

A MANUAL OF SINDHI

Learn Sindhi Through English

Dulamal Bulchand

Revised By
Muhammad Ibrahim Joyo



**SINDHI
LANGUAGE
AUTHORITY**

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**Sindhi Language Authority,
Hyderabad, Sindh**

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A MANUAL OF SINDHI

FOR THE USE OF

EUROPEAN OFFICERS, MISSIONARIES AND OTHERS
STUDYING THE SINDHI LANGUAGE

BY

DULAMAL BULCHAND

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THE FIRST PART

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Publisher's note

Learning a new language has always been fascinating and beneficial to human beings. A person learning a specific language gets chance to explore a new world and becomes familiar to the culture, traditions, history, literature, art and wisdom of that specific community. This is the prime reason that today's developed nations appreciate and encourage people to learn different languages and take necessary steps to promote ways to make people become skilled in other languages besides their own.

Sindhi, derivative of an ancient civilization, is also a modern language used widely with heterogeneous background, fascinates many foreigners and travelers who come in this part of the world resulting in their interest in learning the language which¹ benefits them as it is a best mode to interact with the local people of Sindh.

After the arrival of East India Company in Sindh, the British officials realized that it had become a necessity and an amenity of life of the foreigners residing in this region to learn Sindhi language so as to easily interact with the local residential. After the invasion of Sindh in 1843, British rulers took step forward by standardizing the Sindhi script (at this time Sindhi was written in many scripts by different sects of society) and the language was made compulsory for the officials of British government who wished to work in Sindh and also language of correspondence in everyday life. Mass of translated work from different languages, grammar books, dictionaries and manuals were produced providing a complete and easy way to learn and acquire a knowledge of Sindhi.

Teaching of Sindhi Language is one of the main objectives of Sindhi Language Authority. Accordingly, the Authority has been paying due attention to teaching of Sindhi Language since its establishment. Various steps have been taken which include classes for teaching Sindhi in Karachi and Hyderabad, many books and linguaphone package containing a text book, a work book and six audio cassettes have also been produced for teaching Sindhi through Urdu medium.

However, it was being felt since a long time that some material be produced for teaching Sindhi through English medium. At present, we see

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that many people residing in Sindh have lost touch with the basics of the language and the proper use of certain words, idioms and proper pronunciation. This has also been observed in the Sindhis living abroad or in the country who are no more in direct contact with the Sindhi education, resulting in the improper use of words, idioms and grammar. This situation has made us realize that there is an earnest need to introduce a book, which would describe and explain the proper language and would have the manual to learn the language through English. For this reason we have assigned linguists and teachers of the language to work on the above task and produce a modern way of learning i.e. through VCD and also a written text which serves the above purpose.

As this is a hard and lengthy task, which will consume time to come in proper framework. Hence we are reproducing this book “**A Manual of Sindhi**” authored by Dulamal Bulchand, first published in 1901, for teaching Sindhi to the foreign employees of British government and missionaries during the British rule.

We thank Mr Muhammad Ibrahim Joyo for performing this pains-taking task of revising and making necessary alterations in this 100 year old book, which would not only serve its prime purpose of teaching Sindhi through English but also would be preserved for the on-coming generations to look upon.

We are confident that this book will be a great help to the people who wish to learn Sindhi through English.

Professor Dr M Qasim Bughio
Chairman
Sindhi Language Authority

April 10, 2003
Hyderabad, Sindh.

PREFACE TO THE FIRST EDITION

In presenting the First Part of this Manual of Sindhi to the public, the author begs to point out that this is *not merely a grammar*, but a *Manual*.

The object of the book is to enable the European student of Sindhi to learn the language in the shortest and easiest way. The author having had an experience of ten and a half years as a teacher of Sindhi has had abundant opportunities of learning what are the especial difficulties which present themselves to the European student of this language, and has endeavoured, in this book, to meet them. There is, at present, no *Manual* of Sindhi, and this want, which is here attempted to be supplied, is the author's excuse for publishing this Manual.

The Author trusts that few misprints will be discovered; but only those persons who have over corrected proof-sheets can realize what a really difficult task it is to bring out a book absolutely accurately printed. And in this book in spite of the greatest possible care, *some* mistakes have crept in, especially where *zer* and *zabar* are concerned. With the object of making future editions more perfect, the author will be glad to receive any suggestions. The Exercises are so arranged that if the reader has thoroughly learnt the previous Lessons, he cannot fail to do them correctly.

The author takes thus opportunity to express his thanks to the Rev. R. Sinker, M.A., C.M. S. and Mr. V.C. MacMunn, I.C.S. Asst. Collector for suggesting and encouraging him to send this book to the press; and to Mr. H. Pogson B. D.P. for examining the plan of the work and assisting him with valuable suggestions. He is especially grateful to the Rev. J.R. Fellows, C.M.S., and Mr. F.M. Gadney, B.D.P for the very great help they have given him by carefully reading and correcting the whole of the manuscript immediately before it was sent to the press. The English portion of the latter part of the book was kindly corrected by the Rev. F. B. sandberg, Chaplain. With the assistance given by so many able gentlemen, it is hoped that the object with which the book has been published will fully attained.

CHAPTER 1

THE SINDHI ALPHABET.

- ا = *alifu*, it corresponds to the sound of "a" in English, and is a consonant in the beginning of words; in the middle and end of word it is a vowel, and has the sound of "a" long, as in "far".
- ب = *bay* = pure English "B".
- ٻ = *bay* = deep "B".
- ڀ = *bhay* = English "B" aspirate.
- ٽ = "tay" = is the soft "T" as the Germans pronounce English "T".
- ٿ = "*thay*" = "th" sharp as in "thick", "thin".
- ٺ = *tay* = pure English "T".
- ڻ = English "T" aspirate and softened.
- س = *say* = pure English "S".
- پ = *pay* = "pure English "P".
- ڦ = *phay* = English "P" with plenty of aspirate in it.
- ج = *jim* = pure English "J".
- ڄ = *djay* = put "d" before "j", thus "DJ".
- ڙ = *jhay* = "J" aspirate.
- ڻج = *njay* = put "N" before "J", or "Y", thus "NJ" or "NY".
- چ = *chay* = English "Ch" as in "church".
- ڇ = *chhay* = Aspirate English "ch" = chh.
- ح = *hay* = English "H".
- ځ = *Khay*; it is a deep guttural; pronounce it as if you are going to clear your throat.
- ڊ = *dal*, This, although it has the form of a "D", yet in reality is pronounced like "th" soft in "the", "there", "then", "Although", &c.
- ڌ = *dhal* = "d" aspirate.
- ڍ = *day* = pure English "D" hard.
- ڏ = *dhay* = English "D" aspirate.
- ڏڍ = *day* = Hard "D", peculiar to Sindhi.

| | | |
|----|---|--|
| ذ | = | zal = Z. |
| ر | = | ray = R. |
| ڑ | = | ray = double "R" or hard "R". |
| ز | = | zay = Z. |
| س | = | seen = S. |
| ش | = | sheen = "Sh". |
| ص | = | swad = S. |
| ض | = | zwad = Z. |
| ط | = | tui = Soft "T". |
| ظ | = | zui = Z. |
| ع | = | ain = A. like "i" & "a" guttural. |
| غ | = | ghain = Deep guttural "gh", it is a softened sound of خ |
| ف | = | fay = F. |
| ق | = | kwaf = Q. or hard "K". |
| ك | = | kaf = K. |
| ك | = | khay = Kh. |
| گ | = | gaf = "G" hard. |
| گ | = | gay = deep "G" hard. |
| گھ | = | ghay = "G" hard aspirate. |
| گی | = | ngay = put "n" before "G" hard. |
| ل | = | lam = L. |
| م | = | mim = M. |
| ن | = | nun = N. |
| ن | = | nrnun = put "n" before "R". |
| و | = | vau = V. |
| ھ | = | hay = H. |
| ء | = | hamzo = A; used instead of "i" in the middle & end of a word and never in the beginning. |
| ي | = | yay = "Y" as a consonant, as in "Year", "Your", "Yacht". |

Note. The student is advised not to spend too long a time in learning the sounds of letters by themselves; he will acquire these without much difficulty in words.

- 1.** Observe that the Sindhi Alphabet is to be read from right to left.
- 2.** Unlike English most of the letters when used in words, *join* the preceding and merge with the ones following them, and then they slightly alter their forms, which we give below.
- 3.** Of these ا د ڈ ڙ ڻ ڙ ڙ ڙ & و are *not* joined with each other or to any other letter following them, but all the same join the rest of the letters preceding them.

[illegible]

CHAPTER 2

FORMATION OF WORDS.

By the Combination of Consonants and Vowels

4. Of these ا و ي & ۱ are used as vowels also in the middle and end of a word but in the beginning of words they are always consonants. Hence they are called *semi-consonants or semi-vowels*.

5. There are *ten* vowel-sounds in Sindhi, viz:

— = *Zabar* = 'a' short, (as in "*German*"), prolonged form ا = 'a' long, as in "*far*"
 َ = *Zer* = 'i' short, ('*rich*', '*king*'), prolonged form ي = 'i' long, as in '*Police*'
 ُ = *Pesh* = 'u' short, (as in '*put*'), prolonged form و = 'oo' or 'u' long as in '*rule*'
 ۱ = 'o' long, (as in '*rope*'), prolonged form ۱ = 'au' as in '*Aurangzeb*'
 ِ = 'ay' or 'e' (as in "*day*" or "*met*"), prolonged form ِ = 'ai' as in '*Kaisar*'

In addition to the above ~ = "*mad*" is another vowel-mark used as a long vowel-mark above ا only, to prolong its sound into double ا ; and it only comes above ا, thus آ. 'aa' as in "*all*".

6. Every word in the language must end in one of the above vowel-sounds.

7. Ordinarily, every consonant letter must be immediately followed by one of these vowel-sounds whether short or long. For instance, let us take the letter ب *bay*. As a letter, it may stand as it is, but in a word it must have َ, ُ, ِ, or one of the long vowels attached to it, or following it.

8. Illustration of the combination of consonants and vowels.

Note. In transliteration "t" stands for ت, "d" for د, "o" for o long as in "so".

READ FROM RIGHT TO LEFT

| | | | | | | | | | |
|-----|-----|-----|----|---------|----|---------|----|-----|----|
| اي | اي | او | او | او | ا | اي | ا | آ | ا |
| ai | ay | au | o | ū or oo | u | ī or ee | ī | aa | a |
| بي | بي | بو | بو | بو | ب | بي | ب | با | ب |
| bai | bay | bau | bo | boo | bu | bee | bi | baa | ba |
| تي | تي | تو | تو | تو | ت | تي | ت | تا | ت |
| tai | tay | tau | to | too | tu | tee | ti | taa | ta |

| | | | | | | | | | |
|-----|-----|-----|----|-----|----|-----|----|-----|----|
| جَي | جي | جَو | جو | جُو | جُ | جِي | جِ | جا | جَ |
| jai | jay | jau | jo | joo | ju | jee | ji | jaa | ja |
| دَي | دي | دَو | دو | دُو | دُ | دي | دِ | دا | دَ |
| dai | day | dau | do | doo | du | dee | di | daa | da |
| رَي | ري | رَو | رو | رُو | رُ | ري | رِ | را | رَ |
| rai | ray | rau | ro | roo | ru | ree | ri | raa | ra |
| سَي | سي | سَو | سو | سُو | سُ | سي | سِ | سا | سَ |
| sai | say | sau | so | soo | su | see | si | saa | sa |
| صَي | صي | صَو | صو | صُو | صُ | صي | صِ | صا | صَ |
| sai | say | sau | so | soo | su | see | si | saa | sa |
| طَي | طي | طَو | طو | طُو | طُ | طي | طِ | طا | طَ |
| tai | tay | tau | to | too | tu | tee | ti | taa | ta |
| فَي | في | فَو | فو | فُو | فُ | في | فِ | فا | فَ |
| fai | fay | fau | fo | foo | fu | fee | fi | faa | fa |
| كَي | كي | كَو | كو | كُو | كُ | كي | كِ | كا | كَ |
| kai | kay | kau | ko | koo | ku | kee | ki | kaa | ka |
| گَي | گي | گَو | گو | گُو | گُ | گي | گِ | گا | گَ |
| gai | gay | gau | go | goo | gu | gee | gi | gaa | ga |
| لَي | لي | لَو | لو | لُو | لُ | لي | لِ | لا | لَ |
| lai | lay | lau | lo | loo | lu | lee | li | laa | la |
| مَي | مي | مَو | مو | مُو | مُ | مي | مِ | ما | مَ |
| mai | may | mau | mo | moo | mu | mee | mi | maa | ma |
| نَي | ني | نَو | نو | نُو | نُ | ني | نِ | نا | نَ |
| nai | nay | nau | no | noo | nu | nee | ni | naa | na |
| وَي | وي | وَو | وو | وُو | وُ | وي | وِ | وا | وَ |
| vai | vay | vau | vo | voo | vu | vee | vi | vaa | va |
| هَي | هي | هَو | هو | هُو | هُ | هي | هِ | ها | هَ |
| hai | hay | hau | ho | hoo | hu | hee | hi | haa | ha |
| يَي | يي | يَو | يو | يُو | يُ | يي | يِ | يا | يَ |
| yai | yay | yau | yo | yoo | yu | yee | yi | yaa | ya |

Note 1. The letter ء called 'hamza' arbitrarily and in fact is only the initial form of the ع (ain) requires some explanation. It is used instead of ا in the middle and at the end of a word, but never in the beginning of a word. It is a consonant and a guttural like ا and ع. It is generally used only after a long vowel.

Note 2. Ordinarily no letter stands by itself, but it is carried on and pronounced with a vowel, long or short, following it.

Note 3. When two semi-vowels or semi-consonants (that is ا & ي) come together, the first of them should be pronounced as a consonant; and the second as a vowel.

Note 4. ا & ي in the middle and at the end of a word are ordinarily treated as vowels, but if they carry either َ or ُ they are consonants.

CHAPTER 3

9. There are eight Parts of Speech in Sindhi, viz: The Noun, the Adjective, the Pronoun, the Verb, the Adverb, the Post-position, the Conjunction and the Interjection. But the order in which we shall deal with them is the following: (1) The Noun. (2) The Adjective (3) The Pronoun. (4) The Adverb (5) The Post-position. (6) The Conjunction and (7) The Verb. (The Interjection, it is unnecessary to deal with).

THE NOUN.

10. Every Noun, in singular or plural, in Sindhi must end in one of the first seven following vowel-sounds (or their nasal forms) viz:

— (Zabar) or, (نَ) and prolonged form of اَ, or (آن)
 — (Zer) , or (نِ) and prolonged form of يَ, or (ينِ)
 — (pesh) or (نُ) and prolonged form of وَ, or (ونِ)
 او or (اون) as in وِٽو, or ليمون

11. Let the pupil here, once for all, thoroughly realize the importance of these vowel sounds. (1) In English a word may end in a vowel or in a consonant, and it does not matter which it ends in. But in Sindhi a noun *must* end in one of the above seven vowel sounds. This is the peculiarity of the language. (2) It is absolutely necessary to *know* which of these vowel sounds a noun ends in, for the simple reason that the *gender of a Noun, animate or inanimate, is known by these endings.* (3) The Declension of nouns is based upon these different endings of the nouns.

THE GENDER

12. There are only two genders in Sindhi, the Masculine and the Feminine; there is *no such thing as the Neuter Gender*. All names of inanimate things are either Masculine or Feminine according to the vowel-sound which they end in.
13. Of the seven terminations of nouns, those ending in the first four terminations are Feminine - of which the first, those ending in — (Zabar) are always so. Nouns ending in the last three terminations are Masculine, of which the very last, those ending in او, are always so.

14. Illustrations of nouns of different Gender.

Rule I. Nouns ending in ____ (Zabar) are always Feminine.

(Commit to memory the first twelve Nouns).

| | | | |
|-----------|-------------------------------|------------|---------------------|
| زَالٌ | a woman or a wife. | بَانِسٌ | smell. |
| تِهَالٌ | post. | بَرْفٌ | ice; snow. |
| كَلٌ | skin. | تَكْلِيفٌ | trouble. |
| مُوكَلٌ | leave, permission. | چُكٌ | a mistake. |
| خَبَرٌ | news, information, knowledge. | كَنْكٌ | wheat. |
| اِخْبَارٌ | a newspaper | مَهَلٌ | time. |
| تَارٌ | wire, telegraph. | مُورَتٌ | a picture. |
| چَادَرٌ | a sheet. | عَادَتٌ | a habit. |
| قَبْرٌ | a grave. | بَرْكَتٌ | a blessing. |
| نَظَرٌ | sight. | مَحْنَتٌ | hard work. |
| قَطَارٌ | row. | مَحَبَّتٌ | love. |
| زَبَانٌ | tongue. | قِيَمَتٌ | price. |
| زَمِينٌ | ground. | حَرْكَتٌ | mischievous. |
| كَتٌ | a cot. | طَاقَتٌ | power, strength. |
| سَتٌ | a sentence. | رَعِيَتٌ | subject or subjects |
| وَاتٌ | a way. | فُرُصَتٌ | leisure. |
| مَدَدٌ | help. | كَپَّہُ | cotton. |
| أَمِيدٌ | hope. | يَادَاشَتٌ | a list. |
| رَدٌ | a sheep. | حَقِيقَتٌ | a fact. |
| كُنْدٌ | a corner. | مَدَتٌ | a period of time. |
| مِيزٌ | a table. | كَفَايَتٌ | economy. |
| أَسٌ | sunshine | دَوْلَتٌ | wealth. |
| چَانَوٌ | shade. | صَلَاحٌ | advice. |

طَرَحَ manner.
 نَبْضَ pulse.
 بَنْدُوقَ a rifle.
 كَلَا a pit.

بَانِهِنَ an arm.
 دَانِهِنَ a complaint, a cry.
 سُونِهِنَ beauty.

[N.B. - For further Nouns for this and other classes see Appendix.]

Rule II. Nouns ending in | (long a) are generally Feminine.

(Commit the following to memory)

هَوَا air.
 دَوَا medicine.
 بَلَا a snake.
 وَبَا cholera.
 دُنْيَا world.
 خَطَا a fault.
 دُعَا a blessing.

دُعَا decept.
 پُوجَا worship.
 آيَا a nurse.

Exceptions

خُدَا God. (Master) (Masculine)
 رَاجَا A Hindu king.
 دِيَوَتَا a minor god.

Rule III. Nouns ending in — zer. (short i) are generally Feminine.

(Commit to memory as many of these as you can.)

اَكِي eye.
 مَكِي fly.
 پِيْت a wall.
 چِيْت a roof.
 رَاْت night
 ذَاْت caste.
 هَلَاْت behaviour.
 بَرَسَا_T rain.
 مَا_T silence.

سُدَا Knowledge, information.
 رَاَنْد play.
 مَنَجَهَنْد mid-day.
 بَاه fire.
 چَاه tea.
 دِير delay.
 تَكْكُت haste, hurry.
 عُْمِر age.
 تَرَار sword.

| | |
|--------|-------------------|
| مشڪلات | difficulty. |
| ملاقات | meeting, a visit. |
| حالت | state, condition. |
| محلّات | place. |
| ڪاوڙ | anger. |
| اڱڙ | a finger. |
| سرڪار | government. |
| بازار | market. |
| ڪوڏر | a spade. |
| دل | heart, mind. |
| پل | a bridge. |
| لالچ | greed, avarice. |

| | |
|------------|--|
| جان | life. |
| جاء | a place. |
| جوءِ | a wife. |
| شيءَ | a thing (material) |
| اوندھ | darkness. |
| گانہ | a cow. |
| ڳالھ | a thing; a story, a matter and affair. |
| چيلھ | waist. |
| جنگ | a battle. |
| مينھن | a buffalo. |
| Exception. | |
| سيٺ | a merchant. (Masculine) |

Rule IV. Nouns ending in **ي** (long i, ee) are generally Feminine.
(Commit to memory the first twelve).

| | |
|--------|-----------|
| گهوڙي | a mare. |
| پلي | a cat. |
| دري | a window. |
| تاري | a branch. |
| پري | a load. |
| پيڙي | a boat. |
| بيماري | sickness. |
| واري | sand. |
| چوري | theft. |
| ڳوٺري | a bag. |
| نوڙي | a rope. |

| | |
|---------|----------------------|
| پڇاڙي | end. |
| خبرداري | care; carefulness. |
| اختياري | authority. |
| حاضري | presence. |
| نوڪري | service, employment. |
| ٺوڪري | a basket. |
| ٽوپي | a cap; a hat. |
| جتي | a pair of shoes. |
| پيٽي | a box. |
| چاٽي | chest, breast. |
| ڌرتي | earth. |

| | |
|---------|------------------------|
| مِتي | clay. |
| چوٽي | top. |
| گهٽي | a lane. |
| پٺي | back. |
| ماني | bread |
| پٺي | a field. |
| مهرباني | kindness. |
| راڻي | a queen. |
| شادي | marriage. |
| منڊي | a ring. |
| چاندي | silver. |
| پاڇي | vegetable. |
| مڇي | fish. |
| سانجهي | evening. |
| ڳچي | the front of the neck. |
| ڪينچي | a pair of scissors. |
| ڏاڙهي | a beard. |
| مريض | a wish. |
| ڪنجي | a key. |
| گرمي | heat. |
| ٻولي | language. |
| لانڊي | a hut. |
| گاڏي | a carriage. |
| سُني | a needle |
| لڙائي | a war. |

| | |
|---------|--------------|
| تاڪي | a shelf. |
| ڪلي | a nail. |
| نيڪي | virtue. |
| تندرستي | health. |
| اڏوهي | a white ant. |

Exceptions.

| | |
|--------|------------------------------|
| پاڻي | water. (masculine) |
| موتي | a pearl. |
| پکي | a bird. |
| هاٿي | an elephant. |
| آدمي | a person. |
| ڌڻي | lord, master. |
| مُشي | a teacher, a writer. |
| پادري | a priest, a clergyman. |
| سنگتي | a companion. |
| درزي | a tailor. |
| ڪٽي | a washerman. |
| موچي | a shoe- maker. |
| بِهشتي | a waterman, a water-carrier. |
| سپاهي | s soldier, a policeman. |
| ڪُڙمي | a peasant. |
| شيدي | a negro. |
| سائين | sir, lord. |
| ڌوپي | a washer-man. |
| جوڳي | a mendicant. |

Rule V. Nouns ending in ـ (pesh; short u) are generally Masculine.

(Commit to memory the first twelve of the following).

| | |
|---------|------------------------|
| گھرُ | a house. |
| درُ | a door. |
| بَارُ | a child. |
| وَارُ | a hair. |
| زورُ | force, strength. |
| چورُ | a thief. |
| گورُ | noise. |
| کیرُ | milk. |
| پیرُ | a foot. |
| سورُ | pain. |
| کورُ | a falsehood, a lie. |
| سچُ | truth. |
| پیارُ | love. |
| اثرُ | effect. |
| اوزارُ | an instrument, a tool. |
| اترُ | north. |
| دکھنُ | south. |
| زھرُ | poison. |
| زیورُ | ornament. |
| تکرارُ | dispute. |
| جانورُ | animal. |
| ہتھیارُ | a weapon. |
| پگھارُ | pay. |
| چوکرُ | a boy. |
| نوکرُ | a servant. |

| | |
|---------|-----------------------------|
| کاریگرُ | an artisan. |
| ککڑُ | a cloud. |
| مکڑُ | a locust. |
| مزورُ | a cooly. |
| فقیرُ | a beggar. |
| اکرُ | a letter (of the alphabet). |
| پتھرُ | a stone. |
| پھنُ | a stone. |
| صابنُ | soap. |
| چپُ | a lip. |
| کپُ | a knife. |
| دپُ | fear. |
| تپُ | fever. |
| کپُ | need, want. |
| پاپُ | sin. |
| پیپُ | a cask. |
| انُ | corn. |
| پھنُ | a leaf (of a tree). |
| کنُ | ear. |
| منُ | mind. |
| سونُ | gold. |
| بدنُ | body. |
| ایمانُ | faith. |
| آسمانُ | sky. |
| بیانُ | description. |

| | |
|------------|---------------------------|
| دِيَانُ | attention. |
| دَنُّ | wealth. |
| جَهَانُ | world. |
| دُشْمَنُ | an enemy. |
| سَامَانُ | furniture, goods. |
| امْتِحَانُ | examination. |
| مَيْدَانُ | a plain. |
| نِشَانُ | a sign. |
| قَانُونُ | a rule, law, a regulation |
| نُقْصَانُ | loss, harm. |
| نَكُّ | nose. |
| شَكُّ | doubt. |
| مُلْكُ | a country. |
| مَالِكُ | an owner. |
| كَكُّ | a straw. |
| دُكُّ | sorrow, pain. |
| سُكُّ | comfort, happiness. |
| حَقُّ | a right, privilege. |
| كَمُّ | work, business, act, use. |
| چَمُّ | leather. |
| دَرَمُّ | religion. |
| حُكْمُ | order, command. |
| حَاكِمُ | a ruler. |
| قَلَمُ | a pen. |
| شَرَمُ | shame. |
| آرَامُ | rest. |
| ظَلَمُ | cruelty, oppression. |
| قِسْمُ | kind, sort. |

| | |
|-----------|-------------------------|
| گُلُّ | a flower. |
| مَالُ | property. |
| حَالُ | state, condition. |
| خِيَالُ | thought, imagination. |
| تِيلُ | oil. |
| سَالُ | a year. |
| فَصْلُ | harvest. |
| جَبَلُ | a mountain. |
| سَوَالُ | a question. |
| جَوَابُ | an answer. |
| کِتَابُ | a book. |
| اَنَبُ | a mangoe. |
| صَاحِبُ | sir, lord. a gentleman. |
| شَرَابُ | liquor, wine. |
| سَبَبُ | a reason, cause. |
| کَنپُ | a feather. |
| پِیُّ | a father. |
| سِیُّ | cold. |
| پِیَّ | a brother. |
| اِیْذَاءُ | harm, injury. |
| تَلَاءُ | a tank. |
| نِکَاءُ | sound of a gun &c. |
| سَاهُ | life, breath. |
| گَاهُ | grass. |
| وَاهُ | a canal. |
| دَوَمُ | sin, crime. |
| گُناهُ | sin, crime. |
| لَوَمُ | iron. |

| | |
|------------|-----------------|
| گَدْمُ | an ass. |
| بَادِشَاهُ | a king. |
| وَرَهْ | a year. |
| or ورهیه | a year. |
| کُوهُ | a well. |
| پُتُ | a son. |
| پیٹُ | stomach. |
| هَتُ | a shop. |
| ماتُ | a relation. |
| اَنُ | a camel. |
| پُکُونُ | a village. |
| هَتُ | a hand. |
| رَتُ | blood. |
| بُتُ | body. |
| وَاتُ | mouth. |
| وَقْتُ | time. |
| گوشتُ | meat. |
| مَوْتُ | death. |
| تفاوتُ | difference. |
| شَرِبَتُ | sherbat, syrup. |
| پورهیتُ | a labourer. |
| دوستُ | a friend. |
| جیتُ | an insect. |
| تختُ | a throne. |
| بهشتُ | heaven. |
| دَندُ | a tooth. |
| دَنبُ | a fine. |

| | |
|---------|---------------------------------|
| دَاندُ | an ox. |
| سَمَنبُ | sea. |
| چَنبُ | moon. |
| گَهَنبُ | a bell. |
| مَرَدُ | a man, a husband. |
| هَنَدُ | a place, a bedding, a mattress. |
| شاگردُ | a pupil. |
| اُستادُ | a teacher. |
| بُنیادُ | origin, basis, foundation. |
| باغُ | a garden. |
| داغُ | a spot. |
| کاغذُ | paper. |
| مرضُ | disease. |
| قرضُ | debt. |
| عرضُ | a request. |
| فرضُ | duty, obligation. |
| اعتراضُ | objection. |
| آوازُ | voice. |
| جهازُ | a ship. |
| خوفُ | danger. |
| انصافُ | justice. |
| کُرفُ | a lock. |
| واقفُ | an acquaintance. |
| بیوقوفُ | a fool. |
| خطُ | a letter. |
| ناپنگُ | a snake. |
| رنگُ | a colour. |

| | |
|--------|---------------------|
| جَنگُ | jungle, wilderness. |
| تُونگُ | a hole. |
| راگُ | a song. |
| دِگُ | a heap. |
| سگُ | a horn. |
| مُنہُ | face. |
| مِینہُ | rain. |
| دِینہُ | a day. |
| شِینہُ | a lion. |
| مِیٹُ | wax. |

Exceptions:

| | | |
|-------|----------------|------------|
| ماءُ | mother. | (Feminine) |
| دِیہُ | daughter. | " |
| بِینُ | sister. | " |
| سَسُ | mother-in-law. | " |
| مَسُ | ink. | " |
| وچُ | lightning. | " |
| جَنہُ | sealing wax. | " |
| کَنہُ | sugar. | " |

Rule VI. Nouns ending in و — (u long oo) are generally Masculine.

(Commit to memory all of these).

| | |
|--------|--------------------|
| ماٹھو | a man, a person. |
| مرون | a beast. |
| چتون | a parrot. |
| وچون | a scorpion. |
| تنبو | a tent. |
| رہاکو | a resident. |
| واٹھرو | a way-farer. |
| دارون | liquor, gunpowder. |

| | |
|-------|------------------|
| خاطو | a correspondent. |
| واگرن | a crocodile. |
| داتو | a metal. |

Exceptions:

| | |
|------|---------|
| آبرو | honour. |
| گئون | a cow. |
| جون | a lice. |
| پون | Pus. |

Rule VII. Nouns ending in و (او) (o long) are always Masculine.

(Commit to memory the first twelve).

| | |
|-------|----------|
| گھوڑو | a horse. |
| کپڑو | cloth. |
| تارو | a star. |
| ترو | bottom. |
| آکيرو | a nest. |

| | |
|---------|------------------------|
| اُپرنڊو | east. |
| اُلهندو | west. |
| سوجھرو | light. |
| پچرو | a cage, a witness box. |
| سيارو | winter. |

| | |
|---------|----------------------------|
| اونهارو | summer. |
| پيرو | a time. |
| اشارو | a sign. |
| پارو | neighbourhood. |
| كنارو | a bank; a shore. |
| كچرو | filth. |
| رازو | a mason. |
| كُتو | a dog. |
| پلو | a cat. |
| رستو | a road. |
| هفتو | a week. |
| مَٿو | head. |
| كانتو | a fork. |
| اٿو | flour. |
| گهيٿو | lamb. |
| نالو | a name. |
| پيلو | a forest. |
| پيالو | a cup. |
| بنڱلو | a bungalow; a large house. |
| قلعو | a fort. |
| رُپيو | a rupee. |
| آنو | an egg. |
| پنو | paper. |
| خانو | a drawer. |
| خزانو | treasure, or a treasury. |
| ڪارخانو | a factory. |
| مهنو | a month. |
| دائو | grain. |
| ميوو | fruit. |

| | |
|---------|---|
| عُضو | a limb |
| ڏينو | a lamp |
| ڪوٺو | a mouse, a rat. |
| رايو | an opinion. |
| پورھيو | labour. |
| لوڙھو | a hedge. |
| ڪُلهو | a shoulder. |
| جَٿو | an individual, a person, (used with numerals only) |
| ارادو | intention. |
| پَرَدو | a curtain. |
| فائدو | advantage, benefit, profit. |
| قاعِـدو | law, rule, regulation. |
| اُڀرندو | east. |
| اُڳهندو | west. |
| آزمُودو | experience. |
| بَـجـو | an hour. |
| درجو | standard, rank; degree. |
| نتيجو | result. |
| چمچو | spoon. |
| پاچو | a shadow. |
| واڍو | a carpenter. |
| کاڌو | food. |
| ڌنڌو | trade, profession. |
| تَـکـو | a mat. |
| هڏو | bone. |
| شھزادو | a prince. |
| مَـزـو | fun, enjoyment. |
| پاسو | side. |

پيسو a pice, $\frac{1}{4}$ anna.
 شيشو glass.
 نقشو a map, a register.
 جوکو danger.
 ڊڳو an ox.
 ڌاڳو thread.

ڀاڱو a part.
 ڪينٽون a worm.
 ٿامون copper
 سُونهون a guide.
 دُونهون smoke.

15. Table showing what kinds of nouns are Masculine and what Feminine:-

| | | |
|--------------------|---|---------|
| 1. ____ (always) | F | زالَ |
| 2. آَ (generally) | F | هوا |
| 3. ____ " | F | اڪَ |
| 4. يَ ____ " | F | ڪُرسيَ |
| 5. ____ " | M | پَتَ |
| 6. وَ ____ " | M | ماڻهَرو |
| 7. (او) و (always) | M | گهوڙو |

16. Here we must impress upon the English-knowing student of Sindhi, the absolute necessity of always finding out forhimself the *gender* of a noun, for the simple reason that the Adjective, the Verb, the Post-position, the Present Participle and the Past Participle agree with the Noun in *gender*, Number and Case.

For example, if you are using a Feminine Noun and you use with it the Adjective in the Masculine or simple form, it will be ungrammatical, incorrect, as well as it will sound very strange to a Sindhi ear.

As far as the animate nouns are concerned, there will be no difficulty in finding out their gender, which you can do if you know the meaning, but the difficulty comes in when Nouns which are really neuter in English are concerned, for there is no neuter gender in Sindhi, and those nouns are treated as either Masculine or Feminine in Sindhi.

The help given in ordinary grammars to find out the gender is by the ending of Nouns in Vowels.

Now, as far as the long vowels are concerned, that is ا (aa), يَ & وَ and او, it is quite easy for the English knowing student to distinguish the gender of a noun. But the

difficulty comes in where the short vowels are concerned; For, in higher books, newspapers, letters, and petitions, the short vowel mark is generally *omitted*.

Some rules therefore are given here for the guidance of the English knowing students to find out the gender of nouns ending in short vowels in addition to the rules already given.

- (1) Abstract nouns are generally Feminine. (for a list of Exceptions see Appendix).
- (2) Nouns ending in ت (soft) are generally Feminine, (for illustration as well as for exceptions see Appendix, also (pp 8.)
- (3) Nouns ending in ش are generally Feminine (see Appendix)
- (4) Nouns of Common gender are treated as Masculine (Appendix.)
- (5) Words of Common objects are generally Masculine, (Appendix.)
- (6) In short, whenever you are in doubt about the gender of any word ending in a consonant with its short vowel-mark omitted, it is safe to treat it as a Masculine Noun ending in ء (1) because there are more Masculine Nouns ending in the short vowel ء than those ending in ا & ا put together; (2) because if a noun is really Feminine and you treat it as Masculine noun, you will not offend the ear so much as when you treat a really Masculine as Feminine.

EXERCISE 1.

Give the meaning of following words and say what gender each of these nouns belongs to.

تنبو - ماٹ - سچ - چال - اختياري - زور - ذات - اونهارو - دغا - تار
 وچون - رات - سوجهرو - دنيا - پت - کچرو - گهر - راند - وار -
 رهاکو - خبر - واري - گوڑ - آکيرو - قطار

EXERCISE 2.

Give the meanings of the following nouns, and say at the same time, what gender do they (that is, the Sindhi words) belong to:

Leave. milk. a star. fire. roof. a scorpion. cholera. skin.
 a foot. winter. a boat. an eye. a fault. a rope.

CHAPTER 4

17. Formation of Feminines from the Masculine.

Rule 1. Masculine Nouns ending in ـ form their Feminines

(a) by changing ـ into ـِ e.g. كُكْرُ = a fowl كُكْرِي = a hen.

(b) by changing ـ into ي e.g.

جَهْرُكُ = a sparrow, جَهْرَكِي = a female sparrow.

(c) by changing ـ into نِ e.g.

شِينُهُ = a lion, شِينِنِي = a lioness.

(d) by changing ـ into يَاثِي e.g.

فَقِيرُ = a beggar, فَقِيرِيَاثِي = a woman beggar.

For more examples of this kind see appendix.

Rule II. Masculine Nouns ending in ـو (long u or oo) generally have no feminine form; but whenever they have, it is formed by adding اَثِي e.g.

هِنْدُو = a Hindu, هِنْدُوَاثِي = a female Hindu.

Rule III. Masculine Nouns ending in او (o) form their feminines

(a) generally by changing او into ي e.g.

كِهْرُو = a horse. كِهْرِي = a mare.

N.B. This is a most important rule to remember, as all the Adjectives, Present Participles, Past Participles, Post positions and Verbs ending in او (o) are declined like Nouns ending in او.

(b) by sometimes changing او into يَاثِي e.g.

مُلو = a Muslim Priest. مُليَاثِي = a Muslim Priest's wife.

Rule IV. Masculine Nouns ending in ي form their feminines.

(a) generally by adding اَثِي e.g.

كَتِي = a washerman كَتِيَاثِي = a washer woman.

(b) sometimes by changing ي into نِ e.g.

دَوِي = a washer man. دَوِنِ = a washer woman.

Rule V. Masculine nouns ending in ـِ (i short) form their feminines by adding يَاثِي e.g.

سِيٹ = a merchant سِيٹِيَاثِي = merchant's wife.

Illustration of Rule I. showing the different ways in which Masculine Nouns ending in **اُ** form their Feminine.

| Ist. | 2nd. | 3rd. | 4th. |
|-----------------------------------|---|--|---|
| M. _____ F. | M. _____ F. | M. _____ F. | M. _____ F. |
| اُنْ — اُنْ a camel. she-camel | بَكْرِي — بَكْرُ a goat. she-goat. | شِينَهْن — شِينَهْنُ a lion. a lioness. | مَانِيَاڻِي — مَانَتْ a relation. a female relation. |
| کَلامُ — کَلامُ ass. she-ass | جَهَرِکِي — جَهَرِکُ cock hen sparrow sparrow | صَرافِن — صَرافُ a banker. banker's wife. | فَقِيرَاڻِي — فَقِيرُ a beggar. a female beggar. |
| چوکر — چوکرُ a boy. a girl. | چوکرِي — چوکرُ a boy. a girl. | دَوْبَن — دَوْبِي a washer man. or | ہَانِيَاڻِي — ہَانِيُ a Brahman. |
| کُکُرُ — کُکُرُ cock. hen. | کَانِي — کَانُ wood. thin/weak stick. | دَوْبِيَاڻِي washerman's wife | نُوکَرَاڻِي — نُوکَرُ a servant. a maid servant. |

Illustration of Rule III.

| M. _____ F. | M. _____ F. | M. _____ F. |
|--|--|---|
| گھوڑِي — گھوڑو a horse. a mare. | ڏاڏِي — ڏاڏو grand father. (paternal) | چُهڙِيَاڻِي — چُهڙو a sweeper. a femal-sweeper. |
| کُتِي — کُتو a dog. a bitch | نانِي — نانو grand father. (maternal) | واڻِيَاڻِي — واڻيو a banya. a banya-woman |
| پَلِي — پَلو a cat. a she-cat. | مامِي — مامو uncle. (maternal) | مُليَاڻِي — مُلو Muslim priest. Muslim priest's wife |
| راڻِي — راڻو a queen. a petty king. | ادِي — ادو sister. brother. | |
| چوکرِي — چوکرُ a girl. a boy. | دِڳِي — دِڳو cow. bullock. | |

Illustration of Rule IV.

| M. _____ | F. _____ | M. _____ | F. _____ | M. _____ | F. _____ |
|---------------|------------------|--------------|------------------|-------------|------------------|
| کَٽِي _____ | کَٽِيَاڻِي _____ | هَائي _____ | هَائيَاڻِي _____ | کَوري _____ | کَوريَاڻِي _____ |
| a washerman.. | a washer woman. | an elephant. | a she-elephant | a weaver. | a weaver's wife. |

The following M. nouns form their feminines irregularly:

| M. _____ | F. _____ | M. _____ | F. _____ |
|--------------------|-------------|------------|-------------|
| مُٿسُ _____ | زَالِ _____ | پُٽُ _____ | ڌِي _____ |
| a husband. | a wife. | a son. | a daughter. |
| راجا- بادشاه _____ | راڻِي _____ | ڀاءُ _____ | ڀيڻ _____ |
| a king. | a queen. | brother. | a sister. |
| پيءُ _____ | ماءُ _____ | ڏاڏُ _____ | کان _____ |
| father. | mother. | an ox. | a cow. |

N.B. For more M.& F. Nouns see Appendix.

CHAPTER 5

NUMBER.

I. F. nouns ending in اَ ('a' short) form their plural by dropping اَ and adding

اُ e.g. s. زَالَ pl. زَالُون

II. F. nouns ending in اِ (aa long) form their plurals by adding اُون e.g.

دوا, pl. دَوَاتُون

Exceptions follow the rule; or remain unchanged. e.g.

s. راجا = a king; pl. راجاتُون or راجا

[Note- خدا = God, by its very nature has no pl. but ديوتا (a god) becomes ديوتاتُون or ديوتا because the Hindus believe in many gods.]

III. F. Nouns ending in اِ (short i) form their plurals by adding اِيُون e.g.

s. اک pl. اَكِيُون

Exceptions follow the rule, or remain unchanged e.g

s. سيٹ pl. سِيٹِيُون or سيٹ

IV. F. Nouns ending in يَ (long i or ee) form their plurals by adding اُون e.g.

s. کُرسي a chair, pl. کُرسيُون chairs.

Exceptions are unchanged in the plural. e.g:

s. پکي a bird. pl. پکي birds.

V. M. Nouns ending in اُ (short u) form their pl. by changing اُ into اَ e.g:

s. پُت pl. پُتَ sons.

Exceptions follow the rule, e.g:

s. ماءُ a mother. pl. مائُون = mothers.

VI. M. Nouns ending in و (long u or oo) remain unchanged in the pl. eg:

s. ماٹھر a man. pl. ماٹھر men.

Exceptions follow the rule, that is remain unchanged, e.g:

s. گئون a cow. pl. گئون cows.

VII. M. Nouns. ending in او form their plural by changing و into ا; that is او into آ; e.g:

s. گهوڙو a horse. pl. گهوڙا horses.

Note- Adjectives &c. in forming their plurals follow this rule.

SUMMARY.

| | Rule. | | Exceptions. | |
|------|-------|--------|-------------|-----------------|
| | S | Pl | S | Pl |
| 1. F | زال | زالون | | |
| 2. F | دوا | دوائون | راجا | راجا or راجائون |
| 3. F | اڪي | اڪيون | سيڪ | سيڪ or سيڪيون |
| 4. F | ڪرسي | ڪرسيون | درزي | درزي |
| 5. M | پت | پت | ماء | ماڻون |
| 6. M | ماڻهو | ماڻهو | گئون | گئون |
| 7. M | گهوڙو | گهوڙا | | |

Note 1. Observe that the Masculine Nouns ending in ي and و remain unchanged in the Plural.

2. The tendency of all F. Nouns is to add ون for the Pl.

3. M. — became —

4. M. و became ا

N.B. Observe that in the 5th class of Nouns, that is Masculine Nouns ending in — the words پيءُ - پيءُ and some other words showing relationship, and belonging to the Exception to that rule, viz: پيءُ - پيءُ - ماءُ &c. form their plurals irregularly.

| S. | P. | S. | P. |
|------|--------|------|--------|
| پيءُ | پيئڙ | پيئڻ | پيئون |
| ڀاءُ | ڀائڙ | | ڀيئڙ |
| ماءُ | ماڻئون | | پيئڙون |
| | ماڻڙ | ننهن | ننهنون |
| | ماڻڙون | | نهر |

EXERCISE 3.

Form the plurals of the following words. Say which class they belong to. (Give meanings if you can.)

هاڻي - پاڻي - شيء - رات - دوا - ميز - اخبار - ڇت - پيءُ - ڀڄ -
 ماڻهو - تارو - تاري - گهر - گڻ - سوال - تنبو - ماءُ - ڊگرو -
 گلهر - پت - پيڙي - ڀاءُ - خط - ڳالهه - آگر - سِر - پيئڻ

EXERCISE 4.

Say whether the following nouns are singular or plural. Also give the class and meaning of each.

اونهارا - راجا - وبا - دنيا - تارا - پاڻي - دري - نوريون - ڪڏون -
 چتون - تاريون - وچون - آبرو - رهاڪو - چوگر - خبر - مائت -
 چور - پير

EXERCISE 5.

Correct or justify the following; and say whether they are Singular or Plural.

پيڙيون - پيتيون - بليون - مڪيون - پڪيون - منشيون - سينيون

CHAPTER 6.

CASE.

- 18.** 1. "This is a good horse." 2. "I sat on a horse." In the first sentence the word "horse" is in the Nominative Case, and in the second sentence it is in the Objective Case; yet in both cases the word "horse" has exactly the same form. Not so in Sindhi; in the second sentence in Sindhi, the word "horse" must be changed, or inflected before we can put post-position after it. * The student must here once for all thoroughly realize this fact, viz: *that in Sindhi he must inflect a noun, before he can put a post position after it.*

This changed form or a Noun of Pronoun is called its "Inflected" form. §

Here we shall give the Inflected forms of nouns.

THE INFLECTED FORMS OF NOUNS.

I. F. Nouns ending in — remain unchanged in the Singular Inflected.

F. Nouns ending in — shorten the ون — into ن — in the Plural. Inflected.

e.g. Nominative زَالُون — زَالْ

Inflected زَالِي — زَالِ

II. F. Nouns ending in ا (long a or aa) remain unchanged in the Singular Infl.

F. Nouns ending in ا (long a or aa) shorten دَوَاتُون into دَوَاتِي in the plural Infl.

e.g. Nominative دَوَاتُون — دَوَا

Inflected دَوَاتِي — دَوَا

Note- Nouns belonging to the Exceptions to this class, form their Infl. forms in the same way.

III. F. Nouns ending in ي (short i) remain unchanged in the Singular Infl.

F. Nouns ending in ي (short i) shorten يُون into يِي in the Plural Inflected

* **N.B.-** In Sindhi we have "post-positions" instead of pre-positions, and they come *after* the Noun instead of before the Noun as in English.

§ **Note-** This rule of inflection applies to Adjectives and Pronouns as well.

eg. Nominative اَكْ -- اَكُونُ
 Inflected اَكِيْ -- اَكِيْنُ

Note— Nouns belonging to the Exceptions to this class form their Infl. forms in the same way.

IV. F. Nouns ending in ي — add in the Singular. Infl.

F. Nouns ending in ي — shorten يُون into يِيْن in the Plural Infl.

e. g. Nominative كُرْسِيُون -- كُرْسِيْ
 Inflected كُرْسِيِيْن -- كُرْسِيْءَ

Note— Nouns belonging to the Exceptions to this class form their Infl. forms in the same way.

V. M. Nouns ending in ء change ء into َ in Singular Inflected.

M. Nouns ending in ء add ن in the Plural Inflected.

e.g Nominative پَتْ -- پَتْ
 Inflected پَتْنْ -- پَتْنْ

Note— The words پيءُ = father, and پياءُ = brother, belonging to this class remain unchanged in the Sing. Inflected but follow the rule in Plural. Inflected, that is, they add ن in the plural Inflected.

e.g Nom. مائِرْ --- مائِرْ
 infl. مائِرْنْ --- مائِرْنْ
 Nom. پيئرْ --- پيئرْ
 Infl. پيئرْنْ --- پيئرْنْ
 Nom. ڌيئرْ --- ڌيئرْ
 Infl. ڌيئرْنْ --- ڌيئرْنْ

VI. M. Nouns ending in و ء add ء in the Singular Inflected.

M. Nouns ending in و ء shorten the ء into ء and add ن in the Plural Inflected.

e.g Nominative مائِهَر -- مائِهَر
 Inflected مائِهَرْن -- مائِهَرْن

Note— Nouns belonging to the Exceptions to this class form their Inflected forms in the same way.

VII. M. Nouns ending in و change و into ي in the Singular Inflected.

M. Nouns ending in و shorten ا into — and add ن in the Pl. Inflected.

e.g Nominative گهوڙا --- گهوڙو

inflected گهوڙن --- گهوڙي

SUMMARY.

| | S | Pl | Exceptions | |
|--|---------|---------|------------|---------|
| 1. Noun. | زال | زالود | | |
| Inf. | زال | زالن | | |
| 2. Noun. | دوا | دواتون | راجا | راجائون |
| Inf. | دوا | دوائن | راجا | راجائين |
| 3. Noun. | اڪ | اڪيون | سيٺ | سيڻيون |
| Inf. | اڪ | اڪين | سيٺ | سيڻين |
| 4. Noun. | ڪُڙسي | ڪُڙسيون | پڪي | پڪي |
| Inf. | ڪُڙسيءَ | ڪُڙسين | پڪيءَ | پڪين |
| 5. Noun. | پُٽ | پُٽ | ماءُ | مائون |
| Inf. | پُٽ | پُٽن | ماءُ | مائين |
| پيءُ and ڀاءُ remain unchanged in the singular. Inflected. | | | پيڻ | پيڻ |
| | | | پيڻ | پيڻون |
| 6. Noun. | ماڻهو | ماڻهو | ڳئون | ڳئون |
| Inf. | ماڻهوءَ | ماڻهن | ڳئونءَ | ڳئن |
| 7. Noun. | گهوڙو | گهوڙا | | |
| Inf. | گهوڙي | گهوڙن | | |

EXERCISE 6.

Give the Inflected forms (Sing. and Pl.) of the following words:

پيٽي - پاڻي - تنبو - پيرو - سيارو - گهر - پت - چتون - کير - چت -
ڏٺي - ٽوڪري.

THE VOCATIVE CASE.

(1) The Vocative Case of all Feminine Nouns is the same as their Nominative Case. This rule applies to the Singular as well as to the Plural.

(2) The Singular Vocative Case of Masculine Nouns is like their Plural Nominative; and the Plural Vocative Case is formed by adding ٿو to the Plural word.

EXAMPLES.

| Feminine. | | | Masculine. | | |
|-----------|-------|---------|------------|---------|--|
| | S | P | S | P | |
| 1. Nom. | زال | زالون | راجا | راجا | |
| Voc. | زال | زالون | راجا | راجائو | |
| 2. Nom. | آمان | آمائون | سيٺ | سيٺ | |
| Voc. | آمان | آمائون | سيٺ | سيٺو | |
| 3. Nom. | مڪ | مڪيون | پڪي | پڪي | |
| Voc. | مڪ | مڪيون | پڪي | پڪيو | |
| 4. Nom. | گهوڙي | گهوڙيون | پُٽ | پُٽ | |
| Voc. | گهوڙي | گهوڙيون | پُٽ | پُٽو | |
| 5. Nom. | ماءُ | مائون | ماڻهو | ماڻهو | |
| Voc. | ماءُ | مائون | ماڻهو | ماڻهوڻو | |
| 6. Nom. | ڳئون | ڳئون | گهوڙو | گهوڙا | |
| Voc. | ڳئون | ڳئون | گهوڙا | گهوڙوڻو | |

CHAPTER 7

THE ADJECTIVE.

19. In English one says, (1) "He is a good boy." and (2) "They are good boys." Again, (3) "She is a good girl." (4) "They are good girls." Again, (5) "I gave it to a good boy." (6) "I gave it to good boys." (7) "I gave it to a good girl." (8) "I gave it to good girls." In each of these eight sentences the Noun is different, that is, it is either Singular, or Plural, Masculine or Feminine, in the Nominative or in the Objective case; yet the Adjective "good" remains exactly the same in English throughout. Not so in Sindhi. In each of the eight sentences the Adjective "good" in Sindhi must be different. That is to say, it must agree with the Noun in gender, number and case. It has a Singular form as well as a Plural form; it has a Masculine form as well as a Feminine form; it has a Nominative form as well as an Inflected form; altogether it has eight forms, thus:

| | | | | |
|----|---|----------|--|-----------|
| M. | { | Nom. S. | | Nom. Pl. |
| | | Infl. S. | | Infl. Pl. |
| F. | { | Nom. S. | | Nom. Pl. |
| | | Infl. S. | | Infl. Pl. |

It is declined exactly in the same way as Masculine Nouns ending in و. But this rule of changing the Adjective to agree with the Noun only applies to Adjectives ending in و (o) and also to Present Participles and Past Participles used as Adjectives, though it is not absolutely necessary to decline these.

List of Adjectives ending in و (and therefore declinable).

(Commit to memory the first twelve of the following).

چڱو good.
 بچڙو wicked.
 اچو white.
 ڪارو black.
 سائو green.

ساوا green. Pl.
 ڳاڙهو red.
 ننڍو small, little, young.
 وڏو great, large, big, grow up.
 ٿورو little.

| | |
|----------|-----------------------|
| ٿورا | few. |
| گهڻو | much. |
| گهڻا | many. |
| ڏٻرو | lean. |
| ڊگهو | long. |
| سوڙهو | narrow. |
| ويڪرو | broad. |
| تازو | fresh. |
| ساڄو | right (side or hand). |
| ڏائو | left (side or hand). |
| سهانگو | cheap. |
| مهانگو | dear. |
| ساڳيو | same. |
| کوسو | hot, warm. |
| ٿڌو | cold. |
| سڄو | whole. |
| سُهڻو | beautiful. |
| چُرِيو | mad. |
| جيئرو | alive. |
| آلو | wet. |
| اڳهاڙو | naked, bare. |
| ڪچو | unripe. |
| پڪو | ripe, strong, firm. |
| اُونداهو | dark. |
| سونو | golden. |
| روپو | of silver. |
| مٺو | sweet. |
| ڪوڙو | bitter. |

| | |
|---------|---------------------------|
| ڪارو | salt. |
| ڪٽو | sour. |
| سچو | true. |
| ڪوڙو | false. |
| ڳرو | heavy. |
| هڪو | light. |
| اندو | blind. |
| مندو | lame. |
| ٻوڙو | deaf. |
| ڳوڻگو | dumb. |
| نئون | new |
| نوان | " Pl. |
| ٿلهو | thick, fat. |
| گهاٽو | thick. (as a liquid etc). |
| سَنهو | thin. |
| هيٺو | weak. |
| پراڻو | old (thing). |
| پڻو | old (person). |
| سَنئون | straight |
| سنوان | " Pl. |
| ڏنگو | crooked. |
| سوڪو | easy. |
| سَهنجو | " |
| اوڪو | diffcult. |
| اهنجو | " |
| اُونهو | deep. |
| ڪَمائتو | useful. |
| عُمدو | nice, fine. |

| | |
|---------|-------------------------|
| لَسُو | smooth. |
| كَهْرُو | rough. |
| پورو | full, complete, proper. |
| اڳيون | former. |
| پهريون | first. |
| ٻيو | another. |
| پويون | last, latter. |
| اندريون | inner. |
| ٻاهريون | outer. |
| ٽاڪئون | brittle. |
| سُبتو | right (side). |
| اُبتو | wrong (side). |
| سادو | corase. |
| اچو | fine, superior. |

| | |
|-------|-------------------|
| ڊڄڻو | timid. |
| ايترو | so much. |
| ڪيترو | how much. |
| جيٽرو | as much. |
| تيٽرو | so much. |
| اهڙو | such. |
| ڪهڙو | which (what-like) |
| جهڙو | as |
| تهڙو | so (like that) |
| ايڏو | so big. |
| ڪيڏو | how big. |
| جيڏو | as big. |
| ٿيڏو | so big. |

Note— The words جيترو، جهڙو، and جيڏو are also used as post-positions (see postpositions).

