

ART. IX.—*A Grammar of the Játaí or Belochkí Dialect.*
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PREFACE.

The rough and uncultivated dialect which is the subject of the following pages, is a corrupted form of the Multání, itself a corruption of the Panjábí, tongue. The latter language is spoken in all its purity about Lahore itself. In the country parts, the people use what is called the Tathki dialect * which in the north and west of the Panjáb abounds in words borrowed from Pushtú and the Dográ clan. Towards the south again, Panjábí somewhat deteriorates; at Multán and in the districts of Thang-Siyál, local words and idioms creep in, and so numerous are the varieties of speech there, that almost every day's march will introduce the traveller to some words before unknown to him. The want of any standard of language and the difficulty of communication and intercourse between the several towns and villages, tend greatly to increase this useless luxuriance of speech. † At Bhawulpore and Subzulcote, nearly half the words are Sindhí, and the pronunciation approaches closely to the difficult and complicated system of the latter tongue.

The corrupted dialect of Panjábí used in Sindh, is known to the people by three names—

1. Siráikí.
2. Belochkí.
3. Játaí.

It is called Siráikí from Siro (upper Sindh), where it is commonly spoken by the people. As many of the Beloch clans settled in the plains use this dialect, the Sindhís designate it by the name of Belochkí. It is a curious fact that although the Beloch race invariably asserts Halab (Alep-

* Probably the ancient Prakrit language of the country. The Author of the "Dábitán" applies the name "Jat tongue" to the dialect in which Nának Sháh composed his works, and remarks that he did not write in Sanscrit. In the Panjáb *Játki bát* is synonymous with *Ganwár kí bolí* in Hindostan.

† A glance at the pronouns and the auxiliary verb will, I believe, bear me out in my assertion.

po) to have been the place of its origin, yet the only two languages in use, present not a single Arabic phrase or idiom. The tongue spoken by these hill-people, is an old and obsolete dialect of Persian, mixed up with a few words of barbarous origin. The Belochís of the plains generally use the corrupt dialect of Panjábí called after their name, particularly the Nízámání and Lášárí' clans. The Donukí', Magasí', Bhurplat and Kalphar tribes usually speak the hill-language, and the Rind, Tálpur, * Marí (Murree), Chándiyá, Jemálí and Laghári' clans use both.

The name *Játakí* † as applied to this dialect, is of Panjábí origin, and refers to the Jats, the aboriginal inhabitants of the country. Under that name however, we find four great tribes included.

1st. The Panjábí Jat, who is neither a Moslem nor a Hindoo properly speaking. He is supposed to be a descendant of a very ancient race, the Goths. In Indian History they first appear as wandering tribes alternately cultivators, shepherds, and robbers. Many of them became Sikhs and did great benefit to that faith, by fighting most zealously against Moslem bigotry. As this was their sole occupation for many years, they gradually became more and more warlike, and at one time were one of the most fighting castes in India.

2d. The "Jat," of the Hazárah country, Jhang-siyál, Kutch Gandáwa and Sindh generally.—He is always a Moslem, and is supposed to have emigrated from the north during or shortly before the Kalhorá reign. In those days the Belochís were all but unknown in Sindh, and the Aristocracy of the country, the Ameers, Jágírdars, and opulent Zemindars, were all either Sindhís or Jats. About Pesháwar the word "Jat" is synonymous with "Zemindár," and as in Sindhí, ‡ occasionally used in a reproachful sense.

3rd. A clan of Belochis. This name is spelt with the Arabic J. In Sindh they inhabit the Province of Jati, and other parts to the S. E. The head of the tribe is called Malik, e. g. "Malik, Ham al Jat."

* The Tálpur Ameers all used this language when conversing with their families, not Sindhí nor Persian.

† It is what the Arabs call an *ism i nisbat* or derivative noun, formed from the proper name "*Jat*."

‡ In Sindhí the word "*Jatu*" means a breeder of Camels, or a Camel driver. It is also the name of a Beloch tribe. The word "*Jyatu*" (with the peculiar Sindhí *J* and *T*) has 3 meanings.—1st the name of a people (the Jats); 2d a Sindhí as opposed to a Beloch; 3d an abusive word, used as "*Jangali*" is applied in W. India to Europeans, so "*do-dasto. Jyatú*" means "an utter savage."

4th. A wandering tribe; many of whom are partially settled at Candahár, Herat, Meshed, and other cities in central Asia. They are notorious for thieving, and considered particularly low in the scale of creation. They are to be met with in Mekran, Eastern Persia, and occasionally travel as far as Muscat, Sindh, and even central India. I have never been able to find any good account of the origin of this tribe.

Reckoning the population of Sindh to be about a million, one fourth of that number would speak the *Játakí* dialect, as many of the wild tribes to the N. and on the E. frontier, and even the Hindús in the N. of Sindh use the language. It contains no original literature, except a few poems and translations of short tracts on religious subjects. The following is a list of the best known works:

1. A translation of the "*Diwán i Háfiz*" into *Játakí* verse. There are several different versions; the best is one lately composed by a *Multání*.

2. "*Yúsuf Tulaykhá*," a fertile subject among Moslem people; there are three or four different poems called by this name.

3. "*Hír Ránjhá*," a Panjábí tale well known in Upper India.

4. "*Sassí and Puornún*," the *Sindhí* Story. I have seen it in the *Gurumukhí*, as well as in the Arabic character.

5. "*Saifal*," or to give the name at full length, the tale of Saif ul *Mulúk* and the *Perí* (fairy) *Badí ul Jamal*. * It is a very poor translation or rather imitation of the celebrated Arabian or Egyptian story, as it omits all the most imaginative and interesting incidents. The tale however is a celebrated one in the countries about the Indus. Besides the many different versions to be met with in Panjábí, *Multání*, and *Játakí*, it is found in the *Pushtú*, and I believe in other dialects, as *Brahúi*, &c. In the native *Annals of Sindh*, as for instance the "*Tohfát ul kirám*," the tale is connected with the history of the country in the following manner—

Alor or Aror, the seat of Government of the *Ráhís* or *Hindú* rulers of the land, was a large and flourishing city, built upon the banks of the

* See Lane's *Arabian Nights*, Vol. 3 Chap. 24. In the Arabic version of the tale, Egypt is the scene of action, and the hero wanders to China, India, and other remote localities.

river Mehrán. * Some time after the partial conquest of Sindh by the Moslems, one Dilu Ráe, an infamous tyrant, was ruler of Alor. For years he had made a practice of seizing the wives and daughters of the traders who passed through his dominions. At length Saif ul Mullick and his fair spouse, together with a company of merchants entered Aror, when Dilu Ráe hearing of the lady's beauty, wished to arrest her husband under pretence that he was a smuggler. The unhappy Saifal promised to give up his wife on his return to Aror, provided he were permitted to pass on towards Multán, and the tyrant granted him his request, feeling the more secure of his victim as in those days the Indus was the only safe line for merchants. Saifal started on his journey, praying to Heaven that his honor might be saved; his supplications were accepted, and the river in one night left Aror, and entered the rocky bed between Sukkur and Roree, through which it now flows. The ruin of the former capital is said to have commenced from that day. The "Tohfát ul kirám" moreover states, that Saifal and his fair spouse, after performing a pilgrimage to Mecca, went and lived in the country between Dera Ghází khán and Sí'tpúr. There they died and were buried, together with their two sons, Jah and Chatah, and the tombs are to this day places of pilgrimage. †

6 "Lailí Majnún," a metrical version of the tale of the celebrated Arab lovers. It appears to have been translated or rather adapted from one of the numerous Persian poems upon that fruitful theme of verse, but has little to recommend it either in style or incident.

* "Mehrán," or the central and lower course of the Indus. Sir Alexander Burnes repeatedly states that the term "Mehrán" is a foreign word, not known to the Natives of Sindh. On the contrary most men of any education are acquainted with it, and it occurs in Sindhi as well as in Persian composition. In the celebrated Risálo of Sháh Abdullatif, we find it repeatedly occurring as "Mauja hane Mehrańee," ("Mehran rolls his waves along"). In a Sindhi Persian work called the "Tohfát ul Tahirín," a short account of celebrated Sindhi, Saints, the following passage occurs: "The holy Pir Logo is buried on the banks of the river called by the Sindhis "Mehrán," by the Arabs "Sayhim" and "Jaghim." Pir Logo's tomb is on the banks of the Indus near Tatta.

