھئاسینِ تھئِ thiāsī thē.	تھئونئسینِ تھئِ thiūsī thē.
etc. etc.	etc. etc.

1) In poetry often: تھئوسِ thiōse, fem. تھئاسِ thiase.

2) Or: تھئینِ thiē.

## V. THE PERFECT.

The past participle with the auxiliary **آهَيَان** *āhiyā*.  
‘I have become’ etc.

## SINGULAR.

	<i>Masc.</i>				<i>Fem.</i>
I pers.	تِهَيَوُ آهَيَان	thiō	āhiyā.	تِهِي آهَيَان	thī āhiyā.
II pers.	آهِين	”	”	آهِين	”
III pers.	آهِي	”	”	آهِي	”

## PLURAL.

I pers.	تِهَيَوُ آهَيُون	thiā	āhiyū.	تِهَيُون	thiū āhiyū.
II pers.	آهِيوُ	”	”	تِهَيُون	thiū āhiyō.
III pers.	آهِين	”	”	آهِين	”

## VI. THE PLUPERFECT.

The past participle with the Aorist **هَوَسِي** *hōse* etc.  
‘I had become’ etc.

## SINGULAR.

	<i>Masc.</i>			<i>Fem.</i>	
I pers.	تِهَيَوُ هَوَسِي	thiō	hōse.	تِهِي هَوَسِي	thī huyase.
II pers.	هَوَسِين	”	”	هَوَسِين	”
III pers.	هَوَسِي	”	”	هَوَسِي	”

## PLURAL.

I pers.	تِهَيَوُ هَوَسِين	thiā	huāsī.	تِهَيُون	thiū huyāsī.
II pers.	هَوَسِين	thiā	hua-u.	تِهَيُون	thiū huyū.
III pers.	هَوَسِين	”	”	هَوَسِين	”

## VII. THE FUTURE.

## 1) THE SIMPLE OR INDEFINITE FUTURE.

The present participle with the inflexional terminations. 'I shall become' etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	تِهِنْدُسِ thīnduse.	تِهِنْدِئِسِ thīndiase <sup>1)</sup> .
II pers.	تِهِنْدِئِئِ thīndē.	تِهِنْدِئِئِ thīndiā. <sup>2)</sup>
III pers.	تِهِنْدِوُ thīndō.	تِهِنْدِئِ thīndī.

## PLURAL.

I pers.	تِهِنْدَا سِئِ thīndāsī.	تِهِنْدِئِئِئِئِئِ thīndiūsī.
II pers.	تِهِنْدَاوُ thīnda-u. <sup>3)</sup>	تِهِنْدِئِئِئِ thīndiū.
III pers.	تِهِنْدَا thīndā.	تِهِنْدِئِئِئِ thīndiū.

## 2) COMPOUND FUTURE TENSES.

## a) The definite Future.

The present participle with the Future هُونْدُسِ hūnduse etc. 'I shall be becoming' etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	تِهِنْدِوُ هُونْدُسِ thīndō hūnduse.	تِهِنْدِئِئِ هُونْدِئِسِ thīndī hūndiase.
II pers.	تِهِنْدِوُ هُونْدِئِئِ thīndō hūndē.	تِهِنْدِئِئِ هُونْدِئِئِ thīndī hūndiā.
III pers.	تِهِنْدِوُ هُونْدِوُ thīndō hūndō.	تِهِنْدِئِئِ هُونْدِئِ thīndī hūndī.

1) Or تِهِنْدِئِئِئِ thīndiyase, تِهِنْدِئِئِئِ thīndyase.

2) Or تِهِنْدِئِئِئِ thīndiē.

3) Or تِهِنْدِوُ thīndō.

## PLURAL.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	تِهِنْدَا هُونْدَانَسِيْن thīndā hūndāsī.	تِهِنْدِئُون هُونْدِئُونَسِيْن thīndiū hūndiūsī.
II pers.	تِهِنْدَا هُونْدُو thīndā hūnda-u.	تِهِنْدِئُون هُونْدِئُون thīndiū hūndiū.
III pers.	تِهِنْدَا هُونْدَا thīndā hūndā.	تِهِنْدِئُون هُونْدِئُون thīndiū hūndiū.

## b) The past Future.

The past participle with the Future هُونْدُسِ hūnduse.

'I shall have become' etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	تِهْتُو هُونْدُسِ thiō hūnduse. etc. etc.	تِهْيِ هُونْدِسِ thī hūndiase. etc. etc.

## PLURAL.

I pers.	تِهْيَا هُونْدَانَسِيْن thiā hūndāsī. etc. etc.	تِهْيُون هُونْدِئُونَسِيْن thiū hūndiūsī. etc. etc.
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## Chapter XV.

## Inflection of the regular verb.

## §. 51.

## A. Inflection of the neuter or intransitive verb.

All the neuter verbs end in the Imperative in 'u'  
(§. 43) and in the participle present in andō (§. 44).



But there is also a considerable number of transitive verbs ending in the Imperative in 'u' and in the participle present in andō, which take in consequence thereof the same inflexional terminations as the neuter verbs, with the only difference, that in the Past Tenses they must invariably resort to the passive construction.

We exhibit now the inflexion of a regular neuter verb.

Infinitive.

هَلَنُ hal-anu, to go.

Imperative.

SING.

PLUR.

II pers. هَلْ hal-u, go thou. هَلُو hal-ō, go ye.

Precative.

هَلِجْ hal-iĵe,	} mayst thou go.	هَلِجُو hal-iĵ-ō, may ye go.
هَلِجْ hal-iĵu,		

Participles:

- 1) present participle: هَلْنَدُو hal-andō, going.
- 2) past participle: هَلِيُو hal-iō, having gone.
- 3) past conjunctive participles:

هَلِي hal-ī,	} having gone.
هَلِيُو hal-iō,	
هَلِيْجِي hal-iĵī,	
هَلِيْ كَرِي hal-ī kare,	

Verbal noun.

هَلْنُو hal-anō, going.

## I. THE POTENTIAL.

## 1) THE SIMPLE POTENTIAL.

'I may go' etc.

	SING.	PLUR.
I pers.	هَلَانِ آتُونِ hāl-ā. āū hal-ā.	هَلُونِ أَسِينِ asī hal-ū.
II pers.	هَلِينَ تُونِ tū hal-ē.	هَلُوا أَهِينِ ahī hal-ō.
III pers.	هَلِي هُوَ hū hal-ē.	هَلِنِ هُوَ hū hal-ane.

## 2) COMPOUND POTENTIAL.

a) The present participle with the Potential

هَلَانِ huā etc. 'I may be going'.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلَنْدُو هَلَانِ halandō huā.	هَلَنْدِي هَلَانِ halandī huā.
II pers.	هَلَنْدُو هَلِينَ halandō huē.	هَلِينَ " " huē.
III pers.	هَلَنْدُو هَلِي halandō huē.	هَلِي " " huē.

## PLURAL.

I pers.	هَلَنْدَا هُونِ halandā hū.	هَلَنْدِتُونِ هُونِ halandiū hū.
II pers.	هَلَنْدَا هَتُونِ halandā huō.	هَلَنْدِتُونِ هَتُونِ halandiū huō.
III pers.	هَلَنْدَا هَلِنِ halandā huane.	هَلَنْدِتُونِ هَلِنِ halandiū huane.

b) The past participle with the Potential هُئَانَ.  
'I may have gone'.

## SINGULAR.

	<i>Masc.</i>		<i>Fem.</i>
I pers.	هَلِيَوُ هُئَانَ haliō huā.		هَلِي هُئَانَ hali huā.
II pers.	هُئِينَ " " huē.		هُئِينَ " " huē.
III pers.	هُئِي " " huē.		هُئِي " " huē.

## PLURAL.

I pers.	هَلِيَا هُئَانَ haliā hū.		هَلِيُون هُئَانَ haliū hū.
II pers.	هُئُو " " huō.		هُئُو " " huō.
III pers.	هُئِن " " huane.		هُئِن " " huane.

## II. THE PRESENT.

## 1) THE PRESENT INDEFINITE.

The Potential with تَهْوُ thō.  
'I go' etc.

## SINGULAR.

	<i>Masc.</i>		<i>Fem.</i>
I pers.	تَهْوُ هَلَانَ halā thō.		تَهْيُ هَلَانَ halā thī.
II pers.	تَهْوُ هَلِينَ halē thō.		تَهْيُ هَلِينَ halē thī.
III pers.	تَهْوُ هَلِي halē thō.		تَهْيُ هَلِي halē thī.

## PLURAL.

I pers.	تَهْوُ هَلَانُونَ halū thā.		تَهْيُون هَلَانُونَ halū thiū.
II pers.	تَهْوُ هَلَوُ halō thā.		تَهْيُون هَلَوُ halō thiū.
III pers.	تَهْوُ هَلَانِ halane thā.		تَهْيُون هَلَانِ halane thiū.

## 2) THE PRESENT DEFINITE.

The present participle with **آهِيَانِ** āhiyā etc.

‘I am going’ etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلَنْدَوِ آهِيَانِ halandō āhiyā.	هَلَنْدِي آهِيَانِ halandī āhiyā.
II pers.	هَلَنْدَوِ آهِيِنِ halandō āhē.	هَلَنْدِي آهِيِنِ halandī āhē.
III pers.	هَلَنْدَوِ آهِيِ halandō āhē.	هَلَنْدِي آهِيِ halandī āhē.

## PLURAL.

I pers.	هَلَنْدَا آهِيُونِ halandā āhiyū.	هَلَنْدِثُونِ آهِيُونِ halandiū āhiyū.
II pers.	هَلَنْدَا آهِيَوِ halandā āhiyō.	هَلَنْدِثُونِ آهِيَوِ halandiū āhiyō.
III pers.	هَلَنْدَا آهِيِنِ halandā āhine.	هَلَنْدِثُونِ آهِيِنِ halandiū āhine.

## III. THE IMPERFECT.

The present participle with **هَوِسِ** hōse etc.

‘I was going’ etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلَنْدَوِ هَوِسِ halandō hōse.	هَلَنْدِي هَوِسِ halandī huyase.
II pers.	هَلَنْدَوِ هَوِسِنِ halandō huē.	هَلَنْدِي هَوِسِنِ halandī huiā.
III pers.	هَلَنْدَوِ هَوِ halandō hō.	هَلَنْدِي هَوِ halandī hui.

## PLURAL.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلَنْدَا هُوَاسِيْنَ halandā huāsī.	هَلَنْدِئُونُ هُوَيْوَسِيْنَ halandiū huyūsī.
II pers.	هَلَنْدَا هُوْ halandā hua-u.	هَلَنْدِئُونُ هُوِيْوْ halandiū huyū.
III pers.	هَلَنْدَا هُوَا halandā huā.	هَلَنْدِئُونُ هُوِيْوْ halandiū huyū.

## IV. THE AORIST.

## 1) THE SIMPLE AORIST.

The past participle with the inflexional terminations. 'I went' etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلِيْسِ haliu-se.	هَلِيْسِ halia-se.
II pers.	هَلِيْبِيْنَ hali-ē.	هَلِيْبِيْنَ hali-ā. <sup>1)</sup>
III pers.	هَلِيْوْ haliō.	هَلِيْوْ hali.

## PLURAL.

I pers.	هَلِيْاَسِيْنَ haliā-sī.	هَلِيْوَيْوَسِيْنَ haliū-sī.
II pers.	هَلِيْوْ halya-u.	هَلِيْوْ haliū.
III pers.	هَلِيْا haliā.	هَلِيْوْ haliū.

## 2) THE HABITUAL AORIST.

The simple Aorist with تَهِيْ thē.  
'I used to go' etc.

## SINGULAR.

I pers.	هَلِيْسِ تَهِيْ haliuse thē.	هَلِيْسِ تَهِيْ haliase thē.
	etc.	etc.

1) Or هَلِيْبِيْنَ hali-ē.

## PLURAL.

	<i>Masc.</i>		<i>Fem.</i>
I pers.	هَلِيَّاسِينَ تَهِي		هَلِيَّوُنْسِينَ تَهِي
	haliāsī thē.		haliūsī thē.
	etc. etc.		etc. etc.

## V. THE PERFECT.

The past participle with أَنهَيَانَ āhiyā etc.  
'I am gone' or 'have gone' etc.

## SINGULAR.

	<i>Masc.</i>		<i>Fem.</i>
I pers.	هَلِيَّوُ أَنهَيَانَ haliō āhiyā.		هَلِيَّوُ أَنهَيَانَ hali āhiyā.
II pers.	أَهَيْنَ " " āhē.		أَهَيْنَ " " āhē.
III pers.	أَهِي " " āhē.		أَهِي " " āhē.

## PLURAL.

I pers.	هَلِيَّوُ أَنهَيُونَ haliā āhiyū.		هَلِيَّوُ أَنهَيُونَ haliū āhiyū.
II pers.	أَهِيَّوُ " " āhiyō.		أَهِيَّوُ " " āhiyō.
III pers.	أَهِينِ " " āhine.		أَهِينِ " " āhine.

## VI. THE PLUPERFECT.

The past participle with the Aorist هَوَسِ hōse.  
'I was gone' or 'had gone' etc.

## SINGULAR.

	<i>Masc.</i>		<i>Fem.</i>
I pers.	هَلِيَّوُ هَوَسِ haliō hōse.		هَلِيَّوُ هَوَسِ hali huyase.
II pers.	هَوَسْتِنِ " " huē.		هَوَسْتِنِ " " huiā.
III pers.	هَوُ " " hō.		هَوِي " " hui.

## PLURAL.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلِيَا هُوَاسِيْنَ haliā huāsī.	هَلِيُون هُوَيْسِيْنَ haliū huyūsi.
II pers.	هَلِيَا هُوَ هَلِيَا haliā hua-u.	هَلِيُون هُوَيْون هَلِيُون haliū huyū.
III pers.	هَآ „ „ huā.	هَيُون „ „ huyū.

## VII. THE FUTURE.

## 1) THE SIMPLE or INDEFINITE FUTURE.

The present participle with the inflexional terminations. 'I shall go' etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلَنْدِسِ halandu-se.	هَلَنْدِيْسِ halandia-se. <sup>1)</sup>
II pers.	هَلَنْدِيْنِ haland-ē.	هَلَنْدِيْنِ halandi-ā. <sup>2)</sup>
III pers.	هَلَنْدُو halandō.	هَلَنْدِي halandī.

## PLURAL.

I pers.	هَلَنْدَاسِيْنَ halandā-sī.	هَلَنْدِيْتُونِسِيْنَ halandiū-sī.
II pers.	هَلَنْدُو halanda-u.	هَلَنْدِيْتُونِ halandiū.
III pers.	هَلَنْدَا halandā.	هَلَنْدِيْتُونِ halandiū.

## 2) COMPOUND FUTURE TENSES.

## a) The definite Future.

The present participle with هُونْدُسِ hūnduse.  
'I shall be going' etc.

## SINGULAR.

I pers.	هَلَنْدُو هُونْدُسِ halandō hūnduse.	هَلَنْدِي هُونْدِيْسِ halandī hūndiase.
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1) Or هَلَنْدِيْسِ halandiyase, هَلَنْدِيْسِ halandyase.

2) Or هَلَنْدِيْنِ halandi-ē.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
II pers.	هَلَنْدَوُ هُونْدِيْن halandō hūdē.	هَلَنْدِي هُونْدِيْن halandī hūndiā.
III pers.	هَلَنْدَوُ هُونْدَوُ halandō hūdō.	هَلَنْدِي هُونْدِي halandī hūndī.

## PLURAL.

I pers.	هَلَنْدَا هُونْدَاْسِيْن halandā hūdāsī.	هَلَنْدِيُون هُونْدِيُونْسِيْن halandiū hūndiūsī.
II pers.	هَلَنْدَا هُونْدَوُ halandā hūnda-u.	هَلَنْدِيُون هُونْدِيُون halandiū hūndiū.
III pers.	هَلَنْدَا هُونْدَا halandā hūdā.	هَلَنْدِيُون هُونْدِيُون halandiū hūndiū.

## b) The Past Future.

The past participle with the Future هُونْدُوْسِْ hūduse. 'I shall have (be) gone' etc.

## SINGULAR.

I pers.	هَلِيَوُ هُونْدُوْسِْ haliō hūduse.	هَلِي هُونْدِيْسِْ halī hūndiase.
II pers.	هَلِيَوُ هُونْدِيْن haliō hūdē.	هَلِي هُونْدِيْ halī hūndiā.
III pers.	هَلِيَوُ هُونْدَوُ haliō hūdō.	هُونْدِي ” ” hūndī.

## PLURAL.

I pers.	هَلِيَا هُونْدَاْسِيْن haliā hūdāsī.	هَلِيُون هُونْدِيُونْسِيْن haliū hūndiūsī.
II pers.	هَلِيَا هُونْدَوُ haliā hūnda-u.	هَلِيُون هُونْدِيُون haliū hūndiū.
III pers.	هَلِيَا هُونْدَا haliā hūdā.	هَلِيُون هُونْدِيُون haliū hūndiū.



Neuter verbs very often take in the Potential and in the Present tense the passive form, without altering in any way their signification, and are then inflected like other passive verbs (see the inflexion of the passive verb), as: پَهَرَڻ pharaṇu, v. n., to be fruitful, or پَهَرَڻن phar-j-aṇu; لُرَهَنُ v. n., luṛhaṇu, to float, or لُرَهَنُ لُرَهَنُ luṛhe-j-aṇu, گَاوِرَڻن kāviṛaṇu, v. n., to be angry or گَاوِرَڻنن kāvir-j-aṇu, اچَڻن v. n. acaṇu, to come, اچَڻنن ač-ij-aṇu, پَوَنُ v. n. pavaṇu, to fall, or پَڻنن pa-ij-aṇu etc.

The III pers. Sing. of neuter verbs in the passive form is frequently employed impersonally throughout all the tenses with the exception of the Aorist and Perfect, as:

هَلِجِي halijē, it may be gone, تَهو هَلِجِي halijē thō, it is gone, هَلِبو آهي halibō āhē, it is being gone, هَلِبو هو halibō hō, it was being gone; هَلِبو halibō, it will be gone.

Many neuter verbs are in Sindhī considered both active and neuter, and therefore in the Past tenses constructed either as neuter (i. e. personally) or as transitive verbs (i. e. passively, the agent being put in the Instrumental), as: وڙهيسِ virhiuse, I quarrelled or: وڙهيسِ مونِ mū virhiō, by me it was quarrelled, from وڙهنُ virhaṇu, v. n., to quarrel; کهلِيسِ khiliuse, I laughed, or: کهلِيسِ مونِ mū khiliō, by me it was laughed, from کهلنُ khilaṇu, v. n., to laugh; but رُونُ ruanu, v. n., to weep, is always constructed passively in the past tenses, as: رُونِيسِ runā-ī, he wept (it was wept by him).

On the other hand there are also some active verbs

(but ending in the Imperative in 'u'), which are constructed in the Past tenses like neuter verbs, and not passively, as: **سِيكِيُوسِ** sikhiuse, I learnt (not **سِيكِيُوسِ** sikhiuse, I learnt) from **سِيكِيَانُ** sikanu, v. a., to learn; **سِيكِيُوسِ** sikhiuse, I longed for, from **سِيكِيَانُ** sikanu, v. a., to long for.

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**B) Inflection of the transitive verb.**

The inflexion of the transitive and causal verb agrees on the whole with that of the neuter verb in the Potential, the Present, the Imperfect and the Future; but it differs from the inflexion of the neuter verb by being destitute of the Past Tenses of the Active Voice, which must be circumscribed by the past tenses of the Passive Voice, the past participle of transitive verbs having always a passive signification. The agent must therefore in the past tenses be put in the Instrumental, or it may, if that be a pronoun, be affixed to the past participle in the shape of a Suffix. It is understood, that the past participle passive must agree with its substantive in gender and number, as well as the adjective.

From every transitive and causal verb (and partly also, as noted already, from the neuter verb) a passive theme may be derived, which is regularly inflected through all tenses.

We exhibit now the inflexion of a transitive verb, ending in the Imperative in 'e'.

**1) ACTIVE VOICE.**

Infinitive:

**چَهَدَنُ** čhad-anu, to give up.

## Imperative.

SING.

PLUR.

II pers. چھڏ چھڏ چھڏ čhaḍ-e, give up. چھڏ ڏيو چھڏ čhaḍ-iō<sup>1)</sup>,  
give ye up.

## Precative.

چھڏ چھڏ چھڏ čhaḍ-ije.	}	چھڏ چھڏ چھڏ čhaḍ-ijō, please to give up.
چھڏ چھڏ چھڏ čhaḍ-iju.		

## Participles:

- 1) Present participle: چھڏ ڏيندو چھڏ čhaḍ-indō, giving up.
- 2) Past participle: چھڏ ڏيو چھڏ čhaḍ-iō, having been given up.
- 3) Past conjunctive participles:

چھڏ چھڏ چھڏ čhaḍ-e	}	having given up.
چھڏ ڏيو چھڏ čhaḍ-iō		
چھڏ چھڏ چھڏ چھڏ čhaḍ-ijē		
چھڏ چھڏ چھڏ چھڏ چھڏ čhaḍ-ē karē		

## I. THE POTENTIAL.

## 1) THE SIMPLE POTENTIAL

'I may give up' etc.

SING.

PLUR.

I pers. آئون چھڏ ٿان آئون چھڏ ٿان  
aũ čhaḍ-iā.

II pers. تون چھڏ ٿين تون چھڏ ٿين  
tũ čhaḍ-iē.<sup>2)</sup>

III pers. هو چھڏ ٿي هو چھڏ ٿين  
hũ čhaḍ-ē. chũ čhaḍ-ine.<sup>3)</sup>

1) Or چھڏ چھڏ چھڏ čhaḍ-yō; the form چھڏ چھڏ چھڏ čhaḍ-ehō is also in use.

2) Or چھڏ چھڏ چھڏ چھڏ čhaḍ-ē, چھڏ چھڏ چھڏ čhaḍ-ī.

3) Or چھڏ چھڏ چھڏ چھڏ čhaḍ-ine.

## 2) COMPOUND POTENTIAL.

- a) The present participle with the Potential هُئَان.  
‘I may be giving up’ etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِ يَنْدِ وَ هُئَان čhaḍīndō huā.	چَهْدِ يَنْدِ ي هُئَان čhaḍīndī huā.
II pers.	چَهْدِ يَنْدِ وَ هُئِين čhaḍīndō huē.	چَهْدِ يَنْدِ ي هُئِين čhaḍīndī huē.
III pers.	چَهْدِ يَنْدِ وَ هُئِي čhaḍīndō huē.	چَهْدِ يَنْدِ ي هُئِي čhaḍīndī huē.

## PLURAL.

I pers.	چَهْدِ يَنْدَا هُون čhaḍīndā hū.	چَهْدِ يَنْدِ نُون هُون čhaḍīndiū hū.
II pers.	چَهْدِ يَنْدَا هُو. čhaḍīndā huō.	چَهْدِ يَنْدِ نُون هُو. čhaḍīndiū huō.
III pers.	چَهْدِ يَنْدَا هُونِ čhaḍīndā huane.	چَهْدِ يَنْدِ نُون هُونِ čhaḍīndiū huane.

- b) The past participle, with the III pers. Singular and Plural of the Potential of the auxiliary verb هُون, the agent being put in the Instrumental.

‘By me etc. may have been given up.’

## SINGULAR.

The object being masc.		The object being fem.	
مُون چَهْدِ تُو هُئِي mū čhaḍiō huē.		مُون چَهْدِ ي هُئِي mū čhaḍī huē.	
تُو چَهْدِ تُو هُئِي tō čhaḍiō huē.		تُو چَهْدِ ي هُئِي tō čhaḍī huē.	
” ” هُون huna ”	” ”	” ” هُون huna ”	” ”

## SINGULAR.

The object being fem.

أَسَانْ جَهْدِيْ هُنِّيْ  
asā čhađiō huē.

أَهَانْ جَهْدِيْ هُنِّيْ  
ahā čhađiō huē.

هُنْ جَهْدِيْ هُنِّيْ  
hune čhađiō huē.

The object being masc.

أَسَانْ جَهْدِيْ هُنِّيْ  
asā čhađī huē.

أَهَانْ جَهْدِيْ هُنِّيْ  
ahā čhađī huē.

هُنْ جَهْدِيْ هُنِّيْ  
hune čhađī huē.

## PLURAL.

مُونْ جَهْدِيْنَا هُنِّيْ  
mū čhađiā huane.  
etc. etc.

مُونْ جَهْدِيْنُونْ هُنِّيْ  
mū čhađiū huane.  
etc. etc.

## II. THE PRESENT.

## 1) THE PRESENT INDEFINITE.

The Potential with تَهْوُ thō.

'I give up' etc.

## SINGULAR.

*Masc.**Fem.*

I pers. جَهْدِيْنَا تَهْوُ čhađiā thō. جَهْدِيْنَا تَهِيْ čhađiā thī.

II pers. جَهْدِيْنِيْن تَهْوُ čhađiē thō. جَهْدِيْنِيْن تَهِيْ čhađiē thī.

III pers. جَهْدِيْ تَهْوُ čhađō thō. جَهْدِيْ تَهِيْ čhađē thī.

## PLURAL.

I pers. جَهْدِيْنُونْ تَهَا  
čhađiū thā.

جَهْدِيْنُونْ تَهْمُونْ  
čhađiū thiū.

II pers. جَهْدِيْنُو تَهَا čhađiō thā. جَهْدِيْنُو تَهْمُونْ čhađiō thiū.

III pers. جَهْدِيْنِيْن تَهَا  
čhađine thā.

جَهْدِيْنِيْن تَهْمُونْ  
čhađinē thiū.

## 2) THE PRESENT DEFINITE.

The present participle with **آنهيان** *āhiyā* etc.  
'I am giving up' etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِ يَنْدَوِ <b>آنهيان</b> čhaḍīndō āhiyā.	چَهْدِ يَنْدِي <b>آنهيان</b> čhaḍīndī āhiyā.
II pers.	چَهْدِ يَنْدَوِ <b>آنهين</b> čhaḍīndō āhē.	چَهْدِ يَنْدِي <b>آنهين</b> čhaḍīndī āhē.
III pers.	چَهْدِ يَنْدَوِ <b>آهي</b> čhaḍīndō āhē.	چَهْدِ يَنْدِي <b>آهي</b> čhaḍīndī āhē.

## PLURAL.

I pers.	چَهْدِ يَنْدَا <b>آنهيون</b> čhaḍīndā āhiyū.	چَهْدِ يَنْدُونِ <b>آنهيون</b> čhaḍīndīū āhiyū.
II pers.	چَهْدِ يَنْدَا <b>آهيو</b> čhaḍīndā āhiyō.	چَهْدِ يَنْدُونِ <b>آهيو</b> čhaḍīndīū āhiyō.
III pers.	چَهْدِ يَنْدَا <b>آنهين</b> čhaḍīndā āhine.	چَهْدِ يَنْدُونِ <b>آنهين</b> čhaḍīndīū āhine.

## III. THE IMPERFECT.

The present participle with the Aorist **هوس** *hōse*.  
'I gave up' or: 'was giving up' etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِ يَنْدَوِ <b>هوس</b> čhaḍīndō hōse.	چَهْدِ يَنْدِي <b>هيس</b> čhaḍīndī huyase.
II pers.	چَهْدِ يَنْدَوِ <b>هئين</b> čhaḍīndō huē.	چَهْدِ يَنْدِي <b>هئين</b> čhaḍīndī huiā.
III pers.	چَهْدِ يَنْدَوِ <b>هو</b> čhaḍīndō hō.	چَهْدِ يَنْدِي <b>هئي</b> čhaḍīndī hui.

## PLURAL.

*Masc.**Fem.*

I pers.	چھڙيندا هُاسين čhaḍīndā huāsī.	چھڙيندُون هُيونسين čhaḍīndiū huyūsī.
II pers.	چھڙيندا هُو، هُتو čhaḍīndā hua-u, huō.	چھڙيندُون هُيون čhaḍīndiū huyū.
III pers.	چھڙيندا هُا، هُا čhaḍīndā huā, hā.	چھڙيندُون هُيون čhaḍīndiū huyū.

## IV. THE AORIST.

## 1) THE SIMPLE AORIST.

The past participle (passive), with the agent in the Instrumental.

'By me etc. was given up'.

The object being masc.	SINGULAR.	The object being fem.
چھڙتو مُون mū čhaḍiō.		چھڙي مُون mū čhaḍī.
” تو tō ”		” تو tō ”
” هُن huna ”		” هُن huna ”
” آسان asā ”		” آسان asā ”
” آهان ahā ”		” آهان ahā ”
” هُن hune ”		” هُن hune ”

## PLURAL.

چھڙتا مُون mū čhaḍiā.	چھڙتُون مُون mū čhaḍiū.
etc. etc.	etc. etc.

## 2) THE HABITUAL AORIST.

The simple Aorist with تهي thē.

'By me etc. used to be given up'.

The object being masc.	SINGULAR.	The object being fem.
چھڙتو تهي مُون mū čhaḍiō thē.		چھڙي تهي مُون mū čhaḍī thē.
etc. etc.		etc. etc.

## PLURAL.

The object being masc.

مُون چَهْدِيَا تَهِي  
mũ čhaḍiā thē.  
etc. etc.

The object being fem.

مُون چَهْدِيُون تَهِي  
mũ čhaḍiũ thē.  
etc. etc.

## V. THE PERFECT.

The past participle (passive) with آهي āhē and آنهين āhine, the agent being put in the Instrumental.

‘By me etc. has been given up’.

## SINGULAR.

The object being masc.

مُون چَهْدِيُو آهي  
mũ čhaḍiō āhē.  
etc. etc.

The object being fem.

مُون چَهْدِي آهي  
mũ čhaḍi āhē.  
etc. etc.

## PLURAL.

مُون چَهْدِيَا آنهين  
mũ čhaḍiā āhine.  
etc. etc.

مُون چَهْدِيُون آنهين  
mũ čhaḍiũ āhine.  
etc. etc.

## VI. THE PLUPERFECT.

The past participle (passive) with هو hō, هُئا huā etc.

‘By me etc. had been given up’.

## SINGULAR.

The object being masc.

مُون چَهْدِيُو هُو  
mũ čhaḍiō hō.  
etc. etc.

The object being fem.

مُون چَهْدِي هُئي  
mũ čhaḍi huī.  
etc. etc.

## PLURAL.

مُون چَهْدِيَا هُئا  
mũ čhaḍiā huā.  
etc. etc.

مُون چَهْدِيُون هُيون  
mũ čhaḍiũ huyũ.  
etc. etc.



## VII. THE FUTURE.

## 1) THE SIMPLE or INDEFINITE FUTURE.

The present participle with the inflexional terminations.

'I shall give up' etc.

## SINGULAR.

*Masc.**Fem.*

I pers.	چەڤدِ يَندُسِ چەڤدِ يَندُسِ	čhaḍīnduse.	چەڤدِ يَندِ سِ چەڤدِ يَندِ سِ	čhaḍīndia-se.
II pers.	چەڤدِ يَندِ يَ چەڤدِ يَندِ يَ	čhaḍīnd-ē.	چەڤدِ يَندِ نِ چەڤدِ يَندِ نِ	čhaḍīndi-ā.
III pers.	چەڤدِ يَندِ و چەڤدِ يَندِ و	čhaḍīndō.	چەڤدِ يَندِ ي چەڤدِ يَندِ ي	čhaḍīndī.

## PLURAL.

I pers.	چەڤدِ يَندِ ا سِ يَ چەڤدِ يَندِ ا سِ يَ	čhaḍīndā-sī.	چەڤدِ يَندِ ئو نِ سِ يَ چەڤدِ يَندِ ئو نِ سِ يَ	čhaḍīndiū-sī.
II pers.	چەڤدِ يَندِ و چەڤدِ يَندِ و	čhaḍīnda-u.	چەڤدِ يَندِ ئو چەڤدِ يَندِ ئو	čhaḍīndiū.
III pers.	چەڤدِ يَندِ ا چەڤدِ يَندِ ا	čhaḍīndā.	چەڤدِ يَندِ ئو چەڤدِ يَندِ ئو	čhaḍīndiū.

## 2) COMPOUND FUTURE.

## a) The definite Future.

The present participle with هوندُسِ hūnduse.

'I shall be giving up' etc.

## SINGULAR.

*Masc.**Fem.*

I pers.	چەڤدِ يَندِ و هوندُسِ چەڤدِ يَندِ و هوندُسِ	čhaḍīndō hūnduse.	چەڤدِ يَندِ ي هوندُسِ چەڤدِ يَندِ ي هوندُسِ	čhaḍīndi hūndiase.
II pers.	چەڤدِ يَندِ و هوندِ يَ چەڤدِ يَندِ و هوندِ يَ	čhaḍīndō hūndē.	چەڤدِ يَندِ ي هوندِ نِ چەڤدِ يَندِ ي هوندِ نِ	čhaḍīndi hūndiā.
III pers.	چەڤدِ يَندِ و هوندِ و چەڤدِ يَندِ و هوندِ و	čhaḍīndō hūndō.	چەڤدِ يَندِ ي هوندِ ي چەڤدِ يَندِ ي هوندِ ي	čhaḍīndi hūndī.

## PLURAL

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِ يَنْدَا هُونْدَا سِين čhaḍīndā hūndāsī.	چَهْدِ يَنْدِئُون هُونْدِئُون سِين čhaḍīndiū hūndiūsī.
II pers.	چَهْدِ يَنْدَا هُونْدَوُ čhaḍīndā hūnda-u.	چَهْدِ يَنْدِئُون هُونْدِئُون čhaḍīndiū hūndiū.
III pers.	چَهْدِ يَنْدَا هُونْدَا čhaḍīndā hūndā.	چَهْدِ يَنْدِئُون هُونْدِئُون čhaḍīndiū hūndiū.

## b) The Past Future.

The past participle (passive) with هُونْدَوُ hūndō etc.,  
the agent being put in the Instrumental.

'By me etc. will have been given up'.

## SINGULAR.

The object being masc.	The object being fem.
مُون چَهْدِئَوُ هُونْدَوُ mū čhaḍiō hūndō. etc. etc.	مُون چَهْدِئِي هُونْدِئِي mū čhaḍi hūndī. etc. etc.

## PLURAL.

مُون چَهْدِئَا هُونْدَا mū čhaḍiā hūndā. etc. etc.	مُون چَهْدِئُون هُونْدِئُون mū čhaḍiū hūndiū. etc. etc.
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## 2) PASSIVE VOICE.

## Infinitive.

چَهْدِ جَنْ čhaḍ-ij-anu, to be given up.

## Imperative.

SING.	PLUR.
II pers. چَهْدِجُ čhaḍ-ij-u, be given up.	چَهْدِجُو čhaḍ-ij-ō, be ye given up.

## Participles.

- 1) Present participle: چَهْدِ بُو چhadibō, being given up.
- 2) Past participle: چَهْدِ تُو چhadīō, having been given up.
- 3) Future participle or gerundive: چَهْدِ نُو چhadinō, to be given up.
- 4) Past conjunctive participles:

چَهْدِ جِي چhad-ij-i or	چَهْدِ جُو چhadij-ō,	}	having been given up.
چَهْدِ جِي كَرِي چhadijī karē,			

## I. THE POTENTIAL.

## 1) THE SIMPLE POTENTIAL

‘I may be given up’.

SING.

PLUR.

I pers. چَهْدِ جَان چhadij-ā.

چَهْدِ جُون چhadij-ū.

II pers. چَهْدِ جِين چhadij-ē.<sup>1)</sup>

چَهْدِ جُو چhadij-ō.

III pers. چَهْدِ جِي چhadij-ē.

چَهْدِ جَان چhadij-ane.

## 2) COMPOUND POTENTIAL

- a) The present participle with the Potential هُئَان huā.  
‘I may be being given up’ etc.

SINGULAR.

*Masc.**Fem.*I pers. چَهْدِ بُو هُئَان  
چhadibō huā.چَهْدِ بِي هُئَان  
چhadibī huā.II pers. چَهْدِ بُو هُئِين  
چhadibō huē.چَهْدِ بِي هُئِين  
چhadibī huē.III pers. چَهْدِ بُو هُئِي  
چhadibō huē.چَهْدِ بِي هُئِي  
چhadibī huē.

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1) Or چَهْدِ جِين چhadijī.

		PLURAL.	
		<i>Masc.</i>	<i>Fem.</i>
I pers.	چھڊِ بَا هُونُ čhaḍibā hū.	چھڊِ بِيُونُ هُونُ čhaḍibiū hū.	
II pers.	چھڊِ بَا هُوَ. čhaḍibā huō.	چھڊِ بِيُونُ هُوَ. čhaḍibiū huō.	
III pers.	چھڊِ بَا هُنَّ. čhaḍibā huane.	چھڊِ بِيُونُ هُنَّ. čhaḍibiū huane.	

b) The past participle with the Potential

هَانُ huā.

'I may have been given up' etc.

		SINGULAR.	
		<i>Masc.</i>	<i>Fem.</i>
I pers.	چھڊِ تُو هَانُ čhaḍiō huā.	چھڊِ يِ هَانُ čhaḍī huā.	
II pers.	هَيْنِ " " huē.	هَيْنِ " " huē.	
III pers.	هَيَّي " " huē.	هَيَّي " " huē.	

PLURAL.

I pers.	چھڊِ تَا هُونُ čhaḍiā hū.	چھڊِ تِيُونُ هُونُ čhaḍiū hū.	
II pers.	هُتُو " " huō.	هُتُو " " huō.	
III pers.	هُنَّ " " huane.	هُنَّ " " huane.	

II. THE PRESENT.

1) THE INDEFINITE PRESENT.

The Potential with تَهو thō.

'I am given up' etc.

		SINGULAR.	
		<i>Masc.</i>	<i>Fem.</i>
I pers.	چھڊِ جَان تَهو čhaḍijā thō.	چھڊِ جَان تَهِي čhaḍijā thī.	

## SINGULAR.

*Masc.**Fem.*

II pers. چھڏجڻ تھو چھڏجڻ تھو  
čhaḍijē thō.

چھڏجڻ تھي چھڏجڻ تھي  
čhaḍijē thī.

III pers. چھڏجي تھو چھڏجي تھو  
čhaḍijē thō.

چھڏجي تھي چھڏجي تھي  
čhaḍijē thī.

## PLURAL.

I pers. چھڏجُون تھَا چھڏجُون تھَا  
čhaḍijū thā.

چھڏجُون تھُون چھڏجُون تھُون  
čhaḍijū thiū.

II pers. چھڏجو تھَا چھڏجو تھَا  
čhaḍijō thā.

چھڏجو تھُون چھڏجو تھُون  
čhaḍijō thiū.

III pers. چھڏجن تھَا چھڏجن تھَا  
čhaḍijane thā.

چھڏجن تھُون چھڏجن تھُون  
čhaḍijane thiū.

## 2) THE DEFINITE PRESENT.

The present participle with آھيان āhiyā.

'I am being given up' etc.

## SINGULAR.

*Masc.**Fem.*

I pers. چھڏبو آھيان چھڏبو آھيان  
čhaḍibō āhiyā.

چھڏبي آھيان چھڏبي آھيان  
čhaḍibī āhiyā.

II pers. چھڏبو آھين چھڏبو آھين  
čhaḍibō āhē.

چھڏبي آھين چھڏبي آھين  
čhaḍibī āhē.

III pers. چھڏبو آھي چھڏبو آھي چھڏبي آھي چھڏبي آھي  
čhaḍibō āhē. čhaḍibī āhē.

## PLURAL.

I pers. چھڏبا آھيون چھڏبا آھيون  
čhaḍibā āhiyū.

چھڏبيون آھيون چھڏبيون آھيون  
čhaḍibiū āhiyū.

II pers. چھڏبا آھيو چھڏبا آھيو  
čhaḍibā āhiyō.

چھڏبيون آھيو چھڏبيون آھيو  
čhaḍibiū āhiyō.

III pers. چھڏبا آھين چھڏبا آھين  
čhaḍibā āhine.

چھڏبيون آھين چھڏبيون آھين  
čhaḍibiū āhine.

## III THE IMPERFECT.

The present participle with هوس hōse.

'I was being given up' etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چەڭدېۋ هوس چەڭدېۋ هوس čhaḍibō hōse.	چەڭدېۋى هوس چەڭدېۋى هوس čhaḍibī huyase.
II pers.	چەڭدېۋ هەين چەڭدېۋ هەين čhaḍibō huē.	چەڭدېۋى هەين چەڭدېۋى هەين čhaḍibī huiā.
III pers.	چەڭدېۋ هە چەڭدېۋ هە čhaḍibō hō.	چەڭدېۋى هە چەڭدېۋى هە čhaḍibī huī.

## PLURAL.

I pers.	چەڭدېۋا هەسىن چەڭدېۋا هەسىن čhaḍibā huāsī.	چەڭدېۋىن هەيونسىن چەڭدېۋىن هەيونسىن čhaḍibiū huyūsī.
II pers.	چەڭدېۋا هەۋ، هەۋ چەڭدېۋا هەۋ، هەۋ čhaḍibā hua-u, huō.	چەڭدېۋىن هەۋ چەڭدېۋىن هەۋ čhaḍibiū huyū.
III pers.	چەڭدېۋا هە چەڭدېۋا هە čhaḍibā huā.	چەڭدېۋىن هەۋ چەڭدېۋىن هەۋ čhaḍibiū huyū.

## IV. THE AORIST.

## 1) THE SIMPLE AORIST.

The past participle with the inflexional terminations.

'I was given up' etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چەڭدېۋىس چەڭدېۋىس čhaḍiu-se. <sup>1)</sup>	چەڭدېۋىس چەڭدېۋىس čhaḍia-se.
II pers.	چەڭدېۋىن چەڭدېۋىن čhaḍi-ē.	چەڭدېۋىن چەڭدېۋىن čhaḍi-ā.
III pers.	چەڭدېۋى چەڭدېۋى čhaḍiō.	چەڭدېۋى چەڭدېۋى čhaḍī.

1) Or چەڭدېۋىس چەڭدېۋىس chāḍyuse, چەڭدېۋىس چەڭدېۋىس chāḍyase.

## PLURAL.

*Masc.**Fem.*

I pers. چھڏيا سڀين čhaḍiā-sī. چھڏيُون سڀين čhaḍiū-sī.

II pers. چھڏيو چھڏيون čhaḍya-u. چھڏيُون čhaḍiū.

