

A
Manual of Sindhi
for the
Use of European Officers
Missionaries and others Studying
The Sindhi Language

Dulamal Bulchand

1904

A MANUAL OF SINDHI

FOR THE USE OF

EUROPEAN OFFICERS, MISSIONARIES AND OTHERS
STUDYING THE SINDHI LANGUAGE

BY

DŪLAMAL BULCHAND

Librarian, European General Library, Hyderabad Sindh

THE FIRST PART

PRICE, Rs. 3-0-0

Hyderabad Sindh

THE "KAISERIA" PRESS, 118, MARKET ROAD.

1901

All rights reserved

Digitized by M. H. Panhwar Institute of Sindh Studies, Jamshoro.

پاران ایم ایچ پنهور انسٹیٹیوٹ آف سنڌ اسٽڊيز، ڄامشورو.

CAN BE HAD
OF
THE AUTHOR
The Kaiseria Press, 118, Market Road
AND
The Sind Juvenile Co-operative Society
Hyderabad Sind

TO

THE REV. FATHER A. MEGGLIN, S. J.

Professor of Sanskrit, St. Xavier's College, Bombay,

for the very high regard the Author has for him,

for his wonderful humility, in spite of his deep learning,

for his impartiality to the rich and the poor alike,

for his real and practical sympathy with all in sorrow and affliction,

THIS BOOK IS DEDICATED

BY

HIS GRATEFUL FRIEND

THE AUTHOR.

PREFACE.

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 ever 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 be fully attained.

CONTENTS.



Chapter		PAGE.
	I—The Sindhi Alphabet	1
„	II—Formation of Words	4
„	III—The Noun	6
	The Gender	7
„	IV—Formation of Feminines from the Masculine	20
„	V—Number	23
„	VI—Case	26
„	VII—The Adjective	31
„	VIII—The Numerals	35
„	IX—Adjectives and Nouns used together	41
„	X—The Pronoun	44
„	XI—The Adverb	50
„	XII—Postpositions	54
„	XIII—Conjunctions	55
„	XIV—Table of Pronouns, Adjectives and Adverbs, in their Relative, Co-Relative and Interrogative capacity	56
„	XV—Nouns and Postpositions used together	58
„	XVI— جو = of	59
„	XVII—The Inflected Form of Adjectives	62
„	XVIII—The Inflected Form of جو	63
„	XIX—The Verb “TO BE”	65

Chapter		PAGE.
	XX—SENTENCES ending in the Verb "To be" ...	69
„	XXI— „ The Comparative and the Superlative Degree...	79
„	XXII—The Verb... ..	83
„	XXIII—The Past Participles and Present Participles used as Adjectives	89
„	XXIV—The Tense	92
„	XXV—SENTENCES ending in Imperatives	101
„	XXVI— „ The use of the Conjunctive Participle ...	111
„	XXVII— „ The Present Tense	111
„	XXVIII— „ Tenses of the Present Participle	116
„	XXIX— „ The Past Tenses of Intransitive verb ...	118
„	XXX— „ The Past Tenses of the Transitive verb ...	120
„	XXXI— „ Interrogative sentences	126
„	XXXII— „ Compound Sentences... ..	130
„	XXXIII— „ The Passive Voice	132
„	XXXIV— „ The Causal Verbs	137
„	XXXV— „ Verbs of Peculiar Construction	142
„	XXXVI— „ The Compound Verbs	155
„	XXXVII— „ The Continuous Tenses	173
„	XXXVIII— „ Time, Place and Money	174
„	XXXIX— „ سندس and پنهنجو پاڻ	178
„	XL—The Pronominal Suffixes	179
„	XLI—Derivative words	202
„	XLII—Official and Technical Words	223
	The Conclusion	232



ERRATTA.

Page.	Line.	Incorrect.	Correct.
4	10 11	Prologed.	{ Prolonged.
6	last	This word.	Thus a word.
8	20—C. 2nd	deceit.	deceit.
17	1—C. 1st	A witness, a box.	A witness - box.
„	13—C. 2nd	A limp.	a limb.
19	29	ars.	are
20	17	By changing — etc.	By changing — (pesh) etc.
21	22 & 23	چوڪرُ	چوڪرُ چوڪرُ چوڪرُ
	C. 1st	A gril	a boy A boy a gril.
25	last	پاڻيون	پڪيون
31	12	a plural: form.	a plural form;
40	12—C. 1	پوڻا something and three quarters etc.	پوڻا A quarter less than.
46	8	these one.	these ones.
64	1	گهرجي پٽ	گهرجي پٽ تي
69	5	immediately before.	immediately before the verb.
72	9	Is he your elder brother?	Is he your elder son?
80	2	doar.	door.
83	last	if it ends in —	if it ends in — (zer)
93	3	چورندڙ	چورندو
100	last but one	conygnate.	conjugate.

Page.	Line.	Incorrect.	Correct.
110	14	Exercise XLII	Exercise XLIII.
128	15	آءى	هو
168	last	+ takes آءى after the external object.	takes آءى immediately before it.
187	15	*_____	_____
188	11	*_____	_____
189	7	*_____	_____
190	12	*_____	_____
191	7	*_____	_____
192	7	*_____	_____
291	11	*_____	_____

ABBREVIATIONS.

S.	...	...	stands for	...	Singular.
Sing.	...	...	”	...	”
P.	...	...	”	...	Plural.
Pl.	...	...	”	...	”
M.	...	...	”	...	Masculine.
Mas.	...	...	”	...	”
F.	...	...	”	...	Feminine.
Fem.	...	...	”	...	”
Infl.	...	...	”	...	Inflected.
Nom.	...	...	”	...	Nominative.
Obj.	...	...	”	...	Objective case.
Loc.	...	...	”	...	Locative case.
Pos.	...	...	”	...	Possessive case.
Trans.	...	...	”	...	Transitive.
Int.	...	...	”	...	Intransitive.
Int.	...	...	”	...	Interrogative.
Conj.	...	...	”	...	Conjunctive.
Part.	...	...	”	...	Participle or Participial.

CHAPTER I.

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 a word it is a vowel, and has the sound of "a" long, as in "far".
- ب = *bay*=pure English "B".
- بھ = *bay*=deep "B".
- پ = *bhay*=English "B" aspirate.
- ت = *"tay"*=is the soft "T" as the Germans pronounce English "T".
- تھ = *"thay"*="th" sharp as in "thick", "thin".
- تھ = *tay*=pure English "T".
- تھ = English "T" aspirate and softened.
- س = *say*=pure English "S".
- پ = *pay*= „ „ „ "P".
- پھ = *phay*=English "P" with plenty of aspirate in it.
- ج = *jim*=pure English "J".
- جھ = *djay*=put "d" before "j", thus "DJ".
- جھ = *jhay*="J" aspirate.
- جھ = *njay*=put "N" before "J", or "Y", thus "NJ" or "NY".
- چ = *chay*=English "Ch" as in "church".
- چھ = *chhay*=Aspirate English "ch" =chh.
- ح = *hay*=English "H".
- خ = *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.
- ڊھ = *dhal*= ڊ aspirate.
- ڍ = *day*=pure English "D" hard.
- ڍھ = *dhay*=English "D" aspirate.

ڏ	=	day=Hard "D", peculiar to Sindhi.
ذ	=	zal=Z.
ر	=	ray=R.
ڙ	=	ray=double "R" or hard "R".
ز	=	zay=Z.
س	=	seen=S.
ش	=	sheen="Sh".
ص	=	swad=S.
ض	=	zwad=Z.
ٽ	=	tui=Soft "T".
ظ	=	zui=Z.
ع	=	ain=A. like ا & a guttural.
غ	=	ghain=Deep guttural "gh", it is a softened sound of خ
ف	=	fay=F.
ق	=	kwaf=Q. or hard "K"
ڪ	=	kaf=K.
ڪھ	=	khay=Kh.
گ	=	gaf="G" hard.
گھ	=	gay=deep "G" hard.
گھ	=	ghay="G"hard aspirate.
نگھ	=	ngay=put "n" before "G" hard.
ل	=	lam=L.
م	=	mim=M.
ن	=	nun=N.
نھ	=	nrnunru=put "n" before "R".
و	=	vau=V.
ھ	=	hay=H. [beginning.
عر	=	hamzo=A; used instead of ا in the middle & end of a word and never in the
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.

CHAPTER II.

FORMATION OF WORDS

By the combination of Consonants and Vowels.

4. Of these ا و & ي 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 ُ = 'oo' or 'u' long as in '*rule*'

و = 'o' long, (as in '*rope*') prolonged form َو = 'au' as in '*Aurangzeb*'

ي = 'ay' or 'e' ("*day*" or "*met*") „ „ ِي = 'ai' as in '*Kaisar*'

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

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 ٽ; "d" for ڊ; "o" for o long as in "*so*".

READ FROM RIGHT TO LEFT

آي	اي	او	و	او	ا	اي	ا	آ	ا
ai	ay or e	au	o	ū or oo	u	ī or ee	i	ā	a
بي	بي	بو	بو	بو	ب	بي	ب	با	ب
bai	bay	bau	bo	bū	bu	bee	bi	bā	ba
تي	تي	تو	تو	تو	ت	تي	ت	تا	ت
tai	tay	tau	to	tū	tu	tee	ti	tā	ta
جي	جي	جو	جو	جو	ج	جي	ج	جا	ج
jai	jay	jau	jo	jū	ju	jee	ji	jā	ja
دي	دي	دو	دو	دو	د	دي	د	دا	د
dai	day	dau	do	dū	du	dee	di	dā	da

رَی	رَی	رَو	رَو	رَوُ	رُ	رَی	ر	رَا	رَ
rai	ray	rau	ro	rū	ru	ree	rī	rā	ra
سَی	سَی	سَو	سَو	سَوُ	سُ	سَی	سِ	سَا	سَ
sai	say	sau	so	sū	su	see	si	sā	sa
صَی	صَی	صَو	صَو	صَوُ	صُ	صَی	صِ	صَا	صَ
sai	say	sau	so	sū	su	see	si	sā	sa
طَی	طَی	طَو	طَو	طَوُ	طُ	طَی	طِ	طَا	طَ
tai	tay	tau	to	tū	tu	tee	ti	tā	ta
فَی	فَی	فَو	فَو	فَوُ	فُ	فَی	فِ	فَا	فَ
fai	fay	fau	fo	fū	fu	fee	fi	fā	fa
کَی	کَی	کَو	کَو	کَوُ	کُ	کَی	کِ	کَا	کَ
kai	kay	kau	ko	kū	ku	kee	ki	kā	ka
گَی	گَی	گَو	گَو	گَوُ	گُ	گَی	گِ	گَا	گَ
gai	gay	gau	go	gū	gu	gee	gi	gā	ga
لَی	لَی	لَو	لَو	لَوُ	لُ	لَی	لِ	لَا	لَ
lai	lay	lau	lo	lū	lu	lee	li	lā	la
مَی	مَی	مَو	مَو	مَوُ	مُ	مَی	مِ	مَا	مَ
mai	may	mau	mo	mū	mu	mee	mi	mā	ma
نَی	نَی	نَو	نَو	نَوُ	نُ	نَی	نِ	نَا	نَ
nai	nay	nau	no	nū	nu	nee	ni	nā	na
وَی	وَی	وَو	وَو	وَوُ	وُ	وَی	وِ	وَا	وَ
vai	vay	vau	vo	vū	vu	vee	vi	vā	va
هَی	هَی	هَو	هَو	هَوُ	هُ	هَی	هِ	هَا	هَ
hai	hay	hau	ho	hū	hu	hee	hi	hā	ha
یَی	یَی	یَو	یَو	یَوُ	یُ	یَی	یِ	یَا	یَ
yai	yay	yau	yo	yū	yu	yee	yi	yā	ya

ب ب ب ب ب ب ب ب
 ب ب ب ب ب ب ب ب
 ب ب ب ب ب ب ب ب

Note 1. The letter ع 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 و & ي) come together, the first of them should be pronounced as a consonant; and the second as a vowel.

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

CHAPTER III.

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 Sindhi must end in one of the first seven following vowel-sounds (or their nasal forms) viz:

— (Zabar) or (نَ), prolonged form ا or (ان);

— (Zer) or (نِ), „ „ ي or (يِنِ) or ء; *

— (Pesh) or (نُ), „ „ ؤ or (ؤُنِ)

and و or (وُنِ)

* In addition to the vowel marks already enumerated, there is still one more called تنوين *tan-ween* the purpose of which is to produce a long nasal sound over a —, —, or —. It has three forms viz. ء = ئين = een, (2) ء = ئون = oon and (3) ا = ان = an. This word ending in ئين may be written thus ء.

11. Let the pupil here, once for all, thoroughly realize the importance of these vowel-sounds. 1st, 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. 2nd, 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. 3rdly, The Declension of nouns is based upon the different endings of 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 ـا (Zabar) are always so. Nouns ending in the last three terminations are Masculine, of which the very last, those ending in ـو, are always so.

14. Illustrations of nouns of different Gender.

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

(Commit to memory the first twelve Nouns).

N.B.—a letter without any vowel - mark should be considered to have ـا understood

زال	a woman or a wife.	زبان	tongue.
چال	conduct, character.	زمین	ground.
تپال	post.	گت	a cot.
کل	skin.	سیت	a sentence.
موکل	leave, permission.	وات	a way.
خبر	news, information, knowledge	مدد	help.
اخبار	a newspaper.	امید	hope.
تار	wire, telegraph.	رہ	a sheep.
چادر	a sheet.	کنڈ	a corner.
قبر	a grave.	میز	a table.
نظر	sight.	آس	sunshine.
قطار	a row.	چائو	shade.

بَاس	smell.
بَرَف	ice; snow.
تَكْلِيف	trouble.
چَوَك	a mistake.
كَطَك	wheat.
مَیْل	time.
مُورَت	a picture.
عَادَت	a habit.
بَرَكَت	a blessing.
مَیْجَنَت	hard work.
مَیْجَت	love.
قِیْمَت	price.
حَرَكَت	mischief.
طَاقَت	power, strength.
حَالَت	state, condition.
رَعِیْت	subject or subjects.

فُرَصَت	leisure.
مُشْكَالَت	difficulty.
مِلَاقَات	a meeting, a visit.
یَاَدِ اَشْت	a list.
حَقِیْقَت	a fact.
مَدَت	a period of time.
كَفَايَت	economy.
دَوِلَت	wealth.
صَلَاح	advice.
طَرَح	manner.
نَبْض	pulse.
بَنْدُوق	a rifle.
كَتِی	a pit.
بَازَن	an arm.
دَانِیْن	a complaint, a cry.
سَوْنَم	beauty.

[N.B.—For further Nounes of this and other classes see Appendix.]

Rule II. Nouns ending in ا (long a) are generally Feminine.
(Commit the following to memory)

هَوَا	air.
دَوَا	medicine.
بَلَا	a snake.
وَبَا	cholera.
دُنْیَا	world.
خَطَا	a fault.
دَعَا	a blessing.

دَغَا	deceit.
پُوجَا	worship.
آیَا	a nurse.
Exceptions	
خُدَا	God.
رَاجَا	a Hindu king.
دِیَوَتَا	a minor god.

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

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

اِکِرِ	eye.	کاوَرِ	anger.
مِکِرِ	fly.	اَنگُرِ	a finger.
پِتِ	a wall.	سِرکارِ	government
چِتِ	a roof.	بازارِ	market.
راتِ	night.	کوڈِرِ	a spade.
ذاتِ	caste.	دِلِ	heart, mind.
حَلِتِ	behaviour.	پُلِ	a bridge.
برساتِ	rain.	لالچِ	greed, avarice.
مَایِ	silence.	جانِ	life.
سَدِ	knowledge, information.	جاءِ	a place.
راندِ	play.	جوءِ	a wife.
مَنجھندِ	mid-day.	شیءِ	a thing (<i>material</i>)
بامِ	fire.	اَنوَنڈِ	darkness.
چامِ	tea.	گانِ	a cow.
کپہِ	cotton.	کَوالہِ	a thing; a story, a matter, an affair.
دیرِ	delay.	چِسامِ	waist.
تکرِ	haste, hurry.	جَنکِ	a battle.
عَمِرِ	age.	مِینِ	a buffalo
تَرارِ	sword.	Exception.	
		سِپِ	a merchant

Rule IV.- Nouns ending in ي (long i) are generally Feminine.

(commit to memory the first twelve).

گهوڙي	a mare.	پيتي	a box.
پاي	a cat.	چاٽي	chest, breast.
دري	a window.	ڌرتي	earth.
ٺاري	a branch.	مٽي	clay.
پري	a load.	چوٽي	top.
پيري	a boat.	گهٽي	a lane.
بيماري	sickness.	پٺي	back.
واري	sand.	ماني	bread
چوري	theft.	بني	a field.
گهوٽي	a bag.	مهري	kindness.
نوري	a rope.	راڻي	a queen.
پچاري	end.	شادي	marriage
خبرداري	care; carefulness.	منڊي	a ring.
اختياري	authority.	چاندي	silver.
حاضري	presence.	ڀاڄي	vegetable.
نوڪري	service, employment.	مڇي	fish.
ٽوڪري	a basket.	سانڄي	evening.
ٽوپي	a cap; a hat.	گچي	the front of the neck.
جتي	a pair of shoes.	ڪينچي	a pair of scissors.

ڌاڙهي a beard.

مِرَني a wish.

ڪنجي a key.

گرمي heat.

ٻولي language.

لاڏي a hut.

ڪاڙي a carriage.

سُئي a needle.

لڙائي a war.

ٿاڪي a shelf.

ڪلي a nail.

نيڪي virtue.

تندرستي health.

اڌو هي a white ant.

Exceptions.

پاڻي water.

مولي a pearl.

پکي a bird.

هاڻي an elephant.

آدمي a person.

ڌڻي lord, master.

مُنشي a teacher, a writer.

پادري a priest, a clergyman.

سَنگتي a companion.

درزي a tailor.

ڪتي a washerman.

موچي a shoe-maker.

بِهشتي a waterman, a water-carrier.

سِپاهي a soldier, a policeman.

ڪُڙمي a peasant.

شيدي a negro.

سائين sir, lord.

or ساءِ ,, ,,

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

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

ڪُهر a house.

دُر a door.

ٻار a child.

وَار a hair.

زور force, strength.

چور a thief.

کُورُ noise.

کِیرُ milk.

پِیرُ a foot.

سُورُ pain.

کُورُ a falsehood, a lie.

سچُ truth.

پیارُ love.

اثرُ effect.

اوزارُ an instrument, a tool.

اُترُ north.

دُکُطُ south.

(اُپَرِندو) east.

(اَلِہندو) west.

زہرُ poison.

زیورُ ornament.

تکرارُ dispute.

جانورُ animal.

ہتھیارُ a weapon.

پگھارُ pay.

چوکُ a boy.

نُکُرُ a servant

کارِیکُ an artisan.

کُکُرُ a cloud.

مُکُرُ a locust.

مُزُورُ a cooly.

فَقِیرُ a beggar.

اَکُرُ a letter (of the alphabet).

پَٹُرُ a stone.

پَیٹُ a „

صَابُنُ soap.

چَپُ a lip.

کَپُ a knife.

دَپُ fear.

تَپُ fever.

کَپُ need, want.

پَاپُ sin.

پِیپُ a cask.

اَنُ corn.

پَنُ a leaf (of a tree.)

کَنُ ear,

مِنْ	mind.
سَوْن	gold.
بَدَن	body.
اِيْمَانُ	faith.
اَسْمَانُ	sky.
بَيَانُ	description.
دِيَانُ	attention.
دِنُ	wealth.
جِهَانُ	world.
دَشْمَنُ	an enemy.
سَامَانُ	furniture, goods.
اِمْتِحَانُ	examination.
مِيْدَانُ	a plain.
نِشَانُ	a sign.
قَانُونُ	a rule, law, a regulation
نَقْصَانُ	loss, harm.
نَكْ	nose.
شَكْ	doubt.
مَكْ	a country.
مَالِكْ	an owner.

كَكْ	a straw.
قُكْرُ	sorrow, pain.
سُكْرُ	comfort, happiness.
حَقْ	a right, privilege.
كَمْرُ	work, business, act, use.
چَمْرُ	leather.
دَرَمُ	religion.
حَكْمُ	order, command.
حَاكِمُ	a ruler.
قَلَمُ	a pen.
شَرَمُ	shame.
آرَامُ	rest.
ظُلْمُ	cruelty, oppression.
قِسْمُ	kind, sort.
كُلُ	a flower.
مَالُ	property.
حَالُ	state, condition.
خِيَالُ	thought, imagination.
تِيْلُ	oil.
سَالُ	a year.

فَصْلٌ	harvest.	گُناہُ	sin, crime.
جَبَلٌ	a mountain.	لَوْہُ	iron.
سُؤَالٌ	a question.	گُڈھُ	an ass.
جَوَابٌ	an answer.	بَادِ شَاہُ	a king.
کِتَابٌ	a book.	وَرہُ	a year.
اَنْبٌ	a mangoe.	or ورہیہُ	a year.
صَاحِبٌ	sir, lord. a gentleman.	کُوہُ	a well.
شَرَابٌ	liquor, wine.	پُتُ	a son.
سَبَبٌ	a reason, cause.	پِستُ	stomach.
کَنْپُ	a feather.	ہَتْ	a shop.
پِیٔ	a father.	مَائِثُ	a relation.
سِیٔ	cold	اَنْ	a camel.
ڀَاوُ	a brother.	ڳوٺُ	a village.
اِیْذاوُ	harm, injury.	ہَتْ	a hand.
تَلأ	a tank.	رَتُ	blood.
نِکأ	sound of a gun &c.	بُتُ	body.
سَامُ	life, breath.	وَأ	mouth.
گَاحُ	grass.	وَقْتُ	time.
وَاہُ	a canal.	گوشتُ	meat.
ذَہُ	sin, crime.	مَوْتُ	death.

تَفَاوُتُ	difference.
شَرِبَتُ	sherbat, syrup.
مَحَلَّاتُ	a palace.
پُورِ هِیتُ	a labourer.
دوستُ	a friend.
جِیتُ	an insect.
تَخْتُ	a throne.
بِهَشْتِ	heaven.
دَنْدُ	a tooth.
دَنْبُ	a fine.
دَانْدُ	an ox.
سَمَنْدُ	sea.
چَنْدُ	moon.
گِهَنْدُ	a bell.
مَرْدُ	a man, a husband.
هَنْدُ	a place, a bedding, a mattress.
شاگردُ	a pupil.
اَسْتَادُ	a teacher.
بُنِیَادُ	origin, basis, foundation.
بَانِغُ	a garden.

دَاغُ	a spot.
کَاغِذُ	paper.
مَرَضُ	disease.
قَرَضُ	debt.
عَرَضُ	a request.
فَرَضُ	duty, obligation.
اِعْتِرَاضُ	objection.
اَوَازُ	voice.
جِہَازُ	a ship.
خَوَفُ	danger.
اِنْصَافُ	justice.
کُفُ	a lock.
وَاقِفُ	an acquaintance.
بِیَوْتَوُفُ	a fool.
خَطُ	a letter.
دَانِگُ	a snake.
رَنگُ	a colour.
جِہَنگُ	jungle, wilderness.
تَوَنگُ	a hole.
رَآبُ	a song.

چَک a heap.

سَک a horn.

مَیْنَم face.

مَیْنَم rain.

قَیْنَم a day.

شَیْنَم a lion.

Exceptions:

مَک mother.

قَی daughter.

سَی sister.

سَی mother-in-law.

مَی ink.

وَج lightning.

مَی wax.

چَو sealing wax.

کَک sugar.

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

(Commit to memory all of these).

مَکھُو a man, a person.

مَروُن a beast.

چَٹوُن a parrot.

وَجوُن a scorpion.

تَنبُو a tent.

رَهاکُو a resident.

وَاتِوُ a way-farer.

دَارُوُن liquor, gunpowder.

خَاطُو a correspondent.

Exceptions:

آبرُو honour.

ذَاتُو a metal.

گَٹوُن a cow.

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

(Commit to memory the first twelve.)

گَھوُ a horse.

کَپرو cloth.

قَارو a star.

تَرو bottom.

آکَپرو a nest.

سوَجَھو light.

ڀڄڙو	a cage, a witness, a box.	ڀنگلو	a bungalow ; a large house.
سڀارو	winter.	قلعو	a fort.
اونهارو	summer.	رپيو	a rupee.
پيرو	a time.	آنو	an anna, $\frac{1}{16}$ of a rupee. an egg.
اشارو	a sign.	پنو	paper.
ڀارو	neighbourhood.	خانو	a drawer.
ڪنارو	a bank; a shore.	خزانو	treasure, or a treasury.
ڪچرو	filth.	ڪار خانو	a factory.
رازو	a mason.	مهنو	a month.
ڪو	a dog.	داڻو	grain.
ٻلو	a cat.	ميوو	fruit.
رستو	a road.	عزو	a limp.
هفتو	a week.	ڏيئو	a lamb.
مٿو	head.	ڪوٺو	a mouse, a rat.
ڪانٽو	a fork.	رايو	an opinion.
آڻو	flour.	پورهيو	labour.
گهيتو	lamb.	اوڙهو	a hedge.
نالو	a name.	ڪاهو	a shoulder.
ٻيلو	a forest.	ڄڻو	an individual, a person, (used with numerals only)
پيالو	a cup.	ارادو	intention.

پردو	a curtain.	هڏو	bone.
فائدو	advantage, benefit, profit.	شهزادو	a prince.
قاعدو	law, rule, regulation.	مزو	fun, enjoyment.
اُڀرندو	east.	پاسو	side.
اُلهندو	west.	پيسو	a pice, $\frac{1}{4}$ anna.
آزمؤدو	experience.	شيشو	glass.
ٻجھو	an hour.	نقشو	a map, a register.
درجو	standard, rank; degree.	جوکو	danger.
نتيجو	result.	ڍڳو	an ox.
چمڇو	spoon.	ڌاڳو	thread.
ڀاڇو	a shadow.	ڀاڱو	a part.
واڍو	a carpenter.	ڪيٽئون	a worm.
کادو	food.	ڌامون	copper
ڌنڌو	trade, profession.	سُونھون	a guide.
تڌو	a mat.	دُونھون	smoke.

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

1.	—	(always)	F	زال
2.	ا	(generally)	F	ڊوا
3.	—	„	F	آڪر
4.	ي	„	F	ڪرسي
5.	ُ	„	M	پت
6.	و	„	M	ماڻھو
7.	و	(always)	M	گهوڙو

16. Here we must impress upon the European student of Sindhi, the absolute necessity of always finding out for himself 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 M. or F. in Sindhi.

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

Now, as far as the long vowels are concerned, that is, ا ي ؤ & و, it is quite easy for a European 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 Europeans to find out the gender of nouns ending in short vowels in addition to the rules already given.

I. Abstract nouns are generally Feminine. (for a list of Exceptions see Appendix.)

II. Nouns ending in ت (soft t) are generally Feminine, (for illustration as well as for exceptions see Appendix, also pp 8.)

III. Nouns ending in ش are generally Feminine (see Appendix)

IV. Nouns of Common gender are treated as Masculine (Appendix.)

V. Words of Common objects are generally Masculine, (Appendix.)

VI. 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, 1st because there are more Masculine Nouns ending in the short vowel ء than those ending in — & — put together. 2nd because if a noun is really Feminine and you treat it as Masculine, you will not offend the ear so much, as when you treat a really Masculine noun as Feminine.

EXERCISE I.

Give the meanings of following words and say which of the seven kinds of nouns do they belong to.

تنبو - مات - سچ - چال - اختياري - زور - ذات - اونهارو
دغا - تار - وچون - رات - سوچيرو - دنيا - پت - ڪچرو
ڪهر - راند - وار - رهاڪو - خبر - واري - گور - آڪيرو - قطار

EXERCISE II.

Give the meanings of the following nouns, and say at the same time, what class 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 IV.

17. Formation of Feminines from the Masculine.

Rule I. Masculine Nouns ending in — form their Feminines.

(a) by changing — into — e.g.

ڪڪر = a foul ڪڪري = a hen.

(b) by changing — into يي e.g.

ڪچرڪي = a sparrow, ڪچرڪي = a female sparrow.

(c) by changing — into ڀي e.g.

شينهن = a lion, شينهنڀي = a lioness.

(d) by changing — into ڀاڻي e.g.

فٽير = a beggar, فٽيريڀاڻي = a woman beggar.

For more examples of this kind see appendix.

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

هندو = a Hindu, هندواڻي = a female Hindu.

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

(a) generally by changing و into يي e. g:

گهوڙو = a horse. گهوڙي = 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 **و** are declined like Nouns ending in **و**.

(b) by sometimes changing **و** into **ياطي**; e. g.

مُلو = a Mahamadan Priest. **ملياطي** = a Mahamadan Priest's wife.

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

(a) generally by adding **ائي**; e. g.

کتي = a washerman **کتياائي** = a washerwoman.

(b) sometimes by changing **ي** into **ط**; e. g.

دوبی = a washerman. **دوِط** = a washerwoman.

Rule V.—Masculine nouns ending in **ـ** (i short) form their feminines

by adding **ياطي** e. g.

سیر = a merchant **سينياطي** = merchant's wife.

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

1st.	2nd.	3rd.	4th.
M. — F.	M. — F.	M. — F.	M. — F.
اُن — اُنْ a camel. she-camel.	پَکَر — پَکَرِي a goat. she-goat.	شِينَه — شِينَهِي a lion. a lioness.	مَائِطِي — مَائِٔٔ a relation. a female relation.
گَدَه — گَدَهِي ass. she-ass.	جِهَرِک — جِهَرِکِي cock-sparrow. hen-sparrow.	صَراف — صَرافِي a banker.	فَقِيرِطِي — فَقِيرِ a beggar. a female beggar.
چوکر — چوکرِي a girl. a boy.	چوکرِي — چوکر a boy. a girl.		ہَانِطِي — ہَانِٔٔ a Brahman.
کُکَر — کُکَرِي cock hen.			نَوکرِطِي — نَوکر a servant. a maid-servant.

Illustration of Rule III.

M.	—	F.	M.	—	F.	M.	—	F.
ڪهوڙو	—	ڪهوڙي	ڏاڏو	—	ڏاڏي	چُرِيَاڻِي	—	چُرِيَاڻِي
a horse.		a mare.	grandfather. (paternal)		grand-mother.	a sweeper.		a female-sweeper.
ڪتو	—	ڪتي	ڏاڏو	—	ڏاڏي	واڻِيَاڻِي	—	واڻِيَاڻِي
a dog.		a bitch.	grandfather. (maternal)		grandmother.	a bunya.		a bunya-woman.
ٻلو	—	ٻلي	مامو	—	مامي	مُليَاڻِي	—	مُليَاڻِي
a cat.		a she-cat.	uncle. (maternal)		aunt-in-law.			
راڻو	—	راڻي	دادو	—	دادي			
a petty king.		a queen.	brother.		sister.			
ڇوڪرو	—	ڇوڪري						
a boy.		girl.						

Illustration of Rule IV.

M.	—	F.	M.	—	F.	M.	—	F.
ڪتي	—	ڪتيَاڻِي	داتِي	—	داتِيَاڻِي	ڪو رِيَاڻِي	—	ڪو رِيَاڻِي
a washerman.		a washer-woman.	an elephant.		a she-elephant.	a weaver.		a weaver's wife.

18. The following M. nouns form their feminines irregularly:

M.	—	F.	M.	—	F.
مُرس	—	زال	راڄا	—	راڻي
a husband.		a wife.	بادشاه		a queen

پي	—	مائي	پيا	—	پيسل
father.		mother.	brother.		a sister.
پٽ	—	ڌيءَ	ڏاند } ڏيڳو }	—	ڪان
a son.		a daughter.	an ox.		a cow.

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

CHAPTER V.

NUMBER.

1. F. nouns ending in — (a short) form their plurals by dropping— and adding

زُون, e. g. s. زال pl. زالُون .

2. F. nouns ending in ا (a long) form their plurals by adding نُون. e. g.

دوا, pl. دوائُون

Exceptions follow the rule; or remain unchanged. e. g. s. راجا = a king;

pl. راجائُون or راجا

- [Note— خدا=God, by its very nature has no pl. but ديوتا (a god) becomes

ديوتائُون, because the Hindus believe in many gods.]

3. F. Nouns ending in — (short i) form their plurals by adding يُون, e. g.

اڪير pl. اڪيون

Exceptions follow the rule, or remain unchanged. e. g. s. سڀ

pl. سڀنيُون or سڀ

4. F. Nouns ending in ي (long i) form their plurals by adding زُون; e. g.

ڪُرسي a chair, pl. ڪُرسيُون chairs.

Exceptions are unchanged in the plural. e. g:

s. ڀڪي a bird. pl. ڀڪي birds.

5. M. Nouns ending in ـ (short u) form their pl. by changing ـ into ـ , e, g:

s. پُت pl. پُت .

Exception follow the rule, e, g:

s. مَآء a mother. pl. مَآئُون = mothers.

6. M. Nouns ending in و (long u) remain unchanged in the pl. e. g:

s. مَآطُو a man. pl. مَآطُو men.

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

s. گَنتُون = a cow. pl. گَنتُون = cows.

7. M. Nouns. ending in و form their plural by changing و into ا ; e. g:

s. گَهوڙو = a horse. pl. گَهوڙا = horses.

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

SUMMARY.

	S.	Rule.	Pl.	S.	Exceptions.	Pl.
1. F.	زَال		زَالُون			
2. F.	دَوَا		دَوَائُون	رَا جَا	رَاجَائُون or رَا جَا	
3. F.	اَكِر		اَكِيُون	سِيٲ	سِيٲِيُون or سِيٲ	
4. F.	كُرسِي		كُرسِيُون	دِرَزِي		دِرَزِي
5. M.	پُت		پُت	مَآء		مَآئُون
6. M.	مَآطُو		مَآطُو	گَنتُون		گَنتُون
7. M.	گَهوڙو		گَهوڙا			

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 وُن for the Pl.

3. M. ـ became ـ .

4. M. و , , ا

N. B. Observe that in the 5th class of Nouns, that is Masculine Nouns ending in — the words ^۱پی - ^۲پا and some other words showing relationship, and belonging to the Exception to that rule, viz: ^۱ما - ^۲پیٹ - ^۳ڈی - ^۴نہن &c. form their plurals irregularly.

S.		P.		P.		P.
^۱ پی	—	^۱ پیسر	|	^۱ پیٹ	—	{ ^۱ پیٹون ^۲ پیسر
^۲ پا	—	^۲ پاٹر	|			
^۳ ما	—	{ ^۳ مائون ^۴ مائر	|	^۴ نہن	—	{ ^۴ نہون ^۵ نہر

EXERCISE III.

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

ہاٹی - ہاٹی - شپ - رایت - دوا - میز - اخبار - جت - پی - پیچ - ماٹھو
تارو - تارے - کمر - کن - سوال - تنبو - ما - دھو - کھو - پت
ہیڑی - پا - خط - کالہ - آگر - سر - پیٹ

EXERCISE IV.

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

اونہارا - راجا - وبا - دنیا - تارا - ہاٹی - دری - نوریون - کڈون - چتون
تاریون - وچون - آبرو - دھاکو - چوکر - خبر - مائٹ - چور - پیر

EXERCISE. V.

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

ہیریون - پعیون - پلیون - مکیون - پلیون - منشیون - سینیون

CHAPTER VI.

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

Here we shall give the Inflected forms of nouns.

THE INFLECTED FORMS OF NOUNS.

1. F. Nouns ending in ا remain unchanged in the Singular Infl.

„ „ „ shorten the اُون into اِن in the Plural Infl.

e. g.	Nom.	زَال	—	زَالُون
	Infl.	زَال	—	زَالِن

2. F. Nouns ending in اِ (long a) remain unchanged in the Singular Infl.

„ „ „ shorten اُون into اِن in the Plural Infl.

e. g.	Nom	دَوَا	—	دَوَائُون
	Inf.	دَوَا	—	دَوَائِن

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

3. F. Nouns ending in اِ (short i) remain unchanged in the Singular Infl.

„ „ „ shorten اُون into اِن in the Plural Infl.

*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.

e. g. Nom.	اَكْرَ	_____	اَكْرُون
Infl.	اَكْرَ	_____	اَكْرِينَ

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

4. F. Nouns ending in **ي** add ² in the Singular. Infl.

” ” ” **يُون** into **يْن** in the Plural Infl.

e. g. Nom.	كَرْسِي	_____	كَرْسِيُون
Infl.	كَرْسِي	_____	كَرْسِيْن

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

5. M. Nouns ending in **ُ** change **ُ** into **َ** in Singular Infl.

” ” ” **ُ** add **ِن** in the Plural Infl.

e. g. Nom.	هَت	_____	هَت
Infl.	هَت	_____	هَتْن

NOTE.—the words **بِي** = father, and **يَا** = brother, belonging to this class remain unchanged in the Sing. Infl. but follow the rule in Plural. Infl. ; that is, they add **ِن**.

Note—Feminine Nouns ending in **ُ** remain unchanged in the Singular Infl. but add **ِن** in the Plural. Infl.

e. g. Nom.	مَاء	_____	مَائَر
Infl.	مَاء	_____	مَائِرْن
Nom	بَيْت	_____	بَيْتَر
Infl.	بَيْت	_____	بَيْتِرْن
Nom	ذِي	_____	ذَيْتَر
Infl.	ذِي	_____	ذَيْتِرْن

6. M. Nouns ending in **و** add **ء** in the Singular. Infl.

„ „ „ „ shorten the **و** into **ُ**; and add **ن** in the Plural Infl

e. g. Nom. **ماطو** ————— **ماطو**
Infl. **ماطوؑ** ————— **ماطون**

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

7. M. Nouns ending in **و** change **و** into **ي** in the Singular. Infl.

„ „ „ „ shorten **ا** into **ـ**, and add **ن** in the Pl. Infl.

e. g. Nom. **كهوړو** ————— **كهوړا**
Infl. **كهوړي** ————— **كهوړن**

SUMMARY.

	S	P	Exceptions.	
1. Nom.	زال	زالون		
Infl.	زال	زالن		
2. Nom.	دوا	دوائون	راجا	راجائون
Infl.	دوا	دوائن	راجا	راجاؤ.
3. Nom.	آکر	آکيون	سيټ	سينيون
Infl.	آکر	اکين	سيټ	سينين
4. Nom.	کړسي	کړسيون	پکي	پکي
Infl.	کړسيؑ	کړسين	پکيؑ	پکين

5. Nom.	پُٽُ	پُٽَ	ماءُ	مائُونُ
Infl.	پُٽَ	پُٽِنَ	ماءُ	مائِنِ
پُٽُ and پُٽَ remain unchanged in the singular. Infl.			پيٽُ	پيٽَرُ
			پيٽُ	پيٽِرِنِ
6. Nom.	ماڻهوُ	ماڻهوُ	گهٽوُن	گهٽوُن
Infl.	ماڻهوُ	ماڻهِنَ	گهٽوُنَ	گهٽِنِ
7. Nom.	گهوڙوُ	گهوڙاُ	_____	_____
Infl.	گهوڙِي	گهوڙِنِ	_____	_____

EXERCISE VI.

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

پيڙي - پاڻي - تنبو - پيڇرو - سيارو - گهر - پٽ - چتون - گهر
چٽ - ڌڻي - توڪري .

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 ٿوُ to the Plural word.

EXAMPLES.

		Feminine.		Masculine.	
		S	P	S	P
1.	Nom.	زَال	زَالُون	رَاچَا	رَاچَا
	Voc.	زَال	زَالُون	رَاچَا	رَاچَانُو
2.	Nom.	آمان	آمائُون	سِيٲ	سِيٲ
	Voc.	آمان	آمائُون	سِيٲ	سِيٲنُو
3.	Nom.	مِڪِ	مِڪِيُون	پِڪِي	پِڪِي
	Voc.	مِڪِ	مِڪِيُون	پِڪِي	پِڪِيَنُو
4.	Nom.	ڪِهَوڙِي	ڪِهَوڙِيُون	پُٲ	پُٲ
	Ooc	ڪِهَوڙِي	ڪِهَوڙِيُون	پُٲ	پُٲَنُو
5.	Nom.	ماو	مائُون	ماٲهَو	ماٲهَو
	Voc.	ماو	مائُون	ماٲهَو	ماٲهَوَنُو
6.	Nom.	گِٺَنُون	گِٺَنُون	ڪِهَوڙو	ڪِهَوڙا
	Voc.	گِٺَنُون	گِٺَنُون	ڪِهَوڙا	ڪِهَوڙَانُو

CHAPTER VII.

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 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).

ڇڳو	good	ڪاڙهو	red.
ٻڙو	wicked.	ٺنڍو	small little, young
آڙو	white.	وڏو	great, large, big, grown up.
ڪارو	black.	ٿورو	little.
سائو	green.	ٿورا	few.
ساو	Pl	ڪهڻو	much.
		ڪهڻا	many.

ٺٽو	lean.
ڊگهو	long.
سوزھو	narrow.
ويڪرو	broad.
تازو	fresh.
ساڄو	right (side or hand.)
ڏائو	left (side or hand.)
سھانگو	cheap.
مھانگو	dear.
ساڳيو	same.
ڪوٺو	hot, warm.
ٿڌو	cold.
سڄو	whole.
سھڻو	beautiful.
چر يو	mad.
جيئرو	alive.
آلو	wet.
اُگھارو	naked, bare.
ڪچو	unripe.
پڪو	ripe, strong, firm.

اونداهو	dark
سونو	golden
روپو	of silver
مٺو	sweet.
ڪٽورو	bitter.
ڪارو	salt.
کتو	sour.
سچو	true.
ڪٽورو	false.
گھرو	heavy.
ھلڪو	light.
انڌو	blind.
مندو	lame.
ٻورو	deaf.
کونڪو	dumb.
نئون	new.
نوان	„ Pl.
ٿلهو	thick, fat.
گھاٽو	thick. (as a liquid etc.)
سنھو	thin.

هېټو weak.

پراڼو old (thing.)

پږو old (person.)

سنون straight

سنوان „ Pl

ټنگو crooked

سوکو easy.

سهنجو „

اوکو difficult.

اهنجو „

اوڼو deep.

کماتو useful.

عمدو nice, fine.

لسو smooth.

کړو rough.

پړو full, complete, proper.

اځمون former.

پهريون first.

پيو another.

پويون last, latter.

اندريون inner.

داهريون outer.

ټاکنون brittle.

سمتو right (side).

آبتو wrong (side).

سادو coarse,

اچو fine, superior.

ډچټو timid.

ايترو so much.

کيترو how much.

چيترو as much.

تيعرو so much.

اهرو such.

کهرو which (what-like.)

چهره as

تهرو so (like that.)

ايډو so big.

کيډو how big.

چيډو as big.

نيډو so big.

