GRAMMAR OF THE SINDHI LANGUAGE
GRAMMAR
OF THE
SINDHI
LANGUAGE

COMPAED
WITH THE SANSKRIT-PRAKRIT AND THE
COGNATE INDIAN VERNACULARS

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DR. ERNEST TRUMPP

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TO

SIR BARTLE FRERE, K.C.B.

AS A TOKEN

OF HIGHEST REGARD AND ESTEEM

BY HIS OBEIDENT HUMBLE SERVANT

E. TRUMPP.
PREFACE.

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 Sindhi system of sounds, to commence at once with the declensions and to turn bye and bye 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 Sindhi.
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 1), 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:


For the quotations Sh. stands as an abbreviation for it.
cognate idioms. For the purpose of intercomparing the modern Ārian dialects the Sindhi is therefore invaluable. For this reason we have pointed out, in the form of annotations, the relation of the Sindhi 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 Sindhi Grammar of the late Capt. Stack is an accurate and meritorious work, but as all first attempts (for the Sindhi 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, 4th June, 1872.

E. TRUMPP.
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INTRODUCTION.

THE RELATIONSHIP OF THE SINDHĪ 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 Prākrit grammarians may have had their good reason, to designate the Āpabhraṇ-sha dialect, from which the modern Sindhī is immediately derived, as the lowest of all the Prākrit 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 Prākrit, than the Marāthī, 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 ¹) 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 Prākrit, whereas all the

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

Trumpp, Sindhī-Grammar.
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 Krama-
dīshvara has laid down in reference to the Apabhramsha, 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 लाडी lāṛ, from लाडु lāru
d), by which lower Sindh is designated. The dialect, which is spoken north of Haiderābad, is called सिराइकी sirāikī, from सिरो sirō, by which Upper Sindh is designated; the dialect in vogue in the Thar, or desert of Sindh, is called ठरेली tharēli, from ठर tharu, the desert.

The dialect of Lāṛ, 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:

लाड जो पढौ सिरे जो ढगो
lāṛa jō parhyō sirē jō ḍhaṅgo.

The learned man of Lāṛ 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 Mārvārī; it is spoken by the Shikāris, Ḍheḏhs (ढेढ carrier) and other outcast 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 Prākrit; 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 Prākrit. 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 Āryan 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 Āryan race, as all the other vernaculars contain a similar non-Āryan residuum of words, which have been already designated as "provincial" by the old Prākrit 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 Sindhi.

1) र (ṛ) and its permutations.

The Sindhi, like the old Prakrit, has cut off र 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 (ṛ).

At the beginning of a word र, if standing by itself, is changed to रि (ri), just as in Prakrit, e. g. Sindhi रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू रिखू

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

a) र is usually dissolved into i, as: डिसिनु disānu, to see, Sansk. हम्स (but Prak. दक्ष), Hindi देखना; विखु vičhā, scorpion, Prak. विखु (or विखु), Sansk. कृष्णिक; कितो kiō, done, Prak. किद, Sansk. कृत; गिय-हाम giy-hām, to take, Sansk. गृह, Prak. गैश.

b) र is dissolved into u, if the consonant, to which it is joined, happens to be a labial, as: चुड़ी चुड़ी, old, Prakrit on the other hand चाह, Sansk. वृह; मुख्षो muō, dead, Prak. मुतो or already मुष्षो (by elision of द), Sansk. मृत. In such instances, as मुष्षु suṣānu, to

1) In order to facilitate the intercomparison of the Sindhi with the Sanskrit and Prakrit we have used in these introductory remarks a modified Sanskrit alphabet, the particulars of which see further on under the Sindhi alphabets. The romanized transcription, which we have added—every—where, is in accordance with the Standard Alphabet by Prof. Dr. Lepsius, 2nd edition.
hearth, Prāk. तुष, the original root-vowel (Sansk. य) has been preserved.

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

रमनु, to die, Prāk. रम, Sansk. म.
भरानु, to fill, Prāk. भर, Sansk. भ.
धरानु, to place, Prāk. धर, Sansk. ध.
सरानु, to move, Prāk. सर, Sansk. स.

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 r, as the Prākrit; it has managed, on the contrary, in many cases to preserve r by changing it to ir or transposing the same, as: निद्रानु mirdangu (or: निद्रानु mirdhangu) a tabor, Prāk. नुरगो, Sansk. मृदढ़; विक्षु virkhu, taurus (planet), Sansk. वृष; हिर्दो hirdhō¹), heart, Prāk. हिर्दय, Sansk. हद्यम, but the more Prākritical form हिर्दो hīō, is also in use in Sindhī.

In a few cases r has been preserved by being changed to simple r (subscribed), in conjunction with a dental t, d, or a cerebral t, č; as: जात्रो jāṭrō, son-in-law, Prāk. जामाउरो, Sansk. जामानुक; 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 मात्रे māṭre, and its derivatives, as: मात्रेजो māṭrējō, मात्रेतो māṭrētō etc., corresponding to the Prākrit form माउरो, Sansk. मानुक.

¹) The aspiration of य 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 आ au.

Properly speaking there are no diphthongs in Sindhī, as little as in Prākrit; 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 Prākrit, 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.

a) In such words, as are borrowed from the Arabic or Persian, the original diphthong is generally retained, and written and pronounced accordingly, as: सैर sairu, journey; Arab. سیر ṣīr; पैदा paidā, created, Pers. پیدا pāda; likewise in such nouns, as have been taken from the Hindūstānī, as: पैसा paisā, a pice. On the rest it is quite optional, to write and pronounce for instance सैन saina or सैना sa-inā, hint; the Hindūs prefer the loose Prākrit 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 anēps, as in Prākrit; e.g. वेश vēru, enmity, prāk. वड़ू (Lassen quotes also a form वड़ू), Sansk. वृंद vēju, physician, Prāk. वेज्जा, Sansk. वेद; सेंधलूङ्कु sēndholūṅku, rocksalt (literally, Sindh-salt), from the Sansk. सेंधव, Sindhī, and लवण salt (Prāk. लोण).

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

contracted into ē, as: नेखु nēnu, eye, Prāk. राख्न्; Sansk. नन्न; सेजा sējā, bed, Prāk. सेजा, Sansk. शम्या.

γ) The original diphthong ai may also be contracted to i, as: धीजु dhīrju, firmness, Sansk. धैय; Prāk. धीर.

This Sindhī form is so far a proof for the correctness of the Prākrit rule, as धीजु can only be derived from धैय, and not from धीर itself; similarly Hindī धीज़.

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.

a) This diphthong is generally preserved in words borrowed from the Arabic or Persian, as: दौरू dauru, a period, arab. ئ;

also in pure Sindhī words it is used and written, as: लौहो aukhō, difficult; भाँह bhaūru, a large black bee, Sansk. भम; लौगु laūgu, a clove, Sansk. लवह. In such pure Sindhī words though the diphthong may also, after the analogy of the Prākrit, be separated into a-u, as:

वाउस्तु va-uṣṭu, to seek, or: वौइस्तु vauṣṭu; भाउस्तु bha-uṣṭu, to wander about, or: भौस्तु bhauṣṭu.

At the end of a word no diphthong is admissible, and it must always be pronounced जौ a-u, for the sake of inflexion, as: साउ sa-u, hundred (Prāk. सा) जाउ ja-u, barley, Pers. ḫ, Sansk. यव; जाउ ca-u, say, imperative of चाउ, to say.

β) But very frequently this diphthong is contracted to ō, as: गोरो gorō, fair, Sansk. गौर; जोभु jöbhanu, time of youth, Prāk. जोभ; Sansk. यौवनम; मोडु mōru, a crest, Prāk. मोड़ (Sansk. मुकुट); भोखो bhoṇō, or भोखो bha-unō, a vagabond. The same rule also is
occasionally applied to Arabic or Persian words, as: कीम kōma, a clan, or: कीम kauma, Arab. مَّثِمُ.

γ) The diphthong au may also be contracted to ū, as: सू्रिहाई sūrihāi, heroism, Prāk. सूरिह्य Sansk. शैये; लुशू lūnu, salt, Prāk. लोण Sansk. लवण (ऋव 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 ऋ 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. पकः, but Prāk. पिकः; अंगार angār, coal, Sansk. अंगार, but Prāk. इज्ज़ाली; सुपनो supanō, dream, Sansk. स्वप्न, but Prāk. सिविणा; वलि vale, a creeper, Sansk. वल्ली, but Prāk. वेल्लि. 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. छमा; मिन्न minna, marrow, Sansk. मज्जा.

In this way a has been shortened to i in all those forms, which are already alleged by the Prākrit grammarian Kramadīśhvara in the Apabhransha dialect (compare: Lassen, Instit. Linguae Prāk. p. 454) as: जिंस्मा- तिंस्मा jīa-ṭīa (Apabhransha: जिह्त-तिह, instead of जध- तथ); जित-तित jite-tite, where-there (Apabhransha: जेन्य-तेन्य), from यथ-तथ; खित kite, where? (Apabh-

1) e is in Prākrit before a double consonant = ē = ī.
bhransha: केतु, from an original form कत्तु, instead of कत्तु, thence the common Sansk. form कत्तू). The Sindhī adverb इत्ता or इत्ता इत्ता, thus, corresponds to the Prāk. इत्ता, and is regularly derived. from the Sansk. adverb इत्तम् (not from इति, which Lassen has already doubted) with the elision of h (िा = इहा).

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

Long ॲ 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: बैराग्य, a religious ascetic, Prāk. बैराग्य, Sansk. बैराग्य; मारिक्ख मारिक्ख, way, Prāk. मग, Sansk. मारि; जात्रा जात्रा, pilgrimage, Prāk. जात्रा, Sansk. यात्रा; वाङ्गु, वाङ्गु, tiger, Prāk. वाङ्गु, Sansk. वाङ्गु. Long ॲ has been shortened in कोडरि कोडरि, spade, Sansk. कुदाल.

Long ॲ is weakened to इ in the following adverbs, after the analogy of the Prākrit, as: जड़िहिः-तड़िहिः जड़िहिः-तड़िहिः, when-then; कड़िहिः कड़िहिः, when? which are derived from the Sansk. adverbs: यदा-तदा, कदा.

Long ॲ as a feminine termination of Prākrit nouns is in Sindhī occasionally permuted for इ or even इ (e), as: वाई वाई, speak, Prāk. वाच्चा, Sansk. वाच्छ; धुरि धुरि, origin, Prāk. धुरा, Sansk. धुर. The only example of final आ of a masc. theme being changed to i is राइ राइ, prince, Prāk. राज्ञा, Sansk. राजा nom.

In a certain number of words, ending in the Sansk. crude state in न्तू (but nom. sing. न्ता), final ॲ has been changed in Sindhī (as now and then already in Prākrit) to u, as: पिङ्ग, father, Prāk. पिङ्ग (by elision of न), Sansk. nom. पिङ्ग; माहु भाङ्गु, brother, Prāk. भाङ्गु, Sansk. भाङ्गु; and by the same levelling process: माहु
māu, mother, Prāk. मात्रा, Sansk. माता; राउ rāu, prince (besides राज); पंधु pandhu, journey, Sansk. पन्या m.

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

b) The vowels i, ī.

Short i is in Sindhī pronounced like short ē, when preceded or followed by ह h, and regularly so, when ending a word, as: इहरो ēharō, such a one, मिहिति mēhētē, a mosque; गालि gāle, word. Short i corresponds therefore often to the Prākrit ए ē, which is considered short, when followed by a compound consonant, whereas ए ē is in Sindhī always long; e.g. Prāk. गेह, Sindhī गिगेह (गिगेहः), to take; निंद्र निन्द्रa, sleep, Prāk. शेह or गिगेह, Sansk. निन्द्रा; चिन्हु činhu, sign, Prāk. चेख or चिन्ह, Sansk. चिह्हू.

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: सइन sāina, sign, hint, instead of सन from संज्ञा; सइसार sāisāru, world, instead of संसार; संजला mañjala, a day’s journey, instead of मंजल (मंज)l, and is frequently no longer heard at all, especially
in the mouth of the Muhammadans, who write: مَسْئَلَة, سَيِّاسَة, sa-isâru etc.

Lengthened is ṭ in की kī, what, Prâkrit already की, from the Sanskrit विशप्; further in शीहू śīhu, lion, Prâk. सीह, Sansk. सिंह; but not in जिभ jibha, tongue, Prâk. जीहा, Sansk. जिखा.

Long ṭ is kept fast by the Sindhī in many instances, where in Prâkrit it has been shortened to ṭ, in consequence of the assimilation of consonants, as: तीषु tirthu, a holy bathing-place, Prâk. तित्त, Sansk. तीछः.

Long ṭ is rarely shortened to ṭ, and this only, when ending a noun, as: नारी nāre, a woman, Prâk. et Sansk. नारी.

Long ṭ passes into ē in those instances, which have been already marked out by the old Prâkrit grammarians, as Prâkrit केरिस, एरिस etc., Sansk. कीहः, ईद्र्श etc. The corresponding Sindhī forms are: केहरो, kēharō, what? (by transposition of ह, instead of केहरो); केहू kēru, who, (by elision of ह, instead of केहू kērhū; in the Apabhraṃsha dialect r on the other hand has been dropped, as: केही). The Prâkrit form एरिस (Apabhraṃsha एही) has not been taken up by the Sindhī, but other forms have been created from the pronominal bases की, जो, ती, इहो, उहो, by adding to them the diminutive affix डो ṭō, as: किहडो kēharō, of what kind; जिहडो-तिहडो jēharō — tēharō, of which kind — of such a kind; इहडो ēharō, of this kind, उहडो 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 Prâkrit;
but in some special cases it has remained more original, than the Prākrit, as: पुरुष् परusu, man, Prāk. पुरस्त्र, Sansk. पुरुष; मुखिरी, mukhirī, a bud, Prāk. मुखलं, Sansk. मुखुङ.

U is changed to a in: गङ्गा गङ्गा, heavy, Prāk. गङ्गा, Sansk. गु; दबलः दबलः, weak (Prāk. still दबल), Sansk. दबल; or it may be dropped altogether, as: परि, pare, on, upon, Prāk. उपर, Sansk. उपरि.

U is changed to ō only in the following instances, as: मोती, mōtī, pearl, Prāk. मोत्त्र (mōtta) Sansk. मुट्ट; पोथि, pōthi, book, Prāk. पोथ्युच्छः, Sansk. पुस्तक; कुड़ै, kōḍare, a spade, Sansk. कुड़ाल.

Long ū is preserved more tenaciously in Sindhī, than in Prākrit, e.g. नूर् नूर्, a hollow ring on the ankle, Prāk. नूर्, Sansk. नूपुर — In such cases, where original ū has been depressed to ō in Prākrit, the original vowel generally reappears in Sindhī, as: उखिरी, ukhirī, a mortar, Prāk. उखिर, Sansk. उखल; पुत्र, puṭhe, power, Prāk. पुर्ण, Sansk. पुष्ट्र, which is, though identical in form, not to be confounded with पुत्र, puṭhe, the back, Sansk. पुष्ट्र, Hindī पीठ.

d) The vowels ē and ō.

In Sindhī, as well as in Prākrit, ē and ō are no longer looked upon as Guṇa-vowels, but as simple sounds. In Sindhī ē and ō are always long, never aniceps, as in Prākrit; for the short Prākritical ē short i is substituted in Sindhī, as: हिकू हिकु, one, Prāk. एँ; and for the short Prākritical 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 Prākrit, owing to the assimilation of consonants, as: प्रेम प्रेमु, love, Prāk. पेम्म (pēmma); जोभनू jōbhanu, time of youth, Prāk. जौव्यां (jōvyāṇa); जोगू jōgu, fit, Prāk. जोग, Sansk. योग्य.

Quite exceptional is the shortening of o to u in लुहू luhū, blacksmith, instead of: लोकार (Sansk. लोकार), where a has been likewise shorted to a; and the change of e to i in पीजु pīju, draught, Sansk. पेज्य; खी khī, wellfare, Sansk. छेम; नीह नीहु, love, Prāk. नोहो, Sansk. नेह; नीहु मीहु, rain, Prāk. मोह, Sansk. मेघ.

When ending a noun ē and ō are frequently shortened to e and ū respectively, especially in poetry; but these changes being peculiar to Sindhi, we shall consider them hereafter separately. The peculiarity of the Apabhroshka dialect, as noted by the grammarian Kramādīśhvara, is fully borne out by the modern Sindhi; it uses likewise in the locative singular ē (i) instead of ē, as परहेंध परहेंधे, in a foreign country, घार घारे, in a house etc. In the same way, as the Apabhroshka, the Sindhi also changes to a great extent the Prākrit termination o to u, as: कमू kamū, business, Prāk. कमो etc. The same may also be said of the ablative sing. termination चादो (a—o with elision of d) which is commonly shortened to ādu in the Apabhroshka dialect, and in Sindhi further to a-u: as घराउ घराउ, from a house. This old Sindhi ablative termination is now-a-days generally contracted to जाउ जाउ (a being likewise shortened to ā, and to avoid the hiatus, both vowels being nasalized) but a-u is still very frequently used in poetry.
§ 3.

The elision, contraction and insertion of vowels.

These three points, so important in the old Prākrit, 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 Prākrit, because the consonants do not so easily give way; there is however no lack of instances, in which the Sindhī accedes to Prākrit usage, as: दुञ्चारी duārō, temple (different from दुञ्जात्र door, Sansk. दूर), Sansk. देवालय, where ē has been elided; सिरारी siārō, the cold season, Prāk. सीजारी, Sansk. शीतकाल; कुंभक री kumbharu, potter, Sansk. कुंभकार; पकाल pakhāla, a pair of leather-bags, Sansk. पयःखः; रिणु, the desert (the Rīṇ), Sansk. इरिणं; धिभा dhia, daughter (prākrit already धीजा, see Lassen p. 172, note); बि bi, also, Prāk. बि, Sansk. ऋपि.

b) As regards the contraction of vowels, the Sindhī coincides more fully with the Prākrit, though in some instances I have noticed a deviation from Prākrit analogy, as: चौथों čōṭhō, the fourth, Prāk. चउज्य, Sansk. चतुष्क री ठोर moru, peacock, Prāk. मीर, Sansk. मबुर; लूनु lūnu, salt, Prāk. लोष, Sansk. लवष; सोनू sōnu, gold, Sansk. सुवदा.

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

a) 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. श्राधा; सलोकु sa-
lōku, a śloka, Prāk. सिलोक्ष, Sansk. श्योक.

i is inserted, as: इस्ती istrī, woman, Prāk. इन्थी, Sansk. इन्द्र; वरिस्त वरेहु, year, Prāk. वरिसो, Sansk. वालिसे; मिल्लणu milanu, to be obtained, Prāk. मिलायण. Sansk. root इ.

u is inserted, as: सुपनो supanō, dream, Prāk. सि-
विन्य, Sansk. स्वन; सुमरणu sumaraṇu, to remember, Prāk. सुमार, Sansk. सार (root स).

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: सेणu sēṇu, friend, Prāk. सेणह, Sansk. लेह; or more commonly it drops simply one of the compound cόnsonants, as: नुहः nahu, daughter-in-law, Prāk. सोपह, Sansk. नुषा; सघणu saghaṇu, to be able, Prāk. सक्षणिमि, Sansk. सक्षणिमि.

§ 4.

Sandhi, Hiatus and Euphony.

The Sindhī, as well as the Prākrit, dispenses totally with the rules of Sandhi, 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. चांजः āu, I; सुबांजः su-
khāu, nom. plur. of सुक्ष, vowels; स्वांकु khāṇu, to burn; गांजः gāu, 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 म्रि prī, friend, भू mṛ, earth etc.

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

II. THE SINDHĪ CONSONANTAL SYSTEM.

§. 5.

In comparing the Sindhī letters (see below the Sindhī alphabets) with the Prākrit alphabet, we see at the first glance, that the Sindhī has retained the letters श ś, छ n, ज ji and न n, as single letters, which have disappeared already from the Prākrit 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 Prākrit, 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: शन्तु šabdu, word, Sansk. शन्त; शरीर śarīru, body (besides शरीर sarīru), Sansk. शरीर; शुकु śukru, friday, Sansk. शुक.

b) from the Sanskrit dental sibilant श s, as: शीहु šīhu, lion, Sansk. सिंह; शाहु šāhu, rich (by the Musal-māns generally pronounced साज sā-û) Sansk. सादु; the s of Persian words is also now and then changed to ś, as: शीख śīkh, a spit, Pers. سیخ.

c) from the Sanskrit cerebral sibilant श ś, as: कश्तु kašṭu, to pull, Sansk. कृष्ठ (Hindi कृष्ठ); किश्तु kiṣṭu,
Krishṇa, Sansk. कृष्ण; विशु viṣu, world (besides विशु) Sansk. विषय.

The letter ش of Arabic and Persian words is always rendered by ภ, as: शहर śaharu, town, Pers. شه‍ر; शहू śahu, king, Pers. شاه.

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

In Sindhī the use of the letter ภ 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 Prākrit rules concerning its permutations (श = स = ह) are still in full force in Sindhī, as: मुखण्डu su-नाना, to hear, Prāk. सु-नार्, Sansk. सु-नार्; फासी phāsī, or फागी phāgī, a noose, Sansk. पास; देसu dēsu, country, Sansk. देश; ङह ṃāha, ten, Prāk. दह, Sansk. दश.

The same law holds good with reference to the cerebral घ ḍ, which like न, passes into स or ह, as: उहu nuhu, daughter-in-law, Sansk. घुषा; विशu viṣu, world, Sansk. विषय; वेसu vēsu, disguise, Sansk. वेष.

घ and ḍ are in Sindhī also frequently changed to छ ch, as: किछू kīchārī, rise and pulse boiled together (Hindi खिचू), Sansk. कृष्णa; छूँटचारu, Saturday, Sansk. शनिवार; छू cha, or छह chāha, six, Prāk. छा, Sansk. छह. 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 chāla (besides छाल), would to God, Arab. شاء‍الل‍ه; छावसि chābase, bravo! Pers. شاباش; पाच्छाहु pāchāhu, king, Pers. پیادشا.
The cerebral ꞌ is occasionally written in Sindhi, but only by Brâhmans, 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 Sindhi, as its actual pronunciation is completely ignored. In Capt. Stack's Sindhi Dictionary some words are given with the cerebral ꞌ, such as: विषाँ viṣā̃, voluptuary, कुश kuśu, bad, काश kaśu, wretchedness etc., but the letter itself as well as those words are only known to the Brâhmans.

The guttural ꝏ ʔ, as well as the palatal ꝏ ʔ, keep their place in Sindhi as single letters, e.g. घं glu aṅu, body (Hindi घंग्य or घंग्य), Sansk. घंघ; मआँ maṇāṇu, to ask (Hindi मांग), Sansk. मार्गेण (r. मूर्ग); मा गुष maṇāṇu, to heed (Hindi माबा), 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 Panjâbî alone being excepted).

The cerebral ꝏ ʔ has not supplanted the dental ꝏ ʔ in Sindhi, as in Prâkrit, but both are sharply kept asunder; ꝏ ʔ is also used as a single consonant, in the same way as ꝏ ʔ and ꝏ ʔ, and is of very frequent occurrence, in which respect the Panjâbî alone agrees with the Sindhi, the other dialects using ꝏ ʔ only before letters of the cerebral class, with the exception of the Hindûstânî, 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 Sindhi:

1) Gutturals: ꝏ k, ꝏ kh; ꝏ g, ꝏ gh; — ꝏ h; — — ꝏ g.
2) Palatal: ꝏ c, ꝏ ch; ꝏ j, ꝏ jh; — ꝏ y; — ꝏ ś, ꝏ j.
3) Cerebrals: ꝏ t, ꝏ th; ꝏ d, ꝏ dh; — ꝏ r; — — ꝏ ɾ.
4) Dentals: ꝏ t, ꝏ th; ꝏ d, ꝏ dh; ꝏ n; ꝏ r; ꝏ l; ꝏ s; —
5) Labials: ꝏ p, ꝏ ph; ꝏ b, ꝏ bh; ꝏ m; ꝏ v; — — ꝏ b.
This scheme deviates from that of the Prākrit in some essential points, which we have partly already noticed.

Peculiar to the Sindhī is the cerebral 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 ṛē and ṛī; 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. interj. adverb ो (which form is also used in Sindhī) which has been vindicated by Dr. Caldwell (Comparative Grammar of the Dravidian languages, p. 440) to the Dravidian 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 ṛē and ṛī, also ṛō and ṛī is used, corresponding to the Dravidian aşā.

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: सिवा शीरो, the cold season, Prākrit already मीवारे; Sansk. शीर — काल.

1) क k is not subject to aspiration, as in some examples of the Prākrit, e. g. खुज्ज, Sansk. कुज्ज, Sindhī कुज्ज kūbō, hump-backed; neither is k changed to छ at the beginning of a word, but frequently at the end (being an affix) and in the case of the genitive affix जी even to the media झै.

The k of Arabic-Persian words on the other hand is now and then aspirated or even changed to χ, as: कही कही; χताब χutābu, from the Arabic سِكَّان sukānu, a rudder, Arab. सकान.
2) ग g is aspirated in the single instance of घर gharu, a house, Präk. घर (instead of गहरे), Sansk. गुह.

3) त t is very frequently changed to the corresponding cerebral ठ t. The tendency of the dentals, to surrender their place to the corresponding cerebals, has so much got the upper hand in Sindhī, that its consonantal system differs therein quite materially and significantly from the old Präkrit; e.g. ट्रामो ट्रामो, copper, Präk. तांब, Sansk. तांब (Hindi तांबा); ट्रे ट्रे, three, Präk. तिख, Sansk. चीख (Hindi तीन); the same may also be stated of the aspirate थ th, as: ठाश ठाशu, stable, Präk. ठाल, Sansk. स्थान.

The cerebral ठ (ठ) with its media ठ (ठ) comprises the most non-Ārian elements of the language; nearly ¾ of the words, which commence with a cerebral, are taken from some aboriginal, non-Ārian idiom, which in recent times has been termed “Scythian”¹), but which we would prefer to call Tätär. This seems to be a very strong proof, that the cerebals have been borrowed from some idiom anterior to the introduction of the Arian family of languages; the Sanskrit uses the cerebals very sparingly, but in Präkrit, which is already considerably tinged with so-called “provincial” (i.e. non-Ārian) elements, they struggle already hard to supplant the dentals.

4) ठ d̡, as well as its tenuis ठ t, is very frequently changed to the corresponding cerebral ठ d̡, and, as even d̡ did not seem hard enough at the beginning of a word, it was changed in most cases to the peculiar Sindhī ठ d̡ (the pronunciation of which see under the Sindhī alphabets), as: ठोली ठोली, a kind of sedan chair, Präkrit already ठोला, Sansk. ठोला; ठाणु ठाणु, a stick, Präk.

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

Sansk. द्वार, to give, Prāk. द्वार, Sansk. द्वार; दिसंघु द्वार, to see, Prāk. द्वार, Sansk. द्वार. But if r be joined to the cerebral media, the simple cerebral (ṛ) must be used, as द्र ठ is already by its own nature a double cerebral, e. g. द्राक्षा ठार्क, grape, Sansk. द्राक्षा (Hindi दार्क). The simple cerebral ठ is very seldom to be met with at the beginning of a word, and must be carefully distinguished from ठ, as: ठिठो ठिठो, obstinate, but ठिठो ठिठो, seen, participle past of ठिठु to see.

द्र, is changed to its aspirate ध in the single instance of धिङ्ठ, daughter, after the precedent of the Prākrit धीदा or धीआ.

5) Initial थ is aspirated in some instances, as: फासी phāsi or पाहिः phāhi, a noose, Sansk. पाहिः (Hindi फासी); now and then it passes also to the semi-vowel व (by the medium of व b) as: वाढ़ो वाढ़ो, a Hindu 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: यभस्य यभस्य, coire; यटो यटो, stout; यारं हारं, cleven. After the analogy of the Prākrit initial य is generally changed to ज, as: जो जो, who, Sansk. यो; जस्य जस्य, fame, Sansk. यश.

In words, borrowed from the Arabic or Persian, य is always preserved, as: यां यां, friend, Pers. یار etc.

The only instance, where initial य has been changed to ल 1 in Sindhī is लठ्ठ लठ्ठ, a walking-stick; the same is the case in Prākrit, लठ्ठ, Sansk. यष्ठ. 
§ 7.

2) Single consonants in the midst of a word.

According to a common Prākrit rule the following consonants:

क k, ग g; च c, 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 Prākrit. 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: सूई suī, needle, Prāk. सूई, Sansk. सूची. किछौ kiō, done, Prak. किदो, Sansk. कृत; राज rāu, prince, Prāk. राजा, Sansk. राजा; चाँदमासी ča-umāsō, the rainy season, Sansk. चन्द्रमास; सरउ sara-u, autumn, Prāk. सरटो, Sansk. शरद्; पिउ piu, father, Prāk. पिता, Sansk. पिता.

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

But more frequently the consonants keep their place, as: सागर sāgaru, the sea, Prāk. सागरो, Sansk. सागर; नगर nagaru, town, Prāk. नगरो, Sansk. नगर; वचन vačanu, promise, Prāk. वचनो, Sansk. वचन.

It is quite characteristic, that the Prākrit 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 Prākrit; 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 Prākrit grammarians.

1) According to the rule, laid down at the head of this paragraph, the letters क k, ग g, च c, ज j are, when not elided, retained. The exceptions from this rule in Prākrit are not borne out by the Sindhi, and seem therefore to have been more of a local character. The only exception, which is corroborated by the modern idioms, is the Prākrit form बहिष्कर, sister, Sansk. बहिष्कर, which must be explained by an original form बहिष्कर, from which बहिष्कर has sprung; Hindi बहन, and Sindhi, by transposition of the aspiration, मेघु bheṇu.

क k, may pass into its corresponding media ग, as: भगु bhaṇatu, a worshipper, Sansk. भक्ति, sagate, strength, Sansk. शक्ति. On the contrary there is a transition of ग to क (and by the influence of following r to kh) in खड़ khaḍa, a pit, Prāk. गड़, Sansk. गठे.

2) The cerebral ट t and its aspirate ठ th, frequently pass into their corresponding media, as: कंदी kandī, a necklace (besides कंदी), Sansk. कंडीय. This is fully borne out by the modern dialects, especially the Sindhi, which goes already a step further in this downward course, and changes ठ d to ठ r, and ठ dh to ठ ṛh; e. g. बदु baru, the Indian fig-tree, Sansk. वट; ठोड़ु ठोराण, to break, Sansk. चोटन; पदः पर्व, to
read, Sansk. पद, पीढ़ी pīrī, throne, Sansk. पीठी; 
लुड़श्य लूर्हाणु, to roll down, Sansk. लुर।

To this permutation also the original Sanskritical 
ड (ḍ) is subject in many instances, as: लुड़श्य जूर्हाणु, to be joined, Sansk. जुढ़; पीढ़श्य पिराणु, to press, Sansk. 
पीढ़; जुड़ जरु, inanimate body, Sansk. जड़। In a similar 
manner also the Sansk. ढ (ḍh) may be changed to ढ (ṛh, 
as: सूढ़ु mūrhu, ignorant, Sansk. सूढ।

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

3) त very often passes into its media त, as: 
खांदि khānde, patience, Sansk. khānti। The Sansk. par- 
ticipial termination अना (अन्त) is always changed in Sindhi 
to खंदो 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: वूढ़ वथु, taking, Sansk. vṛti। त is 
preserved in many instances, where in Prakrit it has 
passed into the media त, as रति� route, season, Prak. 
उदुरु, Sansk. क्षत्रु। In words borrowed from the Arabic 
(or Persian) त is occasionally aspirated, as: हिममथ him- 
matha, Arab. هیمث; साधा saātha, hour, Arab. ساعت।

4) प only rarely passes into its media ब, as बि bi, 
also, Sansk. अपि; रज्जुरु rajbūru, a Rajput, Sansk. रा- 
रज्जुरु; Prak. जबरि upon, but Sindhi परि।

On the other hand there is a transition of the media 
to the tenuis in the abstract affix प, पो, पश्चु etc. (Hindi 
बन्), from the Sansk. affix त्व, तन (v = b = p), as: 
ढाहप ढाहपा, 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 त in lieu of ढ has been 
preserved in the case of: तलाउ talau, a tank, Prak.
तत्लाच्छि, Sansk. तड़ाग. In other examples however the course, taken by the Prākrit, has again been abandoned, and a new one struck out; e.g. the Prākrit डाठिम, pomegranate, sprung from the Sanskrit दाठिम (by the substitution of ल for ढ) becomes in Sindhi डाह्ठ दारहा (Hindi दाढ़िम्), the initial dental ढ being first changed to ढ ठ and then hardened to ढ ड, and ढ ठ passing into ढ र with an additional aspiration (which is rather unusual).

The modern idioms deviate in this respect from the Prākrit, that they change ढ ठ to ढ र, instead of substituting ल for ढ; but therein also lies a hint, how the substitution of ल for ढ has been possible. The change must have been effected by the medium of ढ र (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 = पीड = पील.

6) The substitution of र r for ढ in those numerals, which are compounded with दश, has been retained in Sindhi, as well as in the cognate dialects, e.g. Prāk. एश्वारह, Sindhi यारंह यारहा, eleven; Prāk. बारह, Sindhi बांरंह बारहा, twelve; Prāk. तेरह, Sindhi तेरंह तेरहा, thirteen; द however must be standing by itself, for Prāk. चौह, Sindhi चोड़ह चोढ़हा, fourteen.

§ 8.

3) Single Aspirates in the midst of a word.

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

a) The letters ख kh, घ gh, घ th, घ dh, भ bh may be elided in this wise, that only the spiritus ठ
remains. This phenomenon is so far of great importance, as the Prākrit 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 ḫ alone retained. The aversion of the Prākrit 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 Prākrit, their pronunciation proving in this respect much tighter, than that of their immediate common mother-tongue.

Examples of elision: मुहुः mūhū, face, Prāk. मुहः. Sansk. मुख; but मुख mukhu is also in use in Sindhī; मीह mīhu, rain, Prāk. मेहः, Sansk. मेघ; in Sindhī also मेघः; सही sahī, friend, Prāk. सहः, Sansk. साहिः; कहानु, to say, Prāk. कहः, Sansk. कष्टः; तहानु lahaṇu, to obtain, Prāk. तहः, Sansk. तभः.

In some instances the Sindhī advances beyond the Prākrit by dropping ḫ, which has been severed from its base, as; साजः sāū, upright, Prāk. साहः, Sansk. साधः.

b) But more commonly the aspirates in question are retained, as: मुखः sukhu, pleasure, Prāk. मुखः; अधीरो adhīrō, hasty, Prāk. अधीरो; मुधः sughaṇu, shrewd, Sansk. सुधः.

c) The aspirates छः, चः, घः, घः, घः, घः are retained unaltered; e. g. इछः ichā, wish, Sansk. इच्छः; अधीरो aĉhō, white, Sansk. अच्छः; कंद्री kanṭhī, a kind of necklace, Sansk. कण्ठीय; धुंडः dhūndaṇu, to seek, Sansk. धूंडः; सफ़ल saphal, fruitful, Sansk. सफ़लः.

d) The aspirate ठः may also pass into its corresponding media, as: सुधः suṇḍhe, ginger, Sansk. सु-धः, Hindī सोटः; कंद्री kanṭhī, a kind of necklace (be-
sides कंदी); गंधि ganḍhe, a bundle, Prāk. गंधि, Sansk. यन्धि.

The cases of a media passing into its corresponding ग...is are very rare, as: सुठो suṭhō, pure, Sansk. गुढ़, Hindi again गुढ़.

e) The aspirated dental थ th passes in some instances into its corresponding ध, as: पंडु pandhu, journey, Sansk. पन्था m. The aspirated dentals may also be exchanged for their corresponding cerebrals, as: बुढ़ो buḍhō, old, Prāk. ब्रह्द, Sansk. वृष; सुढ़ mūḍhu, a fool, Prāk. मुढ, Sansk. मुढ.

The transition of an aspirated dental to its corresponding non-aspirate is very rare, as मदु madu, liquor, Sansk. मधु (Hindi मद and मध).

§. 9.

4) Single nasals.

The dental न n, is now and then changed to the palatal झ झ, as: धन्त धन्त, woman’s milk, Sansk. स्तन, Hindi शन् (udder). न is changed to the cerebral ष ष in धेषु dhēṣu, a milk-cow, Sansk. धेजु. In the case of लिम्बु limbu, a nimb-tree, न has been exchanged for ल, Sansk. लिखु, Hindi नीम and लीम.

The palatal झ झ is in some instances substituted for झ झ (== Sindhī झ झ), as मिन्द्र मिन्, marrow, Sansk. मज़्; but besides मिन्द्र the form मिन्द्र mija, is also in use. Similarly झ झ may supplant ष ष, as: पुजी puṇī, virtuous, Prāk. पुज्जण, Sansk. पुज्ज; सुजो suṇō, empty, Prāk. सुज्जण, Sansk. स्पृष्टि. It only rarely happens, that a cerebral न is changed to a dental one, as: पुजो (= punnō) accomplished, participle past of पुज्जण, Sansk. पृष्टि.

A single म m in the midst of a word is now and
then elided, as: साईः sāi, lord, Sansk. स्नामी (≡ स्नामिन्); but the form सामी sāmi has likewise been preserved.

म m is further elided in the affixes मन् (≡ मन्) and मय, as: अध्याति ačāne, whiteness, from अध्यो ačō, white; लोहांड्रो lōhāo, made of iron; further in the affix मत्, as: भर्यतु 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 Prākrit 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: आइयो ā-i-o, bhar-i-o, which is frequently done in poetry, to gain a syllable. The cases, where य has been dropped altogether in Sindhī, are rare, as: वाज vā-u, wind, Prāk. already वाज, Sansk. वाय; य is frequently contracted, as: नेय्य nēnu, eye, Prāk. नेय्य, Sansk. नयन; at the end of a word the elision of य is more common, as: विश्व viśu, world, Sansk. विषय. After the precedent of the Prākrit य is exchanged for ज in cases like the following: सेज sēja, bed, Prāk. सेज्जा, Sansk. श्या; पीध pīḍu, draught, Sansk. पेध etc.

य as a sign of the passive verb is in Sindhī, as already in Prākrit, 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. दिसिजय, दिसिजय, to be seen, active दिदाश, दिदाश, 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. जीव jīv, life, formative जीव jīva (instead of जीव jīv), Prāk. जीव, Sansk. जीव; देवी dēvī, goddess; on the other hand देव dēv, a demon, formative देव dēva; पवन pavanu, wind, Prāk. पवण, Sansk. पवन. It is also now and then totally elided; as: जीव jīv, to live; दिन dīnu, day, Prāk. दिन, Sansk. दिन, especially when compounded with another consonant, as we shall see hereafter. It may also be contracted, as: पृथिव पृष्ठ, to fall, instead of पवण; चुसु cūsu, to say, instead of चवण. In the prefix अव it may also be contracted to ाau, as: ासार aśāru or अवसार avasāru, want of rain; ातार aṭāru or ातार avatāru, an Avatār.

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

§ 11.

6) The liquidae र r and ल l; the sibilant श s and the spiritus ह h.

1) र r and ल l are not elided in Sindhi, but keep their respective places; ल is frequently exchanged for र in Sindhi, as: केलो kēlo or केलो kēlo, name of a flower; बुबुली बुबुली, a nightingale, from the Persian बनी; बुबुली, a jackal, Hindi बुबुली, Sansk. बुबुली;
2) The sibilant स (be it original or a derivative from झ and झ) either keeps its place or is changed to ह, as: देसु dēsu, country, more generally: देहु dēhu, Sansk. देश; मासु māsu, flesh, or माहु māhu, Sansk. मांस.

In the case of हंजु hanju or हंजः hanjhu, a wild goose, original स has been exchanged for ज or घ (in Hindi हंस or हंसः); Sansk. हंस. Similarly हंज hanja or हंजः hanjha, tear, Sansk. अघु, Prāk. अघु (initial ह being in Sindhi of a euphonic nature in this case); in the same way the Sindhi demonstrative pronoun इज़ो ijhō seems to have sprung from एस = एष, and उज़ो ujhō from the remote demonstrative base उ, and सो (= sa).

3) ह h remains unaltered in Sindhi; in some instances however it is dropped for euphony’s sake, as: साहो sarahō, joyful, Sansk. सहस् (= सहरस् = सह-रहो = सर्हो) साज sā-ū or साह 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 Prakrit, that partly quite new formations have been introduced, which preclude any nearer comparison with the Prakrit. The particular changes or elisions, to which the final consonants are subject in Sindhi, 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 Prākrit 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 Prākrit mouth, a consonant compounded of letters of different vargas being incompatible with Prākrit 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 Prākrit can endure, is the same letter doubled, as क kk, त 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 Prākrit 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 Prākrit 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: आगि aге, fire, Prāk. आगिग्, Sansk. आगि, Hindī आग्; Hindī भीत् wall, Sindhī भीति, Sansk. भीति.

§. 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 c, छ ch; 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 Prākrit 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 Prākrit, 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 सवेङ् sarvaṅg, omniscient, Prāk. सवेङ्, Sansk. सवेङ्, where the doubled palatal has been changed into a double guttural (ङ = गङ), a transition, which is natural enough in a single consonant, but which is very seldom to be met with in a doubled consonant. सघन्त saghaṅu, to be able, Prāk. सघन्तोमि, Sansk. शघन्तोमि.
(Hindi सक्ना), and perhaps a few others, which may have escaped my notice.

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

Examples of assimilation.

सुतो, asleep, Prāk. सुतो, Sansk. सुत; उपनो upanō, created, Prāk. उपपरणस्, Sansk. उपच; भतु bhatu, boiled rice, Prāk. भच्छ, Sansk. भत्ता (Hindi भात, by prolonging the preceding vowel); लधो ladhō, received, Prāk. लध, Sansk. लध्य. But on the other hand: कुजो kūjō, hump-backed, Prāk. खुजो, Sansk. कुज.

But an original compound consonant may also be preserved unaltered in Sindhi, as: शब्दु śabdu, word, Prāk. सह, Sansk. शच्छ; मुक्तो, mukto, free, Prāk. मुच, 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 शब्दू 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 (ـ) 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 Sindhi, 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 जु una, by him, and खु unna, wool.

Trump, Sindhi-Grammar.
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: भगत् bhaṅgatu, a worshipper, Sansk. भक्ति; सागति saṅgate, power, Sansk. सत्ति (Hindi सति f).

§. 14.

B) Assimilation of the nasals.

a) A nasal, preceding a consonant, generally keeps its place as: ऋतू antu, end, Sansk. ऋत. A preceding nasal may be dropped altogether, if the preceding vowel happen to be a long one, as: मातू māsu, flesh, Sansk. मांसं; गाड़ी gāḍī, a cart, Sansk. गल्ली (Hindi 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: जनङ्गम janām, birth, Sansk. जनम.

b) In a compound consonant the following nasal is assimilated to the preceding consonant, as: जार्गि āge, fire, Prāk. जारिग, Sansk. जारिग; लागो laṅgo, applied, Prāk. लगा, Sansk. लघ; भाङो bhaṅgo, broken, Sansk. भाङ.

The compound consonant however may also remain unaltered, or be taken asunder by the insertion of a vowel, as: रत्नू ratnu or रत्नू ratanu, jewel; सुजानू jujānu, wise, Prāk. सुजन, Sansk. सुजन; सुपनो supanō, dream, Sansk. स्वप्न.

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

On the reverse a following nasal may also assimilate a preceding consonant, as: साइन sa-ina, hint, Sansk. संज्ञा; रानी rānī, queen, Sansk. राजी. 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 पाणा, self, Prāk. आपा, Sansk. आत्मा; in Hindi we have the form आप, which has sprung from अप, instead of अत (= आत्मा); compare on this head: Lassen § 67.

c) The nasals may assimilate a preceding or following semi-vowel, as: पुरी puṇī, virtuous, Prāk. पुरण, Sansk. पुरण; मुरी suṇī, empty, Prāk. सुरण, Sansk. सुरण; ऋण unna, wool, Sansk. उरण; चउमासो ृचा-ुमासो, the rainy season, Sansk. चतुमास.

On the other hand notice पूरी pūrī, full, Sansk. पूरी; चूरू čūru, pulverized, Sansk. चूरी, where the semi-vowel r has assimilated the nasal, r being stronger in sound, than n.

म mr in the Sanskrit आम āmra, is changed in Sindhi to ṁ b, as: अंबु ambu, mango, Prāk. अंब (Hindi आम); but in the case of the Sindhi word ट्रमो tramo, copper, Sansk. ताम्र, Prāk. तंब (Hindi तांबा or तामा) the semi-vowel r has been pushed forward to t = t, as r may easily hold its place in conjunction with a dental or cerebral.

म mb is assimilated to mm, as: निमु nimu (= nimmu) a lime-tree, Sansk. निस्स; म ml is taken asunder, after the analogy of the Prākrit, as: मिलयु milanu, to be obtained, Prāk. मिलण, Sansk. हे, Hindi 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:
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jōgu, fit, Prāk. jōgā, Sansk. yōgy, Hindi jōg; vāghu, a tiger, Sansk. ya[grave]gh; va[grave]d[grave]su va-isu, a Vai-
shya, Sansk. va[grave]sh (Hindi va[s].) It may, however, also 
hold its place, as: vākṣu vākyu, a sentence, Sansk. vākṣa, 
though this is very rarely the case.

β) य, when compounded with a preceding ॠ, is 
elided, as: tūri turī, a small trumpet, Prāk. tūr[grave]ṇ, Sansk. 
tū[grave]ṛy; dhīra, firmness, Prāk. dhīr[grave]ṇ, Sansk. dhīṛya; 
āru, sense of honor, Sansk. āṛya, Hindi āṛit. But 
may also be preserved by being changed to ज, as: 
dhīṛju, the same as: dhīṛ[grave]ṇ, sūr[grave]jī, the sun, 
Prāk. sūṛ[grave]ṇ or sūṛjō, Sansk. sūṛj[grave]ya; aĉurju, wonder-

γ) य joined to a preceding dental is either simply 
dropped, as: nītu nitu, always, Prāk. nīṭ[grave]ṇ, Sansk. nīṭya; 
āḍīt[grave]u, the sun, Sansk. āḍīṭ[grave]ya, or it may also, 
though rarely, be preserved, as: māṭyaṃ māṭhyā, falsely; 
Prāk. māṭya, Sansk. māṭya. But the more usual way 
is that ॠ, being first assimilated to a preceding dental, 
draws the same over to its own (i. e. palatal) class, so 
that य is changed to ॠ, ॠ to ॠ, ॠ to ॠ and ॠ to ॠ (for which double consonants, as remarked al-
ready, the simple bases are only written in Sindhī); e. g. 
vijā, science (ज = ॠ), Prāk. vij[grave]ṇa, Sansk. vi-
ṇa; aj[grave]u aju, to-day, Sansk. āḍha (Hindi āḍha); khāṇ[grave]u, 
_food, Sansk. ḫaṛṇ; ṃ[grave]ṇu, manjhu, the midst, 
Prāk. ṃ[grave]ṇo, Sansk. ṃḍ[grave]ṇu ḫajhaṇu, to be bound, 
Sansk. ḫaṇ; vā[grave]ṇo vājhō, a Hindū schoolmaster, Sansk. 
upāṣṭaṇ; ha[grave]ṇa haĉa, murder, Sansk. ḫaṇa.

δ) य joined to a preceding ह is changed to ह  jh, 
as: gūḥṣu ṣūjho, concealed, Prāk. gūḥṣāṣu, Sansk. gūḥṣa.

ε) य is assimilated to a preceding ल, but final ॠ, 
instead of being doubled in consequence thereof, is
aspirated, e. g. कल्ह kalha, yester-day, Prák. कल्ह, Sansk. कल्यं (Hindi कल); मुल्ख mulhu, price, Sansk. मूल्य; in the midst of a word य is simply assimilated to तू (the doubling not being expressed in Sindhī), as: पल्गुं palangu, a bedstead, Sansk. पर्येँ (r being exchanged for l); पलाणु palānu, a pack-saddle, Prák. पत्ताणु, Sansk. पर्याणु.

b) The semi-vowel र r.

α) र is assimilated to a preceding or following consonant, as: चारु aነu, the front, Prák. चारु, Sansk. ऋष; गुजरी गुजरी, name of a Rāgini, Sansk. गुजरी; गजा गाजा, to thunder, Sansk. गाजन (but Hindi गाजन); काम kamu (= kamma), business, Prák. काम, Sansk. कम; गाजा गाजा, head, Sansk. मुंडन; सुपु sapu, snake, Sansk. सप; सिंघो sighō, quick, Sansk. शिपी (Hindi शिपी); चकी čakī, a mill, Sansk. चक; निमानु nibhāṇu, misfortune, Sansk. निमाण.

On the other hand र, preceding or following a consonant, may just as easily hold its place, without being assimilated, as: चर्ची čarčō, silly talk, Sansk. चर्चा; प्रिष prīṣ, friend, Sansk. प्रिय; पर्य parbhū, a festival, Sansk. परे (व = व, and व aspirated by the influence of र); गारु garbu, pride, Sansk. गार; शुक्र ṣukru, Friday, Sansk. शुक्र; सुगु surgu, heaven, Sansk. स्वग; धर्म dharmu, religion, Prák. धर्म, Sansk. धर्म.

Very frequently such a compound is again dissolved into its constituent parts by the insertion of a vowel, as: पिरी pirī, friend, or प्री prī; पिरिनीति pirīnīti, break of day, Sansk. प्रभात; or र is transposed for euphony’s sake, as: पलार्य partāpu, splendour, Sansk. प्रताप; पत्ते partu, leaf (of a book), Sansk. पत्र; ठिङो ठिङो, long, Prák. ठिङ, Sansk. ठिङ; खिनिति kirte, trade, खिनु kirtu,
action, Sansk. कृति and कृत; ्त्रकु तraku, a spinning wheel, Sansk. ्त्रका.

It very rarely happens, that r is totally elided in a compound, as: वाषु vāghu, tiger, Sansk. आग्न्य; राति rāte, night, Sansk. रात्रि (Prāk. रत्री by ejection of ā); भात bhāu, brother, Sansk. भाता. 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 रत्री, 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. पुत्र puṭru, son, Prāk. पुत्र, Sansk. पुत्र (in Lār: पुत्र puṭṭu, according to the analogy of the Prākrit); मित्र mitru, friend, Prāk. मित्र, Sansk. मित्र (in Lār: मित्र miṭṭu); चंद्रा चाङ्द्रा, the moon, Prāk. चन्द्र, Sansk. चन्द्र; खेत्र khēṭru, a field, Sansk. खेत्र; मंद्र manḍru (or with transiton to the media) मंद्र manḍru, an incantation, Sansk. मंद्र; छे छे, three, Sansk. छे; दाह्रु dāḥhru, or दाह्रु dāḥāḥ, a cutaneous disease, Sansk. द्राह्रु; द्राह्रु dhrāpanu, to be satiated, Sansk तपेया (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 Prakrit, changed in Sindhi to च, as: किचे kithē, where; जिचे jithē, in which place; तिचे tithe, in that place etc.

R, when preceding a dental, may likewise be assimilated to the same, as: कत्रु katanu, to spin, Sansk. कत्रन; कतर katara, scissors, Sansk. कत्रेरी; वायेव vatē, a wig, Sansk. वायेक; स्कव्या khaḍa, a pit, Prak. गहेय, Sansk. गते. On the other hand the compound may also be retained unaltered, as: अधेंगु ardhāngu, palsey, Sansk. अधेगु; अधु arthu, object, Sansk. अध; तीर्थु tīrthu, a holy bathing-place, Sansk. तीर्थ; or the compound may again be dissolved by the insertion of a vowel, as: मृते मुरate, image, Sansk. मृति; दीर्हति kīrate, glory, Sansk. दीर्हति, Prak. दीर्हति; तीर्थु tīrathu = तीर्थु.

γ) वे rv is either assimilated, as: सबू sabhu, all, Sansk. सबू, Hindī सबू (the aspiration of b being caused in Sindhi by the influence of elided r); or the compound may be retained unaltered, as, सङ्गानित sarvasaṅgatē, omnipotent; or the compound may be dissolved again by the insertion of a vowel, as: पुरुबु pūrabu, the east, Sansk. पूबु.

δ) In the compound च श्र the semi-vowel r may either be assimilated, as, सुचो suō, heard, Prak. सुदी (= सुती), Sansk. श्रुत; ससु sasu, mother-in-law, Sansk. चसू; or, the compound may be retained, as: श्री śrī, prosperity; or more commonly, the compound is dissolved by the insertion of a vowel, as सिरादु sirādu, funeral obsequies, Sansk. श्राद (Hindī श्राद). The Sanskrit असु, tear, Prak. already असु (instead of आसु) has become in Hindī आसु; the Sindhi form is हंज hanja or हंज hanjha (with initial euphonic h), s being changed in this instance to ज or ः; Panjābī likewise anjhu.

The same holds good with reference to the compound
The compound रृ and रृ are assimilated in Sindhi as well as in Prakrit, as: बसातु to rain, Sansk. वच; पासो pāsō, side, Sansk. पाश (Hindi पास); सिसो sisī, head and neck, Sansk. शीर्ष (Hindi सीम); or they are preserved (of course with transition of रृ and रृ to रृ), as: दरसातु darsanu, interview, Sansk. दर्शन; दरसातु tarsanu, to wait, Sansk. तर्क; the compound रृ may also be dissolved into रृ, and this again into रृ, as: सरहो sarahō, happy, Sansk. सह (compare §. 11, end).

c) The semi-vowel ल l.

α) 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: सरह sarāha, praise, Prāk. सलाह, Sansk. झांग (१ = २ in Sindhi); किलेस kilēsu, fatigue, Sansk. कलेस (Hindi कलेस); सलोकā salōku, a Slōka, Sansk. झोक.

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

d) The semi-vowel व v.

α) व, joined to a preceding consonant at the beginning of a word, is either dissolved into व, as: सुरुं surū, heaven, Sansk. स्वर; दुरात duāru, door, Prāk. दूरावर, Sansk. वार; सुआउ suāu, taste, Sansk. स्वाद; or it is totally elided (i.e. assimilated to the preceding consonant) as: जलय jalaṇu, to burn, Sansk. जलन; सरु sarū (besides सुरुं), heaven, Sansk. स्वर; साई sāi,
lord, or सामी sāmī, Prāk. साम, Sansk. स्वामिन; स-हुरो sahurō, father-in-law, Sansk. शशुर; ससु sasu, mother-in-law, Sansk. शस्वु. व v may also be severed from the compound by the insertion of a vowel (a or u), as: सवांद savāṇḍu, taste, flavour (besides सुआउ), Sansk. स्वाद; दुवाह duvāru, door (besides दुआउ). व v very rarely assimilates a preceding consonant, as: व ba, two, Sansk. व (= vva = bba = b).

β) व v being joined to a preceding consonant in the midst of a word, is assimilated to the same, as: पको pakō (= pkko) cooked, Prāk. पिक, Sansk. पिक; सतु satu, strength, Prāk. सत्र, Sansk. सल.

In the abstract affix ल, लन, the dental on the other hand is assimilated to the semi-vowel व, which latter is first changed to the labial व, and then to the corresponding tenuis प, so that we have in Sindhi the forms प pa, पो pō, पशु paṇu or पश्च paṇḍo, as: ब्राह्मण bāṇhapa, ब्राह्मणो bānhapō etc., slavery, from ब्राह्मणो bānhō, a slave.

The regular form of assimilation however is also in use, but only in a few examples; ल is in this way assimilated to तू tt = त्त, and the double consonant again cleared away by the prolongation of the preceding vowel, as: चोकिलागु ḍhōkirāṭu, time of youth, from चो-कल चोकारु, a boy.

The semi-vowel may also be dissolved into u, as: परमेसर paramēsura, supreme lord = God, Prāk. already परमेसर, Sansk. परमेश्वर; or it may be retained, as: दानेस्वरी dānēsvāri, liberal, besides: दानेस्वरी dānēsurī.

§ 16.

D) Assimilation of the sibilants.

a) The palatal sibilant श श.

α) श ś, when preceded by च c and छ ch, is assimilated to them, as: छचर्जु aĉurju, wonderful, Prāk.
अच्छरिः, Sansk. आचरि (long a being shortened in Prākrit and Sindhī, and in compensation thereof the following consonant doubled, to restore again the quantity of the syllable); शनिचर, शनिचर, Saturday, Sansk. शनिचर (Hindī सनिचर).

β) The compound च च (which however is rendered in Sindhī, as all double consonants, by its simple base) arising from the assimilation of च, is, after the analogy of the Prākrit, frequently aspirated in Sindhī, on account of the inherent tendency of the sibilant towards aspiration (स = ह), as: विचु विचु, scorpion, Prāk. निज्जुञ्जी, Sansk. वृक्षिक; पाचु, पाचु, repentance, Sansk. पश्चाताप, final न being changed (by b = v) in Sindhī to u.

γ) श followed by म, assimilates the same, as: रसी रसी (रसी), a rope, Prāk. रसी, Sansk. रसी, but not necessarily; for: कर्मी कर्मी, का का, Kashmir.

δ) The cerebral sibilant घ ṣ.

α) The compound घक घक (of घक I have hitherto not met any instances) is assimilated in Sindhī to क (क), and not to कः कः, as in Prākrit; e.g. दुकालु दुकालु, famine, Sansk. दुष्कल; निकाल निकाल, useless, Sansk. निष्काल; सुको सुको, dry, Sansk. शुक्क (Hindī, as in Prākrit, शूका).

β) The compounds ऐ धृ and ऐ धृ, are assimilated in Sindhī to ठ, as: ढैठी ढैठी, seen, Prāk. ढैठू, Sansk. ढैठू, गौटू, a village, Prāk. गौटी, Sansk. गौटी; निठू निठू, obstinate, Prāk. निठू, Sansk. निठू; मिठू मिठू, mitho, sweet, Sansk. मिठू.

The compound is also retained unaltered, as: दुष्टु दुष्टु, bad; but this is only done by Brāhmans, who understand Sanskrit; the common people ignore it completely.
The cerebral ठ, which has sprung from छ or श by assimilation, may also pass into its corresponding media ठ ṭh, and this again to ढ ṛh, e.g. कोठ kōrhu, leprosy, Sansk. कृष्ठ (the preceding vowel u having been lengthened in Sindhī to ō, to clear away the double consonant ठḥ or ṭṛh).

γ) The compounds च्छ ṣp, च्फ ṣph are assimilated to फ in Sindhī, as: ब्राफ bapha, steam, Prāk. बफ, Sansk. ब्राफ (Hindi बाफ, and even with aspiration of ब : भाफ).

In compound words च्छ is simply assimilated to प p (＝ pp) as: निपुत्रो nipuṭrō, without a son, Sansk. निपुत्र.

δ) In the compounds च्छ śm and च्छ śn, छ is in Prākrit exchanged for h and placed after म and न respectively; in Sindhī the original compound may be preserved, as: विष्णु viṣṇu, Prāk. विस्न, विष्णवाहें viṣṇavahēṃ, a worshipper of Vishnu; by the Musalmāns however words of this kind are simply written वैष्ण, वैष्णवहें, Hindūstānī likewise वैष्ण, वैष्णवहें, as cerebral ṣ is ignored by the common people.

e) The compound च्छ śy (and च्छ śv) is in Prākrit assimilated to स ss, but in Sindhī to ख kh (＝ kkh) as: सिखु sikhu, a disciple = Sikh, Sansk. शिख्य.

c) The dental-sibilant स s.

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

β) The compounds स्त st and स्थ sth are assimilated to थ (= tth) and त्त ts to थ थ (= ṭṭḥ), as: थाजु thanu, woman's milk, Sansk. स्तन; थििो thiō, become, Sansk. स्वित; थम्भु thambhu, post (Prākrit on the other hand
The compound स्त स्त 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: अस्ति astute, praise, Prāk. गुरु, Sansk. गुर्ति; द्वितीय istirī, woman, Sansk. लोपी.

γ) स्प sp is assimilated to प (= pp), स्फ sph to फ (= pph), प्स ps to प (= pp) respectively as: पुरुष फुतानु, to be broken, Sansk. स्पुर्ति; पुज्ञति phuṛti, activity, Sansk. स्मृतिति; लपी laṭī, a dish of coarse wheaten flour, Sansk. लिसिका; but प्स may also remain un-assimilated, as: लपी.

In compound words स्प sp may be preserved, as: विस्पति, 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. स्पश (मरिऴ), Hindī likewise पारसु.

δ) The compound स्त sn, when beginning a word, is either dissolved into its constituent parts by the insertion of a vowel, as: सनानु sanānu, bathing, Sansk. सान; सनेहो sanēhō, a message of love, Sansk. बेह; or the preceding स is cast off altogether, as: नीहु nīhu, love, Sansk. बेह (Hindī नेह), Prāk. also बेहो; नुहु nūhu, daughter-in-law, Prāk. जोपह, Sansk. जुषा.

ε) The compound स्म sm is assimilated to स s (= ss) as: विसारु visārū, stupor, Sansk. विसमय; or dissolved again by the insertion of a vowel, as: सुमरसु sumaraṇu, to remember, Sansk. स्म; विसामय visāmaṇu, to be
stunned, Sansk. विस्म (विस्म, Prāk. विम्स्यो); or s is changed to h and placed after m (similarly to यम), as Prākrit मह = स्य, in the pronominal forms तुम्हे, त्यसे (cf. Lassen p. 331, 4; p. 329, 5). In Sindhi the m of the conjunct मह is also changed to v, as तव ही, you, instead of त्यहि tumhī.

c) The compound स्य sy is assimilated to स s (= ss) and thence farther to ह h, as: मुंहिं mūhī, तुंहिं tūhī etc., which must have sprung from an original form मस्य, तस्य etc., Prāk. already मह, तुह (thence also the other Prākrit forms मक्ष, तुक्ष = मह, तुष = मस्य, तस्य); तांहि tāhī, of that (nom. sing. सो sō) Prāk. तस्य, Sansk. तस्य.

d) The compound ख्क kṣ.

This compound letter is assimilated in Sindhi:

α) To ख kh (= kkh), as: ख्रिः akhe, eye, Sansk. ख्रिः; खीर khīru, milk, Sansk. खीर; खारो khārō, brackish, Sansk. खार; खेत्र khetu, field, Sansk. खेत; खिमा khimā, patience, Sansk. खमा; सूखः wellfare, Sansk. सूम; रखः rakhaṇu, to keep, Sansk. रक्षः; खांदी khande, patience, Sansk. खांदी.

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

β) ख्क is also assimilated to च ch, after the precedent of the Prākrit, as: रिखः richu, a bear, Sansk. रक्षः; खुरू churi, a knife, Sansk. खुरी; खिन्नु chinānu, to pluck, Sansk. खिण्णु; लखः lachānu, sign, Sansk. लक्षः but लखः lachānu is also in use in Sindhi.

According to Prākrit rule every consonant (the nasal n excepted), which is joined to ख, must be dropped;
but the Sindhi so far deviates from the Prakrit, that it separates any such consonant by the insertion of a vowel, as: Prak. लक्षी, but Sindhi लक्षणी lačhimī, the wife of Vishnu, Hindi likewise लणी, Sansk. लक्षी. On the other hand the Sindhi assimilates the nasal in the compound हस्य kṣṇ to खं (kh = kṣ), whereas the Prakrit changes the same to ख, as: Sindhi तिखो tikhō (=tikkhō), quick, Prak. तिख, Sansk. तीखा.

A change of खं kh (= kṣ) to the spiritus ह h is found in Hindi, after the analogy of the Prakrit, as: Hindi दाहिना right (opposed to left), instead of the more common टिखणा, but not in Sindhi, which simply clears away the doubling of the letter in Prakrit by the prolongation of the preceding vowel, as: डाखियो ḍā-khinō, 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 ह hn, ह hm, ह is put after the nasal, a euphonic transposition, which is already common in Prakrit, as: बाहि bāhe, fire (instead of बाणिः), Prak. बरही, Sansk. ब्रह्मि; चिन्हू činhu, mark, Sansk. चिन्ह; the hardened Prak. form चिन्य or चेन्य is not used in Sindhi.

The compound हं (instead of ह хm) is in Sindhi, on account of the preponderance of the labial, already exchanged for भ mbh, as: भाभु bāmbhaňu, a Brähman, Prak. वभणा, Sansk. भाभणा.

b) खं hy is assimilated to झ jh (by transposition: hy = yh = jh), as: गुज़ो gujho, concealed, Prak. गुज़ाष्ठो, Sansk. गुजष्ठ.
c) ह्व is assimilated to न in Sindhi (ह्व = व्ह = भ्ह), whereas in Prakrit the following semi-vowel is simply elided, as: जिभ jibha, tongue, Prak. जीहा, Sansk. जीहा. (Hindi जीभ).

§. 18.

E) Assimilation of three conjunct consonants.

In Sindhi, as well as in Prakrit, a compound, consisting of three consonants, can only then be tolerated, if the first consonant happen to be a nasal: as: चंद्रु čandru, moon, मन्त्र man्त्रu, 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: शास्त्रि शास्त्री, a Shastrī, 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: मारठी marāṭhī, a Marāṭhī man (or. adj.), Sansk. महाराष्ट्र; अग्यो अग्यो, the foremost, Sansk. अग्य; पासो pāso, side, Prak. पास, Sansk. पासे.

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: संज्ञ व संज्ञ, evening, Prak. संम्भ, Sansk. सन्ध.

b) When of three conjunct consonants the two former or the two latter can be assimilated, preference is given to the stronger assimilation, as: मच्छu mačhu, fish, Prak. मच्छ, Sansk. मत्स्य; in this instance त is assimilated to छ (छ्छh), the assimilation of it being stronger than that of स्त to स्त.
§ 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. रात्रि, Sansk. राचि; कम् kamu (= kam-mu), business, Prāk. कम्मो, Hindī on the other hand कास्.

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 Sindhi, as: दुःञ्चारि duāre, illness, दुःञ्चारी, adj. दुःञ्चारि, ill, Prāk. दुःञ्चल, Sansk. दुःञ्चल; मित्रो miō, friend (corroborated already by the Prākrit, which however preserves also the original from मित्रो). 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 मित्रो; from this base has sprung again, according to the usual laws of elision, the form मीञ्चो miō, in which, against the ordinary process, long ī has been shortened to ī, मित्रो.

In the forms दुःञ्चारि and दुःञ्चारी, 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. बाघ; राखी rānī, queen, Sansk. राजी. Thus even two semi-vowels may disappear, as: पासो pāsō, side, Sansk. पाशी.

§. 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: जलसु jalaṇu, to burn, instead of: जलसु jalaṇu, Sansk. जलन; वाघु vāghu, tiger, instead, of वाघु vvāghu; कधु kandhu, shoulder, instead of कधु kkandhu. But if a word be compounded, the common laws of assimilation are applied (to the second), as: दबलु đubalu, weak, Prāk. दुबल.

Those compounds, which are not susceptible of assimilation, are dissolved into their component parts by the insertion of a vowel, as: किलसु kilēsu, weariness, Prāk. किलेस, Sansk. केश; सुमसु sumaramu, to remember, Prāk. सुमर, Sansk. स्मर (स्म); or the first letter of the compound is cast off, which is particularly the case, if this happen to be a sibilant, as: निहु nihu, love, Prāk. सन्यह sañeha, Sansk. सन्य; but if the sibilant be followed by a semi-vowel, the latter, as the weaker, is dropped, as: साहु sāhu, breath, SANSK.

Trump, Sindhī-Grammar.
ब्रह्म; सालो sālō, wife's brother, Prāk. सालो sālō, Sansk. श्याल.

च tr and द्र dr, which in Sindhi 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 त्रेह, three; द्राख द्राखा, grape, but Hindī दाख, Sansk. द्राखा.
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 Banya 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

Trump, Sindhī-Grammar.
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 Islam, 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 ƙ (k) was indiscriminately used to express the sounds k, kh; g, gh, ƙ; the aspiration (kh, gh) was left unnoticed, and for the media g not even the corresponding Persian letter (ƙ) was supplied; the guttural ñ was expressed by the compound ƙn (nk).

In the palatal class the aspirate ðh was happily distinguished by an additional dot (= ߛ), and jh marked likewise ߛ; also the peculiar Sindhi j (dy) was not forgotten and marked by ߛ; the palatal ñ (ny) was again expressed by the compound ߛ, 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.: ƙ = t; ƙ = th; ƙ = d, ƙ = dh, ƙ = ð, a method, which is not without ingenuity; but the cerebral r and the cerebral n were again completely forgotten (i.e. they were expressed by the corresponding dentals r and n) 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:  = th,  = 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  (f), which was provided with two additional dots =  , bh having been expressed already by  ; the peculiar Sindhi  was dexterously rendered by  .

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:  = t,  = t;  = th;  = th.

This attempt to adapt the Arabic characters to the sounds of a Prakrit 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 Hindustani, 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  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 Sindhi 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 ꝏ has been justly taken in, and from the Hindūstānī, the aspirate ꝏ gh, of which we fully approve. We should now reasonably expect to find the compound ꝏ kh corresponding to ꝏ gh; but to our utter surprise we find the old error repeated, and 'kh' again rendered by the simple base ꝏ k. So it has happened, that all the prints published in this character are disfigured by the letter ꝏ, which is now used throughout as the simple base for k, whereas it is well known, that ꝏ 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 ꝏ; as a final letter the shape of ꝏ has never been seen before.

The guttural ꝏ, which in the old system was consequently rendered by ꝏ ng (nk), has been expressed in the new system by ꝏ, 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 (ꝏ ng). The peculiar Sindhi ꝏ is marked ꝏ; we have only to point out the inapplicability of two dots beneath ꝏ, and the frequent confusions, to which it will give rise.
In the palatal class we meet with the same inconvenience; the aspirate ch has been taken over from the old system (ח), whereas for jh the Hindūstānī compound ฤ has been borrowed. In the other letters of this class only the dots have been differently distributed; j (in the old system marked ג) has been expressed by ג, and the palatal ņ by ג, which is less to the point than the old ג, which was as correct as it could be rendered.

In the cerebral class only the dots have been differently arranged as: י = ט (old system נ), th = נ (old system ט); כ = כ (old system the same), dh = כ (old system כ); the cerebral r, which had not been marked at all in the old system, has been borrowed from the Hindūstānī ר; and the cerebral 'n' is marked by the antiquated method of placing a ד above it (ד), 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 פ was retained for ph, with additional dots (פ; old system פ); bh was rendered by ב, 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 emending 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 emending 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 Sindhī consonantal system. 1)

<table>
<thead>
<tr>
<th>SINDHI.</th>
<th>ARABIC LETTERS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gutturals: क; ख ग; घ ह</td>
<td>ق غ خ ح ع</td>
</tr>
<tr>
<td>k; kh</td>
<td>g; gh</td>
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<td>j; jh</td>
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<td>ṭ; ṭh</td>
<td>ð; dh</td>
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<td>Linguals:</td>
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<td>Dentals: त; थ द; ध न; र ल</td>
<td>ز ظ ث</td>
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<td>t; th</td>
<td>d; dh</td>
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<tr>
<td>Labials: फ्य; फ ब; भ म व</td>
<td>ف ب</td>
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<td>p; ph</td>
<td>b; bh</td>
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</tbody>
</table>

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

1) In the Romanized transcription we have followed the Standard Alphabet, by Prof Lepsius (2nd edition).
<table>
<thead>
<tr>
<th>Unconnected</th>
<th>Final</th>
<th>Med.</th>
<th>Initial</th>
<th>Name</th>
<th>Pronunciation</th>
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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.

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

- حَرْزٌ, حَطِيُّ, كَلَّسٌ, سَعْصٌ, قُرْشَتٌ, تَحْقَذٌ, ضَطَعٌ.

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 ت (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 Sindhi is the guttural ŋ, 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 Hindi alphabet it is expressed by फ़, it being an original Sanskrit sound, but the Arabic system, which knows only one dental n (ः), offers great difficulties in this as in other respects. In Hindūstānī an independent guttural ŋ is not to be met with; we have therefore been compelled to circumscribe it by the compound न ng, which comes nearest to it, following therein the track of the old Sindhi alphabet. But one difficulty still will remain, that the guttural simple ŋ can thus not be distinguished from the guttural ŋ preceding a letter of its own varga, as: अन्त (अन्तु) anus, body, and अन्त (अन्तु, or more properly: अन्तु) 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.: फ़ = ŋ), 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 ŋ is found.

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

अन्त m. anus, body; अंतस्र m. anārō, Tuesday. अंतारिम m. anāryō, f. anārī, a disease of the gums etc.
a bruise in the sole of the foot; अन्नर m. anāru, coal; अन्नर m. anūru, a finger's breadth. अन्नी f. anūre, a finger; अन्नी m. anāṇu, courtyard; अन्नी m. anūṭhō, the thumb; अन्नी f. anūṭhī, a thumb-ring. भानो m. bhānō, share, and its derivatives, as: भानाइ० adj. bhānāītō, in shares; भानरो m. bhānērō, a sharer. फेहनी m. phēṇāṇō, the orbicular excrement of camels (फेहनी, the orbicular excrement of sheep etc.). जानृवुँ m. jānūrō, the wild Beru fruit; जानृवुँ f. jānūrī, the wild Beru tree; जानृवुँ adj. čānō, good, and its derivatives. जानृवुँ m. dhīnāī, a manufacturer of saltpetre; जानृवुँ v. a. dhānōraṇu, to flog; जानृवुँ adj. āṇiṭhō, stout; जानृवुँ f. āṇīrī, a stick to beat clothes with (in washing); जानृवुँ m. āṇiṇī, name of a fish. जानृवुँ m. raṇu, colour; जानृवुँ v. a. raṇaṇu, to dye, and its derivatives; जानृवुँ m. raṇō, a carpenter's chalk-string. साना f. sānāha, or: साना f. sānāha, care, and its derivatives (as: साना adj. sānāhitō, careful, साना adj. sānāhū, ditto); साना v. n. sānāhaṇu, to be careful. साना m. saṇu, connexion by marriage, and its derivatives; साना m. siṇu, born, and its derivatives; साना f. siṇārī, name of a fish (or: साना सिणी); साना m. saṇaru, the seed-pod of the thorn-tree; साना v. a. saṇaṇu, to point out; साना f. siṇa, bow. गो़ म. gānō, or गो़ f. gānī, name of a fruit and shrub (Grewia betuloeefolia). ला m. laṇu, lameness (ला adj. laṇō, lame); ला m. liṇu, limb; ला f. liṇa,
a trip in carrying; लिन्हो m. लिन्ह, time, turn (besides: लिन्ही f. लिन्ही, ditto). मन्तनी f. मन्तन, a betrothed girl; मन्तनी m. मन्तनी, a grain of mung; मन्तनी m. मन्तनी, fire; मन्तनी मन्तनी m. मन्तनी, a mallet (used by washermen); मन्तनी वाणी, to ask, to beg, and its derivatives; मन्तनी मन्तनी वाणी adj. अधिक, having the colour of mung; मन्तनी वाणी adj. & adv. निन्नू, entirely, wholly. वाणी m. वाणी, the egg-plant, and its derivatives; जीनी f. हिनु, Assafoetida; जीनी m. हिनी, name of a fruit of an aquatic plant.

Another letter peculiar to the Sindhi is छ, ग, घ; 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 फत्तो we have added a hook below the under parallel line, which marks off this letter strongly enough, without giving rise to any confusion or mis-conception. The pronunciation of घ is quite peculiar; it is that of the letter घ 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 Sindhi, though they are now treated to all intents and purposes as simple letters; e. g. एग एग, the front, Prāk. एग, Sansk. एग (compare Introduction §. 15, b); लागो, applied, Prāk. लागो, Sansk. लाग (see Introduction §. 14); बहागो, broken, Prāk. बहाग, Sansk. बहाग. In other instances, where an original doubling of घ cannot be proved etymologically, the use of this harsh घ must be explained by the influence of the following letters, as: गोंधु, a village, Prāk. गोंधु, Sansk. गोंध; in this, as in similar cases, the weight of the double ठ्ठ, 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: \( \text{गरो} \), heavy, Prāk. \( \text{ग्र} \), Sansk. \( \text{ग्र} \).

Both letters, g and ̲g, 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: \( \text{गरो} \), mangy, but \( \text{गरो} \), heavy etc.

2) The palatals.

The palatals \( \text{ज} \) and \( \text{च} \), and their respective aspirates \( \text{ज्ञ} \) jh, and \( \text{च्छ} \) ch, 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 \( \text{ज} \) is pronounced as english j, and \( \text{च} \) as english ch, that is to say, as dź and tś 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\(^1\) must have gone through great variations, till they have become the compound sounds of the modern Indian idioms.\(^2\) In the Roman transcription they have therefore not been marked by the palatal stroke (−), but by the same sign, with

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1) See Standard alphabet, p. 93.

2) The pronunciation of the Marāṭhi \( \text{च} \) and \( \text{ज} \) as ts and dz respectively before the vowels a, a, u, u, ai, o, does not fall under this head, as this is owing to Drāvidian influences and only occurs in words of non-Aryan origin.
which the sibilant sh (＝ ʃ) is provided, to point out their modern pronunciation.

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

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

The sibilant ष, स ʃ, which we have inserted in our scheme in the palatal row, is no longer a palatal sound at all, but a pure dental sh ＝ ʃ. The original pronunciation of ष 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 ʃ is always rendered in Sanskrit writing by ष; but it is also found in pure Sindhi words, as: षिंह shihu, lion etc. compare; Introduction § 5.

Peculiar to the Sindhi is ज, झ, ज. It is now treated as a simple sound, but it has in most cases, as etymology proves, sprung from a double झ (＝ झ), and is still pro-
nounced as a compound sound = dy; e. g.: जै अजू (= adyu), to-day, Prák. अज्ज, Sansk. अज्ज (on the assimilating process see Introd. §. 15.); जै विज्ञ, science, Prák. विज्ञा, Sansk. विद्या; जै वेजु, physician, Prák. वेज्ज, Sansk. वैद्य. In other nouns though an original doubling of ज cannot be traced etymologically, as: जै जातु, a Jat, Hindī जाट; and जै is in such instances frequently exchanged for ज, as: जै जात्री, or: जै जात्री, a pilgrim, Sansk. यात्री).