† The native annalist tells the story with some slight alteration; moreover he appears to be ignorant of its Arabian origin. I give the tale as it is known by tradition among the people of Sindh. An old rhyming prophecy, perpetually quoted by Bards and Minstrels alludes to the future bursting of the dam, which was miraculously formed at Aror in order to divert from it the waters of the Indus.

7 "Mirzá Sáhíbán," a translation into *Játakí* of the Hindoostani or Panjábí tale.

8. "The loves of Shaykh Ali' a faki'r, and Jeláli the fair daughter of a blacksmith." The scene of the tale is Jhang Siyál, a tract of country celebrated for its fakirs and lovers.

The above list contains the names of the most celebrated romances. They are all metrical, as prose would be very little read. The Moslems have also numerous works on religious subjects chiefly. Some of these, as for instance the "Ahkâm us salát", a short treatise on "Akaid" (tenets) and "Ahkâm" (practice), are written in verse and committed to memory by women, children, and the *seri studiorum* who find leisure to apply themselves to reading. Moreover each trade, as blacksmiths, carpenters and others, has its own Kasabnáme, or collection of doggrel rhymes, explaining the origin of the craft, the invention of its tools, the patron saint, and other choice *morceaux* of important knowledge, without which no workman would be respected by his fellows. The celebrated Arabic hymn, generally known by the name of "Duá Suryám" * (the Syrian or Syriac prayer), and supposed to be an inspired composition has been translated, and is committed to memory as a talisman against accidents and misfortunes. The only attempt at a Vocabulary that I ever met with is a short work called "Khálik-Bárá," from its first line of synonyms "Khálik Bárá Sarjanhá." It resembles the Sindhí Duwayo and Trewáyó, and is given to children in order to teach them Arabic and Persian. These short compositions are common in the languages spoken on the banks of the Indus besides Panjábí and Sindhí, I have met with them in Belochkí, Brahuikí, and Pushtú.

The songs, odes, and other such pieces of miscellaneous poetry, may be classed under the following heads:—

- 1st. The "Rekhtah," as in Hindostání.
- 2nd. The "Ghazal," as in Persian and Hindostání.
- 3d. "Dohrá," or couplets, usually sang to music.
- 4th. "Tappá," or short compositions of three, four or five verses, generally amatory and sung by the Mírásí or minstrels.

* It has been published in Arabic and Pushtu by Dr. Bernhard Dorn in his excellent Chrestomathy. Some authors derive its peculiar name from the circumstance that it is supposed to have been translated from the Syrian by Ali, or as is more generally believed, by Ibn Abbas.

5th. "Bait," an indefinite number of couplets in which very frequently the lines commence with the letters of the alphabet in regular succession. This trick of composition is much admired; probably the more so as it is usually introduced into themes which, to say the least of them, are vigorously erotic. The Natives of Sindh never, I believe, use the *Játakí* dialect for "inshá" or epistolary correspondence; consequently they have not a single work on that subject.

The *Játakí* is usually written in the *Nastalík* and sometimes in the *Naskhí* character. In *Nastalík*, the system of denoting the cerebral letters and others which do not belong to Arabic, is exactly the same as in *Urdú*. The only exception is that the letter ج *r*, which in *Hindostání* never commences a word, but often does so in *Panjábi* and *Játakí*, as in the verb لج *rivaná*, to roll on the ground, to weep. The *Naskhí*, particularly in *Sindh*, is often punctuated in the most careless and confused manner, but as the *Játakí* possesses only the same number of letters as the *Urdú* alphabet, and rarely uses the five * peculiarly *Sindhi* sounds, the learner will find little difficulty in acquiring a knowledge of the character. The *Hindús*, generally speaking, use the *Gurumukhí*, a beautifully simple modification of the *Devanagari* alphabet, and venerated by the *Sikhs*, as the holy writing of their spiritual guides. The traders have a great variety of characters. Towards the north the *Lánde*, a kind of running hand formed from the *Gurumukhí*, is most used; this again towards the south changes its form and name, and is generally called the *Ochakí* alphabet. † From the above two are derived the multitude of rude and barbarous systems, which are found in *Sindh* and *Cutch*.

The following pages were originally prepared for my own use, when studying the *Panjábi* dialect. Dr. Carey's Grammar I found to be of very little assistance, as it gives few or none of the varieties of formation, and is copious no where except upon the subject of passive and causal verbs. Lt. Leech's work also, as may well be imagined, was found too concise, as the grammatical part does not occupy more than six pages.

* Viz. *B*, *Dr*, *G*, *J* (or *Dy*) and *Tr*.

† Any *Hindostání* Grammar will explain the *Nastalík* alphabet. For the *Gurumukhí*, Carey or Leech's Grammar may be consulted; the latter gives also the common *Lánde* character. The *Sindhi*, *Naskhí*, *Ochakí*, and other local alphabets will all be published in a *Sindhi* Grammar, which is now being prepared by Captain Stack, of the *Bombay* Army.

When I afterwards proceeded to read the works of the Sindh Belochís, in their peculiar dialect of Panjábí, and to converse with the people, I met with a variety of form and idiom which convinced me that the works hitherto published, were by no means sufficiently copious to smooth the way for those who may be called upon to acquire even a colloquial knowledge of the language.

Syntactical rules have been wholly omitted. Any Hindostání Grammar will suffice to explain the very few peculiarities, which are met with in the *Játakí* dialect. It was originally my intention to add an Appendix, containing translations and specimens of the language, the different alphabets, together with the numerals, names of days, of months, and other things, useful to the student. All this has been omitted, as in the first place it was not thought advisable to increase the bulk of the work, and secondly the state of affairs in the Panjáb, and particularly in the Multán territory, urged me to conclude my task as soon as possible.

The Romanised system was adopted, not from any theoretical admiration of its merits, but simply because in India the difficulty of correctly printing the two alphabets together appears practically to be very great. As an instance of innumerable blunders, in the Arabic letters, the *Sindhí* Grammar published by Mr. Wathen, Bombay, 1836, may be adduced; the reader cannot but confess that the *Nastalík* could have been easily spared. The system adhered to in the following pages, is the modified form of Sir W. Jones' Alphabet, as explained in the preface of Shakespeare's Dictionary. *

To conclude, I have only to make a full confession of numerous sins of omission and commission, which doubtlessly abound in an attempt at composition in a place where books are rare, and libraries unknown; where all knowledge must be derived from the oral instruction of half educated Natives, and where advice or comparison of opinion must be desired in vain.

CHAPTER I.

OF NOUNS SUBSTANTIVE AND ADJECTIVE.

In the *Játakí* dialect, nouns are of two genders, masculine and feminine. The neuter is not used, and words which properly speak-

* The only difference is, that accents are used to distinguish the long from the short vowels.

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ing belong to that gender, are made masculine or feminine, as usage directs, without any fixed rule.

There are two numbers, singular and plural.

Cases are formed by inflection and the addition of post positions or casual affixes. The following is a short list of those in common use:—

1st. The Genetive is made by adding “dá” for the Nominative singular masculine; “de” for the Oblique singular and the Nominative and Oblique plural masculine; “dí” is added when a singular feminine noun follows; and “díán” precedes plural feminines of all cases. Thus “dá, de, dí” exactly correspond with the Hindostání “ká, ke, kí,” but this language has no equivalent for the Játakí “díán.” In some parts of the country, particularly towards the south, “já, je, jí, & c. jíán”* are borrowed from Sindhí, even the Hindostání “ká, & c.” are occasionally used.

2nd. The affixes of the Dative are “nú” or “nún” (with the nasal *n*) “kon” and “táin.” In Sindh, “khe” is frequently used, “ko,” more rarely.

3rd. The numerous affixes of the vocative rather come under the head of Interjections than of casual Particles.

4th. The Ablative is denoted by “án, on, te, ten, ton, thon, thín, sití, kanon, kanán” and “kolon,” all signifying “from.” “Men, mon, moh, máh, vich, † manj,” (and rarely madhye) are used for “in.” The long “é” following a consonant, (as Masít-e “in a mosque”) and “in” used with the same limitation, (as hath-in, “with or in the hand”) are often met with in books.

SECTION I.

OF NOUNS SUBSTANTIVE AND MASCULINE.

The masculine noun has seven different terminations, viz.