NOTE.—The words. **چمتر و چمڑ و چمٹ و** 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.	شاہوکار	rich.
خراب	bad.	بہادر	brave, bold.
سست	lazy; idle.	مشہور	famous.
چالاک	active.	پاک	holy.
ہوشیار	clever.	برابر	proper, right, correct.
خبردار	careful.	ضعیف	weak.
مضبوط	strong.	ظالم	cruel.
گرم	hot, warm.	بیشمار	innumerable.
نرم	soft.	عام	common, public.
سخت	hard.	خاص	especial.
حاضر	present.	واقف	acquainted.
غیر حاضر	absent.	بد شکل	ugly.
مشکل	difficult.	لاچار	helpless,
گول	round.	لائق	worthy.
غریب	poor.	شوخ	fierce.
		خالی	empty, vacant.

باقی	remaining.	زیادہ	more.
خالکی	private.	وَدِیک	more.
ضروری	necessary, important; urgent.	کمٹ	less, insufficient.
خسپس	trifling	ڈار - جدا	separate.
ہی	both.*	سلامت	safe.
جنہکلی	rude, uncivilized.	سب	all *
خوش	happy, glad, joyful.	اچايل	thirsty
سکی	happy.	بکایل	hungry.
تُکی	unhappy	بس	enough, sufficient.

CHAPTER VIII.

NUMERALS.

(commit to memory the following Numerals,)

ایک	1 - One	1.	پنج	5 - Five	5.
دو	"		چھ	6 - Six	6.
تین	2 - Two	2.	ست	7 - Seven	7.
چار	3 - Three	3.	آٹ	8 - Eight	8.
پانچ	4 - Four	4.	نو	9 - Nine	9.
			دس	10 - Ten	10.

ہی has an Infl. form ہنی ; and سب has an Infl. form سینی

١١ - Eleven	11.	١١ - Eleven
١٢ - Twelve	12.	١٢ - Twelve
١٣ - Thirteen	13.	١٣ - Thirteen
١٤ - Fourteen	14.	١٤ - Fourteen
١٥ - Fifteen	15.	١٥ - Fifteen
١٦ - Sixteen	16.	١٦ - Sixteen
١٧ - Seventeen	17.	١٧ - Seventeen
١٨ - Eighteen	18.	١٨ - Eighteen
١٩ - Nineteen	19.	١٩ - Nineteen
٢٠ - Twenty	20.	٢٠ - Twenty
٢١ - Twenty-one	21.	٢١ - Twenty-one
٢٢ - Twenty-two	22.	٢٢ - Twenty-two
٢٣ - Twenty-three	23.	٢٣ - Twenty-three
٢٤ - Twenty-four	24.	٢٤ - Twenty-four
٢٥ - Twenty-five	25.	٢٥ - Twenty-five
٢٦ - Twenty-six	26.	٢٦ - Twenty-six
٢٧ - Twenty-seven	27.	٢٧ - Twenty-seven
٢٨ - Twenty-eight	28.	٢٨ - Twenty-eight
٢٩ - Twenty-nine	29.	٢٩ - Twenty-nine

٣٠ - Thirty	30.	٣٠ - Thirty
٣١ - Thirty-one	31.	٣١ - Thirty-one
٣٢ - Thirty-two	32.	٣٢ - Thirty-two
٣٣ - Thirty-three	33.	٣٣ - Thirty-three
٣٤ - Thirty-four	34.	٣٤ - Thirty-four
٣٥ - Thirty-five	35.	٣٥ - Thirty-five
٣٦ - Thirty-six	36.	٣٦ - Thirty-six
٣٧ - Thirty-seven	37.	٣٧ - Thirty-seven
٣٨ - Thirty-eight	38.	٣٨ - Thirty-eight
٣٩ - Thirty-nine	39.	٣٩ - Thirty-nine
٤٠ - Forty	40.	٤٠ - Forty
٤١ - Forty-one	41.	٤١ - Forty-one
٤٢ - Forty-two	42.	٤٢ - Forty-two
٤٣ - Forty-three	43.	٤٣ - Forty-three
٤٤ - Forty-four	44.	٤٤ - Forty-four
٤٥ - Forty-five	45.	٤٥ - Forty-five
٤٦ - Forty-six	46.	٤٦ - Forty-six
٤٧ - Forty-seven	47.	٤٧ - Forty-seven
٤٨ - Forty-eight	48.	٤٨ - Forty-eight

اٲونجاٲ	٢٩ - Forty-nine	49.
ٲنجاٲ	٥٠ - Fifty	50.
اٲكٲونجاٲ	٥١ - Fifty-one	51.
ٲاٲونجاٲ	٥٢ - Fifty-two	52.
ٲٲونجاٲ	٥٣ - Fifty-three	53.
ٲٲونجاٲ	٥٤ - Fifty-four	54.
ٲنجاٲونجاٲ	٥٥ - Fifty-five	55.
ٲٲونجاٲ	٥٦ - Fifty-six	56.
ستونجاٲ	٥٧ - Fifty-seven	57.
اٲونجاٲ	٥٨ - Fifty-eight.	58.
اٲٲٲ	٥٩ - Fifty-nine	59.
سٲ	٦٠ - Sixty	60.
اٲكٲٲ	٦١ - Sixty-one	61.
ٲاٲٲ	٦٢ - Sixty-two	62.
ٲٲٲ	٦٣ - Sixty-three	63.
ٲٲٲ	٦٤ - Sixty-four	64.
ٲنجاٲٲ	٦٥ - Sixty-five	65.
ٲاٲٲ	٦٦ - Sixty-six	66.
ستٲٲ	٦٧ - Sixty-seven	67.

اٲٲٲ	٦٨ - Sixty-eight	68.
اٲٲٲٲ	٦٩ - Sixty-nine	69.
ستر	٧٠ - Seventy.	70.
اٲكٲٲٲ	٧١ - Seventy-one	71.
ٲاٲٲٲ	٧٢ - Seventy-two	72.
ٲٲٲٲ	٧٣ - Seventy-three	73.
ٲٲٲٲٲ	٧٤ - Seventy-four	74.
ٲنجاٲٲٲٲ	٧٥ - Seventy-five	75.
ٲاٲٲٲٲ	٧٦ - Seventy-six	76.
ستٲٲٲٲ	٧٧ - Seventy-seven	77.
اٲٲٲٲ	٧٨ - Seventy-eight	78.
اٲٲاٲسٲ	٧٩ - Seventy-nine	79.
اٲسٲ	٨٠ - Eighty	80.
اٲكٲاٲسٲ	٨١ - Eighty-one	81.
ٲٲاٲسٲ	٨٢ - Eighty-two	82.
ٲٲاٲسٲ	٨٣ - Eighty-three	83.
ٲٲٲٲاٲسٲ	٨٤ - Eighty-four	84.
ٲنجاٲاٲسٲ	٨٥ - Eighty-five	85.
ٲاٲاٲسٲ	٨٦ - Eighty-six	86.

ستاسی	۸۷	-	Eighty-seven	87.
آٹاسی	۸۸	-	Eighty-eight	88.
اٹانوی	۸۹	-	Eighty-nine	89.
نوی	۹۰	-	Ninety	90.
ایک انوی	۹۱	-	Ninety-one	91.
بہانوی	۹۲	-	Ninety-two	92.
تینانوی	۹۳	-	Ninety-three	93.
چور انوی	۹۴	-	Ninety-four	94.
پنچانوی	۹۵	-	Ninety-five	95.

چہانوی	۹۶	-	Ninety-six	96.
ستانوی	۹۷	-	Ninety-seven	97.
اٹانوی	۹۸	-	Ninety-eight	98.
نوانوی	۹۹	-	Ninety-nine	99.
سو	۱۰۰	-	Hundred	100.

ہزار ۱۰۰۰ - One-thousand 1,000.

لکھ ۱۰,۰۰۰ - } A lac (one hundred thousand).
100,000.

کروڑ ۱۰,۰۰۰,۰۰۰ - Ten million
10,000,000.

20. 1. Observe that all numerals with the exception of **ک** = 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 **ک**) must end in **ن** which is the sign of the Infl. Pl. But this rule of Inf. form applies to numerals only upto forty-eight, and from forty-nine upwards they remain unchanged. The Infl. forms of two, three and four are irregular; viz: **چہن** & **تین** & **دین**.

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 is always **ایک** and four as a 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 أَفْ 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 أَفْ before وَفٍ; thus أَفْوَفٍ; and so on. But ninety - nine is نِوَانَوِي.

6. چالیس =_forty, becomes قالیس, when a prefix is placed before it.

پنججہ = fifty „ ونجہ „ „ „ „

س = sixty „ ش „ „ „ „

" " " " هتر = seventy ستر

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.

پہریون	—	پہریون	—	first
دہریون	—	دہریون	—	second
تہریون	—	تہریون	—	third
چوٹون	—	چوٹون	—	fourth

REGULAR.

پنج	—	پنجون	—	fifth
چار	—	چون	—	sixth
ست	—	ستون	—	seventh
اٺ	—	اٺون	—	eighth

— نائون — نو — ninth

تَـمَ — تَـمَون — tenth

— وِيعُونَ — twentieth

— تِیہوان — thertieth — تہیہ

— چالیسھون — چالیسھ — fortiet

fiftieth — پنجاهون — پنجاهم

sixtieth — سِتِّیون — سِت

seventieth — ستر یون — ستر

— اسیٹون — eightyeth — اسی

ninetieth — نویسون — نوي

سو — سۇئون — hundredth

These ordinals are treated as ordinary adjectives ending in **و** and declined like them; that is, each of these ordinals has 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 use.

چوٿو	—	$\frac{1}{4}$ a quarter	سوا	—	one and a quarter; one quarter more. as,
ٻاڻ	—	$\frac{1}{2}$ „	سوا ٻه	—	two and a quarter
اڌ	—	$\frac{1}{2}$ a half	ٽيڏي	—	$1\frac{1}{2}$ one and a half
منو	—	$\frac{3}{4}$ three-quarters	اڌائي	—	$2\frac{1}{2}$ two and a half
ٻوٽا	—	something and three-quarters, which can however only be used together with a digit, as	ساڍا	—	three or some number more than three, and a half. as —
ٻوٽا ٻه	—	$1\frac{3}{4}$ one and three-quarters	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 **وٽو** after the cardinal, second, third, and fourth being irregular.

ٻيٽو - ٻه	double	پنڇوٽو - پنج	five-fold
ٽيٽو - ٽي	treble	ڇهوٽو - ڇهه	six-fold
ڇوٽو - چار	quadruple	ستوٽو - ست	seven-fold
		اٺوٽو - اٺ	eight-fold

EXERCISE VII.

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 windows. Seventeen birds and twenty-seven scorpions. Four walls and eight doors. Many men and few tents.

CHAPTER IX.

Adjectives and nouns used together.

LESSON 1.

a good horse.	ڇڱو ڪهوڙو	severe punishment.	سخت سزا
good horses.	ڇڱا ڪهوڙا	a long finger.	ڊگهي آڱر
a good mare.	ڇڱي ڪهوڙي	the whole night.	سڄي رات
good mares.	ڇڱيون ڪهوڙيون	a good thing.	ڇڱي شيء
a pretty woman.	سُٺي زال	great effort.	ڪهڙي ڪوشش
pretty women.	سُٺيون زالون	a lean cow.	ڏُٻري ڪانء
a straight row.	سنڀي قطار	fresh fish.	تازي مڇي
a crooked line.	ڌنگي ليڪ	trustworthy evidence.	سچي شاهدي
sweet sleep.	مٺي نند	the right arm.	ساڄي ٻانهن
		the left leg.	ڏائڻي تنگ

a bad habit.	خراب عادت	a long rope.	ڊگهي نوري
a good custom.	چڱي رسم	a steep incline.	اوکي چاڙهي
pure air.	مٺا هوا	an empty room.	خالي ڪوئي
bitter medicine.	ڪوري دوا	a crooked lane.	ٽنگي گهٽي
		cold water.	ٿڌو پاڻي

NOTE.—Observe that there is no article in Sindhi, definite or indefinite.

EXERCISE VIII.

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

EXERCISE IX.

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.	اوکو سوال	a red lip.	ڳاڙهو چپ
a correct answer.	برابر جواب	a new book.	نئون ڪتاب
a good opportunity.	چڱو وجه	a light feather.	هڪڙو ڪنڀ
a lazy servant.	سست نوڪر	a sharp knife.	ٽڪو ڪپ

sufficient pay.	پورو پڪهار	a beautiful nose.	سُهڻو نڪُ
great difference.	ڏاڍو تفاوت	a white horse.	اچو گهوڙو
urgent business.	ضروري ڪم	a broad road.	ويڪرو رستو
a poor man.	غريب ماڻهو	a wet cloth.	آلو ڪپڙو
an experienced man.	آزمودگار ماڻهو	fourth standard.	چوٿون درجو
an old house.	پراڻو گهر	another week.	ٻيو هفتو
a small village.	ننڍو ڳوٺ		

EXERCISE X.

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

EXERCISE XI.

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 X.

THE PRONOUN.

25. There are seven kinds of Pronouns in Sindhi, 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.

(I) The Personal Pronoun.

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

Plural.			Singular.		
we.	=	اسين	I.	=	۱. مان
ye or you.	=	توھين	thou.	=	۲. تون
they.	=	ھو	he.	=	۳. ھو
			she.	=	ھو

The Infl. forms of the above are:—

اسان	۱. مون
توھان	۲. تو
ھنن	۳. ھن

THE DECLENSION OF THE PERSONAL PRONOUN.

FIRST PERSON.

Plural.

اسين
اسان کي
اسان کان
اسان جو

Singular.

مان Nom.
مون کي Obj.
مون کان Loc.
منهنجو Pos.

SECOND PERSON.

توهين or اوهين
توهان کي or اوهان کي
توهان کان or اوهان کان
توهان جو or اوهان جو

تون Nom.
تو کي Obj.
تو کان Loc.
تنهنجو Pos.

THIRD PERSON.

هو
هن کي
هن کان
هن جو

هو Nom.
هن کي Obj.
هن کان Loc.
هن جو 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) $\text{هِي}^1 = \text{this.}$ (Fem.) هِي^2

Plural.			Singular.		
these	=	هِي^1 هِنَّ^1	this	=	هِي^1 ,Nom. هِنَّ^1 Infl.

(b) $\text{أَهْو}^1 = \text{this one (in particular, or one referred to above.)}$ (Fem.) أَهْو^2

these one	=	أَهْو^1 أَهْنِ^1	this one	=	أَهْو^1 , Nom. أَهْنِ^1 or أَهْنِي^1 Infl.
-----------	---	---------------------------------------	----------	---	--

(c) $\text{هُو}^1 = \text{that.}$ (Fem.) هُو^2

these	=	هُو^1 هِنَّ^1	that	=	هُو^1 , Nom. هِنَّ^1 Infl.
-------	---	------------------------------------	------	---	---

(d) $\text{أَوهْو}^1 = \text{that one in (in particular, or one referred to above.)}$ (Fem.) أَوهْو^2

those ones	=	أَهْو^1 أَهْنِ^1	that one	=	أَهْو^1 , Nom. أَهْنِ^1 or أَهْنِي^1 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 **هَؤُلَاءِ** with its different forms is exactly the same as the third Personal Pronoun.

(3) The Interrogative Pronoun.

(a) **مَنْ** = who. (Fem.) **مَنْ**

Plural.			Singular.		
who	=	مَنْ	who	=	مَنْ Nom.
		مَنْ			مَنْ Infl.

(b) **مَا** = what. (indeclinable). *

* The author is aware that some Grammarians call **مَا** = "which" a pronoun; but this is a mistake. **مَا** 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. **مَا** 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) جو = that which, or he who. (Fem.) جا

Plural.	Singular.
جي	جو Nom.
جن	جنهن Infl.

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

Plural.	Singular.
جيڪي	جيڪو Nom.
جن	جنهن Infl.

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

(5) The Co-relative Pronoun.

(also used adjectively)

سا = that, he, or the same. (Fem.) سو

[used in answer to جو &c.]

Plural.	Singular.
سي	سو Noun.
تن	تنهن Infl.

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



(6) The Reflexive Pronoun.

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

N.B.—For the use of this word see the Chapter on ہاٹ .

(7) The Indefinite Pronoun.

(also used adjectively.)

(a) کو = Any, or any one. (Fem.) کا .

Plural.	Singular.
Some or Any	Any
کی	کو Nom.
کین	کمن Infl.

- | | | |
|--------------|---------------------|----------------|
| (b) کی | = Something. | } indeclinable |
| (c) کیں | = „ | |
| (d) کی کیں | = „ | |
| (e) کی کین | = Nothing. | |
| (f) سیک | = Everything. | |
| (g) سیکو | = Every one, every. | |
| سیکا | (Fem.) | |
| سیکین | (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.	منهنجون ڀينرن
my brother.	منهنجو ڀاءُ	our fathers.	اسانجا پيٽر
my brothers.	منهنجا ڀائر	their brothers.	هنن جا ڀائر
my mother.	منهنجي ماءُ	your sons.	تنهنجا پٽ
your daughter.	تنهنجي ڌيءُ	his wife.	منهنجي زال

EXERCISE XII.

Translate into Sindhi:—

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

CHAPTER XI.

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 ڻ.

(I) Adverbs of Time.

هاڻي	now.
هينئر	just now.
پوءِ	afterwards.
اڳي	formerly.
اڳيئي	already.
اڳتي	in future.
پهريون	at first.
نهي	at last.
آخر	"
هميشه	always.
آڃ	today.
ڪالھ	yesterday.
سڀاڻي	to-morrow.
پرينهن	the day after to-morrow.
ٽيھون ڏينهن	the day before yesterday.
ڏهاڙي	daily.
هر روز	"
سوير	early.
ڊير سان	late. [lit. with delay.]
جلد	soon.
اڃا	yet, still.

جڏهن	when. (Rel.)
تڏهن	then.
ڪڏهن	when? (Int.)
ڪڏهن	ever.
ڪڏهن نه	never.
ڪڏهن ڪڏهن	sometimes.
بعضي بعضي	"
ڪهڙو ڪري	generally.
آڪثر	often.
وري	again.
وري وري	again and again.
ڪهرئي ڪهرئي	again and again.
صبح جو	in the morning.
سالاڻي جو	in the evening.
ڏينهن جو	by day.
رات جو	at night.
منجهند جو	at mid-day.
آڏي رات جو	at mid-night.
حال ۾	for the present.
اڳو پوءِ	at the same time, also.
اوچتوئي	suddenly.

(2) Adverbs of Place.

آندِر	inside.	اندران	from inside.
ٻاهر	outside.	ٻاهران	from outside.
هيٺ	below.	هيٺان	from below.
مٿي	up, above.	مٿان	from above.
اوري	near.	اوريان	from near.
پري	far.	پريان	from far.
هتي	here.	هتان	from here.
هتي	there.	هتان	from there.
ڪٿي	where?	ڪٿان	from where?
جتي	where (Relative)	جتان	from where. (Relative)
ٿي	there (Co-relative.)	تتان	from there. (Co-relative)
هتي	hither.		
هتيان	„		
هو ٿي	thither.		
هو ٿان	„		
هتي هو ٿي	here and there.		

ولاڳو near.

چوڌاري round.

اڳيان in front, before.

پٺيان behind.

اڳتي farther on.

اڳرو „

(3) Adverbs of Manner.

قادر	very. (declinable)	اُتْلندو	on the contrary.
تمام	„	بیشک	{ certainly without doubt.
بالکل	„	ضرور	{ positively assuredly.
نہ	no, not.	فقط	only.
کو نہ	not, (Sing. Mas.)	رہو	„ (declinable)
کانہ	„ (Sing. Fem.)	اِین	so or thus.
کی نہ	„ (Pl. Mas. & Fem.)	ہین	[thus, in this manner.
کین	„	جین	as (Rel.)
نکی۔نکی	neither—nor.	ئین	so (Co-Rel.)
ہتی نہ	not at all.	کیئن	how? (Int.)
پر	but.	خصوص	specially.
چو	why.	کیئن پر	anyhow.
چاکاٹ	„	کہڑو نہ	what a ... (used in exclamatory sentences).
چو نہ	because.	اٹکل	about.
چاکاٹ نہ	„	البت	a little, surely, rather.
چو جو	„	تکو	fast (declinable)
چاکاٹ جو	„	تکو	swift. („)
جین نہ	whereas.	آہستو	slowly. („)
تہنکری	therefore.	چلو	„ („)
شاید	perhaps		

مهر داني ڪري kindly.

ڏاڍيان loudly, aloud.

هوريان slowly, quietly.

خبرداري سان carefully.

هر وڙو unnecessarily.

خالي پياي for nothing.

حقو ناحقو without cause.

نر تر otherwise.

تحقيق تي indeed.

ڪوڙي
مقصود سان
مقصود سان
مقصود سان

چڱي طرح well, thoroughly.

مطلب تر in short.

سراسري on an average.

زور سان forcibly, loudly.

CHAPTER XII

POSTPOSITIONS.

Simple Postpositions.

جو of. (Sing: Mas.)

جا „ (Plura: Mas.)

جي „ (Sing: Fem.)

جون „ (Pl. Fem.)

جي „ (Infl. Forn.)

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.

لاء	for.
واسطي	for.
وانگر	like.
جهڙو	like.
جيٽو	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 برنسبت	with regard to.
جي پار	across.
جي روبرو	face to face.
کان اڳي	before (in time).
کان پوءِ	after.
سان گڏ	together with.

CHAPTER XIII.

CONJUNCTIONS.

۽	and.	۽	then (Co-rel).
يا	or.	جيئن	although.
۽	also.	۽	„
۽	too.	۽	even, then, still, yet.
جيڪڏهن	if	۽	even.
		۽	as if.

CHAPTER XIV

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

Dr. GILCHRIST'S PHILOLOGICAL HARP.

Read from right to left.

	Co-Rel.	Rel.	Int.	Particular.	General.	
	سو the same.	هو he who. حيكو حيكي	كي who?	هو he	او he-it	Pro- nouns.
Description.	تهزو so	جهزو as	كهزو which?	ههزو like this	اهزو such, so	Adj. or Adv.
Quantity.	تيترو so much	جيترو as much as	كيترو how much?	هيترو this much	ايترو so much	Adj.—
Size.	تهدو so big	جهدو as big as	كهدو how big?	ههدو this big	اهدو so big	Adj. or Adv.
Manner.	تنن so "	جهنن as "	كينن how? "	{ هيدنن in this manner هوننن	{ اننن thus ائين	Adv.

	Co-Rel.	Rel.	Int.	Particular.	General.	
Place(rest)	تہی there	جہی where	کہی where?	{ ہتی here	{ انہی here	Adv.
	"	"	"	{ مہی there	{ انہی there	Adv.
Place (form) (۲۶۳)	تہان from here	جہان from where	کہان from where?	{ ہتان from there	{ اتان from here	Adv.
	"	"	"	{ مہان —	{ انان —	
Place (to)	تہڈانہن thither	جہڈانہن whither	کہڈانہن whither?	{ ہہڈانہن hither	{ ایڈانہن hither	Adv.
	"	"	"	{ مہڈانہن thither.	{ اوڈانہن thither	
Time.	تڈہین then	جڈہین when	کہڈہین when?	—	—	Adv.
Time (from)	تڈہانکر since then	جڈہانکر since when	کہڈہانکر since when?	—	—	
Time (upto)	تیسدا so long; till then. or upto that place.	جیسدا as long as, until, till such time, as far as.	کیسدا till when? or upto what place?	{ ہیسدا upto now or upto here.	{ ایسدا اوسدا	



CHAPTER XV.

NOUNS AND POST-POSITIONS USED TOGETHER.

LESSON 4.

a book on the table.	میز تي ڪتاب	medicine in the bottle.	شيشي ۾ دوا
pain in the arm.	ٻانهن ۾ سور	oil in the lamp.	ڌيمي ۾ تيل
a man on the cot.	ڪت تي ماڻهو	water in the cup.	پيالي ۾ پاڻي
news in the newspaper.	اخبار ۾ خبر	reward for good work.	چڱي ڪم لاءِ انعام
medicine for sickness.	بيماريءَ لاءِ دوا	a bird in the nest.	آکيري ۾ پکي
thread in the needle.	سئيءَ ۾ ڏاڳو	a parrot in the cage.	پجيري چٽوان
filth in the basket.	ڪچرو	five fingers on each hand.	ٻه ڪڙي ڪڙي هٿ ۾ پنج انگريون
opportunity for theft.	چوريءَ جو موقعو	a man on the chair.	ڪرسی تي ماڻهو

EXERCISE XIII.

Translate into Sindhi the plurals of the above expressions.

EXERCISE XIV.

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 XVI.

— — —
 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 ڪهڙو منهنجو = "my horse." The plural of this will be منهنجون ڪهڙيون, F. S. منهنجي ڪهڙي and F. Pl. منهنجون ڪهڙيون. Here جو is practically a part of the Adjective منهنجو, and is treated as if it were an adjective and not a postposition. On the same principle in the expression ماڻهو جو ڪهڙو = "a man's horse" the word جو, although in reality a postposition and consequently inflecting the preceding noun ماڻهو, is nevertheless 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 ڪهڙو into ڪهڙا in the above expression we shall have to say ماڻهو جا ڪهڙا = a man's horses. Again, "a man's mare" will be ماڻهو جي ڪهڙي; and "a man's mares" will be ماڻهو جون ڪهڙيون. 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 ڪهڙو. 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.

(In illustration of para. 28.)

LESSON 5.

a man's wife.	ماڻهو جي زال	the news of death.	موت جي خبر
the smell of a flower.	گل جي ڀانڱ	the leg of a horse.	ڪهڙي جي ٿنگ
the picture of a horse	ڪهڙي جي صورت	the wall of a house.	ڪهر جي پت
the price of cloth.	ڪپڙي جي قيمت	the window of a house.	ڪهر جي دري
a man's arm.	ماڻهو جي ٻانهن	the branch of a tree.	وڻ جي ڌاري

the beauty of a woman. زال جي سونهن	one hour's leave. هڪ ٻيجي جي موڪل
the rent of the house. گهر جي مسوار	a man's property. ماڻهو جي ملڪيت
a man's character. ماڻهو جي چال	the rainy season. برسات جي موسم
the produce of a country. ملڪ جي پيدائش	a bag of money. پيسن جي ڳوٺڙي
the bill of a parrot. چتون جي چنب	the heat of summer. اونھاري جي گرمي
the blessing of God. ڀڳوان جي برڪت	the cold of winter. سياري جي سردي
the list of books. ڪتابن جي ياداشت	the light of the lamp. ڌيئي جي روشنائي
the repair of the house. گهر جي مرمت	the end of the rope. نوري جي ٻاڇاري

EXERCISE XV.

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.	کانء جو کير	people of the world.	جهان جا ماڻهو
the effect of the heat.	گرمي جو اثر	the residents of the city.	شهر جا رهاڪو
the remedy for illness.	بيماريءَ جو علاج	light of the sun.	سج جو سوچڙو ✓
the answer to the question.	سوال جو جواب	the fruit of the tree.	وڻ جو ميوو
the beasts of the wilderness.	جنگ جا مرون	the name of the boy.	ٻار جو نالو
a spot of blood.	رت جو داغ	the result of anger.	ڪاوڙ جو نجيڇو
a feather of the parrot.	چتونءَ جو ڪنڀ	a bird's nest.	پکي جو آڪيرو
the tail of a horse.	گهوڙي جو پچ	a drop of water.	ٻاڻي جو ڦرو
the sound of the bell.	گھنڊ جو آواز	a heap of stones.	پھڻ جو ڍب
the sting of a scorpion.	وڇونءَ جو ڏنگ	a bunch of grapes.	ڍاڪر جو چڱو
leaves of a tree.	وڻ جا پن	a row of books.	ڪتابن جي قطار
the pay of the servant.	نوڪر جو پڪار	A book of proverbs.	پهاڪن جو ڪتاب
the furniture of the house.	گھر جو سامان	a flock of sheep.	ردن جو ڌڻ
the voice of a man.	ماڻهوءَ جو آواز	a crowd of men.	ماڻھن جو ميڙاڪو
		a band of thieves.	چورن جي ٽولي

EXERCISE XVI.

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 XVII.

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.	اچن گهوڙن تي	through a narrow door.	سوڙهي دروازي مان
on a white mare.	اچي گهوڙي 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 ماڻهو کي	on the right leg.	ساڄي ٽنگ تي
to good men.	چڱن ماڻهن کي	with the left hand.	ڏائي هٿ سان
to a good woman.	چڱي زال کي	with a sharp pair of scissors.	ٽڪي ۽ ڪينڊچي سان

EXERCISE XVII.

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 XVIII

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 as 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 زال
my brothers's wives.	منهنجي ڀائرن جون زالون
my sister's son.	منهنجي ڀيڻ جو پٽ
my sister's sons.	منهنجي ڀيڻن جا پٽ
my horse's tail.	منهنجي گهوڙي جو پچ
the tails of my horses.	منهنجي گهوڙن جا پچ

* Strictly speaking the 1st and the 2nd persons of the Adjectives ending in جو viz: منهنجو, اسانجو, تهنجو and توهانجو 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 European 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.

ڪهر جي پٽ

on the walls of a house.

ڪهر جي پٽين تي

to the tail of a horse.

ڪهوڙي جي پچ ڪي

to the tails of a horse.

ڪهوڙي جي پچن ڪي

to the tails of horses.

ڪهوڙن جي پچن ڪي

in the leg of a mare.

ڪهوڙي جي تنڪ ۾

in the legs of mares.

ڪهوڙين جي تنڪن ۾

EXERCISE XVIII.

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 XIX

 THE VERB "TO BE" = هُئِطُ or هُجِطُ

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 " " " هو ٿو

Past Tense " " " هو

 THE AORIST TENSE. (I may be).

(alike in Mas. & Fem.)

Plural.

Singular.

we may be. = اسين هُجُون

I may be. = مان هُجان ۱.

you may be. } = تو هين هُجو

thou mayst be. = تون هجين ۲.

ye may be. } = هو هجن

he may be. = هو هجي ۳.

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

(alike in Mas. & Fem.)

اسين هُجُون ها

مان هُجان ها

تو هين هُجو ها

تون هجين ها

هو هجن ها

هو هجي ها

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

THE PRESENT TENSE (I am)

(alike in Mas. & Fem.)

Plural.

Singular.

we are.	اسين آهيون	I am.	مان آهيان
ye are. }	توهين آهيو	thou art.	تون آهين
you are. }			
they are.	هو آهن	he is.	هو آهي

THE PAST TENSE (I was).

Masculine.

we were.	اسين هو اسين	I was.	مان هوس
you were. }	تو هين هوا	thou wast.	تون هُتن
ye were. }			
they were.	هو هوا	he was.	هو هو

Feminine.

we were.	اسين هيون سين	I was.	مان هيَس
you were. }	تو هين هيون	thou wast.	تون هُهن
ye were. }			
they were.	هو هيون	she was.	هو هُهي

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

Plural.			Singular.	
F.	M.		F.	M.
ھۇندىۋىسىن	ھۇنداسىين		ھۇندىس	ھۇندۇس
ھۇندىۋىن	ھۇندا		ھۇندىقىن	ھۇندىن
ھۇندىۋىن	ھۇندا		ھۇندى	ھۇندۇ

THE PRESENT HABITUAL TENSE (I am.)

Masculine.

اسىين ھۇندا آھيون	مان ھۇندۇ آھيان
توھىين ھۇندا آھيو	تون ھۇندۇ آھين
ھۇ ھۇندا آھن	ھۇ ھۇندۇ آھي

Feminine.

اسىين ھۇندىۋىن آھيۋن	مان ھۇندى آھيان
توھىين ھۇندىۋىن آھيو	تون ھۇندى آھين
ھۇ ھۇندىۋىن آھن	ھۇ ھۇندى آھي

THE PAST HABITUAL TENSE (I used to be)

Masculine,

اسىين ھۇندا دۋاسىين	مان ھۇندۇ ھوس
توھىين ھۇندا ھوا	تون ھۇندۇ ھىقن
ھۇ ھۇندا ھۇا	ھۇ ھۇندۇ ھو

اسين ھونديون ھيئون سين
 توھين ھونديون ھيئون
 ھو ھونديون ھيئون

مان ھوندي ھيس
 تون ھوندي ھين
 ھو ھوندي ھتي

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 in to سون; and sometimes هوا is changed into ها.

CHAPTER XX.

SENTENCES.

LESSON 10.

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

This is a good boy.

هي ڄڻو چوڪر آهي

These are good boys.

هي ڄڻا چوڪر آهن

This is a good girl.

هي ڇڻي چوڪري آهي

These are good girls.

هي ڇڻيون چوڪريون آهن

That is a fat ox.

هو ڳوٺو آهي

All these cows are lean.

هي سڀ گانهون ڏهڙيون آهن

This is a broad road.

هي رستو ويڪرو آهي

These are narrow lanes.

هي گهٽيون سوڙهيون آهن

There are many blind men in this world.

هن دنيا ۾ ڪيترائي ماڻهو انڌا 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 XIX.

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.

* See Chapter on The Present Habitual Tense.

LESSON 11.

Water is light.

پاڻي هڪو آهي *

Stone is heavy.

پٿر گهرو آهي

The earth is round.

ڌرتي گول آهي

The sea is deep.

سمند اونهو آهي

Medicine is bitter.

دوا ڪوري آهي

Sugar is sweet.

ڪند مني آهي

Salt is salty.

لوب ڪارو آهي

Lime is sour.

ليمون ڪٽو آهي

Milk is white.

ڪمراڇو آهي

Blood is red.

رت ڳاڙهو آهي

Grass is green.

گاه سائو آهي

The sky is blue.

آسمان نيرو آهي

Iron is hard.

لوه سخت آهي

Cotton is soft.

ڪپه نرم آهي

EXERCISE XX.

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.

* Also see Chapter on the Present Habitual. Tense.

LESSON 12.

This is an old house.

هي و گهر پراڻو آهي

He is an old man.

هو پڻ و ماڻهو آهي

This is not a very fresh vegetable.

هيءَ ڀاڄي تمام تازي نه آهي

Corn is very cheap now.

ماڻي ان ڏاڍو سهاڻو آهي

Formerly it was very dear.

اڳي بلڪل سهاڻو هو

Bombay is famous for mangoes.

ممبئي انهن جي ڪري مشهور آهي

A city is large; but a village is small.

شهر وڏو آهي ۽ ڀرڳوٺ ننڍو آهي

Some rooms are large, some are small.

ڪي ڪوٺيون وڏيون آهن ڪي ننڍيون

His lips are red.

هن جا جب ڳاڙها آهن

A sparrow is a small bird.

جهرڪ هڪڙو ننڍو ۽ پکي آهي

Buffalo is an ugly animal.

ميمهن بد شڪل جانور آهي

Rich men are not always happy.

شاهوڪار ماڻهو هميشه خوش نه آهن

Poor people are not always uncomfortable.

غريب ماڻهو هميشه ڏکي نه آهن

The boy's book is very dirty.

جوڪر جو ڪتاب ڏاڍو ميرو آهي

The Sindhi language is very difficult.

سنڌي ٻولي ڏاڍي اوکي آهي

The rooms of this house are small.

هن گهر جون ڪوٺيون ننڍيون آهن

The doors of that room are small.

هن ڪوٺي جا در ننڍا آهن

EXERCISE XXI.

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.

Note— See also Chapter on the Present Habitual Tense.

LESSON 13.

He is my relation.	هو منهنديجو مائٽ آهي
I am his brother.	مان هديجو ڀاءُ آهيان
She is my sister.	هو منهنديجي ڀيڻ آهي
You are his daughter.	تون هديجي ڌيءُ آهين
We are his sons.	اسين هديجا پٽ آهيون
Is he your father?	هو تنهنديجو پيءُ آهي ڇا؟
He is my younger son.	هو منهنديجو ننڍو پٽ آهي
Is he your elder brother.	هو تنهنديجو وڏو پٽ آهي ڇا؟
Whose son are you?	تون ڪنهنديجو پٽ آهين؟
Whose daughter is she?	هو ڪنهنديجي ڌيءُ آهي؟
Whose sister are you?	تون ڪنهنديجي ڀيڻ آهين؟
This is my mother.	هي منهنديجي ماءُ آهي
That boy is my brother's son.	هو چوڪر منهنديجي ڀاءُ جو پٽ آهي
Those boys are the sons of my brothers.	هو چوڪر منهنديجي ڀائرن جا پٽ آهن
That woman is my brother's daughter.	هو زال منهنديجي ڀاءُ جي ڌيءُ آهي
Those women are my brothers' wives.	هو زالون منهنديجي ڀائرن جون زالون آهن
That man is the husband of my sister.	هو ماڻهو منهنديجي ڀيڻ جو مڙس آهي
Those girls are the daughters of my brother.	هو چوڪريون منهنديجي ڀاءُ جون ڌيون آهن
She is the daughter of my sister.	هو منهنديجي ڀيڻ جي ڌيءُ آهي
These girls are the daughters of my sisters.	هي چوڪريون منهنديجي ڀينرن جون ڌيون آهن
We are the children of the same parents.	اسين ساڳئي ماءُ پيءُ جا ٻار آهيون



EXERCISE XXII.

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 بيماريءَ لاءِ ڪو علاج * ڪونهي

There is no one in the house.

گهر ۾ ڪو نه آهي

There is no news today.

اڄ ڪي 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 ڇوڪر آهن

There are a good many lanes in this city.

هن شهر ۾ گهڻيون ئي گهٽيون آهن

There are many houses in this lane.

هن گهٽي ۾ گهڻا گهر آهن

There is a bird on the branch of the tree.

وڻ جي ٿاڻي تي هڪڙو ٻڪري 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 سيو آهي

* Negative sentences generally take ڪو before the negative particle.

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

EXERCISE XXIII.

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.

LESSON 15.

His conduct is not good.

هن جي چال جڳي نر آهي

This is a difficult question.

هي اوکو سوال آهي

A mangoe is a sweet fruit.

انڊ مڻو ميوڊ آهي

Milk is a useful thing.

ڪيرڪ مائتي شيءِ آهي

Filth is the mother of sickness.

ڪچورو بيماريءَ جي هالو آهي

The voice of that bird is sweet.

هن پکيءَ جو آواز مڻو آهي

The colour of blood is red.

رنگ جو رنگ ڳاڙهو آهي

An elephant is a big animal.

داني وڏو جانور آهي

The bill of a parrot is long.

جتونءَ جي جهنب ڊگهي آهي

The colour of the leaves of a tree is green.

وڻ جي پنن جو رنگ سائو آهي

The answer to this question is quite right.

هن سوال جو جواب باڪل برابر آهي

A lion is a strong animal.

شمنهن مضبوط جانور آهي

* "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."

EXERCISE XXIV.

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.

خدا پاڪ آهي

He is for us all.

هو اسان سڀني لاءِ آهي

He is our guide.

هو اسان جو سونھو آهي

God is the Lord of hosts.

خدا فوجن جو ڌڻي آهي

Sin is the cause of much misery.

گناه گھڻي ڏک جو سبب آهي

Thy service is perfect freedom.

توھنجي بندگي پوري آجائي آهي

The pleasure of sin is only for a short time.

ڏوھ جي خوشي فقط ٿوري وقت لاءِ آهي

Is it a man or a woman?

هي مرد آهي يا زال ؟

Is it a man's voice or a woman's?

هي مرد جو آواز آهي يا زال جو

The meaning of this sentence is not clear.

هن سنٽ جي معنيٰ صاف نه آهي

EXERCISE XXV.

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 ڀاڱ جي اڳيان آهي

The garden is behind the house.

ڀاڱ گهر جي پٺيان آهي

His house is far from our house.

مٿس جو گهر اسانجي گهر کان پري آهي

The air is around us.

هوا اسانجي چوڌاري آهي

The book is under the table.

ڪتاب ميز جي هيٺ آهي

There is a picture above the window.

دريءَ جي مٿان ڊڪٽري مورت آهي

Their house is between the garden and the road.

هنن جو گهر ڀاڱ ۽ رستي جي وچ ۾ آهي

There is a village across the river

ننڍڻ جي پار ڊڪٽرو ڳوٺ آهي

I am not like you.

مان تو وانگي نه آهيان

Nor are you like me.

ڪي 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.

سورهين آنا هڪ رپئي جي برابر آهن

Sixty minutes are equal to an hour.

سٺ منٽ هڪ ساعتي جي برابر آهن

EXERCISE XXVI.

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.	هيءَ جو ڪرهن جو ڪري ۽ جهڙو آهي
These boys are like those girls.	هيءَ جو ڪرهن جو ڪرين جهڙا آهن
This girl is like that boy.	هيءَ جو ڪري هن جو ڪر جهڙي آهي
These girls are like those boys.	هيءَ جو ڪريون هنن جو ڪرن جهڙيون آهن
This boy is not as good as that girl.	هيءَ جو ڪرهن جو ڪري ۽ جهڙو چڱو نه آهي
This girl is not as good as that boy	هيءَ جو ڪري هن جو ڪر جهڙي چڱي نه آهي
Milk is as white as cotton.	ڪير ڪپهه جهڙو اڇو آهي
This table is not as strong as that table.	هيءَ ميز هن ميز جهڙي مضبوط نه آهي
Wool is not as white as cotton.	پشم ڪپهه جهڙي اڇي نه آهي
A horse is not as useful as a dog.	گهوڙو ڪتي جهڙو ڪمائتو نه آهي
This boy is as big as that boy.	هيءَ جو ڪرهن جو ڪر جيڏو آهي
These boys are as big as those boys.	هيءَ جو ڪرهنن جو ڪرن جيڏا آهن
This girl is as big as that boy.	هيءَ جو ڪري هن جو ڪر جيڏي آهي
These girls are as big as those boys.	هيءَ جو ڪريون هنن جو ڪرن جيڏيون آهن
They are both alike.	ٻئي ٻئي هڪجهڙا آهن

EXERCISE XXVII.

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 a good deal of dust on the table.	ميز تي گهڻي مٽي آهي
There are five fingers on each hand.	هڪڙي هڪڙي هٿ ۾ پنج انگريون آهن

There is honey in this bottle.

هن ٻاٽي ۾ هاڪي آهي

There is no girl in the house.

گهر ۾ ڪا چوڪري ڪانهي

Good books are good friends.

چڱا ڪتاب چڱا دوست آهن

The monkey is on the house-top.

بيلو گهر جي ڪڏ تي آهي

The love of wealth is the root of all wickedness.

بمسي جو لوپ سڀني ٻڃراڻن جي ٻار آهي

England is the home of Englishmen.

انگلستان انگريزن جو وطن آهي

Calcutta is the capital of India.

ڪالڪٽو هندستان جي گادي آهي

Economy is a kind of virtue.

ڪنڌيت نمڪي جو ڊڪڙو قسم آهي or

ڪنڌيت ڊڪڙي قسم جي نمڪي آهي

Debt is a sort of disease.

قرض هڪڙي قسم جو مرض آهي

White ant is a kind of insect.

اڏو هي ڊڪڙي قسم جو جيت آهي

Goats are of many colours.

ٻڪريون گهڻن رنگن جون آهن

I am alright today.

مان اڄ چڱو ٻالو آهيان

Are you better?

تو سٺو آهين؟

You are still very young.

تو اڃان بلڪل ننڍو آهين

How are you today?

اڄ ڪئن آهين؟

EXERCISE XXVIII.

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 XXI.

THE COMPARATIVE AND THE SUPERLATIVE DEGREE.

LESSON 20.