3) The Cerebrals.

The cerebrals ज and ज, and their respective aspirates, ज़ थ and ज़ ध 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, ट, ठ, etc. respectively.

The Sindhī has likewise preserved an independent cerebral न, ण, न, which is not bound to the letters of its own varga as: जै वानु, a tree (Sansk. वन) जै थनु, the teat of an animal, Hindī थन, Sansk. स्तन. It is pronounced very hard and resembles much the compound न्र (in Pāṣṭō it is therefore very frequently rendered by न्र).

In Sindhī it exchanges therefore occasionally its place with the cerebral र, as: मानहू, man, or: मारहू. The cerebral ज ज, which in Prákrit already frequently supplants the dental ड, has in Sindhī given birth to two other cerebral sounds, viz.: ज, ड ड, and ज, ड र, and this again aspirated, ज़, ड र्.

ज, ड ड is pronounced in a similar way as ग; the cerebral ड (ड) is uttered with a certain stress in prolonging and somewhat strengthening the contact of the closed organ, as if a double ड was to be pronounced.
Originally it is, as ण, a double ठ, as may be still proved in most cases by etymology; e. g.: ठण्णे vaṇḍ, great, Prāk. छू, Sansk. छू; चोड़हूँ चोड़हूँ, the fourteenth, Prāk. चोड़हूँ. But the Sindhi, which is very fond of hard cerebral sounds, often employs this letter ठ, 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: ठङ्के ठङ्के, a kind of sedan chair, Prāk. दोला, Sansk. दोला (compare Introd. §. 6. 4). The simple cerebral श has been thus nearly totally supplanted at the beginning of a noun by ठ, and ठ is only found in a few nouns, to distinguish them from others written else quite alike, as: ठतङ्के ठतङ्के, obstinate, but ठतङ्के ठतङ्के, seen.

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

The cerebral ष, ष र, and its aspirate षण, षः ṛh have sprung from the cerebral श ठ and शः ठh respectively (see Introduction §. 7, 2), as: षण गुरु, molasses, Sansk. गुड़; षण दृष्टि (द्विधंता) firmness, Sansk. द्विधंता. We have noticed already (l. c.), that by far the greatest number of words, in which र or ṛh is to be found, is

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

The two peculiar letters ट (ṭr) and ढ (ḍr), which Capt. Stack in his Sindi Grammar has advocated for the Sindi 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 तr and दr respectively, as: पुत्र puṭru, son, Prák. पुत्र, Sansk. पुत्र; द्राक्ष drākha, grape, Sansk. द्राक्षा. A subscribed r is also found in some nouns with the aspirate ध dh, as: ध्रापण dhṛapanaṇu, to be satiated, and its derivatives, as: ध्राई dhraiṇu, to satiate; ध्राउ धराव, satiety, all of which are sprung from the Sansk. root तृप (तपस्या); द्रध dādhrū (also written: द्रध dādhu), a cutaneous disease, Sansk. दद्रु, Hindi दादू (compare Introduction §. 15. b. β).

We have not inserted the cerebral ष in the Sindi alphabet, though in Capt. Stack’s Sindi Dictionary a few words are written with ष. This letter is completely ignored by the common people and left unnoticed in the old Sindi alphabet; only a Bráhman now and then uses it, to show his knowledge of Sanskritr (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, फ ph, is to be pronounced as the aspirate of फ, फ p, and never as f, which is of Arabic or Persian origin, wherever found.
THE SINDHI ALPHABET.

Peculiar to the Sindhī is the letter ب, ḍ b; it is pronounced in the same way as ġ and āḍ, being originally a double b, as: بَا ba, two, Sansk. ब (≡ vva ≡ bba; see Introduction § 15. d. a); कङ्ख्ल kabhō, hump-backed (see Introd. § 13); दाल्ल dālalu, weak, Prāk. दुवैल, Sansk. दुवैल. In other nouns however an original doubling of b cannot be traced out, and the language seems to use ب and ḍ b quite arbitrarily, as: बाप baũ, father, but, पाप bāũ, father's brother, both nouns being derived from the Turkish باب 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.: आंब (संभु) ambu, a mango; कुम्भा (कुमार) 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, ق, غ, خ, 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: نِمَات niamata (properly:
niṣamata) or ĥ with its accompanying vowel is pronounced as a long syllable, as: تَّعَلَّبَنُدُ a ferrier, is sounded like: nālbandu (properly: našbandu) and by ignorant people also written accordingly; or the ĥ with its respective vowel is dropped altogether; as: طَعَامُ food (tašāmu) is commonly pronounced: tāmu. The same is the case at the end of a word, where ĥ with its vowel is contracted by the vulgar to a long syllable, as: جَنَعُ receipt-account (jamaša) 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 ĥ is therefore simply rendered according to its accompanying vowel, and not distinguished by any particular mark or dot.

The deep Arabic Ħ h is treated in the same way and pronounced as simple h, as: حَلَّ hálu, state, is sounded: hālu. The Arabic and Persian خ x is commonly pronounced by the vulgar (especially the Hindūs, who are quite unable to articulate x) as kh, as: شَيْخُ šīḫa, a spit, is sounded: šīkha (Pers. رَيْبَحِ). The Arabic or Persian غ γ is pronounced in Sindhī as simple g, and very frequently exchanged for k in writing, as: بَاغُ bāyu, garden, is sounded as: bāgu; غَامُ gamu, grief, as: gamu etc.

The deep guttural ق q of the Arabic is articulated in Sindhī like simple k, as: تَوَمُ qōma, a tribe, clan (Arabic قَوْمُ), is pronounced like: kōma; قَوْلُ qauulu, 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; ٹ t is sounded like common t, and ص s like z; ٹ ڑ and ض ڑ likewise as z. The Hindus 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 ڈ, ڈ ڑ, and ژ ڑ (the two latter of which are also common to the Persian) are pronounced in Sindhi (and India generally) as follows: ﺛ like s, ڈ and ژ like z, whereas the Hindus pronounce these two latter consonants like j and render them also accordingly by ڇ, which is not unfrequently done by the Moslims also.

The Arabic and Persian ڑ f is sounded by the Muhammadans as f, but by the Hindus as ph, and rendered in their writings by ﺽ.

§. 4.

II. The Sindhi vowel system.

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

1) Simple vowels:

<table>
<thead>
<tr>
<th>अ, आ</th>
<th>इ</th>
<th>ई</th>
<th>उ, ऊ</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, ā</td>
<td>i (e)</td>
<td>i</td>
<td>u, ū</td>
</tr>
<tr>
<td>ई</td>
<td>ई</td>
<td>आ</td>
<td></td>
</tr>
<tr>
<td>ē</td>
<td>ō</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2) Diphthongs:

<table>
<thead>
<tr>
<th>ए</th>
<th>ओ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ai</td>
<td>au</td>
</tr>
</tbody>
</table>
3) Nasalized vowels.

\[
\begin{array}{ccc}
\text{آن} & \text{آن} & \text{آن} \\
\text{آن} & \text{آن} & \text{آن} \\
\text{أون} & \text{أون} & \text{أون} \\
\text{إين} & \text{إين} & \text{إين} \\
\end{array}
\]

1) Simple vowels.¹) The Sindhí uses all the vowels, common to the Sanskrit and Prākrit; 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). Ė and ō are in Sindhi, as already in Prākrit, simple (and not Guna) vowels (see Introduction §. 2. d), and consequently always long (and not anceps, as in Prākrit).

As the Arabic is destitute of the sounds ē and ō, a great difficulty arises in Sindhí as well as in Hindūstānī, how to distinguish i from ē, and û from ō. The Indian grammarians have therefore invented the term of यात्री जेठूल, or the unknown य for the sound ë, and जेठूल vave majhūl, or the unknown ङ, for the sound ò; but at the same time no practical measures were taken, to mark off ē and ō by any dia-critical 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 ֳі from ֳї and ֲů from ֳœ is somewhat difficult for a beginner, especially a European, and for the right understanding of the language very important, we have contrived to distinguish ֳї from ֳі by a perpendicular line, as: ֳki, ki, kē, some, ֳki kī, somewhat; and ֳœ from ֲů by placing the sign ֳ, above ֲ, as: ֳtnon tō, from-on; ֲtnon 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 ֳه. The mark for a is ֳ, and is called fatlīah (in Persian زنر zabar); the mark for i is ֳ, and is called kasrah (in Persian ֳپیر zīr, pronounced in India: zēr); the mark for u is ֲ, and is called zammah (in Persian ֳپيش piš, pronounced in India: pēš) e.g. ֳfana, ֳfini, ֲfunu. But if a noun commence with a short vowel, ֳ (alif) must serve as base for the these vowels, the vowels themselves being considered only as auxiliary signs for the consonants, as: ֳan, ֳini, ֲunu. In Arabic initial ֳ is in these cases always provided with hamzah, as: ֳn, ֲn, ֳn, but in Hindūstānī it is dispensed with, to which practice we shall also adhere in Sindhī.

The three long vowels: ֲ, ֳ, ֲ are expressed in the body of the consonants by the letters ֳ, ֲ, ֳ, with the addition of the respective vowel points; in this case
are called साक्स sākin, or quiescent, because they are not moved by a vowel of their own; e. g.: हारी hari, a peasant; मारू marū, a beater; मुरि mūri, capital (in trade) चिकातू cīkātu, 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: जीरो jēro, whetting. ¹)

Long a, when initial, is expressed by ą and the sign - placed above it, as: आदर ādaru, courtesy. This sign is called मदह 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 य न and u themselves are quiescent; e. g.: इहो īhō, this very person; अहो āhō, that very person. The same is the case with ē and ō, as: एडो ēdō, so large, ओडो ōdō, near.

And य and ऋ when quiescent, should be provided with the sign jazm (ـ), to indicate thereby, that they are not moved by a vowel of their own, as: ओहो āhō, भीरो bhīro; पिरु pīru; but this practice is generally neglected in Hindustāni, as superfluous. If on the other hand य and ऋ be moved by a vowel put above or beneath them, they are no longer quiescent, but regular consonants, as: यार yāru, friend; नियां, a tank; वानु vanu, tree; निवाई nivāi, want of wind; वावा vāva, formative of व vāu, wind.

¹) In some Arabic nouns final य (generally without dots) is used with the power of alif, as: यिसा īsā, Jesus; यिक्रयā dīkrā remembrance. Note also the antiquated writing जलत zalāt, prayer, तौरत, 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 fatlāh and a following quiescent ی or ں, which should be provided in this case with jazm, to prevent mistakes, as: ٌیاٌیتر aiṭru, spinning wheel; بَیِرُکَی پرَکَی bairāgī, an ascetic; ٌمَاعَہَ، impure; ٌمَاعَہَهَرَ اٌمَاعَہَہَرَ caudhārī, round about. At the end of a noun no diphthong is admissible in Sindhi; compare Introduction, §. 1, 2.

3) The nasalized vowels or Anusvāra.

We have noticed already, that the simple dental ں (ں) is now used in Sindhi before the letters of any varga indiscriminately, which in Sanskrit writing is commonly expressed not by the dental ں, but by the sign called Anusvāra ("") e.g.: کِنْکَال (کَوْگاٍلُ) kangālu (properly: kaṅgālu) poor; گَنْجُ (گَنْجُ) ganjō, scald-headed; ںنْدْھُرِ (ںنْدْھُرِ) nandhō, small; رٰنْدُ (رٰنْدُ) randu, path; ہٰم‌بِھِ (ہٰم‌بِھِ) āmbha, hag.

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

a) Anusvāra (or ں) preceding another consonant must always be pronounced as a full nasal, if the vowel of the syllable be short, as: پَانِپُد، پَانِپُدُ 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: जही, जन्हें jāhē; मुहुं, मुहु मुहु, mouth; in a few words, where full n precedes h, it must be rendered in Sanskrit writing by न, not by Anusvāra, as: चिन्नो, चिन्न, a sign; शन्ह्दु thanhanu, to compress. In Hindūstāni writing no such distinction can be made, as there is only one (न) 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 Prākrit language of India.

b) Anusvāra preceding a consonant in a long syllable is to be pronounced as a full nasal, as: बांटि, बांटाधी, ravenousness; पींगा, पिंगमा, pīṅgha, a swing; कुंद्व, कुंदन, kūndhu, a young man; बंदो, भरोडो, वींदो, going; लोंमरु, लोंमारु, lōmbāru, 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: ठान्ति, ठाहारा, steadiness; मांस, मांस्, मासु, meat, ठांवह, ठावह, thāvaru, Friday; मीह, मीह, mīhu, rain; मेह, मेह, mēhe, buffalo etc. Where full n precedes h in a long syllable, it must be rendered by न (in Hindūstāni writing a further distinction is impossible), as: बांदी, बांदी, bānhi, a slave-girl, but: बाह, बाह, 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, प्री, प्री, प्री, prī, friend; भूष, भूष, bhū, earth; मुहें (Formative of the I. pronoun sing.); also in compound words, as: मुहुंघ, मुहुंघ, 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 nasализed).

d) Anusvāra, placed between two vowels, be they short or long, always retains its proper nasalizing sound, as: छ्रई, छा आँि, and; मांखु, माँिस माऊ, to measure; छांज, छा आँि, I; छिकांज आँि, 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: रंशु, राँशु, merriment (= rauṣō); भेंट, मिण्टेंह maitha, madder (= māitha).

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; छ्रतु, छा आँि = antu; but छांज, छा आँि = ाँ.

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 ख has always the sound of Anusvāra proper (see under c) and need therefore not perplex the student, as: मार् कु, man; गल कु, women; ग ि, from this place, ति, from that place.

Anusvāra, separating two short or long vowels (see under d) is rendered by ख, 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 ُن closes the first syllable, as: ان، (نَيَو) ِي-، thus; تَن (تَنَي) ُت-، in that manner; كَرًن (كَرَن) ُكَرًن، cow. If the second vowel chance to be a long one, َي (without dots) provided with hamzah must precede the same, to serve as basis for the vowel point (see further on under: Hamzah), as: سَاءُن (سَاءُن) lord; هَنَثُو (هَنَثُو) هَنَثُو, mind; كَنًشُن (كَنًشُن) كَنًشُن, it has been said by them.

In such like instances, as exhibited under َء and َء, the Hindūstānī alphabet offers no means of distinguishing the full nasal from Anusvāra proper, as: بَانَهَي (بَانَهَي), a slave-girl, بَانَه (بَانَه), an arm, and these difficulties can only be overcome by practice. In the old Sindhi alphabet and in that now in use no notice whatever is taken of these and such like intricacies.

§. 5.

On the other orthographio signs.

1) The sign ﻚ (مَدَّ maddah, prolongation) is placed on initial alif, to render it long, as: آَتَّر أَثَرُ, 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 fatlīh, in which case alif is called سَكِن سَكِن, or quiescent, as: رَاجِجُ رَاجِجُ, prince; مَلَلُ مَلَلُ, 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.: قُرآنُ قُرآنُ, Qurān, not qu-rānu.

2) The sign ﻚ (مَكَّ jazm, abscission), placed above
a consonant denotes, that the consonant thus marked is not moved by a vowel, as: مَرَّن vel-hō, idle; مَرَّن mar-du, man; سَرَّن sar-gu, heaven. In old Sindhi 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: مَرَّن mar-du, instead of مَرَّن mar-du, and served quite the purposes of jasm. We cannot adopt this system, as in many cases it will give rise to confusion and misconceptions.

3) The sign ـ (تَضِيِّيد) corroboration, placed above a consonant denotes, that the letter in question is to be doubled. In the old Sindhi writings the taṣdīd 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 كَم 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: َأَن una, by him, and َأَن unna, wool.

4) The sign ـ (حَمَزَة) hamzah, i. e. punctuation) is used in the midst and at the end of words as a vicarious base for I; when two vowels, short or long, meet in a word, the second vowel must be supported by the base ى, furnished with hamzah, e. g.: ِبُي piu, father; ِجُي jue, the den of an animal; ِنُي hīara, now; ِعُي jūa, louse; ِقُي qā-imu, standing; ِكُي bhāura, brothers; ِجُي ji-u, life; ِكُي kuō, rat; ِكُي ghā-ū, wounding; ِاَيَي a-i, a goal etc.

A final short vowel, preceded by ā, ū, ō is usually supported by the sign hamzah alone, as: بِهَا bhā-u, brother;
pō-e, after; ĥū-e, sound. But if be radical in a word, hamzah with its accompanying vowel is placed upon , as:  nāu, fame, Formative nāva; gāū, cow; māřhūa, Formative of: māřhū, man.

In the Formative Singular of such nouns, which end in ĵ, hamzah is dropped for brevity’s sake, as: ĥendī handī, a pot, Formative: ĥendī handia (instead of ĥendī); but in nouns like  sânīsī, lord, hamzah must be retained in the Formative, to prevent mistakes, as: sânīsī sânīa.

Note. The sign ~ (vāsīl, 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.:  āblīkī qāla-smā; (instead of:  qāla-smā; (instead of:  bismī-llāhi.

The use of the so-called Tanvīn (i.e.  āʾ, ṣ, pronounced in Arabic ‘un’, ‘an’, ‘in’) in Sindhi 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 Sindhi 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 Sindhi holds to the Sanskrit-Prakrit on the one side, and to its modern sister-tongues on the other side, is most clearly delineated.

The peculiarity of the Sindhi, and at the same time the great advantage, which is 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 Sindhi has preserved a flexibility, and at the same time a sonorosity, of which the other modern vernaculars are completely destitute.

After what has been remarked on the nature of the diphthongs in Sindhi (see Introduction §. 1), it may be easily gathered, that no Sindhi noun can end in a diphthong. A Sindhi noun may therefore end in a, i (e), u; ä, ì, ü, ö; no noun ever ends in ĕ, 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: مارِحُ man, چَوِثُ the fourth; پِرِس pri, 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 Anusvara, no exception to the general rule.

In the formation of themes the Sindhi has in the main followed the course pointed out by the Prakrit, but it has created many new formations, independent and irrespective of the Prakrit. The levelling process
of the modern idioms has already gained the ascendancy, and terminations, which the Prākrit, 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 Prākrit, 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 Prākrit, 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 ū, and are, with a few exceptions, masculine. This short final ū corresponds to the Prākrit termination ओ ō, which, according to the testimony of the old Prākrit grammarians, has been already shortened to ū in the Apabhransha dialect.1) To this class belong in Sindhī:

1) In Marāṭhī final ओ (≡ Sindhī ū) 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 Pānji, Hindi and Hindustānī final a has quite disappeared; for nouns like pī, father, mā, mother etc. are in Pānji exceptional cases.
SECTION I. THE FORMATION OF THEMES.

a) such nouns, as end in Prākrit in ā (≡ Sanskrit final ॐ), as: नर naru, a man, Prāk. खरो, Sansk. नर; गधर gharu, house, Prāk. घरे (Sansk. गृह); कमु kamu, business, Prāk. कम्मो, Sansk. कम्मन्. To this class belongs also a number of adjectives (though the majority of them has retained the termination ā), as: तला talu, hidden; आज्ञा ajatu, imperishable; अच्छति acetu, careless. Most of the adjectives, borrowed from the Arabic or Persian, assume this termination, as: तमाम tamāmu, whole; गरीब yaribu, poor etc.

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

c) such nouns, as end in Sanskrit in tā (crude form ṭ्र), Prāk. ā (by elision of t), or which add in Prākrit the termination āro, as: पिता piu, father, Sansk. पिता, Prāk. पित्र; भाई bhāu, brother, Sansk. भाई, Prāk. already भाद्र (in Sindhi again with elision of द); भंतीर bhatāru, husband, Prāk. भत्तीर, Sansk. भत्ती (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: ॠ f. thing, Sansk. चन; दुधीन dhēṇu, a milk-cow, Sansk. धनु; or such, as have shortened u to ū, as: जस saṣu, mother-in-law, Sansk. जसु; चित्रा vijū, lightening, Prāk. विजृ, Sansk. विज्ञट.

In a few themes original ā has been shortened to ū, the Sindhi following herein the levelling process no-
ticed under 1, c irrespective of gender, as: 

| 1. mother, Prāk. मात्रा, Sansk. माता; 2. dhiu, daughter, Prāk. already धीदा and धीरा, Sansk. दुहिता (see Varar. IV, 33; Lassen p. 172, note); 3. nūhu, daughter-in-law (Sansk. जुषा); quite exceptional is 4. bhēnu, sister, Prāk. बहिशी (Hindūst. बही), Sansk. भगिशी. A number of nouns ending in ु, 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 ु, those ending in ो are the most numerous in Sindhī; they are all without exception masculine. The old Prākrit termination ऋ (ो) has been split in Sindhī into two classes, in one of which ो has been shortened to ु 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 ो, have retained the corresponding termination आ (masc.) in Hindi and Hindūstāni and to a great extent also in Marāṭhī, Bangāli and Panjābī, and similarly those nouns, which terminate in Sindhī in ु, have dropped the corresponding vocalic termination (i. e. आ, a) in the dialects quoted.

Examples: तारो, the sole of a shoe (Sansk. तार, n.) कोलो, the throat (Sansk. कोल m.), whereas on the other hand गूलो, galu, cheek, corresponds to the Sansk. गल्ल m., लुर्को or लुर्कु, a tear; सॊनारो, sōnāro,
goldsmith (Sansk. सूक्ष्मकार); on the other hand लुहारु, 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: चूरा, powder, filings, and चूरु, adj. powdered (both from the SANSK. चूर, मूहरो; मथ्य, the head, and मथु, the top (both from the SANSK. मथ n.).

We may however lay down some rules, by which the SINDHI seems to have been guided in retaining the original PRĀKRIT termination औः:

1) Adjectives, derived directly from the Sanskrit-Prākrit, have on the whole retained the ending औः, as:
   चानो, good (SANSK. चन्द्र); मिथो, sweet (SANSK. मिथ्य); खारो, bitter (but खार khāru, s. m. potash, both being derived from the SANSK. खार); रुखो, hard (SANSK. रुख). In many nouns though both terminations are allowed as: अधरो adharō or: अधरु adharu, helpless; निदरो nidharō or: निदरु nidharu, wretched; अभरो abharō or: अभरु abharu, poor.

Adjectives derived by secondary affixes from other themes generally retain the termination औः, as: जातिको, relating to a Jaṭ (जट); वानिको, belonging to a Vānyō (वाणीयो; रसिलो, juicy (from रस केहानीयो; केहानियो), patient (from केहानि). Excepted are the affixes वान (PRĀK. वानो, SANSK. वन), as: दियावान dayāvānu, compassionate; आल (आलु), as: दिया, dayālu, the same as आल (आल); दियावान dhanāru, herdsman, whereas the affix औः generally forms adjectives, as: सुगारो, strong (from सक्षम).
2) Verbal nouns, which are derived from the root of verbs by lengthening the root-vowel, take the termination ō, as:

- ghaṭō, decrease, from कहाँतo to decrease.
- čārhō, increase, from जाँहस to rise.

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

- marku, boasting, from मर्कन to boast.
- jhaṭu, snatching, from जाँहस 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:

- vāḍhō, carpenter, from वड़ून to cut.
- tōbō, diver, from तून to dive.
- čirō, Sawyer, from चीरन to split.

4) Some nouns of foreign origin change (original) final ā or ah to ō in Sindhi, as: बाबo bābō, father, Hindust. (turkish) دکرزاDarvāzō, door, Pers. دکرزا Darvāzō. Darvāzō.

5) All participles present and past end in ō, as: हलांडो halandō, going; हलूहो haliō, gone; मारिन्दो márindō, beating, मारीयो māryō, beaten.

6) It is seldom the case, that an original final ā (fem.) has been changed to ō, and rendered thereby masculine, as: तारो tāro, star (Sansk. तारा fem.); Hindi likewise तारा masc. (Pāštō: ستورِي 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 Sindhi in this respect; for nearly all the nouns, which end in Sindhi in ō and u, have retained
the termination ō. As the Gujarātī has preserved the neuter, it forms a regular neuter ending in उ ū from masc. themes in ओ, as: कुतङ्ग a dog (in general), but कुतरो a male dog. This neuter termination we consider identical with the Sindhi vocalic termination u, with the only difference, that Anusvāra, as the sign of the neuter, has been added.

In Marāṭhī, Hindī and Panjābī, final Ṽ of the Sindhi and Gujarātī 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 ē (ङे), which is in its origin nothing else but another masc. termination with the addition of final Anusvāra, just as in Gujarātī (compare on this point: Lassen, Instit. lin-guæ Prak. p. 429, 14); e. g.: केलङ n. a plantain, Hindī: केला m., करें, inf. (properly a neuter verbal noun, as in Sanskrit), Sindhi कङङ karanu (m.), Hindī कङङ karna (m.), Gujarātī: कङङ (n.), as in Marāṭhī.

In Bangali the termination ā (= ō of the Sindhi) is only to be met with in a few nouns, as: gādā, 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 Bangali.

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

Nouns ending in ū correspond generally to the Sanskrit-Prākrit termination u, which in Prākrit is lengthened in the Nom. Sing. to ū; those nouns, which end already in Sanskrit ū, retain this termination unaltered in Sindhi. Some feminine nouns, ending in ū, shorten their final ū again to ū, adding at the same time one of the feminine terminations i (e) or a; e. g.: साउ साउ, upright (Prāk. साऊ, Nom. Sing. साऊ, Sansk. साठु), Hindī साठू or साठू; तार तार m. palate, Sansk. तारु n. (Hindī तारू); ब्हुरु bhū f. earth (or: ब्हुरु, bhuē), Sansk. भू; जङ जङ f. louse (or; जङ जङ jūa), Sansk. यूक (with eli-
sion of final k in Sindhi); ābirū, honor (or ābirüe) 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: तारु, a swim-
ner (= tāruka), rahākū, inhabitant, khaṭāū, profitable (from केंद्रῖ a profit).

In some nouns ending in ū, a more complicated contraction has taken place, as: मार्हु, man, Prāk. मारु, Sansk. माः (ṇ of the Prakrit inter-
changing with r, and s being exchanged for h); दार्हु, pome-granate, Sanskrit दारिम, Hindūstānī
dāhru; याच, tortoise, Sansk. काच (p = b =
v = ū); विच, scorpion, Prak. विच्च, Sansk.

IV. The termination ā.

Nouns ending in ā correspond generally to the San-
skrit-Prakrit termination ā (आ) and are all feminine,
as: चिन्ता, anxiety, Sansk. चिन्ता; हाच, murder,
Sansk. हत्या; जात्रा, pilgrimage, Sansk. याच; धಮम, patience, Prāk. धमम, Sansk. धमम.

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 (अन) and ः (घ्र), and in the Nom. Sing. in ā, as: rājā, prince; ātmā, soul; kartā, the agent (in grammar). There are also a few foreign words, ending in ā, as: āshnā, an acquain-
tance, Pers. āshā.
A few adjectives end likewise in आ (or ा) as: लिताा, liberal; तालाा, exhausted etc.

V. The termination ा.

The vocalic ending ा is shortened from the preceding fem. termination ा, just as उ has been shortened from द. To this class belong in Sindhi:

1) such nouns, as end in Sanskrit and Prākrit in ा, as: गो जिब्हा, tongue, Prak. जीहा, Sansk. जिहा;
नूहा (besides नूहा) daughter-in-law, Sansk. नूहा;
दीया (besides: दीया), daughter, Prak. धीदा or धीदा;
साय, sa-ina, sign, Sansk. सचा; मिर्मिना, marrow, Sansk. मिजा.

Further a great quantity of nouns, the formation of which is peculiar to the Sindhi, and which may be derived from every verbal root. This formation corresponds exactly to the Sanskrit affix ा (ा), which is added to the verbal root, to form fem. nouns, as Sanskrit: भिटा, breaking, from भिट etc. In Sindhi the derivation of such nouns from verbs is quite general, and the language acquires thereby a great facility to form verbal nouns, as: चोक्हा, investigation, Infin. चोक्ह (root: चोक्ह); गुझा, pounding, Inf. गुझन (root: गुझ). The Sindhi always falls back on the Prākrit, especially in such nouns, as differ already from the Sanskrit, by dropping either a final consonant in Prākrit or affixing a new vocalic ending, as: आसीसा, blessing, Prak. आसिस, Sansk. आशिस.

2) The feminines of such adjectives. as end in the masc. in आ, as: कुब्हा, fem. of कुब्हा कुब्ह, unfortunate; सुजा, fem. of सुजा, well-knowing.

Only a very small number of adjectives ends originally in ा, which remain unchanged in gender, num-
ber and case, as: जाला, or जारा, abundant; जाम, जामा, 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 Sindhi, e. g.: कार nāra or कार nāre, woman; अर āra or अर āre, affection; चहन ēna or चहन ēne, chane, a pond; रिर ēra or रिर ēre, quarrel. From the adjectives, ending in u, the feminine may be formed in final a or i (e), as: अतोर atōra, or: अतोर atōre, what cannot be weighed, masc. चार्यत ēta or चार्यत ēt, ēte, mad, masc.

This accounts easily enough for the phenomenon, that such nouns, as end in Prākrit in ī, have adopted in Sindhi the termination ā (simply exchanging one fem. termination for another), as: भेन bhēna (besides: भेन bhēn), sister, Prāk. भेन bhēn, Sansk. भेन bhēn, dhure, origin, Prāk. धुर, Sansk. धुर. But, though the respective fem. terminations are often exchanged, the original gender is commonly strictly adhered to in Sindhi, and the case is very rare, that an original masc. noun has been changed to a feminine, as: बाहा, fem. steam, Sansk. बाहा masc. (in Hindi 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 Prākrit, but it has already in many cases shortened ā to a, and then dropped it altogether (in pronunciation at least) as: जिभ jībh, tongue, वात vāt, way etc. In the other dialects long ā has either been preserved, or it has been thrown off altogether (after having first been changed to ā).

As in Sindhi every noun must needs end in a vowel, such fem. nouns, as are borrowed from the Hindūstānī, frequently adopt the fem. termination 'a' in Sindhi, as: Hindūst. ज्ञेस (f.)
earth, Sindhi zamīna; Hindustāni milka. In a few nouns the gender has been changed, as: Hindustāni kitāb (fem.), Sindhi kitābu, masc.

VI. The termination ī. (masc. et fem.)
Themes in ī are in Sindhi 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: dharmī, religious (Sansk. dharma), Nom. Sing. dharmī; svāmī, lord (Sansk. śāmī); hāthī, elephant (Sansk. hāthī).

b) To the Sansk. affix ika (इक = क), by eliding k and lengthening ī to ī; e.g.: hārī, a peasant, Sansk. hālikā; ोठī, a camel-rider (from camel); ोठī, a seller of earthen ware (from earthen ware).

c) To the Sansk. adjectival affix ी y, by changing ी to ī, as: prī, friend, Sansk. prī; abhāgī, unfortunate, Sansk. abhāgāy.

d) To the Sansk. affix ैय ैya, by eliding ै, as: Hindī, Indian; Sindhi, relating to Sindh. With this class coincide all the Persian and Arabic adjectives, formed by the so-called یاه نسبت or y of relation, as: fārsī, Persian; arabī, Arabic; ژاهمī, wounded.

e) To Sanskrit masc. crudes, ending in i, which ge-
nerally have final i lengthened to i in Sindhī, as: कवि, poet, Sansk. कळिकाल, the Kāli-period; in some nouns though original short i has been preserved, as: हर hare, Vishṇu (Hindī: हरि and हरी); पाणि, lord, master (= पति).

There remains a number of words in i, which are masculine, the origin of which is unknown, as: बेलī, servant; बांधी, a log of wood floating in the river; मान्जी, 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, poet. In Panjābī, Hindī (Hindūst.) final i of masc. themes is occasionally preserved, but more generally dropped, as har = hari; kav = kavi; or lengthened to i, as in Sindhī, as kali = kal, kali.

2) Feminine themes ending in i.

a) Feminine nouns, which end in Sanskrit and Prākrit in i, remain unchanged in Sindhī, as: नदी, river, Sansk. नदी; सती, a virtuous woman, Sansk. सती; राणी, queen, Sansk. राणी.

The Prākrit termination आ (fem.) is occasionally changed to i in Sindhī, as: vāi, speech, Prāk. वाखा, Sansk. वाच f.; in some nouns i (Prāk.) is shortened to i (e), as: दिथे, sight, Prāk. दिथी, Sansk. दृष्टि. Neuter nouns, which end in Sansk. in i, may accept in Sindhī the fem. termination i, as: दधि, sour milk, Prāk. देहि, Sansk. दृढि; माखिं, honey, Sansk. माखिं, with elision of क.

b) The fem. termination i corresponds to the Sanskrit-Prākrit affix i, by which feminines are formed
from masculine themes. In Sindhi this termination is used to derive feminines from masc. bases ending in ō and u, as: bhalī, fem. good, from the masc. base gōli, a slave-girl, from a slave; bāmbhānī, the daughter or wife of a or Brāhman.

c) The fem. termination ī is frequently applied to express littleness, smallness, neatness, as: kāti, a small knife, from kātu, a large knife; māṭi, a small jar, from māṭo, a large jar etc.

d) The fem. affix ī, which corresponds to the Sansk. abstract affix द्, derives abstract nouns from adjectives and substantives, as: čōrī, theft, from čōru, a thief; bhalī, goodness, from bhalō, good; dōstī, friendship, from dōst, friend.

VII. The termination ī (ē) fem. (m.)

The ending ‘ī’, which, with a few exceptions, denotes fem. nouns, corresponds to the Sanskrit-Prākrit termination ī; in others again is has been shortened from ī, in the same way, as final a from ā; e.g.: ṇūdhē, intelligence, Sansk. बुद्धि; māṭi, mate, opinion, Sansk. मति; nāre, woman, Sansk. नारी.

The termination ī (ē) is generally used to derive feminines from adjectives and substantives ending in u, as: ačēte, thoughtless, masc. ajeṭt; sadharo, stout, masc. gālahe, a jenny-ass, from a jack-ass; parīte, a washerwoman, from a washerman.

In some few nouns the original gender has been changed, as: aṅgī, fire (fem.), Prāk. अगिः (m.),
Sansk. आयि m.; दीहे (fem.), body, Sansk. देह (m. and n.); in the cognate dialects both are alike fem.

It is further to be observed, that in Sindhi final i (e) very frequently interchanges with final ā, both vowels constituting the regular fem. terminations, e. g.: आँ आँ āre or आँ āra, fondness; गोँगे or गोँगा gorā, thunder etc. Among these we must also reckon forms like दहुँ dhure, origin, Prāk. धुँ, short final a having been exchanged for i (e).

In Sindhi, as well as in the cognate dialects, some few masc. nouns have retained the original Sansk. termination i, as: हँhare, Vishṇu, विरस्यति viraspate, the planet Jupiter (Thursday) तेहः pa-e, lord, husband (== पति); in others again i has been shortened from i, as: केहः kēhare, lion, Sansk. केषरिन्, Hindī केहर and केहरी; सहाई sahāe or सहाई sahāī, a helper.

To some nouns of foreign origin the termination i has also been added, as: हुदाई xūdāe, God (Pers. خدا); सेठे, a Hindī wholesale merchant (Hindūst. सेठे); खँदे, 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: खूशे xuše, joyful (Pers. خوش); शाद खूशी šād xūsī, šād, delighted (Pers. شاد); चौरास čaurase, four-square, Sansk. चतुर्स.
Chapter II.

Primary themes.

§ 7.

With reference to the formation of themes the Sindhi conforms on the whole to the system of the Prakrit, inasmuch as Prakrit themes are directly received into the Sindhi with such modifications, as are peculiar to the Sindhi; but besides this the Sindhi has set up new formations of themes, whereby the inherited stock of vocables, be they of Arian or non-Arian origin, is peculiarly remodelled. As regards the themes taken directly from the Prakrit, we must refer to the Sindhi system of sounds in our Introduction, which alone can give the necessary clue as to the origin or derivation of a theme from the Prakrit; 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 Prakrit. Nouns of Arabic or Persian origin we shall exclude from our present investigation, as they have nothing in common with the genuine Sindhi forms, but are intruders, without which the Sindhi 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 Sindhi 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 ā, ī (ē); u, ō (ī fem.)

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

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

जागा, wakefulness, Inf. जागण्या to be awake.
मरहा, pardon, Inf. मर्हण्या to pardon.
पीरा, pressure, Inf. पीरण्या to press.
सघा, strength, Inf. सक्षण्या to be strong.

In some roots 'a' is prolonged to ā and 'u' to ō, as:
जहाता, snatching, Inf. जेहाण्या to snatch.
भोला, error, Inf. भेलण्या to err.

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

कहाते, descrease, Inf. कहण्या to descrease.
कहोम, vagrancy, Inf. कहसण्या to wander about.
वेरङ्ग, quarrel, Inf. वेरण्या to quarrel.

c) The termination 'u' corresponds to the Sansk. affix आ, which derives abstract nouns from verbal roots, with
or without prolonging the root-vowel; the same is the case in Sindhi, where the root-vowel either remains unchanged, or is prolonged. E. g.:

marku, boast, Inf. मृकन्त to boast.
lāhu, descent, Inf. लेखन to descent.
bhōru, crumb, Inf. भूरन to crumble.
phēru, turn, Inf. पूरण to turn (v. n.).

d) Themes in ō are identical with those in u, both terminations interchanging very frequently (see §. 6, I. II).

ghaṭō, deficiency, Inf. कैकतन to decrease.
cārhō, increase, Inf. जातन to rise.
jhagirō, quarrel, Inf. ज़हिरत to quarrel.
dēkharō, showing, Inf. रिडिकहारन to show.

The masc. termination ō is occasionally exchanged for the fem. termination i, with some slight alteration of meaning, as:

cārhī, ascent, Inf. जातन to ascend.
dēkharī, showing.

2) Themes in ānu, añō, anī, āñe.

a) Themes in ānu coincide in Sindhi with the form of the Infinitive, which, according to the testimony of the old Prakrit grammarians, has already been the case in the Apabhransha dialect, the Infinitive of which terminated inँ (compare: Lassen, Instit. ling. Prāk. p. 469, 5).

The old Sanskrit Infinitive in तुम (the Latin supinum) has been lost in the modern vernaculars (the Gujarati Infinitive, which ends in ते, is properly a neuter Gerundive, and the Bangali infinitive, which ends in tē, is a past participle, used as a verbal noun) and
in its place the verbal noun in ान is substituted, which in Marathi has remained neuter (ा ा), but which in Sindhī and the other dialects has been classed under the masculine termination. The suffix anu is added directly to the verbal root in Sindhī, and forms abstract nouns, corresponding to our Gerunds; as:

दिसानु, seeing, root: दिस्.

हलानु, going, root: हल.

मरानु, dying, root: मर.

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: मारिनु (to beat), लेतानु, 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.:

शीतानो वातानो, giving and taking (debt and and credit), besides: दहनो राहनो, which is also in use.

बहरिनो (or bharanō) embroidering (literally: filling up).

मानिनो (or maṇanō) betrothal (literally: asking [for a bride]).

Note. It is remarkable, that all the other dialects, with the exception of the Bangāli and Gujarāti, have retained this termination of the Infinitive, as: Marathi करों (e being originally identical with ō, see Lassen §. 144, 2), Hindī (Hindūst.) करना, Panjābī: karnā.
c) More frequently than the termination anō, the feminine ending ani is used in Sindhī, serving at the same time to express smallness, neatness etc. of a state or action:

\[
\begin{align*}
\text{čavaṇī, saying, Inf. ājōnī to say.} \\
\text{halaṇī, going, gait (comely), Inf. ālānī to go.} \\
\text{bharinī, embroidery, Inf. bhrānī to fill.} \\
\text{vadhaṇī, carpentering, Inf. dhānī to cut.}
\end{align*}
\]

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

\[
\begin{align*}
\text{gēhane, swallowing (besides: kēhēnī), Inf. kēhēnī to swallow.}
\end{align*}
\]

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

\[
\begin{align*}
\text{kēhānī, expense for carrying or lifting up (porterage), Inf. kēhānīnī to cause to carry.} \\
\text{čārānī, expense for grazing cattle, Inf. čārānīnī to cause to graze.} \\
\text{dhuārīnī, expense for washing, Inf. dhūrīnī to cause to wash.}
\end{align*}
\]

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 ā, as:

\[
\begin{align*}
\text{kēhēnī, expense, Inf. kēhēnī to spend.} \\
\text{wēnī, pleasure, Inf. wēnīnī to please (act.).} \\
\text{āvātē jāvātē, income, expense (literally: coming, going); as Infinitives they are not used in Sindhī, but in Hindi.}
\end{align*}
\]
भादे, remission, Inf. जोतन to remit.
刹那, behaviour, Inf. खलन to go.

4) Themes in aṭu, aṭū (a—ū), aṭī (fem.).

These affixes correspond to the Sansk. Ṛṇādi-affixes Ṛṇ, Ṛṇu which Bopp has justly referred to the Infinitive affix तु = तुम. This is borne out by their signification, which in Sindhi nearly coincides with that of the Infinitive, as:

क्षेरत, surrounding, Inf. क्षेरन to surround.
चिमकत, jingling, Inf. चिमकन to jingle.
ब्बनिकतu (by elision of t.)
ब्बनिका-u

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

5) Themes in aṭru (or: iṭru).

The Sindhi affix aṭru (or iṭru) corresponds to the Sansk. affix इर, and denotes an instrument, where- with any thing is done or executed. In Lāṛ 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.:

वाजत्रु, a musical instrument, Inf. जोतन to sound.
वाहित्रु, a beast of burden, Inf. जहन to labour.

6) Themes in ikō.

This affix corresponds to the Sansk. affix अक (the junction vowel ‘a’ having been changed to i in Sindhi),
which in Sanskrit forms nouns of agency, but in Sindhī also abstract nouns; as:

\( \ddot{\text{d}}\text{ārikō}, \) quarrelling, Inf. \( \dot{\text{r}}\dot{\text{r}}\dot{\text{r}}\dot{\text{r}} \) to quarrel.

\( \ddot{\text{p}}\text{ītkō}, \) beating the forehead, Inf. \( \ddot{\text{p}}\dddot{\text{t}}\dddot{\text{n}} \) to strike one’s head in grief.

§. 9.

II. Formation of appellatives and attributives.

7) Themes in \( \ddot{\text{o}} \).

This affix corresponds to the Sansk. affix \( \ddot{\text{a}}\dddot{\text{k}} \) (final \( \ddot{\text{k}} \) 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.:

\( \ddot{\text{v}}\dddot{\text{d}}\ddot{\text{h}}\ddot{\text{o}}, \) carpenter, Inf. \( \dot{\text{r}}\dot{\text{g}}\dot{\text{n}} \) to cut.

\( \ddot{\text{j}}\dddot{\text{i}}\ddot{\text{r}}\ddot{\text{o}}, \) sawyer, Inf. \( \ddot{\text{j}}\dddot{\text{i}}\dddot{\text{r}}\ddot{\text{n}} \) to split.

\( \ddot{\text{t}}\ddot{\text{o}}\ddot{\text{b}}\ddot{\text{o}}, \) diver, Inf. \( \ddot{\text{t}}\dddot{\text{b}}\ddot{\text{n}} \) to dive.

\( \ddot{\text{k}}\ddot{\text{h}}\ddot{\text{o}}\ddot{\text{r}}\ddot{\text{o}}, \) seeker, Inf. \( \ddot{\text{k}}\dddot{\text{h}}\dddot{\text{o}}\ddot{\text{r}}\ddot{\text{n}} \) to seek.

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

\( \ddot{\text{k}}\dddot{\text{a}}\ddot{\text{i}}\ddot{\text{k}} \), singer, Inf. \( \ddot{\text{k}}\dddot{\text{a}}\dddot{\text{i}}\ddot{\text{n}} \) to sing.

8) Themes in \( \ddot{\text{u}} \).

This affix corresponds to the Sansk. affix \( \ddot{\text{u}}\ddot{\text{a}}\dddot{\text{k}} \) (final \( \ddot{\text{k}} \) being elided in Sindhī and \( \ddot{\text{u}} \) 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:

\( \ddot{\text{v}}\ddot{\text{a}}\dddot{\text{d}}\ddot{\text{h}}\ddot{\text{u}}, \) increasing, Inf. \( \dot{\text{d}}\dddot{\text{h}}\dddot{\text{n}} \) to increase.

\( \ddot{\text{t}}\ddot{\text{a}}\dddot{\text{r}}\ddot{\text{u}}, \) a swimmer, Inf. \( \ddot{\text{r}}\dddot{\text{r}}\ddot{\text{n}} \) to swim.

\( \ddot{\text{v}}\dddot{\text{r}}\dddot{\text{h}}\ddot{\text{u}}, \) a quarrelsome person, Inf. \( \ddot{\text{r}}\dddot{\text{h}}\dddot{\text{n}} \) to quarrel.
phörū, a robber, Inf. ṭerūn to rob.
ghomū, a vagabond, Inf. hūn to stroll about.

Without prolongation of the root-vowel:
rahū, inhabitant, Inf. ṭūn to stay.
sahū, patient, Inf. sēhū 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.:

rahākū, inhabitant, Inf. ṭūn to stay.
rahā-ū, inhabitant.
piāku, drinker, Inf. pūn to drink.
virčāū, wearisome, Inf. ṭūn to be wearied.
vēkāū, for sale, Inf. ṭūn to be sold.
pēṭāū, ill-wishing, Inf. ṭūn to curse.

10) Themes in andō (and īndō).

This affix corresponds to the Sansk. affix आन, Prāk. आनो (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.

lagandō, applying, Imper. lūn, Inf. ṭūn to apply.
disandō, seeing, Imper. ṭūn to see.
bhēlindō, trampling, Imper. bhēlī to trample.
thīndō (irreg.), Imper. Tēbhī, Inf. Tēbhī to become.

Note. We advert to the fact, that all the other dialects have dropped the nasal in the Prāk. affix ञ, 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 Gujarātī the present participle ends in tō, as: thuk̤ā, writing; in Hindi (Hindūst.) in tā, as: likhtā, hōtā, being etc. Hinduī tu, as: likhtu, writing. The Marāṭhī has formed two present participial affixes from the Sanskrit affix ञ; one in tā, corresponding to the Hindi form, as: thikhō, 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: dēkhitechī, I am seeing; but dēkhī is by no means to be confounded with the Infinitive, as it is commonly represented in Bangālī grammars, it is the Locative form of dēkhī, and signifies literally: I am in seeing (the Locative of the present participle is similarly used in Sindhī and Hindi).

11) Themes in āru, ārū, ārō.

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

- केहोर, ghōrārō, a pedlar, Inf. केहोर to seek.
- केहोरु, ghōrāru,
- पूजर, pūjārō, a worshipper, Inf. पूज to worship.
- पिंजर, pījnārō, a cotton carder, Inf. पिजन to card cotton.
- पिनर, pīnāru, a beggar, Inf. पिन to beg.
12) Themes in ibō.

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

प्रोसासाइत्यो, being choked, Inf. प्रोसासात्तन to choke.
द्रोहित्यो, being cheated, Inf. द्रोहिण to cheat.
ज्हालित्यो, being seized, Inf. ज्हालन to seize.

13) Themes in iṇō.

We have in Sindhi 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 एण, which forms attributives and appellatives; in Sindhi the affix ana has been changed to iṇō; e. g.:

हलिनो, going, Imper. हल.
मूरखिनो, laughing, Imper. मूरक.
चिरकिनो, shying, Imper. चिरक.
भुरिनो, crumbling, Imper. भुर.
पिनिनो, begging, Imper. पिन.

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

चिरकिलो, rattle, i. e. that which rattles.
हरिलो, spooling-wheel, i. e. that which turns round.

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

b) The other affix iṇō or anō corresponds to the
Sanskrit affix अनीय, by which the future passive participle is formed in Sanskrit. Thus in Sindhi a Gerundive may be derived from every transitive verb by means of this affix, as:

मारिन्द्र, one who is to be beaten, Inf. मारि to beat.

छान्नो, what is to be given, Inf. छानि to give.

धुआनिन्द्र, what is to be washed, Inf. धुआनि to wash.

रत्नानिन्द्र, what is to be taken, Inf. रत्नानि to take.

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

वरानिन्द्र, what ought to be returned, Inf. वरानि to return (act).

धुआरिन्द्र, what ought to be caused to wash, Inf. धुआरि 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 Sindhi. The Panjābī on the other hand quite agrees with the Sindhi 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 Sanskrit affix तथा, Prāk. तथ; in Marāṭhī त, has been elided and in its place ‘a’ lengthened, as: कारवा faciendus, मोहावा dirumpendus. In a similar way the Gerundive is formed in Gujarātī by the affix वो (= तव) as: रङ्खो 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: अमाके जाइते hai, mihi eundum est; but many original Gerundive forms are borrowed directly from the Sanskrit, as: kartavya 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 त, Prākrit already त, 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-Prākrit forms of the perfect participles, modified according to the laws of elision and assimilation current in Sindhī.

पस्यो (or पसियो pasiō) seen, Inf. पसन्त to see.

जहलीयो (or: जहलियो jhaliō) seized, Inf. जहलिण्त to seize.

मोतीयो (or: मोतियो mótiō), returned, Inf. मोतिण्त to return.

षिथो, seen; Sansk. षष्ठ, Prāk. दिदो; Inf. ज्ञसन to see.

अतो, said; Sansk. अत, Prāk. अतो; Inf. अतन to say.

Note. In reference to the formation of the perfect participles (the perfect participle active in चत् 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: ghallāi, 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 Prākrit; the
Sansk. त has been changed in Prākrit to the corresponding media द, and this again to ढ (ḍ); see Lassen: Institut. linguæ Prāk., p. 363. We have seen already (Introductory § 6, 4) that ढ is frequently changed to ठ in the modern idioms, and this is again exchanged for l; as: चाला gone, Inf. चाले; मोडिला broken, Inf. मोड़ेः.

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

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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-Prākrit, 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-Prākrit 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 य (n); in Sindhī as well as in the other dialects the feminine
SECTION I. THE FORMATION OF THEMES.

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

ჩორი, theft, from ჩორ ჩორ, thief.

მონძი, wickedness, from მონძო mandō, wicked.

კამი, deficiency, from კამ 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.:

निर्मलाइ, purity, from निर्मल nirmalu, pure.

कुराइ, falsity, from कुर kūrō, false.

Both forms are therefore frequently used indifferently, as:

भाल, goodness, or: भालाइ bhalāi, from भालो 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 त, which is used for the same purpose in Sanskrit. Besides the affix tā, the emphatic form with त (tā-ī) is also in use; e. g.:

घाटीta, want, from घाटे ghaṭe, deficient.

घाटीtā, want.

जोगितā, fitness, from जोग 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:

सौ व, सौ, straightness, from सौ, straight.

कहती, deficient, from कहते, deficient.

Note. The affix ती is also used in Hindūstānī, as: कृत्पी deficiency, from कृत्प.

5) Themes in अऽ or अऽे. (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 Prākṛt the termination अ न may already be lengthened to अ र (cf. Var. V, 47); in Sināhī म (m) has been elided, which is rather uncommon, and a feminine termination substituted for the masculine; the i of iman has been dropped = अऽे, whereas in the form अऽे i has been inserted after अ, to render the ‘a’ more prominent. E. g.:

अऽे, whiteness, from अऽehr, white.

अऽे, breadth, from अऽeर, broad.

अऽे, greatness, from अऽe, great.

The affix अऽे (अऽे) is very often exchanged for the affix अि (sec 2.), and with many nouns both affixes are promiscuously used, as: कऽे or कऽेि blackness.

Note. In Hindī and Hindūstānī the affix अऽ is rarely used, and no longer as a masculine; e. g.: गरिमां, f., importance. In Gujūrātī the affix अऽ is used (as neuter) e. g.: अऽ त, depth, from अऽे, deep; the Marāṭhī and Bangālī have preserved the original Sansk. termination म (as masc.). In Panjābī, as in Gujūrātī, the form अऽ (m.) is used, as: उचां, m., height, from उचā, high.

6) Themes in पो, पा, पाइ, पि; पानु, पानो; तानु; अतु.

These affixes form a very numerous class of abstract nouns from substantives and adjectives. We can see in
this instance, how the Sindhi has menaged 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 त्वा tvā, which is assimilated to य्य (see Introd. § 15, D, b.); from this the Sindhi has formed the various terminations pā, pa, pāī, pī.

From the self-same affix न, which has become नण in Prakrit (from an original चन), and which has been assimilated in the Apabhramsha dialect to य्य (see Lassen, p. 459, 9.) the Sindhi has derived the affixes paṇu or paṇō.

From the same source has also sprung the affix taṇu, 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: tvā = tṭa = ṭṭa = 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 o; final ā is either shortened to 'i', or with a subsounding 'a' to 'ia', which is mostly the case before the heavy affixes paṇu, paṇō; final ū is shortened to 'u' with a subsounding 'a' (= ua) before the heavy affixes paṇu, paṇō; 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.
SECTION I. THE FORMATION OF THEMES.

a) final u:

पंदितमानः, m. The duty of a पंदित; from पंदित.

चोकिरात्, m. The time of youth; from चोकर, चोकर, a boy.

वाठुपा; f. assistance; from वाठु, fem. laying hold of.

b) final ō:

नांधपाई, f.

नांधपानु, m.

नांधेपो, m.

Time of youth; from नांधो, small.

c) final ī:

वाहिपा, f.

वाहिपो, m.

The duty of a जाम् m. or watchman.

कांधिपा, f.

कांधिपानु, m.

The office of a कांधी, one who gives a shoulder in carrying a corpse.

कूकृत, the duty of a मूक्षी or headsman.

d) final ū:

मांहिपो,

मांहुपानो,

मरुपानो, bestiality, from रुरु, wild beast.

humanity, from मांहु man.

e) final a:

रानापानु, widowhood, from रना, a widow.

जालापानु, womanhood, from जाल a woman.
SECTION I. THE FORMATION OF THEMES.

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 Gujarāthī: paṇ and paṇū (both neut.); the Marāṭhī: paṇ (n.) and paṇā (m.); the Panjābī: puṇā. The Ban-gālī comes nearest to the Sanskrit in this respect, having retained the original abstract affix tvā 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.:

लूचिकारो lučikāro, uneasiness, properly: that which makes लूचा luča, or being tossed about.

वनकार vanakār, wood, forest; properly: that which produces trees वन (वृक्ष).

रकार vanakāre, तेवहेकार thadhēkāra, cool temperature; properly: that which makes coolness तेवहेक (तेवहेक).

8) Themes in kō and ō.

The affix kō serves originally to derive adjectives, and corresponds to the Sansk. affix इक्क; 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.:

लूचिको lučikō, uneasiness; the same as: लूचिकारो.

dhūryō, a duststorm; properly: that which makes sand दहुर (दहुर).
§ 10.

II. Formation of apellatives, attributives and possessives.

9) Themes in i.

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

a) The affix i, corresponding to the Sanskrit affix प्र.

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 ä; ‘i’ : ē; ‘u’ : ō; e.g.:

ैंधी, a camel-rider, from उधु, camel.
बाकुरि, a seller of vegetables, from बकुर, vegetables.
थेरिरि, a seller of earthen-ware; from थेरिर, earthen-ware.

b) The affix i, corresponding to the Sansk. affix ई, ई.

This affix denotes in all the modern vernaculars descent or relationship. Before its addition to a noun a final short vowel is dropped, long ō 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.:

सिंधी, of Sindh, from सिन्धु, f. sindhu, the country of Sindh.
हिंदु, relating to a Hindū, from हिन्दु, hindū, a Hindū.
लार, of Lār, from म. lāru, Lower Sindh.


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sirāĩ, of Sirō, from सरे sirō, Upper Sindh.
c) The affix ē, corresponding to the Sansk. affix इन्.
(Nom. Sing. ē.)

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

धाती, dāthī, complainant, from धात he dāha, complaint.
रूगी, rōgī, sick, from रूग rōgu, sickness.
माली, mālī, gardener, Sansk. मालिन्.

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

मती, mataī, tenacious of one’s opinion or sect, from मे 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 ē (9, u), 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:

बागाई, bāgāi, gardener, from बाक bāgu, garden.
नेचाई, nēcāi, a maker of huqqah-snares, from नेचा nēcō a huqqah-snake.
जहागिरāi, a quarreller, from जहागिरो jhaḡirō, quarrel.

11) Themes in ū.

The affix ū, corresponding to the Sansk. affix उक, 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.:

हाँनु, injurious, from हानेहा, injury.

वेरु, revengeful, from वेरु; enmity.

छापिरु, a mountaineer, from छापरु छापरु, a range of hills.

बाक्हिरु, a man of Bakhar, from बक्हरु bakharu, a town of upper Sindh.

12) Themes in आ.

The affix आ is identical with the preceding, the only difference being that the final vowel of the theme is lengthened before the affix आ (fin. आ = आ).

धर्माआ, religious, from धर्मु dharmu, religion.

शर्माआ, bashful, from शर्मु sharmu, shame, modesty.

13) Themes in ओ.

The affix ओ 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 ि has been elided in this affix as well as in the abstract affix िमन, and a has been lengthened in compensation thereof. The semi-vowel य has likewise disappeared, ओ = ओ; the final Anusvara is altogether euphonic and more or less option-1; e. g.:

हाइद्राओ, made of हाइद्रा, turmeric.

जांभाओ, made of जांभो, a kind of oil-seed.

लोहाओ, made of लोहु, iron.

14) Themes in ऑ.

This affix corresponds to the Sansk. affix ऑ; it

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

सक्षे, saghō, strong, from सक्षे sagha, strength.
विङ्क, vingō, crooked, from विङ्क vingu, a crook.
भाकुः, bhakuō, stupid, from भाकुः bhakū, a blockhead.
वेच, vēčō, mediator, from वेच viču, midst.
बारो, bārōcō, of a Beluch, from बारो bāroču, a Beluch.
अथ, òthō, of a camel, from अथ uṭhu, camel.
गाऊः, gāō, of a cow, from गाऊः gāũ, cow.

Iregular formations are:

मेहे, māhyō, of a buffalo, from मेहे mēhe, a buffalo.
साऊः, saĩō, hundredth (per cent), from साऊः saũ, hundred.

15) Themes in āru (aru), ārō; ālu.

These affixes correspond to the Sansk. affix आल (in Prākrit 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:

मेहर, mēharu, or मेहर, mēharu, a buffalo keeper, from मेहे mēhe, buffalo.
चोटियर, čotīyaru, having a čotī, bundle of hair on the crown of the head.
दहारु, dhaṇāru, a herdsman, from दहाँ dhaṇu, a herd of cattle.
अथ, òthāru, a camel-herd, from अथ uṭhu, camel.
जवालु, javālu, containing barley, from जू 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:

\[\begin{align*}
\text{ālu} & \quad \text{a Gong; literally: containing or expressing the hour} \quad \text{ālō} \\
\text{ālō} & \quad \text{a Candlestick; literally: having a light} \\
\text{jūlō} & \quad \text{cloudiness; literally: containing clouds} \\
\end{align*}\]

16) Themes in īrō and īlō, or: ērō and ēlō.

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

\[\begin{align*}
\text{kāndhērō} & \quad \text{patient, from kāndhe, patience.} \\
\text{hāthērō} & \quad \text{obstinate, from hāthu, obstinacy.} \\
\text{chāvērō} & \quad \text{shadowy, from chāva, shade.} \\
\text{chāvēlō} & \quad \text{of the Thar, having the custom of the Thar or desert.} \\
\text{cālō} & \quad \text{leathern, from cāmu, leather.} \\
\end{align*}\]

17) Themes in īru.

This affix corresponds to the Sansk. affix ɪ (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.:

\[\begin{align*}
\text{sāndhērō} & \quad \text{a house-breaker, from sandhe, a hole in a wall.} \\
\end{align*}\]
jhāti, a peeper, from jhāti, looking through a hole.

chāmāhi, a rebuker, from chāmābha, rebuke.

jhəpiru, one who snatches, from jhəpō, a snatch.

petiru, a glutton, from petu, belly.

vihiru, poisonous, from f. poison.

18) Themes in atu and ālū.

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

bharyatu, a porter, from bharī, a man's load.

pōrhiatu, a labourer, from pōrhiō, labour.

diānātu, a debtor, from diānī, a debt.

19) Themes in ētō (itō).

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

puṭrētō, having a son, from pātru, son.

dhiētō, having a daughter, from dhia, daughter.

jōētō, having a wife, from jōe, wife.

bhaītō, having a brother, from bhāu, brother.
20) Themes in āito.

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:

vārāito, adj., at the right time, from vārō, time.

sajhāito, adj., opportune, from sajhu, opportunity.

vāṭāito, having a road, from vāṭa, a road.

21) Themes in ru and lu.

a) The affix ru corresponds to the Sansk. diminutive affix ṛ, 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.

khābaru, left-handed, from khabō, left.
sājaru, right-handed, from sājo, right.
khasaru, sterile, from khasu, not fully developed.

kāchirō, of the province of Kačh, from kāčhī, a Kāčhī.

likhandaru, a writer, from likhendō part. pres. writing.

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

vialu, lost, from viō, gone, lost.

dīthalu, seen, from dīthō, seen.
visūralu, simple-minded, from visūrō, simple-minded.

Similarly in Prākrit the affix r or l (dimin.) is added to nouns and adjectives, without essentially altering their signification (cf. Varar. IV, 26), as Sansk. विद्वान lightening, Prāk. विज्ञु or विज्ञुलिः; पीत yellow, Prāk. पीठ or: पीठल.

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); मोडलेला broken (from मोडला); the same holds good in Gujarāṭī, as: लखेलो, written (Adj.) (from लखो).

22) Themes in īryō.

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

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

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

pēriryō, a walker; literally: disposed to travel afoot.

paramatiryō, easily persuaded; literally: disposed to take another’s counsel.

23) Themes in āku and ākū.

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

जहराः jhērāku, quarrelsome, from जहरो jhērō,

जहराकउ jhērākū, contention.
24) Themes in ikō.

This affix corresponds to the Sansk. affix क (in Sindhi 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 ü alone is shortened to ‘u’ and takes the union-vowel ‘a’ instead of ‘i’; e.g.:

\[ \text{vāpārikō, mercantile, from } v\hat{\text{a}}p\hat{\text{a}}ru, \text{ trade.} \]

\[ \text{vānikō, relating to a } v\hat{\text{a}}nyō or shopkeeper. \]

\[ \text{hārikō, relating to a } hārī or peasant. \]

\[ \text{miruakō, brutal, from } m\hat{\text{a}}ru, \text{ a wild beast.} \]

25) Themes in īcō or ēcō.

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

\[ \text{gōthēcō, of the same village, from } gō-thu, \text{ village.} \]

\[ \text{pārēcō, of the same quarter, from } pārō, \text{ quarter.} \]

\[ \text{pārečō, of the opposite side, from } pār adv., opposite. \]

\[ \text{vērēcō, of the jungle, from } vērhe, \text{ jungle.} \]

26) Themes in ēkō.

This affix, which is added only to nouns or adverbs, denoting time, is identical with the affix क; 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.:
varehökö, yearly, from varehu, year.

rätökö, nightly, from râte, night.

hänökö, recent, from häné, now. adj.

kälhökö, of yester (day or night), from kälha, yesterday, adv.

parökö, of last year, from (fem.) last year.

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

čándrökö, moonlight, from čandru, moon.

27) Themes in änö (änu, inö), änıkö.

This affix corresponds to the Sansk. affix दन, and forms adjectives denoting relation or descent. It is remarkable, that the original union-vowel ‘i’ has been dislodged in Sindhi and a substituted in its place (compare with this such Latin forms, as: romānus, afri-
cānus). The adjectives, formed by the affix änö 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 änö; e. g.:

čöränö, čörānikö, of a thief, from čoru, thief.

lučānö, rascally, from lučö, rascal.

dhiānö, of a daughter, from dhia, daughter.

miruānö, of a wild beast, from mirũ, wild beast.

bhāyanö, of a partner, from bhāī, partner.
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In a few nouns a short root-vowel is lengthened, as:

\[ \begin{align*}
\text{चान्द्रानो,} & \quad \text{moonlight, from \ चान्द्रा, moon.} \\
\text{चान्द्रानु,} & \\
\text{चान्द्रिनो,} & \\
\end{align*} \]

28) Themes in Ṣʊ (षिको).

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

\[ \begin{align*}
\text{सेठुनो,} & \quad \text{of a Seth, from सेठे, a whole-}
\\%
\text{सेठेनो,} & \quad \text{sale merchant.} \\
\text{वातुनो,} & \quad \text{oral, from वात, vātu, mouth.} \\
\text{अगुनो,} & \quad \text{preceding, from अगु, front.} \\
\text{कालुनो,} & \quad \text{of yester (— day or night), from काल, kālha, yesterday.} \\
\end{align*} \]

To the affix Ṣʊ the affix kō (को) may be super-

added, without altering the signification in any way, as:

\[ \text{अगुनिको, the same as: अगुनो.} \]

b) There is another affix Ṣʊ, which is joined to

numerals, identical in form with the preceding, but of different origin. It is derived from the Sansk. noun 

\[ \text{गुण (quality), with elision of g in Sindhi and pro-

longation of u. In Panjābī both forms, गुण and उन, are in use, so that there cannot remain any doubt about its derivation.} \]

It forms adjectives from numerals, signifying: having such a quality, or: manifold, as:

\[ \begin{align*}
\text{हेकुनो,} & \quad \text{single (having a single quality), from हेकु, one.} \\
\text{पान्जुनो,} & \quad \text{quintuple, from पान्जा, five.} \\
\text{सान्जो,} & \quad \text{hundredfold, from सान, } \text{sañ, hundred.} \\
\end{align*} \]

1) Compare also the Persian दो नात, as: दो नात, twofold etc.
29) Themes in āṇī.

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 Sindhi, as in other similar nouns. A final short vowel is dropped before this affix, likewise ō; final i is changed to y (= i) and ū is shortened; e. g.:

कृष्णमुदाणि, son or descendant of कृष्णमुदु.

आर्याणि, son of आर्यः आरी.

आदुङाणि, son of आदुः आदुः.

बागाणि, son of बाकः बागो.

30) Themes in īnō.

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

सांिनो, affianced, from साकः saīnu, connexion by marriage.

वासिनो, subjected, from वस, power.

31) Themes in āthō.

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

पाण्याथो, damp (containing water), from पाणिः pāṇi, water.

चाबराथो, containing चाबरु, a kind of grass.

32) Themes in āsō (āsū).

This affix, corresponding to the Sansk. affix ओ,
forms adjectives, denoting "to be full of", to be provided with"; as union-vowel ā has been inserted; as:

\[
\begin{align*}
\text{vāryäsō}, & \text{ sandy, from } \text{vāri}, \text{ sand.} \\
\text{maواسु,} & \text{ full of pride, from } \text{mao,} \text{ pride.}
\end{align*}
\]

33) Themes in hāru or hārō.

This affix is in Sindhi 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 Marāṭhi it forms the participle future, as it implies at the same time the notion of some future act or state; in Sindhi too it is now and then used in a future sense. It is to be noted though, that the Marāṭhi affix is not खार, as commonly shown in Marāṭhi grammars, but खार; a like mistake is generally to be met with in Gujarāṭi grammars, where it is stated to be नार. In Marāṭhi and Gujarāṭi the form of the affix is clearly enough खार, corresponding to the Sansk. adjective कार, making, doing, with elision of क. In Sindhi, Hindī and Panjābī 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 Sindhi), and then elided, leaving h (see Introd. § 8). In Sindhi the form hāru, hārō, is only added to the Infinitive, in other themes the original form kāru has been retained unaltered; e.g.:

\[
\begin{align*}
\text{Sirjaṇahāru,} & \text{ the creator, Inf. } \text{Sirjēn to create.} \\
\text{Likhanahāru,} & \text{ a writer, or one, who is about to write; Inf. } \text{Lkēn to write.}
\end{align*}
\]

34) Themes in kāru, karu.

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

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

\[\text{द्यावान्, compassionate, from द्या dayā, compassion.}\]

\[\text{विज्ञावान्, learned, from विज्ञा vijā, learning.}\]

\[\text{सिलवान्, virtuous, from सिलु sīlu, virtue.}\]

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 वर्, from which it has been derived by lengthening the root-vowel. It is to be observed, that वर् must be joined to the formative or oblique case of a noun.

\[\text{घरवारो, owner of a house, from घर gharu, house.}\]

\[\text{घरानवारो, owner of houses.}\]

\[\text{दीनवारो, a giver, Inf. दीन दीनु, to give.}\]

\[\text{विचारवारो, mediator, from विचु viču, midst.}\]

\[\text{बेरिवारो, boatman, from बेरी bēri, boat.}\]
37) Themes in yō.

The affix yō, corresponding to the Sansk. affix र, forms adjectives from substantives, as:
बहागियो bhāgyō, fortunate, from बहाग bhāgu, fortune; luck.
विकेविक्षयो vikevikhyō, a grumbling person, from विक्रय vikevike, grumbling.
जोयो jōyo, effeminate, from जो (जो) jōe, wife.

Chapter IV.

Formation of Diminutives.

§. 11.

The Sindhi 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: कात kātu, m. a large knife, काती kātī, fem. a small knife (cf. §. 5, VI, 2, c).

An old diminutive formation has been preserved in a few straggling words, ending in ओत्र oṭru (ोत्रो) or ओत् oṭu (ोतो); the same formation is still current in the Paštö (ोत०, ūtaï), where diminutives are regularly derived by means of this affix. The origin of this diminutive affix is rather uncertain; e.g. Sindhi:
बाहोटि bāhōti, a small fire, from बाहे bāhe, fire;
जामोट्रु jāmōtru, the headman of a village (literally: a
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little jāmu or Jām, prince); diāṭī, a small light, from diō, an oil-light.

Besides these formations the Sindhī uses for the purpose of forming diminutives proper two affixes, which are originally identical; viz.: ėrō (= rō, the union-vowel ī 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 ० 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, क k, is not in use in Sindhī, but is so in Hindi, Marāṭhī and Panjābī.

1) The affix ėrō.

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

Drighērō, somewhat long, adj. Drighō, long.

Thōrērō, rather little, adj. Thōrō, little.


2) The termination rō, fem. rī.

This diminutive affix is joined to substantives and adjectives, even to such, as have already received the affix ėrō; 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 ṛō (ṛā):

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’.

पंद्धरो, a short journey, from पंधर, journey.

हात्र, a small shop, from छट, shop.

जिंदरो, short life, from जिंदु, life, fem.

विजुर, a small flash of lightening, from विजु, fem., lightening.

Final ō.

हारो heart (endearing), from हार, heart.

भोल्रो, a small monkey, from भोलु, monkey.

तह्रिरो, very little, from तह्रो, little.

तह्रेरिरो, extremely little.

Final ‘a’.

द्वार, a little daughter, from द्विय, daughter.

Final ‘i’.

अक्ष्र, a small eye, from अक्ष, eye.

गल्हर, a short word, from गल्ह, word.
Final ĭ and ū.

मंधिया, a small churning staff, from मंधि, a churning staff.

भटुर, a small scorpion, from भटु, a scorpion.

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Chapter V.

Compound nouns.

§ 12.

I. Nouns compounded with a preceding particle.

1) Nouns compounded with the negative particles a, añā, 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, añā 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 (दुर), 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 Sindhi, as: ठड़ ठुकलु ठुकलालु, famine, Sansk. ठुकलालु (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: \( \text{āchētu} \), thoughtless; thence.
\[
\begin{align*}
\text{ācētāī} & , \text{ thoughtlessness.} \\
\text{ācētī} & ,
\end{align*}
\]

Prefix aṇa: \( \text{ānathianō} \), impossible.
\[
\begin{align*}
\text{ānapučhō} & , \text{ unasked.} \\
\text{ānāvēsāhō} & , \text{ unbelieving.} \\
\text{ānāvēsāhī} & , \text{ s. f., unbelief.}
\end{align*}
\]

Prefix nā: \( \text{nākārō} \), useless.
\[
\begin{align*}
\text{nāchaṇō} & , \text{ unwell.} \\
\text{nāchaṇāī} & , \text{ illness.}
\end{align*}
\]

Prefix nā: \( \text{ānathianō} \), impossible.
\[
\begin{align*}
\text{nathianī} & , \text{ impossibility.} \\
\text{nakhātū} & , \text{ profitless.}
\end{align*}
\]

Prefix ma: \( \text{machaḍū} \), not giving up.
\[
\begin{align*}
\text{makhātū} & , \text{ profitless.}
\end{align*}
\]

Prefix nir and ni: \( \text{nir-dai} \), unfeeling, Sansk. निदेश. \( \text{nir-āsu} \), hopeless, Sansk. निराश.

\( \text{ni-dhanikō} \), masterless (दहनी). \( \text{ni-puṭrō} \), sonless (पुत्र).  

2) Nouns compounded with the privative particles \( \text{rē} \), without, and \( \text{bē} \), without.

The privative particle \( \text{rē} \), which is also used as a preposition, and as such always requires the Formative (oblique case), is derived from the Sanskrit pre-
position चूते (Prākrit रिति = रिए, and contracted रे) 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: "री कडू" rē-kamō, useless.
"री पानी" rē-pānyō, waterless.
"री चायो" rē-čayō, untractable.

bē: "बी सक्हो" bē-saghō, powerless.
"बी दिनू" bē-dīnō, irreligious.
"बी लाज" bē-lajō, shameless.

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

su: "सुकालु" sukālu, good time = cheapness.
"सुचेतु" sučētu, attentive.
"सुप्रिं" suprī, good friend = sweetheart.

ku: "कुपाते" kupate, dishonesty.
"कुपत्यो" kupatyō, dishonest.
"कृत्या" kuniyāu, bad justice = oppression.

"कुढङ्गो" kuḍhangō, ill-bred.

ava (au): "आवगुनु" avagunu, vice.
"आगुनु" augunu,
"आतरु" avataru, a bad landing place.
"आतरु" autaru,

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

saphālo, fruitful.
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.:

उतरा-वाय utara-vāu, north-wind.
घरा-धानी ghara-dhaṇī, master of the house.
मनही किषांग mathē-khāu, torturer, literally: eating one's head.
SECTION I. THE FORMATION OF THEMES.

\[\text{dēsa nikālō}, \text{banishment.}\]
\[\text{karane-ṭruṭrō}; \text{a lazy fellow; literally: broken of hands.}\]
\[\text{pāṇa bharā, selfish; literally: filling oneself.}\]

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, Bahuvrihis, but according to their composition Tatpuruṣas; for the latter reason we have inserted them in this place; as:

\[\text{biē dēsavāro, a foreigner (a man of another country).}\]
\[\text{tikhia-surtevāro, a man of sharp understanding.}\]
\[\text{canē pahavāro, a man of good counsel.}\]

More poetical are compounds like:

\[\text{vaḍia dile dāta, a munificent giver (a giver of a great heart).}\]

2) So-called Dvandvas, or aggregation of nouns.

In the sense of the Sanskrit Grammar there are no Dvandvas in Sindhi. Two nouns are frequently joined in Sindhi, expressing one common idea, but grammatically they are treated as two separate words. In Sindhi, 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.
SECTION I. THE FORMATION OF THEMES.

vaṭhu puṭu, f., hurry; literally: taking (वत्हु) arriving (पुठु).

çaṇo bhalō, very good; very well.

maṭa sāṭa, exchange (मतक and सत्ता, both signifying exchange).

ghate vadhe, less or more.

jhuṛu phuru, rainy weather (जहूर drop).

āju subahā, in a day or two; literally: to-day, to-morrow.

baka šaka, prattle; bāk talking, chatting,

being a meaningless alliteration.

But more frequently than by aggregation the Sindhī joins two nouns by inserting the Persian copula ō (frequently nasalized = ō); 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.

rātōḍīhu, night and day.

handhōhandhu, every place.

rate-ō-rāte, every night; night by night.

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 = ā; the final vowel of the preceding word always disappears before ā or ā; as:
mukhāmukhī, meeting; literally: tête-à-tête. mukhāmēlō, assembly; literally: face and meeting.

vērāvēra, adv., always; literally: time and time.

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.:

mahājanu, a great merchant, Sansk. महाजन.

mahāraju,

mahāraju,

vaḍakhāũ, a glutton (great eater).

ghaṇaghurō, well-wishing.

maṭhaghurō, ill-wishing.

paramārthu, benevolence.

paralōku, the other world.

4) So-called Dvigus, or collective compounds.

This class of compounds, which is formed by a preceding numeral, is in frequent use in Sindhī; e. g.: 
SECTION I. THE FORMATION OF THEMES.

bipahārī, midday; compounded of bī, two and yāharī, a watch of three hours.

bihāre, a pair of water wheels.

cāumāsō, a space of four months = the rainy season.

cāuvātō, a place, where four roads meet; literally: having four roads.

pañjasnānī, washing of the five parts of the body. (= head, two hands, two feet).

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 Sindhi; 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.

raṭā-varanō, having the colour of blood.

matha-muhō, haughty; from mē tathē (mouth.

pēṭārthē, glutton; from pētu, belly, and arthē, having an object; having the belly for one's object.
b) Bahūvrīhi formations from Karmadhāraya compounds.

vaḍavātō, loquacious; literally: having a big mouth.

ghaṇa-bījō, having much seed.

thōra-vēramō, having little delay = quick.

sāfu-dīle, having a pure heart; Pers.

χuš-χiālu, joyful; Pers.

c) Bahūvrīhi formations from Dvigu compounds.

čaudarō, having four doors.

bīmanō, containing two maunds.

bārahāmāhō, yearly = containing twelve months.

d) Bahūvrīhi formations from such compounds, as are preceded by an adverb or prefix.

sapuṭrō, having a son.

sučētu, attentive.

kumatyō, dishonest.

Chapter VI.

Gender of nouns.

§ 13.

It has been stated already, that the Sindhi has lost the Neuter, most of the original neuter nouns having assumed a masculine, a less number the feminine termination. The gender of a Sindhi 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 ḍ 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-Prākrit 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: माँ māṁ, mother; दुई dūṁ, daughter; नूहु nūhu, daughter-in-law; ससु sasū, mother-in-law; भेनु bhenū, sister; देवी dhēnū, milk-cow; गाउ gāu, cow; with some of them the feminine termination 'a' is also in use, as: धिय dhīya, नूहा nūha, भेना bhenā.