- 1st. á, declinable, as Ghorá.
- 2nd. á, indeclinable, in the singular as Dána (a sage).
- 3rd. The silent “h,” as Dánah, (a grain).
- 4th. A consonant, as Putr.
- 5th. A short ä, as Puträ.

* This, however, is quite a corrupted form, never used in Sindhí.

† For which the contraction *ch* is found in poetry, as *Makke-ch*, for *Makke vich*, “in Mecca.”

6th.

Masculine nouns ending in a short or long "i" as kavi (a Poet) and háthí, are generally speaking unchangeable in the singular, but declined as follows in the plural:

Kavi, * a poet.

*Singular.**Plural.**Nom.* Kavi.*Nom.* Kavi or kavián.*Gen.* Kavi or Kavi-dá.*Gen.* Kavián or kaván-dá.*Voc.* E. Kavi or Kaviá.*Voc.* E. Kavo.

7th.

Prabhu or prabhú, † a lord.

*Singular.**Plural.**Nom.* Prabhu or prabhú.*Nom.* Prabhu or prabhú.*Gen.* Prabhu or prabhú-dá.*Gen.* Prabhúán, prabhúán or prabhúán-dá.*Voc.* E. Prabhúo.

SECTION II.

OF NOUNS SUBSTANTIVE AND FEMININE.

The feminine noun has six different terminations, viz.—

1st. i as Ghorí, (a mare).

2nd. ĭ as Matĭ, (an opinion).

3rd. á as Dayá, (compassion).

4th. ă as Gală, (a word).

5th. h as Jagah, (a place).

6th. a consonant as Mat, Gall, &c.

* This word (like the following *Prabhu*) would generally in conversation change its final short vowel into the long letter corresponding with it. The probable reason of the permutation is that the people find greater facility in pronouncing a dissyllabic word as an Iambus, (˘˘) than as a Pyrrhic (˘˘˘).

† Generally pronounced by the Vulgar, *Pirbhú* or *Pribhú*. As the word is Sanscrit, it is almost always corrupted by the Musalmans.

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Examples of the Declensions of the feminine nouns.

Ist.

Ghorí, a mare.

Singular.

Plural.

<i>Nom.</i> Ghorí.	<i>Nom.</i> Ghoríán.
<i>Gen.</i> Ghorí-dá, de, dí, díán.	<i>Gen.</i> Ghoríán * or ghorín-dá, de, dí, díán.
<i>Dat.</i> Ghorí nún.	<i>Dat.</i> Ghoríán or ghorín nún
<i>Acc.</i> Ghorí.	<i>Acc.</i> Ghoríán.
<i>Voc.</i> E. Ghorí.	<i>Voc.</i> E. Ghorío.
<i>Abl.</i> Ghorí-te or ton.	<i>Abl.</i> Ghoríán or ghorín-te or-ton.

The feminine substantive ending in "í," is the most common form of that gender.

2nd.

Matí, † an opinion .

Singular.

Plural.

<i>Nom.</i> Matí.	<i>Nom.</i> Matín.
<i>Gen.</i> Matí-dá.	<i>Gen.</i> Matín or matíán-dá.

3rd.

Dayá, compassion.

Singular.

Plural. ‡

<i>Nom.</i> Dáyá.	<i>Nom.</i> Dáyá.
<i>Gen.</i> Dáyá-dá.	<i>Gen.</i> Dáyán or dayáwán-dá.
	<i>Voc.</i> E Dayo.

* The difference between the masculine *Ghoríán* and the feminine *Ghoríán* is, that the former has a short, and the latter a long "i." This distinction is always observed in speaking, but in the Arabic character both are written the same e. g. گھوڑیا

† As in the masculine noun, the short "í" is generally changed into long "i," so in feminine substantives the short "í" is usually elided; e. g. *Matí* becomes *Mat*, or by reduplication of the last letter *Matí*.

‡ This plural is merely given as a form : such a word would of course always be in the singular number.

4th.

Gala, * a word.

<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i> Gala	<i>Nom.</i> Galán.
<i>Gen.</i> Gala-dá	<i>Gen.</i> Galán-dá.
	<i>Voc.</i> E. Galo.

5th.

Jagah, † a place.

<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i> Jagah	<i>Nom.</i> Jagahán.
<i>Gen.</i> Jageh-dá	<i>Gen.</i> Jagahen or jagahín-dá.
	<i>Voc.</i> E. Jagaho.

6th.

Gall, a word.

<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i> Gall	<i>Nom.</i> Gallán.
<i>Gen.</i> Gall-dá	<i>Gen.</i> Gallán or gallen or gallín-dá.
	<i>Voc.</i> E Gallo.

“Matt” is declined in the same way.

In practice, the feminine declensions are two in number, viz. The 1st and the 6th. The 2nd and 4th are only used by those who have acquired a Sindhí pronunciation; in books (especially of the Hindús) they are frequently met with. The 3rd declension is a Sanscrit, and the 5th, a Hindustání word; consequently both are rare.

* *Gala* is the classical, *Gall* the common form of the word. The “l” is reduplicated (as in *Matt* from *Matí*) when the final short vowel is elided, and this is often found in monosyllabic words, probably in order to prevent confusion. For instance in this case the reduplication serves to distinguish between *Matt*, “an opinion,” and *Mat*, “do not.”

† Feminine nouns ending in “h” are seldom met with in *Játakí*. *Jagah* is a Hindostání form, occasionally used, it is true, but much more generally *Jágán*. So *Mádah* (female) becomes *Mádi*, &c. &c.

Rules on the subject of gender, as in Hindostání are very vague. Many words have no fixed gender and it often happens that those which are masculine in one part of the country, are used as feminine in another. So in speaking Urdú, the Concani * calls "maktab" and "pyár" feminine nouns, whereas in Upper India the former is always, and the latter generally, masculine.

In *Játakí* as in *Sindhí*, the patronymic noun is formed by adding "ání" to the proper name; as Mahmúdání, a son of Mahmúd; Kambarání, a descendant of Kambar.

Verbal nouns are obtained:—

1st. By adding "andar" or "indar" to the root of the verb, as akhandar, a speaker. Karan, to do, forms kandar or kandal, a doer.

2dly. By adding "hár" to the infinitive of the verb, as manganhár, a beggar.

An intensitive form of the noun is obtained by adding "ár" to the original, e. g. jins, property, "jinsár," a large property.

To some nouns, particularly those denoting sounds, the masculine termination "at" is added, in order to give an intensitive meaning, e. g. kúk. s. f. cry (of women, &c.) kúkat. s. m. a loud crying.

SECTION III.

OF NOUNS ADJECTIVE.

Masculine Adjectives usually end in long "á" as hachhá (good), or short "ă" † as sundara (handsome), or a consonant, as sabh (all). The following is an example of the declensions of a masculine adjective prefixed to a noun substantive:—

Hachhá ghorá, a good horse.

Singular.

Plural.

Nom. Hachhá ghorá.

Nom. Hachhe ghore.

Gen. Hachhe ghore-dá.

Gen. Hachhián (or hachhe) ghorián-dá.

Voc. E. Hachhe ghorio.

* See Taleem Namuh by Mahomed Muckba, Esq. p. p. 52 and 33. Vol 2. Edit. 3rd, Bombay.

† No example is given of these forms, as they exactly follow the declensions of the noun which they resemble in termination. So *sundara* is indeclinable in the singular, and forms *sundarín* in the plural, like *putra*.

Feminine Adjectives * usually end in a consonant or in long "i." The following is an example of their declension: —

Hachhí ghorí, a good mare.

<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i> Hachhí ghorí.	<i>Nom.</i> Hachhí (or hachhíán) ghoríán.
<i>Gen.</i> Hachhí ghorí-dá.	<i>Gen.</i> Hachhí (or hachhíán) ghoríán-dá.
	<i>Voc. E.</i> Hachhí (or hachhío) ghorío.

The Adjectives sabb † and hor (another) have the peculiarity of inserting "nán" before the casual affixes of the oblique plural.

Sabb, all.

Plural.

Nom. Sabb.

Gen. Sabbán, sabbnán, or sabbnán-dá.

Voc. E. Sabho.

Comparatives and superlatives are formed in three ways.

1st. By repetition of the positive, with or without a casual affix, as "waddá waddá" or "waddé dá waddá," bigger.

2nd. By such words as khara and adhik for the comparative; and bahut, báhu, bahún, ghaná, atí, &c. &c. for the superlative.