III pers. چھڏيا چھڏيون čhaḍiā. چھڏيُون čhaḍiū.

## 2) THE HABITUAL AORIST.

The simple Aorist with تھي thē.

'I used to be given up' etc.

## SINGULAR.

*Masc.**Fem.*چھڏيس تھي čhaḍiuse thē. چھڏيس تھي čhaḍiase thē.  
etc. etc. etc. etc.

## V. THE PERFECT.

The past participle with آھيان āhiyā.

'I have been given up' etc.

## SINGULAR.

*Masc.**Fem.*I pers. چھڏيو آھيان چھڏي آھيان  
čhaḍiō āhiyā. čhaḍī āhiyā.II pers. چھڏيو آھين چھڏي آھين  
čhaḍiō āhē. čhaḍī āhē.III pers. چھڏيو آھي چھڏي آھي  
čhaḍiō āhē. čhaḍī āhē.

## PLURAL.

I pers. چھڏيا آھيون چھڏيون آھيون  
čhaḍiā āhiyū. čhaḍiū āhiyū.II pers. چھڏيا آھيو چھڏيون آھيو  
čhaḍiā āhiyō. čhaḍiū āhiyō.III pers. چھڏيا آھين چھڏيون آھين  
čhaḍiā āhine. čhaḍiū āhine.

## VI. THE PLUPERFECT.

The past participle with هُوسِ hōse.

'I had been given up' etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدَتُو هُوسِ čhaḍiō hōse.	هَهْدِي هُيسِ čhaḍi huyase.
II pers.	چَهْدَتُو هُتِينِ čhaḍiō huē.	چَهْدِي هُتِينِ čhaḍi huiā.
III pers.	چَهْدَتُو هُو čhaḍiō hō.	چَهْدِي هُتِي čhaḍi hui.

## PLURAL.

I pers.	چَهْدَتَا هُتَاْسِينِ čhaḍiā huāsī.	چَهْدَتُونِ هُيُونِْسِينِ čhaḍiū huyūsī.
II pers.	چَهْدَتَا هُو čhaḍiā hua-u.	چَهْدَتُونِ هُيُونِ čhaḍiū huyū.
III pers.	چَهْدَتَا هُوَا čhaḍiā huā.	چَهْدَتُونِ هُيُونِ čhaḍiū huyū.

## VII. THE FUTURE.

## 1) THE SIMPLE or INDEFINITE FUTURE.

The present participle with the inflexional terminations.

'I shall be given up' etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِبُسِ čhaḍibu-se.	چَهْدِبِيسِ čhaḍibia-se.
II pers.	چَهْدِبِينِ čhaḍib-ē.	چَهْدِبِيسِ čhaḍibi-ā.
III pers.	چَهْدِبُو čhaḍibō.	چَهْدِبِي čhaḍibi.



## PLURAL.

*Masc.**Fem.*

I pers.	چھڌِ بآسِين ̣hādibā-sī.	چھڌِ بُونَسِين ̣hādibiū-sī.
II pers.	چھڌِ بُو ̣hādiba-u.	چھڌِ بُون ̣hādibiū.
III pers.	چھڌِ بَا ̣hādibā.	چھڌِ بُون ̣hādibiū.

## 2) COMPOUND FUTURE.

## a) The definite Future.

The present participle with هُونْدُسِ hūnduse.

'I shall be being given up' etc.

## SINGULAR.

*Masc.**Fem.*

I pers.	چھڌِ بُو هُونْدُسِ ̣hādibō hūnduse.	چھڌِ بِي هُونْدِسِ ̣hādibī hūndiase.
II pers.	چھڌِ بُو هُونْدِين ̣hādibō hūndē.	چھڌِ بِي هُونْدِين ̣hādibī hūndiā.
III pers.	چھڌِ بُو هُونْدُو ̣hādibō hūndō.	چھڌِ بِي هُونْدِي ̣hādibī hūndī.

## PLURAL.

I pers.	چھڌِ بَا هُونْدَاسِين ̣hādibā hūndāsī.	چھڌِ بُون هُونْدُونَسِين ̣hādibiū hūndiūsī.
II pers.	چھڌِ بَا هُونْدُو ̣hādibā hūnda-u.	چھڌِ بُون هُونْدُون ̣hādibiū hūndiū.
III pers.	چھڌِ بَا هُونْدَا ̣hādibā hūndā.	چھڌِ بُون هُونْدُون ̣hādibiū hūndiū.

## b) The Past Future.

The past participle with هُونْدُسِ hūnduse.

'I shall have been given up' etc.

## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهْدِ تُو هُونْدُسِ čhaḍiō hūnduse.	چَهْدِي هُونْدِسِ čhaḍī hūndiase.
II pers.	چَهْدِ تُو هُونْدِينِ čhaḍiō hūndē.	چَهْدِي هُونْدِينِ čhaḍī hūndiā.
III pers.	چَهْدِ تُو هُونْدُو čhaḍiō hūndō.	چَهْدِي هُونْدِي čhaḍī hūndī.

## PLURAL.

I pers.	چَهْدِ تَا هُونْدَاسِينِ čhaḍiā hūndāsī.	چَهْدِ تُون هُونْدِ تُونْسِينِ čhaḍiū hūndiūsī.
II pers.	چَهْدِ تَا هُونْدُو čhaḍiā hūnda-u.	چَهْدِ تُون هُونْدِ تُونِ čhaḍiū hūndiū.
III pers.	چَهْدِ تَا هُونْدَا čhaḍiā hūndā.	چَهْدِ تُون هُونْدِ تُونِ čhaḍiū hūndiū.

## Chapter XVI.

## Compound verbs.

## §. 53.

The Sindhī possesses a great facility in giving different shadows of meaning to a verb by compounding it with another verb.

1) The most common way of compounding a verb with another is to put the past conjunctive par-

ticiples of the active or passive mood; ending in *i* or *ē*<sup>1)</sup>, before it.<sup>2)</sup> The construction of a verb thus compounded depends entirely on the definite verb, not in any way on the past conjunctive participle. In this way are formed

a) So-called Intensitives, which impart to the definite verb a peculiar signification, arising out of the sense of the preceding past conjunctive participle, as:

وَنَجَنُ وَتَهِي vathī vaṇaṇu, to take off, literally: to go having taken; مَرِي وَنَجَنُ marī vaṇaṇu, to be dead, lit.:

to go having died; چَهِي وَنَجَنُ čarhī vaṇaṇu, to ascend, lit.: to go having ascended; پُونُ كَهِي پَوَنُ khulī pavaṇu, to

be opened, lit.: to fall having been opened; پَوَنُ جِي پَوَنُ jī pavaṇu, to become alive, literally: to fall having lived;

پَوَنُ وَهِي vahī pavaṇu, to pour down (as rain), literally: to fall having flown. — وَدَهِي وَجَهَنُ vadhē vijhaṇu, to

cut down, lit.: to throw having cut; سَوَرِي كَدَهَنُ sōrē kadhaṇu, to pull out, lit.: to pull having moved;

چَاڙَهِي اَنَنُ čarhē ānaṇu, to hang up, lit.: to bring having caused to ascend; لَوڙَهِي چَهَدَنُ lōrhē čhaḍaṇu,

to float off (act.), lit.: to give up having floated away; تَانِيَوُ جَهَنَنُ tāniō čhinaṇu, to pluck out, lit.: to pluck

out having pulled; مَوَتَائِي نِيَنُ mōṭā-ē niaṇu, to bring back, lit.: to take away having caused to return, etc. etc.

It is to be noted, that كَهَنِي khaṇī, the past conjunctive participle of كَهَنَنُ khaṇaṇu, to lift up, is used with all

1) The past conjunctive participle ending in *iō* is also occasionally used to make up a compound verb.

2) In poetry though the past conjunctive participle may also follow the definite verb.

sorts of verbs, to intensify their signification, implying, that the action is done forthwith, as: **كَهَنِي لِكَهَنُ** *khanī likhaṇu*, to set to writing; **كَهَنِي أُجَارَنُ** *khanī ujāraṇu*, to set to polish, **كَهَنِي وَجَائِنُ** *khanī vajāinu*, to set to play (an instrument); **كَهَنِي وَنَجَنُ** *khanī vaṇaṇu*, to be off.

In the same way the past conjunctive participle of **پَوَنُ** *pavaṇu*, to fall, viz.: **پَيِّي** *paī* or **پِيئِي** *pēi*, is put before a verb, to intensify its signification, as **پَيِّي كَهَنُ** *paī khiaṇu*, to eat on or up, literally: to eat having fallen upon it. The augment **تَهُو** *thō* of the Present tense is dropped, when the verb is thus compounded with **پَيِّي** *paī* or **پِيئِي** *pēi*.

سُو جَدِهِن وَتُو تَهِنُو تَدِهِن مَرِي وَتُو

When he was grown up, he died. Abd-ul-Latif's life, p. 2.

سُونَهِن جِي صَلَاح وَتَه تَه وَبِر لَنَكِهِي وَنَجِين

Take the advice of the pilots, that thou mayst pass the full tide. Sh. Surāg. V, 7.

لَرَتُو پَوَن لَطِيَف كِهِي كَوَرَا مَتِهِي مَمَل

Tears trickle down to the kind one upon the cheek. Maj. 459.

سَانَدَارِي سُونَدَرَتَر جِي نِهَوَرِي نِيَا

In crossing the ocean they were forcibly carried off. Sh. Sām. I, 11.

آئِي پَانُ اَرَاہ كَهَلِي كَهَوَرِي وَج مِين

Bring (and) fasten thy own self in the midst of the furnace. Sh. Jam. Kal. III, 13.

جَان كَهَنِي وَجَائِي تَه چُونَا هَرَن مِرُون پَكِهِي هَلِيَا اچِن

When he sets to play, then four times as many deer, wild beasts, birds come on. Story of Rāe Diāču, p. 3.

وَكَهَر سَو وَهَاء جَو پَيِي پُرَانُو تَه تَهِي

Buy those goods, which do not become old. Sh. Surāg. III, 2.

پَوَه هِن دَهَنَدَه مَنجَهَان مِتي كَدَهِي حَجِرَا ۛ مَسْجِدِ

جَوَزَانُون

Then having taken out earth from this tank they built cells and a mosque. Abd-ul-Latīf's life, p. 22.

كَهِيندَو جَو حُوشِي پَيِي سَوِيِي مُنَهِن جَو سِين

He who will eat (it) with pleasure, that is my friend. Maj. 319.

b) Compound verbs, implying possibility, and power are formed by putting a past conjunctive participle before the verbs سَكَهَنُ *saghaṇu*<sup>1)</sup>, to be able, and جَانُنُ *jānaṇu*, to know, as: كَرِيُو سَكَهَنُ *karē, karyō saghaṇu*, to be able to do; دِيِي جَانُنُ *dēi jānaṇu*, to know to give.

كَنُهِن پَر رُتَان پَرِنِي كَهِي رُوِي تَه جَانَان

In what manner shall I weep for my friend? I do not know how to weep. Sh. Kōh. VI, 1.

اوجَاگُو اَكُهِن كَهِي جَاتِي تَه دِيِي

Thou didst not understand to give sleeplessness to (thy) eyes. Sh. Kōh. I, 12.

1) With سَكَهَنُ the Infinitive may also be joined.

c) The idea of completion is expressed by putting a past conjunctive participle before the verbs: رَهَنُ rahanu, to remain, وَتَهَنُ vathanu, to take, چُڪَنُ čukanu, to be at an end; نِيَهَنُ nibhanu or نِيَبَنُ nibanu, to be ended; similarly before ڪَرَنُ ڪَاسِ base karanu, to leave off, to have done, as: وَتَهِي رَهَنُ vathī rahanu, to have taken; رَمِي رَهَنُ ramī rahanu, to be off; ڪَهَائِي وَتَهَنُ khāē vathanu, to have done eating; ڪَري چُڪَنُ karē čukanu, to have done; ڪَري چَئي ڪَاسِ base karanu, to have done speaking.

انهي ڪهونين جي ڏسن واسطي بهي رهئو

In order to see those lightnings he sat down. Amulu Mān. p. 146.

چارن چنڪ ڪلهي ڪري رمي رهئو رات

The Čāran, having slung the harp upon his shoulder, went in the night. Sh. Sōr. III, 5.

جيڪو زال ڏي حرام جي دل سان تهو ڏسي اهو انهي

ميٺي هن سان من مين حرام ڪري چڪو

Who so ever looks upon a woman with a heart of fornication, that one has even therein committed already fornication with her in his mind. Matth. 5, 4.

تنهن سين ڪري پرڀتري نيهائي نبي

With him friendship has been already made. Maj. 196.

پوءِ جڏهين عيسيٰ اهي گالهڻون چئي بس ڪيون ٿڏهين

ماڙهون هن جو مت ٻنڏهي وسا تهئا

When Jesus had ended these sayings, then the people, having heard his doctrine, became astonished. Matth. 7, 28.

d) Duration or repetition is expressed by putting before the definite verb the past conjunctive participle ending in *iō*, to which also the emphatic *ī* may be affixed, als: **پَرِهِنُ پَرِهِنُو** *parhiō parhaṇu*, to read over again, to keep on reading.

**پَرِهِنُو پَرِهِيَا سَبَقُ اِنِهِن سُرَ جَو**

Read over again the lesson of this very pain. Sh. Jam. Kal. V, 31.

**سَوْتِي سَو حَرْفُ پَرِهِنُوْتِي تَهَو پَرِهَان**

Even that, that letter I read over and over again Sh. Jam. Kal. V, 33.

2) Another kind of Intensitives is formed by putting the past participle of **پَوْنُ** *pavaṇu*, to fall, viz.: **پِئُو** *piō*, before the Imperative, Present<sup>1)</sup> or Imperfect of a definite verb, as: **پِئُو مَانِجَانِسِ** *piō mānijāse*, enjoy her; **پِيَا تِهِنِ** *piā thiane*, they become **پِيَا تِسْنَدَا هِنَا** *piā tisnda hana*, they were seeing.

**جَدِهِنِ كَهْتِ تِي اچِي تَدِهِنِ نُونِ پَرِ پَتِي كَدِهِنَانِسِ**

**پَوءِ پِئُو مَانِجَانِسِ**

When she comes to the couch, then pull out her feathers; afterwards enjoy her. Amulu Mān. p. 147.

**تَنُهِنِ مِينِ نَحْلَا كِهَوْنِ وَانِكِي پِيَا تِهِنِ**

In that (palace) sparks are made like lightnings. Ibid. p. 140.

**سَنْدَسِ اچَرَجِ كَهْنَا چَهوَكِرِ پِيَا پِيَا تِسْنَدَا هِنَا**

Many of his miracles the other boys used to see. Abd-ul-Latif's life, p. 3.

1) In this case the augment **تَهَو** *thō* is dropped as unnecessary.

3) The idea of continuation is expressed by putting a present participle before the verbs رَهَنْ رahanu, to remain and رَتَنْ vatanu, to go about, as: وِيندَو رَهِي vëndō rahī, he continues going; چَارِيندَو رَتِي čārindō vatē, he keeps on grazing.

وِيندَو رَهَنْدَو وِرْچِي مَنجَهَان مِصرَ شَامَ

He kept on travelling in fatigue from Egypt (and) Syria. Maj. 357.

سَدَسِ پِي شَاهُ حَبِيبُ كَهِيَسِ كَوَلِيندَو پَهُولِيندَوِي رَهَوُ

His father Shāh Habib continued searching (and) seeking him. Life of Abd-ul-Latīf, p. 9.

بِجَلُ كَهَوَزَا چَارِيندَو رَتِي

Bījalu goes on grazing the horses. Story of Rāe Diāču, p. 2.

4) Two verbs may also be joined by putting the Infinitive of a verb in the Formative case before the verbs: لَگَنْ laḡanu, v. n. to apply, اچَنْ ačanu, to come, وَاچَنْ vačanu, to go. In this way so-called Inceptives are formed, as: رُونَن لَگَنْ ruṇaṇa laḡanu, to begin to cry; وَاچَنْ سَدَنَ vasana ačanu, to come to rain; وَاچَنْ سَدَنَ sadana vačanu, to go to call.

وَجُونِ وَاچَنْ اچِيُون سَارَنُكُ چَهَوُ سِجَ

The lightnings have come to flash (to rain); the monsoon has ascended (his) couch. Sh. Sōr. IV, 13.

پَوَه چِيسِيَن هَوُ كِنَهَنَ وِيسِيُون تِيسِيَن كَهَوُتُ اچِي سَهَرِيَوُ

Then whilst they went to buy, the bridegroom arrived. Matth. 25, 10.



## Chapter XVII.

## The Verb with the Pronominal Suffixes.

## §. 54.

The Sindhī uses the pronominal suffixes far more extensively with the verbs, than with the nouns (cf. §. 30). The suffixes attached to the verbs express, strictly speaking, only the Dative and Accusative (the object), and, with the past participle passive, also the Instrumental, though we may translate them by any case, save the Nominative.

The pronominal suffixes attached to verbs are identical with those attached to nouns, with this difference, that the suffix of the I person Plural, ū, which is not in use with nouns (but with adverbs and postpositions), is used throughout the verb. There is further a peculiar Instrumental affix, attached to the past participle passive, which is never used with nouns or adverbs, viz.: ī for the Singular, and ū for the Plural.

It appears, that the suffix ī is originally the Instrumental Sing. اِنَ ina, by him (from هِي hī, this), and ū the Instrumental Plural اُنِ une, by them (from هُو hū or اُو ū, that).

To the first person Sing. and Plur. the suffix of the same person is never attached, as in this case the reflexive pronoun پَانَ pāna, self, must be employed.

In the compound tenses and in compound verbs the suffix always accedes to the latter part of the compound, though it properly belongs to the first member of the compound. Similarly the suffix is never attached to the augment تھو thō or تھی thē, but always to the verb itself.

To the past participle passive even two suffixes may accede, the first expressing the Instrumental and the second the Dative or Accusative, as will be shown afterwards.

The way, in which the several suffixes are attached to the inflexional terminations of the verb, will be best seen from the following survey.

## §. 55.

I. The pronominal suffixes attached to the auxiliary verbs هُونُ and تَهْنُنُ

## 1) The Imperative.

The same as the II pers. Sing. and Plur. of the Potential.

## The Precative.

	SING.	PLUR.
Sing.	Suffix	
	I pers. هَجَانِمِ huj-ā-me. be to me.	هَجُومِ hujō-me. be to me.
	III pers. هَجَانِسِ huj-ā-se. be to him.	هَجُوسِ hujō-se. be to him.
	III pers. هَجَانِسِ huj-ā-se. be to him.	هَجُوسِ hujō-se. be to him.
Plur.	Suffix	
	I pers. هَجَانُونِ huj-ā-ū. be to us.	هَجُؤُونِ hujō-ū. be to us.
	III pers. هَجَانِنِ huj-ā-ne. be to them.	هَجُؤُونِ hujō-ne. be to them.
	III pers. هَجَانِنِ huj-ā-ne. be to them.	هَجُؤُونِ hujō-ne. be to them.

In the same way the suffixes are attached to تَهْجُ thiju, as: تَهْجَانِمِ thij-ā-me, become to me, تَهْجَانِسِ thij-ā-se, become to him.

يَوُهْ هُو تَهْيِنِ اَكْ مِيْنِ تَهْ تُوْنِ پُتْهَ مِيْنِ تَجَانِ

Then if those are in front, be thou in their back.  
Amulu Mān. p. 144.

## 2) The Potential هُئَانَ huā, I may be.

## SINGULAR.

	Suffixes of the I pers.	Suffixes of the II pers.	Suffixes of the III pers.
Sing.	I . . . . .	هُئَانِي huā-e. °	هُئَانِسِ huā-se.
	II هُئَانِمِ huē-me.	. . . . .	هُئَانِسِ huē-se.
	III هُئَانِمِ huē-me.	هُئَانِي huē-ī.	هُئَانِسِ huē-se.
Plur.	I . . . . .	هُؤْنِي hū-e.	هُؤْنِسِ hū-se.
	II هُؤْنِمِ huō-me. <sup>1)</sup>	. . . . .	هُؤْنِسِ huō-se.
	III هُؤْنِمِ huani-me.	هُؤْنِي huan-ī. <sup>2)</sup>	هُؤْنِسِ huani-se.

## PLURAL.

Sing.	I . . . . .	هُؤَانُو huā-va.	هُؤَانِ huā-ne.
	II هُؤَانِي huē-ū.	. . . . .	هُؤَانِ huē-ne. <sup>3)</sup>
	III هُؤَانِي huē-ū.	هُؤَانُو huē-va.	هُؤَانِ huē-ne.
Plur.	I . . . . .	هُؤَانُو hū-va.	هُؤَانِ hū-ne.
	II هُؤَانُو huō-ū.	. . . . .	هُؤَانِ huō-ne.
	III هُؤَانِي huane-ū.	هُؤَانُو huani-va.	هُؤَانِ huani-ne.

1) Or هُؤَمِ hō-me, هُؤَسِ hō-se.

2) Or هُؤَانِي huane-ī.

3) When a nasalized vowel (ē) is followed by a dental nasal, the sign of nasalisation (ن in Arabic characters) is generally dropped as superfluous; thus هُؤَانِ huē-ne, instead of هُؤَانِنِ huē-ne, هُؤَانِ hū-ne, instead of هُؤَانِنِ hū-ne.

In the same way the suffixes are attached to the Potential **تِهَآن** thiā, I may become, and to the Indefinite Present **تِهَو** huā thō and **تِهَآن تِهَو** thiā thō, as: **تِهَو تِهَآن** huē-me thō, thou art to me etc.

آخِرُ اُھَرِينَسِ تَدَ جُوکھو تھيٿي تَدَ جھَارَ کھي

Finally push it off, lest any damage befall the ship (literally: lest any damage befall thee as regards the ship). Sh. Surāg. III, 7.

چي پورو تھيٿيم پَسَاھ تَدَ بھ فِجُو مَرَّھ مَليرَ ٿي

If my breath may expire, yet carry (my) corpe to the Malir. Sh. Um. Mār. V, 14.

چي هُنِي هَوَتَن لَکھ تَدَ پَارِجِ کُو مَ پَنهُو سَان

If there be to thee lakhs of sweethearts, compare none with Punhū. Sh. Ma;δ. V, 4.

### 3) The Present **آهَيَان** āhiyā.

#### SINGULAR.

	Suffixes of the I pers.	Suffixes of the II pers.	Suffixes of the III pers.
Sing.	I . . . . .	آهَيَانِي āhiyā-e.	آهَيَانَسِي āhiyā-se.
	II <b>آهِينِم</b> āhē-me. <sup>1)</sup>	. . . . .	آهِينَسِي āhē-se.
	III <b>آهِيَم</b> āhē-me.	آهِيٿِي āhē-i.	آهِيَسِي āhē-se.
Plur.	I . . . . .	آهِيُونِي āhiyū-e.	آهِيُونَسِي āhiyū-se.
	II <b>آهِيَوْم</b> āhiyō-me.	. . . . .	آهِيَوْمَسِي āhiyō-se.
	III <b>آهِينِيَم</b> āhini-me.	آهِينِي āhin-i. <sup>2)</sup>	آهِينِيَسِي āhini-se.

1) Or **آهِيَم** āhī-me.

2) Or **آهِيٿِي** āhine-i.

## PLURAL.

	Suffixes of the I pers.	Suffixes of the II pers.	Suffixes of the III pers.
Sing.	I . . . . .	آهَيَانَوِ āhiyā-va.	آهَيَانِ āhiyā-ne.
	II آهَيِنُونِ āhē-ū.	. . . . .	آهَيِنِ āhē-ne.
	III آهَيِنِ āhē-ū.	آهَيَوِ āhē-va.	آهَيِنِ āhē-ne.
Plur.	I . . . . .	آهَيُونَوِ āhiyū-va.	آهَيُونِ āhiyū-ne.
	II آهَيُونِ āhiyō-ū.	. . . . .	آهَيُونِ āhiyō-ne.
	III آهَيِنُونِ āhine-ū.	آهَيِنَوِ āhini-va.	آهَيِنِ āhini-ne.

Instead of آهي āhē and آهين āhine the form آته atha is also in use, but only when joined by suffixes. It corresponds to the old Prakrit form अथि athi (the III pers. Sing. of the substantive verb asmi, I am, see Lassen, p. 345), which in Sindhī has also been transferred to the Plural.

The suffixes are attached to it in the following manner:

	Suffixes of the I pers.	Suffixes of the II pers.	Suffixes of the III pers.
Plur. and Sing.	آتَهَمِ atha-me.	آتَهِي ath-i, آتَهِيثِي athē-i.	آتَهَسِ atha-se.
	آتَهُونِ ath-ū.	آتَهَوِ atha-va.	آتَهِنِ atha-ne.

In the Present Definite: هُونْدَوِ آهَيَانِ the suffixes accede, as noted already, to the latter part of the compound.

سَرُونِ سَانُ سَمَنَ آهِيَمِ اَتِهِي مِينَهَرِي

With girls of my age I have an appointment, after rain has fallen. Sh. Um. Mār. V, 21.

جُجِي اَتِهِي مِگَالَهَرِي آءِ اوري تان اوريان

I have a secret matter, come near, then I will tell (it). Sh. Sōr. II, 22.

تَدِهِي سُنِي سَبَقُ سَرَهو تَهتُو نَاهِسِ كُو نِيَازُ

Then having heard the lesson he became glad; he has no other want. Maj. 189.

جِي اَتِهِي سَدَه پَسَنَ مِيَن تَدَ كَهَنُ مَه پيرَ پيري

If thou hast a desire in seeing, then lift not thy step far off. Sh. Kal. II, 4.

بِنَا بَهَجَنَ بَهَكُوَان جِي اَتِهِي پِي سَبَه خُوَدِي خَامَ

Except the worshipping of the Lord all other things are to thee selfishness, o ignorant one! Mēnghō 4.

مَتِهِي تَدَ آهِيُون مَن مِيَن اُوَه جُوْتَهَا مَارِنِ جَكَهَه

We have no wickedness in our heart; those liars calumniate. Maj. 255.

اَسَان كَهِي اُنِهِي پَانِهَنِنِ سَان كُو كَمُ تَدَ آهِي مَكْرَ پَنَهَن

جِي دَهَنِي سَان كَمُ اَتَهُون

We have nothing to do with those stones, but our concern is with their master. Life of Abd-ul-Latīf, p. 20.

سَاءَ تَدَ اَتَهَو سُوَر جُو هَانِي تَهتُون هَسُو

You have no taste of the pain; now you laugh. Sh. Sām. III, Epil. 1.

مَنْدِي نَدِ آهِيْنِ مَنْ مِيْنِ سُنَجَاتَانْتُونِ ثَوَابُ

No wickedness is in their heart; they have known the retribution. Maj. 218.

## 4) The Aorist.

a) The masc. form هُوَسِ hōse.

## SINGULAR.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I . . . . .	هُوسَانِيْ hōsā-e.	هُوسَانِسِ hōsā-se.
	II هُتَيْنِمِ huē-me.	. . . . .	هُتَيْنِسِ huē-se.
	III هُوْمِ hō-me.	هُوْمِ hō-e.	هُوَسِ hō-se.
Plur.	I . . . . .	هُوَسُوْنِيْ huāsū-e.	هُوَسُوْنِسِ huāsū-se.
	II هُتُوْمِ huō-me.	. . . . .	هُتُوَسِ huō-se.
	III هُوَمِ hua-me. <sup>1)</sup>	هُوَمِيْ hua-e.	هُوَسِ hua-se.

## PLURAL.

Sing.	I . . . . .	هُوَسَانُوْ hōsā-va.	هُوَسَانِ hōsā-ne.
	II هُتَيْنُوْنِ huē-ū.	. . . . .	هُتَيْنِ huē-ne.
	III هُوَسُوْنِ hō-sū.	هُوَوُوْ hō-va.	هُوَوُنِ hō-ne.
Plur.	I . . . . .	هُوَسُوْنُوْ huāsū-va.	هُوَسُوْنِ huāsū-ne.
	II هُتُوَسُوْنِ huō-sū.	. . . . .	هُتُوَوُنِ huō-ne.
	III هُوَسُوْنِ huā-sū.	هُوَوُوْ hua-va.	هُوَوُنِ hua-ne.

1) In poetry long ā is frequently retained, as; هُوَامِ huā-me, هُوَاْمِ huā-e, هُوَاَسِ huā-se etc.

## b) The fem. form هَيْسِ huyase.

## SINGULAR.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I . . . . .	هُيْسَانِي huīsā-e.	هُيْسَانِسِ huīsā-se.
	II هَيْيَمِ huiyā-me. <sup>1)</sup>	. . . . .	هُيْيَانِسِ huiyā-se.
	III هِيَمِ huya-me.	هُيِي huya-e.	هُيْسِ huya-se.
Plur.	I . . . . .	هُيُونْسُونِي huyūsū-e.	هُيُونْسُونِي huyūsū-e.
	II هِيِيَمِ huyū-me.	. . . . .	هُيِيَانِسِ huyū-se.
	III هِيِيَمِ huyū-me.	هُيِيِي huyū-e.	هُيِيَانِسِ huyū-se.

## PLURAL.

Sing.	I . . . . .	هُيْسَانَوِ huīsā-va.	هُيْسَانِ huīsā-ne.
	II هِيِيَسُونِ huyē-sū.	. . . . .	هُيِيَانِ huiyā-ne.
	III هِيَسُونِ huī-sū.	هُيَوِ huya-va.	هُيَانِ huya-ne.
Plur.	I . . . . .	هُيُونْسُونَوِ huyūsū-va.	هُيُونْسُونِ huyūsū-ne.
	II هِيِيَسُونِ huyū-sū.	. . . . .	هُيِيَانِ huyū-ne.
	III هِيِيَسُونِ huyū-sū.	هُيِيَوِ huyū-va.	هُيِيَانِ huyū-ne.

1) Or هِيِيَمِ huiē-me, هِيِيَمِ huyē-me, هِيِيَمِ huyā-me.



That to هو *hō*, هُوِي *huī* etc., when forming with the past participle passive the Pluperfect, also a suffix, denoting the Instrumental, may be attached, will be shown in §. 56, 5.

It is to be observed, that the inflexional termination of the I pers. Sing. masc. and fem., *se*, becomes *sā* before the accession of the suffixes; the fem. termination هَيْسِ *huyase* is at the same time reduced to its original form هِي *huī*, as: هَيْسَانِي *huī-sā-e*. The suffix of the I pers. Plur. is in the Aorist *sū* or *sī*, and not *ū*, as in the Imperative, Potential and Present. In the II pers. fem. Sing. the form هِيِي *huyē* or هِيِي *huyī* is employed, when followed by the heavy suffix *sū* or *sī*, the accent being then thrown on the last syllable of the verb, as: *huyē-sū* or *huyī-sī*.

In the same way as to هُوَس *hōse* and هَيْسِ *huyase* the suffixes accede to تِهْسِ *thiuse* and تِهْسِ *thiase*, and to every other neuter verb in the Aorist, for which تِهْسِ *thiuse* may serve as paradigm.

### The Aorist تِهْسِ *thiuse*.

#### a) The masculine form تِهْسِ *thiuse*.

#### SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I . . . . .	تِهْتُوَسَانِي <i>thiōsā-e</i> .	تِهْتُوَسَانِسِ <i>thiōsā-se</i> .
	II تِهْتِيِيْمِ <i>thiē-me</i> .	. . . . .	تِهْتِيِيَسِ <i>thiē-se</i> .
	III تِهْتِيِيْمِ <i>thiu-me</i> . <sup>1)</sup>	تِهْتِيِي <i>thiyu-e</i> .	تِهْتِيِيَسِ <i>thiu-se</i> .

1) In poetry the diminutive affix زُو *rō* is frequently attached to the past participle, to which the suffixes accede according to the common

## SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur.	I . . . . .	تِهَّاسُونِيَّ thiāsū-e.	تِهَّاسُونِسِ thiāsū-se.
	II تِهَّثَوْمِ thiō-me.	. . . . .	تِهَّثَوَسِ thiō-se.
	تِهَّيْمِ thia-me.	تِهَّيِّيَّ thiya-e.	تِهَّيْسِ thia-se.

## PLURAL OF THE SUFFIX.

Sing.	I . . . . .	تِهَّثَوَسَانَوِ thiōsā-va.	تِهَّثَوَسَانِ thiōsā-ne.
	II تِهَّثَيْنُونِ thiē-ū.	. . . . .	تِهَّثَيْنِ thiē-ne.
	III تِهَّثَوَسُونِ thiō-sū.	تِهَّثَوِ thiū-va.	تِهَّثَوِنِ thiū-ne.
Plur.	I . . . . .	تِهَّاسُونَوِ thiāsū-va.	تِهَّاسُونِ thiāsū-ne.
	II تِهَّثَوَسُونِ thiō-sū.	. . . . .	تِهَّثَوِنِ thiō-ne.
	III تِهَّاسُونِ thiā-sū.	تِهَّثَوِ thia-va.	تِهَّثَوِنِ thia-ne.

b) The feminine form تِهَّيْسِ thiase.

## SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I . . . . .	تِهَّيْسَانِيَّ thīsā-e.	تِهَّيْسَانِسِ thīsā-se.
	II تِهَّيْمِ thiā-me.	. . . . .	تِهَّيْسِ thiā-se.
	III تِهَّيْمِ thia-me.	تِهَّيِّيَّ thiya-e.	تِهَّيْسِ thiya-se.

rules, as: تِهَّيْرَمِ thiāru-me, تِهَّيْرَسِ thiāru-se etc. But in the I. and II pers. the diminutive affix is never added.

## SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur.	I . . . . .	تِهْرُنْسُونِيْ thiūsū-e.	تِهْرُنْسِيْنِسِ thiūsī-se.
	II تِهْمِمْ thiū-me. <sup>1)</sup>	. . . . .	تِهْنِسِ thiū-se.
	III تِهْمِمْ thiū-me.	تِهْنِيْ thiū-e.	تِهْنِسِ thiū-se.

## PLURAL OF THE SUFFIX.

Sing.	I . . . . .	تِهْسَانَوِْ thīsā-va.	تِهْسَانِْ thīsā-ne.
	II تِهْمِْسُونِْ thiē-sū.	. . . . .	تِهْنِْ thia-ne.
	III تِهْمِْسُونِْ thī-sū.	تِهْيَوِْ thiya-va.	تِهْيَانِْ thiya-ne.
Plur.	I . . . . .	تِهْرُنْسِيْنَوِْ thiūsī-va.	تِهْرُنْسِيْنِْ thiūsī-ne.
	II تِهْمِْسُونِْ thiū-sū.	. . . . .	تِهْنِْ thiu-ne.
	III تِهْمِْسُونِْ thiū-sū.	تِهْنَوِْ thiū-va.	تِهْنِْ thiu-ne.

جَدِّهِنِْ پُنْسِ وَجِيْ كُوْلِيْ وَتِهْيِ اَيْنْدُوْ هُوْسِ تَدِّهِنِْ بَاهِرِْ

اَيْنْدُوْ هُوْ

When his father having gone and searched (after him) took and brought him, then he was coming forth. Life of Abd-ul-Latif, p. 3.

جِيْتِرُوْ كِهْرَبُوْ هُوْسِ تِيْتِرُوْ اَنْ بَرْتَنِْ مَانِْ كِهْنْدُوْ هُوْ

As much as was necessary to him, he was taking out of that vessel. Ibid. p. 21.

1) Or without the final nasal: تِهْمِْ thiū-me.

اَبِي سُنِينْدَهِي ڪَالَهَرِي چَرَنُو تِهَنَس چِت

Hearing this story her mind became mad. Maj. 375.

تَنِي رِي تَنورَ مِين تِهَنِم سُرَ سَرَس

Without them (i. e. removed from them) abundant pains have befallen me in the furnace. Maj. 663.

دِهَنَرِي ڪهي اُنَهاري پَنهنَ جي ڪهرِ وهاري پاڙهيندا هُنَس

Having removed the little daughter and placed her in their own house, they made her read (i. e. they instructed her). Life of Abd-ul-Latif, p. 46.

جِيڪي تڪرَ ڪهائِن ڪهانَ بچندا هُننَ سِي اَن لَئي جي

تَهَنَدَهَر مِين رڪهندا هُئا

Whatever pieces were remaining to them from eating, those they used to put in the hole of that tamarisk tree. Abd-ul-Latif's life, p. 23.

### 5) The Future.

a) The masculine form هُونْدُسِ hūnduse.

#### SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I . . . . .	هُونْدُوسَانِي hūndōsā-e.	هُونْدُوسَانَسِ hūndōsā-se.
	II هُونْدُومِ hūndē-me.	. . . . .	هُونْدُومِنَسِ hūndē-se.
	III هُونْدُومِ hūndu-me. <sup>1)</sup>	هُونْدُومِ hūndu-e. <sup>2)</sup>	هُونْدُومِنَسِ hūndu-se.

1) In poetry frequently هُونْدُومِ hūndō-me, هُونْدَامِ hūndā-me etc.

2) Or هُونْدِي hūndē.

## SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur.	I . . . . .	هُونَدَ اَسُونِ hündāsū-e.	هُونَدَ اَسُونِسِ hündāsū-se.
	II هُونَدِ مِ hündō-me. <sup>1)</sup>	. . . . .	هُونَدِ وِسِ hündō-se.
	III هُونَدِ مِ hūnda-me.	هُونَدِ هِ hūnda-e.	هُونَدِ سِ hūnda-se.

## PLURAL OF THE SUFFIX.

Sing.	I . . . . .	هُونَدِ وِسَانَوِ hündōsā-va.	هُونَدِ وِسَانِ hündōsā-ne.
	II هُونَدِ يَنْشُونِ hündē-ū.	. . . . .	هُونَدِ يَنْشُونِ hündē-ne.
	III هُونَدِ وِسُونِ hündō-sū.	هُونَدِ وِ hūndu-va.	هُونَدِ نِ hūndu-ne.
Plur.	I . . . . .	هُونَدَ اَسُونَوِ hündāsū-va.	هُونَدَ اَسُونِ hündāsū-ne.
	II هُونَدِ وِسُونِ hündō-sū.	. . . . .	هُونَدِ وِنِ hündō-ne.
	III هُونَدَ اَسُونِ hūndā-sū.	هُونَدِ وِ hūnda-va.	هُونَدِ نِ hūnda-ne.

b) The feminine form هُونَدِ نِسِ hündiase.

## SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing. I . . . . .		هُونَدِ يَسَانِ hündīsā-e.	هُونَدِ يَسَانِسِ hündīsā-se.

1) Or هُونَدِ مِ hūnda-u-me.

## SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	II هُوْنْدِئِمَّ hūndiā-me. <sup>1)</sup>	.....	هُوْنْدِئِسِ hūndiā-se.
	III هُوْنْدِئِمَّ hūndya-me. <sup>2)</sup>	هُوْنْدِئِي hūndya-e.	هُوْنْدِئِسِ hūndya-se.
Plur.	I .....	هُوْنْدِئُوْنْسُوْنِي hūndiūsū-e.	هُوْنْدِئُوْنْسُوْنِسِ hūndiūsū-se.
	II هُوْنْدِئِيْمَّ hūndyū-me.	.....	هُوْنْدِئِيْسِ hūndyū-se.
	III هُوْنْدِئِيْمَّ hūndyū-me.	هُوْنْدِئِيْنِي hūndyū-e.	هُوْنْدِئِيْسِ hūndyū-se.

## PLURAL OF THE SUFFIX.

Sing.	I .....	هُوْنْدِئِسَاوْ hūndisā-va.	هُوْنْدِئِسَانِ hūndisā-ne.
	II هُوْنْدِئِيْمَّوْنِ hūndiē-ū.	.....	هُوْنْدِئِنِ hūndia-ne.
	III هُوْنْدِئِيْمَّوْنِ hūndi-sū.	هُوْنْدِئِيَوْ hūndya-va.	هُوْنْدِئِيْنِ hūndya-ne.
Plur.	I .....	هُوْنْدِئُوْنْسُوْنُوْ hūndiūsū-va.	هُوْنْدِئُوْنْسُوْنِنِ hūndiūsū-ne.
	II هُوْنْدِئُوْنْسُوْنِ hūndiūsū.	.....	هُوْنْدِئِيْنِ hūndyu-ne.
	III هُوْنْدِئُوْنْسُوْنِ hūndiūsū.	هُوْنْدِئِيْنُوْ hūndyū-va.	هُوْنْدِئِيْنِ hūndyu-ne.

1) Or هُوْنْدِئِيْمَّ hūndiē-me.

2) The final I (y) of هُوْنْدِئِي hūndī is frequently dropped in poetry, as, هُوْنْدِئِمَّ hūnda-me, instead of هُوْنْدِئِيْمَّ hūndya-me (hūndia-me).

In the same way as to هُونْدُسِ hūnduse and هُونْدِسِ hūndiase the suffixes are also attached to the Future of the active and passive voice, and consequently to the present participle of both voices.

مَتَهْزُ مِینِ کِهَپْکَارِ یَارِ ثَانُ دِیْنْدُوسَانِی مَنکِنَا

The head, o friend, I shall give to thee with salutation as a present, o bard! Sh. Sōr. III, Epil.

سَبَاجَهْزُ بَاجَهْ کَرِی تَنْهَیْنِ سَیْنِ مِیْرَیْنْدُومِ

The merciful one, having bestowed mercy, will join me with him. Maj. 182.

هَوْتُ کِدْبِی حَبِّ مِیْنِ رَهَبَرِ مَتَهَی رَاهِ

(Thy) sweetheart will join thee on the Habb, as a guide on the way. Sh. Maj. V, 5.

پَتُو ۛ جِیْکِی کِهَرَنْدُو سُو دِیْسِ

Whatever else he will ask, that shall be given to him. Story of Rāe Diāču, p. 7.

چِیْکِذِھِنِ لِیْلَهَرَاتِی کِی تَان پُنْ کَالِ کِی نَهْ جِهَدِیْنْدُوسِیْنِ

If laziness will be made, then also death will by no means give us up. Sindhī Read. book, p. 63.

اَوَهَانَ مُونَ سَانَ چِرَنْدُو ۛ پِیْلِپِی مَانَ کَدَهَنْدُومِ

You will be angry with me and turn me out of the service. Sindhī Read. book, p. 51.

اَدِیُونِ عَبْدُ الْطِیْفِ چَوی سَیْنِ لَهَنْدَمِ سَارِ

Sisters, says Abd-ul-Laṭīf, my friends will remember me. Sh. Um. Mār. I, Epil.