The following is a list of nouns ending in 'u', which are feminine:

आज aju, f., to-day; Sansk. आज, adv., Hindī आज, adv.
आनस āns, f., offspring; Sansk. आन, m.; Hindī आन, m.
आंगु angu, or: अंग्ल anghu, f., a rent, tear; origin unknown.
au, f., slimy excrement, origin unknown.

baburu, f., the acacia tree; Sansk. बबुर, m. Hindi बबुरु, f.

barkhu, f., shortened from बर्कहट बर्कहट, barkhata, blessing (Arab. بركه; in Sindhi k has been aspirated by the influence of r) pronounced as a good omen in beginning to count = one.

bindu, f., semen. virile; Sansk. बिन्दु, m., Hindi बिंदू, m.

bhasu, f., ashes; Sansk. भास, n.; Hindi भस, m.

paru, f., last year; Sansk. पर्व, adv.

pūna-u, f., the day of the full moon; also पूनी, पूना-e; Sansk. पूर्ण, n.

tāku, f., a leathern vessel; origin unknown.

tandu, f., thread, wire; Sansk. तन्दु, m.; Hindi तन्त्, f.

tharu, f., cream; origin unknown.

thaṅu, f., woman's milk; Sansk. भन, m.; Hindi भन, m.

traku, f., the spindle of a spinning wheel; Sansk. तकु; in Sindhi r has been pushed forward, to keep its place the more easily in conjunction with the cerebral; see Introd. §. 15, B, a.

jaru, f., leech, afterbirth. Two words have been apparently melted into one. जर leech, corresponds to the Hindustānī ज़ालू zalū (properly Persian), which has sprung from the Sanskrit जालुका; the final syllable का has, as elsewhere, been cast off, but the original gender retained. जर afterbirth, has been
shortened from the Sansk. जरातु, m., Hindūstānī जेर (Greek: γαρατ). In Hindūstānī the gender of जेर seems to be doubtful, for Shakespear is silent about it; in Hindī it is considered masculine (Thompson, Hindī Dictionary).

जीत, jindu, f., life; borrowed from the Panjābī, where it is likewise fem.

ज्योत, ja-u, f., sealing-wax; origin unknown.

जक्कर, jaukhāru, f., a salt, used in medicine; compounded of जूर barley, and कीर, which see.

जेल, jhilu, f., name of a plant (Indigofera pauciflora); origin unknown.

चूप, čupu, f., or: Ч ċipu, silence; taken from the Hindī, in which it is fem.

चेल, čilu, f., name of a vegetable; origin unknown.

चाउ, ča-u, f., a jeweller’s weight; origin unknown.

चर, čhāru, f., ashes; originally identical with कीर, Sansk. छार.

चेल, čhilu, f., bark, peel; Sansk. छल्ल or छल्ल; the original fem. termination i (ī) has been lost in this noun, but the gender retained; besides Ч the form Ч is also in use.

जीत, čizu, f., thing; taken from the Hindūstānī (Persian) where it is fem.

धात, dhātu, f., root; metal. Sansk. धातु, m.; Hindī धात or धातु, m., but used as fem. in the sense of semen virile.

दाद, ḍadhu, f., ringworm; Sansk. ददु, m.; Hindī दाद, m.
sara-u, fem., autumn, Sansk. शरद्, fem., Hindi शरद्, fem.
sugandhu, f. (occasionally also masc.), perfume, Sansk. सुगन्ध, m., Hindi सुगन्ध, m.
sindhu, f., the country of Sindh; the Indus; Sansk. सिन्धु, m.; Hindi सिन्धु or सिंधु, m.
का का kaṭu, f., rust (occasionally also m.); origin unknown.
कस kaṣu, f., verdigris; origin unknown.
kharu, f., potash; Sansk. खार, m., n.; Hindi खार, m.
kharu, f. (also masc.), oil-cake, Hindi खाली, f., Sansk. खाल, n.
khandru, f., sugar, Sansk. खराड, m.; Hindi खराड, m.
garu, f., the mango; Sansk. खरू, f.
गरु, f., the pulp of any fruit; Sansk. गरु, m.
gamu, f., name of a wild grass; origin unknown.
gāu, f., cow; Sansk. गो, f.; Hindi गाय, गी or गी.
limu, f. The nimb tree; the same as निम, which see.
lāū, f., devotion, love; Sansk. ल्रय, m.; Hindi ल्रय, f.
maru, f., cerumen; Sansk. मल्ल, n.; Hindi मैल, f.
masu, f., ink; Sansk. मस्त, f.; Hindi मस्त or मसी.
mikhu, f., marrow; Sansk. मज्जा, Hindi मज्जा, f.
miṇu, f., mailu, f., dirt; see मर, with which it is identical.
nimu, f., the nimb tree; Sansk. निम्बू, m.; Hindi नीमू or लीमू, m.
nahatharu, f., whitlow, from नाहु nahu, nail and तेरह, which see.
vathu, f., thing; Sansk. वस्तु, n.; Hindi वस्तु, f.
vathu, f., seizure; Sansk. वृति (election); the aspiration of थ has been effected by र.
viju, f., lightening; Sansk. विद्युत्, f., Prāk. विज्जु, f.
vira-u, f., allowance, ration; Sansk. वरेण, n., stipulated pay.
visu, विसु, f., world; Sansk. विश्व, m.; Hindi विश्व, m.

vasa-u, f., a cultivated place; Sansk. root: वर्षित, provided with rain (and therefore cultivated).
vikhu, विक्षु, f., poison; Sansk. विष्ण, n.; Hindi बिस्त or बिस्त, m.

vihu, विव्हु, f., lineage; Sansk. वंश, m.; Hindi वंश, m.

vansu, f., lineage; Sansk. वंश, m.; Hindi वंश, m.
hanju, हंजु, f., a wild goose; Sansk. हंस, m.; Hindi हंस, m. (see Introd. § 11, 2.)

hindu, f., India; originally an Arabic-Persian word, derived from the province nearest to the Persians, i. e. सिंधु (by change of s into h); Hindūstānī:
hīnu, f., assa foetida; Sansk. हिङ्गु, m.; Hindi हिंग or हींग or हिङ्ग, 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.

açu váńu, f., coming going (Imper.).

jháu jháu, f., grumbling (imitative sound).

ča-u, ča-u, f., talking (Imper.).

ča-u, vaṭu, f.,

táu táu, f., gabbling (imitative sound).

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 ū, are all treated, on account of their inflexibility, as feminine. Such exceptions are:

ābirū, f. (also: ābirūe, honour; Hindústáni ābirū, f. (Pers.)

ánūn, f., pride, egotism; identical with the I. personal pronoun of the Sing. J (Panjábí: haū, f.).

bhū, f., earth (also: bhūe; Sansk. bhū, f.

tarū, f., a fine cord of camel's hair (root: tarū, to pass through).

jū, f., louse (also: jūa); Hindí jū, f., Sansk. jūka, f.

čamajū, f., a kind of louse, adhering to the skin (čajū).
rū, rū, f., imitative sound; the hum of a spinning wheel.

kū-kū, f., imitative sound, by which a dog is called.

gāū, f., cow; the same as gāṃ.

lū, f., small hair on the limbs (also: lū lūa); Sansk. लोम्, n.; Hindi लोम्, m.

vahū, f., daughter-in-law; Sansk. वधू, Hindi वधू.

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:

rājā, prince; Sansk. Nom. राजा, m.

lāla, master; lord; Hindi लाला.

kartā, the agent (in grammar); Sansk. Nom. कर्ता.

ātma, soul; Sansk. Nom. आत्मा, m.

māxūria, melancholy, Arab.; Hindūstānī, masc.

dēvatā, Deity; Hindi देवता, f.; Sanskrit देवता, f.

4) The termination i.

The termination i 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:

āsirī, a large kind of tamarisk tree.

bāndhī, a log of wood floating in the river.

bundī, the muzzle of a gun-barrel.

bhačāṭī, name of a plant (Desmochaeta lap-pacea).

pākī, razor (by the Hindūs used as fem.)

pānī, water.

pakhi, bird.

thuḍī, the lower stalk of a plant.

ṭikī, a cake.

ṭeṭhī, a religious ceremony, performed on
the sixth day after childbirth.

dōgī, a thick stick.

dharī, a coloured edge to a cloth.

surjamukhi, sunflower.

kundali, horoscope.

ghārī, a stripe left unfinished.

ghīṭī, a lane, alley.

lāḍī, the ropes of a boat.

muśtarī, the planet Jupiter.

mundhī, head.

mōtī, pearl.

vāngī, a stick with ropes hanging from it, to
carry water pots, etc.
5) The termination *i* (ē).

The termination ‘i’ (ē) is, with that of ā, the regular feminine ending in Sindhi. There are however a few masculine nouns, ending in ‘i’, which are mostly borrowed from foreign languages. As in conformity with the Sindhi laws of sound no word can end in a silent consonant, the quick and hardly perceptible sound ‘i’ (ē) 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.

अहमद, Nom. prop.
χυδα, God (Pers).
χιζιρ, Nom. prop. of a fabulous prophet.
रा, rā (or: ṣā), prince; Hindī राज.
सेठ, a Hindū wholesale merchant; Hindī.
काइसर, Caesar.

In some few instances original final ē of the Sanskrit has been preserved, without having been lengthened, as is usually the case in Sindhi; as:

पतिः, lord (also: पति pati); Sansk. पति.
विरसपते, the planet Jupiter; Sansk. वृहस्पति.
हरि, Viṣṇu; Sansk. हर; Hindī हर or हरी.

In others again original ī has been (contrary to the usual rule) shortened to ī, as:

केशर, lion, or: केसर kēsare, Sansk. केसरी.
कू, kūe, street, besides: कु, kūi, Pers.
सह, sahāe, helper, besides: सहित sahīt.

Others again are to be taken as Bahuwrihi com-
pounds, in which final i (ॆ) may be preserved (see §. 12, 5. 6.), as:

सञ्जुदति, a sincere man = having a pure heart.
आढा-अधे, 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 Prākrit usage. In some instances feminine derivatives have been taken directly from the Sanskrit or Prākrit, subject, of course, to the peculiar assimilating process of the Sindhi, as; रानि, queen, Sansk. रानी (see: Introd. §. 14, b.). Such like formations we shall pass by in the following remarks and only attend to the laws still current in Sindhi.

The Sindhi 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:

भेनं, sister; भाई, brother.
धिया, or दिया dhiu, पुत्र, son.
daughter;
माम, mother; पिया, father.
याहु, daughter-in-law; जात्रो, son-in-law.
जाही, a female camel; डाँगो, a male camel.
ga-ū, cow;  dāndu, ox.
mēhe, a female buf-  sānu, a male buffalo.
falo;

From other masc. bases the Sindhi 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 Sindhi forms the Feminine by changing 'u' into ī or ī (ē); with adjectives the termination 'ī' (e) or 'a' may be optionally used. In the case of the substantives the use of the termination ī or 'ī' (e) is more or less optional, but in some of them one or the other is preferred.

\[
\begin{align*}
\text{chōkarī,} & \quad \text{girl, from} \quad \text{chōkaru, boy.} \\
\text{chōkare,} & \quad \\
\end{align*}
\]

gadahe, jenny-ass, from gadāhu, jack-ass.
parṭe, washerwoman, from parṭu, washerman.
dhīra or dhīre, firm, from dhīru, adj. m.

Besides this common formation of the feminine another method of forming the same by means of the affixes ṇī, ni, āṇī, āṇī, 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: इन्द्राष्टि
the wife of Indra etc. In Sindhi the original affix āṇī (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 ḥī (ḥī) added. All these affixes are joined to the feminine termination (ī, seldom to ā), as:

\[
\begin{align*}
\text{jāṭīne,} & \quad \text{jāṭīnī,} \\
\text{jāṭīnī} & \quad \text{the wife of a } \text{jāṭī} \\
\text{jāṭy-ānī,} & \quad \text{a female singer; masc. not in use.} \\
\text{gāhiñe,} & \quad \text{gāhiñe,} \\
\text{gāhiñe} & \quad \text{gāhiñe,} \\
\text{gāhyānī,} & \quad \text{gāhyānī,}
\end{align*}
\]

\[\text{bāročānī, the wife (or female) of a } \text{bāroč} \text{ or Beluch.}\]

\[
\begin{align*}
\text{šīhanē, lioness, from } \text{šīhenē} & \quad \text{šīhanē,} \\
\text{čhūtīne,} & \quad \text{čhūtīnī,} \\
\text{čhūtīnī} & \quad \text{swift, from } \text{čhūtī} \text{ čhūtu, adj. m.} \\
\text{čhūtyānī,} & \quad \text{čhūtyānī}
\end{align*}
\]

2) Formation of the Feminine from masculine nouns in ā.

From masc. nouns ending in ā the feminine is formed by changing ā into ī, as:

\[
\begin{align*}
\text{čhōrī, a female orphan, from } \text{čhōrō} & \quad \text{čhōrī,} \\
\text{orphan, m.} & \quad \text{orphan, m.} \\
\text{gōlī, a slave-girl, from } \text{gōlō} & \quad \text{gōlī,} \\
\text{gōlō, a slave m.} & \quad \text{gōlī,}
\end{align*}
\]

Besides this feminine termination the affixes ni, ńi, ānī, ānī are also in use with nouns denoting caste, trade or occupation, as:

\[
\begin{align*}
\text{langhīne,} & \quad \text{langhīnī,} \\
\text{langhīnī} & \quad \text{the wife (or female) of a } \text{langhī} \\
\text{langhī,} & \quad \text{langhī,} \\
\text{langhyānī,} & \quad \text{langhyānī,} \\
\text{langhyānī} & \quad \text{langhyānī,}
\end{align*}
\]

\[\text{1) After a Palatal short i is frequently cast out.}\]
3) Formation of the Feminine from masculine nouns in ū.

Masc. nouns ending in ū form the feminine by the affixes ںی or ںی, 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.:

\[ \begin{align*}
\text{ہیندینی} & \quad \text{ہیندینی} \\
\text{ہیندینے} & \quad \text{ہیندینے}
\end{align*} \]

\{ the wife (or female) of a ہیندی, Hindū.

or:

\begin{align*}
\text{ہیندینی} \\
\text{ہیندینے}
\end{align*} \}

The affixes ہین or ہینی are also in use, before the addition of which final ū is always shortened to ‘u’, as:

\[ \begin{align*}
\text{ہیندینی} & \quad \text{ہیندینی} \\
\text{ہیندینے} & \quad \text{ہیندینے}
\end{align*} \]

\{ ہیندینی ہیندیناں, a Hindū female. ہیندینی ہیندیناں, \}

4) Formation of the Feminine from masculine nouns in ی and ی.

From masc. nouns ending in ی and ی (e) the feminine is formed by means of the affixes ںی, ںی or ںی; final ی is shortened to ‘ی’, and serves thus as union-vowel; as:

\[ \begin{align*}
\text{کورینی} & \quad \text{کورینی} \\
\text{کورینے} & \quad \text{کورینے}
\end{align*} \]

\{ the wife (female) of a کوری, weaver. کورینی کورینے, \}

\[ \begin{align*}
\text{سہثینی} & \quad \text{سہثینی} \\
\text{سہثینے} & \quad \text{سہثینے}
\end{align*} \]

\{ the wife (female) of a سہتھ, a Hindū wholesale merchant. سہثینی سہثینے, \}

\[ \begin{align*}
\text{سہثیانی} & \quad \text{سہثیانی}
\end{align*} \]

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 Sindhi very closely in this respect; they form the feminine either by substituting the feminine termination ī, as: लार्की lārkī, girl, from लार्का lārkā, boy, ब्राह्मणी brāhmanī, the wife (or female) of a Brāhman, from ब्राह्मण brāhman; or by adding one of the affixes an, in, ānī, to the masc. base, as: सुनार सुनारण (or सनारन), the wife of a सुनार, goldsmith; शिर शर्मी, a lioness, from शर शीर, a lion; महतरानी, the wife (daughter) of a mehtar, or sweeper.

The same law holds good in Gujarātī; either the feminine termination ī is substituted for the masculine, as: कुत्री a female dog, from कुत्रो a male dog, or the feminine affixes एक or ज्ञारी are added to the masc. base, as: वाघेश्व एक a tigress, from वाघ वाघ, tiger; जंद जंदी, a female camel, from जंद a male camel; धनीज्ञारी mistress, from धनी lord.

The formation of the feminine is quite analogous in the Panjābī; for the masc. termination is either changed to the feminine, as: ghōrī, a mare, from ghōrā, a stallion, or the feminine affixes an, नी, आनी are added to the masc. base, as: uskałā, a slanderous woman, from uskaḷī, a slanderous man; अनी, a female camel, from अं अं, a male camel; mugalānī, 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: गद्धा or गद्धी the wife of a गद्ध. Besides these two fem. terminations the affix īn or ān is to be found in nouns ending in ‘a’ (quiescent) or ā, as: वाघीण, tigress, from वाघ, tiger, पापीण a sinful woman, from पापी a sinner; धनीण 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 tanyā, son; puttrī, daughter, from puttra, son. Adjectives or nouns of agency, ending in ka (‘a’ being quiescent) form their feminine always in kā, as: kārikā, 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 patī, master. Also the use of the affix ānī or āni is strictly in accordance with Sanskrit practice, as: ācāryānī, the wife of an ācārya.

We find thus, that all the north-Indian vernaculars of Sanskrit origin fully agree in the formation of the feminine.
SECTION II.
THE INFLEXION OF NOUNS.

Chapter VIII.

I. Formation of the Plural.

§. 15.

The crude form of a Sindhi noun is always identical with its Nominative Singular, the Nominative Singular having no longer a case-sign in any of the modern Aryan tongues.

The Sindhi possesses no definite or indefinite article, as little as the Sanskrit or the Prakrit; 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 Sindhi, neither in Pali nor Prakrit, 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 û.

Nouns ending in û 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 û:

These nouns form their Plural by changing û into â, as: ُکَھُھٰ ّکَھَھَا, a well, Plur. ُکَھُھٰ ّکَھَھَا, wells; ُوَرٰ ّوَرَا, husband, Plur. ّوَرَا vara. If final 'û' be preceded by short 'a', a euphoniac v is inserted in the Plural, as: ُرَا ّرَاٰ, weed, Plur. ُرَاٰ ّرَاٰ, weeds. But if final 'û' be
preceded by any other vowel, but short 'a', the insertion of v is optional, as:  \( \text{kha} \), a wound, Plur.  \( \text{kha} \), wounds;  \( \text{day} \), a god, Plur.  \( \text{day} \), gods; but when a long vowel, preceding final ū, is nasalized, the insertion of v becomes necessary, as:

\( \text{thau} \), a dish, Plur. \( \text{thau} \), dishes.

The following two nouns form their Nom. Plural in an irregular way:

\( \text{baha} \), brother, Plur. \( \text{bhaura} \), brothers.

\( \text{pi} \), father, Plur. \( \text{piura} \), fathers.

Both these Plurals point back to the Prakrit forms \( \text{haka} \) (Nom. Sing. \( \text{haka} \)) and \( \text{paka} \) (Nom. Sing. \( \text{paka} \)), and are therefore, properly speaking, not irregular (cf. Varar. V, 35).

Annotation. We have already noticed (§. 5, I.), that the Sindhi termination ū is shortened from the Prakrit ū; in Prakrit nouns ending in ō form their Plural in ā, which has been shortened in Sindhi to ū.

The cognate idioms agree with the Sindhi in this respect. In Hindi and Hindustani, 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 Marathi and Panjabi; the Gujarati alone adds the Plural termination ō.

b) Plural of feminine nouns ending in ū.

These nouns form their Plural by changing final ū into ū, as:

\( \text{vathu} \), a thing; Plur. \( \text{vathu} \), things; \( \text{viju} \), lightening; Plur. \( \text{viju} \), lightenings.

The following nouns have, besides their regular Plural, also an irregular one, as:
bhēnu, sister (or: bhēna); Plur. bhēnu, sisters.
bhēṇu or: bhēṇaru, bhēṇaru, sisters.
māu, mother; Plur. māu, māru, mothers.
dhiu (or: dhia), daughter; Plur. dhīru, dhīru, daughters.
nuhu (or: nuha), daughter-in-law; Plur. nuhu, nuharu, 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 aru.

Annotation. In Pāli fem. nouns ending in ‘u’ remain either unchanged in the Plural, as: yāgu, sacrifice, Plur. yāgu, or o (the Sansk. Plural affix अनु ) is added to them (with inserted euphonic ‘y’) as: yaguyō; the latter is also the case in Prākrit, as: bahū, wife, Plur. bahū, or the affix o may be again shortened to ‘u’, as: bahū. In Sindhi this Plural affix ‘u’ has been contracted with final ‘u’ (ū) into ū, and at the same time nasalized = ū.

2) Nouns ending in ō (ō).

These form their Plural by changing final ō into ā, as: vādhō, a carpenter, Plur. tōbō, a diver, Plur. tōbā, divers. If final ō be nasalized, which is frequently the case, the nasal is also preserved in the Plural, as: čōthō, the fourth, Plur. čōthā.

If final ō be preceded by short ‘a’ (or nasalized: ā), a euphonic v is inserted between them in the Plural, as: taō, a pan; Plur. tavā, pans; nāō, new; Plur. nāvā; but if final ō be preceded by any other
vowel, the insertion of v is optional, as: कुळ् kuō, mouse, Plur. कुळ्ना kuā or: कुळ्रा kuvā; मीत्रा mēō, fisherman, Plur. मीतना or: मीत्रा mēva; ग्धारा ghā-ō, a fish-net, Plur. ग्धाराना ghā-ā or: ग्धारा ghāva.

We have repeatedly adverted to the fact, that the Prākrit termination ō has in Sindhi either been shortened to ‘u’, or retained unaltered; the formation of the Plural of the latter description of nouns is quite in accordance with Prākrit 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 Prākrit dialects (see: Lassen, Instit. Ling. Prāk. p. 430). The Gujarātī differs in this respect, as masc. nouns ending in ō add to the Plural termination ā the affix ō, as: chōkarō, a boy, Plur. chōkarā-ō; a similar formation of the Plural is already ascribed to the Māgadhī dialect of the Prākrit; cf. Lassen, p. 399.

3) Nouns ending in ū, ū.

Nouns ending in ū or, as it is more common, in ū, be they masc. or feminine, remain unchanged in the Plural, as: vičū, m., scorpion, Plur. vičū; gaū, fem., cow, Plur. gaū, cows.

In Pāli, masc. themes ending in ‘u’, lengthen the same in the Nom. Plural to ū, as bhikkhu, a beggar, Plur. bhikkhu; 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 abhibhvō). In Prākrit masc. themes ending in ‘u’ lengthen their final vowel always in the Nominative Sing., to which in the Nom. Plural the affix ō (= अः) is added, as: vāu, wind, Nom. Sing. vāu, 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 Sindhi ū is usually nasalized = ū.
SECTION II. THE INFLEXION OF NOUNS.

Annotation. In Hindi, Hindustani, Marathi and Panjabi masc. nouns ending in ü, remain unaltered in the Plural; but fem. nouns add in Hindustani the Plural termination ā, as jōrū, a wife, plural jōrūā, the Prakrit Plural affix ō being changed to ā, ā. The Gujarati keeps close to the Prakrit in forming the Plural of masc. nouns ending in ü, by adding the Plural affix ō, as: hindū, a Hindū, Plur. hindūā.

4) Nouns ending in ā (ā).

These are, as noticed already (§. 13, 3) for the most part feminine; they form their Plural by adding the Plural affix ū, as:

हाचा hačā, f., murder; Plur. हाचां hačā-ū, murders.

The Plural of these nouns corresponds to the Prak. Plural termination ā-ō or ā-u, ō (or shortened ‘u’) being added to final ā of the Singular (see Lassen p. 307). In Sindhi the Prak. Plur. increment ō has been changed to ū, and at the same time nasalized.

Few nouns ending in ā are masculine; they remain unaltered in the Plural, as: लालā lālā, master, Plur. लालā lālā, masters.

The Prakrit Plural increment ō (ā-ō) has first been shortened to ‘u’, and then been dropped altogether in Sindhi.

Annotation. In Hindi and Hindustani fem. nouns ending in ā (ā) form their Plural by adding the increment ē, as balā, misfortune, Plur. balāē. This ē corresponds to the Prakrit affix ō, which in the inferior Prakrit dialects is frequently changed to ē (cf. Lassen, p. 398, 408). Those masc. nouns, the final ā of which does not correspond to the Sindhi ō, remain likewise unaltered in the Plural. — In Panjabi fem. nouns ending in ā add either ī or īā, the Plural increment ī being a change from the Hindi ē, and īā from the Prakrit affix ō, with euphonic ī or ī. A few masc. nouns remain likewise unaltered in the Plural, as ātmā, soul; pitā, father etc. — The Gujarati entirely agrees with the Prakrit, adding simply ō to the fem. nouns in ā, as: mā, mother, Plur. mā-ō. — In Marathi 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 ũ (as in Lār); or to ā (as in Sīrō); ٖتارد, nostril, Plur. ٖتارد urū or: ٖتارد, nostrils.

These nouns have been, as noted already, shortened from Sanskrit-Prākrit 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 = ū, 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: bāhā, f., arm (Sindhi: بانه bāna), Plur. bāhā; Marāṭhī: jībh, f. Plur. similarly: jībhā. The Gujārātī is consequent in adding simply the Plural increment ō to fem. bases, ending in a quiescent consonant, as: sānjh, f., evening, Plur. sānjhō.

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; بیرین prī, friend, Plur. بیرین prī, friends.

In Prākrit 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 Sindhi.

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: کولی gōli, a slave-girl, Plur. کولی gōlıũ, gōliyũ, gōlyũ; نهایین nihāī (or: nihāī), a potter’s kiln, Plur. نهایین nihāyũ.
Feminine nouns in ī add in Prākrit 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: मण्डन मण्डन manjī, a stool, Plur. मण्डन manjū, stools; मण्डन मण्डन manjhī, a buffalo, Plur. मण्डन manjhū, buffaloes.

*Annotation.* In Hindī and Hindūstānī fem. nouns follow the method of the Prākrit in forming their Plural, with the only difference, that the Prak. Plural increment ō is changed to ā, and this again nasalized, as चुरी, knife, Plur. चुरी. 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 धिय, daughter, Plur. धिय, the masc. nouns in ī remaining unaltered in the Plural. The same may be remarked of the Marāṭhī. The Gujarātī stands nearest to the Prākrit in this respect, all nouns, be they masc. or feminine, adding simply the Plural affix ō.

7) Nouns ending in ī (ē):

a) Fem. nouns ending in ī (ē) form their Plural by adding the Plural affix ū, as: रात् rāte, night, Plur. रात्रि rātṛ, nights. — If ī be preceded by a palatal or h, it disappears before the Plural termination ū, as: मेहे, buffalo, Plur. मेहु mēhū, buffaloes.

जोें jōe, wife, forms its Plural either regularly, as: जोयु jōyu, or irregularly, as: जोयर jōyā, jōhiru, or जोयर jōirū, wives.

b) Masc. nouns ending in ī (ē) remain unchanged in the Plural, as: झेठ सेठ sethe, a wholesale merchant, Plur. सेठ sēthē.
SECTION II. THE INFLEXION OF NOUNS.

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.: ō. 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 Prākrit 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 Pandits) lengthen the same to ī (as in Pāli and Prākrit).

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 Aryan stock; there are only a few remnants of the ancient Sanskrit, Pāli and Prākrit case-inflexions, all the other cases being made up by means of case-affixes or postpositions.¹).

If we compare the modern Aryan dialects with the Pāli and Prākrit, we perceive at once the great deterioration, the modern idioms have undergone in this respect; for while the Pāli and Prākrit 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 Prākrit, 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 Sindhi, 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 Sindhi 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 Sindhi, as well as in all the other kindred idioms. This has been already the case in the inferior Prākrit dialects, and is expressly mentioned of the Apabhṛṣṭa, the mother of the modern Sindhi (see: Lassen p. 459).

We must keep this fact constantly before our eyes, that in Sindhi, 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 केह, or को in Hindustâni serves to denote also the Accusative
case, we have, in the strictly grammatical sense of the
word, to repudiate such an idea. Whe 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 Sindhi, 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 Hindî and Hindustâni use as Instrumental case-affix ने. In Hindū (see Garcin de Tassy, Rudiments de la langue Hindouï, 26, 99) we meet further the affixes ने, ने, नि and ना, and in the Plural (a)न or ने, ने, नि, as in the Singular. In Panjabi we find the instrumental affix नाई, or ना, or only न, or the Formative is promiscuously used for the Instrumentalis, just as in Sindhi. In Gujarati we meet with ए as Instrumental affix. The Marathi uses for the Instrumentalis Sing. the affix ने, and for the Plural नि. As to the origin of these various instrumental affixes there can hardly be a doubt. The Sanskrit instrumental case-inflexion of the Singular ना, ना (see Bopp, Comp. Gram. I, §. 158) has been used as a separate adverb in Hindustani and Panjabi (not in Marathi, where it coalesces with the noun as a regular inflexion), or even been abbreviated to न or न (н being originally only a euphonic addition to the instrumental affix ा), as partly in Panjabi and in Gujarati. In the Instrumentalis Plur. the Marathi uses also (besides नि) the affix बे, corresponding to the Prak. Plur. instrumental affix रह ल or रह; see Lassen, p. 310. In Ban-
gālī te is used as instrumental affix, which is originally identical with the Ablative affix ती = तस.

4) The Dative case has totally disappeared from the Prakrit 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 Sindhi the affix कही कहे is used, as well for the Singular as the Plural, being placed after the Formative Singular or Plural of a noun: कहे ghara khē, to a house, कहे gharane khē, to houses. In poetical language the postposition कने kane or: कन kane is also used instead of कहे, which are apparently derived from the same source, as कहे, only by a different process of assimilation (cf. the Hindī: kan, kane, Hinduī कह).

Annotation. The Bangālī uses as Dative affix kē, the Hindī and Hindūstānī kō (dialectically also pronounced ‘kū’ in the Dekhan), the Hindū (according to Garcin de Tassy) also kō, kau, 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 khī, in Shingalese ghai; in the Uraon, a semi-Drāvidian Kole 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
SECTION II. THE INFLEXION OF NOUNS.

stock." If this case-sign kō or kū then be the clearest and most important analogy between the North-Indian vernaculars and the Dravidian 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 Dravidian 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 Panjavī have also made up for the Dative case by postpositions, borrowed from the Sanskrit, without the slightest reference to the Dravidian 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 Dravidian idioms, should have warded off any Dravidian 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 Sindhi 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 Sindhi; 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 Prākrit first खिते, then (by the regular elision of t) खिए, and contracted kē, and in Sindhi, 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. कृति which is used adverbially with the same signification as the Locative कृते. In Prākrit already, and still more so in the modern dialects, the neuter has been merged into the masculine; we have therefore first खितो, thence खियो, 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 Sindhi particle rē, 'without', which is derived in the same way from the Sansk. Locative कृते, Prākrit 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 कीं 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, o changing in Hinduī very commonly to au. The forms कह kah, or with euphonic Anusvāra वह kāh or कह kahā, present again another proof for the correctness of the proposed derivation of these adverbs. For we have in कह, कह, कह (Hindi also: kan, kanē, with a full nasal, and in consequence thereof with ejection of h) the same basis as in कों and कीं, only the assimilating process has been different. The vowel ः, when joined to a consonant, can, according to Prākrit usage, be resolved either into ḷ (as in किते) or into ‘a’ (as: वां for वृं) (see Varar. I, 27; Lassen p. 116, 2, a; Intro. § 1); in consequence of the inherent r the following consonant is aspirated (as in Sindhī: kk = k), so that we get the form करण; this aspirated च th is again elided, so that h only remains (see Lassen p. 207; Intro. § 8), and thus we have the forms कह, कह. With the other alleged form हि hi, the matter stands different; we compare this Hinduī Dative affix with the Apabhraṃśa Genitive affix ह, the Genitive, as noted already, supplying in Prākrit the place of the Dative (as to the analysis of this ह see Lassen p. 462 and 466).

The Marātḥī 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 आस ss = Sansk. आस, so that we have here the remnant of an ancient Sanskrit-Prākrit case-inflection. 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 Marātḥī case-affix is not आल aḷa, but ला lā and we cannot see any reason, why initial long a should have been transferred to the back of this particle. We would compare the Marātḥī Dative affix lā with the Sindhī postposition
læ, 'on account of', 'for the sake of', 'for', Hindústání là, both of which are derived from the Sansk. root ला (a) to give (Sindhi: لائن, to apply). This seems to me to be borne out by the modern Persian Dative-Accusative particle 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 Paśṭō, x̒lah, which corresponds to the modern Persian particle ꦫ. — 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 Hindústání là.

In Gujārātī the Dative-affix is nē, which we identify with the Sansk. preposition नि, Greek ἐν, Latin in. The Pānjabī uses as Dative affix nū, in which we likewise recognise the Sansk. preposition अनु, 'toward', 'to'.

5) The Ablative case is formed in Sindhi by the affix ānā, which is always connected with the base itself and never written separately. The Sindhi shows itself thus fully conscious of the origin of this case-termination, which corresponds exactly to the Pāli-Prakrit Ablative case-termination ā, which originates from the Sanskrit ablative अत् by the elision of final t (see Lassen p. 352, 304); in Sindhi 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: केराण gharā, from a house, nom. केर gharu, a house; ढाण dārā, out of a defile, nom. ढर dārō; ढाण zabānā, from the tongue, nom. ढान zabāna, tongue. Those nouns, which end in the Singular in ī (ī) and ū (ū), shorten the same before the affix ā, as: नोरिण nōriā, from a rope, nom. नोरी nōri, a rope; मिरुण mirū, from a wild beast, nom. मिरृ mirū, a wild beast.
Nouns in ‘i’ (े) generally retain their final vowel before the affix ा, but they may also drop it, as: पुर्याऊ phurea, from (by) a robbery, nom. पुर्य प्य phure, a robbery; निर्पित nirta, out of thought, with reflexion, nom. निर्पि nirte, thought. Nouns in ा either nasalize the same in the Ablative, or, more commonly, use the postposition कहा etc. In the Plural the Ablative affix ा is joined to the full Formative in -ne, as: गहराणे ा, from houses, भूराणे ा, from wild beasts etc.

Besides this common Ablative affix ा we find in Sindhi also such forms, as: आौ (अौर), contracted: ० (जौर), and even उ (एौर). In the more ancient idiom, as used by the Sindhi poets, the Ablative Singular generally ends in ा-०. All these various Ablative affixes are derived from the Prakrit Ablative जर (see Lassen p. 302, 304, 599), which becomes (by the elision of भ) ा, or shortened: ा.

The Sindhi uses also the postposition कहा, कहू, कहौ, 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 Sindhi comes the Marathi in this respect, which uses as Ablative-case terminations the affixes

1) The postposition कहा etc. is derived form the same source, as केव, with the only difference, that the Ablative termination ा, ाौ etc. has been added. The same is to be said of the Ablative postposition कना, derived from की, by the same process.
ün and hün, occasionally also tün. In Bangālī and Panjābī we find the Ablative affix te (though in Panjābī a regular Ablative termination ḍ is also to be met with), which has sprung from the Prākrit Ablative termination तो tō; similar to it is the Gujarātī Ablative affix thī, which has been aspirated. In Hindī we find also thī, but most in use is sē, apparently identical with the Prākrit Genitive termination हे (see Lassen p. 462).

6) The Sanskrit Genitive-case termination सा, in Pāli and Prākrit सस, 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 جō (fem. جي jī), corresponding to the common adjective affix को (= Sansk. क), with transition of the tenuis (č = k) in the media (j), very likely to establish thereby some distinction between these two originally identical affixes. In Sindhī this adjective affix جō is always written separately, whereas the common adjective affix को is joined to the base, as in Sanskrit (see §. 10, 24); it follows always the Formative Sing. or Plur. of a noun, as: كھر جَو دھَنی ghara jō dhanī, the master of the house; كھر جَو دھَنی gharane jō dhanī, the master of the houses; مُرُس جي جُو mursa jī jōe, the wife of the man; مُرُس جَو جُوَن mursane jū jōyū, the wives of the men. In poetry سندū sandō, 'belonging to', is used quite in the same way, as جَو, as:
priya sande para de, towards the
direction of the friends.

Annotation. The Marāṭhī uses as Genitive case-affix चा,
with transition of the guttural क into the corresponding pa-
latal, as in Sindhī, yet without changing the tenuis into the
media. The Hindī and Hindūstānī have preserved the ori-
ginal Sanskrit adjective affix का, without changing it into the
palatal कā; in Hindūrī we meet also with the affix ko and
ekau. The Panjābī and Gujarātī seem to make an ex-
ception from what we have just stated. In Panjābī the Genitive
case-affix is dā, in which we recognise the Prāk. Ablative affix
de dō (≡ तस्), turned into a Genitive affix. This Panjābī
Genitive case-affix will clear up the Paśṭō Genitive prefix ṅ da,
being identical with it in origin. The Gujarātī 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: हैरिदे handhe, in a place, nom. हैरिदु handhu; मत्रे
mathe, on the top, nom. मत्रु 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:
कोथिमे kōthi mē or: कोथी मन्जु kōthia manjhe,
in a room. In poëtry the Formative of any noun is
commonly used also as Locative, without a postposition.

Annotation. In Marāṭhī the Locative affix ‘i’ has been leng-
thened to ī and at the same time nasalized = ी. Besides this
we meet also with the Locative termination अन्, which is
originally the Sansk. Ablative, used as a Locative. In Ban-
gāli the Locative ends in ी (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 ĕ, as in Marāṭhī, or ē, which are always joined to the base of a noun. In Gujarātī the Locative is either expressed by the affix ē, 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: ॐ 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: ē, ēḥē, hō or yā, and, when speaking to an inferior, rē (fem. rī) or arē. 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 'a', as: ei miēhār ē mēhāra, o buffalo-keeper! nom. miēhār mehāra; those ending in ō change the same to ā, as: ei sūmērā ē sūmirā, o Sūmirō! those ending in ū, ī, ū' remain unaltered, as: ei punhēr ē Punhū, o Punhū! In the Vocative Plural nouns ending in 'u' (m.) have the termination ō or ā, as: ei yārēr ē yārō or: yāzār yāra, o friends! (nom. sing. yāzār); those ending in ō terminate in the Vocative Plur. in ā, ō and au, as: ei mangāta, o beggars! or: mangatō, mangatō (mangata-u), Nom. Sing. mangatō; those ending in ū (ū) terminate in ō or ā, before which affixes the preceding ū (ū) must be shortened, as: ei vātāhuā or vātāhūō, o travellers! Nom. Sing. vātāhū; those ending in ī terminate in the Plural

1) About the origin of ō, ē, arē, see Dr. Caldwell's Compar. Grammar of the Drāvidian languages p. 440.
in ā, ō and au (a-u), shortening at the same time the final ĩ of the base, as: ī kēčā, ē kēčū, ī kēčiā, ē kēčiō, or: ī kēčū, ē kēčiau, o Kēčis! Nom. Sing. kēči, an inhabitant of Kēč (in Beluchistān); occasionally ‘a h’ is added in the Vocative Singular, as: ḥamiah, o protector! and in the Vocative Plural final ā is even lengthened to ‘āhu’ for the sake of the rhyme, as: priyāhu, o friends! those ending in ‘i’ (e), add in the Vocative Plural simply the affix ō or ā: ī sētheō, or: ī sētheā, o wholesale-merchants! Nom. Sing. sēthe.

Feminine nouns ending in ‘u’, ‘a’, ā, ī, ‘i’ (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 irregularly in the Nom. Plural in ‘u’, as: bhēnaru, sisters etc., retain likewise their final ‘u’ in the Vocative Plural, as: ī bhēnaru, o sisters! when ending in ĩ, they drop in the Vocative final Anusvāra, as: ī dhiarū, o daughters! Nom. Plur. dhiarū.

The Vocative may also be used without any interjectional prefix, as: mārhuā, o men!

§. 17.

III. The Formative.

The Formative or oblique case, though in Sindhi 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 Sindhi 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 Prakrit and the kindred modern idioms. In Prakrit the Genitive Plural ends in आ, इ, ए, in the Apabhraṃśa dialect अह, इह, एह, thence the Sindhi Formative Plural ā, ē, or -ne.

Though the Formative be, in all likelihood, the Genitive of the Prakrit, the adjectival affix ज़ 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.)

a) Masculine. nouns ending in 'u' change final 'u' in the Formative Sing. to 'a', as: दास dāsu, a slave, Form. दास dāsa; कास जू, कास के, दासa kali, dāsa khē etc. If final 'u' be preceded by a short 'a', the insertion of euphonic v becomes necessary, as: रा ra-u, a weed, Form. व रा; the same is the case, when final 'u' is preceded by a long nasalized ā, as: त्हाव thāu, a dish, Form. त्हाव. But if final 'u' be preceded by any other
vowel, the insertion of euphonic \( v \) is optional, as: \( \text{vāu}, \text{wind, Format. } \text{vava or } \text{vāa; } \text{ḍēu}, \text{a demon, Format. } \text{ḍēva or } \text{ḍēa; when final 'u' however is preceded by short or long 'i', no euphonic insertion is required, as: } \text{ḍīu}, \text{a mound, Format. } \text{ḍīa; } \text{vīu}, \text{a meadow, Format. } \text{vīa; } \text{jiu, life, Format. } \text{jiā.}

The following nouns ending in 'u' retain their final 'u' unaltered in the Formative Singular:

\( \text{piu, father; Format. } \text{piu jō etc.} \)

\( \text{bhāu, brother, Format. } \text{bhāe, as: } \text{bhāe, bhāu khē etc.} \)

but \( \text{piu, sweetheart, bhāe, bhāu, price, are regular.} \)

The Formative Plural ends either in \( \text{ā, ē or -ne, as: Nom. Sing. } \text{phulu, a flower; Nom. Plur. phula; Format. Plur. phul-ā, phul-ē, or: } \text{phula-ne. The Formative in ā and ē is generally used without a following postposition, and that in -ne more with a following postposition, as being more sonorous; but in poetry the one or other form is used as required by the metre.} \)

Those nouns, which form their Plural irregularly,

\( \text{bhāu, brother, Nom. Plur. bhāura or: bhāsē.} \)

\( \text{piu, father, Nom. Plur. piura, derive their Formative Plural either from the Nominative Singular or the Nominative Plural, as: bhāne or: bhāsē. bhāurane; piune or, piurane; the contracted form of the Formative (i.e. ā, ē) is never used with them.} \)
b) Feminine nouns ending in 'u' remain unaltered in the Formative Sing., as: माई māu, mother, Format. माई, माई. माई jō; in the Formative Plural the long ū of the Nom. Plur. is shortened before the Format. termination -ne, as: विजु viju, lightening, Nom. Plur. विजु, 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: बेहेन bhēnu, sister, Nom. Plur. bhēnū or: बेहेनरु bhēnaru (bhēnaru); Format. Plur. बेहेन बेहेनरु bhēnune or: बेहेनरु bhēnaruṇe.

2) The Formative of nouns ending in ō (ō).

Nouns ending in ō change the same in the Formative Sing. to ō, as: माठे mathē, head, Format. माठे. If final ō be preceded by 'a' or a, a euphonic v may be inserted, as: दादा daā, the glare of the sun, Format. दादा or: दाडी dādi dave; नाफ्ता nāō, felt, Format. नाफ्ता or: नाफ्ता नातारे नावे; if ō be preceded by any other vowel, no insertion of euphonic v takes place, as: दीघो dīgho, lamp, Format. दीघो; जुर्जो cūō, perfumed oil, Format. जुर्जो. If a noun end in a nasalized ō (= ō), the Anusvāra is retained in the Formative, as; नाई nāē, the ninth, Format. नाई.

If ō be preceded by y, it is commonly dropped in the Formative, as:
पृयो pōryō (or pōriō), labour, Form. पृहे pōrhē.
रूपयो rūpayō, ruple, Format. रूपहे rūpaē.
The Formative Plural ends either in ā, ē, the termination of the Nomin. Plural (ā) being dropped before them, or in -ne, final ā of the Nom. Plural being shortened to ‘a’ before it; as: कुलहो, the shoulder, Nom. Plur. कुलहा, Form. Plur. कुलहाँ, or: कुलहां; कुौ, rat, Nom. Plur. कुौ, Format. Plur. कुौ, कुौ, or: कुौ. 3) The Formative of nouns ending in ū (ū).

Nouns ending in ū change the same in the Formative Singular to ua, as: वाघु, crocodile, Format. वाघु, vāghua. If final ū be nasalized (= ū), the Anusvāra is commonly retained in the Formative, as: विचु, scorpion, Format. विचु, vichūa.

The Formative Plural ends either in u-ā, u-ē, or u-ne, ua-ne, long ū and ū being shortened before the terminations of the Formative, as: राहु, a resident, Nom. plur. राहु, residents, Format. Plur. राहु, राहु, राहु, (or: राहु, राहु, राहु, राहु, राहु, राहु, राहु, राहु, राहु), miru, a wild beast, Nom. Plur. miru, wild beast, Format. Plur. miru, miru, miru, miru, miru, miru, miru, miru, miru.

4) The Formative of nouns ending in ā (ā).

Nouns ending in ā remain unaltered in the Formative Sing., as, आक्षा, f., अग्म, command, Format. आक्षा; राजा, king, Format. राजा; in the Formative Plur. they end (according to the termination
of the Nomin. Plural: ā-ū) in u-ne, as: Қәйәйә ағыә-уне; also Қәяжәәүәңә мәсә.

5) The Formative of nouns ending in 'a'.

Nouns ending in 'a' remain unchanged in the Formative Sing., as: Қәмә кәмә, a beam, Format. Қәмә кәмә; in the Formative Plur. they terminate (according to their Nom. Plural) either in ә (ә) or u-ne, as: Қәмәнә кәмә, кәмәнә, кәмәнә мәмәнә, кәмәнә кәмүә нәнә.

6) The Formative of nouns ending in ı (ı).

a) Masc. nouns ending in ı change the same in the Formative Sing. to i-a, as: қәлийә мәли, a gardener, Formative қәлийә мәли. Those nouns, which have final ı nasalized (= ı), retain the Anusvāra in the Formative, as: қәриә прәи, friend, Format. прәи. The Formative Plural ends either in i-ә (yә), i-ә (yә), or in i-ne, ia-ne (yane), iu-ne (yune), as: қәлынә мәлиә, мәлинә, мәлинә, мәлинә мәлине, мәлинә мәлийә, мәлийә мәлия, мәлийә мәли (> қәлийә).

b) Feminine nouns ending in ı change the same likewise in the Formative Sing. to i-a, as: тәпә тәпә, a hat, Format. тәпә тәпә; the Formative Plural also quite agrees with that of the masc. nouns, as: тәпйәнә тәпйә, тәпйә, тәпйә, тәпйә, тәпйә, тәпйә, тәпйә, тәпйә, тәпйә, тәпйә, тәпйә, тәпйә, тәпйә, тәпйә. Such fem. nouns, as have dropped final ı in the Nom. Plural (cf. § 15, 6), drop the same also in the contracted form of the Formative Plur., as: мәңә мәңә мәңә, a stool, Nom. Plur. мәңә, Format. Plur.
manjā, manjē; but: manjîne, 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: kōřē, in scores, from kōři, 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: bhitē, f., bhitē, a wall, Format. kēhare (m.), a lion, Format. kēhare. In the Formative Plural of fem. nouns the same terminations are employed as with fem. nouns ending in ī, as: bhitī, bhitē, bhitiē, bhitiē, bhitii, bhitii, bhitian, bhitiane, bhitiiu, bhitiiu. In the Formative Plural final 'ī' is frequently dropped altogether, especially in poetry, but only in the contracted form of the Formative, as: bhitē, in (different) ways, from bhitē, bhatē, habit, manner.

The Formative Plural of masc. nouns ends in -nc, the contracted form ā, ē hardly ever being in use with them, as: kēharine.

jōe, wife, which forms its Plural either regularly jōyu, or irregularly: jōiru, jōhiru, has in the Format. Plur. either jōyune or: jōhirine.

§. 18.

We let now follow, for the sake of perspicuity, a survey of the Sindhi declensional process. As the Genitive affix ā 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 جî and جی, is inflected after the manner of nouns ending in ی and ی (fem.). As stated already, جو always requires the Formative of a noun, as all postpositions.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. جو جو</td>
<td>جی جی</td>
</tr>
<tr>
<td>Form. چی ی</td>
<td>چی ی</td>
</tr>
<tr>
<td>Vocat. چا ی</td>
<td>چا ی</td>
</tr>
</tbody>
</table>

**PLURAL.**

| Nom. چا ی  | چا ی  |
| Form. چی ی  | چی ی  |
| Vocat. چا ی  | چا ی  |

In poetry the diminutive form جو جو جری גו גו جری is occasionally used instead of جو جو, as:

کالهه قربیین لدنبیر آج یانه جری ژر

Yesterday (thy) relatives have departed (this life); today it is thy turn. Golden Alphabet II, 4.

In the same way as جو the adjective سندو (belonging to, own) is very frequently used in poetry, and inflected regularly, as:

**SINGULAR.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. سندو</td>
<td>سندی</td>
</tr>
<tr>
<td>Form. سندی</td>
<td>سندی</td>
</tr>
<tr>
<td>Vocat. سندی</td>
<td>سندی</td>
</tr>
</tbody>
</table>
SECTION II. THE INFLEXION OF NOUNS.

PLURAL.

Masculine.

Nom. ḍēh-u, a country.
Format. ḍēh-a.
Instrum. ḍēh-a jō etc.
Gen. ḍēh-a khē.
Dative. ḍēh-a kēhi.
Accusat. ḍēh-a u (thiēh-kēhi).
Locat. ḍēh-e, or: thiēh mēn ḍēha mē etc.
Ablat. ḍēh-ū; thiēhūn ḍēh-ū.
        ḍēh-āu; thiēhūn ḍēh-āu or: thiēh kēhā ḍēha khā etc.
Vocat. ē ḍēh-a; thiēh ḍēh-a.

Feminine.

Nom. sandā.
Form. sandane, sandē.
Vocat. sandā.

sandīūn.
sandīne; sandiune.
sandīne; sandiune.

I. DECLENSION.

Nouns in u (masc. and fem.)

a) Masc. nouns in 'u'.

SINGULAR.

Nom. dēh-u, a country.
Format. dēh-a.
Instrum. dēh-a.
Gen. dēh-a jō etc.
Dative. dēh-a khē.
Accusat. dēh-u (thiēh-kēhi).
Locat. dēh-e, or: thiēh mēn dēha mē etc.
Ablat. dēh-ū; thiēhūn dēh-ū.
        dēh-āu; thiēhūn dēh-āu or: thiēh kēhā dēha khā etc.
Vocat. ē dēh-a; thiēh dēh-a.

PLURAL.

Nom. dēh-a, countries.
Format. dēh-a.
Instrum. dēh-a; thiēhā dēh-e; thiēhā dēha-ne.
Gen. dēhane jō etc.
Dative. dēhane kēhi dēhane khē.
SECTION II. THE INFLEXION OF NOUNS.

Accus. ڈھ-ा (ڈھ- ڈھ).
Locat. ڈھ-انے میں ڈھ-یں (ڈھ- ڈھ-ے).
Ablat. ڈھ-انے-ا etc.; ڈھ-ینا کہاں ڈھ-انے کھا etc.
Vocat. ڈھ-ا; ڈھ-ا ڈھ-ا.

An irregular noun.

SINGULAR.

Nom. ڈی- pi-u, father.
Format. ڈی- pi-u.
Instrum. ڈی- pi-u.
Genit. ڈی- جو piu jō etc.
Dative. ڈی- کہی piu khē.
Accus. ڈی- pi-u (ڈی- کہی).
Ablat. ڈی- کہاں piu khā etc.
Vocat. ڈی- pi-u.

PLURAL.

Nom. ڈی- ra, fathers.
Format. ڈی- ne; ڈی- piura-ne.
Instrum. ڈی- piu-ne; ڈی- piura-ne.
Dative. ڈی- پی- کہی piune khē; ڈی- پی- کہی piurane khē.
Accus. ڈی- پیرا (ڈی- پی- کہی; پیس کہی).
Ablat. ڈی- پی- کہاں piu-ā; ڈی- پی- کہاں piurane-ā etc.
Vocat. ڈی- پی- پی- کہاں piu khā; ڈی- پی- کہاں piurane khā etc.

1) In poetry an additional vowel may be joined to the final a of the Vocative, for the sake of the metre, as: ڑنَا vañāu, oh ye trees, instead of ڑنَا vañā; ڑنَا vañāha, ڑنَا vañāa. Sh. Masāfi, III, 6. 7. 8.
Having returned to my own cowpen, may I see the country of Malir. Sh. Um. Mar. I, 13.

Forget not (thy) husband; o woman (rather) die! Sh. Um. Mar. II, 6.

May I be of a black face (literally: in a black face) on the day of the resurrection from amongst the sinners. Maj. 731.

Having made a journey from a foreign country he has come hither. Sh. Sör. I, 2.

Wounded were those feet of the poor woman from the journey (سير). Sh. Ābirī VI, 6.

The thief, the mad man, the stranger, the fool take out of thy mind. Maj. 291.

Come near, o sweetheart, do not go away, my friend! Sh. Ābirī X, 3.

If one give me thus intelligence of my friends. Maj. 733.

Having separated the friends from the friends he shows compassion. Sh. Sör. I, Epil.
b) Feminine nouns in 'u'.

**Singular.**


Format. ُّیۡجَهُّ نٰیُمٰی نیمٰی نٰیُمٰی نیمٰی نیمٰی نیمٰی نیمٰی نیمٰی N

Instrum. ُّیۡجَهُّ N

Genit. ُّیۡجَهُّ نٰیُمٰی N

Dative. ُّیۡجَهُّ N

Accus. ُّیۡجَهُّ N

Ablat. ُّیۡجَهُّ N

Vocat. ُّیۡجَهُّ N

**Plural.**

Nom. ُّیۡجَنَّ نٰیُمٰی نیمٰی N

Format. ُّیۡجَنَّ N

Instrum. ُّیۡجَنَّ N

Genit. ُّیۡجَنَّ N

Dative. ُّیۡجَنَّ N

Accus. ُّیۡجَنَّ N

Ablat. ُّیۡجَنَّ N

Vocat. ُّیۡجَنَّ N

*An irregular noun.*

**Singular.**

Nom. ُّمَّ نٰیُمٰی N

Format. ُّمَّ N

Vocat. ُّمَّ N

Nom. ُّمَّ نٰیُمٰی N

Format. ُّمَّ N

Vocat. ُّمَّ N
SECTION II. THE INFLEXION OF NOUNS.

PLURAL.

Nom.  

Format.  

Vocat.  

Having risen with love depart; nothing (else) will bring thee to Kéč. Sh. Maṣḥ. II, 10.

O friend, do not go to a foreign country, said to him again his mother. Maj. 83.

The sweetheart has been won by those, who set off, placing rent upon rents (i.e. in their clothes). Sh. Ābirī, VII, 7.

O sisters, I am simple-minded; by me unknowingly a marriage has been contracted. Sh. Ābirī V, 16.

II. DECLENSION.

Nouns in ọ (ọ).

SINGULAR.

Nom.  

Format.  

Instrum.  

Genit.  

Dative.  

Accus.  

mērāk-ō, crowd.

mērāk-e.

mērāk-e jō etc.

mērākē khē.

mērāk-ō (mērākē kēhī).
Ablat. میراک کهان mērāk-ā etc.; میراک کهان mērākē khā.
Vocat. میراک mērāk-ā.

PLURAL.
Nom. میراک mērāk-ā, crowds.
Format. میراک mērāk-ā; میراکین mērāk-e; میراک mērāka-ne.
Instrum. میراک mērāk-ā.
Genit. میراک جو mērākane jō.
Dative. میراک کهی mērākane khē.
Accus. میراک mērāk-ā (میراک کهی).
Ablat. میراک اکه mērākane-ā etc.; میراک mērākane khā etc.
Vocat. میراک mērāk-ā; میراک mērāk-ā; میراک mērāk-ā.

Having filled the dish with many pearls she gave it to the lucky one (به‌اگیو). Maj. 714.

مانتهی جی هیندو و‌هی د به کهنو ملدی کوه‌راؤان
The elephant, though he walk slowly, is yet of greater price than a horse. Sh. Šhiha Kād. I, 2.

آهه دیورا نور ته‌هی هنایی هیه مودی و‌هی
Get up, o mad one! be off! do not sit now here! Maj. 249.

سيره سنوان لاجو سنوان مهانان سندان میر
The sails are straight, the ropes are new, their chiefs are the Muhānōs (fishermen). Sh. Sur. I, 12.
Having lifted the killed one (fem.) into the paniers (كَتِتْنَهِلَمٌ كَتِتْنَهِلَمٌ مِّيَنٌ جَّارٍ هِيَ هُوَ هَلَيْوُ), the friend has driven off. Sh. Ābīrī X, Epil.

The lovers scoop out (their head) from the shoulders, says 'Abd-ūl-Laṭīf. Sh. Kal. I, 7:

In the bottom she (i.e. the boat) has got holes; from the sides water flows in. Sh. Sūr. III, 6.

III. DECLENSION.

Nouns in ُ (u).

SINGULAR.

Nom. رَحَّاکُو rahāk-ū, an inhabitant.
Format. رَحَّاکُو| rahāk-ua.
Instrum. رَحَّاکُو| rahāk-ua.
Ablat. رَحَّاکُو كَهَان rahāku-ā; رَحَّاکُو كَهَان rahākua khā etc.
Vocat. رَحَّاکُو rahāk-ū.

PLURAL.

Nom. رَحَّاکُو rahāk-u, inhabitants.
Format. رَحَّاکُو| rahāku-ā; رَحَّاکُمْ rahāku-ē;
Instrum. رَحَّاکُمْ rahākua-ne or: رَحَّاکُمْ rahāku-ne.
Ablat. رَحَّاکُمْ كَهَان rahakune-ā etc.; رَحَّاکُمْ Kهaskan rahākune khā etc.
Vocat. رَحَّاکُمْ rahakū-ō; رَحَّاکُمْ rahakū-ā.

Grains of medicine have been given by me to the sweetheart with (my) hands. Sh. Kōhīārī IV, 9.
Cause to come to Punhū this foot-traveller (fem.). Sh. Kōh. IV, Epil.

O darling Märū, would that the Pauhārs would be reconciled with me! Sh. Um. Mār. I, Epil.

Truth like gold has not fallen into the mouth of of the people. Sh. Jam. Kal. VIII, 7.

By wild beasts, by ants, by birds, by (any) other speach be not misled. Sh. Kal. I, 16.

Māruī does not wash the braids in the palaces, away from the Mārūs. Sh. Um. Mār. III, 5.

By those cows, by which not a drop was given, the pots have been filled. Haz. Sār. V, 47.

Do not remain, o people under the protection of Nangar (i. e. Taṭṭha)! Verses of the Māmuīs.

*Note.* It is a poetical license, if a noun is not inflected in the Formative for the sake of the rhyme, as:

High above the sky art thou, I am a wanderer upon earth (instead of بهنچی). Sh. Sōr. I, 3.
IV. DECLENSION.

Nouns in a (â).

a) feminine.

SINGULAR.

Nom. ُهَاça-â, murder.
Format. ُهَاça-â.
Instrum. ُهَاça-â.
Ablat. (ُهَاça-â) ُهَاça kaña haça khâ etc.
Vocat. ُهَاça haça-â.

PLURAL.

Nom. ُهَاçâ-û, murders.
Format. ُهَاçâ-û.
Instrum. ُهَاçâ-û.
Ablat. ُهَاçâne-û haçaune-û.
Vocat. ُهَاçâ haça-û.

b) masculine.

SINGULAR.

Nom. ُرَاٽ-â (ُرَاٽ-â) râjâ-à, a king.
Format. ُرَاٽ-â râjâ-à.
Instrum. ُرَاٽ-â râjâ-à.
Ablat. ُرَاٽ-â kaña râjâ khâ etc.
Vocat. ُرَاٽ-â râjâ-à.

PLURAL.

Nom. ُرَاٽ-û, kings.
Format. ُرَاٽ-û râjâ-û.
Instrum. ُرَاٽ-û râjâ-û.
Ablat. ُرَاٽ-ûne-û râjâune-û; râjâne-ûne-û râjâune khâ etc.
Vocat. ُرَاٽ-û râjâ-û.
There is no way with those Jats, o aunt! Sh. Hus. VI, Epil.

That one is with thyself, on whose account thou causest thyself troubles. Sh. Ābīrī III, 5.

V. DECLENSION.

Nouns in ā.

SINGULAR.

Nom. सद्हा sadh-a, wish.
Format. सद्हा sadh-a.
Instrum. सद्हा sadh-a.
Ablat. सद्हा के sadh-a; सद्हा sadha khā etc.
Vocat. सद्हा sadh-a.

PLURAL.

Nom. सद्ह उ sadh-ū, wishes.
Format. सद्ह उ sadh-ū; सद्ह उ sadh-ū; सद्ह उ sadhu-ne.
Instrum. सद्ह उ sadh-ū; सद्ह उ sadh-ū; sadhūne.
Ablat. सद्ह उ sadhūne-ā; सद्ह उ sadhune khā etc.
Vocat. सद्ह उ sadh-ū; सद्ह उ sadh-ū.

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.

From the unity multiplicity has sprung; multiplicity is all unity. Sh. Kal. I, 15.

Sit not, o lady! in Bhambhōru, thou wilt now come up to him. Sh. Hus. VIII, 3.
 SECTION II. THE INflexION OF NOUNS.

Hot winds blow, oppressively hot are the days.
Sh. Dēsi III, Epil.

In the men's sitting rooms is aloe-wood. on the couches musk. Sh. Mūm. Rānō II, 3.

VI. DECLENSION.

Nouns in i (i).

a) Masculine nouns.

SINGULAR.

Nom. sān-i, companions.
Format. sān-i.
Instrum. sān-ia.
Ablat. sāni-ā; sānia khash etc.
Vocat. sān-i (sāni-ah).

PLURAL.

Nom. sān-i, companions.
Format. sān-ā (sāniy-ā); sāni-ē;
Instrum. sāni-ā (sāniy-ā); sāni-ē;
sānya-ne (sāniy-ā); sāni-ē;
sāni-ā (sāniy-ā); sāni-ē;
sāni-ā (sāniy-ā); sāni-ē.
Ablat. sānyan-ā etc.
Vocat. sāni-ā; sāni-ā.

Under the feet of (my) friend I spread out my hair. Maj. 231.
SECTION II. THE INFLEXION OF NOUNS.

Then said the Qāzī to Qaisu: dropp bashfulness from (thy) mind. Maj. 183.

From the women, o protector! deliver now this man. Sh. Sör. I, 9.

On (my) feet I cannot arrive; the country of (my) friends is far off. Sh. Kambh. I, Epil.

Cut off wands, many are necessary for you, o ye camelmen! Sh. Ābiri XI, 7.

My condition is such, as ye see, o friends! Maj. 441.

b) Feminine nouns.

SINGULAR.

Nom. گولی, a slave-girl.
Format. گولی گولی.
Instrum. گولی, گولی.

Ablat. گولی کهان; گولیا کهان.
Vocat. گولی گولی.

PLURAL.

Nom. گولی-ی (گولی-ی, گولی-ی, گولی-ی).
Format. گولی-ی; گولی-ی.
Instrum. گولی-ی; گولی-ی.

Ablat. گولیان گولیان.
Vocat. گولی-ی.
SECTION II. THE INFLEXION OF NOUNS.

Then said the lady to her slave-girl: having risen saddle the camel! Maj. 738.

O afflicted one, forget (thy) grief; break in pieces (thy) bed, o Sacuī! Sh. Maṣṣ. VI, 6.

The kernels of the golārōs (coccinea indica) will I pick with a snap of the fingers. Sh. Um. Mār. II, Epil.

They (i. e. the physicians) give a pill of mercy, having seen the pulses (नार्तित). Sh. Jam. Kal. II, 18.

To the queens pleasure has returned; the grieves of the slave-girls have been taken off. Sh. Dēsī, Čhōt. 3.

O companions, my soul has been confided to the protection of my sweetheart. Sh. Dēsī VII, 11.

VII.DECLENSION.

Nouns ending in ē (1).

SINGULAR.

Nom. گālh-e, story (fem.).
Format. گālh-e.
Instrum.کنālh-e.
Ablat. گālh-e; گālh-ē, etc.
Vocat. گālh-e.
SECTION II. THE INFLEXION OF NOUNS.

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PLURAL.

Nom. gālhe-ū, stories.
Format. gālhe-ā; gālhe-ē; gālhe-ne; gālhe-ne.
Instrum. gālhe-ē; gālhe-ne; gālhe-ne.
Ablat. gālhe-ne etc.
Vocat. gālhe-ū.

O friend, may some one show me the way to the mosque! Maj. 131.

From Kāke do not go anywhere! it is not right for thee, o Rānō! Sh. Müm. Rān. I, Epil.

Acknowledge then Muhammad, the intercessor, out of thought and love (नर्त). Sh. Kal. I, 2.


The self-willed buffaloes graze the cool deserts, Having come in front of the cow-house they give fresh milk. Sh. Sär. IV, 14.
In the caldrons the limbs boil, where in the eddies a grain does not sink. Sh. Kal. II, 27.

Volumes beautiful in all ways, and other elegant books. Maj. 141.

O sisters, give me by no means counsels to return! Sh. Dēsī VII, 6.

### b) Masculine nouns.

#### SINGULAR.

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Format</th>
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<tr>
<td>kēhar-e</td>
<td>kēharpān</td>
<td>kēhar-e.</td>
<td></td>
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</table>

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<tbody>
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<td>kēhar-e</td>
<td>kēharpān</td>
<td>kēhar-e.</td>
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</table>

#### PLURAL.

<table>
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<th>Nom.</th>
<th>Format</th>
<th>Instrum.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kēhar-e</td>
<td>kēharpān</td>
<td>kēhar-e; kēharpīn; kēhāri-e; kēhāri-ne</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Nom.</th>
<th>Format</th>
<th>Instrum.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kēharine-ā</td>
<td>kēharpīnān</td>
<td>kēhare-ō</td>
<td></td>
</tr>
</tbody>
</table>

This in the business of the lion, that he strikes his hand into the elephant. Sh. Šīha Kēd. 7.
Chapter IX.

Adjectives.

§ 19.

The Sindhi 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 Sindhi 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:

\[ \text{کُرُوزُنَّ نُیُسُنَّ کُهَی} \]

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:

\[ \text{کُرُوزُنَّ نُیُسُنَّ کُهَی} \]

to false prophets, or:

\[ \text{کُرُوزُنَّ نُیُسُنَّ کُهَی} \]

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:

\[ \text{اپَی سِندُسِنَا مَارِعَمَا} \]

Sindhi men! instead of:

\[ \text{اپَی سِندُسِنَا مَارِعَمَا} \]

But it does not fall under this head, when an adjective or participle is referred to a preceding substantive followed by the postposition کُهَیkhē; for in this case there exists no grammatical connexion between the adjective and substantive, but the adjective is used absolutely as:

\[ \text{K} \]

Trumpp, Sindhi-Grammar.
He saw those two brothers throwing their net into the sea. Matth. IV, 18.

I thought the hills high.

As to the case it may be observed, that adjectives, which end in ی and ی may remain uninflected, when immediately followed by a substantive in the Formative, as:

Do not make a journey in the caravan of vindictive men!

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:

He who has come from the grand-father's country, has given me a reproach. Sh. Um. Mar. II, 2.

When an adjective precedes or follows a noun in the contracted form of the Formative Plural, it assumes the same form, as:

Wicked men forsake.

I seek in many ways the mercy of others. Sh. Jam. Kal. V, Epil. I.

1 is contracted instead of. گھیس.
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:

\[
\text{ماَرْهُون ٓبَنْهُن جُي نَبَدٌِّي ّكُهٌّ سَان چَنَّئُ رُتهو ّدَسي}
\]

Man sees with his small eye the world.

\[
\text{چَنَّکو سُرْهُو سَکنَّدو بَنَر مُنْجِهِس یَتَو ّعَهٌّ}
\]

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:

\[
\text{تَأَرا مُنْدَهَ جُي ذَينَهَ كُهُان ّکَهَا تنَائَن ٓبَنْهُن جُي سَندَهَنِ}
\]

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:

\[
\text{دوُسَ مِثَّهَا دِلِّدَار عَالِمُ سَبَعُ ّآبَاان ّکَرِنِّ}
\]

O sweet and charming friend, make the whole earth blooming! Sh. Sár. IV, 12.

\[
\text{خُذَّاه جَانُو ّدُنْجِه إِعَّرَا بِنِبَدٌ ٓبَنْهُن جُي ّکَلَمَ مُنْجِهِ}
\]

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 ō 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: ێوەتۆی, quite accidental; یاریبەی (Sing. fem.) very humble.

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:

نیدەر نیدەرە, helpless, fem. نیدەر نیدەرە or: نیدەر نیدەرە.

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: سَرُسُ sarsu,
plentiful (s.); گذū gađu, mixed (s.); سہیج سہیج sahiju, easy (s.); ہبے bāsu, vain (a.); یبے tamāmu, whole (a.); خوبُ durš; یبے durš; dursu, right (corrupted from دَرْسُ (p.)); ماتُ mātu, done for (p.); پیشی بان pašimānu, ashamed (p.); حیرانی halāku, bewildered (a.); هلااْنْ هلااْنْ killed (a.); صافٍ safu, clean (a.); معلمُ mašlimu, known (corrupted from مَعْلُومْ (a.)), etc. etc.

Those who have died before dying, they are not done for when dead. Sh. Mašūrī IV, 7.

By the medicine, which is in the mouth of the physicians, they have been made whole. Sh. Jam. Kal. II, 17.

Those who have looked about with men, will there be put to shame. Maj. 266.

2) Adjectives ending in ő (ő).

These change the masc. termination to ī (ī); as: کُری kūrū, false, fem. کُری kūrī; نئی نئی nāō, new, fem. نئی نئی nāī.

When an adjective or participle ends in یو (yor), being preceded by a consonant, the ی (ī) is dropped before the fem. termination ī, as: ڈُکھِی دُکھِی dūkhyō or: ڈُکھِی دُکھِی dūkhiō, pained, fem. ڈُکھِی دُکھِی dūkhi; کیو کیو kīō, done, fem. کیو کیو kī; but یو یو یو یو pyō, fallen (Part. perf. from پِرن پِرن pyōn) makes its feminine پرین پرین pōi, not pī. When یو however is preceded by a vowel, the feminine is formed regularly
in yi, as: чйо, said (Part. perf. from чйо), fem. чйи; кйо, made (another form of the part. perf. of кйо), fem. кйи; айо, come (part. perf. from айо), fem. айи; but the y may just as well be dropped in such like forms, as: ыай, ыай, ыай etc.

When the emphatic i accedes to the feminine Singular, then the masc. termination о is changed to ыай in the Nominative, as: муно, blunt, with the emphatic i in the feminine: муной; but the other cases of the feminine are quite regular, and hardly ever found with an emphatic i.

پٔسٔ لٌجَٔ ٖطفٌ چٔنٔي ٖکیٔ ٔکی ٔکیٔ ٖکیٔ

Look, says Latif, what credit (is given) to pieces of straw! Sh. Suh. VIII, 1.

جي یسي مثب همبار ت سکھیئی ٔگي تھیئی

If she sees the face of the buffalo-keeper, she becomes quickly well. Sh. Suh. Чhт. 5.

3) Adjectives ending in ü (а). These do not change their termination in the feminine, as: саху, masc. and fem., patient; ژیئرخ, вёрху, masc. and fem., quarrelsome.

4) Adjectives ending in a (а). These are comparatively few in number and admit of no change of gender, as: ژاتا ٔگاتا, masc. and fem., liberal; ٔتالان, талан, masc. and fem., worried. The greater number of them is indeclinable, as: صفا, pure (а.); fanha, extinct (а.); ٔپھان, паха, tired; ٔجدا, ٔجدة, separate (p.).
5) Adjectives ending in ā.

They admit of no change of gender and are all indeclinable¹), as: رَدْهِيک़َ vadhika, excessive; سُنْجِ suña, empty, barren; دَهْارَ dhāra, separate, or compounded: دَهْارُودْهَارَ dhārōdhāra; جَالَ jāla or جَارَ jāra, much; جَامَ jāma, much.

(His i. e. God's) life is with the life of every one; but the aspect is quite different. Sh. Kal. I, 24.

سرَ جُدا دَهْارُ دَرَگَ جَنْهَينَ جَا دِبِيكَ مِين

Whose heads (are) asunder, the trunks separated, the limbs in the caldron. Sh. Kal. II, 24.

6) Adjectives ending in ī (ī).

These remain unchanged in the feminine, as: بَارِى bārī, carrying a burden, masc. and fem.; سَوَادِي sa-vādī, savoury, masc. and fem.; some are only used in the feminine.

7) Adjectives ending in e (ī).

They do not differ in the feminine, like those ending in ī; as: جُورَى āurāse, masc. and fem., square. Most of them are indeclinable, chiefly those of foreign origin, e. g.: سُدَهَ sudhe, pure; دَدَهَ dadhe, wrong; مُكَهَ mukhe,

¹) Stack exhibits in his Sindhi Grammar the paradigm سَکَهَ sakharā and inflects it in the Formative Plural; but in his Dictionary he gives سَکَهَ sakharu, which is the proper termination. I have never met with an adjective ending in ‘ā’, inflected in any way, for the cardinal numbers پُنْجَ panja five etc. can hardly be classed under this head.
supreme; خوش اري (p.), pleasant (generally pronounced short and partly also written خش); شاد (p.), joyful; بارب (p.), abreast, right; بجا (p.), performed.

The feminine affixes نی, نه, این (یین), اینه (یینه) are occasionally used with adjectives ending in ا, او, ای, if some inherent quality, habit or occupation of living beings is to be marked out (the details see Chapter VII, § 14), as: یاربینه چهروگر یاربینه چهروگر, a girl (habitually) humble; سادهویی یاربینة یاربینة یاربینه یاربینه یاربینه یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینه یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربینة یاربین

We subjoin here a survey of the inflexion of adjectives.

1) Adjectives ending in 'u'.

**SINGULAR.**

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<th>Masculine</th>
<th>Feminine</th>
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<tr>
<td>Nom.  آچت,  نز</td>
<td>آچت,  بک</td>
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<td>thoughtless.</td>
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<td>Format.  آچته</td>
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<td>Vocat.  آچته</td>
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**PLURAL.**

<table>
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<th>Nom.</th>
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<tbody>
<tr>
<td>آچتو</td>
<td>آچتو</td>
</tr>
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<td>(آچتک, etc.</td>
<td>(آچتک</td>
</tr>
<tr>
<td>Format.</td>
<td>Vocat.</td>
</tr>
<tr>
<td>آچتون</td>
<td>آچتک</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2) Adjectives ending in õ.

**SINGULAR.**

*Masculine.*

Nom. ١٠٠٠٠ rukhō, dry. ١٠٠٠٠ rukhī.

Format. ١٠٠٠٠ rukhē. ١٠٠٠٠ rukhia.

Vocat. ١٠٠٠٠ rukhā. ١٠٠٠٠ rukhī.

*Feminine.*

PLURAL.

Nom. ٢٠٠٠٠ rukhā. ٢٠٠٠٠ rukhiyū (rukhiā).

Format. ٢٠٠٠٠ rukhē etc. ٢٠٠٠٠ rukhine etc.

Vocat. ٢٠٠٠٠ rukhā; ٢٠٠٠٠ rukhiyū.

rukha-u; ٢٠٠٠٠ rukhō.

**SINGULAR.**

Nom. ٢٠٠٠٠ aģiō, prior. ٢٠٠٠٠ aģī.

Format. ٢٠٠٠٠ aģiē. ٢٠٠٠٠ aģīa.

Vocat. ٢٠٠٠٠ aģiā. ٢٠٠٠٠ aģī.

*PLURAL.*

Nom. ٢٠٠٠٠ aģiā. ٢٠٠٠٠ aģiyū (aģiū).

Format. ٢٠٠٠٠ aģiē etc. ٢٠٠٠٠ ağine etc.

Vocat. ٢٠٠٠٠ aģiā; ٢٠٠٠٠ aģiyū (aģiū).

aģiau;

aģiō.
3) Adjectives ending in ū.

**SINGULAR.**

**Masculine.**
- Nom. سُهُوٍ sahū, patient.
- Format. سُهُوٍ sahuə.
- Vocat. سُهُوٍ sahū.

**Feminine.**
- سُهُوٍ sahū.

**PLURAL.**
- Nom. سُهُوٍ sahū.
- sahuə etc.
- Format. سُهُنِّي sahuane.
- sahune.
- Vocat. سُهُوٍ sahuō.
- sahuā.

4) Adjectives ending in ā.

**SINGULAR.**
- Nom. دَاتَا dāṭā, liberal.
- dāṭā.
- Format. دَاتَا dāṭā.
- Vocat. دَاتَا dāṭā.

**PLURAL.**
- Nom. دَاتَا dāṭā.
- دَاتَا dāṭāu.
- Format. دَاتَا dāṭāune.
- Vocat. دَاتَا dāṭāo.
5) Adjectives ending in i.

SINGULAR.

Masculine.             Feminine.
Nom.  đukhiṣ, afflicted.  đukhiṣ.
Format.  đukhia.  đukhia.
Vocat.  đukhī.  đukhī.

PLURAL.

Nom.  đukhiṣ.  đukhiyü (đukhiū).
Format.  đukhiē etc.  đukhiē etc.
         đukhiē etc.  đukhiē etc.
Vocat.  đukhiā.  đukhiyü.
         đukhiō.

6) Adjectives ending in e (i).

SINGULAR.

Nom.  hikamūthe,  hikamūthe.  unanimous.
Format.  hikamūthe.  hikamūthe.
Vocat.  hikamūthe.  hikamūthe.

PLURAL.