3rd. By the use of casual affixes as "kanon, sití, &c." For example "isa kanon, uhhachhá hai" (that is *better* than this); and "ih sabha kanon hachhá hai" (this is better than all; i. e. best).

* Feminine Adjectives, ending in a short vowel, especially when prefixed to substantives, almost always lose their final vowels and are declined like "gall," a word.

† For *sabí, hab* is often used.

CHAPTER II.

OF PRONOUNS.

The Personal Pronouns are : —

- 1st. *Main*, *mán*, or *má*, I.
 2nd. *Tún* or *ten*, thou.
 3rd. *Uha*, *uh* or *wuh*, he.

They are declined in the following manner : —

1st. Person.

*Singular.**Plural.*

<i>Nom.</i> <i>Main</i> , <i>mán</i> , or <i>má</i> . *	<i>Nom.</i> <i>Asin</i> , § <i>asán</i> .
<i>Gen.</i> <i>Merá</i> , † <i>medá</i> , <i>mendá</i> , ‡ mudhadá.	<i>Gen.</i> <i>Assándá</i> , <i>ádá</i> , <i>asándá</i> , <i>sádá</i> .
<i>Dat. & Acc.</i> <i>Mekon</i> , <i>men-</i> <i>kon</i> , <i>mainkon</i> , <i>menún</i> , mudhanún.	<i>Dat. & Acc.</i> <i>asánún</i> , <i>sánún</i> .
<i>Abl.</i> <i>Menthe</i> , <i>mainthon</i> , <i>main-</i> <i>thín</i> , <i>medethon</i> , <i>medeko-</i> <i>lon</i> , <i>mendekolon</i> , <i>mujh-</i> <i>kanon</i> .	<i>Abl.</i> <i>Sánthe</i> , <i>sánte</i> , <i>sánthín</i> (or -thon), as <i>áthon</i> (or-the).

2nd. Person.

*Singular.**Plural.*

<i>Nom.</i> <i>Tún</i> , or <i>ten</i> .	<i>Nom.</i> <i>Tusín</i> , <i>tusán</i> .
<i>Gen.</i> <i>Tedá</i> , <i>terá</i> , <i>tendá</i> , <i>ton-</i> <i>dá</i> , <i>taudá</i> , <i>taundá</i> , <i>tu-</i> <i>dhadá</i> .	<i>Gen.</i> <i>Tusádá</i> , <i>tuhádá</i> , <i>tuhadá</i> , <i>thwádá</i> .

* In composition "e" is often used as an affixed Pronoun of the 1st. person e. g. *sáth-e*, "with me."

† Like the casual affix "dá," the Genitives of Pronouns assume four forms e. g. *mendá* *mende*, (or *mendián*) *mendi*, *mendián*.

‡ The words *undeclined* are those which are most generally used in conversation. The others are either of local use, or confined to books.

§ *Asin* is the Panjábi; *asán* the Multáni and Játakí Nominative.

<i>Dat. & Acc.</i> Tenún, tunnún, tuhnún, tudhanún, ten- kon.	<i>Dat. & Acc.</i> Tusánun, tuh- ánún, thwánún.
<i>Voc.</i> E Tún.	<i>Voc.</i> E Tusín, or tusán.
<i>Abl.</i> Toton, <i>tunte</i> (-thon or thín) tuhte, tudhate.	<i>Abl.</i> Tusánthon, tuháthon, thwánte.

3rd. Person. *

<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i> Uha, uh, wuh.	<i>Nom.</i> Uhe, unhán,
<i>Gen.</i> Usadá, <i>uhdá</i> , ohdá.	<i>Gen.</i> Uhíndá, unadá, unhadá, unhándá, uhándá, uwán- dá, wándá.
<i>Dat. & Acc.</i> Usnún, <i>uhnún</i> , uskon, unhkón.	<i>Dat. & Acc.</i> Unhánún, un- kon, wánkon.
<i>Abl.</i> Uste, <i>uhte</i> , unhkanon.	<i>Abl.</i> Unhá-kanon, unhán-this, wánthín.

The Proximate Demonstrative "íha" is declined as follows: —

<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i> íhá.	<i>Nom.</i> íhe, íhán, íhán.
<i>Gen.</i> íhadá, isadá.	<i>Gen.</i> íhándá.

The Common or Reflective Pronoun, * as in Hindostání, has two forms of the oblique cases: —

Singular & Plural. †

<i>Nom.</i> Ap, ape.
<i>Gen.</i> Apná or apadá.
<i>Dat. & Acc.</i> Apnún, or apnenún.

* The emphatic form of this Pronoun is uhi or uho, "that very," (person &c.) Fem. uha. In the Genitive, usdá, uhíndá, or hunedá. of both genders. So ího, "this very" (person, &c.) Fem. íhá; Genitive, isdá, &c.

* In books, the Persian "*khu*" is very much used.

† The Hindostání form "*apas*" is occasionally met with.

The Interrogative Pronouns are of two kinds; the first applying to persons and things, the second to inanimate objects only:—

Kaun, who, which, what ?

Singular.

Nom. Kaun.

Gen. Kisdá, kisdá, *henhadá*,
kíhadá, kínhádá.

Dat. Kisanún, *Kenhnún*, Kíhanún,
kíhanún.

Kyá, what ? (of things).

Singular & Plural.

Nom. Kya kí.

Gen. Kádá, kahdá *henhdá*.

Dat. Kánún, kahnún or *kenhnún*.

The Relative Pronoun.

Jo, who, which, what.

Singular.

Plural.

Nom. Jo je.

Gen. Jisadá, janhadá, jíhadá,
jenhadá.

Nom. Jo, je.

Gen. Jindá, jihándá, *jinhándá*,
jenhándá.

Occasionally the feminine form "já," as used in Sindhí, may be met with. The plural Nominatives and the Oblique cases of both genders are the same. The correlative "so" is in like manner turned into "sá" to form a feminine.

The Correlative Pronoun.

So, that, he, &c.

Singular.

Plural.

Nom. So, se, te.

Gen. Tisadá, tíhadá, *tenhadá*.

Nom. So, se, te.

Gen. Tinadá, tinándá, *tenhándá*
tenhándá.

The Indefinite Pronouns are of two kinds ; the first relating to numbers, the second to quantity.

Indefinite Pronoun of Number. Koí, a, an, any &c.

Singular & Plural.

Nom. Koí, kíá, ko, ke, ká. * *Gen.* Kisídá, kisedá, kahíndá.

Indefinite Pronoun of Quantity.

Kujh, Some.

Nom. *Kujh*, kuchh, some. *Gen.* Kisídá, kisedá, kahíndá,
kujhadé.

The chief Pronominal Adjectives are as follow :—

1. Aysá, ihá, ajihá, ejahá (fem. aysí, ihí, &c.); of this sort, such.
2. Jaysá, jihá, (fem. jaysí, jehí), of such sort, such as.
3. Kaysá, kihá, (fem. kaysí, kihí), of what sort ?
4. Jaysá, jihá, (fem. as above), of that sort.
5. Waysá, uho-jihá, (fem. who-jihí and uaysí, the latter very little used), in that manner.
6. Jaunsá, jehrá, † whatever sort of.
7. Taunsá, tehrá, terá, that sort of.
8. Kaunsá, kehrá, which ? what sort of ?
9. Kitaná, how much ? how many ? and so on as in Hindostání, jitaná, itaná, utaná, &c. &c.

Many of the Pronouns are compounded, as for example :—

1. *Ihá-jihá*, (fem. íhí-jihí) such, this-like.
2. *Jo-Koí, jiko*, (fem. jiká), whoever.
3. *Jo-Kujh*, whatever.
4. *Koi-Koi*, some or other.
5. *Kujh-Kujh*, something or other.

* *Ká* is sometimes used, like *já* and *sá*, as a feminine form of the Pronoun. It then becomes a Sindhi word. In the Genitive, *koi-dá* and *kát-dá* are occasionally used.

† The Feminine forms, being regular, are omitted.

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And many others of the same description, which will easily be understood, on account of their analogy to similar formations in Hindostání.

When such compounds are used in the Oblique case, each member is usually speaking inflected as,—Nom. Jo-koí, Gen. Jis-kisídá, &c. &c. In many cases (as decided by usage), the last member only is declined, and this is the common form in conversation.