تون جنهن جي نڪ تي ويندڙ هو ڏسڻ سا سنجائي گڏهڻ  
 تہ اها هوندڙيسانڻي

On whose nose thou seest the nose ring, that one, having recognised, take out, then that one I shall be to thee. Amulu Mān. p. 150.

هڪڻو هجڻ هشيوار ڪهون ڪهونڊه اوچتي

Be ready (and) careful, the lightening will flash upon thee suddenly. Sh. Surāg. VI, 5.

اٿين موچارو تہ مين وڃي پئون ۽ هڪ ٻئي جي واهر  
 سان ماري منجائيندڙيونسين

So it is good, that we having gone fall amongst them and with the assistance of each other we shall beat and subject them. Sindhī Read. book, p. 64.

تہ چونديئس پاتشاهزادي رات تماشي تي هلي هئس

Then they will say to her: o princess, last night thou hadst gone to an amusement. Amulu Mān. p. 145.

### §. 56.

## II. The pronominal suffixes attached to the regular verb.

### 1) The Imperative.

(The same as the Potential.)

اچي چيائين ماءُ ڪهي رخصت ڏينم رما

Having come he said to (his) mother: give me leave (and) permission. Maj. 77.

ماڙهن چيو مانس ڪهي تہ تان پان پڇهينس

The people said to his mother: ask thou thyself him. Maj. 42.



سَا ڏِيڪَهَارِئون جُوهَ جِنانَ لاهُوتِي لالَ تِهڻو

Show us that place, where the devotee has become red. Sh. Mūm. Rānō III, 9.

رَبَّ پَسايُون رُوهُ اُنهيَن جِي اِحسانَ سَان

O Lord, show to us their face with (out of) kindness. Sh. Keḍ. IV, 5.

تاري ڏيئوڻ تڪڙو جوهَر پائي زين

Give him a quick arab horse, having placed jewels on the saddle. Sh. Sōr. I, 18.

### The Precative.

#### SINGULAR.

#### PLURAL.

##### Suffix

I p. Sing. چَهڏِ جَانَمِ čhaḍijā-me. چَهڏِ جُومِ čhaḍijō-me.  
Give me up. Give ye me up.

##### Suffix

III p. Sing. چَهڏِ جَانَسِ čhaḍijā-se. چَهڏِ جُوسِ čhaḍijō-se.  
Give him up. Give ye him up.

##### Suffix

I p. Plur. چَهڏِ جَانُونِ čhaḍijā-ū. چَهڏِ جُونُونِ čhaḍijō-ū.  
Give us up. Give ye us up.

##### Suffix

III p. Plur. چَهڏِ جَانِ čhaḍijā-ne. چَهڏِ جُونِ čhaḍijō-ne.  
Give them up. Give ye them up.

هُوَ جِي ڏَهَ ٻارَهَن ڏهاڪَما سِي تُون مَتَهونِئينَ ڪهاڻِي

وَنجِجانَسِ

Those ten (or) twelve dishes having eaten from above go away from her. Amulu Māṇ. p. 144.

اَسِين جَدِهينَ بِيئيَ گڏِ جِي اچُون تَدِهينَ هِي نانوُ ڏِ جَانُونِ

When we both come together, then please to give us this money. Stack's Gram. p. 135.

جَدِّهَيْنِ أَنْ كَجَهْرِي بَاهْرَايَانِ تَدِّهَيْنِ مَارِي وَجَهْوَسِ

When I dismiss the court, then kill him. Story of Rāe Diaču, p. 4.

## 2) The Potential.

## SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I . . . . .	جَهْدِ تَانِي čhađiā-e.	جَهْدِ تَانِسِ čhađiā-se.
	II جَهْدِ يْنِمِ čhađē-me. <sup>1)</sup>	. . . . .	جَهْدِ يْنِسِ čhađē-se.
	III جَهْدِ يْمِ čhađē-me.	جَهْدِ يْتِي čhađē-ī.	جَهْدِ يْسِ čhađē-se.
Plur.	I . . . . .	جَهْدِ تُونِي čhađiū-e.	جَهْدِ تُونِسِ čhađiū-se.
	II جَهْدِ تُونِمِ čhađiō-me.	. . . . .	جَهْدِ تُونِسِ čhađiō-se.
	III جَهْدِ نِيْمِ čhađini-me.	جَهْدِ نِي čhađin-ī.	جَهْدِ نِيْسِ čhađini-se.

## PLURAL OF THE SUFFIX.

Sing.	I . . . . .	جَهْدِ تَانَوِ čhađiā-va.	جَهْدِ تَانِ čhađiā-ne.
	II جَهْدِ يْنُونِ čhađē-ū.	. . . . .	جَهْدِ يْنِ čhađē-ne.
	III جَهْدِ يْنُونِ čhađē-ū.	جَهْدِ يَوِ čhađē-va.	جَهْدِ يْنِ čhađē-ne.

1) Or جَهْدِ يْنِمِ čhađē-me, جَهْدِ يْنِمِ čhađī-me.

## PLURAL OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur.	I . . . . .	چھڏڻوڻو čhaḍiū-va.	چھڏڻون čhaḍiū-ne.
	II چھڏڻون čhaḍiō-ū.	. . . . .	چھڏڻون čhaḍiō-ne.
	III چھڏڻين čhaḍiṇe-ū.	چھڏڻو čhaḍiṇi-va.	چھڏڻين čhaḍiṇi-ne.

In the same way the suffixes accede to the Potential of the passive voice. The Potential and Present of the regular passive is however very rarely found with a suffix, more frequently that of intransitive verbs in the passive form, as: گڏجاني تھو gaḍijā-e thō, I meet with thee.

In the Imperfect the suffixes accede, as stated already, to the auxiliary verb هوس hōse.

سانئين صاحبزادي کهي مؤڪل ٿي تہ آئون فقير جي

پيرين وجھارائي آچانس

Lord, give leave of absence to the prince, that I may come having laid him at the feet of the Faqīr. Amulu Mān., p. 1.

متھو هيئي مھمان هلي چو تہ هت ٿانئي

Having gone speak, o guest, that I may give thee there this head. Sh. Sōr. I, 13.

ٿونھين رھينم روح مين توھين ڏانھن ٻين

Even thou remainest me in the heart, even towards thee (are my) eyes. Maj. 211.

تَدَّهِنَ پَرِ مِينِ پَنَهَن جِمُونِ كِتْمُونِ مَتْمُونِ ٲِيسِ مَاءِ

Then the mother in (her) wise gives her her own advices. Maj. 288.

جِيكِي كَهْرَجِيٲِي سُو هِنَ مَانَ كَهْنَجِ

Whatever may be necessary to thee, take that out of this (vessel). Life of Abd-ul-Latif, p. 21.

جِيكِي كَهْرِيوَ سُو آٲِي ٲِجُوَسِ

Whatever he may ask you for, that bring and give him. Amulu Mān., p. 148.

بَانَبَهَنِ تَهِيٲِي بُوٲِيُونِ تَهْ كَتَا كَهْنِي كِيَجِ جَا

O Brahmanī woman! become pieces of flesh, in order that the dogs of Kēč may eat thee! Sh. Maṣḍ. I, 1.

رَانَا رَهَانِي جَا تَهَا مَارِنُونِ مَدُّوَرِ

O Rānō, the record (pl.) of our conversations kills us. Sh. Mūm. Rānō V, 10.

تُوَرِي جِيكِنِ چَاكِ تَهْ بَهِي آهْ تَه سَلَنِ عَامَ كَهِي

Though their wounds flow, yet do they not their sigh divulge to the people. Sh. Kal. II, 23.

### 3) The past participle.

(The III pers. of the Aorist.)

The way, in which the pronominal suffixes accede to the Aorist of neuter verbs, may be seen from the paradigm of تَهِيٲِي thiuse. In the Aorist of the passive voice the suffixes are only attached to the III pers. Sing. and Plur. or to the past participle passive. The suffixes thus attached imply either a Dative-Accusative (the object in general) or an Instrumental. The suffixes of the I and II pers. of the Sing. and Plur. may at the same time denote the object or the agent, but

in the III pers. Sing. and Plur. different suffixes are employed to express the object or the agent, *se* and *ne* denoting the object, and *ī* and *ū* the agent (see §. 54). Both *ī* and *ū* are considered as heavy suffixes, which draw the accent from the first to the last syllable of the verb; final *ō* of the past participle must therefore be changed to *ā* before them (and for euphony's sake with an additional nasal to *ā*), to give a support to the following heavy suffix. In the fem. Sing. an *ā* must likewise be inserted between the final *ī* and the suffixes *ī* and *ū*, to which even the feminine Plural termination *ū* must give way, so that the Singular and Plural of both genders become alike, if joined by the instrumental suffixes *ī* and *ū*.

a) The past participle with single suffixes.

The masc. Sing. چَهْدِ تُو چَهْدِ تُو čhađiō.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	چَهْدِ تُم چَهْدِ تُم čhađiu-me.	چَهْدِ يِي چَهْدِ يِي čhađyu-e. <sup>1)</sup>	چَهْدِ تَانِ يِن چَهْدِ تَانِ يِن čhađiā-ī.
Plur.	چَهْدِ تُو سُون چَهْدِ تُو سُون čhađiō-sū.	چَهْدِ يُو چَهْدِ يُو čhađyu-va. <sup>2)</sup>	چَهْدِ تَانِ سُون چَهْدِ تَانِ سُون čhađiā-ū.

The masc. plur. چَهْدِ تَا چَهْدِ تَا čhađia.

Sing.	چَهْدِ تِم چَهْدِ تِم čhađia-me.	چَهْدِ يِي چَهْدِ يِي čhađya-e. <sup>3)</sup>	چَهْدِ تَانِ يِن چَهْدِ تَانِ يِن čhađiā-ī.
Plur.	چَهْدِ تَا سُون چَهْدِ تَا سُون čhađiā-sū.	چَهْدِ يُو چَهْدِ يُو čhađya-va.	چَهْدِ تَانِ سُون چَهْدِ تَانِ سُون čhađiā-ū.

1) Or چَهْدِ تِي čhađis (čhađys).

2) Occasionally also: چَهْدِ يَان چَهْدِ يَان čhađy-ā.

3) Or contracted چَهْدِ يِي čhađyē.

The fem. Sing. چَهْدِي čhaḍī.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	چَهْدِيَمِ čhaḍīa-me.	چَهْدِيِي čhaḍīya-e.	چَهْدِيَانِيں čhaḍīā-ī.
Plur.	چَهْدِيَسُونِ čhaḍī-sū.	چَهْدِيَوِ čhaḍīya-va.	چَهْدِيَانُونِ čhaḍīā-ū.

The fem. Plur. چَهْدِيُونِ čhaḍīū.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	چَهْدِيُونِمِ čhaḍīū-me. <sup>1)</sup>	چَهْدِيُونِي čhaḍīyū-e.	چَهْدِيُونَانِيں čhaḍīā-ī.
Plur.	چَهْدِيُونُونِ čhaḍīū-sū.	چَهْدِيُونَوِ čhaḍīyū-va.	چَهْدِيُونَانُونِ čhaḍīā-ū.

هِنَ مِثَهَائِي مِيوُو بِيُو كَدِهِنِ نَ كَدِهومِ

Another fruit of this sweetness was never eaten by me. Maj. 129.

اچِي سُو ڈِتهُو جُو كَپرُ سِي سِي كَنِنِ سِينِ

Having come thou hast seen that high bank, of which thou hast heard with (thy) ears. Sh. Surāg. III, 9.

جَانِي كِنْرَه جُدَا سُوْرْتِه تِهِي سَارِي

(My) friend has been separated by thee, calculates Sōraṭhī. Sh. Sōr. I, Epil.

پُتْرُ جِنَانِيں تَنِهِنِ جُو نَالُو مِيَانِ غُلَامِ شَاهُ رَكِهَانُونِ

By her a son was born, to whom by them the name Miā Ghulām Shāh was given. Abd-ul-Latif's life, p. 35.

1) Written and pronounced frequently چَهْدِيَمِ čhaḍīu-me, without an intervening nasal.

پي پيالو عشق جو سبھڪي سمنجھوسون

Having drunk a cup of love we understood every thing. Sh. Kal. II, Epil.

ڏٺهو جي ٻروچ مون جان هون آڪهن سين:

If by you the Barōc, the sweetheart, had been seen with the eyes, as by me. Sh. Hus. XI, 1.

کو نہ مکائون کڏهن تو ڏهن نياپو سين نيئه

Was never sent by them to thee any message with love? Maj. 648.

هوند نہ ستهيم هيتري کوهياري جي کان

Would that I had not suffered so much anxiety about the mountaineer. Sh. Ābirī V, 17.

وچانئي وڏهتو وڪه نہ كهئي هيڪري

Even from the midst he was cut off by thee; thou didst not make one step. Sh. Hus. X, 27.

مون کر نہ لدهي کڏهين ساجن ٺهن جي سار

I have never informed me about thee nor remembered thee, o friend! Maj. 757.

انبا سنيها نہ کري سونه وچايس سور

What wants unction she does not anoint; her beauty has been wasted by grief. Sh. Um. Mār. III, 7.

ماني كهتيسين کي نہ انهي واسطي ائين چانئين

We have not any bread taken with us, therefore he spoke thus. Matth. 16, 7.

هوند نہ پليو مان کوريون سبه کهرا کهني

I likely would not have been stopped by you; you all would have slid down (into the river), having taken jars (to swim upon). Sh. Suh. I, 3.

پَسَنَ خَاطِرِ پِرَنٺِي جِي پَاتِيْمِ جِهَاتَرِيُون

For the sake of seeing my friend I applied little peepings, i. e. I peeped a little through. Sh. Kambh. II, Epil. 1.

جَهَنَ چَوَنِمِ كِي تَهَ لَجَانِي تَهَرِ جَاڻِيُون

Lest some say to me: by thee the daughters of the Thar have been put to shame. Sh. Um. Mār. II, 17.

تَهَ بَانُهَنِ وَجِهِي وَاتُ رِيهَرَنِ كِيُو رُجِ مِينِ

Then having thrown (your) mouth into (your) sleeves, you would have made wailings in the desert. Sh. Hus. XII, 6.

Suffixes of the III pers. Sing. and Plur. denoting the object.

چَهَدِئُو

Sing. چَهَدِئَسِ čhaḍiu-se.

Plur. چَهَدِئِنِ čhaḍiu-ne.

چَهَدِئَا

Sing. چَهَدِئَسِ čhaḍia-se.

Plur. چَهَدِئِنِ čhaḍia-ne.

چَهَدِي

Sing. چَهَدِئَسِ čhaḍia-se.

Plur. چَهَدِئِنِ čhaḍia-ne.

چَهَدِئُون

Sing. چَهَدِئُسِ čhaḍiū-se.

Plur. چَهَدِئُنِ čhaḍiū-ne.

ڪُو چَوِي پِئَسِ جِنُ جُسي مِينِ ڪُو چَٽِي عَقَلُ پِهَرِئُوسِ

One says: a jinn has fallen into his body, another says: his understanding has turned round (i. e. he has become mad). Maj. 40.

ڪَالَهَ گَدِئُوسُون ڪَاڙِي بَابُو بيڪهاري

Yesterday met with us a Kāparī, a mendicant bābū. Sh. Mūm. Rānō III, 4.



سَبھِيٽِي وٽِمْ وِسِرِي چِيڪِي سَڪَا سِينَ

All those have been forgotten by me, whoever (be) my relatives and friends. Maj. 212.

تَرِي تَنَ پٽَاسِ پَاسِنُونِ پَانِي وَهِي  
ڪُهوهو جهڙو جهڙو تهڙو لاجو سبھ لڙتَاسِ

In the bottom she has got leaks, from the sides water flows in,

The mast has become old, all her ropes are dangling. Sh. Surāg. III, 6.

اها دِهڙِي پُنَ جَدِهِنَ ڪَالهَاءَ اَنَ جُو بِنْدَهِنْدِي هُئي تَدِهِنَ  
پَنهنَ جِي سِرِ اُتھِي تَڪُرُ مَآئِي جُو ڪَهَنِي آڻِي ڏِينْدِي هُيسِ

That little daughter also, when she was hearing the talk of him, used to stand up herself, and having taken and brought a piece of bread, was giving it him. Abd-ul-Latif's life, p. 46.

جِي هُيو هُوَتَ پُنهُو سِينَ مُونَ ڪها ملاقاتِ

If there had been to you, like as to me, a meeting with the sweetheart Punhū. Sh. Hus. XII, 6.

هِنَ آسانَ جِي حَالِ جِي خَبَرِ تانَ نَدَ پِيٽِي<sup>1</sup>

No intelligence of this our state has come to thee. Maj. 229.

تَنهينَ جِي وَآڻِي هُونَدَ نَدَ وِبيو وِسِرِي

Their speech perhaps would not be forgotten by you. Sh. Hus. XII, 7.

1) پِيٽِي pi-e instead of پِيٽِي piya-e.

مُون ڪهي جهڙي هلياَ ڪا پيڻ متهي پتي

They went having given me up; some (word) has fallen upon their gall bag. Sh. Maṣḍ. III, Epil.

جڻين آئس مٿون وڃڻو تهِي واريَس

In that wise, as the advices came to her, she, having gone, answers him. Maj. 424.

سري ڪي ن ڪئون وين موڪهي جي مارا

By the wine nothing was done to them; by the ill-language of the released one they were killed. Sh. Jam. Kal. IV, 18.

اوڳن رسي سبھڪو مڱين پرين رتھام

At a vice every body takes offence; (my) friends have taken offence at (my) virtues. Sh. Āsa IV, 24.

ڪنھين ڪامن ڪياھ ڪينئ بهنبھولئين ڪرھا

آڪهن متهي آڪھيا پڙ مين پير ڪتھام

By whom were enchantments made to thee? how wast thou confused, o camel?

Upon (thy) eyes are hoods; in the plain (thy) feet were grated. Sh. Kambh. II, 39.

سنھي لڪ نڪ سنئين ڪجَل بهرين نين

Of slender loin, of straight nose, their eyes filled with lamp-black. Sh. Sam. I, 35.

b) The past participle with two suffixes.

To the past participle passive two suffixes may be attached, the first denoting the agent and the latter the object (Dative-Accusative), as:

مُون تُو كِهِي چَهْدِ تُو = چَهْدِ تُو مَانِي chadiō-mā-e

thou wast given up by me, literally: by me it was given up in reference to thee.

To suffixes of the II pers. Sing. and Plur. no further suffix is added, joint suffixes of this kind being mostly found in the III pers. Sing and Plur., very seldom in the I pers. Sing. and Plur.

The suffix used for the I person Singular is in this case not me, but mā (the Instrumental of **آئون** āū), as 'me' would not be strong enough to support the following suffix. The Instrumental suffix of the III pers. Singular **ī** is either contracted with the preceding ā to ā, or is retained before a following suffix; the suffix of the III. person Plural keeps its place before another acceding suffix, but is frequently shortened to ū (u).

No change of gender and number can take place in the participle, when joined by the suffix of the III person Singular or Plural; but when the participle is provided with a suffix of the I person Singular or Plural, it must agree with its subject in gender and number.

## SINGULAR.

*Masc.**Fem.*

چَهْدِ تُو

چَهْدِ يِ

Suffix I pers. Sing.	{	چَهْدِ تُو مَانِي chadiō-mā-e.	چَهْدِ يِ مَانِي chadi-mā-e.
		چَهْدِ تُو مَانِسِ chadiō-mā-se.	چَهْدِ يِ مَانِسِ chadi-mā-se.
		چَهْدِ تُو مَانَوِ chadiō-mā-va.	چَهْدِ يِ مَانَوِ chadi-mā-va.
		چَهْدِ تُو مَانِ chadiō-mā-ne.	چَهْدِ يِ مَانِ chadi-mā-ne.

## Masc. and Fem. Sing. and Plur.

Suffix III pers.	}	چھڌ تانئيمِ چھڌ تانئيمِ	čħaḍiā-ī-me or:	چھڌ تانمِ چھڌ تانمِ	čħaḍiā-me.
		چھڌ تانئيني چھڌ تانئيني	čħaḍiā-ī-e or:	چھڌ تاني چھڌ تاني	čħaḍiā-e.
		چھڌ تانئيس چھڌ تانئيس	čħaḍiā-ī-se or:	چھڌ تانس چھڌ تانس	čħaḍiā-se.
		چھڌ تانئيسون چھڌ تانئيسون	čħaḍiā-ī-sū or:	چھڌ تانسون چھڌ تانسون	čħaḍiā-su.
		چھڌ تانئينو چھڌ تانئينو	čħaḍiā-ī-va or:	چھڌ تانو چھڌ تانو	čħaḍiā-va.
		چھڌ تانئين چھڌ تانئين	čħaḍiā-ī-ne or:	چھڌ تان چھڌ تان	čħaḍiā-ne.
Suffix I pers. Plur.	}	چھڌ توسوني چھڌ توسوني	čħaḍiō-sū-e.	چھڌ يسوني چھڌ يسوني	čħaḍī-sū-e.
		چھڌ توسونس چھڌ توسونس	čħaḍiō-sū-se.	چھڌ يسونس چھڌ يسونس	čħaḍī-sū-se.
		چھڌ توسونو چھڌ توسونو	čħaḍiō-sū-va.	چھڌ يسونو چھڌ يسونو	čħaḍī-sū-va.
		چھڌ توسون چھڌ توسون	čħaḍiō-sū-ne.	چھڌ يسون چھڌ يسون	čħaḍī-sū-ne.

## Masc. and Fem. Sing. and Plur.

Suffix III pers. Plur.	}	چھڌ تانومِ چھڌ تانومِ	čħaḍiā-ū-me. <sup>1)</sup>
		چھڌ تانوني چھڌ تانوني	čħaḍiā-ū-e.
		چھڌ تانونس چھڌ تانونس	čħaḍiā-ū-se.
		چھڌ تانونسون چھڌ تانونسون	čħaḍiā-ū-sū.
		چھڌ تانونو چھڌ تانونو	čħaḍiā-ū-va.
		چھڌ تانون چھڌ تانون	čħaḍiā-ū-ne.

1) Or shortened: چھڌ تانمِ چھڌ تانمِ čħaḍiā-ū-me and with elision of the final nasal: چھڌ تانمِ چھڌ تانمِ čħaḍiā-u-me.

## PLURAL.

*Masc.**Fem.*

چَهْدِيَا

چَهْدِيُونِ

Suffix I pers. Sing.

چَهْدِيَامَانِي

چَهْدِيُونَمَانِي

čhađiā-mā-e.

čhađiū-mā-e.

etc.

etc.

Suffix I pers. Plur.

چَهْدِيَا سُونِي

چَهْدِيُونِ سُونِي

čhađiā-sū-e.

čhađiū-sū-e.

etc.

etc.

تَنُهِن جِي چِيلِنِ وَتِ وَتَهِي آندِوَمَانِسِ پَرِ هُو چَهْتَايِي

نَه سَكِهَسِي

I brought him to thy disciples, but they could not cure him. Matth. 17, 16.

سِيدهَا پَادَهَا دِنَانِيَسِ

He gave him provisions (and) victuals. Story of Rāe Diācu, p. 5.

مِيَانِ غُلَامِ شَاهِ كَهْتِ تَانِ تَرِپُو دِيِي اچِي هَتَهْ صَاچِرَادِي

جُو وَتَهِي كَهْتِ تِي سِيرَانْدَهِي كَهُونِ وَهَارِنَانِيَسِ

Miā Ghulām Shāh, having jumped from the couch, having come (and) seized the hand of the gentleman, seated him upon the couch at its upper part (literally: from its upper part). Abd-ul-Latīf's life, p. 7.

اُنَهِي آيُو اُسْتَادَ دَانَهْ اُبَهِي عَرُصِ چِيَانِسِ

Having risen he came to (his) master and addressed to him standing the petition. Maj. 6.

چِيَانِيَسِ اَبُو تَهَانِ جُو اِنَهِي پُچَهَنِ جُو وَاسَطُو كَهَرُو

She said to them: fathers, what reason have you to ask after this? Amulu Mān. p. 140.

اَهُو سَبُهٗ فَقِيرَ جُو نَدْرُ ذِيثِي هَلَايَانِ

Having given all this as a gift to the Faqir he started them off. Amulu Mān. p. 140.

سِي پَنَهَن جُو نَانُو هِكِرِي بُدَهِي وَتِ دَهْرَاوَتِ رَكِهِي

چِنَانُونِسِ

They, having placed their money in deposit with an old woman said to her. Stack's Gram. p. 135.

مَازِي جُوڑِي آئِي اَكِيَانِ دَهْرَانُونِسِ

Having prepared bread and brought (it), they placed it before him. Abd-ul-Latīf's life, p. 48.

#### 4) The past participle with the auxiliary

آهِي āhē etc.

(The Perfect.)

The single suffixes, be they referring to the agent or the object, are joined to آهِي āhē and آنَهِنِ, but chiefly to the form آتَهٗ atha (§. 55), and not to the participle itself.

But to the form آتَهٗ atha a double suffix may be joined, the first implying the agent and the latter the object, as: دِنُو آتَهِيْمَانِي, I have given to thee, literally: it has been given by me in reference to thee. The suffix of the III. person Singular and of the II. person Plural does not admit of a second suffix.

The original i of अत्थि atthi reappears again and is lengthened at the same time, when followed by a double suffix in the II. and III. person Singular, to give a support to the heavy joint-suffix.

## Singular and Plural.

Suffix I pers. Sing.	}	أَتَهَيَّأَنِي	جَهَّدْتُ	čhađiō	athī-mā-e.
		أَتَهَيَّأَنِي	جَهَّدْنَا	čhađiā	athī-mā-se.
		أَتَهَيَّأَنِي	جَهَّدِي	čhađi	athī-mā-va.
		أَتَهَيَّأَنِي	جَهَّدْتُمْ	čhađiū	athī-mā-ne.
Suffix II pers. Sing.	}	أَتَهَيَّئِمِ	"	"	athē-ī-me.
		أَتَهَيَّئِسِ	"	"	athē-ī-se.
		أَتَهَيَّئِسُونَ	"	"	athē-ī-sū.
		أَتَهَيَّئِينِ	"	"	athē-ī-ne.
Suffix I pers. Plur.	}	أَتَهَوَّنِي	"	"	ath-ū-e.
		أَتَهَوَّنِسِ	"	"	ath-ū-se.
		أَتَهَوَّنُو	"	"	ath-ū-va.
		أَتَهَوَّنِ	"	"	ath-ū-ne.
Suffix III pers. Plur.	}	أَتَهَنِمِ	"	"	atha-ni-me.
		أَتَهَنِّي	"	"	atha-ne-ī.
		أَتَهَنِسِ	"	"	atha-ni-se.
		أَتَهَنُونَ	"	"	atha-ne-ū.
		أَتَهَنُو	"	"	atha-ni-va.
		أَتَهَنِينِ	"	"	atha-ni-ne.

سُنْهَنِي مِينِ هُنَ كَرِي كَهِينُونِ مَڪَالِهِنُونِ سَتِهِيُونِ سَتِهِيُونِ اَنَّهُم

In a dream I have suffered many things for his sake. Matth. 27, 19.

حُسْنِ پَرِي رَانِي جِي ڪوڏَ تِي ڪَندهُ رَڪهِنُو آهيسِ

He has placed his neck upon the knee of Husine, the fairy queen. Amulu Mān. p. 152.

پوءِ وَارَ سَڪائِي ڪَمِيڙَا ڪَهَرَايَا اَتِهِيِي

Then having dried the hairs thou hast asked for clothes. Ibid. p. 146.

شِينَهَنِ جَاڳايسِ تَه پَرِيُونِ آيونِ اَتِهِيِي

The lions awakened him (saying): the fairies have come to thee. Ibid. p. 150.

5) The past participle with the auxiliary هُو etc.

(The Pluperfect.)

The single suffixes are joined to هُو hō etc., which see. Thus in the III person Singular and Plural the instrumental suffix *ī* and *ū* is also attached to هُو etc., as: چَهڏِئُو هُئَانِئِينِ čhaḍiō huā-ī<sup>1</sup>), by him it had been given up, هُئَانِئُونِ چَهڏِئُو čhaḍiō huā-ū, by them it had been given up.

But to هُو hō etc. a double suffix may also be attached, the first denoting the agent and the latter the object, as: چَهڏِئُو هُوَمَانِي čhaḍiō hō-mā-e, thou hadst been given up by me, literally: it had been given up by me in reference to thee. These double suffixes however are of rare occurrence; in the II person Singular and Plural they are not in use.

1) Instead of هُئَانِئِينِ huā-ī and هُئَانِئُونِ huā-ū the contracted forms هَانِئِينِ hā-ī and هَانِئُونِ hā-ū (from هُو) are also in use.



## SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
Suffix I pers. Sing.	چَهْدِ تُو هُوْمَانِي	چَهْدِي هُوِيْمَانِي
	čhađiō hō-mā-e.	čhađi huī-mā-e.
	چَهْدِ تُو هُوْمَانِسِ	چَهْدِي هُوِيْمَانِسِ
	čhađiō hō-mā-se.	čhađi huī-mā-se.
	چَهْدِ تُو هُوْمَانَوِ	چَهْدِي هُوِيْمَانَوِ
čhađiō hō-mā-va.	čhađi huī-mā-va.	
چَهْدِ تُو هُوْمَانِ	چَهْدِي هُوِيْمَانِ	
čhađiō hō-mā-ne.	čhađi huī-mā-ne.	

## Masc. and Fem. Sing. and Plur.

Suffix III pers. Sing.	چَهْدِ تُو هُوَانِيْمِ	čhađiō huā-ī-me.
	چَهْدِ تَا هُوَانِيْمِي	čhađiā huā-ī-e.
	چَهْدِي هُوَانِيْمِسِ	čhađi huā-ī-se.
	چَهْدِ تُونِ هُوَانِيْمِسُونِ	čhađiū huā-ī-sū.
	هُوَانِيْمَوِ	” huā-ī-va.
هُوَانِيْمِ	” huā-ī-ne.	
Suffix I pers. Plur.	چَهْدِ تُو هُوَسُونِي	چَهْدِي هُوِيْسُونِي
	čhađiō hō-sū-e.	čhađi huī-sū-e.
	چَهْدِ تُو هُوَسُونِسِ	چَهْدِي هُوِيْسُونِسِ
	čhađiō hō-sū-se.	čhađi huī-sū-se.
	چَهْدِ تُو هُوَسُونَوِ	چَهْدِي هُوِيْسُونَوِ
čhađiō hō-sū-va.	čhađi huī-sū-va.	
چَهْدِ تُو هُوَسُونِ	چَهْدِي هُوِيْسُونِ	
čhađiō hō-sū-ne.	čhađi huī-sū-ne.	

1) Or shortened: هُوَانِيْمِ huā-ī-me, and with elision of the final nasal of the first suffix: هُوَانِيْمِ huā-i-me etc.

## Masc. and Fem. Sing. and Plur.

Suffix III pers. Plur.	}	چَهْدِ تُوْٓ (١) هُنَّ نُوْنِمِ	čhađiō huā-ū-me.
		چَهْدِ تَا هُنَّ نُوْنِي	čhađiā huā-ū-e.
		چَهْدِ يِ هُنَّ نُوْنِسِ	čhađi huā-ū-se.
		چَهْدِ تُوْنِ هُنَّ نُوْنُسُوْنِ	čhađiū huā-ū-sū.
		هُنَّ نُوْنُوْ	” ” huā-ū-va.
		هُنَّ نُوْنِ	” ” huā-ū-ne.

## PLURAL.

	<i>Masc.</i>	<i>Fem.</i>
Suffix I pers. Sing.	چَهْدِ تَا هُنَّ مَانِي	چَهْدِ تُوْنِ هُنَّ مَانِي
	čhađiā huā-mā-e. etc. etc.	čhađiū huyū-mā-e. etc. etc.
Suffix I pers. Plur.	چَهْدِ تَا هُنَّ سُوْنِي	چَهْدِ تُوْنِ هُنَّ سُوْنِي
	čhađiā huā-sū-e. etc. etc.	čhađiū huyū-ūs-e. etc. etc.

رِي كُنْبَهَرَ جَا پُتَرِ مُونِ سَانَ پِينِ مَهِينِيں جُو كَهْنُ كِتُو هُوْء

O son of the potter! with me thou hadst made a term of two months. Story of Rāe Diācu, p. 5.

آسانِ كَهِي جَا چِتْهِي بَاسِي هِيِي سَا ٻِي

Give us that letter, which thou hadst promised. Abdul-Latīf's life, p. 49.

جَنُهِنِ خُدْمَتَكَارِ كَهِي اَكِي سِيكَهَارِئُو هَانِئِيں تَنُهِنِ ٻِي

نِهَارِ بَانِئِيں

He looked towards that servant, whom he had instructed beforehand. Ibid. p. 9.

1) Or shortened هُنَّ نُوْنِمِ huā-ū-me, and with elision of the final nasal of the first suffix: هُنَّ نُوْنِمِ huā-u-me, etc.

جَا فَعِيرَ اَوْهَانَ سَانَ مَکَالِهَ کِي هُئَانِئِيْنَ تَنْهِنَ سَبَبَانَ پَانَ نَهَ اِيُو

By reason of that word, which the Faqīr had spoken to you, he has not come himself. Abd-ul-Latif's life, p. 49.

اَهُو وَيَنْدَهُو جِنِّي پَرِي چِئُو هُوسِ نِنِّي بَانِهِي چِي كَهَرَّ مِيِنِ

وَدَهَانِئِيْنَ

That nose ring, as it had been said to him by the fairy, he threw into the jar of the slave-girl. Amulu Mān., p. 150.

جُو پَاتِشَاهِي قَوْلِ چِئُو هَانُنُو

What royal word had been spoken by them. Ibid. p. 143.

#### 6) The Future.

(Active and passive voice.)

See the paradigm of هُونْدُسِ hūnduse.

## SECTION IV.

### ADVERBS, POSTPOSITIONS, CONJUNCTIONS AND INTERJECTIONS.

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#### Chapter XVIII.

##### Adverbs.

##### §. 57.

The Sindhī has only a limited number of original adverbs.<sup>1)</sup> Adverbs are not derived from adjectives by any change of the adjectival termination, but the adjective as such (in the masc. Sing.) is either used in an adverbial sense, or the adjective, agreeing in gender and number with the subject referred to, is employed, where we would use an adverb as a complement to the verb, as:

هُوَ رَکِي مَانِي کَهَائِي تَهوُ he weeps much: کَهَنوُ رَکِي تَهوُ  
he eats only bread.

A number of substantives are at the same time also used adverbially, either in the Nominative, the Instrumental, the Locative or the Ablative case, similarly some adjectives in the Locative and Ablative have received an adverbial signification.

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1) Adverbs borrowed from the Arabic or Persian are here only so far taken into consideration, as they are commonly used in Sindhī.



گڏ	gaḍu, together.	نڪنيس	nikanī, thoroughly; wholly.
لُر	lura, straight- forward; instantly.	نيتھ	nethe, finally; at last.
مَسَ	masa, } with	ويتر	vētare, very greatly.
مَسَان	masā, } difficulty.	هائي	hānē, } now; im-
مَسِين	masē, }	هائيئي	hānē-i, } mediately.
مُفْتُ	muftu, gratuitously. (pers.)	هرُوبهَرُو	harūbharū, certainly.
نَہ	na, not.	هنر	hāra, now.
نِيٺُ	nipaṭu, very; ex- ceedingly.	هُوندَ	hūnda, possibly; perhaps.
نِٺُ	nitu, } always.	هیر	hēra, now.
نِٺُ پِرَتُ	nitu pratu, }	هیکاري	hēkārī, still more; still further.
نِچُ	niču, with a wellcome.		

اَبَ اُڪَنڏِي اَنِهيانَ تِنِي آتَنَ تِنِي ڏِيهَ

I am very longing as well after the spinning place as after the country. Sh. Um. Mār. II, 1.

اَجَا تُون اَنُوڻُ ڪهُوري خَبَرَ نَه لَهينَ

As yet thou art ignorant, thou takest no notice of the furnace. Sh. Jam. Kal. III, 11.

تَههههه جهههه اُنهِي اُڏاڻِي

Having snatched (it) quickly she rose and flew away. Amula Man. p. 147.

جُو مُنَه مُومَل جِي پُوڙه موڙن تَنهين مَس تَهِي

The returning of him, who falls into the face of Mūmala, is effected with difficulty. Sh. Mūm. Rāṇō III, 5.

ڊيٽھ ڀاٽشاھ ڊيھي ڊيھي ڪھڙو تھڻي

At length the king, sitting (and) sitting, becomes dissatisfied. Amulu Mān. p. 143.

ڪنڙ ڪڙوري ڪافيآ جي پڙهي پڙوڙين سبھ

جَنُ مَنڊِي مَڪوڙِي ڪُهوهَ مِين پِيئي ڪَنهي اُڀُھ

If thou, having read the Kanz, the Qudūrī, the Kāfiā<sup>1</sup>), understandest them all, It is as if a lame ant, which has fallen into a well, contemplates the sky. Sh. Jam. Kal. V, 4.

چيڪسِ وٽسِ وِسِري آئُون مَنان مَعشوقَينِ

Perhaps I have been forgotten from the mind of the beloved. Maj. 507.

ڀاڻوهنڊيئي ڀدھرا ڪر ڪھلن ڪھڻنھار

In smiling they (i. e. the teeth) are apparent, as if the sunflowers would laugh. Maj. 55.

بھلي؟ آئين نيچ آئين

Thou art welcome, thou art welcome! Amulu Mān. p. 141.

## II. Peculiar use of Adjectives.

The following adjectives may be either used as (indecl.) adverbs or they may agree with their subject in gender and number even in such constructions, where in English an adverb would be used.

1) Grammatical treatises in Arabic.

2) بھلي is substantive, after which ڪري karē is to be supplied; i. e. having made a favour thou art come = thou art welcome!

آڻو *ādō*<sup>1)</sup>, opposite; in front.

اڻچتو *ōcītōly*, unexpected; unexpected; suddenly; by chance.

اوڻو *ōḍō*,  
 اوڻڙو *ōḍirō*, dim, } near.

اڻيلو *avēlō*, out of time; late.

چوڊھاري *čaudhārī*, round about.

ڏاڏھو *ḍaḍhō*, hard, intense; very much.

ساجھو *sājhuru*, early.

سامھون *sāmuhō*, in front.

سوارو *savārō*,  
 سوڀرو *savērō*, } early; at an early hour.

سودھو *sūdhō*<sup>2)</sup>, } accompanied by; along with (with  
 سنئون *saō*, } the Instrumental).

مھنديون *mahandiyō*, in front; before.

ڀجھو *vējhō*,  
 ڀجھڙو *vējhirō*, dim, } near; close to.

In the same way the Adjectives, implying time or place, derived from adverbs by the affixes *āhō* or *ārō* are either used adverbially or they may agree with their subject in gender and number, as:

1) آڻو، اڻڙو، سامھون، ڀجھو، ڀجھڙو may be constructed with جي  
 or ڪهي.

2) سودھو is probably derived from the Sansk. **साधम्**, with;  
 سنئون from **मंहित**, joined by.



اورَاهُونِ ōrahō, somewhat on this side; from اُورِي ōre, on this side.

اَگَاهُونِ agāhō, somewhat in front; from اِگِي agē, before, in front.

پوٲتَاهُونِ poētāhō, a little behind; from پوٲتِي poētē, in the rear.

مَتَاهُونِ mathāhō, somewhat higher up; from مَتِي mathē, on; upon.

مَنجَاهَارُو manjhārō, } somewhat inside; from مَنجِه man-  
مَنجَاهَاهُونِ manjhāhō, } jhe, in.

When used adverbially (which is commonly the case), they take also the fem. termination, as:

اَگَاهِي agāhī, in front; in advance.

مَتَاهِي mathāhī, on the top; above.

The Adjectives, ending in āitō (§. 10, 20) may at the same time be used adverbially, as:

سُنَهَائِي sūhāitō, suitable and suitably.

وَ سَائِي vasāitō, optional and optionally.

etc.

etc.

etc.

The Adjectives of one ending, which are not inflected, may all be used as adverbs; as:

بَرَابَرِ barābare, right and rightly.

جَارِ jara, }  
جَالِ jala, } much; very.

جَالِدِ jaldu, quick and quickly.

سَوْدِيٲِي sōdītu, true and truly.

عَبَثِ abāṣu, vain and vainly.

etc.

etc.

etc.

اُوچتوڻي ڪٿي هڪڙي اُن بهانڏي جي بهر مِين بَر ڪٿو

By chance one mouse made a hole in the vicinity of that garner. Sindhī Read. Book, p. 54.

سِيننِ سَاجهُرُ لڏتو تون هاري نِهاريِن اَج

(Thy) friends have departed early, look thou, o lost one! to-day. Sh. Sam. II, Epil. 2.

تڏهين جَرُ هاري جَالِ ڪهنو روڻي ماءُ ورتائين

Then his mother, having shed tears (and) having wept very much, returned. Maj. 99.

تڏهين آهي آڪانجهي ڪهنو ڪا مِصرين مَرَوَتَ

Then there is some very ancient generosity of the Egyptians. Maj. 135.

لايو لامَ اَلِفَ سِينِ حُوبُ لِكهنِ حَطَّ

Joining the Lām with the Alif they write nicely letters. Maj. 144.

جي پَنڊِ پارِ تانئون تَه سِڪهائي سِڪها تها

If they had performed the advice, they would have quickly become whole. Sh. Jam. Kal. II, 2.

لڪهن لنگنِ ڪوسيون دَاڏها تپنِ دِينَه

Hot winds blow, the days are excessively hot. Sh. Dēsī III, Epil.

هَن سَانِ رُگيون ڪالهئون آهن

With him there are only words. Amulu Mān. p. 150.

چَودهاري چَرَا تها بَرنِ پيلائين جَا

Round about sound the bells of the woodmen. Sh. Suh. IV, 2.

آڪهڻون آڪهن سَامُهَيُون ڏينھن سڄڙي رات

The eyes are opposite to the eyes the whole day (and) night. Maj. 219.

سُتِن سَوَارِي ويڙهي مُنھ مُنِ جَان

Thou hadst fallen asleep early, having wrapt up (thy) face like the dead ones. Sh. Kāh. I, 11.

مُون ڪهي ڌَ مَوْتَاءَ آئون آگاهين آڻهيان

Do not turn me back; I am ahead. Sh. Sōr IV, 12.