Nom.  hikamūthe.  hikamūthiū.
Format.  hikamūthiē etc.
         hikamūthiē etc.
Vocat.  hikamūthiō.  hikamūthiū.
§ 21.

Comparison of adjectives.

The Sindhi, 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 کِھان کھا، کھو، کھُو، مَان manjha 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.

مَئَجَبْيَبُان مَئَهُو كَهْنُو كَرْنُو نَاهُ كَلَدُ

Much sweeter than sweetness, (and) not bitter is the word. Sh. Kal. III, 10.

سُر سِسِنَّان أَکْرُو سِنُدُو دِوْسُان دُمُ

More valuable than a hundred heads is the breath of the friend (Plur.). Sh. Kal. II, 30.

سَاهَد كَرْنُو اوْنُرُو وَأْجِد جَنُو وَصَالُ

Nearer than the breath and the veins is the union of the one (God). Maj. 5.

پُرِاَی پُرِیہُم كِهْنُو گَری جَا تَو مَئُجَبْي جَذُو

The wife, whom thou hast respected, having loved her more than thy Lord (Plur.). Mēnghō 8.
SECTION II. THE INFLEXION OF NOUNS.

If thou likest to meet (thy) friend, then esteem virtue more than vices. Sh. Jam. Kal. VIII, 22.

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:

1. hiku; hēku; ēku; hikirō; hēkirō, one.

2. ḅa, two.

3. ṭrē, three.

4. cār, four.

5. pāŋ, five.

6. Cha, or: cēhā, six.

7. sāta, seven.

8. atha, eight.

9. nāvā, nine.
10. 10 दहा, ten.
11. 11 याराह, ईतः याराह, ईकाराह, काराह, eleven.
12. 12 बाराह, twelve.
13. 13 तीराह, thirteen.
14. 14 चोघाह, fourteen.
15. 15 पाँडराह, पाँढ्राह, fifteen.
16. 16 सोराह, sixteen.
17. 17 सत्राह, seventeen.
18. 18 अराह, eighteen.
19. 19 अनिहा, अनिया, univiha, nineteen.
20. 20 विहा, twenty.

Annotation. The Sindhī numerals are all derived from the Sanskrit by the medium of the Prākrit. — Sansk. एक, one, Prāk. एक; in Sindhī a euphonic ह has been preposed, as: hiku (संकु). When commencing to count the Hindüs use to say instead of hiku: बर्कहु, and the Musalmāns: बर्कहट, barkhata, invoking thereby a blessing. — Sansk. दो, two, Prāk. दो; in Sindhī the crude form द्वार has been assimilated to व्वा and thence to बा (संकु). Besides दो we meet also occasionally the form द्रु, which has sprung from the Prākrit द्रोष्ट. — Sansk. स्त्री, three, Sindhī त्र, whereas the Prāk. form तिश्व has given rise to the Hindūstānī तिश्व. Sansk. चार, four, Prāk. चत्वार; in Sindhī the conjunct त has again been elided = चार. — Sansk. पच्च, Prāk. पच्च; in Sindhī (and Panjabi) the tenuis व has been changed into the media ज (but in Hindūstānī and Marāṭhī again pāन). — Sansk. चार, six; Prāk. चार, as in Sindhī. — Sansk. सप्त, seven, Prāk. सप्त; Sindhī: सताद (संकु); Panjabi: satt; but in Hindūstānī and Marāṭhī: sät, the conjunct त being dissolved by lengthening the preceding vowel. — Sansk. त्रय, Prāk. त्रय; Sindhī:
SECTION II. THE INFLEXION OF NOUNS.

aṭha (= aṭṭha); Panjābī: aṭṭh; but Hindūst. and Marāṭhī: āṭh. Sansk. नव, nine, Prāk. नाव; Sindhī: nāvā; Panjābī: nō; Hindūst.: nau; Marāṭhī: nava. — Sansk. दश, ten, Prāk. दस्; Sindhī: ḍaha; Marāṭhī: dahā; Hindūstānī and Panjābī: das.

In Sanskrit the first nine numbers are prefixed to दश, ten, to form the following nine numerals; but in Prākrit 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 Prākrit form दस is in these compounds first changed to दह and thence to प्र, as: Prākrit एकारह = Sansk. एकादश, eleven; Sindhī: yārahā, with elision of k, or without elision of k: ikārahā or kārahā (initial 'i' being dropped). — Prāk. वारह = Sansk. बादश, twelve; Sindhī: bārahā. — Prākrit तेरह = Sansk. चतुर्दश, thirteen; Sindhī: tērahā. — Prākrit चतुष्ठ = Sansk. चतुर्दश, fourteen; Sindhī: cōḍahā. An exception forms the Sindhī: pandrahā or pandhrā, fifteen, the Prākrit form of which is परारह = Sansk. पञ्चदश, the conjunct nē, which in Prākrit has been assimilated to the cerebral न, having been changed in Sindhī to nd before the liquida r. Prākrit सोलह (?) = Sansk. चोड़न (Var. II, 23?), sixteen; Sindhī: sōrahā; Hindūstānī: sōlah. Prākrit सत्रह (?) = Sansk. सपदश, seventeen; Sindhī: satrahā; Hindūstānī: satrah. — Prākrit अष्ट्रह = Sansk. अष्टादश, eighteen; Sindhī: ārahā, the Prākrit cerebral conjunct ṭh being changed in Sindhī to r (see Introd. § 7, 2) and assimilating the following dental r, by throwing out the long ā; Panjābī: āṭhārā; Hindūstānī: āṭhārah; Marāṭhī (with elision of medial ā): āṭhārā. — Sansk. अष्टिविंशति (Prākrit form unknown), one less than twenty (Latin: un-de-viginti); Sindhī: uṇīha or uṇīviha; the Sanskrit विंशति twenty, becomes in Prākrit वीसइ, thence Sindhī: viṣa; in compound numerals the v is generally elided, when preceded by a consonant, as: uṇīha or uṇīviha; Panjābī: unnī; Hindūstānī: unīs; Marāṭhī: ekunīs.

31 एकिहा, twenty one.

32 बाविहा, twenty two.
twenty three.

coviha, twenty four.

panjviha, twenty five, or: panjiha.

chaviha, twenty six.

sataviha, twenty seven.

athaviha, twenty eight.

unatriha, twenty nine.

triha, thirty.

Some of the units are lengthened in these compounds, as: bā, sattā, ātha, but apparently not after a fixed rule. — Carey, four, is, when compounded with another numeral, contracted to có, after a different process of assimilation, being first dissolved into ca-ur, and thence into có, by assimilating the semi-vowel r with the following v. The same is the case in Panjābī, Hindūstānī and Marāthī.

The triha, thirty, is derived from the Prākrit तीस, Sansk. तिस, the Sanskrit termination being changed in Prākrit to sā and thence to sa or s, and consequently in Sindhī to ha. — Calīha, fourty, Sansk. Calarənəst, the conjunct tt in the Prākrit form (very likely Calarənəsa?) being elided in Sindhī and r changed to l, in Panjābī and Marāthī even to l, as: calī, calis; Hindūstānī: calis. The remaining tens follow the common rules of assimilation, as: Sindhī panjāha, fifty, Sansk. पञ्चाशत, Prāk. पञ्चशास, the Sindhī keeping closer to the Sanskrit in this word, than the Prākrit; Panjābī likewise: panjāh; Hindūstānī: pačās, but Marāthī: pannās. — साती साथे, sixty, Sansk.
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पद्धति. — सातरे, seventy, makes an exception, final \(t\) (Sansk. सप्तर्थ) having been changed to \(r\); the same is the case in Panjabi (sattar), Hindustani (sattar) and in Marathi (sattar). — आसी, eighty, Sansk. अष्टीति; Panjabi and Hindustani assi, but Marathi aisī. — नवी, ninety (in Lār also नूने, nōe), Sansk. नवति; Panjabi likewise: navvē; Hindustani navē, but Marathi navvad.

सैयद बेट्रिहा, thirty one.

बात्रिहा, thirty two.

त्रैट्रिहा, thirty three.

छोट्रिहा, thirty four.

पञ्जाट्रिहा, thirty five.

चात्रिहा, thirty six.

सात्रिहा, thirty seven.

अठाट्रिहा, thirty eight.

उनेतालिहा, thirty nine.

जालिहा, forty.

When जालिहा is preceded by the units (amongst which must also be numbered उँ, one less), it is changed to तालिहा; but in this case the units require the conjunctive vowel थ, to facilitate the pronunciation. This change of च to त is not yet to be found in the older Prakrit, but seems to belong to a later period of the language. Lassen only mentions (§ 33, 4), that त is occasionally changed to ठ and च, thence we may conclude, that vice versa च also was liable to be changed to ठ. The same is the case in the Panjabi (iktaли) and Hindustani (iktālis), but not in Marathi (ēkēcalis).

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61 ēkētalīha, forty one.
62 bāētalīha, forty two.
63 trētalīha, forty three.
64 čōētalīha, forty four.
65 panjētalīha, forty five.
66 čhētalīha, forty six.
67 satētalīha, forty seven.
68 Athētalīha, forty eight.
69 ānēnētalīha, forty nine.

50 panjāha, fifty.

Panjāha (pronounced also: pānjaḥu). When preceded by the units, is, for euphony's sake, changed to vanjāha the tenuis p being softened to the media b, and thence to v. The same change takes place in the kindred idioms.

51 ēkvanjāha, fifty one.
52 bāvanjāha, fifty two.
53 trēvanjāha, fifty four.
54 čōvanjāha, fifty three.
55 panjvanjāha, fifty five.
56 čhavanjāha, fifty six.
57 satvanjāha, fifty seven.
58 Athvanjāha, fifty eight.
59 ānēnējāha, fifty nine.

40 Sathe, sixty.

Sathe and satē, when preceded by the
SECTION II. THE INFLEXION OF NOUNS.

units, are changed, for euphony's sake, to haṭhe and hatare, initial (and now medial) s being softened to h. The same is the case in Panjābī, but in Hindūstānī and Marāṭhī the s of sāṭh is retained, whereas that of sattar is softened to h.

41 एकाहेते, sixty one.
42 बाहेते, sixty two.
43 त्रेहेते, sixty three.
44 चौहेते, sixty four.
45 पानजाहेते, sixty five.
46 चाहेते, sixty six.
47 सताहेते, sixty seven.
48 अठाहेते, sixty eight.
49 उनाहाते, sixty nine.
50 सतारे, seventy.
51 एकाहाते, seventy one.
52 बाहाते, seventy two.
53 त्रेहाते, seventy three.
54 चौहाते, seventy four.
55 पानजाहाते, seventy five.
56 चाहाते, seventy six.
57 सताहाते, seventy seven.
58 अठाहाते, seventy eight.
59 उनासी, seventy nine.
60 असी, eighty.

The units preceding असì and नरवे, are joined to them by the conjunctive vowel ā; the same is the case in the cognate dialects.
ëkāsī, eighty one.
biāsī, eighty two.
triāsī, eighty three.
čōrāsī, eighty four.
panjāsī, eighty five.
chahāsī, eighty six.
satāsī, eighty seven.
āthāsī, eighty eight.
ūnānavē, eighty nine.
nāvē, ninety.
ëkānāvē, ninety one.
biānāvē, ninety two.
triānāvē, ninety three.
čōrānāvē, ninety four.
panjānāvē, ninety five.
chahānāvē, ninety six.
satānāvē, ninety seven.
āthānāvē, ninety eight.

\[
\begin{align*}
\text{navānāvē,} & \\
\text{nadānāvē*),} & \\
\text{vadānāvē,} & \\
\end{align*}
\]

sau, hundred.

*) We cannot offer a satisfactory explanation of these two curious forms. The corresponding Hindust. numeral is: ninānāvē, the Panjābī naṁnānāvē. We can understand, how the Panjābī naṁ (naṁ = naṅ = naṛ) could be changed in Sindhī to naḍ or naḏ; but we cannot well perceive, that ḷ or ḷḥ should have been exchanged for a dental ḷ or
Annotation. *सू* sau is derived from the Sansk. ऋत, Präk. सत्च; Panjabī sau or sai; Hindūstānī likewise sau or sai; Marāṭhī (in compounds) शेख; Gujarāṭī sō.

The numbers above one hundred are commonly formed as in English by placing the lesser number after hundred, as:

1. हिकू सू हिकू hiku sau hiku, one hundred (and) one.
2. हिकू सू 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 ईको सू ēkō 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 ोतार, as: ईकोतारसू ēkōtarsau, one above one hundred. This utar (Sansk. उत्तर, adj., above) is used in a similar way in Marāṭhī.

1. ईको सू ēkō sau, or: ईकोतारसू ēkōtarsau,
   one hundred (and) one.
2. बिरो सू birō sau, or: बिरोतारसू birōtarsau,
   one hundred (and) two.
3. तिरो सू trīro sau, or: तिरोतारसू trīrotarsau,
   one hundred (and) three.
4. चोरो सू čōro sau, or: चोरोतारसू čōrotarsau,
   one hundred (and) four.
5. पंजो सू panjō sau, or: पंजोतारसू panjōtarsau,
   one hundred (and) five.

dh, which would be a surprising phenomenon in a modern Prākrit idiom. In regard to vadhānāve it would be necessary to assume a change of n to v, of which we could not adduce another instance.
104. ċahō sau, or: ċahōtarsau, one hundred (and) six.

107. satyō sau, or: satōtarsau, one hundred (and) seven.

108. āthyō sau, or: athotarsau, one hundred (and) eight.

109. narō sau, or: narōtarsau, one hundred (and) nine.

110. ċahō sau, or: ċahōtarsau, one hundred (and) ten.

111. yārahō sau, or: yārahōtarsau, one hundred (and) eleven.

112. bārahō sau, or: bārahōtarsau, one hundred (and) twelve.

113. tērahō sau, or: tērahōtarsau, one hundred (and) thirteen.

114. čōdahō sau, or: čōdahōtarsau, one hundred (and) fourteen.

115. pandrahō sau, or: pandhrōtarsau, one hundred (and) fifteen.

116. sōrahō sau, or: sōrhōtarsau, one hundred (and) sixteen.

117. satrahō sau, or: satrahōtarsau, one hundred (and) seventeen.

118. ārahō sau, or: ārahōtarsau, one hundred (and) eighteen.

119. unīhō sau, or: unīhōtarsau, one hundred (and) nineteen.

120. vīhō sau, or: vīhōtarsau, one hundred (and) twenty.
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ékīhō sau, or: ١٣١ ایکیه‌توتَرَسوَو 
one hundred (and) twenty one.

bāvīhō sau, or: ١٣٢ ہابیه‌توتَرَسوَو 
one hundred (and) twenty two.

etc.

trīhō sau, or: ١٤٠ تریه‌توتَرَسوَو 
one hundred (and) thirty.

čālīhō sau, or: ١٤٥ چالیه‌توتَرَسوَو 
one hundred (and) forty.

ékētālīhō sau, or: ١٤١ ایکیتالیه‌توتَرَسوَو 
one hundred (and) forty one.

etc.

pañjāhō sau, or: ١٥٠ پنچاہو توتَرَسوَو 
one hundred (and) fifty.

sāthyō sau, or: ١٩٠ ساہیه‌توتَرَسوَو 
one hundred (and) sixty.

sataryō sau, or: ١٧٠ ساتریه‌توتَرَسوَو 
one hundred (and) seventy.

asyō sau, or: ١٨٠ اسیہ‌توتَرَسوَو 
one hundred (and) eighty.

naviyō sau, or: ١٩٠ نویه‌توتَرَسوَو 
one hundred (and) ninety.

When the numeral adjectives of the first series precede the Plural of ُسوَو sau, they must agree with their substantive in number, as:

١٣١ ایکا بُپ سَو (سَا) 
ékā ba sava (or sā), literally: two hundreds having or possessing one.

١٣٢ بیرا بُپ سَو 
bīrā ba 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 گا (sā) or بَ دَ سَا (sa) two hundred.

ترَ سَا, three hundred.

چَرَ سَا, four hundred.

پِنَ سَا panja sava, five hundred.

چَ چَ سَا cha sava, six hundred.

سَ سَا sata sava, seven hundred.

اَثا سَا astha sava, eight hundred.

نَاَ سَا nāvā sava, nine hundred.

سَ سَا sahās (sahassu), one thousand.

ہَزَاَر hazāru,

بَا سَا ba sahāsa, two thousand.

بَا هَزَاَر ba hazāra,

لَکَہ laku, one hundred thousand.

بَا لاکہ ba lakha, two hundred thousand.

دَا لاکہ dāha lakha, one million.

کِرَہ kōru, ten millions (one hundred lakhs).

کِرَہ ba kōra, twenty millions.

آَرَ bu arbu, one thousand millions (one hundred karōrs).

کِرَۂ بُ کھَرب kharbu, one hundred thousand millions (one hundred arbs).
Nālu, ten billions (one hundred kharbs).
Padamu, one thousand billions (one hundred nils).

Annotation. sahāsu is derived from the Sansk. sahā, Prāk. sahas. It is a regular substantive and inflected accordingly. hazāru (s. m.) is of Persian origin. — lakhu, Sansk. ḍakṣ; Hindūst. lak (and lākh); Marāṭhi lākh; it is likewise treated as a substantive masc. — kirōre (Sansk. kore) is not inflected, whereas kōru is treated as a regular substantive. The following numerals, which belong more to the realm of fancy, are all substantives, as: ābb, Sansk. abbe; kēbr, Sansk. kebe; nil, Sansk. nil.

§ 23.

Inflexion of the cardinal numbers.

Hiku or hikīro are regular adjectives and inflected according to their respective terminations (m.; fem. etc.); the other numerals have no change of gender, but are inflected in the Formative Plural, as:

\[
\begin{align*}
\text{ba, two; Format. Plural: } & \text{bīne.} \\
\text{ṭre, three; } & \text{trie.} \\
\text{čare, four; } & \text{caine.} \\
\text{panja, five; } & \text{panjane.} \\
\text{cha, six; } & \text{chahane.} \\
\text{saha, seven; } & \text{satane.} \\
\text{āth, eight; } & \text{āthane.} \\
\text{nāvā, nine; } & \text{nāvane.} \\
\text{dahe, ten; } & \text{dahe.}
\end{align*}
\]
The following numerals, from eleven-eighteen, throw final Anusvāra off in the Formative Plural and drop the short a, preceding h, as;

\[\begin{align*}
\text{yārahā, eleven; Format. Plur. } & \text{yārhāne.} \\
\text{bārahā, twelve; } & \text{bārhane.} \\
\text{tērahā, thirteen; } & \text{tērhane.} \\
\text{cōḍaha, fourteen; } & \text{cōḍhane.} \\
\text{pand̪ra, } & \text{pandhrāne.} \\
\text{vīha, twenty; } & \text{vīhane.}
\end{align*}\]

Those numerals, which end in ē (i) and ē, are not capable of inflexion, as: 

\[\begin{align*}
\text{sathe, sixty; } & \text{satere, seventy; } \\
\text{nōe, ninety; but } & \text{asī, eighty, makes the Format. Sing. } \\
& \text{asia.}
\end{align*}\]

\[\text{sa-u, hundred; is inflected, as follows:}
\]

\[\begin{align*}
& \text{SING.} \\
& \text{PLUR.}
\end{align*}\]

\[\begin{align*}
\text{Nom. } & \text{sau; } \text{sava, or contracted sā.} \\
\text{Format. } & \text{sava; } \text{savane, sāne, savē, sā.}
\end{align*}\]

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. 

\[\begin{align*}
\text{Nr. } & \text{30, three tens, Formative } \\
& \text{trine dāhunu, four sixties; } \\
& \text{navē forms the Plural } \\
& \text{navēu, Format. }
\end{align*}\]

When used in a collective sense these numerals are mostly put in the Formative Plural
ending in ē, as: ٨١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١٢
uninflected; when two or more numerals precede a substantive, the last only is inflected.

Do not forget the words; in youth there are two, three short days. Sh. Jam. Kal. V, Epil.

Having taken provisions of two, three years, depart. Amulu Māniku, Stack’s Gram. p. 147.

Being unwell she weeps much all the eight watches with grief. Maj. 562.

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, Čhōt. 18.

Under whose command are sixty, eighty bond-maids; those sixty, eighty bond-maids have pellet-bows in their hands. Amulu Māniku, p. 141.

In that very palace one hundred Fairies also will dance near the Dēv Sufēdū. Then he will say: if thou
causest these hundred Fairies to sit down and showest me a dancing etc. Amulu Mānīku, p. 144.

In the body of that young man there are nine hundred and nine wounds. Sh. Kēd. VI, 7.


Hundreds and also other multitudes of generous persons are in the world. Sh. Sōr. II, 3.

Thousands of physicians I have had for (my) disease. Sh. Ābirī I, Epil.

If thou hast thousands of sweethearts, even then compare none with Punhū. Sh. Maṣb. V, 2.

In one palace there are lakhs of doors, windows in thousands (belong) to it. Sh. Kal. I, 23.

Where there are ten millions of killers, in that direction lift up thy eyes. Sh. Jam. Kal. IV, 4.

§. 24.

II. ORDINAL NUMBERS.

\[
\begin{align*}
\text{پہیریون} & \quad \text{paharyō,} \\
\text{پھریون} & \quad \text{peheryō,} \\
\text{پہریون} & \quad \text{peherō,} \\
\text{بیو} & \quad \text{bīo,} \\
\text{بیو} & \quad \text{bījō,} \\
\text{تریو} & \quad \text{trīō,} \\
\text{تریو} & \quad \text{trījō,}
\end{align*}
\]

the first.

the second.

the third.

چوئریون, the fourth.

پپیژون, the fifth.

چوئریون, the sixth.

ساتون, the seventh.

اثوئن, the eighth.

نائوئن, the ninth.

نیوئن, the tenth.

یاریون, the eleventh.

کاریوئن, the twelfth.

تیریوئن, the thirteenth.

چوئریون, the fourteenth.

پنداریوئن, the fifteenth.

پندارہوئن, the sixteenth.

ساتریوئن, the seventeenth.
arhō, the eighteenth.
ōnīhō, the nineteenth.
vīhō, the twentieth.
ekīhō, the twenty first.
ābhvīhō, the twenty second.
e etc.
trīhō, the thirtieth.
čālīhō, the fortieth.
panjāhō; the fiftieth.
saṭhyō, the sixtieth.
sataryō, the seventieth.
asvī, the eightieth.
nāviyō, the ninetieth.
navēō, the hundredth.
sviyō, the hundredth.
sau-ō, the thousandth.
sai-ō, the thousandth.

Of compound numbers only the last takes the form of the ordinal and is inflected, as:

hiku sau peheryō, the one hundred and first.

ba saviyō, the two hundredth.
ba sā biō, the two hundred and second,
hazārō, the thousandth.
sahāsō, the thousandth.
Annotation. The ordinals are regularly derived from the Prākrit; पहर्यो, the first, though, has not followed the traces of the Prākrit (= 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 Sindhi: paharyo or paheryo. Hindūst. and Panjābī: pailā, Marāṭhī likewise: pailā. बीज, the second, points back to the Prākrit बीज (shortened from विदिस), and the other form बीज, corresponds to the Prāk. दुहजा. त्रिज, the third, coincides with the Prākrit त्रिज, with this difference, that original r has been preserved in Sindhi. चोथो, the fourth, Prākrit चउह; the original dental (th) has been preserved in Sindhi. The following ordinals are all regularly derived from the cardinals, by adding the affix o corresponding to the Sanskrit affix तम, which has in Sindhi been changed to o by the elision of t (compare: Introd. § 9). In Hindūstānī and Panjābī tama has been similarly changed to vā, in Marāṭhī to vā; the Gujarātī 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.

Masculine.  

Nom. पहेर्यो  
Format. पहेरे  
Vocat. पहेर्या

Feminine.  

Nom. पहेरिण  
Format. पहेरिण  
Vocat. पहेरिण

PLURAL.

Nom. पहेर्यो  
Format. पहेर्ये  
Vocat. पहेर्ये (पहेरिण).


His first own enemy is the unlucky, wretched, ignorant man. Sh. Barvō Sindhi, Čhōt. 18.

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. Kēḏ. III, 2.

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.

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:

Trump. Sindhi-Grammar.
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\(^{th}\) June).
By Fāzīl 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.

ēkō, ḫīkō, containing the number ‘one’;
the number or figure ‘one’.

bīkō, the number ‘two’.

ṭrikō, ” ” ‘three’.

čaṅkō, ” ” ‘four’.

pañjō, ” ” ‘five’.

čhakō, ” ” ‘six’.

sāṭō, ” ” ‘seven’.

āṭhō, ” ” ‘eight’.
SECTION II. THE INFLEXION OF NOUNS.

The number 'nine'.

They are regularly inflected as adjectives ending in ā; two units; the number three comes the number four.
§. 27.

IV. COLLECTIVE NUMBERS.

We have noticed already (§. 22), that the cardinal numbers may also be employed as collective numbers; but the Sindhi possesses also a peculiar kind of numerals, which express an aggregate sum; these are:

\[
\begin{align*}
\text{داھکُو} & \quad \text{dāhākō}, \text{the sum of ten; about ten.} \\
\text{ویھارُ} & \quad \text{vihārō}, \\
\text{ویھارُ} & \quad \text{vihārō} \\
\text{تھرُ} & \quad \text{ṭhirārō}, \\
\text{تھرُ} & \quad \text{ṭhirārō} \\
\text{چالھیارُ} & \quad \text{chālhyārō}, \text{the sum of forty; about forty.} \\
\text{پنِجاہی} & \quad \text{panjāhī}, \\
\text{پنِجاہی} & \quad \text{panjāhī} \\
\text{ساتھیکُو} & \quad \text{sāṭhīkō}, \text{the sum of sixty, about sixty.}
\end{align*}
\]

They are properly adjectives, formed by the affixes \( \text{kō (§. 10, 24) and ārō, as: } \text{dāhākō, making ten;} \text{ विहार, virāhō, containing twenty. They may be constructed either as substantives with the noun in the Genitive, or as numeral adjectives, e. g.: } \text{dāhākō चेहरा जू, ten boys, literally: a decade of boys, or: } \text{dāhākō चेहरा जू.} \)

To express more distinctly the indefiniteness of such a number, the adverb \( \text{کھन} \) khanu (literally: piece, portion, Sansk. क्षेत्र) is added to them as well as to the cardinal numbers; e. g. विहारः चेहरा khanu vihārō khanu, about twenty.

\[
\begin{align*}
\text{پیچُ ھواارَ کھنُ مُرسَ مُنا} & \quad \text{They were about five thousand men. Matth. 14, 21.}
\end{align*}
\]
SECTION II. THE INFLEXION OF NOUNS.

caũku, ḍaũkĩrũ, the sum of four, kōrĩ, a score, are only used substantively, the latter generally in the Formative Plural kōrũ, in scores, as:

In thousands are the thanksgivings, in scores the favours of the kind one (i.e. God). Sh. Surāg I, Epil. 1.

saiĩrũ, a hundred, is only used when speaking of interest, expressing our "per cent", as:

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 ōrĩ, 'having above', as:

one hundred having one above it, i.e. one per cent;

two per cent.

three per cent.

etc. etc.

Of the same kind are the compound adjectives, such as:

caũano (sau), one hundred having four Annas, i.e. 4 Annas per cent; triṇaũno (sau), one hundred having three quarters of a rupee, i.e. at three quarters of a rupee per cent, etc. When mitũ (interest) is used, is omitted, as: mitũ, interest of one and a half.
§ 28.

V. PROPORTIONAL NUMBERS.

The numerals denoting 'fold', are:

\[
\begin{align*}
\text{hēkūnō, } & \quad \text{single.} \\
\text{hēkūṭō, } & \\
\text{bīnō, } & \quad \text{twofold.} \\
\text{bitō, } & \\
\text{trīnō, threefold.} \\
\text{cāunō, } & \quad \text{fourfold.} \\
\text{cāunō, } & \\
\text{panjānō, fivefold.} \\
\text{chahūnō, sixfold.} \\
\text{satūnō, sevenfold.} \\
\text{aṭhūnō, eightfold.} \\
\text{naunō, ninefold.} \\
\text{dāhūnō, tenfold.} \\
\text{yārḥūnō, elevenfold.} \\
\text{bārḥūnō, twelfold.} \\
\text{tērhūnō, thirteenthfold.} \\
\text{cōḍhūnō, fourteenthfold.} \\
\text{pandhrūnō, fifteenthfold.} \\
\text{sōrḥūnō, sixteenthfold.} \\
\text{sattrāḥūnō, seventeenthfold.} \\
\text{aṛḥūnō, eighteenthfold.} \\
\text{uṇīḥūnō, nineteenthfold.} \\
\text{vīhūnō, twentyfold.}
\end{align*}
\]
SECTION II. THE INFLEXION OF NOUNS.

ēkīhūṇō, twenty-onfold.

ṭṛīhūṇō, fortyfold.

cālihūṇō, fortyfold.

pañjāhūṇō, fiftyfold.

sathyūṇō, sixtyfold.

sataryūṇō, seventyfold.

asyūṇō, eightyfold.

navēūṇō, ninetysfold.

saūṇō, hundredfold.

In the same way the affix ūṇō (cf. § 10, 28) is added to the fractional numbers, as:

ādhūṇō, one half-fold.

savāūṇō, one (or a certain sum) and a quarter-fold.

dēḍhūṇō, one and a half-fold.

ādḥāūṇō, two and a half-fold.

When he has been brought over by you, then you make him twofold more a child of hell, than yourselves. Matth. 23, 15.

wēn yē mē hēn iē mēn iē wēn nē hēn mēn mēn wēn nē hēn mēn

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.

| hēkāra,  | once.   |
| hēkara,  |        |
| bihāra,  | twice.  |
| bihara,  |        |
| trihāra, | thrice. |
| trihara, |
| čōhāra,  | four times. |
| čōhara,  |

The further reduplicatives are commonly made up by the cardinals with the nouns vārō, vārō, or linō (linō).

Annotation. The affix ṭār, or shortened ṭēr, has taken its origin from the Sansk. bāra, Hindūstāni: bārah, Panjābī: vārī; in Sindhi 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:

| čōthe,     |
| čōthāi,    |
| čōthō,     |

 recreation

a quarter.
pāu, a quarter; Plur. pāva or pā. pā.

trīhāī, a third.

adhu, a half.

savāī, one and a quarter; a quarter more (than the whole).

sadhu, one half more (than the specified sum).

ḍēḍhe, one and a half.

b) adjectives are:

paunō, } one quarter less (than the whole).

munō, } half.

adhu, } savā, one quarter more (than the whole).

sadhā, one half more (than the whole).

ḍēḍhu, one and a half.

adhāi, two and a half.

Annotation. Ādē ṭhē, īshē ṭhē, īshē ṭhē is derived from the Sansk. चतुर्थांश, Hindūstānī cauth, cauthāī; in the same way ṭhē is derived from the Sansk. तृतीयांश, Hindūstānī tihāi. pāē corresponds to the Sansk. पाद, Hindūstānī pāō; the adjective pūō has sprung from the Sansk. adj. पादोन, Hindūst. paunā, Marāṭhī pūū; the origin of mō is doubtful. adē ṭhē is substantive and adjective at the same time, Sansk. Ādē, Hindūst. ādē. Īshē and the adjective īshē are derived from the Sansk. सपाद, having a quarter, Hindūst. and Marāṭhī: savā; īshē and the adjective īshē (Plur. m.) from the Sansk. adjective śā, having a half, with a half, Hindūstānī (Instrum.)
sārhē. द्विद्धर् and the adjective द्विद्धर्ण are apparently derived from an unusual Sansk. compound चित् + झट, having three halves, Hindūst. dērī, Panjābī dēlī, Marāṭhī dī. हाद्धाती has drawn its origin from the Sansk. छट्टर्वय, Hindūst. aṛhāī, Panjābī धाई, Marāṭhī aṛhāts.

In reference to the use of these fractional numbers it is to be observed, that मनू is generally used with units, and युन्व with two, three etc., as: मनू रोपियो, a rupee wanting a quarter = three quarters of a rupee; युन्व आ ब रॉपिया two rupees wanting a quarter = one rupee and three quarters; युन्व सौ one hundred wanting a quarter = 75. युन्व सौ one quarter more, as: सौ सौ सौ one sēr and a quarter; सौ सौ सौ three sērs and a quarter.

सौ is not inflected in the Singular, nor in the Nom- inative Plural, but it has a Formative Plural masc., viz.: सवाई, सवाईन सवाईन, savāē, savāēn, and fem. सवाई, सवाईन savāē, savāēn; but generally it is not inflected at all, e.g.: सवाईन चौर सौ सौ with four maunds and a quarter or: सवाईन चौर सौ सौ may also precede हरार, सौ etc., as: सौ हरार, सौ one hundred and a quarter = 125; सौ हरार, सौ one thousand and a quarter = 1250.

अद्ध adhu, half, is a common adjective and used accordingly.

सद्धा, adding one half, is only used with nouns of number subsequent to 'two', and therefore ever found in the Plural; its fem. is सद्धियू.
Then she weighs with a balance nine sērs and a half of lead. Maj. 320.

Qēdqhu, one and a half, is only used in the Singular and not compounded with other numbers, as: Dīdqhum Añwone Anna and a half; Dīdqhum Rāti one ratā and a half.

Aḏhāï, 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. Aḏhāïne, Aḏhāïyane or: Aḏhāïne Aḏhāïe, and for the fem. Aḏhāïne, Aḏhāïyune, Aḏhāïe; Aḏhāïe Kūm two yards and a half; Aḏhāïe Tōis and a half; Formative: Aḏhāïne; Aḏhāïyune; Aḏhāïe; Aḏhāïe Kūm; Aḏhāïe Tōis; 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:

Pānyō or Pāniyak, only used in the compound: Tāryāniyō, computed at
at three quarters of a rupee.

Pāṭo, compounded with cardinal numbers, as:

Tāri Pāṭo, consisting of three quarters.

Savāyō, computed at 1¼.

Qēdqhō, consisting of 1¼.

Dīdqhum, standing in the 1¼ place.

Aḏhāyō, consisting of 2½.

Aḏhāo, standing in the 2½ place.
These are used as common adjectives and inflected and constructed accordingly.

The other fractional numbers may be made up by compositions, as:

\[ \text{ādhu pāu} = \frac{1}{6} \]
\[ \text{dēdhu pāu} = \frac{3}{6} \]
\[ \text{bā ṭṛiḥāī} = \frac{2}{3} \]
\[ \text{pānā bā} = 1\frac{3}{4} \]

etc. etc. etc.

Fractions with special application are:

\[ \begin{align*}
\text{pārupō,} \\
\text{pālī,} \\
\text{pāine,}
\end{align*} \]

\[ \begin{align*}
\text{pāirī, the quarter of a } \text{gāj} \text{ (yard).} \\
\text{lārī, one third of a rupee.}
\end{align*} \]

\[ \begin{align*}
\text{adhēlī,} \\
\text{ādhiō,}
\end{align*} \]

\[ \begin{align*}
\text{adhirī, half a gāj, or half a } \text{dāmirī} \text{ (dāmirī).}
\end{align*} \]

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, आँ आँ, and shortened आ आ; besides these मा or मा मा are also dialectically used in Sirō.

The great deterioration of the language is strikingly illustrated by the present forms of the absolute pronouns. The Prākrit form is आहे or आहें (Sansk. आहे); but in the corrupted Apabhraṃśa dialect, the mother of the modern Sindhī, we meet already the form हुं, from हु (by elision of म), from which the Sindhī आ has drawn its origin (Lassen, § 183); the other form आ has been simply contracted from आहे. The two other forms मा and मा are originally the Accusative, Sanskrit मा (Prākrit shortened मा), and are still used as the Formative Singular.

The Genitive मुहु or मुहे mühū or mühē, with the adjective affix जो jō, is to be referred to the Prākrit Genitive मह (Sansk. मम), Apabhraṃśa मह (Lassen § 183), the vowels being nasalized in Sindhī.

The Nominative Plural is आसी आस, Prākrit आमे (Sansk. root आस); in Sindhī m has been elided and final ē changed to i ( = i); the Formative आस आस
corresponds to the Prakrit Genitive Plural ओम्ब्रात्म (Sansk. ओमानाय).

Annotation. In the cognate dialects the Accusative has similarly been used for the Nominative; Marathi mi (inferior Prakrit dialect मईः, Lassen §. 183, 2), Formative ma (Prakrit Genitive महः); Hindustani mai, Formative mujhē or mujh (Prakrit Genitive मधः); Panjabi: mai, Formative maï; but Gujarati: hū, Formative ma. In the Plural the Marathi has in the Nominative अमी, in the Formative अमाअ; the Hindustani ham, Formative ham or hamō; the Panjabi asē, Formative asā; the Gujarati hamē or hamō, Formative ham or hamō.

Inflexion of the first personal pronoun.

\[
\begin{align*}
\text{Sing.} & \quad \text{आू} \text{ or आं आू}, \text{ I.} \\
\text{Nom.} & \quad \text{आू, आं मान मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ मृ
SECTION II. THE INFLEXION OF NOUNS.

آن جی یہتیہا هوین تے آلهہ کارن گلائلہ کرئئو

نیین مئیہن جا رُوین رائزوئیدئیہان آنی کھی

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.

کی یہ جھیدئیدیس جانی آن جو پیاپما

By no means I shall give up my friend till the day of resurrection. Sh. Kēḏ. IV, Epil.

قاضی مور کھی یوئیہن کھیس میبان پسیئو مريب

Kāzī, why doest thou beat me, having seen me ill, o friend! Maj. 251.

مئیدئیہئی آمیہ هووند کھریہن سہئہ سھہرآ کھیئی

Even before me all would have perhaps slid down (into the river) having taken their jars. Sh. Suh. I, 4.

آھیس آر آللہ سین آسان دھیئن ییبان

She in bashful before God and faithful towards us. Maj. 671.

آسانئوئن یھی یئر ییئنہ سپیریہن سین

Our love flows excessively with our sweethearts. Maj. 675.

2) The personal pronoun of the second person.

The pronoun of the second person is تون tū, which points rather to the Sansk. तब, than to the Prāk. तूम; the Formative and Instrumentalis تز tō is derived from the Prāk. Instrum. तुए; the Genitive تئین tūhū or tūhē (with جز etc.) corresponds to the Apabhraṃsa Gen- native तूहें.
The Plural of this pronoun presents a great variety of forms, as: тахи, тави, тавхин таи; or: авхи (авхэ), авии, авии ахи, ахи аи, аи.

The forms тавхин etc. have been derived from the Prākrit Nom. Plural तु, तū having been changed to тав, and м elided. The forms авхи, ахи etc. are very remarkable. As initial т is never elided, they cannot well be derived from тавхин etc. It is therefore very probable, that these forms are to be referred to the Sansk. Plural युष्मन् = Prāk. युष्महे, and with elision of initial y, umhē; in Sindhi 'u' has been changed to 'av' and м elided, as in тавхи.

The Formative тавхін avhā corresponds to the Prāk. Genitive Plural तुभार्.

Annotation. The cognate dialects agree in all essential points with the Sindhi. Marāthī: тū, Formative тū or тūja (Prākrit तु or तुम्; Nom. Plural тумā and Formative тума. Hindūstānī: тū or тaī; Genitive тē-ра (мē-ра), रा being used in this instance to form a pronominal adjective; the Formative тuṭjha is properly the Prākrit Genitive तुभ, and the Instrumentalis тū coincides with the Sindhi то. The Nomin. Plural tum is shortened from the Prākrit तुभे, and the forms тumhā (тumhā-ра), тumhē, tumh point back to the Prākrit Genitive Plural तुभार्. Panjābī: тū, Genitive тē-ра, Instrument. таī (Prākrit तह), Formative таī (Prākrit Genitive त). Nom. Plural: тusī, Formative: тusā. Gujarātī: тū, Genitive: тāhā-ра, Formative та; Nom. Plural: тамē or тамо, Formative там or тамо.

Inflexion of the second personal pronoun.

SINGULAR.

Nom.  тū, thou.

Format.  то.

Instrum.
Gen. तुः to jō (tūhē jō); तो जो to jō.
Dative. तो किह tō khē.
Accus. तो कह tō khā.
Ablat. तोहā; तोहान tōhā; तोहान tōhā.

PLURAL.

Nom. तवही, तवही; तवही, तवही; तवही, तवही; तवही, तवही;
     तवही, तवही; तवही, तवही; तवही, तवही;
     तवही, तवही; तवही, तवही;
     तवही, तवही; तवही, तवही.

Format. तवहान, तवहान avhā; तवहान, तवहान avhā; तवहान, तवहान avhā;
     तवहान, तवहान avhā; तवहान, तवहान avhā.

Instrum. तवहान जो, तवहान जो, तवहान जो, तवहान जो,
     तवहान जो, तवहान जो, तवहान जो,
     तवहान जो, तवहान जो;
     तवहान जो, तवहान जो.

Gen. तवहान जो; तवहान जो; तवहान जो;
     तवहान जो; तवहान जो; तवहान जो;
     तवहान जो; तवहान जो;
     तवहान जो; तवहान जो.

Dative. तवहान कही, तवहान कही; तवहान कही, तवहान कही;
     तवहान कही, तवहान कही;
     तवहान कही, तवहान कही.

Accus. तवहान कही, तवहान कही; तवहान कही, तवहान कही;
     तवहान कही, तवहान कही;
     तवहान कही, तवहान कही.

Ablat. तवहान कहान tāvāhān kēhā; तवहान कहान tāvāhān kēhā.

The emphatic ī or hī, hī is very frequently joined

to this pronoun in all its forms.

Even thou remainest in my heart; only towards
thee my eyes (are directed). Maj. 211.

Even for thy sake I have borne the taunting of

Even for thy reproach has been welcomed by me.

Maj. 341.
SECTION II. THE INFLEXION OF NOUNS.

Separate from thee I cannot find any strength in my body. Sh. Suh. II, 4.

O friends, do not hinder me at all! Maj. 95.

I shall not at all give up (your) shed nor your door, o friend! Sh. Barvō S. I, 16.

O handsome lady! the mark of your family is greatness. Sh. Um. Mār. II, 8.

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 ही hi, हें or हू (also pronounced: हू hiu); in Lār initial h is commonly dropped, as: ही, इ, ए, ई उ. The base of this pronoun is i (cf. Bopp §. 360 sqq.); in the Formative another pronominal base is substituted, i-na, (Bopp §. 369; compare also the inflexion of इतम 'this' in Sansk.).

Annotation. The Marāṭhī form of this demonstrative is हा, Formative: या (Prākrit अभो = Sansk. अभो); Hindūśānī: yeh, Formative: is (Sansk. अथ); Plural: ये, Formative: in. Panjābī: ih, Formative: is, Instrument.: in; Plural: ih, Formative: inā.
SECTION II. THE INFLEXION OF NOUNS.

Inflexion of the proximate demonstrative.

 hindi, this.

Nom. hindi; he, hē; ēbē, hīu or hīu, masc., 'this'; 'he'.

Format. hī; hē; ēbē, ēbē, hīa or hīa, fem., 'this'; 'she'.

Instrum. hina or ina, com.

Genit. hina jō or ina jō.

Dative. hina khē etc.

Accusat. hina khē etc.

Ablat. hina khā etc.; hīnā,hīnā.

PLURAL.

Nom. hindi; he, hē, 'these'; 'they'; com.

Format. hine or in, ine; hine or hine or inane.

Instrum. hine or in, ine; hine or hine or inane.

Genit. hine jō; hine jō.

Dative. hine khē; hine khē.

Accusat. hine khē etc.

Ablat. hine khā etc.

There is also an emphatic form of this pronoun: hēī, this very one.

To travel after Punhū, this is my happiness. Sh. Maś. III, 1.

With this water she does not wash at all her head. Sh. Suh. Čhōt. 3.
SECTION II. THE INFLEXION OF NOUNS.

Nothing but wickedness has been in his heart. Maj. 244.

Never it will be after this in the world. Sh. Khāhōr. III, 11.

Whoever shall give to drink unto one of these little ones a cup of cold water. Matth. 10, 42.

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 'ho' = Sansk. ह (ह), and therefore inflected according to both terminations.

SINGULAR.

Nom. ihō; īhō; āhō; īthō; āthō; īō; īō; masc.

īhā; āhā; āīhā; īā; īā; īā; fem.

Format. inhē; inhē; inhē; inhē; inhē; inhē; inhē; inhē; inhē; inhē; inhē; inhē; inhē; com.

Instrum. inhē jō etc.

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 āthō also is to be met with.
Accus. ًةني كها ًنيه كها etc.

Ablat. ًةني كها ًنيه كها etc.

PLURAL.

Nom. ًةني ihë, com.

Format. ًنيه ًنيهه inhane; ًنيهه inhine; ًنيهه inhë.

Instrum. ًنيه جو inhane jö etc.

Genit. ًنيه جو inhane jö etc.

Dative. ًنيه كها inhane khë etc.

Accus. ًنيه كها inhane khë etc.

Ablat. ًنيه كها inhane khë etc.

The emphatic ٰ may also be added to this pronoun, to point the object out with still greater distinctness, as: ًهؤي ihöi, this very same person, fem. ًهؤي ihöi;

Format. ًنيه ساند ًنيه ساند inhëi; Plur. ًنيه ساند inhëi; Format. ًنيه ساند inhëi;
or commonly: ًنيه ساند inhëi.

ًهؤي ساند جو ساند جو ًدادا ًدادا أكار بار مان

Even this is the cause of the Lord, that he draws forth the drowned ones from the eddy. Sh. Surāg. II, 16.

ًةني كرام ًةني كرام

The lovers, says Abd-ul-Latīf, have fallen into this very reflection. Sh. Kal. I, 8.

ًةني كرام ًةني كرام

Even these are the works of God; otherwise who wouldstep down into the whirlpools? Sh. Suh. VI, 13.
3) The demonstrative pronoun ईहो, 'this one present' is only used in the Nom. Sing. and Plural. It is apparently compounded of the base 'i' and the Sansk. pronoun ईः, s being now and then changed in Sindhi to j, and even to jh (see: Introduction §. 11, 2).

**SINGULAR.**

Nom. ईहो; fem. ईहा.

**PLURAL.**

Nom. ईहे, com.

They come here; the faqirs have been made tawny by the Kâk (river). Sh. Mum. Râñô II, 3.

4) The remote demonstrative pronoun is हू hū or हू hō, in Lār pronounced ॐ ā or ॐ ā. The base of this pronoun, hū, is not in use in Sanskrit, but in Prákrit a remnant of it has been preserved in the Ge-

**Annotation.** The Marâthi does not know this pronominal base; it only uses tō, corresponding to the Sindhi sō. In Panjâbî we find uh, Instrum. un, and Formative us, Plur. uh, Formative unā. The Hindûstâni uses: woh, Formative us; Plural wē, Format. un (Hindûi: woh, Formative vā; Plur. wē, Formative: un). The Gujarâti, like the Marâthi, has only the theme tē.

**SINGULAR.**

Nom. हू, हो hō, ॐ ā, अ o, masc. हू (हो hō), हु hua; अ o, अ o ua, fem. that; he, she.
SECTION II. THE INFLEXION OF NOUNS.

Format. | huna, ḍān una, com.
Instrum.  | ḍān huna khē etc.
Dative.  | ḍān huna khē etc.
Accus.  | ḍān huna khē etc.
Ablat.  | ḍān hunā, ḍān hunahā, ḍān unā; ḍān ḥūna hūna khā.

PLURAL.

Nom.  | hū; hō, hō, hō, hū; hō, hō, hō, hō, hō, com.
Format.  | hunane, ḍān unane; ḍān hune, ḍān une.
Instrum.  | (emphatic: ḍān hunā).
Dative.  | ḍān hunane khē; ḍān hune khē etc.
Accus.  | ḍān hunane khē etc.
Ablat.  | ḍān hunane khā etc.

Having travelled from a foreign country he had come. Sh. Sör. I, 3.

हूँढ़ जा बाईं बिन मीन तन्हें आन ज़ीती द ज़ीभी

I am not worthy of that shoe, which they put on (their) foot. Sh. Köh. III, 8.

अन दर सेवी आक़िया जसः विधायो रोज़ोः

At that door those are accepted, who have lost their existence. Sh. Surāg. I, Epil. 2.

हूँढ़ चळळ त्तोः महिदूः त्तोः फ़सऱऱ कऱस्तिण्यः

Those are the mansions, those the mosques, those the palaces of the Kāzīs. Maj. 137.
SECTION II. THE INFLEXION OF NOUNS.

Yesterday were raised by them the masts by the support of the north-wind. Sh. Surāg. III, 1.

5) The emphatic remote demonstrative is āhō, ‘that very’; it is formed in the same way as ihō, only ‘u’ being substituted for ‘i’.

SINGULAR.

Nom. āhō or ātə uō, masc.
      uhā or ātə uā, fem.

Instrum.  ānēhī unhē; ānēhī unhia; ānēhī uniha, com.

Genit. ānēhī jō etc.

Dative. ānēhī kēhi unhē khē etc.

Accus. ānēhī kēhi unhē khē etc.

Ablat. ānēhī kēhā unhē khā.

PLURAL.

Nom. āhē, com.

Instrum. ānēhē unhane; ānēhē unhine; ānēhē unhē.

Genit. ānēhē jō etc.

Dative. ānēhē kēhi unhane khē etc.

Accus. ānēhē kēhi unhane khē etc.

Ablat. ānēhē kēhā unhane khā etc.

The emphatic i may also be added to this pronoun, āhōi, ‘that very same’, fem. āhāi,
SECTION II. THE INFLEXION OF NOUNS.

Formative: unhēi, unhī or unahī. Plural: uhēi; Formative: unhanī or unhī.

The story of that very (person) was heard before. Sh. Khāhōrī I, 11.

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.

This one sees the moon, and that one, who is there, (sees his) friend. Sh. Kambh. I, 3.

Even those remember thee always

Even towards them, says Ahmad, I have an immense longing. Umar Māruī X.1)

6) The remote demonstrative pronoun ājhēr ujhō, that one present, is, like ājhēr ijhō, only used in the Nom. Singular and Plural. It is compounded of the base ‘u’ and the Sansk. pronoun स (see: ājhēr).

1) A poëm, different from that contained in the Shāha jō Risāls.
III. THE RELATIVE PRONOUN.

The relative pronoun in Sindhī is جَو jō, 'who', 'what', Sansk. यो, Prāk. जो; the Formative Singular جَنِئس jāhē corresponds to the Prākrit Genitive جَسا = जह, the vowels having been nasalized in Sindhī. The Nom. Plural is جَي jē, as in Prākrit जे, and the Formative جَي jīn or جَي jīnē points to the Prākrit Genitive Plur. جَاس, ā having been shortened in Sindhī.

Annotation. The cognate dialects do not differ essentially from the Sindhī; Marāṭhī: Sing. jō, Plur. jē; Gujarāṭī: Sing. jē, Plural jēō; Hindūst.: Sing. jō or jau; Formative jīs; Plur. jō, Formative jin or jinh; Panjābī: jō, Instrum. jin, Formative jīs; Plur. jō, Format. jīnā, Bangālī: jē or jine, Formative jāhā (Prāk. जास); Plur. jāhā-rā.

SINGULAR.

Nom. جَو jō, masc.; جَا jā, fem.
Format. جَنِئس jāhē, com.
Instrum. جَنِئس jāhē, com.

Genitive. جَنِئس جَو jāhē jō etc.
Dative. جَنِئس كِه jāhē khē.
Accus. جَنِئس كِه jāhē khē; جَو jō; جَا jā.
Ablat. جَنِئس كِه jāhē khā.

PLURAL.

Nom. جَي jē, com.
SECTION II. THE INFLEXION OF NOUNS.

Format. \( \text{jane}; \text{jine}; \text{jinhane}; \text{jinhine.} \)

Instrum. \( \text{jine}; \text{jinhine.} \)

Genit. \( \text{jane jō etc.} \)

Dative. \( \text{jane khē etc.} \)

Accus. \( \text{jane khē; \text{ jē.}} \)

Ablat. \( \text{jane khā etc.} \)

In poetry the emphatic \( \mathfrak{i} \) very frequently is added to the Formative Sing. and Plur. of this pronoun, as:

Format. Sing. \( \text{jāhī;} \)

Format. plur. \( \text{janī} \) (also written \( \text{janī}, \)

\( \text{jānī} \) (to be well distinguished from the Format. Sing.)

\( \text{Ho jā kā kī pīněhī kī īnēhī jōvākō} \)

That, which is the spittle of Punhū, of that will I lick a drop. Sh. Sah. II, Epil. 2.

\( \text{jēnēhī kēhī sākā kēhī sā kēhī dē kēhī kēhāt} \)

\( \text{jē kēhī ūśqū kī īwāsāt sē wāmvē bēhāsāt kēhī kēhī kēhī kēhī kēhī.} \)

She, who has a longing for Sāhāru asks not for a slope in the ferry;
Those, who thirst after love, consider the brooks as small steps. Sh. Suh. III, 4.

\( \text{Jē sākēhīhē sātēhē sē mē sōr sēhē} \)

Those who have fallen asleep on the evening, suffer pains indeed. Sh. Khāhōrī III, Epil. 2.

\( \text{Wāndā sē ēmān sēn kīlnē kēmē wāy} \)

They will depart with faith, in whose mouth the creed is. Mai 37.
SECTION II. THE INFLEXION OF NOUNS.

O mother, go and bring me the spinning wheel from the courtyard.

The mountaineer, for whose sake I have spun, is gone to Kēch. Sh. Hus. III, 8.


§. 34.

IV. THE CORRELATIVE PRONOUN.

The pronoun सो sō is nearly always used as the correlative of जो jo; it is seldom found isolated, in which case it retains its original signification ‘that’. It corresponds to the Sansk. pronoun सः sā, Prāk. सी sī. The Formative Sing. ताहे tāhe is derived from the Prāk. Genitive तस्स tass (Sansk. tasya) = tāh; the Nom. Plur. sē differs so far from the Sanskrit and Prākrit (ते te), as having retained the base of the Singular; the Formative Plural तै tāi tane is to be referred to the Prāk. Genitive तास tasa, ā having been shortened, as in जास jās.

Annotation. All the kindred idioms know this pronoun; Marāṭhī: tō, Plur. tē; Gujarāṭī 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. सो sō; fem. सā sā.
SECTION II. THE INFLEXION OF NOUNS.

Format. 
Instrum. 
Genit. 
Dative. 
Accus. 
Ablat. 

PLURAL.

Nom. 
Format. 
Instrum. 
Genit. 
Dative. 
Accus. 
Ablat. 

The emphatic ı may also be joined to this pronoun, as: Nom. Sing. tānih, fem. ūtāînī; Format. tānih. Nom. Plur. ūtāînī or: tānih.

سو ہے سو ہے سو آجُل سو آلہ 
سو پرنس سو پساحو سو ویری سو وعَرُو 

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.

In that very time I have made an engagement with the inhabitants of the jungle. Sh. Um. Mar. I, 1.

When they were fallen asleep, having stretched out their feet on the bed, then they were left behind by the caravan, whilst sleeping. Sh. Koh. I, 8.

In whose face there are hundred thousands of noses, cut off from those one, then what obligation is it to them? Sh. Mum. VI, 22.

§ 35.

V. INTERROGATIVE PRONOUNS.

1) The interrogative pronoun कैर kēru, who?

This pronoun is only used absolutely. The Nominative base कैर kēru is derived from the Sanskrit कीहर, Prāk. कैरस (see Introduction § 2, 6); but the Formative Singular केह kāhē, and the Format. Plural कन kēn point back to the Sansk. क; Genitive Sing. कस्य, Prāk. कस्स = कह; Genitive Plural in Prakrit कास्य, the a of which has been shortened in Sindhi.

Annotation. The cognate idioms fall back on the Sansk. base क (i.e. on the Accus. Sing. क), as Marāṭhī and Gujarātī: को; Hindūst: kaun, Format. kis; Plural kaun, Format.
SECTION II. THE INFLEXION OF NOUNS.


SINGULAR.

Nom. किर kēru; fem. किर kēra.
Format. काही kāhē, com.
Instrum. काही kāhē, com.
Genit. काही kāhē jō etc.
Dative. काही kāhē khē.
Accus. किर kēru; किर kēra.
Ablat. काही kāhē khā.

PLURAL.

Nom. किर kēre, com.
Format. खने kane, कनी kine; कनी kinane, कनी kinine;
Khī kinhane, Khī kinhine.
Instrum. कनी kine khē etc.
Dative. कनी kine khē etc.
Accus. कनी kine kēre.
Ablat. कनी kine khā etc.

किर आनहिन कहान कहन हिन् यारो तालो धे


किर बानहिन कनी ची किर जानी किनास

Who is the brahman woman? whose (Genit. Plur.) is she? who knows her? Sh. Maṣ. I, 14.
Who have they been? wither are they gone? of what class have they been? Maj. 659.

2) The interrogative pronoun چہا, what?

This pronoun is only used in a neuter sense and has no Plural. The Genitive چہا جو etc. signifies: of what sort, of what kind? With the postpositions کہا, کہا, کہا, کہا, it signifies: what for? to what purpose? why? — It is derived from the Sansk. کیم what.

Annotation. The Hindustanî uses کیا, the Panjâbî کی- and کیا, Format. کس; the Marâthi کय (Formative kasā); Bangâli: کی, Format. که. Hinduî: کہا, Format. کہہ.

If the savour of the salt goes, whith what shall it be salted? Matth. 5, 13.

3) The interrogative pronoun کہو kohu, what?

This pronoun is only used in a neuter sense, just as the preceding one, and is indeclinable. If signifies very frequently 'why', 'what for'. In poetry it is occasionally shortened to کو kahu.

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 Hinduî, where kaun, who? makes the Formative either in kā, kōhe or kāhe.

I have been made alive by remembering (him); what will he do to me having met (me)? Sh. Suh. IV, 7.
SECTION II. THE INFLEXION OF NOUNS.

Why do the vacillating ones talk of strong wine?
Sh. Kal. II, 25.

4) The interrogative pronouns کہھو, کہھرہ and کُجھارہ, what? which?

These three interrogative pronouns may either be used absolutely or adjectively with a substantive. Instead of کہھو the form کہو is also used in Lár; کہھرہ may also be written کہرہ or it may be contracted to کھرہ; about their derivation see Introd. § 2, 6. They are inflected regularly. The Dative Sing. of کُجھارہ کھی and the Ablative of the fem. Sing. کُجھڑھان (frequently also written کُجھڑھا) is generally used as an interrogative adverb, ‘why?’ ‘what for?’

کہھی تیہرہ ہری دیا کہھی داتارین ری

In which wise wilt thou, o afflicted one! pass (thy time) without the bountiful? Sh. Jam. Kal. IV, 16.

تہمہ کُجھڑھو قبّس کھی آچھیو اینیہ جہون

What has happened to Qais? having come they speak thus. Maj. 39.

کُجھڑھی کھی تو کہو ہیینے پنھئے جو حال

Why has thy own state been made by thee thus? Maj. 655.
§ 36.

VI. INDEFINITE PRONOUNS.

1) The indefinite pronoun को kō, any one; some one.

The root of this indefinite pronoun is the same as that of the interrogative (Sansk. को kō); the Formative Sing. and Plural is therefore identical in both pronouns.

**SINGULAR.**

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<tbody>
<tr>
<td></td>
<td>को kō; fem. कā kā.</td>
<td>कन्हेस</td>
<td>काहेस, com.</td>
</tr>
</tbody>
</table>

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<tbody>
<tr>
<td></td>
<td>कन्हेस जो kāhē jō etc.</td>
<td>कन्हेस कहेस kāhē khē.</td>
<td>को kō; कā kā.</td>
<td>कन्हेस कहान kāhē khā.</td>
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**PLURAL.**

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<tbody>
<tr>
<td></td>
<td>की kē, com.</td>
<td>की kē</td>
<td>की kē kine.</td>
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<tbody>
<tr>
<td></td>
<td>की kē jō etc.</td>
<td>की kē khē.</td>
<td>की kē.</td>
<td>की kē kahan.</td>
</tr>
</tbody>
</table>
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. Menghō 10.

Some (lightenings) flash over China, some take notice of the Samarqandis. Sh. Sar. IV, 12.

I do not other (work) for any, even his I am. Sh. Um. Mar. VII, 5.

The emphatic form of this pronoun is also in frequent use:

**SINGULAR.**

Nom. کوئی kōī, any one; fem. کاتی kāī.
Format. کہی kāhī.

**PLURAL.**

Nom. کہی kāī, or کہیئے kāīē, or کہے kāē.
Format. کہیں or کہیا kāhī.

Because there will be at the door of my friends some (= several) longing like me. Sh. Jam. Kal. VIII, Epil.

کہیں کہہئے کہے مارہے بیہ مسائی

To some, some men some (peculiar) knowledge has been allotted. Sh. Sor. I, 17.

Instead of the emphatic form of this pronoun کو kō may also be repeated:
SECTION II. THE INFLEXION OF NOUNS.

Some reproach of the liquor-seller (fem.) has fallen upon their gall-bag. Sh. Jam. Kal. IV, 18.

A neuter form of को is की, something, a little; it is not inflected.

With hard labour scoop a little out the heart from the sugar-cane. Golden Alphab. VI, 8.

With a negation को signifies: no one, nobody, and की: nothing; for emphasis' sake they are frequently reduplicated, in which case the negation is put between them, as: को ना को, nobody at all, की ना की, nothing at all.

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.

Not any one from thy family will be thy companion from hence. Menghō 3.
When क्र is followed by the auxiliary verb आहे (is) with a negation, a contraction takes places, as: कोंहे (instead of: क्र आहे) there is nobody (m.), कोंहेको, there is nobody at all (m.), कोंहेकां (f.); कोंहेकी, there is nothing at all.

2) The compound indefinite pronoun जेको, whoever.

The original form of this pronoun is जोको, fem. जाका जाका, which alone is in use in the Formative Sing. and Plural, in the Nominative Sing. and Plural however the form जेको preponderates; it is composed of जी, if, and क्र को, literally: if any one. Instead of जोको or जोको जोको the reduplicated relative जोको (and as its correlative सोसो सोसो) is likewise in use; it is inflected in the same way as the single जो (or सो).

The neutral form of this pronoun, जीकी जेकी, whatever, is not inflected.

SINGULAR.

Nom. जेको; fem. जीका जेका.
Format. जीकोऽन् के्न्हि जाहे काहे.
Instrum. जीकोऽन् के्न्हि जोजो जाहे काहे जो etc.
Genit. जीकोऽन् के्न्हि जोजो जाहे काहे जो etc.
Dative. जीकोऽन् के्न्हि जोजो जाहे काहे जो.
Accus. जेको; जीका जेका.
Ablat. जीकोऽन् के्न्हि जाहे काहे भान.
PLURAL.

Nom. گیجی jēkē.
Format. چی کیر jine kine.
Instrum. جنی کی کین jāne kane; جنی کیر jine kine.
Genit. جنی کین جب jāne kane jō etc.
Dative. جنی کین کھی jāne kane khē.
Accus. جنی کین کھی jāne kane khē.
Ablat. جنی کین کھان jāne kane khā.

جیگا هؤئس ہینئی مین ٹان سا ٹھال سُبینس

Whatever (word) be in his mind, hear that his word.

Maj. 48.

جیکی جیکینئیں چلگیس کھی سو سنگی تھاں تھاں

Whatever thou wilt pray to the Lord of the world,
that will be thy companion (i.e. to the other world).
Mēnhō 9.

Instead of jōkō the poets very frequently use
کوجر، reverting the order of the two pronouns.

کا جا مالے تھِری بیجی بندھام مون

Whatever thing thou hast to say, o Bijalu, let me
hear that! Sh. Sōr. II, 17.

جی جی ون جنگو ہہل نے تھا ڈتی سی سی ڑھی

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:
جیککوکو jēkōkō, but it is only used in the Nominative Sing.
and Plural.
SECTION II. THE INFLEXION OF NOUNS. 215

SINGULAR.
Nom. ǰékōkō; fem. ǰékākā.

PLURAL.
Nom. ǰékēkē, com.

The neuter form of it is: ǰékikī.

Whosoever is angry with his brother without a cause, he will be guilty of judgement. Matth. 5, 2.

Annotation. Another compound of ǰēkōkō is ǰēkākō, harkō, every one, whoever (Hindūstānī: harkō); it is only used in the Singular and inflected regularly, as:

Nom. harkō, fem. harkā;
Format. harkāhē, com.

§ 37.

VII. THE RECIPROCAL PRONOUN

叹了口气, ‘self’.

The reciprocal pronoun in Sindhi is叹了口气, ‘self’, in person, in contradistinction to叹了口气, s.m., one’s own person or personality. It is derived from the Sansk. श्लेष्म, soul, self, which becomes in Prakrit either श्लेष्म (Var. III, 48) or श्लेष्म (Var. V, 45). From the latter Prakrit form appāna, the Sindhi叹了口气 has sprung by dropping the first syllable ‘ap’.

Annotation. The Marāṭhī reciprocal pronoun āpaṇ points likewise back to the Prakrit appāna, whereas the Hindūstānī āp (possessive: ap-nā) is to be traced back to the Prakrit form appā; similarly the Panjābī: āp, possessive āp-ṇā. In Gujarāṭī both Prakrit forms reappear: āp, and possessive: apaṇ-ṇō.
From the original signification of ਪਾਨਾ pāṇa, ‘soul’ (like the Hebrew יְהוָֹה), 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 (ਜ਼ੋ ਪਾਹਾ jō pāhā 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.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ਪਾਨਾ pāṇa, self; masc. and fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Format</td>
<td>ਪਾਨਾ pāṇa.</td>
</tr>
<tr>
<td>Instrum.</td>
<td>ਪਾਨਾ pāṇa.</td>
</tr>
<tr>
<td>Genit.</td>
<td>ਪਾਹਾ jō; ਪਾਹਾ jō; ਪਾਹਾ jō (in Lār).</td>
</tr>
<tr>
<td>Dative.</td>
<td>ਪਾਨਾ ਕੇਹਾ pāṇa khē.</td>
</tr>
<tr>
<td>Accusat.</td>
<td>ਪਾਨਾ pāṇa khā.</td>
</tr>
<tr>
<td>Ablat.</td>
<td>ਪਾਨਾ pāṇa; ਪਾਨਾ pāṇa khā.</td>
</tr>
</tbody>
</table>

An adverbial form is ਪਾਹਾ pāhā, of, from, by himself or themselves, in person; in a similar sense the Ablative ਪਾਨਾ pāṇa is also used.

ਪਾਹਾਪੇਨਜੋ ਪਾਹਾਪੇਨਜੋ ਪਾਹਾਪੇਨਜੋ ਪਾਹਾਪੇਨਜੋ 
ਪਾਹਾਪੇਨਜੋ ਪਾਹਾਪੇਨਜੋ ਪਾਹਾਪੇਨਜੋ ਪਾਹਾਪੇਨਜੋ

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.

ਪਾਹਾਪੇਨਜੋ ਪਾਹਾਪੇਨਜੋ ਪਾਹਾਪੇਨਜੋ ਪਾਹਾਪੇਨਜੋ

Thou theyself art thy own (i.e. thy soul’s friend);
thou (thyself art) in presence of (thy) friends. Sh. Ābirī V, 12.

Do not worship thyself; o Jōgī, keep (thy) devotion! Sh. Rāmakalī VII, 20.

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.

dhure is not a reciprocal pronoun, as alleged by Capt. Geo. Stack; it is the Locative of 'extremity', 'exact spot' (Panjābī: diur, adv.), used adverbially. The same is to be remarked of pinḍe, which is the Locative of pinḍu, s. m. 'body', and signifies: 'in person'. For this reason its Genitive is pinḍa ḥō.

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:

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: फळानो, a certain person, हिकिरो, one, पिंजो, another, साजो, whole, as they are treated and constructed as regular adjectives.

1) Indefinite pronominal adjectives.

We have to deal here with the pronominal adjectives सब्ह sabhu, whole, all, every one; the emphatic form of which is सब्होभी sabhoi; with the compound sabhukō, every one, and बिरयोि miryoī or बिरयोि miryoī, all, whole, every one.

a) The pronominal adjective सब्ह sabhu.

It is derived from the Sansk. सब्ह, Prāk. सब्ह; Hindūstānī: sab (Marāṭhī: sarv); in Sindhi b has been aspirated (as in Panjābī: sabh) on account of the elided r (see: Introd. §. 15, B. c.)

SINGULAR.

Nom. सब्ह sabhu; fem. सब्ह sabha.
Format. सब्ह sabha, com.
Instrum. सब्ह sabha, com.

Genit. जो sabha jō etc.
Dative. को sabha khē.
SECTION II. THE INFLEXION OF NOUNS.

Accus. sabha khē.
sabhe, fem. sabhe, sabha.

Ablat. sabha khā.

PLURAL.

Nom. sabhe, com.
Format. sabhane, sabhine; sabhe, sabhane.
Instrum. sabhine; sabhē.

Genit. sabhane jō etc.
Dative. sabhane khē etc.

Accus. sabhane khē.

Ablat. sabhane (sabhēnā).

sabhēnā kēnā.
sabhēnā khā etc.

In the Nom. Plur. we find occasionally sabhē written, instead of sabhe. In the Formative Plural sabhē may be used, instead of sabhē etc., when the noun immediately follows in the Formative (ō).

My whole life is useless; my time (pl.) has been lost by me. Sh. Surāg. V, Epil.

By Allah all the undertakings of that friend are carried out. Maj. 688.

Sitting they read with love, causing always their eyes to shed tears;
Volumes beautiful in all ways, and other elegant books. Maj. 140. 141.

سَبَهُّيَّ ِ جُنُو ٰ سَوَكَنُ وْ جُنُسَ اسْتِئْنَانٌ سُهُنِّعَ

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 سَبَهُّيَّ sabhōī.

The inflection of سَبَهُّيَّ, 'all', 'whole', 'every one', is somewhat irregular.

**SINGULAR.**

Nom. سَبَهُّيَّ sabhōī; fem. سَبَهُّيَّ sabhāī.

Format. سَبَهُّيَّ sabhēī; fem. سَبَهُّيَّ sabhāia.

Instrum. سَبَهُّيَّ ِ etc. 

etc. etc.

**PLURAL.**

Nom. سَبَهُّيَّ sabhēī, or: سَبَهُّيَّ sabhaī, com.

Format. سَبَهُّيَّ sabhinī or: سَبَهُّيَّ sabhinī.

Instrum. سَبَهُّيَّ ِ etc. etc.

Ablat. سَبَهُّيَّ sabhināī or: سَبَهُّيَّ sabhincāī.

آَ مُنْهَّرُ بِيَّهَيٰ وَآَثَرَ أَسْرً سُبُهُّيَّ

Come in, o Punhā! all pains are gone! Sh. Dēsī II, Epil:

سُبُهُّيَّ لَهُيَّ سَبَيَّ جُزِي أَهِي أَبِ أَمَانَ

The safety of all, says the Sayyid, is there. Sh. Ābirī V, 6.

نُؤُّثِرَ كَهُيَّ تَعْطَمِي بِيَّ سُبُهُّيَّيَّ أَمْرٰي

To Tōdī (Suhinī) belongs more honour than to all (others). Sh. Suh. III, 9.
c) The pronominal adjective सबहुको sabhukō.

The compound pronominal adjective सबहुको sabhukō is inflected as follows:

**SINGULAR.**
Nom. सबहुको; fem. सबहका sabhakā.
Format. सबहकाहें, com.
   etc. etc. etc.

**PLURAL.**
Nom. सबहके, com.
Format. सबहकाने.
   etc. etc. etc.

There is also a neuter form of this pronoun: सबहुकी sabhukī. The emphatic form सबहुकोइ sabhukōi is also used (see कोइ).

सातों गहरी सबहका हीहि सर्वेः सियारे

In Sāvan (July—August) every one slips (into the river), this one (goes into it) merry in the cold season. Sh. Suh. III, 17.

आिन विल्रब सबहकाहें तथा जागहार्ति

I come at every time, using shifts I go. Sh. Barvō Sindhī II, 7.

पी गयाल उशः जो सबहकी सुखोसोन

Having drunk a cup of love we understood every thing. Sh. Kal. II, Epil.

*d) The pronominal adjective मिर्योइ miryōi.*

The pronominal adjective मिर्योइ miryōi or मिरी mirī is inflected in the same manner as सबहोइ sabhōi.
SECTION II. THE INFLEXION OF NOUNS.

SINGULAR.
Nom. 

Format. 

etc. 

etc. 

PLURAL.
Nom. 

(in Lār); com.
Format. 

etc. 

etc.
Ablat. 

Every good tree gives good fruit. Matth. 7, 17.

There is no living in the world; all the days (of life) are two. Sh. Kal. II, Epil.

The devotees, taking yesterday leave from all, went off. Sh. Rāmakalī VII, Epil.

The Locative Sing. masc. 

‘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 always follows immediately the noun, on which the stress is thus to be laid.

A hot wind has set in; the world in all (i. e. the whole world) has been singed. Sh. Ābīrī I, 11.
The gravel-stone throughout (i.e. all) make red with blood for the sake of (thy) husband. Sh. Ābirī VIII, 8.

O bard! upon thee (i.e. for thy sake) I sacrifice all (my) property. Sh. Sör. 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-Prākrit bases or other bases formed alike, the adjectival termination rō, as: kātirō, how much? Sansk. kātirō Prāk. kātirō. As similar phenomenon is to be noticed in the cognate idioms, as Hindūstānī: kītnā; Panjābī: kītnā; Marāṭhī: kītī or with the affix k: kītīk; Gujarātī: kēt-lō; but Bangālī: kat.

b) The pronominal adjectives denoting 'size', are formed by affixing to the respective pronominal base the termination: dō, as: kēdō, how large? This termination is properly not an adjectival affix, but an adjective: dō 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-ḍā, as in Sindhī).

All these pronominal adjectives admit again of a diminutive form, by adding the affix rō (see §. 11), as: kēdirō, 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: केहरो, of what kind or manner?

The pronominal bases, from which these three kinds of adjectives are derived, are: ए or हे, this; ओ (उ) and हो (हु), that; the relative जो (जे), the correlative सो (ते), and the interrogative के.

We exhibit them in the following survey:

<table>
<thead>
<tr>
<th>From the base:</th>
<th>Quantity.</th>
<th>Size.</th>
<th>Kind.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ए or हे</td>
<td>ētirō</td>
<td>ēdō</td>
<td>ēdirō</td>
</tr>
<tr>
<td></td>
<td>hētirō</td>
<td>hēdō</td>
<td>hēdirō</td>
</tr>
<tr>
<td>this much.</td>
<td></td>
<td>as large as this</td>
<td>as small as this</td>
</tr>
<tr>
<td>ओ or हो</td>
<td>ोतिरō</td>
<td>ोदō</td>
<td>ोदिरō</td>
</tr>
<tr>
<td></td>
<td>hōtirō</td>
<td>hōdō</td>
<td>hōdirō</td>
</tr>
<tr>
<td>that much</td>
<td></td>
<td>as large as that</td>
<td>as small as that</td>
</tr>
<tr>
<td>जो (जे) and सो (ते)</td>
<td>jētirō</td>
<td>jēdō</td>
<td>jēdirō</td>
</tr>
<tr>
<td>as much</td>
<td></td>
<td>as large</td>
<td>as small</td>
</tr>
<tr>
<td>so much</td>
<td>tētirō</td>
<td>tēdō</td>
<td>tēdirō</td>
</tr>
<tr>
<td>so large</td>
<td></td>
<td>so large</td>
<td>so small</td>
</tr>
<tr>
<td>के</td>
<td>kētirō 1)</td>
<td>kēdō</td>
<td>kēdirō</td>
</tr>
<tr>
<td>how much</td>
<td></td>
<td>how large</td>
<td>how small</td>
</tr>
</tbody>
</table>

All these correlative adjectives are inflected regularly, according to their respective termination (masc. and fem.).

1) Not to be confounded with कितिरो is the interrogative pronominal adjective कोंठरो kāō, which of more than two, Sansk. कलम; 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 Paštō 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.**

<table>
<thead>
<tr>
<th>I pers.</th>
<th>me.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِ</td>
<td>َْا</td>
<td>٠ا or ُن hū.</td>
</tr>
<tr>
<td>II pers.</td>
<td>ْe.</td>
<td>ْva.</td>
</tr>
<tr>
<td>III pers.</td>
<td>ِس se.</td>
<td>ْن ne or ُنا na.</td>
</tr>
</tbody>
</table>

The suffix of the I pers. Sing. me corresponds to the Prākrit Genitive Sing. म my; the Persian suffix is ِام, Paštō me, as in Sindhī.

The suffix of the II pers. Sing. ē has sprung from the Sansk. Genitive Sing. ते, thy, t being elided in Sindhī according to Prākrit rule (see Introd. §. 7). In Persian

Trump, Sindhī-Grammar.
final e (tē) has been dropped and t preserved (= at), whereas the Pāśtō has retained the original form of this pronoun, only with transition of the tenuis into the media = ə de.

The suffix of the III pers. Sing. əs is to be referred to the Prākrit Genitive से (shortened from श्य), literally: hujus. In Persian it has become ə, whereas in Pāśtō s has been changed to h (Zend ʰē) and then altogether elided = ə.

The suffix of the I pers. Plur. ā 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. श्यो, the first syllable being dropped in Sindhī. The Persian form is ə mā, Pāśtō ə mū or ā um.

The suffix of the II pers. Plur. ə va is derived from the Sansk.-Prāk. Genitive Plur. शो; Persian on the other hand श (pointing to the Sansk. Genit. Plur. युष्माकम्) but Pāśtō ə 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 शो (cf. Lassen p. 325; Var.VI, 4), shortened ne, or na from शाख.

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 ō generally shorten the same to 'u'; but ō may also keep its place before the suffixes.
3) Masc. nouns ending in ī change the same for euphony's sake either to yu or to ya.
4) Fem. nouns ending in ī change the same either to ya or shorten it to 'ī'.
5) Nouns ending in 'e' (ī) 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 ō, the Formative Singular of which terminates before suffixes in ā, and not in ē.

In the Nominative Plural a final long vowel is shortened respectively and final nasal n dropped before the suffixes; but final ī 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 ū (ū) and ā 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. ปีนีนน nēnu, eye; Format. ปีนีนน nēna.