Note— For a full explanation of these words see table of Relative and Co-Relative words.

Indeclinable Adjectives.

(Commit to memory the first twelve).

| | |
|---------|--------------|
| صفا | clean, pure. |
| خرابُ | bad. |
| سُستُ | lazy; idle |
| چالاڪُ | active. |
| هوشيارُ | clever. |
| خبردارُ | careful. |
| مضبوطُ | strong. |
| گرمُ | hot, warm. |

| | |
|-----------|------------|
| نرمُ | soft. |
| سختُ | hard. |
| حاضرُ | present. |
| غیر حاضرُ | absent. |
| مُشڪلُ | difficult. |
| گولُ | round. |
| غريبُ | poor. |
| شاهوڪارُ | rich. |

| | |
|---------|-------------------------|
| بَہادرُ | brave, bold. |
| مشہور | famous. |
| پاکُ | holy. |
| برابر | proper, right, correct. |
| ضعیفُ | weak. |
| ظالمُ | cruel. |
| بیشمارُ | innumerable. |
| عامُ | common, public. |
| خاص | especial. |
| واقفُ | acquainted. |
| بدشکل | ugly. |
| لاچارُ | helpless. |
| لائقُ | worthy. |
| شوخُ | fierce, rough. |
| خالی | empty, vacant. |
| باقی | remaining. |
| خانگی | private. |

| | |
|-----------|-------------------------------|
| ضروری | necessary, important; urgent. |
| خسیس | petty, unworthy. |
| ہنسی | both: * |
| جہنگلی | rude, uncivilized. |
| خوش | happy, glad, joyful. |
| سُکھی | happy. |
| دُکھی | unhappy. |
| زیادہ | more. |
| وَدِیکَ | more. |
| گھٹ | less, insufficient. |
| ڈار - جدا | separate. |
| سلامت | safe. |
| اُجیلُ | thirsty. |
| بُکایلُ | hungry. |
| بس | enough, sufficient. |
| سب | all. § |

CHAPTER 8.

NUMERALS.

(Commit to memory the following Numerals).

| | | | | | | | |
|--------|----|----------------|-----|-----------|----|----------------|-----|
| هڪُ | ۱ | - One | 1. | چوويه | ۲۴ | - Twenty four | 24. |
| هڪڙو | | " | | پنجويه | ۲۵ | - Twenty five | 25. |
| ٻه | ۲ | - Two | 2. | چويه | ۲۶ | - Twenty six | 26. |
| ٽي | ۳ | - Three | 3. | ستويه | ۲۷ | - Twenty seven | 27. |
| چار | ۴ | - Four | 4. | اٺاويه | ۲۸ | - Twenty eight | 28. |
| پنج | ۵ | - Five | 5. | اٺويه | ۲۹ | - Twenty nine | 29. |
| ڇهه | ۶ | - Six | 6. | ٽيه | ۳۰ | - Thirty | 30. |
| ست | ۷ | - Seven | 7. | ايڪويه | ۳۱ | - Thirty one | 31. |
| اٺ | ۸ | - Eight | 8. | ٻٽيه | ۳۲ | - Thirty two | 32. |
| نَوَ | ۹ | - Nine | 9. | ٽيٽيه | ۳۳ | - Thirty three | 33. |
| ڏهه | ۱۰ | - Ten | 10. | چوٿيه | ۳۴ | - Thirty four | 34. |
| يارهن | ۱۱ | - Eleven | 11. | پنجٿيه | ۳۵ | - Thirty five | 35. |
| ٻارهن | ۱۲ | - Twelive | 12. | ڇٿيه | ۳۶ | - Thirty six | 36. |
| تيرهن | ۱۳ | - Thirteen | 13. | ستٿيه | ۳۷ | - Thirty seven | 37. |
| چوڏهن | ۱۴ | - Fourteen | 14. | اٺٿيه | ۳۸ | Thirty eight | 38. |
| پندرهن | ۱۵ | - Fifteen | 15. | اٺيتاليه | ۳۹ | - Thirty nine | 39. |
| سورهن | ۱۶ | - Sixteen | 16. | چاليه | ۴۰ | - Forty | 40. |
| سترهن | ۱۷ | - Seventeen | 17. | ايڪيتاليه | ۴۱ | - Forty one | 41. |
| ارڙهن | ۱۸ | - Eighteen | 18. | ٻاٺيتاليه | ۴۲ | - Forty two | 42. |
| اٺويه | ۱۹ | - Nineteen | 19. | ٽيتاليه | ۴۳ | - Forty three | 43. |
| ويه | ۲۰ | - Twenty | 20. | چوٿيتاليه | ۴۴ | - Forty four | 44. |
| ايڪيه | ۲۱ | - Twenty one | 21. | پنجيتاليه | ۴۵ | - Forty five | 45. |
| ٻاويه | ۲۲ | - Twenty two | 22. | ڇهيتاليه | ۴۶ | - Forty six | 46. |
| ٽيويه | ۲۳ | - Twenty three | 23. | ستيتاليه | ۴۷ | - Forty seven | 47. |

| | | | | | | | |
|----|---|---------------|-----|---------|---|-------------------------------|-------------|
| ۴۸ | - | Forty eight | 48. | ۷۶ | - | Seventy six | 76. |
| ۴۹ | - | Forty nine | 49. | ۷۷ | - | Seventy seven | 77. |
| ۵۰ | - | Fifty | 50. | ۷۸ | - | Seventy eight | 78. |
| ۵۱ | - | Fifty one | 51. | ۷۹ | - | Seventy nine | 79. |
| ۵۲ | - | Fifty two | 52. | ۸۰ | - | Eighty | 80. |
| ۵۳ | - | Fifty three | 53. | ۸۱ | - | Eighty one | 81. |
| ۵۴ | - | Fifty four | 54. | ۸۲ | - | Eighty two | 82. |
| ۵۵ | - | Fifty five | 55. | ۸۳ | - | Eighty three | 83. |
| ۵۶ | - | Fifty six | 56. | ۸۴ | - | Eighty four | 84. |
| ۵۷ | - | Fifty seven | 57. | ۸۵ | - | Eighty five | 85. |
| ۵۸ | - | Fifty eight | 58. | ۸۶ | - | Eighty six | 86. |
| ۵۹ | - | Fifty nine | 59. | ۸۷ | - | Eighty seven | 87. |
| ۶۰ | - | Sixty | 60. | ۸۸ | - | Eighty eight | 88. |
| ۶۱ | - | Sixty one | 61. | ۸۹ | - | Eighty nine | 89. |
| ۶۲ | - | Sixty two | 62. | ۹۰ | - | Ninety | 90. |
| ۶۳ | - | Sixty three | 63. | ۹۱ | - | Ninety one | 91. |
| ۶۴ | - | Sixty four | 64. | ۹۲ | - | Ninety two | 92. |
| ۶۵ | - | Sixty five | 65. | ۹۳ | - | Ninety three | 93. |
| ۶۶ | - | Sixty six | 66. | ۹۴ | - | Ninety four | 94. |
| ۶۷ | - | Sixty seven | 67. | ۹۵ | - | Ninety five | 95. |
| ۶۸ | - | Sixty eight | 68. | ۹۶ | - | Ninety six | 96. |
| ۶۹ | - | Sixty nine | 69. | ۹۷ | - | Ninety seven | 97. |
| ۷۰ | - | Seventy | 70. | ۹۸ | - | Ninety eight | 98. |
| ۷۱ | - | Seventy one | 71. | ۹۹ | - | Ninety nine | 99. |
| ۷۲ | - | Seventy two | 72. | ۱۰۰ | - | Hundred | 100. |
| ۷۳ | - | Seventy three | 73. | ۱۰۰۰ | - | one thousand | 1,000. |
| ۷۴ | - | Seventy four | 74. | ۱۰۰۰۰۰ | - | A lac (one hundred thousand). | 100,000. |
| ۷۵ | - | Seventy five | 75. | ۱۰۰۰۰۰۰ | - | Ten million | 10,000,000. |

- 20.** 1. Observe that all numerals, with the exception of **هڪ** = one, are plural and therefore the Noun with which they are used will necessarily assume a plural form.
2. All numerals are Adjectives.
3. They are alike in Masculine and Feminine.
4. They are inflected before Nouns in the Infl. form; all numerals in the Inflected form (except of course **هڪ**) must end in **ن** which is the sign of the Infl. Pl. But this rule of Infl. form applies to numerals only up to forty-eight, and from forty-nine upwards they remain unchanged. The Infl. forms of two, three and four are irregular; viz: **چئن** & **ٽن** **ٻن**.

HINTS FOR LEARNING THE NUMERALS BY HEART.

- 21.** 1. Learn by heart from one to twenty.
2. Learn all the multiples of ten, such as twenty, thirty etc.
3. Then to each of these multiples prefix one, two, three, four. etc.
4. Note that "one" as a prefix it always **ايڪ** and four as prefix is **چو**. But before "eighty" and "ninety" it becomes **چورا**.
5. All the numerals which are "one less than a multiple of ten", are formed by placing the prefix **اٺ** before that multiple; for example "nineteen" is a word which is one less than a multiple of ten. Therefore this will be formed by placing **اٺ** before **ويھ**; thus **اٺويھ**; and so on. But ninety-nine is **نوانوي**.

6. **چاليھ** = forty, becomes **تاليھ**, when a prefix is placed before it.

| | | | | | | |
|----------------------|---|--------------|---|---|---|---|
| پنجاھ = fifty | " | ونجاھ | " | " | " | " |
| سٺ = sixty | " | هٺ | " | " | " | " |
| ستر = seventy | " | هتر | " | " | " | " |

THE ORDINAL FORMS OF THE NUMERALS.

- 22.** The ordinal forms of the numerals are formed by adding **ون** to the simple numeral; but the first four are irregular.

IRREGULAR.

| | | |
|-----|--------|--------|
| هڪُ | پهريون | first |
| ٻہ | ٻيون | second |
| ٽي | ٽيون | third |
| چار | چوٿون | fourth |

REGULAR.

| | | |
|------|-------|---------|
| پنج | پنجون | fifth |
| ڇھ | ڇھون | sixth |
| ست | ستون | seventh |
| اٺ | اٺون | eighth |
| نَوَ | نائون | ninth |

IRREGULAR.

| | | |
|-------|---------|------------|
| ڏھ | ڏھون | tenth |
| ويھ | ويھون | twentieth |
| ٽيھ | ٽيھون | thirtieth |
| چاليھ | چاليھون | fortieth |
| پنجاھ | پنجاھون | fiftieth |
| سٺ | سٺيون | sixtieth |
| ستر | ستريون | seventieth |
| اٺي | اٺيون | eightieth |
| نوي | نويئون | ninetieth |
| سو | سوئون | hundredth |

These ordinals are treated as ordinary adjectives ending in **و** and declined like them; that is, each of those ordinals as eight forms. But the first four ordinals besides having regular inflected forms have also irregular inflected forms which are used only with words denoting "Time" and "Money." For examples, see chapters on "Time" and "Money".

FRACTIONAL ADJECTIVES.

23. The following are the fractional adjectives in common uses.

چوٿو — $\frac{1}{4}$ a quarter

پاءَ — $\frac{1}{4}$ "

اڌ — $\frac{1}{2}$ a half

مُنو — $\frac{3}{4}$ three quarters

پوٽا — a quarter less than, which can however only be used together with a digit, as

پوٽا ٻه — $1\frac{3}{4}$ one and three-quarters

سوا — one and a quarter, one quarter more. as

سوا ٻه — two and a quarter

ڏيڍ — $1\frac{1}{2}$ one and a half

اڍائي — $2\frac{1}{2}$ two and a half

ساڍا — three or some number more than three, and a half. as

ساڍا ٽي — three and a half

For an explanation and illustration of these words see chapters on "Time" and "Money."

MULTIPLICATIVE ADJECTIVES.

24. Multiplicative adjectives are formed by the addition of وٿو after the cardinal, second, third, and fourth being irregular.

ٻيڻو — double
ٽيڻو — triple
چوٿو — quadruple
پنجوڻو — five-fold

ڇهڻو — six-fold
ستوڻو — seven-fold
اٺوڻو — eight-fold

EXERCISE 7

Translate into Sindhi:—

A man and a woman. Two eyes and five fingers. Two men and three women. One cow and twenty oxen. Five kings and thirteen princes. Eleven queens and nineteen princesses. Fifteen houses, thirty doors and forty window. Seventeen birds and twentyseven scorpions. Four walls and eight doors. Many men and few tents.

CHAPTER 9

Adjectives and nouns used together.

LESSON 1.

| | | | |
|--------------------|---------------|-----------------------|------------|
| a good horse. | چڱو گهوڙو | a lean cow. | ڏهري ڳانءَ |
| good horses. | چڱا گهوڙا | fresh fish. | تازي مڇي |
| a good mare. | چڱي گهوڙي | trustworthy evidence. | سچي شاهدي |
| good mares. | چڱيون گهوڙيون | the right arm. | ساڄي ٻانهن |
| a pretty woman. | سُهڻي زال | the left leg. | ڏائي ٽنگ |
| pretty women. | سُهڻيون زالن | a bad habit. | خراب عادت |
| a straight row. | سٺين قطار | a good custom. | چڱي رسم |
| a crooked line. | ڏنگي ليڪ | pure air. | صفا هوا |
| sweet sleep. | مٺي نٽ | bitter medicine. | ڪوڙي دوا |
| severe punishment. | سخت سزا | a long rope. | ڊگهي نوڙي |
| a long finger. | ڊگهي آڱر | a steep incline. | اوڪي چاڙهي |
| the whole night. | سڄي رات | an empty room. | خالي ڪوٺي |
| a good thing. | چڱي شيءِ | a crooked lane. | ڏنگي گهٽي |
| great effort. | گهڻي ڪوشش | cold water. | ٿڌو پاڻي |

Note- Observe that there is no article in Sindhi, definite or indefinite.

EXERCISE 8.

Give, in Sindhi, the plurals of all the above expressions.

EXERCISE 9.

Translate into Sindhi:-

Left arm. Many women. A deep pit. Bad smell. A great mistake. A good plan. Great hope. Bad character. Both legs. Good news. Great trouble. All the

fingers. Both eyes. Light punishment. False evidence. A new chair. Severe illness. Many girls. Great heat. Empty rooms. Hot water. Fresh vegetables. Empty boxes. Narrow lanes.

LESSON 2.

| | | | |
|-----------------------|-------------|---------------------|-----------------|
| a difficult question. | اَوڪو سوالُ | a poor man. | غريبُ ماڻهو |
| a correct answer. | براڻر جوابُ | an experienced man. | آزمودگارُ ماڻهو |
| a good opportunity. | چڱو وجهُ | an old house. | پراڻو گهرُ |
| a lazy servant. | سست نوڪرُ | a small village. | ننڍو ڳوٺُ |
| a red lip. | ڳاڙهو چپُ | a beautiful nose. | سُهڻو نڪُ |
| a new book. | نئون ڪتابُ | a white horse. | اچو گهوڙو |
| a light feather. | هَلڪو کَنپُ | a broad road. | ويڪرو رستو |
| a sharp knife. | تڪو ڪَپُ | a wet cloth. | آلو ڪپڙو |
| sufficient pay. | پورو پگهارُ | fourth standard. | چوٿون درجو |
| great difference. | ڏاڍو تفاوتُ | another week. | ٻيو هفتو |
| urgent business. | ضروري ڪمُ | | |

EXERCISE 10.

Give, in Sindhi, the plurals of all the above expressions.

EXERCISE 11.

Translate into Sindhi:-

Red colour. An industrious servant. Insufficient pay. A deep well. Salt water. A heavy stone. A green feather. Private business. Green trees. The right hand. The left arm. Both hands. More food. A swift horse. Thick cloth. Few men.

CHAPTER 10.

THE PRONOUN.

25. There are seven kinds of Pronouns in Sindh, viz: (1) The Personal Pronoun, (2) The Demonstrative Pronoun, (3) The Interrogative Pronoun, (4) The Relative Pronoun, (5) The Co-Relative Pronoun, (6) The Reflexive Pronoun, and (7) The Indefinite Pronoun.

As already observed, the Pronouns have an Infl. form in the same way as the Noun and the Adjective.

(1) The Personal Pronoun.

(alike in Mas. and Fem. except in the third person sing).

| Plural. | | | Singular. | | |
|------------|---|-------|-----------|---|--------|
| We. | = | اسين | I. | = | ۱. مان |
| ye or you. | = | توهين | thou. | = | ۲. تون |
| they | = | هو | he. | = | ۳. هو |
| | | | she. | = | هوء |

The Infl. forms of the above are:-

| | |
|-------|--------|
| اسان | ۱. مون |
| توهان | ۲. تو |
| هنن | ۳. هن |

THE DECLENSION OF THE PERSONAL PRONOUN.

| First Person. Plural. | | Singular. | |
|--------------------------|--|-----------|------|
| اسين | | مان | Nom. |
| اسان کي | | مون کي | Obj. |
| اسان کان | | مون کان | Loc. |
| اسان جو | | منهنجو | Pos. |

Second Person.

| | | | | |
|-----------------|----|-----------------|-------------|------|
| أُوهِين | or | تَوُهِين | تُون | Nom. |
| أَوَّهَان كِي | or | تَوَّهَان كِي | توكِي | Obj. |
| أَوَّهَان كَانَ | or | تَوَّهَان كَانَ | توكَان | Loc. |
| أَوَّهَان جَو | or | تَوَّهَان جَو | تُتْهَنْجَو | Pos. |

Third Person.

| | | |
|-------------|-----------|------|
| هُو | هُو | Nom. |
| هُنَّ كِي | هُن كِي | Obj. |
| هُنَّ كَانَ | هُن كَانَ | Loc. |
| هُنَّ جَو | هُن جَو | Pos. |

It will be observed that the Possessive forms of the Personal Pronoun in the First and Second Persons singular are slightly irregular.

(2) *The Demonstrative Pronoun.*

(Also used as an Adjective)

(a) (mas.) هِيءُ = this. (fem.) هِيءِ

| Plural. | | Singular. | |
|---------|-------|---------------|-------|
| these | = | this | = |
| | هِي | هِيءُ / هِيءِ | Nom. |
| | هِنَّ | هِن | Infl. |

(b) (mas.) اهو = this one (in particular, or one referred to above). (fem.) اها

| Plural. | | Singular. | |
|------------|------|----------------|-------|
| these ones | = | this one | = |
| | اهي | اهو / اها | Nom. |
| | انهن | انهي or انهيءِ | Infl. |

(c) (mas.) هُوَ = that. (fem.) هُوَ

| Plural. | | Singular. | |
|---------|-----------------|-----------|-----------------------------------|
| these | = هُوَ هُنَّ | that | = هُوَ / هِيَ Nom. هُنَّ Infl. |

(d) (mas.) اُوَ = that one (in particular, or one referred to above.) (Fem.) اِها

| Plural. | | Singular. | |
|------------|------------------|-----------|--|
| those ones | = اِهي اِهنَّ | that one | = اُوَ / اِها Nom. اِهي or اِهيءَ Infl. |

It will be observed that each of the above four Demonstrative Pronouns has a Feminine form in the Singular; and that the Plural and Infl. forms of these Feminine words are the same as those of the Masculine words.

Also observe that the Demonstrative Pronoun هُوَ with its different forms is exactly the same as the third personal pronoun.

(3) The Interrogative Pronoun.

(a) (mas.) كِيَرُ = who. (Fem.) كِيَرُ

| Plural. | | Singular. | |
|---------|-------------------|-----------|---------------------------------------|
| who | = كِيَرُ كِينَ | who | = كِيَرُ / كِيَرُ Nom. كِينَ Infl. |

(b) چا = what. (indeclinable). *

* The author is aware that some Grammarians call كِهَرُ = "which" a pronoun; but this is a mistake. كِهَرُ from the very nature of its meaning is an *adjective*, and not a *pronoun*. A pronoun is a word that is used *instead of a Noun*, and has the same grammatical position as a Noun. كِهَرُ can never be used by itself, but must have a Noun after it. [See chapter on Interrogative Sentences]

(4) The Relative Pronoun.

(also used adjectively).

(a) (mas.) جو = that, which, or he who. (Fem.) جا

| Plural. | Singular. |
|---------|-------------|
| جي | جو/ جا Nom. |
| جن | جنهن Infl. |

(b) (mas.) جيڪو = that, which, or he who. (Fem.) جيڪا

| Plural. | Singular. |
|---------|-----------------|
| جيڪي | جيڪو/ جيڪا Nom. |
| جن | جنهن Infl. |

(c) (mas.) جيڪي = that which. (indeclinable.)

(5) The Co-relative Pronoun.

(also used adjectively).

(mas.) سو = that, he, or the same. (Fem.) سا

[used in answer to جو &c.]

| | Nom. |
|----|--------|
| سي | سو/ سا |
| | Infl. |
| تن | تنهن |

For the use of the Relative and the Co-relative words, see Chapter on Compound Sentences.

(6) The Reflexive Pronoun.

پاڻ = Self (indeclinable, except in the Possessive form when it becomes پنهنجو)

N.B. For the use of this word, see the Chapter on پاڻ.

(7) *The Indefinite Pronoun.*

(also used adjectively).

(a) (mas.) ڪو = Any, or any one. (Fem.) ڪا

| Plural. | | Singular. | |
|-------------|----------|-----------|----------------------------|
| Some or Any | ڪي ڪن | Any | ڪو / ڪا Nom. ڪنهن Infl. |

- | | | |
|------------|---------------------|----------------|
| (b) ڪي | = Something. | } indeclinable |
| (c) ڪڇ | = " | |
| (d) ڪي ڪڇ | = " | |
| (e) ڪي ڪين | = Nothing. | |
| (f) سڀڪي | = Everything. | |
| (g) سڀڪو | = Every one, every. | |
| سڀڪا | (Fem.) | |
| سڀڪنهن | (Infl.form.) | |

26. Possessive Adjectives, ending in جو agree with the Nouns they qualify, in gender, number and case.

LESSON 3.

| | | | |
|---------------|--------------|-----------------|--------------|
| my father. | منهنجو پيءُ | his sisters. | هن جون ڀينرن |
| my brother. | منهنجو ڀاءُ | our fathers. | اسان جا پيٽر |
| my brothers. | منهنجا ڀائرن | their brothers. | هنن جا ڀائرن |
| my mother. | منهنجي ماءُ | your sons. | تنهنجا پٽ |
| your daughter | تنهنجي ڌيءُ | his wife. | هن جي زال |

EXERCISE 12.

Translate into Sindhi:—

This world. My fault. Your enemy. Her daughters. Their sister Our father. Your daughters. Their mothers. My sisters. Our daughters. These men. Those women. That woman.

CHAPTER 11

THE ADVERB.

27. There are three kinds of Adverbs in Sindhi, viz: (1) Adverbs of time. (2) Adverbs of Place, and (3) Adverbs of Manner. They are generally indeclinable except those ending in **و**.

(1) Adverbs of Time.

| | | | |
|-----------|---------------------------|------------|------------------|
| هاڻي | now. | اڃان | yet, still. |
| هينئر | just now. | جڏهن | when. (Rel.) |
| پوءِ | afterwards. | تڏهن | then. |
| اڳي | formerly. | ڪڏهن | when? |
| اڳيئي | already. | ڪڏهن | ever. |
| اڳتي | in future. | ڪڏهن | " |
| پهرين | at first. | ڪڏهن نه | never |
| نيٺ | at last. | ڪڏهن نه | " |
| آخر | " | ڪڏهن ڪڏهن | sometimes. |
| هميشه | always. | ڪڏهن ڪڏهن | " |
| اڄ | today. | بعضي بعضي | " |
| ڪالهه | yesterday. | گهڻو ڪري | generally. |
| سڀاڻي | to-morrow. | اکثر | often. |
| پرينهن | the day after to-morrow. | وري | again. |
| ٿيو ڏينهن | the day before yesterday. | وري وري | again and again. |
| ڏهاڙي | daily. | گهڙي، گهڙي | again and again. |
| هر روز | daily | صبح جو | in the morning. |
| سوير | early | سانجهي، جو | in the evening. |
| ڊير سان | late. [lit. with delay.] | ڏينهن جو | by day. |
| جلد | soon. | رات جو | at night. |

منجهند جو at mid-day.
 آڏي رات جو at mid-night.
 حال في الحال for the present.

اڳو پوءِ at the same time, also.
 اوچتوئي suddenly.

(2) Adverbs of Place.

اندر inside.
 ٻاهر outside.
 هيٺ below.
 مٿي up, above.
 اوري near.
 پري far.
 هتي here.
 هتي there.
 ڪٿي where?
 جتي where (Relative)
 تتي there (Co-relative.)
 هيڏي hither.
 هيڏانهن "
 هوڏي thither.
 هوڏانهن "
 هيڏي هوڏي here and there.
 ويجهو near.
 چوڌاري round.

اڳيان in front, before.
 اندران from inside.
 ٻاهران from outside.
 هيٺان from below.
 مٿان from up, above.
 اوريان from near.
 پريان from far.
 هتان from here.
 هُتان from there.
 ڪٿان from where?
 جتان from where. (Relative)
 تتان from there. (Co-relative)

پٺيان behind.
 اڳتي farther on.
 اڳيڙو "

(3) Adverbs of Manner.

| | |
|-----------|---------------------------|
| ڏاڍو | very. (declinable) |
| تمام | " |
| بلڪل | " |
| نه | no, not. |
| ڪونه | not, (Sing. Mas.) |
| ڪانه | " (Sing. Fem.) |
| ڪي نه | " (Pl. Mas. & Fem.) |
| نڪي...نڪي | neither....nor. |
| پئي نه | not at all. |
| پر | but. |
| ڇو | why. |
| ڇاڪاڻ | " |
| ڇوته | because. |
| ڇاڪاڻ ته | " |
| ڇوجو | " |
| ڇاڪاڻ جو | " |
| جئن ته | whereas. |
| تنهنڪري | therefore. |
| شايد | perhaps. |
| اُتلندو | on the contrary. |
| بيشڪ | certainly, without doubt. |
| ضرور | positively, assuredly. |
| فقط | only. |
| رڳو | " (declinable)' |
| ائين | so or thus. |
| هينئن | thus, in this manner |
| جئن | as (Rel.) |

| | |
|---------------|---|
| تن | so (Co-Rel.) |
| ڪيئن | how? (Int.) |
| خاص ڪري | specially. |
| ڪيئن به | anyhow. |
| ڪهڙو نه | what a... (used in exclamatory sentences.) |
| اتڪل | about. |
| البت | a little, surely, rather. |
| تڪو | fast (declinable) |
| تڪڙو | swift. (") |
| آهستو | slowly. (") |
| ڊلو | " (") |
| مهرباني ڪري | kindly. |
| ڄاڻي وائي | knowingly purposely willfully deliberately |
| چڱيءَ طرح | well, thoroughly. |
| مطلب ته | in short. |
| سراسري | on an average. |
| زور سان | forcibly, loudly. |
| ڏاڍيان | loudly, aloud. |
| هوربان | slowly, quietly. |
| خبرداريءَ سان | carefully. |
| هر ڀيرو | unnecessarily. |
| خالي ڀيلي | for nothing |
| حقو ناحقو | without cause. |
| نه ته | otherwise. |
| تحقيق | indeed. |

CHAPTER 12

POSTPOSITIONS.

Simple Postpositions.

| | |
|-------|-----------------------------|
| جو | of. (Sing. Mas.) |
| جا | " (Plural Mas.) |
| جي | " (Sing. Fem.) |
| جون | " (Pl. Fem.) |
| جي | " (Infl. Form.) |
| کي | to (Dative). |
| کان | from. |
| ۾ | in. |
| مان | from, in. |
| تي | on. |
| تان | from, on. |
| وت | to, at, near, or with. |
| وتان | from. (a person or a place) |
| ڏي | towards. |
| ڏانهن | " |
| سان | with. |
| لاءِ | for. |
| واسطي | for. |
| وانگر | like. |
| جهڙو | like. |
| جيتو | as big as. |
| تائين | till, upto. |
| موجب | according to. |

بابت about.

آهر in proportion to.

Compound Postpositions.

| | |
|-----------|---------------------------|
| جي اڳيان | in front of, (before) |
| جي پٺيان | behind. |
| جي هيٺان | below. |
| جي مٿان | above. |
| جي اندران | inside. |
| جي ٻاهران | outside. |
| جي برابر | equal to. |
| جي چوڌاري | around. |
| جي ڀرسان | close to, by the side of. |
| جي وچ ۾ | in the midst of, between. |
| جي ڪري | on account of. |
| جي سامهون | opposite to. |
| جي معرفت | care of. |
| جي بنسبت | with regard to. |
| جي پار | across. |
| جي روڊرو | face to face. |
| کان اڳي | before (in time). |
| کان پوءِ | after. |
| سان گڏ | together with. |

CHAPTER 13

CONJUNCTIONS.

| | | | |
|--------|-------|---------|-------------------------|
| ۽ | and. | تہ | then (Co-rel.) |
| یا | or. | جیتوئیڪ | although. |
| به | also. | باوجودڪ | " |
| پڻ | too. | تہ به | even, then, still, yet. |
| جيڪڏهن | if. | بلڪ | even. |
| جيڪڏهن | if. | جن تہ | as if. |

CHAPTER 14

A tabular statement of Demonstrative, Relative, Co-Relative and Interrogative words used as Pronouns, Adjective and Adverbs.

Read from right to left.

| | Co-Rel. | Rel. | Int. | Particular. | General. | |
|--------------|-------------------|---------------------|---------------------|--|-----------------------------------|--------------|
| | سو the same | جو he who. | ڪيرُ who? | هُو he | اُو he - it | Pronouns. |
| | | جيڪو جيڪي | | | | |
| Description. | تِهڙو so | جِهڙو as | ڪِهڙو which? | مِهڙو like this | اِهڙو such, so | Adj. or Adv. |
| | تيترو so much | جيترو as much as | ڪيترو how much? | هيترو this much | ايترو so much | Adj. |
| Size. | ٿڌو so big | جڏو as big as | ڪڍو how big? | هڍو this big | ايڏو so big | Adj. or Adv. |
| Manner. | تن so | جئن / جيئن as | ڪيئن how? | هينئن in this manner مونئن in that manner | ائين thus ائين Like-that | Adv. |
| Place (rest) | تتي there | جتي where | ڪتي where? | هتي here هتي there | اتي here اتي there | Adv. |
| Place (form) | تتان from here | جتان from where | ڪتان from where? | هتان from there هتان | اتان from here اتان | Adv. |

| | | | | | | |
|-------------|--|---|--|--|--|------|
| Place (to) | تِيْذَا نُهْنُ thither " | جِيْذَا نُهْنُ whither " | كِذَا نُهْنُ whither? " | هِيْذَا نُهْنُ hither هُوْذَا نُهْنُ thither. | اِيْذَا نُهْنُ hither اوْذَا نُهْنُ thither | Adv. |
| Time. | تَذِهِيْنَ then | جَذِهِيْنَ when | كَذِهِيْنَ when? | -- | -- | Adv. |
| Time (from) | تَذْهَانَكُرُ since then | جَذْهَانَكُرُ since when. | كَذْهَانَكُرُ since when? | -- | -- | |
| Time (upto) | تِيْسْتَايْنِ so long; till then. or upto that place. | جِيْسْتَايْنِ as long as, until, till such time, as far as. | كِسْتَايْنِ till when? or upto what place? | هِيْسْتَايْنِ upto now. or upto here | اِيْسْتَايْنِ upto now. or upto here | |

CHAPTER 15

NOUNS AND POST-POSITIONS USED TOGETHER.

LESSON 4.

| | | | |
|-------------------------|---------------------|-----------------------|-----------------|
| a book on the table. | مِزَ تي ڪتابُ | oil in the lamp. | ڏيئي ۾ تيلُ |
| pain in the arm. | ٻانهن ۾ سُورُ | water in the cup. | پيالِي ۾ پاڻِي |
| a man on the cot. | ڪُتَ تي ماڻهو | reward for good | چڱي ڪَر لاءِ |
| news in the newspaper. | اخبارَ ۾ خَبَرُ | work. | انعامُ |
| medicine for sickness. | بيماريءَ لاءِ دَوَا | a bird in the nest. | آڪيري ۾ پکي |
| thread in the needle. | سُئيءَ ۾ ڏاڳو | a parrot in the cage. | پجري ۾ چتُون |
| filth in the basket. | ٽوڪريءَ ۾ ڪچرو | five fingers on each | هڪڙي هڪڙي هٿَ |
| opportunity for theft. | چوريءَ لاءِ وجهُ | hand. | * ۾ پنج آڱريون |
| medicine in the bottle. | شيشي ۾ دَوَا | a man on the chair. | ڪُسيءَ تي ماڻهو |

EXERCISE 13.

Translate into Sindhi the plurals of the above expressions.

EXERCISE 14.

Translate into Sindhi:—

A table for books. A bottle for medicine. A cup for the water. A cage for birds. Sugar in milk. Rest after work. Stars in the heavens. Five fingers on one hand. Ten fingers on both hands.

* Fingers on the hand; a ring on the finger; a hat on the head, shoes on the feet: in these and similar expressions "on" is rendered by "in".

CHAPTER 16.

جو = Of.

28. The word جو = "of," although it is a postposition, yet it is declined like an adjective ending in و. Take for example مُنهنجو گهوڙو = "my horse." The plural of this will be مُنهنجون گهوڙيون, F.S. مُنهنجي گهوڙي and F. Pl. گهوڙا. Here جو is practically a part of the Adjective مُنهنجو, and is treated as if it were an adjective and not a postposition. On the same principle in the expression ماڻهوءَ جو گهوڙو = "a man's horse," the word جو, although in reality a post-position and consequently inflecting the preceding noun ماڻهو, is never theless treated as if it were a portion of an adjective ending in و; and is made to agree with the noun following it, that is Sing. M. Hence if we convert گهوڙو into گهوڙا in the above expression we shall have to say ماڻهوءَ جا گهوڙا = a man's horses. Again, "a man's mare" will be ماڻهوءَ جي گهوڙي; and "a man's mares" will be ماڻهوءَ جون گهوڙيون. Thus it will be seen that although the word جو governs ماڻهو, that is, inflects it, yet it itself is not governed by ماڻهو; but by گهوڙو. This point should be well borne in mind. It should also be observed that its form does not at all depend upon the preceding word which it governs.

LESSON 5.

| | | | |
|-------------------------|------------------|------------------------|--------------|
| a man's wife. | ماڻهوءَ جي زال | the news of death. | موت جي خبر |
| the smell of a flower. | گل جي بانس | the leg of a horse. | گهوڙي جي ٿنگ |
| the picture of a horse. | گهوڙي جي مُورَت | the wall of a house. | گهر جي پت |
| the price of cloth. | ڪپڙي جي قيمت | the window of a house. | گهر جي دري |
| a man's arm. | ماڻهوءَ جي ٻانهن | the branch of a tree. | وڻ جي ٽاري |

the beauty of a woman. زالَ جي سُونَهَن
 the rent of the house. گهرَ جي مَسَوَازَ
 a man's character. ماڻهوءَ جي چالِ
 the produce of a country. مُلڪَ جي پيدائشِ
 the bill of a parrot. چتونءَ جي چُهَنبِ
 the blessing of God. پَڪوانَ جي بَرَڪتِ
 the list of books. ڪتابنَ جي ياداشتِ
 the repair of the house. گهرَ جي مَرَمَتِ

one hour's leave. هڪَ ڪَلاڪَ جي موڪلَ
 a man's property. ماڻهوءَ جي ملڪيتَ
 the rainy season. بَرساتَ جي موسمَ
 a bag of money. پيسنَ جي ڳوٺڙي
 the heat of summer. اونھاري جي گرمي
 the cold of winter. سياري جي سردِي
 the light of the lamp. ڏيئي جي روشنائي
 the end of the rope. نوڙيءَ جي پڇاڙِي

EXERCISE 15.

Translate into Sindhi:—

The beauty of women. The rent of these houses. Both the legs of a man. God's mercy. A man's wife. The produce of these countries. The bills of parrots. The price of cloth. The repair of these houses. The four walls of a house. The walls of the houses. The fingers of both the hands. The fingers of the hand. All the fingers of the hands. The branches of trees. The authority of Government. The will of God. The end of the lesson.

LESSON 6.

the cow's milk. ڪانَ جو ڪيرُ
 the effect of the heat. گرميءَ جو آثرُ
 the remedy for illness. بيماريءَ جو علاجُ
 the answer to the question. سوالَ جو جوابُ
 the beasts of the wilderness. جُهنگَ جا مَرُونِ
 a spot of blood. رَتَ جو داغُ
 a feather of the parrot. چتونءَ جو ڪَنپُ

the tail of a horse. گهوڙي جو پُڇُ
 the sound of the bell. گھنڊَ جو آوازُ
 the sting of a scorpion. وڇونءَ جو ڏنگُ
 leaves of a tree. وڻ جا پَنَ
 the pay of the servant. نوڪرَ جو پَگهارُ
 the furniture of the house. گهرَ جو سامانُ
 the voice of a man. ماڻهوءَ جو آوازُ
 people of the world. جُهانَ جا ماڻهو

| | | | |
|----------------------------|----------------|---------------------|-----------------|
| the residents of the city. | شهر جا رهاڪو | a heap of stones. | پهڻن جو ڍڳ |
| light of the sun. | سج جو سوجهرو | a bunch of grapes. | ڍاڪ جو چڱو |
| the fruit of the tree. | وڻ جو ميوو | a row of books. | ڪتابن جي قطار |
| the name of the boy. | ٻار جو نالو | a book of proverbs. | پهاڪن جو ڪتاب |
| the result of anger. | ڪاوڙ جو نتيجو | a flock of sheep. | رڍن جو ڏنڻ |
| a bird's nest. | پکيءَ جو آڪيرو | a crowd of men. | ماڻهن جو ميڙاڪو |
| a drop of water. | پاڻيءَ جو ڦڙو | a band of thieves. | چورن جي ٽولي |

EXERCISE 16.

Translate into Sindhi:—

The effect of tobacco. The answers to the questions. The relations of the boys. The force of wind. The love of God. The husband of the woman. The justice of God. The colour of blood. The army of the king. The tools of a carpenter. The horns of an ox. The days of the week. The trees of the forest. The hair of the head. The taste of food. A drawer of the table. The limbs of the body. The shadow of a man. The result of examination. A heap of sand. A bunch of keys. The residents of Hyderabad. News of death. A herd of cows.

CHAPTER 17.

The Inflected form of Adjectives.

(See para. 19).

LESSON 7.

| | | | |
|-------------------|------------------|-----------------------------------|-------------------|
| On a white horse. | اچي گهوڙي تي | to good women. | چڱين زالن کي |
| on white horses. | اچين گهوڙن تي | through a narrow door. | سوڙهي دروازي مان |
| on a white mare. | اچيءَ گهوڙيءَ تي | in the fourth standard. | چوٿين درجي ۾ |
| on white mares. | اچين گهوڙين تي | after much work. | گهڻي ڪم کان پوءِ |
| to a good man. | چڱي ماڻهوءَ کي | on the right leg. | ساڄيءَ ٽنگ تي |
| to good men. | چڱن ماڻهن کي | with the left hand. | ڏائين هٿ سان |
| to a good woman. | چڱيءَ زال کي | with a sharp pair of scissors. | تڪيءَ کينچيءَ سان |

EXERSICE 17.

Translate into Sindhi:—

To many men. For a few women. With small boys. On the left leg. With the right hand. To the first boy. On a straight road. In hot water. To a poor boy. In a golden dish.

CHAPTER 18.

THE INFLECTED FORM OF جو

29. Just as an adjective, qualifying a noun in the Inflected form, is itself inflected, so the word جو "of", on the supposition that it is a portion of an adjective, is itself inflected when it precedes a noun in the Inflected form. But there is a difference between the Inflected form of an ordinary Adjective and the Inflected form of جو in as much the ordinary Adjective has four Inflected forms, viz: (1) Sing. Mas. (2) Pl. Mas. (3) Sing. Fem. (4) Pl. Fem. whereas جو has only one inflected form, viz. Sing. Mas. which is used with all kinds of Nouns in the inflected form. E.g:—*

LESSON 8.

| | |
|-------------------------|-------------------------|
| my brother's wife. | منهنجي ڀاءُ جي زالَ |
| my brothers's wives. | منهنجي ڀائرنَ جون زالون |
| my sister's son. | منهنجي ڀيڻ جو پُٽُ |
| my sisters's sons. | منهنجي ڀينرنَ جا پُٽَ |
| my horse's tail | منهنجي گهوڙي جو پُڇُ |
| the tails of my horses. | منهنجي گهوڙنَ جا پُڇَ |

* Strictly speaking, the 1st and the 2nd persons of the Adjectives ending in جو viz: تهنجو، منهنجو، اسان جو، توهان جو have altogether four inflected forms like an ordinary adjective, but it is also a common custom among the Sindhis to use only the Masculine Inflected form of the above four words before all Inflected forms whether Plural Masculine Nouns, Feminine Singular Nouns, or Feminine Plural Nouns. The English knowing student of Sindhi, however, is advised not to trouble himself about all the inflected forms of these four words; but to adhere to one form only, viz: Sing. Mas. And as for جو coming after a third personal pronoun or after any kind of Noun, it has only one Inflec. form, viz: Sing. Mas, because a noun is always in the third person.

LESSON 9.

on the wall of a house.

on the walls of a house.

to the tail of a horse.

to the tails of a horse.

to the tails of horses.

in the leg of a mare.

in the legs of mares.

گهر جي پٽ تي
گهر جي پٽين تي
گهوڙي جي پچ کي
گهوڙي جي پچن کي
گهوڙن جي پچن کي
گهوڙيءَ جي ٽنگ ۾
گهوڙين جي ٽنگن ۾

EXERCISE 18

Translate into Sindhi:—

On the branches of a tree. To the residents of this city. In the drawer of a table. To my brother's wife. With your friend's daughter. For her sister's son. For your brother's sons and daughters. In front of my friend's house. In all your empty boxes.

CHAPTER 19

THE VERB "TO BE" = هُجَنُ or هُنُّ

30. The verb "to be" plays an important part in Sindhi. It is used both as an ordinary Intransitive Verb and as an Auxiliary Verb.

Present Tense, third person. Sing: آهي

Future Tense " " " هوندو

Past Tense " " " هو

THE AORIST TENSE. (I may be).

(alike in Mas. & Fem.)

| Plural. | | | Singular. | | |
|--------------|---|------------|----------------|---|----------------|
| we may be. | = | اسين هُجون | I may be. | = | ۱. * مان هُجان |
| you may be. | = | توهين هُجو | thou mayst be. | = | ۲. تون هُجين |
| ye may be. | = | | he may be. | = | ۳. هو هُجي |
| they may be. | = | هو هُجن | | | |

THE PAST CONDITIONAL TENSE (I may or would have been.)

(alike in Mas. & Fem.)

| | |
|---------------|--------------|
| اسين هُجون ها | مان هُجان ها |
| توهين هُجو ها | تون هُجين ها |
| هو هُجن ها | هو هُجي ها |

* The word مان = "I" has also another form viz آءِ, also written آئون ; and is often used instead of مان.

THE PRESENT TENSE. (I am).

(alike in Mas. & Fem.)

| Plural. | | Singular. | |
|------------|------------------|-----------|---------------|
| we are. | اَسِينْ اَهيونْ | I am. | مانْ اَهيانْ |
| ye are. } | تَوَهِينْ اَهيوْ | thou art. | تُونْ اَهيْنْ |
| you are. } | | he is. | هُوَ اَهيْ |
| they are. | هُوَ اَهنْ | | |

THE PAST TENSE. (I was).

(Masculine.)

| | | | |
|-------------|----------------------|------------|------------------|
| we were. | اَسِينْ هُنَّا سِينْ | I was. | مانْ هوسْ |
| you were. } | تَوَهِينْ هُنَّا | thou wast. | تُونْ هُنَيْنْ |
| ye were. } | | he was. | هُوَ هُنُوْ (هو) |
| they were. | هُوَ هُنَّا | | |

Feminine.

| | | | |
|-------------|----------------------|------------|--------------|
| we were. | اَسِينْ هِيونْ سِينْ | I was. | مانْ هَيْسْ |
| you were. } | تَوَهِينْ هِيونْ | thou wast. | تُونْ هَيْنْ |
| ye were. } | | she was. | هُوَ هَيْيْ |
| they were. | هُوَ هِيونْ | | |

THE FUTURE TENSE. (I shall be or I will be).

| F. | Plural. | M. | F. | Singular. | M. |
|-------------------|---------|----------------|---------------|-----------|------------|
| هُونْدِيُونْسِينْ | | هُونْدَا سِينْ | هُونْدِيَسْ | | هُونْدُسْ |
| هُونْدِيُونْ | | هُونْدَا | هُونْدِيَسْنْ | | هُونْدِينْ |
| هُونْدِيونْ | | هُونْدَا | هُونْدِيْ | | هُونْدُوْ |

THE PRESENT HABITUAL TENSE. (I am).

(Masculine)

| | |
|-------------------|--------------------|
| مان هُونْدو آهيان | اسين هُونْدا آهيون |
| تون هُونْدو آهين | توهين هوندا آهيو |
| هُو هوندو آهي | هُو هُونْدا آهن |

Feminine

| | |
|--------------------|-------------------------|
| مان هُونْدِي آهيان | اسين هُونْدِيُون آهيُون |
| تون هُونْدِي آهين | توهين هُونْدِيُون آهيو |
| هُو هُونْدِي آهي | هُو هُونْدِيُون آهن |

THE PAST HABITUAL TENSE. (I used to be).

(Masculine).

| | |
|------------------|---------------------|
| مان هُونْدو هوس | اسين هُونْدا هئاسين |
| تون هُونْدو هئين | توهين هوندا هئا |
| هُو هوندو هئو | هُو هُونْدا هئا |

Feminine

| | |
|-------------------|---------------------------|
| مان هُونْدِي هئيس | اسين هُونْدِيُون هيون سين |
| تون هُونْدِي هئين | توهين هُونْدِيُون هيون |
| هُو هُونْدِي هئي | هُو هُونْدِيُون هيون |

31. Hints for learning by heart, the conjugations of the verb "TO BE"

1. The Aorist and the Present Tenses must be learnt by heart.
2. In the Past Conditional Tense, add ها (indeclinable) to the Aorist.
3. In the Past and the Future Tenses, take hold of the third person sing. mas. word, and as it ends in و, its plural will be formed by changing و into ا; that is the third person plural. The second person plural is like the third person plural; and the first person plural is formed by adding سين the short form of اسين = "we", to the third person plural. Sometimes سين is changed into سُون; and sometimes هئا is changed into هُوا or ها.

CHAPTER 20.

SENTENCES.

LESSON 10.

(Observe that in Sindhi the Verb always comes last; and the adverb generally in the beginning of sentences; and the particle *نہ* immediately before the verb.

This is a good boy.

هيءُ چڱو ڇوڪر آهي.

These are good boys.

هي چڱا ڇوڪر آهن.

This is a good girl.

هيءُ چڱي ڇوڪري آهي.

These are good girls.

هي چڱيون ڇوڪريون آهن.

That is a fat ox.

هو ڊڳو ٽلهو آهي.

All these cows are lean.

هي سڀ گائون ڏپريون آهن.

This is a broad road.

هي رستو ويڪرو آهي.

These are narrow lanes.

هي گهڻيون سوڙهيون آهن.

There are many blind men in this world.

هن دنيا ۾ ڪيترائي ماڻهو آنڌا آهن.

These women are very beautiful.

هي زالون ڏاڍيون سهڻيون آهن.

In this world only a few men are strong.

هن دنيا ۾ رڳو ٿورا ماڻهو مضبوط آهن.

EXERCISE 19.

Translate into Sindhi:—

All the oxen are not lean. Many cows are fat. * Some roads are crooked, others are narrow. Several lanes are broad and straight. This is not a very beautiful garden. This is a very crooked line. These roads are quite straight.

LESSON 11.

water is light.

پاڻي هلڪو آهي.

Stone is heavy.

پٿر ڳرو آهي.

* See Chapter xxiv on the Present Habitual Tense.

The earth is round.

The sea is deep.

Medicine is bitter.

Sugar is sweet.

Salt is salty.

Lime is sour.

Milk is white.

Blood is red.

Grass is green.

The sky is blue.

Iron is hard.

Cotton is soft.

ڌرتي گول آهي.

سمنڊ اونهو آهي.

دوا ڪوڙي آهي.

ڪنڊ مٺي آهي.

لئون ڪارو آهي.

ليمون ڪٽو آهي.

کير اڇو آهي.

رٿ ڳاڙهو آهي.

گاه سائو آهي.

آسمان نيرو آهي.

لوه سخت آهي.

ڪپه نرم آهي.

EXERCISE 20.

Translate into Sindhi:—

This pair of shoes is soft. This well is very deep. The mangoe is a sweet fruit. The colour of cotton is white. The feathers of a parrot are green. Medicine is not always bitter. Stone is hard. Sea-water is always salty. Cotton is light. Iron is heavy. The water of this well is very salty. The water of this tank is fresh (render "sweet"). These mangoes are still sour.

LESSON 12.

This is an old house.

He is an old man.

This is not a very, fresh vegetable.

Corn is very cheap now.

Formerly it was very dear.

Bombay is famous for mangoes.

هي پراڻو گهر آهي.

هي پوڙهو ماڻهو آهي.

هي گهڻي تازي ڀاڄي نه آهي

هاڻي ان گهڻو سستو آهي

اڳي اهو گهڻو مھانگو هو

بمبئي انبن کان مشهور آهي

A city is large; but a village is small.

His lips are red.

A sparrow is a small bird.

Buffalo is an ugly animal.

Rich men are not always happy.

Poor people are not always uncomfortable.

The boy's book is very dirty.

The Sindh language is very easy.

The rooms of this house are small.

The doors of that room are small.

شهرُ وڏو آهي، پر ڳوٺ ننڍو آهي

هُن جا چپَ ڳاڙها آهن

جهرڪي ننڍو پکي آهي

مينهن گدلو جانور آهي

شاهوڪارَ ماڻهو سدائين خوش نه آهن

غريب ماڻهو سدائين ڏکي نه آهن

چوڪري جو ڪتاب گهڻو ميرو آهي

سنڌي ٻولي گهڻي سؤڪي آهي

هن گهر جون ڪوٺيون ننڍيون آهن

هُن ڪوٺيءَ جا در ننڍا آهن

EXERCISE 21.

Translate into Sindhi:—

The mangoes of Bombay are famous. Some villages are very large. These are old clothes. This fruit is quite fresh. The lips of negroes are generally thick. Some birds are small and beautiful; others are large and ugly. Rain water is fresh (sweet). The parrot is a beautiful bird. Corn is not very dear now. The mangoes of Bombay are very dear. These are very old rooms. She is an old woman. They are old women. The clothes of some boys are very dirty. He is industrious, therefore he is rich. The English language is not very easy. Some languages are difficult; others are easy. Your clothes are very dirty.

LESSON 13.

He is my relation.

I am his brother.

She is my sister.

You are his daughter.

We are his sons.

Is he your father?

هُو منهنجو مائٽُ آهي.

مان هُن جو ڀاءُ آهيان.

هُوءَ منهنجي ڀيڻُ آهي.

تون هُن جي ڌيءُ آهين.

اسين هُن جا پٽُ آهيون.

هُو تنهنجو پيءُ آهي ڇا؟

He is my younger son.

Is he your elder son?

Whose son are you?

Whose daughter is she?

Whose sister are you?

She is my mother.

That boy is the son of my brother.

Those boys are the sons of my brothers.

That woman is my brother's daughter.

Those women are my brother's wives.

That man is the husband of my sister.

Those girls are the daughters of my brother.

She is the daughter of my sister.

These girls are the daughters of my sister.

We are the children of the same parents.

هُوَ مِنْهِنجو ننڍو پٽ آهي.

هُوَ تَنهِنجو وڏو پٽ آهي ڇا؟

تُون ڪَنهن جو پٽ آهين؟

هُوءَ ڪَنهن جي ڌيءُ آهي؟

تُون ڪَنهن جي ڀيڻ آهين؟

هيءُ منهنجي ماءُ آهي.

هُوَ چوڪرُ منهنجي ڀاءُ جو پٽ آهي.

هُوَ چوڪرُ منهنجي ڀائرن جا پٽ آهن.

هُوءَ ماڻي منهنجي ڀاءُ جي ڌيءُ آهي.

هُوَ زالون منهنجي ڀائرن جون زالون آهن.

هُوَ ماڻهو منهنجي ڀيڻ جو مڙس آهي.

هُوَ چوڪريون منهنجي ڀاءُ جون ڌيون آهن.

