

THE SINDHI INSTRUCTOR

[A useful book to acquire working
knowledge of Sindhi Language]



SINDHI ADABI BOARD
JAMSHORO/HYDERABAD SIND
PAKISTAN

THE SINDHI INSTRUCTOR

Compiled by
MUNSHI ANANDRAM

Revised by
MOHAMMED IBRAHIM M. JOYO



SINDHI ADABI BOARD

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FOREWORD

On the rebirth of Sind as an autonomous province in July 1970, an urgent need was felt all around for a "Teach Yourself" type of a Guide for learning Sindhi through English and also for similar books to learn the language through Urdu and Bengali. On advice from friends, I took in hand preparation of two such guide books, one with English and the other with Urdu as medium. While searching for previous works on the subject, I came across two books— one of these being the present one, originally published in 1905— which struck me to be highly useful Guides, so far as they went. The other one entitled "A Manual of Sindhi Language" by Dulamal Boolchand happens also to have been first published as early as the year 1901. To help meet the immediate requirements of those interested in learning the language, I carried out minimum necessary revision of the two books and also edited them appropriately, with a view to bringing them uptodate, particularly in the modern idiom and pronunciation of the language.

Out of these two books, "The Sindhi Instructor", re-published by the Sindhi Adabi Board, Hyderabad, is before the reader now. The publication of the "Manual" has been undertaken by the Institute of Sindhology, University of Sind, and the book is likely to be put in the market soon. It is to be hoped that with these two books available, the English-knowing learner of Sindhi language would be able to gain quite a dependable working knowledge of the language, and quickly enough, and till a more detailed and yet simpler and better-planned work finds place in the market, and proves itself to be so, these two books may serve the purpose admirably.

HYDERABAD SIND,
August 13, 1970

MUHAMMAD IBRAHIM JOYO

PREFACE

The experience of years as a Munshi has shown the author that Civilians and other European gentlemen qualifying themselves for the Lower and Higher Standard examinations in Sindhi, feel keenly the want of a book which may be comprehensive in its range and serve to them as a guide in their study of Sindhi. At present there is no such book which meets all their requirements. There are no doubt a few grammars and a manual hitherto published, but they are either incomplete, antiquated or out of print.

For this reason the author has compiled this book in which he has methodised all the subject matter and embodied all that is exactly required for the Sindhi Departmental and optional examinations.

The book contains a concise grammar, select exercises set at Lower and Higher Standard examinations, conversation, colloquial sentences and a graduated course of lessons for beginners, besides a vocabulary.

The book embodies the long and close experience of the author and is based on his teaching notes in which he has simplified the difficulties presenting themselves to the beginners by explaining them clearly and concisely.

If this book effects its object viz., to help candidates to acquire a really useful knowledge of the Sindhi language and to get them through the examination with expedition, its existence will be amply justified.

HYDERABAD SIND,
7th November

AUTHOR

1905

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THE SINDHI INSTRUCTOR

PART I

Section I—Grammar

1. The Alphabet—Consonants and Vowels

The Sindhi Alphabet consists of fifty two letters, which are written from right to left.

The letters often assume a different form according to their position in the formation of a word; thus there will be in many cases three distinct forms, viz. the initial, the medial and the final, and in certain cases there will also be a fourth form, viz. the detached form.

The Alphabet.

Name	Detached form	English	Combined form			Name	Detached form	English	Combined form		
			Final	Medial	Initial				Final	Medial	Initial
alif	—	a	ا	—	ا	pay	پ	p	پ	پ	پ
bay	ب	b	ب	ب	ب	phay	ڀ	ph	ڀ	ڀ	ڀ
bay	ب	b	ب	ب	ب	jim	ج	j	ج	ج	ج
bhay	ڀ	bh	ڀ	ڀ	ڀ	djay	ڄ	dj	ڄ	ڄ	ڄ
tay	ت	t	ت	ت	ت	jhay	ڇ	jh	ڇ	ڇ	ڇ
thay	ٿ	th	ٿ	ٿ	ٿ	njay	ڻ	nj	ڻ	ڻ	ڻ
tay	ٽ	t	ٽ	ٽ	ٽ	chay	ڇ	ch	ڇ	ڇ	ڇ
thay	ٺ	th	ٺ	ٺ	ٺ	chhay	ڇھ	chh	ڇھ	ڇھ	ڇھ
say	س	s	س	س	س	hay	ھ	h	ھ	ھ	ھ

The Alphabet—Continued

Name	Detached form	English	Combined form			Name	Detached form	English	Combined form		
			Final	Medial	Initial				Final	Medial	Initial
khay	خ	kh	خ	خ	خ	ghain	غ	gh	غ	غ	غ
dāl	د	d	د	ـ	د	fay	ف	f	ف	ف	ف
dhāl	ذ	dh	ذ	ـ	ذ	qāf	ق	q	ق	ق	ق
ḍay	ڍ	ḍ	ڍ	ـ	ڍ	kāf	ک	k	ک	ک	ک
ḍal	ڊ	ḍ	ڊ	ـ	ڊ	khay	خ	kh	خ	خ	خ
dhāl	ڏ	dh	ڏ	ـ	ڏ	gāf	گ	g	گ	گ	گ
zāl	ز	z	ز	ـ	ز	gay	گ	g	گ	گ	گ
ray	ر	r	ر	ـ	ر	ghay	ر	gh	ر	ر	ر
ṛay	ڙ	ṛ	ڙ	ـ	ڙ	ngay	ڙ	ng	ڙ	ڙ	ڙ
zay	ز	z	ز	ـ	ز	iām	ا	i	ا	ا	ا
seen	س	s	س	ـ	س	mim	م	m	م	م	م
sheen	ش	sh	ش	ـ	ش	nūn	ن	n	ن	ن	ن
swād	ص	s	ص	ـ	ص	arūnu	ر	nr	ر	ر	ر
zwād	ض	z	ض	ـ	ض	vav	و	v	و	ـ	و
toi	ط	t	ط	ـ	ط	hay	ه	h	ه	ه	ه
zoi	ظ	z	ظ	ـ	ظ	hamzo	ا	a	ا	ا	ا
ain	ع	a	ع	ـ	ع	yay	ي	y	ي	ي	ي

It should be remembered that the dots carried by some letters are the essential part of such letters, many letters being otherwise exactly similar in form and undistinguishable except by their dots.

All letters in a word are joined to preceding as well as to succeeding letters, except the following eleven: ا, د, ذ, ڈ, ڙ, زو, which are joined to the preceding but not to the succeeding ones; as, گھوڑو, ghorō. These eleven letters are not joined to one another too, whether preceding or succeeding in any manner; as, ذرّو, zarro, زوروار, zorāvar.

Vowels

(a) There are three long vowels ا, ي and و and three short vowels َ, ِ, ُ named 'zabar', 'zer' and 'peshu' respectively.

(b) The mark َ (zabar) placed above any letter serves the purpose of the English vowel a (short); the mark ِ (zer) placed under, by i (short); and ُ (peshu) above a letter, by u short; as, بَ = ba, بِ = bi, بُ = bu.

(c) When a word begins with a short vowel it is used as follows:—

ا = a, اِ = i, اُ = u; as, اَکھ (akhe) = an eye, انچ (inchu) = inch, اُٹھ (uṭhu) = a camel.

(d) When ا is long, as ā, in the beginning of a word, it is marked thus: آ; as, آرام (ārām) = rest.

(e) The letter ي stands for the sounds y, e, ee and ai;

and و for w, o, oo and au; as, یاری (yāru) = a friend, پتی (petee) = a box, میدان (maidān) = a plain; and وات (wāta) = a road, چور (choru) = a thief, کوھو (khoohu) = a well, خوف (khauf) = danger.

(f) The mark (◌◌) called 'shadda' doubles the letter over which it is placed; as, اُن (unna) = wool.

(g) In written form, the short vowel marks are generally omitted, and the pupils have to guess which vowel to read.

(h) The letter ء (hamza), itself a vowel in certain cases used for the vowel ا (alif), is placed before the vowels و and ی and shows that the syllable in which it occurs is to be considered as distinct from the syllable which precedes it; as دَاو (dāo) = left; a final short vowel preceded by ā, oo, o is usually supported by the sign ء alone; as بھَا (bhāu) = brother, پو (poi) = afterwards.

(i) The signs (◌◌) an, (◌◌) in, (◌◌) un called 'tanwin' are placed over the final letters of certain words and give the sound of n and n (nasal) as, اِتْفَا (itfākan) = suddenly, مَن (men) = in, اَوْن (aon) = I.

2. Genders; Formation of Plurals

1. There is no article in Sindhi.
2. There are only two genders: Masculine and Feminine.
 - a. Nouns ending in ُ (u) are generally masc. and in the nom. plural change ُ (u) into اَ (a); as, گھٽرُ (gharu) = a house, pl. گھٽرَ (ghara) = houses.
 - b. Nouns ending in او (oo) are generally masc. and remain unchanged in the nom. pl.; as, مانرھو (mānrhoo) = a man or men.
 - c. Nouns ending in و (o) are always masc. and change و into اَ in the nom. pl.; as, گھوڙو = a horse, گھوڙا = horses.

Nouns ending in اَ (a) and يَ (i) are always feminine and form their nom. pl. by changing the final اَ into وُن (oon) and يَ into يُون (yoon); as,

sing. زالَ = a woman	pl. زالون = women
sing. ڀيٽرَ = a wall	pl. ڀيٽريون = walls

Nouns ending in آَ (ā) and يَ (ee) are generally feminine and form their nom. pl. by adding the letters وُن = (oon) as,

sing. ٻيلا = a snake	pl. ٻيلاون = snakes
گھوڙي = a mare	گھوڙيون = mares.

3. Cases; Declension of the Noun

a. When a Noun or a Pronoun is governed by a preposition, it is said to be in the Oblique.

b. The preposition is used after the word it governs, and should therefore properly be termed as postposition; as, ڪنھن ۾ = in the house; مٿي تي = on the table.

c. کان = from, ڪي = to, ۾ = in, تي = on, تائين = upto, $\text{چون - جيي - جا - جو}$ = of.

d. جو (jo) is used before masc. sing. nominative; as, زال جو گهوڙو = woman's horse. جا (jā) is used before masc. pl. nominative; as, زال جا گهوڙا = woman's horses. جيي (jee) is used before fem. sing. nominative; as, زال جي گهوڙي = woman's mare. چون (joon) is used before fem. pl. nominative; as, زال جون گهوڙيون = woman's mares. جي (je) is used before oblique forms; as,

زال جي گهوڙي تي = on the woman's horse.

زال جي گهوڙن تي = „ „ horses.

Though $\text{چون - جيي - جا - جو}$ belong to the preceding word, yet are used according to the Number and Gender of the following one; as,

مانهوءَ جو گهوڙو = a man's horse; مانهوءَ جي گهوڙي = a man's mare.

CASES; DECLENTION OF THE NOUN

Declension of the Noun.

ڪهڙو = a horse.

		<i>Singular.</i>	<i>Plural.</i>
Nom.		ڪهڙو = a horse	ڪهڙا = horses
{	Accu.	ڪهڙو = a horse	ڪهڙا = horses
		ڪهڙي ڪي	ڪهڙن ڪي
	Dative	ڪي ڪهڙي = to a horse	ڪي ڪهڙن = to horses
	Geni.	ڪهڙي جو = of a horse	ڪهڙن جو = of horses
	Ablative	جيءَ-ڇوڪڙو ڪان = from a horse	جيءَ-ڇوڪڙن ڪان = from horses
Agent	ڪهڙي = by a horse	ڪهڙن = by horses	

Singular.

Plural.

Nom.

oblique.

Nom.

Oblique.

Masc. nouns ending in :

1. رَ (u),

ڪهڙو (gharu)

ڪهڙا (ghara)

ڪهڙن (ghara)

ڪهڙن (gharani)

2. و (oo)

مانهون (mānrhoo) مانهون (mānrhoo) مانهون (mānrhoo) مانهون (mānrhuni)

Fem. nouns ending in :3. - (a) ,

زال (zāla) زال (zāla) زالون (zāloon) زالون (zāluni)

4. - (i) ,

بيت (bhiti) بيت (bhiti) بيتون (bhityoon) بيتون (bhityuni)

5. - (ā) ,

بلا (balā) بلا (balā) بلاون (balāoon) بلاون (balāuni)

6. - (ee) ,

گھوڙي (ghoree) گھوڙي (ghoreea) گھوڙيون (ghoryoon) گھوڙيون (ghoryuni)

4. Adjective; the Pronoun

The adjective may either precede or follow the noun it qualifies. It generally precedes the noun.

1. Adjectives ending in **و** are changeable, *i.e.* the final **و** is changed into **ا** when qualifying a masc. pl. and into **ي** before fem. sing. and **ون** before fem. pl., as:—

		Masc.	
		sing.	pl.
Nom.		چڱو گهوڙو	چڱا گهوڙا
		= a good horse	= good horses
Infl.		چڱي گهوڙي تي	چڱن گهوڙن تي
		= on a good horse	= on good horses

		Fem.	
		sing.	pl.
Nom.		چڱي گهوڙي	چڱون گهوڙون
		= a good mare	= good mares
Infl.		چڱيءَ گهوڙيءَ تي	چڱين گهوڙين تي
		= on a good mare	= on good mares

Degrees.

2. When two objects are compared, that with which the comparison is made is put in the ablative case; thus:

هتي گهوڙي کان وڏو آهي = The elephant is larger than the horse.

3. In forming the superlative degree they make a universal comparison; thus: $\text{هاڻي سڀني جانورن کان وڏو آهي} =$
the elephant is the largest of all the animals.

Pronouns.

I	آءُ , مان	we	آسڻ
thou	توئون	you	آوهين - تونين
he or it, she	{ هوءَ , هريءَ هيءَ , هيريءَ }	they	هو , هئي , آهي

Inflected forms.

me	مون	us	آسان
thee	تو	you	توهان , آوهان
him or her	هنن , هين	them	هنن , هينن

	Masc. sing.	Masc. pl.	Fem. sing.	Fem. pl.
my or mine	مڻهنجو	مڻهنجا	مڻهنجي	مڻهنجون
thy or thine	تڻهنجو	تڻهنجا	تڻهنجي	تڻهنجون
his, her or its	هين جو	هين جا	هين جي	هين جون
	هين جو	هين جا	هين جي	هين جون
our	آسان جو	آسان جا	آسان جي	آسان جون
your	توهان جو	توهان جا	توهان جي	توهان جون
their	هنن جو	هنن جا	هنن جي	هنن جون
	هنن جو	هنن جا	هنن جي	هنن جون

When governed by a postposition

that	ہیں	M. is changed into	ہیں	، these	ہیں	into	ہیں
	ہیں	F.	"	"	"	"	"
that	وہ	M.	"	وہ	، those	وہ	وہ
	وہ	F.	"	"	"	"	"
(relative)							
he who	جو	M.	"	جو	، they	جو	جو
					جو	who	جو
	جا	F.	"	"	"	"	"
(correlative)							
that same	وہی	M.	"	وہی	، those	وہی	وہی
		F.	"	"	"	"	"
(Interrogative)							
who?	کون	M.	"	کون	، who	کون	کون
		F.	"	"	"	"	"
(Indefinite)							
any	کوئی	M.	"	کوئی	، any	کوئی	کوئی
		F.	"	"	"	"	"
this very	ایسی	M.	"	ایسی	، these	ایسی	ایسی
		F.	"	"	"	"	"
that very	اُسی	M.	"	اُسی	، those	اُسی	اُسی
		F.	"	"	"	"	"

5. The Genitive Form پنهجو

The genitive forms پنهجو , پنهجي , پنهجون (belonging to self) have a peculiar use which is very important to mention.

When there occurs in a sentence a possessive pronoun belonging to the Nom. or agent, it is expressed by پنهجو , پنهجا etc. For instance, in the sentence, "I saw my horse" the possessive 'my' belongs to the Nom. 'I', hence the rendering of 'my' will be پنهجو and not پنهجو as, سون پنهجو گهوڙو ڏٺو .

Again, if in the Nom. part of a complex sentence, there occurs a possessive pronoun belonging to the Nom., the rendering of it will not be پنهجو but هُنَ جو ; as, "He and his brother have gone to their house." Here 'his' is a possessive in the Nom. part of the sentence and it will be rendered into هُنَ جو instead of پنهجو and the whole sentence will be rendered into: هو ۽ هُنَ جو پاڪ پنهجي گهر ويا آهن .

6. Verb "To be"

The verb ھئوڻ (= to be) serves in Sindhi as an auxiliary in the formation of tenses in its Present, Past and Future forms which are the following :—

The Present Tense (I am)

Singular		Plural
آءِ آھيان	I am	آھين آھيون we are
تون آھين	thou art	توھين آھيو you are
ھو آھي	M. he is	ھو آھن they are
ھو آھي	F. she is	

The Past Tense (I was)

Singular		Plural
آءِ ھوس	I was	آھين ھئاسون or ھئاسين we were
تون ھئين	thou wast	توھين ھئا you were
ھو ھو	M. he was	ھو ھئا } ھو ھيون } they were
ھو ھئي	F. she was	

The Future Tense (I shall be)

آءِ ھونديس	I shall be	آھين ھوندايون or ھونداھين	we shall be
تون ھوندين	thou will be	توھين ھوندا	you will be
ھو ھوندو	M. he will be	ھو ھوندا } ھو ھونديون }	they will be
ھو ھوندي	F. she will be		

7. Formation of Tenses

1. Infinitives end in **لَ**; as, **دوڑڻ** = to run, **لکڻ** = to write.

2. Take off **لَ** and the root is left, as, **دوڙ** = walk; **لک** = write.

3. The root of intransitive verbs generally ends in **ڻ**, while that of transitive verbs ends in **ڻ**; as, **دوڙڻ** = run, **مارڻ** = kill. beat.

4. The singular imperative is generally the same as the root, while the plural is formed by adding **و** to the root, if it ends in **ڻ** and by adding **يو** if it ends in **ڻ**; as, sing. **دوڙ** pl. **دوڙو**; sing. **مار** pl. **ماريو**.

5. The future imperative is formed by adding **ج** for the sing. and **جو** for the pl. to the root; as, sing. **دوڙج** pl. **دوڙجو**.