Nominative.

Sing. นีนเุน nēnue, thy eye.

III pers. นีนูส nēnuse, his eye.

Formative.

I pers. nēname; nīnēhāime.

Sing. nēnāe; nīnēhae.

III pers. nēnase; nīnēhāise.

Nominative.

Plur. ปีนีนุ va, your eye.

III pers. nēnune, their eye.

Formative.

Plur. nēnava; nīnēhāva.

III pers. nēnane; nīnēhāine.

Nom. Plur. ปีนีนน nēna; Form. ปีนีน nēnane.

Nominative. นีนเาม nēname, my eyes.

Formative.

Sing. นีนเำ nēna-e, thy eyes.

III pers. nēnase, his eyes.
SECTION II. THE INFLEXION OF NOUNS.

Nominative. | Formative.
---|---
Π pers. ηνανιονος, your eyes. ηνανιονος ηνανιονος | ηνανιονος ηνανιονος
Plur. ΙΙΙ pers. ηνανεν, their eyes. ηνανεν | ηνανεν

In the Formative Sing. there is instead of the suffix me, the form hime also in use, as: ηνενημε ηνενημε; and instead of se we find likewise the form hise, as: ηνενησε ηνενησε. In the Format. Plur. the suffix of the Π pers. η is generally contracted with the final ε of the termination ne to η (η) or even ι, or he is affixed, to avoid a hiatus, as: ηνενε, ηνηνη, ηνηνη, ηνηνη, ηνηνη, ηνηνη, ηνηνη, ηνηνη.

In poetry final 'u' is frequently lengthened again to ο before the suffixes; but final 'a' may also be likewise lengthened, if required by the metre, as: ηνηνε, ηνηνε, instead of ηνηνα, ηνηνα.

Some nouns of this class, which do not change final 'u' in the Formative Singular, are somewhat irregular in attaching the suffixes. These are: ιπιος, πιο, father, ηπιος, πιο, brother, ηπιος, πιο, mother, ηπιος, πιο, dhiu, daughter, ηπιος, πιο, nuhu, daughter-in-law.

Ποιος, father.

SINGULAR.

Nomin. and Format.: ιπιος

<table>
<thead>
<tr>
<th>I pers.</th>
<th>II pers.</th>
<th>ΙΙ pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ιπιομ ιπιομ</td>
<td>ιπιομ</td>
<td>ιπιομ</td>
</tr>
<tr>
<td>ιπιομ ιπιομ</td>
<td>ιπιομ</td>
<td>ιπιομ</td>
</tr>
<tr>
<td>ιπιομ ιπιομ</td>
<td>ιπιομ</td>
<td>ιπιομ</td>
</tr>
</tbody>
</table>

πιο, my father.

Πιο, thy father.

Πιο, his father.
II pers. piuva;  pieva;  pinhava, your father.

Plur.

III pers. piuna;  pinhune, their father.

PLURAL.

Nomin. piura; Format. piurane or: piune.

Nominative. Formative.

Sing.

I pers. piurame, piuranime.
my fathers;

II pers. piura-e, thy fathers; piunī.

III pers. piurase, his fathers; piunīsē.

Plur.

II pers. piurava, your fathers; piunīva.

III pers. piurana, their fathers; piunīne.

SINGULAR.

Nominative and Formative bhāu, brother.

Sing.

I pers. bhāume;  bhāme;  bhāname, my brother.

II pers. bhā-e;  bhānī, thy brother.

III pers. bhāse;  bhānuse, his brother.

Plur.

II pers. bhāuva,  bhānuva, your brother.

III pers. bhāuna, their brother.
PLURAL.

Nomin.: भाउर bhāura; Format.: भाउरे bhāurane or: भाउरे bhāune.  

Nominative.  
I pers. भाउरे bhāurame,  
my brothers.  
etc.  

Formative.  

my mothers.  

etc.

माँ mau, mother.

SINGULAR.

Nominative and Formative: माँ mau.

I pers. माँ māme; माँहिम mānhime,  
my mother.

Sing.  
II pers. माँ māne, thy mother.

III pers. मान māse; मानहिम mānhise;  
his mother.

Plur.  
II pers. māva; मानुवा mānūva, your mother.

III pers. मान mānune, their mother.

PLURAL.

Nomin.: माउra māura; Format.: माउरे māurome.  

Nominative.  
I pers. माउरे māurame, my mothers; माउरे māunime.  
etc.  

etc.

Formative.  

Dhiu, daughter.

SINGULAR.

Nomin. and Format. Dhiu (धिय dhia).

Sing. I pers. धिय dhiume; धिये dhīnaye;  

के dhīname; धिये dhīnime, my daughter.
SECTION II. THE INFLEXION OF NOUNS.

Sing.

II pers. dhiya-e; dhine, thy daughter.

III pers. dhiuse, dhiase; dhineuse, his daughter.

PLURAL.

Nomin.: dhiaru; Format.: dhiune.

Nominative. Formative.

I pers. dhiarume, my daughters. dhiunime. etc. etc.

Nuhu (or: Neh), daughter-in-law.

SINGULAR.

Nominative and Formative: Neh nuhu.

Sing.

I pers. nuhume; nuhame; name; nuhinime, my daughter-in-law.

II pers. nuhu-e; nühu, thy daughter-in-law.

III pers. nuhuse; nuhase; nühi, his daughter-in-law.

Plur.

II pers. nuhuva, your daughter-in-law.

III pers. nuhune; nuhane, their daughter-in-law.

PLURAL.

Nomin.: nuharu; Format.: nühu, nuhane.

Nominative. Formative.

I pers. nuharume, nühu, my daughters-in-law. etc. etc.
SECTION II. THE INFLEXION OF NOUNS.

A noun with suffixes may be followed by postpositions; in this case the suffixes are added to the Formative of a noun.

مَارَّهِنِ مَايِدُ مَالِسُ كَهِيُ دَتُونَ يَطِنَ كُهِمِنِس

The people said to his mother: ask him thyself. Maj. 42.

أَهُوُ يُنَسُبُ بُنِي بَيِّنِي جَوُ بَهَانِمُ جَوُ بَيْنِ يِسْرُ وَذِهِنِ

May that thy son fall into the forest (i.e. e. away with that thy son), who will cut off my brother's head. Story of Rāe Diācu p. 1.

آَمِرُ كَهِيُ كَهَرِوهُ مُوَّقِحَايْنُ وَجِي سَانِقِهَرُ

O mother, away with thy house (literally: to the well with thy house); away from me goes the little caravan. Sh. Hus. II, 7.

جَهْوَلُ دَتِ جَهْبِي سَنِلِي نَسِي سَكَ سَنِلدِيِنِس

جِنْسَنِ إِقْلِي نَأَيْي عَالِجِرَانِ سَا مَرُ مَرِكِ مَاسِ

پِسِسِنِ جُيِ يِنِسِ رَتِ كُي عِشْقُ إِنِسِ

By no perplexity was Suhiṇī 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 نِ بَهَانِرُ بَأَمِرُ بَيِّنِي آِعِمِي

Thy mother and thy brothers are standing outside. Matth. 12, 47.

مَاسِ نِ بَهَانِرُنِسُ بَأَمِرُ بَيِّنِي سَانِسُ عَالِجاَيْنُ كَهِرِرُ

His mother and his brothers, standing outside, wished to speak to him. Matth. 12, 46.
When I sit in silence, having forgotten their abuses,
Then my heart goes like sand, moaning after them.

Maj. 679, 680.

To-day there is no talk (گامبهرہ) of theirs; they are
the whole day in the hut. Sh. Mūm. Rēhō V, 12.

2) Nouns ending in ṥ.

Nouns ending in ṥ do not differ essentially from
those in 'u', as regards the annexion of the suffixes;
they generally shorten final ṧ to 'u', but they may also
retain the same in the Nom. Sing., which is frequently
the case in poetry. The Formative Sing. always termi-
nates in 'a', not in Ṗ, when followed by suffixes. In
the Nomin. Plural final ṣ may be likewise preserved be-
fore suffixes, instead of being shortened to 'a'.

мàṭhø, head.

SINGULAR.

Nom.: мàṭhø; Form.: мàṭhè = мàṭhà matha.

Nominative. Formative.

Sing.

I pers. мàṭhù, мàṭhàmathu, мàṭhèmathumè, мàṭhàmathumè
my head;
мàṭhù, мàṭhèmathumè
мàṭhà

II pers. мàṭhù-e, мàṭhèmathu-
thy head;
мàṭhù-e

III pers. мàṭhùse, мàṭhèmathu-
his head;
мàṭhùse

1) In Sirō the people very commonly substitute 'i' instead of 'a'
in the Formative Sing. as: мàṭhèmè mathime etc.

2) In poetry the long vowels may be retained, as: мàṭhè-màṭhø-e, мàṭhàna.
SECTION II. THE IN FlexION OF NOUnS.

\[
\begin{align*}
\text{II pers.} & \quad \text{your head; } \text{مَتَّهَنُو} \quad \text{مَتَّهُ} \\
\text{mathuva,} & \quad \text{mathava; mathahīva.}
\end{align*}
\]

\[
\begin{align*}
\text{III pers.} & \quad \text{their head; } \text{مَتَّهَنُي} \quad \text{مَتَّهُني} \\
\text{mathune,} & \quad \text{mathane; mathahane.}
\end{align*}
\]

\[\text{PLURAL.}\]

Nomin. : \text{مَتَّهَا} mathā; Format. : \text{مَتَّهَنِي} mathane.

\[
\begin{align*}
\text{I pers.} & \quad \text{my heads; } \text{مَتَّهُم} \\
\text{mathame,} & \quad \text{mathanime.}
\end{align*}
\]

\[
\begin{align*}
\text{II pers.} & \quad \text{thy heads; } \text{مَتَّهِني} \\
\text{matha-e,} & \quad \text{mathanihe.}
\end{align*}
\]

\[
\begin{align*}
\text{III pers.} & \quad \text{his heads.} \\
\text{mathase,} & \quad \text{mathanise.}
\end{align*}
\]

\[
\begin{align*}
\text{II pers.} & \quad \text{your heads.} \\
\text{mathava,} & \quad \text{mathaniva.}
\end{align*}
\]

\[
\begin{align*}
\text{III pers.} & \quad \text{their heads.} \\
\text{mathane,} & \quad \text{mathanine.}
\end{align*}
\]

\[
\text{کَبِیرُ آَنہِیں کِتَّہٗن کُلِہِیں کُتُّھَارِزُوَ نَالُوُ} \\
\text{Who art thou, whence comest thou, what is thy name? Maj. 167.}
\]

\[
\text{جِنَّي نُظرُ نَاتِهٗ جَوَ اَتِی اَوتَارَانَ} \\
\text{Ehī أَهْتَجَابَانَ لِکَا بُهْنِی لَوَ كُبَ مِسْ} \\
\text{Where the sight of the Lord is, there are their abodes.}
\]

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 poetry a final short vowel may be lengthened before a suffix, as: دَهْنَيِّيَس dhanīya-se, instead of: دَهْنَيْيَس dhanīya-se.

SINGULAR.
Nom.: دَهْنَيِّي dhanī, master; Form.: دَهْنَيِّ dhanīya.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Formative</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td></td>
</tr>
<tr>
<td>dhanyame,</td>
<td>دَهْنِيَّم دهنيامه, my master.</td>
</tr>
<tr>
<td></td>
<td>دَهْنِيَّم دهنيامه, my master.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>II pers.</td>
<td></td>
</tr>
<tr>
<td>dhañya-e,</td>
<td>دَهْنِيَّي دهنيي دهاييا, thy master.</td>
</tr>
<tr>
<td>dhanyu-e,</td>
<td>دَهْنِيَّي دهنيي دهانيوه, thy master.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>III pers.</td>
<td></td>
</tr>
<tr>
<td>dhanīya-se,</td>
<td>دَهْنِيَّي دهنيي دهانيي, his master.</td>
</tr>
<tr>
<td>dhanīya-se,</td>
<td>دَهْنِيَّي دهنيي دهانيي, his master.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>II pers.</td>
<td></td>
</tr>
<tr>
<td>dhanyava,</td>
<td>دَهْنِيَّو دهنيو دهانيا, your master.</td>
</tr>
<tr>
<td>dhanyuva,</td>
<td>دَهْنِيَّو دهنيو دهانيوه, your master.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>III pers.</td>
<td></td>
</tr>
<tr>
<td>dhanīya,</td>
<td>دَهْنِيَّي دهنيي دهاني, their master.</td>
</tr>
<tr>
<td>dhanīya,</td>
<td>دَهْنِيَّي دهنيي دهاني, their master.</td>
</tr>
</tbody>
</table>
SECTION II. THE INFLEXION OF NOUNS.

PLURAL.

Nom.: دَهَنِيِّ دُهَنِي; Format.: دَهَنِيِّ، دُهَنِيِّ دُهَنِيِّ دُهَنِيِّ دُهَنِيِّ، dhanī, dhanūyme.

Nominative. Formative.

I pers. دَهَنِيِّ، دُهَنِيِّ دُهَنِيِّ، dhanī, dhanūyme. my masters.

Sing.

II pers. دَهَنِيِّ، دُهَنِيِّ، دُهَنِيِّ، dhanī, dhanūne. thy masters.

III pers. دَهَنِيِّ، دُهَنِيِّ، dhanī, dhanūnise. his masters.

Plur.

II pers. دَهَنِيِّ، دُهَنِيِّ، dhanī, dhanūniva. your masters.

III pers. دَهَنِيِّ، دُهَنِيِّ، dhanī, dhanūnune. their masters.

وَسَبَتٌ مَّ كَتَّابً هُمْ بَيْنِيَ جَيْبٍ ثَيْجَارُ

There is constantly in my body the talk of my friend. Sh. Suh. IV, 7.

دَهَنِيِّ اَلَّذِي مَ كَتَّابً بَيْنِيَ جَيْبٍ ثَيْجَارُ

O my master, do not make apart (thy) quarter from those friends. Sh. Barvō III, 5.

حِيدَانَ سَدَمَرُ سَكَهَنيِّينِيِّ بَيْدَانٍ وَهُمُ وَهُدُ سَامِهُونَ

Because her steersman is sturdy, therefore she floats facing the current. Sh. Surāg. III, 6.

4) Nouns ending in ی (fem.)

Nouns ending in ی (fem.) either shorten final ی to 'ی' before the suffixes or change it to یا; the latter is always the case with adjectives and participles ending in ی. The termination of the Nomin. Plur. ی is shortened to 'ی' and the final nasal dropped before the suffixes.
SINGULAR.
Nom.: ُبَّأَيَةٌ َبَأَيَةٌ, lady; Format.: ُبَأَيَةٌ ُبَأَيَةٌ bā-ia.

Nominative. Formative.
I pers. ُبَأَيْم ُبَأَيْم bāime, bāyame.

Sing. II pers. ُبَأَيَنِ ُبَأَيَنِ bāyē, bāya-e.

II pers. ُبَأَيَنِ ُبَأَيَنِ baya-e, thy lady.

III pers. ُبَأَيَنِ ُبَأَيَنِ bāise, bāyase.

PLURAL.
Nom.: ُبَأَيَن ُبَأَيَن bāyū; Format.: ُبَأَيَن ُبَأَيَن bāyunc.

Nominative. Formative.
I pers. ُبَأَيْم ُبَأَيْم bāyume, bāyume.

Sing. II pers. ُبَأَيْنِ ُبَأَيْنِ bāyu-e, bāyun-e.

II pers. ُبَأَيْنِ ُبَأَيْنِ bāyune, bāyune, their lady.

III pers. ُبَأَيْنِ ُبَأَيْنِ bāyune, bāyune, their lady.

III pers. ُبَأَيْنِ ُبَأَيْنِ bāyune, bāyune.
In poetry final ī is occasionally not changed to ya, but simply to 'a', as:

جيکا پیپهئم سا

if there is any power of mine, it is that. Sh. Kēd. IV, 9.

پیپهئی، a father’s sister, has, besides the regular forms, also پیپهئیو: پیپهئینم، a father’s sister.

گوئدیئی ماهد جیئدنر جنیل پر مین پاگیئیاس

Like the moon on the fourteenth of the month was his turban in the plain. Sh. Kēd. V, 1.

گوئئیگئی کئیئن د تیئیئیا اندئر اندوئییان

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 ĕ remain either unaltered before suffixes or change final ĕ (i) to, ya, as well in the Nominative as in the Formative Singular.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ğhôkare, girl; Format.</th>
<th>ğhôkaré, thy girl; the same.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>ğhôkarûm, her girl; the same.</td>
<td></td>
</tr>
<tr>
<td>II pers.</td>
<td>ğhôkaryam.</td>
<td></td>
</tr>
<tr>
<td>III pers.</td>
<td>ğhôkarûm.</td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td>ğhôkarê, thy girl; the same.</td>
<td></td>
</tr>
</tbody>
</table>

| II pers. | ğhôkarya-e. |
| III pers. | ğhôkaryahe. |

| III pers. | ğhôkarise, his girl; the same. |
| III pers. | ğhôkaryase. |
II pers. झोकरिव चोकरिवा, your girl; the same.
चोकरिवा।

Plur.
चोकरिवाया।

III pers. झोकरिन चोकरिये, their girl; the same.

चोकरिये।

PLURAL.
Nom.: झोकरिय; Form.: झोकरिन।

Nominative. Formative.

I pers. झोकरियमे चोकरिनिमे
my girls.

झोकरियमे।

Sing. झोकरियुए चोकरिनिक
thy girls.

झोकरियुए।

II pers. झोकरियुव चोकरिनिवा
your girls.

झोकरियुव।

III pers. झोकरियुन चोकरिनिने
their girls.

झोकरियुन।

The substantive noun झोकरिये झोकरिने jöe or zöe, wife, presents, when joined by suffixes, some irregularities, as:

SINGULAR.

Nominative. Formative.

I pers. झोकरिमे झोकरिमे
jöime, my wife.

झोकरिमे।

Sing. The same.

झोकरिमे।

झोकरिव मे झोकरिव मे
jöyame; jönhame;

झोकरिव मे।

झोकरिव मे।
<table>
<thead>
<tr>
<th>Nominative.</th>
<th>Formative.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>II pers.</td>
<td>The same.</td>
</tr>
<tr>
<td>jööve, thy wife.</td>
<td>jöye-e.</td>
</tr>
<tr>
<td>jööve, thy wife.</td>
<td>jönhē.</td>
</tr>
<tr>
<td>jöise, his wife.</td>
<td>jöyase,</td>
</tr>
<tr>
<td>III pers.</td>
<td>The same.</td>
</tr>
<tr>
<td>jönase; jönhase.</td>
<td>jönase,</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>II pers.</td>
<td>The same.</td>
</tr>
<tr>
<td>jöiva, your wife.</td>
<td>jöyava,</td>
</tr>
<tr>
<td>jönava, their wife.</td>
<td>jönhava.</td>
</tr>
<tr>
<td>III pers.</td>
<td>The same.</td>
</tr>
<tr>
<td>jöine, their wife.</td>
<td>jöyane,</td>
</tr>
<tr>
<td>jönane, their wife.</td>
<td>jönhane.</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Nominative.</th>
<th>Formative.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td></td>
</tr>
<tr>
<td>jöyume, my wives.</td>
<td>jöyunime, etc.</td>
</tr>
</tbody>
</table>

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.

*Trump, Sindhi-Grammar.*
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 Sindhi, 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 ج١٠ as: جُن١٠ vaṭise, with him, or: ه٢٠ huna vaṭe.

1) The postposition سندو sando.

سندو sando is originally not a postposition, but an adjective, and therefore declinable, as well as ج٦٠, the Genitive case-sign, for which it is very frequently substituted (see §. 18). It corresponds to the Panjabi sanda, being (Sansk. part. pres. सनातन = सन्तन) 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 a in poetry for the sake of the rhyme.
### SINGULAR.

Masc. سندو sandō.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Form.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sandō</td>
<td>sanda.</td>
</tr>
<tr>
<td>I pers. سندم</td>
<td>سندما.</td>
</tr>
<tr>
<td>II pers. سندئ</td>
<td>سندئا.</td>
</tr>
<tr>
<td>III pers. سندسي</td>
<td>سندسيا.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>sandume, my.</td>
<td>sandame.</td>
</tr>
<tr>
<td>sandu-e, thy.</td>
<td>sanda-e.</td>
</tr>
<tr>
<td>sanduse, his.</td>
<td>sandase.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>sandū, our.</td>
<td>sanda-ū.</td>
</tr>
<tr>
<td>sanduva, your.</td>
<td>sandava.</td>
</tr>
<tr>
<td>sandune, their.</td>
<td>sandane.</td>
</tr>
</tbody>
</table>

### PLURAL.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Form.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sandā</td>
<td>sandane.</td>
</tr>
<tr>
<td>sandame, my.</td>
<td>sandanime.</td>
</tr>
<tr>
<td>sanda-e, thy.</td>
<td>sandanī.</td>
</tr>
<tr>
<td>sandase, his.</td>
<td>sandanise.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>sanda-ū, our.</td>
<td>sandineū.</td>
</tr>
<tr>
<td>sandava, your.</td>
<td>sandiniva.</td>
</tr>
<tr>
<td>sandane, their.</td>
<td>sandanine.</td>
</tr>
</tbody>
</table>

It has been stated already (see: nouns ending in ō, §. 40, 2) that ō and ā may also be preserved before the suffixes, as: sandōme, sandāse etc.
Fem.: ﺱَنْدَيِ ﻣَوْلا.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Formative</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. ﺱَنْدَيِ ﻣَوْلا</td>
<td>The same.</td>
</tr>
<tr>
<td>Sing. II pers. ﺱَنْدَيِ ﻣَوْلا</td>
<td>&quot;</td>
</tr>
<tr>
<td>III pers. ﺱَنْدَيِ ﻣَوْلا</td>
<td>&quot;</td>
</tr>
<tr>
<td>I pers. ﺱَنْدَيِ ﻣَوْلا</td>
<td>&quot;</td>
</tr>
<tr>
<td>Plur. II pers. ﺱَنْدَيِ ﻣَوْلا</td>
<td>&quot;</td>
</tr>
<tr>
<td>III pers. ﺱَنْدَيِ ﻣَوْلا</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

**PLURAL.**

| Sing. I pers. ﺱَنْدَيِ ﻣَوْلا | ﺱَنْدَيِ ﻣَوْلا |
| II pers. ﺱَنْدَيِ ﻣَوْلا | ﺱَنْدَيِ ﻣَوْلا |
| III pers. ﺱَنْدَيِ ﻣَوْلا | ﺱَنْدَيِ ﻣَوْلا |
| Plur. I pers. (not in use). | (not in use). |
| II pers. ﺱَنْدَيِ ﻣَوْلا | ﺱَنْدَيِ ﻣَوْلا |
| III pers. ﺱَنْدَيِ ﻣَوْلا | ﺱَنْدَيِ ﻣَوْلا |

The Plural of ﺱَنْدَيِ is very little in use, preceding a noun in the Plural generally in the Singular. ﺱَنْدَيِ ﺱَنْدَيِ ﺱَنْدَيِ ﺱَنْدَيِ ﺱَنْدَيِ ﺱَنْدَيِ ﺱَنْدَيِ 

Even that is my native country, where my sweet-heart is. Maj. 86.

رَأْجَ ﺑَرَ ﻣَوْلا ﺑَرَ ﻣَوْلا ﺑَرَ ﻣَوْلا

Thy government, o Sumaro! has been reconciled to the Lord. Sh. Um. Mâruî VI, Epil.
The people (and) whosoever are thy relatives, will give thee reproaches. Maj. 292.

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 Māmuṣa.

The garden (of Eden) is their place; the noble ones have gone to Paradise. Sh. Kēḏ. IV, 5.

In poetry ṣanḍo is now and then used without suffixes, which must then be supplied from the context:

The worthy ones, says Latif, see his gifts. Sh. Sōr. I, 14.

2) Postpositions ending in 'u'.

<table>
<thead>
<tr>
<th>Sing</th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 pers. sānume, with me</td>
<td>sānuhū, with us</td>
</tr>
<tr>
<td>2 pers. sānu-e, with thee</td>
<td>sānuva, with you</td>
</tr>
<tr>
<td>3 pers. sānuse, with him</td>
<td>sānune, with them</td>
</tr>
</tbody>
</table>
In the same way the suffixes are attached to سَنَّ, with. In the third person Plural we meet often in poetry the form سِنَّانَ or سِنَّانِ سِنَّي, instead of سِنَّنِ سِنَّي.

جَانِ جَان سَانِي سَانُ سَانُ پَارِجِ کو مَا پَنُنِ سَان

As long as there is a breath with thee, compare none with Punhū. Sh. Masb. V, 5.

مَنَنُن جَن سَانُ وَثَو سِنَّانِ آیل وَسَان کَنِن دِجَن سَویز مَن

My soul is gone with them, o mother! how shall I sit in Bhamböru? Sh. Hus. XI, Epil.

3) Postpositions ending in ے or ہ (è).

کنë Kane or کٰنٷ Kane, near, with, to.

<table>
<thead>
<tr>
<th>SING</th>
<th>PLUR</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. کِئُم١ کَنِمٕ, to me.</td>
<td>گُئُن١ کَنِن١, to us.</td>
</tr>
<tr>
<td>II pers. کِئُل١ کَنِل١, to thee.</td>
<td>گُئُل١ کَنِل١, to you.</td>
</tr>
<tr>
<td>III pers. کِئِس١ کَنِس١, to him.</td>
<td>گُئِس١ کَنِس١, to them.</td>
</tr>
</tbody>
</table>

About the derivation of کنë see § 16, 4.

Other postpositions of this kind are: گِر٧ گَر٧, to; ہو٧ ہو٧, near, with; مَجِہ٦ مَجِہ٦, in; ہیہ٦ ہیہ٦, below etc. Before the suffix of the third person Sing. final i (e) is often lengthened to ì, as: ہُتیہ ہُتیہ, near him, and before the suffix of the third person Plur. to ì, as: مَجِہ٦ مَجِہ٦, in them.
In one palace there are lakhs of doors, in thousands are to it windows. Sh. Kal. I, 23.

If we are beaten by them, even then it is our advantage. Sindhi Read. Book, p. 64.

Whatever be the matter with thee, o Bījalu, let me hear that. Sh. Sör. II, 17.

Do not unbosom thyself to them; weeping do not make it public. Sh. Ripa I, 8.

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 ē (i); thus the postposition כֶּהֶּ, the case-sign of the Dative or Accusative, retains its final ē before the suffixes, as: כֶּהֶס כֶּהֶס, to him (her, it), כֶּהֶנֶה or כֶּהֶנֶה, to them, whereas כֶּהֶנֶה utē, upon, shortens final ē to ē (i) as: כֶּהָס utise, upon him (her, it) or: כֶּהָס utehise; כֶּהָס utine, upon them or: וכֶּהָס utehine. Others again vary, as: כֶּהָס mathē, upon (properly the Locative of מַתָּה, the head), כֶּהָס, upon thee (the Formative of מַתָּה), but כֶּהָס, upon him (being: properly the Locative of מַתָּה, the top).
During the rainy season, four months, rains have fallen upon thee. Maj. 646.

There is no reproach upon it; if thou wilt ask any thing, ask it. Sh. Khambh. I, 10.

To the postposition مین mē (in) the suffixes are attached in the following manner: مینس mēse, in him (her, it) or: مینس maīse (in Sirō); مینون maīnū, in us; مین mēne or مین mēna (in Sirō: مین maina) in them.

4) Postpositions ending in ā, ā, āū, ō.

Those, which terminate in ā, remain unaltered before a suffix, as: کینا kīnā (किना) to thee, کین kēnāe, to him, کینāne, to them. Similarly که kha, from, as: که ḳhāse, from him, که ḳhāni khane, from them (the final nasal being dropped before a following dental n); مته Mathā, from upon (properly the Ablative of mathō, the head), مته Mathāe, from upon thee, مته Mathāe, from upon him; مته Mathāe, from behind him, after him (properly the Ablat. of puṭhe, the back).

Before the suffix of the third person Plural a euphonic 'i' is occasionally inserted, especially in poetry, as: منجھāine, instead of: منجھाि manjhaí, 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: مَّنْهَانَسِسِمُّ mathause, from upon it, مَّنْهَانَوُتُّ mathāuva, from upon you; كَهَانَسِسِكُّ khāuse, from it, كَهَانَسِسِكُّ khāune, from them.

Those ending in ो change it to ṣ before suffixes, as: پُناً puṣe, behind him (from پُنُو puṇo).

Then the mother asked Majnū: what (matter) has happened to thee? Maj. 44.

آَئِنِ مُثنُيْنِ جَا أَنَكَّنَا كَحَلَّ ذُ پَيْرِي كِينَاْ

My limbs melt, no languor befalls them. Sh. Khāhōrī, Epil. I.

آَئْنَسُ پُانُ مَنْهَانَيْنِ كُهَوَرِيَانِ إِبِنِهِنَ مَيِانَئُيْنِ

I sacrifice myself for thee; thus he spoke. [Maj. 755.

سُوْ سَبُهُوَيْيَيْ حَالِ مَنْجِهَانَيْنِ مَعْلُوْمُ تَهَيْيِ


تَانِ سُوْ عَيْنُ جُزوْ غَيْنُ قِيْ مَنْهَانَسِسِ نَقْطُوْ ذُورُ كِرِسِن

Then that, which is ɣain, becomes şain, if thou remove from it the dot. Sh. Kal. I, 21.

هَيِّئِيْ سُرُ سَبُهُوَيْيَيْ كُهَوَرُيَانِ مَنْهَانَيْنِ كُهَوَرِيَانِ

This head is ready; o bridegroom, for you I sacrifice it. Sh. Keḏ. IV, 8.

إِفْرَا ذِيْنُهَيْ إِبْنِىْ جَوْ كُهَوَيْيُ كُهَانْيْ نِ كُهَسِبَوُ

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 Sindhi verbs, terminating in aṇu, corresponds to the verbal noun of the Sanskrit and Prakrit. The root of the Sindhi 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 Sindhi, 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 Sindhi verbs into neuter and active ones.

1) The neuter or intransitive verb ends in the Infinitive in अन्तु and in the Imperative in 'u', as:

हलन् हल-अन्तु, to go, इमप्र. हल बहल-उ, go.
रणव हरणव, to return, " रणव बरणव, return.

But in derivative verbs, where the termination of the Infinitive is preceded by आ, the Infinitive ends, for euphony's sake, in इनु, as:

कारातन् कारा-इनु, to be blackish, इमप्र. काराक कारा-उ.

When the verbal root ends in short 'अ' or 'इ', a euphonic व is inserted between it and the increment of the Infinitive, as:

प्योर् प्योर् पाव-अनु, to fall, इमप्र. प्योर् पाउ पाव-उ.
नियोर् नियोर् निव-अनु, to bow, " नियोर् नियु निव-उ.

2) The active or transitive verb ends in the Infinitive likewise in अनु (in Sirō commonly in इनु), and in the Imperative in 'े' (and partly in 'उ'), as:

जहलन् जहलन् जहल-अनु, to seize, इमप्र. जहल-े जहल-े.
हरणव हरणव हरणव, to plunder, " हरणव हरणव, plunder-े.

But when the increment of the Infinitive is preceded by अ, आ and ऋ, the Infinitive ends, for euphony's sake, in इनु'), as:

माइनु माइनु माइनु, to measure, इमप्र. माइनु माइनु माइनु, इमप्र. माइ-े.
गालहाइनु गालहाइनु, to speak, " गालहाइनु गालहाइनु, गालहाइनु गालहाइनु, गालहाइनु गालहाइ-े.
धोइनु धोइनु धोइनु, to carry, " धोइनु धोइनु धोइनु धोइ-े.

1) Some Sindhis, especially the Musalmāns, write and pronounce instead of इनु : अ-अन्तु or contracted: अनु.
SECTION III. THE VERB.

If a verbal root (active or neuter) end in ī and ū, these vowels are respectively shortened before the increment of the Infinitive, as:

\[ \text{pi-ānu, to drink, Imper. pī-ū.} \]
\[ \text{pu-ānu, to string beads, } \text{ Imper. pū-ū.} \]

In some instances radical ō is likewise shortened to 'u' in the Infinitive, as:

\[ \text{dhu-ānu, to wash, Imper. dhō-u.} \]
\[ \text{ru-ānu, to weep, } \text{ Imper. rō.} \]

A number of Sindhi 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:

**Neuter.**

\[ \text{ujhāmaṇu, to be extin-} \quad \text{ujhāṇu.} \]
\[ \text{uḍaṇu, to fly } \quad \text{uḍāṇu.} \]
\[ \text{bajhāṇu, to be bound. } \quad \text{bendhāṇu.} \]
\[ \text{bujhāṇu, to be heard. } \quad \text{bundhāṇu.} \]
\[ \text{bhaṇāṇu, to be broken. } \quad \text{bhāṇāṇu.} \]
\[ \text{bhuṇāṇu, to be fried. } \quad \text{bhuṇāṇu.} \]
\[ \text{phāṭāṇu, to be torn. } \quad \text{bhāعزي.} \]
\[ \text{jaṇāṇu, to be born. } \quad \text{jaṇāṇu.} \]
\[ \text{jamāṇu, } \quad \text{jamāṇu.} \]
\[ \text{chupāṇu, to be touched. } \quad \text{chuhāṇu.} \]
\[ \text{chijāṇu, to be plucked. } \quad \text{chinaṇu.} \]

**Active.**
SECTION III. THE VERB.

Neuter.  
Active.

धोपानु, to be washed...धृत्तिन् dhūpanu, dhuanu.
धुर्भानु, to be milked...धृत्तिन् duhanu.
धाज्यानु, to be envious...धृत्तिन् dahanu.
ध्रापानु, to be satiated...धृत्तिन् dhra-īnu

राज्यानु, to be boiled...रन्द्यानु randhanu.
राहानु, to remain...रक्यानु rakhanu.
सुजानु, to be heard...सुनानु sunanu.
कसानु, to be killed...कुनानु kuhanu.
क्हाजानु, to be eaten...क्हाइनु khainu.
क्हामानु, to burn...क्हाइनु khainu.

क्हामानु, to be raised...khanānu.
क्सानु, to be abraded...gahanu.
लबानु, to be reaped...लनानु lanaānu.
लवानु, to be obtained...लानु lahanu.
लोसानु, to be scorched...lūhanu.
मापानु, to be contained...māinu.
मामानु, mānu.
मस्यानु, to have ill luck...meyānu.
वसानु, to be extinguished...visāinu.
वकानु, to be sold...vikānu.
विकानु, vikānu.

वेहामानु, to be passed...वहाईनु vehainu.
हपामानु, to be lessened...हपाईनु hapainu.
यभानु, to be copulated...yahanu.
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.:

virčañu, v. n., to be tired; causal: virča-viñu, to cause to be tired or to tire.

dāsañu, v. a., to show; causal: dāsa-ĩnu, to cause to show.

dhōiñu, v. a., to carry, causal: dhō-ĩnu, 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:

ma-ĩnu, v. a., to measure; causal: ma-vā-ĩnu, to cause to measure.

Exceptions to this rule:

a) When a verb ends in radical r, ṛ, ṛh, h, preceeded by a short 'a', the causal increment may be inserted in the root itself, coalescing with the short radical 'a' to ā, as:

bārañu, v. n., to burn; caus.: bāra-ĩn, to kindle.

garāñu, v. n., to drop; caus. garā-ĩnu, to cause to drop.

parhañu, v. a., to read; caus.: pārha-ĩn, to cause to read, to teach.

gahāñu, v. n., to work hard; caus.: gāha-ĩnu, to make work hard.
In a number of verbs, the final r (र) of which is preceded by the vowel इ, ए इ is inserted before the final radical and र dropped, as:

सुधिरानु, v. n., to be arranged; caus.: सुधारानु, to arrange.

विसिरानु, v. n., to be forgotten; caus.: विसारानु, to forget.

किन्दिरानु, v. n., to be spread; caus.: किन्दारानु, to spread.

उजिरानु, v. n., to be waste; caus.: उजारानु, to lay waste.

etc. etc.

But the regular mode of forming the causal is also in use, as:

रात्रु, v. n., to be caught; caus.: रात्रानु, to entangle.

तरानु, v. a., to fry; caus.: तरानु, to cause to fry.

परहानु, v. a., to read; caus.: परहानु, to cause to read.

सम्बाहानु, v. n., to be ready; caus.: सम्बाहानु, to get ready.

b) When final r or र of a verbal root be preceded by the short vowels इ or उ, the causal increment ए coalesces with them to ए and छ respectively, as:

फिरानु, v. n., to turn; caus.: फिरानु, to cause to turn.

किन्दिरानु, v. n., to be spread; caus.: किन्दिरानु, to spread (besides किन्दारानु).
vichūrāṇu, v. n., to be separated; caus.: vichōrāṇu, 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:

phirāṇu, v. n., to turn; caus.: phērāṇu or: phērā-inu.

Some verbs with radical ‘u’, form the causal in the common way, as:

kuṟāṇu, v. n., to be tired; caus.: kuṟā-inu, to tire.

A few verbs change in the causal the final cerebral ṭ (ṭr) and ṝ to ṛ, as:

buḍāṇu, v. n., to be drowned, caus.: bōraṇu, to drown.

trūṭraṇu, v. n., to be broken, caus.: trōraṇu, to break.

c) If a verb end in radical ‘i’ or ‘u’, r is inserted after the causal increment ā, as:

dī-ānu, v. a., to give; caus.: dī-ā-raṇu, to cause to give.

ču-ānu, v. n., to leak; caus.: ču-ā-raṇu, to cause to leak.

The same is the case, when final h is preceded by ‘i’, as:

vehānu, v. n., to sit; caus.: vehā-raṇu, to cause to sit,

but if final h be preceded by ‘u’, the common rule holds good, as:
kuh-anu, v. a., to kill; caus.: kūhā-endu, 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:

ghā-inu, v. a., to wound; caus. ghā-rā-inu, to cause to wound.

There is a number of causal verbs, which cannot be brought under any of the foregoing rules; these are:

uthānu, v. n., to rise; caus.: uthāranu, to cause to rise.

drückin, v. n., to be afraid; caus. drehāranu, to frighten.

sikhanu, v. a., to learn; caus. sēkhāranu, to instruct.

sumhanu, v. n., to fall asleep; caus. sumhāranu, to put to sleep.

vānānu, v. n., to be lost; caus. viňānu, to loose.

vēhejanu, v. n., to bathe; caus. vēhejāranu, 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.: virča-inu; double caus.: virč-ā-rā-inu, to cause (another) to weary.

Simple caus.: gāranu; double causal: gār-ā-inu, to cause to shed (tears).
Simple caus.: विचोरेन् विचोरणु; double caus.: विचोर-ा-इनु, to cause to separate.

Simple caus.: फेरेन् फेर-ा-इनु; double caus.: फेर-ा-र-ा-इनु, to cause (another) to cause to turn.

Simple caus.: गहरेन् गहर-ा-इनु; double caus.: गहर-ा-र-ा-इनु, to cause (another) to cause to wound.

Annotation. The Prākrit forms the causal either by adding the increment ē (Sansk. ay) or āvē (Sansk. āpay = ābe = 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 Gujarātī 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 Gujarātī.

IV. Almost from every neuter, active or causal verb a Passive may be derived by adding to the verbal root the increment जन्तु jānū (j-ānū). A few verbs, chiefly denominatives, are only found in the passive form, as: अंकुट्जन्तु अंकुट्जन, to long for, अंगुरिजन्तु अंगुरिजान, to be exchanged, दमिरजन्तु दमिरजान, 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 ِجَنُّ jaŋu 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:

ِبُورُجَنُّ pūr-jaŋu, to bury; pass.: ِبُورُجَنُّ pūr-jaŋu, to be buried.

ِكُهْتَجاَنُّ ghaṭi-jaŋu, to lessen.

ِفِنِبِثَيْنُ viňā-i-jaŋu, to be lost.

Those verbs, which end in a radical ‘a’ and in the Imperative in ‘u’ (see § 43), as: ِجَوُنُّ ča-v-aŋu, Imper. ِجَوُو ča-u, to speak, drop before the increment of the passive the euphonic v of the Infinitive, as: ِيَكُيَجَنُّ ča-i-jaŋu, to be spoken; ِبُوُنُّ pa-v-aŋu, to fall, Imper. ِبُوُو, pass. ِبُيِكُنُّ pa-i-jaŋu, to fall.

Those verbs, which shorten their final root-vowel (i, ü, o) before the increment of the Infinitive (§ 42, 2), retain their long vowel before the passive termination j-ŋu, as:

ِپْسُنُ لیِکُنُّ pi-aŋu, v. a., to drink; Imper. ِپْسُنُ لیِکُنُّ pī-jaŋu, to be drunk.

ِپُونُ بُرُونُ pu-aŋu, v. a.; to string beads; Imper. ِپُونُ بُرُونُ pū-u; pass. ِبُروُجَنُّ pū-jaŋu, to be strung (as beads).

ِدِهْوُنُ دِهْوُنُ dhu-ŋu, v. a., to wash; Imper. ِدِهْوُنُ دِهْوُنُ dhō-u; pass. ِدِهْوُجَنُّ dhō-jaŋu, to be washed.

Exceptions to these rules are:

ِتْهَسُنُ تْهَسُنُ thi-aŋu, v. n., to become; Imper. تْهَسُنُ تْهَسُنُ thi-u; pass. تْهَسُنُ تْهَسُنُ thi-jaŋu, to become.
karaṇu, v. a., to make; Imper. kare (Prec. kije); pass. 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 iija, and in the Apabhraṃśa dialect ija or iija 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-ānu. 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: 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:

mar-ānu, to die; Imper.: mar-u.

ač-ānu, to come; Imper.: ač-u.

1) The only exception to this rule is:

pābuhaṇu, v. n., to smile, which has in the Imperative, besides the regular pābūhe, also: pābūhe.
gaḍ-ij-aṇu, to meet; Imper.: gaḍ-ij-u.

Those verbs, which insert a euphonic u in the Infinitive, drop it again in the Imperative, as:
na-v-aṇu, v. n., to bow, Imper.: na-u.

If a final vowel has been shortened in the Infinitive, it is restored again in the Imperative, as:
thi-aṇu, v. n., to become, Imper. thi-u.
cu-aṇu, v. n., to leak, Imper. ċu-u.

The following verbs form their Imperative both regularly and irregularly:
ač-aṇu, v. n., to come; Imper. ač-u and ā-u.
vaṇ-aṇu, v. n., to go; Imper. vaṇ-u and va-ū.

2) The Imperative of active and causal verbs ends in 'e', as:
pal-aṇu, v. a., to foster; Imper. pāle.
ghaṭā-aṇu, v. caus., to lessen; Imper. 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 ṭā, which is no longer used in Sindhi, but in Hindustāni (ānā).
Imperative.

upiṇaṇu, to sift. . . . upiṇu.

ākhaṇu, to inform . . . ākhu and ākhe.

uggaṇu, to wipe. . . . ughu.

alaṇu, to deny. . . . alu.

bujhaṇu, to understand. . . . bujhu.

bandhaṇu, to bind. . . . bandhu.

bundhaṇu, to hear. . . . bundhu.

bhaṇaṇu, to break. . . . bhaṇu.

bhuṇaṇu, to fry. . . . bhuṇu.

pucaṇu, to ask. . . . pucuḥu.

purjaṇu, to understand. . . . purjhu.

paruṇaṇu, to understand. . . . paruṇu.

parhaṇu, to read. . . . parhu.

pasaṇu, to see. . . . pasu.

pinaṇu, to beg. . . . pinu.

puṇu, to string (beads). . . . pūnu.

pihaṇu, to grind . . . pehu.

pihaṇu, to grind . . . pīhu.

piaṇu, to drink. . . . pīu.

janaṇu, to know. . . . jānu.

jahaṇu, to copulate. . . . jahu.

jhinikanu, to scold. . . . jhiniku.

čubhaṇu, to prick. . . . čubhu.
Imperative.

čaraṇu, to graze... čaru.
čakhaṇu, to taste... čakhu.
čuḍaṇu, to peck up food... čuḍu.
čuḍaṇu, to puncture... čuḍhu.
čumaṇu, to kiss... čumu.
čuṇaṇu, to crimple (cloth)... čuṇu.
čaṇaṇu, to speak... čau.
čuhaṇu, to soak up... čuhi.
čhaṇaṇu, to pluck... čhinu.
čhuṇu, } to touch... čhū-u.
čhuhaṇu, } čhuhu.
драṇu, to suck... dhāu.
dhuṇaṇu, to choose... dhunu.
dhāvaṇu, to blow (with bellows)... dhā-u or dhā-e.
dhuṇu, to wash... dhō-u.
daraṇu, to eat up... daru.
dīsaṇu, to see... disu.
ḍaḥaṇu, to vex... dahu.
ḍuhaṇu, to milk... duhu.
raḳhaṇu, to keep... rakhu.
siṇaṇu, to sow... sibu.
sikaṇu, to long for... siku.
sikhaṇu, to learn... sikhu.
salāṇu, to divulge... salu.
samujhaṇu, to understand... samujhu.
Imperative.

संभिरानु, to recollect.
सुनानु, to recognize.
सिनिकानु, to blow the nose.
सिनिकु, to smell.
सुनिकानु, to hear.
सहानु, to endure.
कटानु, to spin.
काठानु, to pull out.
कहानु, to eat.
कहातानु, to earn.
कहानु, to say.
कुहानु, to kill.
क्षानु, to lift.
क्षाहानु, to scratch.
क्षिदानु, to play.
क्षिनु, to eat.
गिनानु, to take.
घुरानु, to wish.
गहानु, to rub.
घेहानु, to swallow.
लक्षानु, to ascertain.
लिखानु, to write.
Imperative.

limbu.

luṇu.
lahu.
lahaṇu.
lahaṇu.
munju.

maṇu.

maṇe.

maṇu.

manu.

vaṭhu.

vijhu.

vikinu.

haṇu.

yahu.

The following active verbs form their Imperative in an irregular way:

ḍī, to give; Imper. ḍī (instead of: ḍī diu).

1) Capt. Stack in his Sindhi Grammar has adduced the following verbs also as active and ending in the Imperative in ‘u’:

bakaṇu, to chatter, suhaṇu, to suit,

bhulaṇu, to forget, suha-ṇu, suha-ṇu,

čamburaṇu, to stick close to, vačuraṇu, to stick to,

jhakaṇu, to prate, visahaṇu, to trust,

ručaṇu, to please, vaṇaṇu, to please;

but all these are properly intransitive verbs and therefore quite regular in their Imperative.
nia\={u}nu, to take away; Imper. \={n}i (instead of \={n}i niu).

Verbs which end in the Imperative Sing. in 'u', form the Plural in o (or y\={o}, with euphonic y, if the verb end in any other vowel but 'a' and u), and those, which end in the Imperative Sing. in e, form their Plural in y\={o} or i\={o}, as:

\begin{align*}
\text{\={a}cu, come,} & \quad \text{Plur. \={a}ce-o.} \\
\text{\={d}h\={o}-u, wash,} & \quad \text{\={d}h\={o}-y\={o}.} \\
\text{\={p}a-u, fall,} & \quad \text{\={p}a-o.} \\
\text{\={d}e, give,} & \quad \text{\={d}e-o.} \\
\text{\={j}hal-\={e}, seize,} & \quad \begin{aligned}
\text{\={j}hal-y\={o}} \\
\text{\={j}hal-i\={o}}.
\end{aligned}
\end{align*}

An older form of the II. pers. Plur. is the termination h\={o}, which is also in use, as; \={j}hal-ih\={o}.

The other persons of the Imperative must be supplied from the Potential.

There is another from of the Imperative, ending in je\textsuperscript{1}), 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:

\begin{align*}
\text{\={m}o\={t}anu, to return; Imper. \={m}oth \={m}otu; Prec. \={m}ot-yje, please to return.} \\
\text{\={v}\={i}t\={a}nu, to scatter; Imper. \={v}\={i}t-e; Prec. \={v}\={i}t-yje, please to scatter.}
\end{align*}

If a verb end in 'i' or i, the initial 'i' of ije is dropped, as:

\begin{itemize}
\item \text{\={k}ar-\={e}je, from \={k}ar, \textit{kara\={u}, Imper. \={k}ar kare. \={v}ai\={e}je, from \={v}ai\={u}, to go, Imper. \={v}ai\={u}.}
\end{itemize}

\textsuperscript{1} In poetry ije is now and then lengthened to \={e}je, as well in neuter as active verbs, ending in the Imperative in 'u' or 'e', as:
SECTION III. THE VERB.

khianu, v. a., to eat, Imper. khi-

thianu, v. n., to become; Imper. thī-

Quite irregular is karanu, to do, in the Precative, as:

karanu, Imper. kare, Prec. ka-

Neuter or such active verbs, as end in the Imperative in ‘u’, take frequently, especially in poetry, the termination iju instead of ije, as:

sunanu, to hear; Imper. suṣu; Prec. sun-

This termination is also now and then found in active verbs, ending in the Imperative in ‘e’, as:

bha-īnu, to think; Imper. bhā-e; Prec.

The Plural of the Precative ends in jō (or ējō, as the case may be), as:

pūr-ije (pūr-ēje), shut up; Plur. pūr-

Instead of jō (ējō) the terminations īja, ījē (ījā-ē), ījah (ījāu) ījahā are also in use, especially in a honorific sense, and are therefore also referred to a subject in the Nominative, as:

var-iju, return; Plur. var-

vaṅ-iju, go; vaṅ-ijē-e.

sun-iju, hear; sun-ijēha.

parh-iju, read; parh-ējā-u.
Annotation. In Prakrit 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 Prakrit in 'a', which in Sindhi has been changed to 'u'
and 'e' respectively; the II pers. Plur. ends in ha (Sansk. उ
dha), and in Sindhi in ो, 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 Im-
perative ends in ो, as in Sindhi, with the exception of the
Marathi, the Plural Imperative of which ends in अ, and the
Bangali, the Plural Imperative of which is identical with the
Singular.

The Sindhi Precative is to be referred to the Prakrit in-
crement ija or iijja, 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 Gujarati forms the
Precative in the same way as the Sindhi by adding to the verbal
root the increment ajé (Plur. ajó). — In Hindustani iyé is
joined to the root of the verb for the III pers. Sing. (generally
with āp etc.), ज being considered more respectful to address a
person in the III pers. Sing.; and iyó for the II or III pers.
Plur.; jié is only used, when the root ends in i or ó. — In
Panjabí the increment i is added to the root for the II pers.
Sing., and ió for the II pers. Plur. Similarly ió is joined to
the root in Bangali, as well for the II. pers. Sing. as Plur.

§ 44.

The participle present.

From the Imperative or the verbal root the Par-
ticiple present is derived in the following way:

1) Neuter verbs ending in the Imperative in 'u',
add to the root the affix andó (see § 8, 11), as:

हलानु, to go; Imper. हल- u; Part. pres. हल-ा
hal-ándó.

The same is the case with active verbs, the Im-
perative of which ends in 'u', as:
 SECTION III. THE VERB.

hañana, to strike; Imper. ħañana; Part. pres. ħa-ándó.

Some of these however use also the other form in īndó, as:

sunana, to hear; Imper. suna; Part. pers. sunandó or: sunindó.

Those verbs, which end in radical ā, and in the Imper. in 'u', form, for euphony's sake, their Participle present in īndó, and not in andó, as:

kha-inu, v. a., to eat; Imper. kha-u; Part. pres. kha-inđó.

budhā-inu, v. n., to become old; Imper. budhā-u; Part. pres. budhā-īndó.

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:

pa-ñana, to fall; Imper. pa-u; Part. pres. pa-ándó.

pi-ñana, to drink; Imper. pī-u; Part. pres. pi-ándó.

dhu-ñana, to wash; Imper. dhō-u; Part. pres. dhu-ándó.

In some verbs, with euphonic v inserted, a contraction takes place, as:

ca-ñana, to say; Imper. ca-u; Part. pres. ca-ándó or: cundó.

hu-ñana, to be; Imper. hō-u; Part. pres. hundó (instead of hundó).

A similar contraction takes place in:
The following verbs form their Participle present in an irregular way:

\[ \text{khi-\text{\=a}\text{n\={u}}, to eat; Imper. khi-\text{\=e}; Part. pres. khi-\text{\=u}} \]

\[ \text{kh\={i}nd\={o}} \]

\[ \text{d\=i-\text{\=a}nu}, to give; Imper. d\=i\text{\=e}; Part. pres. d\=in\={o}} \]

\[ \text{n\={i}-\text{\=a}\text{n\={u}}, to take away; Imper. n\={i}\text{\=e}; Part. pres. n\={i}nd\={o}} \]

2) Active and causal verbs form the Participle present by adding the affix \text{\=i}nd\={o} to the root, as:

\[ \text{bh\=ar\={a}nu}, \text{v. a., to fill; Imper. bh\=ar-e; Part. pres. bh\=ar-\text{\=i}nd\={o}} \]

\[ \text{\=g\=an\={d}\=ha-\text{\=i}nu}, \text{to cause to connect; Imper. \=g\=an\={d}\=ha-e; Part. pres. \=g\=an\={d}\=ha-\text{\=i}nd\={o}} \]

The verb \text{\=k\=ar\={a}nu}, to do, forms its Part. pres. both regularly and irregularly, \text{\=k\=ar-\text{\=i}nd\={o}} or: \text{\=k\=ar-\text{\=i}nd\={o}}

3) The participle present of the Passive voice is formed by adding the affix \text{ib\={o}} to the root of the passive theme (cf. § 8, 13), as:

\[ \text{\=pas\={a}nu}, \text{v. a., to see; pass. \=pas-\text{\=i}j\={a}nu; Part. pres. \=pas-ib\={o}} \]

\[ \text{\=ca-v\={a}\text{\=n\={u}}, v. a., to say; pass. \=ca-\text{\=i}j\={a}nu; Part. pres. \=ca-ib\={o}} \]
SECTION III. THE VERB. 271

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 íō 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.

jāgaṇu, v. n., to be awake; p. p. jāgaṃto jāg-íō, having been awake.

khaṇu, v. a., to gain; p. p. khaṇto khaṭ-yō, having been gained.

parbhāṅu, v. caus., to quiet; p. p. parbhāyō, having been quieted.

parbhijānu, v. p., to be tested; p. p. parbhijēto parkh-íō, having been tested.

Those verbs, which insert euphonic v in the Infinitive, drop it again before the affix of the past participle, as:
ca-v-anu, to say; p. p. čībō na-v-anu, to bow; p. p. ni-yō.

If a verb end in 'i' or ī, the initial 'i' of the affix īō 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.

ni-anu, to take away; p. p. ni-ō.
thi-anu, to become; p. p. thi-ō.
ji-anu, to live; p. p. čhō ji-ō.
kūchānu, to speak; p. p. kūchō sōjhō.
sōjhaṇu, to investigate; p. p. sōjhaṇ.

If final ō and ī has been shortened in the Infinitive, it is restored again (with a few exceptions) in the past participles, as:

dhu-anu, to wash (Imper. dhō-u); p. p. dhō-yō.
ji-anu, to live (Imper. jī-u); p. p. jīō.

About the compound affixes ya-lu or ia-lu, ya-ō (ia-ō), 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-Prākrit form of the past participle, modified only according to the laws of transmutation of letters, as current in Prākrit and Sindhi. We subjoin here an alphabetical list of them.

ubhāmanu, v. n., to boil up; p. p. ubhānō.
ubahanu, v. n., to stand; p. p. ubīthō.
utanu, v. a., to say; p. p. utō.
SECTION III. THE VERB.

v. n., to be woven,


v. a., to weave,


v. n., to be extinguished; p. p. 

v. n., to come; p. p. 

v. n., to fly; p. p. 

v. a., to engrave; p. p. 

v. a., to wipe out; p. p. 

v. a., to deny; p. p. 

v. n., to descend; p. p. 

v. a., to bring; p. p. 

v. n., to be bound; p. p. 

v. a., to bind; 

v. n., to be heard; p. p. 

v. a., to hear; 

v. n., to be drowned; p. p. 

v. n., to run away; to be broken; p. p. 

v. a., to break; 

v. n., to get wet; p. p. 

v. n., to be fried; p. p. 

v. a., to fry; 

v. n., to be digested; p. p. 

v. n., to wander about; p. p. 

v. n., 

v. n., to stand up; p. p. 

v. a., to get; p. p. 

pānu.
pujañu, v. n., to be finished; p. p. punô, pujitô.

paçañu, v. n., to be cooked; p. p. pakô.
purjhânu, v. a., to understand, p. p. purdho.
parânu, v. n., to be reconciled; p. p. partô, parço.

paranañu, v. a., to entrust, p. p. partô.
pavanu, v. n., to fall; p. p. piô.
puanu, v. a., to string (as beads); p. p. pûtô.
phâtanu, v. a., to tear; p. p. phatô.
phasanû, v. n., to be caught; p. p. phathô.
phiñanu, v. n., to be injured; p. p. phiô.
pahuçanu, v. n., to arrive; p. p. pahuñô.
phasanañu, v. n., to be caught; p. p. phathô.
phisanu, v. n., to burst; p. p. phithô.

pehanu, v. n., to enter; p. p. pethô.
pehanu, v. n., to enter; p. p. pethô.

picañu, v. n., to be credited; p. p. pitô.
pisanañu, v. a., to grind; p. p. pitô.
pianu, v. a., to drink; p. p. pitô.
pihanu, v. a., to grind; p. p. pitô.
tapanu, v. n., to be warm; p. p. tatô.

susanañu, v. n., to be gratified; p. p. tuñô, tuñô.

thakanañu, v. n., to be weary; p. p. thakô.
SECTION III. THE VERB.

ṭṛāhaṇu, v. caus., to frighten; } p. p. ṭṛāhaṇaḥ āṭhā

ṭṛaḥaṇu, v. n., to be frightened; } p. p. ṭṛaḥaṇaḥ āṭhā

jāpanu, v. n., to be born; } p. p. jāpanaḥ jā-o, jā-anu, v. a., to bring forth; } jāyō or jānē jānō

janāṇu, v. a., to know; p. p. jānō

jabhaṇu, v. n., to be copulated; } p. p. jābhaṇaḥ jadhō

jhaṇu, v. a., to copulate;

jumbaṇu, v. n., to be deeply engaged; p. p. jumbaṇaḥ jumbō

jhalanu, v. a., to seize; p. p. jhalatō

jhalō

čukanu, v. n., to be finished; p. p. čukanō

čhpānu, v. n., to be touched; } p. p. čhpānuḥ čhutō

čuhaṇu, v. a., to touch;

čuṭānu, v. n., to get loose; p. p. čhutō

čhijanu, v. n., to break;

čhinaṇu, v. a., to break off;

čuhaṇu, v. a., to soak up; p. p. čuṭhō

dhunānu, v. a., to choose; p. p. dhunō

ḍubhaṇu, v. n., to be milked; } p. p. ṭuḍhaṇaḥ ṭuḍhō

ḍuhaṇu, v. a., to milk;

ḍrijaṇu, v. n., to be afraid; p. p. ṭuḍrinō

ḍrāhaṇu, v. n., to tumble down; } p. p. ṭrāhaṇaḥ śrāthō

ḍrāhaṇu, v. caus., to demolish; } p. p. ṭrāhaṇaḥ śrāthō

dīsānu, v. a., to see; p. p. dītanuḥ śīthō.
dhrāpānu, v.n., to be satiated; \( \text{p. p. } \) dhrāo.  
\( \text{dhrāînu, v. a., to satiate; } \)

dāhanu, v. a., to torment; p. p. dadhō.  
\( \text{dānu, v. a., to give; p. p. dino. } \)

rijanu, v. n., to be watered; p. p. rido  
\( \text{rijō. } \)

rajhanu, v. n., to be boiled; \( \text{p. p. } \) radhō.  
\( \text{randhanu, v. a., to cook; } \)

rajuanu, v. n., to be busy; p. p. rudhō.  
\( \text{raçaunu, v. n., to be immersed; p. p. ratō. } \)

rusanu, v. n., to be sulky; p. p. ruthō.  
\( \text{rusanu, v. n., to be engaged; p. p. rudhō } \)

rubhanu, \( \text{or } \) rumbhiō.  
\( \text{rubhanu, } \)

ruanu, v. n., to weep; p. p. runō.  
\( \text{runō. } \)

rijhanu, v. n., to be pleased; p. p. ridhō.  
\( \text{sāmāijanu, v. n., to arrive at the years of discretion; p. p. } \)

sāmanō or: sāmaïyo.  
\( \text{sāmanō or: sāmaïyo. } \)

sujuanu, v. n., to be swollen; p. p. suño.  
\( \text{sujānu, v. n., to be heard; } \)

\( \text{sujuanu, v. n., to be heard; } \) \( \text{p. p. } \) suō  
\( \text{sunanu, v. a., to hear; } \)

sunio.  
\( \text{sunanu, v. a., to hear; } \)

sijhanu, v. n., to be seethed; p. p. sidhō.  
\( \text{sīnu, v. n., to be dry; p. p. sukō. } \)

sukaju, v. n., to be dry; p. p. sukō.  
\( \text{sukanu, v. n., to be dry; p. p. sukō. } \)

salianu, v. a., to divulge; p. p. salto  
\( \text{salianu, v. a., to divulge; p. p. } \)

saliō.  
\( \text{salianu, v. a., to divulge; p. p. } \)

sāmāijanu, v. n., to be contained; p. p.  
\( \text{sāmāijanu, v. n., to be contained; p. p. } \)

samānō.
SECTION III. THE VERB.

Samujhānu, v. a., to understand; p. p.  sơ̄nu  sa-
muto or  sū̄nu  samujhō.

Sumahānu, v. n., to go to sleep; p. p.  sūnu  sutō or
sū̄nu  sumhīō.

Sambhirānu, v. n., to be prepared; p. p.  sū̄nu  sambhirō,
Sambhūnō or:  sū̄nu  sambhūnō  sambhiriō.

Karanu, v. a., to do; p. p.  kīō,  kīnu  kayō;  kī̄nu
kitō.

Kumāṭijānu,  Kumāṭijānu,  v. p., to wither; p. p.  Kumāṇo
Kumāṇo or  Kumājo  Kumāyō.

Khamānu, v. n., to be burnt; p. p.  khaṇo
Khapanu, v. n., to be wearied; p. p.  khatō
or  kēpēnu  khapiō.

Khupanu, v. n., to be fixed; p. p.  kēnu  khatō or
Kēnu  khipiō.

Khisaṇu, v. n., to be reduced; p. p.  kēnu  khithō.

Khusanu, v. n., to be plucked out; p. p.  kēnu
Khithō or  kēnu  khusiō.

Kuhānu, v. a., to kill;  Kū̄nu  kuthō.
Kusānu, v. n.; to be killed;  Kō̄nu  kāyō or
Kō̄nu  kāṇō.

Khāṇānu, v. a., to lift up; p. p.  kēnu  khāyō or
Kēnu  kāniō.

Khuhanu, v. n., to be tired; p. p.  kēnu  kuthō.

Gapanu, v. n., to stick (in mud); p. p.  gō̄nu  gatō.
Gutaṇu, v. a., to plait together; p. p.  gū̄nu  gūtō.
Gasanu, v. n., to abrade;  GASANU, V. N., TO ABRIDE;
Gahanu, v. a., to rub;  Gahanu, V. A., To Rub;  p. p.  gathō.
gusułu, v. n., to fail; p. p. งุน guthō,
กิน gusiō.

laińu, v. a., to apply; p. p. ฉัน látō or ฉีเตะ lāyo.
labhańu, v. caus., to cause to descend; p. p. ฉัน lāthō.

labhańu, v. n., to be obtained; ฉัน ladhō.
lahańu, v. a., to obtain;
likanu, v. n., to be hidden; p. p. likō or likiō.

limbańu, v. a., to plaster; p. p. ถ่าน litō,
เนส limbiō.
lūsanu, v. n., to be scorched;
lūhańu, v. a., to scorch;

mačanu, v. n., to fatten; p. p. matō.
musānu, v. n., to be unlucky;
munjańu, v. a., to cause loss;
munjhańu, v. n., to be perplexed; p. p. muřhō.

vathānu, v. a., to take; p. p. ร่าด o ṭe thē vartō, ร่าด o ṭe thē vardō, ร่าด o ṭe thē vathitō.

vijhańu, v. a., to throw; p. p. vidhō.
virchańu, v. n., to be wearied; p. p. virtō.

visamańu, v. n., to be extinguished; p. p. visāńō.

vasańu, v. n., to fall (as rain), p. p. ร่าด o ṭe thē vathō,
ร่าด o ṭe thē uthō, ร่าด o ṭe thē vuřhō.

vikamanū, v. n., to be sold; p. p. vikāńō.
vikinānu, v. a., to sell; p. p. vikiō.
The participle of the Future passive or the Gerundive ¹).

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.

vijhanu, v. a., to throw; Gerund. wējhiṇō, what is to be thrown.

dianu, v. a., to give; Gerund. dēnō dianō, 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: halaṇḍha-hāru, one who is about to go; see §. 9, 33.
dhuanu, v. a., to wash; Gerund. dhuanō or dhuinō, what is to be washed.
khānu, v. a., to eat; Gerund. 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:

var-ānū, v. n., to return; past part. conj. var-ī, having returned.
sunānū, v. a., to hear; p. part. conj. sun-ī, having heard.

Those verbs, which end in a radical ī, coalesce with the affix of the past part. conj. to ī, as:

thianū, to become; Imper. thīu; p. p. conj. thī thī, having become.

Those verbs, which end in ū, shorten ū before the affix ī (as before the affix of the Infinitive), as:

pu-ānū, to string (beads); Imper. pu-ū; p. p. conj. 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:

ru-ānū, to weep; Imper. rō; p. p. conj. rō-ī.
SECTION III. THE VERB.

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:

\[ \text{ca-v-anu}, \text{to speak; Imper. ca-u; p. p. conj. ca-i, having spoken.} \]

\[ \text{pa-v-anu}, \text{to fall, forms either regularly: pa-i, or irregularly pē-i, having fallen.} \]

The verb \[ \text{ačanu}, \text{to come, makes in the p. p. conj. either regularly ač-i, or irregularly ač-e.} \]

The verbs \[ \text{đianu}, \text{to give (Imper. đi-e) and đen, to take away (Imper. nē) make in the p. part. conj. đē-i and nē-i or na-i.} \]

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 è (ö) to the passive base, as:

\[ \text{lo-ič-anu, v. p. to be moistened; p. part. conj. lo-ič-i or lo-ič-o, having been moistened.} \]

b) Active and causal verbs, ending in the Imperative in 'e', form the past part. conj. by adding the affix è to the root of the verb, as:

\[ \text{malanu, v. a., to polish; p. p. conj. mal-e, having polished.} \]

\[ \text{lagānu, v. caus., to apply; p. p. conj. lagā-e, having applied.} \]

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:
mōtānu, v. n., to return; p. p. conj. mōt-yaō (mōt-īō).

sīthānu, v. a., to compress; p. p. conj. sīth-īō.

If the verb end in 'ī' (i), it coalesces with the affix iō, as:

diānu, to give; p. p, conj. dīō.

pi-ānu, to dink. (Imper. piūē pū); p. p. conj. piō.

Those verbs, which shorten original ō to 'u' in the Infinitive, restore the same again in the p. p. conj., as:

dhu-ānu, to wash (Imper. dhuō dhō-u); p. p. conj. dhō-yaō.

ru-ānu, to weep (Imper. ruō roō; p. p. conj. roō-yaō.

The verbs khanaṇu, to lift up, kēhānūn to strike, karaṇu, to do, drop, as in the past participle, their final radical before the affix yaō, as:


haṇu, p. p. conj. hā-yaō or: ha-yaō.

karaṇu, p. p. conj. ka-yaō or: ki-yaō (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.

khanaṇu, v. a., to lift up (Imper. kēhānū khanaṇu); p. p. conj. khan-ijē.

virčanu, v. n., to be tired; p. p. conj. virč-ijē.

4) The fourth past participle conjunctive is formed
by putting करेत the p. p. conj. of करा, after the past partic. conj. ending in i or ē. This compound form is used with the Present, the Future, the Past tenses and the Imperative, as:

वारेत करेत, having returned; Inf. वरानु.
मलेत करेत, having polished; Inf. मलानु.
लोई-ि करेत, having been moistened; Inf. लोई-ि ानु.

Annotation. The indeclinable past participles are formed in Sanskrit either by the affix tvā or ya. In Prākrit tvā is changed to tūṇa and (by elision of t) to ṛṇa, and ya becomes ia. In Sindhi the first form of the past participle conjunctive ending in i (or ē) corresponds to the Prākrit affix ia. The second form of the p. p. conj., ending in yo, is identical with the first, and the same must be said of the third form ending in jī (or jē), the Sanskrit affix ya (Prākrit ia) having been changed in Sindhi 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 mar-ē the affix ia has been contracted to ē. The affix kē in mār-kē, corresponds to the Sindhi 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 Sindhi form. Similarly we find in Panjābī (Inf. ghall-nā, to send): ghall and ghall-kē.

The Gujarāṭī 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 Sindhi affix ī, the latter, īnī, corresponds to the Prākrit affix unā, 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 Prākrit affix ūnā. — 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, dēkhite, in the state of having seen.

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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.
SECTION III. THE VERB.

Personal terminations of the Potential.

Verbs ending in the Imperative in 'u'.

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<td>Singular.</td>
<td>Plural.</td>
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<tr>
<td>I pers. -ā</td>
<td>-ū</td>
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<tr>
<td>II pers. -ē, ē</td>
<td>-ō</td>
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<tr>
<td>III pers. ē</td>
<td>-ane</td>
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Verbs ending in the Imperative in 'e'.

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<td>Singular.</td>
<td>Plural.</td>
<td></td>
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<tr>
<td>I pers. -yā, -iā</td>
<td>-yū, iū</td>
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<tr>
<td>II pers. -ē, yē; ē, ē</td>
<td>-yō, iō</td>
<td></td>
</tr>
<tr>
<td>III pers. ē</td>
<td>-īne, ine</td>
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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. زُونُ ruānu, to weep, Imper. زُرُ Potential I pers. زُمُ ru-ā, I may weep; زُسُنُ pīnu, Potential I pers. زُمُ pī-ā, I may drink; زُمُ pu-ānu, to string (beads), Imper. زُمُ pū-u, Potential I pers. زُمُ pu-ā, 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: زُمُ rō-e, he may weep, instead of زُمُ 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. پُون pa-v-ānu, to fall, Potential, Sing. I pers. پُون pa-v-ā, II pers. پُون pa-v-ē, III pers. پُون pa-v-ē; III pers. Plur. پُون pa-v-ane; Plur. I pers. پُون pa-ū, II pers. پُون pa-ō. In the II and III pers.
Sing. however v may be also dropped, as ča-ē, thou mayst say; če-ē, 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: ṭūne, they may weep, instead of ṭūne, ūne; ṭūne, they may fall, instead of ṭūne, ūne; čune, they may say, instead of čune, čave.

A similar contraction takes place in the II pers. Sing. and in the III person Plur., if a verb end in ‘i’ (ī), as: če-ī, thou mayst give, instead of če-ī, če-ī, če-ī, they may give, instead of če-ī, če-ī, če-ī; či, thou mayst take away, či, či, they may take away; či, či, they make drink; či, či, 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: buṇḍhā-yā, I may become old, buṇḍhā-yū, buṇḍhā-yū, we, you may become old. In the III pers. Plur. they end likewise, for euphony’s sake, not in ane, but in ine, as: kehā-yā, kehāyān, kehā-yā, I may eat, instead of kehā, I may eat. An exception to this rule is kehā, kehā, kehā, I may eat, instead of kehā, kehā-yā.

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) ča-ē is even contracted to če, when used more in the sense of a particle, to quote the words of the speaker (“says he”).
SECTION III. THE VERB.

I and II pers. Sing. and the II and I pers. of the Plur. to yā, ye (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: ज्ञान्तियान chadāya, or ज्ञान्तियान ज्ञातियान chadāye or ज्ञातियान ज्ञान्तियान chadie etc.; but: बहायान bha-

cyā, बहायान बहायान bha-yā etc. from बहान bhaiṇu, to think. In

poetry however the looser form is also in use, as: बहायान bhā-iā or बहायान bhā-iyā. In the II pers. Sing. the in-

flexional termination yē or yī may also be contracted to ē or ī, as: सांद्रेहेन सांद्रेहेन सांद्रेहेन सांद्रेहेन सांद्रेहेन, 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:

गळ्हाईने, they may speak.

2) The verb करानु, to do, forms the III pers. Plural either regularly in करीने karīne, or irregularly in की की kine or की kine.

Annotation. The Sanskrit Potential has already quite dis-

appeared in Prākrit. But, abstracted from this significant cir-

cumstance, there can be no doubt, that the Sindhi Potential

corresponds originally to the Prākrit Present tense. In Sindhi

itself there are many reminiscences, that the Potential properly

represents the old Present of the Prākrit; for it is very often,

chiefly in poetry, used without the characteristic तेहेन, in the

sense of the Present. After the custom had gained ground, to

express the Present by joining the तेहेन तेहेन to the old Present,

the old Present was reserved to denote a Potential mood. The

inflexional terminations of the Sindhi Potential correspond very

closely to those of the Prākrit Present, as: Prāk. I pers. Sing.

āmi (Sansk. āmi), Sindhi ā; II pers. Sing. asi (Sansk. asi), Sindhi 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-dī (Sansk. a-tī), and by elision of t or d: a-e, Sindhi ē. In the I pers. Plur. the Prākrit 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 Sindhi 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), Sindhi ō, h having been dropped and ‘a’ lengthened to ō; III pers. Plur. a-nī (Sansk. a-nī), Sindhi ane, t having been elided in this conjunct letter. — The Hindūstānī, Panjābī and Gujrātī coincide in this respect with the Sindhi, forming the Potential in the same way, as the Sindhi, only with modified inflexional terminations. The proper Potential of the Marāṭhī, which is now commonly called by the Grammarians the “Past Habitual”), exhibits likewise the signs of the old Prākrit 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 Sindhi has a regular Aorist or Praetere- rite 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 Sindhi) 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

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:

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<tr>
<td>I pers.</td>
<td>-se</td>
<td>-se</td>
<td>-sī, sū</td>
</tr>
<tr>
<td>II pers.</td>
<td>-ē</td>
<td>-ā (ē)</td>
<td>-u</td>
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<tr>
<td>III pers.</td>
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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.

हलीद हलीद, m., gone, I pers. masc. हलीद हलीद, I went or have gone, fem. हलीद हलीद; in the same way छढ़ी छढ़ी, past participle of दिसन दिसन, seen: छढ़ी छढ़ी, masc. J was seen, fem. छढ़ी छढ़ी or: छढ़ी छढ़ी, masc. J was seen, fem. छढ़ी छढ़ी. 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: छढ़ी छढ़ी, I was left, fem. छढ़ी छढ़ी.

Before the inflexional termination of the II person masc., ē, final ō is dropped altogether, as: हलीद हलीद,
thou hast gone; Ⰹigunga dīthā-ā, thou wast seen; before the inflexional termination of the II person fem. ā, final ī is shortened to ‘ī’ = i-ā (occasionally also as in the masc. to i-ē), as: Ⰹigunga hali-ā; thou hast gone, Ⰹigunga dīthi-ā, thou wast seen.

In the first person Plural the inflexional termination sī (sē), sū is affixed to the masc. or fem. Plural of the past participle, as: Ⰹigunga sī haliā-sī, we have gone, Ⰹigunga sī haliū-sī (fem.); Ⰹigunga sī dīthā-sī, we were seen, Ⰹigunga sī dīthiū-sī (fem.).

In the II person masc. the final ā of the Plural (ヴィラ) is shortened before the inflexional termination ‘u’ = a-u, as: Ⰹigunga halya-u, you went; Ⰹigunga dītha-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 poëtry 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 Prākrit, 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 Sindhi 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 Prākrit (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 Hindustāni karūṅ-gā, masc., and karūṅ-gī, fem. I shall do, literally: I am gone (कारूङ gā), that I do (कारूङ karūṅ), i.e. I will do or shall do; similarly in Panjabī: karāṅgā, masc., karāṅgī, 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: lakhēs, I shall write, Plur. lakhēsū, we shall write.

In the II and III person Sing. and Plur. the conjunctive vowel has been dropped altogether, as II pers. Sing. lakhē, 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. ēn ( экон) seems to have arisen form the Prākrit termination himi (Varar. VII, 12), and that of the I person Plural ā, from the Prākrit sisi (= hisi; Lassen, p. 352), the final 'i' of which has been dropped and in compensation thereof medial 'i' lengthened = sīs; final 's' has been hardened to 'r' and thence to 'l'. The II person Plur. ends in āl, which I would refer to the Prākrit termination -ssaha, the latter half of which (aha) seems to have been dropped, and the conjunct ss reduced to 's' by lengthening the preceding (conjunctive) vowel = ās; 's' again seems to be hardened to r = l. A similar process appears in the III pers. Sing., ending in īl (ēl); the Prākrit termination is hidi (= sidi); the initial 'h' has been elided and id(i) lengthened to 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 īl is quite perplexing. We would refer to the fact, that in Prākrit-hittha is also used instead of hissa (tth = ss; Lassen, p. 353; Varar. VII, 15), though restricted to the I pers. Plural. In Marāṭhī it appears, that tth has also been used in the III pers. Plural, so that the III pers. Plural would properly terminate in hitthīnti; of this initial hi has been elided and the aspirate conjunct tth reduced to tt = t; 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 = tīl.