### III. Substantives used adverbially in the uninflected state.

A number of substantives are at the same time also used as adverbs, as:

اَوِيَرِ avēra, } out of time, late; subst. f. اَوِيَرِ avēra,  
اَوِيَلِ avēla, } delay.

بُڇَهَان bučhā, unpleasingly; subst. f. بُڇَهَان bučhā, disgust.

تَارِيخِ tāriḡa, daily; subst. f. تَارِيخِ tāriḡa, a date.

جُورِ jōru, } forcibly; very; subst. m. جُورِ jōru, force.  
زُورِ zōru, }

ڏِيئَهَارِي dīhārī, daily; subst. f. ڏِيئَهَارِي dīhārī, day.

سُبَهَنِ subahā, to-morrow; subst. f. سُبَهَنِ subahā, the morrow.

سَوِيَرِ savēra, early; subst. f. سَوِيَرِ savēra, the early hour of day.

تڏهين سُنَهَنديُون جو اويل سو اُٿيئي سڄ اُٻهري ويندَن

Then, because they will sleep out of time, therefore the sun will even there rise to them. Amulu Mān., p. 145.

فَحِبُّ مَنْهَنْ حَوْ تَجَنُو بُيْهَانَ سَوُ بِيْزَارُ

My lover Majnō is sorely displeased. Maj. 294.

دَيْنَهَائِي جَهَجَهَوُ بَهَانَكُو اَنْ مَانَ سَنَكْتِيْنَ كَانِ خَرْجَمَانِيْثِيْنَ

تَهِي

Daily it (the mouse) used to spend a great portion from it for the sake of the companions. Sindhī Read. Book, p. 55.

#### IV. Substantives and Adjectives used adverbially in the inflected state.

##### 1) Substantives.

اَگِهِيْنَ aḡahī (instead of aḡehī), before, Locat. with emphatic hī, from اَگِيْ aḡu, the front.

اَگِيْ aḡē, before; Loc. from. اَگُو aḡō, the forepart.

اَنْدَرِ andare, inside; within; Loc. from اَنْدَرُ andarū, the inside.

اَنْدَرَانَ andarā, } from within; Abl. from اَنْدَرُ andaru.  
اَنْدَرُونَ andarō, }

اَنْدَ ananda, well; in good health; Instrum. from اَنْدُ anandu, happiness.

اَوْرَکِيْ orake, at last; Loc. from اَوْرَکُو oraku, the end.

بَاهَرِ bāhare, outside, Loc. } from بَاهَرُ bāharu, the  
بَاهَرَانَ bāharā, from the outside, Abl. } outside.

پَارِ pāre, on the opposite side, Loc. } from پَارُ pāru, the  
پَارَانَ pārā, from the opposite side, Abl. } opposite side.

پاسی pāsē, on the side; near; Loc. from پاسو pāsō, the side.

پُتھان puṭheā, behind; from the back; Abl. from پُتھ puṭhe, the back.

پوءِ pōe, after; Loc.

پُٺان puā<sup>1</sup>), } from behind; } from پوءِ pou, the  
پُٺون puō, } after; Abl. } latter part.

حَقُون haqqō, justly; Abl. from حَقُّ haqqu, justice.

حُكْمَان hukumā, } violently; Abl. } from حُكْمُ hukū-  
حُكْمِن hukumane, } by force; Instr. } mu, command.

خُوشْتُون xušeō, willingly; Abl. from خُوشِ xuše, pleasure.

دِلْتُون dileō, willingly; Loc. from دِلِ dile, heart.

زُورِ zōre, forcibly; Loc. from زُورُ zōru, force.

مَایِ māge, } at all; completely; Loc. from  
مَآگَہِین māgahī, emph. } مَآگُ māgu, place.

مَتھِی mathē, on the top; Loc. } from مَتھُو mathō,  
مَتھَان mathā, from upon; Abl. } the head.

مُورِ mūre, } at all; Loc.. } from مُورُ  
مُورَہِین mūrahī, emph. } com- } mūru,  
مُورَانِی mūrā-ī, emph. } pletely; Abl. } capital.

مَہَنْدِ mahande, in the beginning; } from مَہَنْدُ  
before; Loc. } mahandu, be-  
مَہَنْدَان mahandā; from the beginning; } ginning.  
before; Abl. }

1) پُٺان puā etc. instead of پُٺان pōā.

نِهچِي nīhiçē, certainly; Instrum. from نِهچُو nīhiçō, certainty.

وچ viçē, in the midst; Loc. from وچُ viçū, the midst.

هَدِهِي hādēhī, emph. } at all; Loc. from هَدُ hādū,  
هَدِهِي hādē<sup>1</sup>), } the core.

هِيته hēthe, below; Loc. } from هِيته hēṭhu,  
هِيته hēṭhā, from below; Abl. } the bottom.

اَنَدَرِ اَدِيْسِي كِهِي دِهَرَانْتِي دِهِي

Inside is to the Ādēsīs (Jōgīs) the Lord personally. Sh. Rāmāk. II, 6.

بَاهَرِ بُولِي بِي پِهَرِي كِهَتَ مِيْنِ كِهَائِلَ كِهَوَرِ

Outside another speech is used; in the heart there is a wounded fierce look. Sh. Rāmāk. III, 2. •

بِئُو ذَ مَنَكِي مُورِ اَمَلِ تِئُو اِنَ كِهِي

Nothing else at all he asks; give the invaluable (thing) to this one. Sh. Sōr. I, 8. •

مَهَنَدِ تِهِيْنَدُو مُصْطَفَى پُتِهِي لَوَكُ لَدِيْنَدُو

In front will be Mustafa; in the rear the world will march. Sh. Barvō Sindhī II, Epil. 2.

## 2) Adjectives.

اَكِيَانِ agiyā, before; Abl. from اَكِيُونِ agiyō, first; prior.

اَنَنْتِ anante, exceedingly; Loc. from اَنَنْتُ anantu, endless.

1) مَآكِي māki and هَدِي hādī signify in a negative sentence, 'by no means'.

اُورِي ōrē, on this side; near; Loc. } from اُورِيو ōriyō, of  
 اُورِيَان oriyā, from this side; } this side; near.  
 near; Abl. }

اَوَس avase, helplessly; Loc. from اَوَسُ avasu, helpless.

بِهَلِي bhalē, well; Loc. from بَهَلُو bhalō, good.

بِيدُوْه beḍōhe, faultlessly; Loc. from بِيدُوْه beḍōhu, faultless.

پَرِي parē, far off; Loc. } from پَرُ paru, re-  
 پَرِيَان pareā, from a distance; } mote, distant  
 beyond; Abl. fem. }

پِهَرِي peherē, at first; Loc. } from پِهَرُون pe-  
 پِهَرِيَانِي peherā-ī, from the first; Abl. } herō, the first.

چَنِكِيَان čaniā, well; in a good manner; Abl. fem. from  
 چَنَكُو čaṇō, good.

دِهِيَرِي dhirē, gently; Loc. from دِهِيَرُو dhirō, gentle.

دَاْدِهِيَان ḍāḍhiā, violently; Abl. fem. from دَاْدِهُو ḍā-  
 dhō, violent.

سَابِهِيَان sabheā, effectually; Ablat. from سَابِه سābhe, effectual.

سَامُهِنِي sāmhuṇē, in front; Loc. from سَامُهِنُو sāmhuṇō, of the front.

سَوِيَرِي savērē, early; Loc. from. سَوِيَرُو savērō, early.

مَتِهِيَان mathiā, disgustingly; Abl. fem. from مَتِهُو ma-  
 thō, bad.

هَوْرِي haure or هَوْرِي hōre, gently; Loc. } from هَوْرُو  
 هَوْرِيَان hauriā; Abl. fem. } haurō, gentle.

پڙ پري ڊيئي آچن سان عجيب جي

The pain went far off with the coming of (my) friend. Sh. Jan. Kal. II, 10.

اوهين گهنو متهيان بهائيندو

You will feel very disgusted. Sindhī Read. Book, p. 51.

وات تي بيهي ڏاڏهيان ٿري هوکا ڪري چو

Standing on the road give forcibly three cries and say. Ibid. p. 66.

### V. Adverbs derived from the Pronominal bases.

From the pronominal bases a number of adverbs is derived by means of certain affixes, which coalesce with the pronominal base. We exhibit them in the following survey.

Pron. base.	Manner.	Place.	Direction.	Time.
i, ī, ē hē.	اينِي ia <sup>1)</sup>	اِت ite <sup>2)</sup>	ايڏِي ēdē <sup>3)</sup>	ايسين ē-sī <sup>4)</sup>
	هينِي hīa	هتِ hete	هيڏِي hēdē	هيسين hē-sī
	اينِ iē	here.	in this direction.	up to this time (or place).
	in this wise.			

1) Or short: اِنِي ia, هِنِي hīa; اُنِي ūa, جِنِي jīa etc.

2) Or اِتي ite, هِتي hete; also اِتهِي ithe; اُتي ute etc.

3) There are many other forms of this adverb, as: ايڏاهن ēḍahā, ايڏهن ēḍahū, هيڏاهن hēḍahā etc.; see Stack's Sindhī Dictionary under the different forms.

4) Or ايسينِي esīa, ايسِنِي e-sīa etc. This set of adverbs is generally compounded with the postpositions تائين ta-ī, تويين to-ī or توني tonī, as: ايسينَتائين esītāī etc., or shortened: ايسَتائين es-tāī etc.



Pron. base.	Manner.	Place.	Direction.	Time.
u, ū, ō, hō.	أَوْحَى ūa	أُتِ u-te	أَوْحَى ō-dē	أَوْسِينَ ō-sī
	هُوْنَى hūa	هُتِ hu-te	هُوْنَى hō-dē	هُوسِينَ hō-sī
	أُئِنِ uē	there.	in that direction.	up to that time.
	هُئِنِ huē			
	in that wise.			

jō	جِنَى jīa	جِتِ <sup>1</sup> ji-te	جِيدِي jē-dē	جِيسِينَ <sup>2</sup> jē-sī	جَدِهِينَ jaḍe-hī
	جَيْنِ jī-ē.	جِتِ ja-te		جَاسِينَ ja-sī	جَان ja
	in which wise.	where.	in which direction.	as long as.	when.

sō	تِنَى tī-a	تِتِ ti-te	تِيدِي tē-dē	تِيسِينَ tē-sī	تَدِهِينَ taḍe-hī
	تَيْنِ tī-ē	تِتِ ta-te		تَاسِينَ tā-sī	تَان tā
	in that wise.	there.	in that direction.	so long.	then.

1) Or جِتِي jī-tē; جَتِي ja-tē, جَتِهِي jī-the, جَتِهِي jī-the. There is also a lengthened form جَاتِي jā-tē, جَاتِهِي jā-the. All these forms may equally be used with the Correlative ti (as ti-tē etc.) and ki.

2) Instead of the postfix سِينَ sī, the postfixes تَائِينَ tāī, تَوَّيْنِ tōī, may also be joined to جِي jē and تِي tē, as: جِيَتَائِينَ jē-tāī, تِيَتَائِينَ tē-tāī etc.

kō	كَيْنِي kī-a	كَيْت ki-te	كَيْدِي kēdē	كَيْسِين kē-sī	كَيْهِين kaḏe-hī
	كَيْيْن ki-ē	كَيْت ka-te		كَيْسِين kā-sī	
	in what wise?	where?	in what direction?	how long.	when?

Some of these adverbs are again compounded with adverbial postfixes (and partly prefixes): as: جَانِكِي jā-ki or جَانِكِيَتَان jā-kī-tā, so long as; جَدِّهَاكُو jaḏeh-ā-kō, جَدِّهَاكُو جَدِّهَاكُر jaḏeh-ā-kura (ā-kara), from such a time as, since. تَانِكِي tā-ki or تَانِكِيَتَان tā-kī-tā, as long as; تَدِّهَاكُو taḏeh-ākō, تَدِّهَاكُو تَدِّهَاكُر taḏeh-ō-kō, تَدِّهَاكُر taḏeh-ā-kura, from that time; كَدِّهَاكُو kaḏeh-ā-kō<sup>1)</sup> etc., from what time? اَيْدِي ēd-tē, اَيْدِيَتَايِين ēd-tāī or اَيْدِيَتَاهِين ēd-tāhī, a little in this direction; جَيْكَدِّهِين jē-kaḏehē if (at any time).

The adverbs implying 'place' and 'direction' may also be put in the Ablative, as: اِتَان it-ā, اِتَانُون it-āū, اِتَاهُون it-āhū, from this place, hence; اُتَان ut-ā, اُنُون ut-ū, اُتَاهُون ut-ahū, from that place,

1) The forms: جَدِّهَاكُو jaḏeh-ā-kō etc. are properly double compounds viz.: جَدِّهَان jaḏeh-ā, the Ablative and كُو kō or كُون kū, a postposition (identical with كَهُون khū) 'from'. In the same way جَدِّهَاكُر jaḏeh-ā-kara is compounded from جَدِّهَان jaḏeh-ā (Abl.) and كُر kara (or kura) postposition, up to, literally: from which time up.

thence; تَتَانِ tit-ā, تَتُونِ tit-ū, تَتَاوُنِ tit-āū, from that place; كِثَّهَانَ kith-ā, كِثَّهُونِ kith-ū, كِثَّهَاوُنِ kith-āhū etc. from what place, whence? اِيْدَانِ ēd-ā, اِيْدَاوُنِ ēd-āū, اِيْدَاهُونِ ēd-āhū, etc. from this direction.

The emphatic ī (ī) or hī (hē) very frequently accedes to these adverbs, as: اِيْمِنِي iē-ī, in this very wise; اِيْتِي ita-ī or اِيْتِي ita-hī<sup>1</sup>), even here; اِيْتَانِي itā-ī, اِيْتَانِي it-ā-hī, even hence; اِيْدَانِي ēda-ī, اِيْدَانِي ēda-hī, in this very direction; اِيْدَانِي ēd-ā-ī, from this very direction etc.

مُونِ اَكْهْمُونِ قَنَ تَتِ جِتِي جَنْبُ جِيْدِيْتِي

The eyes of my body are there, where the side (country) of my companions is. Sh. Um. Mār. I, 12.

كَالْهَوَكُو كَاثِي وَتُو سَنَدُو جُوْكَرِنِ جُوْشُ

Where is gone to the Jōgīs' emotion of yesterday? Sh. Ramak. I, 30.

اَتَانِ اَوْتَهِي اَيُّوْ خَبَرِ اِيْتِي كَهْرِي

Thence a camelman has come; this information is correct. Sh. Um. Mār. II, 6.

جِنِّيْ نُونِ كَهْرِيْنِ تِيْنِيْتِي تَهِيْتِي

As thou wilt, even so it shall be unto thee. Matth. 15, 28.

1) The final ē o these adverbs is changed to 'a' before the emphatic ī, for the sake of euphony; but ē keeps its place also, as: اِيْتِي itē-ī, in that very place.

آنئون تھو پُجھان کھوٽھيا کيسئن قَصْدُ کٽوہ

تان چي کھارٿان مَکي شَهرَ مين هيسئن قَصْدُ هوم

I ask, o gallant young man! how far did your purpose go?

Then he says: I dwell in the city of Mekka, my purpose went up to this place. Maj. 168, 169.

چيستائين هو سنبهرن تيستائين چڙهي ويهچ

As long as they get ready, ascend thou and sit down. Amulu Mān. p. 144.

جتن سان جائون سرتيون مون سنک تھو

کري کوهيارو وٿو تن چھني تانکون

آنئون پُن تڏانکون آده ڏکھوئي آھيان

Since I entered into connexion with the Jats, o companions!

The mountaineer is gone off, having torn (my) body;

I am also from that time (only) half (and) afflicted. Sh. Dēsī, Čhāt. 6.

## VI. Compound adverbs.

The Sindhī uses a considerable number of compound adverbs<sup>1)</sup>, which are formed either by reduplicating the adverb (or noun), or adding a similar adverb (or noun), or by adding an adverbial affix or postposition.

1) Such compound adverbs may be written in one word or separately. When joined by a conjunctive vowel it is usual to join them also in writing.

1) Reduplicated adverbs,

(with or without a conjunctive vowel; cf. §. 12, II, 2).

بہیری بہیری bhērē bhērē, constantly.

پلِ پلِ pale pale, every moment.

دینہُ دینہُ dēhu dēhu, day by day.

راتِ راتِ rateōrāte, night by night.

سراسرِ sarāsare, entirely.

گھڑی گھڑی gharī gharī, constantly (hour by hour).

نیتھانیتھِ nēthānēthe, at last.

ورہوورہِ varehōvarihe, year by year.

ہر ہر hara hara, constantly.

ہندہوہندہِ handhōhandhe, place upon place.

etc.                      etc.                      etc.

2) Adverbs compounded with a similar adverb  
or noun.

اَجُ سُبہنِ aḡu subahā, in a day or two.

جَدہینِ تَدہینِ jaḍehī taḍehī, constantly.

جِیئِ تِیئِ jiē tiē, in any way.

راتِ دِینہُ ratōdīha, night and day.

کَدہینِ کَدانِ kadēhē kadānē, now and then.

ہیتھِ مَتھِ hēthe mathē, down and up (up and  
down).

etc.                      etc.                      etc.

3) Adverbs compounded with an adverbial postfix or postposition.

اَکْبَهَرُو āga-bharō, a little in front; a little ago.

اَکْتِي āge-tē, in front; in future.

پُوٽِي تَاهُونِ poē-tahō, a little in the rear.

پُوٽِي poē-tē, behind.

رَاتَاڪَرِ rāt-ā-kara, since night (lit. from night up).

ڪَالِهَآڪُونِ kālhā-kū, since yesterday.

Compare also the compound adverbs of §. 58.

ذُڪَهِ نَدَ سَارِيَنِ ذِيَلِ مِيَنِ وَيَرَاوِيَرِ وَهَسَنِ

They remember no pains in the body, constantly they are happy. Maj. 801.

هِيڪِي سَبَهِيٽِي هَدَ هَندهوهَندهِ گَندهِي مَندرُ پَرِهِي

چَهتو هَنتو

One, having joined all bones, place upon place, having read an incantation, besprinkled them. Sindhī Read. Book, p. 53.

## Chapter XIX.

### POSTPOSITIONS.

#### §. 58.

The Sindhī has no prepositions, but only postpositions, as all adverbs or particles, which influence in any way the noun, are placed after the noun and not before it. Only رِي rē, رِي ria may be optionally used as preposition or postposition.<sup>1)</sup>

1) In poetry the postpositions are frequently turned into prepositions, if required by the metre.

There is only a small number of original postpositions in Sindhī, which require the noun in the Formative; far the greatest part of the postpositions now in use are originally adverbs (i. e. substantives and adjectives used adverbially; cf. §. 57, II. III. IV.), which either retain their original adverbial signification and are consequently constructed with جي *jē*, or which are already treated as postpositions and require the Formative of the noun governed by them; the greater part of them may therefore be constructed with or without جي *jē*, and be put before or after the noun, they govern.

I. Postpositions proper, requiring the Formative of the noun governed by them.

بھَر	bhara,	}	on, with such a part downward; against; supported from. Sansk. भर, adj. <sup>1)</sup>
بھَر	bhare,		
پَر	pare,		on, upon; Sansk. उपरि.
تَائِيں	tāī,	}	up to, till; Sansk. स्थाने; Hindūst. تَائِيں taī.
تَوِيں	tōī,		
تَوَرِي	tōrī <sup>2)</sup> ,	}	up to; till.
تَوِي	tōī,		

1) بھَر bhar has already in Hindustānī a signification bordering on that of a postposition. In Sindhī the substantive بھَر bharu, prop. support, is also in use, of which بھَر bhare is the Locative.

2) Apparently derived from تَوَرُ tōru, the end; تَوَرِي tōrī, = تَوَرِي tōre-i, emphatic Locative.

3) Adverbs compounded with  
postfix or postpos.

اَگَبھَرُو āga-bharō, a little in

(the sake of).

اَگے تے āgē-tē, in front; in

پوئتاھون poē-tahō, a little

پوئتے poē-tē, behind

رَاتَاکَر rāt-ā-karr

کَالھَاکُون kāl-hā-<sup>1</sup>

Compare

The } towards; in the direction of.  
they }  
ہیں }  
تہیں }  
ہیں }  
تہیں }  
ہیں }  
تہیں }

دھَا } from the direction of; towards\*);  
دھَا } Abl. form.  
دھَا }  
دھَا }  
دھَا }

رے rē,

ری ria,

} without; Sansk. च्छते.

سَارُو sārū, according to; conformable to; Sanskrit  
सारतस्, Prāk. सारदो or सारच्चो.

1) Instead of tē, tā etc. the Panjabi forms utē and utā are also occasionally used in Sindhi.

2) The forms دھَا dāhā, دھَا dāhū are also in use; emphatic:  
دھَا dāhī.

3) The Ablative forms dāhā etc. are generally used in the sense of the Locative.



س sã, }  
 sãnu, } with; Sansk. सम्.

long with; Sansk. साहम्.  
 till; Sansk. सीमा; Panjābī: sī.

to.

کن kane<sup>1</sup>), } to; near to; Sansk. कर्ण, edge (of a  
 کنی kanē, } vessel); Sindhī کنو, rim, border;  
 Panjābī: kannī.

کنان kanā<sup>2</sup>), } from; Abl. form.  
 کنون kanō,

کھی khē, to; as regards; in reference to; Sansk. कृते.

کہاں khā, } from; Abl. form.  
 کہوں khō,  
 کہوں khaū,

گەر gare, to; with (Lār).

کہا ghā, } like, as.  
 کہاء ghāe,

لاکون lākū, from-up; Panjābī: lāgō (Sansk. लाग).

منجھ manjhe, in; to (with verbs implying motion);  
 Sansk. मध्ये.

1) Instead of کنی kanē, گنی gānē is used in Lār; similarly گانā gānā, گونō gānō, instead of کنان kanā and کنون kanō.

2) Frequently written without the final nasal, i. e. کتا kanā.

مَنْجَهَان manjhā, from—in; out of; Abl. form.

مِين mē, in; to (with verbs implying motion); Sansk.

मये; Hindūst. मिन.

مَان mā, } from—in; out of; Abl. form.  
مُون mō, }

وَتِ vate, near to; with; in exchange of; Sansk.

root वद्; Sindhī subst. وَت.

وَتَان vatā, from—near; from; away from; Abl. form.

شَاهُ صَاحِبُ هِيڪَڙِي ڏُونڪَرِ مِينِ وَڃِي ڇَهَ مَهِينَا هِيڪَڙِي  
پَاسِي بَهَرَ سَنَهِنُو پِئُو هُو

Shah Sāhib, having gone to one mountain, was fallen asleep on one side (lying on one side) for six months. Life of Abd-ul-Latif, p. 39.

خُداَ جَا كَهَنَّا شُڪِرَآنَا ڪَڙِي كَهَتَ تان هِيٿَ لَهِي پَنَهَن  
جِي ڪَڇَهَرِي مِينِ وَڃِي ويٿهَو

Having offered many thanks to God (and) having descended from his couch he went to his court and sat down. Abd-ul-Latif's life, p. 30.

آبَا ڪَهوڙِي وَڃَان خُداَ جِي نَانُو تُون

O father, I sacrifice (myself) upon the name of God, i. e. for God's sake. Amulu Mān., p. 41.

ڪَهڙِيُون ڪَهَنَنَهَارَ جِيئِي وَڃُون اُتَرِ وَا

The lightnings glittered in the north like a sunflower. Sh. Sār. II, 1.

ڪَڙِيُو مُنَهَرَ مَلِيَرِ ڏِي رُئي اُبهِي ڇو

Having directed her face towards the Malir she weeps; having stood up she says. Sh. Um. Mār. III, 8.

پَانِ پَچِي مِيوَا رِي وَاهَپَ رِي وَآڙِي

By themselves the fruits ripen without guarding, without a fence. Sh. Um. Mār. III, 14.

وَرُ پُنَهَرُ سِينِ پَلُڪُ كَهُو پَارَهَنَ مَاهَ پَنِ سِينِ

Return with Punhū a moment! away with twelve months with others! Sh. Maṣḍ. VI, 6.

مَارِي لُڪَمِ مِينَهَنُو سَبَهَ جَمَانَدَرِ سِينِي

In the upper rooms reproach has been my lot all (my) life long. Sh. Um. Mār. V, 1.

تَدِهِنِ چَهَا ڏِسَنِ تَ دُنُڪُ ڌَارُو جُو بَهَرِيَدُ ڪَنَنِ ڪَرِ

دهريو آهي

Then what do they see? that a vessel of wine, filled up to the rims is placed there. Sindhī Read. Book, p. 68.

مِيٽَرِ تانَ سَانَدِهِي تانَ مَالِ ڪَهِي ڪَنهن ڪنِ ڪِي تَ ڏِ تانَ

I will collect and guard property and not give any thing to any one. Golden Alphab. X, 7.

مِڪَنِي آيسِ مِڪَالَهَرِي مِڪَجُهِي تُو مِڪَرِي

I am come having taken a matter hidden to thee. Sh. Sōr. II, 18.

ڪَنهن جِي ڪَهَرِ مَنجُو وَنَجِي اُنَ جِي ڪِهِنَنَ مَانِ ڪِي

چور آهي ڪها دهانين

Having gone to the house of somebody (and) having stolen from his food it (i. e. the mouse) ate it. Sindhī Read. Book, p. 62.

ماءَ وَتَانَ كَهِي فَجَبِي كَوْتَهِي تَنْهِنَ چِيُو

Having called Majnō from the side of his mother he said. Maj. 49.

The following postpositions (mostly of foreign origin) may be optionally constructed with جي jē.

بَاجِهَانِ	bājhā,	} without (Panjābī).
بَاجِهُونِ	bājhū,	
بَاجِهُونِ	bājhō,	

بِڪِرِ bigire, without; except (Panjābī).

بِنَا binā, without; except (Hindūst.)

سِوَاهِ sivāe, without; except (Arab. Pers.)

ڪَرِ	kare,	} by means of; by; on account of; Sansk. कृते.
ڪَرِي	karē,	

لَا	lāe,	} for the sake of; on account of; Pānjābī laī; Hindūst. لِيِ liyē.
لِيِ	laē,	

قَانِ سُرُوَهَ بَهَانِيَا سِيَلَهَ دِيكَهَنَ بَاجِهُونِ دُوسَ چِي

Then they (i. e. the flowers) were considered by the hero as thorns without the sight of the friend. Ajāib, V, 20.

سُوڌَهِي بِيڪِرِ سَرَتِيُونِ هَدِ نَهَ سَاهَ سَرِي

Without the Sōdhō, o companions! there is no getting on with life; i. e. I cannot live. Sh. Mūm. Rānō I, 8.

بِنَا بَهَجَنَ بَهَكُوَانِ چِي تَنْهِنَ جُو هَارِيَا كُو نَهَ حَالِ

Except the adoration of the Lord thou hast no business, o lost one. Mēnghō 12.

پَرَ كَهَرَانَ پَاسُوَ كَرِي پُجَهَ پَرِيانَ كَرِ پَانُ  
 سوڻي تان توڻي سانُ جنهن لِي جِغائونَ ڪرينَ

Having turned the back to other houses ask on account of thy friend thy own self; He is even with thee, for whose sake thou causest (thyself) troubles. Sh. Ābirī III, 5.

لوڇينَ جهو نَ لَطيفُ چي هاري لِي هونَ

Why searchest thou not, says Latif, for (the sake of) thy sweetheart, o lost one! Sh. Kōh. I, 10.

II. Adverbial postpositions (derived from substantives or adjectives), which are optionally constructed with or without چي jē, or which require another postposition.

اُبتَرُ ubatare (mostly with چي), contrary to. آڏُو āḍō<sup>1</sup>), in front.

اڳِي aḡē<sup>2</sup>), }  
 اڳيونَ aḡiō, } before; in front.

انڌَرِ andare, within.

انڌَرانَ andarā, from within.

اوڏُو oḍḍo, }  
 اوڏيروَ oḍirō, Dim. } near to.

1) آڏُو āḍō, اوڏُو oḍḍo وڃهيو vjehō may also be constructed with ڪهي khe.

2) اڳِي aḡē and دهارانَ dharān are more frequently constructed with the postposition ڪهانَ khaṇ or the Ablative, than with چي jē.

اوري *ōrē*, on this side.

اورئان *ōriā*, from this side.

باهر *bāhare*, outside.

باهران *baharā*, from without.

بدیر *badire*,  
 بدیران *badirā*, } in lieu of; instead of.

پار *pāre*, on the opposite side; across.

پاران *pārā*,  
 پارون *pārō*, } from the opposite side; on the part of.

پاسی *pāsē*, on the side of; near to.

پتاندیر *patāndare*, according to (mostly without چي).

پتھیان *puṭhiā*, on the back of; after.

پرپتھ *parapuṭhe*, behind one's back.

پری *parē*, beyond; far from.

پنجانو *puñānō*,  
 پنجانان *puñānā*, } after; subsequent to.

پوه *pōe*, after (always constructed with کھان or the Ablative).

پٺان *puā*, on the back of; behind.

خاطر *xāṭire*, on account of (Arab.).

چودھاري *čaudhārī*, round about.

چوگرد *čaugirde*, around (Pers.)

دَهَارَان dhārā, } without; apart; round about (also  
دَهَارَيْن dhārē, } constr. with كَهَانَ or the Abl).

دَهَارَ dhāra (always with چي) on, upon (on the prop of).

رُوبَرُو rūbarū, in the presence of (Pers.).

سَامَهُون sāmho<sup>1</sup>), }  
سَامَهُون sāmhunō, } in front; before; over against.  
سَامَهُين sāmhunē, }

سَانِڪِي sāngē, }  
سَانِڪَان sāngā, } on account of.

سِر sire, on, upon; on the top of.

عَوِضِ 'ivaze, in lieu of (Arab.).

كَارَن kārane, on account of; for reason of.

كَانِ kāne, }  
كَانِي kānē, } for the sake of.

لِڪِ laḡe, } on account of; as concerns (mostly  
لِڪِي laḡē, } without چي).

مَتَهِي mathē, upon.

مَتَهَانَ mathā, from upon.

مَنْجَهَارَان manjhārā, }  
مَنْجَهَارُون manjhārō, } from — within; out of.

1) Or سَامَهُون sāmuhō, سَامَهُون sāmuhū.

- مُقَابِلِ muqābile; over against; opposite to (Arab).  
 مُوجِبِ mūjibe; according to; conformably to (Arab).  
 مَهْنَدِ mahande, }  
 مَهْنَدَانِ mahandā, } in front; before.  
 وَاسْطِي vastē, on account of (Arab).  
 وَانْكُرِ vānguru, }  
 وَانْكِي vāngē, } like to; as (mostly without جي).  
 وَانْكِيَانِ vāngiā, }  
 وِچِ viče, in the midst of.  
 وَكِهِي vighē<sup>1</sup>), by reason of; by.  
 وَتَرِ vētare, besides (mostly with جي).  
 وَجِهَوِ vējhō, }  
 وَجِهَرَوِ vējhirō, Dim. } near to.  
 هِيتِه هِيثِه hēthe, below.  
 هِيتِهَانِ hēthā, from below.

شَاهَ صَاحِبِ جِي اَکِيُونِ جُورُو بَهَرِي عَرَضِ کَرِ

Having paid thy respects before Shāh Sāhib beg (of him). Life of Abd-ul Latif, p. 34.

مَرَنَانِ اَکِي جِي مَنَّا سِي مَرِي تَهَنِنِ نَه مَاتِ

Those who have died before dying become not extinct when having died. Sh. Ma;ḍ. IV, 7.

1) وَکِهِي vighē, apparently shortened from وَکِهِي vighine, Nom. وَکِهِنِ obstacle, Sansk. विघ्न, is used only when speaking of some disability or distress.



هِنَ پَهَاڪِي جُو ڪُنُ اِهُو آهِي تَهَ آوَتِ پَتَانَدَرِ جَاوَتِ ڪَرُنُ

ڪهڙجي

The point of this proverb is this, that it is necessary, to make (one's) expenses according to the income. *Sindhī Read. Book*, p. 58.

تَهوڙِي ڪَهَنِي ڏِينَهَنِ پُنَجَانُو مَحْدُومُ صَاحِبُ وَصَالُ ڪِئُو

After few (or) many days *Maḡdūm Sāhib* died. *Abd-ul-Latīf's life*, p. 37.

هِنَ مَحَلَّ ڪَهَانِ پُوڙ تُون مَنُهَن جِي ماءُ بَهِيُنُ آَنُهِيَن

After this time thou art my mother (and) sister. *Ibid.* p. 42.

وَتَهِي مَنُهَ ڪِهَوُ وَنَجَانِ وَطَنَ سَامُهُونِ

Whith what face shall I go to the presence of my country? *Sh. Um. Mār. V*, 5.

اَنَ هِنْدَهَ جِي مَتَهَانِ چَٽِي ڏِي پِيٺِي آهِي

From the top of that place a piece has been cut out. *Life of Abd-ul-Latīf*, p. 45.

مَنُهَن جِي دِهِيُ بَهُوَتَ وَڪِهِي ڏَاڏَهِي پِيٺِيَلِ آهِي

My daughter is grievously vexed by a demon. *Matth.* 15, 22.

شَاهُ جَمَالُ ڪِهَوَڙِي ٻِي چَڙَهِيَلُ ڪَهَتَ جِي وَجِهَوُ آچِي

ڪهڙي تان لتهو

*Shāh Jamāl*, being mounted on a horse, having come near to the couch alighted from the horse. *Abd-ul-Latīf's life*, p. 7.

## Chapter XX.

## CONJUNCTIONS.

## §. 59.

The conjunctions serve to express the relation, in which either the single words of a sentence or two or more sentences stand to one another. According to their signification the conjunctions may be divided into:

## 1) Copulative.

اَوْنَ	aū,	}	and
اَيْنَ	aī <sup>1</sup> ,		
اَيْنِ	ē,		

بِ	bi,	}	also.
بِهِي	bhi,		
بِهِي	bhī,		
پِ	pi,		
پِنِ	pine,		
پُنِ	pune,		

تِي — تِي tīa-tīa, as well-as.

سُو بِي جَدِهِن وَدُو تَهْتُو تَدِهِن مَرِي وَتُو

He also, after he was grown up, died. Abd-ul-Latīf's life, p. 2.

1) Generally written, for the sake of abbreviation &.

تَنهنَ ڪانَ ڪهنا بهيرا مارَ پڻ ڪهائين تها

Therefore they are often also beaten. Sindhi Read. Book, p. 50.

اٺ اڪڙي آڻهيان تڻي آڻن تڻي ڏيهه

I am very longing as well for the spinning place as for the country. Sh. Um. Mār. II, 1.

2) Concessive.

ت ta, } then (as apodosis in a conditional sentence  
 تان tā, } generally not translated).

ت به ta bi, }  
 تڏهين به taḍehī bi, } nevertheless; then also; even then.

توڙي tōrē, }  
 توڙي tōṇē, } although; notwithstanding.  
 جيتوڙي jētōrē<sup>1)</sup>, }  
 جيتوڙي jētōṇē, }

جي jē, although; if.

تَنهنَ جي لڻڪن تون جي ڪپڙو لهڻو رنجي تہ ڪجڙو وڃ  
 وانڪي تهڻو رنجي

If from her limbs the cloth is stripped, (then) a brilliancy like lightening is effected. Amulu Mān. p. 141.

تان جي مران تان مان لهان جي موٽان تہ ڪر ميه

Then he says: (if) I die, I obtain honor; I if return, it is, to say so, a shame. Maj. 408.

1) Very often also written separately: جي توڙي

توڙي چڪين چاڪ تڏ به آھ تڏ سَلَنِ عام ڪهي

Though their wounds flow, nevertheless they divulge not (their) sighing to the vulgar. Sh. Kal. II, 23.

دل بهي ڏجي هڪ ڪهي توڙي سو سگن

The heart also shall be given to one, though hundreds covet (it). Sh. Barvō Sindhī III, 7.

توَن سا مَجَلَسَ مَتِ جِي حَاصِلُ هُريثي هزار جو

Change thou that company, although the profit of a thousand would accrue to thee. Sh. Ram. Kal. VIII, 25.

### 3) Adversative.

بِڪِرِ bigire,	}	but.
پَرَ para,		
پَنَ paṇa,		

توڙي tōṛē,	}	either.
توڻي tōṇē,		

تڏ تڏ — توڙي tōṛē — na ta, either — or.

جان jã, either; or.

جان — جان jã — jã, either — or.

ڪِ ke,	}	or.
ڪِي kī,		

مگر magare, except; but.

تڏ تڏ na ta, otherwise; else.

هَتَهَانِ hathā,	}	but rather; on the contrary (Panjābī).
هَتَهَانِثِينِ hathā-ī, emphat.,		
هَتَهُونِ hathō,		
هَتَهُونِثِينِ hathō-ī, emphat.,		

تَوَژِي كَندهِي كَنِ 1) ذَ تَ سَانِي وَجَن سِيرِ مِينِ

Either they go to the bank or (they go) with them in the stream. Sh. Suh. VIII, 1.

مَاژَهُونِ كِه كَنَدَنِ مُونِ ذَرَاكَهَ تَهَا چِهِنِ جَانِ كَانْدِيرِي

مُونِ اَنجِيرِ

Do men pluck grapes from thorns or figs from a thistle? Matth. 7, 16.

كُوڻِي مَاژَهُونِ پِنِ دِهِنِي جِي نُوکَرِي كَرِي ذَ تَهَو سَكهي جَو

جَانِ هِيکَرِي سَانِ وِڀَرُ رَکَهِنْدُو ۰ ڀِي سَانِ پَرِيَتِ کَنْدُو جَانِ

هِيکَرِي جِي دَاوَنِ وَتَهِنْدُو ۰ ڀِي کهي کِي ذَ لِيکهيِنْدُو

No man can do the service of two masters; for either he will keep enmity with the one and make friendship with the other; or he will seize the skirt of the one and not at all mind the other. Matth. 6, 24.

جَو اچَنو هُو سَو نُونِي اَنهين کِي ڀِي جِي وَاتِ ڏِسُونِ

Art thou he, who was coming, or shall we look out for another? Matth. 11, 3.

1) كَنِ kane is postposition and not the III pers. Plur. of the Present (کَنِ = کَرِينِ) as Stack supposed; see Stack's Gramm. p. 101, Note. The verse quoted there does not quite agree with the Risalo.

آسان ڪهي انهن پانهن سان ڪو ڪم نه آهي مگر پنهن

جي دهني سان ڪم آئون

We have no concern with those stones, but our concern is with their master. Life of Abd-ul-Latif, p. 20.

#### 4) Causal and Final.<sup>1)</sup>

تـ ta, that; in order that; also an expletive, in quoting the words of a person.

جان	jā,	}	that; so that; in order that; because; as.
جي	jī,		
جين	jī,		
جي تـ	jī ta,		

جو jō, that, in order that; because.

جيان	jēlā,	}	because; wherefore.
جيهن	jēlhā,		
جيهن	jēlahī,		
جيهن	jēlahē,		

جيان — تيان	jēlā - tēlā,	}	correlat. because-therefore.
جيان — تـ	jēlā - ta,		

چها جو čhajō<sup>2)</sup>, because.

1) We have classed the causal and final conjunctions under one head, because many of them are used in the one or the other sense.

2) These compound conjunctions are commonly written separately, but by some they are also joined in one word.

چها جو literally: why? because etc.; of different kind are such expressions as: هن لاءِ تـ for this sake, that = because.

چھا کان تہ	čha kāne ta,	} because.
چھا لاء تہ	čhā lāe ta,	
چھا لاء جو	čha lāe jō,	
چھو تہ	čhō tā,	
چھو جو	čhō jō,	
سو	sō, therefore.	

سو — جو jō-sō, correl. because — therefore.

سوکو	sōkō,	} because.
سوکو تہ	sōkō-ta,	
سوکوھ	sōkōhu,	
سوکوھ تہ	sōkōhu-ta,	

مہ ma, not, in a prohibitive sense (constructed with the Imperative or Potential).

متان	matā,	} be it not that; lest (constructed with the Potential).
جو متان	jō matā,	
مچھن	mačhane,	} lest (constructed with the Potential).
مچھن	mačhanu,	
مچھن	mačhune,	
مچھن	mačhunu,	

ھيئي جوگ ناھي تہ چوري ڪري پوءِ ڌارون پيون

This is not becoming, that we, having comitted a theft, drink wine after. Sindhī Read. Book, p. 69.

مينگھا منھ پائي اتي ڏور تہ لهين ڏيھ مين

O Mēnghō, having directed (thy) face and having risen seek, in order that thou mayst find (it) in the body. Mēnghō 23.

اَتِهِي طَلَبَ تَوْحِيدَ جِي جَانِ اَنئونَ كَرِيَانِ كَاهِ

In order that I, having risen, may make some search for the unity. Maj. 9.

مَرْكِينِ مَرْكِينِ اِنَ مِينِ جِنِي مَآرَهونَ چَوَنِي مِيَانِ

Thou boasted and smilest thereat, that people call the 'Miā'. Golden Alphab. X, 3.

ايئي دوسنِ جو دَسْتُورُ جِنِي چُهِنَا چُهِنِنِ كِي نَ كِي

This is the custom of the friends, that they do by no means pluck the plucked ones. Sh. Barvō Sindhī III, 9.

چِي حَضْرَتَ هِينِ نَ كَهْرُجِي جو كَهْلِي هَتَهَ هَنِنِ

Saying: your honour, it is not becoming thus, that laughing they shake hands. Maj. 348.

تِيَدَانِ دَهَنِي دَهْنَا چِيَلَانِ وَا وَحَدَتَ گَدِجِي

Therefore they were chosen by the Lord, because they were mixed up in the Unity. Sh. Kal. I, 8.

چَهَا لَاءَ نَ سَكِهِي پَلَنَ گَدِجِي جَمَارَ كَهَانِ چَنِكِي آهِي

Because a joyful moment is better than a painful life. Sindhī Read. Book, p. 62.

كَهْتِيُوَ اَسَانِهِنِ جو آهِي چَهوُ نَ نَالُو وَثُو تَهِينَدُو نَانُو نِكِرَنَدُو

The advantage is on our side, because (our) name will become great and renown will come out of it. Ibid. p. 64.

تَدِهِينِ سُنَهِنَدِيُونِ جو اَوِيَلِ سُو اَتِيئِي سِي اُبَهَرِي وِينَدِنِ

Then, because they will sleep out of time, therefore the sun will rise to them in that very place. Amulu Mān. p. 143.