CHAPTER III.

OF VERBS.

SECTION I.

The Infinitive ends either in “ná,” as in Hindostání, or in “an,” added to the root, as karaná or karan, “to do.” In both cases it is a verbal noun * masculine, † declined like ghorá or puttar, and is used, generally speaking, in the singular number only. Sometimes it is formed like the Sindhí Infinitive in “nũ” e. g. karanũ, and is then declined like putrũ.

The root, as in Hindostání, is found by rejecting the final “ná” or “an” of the Infinitive. It is also a common verbal noun, generally of the feminine gender, as e. g. from máraná or mátan is found már, which signifies either “beat thou” or “a beating.”

Synopsis of the additions to the roots of Verbs.

INFINITIVE.

<i>Singular.</i>		<i>Plural.</i>	
M.	F.	M.	F.
ná,	ní.	ne,	nín or níén.
	or,		or,
an,	an.	an,	an.

* So in English, the simple form of the Infinitive ending in “ing” (as, “doing”) and the compound Infinitive “to do” are nouns substantive, and verbals in as much as they, derive their existence as significant words from the verbs to which they belong.

† The Infinitive forms its feminine as a noun of the 1st. Declension e. g. *karaná*, *karaní* etc.

PAST PARTICIPLE.

		<i>Sing.</i>		<i>Plur.</i>	
M.		F.	M.	F.	
íá,		i.	ie or ián,	in or ián.	
	or,				
á,		í.	e,	in' or ián'.	

PRESENT PARTICIPLE.

		<i>Sing.</i>		<i>Plur.</i>	
M.		F.	M.	F.	
dá,		dí.	de, or-díán,	dín or díán.	
	or,			or,	
endá,		endí.	ende, or-endíán,	endián or endián.	
	or,			or,	
andá,		andí.	ande,	andián.	

PAST CONJUNCTIVE PARTICIPLE.

Singular & Plural.

The Root e, ke, kai, kar, karán, karke, karkar.

AORIST.

		<i>Sing.</i>		<i>Plur.</i>	
án,	en,	e.	ún,	o,	an.

FUTURE.

Masculine and feminine.

sán,	* sín,	sí.	sín,	so,	san.
	or,				
	sen,	se.			

IMPERATIVE.

un, The Root.	e,	un,	o,	an.
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* I have omitted the other termination of the Future in *angá* &c. as it is a purely Pan-jábi one.

PRECATIVE IMPERATIVE.

	<i>Singular.</i>		<i>Plural.</i>		
None.	jo, *	ie.	je,	je,	jan.
	ío,	íwe.	ie,	jo,	
	ié,			ío,	an.
	je,			ío,	

SECTION II.

Of the Auxiliary Verbs.

They are two in number, viz :—

1st. Howan, howaná or honá, to be.

2d. Thíwan, or thianá, to become.

The Verbs wanjaná and jauná "to go", may so far be considered as belonging to this class, that they are used to form certain tenses of the Passive voice.

THE ROOT.

Ho, be thou!

INFINITIVE.

Howan, howaná, honá, being.

PAST PARTICIPLE.

<i>Singular.</i>		<i>Plural.</i>	
M.	F.	M.	F.
Hoiá, † been,	hoí.	Hoie,	hoín or hoián.

* This is a form derived from the Sindhi: the regular plural in that Dialect would be "ja."

† In the Gurumukhi character, "i" is almost invariably used before "a", instead of "y," which would be usual in Devanágari. So we find hoía for hoyá; thía for thiyá, &c.

PRESENT PARTICIPLE.

Hundá, being, hundí. Hunde, hundíán.

PAST CONJUNCTIVE PARTICIPLE.

Ho, hae, hoi, hoke, hokar, hokare.

Hokarán, hokarke, having been.

PRESENT TENSE.

*Singular.**Plural.*

1st. Main hán, ahán, án, I am.	1st. Asán, hán, hángé, án, we are.
2nd. Tún hain, hen áhen, en, thou art.	2nd. Tuáyn ho, hohu o, ye are.
3rd. 'Uha hai, ahe, * áe, e, he is.	3rd. 'Uhe hain, hásan, ain, they are.

PAST TENSE.

*Singular.**Plural.*

1st. Haisán, sán, há, áhá, hasán, sí, I was.	1st. Haisánge, haisán, hoe, ahe, se, hase, sí.
2nd. Haisen, sáen, há, áhá, sán, hasán, sí.	2nd. Haisánge, haisán, hoe, ahe, se, hase, sí.
3rd. Haisí, thá, há, † ahá, sán, hasá, sí.	3rd. Haisáin, hasín, hoe, ahe, se, hase, sí.

AORIST.

*Singular.**Plural.*

1st. Howán, hoiún, I may, shall, &c. &c. be.	1st. Howán, ho'ún.
2nd. Howen, hoen.	2nd. Howo, ho.
3rd. Howe, hoe.	3rd. Howan, hon.

* *Náhe* is used for na or nah ahe, "it is not". *Has* is synonymous with the Híndostán hai usko, "there is to him" "he has."

† For *há*, *hái* and *hái* are sometimes found. *Atus*, with the affixed Pronoun means thá usko, "there was to him," "he had".

FUTURE.

*Singular.**Plural.*

1st. Hosán, howángá, how- ungá, I shall or will be.	1st. Hosán, hosún, howánga.
2nd. Hosen, hosín, howengá.	2nd. Hoso, howoge.
3rd. Hose, hosí, howegá.	3rd. Hosan, hoange.

The Imperfect is formed by subjoining one of the numerous signs of the past tense of the Auxiliary Verb to the present participle active e. g. —

Main hundá ha, (or sí or sán) &c. Asán hunde hoe, &c.

The Pluperfect is procured by affixing one of the forms of the past tense of the Auxiliary Verb to the past participle active e. g. —

Main hoiá há (or sí or sán, &c.) Asán hoie hoe, &c.

The Precative Imperative is formed as in Hindostání, by affixing “je” or “jo” to the root, for the singular and plural; e. g. —

‘Ap ákhie (or ákhío), pray speak (addressed to one person).

The termination “iwe,” as áp ákhíwe, belongs to the third person. In the second, we find “íjo, íje,” or “je” as áp ákhíje or ákhje; and the Sindhí “jo,” as áp ákhjo is sometimes met with.

The Negative Imperative is formed by prefixing “na, ma * mat or matán,” to the Affirmative Imperative; e. g. —

Na (ma or mat) kar, do not!

As in Hindostání and the modern dialects of Upper India, no regular form of Subjunctive Mood is to be found in *Játakí*. Our present Subjunctive is expressed by the Aorist with the Conjunction “je,” if; e. g.—

Je main howán, if I be. Je asán howún, if we be.

For the past tense of that Mood, the Present Participle is used with the Conjunction “je,” if, e. g.—

Je main hundá, if I had been. Je asán hunde, if we had been.

The Auxiliary Verb thíyan or thíaná, “to become,” is conjugated as follows:

* *Ma* is a Sindhí; *mat* a Hindostání form.

THE ROOT.

Thí, "become thou"

Infinitive and Verbal Noun.

Thíván, thíaná, thíyan, thívná.

PAST PARTICIPLE.

*Singular.**Plural.*

M.	F.	M.	F.
Thía,	thíí.	Thíye,	thián.
	or,	Thié,	
	thí,	or	
		Tháe.	

PRESENT PARTICIPLE.

Thíndá,	thíndí.	Thínde.	thíndián.
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PAST CONJUNCTIVE PARTICIPLE.

Thí, thái, tháe, thái, thíke, kar, karán, karke.

AORIST.

*Singular.**Plural.*

1st.	Thíván.	1st.	Thíván or tháún.
2nd.	Thíwen or tháen.	2nd.	Thío or tháo.
3rd.	Thíwe or tháe.	3rd.	Thíwan, tháin or thín.

FUTURE.

*Singular.**Plural.*

1st.	Thísán, thívángá or thíungá.	1st.	Thísún or thívánge.
2nd.	Thísen, thísín or thíwengá	2nd.	Thíso or thiwage.
3rd.	Thíse, thísí or thíwegá.	3rd.	Thísan or thíwange.

PRESENT DEFINITE.

Main thindá hán.

INDEFINITE,

Main thindá.

IMPERFECT.

Main thindá há.

PERFECT.

Main thía. *

PLUPERFECT.

Main thía há.