6. If the root ends in **ڻ** the present participle is formed by changing it into **ڻندو** (ando); and if it ends in **ڻ** then by adding **ڻندو** (endo); as,

دوڙڻ pres. part. **دوڙڻندو** = running

مارڻ „ „ **مارڻندو** = beating

7. The past participle is generally formed by adding **يو** or **يل** to the root; as **دوڙيو** or **دوڙيل** = ran or run. Past participle ending in **يو** is used in the formation of tenses and that ending in **يل** or **يل** is used generally as an adjective.

Many past participles are formed irregularly: as, رَدَّوْ = to see, رَدَّوْ = saw or seen.

In such cases, we get the other form by changing و into ُ, as رَدَّوْ = seen.

8. The conjunctive participle is formed by adding ي (ee) to the root if it ends in ُ and by adding ي (e) if it ends in ِ; as,

دوڑِي — دوڑِي = having run

مَارِي — مَارِي = having beaten.

8. Conjugation of Verbs

دَوْرَانٌ -- To run

Root	Present Participle	Past Participle
دَوْرَانٌ = run	دَوْرَانٌ = running	دَوْرَانٌ = run

(I) Tenses from the Root.

Aorist tense
(I may run)

pl.	M. & F.	sing.
أَسْبِين دَوْرَانٌ	أَسْبِين دَوْرَانٌ	أَسْبِين دَوْرَانٌ
تَوَهِين دَوْرَانٌ	تَوَهِين دَوْرَانٌ	تَوَهِين دَوْرَانٌ
هَو دَوْرَانٌ	هَو دَوْرَانٌ	هَو دَوْرَانٌ
	(Fem. هَوَةٌ)	

Present tense
(I am running)

It is formed by adding **تَو** to the sing. and **تَو** for the pl. to the Aorist; while **تِي** and **تِيون** are used for the Fem. sing. and pl. respectively.

pl.	Masc.	sing.
أَسْبِين دَوْرَانٌ تَا	أَسْبِين دَوْرَانٌ تَا	أَسْبِين دَوْرَانٌ تَا
تَوَهِين دَوْرَانٌ تَا	تَوَهِين دَوْرَانٌ تَا	تَوَهِين دَوْرَانٌ تَا
هَو دَوْرَانٌ تَا	هَو دَوْرَانٌ تَا	هَو دَوْرَانٌ تَا
pl.	Fem.	sing.
أَسْبِين دَوْرَانٌ تِيون	أَسْبِين دَوْرَانٌ تِيون	أَسْبِين دَوْرَانٌ تِيون
تَوَهِين دَوْرَانٌ تِيون	تَوَهِين دَوْرَانٌ تِيون	تَوَهِين دَوْرَانٌ تِيون
هَو دَوْرَانٌ تِيون	هَو دَوْرَانٌ تِيون	هَو دَوْرَانٌ تِيون

The past conditional tense
(Had I run)

It is formed by adding **هَآ** to the Aorist throughout all the persons; as,

أَسْبِين دَوْرَانٌ هَآ	تَوَهِين دَوْرَانٌ هَآ	&c. &c.
تَوَهِين دَوْرَانٌ هَآ	هَو دَوْرَانٌ هَآ	

(2) *Tenses from the Present Participle.*

Future tense
(I shall run)

pl.	Masc.	sing.
آسيين ڊوڙندا سون		آءِ ڊوڙندس
توهين ڊوڙندا		تو ڊوڙندي
هو ڊوڙندا		هو ڊوڙندو

pl.	Fem.	sing.
ڊوڙنديون سون		ڊوڙنديس
ڊوڙنديون		ڊوڙنديس
ڊوڙنديون		هوءَ ڊوڙندي

Present habitual tense

(I am in the habit of running)

pl.	Masc.	sing.
ڊوڙندا آهيون		ڊوڙندو آهيان
ڊوڙندا آهيو		ڊوڙندو آهين
ڊوڙندا آهن		ڊوڙندو آهي
pl.	Fem.	sing.
ڊوڙنديون		&c. ڊوڙنديون

Past habitual tense

(I was in the habit of running)

pl.	Masc.	sing.
ڊوڙندا هئاسون		ڊوڙندو هوس
ڊوڙندا هئا		ڊوڙندو هئين
ڊوڙندا هئا		ڊوڙندو هو

pl.	Fem.	sing.
ڊوڙندي هئيسون		ڊوڙندي هيس
ڊوڙنديون هئيون		ڊوڙندي هئين
ڊوڙنديون هئيون		ڊوڙندي هئي

(3) *Tenses from the Past Participle*

Past tense
(I ran)

pl.	Masc.	sing.
ڊوڙياسون		ڊوڙيس
ڊوڙيا		ڊوڙين
ڊوڙيا		ڊوڙيو
pl.	Fem.	sing.
ڊوڙيون سون		ڊوڙيون
ڊوڙيون		ڊوڙين
ڊوڙيون		ڊوڙي

Imperfect tense

(I was running)

It is formed (both in Masc. and Fem.) by adding ٿي to the past tense.

ڊوڙيس ٿي

&c.

ڊوڙين ٿي

Present perfect tense

(I have run)

pl. Masc. sing.

ڊوڙيا آهيئون ڊوڙيو آهيان

ڊوڙيا آهيو ڊوڙيو آهين

ڊوڙيا آهين ڊوڙيو آهي

Fem.

ڊوڙيون ... ڊوڙي ...

etc.

etc.

Past perfect tense

(I had run)

pl. Masc. sing.

ڊوڙيا هئائون ڊوڙيو هوس

ڊوڙيا هئا ڊوڙيو هئين

ڊوڙيا هئا ڊوڙيو هو

Fem.

ڊوڙيون هئون ڊوڙي هئيس

ڊوڙيون هئون ڊوڙي هئين

ڊوڙيون هئون ڊوڙي هئين

Having run ڊوڙي

One who runs (M.) ڊوڙندڙ

(F.) ڊوڙندڙ

The present dubious tense and dubious past are formed by adding the future tense of the auxiliary verb هئڻ to the present and past participles respectively; as,

he may be running

(M.) هئو ڊوڙندو هئوندو

(F.) هئون ڊوڙندي هئندي

he may have run

(M.) هئو ڊوڙيو هئوندو

(F.) هئو ڊوڙي هئندي

Conjugation of a Transitive Verb

The Transitive verb is conjugated like an Intransitive verb in all the tenses except the last four—formed from the participle, viz. the past, imperfect, present perfect and past perfect. The subject then is always put in the inflected form and the verb agrees with its object in gender and number.

The past tense
(I wrote)

آسان لیکيو	مئون لیکيو
توهان لیکيو	تو لیکيو
هنن لیکيو	هن لیکيو

If the object is pl., the verb becomes لیکيا; for fem. sing. لیکي and for fem. pl. لیکيون.

The imperfect tense
(I was writing)

This is formed by adding تي to the past tense; as, مئون لیکيو تي.

Present Perfect
(I have written)

آسان لیکيو آهي	مئون لیکيو آهي
توهان لیکيو آهي	تو لیکيو آهي
هنن لیکيو آهي	هن لیکيو آهي

If the object is pl., it becomes لیکيا آھين; for fem. sing. لیکي آھي and for fem. pl. لیکيون آھين.

Past Perfect

(I had written)

آسان لکيو هو	مئون لکيو هو
توهان لکيو هو	تولکيو هو
هنن لکيو هو	هنن لکيو هو

If the object is plural it becomes لکيا هئا; for fem. sing. لکيي هئي and for fem. pl. لکيون هيون.

Conjunctive Participle

(having written) لکيي

Agent

(writer) (M.) لکندڙ

(F.) لکندڙي

9 List of Verbs.

VERB I

	<i>Regular</i>		<i>Transitive</i>	
<i>Intransitive</i>			To Read	پڑھن
To Stay	رہن	»	Write	لیکن
» Wait	تسوہن	»	Learn	سیکن
» Run	دوڑن	»	Understand	سمجھن
» Sleep	سوہن	»	Place	رکن
» Fall	کیون	»	Ask	پوچھن
» Fight	وڑھن	»	Ask for	گھرن
» Get up, rise	اٹھن	»	Take out	کڈن
» Turn	قیرن	»	Obey	سجھن
» Return	موٹھن	»	Reap	لٹھن
» Pass away	گذرن		<i>Roots ending in :-</i>	
» Pass by	لٹکھن		To Send	موکھن
» Climb	چڑھن	»	Seize	جھٹھن - پکڑن
» Wake up	جاگھن	»	Leave	چڈن
» Walk	ھٹھن	»	Show	ڈیکارن
» Be saved	بچھن	»	Make	ٹاھن - جوڑن
» Flow	وھن	»	Call	سڈن - کولھن
» Swim	تھرن	»	Call out	پکارن
» Go for a walk	گھٹھن	»	Cut	وڈھن - کٹھن

The present participle of *هَئِن* is *هَئِنْدُو* ; *تَئِن* = *تَئِنْدُو* ; *وَجِن* = *وَجِنْدُو* and of *اِئِنْدُو* = *اِئِنْدُو*.

<i>Transitive</i>		To Carry	کَئِنُو - کَئِن
To Say, tell	چَئُو - چَوَئ	„ Strike	هَئِنُو - هَئِن
„ See	دَئِنُو - دَئِن	„ Buy	گَئِنْدُو - گَئِنْدَهَئِن
„ Hear	بَئِنْدُو - بَئِنْدَهَئِن	„ Sell	وڪَئِنُو - وڪَئِن
„ Tie	بَئِنْدُو - بَئِنْدَهَئِن	„ Know	جَئِنُو - جَئِن
„ Find	لَئِنْدُو - لَئِنْدَهَئِن	„ Recognise	سَچَئِنُو - سَچَئِن
„ Give	دَئِنُو - دَئِن	„ Break	پَئِنْدُو - پَئِنْدَهَئِن
„ Take	وَرَتُو - وَرَتَهَئِن	„ Bring	اَئِنْدُو - اَئِن
„ Eat	کَئِنْدُو - کَئِن	„ Put on	پَئِنُو - پَئِن
„ Drink	پَئِنُو - پَئِن	„ Do	ڪَئِنُو - ڪَئِن
„ Put	وَجَئِنُو - وَجَئِن		(the pres. part. ڪَئِنْدُو)

V E R B II

<i>Regular</i>		To Kiss	چَئِمَن
<i>Intransitive</i>		„ Smell	سَئِنْدَهَئِن
To Be able	سَئِنْدَهَئِن	„ Win	ڪَئِنْدَهَئِن
„ Jump	تَئِن	„ Sew	سَئِن
„ Enter into	ڪَئِنْدَهَئِن	„ Taste	چَئِن
„ Rise (sun)	اَئِن	<i>Roots ending in :</i>	
<i>Transitive</i>		To grant	بَئِنْدَهَئِن
<i>Roots ending in :</i>		„ Pull	چَئِن
To Wipe	اَئِن	„ Snatch	ڪَئِن

To Count	گڻڻ	To Be born	جَمَڻ - ڄائو
„ Distribute	وِراهين	„ Be baked,	
„ Hate	ڌِڪارڻ	to ripen	پَچَڻ - پڪو
„ Bury	پوڙڻ	„ Fly	آڏائو - آڏائڻ
„ Cover	ڍڪڻ	„ Be sold	وڪائو - وڪائڻ
„ Erase	ڊاهڻ	„ Be entangled	ڦاسڻ - ڦاٽو
„ Drag	کيهڻ	„ Be cured	چمڻ - چميو
„ Sting	ڏنگڻ	„ Weep	روئڻ - رنو
„ Give birth to	ڄمڻ	„ Set (sun)	لٽو - لٽو
„ Spread	وڇائڻ - پکيڙڻ		
„ Bake	پڇائڻ	<i>Transitive</i>	
„ Sing	گائڻ	To Wash	ڌوئڻ - ڌونو
„ Lose, to be		„ Suffer,	سٽو - سٽو
defeated	هارائڻ	bear	
Irregular		„ Milk	ڏوڙ - ڏوڙ
<i>Intransitive</i>	past part.	„ Cook	رڌو - رڌو
To Bathe	وهيڻو - وهيڻو		

10. Compound Verbs

Compound verbs are of frequent occurrence and are formed by uniting a verb كَرَرُ = to make or do (being the most frequently employed) with a substantive or an adjective generally:-

To Prepare	تَیَّارَ كَرَرُ	To Cultivate	أَبَادُ كَرَرُ
.. Like	" بِسْتَد	.. Please	" خَوْش
.. Begin	" شَرُوع	.. Satisfy	" رَاضِي
.. Finish	" بَوْر	.. Displease	" نَارَاض
.. Shut	" بَسْم	.. Destroy	" نَاس
.. Cleanse	" صَنَّا	.. Separate	" بَیْدَا
.. Warm	" كَتَرَم	.. Find out	" مَعَامُور
.. Remember	" یَادِر	.. Stop	" بَسَم
.. Buy	" خَاتَرِی	.. Confiscate	" ضَبَع
.. Collect	" كَدَّ	.. Lend	أَذَارُو ذَرِبَا
.. Prove	" نَابِت	.. Borrow	أَذَارُو وَتَب
.. Appoint	" مَسْتَرَا	.. Oppose	مَاسْتَهون تَبِیَن
.. Cancel	" رَكَم	.. Be born	بَسَدَا تَبِیَن
.. Sanction	" مَخْجُور	.. Set out	زَوَالُو تَبِیَن
.. Declare	" ظَاهِر	.. Be surprised	حَبْرَان تَبِیَن
.. Dismiss	" مَاقُوف	.. Pursue	بُكْیَان بَتُو
.. Warn	" خَبَرْدَار	.. Interfere	فُج بَر بَتُو
.. Agree	" قَبُول	.. Use	مَكْتَم آل

The passive forms of all those that take ڪرڻ are formed by changing ڪرڻ into ٿيڻ as, تيار ٿيڻ = to be prepared; مقرر ٿيڻ to be appointed.

Verbs formed with substantives

To Work	ڪرڻ	ڪم	To Play	راند
„ Think	„	خيال	„ Travel	مسافري
„ March	„	ڪڇ	„ Wager, to bet	شرط ٻڌڻ
„ Quarrel	„	جهيڙو	„ Dream	خواب ٺهڻ
„ Rebel	„	بغاوت	„ Trace	پتو ٺهڻ
„ Reign	„	حڪومت	„ Starve	بئڪ مرن
„ Steal	„	چوري	„ Object	اعتراض آڻڻ
„ Plunder	„	لٽ	„ Guess	ڌڪو هڻڻ
„ Ride	„	سواري	„ Insure	ويمو آڻائڻ

The following verbs require the postpositions جو , جي

Requiring جو

To Translate	ترجمو ڪرڻ
„ Copy	نقل
„ Thank	شڪر
„ Mention	ذڪر
„ Resolve	پڪو ارادو
„ Search	ڳولا
„ Interview	ملاقات
„ Repair	مرومت

Requiring جي

To Try	ڪوشش ڪرڻ
„ Compare	پيٽ
„ Recommend	پيشارش
„ Insult	بي عزت ٿيڻ
Requiring جي	
„ Cross	ٻار وڃڻ
„ Pursue	پٺيان پوڻ

Examples: To translate a book = ڪتاب جو ترجمو ڪرڻ (Lit. to make a translation of a book). To repair a house = گهرَ جي مرمتَ ڪرڻ

The following verbs require ڪي after the object :-

To Request	عارضو ڪرڻ	To Hang	ڦاسي ڏيڻ
„ Salute	سلام ڪرڻ	„ Remind	يادگيري ڏيارڻ
„ Forbid	منع ڪرڻ	„ Shoot	بددوق هڻڻ
„ Imprison	قيد ڪرڻ	„ Kick	تڪ ڏيڻ
„ Forgive	معاف ڪرڻ	„ Sting	ڏنگ ڪرڻ
„ Help	مدد ڏيڻ	„ Bite	ڇڪڻ پائڻ
„ Poison	زهر ڏيڻ	„ Embrace	ڀاڳڙو ڪرڻ
„ Reward	انعام ڏيڻ	„ Touch	هٿ لائڻ
„ Assure	ڀڳڻ ڪرڻ	„ Injure	اڙڙاڻ پنهڻائڻ
„ Abuse	گاريون ڪرڻ	„ Bribe	رشوت ڏيڻ
„ Set fire to	باغ ڪرڻ		

The past part. of ڏيڻ is ڏنو; of هڻڻ is هڻيو; of پائڻ is پايو; and of لائڻ is لائو.

Requiring سان after the object:-

To Promise	آڃاڻ ڪرڻ	To Marry	شادي ڪرڻ
„ Dispute	تڪرار ڪرڻ	„ Deceive	ٺڳي ڪرڻ
„ Oppose	مقابلو ڪرڻ	„ Converse	گفتگو ڪرڻ
„ Treat	هٿت ڪرڻ	„ Fight	ڀڙهڻ

Requiring کان after the object:-

To Ask	پڇڻ	To Fear	ڀڄڻ
--------	-----	---------	-----

To Ask for	گهٺڙڻ	To Take revenge	وير ٺوڻ
.. Apologize	معافِي گهٺڙڻ		

Requiring مان after the object:-

To Take out ڪڍڻ

Requiring تان after the object:-

To alight, dismount لهڻ

Requiring تي

To Attack	حمله ڪرڻ	To Attend to	ڌيان ڏيڻ
.. Accuse	تُهْمَت آڻڻ	.. Climb	چڙهڻ
.. Object	اعتراض آڻڻ	.. Oppress	ظلم ڪرڻ

11. The Causal Verbs

Almost from every intransitive or transitive verb, a causal may be derived. All causal verbs are, as regards their signification, transitive.

I. Intransitive verbs, having a monosyllabic root, enclosing a short vowel, form the causal by lengthening the short vowel into its corresponding long; e.g.