هُوءَ منهنجي ڀيڻ جي ڌيءُ آهي.

هي چوڪريون منهنجي ڀيڻ جون ڌيون آهن.

اسين ساڳئي ماءُ پيءُ جا ٻار آهيون.

EXERCISE 22.

Translate into Sindhi:—

They are our relations. You are our brothers. He is my younger brother. Are you his younger brother? I am his eldest son. We are their sisters. They are our daughters. Whose daughters are you? Is she your mother? We are their brothers. Are you her daughter? No, I am her sister. That man is the husband of my daughter. Those girls are the sisters of my friend. He is my mother's brother. My brother's son is unwell. My daughter is the wife of my friend's brother. Your husband is the brother of our friend. He is the father of my friend's sister. She is the sister of my brother's friend. Children of the same parents are brothers and sisters.

LESSON 14.

There is no remedy for this illness.

هن بيماريء لاءِ ڪو علاج * ڪونهي.

There is no one in the house.

گهر ۾ ڪو ڪونه آهي.

There is no news today.

اڄ ڪچ خبر نه آهي.

There are many flowers on this tree.

هن وڻ ۾ گهڻا گل آهن.

There are a good many boys in this standard.

هن درجي ۾ گهڻائي چوڪر آهن.

There are a good many lanes in this city.

هن شهر ۾ گهڻيون ئي گهٽيون آهن.

There are many houses in this lane.

هن گهٽيءَ ۾ گهڻا گهر آهن.

There is a bird on the branch of the tree.

وڻ جي تاريءَ تي هڪڙو پکي آهي.

There is justice under the British rule.

انگريزن جي راڄ ۾ انصاف آهي.

It is very hot today. (= There is much heat today).

اڄ + ڏاڍي گرمي آهي.

It is very cold today.

اڄ ڏاڍو سٺ آهي.

EXERCISE 23.

Translate into Sindhi:—

It was very hot yesterday. There are many houses in these lanes. There are many trees in this garden. There are many branches on ** this tree. There are many leaves on the branches of the trees. There are many stars in the heavens. There is no water in the cup. There are many tall trees and lions in the forest. There is no sugar in the milk. There are many birds on the branches of the trees of this garden. There is no doubt § about this. There is no news in the newspaper. There is no medicine in the bottle.

* Negative sentences generally take ڪر before the negative particle.

+ ڏاڍو is used before Abstract Nouns in the sense of "great" or "much."

** "On the tree" becomes "in the tree." So also in the expressions "a hat on the head", "shoes on the feet", "a ring on the finger" and "fingers on the hand", "on" becomes "in" in Sindhi.

§ "about" = in.

For further uses of the Post-positions see Chapter on "Post-Positions".

LESSON 15.

His conduct is not good.

This is a difficult question

A mangoe is a sweet fruit.

Milk is a useful thing.

Filth is the mother of sickness.

The voice of that bird is sweet.

The colour of blood is red.

An elephant is a big animal.

The bill of a parrot is long.

The colour of the leaves of a tree is green.

The answer to this question is quite right.

A lion is a strong animal.

هن جي چال چڱي نه آهي.

هي اوکو سوال آهي.

انڊو مٺو ميوو آهي.

کير ڪمائي شيءَ آهي.

ڪچرو بيماريءَ جي ماءُ آهي.

هن پکيءَ جو آواز مٺو آهي.

رت جو رنگ ڳاڙهو آهي.

هاڻي وڏو جانور آهي.

چتونءَ جي چهنڊ ڊگهي آهي.

وڻ جي پنن جو رنگ سائو آهي.

هن سوال جو جواب بلڪل برابر آهي.

شينهن مضبوط جانور آهي.

EXERCISE 24.

Translate into Sindhi:—

The answer to this question is not easy. That man's character is very bad. A horse is a very useful animal. The colour of grass is green. The colour of the feathers of a parrot is green. The colour of cotton is white. The answer to this question is not at all correct. A camel is an ugly animal. An elephant is a useful animal.

LESSON 16.

God is holy.

He is for us all.

He is our guide.

God is the Lord of hosts.

Sin is the cause of much misery.

Thy service is perfect freedom.

خدا پاڪ آهي.

هو اسان سڀني لاءِ آهي.

هو اسان جو سونهون آهي.

خدا فوجن جو ڌڻي آهي.

گناهه گهڻي ڏک جو سبب آهي.

تنهنجي بندگي پوري آجائي آهي.

The pleasure of sin is only for a short time. ڏوهه جي خوشي فقط ٿوري وقت لاءِ آهي.
 Is it a man or a woman? هيءُ مرد آهي يا زال؟
 Is it a man's voice or a woman's? هيءُ مرد جو آواز آهي يا زال جو؟
 The meaning of this sentence is not clear. هن سٽ جي معنيٰ صفا نه آهي.

EXERCISE 25.

Translate into Sindhi:-

God is for us all. I am here only for a short time. This is for you, and that is for me. What is for him? The wall of this house is very high. The rent of this house is about thirty rupees. The doors of my house are large, and the windows small. The heat of summer is very bad. A camel's head is very small. The bird is in the cage. The clothes are in the box. Is it a boy's voice or a girl's?

LESSON 17.

The house is in front of the garden. گهر باغ جي اڳيان آهي.
 The garden in behind the house. باغ گهر جي پٺيان آهي.
 His house is far from our house. هن جو گهر اسان جي گهر کان پري آهي.
 The air is around us. هوا اسان جي چوڌاري آهي.
 The book is under the table. ڪتاب ميز جي هيٺان آهي.
 There is a picture above the window. دريءَ جي مٿان هڪڙي مُورَت آهي.
 Their house is between the garden and the road. هنن جو گهر باغ ۽ رستي جي وچ ۾ آهي.
 There is a village across the river. نديءَ جي پار هڪڙو ڳوٺ آهي.
 I am not like you. مان تو وانگي نه آهيان.
 Nor are you like me. نڪي تون مون وانگي آهين.
 Three pies are equal to one pice. ٽي پايون هڪ پيسي جي برابر آهن.
 Sixteen annas are equal to one rupee. سورهن آنا هڪ رپئي جي برابر آهن.
 Sixty minutes are equal an hour. ست منٽ هڪ ڪلاڪ جي برابر آهن.

EXERCISE 26.

Translate into Sindhi:—

Gidu Bunder is not far from Hyderabad. The garden is far from the city. You are not like him. My house is near your house. Four pice are equal to one anna. There is a hedge round the garden. Some books are under my table; and some are on it. The road is between the garden and my friend's house. There is a row of trees in front of my house.

LESSON 18.

This boy is like that girl.

These boys are like those girls.

This girl is like that boy.

These girls are like those boys.

This boy is not as good as that girl.

This girl is not as good as that boy.

Milk is as white as cotton.

This table is not as strong as that table.

Wool is not as white as cotton.

A horse is not as useful as a dog.

This boy is as big as that boy.

These boys are as big as those.

This girl is as big as that boy.

These girls are as big as those boys.

They are both alike.

هيءُ چوڪرُ هن چوڪريءَ جهڙو آهي.
 هي چوڪرُ هنن چوڪرين جهڙا آهن.
 هيءُ چوڪري هن چوڪرَ جهڙي آهي.
 هي چوڪريون هنن چوڪرن جهڙيون آهن.
 هيءُ چوڪرُ هن چوڪريءَ جهڙو چڱو نه آهي.
 هيءُ چوڪري هن چوڪرَ جهڙي چڱي نه آهي.
 کيرُ ڪپهه جهڙو اڇو آهي.
 هيءُ ميزُ هن ميزَ جهڙي مضبوط نه آهي.
 پشمَ ڪپهه جهڙي اڇي نه آهي.
 گهوڙو ڪتي جهڙو ڪمائتو نه آهي.
 هي چوڪرُ هن چوڪر جيڏو آهي.
 هي چوڪرُ هنن چوڪرن جيڏا آهن.
 هيءُ چوڪري هن چوڪرَ جيڏي آهي.
 هي چوڪريون هنن چوڪرن جيڏيون آهن.
 هو ٻئي هڪجهڙا آهن.

EXERCISE 27.

Translate into Sindhi:—

These boys are not as good as those girls. Those girls are not as good as these boys. Cotton is as white as milk. Wool is not as white as silver. A cat is not as useful

as a dog. I am as strong as you. This book is not as useful as that book. This book is as big as that book.

LESSON 19.

There is good deal of dust on the table.

There are five gingers on each hand.

There is honey in this bottle.

There is no girl in the house.

Good books are good friends.

The monkey is on the house-top.

The love of wealth is the root of all wickedness.

England is the home of Englishmen.

Economy is a kind of virtue.

Debt is a sort of disease.

White ant is a kind of insect.

Goats are of many colours.

I am alright today.

Are you better?

You are still very young.

How are you today?

ميز تي گهڻي مٽي آهي.

هڪڙي هڪڙي هٿ ۾ پنج آڱريون آهن.

هن ٻاٽليءَ ۾ ماکي آهي.

گهر ۾ ڪا چوڪري ڪانهي.

چڱا ڪتاب چڱا دوست آهن.

پولٽو گهر جي ڪڏ تي آهي.

پيسي جو لوڻ سڀني بچڙين جي پاڙ آهي.

انگلستان انگريزن جو وطن آهي.

or ڪفايت نيڪيءَ جو هڪڙو قسم آهي.

ڪفايت هڪڙي قسم جي نيڪي آهي.

قرض هڪڙي قسم جو مرض آهي.

اڏوهي هڪڙي قسم جو جيت آهي.

ٻڪريون گهڻن رنگن جون آهن.

مان آڇ چڱو ڀلو آهيان.

تون سکر آهين؟

تو اڃان بلڪل ننڍو آهين.

آڇ ڪيئن آهين؟

EXERCISE 28.

Translate into Sindhi:-

There are many sentences on this page. There is no one in the room. Is there any news today? There are ten fingers on both hands. It is very cold here. It is very hot in the months of June and July. Parrots are of many colours. There are but few kinds of horses in Sindh. We are all brothers. I am not deaf like you. How were you yesterday? Thanks, a little better.

CHAPTER 21.

THE COMPARATIVE AND THE SUPERLATIVE DEGREE.

LESSON 20.

This is better than that.

هيءُ هن کان چڱو آهي.

These are better than those.

هي هن کان چڱا آهن.

This boy is better than this girl.

هيءُ چوڪرُ هن چوڪريءَ کان چڱو آهي.

These boys are better than these girls.

هي چوڪرُ هن چوڪرين کان چڱا آهن.

These girls are better than these boys.

هي چوڪريون هن چوڪرن کان چڱيون آهن.

An elephant is bigger than all other animals.

هاڻي ٻين سڀني جانورن کان وڏو آهي.

EXERCISE 29.

Translate into Sindhi:-

This girl is better than these boys. These boys are better than this girl. This man is better than that woman. Those women are better than these men. All boys are not better than all girls. All girls are not worse than all boys. Some boys are better than some girls. Some girls are better than others. Many boys are better than many men.

LESSON 21.

A horse is a larger and more useful animal than donkey.

گهوڙو گڏھ کان وڏو ۽ ڪمائڻو جانور آهي.

A town is larger than a village.

شهر ڳوٺ کان وڏو آهي.

Some boys are taller than some men.

ڪي چوڪر ڪن ماڻهن کان ڊگھا آهن.

A man is generally stronger than a woman.

مرد گھڻو ڪري زال کان مضبوط آهي.

A woman is more beautiful than a man.

زال مرد کان سھڻي آهي.

A door is larger than a window.

در دريءَ کان وڏو آهي.

A woman is weaker than a man.

زالَ مردَ کان هيٺي آهي.

The camel is larger than both the horse and the dog.

اُنُ گهوڙي ۽ ڪُتي ٻنهي کان وڏو آهي.

Both the camel and the horse are larger than an ass.

اُنُ ۽ گهوڙو ٻنهي گڏهه کان وڏا آهن.

A lion is fiercer than an elephant.

شينهن هاڻيءَ کان شوخُ آهي.

EXERCISE 30.

Translate into Sindhi:—

All horses are not more useful than all donkeys. All villages are smaller than all towns. Some windows are larger than others. All boys are not shorter than all men. Some men are more handsome than some women. Windows are smaller than doors. A donkey is bigger than both the dog and the cat. Both the elephant and the camel are bigger than the horse.

LESSON 22.

This knife is sharper than the other.

هيءُ ڪَپُ ٻئي ڪَپَ کان تڪو آهي.

Wheat is cheaper than (it was) before.

ڪڻڪَ اڳي کان سَهانگي آهي.

At one time, milk was dearer than it is now.

هڪڙي پيري کيرُ هاڻي کان سَهانگو هو.

This book is better than many other books.

هيءُ ڪتابُ ٻين گهڻن ڪتابن کان چڱو آهي.

This wall is higher than that wall.

هيءُ پَٽُ هن پَٽَ کان مٿي آهي.

The window of the house is larger than the window of the room.

گهرَ جي دري ڪوئيءَ جي دريءَ کان وڏي آهي.

All the four walls of this house are higher than all the four walls of that house.

هن گهرَ جون چارئي پٽيون هن گهرَ جي چئن ئي پٽين کان مٿي آهن.

The climate of Hyderabad is better than the climate of Karachi.

حيدرآباد جي هوا (آب هوا) ڪراچيءَ جي هوا کان چڱي آهي.

His hand-writing is not better than mine.

هن جا اکرَ منهنجي اکرَن کان چڱا نه آهن.

This merchant is richer than that merchant. ھيءَ واپاري ۾ن واپاريءَ کان شاموڪار آھي.
 The trees of a garden are more useful than ٻاغ جا وڻ ٻيلي جي وڻن کان وڌيڪ
 the trees of a forest. ڪمائن آھن.

EXERCISE 31.

Translate into Sindhi:—

This book is better than many other books. The walls of these houses are higher than the walls of those houses. Some books are better than other books. Few books are better than this book. This book is much cheaper than many other books. The windows of some houses are larger than the doors of other houses. The ears of a donkey are larger than the ears of a horse. *Children's hands are generally dirtier than men's hands. My books are more useful than yours.

LESSON 23.

Wood is softer than iron. ڪاٺي لوھ کان نرم آھي.
 Milk is heavier than water. ڪير پاڻيءَ کان ڳرو آھي.
 Gold is dearer than silver. سون چانديءَ کان مھانگو آھي.
 A ship is larger than a boat. جھاز ٻيڙيءَ کان وڏو آھي.
 Wisdom is better than gold and silver. سياڻپ سون ۽ چانديءَ کان چڱي آھي.
 A wise enemy is better than a foolish friend. ڏاھو دشمن بيوقوف دوست کان چڱو آھي.
 Health is better than wealth. تندرستي دولت کان چڱي آھي.
 A dumb tongue is better than a false tongue. ڳونگي زبان ڪوڙيءَ زبان کان چڱي آھي.
 The Sindhi language is much easier than the سنڌي ٻولي انگريزي ٻوليءَ کان
 English language. گھڻي سڙڪي آھي.

* Facts and general statements are expressed in Sindhi by the Present Habitual Tense of the verb ٿين instead of by merely آھي [See the Present Habitual Tense in the chapter on "Tenses".]

The people of Africa are darker than the people of Asia.

This country is hotter than many other countries.

Time is more precious than money.

The work of a carpenter is more difficult than the work of a blacksmith.

The elephant is the largest among animals.

This is the largest room in the house.

آفريڪا جا ماڻهو ايشيا جي ماڻهن کان ڪارا آهن.

هيءُ ملڪُ ٻين گهڻن ملڪن کان ڳرم آهي.

وقت نائي کان وڌيڪَ قيمتي آهي.

واڍي جو ڪم لوهار جي ڪم کان اوکو آهي.

جانورن ۾ هاڻي سڀ کان وڏو جانور آهي.

گهر ۾ هيءُ سڀ کان وڏي ڪوٺي آهي.

EXERCISE 32.

Translate into Sindhi:—

Iron is harder than wood. Water is lighter than milk. Silver is cheaper than gold. All boats are not smaller than all ships. A foolish friend is worse than a wise enemy. A false tongue is worse than a dumb tongue. The English language is more difficult than the Sindhi language. Many countries are colder than this country. Copper is cheaper than both silver and gold. Who is the best boy in this class? Karachi is the largest city in Sindh. Hyderabad is the next largest city. Who is the most clever carpenter in the town?

CHAPTER 22.

THE VERB.

- 32.** 1. Every Infinitive in Sindhi ends in ڻ. (It is also used as a Masculine Noun and has an Inflected form ending in َ. But it has neither a Feminine form, nor a plural form).
2. The Root of Sindhi Verb (with two exceptions, viz "to give" ڏيڻ and "to lead" نيڻ which see) must either end in َ or ُ.
3. It is absolutely necessary to know whether the root of a verb ends in َ or ُ for the simple reason that the Conjugation of a verb depends on whether the root ends in َ or ُ.
4. Rules for finding out whether the Root ends in َ or ُ :
- (a) The Root of an Intransitive Verb always ends in ُ (pesh).
 - (b) The Root of a Transitive Verb generally ends in َ (zer)
 - (c) The Root of a Transitive Verb which has ر (r) as the last letter of the root (with the exception of گهرڻ = "to ask for") always end in َ (zer)
 - (d) The Root of a Transitive Verb whose last letter is ء (hamzo) (with the exceptions of کائڻ = "to eat", پيئڻ = "to drink", and ڌوئڻ = "to wash") always ends in َ (zer)
 - (e) The Roots of those Transitive Verbs whose Past Participles are irregular, generally end in ُ (pesh)
5. (a) *The Singular Imperative* is the same as the root.
- (b) *The Plural Imperative* is formed by adding و to the root if it ends in َ and by adding يو if it ends in ُ (zer).
 - (c) *The Future Singular Imperative* is formed by adding ج to the root and the

Future Plural Imperative by adding جو to the root. (The Future Imperative of كَرَنَ = "to do" is كَج , and of ذَيَّنَ is ذَج .)

6. *The Present participle* is formed from the root by adding ندو ___ if the root ends in ___ ; and by adding يندو ___ if it end in ___ .

Note— All present participles are regular, with the exceptions of the verbs "to be", "to become", "to come", "to go" and "to do", which see).

7. The past participle is formed by adding يُو or يَل to the root.

Note— A good many verbs have their Past Participles irregular; but even in the case of irregular Past Participles, they must end in و whatever be their preceding letter; in that case و is changed into ل to give the other form of the Past Participle. This will be made clearer to the student if he refers to the chapter on Past Participles used as Adjectives. Verbs having irregular Past Participles are given separately for the convenience of students.

8. The conjunctive Participle sometimes known as the Past Conjunctive Participle, whose function is to *connect* one sentence with another, and which signifies "having—", for instance, "having done", "having written" &c., &c. is formed by adding ي ___ to the root if it ends in ___ , and by adding ي to the root if it ends in ___ . It is never declined.

Note— Occasionally we meet with a Conjunctive Participle that has the appearance of a Past Participle and ends in و but in reality it is a Conj. Part. and not a Past. Part. It is only used in Compound Verbs of the Ist class. هَلِيُو is the only one that is declined; others are not declined. (See Conj. Participial Compound Verbs).

This و form of the Conj. Participle can be easily distinguished from the real Past Participle as very often the Past Part. is irregular; whereas, with the exception of كِيُو these are all regular, and are only used in Compound Verbs.

LIST OF VERBS.**33. Intransitive- Irregular.***Infinitive**Past Participle.*

| | | | | | |
|------------|----------|--------------|-----------|----------|------------------------|
| هُنَّ * - | هو - | to be | قَاتَن - | قَاتو - | to be torn. |
| تِيَن * - | تِيو - | to become. | لِجَن - | لِجو - | to adhere. |
| اچَن * - | آيو - | to come. | چُتَن - | چُتو - | to be cured. |
| وِجَن * - | وِيو - | to go. | دِجَن - | دِنو - | to fear. |
| وِهَن * - | وِينو - | to sit down. | پوَن - | پيو - | to lie. |
| بِيهَن * - | بيِنو - | to stand up. | پِجَن - | پِجو - | to be broken. |
| لَهَن * - | لِتو - | to get down. | قاسَن - | قَاتو - | to be entangled |
| نِڪَرَن - | نِڪتو - | to come out. | بُڏَن - | بُڏو - | to be drowned. |
| | | to go out. | پِجَن - | پِڪو - | to be baked, to ripen. |
| پُهچَن - | پُهتو - | to reach. | اڏامَن - | اڏاڻو - | to fly. |
| | | to arrive. | وِڪامَن - | وِڪاڻو - | to be sold. |
| وِهِنجَن - | وِهنٽو - | to bathe. | وِسامَن - | وِساڻو - | to be extinguished |
| روئَن - | رُنو - | to weep. | گڏجَن - | گڏيو - | to meet. |
| مرَن - | مُتو - | to die. | پرڻجَن - | پرڻيو - | to marry. |
| چَمَن - | چاڻو - | to be born. | تڪجَن - | تڪو - | to be tired. |
| جيئَن - | جيئو - | to live. | ڪاوڙجَن - | ڪاوڙيو - | to get angry. |

* Present Participle of هُئَن = هوندو ; تِيَن = ٿيندو ; اچَن = ايندو ; and of وِجَن = ويندو

34. Intransitive- Regular Verbs.

| | | | | | |
|------|---|--|-------|---|----------------|
| سکھڻ | — | to be able to (can). | ٽپڻ | — | to jump. |
| هلڻ | — | to walk, to go on, to last, to move, to shake. | ڦرڻ | — | to turn. |
| گھمڻ | — | to go for a walk, to take the air. &c. | موٽڻ | — | to return. |
| اٿڻ | — | to get up, to rise. | گذرڻ | — | to pass away. |
| چڙهڻ | — | to climb. | لنگهڻ | — | to pass by. |
| ڊوڙڻ | — | to run. | گهٽڻ | — | to enter into. |
| سُهن | — | to sleep, lie down. | وڙهڻ | — | to fight. |
| جاڳڻ | — | to wake up. | بچڻ | — | to be saved. |
| کلڻ | — | to laugh. | چمڪڻ | — | to shine. |
| رهڻ | — | to remain, dwell, | ڏڪڻ | — | to tremble. |
| تڪڻ | — | stay. | وهڻ | — | to flow. |
| ڪرڻ | — | to fall. | ترڻ | — | to swim. |
| ترسڻ | — | to wait. | اُڀرڻ | — | to grow. |

35. Transitive- Irregular Verbs.

(The Roots of all these end in ع).

Inf Past Participle.

| | | | | | | | | | |
|------------|---|--------|---|-----------------------------|------|---|------|---|--------------------|
| چوڻ | — | چيو | — | to say, tell | کائڻ | — | کاڌو | — | to eat. |
| ڏسڻ | — | ڏٺو | — | to see, to look at. | پيئڻ | — | پيتو | — | to drink. |
| ٻڌڻ | — | ٻڌو | — | to hear. | ڌوئڻ | — | ڌوتو | — | to wash. |
| ڏيڻ (imp.) | — | ڏنو ڏي | — | to give. | وڃهڻ | — | وڌو | — | to put in. |
| نيڻ (imp.) | — | نيو ني | — | to lead. | ڪڻڻ | — | گنيو | — | to carry, to lift. |
| وٺڻ | — | وٺو | — | to take. (from a person) | هڻڻ | — | هنيو | — | to strike. |
| | | | | | لهڻ | — | لٽو | — | to find. |

| | | | | |
|---------|---|---------|---|---------------------|
| گَہَہَٹ | - | گَہَہَٹ | - | to buy. |
| وڪڻ | - | وڪيو | - | to sell. |
| ڄاڻڻ | - | ڄاتو | - | to know. |
| سُڃاڻڻ | - | سُڃاتو | - | to recognize. |
| پيڄڻ | - | پيڳو | - | to break. |
| سهڻ | - | سنو | - | to suffer, to bear. |
| ڪُھڻ | - | ڪُئو | - | to slay. |
| بَڌڻ | - | بَڌو | - | to bind, to tie. |

The Imperatives ending in __

| | | | | |
|-------|---|------|---|------------|
| ڪرڻ * | - | ڪيو | - | to do. |
| آڻڻ | - | آندو | - | to bring. |
| پائڻ | - | پاتو | - | to put on. |
| رڌڻ | - | رڌو | - | to cook. |

36. Transitive Regular.

a. (Roots ending __).

| | | |
|-------|---|--|
| پڙهڻ | - | to read. |
| لکڻ | - | to write. |
| سکڻ | - | to learn. |
| سمجھڻ | - | to understand. |
| رکڻ | - | to place, to put on, to keep, to retain. |
| پڇڻ | - | to ask. |
| گھڙڻ | - | to ask for. |
| ڪڍڻ | - | to take out. |
| ميڃڻ | - | to obey, to con- fess, to acknowl- edge, to yield. |
| چکڻ | - | to taste. |
| ڄمڻ | - | to kiss. |
| گٽڻ | - | to win. |
| سڀڻ | - | to sew. |

| | | |
|-------|---|-----------|
| اکھڻ | - | to wipe. |
| سنگھڻ | - | to smell. |
| لٽڻ | - | to reap. |

b. (Roots ending in __).

| | | |
|-------|---|------------------------------------|
| ڇڏڻ | - | to leave, to let go. |
| ٺاهڻ | - | to make, to form. |
| موڪلڻ | - | to send. |
| ڪپڻ | - | to cut. |
| وڍڻ | - | to cut. |
| جهلڻ | - | to catch, hold, seize, prevent. |
| کولڻ | - | to open. |
| پتڻ | - | " |
| ڳولڻ | - | to seek, to look for. |
| ڪوٺڻ | - | to call. |

| | | |
|--------|---|----------------|
| سڏڻ | - | to call. |
| ڍڪڻ | - | to cover. |
| کوڏڻ | - | to dig. |
| جڻڻ | - | to beget. |
| باسڻ | - | to confess. |
| بخشن | - | to grant. |
| ورهائڻ | - | to distribute. |
| خلقڻ | - | to create. |
| گڏڻ | - | to mix. |
| گهڙڻ | - | to drag. |
| واڻائڻ | - | to praise. |
| جاچڻ | - | to examine. |
| ڏنگڻ | - | to sting. |
| پوکڻ | - | to sow. |

(C). (Roots ending in ر and roots therefore ending in —).

| | | |
|--------|---|-------------------|
| مارڻ | - | to beat, to kill. |
| جوڙڻ | - | to make. |
| ڏيکارڻ | - | to show. |
| سيکارڻ | - | to teach. |
| نهارڻ | - | to look at. |
| ساڙڻ | - | to burn. |
| ٻارڻ | - | to light. |
| پڪڙڻ | - | to catch, seize, |
| پُڪارڻ | - | to cry, call out. |
| وسارڻ | - | to forget. |
| ڦاڙڻ | - | to tear. |

| | | |
|--------|---|-----------------------------------|
| ٻُورڻ | - | to bury. |
| ڏِڪارڻ | - | to hate, despise. |
| توڙڻ | - | to weigh. |
| ڀرڻ | - | to fill. |
| گُذارڻ | - | to pass, to live upon. |
| پکيڙڻ | - | to spread. |
| ڪَترڻ | - | to cut (with a pair of scissors.) |

d. (Roots ending in ۽ and roots therefore ending in —).

| | | |
|---------|---|--|
| ڳالهائڻ | - | to speak. |
| ڳائڻ | - | to sing. |
| وڄائڻ | - | to play upon. |
| ٻُڌائڻ | - | to tell. |
| چورائڻ | - | to steal. |
| ڀانئڻ | - | (1) to think, suppose, imagine, conceive, (2) to love, (3) to wish. |
| لڪائڻ | - | to hide. |
| وڃائڻ | - | to spread. |
| وسائڻ | - | to extinguish. |
| سُڪائڻ | - | to dry. |
| بچائڻ | - | to save. |
| پچائڻ | - | to bake. |
| گُهرائڻ | - | to send for. |
| سمجھائڻ | - | to explain. |
| ڳرڪائڻ | - | to swallow. |
| ڪمائڻ | - | to earn. |

CHAPTER 23

THE PAST PARTICIPLES AND PRESENT PARTICIPLES

Used as Adjectives.

37. It has been said above that the past participle has *two* forms — the regular ones ending in **يو** or **يل**. As all the past participles, whether regular ones or the irregular ones end in **و**, the other form is formed by changing **و** into **ل**.

The Past Participle ending in **و** is generally used in the formation of tense.

The Past participle ending in **ل** is generally used as an Adjective.

Note:— Strictly speaking every Past Participle Adjective ends in **ُ** and changes **ُ** into **َ** for the plural, feminine, and inflected form; **ُ** **وُنْ** for the feminine plural and **نْ** for the plural inflected; thus it has altogether eight forms, like any ordinary Adjective; but for practical purposes, it is rarely declined, and the student is advised to use only the simple form with all the forms of a Noun.

LIST OF PAST PARTICIPLES

Commonly used as Adjectives.

| | | | | | |
|----------|---|---------------------|-------------|---|--------------------------|
| يَئِئُلُ | — | standing, stagnant. | كَذَرِئِلُ | — | past. |
| قَاتِلُ | — | torn. | يَجَلُ | — | broken. |
| سُكُلُ | — | dry. | لَكِيلُ | — | written. |
| پَكَلُ | — | ripe, baked. | پَرِهِيلُ | — | read, lettered, learned. |
| رَدَلُ | — | cooked. | جَرِيلُ | — | made. |
| مُئِلُ | — | dead. | چَوْرَايِلُ | — | stolen. |
| پَرِيلُ | — | full. | دَوَتِلُ | — | washed. |
| كُلِيلُ | — | open. | گَدِيلُ | — | mixed. |

| | | |
|-----------|---|----------|
| كَارِئِلُ | - | angry. |
| تَكَلُّ | - | tired. |
| بَرِئِلُ | - | married. |

| | | |
|-----------|---|----------|
| بُورِئِلُ | - | buried. |
| دُكِلُ | - | covered. |

38. If the Present Participle which always ends in **دو** changes the final **و** into **ر** (r), it is then used as an Adjective. Almost any verb may be converted into a Present Participle Adjective, but the following are the more important and common ones.

(Most of these are also used as Nouns).

| | | | | | |
|---------------|---|-----------------------|-------------------|---|----------------------|
| اَيِنْدُرُ | - | coming, next. | پَرِهِنْدُرُ | - | a reader. |
| وَيِنْدُرُ | - | going. | لَكِنْدُرُ | - | a writer. |
| بُذِنْدُرُ | - | drowning. | سَكِنْدُرُ | - | learning, a learner. |
| اُذَامِنْدُرُ | - | flying. | بَاَلِهَانِنْدُرُ | - | a speaker. |
| رَهِنْدُرُ | - | dwelling, or dweller. | مَارِنْدُرُ | - | a killer. |
| وَرِهِنْدُرُ | - | fighting or fighter. | جَوَرِنْدُرُ | - | a maker. |
| وَهِنْدُرُ | - | flowing. | نَاهِنْدُرُ | - | " |
| تَرِنْدُرُ | - | swimming. | سَمَجَهَانِنْدُرُ | - | one who explains. |
| بُذِنْدُرُ | - | hearing. | لَنَكِهِنْدُرُ | - | a passer-by. |
| كَنْدُرُ | - | doing or a doer. | | | |

PAST PARTICIPIAL AND PRESENT PARTICIPIAL ADJECTIVES

(Used with Nouns).

| | | | |
|-----------------|--------------------|----------------|-----------------|
| open air. | كَلِيلُ هَوَا | broken glass. | يُكَلُّ شَيْشُو |
| torn clothes. | قَاتِلُ كَيَرَا | a dead person. | مَثَلُ مَاتِهَو |
| the last month. | كَذَرِيلُ مَهِينُو | a ripe fruit. | پَكَلُ مِيوُو |

a learned man. پڙهيلُ ماڻهو
 a well written book.* چڱو لکيلُ ڪتابُ
 stolen property. چورائيلُ مالُ
 well washed clothes. چڱا ڌوتلَ ڪپڙا
 stagnant water. بيٺلُ پاڻي
 well cooked food. چڱو رڌلُ کاڌو

a drowning man. ٻڏندڙُ ماڻهو
 a resident of Hyderabad. حيدرآباد جو رهندڙُ
 the next year. ايندڙُ سال
 flowing water. وهندڙُ پاڻي
 a swimming bird. ترندڙُ پکي

* Observe that چڱو Adj. is used as an Adverb; so almost all Adjectives.

CHAPTER 24

THE TENSE.

39. There are twelve principal tenses in Sindhi viz:

- | | |
|--------------------------|-------------------------|
| 1. The Aorist. | 7. The Dubious Present |
| 2. The Present. | 8. The Past. |
| 3. The Conditional. | 9. The Present Perfect. |
| 4. The Future. | 10. The Past Perfect. |
| 5. The Habitual Present. | 11. The Dubious Past. |
| 6. The Habitual Past. | 12. The Imperfect. |

Owing to the fact that there are three persons in the Singular, and three in the Plural; a tense of a verb has six masculine and six feminine forms: that is altogether twelve forms. But in giving rules about the formation of tenses only the Third Person, Singular, Masculine form will be dealt with; the other forms must be learnt from the table of tenses.

40. Rules about the formation of (the 3rd person Sing. of) tenses.

1. The Aorist Tense is formed by dropping the final or of the root, and adding ي e.g: ڊوڙي: ڊوڙ. It is alike in Masc. & Fem.

(Note- The first person is formed by adding ان if the root ends in , and by adding يان if it ends in).

2. The Present Tense is formed by adding ٿو to the Aorist tense; and as ٿو is a word ending in و it becomes ٿا in the Plural, ٿي in the Fem. Sing; and ٿيون in Fem. Pl. e.g: ڊوڙي ٿو = he runs.

3. The Conditional (sometimes called the Past Conditional) Tense is formed by adding ها (indeclinable) to the Aorist. It is alike in Masculine, and Feminine. Therefore: ڊوڙي ها = he would have run.

4. The Future Tense in the Third Person, Singular, Masculine is the same as the Present Participle, e.g. **ڊوڙندو** = he will run, or shall run.
5. The Habitual Present Tense is formed by adding the Present Tense of the verb "To be" which is also used as an auxiliary verb to the Present Participle, e.g: **ڊوڙندو آهي** = he is in the habit of running.
6. The Habitual Past Tense is formed by adding the Past Tense of the verb "To be" to the Present Participle, e.g: **ڊوڙندو هو** = he was in the habit of running.
7. The Present Dubious Tense is formed by adding the Future Tense of the verb "To be" to the Present Participle, e.g: **ڊوڙندو هوندو** = he might be running.
8. The Third person, Sing: Mas. of the Past Tense is the same as the Past Participle itself. e.g: **ڊوڙيو** = "he ran."
9. The Present Perfect Tense is formed by adding the Present Tense of the verb "To be" to the Past Participle, e.g: **ڊوڙيو آهي** = he has run.
10. The Past Perfect Tense is formed by adding the Past Tense of the verb "To be" to the Past Participle, e.g: **ڊوڙيو هو** = he had run.
11. The Past Dubious Tense is formed by adding the Future Tense of the verb "To be" to the Past Participle, e.g: **ڊوڙيو هوندو** = he might have run.
12. The Imperfect Tense is formed by adding **ٿي** (indeclinable) to the Past Participle. e.g: **ڊوڙيو ٿي** = he was running.

41. There are two minor tenses:

1. The Present Dubious No.2
2. The Past Dubious No.2.

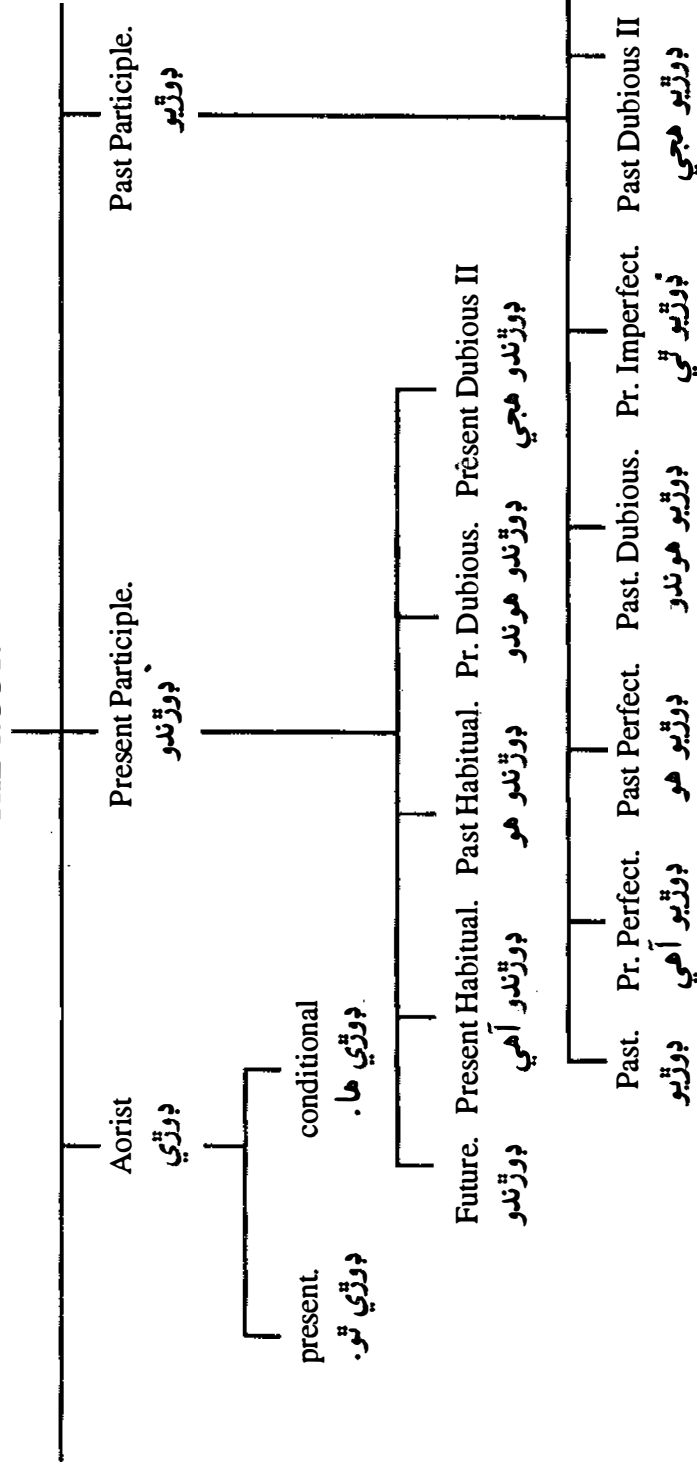
1. The Present Dubious NO.2 is formed by adding the Aorist Tense of the verb "To be" to the Present Participle, e.g: **ڊوڙندو هجي** = he may be running.
2. Past Dubious NO.2 is formed by adding the Aorist Tense of the verb "To be" to the Past Participle. e.g: **ڊوڙيو هجي** = he might have run.

It will be seen that both these tenses are varieties of the Present Dubious and the Past Dubious Tenses.

SUMMARY OF TENSES.

ڊوڙڻ (to run) ڊوڙڻ

THE ROOT.



(1) THE AORIST TENSE (alike in M. & F). I may run.

| Plural. | Singular. |
|------------|--------------|
| اسين ڊوڙون | مان ڊوڙان 1 |
| توهين ڊوڙو | تُون ڊوڙين 2 |
| هُو ڊوڙن | هُو ڊوڙي 3 |

(2) THE PRESENT TENSE (I run or I am running.)

| F | | | M | | |
|------------|---|----------|----------|---|------------|
| P. | | S. | P. | | S. |
| ڊوڙون ٿيون | — | ڊوڙان ٿي | ڊوڙون ٿا | — | ڊوڙان ٿو 1 |
| ڊوڙو ٿيون | — | ڊوڙين ٿي | ڊوڙو ٿا | — | ڊوڙين ٿو 2 |
| ڊوڙن ٿيون | — | ڊوڙي ٿي | ڊوڙن ٿا | — | ڊوڙي ٿو 3 |

(3) THE CONDITIONAL TENSE (alike in M. & F.)

(I would have run; or if I had run.)

| | |
|---------------|-----------------|
| اسين ڊوڙون ها | مان ڊوڙان ها 1 |
| توهين ڊوڙو ها | تُون ڊوڙين ها 2 |
| هُو ڊوڙن ها | هُو ڊوڙي ها 3 |

(4) THE FUTURE TENSE (I shall or will run.)

| F | | | M | | |
|------------|---|----------|-----------|---|-----------|
| ڊوڙندڻيسين | — | ڊوڙندڻيس | ڊوڙنداسين | — | ڊوڙندس 1 |
| ڊوڙنديون | — | ڊوڙندين | ڊوڙندا | — | ڊوڙندين 2 |
| ڊوڙنديون | — | ڊوڙندي | ڊوڙندا | — | ڊوڙندو 3 |

(5) THE HABITUAL PRESENT TENSE (I am in the habit of running.)

| F. | M. |
|-------------------------------|-------------------------------|
| دوژندي آهيان - دوژنديون آهيون | 1 دوژندو آهيان - دوژندا آهيون |
| دوژندي آهين - دوژنديون آهيو | 2 دوژندو آهين - دوژندا آهيو |
| دوژندي آهي - دوژنديون آهن | 3 دوژندو آهي - دوژندا آهن |

(6) THE HABITUAL PAST TENSE (I was in the habit of running.)

| F. | M. |
|--------------------------------|------------------------------|
| دوژندي هيس - دوژنديون هيون سين | 1 دوژندو هوس - دوژندا هتاسين |
| دوژندي هينشن - دوژنديون هيون | 2 دوژندو هين - دوژندا هتا |
| دوژندي هني - دوژنديون هيون | 3 دوژندو هو - دوژندا هتا |

(7) THE PRESENT DUBIOUS TENSE (I may be running.)

| F. | M. |
|--------------------------------------|----------------------------------|
| دوژندي هونديس - دوژنديون هونديون سين | 1 دوژندو هوندس - دوژندا هونداسين |
| دوژندي هوندين - دوژنديون هونديون | 2 دوژندي هوندين - دوژندا هوندا |
| دوژندي هوندي - دوژنديون هونديون | 3 دوژندو هوندو - دوژندا هوندا |

(8) THE PAST TENSE (I ran).

| F. | M. |
|--------------------|--------------------|
| دوژيس - دوژيون سين | 1 دوژيس - دوژياسين |
| دوژين - دوژيون | 2 دوژين - دوژياسين |
| دوژي - دوژيون | 3 دوژي - دوژياسين |

(13 A) Present Dubious Tense II

| F . | M. |
|-------------------------------|-------------------------------|
| دوژندي هُجان - دوژنديون هُجون | 1 دوژندو هُجان - دوژندا هُجون |
| دوژندي هُجين - دوژنديون هُجو | 2 دوژندو هُجين - دوژندا هُجو |
| دوژندي هُجي - دوژنديون هُجن | 3 دوژندو هُجي - دوژندا هُجن |

(9) THE PRESENT PERFECT TENSE (I have run.)

| F . | M. |
|---------------------------|-----------------------------|
| دوژي آهيان - دوژيون آهيون | 1 دوژيو آهيان - دوژيا آهيون |
| دوژي آهين - دوژيون آهيو | 2 دوژيو آهين - دوژيا آهيو |
| دوژي آهي - دوژيون آهن | 3 دوژيو آهي - دوژيا آهن |

(10) THE PAST PERFECT TENSE (I had run.)

| F . | M. |
|------------------------------|-----------------------------|
| دوژي هُيس - دوژيون هُيون سين | 1 دوژيو هوس - دوژيا هُناسين |
| دوژي هُئين - دوژيون هُيون | 2 دوژيو هُئين - دوژيا هُئا |
| دوژي هُئي - دوژيون هُيون | 3 دوژيو هو - دوژيا هُئا |

(11) THE DUBIOUS PAST (I might have run.)

| F . | M. |
|------------------------------------|----------------------------------|
| دوژي هُونديس - دوژيون هُونديون سين | 1 دوژيو هُوندس - دوژيا هُونداسين |
| دوژي هُوندين - دوژيون هُونديون | 2 دوژيو هُوندين - دوژيا هُوندا |
| دوژي هُوندي - دوژيون هُونديون | 3 دوژيو هوندو - دوژيا هُوندا |

(12) THE IMPERFECT TENSE (I was running.)

| F. | | M. | |
|----------------|---|----------|---|
| دوژيُون سين ٿي | - | دوژيس ٿي | 1 |
| دوژيون ٿي | - | دوژين ٿي | 2 |
| دوژيون ٿي | - | دوژيا ٿي | 3 |

(13 B) Present Dubious Tense II

| F. | | M. | |
|--------------|---|-------------|---|
| دوژيون هُجون | - | دوژيا هُجان | 1 |
| دوژيون هُجو | - | دوژيا هُجين | 2 |
| دوژيون هُجن | - | دوژيا هُجي | 3 |

42. The tenses of the following verbs are conjugated slightly irregular.

1. ڪرڻ = "to do" is ڪن in the Third Pl. of the Aoirst tense.

2. کائڻ = "to eat" is ڪان in the First Sing.

3. چوڻ = "to say" چئون in the First Pl.

چئو " " Second Pl. " " "

4. پوڻ = "to fall", is پئون " First Pl

پئو " Second Pl.

43. The Conjugation of a Transitive Verb.

The conjugation of the first seven tenses of a Transitive verb is the same as that of an Intransitive verb.

But the conjugation of the last five tenses (that is, the five past tenses, formed from the Past Participle) of a Transitive verb, is *entirely different* from the conjugation of an Intransitive verb.

Ordinarily a verb agrees with its subject in gender, number, and person, but the Transitive verb in the five past tenses is an exception to this rule. It *does not agree* with

its subject at all; 2nd. *it agrees with its object*; 3rd. it does not even agree with its object, if the object is followed by **کي** = "to"; 4th. the subject is always in the Inflected form.

ILLUSTRATION OF THE CONJUGATION OF A TRANSITIVE VERB IN THE PAST TENSES.

ڇڻ = to beat.

PAST TENSE.

| Masculine Plural Object. | Masculine Singular Object. |
|-----------------------------|----------------------------|
| مُون ماريَا - آسان ماريَا | مُون ماريو - آسان ماريو |
| تو ماريَا - توهان ماريَا | تو ماريو - توهان ماريو |
| هُن ماريَا - هُنن ماريَا | هُن ماريو - هُنن ماريو |
| Feminine Plural Object. | Feminine Singular Object. |
| مُون ماريُون - آسان ماريُون | مُون ماري - آسان ماري |
| تو ماريُون - توهان ماريُون | تو ماري - توهان ماري |
| هُن ماريُون - هُنن ماريُون | هُن ماري - هُنن ماري |

THE PRESENT PERFECT TENSE (I have beaten.)

| Masculine Plural Object. | Masculine Singular Object. |
|-------------------------------------|---------------------------------|
| مُون ماريَا آهن - آسان ماريَا آهن | مُون ماريو آهي - آسان ماريو آهي |
| تو ماريَا آهن - توهان ماريَا آهن | تو ماريو آهي - توهان ماريو آهي |
| هُن ماريَا آهن - هُنن ماريَا آهن. | هُن ماريو آهي - هُنن ماريو آهي |
| Feminine Plural Object. | Feminine Singular Object. |
| مُون ماريُون آهن - آسان ماريُون آهن | مُون ماري آهي - آسان ماري آهي |
| تو ماريُون آهن - توهان ماريُون آهن | تو ماري آهي - توهان ماري آهي |
| هُن ماريُون آهن - هُنن ماريُون آهن | هُن ماري آهي - هُنن ماري آهي |

THE PAST PERFECT TENSE (I had beaten.)

| Masculine Plural Object. | Masculine Singular Object. |
|--|------------------------------------|
| مُون ماريَا هئا - آسان ماريَا هئا | مُون ماريُو هو - آسان ماريُو هو |
| تو ماريَا هئا - توهان ماريَا هئا | تو ماريُو هو - توهان ماريُو هو |
| هُنَ ماريَا هئا - هُننِ ماريَا هئا | هُنَ ماريُو هو - هُننِ ماريُو هو |
| Feminine Plural Object. | Feminine Singular Object. |
| مُون ماريُون هيُون - آسان ماريُون هيُون | مُون ماريِ هيِي - آسان ماريِ هيِي |
| تو ماريُون هيُون - توهان ماريُون هيُون | تو ماريِ هيِي - توهان ماريِ هيِي |
| هُنَ ماريُون هيُون - هُننِ ماريُون هيُون | هُنَ ماريِ هيِي - هُننِ ماريِ هيِي |

THE PAST DUBIOUS TENSE (I might have beaten.)

| Masculine Plural Object. | Masculine Singular Object. |
|--|--|
| مُون ماريَا هُوندا - آسان ماريَا هُوندا | مُون ماريُو هُوندو - آسان ماريُو هُوندو |
| تو ماريَا هُوندا - توهان ماريَا هُوندا | تو ماريُو هُوندو - توهان ماريُو هُوندو |
| هُنَ ماريَا هُوندا - هُننِ ماريَا هُوندا | هُنَ ماريُو هُوندو - هُننِ ماريُو هُوندو |
| Feminine Plural Object. | Feminine Singular Object. |
| مُون ماريُون هُونديُون - آسان ماريُون هُونديُون | مُون ماريِ هُونديِ - آسان ماريِ هُونديِ |
| تو ماريُون هُونديُون - توهان ماريُون هُونديُون | تو ماريِ هُونديِ - توهان ماريِ هُونديِ |
| هُنَ ماريُون هُونديُون - هُننِ ماريُون هُونديُون | هُنَ ماريِ هُونديِ - هُننِ ماريِ هُونديِ |

THE IMPERFECT TENSE (I was beating.)

| Masculine Plural Object. | Masculine Singular Object. |
|---------------------------------|-------------------------------|
| مُون ماریا ٿي - آسان ماریا ٿي | مُون ماریو ٿي - آسان ماریو ٿي |
| تو ماریا ٿي - توهان ماریا ٿي | تو ماریو ٿي - توهان ماریو ٿي |
| هُن ماریا ٿي - هُنن ماریا ٿي | هُن ماریو ٿي - هُنن ماریو ٿي |
| Feminine Plural Object. | Feminine Singular Object. |
| مُون ماریون ٿي - آسان ماریون ٿي | مُون ماری ٿي - آسان ماری ٿي |
| تو ماریون ٿي - توهان ماریون ٿي | تو ماری ٿي - توهان ماری ٿي |
| هُن ماریون ٿي - هُنن ماریون ٿي | هُن ماری ٿي - هُنن ماری ٿي |

EXERCISE 33

Conjugate the verbs ڪرڻ - ٿيڻ - چوڻ - پوڻ - کائڻ - اچڻ - وڃڻ and ڏيڻ in all the twelve tenses.

CHAPTER 25.

SENTENCES.

LESSON 24.

It is not good to stand in the sun.

اَسَ پر بيٺو چڱو نه آهي

It is not good to sleep out at night.

رات جو ٻاهر سمنه چڱو نه آهي

To go for a walk is very good for health.

گهمنه تندرستيءَ لاءِ ڏاڍو چڱو آهي.

There is a great difference between coming in and going out.

اندر اچڻ ۽ ٻاهر وڃڻ ۾ گهڻو تفاوت آهي

It is not good to tell a lie.

ڪوڙ ڳالهائڻ چڱو نه آهي

It is easy to say; but difficult to do.

چون سوکو آهي؛ پر ڪرڻ مشڪل آهي

Both the eyes are for seeing.

ٻئي اکيون ڏسڻ واسطي آهن

Legs are for walking.

ٽنگون هلڻ لاءِ آهن

Ears are for hearing.

ڪن ٻڌڻ لاءِ آهن

Books are for reading.

ڪتاب پڙهڻ لاءِ آهن

EXERCISE 34

• *Translate into Sindhi:—*

It is not good do talk much. Now is the time for doing good. There is no need for drinking liquor. It is a good thing always to speak the truth. To bathe daily is good for health. The tongue is for speaking. The nose is for smelling. To go for a walk in the sun is very bad for health. Saying is easier than doing. Sleeping is easier than sitting down. Running is more difficult than standing. Hearing is better than speaking.

LESSON 25.

| | |
|-----------------------------------|----------------------------------|
| Come in. | اُندَر اچُ |
| Do not come in. | اندر نه اچ . |
| Come here. | هِيڏانهن اچ |
| Go there. | هوڏانهن وڃُ |
| Come to me. | مُون وَت اچ |
| Donot come in without permission. | موڪل کان سواءِ اندر نه اچُ. |
| Go out. | ٻاهر وڃ . |
| Come again. | وَرِي اچج . |
| Come tomorrow. | سڀاڻي اچج . |
| Come after two days. | ٻن ڏينهن کان پوءِ اچج . |
| Don't come before three days. | ٽن ڏينهن کان اڳي نه اچج . |
| All you boys come here. | توهين سڀ ڇوڪرا هِيڏي اچو . |
| Come to us daily. | اسان وٽ ڏهاڙي اچ . |
| Never come to us in the evening. | اسان وٽ سانجهيءَ جو ڪڏهن نه اچ . |

EXERCISE 35

Translate into Sindhi:—

Come out. Go in. Don't go out. Don't go in. Go to him. Don't go to them. Don't come again & again. Don't go tomorrow. Don't go out without my permission. Don't go before four days are past. Never come into my room without my permission. Don't go without me. Go with him. Don't go to them every day. Come to us sometimes.

LESSON 26.

| | |
|-------------------|-------------------|
| Sit on the cot. | ڪَت تي ويهه |
| Sit on the chair. | ڪرسيءَ تي ويهه |
| Sit by my side. | منهنجي ڀرسان ويهه |

Don't stand in the sun.

اُسَ ۾ نہ بيهُ.

But sit in the shade.

پرَ چانوَ ۾ ويهه.

Walk slowly.

آهستي هلُ

Walk in front.

اڳيان هل

Don't run so fast.

اهڙو تڪڙو نہ ڊوڙ.

Remain away from sin.

پاپَ کان پري ره.

Get up early in the morning.

صبحَ جو سویر اُتُ.