This is better than that.

هيءَ کان چڱو آهي

These are better than those.

هي هنن کان چڱا آهن

This boy is better than this girl.

هيءَ جو ڪرڻ کان چڱو آهي

These boys are better than these girls.

هي جو ڪرڻن کان چڱا آهن

These girls are better than these boys.

هي جو ڪريون هنن جو ڪرڻ کان چڱيون آهن

An elephant is bigger than all other animals.

هاڻي ٻين سڀني جانورن کان وڏو آهي

EXERCISE XXIX.

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 a donkey.

گهوڙو گڏو 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 جو ڪرڻ مائڻن 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 سهڻي آهي

A door is larger than a window.

در دري کان وڏو آهي

A woman is weaker than a man.

زال مرد کان مڙهي آهي

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

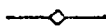
اٺ گهوڙي ۽ ڪتي ٻنهي کان وڏو آهي

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

اٺ ۽ گهوڙو ٻئي گڏه کان وڏا آهن

A lion is fiercer than an elephant.

شينهن هاڻي کان شونخ آهي



EXERCISE XXX.

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.

هي ڪپ ٻئي ڪپ کان تڪو آهي

Wheat is cheaper than (it was) before.

ڪڙڪ اڳي کان سھانگي آهي

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

مڪڙي ٻيڙي کير هاڻي کان سھانگو هو

This book is better than many other books.

هي ڪتاب ٻين گھڻن ڪتابن کان چڱو آهي

This wall is higher than that wall.

هي ڀت هن ڀت کان مٿي آهي

The window of this house is

گھر جي دري ڪوئي ڇي دري

larger than the window of that room.

کان وڏي آهي

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

هن گهر جون چارئي پتھون هن گهر جي
چئن ئي پتھن کان مٿي آهن

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

حيدرآباد جي هوا (آب هوا) ڪراچي
جي هوا کان چڱي آهي

His hand-writing is not better than mine.

هن جا اکر مهندجي اکرن کان چڱا نه آهن

This merchant is richer than that merchant.

هي واپاري هن واپاري کان شاموڪار آهي

The trees of a garden are more
useful than the trees of a forest.

باغ جا وڻ ٻيلي جي وڻن کان وڌيڪ ڪمائڻا آهن *

EXERCISE XXXI.

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 لوه کان نرم آهي.

Milk is heavier than water.

ڪمور پاڻي کان گهرو آهي.

Gold is dearer than silver.

سون چاندي کان مھانگو آهي.

A ship is larger than a boat.

جھاز ٻيٽي کان وڏو آهي.

Wisdom is better than gold & silver.

سياڻپ سون ۽ چاندي کان چڱي آهي.

A wise enemy is better than a foolish friend.

ڏاڍو دشمن بموقع دوست کان چڱو آهي.

* Facts and general statements are expressed in Sindhi by the Present Habit-

ual Tense of the verb ٿيڻ instead of by merely آهي [See the Present Habitual Tense in the chapter on "Tenses".]

Health is better than wealth.

ننڊرستي دولت کان چڱي آهي.

A dumb tongue is better than a false tongue.

ڳوٺي زبان ڪوري زبان کان چڱي آهي.

The Sindhi language is much easier than the English language.

سنڌي ٻولي انگريزي ٻولي کان گهڻو سؤڪي آهي.

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

آفريڪا جا ماڻهو ايشيا جي ماڻهن کان ڪارا آهن.

The Christian religion is better than all other religions.

مسيحي ڌرم ٻين سڀني ڌرمن کان چڱو آهي.

This country is hotter than many other countries.

هي ملڪ ٻين گهڻن ملڪن کان گرم آهي.

Time is more precious than money.

وقت نامي کان وڌيڪ قيمتي آهي.

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

واڍي جو ڪم لوهار جي ڪم کان اوکو آهي.

The elephant is the largest among animals.

جاوڙن ۾ هاڻي سڀ کان وڏو جانور آهي.

This is the largest room in the house.

گهر ۾ هي سڀ کان وڏي ڪوئي آهي.

EXERCISE XXXII.

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. The people of Europe are fairer (render "whiter") than either the people of Asia or Africa. All the other religions are worse than the Christian religion. 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? The Bible is the best of books. Next to it "Imitation of Christ" is the best book.

CHAPTER XXII

THE VERB.

32. 1. Every Infinitive in Sindhi ends in ـ (it is also used as a Masculine Noun and has an Inflected form ending in ـ . But it has neither a Feminine form, nor a plural form).

2. The Root of a Sindhi Verb (with two exceptions, viz "to give" and "to lead" which see) must either end in ـ or ـ .

3. It is absolutely necessary to *know* whether the root of a verb ends in ـ or ـ ; for the simple reason that the Conjugation of a verb depends on whether the root ends in ـ or ـ .

4. Rules for finding out whether the Root ends in ـ or ـ .

(a) The Root of an Intransitive Verb always ends in ـ (pesh).

(b) The Root of a Transitive Verb generally ends in ـ . (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 ends in ـ . (zer)

(d) The Root of a Transitive Verb whose last letter is ڙ (lamzo) (with the exceptions of کائڻ = "to eat" پيئڻ = "to drink" and ڌوئڻ = "to wash") always ends in ـ . (zer)

(e) The Roots of those Transitive Verbs whose Past Participles are irregular, generally end in ـ . (pesh)

5. (a) *The Singular Imperative* is the same as the root.

(b) *The Plural Imperative* is formed by adding ڻ to the root if it ends in ـ ; and by adding ڻ if it ends in ـ .

(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 كرب = "to do" is كرب , and of كرب is كرب .)

6. *The Present Participle* is formed from the root by adding ند , if the root ends in ـ ; and by adding ند if it ends in ـ .

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 ير or يل 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 ـ , and by adding ي to the root if it ends in ـ . 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 1st class. هليو 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 هليو these are all regular, and are only used in Compound Verbs;



LIST OF VESBS.

33. Intransitive-Irregular.

Infinitive	Past. Part.	قَاتَلَ — قَاتُلُو — to be torn.
* هُمُ	— هُو — to be.	لَبَسَ — لَبَسُو — to adhere.
* تِمَّ	— تِمَّو — to become.	جُتِيَ — جُتِيُو — to be cured.
* اَجَّ	— آيُو — to come.	دَجَّ — دَجُو — to fear.
* وَجَّ	— رِيُو — to go.	بَوَّ — بَمُو — to lie.
وَهَّ	— وَيَدُو — to sit down.	يَجَّ — يَجُو — to be broken.
بَمَّ	— بِيَدُو — to stand up.	قَاتَلَ — قَاتَلُو — to be entangled
لَهَّ	— لَقُو — to get down.	هَدَّ — هَدُو — to be drowned.
نَكَّرَ	نَكَّتُو — { to come out. to go out.	بَكَّ — بَكُو — to be baked; to ripen.
بَهَّ	بَهَّتُو — { to reach. to arrive.	أَذَّ — أَذَلُو — to fly.
وَهَّجَّ	— وَهَّتُو — to bathe.	وَكَّ — وَكَالُو — to be sold.
رُئِيَ	— رُئِيُو — to weep.	وَسَّ — وَسَّالُو — to be extinguish- ed.
مَرَّ	— مَرُو — to die.	كَتَّ — كَتَّيُو — to meet.
جَمَّ	— جَائُو — to be born.	پَرَنَمَّ — پَرَنَمُو — to marry.
جَمَّشَّ	— جَمَّشُو — to live.	تَكَّجَّ — تَكَّو — to be tired.
		كَارِيُو — كَارِيُو — to get angry.

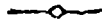
*Present Participle of هُمُ = هُمُندو; تِمَّ = تَمِّيدو; اَجَّ = اَيِّدو; and of وَجَّ = وَيِّدو

34. Intransitive-Regular Verbs.



سگهڻ	—	to be able to (can).	ٽپڻ	—	to jump.
هلائڻ	—	to walk, to go on, to last, to move. to shake.	ڦيرڻ	—	to turn.
گهمڻ	—	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.
ڌورڻ	—	to run.	گهرڻ	—	to enter into.
سونهڻ	—	to sleep, lie down.	وڙهڻ	—	to fight.
ڄاڳهڻ	—	to wake up.	ڀڄڻ	—	to be saved.
ڪلڻ	—	to laugh.	ڇمڪڻ	—	to shine.
رهن ٿيڪڻ	{	to remain, dwell, stay.	ڌڪڻ	—	to tremble.
ڪرڻ	—	to fall.	دھڻ	—	to flow.
ترسڻ	—	to wait.	ترڻ	—	to swim.
			اُڀرڻ	—	to grow.

35. Transitive-Irregular Verbs.



(The Roots of all these end in —)					
Inf.	Past. P.				
چوڻ	—	چيو	—	ڏيڻ (imp. ڏي)	— to give.
			—	نہڻ (imp. نہي)	— to lead.
ڏسڻ	—	ڏٺو	—	وٺڻ	— to take.
					(from a person)
ٻڌڻ	—	ٻڌو	—	کائڻ	— to eat.
				کاڌو	—

پیشو — پیتو — to drink.	پیشو — پگو — to break.
دوئو — دوتو — to wash.	سہو — سہو — to suffer, to bear
دجوو — دتو — to put in.	کُہو — کُہو — to slay.
کُہو — کنیو — to carry, to lift.	ہدو — ہدو — to bind, to tie.
ہٹو — ہٹو — to strike.	
لدو — لدو — to find.	
گدو — گدو — to buy.	
وکو — وکو — to sell.	
چاتو — چاتو — to know.	
سُجاتو — سُجاتو — to recognize.	

The Imperatives ending in —.

کر — کر — to do.
آندو — آندو — to bring.
پاتو — پاتو — to put on.
ردو — ردو — to cook.

36. Transitive Regular.

a. (Roots ending in —.)

پڑھو — to read.	مہو — to obey, to confess, to acknowledge, to yield.
لکھو — to write.	چکھو — to taste.
سیکھو — to learn.	جُھو — to kiss.
سمجھو — to understand.	کٹھو — to win.
رکھو — to place, to put on, to keep, to retain.	سیو — to sew.
پشو — to ask.	اُگھو — to wipe.
گھو — to ask for.	سنگھو — to smell.
کھو — to take out.	لٹھو — to reap.

* Present P. of کر is کرو

b. (Roots ending in ـ .)

چڙڻ	—	to leave, to let go.
ڏاهڻ	—	to make, to form.
موڪلڻ	—	to send.
ڪپڻ	—	to cut.
وڍڻ	—	to cut.
جهلڻ	—	to catch, hold, seize, prevent.
کولڻ	—	to open.
پئڻ	—	„
ڳولڻ	—	to seek, to look for.
ڪولڻ	—	to call.
سڏڻ	—	„
ڍڪڻ	—	to cover.
ڪوٽڻ	—	to dig.
جڻڻ	—	to beget.
ڀاسڻ	—	to confess.
ڀڃڻ	—	to grant.
ڍڙاهڻ	—	to distribute.
خلقڻ	—	to create.
گڏڻ	—	to mix.
ڇڏڻ	—	to drag.

واڪاڻڻ	—	to praise.
ڇاڇڻ	—	to examine.
ڏنگڻ	—	to sting.
پوکڻ	—	to sow.

(c) Roots ending in ر ; and therefore ending in ـ .

مارڻ	—	to beat, to kill.
جوڙڻ	—	to make.
ڏيکارڻ	—	to show.
سيکارڻ	—	to teach.
ڏي(ڏي) ڏيکارڻ	—	to look at.
ساڙڻ	—	to burn.
ٻارڻ	—	to light.
پڪڙڻ	—	to catch, seize.
ٻڪارڻ	—	to cry, call out.
وسارڻ	—	to forget.
قارڻ	—	to tear.
ڀورڻ	—	to bury,
ڏيڪارڻ	—	to hate, despise.
تورڻ	—	to weigh.
ڀرڻ	—	to fill.
گذارڻ	—	to pass, to live upon.

بکھرنُ to spread.

کترنُ to cut (with a pair of scissors.)

d. Roots ending in ع, therefore ending in —.

گہائرنُ — to speak.

گائرنُ — to sing.

وچائرنُ — to play upon.

ہڈائرنُ — to tell.

جورائرنُ — to steal.

پائرنُ — (1) to think, suppose, imagine, conceive, (2) to love, (3) to wish.

لڪائرنُ — to hide.

وچائرنُ — to spread.

وسائرنُ — to extinguish.

ڪائرنُ — to dry.

بچائرنُ — to save.

پچائرنُ — to bake.

گهڙائرنُ — to send for.

سمجھائرنُ — to explain.

گيرڪائرنُ — to swallow.

ڪمائرنُ — to earn.

CHAPTER XXIII.

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 tenses.

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

Note—Strictly speaking every Past Participial Adjective ends in — and changes — into — for the plural, feminine, and inflected; ڏن for the feminine plural and ڏن 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.

بہنل — standing, stagnant.

قائل — torn.

کُل — dry.

ہکل — ripe, baked.

رقل — cooked.

مُل — dead.

ہریل — full.

کُلیل — open.

مُذریل — past.

ہگل — broken.

لِکمل — written.

پڑمیل — read, lettered, learned.

حُزِیل — made.

جورایل — stolen.

ڈوئل — washed.

گڈیل — mixed.

کاوریل — angry.

تکل — tired.

ہرنمل — married.

ہُزریل — buried.

ڈکمل — covered.

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

(Most of these are also used as Nouns.)

ایعدژ — coming, next.

ویندژ — going.

ہڈندژ — drowning.

اڈامندژ — flying.

رہندژ — dwelling, or dweller.

وڑمندژ — fighting or a fighter.

وہندژ — flowing.

ترندژ — swimming.

ہڈندژ — hearing.

کندژ — doing or a doer.

پڙهندڙ — a reader.

ليکندڙ — a writer.

سيکندڙ — learning, a learner.

ڳالهائيندڙ — a speaker.

ماريندڙ — a killer.

جوڙيندڙ — a maker.

ٺاهيندڙ — „

سمجهائيندڙ — one who explains.

لنگهيندڙ — a passer-by.



PAST PARTICIPIAL AND PRESENT PARTICIPIAL ADJECTIVES used with Nouns.



open air.	کلیل هوا	well washed clothes.	جڻا ڌوئل ڪپڙا
torn clothes.	ڦاٽل ڪپڙا	stagnant water.	بيدل پاڻي
the last month.	گذريل مهينو	well cooked food.	جڳور ڌل کاڌو
broken glass.	ڀڳل شيشو	a drowning man.	هٽندڙ ماڻهو
a dead person.	مئل ماڻهو	a resident of Hyder-	حيدرآباد جو رهندڙ
a ripe fruit.	پڪل ميوو	abad.	
a learned man.	پڙهيل ماڻهو	the next year.	ايندڙ سال
a well written book.*	جڳور لکيل ڪتاب	flowing water.	وهندڙ پاڻي
stolen property.	چوراييل مال	a swimming bird.	ٽرندڙ ٻڪي

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

CHAPTER XXIV.

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: دوري = دوري. 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: دوري 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. دوري ها = he would have run.

4. The Future Tense in the Third Person, Singular Masculine is the same as the Present Participle. e. g: دوري ٿو = 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. دورندو 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. دورندو 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. دورندو هوندو = might be running.

8. The Third Person, Sing. of the Past Tense is the same as the Past Participle. e. g. دوريو = "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. دوريو 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. دوريو 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. دوريو هوندو = he might have run.

12. The Imperfect Tense is formed by adding ئي (indeclinable) to the Past Participle. e. g. دوريو ئي = 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. دورندو هجي = he may be running.

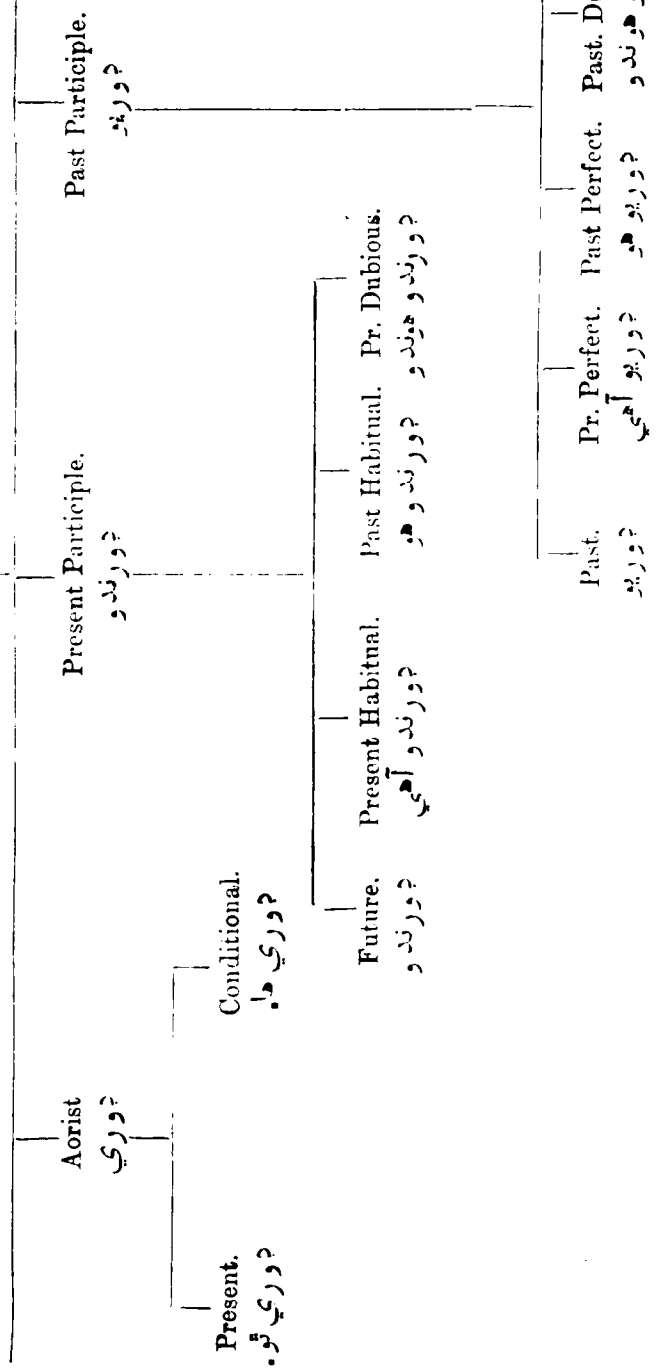
2. Past Dubious No. 2. is formed by adding the Aorist Tense of the verb "To be" to the Past Participle e. g. دوريو هجي = he might have run.

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



SUMMARY OF TENSES.

THE ROOT.



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

Plural.	Singular.	
اسين ڊورون	مان ڊوران	1
توهين ڊورو	تون ڊورين	2
هو ڊورن	هو ڊوري	3

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

F.		M.		
P.	S.	P.	S.	
ڊوران ٿي - ڊورون ٿيون		ڊوران ٿو - ڊورون ٿا		1
ڊورين ٿي - ڊورو ٿيون		ڊورين ٿو - ڊورو ٿا		2
ڊوري ٿي - ڊورن ٿيون		ڊوري ٿو - ڊورن ٿا		3

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

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

اسين ڊورون ها	مان ڊوران ها	1
توهين ڊورو ها	تون ڊورين ها	2
هو ڊورن ها	هو ڊوري ها	3

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

F.	M.	
ڊورندس - ڊورندس	ڊورندس - ڊورندس	1
ڊورندين - ڊورندين	ڊورندين - ڊورندا	2
ڊورندي - ڊورندي	ڊورندي - ڊورندا	3

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

F.

M.

دورندي آهيان - دورنديون آهيون

دورندا آهيان - دورندا آهيون

دورندي آهين - دورنديون آهيو

دورندا آهين - دورندا آهيو

دورندي آهي - دورنديون آهن

دورندا آهي - دورندا آهن

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

F.

M.

دورندي هيس - دورنديون هيون هين

دورندا هيس - دورندا هيسين

دورندي هيسين - دورنديون هيون

دورندا هيسين - دورندا هيسا

دورندي هئي - دورنديون هيون

دورندا هئي - دورندا هيسا

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

F.

M.

دورندي هونديس - دورنديون هونديون هونديون هين

دورندا هونديس - دورندا هونديسين

دورندي هونديين - دورنديون هونديون

دورندا هونديين - دورندا هوندا

دورندي هوندي - دورنديون هونديون

دورندا هوندي - دورندا هوندا

(8) THE PAST TENSE (I ran.)

F.

M.

1 دوريس - دوريون سين

1 دوريس - دورياسين

2 دورين - دوريون

2 دورين - دوريا

3 دوري - دوريون

3 دوري - دوريا

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

F.

M.

P.

S.

P.

S.

دوري آهيان - دوريون آهيون

دوريو آهيان - دوريو آهيون

دوري آهي - دوريون آهيون

دوريو آهي - دوريو آهيون

دوري آهي - دوريون آهيون

دوريو آهي - دوريو آهيون

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

F.

M.

دوري هيس - دوريون هيون سين

دوريو هوس - دوريو هوسين

دوري هيس - دوريون هيون سين

دوريو هوس - دوريو هوسين

دوري هيس - دوريون هيون سين

دوريو هوس - دوريو هوسين

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

F.

M.

دوري هونديس - دوريون هونديون سين

دوريو هونديس - دوريو هونديون سين

دوري هونديس - دوريون هونديون سين

دوريو هونديس - دوريو هونديون سين

دوري هونديس - دوريون هونديون سين

دوريو هونديس - دوريو هونديون سين

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

F.

M.

دورييس ٿي - دوريون سين ٿي

دوريو ٿي - دوريو سين ٿي

دورييس ٿي - دوريون سين ٿي

دوريو ٿي - دوريو سين ٿي

دوري ٿي - دوريون سين ٿي

دوريو ٿي - دوريو سين ٿي

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

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

2. کائڻ = "to eat" is کائ 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 ڪي = "to"; 4th. the subject is always in the Inflected form.

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

مارڻ = to beat.

PAST TENSE.

Masculine Plural Object.			Masculine Singular Object.		
اسان ماريا	—	مون ماريا	اسان ماريو	—	مون ماريو
توهان ماريا	—	تو ماريا	توهان ماريو	—	تو ماريو
هنن ماريا	—	هن ماريا	هنن ماريو	—	هن ماريو

Feminine Plural Object.		Feminine Singular Object.	
مون ماريون	—	اسان ماري	مون ماري
تو هان ماريون	—	تو هان ماري	تو ماري
هن ماريون	—	هن ماري	هن ماري

THE PRESENT PERFECT TENSE (I have beaten.)

Masculine Plural Object.		Masculine Singular Object.	
مون ماريان آهي	—	اسان ماريو آهي	مون ماريو آهي
تو هان ماريان آهي	—	تو هان ماريو آهي	تو ماريو آهي
هن ماريان آهي	—	هن ماريو آهي	هن ماريو آهي

Feminine Plural Object.		Feminine Singular Object.	
مون ماريون آهي	—	اسان ماري آهي	مون ماري آهي
تو هان ماريون آهي	—	تو هان ماري آهي	تو ماري آهي
هن ماريون آهي	—	هن ماري آهي	هن ماري آهي

THE PAST PERFECT TENSE (I had beaten.)

Masculine Plural Object.		Masculine Singular Object.	
مون ماريان هوا	—	اسان ماريو هو	مون ماريو هو
تو هان ماريان هوا	—	تو هان ماريو هو	تو ماريو هو
هن ماريان هوا	—	هن ماريو هو	هن ماريو هو

Feminine Plural Object.		Feminine Singular Object.	
مون ماريون هيون	—	اسان ماري هئي	مون ماري هئي
تو هان ماريون هيون	—	تو هان ماري هئي	تو ماري هئي
هن ماريون هيون	—	هن ماري هئي	هن ماري هئي

THE PAST DUBIOUS TENSE (I might have beaten.)

Masculine Plural Object.	Masculine Singular Object.
مون ماريو هوندا — اسان ماريو هوندا	مون ماريو هوندو — اسان ماريو هوندو
تو ماريو هوندا — توهان ماريو هوندا	تو ماريو هوندو — توهان ماريو هوندو
هن ماريو هوندا — هين ماريو هوندا	هن ماريو هوندو — هين ماريو هوندو
Feminine Plural Object.	Feminine Singular Object.
مون ماريون هوند يون — اسان ماريون هوند يون	مون ماري هوندي — اسان ماري هوندي
تو ماريون هوند يون — توهان ماريون هوند يون	تو ماري هوندي — توهان ماري هوندي
هن ماريون هوند يون — هين ماريون هوند يون	هن ماري هوندي — هين ماري هوندي

THE IMPERFECT TENSE (I was beating.)

Masculine Plural Object.	Masculine Singular Object.
مون ماريو ٿي — اسان ماريو ٿي	مون ماريو ٿي — اسان ماريو ٿي
تو ماريو ٿي — توهان ماريو ٿي	تو ماريو ٿي — توهان ماريو ٿي
هن ماريو ٿي — هين ماريو ٿي	هن ماريو ٿي — هين ماريو ٿي
Feminine plural Object.	Feminine Singular Object.
مون ماريون ٿي — اسان ماريون ٿي	مون ماري ٿي — اسان ماري ٿي
تو ماريون ٿي — توهان ماريون ٿي	تو ماري ٿي — توهان ماري ٿي
هن ماريون ٿي — هين ماريون ٿي	هن ماري ٿي — هين ماري ٿي

EXERCISE XXXIII.

Conjugate the verbs ڪرڻ — ٺهڻ — چوڻ — پوڻ — کائڻ — اچڻ — وڃڻ and ڏيکڻ in all the twelve tenses.

CHAPTER XXV.

SENTENCES.

LESSON 24.

It is not good to stand in the sun.

اُس ۾ ٻيهر چڱو نه آهي

It is not good to sleep out at night.

رات جو ٻاهر سڻهه چڱو نه آهي

To go for a walk is very good for health.

گهمه ٿڌو رستو لاءِ ڏاڍو چڱو آهي

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

اندرواچڻ ۽ ٻاهر وڃڻ ۾ گهڻو فرق آهي ✓

It is not good to tell a lie.

ڪوڙ ڳالهائڻ چڱو نه آهي

It is easy to say; but difficult to do.

چوڻ سوکو آهي ۽ 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 XXXIV.

Translate into Sindhi:

It is not good to 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.	اند ر اچ
Do not come in.	اند ر نه اچ
Come here.	هيند انهن اچ
Go there.	هونڌ انهن وڃ
Come to me.	هون وٽ اچ
Do not come in without permission.	هوڪل کان سواءِ اند ر نه اچ
Go out.	ٻاهر وڃ
Come again.	وري اچ
Come tomorrow.	سڀاڻي اچ
Come after two days.	ٻن ڏينهن کان پوءِ اچ
Don't come before three days.	ٽن ڏينهن کان اڳي نه اچ
All you boys come here.	تو مهن سڀ ڇوڪرا هيندي اچو.
Come to us daily.	اسان وٽ ڏهاري اچ.
Never come to us in the evening.	اسان وٽ سائينجهي جو ڪڏهن نه اچ

EXERCISE XXXV.

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.	ڪٽ تي ويه
Sit on the chair.	ڪرسي تي ويه
Sit by my side.	منهنجي پير سان ويه
Don't stand in the sun.	اُس ۾ نه بيٺ
But sit in the shade.	پر چائو ۾ ويه
Walk slowly.	آهستي مل
Walk in front.	اڳتي مل
Don't run so fast.	اهڙو تڪڙو نه ڊور
Remain far from sin.	ٻاٻ کان پري ره
Get up early in the morning.	صبح جو سویراُت
Never go to bed late at night.	رات جو ڪٽڻ هن دير سان نه سمهه.

EXERCISE XXXVI.

Translate into Sindhi:

Don't walk so fast. Walk quickly. Run slowly. Don't run so slowly. Run behind the sahib. Don't walk in front of any one. Oh servant, run before the sahib's horse. 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 نه کل
Don't laugh so much.	ايترو نه کل
Don't weep at all.	بالڪل نه روو
Don't laugh behind any one's back.	ڪنهن جي ٻي پٺيان نه کل

Don't fight with your friends.

ٻنهنجي دوستن سان نه وڙهه.

Turn to the right.

ساڄي پاسي ڦر.

Don't turn to the left.

ڏاکڻي پاسي نه ڦر.

Get out from here.

هتان ڪڍو.

Wait a little.

ٿورو ترس.

Bathe daily with soap and cold water.

ڏماڙي ٿڌي پاڻي ۽ صابن سان وهنج.

Get down.

هيٺ اهو.

Don't get up.

هتي نه چڙه.

Don't get angry without a cause.

بب کان سواءِ نه ڪاوڙج.

Wake up early in the morning.

صبحه جو سوڻو وڙ جاڳ.

EXERCISE XXXVII.

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 fight with your enemies. Do not get angry with any one.

LESSON 28.

Be careful.

خبردار ٿي.

Don't be lazy.

ست 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.

ٻنهي تي بهادران ٿي.

Oh, Lord, be our guide.

اڏائي اسان جو سونئون ٿي.

LESSON 29.

- Give me a flower. مون کي ڏيو گل ٿي.
- Give your brother's friend a rose. پنهنجي ڀاءُ جي دوست کي گلاب جو گل ٿي.
- Give me some bread and butter. مون کي ڪيچ ماني ۽ مڪرو ٿي.
- Give him some water to drink. هن کي پيئڻ لاءِ ڪيچ پاڻي ٿي.
- Give your father my compliments. پنهنجي پيءُ کي منهنجا سلام ٿي.
- Give your servant his pay. پنهنجي نوڪر کي *سندس پگهار ٿي.
- Give alms to the poor. غريبن کي خيريات ٿي.
- Give clothes to the naked. اڱهارن کي ڪپڙا ٿي.
- Give food to the hungry. بکايلن کي کانا ٿي.
- Give water to the thirsty. اڇايلن کي پاڻي ٿي.
- Give me the answer to my question. مون کي پنهنجي سوال جو جواب ٿي.
- Give respect to your parents. پنهنجي ماءُ پيءُ کي مان ٿي.
- Give young children good advice. ننڍڙن ٻارن کي چڱي نصيحت ٿي.
- Give me more time to do this work. مون کي هي ڪم ڪرڻ لاءِ وڌيڪ وقت ٿي.

EXERCISE XXXVIII.

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.

* For the use of سندس see Pronominal Suffixes.

LESSON 30.

Do not do so.

انھن نه ڪيو

Don't make a noise.

دل نه ڪيو

Do your work.

پنھنجو ڪم ڪيو

Do your work tomorrow.

پنھنجو ڪم سڀاڻي ڪيو

Never make your servants unhappy.

پنھنجي نوڪرن کي ڪڏهن ڏکي نه ڪيو

Oh, Lord, give me light.

اِي ڏاڻي مون کي سوچو وڌي

Let him go.

هن کي وڃو ڏي

Let them come in.

منهنجي اندر اچو ڏي

Let fresh air come into your room.

پنھنجي ڪوئي به صفا هوا اچو ڏي

EXERCISE XXXIX.

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.

مي گل وٺ

Take it into your hand.

مي پنھنجي هٿ ۾ وٺ

Take my advice.

پنھنجي 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 اڃا به نه وٺ

Take the book from the table.	ميز تي ڪتاب کڻ
See the bird on the branch of the tree.	وڻ جي ٿاري 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 ٿاڻي ڏس
See the silver cups in the hands of that merchant.	هن واپاري جي هٿن ۾ روپا 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.	هن ٻيلي ۾ پکين جو مٺو آواز ٻڌ
Drink this pure and cold water.	هي صاف ۽ ٿڌو پاڻي پي
Drink warm tea out of this china cup.	هن چينيءَ جي پيالي مان گرم چاهه پي
Smell this beautiful flower.	هي سهڻو گل سَنگه
Do not drink so much liquor.	ايترو شراب نه پي
Oh, washerman, wash my clothes well.	اي کٽي منهنجا ڪپڙا جڳي ۽ طرح ڌو
Don't break other peoples' windows.	ٻين ماڻهن جون دريون نه ٻيڄ
Bear the trouble patiently.	مان ڪري تڪليف سهر
Put the hat on your head.*	پنهنجي مٿي ۾ ٽوپي ٻاهه
Put the shoes on your feet.*	پنهنجي پيرن ۾ جتي ٻاهه
Put the ring on your finger.*	پنهنجي آڱر ۾ منڊي ٻاهه
Put the clothes on your body.	پنهنجي بت تي ڪپڙا ٻاهه

* See chapter on Post-positions.

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

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 (render "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.



LESSON 32.

Put water in the cup.

پيالائي ۾ پاڻي وجه

Put sugar in the milk.

کير م کنڊ وجه

Put oil in the lamp.

ڏيڻي (هتي) ۾ تيل وجه

Put thread in the needle.

سئي ۾ ڏاڳو وجه

Put the parrot in the cage.

جئون ۾ کي ڀاڳرتي ۾ وجه

Put all the books on the table.

سڀ ڪتاب ميز تي رک*

Put this glass carefully in the drawer of the table.

خبرداري سان هي شيشو ميز جي ڌاني ۾ رک

Keep friendship with your neighbour:

پنهنجي ڀاڻيسري سان دوستي رک

but don't keep enmity with your enemy.

پرپنهنجي دشمن سان دشمني نه رک

Keep your servants happy.

پنهنجي نوڪرن کي سڪي رک

Take out all the clothes from the box.

سڀ ڪپڙا پيٽي ۾ ان ڀاڻر ڪڍ

Oh, tailor, sew my clothes well.

اڙي درزي منهنجا ڪپڙا چڱي طرح سب

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

EXERCISE XLI.

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.

پنهنديجي ٻڌڻي ڪئي ۾

Acknowledge one only God.

رڳو هڪڙي خدا ڪئي ۾

Catch the thief.

جور ڪئي جهل

Hold this bottle of medicine.

مي ۾ دوا جو شيشو جهل

Hold your tongue.

پنهنديجي زبان جهل

Seize the goat by the horns.

هڪڙي ڪڍي سڱن کان جهل

Prevent him from doing so.

هنڪي انهن ڪرڻ کان جهل

Send this letter to the Post Office.

مي ۾ خط تپال هر موڪل

Open one leaf of the door.

در جو هڪڙو طاق کول

Oh, cooly, dig the ground with the shade.

اڙي مزور مي ۾ زمين ڪوڏر سان ڪوت

Show me your tongue.

مونکي پنهنديجي زبان ڏيکار

Teach me the way to do this work.

مونکي هي ڪم ڪرڻ جو رستو سيکار

Let me feel your pulse (render "show me your pulse")

مونکي پنهنديجي نبض ڏيکار

Oh, munshi, teach me Sindhi well.

منشي مونکي سنڌي ڄڻي ۾ طرح سيکار

EXERCISE XLII.

Translate into Sindhi:

Prevent the children from running so fast. Open your mouth. Oh! Lord, open our 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 (پتي) ٻار
Make a fire.	ٻار ٻار
Put out the fire.	ٻار وساء
Do not tear your own clothes.	ٻنھڻ جا ڪپرا نه ڦار.
Nor other people's clothes.	نڪي ٻين ماڻھن جا ڪپرا ڦار.
Don't talk so fast.	اهڙو ٽڪرو نه ڳالھاء.
Never tell a lie.	ڪور ڪڏهن نه ڳالھاء.
Always speak the truth.	هميشه سچ ڳالھاء
Tell me your name.	مون کي پنھنجو نالو پڻاء.
Tell us all about the war.	اسان کي لڙائي بابت سڀ ڪچ پڻاء.
Tell us the same thing again.	اسان کي ساڳي ڳالھ وري پڻاء.
Fill the cup with water.	پيالو پاڻي سان ڀر.



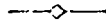
EXERCISE. XLII.

Translate into Sindhi:

Put out the lamp. Light all the lamps of the inner room. Do not tear other boy's 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 Bombay, 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 XXVI.



THE USE OF THE CONJUNCTIVE PARTICIPLE.

In 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 ويٺو
Sit down and eat.	ويٺي کائو
Taste and see.	چکي ڏس
Wash your hands and face and go to school.	پنهنجا هٿ منهن ڌوئي ۽ مڪتب ۾ وڃ
Go and wash your face.	وڃي پنهنجو منهن ڌو
Sit down and read.	ويٺي پڙه
Take the chair from there and keep it here.	هتان ڪرسي کڻي هتي رک



CHAPTER XXVII



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 **ويڃو** — **پيو** or **پيو** (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 **ويڃو**. If I am standing and writing, I use **پيو**. 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.	ٻڪري هوا ۾ اڏامبي ٿو.
A fish swims in the water.	ماڃي پاڻي ۾ توري ٿئي.
Men walk with their feet.	ماڻهو پنهنجي پيرن سان هلن ٿا.
Stars shine at night.	ٽارا رات جو جهڪن ٿا.
We live in India.	اسين هندستان ۾ رهيون ٿا.
A king lives in a palace.	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.	جوڪرا، ڪٽ ۾ وڃن ٿا.
All men sleep at night.	سڀ ماڻهو رات جو سونين ٿا.
The river Indus flows from the north to the south.	سندھوندي اتر کان ڏکڻ ڏي وهي ٿي.

EXERCISE XLIV.

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. Which rivers in India flow from the south to the north; and which from the west to the east? 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. گاهه ڪيرڙي ٿي.
- The sun gives us light by day. سج ڏينهن جو اسان کي سو جهڙو ڏئي ٿو.
- A cooly digs the ground with a spade. مزور ڪوڏر سان زمين کولي ٿو.
- A farmer first sows the seed in the field and then reaps the harvest. ڪڙمي پهرياءِ ٻنڍي ۾ بيج پوکي ٿو پوءِ فصل لڙي ٿو. field and then reaps the harvest.
- 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 ڪينڊڇي سان ڪپرو ڪٽري ٿو پوءِ سُئي ۾ ڏاڳو وجهي ڪپرا سبي ٿو.
- After that the washerman washes them. تنهن کان پوءِ کٽي انهن کي ڏئي ٿو.
- A shoemaker makes shoes. موجي جتھون ٺاهي ٿو.
- A carpenter makes boxes, chairs, and tables with his tools. واپو پھمڇي اوڙارن سان پيٽيون ڪرسيون ۽ ميزون ٺاهي ٿو.
- A blacksmith makes nails and other such things from iron. لوهار لوهر مان ڪليمون ۽ ٻيون اهڙيون شينون ٺاهي ٿو.

EXERCISE XLV.

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 makes 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

اهڻ پنهنجي اکين سان ڏسون ٿا ۽

hear with our ears.

پنهنجي ڪنن سان ٻڌون ٿا

Every one speaks with his tongue,

سڄو پنهنجي زبان سان ڳالهائي ٿو

and smells with his nose.

۽ نڪ سان سَنگهي ٿو

A bird builds his nest on a tree.

پکي وٽ تي پنهنجو آڪرو ٺاهي ٿو

A teacher teaches; and a pupil learns.

اُستاد سيکاري ٿو ۽ شاگرد سکي ٿو

A clever artisan makes all kinds
of furniture.

موشيار ڪاريگر سڀڪنهن قسم جو سامان جوڙي ٿو

A mason builds a house.

رازو گهر اڏي ٿو

A scorpion stings.

و جون ڏنگي ٿو

Good men do good works; and

جڏا ماڻهو چڱا ڪم ڪن ٿا ۽

bad men do bad works.

بيچڙا ماڻهو بيچڙا ڪم ڪن ٿا

A hen lays eggs (render " gives ").

ڪڪر آنا ڏئي ٿي

An ox lives upon grass.

ڇڳو گاه تي گذاري ٿو

He does not let me go home.

هو مون کي گهر وڃڻ نٿو ڏئي

I hate such a boy.

مان اهڙي جو ڪري کي ڏڪاريان ٿو

EXERCISE XLVI.

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. God hates sin. 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 tenses.

(1.) The English verb "to sit" conveys the idea of being in the state of sitting but the Sindhi verb **وھڻ** 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. Shiri 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 **وھڻ 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 ويٺو آهي**.

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

LESSON 39.

He is standing at the door.

هو دروت بيٺو آهي

She is sitting on the chair.

هو ڪرسي تي ويٺي آهي

The book is lying on the table.

ڪتاب مھڙي پيو آهي

The picture is hanging on the wall.

مورت پٽ تي ٽنگيل آهي

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

**ھن باغ جي وڻن جي ٽارين تي
ڪيترا ئي پکي ويٺا آهن**

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

**مڻھڊجي دوست جي گھر جي ڀتين تي
ڪيتريون ئي مورتون ٽنگيل آهن**

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

May the Lord keep you safe.

شل ڏيئي توکي سلامت رکي

Oh, Lord, may Thy kingdom come.

اي ڏيئي شل تڻھڊجي بادشاهي اچي

May we not be entangled in any sin.

شل اسين ڪنھن ڏوھ ۾ نہ ڦاسون

May we not fall into danger of any kind.

شل اسين ڪنھن طرح جي جوکي ۾ نہ پئئون

May we pass the whole of our
life in Thy service.

تل اسين پنهنجي سڄي عمر تنهنجي
بندگي ۾ گذاريون

Oh, Lord we praise thee.

اي ڌڻي اسين توکي واڳڻيون ٿا

We acknowledge Thee as the only Lord. ٿا توکي هيڪڙوئي ڌڻي ڪري مڃيون

All the angels cry unto thee.

سڀ فرشتا توکي پڪارين ٿا

Thou seest all the dwellers of

تون ڏرڻي جي سڀني رهندڙن کي پنهنجي

the earth from thy throne.

تخت تان ڏسڻ ٿو

CHAPTER XXVIII.

TENSES OF THE PRESENT PARTICIPLE.

Note—The Future Tense of the verb “To be” viz: هوندو very often means “may be” rather than “will be” or “shall be”. To denote the Future Tense of the verb “to be” ordinarily we employ ٿيندو.

هوندو is used for “will be” when existence or state and not action is implied. ٿيندو implies action.

LESSON 40

Is your brother in the room?

توڻجو ڀاءُ ڪوئي ۾ آهي؟

He may be.

هوندو

But—

Next month will be very hot

ايندو مهينو ڏاڍو گرم ٿيندو

When will you go?

تون ڪڏهن ويندين؟

Will you come to us tomorrow evening? ٿا توڻ سڀاڻي ساڻهجي جو اسان وٽ ايندين؟

What will you eat; and what will you drink?

ڇا کائيندين ۽ ڇا پيئندين؟

Blood is red.	رت ڳار هو ٿيندو آهي
Grass is generally green.	ڳاھ گھڻو ڪري سائو ٿيندو آهي
Medicine is generally bitter.	دوا گھڻو ڪري ڪوري ٿيندي آهي
Stone is heavy.	پٿر گھرو ٿيندو آهي
The Hindus acknowledge three hundred and thirty million gods.	هندو ماڻهو نيتيهن ڪروڙن ديوتائن کي محسوس ڪندا آهن
Whom do you acknowledge?	تو هنن ڪنهن کي محسوس ڪندا آهين
We only acknowledge the one true God	اسين رڳو هڪ ئي سچي خدا کي محسوس ڪندا آهيون
What time do you get up?	تون ڪيڏي بهل اٿندو آهين
I always get up before six o' clock	مان هميشه ڇهين بجي کان اڳ اٿندو آهيان
What tailor makes (render, "sews") your clothes?	ڪهڙو درزي توهنجي ڪپڙا سيندو آهي

EXERCISE XLVIII

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 XXIX.