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 Prākrit 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 हुन् hūn, to be, in order to denote an enduring action or state, as: आन्सून ्प्रेष्म्गदढ़, हृङ्ग I may be reading.

b) with the past participle and the Potential of the auxiliary verb हुन् hūn, to be, as: आन्सून रूचार हृङ्ग I my have wandered about; मून्दन चूहर मुग्ग मूग्ग 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 तहः thō¹), which must

1) Instead of तहः thō: पृथः पृथः (fem. पृथः पृथः) 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: آئُمنُون ہلاں تھہو I go; fem. آئُمنُون ہلاں تھہی 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 ہُون ہو آئُمنُون I am writing, or I am used to write; رُونُدڑ ہی آئُمنُون 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 تھہز thō is therefore added, to render more prominent the sense of the Present. This augment تھہز thō is derived from the Sanskrit adjective स्था (as used at the end of compounds) and signifies 'standing', as: آئُمنُون پِسُان تھہز 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 Gujarātī the indefinite Present is formed by adding the auxiliary (defective) verb čhaū etc. I am etc. (derived from the Sānskrit substantive verb 'as', to be) to the Potential, as: हूँ lakhā čhaū, I write, and the definite Present by joining the Present of the auxiliary verb hōvū, to be, to the present participle, as: हूँ lakhō hōū čhaū, 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 asanė, viz: āhē, as: mī lihit āhē, I am writing; the second adds the auxiliary verb āhē etc. to the indefinite Present ending in tō etc., as: mī lihitō 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 asanė to be, viz: asatō etc., as: mī lihit 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 ačhi etc. with the present participle ending in itē, the initial a of which is dropped in this composition, as: āmi dēkhitečhi, 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 thē, which may follow or precede it, as the augment of the Present; e. g.: हृ द आईत्त त ह य he came (repeatedly), or: was coming.

This tense is quite peculiar to the Sindhi, no analogy to it being met with in the kindred idioms. The indeclinable augment 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 huanū, as: रु र न द द ह उ स  I was wandering about; ल द र द र  ह उ स  I was being driven out. The Imperfect may be rendered more emphatic by premising the past par-
ticiple पियो (having fallen), as: हुयो दश्यतव्य हमा, they were in the habit of seeing.

Annotation. In Hindustani 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. होतो etc. to the present participle ending in at or it. The same method is kept to in Gujarātī and Bangālī, in the latter language with the slight difference, that the Aorist of the auxiliary verb (viz. चिलाम 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 आपियान मथो आपियान to the past participle, as: आपियान मथो I am gone, जिलो आपियान I have been seized.

Annotation. All the kindred idioms form the Perfect in the same way as the Sindhi, 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 हुयो huanu to the past participle, as: हुयो हुयो होस I had gone; देहती हुयस I had been enticed (fem.).

Annotation. In Hindustani and Panjābī the Pluperfect is formed by adding thā and sā respectively to the past participle. In Marāṭhī the Aorist होतो etc. is joined to the past participle and similarly in Gujarātī 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. चिलाम etc. is united with the past participle ending in या.
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 \( \text{हुआ} \), which may be termed the Definite Future, as: \( \text{ढैन्दू} \text{हुआ} \) I shall be seeing.

b) The other is compounded with the past participle and the Future of the auxiliary verb \( \text{हुआ} \), and may be termed the Past Future, as: \( \text{ढैन्दू} \text{हुआ} \) I shall have gone; \( \text{ढैन्दू} \text{हुआ} \) 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.**

\( \S \). 49.

A. The auxiliary verb \( \text{हुआ} \), to be.

Before we can fully develop the conjugational process of the Sindhi, we must first describe the inflexion of the auxiliary verb \( \text{हुआ} \), to be, by means of which the compound tenses of other verbs are being made up.

**Infinitive:** \( \text{हुआ} \), to be.

**Imperative.**

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>II pers. हो or हो हो be thou.</td>
<td>हौ or हौ हौ be ye.</td>
</tr>
<tr>
<td>हो hो-u,</td>
<td>हो hu-०,</td>
</tr>
</tbody>
</table>
SECTION III. THE VERB.

Precative.

SING.

\[
\begin{align*}
&\text{II pers.} \\
&\text{hu-ije} \\
&\text{hō-ije} \\
&\text{hu-ju} \\
&\text{hō-je} \\
\end{align*}
\]

Participles.

1) Present participle: ḥūndū, being.
2) Past participle: ḥū, huō, having been

Verbal noun.

ḥū-anō, being.

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

SINGULAR.

I pers. āū hu-ā, huj-ā, I may be.
II pers. tā hu-ē, huj-ē, thou mayst be.
III pers. hū hu-ē; huj-ē, he may be.

PLURAL.

I pers. āsī hū, huj-ū, we may be.
II pers. aḥī hō, hu-ō, huj-ō, you may be.
III pers. hū hu-ane, hūne, huj-ane, they may be.

In the II pers. Sing. ḥū-ī, huj-ī is equally in use. In poetry we meet in the III person Sing. frequently hō-e, instead of hū-e.
SECTION III. THE VERB.

2) THE COMPOUND POTENTIAL.

a) The present participle with the Potential ْهُنَّا etc. ‘May be being’.

SINGULAR.

Masc. | Fem.
---|---
I pers. ْهُونَدُو ْهُنَّا، ْهَجَان | ْهُونَدُو ْهُنَّا، ْهَجَان
hündō hu-ā, huj-ā. | hündī hu-ā, huj-ā.
II pers. ْهُونَدُو ْهُسِين، ْهَجَان | ْهُونَدُو ْهُسِين، ْهَجَان
hündō hu-ē, huj-ē. | hündī hu-ē, huj-ē.
III pers. ْهُونَدُو ْهُسِين، ْهَجَان | ْهُونَدُو ْهُسِين، ْهَجَان
hündō huē, huj-ē. | hündī hu-ē, huj-ē.

PLURAL.

I pers. ْهُونَدُونَو ْهُسِين، ْهَجَان | ْهُونَدُونَو ْهُسِين، ْهَجَان
hündā hū, huj-ū. | hündīū) hū, huj-ū.
II pers. ْهُونَدُونَو ْهُسِين، ْهَجَان | ْهُونَدُونَو ْهُسِين، ْهَجَان
hündā hu-ō, huj-ō. | hündīū hu-ō, huj-ō.
III pers. ْهُونَدُونَو ْهُسِين، ْهَجَان | ْهُونَدُونَو ْهُسِين، ْهَجَان
hündā hu-anē, huj-anē. hündīū hu-anē, huj-anē.

b) The past participle with the Potential ْهُنَّا etc. ‘May have been’.

SINGULAR.

I pers. ْهُشَو ْهُنَّا | ْهُشَو ْهُنَّا
huō huā. | huī huā.
II pers. ْهُسِين، ْهَجَان, " " huē. | ْهُسِين، ْهَجَان, " " huē.
III pers. ْهُسِين، ْهَجَان, " " huē. | ْهُسِين، ْهَجَان, " " huē.

1) The absolute personal pronouns are left out in the following tenses, as they may be easily supplied.

2) The Plural fem. ْهُونَدُونَو hündīū may also be pronounced and written ْهُونَدِيَو hundiyā, and so all the present participles in the fem. Plural.
PLURAL.

I pers. ḥūn hā. ḥūn hā.  
II pers. ḥūn hō. ḥūn hō.  
III pers. ḥūn hā. ḥūn hā.  

Fem.

I pers. ḥūn hā. ḥūn hā.  
II pers. ḥūn hō. ḥūn hō.  
III pers. ḥūn hā. ḥūn hā.  

II. THE PRESENT.

1) THE INDEFINITE PRESENT.

The Potential with ṭ Hok thō.  
'I am'.

SINGULAR.

I pers. ṭ Hok huā thō. ṭ Hok huā thē.  
II pers. ṭ Hok huē thō. ṭ Hok huē thē.  
III pers. ṭ Hok hū thō. ṭ Hok hū thē.  

PLURAL.

I pers. ṭ Hok hu thā. ṭ Hok hu thū.  
II pers. ṭ Hok huō thā. ṭ Hok huō thū.  
III pers. ṭ Hok huane thā. ṭ Hok huane thū.  

Old Present of the Sansk. substantive verb  
'as' to be. 'I am'.

SING.  

I pers. ṭ Hok āhiyā. ṭ Hok āhiyā.  
II pers. ṭ Hok āhi. ṭ Hok āhi.  
III pers. ṭ Hok āhē. ṭ Hok āhē.  

PLUR.  

I pers. āhiyā. āhiyā.  
II pers. āhi. āhi.  
III pers. āhē. āhē.  

This form is commonly used in the Present, and always in compound tenses, whereas ḥūn thō is seldom to be met with, and never in a compound tense.
SECTION III. THE VERB.

The initial vowel ã is often found without a nasal sound as: आहियां आहियां instead of आहियां आहियां. When को ना, का ना, की ना not any one etc. precedes आह, they are contracted to कोही, कोही आहि, की, की आहि; ना, not, preceding आहि etc. may coalesce with it, as: ना आही ना आहे, he is not.

2) THE DEFINITE PRESENT.

The present participle with the auxiliary: आहियां 'I am being'.

SINGULAR.

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>हूँडो आहियां</td>
<td>हूँडो आहियां</td>
</tr>
<tr>
<td>II pers.</td>
<td>हूँडो आहे</td>
<td>हूँडो आहे</td>
</tr>
<tr>
<td>III pers.</td>
<td>&quot; आहे</td>
<td>&quot; आहे</td>
</tr>
</tbody>
</table>

PLURAL.

| I pers. | हूँडो आहियां                 | हूँडो आहियां                   |
| II pers. | हूँडो आहे                       | हूँडो आहे                       |
| III pers. | हूँडो आहियां                 | हूँडो आहियां                   |

III. THE IMPERFECT.

The present participle with the Aorist of the auxiliary: होँसि. 'I was' or 'was being'.

SINGULAR.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>हूँडो होसि</td>
</tr>
</tbody>
</table>
Masc.  
II pers. ḫündō huē.  ḫʊndā yā hūtēs.  
III pers. ḫündō hō.  ḫʊndō hūtēs.  

Fem.  
I pers. ḫʊndē hūtēs.  
II pers. ḫʊndē hūtēs.  
III pers. ḫʊndē hūtēs.  

PLURAL.  
I pers. ḫʊndā hūtēs.  
II pers. ḫʊndā hūtēs.  
III pers. ḫʊndā hūtēs.  

IV. THE AORIST.  

1) THE SIMPLE AORIST.  
The past participle with the inflexional terminations. 'I was', or: 'have been'.  

SINGULAR.  
Masc.  
I pers. ḫōs hōse.  
II pers. ḫūtē hō.  
III pers. ḫō hō.  

Fem.  
I pers. hūtēs huy-āse.  
II pers. ḫūtēs hui-ā, hui-ē.  
III pers. hūtē huē.  

PLURAL.  
I pers. hūtēs hūtēs huyū-sī.  
II pers. ḫūtēs hūtēs huyū.  
III pers. hūtēs hūtēs huyū.  

1) Or hūtēs huiē.
SECTION III. THE VERB.

Instead of ـْئِين، ـَسُون، ـِئِين huā-sī, ـَسُون، ـِئِين hā-sī, ـَسُون، ـِئِين 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: ـَسُون هَوُ لāū hō, I was etc.

2) THE HABITUAL AORIST.

The simple Aorist with ـَیِ ـِی ثِء ـِی "I used to be".

SINGULAR.

\[
\begin{array}{ll}
\text{Masc.} & \text{Fem.} \\
\text{I pers.} & \text{II pers.} \\
\text{hōse thē.} & \text{hūyase thē.} \\
\text{etc.} & \text{etc.} \\
\end{array}
\]

PLURAL.

\[
\begin{array}{ll}
\text{I pers.} & \text{II pers.} \\
huāsī thē. & hūyūsī thē. \\
\text{etc.} & \text{etc.} \\
\end{array}
\]

V. PERFECT

VI. PLUPERFECT \} not in use.

VII. THE FUTURE.

The present participle with the inflexional terminations. ‘I shall be’.

SINGULAR.

\[
\begin{array}{ll}
\text{Masc.} & \text{Fem.} \\
\text{I pers.} & \text{II pers.} \\
\text{hūndu-se.} & \text{hūndia-se}^1). \\
\text{II pers.} & \text{III pers.} \\
\text{hūnḍë.} & \text{hūnḍö.} \\
\end{array}
\]

1) Instead of ـُنِس ـُنِس hūndia-se we find also ـُنِس ـُنِس hūndía-yase or ـُنِس ـُنِس hūndyase.

2) Or ـُنِس hūndë-э.
### PLURAL

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. हूङ्डासि</td>
<td>हूङ्गितसि</td>
</tr>
<tr>
<td>II pers. हूङ्डू, हूङ्डू</td>
<td>हूङ्गितू</td>
</tr>
<tr>
<td>III pers. हूङ्गाः</td>
<td>हूङ्गितू</td>
</tr>
</tbody>
</table>

The compound future tenses are not in use.

As from all neuter verbs, so also from this auxiliary an impersonal or passive form may be derived, as: III pers. Sing. Present हो-िजे थो, literally: it is been; III pers. Sing. Future: हो-िबो, literally: it will be been.

**Annotation.** The root हो (Inf. हु-नु) corresponds to the Sansk. root भु, to become, which is assimilated in Prākrit to हो or हुवा; the past participle of it is in Prākrit हुो or हुू, thence the Sindhi हुू. In reference to the Potential हुज ढू etc., it is to be kept in mind, that Prākrit uses already for the Present (and Future) such forms as हूज्ज, हूज्ज, etc., which Lassen derives from the Sansk. Precative भुजात (Lassen, p. 357).

The root हो is used in all the kindred idioms.

The old Present आहियाः आहियाः, I am, is derived from the Present of the Sansk. substantive verb आस 'as' to be, Prākrit आः etc. The Marāṭhī form of it approaches very closely to that of the Sindhi, as: आह etc. In Hindūstānī (हा, hai, hai etc.) initial 'a', which has been lengthened in Sindhi and Marāṭhī, has been dropped; the same is the case in Panjābī, as हा, hai, hai etc. In Gujarātī, where initial 'a' has been likewise thrown off, we find the forms चाहू, चहू, चहू etc., which correspond to the Prākrit form आः आः आः चाही etc. (Lassen, p. 266, 346). In Bangālī we meet with the still more primitive form आः आः आः आः etc.
§. 50.

B. The auxiliary verb تِهِّنُ ثِيَانُ, to become, to be.

The verb تِهِّنُ ثِيَانُ, to become, to be, is also partly used as an auxiliary verb. Its compound tenses are made up by means of the auxiliary verb شِرُونُ حَانُ. 

Infinitive.

تِهِّنُ ثِيَانُ thi-anu, to become, to be.

SING. PLUR.
π pers. thi-u, thi-o, thi-ô, become thou. become ye.

Imperative.

Precative.

π pers. thi-je, thi-je. thi-jo, thi-jo. mayst thou become. may you become.

Participles.
1) Present participle: تِهِّنُ دُ ثِيَندُ, becoming.
2) Past participle: تِهِّنُ ثِيَرُ, become.
3) Past conjunctive participles:

having become.

4) Verbal noun: تِهِّنُ ثِيَرُ thi-anô, becoming, being.

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

‘May become’.

SING. PLUR.
I pers. thi-a. thi-a.
II pers. thi-e, thi-th. thi-o.
III pers. thi-e. thi-th. thi-anë, thi-ne.

Trumpp, Sindhi-Grammar.
2) **COMPOUND POTENTIAL.**

*a) The present participle with the Potential of huanu. 'May be becoming'.

**SINGULAR.**

**Masc.**

I pers. تهيندَة هُنَّان

ثَّئِنْدَة هُنَّان

II pers. تهيندَة هُنَّين

ثَّئِنْدَة هُنَّين

III pers. تهيندَة هُنَّي

ثَّئِنْدَة هُنَّي

**Fem.**

I pers. تهيندِی هُنَّان

ثَّئِنْدَی هُنَّان

II pers. تهيندِی هُنَّین

ثَّئِنْدَی هُنَّین

III pers. تهيندِی هُنَّی

ثَّئِنْدَی هُنَّی

**PLURAL.**

I pers. تهيندَا هُون

ثَّئِنْدَاع هُون

II pers. تهيندَا هُون

ثَّئِنْدَاع هُون

III pers. تهيندَا هُن

ثَّئِنْدَا هُن

b) The past participle with the Potential of huanu. 'May have become'.

**SINGULAR.**

**Masc.**

I pers. تهيندَة هَّنَان

ثِئِنْدَة هَّنَان

II pers. هُنَّین

ثَّئِنْدُی هُنَّین

III pers. هُنَّی

ثَّئِنْدُی هُنَّی

**Fem.**

I pers. تهيندِی هَّنَان

ثِئِنْدَی هَّنَان

II pers. هُنَّین

ثَّئِنْدُی هُنَّین

III pers. هُنَّی

ثَّئِنْدُی هُنَّی

**PLURAL.**

I pers. تهيندَا هُون

ثَّئِنْدَاع هُون

II pers. هُون

ثَّئِنْدُاع هُون

III pers. هُن

ثَّئِنْدُاع هُن

---

1) Or عِچَان huja etc.
II. THE PRESENT.

1) THE PRESENT INDEFINITE.

The Potential with tehō thō.

‘I become’.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>I pers.</td>
</tr>
<tr>
<td>Tehō</td>
<td>Tehō</td>
</tr>
<tr>
<td>thō</td>
<td>thō</td>
</tr>
<tr>
<td>Tehō thō</td>
<td>Tehō thō</td>
</tr>
<tr>
<td>II pers.</td>
<td>II pers.</td>
</tr>
<tr>
<td>Tehō thie</td>
<td>Tehō thie</td>
</tr>
<tr>
<td>thō</td>
<td>thō</td>
</tr>
<tr>
<td>Tehō thī</td>
<td>Tehō thī</td>
</tr>
<tr>
<td>III pers.</td>
<td>III pers.</td>
</tr>
<tr>
<td>Tehō thie thō</td>
<td>Tehō thie thō</td>
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<tr>
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<td>thō</td>
</tr>
<tr>
<td>Tehō thī thō</td>
<td>Tehō thī thō</td>
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**PLURAL.**

<table>
<thead>
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<th>Fem.</th>
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<tbody>
<tr>
<td>I pers.</td>
<td>I pers.</td>
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<tr>
<td>Tehō</td>
<td>Tehō</td>
</tr>
<tr>
<td>thū</td>
<td>thū</td>
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<tr>
<td>thū</td>
<td>thū</td>
</tr>
<tr>
<td>Tehō thī thū</td>
<td>Tehō thī thū</td>
</tr>
<tr>
<td>III pers.</td>
<td>III pers.</td>
</tr>
<tr>
<td>Tehō thiane thā</td>
<td>Tehō thiane thā</td>
</tr>
<tr>
<td>thū</td>
<td>thū</td>
</tr>
<tr>
<td>Tehō thī thē thā</td>
<td>Tehō thī thē thā</td>
</tr>
</tbody>
</table>

2) THE PRESENT DEFINITE.

The present participle with āhiyā etc.

‘I am becoming’ etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tehōndā</td>
<td>Tehōndā</td>
</tr>
<tr>
<td>Āhiyā</td>
<td>Āhiyā</td>
</tr>
<tr>
<td>thīndō</td>
<td>thīndī</td>
</tr>
<tr>
<td>Āhiyā</td>
<td>Āhiyā</td>
</tr>
<tr>
<td>Tehōndō thīndī Āhiyā</td>
<td>Tehōndō thīndī Āhiyā</td>
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<tr>
<td>thīdī Āhiyā</td>
<td>thīdī Āhiyā</td>
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<tr>
<td>Tehōndō thīndō Āhiyā</td>
<td>Tehōndō thīndō Āhiyā</td>
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<tr>
<td>thīdī Āhiyā</td>
<td>thīdī Āhiyā</td>
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<tr>
<td>Tehōndō thīndī Āhiyā</td>
<td>Tehōndō thīndī Āhiyā</td>
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<td>Tehōndō thīndō Āhiyā</td>
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<tr>
<td>thīdī Āhiyā</td>
<td>thīdī Āhiyā</td>
</tr>
</tbody>
</table>
### PLURAL.

**Masc.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Subject</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>تهیندَا آنھیِرُن</td>
<td>thîndā āhiyû.</td>
<td>Fem.</td>
</tr>
<tr>
<td>II pers.</td>
<td>تہیندَا آِھیِو</td>
<td>thîndā āhiyô.</td>
<td></td>
</tr>
<tr>
<td>III pers.</td>
<td>تہیندَا آنھیِ</td>
<td>thîndā āhine.</td>
<td></td>
</tr>
</tbody>
</table>

### III. THE IMPERFECT.

The present participle with هو *hôse* etc.

‘I was becoming’ etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Subject</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>تہیندَا هوُسِ</td>
<td>thîndô hôse.</td>
<td>Fem.</td>
</tr>
<tr>
<td>II pers.</td>
<td>تہیندَا هوُن</td>
<td>thîndô huê.</td>
<td></td>
</tr>
<tr>
<td>III pers.</td>
<td>تہیندَا هوُ</td>
<td>thîndô hô.</td>
<td>Fem.</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Subject</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>تہیندَا هوُن</td>
<td>thîndà huaâsî.</td>
<td>Fem.</td>
</tr>
<tr>
<td>II pers.</td>
<td>تہیندَا هوُن</td>
<td>thîndà hua-u.</td>
<td></td>
</tr>
<tr>
<td>III pers.</td>
<td>تہیندَا هوُن</td>
<td>thîndà hua.</td>
<td></td>
</tr>
</tbody>
</table>

1) Or هوُن *huiê. |
2) Or هوُو | huo, ho.
IV. THE AORIST.

1) THE SIMPLE AORIST.

The past participle with the inflexional terminations. 'I became' etc.

**SINGULAR.**

|Masc. (Masculine) | Fem. (Feminine) |
---|---|
I pers. | تُهَنُّس تُهَنُّس |
II pers. تُهَنُّس | تُهَنُّس |
III pers. تُهَنُّس | تُهَنُّس |

**PLURAL.**

|Masc. (Masculine) | Fem. (Feminine) |
---|---|
I pers. تُهَنُّس | تُهَنُّس |
II pers. تُهَنُّس | تُهَنُّس |
III pers. تُهَنُّس | تُهَنُّس |

2) THE HABITUAL AORIST.

The simple Aorist with تَهْنَيُّث تَهْنَيُّث. 'I was becoming, was in the habit to become' etc.

**SINGULAR.**

|Masc. | Fem. |
---|---|
I pers. تَهْنَيُّث تَهْنَيُّث | تَهْنَيُّث تَهْنَيُّث |
II pers. تَهْنَيُّث تَهْنَيُّث | تَهْنَيُّث تَهْنَيُّث |
III pers. تَهْنَيُّث تَهْنَيُّث |

**PLURAL.**

|Masc. (Masculine) | Fem. (Feminine) |
---|---|
I pers. تَهْنَيُّث تَهْنَيُّث | تَهْنَيُّث تَهْنَيُّث |
II pers. تَهْنَيُّث تَهْنَيُّث | تَهْنَيُّث تَهْنَيُّث |
III pers. تَهْنَيُّث تَهْنَيُّث |

---

1) In poetry often: تُهُنُّس تُهُنُّس, fem. تُهَنُّس تُهَنُّس.
2) Or: تُهَنُّس تُهَنُّس تَهْنَيُّث.
V. THE PERFECT.
The past participle with the auxiliary анёйан thành. 'I have become' etc.

SINGULAR.

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>тёно анёйан</td>
<td>тёно анёйан</td>
</tr>
<tr>
<td>II pers.</td>
<td>'  &quot; аёнён</td>
<td>'  &quot; аёнён</td>
</tr>
<tr>
<td>III pers.</td>
<td>'  &quot; аёнён</td>
<td>'  &quot; аёнён</td>
</tr>
</tbody>
</table>

PLURAL.

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>тёно анёйон</td>
<td>тёно анёйон</td>
</tr>
<tr>
<td>II pers.</td>
<td>'  &quot; аёной</td>
<td>'  &quot; аёной</td>
</tr>
<tr>
<td>III pers.</td>
<td>'  &quot; аёной</td>
<td>'  &quot; аёной</td>
</tr>
</tbody>
</table>

VI. THE PLUPERFECT.
The past participle with the Aorist носис. 'I had become' etc.

SINGULAR.

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>тёно носись</td>
<td>тёно нусись</td>
</tr>
<tr>
<td>II pers.</td>
<td>'  &quot; нусись</td>
<td>'  &quot; нусись</td>
</tr>
<tr>
<td>III pers.</td>
<td>'  &quot; нусись</td>
<td>'  &quot; нусись</td>
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PLURAL.

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>тёно нусись</td>
<td>тёно нусись</td>
</tr>
<tr>
<td>II pers.</td>
<td>'  &quot; нусись</td>
<td>'  &quot; нусись</td>
</tr>
<tr>
<td>III pers.</td>
<td>'  &quot; нусись</td>
<td>'  &quot; нусись</td>
</tr>
</tbody>
</table>
SECTION III. THE VERB.

VII. THE FUTURE.

1) THE SIMPLE OR INDEFINITE FUTURE.

The present participle with the inflexional terminations. 'I shall become' etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. तेहिठुन्दुसँ thिन्दुसँ</td>
<td>thिन्दियां thिन्दियां</td>
</tr>
<tr>
<td>II pers. तेहिठून्देन thिन्देन</td>
<td>thिन्दिन thिन्दिन</td>
</tr>
<tr>
<td>III pers. तेहिठून्दो thिन्दो</td>
<td>thिन्दिय thिन्दिय</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. तेहिठासिं thिन्दासिं</td>
<td>thिन्दिय रुं thिन्दिय रुं</td>
</tr>
<tr>
<td>II pers. तेहिठूण्डा thिन्दा-U</td>
<td>thिन्दिय thिन्दिय</td>
</tr>
<tr>
<td>III pers. तेहिठा thिन्दा</td>
<td>thिन्दिय thिन्दिय</td>
</tr>
</tbody>
</table>

2) COMPOUND FUTURE TENSES.

a) The definite Future.

The present participle with the Future हुन्दुसँ hुन्दुसँ hुन्दुसँ hुन्दुसँ हुन्दुसँ etc. 'I shall be becoming' etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. तेहिठूण्डु thिन्दु hुन्दु</td>
<td>thिन्दिय hुन्दिय</td>
</tr>
<tr>
<td>II pers. तेहिठूण्डू thिन्दू hुन्दू</td>
<td>thिन्दिय hुन्दिय</td>
</tr>
<tr>
<td>III pers. तेहिठूण्डू thिन्दू hुन्दू</td>
<td>thिन्दिय hुन्दिय</td>
</tr>
</tbody>
</table>

---

1) Or तेहिठियां thिन्दियां thिन्दिyāse.

2) Or तेहिठे thिन्दे.

3) Or तेहिठू thिन्दो.
PLURAL.

Masc.
I pers. تَهِينِدَا هُونَدَائِسِين thīndā hūndāsī.

II pers. تَهِينِدَا هُونَدَوُ thīndā hūnda-u.

III pers. تَهِينِدَا هُونَدَا thīndā hūndā.

Fem.

I pers. تَهِينِدُون هُونَدَائِسِين thīndūn hūndāsīn.

II pers. تَهِينِدِذُون هُونَدَوُ thīndūn hūndūn.

III pers. تَهِينِدُون هُونَدْ thīndūn hūndūn.

b) The past Future.

The past participle with the Future هُونَدِس hūndūs. 'I shall have become' etc.

SINGULAR.

Masc.
I pers. تَهِيُ هُونَدِسِ thiū hūndūs.

etc. etc.

Fem.

I pers. تَهِيُ thī hūndiāse.

etc. etc.

PLURAL.

I pers. تَهِيُ تَهِينِدُونِ هُونَدَائِسِ thī hūndīsī.

etc. etc.

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).
SECTION III. THE VERB.

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.**

\( \text{حَلَّنُ} \) hal-ānu, to go.

**Imperative.**

<table>
<thead>
<tr>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ıı pers. حَلُّ</td>
<td>ِحَلُّ</td>
</tr>
</tbody>
</table>

**Prelicative.**

<table>
<thead>
<tr>
<th>حَلِّمُ</th>
<th>حَلِّمُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>hal-ije,</td>
<td>hal-iju,</td>
</tr>
</tbody>
</table>

mayst حَلِّمُ, hal-ij-ō, may ye go.  

thou go. حَلِّمُ, hal-ij-ō, may ye go.

**Participles:**

1) present participle: حَلْنَدُ, hal-andō, going.

2) past participle: حَلْئُو, hal-iō, having gone.

3) past conjunctive participles:

<table>
<thead>
<tr>
<th>حَلِّيُ</th>
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</thead>
<tbody>
<tr>
<td>hal-i,</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>حَلِّئُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>hal-iō,</td>
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<table>
<thead>
<tr>
<th>حَلِّئِيُ</th>
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</thead>
<tbody>
<tr>
<td>hal-iği,</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>حَلِّيُ حَرِي</th>
</tr>
</thead>
<tbody>
<tr>
<td>hal-i kare,</td>
</tr>
</tbody>
</table>

having gone.

**Verbal noun.**

حَلْنُو hal-anō, going.
I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

'I may go' etc.

**SING.**

I pers. ʻānūn ḥāl-ā. ʻāsīn ḥāl-ū.

II pers. tūn ḥāl-ē. ʻāmīn ḥāl-ū.

III pers. ʻūn ḥāl-ē. ʻūmī ḥāl-ū.

**PLUR.**

I pers. ʻānūn ḥāl-ā. ʻāsīn ḥāl-ū.

II pers. tūn ḥāl-ē. ʻāmīn ḥāl-ū.

III pers. ʻūn ḥāl-ē. ʻūmī ḥāl-ū.

2) COMPOUND POTENTIAL.

a) The present participle with the Potential

ʻūn ḥuā etc. 'I may be going'.

**SINGULAR.**

*Masc.*

I pers. hālandō ḥuā. hālandī ḥuā.

II pers. hālandō hūē. hālandī hūē.

III pers. hālandō hūē. hālandī hūē.

**Fem.**

I pers. hālandō huā. hālandī huā.

II pers. hālandō hūē. hālandī hūē.

III pers. hālandō hūē. hālandī hūē.

**PLURAL.**

I pers. hālandā huū. hālandī huū.

II pers. hālandā huū. hālandī huū.

III pers. hālandā huū. hālandī huū.
b) The past participle with the Potential ُهَٰن. 'I may have gone'.

**SINGULAR.**

<table>
<thead>
<tr>
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<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. ُهَٰن هَلَٰى ُهَٰن haliō huā. ُهَٰلٰى ُهَٰن halī huā.</td>
<td></td>
</tr>
<tr>
<td>II pers. ُهَٰن &quot; &quot; huē. ُهَٰن &quot; &quot; huē.</td>
<td></td>
</tr>
<tr>
<td>III pers. ُهَٰن &quot; &quot; huē. ُهَٰن &quot; &quot; huē.</td>
<td></td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. هَلَٰن ُهَٰن haliā hū. هَلَٰن ُهَٰن haliū hū.</td>
<td></td>
</tr>
<tr>
<td>II pers. ُهَٰن &quot; &quot; huō. ُهَٰن &quot; &quot; huō.</td>
<td></td>
</tr>
<tr>
<td>III pers. ُهَٰن &quot; &quot; huane. ُهَٰن &quot; &quot; huane.</td>
<td></td>
</tr>
</tbody>
</table>

II. THE PRESENT.

1) THE PRESENT INDEFINITE.

The Potential with ُهَث़ thō. 'I go' etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. ُهَث़ هَلَا thō. هَلَا thī.</td>
<td></td>
</tr>
<tr>
<td>II pers. ُهَث़ هَلِين thō. هَلِين thī.</td>
<td></td>
</tr>
<tr>
<td>III pers. ُهَث़ هَلِي thō. هَلِي thī.</td>
<td></td>
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</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Masc.</th>
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</thead>
<tbody>
<tr>
<td>I pers. ُهَث़ هَلُٰن thā. هَلُٰن thī.</td>
<td></td>
</tr>
<tr>
<td>II pers. ُهَث़ هَلُلن thā. هَلُلن thī.</td>
<td></td>
</tr>
<tr>
<td>III pers. ُهَث़ هَلَٰن thā. هَلَٰن thī.</td>
<td></td>
</tr>
</tbody>
</table>
2) THE PRESENT DEFINITE.

The present participle with آنی‌ها etc. 'I am going' etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. هَلَّنْدُو آنپِيا</td>
<td>هَلَّنْدُي آنپِيا</td>
</tr>
<tr>
<td></td>
<td>هَلاَندَو آهْيَا</td>
</tr>
<tr>
<td>II pers. هَلَّنْدُو آنپِي</td>
<td>هَلَّنْدُي آنپِي</td>
</tr>
<tr>
<td></td>
<td>هَلاَندَو آَهَي</td>
</tr>
<tr>
<td>III pers. هَلَّنْدُو آمِي</td>
<td>هَلاَندَو آمِي</td>
</tr>
<tr>
<td></td>
<td>هَلاَندَو آهُهَي</td>
</tr>
</tbody>
</table>

**PLURAL.**

| I pers. هَلَّنْدُو آنپِئور | هَلَّنْدُيآنپِئور |
|      | هَلاَندَأ آَهْيَي | هَلاَندَيآَهْيَي |
| II pers. هَلَّنْدُو آمِي | هَلَّنْدُي آمِي |
|      | هَلاَندَأ آهُهَي | هَلاَندَي آهُهَي |
| III pers. هَلَّنْدُو آهَي | هَلاَندَو آهَي |
|      | هَلاَندَي آهَهَي | هَلاَندَي آهَهَي |

**III. THE IMPERFECT.**

The present participle with هُوِسِ etc. 'I was going' etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. هَلَّنْدُو هُوِسِ</td>
<td>هَلَّنْدُي هُيِسِ</td>
</tr>
<tr>
<td></td>
<td>هَلاَندَو هُوُسِ</td>
</tr>
<tr>
<td>II pers. هَلَّنْدُو هُيِئ</td>
<td>هَلَّنْدُي هُيْئ</td>
</tr>
<tr>
<td></td>
<td>هَلاَندَو هُيِئ</td>
</tr>
<tr>
<td>III pers. هَلَّنْدُو هُوُ</td>
<td>هَلاَندَو هُيِ</td>
</tr>
<tr>
<td></td>
<td>هَلاَندَي هُيِ</td>
</tr>
</tbody>
</table>
SECTION III. THE VERB.

PLURAL.

Masc.  
I pers. حَلَانْدَّا هُنَائِسِينَ  
       halandā huāsī.  
II pers. حَلَانْدَّا هُنُوُنَ  
       halandā huā-u.  
III pers. حَلَانْدَّا هُنَا  
       halandā huā.

Fem.  
I pers. حَلَانْدُونَ هُيُونِسِينَ  
       halandiū huyūsī.  
II pers. حَلَانْدُونَ هُيُونَ  
       halandiū huyūn.  
III pers. حَلَانْدُونَ هُيُونَ  
       halandiū huyū.

IV. THE AORIST.

1) THE SIMPLE AORIST.

The past participle with the inflexional terminations. ‘I went’ etc.

SINGULAR.

Masc.  
I pers. حَلْيَتِسِ حَلْيَتِسِ  
       halītis halītis-se.  
II pers. حَلْيَتِسِ حَلْيَتِسِ  
       halītis hali-ē.  
III pers. حَلْيَتِسِ حَلْيَتِسِ  
       halītis haliō.

Fem.  
I pers. حَلْيَتِسِ حَلْيَتِسِ  
       halītis halia-se.  
II pers. حَلْيَتِسِ حَلْيَتِسِ  
       halītis hali-ā.  
III pers. حَلْيَتِسِ حَلْيَتِسِ  
       halītis hali.

PLURAL.

I pers. حَلَانْدَلِسِينَ حَلَانْدَلِسِينَ  
       halandālīsēn halandālīsēn-sī.  
II pers. حَلَانْدَلِسِ حَلَانْدَلِسِ  
       halandālī halya-u.  
III pers. حَلَانْدَلِسِ حَلَانْدَلِسِ  
       halandālī haliā.

2) THE HABITUAL AORIST.

The simple Aorist with تَهُي the.  
‘I used to go’ etc.

SINGULAR.

I pers. حَلْيَتِسِ تَهُي حَلْيَتِسِ تَهُي  
       halītis the haliuse the.  
       etc.  
       etc.  
       etc.  
       etc.
SINGULAR.

Masc.  | Fem.
--- | ---
II pers.  | HTMLElement1
halandō hündē. | halandi hündia.
III pers.  | HTMLElement2
halandō hündō. | halandi hündī.

PLURAL.

I pers.  | HTMLElement3
halandā hündāsi. | halandiū hündiūsi.
II pers.  | HTMLElement4
halandā hündā-u. | halandiū hündīū.
III pers.  | HTMLElement5
halandā hündā. | halandiū hündīū.

b) The Past Future.

The past participle with the Future hündūs hunduse. ‘I shall have (be) gone’ etc.

SINGULAR.

I pers.  | HTMLElement6
haliō hünduse. | hali hündiasė.
II pers.  | HTMLElement7
haliō hündē. | HTMLElement8
III pers.  | HTMLElement9
haliō hündō. | HTMLElement10

PLURAL.

I pers.  | HTMLElement11
haliā hündāsi. | haliū hündiūsi.
II pers.  | HTMLElement12
haliā hündā-u. | haliū hündīū.
III pers.  | HTMLElement13
haliā hündā. | haliū hündiū.
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: 𐩱𐩬𐩩𐩣𐩢 pharañu, v. n., to be fruitful, or 𐩦𐩩𐩦𐩣 phar-j-gunakan; 𐩩𐩦𐩩𐩣 lughanu, v. n., to float, or 𐩦𐩩𐩦𐩣 lūrh-e-gunakan, 𐩦𐩬𐩩𐩣 kāviṟanu, v. n., to be angry or 𐩦𐩬𐩩 xe-kāviṟ-j-gunakan, 𐩪𐩬 xe-aj-gunakan, v. n. ačanu, to come, 𐩪𐩩 xe-ač-j-gunakan, 𐩪 xe-pōn, v. n. pavanu, to fall, or 𐩬 xe-pa-ĳ-gunakan 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: 𐩩 xe-hali rõ xe-hali jē thō, it may be gone, 𐩩 xe-hali xe-hali xe-halibā ñē, it is gone, 𐩩 xe-halibā xe-halibā xe-halibā xe-halibā hō, it was being gone; 𐩩 xe-halibā xe-halibā xe-halibā xe-halibā hō, 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: 𐩩 xe-virhiuse, I quarrelled or: 𐩩 xe-virhiō, by me it was quarrelled, from 𐩩 xe-virhanu, v. n., to quarrel; 𐩩 xe-khiliuse, I laughed, or: 𐩩 xe-khiliō, by me it was laughed, from 𐩩 xe-khilaṇu, v. n., to laugh; but 𐩩 xe-ruanu, v. n., to weep, is always constructed passively in the past tenses, as: 𐩩 xe-ruan-ī, he wept (it was wept by him).

On the other hand there are also some active verbs

Trumpp, Sindhī-Grammar.
(but ending in the Imperative in ‘u’), which are constructed in the Past tenses like neuter verbs, and not passively, as: سكحيص, I learnt (not سكحيص) from سكحيص, v. a., to learn; سكحيص, I longed for, from سكحيص, v. a., to long for.

§. 52.

B) Inflexion 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:

چادنان, to give up.
Imperative.

II pers. chaḏ-e, give up. chaḏ-iō¹),

give ye up.

Precative.

chaḏ-iże. chaḏ-iże, please to
give up.

chaḏ-iju. chaḏ-iju.

Participles:

1) Present participle: chaḏ--indent, giving up.
2) Past participle: chaḏ-iō, having been given up.
3) Past conjunctive participles:

chaḏ-e

chaḏ-iō

chaḏ-ije

chaḏ-że karē

having given up.

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

'I may give up' etc.

SING. PLUR.

I pers. ānār chaḏ-iion. ānār asī chaḏ-iů. āu chaḏ-iā.

II pers. tūn chaḏ-iin. āhī chaḏ-iō. tū chaḏ-iē.²)

III pers. hu chaḏ-e. hu chaḏ-ine.³)

1) Or chaḏ-yō; the form chaḏ-ehō is also in use.
2) Or chaḏ-ε, chaḏ-ε, chaḏ-i.
3) Or chaḏ-ine.
2) **COMPOUND POTENTIAL.**

a) The present participle with the Potential 俊。 'I may be giving up' etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>چہڈئینڈے ژی 俊</td>
<td>چہڈئینڈے ژی 俊</td>
</tr>
<tr>
<td></td>
<td>chaḍīndō huā.</td>
<td>chaḍīndī huā.</td>
</tr>
<tr>
<td>II pers.</td>
<td>چہڈئینڈے ژی 俊</td>
<td>چہڈئینڈے ژی 俊</td>
</tr>
<tr>
<td></td>
<td>chaḍīndō huē.</td>
<td>chaḍīndī huē.</td>
</tr>
<tr>
<td>III pers.</td>
<td>چہڈئینڈے ژی 俊</td>
<td>چہڈئینڈے ژی 俊</td>
</tr>
<tr>
<td></td>
<td>chaḍīndō huē.</td>
<td>chaḍīndī huē.</td>
</tr>
</tbody>
</table>

**PLURAL.**

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<thead>
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<tbody>
<tr>
<td>I pers.</td>
<td>چہڈئینڈے ژی 俊</td>
<td>چہڈئینڈے ژی 俊</td>
</tr>
<tr>
<td></td>
<td>chaḍīndā huā.</td>
<td>chaḍīndī huā.</td>
</tr>
<tr>
<td>II pers.</td>
<td>چہڈئینڈے ژی 俊</td>
<td>چہڈئینڈے ژی 俊</td>
</tr>
<tr>
<td></td>
<td>chaḍīndā huō.</td>
<td>chaḍīndī huō.</td>
</tr>
<tr>
<td>III pers.</td>
<td>چہڈئینڈے ژی 俊</td>
<td>چہڈئینڈے ژی 俊</td>
</tr>
<tr>
<td></td>
<td>chaḍīndā huane.</td>
<td>chaḍīndī huane.</td>
</tr>
</tbody>
</table>

b) The past participle, with the III pers. Singular and Plural of the Potential of the auxiliary verb 俊, the agent being put in the Instrumental.

'By me etc. may have been given up.'

**SINGULAR.**

The object being masc.                                      The object being fem.

محون چہڈئینڈے ژی مون چہڈئینڈے ژی
mū chaḍīō huē.                                          mū chaḍī huē.

تی ژہڈئینڈے ژی تی ژہڈئینڈے ژی
tō chaḍīō huē.                                          tō chaḍī huē.

""  ""  ""

huna,       ""  ""

huna,       ""  ""
## II. THE PRESENT.

### 1) THE PRESENT INDEFINITE.

The Potential with تھڑ thō.

'I give up' etc.

### SINGULAR.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>چھڈئئن تھڑ چھڈئئن تھڑ</td>
</tr>
<tr>
<td></td>
<td>chaḍīa thō.</td>
</tr>
<tr>
<td>II pers.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>چھڈئئن تھڑ چھڈئئن تھڑ</td>
</tr>
<tr>
<td></td>
<td>chaḍie thī.</td>
</tr>
<tr>
<td>III pers.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>چھڈئئن تھڑ چھڈئئن تھڑ</td>
</tr>
<tr>
<td></td>
<td>chaḍē thō.</td>
</tr>
</tbody>
</table>

### PLURAL.

<p>| | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>I pers.</td>
<td></td>
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<tr>
<td>چھڈئئن تھڑ چھڈئئن تھڑ</td>
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</tr>
<tr>
<td>chaḍīu thā.</td>
<td></td>
</tr>
<tr>
<td>II pers.</td>
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<tr>
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<td></td>
</tr>
<tr>
<td>chaḍiō thīu.</td>
<td></td>
</tr>
<tr>
<td>III pers.</td>
<td></td>
</tr>
<tr>
<td>چھڈئئن تھڑ چھڈئئن تھڑ</td>
<td></td>
</tr>
<tr>
<td>chaḍīne thā.</td>
<td></td>
</tr>
</tbody>
</table>

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**SECTION III. THE VERB.**

**SINGULAR.**

The object being fem.

آسان چھڈئئن تھڑ  
asā chaḍīo huē.

آمان چھڈئئن تھڑ  
ahā chaḍīo huē.

ہُن چھڈئئن تھڑ  
hune chaḍīo huē.

**PLURAL.**

مُن چھڈئئن تھڑ  
mū chaḍiā huane.

مُن چھڈئئن تھڑ  
mū chaḍiū huane.

etc. etc. etc.
2) THE PRESENT DEFINITE.

The present participle with آهی‌یان āhiyā etc.
'I am giving up' etc.

SINGULAR.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>I pers.</td>
</tr>
<tr>
<td>چهآثیدندو آهی‌یان</td>
<td>چهآثیدندی آهی‌یان</td>
</tr>
<tr>
<td>chaqindō āhiyā.</td>
<td>chaqindī āhiyā.</td>
</tr>
<tr>
<td>II pers.</td>
<td>II pers.</td>
</tr>
<tr>
<td>چهآثیدندی آهی‌یین</td>
<td>چهآثیدندی آهی‌یین</td>
</tr>
<tr>
<td>chaqindō āhē.</td>
<td>chaqindī āhē.</td>
</tr>
<tr>
<td>III pers.</td>
<td>III pers.</td>
</tr>
<tr>
<td>چهآثیدندو آهی</td>
<td>چهآثیدندی آهی</td>
</tr>
<tr>
<td>chaqindō āhē.</td>
<td>chaqindī āhē.</td>
</tr>
</tbody>
</table>

PLURAL.

<table>
<thead>
<tr>
<th>I pers.</th>
<th>II pers.</th>
<th>III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>چهآثیدندو آهی‌یون</td>
<td>چهآثیدندو آهی‌یون</td>
<td>چهآثیدندو آهی‌یون</td>
</tr>
<tr>
<td>chaqindō āhiyū.</td>
<td>chaqindū āhiyū.</td>
<td>chaqindū āhiyū.</td>
</tr>
<tr>
<td>II pers.</td>
<td>II pers.</td>
<td>III pers.</td>
</tr>
<tr>
<td>چهآثیدندو آهی‌یو</td>
<td>چهآثیدندو آهی‌یو</td>
<td>چهآثیدندو آهی‌یو</td>
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<tr>
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<td>chaqindū āhiyō.</td>
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<td>III pers.</td>
<td>III pers.</td>
<td>III pers.</td>
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<td>چهآثیدندو آهی‌یه</td>
<td>چهآثیدندو آهی‌یه</td>
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<tr>
<td>chaqindā āhine.</td>
<td>chaqindū āhine.</td>
<td>chaqindū āhine.</td>
</tr>
</tbody>
</table>

III. THE IMPERFECT.

The present participle with the Aorist هویس hōse.
'I gave up' or: 'was giving up' etc.

SINGULAR.

<table>
<thead>
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<tbody>
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<td>I pers.</td>
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<tr>
<td>چهآثیدندو هویس</td>
<td>چهآثیدندی هویس</td>
</tr>
<tr>
<td>chaqindō hōse.</td>
<td>chaqindī huyase.</td>
</tr>
<tr>
<td>II pers.</td>
<td>II pers.</td>
</tr>
<tr>
<td>چهآثیدندو هُتیس</td>
<td>چهآثیدندی هُتیس</td>
</tr>
<tr>
<td>chaqindō huē.</td>
<td>chaqindī huiā.</td>
</tr>
<tr>
<td>III pers.</td>
<td>III pers.</td>
</tr>
<tr>
<td>چهآثیدندو هو</td>
<td>چهآثیدندی هو</td>
</tr>
<tr>
<td>chaqindō hō.</td>
<td>chaqindī huī.</td>
</tr>
</tbody>
</table>
SECTION III. THE VERB.

PLURAL.

\[
\begin{array}{ll}
\text{Masc.} & \text{Fem.} \\
\hline
\text{I pers.} & \\
\text{II pers.} & \\
\text{III pers.} & \\
\end{array}
\]

\[
\begin{array}{ll}
\text{چَهِذَنِدنَّا هُمَاَسِين} & \text{چَهِذَنِدنَّونَ هُيُونِسين} \\
\text{chaqandida huasi} & \text{chaqindiū huyūsī́} \\
\text{چَهِذَنِدنَّا هُنَوُ هُنُوُ} & \text{چَهِذَنِدنَّونَ هُيُون} \\
\text{chaqandida hua-u, huo} & \text{chaqindiū huyū} \\
\text{چَهِذَنِدنَّا هُنَا هَا} & \text{چَهِذَنِدنَّونَ هُيُون} \\
\text{chaqandida hua, hā} & \text{chaqindiū huyū} \\
\end{array}
\]

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.

\[
\begin{array}{ll}
\text{مُرْن} & \text{مُرْن} \\
\text{چَهِذَنِئُو} & \text{چَهِذَنِئُي} \\
\text{mu chaqio} & \text{mu chaqi} \\
\end{array}
\]

"تَّو" "تَّو" \\
"هُنَ" "هُنَ" \\
"آَسَان" "آَسَان" \\
"أَهَان" "أَهَان" \\
"هُنَ" "هُنَ" \\
"hune" "hune"

PLURAL.

\[
\begin{array}{ll}
\text{مُرْن} & \text{مُرْن} \\
\text{چَهِذَنِئُّا} & \text{چَهِذَنِئُونَ} \\
\text{mu chaqia} & \text{mu chaqiūn} \\
\text{etc.} & \text{etc.} \\
\end{array}
\]

2) THE HABITUAL AORIST.

The simple Aorist with \text{ثِي} the.

'By me etc. used to be given up'.

The object being masc. SINGULAR. The object being fem.

\[
\begin{array}{ll}
\text{مُرْن} & \text{مُرْن} \\
\text{چَهِذَنِئُو} & \text{چَهِذَنِئُي} \\
\text{mu chaqio the} & \text{mu chaqi the} \\
\text{etc.} & \text{etc.} \\
\end{array}
\]
PLURAL.

The object being masc.  The object being fem.

مُون چَِہِدتَا تَهی mūn چَِہِدتَا تَهی
mű چَِہِدتیا تَهی
e tc.  etc.

V. THE PERFECT.

The past participle (passive) with آَهي and آَهی, the agent being put in the Instrumental.

‘By me etc. has been given up’.

SINGULAR.

The object being masc.  The object being fem.

مُون چَِہِدتیو آَهي mūn چَِہِدتیو آَهي
mű چَِہِدیو آَهی
e tc.  etc.

VI. THE PLUPERFECT.

The past participle (passive) with هو, هُمَا huā etc.

‘By me etc. had been given up’.

SINGULAR.

The object being masc.  The object being fem.

مُون چَِہِدتُو هو mūn چَِہِدتُو هو
mű چَِہِدیو هو
e tc.  etc.

PLURAL.

مُون چَِہِدتَا هُنَا mūn چَِہِدتَا هُنَا
mű چَِہِدیي هُنَا
e tc.  etc.

مُون چَِہِدتُو هُنُون mūn چَِہِدتُو هُنُون
mű چَِہِدیي هُنُون
e tc.  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.  chaḍūnduse. chaḍūnda-se.
II pers. chaḍūnd-e. chaḍūndi-a.
III pers. chaḍūndō. chaḍūndi.

PLURAL.

I pers.  chaḍūnda-si.
II pers. chaḍūnda-u.
III pers. chaḍūnda.

2) COMPOUND FUTURE.

a) The definite Future.

The present participle with हूँदुः हूँदुः. 'I shall be giving up' etc.

SINGULAR.

Masc.    Fem.
I pers.  chaḍūndō हूँदुः.
II pers. chaḍūndō हूँदेः.
III pers. chaḍūndō हूँदो.
PLURAL.

Masc.  Fem.
I pers. چَهَدَیِّندَا ہُرَنْدَا بِسین چَهَدَیِّنْدُونُون ہُرَنْدُونُونِسِین
   چَاہِدَیِّنْدَا ہُرَنْدَا بِسین چَاہِدَیِّنْدُونُون ہُرَنْدُونُونِسِین
II pers. چَهَدَیِّندَا ہُرَنْدَا چَاہِدَیِّنْدُونُون ہُرَنْدُونُون
   چَاہِدَیِّنِئُون ہُرَنْدَا چَاہِدَیِّنِئُون ہُرَنْدَا
III pers. چَهَدَیِّندَا ہُرَنْدَا چَاہِدَیِّنِئُون ہُرَنْدَا
   چَاہِدَیِّنِئُون ہُرَنْدَا چَاہِدَیِّنِئُون ہُرَنْدَا

b) The Past Future.

The past participle (passive) with ہُرَنُون ہُرَنَو, 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.
مُو چَهَدَیِّندَا ہُرَنْدَا
mů چَاہِدَیِّنْدَا ہُرَنْدَا
   etc.   etc.
   etc.   etc.

PLURAL.

مُو چَهَدَیِّندَا ہُرَنْدَا
mů چَاہِدَیِّنْدُونُون ہُرَنْدُونُون
   etc.   etc.
   etc.   etc.

2) PASSIVE VOICE.

Infinitive.

چَاہِدَیِّنُن چَاہِدَیِّبَا ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ_
Participles.

1) Present participle: \( \text{چَهَدُبُو} \) \( \text{chaḍibō} \), being given up.
2) Past participle: \( \text{چَهَدُیؤ} \) \( \text{chaḍīō} \), having been given up.
3) Future participle or gerundive: \( \text{چَهَدُینَو} \) \( \text{chaḍinō} \), to be given up.
4) Past conjunctive participles:
   \( \text{چَهَدُی جَو} \) \( \text{chaḍij-jē}, \) \( \text{چَهَدُی جَو} \) \( \text{chaḍij-ō}, \) having been given up.
   \( \text{چَهَدُی جَکَر} \) \( \text{chaḍij-kārē}, \)

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

'I may be given up'.

SING. PLUR.

I pers. \( \text{چَهَدُی جَک} \) \( \text{chaḍij-ā}. \) \( \text{چَهَدُی جُو} \) \( \text{chaḍij-ū}. \)
II pers. \( \text{چَهَدُی جَک} \) \( \text{chaḍij-ē}. \) \( \text{چَهَدُی جُو} \) \( \text{chaḍij-ō}. \)
III pers. \( \text{چَهَدُی جَک} \) \( \text{chaḍij-ē}. \) \( \text{چَهَدُی جَک} \) \( \text{chaḍij-ane}. \)

2) COMPOUND POTENTIAL.

a) The present participle with the Potential \( \text{مُـا} \) huā.

'I may be being given up' etc.

SINGULAR.

Masc. Fem.

I pers. \( \text{چَهَدُبُهُو} \) \( \text{chaḍibō} \) huā. \( \text{چَهَدُبُهُو} \) \( \text{chaḍībī} \) huā.
II pers. \( \text{چَهَدُبُهُو} \) \( \text{chaḍibō} \) huē. \( \text{چَهَدُبُهُو} \) \( \text{chaḍībī} \) huē.
III pers. \( \text{چَهَدُبُهُو} \) \( \text{chaḍibō} \) huē. \( \text{چَهَدُبُهُو} \) \( \text{chaḍībī} \) huē.

1) Or \( \text{چَهَدُی جَک} \) \( \text{chaḍijī}. \)
### PLURAL.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. چھِڈیًہا ہُن</td>
<td>چھِڈیًہن ہُن</td>
</tr>
<tr>
<td>chaḍībā hū.</td>
<td>chaḍībiū hū.</td>
</tr>
<tr>
<td>II pers. چھِڈیًہستو</td>
<td>چھِڈیًہن ہُتَو</td>
</tr>
<tr>
<td>chaḍībā huō.</td>
<td>chaḍībiū huō.</td>
</tr>
<tr>
<td>III pers. چھِڈیًہئے</td>
<td>چھِڈیًہن ہُئَی</td>
</tr>
<tr>
<td>chaḍībā huane.</td>
<td>chaḍībiū huane.</td>
</tr>
</tbody>
</table>

b) The past participle with the Potential ہُئَان huā. 'I may have been given up' etc.

### SINGULAR.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. چھِڈیًہسَان</td>
<td>چھِڈیًہسَان</td>
</tr>
<tr>
<td>chaḍīōhuā.</td>
<td>chaḍī huā.</td>
</tr>
<tr>
<td>II pers. &quot; &quot; huē. ہُئَین</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; huē. ہُئَی</td>
<td></td>
</tr>
<tr>
<td>III pers. &quot; &quot; huē. ہُئَی</td>
<td></td>
</tr>
</tbody>
</table>

### PLURAL.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. چھِڈیًہسُون ہُون</td>
<td>chaḍīū hū.</td>
</tr>
<tr>
<td>chaḍiā hū.</td>
<td>chaḍiū hū.</td>
</tr>
<tr>
<td>II pers. &quot; &quot; huō. ہُئَو</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; huō. ہُئَی</td>
<td></td>
</tr>
<tr>
<td>III pers. &quot; &quot; huane. ہُئَی</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; huane.</td>
<td></td>
</tr>
</tbody>
</table>

### II. THE PRESENT.

1) THE INDEFINITE PRESENT.

The Potential with تھُر thō. 'I am given up' etc.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers. چھِڈیًہجَان تھُر</td>
<td></td>
</tr>
<tr>
<td>chaḍijā thō.</td>
<td>chaḍijā thī.</td>
</tr>
</tbody>
</table>
SECTION III. THE VERB.

SINGULAR.

Masc.

II pers. چَهَدَجِین تَهُو
čaḍijē thō.

III pers. چَهَدَجِی تَهُو
čaḍijē thō.

Fem.

چَهَدَجِین تَهِی
čaḍijē thī.

چَهَدَجِی تَهِی
čaḍijē thī.

PLURAL.

I pers. چَهَدَجُون تَهَا
čaḍijū thā.

II pers. چَهَدَجُو تَهَا
čaḍijō thā.

III pers. چَهَدَجِین تَهَا
čaḍijane thā.

2) THE DEFINITE PRESENT.

The present participle with آنِهِیٰان āhiyā.

'I am being given up' etc.

SINGULAR.

Masc.

I pers. چَهَدَبُو آنِهِیٰان
čaḍibō āhiyā.

II pers. چَهَدَبِی آنِهِین
čaḍibī āhē.

III pers. چَهَدَبِی آهِیٰ
čaḍibī āhē.

Fem.

چَهَدَبُو آنِهِیٰان
čaḍibō āhiyā.

چَهَدَبِی آنِهِین
čaḍibī āhē.

چَهَدَبِی آهِیٰ
čaḍibī āhē.

PLURAL.

I pers. چَهَدَبِی آنِهِیٰن
čaḍibā āhīyū.

II pers. چَهَدَبِی آهِیٰو
čaḍibā āhīyō.

III pers. چَهَدَبِی آهِیٰ
čaḍibā āhine.
### III THE IMPERFECT.

The present participle with هوئي hőse.

'I was being given up' etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>جَهَّدْيُيِّهٌ هوؤسٍ</td>
</tr>
<tr>
<td></td>
<td>تَدْبَيْبُهُ هوؤسٍ</td>
</tr>
<tr>
<td>II pers.</td>
<td>جَهَّدْيُيِّهٌ هُيّسٍ</td>
</tr>
<tr>
<td></td>
<td>تَدْبَيْبُهُ هوؤسٍ</td>
</tr>
<tr>
<td>III pers.</td>
<td>تَدْبَيْبُهُ هوؤسٍ</td>
</tr>
<tr>
<td></td>
<td>تَدْبَيْبُهُ هُيّسٍ</td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
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<tbody>
<tr>
<td>I pers.</td>
<td>جَهَّدْيُيِّسٍ هُيّسٌ</td>
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<tr>
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<td>تَدْبَيْبُهُ هوؤسٍ</td>
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<tr>
<td>II pers.</td>
<td>جَهَّدْيُيِّسٍ هُيّسٌ</td>
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<tr>
<td></td>
<td>تَدْبَيْبُهُ هوؤسٍ</td>
</tr>
<tr>
<td>III pers.</td>
<td>جَهَّدْيُيِّسٍ هُيّسٌ</td>
</tr>
<tr>
<td></td>
<td>تَدْبَيْبُهُ هوؤسٍ</td>
</tr>
</tbody>
</table>

### IV. THE AORIST.

1) THE SIMPLE AORIST.

The past participle with the inflexional terminations.

'I was given up' etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>جَهَّدْيُسٍ تَدْيُووْسٍ</td>
</tr>
<tr>
<td>II pers.</td>
<td>جَهَّدْيُسٍ تَدْيُووْسٍ</td>
</tr>
<tr>
<td>III pers.</td>
<td>جَهَّدْيُسٍ تَدْيُووْسٍ</td>
</tr>
</tbody>
</table>

---

1) Or جَهَّدْيُسٍ تَدْيُووْسٍ شَدَّيْسٍ تَدْيُووْسٍ.
SECTION III. THE VERB.

PLURAL.

Masc.  
I pers. чадиа-сі.  
II pers. чадя-у.  
III pers. чадіа.

Fem.  
I pers. чадиу-сі.  
II pers. чадіу.  
III pers. чадіу.

2) THE HABITUAL AORIST.
The simple Aorist with یُهُثُث the.
'I used to be given up' etc.

SINGULAR.

Masc.  
чадіу-се تهی  
etc.

Fem.  
чадіас-ی تهی  
etc.

V. THE PERFECT.
The past participle with آهییان.
'I have been given up' etc.

SINGULAR.

Masc.  
I pers. чадії آهییان  
II pers. чадії آهییان  
III pers. чадії آهییان

Fem.  
I pers. чадії آهییان  
II pers. чадії آهییان  
III pers. чадії آهییان

PLURAL.

I pers. чадії آهییان  
II pers. чадیї آهییان  
III pers. чадії آهییان
VI. THE PLUPERFECT.

The past participle with هوُسة hōse.

'I had been given up’ etc.

SINGULAR.

Masc.  
I pers. چُھَدِینُو هوُسِ چھَدِینُو هوُسِ  
čaḍiō hōse.  
čaḍī huyase.

II pers. چُھَدِینُو ہُسِن چھَدِینُو ہُسِن  
čaḍiō huē.  
čaḍī huīa.

III pers. چُھَدِینُو هوُسِ چھَدِینُو هوُسِ  
čaḍiō hō.  
čaḍī huī.

PLURAL.

I pers. چَہِدَنُو ہُسِلِسِن چَہِدَنُو ہُسِلِسِن  
čaḍiā huāsī.  
čaḍiā huūsī.

II pers. چَہِدَنُو ہُسُر چَہِدَنُو ہُسُر  
čaḍiā hua-u.  
čaḍiā huyū.

III pers. چَہِدَنُو ہُسِا چَہِدَنُو ہُسِا  
čaḍiā huā.  
čaḍiā huū.

VII. THE FUTURE.

1) THE SIMPLE or INDEFINITE FUTURE.

The present participle with the inflexional terminations.

'I shall be given up’ etc.

SINGULAR.

Masc.  
I pers. چَہِدِینُو چَہِدِینُو  
čaḍibu-se.  
čaḍibia-se.

II pers. چَہِدِینُو چَہِدِینُو  
čaḍib-e.  
čaḍibi-a.

III pers. چَہِدِینُو چَہِدِینُو  
čaḍibō.  
čaḍibī.
PLURAL.

Masc.                      Fem.
I pers. چئھڈیبائیس چئھڈیبائیس چئھڈیبائیس چئھڈیبائیس
II pers. چئھڈیباؤ چئھڈیباؤ چئھڈیباؤ چئھڈیباؤ
III pers. چئھڈیبائی چئھڈیبائی چئھڈیبائی چئھڈیبائی

2) COMPOUND FUTURE.

a) The definite Future.

The present participle with ہونِدس ہُنُدِس hünduse.
'I shall be being given up' etc.

SINGULAR.

Masc.                      Fem.
I pers. چئھڈیب ہونِدسی چئھڈیب ہونِدسی چئھڈیب ہونِدسی چئھڈیب ہونِدسی
                         چئھڈیبُہَندُسُ چئھڈیبُہَندُسُ چئھڈیبُہَندُسُ چئھڈیبُہَندُسُ
II pers. چئھڈیب ہونِدسین چئھڈیب ہونِدسین چئھڈیب ہونِدسین چئھڈیب ہونِدسین
                         چئھڈیبُہَندُسُ چئھڈیبُہَندُسُ چئھڈیبُہَندُسُ چئھڈیبُہَندُسُ
III pers. چئھڈیب ہونِدسِر چئھڈیب ہونِدسِر چئھڈیب ہونِدسِر چئھڈیب ہونِدسِر
                         چئھڈیبُہَندُسُ چئھڈیبُہَندُسُ چئھڈیبُہَندُسُ چئھڈیبُہَندُسُ

PLURAL.

I pers. چئھڈیبائیس ہونِدسایسیس چئھڈیبائیس ہونِدسایسیس چئھڈیبائیس ہونِدسایسیس چئھڈیبائیس ہونِدسایسیس
II pers. چئھڈیبائی ہونِدسُ چئھڈیبائی ہونِدسُ چئھڈیبائی ہونِدسُ چئھڈیبائی ہونِدسُ
III pers. چئھڈیبائی ہونِدسُ چئھڈیبائی ہونِدسُ چئھڈیبائی ہونِدسُ چئھڈیبائی ہونِدسُ

Trump, Sindhi-Grammar.
SECTION III. THE VERB.

b) The Past Future.
The past participle with ُهْوَنْدُس hünduse.
'I shall have been given up' etc.

SINGULAR.

Masc.
I pers. چَهِئُدَتَو ُهْوَنْدُس
chaḍiō hünduse.

II pers. چَهِئُدَتَو ُهْوَنْدُس
chaḍiō hündē.

III pers. چَهِئُدَتَو ُهْوَنْدُس
chaḍiō hündō.

Fem.

I pers. چَهِئُتَي ُهْوَنْدِیئ
chaḍī hündiase.

II pers. چَهِئُتَي ُهْوَنْدِیئ
chaḍī hündiā.

III pers. چَهِئُتَو ُهْوَنْدِید
chaḍī hündī.

PLURAL.

I pers. چَهِئُتَتَانَا ُهْوَنْدَسِیئ
chaḍiā hündāsī.

II pers. چَهِئُتَتَانَا ُهْوَنْدَتُو
chaḍiā hūnda-u.

III pers. چَهِئُتَتَانَا ُهْوَنْدَتَد
chaḍiā hūndā.

Chapter XVI.

Compound verbs.

§ 53.

The Sindhi 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-
ticiple of the active or passive mood, ending in į or ē\(^1\)), before it.\(^2\) 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

\(\text{a) So-called Intensitiv-es, which impart to the definite verb a peculiar signification, arising out of the sense of the preceding past conjunctive participle, as:}
\(\text{vathī vañānu, to take off, literally: to go having taken; marī vañānu, to be dead, lit.:}
\(\text{to go having died; ċārhī vañānu, to ascend, lit.: to go having ascended; khulī pavanu, to}
\(\text{be opened, lit.: to fall having been opened; jī pavanu, to become alive, literally: to fall having lived;}
\(\text{vahī pavanu, to pour down (as rain), literally: to fall having flown. — vañhē viñhānu, to}
\(\text{cut down, lit.: to throw having cut; sōrī kṣṭhan, to pull out, lit.: to pull having moved;}
\(\text{čārhē añānu, to hang up, lit.: to bring having caused to ascend; lōrēhē chañānu,}
\(\text{to float off (act.), lit.: to give up having floated away;}
\(\text{tāniō šhīnañu, to pluck out, lit.: to pluck out having pulled; mōtā-e nianu, to bring}
\(\text{back, lit.: to take away having caused to return, etc. etc.}

It is to be noted, that khanī, the past conjunctive participle of khanānu, to lift up, is used with all

\(^1\) The past conjunctive participle ending in į 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: كِهْنِي لَكُحْنُ khanī likhanū, to set to writing; كِهْنِي أَجَارُنَّ khanī ujarānu, to set to polish, كِهْنِي وَجَائِنَ كِهْنِي vājānu, to set to play (an instrument); كِهْنِي وَجَائِنَ khanī vājānu, to be off.

In the same way the past conjunctive participle of pavanu, to fall, viz.: بَيْتِي paī or بَيْتِي pēi, is put before a verb, to intensify its signification, as بَيْتِي كِهْنُ paī khānu, to eat on or up, literally: to eat having fallen upon it. The augment تُهُرُ thō of the Present tense is dropped, when the verb is thus compounded with بَيْتِي paī or بَيْتِي pēi.

سُوْ جَيْنِهِمُ وَذُرُ تُهُرُ تُهُرُ تُهُرُ مَرْيَ مْرُثُ When he was grown up, he died. Abd-ul-Latīf's life, p. 2.

سُونْتَيْنِ جَيَتْ سَلَاحَا وُتُهُ تُهُ تُهُ وَبِرْ لَكُهْنِ وَذَيْنِ Take the advice of the pilots, that thou mayst pass the full tide. Sh. Surāg. V, 7.

لَرَنْوَيْنَ لْطِيفِ كَهْنِي كُزِّرْا مَتْهُي مْهُلِ Tears trickle down to the kind one upon the cheek. Maj. 459.

سَاندَارِي سُونْنِدَيْنِ جَيَتْ نيَمْا In crossing the ocean they were forcibly carried off. Sh. Sām. I, 11.

SECTION III. THE VERB.

When he sets to play, then four times as many deer, wild beasts, birds come on. Story of Rāe Diācu, p. 3.

Joe hīn dha'ndeh-majhān mīti kādāhī hājirā māsājī
dariānūn

Then having taken out earth from this tank they built cells and a mosque. Abd-ul-Latīf's life, p. 22.

Kābinūdū jū ḥuōshī bāthi sīrū mūhūn jū sīnū

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 saghanū¹), to be able, and jānaṇu, to know, as: kāri, kāri sūkhanū, to be able to do; dījī jānaṇu, to know to give.

Kūsīn bār rātan prīnī kēhi roṭī dā jānaṇa

In what manner shall I weep for my friend? I do not know how to weep. Sh. Kōh. VI, 1.

Ashākū kēhi jānaṇī dā dījīthī

Thou didst not understand to give sleeplessness to (thy) eyes. Sh. Kōh. I, 12.

1) With sūkhanū the Infinitive may also be joined.
c) The idea of completion is expressed by putting a past conjunctive participle before the verbs: ṛaḥanu, to remain, ṣauṭhatanu, to take, ḫukanu, to be at an end; ṣī ṭaḥtanu nibhanu or nibanu, to be ended; similarly before bāṣ karanu, to leave off, to have done, as: ṭaṭhe ṛahānu, to have taken; ḫaṭe ṭaṭe, to be off; ḫaṭe ṭaṭe khāṭe vaṭhanu, to have done eating; ḫaṭe ḫaṭe ḫaṭe karē ṭaṭe, to have done; ḫaṭe bāṣ karanu, to have done speaking.

In order to see those lightenings he sat down. Amulu Mān. p. 146.

The Čāraṇ, having slung the harp upon his shoulder, went in the night. Sh. Sör. III, 5.

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.

With him friendship has been already made. Maj. 196.

When Jesus had ended these sayings, then the people, having heard his doctrine, became astonished. Matth. 7, 28.
SECTION III. THE VERB.

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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: अन्वेष्यो पर्हिन् parhiō parhaṇu, to read over again, to keep on reading.

पर्हिन् पर्हिन् सबन्ध अन्वेषिन् सूर जो

Read over again the lesson of this very pain. Sh. Jam. Kal. V, 31.

सूर जो हर्फ पर्हिन् पर्हिन तेहो पर्हिन्यान

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 पवन् pavaṇu, to fall, viz.: वर्य piō, before the Imperative, Present1) or Imperfect of a definite verb, as: वर्य मानिज़स् piō mānijadiśe, enjoy her; वर्य piā thiane, they become वर्य दीनांदा हुमा they were seeing.

क्लेभिन् केहति त्य अधिक तेहिन्य तून पर वर्य क्लेभितात्स

When she comes to the couch, then pull out her feathers; afterwards enjoy her. Amulu Mān. p. 147.

तन्हस मिन्य वीला केहिति वानगि विन तेहिति

In that (palace) sparks are made like lightenings. Ibid. p. 140.

सदिद्ध सिजी वृहो संघर्षां विन दीनांदा हुमा

Many of his miracles the other boys used to see. Abd-ul-Laṭīf’s life, p. 3.

1) In this case the augment तेर थो is dropped as unnecessary.
3) The idea of continuation is expressed by putting a present participle before the verbs رَهْنُ rahānu, to remain and رَكَنُ vataṇu, to go about, as: وَيْنُدُو رَعَيُ چَارِینُدُو وَتَي چَارِینُدُو وَتَي vēndō rahī, he continues going; چَارِینُدُو وَتَي vatē, he keeps on grazing.

He kept on travelling in fatigue from Egypt (and) Syria. Maj. 357.

سَنْدُس سَيْنِ شَاهِ حَبِيبُ كَهْبِس كُوْرِایْنُدُو يَهَوُلِبَوْنُدُو تِنْ قَمْثُو

His father Shāh Habib continued seeking (and) seeking him. Life of Abd-ul-Latif, p. 9.

پِیْجَل کُهْوَرُ چَارِینُدُو وَتَي بیجلا goes on grazing the horses. Story of Rāe Dīāçu, p. 2.

4) Two verbs may also be joined by putting the Infinitive of a verb in the Formative case before the verbs: لَکْنُ laγānu, v.n. to apply, آچَنُ ačānu, to come, وَقْنُ vaṇānu, to go. In this way so-called Inceptives are formed, as: رُوْنُ لَکْنُ ruṇa laγānu, to begin to cry; سَدنُ وَجَنُ vasāna ačānu, to come to rain; سَدنُ وَجَنُ یُسَنُ sadāna vaṇānu, to go to call.

وَجَنُ وَسَنَ آْجَنُ سَارَنَسُ چَرَهَنُو سَمَ The lightening have come to flash (to rain); the monsoon has ascended (his) couch. Sh. Sör. IV, 13.

بَهْعُ کُوْرِایْنُ ہُو کِچَرَہُمُ وَبُیْتُنُ تَیْبِسِن کُهْوُنَ آچَیِت سَهَرْیَوَ Then whilst they went to buy, the bridegroom arrived. Matth. 25, 10.
Chapter XVII.

The Verb with the Pronominal Suffixes.

§. 54.

The Sindhi 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.: ñ for the Singular, and ū for the Plural.

It appears, that the suffix ñ is originally the Instrumental Sing. ē ina, by him (from ē hi, this), and ū the Instrumental Plural ñ une, by them (from ñ hū or ,j 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 ðāna 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 ñ thō or ñ 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 تهْجُن and تهْجِن

1) The Imperative.

The same as the II pers. Sing. and Plur. of the Potential.

The Precative.

<table>
<thead>
<tr>
<th>Suffix</th>
<th>SING.</th>
<th>PLUR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I pers.</td>
<td>غَبِانِمٍ huj-ā-me.</td>
<td>غَبِنِمٍ hujō-me.</td>
</tr>
<tr>
<td></td>
<td>be to me.</td>
<td>be to me.</td>
</tr>
<tr>
<td>III pers.</td>
<td>غُبِانِسٍ huj-ā-se.</td>
<td>غُبِنِسٍ hujō-se.</td>
</tr>
<tr>
<td></td>
<td>be to him.</td>
<td>be to him.</td>
</tr>
</tbody>
</table>

In the same way the suffixes are attached to تهْجُن, thijū, as: تهْجُن تهْجِنْمٍ thij-ā-me, become to me, تهْجُن تهْجِنْمٍ thij-ā-se, become to him.

پَوْهُ هُو تهْجِنْ آَن مِينُ تَوْن یَتُهْ مِين تَه‌جِن

Then if those are in front, be thou in their back. Amulu Mān. p. 144.
2) The Potential 

**SINGULAR.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I ........................</td>
<td>..........................</td>
<td>..........................</td>
</tr>
<tr>
<td>II ........................</td>
<td>..........................</td>
<td>..........................</td>
</tr>
<tr>
<td>III ........................</td>
<td>..........................</td>
<td>..........................</td>
</tr>
</tbody>
</table>

| Plur. | I ........................ | .......................... | .......................... |
|-------|--------------------------|--------------------------|
| II ........................ | .......................... | .......................... |
| III ........................ | .......................... | .......................... |

**PLURAL.**

| Sing. | I ........................ | .......................... | .......................... |
|-------|--------------------------|--------------------------|
| II ........................ | .......................... | .......................... |
| III ........................ | .......................... | .......................... |

| Plur. | I ........................ | .......................... | .......................... |
|-------|--------------------------|--------------------------|
| II ........................ | .......................... | .......................... |
| III ........................ | .......................... | .......................... |

1) Or 

2) Or 

3) When a nasalized vowel (ê) is followed by a dental nasal, the sign of nasalisation (ن in Arabic characters) is generally dropped as superfluous; thus 

hú-ne, instead of 

hú-ne, instead of 

hú-ne.
In the same way the suffixes are attached to the Potential त्हीण thīṇā, I may become, and to the Indefinite Present huṅ thō and thīṇā thēr huṅ thēr thīṇā thēr, as: huṅ me thō, thou art to me etc.

Finally push it off, lest any damage befall the ship (literally: lest any damage befall thee as regards the ship). Sh. Surāg. III, 7.

If my breath may expire, yet carry (my) corpe to the Malir. Sh. Um. Máṛ. V, 14.

If there be to thee lakhs of sweethearts, compare none with Punhū. Sh. Máṛ. V, 4.

3) The Present आहिया.

SINGULAR.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I . . . . . . . . . . .</td>
<td>आहिया-e.</td>
<td>आहिया-se.</td>
</tr>
<tr>
<td>II आहे-me.</td>
<td>आहेणि-s.</td>
<td>आहे-se.</td>
</tr>
<tr>
<td>III आहे-me.</td>
<td>आहेणि-I.</td>
<td>आहे-se.</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I . . . . . . . . . . .</td>
<td>आहियु-e.</td>
<td>आहियु-se.</td>
</tr>
<tr>
<td>II आहियो-me.</td>
<td>आहियो-s.</td>
<td>आहियो-se.</td>
</tr>
<tr>
<td>III आहिनि-मे.</td>
<td>आहिनि-I.</td>
<td>आहिनि-se.</td>
</tr>
</tbody>
</table>

1) Or आहे-me.