Never go to bed late at night.

راتِ جو ڪڏهن دير سان نہ سُمه.

EXERCISE 36

Translate into Sindhi:—

Don't walk so fast. Walk quickly. Run slowly. Don't run so slowly. Don't walk in front of any one. Always go to bed early at night. Never get up late in the morning. Never sleep in the day-time. Do not sleep on a wet place. Sit on this chair.

LESSON 27.

Don't laugh much.

گهڻو نہ ڪلُ.

Don't laugh so much.

ايٿرو نہ ڪلُ.

Don't weep. at all.

بلڪل نہ رو.

Don't laugh behind any one's back.

ڪنهن جي به پُٺيان نہ ڪلُ.

Don't fight with your friends.

پنهنجي دوستن سان نہ وڙه.

Turn to the right.

ساڄي پاسي ڦرُ.

Don't turn to the left.

ڏائي پاسي نہ ڦرُ.

Get out from here.

هتان نڪرُ.

Wait a little.

ٿورو ترسُ.

Bathe daily with soap and cold water.

ڏهاڙي ٿڌي پاڻيءَ ۽ صابُن سان وهنجُ.

Get down.

هيٺ لهه.

Don't get up.

هتي نه چڙه.

Don't get angry without a cause.

سبب کان سواء نه ڪاوڙج.

Wake up early in the morning.

صبح جو سوير جاڳ.

EXERCISE 37

Translate into Sindhi:-

Don't laugh at all. Don't weep so much. Never laugh in front of (before) me. Don't even fight with your enemies. Turn to the true God. Turn to the one true God. Wait for me in the other room. Every morning bathe with clean water. First turn this way, then turn that way. Do not hate your enemies. Do not get angry with anyone.

LESSON 28.

Be careful.

خبردار ٿي.

Don't be lazy.

سست نه ٿي.

Be quick.

جلد ٿي.

Don't be absent from school.

مڪتب کان غير حاضر نه ٿي.

Be honest.

ايماندار ٿي.

Be kind to all.

سڀني تي مهربان ٿي.

Oh, Lord, be our guide!

اي ڌڻي، اسان جو موٽهون ٿي!

LESSON 29.

Give me a flower.

مون کي هڪڙو گل ڏي.

Give your brother's friend a rose.

پنهجي ڀاءُ جي دوست کي گلاب جو گل ڏي.

Give me some bread and butter.

مون کي ڪجهه ماني ۽ مڪڻ ڏي.

Give him some water to drink.

هن کي پيئڻ لاءِ ڪجهه پاڻي ڏي.

Give your father my compliments.

پنهجي پيءُ کي منهنجا سلام ڏج.

| | |
|------------------------------------|--------------------------------------|
| Give your servant his pay. | پنهنجي نوڪرَ کي * سندس پگهار ڏي |
| Give alms to the poor. | غريبن کي خيرات ڏي |
| Give clothes to the naked. | اڳهاڙن کي ڪپڙا ڏي. |
| Give food to the hungry. | بُڪايلن کي کاڌو ڏي. |
| Give water to the thirsty. | اُڃايلن کي پاڻي ڏي. |
| Give me the answer to my question. | مون کي منهنجي سوال جو جواب ڏي. |
| Give respect to your parents. | پنهنجي ماءُ پيءُ کي مان ڏي. |
| Give young children good advice. | ننڍن ٻارن کي چڱي نصيحت ڏي. |
| Give me more time to do this work. | مون کي هيءُ ڪم ڪرڻ لاءِ وڌيڪ وقت ڏي. |

EXERCISE 38

Translate into Sindhi:—

Give them a few flowers. Give the brothers of my friend some pure water to drink and some bread to eat. Give your teacher the answer to his question. Give respect to your elder brothers. Don't give so much work to your servants. Give less work to your servants. Give your sons and daughters some good advice. Please give my children some good books to read.

LESSON 30.

| | |
|-----------------------------------|-----------------------------------|
| Do not do so. | اتئين نه ڪر. |
| Don't make a noise. | هَلُ نه ڪر. |
| Do your work. | پنهنجو ڪم ڪر. |
| Do your work tomorrow. | پنهنجو ڪم سڀاڻي ڪج. |
| Never make your servants unhappy. | پنهنجي نوڪرن کي ڪڏهن ناخوش نه ڪر. |
| Oh, Lord, give me light. | اي ڌڻي مون کي سوجهرو ڏي. |
| Let him go. | هن کي وڃڻ ڏي. |

* For the use of سندس see Pronominal Suffixes.

Let them come in.

هَنَ کي اندر اچن ڏي.

Let fresh air come into your room.

پنهجي کوئيءَ ۾ صفا هوا اچن ڏي.

EXERCISE 39

Translate into Sindhi:—

Do your work during the day, and sleep at night. Do the work at the proper time. Always let pure air come into all your rooms. Let the servants sit down on the floor. Let them all go in. Let each one of them come out. Do not let them drink liquor of any kind. Let me speak first. Do not let them speak at all. Do not let any one come into the room without my permission. Do not let them do so.

LESSON 31.

Take this flower.

هيءَ گل وٺ.

Take it into your hand.

هيءَ پنهنجي هٿ ۾ وٺ.

Take my advice.

منهنجي صلاح وٺ.

Do not take any one else's advice.

ٻئي ڪنهن جي صلاح نه وٺ.

Take back from him all the money.

هن کان سڀ پيسا وري وٺ.

Do not take the name of God in vain.

خدا جو نالو اجايو نه وٺ.

Take the book from the table.

ميز ۽ تان ڪتاب کڻ.

See the bird on the branch of the tree.

وڻ جي ٿاريءَ تي پکي ڏس.

See the stars in the heavens.

آسمان ۾ تارا ڏس.

See the book on the table.

ميز تي ڪتاب ڏس.

See the golden plate in my hands.

منهنجي هٿن ۾ سوني ٿاڻهي ڏس.

See the silver cups in the hands of the merchant.

هن واپاريءَ جي هٿن ۾ روپيا پيالا ڏس.

See with your eyes.

پنهنجي اکين سان ڏس.

Hear with your ears.

پنهنجي ڪنن سان ٻڌ.

Hear the sweet song of the birds in the wood.

پيلي ۾ پکين جو مٺو آواز ٻڌ.

Drink this pure and cold water.

هيءَ صفا ۽ ٿڌو پاڻي پي.

Drink warm tea out of this china cup.

هن چينيءَ جي پيالي مان گرم چانهه پي.

Smell this beautiful flower.

هيءَ سُھڻو گل سَنگھ.

Do not drink so much liquor.

ايترو شراب نہ پي.

Oh, washerman, wash my clothes well.

اي کٽي، منهنجا ڪپڙا چڱيءَ طرح ڌو!

Don't break other people's windows.

ٻين ماڻهن جون دريون نہ ڀڃ.

Bear the trouble patiently.

ماٺ ڪري تڪليف سھ.

Put the hat on your head. *

پنهنجي مٿي ۾ ٽوپي پاء.

Put the shoes on your feet. *

پنهنجي پيرن ۾ جتي پاء.

Put the ring on your finger. *

پنهنجي آڱر ۾ منڊي پاء.

Put the clothes on your body.

پنهنجي ٻٽ تي ڪپڙا پاء.

EXERCISE 40

Translate into Sindhi:—

Do not take other people's advice. Do not take any man's name in vain. Take back your books and go. Do not take every body's advice. See the birds on the branches of the trees of this garden. See the innumerable stars in the sky. See the beautiful golden cups on the shelves of this house. See with both of your eyes. See the gold ring on the finger of that man's hand. (render "on" by "in"). Do not break the panes (rener "glasses") of the windows of other people's houses; nor break your own chairs and tables. Do not put on dirty clothes. Learn the Sindhi language well. Do not learn bad habits. Count the money.

*Observe "on" becomes ۾ in Sindhi, in these expressions.

LESSON 32.

Put water in the cup.

پيالي ۾ پاڻي وجه.

Put sugar in the milk.

ڪير ۾ گندو وجه.

Put oil in the lamp.

ڏيئي (بتيءَ) ۾ تيل وجه.

Put thread in the needle.

سئيءَ ۾ ڏاڳو وجه.

Put the parrot in the cage.

چتونءَ کي پيري ۾ وجه.

Put all the books on the table.

سڀ ڪتاب ميز تي رک.

Put this glass carefully in the drawer of the table.

خبرداريءَ سان هي شيشو ميز جي خاني ۾ رک.

Keep friendship with your neighbour,

پنهنجي پاڙيسريءَ سان دوستي رک.

but don't keep enmity with your enemy.

پر پنهنجي دشمن سان دشمني نه رک.

Keep your servants happy.

پنهنجي نوڪرن کي سڪي رک.

Take out all the clothes from the box.

سڀ ڪپڙا پيتيءَ مان ٻاهر ڪڍ.

Brother tailor, sew my clothes well.

ادا درزي، منهنجا ڪپڙا چڱيءَ طرح سب.

EXERCISE 41.

Translate into Sindhi:-

Read your lesson regularly once a day. Read this writing. Write quickly. Write a letter to your father. Do not read by lamp light. Put my clothes in my box. Take my advice, friend, and keep your things safe. Put all my things in my room. Explain to me the meaning of this sentence. Spread the bed on the cot. Do not thrash the poor boy.

LESSON 33.

Obey your parents.

پنهنجي ماءُ پيءُ کي منج.

Acknowledge one only God.

رڳو هڪڙي خدا کي منج.

* Observe the difference between **رک** and **وجه**: **وجه** is "to put in", **رک** is "to put on", place.

| | |
|--|--|
| Catch the thief. | چور کي جهل. |
| Hold this bottle of medicine. | هيءَ دوا جو شيشو جهل. |
| Hold your tongue. | پنهنجي زبان جهل. |
| Seize the goat by the horns. | پڪريءَ کي سڱن کان جهل. |
| Prevent him from doing so. | هن کي ائين ڪرڻ کان جهل. |
| Send this letter to the Post office. | هيءَ خط ٽپال ۾ موڪل. |
| Open one leaf of the door. | در جو هڪڙو طاق کول. |
| Brother cooly, dig the ground with the spade. | ادا مزدور، هيءَ زمين ڪوڏر سان کوٽ. |
| Show me your tongue. | مون کي پنهنجي زبان ڏيکار. |
| Teach me the way to do this work. | مون کي هن ڪم ڪرڻ جو رستو ڏيکار. |
| Let me feel your pulse (render "show me your pulse") | مون کي پنهنجي نبض ڏيکار. |
| Brother munshi, teach me Sindhi well. | ادا منشي، مون کي سنڌي چڱيءَ طرح سيکار. |

EXERCISE 42

Translate into Sindhi:—

Prevent the children from running so fast. Open your mouth. Oh! Lord, open your lips and show us the true way. Please open my box. Show me both of your hands. Show the doctor all the ten fingers of both your hands. Show us your teeth. Show them the way to go home.

LESSON 34.

| | |
|-------------------------------|----------------------------|
| Light the lamp. | ڏيئو (بتي) ٻار. |
| Make a fire. | ٻاه ٻار. |
| Put out the fire. | ٻاه وِساء. |
| Do not tear your own clothes; | پنهنجا ڪپڙا نه ٽاڙ; |
| Nor other people's clothes. | نڪي ٻين ماڻهن جا ڪپڙا ٽاڙ. |

Don't talk so fast.

اهڙو ٽڪڙو نه ڳالهائ.

Never tell a lie.

ڪوڙ ڪڏهن نه ڳالهائ.

Always speak the truth.

هميشه سچ ڳالهائ.

Tell me your name.

مون کي پنهنجو نالو ٻڌائ.

Tell us all about the war.

اسان کي لڙائيءَ بابت سڀڪجه ٻڌائ.

Tell us the same thing again.

اسان کي ساڳي ڳالهه وري ٻڌائ.

Fill the cup with water.

پيالو پاڻيءَ سان ڀري.

EXERCISE 43

Translate into Sindhi:—

Put out the lamp. Light all the lamps of the inner room. Do not tear other boys' books. Speak clearly. Do not speak so loudly. Tell me the name of your friend's brother. Do not talk in vain. Dry these wet clothes in the sun. Send for some books from Karachi for me. Do not waste your precious time. Do not waste all your time in sleep and in play. Speak slowly. Look for my books on the table.

CHAPTER 26

THE USE OF THE CONJUNCTIVE PARTICIPLE.

In the English you say "go and see". In Sindhi we say "having gone see" It is in such expressions as these that the conjunctive participle is used. We give below a few examples.

LESSON 35.

Go and see.

وڃي ڏس.

Come and see.

اچي ڏس.

Come and sit down.

اچي ويه.

Sit down and eat.

ويهي ڪاڌ.

Taste and see.

چڪي ڏس.

Wash your hands and face and go to school.

پنهنجا هٿ منهن ڏوئي، مڪتب ۾ وڃ.

Go and wash your face.

وڃي، پنهنجو منهن ڏوئ.

Sit down and read.

ويهي پڙه.

Take the chair from there and keep in there.

هتان ڪرسي کڻي، هتي رک.

CHAPTER 27

THE PRESENT TENSE.

1. In Sentences of the Present Tense of an ordinary verb (that is, all verbs, except the verb "To be"), the Particle **ٿو** comes immediately after the Negative or Interrogative Particle.

2. Although the Particle **ٿو** is a sign of the Present Tense, yet very often it denotes the immediate future, rather than the Present. It is also used in general statements and facts, as "Birds fly in the air."

To denote the actual Present Tense, however, we use the words **پيو** or **بيٺو** - **ويٺو** (all declinable) instead of **ٿو** according to whether the doer of a thing does it sitting, standing or otherwise. e.g. in the sentence "I am writing" if I am sitting and writing, I use **ويٺو**. if I am standing and writing, I use **بيٺو**. But in the sentence "I am walking" - the action of walking can neither be performed standing, nor sitting; but in motion, therefore we use **پيو**. Most of the verbs take **پيو**.

LESSON 36.

A bird flies in the air.

پکي هوا ۾ اڏامي ٿو.

A fish swims in the water.

مڇي پاڻيءَ ۾ تري ٿي.

Men walk with their feet.

ماڻهو پنهنجي پيرن سان هلن ٿا.

Stars shine at night.

تارا رات جو چمڪن ٿا.

We live in Sind.

اسين سنڌ ۾ رهون ٿا.

A king lives in a place.

بادشاهه محلات ۾ رهي ٿو.

The sun rises in the east,

سج اُڀرندي کان اُڀري ٿو.

and sets in the west.

۽ آلهندي کان لهي ٿو.

Boys go to school.

چوڪرا مڪتب ۾ وڃن ٿا.

All men sleep at night.

سڀ ماڻهو رات جو سمن ٿا.

The river Indus flow from the north to the south.

سنڌوندي اتر کان ڏکڻ ڏي وهي ٿي.

EXERCISE 44

Translate into Sindhi:-

Birds fly in the air. Some rivers flow from the north to the south; and some from the east to the west. When do the winds in Sind blow from the west to the east and when from the East to the west? Do you know him? Water always flows downwards. Where do you live? I live in the city. I am coming just now.

LESSON 37.

A horse eats grass.

گهوڙو گاهه کائي ٿو.

A cow gives milk.

گانه کير ڏئي ٿي.

The sun gives us light by day.

سج ڏينهن جو اسان کي سورجرو ڏئي ٿو.

A cooly digs the ground with spade.

مزور کوڏر سان زمين کوٽي ٿو.

A farmer first sows the seed in the field and then reaps the harvest.

ڪڙمي پهريائين بڻيءَ ۾ بچ پوکي ٿو،
پوءِ فصل لڻي ٿو.

A water-carrier draws water from the pipe.

بهشتي نل مان پاڻي ڀري ٿو.

A tailor cuts cloth with a pair of scissors; then having put the thread in the needle, he sews the clothes.

درزي ڪينچيءَ سان ڪپڙو ڪٽي ٿو،
پوءِ سئيءَ ۾ ڏاڳو وجهي، ڪپڙا سبي ٿو.

After that the washerman washes them.

تنهن کان پوءِ ڪٿي انهن کي ڌوئي ٿو.

A shoemaker makes shoes.

موچي جتيون ٺاهي ٿو.

*A carpenter makes boxes, chairs and tables with his tools.

واڍو پنهنجي اوزارن سان پيتيون،
ڪرسيون ۽ ميزون ٺاهي ٿو.

A blacksmith makes nails and other such things from iron.

لوهار لوڙه مان ڪليون ۽ ٻيون اهڙيون
شيون ٺاهي ٿو.

EXERCISE 45

Translate into Sindhi:-

Some cows give thick milk; some cows give thin milk. The people of this country eat food with their hands; but Europeans eat it with knives and forks. A washerman

washes his clothes and other people's clothes in a tub with soap and water; but all washermen do not wash clothes very clean. Some shoemakers make nice shoes from soft leather; others make very rough (render "hard") shoes. The lamp in the other room gives a very good light. This lamp does not give a very good light.

LESSON 38.

| | |
|---|---|
| We see with our eyes; and hear with our ears. | اسين پنهنجي اکين سان ڏسون ٿا، ۽ پنهنجي ڪنن سان ٻڌون ٿا. |
| Every one speaks with his tongue, and smells with his nose. | سڀڪو پنهنجي زبان سان ڳالهائي ٿو، ۽ نڪ سان سَنگهي ٿو. |
| A bird builds his nest on a tree. | پکي وڻ تي پنهنجو آڪيرو ٺاهي ٿو. |
| A teacher teaches; and a pupil learns. | اُستادُ سيکاري ٿو، ۽ شاگرد سکي ٿو. |
| A clever artisan makes all kinds of furniture. | هوشيارُ ڪاريگرُ سڀڪنهن قسم جو سامان جوڙي ٿو. |
| A mason builds a house. | رازو گهر اڏي ٿو. |
| A scorpion stings. | وڇون ڏنڪي ٿو. |
| Good men do good works, and bad men do bad works. | چڱا ماڻهو چڱا ڪم ڪن ٿا، ۽ بچڙا ماڻهو بچڙا ڪم ڪن ٿا. |
| A hen lays eggs (render "gives"). | ڪُڪڙِ آنا ڏئي ٿي. |
| An ox lives upon grass. | ٻُڳو ڳاڙهه تي گذاري ٿو. |
| He does not let me go home. | هُوَ مون کي گهر وڃڻ نٿو ڏئي. |

EXERCISE 46

Translate into Sindhi:—

The moon and the stars give us light at night. The doctor does not let me go out. A clever boy learns his lesson easily (render "with easiness"). A good man never tells a lie. A wicked man rarely speaks the truth. Why don't you let me talk? Why does he not do this work? Why don't you do so? Why do you do so? Do you understand it? I

don't understand anything. What are you learning now? I am learning Sindhi. That man is doing mischief. Where are you going now? Why are you going home so early? Why don't you be careful? Does he not let you go out? This cap fits you very well. All men do their work during the day and sleep at night. Is he awake? We eat with our mouth and speak with our tongue. What are you doing now? I am opening the door. Hindu women do not mention (render "take") the names of their husbands. They read all the day long. Are you coming with me?

44. The following four verbs require some explanation with regard to their meanings and use in the present and the past tense.

(1) The English verb "to sit" conveys the idea of being in the state of sitting, but the Sindhi verb **وهڻ** in the Present Tense does not give that idea at all but means "to sit down"; that is, it can only be used where a person is standing, and he is asked to sit down. Shert says- it means "to take a seat; it implies the movement between any other position and that of sitting, not as often in English, the being in the latter posture; and therefore the present tense of the English verb should be rendered by the Past tense in Sindhi;" or rather the Present Participle of the English should be rendered by the Past Participle in Sindhi-- Hence **وهي ٿو** would mean "he is going to sit." If you want to express the English idea of "he is sitting" = he is seated = he has sat down, you should say: **هو ويٺل آهي.** / **هو ويٺو آهي.**

(2) What has been said above with regard to **وهڻ** equally applies to **بيھڻ** "to stand up;" **پوڻ** "to lie down" and **ٽنگڻ** "to hang".

LESSON 39.

He is standing at the door.

هو در وٽ پيٺو آهي.

She is sitting on the chair.

هوءَ ڪُريءَ تي ويٺي آهي.

The book is lying on the table.

ڪتابُ ميز تي پيو آهي.

The picture is hanging on the wall.

مُورَت پٽ تي ٽنگيل آهي.

There are many birds sitting on the branches of the trees of this garden.

هن باغ جي وڻن جي ٽارين تي
ڪيترائي پکي ويٺا آهن.

There are many pictures hanging on the
walls of my friend's house.

منهنجي دوست جي گهر جي پٽين تي
ڪيتريون ئي مڙتون ٽنگيل آهن.

(taken from the Church of England Prayer Book in Sindhi)

May the Lord keep you safe.

Oh, Lord, may Thy kingdom come.

May we not be entangled in any sin.

May we not fall into danger of any kind.

May we pass the whole of our life in

Thy service.

Oh, Lord we praise thee.

We acknowledge Thee as the only Lord.

All the angels cry unto thee.

Thou seest all the dwellers of the earth
from thy throne.

سَلِ ڏٺي توکي سلامت رکي.
اي ڏٺي، سَلِ تهنجي بادشاهي اچي.
سَلِ اسين ڪنهن ڏوهه ۾ نه ڦاسون.
سَلِ اسين ڪنهن طرح جي جوکي ۾ نه پئون
سَلِ اسين پنهنجي سڄي عمر تهنجي
بندگيءَ ۾ گذاريون
اي ڏٺي، اسين توکي واکاڻيون ٿا.
توڪي هيڪلوني ڏٺي ڪري مڃيون ٿا.
سڀ فرشتا توکي پڪارين ٿا.
تون ڌرتيءَ جي سڀني رهندڙن کي
پنهنجي تخت تان ڏسڻ ٿو.

CHAPTER 28

TENSES OF THE PRESENT PARTICIPLE.

Note- The Future Tense of the verb "To be" viz: **هوندو** very of the means "may be" rather than "will be" or "shall be" To denote the Future Tense of the verb "to be". ordinarily we employ **ٿيندو**.

ٿيندو is used for "will be" when existence of state and not action is implied. **ٿيندو** implies action.

LESSON 40.

Is your brother in the room?

تنهنجو ڀاءُ ڪوئيءَ ۾ آهي؟

He may be.

هوندو.

Next month will be very hot

ايندڙ مهينو ڏاڍو گرم ٿيندو.

When will you go?

توَن ڪڏهن ويندين؟

Will you come to us tomorrow evening?

تون سڀاڻي سانجهيءَ جو اسان وٽ ايندين؟

What will you eat; and what will you drink?

ڇا کائيندين؟ ۽ ڇا پيئندين؟

I shall neither eat nor drink anything.

مان نڪي ڪي کائيندس نڪي ڪي پيئندس.

When will he arrive here?

هو هتي ڪڏهن پهچندو؟

Shall I come in?*

مان اندر اچان؟

Shall we go out?*

اسين ٻاهر وڃون؟

EXERCISE 47

Translate into Sindhi:—

Their friendship will not last long. Will you go now or afterwards? Will you kindly wait a short time for me in the other room? Who will teach you Sindhi? Will you come to see us? What will you show me? Will you kindly send me my papers? How many days will you spend there? I shall send for some books from Karachi. Will you please send for my servant? What will you do after going home? What will you buy in

* In translating into Sindhi, an English Interrogative Sentence containing a Future in the 1st Person Singular, the Aoirst Tense must be used instead of the Future Tense.

this shop? Will you sell me these things? I shall see him tomorrow morning. When will you return to Hyderabad? I shall come back to Hyderabad after a few days. Will you wake up so early? Will this washerman wash my clothes? He will wash your clothes better than the other washerman.

----- ** -----

45. If a Present Tense of the verb "to be" in English denotes an established fact, or a general statement, it is expressed in Sindhi by the Present Habitual Tense of the verbs هُئِن and ٿيِن. (As examples, the sentences under lessons 10, 11 and 37 may usefully be read). Likewise, the Present Tense of any ordinary Verb implying facts &c. is expressed by the Present Habitual Tense of that Verb.

The colour of cotton is white.

ڪَپَہَ جو رَنگُ اچو ٿيندو آهي.

Some roads are straight; some crooked.

ڪي رستا سَوَآن ٿيندا آهن ۽ ڪي ڏَنگا.

Cotton is soft.

ڪَپَہَ نَرمُ ٿيندي آهي.

Blood is red.

رَتُ ٻَڙهو ٿيندو آهي.

Grass is generally bitter.

گاھُ گھڻو ڪري ساڻو ٿيندو آهي.

Medicine is generally bitter.

دَوَا گھڻو ڪري ڪوڙي ٿيندي آهي.

Stone is heavy.

پَٿَرُ ٻَڙو ٿيندو آهي.

Whom do you acknowledge?

تَوَہين ڪنهن کي مَڃيندا آهيو؟

We acknowledge the one true God.

اسين هڪڙي سچي خدا کي مڃيندا آهيون.

What time do you get up?

تُون ڪيڏي مهل اُٿندو آهين؟

I always get up before six o' clock.

مان هميشه ڇهين بجي کان اڳ بر اٿندو آهيان.

What tailor makes (render, "sews") your clothes?

ڪهڙو درزي تهنجا ڪپڙا سَبندو آهي؟

EXERCISE 48

Translate into Sindhi:—

Our school always opens in the morning. He used to come to us sometimes. We used to see him daily. Water always flows downwards. What do you read every morning? Would you have come to me yesterday? What would you have done at home? I would have done anything. I would have gone home, and seen him. May I come in? May he go out? He may come in by all means.

CHAPTER 29

THE PAST TENSES OF INTRANSITIVE VERB.

When did you (Masculine) come?

تون ڪڏهن آئين؟

I came early this morning.

مان اڃ صبح جو سوڀر آيس.

When did you (Fem) come?

تون ڪڏهن آئينءِ.

I came a little late

مان ڪجهه دير سان آيس.

Did you (Masculine) go to him yesterday?

تون ڪالهه هن وٽ وئين ڇا؟

Did you (Feminine) go to him yesterday?

تون ڪالهه هُن وٽ وڪينءِ ڇا؟

Where did you (Masculine) sit?

تون ڪٿي ويٺين؟

Where did you (Feminine) sit?

تون ڪٿي ويٺينءِ؟

Where was he sitting?

هو ڪٿي ويٺو هو؟

We were sitting very near you.

اسين بلڪل تنهنجي ڀرسان ويٺا هئاسين.

Where have you (Masculine) come from?

تون ڪٿان آيو آهين؟

Where have you (Feminine) come from?

تون ڪٿان آئي آهين؟

Why did you (Masculine) not come earlier?

سوڀر ڇو نه آئين؟

Why did you (Feminine) not come earlier?

سوڀر ڇو نه آئينءِ؟

Has the newspaper come?

اخبار آئي آهي؟

The night was very dark.

رات ڏاڍي اونڌاهي هئي.

A man has come to see you.

هڪڙو ماڻهو توکي ڏسڻ آيو آهي.

His suggestion was out of place.

هُن جي صلاح اجائي هئي.

Your good advice had no effect upon him.

تُهنجي چڱيءَ صلاح جو ڪو اثر

هن تي نه پيو.

The wheels of the carriage were broken.

گاڏيءَ جا ڦيٽا ڀڳل هئا.

* See note on the four Peculiar Verbs in the Chapter XXVII on Present Tense; Para 44.

EXERCISE 49

That man's clothes were torn. Were the horns of the cow broken? Was the door open? I was very tired. Where was he living? Did you fight with any one on the way? When did you return? I returned early this morning.

Was he awake? Is the patient cured? This month about twenty children have been born in the town. Were you angry with me? No, I was not angry with you, but I was angry with him? My father became rich in a very short time. He alighted from his horse. The son went to see his parents in the town. We were angry with each other without any cause. Were you ill yesterday? I was not very well this morning. Last month was very hot. His father was a very good man. How many men were with him? Why were you absent yesterday? Whose fault was it? It was not my fault? Was there a marriage yesterday. In former days people were very poor. What happened afterwards? Did anything take place? How long did this hat last you? My friend went to his house yesterday. The sun rose this morning at six o'clock.

CHAPTER 30

THE PAST TENSES OF THE TRANSITIVE VERB.

(See Para 43, The Conjugation of a transitive Verb)

46. Ordinarily the Verb agrees with its subject in gender, number and person. But in a sentence containing a Transitive Verb in the Past Tenses formed from the Past Participle this rule is not observed; on the contrary.

- 1 The subject has nothing whatever to do with the verb.
- 2 The subject is always in the Inflected form, sometimes called the Instrumental form.
3. The Verb agrees with the *object* in gender, number, and person.
4. Sometimes when the object is followed by *کي* = "to"; the Verb agrees with neither the subject, nor the object; but remains, in the third person singular, masculine.

[Note- The Object is generally followed by *کي* whenever it is important, definite or animate.

e.g: "See the man" = *هُوَ ماڻهو ڏسُ*

but "See that man" = *هُنَ ماڻهوءَ کي ڏسُ*

There are certain verbs which from the very nature of their meaning require *کي* after the object, viz, *سڏ ڪرڻ* - &c.

A Pronoun in the Objective case is, as a rule, followed by *کي*. See him = *هن کي ڏس*

There are two exceptions to the rule of Transitive Verb in the Past Tenses not agreeing with its subject. viz, the verbs *مڪڻ* = to learn; and *پڙهڻ* = to read. They are used both transitively and intransitively.

e.g: I learnt the Sindhi language in six months

مُون سنڌي ٻولي ڇهن مهينن ۾ سکي

OR

مان سنڌي ٻولي ڇهن مهينن ۾ سکيس.

Again:-

What books have you read? =

تو ڪهڙا ڪتاب پڙهيا آهن؟

تون ڪهڙا ڪتاب پڙهي رهيو آهين؟ OR

Also the verbs کُلُڻ = to laugh, روئڻ = to weep, مُشڪَنُ = to smile, and وَهِنُجَنُ = to bathe, although really intransitive, are used transitively in the past tenses.

47. Although the particle ٿي is used in grammar to denote the Past Imperfect Tense, yet, as a matter of fact, it very often denotes the Immediate Future of the Past Imperfect Tense, rather than the Past Imperfect Tense itself, e. g., هُو ويو ٿي means "he was going to go" rather than "he was actually going".

To denote the actual Past Imperfect Tense, we use پئي - ويئي or پئي (sometimes shortened into پي) all indeclinable, according to whether the work was being done by sitting, standing, or continuously; e.g.:

He was writing = هُن ويئي لکيو, if he was seated and writing; but it = هُن پئي لکيو; if he was standing and writing. But "he was going" = هو ويو پئي

LESSON 41.

| | |
|--|--|
| He gave me a book. | هُن مون کي هڪڙو ڪتاب ڏنو * |
| I gave him my books. | مون هُن کي پنهنجا ڪتاب ڏنا. |
| My brother gave me a gold ring. | منهنجي ڀاءُ مون کي هڪڙي سوني مُنڊي ڏني. |
| Instead of that I gave him a silver watch. | اُن جي بدران مون هُن کي روپي ** واچ ڏني. |
| The doctor gave the sick man some medicine to drink. | ڊاڪٽر بيمار ماڻهوءَ کي ڪڇ دوا پيئڻ لاءِ ڏني. |
| This man gave his evidence in my favour. | هُن ماڻهوءَ منهنجي فائدي ۾ پنهنجي شاهدي ڏني. |
| You gave your friend great trouble. | تو پنهنجي دوست کي گهڻي تڪليف ڏني. |
| He let me go out this morning. | هُن مون کي اڃ صُبح جو ٻاهر وڃڻ ڏنو. |

* Observe that the verb ڏيڻ from the very nature of its meaning has two objects, one, the *real* or the *direct* object, which is generally a thing; the other the *remote* or the *indirect* object, which is *always a person*. The verb agrees with its real or direct object.

** Although there is a word in Sindhi for "watch" yet the word "watch" itself is commoner in Sindhi than its Sindhi equivalent (See list of English words used in Sindhi).

Who gave you the order to sit down? توکي وهن جو حڪم ڪنهن ڏنو؟
 Why did you give the Sahib trouble for اهڙي خيس ڪم لاءِ تو صاحب کي
 such a troubling thing. تڪليف ڇو ڏني؟

EXERCISE 50

Translate into Sindhi:-

Did he give you more time to do this work? The father gave some sweetmeat to his children. The teacher gave some good advice to his pupils. That rich man gave clothes to the naked and food to the hungry. I gave him several books. My friend's brother gave me many nice pictures to look at. Did you give him my compliments? Did you give this hungry beggar some bread and butter to eat? God has given us ears to hear, and eyes to see. He has given every one of us hands to work and legs to walk with. Did you give me the answer to my question?

LESSON 42.

What did he show you? هن توکي ڇا ڏيکاريو؟
 He showed me his house. هن مون کي پنهنجو گهر ڏيکاريو.
 And what did you show your friend? ۽ تو پنهنجي دوست کي ڇا ڏيکاريو؟
 I showed him all my books and pictures. مون هن کي پنهنجا سڀ ڪتاب ۽ مورتون
 ڏيکاريون*
 What men have you taught Sindhi? تو ڪهڙن ماڻهن کي سنڌي سيکاري آهي؟
 Did he explain to you the meaning of this sentence? هن توکي هن جملي جي معنيٰ سمجهاڻي؟
 Did you send the letter to the post? تو ٽپال ۾ خط موڪليو؟
 A sportsman killed two birds with his gun. شڪاريءَ پنهنجي بندوق سان ٻه پکي ماري.
 Did you detain my servant? تو منهنجي نوڪر کي ترسايو ڇا؟

* Where there are two or more objects of different gender and number, the verb generally agrees with the last.

Did the counstable catch the thief?

سڀاهي چور کي جهليو؟

One farmer sold thirty-nine oxen, and another bought them.

هڪڙي ڪڙمي اٺيتاليهه ڍڳا وڪيا ۽
ٻئي اهي ڳڏا

EXERCISE 51

Translate into Sindhi:-

Did you put sugar in the milk? Did you show him anything? Where have you put my clothes? I have put all your papers in the table-drawer. Did you send my letter to the Post office? Has the servant put out all the lamps? When did he light them? What did you take from him? I did not take anything from him but I took something from the table? Have you done anything today? I have done nothing since this morning. Why did you not let him come in? Whose advice did you take? Did you let him go? Why did you do so? Why has this boy torn that boys's clothes? Did you tell him your name?

LESSON 43.

Did he see you?

هن توکي ڏٺو؟

No, he did not.

نه، هن مون کي نه ڏٺو.*

Did any one see you?

ڪنهن توکي ڏٺو؟

No, no one saw me.

نه، مون کي ڪنهن نه ڏٺو.

What did you see on the tree?

تو وڻ تي ڇا ڏٺو؟

I saw many sparrows sitting on the branches of the tree.

مون وڻ جي تارين تي ڪيتريون ئي
جهرڪيون ويٺل ڏٺيون.

Did you see any pictures hanging on the walls of that man's house?

تو هن ماڻهوءَ جي گهر جي پٽ تي ڪي
مورتون تنگيل ڏٺيون؟

I saw a man coming towards me.

مون پاڻ ڏي هڪ ماڻهو ايندو ڏٺو.

* Observe that in English you can have the verb "see" or any other verb understood, but not in Sindhi; it must be expressed.

Did you see any women going along this road? تو هن رستي تان کي زالون ويندي ڏٺيون؟

I saw Major Smith riding on a horse. مون ميجر سميٿ صاحب کي گهوڙي تي

چڙهيل ڏٺو.*

EXERCISE 52

Translate into Sindhi:-

What did you see? I saw nothing. Did he see anything? Who saw you first. [=at first]. I saw many birds sitting on the walls of that man's house. Have you ever seen a tiger? It is a long time since I saw you. Did you see the consable running behind the thief? I saw him falling off the horse. How many men did you see standing near the tree?

LESSON 44.

Who said so?

ڪنهن ائين چيو؟

Did he tell you anything?

هن توکي ڪي چيو.

No, he told me nothing.

نه، هن مون کي ڪي چيو.

I told you so before.

مون توکي اڳي به ائين چيو.

Did any one speak with you on the way?

رستي تي توسان ڪنهن ڳالهايو؟

Who spoke with you on the way?

رستي تي توسان ڪنهن ڳالهايو؟

I heard his voice from afar.

مون هن جو آواز پريان ٻڌو.

I have read these books before.

مون هي ڪتاب اڳي پڙهيا آهن.

How many times have you read over your lesson?

تو پنهنجو سبق ڪيترا ڀيرا پڙهيو آهي؟

Did you not think so?

تو ائين نه ڀانيو ڇا؟

Who made this house?

هي گهر ڪنهن ٺاهيو؟

The cooly dug this pit with the spade.

مڙور ڪوڏر سان هي گڏ ڪوٽي.

* Observe - Sitting becomes ويٺل and not وهندو [see Para 44]

Riding " چڙهيل and not چڙهندو "

EXERCISE 53

Translate into Sindhi:—

Who heard his voice? No one heard your voice? I heard some one's voice behind me. Where have you put your books? Where did you hear this news? From whom have you heard this news? Who gave you this news? Did you count the money? Have you lit the fire? What was he saying to you? About what was he talking to you? Did you see my books lying on this table? The child was crying owing to a pain in the head. Why was she weeping? Did he laugh in the Sahib's presence? What did you find on the way? I did not find anything. Have you brought anything for me from Karachi? Has the washerman washed my clothes yet, or no? What have you eaten this morning? I have not eaten anything as yet. Have you done any thing for me? No, I have done nothing for you. Did you hear a noise on the road? This morning I wrote a letter to my father. Has the tailor brought the clothes yet?

CHAPTER 31

INTERROGATIVE SENTENCES.

LESSON 45.

WHO? = کير، کير، کير

| | |
|-------------------------------|---|
| Who is he? | هو کير آهي؟ |
| Who is she? | هوء کير آهي؟ |
| Who are they? | هو کير آهن؟ |
| Who is that man? | هو ماڻهو کير آهي؟ |
| Who is that woman? | هوء زال کير آهي؟ |
| Who are those women? | هو زالون کير آهن؟ |
| Who is sick? | کير بيمار آهي؟ |
| Who comes here in my absence? | منهنجي غير حاضريءَ ۾ (پريٺ) هتي کير ٿو اچي؟ |
| Who says so? | کير ٿو ائين چوي؟ |
| Whom is it for? | هيءَ ڪنهن لاءِ آهي؟ |
| Whose is this field? | هيءَ ٻني ڪنهن جي آهي؟ |
| Whom is he like? | هو ڪنهن وانگي آهي؟ |
| Who beat you? | ڪنهن توکي ماريو؟ |

EXERCISE 54

Translate into Sindhi:-

Who are rich? Who comes here day after day? Whose wife is she? Whose horses are those? Whom are you like? Whose carriage is this. Who saw you first? Who spoke? Who made you? Who made the world? Who told you so? Who ran fastest? Whose names were in the list? Whose picture is this? Whose table and chairs are these? Whose oxen are these? Whose cows are those?

LESSON 46.

WHAT = ڇا

What are you saying?

تون ڇا ٿو چوئين؟

What am I saying?

مان ڇا ٿو چوان؟

What is she saying?

هو ڇا ٿي چوي؟

What was he saying?

هن ڇا ٿي چيو؟

What did he tell me?

هن مون کي ڇا چيو؟

What will you give me?

تون مون کي ڇا ڏيندين؟

What is this?

هي ڇا آهي؟

What is he to you?

هو تنهنجو ڇا ٿئي؟

What have you to do with it?

تنهن ۾ تنهنجو ڇا؟

What is the matter with the girl?

ڇوڪريءَ کي ڇا ٿيو آهي؟

What is your name?

تنهنجو نالو ڇا آهي؟

What is the name of this village?

هن ڳوٺ جو نالو ڇا آهي؟

EXERCISE 55*Translate into Sindhi:-*

What was he doing? What was he telling you? What did he tell you? What did I tell you? What did you tell me? What will he read? What was the matter? What was the matter with him? What is the name of your father's brother? What are these? What was he saying? And what were you saying? What is the name of this thing? What have I to do with it? What have we to do with it? What have they to do with these things? What have we to do with other people's affairs?

LESSON 47.

ڪهڙو = WHICH OR WHAT AS AN ADJECTIVE.

* What is the punishment for sin?

ڏوه لاءِ ڪهڙي سزا آهي؟

What is the cause of this?

هن جو سبب ڪهڙو آهي؟

What is the news today?

اڄ ڪهڙي خبر آهي؟

What is your advice?

تنهنجي صلاح ڪهڙي آهي؟

What day is today?

اڄ ڪهڙو ڏينهن آهي؟

What day of the month is this?

اڄ ڪهڙي تاريخ آهي؟

What is the produce of this country?

هن ملڪ جي پيدايش ڪهڙي آهي؟

What disease has he?

هن کي ڪهڙي بيماري آهي؟

What are the characteristics of the Amils?

عاملن جون ڪهڙيون خاصيتون آهن؟

What kind of wood is this table made from?

هيءَ ميز ڪهڙي قسم جي ڪاٺيءَ مان

جڙيل آهي؟

What was the reason of your being absent?

تنهنجي غيرحاضر ٿيڻ جو ڪهڙو

سبب هو؟

EXERCISE 56

Translate into Sindhi:—

What is the difference between man and a beast? What men did you see? What books have you read? What disease are you suffering from? What is the remedy for this disease? What is the effect of this medicine? What is your father's trade? What is your intention? What animal is that? What insects are those? What is the difference between coming in and going out? What is the difference between a boy and a girl? What is the

* Although "what" can be used both as an adjective and as a pronoun in English, it must be rendered by ڇا when used as a pronoun, and by ڪهڙو when used as an adjective, in Sindhi, for the simple reason that ڇا is always a pronoun in Sindhi and ڪهڙو always an adjective.

difference between the voice of a man and that of a woman? What bird is that? What trees are these? What flowers are these?

LESSON 48.

How many people live here?

How many villages are there in Sindh?

How many houses are there in each village?

How many lanes are there in this city?

How far is that house?

How far is the hospital from here?

How old is he?

What a nice book this is!

What a beautiful feather this is!

What a big house this is!

What large number of boys there is in this school!

Where is your house?

Where is he going?

Where do these men come from?

When will you go to the city?

When will you write a letter to your father?

Since when have you been ill?

How far is Jakobabad from Karachi?

How far is your house from my house?

هتي ڪيترا ماڻهو ٿا رهن؟
 سنڌ ۾ مڙيئي ڪيترا ڳوٺ آهن؟
 هڪڙي هڪڙي ڳوٺ ۾ ڪيترا گهر آهن؟
 هن شهر ۾ ڪيتريون گهٽيون آهن؟
 هو گهر ڪيترو پري آهي؟
 اسپتال هتان ڪيترو پري آهي؟
 هن جي عمر ڪيتري آهي؟
 هيءُ ڪهڙو نه چڱو ڪتاب آهي!
 هيءُ ڪهڙو نه سهڻو گنڀ آهي!
 هيءُ گهر ڪيڏو نه وڏو آهي!
 هن اسڪول ۾ ڪيترا نه ڇوڪرا آهن!
 تنهنجو گهر ڪٿي آهي؟
 هو ڪيڏانهن ٿو وڃي؟
 هي ماڻهو ڪٿان ٿا اچن؟
 تون شهر ۾ ڪڏهن ويندين؟
 تون پنهنجي پيءُ کي ڪڏهن خط لکيندين؟
 تون ڪڏهن ڪر بيمار آهين؟
 جيڪب آباد ڪراچي کان ڪيترو پري آهي؟
 تنهنجو گهر منهنجي گهر کان ڪيترو
 پري آهي؟

CHAPTER 32

COMPOUND SENTENCES.

48. Rule_In a Compound Sentence in Sindhi, the Subordinate Clause comes first and the Principal Clause comes after.

In English you say "Do as you please"; in Sindhi we say "As you please, so do."

In the above sentence, the Clause "as you please" is called the Subordinate Clause; and the clause "so do" is called the Principal Clause. The word "as" is called the "Relative word" - here "relative *Adverb*"; and the word "so" is called the "Co-Relative *Adverb*". (see Chapter XIV). Thus we have in Sindhi, Compound Sentences of Relative & Co-Relative *Adverbs*, *Adjectives*, and *Pronouns*.

LESSON 49.

Where is the man, who was standing outside?

جو ماڻهو ٻاهر بيٺو هو، سو ڪٿي آهي؟

Where is the book which was lying on the table?

جو ڪتابُ ميز تي پيو هو، سو ڪٿي آهي؟

Show me the book which is in your hand.

جو ڪتابُ تنهنجي هٿ ۾ آهي، سو مون کي ڏيکار.

The way which he showed you was very difficult.

جا واٽَ هن توکي ڏيکاري، سا ڏاڍي مُشڪل هئي.

Did you see the man who was standing near the tree?

جو ماڻهو وٽَ بيٺو هو، تنهن کي تو ڏٺو؟

Did you drink the medicine that the doctor gave you?

جا دوا ڊاڪٽر توکي ڏني، سا تو پيئي؟

Here is the man who saw you yesterday.

جنهن ماڻهو توکي ڪالهه ڏٺو، سو هتي آهي.

Here is the man whom you saw yesterday.

جنهن ماڻهو کي تو ڪالهه ڏٺو، سو هتي آهي.

I went to the man who spoke with you.

جنهن ماڻهو توهان ڳالهائيو، تنهن وٽَ آيس.

| | |
|---|--|
| The earth on which we live is round. | ڌرتي، جنهن تي اسين رهون ٿا، سا گول آهي. |
| My brother who gave me the horse is older than I. | منهنجو ڀاءُ جنهن مون کي گهوڙو ڏنو، سو مون کان وڏو آهي. |
| God, who is the creator of the whole world sees everything. | خدا، جو سڄي جهان جو خالق آهي، سو سڀ ڪجهه ڏسي ٿو. |
| Do what I tell you. | جيڪي مان توکي چوان ٿو، سو ڪر. |
| Did you do as I told you? | جنهن مون توکي چيو، تنهن تو ڪيو؟ |
| God made the sea and all that is in it. | سمنڊ ۽ ٻيو جيڪي منجهس آهي سو خدا ٺاهيو. |
| I had gone to the same place where you had gone. | جيڏانهن تون ويو هئين، تيڏانهن مان به ويو هوس. |
| Tell me when he comes. | جڏهن هو اچي، تڏهن مون کي ٻڌائج. |
| He earns as much as you. | جيترو تون ڪمائين ٿو، اوترو هو به ڪمائي ٿو. |
| It would have been good if the boy had not run. | جيڪڏهن چوڪر نه ڊوڙي ها، ته چڱو ٿئي ها. |

EXERCISE 57

Translate into Sindhi:-

Where are the men who were standing outside? Why don't you show me the books in your hand? Did you know what he was talking about? Did you hear what I said? What you say is beyond my understanding. I shall do what you tell me to do. Who made the world and all that is in it? Who made the world and all other things that we see? Why don't you do as I tell you? Sir, I shall do with great pleasure what you tell me. Oh God, may Thy Will be done on earth as it is in Heaven. I shall go where you go. I was sitting by his side when he wrote that letter. He gave me great help when I was in need. Hear what I say. I earn a little more than you. I shall go if you go. Tell me all that happened from beginning to end. Buy what is necessary. Send me my things when they come. Do you understand what I say. I would have gone for a walk, if he had come earlier. What would you have done if he had not seen you? The reasons you assign for your conduct are contrary to common sense.

CHAPTER 33

THE PASSIVE VOICE.

- 49.** a. Only a Transitive Verb can be used in the Passive Voice.
- b. As soon as a Transitive Verb is put into the Passive, it is treated as an Intransitive Verb.
- c. The Infinitive is formed by inserting ج before the ٺ,
e.g, مارڻ = to beat. مارجڻ = to be beaten.
- d. A Passive Verb being an Intransitive Verb, the root, which is formed by * dropping ٺ always ends in (pesh) or rather جُ
- e. The Present Participle is formed by changing ج into ٻو (declinable);
e.g: مارڻ = ماربو
- f. The Past Participle of the Passive Verb is the same, in form, as that of the Active Verb. e.g: مارڻ - ماربو
- g. The Conjunctive participle is formed by adding ي to the root.
e.g: مارڻ - مارجي *

THE TENSES.

- 50.** A Passive Voice is used in two ways in its tenses, viz., Simple and Compound.
- (a) The Simple Tenses are formed exactly in the same way as the ordinary tenses of an Intransitive Verb in the Active Voice, and conjugated like the tenses of an Intransitive Verb, agreeing with their Subjects in gender, number and person.
- (b) the Compound Tenses are formed by putting the verb وڃڻ = "to go", after the Past Participle (declinable) of the Transitive Verb.

* Although an Intransitive Verb has no Passive Voice, yet the verb پوڻ = "to fall" turns to پئجڻ and then also to پئجي instead of پئي, and similarly رهڻ = "to remain" becomes رهجي, رهجن etc.

(See list of Conj. Participle Compound Verbs).

(a) THE SIMPLE TENSES.

(1) The Aorist Tense. (alike in Masculine and Feminine.)

Plural.

اسين مارجون
توهين مارجو
هو مارجي

M.

مان مارجان
تون مارجين
هو مارجي

- (2) The Present Tense is formed by putting ٿو (declinable) after the Aorist and conjugated like an Intransitive Verb.
- (3) The Conditional or the Past Conditional is formed by adding ها (indeclinable) after the Aorist.
- (4) The Future Tense.

F.

اسين ماريئون سين
توهين ماريئون
هو ماريئون

مان مارييس
تون مارييشن
هو ماريي

M.

اسين مارباسين
توهين ماربا
هو ماربا

مان ماربس
تون ماريين
هو ماربو

(5) The Present Habitual, (6) The Past Habitual and (7) The Present Dubious Tenses are formed by adding the present, the past and the future tenses of the verb "to be" after the Present Participle, and conjugated like the corresponding tenses of an Intransitive Verb.

e.g: Present Habitual. He is beaten (generally) = ماربو آهي

Past Habitual. He used to be beaten. = ماربو هو

Present Dubious. He might be beaten. = ماربو هوندو

[Note- Each of these has a Feminine form, which is formed by changing ماربو into ماريي]

(8) The Past Tense.

| F. | | M. | |
|------------|-----------------|------------|----------------|
| مان ماریس | اسین ماریون سین | مان ماریس | اسین ماریا سین |
| تون ماریتن | توہین ماریون | تون ماریتن | توہین ماریا |
| ہو ماری | ہو ماریون | ہو ماریا | ہو ماریو |

(9) The Present Perfect, (10) The Past perfect, (11) The Past Dubious and (12) the Imperfect Tenses are formed by adding the present, the past and the future tenses of the verb "to be" and **ٹی** (indeclinable) respectively to Participle.

e.g: Present Perfect. He has been beaten. = **ہو ماریو آہی**

Past perfect. He had been beaten. = **ہو ماریو ہو**

Past Dubious. He may have been beaten. = **ہو ماریو ہوندو**

Imperfect. He was being beaten. = **ہو ماریو ٹی**

[Note: Each of these has a Feminine form which is formed by changing **ماریو** into **ماری**]

(b) THE COMPOUND TENSES.

(1) The Aorist Tense. (alike in Masculine and Feminine.)

| Plural. | Singular. |
|-----------------|----------------|
| آسین ماریا وچون | مان ماریو وچان |
| توہین ماریا وچو | تون ماریو وچین |
| ہو ماریا وچن | ہو ماریو وچی |

The feminine of this is formed by changing **ماریو** into **ماری**.

(2) The Present Tense and (3) the Conditional Tense are formed by adding **تو** (declinable) and **ہا** (indeclinable) to the Aorist, and conjugated like those tenses of an Intransitive verb.

(4) The Future Tense.

| F. | M. |
|----------------------------------|-------------------------------|
| ماری ویندیس - ماریون ویندیون سین | ماریو ویندسُ - ماریا وینداسین |
| ماری ویندین - ماریون ویندیون | ماریو ویندین - ماریا ویندا |
| ماری ویندی - ماریون ویندیون | ماریو ویندو - ماریا ویندا |

(5) The Present Habitual Tense, (6) The Past Habitual Tense and (7) the Present Dubious Tense are formed by adding the present, the past and the future tenses of the verb "to be" respectively to the compound form of the Present Participle, viz: ماریو ویندو

e.g: Present Habitual He is beaten (generally) = ماریو ویندو آھی

Past Habitual He used to be beaten = ماریو ویندو هو

Present Dubious He might be beaten = ماریو ویندو هوندو

(8) Past Tense.

| F. | M. |
|-----------------------------|----------------------------|
| ماری ویس - ماریون ویشون سین | ماریو وِیس - ماریا وِیاسین |
| ماری ویشن - ماریون ویشون | ماریو وِین - ماریا وِیا |
| ماری ویشی - ماریون ویشون | ماریو وِیو - ماریا وِیا |

(9) The Present Perfect. (10) The Past Perfect. (11) The Past Dubious and (12) The Imperfect Tenses are formed by adding the present, the past and the future tenses of the verb "to be", and the particle ٿي after ماریو وِیو and conjugated like the corresponding tenses of an Intransitive Verb.

Of these *two* forms of the tenses, the first seven tenses are generally used in the *simple* form; the last five generally in the *compound* form.

(a) Strictly speaking there is no such thing as a Passive Voice in Sindhi corresponding exactly to the Passive Voice in English. The sentence "He was killed by his enemies", *can* be rendered into Sindhi exactly in the same way, yet it is *rarely* used, because the agent is *expressed*. Such a sentence is better translated into the Active Voice. هن کي سندس دشمن ماري ڇڏيو

(b) A more common form of the Passive Voice used in Sindhi is that in which *no agent is expressed*, although *implied*. e.g: "he was killed, هو ماريو ويو."