THE PAST TENSES OF INTRANSITIVE VERB.

When did you come?	تون ڪڏهن آيو؟
I came early this morning.	مان اڃ صبح جو سوڀر آيس
Did you go to him yesterday?	تون ڪالھ هن دت ويئون ڇا
Where did you sit?	تون ڪٿي ويٺس

Where was he sitting?

هو ڪٿي ويٺو هو؟*

We were sitting very near you.

اسين ٻاڪل تنهنجي پريان ويٺا هواسين

Where have you come from?

تون ڪٿان آيو آهين؟

Why did you not come earlier?

سو پوءِ ڇو نه آيسين؟

Has the newspaper come?

اخبار آئي آهي؟

The night was very dark.

رات ڏاڍي اونڌاڻي هئي

A man has come to see you.

مڪڙو ماڻهو توکي ڏسڻ آيو آهي

His suggestion was out of place.

هن جي صلاح اجاڻي هئي

Your good advice had no effect upon him. *ڪو اثر هن تي ڪونه ٿيو*

The wheels of the carriage were broken.

گاڏي جا ڦٽا ڳڙل هئا

EXERCISE XLIX.

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? Have all the boys come? Where have they gone? When did you arrive here? 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.

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

CHAPTER XXX.

THE PAST TENSES OF THE TRANSITIVE VERB.

(See page 98, para 43.)

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 *کے* = "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 *کے* whenever it is important, definite or animate.

e, g: "See the man" = *هو ڏسڻ ڏس*

but "See *that* man" = *هن ڏسڻ ڏس ڪي*

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

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

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

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

مون سنڌي ٻولي ڇهن مهينن ۾ سکي
or

مون سنڌي ٻولي ڇهن مهينن ۾ سکيس

Again:—

What books have you read? =

تو ڪهڙا ڪتاب پڙهيا آهن

or تون ڪهڙا ڪتاب پڙهيو آهين

Also the verbs ڪاڻ = to laugh, روئڻ = to weep, ٻڌڻ = to smile and ڦوڙجڻ = 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: هو ويو ٿي means “he was going to go” rather than he “was actually going”.

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

He was writing = هن ويٺي لکيو , if he was seated and writing; but it = هو ويو ٻيٺي لکيو; if he was standing and writing. But “he was going” = هو ويو ٻيٺي

LESSON 41

He gave me a book.

هن مون کي هڪ ڪتاب ڏنو*

He gave him my books.

مون هن کي پنهنجا ڪتاب ڏنا

My brother gave me a gold ring.

مڻهجي ڀاءُ مون کي هڪڙي سونِي مڇي ڏني

* 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 *note* or the *indirect* object, which is *always* a *person*. The verb agrees with its *real* direct object.

- Instead of that I gave him a silver watch. ان جي بد ران مون هنکي روپي †واچ ڏني
- The doctor gave the sick man some داکٽر بيمار ماڻهو کي ڪيچ
- medicine to drink. دوا پيئڻ لاءِ ڏني
- This man gave his evidence in من ماڻهو منهنجي فائدي ۾ پهنديجي
- my favour. شاهدي ڏني
- You gave your friend great trouble. تو پهنديجي دوست کي گهڻي تڪليف ڏني
- He let me go out this morning. من مونکي اڃ صبح جو ٻاهر وڃڻ ڏنو
- Who gave you the order to sit down? توکي وهڻ جو حڪم ڪنهن ڏنو
- Why did you give the Sahib trouble for تو صاحب کي اهڙي خيس ڪر لاءِ
- such a trifling thing. تڪليف جو ڏني؟

EXERCISE L.

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?

† 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.)

LESSON 42.

- What did he show you? هن توکي ڇا ڏيکاريو؟
- He showed me his house. هن مونکي 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 سکاري آهي
- Did he explain to you the meaning of this sentence? هن توکي هن ست جي معنيٰ سمجهائي؟
- Did you send the letter to the post? تو ڏپال هر خط موڪليو؟
- A sportsman killed two birds with his gun. ماريا شڪاريءَ پنهنجي بندوق سان ٻه پکي ماري
- Did you detain my servant? تو پنهنجي نوڪر کي ترسايو ڇا؟
- Did the constable catch the thief? سپاهي چور کي جهليو؟
- One farmer sold thirty-nine oxen, and another bought them. هڪڙي ڪڙميءَ اٺتاليهه ڍڳا وڪيا ۽ ٻئي آهي ڳڏا

EXERCISE LI.

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 boy's clothes? Did you tell him your name?

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

LESSON 43.

Did he see you?

هن ٺوڪي ڏٺو؟

No, he did not.

نه هن مونکي نه ڏٺو*

Did any one see you?

ڪنهن ٺوڪي ڏٺو؟

No, no one saw me.

نه، مونکي ڪنهن نه ڏٺو

What did you see on the tree?

ٺورڻ تي ڇا ڏٺو؟

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

مون وڻ جي ٽارين تي ڪيتريون ئي
چهرڪيون ويٺل ڏٺيون

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

تو هن ماڻهو جي گهر جي ڀت تي
ڪي مورتون ٽنگيل ڏٺيون؟

I saw a man coming towards me.

مون پاڻ ڏي هڪ ماڻهو ايندو ڏٺو

Did you see any women going along
this road?

تو هن رستي ٿان ڪي زالون
وينديون ڏٺيون؟

I saw Major Smith riding on a horse. †



EXERCISE LII.

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 constable running behind the thief? I saw him falling off the horse. How many men did you see standing near the tree?

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

† Observe — Sitting becomes ويٺل and not وهندو [see page 115]

Riding „ چڙهندو „ چڙهيل

LESSON 44.

Who said so?	ڪنهن ائين چيو؟
Did he tell you anything?	هن توکي ڪي چيو؟
No, he told me nothing.	نه هن مونکي ڪي ڪين چيو
I told you so before.	مون توکي اڳي به ائين چيو/
Did any one speak with you on the way?	رستي تي تون سان ڪنهن ڳالهائيو؟
Who spoke with you on the way?	رستي تي تون سان ڪنهن ڳالهائيو؟*
I heard his voice from afar.	مون همدجو 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 هيءَ کڏ کوٽي



EXERCISE LII.

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?

* Observe that both these sentences are alike in Sindhi, because the Infl. form of ڪر is the same as the Infl. form of ڪر.

CHAPTER XXXI.

INTERROGATIVE SENTENCES.

LESSON 45

WHO? = ڪير

Who is he?	هو ڪير آهي؟
Who is she?	هي ڪير آهي؟
Who are they?	هو ڪير آهن؟
Who is that man?	هو ماڻهو ڪير آهي؟
Who is that woman?	هي زال ڪير آهي؟
Who are those women?	هي زالون ڪير آهن؟
Who is sick?	ڪير بيمار آهي؟
Who comes here in my absence?	منهنجي غير حاضري ۾ (پريٽ) هتي ڪير ٿو اچي؟
Who says so?	ڪير ٿو ائين چوي؟
Whom is it for?	هي ڪنهن لاءِ آهي؟
Whose is this field?	هي ڪنهن جي آهي؟
Whom is he like?	هو ڪنهن وانگر آهي؟
Who beat you?	ڪنهن توکي ماريو؟

EXERCISE LIH.

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 subjects are we? 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?	توڻ ڇا ٿو چوي؟
What am I saying?	مان ڇا ٿو چوان؟
What is she saying?	هوڙ 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?	توڻ 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 ۾ر 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؟
What do the holy scriptures teach?	پاڪ لکچتون ڇا ٿيون سکاريون؟

EXERCISE LIV.

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 has he to do with it? What is the matter with the girl's relation? 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 ? ڏوھ 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? تهنديجي صلاح ڪهڙي آهي؟
- What day is today? اڄ ڪهڙو ڏينھن آهي؟
- What day of the month is this? اڄ ڪهڙي تاريخ آهي؟
- What is the produce of this country? هن ملڪ جي پيدائش ڪهڙي آهي؟
- What disease has he ? هن کي ڪهڙي بيماري آهي؟
- What kind of rulers are the English? انگريزي ڪهڙي قسم جا حاڪم آهن؟
- What are the characteristics of the Amils? عاملن جون ڪهڙيون خاصيتون آهن؟
- What kind of wood is this table
made from ? هيءُ ميز ڪهڙي قسم جي
ڪاٺي مان ڇٽيل آهي؟
- What was the reason of your being absent? تهنديجي غيرحاضرتي جو ڪهڙو سبب آهي؟

EXERCISE LV.

Translate into Sindhi.

What was the punishment for murder in the days of the Native rulers? 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 difference between the voice of a man and that of a woman? What bird is that? What trees are these? What flowers are these?

*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.

LESSON 48

- How many people live here? هتي ڪيترا ماڻهو ٿا رهن؟
- How many villages are there in Sindh? سنڌ ۾ ڪيترا ڳوٺ آهن؟
- How many houses are there in each village? هڪڙي هڪڙي ڳوٺ ۾ ڪيترا گهرا آهن؟
- How many lanes are there in this city? هن شهر ۾ ڪيتريون گهٽيون آهن؟
- How far is that house? هو گهر ڪيترو پري آهي
- How far is the hospital from here? اسپتال هتان ڪيترو پري آهي؟
- How old is he? هداجي عمر ڪيتري آهي؟
- What a nice book this is! هيءُ ڪهڙو نه چڱو ڪتاب آهي!
- What a beautiful feather this is! هيءُ ڪهڙو نه سهڻو کٻي آهي!
- What a big house this is! هيءُ گهر ڪيڏو نه وڏو آهي!
- What a large number of boys there is in this school! هن سکول ۾ ڪيترا نه چوڪر آهن!
- Where is your house? تنهنجو گهر ڪٿي آهي؟
- Where is he going? هو ڪڏهن ٿو وڃي؟
- Where do these men come from? هي ماڻهو ڪٿان ٿا اچن؟
- When will you go to the city? تون شهر ۾ ڪڏهن ويندين؟
- When will you write a letter to your father? تون پنهنجي پيءُ کي ڪڏهن خط لکيندين؟
- Since when have you been ill? تون ڪڏهن هانڪر بيمار آهين؟
- How far is Delhi from Karachi? دهلي ڪراچي کان ڪيترو پري آهي؟
- How far is your house from my house? تنهنجو گهر منهنجي گهر کان ڪيترو پري آهي؟



CHAPTER XXXII.

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 pages 56-57). [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 ڪتاب جهڙي ڀيڻ هو سو ڪٿي آهي ؟

Show me the book which is in your hand. جو ڪتاب تنهنجي هٿ ۾ آهي سو مون کي ڏيکار

The way which he showed you was very difficult. جا واٽ هن توکي ڏيکاري سا ڏاڍي مشڪل هئي

Did you see the man who was standing near the tree? جو ماڻهو وٽ بيٺو هو تنهنکي 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 ڪالھ ڏٺو سو هتي آهي

Here is the man whom you saw yesterday. جنهن ماڻهو ڪي تو ڪالھ ڏٺو سو هتي آهي

I went to the man who spoke with you.	جنهن ماڻهو تو سان ڳالهايو تنهن وٽ آءٌ ويس
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.	ميهنڊجو 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.	هڪي مان توکي جو ان ٿو سو ڪر
Did you do as I told you?	جئن مون توکي چيو تئن تو ڪيو؟
God made the sea and all that is in it.	سمنڊ ۽ ٻيو هڪي منڊجهس آهي سو خدا ٺاهيو
I had gone to the same place where you had gone.	جيڏانهن تون ويو هئس تيڏانهن مان به ويو هوس
Tell me when he comes.	جڏهن هو اچي ٿڌهن مون کي ٻڌائج
He earns as much as you.	جهنرو تون ڪمائين ٿو اوترو هو به ڪمائي ٿو
It would have been good if the boy had not run.	هڪڙهن جو ڪرڻ ۾ وڙي ها ته جڳو ٿئي ها

EXERCISE LVI.

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 XXXIII.

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 **ح** before the **ط**,
e. g: **مَارِط** = to beat. **مَارِحْط** = to be beaten.
- d. A Passive Verb being an Intransitive Verb, the root, which is formed by dropping **ط** always ends in — (pesh) or rather **ج**
- e. The Present Participle is formed by changing **ج** into **ي** (declinable);
e. g: **مَارِج** = **مَارِي**
- f. The Past Participle of the Passive Verb is the same, in form, as that of the Active Verb. e. g: **مَارِج** — **مَارِي**
- g. The Conjunctive Participle is formed by adding **ي** to the root.
e. g: **مَارِج** — **مَارِي***

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 **جَئ** = "to go", after the Past Participle (declinable) of the Transitive Verb.

* Although an Intransitive Verb has no Passive Voice, yet the the verb **پوٹ** = "to fall" sometimes becomes **پہنجی** instead of **پہی**, and **رہٹ** = "to remain" becomes **رہجی** (See list of Conj. Part. Compound Verbs.)

(a) THE SIMPLE TENSES.

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

Plural.

Singular.

اسين مار جون

مان مار جان

توهين مار جو

تون مار جهين

هو مار جن

هو مار جي

(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.

M.

اسين ماربيون سھن

مان ماربيس

اسين مارباسين

مان ماربس

توهين ماربيون

تون ماربيئن

توهين ماربا

تون ماربين

هو ماربيون

هو ماربي

هو ماربا

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 آھي

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 ماربي]

(8) The Past Tense.

F.

M.

اسين ماربيون سھن

مان ماريس

اسين مارياسين

مان ماريس

توهين ماربيون

تون مارين

توهين ماريا

تون مارين

هو ماربيون

هو ماري

هو ماريا

هو ماربو

- (9) The Present Perfect, (10) The Pluperfect, (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 ٿي (indeclinable) respectively to Participle.

e. g: Present Perfect. He has been beaten.	=	هو ماريو آهي
Pluperfect. He had been beaten	=	هو ماريو هو
Past Dubious. He may have been beaten.	=	هو ماريو هوندو
Imperfect. He was being beaten.	=	هو ماريو ٿي

[Note— Each of these has a Feminine form which is formed by changing ماريو into ماري]

(b) THE COMPOUND TENSES.

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

Plural.	Singular.
اسين ماريو وڃون	مان ماريو وڃان
توهين ماريو وڃو	تون ماريو وڃين
هو ماريو وڃن	هو ماريو وڃي

The Feminine of this is formed by changing ماريو into ماري.

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

- (4) The Future Tense.

F.	M.
ماري وينديس - ماريون وينديون سين	ماريا وينداسين - ماريو ويندس
ماري ويندين - ماريون وينديون	ماريا ويندا - ماريو ويندين
ماري ويندي - ماريون وينديون	ماريا ويندا - ماريو ويندو

- (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 : ماريو ويندو

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

Past Habitual He used to be beaten = ماريو ويندو هو

Present Dubious He might be beaten = ماريو ويندو هوندو

(8) The Past Tense.

F.

M.

ماريو ويس	-	ماريا ويسين	ماري ويس	-	ماريون ويسون سين
ماريو ويئن	-	ماريا ويا	ماري ويئئن	-	ماريون ويئون
ماريو ويو	-	ماريا ويا	ماري ويئي	-	ماريون ويئون

(9) The Present Perfect. (10) The Pluperfect. (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 ماريو ويو and conjugated like the corresponding tenses of an Intransitive Verb.

51. 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.

52. (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 سدس 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 ٺيڻ = “to be made.” (See list of Causal Verbs.) So that the above sentence will be rendered into Sindhi *not* by گهر ڪڍڻ ٺاهيو ويو but by گهر ڪڍڻ 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

ڪاڍڻ and **ٿڪڻ** - **پرنبو** - **گڏ ٿي** - **ڪاڍڻ** and **ٿڪڻ** is - **ڪاڍجڻ** and **ٿڪجڻ** - **پريجڻ** - **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.

مڪڙي ندي ڙي جو ڪرڻي خط لکيو

This was done by me.

هيءُ مون ڪيو

By whom was this house made?

هيءُ گهر ڪنهن ڏاڏيو

By a mason and a carpenter.

مڪڙي رازي ۽ مڪڙي وادي

By whom were you taught Sindhi?

تو کي سنڌي ڪنهن سيکاري؟

By my munshi.

مهنديجي منشيءَ

I have been stung by a bee.

مڪڙيءَ ۽ ماکيءَ جي مکر مون کي ڏنگيو

He learns what is taught him.

جيڪي هن کي سيکار جي ٿو سو سکي ٿو

He does not learn more than

جيڪي هن کي سيکار جي ٿو

what is taught him.

تنهن کان وڌيڪ نٿو سکي

When water is put into oil,

جڏهن پاڻي تيل ۾ وجهجي ٿو

why don't they mix?

تڏهن ڇو نه ٿا گڏجن؟



EXERCISE LVII.

Conjugate the verbs **وَجَّهْتُ** & **ذَسْتُ** - **جَرْتُ** - **ذَبْتُ** - **كَرْتُ**

in the Present, the Future and the Past Tenses of the Passive Voice.



CHAPTER XXXIV.

THE CAUSAL VERBS.

I.— Formed by prolonging the first syllable.

Simple form.

Causal form.

مَرْتُ to die	—	مَارْتُ to kill.
جَزَمْتُ to climb.	—	جَاذَمْتُ to raise up, to offer up.
لَبْتُ to get down, to descend.	—	لَاذَمْتُ to bring down, to lower.
		(p. p. لَاتُوا) *
نُوبْتُ to be made	—	نَامَمْتُ to make.
حُزْتُ „	—	حَوَّزْتُ „
هَرْتُ to burn, to be lighted up	—	هَارْتُ to burn, to light.
سَرْتُ to be destroyed by burning	—	سَاذَرْتُ to destroy by burning.
تَرْتُ to swim.	—	تَارْتُ to cause to swim, to save from drowning.
ذُبْتُ to be shaken.	—	ذَوَذَبْتُ to shake.

* 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.

II.—By adding **ء ا** to the root.

وَجَّحَ	to go, to be lost.	—	وَجَّحْتُ	to lose.
هَلَّحَ	to walk, to go on, to last.	—	هَلَّحْتُ	to conduct, to carry on.
دَوَّجَ	to run.	—	دَوَّجْتُ	to cause to run.
جَاغَ	to wake up.	—	جَاغْتُ	to awaken.
كَلَّحَ	to laugh.	—	كَلَّحْتُ	to make laugh.
تَرَسَّحَ	to wait.	—	تَرَسَّحْتُ	to detain.
لَكَّحَ	to be hidden.	—	لَكَّحْتُ	to hide.
سُكَّحَ	to be dried up.	—	سُكَّحْتُ	to dry.
مُدَّجَّحَ	to be confounded.	—	مُدَّجَّحْتُ	to confuse, to confound.
وَجَّحَ	to be blown; to be rung.	—	وَجَّحْتُ	to blow, to ring, to play upon.
لَجَّحَ	to be stuck.	—	لَجَّحْتُ	to stick.
بَجَّحَ	to be saved.	—	بَجَّحْتُ	to save.
بَجَّحَ	to be baked.	—	بَجَّحْتُ	to bake.
جَتَّحَ	to be healed; to be let off.	—	جَتَّحْتُ	to heal; to let off.
قَاسَّحَ	to be entangled; to be caught.	—	قَاسَّحْتُ	to catch.
كَبَّحَ	to be exhausted, to be used up. (p. p. كَعُو)	—	كَبَّحْتُ	to use up, to finish up.
كَرَّحَ	to do.	—	كَرَّحْتُ	to cause to do.
سَمَّجَّحَ	to understand.	—	سَمَّجَّحْتُ	to explain; to persuade.
هَدَّحَ	to hear.	—	هَدَّحْتُ	to tell.
كُودَّحَ	to ask for.	—	كُودَّحْتُ	to send for.
نَكَّحَ	to deceive.	—	نَكَّحْتُ	to be deceived.

ٻڌڻ	to yield.	—	ٻڌائڻ	to persuade.
پرنڊڻ	to be married.	—	پرنائڻ	to marry. (as a son)
ٽڪڻ	to be tired.	—	ٽڪائڻ	to tire.
ڪاوڙجڻ	to be angry.	—	ڪاوڙائڻ	to annoy, to make angry.
گڏجڻ	to meet.	—	گڏائڻ	to cause to meet.
ڪرڻ	to fall.	—	ڪيرائڻ	to fell.
هارڻ	to lose; to be defeated.	—	هارائڻ	to lose, to be defeated. *

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

اٿڻ	to get up.	—	اٿارڻ	to rouse.
سمنڻ	to sleep.	—	سمهارڻ	to cause to sleep.
ڊڄڻ	to fear.	—	ڊڄهارڻ	to frighten.
وھڻ	to sit.	—	وھارڻ	to seat.
بھڻڻ	to stand.	—	بھارڻ	to make (one) stand.
وھڊجڻ	to bathe.	—	وھڊجارڻ	to wash.
رڍڻ	to weep.	—	رڍارڻ	to cause to weep.
جيئڻ	to live.	—	جيئارڻ	to raise to life.
سکڻ	to learn.	—	سڪارڻ	to teach.
پيئڻ	to drink.	—	پيئارڻ	to cause to drink.
گذرڻ	to pass away.	—	گذارڻ	to pass.
But کائڻ	to eat.	becomes	کرائڻ	to feed with.

* 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.

51. The following verbs form their Causals irregularly.

ٿيڻ to be	—	ڪرڻ to do. *
اچڻ to come.	—	آڻڻ to bring. or وٺي اچڻ ”
نڪرڻ to come out, or, go out.	—	ڪڍڻ to take out.
وڃڻ to go.	—	موڪلڻ to send.
مِلڻ to receive, to get	—	ڏيڻ to give.

52. Irregular-yet from the same root.

ٻڌجڻ to be broken. (p. p. ٻڌو)	—	ٻڌائڻ to break. (p. p. ٻڌو)
لهيڻ to be found. (p. p. لڌو)	—	لهڻ to find. (p. p. لڌو)
ٻڏڻ to be drowned.	—	ٻوڙڻ to drown.
ڦاٽڻ to be torn.	—	ڦارڻ to tear.
ڄمڻ to be born. (p. p. ڄائو)	—	ڄڻ to beget.
وساڻڻ to be extinguished.	—	وسائڻ to extinguish.
وڪامڻ to be sold.	—	وڪڻڻ to sell.
اُڏامڻ to fly.	—	اُڏائڻ to cause to fly.
ڏسڻ to see.	—	ڏيکارڻ to show.

* 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).

LESSON 51.

- Always get up early in the morning. ٻيو صبح جو سویرا تہ
- Did he come to you of his own accord; ٻيو تو وٽ پاڻيھي آيو
or did some one bring him? يا ھنکي ڪھرو ئي آيو
- The bird flies, but the boy ٻيکي اڏامي ٿو، پر جو ڪرو
flies the kite. لڦراڏائي ٿو
- The boy says that he did not stand of his ٻيو ڪر جو ئي ٿو تہ مان پاڻيھي
own accord, but the master made him stand. ڪين ٻينس پر ماستر مونکي ٻيو ٻھاريو
- Make the prisoner stand up in the box. ڦيڊي و ڪي ٻيچري ۾ ٻيو ٻھار
- Was the glass broken of its own accord; شيشو پاڻيھي ٻيچي ٻيو
or did some one break it? يا ڪنھن ڀڳو؟
- Do not make your servants do too much work. پنھنجي نوڪرن کي تمام گھڻو ڪم نہ ڪرائو
- Do not wake the child, ڄڻ ھين ٻار نہ ڊھ آھي،
when he is asleep. تڏھين نہ ڄاڳائينس
- Did this child climb upon this wall of his own accord ھي ٻار ڀت تي پاڻيھي چڙھيو
or did some one put him up. يا ڪنھن ھنکي ڄاڙيو
- How was the lamp put out? ڏيئو ڪيئن وسامي ويو؟
- Sir, the servant put it out. ساھ، نوڪرو ساڻي ڄڻ ٻيو
- Did the lamp go out in the wind، ڏيئو ھوا ۾ وسامي ويو
or did the servant put it out? يا نوڪرو ساڻيو؟
- I have engaged him as my servant. مون ھنکي پنھنجو نوڪر ٻھاريو آھي
- Awake me early in the morning. مونکي صبح جو سویر ڄاڳائج
- Who lighted the fire which is burning here؟ ھتي ڇا ٻاھ پيئي ھري سا ڪنھن ٻاريو؟
- How was the thief caught؟ چور ڪئن ڦاٽو؟
- The constables of this place caught him. ھتي جي سڀاھين ھنکي ڦاسايو؟

EXERCISE LXVIII.

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; and I think it is already tired. 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 XXXV.

VERBS OF PECULIAR CONSTRUCTION.

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

- | | |
|--|------------------------------|
| 1. سگھڻ = to be able. | 6. چڙهڻ = to fear. |
| 2. گهرجي = wanted, ought, should
or must. | 7. پڇڻ = to ask; to enquire. |
| 3. ماڻ = to be given. | 8. گهرڻ = to ask for. |
| 4. وٺڻ = to be liked. | 9. چڙهڻ = to climb. |
| 5. لهڻ = to have due from. | 10. کي هئڻ = to have. |

(1) سگھڻ

50. Rule—The verb سگھڻ which is practically an Auxiliary Verb and can not be used without a principal verb, requires its principal verb in the form of the Conjunctive Participle, which is indeclinable. e. g: Can you come? =
تون اچي سگھيندو؟

LESSON 52.

- A lame man cannot walk. ممدو ماڻهو هلي نٿو سگهي
- A deaf man can not hear. ٻورو ماڻهو ٻڌي نٿو سگهي
- A blind man cannot see. اندو ماڻهو ڏسي نٿو سگهي
- A dumb person cannot speak. گنگو 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. واهو ٻههڊجي اوزارن سان ميزون ۽ ڪرسيون جوڙي سگهي ٿو پر ڪاٺي جوڙي نٿو سگهي
- A mason can build a house; but he cannot make stones. رارو گهر اڏي سگهي ٿو پر هو ٻيٺا ٺاهي نٿو سگهي
- A blacksmith can make locks and keys and other such articles; but he cannot make iron. لوهار ڪلف ۽ ڪنڊاڇيون ۽ ٻيون اهڙيون شيون ٺاهي سگهي ٿو پر هولوہ جوڙي نٿو سگهي
- Can a child run as fast as a man? ڪو ٻار ماڻهو وانگي تڪڙو ڊوڙي سگهندو؟
- Can a man live for forty days without food? ڪو ماڻهو ڪاٺڻ کانسواءِ چاليهن 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 پرڻائجي 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 پرڻائجي سگهي ٿو
- Can you come to us now? تون هينئر اسانوت اچي سگهندو؟
- No, I cannot. نه مان اچي ڪين سگهندس*.

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

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 ڪيئن سگهندو

Go there if possible.

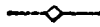
جي ٿي سگهيئي ته هوڏا انهن وڃ

He could scarcely walk.

هو هلي مس ٿي سگهيو

I shall go if I can.

جهڪڙ هن مان وڃي سگهيس ته ويندس



EXERCISE LIX.

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 tell us something about the Christian religion? I cannot tell you anything about the Hindu religion and their gods and goddesses. 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?

* Remember that when a sentence containing the verb سگهڻ 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.

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

(2) گهرجي .

54. The verb گهرجي 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 گهرجن in the plural.

Its Present Participle is گهربو (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.

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



LESSON 53.

I want a book to read.

مونکي پڙهڻ لاءِ هڪ ڪتاب گهرجي

He wants some medicine for headache.

هن کي مٿي جي سور لاءِ ڪجهه دوا گهرجي

What do you want?

تو کي ڇا گهرجي؟

I do not want anything.

مونکي ڪي ڪين گهرجي

Shall you want anything to-morrow?

تو کي سڀائپي ڪي گهربو؟

No, but I wanted something yesterday.

نه، پر مونکي ڪالھ ڪجهه گهربو هو

We want a good and airy house to live in.

اسانکي رهڻ لاءِ چڱو ۽ هوا دار 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

سڀڪنهن کي کائڻ لاءِ ماني

and water to drink.

۽ پيئڻ لاءِ پاڻي گهرجي

Did he want three months' leave?

هن کي ٽن مهينن جي موڪل گهرجي هئي ڇا؟

We should not eat too much.

اسانکي تمام گهڻو کائڻ نه گهرجي؟

Boys should not talk so much.

جوڪرن کي ايترو ڳالهائڻ نه گهرجي

You should not hate anyone.

تو کي ڪنهن کي نه ڏڪارڻ نه گهرجي

We should all love one another.

اسان سڀني کي هڪ ٻئي 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 گهربو هو or ائين هئڻ نه گهربو هو

Every servant should be active.

سڀڪنهن نوڪر کي چالاڪ ٿيڻ گهرجي

No one should be lazy.

ڪنهن کي نه سست ٿيڻ نه گهرجي

EXERCISE LX.

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 ڪڍڻ هن نه ڳالهائڻ گهرجي

or

ڪوڙ ڪڍڻ هن نه ڳالهائڻ جي

One should always speak the truth.

هميشه سچ ڳالهائڻ گهرجي

or

هميشه سچ ڳالهائڻ جي

One should bathe daily with cold water.

ٿڌ ٻاڙي ٿڌي پاڻي سان وهدجڻ گهرجي

or ٿڌ ٻاڙي ٿڌي پاڻي سان وهدججي

We should do as our elders say.

جئن وڏا جون ٿئن 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 سوڍرو سڻون

People should not talk so much,

ماڻهن کي گهرجي ته ايترو نه ڳالهائين

ملڻ (3)

وڻڻ (4)

لهڻڻ (5)

58. These Verbs convert their Subjects into the Objective form, followed by *کي*; 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 وڻن ٿا

Does he like mangoes ?

هن کي انب وڻن ٿا ؟

What do you like ?

تو کي ڇا ٿو وڻي ؟

They do not like anything.

هنن کي ڪڇ نه ٿو 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 وٺون ٿا؟

I don't like them.

مون کي هون ٿا وٺن

This boy likes this girl.

هن جوکر کي هي جوکري وٺي ٿي

That girl likes this boy.

هن جوکري کي هي جوکر وٺي ٿو

What books do you like?

تو کي ڪهڙا ڪتاب ٿا وٺن

I like winter, but I think no one
likes summer.

مون کي سيارو وٺندو آهي پر ڀانئان ٿو
تر اونهارو ڪنهن کي ڪين وٺندو 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?

گاڏي واري کي ڀارو مليو؟

Did the owner of the house get the rent
of the house?

گهر جي مالڪ کي گهر جي
مسوار ملي؟

I have got three months' leave from
yesterday.

ڪالهه کان وٺي مون کي ٽن مهينن
جي موڪل ملي آهي

Did he get leave to do so?

هن کي ائين ڪرڻ جي موڪل ملي؟

We get wool from the sheep.

اسان کي رڍ کان پشم ملي ٿي

I owe him a rupee.

مون کي رپيو لهڻي*

You owe him two rupees.

تو کي ٻه رپيا لهڻي

He owes us ten rupees.

اسين هن کي ڏهه رپيا لهڻون

What does he owe you?

تو هن کي ڇا لهڻين

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

EXERCISE LXI.

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.

گھڙڻ (8) پڇڻ (7) ڇڻ (6)

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

LESSON 55

Ask him.

هن کان پڇ

Ask them a few questions.

هنن کان ٿورا سوال پڇ

Did you ask your brother any questions?

تو پنهنجي ڀاءُ کان ڪي سوال پڇيا؟

The judge asked the witness many questions.

جج صاحب شاهد کان ڪيترائي سوال پڇيا.

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

مُخالف دُور جي وڪيل تهمني کان ڪو سوال پڇيو؟

The examiner asked the candidate a very difficult question.

امتحان وٺندڙ اُميدوار کان هڪڙو ڏاڍو اوکو سوال پڇيو.

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

ساڳئي وقت ٻئي امتحان وٺندڙ ٻين اُميدوارن کان ڏاڍا سوکا سوال پڇيا.

Ask him for a few rupees.

هن کان ٿورا رپيا گهر

Fear God; but do not fear man.

خدا کان ڊ چ ۽ پر ماڻهو کان نه ڊ چ

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

ٻار ڪٿي کان ڊ چي ٿو، پر ڪتو
ماڻهو کان ڊ چي ٿو

EXERCISE LXII.

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? All the nations of the earth should fear God. Are you afraid of meeting your father? I am not afraid of you, why 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 = ڀت تي نه چڙهه

(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 هيئر وقت ڪونهي.

Our house has one door and two windows.

We have a large garden outside the city.

Has he a house of his own?

Have you any relation?

I have a great hope.

Several boys in the school have
no shoes.

Last night I had severe fever.

What have you got?

I have got nothing.

Have you got anything?

That rich man has got plenty of money.

Had you headache last night?

A tree has branches.

An ox has two horns.

A bird has feathers.

But a fly has wings.

A man has a soul.

But a beast has no soul.

Many animals have long horns.

A beast has only a body.

اسانجي گهر کي هڪ در۽ ٻه دريون آهن

اسانکي شهر جي ٻاهران وڏو باغ آهي

هنکي پنهنجو گهر آهي؟*

ٽوڪي ڪو مائٽ آهي؟

مون کي ڏاڍي اميد آهي

سڪول جي ڪيترن ڇوڪرن

کي جتيون نه آهن

ڪالهه رات مون کي سخت تب هو

ٽوٽ ڇا آهي؟

مون وٽ ڪي ڪين آهي

ٽوٽ ڪي آهي؟

هن شاهوڪار ماڻهو وٽ گهڻا پئسا آهن

ٽوڪي رات مٿي هر سور هو ڇا؟

وڻ کي شاخون (ٽاريون) آهن

ڍڳي کي ٻه سڱ آهن

پکي کي ڪنڀ آهن

پر مک کي ٻه ڀر آهن

ماڻهو کي روح آهي

پر مرون کي روح نه آهي

گهڻن جانورن کي ڊگها سڱ آهن

مرون کي رڳو بت آهي

* 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).

But a man has both a body and soul.

پر مائٺو ۽ ڪي هٿ ۽ روح * هئي آهن

That man has both arms.

هن ماٺو ۽ ڪي * هئي ٻاڻهن آهن

EXERCISE LXIII.

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. I have three rupees, seven annas and nine pies. 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.

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 صبح جو سوڀر وڃڻو آهي

Where have you to go?

توڪي ڪيڏانهن وڃڻو آهي

I have to go to Karachi.

مون ڪي ڪراچي ۽ وڃڻو آهي.

Have you anything to do?

توڪي ڪي ڪرڻو آهي؟

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

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

I have to do many things. *

مون کي ڪيترائي ڪم ڪرڻا آهن

What have you to do there?

تو کي اُتي ڇا ڪرڻو آهي؟

What has man to do in this world?

ماڻهو کي هن جهان ۾ ڇا ڪرڻو آهي

Has he only to eat, drink and sleep?

هن کي فقط کائڻو، پيئڻو ۽ سهڻو آهي ڇا

No, he has something better to do.

نه، هن کي هن کان چڱا ڪم ڪرڻا آهن

You shall have to get up early to-morrow morning.

تو کي سڳاڻي صبح جو سوڀرائڻو پوندو.

I have no time to talk with you.

هون کي تون سان ڳالهائڻ جو وقت نه آهي

Have you permission to do so?

تو کي ائين ڪرڻ جي موڪل آهي؟

Has he authority to do so?

هن کي ائين ڪرڻ جي اختيار آهي؟

EXERCISE LXIV.

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 to-morrow. I will have to wake up early to-morrow morning. Among the reasons that I have to give, the first and the most important is this. This gentleman has much furniture.

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

لڳڻ (11)

The verb لڳڻ is a 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

* "Things" here means ڪم.

† Observe that the Infinitive is to be inflected.

‡ See Chapter on "Time", "Place" &c.

(c) The wind is blowing.

هوا پيشي لڳي

(d) War has broken out.

جنگ لڳي آهي

(e) A fair will take place at Gidu Bunder in the beginning of April.

گڊ بندر تي اپريل جي شروع ۾ ميلو لڳندو

(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 بکر لڳي آهي *

(l) I am thirsty.

مون کي اُڇ لڳي آهي

گذ چڙ (12)

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

When will you meet me ?

تون مون کي ڪڏي مهل گڏهين ؟

We shall meet to-morrow morning.

اسين سڀاڻي صبح جو گڏ ٿاسين

When will you meet each other ?

توهين هڪ ٻئي کي ڪڏي مهل گڏ ٿا ؟

We meet each other every day.

اسين هر روز هڪ ٻئي کي گڏ ٿا آهيون

(13) To know = (a) سڃاڻڻ (b) کي 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

* 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.

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 اُڀد 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 انهن ڪرڻ جي همت نٿي ٿئي

(21) This is called a table.

هن شيءِ کي ميز چوندا آهن

EXERCISE LXV.

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 XXXVI.

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 means "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.

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 ڪري which assumes the Conjunctive Participial form ڪري is called the Principle 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.

(I) The Intransitive Verbs generally take ڇڻ "to go" or پوڻ "to lie" as auxiliaries, e. g.

(a) ڇڻ .

to happen; to take place.	ڇڻ ٿي	to walk away, to go away.	{ ڇڻ ملي or ڇڻ دايو
to happen to come; to be included in.	ڇڻ اچي		
to die.	ڇڻ مري	to pass away.	ڇڻ گذري
to fear.	ڇڻ ڊڄي	to pass by.	ڇڻ لنگهي
to run away.	ڇڻ ڀڄي	to fly away.	ڇڻ اُڏامي
to run.	ڇڻ ڊوڙي	to be sold.	ڇڻ وڪامي
to enter.	ڇڻ گهري	to be extinguished.	ڇڻ وسامي

to be forgotten.	دُسرې وځن	to be exhausted.	}	کچې وځن
to be let off. (as an accused from a court.)	چټې وځن	to be used up. to be finished.		
to fall.	پټېځې وځن *	to climb.		چټړهې وځن
to be left behind.	رځې وځن *	to be reconciled. to make up with.	}	نهي وځن

(b) پوښ .

to lie down, to sleep.	سټې پوښ	to be broken.	پوښ
to fall down.	سري پوښ	to happen to wake up.	جاگې پوښ
to get angry.	کاوتځې پوښ	to be torn.	قاتې پوښ
to be tired.	تکې پوښ	to be confused, to be con- founded, to be in a fix, to be at a loss, not to know what to do.	مځې پوښ
to be mixed up by chance.	گډې پوښ		

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

to do.	کري چټن	to cut.	وډي چټن
to place; to keep.	رکي چټن	”	کچې چټن
to cover.	ډکي چټن	to break.	پېچې چټن
to open.	کولي چټن	to kill.	ماري چټن
to take out, to drive out.	کډي چټن	to burn.	ساږي چټن
to make.	نلې چټن	to hang, to suspend.	تنگي چټن
”	جوړي چټن	to explain.	سمجھائي چټن
to wash.	ډوئي چټن	to eat.	کاڼي چټن
to fill.	پرې چټن	to drink.	پي چټن
to tear.	قاري چټن	to wipe.	اگهي چټن
to see.	ډسي چټن		

* The Conj. Past of پوښ is also پټېځې; and of رځې is also رځې when used in Compound Verbs.

(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 „	سکي وٺڻ
to drink „	پي وٺڻ		
to read „	پڙهي وٺڻ	to make „	ٺاهي وٺڻ

But رکي وٺڻ means “to preserve from danger”, as

اي ڌڻي تون پنهنجي وڏي ڀاءُ ڪري هن رات جي سڪنهن ۽ ٻين کان امانڪي رکي وٺ.

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

to kill, to put to death.	ماري جهڻ	to burn.	ساڙي جهڻ
to break.	ٽپجي جهڻ	to cut.	ڪپي جهڻ
		„	وڌي جهڻ

(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.)	کڻي ڏيڻ	to make it hot.	ٻڌائي ڏيڻ
to get (from a person & give to some body.)	وٺي ڏيڻ	to happen to say.	چئي ڏيڻ
to let off.	ڇڏي ڏيڻ	to happen to weep.	روئي ڏيڻ *
to distribute.	ورائي ڏيڻ	to happen to laugh.	کلي ڏيڻ *
to compensate, to make up.	پري ڏيڻ	to happen to smile.	هڪي ڏيڻ *

* These three verbs are used transitively. (See page 121)

- (6) **وڃڻ** is used as an auxiliary after Transitive Conjunctive Participles, especially that form of the Conj. Part. which ends in , and is indeclinable, (See Conj. Part. page 48, last note), denoting ability. The , 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 Sindhi
very quickly.

ڪي ڪي ماڻهو سنڌي ڄاڻي
سکيو وڃن

- (7) **وهڻ** 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)

- (8) The following important verbs are absolutely necessary.

to bring (an inanimate object)	کڻي اچڻ	to drive away.	لوڏي ڪڍڻ
to take away. „ „	کڻي وڃڻ	to be included.	اچي وڃڻ
to bring (a thing from a person or to bring an animate object.)	ڏني اچڻ	to read out.	پڙهي ٻڌائڻ
to take away „ „ „	ڏني وڃڻ	to stand up.	اٿي بيٺو
to find out (after making a search.)	ڳولي لهڻ	to sit up.	اٿي وهڻ
„	ڳولي ڪڍڻ	to send word.	ڄاڻي موڪلڻ

- (9) Sometimes **وهڻ** is used as an auxiliary generally with Transitive Verbs, and denotes “to happen to”.

I happened to do this thing in mistake.

مان هي ڪم ڇوڪ ۾ ڪري وينس

I happened to write this in mistake,

مان ڇوڪ ۾ هي لکي وينس

(10) رهڻ , وڃڻ and ڪرڻ 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.

هو هلندو رهيو

If a sick person will not take anything, ڪڇ نه کائيندو, جيڪڏهن ڪو بيمار ماڻهو ڪڇ نه کائيندو, he will continue to be (render "go on becoming") weaker and weaker. تر ڪمزور ٿيندو ويندو.

LESSON 58.

Come to me from time to time.

مون وٽ وقت بوقت ايندو ڪر

Bring me a book.

مون لاءِ ڪتاب کڻي اچ

Take away all these cups and saucers.

هي سڀ پيال ۽ ٿالھون کڻي وڃ

Did he take away anything?

هو ڪي ڪٿي ويو ڇا؟

Bring the horse near the door.

گهوڙو دروت وٺي اچ

Take the horse to the stable.

گهوڙو ڪٿر ۾ وٺي وڃ

Take the gentleman to the inner room.

سکر ماڻهو کي اندرين ڪوٺي ۾ وٺي وڃ

Take all the boys to the play-ground.

سڀني چوڪرن کي راند جي جاءِ تي وٺي وڃ

Bring an answer to this letter.

هن خط جو جواب وٺي اچ

Please get me those books from the table.

مهرباني ڪري مون کي هو ڪتاب
مھرتان کڻي ڏي

Distribute all this rice among fifty beggars. ھي سڀ جانور پنجاه فقيرن کي وراهي ڏي

Is she dead?

هو مري ويئي ڇا

All the men are gone.

سڀ ماڻهو هليا ويا

The night passed away quickly.

رات جلد ئي گذري ويئي

Was the prisoner acquitted?