2) Or आहि-I.
### PLURAL.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I ........................</td>
<td>āhiyā-va.</td>
<td>āhiyā-ne.</td>
</tr>
<tr>
<td>II āhē-ū.</td>
<td>........................</td>
<td>āhē-ne.</td>
</tr>
<tr>
<td>III āhē-ū.</td>
<td>āhē-va.</td>
<td>āhē-ne.</td>
</tr>
</tbody>
</table>

| I ........................ | āhiyū-va.                | āhiyū-ne.                 |
| II āhīnū-ū.              | ........................ | āhīnō-ne.                 |
| III āhīnū-ū.             | āhini-va.                | āhini-ne.                 |

Instead of āhē and āhīnū āhine the form āthā is also in use, but only when joined by suffixes. It corresponds to the old Prākrit form athī (the III pers. Sing. of the substantive verb asmi, I am, see Lassen, p. 345), which in Sindhi has also been transferred to the Plural.

The suffixes are attached to it in the following manner:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur. āthā-me.</td>
<td>āth-i,</td>
<td>āth-se.</td>
</tr>
<tr>
<td>and Sing. āth-ū.</td>
<td>āth-ī.</td>
<td>āth-ī.</td>
</tr>
</tbody>
</table>

In the Present Definite: हूँदू आमूळ the suffixes accede, as noted already, to the latter part of the compound.
SECTION III. THE VERB.

With girls of my age I have an appointment, after rain has fallen. Sh. Um. Mar. V, 21.

I have a secret matter, come near, then I will tell (it). Sh. Sor. II, 22.

Then having heard the lesson he became glad; he has no other want. Maj. 189.

If thou hast a desire in seeing, then lift not thy step far off. Sh. Kal. II, 4.

Except the worshipping of the Lord all other things are to thee selfishness, o ignorant one! Menghö 4.

We have no wickedness in our heart; those liars calumniate. Maj. 255.

We have nothing to do with those stones, but our concern is with their master. Life of Abd-ul-Latif, p. 20.

You have no taste of the pain; now you laugh. Sh. Sam. III, Epil. 1.
No wickedness is in their heart; they have known the retribution. Maj. 218.

4) The Aorist.

a) The masc. form هوى هویه hőse.

**SINGULAR.**

<table>
<thead>
<tr>
<th></th>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>I ...........</td>
<td>هوى هویه hőse-e.</td>
<td>هویه هویه هویه hőse-se.</td>
</tr>
<tr>
<td></td>
<td>II هوى هویه huē-me.</td>
<td>هویه هویه هویه huē-se.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>III هویه هویه هویه hő-me.</td>
<td>هویه هویه هویه hő-se.</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>I ...........</td>
<td>هویه هویه هویه huāsū-e.</td>
<td>هویه هویه هویه huāsū-se.</td>
</tr>
<tr>
<td></td>
<td>II هویه هویه هویه huō-me.</td>
<td>هویه هویه هویه huō-se.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>III هویه هویه هویه هویه hua-me.</td>
<td>هویه هویه هویه هویه hua-se.</td>
<td></td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th></th>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>I ...........</td>
<td>هویه هویه هویه hőse-va.</td>
<td>هویه هویه هویه hőse-ne.</td>
</tr>
<tr>
<td></td>
<td>II هویه هویه هویه هویه huē-ū.</td>
<td>هویه هویه هویه هویه huē-ne.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>III هویه هویه هویه هویه hō-sū.</td>
<td>هویه هویه هویه هویه hō-ne.</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>I ...........</td>
<td>هویه هویه هویه هویه huāsū-va.</td>
<td>هویه هویه هویه هویه huāsū-ne.</td>
</tr>
<tr>
<td></td>
<td>II هویه هویه هویه هویه huō-sū.</td>
<td>هویه هویه هویه هویه huō-ne.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>III هویه هویه هویه هویه hūa-sū.</td>
<td>هویه هویه هویه هویه hūa-ne.</td>
<td></td>
</tr>
</tbody>
</table>

1) In poetry long ă is frequently retained, as; هویه هویه هویه هویه هویه huā-me, هویه هویه هویه هویه هویه hā-e, هویه هویه هویه هویه هویه huā-se etc.
b) The fem. form هَيْسُ huyase.

**SECTION III. THE VERB.**

**SINGULAR.**

<table>
<thead>
<tr>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I .............</td>
<td>هُيِّسَانَيِّهُ hūṣā-e.</td>
<td>هُيِّسَانِيّهُ hūṣā-se.</td>
</tr>
<tr>
<td>II هُيِّسَدَيْهُ hūṣād-e.</td>
<td>.............</td>
<td>هُيِّسَنِيّهُ hūṣā-se.</td>
</tr>
<tr>
<td>III هُيِّسَنِيّهُ hūṣā-me.</td>
<td>.............</td>
<td>هُيِّسَنِيّهُ hūṣā-se.</td>
</tr>
</tbody>
</table>

**Plur.**

| I ............. | هُيِّسَانُوْنِيّهُ hūṣānū-e. | هُيِّسَنُوْنِيّهُ hūṣā-ne. |
| II هُيِّسَنُوْنِيّهُ hūṣānū-e. | ............. | هُيِّسَنِيّهُ hūṣā-se. |
| III هُيِّسَنُوْنِيّهُ hūṣā-me. | ............. | هُيِّسَنِيّهُ hūṣā-se. |

**PLURAL.**

| I ............. | هُيِّسَانُوْنِيّهُ hūṣānū-e. | هُيِّسَانُوْنِيّهُ hūṣā-ne. |
| II هُيِّسَنُوْنِيّهُ hūṣānū-e. | ............. | هُيِّسَنِيّهُ hūṣā-se. |
| III هُيِّسَنُوْنِيّهُ hūṣā-me. | ............. | هُيِّسَنِيّهُ hūṣā-se. |

---

1) Or: هُيِّسَدَيْهُ hūṣā-me, هُيِّسَنِيّهُ hūṣā-me, هُيِّسَنِيّهُ hūṣā-me.
SECTION III. THE VERB.

That to है hoi, हुई huï 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 हुई hui is at the same time reduced to its original form हुई, as: हैहुईसादि huï-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 हुई or हुई हुई is employed, when followed by the heavy suffix sū or sī, the accent being then thrown on the last syllable of the verb, as: hui-sū or hui-sū.

In the same way as to हो जो hū and हुई hui the suffixes accede to thyse and ठेई ठेई, and to every other neuter verb in the Aorist, for which ठेई thiyse may serve as paradigm.

The Aorist ठेई thiyse.

a) The masculine form ठेई thiyse thiyse.

SINGULAR OF THE SUFFIX.

<table>
<thead>
<tr>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I . . . . . .</td>
<td>ठेईसादि thiyse</td>
<td>ठेईसादि thiyse</td>
</tr>
<tr>
<td></td>
<td>thiyse-sā-e.</td>
<td>thiyse-sā-e.</td>
</tr>
<tr>
<td>II ठेई-मे.</td>
<td>. . . . .</td>
<td>ठेई-से.</td>
</tr>
<tr>
<td>III ठेई-मे.</td>
<td>ठेई-मे.</td>
<td>ठेई-से.</td>
</tr>
<tr>
<td></td>
<td>ठेई-मे.</td>
<td>ठेई-से.</td>
</tr>
</tbody>
</table>

1) In poetry the diminutive suffix रो रो is frequently attached to the past participle, to which the suffixes accede according to the common

Trumpp, Sindhi-Grammar.
### Singular of the Suffix

<table>
<thead>
<tr>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.............</td>
<td>تهماسونی</td>
<td>تهماسونس</td>
</tr>
<tr>
<td></td>
<td>thiäsů-e.</td>
<td>thiäsů-se.</td>
</tr>
<tr>
<td>Plur.</td>
<td>II</td>
<td>تهموس</td>
</tr>
<tr>
<td></td>
<td>thió-me.</td>
<td>thió-se.</td>
</tr>
<tr>
<td></td>
<td>thiia-me.</td>
<td>thiia-se.</td>
</tr>
</tbody>
</table>

### Plural of the Suffix

<table>
<thead>
<tr>
<th>Sing.</th>
<th>I.............</th>
<th>تهموسانند</th>
<th>تهموسان</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>thiősā-va.</td>
<td>thiósā-ne.</td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>تهمیئسونن</td>
<td></td>
<td>Tهمیئس</td>
</tr>
<tr>
<td></td>
<td>thiē-ũ.</td>
<td>thiē-ne.</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>تهموسونن</td>
<td></td>
<td>Tهمیئس</td>
</tr>
<tr>
<td></td>
<td>thiú-va.</td>
<td>thiú-ne.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>thiō-sū.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Plur.

<table>
<thead>
<tr>
<th>I.............</th>
<th>تهموسونن</th>
<th>Tهمیئس</th>
</tr>
</thead>
<tbody>
<tr>
<td>thiäsů-va.</td>
<td>thiäsů-ne.</td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>تهموسونن</td>
<td>Tهمیئس</td>
</tr>
<tr>
<td>thiō-sū.</td>
<td>thiō-ne.</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>تهموسونن</td>
<td>Tهمیئس</td>
</tr>
<tr>
<td>thiá-sū.</td>
<td>thiá-ne.</td>
<td></td>
</tr>
</tbody>
</table>

#### b) The feminine form تیس thiase.

### Singular of the Suffix

<table>
<thead>
<tr>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.............</td>
<td>تهیسانونی</td>
<td>تهیسانونس</td>
</tr>
<tr>
<td></td>
<td>thīsā-e.</td>
<td>thīsā-se.</td>
</tr>
<tr>
<td>Sing.</td>
<td>II</td>
<td>تهیئس</td>
</tr>
<tr>
<td></td>
<td>thīa-me.</td>
<td>thīa-se.</td>
</tr>
<tr>
<td></td>
<td>thīa-me.</td>
<td>thīa-se.</td>
</tr>
</tbody>
</table>

---

Rules, as: تهماری طهماری طهماری etc. But in the I. and II pers. the diminutive affix is never added.
### SINGULAR OF THE SUFFIX.

<table>
<thead>
<tr>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I . . . . . . .</td>
<td>تُهْسُوْسُوْنِيْ</td>
<td>تُهْسُوْسُيْسِينِيْ</td>
</tr>
<tr>
<td></td>
<td>thiūsū-e.</td>
<td>thiūsī-se.</td>
</tr>
<tr>
<td>II ÷ ثِنْمُثِ</td>
<td>. . . . . . .</td>
<td>تُهْسُيْسِثِ</td>
</tr>
<tr>
<td>III ÷ ثِنْمُثِ</td>
<td>thiū-me.</td>
<td>تُهْسُيْسِثِ</td>
</tr>
<tr>
<td></td>
<td>thiū-e.</td>
<td>تُهْسُيْسِثِ</td>
</tr>
</tbody>
</table>

### PLURAL OF THE SUFFIX.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I . . . . . . .</td>
<td>تُهْسَأَتْوُيْ</td>
</tr>
<tr>
<td></td>
<td>thiūsā-ne.</td>
</tr>
<tr>
<td>II ثِنْسُوْنُسُونُ</td>
<td>. . . . . . .</td>
</tr>
<tr>
<td></td>
<td>thiū-sū.</td>
</tr>
<tr>
<td>III ثِنْسُوْنُ</td>
<td>thiū-me.</td>
</tr>
<tr>
<td></td>
<td>thiū-sū.</td>
</tr>
</tbody>
</table>

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.

As much as was necessary to him, he was taking out of that vessel. Ibid. p. 21.

1) Or without the final nasal: تُهْمُ ثِنْمُثِ thiū-me.
SECTION III. THE VERB.

Hearing this story her mind became mad. Maj. 375.

Without them (i.e. removed from them) abundant pains have befallen me in the furnace. Maj. 663.

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.

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 ḥūnūdūs hünduse.

SINGULAR OF THE SUFFIX.

<table>
<thead>
<tr>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I . . . . . . .</td>
<td>ḥūnūdūsānī</td>
<td>ḥūnūdūsānī</td>
</tr>
<tr>
<td></td>
<td>hūndōsā-e.</td>
<td>hūndōsā-se.</td>
</tr>
<tr>
<td>II hūnūdīnīm</td>
<td>. . . . . .</td>
<td>hūnūdīnīs</td>
</tr>
<tr>
<td>hūndē-me.</td>
<td></td>
<td>hūndē-se.</td>
</tr>
<tr>
<td>III hūndūm</td>
<td>hūndūme.²</td>
<td>hūndūme.²</td>
</tr>
<tr>
<td>hūndu-me.¹</td>
<td></td>
<td>hūndu-se.</td>
</tr>
</tbody>
</table>

1) In poetry frequently ḥūndō-me, hūnūdūm ḥūnūdūm etc.

2) Or ḥūnūdū hūndū.
### SINGULAR OF THE SUFFIX.

<table>
<thead>
<tr>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I . . . . . .</td>
<td>هنداسى هنداسى</td>
<td>هنداسى هنداسى</td>
</tr>
<tr>
<td></td>
<td>hındasú-e.</td>
<td>hındasú-se.</td>
</tr>
<tr>
<td>II</td>
<td>هندى هندى</td>
<td>هندى هندى</td>
</tr>
<tr>
<td>هندى-مى</td>
<td>hındö-se.</td>
<td>hındö-se.</td>
</tr>
<tr>
<td>III</td>
<td>هندى هندى</td>
<td>هندى هندى</td>
</tr>
<tr>
<td>هندى-مى</td>
<td>hında-e.</td>
<td>hında-se.</td>
</tr>
</tbody>
</table>

### PLURAL OF THE SUFFIX.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I . . . . . .</td>
<td>هندى هندى</td>
<td>هندى هندى</td>
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</tr>
<tr>
<td></td>
<td>hındö-sú</td>
<td>hındö-sú</td>
<td>hındö-sú</td>
</tr>
<tr>
<td>II</td>
<td>هندى هندى</td>
<td>هندى هندى</td>
<td>هندى هندى</td>
</tr>
<tr>
<td></td>
<td>hündë-ü</td>
<td>hündë-ü</td>
<td>hündë-ü</td>
</tr>
<tr>
<td>III</td>
<td>هندى هندى</td>
<td>هندى هندى</td>
<td>هندى هندى</td>
</tr>
<tr>
<td></td>
<td>hündö-sú</td>
<td>hündö-sú</td>
<td>hündö-sú</td>
</tr>
</tbody>
</table>

### SINGULAR OF THE SUFFIX.

<table>
<thead>
<tr>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. I . . . . .</td>
<td>هندى هندى</td>
<td>هندى هندى</td>
</tr>
<tr>
<td></td>
<td>hündisá-e.</td>
<td>hündisá-se.</td>
</tr>
</tbody>
</table>

1) Or هندى هندى هوnda-ú-me.

b) The feminine form هندى هيمن hündiase.
### SINGULAR OF THE SUFFIX.

<table>
<thead>
<tr>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hündi-a-me.¹</td>
<td></td>
<td>hündi-a-se.</td>
</tr>
<tr>
<td>III</td>
<td>hündi-a-me.²</td>
<td>hündi-a-se.</td>
</tr>
<tr>
<td>hündya-me.²</td>
<td>hündya-e.</td>
<td>hündya-se.</td>
</tr>
<tr>
<td></td>
<td>hündi-a-sū-e.</td>
<td>hündi-a-sū-se.</td>
</tr>
</tbody>
</table>

### PLURAL OF THE SUFFIX.

<table>
<thead>
<tr>
<th>I</th>
<th>hündi-sā-va.</th>
<th>hündi-sā-ne.</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>hündi-e-ū.</td>
<td>hündia-ne.</td>
</tr>
<tr>
<td>hündi-sā-va.</td>
<td>hündi-sā-ne.</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>hündi-a-sū.</td>
<td>hündya-ne.</td>
</tr>
<tr>
<td>hündi-sū-a.</td>
<td>hündi-sū-ne.</td>
<td></td>
</tr>
</tbody>
</table>

---

1) Or hündi-a-me.

2) The final i (y) of hündi is frequently dropped in poetry, as, hunda-me, instead of hündi-a-me (hündia-me).
In the same way as to hünduse and hündias the suffixes are also attached to the Future of the active and passive voice, and consequently to the present participle of both voices.

The head, o friend, I shall give to thee with salutation as a present, o bard! Sh. Sör. III, Epil.

The merciful one, having bestowed mercy, will join me with him. Maj. 182.

(Thy) sweetheart will join thee on the Habb, as a guide on the way. Sh. Maṣṣ. V, 5.

Whatever else he will ask, that shall be given to him. Story of Rāe Diācu, p. 7.

If laziness will be made, then also death will by no means give us up. Sindhī Read. book, p. 63.

You will be angry with me and turn me out of the service. Sindhī Read. book, p. 51.

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.

Be ready (and) careful, the lightening will flash upon thee suddenly. Sh. Surāg. VI, 5.

So it is good, that we having gone fall amongst them and with the assistance of each other we shall beat and subject them. Sindhi Read. book, p. 64.

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.)

Having come he said to (his) mother: give me leave (and) permission. Maj. 77.

The people said to his mother: ask thou thyself him. Maj. 42.
Show us that place, where the devotee has become red. Sh. Mûm. Rânô III, 9.

O Lord, show to us their face with (out of) kindness. Sh. Ke’d. IV, 5.


The Precative.

**Singular.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>چھدیجّاجاسّی چھدیجّاجامّ</td>
<td>چھدیجّاجسو چھدیجّاجاسّی</td>
</tr>
</tbody>
</table>

Give me up. Give me up.

**Plural.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>چھدیجّاجاسّو چھدیجّاجاسّ</td>
<td>چھدیجّاجسو چھدیجّاجاسّ</td>
</tr>
</tbody>
</table>

Give us up. Give us up.

Those ten (or) twelve dishes having eaten from above go away from her. Amulu Mân. p. 144.

When we both come together, then please to give us this money. Stack’s Gram. p. 135.
When I dismiss the court, then kill him. Story of Rae Diaçu, p. 4.

2) The Potential.

**SINGULAR OF THE SUFFIX.**

<table>
<thead>
<tr>
<th></th>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>جَهَدَنِیم</td>
<td>جَهَدِنَاتِی</td>
<td>جَهَدَنَاتِنِسی</td>
</tr>
<tr>
<td></td>
<td>chaḏe-me.</td>
<td>chaḏiā-e.</td>
<td>chaḏiā-se.</td>
</tr>
<tr>
<td>III</td>
<td>جَهَدَنِیم</td>
<td>جَهَدِنَیی</td>
<td>جَهَدِنَیسی</td>
</tr>
<tr>
<td></td>
<td>chaḏe-me.</td>
<td>chaḏe-i.</td>
<td>chaḏe-se.</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>جَهَدَنِوْم</td>
<td>جَهَدِنَوْنِسی</td>
<td>جَهَدِنَوْنِسی</td>
</tr>
<tr>
<td></td>
<td>chaḏiō-me.</td>
<td>chaḏiū-e.</td>
<td>chaḏiū-se.</td>
</tr>
<tr>
<td>III</td>
<td>جَهَدَنِیم</td>
<td>جَهَدِنَیی</td>
<td>جَهَدِنَیسی</td>
</tr>
<tr>
<td></td>
<td>chaḏini-me.</td>
<td>chaḏin-i.</td>
<td>chaḏini-se.</td>
</tr>
</tbody>
</table>

**PLURAL OF THE SUFFIX.**

<table>
<thead>
<tr>
<th></th>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>جَهَدِنَاتَنِم</td>
<td>جَهَدِنَاتَنِم</td>
<td>جَهَدِنَاتَنِم</td>
</tr>
<tr>
<td></td>
<td>chaḏiā-va.</td>
<td>chaḏiā-ne.</td>
<td>chaḏiā-ne.</td>
</tr>
<tr>
<td>III</td>
<td>جَهَدِنَیِم</td>
<td>جَهَدِنَیِم</td>
<td>جَهَدِنَیِم</td>
</tr>
<tr>
<td></td>
<td>chaḏe-ū.</td>
<td>chaḏe-ū.</td>
<td>chaḏe-ū.</td>
</tr>
</tbody>
</table>

1) Or جَهَدِنِیم chaḏe-me, جَهَدِنِیم chaḏe-me.
PLURAL OF THE SUFFIX.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>چھیدنُنوُ</td>
<td>چھیدنُنوُ</td>
<td>چھیدنُنوُ</td>
</tr>
<tr>
<td></td>
<td>čhaḍiū-va.</td>
<td>čhaḍiū-va.</td>
<td>čhaḍiū-va.</td>
</tr>
<tr>
<td>II</td>
<td>چھیدئُنوُن</td>
<td>چھیدئُنوُن</td>
<td>چھیدئُنُن</td>
</tr>
<tr>
<td></td>
<td>čhaḍiō-ū.</td>
<td>čhaḍiō-ū.</td>
<td>čhaḍiō-ū.</td>
</tr>
<tr>
<td>III</td>
<td>چھیدئُنُن</td>
<td>چھیدئُنُن</td>
<td>چھیدئُنُن</td>
</tr>
<tr>
<td></td>
<td>čhaḍine-ū.</td>
<td>čhaḍine-ū.</td>
<td>čhaḍine-ū.</td>
</tr>
</tbody>
</table>

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: گُدِّجَدَانِی تَهُو گادِیجَا-_e thō, I meet with thee.

In the Imperfect the suffixes accede, as stated already, to the auxiliary verb هوُسِی hōse.

سنِّئِئْیِن صلاخِرْئادی كمی مؤَْکِل ذی تآ آنُون تَقیِیر جی ٍپیرین وَجَهُدارؤی آِجَانِئ

Lord, give leave of absence to the prince, that I may come having laid him at the feet of the Faqir. Amulu Mān., p. 1.

مَتِهُر ہیِئْی یِھسَان کلِی چُرُ ْتَآ ہُسِی ذِّخانِئ

Having gone speak, o guest, that I may give thee there this head. Sh. Sör. I, 13.

نَوُرُعِئْنِ رَعِئْنِ مِنع مَعَعِیَن ذَانِئِئ بیِئ

Even thou remainest me in the heart, even towards thee (are my) eyes. Maj. 211.
SECTION III. THE VERB.

Then the mother in (her) wise gives her her own advices. Maj. 288.

Whatever may be necessary to thee, take that out of this (vessel). Life of Abd-ul-Latif, p. 21.

Whatever he may ask you for, that bring and give him. Amulu Mān., p. 148.

O Brahmanī woman! become pieces of flesh, in order that the dogs of Kēč may eat thee! Sh. Maṣṭ. I, 1.

O Rānō, the record (pl.) of our conversations kills us. Sh. Mūm. Rānō V, 10.

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 َتَهْسِيَ. 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 ŏ 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. 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. ļhaḍīō.**

<table>
<thead>
<tr>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ļhaḍī</td>
<td>m ļhaḍī</td>
<td>ļhaḍīnānīns</td>
</tr>
<tr>
<td>ļhaḍīu-me.</td>
<td>ļhaḍyū-e.</td>
<td>ļhaḍīā-ū.</td>
</tr>
<tr>
<td>ļhaḍī</td>
<td>ļhaḍī</td>
<td>ļhaḍīnānīns</td>
</tr>
<tr>
<td>ļhaḍī-sū.</td>
<td>ļhaḍyū-va.</td>
<td>ļhaḍīā-ū.</td>
</tr>
</tbody>
</table>

**The masc. plur. ļhaḍīā.**

<table>
<thead>
<tr>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ļhaḍī</td>
<td>m ļhaḍī</td>
<td>ļhaḍīnānīns</td>
</tr>
<tr>
<td>ļhaḍīa-me.</td>
<td>ļhaḍyā-e.</td>
<td>ļhaḍīā-ū.</td>
</tr>
<tr>
<td>ļhaḍī</td>
<td>ļhaḍī</td>
<td>ļhaḍīnānīns</td>
</tr>
<tr>
<td>ļhaḍīā-sū.</td>
<td>ļhaḍyā-va.</td>
<td>ļhaḍīā-ū.</td>
</tr>
</tbody>
</table>

1) Or ļhaḍī (ţihaḍī).
2) Occasionally also: ļhaḍī-īnānīn ļhaḍī-ā.
3) Or contracted ļhaḍī (ţihaḍī).
The fem. Sing. ﴾جهّدی﴾ chaḍī.

<table>
<thead>
<tr>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
</table>

The fem. Plur. ﴾جهّدیون﴾ chaḍīū.

<table>
<thead>
<tr>
<th>Suffix I pers.</th>
<th>Suffix II pers.</th>
<th>Suffix III pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chaḍīū-me.1)</td>
<td>Chaḍyū-e.</td>
<td>Chaḍīa-a.</td>
</tr>
</tbody>
</table>

Another fruit of this sweetness was never eaten by me. Maj. 129.

أَجِي سَوُ ذَقْتُهُ جَوَّ كَيفُ سُبُتًَ ٌ كَتَي سِين

Having come thou hast seen that high bank, of which thou hast heard with (thy) ears. Sh. Surāg. III, 9.

جَانِي كَنَّكَوُ جَا سُوْرَتَهُ تَهِي سَارِي

(My) friend has been separated by thee, calculates Sōrāthī. Sh. Sōr. I, Epil.

پُتُّر جِهَّدیاًتَیْنِ تَیْنُهُ جَوَّ تَالِو مِیْان غْلَام شَاهِ پِرْکُمْانُون

By her a son was born, to whom by them the name Miā Ghulām Shāh was given. Abd-ul-Latīf’s life, p. 35.

1) Written and pronounced frequently ﴾جهّدٌ﴾ chaḍīu-me, without an intervening nasal.
Having drunk a cup of love we understood every thing. Sh. Kal. II, Epil.

If by you the Barōč, the sweetheart, had been seen with the eyes, as by me. Sh. Hus. XI, 1.

Was never sent by them to thee any message with love? Maj. 648.

Would that I had not suffered so much anxiety about the mountaineer. Sh. Ābirī V, 17.

Even from the midst he was cut off by thee; thou didst not make one step. Sh. Hus. X, 27.

I have never informed me about thee nor remembered thee, o friend! Maj. 757.

What wants unction she does not anoint; her beauty has been wasted by grief. Sh. Um. Mār. III, 7.

We have not any bread taken with us, therefore he spoke thus. Matth. 16, 7.

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.
For the sake of seeing my friend I applied little peepings, i.e. I peeped a little through. Sh. Kambh. II, Epil. 1.

Lest some say to me: by thee the daughters of the Thar have been put to shame. Sh. Um. Mār. II, 17.

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.

\[
\begin{align*}
\text{Sing.} & \quad \text{چھِئیدُنَگ} & \quad \text{چھِئیدُنَا} \\
\text{Plur.} & \quad \text{چھِئیدُنِس} & \quad \text{چھِئیدُنِس} \\
\text{Sing.} & \quad \text{چہڈیا} & \quad \text{چہڈیا} \\
\text{Plur.} & \quad \text{چہڈیا} & \quad \text{چہڈیا} \\
\end{align*}
\]

One says: a jinn has fallen into his body, another says: his understanding has turned round (i.e. he has become mad). Maj. 40.

Yesterday met with us a Kāparī, a mendicant bābū. Sh. Mūm. Rānō III, 4.
SECTION III. THE VERB.

All those have been forgotten by me, whoever (be) my relatives and friends. Maj. 212.

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.

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.

If there had been to you, like as to me, a meeting with the sweetheart Punhū. Sh. Hus. XII, 6.

No intelligence of this our state has come to thee. Maj. 229.

Their speech perhaps would not be forgotten by you. Sh. Hus. XII, 7.

1) pi-e instead of pey-e.
SECTION III. THE VERB.

They went having given me up; some (word) has fallen upon their gall bag. Sh. Masb. III, Epil.

In that wise, as the advices came to her, she, having gone, answers him. Maj. 424.

By the wine nothing was done to them; by the ill-language of the released one they were killed. Sh. Jam. Kal. IV, 18.

At a vice every body takes offence; (my) friends have taken offence at (my) virtues. Sh. Asa IV, 24.

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.

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:
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 یانشان یا), as ‘me’ would not be strong enough to support the following suffix. The Instrumental suffix of the III pers. Singular ی is either contracted with the preceding ی to ی, 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 ی (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.**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>چَحَذُئُو</td>
<td>چَحَذُئِی</td>
</tr>
<tr>
<td>چَحَذُئُومانِی</td>
<td>چَحَذُئُومانِی</td>
</tr>
<tr>
<td>чаđiо-mā-e.</td>
<td>чаđi-mā-e.</td>
</tr>
<tr>
<td>Suffix I pers. Sing.</td>
<td></td>
</tr>
<tr>
<td>چَحَذُئُومانِی</td>
<td>چَحَذُئُومانِی</td>
</tr>
<tr>
<td>чаđiо-mā-se.</td>
<td>чаđi-mā-se.</td>
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<tr>
<td>چَحَذُئُومانِی</td>
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</tr>
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<td>чаđiо-mā-ne.</td>
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</tr>
</tbody>
</table>

ас2
Masc. and Fem. Sing. and Plur.

Suffix III pers. Sing.

चादियाः-ि-मे और: चादियाः-ि-मे.
चादियाः-ि-े और: चादियाः-ि-े.
चादियाः-ि-े-से और: चादियाः-ि-े-से.
चादियाः-ि-सू और: चादियाः-ि-सू.
चादियाः-ि-वा और: चादियाः-ि-वा.
चादियाः-ि-ने और: चादियाः-ि-ने.

Suffix I pers. Plur.

चादि़-ि-सू-े. चादि़-ि-सू-े.
चादि़-ि-सू-से. चादि़-ि-सू-से.
चादि़-ि-सू-वा. चादि़-ि-सू-वा.
चादि़-ि-सू-ने. चादि़-ि-सू-ने.

Masc. and Fem. Sing. and Plur.

Suffix III pers. Plur.

चादियाः-ि-मे. 1)
चादियाः-ि-े.
चादियाः-ि-े-से.
चादियाः-ि-सू.
चादियाः-ि-वा.
चादियाः-ि-ने.

1) Or shortened: चादियाः-ि-मे and with elision of the final nasal: चादियाः-ि-मे.
SECTION III. THE VERB.

PLURAL.

Masc.          Fem.

جهنَّا          جهنُون

Suffix I pers. Sing.   جهنِّيذ/**مائي**
                     chadjā-mā-e.
                     etc.

Suffix I pers. Plur.   جهنِّيذ/**سوني**
                      chadjā-sū-e.
                      etc.

I brought him to thy disciples, but they could not cure him. Matth. 17, 16.

سیدها پا‌داها دکانی‌ئینس

He gave him provisions (and) victuals. Story of Râe Diaçu, p. 5.

میان غلام شاه که تان تره دیشی ای خسته صاحب‌رادي
جو وتهی که تی سیران‌دهی کهور وها دکانی‌ئینس

Mîâ Ghulâm Shâh, 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-Latif’s life, p. 7.

أتیه آیو استاد دانه‌ ای بیهی عرف چیانس

Having risen he came to (his) master and addressed to him standing the petition. Maj. 6.

چیانس‌ ایبی‌تیهان جو اینه‌ اییی‌ین جو واسطو کرو

She said to them: fathers, what reason have you to ask after this? Amulu Mān. p. 140.
Having given all this as a gift to the Faqir he started them off. Amulu Man. p. 140.

They, having placed their money in deposit with an old woman said to her. Stack's Gram. p. 135.

Having prepared bread and brought (it), they placed it before him. Abd-ul-Latif's life, p. 48.

4) The past participle with the auxiliary āhē etc.
(The Perfect.)

The single suffixes, be they referring to the agent or the object, are joined to āhē and ānhē, but chiefly to the form ānhē atha (§. 55), and not to the participle itself.

But to the form ānhē atha a double suffix may be joined, the first implying the agent and the latter the object, as: ānhē ānhē, 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 āthi 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.

चाहिो अथि-मा-े.
Cha唯有 अथि-मा-e.
चाहिा अथि-मा-े.
Cha唯有 अथि-mā-se.
जेिा अथि-मा-े.
jēhi अथि-mā-va.
चाहिा अथि-मा-े.
Cha唯有 अथि-mā-ne.

Suffix
II pers. Sing.

अथि-ि-े.
ath-ī-me.
अथि-ि-े.
ath-ī-se.
अथि-ि-सु.
ath-ī-sū.
अथि-ि.
ath-ī-ne.

Suffix
I pers. Plur.

अथि-ू-े.
ath-ū-e.
अथि-ू-े.
ath-ū-se.
अथि-ू-ा.
ath-ū-va.
अथि-ू.
ath-ū-ne.

Suffix
III pers. Plur.

अथि-ि-े.
atha-ṇi-me.
अथि-ि-े.
atha-ne-ī.
अथि-ि-े.
atha-ṇi-se.
अथि-ू-े.
atha-ne-ū.
अथि-ू-ा.
atha-ṇi-va.
अथि-ि.
atha-ṇi-ne.
In a dream I have suffered many things for his sake. Matth. 27, 19.

He has placed his neck upon the knee of Husain, the fairy queen. Amulu Man. p. 152.

Then having dried the hairs thou hast asked for clothes. Ibid. p. 146.

The lions awakened him (saying): the fairies have come to thee. Ibid. p. 150.

5) The past participle with the auxiliary هو etc. (The Pluperfect.)

The single suffixes are joined to هو etc., which see. Thus in the III person Singular and Plural the instrumental suffix ی is also attached to هو etc., as: چھاڈیو ہمانتین چھاڈیو ہو یہہ، by him it had been given up, چھاڈیو ہمانتین چھاڈیو ہو یہہ، by them it had been given up.

But to هو etc. a double suffix may also be attached, the first denoting the agent and the latter the object, as: چھاڈیو هو م، 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 ہمانتین ہو há-ی and ہمانتین ہو há-ی the contracted forms há-ی and há-ی (from هو) are also in use.
## Section III. The Verb

### SINGULAR

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>जेटानी हुईमानी</td>
<td>जेटानी हुईमानी</td>
</tr>
<tr>
<td>चाडी हो-मा-े.</td>
<td>चाडी हुई-मा-े.</td>
</tr>
<tr>
<td>जेटानी हुईमानस</td>
<td>जेटानी हुईमानस</td>
</tr>
<tr>
<td>चाडी हो-मा-से.</td>
<td>चाडी हुई-मा-से.</td>
</tr>
<tr>
<td>जेटानी हुईमात्र</td>
<td>जेटानी हुईमात्र</td>
</tr>
<tr>
<td>चाडी हो-मा-वा.</td>
<td>चाडी हुई-मा-वा.</td>
</tr>
<tr>
<td>जेटानी हुईमान</td>
<td>जेटानी हुईमान</td>
</tr>
<tr>
<td>चाडी हो-मा-ने.</td>
<td>चाडी हुई-मा-ने.</td>
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</tbody>
</table>

### Masc. and Fem. Sing. and Plur.

<table>
<thead>
<tr>
<th>Masc. and Fem. Sing. Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>जेटानी हुईमानी</td>
</tr>
<tr>
<td>चाडी हुआ-ि-मे.</td>
</tr>
<tr>
<td>जेटानी हुईसौन</td>
</tr>
<tr>
<td>चाडी हुआ-ि-सू.</td>
</tr>
<tr>
<td>जेटानी हुईसौनस</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; &quot;</td>
</tr>
<tr>
<td>हुआ-ि-वा.</td>
</tr>
<tr>
<td>हुआ-ि-ने.</td>
</tr>
</tbody>
</table>

### Suffix

<table>
<thead>
<tr>
<th>Suffix</th>
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</thead>
</table>

### I pers. Sing.

<table>
<thead>
<tr>
<th>जेटानी हुईसौनस</th>
</tr>
</thead>
<tbody>
<tr>
<td>चाडी हो-सू-े.</td>
</tr>
<tr>
<td>जेटानी हुईसौनस</td>
</tr>
<tr>
<td>चाडी हो-सू-से.</td>
</tr>
<tr>
<td>जेटानी हुईसौनस</td>
</tr>
<tr>
<td>चाडी हो-सू-वा.</td>
</tr>
<tr>
<td>जेटानी हुईसौन</td>
</tr>
<tr>
<td>चाडी हो-सू-ने.</td>
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</tbody>
</table>

### I pers. Plur.

<table>
<thead>
<tr>
<th>जेटानी हुईसौन</th>
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</table>

### III pers. Sing.

<table>
<thead>
<tr>
<th>जेटानी हुईमानी</th>
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</thead>
<tbody>
<tr>
<td>चाडी हुई-सू-े.</td>
</tr>
<tr>
<td>जेटानी हुईसौन</td>
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<tr>
<td>चाडी हुई-सू-से.</td>
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<tr>
<td>जेटानी हुईसौन</td>
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<tr>
<td>चाडी हुई-सू-वा.</td>
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<td>जेटानी हुईसौन</td>
</tr>
<tr>
<td>चाडी हुई-सू-ने.</td>
</tr>
</tbody>
</table>

1) Or shortened: वा-ि-मे, and with elision of the nasal of the first suffix: वा-ि-मे etc.
### Masc. and Fem. Sing. and Plur.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
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<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>chaḍiō huā-ū-me.</td>
<td></td>
</tr>
<tr>
<td>chaḍiā huā-ū-e.</td>
<td></td>
</tr>
<tr>
<td>chaḍī huā-ū-se.</td>
<td></td>
</tr>
<tr>
<td>chaḍiū huā-ū-sū.</td>
<td></td>
</tr>
<tr>
<td>huā-ū-va.</td>
<td></td>
</tr>
<tr>
<td>huā-ū-ne.</td>
<td></td>
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</tbody>
</table>

### Suffix

<table>
<thead>
<tr>
<th>III pers. Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>chaḍīn huā-ū-me.</td>
</tr>
<tr>
<td>chaḍīn huā-ū-e.</td>
</tr>
<tr>
<td>chaḍīn huā-ū-se.</td>
</tr>
<tr>
<td>chaḍīn huā-ū-sū.</td>
</tr>
<tr>
<td>huā-ū-va.</td>
</tr>
<tr>
<td>huā-ū-ne.</td>
</tr>
</tbody>
</table>

**PLURAL.**

### Suffix

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>chaḍiā huā-mā-e.</td>
<td>chaḍiā huyū-mā-e.</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td>chaḍiā huā-sū-e.</td>
<td>chaḍiū huyū-ūs-e.</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

O son of the potter! with me thou hadst made a term of two months. Story of Rāe Dīācu, p. 5.

Give us that letter, which thou hadst promised. Abdul-Latif's life, p. 49.

He looked towards that servant, whom he had instructed beforehand. Ibid. p. 9.

1) Or shortened huā-ū-me, and with elision of the final nasal of the first suffix: huā-u-me, etc.
By reason of that word, which the Faqir had spoken to you, he has not come himself. Abd-ul-Latif's life, p. 49.

That nose ring, as it had been said to him by the fairy, he threw into the jar of the slave-girl. Amulu Man., p. 150.

What royal word had been spoken by them. Ibid. p. 143.

6) The Future.

(Active and passive voice.)

See the paradigm of हून् दः hünduse.
SECTION IV.
ADVERBS, POSTPOSITIONS, CONJUNCTIONS AND INTERJECTIONS.

Chapter XVIII.
Adverbs.

§. 57.

The Sindhī has only a limited number of original adverbs.¹) 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:

he weeps much: 
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.

¹) Adverbs borrowed from the Arabic or Persian are here only so far taken into consideration, as they are commonly used in Sindhī.
I. Original adverbs. 1)

The most common of them are:

\[ \begin{align*}
\text{apāka, accidentally.} & \quad \text{parehā, after tomorrow.} \\
\text{aùpā, excessively.} & \quad \text{turtu, quickly.} \\
\text{aùtē, very.} & \quad \text{tōe, then.} \\
\text{aju, to-day.} & \quad \text{ṭhahapaha, quickly.} \\
\text{ačanaka, } & \quad \text{jāī, positively; necessarily.} \\
\text{ačāčēte, } & \quad \text{jānu, to say so; as if.} \\
\text{ārēhā, } & \quad \text{jhaṭepāṭe, } \quad \text{instantly.} \\
\text{ṭerehā, } & \quad \text{čaṭepāṭe, } \\
\text{asahu, wholly; completely.} & \quad \text{čekūse, perhaps.} \\
\text{albatāh, certainly} & \quad \text{chō, why?} \\
\text{umālaka, in a moment.} & \quad \text{sāda, always.} \\
\text{ānā, till now.} & \quad \text{ṣāyad, } \quad \text{perhaps.} \\
\text{bās, base, enough.} & \quad \text{ṣāita, } (\text{pers.}) \\
\text{bilkule, wholly; absolutely (arab.)} & \quad \text{ṣāt, } \\
\text{bineha, completely.} & \quad \text{kālha, yesterday.} \\
\text{paṭia, } & \quad \text{kālha, } \\
\text{phate, } & \quad \text{kadāčite, perhaps.} \\
\end{align*} \]

\[ kār, \text{ as if; to say so; like.} \]

1) The numeral adverbs see §. 29.

2) Or karu.
<table>
<thead>
<tr>
<th>Urdu</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>گاؤ, together.</td>
<td>nikanî, thoroughly; wholly.</td>
</tr>
<tr>
<td>لُر —</td>
<td>nezhe, finally; at last.</td>
</tr>
<tr>
<td>مسَا,</td>
<td>netre, very greatly.</td>
</tr>
<tr>
<td>مسَان</td>
<td>hâne, now; immediately.</td>
</tr>
<tr>
<td>مسِسیم</td>
<td>harûbharû, certainly.</td>
</tr>
<tr>
<td>مفُتُ, gratuitously.</td>
<td></td>
</tr>
<tr>
<td>(pers.)</td>
<td>hiara, now.</td>
</tr>
<tr>
<td>نا, not.</td>
<td>hûnda, possibly; perhaps.</td>
</tr>
<tr>
<td>نیپُ, very; exceedingly.</td>
<td></td>
</tr>
<tr>
<td>نَتُ, always.</td>
<td>héra, now.</td>
</tr>
<tr>
<td>نیپُ پَرُتُ, nitru pratu,</td>
<td>mîkâri, still more; still further.</td>
</tr>
<tr>
<td>نیچُ, with a welcome.</td>
<td></td>
</tr>
</tbody>
</table>

I am very longing as well after the spinning place as after the country. Sh. Um. Mâr. II, 1.

As yet thou art ignorant, thou takest no notice of the furnace. Sh. Jam. Kal. III, 11.

Having snatched (it) quickly she rose and flew away. Amula Man. p. 147.

The returning of him, who falls into the face of Mûmâla, is effected with difficulty. Sh. Mûm. Râño III, 5.
At length the king, sitting (and) sitting, becomes dissatisfied. Amulu Mān. p. 143.

If thou having read the Kanz, the Qudūrī, the Kāfiā, understandest them all, It is as if a lame ant, which has fallen into a well, contemplates the sky. Sh. Jam. Kal. V, 4.

Perhaps I have been forgotten from the mind of the beloved. Maj. 507.

In smiling they (i. e. the teeth) are apparent, as if the sunflowers would laugh. Maj. 55.

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) بَهْلِي is substantive, after which كَرِي karē is to be supplied; i. e. having made a favour thou art come = thou art welcome!
āḍō¹), opposite; in front.
ōcītōly, unexpected; unexpected; suddenly; by chance.
ōḍō,
ōḍirō, dim,
Avēlo, out of time; late.
Chōdharī, round about.
Dāḍhō, hard, intense; very much.
Sājhuru, early.
Saṃhuḥ, in front.
Savārō, Savērō, early; at an early hour.
Sūdhō²), accompanied by; along with (with the Instrumental).
Mahandiyō, in front; before.
Vējhō,
Vējhīro, 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 may be constructed with ādō.
2 is probably derived from the Sansk. saṁhaṇ, with; from manhit, joined by.
Conjunctions and Interjections.

ōrāhō, somewhat on this side; from òzēi ōre, on this side.

ağāhō, somewhat in front; from ākēi ağē, before, in front.

pōētāhō, a little behind; from pōētēi poētē, in the rear.

mānteēhō, somewhat higher up; from mānteēhō mathē, on; upon.

mānteēhārō, somewhat inside; from mānteēhārō manjhārō, jhe, in.

When used adverbially (which is commonly the case), they take also the fem. termination, as:

ağāhī, in front; in advance.

mānteēhī, on the top; above.

The Adjectives, ending in āitō (§. 10, 20) may at the same time be used adverbially, as:

sūhāitō, suitable and suitably.

vasāitō, optional and optionally.

e tc.

e tc.

e tc.

The Adjectives of one ending, which are not inflected, may all be used as adverbs; as:

barābare, right and rightly.

jara, much; very.

jala, jaldu, quick and quickly.

sōīitu, true and truly.

sabašu, vain and vainly.

e tc.

e tc.

e tc.

Trumpp, Sindhi-Grammar.
By chance one mouse made a hole in the vicinity of that garner. Sindhi Read. Book, p. 54.

(Thy) friends have departed early, look thou, o lost one! to-day. Sh. Sam. II, Epil. 2.

Then his mother, having shed tears (and) having wept very much, returned. Maj. 99.

Then there is some very ancient generosity of the Egyptians. Maj. 135.

Joining the Lām with the Alif they write nicely letters. Maj. 144.

If they had performed the advice, they would have quickly become whole. Sh. Jam. Kal. II, 2.

Hot winds blow, the days are excessively hot. Sh. Dēsī III, Epil.

With him there are only words. Amulu Ṣanṣ. p. 150.

Round about sound the bells of the woodmen. Sh. Suh. IV, 2.
CONJUNCTIONS AND INTERJECTIONS.

The eyes are opposite to the eyes the whole day (and) night. Maj. 219.

Thou hadst fallen asleep early, having wrapt up (thy) face like the dead ones. Sh. Kāh. I, 11.

Do not turn me back; I am ahead. Sh. Sūr IV, 12.

III. Substantives used adverbially in the uninflected state.

A number of substantives are at the same time also used as adverbs, as:

\[
\begin{align*}
\text{Avēra,} & \quad \text{avēla,} \\
\text{Avēra,} & \quad \text{Avēla,} \\
\text{Avēra,} & \quad \text{Avēla,}
\end{align*}
\]

Out of time, late; subst. f. Avēra, Avēla, delay.

Bučhā, unpleasingly; subst. f. Bučhā, disgust.

Tāriya, daily; subst. f. Tāriya, a date.

Jōru, Zōru,

Forcibly; very; subst. m. Jōru, force.

Dīhāri, Dīhāri, daily; subst. f. Dīhāri, Dīhāri, day.

Subahā, to-morrow; subst. f. Subahā, the morrow.

Savēra, early; subst. f. Savēra, the early hour of day.

Then, because they will sleep out of time, therefore the sun will even there rise to them. Amulu Mān., p. 145.
My lover Majnō is sorely displeased. Maj. 294.

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.

āḡahī (instead of āḡehī), before, Locat. with emphatic hī, from āḵī āḡu, the front.
āḵī āḡe, before; Loc. from āḵī āḡō, the forepart.
andare, inside; within; Loc. from āndār an-
daru, the inside.
andarā, āndārān from within; Abl. from āndār.
andarō, āndārōn
ananda, well; in good health; Instrum. from āndān anandu, happiness.
ōrake, at last; Loc. from ārūn āraku, the end.
Bahare, outside, Loc. ābāhārī ābāhārān from from ābāhāru, the outside.
pārē, on the opposite side, Loc. āpārō pārān from āpāru, the opposite side.
CONJUNCTIONS AND INTERJECTIONS.

pāsē, on the side; near; Loc. from ṭāsā pāsō, the side.
puṭheā, behind; from the back; Abl. from puṭhe, the back.
pī, after; Loc. puā), from behind; } from pōu, the latter part.
puō, after; Abl. puṇ, ḫaqqō, justly; Abl. from ḫaqqu, justice.
ḥukumā, violently; Abl. ḫukumane, by force; Instr. } mu, command.
ḥukān, ḫusēō, willingly, Abl. from ḫusē, pleasure.
ḍilēō, willingly; Loc. from ā ḫile, heart.
ẓōre, forcibly; Loc. from ā ẓōru, force.
mākē, at all; completely; Loc. from māghai, emph. mākā, māgu, place.
mathē, on the top; Loc. from mathō, the head.
mathā, from upon; Abl. } from the head.
mūre, at all; Loc. } from mūru, capital.
mūrahī, emph. } completely; Abl. } capital.
mūrā-i, emph. } capital.
mahande, in the beginning; before; Loc. } mahandu, beginning.
mahandā; from the beginning; before; Abl. }
nihičē, certainly; Instrum. from nihičō, certainty.

vičē, in the midst; Loc. from viču, the midst.

hađē', emph. at all; Loc. from hađu, the core.

hēθe, below; Loc. from hēθu, the bottom.

hēθā, from below; Abl. from hēθu, the bottom.

Inside is to the Āḍēsī (Jōgīs) the Lord personally. Sh. Rāmak. II, 6.

Outside another speech is used; in the heart there is a wounded fierce look. Sh. Rāmak. III, 2.

Nothing else at all he asks; give the invaluable (thing) to this one. Sh. Sōr. I, 8.

In front will be Mustafa; in the rear the world will march. Sh. Barvō Sindhi II, Epil. 2.

2) Adjectives.

əkiyā, before; Abl. from əkiyō, first; prior.

əntə, exceeding; Loc. from əntu, endless.

1) and əntē signif in a negative sentence, 'by no means'.
CONJUNCTIONS AND INTERJECTIONS.

örē, on this side; near; Loc. from ोरें, of
oriyā, from this side; near; Abl.

avase, helplessly; Loc. from ्वासे, helpless.
bhalē, well; Loc. from ्भाले, good.
beḍōhe, faultlessly; Loc. from ्बेठोहे, faultless.

parē, far off; Loc. from ्पर्व, remote, distant.
pareā, from a distance; beyond; Abl. fem.

peherē, at first; Loc. from िपहरे, the first.
peherā-ि, from the first; Abl.

čaniā, well; in a good manner; Abl. fem. from िचने, good.

dhīrē, gently; Loc. from िधीरे, gentle.

dādhīa, violently; Abl. fem. from िदाधे, violent.

sabheā, effectually; Ablat. from िसाधे, effectual.

sāmhuṇē, in front; Loc. from िसामुणा, of the front.

savērē, early; Loc. from िसवेरे, early.

mathīa, disgustingly; Abl. fem. from िमथे, bad.

haure or होरे, gently; Loc. from होरे, gentle.

hauriā; Abl. fem.

### CONJUNCTIONS AND INTERJECTIONS.

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<td>ūa ʻa</td>
<td>u-te</td>
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<td>u-ē</td>
<td>there.</td>
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<td></td>
<td>hu-ē</td>
<td>in that wise.</td>
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<tr>
<th>jō</th>
<th>jia</th>
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<td>jō</td>
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<td>ja-de-hī</td>
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<tr>
<td>in which wise.</td>
<td>where.</td>
<td>in which direction.</td>
<td>as long as.</td>
<td>when.</td>
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<tr>
<th>sō</th>
<th>ti-a</th>
<th>ti-te</th>
<th>te-dē</th>
<th>te-sī</th>
<th>ta-de-hī</th>
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<tr>
<td>tō</td>
<td>te-n</td>
<td>te-si</td>
<td>tā-si</td>
<td>tā</td>
<td>then.</td>
</tr>
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</table>

| in that wise. | there. | in that direction. | so long. |

---

1) Or jī-te; jī-ţe, jī-te, jī-the, jī-the. There is also a lengthened form jā-te, jā-the. All these forms may equally be used with the Correlative ti (as ti-ţe etc.) and ki.

2) Instead of the postfix sī, the postfixes tāţīn, tāţīn, tāţīn, may also be joined to jī, jī te, as: jī-tāţīn, tāţīn, tāţīn, tāţīn, etc.
<table>
<thead>
<tr>
<th>kō</th>
<th>kī-a</th>
<th>kī-te</th>
<th>kēdē</th>
<th>kē-sī</th>
<th>kađe-hē</th>
</tr>
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</table>

Some of these adverbs are again compounded with adverbial postfixes (and partly prefixes): as: جانکی jā-kī or جانکی‌ب jā-kī-tā, so long as; جدکه‌ک jādēh-ā-kō, جدکه‌ک jādēh-ō-kō, جدکه‌ک jādēh-ā-kura (ā-kara), from such a time as, since. تاکی tā-kī or تاکی tā-kī-tā, as long as; تاکه‌ک tađeh-ākō, تاکه‌ک tađeh-ō-kō, تاکه‌ک tađeh-ā-kura, from that time; جدکه‌ک jādēh-ā-kō etc., from what time? ایدکه‌ک ēd-tē, ایدکه‌ک ēd-tāi or ایدنیا ایدنی ēd-tähī, a little in this direction; جدکه‌ک kē-kađe-hē if (at any time).

The adverbs implying 'place' and 'direction' may also be put in the Ablative, as: ات‌بā it-ā, ات‌بā it-āū, ات‌بā it-āhū, ات‌بā it-āhū, from this place, hence; ات‌بā ut-ā, ات‌بā ut-āū, from that place,

1) The forms: جدکه‌ک jādēh-ā-kō etc. are properly double compounds viz.: جدکه‌ک jādēh-ā, the Ablative and کر kō or کر kū, a postposition (identical with کر kū) 'from'. In the same way جدکه‌ک jādēh-ā-kara is compounded from جدکه‌ک jādēh-ā (Abl.) and کر kara (or kura) postposition, up to, literally: from which time up.
thence; َتَنَا tit-ān, َتَنَٰنَون tit-ānūn, from that place; َكِنْهَانَون kith-ān, َكِنْهَانَون kith-ānūn, َكِنْهَانَون kith-ahū etc. from what place, whence? َصَدُّون إِدَّān ēd-ān, ēd-ānūn ēd-ahū, ēd-ahū etc. from this direction.

The emphatic ی (y) or َه (hā) very frequently accedes to these adverbs, as: َيِتَنَٰنَي إِدَّيتِي ītā-i, in this very wise; َيِتَنَٰنَي إِدَّيتِي ītā-i, َيِتَنَٰنَي إِدَّيتِي ītā-i, َيِتَنَٰنَي إِدَّيتِي ītā-i, in this very direction; َصَدُّون إِدَّاتِي ēd-ātī, ēd-ahātī, َصَدُّون إِدَّاتِي ēd-ātī, from this very direction etc.

مُون آكِهُسُون تَنَ َتَيَّ بِي حَتِّي جَنَبُ جَبْطُيَّين
The eyes of my body are there, where the side (country) of my companions is. Sh. Um. Mār. I, 12.

كَالْهُوْوَكوَ كَادِي وَسُوْدُو جَرَّكِي جَوْشُ
Where is gone to the Jōgīs' emotion of yesterday? Sh. Ramak. I, 30.

أَتَان اَوْتَهْيِي آَيِهِي حَيْبِي إِبَيْيُ كَهْري
Thence a camelman has come; this information is correct. Sh. Um. Mār. II, 6.

جَنَّي نُون كَهْرِي ِي تَشْيَنَيِي تَشْيَنَيِي
As thou wilt, even so it shall be unto thee. Matth. 15, 28.

1) The final ē or these adverbs is changed to 'a' before the emphatic ی, for the sake of euphony; but ē keeps its place also, as: ītā-i, in that very place.
SECTION IV. ADVERBS, POSTPOSITIONS,

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.

As long as they get ready, ascend thou and sit down. Amulu Mān. p. 144.

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. Dēṣī, Čāṭ. 6.

VI. Compound adverbs.

The Sindhī uses a considerable number of compound adverbs\(^1\), 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).

bherē bherē, constantly.
pale pale, every moment.
dēhu dēhu, day by day.
rateōrāte, night by night.

sarāsare, entirely.
gharī gharī, constantly (hour by hour).
nēthānēthe, at last.
varehōvarihe, year by year.
hara hara, constantly.
handhōhandhe, place upon place.

etc.       etc.       etc.

2) Adverbs compounded with a similar adverb or noun.

ajū subahā, in a day or two.
jaḍehī taḍehī, constantly.
jiē tiē, in any way.
ratōḍīha, night and day.

kaḍehē kadānē, now and then.
hēthe mathē, down and up (up and down).

etc.       etc.       etc.
3) Adverbs compounded with an adverbial postfix or postposition.

aga-bhāro, a little in front; a little ago.
aga-te, in front; in future.
poth, a little in the rear.
pot, behind.
rat-akara, since night (lit. from night up).
kālhā-kū, since yesterday.

Compare also the compound adverbs of §. 58.

They remember no pains in the body, constantly they are happy. Maj. 801.

One, having joined all bones, place upon place, having read an incantation, besprinkled them. Sindhi Read. Book, p. 53.

Chapter XIX.
POSTPOSITIONS.

§. 58.

The Sindhi 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 rē, ria may be optionally used as preposition or postposition.¹)

¹) In poetry the postpositions are frequently turned into prepositions, if required by the metre.
CONJUNCTIONS AND INTERJECTIONS.

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 ā 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 ā jē, and be put before or after the noun, they govern.

I. Postpositions proper, requiring the Formative of the noun governed by them.

\[
\begin{align*}
\text{bhara,} & \text{ on, with such a part downward; against;} \\
\text{bhare,} & \text{ supported from. Sansk. भर, adj.}^1 \\
\text{pare,} & \text{ on, upon; Sansk. उपरि.} \\
\text{tāī,} & \text{ up to, till; Sansk. स्थाने; Hindūst. नन्दितम् taī.} \\
\text{tōī,} & \text{ up to; till.} \\
\end{align*}
\]

1) भर has already in Hindūstānī a signification bordering on that of a postposition. In Sindhī the substantive भर bharu, prop, support, is also in use, of which भर bhar is the Locative.

2) Apparently derived from तोर tōru, the end; तोरी tōri, तोरे-ि, emphatic Locative.
SECTION IV. ADVERBS, POSTPOSITIONS,

ते ¹), on, upon; Sansk. उत.
तान ², } from-upon; from; upon (for the sake of).
तो, |

जान ³, } like, as; Sansk. यथा.
जा, |
जीनी ⁴, |
जीनी |
जीनी |
जीनी |
जीनी |
जीनी |
जीनी |
जीनी |

दान ⁵, } towards; in the direction of.
दाहा, |
दे, |

दाह, } from the direction of; towards³);
दाह, |
दाह |
दाह |

रे, } without; Sansk. चूते.
रिया, |

सारु, according to; conformable to; Sanskrit सारस्, Prâk. सारदो or सारश्रो.

¹) Instead of te, tā etc. the Panjabi froms utē and utā are also occasionally used in Sindhi.

²) The forms दाह, दाह, दाह are also in use; emphatic: दाह.

³) The Ablative forms ḍāhā etc. are generally used in the sense of the Locative.
CONJUNCTIONS AND INTERJECTIONS.

sā, sānu, with; Sansk. सम्.
sē, sēnu,

sūrdhān, along with; Sansk. सार्द्ध.
sī, up to; till; Sansk. सीमा; Panjābī: sī.

kara, up to.

tō; near to; Sansk. कार्य, edge (of a vessel); Sindhi कर, rim, border; Panjābī: kannī.

tan, from; Abl. form.

ton, khē, to; as regards; in reference to; Sansk. कूळे.

kāhā, from; Abl. form.

kāhō, khaū, āre, to; with (Lār).

ghā, like, as.

ghāe, ākūn, from-up; Panjābī: lāgō (Sansk. लाग).

manjhe, in; to (with verbs implying motion); Sansk. मन्जहे.

1) Instead of कनें, मैं गानें is used in Lār; similarly गनां, मैं गानों, instead of कनां and गनों, of kanā.

2) Frequently written without the final nasal, i.e. कना.

Trumpp, Sindhi-Grammar.
manjha, from—in; out of; Abl. form.
mee, in; to (with verbs implying motion); Sansk.  
Māhī; Hindūst. Mīn.

mā, from—in; out of; Abl. form.
mō,  
vate, near to; with; in exchange of; Sansk. 
root वट्; Sindhī subst. वट.

vata, from—near; from; away from; Abl. form.

Shah Sāhib, having gone to one mountain, was fallen 
asleep on one side (lying on one side) for six months. 

Having offered many thanks to God (and) having 
descended from his couch he went to his court and sat 

O father, I sacrifice (myself) upon the name of God, 
i.e. for God’s sake. Amulu Mān, p. 41.

The lightenings glittered in the north like a sun-

Having directed her face towards the Malir she 
weeps; having stood up she says. Sh. Um. Mār. III, 8.
By themselves the fruits ripen without guarding, without a fence. Sh. Um. Mar. III, 14.

Return with Punhū a moment! away with twelve months with others! Sh. Marā. VI, 6.

In the upper rooms reproach has been my lot all (my) life long. Sh. Um. Mar. V, 1.

Then what do they see? that a vessel of wine, filled up to the rims is placed there. Sindhī Read. Book, p. 68.

I will collect and guard property and not give any thing to any one. Golden Alphab. X, 7.

I am come having taken a matter hidden to thee. Sh. Sōr. II, 18.

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.
Having called Majnô from the side of his mother he said. Maj. 49.

The following postpositions (mostly of foreign origin) may be optionally constructed with جی jë.

بیگیر، bigire, without; except (Panjâbî).

بینا, without; except (Hindûst.)

سیوae, without; except (Arab. Pers.)

کر, by means of; by; on account of; Sansk.

کرë, کری karë, کری

لآë, laë, لیë for the sake of; on account of; Panjâbî laî; Hindûst. liyë.

Then they (i.e. the flowers) were considered by the hero as thorns without the sight of the friend. Ajâib, V, 20.

Without the Sôdhô, o companions! there is no getting on with life; i.e. I cannot live. Sh. Mûm. Rânô I, 8.

Except the adoration of the Lord thou hast no business, o lost one. Menghô 12.
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.

لوجمین چھو د لطیف چی قرایی لی هوتین
Why searchest thou not, says Latif, for (the sake
of) thy sweetheart, o lost one! Sh. Kōh. I, 10.

II. Adverbial postpositions (derived from sub-
stantives or adjectives), which are optionally
constructed with or without چی چی, or which re-
quire another postposition.

ubataɾe (mostly with چی چی), contrary to.
ādō, in front.

āgē,  {
āgiō,  
|before; in front.
āndār, within.

āndārān, from within.
ōdō,  {
ōdirō, Dim.  } near to.

1  
ādō, ōdō  vejhō may also be constructed with
khe.

2  
and āndērān  چی چی are more frequently constructed with
the postposition چھا or the Ablative, than with چی چی.
óre, on this side.

óriá, from this side.

bähare, outside.

baharã, from without.

badire, in lieu of; instead of.

badirã, } pàré, on the opposite side; across.

pàrã, } from the opposite side; on the part of.

pàrõ, } pàsë, on the side of; near to.

pàtândare, according to (mostly without ħi).

puṭhìa, on the back of; after.

parapuṭhe, behind one's back.

parë, beyond; far from.

puñâño, } after; subsequent to.

puñânà, }

pòe, after (always constructed with kēhān or the Ablative).

puâ, on the back of; behind.

xāfere, on account of (Arab.)

čaudhārī, round about.

čaugirde, around (Pers.)
CONJUNCTIONS AND INTERJECTIONS.

dhārā, } without; apart; round about (also
dhārē, } constr. with κῆλον or the Abl.).

dhāra (always with چی) on, upon (on the
prop of).

rūbarū, in the presence of (Pers.).

sāmhō'),

sāmhunō, } in front; before; over against.

sāmhunē,

sāngē, } on account of.

sāngā, }

sire, on, upon; on the top of.

'ivāze, in lieu of (Arab.).

kāraṇe, on account of; for reason of.

kāne, }

kāṇē, }

for the sake of.

lağē, } on account of; as concerns (mostly
without چی).

lağē, }

mathē, upon.

mathā, from upon.

manjhārān, } from—within; out of.

manjhārō, }

1) Or sāmuhō, sāmuhōn, sāmuhū.
muqābile; over against; opposite to (Arab).

mūjibe; according to; conformably to (Arab).

mahande,

in front; before.

mahandā,

vastē, on account of (Arab).

vānguru,

like to; as (mostly without ği).

vāngē,

vāngiā,

viçe, in the midst of.

vighē ¹), by reason of; by.

vētare, besides (mostly with ği).

vējhō,

vējhirō, Dim. near to.

hēthe, below.

hēthā, from below.

Having paid thy respects before Shāh Sāhib beg (of him). Life of Abd-ul Latīf, p. 34.

Those who have died before dying become not extinct when having died. Sh. Ma; VI, IV, 7.

¹) vighē, apparently shortened from vīghe, Nom. vighine, Nom. obstacle, Sansk. विघ्र, is used only when speaking of some disability or distress.
The point of this proverb is this, that it is necessary, to make (one's) expenses according to the income. Sindhi Read. Book, p. 58.

After few (or) many days Maxdum Sahib died. Abd-ul-Latif's life, p. 37.

After this time thou art my mother (and) sister. Ibid. p. 42.

Whith what face shall I go to the presence of my country? Sh. Um. Mar. V, 5.

From the top of that place a piece has been cut out. Life of Abd-ul-Latif, p. 45.

My daughter is grievously vexed by a demon. Matth. 15, 22.

Shah Jamal, being mounted on a horse, having come near to the couch alighted from the horse. Abd-ul-Latif'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.

\[
\begin{align*}
\text{أَن} & \text{,}\quad \text{أَنَّ} \\
\text{بِي} & \\
\text{بِهِ} & \\
\text{بِهِ} & \\
\text{بِهِ} & \\
\text{بَي} & \text{،} \\
\text{بَيِّ} & \text{،} \\
\text{بَيِّ} & \text{،} \\
\text{بَيِّ} & \text{،} \\
\text{بَيِّ} & \text{،} \\
\text{تَيَّ} & \text{—} \\
\text{تَيَّ} & \text{،} \\
\end{align*}
\]

\(\text{تَيَّ — تَيَّ} \text{, as well-as.}\)

\(\text{سَوْ} \text{ بُهِي} \text{ جُلُهَنَ مُرِي} \text{،} \text{دُو} \text{،} \text{تَيَّ} \text{،} \text{تُهُو} \text{،} \text{كُلُهَنَ} \text{،} \text{مُرِي} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{，} \text{رُدو} \text{،} \text{رو}}
\]

He also, after he was grown up, died. Abd-ul-Latifi's life, p. 2.

---

1) Generally written, for the sake of abbreviation ٠.
Therefore they are often also beaten. Sindhi Read. Book, p. 50.

I am very longing as well for the spinning place as for the country. Sh. Um. Mär. II, 1.

2) Concessive.

\[
\text{then (as apodosis in a conditional sentence generally not translated).}
\]

\[
\text{nevertheless; then also; even then.}
\]

\[
\text{although; notwithstanding.}
\]

\[
\text{if.}
\]

If from her limbs the cloth is stripped, (then) a brilliancy like lightening is effected. Amulu Män. p. 141.

Then he says: (if) I die, I obtain honor; if I return, it is, to say so, a shame. Maj. 408.

1) Very often also written separately: جی تورئی
Though their wounds flow, nevertheless they divulge not (their) sighing to the vulgar. Sh. Kal. II, 23.

The heart also shall be given to one, though hundreds covet (it). Sh. Barvō Sindhi III, 7.

Change thou that company, although the profit of a thousand would accrue to thee. Sh. Ram. Kal. VIII, 25.

3) Adversative.

bigire, para, pāna, tōrē, tōnē, either.

- tōrē — na ta, either — or.

- jā, either; or.

- jā — jā, either — or.

- ke, kī, or.

magare, except; but.

- na ta, otherwise; else.
CONJUNCTIONS AND INTERJECTIONS.

but rather; on the contrary (Panjábí).

Either they go to the bank or (they go) with them in the stream. Sh. Suh. VIII, 1.

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.

Art thou he, wo was coming, or shall we look out for another? Matth. 11, 3.

1) Kane is postposition and not the III pers. Plur. of the Present (کِن) as Stack supposed; see Stack's Gramm. p. 101, Note. The verse quoted there does not quite agree with the Risálu.
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.1)

\( \ddot{\text{t}} \), that; in order that; also an expletive, in quoting the words of a person.

\[
\begin{align*}
\ddot{\text{jā}}, & \quad \text{that; so that; in order that; because; as.} \\
\ddot{\text{jīā}}, & \\
\ddot{\text{jīē}}, & \\
\ddot{\text{jīē}}, & \ddot{\text{jīē}} \ddot{\text{tā}},
\end{align*}
\]

\( \dot{\text{jō}}, \), that, in order that; because.

\[
\begin{align*}
\ddot{\text{jēlā}}, & \quad \text{because; wherefore.} \\
\ddot{\text{jēlhā}}, & \\
\ddot{\text{jēlāhī}}, & \\
\ddot{\text{jēlāhē}}, &
\end{align*}
\]

\[
\begin{align*}
\ddot{\text{jēlā-ṭēlā}}, & \quad \text{correlat. because-therefore.} \\
\ddot{\text{jēlā-tā}}, & \\
\dot{\text{jēlā-}} & \ddot{\text{tā}},
\end{align*}
\]

\( \dot{\text{ḥējājo}} \), 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.

\( \ddot{\text{jējā}} \), literally: why? because etc.; of different kind are such expressions as: \( \ddot{\text{mīn}} \ \ddot{\text{lāh}} \ \ddot{\text{tā}} \), for this sake, that = because.
CONJUNCTIONS AND INTERJECTIONS.

Because.

\[
\begin{align*}
\text{चहा कानि ता,} & \quad \text{cha kāne ta,} \\
\text{चहा लाई ता} & \quad \text{cha lāe ta,} \\
\text{चहा लाई जो} & \quad \text{cha lāe jō,} \\
\text{चहौ ता} & \quad \text{chō tā,} \\
\text{चहौ जो} & \quad \text{chō jō,} \\
\text{sō, therefore.} & \\
\text{sō — जो,} & \quad \text{jo-sō, correl. because — therefore.} \\
\text{sokō,} & \\
\text{sokō-ta,} & \quad \text{because.} \\
\text{sokōhu,} & \\
\text{sokōhu-ta,} & \\
\end{align*}
\]

Mā, not, in a prohibitive sense (constructed with the Imperative or Potential).

\[
\begin{align*}
\text{मतान} & \quad \text{matān} \\
\text{जो मतान} & \quad \text{jō matān} \\
\text{मचाने} & \quad \text{mačāne,} \\
\text{मचानु} & \quad \text{mačānu,} \\
\text{मचने} & \quad \text{mačune,} \\
\text{मचनु} & \quad \text{mačunu,} \\
\end{align*}
\]

This is not becoming, that we, having committed a theft, drink wine after. Sindhi Read. Book, p. 69.

O Mēnghō, having directed (thy) face and having risen seek, in order that thou mayst find (it) in the body. Mēnghō 23.
In order that I, having risen, may make some search for the unity. Maj. 9.

Thou boasted and smilest thereat, that people call the 'Miā'. Golden Alphab. X, 3.

This is the custom of the friends, that they do by no means pluck the plucked ones. Sh. Barvō Sindhi III, 9.

Saying: your honour, it is not becoming thus, that laughing they shake hands. Maj. 348.

Therefore they were chosen by the Lord, because they were mixed up in the Unity. Sh. Kal. I, 8.

Because a joyful moment is better than a painful life. Sindhi Read. Book, p. 62.

The advantage is on our side, because (our) name will become great and renown will come out of it. Ibid. p. 64.

Then, because they will sleep out of time, therefore the sun will rise to them in that very place. Amulu Mān. p. 143.
Do not sit upon a bedstead, having placed a string of cowries upon (thy) neck. Sh. Um. Mär. II, 2.

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.

Be it not that thou repent of it after, like the deer and the donkey. Sindhi Read. Book, p. 68.

5) Conditional.

جيّ jë,  
جبير jëkara, if.
جبير jëkaðehî, if (at any time).

If thou puttest a cap on thy neck, then become a sound Sûfî. Sh. Jam. Kal. V, 8.

If there be such lovers, show kindness to them. Maj. 776.

If we sing, then upon the melody of the song its master will awake (and) settle (with us) the account of the whole life. Sindhi Read. Book, p. 68.
6) Interrogative.

\[
\text{کی} \quad \text{ke,} \\
\text{کی} \quad \text{kī,}
\]
interrogative expletive, generally not translated.

\[\text{پَاتِشَہْرُادِی آسِسِ کِی توُ کَہَی مَنَعُ تَہِیُونُ کرِیُونُ}
\]

---

**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، māṭhe, silence! (s. f), چَنُو، čaño, good! سُجِّب، saçu, true! ِاَللَّهُ اَعْلَمُ، Allāh ā-ḥu aslamu, God knows! (lit. God is wiser, scil. than I), and only adduce such particles, as have now become strictly interjctional.

Besides the Vocative signs, mentioned already in §. 16, 8, the following are the most common; they imply:

1) Assent.

\[
\text{اَهَ،} \\
\text{ٌاَهُ،} \\
\text{اَئِ،} \\
\text{هُانَ} \\
\text{هَائَرُ} \\
\text{هَوُ} \\
\text{هَأَوُ}
\]

yes.

\[
\text{هاُ،} \\
\text{هاُ،} \\
\text{هاُ،}
\]

|
CONJUNCTIONS AND INTERJECTIONS.

balē, } yes! true; even so!
balā, }

bhalā, } well; good!
bhalī, }

jiū¹), yes! (a respectful term of ascent.)

maru, } yea! indeed! well!
varu, }

The Dēvs will say to thee: wilt thou recognise her? Then say: yes. Amulu Mān., p. 150.

Well, show me those things. Ibid. p. 147.

Abate too high acrimony; if they say to thee: bōdu (pooh), say thou: jiū (very well). Sh. Jam. Kal. VIII, 22.

They, who have love to God, they, indeed, boast. Maj. 778.

My heart does not remain a moment without thee, truly! o Sir! o Lord! o Barōč! Sh. Ābirī Čhōt. Epil. 2.

jiū is apparently the Imperative of jiānu, live!
2) Commendation.

الو ألف! ألف!

چاابهس
شابس,

bravo! (Pers.)

پاشع,

praise to! (Arab.)

واه!
vahu, well done!

سياحيت بهي بيلي پايشامع، اما ساگي ميترن مون گدي

آهي شابس آئھيس. آين الو الصف تهي وتو

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 Mân. p. 151.

پاشع رايم دشاج کئي جئھس سر ديني دكھارتو

Praise to Rāe Ḏiācu, who has given (and) exhibited (his) head! Story of Rāe Ḏiācu, p. 17.

3) Astonishment.

لو لوا، look there! behold!

مار

wonderful! oh!

مار ونھني،

مار بھيني

مار بالمنجھا،

Companions, I shall not say then: behold the pain and the reproach of (my) friends! Sh. Suh. V, Epil. 1.
4) Desire.

\[ \text{chāla}, \quad \text{shāla,} \]

\[ \text{māna}, \quad \text{mana,} \]

\[ \text{Allāhu Tuhāra\textsuperscript{a}}, \quad \text{Tuhār,} \]

\[ \text{Tōhārā,} \]

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.

\[ \text{Kān dēhi āji ū pūrē mān ābāt gī} \]

Would that (my) sweetheart having come to the shore, would make (= say) alas! alas! Sh. Suh. V, 20.

\[ \text{Jān ēpēnā tā astēh ēhī Tōhārā} \]

When (we) shall come, depart! God protect thee! Maj. 437.

5) Uncertainty.

\[ \text{Allāhu jē\textsuperscript{a}}, \quad \text{alā jē,} \]

\[ \text{niṇānā, God knows!} \]

1) Corrupted from the Arabic phrase:

\[ \text{In ū shā Allāh} \quad \text{if it please God.} \]

2) Properly: \text{Allāh Tū Tōhārā} God be thy protection.

3) This is an elliptic phrase: if God (will or please).
6) Dissent.

χαιρου, χαιροῦν (not so exactly (a polite negation; Arab.)

να, no.

Have we before committed any theft on thee? She says: no, girls; ye have not committed any theft. Amulu Man. p. 145.

7) Disapprobation and reproach.

ο, oh! ohe, ohô!

boo, pooh! fy! (a contemptuous reply.)

hoot!

thû, fy!

chi,

tush!

mâhiyâ, fy! hoot!

hû, tush! pish!

hoot!

away with! down with!

8) Grief and complaint.

ašôsu, alas!

aha, alas!

(āhā), alas! what a pity!

āhā is at the same time also an interjection denoting pleasure, aha!
barebare, alas! ah! woe!

حَبِّيق haifu, woe to! (Arab.)

كھُرَā کھُرَā, alas! alas! o misery!

وَرَكَā vāvēlā, alas! lackaday! (Arab. Pers.)

وَاء vāe,

وَي vō, also! woe!

يَي vē,

هَا hā,

هَاء hāe,

هَاٰ hā-e'), alas!

هَاٰ hāē,

هُؤَئَی huē,

هُؤَئَی hōē, ah! alas!

هُؤَئَی huē,

هَیهَاتِی haihāte, alas!

چَیِّف مُتَهَسُن جَی حَال گھِی جَان یِخَوی انَّنِن بیگارِ

Woe to my state, that I am wicked (and) useless! Maj. 756.

کھُرَā کھُرَā گَرَن یِنَیی کم یِن جَنَس جَو بلو تنَسُنُ

نَامی دَادُبِ جَی رِیب تَنَامی

To make, alas! alas! in such a business, for which a remedy is impossible, is not the custom of wisdom. Sindhi Read. Book, p. 56.

1) Contracted also ہیہی hg.
Woe! sisters! I shall not live then without the Jat!
(Plur.) Sh. Dēśī VII, Epil. 2.

Having made alas! alas! she lifted up, burning, her hands. Maj. 758.

Lackaday! lackaday! why were ye terrified? empty has become the men's apartment!
THE SYNTAX.

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.

I. THE ANALYTICAL PART.

SECTION I.

THE NOUN.

Chapter I.

On the absence of the article in Sindhi.

§. 61.

The Sindhi possesses no article definite, as little as the Sanskrit and the modern Áryan tongues of India. The noun may therefore be definite or indefinite, as: Jf 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: हिठो, the mind, सिंह sīhu, the sun, उभिराण्डो ubhirando, the east, सुर्ग dug, the heaven, उभु 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: चिनत उलियत the country of China, हसि पुरी the fairy Husine.

If for any reason a noun is to be pointed out as indefinite, the numeral adjective हमिर एक one, or the indefinite pronoun को, some one, any one, is used. There is some slight difference in the use of को हमि एक, and 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. हमि एक may also be used in the Plural, especially before another numeral, to render the number somewhat doubtful, as: हमि दो मान्यत एक 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 किन (or कित kī) is put before the noun, irrespectively of the gender of the noun (as in Hindūstānī किन).