There are two forms of the verb "to go," which is used as an Auxiliary in some tenses of the Passive;

1st. Jáwan or jáoná.

2nd. Wanjan, wanjaná wor ená.

They are conjugated as follows —

THE ROOT.

Já, Go thou.

Infinitive or Verbal Noun.

Jáwan or jáoná.

PAST PARTICIPLE.

*Singular.*M.
Gaiá,F.
gai.M.
Gaye,*Plural.*F.
gaián.

* With this tense the affixing Pronouns are used e. g.—
Singular.

1st. Thium or thiun. 2nd. Thíof 3rd. Thiús.

PRESENT PARTICIPLE.

Jándá,		jándí.	Jánde,	jándián.
	or,			or,
Jaundá,		jaundi.	Jaunde,	Jaundián.

PAST CONJUNCTIVE PARTICIPLE.

Já, jái, jaè, jáke,-kar,-karán,-karke,-karkar.

AORIST.

	<i>Singular.</i>		<i>Plural.</i>
1st.	Jáwán or jáon.	1st.	Jásín.
2nd.	Jáwen.	2nd.	Jáo.
3rd.	Jáwe or jáe.	3rd.	Jáwan or ján.

FUTURE.

	<i>Singular.</i>		<i>Plural.</i>
1st.	Jásán.	1st.	Jásín.
2nd.	Jásén or jásín.	2nd.	Jáso.
3rd.	Jáse or jásí.	3rd.	Jásan.

PRESENT DEFINITE.

Main jándá hán.

PRESENT INDEFINITE.

Main jándá.

IMPERFECT.

Main jándá há.

PERFECT.

Main gaiá.

PLUPERFECT.

Main wanjiá há.

The Auxiliary verb *wanjaná* * is thus conjugated:—

THE ROOT.

Wanj, † Go thou.

INFINITIVE.

Wanjaná.

PAST PARTICIPLE.

	<i>Singular.</i>		<i>Plural.</i>	
M.	F.	M.	F.	
Wanjá.	wanji.	Wanje.	wanjián.	

PRESENT PARTICIPLE.

	<i>Singular.</i>		<i>Plural.</i>	
M.	F.	M.	F.	
Wanjadá,	wanjadí.	Wanjade,	wanjadián.	

PAST CONJUNCTIVE PARTICIPLE.

Wauj, wanje, wanjke, wanjkar, -karañ, -karke, -karkar.

AORIST.

	<i>Singular.</i>		<i>Plural.</i>
1st.	Wanján.	1st.	Wanjún.
2nd.	Wanjen.	2nd.	Wanjo.
3rd.	Wanje.	3rd.	Wanjan.

* The above is the most common form. *Wanjan* and *wená* are also used. The Past Participle of the latter is *wia*, the Pres. Part: *wená*. The Future is regularly formed but the Aorist is partly borrowed from *wanjaná* e. g.—

Aorist.

	<i>Singular.</i>		<i>Plural.</i>
1st.	Wanján.	1st.	Wanjún.
2nd.	Wen.	2nd.	Wan.
3rd.	Waye or we.	3rd.	Wen.

† In the Imperative *waw* is also used.

FUTURE.

<i>Singular.</i>		<i>Plural.</i>	
1st.	Wanjasán.	1st.	Wanjasún.
2nd.	Wanjasen or wanjásin.	2nd.	Wanjaso.
3rd.	Wanjose or wadjasí.	3rd.	Wanjasan.

PRESENT DEFINITE.

Main wanjadá háñ.

INDEFINITE.

Main wanjadá.

IMPERFECT.

Main wanjadá há.

PERFECT.

Main wanjíá.

PLUPERFECT.

Main wanjíá há.

SECTION III.

Conjugation of the Regular Transitive Verb, ákhaná, "to speak or say."

THE ROOT.

A'kh, speak thou.

Infinitive or Verbal Noun.

<i>Singular.</i>		<i>Plural.</i>		
M.	Akhaná, or akhan,	F.	M.	F.
		akhaní.	A'khane,	ákhaínán.

Speaking or to speak.

PAST PARTICIPLE.

A'khía.	akhí.	A'khie.	akhíán.
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Spoken.

PRESENT PARTICIPLE.

'Akhadá,	akhadí.	'Akhade,	akhadíán.
	or,		or,
Akhandá,	akhandí.	Akhande,	ákhandíá.

Speaking.

AORIST.

*Singular.**Plural.*

1st. 'Akhán, I may speak.	1st. 'Akhún.
2nd. 'Akhen.	2nd. 'Akho.
3rd. 'Akhe.	3rd. 'Akhan.

PRESENT INDEFINITE MASCULINE.

*Singular.**Plural.*

1st. 'Akhadá * hán or akhan'án, I am speaking.	1st. 'Akhade hán or akhnain.
2nd. 'Akhadá hen or akhnain.	2nd. 'Akhade ho or ákhdeo.
3rd. 'Akhadá hai or akhdáe.	3rd. 'Akhade hain or ákhaden.

The forms ákhan'án, ákhnain &c. &c. are contractions of the present participle and the Auxiliary verbs.

PRESENT INDEFINITE FEMININE.

*Singular.**Plural.*

1st. 'Akhani-án, I am speaking.	1st. 'Akhániyán.
2nd. 'Akhani-en.	2nd. 'Akhaniyáno.
3rd. 'Akhani-e.	3rd. 'Akhaniyán.

* The Fem. termination in the sing. is—"í" ; in the plural—"ían".

PERFECT TENSE.

*Singular.**Plural.*

1st. Main or main ne akhiá or ákhum, * I spoke.	1st. Asín, asáne or asán ákhiá.
2nd. Tún, tune akhiá, or akhiói, ákhiái or akhióin.	2nd. Tusín, tusáne or tusán ákhiá.
3rd. 'U'h, usane or us ákhiá or ákhus.	3rd. 'Uhe, unaháne or unahán ákhiá, or ákhione or akhone.

FUTURE TENSE.

*Singular.**Plural.*

1st. Main ákhangá † or ákhsán, I shall or will speak.	1st. Asán ákhángo or ákhsún.
2nd. Tún ákhangá ákhsen or ákhsín.	2nd. Tusín ákhogo or ákhsó.
3rd. 'U'h ákhega, ákhe or ákhsi.	3rd. 'Uhe ákhango or ákhsan.

IMPERATIVE.

*Singular.**Plural.*

1st. Main ákhán, let me speak.	1st. Asín ákhon or ákhah.
2nd. Tún ákh or ákhu. †	2nd. Tusín ákhu or ákhahu.
3rd. Uh ákhe.	3rd. 'Uhe ákhan.

The Subjunctive Mood has three tenses, viz.—the Present, the Past, and the Future.

The Present Subjunctive is the same as the Aorist of the Indicative, with the addition of "je" prefixed e. g.—

Je main ákhán, if I speak. Je asín ákhún, if we speak.

* This and the corresponding forms are instances of the Pronouns affixed to the past participle. Occasionally they are to be met with in neuter verbs, as gaión for gaiá tún.

In most cases, these affixed pronouns may have a double meaning: or in other words may be either nominatives or datives. So ditus may mean either "he gave," or (he) "gave to him" the "s" standing for either usne or usko. Thus may be either "he became," or, "it became to him" (he acquired, &c.). This double usage is probably derived from the Sindhi dialect.

† The Fem. terminations are "i" and "ián."

‡ This short terminating vowel in the 2d. Person sing. and plural is a Sindhi form, but never becomes "i," as it does when affixed to transitive verbs in that Language.

PERFECT OR PAST SUBJUNCTIVE.

*Singular.**Plural.*

1st. Je main,	} ákhadá * or	1st. Je asán,	} ákhade or ak-	
2nd. " tún,		ákhandá †		2nd. " tusán,
3rd. " uh,		If I etc. spoke.		3rd. " uhe,

The Future Subjunctive is formed by prefixing "je" to the Future Indicative.

SECTION IV.

OF THE PASSIVE VOICE.

The Passive Voice is formed by adding *jáwan*, *jáoná* or *wanjan*, *wanjaná*, *wená*, to the past participle of the active verb. So *saddaná v. a* "to call," becomes *saddiá jáwan* or *wanjaná*, "to be called" in the singular, and *sadde jáwan* or *wanjane*, "to be called," plural. It is not necessary to give any detailed examples of this form, as there are no irregularities, and although very simple, still it is not generally used.