قيادي جيتي ويو ڇا؟

I have finished (done) eating.

مان کائي رهيو آهيان؟

He is asleep.

هو سٺهو پيو آهي

He was asleep.

هو سٺهو پيو هو

EXERCISE LXVI.

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.	ڪرڻ	صفا	to destroy.	ڪرڻ	ناس
to shut, to close.	ڪرڻ	بند	„	ڪرڻ	چٽ
to prepare.	ڪرڻ	تيار	to produce.	ڪرڻ	پيدا
to remember.	ڪرڻ	ياد	to warn.	ڪرڻ	خبردار
to collect.	ڪرڻ	گڏ	to obtain, to acquire.	ڪرڻ	حاصل
„	ڪرڻ	جمع	to please.	ڪرڻ	خوش
to separate.	ڪرڻ	ڌار	to satisfy.	ڪرڻ	راضي
„	ڪرڻ	جدا	to displease.	ڪرڻ	ناراض
to agree to, to consent.	ڪرڻ	قبول	to disappoint.	ڪرڻ	نا اُميد
to come to know, to find out,	ڪرڻ	معلوم	to like, to choose, to select.	ڪرڻ	پسند
to feel, to perceive.					
to purchase.	ڪرڻ	خريد	to lose.	ڪرڻ	گم
to forgive, to excuse.	ڪرڻ	معاف	to bother.	ڪرڻ	هلاڪ
to vacate.	ڪرڻ	خالي	to prove.	ڪرڻ	ثابت

to cultivate.	آباد ڪرڻ	to establish.	جاري ڪرڻ
to appoint, to fix.	مقرر ڪرڻ	to establish.	وائمر ڪرڻ
to dismiss.	موقوف ڪرڻ	to mislead.	گمراهه ڪرڻ
to sanction.	مدظور ڪرڻ	to disgrace.	بدنام ڪرڻ
to confirm, to uphold.	محال ڪرڻ	"	خوار ڪرڻ
to reject, to cancel.	رد ڪرڻ	to throw away.	قتو ڪرڻ
to enter (in a book.)	داخل ڪرڻ	to send off.	ردانو ڪرڻ
to trespass.	دخل ڪرڻ	to declare, manifest.	پڌرو ڪرڻ
to declare.	ظاهر ڪرڻ	to heal, cure.	چڱو ڪرڻ
to spoil.	خراب ڪرڻ	to finish, to complete.	پورو ڪرڻ
		to stop.	بس ڪرڻ

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

67. The following verbs are only used with ٿيڻ ; that is, intranslively.

to arrive.	وارد ٿيڻ	to be grateful, or thankful	شڪر مند ٿيڻ
		to succeed.	فتح ياب ٿيڻ
to grow.	وڌو ٿيڻ	to depend upon.	(تي) مڏجيسر ٿيڻ

68. Miscellaneous Adjectival Compound Verbs.

to lend.	اڏارو ٿيڻ	to overpower.	غالب ٿيڻ
to borrow.	اڏارو وٺڻ	to surrender.	پيش ٿيڻ
		to be acceptable.	قبول ٿيڻ
to preserve.	سلامت رکڻ	to agree (as food, or climate.)	(کي) ٺاهه ٿيڻ

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

to raise.

مٿي ڪرڻ | to repeat.

وري ڇوڻ

to lower.

هيٺ ڪرڻ | to pursue.

(جي) پٺيان پوڻ

LESSON 59.

The wind blew; then the rain stopped.

وايو لڳو، تڏهن ميهون بس ٿيو

When did he start for Karachi?

هو ڪراچي ڪڏهن روانو ٿيو

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

گهر جا سڀ دروازا ۽ دريون
بند ڪر

Prepare tea.

چاءِ تيار ڪر

Clean all the pictures, and the looking-glass
in my room.

مهندجي ڪوٺڙي ۾ سڀ مورتون
۽ آرسِي صفا ڪر

The lesson is finished here.

هتي سبق پورو ٿيو

EXERCISE LXVII.

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 Madras? 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.

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

Most of the Substantival Compound Verbs, that is, verbs used with Nouns, take (۱) ڪرڻ, (۲) ڏيڻ, (۳) پائڻ, (۴) هڻڻ, (۵) کائڻ, in the order given.

(۱) Substantival Compound Verbs used with ڪرڻ

(i) Intransitive.

to marry.	ڪرڻ شادي	to walk.	ڪرڻ پڌ
to sleep. [f]	ڪرڻ نند	to pain.	ڪرڻ سور
to play. [f]	ڪرڻ راند	to shout.	ڪرڻ واکو
to be quiet. [f]	ڪرڻ مات	to grumble. [f]	ڪرڻ ڪوڪر
to make a journey	ڪرڻ مسافري	to rebel.	ڪرڻ فساد
to go on a journey			
to make a voyage.			
to rejoice.	ڪرڻ خوشي	to steal, to commit theft.	ڪرڻ چوري

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

to converse. [f]	کرت گفتگو	to dispute, to argue.	کرت تکرار
to reign.	کرت راج	to argue.	کرت بحث
to rule.	کرت حکومت	to ride.	کرت سواری
to repent. [f]	کرت توبہ	to resolve.	کرت فہمراؤ
"	کرت پیچھاؤ	to quarrel.	کرت جھگڑو
to work.	کرت کم	to relate something. [f]	کرت گوالہ
"	کرت پورہیو	to carry on a conversation.	کرت گوالیو
to think.	کرت خیال	to loot, to rob. [f]	کرت لٹ
to venture, to dare. [f]	کرت ہمت	to be successful. [f]	کرت سوپ
		to pretend.	کرت دھونگ

71. Now we come to the really Transitive Verbs; that is, Transitive in grammar as well as in meaning. They take (a) جو، جی، جا، جی according to whether the Noun of the Substantival verb is Masculine, or Feminine, Singular, or Plural; (b) کی (c) سائی (d) تھی (e) کائی 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 Verb than the corresponding Simple Verbs.

(ii) Transitive.

(a) Those requiring جو , جي , جا or ڄمون after the external object.

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

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

to wish time, to make obeisance.	سلام کرنا	to make a petition.	عریضی کرنا
to call.	سُنا	to request.	مست کرنا [f]
to love.	پیارا	"	وہیبتی "
to bring pressure upon, to try to persuade, to coax, to force.	زور	to forbid.	منع " [f]
to order.	حکم	to welcome.	آدرش " "
to request.	عرض	to bless.	دعا " "
		to slay.	قتل " "

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

to marry (one of the opposite sex. as a man marrying a woman.)	شادی کرنا	to behave towards.	ہلت کرنا
to promise.	انجام	to ill-treat.	جُب " [f]
to deceive, to cheat.	لگی	to sympathize with.	ہمدردی " "
" "	دشا	to ridicule.	مسخری " "

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

to attack.	کھا کرنا [f]	to look upon.	نظر کرنا [f]
to oblige.	احسان		
"	تورہ	to complain against.	فریاد " "

(e) Those requiring کال after the external object.

to avoid.	کړځ	په سو	to interfere.	* دست ابدازی کړځ
to question.	کړځ	سوال	to give in charge of.	حوالی کړځ †

(f) Those agreeing with their external object; and generally taking no post-position.

to spend, to expend.	کړځ	خرج	to hire.	پاري کړځ
to begin.	"	شروع	to give in alms or in charity.	خیرات
to sell by auction.	"	نیلام	"	دان

Note.— The last two, when not used Transitivity, agree with their internal object.

(2) Substantival Compound Verbs used with څیړ

(a) Intransitive.

to gallop.	څیړ	میدان	to be examined.	امتحان
to jump.	"	تپو		
to sneeze.	[f]	چک	to bear evidence.	شاهدي
to yawn.	"	اُپاسي	to be vaccinated. (pl.)	تُککا څیړ

(b) Transitive.

(i) Those requiring کي after the external object.

to abuse.	[f]	څیړ	گزار	to threaten, to intimidate.	د ټکو څیړ
to thrash.	[f]	"	مار	"	ډمکي
to punish.	"	"	سزا	to strangle.	گهوگهو
"	"	"	سیکت	to educate.	[f]
to hang.	"	"	قاسي	to permit.	[f]

* takes ځ after the external object.

† takes ځي " " "

to mimic.	ڏيڻ	وڃارا	to water.	پاڻي ڏيڻ
to reward.	"	انعام	to lock.	" قُلف
to direct, to point out.	"	ڏس	to wind (a clock).	" ڪڍجي
to congratulate. [f]	"	مبارڪ	to vaccinate. [pl]	" ٺڪا
to honour, to respect.	"	مان	to be kissed by.	" ڄمي
"	"	عزت	to comb.	" ڦٽي
to assure. [f]	"	ڀڪ	to answer.	جواب " (جو)
to set fire to. [f]	"	ڀاء	to remind.	يادگيري ڏيارڻ

(ii) Those requiring ٿي after the external object.

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

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

I was abused.

مون کي گار ملي or مون کي گاريون مليون

or مون گار کاڌي or مون گاريون کاڌيون

I was rewarded.

مون کي انعام مليو



(3) Substantival Compound Verbs used with کائڻ (generally Intransitive)

to take the air, to go out for a walk, and take exercise.	کائڻ	هوا	to be thrashed.	مار کائڻ
			to be punished.	" سزا

to be imprisoned.	وہید کائن	to have a fall.	دَکِر کائن
to be defeated.	شکست	to be hanged.	قاسی
to retreat.	[f] " موت	to bother.	مٹو
to be anxious.	" گھٹتی	to pity, to have	افسوس کائن (تی)
to stumble.	" تاپو	compassion.	



(4) Substantival Compound Verbs used with پوٹ and پائٹ

to embrace.	* پا کر پائٹ	to be astonished.	عجب ہ پوٹ
to bite.	* " چک	to start walking.	ہل پوٹ
to sweep.	" بہاری (تی)	to come to know.	* " خبر
to peep.	" لیسو	"	* " پتو
to interfere.	وچ ہ پوٹ	to have a suspicion.	* " شک



(5) Substantival Compound Verbs used with مٹا

(a) Requiring کی after the external object.

to strike a blow.	مٹا دے	to slap.	جہات مٹا
to kick.	[f] " لت	to punch.	[f] " مکے

* Require کی after the external object.

to punch.	نُونشو هڻڻ	to sting.	ڏنگ هڻڻ
to shoot.	” بدوق	to reproach.	” طعنو
to whip.	” چاٻڪ		
to pounce.	” جهٽ	to fan.	” وڃڻو

(b) Requiring ٿي after the external object.

to seal, to stamp.	[f] مهر هڻڻ	to bother oneself.	مغر هڻڻ
to stamp.	” لڳائي	to guess.	” ڏڪو
to tell-tale against.	(ٿي) ” جڦلي	Note.— Observe that the Passive form of لڳڻ is هڻڻ.	



(6) Miscellaneous Substantival Compound Verbs.

to object.	اعترض آڻڻ	to bear witness.	شاهدي ڀرڻ
to use.	ڪم آڻڻ	to recompense.	نقصان ڀري ڏيڻ
to be used.	ڪم اچڻ	to compensate.	”
to bring into possession.	هٿ آڻڻ	to rest.	ٽڪ ڀاڄڻ
to be brought into possession.	هٿ اچڻ	to fulfill a promise.	انجام ڀارڻ
to fulfil.	” ڀڄاء	to injure.	نقصان پهچائڻ
to suspect, to doubt.	(ر) شڪ آڻڻ	to injure.	اڀڙاءُ پهچائڻ
to introduce (a thing into fashion.)	راج ۾ آڻڻ	to expect (a person)	وائت ڏسڻ (جي)
to introduce (a person to some one.)	واقف ڪرائڻ	to deposit.	امانت رکڻ
		to mortgage.	ڳرو ڊي رکڻ
to sigh, to sob.	شوڪارا ڀرڻ	”	” ڳهه

to hope, to expect.	اُمید رکڻ	to press.	زور لائڻ (تي)
to resemble.	مُشاہت	to starve. [f]	مرڻ
to conclude, to arrive at a conclusion, to deduce.	انومان ڪرڻ	to startle.	چرڪ مارڻ
to kneel.	گوڏا کوٽڻ	to thank. (pl.)	تورا مڃڻ
to breathe.	ساه کڻڻ	”	”
to sigh.	تڏر ساه	to interfere (2) to begin.	وجھڻ
to swear, to take an oath.	قسم کڻڻ	to fine.	ڏنڊ
to rear (as a horse does.) pl.	نرا کڻڻ	to sign. [f]	صحيح وجھڻ (تي)
to pray to.	دعا گھوڙڻ (کان)	to spit.	ٽڪڻ
to apologise.	معافي گھوڙڻ	to clap. [f. pl.]	ٽاريون وڄائڻ
to dream.	خواب لوڻ	to whistle. [f]	سمت وڄائڻ
to trace.	”	to take side, or to side (جو) with (a person)	پاسو وٺڻ
to touch. (p. p. لائڻ)	هت لائڻ	to wrestle. [f]	مُلھ وڙھڻ

EXERCISE LXVIII.

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;

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 India, 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.

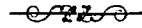
CHAPTER XXXVII.

THE CONTINUOUS TENSES.

The Continuous Tenses are formed by putting the particle ڀو (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 (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 to-morrow all day.	مان سڀاڻي سڄو ڏينهن ڀو لکندس
I have been explaining to him for a long time.	مون هنکي 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 سنڌي جو اڀياس پي ڪيو آهي

CHAPTER XXXVIII.



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.	ٻاڳو	a time.	گهرو
time.	وقت	once upon a time.	مڪڙي پيري
time.	مهل	„	مڪڙي گهري
turn.	وارو	every other day:	مڪو نه هئي ڏينهن
date.	تاريخ [ف]	Sunday.	آرتوار
day.	ڏينهن	Monday.	سومر
night.	رات	Tuesday.	منگل
week.	هنعو	Wednesday.	ٻڌر
month.	مهينو	Thursday.	ڊسپت
year.	سال	Friday.	جمعو
a time.	پيرو	Saturday.	ڇاڇر

LESSON 59.

[Look up for the Fractional Numerals on page 40]

(1) It is one o'clock.

مڪ لڳو آهي

It was one o'clock.

مڪ لڳو هو

It will soon be one o'clock.

جلد ئي مڪ لڳندو

It is two o'clock.

ٻه لڳا آهن

It is three o'clock. &c.

ٽي لڳا آهن

(2) It is a quarter past one.

سوا 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.

اڌ اٺي 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.

مٿو لڳو آهي

It is a quarter to two.

ٻوڻا ٻه لڳا آهن

It is a quarter to three.

ٻوڻا 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 ٻه پنج منٽ آهن

It is fifteen minutes to two.

ٻن ٻه پندرهن منٽ آهن

It is twenty-five minutes to three.

ٽن ٻه ٻاڌويهه منٽ آهن

It is twenty minutes to four.

چار ٻه ويهه منٽ آهن

How many minutes is it to five?

پنجاهن ٻه ڪيترا منٽ آهن

What o'clock is it?

ڪيترا لڳا آهن

What is the time by your watch?

تمهه جي واچ ٻه ڪيترا لڳا آهن

LESSON 60.

Come to me at one o' clock.

مون وٽ هڪ لاجي اچ

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

پرهن ٻه لاجي نه اچ

Will you go to him at three o' clock?

تون هن وٽ ٽن لاجي ويندين؟

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

مان اڃ ساءجھي جو ٽيڻين لاجي
ٽوڪي ٿي سندس

Can you not meet me before
five o' clock?

مون کي پھرين لاجي کان اڳي گڏجي ڪين
سگھندين؟

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

شايد جيھين لاجي کان ٿورو اڳي
تو وٽ اچان

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

اڃ صبح جو سج پوري ستين
لاجي اُڀريو

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

حيدرآباد ۾ سج ڪيتري لاجي
لھندو آھي

Will you come to me next Monday?

تون مون وٽ ٻئي سومر ڏينھن ايندين؟

I arrived here on the first day
of last month.

مان هتي گذريل مهيني جي
پھرين تاريخ پهتس

Turn to the right.

ساڄي پاسي ڦر

Turn to the left.

ڏائبي پاسي ڦر

People are standing on both sides of the table.

ھير جي ٻنھي پاسي ماڻھو بيٺا آھن *

There are trees on all sides of the house.

گھر جي سڀني پاسي وڻ آھن *

† Note well that ٻيون, ٽيون, ڇھين are the irregular inflected forms of مون. But these irregular forms are used with only words denoting Time and Money.

* Observe that ٻنھي 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* توجين ڇا؟

The Viceroy will start for Calcutta
on the 1st. of the next month.

هي مهدي جي پهرين تاريخه وائسراءِ
ڪلڪتي روانو ٿيندو

For how much will you sell me this?

تون مون کي هي ۾ ڪيترائي وڪڻين؟

For how much did you buy this?

تو هي ڪيتري ڳڙو

I bought it for five rupees.

مون هي ۾ پنجين روپي ڳڙو

We bought this thing for two rupees.

اسان هي ۾ ٻه روپي ڳڙي

Will you sell it for three rupees?

ٽين روپي وڪڻين؟

No, I will not take less than four rupees.

نه، چئن روپي کان گهٽ ڪين وٺندس

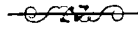
EXERCISE LXIX.

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 gentleman 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 XXXIX



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 اتي ويس

You yourself went there.

تون پاڻ هتي ويٺين

He himself came to me.

هو پاڻ مون وٽ آيو

They themselves saw us.

هنن پاڻ اسانکي ڏٺو

We ourselves did so.

اسان پاڻ ائين ڪيو

I met my brother this morning.

مان اڃ صبح جو پنهنجي ڀاءُ کي گڏيس

Did you come with your brother?

تون پنهنجي ڀاءُ سان آئيئن 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 - ماڻ - وٺڻ - ڪي هئڻ &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 هنجو nor پنهنجو can be used, e. g. Give the servant his pay. = نوڪري 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 هنجو, it would mean "give the servant *your* pay", which is wrong. Nor can we use هنجو, 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 =

(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 XL.

THE PRONOMINAL SUFFIXES.

75. Just as a Pronoun is used to avoid the repetition of a Noun, so in Sindhi, there are Pronominal Suffixes, used instead of Personal Pronouns, to avoid the repetition of Pronouns. This, though chief, is, however, only *one* of the functions 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 especially when it is Impersonal—that is, when its subject is “they” in general or “people” in general. § (see para 52 page 135.)

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.
ٽن	م	1st.
و	ي or ء	2nd.
ن	س	3rd.

The following are some of the Nouns showing relationship.

ڏاڏو — ڏيڙو — پٽ — پيڙو — ڀاءُ — ماڻهو — ٻيو
 سَھرو — سَسُ — نَھن — زاني — زانو — ڏاڏي

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

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

‡ As in the case of سندس instead of ھندجو or پنھنجو. (See chapter on ڄاڻ para 74.)

§ “It has been well said that patience is a virtue.” = ڄڻ جيئو ائين ته صبر نيڪي آهي.
 Here ن stands for ھن = they.

(1) پُت (a son.)

پُت Nominative Plural.		پُت Nominative Singular.	
P.	S.	P.	S.
پُتُون	پُتِ	پُتُون	پُتِ 1st.
پُتَو	پُتِی	پُتَو	پُتِی 2nd.
پُتِ	پُتِس	پُتِ	پُتِس 3rd.

پُتِ Inflected Plural.

—*	پُتِ
پُتَو	پُتِی
پُتِ	پُتِس

The Inflected form of the Singular is used with the P. S. just like the Nominative Plural.

(2) دَاَدُو (a grandfather.)

دَاَدُو

دَاَدُو

—	—†	—	دَاَدُو
دَاَدُو	دَاَدُو	دَاَدُو	دَاَدُو
دَاَدُو	دَاَدُو	دَاَدُو	دَاَدُو

دَاَدُو

دَاَدُو

—	—†	—	دَاَدُو
دَاَدُو	دَاَدُو	دَاَدُو	دَاَدُو
دَاَدُو	دَاَدُو	دَاَدُو	دَاَدُو

Note.—All nouns showing relationship and ending in و take the P. S. in the above way.

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

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

(3) ذَاذِي (a grandmother.)

ذَاذِي Nominative Plural.		ذَاذِي Nominative Singular.	
P.	S.	P.	S.
_____	ذَاذِيُمِ	_____	ذَاذِيَر
ذَاذِيُومَ	ذَاذِيُومِيْء	ذَاذِيُوَ	ذَاذِيُومِيْء
ذَاذِيُومِ	ذَاذِيُومِيس	ذَاذِيِيْ	ذَاذِيِيْس
ذَاذِيِيْ Inflected Plural.		ذَاذِيِيْ Inflected Singular.	
_____	ذَاذِيِيْمِ	_____	ذَاذِيِيْمِ
ذَاذِيِيُومَ	ذَاذِيِيُومِيْء	ذَاذِيِيُوَ	ذَاذِيِيُومِيْء
ذَاذِيِيُومِ	ذَاذِيِيُومِيس	ذَاذِيِيِيْ	ذَاذِيِيِيْس

Note.—All Nouns showing relationship and ending in **ي** take the P. S. in the above manner.

(4) أَبِي (a father.)

أَبِي Nominative Plural.		أَبِي Nominative Singular.	
_____	† _____	_____	أَبَاهُمِ
أَبِيُومَ	† _____	أَبِيُوَ	أَبِيُومِيْء
أَبِيُومِ	† _____	أَبِيِيْ	أَبِيِيْس
أَبِيِيْ Inflect Plural.		Inflected Singular.	
_____	† _____		
أَبِيِيُومَ	† _____	Same as Nominative Singular.	
أَبِيِيُومِ	† _____		

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

(5) **مَامَا** (a mother.)

مَامَا Nominative Plural.		مَامَا Nominative Singular.	
P.	S.	P.	S.
_____	† _____	_____	مَامَا
مَامَاوُ	† _____	مَامَاهُو	مَامَاهِي
مَامَاوُنِ	† _____	مَامَاهُنِ	مَامَاهِيسِ
مَامَاوُنِ Inflected Plural.		Inflected Singular.	
_____	† _____	Same as Nominative Singular.	
مَامَاوُنُو	† _____		
مَامَاوُنِي	† _____		

(6) **پَاپَا** (a brother.)

پَاپَا Nominative Plural.		پَاپَا Nominative Singular.	
_____	پَاپَاوُمِ	_____	پَاپَا
پَاپَاوُ	پَاپَاوُمِ	پَاپَاوُ	پَاپَاهِي
پَاپَاوُنِ	پَاپَاوُمِيسِ	پَاپَاوُنِ	پَاپَاهِيسِ
پَاپَاوُنِ		Inflected Singular.	
_____	پَاپَاوُمِيسِ	Same as Nominative Singular.	
پَاپَاوُنُو	پَاپَاوُمِيسِ		
پَاپَاوُنِي	پَاپَاوُمِيسِ		

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

(7) **يَمِينُ** (a sister.)

Nominative Plural. يَمِينٌ		Nominative Singular. يَمِينُ	
P.	S.	P.	S.
_____	يَمِينُ	_____	يَمِينُ
يَمِينُونَ	يَمِينَةٌ	يَمِينٌ	يَمِينِي
يَمِينِينَ	يَمِينَسِ	يَمِينِينَ	يَمِينَسِ
Inflected Plural. يَمِينِينَ		Inflected Singular.	
_____	يَمِينُنِي	Same as Nominative Singular.	
يَمِينُونِي	يَمِينُنِيْءَ		
يَمِينُونِيْ	يَمِينُنِيْ		

(8) **دَيُّ** (a daughter.)

Nominative Plural. دَيُّ		Nominative Singular. دَيُّ	
P.	S.	P.	S.
_____	دَيُّ	_____	دَيُّ
دَيُّونَ	دَيُّةٌ	دَيُّونَ	دَيُّي
دَيُّونَ	دَيُّسِ	دَيُّونَ	دَيُّسِ
Inflected Plural. دَيُّونَ		Inflected. Singular.	
_____	دَيُّونِي	Same as Nominative Singular.	
دَيُّونِي	دَيُّونِيْءَ		
دَيُّونِيْ	دَيُّونِيْ		

2. The Pronominal Suffixes used with verbs.

(Generally standing for the Objective or Possessive Case.)

Plural.	Singular.	Person.
وُن or سُون	ر	1st.
و	ء - ئي -	2nd.
ن	س	3rd.

(a) THE VERB "TO BE" = هُنَّ.

THE AORIST TENSE.

Plural.	Singular.	Plural.	Singular.	Person.
هَاجُون		هَاجَان		
*_____	*_____	*_____	*_____	1st.
هَاجُونُو	هَاجُونِيْء	هَاجَانُو	هَاجَانِيْء	2nd.
هَاجُونِ	هَاجُونِسِ	هَاجَانِ	هَاجَانِسِ	3rd.
هَاجُو		هَاجِيْن		
هَاجُونُو	هَاجُوِر	هَاجِيْنُون	هَاجِيْمِر	1st.
*_____	*_____	*_____	*_____	2nd.
هَاجُونِ	هَاجُوِسِ	هَاجِيْنِ	هَاجِيْمِسِ	3rd.
هَاجِيْن		هَاجِيْء		
هَاجِيْنُون	هَاجِيْمِر	هَاجِيْنُون	هَاجِيْمِر	1st.
هَاجِيْنُو	هَاجِيْمِيْء	هَاجِيْنُو	هَاجِيْمِيْء	2nd.
هَاجِيْنِ	هَاجِيْمِسِ	هَاجِيْنِ	هَاجِيْمِسِ	3rd.

Note well that Pron. Suffixes are not used reflexively.

* The star shows that it cannot be used.

THE PRESENT TENSE.

آهيوُن		آهيان	
*_____	*_____	*_____	*_____ 1
آهيوُنو	آهيوُنِيء	آهيانو	آهيانِيء 2
آهيوُنِ	آهيوُنِسِ	آهيانِ	آهيانِسِ 3

آهيو		آهين	
*_____	آهيوِر	آهينُون	آهينِر 1
*_____	*_____	*_____	*_____ 2
آهيوِن	آهيوِسِ	آهينِ	آهينِسِ 3

آهين §		آهي §	
(آهينُون =) آتُون	(آهينِر =) آتِر †	(آهينُون =) آتُون	(آهينِر =) آتِر 1
(آهينِيء =) آتُونِيء	(آهينِيء =) آتُونِيء	(آهينِيء =) آتُونِيء	(آهينِيء =) آتُونِيء 2
(آهينِسِ =) آتُونِسِ	(آهينِسِ =) آتُونِسِ	(آهينِسِ =) آتُونِسِ	(آهينِسِ =) آتُونِسِ 3

THE FUTURE TENSE. (Masculine.)

هونداسُون		هوندَسِ	
*_____	*_____	*_____	*_____ 1
هونداسُونو	هونداسُونِيء	هوندَسَانو	هوندَسَانِيء 2
هونداسُونِ	هونداسُونِسِ	هوندَسَانِ	هوندَسَانِسِ 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 آهي and آهين assume the same form when used with the Pron. Suff. The difference can be known from the contents.

هۇندا		هۇندىن	
*_____	هۇندىم	هۇندىئون	1 هۇندىيىم
*_____	*_____	*_____	*_____ 2
هۇندىن	هۇندىس	هۇندىن	3 هۇندىيىس

هۇندا		هۇندو	
هۇنداسۇن	هۇندىم	هۇندوسۇن	هۇندۇم
هۇندو	هۇندىء	هۇندۇ	هۇندۇء
هۇندىن	هۇندىس	هۇندىن	هۇندىس

THE FUTURE TENSE (Feminine).

هۇندىئون سۇن		هۇندىيس	
*_____	*_____	*_____	*_____ 1
هۇندىونسوفو	هۇندىئون سۇنىء	هۇندىيسانو	2 هۇندىيسانىء
هۇندىئون سۇن	هۇندىئون سۇنس	هۇندىيسان	3 هۇندىيسانس

هۇندىئون		هۇندىيىن	
*_____	هۇندىيىم	*_____	هۇندىيىم
*_____	*_____	*_____	*_____
هۇندىيىن	هۇندىيىس	هۇندىيىن	هۇندىيىس

* The star shows that it cannot be used.

هۇندۇن

هۇندې

هۇندۇن	هۇندې	هۇندېسۇن	هۇندېسۇن
هۇندېسۇن	هۇندېسۇن	هۇندېسۇن	هۇندېسۇن
هۇندېسۇن	هۇندېسۇن	هۇندېسۇن	هۇندېسۇن

THE PAST TENSE. (Masculine.)

هۇاسۇن

هۇس

*—	*—	*—	*— 1
هۇاسۇن	هۇاسۇن	هۇاسۇن	هۇاسۇن 2
هۇاسۇن	هۇاسۇن	هۇاسۇن	هۇاسۇن 3

هۇا or هۇا

هۇن

*—	هۇن	*—	هۇن 1
*—	هۇن	*—	هۇن 2
هۇن	هۇن	هۇن	هۇن 3

هۇا or هۇا

هۇ

هۇا	هۇا	هۇا	هۇا 1
هۇا	هۇا	هۇا	هۇا 2
هۇا	هۇا	هۇا	هۇا 3

* The star shows that it cannot be used.

THE PAST TENSE (Feminine).

هَيُون سُون

هَيِس

*—	*—	*—	*—	1
هَيُون سُونَو	هَيُون سُونَو	هَيُون سُونَو	هَيُون سُونَو	2
هَيُون سُونَو	هَيُون سُونَو	هَيُون سُونَو	هَيُون سُونَو	3

هَيُون

هَيُون

*—	هَيُون	*—	هَيُون	1
*—	هَيُون	*—	هَيُون	2
هَيُون	هَيُون	هَيُون	هَيُون	3

هَيُون

هَيُون

هَيُون سُون	هَيُون	هَيُون سُون	هَيُون
هَيُون	هَيُون	هَيُون	هَيُون
هَيُون	هَيُون	هَيُون	هَيُون
هَيُون	هَيُون	هَيُون	هَيُون

* The star shows that it cannot be used.

(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 **اجڻ** and **وڃڻ**.

THE PRESENT TENSE.

اجون ٿا

اجان ٿو

*_____

*_____

اجون ٿا

اجونيءَ ٿا

اجون ٿا

اجونس ٿا

*_____

*_____

اجان ٿو

اجانيءَ ٿو

اجان ٿو

اجانس ٿو

اجو ٿا

اجين ٿو

*_____

اجو ٿا

اجيئون ٿو

اجيئر ٿو

*_____

*_____

*_____

*_____

اجون ٿا

اجوس ٿا

اجين ٿو

اجيس ٿو

اجن ٿا

اجي ٿو

اجيئون ٿا

اجيئر ٿا

اجيئون ٿو

اجيئر ٿو

اجو ٿا

اجيئي ٿا

اجو ٿو

اجيئي ٿو

اجين ٿا

اجيس ٿا

اجين ٿو

اجيس ٿو

* The star shows that it cannot be used.

THE FUTURE TENSE (Masculine)

ایعداسون

ایعدس

*—

*—

*—

*—

ایعداسونو

ایعداسونیء

ایعدوسونو

ایعدوسانیء

ایعداسون

ایعداسونس

ایعدوسان

ایعدوسانس

ایعدا

ایعدین

*—

ایعدم

ایعدیئون

ایعدیمیر

*—

*—

*—

*—

ایعدن

ایعدس

ایعدین

ایعدیس

ایعدا

ایعدو

ایعداسون

ایعدم

ایعدوسون

ایعدم

ایعدو

ایعدء

ایعدو

ایعدء

ایعدن

ایعدس

ایعدن

ایعدس

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 FUTURE TENSE (Feminine)

ايعد يۇن سۇن		ايعد يس	
*_____	*_____	*_____	*_____
ايعد يۇن سۇن و	ايعد يۇن سۇن ء	ايعد يسانو	ايعد يساني ء
ايعد يۇن سۇن	ايعد يۇن سۇن س	ايعد يسان	ايعد يسان س

ايعد يۇن		ايعد ين ء	
*_____	ايعد يعمر	*_____	ايعد يعتمر
*_____	*_____	*_____	*_____
ايعد يۇن	ايعد يس	ايعد ين و	ايعد ين ء س

ايعد يۇن		ايعد ي	
*_____	ايعد يعمر	_____	ايعد يمر
ايعد يو	ايعد يعي ء	ايعد يو	ايعد يي ء
ايعد يس	ايعد يس	ايعد ين	ايعد يس

* The star shows that it cannot be used.

آيا سۇن

آيسِ

*—

*—

آيا سۇنۇ

آيا سۇنىء

آيا سۇنِ

آيا سۇنسِ

*—

*—

آيو سانۇ

آيو سانىء

آيو سانِ

آيو سانسِ

آيا

آيئىن

—

آيئر

—

آيئىم

*—

*—

*—

*—

آيىنِ

آيسِ

آيئىنِ

آيئىسِ

آيا

آيو

آيا سۇن

آيئر

آيو سۇن

آيئر

آيو

آيىء

آيو

آيئى

آيىنِ

آيسِ

آيىنِ

آيسِ

THE PAST TENSE (Feminine)

آ يُون سُون		آ يَسِ	
* —	* —	* —	* —
آ يُون سُون وَ	آ يُون سُون ء	آ ئيسَانَوَ	آ ئيسَانِي ء
آ يُون سُونِ	آ يُون سُونِسِ	آ ئيسَانِ	آ ئيسَانِسِ

آ يُون		آ ئِينِ ء	
—	آ يُنِمِ	—	آ ئِينِمِ ء
* —	* —	* —	* —
آ يُنِ	آ يُنِسِ	آ ئِينِ	آ ئِينِسِ

آ يُون		آ ئِي	
—	آ يُنِمِ	آ ئيسُونِ	آ ئِي
آ يُنَوَ	آ يُنِي ء	آ يُوَ	آ ئِي ء
آ يُنِ	آ يُنِسِ	آ يِنِ	آ ئِي

* 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 page 98, para. 43 and page 120, 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.

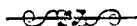
2nd.—Standing for the Objective, Possessive or any case other than the Nominative.

3rd.— Two Pron. Suff. used at the same time; the first standing for the Subject; and the second standing for the Object &c.



1st. Pronominal Suffixes used with Transitive Verbs in the Past Tenses and standing for the Subject.

Plural.	Singular.
سُون or نُون	م 1st.
و	ء 2nd.
آء (or) ائُون	ا ء (or) ائِين 3rd.



The Imperative—Sing. 1st. مَارِينِم . 3rd. مَارِينِس . Plural 3rd. مَارِينِن .

THE SIMPLE PAST TENSE.

Object—Plural Masculine. مَارِيَا	Object—Singular Masculine مَارِيُو
مَارِيَسُون مَارِيَم	مَارِيُو سُون مَارِيَم
مَارِيَو مَارِيِء	مَارِيُو مَارِيِء
مَارِيَا مَارِيَاء	مَارِيُو مَارِيَاء
Object—Plural Feminine. مَارِيُون	Object—Singular Feminine. مَارِيَا
مَارِيُون سُون مَارِيَم	مَارِيُو سُون مَارِيَم
مَارِيُو مَارِيِء	مَارِيُو مَارِيِء
مَارِيَا مَارِيَاء	مَارِيُو مَارِيَاء

THE PRESENT PERFECT TENSE.

Object—Plural Masculine. مَارِيَا أَهْن	Object—Singular Masculine. مَارِيُو أَهِي
مَارِيَا أَتُون مَارِيَا أَتَم	مَارِيُو أَتُون مَارِيُو أَتَم
مَارِيَا أَتَو مَارِيَا أَتِيئِي	مَارِيُو أَتَو مَارِيُو أَتِيئِي
مَارِيَا أَتِين مَارِيَا أَتِس	مَارِيُو أَتِين مَارِيُو أَتِس *

* Observe that in the Present Perfect Tense the Pron. Suff. for the third person are مَارِيُو أَتِس & مَارِيَا أَتِس and not مَارِيُو أَتِ & مَارِيَا أَتِ.

Object—Plural Feminine. ماريون آهن		Object—Singular Feminine. ماري آهي	
ماريون اٿئون	ماريون اٿم	ماري اٿئون	ماري اٿم
ماريون اٿو	ماريون اٿيئي	ماري اٿو	ماري اٿيئي
ماريون اٿن	ماريون اٿس	ماري اٿن	ماري اٿس

THE PLUPERFECT TENSE.

Object—Plural Masculine. ماريان هئا		Object—Singular Masculine. ماريو هو	
ماريان هواسون	ماريان هُئِمْ	ماريو هواسون	ماريو هوم
ماريان هُئَوَ	ماريان هُئِيءَ	ماريو هُوَ	ماريو هوءَ
ماريان هُئا؟	ماريان هُئا؟	ماريو هُئا؟	ماريو هُئا؟

Object—Plural Feminine. ماريون هيون		Object—Singular Feminine. ماري هئي	
ماريون هيُون سُون	ماريون هيُئِمْ	ماري هئي سُون	ماري هيُئِمْ
ماريون هيُئَوَ	ماريون هيُئِيءَ	ماري هيُئَوَ	ماري هيُئِيءَ
ماريون هيُون هُئا؟	ماريون هيُون هُئا؟	ماري هُئا؟	ماري هُئا؟

The Pron. Suff. are used with the Past Dubious Tense exactly in the same way, as they are used with the Pluperfect Tense; that is, the Past Dubious Tense is conjugated with the Pron. Suff. in the same way, as the Pluperfect Tense.

As the sign 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 تُون	مِ	1st.
و	ء	2nd.
اِن	سِ	3rd.

THE PRESENT TENSE. §

اسمِن چئون ٿا		مان جوان ٿو	
* _____	* _____	* _____	* _____
اسمِن چئون ٿا	اسمِن چئون ٿا	مان جوان ٿو	مان جوان ٿو
اسمِن چئون ٿا	اسمِن چئون ٿا	مان جوان ٿو	مان جوان ٿو

تو هين چئو ٿا		تون چئين ٿو	
* _____	* _____	* _____	* _____
تو هين چئو ٿو ٿا	تو هين چئو ٿا	تون چئين ٿو	تون چئين ٿو
تو هين چئو ٿا	تو هين چئو 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

§ Observe that the Pron. Suff. used with the first seven tenses of a *Tran. Verb* are used in the same way as they are used with those tenses of an *Intransitive Verb*.

* The star shows that it cannot be used.

THE FUTURE TENSE.

اسمین چوندا سون		مان چوندس	
*_____	*_____	*_____	*_____
اسمین چوندا سونیء	اسمین چوندا سونو	مان چوندو سانیء	مان چوندو سانو
اسمین چوندا سونس	اسمین چوندا سونن	مان چوندو سانس	مان چوندو سانن
توہمین چوندا		تون چوندین	
_____	توہمین چوندم	_____	تون چوندیم
*_____	*_____	*_____	*_____
توہمین چوندس	توہمین چوندن	تون چوندیس	تون چوندین
هو چوندا		هو چوندو	
_____	هو چوندم	_____	هو چوندم
هو چوندو	هو چوندء	هو چوندو	هو چوندء
هو چوندن	هو چوندس	هو چوندن	هو چوندس

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 چيىء	مون چيو	مون چيىء
اسان چين	اسان چيس	مون چين	مون چيس

*The star shows that it cannot be used.

توھان جیو		تو جیو	
_____	توھان جیو	تو جیو سون	تو جیو
*_____	*_____	*_____	*_____
توھان جیو	توھان جیس	تو جیو	تو جیس

ھن جیو		ھن جیو	
ھن جیو سون	ھن جیو	ھن جیو سون	ھن جیو
ھن جیو	ھن جیو	ھن جیو	ھن جیو
ھن جیو	ھن جیس	ھن جیو	ھن جیس

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. مارِیو		Object Singular Masculine. مارِیو	
_____	_____	_____	_____
مارِیو مانو	مارِیو مانے	مارِیو مانو	مارِیو مانے
مارِیو مان	مارِیو مانس	مارِیو مان	مارِیو مانس

Object Plural Feminine. مارِیو		Object Singular Feminine. مارِیو	
*_____	*_____	*_____	*_____
مارِیو مانو	مارِیو مانے	مارِیو مانو	مارِیو مانے
مارِیو مان	مارِیو مانس	مارِیو مان	مارِیو مانس

* The star shows that it cannot be used.

3. Pronominal Suffixes used with Postpositions.

78. The Pron. Suff. are used with the simple postpositions, the chief of which are:—

جیڈو and جھڑو - لاءِ - کی - ڈانھن - وٿان - وٿ - منجھان - منجھ - سان - کان

Also such adverbs as are used as postpositions; e. g. مٿان - مٿي &c.

[a] The above postpositions are not much used with the second personal pron. suff.

[b] کان and منجھان take ڙ [hamzo pesh] extra immediately before the pron. suff.

سان becomes ساڙ, that is, changes ن into ڙ.

The ۽ in لاءِ changes into ڪُ.

The و in جھڑو and جیڈو is shortened into — (pesh).

79. An old Sindhi word سندو meaning “of,” which is rarely used in its ordinary meaning is used a good deal with the Pron. Suff. instead of جو

Masculine Plural. سندا

Masculine Singular. سندو

_____	سندَم	_____	سندُم
سندَو	سندَء	سندَو	سندَء
سندن	سندَس	سندن	سندَس

Feminine Plural. سندون

Feminine Singular. سندی

_____	سندِیَم	_____	سندِیُم
سندیَو	سندیِء	سندیَو	سندیِء
سندین	سندیَس	سندین	سندیَس

سندا the Infl. form of سندو is used with the pron. Suff. in the same way as سندی

For the use of سندو see para 74. page 179.

EXERCISE LXX.

Use Pron. Suff. in all the three ways, with the past tense of the verbs

سیکارڻ and جهلڻ - ڪرڻ - ٻڌائڻ - ڏيڻ - ڏسڻ

CHAPTER XLI.

DERIVATIVE 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 ائى—e.g.

[NOTE.—In all Derivative words (that is, the following, as well as Causal Verbs, Feminine forms etc. always drop the final vowel of the primitive word.]

جڳو ٻارو	جڳڻ لائى	سَوَڪو	سَوَڪائى
well, alright.	health.	easy.	facility.
جڱو	جڱڻ لائى	اَوَڪو	اَوَڪائى
good.	goodness.	difficult.	difficulty.
ٻچڙو	ٻچڙائى	اڪيلو	اڪيلائى
wicked.	wickedness.	alone, lonely.	loneliness.
وڏو	وڏائى	ڊگهو	ڊگهائى
great.	greatness.	long.	length.
گهڻو	گهڻائى	ويڪرو	ويڪرائى
much.	abundance.	broad.	breadth.
سهيانگو	سهيانگائى	اُونڊڇو	اُونڊڇائى
cheap.	cheapness.	high.	height.
مهيانگو	مهيانگائى	جيترو	جيترائى
dear.	scarcity.	like.	similarity.
جربو	جربائى	جيتو	جيتائى
mad.	madness.	equal.	equality.

(2) By dropping و, and adding اِ e. g.