कि दो सेहाती मिस अजी ह्रूं किए हर्न किए जिए लगू

The donkey, having become jolly, began to say to the stag. (Both the donkey and the stag having been mentioned before.) Sindhi Read. Book, p. 68.
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.

Some boys read (their) lesson, applying the (their) mind. Ibid. p. 50.

High art thou upon the sky; I am a wanderer upon earth. Sh. Sūr. I, 3.

In the city of Bhambhōru evil chats are constantly made about me. Sh. Maṣā. IV, Epil.

With some physician there was a servant; one day the physician gave him some medicine to pound. Sindhī Read. Book, p. 51.

Amongst us there were some seven brothers. Matth. 22, 15.

Are ye (some) amīrs, are ye (some) vezīrs? Amulu Mān. p. 160.
Chapter II.

On the gender of nouns.

§. 62.

The Sindhi 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: مارْحُون a man (generally); ٌبَقُو a child; ٌجَانْرُو a beast; ٌذِىُبَدُو a horse (generally). But in some nouns, implying inferior animals, the feminine includes both genders, as: ٌلَالَ a snake (generally); ٌمَخْهُن a fly; ٌجُو a louse etc. But if the gender of a noun is to be expressly mentioned, ٌنَنَٔ a male, and ٌمَادِي a female, must be put before it.

The people of the city of Mekka assembling form crowds. Maj. 38.

They do not allow a male bird to sit down. Amulu Mān. p. 141.

It is an anomaly, that the nouns ḏāẕ bāzu, bāśō, šikīṛō, čaragu, sīčānō, baīsirō, lāgarū, denoting different kinds of female hawks, are masculine, whereas the nouns bāšīnā and 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: mūn čīẕ it is good; č̱eṉč̱e the 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 1) (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’ 2); only the masc. Singular

1) In sentences like the following: č̱eṉč̱e to do good is allowed, č̱eṉč̱e is an attribute, belonging to č̱eṉč̱e, 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.

ख्याते जेहादा तेहिनद्रो जगन्ताय तेहिनायी जा सेदिया।


तीन कही हो ज्ञातिनीय श्यून न द दिन्दो।

Will he not give to them good things? Matth. 7, 12.

कही लज्जा लक्ष्मीन लक्ष्मीन जतेही त जही।

Surely, what is written (in fate), will be fulfilled; from that, which is written, no one will escape. Maj. 258.

मन्नेन जो जीव न ह्री हलि तून हुहे करिन्स।

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: माकोरो, a large ant, मक्हो, a big fly; बहुंगो, a house (large hut); कोथो, a large room; काथु, 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: माकोरिय, a small ant, मक्हें, a small fly; बहुंगी, a small hut etc.

stantive, as: ग्राहे कही, right (and) left, scil. प्राश, which is to be supplied.
b) A number of adjectives are only found in the fem. form सद्भेदः सन्दे, barren (said of women); चिह्रतफः पाचारा, barren (said of cattle; कृत्वीय गरभिनः or गरभिणः, pregnant (said of women); सुसा सुआ, milch (said of animals); गभोरारी, having a child (said of a mother); वरेती, having a husband (said of a married woman), वदवारा, fit to be married etc. etc.

c) Adjectives or pronouns in the feminine are frequently used eliptically, the noun गाल्हेः, word, matter, being understood. The noun तारिखः, date, day, is also occasionally omitted.

Then the mother asks Majno: what has happened to thee? Maj. 44.

सुन्हारा सौरत्थे वर का मनहः जी हः ग्रे

O fair husband of Sōrathe! do some (word) of mine! Sh. Sōr. I, 11.

चुवौहः चौहः अद्वैतः अपलिभः अपनिषदिः यासः चः

On the fourteenth (day) the moon rose; on the twenty-ninth the vulgar sees it. Sh. Kambh. II, 10.

Chapter III.

Number.

§. 63.

The Sindhi 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 ًا 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.

Ask, if some children are destined for me from the threshold of God. Amulu Man., p. 139.

Blessed are those, who are peace-makers; for they shall be called children of God. Matth. 5, 9.

Then the Lord gives thee a meadow, where the gardens of Eden are. Sh. Sör. I, 9.

Do ye not see, that the Lord of the world with all companions, and all prophets are come. Life of Abd- ul-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 هوئٌ، دوسُ، سُپَرِئٍس، بَرٍئٍس 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.

عبدُ الْطيفُ نَثَّهِئٍنَ مَن كُثِهِئٍن كُثِهِئٍنَ پَائِن جَيْدٍي
جَهَوْرُهُ سَان لِكَ لُكُوْئُي رَانَدَ كَنُدَّا هُنَا

Abd-ul-Latif used to play in his youth with boys of his age the play likārī (hide and seek). Life of Abd-ul-Latif, p. 9.

وَوَ بَهِيئُر آَنُوْنِ نَ دِجَمْئِيِئِس نَا دَ زَ جَيْدَي رِي

Woe, o sisters, I shall then not live without the Jat (i.e. Punhū). Sh. Dēsī VI, Epil. 2.

پَرٍئٍئٍبِيِ جَيِي پُپُاَر سِئَنِيِ جَيِي سُنُبِهَار جَدَتَرَو جَيِي جُمَارَئٍو

By the discourse of (= about) my beloved, by the recollection of my friend my crippled life has been revived. Sh. Jam. Kal. III, Epil.

شَاهِرَ رَوْتِ آَجَيِ عَرْضُ کُتْبِئِئٍس نَ دِ سَائِئٍس مَوْن کُهِي بَهِي
پَبَارَئٍو

Having come to the Shāh he said: Sir, give me also to drink. Life of Abd-ul-Latif, p. 32.

4) The following nouns modify their signification in the Plural:

Trump, Sindhi-Grammar.
SINGULAR.

Amīru, s. m., Lord;
Amīr.

pēkō, Adj., belonging or relating to one’s father.

čāvaru, čōkhō,  s. m. a grain of cleansed rice.

dānō, s. m., a grain.

zardī,  s. f., yel-
lowness.

sāri, s. f., a grain of rice (in husk).

sāhurō, Adj., belonging or relating to one’s father-in-law.

sēi, s. f., a piece of vermicelli.

nanañō, Adj., belonging or relating to a mother’s father.

PLURAL.

Tābanōn, or coffin of the Imāms Hasan and Hu-
sain, carried about in the Muharram.

pēkā, the relations of one’s wife (her father’s family).

čāvarō, čōkhā, cleansed rice (in general).

dānā, grain (in general).

zardiyū, the dark spots in the teeth of an old horse.

sāriyū, rice in husk (in general).

sāhurā, the relations (or family) of one’s father-
in-law.

seyū, vermicelli (in general).

nanañā, the relations of one’s mother (the mother’s father’s family).

5) The following nouns are only used in the Plural:

bāburyū, s. f., tufts of tangled hair (as worn by faqirs).

pithū, s. f., pieces.

treyū, s. f., certain funeral rites, performed during three days after the decease of a person.
I. THE ANALYTICAL PART.

Junḍā, s. m., the short hair of an infant.
Junḍirā, s. m., Dim.
Jhindā, s. m.,
Jhinda,
Juvāra, s. m., a neck ornament of gold beads.
Čitra, s. m., the hot days.
Dhanīyū, s. f., grain boiled and afterwards parched.
Ratirīyā, s. m., A kind of superior rice.
Katiyū, the Pleiades.
Kuhara, s. m., boiled dry grain.
Ganjā, s. m., a kind of rice.
Mōtiyā, s. m., a kind of rice.
Muhadrā, s. m., barley separated from the husk.
Muhadhā, s. m.,
Vāpambā, s. m., the capsules of the Coreya arborea (a medicinal plant).
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: لَكَ يَكُونُي رَآئِيِّ the harbour Karāčī; كَرِيَاجَيِّ بنَادِر the play lika likōtī; شِمْسُ شَامْسُ the king Shamsu etc.; but the noun in apposition may also be subordinated by means of the Genitive; cf. §. 67, 4.

مرَكِبَيْ مَرُ مَانَا رَآئِيِّ رَآوْ ذِيَاجِ جَي

Well! smiles the queen-mother of the king Ǧiāču; i. e. saying: well! she smiles etc. Sh. Sör. III, 6.

لَيْلَةٌ نَالَوْ نَارٍ جَوْ جَا فَاسَى قَمَرٍ دَعَى

Lailā is the name of a woman, who (is) the daughter of the Qāzi Qamar. Maj. 33.

ذِيَتهُ فَخَرَجَ مَاهُ سَوْىكُو شَاهُرَادِي تَهْمُى

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: دَنَاَكَر دَل lots of liberal persons.

أُصِلَ عَاشاَقَيْ تَيِّ نُغَلْ جَارِيّ لَكَمَ

There are throughout lakhs (of) tale-bearers and scouts upon lovers. Maj. 254.

مَارِي مِرسِيّ سَيْن دَهْرُنْتُهُ فَكَانَهُمُ ذُهِبْرَ

Having cut with (their) swords they made heaps (of) carcasses. Sh. Kēd. III, 4.

دَانَ دَلُوجَا دَلِّي رَنِيّ رَقَهِيْ رَأْيِي نَهْيِي

Having taken buckets (of) heart-pleasing gifts be content! Sh. Sör. III, 4.

3) The duration of time is expressed by the No-

minative (or by the uninflected case generally).
I. THE ANALYTICAL PART.

The (whole) eight watches (i.e. day and night) the hook of the Great (＝ God) is in my skull. Sh. Sör. I, 20.


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.

Fruits, clusters of flowers, (kinds of) honey, they try the taste of all. Sh. Um. Mär. VI, 9.

(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.
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 یَا یَا, یَا َِّا, َِّا َِّا, َِّا َِّا, َِّا َِّا, َِّا َِّا, َِّا َِّا are used promiscuously with masc. and fem. nouns, یَا َِّا and َِّا َِّا aî only with fem. nouns.

In addressing an inferior person, or when speaking very affectionately to a person, the interjectional particles مُهُّ َِّا and مُهُّ َِّا are used with masc. nouns, and مُهُّ َِّا and مُهُّ َِّا, (cf. §. 16, 8, Note) with fem. nouns, be they in the Singular or Plural. مُهُّ َِّا َِّا َِّا and مُهُّ َِّا َِّا are
also used independently of a noun, in addressing an inferior female (or intimate friend).

I have been quickened, companions, come in my Punhú! Sh. Désí II, Epil.

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. Désí III, 1.

O !Alí, !Alí, misfortune is on the orphans!

The order of God has come, o Imâms. Sh. Këd. V, Epil.


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.
Sweet, charming friend! mayst thou fertilize the whole world! Sh. Sār. IV, 12.

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.).


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: Āmāre (Āmā amāne), Āī, Āī, Āī āyale, amī, māī, Āmī, o mother! an affectionate term for a female; Ādī, dādī, o sister! Ājī ājī or Ājī, o aunt; Ādā or Ādā dādā (Nom. and Plur.) o brother! Ābā and bābā (from and Plur.) o father! a term, which may be applied even to a child (male or female); Miyā Miyā miyā (Sing. and Plur.) o friend! a respectful address.

O mother! hope is fulfilled, Puhnū has arrived at Kēč. Sh. Dēsī, Chōt. 4.
I. THE ANALYTICAL PART.

O child (o father!) I make thy espousals with the son of the king Lālu. Amulu Mān. p. 142.

Fathers! what reason have you to ask after this very (thing?) Ibid. p. 140.

Having come, o darling, o friend! cover with dust the tomb of the deceased one in the mountain-passes. Sh. Māṣa. 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.¹) 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.²)

By the people of the caravan the loads have been bound up; in thy eyes there is sloth. Sh. Surāg. III, Epil.

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¹) The sense is different, if the postposition *sān* 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 *nālo*, name, is used quite in an adverbial sense, as: *Masīrū fātir ḥūṣūdī ālām nāli* one faqir, by name Muhammad Ḡālim.
Sūhînî was killed, says the Sayyid, by (her) relationship. Sh. Suh. V, 17.

By the lovers (God) is never forgotten. Sh. Jam. Kal. VII, 1.

By means of (my) feet I cannot arrive (there); the country of (my) friend (Pl.) is far off. Sh. Khamh. I, Epil.

By drops they are not reconciled; they have espied the jars of the heroes. Sh. Jam. Kal. IV, 9.

2) The Instrumental expresses causality) (by reason of, by dint of):

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.

He kept the custom (good breathing) in a good manner before the Qāzī. Maj. 173.

1) In a similar sense the postposition مَمَّا may also be employed.
I. THE ANALYTICAL PART.

There is no purpose in both mansions', in this wise they spoke. Sh. Jam. Kal. V, 23.

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. 1)

Are not two sparrow sold for a piece? Matth. 10, 29.

Fine black woollen blankets come there to hand for a paltry (sum). Sh. Um. Már. 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 its diminutive form جُرُوجُرُوجُ جارُوجُ is also found in poetry, and especially سندوجُ سندوجُ sandō (cf. §. 16, 6) and its dim. form سندوجُسندوجُ sandiğö. 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. سندوجُ may also be separated from the noun, to which it belongs.

1) But the postposition سان may also be used in this sense.
The understanding of the duties of a faqir is not easy. Mêngho 37.

O friend, into my soul falls the desire after thee!
Sh. Barvô Sindhî II, 2.

By means of the magic power of the bucket he became wealthy. Sindhî Read. Book, p. 67.

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.

Having stolen daily from the houses of men all sorts of food they were bringing it to him. Ibid. p. 62.

To the forest with that thy son, who will cut off the head of my brother! Story of Râe Diaçu, p. 1.

The grass of (my) fatherland I consider as musk. Sh. Um. Mâr. 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.

جو کاہ لُکْن گنِئی

جَان تَهیئندُو

Whoever flees from the trouble of labour, his state will become like that of the dogs. Sindhi Read. B., p. 61.

کُشْتی کَبَیْنی چِی آلِلّه لَکِی اَکَرُ

Escort, for God’s sake, the boat of the helpless one! Sh. Barvô Sindhi II, Epil.

3) The Genitive has a double signification in Sindhi; 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.

سَتْهُم سَاهِبیِّن چا طَعْنَا تَوَسیِّی لَاه

I have borne the taunts of (my) companions for thy sake. Sh. Mûm. Rânô I, Epil.

آُنُهَیْاَن چِی سَنُدَّری مُور کِہی سی نَ چِھِدیئِندَا

Those, whose I am, will not abandon me. Sh. Köh. II, Epil.

بِدِیْسِ هِیئِی مِزنِی چِی آَنُسُن وَچِھِائِیاَن وَارَ

Beneath the feet of (my) friend I spread (my) hair. Maj. 231.
I. THE ANALYTICAL PART.

In my heart there is a thirst after the Jam Ārī. Sh. Hus. VIII, Epil.

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. 1) In this way 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.

From whom hast thou learnt the word (of) ‘separation’, dear friend! Sh. Barvō Sindhī II, 8.

The woman uttered the word (of) ‘money’ slowly. Sindhī Read. Book, p. 68.

That very dry post stood as a green tamarisk tree, having become big and thick. Life of Abd-ul-Latīf, p. 23.

There was a very respectable inhabitant of the town of Thaṭā. 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.

The garment of John was of camel’s hair and round his waist a girdle of leather. Matth. 3, 4.

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.

One of them was nine years old, the other eight years. Sindhī Read. Book, p. 50.

Without understanding science is of no use. Ib. p. 54.

From Kēč came a caravan, camels of a fine kind. Sh. Dēsī III, 8.

Having given clothes of different kinds he removed 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: مَنِّيَهَان, مَان
جَنَّهُنَّ كَهْيَ رَآئَ وَثَيِّهَا أَنَّى جَيْ قُرْبٍ قَرْبِينٍ قَرْبِينٍ مِّينَ لَكَذَا.
Which a woman took (and) hid in three measures of flour. Matth. 13, 33.
مَكْ سَرْي مَكَهْتَ آيِس
تَنْ مُؤْنُ مَكَهْتِي مِينَ مَنْهُنَّ جَيْ كَهْتَ بَيْثِي هُرْنِيَّي بَيْثِي
مِينَ فَانْشَاتِهَّ نَي
In one of those (houses) my beadstead shall be, in the other that of the king. Amulu Mān. p. 142.
جَيْ آفْنَان مَنِّيَهَانَ بَنَ جَنَّ نَ كَنْهُنَّ سُوَّاَلَ كَلَأ هُكَم دَلِ تَهْنِدَا
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.

عَاصِقَ رَبَّرُ يَبِاكَ وَهُدْ يَبِسُوَوْ وَهُسُسُ كَهْنُو
كَرْيَ عَكَذَلِ جَا كُبِشَهْ هَيَرَاَكَ
Lovers, drinkers of poison, are very happy when seeing poison;
They are always used to the chain and the executioner. Sh. Kal. II, 33.
I. THE ANALYTICAL PART.

Thou art a resident of the waste and desert. Sindhī Read. Book, p. 69.

A vagabond, accustomed to bits, no breeding and good behaviour. Maj. 304.

Which lustre is upon thee, for that head I am longing. Sh. Sör. II, 7.

The Sayyid, by name Shāh Ḥabīb, was originally an inhabitant of the village Vangō Vilāsū. Life of Abd- ul-Lātīf, p. 1.

9) The Genitive is used, without being dependent on a governing noun, to express a space of time, as: by night, by day etc., the noun, by which the Genitive is governed and which is idiomatically left out, being velō, time.

This construction is therefore identical with that mentioned in §. 64, 3. In Hindūstānī kū is used in the same sense.

Sitting at (the time of) evening prayer I spread out my skirt on the water. Sh. Sör. V, 14.

The bard sang the first night at the side of the castle. Sh. Sör. II, 1.

Trump, Sindhī-Grammar.
By day they used to sit in its shade. Life of Abd- ul-Latif, p. 23.

10) A number of adjectives require idiomatically the inflected case of the Genitive (i.e. جيَ), when a noun is made dependent on them. The most common of them are: أَذَّرُ أَذَّرُ (Dim. أَذَّرُ أَذَّرُ), near to; سَمَّمُ سَمَّمُ mahandiyyo, in front; دَيْفُو دَيْفُو vējho (Dim. دَيْفُو دَيْفُو), 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.

When they came near to Jerusalem. Matth. 21, 1.

Look at the rising of the moon; the friend is near to thee, far from me. Sh. Kambh. II, 7.

The eyes are opposite the eyes the whole day and night. Maj. 219.

11) The relative adjectives جَهَرُ جَهَرُ jeho, جَهَرُ jeharō, such as, like as, fit to, سَنَدوْ سَنَدوْ sando, like as, jē-tirō, as much as, and جَهَرُ jēdō, as large as, are always constructed with the simple Formative of the noun, that depends upon them.

Majnū, the son of Mahmūd, is then not such as to come, i.e. is not likely to come. Maj. 719.
Teeths like Jasinum flowers the Bountiful has given her. Maj. 54.

Which is blessed in all ways, like thou, o wise one. Maj. 825.

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.

Then no mote, as large as a sesamum seed, came into thy body, o friend? Ajāib 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.

The villager occupied himself in (the) removing of that little grain. Sindhī Read. Book, p. 56.

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.

After the seeing of this affluence she offered up dutiful thanks. Sindhī Read. Book, p. 55.
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 کهپی (§. 16, 4), by means of which the Dative case is made up¹), and which originally signifies: 'on account of, for the sake of, in reference to'. In prose the postposition کهپی 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 کهپی is put after the Genitive case-sign.

آئ اؤرہاًس ہیپن دِکہپی دُکِہپی مَ دُکِہپی

Come near, dear friend, do not give pain to the distressed. Sh. Ābiri X, 4.

تَان مَسْپَب نَبَر مُلَوُر کَهپی آچَجی سَیننی اِنَو

Then Maste Nāze came and said thus to the elegant. Ajāib, v. 90.

¹) In poetry the postpositions کنه، کنی، کنے and گار are used in the same sense as کهپی.
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.

Having bound (him) they delivered him to the police-officer of the town. Sindhī Read. Book, p. 69.

2) The Dative with the auxiliary verbs होँन to be, and तेहस्त to become, to be, expresses the idea of possession.

मुख तेहस्त होँन के के उन्हे ग्रंथी जी जी
I have hope in God. Sh. Sōr. I, Epil.

मुख तेहस्त होँन के के उन्हे ग्रंथी जी जी
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 reference to which the action takes place. In this case the postposition के के must be translated by: for, for the sake of.

के के दील जिनिंई मिन हीतें के के हौंती
(My) heart (and) mind burns for my sweetheart in intoxication. Maj. 728.

के के जिनिंई मिन हीतें के के हौंती
In Kēc there is a call for those, under whose armpit there is nothing (i.e. who have nothing). Sh. Maś. II, 11.
I. THE ANALYTICAL PART.


O hero! thou diest for the sake of victory, forget then the apprehensions of the heart! Sh. Ked. VI, 9.

4) The Dative expresses the idea of motion to a place.

Having driven on I came to Kec, where Punhu himself (is). Sh. Abiri V, 1.

O fair Lady, after death thou wilt come to Punhu. Sh. Masb. IV, 5.

The work of a messenger (i.e. travelling) does not at all bring to Kec. Sh. Abiri IV, 10.

5) The Dative is used to express time, when only an indefinite space of time is spoken of, whereas the postposition مین in, is employed, if the time, during which any thing is done, is to be noted.

Qaisare says: arrive that very night in Kelat. Sh. Sar. IV, 3.

Go to (thy) friend at day-break, in clear day. Sh. Suh. Chot. 11.
Immediately at that time an order was given to the chamberlains. *Ajā'ib*, v. 15.

§. 69.

VI. The Accusative.

The Accusative has two forms in Sindhi, 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 *kēhī*.

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.

When he shall keep his own horses, boats, soldiers and make his own judgements and thoughts. *Amul. Mān.* p. 139.

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 *kēhī*, 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.

The father of the Shāh continued seeking the Shāh Sāhib. Ibid. p. 44.

When Ma'ydūm Hāshim heard, that the Shāh Sāhib causes to make music in the mosque. Ibid. p. 35.

If ever this word the king of the mice will hear. Sindhi Read. Book, p. 62.

If that (treasure) some man finds, he keeps it concealed. Matth. 13, 14.

The (black) marks (from blows) cause pains; the bones also are aching on account of the (= my) sweetheart. Sh. Ābirī, Čhōt. 2.

3) When the object (Accus.) of an active verb is for any reason to be rendered more prominent, the post-position 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 is occasionally dropped, but then the contracted form of the Formative must be used in the Plural.

\[
\text{أَنَّ مُرِيدَةَ دَاوَّرُيَ كَمِيَ سَّبَعِيَّ قَمُو}
\]

That disciple, having called (that) girl, said. Life of Abd-ul-Latīf, p. 48.

\[

diyor qamous ton anhe khami sanaanadin
\]

The dīvs said: wilt thou recognise that very one? Amulu Mān. p. 151.

\[
\text{أَئِنْ يُقَسَّا مِلَّدَناَ تَنْهُيِنَ مَانَ آَنَى مِرْمَاتَنَ كَهَيَ كَهَارِكُيُّن}
\]

In that way money will be got; having brought (something) from that let us feed (our) guests. Life of Abd-ul-Latīf, p. 41.

\[
\text{أَدْيُرَنْ عَبْدُ الْطِيْفْ قَمُوُّ كَهَيَ سَارَعْثَوُ}
\]

Sisters, says Abd-ul-Latīf, praise ye the (well-known) friend. Sh. Ābirī Čhot., Epil. 3.

\[
\text{بِهْرَانِيَنَ رَوَّ كَهَيَ مِيْزِيَ غُرَا بَنِهِ سَارَنَ لَأَهِ بُرَغِ كَيْنَ}
\]

Having gathered first the tares, having bound bundles to burn (them), gather (and) put afterwards the wheat in the garner. Matth. 13, 30.

\[
\text{حَيَ كَيْ مَيْكُوُنَ سِكُهُ نَا تَ يُقَسَّبُ سِكُنْدِيْنُ}
\]

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 كَهَيَ, signifying: as regards.
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. Köh. I, 8.

Having taken his bundle he started him off. Sindhi 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 by the accession of the postposition كه، 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.

I shall give (my) flesh to the wild beasts, having made atoms (my) life. Sh. Ābirī IX, Epil.

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-Latif, p. 40.

Make the weak one pass the Hārhō, says Latīf. Sh. Dēsī IV, 4.

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.

The accomplished one causes daily nice blandishments to be made to Qais. Maj. 223.

The hands the little daughter shall wash us. Life of Abd-ul-Latif, p. 48.

But one (grain) thou dost 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 مين and مَنَجِهٰ، ‘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 ĕ or ā) must in this case always be employed. But also in prose the postpositions مين and مَنَجِهٰ 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 Sindhi 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: 

\[
\text{वानानु, to go; आचानु, to come etc.}
\]

\[
\text{कहरू कहरू हहे ह्रय सन्न सन्नहे बादा}
\]

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.

\[
\text{दिवक द्रू क्रूण्णी जी कीन केरुँ केरुँ न ले}
\]

In the caldrons the limbs boil, where not a grain does descend in the eddies. Sh. Kal. II, 27.

\[
\text{अर्थी निन्दै आँ केरुँ जी धारा व्यार}
\]

In deep, very great love are hares and jackals. Maj. 548.

\[
\text{मना गा बोर्ल बोर्ल जोशी जोशी}
\]

May not any one, o friend! trust in a Baluchi promise! Sh. Dési, Chôt. 7.

\[
\text{वहुन तीसर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर नगर
I. THE ANALYTICAL PART.

Having given (left) the other doors to others, I came to thy door. Sh. Sör. I, 11.

2) The Locative is used with nouns implying time, to express the point of time, at which an action takes place.

One day, making a journey, they arrived at (lit.: came out of) Jesalmër. Life of Abd-ul-Latîf, p. 40.

At some time in a village one mouse, having reflected in its mind, said. Sindhî Read. Book, p. 61.

(My) beautiful friend came at day-break to (my) house. Sh. Khambh. I, 9.

(My) body weeps in the nights (and) in the days, in the chains (i. e. in prison). Sh. Um. Mâr. 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 in being, being, should be supplied, but is idiomatically left out.¹)

¹) About the Locative of the participle present and past, see §. 81, 2.
Grant me that favour, that I may meet, whilst living (lit. in the state of being alive) my sweetheart. Sh. Ābīrī I, 1.

Whilst we live no one shall take even the name of thy hair. Amulu Mān. p. 151.

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'.

Of slender waist, of straight nose, with lamp-black their eyes (are) filled. Sh. Sām. I, 35.

In the adornment of the head (and) body he is a hero of great boldness. Ajāib, v. 156.

With great udder they came, having behind their young ones. Sh. Sār. IV, 14.

Hast thou seen any where one by name Shāh Aḥmad Latīf, of such marks and signs, my son? Life of Aḥmad Latīf, p. 9.
I. THE ANALYTICAL PART.

An orphan, of torn clothes, to look upon like a basil leaf. Maj. 303.

Of deer-eyes, of ears of a wild goose, of a Kövil's speech. Ibid. 52.

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).


That heart, which is not at all obtained for a price, thou hast asked. Sh. Sör. 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: کهان from, متجھان from-in, تان 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.).
This one came, having made a journey from a foreign country. S. Sör. I, 5.

When I fled from Bhambhōru, then all pains became delights;
Having descended from the mountain-pass I became in my own person Punhū. Sh. Ābiri V, 2.

I will scoop out of (my) shoulders something, o bard, and give it thee with the body. Sh. Sör. II, 22.

Before death, o Sasuí, o fair Lady! die whilst living!
Turn not aside from that company, by which the soul has been lost on the road. Sh. Maṣ. 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).

If thou desirest to meet thy friend, then esteem virtue more than vices; (literally: esteem virtue before vices.) Sh. Jam. Kal. VIII, 22.

1) the same as لَكِهُ, the latter having been, after a poetical license, aspirated, for the sake of the rhyme.
I. THE ANALYTICAL PART.

Having built a dwelling better than all other faqīrs (lit. good from), he lived at Bhīṭa (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.

Respect Muhammad, the intercessor, out of understanding (and) love. Sh. Kal. I, 2.

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 ṣān would be employed for this purpose.

Those say to thee: do thou not return a word with (thy) mouth. Sh. Jam. Kal. VIII, 17.

Give thou praise to the wise one publicly with (thy) tongue. Sh. Surāḡ. I, Epil. 1.

The mouthfuls, which thou, o camel! hast obtained (and) plucked with the mouth. Sh. Kambh. II, 29.

1 instead of টানা.
Go with the gold to the banker, (but) do not at all take down the load! Sh. Surāq. IV, 9.

5) With neuter verbs the Ablative (especially with the postposition كهان) denotes the agent. The same is the case with passive verbs, if the agent be an inanimate noun.

ساتين مونهان روهك تهمروسو توم توعينم

Master, I have done wrong, forgive me that! Life of Abd-ul-Latif, p. 20.

شبى تهيدديس شبمب من ان خوشى كهان كهاني

I shall become a candle in the night, being burnt by that delight. Sh. Khambh. I, Epil. 3.

صورت سونه كهان كيس جيت جري

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 emphasis¹) or contrast. In poetry a personal pronoun is often omitted,

¹) Commonly with the emphatic I (ي) or hti, hث.
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.

آَنْمُونِ هْيَكَلِي حَبِّ مِسْنِ ذُ مُونِ مَيَّرْ ذُ كَأَكَوْ

I am alone on the Hab, I have no friend nor brother. Sh. Suh. II, Epil. 2.

وَرَمَيْتُونِ بِهِ دُوْرُآ أَنِ ذُ وَرَمَيْتُونِ دُوْرُٰ رِي

 Ye married women also return! I shall not return without (my) husband. Sh. Ābirī IV, 9.

وَخُوِّ سُبُهِ مَوْتَيْي حَبِّ دُوْرُنِّ زَوْرُنِ رَأْيوُن

Go again ye all, who have husbands! Ibid. IV, 9.

مُوْنِهِينِ كَهَا مَارِيبِ مُوْنِهِينِ سَنْدَا دُكَهرًا

Even me kill my own pains.

2) The Genitives جَوْ and جَوْ are possessive adjectives in the Nominative and inflected accordingly. In poetry the case-sign جَوْ is frequently dropped, but then the forms جَوْ and جَوْ must be employed. Instead of the possessive adjectives the pronominal suffixes attached to nouns (verbs and postpositions) or to سَنْدُو (cf. §. 40, 2) may also be used, and in certain cases جَوْ. 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 تْنَهْنُ جَيْ, مُتْنَهْنُ جَيْ etc., which is also used before such postpositions, as require جَيْ, cf. §. 58, II.
My heart is fixed there, here is (only) earth and flesh. Sh. Um. Mär. VI, 16.

It is my friend's turn to come to my house. Sh. Kambh. I, 9.

Thy companions, thy friends have been carried down the river by the waves. Sh. Surāg. VI, 6.

Whoever loves son or daughter more than me, is not worthy of me. Matth. 10, 37.

Come, walk after me, i.e. follow me. Ibid. 19, 21.

and are also used substantively, especially in the Plural, in the sense of: my, thy people or friends.

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 كَهُيَّ, which in poetry 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 كَهُيَّ as well as the Accusative;
constructions of this kind are however avoided, whenever possible.  

(To =) Upon me (is) thy reproach, o my friend!  

Go not away from Kâk anywhere, o Rânô, it is not right for thee. Sh. Müm. Raņô I, Epil.

Bhîta does not give you up, and thou do not run away! Life of Abd-ul-Latîf, p. 21.

3) When the personal pronouns are accompanied by an attribute in the inflected case, they must precede it in the Formative.

Make some turn, o husband, to the hut of me, the lowly one! Sh. Däharu III, 1.

Woe, by me the humble one nothing was then said! Sh. Dësî IV, Epil.

They will give to me the afflicted a sign, for God's sake. Sh. Köh. III, Epil.

1) This may be done easily by a passive construction, as:

I have presented you into his hands, i.e. made a present of you to him. Amulu Mân. p. 148.
II. Demonstrative pronouns.

1) There is no personal pronoun of the III pers. (Singular and Plural) in Sindhi, its place being generally supplied by the demonstrative یہ that, he, she; but if a distinction between a nearer and a more distant object is to be made, the demonstrative pronoun یہی this¹), is referred to the object near at hand, and یہ 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 یہ (س) is used.

جمعیت کیند کیان جی مرن جی کیان جی کن تی رسی

When the groan of her dying came upon her ear. Sindhi Read. B. p. 64.

تُون مُرسُ آہیپِن یُروُ مِهری

Thou art a man, she a woman. Amulu Mān., p. 147.

ہن کہی ڑائِ روح میں ہی تھئہ: بہائین ہنِ

That one has in his mind (the word) 'night', these ones think this. Maj. 34.

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¹) یہی is also used idiomatically in the following way:

دُنِ یہی مُلْکُ ہی 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 یہ, when joined to a personal pronoun, signifies 'therefore'; as:

عَمَرِ سَا آئُنِ یہی کیند یپُکِ یہرِبِانِ سوِمُرَا

O Umar of the Šumirā clan, therefore how shall I put on silk? Sh. Um. Mārū VII, 6.
I. THE ANALYTICAL PART. 471

The Dēv has given thee a necklace of nine lakhs; that also I snatched away and took to hands. Amulu Mān. p. 147.

All these buffaloes have come out of it (= were born); take them as thy own. Sindhī Read. B. p. 61.

2) The demonstrative pronoun āhē, this very, refers emphatically either to an object near at hand, or just mentioned or immediately following, and āhō that very to a more remote or afore mentioned one. āhē this here, and āhō that there, are only used in a local sense.

If ever this very (just mentioned) word the king of the mice shall hear. Sindhī Read. B. p. 63.

That very one then is my sister. Amulu Mān. p. 149.

3) In the Accusative the demonstrative pronouns commonly take the postposition kēpī, 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 kēpī be not required for reasons stated at §. 69, 3.
I. THE ANALYTICAL PART.

She, having seen these, locked the door. Amulu Mân. p. 149.

When you find it, come and give me intelligence. Matth. 2, 8.

Then I shall see that, (and) then send to you a slave-girl. Amulu Mân. p. 150.

These trees you will not obtain; those trees there (are) many.

§. 74.

III. The relative and correlative pronoun.

1) The relative pronoun¹) in Sindhī is جُو, who, which, and the correlative سَ و that, which usually takes up the relative. Besides the relative جُو, the indefinite pronouns جِوْرُ, جِوْكَو, جِيْکُو, جِيْکَو for whosoever, whatsoever may also correspond to the following correlative سَ و. The place of the relative pronoun may also be taken up by a relative adverb. Instead of the correlative سَ و 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 سَ و, according to the emphasis laid on either

¹) The relative جُو, when followed by a personal pronoun in the same sentence, signifies 'as' (Lat. quippe qui)

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.

\[ \text{jen\'so k\'inky bi\'li ho\'kar\'o so \'yan b\'h\'k\'i w\'t\'o} \]
That, which shouted: a coward (is) the cat, ran also away. Sindhi Read. B. p. 64.

\[ \text{ji\'n\'o be\'t\' bi\'ha\'yi\'n\' so ay\'to\'n\' an\'he\'yi\'n\'} \]
Those, which thou considerest as verses, are signs. Sh. Suh. IX, 6.

\[ \text{sun\'k\'i te\'i\'n\'\'u so jib\'ky j\'\'ib\'n\'d\'i\'n j\'\'ib\'d\'i\'s\' k\'he\'y} \]
That will be a companion to thee, whatever thou prayest to the Lord of the world. Mengh\'o 8.

\[ \text{s\'\'o\'n\'\'i s\'a\'n\'i\'y\'i\' m\'\'o\'n\'\'u jo\' s\'a\'j\'a\'\'j\'\'u ji\'b\'\'i\'n\'\'o\'n\'} \]
That is my native country, where my sweetheart (is). Maj. 86.

\[ \text{\'\'a\'\'b\'\'a\'\'n\' ji\'n\' t\'\'i\'t\'a\'\' al\'a\'\' a\'\'n\' ma\'\'n\'\'o\'n\'\'i\' s\'a\'\'r\'a\'n\'} \]
May I not be forgotten by them, whom I do not drop out of (my) mind. Sh. Sam. II, 4.

\[ \text{ji\'n\' ji\'n\' w\'\'n\' j\'eb\'\'o\'j\'\'u d\'\'o\'t\'a\'\'a d\'\'i\'\'\'e\'\'\' s\'i\' w\'\'d\'\'e\'\'y\' b\'a\'\'e\'\' m\'\'i\'n\'\'\'e\'\'\'a\'\'\' w\'\'g\'e\'h\'e\'y\'i\'n\'} \]
Those trees, which give no good fruit, are cut off (and) thrown into the fire. Matth. 7, 19.

\[ \text{\'a\'n\' g\'a\'\' d\'\'a\'\' bi\'\'j\'e\'\'\'e\'\' s\'a\' k\'i\'m\'\' r\'\'a\'\'n\'\'i\' d\'\'i\'\'\' k\'i\'n\'e\'i\'n\'} \]
I, who is (= am) given up in the mountains, how shall she (= I) arrive at K\'e\'c? Sh. Desi, 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.

جا بلا پنھن جی پار کھی تھی کھائی سا کھی کھی
کھی بندی

Which cat (= a cat that) eats her own young one, will that ever give up a mouse? Sindhi Read. B. p. 53.

سو سزے پیٹھی جہلہ جنہس جواہر کامی کو

Give up that traffic, in which there is no jewel. Sh. Surāg. IV, 8.

تھی چیز جو یہ پنےی یارو ہو تھی نھس کھی حبی بھیجی بیٹھی
The faqīr, who was powerful (in magic), to him information was brought. Amulu Mān. p. 147.

دژ دیوادو دہارپو جو پنےی پرکھی پرکھی
سوا تنھس جی دھنی سین کپچو تھی کھینی

A mad, strange thief, a foreigner, who reads (studies), Shakes laughing hands with thy daughter. Maj. 240, 241.

ہو جی وڈا وہر وہریاں سی سکھنا وہا سنسار مون

Those, who were great men (and) warriors, went destitute out of the world. Menghô 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.
For whom they are longing, with them join them. Maj. 203.

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) سو جو is occasionally used instead of the simple relative جو, which is then taken up again by a following correlative.

Those friends, who are wanted, have gone on a journey. Sh. Sam. I, 24.

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.

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.
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.

The cat, having eaten some (a number) of the mice with delight, went off. Sindhi Read. B. p. 64.

The princess, having enticed him somehow, having gained (his) heart, drew him out (i.e. got the secret from him). Amulu Man. p. 147.

§ 75.

IV. The interrogative pronouns.

1) किस े who? is applied to persons and ज्ञ what? to things only; these three pronouns are used absolutely and not joined adjectively to another noun);

in which case the interrogative adjectives किस ज्ञ which? and किस ज्ञ of what kind? are to be employed.

1) किस े is occasionally joined adjectively to a noun in poetry, as:

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 جَوَّ is preferred. The same rule applies to the interrogative adjectives and adverbs.

I do not know exactly, who it is. Life of Abd-UL-Latif, p. 13.

آن بِهِ آُرْخَان کِھُی نَد تِئُو جُوْان کِبِرُہی حَکُم سُان مَہی تِئُو گِریٰٰان

I also do not tell you, by what order I do this. Matth. 21, 26.

آن ہِ جُوْندو سِانَو جَنْہِن حَکُم سُان مَہی تِئُو گِریٰٰان

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.

قَسْمُت قَبِّہہ کِیاساہ نَد تِئُو کِبِرُ آچیہ مِن کُوْت مِیس

By fate I have been put into prison; otherwise who would come into this fort? Sh. Um. Mar. I, 8.

§. 76.

V. The indefinite pronouns.

1) كُو some one, any one, when standing by itself, is applied to animate beings and کِی to things only; but when كُو is used adjectively, it may be joined to any noun; similarly کِی also may be put before nouns, when a part or quantity is to be expressed, cf. §. 61, 3.
Nothing else will be of use to thee, except what thou hast sown thyself. Mēnghō 10.

2)  قوله 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 كُو.

۰ جَهَّسِیٰ تُون كُو جَهَّسِیٰ مِمْسُون وَبَنْدِیٰن هَوَتُ كُو بَهَانَیٰمُ هَیِّیٰیٰ

Wilt thou, having forsaken (me) go at all to the mountains? O lover, I did not think thus. Sh. Dēsī, III, Epil.

3) When قوله is repeated in the next sentence, it signifies: one—another.

۰ جَوَنٍ حَیٰ یُسٌ جَنٍ جُسیٰ مِمْس كُو جَنٍ جَنیٰ عَفُّلٌ بَهَرْبْوَؤٰسٍ

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 پَنُّ (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 پَنُّ جَوَنٍ '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.

Having risen (and) greeted (and) having met with great respect (and) politeness they sat amongst themselves. Life of Abd-ul-Latif, p. 36.

يُرُمَّلْ يَطَاوِرَ يِبَيْنَ يَسَايِعُ يَنَّهَسُ جَوُ

O pure friend, show thy face! Sh. Sör. I, 10.

يَنْهَسُ جَيْ بِبَلِيِّ سُرَهَوْ صَعِيْدَ صَاهِبْ صَابِبْ جَيْ اَجَيْ حَاضُرٌ تَهْمُثُ

Having come with his (own) servants to the service of Sháh Sáhib, he was present. Life of Abd-ul-Latif, p. 31.

أَنَّ بَهَايِكَ أَنِّي جَيْ سَنْجَانَنِ تَيْ أَجَرْجُ كَرِي يُجَمَٰلِانِ

That wealthy one, marvelling at his (the other's) recognising her, asked him. Sindhi Read. B. p. 61.

2) In addressing a person the reflexive pronominal adjective يَنْهَسُ جَوُ is now and then used (like the Hindústání آپ کا etc.), instead of the peculiar pronoun, that would be required, as: سانیئین هی يَنْهَسُ جَوُ مَالُ آهی, master, this is your property, which under certain circumstances could also be translated: master, this is our property, when the spaker includes himself, as:

کُلُّ هِی مُنْعُو مُوْضُ کي يَنْهَسُ جَيْ ذِيَهِ دَوَآرَ

Send forth some mice of our country and land. Story of the mice and the cat, v. 35.
3) The reflexive pronominal adjective جو یَئَسُنَ may also refer to the object (noun with postp., or Dat. and Acc.) immediately following.

أَيُّهُ ٌآَنُهِيَّانِ

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 یَئَسُنَ, because the use of جو یَئَسُنَ 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.

کَوْ ۴۸ُسُنَ جُو ۴۸ُسُنَ جُي ۴۸ُسُنَ مُ۷۸َکَنَ مِمَِّی ٍبِهِّنَو اَنُهِیَّانُ

(If) there would be in my kingdom some hero of mine. Story of Shamsāду, v. 40.

آَنُهِیِّی ۴۸ُسُنَ ۴۸ُسِّهِّی مِّاَکُرُعُونَ آَنُهِیَّانِ ۴۸ُسُنَ جُي ۴۸ُسُنَ مُ۷۸َکَنَ مِمَِّی ٍبِهِّنَو اَنُهِیَّانِ

I am a man under authority and under my hands are soldiers. Matth. 8, 9.

5) The subject, to which جو یَئَسُنَ 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).
I. THE ANALYTICAL PART.

Having removed far from our country may our lot be made any where! Story of the cat and mice, v. 20.

6) is also used substantively, signifying my, thy etc. property, friends or people.

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 Sindhi 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 کہی.

The living (= life) of the disappointed one gets on with difficulty without the Jat. Sh. Ābirī V, 9.

The Mughals, having taken their swords, came to kill the Shāh. Life of Abd-ul-Latif, p. 15.
To ascent the impaling stake, to see the (nuptial) bed, this is the business of the lovers. Sh. Kal. II, 8.

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 چِلَدْنَین to give leave, گہَرَنُ to let go or allow, گہَنُ to desire, and partly also to گھَنُ 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.

Tears don’t let me write (lit. give no writing); dropping they fall upon the pen. Sh. Um. Mar. II, 9.

The Mughals did not allow the Shāh Šāhīb to come (lit. gave him no coming). Life of Abd-ul-Latīf, p. 15.

They do not allow a male bird to sit down. Amulu Mān. p. 141.

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 ژو. In this case the Infinitive itself is strictly treated as a
substantive, as regards its government, and جوء is nearly used in the same sense as جوء or جهُرَ، cf. §. 67, 11.

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 Diācu p. 1.

This word is mere joke and impossible.

Chapter VII.

§. 79.

The Gerundive.

1) The Sindhi 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 كَمِ, cf. §. 94, 5. The agent is put in the Dative (like in Latin) or expressed by a pronominal suffix.

If by thee some complaint is to be made, come and make it. Amulu Mān. p. 150.

Whatever thou hast to get from me, that is alms (i.e. given in alms). Matth. 15, 5.

Now, whatever thou hast to say, say. Amulu Mān. p. 143.
2) But when the construction is rendered impersonal by the use of ٌکهی or when a Dative occurs in a sentence, the agent must be expressed by the Instrumental, to avoid the double use of ٌکهی.

ٌکهی که‌دزی کهی تُز جهَلَنِّی هَو
Thou shouldst have seized this horse.

جو تُو کهی مُون لِهْنِّو آَهِی سُو ذْیَنِّی
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.

کهی شَهَر جو شَیْل کَری کَهْنَدَا کَهْنَدَا پَایِشَاء جَی

کهتَیِّین مِین آیا

Having made the tour of the whole city they came, wandering, wandering to the lanes of the king. Amulu Mañ. p. 140.

مَتَهَن تُبیک تَبیکَّة جَنْگَهنِّدا آَهِی

Upon them (i. e. on their heads) are (large) baskets and (small) baskets; groaning they come. Sh. Um. Már. VI, 12.
2) The participle present is very frequently used in the Locative Sing., terminating in ē, or with the emphatic į or ĕhī, in ẹ̄i and ĕhī¹), 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.

In coming and going he used to say these words. Life of Abd-ul-Lâţîf, p. 47.

Dying of hunger they ask not from any one alms. Sh. Ramak. VII, 7.

Whilst searching about in the mountains some man met him. Maj. 122.

Then whilst eating her mind became drunk (and) mad. Maj. 178.

¹) Occasionally ĕhī is shortened to ahī, as: سُنَّبِنَدْهَيَّ instead of سُنَّبِنَدْهَيِ.
The wife and children of a gambler, (although) being in the house, do not consider as in the house. Sindhī Read. B. p. 52.

In seeing the friend all (their) pains are removed. Maj. 818.

Turn thou back the camel; pass the night, whilst I am weeping. Sh. Mūm. Rānō I, Epil.

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 (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.

The Qāzī, having done the word (= what was said) of the scouts, became a tyrant. Maj. 296.
After being broken it became beyond (= more) a thousand billions. Sh. Surāq. 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 postposition ِکِھُپ 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 ِجِي.

آَخِی ِعَزْرَائیلَ ِسُنی ِعَلَّامَتیِ ِسَسْتی

By ِعَزْرَائیل having come, Sasū was awakened whilst sleeping, i.e. in the state of being asleep. Sh. ِعَبْرَی VIII, 5.

اَلَا ِآَخِی أَوَّهُ ِجَنِ ِآَخِی ِمِن ِسَرْهَوَا ِتَهْنی

O God, may those come, by whose coming (my) heart becomes glad. Sh. ِعَبْرَی III, 5.

مُوَن ِآَخِیِ ِهِلیَا ِبَنَاد ِجَی ِتَرَی

Whilst I stood upright, they went to the landing-places of the harbour. Sh. ِعَبِیَم. II, 2.

وِبَحْیِ ِوِبَحْیِ ِدَوَسُ ِبَحْیِ دَر ِدَر ِآَخیِ

Whilst the physicians were seated (lit. in the state of the physicians being seated), the friend entering came to (my) door. Sh. ِعَبِیَم. كَال. II, 10.
Those, who do not understand much, after one letter has been touched. Sh. Jam. Kal. V, 29.

Since I have seen the Đothís, many days have passed to me (lit. In the being seen the Đothís). Golden Alphabet XXVIII, 2.


Which being eaten coughing arises, vomiting comes on. Golden Alphab. XVIII, 10.

§ 82.

III. The past conjunctive participles.

The past conjunctive participles (cf. § 47) very greatly facilitate the conjunction of the different members of a compound sentence and are therefore very extensively in use. 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 

Having thrown (them) into the jar, having secured (them) take care (of them). Life of Abd-ul-Latîf, p. 11.
I. THE ANALYTICAL PART.

Thou wilt go to die, Majnō, being dried up by thirst. Maj. 407.

The Dēv Ahriman having taken me from the country carried me off. Ajāib v. 119.

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.

To them, who remember (their) friends, the night passes in weeping. Sh. Jam. Kal. I, 18.

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.

The night was passed (by her) in the desert, having come to that very place. Maj. 745.
Having collected the remnant of the grain, it is good (for me) to carry it to another place. Sindhī Read. B. p. 56.

Having sold him and his wife and his children and whatever he has, the debt shall be paid (scil. by you). Matth. 18, 24.

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.

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: ‘again’ (lit. having returned or caused to return); رَفِیقٌ رَفِیقٌ with the postposition from (lit. taking from); جَانِی رَفِیقٌ intentionally (lit. having known, understood), or جَانِی رَفِیقٌ or جَانِی رَفِیقٌ نَافِزَی نَافِزَی and being alliterations.
Friend, do not go to a foreign country, his mother said again to him. Maj. 83.

From that hour her daughter was made whole. Matth. 15, 28.

Chapter IX.

The tenses of the verb.

§ 83.

I. The Present.

1) The Sindhi has two forms for the present tense, one identical with the Potential, to which the inflexional increment ته ز, ته ز ته ز etc. is added, the Present indefinite, and the other being compounded with the present participle and the auxiliary verb آمیں 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 ته ز may optionally follow or precede
the verb¹), but when the verb commences a sentence, it is put after it (poetry excepted). In poetry تَهْزَر is often separated from the verb by some other words, either preceding or following it.

When the negative adverb تَنَا, 'not', accedes to the verb, تَنَا immediately precedes تَهْزَر, and both the verb²); but in an interrogative sentence, or when a particular stress be laid on the verb, they may as well follow it.

In poetry تَهْزَر 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 تَهْزَر is dropped, when the interrogative pronoun جَهَا what? and the adverb جَان when, precede the verb.

Instead of the increment تَهْزَر the past participle (from يَتَهْزَر to fall) is also used, but with this difference, that a more enduring action is thereby implied.

سَارَتُ سَانْبَهْزَزَن كِهَي تَهْزَر سَنْبَون ذُيْني سَهْسَ

Remembering (her) guardians she gives a thousand blows. Story of the cat and mice v. 11.

تَهْزَر حُكْمُ حَاذْلَتِي يَايَنْهِن جَا مَالِكُ مُلَكِي دَهْنِي

The king, the Lord of the kingdom, executes his own orders. Ajâib v. 5.

بُنَذَهْنَةَا دَا تَتَا بُنَذَهْنَة ِء سًصْحَجِزَن ٌ فَتَا تَتَا

Hearing they do not hear nor do they understand. Matth. 13, 13.

¹) When an interrogative pronoun or adverb, as جَهَا etc., occurs in a sentence, it generally attracts تَهْزَر.

²) But when in a sentence تَنَا — تَا neither — nor, occurs, the adverb تَنَا is put before that noun, on which the stress is laid.
I. THE ANALYTICAL PART.

For those rich inhabitants of the jungle I weep nights and days. Sh. Um. Már. II, 11.

When they see, one big black snake is seated (there). Life of Abd-ul-Latìf, 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.

When the Mughals saw the Šāh Šāhib, that he is (= was) sitting in the house. Life of Abd-ul-Latìf, p. 15.

What does he see? that his children (and) his wife go night and day about in begging. Sindhi Read. Book, p. 62.

Having there built a shrine of the Šāh Šāhib in that very place they sat down: 'because the Šāh Šāhib is here'. Life of Abd-ul-Latìf, p. 26.

4) The Present is also now and then used for the Future, to signify thereby, that the action will be done forthwith.
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.

جو بهیں ماء آمی

Whoever is walking according to his will, that is my brother and sister and mother. Matth. 12, 40.

میها مرن کہئی کہئی کہئی کو کہئی

Why are the people giving me reproaches? Sh. Masb. 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.

مغل سانس و رقندا حا

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 کُہ (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.

آنُوُن سَتَّي هَوْهُ هُلَّيَا كَاِهِمُانُوُن كُنُوَاكُ

I was asleep, those went off, they drove away the young camels. Sh. Hus. VI, Epil.

مَارُنِنَي آنُوُن حِيْكِيس وَيِسُي وَسَرِي

Perhaps I have been forgotten by the dear Mārūs. Sh. Um. Mār. V, 13.

پُنَا بِهِرُنَي رَابِ جِوِ مُكَرُنَف پَاَسِي مَائِو

The bard sang the first night at the side of the castle. Sh. Sör. II, 1.
Who, having remained the night in the deserts, looked out for the mountains. Sh. Khâhôrî I, 3.

Those, who were made tawny by the Kâk (river), the redness does not leave. Sh. Mûm. Râņô II, 4.

2) The compound or habitual Aorist.

The compound Aorist with the indeclinable increment 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 is usually put before the verb, but is may also follow it; it may be also separated from the verb by some intervening words, in the same way as . Instead of (the Locative of with emphatic ī, instead of piēī), is also used, which more strictly points out commencement and continuation.

Where the night used to befall him, there he used to sleep. Life of Abd-ul-Latîf, p. 21.

On account of her food she used to make lakhs of jumps. Story of the cat and mice v. 13.
The pebbles of Karbalā his mother was gathering, ʿAlī was wiping him away from the wounds the drops of blood. Sh. Kēd. V, 2.

The drums in the cells went on sounding by themselves as they pleased, and from them this tune was coming. Life of Abd-ul-Laṭīf, p. 36.

When Shāh Jamāl was (as yet) going to his village, the Shāh Ṣāhib died on the second day. Then when Shāh Jamāl heard the message of the removal of the Shāh Ṣāhib, 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.

I do not live at all, nor am I at all dead. Sh. Hus. IX, 16.
I. THE ANALYTICAL PART.

Do not bring near the camels, I have been tormented by the camels. Sh. Dési 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.

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.

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.

As the fairy had told, so she threw that very nosecring into the jar of the slave-girl. Amulu Mān. p. 150.
I. THE ANALYTICAL PART.

Had you seen (when you were there) some one at the side of (her) sweetheart, o Šōthis? 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.

One day Shāh Jamāl sat with the Shāh Šāhib, and also many other faqīrs were sitting (i. e. had seated themselves before). Life of Abd-ul-Latif, p. 5.

Maydūm Šāhib received the intelligence, that Miā Nūr Muhammad had gone (but was no longer there) to have an interview with the Shāh Šāhib. Life of Abd- ul-Latif, p. 29.
§. 88.

V. The Future and Future Past.

1) The Sindhi 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.

अनेहि ज़ारङ्ठुदिसि अन जा मियान जहीली महार

I shall graze their camels, having seized the bridle of the camels. Sh. Hus. IX, Epil.

अनेहि हठल सफ़िद दीव सो प्रतीयुन टिङ्दियुन होर्न्दियुन

At that very time an hundred fairies will be dancing near the Dēv Sufēd. Amulu Mān. p. 144.

2) The simple or indefinite Future is used also to denote possibility, inclination or doubt.

पातिषाहे तो केही आनोन हैकही ग्लाल्मेह ग्नैसे

O king, I will speak one word to thee. Amulu Mān. p. 143.

एँ जेहरे गरू को केहत्तो आसान केही धिङ्ठड़िस

O boy, wilt thou give us a ram? Life of Abd-ul-Latīf, 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.

पनेहस जी माह बियी केही आदर दी र पनेहस जी पार्पीसी

केही तां ज़हर ग्नों ग्नरुन्दिस
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: هم آیو هُرندز, he may have come. Instead of the past Future the Aorist is commonly used in Sindhī, especially in conditional sentences; see §. 98, 6.

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. §. 98b, 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.

آنھی کھان دڑیاھے چھی سیئر میں بہریجن سو چھنگو آنھےس

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 ُهُوَّنُ, 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 indeterminateness, possibility, uncertainty or doubt.

\[ \text{بَوِء بَيِّنَتَانِ تُهَرُ آنُونَ تَوْ سَانِ گُنُّ مَانِیّ کَهَان} \]

Then, think I, I eat together with thee bread. Amulu Mān. p. 146.

\[ \text{چِیدِیُونَ کَبَنِّ گُرِبانَ مُوعَ آنِّ سَین} \]

Companions, how shall I act with (= towards) them? Sh. Ābirī VIII, Epil.

\[ \text{مُوعَ کُهَّی ھَیّ گَتَمِی ۢذَ گَتَمِیہِنَّ} \]

Wilt thou not pull me out this wood? Amulu Mān. p. 148.

\[ \text{سُرُا ۡذُنۡ نَارِنِ چِی ھَتَّنِ ۢذَنَّیۡسِ چِسِسِیۡنِ ۢہَیّ مُنُهَّنِ جَزَّ} \]

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.

\[ \text{بِنِّیّ بَیَّ نَّبُ ۢکَرۡی سُبَّهُ ۢسَکِّنِّی سَرُ} \]

Drinking the water it makes (it, i.e. the river)
bare ground, it dries up the whole world. Nāngā jō Quissō, v. 40.

A kingdom I do not compare with (my) needle, o companions! Sh. Um. Mār. VI, 18.

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.

O friend, may the lovers obtain (their) sweethearts as guides! Maj. 817.

May there be blessing to all! that our business (and) affair has succeeded. Story of the cat and mice v. 52.


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 مه), not (prohi-

1) With the Potential may also be used, if the injunction be more strict.
bitive), \( جَمَّ, جَيْهُنَّ, مَتَانَ \) may it not be, that, lest; \( تَذْرِي, جَنِّي, جُنِّي, جَانِي, جَوَّ \) that, so that, in order that; \( جَيْنِيْسُ, جَيْنِيْسُ, جَيْنِيْسُ \) although; \( جَيْكُنَّ, جَيْكُنَّ, جَيْكُنَّ \) if (cf. § 98b, 1); and with the adverbs \( مُؤْنَّ, مُؤْنَّ, مُؤْنَّ \), possibly, perhaps etc., if the sentence be indefinite.

وَبِيَّ مَّا بَكَّيْ ذَيْ أَلَا جَيْكُنَّ مَّا تَهْمَانَ

O physican, do not give a powder! o God, may I not become well! Sh. Jam. Kal. II, 13.

مَؤْنَّ مَنْكَنْهَارُ شَالُ نَ أَجَيْسُ گُلُعِیْسُ

Would to God, that thou, o beggar, wouldst not come any more. Sh. Sör. II, 9.

کَاتَ تَرْبُوْنِ قَبَوَلُ مِنْ جَيْهُنَّ چَوْپُشْیِ کَھَیْکَ

Cut off, that thou mayst be approved, lest loss befall thee. Sh. Kal. II, 17.

اِعْبِسَ أَتْهُ أَتْهُ جَيْدَیِ هُوَدُیدُی رَبُّ هُوُتِ مَرْتَانَ

Thus, o camel, lift up (thy pace), that I may meet there (the friend) in the coming night. Sh. Khamb. II, 15.

اِعْتُوْکَ هِوَ جَيْلَ جَيْلَ جَيْلَ جَيْلَ أَتْهُ گَرَبُی تُبِیٰ یُبَتُرَ

Make some such jump, that ye fall upon that garment. Amulu Mān. p. 150.

ذَیْتِی چَٰبِرَ چَهَی ٰهُنَّا تَحْمِیْسُ پَرْبَانِ چَارَ

Having given (thy) soul to the omnipotent, thou mayst possibly be put into the track of (thy) friend. Sh. Surāğ. 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, دَ is used to express a strict negation, whereas مَ is used in a prohibitive sense. With the Precative مَ is commonly joined, but دَ may also be employed, if the injunction be more strict.

شَيَّهُمُّ چَی‌و نُون‌ آل‌کو دَ کَرِ

The lions said: be thou not anxious. Amulu Mān. p. 151.

سُومَرَا سَاهی تنَهی سَینَی وِجِه‌د مَ سَنَکُه‌رُون

O Sūmarō, do not throw and tighten chains upon the chaste one! Sh. Um. Mār. III, 9.

آَ ء‌وُزَرَاهُون سَیرِیس دُکَهی زِیج مَ دَاَکُهُ

Come near, good friend, do not apply a funeral pyre to the afflicted one! Sh. Ābirī X, 5.

چَی‌کَی یَاکُ آَمُی سَو‌کَنَی كَهی دَ چِجو

What is pure do not give to the dogs. Matth. 7, 6.
2) When two Imperatives are joined together by the conjunction 

\[\text{سیکھا متوت میں سیریں رنجو تان وریاجاہر}\]

Return quickly, o dear friend, if you mean to go, then return. Maj. 439.
II. THE SYNTHETICAL PART.

CONSTRUCTION OF THE SENTENCE AND CONJUNCTION 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: دَیْشان تِهْرُو I see, but آئُن تِهْرُو دَیْشان 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 تِهْنَن to become, to be. The predicate may be joined to the subject in a threefold manner:

a) by way of assertion, as: نَینْکَرُ تِهْی زَبَي the girl weeps.
b) by way of interrogation, as: كی ہو آپ who is come?

c) by way of command (or desire), as: گئے گو (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 وُدِّعَ مَارِخُوْن آپو
or: this is a great man ہی ہے وُدِّعَ مَارِخُوْن آپی
the Lord of the kingdom died مَلِکٌ جَو ہے دَقِیقی مَرٰی وہو
مَلِکٌ ہی دَقِیقی جَو ہے بَسَرُ مَرٰی وہو
the son of the Lord of the kingdom died.

مَغَربُ مَلِکٌ جا دِینُا سَبِھُ مَرٰی

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:

the country (of) China is far off;

یہیں دُیوڑ ہے لَائیت چین آپی

this is the city (of) Karāčī.

یہیں شَہرُ کْرَاچِی آپی
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 Sindi, 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.


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.)

What is thy pleasure? Amulu Mān. p. 140.

From above descended a slave-girl. Ibid. p. 140.

By all the companions they were seen, those maimed young men. Nānga jō Qissō, v. 17.
II. THE SYNTHETICAL PART.

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: هوُن تُهْزُ رُخْيُ he goes; active, if the verb necessarily requires a (near) object or Accusative, as: هُن كُهْي تُهْزُ جَهَلُي he seizes him; and causal, if it requires one or two Accusatives.

2) Neuter verbs commonly subordinate only a remote object or Dative, as: مُرْن كُهِي نَ تُهْزُ رُخْيُ it does not please me; but some neuter verbs may also subordinate a near object (Accus.), as:

رُخْيُ قَلْبُهُ سَا رَأَهُ

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:

أَن كُهِي مَانِي ذَي 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 كَهِئَانُ 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 uninflexed form of the Singular, though the object, to which it refers, may be a Plural. But both may also remain in the uninflexed state (Singular or Plural). Some verbs govern a double Accusative, one of a person, and one of a thing, as ْيُهِسِّلُنِّى كَهِئَانُ سُتَّهِرُ مُكَوُّى, to ask somebody a thing, though it may also be constructed with the postposition كَهِئَانُ, to ask from a person, or with كَهِئَانُ.

كَرْحَمِي كَهِئَانُ سُتَّهِرُ مُكَوُّى

Make the lepers clean. Matth. 10, 3.

جَانِسيسَتُهِيَ كَهِئَانُ كَانَدَهُ دَ كَرْحَمِي كَوُ بِمُثُو

As long, as I live, I shall not make any other (my) husband. Sh. Um. Mar. VII, 6.

كَرْحَمِي رُؤُزَا رَمَضَانُ جَا شَرِيَّرَ زَرَّانُ كُرُوّ

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 كَهِئَانُ, and the second remaining in the uninflexed state (§. 69, 5).

دُؤُيَّ وِانَابُكَ كَهِئَانُ تُنَّ تَرِيْيَرُ بَكُرُهُ

Having made drink the travellers a bowl try (it). Sh. Jam. Kal. IV, 7.
II. THE SYNTHETICAL PART.

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\(^1\), 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 كُلِّهَا, 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 كُلِّهَا, '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 كُلِّهَا, whereas the other object, as the predicate, remains in the un-inflected form of the Singular, referring to the (neuter) past participle.

\(^1\) 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.
II. THE SYNTHETICAL PART.

But when a causal verb governs two near objects, the first (implying a person) must be subordinated as remote object by the postposition کہی، whereas the second is made the subject, with which the past participle agrees in gender and number.

\[ \text{تینا مارہو جو بتر پہیسی کہان دکھوتبو} \]

Thus also the son of man shall be afflicted by them. Matth. 17, 12.

\[ \text{مرت قبولثن آن ذتہو جہی ذکوی کہی} \]

Death was agreed to by those, who saw the afflicted one (lit. by whom it was seen as regards the afflicted one). Sh. Maš. VII, 16.

\[ \text{کھری سب سقیم کتو آوہان کہی آزار} \]

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.

\[ \text{یاتنہم اچی صیفل وریکہ کہی ایبا سجی گلی بندغئی} \]

The king, having come, related this whole matter to the Vazir Saifal. Amulu Mān. p. 142.

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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.

Trumpp, Sindhi-Grammar.
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.

At some time one man sat on the bank of the river with his wealth (of buffaloes). Sindhi Reading Book p. 59.

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.

Give me now some advise. Amulu Mān. p. 147.

Thus they talked amongst each other four goodly months. Maj. 235.

This also is with me. Amulu Mān. p. 147.
Chapter XV.

Omission of the verb as predicate.

§. 96.

1) The auxiliary verb آنھیاں etc., forming the predicate with or without an adjective etc., is occasionally omitted, especially in poetry and in short proverbial sentences.

جا تو نہ سمجھ سی میں سا مون گیا کیا سنا

Let me hear that matter, which (is) in thy heart. Maj. 45.

ارنہو میں قہو مت نہیں جو لبھی د تم

There (is) a deep well there; no bottom of that is found. Nānga jō Qissō, v. 38.

کیدی پہلو کاتھی کیدی پہلو کاتھی

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 پرُن, to fall, should be supplied, which occasionally is met with.

کہُن آتُ قیہ قہدُیوں ہیڑہگیوں دُنَار

May the courtyard (fall) into the well, the companions into the forest, the sisters-in-law into disease! Sh. Suh. IX, Epil. 1.

کہُن سی جِسُن دُنیہا جی بِریانگی دہار

(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 نَهَا — نَا — نَدَا neither — nor.

سُوَّرَ سَكِئَةَ دَمَرَتِی‌سِ سِیرِین

The lover was joined to her by pain, the sweetheart was not joined to her by pleasure (= by dint of). Sh. Ābirī VII, 13.

کھدہرْ ِکِھنی کیتے بُنَدہو ے اہیٰں چَرُّمیٰ مَعلو

Fasten the horses below and go ye up. Amulu Mān. p. 149.

یَا لَنَگھاہیں لِفیفٌ چُنِیٰ یَا دُنْرَان گَنِ ٌدَنَہَا

Either they bring them across, says Laṭīf, or they make a cry from that very spot. Sh. Suh. VIII, 2.

سُدُہ ِآنےٰمِ بُرَ ِشَادِ صَاحِب گَالِہُ ِکِرَنِ کِہان ِ جَھِلَّتُرٌ آَمِیٰ

I know it, but the Shāh Šāhib has forbidden (me) to tell it. Life of Abd-ul-Laṭīf, 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 کی or کے ke.

سَوَ تُونِی ِآُنِیٰس کِر ِبِّتِی ِجِی ِرَاتَ ِدُسُون

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.

سَانِثِیٰن سَلاَمَت سَہرِیٰن موقِیٰ ِجِی ِعَبَد ِمدِیٰ

O Lord, may (our) dear friends (and) lovers meet (us) again! Nāṅga jō Qissō v. 81.

جِیٰن ِبُہرَت بِّرِی آُنِیٰس آُسُون إِنْسَانْ

I am not a jinn, demon, fairy, I am a man. Maj. 639.

کِرَهُو ِتَرَہُو ِبُنَّ کِر ِبِّتِیٰ

Which then is greater, the sacrifice or the altar? Matth. 23, 19.
But this discourse fell into the ear of Mir Hasan (and) Husain. Nānga jō Qissō v. 75.

2) When there are two or more subjects in a sentence, denoting animate beings, the verb or adjective (with the auxiliary verbs تَمِئَنُ and هُرَّبُ) 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.

A male and female was created by him. Sindhī Read. Book, p. 15.

Thy mother and thy brothers stand outside. Matth. 12, 47.

In this pond there will be water and fish. Life of Abd-ul-Laṭīf, p. 27.

But for an able army there is no delay (nor) pause. Nānga jō Quissō, v. 154.
II. THE SYNTHETICAL PART.

When I saw from afar the places, houses, cells. Ajāib, v. 72.

By the lightencings dresses of rain (i.e. clouds) have been made; reeds and herbs have become green; oh! Sh. Sār. IV, Epil.

By whom eyes (and) face have been turned towards the buffalo-keeper. Sh. Suh. V, 9.

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.

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.

توبر كَسِيٰ كات بن سامعي سلسي كي نكي

Though they be killed by the knife, they do not at all divulge any thing. Sh. Kal. II, 8.

بِنَاتَر جو مَنْهَو إيترو بهوني تي هنياثين تد سندس

It threw the head of dejection so much on the ground, that its brain was confused. Sindhī Reading Book p. 58.

الله اولا لاهتيين چان سنجاون سنج

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 

if, and 

if (at any time), and 

the main sentence by the concessive particle 

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.

\[
\text{Be not seated here; if thou go, thou mayst obtain (thy) sweetheart. Sh. Ābirī VII, 6.}
\]

\[
\text{Then thou mayst enjoy it at all, if thou perform this very advise. Sh. Ābirī VII, 14.}
\]

\[
\text{If they may have been seen by you, then, for God's sake, speak! Sh. Hus. X, 22.}
\]

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.

\[
\text{O mother, o mother, I live, o God, if my dear friends remember me! Sh. Suh. VII, Epil. 2.}
\]
II. THE SYNTHETICAL PART.

If thou construct us here a mosque, then we shall let thee daily make the pilgrimage of the Kasaba of God. Life of Abd-ul-Latif, 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.

If thou castest us out, allow us to go into the herd of swine. Matth. 8, 31.

If thou shalt divulge it, thou wilt become a leper. Life of Abd-ul-Latif, 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).

If he had not kept on drinking liquor, he would not have died.
II. THE SYNTHETICAL PART.

آیس مَنْهَنِد کَتَاب حُبٍّ فُونُد أَذَامی سَتُت
تَّ رَآران رُئی رَبِّي حُبّي فُلدُم رَئْفٌ قَلْبّ بَحُو

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 Sindhi, Čhōt. 6.

سِی جُی هَونِد سَا تَ لَ هُونُند دُ هیو نیکری

If those (cries) had been heard by (my) sweetheart, he would likely not have gone off. Sh. Hus. III, 2.

جبِّکُر کُھُرِراَری جَانُو هَو جُزْر فُلاَنی بَھَرِ یِیِندُو تَ هُونُند
جبِدِندو یِعَشَو

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.

جهِی سِی سَدوُم مِين تُهَمَّا هَا تَ لَ هُونُند اَحُذ نُوْئی عِلیُو آیو هَو

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 Potential (of the Present) may be used (but very rarely) in both members of a conditional sentence, followed by the particle ғا; but more commonly ғا is added to a past tense, for the sake of emphasis.

جهی ғوُّد دُ هَلی ғا تَ تبُّی کُھی دُ لَیمی ғا

If she had not gone, she would not have obtained (her) friend.
II. THE SYNTHETICAL PART.

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.

If ever Māyḍūm Sāhib should have died before Shāh Sāhib, then Shāh Sāhib will come and be present with the bier of Māyḍūm Sāhib. Life of Abd-ul-Latīf, p. 37.

If one shall have come and recognised her, I will give her to him. Sindhi Read. B. p. 59.

6) The conditional particle چی is often omitted in the subordinate sentence, and چیکر on the other hand is used without a main sentence, it being passed over in silence, so that چیکر assumes quite the sense of the interjectional particle مان would that!

II. THE SYNTHETICAL PART.

2) Subordination of a sentence by the relative pronoun (also the indefinite pronouns جَيِّدُ, جَيِّدَةُ) and relative adverbs, corresponding generally to a correlative. (§ 74 sqq.)

§ 101.

The subordinate sentence may either precede or follow the main sentence.

زُرْ لُوْثَى جَيْحٍ لَنُونَ ذَٰلِكَ الْأَنْثَى جَا

Come back, o louse of the blanket, which was given to me by the grandfather’s family. Sh. Um. Mar. VII, 3.

جَيِّدَةٌ جَيْحَةٌ تَهَى كَهَيْدِي أَنَّ جَيْحٍ كَهَيْرٍ مَنْجِي هُورُدٍ ذَّ

تهَيِّ كَهِيْدِي

Whoever is given to gambling, in his house property does not remain. Sindhī Read. Book, p. 52.

جَيِّدَةٌ جَيْحَةٌ يِنَبُتُ يِنَبُتُ يِنَبُتُ فَنِيّاً يِنَبُتُ فَنِيّاً مَسِن

As the day gets hot, so I push on in the journey. Sh. Hus. II, 14.

جَيْحٍ ذَّ كَهَيْدِي بَرُّ يِنَبُّ كَهيْدِي بَاءِيْدِي

Where there is not a footprint of a bird, there glimmers a small fire. Sh. Khāh. II, 11.
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 ٌجٌو، ٌتٌ، ٌجٌو، ٌبٌٍٓدٌٍٍٓٓ، ٌئٌٍٍٓٓ، ٌكٌ، that, which are not translated.

ٌجٌو، ٌجٌو، ٌجٌو، ٌجٌو، ٌجٌو، ٌجٌو

How do I know, how the calculation of the Amîr has been made? Sh. Um. Mar. II.

ٌجٌو، ٌجٌو، ٌجٌو

Give me an answer about the marriage, how thou hast arranged it? Amulu Man. p. 142.

ٌجٌو، ٌجٌو، ٌجٌو، ٌجٌو

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.
II. THE SYNTHETICAL PART.

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 conjunctival subordinate sentence, into which it may be dissolved, when necessary, as:

रूढ़क्यो रात रहाए जीतालिन्हदी बिंदुन

Pass the night weeping, distilling glasses of liquor; i.e. whilst weeping, or as one who weeps etc. Sh. Jam. Kal. IV, 25.

रुपहती दादाही दृधे केंद्रक रुपसिकार राजी पत्री बिसी

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.

होत पुनेहरू तेहा नेंस्य बार्जोषी बौली किथो

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 دی.

بہاءٽیانِیَن تھی ِتِ گئِنُ ِبِرِرِگُسُئی ِبِکرِی ِبُجُان

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.

جِان خِسی ِتِ ِبِکٽ ِرِتِ بِپِئٽو آپِبِکٽن

When he sees: I am sitting near Bhitia. Ibid. p. 21.

جِی بِہائِیَنِ ِتِ ِبِرِبِی ِمِئِان ِتِبِسکِہٽ ِچِزِرِائِکٽیِ لاٽی

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 ھجرت, the flight of Muhammad from Mekka to Me-dînah, the years of this aera are therefore called ھجری. It dates, according to the best accounts from the 18th 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 Sindhîs inter-pose every third year an intercalary month (ٍلَنَذ) lunâdû), 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 Hindû months then being.

1) Another aera, which is also in use amongst the Muhammadans of Upper India, is called ڪ صلى, or revenue aera; it dates, according to Prinsep, from the year 592½ p. Chr.

Trumpp, Sindhi-Grammar.
Lunar months of the Arabians.

1) muharramu  
   maharamu  
   30 days.

2) safaru . . . . . . . . . . . . . . 29 days.

3) rabī‘u-lāvvalu . . . 30 days.

4) rabī‘u-BILLAIHI .
   rabī‘u-lāxiyu .
   29 days.

5) jumāda-lāvvula  30 days.

6) jumāda-BILLAIHI .
   jumāda-lāxiyu  
   29 days.

7) rajabu . . . . . . . . . . . . . . 30 days.

8) ša‘abānu . . . . . 29 days.

9) ramazānu . . . . . 30 days.

10) šavvalu . . . . . . . . . . . . . . 29 days.

11) Dī-lqasadah .
    Dī qasadah .
   30 days.

12) Dī-lhiljah .
    Dī hiljah . . . . . . . . . . . . . . 29 days.

The Hindūs reckon by solar years, and lunisolar months. They follow either the Vikramāditya (विक्रमाधिक्य) 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 Četru.

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 Muham-madans) into two parts (पक्ष or पक्ष or lunar fortnight), the first from new to full moon (सूर्य sudī), and the second from full to new moon (तीय badī). The dates of these two divisions (वर्षाका lunar date), fifteen each, are reckoned separately.

**Solar months of the Hindūs.**

Četru, from the middle of March to the middle of April.

Vēsākhu, from the middle of April to the middle of May.

Jēthu, from the middle of May to the middle of June.

Ākharu, from the middle of June to the middle of July.

Savanu, from the middle of July to the middle of August.

Srānu, from the middle of August to the middle of September.

Badrō, from the middle of September to the middle of October.

Asū, from the middle of September to the middle of October.
কাতি, from the middle of October to the middle of November.

নাহারি, from the middle of November to the middle of December.

নাহারি, from the middle of December to the middle of January.

মাগ্ন, from the middle of January to the middle of February.

মাগ্ন, from the middle of February to the middle of March.

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: جي جي رايف 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.**

<table>
<thead>
<tr>
<th>Hindū</th>
<th>Musalmān</th>
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<tr>
<td>আর্তারু 1</td>
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1) Or: আর্তারু, আচারু, আর্তারু, আচারু, আর্তারু.
Hindū. Musalmān.

मंगल आनारो, Tuesday.
बुधर अब, Wednesday.
विसप ख़िब्स, Thursday.
तहारु 1) ज़ुमो, Friday.
शुक्र ज़ुमो, Friday.
जुमो, Friday.
चनचरु चनचरु, Saturday.

1) Or: तहानुर thāvaru.
APPENDIX II.

SURVEY OF THE DIFFERENT SINDHI-ARABIC
ALPHABETS.

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<th>The Government Alphabet</th>
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