پاڻي ويهه مہ پلنگ تي مڃي سر ڪانو

Do not sit upon a bedstead, having placed a string of cowries upon (thy) neck. Sh. Um. Mār. II, 2.

ڏورن ڏورن مہ لهان شال مہ ملان هوت

من اندر جا لوت مڃهن سا ماڻهي تهئي

I seek, I seek, may I not find, please God, that I may not meet with (my) sweetheart, Lest the grief, that is within (my) heart, may be calmed down! Sh. Hus. VII, 3.

متان هرن ڪنڌهه جان پوه آرمان ڪرين

Be it not that thou repent of it after, like the deer and the donkey. Sindhī Read. Book, p. 68.

### 5) Conditional.

جي jē, }  
چيڪر jēkara, } if

چيڪڏهين jēkaḍehī, if (at any time).

جي ٿو پي دهرين ڪنڌهه تي ته صوفي سالم تهئي

If thou puttest a cap on thy neck, then become a sound Sūfī. Sh. Jam. Kal. V, 8.

اهڙا عاشق هنن چيڪر ٿين سين توه

If there be such lovers, show kindness to them. Maj. 776.

چيڪڏهين ران ڪنڌاسون ٿڏهين ران جي سر تي دهنيس

جائي ليڪهو ساري جمار جو وڙهندو

If we sing, then upon the melody of the song its master will awake (and) settle (with us) the account of the whole life. Sindhī Read. Book, p. 68.

## 6) Interrogative.

كِ ke, } interrogative expletive, generally not  
 كِي kī, } translated.

پَاتِشَاهَزَادِي اَسِيْن كِي تُو كِهِي مَنَع تَهِيُون كَرِيُون

O princess, do we dissuade you? Amul. Mān. p. 145.

## Chapter XXI.

## INTERJECTIONS.

## §. 60.

In treating of the Interjections we abstract form such nouns or phrases, as are or may be used in the sense of Interjections, e. g. مَاتِه māt̄he, silence! (s. f.), چَنكُو čaṅō, good! سَچ sačū, true! اَللّٰهُ اَعْلَمُ allāhu aṣlamu, God knows! (lit. God is wiser, scil. than I), and only adduce such particles, as have now become strictly interjectional.

Besides the Vocative signs, mentioned already in §. 16, 8, the following are the most common; they imply:

## 1) Assent.

اَهْ āhe,	}	yes.
اَهْ āe,		
اَهْ āī,		
هَانَ hā,		
هَانُو hāō,		
هَانُو ha-u,		
هَانُو hāō,	}	

بَلِي balē, }  
 بَلَى balā, } yes! true; even so!  
 بَهَلَا bhalā, }  
 بَهَلِي bhalī, } well; good!

جِيٓٓٓ jīu<sup>1</sup>), yes! (a respectful term of ascent.)

مَرُ maru, }  
 وَرُ varu, } yea! indeed! well!

دِيَو تَو كَهِي چَوَنَدَا تَه تُون سُنَجَانْدِين تَه چَهَجَانِي هُو

The Dēvs will say to thee: wilt thou recognise her?  
Then say: yes. Amulu Mān., p. 150.

بَهَلَا اُهي شِيُون مُون كَهِي ٲِيكَهَارِ

Well, show me those things. Ibid. p. 147.

تُنْدِي مَتَهَاهِين كَهْتَاء بُوٲُ چَوَنِي جِيٓٓٓ چَو

Abate too high acrimony; if they say to thee: bōḍu (poo), say thou: jīu (very well). Sh. Jam. Kal. VIII, 22.

جَن كَهِي عَشُقُ اَلَّة جُو مَرُ تَهَا سِي مَرَكِن

They, who have love to God, they, indeed, boast.  
Maj. 778.

پَلَك نَه رَهِي دِلِ تُو رِي وَرُ مِيَان صَاحِبَ بَرُو چَا

My heart does not remain a moment without thee,  
truly! o Sir! o Lord! o Barōč! Sh. Ābirī Čhōt.  
Epil. 2.

1) جِيٓٓٓ jīu is apparently the Imperative of جِيٓٓٓٓ jiaṇu, live!

## 2) Commendation.

الْوُ alō alō, bravo! bravo!

چہابَسِ chābase, }  
شَابَسِ šābase, } bravo! (Pers.)

عَشَقُ ʔašqu, }  
عِشَقُ ʔišqu, } praise to! (Arab.) ,

وَاهُ vāhu, well done!

سَبْهِنِي چِتُو پِيلِي پَاتِشَاهَه اَمَا سَاگِي هِيَتِرِنِ مَوْنِ كَدِهِي

آهِي شَابَسِ اَتَهَسِ . اَيْنِ اَلُو اَلُو تَهِي وَتُو

All said: friend, the prince has that very same drawn out from so many! praise be to him! and having got a bravo! bravo! he went away. Amulu Mān. p. 151.

عَشَقُ رَاهِ دِئَاچِ كَهِي جَنُهِنِ سِرُ دِئِي دِيكَهَارِئُو

Praise to Rāe Dīāču, who has given (and) exhibited (his) head! Story of Rāe Dīāču, p. 17.

## 3) Astonishment.

لُو lō, look there! behold!

مَارِ māre, }  
مَارِ بَهِينِي mārebhīnī, } wonderful! oh!  
مَارِ مَانْجَهَانِ māremānjhā, }

چِيَدِيُونِ اَنَمُونِ تَا نَه چَوَنَدِي لُو دُكُهْ نُوَرِا پُو سَجَانِي

Companions, I shall not say then: behold the pain and the reproach of (my) friends! Sh. Suh. V, Epil. 1.

4) Desire.

چَهَال čhāla<sup>1)</sup>, } would to God! please God! (Arab.)  
 شَال šāla, }

مَانَ māna, } would that!  
 مَن mana, }

نَهَارَ اللَّهِ allāhu tuhāra<sup>2)</sup>, }  
 نَهَارِ " " tuhāre, } God keep thee! good bye!  
 تَوْهَارَ " " tōhāra, }

پَرچِنِ شَالِ پَوْنَهَارِ ڏهولِيَا مارو مُون سين پَرچِنِ شَالِ

پَوْنَهَارِ

Would to God, that the Paūhārs were reconciled, o darling Mārū! Would to God, that the Paūhārs were reconciled with me! Sh. Um. Mār. I, Epil.

ڪُنڊهِي اچي سڀرين مان بَرَبَرِ ڪِنِ

Would that (my) sweetheart having come to the shore, would make (= say) alas! alas! Sh. Suh. V, 20.

جان ايندا تا اسهو الهي توهار

When (we) shall come, depart! God protect thee! Maj. 437.

5) Uncertainty.

جي allāhu jē<sup>3)</sup>, }  
 آلا جي alā jē, } God knows! perhaps!

نِيڄَانَا niñāṇā, God knows!

1) Corrupted from the Arabic phrase:

إِنْ شَاءَ اللَّهُ if it please God.

2) Properly: اللَّهُ تَوْأَهَارَ God be thy protection.

3) This is an elliptic phrase: if God (will or please).

## 6) Dissent.

خَيْرُ	χairu,	} not so exactly (a polite negation; Arab.)
خَيْرُي خَيْرُي	χairuī-χairu,	

نَ na, no.

آسان ڪا اڳي تنهن جي چوري ڪئي ڇي ڙيون نَ آهان

چوري ڪا نَ ڪئي

Have we before committed any theft on thee? She says: no, girls; ye have not committed any theft. *Amulu Mān.* p. 145.

## 7) Disapprobation and reproach.

اوهه ōhe, ohō!

بوڏُ bōḏu, pooh! fy! (a contemptuous reply.)

پهٽه phit̄he, hoot!

تھو thū, fy!

چھ	čhi,	} tush!
چھي	čhī,	

مانھيان māhiyā, fy! hoot!

ھن hū, tush! pish!

ھيٽھو hēthe, down with! away with!

## 8) Grief and complaint.

انسوسُ afsōsu, alas!

آھ āha, alas!

آھا āhā<sup>1)</sup>, alas! what a pity!

1) آھا āhā is at the same time also an interjection denoting pleasure, aha!

بَرَبَرِ barebare, alas! ah! woe!

حَيْفُ haifu, woe to! (Arab.)

كَهْوَرَا كَهْوَرَا ghōrā ghōrā, alas! alas! o misery!

وَاوِيلَا vāvēlā, alas! lackaday! (Arab. Pers.)

وَا	vāe,	} also! woe!
وَو	vō,	
وَي	vē,	

هَا	hā,	} alas!
هَاء	hāe,	
هَيْ	ha-e <sup>1</sup> ),	
هَي	haē,	

هُوَي	huē,	} ah! alas!
هُوَي	hōē,	
هُي	huē,	

هَيْهَاتِ haihāte, alas!

جَيْفُ مُنْهَن جِي حَالِ كَهِي جَانِ نُجِييِ اَنُونِ پِيكَارِ

Woe to my state, that I am wicked (and) useless!  
Maj. 756.

كَهْوَرَا كَهْوَرَا كَرَنُ اَنَهِي كَمِ مِينِ جَنِينِ جُو بِلُو تَهْنُو

نَاهِي ڏَاهِپَ جِي رِيَتِ نَاهِي

To make, alas! alas! in such a business, for which a remedy is impossible, is not the custom of wisdom.  
Sindhī Read. Book, p. 56.

1) Contracted also هِي hē.

وؤ بهينر انئون جنديس تا ن جتن ري

Woe! sisters! I shall not live then without the Jat!  
(Plur.) Sh. Dēsi VII, Epil. 2.

هئي هئي كئو هتهزا كهامئو كهنيانئين

Having made alas! alas! she lifted up, burning, her  
hands. Maj. 758.

هيهات هيهات لبا توعدون سنجي تهي اوطاق

Lackaday! lackaday! why were ye terrified? empty  
has become the men's apartment!



# THE SYNTAX.

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We divide the Syntax into two parts, the analytical and synthetical. In the analytical part the chief constituent parts of speech, which have been described in the elementary grammar, are to be considered according to their exact signification, their intrinsic value and their special application. In the synthetical part it will be shown, how the different parts of speech are linked together in order to form a sentence and how two or more sentences are joined together.

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## I. THE ANALYTICAL PART.

### SECTION I.

#### THE NOUN.

##### Chapter I.

On the absence of the article in *Sindhī*.

§. 61.

The *Sindhī* possesses no article definite, as little as the Sanskrit and the modern *Ārian* tongues of India. The noun may therefore be definite or indefinite, as: *Ĵī* the woman or: a woman.

There are no fixed rules, by which a noun may be known as definite or indefinite, the only safe guide

is attention to the context. On the whole it may be remarked:

1) A certain number of nouns have by themselves a definite meaning, as: **هِنْدُونِ** hīḍ, the mind, **سِجُ** siju, the sun, **اُبھِرَندُو** ubhirando, the east, **سُرْگُ** surgu, the heaven, **اُبھُ** ubhu, the sky etc. Similarly all proper nouns.

2) If a noun stands in apposition to a proper name, it is thereby rendered definite, as: **چِينِ وِلَايَتِ** the country of China, **حُسِينِ پَرِي** the fairy Husine.

If for any reason a noun is to be pointed out as indefinite, the numeral adjective **هڪڙو** one, or the indefinite pronoun **ڪو**, some one, any one, is used. There is some slight difference in the use of **هڪڙو** and **ڪو**, the first particularizing the noun by implying that only one person or thing is understood, the latter generalizing the same, by implying, that some one out of many, or something, which is not further described, is intended. **هڪڙو** may also be used in the Plural, especially before another numeral, to render the number somewhat doubtful, as: **هڪڙا ٻه ماڻهون** some two men, or about two men, the number not being fixed as certain. — If some portion or quantity of a thing is to be indicated **ڪي** (or **ڪين** kī) is put before the noun, irrespectively of the gender of the noun (as in Hindūstānī **ڪجهه**).

گڏه سَرهائِي مِين اچي هَرَن ڪهي چَوَن لڪو

The donkey, having become jolly, began to say to the stag. (Both the donkey and the stag having been mentioned before.) Sindhī Read. Book, p. 68.

هُنَ دِلُو حِكْمَتَ جُو اُنِي كِهَانِ كِهَرَتُو بِيْتِهَ دِلُوهُ اُنَ جِي  
حِكْمَتَ اُنَ كِهِي ڏِنُو

He asked from them a vessel of (magic) power; at length they gave him the vessel and its (magic) power. Sindhī Read. Book, p. 67.

کِي نِينِڪَرِ پَنُهَن جِي سَنَتَهَا هِنئون لايو پَرَهَن

Some boys read (their) lesson, applying the (their) mind. Ibid. p. 50.

اُچو ڏون آکاس تي آن بهونو متهي بهو

High art thou upon the sky; I am a wanderer upon earth. Sh. Sōr. I, 3.

مُنُهَن جُون شَهَرِ بَهَنبَهَوَرِ مِينِ پَلِ پَلِ پَوَنِ پَجَارُون

In the city of Bhambhōru evil chats are constantly made about me. Sh. Ma;ḍ. IV, Epil.

ڪنئون وڀجَ رَتِ هِڪِڙو پيلي هو. هِڪِڙي ڏينَهَ وڀجَ اُنَ  
کهي ڪا دَوَا ڪُتَن لاءِ ڏني

With some physician there was a servant; one day the physician gave him some medicine to pound. Sindhī Read. Book, p. 51.

اَسَانِ مِينِ هِڪِڙا سَتَ بَهَاتَرِ هَا

Amongst us there were some seven brothers. Matth. 22, 15.

اهين کي امير آهيو کي وزير آهيو

Are ye (some) amīrs, are ye (some) vezīrs? Amulu Mān. p. 160.

چيڪي ڪهڙو ۽ آڪهڙ تهيندو سو آئون ڀڙڏيهن ڪهي ڏيندس

Whatever milk and scum of butter there will be, that I will give to foreigners. Sindhī Read. Book, p. 60.

ڪنهن ڪوٽهائي ڪين قدر ان جو بهاندي مين ڪهڻو هو

Some villager had put some quantity of grain in (his) garner. Ibid. p. 54.

## Chapter II.

### On the gender of nouns.

#### §. 62.

The Sindhī possesses only two genders, the masculine and feminine, the neuter having been lost in the course of time. As to the special use of the genders it is to be remarked:

1) The masculine gender is the next and refers either to male beings, or to things and abstract ideas.

a) The masculine gender denotes living beings in general (the females being included therein) as: ماڙهون a man (generally); ٻچو *bačō*, a child; جانور *jānvaru*, an animal; گهوڙو *ghōṛō*, a horse (generally). But in some nouns, implying inferior animals, the feminine includes both genders, as: بلا *balā*, a snake (generally); مڪه *makhe*, a fly; جون *jū*; a louse etc. But if the gender of a noun is to be expressly mentioned, نر *nar*, a male, and مادي *mādī*, a female, must be put before it.

ماڙهون مڪي شهر جا ميڙڻو ميڙا ڪن

The people of the city of Mekka assembling form crowds. Maj. 38.

خُذَاءَ چِيَو تَه دَهَرْتِي اُپَچَايِي جِئَرَا پَنَهَن جِي جَاتِ سَارُو  
 دَهوَرَه وَرَهَنَدَرَز جَانُوَر

God said: the earth bring forth living beings after their own kind, cattle and creeping animals. Sindhī Read. Book, p. 14.

نُرُ پَکِهِي وَهَنُ نَه تَهْمُونِ چَهْدِينِ

They do not allow a male bird to sit down. Amulu Mān. p. 141.

It is an anomaly, that the nouns بَازُ bāzu, بَاشُو bāšō, شِکِرُو šikirō, چَرُگُ čaragu, سِيچَانُو sičānō, بَينِسرُو baīsirō, لَگَرُو lagaru, denoting different kinds of female hawks, are masculine, whereas the nouns بَاشِينِ bāšīna and چِپَکُ čipaka, denoting male hawks, are feminine.

b) If a neuter idea is to be expressed, the masculine must be employed, the masculine generally supplying the place of the neuter, as: چِنکو آهي it is good; مُونِ چِيَو it was said by one. But this is only the case in the Singular, the masc. Plural of an adjective (or participle) never being used in a neuter sense. It must not be lost sight of, that the masc. form of an adjective cannot be employed in Sindhī in the sense of an abstract substantive <sup>1)</sup> (as in Latin, Greek or German), but that the corresponding substantive must be used (cf. §. 9, I. 1, 2) or the adjective must be accompanied by a substantive denoting 'thing' or 'matter' <sup>2)</sup>; only the masc. Singular

1) In sentences like the following: چِنکو کَرَنُ رَهَنَدُو to do good is allowed, چِنکو آهي is an attribute, belonging to کَرَنُ, literally: well doing is allowed.

2) It is a different case, when adjectives are used without a sub-

of the past participle passive may be used in the sense of a neuter substantive.

خَدَاءَ جَهْرًا تَهِينَدُو چَنگائی ۛ مَنَدَائِي جَا سُدِهَوَارَا

Ye will become like God, knowing good and evil. Sindhī Read. Book, p. 19.

تِنِ كَهِي هُو چَنگِيون شِيون نَه ٿِينَدُو

Will he not give to them good things? Matth. 7, 12.

سَحِي لَوَزْبُو لِكِهَتُو لِكِهَتَان چَتِهِي نَه كُوَه

Surely, what is written (in fate), will be fulfilled; from that, which is written, no one will escape. Maj. 258.

مُنُهَن جُو چِيو نَه كَرِي هَلِي تُون هَتِه كَرِينَس

She does not, what I said, go thou and subdue her. Maj. 285.

c) In such nouns, in which a distinction between a larger or smaller size is admissible, the masc. termination is used to express the idea of relative largeness, as: مَکُوَرُو mākorō, a large ant, مَکُهُو makhō, a big fly; بَهَنگُو bhungō, a house (large hut); کُوَتُهُو kōtḥō, a large room; کَاثُهُو kāṭhu, a beam (a big stick) etc.

2) The feminine gender refers either to female beings, or to things and abstract ideas.

a) The feminine being considered the weaker sex, the idea of relative smallness, littleness or weakness is expressed by the fem. termination in all such nouns, which admit of such a variation of meaning, as: مَکُوَرِي mākorī, a small ant, مَکِهِي makhe, a small fly; بَهَنگِي bhungī, a small hut etc.

stantive, as: تَجُو کَهَبُو right (and) left, scil. پَاسُو, which is to be supplied.

b) A number of adjectives are only found in the fem. form **سَنَدِه** sandhe, barren (said of women); **پَچَہَر** pačhara, barren (said of cattle; **گَرَبِهِنِي** garbhini or **گَرَبِهِن** garbhine, pregnant (said of women); **سُا** suā, milch (said of animals); **مَگَہَوَرَاڙِي** gabhōrārī, having a child (said of a mother); **وَرِيَتِي** varētī, having a husband (said of a married woman), **وَدَوَر** vaḍavara, fit to be married etc. etc.

c) Adjectives or pronouns in the feminine are frequently used eliptically, the noun **مَگَالِه** gālhe, word, matter, being understood. The noun **تَارِيخ** tāriḡa, date, day, is also occasionally omitted.

تَدِهِنِ مَاءِ پُچھِي ڪھِي مَڃَنِي ڪهڙِي لڳِي ڪيناءَ

Then the mother asks Majnō: what has happened to thee? Maj. 44.

سُونَهَارَا سُوڙتِه وَر ڪَا مُنهن جِي ڪر

O fair husband of Sōraṭhe! do some (word) of mine! Sh. Sōr. I, 11.

چوڏهينِي چنڌرُ اُڀهڙو اُنٿريهڻِي پَسيسِ عَامِ

On the fourteenth (day) the moon rose; on the twenty-ninth the vulgar sees it. Sh. Kambh. II, 10.

### Chapter III.

#### Number.

#### §. 63.

The Sindhī has only two numbers the Singular and the Plural, the Dual having been dropped already

in Prakrit (cf. §. 15). As to their special use it may be remarked:

1) Arabic nouns in the so-called broken Plural are (according to their original signification) treated as collective nouns, and consequently constructed with the Singular of a verb (or adjective). The Arabic fem. Plural in **آت** is likewise treated as a Singular. But now and then the Arabic Plur. is constructed with the Plural of a verb etc., or it is put in the Sindhī Plural form and treated accordingly.

پُجھُ تہ آولان کومون کھي حق دَرگاہہ مون لیکھتو آھي کِ نہ

Ask, if some children are destined for me from the threshold of God. Amulu Mān., p. 139.

سبہا کا سیٹی جی پَرچائِنوارا ہین واسطی جو خدء جو

آولان چَبَا

Blessed are those, who are peace-makers; for they shall be called children of God. Matth. 5, 9.

تہ وَاٰلِی دُنْیَا رِیثِی رِیثِی جِتِ آھي جَنَاتِ عَدْنِ جِی

Then the Lord gives thee a meadow, where the gardens of Eden are. Sh. Sōr. I, 9.

نہ تہا ڈِسُو جو سَرْدَارُ عَالَمِ جو مَرْنِی اَحْبَابِنِ سَان ء

سَبھِی نَبِی آبا آنھنِ

Do ye not see, that the Lord of the world with all companions, and all prophets are come. Life of Abdul-Latif, p. 37.

2) With numerals the Singular form of a noun may be used, though the Plural is more common (cf. §. 23).

3) The Plural is frequently used in a honorific sense, when speaking with respect of any person. A noun



in the Singular may therefore be constructed with the Plural of a verb (adjective, etc.), or the noun itself may be put in the Plural, though implying only a Singular. This is frequently the case with the nouns هَوْتُ, دَوَسُ, پَرِينِ, سِپَرِينِ etc.

For the same reason the II pers. Plural of a verb is used, when addressing politely a person, but not so frequently as in Hindūstānī, the common people being as yet in the habit of addressing each other by the II pers. Singular.

عَبْدُ الْاَطِيفِ نَنْدَهِيَنَّ مِيْنِ كَدِيْهِنِ كَدِيْهِنِ پَانِ چِيْدِنِ  
چھوگرِنِ سَانِ لِيْكَ لِيْكَوْتِي رَانِدِ كَنْدَا هُنَا

Abd-ul-Latīf used to play in his youth with boys of his age the play lika likōṭī (hide and seek). Life of Abd-ul-Latīf, p. 9.

وؤ بهيئرَ آنئونَ دَ چِنْدِيْسِ تَا دَ جَتَنِ رِي

Woe, o sisters, I shall then not live without the Jat (i. e. Punhū). Sh. Dēsī VI, Epil. 2.

پَرِينِ جِي پَجَارِ سِيْنِنِ جِي سَنَبَهَارِ جَدَّوُ جِي جِي جِيَارِئُو

By the discourse of (= about) my beloved, by the recollection of my friend my crippled life has been revived. Sh. Jam. Kal. III, Epil.

شَاهَ وَتِ اَجِي عَرَضِ كِمَانِيْنِ تَه سَانِيْنِ مُونِ كِهِي بَهِي

پِيَارِئُو

Having come to the Shāh he said: Sir, give me also to drink. Life of Abd-ul-Latīf, p. 32.

4) The following nouns modify their signification in the Plural:

SINGULAR.	PLURAL.
<p>أَمِيرٌ <i>Āmīru</i>, s. m., Lord; Amīr.</p>	<p>أَمِيرٌ, the <i>تَابُون</i> or coffin of the Imāms Hasan and Hu- sain, carried about in the Muharram.</p>
<p>يَكُو <i>pēkō</i>, Adj., belonging or relating to one's father.</p>	<p>يَكَا <i>pēkā</i>, the relations of one's wife (her father's family).</p>
<p>جَانُورٌ <i>čāvaru</i>, } s. m. a grain of cleansed چَوَكْهُو <i>čōkhō</i>, } rice.</p>	<p>جَانُورٌ <i>čāvāra</i>, } cleansed rice چَوَكْهَا <i>čōkhā</i>, } (in general).</p>
<p>دَانُو <i>dānō</i>, s. m., a grain.</p>	<p>دَانَا <i>dānā</i>, grain (in general).</p>
<p>زَرْدِي <i>zardī</i>, } s. f., yel- جَرْدِي <i>gardī</i>, } lowness.</p>	<p>زَرْدِيُون <i>zardiyū</i>, the dark spots in the teeth of an old horse.</p>
<p>سَارِي <i>sārī</i>, s. f., a grain of rice (in husk).</p>	<p>سَارِيُون <i>sāriyū</i>, rice in husk (in general).</p>
<p>سَاهُرُو <i>sāhurō</i>, Adj., belonging or relating to one's father- in-law.</p>	<p>سَاهِرَا <i>sāhurā</i>, the relations (or family) of one's father- in-law.</p>
<p>سَيْيِي <i>sēi</i>, s. f., a piece of vermicelli.</p>	<p>سَيْيِيُون <i>sēiyū</i>, vermicelli (in general).</p>
<p>نَانَانُو <i>nānānō</i>, Adj., belonging or relating to a mother's father.</p>	<p>نَانَانَا <i>nānānā</i>, the relations of one's mother (the mother's father's family).</p>

5) The following nouns are only used in the Plural:

بَابُرِيُون *bāburiyū*, s. f., tufts of tangled hair (as worn  
by faqirs).

پِثُوهُون *pithū*, s. f., pieces.

تَرِيِيُون *treyū*, s. f., certain funeral rites, performed during  
three days after the decease of a person.

- جُنْدًا jundā, s. m.,  
 جُنْدِيرًا jundirā, s. m., Dim.,  
 جِهْنْدًا jhindā, s. m.,
- } the short hair of an  
 } infant.
- جَوْرًا javirā, s. m., a neck ornament of gold beads.
- چِتْرًا čitrā, s. m., the hot days.
- دِهَانِيُون dhāniyū, s. f., grain boiled and afterwards  
 parched.
- رَاتِرِيَا ratiriyā, s. m., A kind of superior rice.
- كَاتِيُون katiyū, the Pleiades.
- كُهْرًا kuhara, s. m., boiled dry grain.
- گَنْجَا ganjā, s. m., a kind of rice.
- مَوْتِيَا mōtiyā, s. m., a kind of rice.
- مُهَدَّرًا muhadra, } s. m., barley separated from the  
 مُهَدَّهً muhadha, } husk.
- وَابِنْبَا vāpambā, s. m., the capsules of the Coreya  
 arborea (a medicinal plant).
- هَتِهَوْرِيُون hathōriyū, s. f., handcuffs.

## Chapter IV.

### The cases of the noun.

#### §. 64.

#### I. The Nominative.

As to the special use of the Nominative it may be noted:

1) Nouns or proper names standing in apposition to another noun are generally coordinated to the same,

as: لِكَ لِكُوْتِي رَانِدِ the harbour Karāci; لِيكَ لِيكَوْتِي رَانِدِ the play lika likōti; شَمْسُ پَاتِشَاهُ the king Shamsu etc.; but the noun in apposition may also be subordinated by means of the Genitive; cf. §. 67, 4.

مُرْكِي مَرَّ مَاتَا رَانِي رَاوَ دِيَاچَ جِي

Well! smiles the queen-mother of the king Dīācu; i. e. saying: well! she smiles etc. Sh. Sōr. III, 6.

لَيْلَا نَالُو نَارِ جُو جَا قَاصِي قَمَرِ دِهِي

Lailā is the name of a woman, who (is) the daughter of the Qāzī Qamar. Maj. 33.

دِثَهُو مَحْرَمَ مَاهُ سَوْنَكُو شَاهَرَادَنِ تِهِيُو

The month (= moon) (of) Muharram was seen; anxiety befell the princes. Sh. Kēd. I, 1.

2) Substantives implying a number or quantity may be likewise coordinated to another noun, instead of governing it in the Genitive (cf. §. 23), as: دَاتَرِ دَلِ lots of liberal persons.

أَصْلِ عَاشِقِينَ تِي چُغَلِ چَارِي لَكِه

There are throughout lakhs (of) tale-bearers and scouts upon lovers. Maj. 254.

مَارِي مِصْرِي سِينِ دِهُونْدَه كِنَانُونِ دِهِيَرِ

Having cut with (their) swords they made heaps (of) carcasses. Sh. Kēd. III, 4.

دَانِ دَلُوچَا دِلِ وَنِيَا وَتِهِي رَاصِي تِهِيِي

Having taken buckets (of) heart-pleasing gifts be content! Sh. Sōr. III, 4.

3) The duration of time is expressed by the Nominative (or by the uninflected case generally).

اَتَهِي پَهَرِ عَظِيمِ جُو كُنْدَه مَنجِه ڪَپَارَ

The (whole) eight watches (i. e. day and night) the hook of the Great (= God) is in my skull. Sh. Sōr. I, 20.

رَاتِيُونِ جَاگنِ جِي سِي اَنئونَ ڪُنْدَڙِي سِينِ

Those, who watch during the nights, I shall make (my) friends. Sh. Jam. Kal. V, Epil. 2.

رَهَ اَجُوكِي رَاتِي تُون لالَن مُون لَڙِي

Stay for my sake this night, o darling! Sh. Sam. I, 20.

4) The Nominative is frequently used absolutely to avoid two or more nouns following each other in the inflected case, which is contrary to the Sindhī idiom; the case, in which the nouns should properly stand, must then be taken up by a pronoun or pronominal adjective. If the stress be laid upon some part of a sentence, it may be put quite absolutely, its relation or subordination being taken up by a pronoun. This is especially the case, when a noun is nearer defined by a relative pronoun in the Nominative, the noun being then attracted by the following relative.

مِيوَا مَنجَرَ مَڪهِيُون سَبهِي چڪهن چَسَ

Fruits, clusters of flowers, (kinds of) honey, they try the taste of all. Sh. Um. Mār. VI, 9.

خُڏاءَ جِي پَايشَاهَ مِينِ شَاهُڪَارَ جُو ڪهڙنَ تَنهن ڪهَان

سِي جِي پاڪهي مِينِ اَتَهَ جُو لَنڪهن سَوڪهؤ آهي

(As to) the entering of a rich one into the kingdom of God, the passing of a camel through the ear of a needle is easier. Matth. 19, 14.

سا سائڻي ڪهي ساريندي ڏکڻدي پهرندي ڌرجندي گائڙ  
متهي ڪري ماءُ ڪيائين

She remembering the Lord, trembling, shaking, fearing, lifted up (her) neck and made: Māu. Sindhi Read. Book, p. 64.

تہ آهين پنهن جو پڻ جو آسمان مين آهي تنهن جا  
پتر تهيندو

Then ye will become children of your father, who is in heaven. Matth. 5, 45.

### §. 65.

#### II. The Vocative.

By the Vocative a person or thing taken personally is addressed; the Vocative stands therefore in no connexion with other nouns or with a verb, and is generally put at the beginning of a sentence.

1) The Vocative is used without any interjectional particle, if no particular stress is laid upon the address; but if the attention of the person spoken to is to be roused, the interjectional particles يا yā, اي ē, آي ai, او ō, هو hū are used promiscuously with masc. and fem. nouns, اي i and آئي ai only with fem. nouns.

In addressing an inferior person, or when speaking very affectionately to a person, the interjectional particles رَ رَ (ري rē) and اَرَّ اَرَّ (اري arē) are used with masc. nouns, and رِ رِ (ري rī) and اَرَّ اَرَّ (اري arī), (cf. §. 16, 8, Note) with fem. nouns, be they in the Singular or Plural. بارِ بارِ (ري bārī), رِ رِ (ري rī) and رِ رِ (ري rī) are

also used independently of a noun, in addressing an inferior female (or intimate friend).

جيسِ چيڏيون منهن جا آءِ پنهنون پيهي

I have been quickened, companions, come in my Punhū! Sh. Dēsī II, Epil.

آلله ڪارن اوتھيا ڪرھا مہ ڪاھئو

جانبَ جڏي جيئي جو آگاندھو آھئو

لاڳاپو لاهئو متان منهن جو سپرين

For God's sake, camelmen, do not drive on the camels!

Friend! thou art the protector of my crippled life!

Do not extinguish (my) affection, o sweetheart! Sh. Dēsī III, 1.

يا علي علي سر یتيمن جي آئي

آيو حڪمُ الله جو يا امام

O ʾAlī, ʾAlī, misfortune is on the orphans!

The order of God has come, o Imāms. Sh. Kād. V, Epil.

ڙي ماڙھو جا بچا تون آسان جي ماء ڪهي ماري تھو وڃين

Hallo! son of man, doest thou go having beaten our mother? Amuḷu Mān. p. 148.

ڙي بورچيائي ماني آن

Hallo! cook, bring bread! Ibid. p. 144.

2) Adjectives preceding or following a noun in the Vocative are likewise put in the Vocative. But if an adjective defines another adjective in the sense of an adverb, it remains uninflected.

دوسَ مِثَّهَا دِلْدَارَ عَالَمِ سَبْهُ أَبَادُ كَرِينِ

Sweet, charming friend! mayst thou fertilize the whole world! Sh. Sār. IV, 12.

كَهْنُو سَبَاجَهَا سِيرِينِ مُونِ كَهِي چَهْدِ تَانُونِ مَسِ

O very kind friend! they (= she, Sing.) have given me up with difficulty (i. e. unwillingly). Maj. 664.

3) The Nominative Plural is occasionally used instead of the Vocative, especially with nouns terminating in 'u' (masc.).

كِرِ آهِيُو كِيدَهْنِ اچُو پُرسَ پَرَاهِينِ پَارِ

Who are ye? whence do ye come from? ye men of foreign appearance? Nānga jō Qissō, v. 23.

اِهِينِ كَهِيَلِ ءِ وَثِي بَارِ كَهْنِيَلِ مُونِ وَتِ اچُو

Ye, that labour and are heavy laden, come unto me. Matth. 11, 28.

4) A number of nouns are commonly found in the Vocative only, as: *amare* (آمَنِ amane), *āi*, *āyale*, *amī*, *māi*, o mother! an affectionate term for a female; *adī*, *dādī*, o sister! *jijā* or *jijī*, o aunt; *adā* or *dādā* (Nom. *adū* and *dādū*) o brother! *abā* and *bābā* (from *abū* and *bābū*), o father! a term, which may be applied even to a child (male or female); *miyā* (Sing. and Plur.) o friend! a respectful address.

اَيْلِ پُنِي آسِ پُنْهُونِ پَهْتُو كِيچِ مِيْنِ

O mother! hope is fulfilled, Punhū has arrived at Kēc. Sh. Dēsī, Chōt. 4.



بَابَا اَنَّمون تَنْهَن جو سَنگ تَهو گَرِيَان لَال پَاتِشَاه جِي  
پُتَر سَان

O child (o father!) I make thy espousals with the son of the king Lālu. Amulu Mān. p. 142.

اَبُو تَنْهَان جو اِنهي پُجَهَن جو واسطو كِهَرُو

Fathers! what reason have you to ask after this very (thing?) Ibid. p. 140.

اَجِي لَالَن لَتِ مِيَان مُمِي جو لَوَرَه لَكِن مِيِن

Having come, o darling, o friend! cover with dust the tomb of the deceased one in the mountain-passes. Sh. Ma;ḡ. VI, Epil.

### §. 66.

### III. The Instrumental.

1) The Instrumental either denotes the agent, by whom an action is performed, or the instrument, by means of which any thing is done.<sup>1)</sup> The Instrumental in Sindhi is not only used with the past tenses of transitive or causal verbs (which always have a passive meaning), but also with any tense of neuter verbs implying a passive signification.<sup>2)</sup>

سَاتِهِن بَدَهَا بَار تُو كِهِي اَرِس اَكِهَرِيَن مِيِن

By the people of the caravān the loads have been bound up; in thy eyes there is sloth. Sh. Surāg. III, Epil.

1) The sense is different, if the postposition سَان be used with a noun denoting an instrument. In this case it is implied, that some one was accompanied or armed with any thing, but not, that he has performed any thing by a certain instrument.

2) Independently of a verb the Instrumental of نَالُو nālō, name, is used quite in an adverbial sense, as: هِكْرُو فَتِيرُ مُحَمَّدِ عَالِمِ نَالِي one faqir, by name Muhammad ;Ālim.

سُنْهِنِيْ كَهِي سَيْدُ چَرِي وَدَهُو قُرَبَ كَهِي

Sūhinī was killed, says the Sayyid, by (her) relationship. Sh. Suh. V, 17.

عَاشِقِنِ وِپَرُوْتَارَ نَدَ وِسِرِي

By the lovers (God) is never forgotten. Sh. Jam. Kal. VII, 1.

پِيَرِيْنِ اَنَسُوْنِ نَدَ پُچِيِي دِيَهْ پَرِيَانِ جُو دُوْر

By means of (my) feet I cannot arrive (there); the country of (my) friend (Pl.) is far off. Sh. Khambh. I, Epil.

پَكِيْنِ كِي نَدَ پَرَّچِنِ مَتَ تَكِيَانَسُوْنِ مَنَجِهِيَانِ

By drops they are not reconciled; they have espied the jars of the heroes. Sh. Jam. Kal. IV, 9.

2) The Instrumental expresses causality<sup>1)</sup> (by reason of, by dint of):

سَتِنِيْ مَاهِ سَكِي وَتُو مَنَجِهَانِ رَتَ رَمَكِي

اَتَهِنِيْ مَاهِ عَاشِقِي سَنَدِيُوْنِ اَكَهِيُوْنِ اُنَجِ مَرِنِ

On the seventh in the month the blood went out of the veins by reason of dryness;

On the eighth in the month the eyes of the lover die of thirst. Maj. 478, 477.

3) The Instrumental expresses the way and manner, in which any thing is done.

سُنَتَ قَاصِي سَامُهُونِ چَنَكِي بَهَتِ رَكَهَانَتِيْنِ

He kept the custom (good breeding) in a good manner before the Qāzī. Maj. 173.

1) In a similar sense the postposition کِهَانِ may also be employed.

لَا مَقْصُودَ فِي دَارَيْنِ إِنْ پَرِ اتَانُورِ

'There is no purpose in both mansions', in this wise they spoke. Sh. Jam. Kal. V, 23.

بِنَهْمِينَ كَهِي بَهْرُونَ پَرِينِ وَبِجَارِنِ وَرُودِ

To both helpless ones (there is) pleasant talk in many ways. Maj. 198.

4) The Instrumental expresses the price, for which any thing is bought or sold.<sup>1)</sup>

بِهَ جَهْرَكِيُونِ پَيْسِي كِي نَه تَهِيُونِ وَكَامِنِ

Are not two sparrow sold for a piece? Matth. 10, 29.

كَارِيُونِ كَهْتَهِيُونِ خَاصِيُونِ اَوْجَهِي اَتِ اَجِنِ

Fine black woollen blankets come there to hand for a paltry (sum). Sh. Um. Mār. VI, 8.

### §. 67.

## IV. The Genitive.

1) It must be remembered, that the Genitive in Sindhī is originally an adjective, formed by the affix جو, which always requires the Formative of the noun, to which it accedes; the Genitive admits therefore of gender, inflection and number, like other adjectives. Instead of جو its diminutive form جَرَوُ jarō is also found in poetry, and especially سَنَدُو sandō (cf. §. 16, 6) and its dim. form سَنَدِرَوُ sandirō. The Genitive case-sign جو etc. may also accede to a noun with suffixes; in poetry it is frequently dropped altogether, to be supplied from the context. سَنَدُو may also be separated from the noun, to which it belongs.

1) But the postposition سَانُ may also be used in this sense.

فَقِيرِي جُو فَهَمُ سُو آهي نَهَ آسانُ

The understanding of the duties of a faqīr is not easy. Mēngho 37.

جَانَبَ مُنْهَن جِي جِيئِي مِين تَنْهَن جِي طَمَا پُوَه

O friend, into my soul falls the desire after thee! Sh. Barvō Sindhī II, 2.

دَلِي جِي حِكْمَتَ سَانُ هُونْدِ وَارُو تَهْتُو

By means of the magic power of the bucket he became wealthy. Sindhī Read. Book, p. 67.

كَهَرِ جَا دَهْنِي اُنْهِي چَهَا ڏِسَن تَهَ چُوَرُ كَهَرِ جِيَرَن مِڙِيئي

وَتَهون مِڙِي هَرِ بَنْدِهِي ڏَارُون پِي كَهِيُو تَهِي تَهو نَجِي

The masters of the house having got up what do they see? that a thief, having collected all things of the house, having bound a bundle, having drunk wine (and) having become intoxicated, dances. Ibid. p. 69.

بَهَانُوبَهَاتِ جَا كَهَاجَ مَآڙُهِن جِي كَهَرِن مَان ڏِينَهَآڙِي

چُوَرِي كَرِي اُنَ كَهِي اِنِي ڏِينْدَا هَا

Having stolen daily from the houses of men all sorts of food they were bringing it to him. Ibid. p. 62.

اَهُو پُتْرُهَ بَنِ جُو بَهَانِمِ جُو سِرُ وَڏِهِي

To the forest with that thy son, who will cut off the head of my brother! Story of Rāe Diācu, p. 1.

سَنْدِي جَا سَاڙِبَهَ كَهَهَ كَهَتَهوَرِي بَهَانِيَانِ

The grass of (my) fatherland I consider as musk. Sh. Um. Mār. II, 1.

2) As regards the position of the Genitive, it generally precedes the noun, by which it is governed, like

other adjectives; but if the stress be laid on the governing noun, or if the euphony of the sentence should require it, the Genitive follows the same. In poetry the Genitive precedes or follows the noun, on which it is dependent, either immediately or separated by one or more intervening nouns, as it may be required by the metre or the rhyme.

چيڪو دڻت پڙهڻي جي کنا بهڃندو ان جو حال کتن

جان تهيندو

Whoever flees from the trouble of labour, his state will become like that of the dogs. *Sindhī Read. B.*, p. 61.

ڪشتي ڪيڻي جي الله لکي اڪار

Escort, for God's sake, the boat of the helpless one! *Sh. Barvō Sindhī II*, Epil.

3) The Genitive has a double signification in *Sindhī*; it refers either to the subject or to the object of the sentence. The Genitive is called subjective, if the attribute expressed by the Genitive refers to the governing noun (or subject) as to its owner or author, and it is called objective, if it refers to the object, to which the action of the subject is directed.

ستهم ساهيڙن جا طعنا توهي لاءِ

I have borne the taunts of (my) companions for thy sake. *Sh. Mūm. Rānō I*, Epil.

انهيان جن سنڌڙي مون ڪهي سي نه ڇهڻيندا

Those, whose I am, will not abandon me. *Sh. Kōh. II*, Epil.