لَهَمَّ	to dismount	لَاهَمَّ	to take down
جُمِرَ	to be made	جَوَّرَ	to make

II. By suffixing ع to the root; e. g.

جَاغَ	to be awake	جَاغَعَا	to awaken
بَدَأَ	to hear	بَدَأَعَا	to tell
كَرَرَ	to do	كَرَّرَعَا	to cause to do
دَوَّرَ	to run	دَوَّرَعَا	to make run
لِكَأَ	to be hidden	لِكَأَعَا	to hide
تَرَسَّ	to wait	تَرَسَّعَا	to detain
سَمَّجَعَا	to understand	سَمَّجَعَا	to explain
كَرَرَ	to fall	كَرَّرَعَا	to cause to fall
كَلَّغَ	to laugh	كَلَّلَعَا	to make laugh
سُكِّنَ	to be dried up	سُكَّنَعَا	to dry
بَسَّجَ	to be saved	بَسَّجَعَا	to save
هَلَّكَ	to walk	هَلَّلَعَا	to make (one) walk

ڪاوڙجڻ	to be angry	ڪاوڙائين	to make angry
مُڃهڻ	to be confounded	مُڃهائين	to confound

III. By suffixing ڻ to the root; e. g.

سُٺهڻ	to sleep	سُٺهائڻ	to put to sleep
وُهڻ	to sit	وُهائڻ	to seat
سِڪڻ	to learn	سِڪائڻ	to teach
اُٿڻ	to get up, rise	اُٿائڻ	to rouse up
ڊڙجڻ	to fear	ڊڙجائڻ	to frighten
بيٺڻ	to stand	بيٺائڻ	to make (one) stand
گُذرڻ	to pass away	گُذائڻ	to pass
ڏيڻ	to give	ڏيائڻ	to cause to give

Irregular Causal Verbs

چُٽڻ	to be released	چُٽائڻ	to release, to let go
ڪائڻ	to eat	ڪارائڻ	to feed
لٿڻ	to be found (p.p. لٿو)	لٿائڻ	to find (p.p. لٿو)
پڙجڻ	to be broken (p.p. پڙگو)	پڙجائڻ	to break (p.p. پڙگو)
ٻٽڻ	to be drowned	ٻوڙائڻ	to drown
ڦاٽڻ	to be torn	ڦاڙائڻ	to tear
ڄمڻ	to be born	ڄمائڻ	to give birth to
وسائڻ	to be extinguished	وسائڻ	to extinguish

12. The Passive Voice

The passive voice is formed by adding جِئَ to the root of a transitive verb; as, بِكَّرَ to seize بِكِّرَ جِئَ to be seized. The present participle is formed by adding يُو to the root; as, بِكِّرُ يُو being seized; and the past participle is the same in form as that of an active verb; as, بِكِّرُ يُو was seized.

The passive voice is also formed by adding the various tenses of وَجَعَلَ (=to go) to the past participle of the transitive verb; as, بِكِّرُ يُو وَجَعَلَ = to be seized. But this form of passive voice is generally used in the last four tenses. It is conjugated like an intransitive verb; as, هُوَ بِكِّرُ يُو وَجَعَلَ .

13. Pronominal Suffixes

In addition to the regular form and use of personal pronouns already explained, pronominal suffixes are often expressed by being suffixed to the nouns (showing relationship), verbs and postpositions with which they are used.

The following suffixes are added to the nouns showing relationship and to intransitive verbs:-

Pronoun	Suffixes for sing.	Suffixes for pl.
1st	ـي	—
2nd	ـك , ـتي	ـو
3rd	ـه	ـن

Thus **هُنَّ جوبت پٽسُر** = **پٽسُر** = my son; **هُنَّ جوبت پٽسُر** = his son;
مون کي هو = هو = I had; **هن کي هو = هوس** = he had.

آهي is generally changed into **ات** when joined by suffixes; as, **آٿسُر** = I have; **آٿس** = he has.

(2) The pron. suffixes are used with the simple postpositions, the chief of which are:—

سندو , ڏانهن , مان , کان , وٽ , منجهه , آڻي (of) etc.

and also with such adverbs as are used as postpositions e.g. **هتان , هيٺان** etc. But the above postpositions are generally used with the 3rd personal pron. suffixes; as, **کيسر** = **هنن منجهه** = in them; **هن کي** = to him;

(3). The following suffixes are used with the transitive verbs in the tenses formed from the past participle in place of the personal pronouns:-

Pronoun	Suffixes for sing.	Suffixes for pl.
1st.	ر	سین ۽ سون
2nd.	۽ ۽ ٺي	وَ
3rd.	آهن	آئون

Thus مون لکيو = ليکيو = I wrote ;
هن لکيو = ليکيو = he wrote.

Past: (I wrote)

	Singular	Plural
1st.	ليکيو	ليکوسين
2nd.	ليکيه	ليکيو
3rd.	ليکيائين	ليکيائون

Imperfect: (I was writing)

1st.	ليکيو ٿي	ليکوسين ٿي
2nd.	ليکيه ٿي	ليکيو ٿي
3rd.	ليکيائين ٿي	ليکيائون ٿي

Present perfect: (I have written)

1st.	ليکيو آهي	ليکيو آهيون
2nd.	ليکيو آهي	ليکيو آهيون
3rd.	ليکيو آهي	ليکيو آهيون

Past perfect: (I had written)

	Singular	Plural
1st.	ليڪيو هومر.	ليڪيو هوسين
2nd.	ليڪيو هيءَ	ليڪيو هوڙو
3rd.	ليڪيو هوائين	ليڪيو هئائون

To the tenses formed from the past participle of transitive verbs, even two suffixes may accede, the first expressing the Instrumental and the second the Dative or Accusative — as, چيائينسڙ = he said to me; چيائينسڙ = he said to him.

14. Adverbs, Postpositions, and Conjunctions

Adverbs

(of time)

Today	آج	Then	تڏهين
Before	اڳي	Sometimes	ڪڏهين , ڪڏهين
Now	هاڻي , هيئن	Yesterday	ڪالهه
When	جڏهن , جڏهين	Uptil now	آيا تائين
Tomorrow	سڀاڻي	Daily	ڏر هاڙي
After	پوءِ	Always	منداڻين , هميشه
At last	نيڪر , آخر	Again	واري

(of place)

Here	هتي	Outside	ٻاهر
Inside	اندر	Where	جتي
Far	پري	Above	مٿي
There	هتي	Near	ويجهو
Below	هن		

(Interrogative words)

Why	ڇو	How	ڪيئن , ڪيئن
Who	ڪير	What sort of	ڪهڙو
How much	ڪيترو	How often	ڪيترا ڀيرا
What	ڇا	When	ڪڏهن
Whose	ڪنهنجو	Where	ڪٿي
How many	ڪيترا		

Postpositions

There are two sorts of postpositions viz. simple and compound

In	۾	Like	وانگڙو، جهيڙو
To	کي	From, in, out of	مان، مٿجهان
With	سان	From	کان
At, near	وٽ	Of	جو
From near, from	وٽان	For	واسطي، لاءِ
On	تي	About	بابت
Upto	تائين	According to	موجيٻ
Towards	ڏانهن		

The following take جي

Under	جي هيٺان	On account of	جي ڪري
Near	پٿر سان، جي ويجهو	Equal to	برابر
Around	چؤڌاري	Between	وچ ۾
Across	ٻار	On the back of	پٺيان
Above	مٿان	Opposite to	سامهون
In front of	اڳيان	Face to face	رؤبرؤ
Except	کان سواءِ	Before	کان اڳي
		After	کان پوءِ

Conjunctions

And	۽	As	جيئن ته
But	پر	Also	پڻ
Although	جيئنوڪي	Or	يا

Lest	تَنان	If	جي ، جيڪڏهن
Because	ڇاڪاڻ ته	Otherwise	ته ته
That	ته	Therefore	تنهنڪري

Useful Words

Yes	هاڻو	Some	ڪجهه ، ڪي
No	نه	About	اٽڪل
Soon	جلد ، سيڪهو	Yet, still	اڃان
Early	سوڀر	Ever	مٿانهين
Late	ڊيڙ سان - اوڀر	Never	مٿانهين نه
Both	ٻئي (inflec. ٻنهي)	Often	آڪٽاڀير
Another	ٻيو	Perhaps	شايد
Others	ٻيا	Certainly	بيشڪ
A certain, any	ڪو	Positively	ضرور
Whoever	جيڪو	Only	رڳو ، فقط
Whatever	جيڪي	So or thus	انهن
Just now	هينئر	As	جيئن
Already	اڳيئي	So	تيئن
In future	آڳي	So much	ايترو
Hither	هتيان	So many	ايترا
Thither	هوڏانهن	As much	جيترو
From here	هتان	As many	جيترا
From there	هتان	At once	هڪڏهن
From where ?	ڪٿان	Seldom	ورولي

In vain	بيفائيدو، آجاڀو	Until then	تيسيتائين
Suddenly	اوپڻو	Since when	جڏهاڻڪر
In short	بظناب، تڏ	Since when ?	ڪلاهاڻڪر
In the morning	صبح جو	Since then	تڏهاڻڪر
In the evening	شام جو	As if	جڻڪو
At midday	منجهند جو	Neither-nor	نڪو، نڪي
Well	چڱيءَ طرح	Every one	هرڪو
Kindly	سهڻي ٻائي ڪري	Everything	سڀڪجهو
Specially	خصوصاً	Quite, altogether	بيڪل
Till when	جيسيتائين	Very	تڏو، ڏاڏو
How long ?	ڪوسيتائين ؟	On the contrary	آئيٽڏو

15. Numerals

<i>Figures</i>	<i>Names</i>	<i>Figures</i>	<i>Names</i>
1	هڪ - هڪڙو	19	اٺويهه
2	ٻه	20	ويهه
3	ٽي	21	اٺڪويهه
4	چار	22	ٻاويهه
5	پنج	23	ٽويهه
6	ڇهه	24	چوويهه
7	ست	25	پنجاويهه
8	اٺ	26	ڇوويهه
9	ٽوڙ	27	ستاويهه
10	ڏهه	28	اٺاويهه
11	يارهن	29	اٺٽيهه
12	ٻارهن	30	ٽيهه
13	ٽيڙهن	31	اٺڪٽيهه
14	چوڏهن	32	ٻڪٽيهه
15	پندرهن	33	ٽيٽيهه
16	سورهن	34	چوٽيهه
17	ستڙهن	35	پنجاڻيهه
18	اڙوڙهن	36	ڇٽيهه

<i>Figures</i>	<i>Names</i>	<i>Figures</i>	<i>Names</i>
37	۳۷	۵۷	ستونجاه
38	۳۸	۵۸	اٺونجاه
39	۳۹	۵۹	اٺهڪ
40	۴۰	۶۰	سڪ
41	۴۱	۶۱	ايڪهڪ
42	۴۲	۶۲	ٻاهڪ
43	۴۳	۶۳	ٽيهڪ
44	۴۴	۶۴	چوهڪ
45	۴۵	۶۵	پنجهڪ
46	۴۶	۶۶	ڇاهڪ
47	۴۷	۶۷	ستهڪ
48	۴۸	۶۸	انهڪ
49	۴۹	۶۹	انهتر
50	۵۰	۷۰	ستر
51	۵۱	۷۱	ايڪهتر
52	۵۲	۷۲	ٻاهتر
53	۵۳	۷۳	ٽهتر
54	۵۴	۷۴	چوهتر
55	۵۵	۷۵	پنجهتر
56	۵۶	۷۶	ڇاهتر

77	۷۷	شصت و هفت	89	۸۹	آناتوي
78	۷۸	آنهتر	90	۹۰	نوي
79	۷۹	اوناسي	91	۹۱	ايكائوي
80	۸۰	اسي	92	۹۲	بياتوي
81	۸۱	ايكاسي	93	۹۳	تيا توي
82	۸۲	بئاسي	94	۹۴	چورائوي
84	۸۳	تيا سي	95	۹۵	پنجائوي
84	۸۴	چوراسي	96	۹۶	چټھائوي
85	۸۵	پنجاسي	97	۹۷	ستائوي
86	۸۶	چټھاسي	98	۹۸	آنائوي
87	۸۷	ستاسي	99	۹۹	توا توي
88	۸۸	آناسي	100	۱۰۰	سو

Thousand = هزار; Lac (one hundred thousand) = لک;

Ten million = کروڑ

Examples: 115 = ۱۱۵ = هڪ سو پنڌهن;

319 = ۳۱۹ = ٽي سؤ اٺويھ;

5690 = ۵۶۹۰ = پنج هزار چھ سو نوي.

Ordinals

The ordinal numbers, from the fifth upwards, are regularly formed from the cardinals by adding the termination ون; as, 5th = پنجون; 6th = ڇھون etc. They, like adjectives, agree with their noun in gender, number and case; as, the fifth boy = پنجون ڇوڪرو; the fifth girl = پنجين ڇوڪري;

the sixth horse = چٽيون گهوڙو ; on the 6th horse = چٽين گهوڙي تي

The first four ordinals are :

1st = پهريون ; 2nd = ٻيو ; 3rd = ٽيون ; 4th = چوٿون .

$\frac{1}{4}$ = ڀانڱو	$\frac{1}{2}$ = اڌ	$\frac{3}{4}$ = سٺو	$1\frac{1}{4}$ = سوا
$1\frac{1}{2}$ = ٽيڙو	$1\frac{3}{4}$ = پوٽا پٽو	$2\frac{1}{4}$ = ستوا ٻه	$2\frac{3}{4}$ = اڏائين
$2\frac{1}{2}$ = پوٽا تي	$3\frac{1}{4}$ = ستوا تي	$3\frac{3}{4}$ = ساڍا تي	

It is half past four . ساڍا چار لڳيا آهن .

Wake me up at quarter to five . مون کي ٻوٽي پنجين جي جاڳائيج .

He returned after 3 years and 6 months . ٽي سالن ۽ ٽن مهينن کان پوءِ موٽي آيو .

Come in half an hour . اڌ ڪلاڪ ۾ آج .

He went away three quarters of an hour ago . هن کي وٺي سٺو ڪلاڪ ٿيو .

The first part of this book is good . هيئن ڪتاب جو پهريون ڀاڱو چڱو آهي .

Days of the Week

Sunday = آچر (آرتوار)	Thursday = خميس (وڀت)
Monday = سونڀر	Friday = جمعو
Tuesday = اڱارو (سڪل)	Saturday = چٽوڙ
Wednesday = اربع (ٻڌار)	

(Those in brackets are not in much use.)

North = اتر South = ڏکڻ East = اوڀر West = آڻهندو

5. The verb لڳڻ is used in very many senses; it means (i) to begin, (ii) to be struck, (iii) to blow, (iv) to feel, (v) to listen to, (vi) to touch etc. e. g.

(i) He began to eat. هو کائڻ لڳو.

(When لڳڻ governs another verb, that verb is prefixed to it in the inflected form of the infinitive.)

(ii) He was struck with a stone. هن کي پٿر لڳو.

(iii) The wind blows. هوا لڳي ٿي.

(iv) He is hungry (feels hunger). هن کي بھت لڳي آهي.

(v) He did not listen to him. هو هن جي چئي تي نه لڳو.

(vi) The boat touched the shore. ٻوٽو ڪناري سان لڳي.

It is also used with time; as, It is one o'clock = هڪ لڳو آهي.

6. The sentence "I have to go" should be translated: مون کي لکڻو آهي; "I have to write"; "I had to write": مون کي لکڻو هو; "I shall have to go": مون کي وڃڻو پوندو; "I was obliged to go": مون کي وڃڻو پوندو.
(The infinitive لکڻ, وڃڻ, etc. is here prolonged by suffixing.)

7. To have = هجڻ کي or هجڻ وٽ e.g.

I have a book. مون کي or مون وٽ هڪ ڪتاب آهي .
(lit. to me a book is)

I have two books. مون کي ٻه ڪتاب آهن .

How many brothers
have you? توکي ڪيترا ڀائرن آهن ؟

8. The continuous tenses are formed by putting the particle هو (declinable) before the first 6 tenses and ٻئي (indeclinable) before the last 4 tenses, viz. those formed from the past participle as :

I shall be working tomorrow
all day سان سڀاڻي سڄو ڏينهن ڪم ڪندس
ڪندس

I have been writing for a
long time مون ڪنهن وقت کان بهي لکيو آهي

9. ٻئي is often used instead of ٿي in the imperfect tense; as,
He was going. هو ويو ٻئي .

هو is often used instead of ٿو in the present tense; as,
He is going. هو وڃي پيو .

10. The past participle of ويٺو = to sit, بيٺو = to stand, هٿو = to lie, is used instead of the present participle; as, he is sitting = هو ويٺو آهي (lit. he is seated); he is standing = هو بيٺو آهي ; he is lying = هو هٿو آهي .

11. Add ڇي 'ee' to the root of a verb (if it ends in ڻ) and ڇي 'e' (if it ends in ڻ), to form the conjunctive participle; as,

وڃي = having gone; ماري = having beaten. It serves to throw two or more short sentences into one; as,

Go and see وڃي ڏس

12. When 'to' with an infinitive equals 'for the purpose of' or 'in order to', inflect the infinitive and add لاءِ; as, I went to see him = اڃا هُن کي ڏسڻ لاءِ ويٺس. لاءِ is sometimes understood after an infinitive; as,

go to work = ڪم ڪرڻ وڃڻ

13. *Completives* are formed by using رهڻ with conjunctive participle; as,

when he had done eating = جڏهين هو کائي رهيو

14. *Intensives* are formed by using the conjunctive participle with وڃڻ = to go, وجهڻ = to put, ڇڏڻ = to leave etc. e.g.

مري وڃڻ = to die; ماري وجهڻ = to kill; ڦاڙي ڇڏڻ = to tear up.

Although every verb may thus be rendered intensive, yet it is impossible to give any rule respecting the second verb, which is usually employed for that purpose, and which will not have its own primitive meaning when so used.

**Section II—Progressive Lessons, Miscellaneous
Exercises and Colloquial Sentences**

1. Progressive Lessons

Lesson I

Man	مانهٽو	Good	چڱو
Father	پيءُ	Bad	خراب
Brother	ڀاءُ	Great	وڏو
Horse	گهوڙو	Small	ننڍو
House	گهر	Clever	هوشيار
Animal	جانور	Dear	سهانگو
Shop	هٽ	Cheap	سهانگو
Road	رستو	Much	گهڻو
Merchant	واپاري	Many	گهڻا
Garden	باغ	Little	ٿورو
Woman	زال	A few	ٿورا
Mother	ماءُ	Swift	تڪو
Thing	شيئي	Clean	مٽا
Mare	گهوڙي	Dirty	ميرو
Girl	ڇوڪري	Servant	ٺوڪر

A good man چڱو مانهٽو

Those horses هٽو گهوڙا

These girls هي ڇوڪريون

That horse اهو گهوڙو

This girl هي ڇوڪري

On that big horse

هنن وڏي گهوڙي تي

On that big horses

هنن وڏن گهوڙن تي

To this little girl

هنن ننڍڙيءَ چوڪيريءَ کي

To these little girls

هنن ننڍڙين چوڪيرين کي

This is a large house

هي وڏو گهر آهي.