اچو white.	اچاڻ whiteness.	ڪارو salt.	ڪاراڻ saltiness.
ڪارو black.	ڪاراڻ blackness.	نئون new.	نواڻ newness.
ڳاڙهو red.	ڳاڙهاڻ redness.	هڪو light.	هلڪاڻ lightness.
سائو green.	ساواڻ greenness.	گهرو heavy.	گهراڻ heaviness.
ڪٽو sour.	ڪٽاڻ sourness.	ٻورو deaf.	ٻوراڻ deafness.
مٺو sweet.	مٺاڻ sweetness.	آلو wet.	آلاڻ wetness.
ڪورو bitter.	ڪوراڻ bitterness.	ڪوسو warm.	ڪوساڻ warmth.

(3) By dropping و, and prolonging the first syllable, if it is not already long, e. g.

ڊگهو long.	ڊيگهي length.	سوڙهو narrow.	سوڙهم narrowness.
ويڪرو broad.	ويڪري breadth.	ٿلهو thick, fat.	ٿولي thickness. fatness.

(4) Adjectives not ending in و generally form nouns by adding ي (long i) e. g.

خراب bad.	خرابي evil.	حاضر present.	حاضري presence.
سست lazy.	سستي laziness.	خوش happy.	خوشي happiness.

خبردار
careful.

خبرداري
carefulness.

گرم
hot.

گرمي
heat.

هوشيار
clever.

هوشيار ي
cleverness.

سرد
cold.

سرد ي
cold.

سخت
hard.

سختي
hardship.

مغرور
proud.

مغروري
pride.

مهربان
kind.

مهرباني
kindness.

Also the following :—

نورم - برابر - غلط - آباد - سلامت - مقرر - نيڪ
&c. آزموڊگار - ايماندار - بهادر - بدنام - نادان - حيات - معافي

(5) The following indeclinable adjectives add ائي

روشن - پاڪ - گول - صفا - جدا

(6) By adding پ or پو after dropping the final vowel.

ڏاهو
wise.

ڏاهپ
wisdom.

ناراض
dissatisfied.

ناراضيو
dissatisfaction.

سيانو
wise.

سيانپ
wisdom.

وڏو
old.

وڏپڻ
old age.

راضي
satisfied.

راضيو
satisfaction.

ننڍو
young.

ننڍپڻ
youth.

(7) The following Adjectives form Nouns by adding
يت or تائي , ات , ت after dropping the final vowel.

سئون
straight.

سنوت
straightness.

غافل
negligent.

غفلت
negligence.

مشڪل
difficult.

مشڪلات
difficulty.

قادر
mighty.

قدرت
power.

سخی generous.	سخاوت generosity.	قبول agreed.	قبولیت agreement.
جاهل ignorant.	جاهلیت ignorance.	واقف acquainted.	واقفیت acquaintance
قابل clever.	قابلیت cleverness.	خاص special.	خاصیت speciality; pecularity.

(8) The following add گے .

آزاد free	آزادگی freedom.	بند bound.	بندگی bondage.
آسودہ happy.	آسودگی comfort.		worship.

(9) The following Adjectives add کائی or کائی to form Nouns.

واندو free.	واند کائی leisure.	اندو blind.	اندوکار darkness.
	تدو cold.	تدکار coldness.	

MISCELLANEOUS:— سہٹو becomes سونہن , and سائو becomes ساوے
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 sky.	آسمانی blue.	سندھ Sindh.	سندی Sindhi.
یرم superstition.	یرمی superstitious.	انگریز an Englishman.	انگریزی English.

پنجاب the Punjab.	پنجابی Punjabi.	قیمت price.	قیمتی precious.
ذوہ guilt.	ذوہی guilty.	زہر poison.	زہری poisonous.
ذہ country.	ذہی native.	دُکھ misery.	دُکھی miserable.
سرکار government.	سرکاری government; official.	سُکھ comfort.	سُکھی comfortable.

(2) By adding و (o) or ُ (long u)

سچ truth.	سچہ true.	ذات nature	ذاتی natural.
کوڑ falsehood.	کوڑو false.	سون gold.	سونو golden.
پیار love.	پیارد beloved.	روپ silver.	روپو silvern.
مان quiet.	مانو smooth (as sea)	جبل a mountain.	جابلو mountainous.

(3) By adding یون or یو

اندُر the inside.	اندریون inner.	ہنگہ hunger.	ہنگا یو hungry.
ہامُر the outside.	ہامریون outer.	اُج thirst.	اُجا یو thirsty.
اگہ the front.	اگیون former.	سُکھ comfort.	سُکھا یو comfortable.

(4) By adding ائو or يئو after dropping the final vowel.

ٻار a child.	ٻارائو childish.	فقير a beggar.	فقيرائو beggary.
ڇوڪر a boy.	ڇوڪرائو boyish.	راجا a king.	راجائو kingly.
زال a woman.	زالائو of a woman.	مان silence.	مانئو silent; quiet.
مڙس a man.	مڙسائو of a man.	313 و grand-father.	313 ائو grand-father's.
مائي a relation.	مائنائو of a relation.		

(5) By adding ڏو

پنج five.	پنجڏو five-fold.	(See chapter on Multiplicative Adjectives page 40, para: 24)
--------------	---------------------	--

(6) By adding ائو

وزن weight.	وزنائو weighty.	جوکو risk.	جوکائو risky.
ڌول shape.	ڌولائو shapely.	ڪم use.	ڪمائو useful.
خوف danger.	خوفائو dangerous.	رحم mercy.	رحمائو merciful.

(7) By adding ڪو or ڏي

صبح morning.	صبحو ڪو of the morning.	ڏينهن day.	ڏينهو ڪو of the day.
-----------------	----------------------------	---------------	-------------------------

رات night.	رانو ڪو of the night.	اصل origin.	اصلو ڪو original.
اڃ to-day.	اڃو ڪو of to-day.	واڻيو a Bunya.	واڻو ڪو a Bunya's.
سڀاڻي to-morrow.	سڀاڻو ڪو of to-morrow.	هندو a Hindu.	هندو ڪو of a Hindu.
ڪالھ yesterday.	ڪالھو ڪو of yesterday.	مسلمان a Mahamadan.	مسلمانو ڪو of a Mahamadan.
پڙ last year.	پڙو ڪو of last year.	موچي a shoe-maker.	موچڪو a shoe-maker's.
چنڊ moon.	چانڊو ڪو moon-lit.	ناھ form or shape.	ڏاھو ڪو shapely.

(8) By adding رو or ڀرو

باه mercy.	باهارو merciful.	لڄ modesty.	لڄارو modest.
حي life.	جيئرو alive.	ريس jealousy.	ريسارو jealous.
	سگھ strength.	سگھارو strong.	

(9) By putting جهڙو , after the inflected form of the Noun.

فائدو advantage.	فائدي جهڙو advantageous.	ساراه praise.	ساراه جهڙو praiseworthy.
مزو amusement.	مزي جهڙو amusing.	ڪل ridicule.	ڪل جهڙو ridiculous.
عجب wonder.	عجب جهڙو wonderful.	دلچاء satisfaction.	دلچاء جهڙو satisfactory.

(10) By adding وارو or جو to the inflected form of the Noun, e. g :

فائدو	فائدي وارو، فائدي 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

خبر	خبردار	ايمان	ايماندار
care.	careful.	faith.	faithful.
هوا	هوادار	وزن	وزندار
air.	airy.	weight.	weighty.

(12) By adding مدد

شُڪر	شُڪرمدد	فڪر	فڪرمدد
thanks.	thankful.	anxiety.	anxious.
دولت	دولتمدد	طاقت	طاقتمدد
wealth.	wealthy.	strength.	strong.
احسان	احسانمدد	عقل	عقل مدد
favour.	grateful.	sense.	sensible.

(13) By adding ناک

خوف	خوفناک	هيبت	هيبت ناک
danger.	dangerous.	terror.	terrible.
درد	درد ناک	غم	غمناک
pain.	painful.	sorrow.	sorrowful.

MISCELLANEOUS.

82. The following Nouns form Adjectives irregularly.

واري	وارياسو	پاڻي	پاڻي مانو
sand.	sandy.	water.	watery.

ڪلر
salt ground.

نمڊ
sleep.

ڏوه
guilt.

موت
death.

ديا
mercy.

ڪلرائو
salty (ground).

نمڊا ڪرو
sleepy.

ڏهاري
guilty.

موتيار
fatal.

ديال
merciful.

عدل
justice.

ظلم
cruelty.

عجب
wonder.

سپاڻو
nature.

ءادل
just.

ظالم
cruel.

عجيب
wonderful.

سپاڻو
natural.

83. (b) BY PREFIXES.

(1) ٻي = without.

شرم
shame.

وارث
an heir.

ڏوه
guilt.

هوش
sense.

عقل
sense.

ٻي شرم
shameless.

ٻي وارث
heirless.

ٻي ڏوه
innocent.

ٻي هوش
senseless.

ٻي عقل
senseless.

حد
limit.

شمار
number.

علم
knowledge.

ايمان
faith.

روزگار
livelihood.

ٻي حد
unlimited.

ٻي شمار
innumerable.

ٻي علم
ignorant.

ٻي ايمان
faithless.

ٻي روزگار
without means of
livelihood.

(2) ڪ - ا - نر &c.

ڪم
use.

پاڳ
fortune.

نڪم
useless.

نپاڳو
unfortunate.

جاء
place

لچڻ
manners.

اجايو
out of place

ڪلاچڻو
unmannerly.

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)

دِير	دِيرِي	شَكَار	شَكَارِي
an enemy.	enmity.	sport.	a sportsman.
كَم	كَمِي	پَاپ	پَاپِي
work.	a workman.	sin.	a sinner.
سَدِگَت	سَدِگَتِي	هَر	هَارِي
company.	a companion.	a plough.	a ploughman.
فَرِيَاد	فَرِيَادِي	قِيد	قِيدِي
a complaint.	a complainant.	prison.	a prisoner.
تَهْمَت	تَهْمَتِي	وَاپَار	وَاپَارِي
an accusation.	an accused.	trade.	a tradesman.
تِپَال	تِپَالِي		a merchant.
post.	a postman.		

(2) By adding ائي after dropping the final vowel.

گَوْن	گَوْنِاِي	حَلْو	حَلْوِاِي
a village.	one of the same village.	a kind of sweetmeat.	a confectioner.
باغ	باغِاِي	مَعَامِلُو } جَهِيْزُو }	مَعَامِلِاِي } جَهِيْزِاِي }
a garden.	a gardener.	a quarrel.	a quarrelsome person.

(3) By adding ار

بکر
a goat.

بکرار
a goatherd.

رږ
a sheep.

رېښار
a shepherd.

گېڼوون
a cow.

گېڼوار
a cowherd.

ډږ
a flock.

ډزار *
a herdsman.

(4) By adding گار

گناه
a sin.

گناه‌گار
a sinner.

خدمت
service.

خدمت‌گار
a servant.

مدد
help.

مدد‌گار
a helper.

(5) By adding وار or وارو to the infl. form of the noun.

ڪم
work.

ڪم‌وارو
a workman.

اُميد
expectation.

اُميد‌وار
a candidate.

پټو
a belt.

پټي‌وارو
a peon.

(6) By adding دار

جاگير
an estate.

جاگيردار
an estate-holder.

فوج
an army.

فوجدار
a head of the army
(now a Town Inspector of the Police).

زمين
land.

زميندار
landlord; land-holder.

دڪان
a shop.

دڪاندار
a shop-keeper.

* Observe that ڙ changes into ڻ

MISCELLANEOUS.

مرض disease.	مريض a patient.	وات a way.	واتهرؤ a wayfarer.
شعر poetry.	شاعر a poet.	ورثو inheritance.	وارث an heir.
حكم rule.	حاكم a ruler.	جوا gambling.	جواړي a gambler.
عشق love.	عاشق a lover.	پښ turban.	پاڅارو 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)

جور a thief.	جوري theft.	مسافر a traveller.	مسافري a journey; or a voyage.
ڼگه a cheat.	ڼگي cheating.	بادشاه a king.	بادشاهي a kingdom.
بوقوف a fool.	بيوقوفي folly.	شاهد a witness.	شاهدي evidence.
دشمن an enemy.	دشمني enmity.	نوكړ a servant.	نوكړي employment; service.
سوار a rider.	سواړي riding.		

(2) By adding پائي

گډم a fool.	گډهپائي folly.	چټ an ignorant man.	چټپائي ignorance.
----------------	-------------------	------------------------	----------------------

(3) By adding ت

اشراف a respectable person.	اشرافت respectability.	حاكم a ruler.	حڪومت rule.
--------------------------------	---------------------------	------------------	----------------

V. NOUNS FROM VERBS.

86. Nouns are formed from verbs in the following twelve ways.

(1) By making the Root end in — (zabar).

مَارَ to beat.	مَارَ thrashing.	چُونَدَ to elect.	چُونَدَ election.
کَاوَ to laugh.	کَاوَ laughter.	جَاوَ to investigate.	جَاوَ investigation.
سَمَاجَهَ to understand.	سَمَاجَهَ understanding.	پَوَکَنَ to cultivate.	پَوَکَنَ cultivation.
کَاوَمَ to attack.	کَاوَمَ an attack.	مَایَ to measure.	مَایَ measurement.
سَمِیَ to take care.	سَمِیَ care.	گَهِرَ to be wanted.	گَهِرَ want.
	سَکَوَ to be able.	سَکَوَ ability.	

(2) By making the Root end in ا (long a)

پُوجَ to worship.	پُوجَ worship.	گُهِلَ to search.	گُهِلَ a search.
	پُچَ to enquire.	پُچَ enquiry.	

(3) By making the Root ending in — [zer]

هَڈَ to be drowned.	هَڈَ flood.	پَچَ to flee.	پَچَ flight.
سُکَ to be dried.	سُکَ drought.	وِزَ to fight.	وِزَ war.
	مَداجَهَ to be confused.	مَداجَهَ confusion.	

(4) By making the Root end in ي (long i.)

جَهِرًا to climb.	جَاهِي an ascent.	خَرَجًا to spend.	خَرَجِي tip-money.
لَهَرًا to descend.	لَاهِي a descent.	قَاسًا to be entangled.	قَاسِي the act of hanging.
نَهَرًا to deceive.	نَهِي deceit.	بَهَرًا to sweep.	بَهَارِي a broom.
جُمًا to kiss.	جُمِي a kiss.	كَمَائًا to earn.	كَمَائِي earnings.

(5) By making the Root end in— (pesh).

تَبَرًا to get hot.	تَب fever.	جَاهَرًا to desire.	جَاه zeal, earnestness.
سَدَرًا to call.	سَد a call.	وَدَائًا to increase.	وَدَا exaggeration.
خَرَجًا to spend.	خَرَج expense; or expenditure.	حَيًّا to live.	حَي life.
دَكْرًا to cover.	دَك a cover.	كُسْرًا to be slain.	كُوس slaughter.
		دَفْعًا to defend.	دَفْعًا defence.

(6) By making the Root end in و (o) or ؤ (long u)

وَدَعًا to cut.	وَادٍ a carpenter.	نَحْوَ to dance.	نَاجٍ a dancer.
قَتَصًا to struggle.	قَتَصٍ a struggle.	كَبِنًا to be used up.	كَابٍ consumption.
بَذَارًا to spoil.	بَذَارٍ deterioration.	رَكْنًا to keep.	رَاكٍ a keeper; a guard.
سُدَارًا to improve.	سُدَارٍ improvement.	لَيَكُنْ to calculate.	لَيَكُو calculation.

(7) By making the Root end in ت , تا or تي

لَكَبُ	اَكَيْتَ	مَاجِبُ	مُجَاعَا
to write.	a writing.	to obey.	obedience.
هَلَبُ	هَلَتَ	هَاجِبُ	هَاجَتَ
to behave.	behaviour.	to be saved.	savings.
نُثِرُ	نُثِرَتَ	يُرِنُ	يُرِنِي
to be humble.	humility.	to fill.	supply.

(8) By making the Root end in پ or پَ

سَاجِبُ	سَاجِبَاتِ	وَدُنُ	وَاذَا پو
to know.	acquaintance.	to increase.	increment; progress.
مَئُ	مَئِبُ	لَگِبُ	لَاگَا پو
to measure.	a measure,	to be connected.	connection.

(9) By making the Root end in ك , كو or كُو

وَهَنُ	وَهَكُ	چِتَنُ	چو تَكُو
to flow.	a stream; a current.	to be released.	relief.
وَهِنُ	وَهَكُ	مِثْرُنُ	مِثْرَاكُو
to sit.	the act of sitting.	to be gathered.	a crowd.
بِيَهَنُ	بِيَهَكُ	رَهَنُ	رَهَاكُو
to stand.	the act of standing.	to dwell.	a dweller.

(10) By making the Root end in د , ند or ندي

اُپَرِنُ	اُپَرِنْدُو	هَلِنُ	هَلَمَدِي
to rise.	the east.	to go on.	influence.
اَلِهِنُ	اَلِهَدُو	هِنُ	هُونْدِي
to go down.	the west.	to be.	riches.

(11) By making the Root end in **ارو**

مُدَاخِرُ

to be confused.

مَوَدَّحَارُو

confusion.

وَدَّح

to increase.

وَادَّارُو

progress.

پَدَّحْن

to clean cotton.

پَدَّحَارُو

a cotton cleaner.

(12) By adding **تي** to the Infinitive.

چَوِي

to say.

چَوِي

a saying.

تِي

to be.

تَمَطِي

a possibility.

كَرِي

to do.

كَرِي

an act.

كَدَّجِي

to meet.

كَدَّجِي

a meeting.

(13) By adding **اِئِي** to the Root,
denoting the charges for the action denoted by the verb.

سَبِي

to sew.

سَبَاِئِي

charges for sewing.

كَطِي

to carry.

كَطَاِئِي

charges for carrying.

MISCELLANEOUS.

بِيهَر

to stand.

بِيهِنَك

a colony.

دَوِي

to wash.

دَوِي

a washerman.

بِيهَر

to break.

بِيهَكْرِي

a hindrance.

تَرِي

to swim.

تَارُون

a swimmer.

وَكْتِي

to sell.

وَكْتَرُو

a sale.

خَلَقَا

to create.

خَالِق

the Creator.

87. VI. ADJECTIVES FROM VERBS.

وَكْتِي

to sell.

وَيْكُو

for sale.

لَاغِي

to be applied.

لَاغِي

applicable.

88. VII. VERBS FROM NOUNS AND ADJECTIVES.

موکل leave.	موکلان to take leave.	أج thirst.	أجائج to be thirsty.
همت courage.	همتان to encourage.	كادر anger.	كادرجن to get angry.
کمر work.	کمران to work; to earn.	پگهر perspiration.	پگهرجن to perspire.
گالہ a word.	گالہان to speak.	تک fatigue.	تکجن to get tired.
ڈکھ } رنج } grief.	ڈکھان } رنجان } to pain.	ارمان grief.	ارمانجن to be grieved.
لالچ greed.	لالچان to induce.	گھٹ less.	گھٹان to lessen.
چور a thief.	چوران to steal.	وڈ more.	وڈان to increase.
لت a kick.	لنارن to tread.	جوگو befitting, worthy.	جگدان to befit.
ہک hunger.	ہکاجن to get hungry.	سنئون straight.	سنوارن to straighten; to improve; to put right.

89. The suffix ان meaning "from" is generally used with the following words instead of کان:—

گھر a house.	گھران from the house.	گوت a village.	گوتان from the village.
ہند a place.	ہندان from the place.	اتفاق accident.	اتفاقان accidentally.

اڳ the front.	اڳيان in front.	نصيب luck.	نصيبان by luck, luckily.
وات mouth.	واڙان from the mouth.		
هٿ hand.	هٿان from the hand.	سبب cause, reason.	سببان by reason of.

NOTE.—Very often ان becomes ون e. g. اندران becomes وندرون.
(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.	جتي	A pair of scissors.	ڪمڊي
A pair of trousers.	سُڙا	A pair of spectacles.	نمڪ
A pair tongs.	جهڙو		

91. Several Material Nouns in Sindhi are used only in the Singular and have no plural form, e. g.

Offspring.	اولاد	Gold.	سون
Water.	ڀاڻي	Wealth.	دولت
Clay.	هٽي	Grapes.	[f] ڊاڪر

VIII. DIMINUTIVES.

92. Diminutives of Nouns or Adjectives are formed by adding ري - يڙو, or ي after dropping the final vowel.

ڳاڙهو red.	ڳاڙهيڙو reddish.	وڏو big.	وڏيڙو biggish.
ڪارو black.	ڪاريڙو blackish.	ڪتاب a book.	ڪتابري a pamphlet.
سائو green.	سائيڙو greenish.	گھنڊ a bell.	گھنڊي a small bell.
	ڦڙو a drop.	ڦڙي a small drop.	

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.	گهرو ڌڻي	A gentleman.	سکر ماڻهو
Head of a community.	راج ڌڻي	A candle-stick.	موم پتي
Ruler of a country.	ڌنڀر ڌڻي	Headman of a village.	ڳوٺ وڌيرو
Master of the world.	جڳ ڌڻي	A bee.	ماڪي ۽ جي مک
Worship of God.	خدا پرستي	A rose.	گلاب جو گل
Idol-worship.	بت پرستي	An ink-pot.	مس ڪپري
Fire-worship.	آتش پرستي	A hand-cuff.	مٿ ڪري
Self-worship.	خود پرستي	A desert.	ريگ پٽ
An idol-house; a heathen temple.	بت خانو	A latrine.	جاء ضرور
A gymnasium.	تعليم خانو	Satisfaction.	دلچاء
A library.	ڪتب خانو	A train.	آگ ڳاڙي
A dispensary.	دوا خانو	Consequences.	اڳ پوء
Artillery.	توپ خانو	Foresight.	اڳ ڳڻتي
A museum.	پڙت خانو	A hound.	تازي ڪتو
Loyalty.	پرچا ڌرم	Tradition.	ڌنڌ ڪٿا
A city-protection.	شهر پناه	An easy-chair.	آرام ڪرسي
Idolatory.	مورت پوجا	Handsome.	خوبصورت
Climate.	آب هوا	Selfish.	خود غرض
Atmosphere.	وايو چڪر	„	خود مطلب

Independent.	خود مختيار	Stone-hearted, cruel.	سنگدل
Almighty.	وادر مطلق	Loyal.	نمک حلال
Cheerful.	کَل مَنه	Disloyal.	نمک حرام
Cheerful.	خوش مزاج	Good intentioned.	نمک نیت
Merciful.	رحمدل		

X. MEANINGLESS WORDS.

94. Almost every important noun and occasionally 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 exactly like the word itself, except that its first letter always begins with پ (the third letter of the Alphabet) e. g: گھوڑو پوڑو — مینر پینر

But there are a number of meaningless words, which do not assume exactly the same form as their preceding words, and are called “Meaningless Words Irregularly formed”. The following are some of the common ones—

Credit.	او در پاڈر	A letter.	چنی جیاتی
Meat dish or curry dish.	پوڑ پاری	A thief.	چور چکار
Hire.	پارو پتو	A boy.	چوکر پاکر
Vegetables.	پاجی پتی	Expenditure.	خرچ پکو
Meat dish, or curry dish.	تیورن تاهو	A letter.	خط پت
A Tapadar.	تپدار ترو	A Diwan.	دیوان درو
Fresh.	تازو توانو	A master.	ڈیڈی ڈوڈی
A neighbourhood.	پاڑو پنہو	To see.	ڈسٹ وائسٹ
Money.	پیسو پداجر	Fat.	ڈلومتو
To enquire.	پچھل گچھل	To all appearances respectable	ڈسٹو وائسٹو
Enquiry.	پچھا گچھا	Doubt; suspicion.	شک شہو

Papers.	ڪاغذ پٽ	An account.	ليڪو جو ڪو
An officer.	ڪامورو ڪرو	People.	ماڻهو جيئڙو
Grass.	گام پندو	A Munshi.	منشي مرو
A talk; a conversation.	گالھو ٻولھو	A servant.	نرڪر جا ڪر
” ”	گالھو منڇاڙ	A beast of burden.	وھت وانو
Search.	گولا ڦوڙاھ	A Bunya.	وانھو وڪال
To talk.	گالھائڻ ٻولھائڻ	Interest.	وياءِ وٽو
A house.	گهٽر تتر	A tree.	وٽ تڙ
To roam about.	گهٽڻ گهٽڻ		

—:0:—

95. The following English words are commonly used in Sindhi:

School.	(M)	سڪول	Report.	(F)	رپورٽ
Master.	(M)	ماسٽر	Court.	(F)	ڪورٽ
College.	(M)	ڪاليج	A watch.	(F)	واچ
A bench.	(M)	بينچ	A doctor.	(M)	ڊاڪٽر
A judge.	(M)	جج	A screw.	(M)	اسڪرو
A council.	(F)	ڪائونسل	A cupboard.	(M)	ڪيٽ
A library.	(F)	ليبرري	A bill.	(M)	بيل

&c. &c.

CHAPTER XLII.

OFFICAL AND TECHNICAL EXPRESSIONS.

I. PURELY OFFICIAL.

Office.	آفیس (f)	A cattle-pound.	د ک
„	دفتر	An assistant.	نائب
Officer.	آفیسر	Title.	لقب
„	کامورو	Superior.	بالا دست
„	عملدار	Subordinate.	زیر دست
„	عهد یدار	Correspondence.	لکچر
Establishment.	عملو	A diary.	روزنامو
A peon.	پتیموالو	A department.	کاتو
„	جبراسی	Educational Department.	تعلیم کاتو
A Mukhtyarkar, a Native	مختیار کار	A file.	فائل - دفتر
Official in the Revenue		Inward file.	فائل آمدنی
Dept. directly under an		Outward file.	فائل روانگی
Asst. Collector.		Miscellaneous file.	فائل معفر
A further sub-division	تعلقو	To enter (make an entry)	داخل کرنا
of a Sub-Division in		A petition.	عریضی
charge of a Mukhtyarkar.		„	درخواست
A revenue-collector, un-	تپدار	A petitioner.	عرصدار
der a Mukhtyarkar.		A respondent.	جوابدار
A sub-division of a	دیہ		
Taluka, in charge of a			
Tapadar.			

A candidate.	اُميدوار	Instructions.	فہمائش - تا ڪيد
Promotion; or increment of pay.	اضافو	To go on a circuit.	گشت ڪرڻ
A substitute.	بدلي - عيوضي	To start (on a circuit.)	ڪوچ ڪرڻ
To transfer.	(جي) بدلي ڪرڻ	Camp.	منزل
Resignation.	استعفا	The country, or the district as opposed to the head-quarters; the moffasil.	پاڻڀري
To resign.	استعفا ڏيڻ		مفصل
To authorize.	اختياري ڏيڻ	Village community.	راج مهاجن
Papers.	ڪاغذ	Notice.	اشتهار
Original.	اصل	”	اطلاع
Copy.	نقل	Signature.	صحيح
To copy.	نقل ڪرڻ	To sign.	صحيح ڪرڻ or وڃڻ
To submit.	پيش ڪرڻ	Signed.	صحيح ڪيل
To postpone.	مؤجل رکڻ	Initials.	چوڻي صحيح
To dispose of.	نيڪال ڪرڻ	Envelope.	لفافو
Complaint.	پُڪار	Seal.	مهر
Enquiry, investigation.	پڇاڳاڻا	To seal.	مهر ڇڻڻ
”	دريافت	Stamp.	تڪلي
”	جانچ	Gum.	ڪنڌر
”	نپاس		

II. CRIMINAL.

Crime.	ڏوه	A vital part.	نازڪ ھنڌ
To make a breach in a house.	ڪاٽ ھڻڻ	To commit dacoity.	ڌارو ھڻڻ
House breaking (passive voice).	ڪاٽ لڳڻ	The taking place of dacoity.	ڌارو لڳڻ
Thrashing. }	مارَ	A dacoit.	ڌاريو
Beating. }	مارا ماري - مارڪٽ	A weapon.	ھٿيار
A club.	لب	A murder.	خون
"	ڏڪو	To murder.	خون ڪرڻ
"	ڏنڊو	To wound.	زخم ڪرڻ
An attack.	حملو - ڪام	An event.	حاد ثو
A row.	ھنگامو	"	واردات
A band.	تولي	An ale-house.	گھرو
Blocking the way.	رستي روڪ	A drunkard.	شرابي
Disturbance in peace.	صلح ٻڙنگ	Drunk.	نشئي
Dispute.	ٽڪرار - صيد	Intoxicated.	مست
To raise the arm to strike a blow.	اولارڻ	Perjury.	جعل سازي
Boundary, beat, jurisdiction.	حد	"	ڪڙرو قسم
To trespass.	دخول ڪرڻ (بشي جي حد ۾)	Breach of trust.	وي سام گھاتي
To pull one's beard.	ڌاڙهي پٽڻ	To offer a bribe.	رشوت آڇڻ
To pull one's moustaches.	مڇيون پٽڻ	To accept a bribe.	رشوت وٺڻ
To pull down one's turban.	پڳري لاهڻ	Bribery.	رشوت خوري
"	"		
"	پٽڪو لاهڻ		

Adultery.	حرام	A respectable person.	اشراف ماڻهو
Fornication.	زنا	A man of good family.	خاندان ماڻهو
Rape.	زوري ۽ زنا	A kept woman; a mistress.	سينڌي
Sodomy, unnatural offence.	بدفعلي	On illegal terms with a woman, on criminal inter-	زال سان لڳل
To outrage.	جهت هٽائڻ	course with a woman.	
A trustworthy man.	معتبر ماڻهو		

III. JUDICIAL.

Justice.	انصاف	To give an oath.	قسم کڻائڻ
A case, a trial.	مقدمو	Concocted evidence.	جڙتو شاهدي
Criminal.	فوجداري	Statement.	زباني
To arrest.	گرفتار ڪرڻ	"	اظهار
A complaint.	فرياد	A witness-box.	پڇيرو
A complainant.	فريادي	Examination-in-chief.	پڇا
A charge.	تھمت	Re-examination.	وري پڇا
Accused.	تھمتي	Cross-examination.	آڌي پڇا
To plead guilty.	ذوہم ڀاسڻ	To object.	اعتراض آڻڻ
To plead not guilty.	ذوہ جو انڪار ڪرڻ	Defence.	ڀڄڻو
The hearing (of a case).	شنوائتي	Corroboration.	مضبوطي
To take an oath.	قسم کڻڻ	Hand-cuffs.	هٿ ڪري
To give an oath.	قسم ڏيڻ	To hand-cuff.	هٿ ڪري وجهڻ
		To be hand-cuffed.	هٿ ڪري پوڻ (کڻي)

To bring up (a case before a Magistrate; or to commit it in the Sessions).	رجوع ڪرڻ	Not proved.	نا ثابت
		Section.	قلم
A pleader.	وڪيل	Sentence.	فتوىٰ
A power of attorney.	وڪالت نامو	To convict.	ذمويٰ ٺهرائڻ
An affidavit.	قسم نامو	Prison.	قيد
Agreement.	قبوليت نامو	A prisoner.	قيدي
Bail, or security.	ضامن	To send to prison.	قيد ڏيڻ
To let off; to discharge; or to acquit.	چڙهي ڏيڻ	Imprisonment for life.	جنم نمبر ڪارو ڀاڱي
To stand security.	ضامن پوڻ	Rigorous imprisonment.	سخت قيد
To search (a person; or a house).	جهازو وٺڻ (جو)	Simple imprisonment.	بها پورهي قيد
Decision.	فيصلو	To fine.	ڌنڌ وجهڻ
Final,	آخري	Extreme penalty of the law.	قاسي جي سزا

IV. CIVIL.

Civil (as apposed to criminal).	ديواني	Instalment.	قسط [f]
Claim.	دعوىٰ	To be bankrupt.	ڪلاجن
Claimant.	مذعي	"	ڏيڻ والو ڪيڊ
Respondent.	مدعاليو	Cash.	نقد
Capital.	مور	"	روڪ
Interest.	ويجا	To mortgage.	گه رکڻ - گردِي رکڻ
Rate.	آگهه - نرخ	A broker.	دلال
Sum (of money).	رقم [f]	An agent.	گه اشترو

V. REVENUE.

Revenue; tax on land.	دل [f]	Autumn (harvest).	خریف or کتی
Tax (of any kind).	محصول	Salty ground.	کمرانی زمین
To impose a tax.	دل وجوہ or محصول وجوہ	Good ground.	بلی زمین
To abolish a tax.	دل کیدی چڈر " محصول	Cultivated.	آباد
		Uncultivated.	غیر آباد
To collect (a tax).	وصول کرر	Clearance of canals by digging.	کاتی
"	اگارت	A canal.	واہ
Arrears.	بقایا	A small canal.	کریو
Money paid in advance by Government to farmers.	تداوی	A breach (in a canal).	کند پورا (کی)
		A Persian wheel (for raising water).	زار
Water-tax.	حداو	A small " " " "	هرلو
Remission.	معافی	Clearance of waste land.	چھنگل شگافی
Right; privilege.	حق	To have a place hedged.	لوڑ موڈ یارر
Harvest.	فصل	The system of watering land by means of wheels.	جرخی
Cultivation.	بوکر	" " " rain.	بارانی
Spring (harvest).	ربیع or جمیت	" " " flood.	موکی

VI. HISTORICAL.

History.	تواریخ	Battle	(f) جنگ
Ancient.	آگاتو	War.	(f) ویتزم
Reign,	راج	Flight,	(f) پاج

To besiege.	گهيرو ڪرڻ	To dethrone.	گادي تان لاهڻ
Victory; or conquest.	فَتْحَ or سوڀ	To enthrone.	گادي تي ويهاري
Victorious.	فَتْحَ مند or سوڀارو	To bring into subjugation.	مطيع ڪرڻ
Throne.	(m) تخت	„ „	تابع ڪرڻ
Capital.	(f) تخت گاه	Bloodshed.	خونريزي
Capital.	گادي	Ambassador.	ايلاهي
Successor (to a throne).	تخت نشين	Lower Sindh.	لاڙ
Fort.	قلعو	Upper Sindh.	اُتر سِند
Defeat.	شڪست	A port.	بندر
To defeat.	تقريب	Privately.	خانگي طرح
To be defeated.	کائڻ	Publicly.	عام طرح
To be defeated.	هارائڻ	Administration.	انتظام
To retreat.	موت کائڻ (f)	Military (as opposed to civil).	جنگي
Hostage.	اول (f)	Civil (as opposed to military).	ملڪي

VII. MEDICAL.

The body.	بدن - بت	A toe.	پير جي آڱر
A limb.	عضو	The sole of the foot.	پير جي ٿري
The skin.	ڪل - جھري	A heel.	ڪري
The limbs of the body or	لڳ	An ankle.	مرو
different parts of the body.		Calf of the leg.	پيبي
A foot.	پير	The knee.	گوڏو

A knee-cap.	گوڏي جي ڍڪڻي	The shoulder.	ڪلهو
A thigh.	سڌر	The chest.	چاٽي
Waist.	جياڻو	The neck.	گرجي
Stomach; belly; womb; abdomen.	پيٽ	The nape of the neck.	ڪنڌ
The naval.	ڍن	The face.	منهن
The back.	پٺي	The cheek.	ڳلو - ڳٽو
The back-bone.	پٺي جو ڪنڊو	The chin.	کاڌي
The ribs.	پاسري	The mouth.	وات
The armpit.	بغل - ڪپچ	The lip.	چپ
The arm.	ٻانهن	The tongue.	زبان - چپ
The hand.	هٿ	The palate.	ٿارون
A finger.	آڱر	The throat.	نري
The little finger.	ڇيچ	The tooth.	ڌند
The ring finger.	ٻاج	The grinder.	ڌاٺ [f]
The middle finger.	وچين	The jaw-bone.	جاري جو هڏو
The pointing finger.	ڌڪي	The nose.	نڪ
The thumb.	آڱوٺو	The nostril.	ناس
The knuckle.	ٽپي	The eye.	اکر
The nail.	ننڍن	The pupil of the eye.	اکر جو تارو
The joint.	سڌو	The eye-lash.	پيمپي
The wrist.	ڪرائي	The eye-brow.	پروڻ
The elbow.	ٺونڀ	The forehead.	نرو - پيشاني

The ear.	ڪن	To answer the call of nature.	ٿورو ڪرڻ
The lobe of the ear.	ٻاڻري	„ „ (passive voice).	(ڪي) ٿورو اچڻ
The drum of the ear.	تاري	To make water.	پيشاب ڪرڻ
The temple.	لوندري	„ „ (passive voice).	(ڪي) پيشاب اچڻ
The head or the scalp.	مٿو	Dysentery.	دست
The brain.	مغز	Bowels.	آندا
The head and the neck.	سسي	Pain, ache.	سور
The skull.	ڪاپار	Fever.	تب
Sickness.	بيماري	Intermittent fever.	واري جو تب
Disease.	مرض	Cough.	ڪنگھ
Contagious disease.	وچڙندڙ مرض	Phlegm.	کانگهارو
Infectious „	جهندڙ مرض	Rheumatism.	وائِي سور
A patient.	مريض	Hard breathing.	دم ڪشي
Perspiration.	پگهر	Dropsy.	جلندڙ
Matter.	روڳ	Epilepsy.	مرگهي
The getting sore of the eyes.	اڪيون اٿڻ	Leprosy	ڪوڙم
To vomit.	قيءُ ڪرڻ	Swelling.	سوج
„	اٿي ڪرڻ	A wound.	قت
Digestion.	حاضمو	Boil.	ٿوري
Indigestion.	بد حاضمو	Ointment.	مل



CONCLUSION.

In bringing the FIRST PART OF THE MANUAL OF SINDHI to a conclusion, we would draw the attention of the European student of Sindhi to the selected pieces of prose readings at the end of the book. In addition to the selections given, we refer the reader to the following works for simple, natural and eloquent Sindhi:—

1. اورچاڻي ——— Tale of a farmer, Sindhi Fifth Book pp. 34-52.
2. ڪولمبس جي ڳالهه ——— Story of Columbus, „ pp. 104-122.
3. ايسپ جون آکاڻيون ——— Translation of AEsop's Fables.
4. پڪوپه ——— A treatise on Female Education.
5. زينت ——— A tale of Mahomadan life in Sindh.
6. عجيب پيٽ ——— A tale of Hindu life „
7. راسيلاس ——— Translation of Rassalas.
8. انگلنڊ جي تواريخ ——— Translation of Phillip's History of England.
9. هندستان جو ديش واسي ——— Translation of the "Citizen of India."

For a newspaper, we recommend to our readers the leading articles of the SINDH SUDHAR—a weekly periodical published at Karachi.



تو تر جيڪو ڪو پنهنجي ڀاءُ تي اڃائي ڪاڙ ٿو ڪري تنهن کي دربار مان سزا ملندي. ۽ جيڪو پنهنجي ڀاءُ کي چوندو ته تون گهٽ آهين تنهن کي به سزا ملندي. ۽ جيڪو پنهنجي ڀاءُ کي چوندو ته تون به قوف آهين سو نرگ جي ڀاءُ ۾ پوندو. پوءِ جيڪڏهن تون پنهنجي ڀيٽا ٻارستان تي ڪٽي اچين ۽ اُتي توکي ياد پوي ته پنهنجي ڀاءُ سان ٺهيل نه آهين ته هيئن ڪر جو پنهنجي ڀيٽا اُتي ڇڏي وڃي بهرياءُ ساڻس پرڄا ڪر ۽ پوءِ اچي ڀيٽا ڇاڙهر. توهان کي خبر آهي ته وڏا جئي ويا آهن ته ”حرام نه ڪريو“ پر مان توهان کي ٿو چوان ته جيڪو ڪنهن زال ڏي ڀڃڙي نڱاهه سان ٿو ڏسي سو تنهن سان دل ۾ حرام ڪري چڪو. ٻيو ته جيئن ته ”اگر ٻڌران اکر ۽ ڏند ٻڌران ڏند“ پر مان توهان کي ٿو چوان ته ڀڃڙائيءَ جي ساڻهڻائي نه ڪريو. اُتلندو جيڪو پنهنجي ساڻهڻائي تي لپاٽ هڻي تنهن کي ڏاڍو ڦيرائي ڏي. ۽ جيڪو توکي عدالت ۾ چڪي ۽ تنهنجو بهران چڪو گهري تنهن کي چاڌر ۾ چڪو ڏي. ۽ جيڪو توکي هڪڙي ڪوهر ۾ ٽڪو ڀيڳو ۾ وٺي وڃي تنهن سان به ڪوهر وڃ ۽ جيڪو توکان ڪي گهري تنهن کي ڏي ۽ جيڪو توکان اُڏارو گهري تنهن کان منهن نه موڙ.

وري جئي ويا آهن جي پنهنجي پاڙيسريءَ سان دوستي رک ۽ پنهنجي ويريءَ سان وهر رک. پر مان توهان کي چوان ٿو ته پنهنجي ويريءَ سان دوستي ڪريو ۽ جيڪي توهان کي ڦٽ لعنت ڪن تن لاءِ دعا گهرو. ۽ جي توهان سان ويڙها رڪن تن سان ڀلائي ڪريو ۽ جيڪي توهان کي ستائين ۽ ڊکي ٿا ڪن تن جي لاءِ آهيس گهرو. ته پوءِ اوهانجو پتا جو سرگهر آهي تنهنجا ٻالڪ ٿيندا. اُهو سچ کي چڱن ۽ مڊن تي اُڀرائي ٿو ۽ سچن ۽ ڪوڙن تي مڊن وسائي ٿو. جيڪي توهان کي گهڻو پيار ٿا ڪن، جيڪڏهن انهن کي اوهان پيار ڪريو ته ڇا ٿيو؟ زڪاني ائين نه ٿا ڪن ڇا؟ ۽ جي توهان رڳو پنهنجي ڀائرن کي سلام ڪريو ته ڪهڙي مهرباني ڪيو؟ تنهنڪري چئن توهان جو سرگهر وارو پتا پُورن آهي تن توهان به پورن ٿيو. ۽ خبردار رهو ته پنهنجي خيريات ماڻهن کي ڏيکارڻ لاءِ نه ڪريو، نه ته اوهان جو پي جو سرگهر ۾ وسي ٿو، تنهن وٽان ڪي ڪين ملندو. تنهنڪري جڏهن تون خيريات ڪرين تڏهن پنهنجي اڳيان ٿري نه وڃاءُ چئن مجلس ۽ رستن تي ٺڳ ڪندا آهن، انهيءَ مراد سان ته ماڻهن ۾ اسان جي ساراهه ٿئي.

سڄو ڏيک ڏسي ماڻهو مڃو ٿيو وڃي ۽ بهشت جي يادگيري پيشي اچي. نظارو اهڙو عمدو آهي جو ڏسي آنند ٻهو ٿئي. ٿوري ٿوري پنڌ تي صاف پاڻي جا جشما جبلن مان گرگات ڪيو پيا وڃن. سڄي سرشت اهڙو ڏيک پيشي ٿئي جو چڻ تر ائين پيشي جوي تر آجو! آجو!! اچي هن بي ڌرمي خوشي ۾ مڙا ماڻهو!!!

اُڀڻ پيش.