پيرين هيٺه پرنڱي جي انئون وڇهايان وار

Beneath the feet of (my) friend I spread (my) hair. *Maj.* 231.

آهيم آريَ جَامَ جِي اَنَدَرَ مَنجِهَ اَسَاتَ

In my heart there is a thirst after the Jam Āri.  
Sh. Hus. VIII, Epil.

فَرِيَادُونِ فِرَاقِ جُونِ پُنَهَلِ كِهِي چَوَنَدِيَسِ مِيَانِ

Complaints about the separation I shall utter to  
dear Punhū, o friend! Sh. Hus. VIII, Epil.

4) One noun is often made dependant on the other by means of the Genitive, where we should properly expect an apposition.<sup>1)</sup> In this way نَالُو nalō, name and similar nouns subordinate the appellation in the Genitive. The same subordination in the Genitive takes place, when the genus is nearer defined by the species, as: a fig-tree, or when a geographical appellation, as: town, mountain, river etc. is followed by a proper name, as: the river Indus. In some instances the English idiom resorts to the same construction, as the Sindhī, e. g. the city of London.

بِرَهَ جِي بَانِي كَنهن كَهَانِ سِكِهِيَن سِيرِينِ

From whom hast thou learnt the word (of) 'separation', dear friend! Sh. Barvō Sindhī II, 8.

رَالِ نَالُو رَوَكَرِ جُو هَوَرِنَانِ وَرَدَانِيَنِ

The woman uttered the word (of) 'money' slowly.  
Sindhī Read. Book, p. 68.

اُهَا سِڪِي تَهُونِي سَاتُو وَنِ لَئِي جُو وَثُو ۞ تَهَلَهُو تَهِي بِيَتَهُو

That very dry post stood as a green tamarisk tree, having become big and thick. Life of Abd-ul-Latif, p. 23.

هَكَرُو مَارَهُونِ وَثَمَانَتُو رَهَاكُو تَهَتِي جِي گُوْتَهَ جُو هُو

There was a very respectable inhabitant of the town of Thatā. Ibid. p. 45.

1) See §. 64, 1.

5) The Genitive describes the material, of which something is made or composed; in this case the Genitive quite supplies the place of an adjective.

يَحْتَا جُو وَگُو مِلَسَ جُو هُو ۽ چيلِهَ دَهَارِينِ جَمَ جُو پَتِڪُو

The garment of John was of camel's hair and round his waist a girdle of leather. Matth. 3, 4.

هُوَ چُوڙَا پِيڙَا ڏهڪي ڪَري مَوْتِي ۽ يَاقوَتِي جُو وَگُو اَنَائِيدي

She, having put on bracelets and buttons, will cause to bring (call for) a garment of pearls and rubies. Amulu Mān. p. 144.

6) The Genitive describes the nature or quality of the noun, on which it is dependent (Genitivus qualitatis). But in this case the Genitive must always be accompanied by an attribute, be that an adjective, pronoun or another noun in the Genitive; the repetition of a noun may also serve as an attribute. In poetry, and even in prose, the Genitive case-sign is frequently dropped, so that constructions of this kind can hardly be distinguished from those with the Locative, see §. 70, 4.

اَينِ مَانِ هِڪَڙو نَوَنِ وَرَهَنِ جُو هُو ٻِڙو اَٿهنِ وَرَهَنِ جُو

One of them was nine years old, the other eight years. Sindhi Read. Book, p. 50.

رِي بُدِهَ وِديَا ڪُنهنِ ڪَمَ جِي نَهِي آهي

Without understanding science is of no use. Ib. p. 54.

ڪِيڪَڙَڻَ آيو قافلُو طَرَخَ مَوچَارِي تُوڏَ

From Kēč came a caravan, camels of a fine kind. Sh. Dēsī III, 8.

ڪَڙِيَا طَرَحينِ طَرَحينِ جَا ڏِيئي هَلَايانِ

Having given clothes of different kinds he started them off. Amulu Mān. p. 140.

7) When the Genitive is dependent on nouns, implying a part, quantity or measure, it expresses the whole of that, of which the governing noun forms a part. But if no such noun precede and a part is to be singled out, a postposition must be used (as: مان, مَنجَهان, etc.).

جَنهن ڪهي زال وڙهي آئي جي ٽرين پنين مين لڪايو

Which a woman took (and) hid in three measures of flour. Matth. 13, 33.

مٺ سري جو هته آيس

A jar of wine fell into his hands. Sindhī Read. Book, p. 62.

تن مون هڪڙي مين منهن جي كهت پيئي هوندي بي

مين پاتشاهه جي

In one of those (houses) my beadstead shall be, in the other that of the king. Amulu Mān. p. 142.

جي اهان منجهان به جئا کنهن سوال لاه هڪ دل تهيندا

If two persons of you become one-hearted respecting a petition. Matth. 18, 19.

8) A certain number of adjectives and appellatives, which have partly taken the signification of substantives, may subordinate another noun in the Genitive. Of this kind are the nouns formed by the affix āku, āū (see §. 8, 9) and others.

عاشق زهر پياڪ وهه پستو وهسن كهنو

کڙي ۽ قاتل جا هپيشه هيراک

Lovers, drinkers of poison, are verry happy when seeing poison;

They are always used to the chain and the executioner. Sh. Kal. II, 33.



تُون رَهَاشُو سُنَجَ ءِ پَتَ جُو أَنهين

Thou art a resident of the waste and desert. Sindhī Read. Book, p. 69.

تِيْرُ تُكِرِين هِيْرُونُ نَ كُو لِيْكَرُ لُدْ

A vagabond, accustomed to bits, no breeding and good behaviour. Maj. 304.

جَا مَتَهِي تُو مَنِيَا تَنُهِن سِرَ جُو أَنهِيَان سِيْكَرُو

Which lustre is upon thee, for that head I am longing. Sh. Sōr. II, 7.

سَيِّدُ شَاهُ حَبِيْبُ نَالِي مُورِ وَيْتَهْدُ مَكُوْتَهَ وَنَكِي وَلاَسِي جُو هُو

The Sayyid, by name Shāh Habīb, was originally an inhabitant of the village Vangō Vilāsō. Life of Abdul-Latīf, p. 1.

9) The Genitive is used, without being dependent on a governing noun, to express a space of time, as: جُو رَاتِ by night, جُو ثِيْنَهَ by day etc., the noun, by which the Genitive is governed and which is idiomatically left out, being وِلَوُ vėlō, time.

This construction is therefore identical with that mentioned in §. 64, 3. In Hindūstānī كُو is used in the same sense.

وَجِنِي جُو آن وِيهِي جَرِ پَلُو پَائِيَان

Sitting at (the time of) evening prayer I spread out my skirt on the water. Sh. Sōr. V, 14.

پَاتَ پِهْرِنِي رَاتِ جُو گَرَهَ پَاسِي مَگَايُو

The bard sang the first night at the side of the castle. Sh. Sōr. II, 1.

ڏينھن جو تڻهن جي ڇھانڙو مين رھندا ھئا

By day they used to sit in its shade. Life of Abdul-Latif, p. 23.

10) A number of adjectives require idiomatically the inflected case of the Genitive (i. e. جي), when a noun is made dependent on them. The most common of them are: آڏو adō, in front; اوڏو odō (Dim. اوڏڙو odīrō), near to; سامھون sāmuhō, in front of, opposite; مھنديون mahandiyō, in front; ويجهو vējhō (Dim. ويجهڙو vējhirō), near etc. These adjectives being mostly used as adverbial postpositions (§. 58, II), the same construction has apparently been preserved, when they are used as regular adjectives.

جڏھين ھي اورشليم جي اوڏا آيا

When they came near to Jerusalem. Matth. 21, 1.

اُبھڙ چنڊر پَس پرين تُو اوڏا مون ڏور

Look at the rising of the moon; the friend is near to thee, far from me. Sh. Kambh. II, 7.

اکھڙون اکھڙن سامھيون ڏينھن سڄوئي رات

The eyes are opposite the eyes the whole day and night. Maj. 219.

11) The relative adjectives جھو jehō, جھڙو jeharō, such as, like as, fit to, سڏو sandō, like as, چيڙو jē-tirō, as much as, and جيڏو jēḍō, as large as, are always constructed with the simple Formative of the noun, that depends upon them.

مخدداڻي مڃئون آچن تا نہ جھو

Majnō, the son of Mahmūd, is then not such as to come, i. e. is not likely to come. Maj. 719.

جَائِينَ پَهْلِينَ جَهْرًا ذِنْسِ ذَنْدَ ذَاتَارَ

Teeth like Jasinum flowers the Bountiful has given her. Maj. 54.

جُو سَكُورُو سَبْهِينِ پَرِينِ سَنْدُو تُو سُجَانِ

Which is blessed in all ways, like thou, o wise one. Maj. 825.

تَنْهِنِ مِينِ تُونْهِينِ تُونِ پِي لَاتِ ذَ لَكْطِي جِيْتَرِو

In that (there is) even thou, thou; (there is) no other sound (as much as the twinkling of an eye =) for a moment. Sh. Jam. Kal. V, 19.

تَانِ تَرِ جِيْدُو تُو تَنْ سَرْتِي سَرْتِ ذَ آئِيُو

Then no mote, as large as a sesamum seed, came into thy body, o friend? Aĵāib v. 21.

12) When a noun is subordinated by means of the Genitive to the Infinitive of a neuter or active verb, the case-sign of the Genitive may be optionally dropped.

گوتھانُو اَن تھورڙي اَن جِي سورَن مَنجھ رُنْبِهِنْدُ تھئُو

The villager occupied himself in (the) removing of that little grain. Sindhī Read. Book, p. 56.

مُغَل تَرَارُونِ كَهْنِي شَاه جِي مارِن لَاه آيَا

The Mughals, having taken (their) swords came for the killing of the Shāh, i. e. 'in order to kill him'. Life of Abd-ul-Latīf, p. 15.

هِن نِعْمَتَ ذِسَن كَهَانِ پُو جُوگُو سُكْرُ مَنجَانِيْسِينِ

After the seeing of this affluence she offered up dutiful thanks. Sindhī Read. Book, p. 55.

آسَمَانِ ۽ دَهْرَتِي وَنَجَنَ تَوْنِي شَرَعِ جَوِ هِكْرُو تَرِ كَنُهِنِ  
طَرَحَ نَ وَيَنْدُو

Till the passing away of heaven and earth not one jot of the law shall in any way pass off. *Matth.* 5, 18.

§. 68.

V. The Dative.

1) The Dative denotes the more distant object, in reference to which the subject is acting. This is already indicated by the postposition **کهي** *khē* (§. 16, 4), by means of which the Dative case is made up<sup>1)</sup>, and which originally signifies: 'on account of, for the sake of, in reference to'. In prose the postposition **کهي** is always put after the Formative of a noun, but in poetry it may precede the noun, or it may be dropped altogether.

When a Genitive, depending on a noun in the Dative, follows the same immediately, the postposition **کهي** is put after the Genitive case-sign.

آءِ اَوْرَاهُونِ سُوْرِيْنِ دُوْکِهِي دُوْکُهَ مَ دُوْجِ

Come near, dear friend, do not give pain to the distressed. *Sh. Ābiri* X, 4.

تَانِ مَسْتِ نَازِ مَلُوْکِ کِهِي اَجِي هِيْنِي اَتُو

Then Maste Nāze came and said thus to the elegant. *Ajāib*, v. 90.

1) In poetry the postpositions **کني** *kane*, **کَنِ** *kane* and **گَر** *gare* are used in the same sense as **کهي**.

اَسَ مَ لَکِي اَوْتَهِيَن لِيَزَن لَکَهَ مَ لَکِ  
 اَلَا اَرِيَجَن كَهِي كُوسُو وَاءَ مَ وِهي

May no sunshine apply to the camelmen, may  
 no hot wind apply to the camels!

O God, may no hot wind blow to the sons of Ārī!  
 Sh. Dēsī I, 25.

بَندهِي دِکيدَارَ گُوڙَهَ جِي كَهِي ڏَنانُوسِ

Having bound (him) they delivered him to the po-  
 lice-officer of the town. Sindhī Read. Book, p. 69.

2) The Dative with the auxiliary verbs هُونُ to be,  
 and تَهِيَنُ to become, to be, expresses the idea of pos-  
 session.

مُونِ كَهِي آهِي اُميدَ اَللهَ جِي

I have hope in God. Sh. Sōr. I, Epil.

مُونِ كَهِي دُنياَ جِي كِي كَڙِي گَڙهي پَرِ اَوْلادُ كِي نَ  
 تَهو تَهِيَمِ

I have no lack whatever of wealth, but children  
 are not at all born to me. Amulu Mān. p. 139.

3) The Dative denotes the remote object, in re-  
 ference to which the action takes place. In this case  
 the postposition كَهِي must be translated by: for, for  
 the sake of.

كَهَامِي دِلِ خَمَارَ مِينِ هِنئونَ كَهِي هَوَتَنِ

(My) heart (and) mind burns for my sweetheart  
 in intoxication. Maj. 728.

ڪيچَ تَنهينَ كَهِي ڪوڙَهَ كِي نَ جَنهينَ جِي ڇَهَ مِينِ

In Kēč there is a call for those, under whose armpit  
 there is nothing (i. e. who have nothing). Sh. Maj. II, 11.

کَاتِهَيَ پَانِي گَاهَه کهي مَاتَرُهون مُکَانُون

They sent men for food, water (and) grass. Sh. Kēd. I, 5.

سُورَه مَرِين سُوْبَهه کهي تَدِ دِلِ جَا وَهَمَ وَسَارِ

O hero! thou diest for the sake of victory, forget then the apprehensions of the heart! Sh. Kēd. VI, 9.

4) The Dative expresses the idea of motion to a place.

کاهي رَسِيَسِ کِيچَ کهي جِي پَانِ پُنْهون

Having driven on I came to Kēč, where Punhū himself (is). Sh. Ābirī V, 1.

مُنْدَه مَرَنان پوه پَهچَنْدِن پُنْهَو کهي

O fair Lady, after death thou wilt come to Punhū. Sh. Maṣḍ. IV, 5.

کاشيدَانِي گَارِ کِي نَه رَسَانِي کِيچَ کهي

The work of a messenger (i. e. travelling) does not at all bring to Kēč. Sh. Ābirī IV, 10.

5) The Dative is used to express time, when only an indefinite space of time is spoken of, whereas the postpositon مِين or مَنجِه, in, is employed, if the time, during which any thing is done, is to be noted.

قِيَصِرَ چي کَلَاتَ مِين رَاتِ تَنهين کهي رَسِ

Qaisare says: arrive that very night in Kelāt. Sh. Sār. IV, 3.

پَرِيَانِ ڏِي پَرِبَهَاتِ وَرُونِ ڏِي تَهَارِي ڏِي نَهه کهي

Go to (thy) friend at day-break, in clear day. Sh. Suh. Čhōt. 11.

وَهَنْدُو تَنْهِيْنِ وَيَرْ كَهِي فَرَاشِيْنِ فَرَمَاشَ تَهِي

Immediately at that time an order was given to the chamberlains. Ajāib, v. 15.

§. 69.

VI. The Accusative.

The Accusative has two forms in Sindhī, it is either identical with the Nominative or with the Dative, i. e. the idea of the Accusative may be expressed also by means of the postposition کَهي.

1) The Accusative is commonly expressed by the form of the Nominative, whenever the verb governs only an Accusative, and not at the same time a Dative.

سُو جَدِهِيْنِ پَنْهِنِ جَا كَهُوڙَا بِيڙَا سِپَاهِي رَكَهِي ۽ پَنْهِنِ

جَا آچَارَ وَيِجَارَ كَرِي

When he shall keep his own horses, boats, soldiers and make his own judgements and thoughts. Amul. Mān. p. 139.

جِي پَرْنِيْنْدَسِ تَه اِهَا حُسِنِ پَرِي پَرْنِيْنْدَسِ

If I shall marry, I shall marry this very fairy Husine. Ibid. p. 141.

2) But when the subject of the sentence is an animate noun (in the Nominative) the object (Accusative) must be marked out by means of the postposition کَهي, to avoid a possible mistake. If the subject be animate, and the object inanimate, the object (Accusative) generally remains in the uninflected form (i. e. without the Postposition), if there be no danger of misapprehension. If both, subject and object, imply inanimate things, the object may likewise remain uninflected.

شَاهُ صَاحِبُ أَنَهِي فَقِيرَ كَهِي پَان سَانُ وَتَهِي آيُو

Shāh Sāhib, having taken that very faqīr with him, came. Life of Abd-ul-Latīf, p. 40.

وَالِدُ شَاهِ جُو شَاهِ صَاحِبَ كَهِي مَكُولِينْدُو وَتِيُو

The father of the Shāh continued seeking the Shāh Sāhib. Ibid. p. 44.

جَدِيَهِن تَخْدُوَمَ هَاشِمَ بُدَهو تَ شَاهِ صَاحِبَ مَسْجِدَ مِيَن

رَاهِي تَهو گَارِي

When Maydūm Hāshim heard, that the Shāh Sāhib causes to make music in the mosque. Ibid. p. 35.

چِيَكْدِيَهِن اِهَا كَمَالِ كُنِي جُو بَادِ شَاهِ بُنْدَهِنْدُو

If ever this word the king of the mice will hear. Sindhī Read. Book, p. 62.

جَدِيَهِن تَنِيَهِن كَهِي كُو مَا زَهون لَهِي تَهو تَدِيَهِن لِيكَايِي

تَهو رَكَهِي

If that (treasure) some man finds, he keeps it concealed. Matth. 13, 14.

سِنْدِهِيُون سُوَرِ كَرِيَن هَدُّ پُنُ دُكَهِنِ هُوَتَ لِي

The (black) marks (from blows) cause pains; the bones also are aching on account of the (= my) sweetheart. Sh. Ābirī, Čhōṭ. 2.

3) When the object (Accus.) of an active verb is for any reason to be rendered more prominent, the post-position كَهِي is used for this purpose. This is especially the case, when the object implies living beings, whose mention has been made already, or when two or more persons or things are in any way compared or set against each other. But much scope is left in this



respect to individual judgement. In poetry کهي is occasionally dropped, but then the contracted form of the Formative must be used in the Plural.

اُن مُرِيدَ دِهِيَرِي كهي سڏي چيو

That disciple, having called (that) girl, said. Life of Abd-ul-Latīf, p. 48.

ديون چيو تون انهي کهي سڄاندين

The dēvs said: wilt thou recognise that very one? Amulu Mān. p. 151.

ائين پيسا ملندا تنهين مان آبي مڙمانن کهي کهاريون

In that way money will be got; having brought (something) from that let us feed (our) guests. Life of Abd-ul-Latīf, p. 41.

اديون عبد الطيف چري سڄن کهي ساراهتو

Sisters, says Abd-ul-Latīf, praise ye the (well-known) friend. Sh. Ābirī Chōt., Epil. 3.

پهرائين رو کهي ميڙي گڙا بندهي ساڙن لاه پوء گنگ

کهي بهاند مين ميڙي رکهو

Having gathered first the tares, having bound bundles to burn (them), gather (and) put afterwards the wheat in the garner. Matth. 13, 30.

جي کي سکن سکھ نا تہ پس سگندئين

Whatever longing there is, learn (it); otherwise look at the longing ones. Sh. Jam. Kal. VII, 7.

4) Whenever an active verb is constructed impersonally in the past tenses (§. 94, 5) the object must be pointed out by the postposition کهي, signifying: as regards.

تَدِهِن تَنهين ڪهي سانه سَتِيئي ڇَهڏتو

Then it was abandoned by the caravan as regards her, while being asleep, i. e. she was abandoned by the caravan while being asleep. Sh. Kōh. I, 8.

اَنَ جِي گَنڌهڙي وڙهي اَنَ ڪهي ڇَهڏي ڏِناڻين

Having taken his bundle he started him off. Sindhī Read. Book, p. 53.

5) When a verb governs a double Accusative, both objects remain in the uninflected state, if they imply things; but if the first object be a person or a living being in general, it is rendered more definite<sup>1)</sup> by the accession of the postposition ڪهي, whereas the second object, be it a person or thing, remains in the uninflected state of the Singular, though it refer to a Plural. If the stress is on the second object (compare §. 94, 3), it may be placed first.

ڏيندس مانه مرن ڪهي انئون جِرا جيئي ڪري

I shall give (my) flesh to the wild beasts, having made atoms (my) life. Sh. Ābirī IX, Epil.

سو مِزمانِ ڪهي ماني ڪهارائيندو هو

That one was in the habit of causing the guests to eat bread, i. e. he was in the habit of entertaining the guests. Life of Abd-ul-Latīf, p. 40.

هاڙهو هيئي ڪهي لَنڪهائج لطيف چري

Make the weak one pass the Hārḥō, says Latīf. Sh. Dēsī IV, 4.

انئون اوهان ڪهي ماڙهن جو ميو ڪندس

I will make you fishers of men. Matth. 4, 19.

1) But both objects may also remain in the uninflected state, though implying persons; see §. 94, 3.

6) When an active verb subordinates at the same time a near and a more distant object (i. e. an Accusative and a Dative), the Accusative (in the uninflected state) generally follows the Dative, except a particular stress be laid on the Accusative, in which case it precedes the Dative.

کاملِ ڈینہائی قیس کھی چنکا گاری تھی چامی

The accomplished one causes daily nice blandishments to be made to Qais. Maj. 223.

ہتہہ آسان کھی دھتڑی دھتاری

The hands the little daughter shall wash us. Life of Abd-ul-Latif, p. 48.

ہیکڑو ہتھون نہ ڈین ہتہہ سان بٹی کھی بہنگ وجھی بہائی

But one (grain) thou doest not give to another with thy hand, having thrown in an obstacle, o brother! Mēnghō 11.

### §. 70.

## VII. The Locative.

The Locative, as noted already, can only be expressed in the Singular of masculine nouns terminating in 'u'; in all other nouns and throughout the Plural the Locative must be circumscribed by the postpositions

میں and منجھ, 'in'. In poetry these postpositions are commonly dropped and only the Formative of a noun is used to express the idea of the Locative, in the Plural the contracted form of the Formative (ending in ē or ā) must in this case always be employed. But also in prose the postpositions میں and منجھ are frequently left out idiomatically, especially after nouns implying time.

When a substantive in the Locative is accompanied

by an adjective ending in 'u', the adjective must be likewise put in the Locative; but adjectives of other terminations, pronouns or numerals are only put in the Formative.

1) The Locative expresses in Sindhī not only the place, in which an action is going on, but also direction and motion to a place. The Locative is therefore used after verbs of motion, such as: وَجَنُّ va-  
naṇu, to go, اَچَنُ acaṇu, to come etc.

وَنَ نَدِ رِيثَهَا كَانِگَ وِجِين تَهِي وَيَلَا كَرِي  
كَهَرِي كَهَرُو هَتَهِي كَرِي سُنِي سَانَجِي بَانِگَ

No crows were sitting on a tree; evening tide has set in; she seizes the opportunity.

She stepped in, having taken the jar into the hand, having heard the call (to prayer) of the evening.

Sh. Suh. I, 14.

دِيكِين دُوگَ كَرَهَنِ جِتِ كُنِينِ كِنِگُو نَدِ لَهِي

In the caldrons the limbs boil, where not a grain does descend in the eddies. Sh. Kal. II, 27.

اُونَهِي نِينَهِي اَتِ كَهَنِي سَهَا ۞ سِيَار

In deep, very great love are hares and jackals. Maj. 548.

مَتَانِ كَا بَڙِي بُولِ بَرُوچِي وَسَهِي

May not any one, o friend! trust in a Baluchī promise! Sh. Dēsī, Chōṭ. 7.

وَنَجَانِ تَهِي وَنِگَارِ ڏِتَهِي پِيرُ پُنَهَرُ جُو

I go to the forest; I have seen the footstep of Punhū. Sh. Hus. V, 4.

بِئَا دَرِ ڏِيئي ٻينَ ڪهي آيسِ تَنهنَ جي دَرِ

Having given (left) the other doors to others, I came to thy door. Sh. Sōr. I, 11.

2) The Locative is used with nouns implying time, to express the point of time, at which an action takes place.

هڪڙي ڏينھن شتِلَ ڪندا وڃي جيسرَميرَ ڪهانَ نڪريا

One day, making a journey, they arrived at (lit.: came out of) Jesalmer. Life of Abd-ul-Latīf, p. 40.

ڪنھين ٿاڻي ڪوٽھ ھڪڙي منجھ ڪٿي ھڪڙي پنھن جي

ھردي مين وڃار ڪري چيائين

At some time in a village one mouse, having reflected in its mind, said. Sindhī Read. Book, p. 61.

سڄن سوبھارو ٻھيج ٻھني ڪھر آيو

(My) beautiful friend came at day-break to (my) house. Sh. Khambh. I, 9.

جڙو جڙيرن مين راتن ڏينھان روء

(My) body weeps in the nights (and) in the days, in the chains (i. e. in prison). Sh. Um. Mār. V, 7.

3) The Locative is used also in the sense of the Latin Ablative absolute, to express a state or circumstance. In this way either an adjective may be used absolutely (i. e. substantively, so that an attribute may be joined to it) or a substantive with an adjective; in either case the participle present *ھوندي* in being, being, should be supplied, but is idiomatically left out.<sup>1)</sup>

1) About the Locative of the participle present and past, see §. 81, 2.

سَوُ مُونَ تَهوَرُو لاهَ جِينِي جِي مِلانَ هوتَ كهِي

Grant me that favour, that I may meet, whilst living (lit. in the state of being alive) my sweetheart. Sh. Ābirī I, 1.

اَسانَ جِي جِي تَنُهَنَ جِي وَاَرِ جُو نالوُ بِهَ كُو دَ مَنُهِنْدُو

Whilst we live no one shall take even the name of thy hair. Amulu Mān. p. 151.

لاهَ مَ لَدُو لَدِ تَهَ مَكارِهِي سَجَ مَمالِهَ مَرِين

Do not take down the load; depart, that thou mayst meet with (thy) object, whilst the sun is (yet) red. Sh. Hus. I, 2.

4) The Locative describes the attributes or qualities, in which the subject is, to say so, immersed. In the English idiom such a Locative must be translated by the postposition 'of' or 'with'.

سَنُهِي لِكِ نِكِ سَنَينَ كَجَلِ بَهَرِينِ نِينِ

Of slender waist, of straight nose, with lamp-black their eyes (are) filled. Sh. Sām. I, 35.

سَرِ تَنَ جِي سِينگارَ مِينِ آهِي سُوْرُهَ وَڌِي سَتِ

In the adornment of the head (and) body he is a hero of great boldness. Ajāib, v. 156.

وَڌِي اُوْدِهَ آڏِيُونِ پُتِهِي لَڏِي پَهَرِ

With great udder they came, having behind their young ones. Sh. Sār. IV, 14.

هَهَرِينِ آرينِ پارِينِ تُو كُو شاهَ عَبدُ الْطِيفِ نالِي پُتُرُ

مَنُهَنَ جُو كانهِينِ ڏتِهَوُ

Hast thou seen any where one by name Shāh Abd-ul-Latīf, of such marks and signs, my son? Life of Abd-ul-Latīf, p. 9.

چھڙو ڇهين ڪيڙين ڪر ڏسندڻي ڏل

An orphan, of torn clothes, to look upon like a basil leaf. Maj. 303.

هرن اکهن هنجري ڪين ڪوڙل جي ڪار

Of deer-eyes, of ears of a wild goose, of a Kōvil's speech. Ibid. 52.

ڪبوتر جهڙي مڇي سيني سنهاري

Of a neck (and) breast like a pigeon, amiable. Ibid. 60.

5) The Locative is used also in computations, the sum or price, at which something is computed, being put in the Locative (cf. also §. 66, 4).

تنهن جو قدم پدم نه پاڙيان جي تون تهئين جبيع

Thy step I do not balance with ten billions, if thou become comforted. Sh. Sōr. II, 4.

جو من مله مور نه سپڇي اچي سو ڪهريوه

That heart, which is not at all obtained for a price, thou hast asked. Sh. Sōr. II, 15.

### §. 71.

## VIII. The Ablative.

The idea of the Ablative is expressed either by the Ablative case (cf. §. 16, 5) or by postpositions, as: ڪهان, ڪهنن, ڪنا, ڪهڻن from, مان, مڃهان from-in, تان, متهان from-upon etc.

1) The Ablative denotes in the first instance separation, removal, distance from a place or thing; it is therefore commonly used with such verbs, postpositions and adverbs, as imply a distance or separation from any thing (place, time etc.).

پَرَٿِيَهَان پَندهُ گَري هَلي آيو هِيٿُ

This one came, having made a journey from a foreign country. S. Sōr. I, 5.

بِهَکِيسِ جَان بَهَنبَهوَر کِهَان تَان سُوَر مِٿِي سَکِه  
لَٽهي مَتَهَان لَکِه<sup>1</sup> پُنُهون تَهيسِ پَانِهين

When I fled from Bhambhōru, then all pains became delights;

Having descended from the mountain-pass I became in my own person Punhū. Sh. Ābirī V, 2.

کَلَهِنِيَان کُوَرِيَان کِي جَاچَکَ جُسي سِين ٿِيَانِي

I will scoop out of (my) shoulders something, o bard, and give it thee with the body. Sh. Sōr. II, 22.

اَجَلَان اَکِي سَسِي مَندهُ جِٿَرَايِي مَر

تُوَلِيَان تَنُهِن مَه تَرُ جَنُهِن رُوَحُ وِجَايُو رَاهَه مِين

Before death, o Sasūi, o fair Lady! die whilst living!

Turn not aside from that company, by which the soul has been lost on the road. Sh. Maṣḍ. IV, 6.

2) The Ablative is therefore used in comparisons, the object, with which a noun is compared, being put in the Ablative, to state the distance or difference of one noun from another (cf. §. 21).

جِي بَهَانِٿِين تَه پِرِنِي مِيَرَان تَه ٿُوَهِنُون مَنُ بَهَانِي

If thou desirest to meet thy friend, then esteem virtue more than vices; (literally: esteem virtue before vices.) Sh. Jam. Kal. VIII, 22.

1) لَکِه the same as لَکُ, the latter having been, after a poetical license, aspirated, for the sake of the rhyme.



اوتارو مَرْنِي بِسَنِ فَقِيرِنِ كَهَانَ چَنڪو جَوَزَائِي بَهتَ تِي وِيتَهُو

Having built a dwelling better than all other faqirs (lit. good from), he lived at Bhiṭa (i. e. on the sandhill). Life of Abd-ul-Latīf, p. 21.

3) The Ablative expresses the ground, reason or feeling, out of which or with which an action is done.

مَنجَ مُحَمَّدَ گَارَنِي نِرَنُونِ مَنجَهَانَ نِينَهَ

Respect Muhammad, the intercessor, out of understanding (and) love. Sh. Kal. I, 2.

خَتَهَابِيَا كَهَنِي وَنَجُو جَانَ سَا خُوشِيَانِ كَهَاءَ

Go, ye scholars, that she may eat with pleasure. Maj. 117.

4) The Ablative denotes also instrumentality and accompaniment; but this use is restricted to inanimate nouns and to poetry; in prose either the Instrumental or the postposition سَانُ would be employed for this purpose.

هُوءَ چَوَنِي تُونِ كِي مَهَ چَوَ وَاتَانِ وَرَائِي وَينَ

Those say to thee: do thou not return a word with (thy) mouth. Sh. Jam. Kal. VIII, 17.

گَرِ تُونِ حَمْدُ حَكِيمِ كَهِي ظَاهِرُ زَبَانَا<sup>1</sup>

Give thou praise to the wise one publicly with (thy) tongue. Sh. Surāg. I, Epil. 1.

مُتَهْمُونِ لَهِي مُنْهَاءَ جِي تُو چَانْگَا چَهِنُونِ

The mouthfuls, which thou, o camel! hast obtained (and) plucked with the mouth. Sh. Kambh. II, 29.

1) زَبَانَا instead of زَبَانَانِ.

سَوَانٌ وَّوْنٌ صَرَافٌ سِينِي لَدُوْ هَدِي مَ لَاهِ

Go with the gold to the banker, (but) do not at all take down the load! Sh. Surāg. IV, 9.

5) With neuter verbs the Ablative (especially with the postposition كِهَان) denotes the agent. The same is the case with passive verbs, if the agent be an inanimate noun.

سَانِيْنِ مُونَهَانَ ثَوَهْ تَهْتُو سُو تُون تُوْهِيْنِمِ

Master, I have done wrong, forgive me that! Life of Abd-ul-Latīf, p. 20.

شَمَعٌ تَهِيْنِدِيْسِ شَبِّ مِيْنِ اِنْ حُوْشِيْ كِهَانَ كِهَامِي

I shall become a candle in the night, being burnt by that delight. Sh. Khambh. I, Epil. 3.

صُوْرَتِ سُوْنَهْ كِهَانَ كِيْسِ چِتَ چَرِي

By the beauty of (his) face I was made mad in (my) mind. Sh. Suh. IX, 8.

## Chapter V.

### Pronouns.

#### I. Personal pronouns.

##### §. 72.

1) The personal pronouns are generally not expressed, being implied in the inflexional terminations of the verb. They are therefore only used either for the sake of perspicuity or for the sake of emphasis<sup>1)</sup> or contrast. In poetry a personal pronoun is often omitted,

1) Commonly with the emphatic I (ī) or hi, hī.

where we should expect one, and must then be supplied from the context.

On the whole the personal pronouns precede the verb, to which they belong, but they may also follow it, especially in poetry.

آنئون هيڪلي حَبِ مِينِ نَ مُونِ مِٽرُ نَ ڪَآئو

I am alone on the Hab, I have no friend nor brother. Sh. Suh. II, Epil. 2.

وَرِيٽِيُونِ بَهَ وَرُو آَنَ نَ وَرَنَدِيَسِ وَرَ رِي

Ye married women also return! I shall not return without (my) husband. Sh. Ābirī IV, 9.

وَنَجُو سَبَهَ مَوٽِي اَدِينِ جِي وَرَنِ وَارِيُونِ

Go again ye all, who have husbands! Ibid. IV, 9.

مُونِهين ڪهي مَارِينِ مُونِهين سَنَدَا ڏُڪهَرَا

Even me kill my own pains.

2) The Genitives جو مَنهن and جو تَنهن my, thy, are possessive adjectives in the Nominative and inflected accordingly. In poetry the case-sign جو is frequently dropped, but then the forms مُون and تُو must be employed. Instead of the possessive adjectives the pronominal suffixes attached to nouns (verbs and postpositions) or to سَنَدُو (cf. §. 40, 2) may also be used, and in certain cases جو پَنهن, see §. 77.

The Genitive of the personal pronoun of the I and II pers. Sing. and Plur. (Lat. mei, tui etc.) is expressed by the Formative جِي مَنهن جِي, تَنهن جِي etc., which is also used before such postpositions, as require جِي, cf. §. 58, II,

هِنْتُون مَنُهَن جُو هِت تِهْتُو هِت مِتِي ء مَانُه

My heart is fixed there, here is (only) earth and flesh. Sh. Um. Mār. VI, 16.

مُون كَهَر مُون پَرِينِ جِي اَچَن جُو وَارُو

It is my friend's turn to come to my house. Sh. Kambh. I, 9.

تُو جِيْدَا تُو يَار لَهَرِنِ لَوَهَارَا كِيَا

Thy companions, thy friends have been carried down the river by the waves. Sh. Surāg. VI, 6.

جِيڪُو پُتَر جَان دِهِي كِهِي مُون كِهَان كِهَنُو كِهَرِنْدُو سُو

مَنُهَن جِي جُوڳ نَه آهي

Whoever loves son or daughter more than me, is not worthy of me. Matth. 10, 37.

اَچُ مَنُهَن جِي پُتُون هَلُ

Come, walk after me, i. e. follow me. Ibid. 19, 21.

3) مَنُهَن جُو and تَنُهَن جُو are also used substantively, especially in the Plural, in the sense of: my, thy people or friends.

اُكَنْدَه مُون اِپَار شَال مَنُهَن جَا مَوْتِيَا

I have a very great longing; would that my (friends) had returned! Sh. Sām. II, 17.

4) The Accusative of the personal pronouns must always be marked by the postposition كِهِي, which in poëtry however is frequently dropped. But if in a sentence a Dative and Accusative of a personal pronoun (or pronoun of the III pers.) should occur, the Dative takes the postposition كِهِي as well as the Accusative;

constructions of this kind are however avoided, whenever possible.<sup>1)</sup>

مُون ڪهي مُون حَبِيبَ طَعْنُوڻِي ٿُنهن جو

(To =) Upon me (is) thy reproach, o my friend!  
Sh. Mūm. Rānō II, 14.

ڪاڪِڻان وڻجُ مَ ڪيڏَهيڻ رَآنا تو نَ رِهاڻ

Go not away from Kāk anywhere, o Rānō, it is not right for thee. Sh. Mūm. Rānō I, Epil.

اَوَهاڻ ڪهي بهتَ نَ تَهي ڇَهڏي \* تون مَ بهجُ

Bhīṭa does not give you up, and thou do not run away! Life of Abd-ul-Latīf, p. 21.

3) When the personal pronouns are accompanied by an attribute in the inflected case, they must precede it in the Formative.

ڪرِ ڪو بهيرو ڪاندهَ مُون نِماڻِي جي ڀڄوري

Make some turn, o husband, to the hut of me, the lowly one! Sh. Dāharu III, 1.

وؤ مُون نِماڻِي تان ڪي نَ چيو

Woe, by me the humble one nothing was then said! Sh. Dēsī IV, Epil.

ڏيندا مُون ڏکهي ڪهي الله لڪِ اُهڻجانُ

They will give to me the afflicted a sign, for God's sake. Sh. Kōh. III, Epil.

1) This may be done easily by a passive construction, as:

مُون اَوَهاڻ ڪهي هن جي هتِه بخشِ ڪئو

I have presented you into his hands, i. e. made a present of you to him. Anulu Māq. p. 148.

## §. 73.

## II. Demonstrative pronouns.

1) There is no personal pronoun of the III pers. (Singular and Plural) in Sindhī, its place being generally supplied by the demonstrative **هُوَ** that, he, she; but if a distinction between a nearer and a more distant object is to be made, the demonstrative pronoun **هِي** (this<sup>1</sup>), is referred to the object near at hand, and **هُوَ** to the more distant one. When the subject (or object) of the sentence immediately preceding is to be taken up again by a pronoun, the demonstrative pronoun **هُوَ** (is) used.

جَدِّهِن كِنِڪَ اُنَ جِي مَرَنَ جِي اُنَ جِي ڪَنَ ٿِي رَسِي

When the groan of her dying came upon her ear.  
Sindhī Read. B. p. 64.

تُون مَرَسُ اَنهين هُو مِهري

Thou art a man, she a woman. Amulu Mān.,  
p. 147.

هُنَ ڪهي رَاتِ رُوحَ مِينِ هِي تَهَا بهائين هِي

That one has in his mind (the word) 'night', these ones think this. Maj. 34.

1) **هِي** is also used idiomatically in the following way:

دَ تَهِي مُلڪُ هِي تُون

Otherwise this is the kingdom, this thou, i. e. I will have nothing to do with the kingdom nor with thee. Amulu Mān. p. 141.

2) The demonstrative pronoun **هُوَ**, when joined to a personal pronoun, signifies 'therefore'; as:

عَمَرَ سَا اَنُورَنَ ڪِينِي پَتَ پَهَرِيَانِ سُوْمِرَا

O Umar of the Sumirō clan, therefore how shall I put on silk?  
Sh. Um. Māruī VII, 6.

تو ڪهي ڊيو نو لڪهڙو هار ڏنو سو به مون جهڙي هٿه ۾ مين ڪٿو

The Dēv has given thee a necklace of nine lakhs; that also I snatched away and took to hands. Amulu Mān. p. 147.

هي مڙڻي مينهن منجهانئس تهيون آهن سي پنهن  
جيون وٽه

All these buffaloes have come out of it (= were born); take them as thy own. Sindhī Read. B. p. 61.

2) The demonstrative pronoun اهو, this very, refers emphatically either to an object near at hand, or just mentioned or immediately following, and اهو that very to a more remote or afore mentioned one. اجهو this here, and اُجهو that there, are only used in a local sense.

جيڪڏهن اها ڪال ڪن جو بادشاهه ٻنڌهندو

If ever this very (just mentioned) word the king of the mice shall hear. Sindhī Read. B. p. 63.

اها ته منهن جي بهين آهي

That very one then is my sister. Amulu Mān. p. 149.

3) In the Accusative the demonstrative pronouns commonly take the postposition ڪهي, if they refer to persons (or animate beings generally) which are to be rendered more prominent; but if there be no stress laid on the demonstrative, the uninflected form of it is used. If the demonstratives refer to things or if they precede adjectively another noun in the uninflected form, they remain uninflected in the Accusative, if the postposition ڪهي be not required for reasons stated at §. 69, 3.

تَنهن هِنن ڪهي ڏسي ڪهنِي ڌرُ پاتو .

She, having seen these, locked the door. Amulu Mān. p. 149.

جڏهن هو لهو تہ مون ڪهي آچي خبر ڏجو

When you find it, come and give me intelligence. Matth. 2, 8.

پوءِ اهو آن ڏسنديس تہ تو ڪهي ٻانهي ڏٺاري موڪلينديس

Then I shall see that, (and) then send to you a slave-girl. Amulu Mān. p. 150.

هي ون نہ لهنداءِ هوءَ ون اوڏانهن ڪهنآ

These trees you will not obtain; those trees there (are) many.

§. 74.

III. The relative and correlative pronoun.

1) The relative pronoun<sup>1)</sup> in Sindhī is جو, who, which, and the correlative سو that, which usually takes up the relative. Besides the relative جو, the indefinite pronouns جوڪو, جيڪو whosoever, جيڪي whatsoever may also correspond to the following correlative سو. The place of the relative pronoun may also be taken up by a relative adverb. Instead of the correlative سو a demonstrative may be used, if the stress be laid upon it.

The sentence headed by the relative pronoun may either precede or follow that commenced by the correlative سو, according to the emphasis laid on either

1) The relative جو, when followed by a personal pronoun in the same sentence, signifies 'as' (Lat. quippe qui)

حَيْفَ مُنهن جي حَالِ ڪهي جَا بُجھي آئون ٻيڪار

Woe to my state, as I am bad and useless! Maj. 756.



pronoun; for the sake of emphasis the correlatives may be repeated.

When the relative (and correlative) refers to a pronoun of the I or II person, the verb of the relative sentence is usually in the III person, and not in the I or II person.