Where is your servant?

تنهنجو نوڪر ڪٿي آهي؟

Is this his tent?

هي هن جو تنبو آهي ڇا؟

What is your name?

تنهنجو نالو ڇا آهي؟

Who are you?

توڻ ڪير آهين

What is your father's name?

تنهنجي پيءُ جو نالو ڇا آهي؟

Where were you yesterday?

تون ڪالهن ڪٿي هئين؟

Is grain cheap in Karachi?

ڪراچيءَ ۾ اڻ سٺا ڪهو آهي؟

Exercise

Translate: Is he a clever man? Is your servant here? No, he is in the office. That is your house. Is this a good horse? My horse is very swift. Where is that man's servant? He was in the shop of that merchant. The horse was on the way and the woman was in the house. He was in your garden today

Lesson II

Day	ڏينهن	Bag	ٽيلي
Night	رات	Book	ڪتاب
City	شهر	Rupee	رپيو
River	ندي ۽ دريا	Price	قيمت
Forest	ٻيلو	Present	حاضر
Door	در	Presence	حاضري
Window	دري	Absent	غير حاضر
Water	پاڻي	Absence	غير حاضري
Cloth	ڪپڙو	New	نئون
Stone	پٿر	old	پراڻو
Son	پٽ	Aged	پليو
Daughter	ڌيءَ		

Who is that man ?

هو ماڻهو ڪير آهي؟

Who is that woman ?

هوءَ زال ڪير آهي؟

Who are these girls ?

هي ڇوڪريون ڪير آهن؟

Whose house is this ?

هيءَ ڪنهن جو گهر آهي؟

Whose books are these ?

هي ڪنهن جا ڪتاب آهن؟

Whose daughter is she ?

هوءَ ڪنهنجي ڌيءَ آهي؟

Where is my horse ?

مڻهنجو گهوڙو ڪٿي آهي؟

Where are your father's
horses ?

تنهنجي پيءُ جا گهوڙا ڪٿي آهن؟

Where are my brother's children's books ? سنهنجي ڀاءُ جي ٻارن جا ڪتاب
ڪٿي آهن ؟

Exercise

Translate: Where is your brother? What sort of book is this?
How many men are present? How many rupees are there in the bag?
Whose horse is this? Was that my father's horse? Where is his
shop? What (how much) is the price of this book?

Lesson III

Tree	وڻ	Tank	تلاءَ
Bird	پکي	Box	پٽي ، صندوق
People	ماڻهو	Carriage	گاڙي
Week	هفتو	Boat	پڙي
Month	مهنو	Lake	ڏاڍو
Year	سال ، ورهيه	Date	تاريخ
Village	ڳوٺ	All	سڀ
Baggage	سامان	Only	فقط ، رڳو
Letter	خط	Very good	تمارو چڱو

What is the news today?

اڄ ڪهڙي خبر آهي؟

Where is your village?

تنهنجو ڳوٺ ڪٿي آهي؟

Who is the headman of your village?

تنهنجي ڳوٺ جو وڏيرو ڪير آهي؟

What game is there in this country?

هن ملڪ ۾ ڪهڙو شڪار آهي؟

How many villages are there in Sind?

سنڌ ۾ ڪيترا ڳوٺ آهن؟

How far is your village from here?

تنهنجو ڳوٺ هتان ڪيترو پري آهي؟

Exercise

Translate: These men were in the city yesterday. What (how much) is the price of this thing? What is the name of that town? That is not a town, it is only a village. Are there many men in it? Is this your brother's house? How is your father today? What is the name of that man, who was with you in the bazaar yesterday?

Lesson IV

Time	وقت	Bedding	هند
Hour	ڪلاڪ	Cot	ڪوٽ
Morning	صبح	Room	ڪورني
Evening	سانجهي	Lamp	بتي
Last night	ڪالهه رات	Age	عمر
Winter	سارو	Bridge	پل
Summer	آونهارو	Hot	گرم
Cattle	چوپايو مال	Cold	ٿڌو
Grass	گه	Second	(بي. fem.) ٻيو
Pay	پگهار		

He used to come to my house every day.

هو ڏهاڙي منهنجي گهر ايندو هو.

He has not yet come.

هو اڃا تائين ڪونه آيو آهي.

Do you live in the city?

تون شهر ۾ رهندو آهين؟

I live here, I came here yesterday.

آءٌ هتي رهندو آهيان، ڪالهه هتي آيس.

Where does this road lead to?

هي رستو ڪيڏانهن ٿو وڃي؟

I went (had gone) out shooting yesterday

ڪالهه آءٌ شڪار تي ويو هوس.

Exercise

Translate : Does he go there every day? My father lives in that house. We came from the forest yesterday. Do these men sleep in that house? The forest near the city is very large. That man stayed nine days in my house. I slept one night in the jungle, but I will not sleep there a second night. When did these men arrive in this city? He returned last night from the city. Yesterday, I had gone to the bazaar. This road goes to the city.

Lesson V

Friend	دوست		Lock	کُورف
Enemy	دشمن		Key	کُنجِي
Witness	شاهد		Punishment	سزا
Accused	تُهْمَنِي ، ذُوْعِي		Injustice	بِي اِنصافي
Order	حُكْم		Theft	چوري
Complaint	فرياد		Friendship	دوستي
Complainant	فريادي		Enmity	دشمني
Defendant	جوابدار		Evidence	شاهدي
Imprisonment	قيده		Accusation	تُهْمَت
Prisoner	قيدي		Fault	چُڪ
Thief	چور		Enquiry	پڇا گاجا
Justice	انصاف		Bribe	رشوت ، ودي
Case (suit)	مُتَدَمُو		Watch	واچ ، گهڙي
Bail	ضامن			

When we have occasion to use a transitive verb in any tense formed from the past participle, the nominative of the sentence assumes the case of the agent. The verb then agrees in gender and number with the object. Thus, 'he wrote a letter' should be **هن چئي لکي** — literally, by him a letter (was) written.

If the object is definite and **کي** is used after it, the verb then agrees with neither *i. e.* neither with the nominative

nor with the object, but remains in the 3rd person sing. masc.; as,

They killed a man last night. هُنن ڪالهه رات هڪڙو ماڻهو ماري وڌو .

When the thieves saw us, they ran away. جڏهن چورن اسان کي ڏٺو، تڏهن پڄي ويا .

At last we apprehended them all. نيڪ اسان انهن سڀني کي جهليو .

I made good enquiries. مون چڱيءَ طرح پڇا ڇا ڪئي .

What did you hear him say? تو هن کي ڇا چوندو ٿو؟

Exercise

Translate: Where did you see him last night? I wrote a letter and gave it to the chaprasi. I have read that book. Have you seen the horse which he brought here to sell? Have you brought back all the books from the office? How much did he give to the man? How many rupees did he demand of (from) you? He demanded ten rupees, but I gave him eight and a half. Who stole my watch? Did he break the lock of the box?

Lesson VI

Indirect form; as, He said that he would go.

Direct form; as, He said, "I will go."

There is no Indirect form in Sindhi and the Direct form is put in the very words used by the speaker introduced by تہ (=that) as,

The king then said that he would not punish me (lit. "I will not punish you").

تڏهين بادشاهه چيو ته آءُ توکي سزا
ڪين ڏيندس .

He asked her if she had been to the house of his neighbour (lit. "Did you go to the house of my neighbour?")

هن هنن کان پڇيو ته تون منهنجي هاڙي
واري جي گهر ويئي هينءَ .

My brother said to me that he was going to Calcutta the next day.

منهنجي ڀاءُ مون کي چيو ته سڀاڻي
ڪلڪتي ويندس .

He told me to go home.

هن مون کي چيو ته گهر وڃ .

He says he will not come.

هو چوي ٿو ته آءُ ڪين ايندس .

At length they confessed that they had murdered the girl and taken off all her jewellery.

آخر هنن باسپو ته آمان چوڪريءَ کي
ماري هنن جا زيور لائڻا آهن .

سگھڻ = 'to be able' is added to the conjunctive participle of another verb; as, ڪري سگھڻ = to be able to do; آءُ ڪري سگھندس = I shall be able to do.

Can you recognise this man? تون هيٺ ۽ اُٿروءَ کي سڃاڻي سگھين ٿو؟

He said that he could recognise the thief. اُن ٻيو ته اُن ڇور کي سڃاڻي سگھان ٿو.

He sent me a message that he was ill, and could not come. مَن سوڻ کي ٺاڀو موڪليو ته اُن بيمار آهيان ۽ اڄي ڪيئن سگھندس.

Exercise

Translate: I asked him *what village he came from* (from what village do you come) and he said *that he came from Sukkur* (that I come from Sukkur). The Jamadar has come. He says that *he saw* (I saw) seven thieves in the village yesterday, that *he* (I) asked them *who they were* (who are you?) but they gave no reply and ran away. They said that *they had killed 7 men* (we have killed 7 men). When you asked him his name what did he say? He first said his name was Dodo, but afterwards said it was Badal. Can you speak Sindhi? I cannot speak Sindhi, but I can understand what these people say, and in two months I shall be able to speak it myself.

Lesson VII

Body	بدن	Eye	اکر
Dead body (corpse)	لامر	Forehead	پوشاني
Mouth	وات	Skull	کوپوري
Shoulder	کاهو	Arm	پانهن
Head	سگه	Leg	تنک
Face	سئون	Neck	گرجين
Stomach	پيشه	Back	پسني
Foot	پوز	Chest	چاتي
Hand	هنگه	Finger	انگير
Ear	کڙن	Waist	پيليه
Nose	نڪه	Beard	ڏالهي
Hair	وار	Moustaches	سچون

The use of the possessive pronoun پنهنجو

Examples:-

I read my book.

آءُ پنهنجو ڪتاب پڙهان ٿو.

Thou readest thy book.

تو پنهنجو ڪتاب پڙهين ٿو.

She reads her book.

هو پنهنجو ڪتاب پڙهي ٿي.

They were going to their
(own) house.

هر پنهنجي گهر ڏانهن ويا ٿي.

Exercise

Translate: Did you see your father yesterday? We have seen our brother. Give my compliments to your master. The Judge said to the plaintiff, "Go and take your money from the woman." The plaintiff came back and said, "Sir, I cannot take my money from this woman." Bring your book. Are you going to your house? He has gone to his (own) village.

Lesson VIII

Grain	آن	Year	سال، ورہیہ
Rice	چانور	This year	ہین سال، ہیل
Barley	جور	Last year	گڈر پتل سال، پتر
Crops	فصل	To plough	ہتر کیرن
Spring Crops	چیت، ربیع	To Sow	پوکتی
Autumn Crops	کتی، خریف	To Harvest	لٹتی
Peasant	کڑی، ہاری	To Ripen	پتچن (پکو p.p.)
Well	کوہ	Season	موسم، (مندی)
Canal	واہ	Wheat	کتیک
A persian wheel (or raising water)	نار	Maize	مکائی
A small persian wheel	ہرلو	Field	پتی
Fruit	میو	Land	زمین
Apple	صوف	Revenue, tax (on land)	دل
Mango	انب	To Impose a tax	دل وجہتی
Rain	سینھن	To Collect a tax	دل آگہاژن
Rainy season	سینھوگی	Arrears	بتقا یا
Harvest	لاہارو	Remission	معافی
Famine	ڈکار	Cultivation	پوکت
Seed	بج	Cultivated	آہاد
		Uncultivated	غیر آہاد

Exercise

Translate: In Sind the peasants sow barley and wheat in the autumn, and rice and maize in the spring. These crops are harvested in the hot season. Many fruits ripen in the rains. In Hyderabad there are very good apples and mangoes. There has been little rain this year, and the crops will not be good. Last year there was good rain in the hills, but little in the plains. This year there will be a famine.

Lesson IX

Oath	فَسْوَءٌ	Sentence	قَدْوِي
Defence	بِجَاءٍ	Assault	كَاهِدٌ
Objection	إِعْتِرَاضٌ	Complaint	بُكَارٌ
Statement	زَبَانِيٌّ ، إِظْهَارٌ	Neglect	غَفْلَتٌ
Fine	ذَنْبٌ	Conduct	چَالِ
Difference	تَفَاوُتٌ	Duty	نُوكِرِي
Debt	قَرْضٌ	Guilty	ذُوْهِي
Crime	ذُوْمٌ	Innocent	بِي ذُوْهِي
Punishment	سَزَا	Honest	إِيْمَانْدَارٌ
Opinion	رَاة	Dishonest	بِي إِيْمَانٌ

Verbs

To be convicted	(نَمِي) ذُوْمٌ	To pawn	گِيْرُوِي رَاكُنْ
(of)	نَابِيْتَا تِيْمِي	„ confess	ذُوْمٌ بَا سَتِي
„ be fined	(نَمِي) ذَنْبٌ هُوْنٌ	„ fine	(نَمِي) ذَنْبِي وَرَجُوْنِي
„ be confined	قِيْد تِيْمِي	„ deny	إِنْكَارٌ كَتِيْرُنْ
„ be punished	(كَمِي) سَزَا مِيْلَتِي	„ punish	(كَمِي) سَزَا ذِيْمِي
„ state	بِيَانٌ كَرُنْ	„ swear	فَسْوَءٌ كَتِيْمِي

1. مَلِيْنٌ (= to be got, to get, to receive) is used with the Dative and not with the Agent. The verb then agrees with the object which becomes the nominative of the sentence; as,

- I got ten rupees. مون کي ڏهه روپيا مليا .
 When did you get the news? توکي ڪڏهن خبر ملي ؟
 He has got 6 months' leave کانھه کان وٺي ھن کي ڇھھن
 from yesterday. مھينن جي موڪل ملي آھي .
 He will be punished for theft. ھن کي چوري ڪرڻ جي سزا مليندي .

2. گھرجي [= is wanted, must, should, ought, (pl. گھرجن)] is used with the Dative instead of the Nominative; as,

- What do you want? توکي ڇا گھرجي ؟
 I want books. مون کي ڪتاب گھرجن .
 He wants 3 months' leave. ھن کي ٽن مھينن جي موڪل گھرجي .
 You ought to go there now. توکي ھتي ھيئن وڃڻ گھرجي .

3. To imply that an act should or ought to have been done, the phrase گھربو هو is employed; as,

- You ought to have gone there yesterday. توکي ھتي ڪانھه وڃڻ گھربو هو .
 You ought to have stayed there for at least 3 months. توکي ھتي گھٽتر ۾ ڪوٺت ٿيڻ
 مھنن تائين رھڻ گھربو هو .
 He ought not to have done so. ھن کي ائين ڪرڻ نہ گھربو هو .

کٽي (pl. کٽين) showing the sense of گهرجي is also used in the same way.

Exercise

Translate: I want a horse. What does he want? You ought to do it at once. He ought to have come. You ought to have brought the water from the well. You should not go there till tomorrow morning. I ought to reach there within 3 days. You will *be punished* (get punishment), if you *do* (will) not obey his order. Will you get 6 months' leave? He got no assistance from his friends. I went to enquire of the villagers if good water *was to* (will) be got at the next camp.

Lesson X

Trust	إِعتبارٌ		Search	گولا
A promise	انجامُ		Advice	صِلاحَ
An opportunity	وَجْهَةٌ		Trouble	تَمَكِّيفٌ
Burglary	ناتٌ		Useful	ڪَمائتو
A strict order	سَخَتْ حُڪْمٌ		Useless	نِڪتو
Revenge	وِزْرٌ		Ripe	پتڪلُ
Proof	ثابتي		Raw	ڪچو
Hunger	بمڪت		Healthy	تندرست
Thirst	آجَءُ		Sick	بیمارُ

How much did you promise to pay him? تو هن کي ڪيترو ڏيڻ جو انجامُ ڪيو؟

He committed burglary. هن کات هتيو.

He was quite healthy last night. ڪالهن رات هو بيلڪل تندرست هو.

They died of hunger. هو بمڪت جي ور گهي سري ويا.

Lesson XI

On the 3rd instant	هتندڙ مهيني جي ٽين تاريخ
On the 6th of January 1892	تاريخ 6 جنوري سنه 1892ع جي
Next morning he came to me.	ٻئي ڏينهن صبح جو هو مون وٽ آيو.
On the following evening	ٻئي ڏينهن سانجهيءَ جو
Last month	گذريل مهينو
Next month	ايندڙ مهينو، ٻيو مهينو، ڏرسندو مهينو
About 3 months ago he was accused of committing theft.	اٽڪل ٽي مهينا ٿيندا جو هن تي چوريءَ جي تهمت رکي وئي هئي.
A goldsmith named Ramzan was charged with committing murder.	رمضان نالي هيڪڙي سوناري تي خون گرن جي تهمت رکي وئي هئي.
On the afternoon of the 5th February 1892, a woman named Hasna came and reported.	تاريخ 5 فبروري سنه 1892ع جي پهين جو، هڪڙيءَ زال، نالي (سمات) حسنا، اچي رپورٽ ڪئي.
Has any clue been received of the stolen property?	چورائيل مال جو ڪو پتو پيو؟
God grant	خدا ڪري
I am much obliged to you.	مان تهنجو ڏاڍو احسانمند آهيان.

2. Miscellaneous Exercises

Translate the following exercises into idiomatic Sindhi :-

EXERCISE I

How far is your house? Is the Post Office far from here? My bungalow is close to the Park. His house is close to mine. Is this a horse or a mare? It is a horse. In my opinion this is a good book. Was your brother here yesterday? To whom does this horse belong? How many rupees had you? I had only one rupee. They were sitting under the tree. My house is opposite to the market. I sat there about an hour. Is this his tent? That man's horse is swift. Whose tents are these? This arrangement is good.

EXERCISE II

When will you come back? I will come this evening. Where do you live? Does he go there daily? Did you come here yesterday? He slept there (upto) 3 hours. Who is he and where does he come from? I did not go there last night. I sat there for an hour but he did not come. I was coming from his house. I went to that man yesterday but he was out. He will return soon. I am going there now. Is this less than that? No, it is more than that. How often did you go there? These men were in the city yesterday.