(c) But even this form is not very common. Many Transitive Verbs in Sindhi have a corresponding Intransitive Form, which means "to be---"; and an English sentence "when was this house made?" is rendered *not* by the Passive Voice of the verb ٺاهڻ "to make", but, by a corresponding Intransitive Verb ٺهڻ = "to be made". (See list of Causal Verbs.) So that the above sentence will be rendered into Sindhi *not* by گهر ڪڏهن ٺاهيو ويو but by گهر ڪڏهن ٺهيو. The first rendering is not only *not common* in Sindhi, but if used, would draw attention to the implied agent; whereas the second rendering will exactly correspond to the English sentence. In order, therefore, to be able to translate English sentences of Passive Voice in Sindhi, the pupil is advised to learn well the Intransitive forms of the Transitive Verbs given in the list of Causal Verbs.

(d) But the Passive Voice of a Transitive Verb, *whenever used*, especially as given in the Compound Tenses, generally implies a tone of superiority on the part of the speaker. This is probably the chief reason why it is not commonly used in Sindhi; and for this very reason it is extensively employed in official correspondence; that is, in the orders given to a subordinate.

(e) Another form of the Passive Voice, chiefly used in official correspondence is formed by using the verb اچڻ = "to come" after placing ۾ = "in" after the Infinitive. e.g: ڏسڻ ۾ اچڻ = "to be seen" or "to appear."

Observe that the Future Tense of the verbs

ڪاڙڻبو and ٽڪبو - پرڻبو - گڏبو is ڪاڙڻجڻ and ٽڪجڻ - پرڻجڻ - گڏجڻ for the simple reason that although these verbs are not the passives of any Active Verbs, yet they have the *form* or *appearance* of Passive Verbs.

LESSON 50.

The letter was written by a young girl.

هڪڙي ننڍڙي ڇوڪريءَ خط لکيو.

This was done by me.

هيءُ مون ڪيو.

By whom was this house made?

هيءُ گهر ڪنهن ٺاهيو؟

By a mason and a carpenter.

هڪڙي رازي ۽ هڪڙي وادي.

By whom were you taught Sindhi?

تو کي سنڌي ڪنهن سيکاري؟

By my munshi.

منهنجي منشيءَ.

I have been stung by a bee.

هڪڙيءَ ماڪيءَ جي مک مون کي ڏنگيو.

He learns what is taught him.

جيڪي هن کي سيکارجي ٿو، سو سکي ٿو.

He does not learn more than what is taught him.

جيڪي هن کي سيکارجي ٿو، تنهن کان وڌيڪ نٿو سکي.

When water is put into oil, why don't they mix?

جڏهن پاڻي تيل ۾ وجهجي ٿو، تڏهن ڇو نه ٿا گڏجن؟

EXERCISE 58

Conjugate the verbs ڪرڻ - ڏيڻ - چوڻ - ڏسڻ - وجهڻ in the Present, the Future and the Past Tenses of the Passive Voice.

CHAPTER 34

THE CAUSAL VERBS.

I. _ Formed by prolonging the first syllable.

| | | |
|-------------------------------------|---|---|
| مَرَرْتُ to die. | - | مَارَرْتُ to kill. |
| جَرَرْتُ to climb. | - | جَارَرْتُ to raise up, to offer up. |
| لَهَرْتُ to get down, to descend. | - | لَاَهَرْتُ to bring down, to lower. |
| | | (p.p. (لا ترو)*) |
| نَهَرْتُ to be made | - | نَاَهَرْتُ to make. |
| جَرَرْتُ " | - | جَارَرْتُ " |
| بَرَرْتُ to burn, to be lighted up | - | بَارَرْتُ to burn, to light. |
| سَرَرْتُ to be destroyed by burning | - | سَارَرْتُ to destroy by burning. |
| تَرَرْتُ to swim. | - | تَارَرْتُ to cause to swim, to save from drowning |
| ذَكَرْتُ to be shaken | - | ذَوَذَرْتُ to shake. |

II. _ By adding ء | to the root.

| | | |
|--------------------------------------|---|------------------------------------|
| وَجَرْتُ to go, to be lost. | - | وَجَّارْتُ to lose. |
| هَلَكْتُ to walk, to go on, to last. | - | هَلَّكْتُ to conduct, to carry on. |
| دَوَرْتُ to run. | - | دَوَّارْتُ to cause to run. |
| جَاغَرْتُ to wake up. | - | جَاغَّارْتُ to awaken. |
| كَلَفْتُ to laugh. | - | كَلَّافْتُ to make laugh. |
| تَرَسْتُ to wait. | - | تَرَّسْتُ to detain. |
| لَكَنُ to be hidden. | - | لَكَّانُ to hide. |
| سَكَنُ to be dried up. | - | سَكَّانُ to dry. |

* Remember that all the Causal Verbs formed in a regular way, that is, those belonging to the three classes given here, form their past tenses regularly except this verb.

| | | | | |
|----------------|--------------------------------|---|---------------|---------------------------------|
| وَجِئُ | to go, to be lost. | - | وِجَائِئُ | to lose. |
| هَلَكُ | to walk, to go on, to last. | - | هَلَاكِئُ | to conduct, to carry on. |
| دَوْرُ | to run. | - | دَوْرَائِئُ | to cause to run. |
| جَاوِئُ | to wake up. | - | جَاوِجَائِئُ | to awaken. |
| كَلُ | to laugh. | - | كَلَائِئُ | to make laugh. |
| تَرَسُ | to wait. | | تَرَسَائِئُ | to detain. |
| لَكُ | to be hidden. | - | لَكَائِئُ | to hide. |
| سُكُ | to be dried up. | - | سُكَائِئُ | to dry. |
| مُنْجَهْ | to be confounded. | - | مُنْجَهَائِئُ | to confuse, to confound. |
| وَجَنُ | to be blown; to be rung. | - | وَجَائِئُ | to blow, to ring, to play upon. |
| لِجُ | to be stuck. | - | لِجَائِئُ | to stick. |
| بِجُ | to be saved. | - | بِجَائِئُ | to save. |
| بِجُ | to be baked. | - | بِجَائِئُ | to bake. |
| چُتُ | to be healed; to be let off. | - | چُتَائِئُ | to heal; to let off. |
| قَا سَنُ | to be entangled; to be caught. | - | قَا سَائِئُ | to catch. |
| کَپُ | to be exhausted, to be used | - | کَپَائِئُ | to use up, to finish up. |
| up. (p.p. کتو) | | | | |
| کَرُ | to do. | - | کَرَائِئُ | to cause to do. |
| سَمْجَهْ | to understand. | - | سَمْجَهَائِئُ | to explain; to persuade. |
| بُذُ | to hear. | - | بُذَائِئُ | to tell. |
| گُهرُ | to ask for. | - | گُهرَائِئُ | to send for. |
| نِجُ | to deceive. | - | نِجَائِئُ | to be deceived. |
| مِجُ | to yield. | - | مِجَائِئُ | to persuade. |
| پَرِثِجُ | to be married. | - | پَرِثَائِئُ | to marry. (as a son) |
| لِکِجُ | to be tired. | - | لِکَائِئُ | to tire. |

| | |
|--------------------------------|-------------------------------------|
| ڪاوڙجڻُ to be angry. | - ڪاوڙائڻُ to annoy, to make angry. |
| گڏجڻُ to meet. | - گڏائڻُ to cause to meet. |
| ڪرڻُ to fall. | - ڪيرائڻُ to fell. |
| هارڻُ to lose; to be defeated. | - هارائڻُ to lose, to be defeated.* |

III. By adding ار to the root, after omitting the final vowel.

| | |
|----------------------|---------------------------------|
| اُٿڻُ to get up. | - اُٿارڻُ to rouse. |
| سُمهڻُ to sleep. | - سُهارڻُ to cause to sleep. |
| ڊِجڻُ to fear, | - ڊِيجارڻُ to frighten. |
| وِهڻُ to sit. | - وِهارڻُ to seat. |
| پِيهڻُ to stand. | - پِيهارڻُ to make (one) stand. |
| وِهنجڻُ to bathe. | - وِهنجارڻُ to wash. |
| روئڻُ to weep. | - روتارڻُ to cause to weep. |
| جيئڻُ to live. | - جيئارڻُ to raise to life. |
| سَڪڻُ to learn. | - سِڪارڻُ to teach. |
| پِئڻُ to drink. | - پِئارڻُ to cause to drink. |
| گُذرڻُ to pass away. | - گُذارڻُ to pass. |
| But کائڻُ to eat. | - کَارائڻُ to feed with. |

51. The following verbs form their Causals irregularly.

| | |
|---------------|------------------|
| ٿيڻُ to be. | - ڪرڻُ to do. ** |
| اچڻُ to come. | - آڻڻُ to bring. |
| | or وٺي اچڻ " " |

* All Causal Verbs are necessarily Transitive in Sindhi, although they may express an Intransitive idea in English; also هارڻ and هارائڻ both mean the same thing but هارائڻ is commonly used.

** Note well that ٿيڻ is the Passive of ڪرڻ, and ڪرڻ is the Causal or Transitive Form of ٿيڻ and both these verbs are very commonly used in Sindhi, especially in Compound Verbs. (which see).

| | |
|--------------------------------|---------------------|
| نڪرڻُ to come out, or, go out. | - ڪڍڻُ to take out. |
| وڃڻُ to go. | - مرڪڻُ to send. |
| ملڻُ to receive, to get. | - ڏيڻُ to give. |

52. Irregular-yet form the same root

| | |
|-------------------------------|-----------------------------|
| پڃڻُ to be broken. (p.p. پڳو) | - پڇڻُ to break. (p.p. پڳو) |
| لڀڻُ to be found. (p.p. لڌو) | - لهنُ to find. (p.p. لڌو) |
| پڏڻُ to be drowned. | - بوڙڻُ to drown. |
| ڦاٽڻُ to be torn. | - ڦاڙڻُ to tear. |
| ڄمڻُ to be born. (p.p. ڄائو) | - ڄڻُ to beget. |
| وسامڻُ to be extinguished. | - وسائڻُ to extinguish. |
| وڪامڻُ to be sold. | - وڪڻڻُ to sell. |
| اڏامڻُ to fly. | - اڏائڻُ to cause to fly. |
| ڏسڻُ to see. | - ڏيکارڻُ to show. |

LESSON 51.

Always get up early in the morning.

He came to you of his own accord;

or did some one bring him?

The bird flies, but the boy flies the kite.

The boy says that he did not stand of his own accord, but the master made him stand.

Make the prisoner stand up in the box.

Was the glass broken of its own accord; or did some one break it?

Do not make your servants do too much work.

هميشه صُبح جو سَوِيَر اُٿُ.
هُر تو وٽ پاڻيهي آيو؛
يا هُن کي کير وٺي آيو؟
پکي اڏامي ٿو، پر چوڪرو لَغڙ اڏائي ٿو.
چوڪرُ چوي ٿو ته مان پاڻيهي ڪين.
پيئس، پر ماسترَ مون کي بيهاريو.
قيديءَ کي پڇري ۾ بيهار.
شيشو پاڻيهي پڇي پيو؛
يا ڪنهن پڳو؟
پنهنجن نوڪرن کي تمام گهڻو ڪم
نه ڪراءِ.

Do not wake the child,
when he is sleep.

Did this child climb upon this wall of his
own accord or did some one put him up.

How was the lamp put out?

Sir, the servant put it out.

Did the lamp go out in the wind,
or did the servant put it out?

I have engaged him as my servant.

Awake me early in the morning.

Who lighted the fire which is burning
here?

How was the thief caught?

The constables of this place caught him.

جڏهن ٻارُ نندو ۾ آهي،
تڏهن نه جاڳائينس.

هي ٻارُ ڀت تي پاڻي چڙهيو يا ڪنهن
هن کي چاڙهيو؟

ڏيئو ڪيئن وسامي ويو؟

سائين، نوڪرَ وسائي ڇڏيو

ڏيئو هوا ۾ وسامي ويو،

يا نوڪرَ وسايو؟

مون هن کي پنهنجو نوڪرَ بيهاريو آهي.

مون کي صبح جو سوڀر جاڳائج.

هتي جا باهه پيئي پري، سا ڪنهن
ٻاري؟

چور ڪيئن ڦاٿو؟

هتي جي سپاهين هن کي ڦاسايو.

EXERCISE 59

Translate into Sindhi:-

It is a custom among the Hindus that they do not marry of their own accord but their parents marry them. In what page of the book is that word to be found? A tiger is generally found in the wilds of Asia. Do you get up in the morning of your own accord (or by yourself), or does your servant rouse you? Please don't make any one stand in the sun, when he comes to see you. Do not shake the table. Who made the child weep? If you make the horse run very fast, you will tire it. What is made from wood? How many days did you pass at Karachi? Several days have passed away; and I have not seen him yet? Who stole my watch? What do you feed your dog with? Don't detain my servant, please! I never detained your servant. Tables and chairs are made of wood. Shoes are made of leather. Is this chain made of brass or gold? What is it made of?

CHAPTER 35

VERBS OF PECULIAR CONSTRUCTION.

53. There are a few verbs in Sindhi, which are used in a peculiar way. They are:

- | | |
|--|-------------------------------|
| 1. سَگهڻُ = to be able. | 6. ڊڄڻُ = to fear. |
| 2. گهرجي = wanted, ought, should or must. | 7. پڇڻُ = to ask; to enquire. |
| 3. ملڻُ = to be given. | 8. گهرڻُ = to ask for. |
| 4. وٺڻُ = to be liked. | 9. چڙهڻُ = to climb. |
| 5. لهڻُ = to have due from. | 10. ڪي هئڻ = to have. |

(1) سَگهڻُ

50. Rule- The verb سَگهڻُ which is practically an Auxiliary Verb and cannot be used without a principal verb, requires its principal verb in the form of the Conjective Participle, which is indeclinable. e.g: Can you come? = تون اچي سگهندين؟

LESSON 52.

A lame man cannot walk.

مندو ماڻهو هلي نٿو سگهي.

A deaf man cannot hear.

ٻوڙو ماڻهو ٻڌي نٿو سگهي.

A blind man cannot see.

اندو ماڻهو ڏسي نٿو سگهي.

A dumb person cannot speak.

گونگو ماڻهو ڳالهائي نٿو سگهي.

Can an illiterate person read and write like an educated man?

ڪو اڻ پڙهيل ماڻهو پڙهيل ماڻهو

وانگي لکي پڙهي سگهندو؟

A carpenter can make tables and chairs with his tools; but he cannot make wood.

واڍو پنهنجي اوزارن سان ميزون ۽ ڪرسيون

جوڙي سگهي ٿو پر ڪاٺي جوڙي نٿو سگهي.

A mason can build a house; but he cannot make stones.

رازو گهر اڏي سگهي ٿو، پر هو پٿر ناهي ٺاهي سگهي.

A blacksmith can make locks and keys and other such articles; but he cannot make iron.

لوهار کُلف ۽ ڪنجيون ۽ ٻيون اهڙيون شيون ٺاهي سگهي ٿو، پر هو لوھ جوڙي نٿو سگهي.

Can a child run as fast as a man?

ڪو ٻار ماڻهوءَ وانگي تڪڙو ڊوڙي سگهندو؟

Can a man live for forty days without food?

ڪو ماڻهو ڪاٺڻ کان سواءِ چاليھ ڏينهن جي سگهندو؟

Can a man marry two wives at the same time according to Christian religion?

عيسائي ڌرم موجب ڪو ماڻهو ساڳئي وقت ٻه زالون پرڻجي سگهندو؟

No, but according to other religions he can marry even more than two wives.

نه، پر ٻين ڌرمن موجب ٻن کان به وڌيڪ زالون پرڻجي سگهي ٿو.

Can you come to us now?

توڻ هينئر اسان وٽ اچي سگهندين؟

No, I cannot.

نه مان اچي ڪين سگهندس. *

It cannot be done so.

ائين ڪري نٿو سگهجي ** (or) ائين ٿي نٿو سگهي).

Can it be so?

ائين ٿي سگهندو؟ (or) ائين ڪري سگهيو؟

It cannot be done by me.

هي ڪم مون کان ٿي ڪين سگهندو.

Go there if possible.

جي ٿي سگهيي ته هوڏانهن وڃ.

He could scarcely walk.

هو هلي مَس ٿي سگهيو.

I shall go if I can.

جيڪڏهن مان وڃي سگهيس، ته ويندس.

* Observe that although the principal verb may be omitted in English, yet it cannot be omitted in Sindhi.

* Remember that when a sentence containing the verb **سگهن** is used in the Passive Voice, it is the verb **سگهڻ** which assumes the Passive Form (although it is Intransitive,) and not the Conjunctive Participle.

EXERCISE 60

Translate into Sindhi:—

Can a blind man see? No, he cannot. Can you come to me a little later? I cannot come to you so early. Can you stay with us till tomorrow? Can a doctor cure every disease? Was he able to go to his work yesterday? I could not wake up so early. Could he have come earlier? Could he not have written to you about my going away? What cannot be done? Everything can be done. It is too late to do anything now. Could he walk? A cat can see in the dark. Do what you can. What is light cannot be heavy. Eat as much as you can. Never do what is wrong.

I cannot sell this under five rupees. § Could you recognize him if you saw him? Can you carry such a heavy load? Have you been able to do anything as yet for my friend? Could you not have come to me last night? No, I do not think, I could have come to you so early. Could you have heard him if he had not been so near? Could you have heard him so far away?

(2) گُھرجي

54. The verb گُھرجي which means (1) "to be wanted" (2) "ought" (3) "should" and (4) "must", requires its subject to be in the Objective form, immediately followed by "کي". Thus the real object assumes the form of the subject; but as that generally is a noun in the third person, the verb also is almost always used in the third person; e.g. "I want a book" becomes "a book is wanted to me". It is alike in Masculine and Feminine, but it has "گُھرجن" in the plural.

Its Present Participle is گُھريو (declined like nouns ending in و), and the four tenses formed from the Present Participle are formed in the same way as the tenses of any other verb; and conjugated like them.

§ Note that the tenses of the Principal as well as of the Subordinate Clauses should be the same.

It has no Past Participle; but its Past Habitual Tense viz: **گهرو هو** is used as a Past Tense.

LESSON 53.

I want a book to read. **مون کي پڙهڻ لاءِ هڪ ڪتاب گهرجي.**

He wants some medicine for headache. **هن کي مٿي جي سور لاءِ ڪڇ دوا گهرجي.**

What do you want? **تو کي ڇا گهرجي؟**

I do not want anything. **مون کي ڪي ڪين گهرجي.**

Shall you want anything to-morrow? **تو کي سڀاڻي ڪي گهرو؟**

No, but I wanted something yesterday. **نه، پر مون کي ڪالھ ڪڇ گهرو هو.**

We want a good and airy house to live in. **اسان کي رهن لاءِ چڱو ۽ هوادار گهر گهرجي.**

They want a strong box to put money in. **هنن کي پئسن رکڻ لاءِ مضبوط پيٽي گهرجي.**

Every one needs bread to eat **سڀ ڪنهن کي کائڻ لاءِ ماني**

and water to drink. **۽ پيڻ لاءِ پاڻي گهرجي.**

Did he want three months' leave? **هن کي ٽن مهينن جي موڪل گهري هئي ڇا؟**

We should not eat too much. **اسان کي تمام گهڻو کائڻ نه گهرجي؟**

Boys should not talk so much. **ڇوڪرن کي ايترو ڳالهائڻ نه گهرجي.**

You should not hate anyone. **تو کي ڪنهن کي به ڏڪارڻ نه گهرجي.**

We should all love one another. **اسان سڀني کي هڪٻئي کي پيار**

ڪرڻ گهرجي.

It should not be so. **ائين هئڻ نه گهرجي (or) ائين ٿيڻ نه گهرجي).**

It ought not to have been so. **ائين ٿيڻ نه گهرو هو (or) ائين هئڻ نه**

گهرو هو).

Every servant should be active. **سڀ ڪنهن نوڪر کي چالاڪ ٿيڻ گهرجي.**

No one should be lazy. **ڪنهن کي به سست ٿيڻ نه گهرجي.**

EXERCISE 61

Translate into Sindhi:—

I want some fresh and ripe fruit for breakfast. What did he want? How many books do you want? Did he want anything? No, he wanted nothing. What things do you want? How big ought the room to be? Ask for what you want. I had not what you wanted. We have not done that which we ought to have done; and we have done that which we ought not to have done. You have not got what I want in your shop. You should bear this advice in mind. We should be kind to each other.

— *** —

55. Sometimes the verb گهرجي is used without its real Subject, (used as an Object in Sindhi; and then the word "one" or "We" or "People generally" is understood.

In that case sometimes گهرجي with its principal verb is shortened into the root form of the principal verb with جي affixed to it, e.g:—

- | | |
|---|-----------------------------------|
| One should never tell a lie. | ڪوڙ ڪڏهن نه ڳالهائڻ گهرجي. |
| | or ڪوڙ ڪڏهن نه ڳالهائجي. |
| One should always speak the truth. | هميشه سچ ڳالهائڻ گهرجي. |
| | or هميشه سچ ڳالهائجي. |
| One should bathe daily with cold water. | ڏهاڙي ٿڌي پاڻيءَ سان وهنجڻ گهرجي. |
| | or ڏهاڙي ٿڌي پاڻيءَ سان وهنججي. |
| We should do as our elders say. | جڻ وڏا چون تن ڪجي. |
| One should ponder over what one hears. | جيڪي ٻڌجي، تنهن تي خيال ڪجي. |
| What should be done now? | هاڻي ڇا ڪجي؟ |

56. In the Chapter on the "Passive Voice," it has been said that only a Transitive Verb can be used in the Passive Voice; and not an Intransitive Verb. But if ever an Intransitive Verb does assume the form of the Passive Voice, it is then Impersonal Verb, having for the subject "we," or "people generally" understood as in the above para 55. It is generally used in the Aorist and Future Tenses only.

57. Sometimes a Simple Sentence, containing the verb گهرجي especially when it is long, is broken up into a Compound Sentence, thus:-

We should go to bed early. اسان کي گهرجي ته سوڀرو سمهون.
 People should not talk so much. ماڻهن کي گهرجي ته ايترو نه ڳالهائين.

لَهَئَرُ (5) وَئَرُ (4) مَلَرُ (3)

58. These Verbs convert their Subjects into the Objective form, followed by ڪي; and they agree with their apparent (grammatical) subjects which are really (or logically) the objects in the English sentence, in gender, number and person.

LESSON 54.

| | |
|---|--|
| I like mangoes. | مون کي انب وٽن ٿا. |
| Does he like mangoes? | هن کي انب وٽن ٿا؟ |
| What do you like? | تو کي ڇا ٿو وڻي؟ |
| They do not like anything. | هنن کي ڪڇ نٿو وڻي. |
| Do you like him? | تو کي هو وڻي ٿو؟ |
| No, but I like you. | نه، پر مون کي تون وڻين ٿو. |
| Do you like us? | تو کي اسين وڻون ٿا؟ |
| I don't like them. | مون کي هو نٿا وڻن |
| This boy likes this girl. | هن چوڪر کي هيءَ چوڪري وڻي ٿي. |
| That girl likes this boy. | هن چوڪريءَ کي هيءَ چوڪر وڻي ٿو. |
| What books do you like? | تو کي ڪهڙا ڪتاب ٿا وڻن؟ |
| I like winter, but I think no one likes summer. | مون کي سيارو وڻندو آهي، پر ڀانيان ٿو ته اونهارو ڪنهن کي ڪين وڻندو آهي. |
| I received a book. | مون کي هڪ ڪتاب مليو |
| When did you get the news? | تو کي ڪڏهن خبر ملي؟ |
| Did the coachman get the hire? | گاڏيءَ واري کي پاڙو مليو؟ |

| | |
|---|--|
| Did the owner of the house get the rent of the house? | گهرَ جي مالڪَ کي گهرَ جي مسواڙَ ملي؟ |
| I have got three month's leave from yesterday. | ڪالھ کان وٺي مون کي ٽن مهينن جي موڪلَ ملي آهي. |
| Did he get leave to do so? | هن کي ائين ڪرڻَ جي موڪلَ ملي؟ |
| We get wool from the!shuep. | اسان کي رڍَ کان پشمَ ملي ٿي. |
| I owe him rupee. | هو مون کي رپيو لھڻي* |
| You owe him two rupees. | هو توکي ٻه رپيا لھڻي. |
| He owes us ten rupees. | اسين هن کي ڏھ رپيا لھڻون. |
| What does he owe you? | تون هن کي ڇا لھڻين؟ |

EXERCISE 62

Translate into Sindhi:—

Everybody likes him. No one likes you. Whom do you like? Who likes you? Did you receive my note? Who gave him leave to go out? When did you get the letter from the Post Office? I got my pay to-day. When will you get next month's pay? I got great help from my friends in this work.

What do you owe him? We owe him nothing. They owe me a great deal. I like to read narratives. Can you recognize the man who met you yesterday morning? Yes I can recognize the man whom I met. Did you get the letter that I sent you? I shall tell him about you when I get an opportunity of speaking to him.

گهرڻُ (8) پڇڻُ (7) ڊڄڻُ (6)

- 59.** The Verbs پڇڻ = to ask, گهرڻ = "to ask for", and ڊڄڻ = to fear or "to be afraid of", require ڪان after the object. But observe that the verb ڊڄڻ = "to fear" is conjugated like an *Intransitive* verb.

* The Aorist Tense is generally used instead of the Present.

LESSON 55.

Ask him.

هُنَ ڪان پڇُ.

Ask them a few questions.

هُنن ڪان ٿورا سوال پڇُ.

Did you ask your brother any questions?

تو پنهنجي ڀاءُ ڪان ڪي سوال پڇيا؟

The judge asked the witness many questions.

جج صاحب شاهد ڪان ڪيترائي سوال پڇيا.

Did the pleader for the opposite party ask the accused any question?

مُخالف ڌر جي وڪيل تهمتيءَ ڪان ڪو سوال پڇيو؟

The examiner asked the candidate a very difficult question.

امتحان وٺندڙ اُميدوارن ڪان هڪڙو ڏاڍو اوکو سوال پڇيو.

At the same time another examiner asked other candidates very easy questions.

ساڳئي وقت ٻئي امتحان وٺندڙ ٻين اُميدوارن ڪان ڏاڍا سوڪا سوال پڇيا.

Ask him for a few rupees.

هُن ڪان ٿورا رپيا گهرُ.

Fear God; but do not fear man.

خدا کان ڊڄُ؛ پر ماڻهوءَ کان نه ڊڄُ.

A child fears a dog; but the dog is afraid of a man.

ٻارُ ڪُتي کان ڊڄي ٿو، پر ڪُتو ماڻهوءَ کان ڊڄي ٿو.

EXERCISE 63

Translate into Sindhi:—

Don't ask him anything. Ask them the meanings of these words. Did you ask him the time? Whom did you ask? What did you ask him for? Don't ask him for anything? They asked me many questions; but I did not ask them a single question. Did the accused ask the witness any question? All children do not fear all dogs. Some dogs fear some men. A brave man does not fear death. Why are you afraid of him? Are you afraid of me? Worldly men, as a rule, fear death; but God fearing men are not at all afraid of death. Would you have asked him such a question? What answer would you have given him?

(9) چڙهڻ

60. The Verb چڙهڻ is an intransitive verb in Sindhi, and requires ٿي after the object.

e.g. Do not climb the wall = پت تي نه چڙه

(10) ڪي هئڻ

61. The English verb "to have" is expressed in Sindhi by the verb هئڻ requiring ڪي after the subject which now assumes the form of an object; whereas the verb agrees with the real object which now is supposed to be the subject.

LESSON 56.

I have a book.

مون ڪي هڪڙو ڪتاب آهي.

or

مون وٽ هڪڙو ڪتاب آهي.

A man has two legs.

ماڻهو ڪي ٻه ٽنگون آهن.

Have you a wife?

تو ڪي زال آهي؟

How many brothers has he?

هن ڪي ڪيترا ڀائر آهن؟

I have no time now.

مون ڪي هينئر وقت ڪونهي.

Our house has one door and two windows.

اسان جي گهر ڪي هڪ در ۽ ٻه دريون آهن.

We have a large garden outside the city.

اسان ڪي شهر جي ٻاهران وڏو باغ آهي.

Has he a house of his own?

هن ڪي پنهنجو گهر آهي؟*

Have you any relation?

تو ڪي ڪو مائٽ آهي؟

I have a great hope.

مون ڪي ڏاڍي اميد آهي.

Several boys in the school have no shoes.

اسڪول جي ڪيترن چوڪرن ڪي جتيون نه آهن.

Last night I had severe fever.

ڪالھ رات مون ڪي سخت تب هو.

* Observe that although in Sindhi گهر is the grammatical subject of the sentence, yet the logical subject is "he"; hence پنهنجو (See chapter on پنهنجو).

| | |
|--|------------------------------------|
| What have you got? | تو وٽ ڇا آهي؟ |
| I have got nothing. | مون وٽ ڪي ڪين آهي. |
| Have you got anything? | تو وٽ ڪي آهي؟ |
| That rich man has got plenty of money. | هن شاهوڪار ماڻهو وٽ گهڻا پئسا آهن. |
| Had you headache last night? | تو ڪي رات مٿي ۾ سور هو ڇا؟ |
| A tree has branches. | وڏي ڪي شاخون (ٿاريون) آهن. |
| An ox has two horns. | ڍڳي ڪي ٻه سڱ آهن. |
| A bird has feathers. | پکيءَ ڪي ڪنڀ آهن. |
| But a fly has wings. | پر مک ڪي پر آهن. |
| Men and animals both have life. | انسان ۽ حيوان ٻئي ساهوارا آهن. |
| That man has both arms. | هن ماڻهو ڪي ٻئي* ٻانهون آهن. |

EXERCISE 64

Translate into Sindhi:-

Every man has two eyes, two hands and one nose. My friend has one brother and three sisters. Have you any dogs? Has this man got both arms? Old men have generally white hair. I had no time to come to you this morning. Had you no time to go to him?

Many animals have no horns. Some animals have long horns; others have short horns; a few have straight horns; but many have bent and crooked ones. Have you got anything? No, sir, I have got nothing, but he has got something.

62. In the sentence "I have to go", "to go" is expressed in Sindhi, by the prolonged form of the Infinitive, which is formed by adding **و** to the Infinitive after dropping the (pesh).

The sentence "I shall have to go" is expressed by the verb **پوڻ** after the prolonged form of the Infinitive.

* **ٻئي** comes before two nouns, when both the nouns belong to the same category as both hands, both legs, both eyes &c.; **ٻئي** comes after two nouns when the two nouns are of different class as "both the men and the women."

LESSON 57.

| | |
|--|--|
| I have to go. | مون ڪي وڃڻو آهي. |
| When have you to go? | توڪي ڪڏهن وڃڻو آهي؟ |
| I have to go early to-morrow morning. | مون ڪي سڀاڻي صُبحَ جو سَوِيَر وڃڻو آهي. |
| Where have you to go? | توڪي ڪيڏانهن وڃڻو آهي؟ |
| I have to go to Karachi. | مون ڪي ڪراچيءَ ۾ وڃڻو آهي. |
| Have you anything to do? | توڪي ڪي ڪرڻو آهي؟ |
| I have to do many things.* | مون ڪي ڪيترائي ڪمَ ڪرڻا آهن. |
| What have you to do there? | توڪي اُتي ڇا ڪرڻو آهي؟ |
| What has man to do in this world? | ماڻهوءَ ڪي هن جهان ۾ ڇا ڪرڻو آهي. |
| Has he only to eat, drink and sleep? | هُن ڪي فقط کائڻ، پيئڻو ۽ سمهڻو آهي ڇا؟ |
| No, he has something better to do. | نه، هُن ڪي ان کان چڱا ڪم ڪرڻا آهن. |
| You shall have to get up early tomorrow morning. | توڪي سڀاڻي صُبحَ جو سَوِيَر اُٿڻو پوندو. |
| I have no time to talk with you. | مون ڪي توسان ڳالهائڻ جو وقت نه آهي. |
| Have you permission to do so? | توڪي ائين ڪرڻَ جي موڪلَ آهي؟ |
| Has he authority to do so? | هُن ڪي ائين ڪرڻَ جي اختيارِ آهي؟ |

EXERCISE 65

Translate into Sindhi:—

Have you to go now or have you to go afterwards? I have nothing to do now. I have nowhere to go tomorrow. I will have to wake up early tomorrow morning. Among the reasons that I have to give, the first and the most important is this. This gentleman has much furniture.

§ Observe that there is no post-position after ڪراچي as it is a word denoting place (See Chapter on "Time" "Place" &c.)

* "Things" here means ڪمَ.

63. In addition to the above verbs of Peculiar Construction, we give below following useful verbs, which are more or less peculiar in their construction.

(11) لڳڻ

The verb لڳڻ is very important verb, and has many meanings. Its chief meaning is "to stick" or "to be applied"; but in reality it can almost mean anything, according to the object with which it is used. Grammatically it is an intransitive verb, but often it is used transitively; and then it takes ڪي after the subject, that is, it converts the subject into the objective form. The following are some of its chief uses.

- | | |
|------------------------------------|----------------------------------|
| (a) He began to say. | هو چوڻ * لڳو. |
| (b) It is one o'clock. § | هڪ لڳو آهي. |
| (c) The wind is blowing. | هوا پيئي لڳي. |
| (d) War has broken out. | جنگ لڳي آهي |
| (e) A fair will take place at Gidu | گڊو بندر تي اپريل جي شروع ۾ ميلو |
| Bunder in the beginning of April. | لڳندو آهي. |
| (f) The house was set on fire. | گهر کي باه لڳي. |
| (g) I am surprised. | مون کي عجب ٿو لڳي. |
| (h) He is angry. | هن کي ڪاوڙ لڳي آهي. |
| (i) He got an opportunity. | هن کي وجهه لڳو. |
| (j) I got a blow on the head. | مون کي مٿي تي ڌڪ لڳو. |
| (k) I am hungry. | مون کي بک لڳي آهي. ** |
| (l) I am thirsty. | مون کي اڃ لڳي آهي. |

* Observe that the Infinitive is to be inflected.

** See Chapter on "Time", "Place" &c.

§ Observe that the Present Tense in English is expressed by the Present Perfect in Sindhi, therefore the Past Tense in English will be expressed by the Pluperfect Tense in Sindhi.

گڏجڻ (12)

This verb though really transitive in meaning is used as an intransitive verb in its conjugations.

When will you meet me?

تُن مون کي ڪيڏي مهل گڏين؟

We shall meet tomorrow morning.

اسين سڀاڻي صبح جو گڏبا سين.

When will you meet each other?

اوهين هڪٻئي کي ڪيڏي مهل گڏبا؟

We meet each other every day.

اسين هر روز هڪٻئي کي گڏبا آهيون.

(13) To know= (a) سڃاڻڻ, (b) خبر هئڻ, (c) کي اچڻ.

(a) I know him.

مان هن کي سڃاڻان ٿو.

(b) I know it.

مون کي خبر آهي.

(c) I know Sindhi.

مون کي سنڌي اچي ٿي.

The following English verbs are translated in Sindhi by converting the Subject into the Objective form.

(14) I am sorry.

مون کي افسوس آهي.

(15) I am certain.

مون کي پڪ آهي.

(16) I doubt; I suspect.

مون کي شڪ آهي.

(17) I hope.

مون کي اميد آهي.

(18) I am ashamed.

مون کي شرم ٿو اچي.

(19) I am late.

مون کي دير ٿي آهي.

(20) I dare not do so.

مون کي ائين ڪرڻ جي همت نٿي ٿئي.

(12) This is called a table.

هن شيء کي ميز چوندا آهن.

EXERCISE 66

Translate into Sindhi:—

Do you know him? Which of these men do you know? What languages do you know? Do many men in this village know English? Do you know this kind of game; or any kind of game? Does this man know anything? Do you know where he is gone? Do you know what is made from wood? How many people, do you think, know English, in Hyderabad? I don't know if it is so. Do you know how to bind a book? Do you know the way to that place? I shall speak to him about you when I meet him. I hope to be able to learn Sindhi within the next three months. I am sorry that I have not yet been able to do anything for you. Did you get the answer to the letter? Why were you late this morning? Are you ashamed of meeting him? I was very sorry to learn that I should not be able to meet him.

CHAPTER 36

THE COMPOUND VERBS.

64. Compared to other languages, Sindhi is a poor language, especially in its verbs. Yet the Sindhis have many more ideas than they can express by simple verbs. To meet this difficulty, they take hold of an Adjective, a Noun or a Conjunctive Participle, and use it with the verb **ڪرڻ** "to do", or "to make" or some other verb and the two words together form a "Compound Verb". For instance we have no simple verb for "to cleanse", so we take hold of the Adjective **صفا** = "clean" and use it with the verb **ڪرڻ**; thus **صفا ڪرڻ**; which mean "to cleanse".

There are three kinds of Compound Verbs in Sindhi. viz:

- (1) The Conjunctive Participial Compound Verbs.
- (2) The Adjectival Compound Verbs.
- (3) The Substantival Compound Verbs.

65. The last two kinds of compound Verbs are as necessary as the Simple Verbs, that is, certain English Verbs cannot be translated into Sindhi, except by putting an Adjective or a Noun before the verb **ڪرڻ** &c. But the first kind is not an absolute necessity. Its chief purpose is to show completeness, continuity, quickness, ability &c; and this third kind, which is not so much a Compound Verb as a *compound form* of the Simple Verb is considered to be more idiomatic.

(1) The Conjunctive Participial Verbs

If a Sindhi wants to say "the glass fell from the table" he does not say **شيشو ميز تان ڪريو**, which is quite correct and grammatical, but he converts the verb = **ڪرڻ** "to fall" into the Conjunctive Participle **ڪري**, and puts after it **پيو** which is the past tense of the verb **پوڻ** = "to fall" or "lie"; and he does so because the verb **ڪرڻ** alone would not be so idiomatic. Here the verb **ڪرڻ** which assumes the Conjunctive Participial form **ڪري** is called the principal verb and **پوڻ** is called an Auxiliary verb. The principal verb gives the *meaning* and the Auxiliary Verb gives the *tense*. These compound forms of the verbs are used chiefly in the five past Tenses, next to them, in the Imperative, and

next to that, in the four tenses of the Present Participle, and lastly in the three tenses of the root.

We shall now give a list of the verbs that are used as auxiliaries; and also of the verbs that are used as principal verbs.

(1) The Intransitive Verbs generally take وَجِنُ "to go" or پَوَنُ "to lie" as auxiliaries, e.g.

(a) وَجِنُ.

| | | | |
|---|--------------|-----------------------|---------------|
| to happen; to take place. | ٿِي وَجِنُ | to go away. | هَلِيو وَجِنُ |
| to happen to come; to be included in. | اچي وَجِنُ | to pass away. | گُذري وَجِنُ |
| to die. | مري وَجِنُ | to pass by. | لنگهي وَجِنُ |
| to fear | ڊڄي وَجِنُ | to fly away. | اڏامي وَجِنُ |
| to run away. | پڄي وَجِنُ | to be sold. | وڪامي وَجِنُ |
| to run. | ڊوڙي وَجِنُ | to be extinguished. | وسامي وَجِنُ |
| to enter. | گهڙي وَجِنُ | to be forgotten, | وسري وَجِنُ |
| to be let off (as an accused from a court.) | چٽي وَجِنُ | to happen, to forget. | |
| to fall (back) | پئجي وَجِنُ* | to be exhausted, | گهي وَجِنُ |
| to be left behind. | رهجي وَجِنُ* | to be used up. | |
| to walk away. | هلي وَجِنُ | to be finished. | |
| | | to climb. | چڙهي وَجِنُ |
| | | to be reconciled. | ٺهي پَوَنُ |
| | | to make up with | |

(b) * پَوَنُ

| | | | |
|------------------------|---------------|----------------------------------|---------------|
| to lie down, to sleep. | سُهي پَوَنُ | to happen to wake up. | جاڳي پَوَنُ |
| to fall down. | ڪري پَوَنُ | to be torn. | ڦاٽي پَوَنُ |
| to get angry. | ڪاوڙجي پَوَنُ | to be confused, to be confounded | منجهي پَوَنُ |
| to be tired | ٿڪجي پَوَنُ | to happen to lose step. | ٽاهڙجي پَوَنُ |

* The Conj. part of پَوَنُ is also پهجي; and of وَجِنُ is also رهجي when used in Compound Verbs.

| | | | |
|---------------------------|----------|-------------------------------|------------|
| to be mixed up by chance. | گڏجي پوڻ | to get obstructed in drinking | اٽوڙجي پوڻ |
| to be broken. | پڇجي پوڻ | to lose breath | سَهڪي پوڻ |

(2) Transitive Verbs generally take چڏڻ after them as an auxiliary, e.g.

| | | | |
|----------------------------|----------|----------------------|-------------|
| to do. | ڪري چڏڻ | to cut. | وڍي چڏڻ |
| to place; to keep. | رکي چڏڻ | " | کڇي چڏڻ |
| to cover. | ڍڪي چڏڻ | to break. | پڇي چڏڻ |
| to open. | کولي چڏڻ | to kill. | ماري چڏڻ |
| to take out, to drive out. | ڪڍي چڏڻ | to burn. | ساڙي چڏڻ |
| to make. | ٺاهي چڏڻ | to hang, to suspend. | ٽنگي چڏڻ |
| " | جوڙي چڏڻ | to explain. | سمجھائي چڏڻ |
| to wash. | ڌوئي چڏڻ | to eat. | کائي چڏڻ |
| to fill | پري چڏڻ | to drink. | پي چڏڻ |
| to tear. | ڦاڙي چڏڻ | to wipe. | اڳهي چڏڻ |
| to see. | ڏسي چڏڻ | | |

(3) وٺڻ used as an auxiliary after Transitive Verbs, denotes quickness. e.g

| | | | |
|----------------|----------|-------------------|----------|
| to do quickly. | ڪري وٺڻ | to write quickly. | لکي وٺڻ |
| to eat " | کائي وٺڻ | to learn " | سِکي وٺڻ |
| to drink " | پي وٺڻ | to make " | ٺاهي وٺڻ |
| to read " | پڙهي وٺڻ | | |

But رکي وٺڻ means "to preserve from danger", as

اي ڏٺي، تون پنهنجي وڏي ٻاجھ ڪري، هن رات جي سِڪَنهن پوءِ ڏپ
کان اسان کي رکي وٺ.

- (4) Some Transitive Verbs denoting the idea of destruction sometimes take **وَجَهَنُ** as an auxiliary instead of **چڏڻ**. e.g.

| | | | |
|---------------------------|-----------|----------|-----------|
| to break. | پڇي وجهن | to burn. | ساڙي وجهن |
| to kill, to put to death. | ماري وجهن | to cut. | ڪڍي وجهن |
| | | " | وڍي وجهن |

- (5) **ڏيڻ** is used as an auxiliary with the following Transitive Verbs:

| | | | |
|--|------------|---------------------|-----------|
| to get (to take up a thing and give it to some one). | ڪڍي ڏيڻ | to make it hot. | ٻڙائي ڏيڻ |
| to get (from a person & give to somebody). | وٺي ڏيڻ | to happen to say. | چئي ڏيڻ |
| to let off. | چڏي ڏيڻ | to happen to weep. | روئي ڏيڻ* |
| to distribute. | ورھائي ڏيڻ | to happen to laugh. | کلي ڏيڻ* |
| to compensate, to make up. | پري ڏيڻ | to happen to smile. | مُڪي ڏيڻ* |

- (6) **وڃڻ** is used as an auxiliary after Transitive Conjunctive Participles, specially that form of the Conj. Part. which ends in **و**, and is indeclinable, (See Conj. Part. Chapter XXII, last note no:8), denoting ability. The **و** form of the Conj. Part. is only used with the Aux. verb **وڃڻ** in the Aorist Tense. e.g

To be able to learn.

سکي وڃڻ

or سکيو وڃڻ

Some men are able to learn

ڪي ڪي ماڻهو سنڌي ڄاڻا ٿا

Sindhi very quickly.

سکيو وڃڻ

- (7) **رھڻ** is used as an auxiliary both after Intransitive and Transitive Conj. Part. and denotes "to finish", "to have done with it".

Note- It is also used after the Present Participles, denoting "to continue to". (See 10 below)

* These three verbs are used transitively. (See Lesson 41)

(8) The following important verbs are absolutely necessary.

| | | | |
|---|------------|--------------------------------------|-------------|
| to bring (an inanimate object) | گڻي اچڻ | to stand up. | اٿي بيھڻ |
| to take away. " " | گڻي وڃڻ | to sit up. | اٿي وھڻ |
| to bring (a thing from a person or to bring an animate object). | وٺي اچڻ | to find out (after making a search). | ڳولي لھڻ |
| to take away " " " | وٺي وڃڻ | " " " " " " | ڳولي ڪڍڻ |
| to be included. | اچي وڃڻ | to drive away. | لوڏي ڪڍڻ |
| to read out. | پڙھي ٻڌائڻ | to send word. | چواڻي موڪلڻ |

(9) Sometimes وَهڻ is used as an auxiliary generally with Transitive Verbs, and denotes "to happen to".

I happend to do this thing in mistake.

مان هيءُ ڪمُ چُڪَ ۾ ڪري ويٺس

I happend to write this in mistake.

مان چُڪَ ۾ هي لکي ويٺس

(10) ڪرڻ and وڃڻ, رھڻ are used as auxiliaries after the Present Participles of all kinds of verbs and denote "to continue to". e.g.

He continued to walk, or, he went on walking.

هُوَ هَلڪندو رهيو

If a sick person will not take anything, he will continue to be (render "go on becoming") weaker and weaker.

جيڪڏهن ڪو بيمارُ ماڻهو ڪُچُ به نه کائيندو، ته ڪمزور ٿيندو ويندو.

LESSON 58.

Come to me from times to time.

مُون وَتَ وَتَ بَوَقْتِ ايندو ڪر.

Bring me a book.

مُون لاءِ ڪتابَ گڻي اچُ.

Take away all these cups and saucers.

هي سڀ پيالا ۽ ٿالهيون گڻي وڃ.

Did he take away anything?

هُوَ ڪي گڻي ويو ڇا؟

Bring the horse near the door.

گهوڙو درَ وَتَ وٺي اچُ.

Take the horse to the stable.

Take the gentleman to the inner room.

Take all the boys to the playground.

Bring an answer to this letter.

Please get me those books from the table.

Distribute all this rice among fifty beggars.

Is she dead?

All the men are gone.

The night passed away quickly.

Was the prisoner acquitted?

I have finished (done)/eating.

He is asleep.

He was asleep.

گهوڙو کُٽڙه ۾ وٺي وڃُ.

سَڪَر ماڻهو کي اندرين ڪوٺيءَ ۾ وٺي وڃُ.

سڀني ڇوڪرن کي راند جي جاءِ تي وٺي وڃُ.

هن خط جو جواب وٺي اچُ.

مهرباني ڪري مون کي هو ڪتاب ميز تان کڻي ڏي.

هي سڀ چانور پنجاهُ فقيرن کي ورهائي ڏي.

هوءَ مري ويئي ڇا؟

سڀ ماڻهو هليا ويا.

رات جلد ئي گذري ويئي.

قيدي ڇڏي ويو ڇا؟

مان کائي رهيو آهيان.

هو سُمهيو پيو آهي.

هو سُمهيو پيو هو.

EXERCISE 67

Translate into Sindhi:—

The gardener has brought the vegetables and the flowers. Take this to the Collector Sahib, and bring an answer. Bring all the spoons. The rider fell off (render "from") the horse, and died there and then. Has the tailor brought my clothes? Some thief has stolen my watch. Distribute these mangoes among your friends. You would have been tired if you had gone a little further. The Sahib would have got angry with me if he had seen me inside the room?

(2). The Adjectival Compound Verbs.

(They are given below not in the Alphabetical order; but in the order of their importance.)

| | | | |
|----------------------------|-------------------|--------------------------|-------------------|
| to cleanse, to purify. | صَفَا كَرْن | to lose. | گُمُ كَرْن |
| to shut, to close. | بَنَد كَرْن | to bother. | هَلَاكُ كَرْن |
| to prepare. | تِيَارُ كَرْن | to prove. | ثَابِتُ كَرْن |
| to remember. | يَاد كَرْن | to cultivate. | آبَادُ كَرْن |
| to collect. | گَلَا كَرْن | to appoint, to fix | مُقَرَّرُ كَرْن |
| " | جَمْعُ كَرْن | to dismiss. | مَوْقُوفُ كَرْن |
| to separate. | ذَارُ كَرْن | to sanction. | مَنْظُورُ كَرْن |
| " | جُدَا كَرْن | to confirm, to uphold. | بَحَالُ كَرْن |
| to agree to, to consent. | قَبُولُ كَرْن | to reject, to cancel. | رَد كَرْن |
| to come to know, to find | مَعْلُوم كَرْن | to enter (in a book). | دَاخِلُ كَرْن |
| out, to feel, to perceive. | | to trespass. | دَخَلُ كَرْن |
| to purchase. | خَرِيدُ كَرْن | to declare. | ظَاهِرُ كَرْن |
| to forgive, to excuse. | مَعَاذُ كَرْن | to spoil. | خَرَابُ كَرْن |
| to vacate. | خَالِي كَرْن | to establish. | جَارِي كَرْن |
| to destroy. | نَاسُ كَرْن | to establish. | قَائِمُ كَرْن |
| " | چَتُّ كَرْن | to mislead. | گُمَرَاهُ كَرْن |
| to produce. | پیدا كَرْن | to disgrace. | بَدَنَامُ كَرْن |
| to warn. | خَبَرْدَارُ كَرْن | to disgrace. | خَوَارُ كَرْن |
| to obtain, to acquire. | حَاصِلُ كَرْن | to throw away. | قَتُو كَرْن |
| to please. | خُوش كَرْن | to send off. | رَوَانُو كَرْن |
| to satisfy. | رَاضِي كَرْن | to declare, to manifest. | پَتَرُو كَرْن |
| to displease. | نَارَاضُ كَرْن | to heal, to cure. | چَگُو پَلُو كَرْن |
| to disappoint. | نَاامِيدُ كَرْن | to finish, to complete. | پُورُو كَرْن |
| to like, to choose, | پَسَنَدُ كَرْن | to stop. | بَسِ كَرْن |
| to select. | | | |

66. The Passive forms of all these are formed by changing **كَرْنُ** into **تَيْنُ** which is the passive of **كَرْنُ**. The Adjectives ending in **و** should be declined according to the word to which they refer.

67. The following verbs are only used with **تَيْنُ**; that is, intransitively:

| | | | |
|-------------|----------------|-----------------------------|-------------------------|
| to arrive. | وَارِدُ تَيْنُ | to be grateful, or thankful | شُكْرَمَنْدُ تَيْنُ |
| to be wise. | ذَاهُو تَيْنُ | to succeed. | فَتْحِيَابُ تَيْنُ |
| to grow. | وَدُو تَيْنُ | to depend upon. | (تِي) مُنَحَصِرُ هُنْدُ |

68. Miscellaneous Adjectival Compound verbs.

| | | | |
|--------------|----------------|---------------------------------|---------------|
| to lend. | اُذَارُو ڏيڻ | to overpower. | غالبُ پوڻ |
| to borrow. | اُذَارُو وٺڻ | to surrender | پيش پوڻ |
| to preserve. | سَلَامَتَ رَڪڻ | to be acceptable. | قَبُولُ پوڻ |
| | | to agree (as food, or climate). | (کي) پاءُ پوڻ |

69. The following verbs are also given here, although strictly speaking they are not Adjectival verbs.

| | | | |
|-----------|---------|------------|-----------------|
| to raise. | مٿي ڪرڻ | to repeat. | وَرِي چوڻ |
| to lower. | هيٺ ڪرڻ | to pursue. | (جي) پُنيان پوڻ |

LESSON 59.

The wind blew, then the rain stopped.

واءِ لڳو، تڏهين مينهن بس ٿيو.

When did he start for Karachi?

هو ڪراچيءَ ڪڏهن روانو ٿيو؟

Shut up all the doors and the windows of the house.

گهر جا سڀ دروازا ۽ دريون بند ڪر.

Prepare tea.

چاه تيار ڪر.

Clean all the pictures, and the looking glass in my room. منهنجي ڪوئيءَ ۾ سڀ مورئون ۽ آرسِي صفا ڪر.

The lesson is finished here. هتي سبق پورو ٿيو.

EXERCISE 68

Translate into Sindhi:—

The door is closed. All the doors of this house are closed. Are any of the windows closed? Repeat what you have said. Where did he go after he left Karachi? Do you think that you could have accomplished this task before Monday? I have at last succeeded in getting this appointment. When did the rain stop? Has the noise stopped? One servant is cleaning the house; and the other is closing the doors. Did my servant close all the windows of the house? A bee gathers honey. Why did you not clean the furniture? Can you prove what you are saying? When will the house be vacated?

(3). The Substantival Compound Verbs.

70. Substantival Compound Verbs are more difficult to use correctly than Adjectival Verbs; inasmuch as most of the Adjectives are indeclinable; and the few that end in و are declined according to the noun to which they refer; whereas in the Substantival Verbs, almost all verbs are Transitive from the Sindhi point of view; although they may be intransitive from the English point of view; and being Transitive they must agree with their internal or direct object; that is, with the Noun, with which they form the whole Substantival Verb. e.g.

ڪرڻ = to sleep. Although this verb is Intransitive from an English point of view, yet in Sindhi it means "to make sleep". نندڻ = "sleep" is the object of ڪرڻ here; hence ڪرڻ must agree in the Past Tense, with نندڻ, which is Feminine; so that if we want to translate the sentence "I slept" we must say: مون نندڻ ڪئي; and not مون نندڻ ڪيو.*

Most of the Substantival Compound Verbs, that is, verbs used with Nouns, take (1) ڪرڻ, (2) ڏيڻ, (3) پائڻ, (4) هڻڻ, (5) کائڻ, in the order given.

* Hence, it is necessary to know the gender of the Noun contained in the Compound Verbs.