In poetry either pronoun may be dropped.

جَنهن کِيدِي پلي هوگارِڻو سو پُن بهيجي وڻو

That, which shouted: a coward (is) the cat, ran also away. *Sindhī Read. B. p. 64.*

جي نون بيتَ بهائين سي آيتون انهن

Those, which thou considerest as verses, are signs. *Sh. Suh. IX, 6.*

سَنکِي تهيندء سو جيڪي جپيندين جگديس کهي

That will be a companion to thee, whatever thou prayest to the Lord of the world. *Mēnghō 8.*

سوڻي سانِيهه منهن جو ساجن جت سندوم

That is my native country, where my sweetheart (is). *Maj. 86.*

لاهيان جي نه چتان الا ان مه ويران

May I not be forgotten by them, whom I do not drop out of (my) mind. *Sh. Sām. II, 4.*

جي جي ون چنکو پهله نه تها ڏنن سي سي وڏهي باه

مين تها وجهجن

Those trees, which give no good fruit, are cut off (and) thrown into the fire. *Matth. 7, 19.*

ان جا جهڏي جهڙين سا کچ رسندي کيني

I, who is (= am) given up in the mountains, how shall she (= I) arrive at Kēc? *Sh. Dēsī, III, Epil.*

2) The relative pronoun (and, as the case may be, the correlative) usually precedes the substantive, to which it refers, but the relative may also follow, if the substantive has one or more attributes. The subject of a sentence is frequently first expressed by a demonstrative pronoun, and then taken up by the relative and correlative, to render it more prominent.

جَا بِلِي پَنهنَ جي بَارَ ڪهي ٿي ڪهاڻي سا کڻي ڪهي  
 ڪڏهن ڇهڻدي

Which cat (= a cat that) eats her own young one, will that ever give up a mouse? Sindhi Read. B. p. 53.

سو سَوڻوڻي ڇهڻ جنهن جواهرِ ناهي ڪو

Give up that traffic, in which there is no jewel. Sh. Surāg. IV, 8.

فقير جو پڄڻائي وارو هو تنهن ڪهي خبر پڄي ويئي

The faqīr, who was powerful (in magic), to him information was brought. Amulu Mān. p. 147.

دُڙو ديوانو دھاريو جو پَرڻيھي پڙهي

سو تنهن جي دهئي سين ڪهڻو هته هني

A mad, strange thief, a foreigner, who reads (studies), Shakes laughing hands with thy daughter. Maj. 240, 241.

هو جي وڏا وير وريام سي سڪهنا وڻا سنسار مون

Those, who were great men (and) warriors, went destitute out of the world. Menghō 4.

4) The relative and correlative pronoun may in the same sentence be subject and object, so that the sentence is doubly correlative, the object, if a pronoun of the III person, being likewise expressed by the relative and correlative.

جِي جِنِ جَا سِيڪُڙو سِي مِيڙين ڪهي تِنِ

For whom they are longing, with them join them.  
Maj. 203.

سُو وَڙ سِيئي ڪنِ جو وَڙ جُڙي جِنِ سان

That kindness they bestow, which is bestowed on them. Sh. Surāg. IV, 4.

5) In the first member of a correlative sentence (or, as it may be, in the second) جو سُو is occasionally used instead of the simple relative جو, which is then taken up again by a following correlative.

تِنِ جَنهين جِي تانڪه سِي سَجَنَ هَلِئا سِپَهَرِ

Those friends, who are wanted, have gone on a journey. Sh. Sam. I, 24.

سِي قَادَرِ ايندا ڪڏهين تِنِ جِنِ جِي تاتِ

O Almighty, will those ever come, of whom the discourse is? Maj. 457.

6) With the correlative adverbs the correlative pronouns and adjectives may be joined in the same sentence.

وَخُدُهَ لَا شَرِيڪَ لَهَ جڏهين چيو جِنِ

تِنِ مَنجُو مُحَمَّدُ ڪارِئي هِيجان سان هِنِ

تڏهين منجهان ان اوتڙ ڪنهن نه اولتو

When those, who said: he is alone (God), he has no partner,

Respect Muhammad, the intercessor, out of love with their hearts,

Then (none) out of them was entangled in a place, where there is no landing. Sh. Kal. I, 3.

جتي جيتريون لکهيون لوه قلم مين  
 تتي تيتريون کهريون کهارن آيون

Where so many hours are written in fate,  
 There so many have come to pass. Sh. Maṣ. V, 9.

7) The correlative adjectives and adverbs (cf. §. 38, 2), when placed after each other, imply an indefinite sense. The same is the case, if a relative be joined with an interrogative.

بلي کئن منجهان جيترا کيترا سرهائي سان کهائي ويئي

The cat, having eaten some (a number) of the mice with delight, went off. Sindhī Read. B. p. 64.

پاتشاهزادي جيئن تئين چت بندهي دل وتهي گدھائيس

The princess, having enticed him somehow, having gained (his) heart, drew him out (i. e. got the secret from him). Amulu Mān. p. 147.

#### §. 75.

#### IV. The interrogative pronouns.

1) کيرُ who? is applied to persons and چها and کوه what? to things only; these three pronouns are used absolutely and not joined adjectively to another noun<sup>1)</sup>; in which case the interrogative adjectives کيهو, کيهرو, کيهرو which? and کيهرو of what kind? are to be employed.

1) کيرُ is occasionally joined adjectively to a noun in poetry, as:

کيرُ منجون گره تي بانکو بلا جي

Which hero shall we send to the combat of the snake? Story of the snake v. 59.

The interrogative pronouns are not only used in direct interrogatory sentences but also in indirect interrogatory ones, when the governing sentence contains a negation; but if the governing sentence be positive, the relative *جو* is preferred. The same rule applies to the interrogative adjectives and adverbs.

پڪي سڏه ڏه اٿهم ڏه ڪير آهي

I do not know exactly, who it is. Life of Abd-ul-Latif, p. 13.

آن به آوهان ڪهي ڏه تهو چوان ڪيرهي حڪم سان هي  
تهو ڪريان

I also do not tell you, by what order I do this. Matth. 21, 26.

آن به چوندو سائو جنهن حڪم سان هي تهو ڪريان

I shall also tell you, by what order I do this. Matth. 21, 24.

2) The interrogative pronouns (adjectives and adverbs) are frequently used, where a negative answer is expected.

قسمت قيد ڪياس ڏه ڏه ڪير آچي هن ڪوٽ مين

By fate I have been put into prison; otherwise who would come into this fort? Sh. Um. Mār. I, 8.

### §. 76.

#### V. The indefinite pronouns.

1) *ڪو* some one, any one, when standing by itself, is applied to animate beings and *ڪي* to things only; but when *ڪو* is used adjectively, it may be joined to any noun; similarly *ڪي* also may be put before nouns, when a part or quantity is to be expressed, cf. §. 61, 3.

ڪمِ نَدَ اِئِنْدَه ڪو بڻو پَنهن جي پوکهي ري

Nothing else will be of use to thee, except what thou hast sown thyself. Mēnghō 10.

2) ڪو is now and then added to a personal pronoun (expressed or only implied in the inflexional termination of the verb) in an interrogative or negative sentence, for the sake of emphasis, with nearly the same sense as ڪي.

چهڙي تون ڪو چهڙين ويندين هوتَ نَدَ بهانيم هينئي

Wilt thou, having forsaken (me) go at all to the mountains? O lover, I did not think thus. Sh. Dēsī, III, Epil.

3) When ڪو is repeated in the next sentence, it signifies: one—another.

ڪو چوري پئسِ جنِ جسي مين ڪو چئي عقلُ پهرئوس

One says: a demon has fallen into (his) body; another says: his understanding is upset. Maj. 40.

### §. 77.

#### The reflexive pronoun.

1) The reflexive pronoun پَان (Sing. and Plur.) 'self', always refers to the subject of the sentence (expressed or only understood); somewhat intricate is the use of its Genitive, the reflexive pronominal adjective پَنهن جو 'own'. When the subject of the sentence is a pronoun of the I and II person (expressed or only implied in the verb), its application is clear enough; but when the subject is of the III person (or any noun), the question arises, whether the possessive pronouns 'his', 'her' etc. refer to the chief subject of the sentence (Lat. suus), or to

some other subject (Lat. ejus etc.); in the first case the reflexive pronoun must be employed, in the latter a demonstrative.

انهي ڪهڪاري وڌي آدهر بهارو سان گڏجي پان مين ويٺها

Having risen (and) greeted (and) having met with great respect (and) politeness they sat amongst themselves. Life of Abd-ul-Latif, p. 36.

نرمال نظارو پيئي پساو پنهن جو

O pure friend, show thy face! Sh. Sör. I, 10.

پنهن جن پيلن سودهو منجه خدمت شاه صاحب جي  
اچي حاضر تهئو

Having come with his (own) servants to the service of Shāh Sāhib, he was present. Life of Abd-ul-Latif, p. 31.

ان بهائي ان جي سنجائن تي اچرچ ڪري پجهانس

That wealthy one, marvelling at his (the other's) recognising her, asked him. Sindhī Read. B. p. 61.

2) In addressing a person the reflexive pronominal adjective جو پنهن is now and then used (like the Hindūstānī کآ آپ etc.), instead of the peculiar pronoun, that would be required, as: سانئين هي پنهن جو مال آهي, master, this is your property, which under certain circumstances could also be translated: master, this is our property, when the spaker includes himself, as:

گڏهي منجو موش ڪي پنهن جي ڏيه ڌوار

Send forth some mice of our country and land. Story of the mice and the cat, v. 35.

3) The reflexive pronominal adjective جو پَنهنَ may also refer to the object (noun with postp., or Dat. and Acc.) immediately following.

پُترُ پَنهنَ جي پڻ سَن دهڻي پَنهنَ جي ماءَ سَن ويڙهائينَ

آيو آنيان

I am come to make quarrel the son with his father, the daughter with her mother. Matth. 10, 35.

4) When the subject of a sentence is a noun with a possessive pronoun, the peculiar possessive pronoun (if such occur with a noun) must be used and not جو پَنهنَ, because the use of جو پَنهنَ would give quite a different sense. Similarly when the subject of a sentence is a personal pronoun and when in the next sentence, joined to the preceding by a conjunctive particle, a noun with a possessive pronoun occurs, the peculiar pronoun must be used for the reasons stated above.

ڪو مُنهن جو مُنهن جي مُلڪَ مين هجي پهلوان

(If) there would be in my kingdom some hero of mine. Story of Shamsādu, v. 40.

آئون حڪمي ماڙهون آنيان ۽ مُنهن جي هته هيتو

سپاهي آهن

I am a man under authority and under my hands are soldiers. Matth. 8, 9.

5) The subject, to which جو پَنهنَ refers, must occasionally be gathered from the context; but when thus used without a clear subject, to which it may be referred, it generally implies the I person (Singular or Plural).



ڏيھ ڀنهن جي ڪهن ڏور تهي وڃي ڪتھين ڪي قسمت

Having removed far from our country may our lot be made any where! Story of the cat and mice, v. 20.

6) ڀنهن جو is also used substantively, signifying my, thy etc. property, friends or people.

ڀنهن جو وٺه \* وڃ

Take what is thine and go. Matth. 20, 14.

## SECTION II.

### THE VERB.

#### Chapter VI.

##### §. 78.

#### The Infinitive.

1) The Infinitive as well of neuter as of active (causative) verbs is treated in Sindhī as a regular substantive. The complement (object), which is required by an active verb, is subordinated to the Infinitive either by the Genitive or by the Accusative in its uninflected form, or governed by the postposition ڪهي.

ڄڻ جت دھاران معذور جو مس تھي

The living (= life) of the disappointed one gets on with difficulty without the Jat. Sh. Ābirī V, 9.

مغل ترارئون ڪھني شاھ جي مارن لاء آيا

The Mughals, having taken their swords, came to kill the Shāh. Life of Abd-ul-Latīf, p. 15.

سُورِي چَرَهَنُ سِيحَ پَسَنُ اِيئِي كَمَ عَاشِقِنِ

To ascent the impaling stake, to see the (nuptial) bed, this is the business of the lovers. Sh. Kal. II, 8.

تَنِهِنَ كِهِي مُورَهِيِنِ جِهَگِي مَنجِهِي رِكَهَنُ جَوُگُ نَاهِي

It is by no means proper to put that into the house. Sindhi Read. B. p. 65.

2) The Infinitive is added as an expletive object to the verbs *ڏيڻ* to give leave, *چَهڏَڻ* to let go or allow, *ڪُهَرَنُ* to desire, and partly also to *سَڪَهَنُ* to be able. But when the verb, which subordinates an Infinitive, requires an object (Accus.), it puts the same in the Accusative, according to the signification of the finite verb.

لڙِڪَ نَه لِيڪَهَنُ ڏِيِنِ ڪِرِئُو پُورِن قَلَمَ تِي

Tears don't let me write (lit. give no writing); dropping they fall upon the pen. Sh. Um. Mār. II, 9.

مَعَدَ شَاهَه صَاحِبَ كِهِي اَچَنُ نَه ڏِيِنَدَا هُئَا

The Mughals did not allow the Shāh Sāhib to come (lit. gave him no coming). Life of Abd-ul-Latīf, p. 15.

نَرُ پَڪِهِي وَهَنُ نَه تِهِيُونِ چَهڏِيِنِ

They do not allow a male bird to sit down. Amulu Mān. p. 141.

اِنَهِي كِهِي كَهَنِي نَبِيِنِ ءِ دَهَرَمِيِنِ ڏِسَنُ ڪِهَرِيُو هُو

Many prophets and pious people had wished to see this very (sight). Matth. 13, 17.

3) The Infinitive may also be turned into an adjective by the accession of the Genitive case-sign *جو*. In this case the Infinitive itself is strictly treated as a

substantive, as regards its government, and جو is nearly used in the same sense as جهو or جهڙو, cf. §. 67, 11.

پر منگر ٿيڻ جي ڪهنن جو ڪي نه هو

But he was not of the eating of the crocodiles, i. e. he was not destined to be eaten by the crocodiles. Story of Rāe Diāḍu p. 1.

هيءَ ڳالهه رڳي چڙچي \* نه ٿيڻ جي آهي

This word is mere joke and impossible.

## Chapter VII.

### §. 79.

#### The Gerundive.

1) The Sindhī derives from the Infinitive of active verbs a regular Gerundive or participle future passive (cf. §. 8, 12, b; §. 46), which agrees with its subject in gender and number, except the construction be rendered impersonal by the use of the postposition ڪهي, cf. §. 94, 5. The agent is put in the Dative (like in Latin) or expressed by a pronominal suffix.

تو ڪهي جي ڪو فرياد ڪرڻو هٿي سو تون اچي ڪر

If by thee some complaint is to be made, come and make it. Amulu Mān. p. 150.

مون ڪهان جيڪي تو ڪهي پائڻو آهي سو خيرات آهي

Whatever thou hast to get from me, that is alms (i. e. given in alms). Matth. 15, 5.

هائي جيڪي چوڻو هٿي چو

Now, whatever thou hast to say, say. Amulu Mān. p. 143.

2) But when the construction is rendered impersonal by the use of **كهي** or when a Dative occurs in a sentence, the agent must be expressed by the Instrumental, to avoid the double use of **كهي**.

هِنَ كَهَوَزِي كهي تُو جِهَلِنُو هُو

Thou shouldst have seized this horse.

جُو تُو كهي مُون لِهِنُو آهي سُو ثِينِم

What is to be got by me as regards thee (i. e. from thee), give that to me. Matth. 18, 28.

## Chapter VIII.

### The Participles.

#### §. 80.

#### I. The participle present.

1) The participle present agrees as a regular adjective with the subject of the finite verb (expressed or implied).

Is it used, when an action is to be described as lasting or continuing, for which purpose it may be repeated.

سَچِي شَهَر جُو شِئْدُ كَرِي كُهِنْدَا كُهِنْدَا پَاتِشَاه جِي

كِهْتِينِ مِينِ آيَا

Having made the tour of the whole city they came, wandering, wandering to the lanes of the king. Amulu Mān. p. 140.

مَتِهَن تَبِك تَبِكْرَا چِنكُهِنْدَا آچِن

Upon them (i. e. on their heads) are (large) baskets and (small) baskets; groaning they come. Sh. Um. Mār. VI, 12.

2) The participle present is very frequently used in the Locative Sing., terminating in *ē*, or with the emphatic *ī* or *hī*, in *ēī* and *ēhī*<sup>1)</sup>, to express an action coinciding with what the finite verb declares.

As regards the subject of the present participle, Loc., it is either the same, as that of the finite verb, or it may refer to another noun in the sentence (Genitive, Dative, Accusative etc., usually expressed by a pronominal suffix), or it may not be expressed at all, to be gathered from the context.

When the subject of the present participle Loc. differs from that of the finite verb, it is added in the Formative; the same is the case, if an attribute be joined to the subject (expressed or only understood) of the present participle. But if the Locative of the present participle requires a complement (an object), it is constructed according to the common rules.

ايندي ويندي هي حرف چوندو هو

In coming and going he used to say these words.  
Life of Abd-ul-Lāṭif, p. 47.

بگه مرندي بگهيا کنهن کهان کي نه کهرن

Dying of hunger they ask not from any one alms.  
Sh. Ramak. VII, 7.

دوريندي منجه دونگرين ماڙهون کو مڙتوس

Whilst searching about in the mountains some man met him. Maj. 122.

تان کهيندي شي خباري چرتو تهس چت

Then whilst eating her mind became drunk (and) mad. Maj. 178.

1) Occasionally *ehī* is shortened to *ahī*, as: *سُيندِهي* instead of *سُيندِهيي*.

جَمَائِي جِي جَوءَ ۽ چَهُوڙَڙَنِ ڪَهي ڪَهرَ مَنجِهَ هُونڊِي پُن  
ڪَهرَ مِينِ نَ جَانِجِ

The wife and children of a gambler, (although) being in the house, do not consider as in the house. *Sindhī* Read. B. p. 52.

پَسَنڊِي پَرِ ڪَهي ڏُڪَھَ سَبِهَ ڏُورِ تِهِنِ

In seeing the friend all (their) pains are removed. *Maj.* 818.

مِيؤُ تُونِ مَوْتَاءَ مُونِ رُونڊِي رَاتِ رِهَاءَ

Turn thou back the camel; pass the night, whilst I am weeping. *Sh. Mūm. Rānō* I, *Epil.*

### §. 81.

## II. The participle past.

1) The past participle of neuter verbs agrees with its subject in gender, number and case; the form in 'alu' is used, when the participle passes more into an adjective. The past participle of active and causal verbs (implying always a passive sense) agrees likewise with its subject in gender, number and case, except the construction be rendered impersonal by the use of the postposition ڪَهي (cf. §. 94, 5).

2) The past participle of active (and partly also of neuter) verbs with a passive signification, is used also substantively, cf. §. 62, 2, and may therefore be constructed with a postposition.

چَارِيَنِ جُو چَيُو ڪَري قَاصِي تَهَتُو تَهَارُ

The *Qāzī*, having done the word (= what was said) of the scouts, became a tyrant. *Maj.* 296.

بهگي پُنجَانَاءَ پَدَمَانِي پِرِي تَهتُو

After being broken it became beyond (= more) a thousand billions. Sh. Surāg. IV, 17.

3) The past participle of neuter and active verbs is frequently used in the Locative Singular (cf. §. 80, 2); if the subject of the past participle do not differ from that of the finite verb, it is not expressed, but if it do differ, it is added in the Formative. But the subject of the past participle may also refer to a more distant object, or it may not be expressed at all, in which case the Locative is used absolutely. The impersonal construction of the past participle by means of the post-position کهي is also retained, though the participle be put in the Locative.

The past participle in the Locative is used substantively, but nouns, depending thereupon, are idiomatically only put in the Formative, and not subordinated by the inflected Genitive case-sign چي.

اچي عَزْرَائِيلَ سُنِي جَاگَائِي سَسِي

By Azrāil having come, Sasūi was awakened whilst sleeping, i. e. in the state of being asleep. Sh. Ābirī VIII, 5.

اَلَا اَجِنِ اَوُهَ جَنِ اَتِي مَن سَرَهَوُ تَهِي

O God, may those come, by whose coming (my) heart becomes glad. Sh. Dēsī III, 5.

مُون اَبْتَهِي هِلْمًا بَنَدَرِ چي تَرَن

Whilst I stood upright, they went to the landing-places of the harbour. Sh. Sām. II, 2.

وِيَجَنِ وَيَتَهِي دُوسُ پِيهِي دَرِ آئِيُو

Whilst the physicians were seated (lit. in the state of the physicians being seated), the friend entering came to (my) door. Sh. Jam. Kal. II, 10.

جڙو ۽ ڇهون ڪرن ڪهي گهر مانجه هوندي پڻ

The wife and children of a gambler in the house, do not consider as

Read. B. p. 52.

سڀو ڏور تهين

In seeing the friend Maj. 818.

رڪت وڃاء

Turn thou back I am weeping.

Sh. Surge IV, 17.

پڻ ڇهون ڪرن ڪهي گهر مانجه هوندي پڻ

I THE ANALYTICAL PART.

Conjunctive participles.

1) Conjunctive participles (cf. §. 47) very greatly is used in the conjunction of the different members of a sentence and are therefore very extensively used. They are translated according to the tense of the finite verb.

1) The past conjunctive participles commonly refer to the subject of the finite verb, and in a passive construction, to the agent (Instrumental); but when to the past conjunctive participle of تهنن an attribute is added, it must remain in the Nominative, though the subject (agent) referred to be in the Instrumental.

مٿ مين وڃهي هتهيگا گري سانڌهي رڪه

Having thrown (them) into the jar, having secured (them) take care (of them). Life of Abd-ul-Latif, p. 11.



مَرِي رَهَنْدِين مَجْنَا اَسَاتَجِي اُنَجَ

Thou wilt go to die, Majnō, being dried up by thirst. Maj. 407.

دِيسَان دِيو كَهَنِي كَرِي مُون كَهِي نِئُو اَهْرَمَن

The Dēv Ahriman having taken me from the country carried me off. Ajāib v. 119.

تَدِهِن سَدُّ سُنِي سَرَهِي تَهِي چِت مِين چِيَانْتِين

Then having heard the call, having become glad in (her) heart, she said. Maj. 702.

2) The past conjunctive participles may refer also to the object (Dative, Accusative) in a sentence, and in a passive construction one past conj. participle may refer to the agent (Instrumental) and another to the subject.

تَجَنَ جِي سَارِين تَن رَوِيُو وَهَامِي رَانَتِي

To them, who remember (their) friends, the night passes in weeping. Sh. Jam. Kal. I, 18.

تَرْسِي طَبِيبِن چِيْتَهِي مُونَدَ چَنگَا كِيَا

Having tarried they would possibly have been cured by the physicians having applied plaster. Sh. Jam. Kal. II, 5.

3) In an impersonal (neuter) or passive construction the past conjunctive participles may be used absolutely, without any reference to a subject, which must be gathered from the context.

رَاتِ وَهَانِي رُنَجَ مِين اَجِي مَاكِي تَنهِن

The night was passed (by her) in the desert, having come to that very place. Maj. 745.

اَنَ جِي پاڇهيَ ڪهي ميڙي بي هنده نِنن چنڪو آهي

Having collected the remnant of the grain, it is good (for me) to carry it to another place. Sindhī Read. B. p. 56.

هن ڪهي ۽ سندس جال ۽ ٻارن ڪهي ۽ جيڪي اتهس

تنهن سبه ڪهي وکني قرض پاڙجي

Having sold him and his wife and his children and whatever he has, the debt shall be paid (scil. by you). Matth. 18, 24.

ڪوھ ڪيو ڪهي تن سڄي سنائي ڪالهڙي

What shall be done to them, having made them hear the whole matter? Sh. Jam. Kal. V, 29.

4) The past conj. participles are also now and then used in the sense of the Latin Ablative absolute, when the subject of the finite verb differs from that of the past conj. participle. But constructions of this kind are rather exceptions.

اِنِي پَر ميڙي بليون مري پاڇهي ساري ڪوٽه مڃه به

بليون بچون

After all cats had died in this very manner, two cats in the whole town were left alive. Sindhī Read. Book p. 63.

5) Some past conj. participles are used quite adverbially, as: *وَرَاڻِي*, *وَرِي*; *موٽائي*, *موٽي* 'again' (lit. having returned or caused to return); *وتهي* with the postposition *ڪهان* from (lit. taking from); *جاني ڇهي* intentionally (lit. having known, understood), or *جاني وائي* or *بيني وائي*, and *بيني وائي* being alliterations.

پرين وٺجُ مہ پرڻڏيهڙي موڙي چيسِ ماءُ

Friend, do not go to a foreign country, his mother said again to him. Maj. 83.

هُنَ ڪهڙي ڪهان وڙهي تنهن جي دهئي چنڪي بهلي ٿهي

From that hour her daughter was made whole. Matth. 15, 28.

## Chapter IX.

### The tenses of the verb.

#### §. 83.

#### I. The Present.

1) The Sindhī has two forms for the present tense, one identical with the Potential, to which the inflexional increment تھو, ٿهي etc. is added, the Present indefinite, and the other being compounded with the present participle and the auxiliary verb آڻهيان etc., the Present definite.

The present tense of the passive voice is formed in the same way as that of the active voice, but its use is very restricted, neuter verbs being substituted wherever possible.

There is also a simple and compound Potential, as well of the active as of the passive voice, to express the idea of the present tense (cf. §. 90).

2) The first form of the Present tense, the Present indefinite, expresses our common Present, i. e. an action begun and still continuing in the present.

The increment تھو may optionally follow or precede

the verb<sup>1)</sup>, but when the verb commences a sentence, it is put after it (poëtry excepted). In poëtry تَهْوَ is often separated from the verb by some other words, either preceding or following it.

When the negative adverb نَدَ, 'not', accedes to the verb, نَدَ immediately precedes تَهْوَ, and both the verb<sup>2)</sup>; but in an interrogative sentence, or when a particular stress be laid on the verb, they may as well follow it.

In poëtry تَهْوَ is very frequently omitted and the Present indefinite then coincides with the Potential, so that only the context can decide, whether the Present indefinite or Potential is intended. In prose also تَهْوَ is dropped, when the interrogative pronoun چَهَا what? and the adverb جَان when, precede the verb.

Instead of the increment تَهْوَ the past participle پِتُونُ (from پَرُونُ to fall) is also used, but with this difference, that a more enduring action is thereby implied.

سَارِئُو سَانِبِهَتَرِنِ كَهِي تَهِي تَهِي سَتُونِ تِئِي سَهَسَسَ

Remembering (her) guardians she gives a thousand blows. Story of the cat and mice v. 11.

تَهْوَ حُكْمَ هَلَائِي پَانِهِنِ جَا مَالِكُ مُلْكِ دَهْنِي

The king, the Lord of the kingdom, executes his own orders. Ajāib v. 5.

بُنْدَهَنَدَا نَدَ تَهَا بُنْدَهَنِ \* سَسُجَهَنِ بِه نَدَ تَهَا

Hearing they do not hear nor do they understand. Matth. 13, 13.

1) When an interrogative pronoun or adverb, as چَهَا, چَهْوَ etc., occurs in a sentence, it generally attracts تَهْوَ.

2) But when in a sentence نَدَ — نَدَ neither — nor, occurs, the adverb نَدَ is put before that noun, on which the stress is laid.

تَنِ وَنُهَيْنِ وَيَزْهِيَجِنِ كَهِي رُتَانِ رَانُوْثِيْنَه

For those rich inhabitants of the jungle I weep nights and days. Sh. Um. Mār. II, 11.

جَانِ دِسَنِ تَهْ هِكِرِي وَثِي كَارِي بَلَا وَيْتَهِي آهِي

When they see, one big black snake is seated (there). Life of Abd-ul-Latīf, p. 16.

3) When occurrences are related, as the narrator or person, he speaks of, saw them, the Present is frequently used, in order to transfer the hearer to the scene of action. The same is the case, when the thoughts are given, which somebody had at a time.

جَدِهِنِ مُغَلَنِ شَاهِ صَاِحَبِ كَهِي دِتهُو تَهْ كَهَرِ مَنَجِهْ وَيْتَهُو آهِي

When the Mughals saw the Shāh Sāhib, that he is (= was) sitting in the house. Life of Abd-ul-Latīf, p. 15.

چَهَا دِسِي جُو بَارِ بَجَا جُوْنِسِ پَنَنِ مَنَكَنَ مِينِ رَاتِ

دِيْنَهْ پِهَرَنِ تَهَا

What does he see? that his children (and) his wife go night and day about in begging. Sindhī Read. Book, p. 62.

اُنَهِي مَآيِ مَكَانِ شَاهِ صَاِحَبِ جُو جُوْرِي وَيْتَهَا چَهُو تَهْ

شَاهِ صَاِحَبِ هِيْتِ آهِي

Having there built a shrine of the Shāh Sāhib in that very place they sat down: 'because the Shāh Sāhib is here'. Life of Abd-ul-Latīf, p. 26.

4) The Present is also now and then used for the Future, to signify thereby, that the action will be done forthwith.

تُون هَانِي آرَامُ كَرِ آسِين تَهَا ڈِسُون

Take thou now rest; we see (i. e. shall see). Amulu Mān. p. 149.

5) The second form of the Present, the Present definite, denotes a lasting or habitual action. The auxiliary is occasionally dropped, especially in sentences of general import.

چيڪو تَنهِن چي مَرِيَمِي سَارو هَلَندو سَو مُنهن جو بَهَاء

• بَهِين • مَاءِ آهِي

Whoever is walking according to his will, that is my brother and sister and mother. Matth. 12, 40.

مَا زَهْرُونِ ڈِيِي مِيهِنَا مُون كِهِي كَنَدَا كُوهُ

Why are the people giving me reproaches? Sh. Masd. V, 14.

#### §. 84.

### II. The Imperfect.

The Imperfect denotes a past action, which is incomplete in reference to some other past action. It implies therefore duration, habit or frequent occurrence.

چيڪڏهن شَاهُ صَاحِبُ اُنهي گُوته ڏي ويندو هو تَه

مُغَل سَانَسِ وَرَهَنَدَا هَا

Whenever the Shāh Sāhib was going to that very village, the Mughals were quarrelling with him. Life of Abd-ul-Latīf p. 15.

## §. 85.

## III. The Aorist.

## I. The simple Aorist.

The Aorist implies indefinitely, that an action took place in past time. It is therefore commonly used in narrations, where past events are reported irrespectively of their duration. We may therefore translate the Sindhī Aorist either by the Imperfect or Perfect.

The Aorist of neuter verbs has an active meaning; some neuter verbs though (implying a passive sense) may also be constructed with the agent in the Instrumental.

Active verbs are constructed passively in the Aorist (Perfect and Pluperfect), the agent (subject) being put in the Instrumental and the past participle agreeing with the subject (properly the object) in gender, number and case (cf. §. 92, 2), or being constructed impersonally by the use of the postposition *کھی* (cf. §. 94, 5). It is understood, that the Aorist (Perfect and Pluperfect) of the passive voice is also used personally, agreeing with its subject (expressed or implied in the inflexional terminations) in gender and number.

آنئون سٽي هوء هليا گاهيانئون کنواٽ

I was asleep, those went off, they drove away the young camels. Sh. Hus. VI, Epil.

مارٽون آنئون چيگسِ ريسِ وسري

Perhaps I have been forgotten by the dear Mārūs. Sh. Um. Mār. V, 13.

پاٽ پهرنٽي رات جو گرهه پاسي مگايو

The bard sang the first night at the side of the castle. Sh. Sōr. II, 1.

رُجِنِ رَاتِ رَهِي دُونِكَرَ جَنُهِيَن دُورِيَا

Who, having remained the night in the deserts, looked out for the mountains. Sh. Khähōrī I, 3.

هُومَ جِي كَايِ كَكُورِيَا تَن لَهِي نَ لَالِي

Those, who were made tawny by the Kāk (river), the redness does not leave. Sh. Mūm. Rānō II, 4.

## 2) The compound or habitual Aorist.

The compound Aōrist with the indeclinable increment تهي denotes in the first instance, that an action was done repeatedly in past time or for any length of time; it is therefore chiefly used, when an occupation, habit or manner is to be described. In the second instance it implies, that an action had been commenced in past time and was still going on at the time mentioned, and in this respect it nearly coincides with the Imperfect, with the only difference, that generally a simple Aorist corresponds to it.

The increment تهي is usually put before the verb, but it may also follow it; it may be also separated from the verb by some intervening words, in the same way as تھو. Instead of تهي, پيئي (the Locative of پئو with emphatic ī, instead of پيئي piēi), is also used, which more strictly points out commencement and continuation.

جِي رَاتِ تهي پييسِ تِي سُنهي تهي رَهئو

Where the night used to befall him, there he used to sleep. Life of Abd-ul-Latīf, p. 21.

كَارَن تَوَتِ پَنُهِن جِي تهي لَكهين دِنَانِشِن لَاه

On account of her food she used to make lakhs of jumps. Story of the cat and mice v. 13.



ڪَڪِرا ڪَربَلا جا مادَڙ تهي ميڙياس  
پهڻن تان رت پهڙا على تهي اڪهڻهاس

The pebbles of Karbalā his mother was gathering, ʾAlī was wiping him away from the wounds the drops of blood. Sh. Kēd. V, 2.

تَنبُورَ حُجِرَن مِين پَانُهين پَانَ مُرَادَا پِي وِگام مَنجَهائَن  
هي تَنوَارَ پِي آئي

The drums in the cells went on sounding by themselves as they pleased, and from them this tune was coming. Life of Abd-ul-Latīf, p. 36.

جَدِهين شاهه جمال پنهن جي گوڙهه ڏي تهي وٽو ته  
پي ڏينهه شاهه صاحب وصال ڪيو. پوءِ جَدِهين شاهه جمال  
شاهه صاحب جي لڏائي جي گالهه ٻڌهي تڏهين موٽي  
پڙهتي تهي آيو

When Shāh Jamāl was (as yet) going to his village, the Shāh Sāhib died on the second day. Then when Shāh Jamāl heard the message of the removal of the Shāh Sāhib, he was coming again behind (the messenger). Ibid. p. 6.

### §. 86.

#### IV. The Perfect.

1) The Perfect denotes an action, that is completed and finished in the past, so that it extends to the Present.

نہ کي تهي چان نہ کي مئي آنيان

I do not live at all, nor am I at all dead. Sh. Hus. IX, 16.

اُتَهَ مَ اُوڙِي اِنِ اِنُونِ ڏاڪهنِ ڏدهي اَنِهيان

Do not bring near the camels, I have been tormented by the camels. Sh. Dēsī I, 14.

2) The Perfect is occasionally used to represent an action as done already, whereas it is intended or expected, that it will be done forthwith.

پَري ڏتھو تہ هائي هلاڪ تھڻو آهي

The fairy saw, that he is (has been) now done for. Amulu Mān. p. 151.

### §. 87.

#### IV. The Pluperfect.

1) The Pluperfect denotes remote past action, which has taken place previous to some other past event mentioned or understood. But in this connexion its use is not strict (as in Latin), the Aorist commonly being employed, where we would expect a Pluperfect.

ڪنھين شھر ۾ ڀڻو هو ڪڪھن جو ڪال  
اُهي ماڙھون ڪاهي مال ڪنھن اوسر سان اُتھي ويا

In some town there had fallen in a dearth of grass; Those people drove off their cattle and went away at (with) some opportunity. Story of the cat and mice, v. 5. 6.

اهو ويندھو جي پري چئو هو تڏي بانھي جي ڪھڙي

۾ ڍھانئين

As the fairy had told, so she threw that very nose-ring into the jar of the slave-girl. Amulu Mān. p. 150.

اَرَانِ كَا ڏٽهي ڏوٽهيا هونن رت هئي

Had you seen (when you were there) some one at the side of (her) sweetheart, o *Dōthīs*? Sh. Hus. VI, Epil. 2.

2) The Pluperfect is frequently used in *Sindhī*, where we would use an Imperfect or Perfect. When an action is represented, from the point of the speaker, as completely past some time hence, so that its results were already clear at the time mentioned, or when it is implied, that since an action has taken place, something else has happened, that could be said about it, the Pluperfect is used and not the Aorist nor the Perfect. The *Sindhī* idiom is much more accurate in discerning the different shades of meaning, than the English, and the correct use of this tense requires therefore a careful attention.

هڪڙي ڏينهن شاهه جمال شاهه صاحب رت ويٺو ۽ ٻيا پڻ  
 ڪهنن فقيرن ويٺا هئا

One day *Shāh Jamāl* sat with the *Shāh Sāhib*, and also many other *faqīrs* were sitting (i. e. had seated themselves before). *Life of Abd-ul-Latīf*, p. 5.

مخدوم صاحب ڪهي سده پيئي ته ميان نور محمد شاهه  
 صاحب جي ڌرسن ڪرن لاءِ وٺو هو.

*Maḡdūm Sāhib* received the intelligence, that *Miā Nūr Muhammad* had gone (but was no longer there) to have an interview with the *Shāh Sāhib*. *Life of Abd-ul-Latīf*, p. 29.

## §. 88.

## V. The Future and Future Past.

1) The Sindhī has two forms for the Future, the simple or indefinite Future and the Future definite.

The first form corresponds to our common Future and denotes a future action in general, the latter form implies, that the future action will last or endure for some time.

اُتھ چارينديس ان جا ميان جهلي مهار

I shall graze their camels, having seized the bridle of the camels. Sh. Hus. IX, Epil.

انهي محل سفيدي ديور ورت سو پريون فچنديون هونديون

At that very time an hundred fairies will be dancing near the Dēv Sufed. Amulu Mān. p. 144.

2) The simple or indefinite Future is used also to denote possibility, inclination or doubt.

پاتشاه تو کهي انون هيکري کاله کندس

O king, I will speak one word to thee. Amulu Mān. p. 143.

اي چهوکر کو کهتو اسان کهي ديندين

O boy, wilt thou give us a ram? Life of Abd-ul-Latif, p. 17.

3) The Future indefinite is also used for the Imperative, when an order is not strictly given, but when it is expected, that it will be done spontaneously; it may therefore alternate with the Imperative.

پنهن جي ماء پي کهي انر ڏي • پنهن جي پاريسي

کهي پان جهڙو کهرندين

Honour thy father and thy mother, and love thy neighbour as thyself. Matth. 19, 19. .

4) The past Future is seldom to be met with in the sense of a strict past future action, which should have taken place, before another action will be possible, but it generally implies uncertainty, doubt or possibility in reference to a past action, as: هو آيو هوندو, he may have come. Instead of the past Future the Aorist is commonly used in Sindhī, especially in conditional sentences; see §. 98, 6.

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## Chapter X.

### The Moods.

#### §. 89.

##### I. The Indicative.

The Indicative represents an action or thought as real, and is therefore used, not only when matters of fact are related, but also when suppositions (in conditional sentences) are considered as really taking place (cf. §. 98*b*, 3). The Sindhī uses consequently the Indicative in such sentences, in which the speaker makes a subjective assertion, which he considers as true and real, whereas in the English idiom the Subjunctive would be used in such cases.

انهي ڪهان ڏيڻاھ جي سير مين ٻڙجن سو چنڪو آتھس

It would be better for him, that he were drowned in the depth of the sea. Matth. 18, 6.

## §. 90.

## II. The Potential.

The Potential is, as stated already, the old Present and expresses therefore only present time; but by means of the present and past participle and the Potential of the auxiliary verb هُونُ, a Potential of the Present definite and Perfect may be formed; these compound forms however are of very rare occurrence.

1) The Potential, in its widest sense, denotes indefiniteness, possibility, uncertainty or doubt.

پوءِ بهانڀيان تهو آئون تو سان گڏ ماني ڪهان

Then, think I, I eat together with thee bread. Amulu Mān. p. 146.

جيڏيُون ڪينِي ڪريان مون ان سين

Companions, how shall I act with (= towards) them? Sh. Ābirī VIII, Epil.

مون ڪهي هي ڪاهي نه ڪڏهين

Wilt thou not pull me out this wood? Amulu Mān. p. 148.

سَرا ڏننوارن جي هته ڏنائس جيسين هي منهن جو

لهنو سبه پيچائي نه ڏئي

He delivered him into the hand of the tormentors, as long as he shall not repay all, what is due unto me. Matth. 18, 34.

2) The Potential serves also to express a usual or habitual action.

پاني پڙ پت ڪري سبه سگائي سر

Drinking the water it makes (it, i. e. the river)

bare ground, it dries up the whole world. Nānga jō Quissō, v. 40.

پاڇهائي ڌ پاڙيان سرڙيون سڙي سان

A kingdom I do not compare with (my) needle, o companions! Sh. Um. Mār. VI, 18.

مون سين هلي سا جا جيئي متهوئي ڌ ڪري

That one shall go with me, who does not make (= consider) her life sweet. Sh. Ābiri VI, 2.

3) The Potential is frequently used in the sense of an Optative or polite Imperative, especially for the I. and III. person Singular and Plural.

ميان محبتين ڪهي هادي هوت ملن

O friend, may the lovers obtain (their) sweethearts as guides! Maj. 817.

هئي مبارڪ مڙني ڪهي حاصل ڪم تهو سا حاج

May there be blessing to all! that our business (and) affair has succeeded. Story of the cat and mice v. 52.

آا اوڙهي آئين جي نياپا نين

O God, mayst thou bring camelmen, who take off messages of love. Sh. Um. Mār. II, 9.

سيڪها آين سڪه مين اها خبر چار

Quickly, with speed, they shall bring this information and intelligence. Story of the cat and mice v. 38.

4) The Potential is used with the Interjections مان, شال would that, with the conjunctions مَ), not (prohi-

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1) With ڌ the Potential may also be used, if the injunction be more strict.

bitive), مَتَانِ, مَعْجَهِنِ, جِمَ may it not be, that, lest; تَ that, جو, جَانِ, جِدِي, that, so that, in order that; تَوْرِي although; جِي, جِيكَدِهِنِ, جِيكَرَ, جِي if (cf. §. 98 b, 1); and with the adverbs هُونَدَ, possibly, چَكِيسِ, perhaps etc., if the sentence be indefinite.

وِيچَ مَهَ بِيکِي ڏِي آلا چَنگِي مَهَ تَهَنَانِ

O physican, do not give a powder! o God, may I not become well! Sh. Jam. Kal. II, 13.

مَوْتِي مَنگَنَهَارَ شَالَ نَهَ اَچِينِ کَدِهِينِ

Would to God, that thou, o beggar, wouldst not come any more. Sh. Sōr. II, 9.