EXERCISE III

What is the price of this thing? He returned last night from Hyderabad. Go into my house and bring my hat which is in my room. Do you go to the garden every day? No, I very seldom go now; but formerly I used to go twice a week. I will give you fifty rupees for it. Tomorrow I shall go to my brother's house. Have you seen the city of Karachi? He has not yet arrived. Did these people come here yesterday or the day before? When I reached the doctor's house, he had gone out, and his servant told me that he would not be back again before the evening.

EXERCISE IV

Do you understand what I have written? When I began to tell him what you had said, he became very angry and threw the money on the ground. Where have you put my clothes? I was walking along the road when I met a man. Yesterday when you came into the house, I was going out. I want to buy a horse but I cannot give more than six hundred rupees for it. Half an hour afterwards, I saw some person whom I could not recognise crossing the *nullah*. Nobody knows where he has gone. According to his order I went and stayed there for (upto) an hour.

EXERCISE V

This pen is very soft. At what time do you go to the office? Where does he live? Has the tailor come? How many rooms are there in this house? He has made an appeal to the Government. Is he able to read and write? At what time will you come here

tomorrow? What sort of book is that? If you (will) work properly, I shall promote you. What are you doing? When will that man come? He will go tomorrow morning.

EXERCISE VI

How many men wish to go on leave this year? Can you go there today? Tell these men not to make so much noise. What is your opinion in this case? When I could not get any food there, I went into the town where I met the prisoner. He on seeing me began to run, but I got the assistance of a policeman who was close by and he arrested him. Order these men to come here tomorrow at 10 o'clock. I shall write a letter tomorrow. I slept there for 2 hours and when I awoke I went to him.

EXERCISE VII

Last night a murder was committed in the bazaar. He asked (from) him where he was going. He replied that he was coming to him as he had murdered a woman named Haseena. It appeared that the plaintiff came to the Jamadar on the night of the 25th ultimo at about 10 o'clock p. m. The body of the deceased was lying on the road between Ghaaro and Gujo. He was staying at the house of one Laloo a good distance off. They started off at once and it took them an hour to reach there. When they reached there, they saw that the house was burnt down.

EXERCISE VIII

A girl about 16 years old, appeared last week before the Magistrate and said that she was an inhabitant of Laadyoon where her parents

resided. She has now left them and come to the town in the hope of re-marrying. A few day after, while he was returning home one evening, he accidentally caught sight of the accused who immediately took to his heels, but before he had proceeded some distance, he was arrested and made over to the police.

EXERCISE IX

A young girl aged about 12 years met with her death at her residence, where she remained only a fortnight. He then went to the Local Thana, which was at some distance from his house. Ask him what the prisoner did, when he brought the knife. Whither did you see him go? How far were you when he fired his rifle? Did you see the prisoner loading his rifle?

EXERCISE X

A very poor man went to a very rich man and said, "We two are sons of Adam and Eve, therefore we are brothers; you are very rich and I am very poor; give me a brother's share." The rich man, on hearing this, gave to the poor man one paisa. The poor man said, "Oh, sir! Why do you not bestow upon me a brother's share?" He replied, "Be content, my good friend; if I give all my poor brothers one paisa each, I shall not have any remaining."

EXERCISE XI

One day a tyrannic king having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired: "What is the character of the king of this country? Is he oppressive or just?" He

answered, "He is a great tyrant." The king said, "Do you know me?" He answered, "No." The king rejoined, "I am the monarch of this place." The man was terrified, and asked, "Do you know who I am?" The king said he did not. He rejoined, "I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days." The king laughed, and ended the conversation.

EXERCISE XII

A person went to a scribe, and said to him, "Write a letter for me." He said, "There is pain in my foot." The man said, "I do not wish to send you anywhere, why are you making this unreasonable excuse?" The scribe replied, "You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting."

3. Colloquial Sentences

General Phrases

Come here!	هيڏانهن آڄ!
Come soon!	سيڪه و آڄ!
Go there!	هوڏانهن وڃ!
Sit down!	ويه!
Bring that book!	هو ڪتاب کڻي آڄ!
Take this book away!	هيءَ ڪتاب کڻي وڃ!
See!	ڏس!
Show it to me!	مون کي ڏيکار!
Give it to me!	سون کي ڏي!
Ask him!	من کان پڇ!
Tell him!	هن کي چو!
Open the door!	در کول!
Shut the window!	ڌري بند ڪر!
Clean the table!	ٻيڙ صفا ڪر!
Make haste!	جتاڏي ڪر!
Come afterwards!	پوءِ اچي!
Go and see!	وڃي ڏس!
Call him in!	هر کي اندر سڏ ڪر!

Do you understand ?	سٺجهين ٿو ؟
Wait a while !	ٿورو تڙس !
Never mind !	فيڪير نه آهي !
What do you say ?	چا ٿو چئو ين ؟
Speak slowly !	آهستي ڳالهائ !
Speak clearly !	صفا ڳالهائ !
Speak loudly !	زور سان ڳالهائ !
Say it again !	واري چئو !
Light the lamp !	بتي ٻار !
Put out the lamp !	بتي وساء !
Don't make a noise !	گوڙ نه ڪر !
Is any one there ?	ڪو آهي ؟
Wake me early in the morning !	مون کي صبح جو سوڀر جاڳائينج !
Take this note to Mr. Memon !	هيءَ چئي سمن صاحب وٽ ڪڍي وڃ !
Bring a reply !	حواب اٺ !
Have you seen Mr. Soomro's bungalow !	تو سوڀري صاحب جو بنگلو ڏٺو آهي ؟
Where is it ?	ڪٿي آهي ؟
How far is it ?	ڪيترو پري آهي ؟
Who are you ?	تئون ڪير آهين ؟

- What do you want? توکي ڇا گهرجي ؟
- Who is that man? هو (ماڻهو) ڪير آهي ؟
- I don't know. مون کي خبر نه آهي .
- Where are you going? ڪيڏانهن ٿو وڃين ؟
- Go to the Office! آفيس ۾ وڃ !
- Have you seen the post office? تو تڀال آفيس ڏيڻي آهي ؟
- Take this letter to the post office! هيءَ خط تڀال آفيس ۾ کڻي وڃ !
- Do not delay! دير نه ڪر !
- Return soon! جلد موٽيڻ !
- Alright, you may go. چنگو، تون وڃ .
- Has the Munshi come? سُڻسي آيو آهي ؟
- When will he come? ڪيڏي به هٿل ايندو؟
- What is that? اهو ڇا آهي ؟
- What o'clock is it? ڪٿي لڳا آهن؟
- Have you got a knife? تون وٽ ڪٽڻ آهي ؟
- Thank you! مهرباني !
- Excuse him! هن کي معاف ڪرا
- Remember! ياد رکڻ !
- Remind me tomorrow! مون کي سڀاڻي ياد ڏيار .
- I forgot it. مون کي وسري ويو .

- Don't forget it! مَنان وسارين !
- Do you know? توکي خبر آهي
- Are you certain? توکي پڪ آهي؟
- You think. تون ڀائين ٿو.
- I thought. مون ڀانيو.
- I hope. مون کي اميد آهي.
- I do not remember. مون ڌي ياد نه آهي.
- I hear. آءٌ ٻڌان ٿو or مون کي ٻڌڻ ۾ اچي ٿو.
- I heard. مون ٻڌو or مون کي ٻڌڻ ۾ آيو.
- It appears. ڏسڻ ۾ اچي ٿو.
- Do you understand what I mean? تون سمجهو مطلب سمجهين ٿو؟
- I do not understand what you mean. مان تهنجو مطلب ٿو سمجهان.
- Come if you can! ڏيکڻدين ٿي سگهين ٿي ته اچي!
- Who is the owner of this house? ٻين گهر ۾ مالڪ ڪير آهي؟
- I have got a headache. مون کي مٿي ۾ سور آهي.
- He asked me the news of his son. هن مون کان پڇي پڇي پڇي پڇي پڇي .
- He asked me for his knife. هن مون کان پنهنجو ڪٽڻو گهريو.

I am very late today, I shall come earlier tomorrow.

چ' مون کي تمام رات رهي ويندي آهي، سڀاڻي سوڄا ايندس.

You will have to go there now.

تو کي اتي هاڻو وڃڻو پئو آيو.

He asserted that it is so.

هن چيو ته ائين آهي.

Put this money in the bag!

هن پئسا انهيءَ ۾ وجهه!

This is a counterfeit rupee.

هي ڪرو روپيو آهي.

He alighted from his horse.

هو پنهنجي گهوڙي تان لٿو.

He took down the load from the back of his horse.

هن پنهنجي گهوڙي جي پٺيءَ تان بار لائو.

They live in cottages.

هو جهوپڙين ۾ رهندا آهن.

Last night his house took fire and all his goods and chattels were burnt.

ڪالهه رات هن جي گهر کي باه لڳي ۽ هن جو سڀ سامان سڙو سڙي ويو.

You will be responsible for this.

تو هن لاءِ جوابدار رهندين.

Why do you do so?

ڇو تون ائين ڪرين؟

I have made a report to the Sahib.

مون صاحب کي رپورٽ ڪئي آهي.

Where did you go yesterday?

تون ڪاهه ڪيڏي ويو هئين؟

I went out shooting.

اڄ شڪار تي ويو هوس.

Was there any shikari with you?

تو سان ڪو شڪاري هو؟

Yes, there was one *shikari* with me.

هاڻو، مون سان ڏکڙو شڪاري هو.

Did you get any *shikar*?

تو، ڪو شڪارُ مليو؟

Yes, I got a little *shikar*.

هاڻو، مون کي ٿورو شڪار مليو.

Is this goat for sale?

هيءَ ٻڪري وڪري لاءِ آهي؟

Yes, it is for sale.

ڏاڻو، وڪري لاءِ آهي.

Say, what is its price?

چئو، هيءَ جي ڪيتري قيمت آهي؟

Six twenties (Rs. 120) is her price.

هينءَ جي قيمت چئو ٽيهن و ٻهون (هيڪُ سَوَ ويهه رُپيا) آهي.

I am looking for my servant.

مان پنهنجي نوڪرَ کي ٿو ڳوليان.

Has my servant come here?

مُنهنجو نوڪرُ هتي آيو آهي؟

Your servant has not come here.

تُنهنجو نوڪرُ هتي ڪونه آيو آهي.

Where can he have gone to?

ڪيڏانهن ويو هوندو؟

How do I know that?

مون کي انهيءَ جي ڪهڙي خبر؟

How is grass sold?

گاهُ ڪيئن وڪاريندو آهي؟

Grass is very cheap.

گاهُ تمام گهٽو آهي.

Have you given water to my horse?

تو، منهنجي گهوڙي کي پاڻي پياريو آهي؟

Where were you all day?

سڄو ڏينهن ڪيئي هئين؟

I agree to what you say.

جيڪي تون چئين ٿو، سو آءٌ قبول ڪريان ٿو (سو مون کي قبول آهي).

What you say is reasonable. جيڪي تون چئو ٿو، سو واهيبي آهي.

Give me a receipt for this money!

مون کي هيئن پيسن جي رسيد ڏي!

Your house needs repairs. تهنجي گهر کي مرمت جي ضرورت آهي.

Have you sealed the letter? تو خط تي مهر هڻيڻ آهي؟

His salary is Rs. 500 a month.

هن جو پگهار پنج سَو رپيا مهينو آهي.

Can you advance me this sum?

مون کي اها رقم اڳواٽ ڏيڻي ٿي سگهندي؟

Is this chain made of iron? هيءَ زنجير لوهه جو ٿيل آهي؟

He has lately come from China.

ٿورا ڏينهن ٿيا، جو هو چين مان آيو آهي.

Give these men 3 rupees each! هيئن ماڻهن کي ٽي رپيا ڏيو!

This news is entirely false. هيءَ خبر بلڪل ڪوڙي آهي.

It is evident you are mistaken. صفا ظاهر آهي ته تو چڪ ڪئي آهي.

The two are perfectly alike. ٻئي بلڪل هڪجهڙا آهن.

Speak aloud, that I may hear! ڏاڍيان گالواءَ ته آءٌ ٻڌان!

I have very much reduced my expenses.

مون پنهنجو خرچ گهڻو گهٽايو آهي.

If there be any mistakes, rectify them!

جيڪڏهن ڪي چڪون هجن، ته انهن کي درست ڪر!

What alteration shall I make? ڪيڙي ٿي رقرار ڪريان؟

Have you any expectation of recovering your property? توکي پنهنجي مال واري ميلڻ جي ڪا اميد آهي؟

Can you lend me Rs. 200? I shall repay you in ten days. تون مون کي ٻه سو روپيا آڌارا ڏيئي سگهندين؟ آءٌ توکي ڏهن ڏينهن ۾ موٽائي ڏيندس.

What reply do you make to my question? منهنجي سوال جو ڪيڙو جواب ٿو ڏين؟

Do you approve of what I say? جيڪي آءٌ چوان ٿو، سو توکي پسند آهي؟

هيءُ ڪتاب ڪتاب آهي.

This is a useful book.

I like this place very much. هيءُ جاءِ مون کي تمام پسند آهي.

Do not interfere with his work! من (هين) جي ڪم ۾ رتلاڪ نه وجهه!

هو ڪو به ٻيو.

He leapt into the well.

وڃي پنهنجو ڪم ڪر!

Go about your business!

هن جو ڇا وٺيندين؟

What will you take for this?

آءٌ ايترو ڏيئي ڪين سگهندس.

I cannot afford so much.

جڏهن هو اچي، تڏهن مون کي چيٽائج!

Inform me when he comes!

How long will the examination last?

امتحان ڪيترو وقت هٽندو؟

When will the examination be held? استٺان ڪڏهن ٿيندو؟

The appointed time is past. مقرر ڪيل وقت لنگهي ويو آهي.

I saw what was going on. جيڪي ٿيو پئي، سو ڏٺم.

If he had asked me, I would have given it.

جيڪڏهن هُو سون ڪان گهري ها، ته آءٌ ڏيانس ها.

Last night his house caught fire.

ڪالھ. رات هُن جي گهر ڪي باهه لڳي.

Who set your house on fire? ڪنهن تهنجي گهر ڪي باهه ڏني؟

This book is nearly finished. هي ڪتاب پورو ٿيڻ تي آهي.

Were there as many people present as you expected?

جيترا ماڻهو تو پانيا ٿي، اوترا آتي حاضر هئا؟

If you neglect your duty, all will complain against you.

جيڪڏهن تون پنهنجي ڪم ۾ غفلت ڪدين، ته سڀيئي توتي دانهن ڪندا.

My servant ran away with my money.

منهنجو نوڪرو منهنجا پيسا کڻي پڄي ويو.

Allow him to come!

آچي ڏينس!

I have sent word to him.

سون هُن کي چواني موڪليو آهي.

Where does this road lead to?

هي رستو ڪيڏانهن ٿو وڃي؟ (هيءَ واٽ ڪاڏي ٿي وڃي؟)

How long were you on the road?

واٽ ۾ توکي گهڻا (ڪيترا) ڏينهن لڳا؟

By what route did you come? ڪيڙي رستي کان آئين؟

I saw him today and told him to come tomorrow at 8 A. M.
 مون اڃهه هنن کي ڏٺو ۽ چيو مانس ته سڀاڻي صبح جو آئين بچي اچي .

He comes every other day. هو هڪ نه ٻي ڏينهن ايندو آهي .

Seeing him in distress, we made a subscription among ourselves and gave him the amount.

اسان هنن کي ڏٺو ڏسي پاڻ پر موڙي (چنڊو) ڪري پيسا ڏنس .

What o'clock is it now? هيئنتر ڪهڙا لنگا آهن؟

It is half past four. ساڍا چار لنگا آهن .

What time does the post go out? ڪهڙي بچي ٽپال ويندي آهي؟

Why did you come late today? اڄ تون دير سان ڇو آئين؟

Who is the owner of that garden? هنن باغ جو مالڪ ڪير آهي؟

Are you employed anywhere? تون ڪهڙي نوڪر آهين؟

Did you post my letter? تو منهنجو خط ٽپال ۾ وڌو؟

What have you done with my key?

تو منهنجي ڪنجي ڪاڏي ڪئي؟

I lost your key. تنهنجي ڪنجي مون کان وڃي هلي .

Now how am I to open the lock?

هاڻي آءٌ ڪيئن ڪٽڙو کوليان؟

will open it with another key. آءٌ ٻيءَ ڪنجيءَ سان کوليندس .

Have you another key? تون ٻي ڪنجي آهي؟

What is the meaning of this word? هن لفظ جي معنيٰ ڇا آهي؟

I do not know its meaning. مون کي ان جي معنيٰ نٿي اچي.

Is this knife sharp or blunt? هيءَ ڪٽي تڪو آهي يا مٽو؟

Who has cut down this tree? هي وڻ ڪنهن وڌي ڇڏيو آهي؟

Is this a brick or a stone wall?

هيءَ سيرن جي ڀت آهي يا پٿرن جي؟

I am sure it is a brick one. مون کي پڪ آهي ته سيرن جي ڀت آهي.

A wall of mud is not as strong as a wall of brick.

مٽيءَ جي ڀت اهڙي مضبوط ڪن ٿيندي آهي، جهڙي سيرن جي.

If you had come yesterday, you would have got your pay.

جيڪڏهن توکانه اچين ها، ته توکي پنهنجو پگهار ملي ها.

How many times have I told you to do this?

هن ڪم ڪرڻ لاءِ مون ڪيترا ڀيرا توکي چيو آهي؟

There is a thick fog this morning. اڄ تمارو گهڙو ڌنڌو آهي.

It is too late now, I will postpone the matter till Monday morning.

هاڻي تمارو اڀر ٿي ويٺي آهي، آڏ هيءَ ڪم سوڙ تائين مهمل وڪندس.

That man has run away, perhaps you have caused him to run away. هو ماڻهو پڇڀي ويو آهي، شايد تو هن کي ڀڄايو آهي.

The water here is shallow, but further on it is very deep.

پاڻي هتي تانگهو آهي، پر آگتي تمام تار آهي.

Most probably he will arrive tonight.

گهڻو ڪري، هو آڄ رات اچي سگهڙندو.