تڏهين مسيح ميڙا ڪن کي ڏسي هڪڙي ٺڪرتي چڙهي ويو ۽ اُتي ويٺو هو ته سندس مُريد وٽس آيا، تڏهن هو پنهنجو وات کولي اُنهن کي سڃاڻڻ لڳو: - جي سڃاڻي جي دل ڪري غريب، ڇو جو سرگب جو راڄ سندن ئي آهي. ۽ سڃاڻي سڃاڻي جي نِشَرَت ڪري ٿا هلن، ڇو جو هن پر توڻي جو ور ٿو ڪين ٿي ملندو. ۽ سڃاڻي سڃاڻي جي سڃاڻي جا ٻڪايا ۽ اُڃايا جو جو آهي ڏاڏا، ۽ سڃاڻي سڃاڻي جي ٻين تي قياس ڪندڙ آهن ڇو جو مٿن رحم ٿيندو. ۽ سڃاڻي سڃاڻي جي اندر جا صفا جو جو آهي پر ميسر کي ڏسندا. ۽ سڃاڻي سڃاڻي جي پرچو ڪرڻ وارا جو جو آهي پر ميسر جا ٻاڪ جڻبا. ۽ سڃاڻي سڃاڻي جي سڃاڻي ڪارڻ ڏکوئجن ٿا ڇو جو سرگب جو راڄ سندن آهي. ۽ سڃاڻي اوڏهن تڏهن آهيو جڏهين ماڻهو پنهنجي ڪري اوهان جي ڳلا ڪندا ۽ اوهان کي ستائيندا ۽ انهي طرح اوهان تي ڪوڙا الزام آڻيندا. اوهين ڏاڏا سرها ٿي خوش ٿيو ڇو جو سرگب ۾ توهان کي وڏو اجر ملندو. انهي لاءِ ته جيڪي نبي اوهان کان اڳي ٿي ويا آهن تن کي ۾ ائين ئي ستايو اٿن. اوهين زمين جو لوڻ آهيو، پر جيڪڏهن لوڻ جو سواد هليو وڃي ته پوءِ ڇا سان سواڊي ڪڍيس؟ پوءِ ته ڦٽو ڪرڻ ۽ ماڻهن جي پيرن ۾ لٽڻ ڇڏڻ کان سواءِ ڪنهن ڪم جو نه آهي. اوهين جهان جو نور آهيو، جيڪو شهر ٺڪرتي ٻيٺل آهي سو لڪي نٿو سگهي. ۽ ماڻهو ٻئي ڀاري ڪنهن ٿانو يا برتن ۾ رکي ڪين ڇڏيندا آهن، پر ڏيائڻ تي رکندا آهن ته جيڪي گهر ۾ آهن تن کي سو جهڙو ڏئي. اوهين پنهنجي سو جهڙي کي ماڻهن جي سامهون اهڙي طرح جهڪايو جو هو توهان جا جڳا ڪم ڏسن ۽ توهان جو پتا جو سرگب ۾ آهي ته پنهنجي وڏائي ڪن. جيڪي وڏا ڄڻي ويا آهن ته پنهنجي توهان کي خبر آهي، جي خون ۾ ڪريو ۽ جيڪو خون ڪندو سو درٻار ۾ سزا جو لائق ٿيندو. پر مان توهان کي جهان

و چون نڪو نانگ ٿئي. اُتي جي آب هوا بلڪل وڻندڙ ۽ طبعيت جي موافق آهي. سماري ۾ سي و تمام زور آهي، پر اونهارو نه جهڙو گهرجي تهڙوئي آهي.

جهيل ننڍي شهر جي وچ مان پيشي وهي ۽ ماڻهو ٻيڙين ۾ چڙهي شهر جي ڊڪڙي ڀاڱي کان ٻئي ڀاڱي تاءُ ويندا آهن يا درياءُ جو سِير ڪرڻ ويندا آهن. **سري نگر** جو **ڪشمير** جي گادي آهي سو تمام گڏو شهر آهي، گهڻيون تمام سوڙهيون آهن ۽ گندي پاڻي يا گندي نڪال لاءِ ڪو جڳو بندوبست نه آهي. ماڻهو ويجهارا ڏاڍا سادا سودا ۽ ٻالا ٻولا آهن، پر خوش مزاج آهن. منجهن گهڻو علم ڪونهي. ۽ جي فائدا انگريز سرڪار جي ڪنهن به ملڪ ۾ هئڻ ڪري ٿين ٿا، تن کان هيل تاءُ محروم رهيا آهن. شڪل ۾ اهي ماڻهو خوبصورت ۽ سندن زالون بهي حد حسين آهن. **ڪشميري** شالون ۽ **ڪشميري** پٺت نه سڃاتي جهان ۾ مشهور آهن.

اُتي جا جهنگ به ميون جي وڻن سان ڀريا هئا آهن، ۽ انهن ۽ ڪميون کان سواءِ باقي ٻيا سڀ ميو ايترا گهڻا ۽ اهڙا لذت ڀريا آهن جو چون ٿا ته سڃاتي دنيا ۾ اهڙا لذت ميو ڪٿي ڪنهن ٿين.

وڻ ميون سان تمام ٿيا هئا آهن. ٿورو لوڏو ڪٽي ڏهين نه ميو پاڻي هيٺ ڪريو پون. جهنگ ۾ نه فقط ري پاڻي ڪٽي کائڻ جي ڏير آهي، پر شهرن ۾ جتي ماڻهو حفاظت سان پوکيندا آهن، اُتي به وڏا شاهي صوف ريشي جا ٿي سو. ڊاڪر جا ٻارهن کان وڌيڪ ڪسر آهن. انگوري سڄو ۽ عمدو شراب ڏهين اُتي ٻانلي. کاڌي پيشي جون شيون تمام سستيون: جانور پاوي سِير ريشي. گهڻو ريشي جو اڇائي سِير، ڪاٺيون ريشي جون اٺ مڙ. مطاب نه گذران جو سامان تمام سهانگو، اهڙو جو تمام غريب ماڻهو به آسودو گذاري سگهي ٿو. جڙاري وڻ ڪارلڳي پيشي آهي، سهڪنهن طرف سرسبزي پيشي ڏسڻ ۾ اچي، جنهن کي ڏسي اکين کي ڏاڍي فرحت پيشي اچي. سڄي پٺ تي ايتري سارڪ آهي جو ائين پيو ڀانڊجي ته جڻ سائو به حمل وڃايو پيو آهي، جنهن تي هلڻ ڪري هڙو پيو اچي. جهڙنهن نهار تيزانهن گل ٿي گل: اُتي جي هوا جا اصلي صفا، ٿڌي ۽ صحت بخشيندڙ آهي، تنهن کي گلن جي سڳند باقي نه ڪٽي ڏنو آهي. جهڙنهن وچ تيزانهن خوشبو پيشي اچي. گلاب جا گل نه ايترا آهن جو رڳو چونڊڻ و هڻا پيا آهن. زمين تي اکين کي فرحت ڏيندڙ ساوڪ، پاسن کان شاندار ۽ ميون سان ڀريل وڻ، وچ ۾ طرحين طرحين رنگن جا خوشبودار گل، اهو

کي واپار کان سواءِ هي علم جي گهڻي خبر ڪانهي. ٻيا عامل جي اصل ڀائي بدن جو اولاد آهن پر ڪيترين صدين کان پيڙهيءَ ۾ پيڙهيءَ لکڻ پڙهڻ سڪي وقت جي سرڪار جي نوڪري پئي ڪئي اٿن، تنهنڪري عامل ڪونهجن ٿا. اهو ڀائي بدن مان عاملن ٿيڻ جو رواج آڄ تاءِ سڄي سنڌ ۾ هلندو ٿو اچي. هي عامل عام ۾ اڳرا آهن، ۽ سرڪاري نوڪريون گهڻو ڪري ڪم ٿي ملنديون آيون آهن؛ ڇو جو هڪڙو تر هنن جهڙا پڙهيل پڻ قوم جا ماڻهو ڪينهن ۽ ٻيو تر مٿي ماڻهي ۽ هلنديءَ جي ڪري، جي نيون جايون خالي ٿيون ٿين تڏهن گهڻي ساڳئي قوم جي ماڻهن کي ملنديون اچن. تنهنڪري ائين ٿي پيو آهي جو ستمين رهن جي نوڪريءَ کان وٺي ست سو رهن جي عهدي تاءِ گهڻو ڪري سڀ جايون انهن عاملن جي ئي هٿن ۾ آهن. پر جڏهن ٻين قومن جي ڪامورن جو حال آهي تڏهن مدحجن ۾ رشوت خوري بهيڻ آهي. انهيءَ جو ڪارڻ هڪڙو هي آهي ته گهڻن جا پگوار اهڙا ٿورا آهن جو انهن تي گذارڻ تمام مشڪل ٿئي ٿو. ٻيو ته جيتوڻيڪ ڪن جا پگوار وڏا آهن ته به ننڍي هوندي جو انهن کي رشوت وٺڻ لڄار ٿي هئي، تنهنڪري هو هري ويا آهن ۽ رشوت وٺڻ جو رستو جو اچي ويو اٿن سو چڱو مشڪل ٿو ٿين. ننڍي ٿي نه وارا عامل جن کي انگريزي تعليم ملي آهي تن ۾ اهي خرابيون گهٽ آهن. علميت، خيالات ۽ ذهن ۾ اهي نوجوان نه رڳو هندستان جي ٻين ماڻهن سان بلڪه خود انگلستان جي ماڻهن سان مت پئي سگهندا. واعدن ۽ قانونن ۽ ٻين عام ڳالهين جي واقفيت جا گهڻي پڙهڻ ڪري ٿي سا چڱي اٿن. پر بدني طاقت توڙي اخلاق ۾ گهڻو پٽ نه پيل آهن.

ڪشمير.

ڪشمير جو هندستان منجهه پنجاب جي اتر ۾ آهي سو اهڙو عمدو ماڪ آهي جو جهڙس سڄي ايشيا ڪنڊ ۾ ڪونه لهندو. بلڪه سڄي دنيا ۾ ڪو ماڪ هن جهڙو عمدو هوندو ته هوندو، پر هن کان چڱو ماڪ اصلي ڪونه لهندو. همدجي تعريف جهڙي ڪجي اوتري روا آهي.

سڀ کان وڏو سڪه جو هن ماڪ ۾ آهي، سو هي آهي جو اتي گرمي آهيئي ڪانه، ۽ گهڻي گرميءَ جي ڪري جي خرابيون ٿين ٿيون تن کان ماڻهو چٽل آهن، ٻيو ته اتي نڪو

نہ آهي جنهن کي جيڪر ڏسي آکين کي فروخت آجي. ميهون تمام ٿورو پوندو آهي. جنهنڪري ٻين ملڪن ۾ نسبت سڀ شي جي مهاڳائي آهي. سڄي ملڪ جي پيدائش جو مدار آهي سنڌو نديءَ تي جا سنڌ ملڪ جي وچان برابر اُتر کان ڏکڻ ڏي سڌي پئي وڃي. سنڌو نديءَ جو پاڻي تمام ميرو آهي اهڙو جو اُترائڻ کان سواءِ ٻي نٿو سگهجي. سڄي هندستان ۾ هڪ ايشيا ۾ جي سڀ کان گرم هنڌ آهن تن مان سنڌ هڪڙو ليکجي ٿي. سنڌ جي اُتر ۾ خصوص سيوهڻ - سکر - شڪارپور - سبي ۽ جيڪب آباد ۾ ته ايتري گرمي آهي جو ڏٺي پدام ڏئي.

گذريل آدمشماري ۾ موجب ماڻهن جو ڳاڻيٽو ۳۱ لک آهي - جتان ٽي پتيون يا ٽن پتيون کان ٿورو وڌيڪ مسلمان آهن ۽ باقي گهڻو ڪري سڀ هندو. ٻيا ماڻهو جهڙوڪ عيسائي - پارسي - ڪچي - گجراتي - پنجابي - وغيره تمام ٿورا آهن - مسلمانن جا گهڻا قسم آهن. هڪڙا اُهي جن جا ابا ڏاڏا اصل عربستان - ايران - افغانستان ۽ بلوچستان کان ڪامن ڪندڙن لشڪرن سان گڏ آيا هئا ۽ اُهي جي اصل هندو هئا ۽ پراڻن کي فتح ڪندڙن زورا زوريءَ مسلمان ڪيو. سنڌ جا گهڻا مسلمان انهن پوين جو اولاد آهن. مسلمان اُهوچر بي علم ۽ سست آهن - صفائي نه مڃن ٿيئي ڪانه ڪا. مڃهائڻن جن کي ٿورو گهڻو صفائي جو خيال آهي سي به فقط جمعي جي ڏينهن وهندڃندا آهن. علم، هنر ۽ واپار ۽ ٻيون سهوليتون جي انگريزن جي اجڙ کان پوءِ ٿيون آهن تن کان فائدو وٺڻ ۾ شرم ٿو اچي. مڃن زناڪاري ۽ ٻيون خرابيون گهڻي قدر آهن. ملڪ جو ٻي ٻارو گهڻو ڪري مسلمان ماڻهو ڪندا آهن. باقي جي هندو آهن سي به مکيه درجن ۾ وراهيل آهن: هڪڙا پاڻي بند جن کي عام طرح واڻيا ڪري سڏيندا آهن ۽ ٻيا عام. پاڻي بند خاص واپار جو ڪم ڪندا آهن. انهي ڪري سڄي سنڌ جي ماڻهن ۾ اهي ڏاڍا شاهوڪار آهن. هي ماڻهو نه رڳو پنهنجن ڳوٺن يا شهرن ۾ واپار ڪندا آهن پر سڄي سنڌ، هندستان، ايشيا، بلڪه دنيا جي سڀني ڀاڱن، جهڙوڪ لنڊن، پئرس، ويٽينا، روم، نيويارڪ، چڪاگو، ميلبورن وغيره ۾ وڃي سنڌ ۽ ٻين ملڪن جون شيون جي خاص آڻي لهنديون آهن، سي وڪڻندا آهن ۽ ايترا پيسا ڪمايا اٿن جو اڄ ڪلھ انهن ماڻهن جهڙو شاهوڪار ٻيو ڪونهي. پاڻي بندن

پورا ڪندا، تن سڀني سان مهرباني ۽ معافيءَ جا مٿيان شرط لاڳو ٿيڻ، اهڙي اسانجي خواهش آهي. خدا جي فضل سان جڏهين هندستان ۾ وري سکر سامت ٿي ويندي، تڏهين اسانجي دل جي اهڙي خواهش آهي، ته انهيءَ ملڪ ۾ هندن ۽ ڏندن کي زور وٺائجي ۽ ماڻهن جي سکر ۽ فائدي جهڙن ڪمن کي وٺائجي ۽ انهيءَ ملڪ ۾ رهندڙ جيڪا اسانجي رعيت آهي، تنهنجي جڻن جڳائي ٿئي، تهوڙي طرح اُتي جي حڪومت جي ڪاروبار هلي. اسين ائين ٿا سمجهون ته اسانجي رعيت جي آبادانيءَ سا اسانجي طاقت آهي ۽ اُنجو راضيو سو اسانجي بادشاهت جي سونگهائي آهي ۽ اُنجي شڪرگذاري اسان لاءِ تمام وڏو اجر آهي. رعيت جي پلائيءَ لاءِ اسانجون جيڪي خواهشون آهن، تن جي پوري ڪرڻ لاءِ سروسڪتي وان سائين شال اسانکي، ۽ اسانجي عملدارن کي همت ڏيندو، اهڙو اسانجو کيس سوال آهي.

Sindhi Fifth Book.

سنڌ.

سنڌ ملڪ تي جو اهو نالو پيو آهي سو هن ڪري ته ”سنڌو“ ندي هن مان وهي ٿي ۽ سنڌو لفظ جي معنيٰ آهي ”درياءُ“. هي ملڪ هندستان جي اُتر اُلهندي واري ڪنڊ ۾ آهي. هندجي ڊگهائي گهڻي ۾ گهڻو اٽڪل ۳۸۰ ميل آهي ۽ گهڻي ۾ گهڻي ويڪرائي تحميمي ۲۸۰ ميل. سڄي ملڪ جي ايراضي يعني پکيڙ شمار ڪرڻ ۾ هڪ هزار چورس ميل آهي. جيڪڏهن هن ملڪ جو مٿاڇرو ٻين ملڪن سان ڪيو ته معلوم ٿيندو ته گهڻين ڳالهين پٺ تي پيل آهي. پهريون ته زمين جي آبادي ماڻهن جي وستيءَ ڪا گهڻي نه آهي. سڄي ملڪ ۾ فقط تيره لک ايڪڙ زمين جا آباد آهن. ڏکڻ اُڀرندي واري ڀاڱي کي ٿر ڪري چوندا آهن، سو سڄوئي واريءَ جي پٽن سان ڀريو پيو آهي ۽ جيتوڻيڪ گهڻن قسمن جا اُن ۽ ڀاڄيون ۽ ميوا وغيره پوکڻ ۾ اچن ٿا تڏهن به خاص پيدائش هن ملڪ جي ٻاهرئين ماڻهو جي ڌيان ۾ اچي ٿي سا هي آهي جو سڄو ملڪ ٻين ۽ ڪوڙن ۽ ليئن ۽ اکن سان ڀريو پيو آهي. نظارو ته منجهس آهستي ڪونه. وڻڪار تمام ٿوري آهي. جنهنڪري سڄو ملڪ هڪ ٻياٻان جو ڌيڪ پيو ڏئي. هن اهڙي ڪا وڻڪار

اهڙن افعالن ڪري هندستان جي ماڻهن کي جي خرابي ۽ دگر سڻا پيا، تنهنجي سببون اسان کي ڏاڍو ارمان ٿيو آهي. فسادين کي مات ڪري اسان بکيڙو بند ڪيو، تنهنڪري اسانجي طاقت سڀني کي معلوم ٿي ويئي آهي، ته نه اسانجي اهڙي اڃا آهي ته چيل ريت پرماني، اوجھو ڦاسي ويلن ماڻهن مان، جن جي وري سنئين وٽ سان هلڻ جي مرضي آهي، تن تي رحم ڪري انهن جا گناه بخشجن. زياده خونريزي نه ٿئي، ۽ هندستان ۾ اسانجي علائقن ۾ جلديءَ سان ۽ آرام ٿي وڃي، انهيءَ مطلب تي هڪ صلح ۾ جن ماڻهن اڳين ٻيڙن فسادن ۾ سرڪار جا ڏوه ڪيا، تن مان گهڻن ماڻهن کي نه اسانجي وائسراءِ ۽ گورنر جنرل ڪن شرطن تي معافي ڏيڻ جو آسرو ڏنو آهي، ۽ جدا جدا گناه معافي ڏيڻ جو ٻا نه آهن، اهڙن ڏهاري کي ڪهڙي ڪهڙي سزا ملندي تنهنجو نه ٺهرايو ڪيو اٿن. ۽ مٿي چيل ڪم جو اسانجي وائسراءِ ۽ گورنر جنرل ڪيو آهي، سو اسان کي قبول ۽ منظور آهي، ۽ انهيءَ کان سواءِ ٻي ڳالهه جي اسين ظاهر ٿا ڪريون سي هن ريت:-

انگريز سرڪار جي رعيت جي خون ڪرڻ ۾ ظاهري شريڪ هجڻ جي جن ماڻهن تي ڏاڻهي ٿي آهي، يا ٿيندي، تن تي رحم ڪرڻ انصاف جي برخلاف آهي. باقي انهن کان سواءِ ٻين سڀني ڏوهين تي رحم جي نظر رکبي. جن ماڻهن ڄاڻي واپي خونين کي پناه ڏني هوندي، يا جي فساد ۾ اڳواڻ يا ترغيب ڏيندڙ هوندا، تن کي فقط جيلان ڏيڻ ۾ ايندو، پر اهڙن ماڻهن تي سزا ٺهرائڻ ۾ انهي ڳالهه جو پورو ويچار ڪبو ته هو ڪهڙن سببن ڪري سرڪار سان بي ايمان ٿيا، ۽ مطلب ماڻهن جي اُٿاڻن ۽ ڪوڙين ڳالهين تي ڪم فهمي کان پروسو رکي، ڪن ماڻهن گناه ڪيا آهن، اهڙي ڳالهه جڏهن ڏيان ۾ ايندي، تڏهن انهن ماڻهن تي گهڻي مهربانيءَ جي نظر رکڻ ۾ ايندي. مٿين ماڻهن کان سواءِ جيڪي فساد ۾ شامل ٿي سرڪار سان وڙهندا هوندا، سي جيڪڏهن مات ڪري پنهنجي گهر هليا ويندا، ۽ سانت ڪري پنهنجن ڏندن ۾ لڳي رهندا، ته انهن کي معافي ڏيڻ ۽ گناه بخشڻ جو هن اشتها جي وسيلي سان قول ٿا ڏيون. ڏهارين کي معافي ڏيڻ، ۽ انهن تي مهرباني ڪرڻ لاءِ جي شرط مٿي چيل آهن سي ايندڙ جنوريءَ مهيني جي پورين تاريخ کان اڳي جيڪي ماڻهو

ڳالهائي تڏهن ٿيندو آهي، جڏهن ملڪ ۾ صلح سلامت، ۽ حڪومت جو چڱو جوڙجڪ ٿيندو. اسين بهي سڀ پنهنجي رعايت سان جن فرضن ڪري پاڻيڪي ٻڌل ڄاڻون ٿا، اُهي ساڳيا فرض هندستان ۾ اسانجي جيڪا رعايت آهي، تنهن سان اسانڪي پاڙو گهرجن، اها ڳالهه اسين سمجهون ٿا ۽ خدا جي فضل سان اُهي سڀ فرض اسين سڃاڻي ۽ ڊيانٽ ڌاري سان پورا ڪنداسين. اسانجو عيسوي ۽ ڌرم جي سڃاڻي تي پڪو ويساهه آهي، ۽ ڌرم جي ڪري جوڌل کي آرام اچي ٿو، سو قبول ڪري خدا جا ٿورا ٿا سمجهن، ائين آهي، ته ٻه ڌرم بابت جيڪي اسانجا ويچار آهن، تن تي اسين پنهنجي رعايت مان ڪنهن کي به اعتبار ڪريون، اهڙو اسانڪي نڪو حق آهي، ۽ نڪا اسانجي خواهش ئي آهي. ڌرم جي ويچارن يا عمل معمول جي سبب ڪري ڪنهن جي طرفداري نه ٿئي، ۽ ڪنهن کي ڪو ايڏاڻو يا ڊڪر نه پوندي، ۽ واعدن جو آسرو ۽ ٻڌاءُ سڀڪنهن کي برابر بهي رٿائي ۽ سان ملي، اهڙي اسانجي آڳيا ۽ مرضي آهي. اسانجا جيڪي ڪامورا آهن، تن کي اسين سخت تڪيد ٿا ڏيون، ته اسانجي رعايت جي ڌرمي اعتقاد يا عبادت جي ڪنهن به باب ۾، ڪنهن به طرح، ڪو دست اندازي نه ڪري، ۽ ڪو هٿ وجهندو ته اُنهي تي اسانجو تمام ڏاڍو ناراضپو ٿيندو. ۽ بهي اسانجي هي آڳيا آهي ته اسانجي رعايت مان جيڪي ماڻهو علميت، واهليت ۽ سڃاڻي جي ڪري، جن جن سرڪاري عهدن جي برابر هلائڻ جا لائق هجن، تنکي جتن سهج ۾ اچي، تنهن پرماني اُهي عهدا بهي رٿائي ۽ سان ۽ بنا دقت ڏجن، پر اُنهن جي ذات يا ڌرم پلي ڪهڙو نه هجي. جيڪي زمينون وڏن کان وڏي سندن هٿ ۾ رهندي ٿي اُجن، تن سان هندستان جي ماڻهن جو ڏاڍو پيار ۽ دل آهي، تنهنجي اسانڪي خبر آهي، ۽ اها ڳالهه اسانڪي ڌيان ۾ آهي. سرڪار کي جيڪي واجبي وٺو هجي، سو سرڪار وٺي، باقي ماڻهن جا جيڪي زمين بابت حق هجن تن سڀني جي رکيا ٿئي. ۽ سڀڪنهن بابت جي واعدن جوڙڻ ۽ عمل ۾ آڻڻ مهل هندستان ۾ وڏير زماني کان جي دستور ۽ رواج هليدا آيا آهن، تن تي جوڳي نظر رکڻ ۾ اچي، اهڙي اسانجي خواهش آهي. لوني ماڻهن ڪوڙي واهيتي ڳالهائي ٻڌائي، پنهنجن وطنين کي ڦاسايو، ۽ انهنکي بکيڙي ڪرڻ لاءِ کڙو ڪيا، ۽ انهنجي

۽ فرمانبرداريءَ ۾ رهڻجو ۽ هڪٻئي ۾ اڳتي مٿئين ماڻهجي حڪومت ۽ ڪار ٻار
 آسانجي نالي تي آسانجي طرفون هلائڻ واسطي وقت بوقت جي حاڪم ۽ عملدار اسين
 مقرر ڪريون، تن جو به توهين حڪم مهيندا رهڻجو. چارليس جان واٽڪائونٽ
ڪئنگ صاحب، جو آسانجو وڏو اعتباري ۽ ڏاڍو پيارو صلاح ڪار آهي، تنهنجي
 ايمانداريءَ، لياقت ۽ سياست تي آسانجو پڪو ويساهه ۽ ڀروسو آهي ۽ تنهنڪري هڪي
 يعني مٿئين **ڪئنگ** صاحب کي، مٿي چيل ملڪه اسين پنهنجو پهرين وائسراءِ ۽
گورنر جنرل ٺهرايون ۽ مقرر ڪريون ٿا. انهيءَ طرح آسانجي نالي تي مٿئين ملڪه جي
 شاهي ڪار ٻار هلائڻ لاءِ هڪڙي مکيه سنڀال سيڪريٽريءَ جي معرفت جي حڪم
 احڪام ۽ قانونن سان وٺان هڪي پنهنجا رهندا، تن موجب سڀڪنهن باب ۾ آسانجي
 نالي ۽ آسانجي طرفون هلت ڪرڻ جو اسين هڪي اختيار ٿا ڏيون. جيڪي ماڻهو
 هاڻي ملڪي، خواهه لشڪري عهدن تي **آئربيل ايسٽ انڊيا ڪمپنيءَ** جا مقرر ڪيل
 آهن، تن سڀني کي حال اسين انهن عهدن تي بحال ڪريون ٿا. ۽ اڳتي چئن
 آسانجي مرضي هوندي تنهن، ۽ جي قانون ۽ واعدن ٺهندا، تن موجب ڦيرگهير ٿيندا رهندا.
هندستان جي راجائن ۽ سردارن کي اسين ظاهر ٿا ڪريون ته انهن سان **آئربيل**
ايسٽ انڊيا ڪمپنيءَ جي صلح ناما، ۽ عهدناما ڪيا هوندا، يا مٿين ڪمپنيءَ جي
 حڪم سان ساڻن ٿيا هوندا سي سڀ اسانکي قبول آهن، اسين اُهي گهڻي خبرداريءَ
 سان ذري پرزي ٿاڻ پائينداسين ۽ انهيءَ ريت راجائن ۽ سردارن کي به پنهنجيءَ طرف
 جا انجامدانا ۽ صلاحناما پازڻ گهرجن. آسانجي جيڪا هاڻي بادشاهت آهي، تنهنکي
 وڌائڻ جي اسانکي پتي ۽ خواهش ڪانهي. آسانجي راج يا حقن تي ڪو چيڙ يا اڳرائي
 ڪندو ته اسين انهيءَ کي سميت ڏيڻ ڌارن ڪين ڇڏينداسين ۽ انهيءَ ريت پڻ جي
 ملڪن ۽ حقن کي ڪو ڌڪو اچي، انڙي ڳالهه به اسين ڪڏهن منظور ڪين ڪنداسين.
 جهڙيءَ ريت اسين پنهنجا حق ۽ پنهنجو درجو ۽ مان سنڀاليون ٿا تنهنجيءَ طرح
 اسين هندستان جي راجائن ۽ سردارن جا به حق، مرتبو ۽ مان رکنداسين ۽ آسانجي
 اڃا آهي ته راجائن ۽ سردار ۽ آسانجي رعيت سڀ سڪي، آباد ۽ وڌندڙ هجن ۽ هي

سان ڪيڻ ڪندي هئي، پر پارليامينٽ وقت بوقت هنکي سڌ ڏيئي حڪومت جو اختيار ۽ وس ڏيندي هئي، تنهنڪري ڪمپني فقط انگلستان جي بادشاه جي طرفان هن ملڪ ۾ حڪم هلائيندي هئي.

سن ۱۸۵۸ع ۾ پارليامينٽ جي ڌيان ۾ ائين آيو ته اڳتي هندستان ۾ بادشاهي جو اختيار ڪمپنيءَ جي هٿ ۾ ڇڏڻ نه کپي، تنهنڪري پارليامينٽ هڪڙو نئون ائڪٽ منظور ڪري هيءُ ڳالهه ٺهرائي ته جڏهن رائي صاحب گريٽ برٽن تي پاڻ پنهنجي نالي حڪم هلائي ٿي، تڏهن هندستان ۾ به پنهنجي نالي راج هلائي. پوءِ انهيءَ موجب جڏهن رائي صاحب هن ملڪ جي واڳ پنهنجي هٿ ڪئي، تڏهن هڪڙو اشتهار جاري ڪيا، ۽ اهو اشتهار رائي صاحب جي حڪم موجب سندس عملدارن هندستان جي سڀني علائقن ۾ انگريزي ۽ ڏيندي ٻولين ۾ پڙهي ٻڌايو، ۽ هن جا نقل ڏيندي راجائن ۽ حاڪمن ڏي ڏياري موڪليا.

اشتهار نامو.

هندستان جي راجائن، سردارن ۽ ٻين ماڻهن ڏي ملڪ معظم در اجلاس ڪائونسل جو اشتهار نامو. وڪٽوريا، خدا جي فضل سان گريٽ برٽن ۽ آئرلنڊ جي گڏيل بادشاهت ۽ يورپ، ايشيا، آفريڪا، آميرڪا، ۽ آسٽريليا جي ڪنڊن ۾ انهيءَ بادشاهت جي تابع ۾ جي نوان وسيل ملڪ ۽ اُپراج آهن، تن سڀني جي ملڪ معظم ۽ ڌرم جي بچاءَ ڪندڙ، اڄ تاءِ هندستان جي ملڪ جي حڪومت ۽ ڪار بار اسانجي طرفان آئربيل ايسٽ انڊيا ڪمپني هلائيندي هئي، سا اسين پاڻ هلايون انهيءَ ڳالهه جو ڪيترن ڀاري سببن ڪري پارليامينٽ جي جماعت ۾ وڙيل سپريچيئل ۽ ٽيمپورل لارڊس ۽ ڪامنس انهن جي صلاح ۽ منظوريءَ سان اسان ٺهرايو ڪيو آهي تنهنڪري هاڻي اسين هن اشتهار نامي جي وسيلي سان ظاهر ٿا ڪريون ۽ خبر ٿا ڏيون ته مٿي لکيل صلاح ۽ منظوريءَ سان مٿين حڪومت جي ڪار بار اسان پنهنجي هٿ رکي آهي، ۽ اسين مٿين ملڪ ۾ پنهنجي رعيت کي فرمايون ٿا ته اسان سان، اسانجي وارثن ۽ جاءِ نشين سان توهين ايمانداري ۽ ساڃائيءَ سان هلاجو.

اورنگزيب شهنشاه جي ڳالهه.

پوني وٽ پيما نديءَ جي ڪنڌيءَ تي ٽولا پور نالي هڪڙو ننڍو ڳوٺ آهي، اتي جا ماڻهو هن ڳوٺ کي انهي نالي ملڻ جو هي ذڪر ڪندا آهن، ته شهنشاه اورنگزيب دکن ۾ گشت ڪندي هڪڙي پٿر تي آيو، جتان انهيءَ ڳوٺ وٽ ماڻهو نديءَ تان پار لنگهندا هئا. پنهنجن سوارن واسطي پٿر وٽ ترسي هو ٻيڙيءَ واري سان گفتگو ڪرڻ لڳو، هو ماڻهو تن ڏينهن ۾ خوش مزاجيءَ ۽ چرچن کان مشهور هو، اورنگزيب سان ڪيترن چرچن ڪرڻ کان پوءِ هن مهاڻي چيو، ته هن جهان ۾ اهڙي ڪائي ساه واري شي ڪانهي، جهڙوڪ آءٌ پورو وزن چئي نه سگهندس. هي ڳالهه ٻڌنديئي شهنشاه پڇيس، ته هي هاڻي جو منهنجي هيٺ آهي، تنهنجي ڀلا تور ڪيتري آهي؟ مهاڻي عرض ڪيو، ته سائين رخصت ٿئي، ته هاڻيءَ کي پنهنجيءَ وڏي ٻيڙيءَ ۾ چاهي آءٌ ٻارن تي آڃان. هي موڪل مليس. هن ڇا ڪيو جو هاڻيءَ جي وزن کان جيستائين ٻيڙي پاڻيءَ ۾ هيٺ گهڙي ويئي، اتي نشاني ڪري ڇڏيائين. پوءِ هاڻيءَ کي ٻيڙي مان لاهي ٻيڙيءَ ۾ ايستائين پهتو وجهڻ لڳو، جيسين ساڳي نشاني تائين ٻيڙي پاڻيءَ ۾ گهڙي ويئي، تنهن کان پوءِ هڪڙو هڪڙو پهتو ڌار ڌار ٿوري، سڀني جي تور جو جوڙ ڪري شهنشاه کي عرض ڪيائين، ته ساءِ همٿو وزن آهي. مهاڻي جي جترائي ۽ عقل کان بادشاه ايترو خوش ٿيو، جو ان ڳوٺ جو نالو ٽولا پور رکي، ان مهاڻي ۽ سندس اولاد کي اهو ڳوٺ ڪٿي به بخش ڪيائين.

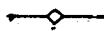
Sindh Fourth Book.



مهاراڻي صاحب جو اشتهار.

سنه ۱۸۵۷ع تائين هندستان ۾ جيڪو ملڪ انگرز سرڪار جي هٿ ۾ آهي، تنهنجي حڪومت جو اختيار سڀ آئريبل ايسٽ انڊيا ڪمپنيءَ کي هو. هن ڪمپنيءَ واپار تمام ايترو هلايو، جو حد ڪري گذاري ۽ هڪ ٻئي پٺيان سوين ڪندي ڪندي ملڪ پنهنجي عمل هيٺ آڻيندي ويئي. هيءَ ڳالهه هندستان جي تاريخ ۾ پڌري آهي. مگر ڪمپني هندستان ۾ جو راج ڪندي هئي، سو پنهنجي زور ۽ اختيار تي

پيا هوندا آهن. ڪتابن ۽ ڪاغذن وڪڻندڙن جا هٿ ڌار آهن ۽ آهي ڪاغذ اڪثر روسي ۽ نيري رنگ جا آهن. چيٽ، ويساڪ جا مهيندا فالودي جي موسم آهي. اهو سفيد خميرو ٿيندو آهي، جو ڪڻڪ مان نيوزي ڪيندا آهن ۽ شربت ۽ برف سان پيمو آهي. ماڻهو مديجا ڏاڍا شوقي آهن. دڪاندار شهر جي سڀني پاسن ۾ سدا ۽ پنهنجين هڪن سان رڌا پيا آهن ۽ برف جو ٿنڀو انجي هڪڙي پاسي کان ٻيو آهي، ۽ قومارو انجي ويجهو پيو لڳي، جنهنڪري انهن هنڌن جو ڏيک صفا ۽ ٿڌو پيو ٿيندو آهي. بورجين جي دڪانن جي چوڌاري ڏسجي، ته ماڻهن جو گوڙ لڳو پيمو آهي، جي پنهنجن روئين لاءِ اڪي پايو پيدا آهن. بورجي تنور جي پاسن تي ماني کي هنيو جهٽايو ڇڏين ۽ پوءِ اها ماني ٻيچي پوندي آهي. **ڪابل** ڪباب لاءِ مشهور آهي، جنهنجو گهڻو ڪاپو آهي. **ڪابل** ۾ چيٽ ۽ ويساڪ جي مهينن مديجو رواش هڪڙي نعمت آهي. هوءَ رڳو چاٽيل صاف ڪيل ريوند جيئي آهي، جا اُس کان هڪائڻ ڪري ٿي پرورش پائي. پاسي وارين ٽڪرين جي ميدان وڏو پيئي وڏي ٿئي. اُن ۾ لذت جهڙو سواد آهي. شاهاش رواش! شاهاش رواش! اهو هوڪو پيو گهٽين ۾ پوي ۽ سڀڪو اُن کي پيو گهٽي. شهر جي جنهن پاسي ۾ گهڻو گوڙ آهي، اُتي آڪاڻي ڪٽندڙ آڪاڻي ٻڌايو پيا ماڻهن کي ريجهائين ۽ يا فقير نمين جي مداحون پيا جون، ۽ انهن جون ڳالهيون پيا بيان ڪن. قيتن سان ته گڏي **ڪابل** ۾ آهستي ڪين. گهٽي تمام سوڙهي آهن ۽ هو خشڪ هوا جي ڏينهن ۾ جڳي دستور ٺاهوڪي ڪري ڇڏيندا آهن. انهن گهٽين مان صاف پاڻي جي ڍڪيلون نديون ڪسي سي پي وڃن ۽ جنهنڪري ماڻهن لاءِ گهڻو سڪو آهي. **ڪابل** مضبوطي سان ۽ گهڻو اڏيل شهر آهي ۽ پر نٿو جيئي سگهجي، ته ڪي اُن جا گهر سهڻا آهن. هو ڪنهن سرن ۽ ڪنهن جا گهر آهن ۽ ۽ هر ماڙوارا ڪي ٿورا گهر هوندا. هن ۾ گهڻي وسڻ آهي ۽ اٽڪل ۶۰ هزار کن ماڻهو مديجس ٿيندا. **ڪابل** ندي شهر مان پيئي وڃي. ماڻهو چوندا آهن، ته انهي ندي تي پيرا شور ڪي اٿل سان هوڙي ڇڏيو هو. مينهوڳي ۾ ڪوئي ۾ پيو هنڌ **ڪابل** کان وڌيڪ گندو نه هوندو.



پوندا وين، تن گهڻا ماڻهو ڪڏا، پر انهي کان به وڌيڪ ماڻهو برف ۾ مئا. \ سڄي ڪٽڪ مان رڳا ڪي ٿورا ٻڃيل، جن اچي پنهنجي مصيبت جي ڳالهه بيان ڪئي. ڪابل جو افغانستان ۾ مکيه شهر آهي، تنهنجو هيٺ بيان ٿو ڏجي. گهڻا وره ٿيا، جو هڪڙو مسافر اُتي ويو هو، تنهن هي بيان لکيو آهي.

ڪابل شهر جو بيان.

ڪابل شهر جو آهي، تنهن ۾ ڏاڍي ڏور ڌام آهي؛ ۽ او ماڻهن سان پيرل آهي. هن پهرن کان پوءِ اهڙو مديحهس هل ٿيندو آهي، جو گهڻين ۾ ڪو ماڻهو ڪڏهن ڪي ڳالهه چئي، نه اُڻي ڪين سگهي. وڏي بازار، جنهنڪي چار چتا ڪري سڏيندا آهن، سا سهڻين مديحن سان آهي؛ ۽ ڇهه سافوت ڊگهي، ۽ اٽڪل ۳۰ فوٽ ويڪري آهي. هن جا چار برابر ڀاڱا آهن. هديجي چت جٽيل آهي؛ ۽ هٿن جي مٿان ڪن شوري ماڻهن جا گهر آهن. انهي ڪم جي رت سڀاڻپ جي آهي، پر ڪم پورو ٿيل ڪنهن آهي، ائين رهجي ويو آهي، ۽ قومارا ۽ حوض جي مديحهس آهن، سي ائين ري مرمت پيا آهن، ڪوئي سنڀالڻ وارو ڪونهن. انهي حال هوندي به اُڀرندي جي ملڪن ۾ اهڙي ٻاراري ڪي ٿوريون هوندي؛ ۽ ريشم، ۽ ڪپڙا ۽ سامان، جي اُنهي ستون هوندي هيٺان قطاريا سينگاريا پيا آهن، سي اهڙا آهن، جنڪي ماڻهو ڏسي عجب ۾ پئجي وڃي. سانجهي جي مهل هن جو ڏاڍو سهڻو نظارو ٿو ٿئي. سڀڪو دڪان ڏين سان روشن ٿو ٿئي؛ ۽ اُهي ڏيا هٿن جي اڳ کان لنگيا پيا هن، جنڪري شهر جو اهڙو ڏيک ٿيو پوي، جو پانديجي، نه چڻ بهڪي پيو. گهڻا دڪان سُڪاڻ ميون جي وڪري لاءِ مشهور آهن؛ ۽ اُتي جو ڏاهو مزي جهڙو آهي. چيٽ يا ويساڪ واري مهيني ۾ ڪو ڊاڪر، ناس پائي، صوف، بهي، بلڪ ڏهن مهيني جو رکيل هداڻو، ۽ گدرو گهٽي، نه ملي سگهس. پڪين وڪڻندڙن جا دڪان آهن؛ ڇا، بدڪون، تتر، تلور، ۽ ٻيا پڪي گهٽجن، نه ملن. موهين جا هٿ عجب طرح جي صفائي سان جڙيل ۽ ٺهيل آهن. سڀڪنهن سودي لاءِ ڌار بازار آهي، يا ڪليل آهن، جي سڀئي وڏا

لاء ڪتا پهرو ٿا ڏين. شڪاري ڪتا شڪار جهڙو لاء ڪمائتا آهن. ڪن ڏينهن جا ماڻهو ڪتي جو ماس کائيندا آهن. ورشيا جا ماڻهو ڪتي جي کل مان ڪپڙا ۽ وارن مان زيور، جوڙي پائيندا آهن. ڪتي هر ايترا گڻ آهن، ته هر هندو ۽ مسلمان ماڻهو رڳو هنکي ڇهن نه ڪن.

Sindhi Thlrđ Book.

ڪابل جو ٿورو ذڪر.