کَاتِ تَهَ پَرِينِ قَبُولَ مِينِ مَعْجَهِنِ پَرِيئِي کَهَتِ

Cut off, that thou mayst be approved, lest loss befall thee. Sh. Kal. II, 17.

اِيئِينِ اَتَهَ اَتَهَاءَ جِينِي هُونَدِي رَاتِ هِتِ مِرَانِ

Thus, o camel, lift up (thy pace), that I may meet there (the friend) in the coming night. Sh. Khamb. II, 15.

اِهَرُو کُو چَهَالِ ڏِئُو جو وَنْجِي اُنْهِي وَگِي تِي پَتُو

Make some such jump, that ye fall upon that garment. Amulu Mān. p. 150.

ڏِيئِي جَانِ جَبَارَ کَهِي هُنَدَ تَهِيئِينِ پَرِيَانِ پَارَ

Having given (thy) soul to the omnipotent, thou mayst possibly be put into the track of (thy) friend. Sh. Surāg. III, Epil.



## §. 91.

## III. The Imperative.

1) The Imperative is restricted to the II. person Singular and Plural; for the other persons the Potential must be used.

The Imperative has two forms, the Imperative strictly speaking and the Precative (cf. §. 44). The Imperative expresses a command, whereas the Precative implies an exhortation, request or haste.

When a negation accedes to the Imperative, **ذ** is used to express a strict negation, whereas **م** is used in a prohibitive sense. With the Precative **م** is commonly joined, but **ذ** may also be employed, if the injunction be more strict.

شِبْهَيْنِ چَيُو تُونُ اَلْكَوْ ذَهْ كَرِ

The lions said: be thou not anxious. Amulu Mān. p. 151.

سُومَرَا سَاهِي تَنْهِنِ سَتِي وَجْهَهْ مَهْ سَنْكَهْرُونِ

O Sūmarō, do not throw and tighten chains upon the chaste one! Sh. Um. Mār. III, 9.

آءِ اَوْرَاهُونِ سُبْرِينِ ذُكْهَيِ ذِيچِ مَهْ ذَاكْهْ

Come near, good friend, do not apply a funeral pyre to the afflicted one! Sh. Ābirī X, 5.

چِيکِي پَاکِ آهِي سُو کْتَنِ کْهِي ذَهْ ذِجُو

What is pure do not give to the dogs. Matth. 7, 6.

2) When two Imperatives are joined together by the conjunction **تَـ** or **تَانَ**, the first Imperative is hypothetical.

سِكْهَا مَوْتُو سِبْرِيْنَ وَنَجُو تَانَ وَرِجَاهُ

Return quickly, o dear friend, if you mean to go, then return. Maj. 439.

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## II. THE SYNTHETICAL PART.

### CONSTRUCTION OF THE SENTENCE AND CON- JUNCTION OF SENTENCES.

#### SECTION III.

#### THE SIMPLE SENTENCE.

#### Chapter XI.

#### Subject and Predicate.

#### §. 61.

In every sentence there must be a subject and a predicate; subject is called that person or thing, of which something is said and predicate that which is said about it.

1) The subject may be expressed either by a substantive or adjective or pronoun or numeral. It is not expressed, if it be a personal pronoun and its predicate a verb, except a stress be laid upon it, as: **تھو** **ڈسان** I see, but **آئون تھو** **ڈسان** I see (not you). The subject must always be in the Nominative.

2) The Predicate may be expressed either by a verb, or adjective (participle), or substantive, or numeral with the auxiliary verbs **هون** to be and **تھن** to become, to be.

The predicate may be joined to the subject in a threefold manner:

a) by way of assersion, as: **ڙي تھي** **ڙي** the girl weeps.

b) by way of interrogation, as: **ڪيڙو آيو** who is come?

c) by way of command (or desire), as: **وڃو** go (thou).

3) The subject and predicate, if they be substantives or pronouns, may be nearer defined by an attribute. The attribute is commonly an adjective, but it may also be a substantive in the Genitive (with or without an adjective, pronoun etc.), on which another noun in the Genitive may depend again, as:

a great man came **وڏو ماڙهون آيو**

or: this is a great man **هي وڏو ماڙهون آهي**

the Lord of the kingdom died **ملڪ جو دهني مري وئو**

**ملڪ جي دهني جو پٽر مري وئو**

the son of the Lord of the kingdom died.

**مغرب ملڪ جا ويندا سبه مري**

All the people of the kingdom (of) Maghrib will go to die. Nānga jō Qissō, v. 51.

4) The subject and predicate, if they be proper names, substantives or pronouns, may also be nearer defined by a noun in apposition, as:

**چين ولايت ڏور آهي** the country (of) China is far off;

**هي شهر ڪراچي آهي** this is the city (of) Karācī.

Chapter XII.

Concord of the subject and predicate.

§. 93.

1) If the predicate be a verb, it must agree with its subject in person, gender and number. This rule is strictly adhered to in Sindhī, even in such cases, where the subject in the Singular implies plurality, cf. §. 63, 1. 2. A subject in the Singular however may be constructed with the Plural of the predicate, when spoken of politely or honorifically, cf. §. 63, 3.

ماء پئي جو چوَن آئون نہ تهي مَوَڙَيَان

I do not reject the word of mother and father. Amul. Mān. p. 142.

اَبَا پُچَهِن پَرَ تَه كِنهي مُحَمَّدُ كَارَني

Standing the strangers ask: where is Muhammad, the intercessor? Nānga jō Qissō, p. 15.

2) If the predicate be an adjective, participle, pronoun or substantive, from which a feminine may be derived (cf. §. 14), it must agree with its subject in gender, number and case. (In the same way every attribute must agree with its substantive in gender, number and case, whenever possible.)

تُنهن جي کيرهي مَرُمي آهي

What is thy pleasure? Amulu Mān. p. 140.

مَتَهون هِڪَڙي بَانهي لَتهي

From above descended a slave-girl. Ibid. p. 140.

سَبهني صَڪَابِنِ سي ڏُتَها جَڏا اُوه جُوان

By all the companions they were seen, those maimed young men. Nānga jō Qissō, v. 17.

كَأَنَّ بِلِي بَارِن سَانْدَهِي هُيِي كَنَهِن رَنكَ وَثِي سِين رَسَ

Some cat was tending her young ones with some great love (and) pleasure. Story of the cat and mice v. 8.

### Chapter XIII.

**Enlargement of the sentence by a near and remote object.**

#### §. 94.

1) The verb, which refers to the subject as its predicate, has a double form; it is either of the active voice, if the subject be active, or of the passive voice, if the subject be passive.

The active voice of a verb has a treble signification; it is either neuter (intransitive), or active (transitive), or causal. The verb is called neuter, if the action be restricted to the subject, as: هُو تَهْوُ وَنَجِي he goes; active, if the verb necessarily requires a (near) object or Accusative, as: هُن كَهِي تَهْوُ جَهَلِي he seizes him; and causal, if it requires one or two Accusatives.

2) Neuter verbs commonly subordinate only a remote object or Dative, as: مُون كَهِي ذَ تَهْوُ وَنِي it does not please me; but some neuter verbs may also subordinate a near object (Accus.), as:

رَمِي هَلِيئُو سَا رَاهَ

He went that way. Ajāib v. 44.

3) Active verbs subordinate a near object (Accus.), and, as the case may be, a remote one (Dative), as: اُن كَهِي مَانِي ثِي give him bread. Active verbs may

also subordinate a double Accusative, one implying the near object and the other its attribute. In this case the first object is generally defined by the postposition **کھی** by means of which the construction is rendered impersonal and the concord between the object and its attribute dissolved, so that the attribute remains in the uninflected form of the Singular, though the object, to which it refers, may be a Plural. But both may also remain in the uninflected state (Singular or Plural). Some verbs govern a double Accusative, one of a person, and one of a thing, as **پُچھَنُ** to ask somebody a thing, though it may also be constructed with the postposition **کہان**, to ask from a person, or with **کھی**.

کوزھینِ کھی سٹھو کجُو

Make the lepers clean. Matth. 10, 3.

جانسین تھی جئان گاندھ دَ کندیسِ کو بٹو

As long, as I live, I shall not make any other (my) husband. Sh. Um. Mar. VII, 6.

رکھیجِ روزا رَمَضانَ جا زَرِ زَکاتونِ ڈیجِ

Keep the fasts of Ramazān, give (thy) wealth as alms. Golden Alphabet 4, 7.

4) Causals, derived from neuter verbs, subordinate a near, and as the case may be, a remote object (§. 69, 6); and causals, derived from active verbs, may subordinate two near objects (a double Accusative), the first generally being defined by the postposition **کھی**, and the second remaining in the uninflected state (§. 69, 5).

وٹی وَاٹاژنِ کھی تونِ پیاری پرکھُ

Having made drink the travellers a bowl try (it). Sh. Jam. Kal. IV, 7.

5) Regular passive verbs can only be derived from active or causal verbs; for the passive form, which neuter verbs occasionally assume, does not essentially alter their signification.

In a passive sentence the near object (Accus.) is made the subject, and the subject of the active sentence is turned into the Instrumental<sup>1</sup>), the remote object (Dative) keeping its place, as usual. But with the passive Present, Imperfect and Future the Instrumental is not used, the agent being expressed by means of the postposition **کہاں**, if it cannot be possibly avoided.

Of the passive voice only the past tenses (past participle passive) are in common use, the other tenses being expressed, wherever possible, by a neuter verb.

The past participle (passive) agrees either with its subject in gender, number and case (§. 93, 2), or the construction may be rendered impersonal, the past participle containing at the same time subject and predicate, in which case the (proper) subject of the passive sentence must be subordinated as a remote object by means of the postposition **کہی**, 'as regards', 'in reference to'.

This impersonal construction must always take place in the passive, when an active verb governs a double Accusative, one implying the near object and the other its attribute. The near object must in this case be subordinated by the postposition **کہی**, whereas the other object, as the predicate, remains in the uninflected form of the Singular, referring to the (neuter) past participle.

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1) In a longer sentence, when the agent is separated by a series of words from the verb, the agent is frequently repeated for the sake of perspicuity, by adding a pronominal suffix, corresponding to the agent, to the verb.



But when a causal verb governs two near objects, the first (implying a person) must be subordinated as remote object by the postposition کهي, whereas the second is made the subject, with which the past participle agrees in gender and number.

تِنِي مَازَهُو جُو پُتْرُ بَ هِنِنِ كِهَانِ دُكِهَوْتَبُو

Thus also the son of man shall be afflicted by them.  
Matth. 17, 12.

مَوْتُ قَبُولِئُو اُنِ دِتِهَو جَنِ دُكِهِي كِهِي

Death was agreed to by those, who saw the afflicted one (lit. by whom it was seen as regards the afflicted one). Sh. Maṣḥ. VII, 16.

كِهِي سَبَبَ سَقِيمِ كِنُو اَرَهَانِ كِهِي اَزَارَ

By what reason (and) disorder have you been made ill? (lit. by what reason and disorder has it been made ill as regards you.) Nānga jō Quissō, v. 24.

پَايشَاهَ اَچِي صَيْفَلِ وَزِيرِ كِهِي اِهَا سَچِي مَالِهَ بُنْدَهَائِي

The king, having come, related this whole matter to the Vazir Saifal. Amulu Mān. p. 142.

## Chapter XIV.

**Enlargement of the sentence by a nearer definition of the verb as predicate.**

### §. 95.

The simple sentence may be enlarged to a considerable extent by a nearer definition of the verb as predicate.

1) The verb may be nearer defined by one or more cases, on which again another case may depend, viz.: the Instrumental (agent etc.), the Accusative (of time etc.), the Ablative and the Locative, and by nouns with postpositions generally.

ڪنھين ٿاڻي مَنجھ ڪو ماڙھون ڏريآھ جي ڪپ تي پَنھن  
جي بھاک سان ريتھو ھو

At some time one man sat on the bank of the river with his wealth (of buffaloes). Sindhī Reading Book p. 59.

اھو پَنھن جي وڏي بھاء ڪھان ھڪڙي ورھ ڪھان پوء  
ختھاب مين وڃن لکو

That one began to go to school one year later than (from) his elder brother. Ibid. p. 50.

2) The verb may be nearer defined by adverbs generally, especially by adverbs of time, place and manner, and by postpositions with pronouns.

مون ڪھي ھائي گا مصلت ڏي

Give me now some advise. Amulu Mān. p. 147.

اينئي اوڙٿائون پان مين چوڪھا مهينا چار

Thus they talked amongst each other four goodly months. Maj. 235.

سو به مون وٽ آهي

This also is with me. Amulu Mān. p. 147.

Chapter XV.

Omission of the verb as predicate.

§. 96.

1) The auxiliary verb *آنهيان* etc., forming the predicate with or without an adjective etc., is occasionally omitted, especially in poetry and in short proverbial sentences.

جَا تَنْهَن جِي مَن مِين سَا مُون مَگَالِ سَنَاه

Let me hear that matter, which (is) in thy heart.  
Maj. 45.

اُونهَوُ كَهُوهُ اُتِهِين تَنْهِن جُو لَبِهِي نَ تَرُ

There (is) a deep well there; no bottom of that is found. *Nānga jō Qissō*, v. 38.

کِيڊِي پِلُو کَاتِهِي کِيڊِي پِلُو کَاتِهِي

Where (is) the cowardly cat? where (is) the cowardly cat? *Sindhī Read. B.* p. 62.

2) In sentences, which contain an imprecation or curse, the verb as predicate is generally omitted. In such like sentences the Potential of *پُون*, to fall, should be supplied, which occasionally is met with.

کَهُه اَتَنُ بَنِ چِيڊِيُون ڏِيَرَانِيُون ڏُتَارِ

May the courtyard (fall) into the well, the companions into the forest, the sisters-in-law into disease! *Sh. Suh. IX, Epil. 1.*

کَهُه سِي جِنَن ڏِينَهَرَا جِي پَرِيَانِي دَهَارَ

(May fall) into the well those days of life, which are apart from the friend! *Sh. Dēsī VII, Epil.*

## SECTION IV.

## THE COMPOUND SENTENCE.

Two or more sentences may be so joined together, that a compound sentence arises. This is done either by way of coordination or subordination.

## Chapter XVI.

## I. Coordination of sentences.

## §. 97.

1) Two or more sentences may be so joined, that each one remains independant of the other. This is done without or by the copulative, adversative, disjunctive and conclusive particles (cf. §. 59) and by the negative adverb **ذَ — نَ** neither — nor.

سَاجِنُ مِيژِيسِ سُوْرَ سُوْكَهَ ذَ مِيژِيسِ سِيْرِيْنِ

The lover was joined to her by pain, the sweetheart was not joined to her by pleasure (= by dint of). Sh. Ābirī VII, 13.

كَهُوْرَا كَهَنِي هِيْتِهَ بَنْدَهَوَ ءَ اِهِيْنِ چَهِي هَلُو

Fasten the horses below and go ye up. Amulu Mān. p. 149.

يَا لَنْكَهَائِيْنِ لَطِيْفِ چِي يَا دَهْرَانِ كَنِ دَانَهَ

Either they bring them across, says Latif, or they make a cry from that very spot. Sh. Suh. VIII, 2.

سُدِهَ اَتَهْمَ پَرِ شَاهَهَ صَاحِبِ مَگَالِهَ كَرِنَ كَهَانَ جَهَلِئُوْ اَهِي

I know it, but the Shāh Sāhib has forbidden (me) to tell it. Life of Abd-ul-Latif, p. 44.

2) Sentences are also coordinated by joining together a disjunctive question. In the first member the interrogation is generally not expressed by a particle, but only by the voice of the speaker; in the second (or third) the interrogation is pointed out by the particle کي kī or ڪِ ke.

سَوُ نُونِي اَنهين ڪِ بِي جِي وَاٽَ ٿِسُونِ

Is it thou or shall we look to the way of another?  
Matth. 11, 3.

### Chapter XVII.

Contraction of coordinate sentences into one;  
concord of two and more subjects and  
predicates.

#### §. 98.

1) When two or more sentences have either the same subject or the same predicate or the same object or any other common member of speech, they are contracted into one sentence, with or without a conjunctive particle.

سَانِيَن سَلَامَتَ سَپَرِين مَوٽِي فُحْبَ مِلَنِ

O Lord, may (our) dear friends (and) lovers meet (us) again! Nānga jō Qissō v. 81.

جِنَ نَهَ بَهُوتَ پَرِي اَنهِيَانِ اَنُونِ اِنْسَانِ

I am not a jinn, demon, fairy, I am a man.  
Maj. 639.

ڪِيَرَهُو تَهَ وَٺَوُ بَلِ ڪِ وِيڏِي

Which then is greater, the sacrifice or the altar?  
Matth. 23, 19.

پَرَ كُوشِ اِهَا كُفْتَارَ پِيٲِي حَسَنَ مِيَرِ حُسَيْنِ جِي

But this discourse fell into the ear of Mīr Hasan (and) Husain. Nānga jō Quissō v. 75.

2) When there are two or more subjects in a sentence, denoting animate beings, the verb or adjective (with the auxiliary verbs هُونُ and تِهِنُنُ) as predicate is put in the Plural; if the subjects have the same gender, the predicate agrees with them, being put in the Plural, but if they be of various gender, the masculine has the precedence.

When two or more subjects imply things (or ideas), the predicate is either put in the Singular, agreeing commonly with the last subject, or in the Plural. If they be of various gender, the Plural of the masculine or feminine is employed, according as one or the other subject is considered more important.

The same rule holds good, when an attribute (adjective etc.) is referring to nouns of different gender.

نُرُ ء مَادِي سِرَجًا اَنهَسِ

A male and female was created by him. Sindhi Read. Book, p. 15.

مَامُ ء بَهَائِرُ بَاهَرِ بِيٲَهَا اَنهِنِ

Thy mother and thy brothers stand outside. Matth. 12, 47.

هِنَ دَهَنَدَهَ مِيِنِ پَانِي ء سَجِي تِهِنِدِي

In this pond there will be water and fish. Life of Abd-ul-Latīf, p. 27.

پَرَ لَاتِقِ لَشَكَرَ كَهِي نَدَ تَهْوِ وَيَرِ تَهِي وَيَسَاهُ

But for an able army there is no delay (nor) pause. Nānga jō Quissō, v. 154.

هَنْدَهَ حَوِيلِيُونِ حُجْرًا ذُورَانَ جَانَ دِثْتَهَامِ

When I saw from afar the places, houses, cells.  
Ajāib, v. 72.

وَجُرْنَ وَيَسَ وَسَنَ جَا كَيْتَا سَرَ سَاوَلِ تَهْنَا سَاوَا رِي

By the lightnings dresses of rain (i. e. clouds) have been made; reeds and herbs have become green; oh!  
Sh. Sār. IV, Epil.

اَكْهُونِ مِنْهُ مِهَارَ ثِي جَنِ رَكْهِيُونِ جَوَزِي

By whom eyes (and) face have been turned towards the buffalo-keeper. Sh. Suh. V, 9.

پُوكْهُونِ كُذِرْكَاهَ عَالَمَ جَا أَنْ أَبَ تِي

The farms and ferries of the world (people) are upon that water. Nānga jō Qissō, v. 36.

3) When two or more subjects of different persons occur in a sentence, the first person precedes the second (or third), and the second the third, the verb being put in the Plural.

أَسِينِ ۛ فَرِيْسِي كَهْنَا رُوْزَا تَهَا رَكْهُونِ

We and the Pharisees keep many fasts. Matth. 9, 14.

## Chapter XVIII.

### II. Subordination of sentences.

#### §. 99.

Two or more sentences may be so joined together, that one is not independent of the other, but is only making up for the deficiency of the other. A sentence thus depending on another, is called a subordinate

sentence, and the other, that is completed thereby, is called the main sentence.

A subordinate sentence may have another sentence coordinated either with or without conjunctive particles; or it may again subordinate another sentence.

A subordinate sentence may be linked to the main sentence either by subjunctive particles, or by relative pronouns and adverbs or by interrogative pronouns and adverbs.

### 1) Subordination of a sentence by subjunctive particles.

#### §. 100.

Particles, by which a sentence is subordinated to the main sentence are the concessive, the consecutive, the causal, the final and the conditional, cf. §. 59.

a) With the three first particles the Indicative is used, if the assertion be positive, and the Potential, if the assertion be more vague or uncertain; with final particles the Potential is always used.

تَوَزِّي كَسَنِ كَاتِ تَهْ بَهْ سَاگِي سَلَنِ كِي ذَهْ كِي

Though they be killed by the knife, they do not at all divulge any thing. Sh. Kal. II, 8.

بَاتَاڙَ جُو مَتَهو اِيَتَرُو بَهونِي تِي هَنِيَانِيئِن تَهْ سَنَدَسِ

مِنْجُ مَنجَهِيئُو

It threw the head of dejection so much on the ground, that its brain was confused. Sindhi Reading Book p. 58.

اَللّٰهُ اُوْلَا لَاهِيئِن جَانِ سَتَجَانُونِ سَجِ

O God, take away the covers, that we may know the truth. Maj. 205.



b) In conditional sentences the subordinate sentence generally precedes the main sentence, but the conditional part of the sentence may also follow that, which is conditioned thereby.

The subordinate sentence is introduced by the particles *جي*, *جيڪر* if, and *جيڪڏهن* if (at any time), and the main sentence by the concessive particle *تہ*, *تان*, then, which is generally not translated.

1) If the condition and that, which is conditioned thereby, be indefinite, possible, doubtful or uncertain, the Potential is used in both members of the sentence; in the main sentence the Imperative may also be employed.

ويٽهي هيت مہ هوءَ جي هليين تہ هوت لھين

Be not seated here; if thou go, thou mayst obtain (thy) sweetheart. Sh. Ābirī VII, 6.

تہ تون مانين مور جي پنڊ اهاڻي پارئين

Then thou mayst enjoy it at all, if thou perform this very advise. Sh. Ābirī VII, 14.

آن جي ڏٺها هون تہ الله ڪارن ڪالهه ڪريو

If they may have been seen by you, then, for God's sake, speak! Sh. Hus. X, 22.

2) If the condition be uncertain, possible or only expected, but if that, which is conditioned thereby, be represented as certain and positive, the Potential is used in the subordinate, and the Indicative (commonly the Future) in the main sentence.

آيل آيل ته جي ڃيان لا جي سارينم و سارين

O mother, o mother, I live, o God, if my dear friends remember me! Sh. Suh. VII, Epil. 2.

جِيڪڏهن تون هيت آسان ڪهي مَسْجِدِ جُوڙي ڏيئين تہ آسِين  
تو ڪهي ڏينهاڙي ڪَعْبَةُ اللَّهِ جِي زِيَارَتَ ڪَارِيندَاسِين

If thou construct us here a mosque, then we shall let thee daily make the pilgrimage of the Kaṣaba of God. Life of Abd-ul-Latīf, p. 4.

3) If the condition and that, which is conditioned thereby, be taken as certain and positive, the Indicative is used in both members of the sentence.

جِي تون آسان ڪهي ڪڏهين تهو تہ سُرَن جِي وَاڪر مِين  
وَجَنَ جِي مَوَڪَلِ ڏِي

If thou castest us out, allow us to go into the herd of swine. Matth. 8, 31.

جِي تون ڪالهہ ڪنڊين تہ ڪوڙهيو تهيندين

If thou shalt divulge it, thou wilt become a leper. Life of Abd-ul-Latīf, p. 44.

4) If the condition as well as that, which is conditioned thereby, is represented as such, that could have happened under certain circumstances, but which has not happened, because the condition was not fulfilled, the Imperfect, Aorist or Pluperfect is used in the subordinate, and the Aorist in the main sentence, or, under certain circumstances, the Pluperfect (cf. §. 87, 2).

جِي ڏارون پيئندو تہ هو تہ نہ مري وٿو

If he had not kept on drinking liquor, he would not have died.

لڪهڻم تو ڏي خط پَر جِي هوس پڪهڻو

اَيسِ مَنهِنْدِ كِتَابَ جِي هُونَدَ اُڏاڻِي سُنْتُ  
 تَ رَاڙانَ رُڙِي رَتَ جِي هُجِي قَلَمُ وَاڦُ قَلَبَ جَو

I have written a letter to thee; but if I were a bird  
 I would likely have come before the letter, having  
 flown quickly.

If the pen would be aware of the heart, it would  
 weep blood out of affection. Sh. Barvō Sindhī,  
 Chōt. 6.

سِي جِي هَوَتَ سَنَّا تَ هُونَدَ نَ وِيوُ نِڪِرِي

If those (cries) had been heard by (my) sweetheart,  
 he would likely not have gone off. Sh. Hus. III, 2.

جِيڪَرُ كَهَرَوَارِي جَاتو هُو چوڙُ فُلَانِي پَهَرِ ايندو تَ هُونَدَ

چيٽيندو رهئو

If the master of the house had known, (that) the  
 thief will come at a certain watch (of the night), he  
 would likely have remained on his guard. Matth. 24, 43.

جِي سِي سدومَ مين تهئا ها تَ هُونَدَ اڄُ توڙي هليئو آيو هُو

If those (works) had been done at Sodom, it would  
 have likely remained until this day. Matth. 11, 23.

Instead of the Aorist or Pluperfect the Potent-  
 tial (of the Present) may be used (but very rarely)  
 in both members of a conditional sentence, followed by  
 the particle ها; but more commonly ها is added to a  
 past tense, for the sake of emphasis.

جِي هُو نَ هلي ها تَ سڄنَ ڪهي نَ لهي ها

If she had not gone, she would not have obtained  
 (her) friend.

جي ڪڏهين هيءَ ڳالھ آھان جي سنجھه ۾ مين آئي هجي  
ھا تہ هوند بي ٿوهن تي ٿوهہ نہ لايو ھا

If you had ever understood this word, you would not have condemned the guiltless. Matth. 12, 7.

5) If the condition must have been fulfilled in past future time (*Futurum exactum*), before that, which is conditioned thereby, shall happen, the Aorist is used in the subordinate, and the Future in the main sentence.

جيڪڏهن مخدوم صاحب شاهه صاحب ڪهان آهي وصال  
ڪيو تہ شاهه صاحب آهي مخدوم صاحب جي جنازي سان  
حاضر ٿيندو

If ever *Maḡdūm Sāhib* should have died before *Shāh Sāhib*, then *Shāh Sāhib* will come and be present with the bier of *Maḡdūm Sāhib*. *Life of Abd-ul-Latīf*, p. 37.

جي ڪنهن آچي سنجائس تہ ان ڪهي آئون ٿيندس

If one shall have come and recognised her, I will give her to him. *Sindhī Read. B.* p. 59.

6) The conditional particle جي is often omitted in the subordinate sentence, and جيڪر on the other hand is used without a main sentence, it being passed over in silence, so that جيڪر assumes quite the sense of the interjectional particle مان would that!

پر ڀيم تنهن جي ڪها مَران تہ مان ٺهان

O my friend, (if) I die of thy wound, I (may) obtain honour. *Sh. Jam. Kal. I.*, 6.

چيڪرَ موڙي هَلون

If we would go to (our) village, (it would be well)  
= We should like to go to (our) village. Amulu  
Mān. p. 151.

2) Subordination of a sentence by the relative pronoun (also the indefinite pronouns چيڪو, جوڪو) and relative adverbs, corresponding generally to a correlative. (§. 74 sqq.)

§. 101.

The subordinate sentence may either precede or follow the main sentence.

وَرُ لَوڙِي جِي لُون ڏاڏائِنِ ڏِنَمَ جَا

Come back, o louse of the blanket, which was given to me by the grandfather's family. Sh. Um. Mar. VII, 3.

چيڪو جُنا تهنو ڪهڙي اُنَ جِي ڪهرَ منجهَ هوندِ نہ

تہي ٿڪي

Whoever is given to gambling, in his house property does not remain. Sindhi Read. Book, p. 52.

جِنِي جِنِي تَپِي ڏينهُ تِنِي تِنِي تانِيان پندھ مِين

As the day gets hot, so I push on in the journey. Sh. Hus. II, 14.

جِت نہ پڪهي پيرُ تَتِ تِڪي باهري

Where there is not a footprint of a bird, there glimmers a small fire. Sh. Khāh. II, 11.

جان کي ڪنڊهي ڪانه تان تائي ٻنڊهيج تڙهو

When there are some reeds of the shore, pull them out and bind together a raft. Sh. Hus. VIII, 3.

3) Subordination of a sentence by an interrogative pronoun or particle.

§. 102.

The dependant sentence is generally introduced by the particles تَ، جو، and ڪِ، that, which are not translated.

هيڀرن جو حساب ڪوھ ڄاڻان ڪينئ تهڻو

How do I know, how the calculation of the Amīr has been made? Sh. Um. Mār. II.

مون شادي جو جواب ڏي تہ ڪينئ ڪري ائين

Give me an answer about the marriage, how thou hast arranged it? Amulu Mān. p. 142.

پنهن جي جيئ جو فڪر نہ ڪريو جو چها ڪهاڻينداسين

چها پئنداسين نہ پنهن جي سرير جو ڪ چها پهرينداسين

Take no thought of your life, (saying) what shall we eat, what shall we drink? nor of your body, what we shall put on? Matth. 6, 24.

## Chapter XIX.

## Abbreviation of subordinate sentences.

## §. 103.

A subordinate sentence may be abbreviated:

1) by using the present and past participle (cf. §. 80, 81), either adjectively, or in the Locative Singular, which is more common. The participle supplies the place of a relative or conjunctive subordinate sentence, into which it may be dissolved, when necessary, as:

رُونْدِي رَاتِ وَهَاءِ چَڪَائِنْدِي پَتِيُون

Pass the night weeping, distilling glasses of liquor; i. e. whilst weeping, or as one who weeps etc. Sh. Jam. Kal. IV, 25.

وَتَهْتِي دَاڏهي دُكَهَ كَنهن كَندهِي پَاسِ كِرِي پِيئي

Having been seized = after or when or as she was seized by a violent pain, she fell down near some bank. Story of the cat and mice, v. 29.

2) By using the past conjunctive participles.

هُوتُ پُنهنون تَهَا نِينِ بَاروچِي بُولِي كِشو

They carry off (my) sweetheart Punhū, speaking Baluchī, i. e. whilst they speak Baluchī. Sh. Dēsī II, 13,

## Chapter XX.

## On the indirect oration.

## §. 104.

When the words or thoughts of a person are given with the very same expressions, as used originally, the oration is called a direct one; but when they are only represented according to their general contents or purport, the oration is called an indirect one. In Sindhi the indirect oration is never made use of, but the words or thoughts of a person are always represented in the direct oration and generally introduced by the particle تَ.

بَهَانِيَانِيَن تَهِي تَه كَنُهَن پَرِ كُساڻِي نِڪِرِي وَجَان

He was thinking: 'in some way having sneaked off I will get away'; i. e. that he would sneak off etc. Life of Abd-ul-Latif, p. 20.

جان ڏسي تَه بهتَ وَتَ بيتُهَو اَنهِيَان

When he sees: I am sitting near Bhiṭa. Ibid. p. 21.

جي بهائين تَه پرين مِڙان تَه سِڪُهَ چورائِڪِي لَاتِ

If thou likest: I will meet (my) friend = to meet (thy) friend, then learn the mimicking sound of the thieves. Sh. Jam. Kal. II, 8.



## APPENDIX I.

## ON THE SINDHI CALENDAR.

The Muhammadans of Sindh reckon by lunar months after the common Muhammadan aera, called هِجْرَت, the flight of Muhammad from Mekka to Me-dīnah, the years of this aera are therefore called <sup>1)</sup>هَجْرِي. It dates, according to the best accounts from the 18<sup>th</sup> of July 622 p. Chr. Their months commence with the appearance of each new moon and consist of 30 and 29 days alternately, amounting to 354 days and about nine hours; in consequence thereof New-year's-day falls every year about eleven days earlier than in the previous year.

To keep pace with the seasons the Sindhīs interpose every third year an intercalary month (لُنْدُ لُنْدُ), repeating that month, in which the sun enters no new sign of the Zodiac.

In naming the lunar months the learned Muhammadans follow the nomenclature of the Arabs; but among the common people the names of those Arabian months only are known, which are noted by some special religious observance, the other months being called by the names of the Hindū months then being.

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1) Another aera, which is also in use amongst the Muhammadans of Upper India, is called فَضْلِي, or revenue aera; it dates, according to Prinsep, from the year 592<sup>3</sup>/<sub>4</sub> p. Chr.

## Lunar months of the Arabians.

- |     |                                      |            |
|-----|--------------------------------------|------------|
| 1)  | مُحَرَّمٌ muharramu                  | } 30 days. |
|     | مَهْرَمٌ maharamu                    |            |
| 2)  | صَفَرٌ safaru . . . . .              | 29 days.   |
| 3)  | رَبِيعُ الْأَوَّلِ rabīʿulavvalu . . | 30 days.   |
| 4)  | رَبِيعُ الثَّانِي rabīʿu-ṯānī . .    | } 29 days. |
|     | رَبِيعُ الْآخِرِ rabīʿu-lāḫiru . .   |            |
| 5)  | جُمَادَى الْأَوَّلِ jumāda-lavvula   | 30 days.   |
| 6)  | جُمَادَى الثَّانِي jumāda-ṯānī       | } 29 days. |
|     | جُمَادَى الْآخِرِ jumāda-lāḫiru      |            |
| 7)  | رَجَبٌ rajabu . . . . .              | 30 days.   |
| 8)  | شَعْبَانُ šaʿabānu. . . . .          | 29 days.   |
| 9)  | رَمَضَانُ ramazānu . . . . .         | 30 days.   |
| 10) | شَوَّالٌ šavvālu. . . . .            | 29 days.   |
| 11) | ذِي الْقَعْدَةِ dī-lqaʿadah . . .    | } 30 days. |
|     | ذِي قَعْدَةَ dī qaʿadah . . .        |            |
| 12) | ذِي الْحِجَّةِ dī-lḥijjah . . . . .  | } 29 days. |
|     | ذِي حِجَّةِ dī ḥijjah. . . . .       |            |

The Hindūs reckon by solar years, and luni-solar months. They follow either the Vikramāditya (وِكْرَمَادِيْتِ) aera, called sambatu (Sansk. संवत् year),

dating from the year 57 a. Chr., and commencing with the month of katī, or that of Shālivāhana, called śāku (Sansk. शाक), dating from the year 78 p. Chr., and commencing with the month of Ātṛu.

The Hindū year is divided into 12 equal portions, which nearly correspond to our solar months. Each month is divided again (by Hindūs as well as Muhammadans) into two parts (پَکھُ or پَچھُ lunar fortnight), the first from new to full moon (سُدی sudī), and the second from full to new moon (بَدِي badī). The dates of these two divisions (تہہ lunar date), fifteen each, are reckoned separately.

#### Solar months of the Hindūs.

چیتُرُ cētru, from the middle of March to the middle of April.

وِساکھُ vēsākhu, from the middle of April to the middle of May.

جیتھُ jēthu, from the middle of May to the middle of June.

آکھارُ ākhāru, from the middle of June to the middle of July.

ساوانُ sāvanu, } from the middle of July to the middle  
 سرانُ srānu, } of August.

بَدْرُو badrō, from the middle of August to the middle of September.

اَسُو asū, from the middle of September to the middle of October.

کَٔی katī, from the middle of October to the middle of November.

نَاهَرِي nāharī,	}	from the middle of November to the middle of December.
نَهَرِي naharī,		
مَنْكِهْرُ manghiru,		

پَوْهُ pōhu, from the middle of December to the middle of January.

مَآكُهْ māghu, from the middle of January to the middle of February.

پَهَاغِي phāgu,	}	from the middle of February to the middle of March.
پَهَاغُونُ phāḡunu,		

The Hindūs commence the day at midnight, as we do, but the Muhammadans at the previous evening. In the mouth of a Muhammadan therefore the night of a certain day always signifies the night of the previous day, as: جُمِي جِي رَاتِ Friday night = Thursday night, according to our way of reckoning. There is some difference between the Hindū and Musalmān names of the days of the week, as subjoined.

#### Days of the week.

Hindū.	Musalmān.
آرتَرُ ārtaru <sup>1)</sup> . . .	آچَرُ āčaru, Sunday.
سُومَرُ sūmaru . . .	{ سُومَرُ sūmaru, سُومَارُ sūmāru, } Monday.

1) Or: آدِٔتَوَارُ ādītavāru, آٔتَوَارُ āitavāru, آرتَوَارُ artavāru.

Hīndū.	Musalmān.
مَنْكَلُ mangalu . . .	اَنْكَارُو añārō, Tuesday.
بُدْهَرُ budharu . . .	اَرْبَا arbā, Wednesday.
وِسْپَتِ vispate . . . .	خَمِيسَ ḡamīsa, Thursday.
تَهَارُونِ thārū <sup>1)</sup> . . .	جُمُو jumō, Friday.
شُكْرُ šukru . . . .	
چَهَنچَهَرُ čhančharu . .	چَهَنچَهَرُ čhančharu, Saturday.

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1) Or: تَهَانَوْرُ thāvaru.









## MISPRINTS AND EMENDATIONS.

### Introduction.

p. I, l. 23 wheras, read: whereas. p. I, note, l. 2  
troughout: throughout. p. V, l. 3 r: r̄. p. VII, l. 18  
लवङ्कः लवङ्ग. p. XIV, l. 20 मयुरः मयूर. p. XV, l. 18  
सक्कणोमिः सक्कणोमि. p. XV, l. 19 सक्कोमिः शक्कोमि.  
p. XV, l. 29 स्वांडणुः खांडणु. p. XV, l. 30 gāũ: gāũ.  
p. XVI, l. 1 मेधः मेघ. p. XVIII, l. 20 जः न. p. XIX,  
l. 7 rī: r̄ī. p. XIX, l. 23 मीञ्जारोः सीञ्जारो. p. XX,  
l. 18 seams: seems. p. XXIV, l. 6 जडुः जडु. p. XXX,  
l. 23 सहर्सः सहर्ष. p. XXXI, l. 29 कः क. p. XXXVI,  
l. 9 अरिजः आरिज. p. XXXVII, l. 13 मुर्धन्ः मूर्धन्.  
p. XL, l. 5 सिसोः सिसी. p. XLI, l. 3 अशुः अशू.  
p. XLII, l. 12 निञ्जुञ्चोः विञ्जुञ्चो. p. XLVII, l. 27  
सन्धः सन्धा.

p. 3, l. 21 ت: ت. p. 3, l. 22 ت: ت. p. 10, l. 15  
سَعْفَص: سَعْفَص. p. 11, l. 21 aṇu: aṇu. p. 12, l. 22  
سِيكَارِي: سِيكَارِي. p. 23, l. 19 زَبَر: زَبَر. p. 23, l. 25  
the these: these. p. 29, l. 29 goal: goat. p. 30, l. 1  
add before pōe: پۆ. p. 33, l. 27 vijū: vijū. p. 36, l. 5  
čārḥō: čārḥō. p. 36, l. 15 tōbō: tōbō. p. 36, l. 21  
مَارِيَنْدُو: مَارِيَنْدُو. p. 37, l. 27 add before ū: in. p. 37,

- l. 33 bhuē: bhūe. p. 39, l. 11 सञ्जा: सञ्जा. p. 46,  
 l. 20 بهؤلُ: بهؤلُ. p. 51, l. 16 كهؤزؤ: كهؤزؤ. p. 51, l. 27  
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 Gujurātī: Gujārātī. p. 60, l. 27 ō: ē. p. 62, l. 4 Gu-  
 jarāthī: Gujārātī. p. 66, l. 25 چوٲي: چوٲي. p. 66, l. 28  
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 كهَانْدِهٲُ khāndhe: كهَانْدِ khānde. p. 68, l. 9 ālū: ātu.  
 p. 68, l. 24 patru: putru. p. 69, l. 9 وَاٲَاٲِيوُ وَاٲَاٲِيوُ.  
 p. 69, l. 20 kāčhirō: kāčhīrō. p. 69, l. 29 ٲُٲِهٲُلُ and  
 ٲُٲِهٲُ. p. 72, l. 3 hānōkō: hāṇōkō. p. 72,  
 l. 3 hānē: hāṇē. p. 72, l. 12 ānikō: ānikō. p. 72, l. 24  
 čōrānikō: čōrānikō. p. 78, l. 11 menaged: managed.  
 p. 82, l. 7 پَانِيوُ: پَانِيوُ. p. 82, l. 26 Shortened from the  
 Sansk. सह read: Sansk. स, shortened from सह. p. 88,  
 l. 14 Bahūvrīhi: Bahuvrīhi. p. 88, l. 25 recognizable:  
 recognisable. p. 90, l. 21 After तकु add: fem. p. 92,  
 l. 4 सुजन्धु: सुगन्धु. p. 92, l. 25 after: Sansk. मञ्जा  
 add: masc. (also in Sindhī). p. 94, l. 25 تَرَنُ: تَرَنُ.  
 p. 99, l. 24 ni: ṇi. p. 106, l. 24 توبؤ tobō: توبؤ tobō.  
 p. 106, l. 25 توبَا tobā: توبَا tobā. p. 113, l. 6 Whe:  
 We. p. 120, l. 8 put a Comma after palatal. p. 128,  
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 čōḍahā. p. 170, l. 8 pandraha: pandrahā. p. 171, l. 20

- أَتَهْنِي : أَتَهْنِي. p. 173, l. 3 جِزِّي : جِزِّي. p. 173, l. 16  
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 Rānō. p. 236, l. 4 ē: ī. p. 237, l. 20 وَه : وَه. p. 239,  
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 čhaḍiā-sū. p. 384, l. 2 očitōly: očitō. p. 384, l. 2 for  
 the second unexpected read: unexpectedly. p. 384, l. 5  
 oḍirō: oḍirō. p. 384, note 2, l. 2 مंहित : सिंहित.  
 p. 389, l. 12 Loc.: Abl. p. 395, l. 20 كُهَرِين : كُهَرِين.

- p. 395, note, l. 1 ě o: ě of. p. 396, l. 19 Čhāt: Čhōt.  
 p. 402, l. 2 mē: mĕ. p. 405, l. 2 جَفَاثُون : جَفَاثُون.  
 p. 411 The last two quotations are misplaced there and  
 to be inserted on p. 417, after l. 16. p. 414, l. 15  
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 p. 418, l. 8 form: from. p. 420, l. 8 كَدِهِي : كَدِهِي.  
 p. 423, l. 6 also!: alas! p. 432, l. 13 after God, add:  
 or not?