This woman is with child.

هيءَ زال بيت سان آهي.

I would have done it if I could.

جيڪڏهن آءٌ ڪري سگهان ها، ته جيڪڙ ڪريان ها.

Follow your nose!

نڪر ساهون هليو وڃ!

It is of no consequence.

ڀولو ڪونهي.

Sit in the shade of this tree!

هين وٺ جي چانو ۾ ويه!

I had no sleep all last night.

مون کي ڪالهه سڄي رات نٿي ڪانه آئي.

It will rain today.

اڃ سينهن پوندو.

Shake the dust off your clothes!

پنهنجن ڪپڙن تان مٽي ڇنڊ!

I was sleeping when he came.

آءٌ سمهيو پيو هوس، جڏهن هو (هي) آيو.

Does that man owe you anything?

تون هن ماڻهوءَ کي ڪي شين؟ (هن ماڻهوءَ کي تنهنجو ڪي ڏيڻو آهي؟)

I owe him ten rupees.

هو مون کي ڏهه روپيا ٿوڻي (مون کي هن جا ڏهه روپيا ڏيڻا آهن).

It has now become useless.

هائي هي نڪم ٿي پيو آهي.

You kept me waiting a long time yesterday.

تو ڪالهه مون کي گهڻو تائين ترسايو.

After the expiry of ten days, I shall have lived 3 years in Karachi

ڏهن ڏينهن کان پوءِ مون کي ڪراچيءَ ۾ ٽي ورهيه پورا ٿيندا .

What is the date today?

اڄ ڪهڙي تاريخ آهي؟

Do not wait for me.

مون لاءِ مٿان ترسيين .

I lost my knife.

منهنجو ڪٽڻو ويو هٽيو .

I left my cap in the carriage.

منهنجي ٽوپي گاڏيءَ ۾ رهجي ويئي .

He did it unintentionally.

هن پنهنجي ائين ڪيو .

He did it purposely.

هن چانهي وائي ائين ڪيو .

What is he to you?

هو تنهنجو ڇا ٿئي؟

How often have you gone there?

تون هتي ڪيترا ڀيرا ويو آهين؟

Where were you born?

تون ڪهڙي ڄائو هئين؟

Why have you been so late today?

اڄ هيتري دير ڇو لاتيئيد؟

What is the matter with you?

تو کي ڇا ٿيو آهي؟

Judicial Phrases

Write out his statement word for word.

هُنَ جِي زبَانِي اَڪَترَ بَدَ اَڪَترَ لِيڪَ .

The night was dark, so I could not recognise him.

راتِ اُونڊا هِي هُئي، تنهنڪري آءٌ هُنَ کي سڃاڻي ڪيڻ سگهيس .

Can you prove that he did not go anywhere ?

تون ثابت ڪري سگهندين ته هُو ڪٿي به ڪيڻ ويو؟

How do you know that this is the man who struck you?

تون ڪيئن ٿو ڄاڻين ته هيءُ آهو ماڻهو آهي جنهن توکي ماريو؟

Have you any witness of what happened at that time ?

ان وقتِ جيڪي ٿيو تنهن جو ڪو تووٽ شاهد آهي؟

When you first went to the prisoner did he appear intoxicated?

جڏهن تون پهريائين ڦيڊيءَ وٽ وڃين، تڏهن هو نشي ڏسڻ ۾ آيو ٿي؟

Be careful of what you say, as you are on oath .

جيڪي چورين سو سڀالي چئو، ڇاڪاڻ ته قسم ڪريو آئيئي .

Why did you try to conceal this fact from me ?

تو ڇا ڪاڻ مون کان هيڻ حقيقتَ جي لڪائڻَ جي ڪوشش ڪئي؟

Does the witness owe you anything?

هيڻ شاهدَ کي تون ڪري لهنئين؟ (هيڻ شاهد کي تنهنجو ڪي ڏيڻو آهي؟)

When he struck you, why did you not make a complaint?

جڏهن توکي ماريائين، تڏهن تودانهن ڇو نه ڏرئي؟

With what did he strike you?

توکي ڇا سان ماريائين؟

It was dark hence I could not discover exactly; but I believe it was a thick stick.

اونداهه هئي، تنهنڪري آءٌ برابر صحيح ڪري نه سگهيس، پر آءٌ ڀانيون ٿو ته ڪا ٿلهي ڪاٺي هئي.

Your statements contradict themselves.

تنهنجي هڪڙي ڳالهه ٻيءَ ڳالهه کي ڪوڙوئي ڪري.

Can you swear, that this is the man who robbed you last night?

تون سڻهن ڪٿي چوندين ته هي آهو ماڻهو آهي جنهن ڪالهه رات توکي ڦريو؟

How far were you from the parties at the time the dispute took place?

جڏهن تڪرار ٿيو، تڏهن تون ڪٿان ماڻهن کان ڪيترو پري هئين؟

Did you go yourself to see him, and in what state did you find him?

تون پاڻ هن کي ڏسڻ ويو هئين؟ هن کي ڪهڙي حال ۾ ڏٺو؟

Were you standing so near the prisoner, that if he had used these words you must have heard him?

تون قيديءَ جي ايترو ويجهو ٻليو هئين ڇا، جو جيڪڏهن هو اهي ڳالهيون ڪري ها ته تون ضرور ٻڌين ها؟

Do you think he could have seen you, had you been passing by that way?

نون پائين ٿو ته جيڪڏهن تون هيٺان لنگين ها، ته جيڪر هو توکي
ڏسي سگهي ها؟

Is it correct, that the defendant is really the daughter of the plaintiff?

اٿين برابر آهي ته مُدعاليق مُدعيءَ جي سڃُ سڃُ ڌيءَ آهي؟

I signed this paper in the presence of two persons.

مون هن کاغذ تي ٻين ماڻهن جي روبرو صحيح وڌري.

I have been acquainted with the prisoner for the last 6 years.

چئن ورهين کان آڏو قيديءَ جو واقف آهيان.

He denies that he ever saw the prisoner.

هو ناڪار ٿو ڪري ته مون قيديءَ کي ڪڏهن ڪين ڏٺو آهي.

He threatened to set my house on fire.

هن مون کي ڊيچارو، جي تنهنجي گهر کي باه ڏيندس.

Did you cry out when you were beaten by him?

جڏهن توکي ماريائين، تڏهن توڪو واکو دانھ ڪئي يا نه؟

I cried out repeatedly, but no one came.

مون گهڻي ڀيرا واکا ڪيا، پر ڪو ڪونه آيو.

When you went to the prisoner's house, was he in a state of intoxication?

جڏهن تون قيديءَ جي گهر وڃين تڏهن هو نشي جي حالت ۾ هو يا نه؟

Are you guilty of the charges which have been read to you?

جيڪي تڙهتوون توکي پڙهي پڙايون ويون آهن، تين جو تون ڏوهي آهين يا نه؟

I am not guilty. آءٌ ڏوهي نه آهيان.

Have you any evidence to prove that you are not guilty?

تو کي ثابت ڪرڻ لاءِ ڪا شاهدي آهي ته تون ڏوهي نه آهين؟

The prisoner's confession is voluntary.

قيدري پنهنجو ڏوهه پاڻهڻي باسي ٿو.

Was it before or after your leaving the house, that he said he would commit the murder?

جڏهن چيائين ته آءٌ خون ڪندس، تڏهن تون گهر منجهه هڻين يا ٻاهر؟

Speak the truth and fear nothing.

سچ ڪالهه ۽ ڪنهن به ڪالهه جو ڊپ نه ڪر.

What has this man done?

هيئن ماڻهو ڇا ڪيو آهي؟

He has beaten a woman and stolen her nose ring.

هيئن هڪڙي زال کي ماريو آهي ۽ ان جي نڪَ چورائي آندو.

Did the police peons endeavour to apprehend the prisoner?

پوليس جي سپاهين قيدريءَ کي جهٽائڻ جي ڪوشش ڪئي؟

I cannot speak positively as to the place of my nativity.

آءٌ هڪ چيني ٿو سگهان ته منهنجو وطن ڪهڙو آهي.

Do you know anything about the prisoner's having on the 7th of last month confessed being concerned in gambling?

توڪي انهيءَ ڳالهه جي خبر آهي ته اڳئين مهيني جي ستين تاريخ قيديءَ باسيو هو ته آءٌ جو ڪرڻ ۾ شامل هوس؟

If the door had not been fastened, the thieves would have stolen my property.

جيڪڏهن درءُ بند نه ٿيو هجي ها، ته چور منهنجو مال چورائي وڃن ها.

When the thieves saw us coming, they ran away; but our party went in pursuit of them, half in one direction and half in another; and at last we siezed them all.

جڏهن چورن اسان کي ايندو ڏٺو، تڏهن پنڳا هر اسان جا ماڻهو سندن پٺيان ٻيا، اڌ هڪڙي پاسي ۽ اڌ ٻئي پاسي، ۽ نيڪ اسان انهن سڀني کي جهليو.

Where were you when the robbery was committed?

جڏهن ڦر ٿي، تڏهن تون ڪٿي هئين؟

I have known him from infancy. He lived for many years in my neighbourhood.

آءٌ هن کي ننڍپڻ کان ئي سڃاڻان. هو گهڻن ورهين تائين منهنجي پاڙي ۾ رهيو آهي.

Could the prisoner have made his escape without your seeing him?

قيدي ٽهنجي ڏسڻ کان سواءِ ڀڄي سگهيو هوندو؟

He says one thing, and you say another.

هو هڪڙي ڳالهه ٿو ڪري ۽ تون ٻي ڳالهه ٿو ڪرين.

What was the subject of your conversation ?

توهان ڇا جي بابت ڳالهه ٻوله ٿي ڪئي؟

What do you do with the money you receive on the mortgage of your land ?

تون پنهنجي زمين تي ڳالهه رکي، جي پيسا ٿو وٺين، سي ڪاڏي ٿو ڪرين؟

According to the agreement of the bond of the mortgage, your time is out.

گيروي نامي جي انجام موجب تنهنجي مدت پوري ٿي ويئي آهي.

Are you willing to stand security for him ?

تون هن جو ضامن ٿيڻ لاءِ راضي آهين؟

What crime has he committed ?

هن ڪهڙو ڏوه ڪيو آهي؟

All the prisoners charged with forgery were acquitted.

سڀ قيدي، جن تي جاملسازيءَ جي تهمة هئي، چڱي ويا.

The woman was tried, convicted of murder and sentenced to be hanged.

زال تي مقدمو ٿيو، هن تي خون جو ڏوه ثابت ٿيو ۽ هن کي قاسميءَ جي سزا ملي.

Have you any suspicion against the prisoner ?

توڪي قيديءَ پر ڪو شڪ آهي؟

As I was searching the person of the prisoner, I found the materials for house-breaking in his pocket.

جڏهن مون قيديءَ جي بدنيءَ جو ڇاڙو ٿي ورتو، تڏهن کات هٿين جا اوزار ان جي کيسي منجهان لٿا.

I will enquire into your case, and if I find it true, you shall have redress.

آءِ تنهنجي مُقدمي جِي ٻڃا ڳاڇا ڪندس ۽ جيڪڏهن سچُ ڄاڻندس ته تنهنجو انصافُ ڪندس.

When a man is brought upon a charge of murder, is he imprisoned or bailed ?

جڏهن ڪو ماڻهو خونَ جي نُهَمَتَ ۾ جتاهي ته ان کي قيد ٿا ڪن يا ضمانت ٿا وٺيس.

How is this matter to be settled by the tenets of your religion?

اوهان جي ڌرم جي متن موجب هيئن مقدمي جو نيبرو ڪيئن ٿيس ڳهرجي ؟

The woman was divorced by a Judgement of the Court.

عدالتَ جي فتويٰ مان هن زال کي طلاق مليي .

When you saw the corpse on the bank, was there any cord round its neck ?

جڏهن تو ستوهَ کي ڪنڌيءَ تي ڏٺو، تڏهن ڳچيءَ ۾ ڪا نوڙي هيس ؟

On searching him I found a bunch of keys and a box of matches in his pocket.

جڏهن ان جي ڪپڙن جو جهاڙو ورتس تڏهن ان جي کيسي مان هڪڙو ڇڪو ڪئيجن جو ۽ هڪڙو ٽيليسن سان ڀريل ماچيس لٿم.

Did any one attempt to deliver the prisoner from your custody ?

تنهنجي بندَ مان قيدِيءَ جي ڇڏائڻ جِي ڪنهن ڪوشش ڪئي يا نه ؟

Had you any suspicion that such an event was about to occur?

توڪي دل ۾ ڪو شڪ جاڳيو ته هتيءَ وِڙو حادثو ٿيندو آهي؟

The prisoner escaped by the connivance of the watchman.

قتيدي بهري واري جي چٽر هوشيءَ ڪري ڀڄي ويو.

This man has a petition that he may be permitted to enclose a piece of land about half an acre, near the town.

هين ماڻهو عريضِي آندِي آهي ته شهر جي ويجهو جريب کن زمين جو آهي، تنهن تي واڙ پڌائن جي سوڪل ميلن.

That land is in camp limits, I have nothing to do with it.

اها زمين ڪمپوٽ جي حد ۾ آهي، ان ۾ منهنجو ڪو واسطو نه آهي.

To whom shall I apply?

آڏ ڪنهن کي عريضِي ڪريان؟

Greetings

Salaam, Sahib!

سلام، صاحب!

You are welcome!

پلي آيا!

Are you happy and well?

خوش آهيو، ڇڏا پلا؟

God be thanked.

ڌڻيءَ جو شڪرُ آهي.

We are praying for your honour's prosperity.

حضورَ جي اقبالَ کي دعائو ٿا ڪريون.

Are you well, Sir?

سائينءَ جي خوش آهن؟

It is the grace of God (We are all well).

ڌڻيءَ جو فضلُ آهي.

Now we take leave.

هاڻي آسپن موڪلايون ٿا.

You are entrusted to God.

ڌڻيءَ کي پرتا.

- O. Where does the Mithrao Canal get its water from ?
 ملٿائو واھ ۾ پاڻي ڪيئن ٿو اچي ؟
- C. Form Dhoro Naro. . دوري ناري سان .
- O. What corn grows in your country ?
 توهان جي ملڪ ۾ ڪهڙو ڪهڙو آنُ پيدا ٿيندو آهي ؟
- C. Wheat, paddy (rice in husks), barley, *juari* and *bajhri*.
 ڪڻڪ، ساريون، جوٽر ۽ باجيرهري .
- O. When do you sow wheat ? ڪڻڪ ڪڏهن ٻوڪيندا آهيو ؟
- C. In winter. . سياري ۾ .
- O. When do you harvest the wheat ?
 ڪڻڪ جي فصل ۾ لاٻارو ڪڏهن وجهندا آهيو ؟
- C. In spring (*Chet*). . چيٽ ۾ .
- O. What do you sow in summer ?
 اونھاري ۾ ڪيھڙي ٻوڪ ڪندا آھيو ؟
- C. We sow *juari*, *bajhri*, paddy (rice in husks), cotton seeds and till seeds.
 جوٽر، باجيرهري، ساريون، وٽسُن ۽ تيرَ ٻوڪيندا آھيون .
- O. Is the crop ripe now ?
 هاڻي فصلُ ٻٽڪل آهي ؟
- C. The crop is not ripe yet .
 اڃا فصلُ ٻٽڪو نه آهي .
- O. When will they reap the crop ?
 فصلُ ۾ ڪڏهن لاٻارو وجهندا ؟
- C. They will reap it in a few days .
 ٿورن ڏينھنن ۾ لاٻارو وجهندا .

- O. Are the crops good this year? هيل فصل چڱا ٿيا آهن؟
- C. They are better than the last year. پَرَڪان چڱا ٿيا آهن.
- O. How many *Kharars* of corn did you have last year? پَرَ تَنهنجا ڪيترا خرارَ اُن جا ٿيا هئا؟
- C. I had twenty *Kharars* سَنهنجا ويهه خرارَ اُن جا ٿيا هئا.
- O. How much assessment do you pay every year generally? هَرَ سالَ اڪثِيرَ ڪيتري ڍلَ پَرَ بندو آهين؟
- C. About 200 rupees, Sir. ساڻين، ٻه سو رپيا ڪنن.
- O. How do you pay assessment to Government? سرڪار کي ڍلَ ڪهڙيءَ طَرَحَ ڏيندا آهيو؟
- C. We pay it by instalments. قسطون ڪري ڏيندا آهيون.
- O. What have you sown in your field? تو پَنهنجي ٻنڀيءَ ۾ ڇا ٻو ڪيو آهي؟
- C. I have sown *Juari* in my field. مون پَنهنجي ٻنڀيءَ ۾ جِهُوترَ ٻوڪي آهي.
- O. Is your land dependent on rain? تَنهنجي ٻنڀي باراني آهي؟
- C. No sir, it depends on floods. نه ساڻين، اُٿلَ تي ٿيندي آهي.
- O. Is there good cultivation of rice in Sind? سنڌَ ۾ سارين جي ٻوڪَ چڱي ٿيندي آهي؟
- C. Yes Sir, it is very good. هاڻو ساڻين، تمام چڱي ٿيندي آهي.

O. How many seers of flour are sold for a rupee ?

رُپئي گھڻا سيرَ اتو وِڪائندو آهي ؟

C. 10 seers per rupee.

ڏهه سيرَ هڪ رُپئي.

O. What is the reason of the corn being dear ?

انءُ ڪيڙي سبب ڪري مهانگو ٿيو آهي ؟

C. Because there has been no rain.

ڇاڪڻو جو مينهن بيٺي ڪونهي .

O. Is grain cheap in Southern Sind ?

لاڙ ۾ انءُ سهانگو آهي ؟

C. Nowadays it is dear everywhere.

اڄ ڪلھ انءُ جتي ڪٿي مهانگو آهي .

O. Is there any *shikar* near your village ?

سُنهجي ڳوٺ جي ويجھو ڪو شڪارُ آهي ؟

C. Yes, there is much *shikar* near my village.

هائو، سُنهجي ڳوٺ جي ويجھو گھڻو شڪارُ آهي .

O. What kind of *shikar* is there ?

ڪيڙي قسم جو شڪارُ آهي ؟

C. There is every kind of *shikar*—ducks, partridges, quails etc.

سڀ ڪنهن قسم جو شڪارُ آهي — بندگئون، تيتيرَ، پتيرَ ۽ ٻيا .