(1) Substantival Compound Verbs used with ڪرڻ

(i) Intransitive

| | | | |
|----------------------------|----------------|-----------------------------|-----------------|
| to marry. | شادي ڪرڻ | to repent. | [f] توبه ڪرڻ |
| to sleep. | [f] نند ڪرڻ | " | پڇتاءُ ڪرڻ |
| to play. | [f] راند ڪرڻ | to work. | ڪم ڪرڻ |
| to be quiet. | [f] مات ڪرڻ | " | پورهيو ڪرڻ |
| to make a journey. | [f] مسافري ڪرڻ | to think. | خيال ڪرڻ |
| to go on a journey | | to venture, to dare. | [f] همت ڪرڻ |
| to make a voyage. | | to dispute, to argue. | تڪرار ڪرڻ |
| to rejoice. | [f] خوشي ڪرڻ | to argue. | بحث ڪرڻ |
| to walk. | پنڌ ڪرڻ | to ride. | [f] سواري ڪرڻ |
| to pain. | سور ڪرڻ | to resolve. | ٺهراءُ ڪرڻ |
| to shout. | واڪو ڪرڻ | to quarrel. | جهيڙو ڪرڻ |
| to grumble. | [f] ڪرڪر ڪرڻ | to relate something. | [f] ڳالهه ڪرڻ |
| to rebel. | فساد ڪرڻ | to carry on a conversation. | [f] ڳالهيون ڪرڻ |
| to steal, to commit theft. | [f] چوري ڪرڻ | to loot, to rob. | [f] لُٽ ڪرڻ |
| to converse. | [f] گفتگو ڪرڻ | to be successful. | [f] سوڀ ڪرڻ |
| to reign. | راج ڪرڻ | to pretend. | ڏيُونگُ ڪرڻ |
| to rule. | [f] حڪومت ڪرڻ | | |

71. Now we come to the really Transitive Verbs; that is, Transitive in grammar as well as in meaning. They take (a) جو، جي، جا، جيون، جون according to whether the Noun of the Substantival verb is Masculine, or Feminine, Singular, or Plural; (b) کان (c) سان (d) تي (e) کان after the external object.

The reader must know the distinction between the *internal* object and the *external* object. All Substantival Compound Verbs must have an internal object, that is, the Noun

which is part of the compound verb. But Intransitive Verbs have only the internal object; whereas Transitive Verbs have an internal as well as an external object.

Note:- The reader must have already observed that there are many simple verbs corresponding to some of these compound verbs given below. On the whole it is more idiomatic to use the compound verbs than the corresponding simple verbs.

(ii) *Transitive.*

(a) *Those requiring جو، جي، جا or جيون، جون after the external object.*

| | | | |
|--------------------------------------|----------------|-----------------------------|-----------------|
| to marry (a couple as a priest does) | شادي ڪرڻ | to insult. | بي عزتي ڪرڻ [f] |
| to praise. | [f] ساراهه ڪرڻ | to invite (to a dinner). | [f] ماني ڪرڻ |
| " | واڪاڻ ڪرڻ | to repair. | [f] مرمت ڪرڻ |
| " | تعريف ڪرڻ | to recommend. | [f] سفارش ڪرڻ |
| to speak ill of, to slander, | گلا ڪرڻ | to copy. | نقل ڪرڻ |
| to libel. | [f] | to oppose. | مقابلو ڪرڻ |
| to worship. | [f] بندگي ڪرڻ | to glorify. | [f] وڌائي ڪرڻ |
| " | [f] پوڄا ڪرڻ | to take care of. | [f] نگاهه ڪرڻ |
| to serve. | [f] خدمت ڪرڻ | to take care of. | [f] سنڀال ڪرڻ |
| to serve. | [f] نوڪري ڪرڻ | to superintend. | [f] نظرداري ڪرڻ |
| to describe. | بيان ڪرڻ | to prepare for. | [f] تياري ڪرڻ |
| to mention. | ذڪر ڪرڻ | to judge; or to do justice. | انصاف ڪرڻ |
| to offer. | [f] آڇ ڪرڻ | to try. | [f] ڪوشش ڪرڻ |
| to deny. | [f] نڪار ڪرڻ | to exaggerate. | وڌاءُ ڪرڻ |
| to thank. | شڪر ڪرڻ | to translate. | ترجمو ڪرڻ |
| to meet, to pay a visit to. | [f] ملاقات ڪرڻ | to be servile to. | سائين سائين ڪرڻ |
| to seek, to look for. | [f] ڳولا ڪرڻ | to associate with. | [f] سنگت ڪرڻ |
| | | to study. | اڀياس ڪرڻ |

| | | | | | |
|----------------|-----|------------|--------------|-----|-------------|
| to foretell. | [f] | اڳڪٿي ڪرڻ | to practise. | | استعمال ڪرڻ |
| to dispose of. | | اڪلاءِ ڪرڻ | to compare. | [f] | پيٽ ڪرڻ |

(b) *Those requiring ڪي after the external object.*

| | | | | | |
|--|--|----------|---------------------|-----|-------------|
| to wish time, to make obeisance. | | سلام ڪرڻ | to make a petition. | [f] | عريض ڪرڻ |
| to call. | | سڏ ڪرڻ | to request. | [f] | منت ڪرڻ |
| to love. | | پيار ڪرڻ | " | [f] | ويتني ڪرڻ |
| to bring pressure upon, to try to persuade, to coax, to force. | | زور ڪرڻ | to forbid. | [f] | منع ڪرڻ |
| to order. | | حڪم ڪرڻ | to welcome. | | آڌرپاءِ ڪرڻ |
| to request. | | عرض ڪرڻ | to bless. | [f] | دعا ڪرڻ |
| | | | to slay. | | قتل ڪرڻ |

(c) *Those requiring سان after the external object.*

| | | | | | |
|--|-----|-----------|----------------------|-----|------------|
| to marry (one of the opposite sex. as a man marrying a woman.) | [f] | شادي ڪرڻ | to behave towards. | [f] | هلت ڪرڻ |
| to promise. | [f] | انجام ڪرڻ | to ill-treat. | [f] | جٺ ڪرڻ |
| to deceive, to cheat. | [f] | ٺڳي ڪرڻ | to saympathize with. | [f] | همدردي ڪرڻ |
| " " | [f] | دغا ڪرڻ | to ridicule. | [f] | مسخري ڪرڻ |

(d) *Those requiring تي after the external object.*

| | | | | | |
|------------|-----|-----------|----------------------|-----|-----------|
| to attack. | [f] | ڪاه ڪرڻ | to look upon. | [f] | نظر ڪرڻ |
| to oblige. | | احسان ڪرڻ | to complain against. | | فرياد ڪرڻ |
| = | | ٿورو ڪرڻ | | | |

(e) Those requiring کان &c. after the external object.

| | | | | |
|--------------|------------|-----------------------|-----|-----------------|
| to avoid. | پاسو کرڻ | to interfere. | [f] | دست اندازي ڪرڻ* |
| to question. | سُوالُ ڪرڻ | to give in charge of. | | حوالي ڪرڻ§ |

(f) Those agreeing with their external object; and generally taking no postposition.

| | | | | |
|----------------------|------------|--------------------------------|-----|------------|
| to spend, to expend. | خرچُ ڪرڻ | to befriend. | [f] | پاري ڪرڻ |
| to begin. | شروعُ ڪرڻ | to give in alms or in charity. | | خيراتُ ڪرڻ |
| to sell by auction. | نيلامُ ڪرڻ | " | " | دانُ ڪرڻ |

Note.- The last two, when not used Transitively, agree with their internal object.

(2) Substantival Compound Verbs used with ڏيڻ

(a) Intransitive.

| | | | | |
|------------|----------------|-------------------------|-----|-------------|
| to gallop. | ميدانُ ڏيڻ | to be examined. | | امتحانُ ڏيڻ |
| to jump. | ٽپو ڏيڻ | to bear evidence. | [f] | شاهدي ڏيڻ |
| to sneeze. | [f] چڪَ ڏيڻ | to be vaccinated. (pl.) | | ٽڪا ڏيارڻ |
| to yawn. | [f] اُپاسي ڏيڻ | | | |

(b) Transitive.

(b) Those requiring ڪي after the external object.

| | | | | | |
|------------|-----|-----------|-----------------------------|-----|------------|
| to abuse. | [f] | گار ڏيڻ | to hang. | [f] | قاسي ڏيڻ |
| to trash. | [f] | مارَ ڏيڻ | to threaten, to intimidate. | | دڙڪو ڏيڻ |
| to punish. | [f] | سزا ڏيڻ | " " | [f] | ڌمڪي ڏيڻ |
| to punish. | [f] | سيڪتَ ڏيڻ | to educate. | [f] | تعليمَ ڏيڻ |

* Takes ۾ after the external object.

§ takes جي " " " " "

| | | | | | |
|--------------------------|-----|------------|--------------------|-----|-----------------|
| to permit. | [f] | موڪل ڏيڻ | to water. | | پاڻي ڏيڻ |
| to m̄n̄ic | | ويچارا ڏيڻ | to lock. | | قُلف ڏيڻ |
| to reward. | | انعام ڏيڻ | to wind (a clock). | [f] | ڪنجي ڏيڻ |
| to direct, to point out. | | دَس ڏيڻ | to vaccinate. | [f] | ٽڪا ڏيڻ |
| to congratulate. | [f] | مُبارڪ ڏيڻ | to be kissed by | [f] | چُمي ڏيڻ |
| to honour, to respect. | | مان ڏيڻ | to comb. | [f] | ڦڻي ڏيڻ |
| " | | عزت ڏيڻ | to answer. | | جواب ڏيڻ (جواب) |
| to assure. | [f] | پڪ ڏيڻ | to remind. | [f] | يادگيري ڏيارڻ |
| to set fire to. | [f] | باه ڏيڻ | | | |

(ii) *Those requiring تي after the external object.*

| | | | | |
|----------------------|----------|------------------|-----|----------|
| to pay attention to. | ڏيان ڏيڻ | to lean against. | [f] | ٽيڪ ڏيڻ |
| to emphasize. | زور ڏيڻ | to watch over. | | پهرو ڏيڻ |

Note.- Observe that the Passive form of ڏيڻ is ملڻ or ڪائڻ and therefore any of the Transitive Verbs given above, when converted into the Passive form change ڏيڻ into ملڻ or ڪائڻ e.g.

I was abused.

مون کي گاريون مليون or مون کي گارِ ملي
 or مون گارِ کاڌي or مون گاريون کاڌيون

I was rewarded.

مون کي انعام مليو

(3) **Substantival Compound Verbs used with ڪائڻ** (generally Intransitive)

| | | | | | |
|---|-----|----------|-------------------|-----|-----------|
| to take the air, to go out for a walk, and take exercise. | [f] | هوا ڪائڻ | to be punished. | [f] | سزا ڪائڻ |
| | | | to be imprisoned. | | قيءُ ڪائڻ |
| to be thrashed. | [f] | مار ڪائڻ | to be defeated. | [f] | شڪست ڪائڻ |
| | | | to retreat. | [f] | موٽ ڪائڻ |

| | | | | | |
|----------------|-----|------------|-----------------------------|-----|-----------------|
| to be anxious. | [f] | گھنٹی کانٹ | to be hanged. | [f] | قاسی کانٹ |
| to stumble. | | ٹاپو کانٹ | to bother. | | مٹو کانٹ |
| to have fall. | | ڈکو کانٹ | to pity, to have compassion | | افسوس کانٹ (تی) |

(4) Substantival Compound Verbs used with پائٹ and پونٹ

| | | | | | |
|---------------|-----|----------------|----------------------|-----|-------------|
| to embrace. | | پاکر پائٹ* | to be astonished. | | عجب پر پونٹ |
| to bite. | | چک پائٹ* | to start walking. | | پنڈ پونٹ |
| to sweep. | [f] | بھاری ڈین (تی) | to come to know. | [f] | خبر پونٹ* |
| to peep. | | لیٹو پائٹ | " | | پتو پونٹ |
| to interfere. | | وچ پر پونٹ | to have a suspicion. | | شک پونٹ* |

(5) Substantival Compound Verbs used with هٹٹ

(a) Requiring کی after the external object.

| | | | | | |
|-------------------|-----|-----------|--------------|--|----------|
| to strike a blow. | | ڈک هٹٹ | to whip. | | چابک هٹٹ |
| to kick. | [f] | لت هٹٹ | to pounce. | | جھٹ هٹٹ |
| to slap. | [f] | چمات هٹٹ | to sting. | | ڈنگ هٹٹ |
| to punch. | [f] | مک هٹٹ | to reproach. | | طعنو هٹٹ |
| to punch. | | ٹونشو هٹٹ | to fan. | | وچٹو هٹٹ |
| to shoot. | [f] | بندوق هٹٹ | | | |

(b) Requiring تی after the external object.

| | | | | | |
|-----------------------|-----|---------------|-------------------|--|---------|
| to seal, to stamp. | [f] | مهر هٹٹ | to bother oneself | | مٹو هٹٹ |
| to stamp. | [f] | تکلی هٹٹ | to guess | | ڈکو هٹٹ |
| to tell-tale against. | [f] | چغلی هٹٹ (تی) | | | |

* Requiring کی after the external object.

Note:- Observe that the Passive form of هئڻ is لڳڻ.

(6) Miscellaneous Substantival Compound Verbs

| | | | |
|--------------------------------------|------------------|--|---------------------|
| to object. | اعتراضُ آئڻ | to conclude, to arrive at a conclusion, to deduce. | انومانُ ڪيڻ |
| to use. | ڪم آئڻ | to kneel. [pl.] | گودا ڪوڙڻ |
| to be used. | ڪم اچڻ | to breathe. | ساهُ ڪڻ |
| to bring into possession. | هٿ آڻڻ | to sigh. | ٿڌو ساهه ڪڻ |
| to be brought into possession. | هٿ آڻڻ | to swear, to take an oath. | قسمُ ڪڻ |
| to fulfil. | بجاءِ اچڻ | to rear (as a horse does). pl. | نرا ڪڻ |
| to suspect, to doubt. | شڪَ ۾ آڻڻ (۾) | to pray to. | دعا گهرڻ (کان) |
| to introduce (a thing into fashion). | رواجَ ۾ آڻڻ | to apologise. [f] | معافِي گهرڻ |
| to introduce (a person to some one). | واقفُ ڪرائڻ | to dream. | خواب لهن |
| to sob. | شوڪارا ڀرڻ | to trace. | پتو لائڻ |
| to bear witness. [f] | شاهدي ڀرڻ | to touch. (p.p. لاتو.) | هٿُ لائڻ |
| to recompense. | نقصانُ ڀري ڏيڻ | to press. | زورُ لائڻ (تي) |
| to compensate. | = | to starve. [f] | ٻُڪُ مرن |
| to rest. | ٽڪُ پيڻ | to startle. | چرڪُ مارڻ |
| to fulfill a promise. | انجامُ پاڙڻ/پارڻ | to thank. [pl.] | ٿورا مڃڻ |
| to injure. | نقصانُ پهچائڻ | " [f] | مهرباني مڃڻ |
| to injure. | ايذا پهچائڻ | to interfere, to begin. | هٿُ وجهڻ |
| to expect (a person). | وائِ ڏسڻ | to fine. | ڏنڊُ وجهڻ |
| to deposit. [f] | امانتَ رکڻ | to sign. [f] | صحيح وجهڻ (تي) |
| to mortgage. | گروي رکڻ | to spit. [f] | ٽڪُ وجهڻ |
| " | ڳڻهه رکڻ | to clap. [f.pl.] | ٽالپون وجهائڻ |
| to hope, to expect. [f] | اميدَ رکڻ | to whistle. [f] | سيٽُ (سيٽِي) وجهائڻ |
| to resemble. [f] | مُشابَهَتَ رکڻ | to take side, or to side with (a person). | پاسو وٺڻ (جو) |
| | | to wrestle. | مَلهه وڙهڻ |

EXERCISE 69

Translate into Sindhi:—

I tried to give him good advice. Try to behave well. I love you as much as you love me. Do not associate with wicked men. If you do not like those men, you should avoid associating with them. God forgives the sins of those who repent. Think about what you read. Read as much as you can. We should always sympathise with those who are in sorrow or trouble of any kind. This man did me great injustice. It is not a nice thing to ridicule any one. We can travel very quickly by rail. When will school begin? When will you begin your work? Are you married? No, sir, I am not married as yet. Who married this man and this woman? Be quiet. Do not make so much noise. Why are you shouting? My head is aching sir. We should worship one God only. Some men devote much of their time to reading. Why do you not pay attention to what I say? You will be rewarded if you work hard. Put him in mind of his promise. Remind me when I come back. Have you been bitten by a snake? Has that man been bitten by a snake? No, sir, he has been bitten by a horse. Have all the rooms been swept? Why did you not sweep the room this morning? The bees sting those who try to injure them. I swear that it is true. In Sindh wood is used as fuel. I thank you for the kindness which you have shown to a wretched old man like me. Every man ought to sleep at least eight hours a day. How much do you sleep each day? I do not think, I sleep more than seven and a half hours a day.

CHAPTER 37

THE CONTINUOUS TENSES

The Continuous Tenses are formed by putting the particle **پيو** (declinable like nouns ending in **و**) before the first seven tenses; viz: those formed from the Root and the Present Participle, and by putting **پي** or **پئي** (indeclinable) before the last five tenses viz. those formed from the Past Participle. e.g.

I have been writing for a long time.

مون گهڻي وقت کان پئي لکيو آهي.

I shall be writing tomorrow all day.

مان سڀاڻي سڄو ڏينهن پيو لکندس.

I have been explaining to him for a long time.

مون هن کي گهڻي وقت کان پئي سمجهايو آهي.

I have been thinking so for a long time.

مون گهڻي وقت کان خيال پئي ڪيو آهي.

I have been studying Sindhi for the last three months.

مون گذريل ٽن مهينن کان سنڌيءَ جو اڀياس پئي ڪيو آهي.

CHAPTER 38

TIME, PLACE AND MONEY.

In English you say "It is one o'clock". In Sindhi we say "One has struck". Bearing this in mind, read the following lesson. Also, bear in mind that words denoting time (when implying a *point* of time and not a period of time), place and money generally omit the postposition after them.

72. The following words generally omit the post-position after them.

| | | | |
|----------|--------|-------------------|------------------|
| an hour. | ٻجھو | a time. | گھرو |
| time. | وقتُ | once upon a time. | هڪڙي ڀيري |
| time. | مهلُ | " | هڪڙي گھري |
| turn. | وارو | every other day. | هڪو نه ٻئي ڏينهن |
| date. | تاريخُ | Sunday. | آچرُ / آرتوارُ |
| day. | ڏينهنُ | Monday. | سومرُ |
| night. | راتِ | Tuesday. | اڱارو / منگلُ |
| week. | هفتو | Wednesday. | اربعُ / ٻڌرُ |
| month. | مهينو | Thursday. | خميسُ / وسپتِ |
| year | سالُ | Friday. | جمعو |
| a time. | ڀيرو | Saturday. | ڇنڇرُ |

LESSON 60

[Look up for the Fractional Numerals on page 40]

(1) It is one o'clock.

هڪُ لڳو آهي.

It was one o'clock.

هڪُ لڳو هو.

It will soon be one o'clock.

جلد ئي هڪُ لڳندو.

- Is is two o'clock. ٻه لڳا آهن.
- It is three o'clock. &c. ٽي لڳا آهن. وغيره.
- (2) It is a quarter past one. سَوا لڳو آهي.
- It is a quarter past two. سوا ٻه لڳا آهن.
- It is a quarter past three. سوا ٽي لڳا آهن.
- (3) It is half past one. ڏيڍ لڳو آهي.
- It is half past two. اڍائي لڳا آهن.
- It is half past three. ساڍا ٽي لڳا آهن.
- It is half past four. ساڍا چار لڳا آهن.
- (4) It is a quarter to one. مُٺو لڳو آهي.
- It is a quarter to two. پوڻا ٻه لڳا آهن.
- It is a quarter to three. پوڻا ٽي لڳا آهن.
- (5) It is five minutes past one. هڪ لڳي پنج منٽ ٿيا آهن.
- It is ten minutes past two. ٻه لڳي ڏهه منٽ ٿيا آهن.
- It is twenty minutes past three. ٽي لڳي ويهه منٽ ٿيا آهن.
- (6) It is five minutes to one. هڪڙي ٻر پنج منٽ آهن.
- It is fifteen minutes to two. ٻن ٻر پندرهن منٽ آهن.
- It is twenty-five minutes to three. ٽن ٻر پنجاهه منٽ آهن.
- It is twenty minutes to four. چئن ٻر ويهه منٽ آهن.
- How many minutes is it to five? پنجن ٻر ڪيترا منٽ آهن؟
- What o'clock is it? ڪيترا لڳا آهن؟
- What is the time by your watch? تنهنجي واچ ٻر ڪيترا لڳا آهن؟

Come to me at one o'clock.

مون وٽ هڪَ بجي اچج.

But don't come to me at two o'clock.

پر ٻينَ * بجي نه اچج.

Will you go to him at three o'clock?

تُون هُن وٽ ٽينَ * بجي ويندين؟

I shall see you this evening at four o'clock.

مان اُج سانجهيءَ جو چئنَ * بجي توکي ڏسندس.

Can you not meet me before five o'clock?

مون کي پنجينَ بجي کان اڳي گڏجي ڪيئن سگهندين؟

Perhaps I may come to you a little before six o'clock.

شايدَ ڇهينَ بجي کان ٿورو اڳي تو وٽ اچان.

The sun rose exactly at seven o'clock this morning.

اڄ صُبحَ جو سڄُ پوري سَتَينَ بجي اُڀريو.

At what o'clock does the sun set in Hyderabad.

حيدرآباد ۾ سڄُ ڪيتري بجي لهندو آهي؟

Will you come to me next Monday?

تُون مونَ وٽِ ٻئي سَومَر ڏينهنَ ايندين؟

I arrived here on the first day of last month.

مان هتي گذريل مهيني جي پهرينءَ تاريخ پهتس.

Turn to the right.

ساڄي پاسي ڦِر.

Turn to the left.

ڏائي پاسي ڦِر.

People are standing on both sides of the table.

ميز جي ٻنهي پاسي ماڻهو بيٺا آهن.**

There are trees on all sides of the house.

گهر جي سڀني پاسي وڻ آهن.**

* Note well that ٻيون, ٽيون & چئنَ are the irregular inflected forms of ٻين, ٽين, & چوٿون. But these irregular forms are used with only words denoting Times and Money.

** Observe that ٻنهي is pl., yet پاسي is sing.

When will you go to Karachi?

تون ڪراچي ڪڏهن ويندين؟

I shall go to Kotri to-morrow.

مان سڀاڻي ڪوٽڙي ويندس.

Are you going to your house?

پنهنجي گهر ٿو وڃين ڇا؟

For how much will you sell me this?

تون مون کي هي ڪيتري وڪڻيندين؟

For how much did you buy this?

تو هي ڪيتري ڳڌو؟

I bought it for five rupees.

مون هي پنجين روپي ڳڌو.

We bought this thing for two rupees.

اسان هي شيءِ ٻن روپي ڳڌي.

Will you sell it for three rupees?

ٽين روپي وڪڻيندين؟

No, I will not take less than four rupees.

نه، چئن روپي کان گهٽ ڪين وٺندس.

EXERCISE 70

Translate into Sindhi:—

It is seven o'clock now. How soon will it be twelve o'clock? At that time it was half past five. How many minutes is it to three? Is it not four o'clock yet? No, it is only a quarter to four. Is it nine o'clock or not? It is only a quarter to nine by my watch. But it is five minutes past nine by his watch. It might be one o'clock now. Tell me, what o'clock is it? Can you not come to me a little before a quarter past three? I have to catch a train to-day exactly at seven minutes to nine. I shall meet this gentlemen at half past four next Monday. I have had fever for four days. He was absent at the time of the examination. For how much is this thing going to be sold? I bought twenty rupees worth of wheat this morning. I cannot sell this under five rupees.

* Observe that گهر has (zer) below it.

CHAPTER 39

سندس and پنهنجو، پاڻ

73. (1) The word پاڻ with its possessive form پنهنجو (declinable) means "self" and refers back to the real subject of the sentence; and the word پنهنجو being a Possessive Adjective agrees with the Noun it qualifies in gender, number and case, e.g.

I myself went there.

مان پاڻ اُتي ويس.

You yourself went there.

تون پاڻ هتي وئين.

He himself came to me.

هو پاڻ مون وٽ آيو.

They themselves saw us.

هنن پاڻ اسان کي ڏٺو.

We ourselves did so.

اسان پاڻ ائين ڪيو.

I met my brother this morning.

مان اڃ صبح جو پنهنجي ڀاءُ کي ڳڏيس.

Did you come with your brother?

تون پنهنجي ڀاءُ سان آئين ڇا؟

(2) Whenever you can convert "my", "thy", "his", "our", "your", and "their", into "my own", "thine own", "his own", "our own", "your own", and "their own", always do so. e.g., "I saw my brother". Here we can easily, without altering the meaning of the sentence, convert "my" into "my own", therefore we should use پنهنجو and not منهنجو.

(3) But it must be remembered that پنهنجو while it can only refer back to the principal subject of the sentence, yet it only qualifies a word in the *objective case*, or any other case than the Nominative.

[It must have been observed that پنهنجو although it refers to the Subject of the sentence, yet it actually qualifies and precedes the Object or any other word that is not the Subject, e.g. مان پنهنجي ڀاءُ سان ويس.]

Now, supposing there are two subjects in a sentence, such as_ "A king and his son went a-hunting". Here although we can convert "his" into "his own", yet the word "son" is not in the objective case, but is itself the subject of the sentence. Therefore we cannot

use پنهنجو; but سندس (which see in para 74).

(4) Sometimes it happens that the logical subject of a sentence is quite different from the grammatical subject, as for instance, in the sentences containing the verbs گهرجي &c. (which see). In all these sentences the word پنهنجو agrees with its *logical* subject and not with its grammatical subject, e.g.

I got my book. = مون کي پنهنجو ڪتاب مليو.

74. سندس = "his or "her" is used when neither پنهنجو nor هن جو can be used, e.g.
Give the servant his pay. = نوڪر کي سندس پگهار ڏي.

Here we cannot use پنهنجو which must refer back to the subject of the sentence, which is "you" and if we employed پنهنجو, it would mean "give the servant *your* pay", which is wrong. Nor can we use هن جو, because, it may mean "*some one else's* pay. As in English, so in Sindhi, the word "his" has generally *two* meanings, e.g. "Give the servant his pay" may mean *his own* pay, or *some one else's* pay". Generally, it means *his own* pay. Again;

Ask the boy his name = ڇوڪر کان هن جو نالو پڇ

(1) Ask the boy his *own* name. = ڇوڪر کان سندس نالو پڇ

But if it means-

(2) Ask the boy some one else's name, then the Sindhi will be

ڇوڪر کان هن جو نالو پڇ

For the full declension of سندس see the Pronominal Suffixes used with Post-positions.

CHAPTER 40

THE PRONOMINAL SUFFIXES.

75. Just as a Pronoun is used to avoid the repetition of a Noun, so in Sindhi there are pronominal Suffixes too which are used instead of Personal Pronouns to avoid the repetition of Pronouns. This, though the main, is however not *the only* function of the pronominal Suffixes. Their other uses are:

- (1) They show brevity.
- (2) They make the language more graceful*.
- (3) They are used to avoid the possibility of a confusion, or ambiguity †.
- (4) As the Passive Voice is not much used in Sindhi, to stand for the Passive Voice specially when it is Impersonal — that is, when its subject is "they" in general or "people" in general. § (see para 52).

76. They are used with:—

1. Nouns showing relationship.
2. Verbs.
3. Post-positions.

1. The Pronominal Suffixes used with Nouns showing relationship.

(They stand for the Possessive case.)

| Plural. | Singular. | Person. |
|---------|-----------|---------|
| ون | م | 1st. |
| و | ي or ء | 2nd. |
| ن | س | 3rd. |

* But in the second person, singular or plural, specially singular, they denote too much familiarity (on the part of the speaker) almost amounting to contempt.

† As in the case of سندس instead of من جو or پنهنجو. (See chapter on پاڻ para 74.)

§ "It has been well said that patience is a virtue" = چڱو چيو اٿن ته صبر نيڪي آهي Here ن stands for هنن = they.

The following are some of the Nouns showing relationship.

ڏاڏو - ڏييءُ - پُٽُ - پيءُ - ماءُ - پيءُ - سهرُ - سسُ - ننهَن - ناني -
نانو - ڏاڏي

Note: With the word پُٽُ and all the nouns ending in و they are used regularly; with all the remaining words, they are used more or less irregularly.

(1) پُٽُ (a son.)

| پُٽُ Nominative Plural. | | پُٽُ Nominative Singular. | |
|-------------------------|--------|---------------------------|--------|
| P. | S. | P. | S. |
| -- | پُٽِرَ | -- * | پُٽِرَ |
| پُٽَوَ | پُٽِنَ | پُٽَوَ | پُٽِنَ |
| پُٽِنَ | پُٽِسَ | پُٽِنَ | پُٽِسَ |

| پُٽِنَ Inflected Plural. | |
|--------------------------|-----------------|
| -- * | پُٽِنَ / پُٽِرَ |
| پُٽِنَوَ | پُٽِنَ / پُٽِرَ |
| پُٽِنِسَ | پُٽِنِسَ |

| | |
|---|--|
| The Inflected form of the Singular is used with the Pro.Suf. just like the Nominative Plural. | |
|---|--|

* The dash denotes that it is not much used. (It will be observed that the 1st personal Pr.Suf. is not much used throughout.

(2) دَاؤُو (a grandfather.)

| دَاؤُو | | دَاؤُو | |
|---------|---------|---------|-----------|
| -- | —† | -- | دَاؤُمِرِ |
| دَاؤُو | دَاؤُءِ | دَاؤُو | دَاؤُءِ |
| دَاؤُنِ | دَاؤُسِ | دَاؤُنِ | دَاؤُسِ |

| دَاؤُنِ | | دَاؤِي | |
|----------|---------------------|---------|-----------|
| -- | —† | -- | دَاؤِمِرِ |
| دَاؤُنُو | دَاؤُنُئِ / دَاؤُءِ | دَاؤُو | دَاؤُءِ |
| دَاؤُنِي | دَاؤُنُسِ | دَاؤُنِ | دَاؤُسِ |

Note: All nouns showing relationship and ending in و take the Pro.Suf. in the above way.

(3) دَاؤِي (a grandmother.)

| دَاؤِيُونِ Nominative Plural. | | دَاؤِي Nominative Singular. | |
|-------------------------------|-----------------------------|-----------------------------|--------------|
| P. | S. | P. | S. |
| -- | دَاؤِيُنِمِرِ / دَاؤِيُمِرِ | -- | دَاؤِيَمِرِ |
| دَاؤِيُونُو | دَاؤِيُونُئِ / دَاؤِيُونُئِ | دَاؤِيُونُو | دَاؤِيُونُئِ |
| دَاؤِيُونِي | دَاؤِيُونُسِ / دَاؤِيُونُسِ | دَاؤِيُونِي | دَاؤِيُونُسِ |

† From the very nature of the case these Nouns in the Plural cannot take Singular Pro: Suf.; as it is wrong to say "my fathers", "his mothers" &c.

| Inflected Plural. ذَاذَيْنِ | | Inflected Singular. ذَاذِيْ | |
|-----------------------------|-------------|-----------------------------|-------------|
| -- | ذَاذَيْنِمِ | -- | ذَاذَيْنِمِ |
| ذَاذَيْنُوْ | ذَاذَيْنِمِ | ذَاذَيْنُوْ | ذَاذَيْنِمِ |
| ذَاذَيْنِ | ذَاذَيْنِسِ | ذَاذَيْنِ | ذَاذَيْنِسِ |

Note: All nouns showing relationship and ending in ي take the P.S. in the above manner.

(4) پِيْ (a father.)

| Nominative Plural. پِيْتَرُ | | Nominative Singular. پِيْ | |
|-----------------------------|----|---------------------------|---------------------|
| P. | S. | P. | S. |
| -- | —† | -- | پِيْتَرُ / پِيْتَمِ |
| پِيْتَرُوْ | —† | پِيْتَرُوْ | پِيْتَمِ |
| پِيْتَرِنِ | —† | پِيْتَرِنِ | پِيْتَمِ |

| Inflect Plural. پِيْتَرِنِ | | Inflected Singular. |
|----------------------------|----|------------------------------|
| -- | —† | Same as Nominative Singular. |
| پِيْتَرِنُوْ | —† | |
| پِيْتَرِنِ | —† | |

† From the very nature of the case these Nouns in the Plural cannot take Singular Pron: Suff.; as it is wrong to say "my fathers", "his mothers" &c.

(5) ماء (a mother.)

| P. ماء Nominative Plural. S. | P. ماء Nominative Singular. S. |
|---|---|
| <p>-- —†</p> <p>ماءو —†</p> <p>ماءن —†</p> | <p>-- ماءر / مائهر</p> <p>مائو مائهي</p> <p>مائين مائس / مائس</p> |
| P. ماءن Inflected Plural. | Inflected Singular. |
| <p>-- —†</p> <p>ماءنو —†</p> <p>مائنين —†</p> | <p>Same as Nominative Singular.</p> |

(6) ياء (a brother.)

| P. ياء Nominative Plural. S. | P. ياء Nominative Singular. S. |
|--|--|
| <p>-- ياءمر</p> <p>ياءو ياءهي</p> <p>يائين يائس / يائس</p> | <p>-- ياءر / ياءهر</p> <p>يائو ياءهي / يائي</p> <p>يائين يائس / يائس</p> |
| P. يائين Inflected Plural. | Inflected Singular. |
| <p>-- ياءمر</p> <p>يائنو ياءرئ</p> <p>يائنين يائرس</p> | <p>Same as Nominative Singular.</p> |

† From the very nature of the case these Nouns in the Plural cannot take Singular Pron: Suff:: as it is wrong to say "my fathers", "his mothers" &c.

(7) **يَئِينُ** (a sister.)

| P. يَئِينُ Nominative Plural. S. | P. يَئِينُ Nominative Singular. S. |
|--|--|
| <p>--</p> <p>يَئِينُو</p> <p>يَئِينُ</p> | <p>--</p> <p>يَئِينُ</p> <p>يَئِينُ / يَئِينِي</p> <p>يَئِينُ / يَئِينِس</p> |
| P. يَئِينُ Inflected Plural. | Inflected Singular. |
| <p>--</p> <p>يَئِينُو</p> <p>يَئِينُ</p> | <p>Same as Nominative Singular.</p> |

(8) **دَيُّ** (a daughter.)

| P. دَيُّ Nominative Plural. S. | P. دَيُّ Nominative Singular. S. |
|---------------------------------------|--|
| <p>--</p> <p>دَيُّو</p> <p>دَيُّ</p> | <p>--</p> <p>دَيُّ</p> <p>دَيُّ / دَيُّي</p> <p>دَيُّ / دَيُّس</p> |
| P. دَيُّ Inflected Singular. | Inflected Singular. |
| <p>--</p> <p>دَيُّو</p> <p>دَيُّ</p> | <p>Same as Nominative Singular.</p> |

2. **The Pronominal Suffixes used with Verbs.**
(Generally standing for the Objective or Possessive Case.)

| Plural. | Singular. | Person. |
|--------------|-----------|---------|
| سُون or ون — | مِ | 1st. |
| وَ | ء - نِي - | 2nd. |
| نِ | سِ | 3rd. |

(a) **THE VERB "TO BE" = هُنَّ**
(THE AORIST TENSE.)

| Plural. | Plural. | Plural. | Plural. | Person. |
|----------|-----------|----------|-----------|---------|
| هَجُون | | هَجَان | | |
| * -- | * -- | * -- | * -- | 1st. |
| هَجُونَو | هَجُونِ | هَجَانَو | هَجَانِ | 2nd. |
| هَجُونِ | هَجُونِسِ | هَجَانِ | هَجَانِسِ | 3rd. |

| | | | | |
|---------|-----------|---------|-----------|------|
| هَجُو | هَجُونِ | هَجُونِ | هَجُونِ | 1st. |
| هَجُونِ | هَجُونِسِ | هَجُونِ | هَجُونِسِ | 2nd. |
| هَجُونِ | هَجُونِسِ | هَجُونِ | هَجُونِسِ | 3rd. |

| | | | | |
|---------|---------|---------|---------|------|
| هَجُونِ | هَجُونِ | هَجُونِ | هَجُونِ | 1st. |
| هَجُونِ | هَجُونِ | هَجُونِ | هَجُونِ | 2nd. |
| هَجُونِ | هَجُونِ | هَجُونِ | هَجُونِ | 3rd. |

Note well that Pron. Suffixes are not used reflexively.

* The star shows that it cannot be used.

THE PRESENT TENSE.

| آهِيُون | | آهِيَان | | |
|---------|------------|-----------|------------|---|
| * -- | * -- | * -- | * -- | 1 |
| آه | آهِيُونَه | آهِيَانَو | آهِيَانَه | 2 |
| آهِيُون | آهِيُونَسِ | آهِيَان | آهِيَانَسِ | 3 |

| آهِيَو | | آهِيَه | | |
|---------|-----------|-----------|---------|---|
| * -- | * -- | * -- | * -- | 1 |
| | آهِيَوْمِ | آهِيَتُون | آهِيَمِ | 2 |
| * -- | * -- | * -- | * -- | 3 |
| آهِيُون | آهِيَوَسِ | آهِيِن | آهِيَسِ | |

| آهِنِ § | | آهِي § | | |
|-------------------|--------------------|---------------------|-------------------|---|
| (آهِنُون =) ائُون | (آهِنَم =) ائَمِ † | (آهِيَتُون =) ائُون | (آهِيَمِ =) ائَمِ | 1 |
| (آهِنَو =) ائَو | (آهِنِي =) ائِي | (آهِيَو =) ائَو | (آهِيِي =) ائِي | 2 |
| (آهِنِ =) ائِنِ | (آهِنَسِ =) ائَسِ | (آهِيِن =) ائِنِ | (آهِيَسِ =) ائَسِ | 3 |

THE FUTURE TENSE. (Masculine.)

| هُوندَا سُون | | هُوندُسِ | | |
|----------------|-----------------|---------------|----------------|---|
| * -- | * -- | * -- | * -- | 1 |
| هُوندَا سُونَو | هُوندَا سُونَه | هُوندو سَانَو | هُوندو سَانَه | 2 |
| هُوندَا سُونِ | هُوندَا سُونَسِ | هُوندو سَانِ | هُوندو سَانَسِ | 3 |

* The star shows that it cannot be used.

§ Pron. Suff. are used very freely with the third person Present Tense of the Verb "to be".

† Observe that both آهِي and آهِن assume the same form when used with the Pron. Suff. The difference can be known from the contents.

| هُوندا | | هُوندين | | |
|--------|--------|---------|----------|---|
| * -- | هُوندم | * -- | هُوندينم | 1 |
| * -- | * -- | * -- | * -- | 2 |
| هُوندن | هُوندس | هُوندين | هُوندينس | 3 |

| هُوندا | | هُوندو | | |
|------------|--------|------------|--------|---|
| هُوندا سون | هُوندم | هُوندو سون | هُوندم | 1 |
| هُوندو | هُوندء | هُوندو | هُوندء | 2 |
| هُوندن | هُوندس | هُوندن | هُوندس | 3 |

THE FUTURE TENSE. (Feminine.)

| هُونديون سون | | هُونديس | | |
|--------------|---------------|------------|------------|---|
| * -- | * -- | * -- | * -- | 1 |
| هُونديونسون | هُونديون سونء | هُونديسانو | هُونديسانء | 2 |
| هُنديون سون | هُونديون سونس | هُونديسان | هُونديسانس | 3 |

| هُونديون | | هُونديتن | | |
|----------|----------|----------|----------|---|
| * -- | هُوندينم | * -- | هُوندينم | 1 |
| * -- | * -- | * -- | * -- | 2 |
| هُونديين | هُوندينس | هُونديتن | هُونديتس | 3 |

| هُونديون | | هُوندي | | |
|-------------|-----------|-----------|---------|---|
| هُونديونسون | هُوندينم | هُونديسون | هُونديم | 1 |
| هُوندينو | هُوندينيء | هُونديو | هُونديء | 2 |
| هُوندين | هُونديس | هُوندين | هُونديس | 3 |

* The star shows that it cannot be used.

THE PAST TENSE. (Masculine.)

| هَاسُون | | هوسِ | | |
|-----------|------------|----------|-----------|---|
| * -- | * -- | * -- | * -- | 1 |
| هَاسُونَو | هَاسُونِ | هوسَانَو | هوسَانِ | 2 |
| هَاسُونِ | هَاسُونِسِ | هوسَانِ | هوسَانِسِ | 3 |

| هَوا or هَنا | | هَتنِ | | |
|--------------|---------|---------|-----------|---|
| * -- | هَتمِ | * -- | هَتنِمِ | 1 |
| * -- | * -- | * -- | * -- | 2 |
| هَتنِ | هَتنِسِ | هَتنِنِ | هَتنِنِسِ | 3 |

| هَوا or هَنا | | هو | | |
|--------------|---------|--------|----------|---|
| هَاسُون | هَتمِ | هوسُون | هوسِمِ | 1 |
| هَتنَو | هَتنِ | هوسَو | هوسِ | 2 |
| هَتنِ | هَتنِسِ | هوسِنِ | هوسِنِسِ | 3 |

THE PAST TENSE. (Feminine.)

| هَيُون سُون | | هَيَسِ | | |
|-------------|---------------|------------|-------------|---|
| * -- | * -- | * -- | * -- | 1 |
| هَيُون سُون | هَيُونسُونِ | هَيَسَانَو | هَيَسَانِ | 2 |
| هَيُونسُونِ | هَيُونسُونِسِ | هَيَسَانِ | هَيَسَانِسِ | 3 |

| هَيُون | | هَيُون | | |
|--------|--------|--------|--------|---|
| * -- | هَيُون | * -- | هَيُون | 1 |
| * -- | * -- | * -- | * -- | 2 |
| هَيُون | هَيُون | هَيُون | هَيُون | 3 |

| هَيُون | | هَيُون | | |
|-------------|--------|-------------|--------|---|
| هَيُون سُون | هَيُون | هَيُون سُون | هَيُون | 1 |
| هَيُون | هَيُون | هَيُون | هَيُون | 2 |
| هَيُون | هَيُون | هَيُون | هَيُون | 3 |

(b) THE INTRANSITIVE VERB

(Generally standing for the Objective Case, sometimes for the Possessive and occasionally for the Locative case.)

Note: Pron. Suff. are used with very few Intransitive Verbs, chief of which are وِجَن and اچَن.

THE PRESENT TENSE.

| اچون تا | | اچان تو | | |
|----------|----------|----------|----------|---|
| * -- | * -- | * -- | * -- | 1 |
| اچونو تا | اچون تا | اچانو تو | اچان تو | 2 |
| اچون تا | اچونس تا | اچان تو | اچانس تو | 3 |

| اچو تا | | اچين تو | | |
|---------|---------|-----------|----------|---|
| * -- | اچوم تا | اچيئون تو | اچينم تو | 1 |
| * -- | * -- | * -- | * -- | 2 |
| اچون تا | اچوس تا | اچين تو | اچينس تو | 3 |

* The star shows that it cannot be used.

| اچي ٿو | | اچن ٿا | |
|---------|----------|---------|---------|
| اچيم ٿو | اچيون ٿو | اچن ٿا | اچن ٿا |
| اچئي ٿو | اچيو ٿو | اچئي ٿا | اچئي ٿا |
| اچيس ٿو | اچين ٿو | اچس ٿا | اچن ٿا |

THE PRESENT TENSE. (Masculine)

| ايندس | | ايندا سون | |
|------------|------------|------------|------------|
| * -- | * -- | * -- | * -- |
| ايندو سانء | ايندو سانو | ايندا سونء | ايندا سونو |
| ايندو سانس | ايندو سان | ايندا سونس | ايندا سون |

| ايندين | | ايندا | |
|---------|---------|-------|-------|
| ايندينم | ايندنون | ايندم | * -- |
| * -- | * -- | * -- | * -- |
| ايندينس | ايندين | ايندس | ايندن |

| ايندو | | ايندا | |
|-------|-----------|-------|-----------|
| ايندم | ايندو سون | ايندم | ايندا سون |
| ايندء | ايندو | ايندء | ايندو |
| ايندس | ايندن | ايندس | ايندن |

Note_ One great peculiarity of the use of Pron. Suff. should be observed, viz, that either they stand for the Nominative case and no other case; or they stand for any other case than the Nominative.

* The star shows that it cannot be used.

THE PRESENT TENSE. (Feminine)

| اينديون سون | | اينديس | | |
|---------------|--------------|-----------|-----------|---|
| * -- | * -- | * -- | * -- | 1 |
| اينديون سون و | اينديون سونء | اينديسانو | اينديسانء | 2 |
| اينديون سون | اينديون سونس | اينديسان | اينديسانس | 3 |

| اينديون | | ايندينء | | |
|---------|---------|----------|----------|---|
| * -- | ايندينم | * -- | ايندينتم | 1 |
| * -- | * -- | * -- | * -- | 2 |
| ايندين | ايندينس | ايندين ن | ايندين س | 3 |

| اينديون | | ايندي | | |
|---------|----------|--------|---------|---|
| * -- | ايندينم | * -- | اينديمر | 1 |
| اينديو | ايندينتم | اينديو | اينديء | 2 |
| ايندين | ايندينس | ايندين | اينديس | 3 |

THE PAST TENSE. (Masuline)

| اياسون | | ايس | | |
|---------|---------|---------|---------|---|
| * -- | * -- | * -- | * -- | 1 |
| اياسونو | اياسونء | اياسانو | اياسانء | 2 |
| اياسون | اياسونس | اياسان | اياسانس | 3 |

* The star shows that it cannot be used.

| آيا | | آئين | |
|--------------|------|-------|----------------|
| * -- | آيمِ | * -- | آينمِ / آئينمِ |
| * -- | * -- | * -- | * -- |
| آينِ / آيانِ | آيسِ | آئينِ | آينسِ |

| آيا | | آيو | |
|--------------|------|---------|------|
| آياسُون | آيمِ | آيوسُون | آيمِ |
| آيوَ | آينه | آيوَ | آينه |
| آينِ / آيانِ | آيسِ | آينِ | آيسِ |

THE PAST TENSE. (Feminine)

| آيون سُون | | آيس | |
|--------------|-------------|----------|---------|
| * -- | * -- | * -- | * -- |
| آيون سُون وَ | آيون سُونء | آيسانَوَ | آيسانء |
| آيون سُونِ | آيون سُونسِ | آيسانِ | آيسانسِ |

| آيون | | آئينء | |
|------|-------|-------|--------|
| * -- | آينمِ | * -- | آئينمِ |
| * -- | * -- | * -- | * -- |
| آينِ | آينسِ | آئينِ | آينسِ |

| آيون | | آئي | |
|-------|-------|--------|------|
| * -- | آينمِ | آيسُون | آيمِ |
| آينوَ | آينه | آيوَ | آبيء |
| آينِ | آينسِ | آينِ | آيسِ |

* The star shows that it cannot be used.

(c) THE TRANSITIVE VERB

- 77.** (1). The Pron. Suff. are used with the first seven tenses of a Transitive Verb exactly in the same way as they are used with those tenses of an Intransitive Verb.
- (2). To use Pron. Suff. with the last five tenses, that is, the five tenses formed from the Past Participle of a Transitive Verb is a very difficult and a tedious task. The student is therefore advised to proceed very cautiously. In order to be able to understand these clearly, he is recommended to have a clear idea of Transitive verbs used in the Past Tenses. (See para. 43 and para. 46).

It should be well borne in mind that the Past Tense of a Transitive Verb *necessarily implies* an object (whether expressed or understood). Now, that object must be either Singular or Plural, Masculine or Feminine. Thus the Past Tense of a Transitive Verb has *four* forms. To each of these four forms should all the *six* Pron. Suff. be applied separately, bearing in mind, whether the object is Singular or Plural Masculine or Feminine.

- (3). a. Pron. Suff. used with an Intransitive Verb in all the tenses are used in *one* way only, viz. standing for the Objective, Possessive or Locative Case.
- b. Again, they are used with Transitive Verbs in the first seven tenses also in *one* way, viz. standing for the Objective case.
- c. But with Transitive Verbs in the five past tenses they are used in *three* distinct ways.

1st.— Standing for the Nominative case.

2nd.— Standing for the Objective, Possessive or any case other than the Nominative.

3rd.— *Two* Pron. Suff. used at the same time; the first standing for the Subject; and the second standing for the Object &c.

**Ist. Pronominal Suffixes used with Transitive Verbs in the Past Tenses
and standing for the Subject.**

| Plural. | Singular. |
|-----------------|----------------------|
| سُون or نُون | مِ 1st. |
| وَ | ءِ 2nd. |
| آءِ (or) أَثُون | اِو (or) اِثِين 3rd. |

The Imperative-Sing. Ist. مارينِمرِ. 3rd. مارينِسي. Plural 3rd. مارينِسي.

THE SIMPLE PAST TENSE.

| Object-Plural Masculine مَارِيَا | Object-Singular Masculine مَارِيُو |
|----------------------------------|------------------------------------|
| مَارِيَا سُون مَارِيَمِ | مَارِيُو سُون مَارِيُمِ |
| مَارِيَا وَ مَارِيَتْ | مَارِيُو وَ مَارِيَتْ |
| مَارِيَا أَثُون مَارِيَاثِين | مَارِيُو أَثُون مَارِيَاثِين |

| Object-Plural Feminine مَارِيُون | Object-Singular Feminine مَارِيِ |
|----------------------------------|----------------------------------|
| مَارِيُون سُون مَارِيُنِمِ | مَارِيِ سُون مَارِيِمِ |
| مَارِيُون وَ مَارِيُنَتْ | مَارِيِ وَ مَارِيِنْ |
| مَارِيُون أَثُون مَارِيُونِثِين | مَارِيِ أَثُون مَارِيُونِثِين |

THE PRESENT PERFECT TENSE.

| Object-Plural Masculine مَارِيَا أَهِن | Object-Singular Masculine مَارِيُو أَهِي |
|--|--|
| مَارِيَا أَثُون مَارِيَا أَتَمِ | مَارِيُو أَثُون مَارِيُو أَتَمِ |
| مَارِيَا أَتَو مَارِيَا أَتِيثِي | مَارِيُو أَتَو مَارِيُو أَتِيثِي |
| مَارِيَا أَتِن مَارِيَا أَتْسِ | مَارِيُو أَتِن مَارِيُو أَتْسِ* |

* Observe that in the Present Perfect Tense, the Pron. Suff. for the third person are سِ & نِ and not اِءِ & اِءِ.

| | | | |
|------------------------|----------------|--------------------------|-------------|
| Object-Plural Feminine | ماريُون آهِن | Object-Singular Feminine | ماري آهي |
| ماريُون اَتئون | ماريُون اَتمِر | ماري اَتئون | ماري اَتمِر |
| ماريُون اَگوَ | ماريُون اَئيڻي | ماري اَگوَ | ماري اَئيڻي |
| ماريُون اَڻن | ماريُون اَٽسِ | ماري اَڻن | ماري اَٽسِ |

THE PAST PERFECT TENSE.

| | | | |
|-------------------------|---------------|---------------------------|---------------|
| Object-Plural Masculine | ماريا هُئا | Object-Singular Masculine | ماريو هو |
| ماريا هُئاسون | ماريا هُئَمِر | ماريو هوسون | ماريو هومِر |
| ماريا هُئَوَ | ماريا هُئَڻي | ماريو هُوَ | ماريو هُوَڻي |
| ماريا هُئائون | ماريا هُئائين | ماريو هُئائون | ماريو هُئائين |

| | | | |
|------------------------|-------------------|--------------------------|----------------|
| Object-Plural Feminine | ماريُون هُيون | Object-Singular Feminine | ماري هُئي |
| ماريُون هُيون سُون | ماريُون هُيَمِر | ماري هُئي سُون | ماري هُيَمِر |
| ماريُون هُيُونَوَ | ماريُون هُيُونِڻي | ماري هُيُونَوَ | ماري هُيُونِڻي |
| ماريُون هُئائون | ماريُون هُئائين | ماري هُئائون | ماري هُئائين |

The Pron. Suff. are used with the Past Dubious Tense exactly in the same way, as they are used with the past perfect Tense; that is, the Past Dubious Tense is conjugated with the Pron. Suff. in the same way, as the past perfect Tense.

As the sing ٿي in the Past Imperfect Tense is *indeclinable*, this tense is conjugated just like the simple Past Tense.

2nd. Pron. Suff. standing for the Object.

| Plural. | Singular. | Person. |
|--------------|-----------|---------|
| سُون or ٿُون | مِر | 1st. |
| وَ | ءِ | 2nd. |
| نِ | سِ | 3rd. |

THE PRESENT TENSE. §

| اسين چئون ٿا | | مان چوان ٿو | |
|---------------|---------------|-------------|-------------|
| * -- | * -- | * -- | * -- |
| اسين چئون ٿا | اسين چئون ٿا | مان چوان ٿو | مان چوان ٿو |
| اسين چئون ٿا | اسين چئون ٿا | مان چوان ٿو | مان چوان ٿو |
| توهين چئون ٿا | | تون چئين ٿو | |
| * -- | * -- | * -- | * -- |
| توهين چئون ٿا | توهين چئون ٿا | تون چئين ٿو | تون چئين ٿو |
| توهين چئون ٿا | توهين چئون ٿا | تون چئين ٿو | تون چئين ٿو |
| هو چون ٿا | | هو چئي ٿو | |
| * -- | * -- | * -- | * -- |
| هو چون ٿا | هو چون ٿا | هو چئي ٿو | هو چئي ٿو |
| هو چون ٿا | هو چون ٿا | هو چئي ٿو | هو چئي ٿو |
| هو چون ٿا | هو چون ٿا | هو چئي ٿو | هو چئي ٿو |

§ Observe that the Pron. Suff. used with the first seven tenses of the Tran. Verb are used in the same way as they are used with those tenses of an *Intransitive Verb*.