The *Játakí* dialect, like the *Sindhí*, possesses a distinct Passive Voice. In the former, the only change made is the insertion of long "i" after the radical letters of the verb. This is done in the present participle, the Aorist, and the Future. The past participle has two forms: either it is the same as that of the active, † or it adds "elá" or "ewlá" § to the root of the verb, as *márelá*, slain, *jalewlá*, burned. No change takes place in the Infinitive, and the Root is the second person singular of the active verb.

CONJUGATION OF THE PASSIVE VERBS.

PAST PARTICIPLE.

*Singular.**Plural.*

M.	F.	M.	F.
Karelá,	karelí.	Karele,	karelián.
Made or done,			

* The Feminine formed as usual.

† The form *ákhandá* is merely a variation of the present participle *ákhadá*.

‡ Which, though made to belong to the active verb, is always in reality a purely passive form.

§ It would be well if this form were more noticed in *Hindostáni* than it generally is.

PRESENT PARTICIPLE.

*Singular.**Plural.*M.
Karídá,F.
karídí.M.
Karíde.F.
karídíán.

Being made.

AORIST.

*Singular.**Plural.*

1st. Main karián, I may be made.

1st. Asin kariún.

2nd. Tún karién.

2nd. Tusin kário.

3rd. U'h karié.

3rd. 'Uhe karian.

FUTURE.

*Singular.**Plural.*

1st. Main kariángá i or karísán, I shall or will be made.

1st. Asin kariángo or karísún.

2nd. Tún kariéngá, karíseñ or karísín.

2nd. Tusin kariégo or karíso.

3rd. 'Uh kariéngá, karíse or karísí.

3rd. 'Uhe kariéngo or karísán.

PRESENT DEFINITE.

Main karídá hán, I am being made.

INDEFINITE.

Main karídá, I am made.

IMPERFECT.

Main karídá há (or sán), I was being made.

PERFECT.

Main karíá, I was made.

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PLUPERFECT.

Main karíá há (or sán), I had been made.

Concerning this Passive Voice, it must be recollected, that although much used in pure Panjábí and frequently occurring in *Játakí* books and writings, it is seldom heard in conversation and is all but unknown to the vulgar.

SECTION V.

OF THE CAUSAL VERB.

The Causal Verb * is of two kinds.

1st. The simple causal or that which expresses the causing another to do a thing.

2nd. The double causal, or the causing of a person to cause another to do a thing.

The simple causal is obtained by inserting a long "á" † after the radical letters, as follows :

CONJUGATION OF THE SIMPLE CAUSAL VERB.

THE ROOT.

Kará, "cause thou to do".

INFINITIVE OR VERBAL NOUN.

Karáná or karáwná, causing (or to cause) to do.

PAST PARTICIPLE.

Singular.

Plural.

M.	F.	M.	F.
Karáá,	karái.	Karáe,	karáán.

* These forms, though quite as copious and complete as the Hindostaní Verbs of the same class, are not nearly so extensive as in the Sindhí dialect, where a third and even a fourth derivative may be met with.

† Sometimes, though rarely "o" is introduced instead of or equivalent to "á" e. g.— from bolaná, to say, are formed bulána or buloná.

PRESENT PARTICIPLE.

Karáwindá, karáwindí. Karawinde, karáwindián.
Causing to do.

PAST CONJUNCTIVE PARTICIPLE.

Kará, karáe, karái, karáke, &c.—as in the other verbs.

AORIST.

*Singular.**Plural.*

1st.	Karáwán, * I may &c. cause to do.	1st.	Karáwun.
2nd.	Karáwen.	2nd.	Karáwo.
3rd.	Karáwe.	3rd.	Karáwan.

FUTURE.

*Singular.**Plural.*

1st.	Karáwángá or karáwsán. I shall etc cause to do.	1st.	Karáwange or karáwsún.
2nd.	Karawengá or karáwsín.	2nd.	Karáwoqe or karáwso.
3rd.	Karawegá or karáwsí.	3rd.	Karáwange or karáwsan.

PRESENT DEFINITE.

Main karáwindá háñ, I am causing to do.

PRESENT INDEFINITE.

Main karágindá, I cause to do.

IMPERFECT.

Main karáwindá há (or sán) I was causing to do.

* In this, as well as in other parts of the verb, the "w" is introduced after the incremental "h" most probably to facilitate pronunciation by doing away with the hiatus which would otherwise take place.

PERFECT.

Main or *main* ne karáíá, I caused to do.

PLUPERFECT.

Main or *main* ne káráíá há, I had caused to do.

The double causal is obtained by inserting "wáw" * after the radical letters e. g.—from the root kar (do), come the simple causal kará (cause to do), and the double causal karwáw (make another to cause to do). As a general rule this form is not much used, except in books and by educated men, and it will not be necessary to conjugate it, as the terminations are in all points exactly like those of the simple causal.

Causal verbs, it must always be remembered, are active and transitive. The passive voice is formed by inserting a long "í" (in the simple causal), after the incremental "á", as e. g.—in the Aorist, *main* karáíán, I may be caused to do. In the double causal the "í" is introduced after the two first incremental letters (*wá*), as e. g.—in the Aorist, *main* karwáíán, I may be made to cause to do. No example will be given of these forms, as they are very rarely used in *Játakí*, and would be quite unintelligible to the common people.

Compound verbs are found exactly as in Hindostání. Potential verbs however are made by adding *sakhaná* or *saganá* (to be able) to the Infinitive or to the root of another verb e. g.—*Main* karná (*karne* *karan* or *kar*) *sagsán*, I shall be able to do.

SECTION VI.

A short list of Irregular Verbs.

<i>Root.</i>	<i>Pres Participle.</i>	<i>Past. Participle.</i>
'Ao or ach come.	'Aundá.	'Aíá.
'An, bring.	'Andá.	'Aniá or ándá.
'Ah, or ákh, say.	'Akhadá,	'Akhiá
Baddh, bind.	Baddhadá.	Baddhá.
Bhaj, flee.	Bhajadá.	Bhajjá or bhajjá.
Bhij, wet.	Bhijadá.	Bhijjá. or bhinná.
Bhag, break.	Bhagadá.	Bhaggá or bhagiá.

* Or "wáá": the latter however is a Hindostani form.

<i>Root.</i>	<i>Pres. Participle.</i>	<i>Past. Participle.</i>
Bidh, pierce.	Biddhadá.	Biddhá. or biddhiá.
Chá, or chau, say.	Chaundá.	Cháhiá.
Dhah, fall.	Dhahandá or dhahendá.	Dahíá.
De, give.	Dindá.	Dittá.
Dékh, look.	Dekhadá.	Dithá or dekhíá.
Dho, wash.	Dhoundá.	Dhotá.
Gum, lose.	Gumadá.	Gumattá or gumíá.
Gá, sing.	Gáundá.	Gátá or gáviá.
Giddh, take.	Giddhadá.	Giddhá or giddhiá.
Guddh, knead.	Guddhadá.	Guddhá or guddhiá.
Ho, be	Hundá.	Hoiá.
Já, go.	Jándá or jaundá.	Gaiá.
Jíw, live.	Jindá.	Jitá.
Ján, know.	Jánadá.	Játá or jániá.
Jáo, be born.	Jáundá.	Jáiá.
Jadh, coire.	Jadhadá.	Jahiá or jadhiá
Kar, do.	Karandá or karendá.	Kariá, Kítá, Kíá or Kíná.
Kho, lose.	Khoundá.	Khotá or khoiá.
Khá, eat.	Kháundá.	Khadá or khaviá kháiá.
Khus, be spoiled.	Khusadá.	Khusiá or khutta.
Lah, obtain.	Lahandá.	Lahiá.
Lah, come down.	Lahandá.	Lahá or latthá.
Le, take.	Lindá or laindá.	Líá or littá.
Natʰ, flee.	Natʰadá.	Natʰiá or natʰa.
Nass, flee.	Nassadá.	Nassá or nassiá.
New, carry.	Nindá.	Nitá.
Pan, fall.	Paundá.	Paiá.
Pai, fall.	Paiadá.	Paviá.
Pí, drink.	Pindá.	Píá or pítá.
Pháth, be caught.	Pháthadá.	Phthá or pháthiá.
Rah, stay.	Rahandá.	Rahiá.
Ro, weep.	Rondá.	Roiá runná or rotá.
Riddh, cook.	Riddhadá.	Riddhá or riddhiá.
Ruddh, be employed.	Ruddhadá.	Ruddhá or ruddhiá.
Saláh, praise.	Saláhandá.	Salahiá.