O. Have you got any cattle ?

تو وٽ ڪو مالُ آهي ؟

C. Yes Sir, I have got 2 cows, 1 buffalo, 20 goats and 4 sheep.

هائو سائين، مون وٽ ٻه ڪٽڻون، هڪ مينهن، ويهه پٽڪريون ۽ چار رڍون آهن.

O. Does any theft of cattle take place in your village?

توهان جي ڳوٺ ۾ مال جي چوري ٿيندي آهي ڇا؟

C. Theft of cattle is very frequent in our village.

اسان جي ڳوٺ ۾ مال جي چوري ڏاڍي آهي.

O. Is living cheap or costly here?

هتي گذران سستو آهي يا مٿانگو؟

C. Living is very costly here.

هتي گذران تمام مٿانگو آهي.

O. Have you seen Manora?

تو منهورو ڏٺو آهي؟

C. Yes, I have been there several times.

هائو، آءُ اتي گهڻي ڀيرا ويو آهيان.

O. Does the climate of this place agree with you?

تو کي هتي جي آب هوا پائءِ پوي ٿي؟

O. Is there any sickness here now?

هتي هاڻي ڪا بيماري آهي؟

O. Are you married?

تو ڀرڻيل آهين؟

O. Have you got any relations here?

تنهنجا هتي ڪي مائٽ مائٽ آهن؟

O. What is your age?

تُنهنجي عمر ڪيتري آهي؟

The usual respectful form of address is توهين. The use of تون 'thou', though usual among the commoners, is restricted by the educated to the purpose of indicating inferiority, familiarity etc.

PART II

I Selected Exercises

In making a translation of the following passages from English into Sindhi, care should be taken to break up long sentences as much as possible, and in some cases it may be necessary to repeat the word expressing the principal subject to avoid ambiguity; but in all cases fidelity to the original so far as difference of idiom will permit should be the chief aim, every word and every phrase being reproduced as far as possible in its Sindhi dress.

1—LOWER STANDARD

A report from Sukkur says a daring dacoity took place about 3 miles from Sultankot, on the Jacobabad road, between 9 and 11 P. M. on Thursday night. The postal *sowar* conveying the mail bag from Badani to Jacobabad, was set upon by three dacoits, one laid hold of his bridle, the second threw a bag of sand at his head, and, while he was wiping his eyes, he was cut down by the third dacoit with his own sword, and wounded seriously and left for dead. The dacoits then made away with the mail bag which contained among other things, about Rs. 500 in cash and currency notes (which the Sultankot Post Office was sending to Jacobabad Post Office for custody and deposit). The dacoits also took away the *sowar's* sword and mare, but the latter returned to Badani on Friday morning, as it had a colt behind, and the dacoits probably thought the possession of it would lead to their detection.

سکر کان خبر آئي آهي ته خميس جي رات جو ۱۱ ۵۹ بجي جي وچ ۾ سلطان ڪوٽ کان اٽڪل ٽي ميل پري جيڪب آباد جي رستي تي هڪ وڏو ڌاڙو لڳو. ٽين ڌاڙيلن هڪ ٽالپي سوار تي ڪاهه ڪئي، جو ٽالپ جو ٽيلهو سلطان ڪوٽ کان جيڪب آباد ڪشي پئي ويو. هڪڙي هن جي گهوڙيءَ کي لغام کان جهليو ۽ ٻيئي ريتيءَ جي گوٺري هن جي مٿي تي هڻين، ۽ جيئن هن پنهنجون اکيون پئي آگهيون، تيئن ٽين ڌاڙيل کيس سندس ئي ترار سان وڍي وڌو، ۽ هن کي سخت زخمي ڪري، سردو سمجهي، ڇڏي ويو هليو. تنهن کان پوءِ ڌاڙيل ٽالپ جو ٽيلهو کڻي پڇي ويا، جنهن ۾ ٻين شين سان گڏ، اٽڪل پنج سو رپيا نقد ۽ نوٽ هئا، جي سلطان ڪوٽ جي ٽالپ آفيس جيڪب آباد جي ٽالپ آفيس ڏانهن سنڀالڻ ۽ امانت رکڻ لاءِ موڪليا ٿي. ڌاڙيل سوار جي تيرار ۽ گهوڙي به کڻي ويا، پر گهوڙي جمعي جي صبح جو سلطان ڪوٽ ڏانهن موٽي آئي، ڇاڪاڻ ته هن جي پٺيان هڪڙو وڇيرو هو ۽ ڌاڙيلن شايد سمجهيو ته انهي کي رکڻ کان آسڻ جهلجي پونداسين.

2—LOWER STANDARD

It appears that on the 14th day of April last, the prisoner went with her two children to a well near her village. She went ostensibly for the purpose of washing clothes. After a while her mother, who happened to go to the place, saw some of the clothes lying by the well but could not see her daughter. On looking into the well, however, she perceived her sitting along with her two children on the wooden framework at the bottom. The alarm was immediately given and all the three were rescued by the villagers. As the well was more than

wenty feet deep and contained less than three feet of water, it is marvellous that no one was seriously injured; the children were quite unhurt.

On the 16th of April, i.e. the second day after these occurrences, the case was inquired into by the Police *Amaldar*; the prisoner confessed that she had rolled her children into the well and leapt in after them and that she had done this in order that she might put an end to them all.

ڏسڻ ۾ اچي ٿو ته گذريل اپريل مهني جي ۱۴ تاريخ قيدر پنهنجن ٻن ٻارن سان هڪڙي ڪوهه ڏانهن ويهي، جو سندس ڳوٺ جي ويجهو آهي. هوءَ ظاهري ڪڙڻ ڏوٽن لاءِ اوڏانهن ويهي هئي. ٿوري دير کان پوءِ هنن جي ماءُ جا اوجتو انهي هنڌ ڏانهن وڃي نڪتي، تنهن ڪوهه وٽ گهي ڪڍڻ پيل ڏٺا، پر سندس ڌيءَ کيس ڏسڻ ۾ ڪانه آئي. مگر ڪوهه ۾ نهارڻ سان ڏٺائين ته هوءَ پنهنجن ٻن ٻارن سان گڏ ڪوهه جي تڙي ۾ ڪاٺ جي چٽوڪ تي ويئي آهي. هنن بڪدم رڙيون ڪيون ۽ تنهن کي ڳولائڻ بچائي ورتو. جڏهن ته ڪوهه ويهن فوٽن کان اونهو هوءَ منجهس ٽن فوٽن کان گهٽ پائين هو، تنهنڪري عجب آهي، جو ڪنهن کي به سخت اڀڙاءُ ڪونه پهتو هو! ٻار باڪڙل سلامت هئا.

اپريل مهني جي ۱۶ تاريخ، يعني هنين وارداتن جي ٻي ڏينهن، پوليس عملدار هنن ڳالهين جي ڀڃاڳڙا ڪئي ۽ قيدر باسيو ته مون پنهنجا ٻار ڪوهه ۾ لٽرائي وڌا هئا ۽ انهن جي پٺيان مون آندڙ تپو ڏنو هو ۽ اهو مون انهيءَ لاءِ ڪيو هو ته اسان سڀني جي جيوت جو آنت ٿئي.

3—LOWER STANDARD

[Wednesday, 16th September 1900]

My baggage being all behind in the 'pass', I sat down under a tree and entered into conversation with half a dozen of the inhabitants, the owners of the fields where we were then sitting. They consisted of the school master of a neighbouring village and five farmers, two of whom were Baloches, and the other three belonged to Samejas, one of the castes of Sindhian husbandmen, who call themselves Sammats. They pointed to a few straw huts at the end of the field and told me, it was the spot where their village had formerly stood. It had been burnt and plundered, they said, about four years before, by dacoits. I asked them some questions about the produce of their fields. One of the men replied that they yielded very little; that it was sometimes difficult to get a return from them equal to the seed they had sown. Had I asked the question of any other Sindhian farmer, two hundred miles distant, he would just have given me the same answer. I have often asked boys whom I have seen perched on a little scaffold in a field, how many *kharars* they expected when the corn was cut. The answer was always: "There is nothing in our house now to eat. The birds will eat all this, and we shall be starved."

سنهنجو سڀ سامان لڪڻ ۾ پئجي هو، تنهنڪري آڏوڻ جي هيٺان ويهي رهيس ۽ اتي جي ڇهن رهاڪن سان، جي انهن ٻين جا مالڪ هئا، جتي اسين اوڏريءَ سهيل ويٺا هئاسون، ڳالهائڻ لڳس. انهن مان هڪڙو ڀرواري ڳوٺ جو اسڪول ماستر هو ۽ ٻيا پنج ڪڙسي هئا، جن مان ٻه ڀروچ هئا، ۽ باقي ٽي سميڃا هئا، جيڪي سنڌي ڪڙسين جي انهن ذاتين سان هڪ ذات آهن، جي پاڻ

کي سعات سڏيندا آهن. هُنئين پٺيءَ جي چيڙي تي ڪين ڪڪڙن جي جهڙوڙين
 ڏانهن اشارو ڪيو ۽ مون کي چيائون ته انهي هنڌ اسان جو گورن آگهي ٻڌل هوندو
 هو. جو اٽڪل چار ورهيه ٿيندا ته ڏاڙيلن ساڙي ڇڏيو هو. مون انهن کان مندن
 پٺئين جي آهت بابت ڪي سوال پڇيا. انهن ماڻهن مان هڪڙي جواب ڏنو ته
 آهت تمام ٿوري آهي ۽ ڪڏهن ڪڏهن ته هڪ ڪيل بيچ جيترو به مس مس
 منجهانئن نڪري ٿو. جيڪڏهن به سو ميل پري ڪنهن ٻئي سنڌي ڪوسيءَ کان
 اهو سوال پڇان ها، ته هو به اهائي ورتندي ڏئي ها. مون ڪيترائي ٻيرا چوڪرن
 کان هڃيو آهي، جي مون ڏٺا آهن ته پٺيءَ ۾ ننڍي پهي تي ويٺا هوندا آهن،
 ته جڏهن لاڀارو پٺجي رهندو، تڏهن پانيو ٿا ته گهڻا خراب ان لهندو؟ سدائين
 اها وراثي ملندي هيم ته ”هاڻي اسان جي گهر ۾ ڪاٺ لاءِ ڪجهه به ڪين آهي —
 هي سڀ دانا ڪٺا هڪي ڪاڙيندا ۽ اسين بک مرداسون.“

4—LOWER STANDARD

On the 9th of August last, the prisoner, who is a Police Sepoy in the Service of Government, had, after leaving Karachi in company with three others, been drinking Sindhi wine at a liquor shop. They had then gone and settled themselves on a raised seat outside the house of one Nilgar Fakira. As there they were talking, at about 8 p. m. one man passed that side. Having been stopped by one of the party, he gave his name and village. Upon this the prisoner said, "To whom are you speaking?" And then giving him the grossest abuse, jumped up with his cudgel and struck the deceased a blow on the side of the head, which felled him on the ground. The prisoner again struck him on

the side when down, and kicked him inflicting injuries, from which he very shortly afterwards expired.

گذريل آگسٽ مهني جي ۹ تاريخ، قيدي، جو سرڪاري نوڪريءَ ۾ پوليس سپاھي آھي، تنهن ڪراچيءَ مان وڃڻ کان پوءِ ٻين ٽن مان گڏ هڪڙي کڻي تي شراب پي پيو. تنهن کان پوءِ هو هڪڙي نيلگر فقيري جي گهر جي ٻاهران ٿلهي تي وڃي ويٺا. اتي هُنن ڳالهايو پئي. اٽڪل اٺين بجي شام جو هڪڙو ماڻهو اتان لنگهيو؛ جڏهن انهن مان هڪڙي هُنن کي بيهاريو، تڏهن هن پنهنجو ۽ گوت جونالو ٻڌايو. ان تي قيديءَ پڇيس ته ڪنهن سان ٿو ڳالهائين؟ ۽ پوءِ هن کي تمام ڪڇيون ڪاريون ڏيئي، پنهنجو ڏنڊو کڻي، ٺٻو ڏيئي، آيو، ۽ فوتيءَ کي مٿي تي پاسيرو ڌڪ هنيا ٿي، جنهنڪري هو زمين تي ڪيري پيو. اڃا فوتي هيٺ ٿي پيو هو، ته قيديءَ هن کي وري پاسي ڌارو ڌڪ ڏنو ۽ لتون هنيا ٿي، جنهن کان هن کي زخمي ٻهتا، جنهنڪري هو پوءِ جلدي مري ويو.

5—LOWER STANDARD

On Saturday the 26th July, about 2 in the afternoon, Narain, the deceased, who was a lad between 10 and 11 years of age, left (went out from) his house after taking his meals (eating food) and did not return. Search was made by the father of the lad and his relatives on that evening (the father and relatives of the lad searched for him on that day in the evening), and as he was not found, information was given to the police, but no mention was made (they did not say) that the lad had any ornaments on his person (body). The next day his body was found by the

villagers (found his corpse) in a jungle (which was) not far from the house of the deceased. *Tied round the neck of the body was a cloth* (around the neck of the corpse a cloth was tied) and *there* was a mark of bruise on the left hand. The second information to the police then *followed* (was given) and *it was* on this occasion (time) *that they were informed* (they got information) that a gold chain *weighing* (which in weight was) four and a half tolas (and) which the deceased had on his person was not found on the body.

Relative	مائت	Around	جي چوڌاري
Ornament	زبور	Neck	کيچي
Body	بُت	Mark	نشان
Dead body	لاشو	Bruise	ضرب
Villager	گوناڻو	Left	ڏائو
Cloth	ڪپڙو	Gold chain	سوني زنجير
Tied	بڌل	Weight	تور

6—LOWER STANDARD

I took my interpreter with me and followed the messenger till we *got* (arrived) quite out of the town and crossed some of the corn fields, *when suspecting some trick*, (here I suspected that there would be some trick, therefore) I stopped and asked the guide whither *he was* (you are) going. Upon this, he pointed to a man, (who was) sitting under a tree a little distance and told me that the king frequently *gave* (gives) audience in a retired manner.

in order to avoid the crowd of people and that nobody *but*, (except) the interpreter and myself must approach him. When I advanced, the king *desired* (told) me to sit by *him* (me) upon the mat, and after hearing my story on which he made no observation, he asked if I *wished* (do you wish) to purchase any slaves or gold. *Being answered in the negative* (when I answered that I will not buy), he seemed rather surprised but desired me to come to *him* (me) in the evening, and *he* (I) *would* (will) give *me* (you) some *provisions* (food).

Interpreter	ترجمان	In a retired manner	
Messenger	قاصد		نويڪ لائينءَ ۾
To cross corn field	ٻيٽي لتاڙڻ	To avoid	ٽارڻ
I suspected	مون کي شڪ ٿيو	Crowd	مٿڙ
Trick	ٺڳي، حرڪت	Mat	ٽڏو
Guide	سُونهون	Observation	ڏيان
To point	اڳڙ سان ڏيکارڻ	To be surprised	عجب ۾ ٻون
To give audience	عرض ٻڌڻ		

7—LOWER STANDARD

A man Hiro, a goldsmith of the Lahore city who, about four months ago, was accused of killing a boy by striking him with a *hukka* on the head which caused a fracture of the skull, was tried on the 11th instant and sentenced to death. The accused after committing the murder absconded, but was caught a few days after at

Dera by the Police, who brought him back to Lahore for trial. The accused stated in his defence, that he threw the *hukka* at some people, who were abusing him, but accidentally struck the deceased, who died from the injury. He also said that he was drunk at the time, and therefore did not know what he was doing.

Goldsmith	سونارو	Sentence of death	قاسمی جو حکم
About four months ago	آنکل چار مہنا ٹیندا	To be tried	(تی) مقدمو هلن
Skull	کوہراتی	Accidentally	اوجتو
To be broken	پتچیی پون	To strike	لگن
		Drunk	نششی

8—LOWER STANDARD

The third murder has been committed at the village of Malir. It appears that two villagers Mitho and Piru drove their cattle into the field of Ramzan. As the cattle were destroying his crop, Ramzan caught them and was taking them to the Police Station. On this both the accused ran up, forcibly released their cattle and struck Ramzan a blow with a hatchet across the chest. Ramzan was removed to the Hospital where he died, while Mitho and Piru are in police custody. It is believed that people of both the parties have been at enmity for a long time and each one waited for an opportunity to kill the other. They set up a quarrel three days previous to the last, and had they not been prevented by some of the respectable landlords of the village, good many lives would have been lost.

It appears	ڏسڻ ۾ ٿو اچي	Chest	چاٽي
To drive	ڪاهي وڃڻ	Custody	حوالات
To destroy	چٽ ڪرڻ	It is believed	پاڻجهي ٿو
Police station	ٿانو	Party	ڌڙ
Forcibly	زور سان	For a long time	ڪڇ وقت کان
To release	چٽائڻ	Opportunity	وڃهه
To strike a blow	ڌڪ ڏيڻ (ھنيو p.p.)	Last	ٻيوون
Hatchet	ڪهاڙو	Respectable	آبرو وارا

I—HIGHER STANDARD

(April 1903)

Throughout many of the hill and frontier tracts, land is so plentiful that it yields no rent. The hill-men settle for a few years in some fertile spot which they clear of jungle. They then exhaust the soil by a rapid succession of crops and leave it to relapse into forest. In such tracts, no rent, or *batai* is charged; but each family of wandering husbandmen pays a poll-tax to the chief, under whose protection it dwells. As the inhabitants increase, this nomadic system of cultivation gives place to regular tillage. On the thickly peopled plains of Sind, however, the wandering husbandmen have disappeared, and each peasant family remains rooted to the same plot of ground generation after generation.

Only some fifty years ago there was more land in Sind than there were cultivators to till it. The landlord had to tempt husbandmen to settle on their estates by giving them *Taqavis*. Now the cultivators have grown so numerous that in some districts they will accept any terms for a piece of ground. The Government will therefore soon have to pass laws to prevent ejection by landlords of their tenants.