THE FUTURE TENSE.

| اسين چونداسون | | مان چوندس | |
|---------------|---------------|------------|------------|
| * -- | * -- | * -- | * -- |
| اسين چونداسون | اسين چونداسون | مان چوندس | مان چوندس |
| اسين چونداسون | اسين چونداسون | مان چوندس | مان چوندس |
| توهين چوندا | | تون چوندين | |
| * -- | * -- | * -- | * -- |
| توهين چوندا | توهين چوندا | تون چوندين | تون چوندين |
| توهين چوندا | توهين چوندا | تون چوندين | تون چوندين |
| توهين چوندا | توهين چوندا | تون چوندين | تون چوندين |

* The star shows that it cannot be used.

| هو چوندو | | هو چوندو | |
|-----------|-----------|-------------|-----------|
| * -- | هو چوندام | هو چوندوسون | هو چوندُم |
| هو چونداو | هو چونداء | هو چوندو | هو چوندُء |
| هو چوندان | هو چونداس | هو چوندن | هو چوندُس |

THE PAST TENSE.

(Note well that the subject of a Transitive Verb in the Past Tense must necessarily be expressed.)

| اسان چيو | | مون چيو | |
|-----------|-----------|---------|----------|
| * -- | * -- | * -- | * -- |
| اسان چيو | اسان چيوء | مون چيو | مون چيوء |
| اسان چيون | اسان چيوس | مون چين | مون چيوس |

| توهان چيو | | تو چيو | |
|------------|------------|-----------|---------|
| * -- | توهان چيوم | تو چيوسون | تو چيوم |
| * -- | * -- | * -- | * -- |
| توهان چيون | توهان چيوس | تو چيون | تو چيوس |

| هن چيو | | هن چيو | |
|------------|---------|-----------|---------|
| هن چيو سون | هن چيم | هن چيوسون | هن چيوم |
| هن چيو | هن چيوء | هن چيو | هن چيوء |
| هن چين | هن چيوس | هن چيون | هن چيوس |

* The star shows that it cannot be used.

3rd. Two Pron. Suff. used together, the first standing for the Subject and the second for the Objective or the Possessive case.

| Object-Plural Masculine مَارِيْمَ | | Object-Singular Feminine مَارِيْمَ | |
|-----------------------------------|-----------------|------------------------------------|-----------------|
| * -- | * -- | * -- | * -- |
| مَارِيَامَانَوَ | مَارِيَامَانَه | مَارِيُومَانَوَ | مَارِيُومَانَه |
| مَارِيَامَانِ | مَارِيَامَانِسِ | مَارِيُومَانِ | مَارِيُومَانِسِ |

| Object-Plural Feminine مَارِيْمَ | | Object-Singular Feminine مَارِيْمَ | |
|----------------------------------|-------------------|------------------------------------|-----------------|
| * -- | * -- | * -- | * -- |
| مَارِيُونَمَانَوَ | مَارِيُونَمَانَه | مَارِيُومَانَوَ | مَارِيُومَانَه |
| مَارِيُونَمَانِ | مَارِيُونَمَانِسِ | مَارِيُومَانِ | مَارِيُومَانِسِ |

3. Pronominal Suffixes used with Postpositions.

78. The Pron. Suff. are used with the simple postpositions, the chief of which are:—

جيڏو and جهڙو- لاءِ - کي - ڏانهن - وتان - وت - منجهان - منجهه - سان - کان

Also such adverbs as are used as postpositions; e.g. مٿي - مٿان - مٿي.

[a] The above postpositions are not much used with the second personal pron. suff.

[b] کان and منجهان take ۱ [hamzo pesh] extra immediately before the pron. suff.

سان becomes سَانُ, that is, changes ن into ڻ.

The ء in لاءِ changes into ڪُ.

The و in جهڙو and جيڏو is shortened into ُ (pesh).

79. An old Sindhi word سنڌو meaning "of," which is rarely used in its ordinary meaning is used a good deal with the Pron. Suff. instead of جو

* The star shows that it cannot be used.

| Masculine Plural مندا | | Masculine Singular مندو | |
|-----------------------|------|-------------------------|------|
| -- | مندم | -- | مندم |
| مندو | مندء | مندو | مندء |
| مندن | مندس | مندن | مندس |

| Feminine Plural منديون | | Feminine Singular مندي | |
|------------------------|--------|------------------------|--------|
| -- | منديمر | -- | منديمر |
| مندينو | مندينه | منديو | مندينه |
| مندين | مندينس | مندين | مندينس |

مندي the Infl. form of مندو is used with the pron. Suff. in the same way as مندا. For the use of مندو see para 74.

EXERCISE 71

Use Pron. Suff. in all the three ways, with the past tense of the verbs

سيکارڻ and جهلڻ - ڪرڻ - ٻڌائڻ - ڏيڻ - ڏسڻ.

CHAPTER 41

DRIVATIVE WORDS.

80. As in English, so in Sindhi, there are a good many words, which are formed from other words, for instance Nouns from Adjectives and Adjectives from Nouns and so on. We give below lists of such words:

I. ABSTRACT NOUNS FROM ADJECTIVES.

(1) Adjectives ending in و form nouns by dropping و and adding ائي - e.g:

[Note- In all Derivative words (that is, the following, as well as Causul Verbs, Feminine forms etc. always drop the final vowel of the primitive word.]

| | | | |
|----------------|-------------|----------------|-------------|
| چڱو ڀلو | چڱيلائي | سوڪو | سوڪائي |
| well, alright. | health. | easy. | facility. |
| چڱو | چڱائي | اوکو | اوڪائي |
| good. | goodness. | difficult. | difficulty. |
| بيڙو | بيڙائي | اڪيلو | اڪيلائي |
| wicked. | wickedness. | alone, lonely. | loneliness. |
| وڏو | وڏائي | ڊگهو | ڊگهائي |
| great. | greatness. | long. | length. |
| گهڻو | گهڻائي | ويڪرو | ويڪرائي |
| much. | abundance. | broad. | breadth. |
| سهانگو | سهانگائي | اونچو | اونچائي |
| cheap. | cheapness. | high. | height. |
| مهانگو | مهانگائي | جهڙو | جهڙائي |
| dear. | costliness. | like. | similarity. |
| چريو | چريائي | جيتو | جيڏائي |
| mad. | madness. | equal. | equality. |

(2) By dropping و, and adding ان e.g.

| | | | |
|---------|-------------|--------|------------|
| اچو | اچان | کارو | کاران |
| white. | whiteness. | salt. | saltiness. |
| کارو | کاران | نثرن | نوان |
| black. | blackness. | new. | newness. |
| گاڙهو | گاڙهان | ملڪو | ملڪان |
| red. | redness. | light. | lightness. |
| سائو | ساون | ڳرو | ڳران |
| green. | greenness. | heavy. | heaviness. |
| ڪٽو | ڪٽان | ٻوڙو | ٻوڙان |
| sour | sourness. | deaf. | deafiness. |
| مٺو | مٺان | آلو | آلان |
| sweet. | sweetness. | wet. | wetness. |
| کوڙو | کوڙان | کوسو | کوسان |
| bitter. | bitterness. | warm. | warmth. |

(3) By dropping و, and prolonging the first syllable, if it is not already long, e.g.

| | | | |
|--------|----------|-------------|------------------------|
| ڊگهو | ڊيگه | سوڙهو | سوڙه |
| long. | length. | narrow. | narrowness. |
| ويڪرو | ويڪر | تلهو | توله |
| broad. | breadth. | thick, fat. | thickness. fatness. |

| Masculine Plural مندا | | Masculine Singular مندو | |
|------------------------|--------|-------------------------|--------|
| -- | مندم | -- | مندم |
| مندو | مندء | مندو | مندء |
| مندن | مندس | مندن | مندس |
| Feminine Plural منديون | | Feminine Singular مندي | |
| -- | منديمر | -- | منديمر |
| مندينو | مندينه | منديو | مندينه |
| مندين | مندينس | مندين | مندينس |

مندي the Infl. form of مندو is used with the pron. Suff. in the same way as مندا. For the use of مندو see para 74.

EXERCISE 71

Use Pron. Suff. in all the three ways, with the past tense of the verbs

سيکارڻ and جهلڻ - ڪرڻ - ٻڌائڻ - ڏيڻ - ڏسڻ.

| | | | |
|------------|---------------|---------|-------------|
| سَيَّاثِرٌ | سَيَّائِبٌ | وَدُو | وَدَّهَيْنُ |
| wise. | wisdom. | old. | old age. |
| رَاضِي | رَاضٍ | نَدِيرٌ | نَدِيرٌ |
| satisfied. | satisfaction. | young. | youth |

(7) The following Adjectives form Nouns by adding ت, ات, تائي, or يت, after dropping the final vowel.

| | | | |
|------------|---------------|-------------|-----------------------------|
| سَتَوْنٌ | سَتَوْتٌ | غَافِلٌ | غَفْلَتٌ |
| straight. | straightness. | negligent. | negligence. |
| مُشْكِلٌ | مُشْكِلَاتٌ | قَادِرٌ | قُدْرَتٌ |
| difficult. | difficulty. | mighty. | power, might |
| سَخِي | سَخَاوَتٌ | قَبُولٌ | قَبُولِيَّتٌ |
| generous. | generosity. | agreed. | agreement. |
| جَاهِلٌ | جَاهِلِيَّتٌ | وَاقِفٌ | وَاقِفِيَّتٌ |
| ignorant. | ignorance. | acquainted. | acquaintance. |
| قَابِلٌ | قَابِلِيَّتٌ | خَاصٌ | خَاصِيَّتٌ |
| clever. | cleverness. | special. | speciality; peculiarity. |

(8) To the following add گي.

| | | | |
|--------|----------|--------|----------|
| آزَادُ | آزَادِگي | بَندِ | بَندِگي |
| free. | freedom. | bound. | bondage. |
| آسُودُ | آسُودِگي | | worship. |
| happy. | comfort. | | |

(9) To the following Adjectives add **کار** or **کائی** to form Nouns.

| | | | |
|-------|------------|--------|-----------|
| واندو | واندِ کائی | انتو | اندوکار |
| free. | leisure. | blind. | darkness. |
| | | تُو | تُوکار |
| | | cold. | coldness. |

MISCELLANEOUS:- **مُہٹو** becomes **مُونہن**, and **سَانو** becomes **ساوِک**
 beautiful. beauty. green. verdure.

II. ADJECTIVES FROM NOUNS.

81. Adjectives are formed from Nouns in two ways (a) by Suffixes, (b) by Prefixes

(a) BY SUFFIXES.

(1) By adding **ی** (long i)

| | | | |
|---------------|--------------------------|----------------|--------------|
| آسمان | آسمانی | سِنْدُ | سِنْدِی |
| sky. | blue. | Sindh. | Sindhi. |
| پُرم | پُرمی | انگریز | انگریزی |
| superstition. | superstitious. | an Englishman. | English. |
| پنجاب | پنجابی | قیمت | قیمتی |
| the Punjab. | Punjabi. | price. | precious. |
| دُھ | دُھی | زہر | زہری |
| guilt. | guilty. | poison. | poisonous. |
| دِیہ | دِیہی | دُک | دُکی |
| country. | native. | misery. | miserable. |
| سرکار | سرکاری | سُک | سُکی |
| government. | government; official. | comfort. | comfortable. |

(2) By adding و or او (long o)

| | | | |
|------------|--------------------|----------------|----------|
| سچُ | سچو | کچُ | کچو |
| truth. | true. | raw matter. | raw. |
| کوڑُ | کوڑو | مٹُ | مٹو |
| falsehood. | false. | impure matter. | impure. |
| پیارُ | پیارو | روپُ | روپو |
| love. | beloved. | silver. | silvery. |
| ماٹُ | مانو | | |
| quiet. | smooth (as sea) | | |

(3) By adding یون or یو

| | | | |
|--------------|---------|----------|--------------|
| اندُرُ | اندِیون | بُکُ | بُکیو |
| the inside. | inner. | hunger. | hungry. |
| باہرُ | باہریون | اُجُ | اُجیو |
| the outside. | outer. | thirst. | thirsty. |
| اڳُ | اڳیون | سُکُ | سُکیو |
| the front. | former. | comfort. | comfortable. |

(4) By adding ائو or یئو after dropping the final vowel.

| | | | |
|----------|-------------|-----------|----------------|
| بَارُ | بارائو | فَقِیرُ | فَقِیرائو |
| a child. | childish. | a beggar. | beggarly. |
| چوکرُ | چوکرائو | راجا | راجائو |
| a boy. | boyish. | a king. | kingly. |
| زَالُ | زالائو | ماتُ | مانیئو |
| a woman. | of a woman. | silence. | silent, quiet. |

| | | | |
|------------------------|-------------------------------|-------------------------|--------------------------------|
| مَرَسٌ a man. | مَرَسَاتُو of a man. | دَادُو grand-father. | دَادَاتُو grand-father's. |
| مَانِتٌ a relation. | مَانِتَاتُو of a relation. | أَبُو father. | أَبَاتُو father's; Paternal |

(5) By adding **و** ثَو

| | | |
|-----------------|---------------------------|---|
| پَنَجٌ five. | پَنَجَوْتُو five-fold. | (See chapter on Multiplicative Adjectives (para:24)) |
|-----------------|---------------------------|---|

(6) By adding **ا** ثَو

| | | | |
|-------------------|--------------------------|------------------|-------------------------|
| وَزَنٌ weight. | وَزَنَاتُو weighty. | جَوَكُو risk. | جَوَكَاتُو risky. |
| دَوَلٌ shape. | دَوَلَاتُو shapely. | كَمَرٌ use. | كَمَاتُو useful. |
| خَوَفٌ danger. | خَوَفَاتُو dangerous. | زَوْرٌ force. | زَوْرَاتُو forceful. |

(7) By adding **و** كُو or **و** كُو

| | | | |
|-------------------------|-------------------------------|----------------------|-----------------------------|
| صَبُوحٌ morning. | صَبُوحُكُو of the morning. | دَيْنَهُنْ day. | دَيْنَهُوكُو of the day. |
| رَاتٌ night. | رَاتُوكُو of the night. | أَصْلٌ origin. | أَصْلُوكُو original. |
| أَجٌ to-day. | أَجُوكُو of to-day. | وَابِيُو a Bunya. | وَابِيُوكُو a Bunya's. |
| سَيَّاثِي to-morrow. | سَيَّاثِكُو of to-morrow. | هِنْدُو a Hindu. | هِنْدُوكُو of a Hindu. |

| | | | |
|------------|---------------|----------------|-----------------|
| ڪالهه | ڪالھوڪو | مسلمان | مسلمانڪو |
| yesterday. | of yesterday. | a Muslim. | of a Muslim. |
| پڙ | پڙوڪو | موچي | موچڪو |
| last year. | of last year. | a shoe-maker. | a shoe-maker's. |
| چنڊ | چانڊوڪو | ٺاھ | ٺاھوڪو |
| moon. | moon-lit. | form or shape. | shapely. |

(8) By adding رو or اُرو

| | | | |
|-----------|-----------|-----------|----------|
| پاڃھ | پاڃھارو | لڄ | لڄارو |
| mercy. | merciful. | modesty. | modest. |
| جيءُ | جيئرو | ريس | ريسارو |
| life. | alive. | jealousy. | jealous. |
| سگھ | سگھارو | ھڇا | ھڇارو |
| strength. | strong. | cruelty | cruel |

(9) By adding جھڙو after the inflected form of the Noun.

| | | | |
|------------|---------------|---------------|---------------|
| فائدو | فائدي جھڙو | ساراه | ساراه جھڙو |
| advantage. | advantageous. | praise. | praiseworthy. |
| مڙو | مڙي جھڙو | ڪل | ڪل جھڙو |
| amusement. | amusing. | ridicule. | ridiculous. |
| عجب | عجب جھڙو | دلجاء | دلجاء جھڙو |
| wonder. | wonderful. | satisfaction. | satisfactory. |

(10) By adding وارو or جو to the inflected form of the Noun, e.g:

| | |
|------------|--------------------------|
| فائِدو | فائِدِي وارو، فائِدِي جو |
| Advantage. | Advantageous. |

Note:— This is the most important class, in as much as, if a student does not know how a particular Noun is converted into an Adjective, he should insert وارو or جو after the Noun.

(11) By adding دار

| | | | |
|--------|----------|---------|-----------|
| خَبَرُ | خبردارُ | ایمانُ | ایماندارُ |
| care. | careful. | faith. | faithful. |
| هوا | هوادارُ | وَزَنُ | وزندارُ |
| air. | airy. | weight. | weighty. |

(12) By adding مند

| | | | |
|---------|--------------|-----------|--------------|
| شُکْرُ | شُکْرَمَنْدُ | فِکْرُ | فِکْرَمَنْدُ |
| thanks. | thankful. | anxiety. | anxious. |
| دولتُ | دولتمندُ | طاقتُ | طاقتمندُ |
| wealth. | wealthy. | strength. | strong. |
| احسانُ | احسانمندُ | عَقْلُ | عقلمندُ |
| favour. | grateful. | sense. | sensible. |

(13) By adding ناک

| | | | |
|---------|------------|---------|------------|
| خوفُ | خوفناک | ہیبتَ | ہیبتناکُ |
| danger. | dangerous. | terror. | terrible. |
| درد | دردِ ناکُ | غم | غمناکُ |
| pain. | painful. | sorrow. | sorrowful. |

MISCELLANEOUS.

82. The following Nouns form Adjectives irregularly.

| | | | |
|--------------|-----------------|----------|------------|
| واری | واریا سو | پاڻی | پاڻیانو |
| sand. | sandy. | water. | watery. |
| کُورُ | کُورائو | عدلُ | عادل |
| salt ground. | salty (ground). | justice. | just. |
| نِندَ | ننداکرو | ظلم | ظالم |
| sleep. | sleepy. | cruelty. | cruel. |
| ذوہ | ذوہاری | عجبُ | عجیبُ |
| guilt. | guilty. | wonder. | wonderful. |
| موتُ | موتمارُ | سُیاء | سُیاءیکُ |
| death. | fatal. | nature. | natural. |
| دیا | دِیالُ | ہیرَ | ہیراکُ |
| mercy. | merciful. | habit. | habitual. |

83. (b) BY PREFIXES.

(1) بي = without.

| | | | |
|----------|------------|-------------|------------------------------|
| شَرَمُ | بي شرم | حَدّ | بي حدّ |
| shame. | shameless. | limit. | unlimited. |
| وَارِثُ | بي وارثُ | شمار | بي شمارُ |
| an heir. | heirless. | number. | innumerable. |
| ذَوُّهُ | بي ذَوُّهُ | عِلْمُ | بي علم |
| guilt. | innocent. | knowledge. | ignorant. |
| هوشُ | بي هوش | ايمانُ | بي ايمانُ |
| sense. | senseless. | faith. | faithless. |
| عَقْلُ | بي عَقْلُ | روزگارُ | بي روزگار |
| sense. | senseless. | livelihood. | without means of livelihood. |

(2) ك- ا- نـ &c.

| | | | |
|----------|--------------|---------|----------------------|
| كَمُ | نَكَمُ | جاء | اُجاو |
| use. | useless. | place. | out of place. |
| پَاگُ | نِپَاگُ | لِجُنُ | مُلچن, کُلچن |
| fortune. | unfortunate. | manner. | unmannerly, mannerly |

III. NOUNS OF AGENCY FROM COMMON OR ABSTRACT NOUNS.**84.** The Nouns of Agency are formed from Common Nouns &c. in the following six ways.

(1) By adding ي (long i)

| | | | |
|---------|-----------|--------|--------------|
| وِیْرُ | وِیْرِی | شکارُ | شکاری |
| enmity. | an enemy. | sport. | a sportsman. |

| | | | |
|----------------|----------------|-----------|--------------|
| كَمْرُ | كَمِي | پاپُ | پاپِي |
| work. | a workman. | sin. | a sinner. |
| سَنَگَتِ | سَنَگَتِي | هَرُ | هَارِي |
| company. | a companion. | a plough. | a ploughman. |
| قَرِيَادُ | قَرِيَادِي | قَيَدِ | قَيَدِي |
| a complaint. | a complainant. | prison. | a prisoner. |
| تُهْمَتَ | تُهْمَتِي | وَپَارُ | وَپَارِي |
| an accusation. | an accused. | trade. | a tradesman. |
| تِپَالِ | تِپَالِي | | a merchant. |
| post. | a postman. | | |

(2) By dropping ائي after dropping the final vowel.

| | | | |
|------------|--------------------------|----------------------|--------------------------|
| گَوٺُ | گَوٺَائي | حَلَوُ | حَلَوَائي |
| a village. | one of the same village. | a kind of sweetmeat. | a confectioner. |
| باغُ | باغَائي | معاملو. } جهيزو } | معاملاتي. } جهيزائي } |
| a garden. | a gardener. | a quarrel. | a quarrelsome person. |

(3) By adding ار

| | | | |
|----------|-------------|--------------------|-------------|
| بَکَرُ | بَکَرَارُ | رَبِ | رَبِدَارُ |
| a goat. | a goatherd. | a sheep. | a shepherd. |
| گَنٺُونِ | گَنٺَوَارُ | دَنُ | دَنَارُ* |
| a cow. | a cowherd. | a flock. a herd | a herdsman. |

* Observe that ڻ changes into ن

(4) By adding گار

| | | | |
|--------|-----------|----------|------------|
| گناه | گناهگار | خدمت | خدمتگار |
| a sin. | a sinner. | service. | a servant. |
| مدد | مددگار | | |
| help. | a halper. | | |

(5) By adding وار or وارو to the infl. form of the noun.

| | | | |
|---------|------------|--------------|--------------|
| کَم | کَم وارو | امید | امیدوار |
| work. | a workman. | expectation. | a candidate. |
| پَتو | پَتی وارو | | |
| a belt. | a peon. | | |

(6) By adding دار

| | | | |
|------------|---------------------------|----------|---------------------------------|
| جاگیر | جاگیردار | فوج | فوجدار |
| an estate. | and estate-holder. | an army. | a head of the army. |
| زمین | زمیندار | دکان | (Town Inspector of the Police). |
| land. | landlord; land-holder. | a shop. | دکاندار |
| | | | a shop-keeper. |

MISCELLANEOUS.

| | | | |
|----------|------------|--------------|-------------|
| مرض | مریض | وات | واتھرو |
| disease. | a patient. | a way. | a wayfarer. |
| شعر | شاعر | ورثو | وارث |
| poetry. | a poet. | inheritance. | an heir. |

حُكْمُ

rule.

عِشْقُ

love.

حَاكِمُ

a ruler.

عَاشِقُ

a lover.

جُؤَا

gambling.

پَکَّ

turban.

جَوَارِي

a gambler.

پَاہِگَارُو

a successor.

IV. ABSTRACT NOUNS FROM COMMON NOUNS.

85. Abstract Nouns are formed from Common Nouns in the following three ways.

(1) By adding ي — (long i)

چُورُ

a thief.

لُکَّ

a cheat.

بِیوقُوفُ

a fool.

دُشْمَنُ

an enemy.

سُورُ

a rider.

چُورِی

theft.

لُکِّی

cheating.

بِیوقُوفِی

folly.

دُشْمَنِی

enmity.

سُورِی

riding.

مَسَافِرُ

a traveller.

بَادِشَاهُ

a king.

شَاهِدُ

a witness.

نُوکَرُ

a servant.

مَسَافِرِی

a journey; or
a voyage.

بَادِشَاهِی

a kingdom.

شَاهِدِی

evidence.

نُوکَرِی

employment;
service.

(2) By adding پائی

گُلَامُ

a fool.

گُلَامِپَائِی

folly.

جَتُّ

an ignorant man.

جَتِّپَائِی

ignorance.

(3) By adding ت

اِشْرَاقُ

a respectable
person.

اِشْرَاقَتَ

respectability.

حَاکِمُ

a ruler.

حُکُومَتَ

rule, government.

V. NOUNS FROM VERBS.

86. Nouns are formed from verbs in the following twelve ways.

(1) By making the Root end in ـ (zabar).

| | | | |
|----------------|----------------|-----------------|----------------|
| مَارُ | مَارَ | چُونَدَنُ | چُونَدَ |
| to beat. | thrashing. | to elect. | election. |
| کَلُ | کَلِ | جَاچَنُ | جَاچَ |
| to laugh. | laughter. | to investigate. | investigation. |
| سَمَجَهَنُ | سَمَجَهَ | پوکَنُ | پوکَ |
| to understand. | understanding. | to cultivate. | cultivation. |
| کاھَنُ | کاھَ | ماپَنُ | ماپَ |
| to attack. | an attack. | to measure. | measurement. |
| سَنِيَالَنُ | سَنِيَالَ | گھرجَنُ | گھرجَ |
| to take care. | care. | to be wanted. | want. |
| سگھَنُ | سگھَ | | |
| to be able. | ability. | | |

(2) By making the Root end in ا (long aa).

| | | | |
|-------------|----------|------------|-----------|
| پُوچَنُ | پُوچَا | گُورَنُ | گُولا |
| to worship. | worship. | to search. | a search. |
| پِچَنُ | پِچَا | | |
| to enquire. | enquiry. | | |

(3) By making the Root end in ز (zer).

| | | | |
|-----------------|------------|-----------|--------|
| بَدَنُ | بُودِ | پِجَنُ | پِاچُ |
| to be drowned. | flood. | to flee. | fight. |
| سُكَنُ | سُوكُ | وِڙهَنُ | وِڙهَہ |
| to be dried. | drought. | to fight. | war. |
| مُنَجَّهَنُ | مُونَجَّہ | هَارَنُ | هَارَ |
| to be confused. | confusion. | to lose. | lose. |

(4) By making the Root end in ي (long i).

| | | | |
|-------------|------------|------------------|---------------------|
| چَرَّهَنُ | چاڙهي | خرچَنُ | خرچي |
| to climb. | an ascent. | to spend. | tip-money. |
| لَهَنُ | لاهي | قاسَنُ | قاسي |
| to descend. | a descent. | to be entangled. | the act of hanging. |
| لُڳَنُ | لُڳي | پُهارَنُ | پُھاري |
| to deceive. | deceit. | to sweep. | a broom. |
| جُڻَنُ | جُڻي | ڪمائَنُ | ڪمائي |
| to kiss. | a kiss. | to earn. | earnings. |

(5) By making the Root end in پ (pesh).

| | | | |
|-------------|--------------------------|--------------|--------------------|
| تَبَنُ | تَپُ | چاهَنُ | چاهُ |
| to get hot. | fever. | to desire. | zeal, earnestness. |
| سَدَنُ | سَدُ | وڌائَنُ | وڌاءُ |
| to call. | a call. | to increase. | exaggeration. |
| خرچَنُ | خرچُ | جيئَنُ | جيءُ |
| to spend. | expense; or expenditure. | to live. | life. |
| ڍڪَنُ | ڍڪُ | ڪُسنَ | ڪوسُ |
| to cover. | a cover. | to be slain. | slaughter. |
| | | بچائَنُ | بچاءُ |
| | | to defend. | defence. |

(6) By making the Root end in و (o) or و (long oo).

| | | | |
|--------------|----------------|----------------|--------------------|
| وَدِنُ | وَادُو | نَجَنُ | نَاجُو |
| to cut. | a carpenter. | to dance. | a dancer. |
| فَتَكُنُ | فَتَكَو | كَپَنُ | كَابُو |
| to struggle. | a struggle. | to be used up. | consumption. |
| بِكَازُنُ | بِكَازُو | رَكَنُ | رَاكُو |
| to apoil. | deterioration. | to keep. | a keeper; a guard. |
| سَدَارُنُ | سَدَارُو | لِیَكُنُ | لِیَكُو |
| to improve. | improvement. | to calculate. | calculation. |

(7) By making the Root end in ت , تا , or تِ .

| | | | |
|---------------|------------|--------------|------------|
| لِکَنُ | لِکِیت | مِیَنُ | مِیَتَا |
| to write. | a writing. | to obey. | obedience. |
| هَلَنُ | هَلَت | بِیَنُ | بِیَتَا |
| to behave. | behaviour. | to be saved. | savings. |
| نَوِزَنُ | نَوِزَت | پِرَنُ | پِرِیَتِی |
| to be humble. | humility. | to fill. | supply. |

(8) By making the Root end in پ or پو.

| | | | |
|-------------|---------------|------------------|-------------|
| سِجَانُنُ | سِجَانِپَ | مَپَنُ | مَپُو |
| to know. | acquaintance. | to measure. | a measure. |
| مَنُنُ | مَنَپَ | لِکَنُ | لِکَپُو |
| to measure. | a measure. | to be connected. | connection. |

(9) By making the Root-end in كُ, كُو, or كُو.

| | | | |
|-----------|-------------------------|-----------------|---------------------|
| وَهْنُ | وَهْكُ | چمکن | چمکو |
| to flow | a stream; a current. | to shine. | twinkle, sparkle |
| وِهْنُ | وِهْكُ | مِثْنُ | مِثْاكو |
| to sit. | the act of sitting. | to be gathered. | a crowd. |
| بِهْنُ | بِهْكُ | رَهْنُ | رَهْاكو |
| to stand. | the act of standing. | to dwell. | a dweller. |

(10) By making the Root end in ند, ندو, or ندي.

| | | | |
|-------------|------------|-----------|------------|
| اُپَرْنُ | اُپَرِنْدو | هَلْنُ | هَلَنَدِي |
| to rise. | the east. | to go on. | influence. |
| اَلَهْنُ | اَلَهِنْدو | هُنْنُ | هُونَدِ |
| to go down. | the west. | to be. | riches. |

(11) By making the Root end in ارو

| | | | |
|------------------|-------------------|--------------|-----------|
| مُتَجَهْنُ | مُوجَهْارو | وَدَنْ | وَادارو |
| to be confused. | confusion. | to increase. | progress. |
| پِجَنْ | پِجارو | | |
| to clean cotton. | a cotton cleaner. | | |

(12) By adding ي _ to the Infinitive.

| | | | |
|---------|-----------|----------|-----------------|
| چَوْنُ | چَوَيْي | تِيْنُ | تِيْشِي |
| to say. | a saying. | to be. | a possibility. |
| كَرْنُ | كَرْيِي | اُتْنُ | اُتِي |
| to do. | an act. | to rise. | rise. ascent |

(13) By adding **اِثِي** to the Root,
denoting the charges for the action denoted by the verb.

| | | | |
|--------------------------|--|----------------------------|--|
| سَبَنُ to sew. | سِبَانِي charges for sewing. | كُنُنُ to carry. | كُنَانِي charges for carrying. |
|--------------------------|--|----------------------------|--|

MISCELLANEOUS.

| | | | |
|------------------------------|----------------------------------|-------------------------------|--------------------------------|
| بِيَهَنُ to stand. | بَيْنَكُ a colony. | دَنُنُ to wash. | دَوْبِي a washerman. |
| يَجَنُ to break. | يَجِكْرِي a hindrance. | تَرُنُ to swim. | تَارُونُ a swimmer. |
| وَكُنُنُ to sell. | وَكِرُو a sale. | خَلِقُنُ to create. | خَالِقُ the Creator. |
| كَانُنُ to eat. | كَادُو food. | وَدِنُ to cut. | وَادُو a carpenter. |

87. VI. ADJECTIVES FROM VERBS.

| | | | |
|-----------------------------|-----------------------------|-----------------------------------|------------------------------|
| وَكُنُنُ to sell. | وِكْرُو for sale. | لَبِنُنُ to be applied. | لَاِبُو applicable |
|-----------------------------|-----------------------------|-----------------------------------|------------------------------|

88. VII. VERBS FROM NOUNS AND ADJECTIVES

| | | | |
|---------------------------|--|----------------------------------|--------------------------------------|
| مَوَكَلُ leave. | مَوَكَلَانُنُ to take leave. | أَجُ thirst. | أُجَانَجُنُ to be thirsty. |
| هَمَتُ courage. | هَمِتَانُنُ to encourage. | كَاوَرُ anger. | كَاوَرِجُنُ to get angry. |
| كَمُ work. | كَمَانُنُ to work, to earn. | پَگَهَرُ perspiration. | پَگَهَرِجُنُ to perspire. |

| | | | |
|---------------|-------------------------|--------------------|--|
| كَلِمَةٌ | كَلَامُهُ | كُلٌّ | تَكَبَّرَ |
| a word. | to speak. | fatigue. | to get tired. |
| دُكٌّ، رَنَجٌ | دُكُّونُهُ، رَنَجَاتُهُ | أَرْمَانٌ | أَرْمَانَجُنُّ |
| grief. | to pain. | grief. | to be grieved. |
| لَالِجٌ | لَالِجَاتُهُ | كَهْتٌ | كَهْتَاتُنُّ |
| greed. | to induce. | less. | to lessen. |
| چورُ | چورَاتُنُّ | وَدٌّ | وَدَّاتُنُّ |
| a thief. | to steal. | more. | to increase. |
| لَتٌ | لَتَاتُنُّ | جَوَکُو | جَوَکَاتُنُّ |
| a kick. | to tread. | befitting, worthy. | to befit. |
| بُکٌ | بُکَانَجُنُّ | سَنُونٌ | سَنَوَارُنُّ |
| hunger. | to get hungry. | straight. | to straighten; to improve; to put right. |

89. The suffix **ان** meaning "from" is generally used with the following words instead of **کان**:-

| | | | |
|------------|-----------------|--------------------|---|
| گھرُ | گھرانُ | گوتُ | گوتانُ |
| a house. | from the house. | a village. | from the village. |
| ھنڈُ | ھنڈانُ | پارُ | پارانُ |
| a place. | from the place. | side. | from the side (of). in place of, instead of. |
| اڳُ | اڳيانُ | نَصِيبُ | نَصِيبانُ |
| the front. | in front. | luck. | by luck, lucky. |
| واتُ | واتانُ | سَبَبُ | سَبَبانُ |
| mouth. | from the mouth. | cause, reason. | by reason of. |
| ھٿُ | ھٿانُ | طَرَفُ | طرفانُ |
| hand. | from the hand. | direction, side | on behalf of. from, for. |

NOTE:- Very often ان becomes ون e.g. اندران becomes اندرون.

(For more words of this kind see page 52.)

——*

90. There are a number of Singular Nouns in Sindhi which have a Plural Meaning, e.g.

A pair of shoes.

جُتي

A pair of trousers.

سُتن

A pair of tongs.

چمَڻو

A pair of scissors.

ڪَينچي

A pair of spectacles.

عَينڪَ

91. Several Material Nouns in Sindhi are used only in the Singular and have no plural form, e.g.

Offspring.

اولادُ

Gold.

سونُ

Water.

پاڻي

Wealth.

دولتَ

Clay.

مٽي

Grapes

[f]

ڊاڪَ

VIII. DIMINUTIVES.

92. Diminutives of Nouns or Adjectives are formed by adding ڀڙو, ري, ڻي or ي after dropping the final vowel.

ڳاڙهو

red.

ڳاڙهيرو

reddish.

ڪارو

black.

ڪاريرو

blackish.

سائو

green.

سائيرو

greenish.

ڦڙو

a drop.

ڦڙي

a small drop.

وڏو

big.

ڪتابُ

a book.

گھنڊُ

a bell.

وڏڙو

biggish.

ڪتابڙي

a pamphlet.

گھنڊڙي، گھنڊڙي

a small bell.

IX. COMPOUND WORDS.

93. As in English and other languages, so also in Sindhi there are a good many words which are formed by the combination of two words; and are called compound words. The following is a list of Compound Words, commonly used.

| | | | |
|------------------------------------|-------------|--------------------------|-----------|
| Master of the house. | گهر ڏڻي | A gentleman. | سکر ماڻهو |
| Head of a community. | راج ڏڻي | A candle-stick. | موم بتي |
| Ruler of a country. | ڏيهه ڏڻي | Headman of a village. | ڳوٺ وڏيرو |
| Master of the world. | جڳ ڏڻي | Blotting paper. | مس چٽو |
| Worship of God. | خدا پرستي | Pen- stand, pen- holder. | قلمدان |
| Idol-worship. | بت پرستي | An ink-pot. | مس ڪپڙي |
| Fire-worship. | آتش پرستي | A hand-cuff. | هٿ ڪڙي |
| Self-worship | خود پرستي | A desert. | رن پٽ |
| An idol-house a heathen temple. | بت خانو | A latrine. | جاء ضرور |
| A house of worship. | عبادت خانو | Satisfaction. | دل جاء |
| A library. | ڪتب خانو | A train. | اڱاڙي |
| Adispensary. | دوا خانو | Consequences. | اڳ پوء |
| Artillery. | توپ خانو | Foresight. | اڳ ڳڻي |
| A museum. | پوٽ خانو | A hound. | تازي ڪٽو |
| obedience, Loyalty. | فرمانبرداري | Tradition. | ڏند ڪٿا |
| A city-protection. | شهر پناه | An easy-chair. | آرام ڪرسي |
| Idolatory. | مورت پوڄا | Handsome. | خوبصورت |
| Climate. | آبهوا | Selfish. | خود غرض |
| Atmosphere. | وايو چڪر | " | خود مطلب |

| | | | |
|--------------|-------------|-----------------------|------------|
| Independent. | خودمختيارُ | Stone-hearted, cruel. | سنگدل |
| Almighty. | قادرُ مطلقُ | Loyal. | نمکُ حلالُ |
| Cheerful. | کلِ مکُ | Disloyal. | نمکُ حرامُ |
| Cheerful. | خوش مزاجُ | Good internioned. | نیک نیتُ |
| Merciful. | رحمدل | An educationist. | تعلیم دان |

X. MEANINGLESS WORDS.

94. Almost every important noun and occassionally a verb and an adjective in Sindhi may have a word attached to it, which does not mean any thing but which makes the first word sound better, This meaningless word is exctly like the word itself, except that its first letter always begins with پ (the third letter of the Alphabet) e.g:

گهوڙو ٻوڙو - ميز پير

But there are a number of meaningless words, which do not assume exactly the same form as their preceding words, and are celled "Meaningless Words Irregularly formed". The following are some of the common ones—

| | | | |
|---------------------------|------------|---------------------------------|-------------------|
| Credit. | اوڌر پاڌر | A letter. | چڻي چٻاڻي |
| Meat dish or curry dish. | ٻوڙ ٻاڙي | A thief, thieves. | چور چڪار/چور چڪار |
| Hire. | پاڙو پتو | A boy. | چوگر ٻاگر |
| Vegetables. | پاڇي پتي | Expenditure. | خرچ پکو |
| Meat dish, or curry dish. | تيرن تلهو | A letter. | خط پت |
| A Tapedar. | تپدار تڙو | A Diwan. | ديوان دڙو |
| Fresh. | تازو توانو | A master. | ڌڻي ڌوڻي |
| A neighbourhood. | پاڙو پنبو | To see. | ڏسڻ وائسڻ |
| Money. | پيسو پنجر | Fat. | ڏڻو مٽو |
| To enquire. | پڇڻ ڳاڇڻ | To all appearances respectable. | ڏسڻ وائسڻ |
| Enquiry. | پڇا ڳاڇا | Doubt, suspicion | شڪ شبو |

| | | | |
|-------------------------|-------------------|--------------------|-------------|
| Papers. | ڪاغذ پَتَ | An account. | ليڪو چوڪو |
| An officer. | ڪامورو ڪَڙو | People. | ماڻهو چيڻو |
| Grass. | گامُ پَنو | A Munshi. | مُنشي مَڙو |
| A talk; a conversation. | ڳالهه پولهه | A servant. | نوڪرُ چاڪرُ |
| " " | ڳالهه مُهاڙ | A beast of burden. | وهڻوانو |
| Search. | ڳولا ڦولها | A Bunya. | واڻيو وڪالُ |
| To talk. | ڳالهائڻُ پولهائڻُ | Interest. | وياجُ وڻو |
| A house. | گهرُ تَرُ | A tree. | وڻُ تَنُ |
| To roam about. | ڳهنڻ گهٽڻُ | Light talk | پَتَ شَتَ |

95. The following English words are commonly used in Sindhi:

| | | | | | |
|------------|-----|----------|-------------|-----|--------|
| School. | (M) | اسڪولُ | Report. | (F) | رپورٽَ |
| Master. | (M) | ماسٽرُ | Court. | (F) | ڪورٽَ |
| College. | (M) | ڪاليجُ | A watch. | (F) | واچَ |
| A judge. | (M) | ججُ | A doctor. | (M) | ڊاڪٽرُ |
| A bench. | (F) | بينچَ | A screw. | (M) | اسڪرو |
| A council. | (F) | ڪائونسلَ | A cupboard. | (M) | ڪَپٽَ |
| A library. | (F) | ليبرري | A bill. | (M) | بِلَ |

&c. &c.

CHAPTER 42

OFFICAL AND TECHNICAL EXPRESSIONS.

I. PURELY OFFICIAL.

| | | | |
|--|------------|--------------------------|----------------|
| office. | (f) آفیس | A cattle-pound. | دِک |
| " | (m) دَفتر | An assistant. | نائب |
| officer. | آفیسر | Title. | لقب |
| " | کامورو | Superior. | بالادست |
| " | عملدار | Subordinate. | زیردست |
| " | عہدیدار | Correspondence. | لکچرہ |
| Establishment. | عملو | A diary. | روزنامو |
| A peon. | پٹیوالو | A department. | کاتو |
| " | (m) چپراسی | Educational Department. | تعلیم کاتو |
| A Mukhtyarkar, an official in the Revenue Dept. directly under an Asst. Collector. | مختیارکار | A file. | فائل، دفتر |
| | | Inward file. | فائل آمدنی |
| | | Outward file. | فائل روانگی |
| A further sub-division of a Sub-Division in charge of a Mukhtyarkar. | تعلقو | Miscellaneous file. | فائل متفرقو |
| A revenue-collector, under a Mukhtyarkar. | تپدار | To enter (make an entry) | داخل کرڻ |
| A sub-division of a Taluka, under charge of a Tapedar. | دیہہ | A petition | عریضی |
| | | " | درخواست |
| A candidate. | امیدوار | A petitioner. | عرضدار |
| Promotion; or increment of pay. | اضافو | A respondent. | جوابدار |
| | | Instructions. | فہمائش - تاکید |
| | | To go on a circuit. | گشت کرڻ |

| | | | |
|-------------------------|---------------|---|------------------|
| A substitute. | بدلي - عيوضي | To start (on a circuit.) | ڪڙج ڪرڻ |
| To transfer. | (جي) بدلي ڪرڻ | Camp. | منزل |
| Resignation. | استعفا | The 'muffasil'. the country, or the district as opposed to the head-quarters. | ٻاهري |
| To resign. | استعفا ڏيڻ | | مُفَصِّل |
| To authorize. | اختياري ڏيڻ | Village community. | راج مهاجن |
| Papers. | کاغذ | Notice. | اشتهار |
| Original. | اصل | " | اطلاع |
| Copy. | نقل | Signature. | صحيح |
| To copy. | نقل ڪرڻ | To sign. | صحيح ڪرڻ or وجهڻ |
| To submit. | پيش ڪرڻ | Signed. | صحيح ڪيل |
| To postpone. | مهمل رڪڻ | Initials. | چوڻي صحيح |
| To dispose of. | نيڪال ڪرڻ | Envelope. | لفافو |
| Complaint. | پڪار | Seal. | مهر |
| Enquiry, investigation. | پڇا ڇاڇا | To seal. | مهر هڻڻ |
| " | دريافت | Stamp. | تڪلي |
| " | جانچ | Gum. | گنڌر |
| " | تپاس | | |

II. CRIMINAL.

| | | | |
|---------------------------------|-----------------|------------------------------|----------|
| Crime. | ڏوه | A vital part. | نازڪ هنڌ |
| To make a breach in a house. | کاٽ هڻڻ | To commit dacoity. | ڏاڙو هڻڻ |
| House breaking (passive voice). | کاٽ لڳڻ | The taking place of dacoity. | ڏاڙو لڳڻ |
| Thrashing. } | مار | A dacoit. | ڏاڙيل |
| Beating. } | مارا ماري-مارڪت | A weapon. | هٿيار |
| | | A murder. | خون |

| | | | |
|------------------------------------|---------------|--|-----------------|
| A elub. | لٺ | To outrage. | جَهٽُ هٿڻ |
| " | ڏُڪو | A trustworthy man. | مُعتَبَرُ ماڻهو |
| " | ڏنڊو | To murder. | خونُ ڪرڻ |
| An attack. | حملو- ڪاه | To wound. | زخم ڪرڻ |
| A row | هنگامو | An event. | حادثو |
| A band. | تولي | " | واردات |
| Blocking the way. | رستي روڪ | An ale- house. | گتو |
| Disturbance in peace. | صلح ٽنگ | A drunkard. | شرابي |
| Dispute. | تڪرار-ضد | Drunk. | نشئي |
| To raise the arm to strike a blow. | اولارڻ | Intoxicated. | مست |
| Boundary, beat, jurisdiction. | حد | Perjury. | جعل سازي |
| To trespass. | دخَلُ ڪرڻ | " | ڪوڙو قسم |
| | (هني جي حد ۾) | Breach of trust. | ويساه گهاتي |
| To pull one's beard. | ڏاڙهي پٽڻ | To offer a bribe. | رُشوت آڇڻ |
| To pull one's moustaches. | مُچُون پٽڻ | To accept a bribe. | رُشوت وٺڻ |
| To pull down one's turban. | پَڳڙي لاهڻ | Bribery. | رُشوت خوري |
| " " | پتڪو لاهڻ | A respectable person. | اشراف ماڻهو |
| Adultery. | حرام | A man of good family. | خاندان ماڻهو |
| Fornication. | زنا | A kept woman, a mistress. | سينڌي |
| Rape. | زوريءَ زنا | On illegal terms with a woman, on criminal intercourse with a woman. | زالَ سان لڳل |
| Sodomy, unnatural offence. | بدفِعلي | | |

III. JUDICIAL.

| | | | |
|--|-------------------|--------------------------|-------------------|
| Justice. | انصافُ | To give an oath. | قسم کٿائڻ |
| A case, a trial. | مقدمو | Concocted evidence. | جُڙتو شاهدي |
| Criminal. | فوجداري | Statement. | زباني |
| To arrest. | گرفتار ڪرڻ | " | اظهار |
| A complaint. | فرياد | A witness-box. | پيڇرو |
| A complainant. | فريادي | Examination-in-chief. | پڇا |
| A charge. | تَهْمَتَ | Re-examination. | وري پڇا |
| Accused. | تَهْمَتِي | Cross-examination. | آڌِي پڇا |
| To plead guilty. | ڏوهہ باسڻ | To object. | اعتراض آڻڻ |
| To plead not guilty. | ڏوهہ جو انڪار ڪرڻ | Defence. | بچاءُ |
| The hearing (of a case). | شنوائي | Corroboration. | مضبوطي، تصديق |
| To take an oath. | قسم ڪڻڻ | Hand-cuffs. | هٿ ڪٽيون |
| To give an oath. | قسم ڏيڻ | To hand-cuff. | هٿ ڪٽيون وجهڻ |
| To bring up (a case before a Magistrate; or to commit it in the Sessions). | رُجوع ڪرڻ | To be hand -cuffed. (ڪي) | هٿ ڪٽيون پوڻ (ڪي) |
| A pleader. | وڪيلُ | Not proved. | نا ثابت |
| A power of attorney. | وڪالت نامو | Section. | قلم |
| An affidavit. | قسم نامو | Sentence. | فتوا/ فٽوي |
| Agreement. | قبوليت نامو | To convict. | ڏوهي ٺهرائڻ |
| Bail, or security. | ضامنُ | Prison. | قيدُ |
| To let off; to discharge; or to acquit. | چڏي ڏيڻ | A prisoner. | قيدي |
| To stand security. | ضامنُ پوڻ | To send to prison. | قيد ڏيڻ |
| | | Imprisonment for life. | جنم تپ or |
| | | | ڪارو پاڻي |

| | | | |
|-----------------------------------|----------------|-----------------------------|----------------|
| To search (a person; or a house). | جهاڙو وٺڻ (جو) | Rigorous imprisonment. | سخت قيد |
| Decision. | فيصلو | Simple imprisonment. | بنا پورهئي قيد |
| Final. | آخريين | Extreme penalty of the law. | قاسيءَ جي سزا |

IV. CIVIL.

| | | | |
|---------------------------------|------------|-----------------|--------------------|
| Civil (as apposed to criminal). | ديواني | Instalment. | [f] قسط |
| Claim. | دعوي | To be bankrupt. | گُٽجڻ، |
| Claimant. | مُدعي | " | ڏيوالو ڪيڻ |
| Respondent. | مُدعاليو | Cash. | نقد |
| Capital. | مُور | " | روڪ |
| Interest. | وياج | To mortgage. | ڳهه رکڻ - گروي رکڻ |
| Rate. | اڪهه - نرخ | A broker. | دلال |
| Sum (of money). | [f] رقم | An agent. | گماشتو |

V. REVENUE.

| | | | |
|-----------------------|---------------|---------------------------------|--------------|
| Revenue; tax of land. | [f] ڍل | Autmn (harvest). | خريفَ or ڪٽي |
| Tax (of any kind). | محصول | Salty ground. | ڪلرائي زمين |
| To impose a tax. | ڍل وجهڻ | Good ground | پلي زمين |
| | or محصول وجهڻ | Cultivated. | آباد |
| To abolish a tax. | ڍل ڪڍي ڇڏڻ | Uncultivated. | غير آباد |
| | محصول ڇڏڻ | Clearance of canals by digging. | ڪاٽي |
| To collect (a tax). | وصول ڪرڻ | A canal. | واھ |
| " | اڳاڙڻ | a small canal. | ڪٽڙو |

| | | | |
|---|-------------|---|--------------|
| Arrears. | بقايا | A breach (in a canal). | گند پون (کي) |
| Money paid in advance by Government to farmers. | تقاوي | A persian wheel (for raising water). | نار |
| Water-tax. | حقابو | A small wheel (for raising water). | هرلو |
| Remission. | معافي | Clearance of waste land. | جهنگل شڪافي |
| Right; privilege. | حق | To have a place hedged. | لوڙهو ڏيارڻ |
| Harvest. | فصل | The system of watering land by means of wheels. | چرخي |
| Cultivation. | پوک | " " " " rain. | باراني |
| Spring (harvest). | ربيع or چيٽ | " " " " flood. | موڪي |

VI. HISTORICAL.

| | | | |
|--------------------------|------------------|----------------------------|-----------------|
| History. | تواريخ | Battle. | جنگ (f) |
| Ancient. | آڳاٽو | War. | ويڙهه (f) |
| Reign. | راج | Flight. | پاڇ (f) |
| To besiege. | گهيرو ڪرڻ | To dethrone. | گاديءَ تان لاهڻ |
| Victory; or conquest. | فتح or سوي | To enthrone. | گاديءَ تي وهارڻ |
| Victorious. | فتحمند or سويارو | To bring into subjugation. | مطيع ڪرڻ |
| Throne. | تخت (m) | " " | تابع ڪرڻ |
| Capital. | تخت گاهه (m) | Bloodshed. | خونريزي |
| Capital. | گادي (f) | Ambassador. | ايلچي |
| Successor (to a throne). | تخت نشين | Lower Sindh. | لاڙ |
| Fort. | قلعو | Upper Sindh. | اُتر سنڌ |
| Defeat. | شڪست | A port. | بندر |

| | | | |
|-----------------|--------------|---------------------------------|-----------|
| To defeat. | شڪستَ ڏيڻ | Privately. | خانگي طرح |
| To be defeated. | شڪستَ کائڻ | Publicly. | عام طور |
| To be defeated. | هارائڻ | Administration. | انتظام |
| To retreat. | موٽ کائڻ (f) | Military (as opposed to civil). | جنگي |
| Hostage. | اولَ (f) | Civil (as opposed to military). | ملڪي |

VII. MEDICAL.

| | | | |
|---|---------------|-----------------------|-------------|
| The body. | بدن - بُت | A toe. | پير جي آڱر |
| A limb. | عُضو | The sole of the foot. | پير جي تري |
| The skin. | کُل - چمڙي | A heel. | کڙي |
| The limbs of the body or different parts of the body. | لڱا | An ankle. | مرو |
| A foot. | پير | Calf of the leg. | پني |
| A knee-cap. | گوڏي جي ڍڪڻي | The knee. | گوڏو |
| A thigh. | سڙ | The shoulder | ڪلهو |
| Waist. | چيلهه | The chest. | چاتي |
| Stomach; belly; womb; abdomen. | پيٽ | The neck. | گچي |
| The naval. | دُن | The nape of the neck. | ڪنڌ |
| The back. | پُٺي | The face. | منهن |
| The back-bone. | پٺيءَ جو ڪنڊو | The cheek | ڳنڌل - ڳنڌو |
| The ribs. | پاسري | The chin. | کاڏي |
| The armpit. | بغل - ڪچ | The mouth. | وات |
| The arm. | ٻانهن | The lip | چپ |
| The hand. | هٿ | The tongue. | زبان - چپ |
| | | The palate. | تارون |
| | | The throat. | ڳلو، گلو |

| | | | |
|------------------------|------------|-------------------------------|----------------|
| A finger. | اَڱرِ | The throat. | نَڙِي |
| The little finger. | ڇيڇ | The tooth. | ڏنڏُ |
| The ring finger. | ٻاڇ | The grinder. | ڏاڏَ |
| The middle finger. | وڇيڇ | The jaw-bone. | ڄاڙِيءَ جو هڏو |
| The pointing finger. | ڏسڻِي | The nose. | نڪُ |
| The thumb. | اڱوڻو | The nostril. | ناسَ |
| The knuckle. | ٽٽِي | The eye. | اڪِ |
| The nail. | ننهن | The pupil of the eye. | اڪِ جو تارو |
| The joint. | سَنڌو | The eye-lash. | پنڀڻِي |
| The wrist. | ڪراڻِي | The eye-brow. | پرون |
| The elbow. | ٽُونڻ | The forehead. | نَرڙُ - پيشاني |
| The ear. | ڪَنَ | To answer the call of nature. | ٿورو ڪرڻ |
| The lobe of the ear. | پاڙِي | " " (passive voice). | (ڪي) ٿورو اچڻ |
| The drum of the ear. | تارِي | To make water. | پيشاب ڪرڻ |
| The temple. | لوندڙِي | " " (passive voice). | (ڪي) پيشاب اچڻ |
| The head or the scalp. | مَٿو | Dysentery: | دستَ |
| The brain. | مغز | Bowels | آندڻا |
| The head and the neck. | سڀي | Pain, ache. | سُورُ |
| The skull. | ڪاپارُ | Fever. | تپُ |
| Sickness. | بيماري | Intermittent fever. | واري جو تپ |
| Disease. | مرض | Cough | گنگهه |
| Contagious disease. | وڇڙندڙ مرض | Phlegum. | کانگهارو |
| Infectious disease. | ڇهنڙڙ مرض | Rheumatism. | واڻي سُور |
| A patient. | مرريض | Hard breathing. | دم ڪشي |
| Perspiration. | پگهر | Dropsy. | جَلَنڌَرُ |

Trouble, grievance, matter, **روڳُ**
problem.