<i>Root.</i>	<i>Pres. Participle.</i>	<i>Past. Participle.</i>
Siddh, aim.	Siddhadá.	Siddhá or siddhía.
So or sum, sleep.	Sondá or sumadá.	Suttá or soiá.
Thí, become.	Thíndá.	Thíá.
Wáh, plough.	Wáhíndá.	Wáhíá.
Wiáh, marry.	Wiáhíndá.	Wiáhíá.
Wanj, go.	Wendá or wanjadá.	Wíá or wanjíá.

It may be observed that the only irregularity in the *Játakí* verb is the formation of the two participles.

The irregularity of the present participle is generally caused by the introduction of an "n" to facilitate pronunciation.

The irregularity of the past participle often arises from its being derived from another form of the same verb. For instance, *ditlá*, which is considered to be the past participle of *dekhaná* (to see), proceeds from *ditlaná*, an almost obsolete form.

Many verbs have two different roots and verbal nouns, though the signification of both is exactly the same e. g.—

Gunhaná	and	guddhaná, to knead.
Khelná	„	khedná, to play.
Munnaná	„	mundaná, to shave.
Jáoná	„	jamaná, to be born.

Causal verbs ending in "aná," form, as a general rule, their past participles in "áiá" or "atá," and occasionally in "áttá," e. g. —

Ganwáná,	forms	ganwáiá or ganwátá.
Mangáná,	„	mangáiá or mangátá.
Buláná,	„	buláiá or bulátá.
Kamáná,	„	kamáiá, kamátá or kamáttá.

Causal verbs ending in "oná," also take "otá" as the termination of their past participles, e. g. —

Kharoná,	forms	kharotá.
Buloná,	„	bulota.

APPENDIX.

The following is a short list of indeclinable words, such as adverbs, * prepositions, &c. Those which are commonly used in Hindostání are not inserted.

Abe, or be, O man ! the feminine is aní or ní.		Chánchak,	suddenly.	
Agge,	before.	Chaudhírán,	all around.	
Aggon,	from before.	Chhetí,	quickly.	
Agle-wele,	formerly.	Chit-pút,	upside down.	
Aho,	yes.	Dánh,	} towards.	
Ainwen,	gratis.	Donh,		
Ajan,	} hitherto.	De,	} well done! happy!	
Aján,		Dhan,		
Anjan,		Diháde,		} daily.
Ajehe,	Dihári,			
Ayse,	} thus.	E,	O !	
Ake,		or.	Ede,	here.
Anjo-anj,	apart.	En,	and (a sindhí word).	
Anusár,	according to.	Gad,	together.	
Ar,	} and.	Ghat,	less.	
Ate,			Hái,	} alas !
Atishay,	extremely.	Hái,		
Bahún,	much.	Hái-hái,	} yes.	
Bahún,	} without.	Hán,		
Bájh,			Háne,	} now.
Bájhán,			Hun,	
Bháwen,	or, though.	Huná,	} help !	
Bí, also.		Háloí,		
Bich,	among, in the midst.	Haure,	slowly.	
Chah-pah,	} instantly.	Hathon,	moreover, besides.	
Chat-pát,			Hat,	} again, once more.
		Hat-kar,		

* Many adverbs, we may so call them, are formed by putting the substantive or adjective in the ablative or other case, omitting the governing prepositions or post positions. Others again are merely the roots, or the past conjunctive participles of verbs, used adverbially.

Hekánde,	together, in one place.	Jichir,	as long as.
Heth,	below.	Jithe,	wherever.
Her,	now, at present.	Jithe-kithe,	wheresoever.
Herkih,	but, now that.	Jithon,	from wherever.
Hir-phir,	} again and again.	Jíwen,	as.
Phir-phir		Jíwen,	tíwen, in any manner.
Hor,	and.	Kadá,	} when ?
Hor-wele,	at all times, at other times.	Kadh,	
Huní,	just now.	Kadhe,	} near, close.
Ijho,	lo ! behold !	Kan,	
Iswal,	hither, on this side.	Kane,	} from, from near.
Ithe,	} here.	Kanon,	
Ithán,			Kane-on,
Ithín,		Kanáhán,	} for the sake of.
Ithon,	hence.	Káran,	
Iwen,	in this way, thus.	Kán,	} how ?
Jab,	} when.	Kíte,	
Jad,		Kayse,	to the left.
Jad,		Khabbe,	a common exple-
Jad,		Khan,	tive: it literally
Jadh,			means "take"
Jede,			or "having
Jadon,			taken".
Jadán,		Kí,	what ?
Ján,	} whenever.	Kíkar	} how ? why ?
Jadahán,			
Ján-ján,		Kikkaron,	} a little.
Jaise,	as.	Kínkar,	
Je,	} if.	Kíwen,	} somewhere or other.
Jekar,			
Jo,		Kidáhín,	} where ?
Je-wat,	if agani.	Kit,	
Jhab,	} quickly.	Kithe,	} where ?
Jhabde,			
Jhaláugh,	in the morning.		
Jhat-pat,	instantly.		

Kithon,	} whence.	Oh,	alas ! oh ! (in grief or wonder).
Kiste,		Orak,	at last.
Kol,	near.	Orár,	} on this side
Kolon,	from, from near.	Urar,	
Lagolag,	successively, in close succession.	Orawár,	
Leí,	for, for the sake of.	Ore, near.	
Lohrá	lohra, alas ! alas !	Owen,	in that manner.
Loriye,	it behoveth, (synonymous with the Hind, chachuye, and generally joined to the Infinitive as karan or karaná loriye).	Pahriá,	} help !
		Pahrá-pahrá,	
		Par,	but, perhaps.
		Pár,	across, on the other side.
		Pare,	far, away, e. g. pare thí, begone !
		Parere,	beyond, afar.
		Parle pár,	} on that side.
		Parle páse,	
Man,	} perhaps.	Parín,	the day before yesterday, or after tomorrow.
Mán,		in, in the midst.	
Mane,	possibly.		
Mat,	may it not be !	Parmáne,	according to.
Matán,	above.	Phít,	curse !
Mathe,	like, equal.	Puthián,	} behind.
Mech,	in front.	Puthon,	
Mohre,	again.	Sabbate,	in every respect, (literally, "than all").
Mur,	} altogether—literally "from the root".		
Múle,			Sadá,
Mudhon,		Sadán,	
Nál,	with.	Sajje,	to the right.
Neth,	at last.	Sán,	} with, along with.
Nere,	} near, close.	Sang,	
Nere,		Sudhí,	
Nerau,	certainly.	Sudhán,	
Nischay,	below, at bottom.	Sawel,	early, (in the morning.)
Niwán,	ho !		
Oe,			

Shábas,	} Bravo !	Tore,	even, though.
Shábash,		Tulat,	instantly.
Shál,	} perhaps, it is to be hoped. (These are Sindhí words, and possibly may be contractions of the common Moslem exclamation, Mshalah, Deo volente).	Unchhán,	on the top.
Shálá,		Uparand,	afterwards.
		Uswal,	that side.
		Uthe,	} above.
		Uttád,	
		Utton,	from above.
		Uth,	} there.
		Uthe,	
		Uthan,	
		Utháin,	} thence.
	Uthoz,		
Tad,	} then.	Utháoz,	O mán !
Tadh,		Ve,	
Tadhe,	} then, indeed.	Wadh,	} much, more.
Tán,		Wadhík,	
Tadáháoz,	} at that very time.	Wádhú,	
Tadahín,		Wáhar,	without, outside.
Tayse,	such like.	Wahún,	without.
Te,	on, upon, than, from. Also for ate, and instead of.	Wal,	} towards.
		Wár,	
Thán,	until, unto.	Wal-wal,	again and again.
Tíkur,		Wángur,	like.
Tit,	} there.	Wat,	near, close.
Tithe,		Wari,	again.
Tithoz,	thence.	Wari-wari,	again and again, repeatedly.
Tichir,	so long.	Wich,	} in, inside, in the middle.
Tode,	} till, up to.	Vich,	
Tori,			
Zor,	much, very, (used as "bahut ; " e. g. zor husu, "much beauty").		