افغانستان، جنهنکي ڪابل به ڪري سڏيندا آهن، سو هڪڙو ڌيڳ آهي، جو هندستان جي پنجاب علائقي جي الهندي پاسي جو ڌنگ آهي. هند جي اتر ڌي هماليه جبلن جي قطار آهي، جا گچ ٿاءِ ملي ويئي آهي؛ انهن جبلن کي هندو ڪش ڪري ڪڍيندا آهن. ان جي الهندي ڌي ايوان آهي؛ ۽ ڏکڻ اُڀرندي سنڌ جو ننديو صوبو لڳل آهي؛ گهڻو ڪري سڄي ماڪ مڊجهاڻ جبلن جي قطارون هلي ويئي آهن، جن جي تمام وڏي ڇولي هارهنئي مهڏا جوڌاري برف سان ڇاني پيئي آهن. هن سبب ڪري هندستان جي گهڻن ڀاڱن جي هوا کان هن ماڪ جي هوا گهڻو ٿڌي آهي؛ ۽ اُتي جا وڻ ۽ هيرا گهڻو ڪري يورپ جي وڻن ۽ مهون جهڙا آهن. افغان مضبوط ۽ جست ذات آهن. هو اڪثر ڪاري رنگ جي پشمي پوشاڪون ڪندا آهن؛ ۽ هو پوري رنگ جا جوڙا ۽ وڏي رين جي کلن جي پوسٽيمون ڇڪيندا آهن. هو بهادر ۽ جنگي ماڻهو آهن، باقي جهنگلي آهن. هنن تي هڪڙو بادشاهه حڪومت ڪندو آهي، جنهنجو حڪم پنهنجي رعيت تي ٿورو ملندو آهي. افغانستان هڪڙي خوفناڪ ويڙهه به مشهور آهي، جا سنه ۱۸۴۰ع واري سياري جي مند ۾ ٿي هئي. ان ۾ انگريزي ڪتڪ سوڀ کڻي هئي؛ ۽ ڪابل، جو گاديءَ جو هنڌ آهي، سو روتو هئا. پر افغانن اوجتو هٿيار پوهار ٻڌي فساد ڪيو، تنهنڪري ڪتڪ کي شهر مڊجهاڻ وڃڻو پيو؛ ۽ ته ساري ۾ جبلن جي گهاتن مڊجهاڻ انهن کي موت کائڻي پيئي. برف به زمين تي گهڻي هئي؛ ۽ مٿن ڏکڻ ڪتڪ ٿڌ ۽ سهڪهن طرح جي ٻن ڪشالن کان تمام جوکائتا آهنچ سڏا. جي افغان سندن پٺيان پيا، ۽ ويجهو ويجهو

ٿيندو هوس ۽ پراڻهي هوندي به اُنکي اهڙو احتجاج ٿيو، جو اڌ ٻنهي جو وڪڻي ڇڏيا ۽ باقي اڌ هڪڙي ڪڙهي کي پنهنجن ورهن ۾ لاهي تي ڏنا. هن سهائي ڪڙهي اُڃا تي فصلئي ڪين ڪندا هئا، تر اُچي جا گيردار کي جهلم، تر ٻنهي جهڪڻ هن توهين اها خرچيندو، تر آءٌ وندس. تڏهن ٻنهي جو مالڪ اها ڳالهه ٻڌي اُنکي چوڻ لڳو، تر ”اُچر جي ڳالهه آهي، جو ٻنهي کي وڏو سهجي پنهنجي هٿ ۾ هڻي، جهنڊي کي محصول به نٿي ڏنم، تڏهن به مونکي پورت نه پئجي ۽ توکي اُمان اڌ ڏنو اٿم، ۽ انجو لاڳو به پيرين ٿو، تڏهن به اهڙو شاهوڪار ٿيو آهين جو ٻنهي گنهڻ ٿو گهرين.“ تڏهن ڪڙهي ورندي ڏني، تر توهانجي ٻنهي ڪمائن ۽ پنهنجي ٻنهي ڪمائن جي وچ ۾ رڳو هنن ٻن لفظن جو ٿيو آهي، جو توهين چئو ’وڃ‘ ۽ آءٌ چوان ’اُچ‘. تڏهن ٻنهي جي مالڪ انهن جو اُرت پڇيس. هن چيو تر توهين عيش ۽ خوشين ۾ پنهنجن پلنگن تي لٽيو، ۽ ماڻهنکي چئو تر ’وڃي پورهيو ڪريو‘ ۽ آءٌ پنهنجي سر صبر جو سويرو پنهنجن ماڻهنکي هڪل ڪريان، تر اڃو تر هلي پورهيو ڪريون، ايترو تفاوت آهي.“ مطلب هي تر هڪوئي ڪم پنهنجي سر ڪبو تر ٿيندو ۽ پنهنجي هٿ کان سواءِ ٻيو سڀ ڪوڙ آهي.

Sindhi Third Book.



ڪٿو.

ڪٿو اڳئين سڀني لاکر هميشه ماڻهو جي ڪم ايندو آيو آهي. هندجو سنگهڻ جو حواس تيز ٿيندو آهي. هو ڊوڙ جو ڏاڍو تڪو ۽ مضبوط آهي، تنهنڪري هو خراب ۽ زيان ڪندڙن مرن کي ڳولي مارتا لاءِ بلڪل ڪمائنو آهي. هي ماڻهو جي حڪم ۾ اهڙو آهي، جو نوڪر به نه هوندو. هنکي جيڪر پنهنجو دوست چئجي، تر حرڪت نه آهي. پنهنجي ڌڻي جي پٺيان جيڏي تهڏي خوشي سان هليو هلي، سو اهوئي جانور آهي. ڪٿي جون گهڻي ذاتيون آهن، تنهن ۾ هڪ ذات ڪيترن طرحن سان ماڻهو جي ڪم اچي ٿي. ڏنار پنهنجي ڌڻ رک لاءِ ڪتا رکندا آهن. اتر قطب وارن ملڪن ۾ ڪتا برف تان گاڏي ڇڪڻ لاءِ ڪم ٿا اچن، پاڻي ۾ ڪريان ماڻهنجي ڪيٽلاءَ ڪن ذاتين جا ڪتا اهڙا ڪم ٿا اچن، جهڙا ٽوپا. ٻارن خواه گهر جي سهيال

آهن، نه ”سيان ڪندا سون“، پر اها خبر نٿي پوين، نه سيان اسانگي ڪرڻا جي سگهه هوندي يا نه، مٿان مري وڃون، يا آگها ٿي پئتون. تنهنڪري چڱو ائين آهي ته جيڪو ڪم اڄ ٿي سگهي، سو سهائي ٿي نه وڃي، ڇاڪاڻ جو ’سيان‘ پنهنجي مٿ ۾ آهيئي ڪن، جيڪو ’اڄ سيان‘ پيو ڪندو سو بهڪو رهندو. جي تون اڄ پور هيو ڪري نه پوکيندين، ته سهائي تون ڪٿان لٽي پيمت پاڙيندين؟

Sindhi Third Book.

دان ڪڏن ڪجي.

ولايت ۾ هڪڙا اهڙا خيراني ڪارخانا آهن، جن ۾ انڌا، مڊا، تنڊا، ۽ ٻيا محتاج نه پنهنجي پورهي سان پيمت پاري ٿا سگهن، يعني انهن کي اهڙن ڪمن ۾ ٿا لائين، جن ۾ مذهبي ريلن عضون جو ضرورتي 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 هندستان ۾ ڪونه پيو آهي، تنهنڪري گهڻن محتاجن ماڻهن کي، هوند وارن ماڻهن جي خيريات تي گذارڻو ٿو پوي. هاڻي هوند وارن ماڻهن کي ائين سمجهڻ گهرجي ته جڏهن خدا اسان کي سکيو رکيو آهي، تڏهن ٻيا جيڪي پاڻ جهڙا پراني محتاج آهن، انهن جي اسان نظر رکون، ڇاڪاڻ جو جڏهن هو پاڻ ڪمائي نٿا سگهن، تڏهن اهي ٻين جي ڪمائي مان کائيندا، تنهنڪري محتاجن کي ڪارائڻ، پيارڻ، ۽ ڍڪائڻ وڌو ٻڄ آهي، ۽ ٻين اڃاين خرچن ۾ پيسن وڃائڻ بدران هي چڱو واپار آهي، مذهبي عيوض ڏئي ڏيندو. پر جي ٻئي پوکي پيئي هجي، تنهن ۾ ٻيو ٻڄ پوکجي، نه ٻيو ٻڄ اڃايو جي تهڙي طرح جيڪو سکيو هجي، يا جنهن کي گهرج نه هجي، تنهن کي ڪي خيريات جي واٽ سان ڏجي نه اڃايو آهي. اهو جيڪي هن کي ڏيو، سو جيڪڏهن ڪنهن ٻئي ڏئي ڪي ڏجي ته وڌو ٻڄ ٿئي. اهو ويچارو پنهنجو پيمت پاري دعا ڪندو.

Sindhi Third Book.

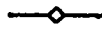
پنهنجي سر پور هيو ڪجي.

هڪڙي ماڻهوءَ کي هڪڙي ٻئي مٿي، جنهن مان ٻار هين مٿي ۾ هزار ٻيا پيدا

بادشاه ٽيمور منڊي جو نقل.

جڏهن ته صديءَ عيسويءَ ۾ ٽيمور لنگ، يعني ٽيمور منڊو توران جو بادشاهه جو هو، سو شڪار ۽ راڳ جو ڏاڍو خفتي هو. هڪڙي ڏينهن پنهنجي خاص جماعت سان شڪار تي جڙهيو هو، ۽ جڏهن بازن، ۽ تيرن ڪمانن ۽ ڪتن جي لوهين سان طرحين طرحين جا شڪار ڪري پنهنجي محلات ڏي ٿي موٽيو، تڏهن وات تي ڏٺا، ته هڪڙو انڌو شخص ٽيمور هٿ ۾ کڻيو ويٺو مٿس ڳڻي. بادشاهه کي اُنجو آواز ۽ آلاپ ڏاڍو وڻيو، سو بهي ٻڌڻ لڳو. ڳڻائي مدت کان پوءِ بادشاهه پڇيس ته ”تهدجو نالو ڇا آهي؟“ هن شخص ورندي ڏني ته ”سائين تههدجو نالو دولت آهي.“ تڏهن بادشاهه چرچو ڪري چيس ته ”سنئون جواب ڏي، دولت تههدجو نالو ڇا هوندو، ڀلا ڪڏهن دولت ۾ انڌي ٿيندي آهي؟“ هن ورندي ڏني ته ”هائو بادشاهه سائين، جي دولت انڌي نه هجي ها، ته توهڙي منڊي وٽ ڪئن گڏ ٿئي ها.“ بادشاهه انهي ورنديءَ تي ڏاڍو خوش ٿيو، ۽ اُنکي انعام ڏنا.

Sindhi Third Book.



جيڪي ڪرڻو هجي سو ڪري وٺ.

جيڪڏهن سرڪار اسانکي سمجهي ڏينهن مون هڪڙو هجو ڪڏهن ڪم ۾ آجوري ڌارن رُنيائي، ته چئجي ته هي سرڪار ڏاڍي ظالم آهي. پر ڏسو سستي ۽ آرس اسانجو ڪيترو وقت ائين ٿو وڃائي. سستي ڪري بيماري ٿي ٿئي، ۽ انهيءَ ڪري عمر ٿي گهٽجي، جهڙي طرح ڪا لوهه ائين رکي ڇڏجي، ته پوءِ ڪٿي، تنهن سستي کان ۾ ماڻهو پوءِ گهٽجي، تههن ڪري جيڪڏهن عمر پنهنجي بيماري هجي، ته وقت نه وڃائجي، ڇاڪاڻ جو اهو وقت اُها شيءِ آهي، جنهنڪري عمر ٿا چون. جهڙو ڪ ضرور آهي، تههن کان وڌيڪ ماڻهو پنهنجو وقت نه ڏين ٿا وڃائين، ۽ اها ڳالهه وساري ڇڏي اٿن، ته نيٺ مئي کان پوءِ سهڻا لاءِ گهڻوئي وقت ملندو تههن ڪري جيڪا محنت ڪرڻي هجي، سا حياتي ۾ خصوص جواني ۾، ڪري وٺجي. ڪن سست ماڻهن جي عادت ٿيندي آهي، ته جڏهن ڪو ڪم اڳيان ايندو اٿن، تڏهن هميشه چوندا.

ڪڇي ۾ اها ٻول ڪئي هئي، ته جڏهن اسين هتي گڏجي گهرڻ آڃون تڏهن اسان کي
ڏن ڏجان ۽ ٻه ماڻهي تون هڪڙو آيو آهين، سو هڪڙي کي ڪئن ملي ۽ ۽ تون
جهڙو من پنهديا پيسا ٿو گهرين، ته تون پنهديا سنگتي کي وٺي آو ته توکي ملن.
انهيءَ ڳالهه تي هو ماڻهو لاجواب ٿي هليو ويو.

Sindhi Third Book.

لوپي ۽ ٺوڪي.

هڪڙي لوپي کي ڪنهن پاڙيسري آجي چيو، ته ”ادا، آڄ مونوت مهمان آيا
آهن، ۽ پنهديا وڏو ڊيگڙو ذري تاء اڏارو ڏينس، ته گهرچ لٽي کانپوءِ سلامت پهچائي
ڏيندو سان.“ لوپي ڊيگڙو ڪٿي هڪي ڏنو، ٿوري مدت کان پوءِ، هن ڊيگڙو ٻيو
هڪڙو ننڍو ڊيگڙو وجهي آئي لوپي کي موٽائي ڏنو، ۽ چيائينس ته ”پنهديا وڏو ڊيگڙو
سهالچ.“ لوپي جان ڊيگڙو ڪٿي ڏسي، ته منجهس ٻيو هڪڙو ننڍو ڊيگڙو پهتو آهي،
تڏهن چيائينس ته ”هي ڊيگڙو ڪنهندي آهي؟“ تڏهن هن ورندي ڏينس، ته
”پنهديا وڏو ڊيگڙو منهنجي گهر واپسي پهتو هو، ۽ هي سندس ٻار آهي.“ تڏهن لوپي
دل ۾ سمجهيو، ته هي ڪو وڏو مورڪ ٿو ڏسجي. تنهن انهي ڊيگڙي جي لالچ تي
پهو ڪي ڪين ڪيو، ۽ هتي ڊيگڙا رکي ڇڏيا. ڪن ڏينهن کان پوءِ اهو سا گهو
ماڻهو موٽي انهي جي گهر ويو، ۽ چيائينس ته ”پائي مون وٽ وري مهمان آيا آهن،
هيئر جهڙي ڊيگڙا نوٽ هجن، سي سڀئي ڏينس.“ لوپي ته اڳيئي چڪيو هو، سو
هلا ڪئن رهي، اٽنديئي شرط وڙهي ڊيگڙا آڻي ڏنائينس. گهڻا ڏينهن گذري
ويا، ته هن ماڻهو ڊيگڙا موٽائي ڪين، تڏهن لوپي هڪڙي ڏينهن هڪي وات ۾
گڏيو، ۽ چيائينس ته ”جو، اڃا تاء منهنديا ڊيگڙا نه موڪليا اٿئي؟“ تڏهن ان
ورندي ڏني ته ”پنهديا ڊيگڙا نه مري ويا، فلاڻي هنڌ قبر ۾ پوريا پيا آهن.“ تڏهن
لوپي چيس ته ”ڏاڍو ڪو جريو ٿو ڏسجن، ڪڏهن ڊيگڙا ۾ مئا آهن؟“ تڏهن ان
چيس ته ”سء منهنديا، جي ڊيگڙا مرندا نه آهن، ته موٽي ويا مندا ڪئن؟“ هو
لوپي ايترو ٻڌي مات ۾ اچي ويو، ۽ ڪڇي ڪين سگهيو. هي ٻهاڪو مشهور
آهي ته ”جتي لوپي هجن، تي ٺوڪي به نه مرن.“

پوءِ ڪنهن مهل پٿر اچي چوندو ته 'باها کائڻ جي مهل ٿي آهي، هلي ڪاٺ، آءُ سرُ
 ڏوٽي چوندس، ته مان نٿو اڃان.' انهن اڃائي ويجهار هر هوائڙو مڃو ٿي ويو هو،
 جو انهيءَ تر سچ پچ پٿر اچي مونکي ماني ڪاٺ ڪوٺيو آهي، تنهن جو مٿو ڏوٽيو،
 ته اُمالڪ گهڙو پٽ تي ڪري جهون جهون ٿي پيو، ۽ گه ڌرتي تي ريل ٿي وهي
 مليو، تڏهن گهڙيجي مالڪ هن کي ڏاڍي مارڻي، ۽ جهائيندس ته "بيوقوف،
 منهنجو گه جو ڏلو پڇي وڌ." تڏهن مزور چيو ته "ساء، تنهنجو ته رڳو پندڄمن
 ستمن رهنجن جو گهڙو زبان ٿيو، پر منهنجو ته گهر ٻار ڦٽي ويو، جو انڪر ڏجي، ته نه
 وري نه ملي."

Sindhli Third Book.

ٻن چئن ۽ هڪڙي زال جي ڳالهه.

نه چڻا پاڻهر دوست هوا، تن ڪنهن زال وٽ پهنديجو ناٿو امانت رکيو، ۽ انکي
 چيا: ته "جڏهن اسين هتي چڻا گڏجي گهرڻ اچون، تڏهن هي ناٿو تون اسانکي
 ڏجان." پوءِ گهڻن ڏينهن پڇاڻان انهن مان هڪڙو چڻو ان زال وٽ آيو ۽ انکي چوڻ
 لڳو ته "منهنجو سگهتي مري ويو آهي، تنهنڪري پيسا منکي ڏي." پر هن زال
 پيسن ڏيڻ جي نه ڪئي، ۽ جهائيندس ته "منهنجي سگهتي آڻڻ ڌاران، تو هڪڙي
 کي امانت ڪڻن موٽائي ڏيان." تڏهن ان مڙس ورندي ڏني ته "جڏو، جهڪڻ
 ڪو بهو قبر منجهان اُٿي آيو هجي، ته سگهتي منهنجو به اُٿي اچي، تنهنڪري هڏجي
 مٽي کان پوءِ مون کان سواءِ بهو ڏيئي ڪير آهي؟" تڏهن ان زال لاجار ٿي اهي سهڻي
 پيسا انکي ڏنا. پوءِ ٿورن ڏينهن گذرئي هو بهو ماڻهو ان زال وٽ آيو، ۽ اچي پهنديجي
 امانت گهرڻ لڳو. تنهن مهل زال منکي چيو ته "ٿورا ڏينهن ٿيندا جو منهنجو سگهتي
 هتي آيو هو، ۽ منهنجي نالي چناه، ته تون مري ويو آهين، ۽ پئسا گهرڻ لڳو،
 جيتوڻيڪ منهنجي اچڻ کان سواءِ منهنجي پيسن ڏيڻ لاءِ مون ان سان گهڻوئي
 تڪرار ملايو، پر هن ڪنن مڃيو، ۽ مون لاجار ٿي پيسا ڏنا." تڏهن ان ماڻهو وڃي
 قاضي وٽ فرياد ڪيو. قاضي ان زال کي گهرايو، ۽ انهي جي سڃي ڳالهه ٻڌي قياس
 ڪري سمجهاء ته هن زال جو ڪو ڏوهه نه آهي، ۽ قاضي انهي ماڻهو کي چيو ته "نهان

راجپوتن جي ڏاڍي زور ۽ همت .

راجپوتن جي زالون ڏاڍي زور ۽ همت واري ٿينديون آهن ۽ انهن تي جيڪڏهن ڪا آهنگي آفت اچي پوي، ته ڇڻي ڪين، ۽ انهي مهل پنهنجي هوش ۽ همت کي هٿان نه ڇڏينديون آهن. انهنجا مڙس ٻاهر پورهي تي وڃن، ته اُهي زالون انهنجي ماني گهران کڻي، انهنکي اُتي وڃي پهچائي ڏيئي اچن ۽ وات ۾ رٿا پٽ يا جبل يا جهنگ جي مرن کان پوئتي ڪونه ٿين. هڪڙي ڏوٺگر جي ڪچي ۾ هڪڙو ڏاڍو جهنگ هو، تنهن جهنگ مان هڪڙي راجپوتن پنهنجي مڙس جي ماني کڻي هلي ٿي ويئي ۽ ايتري ۾ هن زال هڪڙو رڇ پوين پيرن تي ڏاڍي ڊول سان پاڻ ڏانهن ايندو ڏٺو، جو چٽڪ سندس قاضي ۾ ڪو شڪار ڦاٿو هو، جنهنجي کائڻ لاءِ آيو ٿي ۽ تڏهن اهو زال ڏهر جوڻ لڳي، ”ڇاٽا، هي رڇ ماني کائڻ جي لاءِ ٿي آيو آهي، يا منهنجي ٿاڻي ماس کائڻ جي لاءِ ٿي“. اهڙي ڀو ۾ پنهنجي ترس وڃي هڪڙي وڏي وڻ جي پير ۾ بيٺي. رڇ به ايندڙي شرط جهڙو لاءِ پٺيان پيس ۽ جڏهن هو پئي وڻ جي چوڌاري ڦري، تڏهن رڇ به پئي ڦريو. نيٺ هن هڪڙي اهڙي مٺ ويڙهائي، جو ويڙي کي بي به ماريائين ۽ پاڻ به ٻڌايائين: اڃا هنکي جهڙو لاءِ رڇ اڳيون پئي ننگون وڻجي پنهجي پاسن کان ڊگهي ڪپي، ته ايتري ۾ زال ڦرناڻي ڪري رڇ جون پئي ننگون اهڙي زور سان جهلي بيٺي، جو اُنهي اهڃ کان رڇ ڏاڍي رڙي ڪئي، ۽ منهنجي هٿن کي ڇڪ پائڻ لاءِ هن گهٽيهي وس ملایا، پر منهنجي ڳچي جو ننڍي ٿيندي آهي، تنهنڪري منهنجي وات منهنجي هٿن سوڌو پهتوئي ڪين: انهيءَ طرح هن پنهجي جي پالهر جڙيهي هلي ۽ ايتري ۾ هڪڙو پرديسي سپاهي اچي اُتان لنگهائو ٿيو، تنهنکي هن زال ٺهرسان سڏ ڪري چيو ته ”او سپاهي سائين، تون هيڏي آو ۽ ٿورڙي دير تاءِ اچي منهنجي ننگون جهل، ته آ؟ ڪنهن پئي ماڻهو کي سڏي وٺان.“ هن زال جي اهڙي ٺهرواري ڳالهائڻ ڪري هن مڙس کي ايترو ڪين معلوم ٿيو ته ڪا آفت آهي. سپاهي رڇ جو ننگون جهلي بيٺو، ۽ هو زال پنهنجي وات وٺي هلڻ لڳي. اڃا هي انهن هنڌ کان ڏهه ويهه وڪون پري ڪين ويئي، ته سپاهي

ٻچڙائي ڪرڻ مان ڪڏهن نه ڪڏهن

ٻچڙو نتيجو پائبو.

حميد رآباد جي پسگردائي ۾ هڪڙو ڳوٺ آهي، جنهن کي جمدن جو ڳوٺ ڪري سڏيندا آهن. اتي هڪڙو انوري لڄ ڪندو پٽ ڪرڙ جو ذات جو ٻيڻ، ڳئون ۽ مڇن جو چاريدو هو، سو انهي پورمئي تي ناراض ٿي، پنهنجي ڏاڏي کان موڪل وٺي، حميد رآباد ۾ اچي هڪڙي نواب وٽ نوڪر بڻيو. هڪي، وات ويندي، جيڪو شريب شريو گڏ جي، تنهن کي گاري ڏئي، ۽ هو ويچارا ڪنار ڪريو، رستو وٺيو وڃي، ڇاڪاڻ جو انهن ڏينهن ۾ رعيت ابترو ميران کان برڪهن ڊچندي هئي، جيترو انهن جي نوابن ۽ ڪامورن کان ڊچندي هئي. هو دل ۾ ائين سمجهندو هو ته منهنجي پاڙي جهڙي وٺڻ جي سگهه نه آهي، تنهنڪري وڌائي ۾ ڀرجي ويو. نيٺ هڪڙي ڏينهن جان بازار ۾ شي وٺڻ ٿي ويو، ته ڇا ڏسي، جو نڪ سامهون هڪڙو وڏو ٻروچ ڪيمخاب جي ٽوپي سان، ۽ وڏي پيرامن سان ۽ جهولدار سفل سان، گهوڙي تي چڙهيو ٿو اچي. هن ۾ دلير چيو ته، ”بھلي، گاريون ڏيان ته من شخص ڪي.“ چوندا آهن ته ”گوهه ڪي جڏهن کڻي ڪٽي، تڏهن شڪارين جا گهر ڳولي.“ هن اڃا گار ڏني نه ڏني، ته ايتري ۾ هن ترار ڪينديئي سسي ڌرڪان ڌار ڪري ڇڏيس. هي خبر سگهوئي نواب کي پهتي، جنهن مير صاحب وٽ وڃي فریاد ڪيو ته ”فلاڻي ٻروچ پنهنجي نوڪر کي اقت ماري ڇڏيو آهي.“ ٻروچ سڄي حقيقت ڪچهري ۾ ظاهر ڪئي، تڏهن مير صاحب فتويٰ ڏني ته ”اهڙو سڀڪنهن کي چيندو ڪندو، خصوص حميد رآباد جهڙي شهر ۾ گهر ٻوٽي ڪونه هو، سو جي مٿو ته صدق ٿيو.“

نصيحت

بد چال ماڻهو هميشه دل ۾ ائين سمجهندا آهن، ته اسانجي بد چال ڪڏهن ظاهر ڪين ٿيندي، نڪا ڪا اسان کي سزا ملندي. پراڻا ڳالھ غلط آهي، ڇاڪون جو ڪنڊي وانگيان ڪڏهن نه ڪڏهن خطا ڪائيندا، ۽ انهي پيري ايتري سزا ملندي، جهڙي سڌين اڳين گناهن ڪار ۾ پوري پوندي.

هي واسطي، ايتري سزا ڏيڻ مونکي نٿي وڻي، تنهنڪري صلاح هي آهي، ته اُنکي کڻي معاف ڪر، ڇاڪاڻ جو سزا ڏيڻ کان معاف ڪرڻ ۾ وڌائي آهي. پر جي مي توکان نه ٿي سگهي، ته ٻيلا جيتري توکي گاري ڏني اٿس، اوتري تون ۾ ڏيئي ڇڏيس، پر تڏهن ۾ تون پنهنجو وات ڪڍو ڪڍين، ۽ ڪن سان ڪن اچو ته منڊوئي ڪن آهي، تنهنڪري جي معاف ڪريس، ته سڀني کان چڱو. تڏهن شاهزادي پنهنجي پيءُ جي ڳالهه سمجھي جو ڪر کي چيو ته ”آءٌ هن گهمري توکي ڇڏي ٿو ڏيان، ڇاڪاڻ جو تون ننڍو ۽ اڻڄاڻ آهين، پر ياد ڪج، ته ڪڏهنڪي ۾ گاري ڏيڻ ڇڏائي نه آهي، نه ته هڪڙي ڏينهن پنهنجا پير ڪاٽ ۾، يا پنهنجو سر ڦاٽي تي ڏسڍين.“ هي مثال ياد رکڻ گهرجي ته ”نه ڪنهنجي کڻي کي هٿ لڙجي، نه پنهنجو پٽ ڦاٽائجي.“

Sindhi Third Book.

ٻاليلن گهوڙن جو ڌڻي ٿي پيار.

هڪڙي سنڌ جي راڻي جي ڳالهه ڪندا آهن، ته هن وٽ هڪڙي گهوڙي هوندي هئي، جنهنکي هو گهڻو پيار ڏيندو هو، ۽ هو ۾ کيس گهڻو پيار ڪندي هئي. هڪڙي ڏينهن هو راڻو ڪڍڻ سرڪار جي آڙي ۾ جهلجي قيد ٿيو، ۽ سندس گهوڙي ضبط ڪري نيلام ڪيا، جا هڪڙي دنيا دار سوناري ورتي، پر گهوڙي جو اُن تي اهڙو پيار هو، جو هنجو قيد ٿيو، ۽ هنجو کاڌو پيئو ڇڏي ڏيو. هن ويهاري سوناري طرحين طرحين جا راتب جوڙائي ٿي ڏنس، پر جيڪو ماڻهو گهوڙي وٽ کڻي ٿي ويو، سو گهوڙي جي چڪن ۽ لٽن کان چٽوئي ڪين ٿي، تان جو هن ٽن هفتن ۾ گهوڙي گهري ڪندا ٿي ويئي. آخر جڏهن هن راڻي کي ڦاسي تي جاڙهيا، تڏهن هن گهوڙي جي ڏسڻ لاءِ عرض ڪيو. جڏهن گهوڙي اُتي آئي، ۽ هڪي ڦاسي ڏٺا، تڏهن ائين ٿا چون ته، گهوڙي جي اکين مان لڙڪ پئي وهيا، ۽ پنهنجي ڌڻي جو لاشو ڦٽڪندو ڏسي پاڻ ۾ ڦٽڪي ساه ڇڏيا.

Sindhi Third Book.

ڪپه جي مالڪ انهيءَ بابت بادشاه وٽ فرياد ڪيو. بادشاه کان چيڪي ٿي سگهيو، تنهن موافق هن جوڙن جي جهلڻ لاءِ سعيو ڪيو، پر جوڙن جو ڪو نه پرو ڪو نه پهو. اها ڳالهه ڏسي مڪڙي امير بادشاه کي عرض ڪيو، ته ”جهندا ڀيلا، مون کي حڪم ٿئي ته جوڙن کي گولي ڪڍان.“ پوءِ بادشاه هن امير کي حڪم ڏنو ته امير پنهنجي گهرو جي، مهماني ڪرڻ جي بهاني، شهر جي ننڍن وڏن ماڻهن کي ڀانڱت گهرايو. جڏهن هو ماڻهو گڏ ٿي پنهنجي پنهنجي جاءِ ويهي ويا، تڏهن هو امير انهيءَ مجلس ۾ آيو، ۽ سڀني جي منهن تي ڏسي چوڻ لڳو، ته ”ڏسو ته هي ڪهڙا بيوقوف جوڙ آهن، ڪپه جوڙائي اٿن، جهندا ڌرا ڌرا آيا سندن ڌارڙين ۾ لڳا پيا آهن، ۽ پاڻ مجلس ۾ آيا آهن.“ هن اڃا ايترو چيو، ته ايتري ۾ انهيءَ مجلس مان ڪيترن ماڻهن پنهنجا هٿ پنهنجين ڌارڙين ۾ وڌا. جنهن مان ثابت ٿيو، ته هي جوڙ آهن. امير مڙني کي ٻڌرائي بادشاه وٽ حاضر ڪيو. جڏهن بادشاه امير جي چوڙن پڪڙڻ جي تجويز ٻڌي، تڏهن هن کي سروپاءُ پهرايائ، ۽ گهڙي آفرين ڏنائينس.

Sindhi Third Book.

ڪاوڙ مهل پاڻ سنڀالجي.

مڪڙي شاهزادي کي ڪنهن غريب جي چوڪر ڌاري ڏٺي، تنهنڪري شاهزادي کي ڏاڍي ڪاوڙ آئي، ۽ پرهن نڪي ڪيچو نڪي پيچو، ماٺ ڪري وڃي پنهنجي پيءُ کي ڏانهن ڏٺا. بادشاه اها ڳالهه ٻڌي پنهنجي ڪچهريءَ مان سڀني کان پڇيو، ته ”ڦلاڻي چوڪر پنهنجي ٻار کي ڌاري ڏٺي آهن، تنهنڪي هائي ڇا ڪجي؟“ تڏهن انهن مان ڪنهن چيو ته هنڪي شهر مان لڏائڻ گهرجي، ڪنهن چيو ته هنڪان جتي وڃجي، ڪنهن چيو ته هنڪي قيد ۾ وجهجي، ان طرح سڀني جدا جدا ڳالهون ڪئي، پر بادشاه شاهزادي کي چيو ته ”آءُ بادشاه آهيان، اها ڳالهه پنهنجي هٿ ۾ آهي، ته توکي جنهن ڌاري ڏٺيون آهن، تنهنڪي جڏهن وڃي ڪريان، پر ايتري گداه

ملڪ کي ڏڪار گهريو، سو اهڙو ڏڪار ٻيو، جو شال دشمن جي ملڪ کي به ڏيکاري نه ڏئي. هزارين ماڻهون روز بڪه جي وگهي چڪيا تي چڙهيا ٿي، ۽ هزارين قبر ۾ پوريا ٿي، چٽڪ ڪا وڏي وڊا مڊجھن اچي پھئي مئي. چيئرن جو ڪهڙو حال ڏسجي جو ٻيٽ وڃي پئي سان لڳو هون. پر ڇا ڪجي، جو سون برابر به ان نه ملي، ۽ نڪا مڊجھس آگڏاڏي ۽ نڪو پراسانس آڳوٺ، جو ڪنهن پئي وسایل هڏان ان ڪٽي آڻي ڏئين. ان ملڪ جو بادشاهه به انهن ڏينهن جي سختي کان چٽل ڪين هو. سندس دور ۾ ڳو تر جت ٿي ويو هليو، پر سندس مڪڙو گهوڙو، جنهن سان هڏجو گهڻو پيار هوندو هو، سو به اچي مرڻ کي ويجهو ٿيو. تڏهن انهي ڳالهه لاءِ بادشاهه پنهنجي وزير سان پئي ويجهار ڪيو، ته ايتري ۾ گهڻي ماکوڙي وٺان اچي لنگهي: تنهن مهل بادشاهه پنهنجي وزير کان پڇيو، ته من وڌه ۾ ڪيترين ذاتين جا جانور به ۾ مري ويا آهن، ۽ ڪيترا اهڙا ڏهرا ٿيا آهن، جو پنهنجي جاءِ تان چري نٿا سگهن ۽ مې ماکوڙي هينئر به اهڙي تڪڙي پئي ڏڪن، جو چٽڪ هسڪي بڪه ۽ ڏڪار جي غرضي ڪانهي، ته هڏجو پلا سبب ڇا هوندو؟ وزير هٿ ٻڌي عرض ڪيو، ته ”جيئندا قبلا، جي ٿورو قدم رنج فرمايو، ته آه اوهان کي مڪڙو تماشو ڏيکاريان.“ انهن جوندي وزير هڪڙي ڪوٺي جي پاسي ۾ وڃي، پٽ جو ڇاپوڙو لاهي بادشاهه کي ماکوڙين جو ڌڙ ڏيکاريو، ته اهو سڄوئي ان سان ڀريو پيو هو. بادشاهه اڻ ڏسي اچر ۾ پئجي ويو، ۽ چوڻ لڳو ته ”اسان ۾ ماکوڙين جهڙو به عقل نه آهي، جو ڄمڪر ڪر ۾ گاهن جون دني ۽ ان جا انبار رکي ڇڏيون ها، ته پنهنجي رعيت ۽ جانور ۽ آه بڪه ۾ حيران نه ٿيون ها.“ هي ٻڌاڪو ياد رکڻ گهرجي، ته ”اهو ڪي ڪجي، جو آئي ويل ڪم اچي.“

چون ڪي ڳولي ڪيڏ لاءِ سياڻپ.

هڪڙي شهر ۾ هڪڙي واپاري جي وڪار مان ڪپاهه چورائي وئي، تڏهن

محنت ڪڍي تر لاپ ٿئي.

مڪڙي ڪڙمي کي هر پت هوا، سي ٻئي اهڙا هوا، جو ڪوئي ڪم تن ڏيئي
 ڪين ڪندا هوا. مڪڙي ڏينهن هو ڪڙمي اچي مرڻيگ ٿيو، تڏهن سدس پتن
 گڏجي اچي پڇمس تر ”بابا، تنهنجو ڌن ڪٿي هجي، تر اسانکي هينئر اُنجو ڏس
 ڏي، ڇاڪاڻ جو توکي سڪرات جي مهل ويجهي اچي پهتي آهي، ۽ جي هينئر تون
 اسانکي ڏس نه ڏيندين، تر تنهنجي مُني کان پوءِ اسين رولي هر پونداسون، ۽ تنهنجو
 مال هر جتي پوريو پيو هوندو وڌيڪي پيو هوندو.“ پيءُ ويچار ڪيو تر هي جو ڪر آلي
 آهن، ۽ اڃا پنهنجي ٻارن جي ڪماڻي جي ڦل جي لذت نه چڪي اٿن، تنهنڪري هو
 پاڻ تي دٻت نٿا سهن. هر جيڪڏهن منهنجي ڪنهن هر طرح سندن پگهر جي ميوي
 جي چڪي ڏيان، تر يقين آهي، جو وري ڪڏهن پورهئي کان پاسو نه ڪندا. تڏهن
 پتن کي چيائو تر ”مونکي سهڻي جيڪو ڌن آهي، سو انهي منهنجي پيءُ هر پوريل
 آهي.“ انهن جو ڪرڻ ائين سمجهيو، تر جيڪس ڪا سون جي ڍنگ پئي هر پوري
 پيشي آهي. پوءِ انهنجو پيءُ مري ويو، ۽ سون جي لالچ تي هنن پنهني وڃي سڄي
 پني ولي، پر سون تر ڪٿان ڪين ملن، پوءِ اُن ليل پئي هر بچ پوکي ڇڏيائو، ۽ پني
 جڳي ڪيڙيل هئي، تنهنڪري اهڙي پلي ٿي، جو جوڪر منجهان ڏيئي پيا. انهي
 ڳالهه کان جوڪرڻ سمجهيو، تر پيءُ اسانکي سڄو ڏس ڏنو هو، ۽ جي ماڻهو هونداسون
 تر هي پورميو هٿان نه ڇڏينداسون، ۽ وڌيڪ ڪمائينداسون، تر وڌيڪ ڪنداسون.
 ”جيڪرو منهنجي وجهيو، اوترو منو ٿيندو.“ انهي بهان کي وانگر جيڪري وڌيڪ ڪمائي
 ڪئي، اوترو وڌيڪ فائدو ملندو.

Sindhi Third Book.



اڳي ويچار ڪرڻ.

مڪڙي ملڪ هر اهڙو حال هو، جو اڃا پيءُ هر ان پڇمئي ڪين، تر مڪڙ اچيو
 کابو جت ڪيو وڃي. اها روڪار هن ملڪ سان هر چار سال گڏ هلي. نيٺ اچي

گهوڙو.

گهوڙي کي جار پهر آهن. گهوڙي جي پير کي سبب چوندا آهن. اُنکي مڪڙو پچ آهي، سو تمام ڊگهو آهي. ۽ پچ جا وار ڌار ڌار اٿس. ننڍا ٻار گهوڙي جي پچ جا وار وڃي چمندا آهن ۽ پر ائين ڪرڻ چڱو نه آهي ۽ مٿان گهوڙو لت هڻي ۽ ڇاڪون ته کي کي گهوڙا خراب ٿيندا آهن ۽ سي لت به هڻندا آهن، ڇڪ به پائيندا آهن. گهوڙي تي ماڻهو چڙهندا آهن. گهوڙن کي گاڏي به پڌندا آهن. گهوڙا داڻو کائڻ، گاه چرن، ۽ پاڻي پيڻ. گهوڙو گهوڙو ڪمائڻو جانور آهي.

Sindhi First Book.



تو کي ڪنهن پيدا ڪيو.

تو کي، ٻين سڀني ماڻهن، مرن ۽ پکين کي ڪنهن پيدا ڪيو آهي؟ ڪن پڌڙ لاءِ، اکي ڏسڻ لاءِ، نڪ سڱهڻ لاءِ اهي سڀئي توکي ڪنهن ڏنا آهن؟ ۽ کائڻ ۽ ڳالهائڻ لاءِ وات توکي ڪنهن ڏنو آهي؟ ۽ هاج ڪرڻ لاءِ منٿ ۽ پڌ ڪرڻ لاءِ پير ۽ جڳي مني کي سمجهڻ لاءِ من، اهي سڀئي توکي ڪنهن کان پريا آهن؟ هي سڀئي ڏيئي ٻاهر ڪري ڏنا آهن ۽ تون جيڪي ڪي ٻيو جڳ به ڏسين ٿو، سو سڀ انهي پيدا ڪيو آهي، ۽ تون جيڪي ڪم ڪرين ٿو سي سڀ هو ڏسي ٿو. توکي جڳي چال وٺڻ ۽ جڳن ڪم ڪرڻ لاءِ هن پيدا ڪيو آهي، ۽ جي تون ائين نه ڪندي، ته تڏهن هو توتي ڏاڍو ڏمبو. تون هنکي نٿو ڏسين، باقي هو توکي ڏسي ٿو. ۽ جيڪي تون ڪرين ٿو، سو سڀ هو ڏسي ٿو ۽ ڄاڻي ٿو. تون جي ڪوڙ ڳالهائيندي، سي جمڻو ٿي ڪنهن اُٻاڙ سان تون ماڻهن کان لڪائي ڇڏيندي، ته به هن کان ڪڏهن ڳالهه ڪين رهندا. ڏينهن جو ته هو تنهنجي سڀال لهي ٿو، پر رات جو به هو تنهنجي نگهباني ڪري ٿو ۽ اهڙو ڏيئي اسان سڀني تي ٻاهر آهي. هنکي جيعري اسانجي يادگيري آهي، تيمري نه اسانکي پنهنجي، نه هتي ڪنهنکي اسانجي آهي.

هڪڙي چڱي ننڍڙي نينگر.

هڪڙا ٻه چوڪر جڏهين مڪتب ۾ ٿي ويا، تڏهين رستي تي اچي ڏاڍي واڃ لڳي. گهٽي ۾ هڪڙو ٻڏو ماڻهو گذرين، جو ويچارو هلي ۾ مس ٿي سگهيو.

اڃا هولنگهي اڳپرو ٿيا، ته هوا جي جهپاتي ڪري ان ٻڏي ماڻهو جي توپي تي تان ڪري پئي، ۽ گهٽي ۾ اڏامندي پئي ويئي ۽ پراڻ ويچارِي ٻڏي ماڻهو کي اُلجھي پٺيان ڊوڙ جي سمڙي نه هئي. تنهن تي ان واکو ڪري چيو ”مهديجا پيارا چوڪرو! توهين ٻاهر ڪري بهو، ۽ مون کي مهديجي توپي کڻي ڏيو، نه ته ڊپ اثر نه اها توپي هلي ويندير.“

ٻه انهن چوڪرن ڪڇو، نڪي ڀڄو، اُتي بهي کليل لڳا ۽ اُهي ٻئي توپي جي هيڏي هوڏي ڊوڙ جي هڪڙو ڊورونشو ڪري سمجهيا.

ايتري ۾ هڪڙي چوڪري، جا اُهي ساڳئي مڪتب ڏي ٿي ويئي، سا اُتي اچي سهڙي. هو ٻئي مڙس جي اچڻ تاءُ ٻه ڪن ترسي، ۽ مالڪ ڊوڙي وڃي اُها توپي کڻي.

پوءِ هو اُها توپي هن ٻڏي ماڻهو وٽ کڻي آئي ۽ ٻه توپي کي ٻهرياءُ جڳي طرح اُگهي، پوءِ اُنکي ڏٺا. هن چيو، ”مهديجي ٻهري نينگر، تو جا مون جهڙي ڪنگال ٻڏي ماڻهو سان پلائي ڪئي آهي، تنهن لاءِ آ؟ تنديجا ڏاڍا ٿورا ٿو مڃان.“ پوءِ اُهي چوڪر، ۽ اُها چوڪري سڀ گڏجي مڪتب ڏي ويا. پرسدن استاد هڪڙي ڌري مان سارو رنگ وڃي وئي ٿو. جڏهين سبق پورو ٿيو، تڏهين مڪتب جي سيني ٻارن کي ٻڏي ماڻهو جي توپي جي ساري ڳالهه ڪري ٻڌايا.

تنهن کان پوءِ پنهديجي ميزوت وڃي اُنجي خاني مان سندر مورتن جو ڪتاب کڻي آيو، ۽ اهو آئي هن ننڍڙي نينگر کي سندس هن پلائي جهڙي ڪم لاءِ انعام ڏنا. ان ڪتاب جي اندر ان چوڪري جو نالو لکيل هو.