The getting sore of the eyes. **اڪيون اٿڻ**

To vomit. **قيءُ ڪرڻ**

" **اَلتي ڪرڻ**

Digestion. **هاضمو**

Indigestion. **بد ھاضمو**

Epilepsy.

Leprosy.

Swelling.

A wound.

Boil

Ointment.

مَرِڪهي

ڪوڙھ

سوڄ

ڦٽُ

ڦڙڙي

مَلر

CONCLUSION.

In bringing the FIRST PART OF THE MANUAL OF SINDHI to a conclusion, we would draw the attention of the English-knowing student of Sindhi to the selected pieces of prose readings at the end of the book, pages 229 - 245. In addition to the selections given, we refer the reader to the following works for simple, natural and eloquent Sindhi:—

1. **اَوَرِچاڻي** -- Tale of a farmer, Sindhi Fifth Book pp. 34-52.
2. **ايسَپَ جون آکاڻيون** -- Translation of Æsop's Fables.
3. **پَڪو پَھ** -- A treatise on Female Education.
4. **زِينَتَ** -- A tale of Muslim life in Sindhi.
5. **عَجِيبَ پيٽَ** -- A tale of Hindu life
6. **راسيلاس** -- Translation of "Rassalas".

هڪڙي چڱي ننڍڙي نينگر

هڪڙا ٻه چوڪر جڏهن مڪتب ۾ ٿي ويا، تڏهن رستي تي اچي ڏاڍي واڇ لڳي. گهٽيءَ ۾ هڪڙو ٻڏو ماڻهو گڏين، جو ويچارو هلي به مس ٿي سگهيو. اڃا هو لنگهي اڳڀرو ٿيا، ته هوا جي جهپاتي ڪري ان ٻڏي ماڻهوءَ جي توپي مٿي تان ڪري پيئي، ۽ گهٽيءَ ۾ اڏامندي پئي ويئي؛ پر ان ويچاري ٻڏي ماڻهوءَ کي ان پٺيان ڊوڙن جي سترڙي نه هئي. تنهن تي ان واکو ڪري چيو، ”منهنجا پيارا چوڪروا توهين ٻاجه ڪري بيٺو، ۽ مون کي منهنجي توپي ڪڍي ڏيو، نه ته ڊپ اتر ته اها توپي هلي ويندي.“

پر انهن چوڪرن ڪچو، نڪي پُڄو، اتي بيهي کلڻ لڳا؛ ۽ انهيءَ توپيءَ جي هيڏي هوڏي ڊوڙن کي هڪڙو وڏو رونشو ڪري سمجهيائون.

ايتري ۾ هڪڙي چوڪري، جا انهيءَ ساڳئي مڪتب ڏي ويئي، سا اتي اچي سهڙي. هوءَ پڙهي مٿس جي اچڻ تائين به ڪين ترسي، ۽ امالڪ ڊوڙي وڃي اها توپي کنيائين.

پوءِ هوءَ اها توپي هن ٻڏي ماڻهوءَ وٽ ڪڍي آئي؛ پر توپيءَ کي پهريائين چڱيءَ طرح اڳهي، پوءِ هن کي ڏنائين. هن چيو، ”منهنجي پياري نينگر، تو جا مون جهڙي ڪنگال ٻڏي ماڻهوءَ سان ڀلائي ڪئي آهي، تنهن لاءِ آءُ تنهنجا ڏاڍا ٿورا ٿو مڃان.“

پوءِ اهي چوڪر، ۽ اها چوڪري سڀ گڏجي مڪتب ڏي ويا. پر سندن استاد هڪڙيءَ دريءَ مان سارو رنگ ويٺي ڏٺو. جڏهن سبق پورو ٿيو، تڏهن مڪتب جي سڀني ٻارن کي ٻڏي ماڻهوءَ جي توپيءَ جي ساري ڳالهه ڪري ٻڌايائين.

تنهن کان پوءِ پنهنجي ميز وٽ وڃي ان جي خاني مان سندر مورثن جو ڪتاب ڪڍي آيو؛ ۽ اهو آئي هن ننڍڙيءَ نينگر کي سندس هن ڀلائيءَ جهڙي ڪم لاءِ انعام ڏنائين. ان ڪتاب جي اندر ان چوڪريءَ جو نالو لکيل هو.

گهوڙو

گهوڙي کي چار پير آهن. گهوڙي جي پير کي سُنڀُ چوندا آهن. اُن کي هڪڙو پُڄُ آهي، سو تمام ڊگهو آهي. ۽ پُڄُ جا وارَ ڌارَ ڌارَ اٿس. ننڍا ٻار گهوڙي جي پُڄُ جا وارَ وڃي چُنندا آهن؛ پر ائين ڪرڻُ چڱو نه آهي؛ مٿان گهوڙو لت هڻي؛ چاڱون ته کي کي گهوڙا خرابُ ٿيندا آهن؛ سي لت به هڻندا آهن، چڪ به پائيندا آهن. گهوڙي تي ماڻهو چڙهندا آهن. گهوڙن کي گاڏِيءَ ۾ ٻڌندا آهن. گهوڙا دائو کائڻ، گاهه چَرڻ، ۽ پاڻي پيڻ. گهوڙو گهڻو ڪمائنو جانورُ آهي.

SINDHI FIRST BOOK.

توڪي ڪنهن پيدا ڪيو

توڪي، ٻين سڀني ماڻهن، مَرُن ۽ پکين کي ڪنهن پيدا ڪيو آهي؟ ڪَنَ ٻڌڻ لاءِ، اکيون ڏسڻ لاءِ، نڪُ سَنَگهڻ لاءِ، اهي سڀئي توڪي ڪنهن ڏنا آهن؟ ۽ کائڻ ۽ ڳالهائڻ لاءِ واتُ توڪي ڪنهن ڏنو آهي؟ ۽ هاڃَ ڪرڻ لاءِ هٿَ ۽ پنڌُ ڪرڻ لاءِ پيرَ ۽ چڱي مٺي کي سمجهڻ لاءِ مَنُ، اهي سڀئي توڪي ڪنهن کان پڙِ پيا آهن؟ هي سڀئي ڌڻيءَ ٻاجهه ڪري ڏنا آهن؛ ۽ تون جيڪي ڪي پيرَ جڳَ ۾ ڏسين ٿو، سو سڀ اُنهيءَ پيدا ڪيو آهي، ۽ تون جيڪي ڪم ڪرين ٿو سڀ هو ڏسي ٿو. توڪي چڱي چالَ وٺڻَ ۽ چڱن ڪمن ڪرڻ لاءِ هُن پيدا ڪيو آهي، ۽ جي تون ائين نه ڪندين، ته هو توتي ڏاڍو ڏمربو. تون هُن کي نٿو ڏسين، باقي هو توڪي ڏسي ٿو. ۽ جيڪي تون ڪرين ٿو، سو سڀ هو ڏسي ٿو ۽ ڄاڻي ٿو. تون، جي ڪوڙُ ڳالهائيندين، سي جيستوئيڪ ڪنهن اُڀاءُ سان تون ماڻهن کان لڪائي ڇڏيندين، ته به هُن کان ڪڏهن ڳجهي ڪين رهندا. ڏينهن جو ته هو تنهنجي سنڀال لهي ٿو، پر رات جو به هو تنهنجي نگهباني ڪري ٿو؛ اهڙو ڌڻي اسان سڀني تي ٻاجهارو آهي. هُن کي جيتري اسان جي يادگيري آهي، تيتري نه اسان کي پنهنجي، نه ٻئي ڪنهن کي اسان جي آهي.

SINDHI THIRD BOOK.

محنتَ ڪجي ته لاپُ ٿئي

هڪڙي ڪڙميءَ کي ٻه پٽ هئا، سي ٻئي اهڙا هئا، جو ڪوئي ڪم تنُ ڏيئي ڪين ڪندا هئا. هڪڙي ڏينهن هُو ڪڙمي اچي مڙيگُ ٿيو، تڏهن سندس پٽن گڏجي اچي پڇيس ته ”بابا، تنهنجو ڏنُ ڪٿي هجي، ته اسان کي هينئر اُن جو ڏسُ ڏي، ڇاڪاڻ جو توکي سڪراتَ جي مهَلَ ويجهي اچي پهتي آهي ۽ جي هينئر تون اسان کي ڏسُ نه ڏيندين، ته تنهنجي مُني کان پوءِ اسين رولي ۾ پونداسون ۽ تنهنجو مالُ به جتي پوريو پيو هوندو ٿئي ئي پيو هوندو.“ پيءُ ويچارُ ڪيو ته هي چوڪرُ آلسي آهن ۽ اڃا پنهنجي بازُن جي ڪمائيءَ جي ڦُلَ جي لڏتَ نه چڪي اٿن، تنهنڪري هو پاڻ تي دڦٽَ نٿا سَهَن. پر جيڪڏهن هُن کي ڪنهن به طرح سندن پگهر جي ميوي جي چڪي ڏيان، ته يقين آهي، جو وري ڪڏهن پورهئي کان پاسو نه ڪندا. تڏهن پٽن کي چيائين ته ”مون کي سڀوئي جيڪو ڏن آهي، سو انهيءَ منهنجي ٻنيءَ ۾ پوريل آهي.“ انهن چوڪرن ائين سمجهيو ته جيڪس کا سونَ جي ديڳَ ٻنيءَ ۾ پوريل پئي آهي. پوءِ انهن جو پيءُ مري ويو ۽ سونَ جي لالچَ تي هُن ٻنهي وڃي سڄي ٻني وٺي، پر سونَ ته ڪٿان ڪين ملين. پوءِ اُن وڪيلَ ٻنيءَ ۾ بچُ پوکي ڇڏيائون ۽ ٻني چڱي ڪيڙيلَ هئي، تنهنڪري اهڙي پلي ٿي، جو چوڪر منجهانس ڌڻجي پيا. انهيءَ ڳالهه کان چوڪرن سمجهيو، ته پيءُ اسان کي سڄو ڏسُ ڏنو هو، ۽ جي ماڻهو هونداسون ته هي پورهيو هٿان نه ڇڏينداسون، ۽ وڌيڪ ڪمائينداسون، ته وڌيڪَ ڳڻنداسون. ”جييترو منانُ وجهبو، اوترو مٿو ٿيندو.“ انهيءَ پهڪي وانگر جييتري وڌيڪَ ڪمائي ڪبي، اوترو وڌيڪَ فائدو ملندو.

SINDHI FIRST BOOK.

اڳي ويچارُ ڪرڻ

هڪڙي مُلڪَ ۾ اهڙو حالُ هو، جو اها ٻنيءَ ۾ اُن پڇي ئي ڪين، ته مڪڙ اچيو ڪايو ڇٽُ ڪيو وڃن. اُها رُوڪارُ هن ملڪ سان به چار سال گڏ هلي. نيٺ اچي ملڪ کي ڏڪارُ گهيريو. سو اهڙو ڏڪارُ پيو، جو شال دشمنَ جي ملڪ کي به ڏيکاري نه ڏئي. هزارين ماڻهو روزُ بُڪَ جي وڳهي چڪيا تي چڙهيا ٿي، ۽ هزارين قبرَ ۾ پوريا ٿي، جڻڪُ کا

وڏي وبا منجهن اچي پيئي هئي. جيئن جو ڪهڙو حال ڏسجي، جو ٻيٽ وڃي پئي سان لڳو هون. پر ڇا ڪجي، جو سون برابر به ان نه ملي، ۽ نڪا منجهس آڱ گاڏي ۽ نڪو پيرسانس اڳوٺ، جو ڪنهن ٻئي وسائيل هنڌان ان ڪٿي آئي ڏٺين. ان ملڪ جو بادشاهه به انهن ڏينهن جي سختيءَ کان چٽل ڪين هو. سندس دور ڊڳو ته چٽ ٿي ويو هليو، پر سندس هڪڙو گهوڙو، جنهن سان هن جو گهڻو پيار هوندو هو، سو به اچي مرڻ کي ويجهو ٿيو. تڏهن انهيءَ ڳالهه لاءِ بادشاهه پنهنجي وزير سان پئي ويچار ڪيو، ته ايتري ۾ گهڻيون ماکوڙيون وٺان اچي لنگهيون. تنهن مهل بادشاهه پنهنجي وزير کان پڇيو ته هن ورهه ۾ ڪيترين ذاتين جا جانور بک ۾ مري ويا آهن، ۽ ڪيترا اهڙا ڏهرا ٿيا آهن، جو پنهنجيءَ جاءِ تان چري نٿا سگهن، ۽ هي ماکوڙيون هينئر به اهڙيون تڪڙيون پيون ڏکن، جو چٽڪ هين ڪي بک ۽ ڏڪار جي غرض ئي ڪانهي، تنهن جو ڀلا سبب ڇا هوندو؟ وزير هٿ ٻڌي عرض ڪيو ته ”جيئنڌا قبل، جي ٿورو قدم رنج فرمايو، ته آءُ اوهان کي هڪڙو تماشو ڏيکاربان.“

انهن چوندي، وزير هڪڙيءَ ڪوئيءَ جي پاسي ۾ وڃي، پت جو چاٻوڙو لاهي، بادشاهه کي ماکوڙين جو ڏرڙ ڏيکاريو، ته اهو سڄو ئي ان سان ڀريو پيو هو! بادشاهه اهو ڏسي، اُچرُج ۾ پئجي ويو ۽ چوڻ لڳو ته ”اسان ۾ ماکوڙين جيترو به عقل نه آهي، جو جيڪر سُڪر ۾ گاهن جون دٺيون ۽ ان جا انبار رکي ڇڏيون ها، ته منهنجي رعيت ۽ جانور ۽ آءُ بک ۾ حيران نه ٿيون ها.“ هيءُ پهڪو ياد رکڻ گهرجي ته ”اهو ڪي ڪجي، جو آئيءَ ويل ڪم اچي.“

SINDHI THIRD BOOK.

چورن کي ڳولي ڪڍڻ لاءِ سياڻپ

هڪڙي شهر ۾ هڪڙي واپاريءَ جي وڪار مان ڪپهه چورائجي ويئي، تڏهن ڪپهه جي مالڪ انهيءَ بابت بادشاهه وٽ فرياد ڪيو. بادشاهه کان جيڪي ٿي سگهيو، تنهن موافق هن چورن جي جهلڻ لاءِ سعيو ڪيو، پر چورن جو ڪوبه ڀرو ڪونه پيو. اها ڳالهه ڏسي، هڪڙي امير بادشاهه کي عرض ڪيو ته ”جنڌا قبل، مون کي حڪم ٿئي، ته چورن کي ڳولي ڪڍان.“ پوءِ بادشاهه هن امير کي حڪم ڏنو ۽ امير پنهنجي گهر وڃي، مهماني ڪرڻ جي بهاني، شهر جي ننڍن وڏن ماڻهن کي پاڻ وٽ گهرايو. جڏهن هو ماڻهو گڏ ٿي، پنهنجي پنهنجي جاءِ تي ويهي ويا، تڏهن هو امير انهيءَ مجلس ۾ آيو ۽ سڀني جي منهن ڏي

ڏسي ڇوڻ لڳو ته ”ڏسو ته هي ڪهڙا بيوقوف چور آهن، ڪپهه چورائي اٿن، جنهن جا ذرا ذرا آڃا سندين ڌاڙهين ۾ لڳا پيا آهن، ۽ پاڻ مجلس ۾ آيا آهن.“ هُن اڃا ايترو چيو، ته ايتري ۾ انهيءَ مجلس مان ڪيترن ماڻهن پنهنجا هٿ پنهنجين ڌاڙهين ۾ وڌا. جنهن مان ثابت ٿيو ته هي چور آهن! امير مڙني کي ٻڌارائي بادشاهه وٽ حاضر ڪيو. جڏهن بادشاهه امير جي چورن پڪڙڻ جي تجويز ٻڌي، تڏهن هُن کي سڙوا ۽ پهرايائين، ۽ گهڻي آفرين ڏنائينس.

SINDHI THIRD BOOK.

ڪاوڙ مهل پاڻ سنڀالجي

هڪڙي شاهزادي کي ڪنهن غريب جي ڇوڪر گاريون ڏنيون، تنهنڪري شاهزادي کي ڏاڍي ڪاوڙ آئي؛ پر هُن نڪي ڪُڇو نڪي پُڇو، ماڻ ڪري وڃي پنهنجي پيءُ کي دانهن ڏنائين. بادشاهه اها ڳالهه ٻڌي، پنهنجي ڪچهريءَ مان سڀني کان پڇيو ته ”فلاڻي ڇوڪر منهنجي ٻار کي گاريون ڏنيون آهن، تنهن کي هاڻي ڇا ڪجي؟“ تڏهن انهن مان ڪنهن چيو ته هُن کي شهر مان لوڏاڻن گهرجي، ڪنهن چيو ته هُن کان ڇٽي وٺجي، ڪنهن چيو ته هُن کي قيد ۾ وجهجي. اُن طرح سڀني جدا جدا ڳالهيون ڪيون. پر بادشاهه شاهزادي کي چيو ته ”آءُ بادشاهه آهيان، اها ڳالهه منهنجي هٿ ۾ آهي، ته توکي جنهن گاريون ڏنيون آهن تنهن کي جڻن وٿيرن ڪريان. پر ايتري گناهه جي واسطي ايتري سزا ڏيڻ مون کي نٿي وڻي، تنهنڪري صلاح هيءُ آهي ته اُن کي ڪڍي معاف ڪر، ڇاڪاڻ جو سزا ڏيڻ کان معاف ڪرڻ ۾ وڏائي آهي. پر جي هي توکان نه ٿي سگهي، ته ٻيلا جيتريون توکي گاريون ڏنيون اٿس، اوتريون تون به ڏيئي ڇڏينس. پر تڏهن به پنهنجو وات کڻو ڪندين ۽ ڪن سان ڪن اچو ٿيندو ئي ڪين آهي. تنهنڪري، جي معاف ڪرينس، ته سڀني کان چڱو.“ تڏهن شاهزادي پنهنجي پيءُ جي ڳالهه مڃي، ڇوڪر کي چيو ته ”آءُ هن گهمري توکي ڇڏي ٿو ڏيان، ڇاڪاڻ جو تون ننڍو ۽ اُڻڄاڻ آهين؛ پر ياد ڪج ته ڪنهن کي به گاريون ڏيڻ چڱائي نه آهي. نه ته هڪڙي ڏينهن پنهنجا پير ڪاڻ ۾ يا پنهنجو سر ڦاهيءَ تي ڏسندين.“ هي مثال ياد رکڻ گهرجي ته ”نه ڪنهن جي ڪٿي کي هٿ لائجي، نه پنهنجو پٽ ڦاڙائجي.“

SINDHI THIRD BOOK.

پاليل گهوڙن جو ڌڻيءَ تي پيارُ

هڪڙي سنڌ جي راڻي جي ڳالهه ڪندا آهن ته هن وٽ هڪڙي گهوڙي هوندي هئي، جنهن کي هو گهڻو پيارُ ڏيندو هو، ۽ هوءَ به کيس گهڻو پيار ڪندي هئي. هڪڙي ڏينهن هو راڻو ڪنهن سرڪار جي آڙيءَ ۾ جهلجي قيد ٿيو ۽ سنڌيس گهوڙي ضبط ڪري نيلام ڪيائون، جا هڪڙي دنيا دار سوناري ورتي. پر گهوڙيءَ جو راجا تي اهڙو پيار هو، جو هن جو قيد ٿيڻ ۽ هن جو کاڌو پيئڻو ڇڏي ڏيڻ. هن ويچاري سوناري طرحين طرحين جا راتبَ جوڙائي ٿي ڏنس، پر جيڪو ماڻهو گهوڙيءَ وٽ ڪشي ٿي ويو، سو گهوڙيءَ جي چڪن ۽ لٽن کان چٽو ٿي ڪين ٿي. تان جو هن ٽن هفتن ۾ گهوڙي ڳري ڪندا ٿي ويئي. آخر جڏهن راڻي کي ڦاسيءَ تي ٿي چاڙهيائون، تڏهن هن گهوڙيءَ جي ڏسڻ لاءِ عرض ڪيو. جڏهن گهوڙي اُتي آئي، ۽ هن کي ڦاسي ڏنائون تڏهن ائين ٿا چون ته گهوڙيءَ جي اکين مان لڙڪ پئي وهيا ۽ پنهنجي ڌڻيءَ جو لاشو ڦٽڪندو ڏسي پاڻ به ڦٽڪي ساهه ڇڏيائين.

SINDHI THIRD BOOK.

بيچڙائي ڪرڻ مان ڪڏهن نه ڪڏهن بيچڙو نتيجو پائبو

حيدرآباد جي پسگردائيءَ ۾ هڪڙو ڳوٺ آهي، جنهن کي چنڊن جو ڳوٺ ڪري سڏيندا آهن. اُتي هڪڙو اٺوري لُڇ، ڪنڊو پٽ ڪرڙ جو، ڳنڻئون ۽ مينهنون چاريندو هو، سو انهيءَ پورهئي تي ناخوش ٿي، پنهنجي ڌڻيءَ کان موڪل وٺي، حيدرآباد ۾ اچي هڪڙي نواب وٽ نوڪر بڻيو. پوءِ هن کي وات ويندي، جيڪو غريب غريبو گڏجي، تنهن کي گاريون ڏئي، ۽ هو ويچارا ڪن ٿا ڪريو، رستو وٺيو وڃن! ڇاڪاڻ جو انهن ڏينهن ۾ رعيت ايترو ميرن کان به ڪين ڏهندي هئي، جيترو انهن جي نوابن ۽ ڪامورن کان ڏهندي هئي. سو هو دل ۾ ائين سمجهندو هو ته پاڙي ۾ ڪنهن کي سگهه ٿي نه آهي، جو هن کي وٺي سگهن، ۽ تنهنڪري وڌائيءَ ۾ هو تيسن پرڄي ويو. نيٺ هڪڙي ڏينهن جان بازار ۾ شيءِ وٺڻ ٿي ويو، ته ڇا ڏسي، جو نڪَ سامهون هڪڙو ڪو رئيس، ڪيمخاب جي توبيءَ سان، ۽ وڏي پيراهن سان ۽ جهولدار سٿڻ سان، گهوڙي تي چڙهيو ٿو اچي. هن به دل ۾ چيو ته ”بيلي، گاريون ڏيان ته هن شخص کي“. چوندا آهن ته ”ڳوٺ کي جڏهن کڻي ڪئي، تڏهن شڪارين جا گهر

گولي.“ هُن اڃا گار ڏني نه ڏني، ته ايتري ۾ اُن رئيس به ترار ڪيندي ئي سسي ڌڙ کان ڌار ڪري ڇڏيس. هيءُ خبر سگهوئي نواب کي پهتي، جنهن مير صاحب وٽ وڃي فرياد ڪيو ته ”فلائي رئيس منهنجي نوڪر کي اُٿت ماري ڇڏيو آهي!“ رئيس سڄي حقيقت ڪچهريءَ ۾ ظاهر ڪئي؛ تڏهن وري مير صاحب فتوا ڏني ته ”اهڙو سپڪنهن کي چڻندو ڪندو، خاص ڪري حيدرآباد جهڙي شهر ۾، گهرو ئي ڪونه هو، سو جي منو ته صدقي ٿيو!“

نصِيحَتَ

بدچال ماڻهو هميشه دل ۾ ائين سمجهندا آهن ته اسان جي بدچال ڪڏهن ظاهر ڪين ٿيندي، نڪا ڪا اسان کي سزا ملندي. پر اها ڳالهه غلط آهي، ڇاڪون، جو ڪنهي وانگيان ڪڏهن نه ڪڏهن خطا ڪائيندا ۽ انهيءَ پيري ايتري سزا ملندي، جيتري سندن اڳين گناهن جي ڪا به پوري ٿي ويندي.

SINDHI THIRD BOOK.

راجپوتن جي همتَ

بھراڙيءَ جي راھڪن جون زالون ڏاڍيون زور ڀريون ۽ همت واريون ٿينديون آهن. انهن تي جيڪڏهن ڪا آهنجي آفت اچي پوي، ته ڊڄن ئي ڪين، ۽ انهيءَ مهل پنهنجي هوش ۽ همت کي هٿان نه ڇڏينديون آهن. انهن جا مڙس ٻاهر پورهي تي وڃن، ته اهي زالون انهن جي ماني گهران ڪشي، انهن کي اُتي وڃي پهچائي ڏيئي اچن؛ ۽ وات ۾ رڻ پٽ يا جبل يا جهنگ جي مرڻ کان پوءِ ئي ڪونه ٿين. هڪڙي ديهه جي ڪچي ۾ هڪڙو ڏاڍو جهنگ هو، تنهن جهنگ مان هڪڙي راھڪ مائي پنهنجي مڙس جي ماني کڻي هلي ٿي ويئي. ايتري ۾ هُن زال هڪڙو رڇ پوئين پيرن تي، ڏاڍي ڊول سان، پاڻ ڏانهن ايندو ڏٺو، جو جڻڪ اُن جي ڦاهيءَ ۾ ڪو شڪار ڦاٽو هو، جنهن جي ڪاٺ لاءِ آيو ٿي. تڏهن اُو زال دل ۾ چوڻ لڳي، ”نچاڻان هيءُ رڇ مانيءَ ڪاٺ جي لالچ تي آيو آهي، يا منهنجي ٿلهي ماس ڪاٺ جي لالچ تي.“ اهڙي پوءِ ۾ پنهنجي، ترت وڃي هڪڙي وڏي وڻ جي ڀر ۾ بيٺي. رڇ به ايندي شرط جهلڻ لاءِ پٺيان پيس. جڏهن هو پٺي وڻ جي چوڌاري ڦري، تنهن رڇ به پٺي ڦريو. نيٺ هُن هڪڙي اهڙي مٽ ويڙهائي، جو ويريءَ کي به ماريائين ۽ پاڻ کي به بچايائين! هڪڙي ڦيري ۾ هُن کي

جهلڻ لاءِ اڃا رڄ اڳيون پئي تنگون وٺڻ جي پنهي پاسن کان ڊگهيون ڪيون ته ايتري ۾ زال
 ٿرڻائي ڪري رڄ جون پئي تنگون اهڙي زور سان جهلي پيسئي، جو ان جي اهڃڻ کان ان
 ڏاڍيون رڙيون ڪيون. هن جي هٿن کي چڪڙ پائڻ لاءِ رڄ گهڻي ئي وس هلايا، پر رڄ جي
 ڳچي جو ننڍي ٿيندي آهي، تنهنڪري ان جو وات هن جي هٿن تائين پهتو ئي ڪين. انهيءَ
 طرح هن پنهي جي پاڻ ۾ چٽاڀيٽي پئي هلي. ايتري ۾ هڪڙو پرديسي سپاهي اچي اُتان
 لانگهائو ٿيو، تنهن کي هن زال، ٺهر سان سڏ ڪري، چيو ته ”او سپاهي سائين، تون هيڏي
 آءُ؛ ٿورڙيءَ دير تائين اچي رڄ جون تنگون جهل، ته آءُ ڪنهن پئي ماڻهوءَ کي سڏي وٺان.“
 هن زال جي اهڙي ٺهر واري ڳالهائڻ ڪري هن مڙس کي ايترو ڪين معلوم ٿيو ته اڳيان به
 ڪا آفت آهي. پر سپاهي به هڪڙو رڄ جون تنگون جهلي بيٺو، ۽ هوءَ زال پنهنجي وات وٺي
 هلڻ لڳي. اڃا هيءَ انهيءَ هنڌ کان ڏهه ويهه وڪون پري ڪين ويئي، ته سپاهيءَ هن کي
 واکو ڪري چيو ته ”او مائي، سگهو موٽ! مون کان رڄ جهليو نٿو ٿئي!“ تڏهن زال هن کي
 ورندي ڏني ته ”هٿ نه ڇڏ، ڏاڍو جهلي بهينس، ۽ مون کي آيو ڄاڻ.“ زال ايترو چوندي،
 ڊوڙندي ويئي ۽ وڃي پنهنجي مڙس کي وٺي آئي. پوءِ ايندي ئي هن جي مڙس پنهنجي بندوق
 سان ان وحشي رڄ کي ماري وڌو، تڏهن هن ويچاري سپاهيءَ کي به ساھ پيٽ ۾ پيو!

SINDHI THIRD BOOK.

ڪوڙ

هڪڙو چوڪر، جو پيءُ جا ڍڳا چاريندو هو، سو هميشه مڪر ڪري ”شينهن“،
 ڪري رڙيون ڪندو هو ۽ ان جي رڙين تي جڏهن ماڻهو تراريون ۽ بندوقون ڪڍي
 ايندا هئا، تڏهن انهن تي ڪلندو هو ۽ چونڌو هو ته ”شينهن ڪونهي، مون چرچو ٿي ڪيو.“
 هڪڙو ڏينهن اهڙو ٿيو، جو سڄُ پڇُ شينهن اچي نڪتو؛ پوءِ جنهن مهل هن ”شينهن
 شينهن“ ڪري دانهون ڪيون، تنهن مهل ماڻهن چيو ته ”اسين هن جي لاءِ ڪين وينداسون.
 هيءُ هميشه چرچا ٿو ڪري.“ شينهن کي به اچي لڳي ساڄي، تنهن سڀ ڍڳا اُري پڄائي
 ڇڏيا ۽ هڪڙو ڍڳو ڦٽي ڪيرائي به وڌائين. دستور آهي ته جو ماڻهو ڪوڙ ڳالهائيندو آهي،
 تنهن جي ڳالهه سچي به ڪوڙي پيئي معلوم ٿيندي آهي، سو ڪوڙي جي آهي ته پت ايتري
 ئي آهي.

SINDHI THIRD BOOK.

آجايو خيالُ نه ڪر

هڪڙي ماڻهوءَ گهٽ جو دلو بازار مان نائي تي ڳٽو، ۽ ڪنهن پورهيت کي چار آنا باسي، مٿي تي ڪٿائي، گهر ڏي هليو. رستي ۾، هلندي هلندي، مَروُ پنهجي من ۾ ويچار ڪرڻ لڳو ته ”مون کي هينئر مزوريءَ جا چار آنا ملندا، تن جي وڃي هڪڙي ڪُڪڙ ڳنهنڊس. ۽ اوه تون ڏينهن کان پوءِ جي ٻچا ڏيندي، سي وڪڻي هڪڙي ڳئون ڳنهنڊس، ۽ صبح ۽ سانجهيءَ، ٻنهي ويلن جي ڪير جو ڏوڏيءَ سان مهينو ٻڌندس. اُهي به البت ڏهه يا ٻارهن رُپيا ته ٿيندا ئي ٿيندا، ۽ ٻيون گابا گابيون جي ٿيندا، سي وڪڻي ناڻو ڪندس. تن جو گهڻو واپار ڪندي ڪندي، ڏنُ مون وٽ اچي مٿو ٿيندو، ۽ گهڻي ڏاج سان وڏي هڪڙي شاهوڪار جي ڌيءُ پَرئس. نيٺ ٻار ٻچا ٿيندڙ، پوءِ ڪنهن مهل پُٽر اچي چوندو ته ”بابا ڪاٺن جي مهَل ٿي آهي، هلي ڪاءُ! آءُ سرُ ڏوڻي چوندس ته مان نٿو اچان!“ انهيءَ اجائي ويچار ۾ هو اهڙو مَحو ٿي ويو هو، جو ڀانيائين ته سچ پچ پٽر اچي مون کي مانيءَ کان ڪوٺيو آهي. اُن تي، جو هُن پنهجو مٿو ڏوڻيو، ته اُمالڪ گهڙو پٽ تي ڪري چيهُون چيهُون ٿي پيو ۽ گهٽ ڌرتيءَ تي رِلا ٿي وهي هليو. تڏهن گهڙي جي مالڪ هن کي ڏاڍي مار ڏني ۽ چيائينس ته ”بيوقوف، منهنجو گهٽ جو دلو پڇي وڌيءَ!“ تڏهن مزور چيو ته ”سائين، تنهنجو ته رڳو پنجين ستن رهڻي جو گهڙو زبان ٿيو، پر منهنجو ته گهرُ ٻارُ ڦٽي ويو، جو لکُ ڏجي ته به وري نه ملي.“

SINDHI THIRD BOOK.

ٻن جڻن ۽ هڪڙيءَ زال جي ڳالهه

ٻه چڻا پاڻ ۾ دوست هئا، تن ڪنهن زال وٽ پنهجو ناڻو امانت رکيو، ۽ هُن کي چيائون ته ”جڏهن اسين ٻئي چڻا گڏجي گهرڻ اچون، تڏهن هيءُ ناڻو تون اسان کي ڏجانءِ.“ پوءِ گهڻن ڏينهن پڄاڻان انهن مان هڪڙو چڻو اُن زال وٽ آيو ۽ هُن کي چوڻ لڳو ته ”منهنجو سنگتي مَري ويو آهي؛ تنهنڪري پيسا مون کي ڏي.“ پر هُن زال پيسن ڏيڻ جي نه ڪئي، ۽ چيائين ته ”تنهنجي سنگتيءَ آڻڻ ڌارن، تو هڪڙي کي امانت ڪڻ موٽائي ڏيان!“ تڏهن اُن مڙس ورندي ڏني ته ”چڱو، جيڪڏهن ڪو ٻيو قبر منجهان اُٿي آيو هجي، ته سنگتي

منهنجو به آئي اچي! تنهنڪري هن جي مٿي کان پوءِ مون کان سواءِ ٻيو ڌڻي ڪير آهي؟“
 تڏهن ان زال لاچار ٿي آهي سڀيئي پيسا ان کي ڏنا. پوءِ ٿورن ڏينهن گذري، هو ٻيو ماڻهو
 ان زال وٽ آيو ۽ اچي پنهنجي امانت گهرڻ لڳو. تنهن مهل زال هن کي چيو ته ”ٿورا ڏينهن
 ٿيندا جو تنهنجو سنگتي هتي آيو هو، ۽ تنهنجي نالي چيائين ته تون مري ويو آهين، ۽ پئسا
 گهرڻ لڳو. جيتوڻيڪ تنهنجي اچڻ کان سواءِ تنهنجي پيسن ڏنڻ لاءِ مون هن سان گهڻو ئي
 تڪرار هلايو، پر هن ڪين مڃيو، ۽ مون لاچار ٿي پيسا ڏنا.“ تڏهن ان ماڻهوءَ وڃي قاضيءَ
 وٽ فرياد ڪيو. قاضيءَ ان زال کي گهرايو؛ ۽ هن جي سڄي ڳالهه ٻڌي، قياس ڪري،
 سمجهيائين ته هن زال جو ڏوهه نه آهي. قاضيءَ منهن ورائي انهيءَ ماڻهوءَ کي چيو ته
 ”توهان ڪڇيءَ ۾ اها ٻول ڪئي هئي ته جڏهن اسين ٻئي گڏجي گهرڻ اچون تڏهن اسان کي
 ڏن ڏجانءِ؛ پر هاڻي تون هڪڙو آيو آهين، سو هڪڙي کي ڏن ڪئن ملي؟ تون جيڪڏهن
 پنهنجا پيسا ٿو گهرين، ته پنهنجي سنگتيءَ کي وٺي آءُ ته توکي ملن.“ انهيءَ ڳالهه تي هو
 ماڻهو لاجواب ٿي هليو ويو.

SINDHI THIRD BOOK.

لوپي ۽ نوبگي

هڪڙي لوپيءَ کي ڪنهن پاڙيسريءَ اچي چيو ته ”ادا، اڄ مون وٽ مهمان آيا آهن
 ۽ پنهنجو وڏو ديڳڙو ذري دير تائين اُڏارو ڏينر، ته گهرج لڏي کان پوءِ سلامت پهچائي
 ڏيندوسان.“ لوپيءَ ديڳڙو کڻي هن کي ڏنو؛ ٿوريءَ مدت کان پوءِ، هن ديڳڙي ۾ ٻيو هڪڙو
 ننڍو ديڳڙو وجهي آئي لوپيءَ کي موٽائي ڏنو، ۽ چيائينس ته ”پنهنجو ديڳڙو سنڀالج.“
 لوپي جان ديڳڙو کڻي ڏسي، ته منجهس ٻيو هڪڙو ننڍڙو ديڳڙو پيو آهي؛ تڏهن پڇيائينس
 ته ”هي ديڳڙو ڪنهن جو آهي؟“ تڏهن هن ورندي ڏيس ته ”تنهنجو ديڳڙو منهنجي گهر
 ويامي پيو هو ۽ هيءُ سندس ٻار آهي.“ تڏهن لوپيءَ دل ۾ سمجهيو ته هيءُ ڪو وڏو مُورڪُ
 ٿو ڏسجي. تنهن انهيءَ ديڳڙي جي لالچ تي ٻيو ڪي ڪڇو ۽ ٻئي ديڳڙا رکي ڇڏيا.
 ڪن ڏينهن کان پوءِ اهو ساڳيو ماڻهو موٽي انهيءَ جي گهر ويو ۽ چيائينس ته ”ڀائي، مون
 وٽ وري مهمان آيا آهن؛ هينئر جيڪي ديڳڙا تو وٽ هجن، سي سڀيئي ڏينر.“ لوپيءَ ته
 اڳي ئي چڪيو هو، سو ڀلا ڪئن رهي؛ اُنندي ئي شرط مڙهي ديڳڙا آڻي ڏنائينس. گهڻا
 ڏينهن گذري ويا، ته هن ماڻهوءَ ديڳڙا موٽايا ئي ڪين. تڏهن لوپي مڪڙي ڏينهن هن کي

واٽ ۾ گڏيو ۽ پڇيائينس ته ”چو ميان، اڃا تائين منهنجا ديگهڙا نه موڪليا اٿئي؟“ تڏهن هُن ورندي ڏني ته ”تنهنجا ديگهڙا ته مري ويا، فلاڻي هنڌ قبر ۾ پوري پيا آهن.“ تڏهن لوييءَ چيس ته ”ڏاڍو ڪو چريو ٿو ڏسجين، ڪڏهن ديگهڙا به مئا آهن؟“ تڏهن هُن چيس ته ”سائين منهنجا، جي ديگهڙا مرندا نه آهن، ته موتي ويامندا ڪن؟“ هو لويي ايترو ٻڌي، ماٺ ۾ اچي ويو ۽ ڪُچي ڪين سگهيو. هي پهڪو مشهور آهي ته ”جتي لويي هجن، تي ٺوڳي بُڪ نه مرن.“

SINDHI THIRD BOOK.

بادشاهه تيمور منڊي جو نقل

چوڏهين صديءَ عيسويءَ ۾ تيمور لنگ، يعني تيمور منڊو، ٿوران جو بادشاهه، جو هو، سو شڪار ۽ راڳ جو ڏاڍو خفتي هو. هڪڙي ڏينهن پنهنجي خاص جماعت سان شڪار تي چڙهيو هو ۽ جڏهن بازن، ۽ تير ڪمانن ۽ ڪٽن جي لڙين سان طرحين طرحين جا شڪار ڪري پنهنجي محلات ڏي ٿي موٽيو، تڏهن واٽ تي ڏٺائين ته هڪڙو اندو شخص تنبور هٿ ۾ کڻيو ويٺو مٿس ڳائي. بادشاهه کي اُن جو آواز ۽ آلاپ ڏاڍو وڻيو، سو بيهي ٻڌڻ لڳو. گهڻيءَ مدت کانپوءِ بادشاهه پڇيس ته ”تنهنجو نالو ڇا آهي؟“ هن شخص ورندي ڏني ته ”سائين منهنجو نالو دولت آهي.“ تڏهن بادشاهه چرچو ڪري چيس ته ”سنئون جواب ڏي، دولت تنهنجو نالو ڇا هوندو، ڀلا ڪڏهن دولت به انڌي ٿيندي آهي؟“ هن ورندي ڏني ته ”هائو بادشاهه سائين، جي دولت انڌي نه هجي ها، ته تو جهڙي منڊي وٽ ڪئن گڏ ٿئي ها.“ بادشاهه انهيءَ ورنديءَ تي ڏاڍو خوش ٿيو ۽ هُن کي انعام ڏنائين.

SINDHI THIRD BOOK.

جيڪي ڪرڻو هجي سو ڪري وٺ

جيڪڏهن سرڪار اسان کي سڄي ڏينهن مون هڪڙو ڪلاڪ ڪنهن ڪم ۾ اجوري ڌاران رڻيائي، ته چئجي ته هيءَ سرڪار ڏاڍي ظالم آهي. پر ڏسو سُستي ۽ آرسُ اسان جو ڪيترو وقت ائين ٿو وڃائي. سُستيءَ ڪري بيماري ٿي ٿئي ۽ انهيءَ ڪري عمر ٿي گهٽجي. جهڙيءَ طرح لوهُ ائين رکي ڇڏجي ته پيو ڪُڇجي، تنهن سُستيءَ کان به ماڻهو پيو گهٽجي. تنهنڪري جيڪڏهن عمر پنهنجي پياري هجي، ته وقت نه وڃائجي، ڇاڪاڻ جو وقت

اِهوئي اُها شيءِ آهي، جنهن کي ”عمر“ ٿا چون. جيترو ضرور آهي، تنهن کان وڌيڪ ماڻهو پنهنجو وقت ننڊ ۾ ٿا وڃائين، ۽ اِها ڳالهه وساري ڇڏي اٿن ته نيٺ مُٽي کان پوءِ سمهن لاءِ گهڻوئي وقت ملندو، تنهنڪري جيڪا محنت ڪرڻي هجي، سا حياتيءَ ۾، خاص ڪري جوانيءَ ۾، ڪري وٺجي. ڪن سسٽُ ماڻهن جي عادت ٿيندي آهي ته جڏهن ڪو ڪم اڳيان ايندو اٿن، تڏهن هميشه چوندا آهن ته ”سيان ڪندا سون“ پر اِها خبر نه ٿي پوين ته سڀيان اسان کي ڪرڻ جي سگهه هوندي يا نه! متان مري وڃون، يا اڳها ٿي پئون. تنهنڪري چڱو ائين آهي ته جيڪو ڪم اڄ ٿي سگهي، سو سڀاڻي تي نه وجهجي، ڇاڪون جو ’سيان‘ پنهنجي هٿ ۾ آهي ئي ڪين. جيڪو ’اڄ سڀان‘ پيو ڪندو، سو بُڪيو رهندو. جي تون اڄ پورهيو ڪري نه پوکيندين، ته سڀاڻي تون ڪٿان لُٽي پيٽُ پاريندين؟

SINDHI THIRD BOOK.

دانُ ڪئن ڪجي

ولايت ۾ هڪڙا اهڙا خيراتي ڪارخانا آهن، جن ۾ انڌا، منڊا، ٿنڊا ۽ ٻيا مُحتاج به پنهنجي پورهئي سان پيٽُ پاري ٿا سگهن؛ يعني انهن کي اهڙن ڪمن ۾ ٿا لائين، جن ۾ هنن جي ويلڪن عضون جو ضرور ئي ڪونه ٿو ٿئي. مثلاً انڌن کي اهڙو ڪم ٿا ڏين، جو هو اکين کان سواءِ هٿن پيرن سان پورو ڪري سگهن. اهڙو ڪو دستور اڃا اسان وٽ ڪونه پيو آهي. تنهنڪري گهڻن محتاجن ماڻهن کي، هوند وارن ماڻهن جي خيرات تي گذارڻو ٿو پوي. هاڻي هوند وارن ماڻهن کي ائين سمجهڻ گهرجي ته جڏهن خدا اسان کي سُڪيو رکيو آهي، تڏهن ٻيا جيڪي پاڻ جهڙا پُراني محتاج آهن، انهن جي اسين نظر رکون؛ ڇاڪون جو جڏهن هو پاڻ ڪمائي نٿا سگهن، تڏهن اُهي ٻين جي ڪمائيءَ مان کائيندا. تنهنڪري محتاجن کي ڪارائڻ، پيارڻ، ۽ ڊڪائڻ وڏو بُجُ آهي، ۽ ٻين اجاين خرچن ۾ پيسن وڃائڻ بدران هي چڱو واپار آهي، هن جو عيوضُ ڏيڻي ڏيندو. پر جي ٻئي پوکي پيئي هجي، ۽ تنهن ۾ پيو بچ پوکجي، ته اهو بچ به اجايو وڃي؛ تهڙيءَ طرح جيڪو سُڪيو هجي اهو واڌو پاڻ وٽ سڻيندو وڃي يا جنهن کي گهرج نه هجي تنهن کي ڪي خيرات جي واٽ سان ڏجي، اهو ته اجايو آهي. اهو جيڪي سڻي رکبو يا ٻئي ڪنهن پيٽ پُرئي کي ڏبو، سو جيڪڏهن ڪنهن بُڪئي ڏکڻي کي ڏجي ته وڏو بُجُ ٿئي. اهو ويچارو پنهنجو پيٽُ پاري دعا ڪندو.

SINDHI THIRD BOOK.

پنهنجي سر پورهيو ڪجي

هڪڙي ماڻهوءَ کي هڪڙي ٻئي هئي، جنهن مان ٻارهن مهيني ۾ هزار رپيا پيدا ٿيندو هوس. پر انهيءَ هوندي به هن کي اهڙو احتياج ٿيو جو اڌ ٻئيءَ جو وڪڻي ڇڏيائين، ۽ باقي اڌ هڪڙي ڪڙميءَ کي پنجن ورهن تائين لاپي تي ڏنائين. ان سياڻي ڪڙميءَ اڃا تي فصل ٿي ڪين ڪنيا هئا، ته اچي هن کي چيائين ته ”ٻئي جيڪڏهن توهين اها ڏيندو ته آءٌ وڻندس“. تڏهن ٻئيءَ جو مالڪ اها ڳالهه ٻڌي، ان کي چون لڳو ته ”اچرڃ جي ڳالهه آهي، جو ٻئي کي ورهه سڄي منهنجي هٿ ۾ هئي، جنهن تي ڪي محصول به نٿي ڏنم، تڏهن به مون کي پورٽ نه پيشي؛ ۽ توکي اُتان اڌ ڏنو اٿم، ۽ اُن جو لاپو به پيرين ٿو، تڏهن به اهڙو شاهوڪار ٿيو آهين، جو ٻئي گنهڻ ٿو گهرين!“ تڏهن ڪڙميءَ ورندي ڏني ته توهان جي ٻئي ڪمانڊ ۽ منهنجي ٻئيءَ ڪمانڊ جي وچ ۾ رڳو هنن ٻن لفظن جو ڦير آهي، جو توهين چئو ’وچ‘ ۽ آءٌ چوان ’اچ‘. تڏهن ٻئيءَ جي مالڪ انهن جو آرٽ پڇيس. هن چيو ته توهين عيش ۽ خوشين ۾ پنهنجن پلنگن تي ليٽو ۽ ماڻهن کي چئو ته ’وچي پورهيو ڪريو‘؛ ۽ آءٌ پنهنجي سر صُبح جو سوريو پنهنجن ماڻهن کي هڪل ڪريان ته ’اچو ته هلي پورهيو ڪريون‘. بس، ايترو تفاوت آهي. مطلب هي ته ڪوئي ڪم پنهنجي سر ڪبو ته ٿيندو؛ پنهنجي هٿ کان سواءِ ٻيو سڀ ڪوڙ آهي.

SINDHI THIRD BOOK.

ڪٽو

ڪٽو اڳئين سمي لاکڙ هميشه ماڻهوءَ جي ڪم ايندو آهي. هن جو سُنڱهڻ جو حواس تيز ٿيندو آهي. هوڊوڙ جو ڏاڍو تڪو ۽ مضبوط آهي. تنهنڪري هو خراب ۽ زيان ڪندڙن مرن کي ڳولي مارڻ لاءِ بلڪل ڪمانڊو آهي. هي ماڻهوءَ جي حڪم ۾ اهڙو آهي، جو نوڪر به نه هوندو. هن کي جيڪر پنهنجو دوست چئجي، ته حرڪت نه آهي. پنهنجي ڌڻيءَ جي پٺيان جيڏي تيڏي خوشيءَ سان هليو هلي، سو اهوئي جانور آهي. ڪتي جون گهڻيون ذاتيون آهن. هر هڪ ذات ڪيترن طرحن سان ماڻهوءَ جي ڪم اچي ٿي. ڌنار پنهنجي ڌڻ رک لاءِ ڪتا رکندا آهن. اتر قطب وارن ملڪن ۾ ڪتا برف تان گاڏيءَ ڇڪڻ لاءِ ڪم ٿا اچن. پاڻيءَ ۾ ڪريلن ماڻهن جي ڪيڏن لاءِ ڪن ذاتين جا ڪتا اهڙا ڪم ٿا اچن، جهڙا ٽوپا.

ٻارن خواه گهر جي سنڀال لاءِ ڪٿا پهرو ٿا ڏين. شڪاري ڪٿا شڪار جهلڻ لاءِ ڪمائتا آهن. ڪن ڏيهن جا ماڻهو ڪٿي جو ماسُ کائيندا آهن. رشا جا ماڻهو ڪٿي جي ڪلن مان ڪپڙا ۽ وارن مان زيورَ جوڙي پائيندا آهن. ڪٿي ۾ ايترا گڻ آهن، ته به هندو ۽ مسلمان ماڻهو رڳو هن کي چهن به ڪين.

SINDHI THIRD BOOK.

ڪابل جو ٿورو ذڪر

افغانستان، جنهن کي ڪابل به ڪري سڏيندا آهن، سو هڪڙو ڏيهه آهي، جو پنجاب علائقي جي الهندي پاسي جو دنگ آهي. ان جي اتر ڏي هماليه جبلن جي قطار آهي، جا گچ تائين هلي ويئي آهي؛ انهن جبلن کي هندوڪش ڪري ڪوٺيندا آهن. ان جي الهندي ڏي ايران آهي؛ ۽ ڏکڻ اُڀرندي سنڌ جو ملڪ لڳل آهي. گهڻوڪري سڄي افغانستان منجهان جبلن جون قطارون هليون ويون آهن، جن جون تمام وڏيون چوٽيون ٻارهن ئي مهينا چوڌاري برف سان ڇانيون پيون آهن. هن سبب ڪري، سنڌ جي هوا کان هن ملڪ جي هوا گهڻو ٿڌي آهي؛ ۽ اُتي جا وڻ ۽ ميوا گهڻوڪري يورپ جي وڻن ۽ ميون جهڙا آهن. افغان مضبوط ۽ چست ذات آهن. هو اڪثر ڪاري رنگ جون پشمي پوشاڪون ڪندا آهن؛ ۽ هو پوري رنگ جا چوڻا ۽ وڏيون رڍن جي ڪلن جون پوستيون ڍڪيندا آهن. هو بهادر ۽ جنگي ماڻهو آهن. هنن تي هڪڙو بادشاهه حڪومت ڪندو آهي، جنهن جو حڪم پنهنجي رعيت تي ٿورو هلندو آهي. افغانستان هڪڙي خوفناڪ ويڙهه لاءِ مشهور آهي، جا سنه 1814ع واري سياري جي مند ۾ ٿي هئي. ان ۾ انگريزي ڪٽڪ سوڀ ڪئي هئي؛ ۽ ڪابل، جو گاديءَ جو هنڌ آهي، سو ورتو هٽائون. پر افغان اوچتو هٿيار پوهار ٻڌي، جنگ ڪئي، ۽ انگريزي ڪٽڪ کي شهر منجهان وڃڻو پيو ۽ تنهن سياري ۾ جبلن جي گهاٽن منجهان انهن کي موت کائڻي پيئي. برف به زمين تي گهڻي هئي؛ ۽ موندڙ ڪٽڪ ٿڌ ۽ سڀ ڪنهن طرح جي ٻين ڪشالن کان تمام جوکائتا آهنج سٺا. جي افغان سندن پٺيان پيا، ۽ ويجهو ويجهو پوندا وين، تن گهڻا ماڻهو ڪنا؛ پر انهيءَ کان به وڌيڪ ماڻهو برف ۾ مئا. سڄي ڪٽڪ مان رڳاڪي ٿورا بچيا، جن اچي پنهنجي مصيبت جي ڳالهه بيان ڪئي.

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Dulamal Bulchand, the author of "A Manual of Sindhi" was indeed a great man, he knew the subject, and worked on it hard & meticulously. We, who are his successors, have only to bear in our hearts a debt of deep gratitude to him.

Muhammad Ibrahim Joyo

It was being felt since a long time that some material be produced for teaching Sindhi through English. At present, we see that many people residing in Sindh have lost touch with the basics of the language and the proper use of certain words, idioms and proper pronunciation. This has also been observed in the Sindhis living abroad or in the country who are no more in direct contact with the Sindhi education, resulting in the improper use of words, idioms and grammar. This situation has made us realize that there is an earnest need to introduce a book, which would describe and explain the proper language and would have the manual to learn the language through English. For this reason we have assigned linguists and teachers of the language to work on the above task and produce a modern way of learning i.e. through VCD and also a written text which serves the above purpose.

As this is a hard and lengthy task, which will consume time to come in proper framework. Hence we are reproducing this book "A Manual of Sindhi" authored by Dulamal Bulchand, first published in 1901, for teaching Sindhi to the foreign employees of British government and missionaries during the British rule.

Dr. Muhammad Qasim Bughio