گھڻن جاڀلو ۽ سرحدي ماڪن ۾ زمين ايتري گھڻي آهي جو ان مان ڀون-پاڙو پيدا ٿي نٿو سگھي. جاڀلو ماڻهو ڪنهن آباد ٿيڪڙ تي ٿورا ورهيه بئڪ ڪن ٿا، جنهن نان جهنگ ڪئي صفا ڪن ٿا. پوءِ آهي جلد جلد هڪجهڙي پٺيان پوکون ڪري، زمين کي ٿڪائين ٿا، ۽ پوءِ چٽي ڏينس ٿا، ته وري جهنگ ٿيو پوي. اهڙن ماڪن ۾ دل يا پٽي وٺڻ ۾ ڪانه ايندي آهي، پر رولو ڪڙين جي سڀڪا اڪهه پنهنجي سردار کي، جنهن جي اجهي هڪ هوڙ رهي ٿي، تنهن کي مٽڪي پري ٿي. جن ماڻهو وڌندا ٿا وڃن، تنن اهو پوک جو جهنگلي دستور نڪرندو ٿو وڃي ۽ برابر پوک جو دستور ٻوندو ٿو وڃي. سنڌ جي جهجهي به ٿي ۽ وارن ميدانن مان، بهرحال رولو ڪڙي ويا آهن، ۽ سڀڪن ڪڙي جي اڪهه پڙهين کان وٺي ساڳئي مڪان تي ڪپ ڪوڙي ويهي ويئي آهي.

رڳو هڪ سو ورهيه کن اڳي سنڌ ۾ پوکيندڙن جي نسبت زمين وڌيڪ ٿي. زميندار کي پنهنجن جاڳڙن تي بيڪ ڪرڻ لاءِ هارين کي تقابون ڏيڻي لڳائڻ ٻوندو هو. هاڻي ته هاري ايترا گھڻ ٿي ويا آهن،

جوڪين ضلعن ۾ نڪرڻ زمين لاءِ هو ڪيترائي شرط قبول ٿيا تيار ٿي وڃن
 ٿا. انهيءَ ڪري زميندارن مٿان عارون پئي پئجڻي ۽ ڪي روڪڻ لاءِ سرڪار
 کي ٿرت ٿي قانونن جا رڳو ڪرڻا پوندا.

2--HIGHER STANDARD

The Santals have their home among the hills which abut on the valley of the Ganges in Lower Bengal. They dwell in villages of their own, apart from the people of the plains, and, when first counted by British Officers, numbered about a million. Although still clinging to many customs of a hunting-forest tribe, they have learned the use of the plough, and have settled down into skillful husbandmen. Each hamlet is governed by its own headman, who is supposed to be a descendant of the original founder of the village, and who is assisted by a deputy headman and a watchman. The boys of the hamlet have their separate officers, and are strictly controlled by their own headman and his deputy till they enter the married state. The Santals know not the cruel distinctions of Hindu Caste, but trace their tribes, usually numbering seven, to the seven sons of the first parents. The whole village feasts, hunts and worships together; so strong is the bond of race, that expulsion from the tribe was the only Santal punishment. A heinous criminal was cut off from fire and water in the village, and sent forth alone into the jungle. Minor offences were forgiven upon a public reconciliation with the tribe, to effect which the guilty one provided feast with much rice and beer, for his clansmen.

(Examination Paper, 10th July, 1903)

جي نڪرون ٻينگاڻن جي هيٺئين ڀاڱي ۾ گنگانديءَ جي ماٿريءَ سان وڃيو گڏجن، تن ۾ مشائسن جا گهر آهن. هو ميدانن جي رهاڪُن. کان پري پنهنجا گهٽ ٺاهي رهندا آهن، ۽ جڏهن پهريائين انگريزي عملدارن هنن جو ڳالڙو ڪيو هو، تڏهن هو اٽڪل ٽي لک هئا، جيتوڻيڪ آهي اڃا تائين ٻيلي جي شڪاري ماڻهن جي ڪيترين رستن کي وڌيو ويٺا آهن، ته به هو هٿرَ ڪاهڻَ جي وات مڪيا آهن ۽ هوشيار هاري ٿي ويهي رهيا آهن. سڀڪنهن گهٽ تي اُٿي جي وسيري جو حڪم هليو آهي، جنهن کي ماڻهو گهٽ ٻڌندڙ جو اولاد ڪري سمجهن ٿا، ۽ جنهن کي هڪڙو نائب ۽ هڪڙو چوڪيدار ۽ سڌگار ٺاهيو آهي. گهٽ جي چوڪڙن جا جدا عملدار هوندا آهن ۽ جيستائين آهي پرهنن، تيستائين مشين سندن وڌيري به نائب جو حڪم هلي ٿو. مشائسن کي هندن جي ذات جي ڪلن ڀڃڻ جي سڌ ٿي ڪانهي، پر سندن فوڊن جي اڪثر سنڌ لڳجن ٿيون، تن جو بنياد هو پهرئين ماءُ پيءُ جي ستن پٽن کان چڪين ٿا. سڄو گهٽ جڙج ۽ شڪار ۽ ٻوڙا گڏجي ڪندو آهي. سندن قوم ۾ اهمڙي ٻڌري آهي، جو نيت مان ڪڍي ڇڏڻ جي منجهن هڪڙي ٿي سڀڪت هئي، وڏي ڀاڱيءَ تي سڄي گهٽ ۾ ٽانڊي ٻاڙيءَ کان ٺاهي ڇڏيندا هئا ۽ کيس جهنگ ۾ اڪيلو ڪڍي ڇڏيندا هئا. ننڍن ڏوٽن ڏاڍو قوم سان ٻڌري پٽ پرچاءُ ڪون ڪري معافي ڏيڻ ۾ ايندي هئي. — اهو پرچاءُ هين طرح ٿيندو هو، جو هو ڏوهي پنهنجي ذات ڀائرن کي هڪڙو ڏاڻو ڏيندو هو، جنهن ۾ چانور ۽ ٻيٽو جو شراب گهڻو هوندو هو.

3—HIGHER STANDARD

In the old times the scarcity of people made each family of cultivators of great value to their landlord. In many parts of the world, when once a peasant had settled in a village, he was not allowed to go away. In hill districts where the wandering system of husbandry was in vogue no family was allowed by his chief to quit the territory: for each household paid a poll-tax to the chief and the chief did not wish to lose his money. In many places, the lower classes of husbandmen were attached like serfs to the soil. Any effort which was made to liberate these slaves was met with dangerous rebellions. In every country of the world, there live descendants of the old serfs; but they are now freemen in most of the places.

اڳاڻن وٽن ۾ ماڻهن جي تورائيءَ سٺو ڪري عاربن جي بربڪ ڪتب جو زميندار وٽ گهڻو مانءُ هو. دنيا جي گهڻن ڀاڱن ۾ جڏهن ڪڙي پري ڪڙي ڪنهن گهٽ ۾ وڃي پنهنجو ڪندو هو، ته پوءِ اٺان هن کي وڃڻ ڪين ڏيندا هئا. جابلو حصن ۾ جتي رولو ڪڙمين جي پوک جو دستور جاري هو اتي ڪنهن به پوکيندڙ جي آڪهه ڪي سندس سردار کان ملڪ ڇڏڻ جي موڪل ڪانه ملندي هئي، ڇاڪاڻ جو سڀڪا آڪهه پنهنجي سردار کي سٽڪي پريندي هئي ۽ سردار پنهنجي رقم وڃائڻ نه گهرندو. ڪيترن هنڌن تي هيٺين درجي جا ڪڙي ماڻهن وانگر پوکڻ تي ڪم ڪندا هئا. اهو غلامن کي آزاد ڪرڻ لاءِ جا به ڪوشش ٿيندي هئي، تنهن تي سخت فساد ٿيندا هئا. دنيا جي هر ملڪ ۾ اهو قديم قانون جا پويان موجود آهن، پر اڪثر هنڌن تي اهي هاڻي آزاد آهن.

II List of Official and Technical Sindhi Terms used in Official Correspondence in the Province of Sind

(a) Agricultural and Revenue Terms

- تقاري Money paid in advance by Government to farmers.
- حقابو (حق = right + آب = water) Fee levied on account of right to use Government water; Water tax.
- ڪلراني زمين Salt land.
- چرخي Irrigation by lift. Land watered by a Persian wheel.
- باراني Lands cultivated on rainfall or crops produced by rain.
- موڪو Surface irrigation from canals by natural overflow. A flood of water over a field not raised artificially.
- موڪي Land irrigated by flow.
- جمعبيدي The settlement of an assessment; annual record of land revenue settlement.
- جهنگل ٽڪافي Cutting of trees and brushwood on canal banks.

مالڪاڻو	(From مالڪ = Owner) Price of the right of occupancy
پنچري	Grazing fees.
بيزاري زمين	Relinquished land.
مهاڳي مهاڳو	Frontage
دره خوردي	Land gradually eroded by a river.
دريا ٽوڙي	Land eroded suddenly in large masses.
ٺهڙاڙ	Virgin land.
حڪم	Free hold grant
انعامدار	Holder of <i>faan</i> lands or rent free grants
معاذير	One who holds a small grant of land free of assessment.
سيلاب	An inundation; flooding.
سيلاهي	Inundated.
حد بست	Settlement of field and village boundary.
آداشون	A crop grown between <i>Rabi</i> and <i>Khurif</i> or between <i>Khurif</i> and <i>Rabi</i> seasons.
ڍاڪو	Cattle-pound.
اڙس ل برقي	Letter of advice sent with money to a treasury.

- اطلا عنامو Letter of advice.
- مختيار نامو Power of attorney.
- زل Land revenue Tax: Government assessment on Land.
- بقا Outstanding balance.
- فريسطيندي Fixing dates of instalments.
- دروشا 1/3 share of produce payable by *Jagirdars* to Government.
- بھائي، بھائيي Division of the grain at harvest between Government, the cultivators and others entitled to shares.
- رقم An item in accounts.
- بيلمطعي (*Bilmukre*) In a lump sum.
- کاتيدار A person having a separate head to himself in the *Tapadar's* ledger The owner of a separate estate or field.
- د به Village and lands belonging to it.
- تجو Sub-division of a *Taluka* containing one or more *Dehs*.
- تعلقو Sub division of a division of a district.

- عملو Office establishment.
- معتمد اربكار } Chief Revenue and Judicial Officer in a
 كاردار } *Taluka; Tahsildar.*
- نپدار Stipendiary accountant and collector of the
 revenues of a group of villages.
- ڪوٽار A person on the *Tapadar's* establishment.
- مسڪي Head of the Hindu community in a village.
- وڏيرو Headman of a village or of a tribe.
- پنهنجاڻيت Village council.
- ٿانو A police station.
- ٿانيدار Head Police officer at a *Thano*.
- سنڳڻ Discovery of a portion of stolen property;
 Trace by which property is found.
- پيرو Track. (پيرو ڪڍڻ == to track; to trace footsteps.)
- پيسڪي Tracker.
- پڻشت ۽ پڻشت From generation to generation.
- پڻڻو Ferry.
- ربيع Is the Vernal crop season. The crops sown
 in the autumnal months of October,
 November and December (called in Sindhi

language *Asu*, *Kati* and *Nahiri*) and reaped in the spring about March and April (*Phagun* and *Chet*) are called *Rabi* crops. The principal crops of this season are wheat, barley, rapeseed, gram, peas, etc.

خريف Is the autumnal crop season. The crops sown in the months of June and July and reaped in the autumn about September, October and November are called *Kharif* crops. The principal crops of this season are rice, *Juari*, *Bajhri*, cotton, sesame etc.

(b) Legal and Official Terms

Authority	اختياري	Civil	دريوائي
To authorise	اختياري ڏيڻ	Criminal	فوجداري
Judgment	فيصلو	Criminal case	فوجداري مقدمو
Document	دستاويز	Crime	ڏوهه
Record	دفتر	Murder	خون
Forfeiture	ضبطي	To murder	خون ڪرڻ
Claim	دعويٰ	Murderer	خوني
Plaintiff	مُدعي	Dacoity	ڌاڙو
Defendant	مُدعا عليه	A dacoit	ڌاڙيل

Dispute	ٽڪرار	To dispose of	نوڪال ڪرڻ
Injury	اڙاءُ	Department	ڪاتو
Illegal	ببعا عدي	Lease	هٽو
Nuisance	آزار	Inundation	پوڏ
Rumour	آفوا	Right, privilege	حق
Examination	پڇا	State (Govt.)	رياست
Cross Examination	آڙي پڇا	Frontier	سرحد
Wound	زخم، ڦٽ	Treasury	خزانو
To wound	زخمي ڪرڻ، ڦٽائڻ	To transfer	(جي) بدلي ڪرڻ
Wounded	زخمي، ڦٽيل	Office	آفيس
A petition	عريضي، درخواست	Officer	عملدار، آفيسر
Petitioner	عريدار	Superior	بالادست
Candidate	آميدوار	Subordinate	زبردست
Temporary	ڪڇو	peon	هٽيوالو
Permanent	هٽو	Post	ٽپال
To appoint	مقرر ڪرڻ	Postman	ٽپالي
Promotion	اڃاڻو	Complaint	فرياد، هٽڪار
Substitute	بدلي	Complainant	فريادي
Resignation	استعفا	Enquiry	دريافت
To resign	استعفا ڏيڻ	Hearing (of a case)	شنوائِي
Correspondence	ليکپڙهه	To postpone	سهمڻ رکڻ

Gambling	جوا	Adultery	زنا
Assault	ڪاهه	House-breaking	ڪاٺ هٽڻ
Liquor shop	گتو	Attempt	ڪوشش
Drunk	تشتي	To instigate	چورڻ
Fighting	مارا ماري	Provocation	چيڙا
To arrest	گرفتار ڪرڻ	Weapons	هٿيار
To handcuff	هٿڪڙيون وجهڻ	Good faith	چڱي نيت
To hang	هاڻي ڏيڻ	Will	وصيت نامو
To let go, to acquit	چڙي ڏيڻ	Cash	روڪو، نقد
To stand security	ضامن ٿيڻ	Attachment	فٽپي
Pleader	وڪيل	Instalment	قسط
An affidavit	قسم نامو	Sum	رقم
Section	قلم	Capital	مٿور
Simple imprisonment		Interest	وڙجاڻ
	بنا پورهنئي قيد	Per cent	في سيڪڙو
Rigorous imprisonment		Rate	اگهه، نرخ
	سخت قيد	To be bankrupt	ڏيوالو ڪيڻ، ڪٽي پوڻ
Imprisonment for life	جنم تپ	To mortgage	گيروي رکڻ
Breach of trust	ويساه گهاتي	Agreement	قبوليت نامو
Forgery	جعلسازي	Partition	ورهاڱو
Perjury	ڪوڙو قسم		

Convenience	سهنج	Coin	سڪو
Papers	ڪاغذ	Counterfeit	ڪوٺو
File	فائل	Measure	ماپ
Inward file	فائل آمدني	Weight	تور
Outward file	فائل روانگي	Principal	سڪيٽ
Miscellaneous file	فائل متفرقو	Broker	دلال
Copy	نقل	Agent	گنماشتو
To copy	نقل ڪرڻ	Licence	ليسٽن
Signature	صحيح	License-holder	ليسٽن بردار
To sign	صحيح ڪرڻ	Rent	سواڙ
Seal	سهر	Guardian	سنيالينڊڙ
To seal	سهر هڻڻ	Exception	نياري ڳالهه
Receipt	رسيد	Local law	مڪاني قاعدو
Envelope	ليفافو	Forced labour	بيڪتر
Stamp	ٽيڪلي	Voluntarily	پانهين
Notice	اطلاع	On solemn affirmation	ساڪ تي
Circuit	گشت	Event	واردات
Camp	منزل	The place of occurrence	واردات جي جاء
Tent	تنبو	Auction	نيلام
To pitch a tent	تنبو کوڙڻ		
To strike a tent	تنبو ڪيرائڻ		

To bid | واکہ ذین | Census | آدم شماري

(c) Engineering Terms

Contract	ليڪو، مقاطعو	Brick	سير
Contractor	ليڪيدار، مقاطعدار	Brick (burnt)	پکي سیر
Clay	سڀي، پتجو	Brick (sun dried)	گچي سیر
Beam	ڪار	Building	عمارت
Board	تختو	Foundation	بنياد
Floor	فرش	Crack	ڦوٽ، چير
Roof	چيت	To crack	ڦيڙڪڻ
Wall	پت	Area	ايراضي
Upper storey	ماڙي	Mat	تڏو
Mortar	گارو	Plan, map	نقشو
Lime	چن	Corner	ڪنڊ
Mud	گچ	Straight	ستون
Paint	رنگ	Long	ڊگهو
Spout	نيسارو	Length	ڊگھائي، طول
Peg	ڪيلي	Broad	ويڪرو
Stone	پٿر، پترو	Breadth	ويڪر، شڪر
Glass	شيشو	Deep	آونھو
Kiln	ڪورو	Depth	آونھائي، عمق

Slope	سلاسي	Drain; a small cut	
Canal	واہ	from a branch canal	ڪڙي
Canal digger	ڪاميڙيو	A mound of earth	
Labourer	مزور	or rubbish (in canals)	ٽوڍو
Embankment	بندہ	Under supervisor of	
Excavation	ڪاٺي	canals.	داروغو
Measurement	ماپ، ڪچ، پيمائيش	A subordinate em-	
To measure	ماپ، ڪچ ڪرڻ	ployed in s	
Breach	گهارو	ervising a work	ميسٽري
A branch canal	ڪڙيو	Sand	واري
		Silt, deposit in canals	لٽ

(d) Historical Terms

Battle	جنگ	Cannon	توبہ
War	ويڙهه	Sword	تارار
Army	لشڪر، فوج	Ball	گولو
Fort	قلمو	Ammunition	باروت
Victory	فتح	Defeat	شڪست
Victorious	فتح مند	To defeat	شڪست ڏيڻ
Reign	راج	To be defeated	شڪست کائڻ
Subjects	رعيت	To besiege	(کي) گهرو ڪرڻ
Rifle	بندو قو	Flight	پاڇ

To flee	پڙڻ، پڙڻ وڃڻ (پڙڻو p.p.)	Camp	ڇانوڙي
Throne	تخت، گادي	Band	ٺولي
To enthrone	گاديءَ تي وهارڻ	Plunder	لٽ
To dethrone	گاديءَ تان لاهڻ	Capital	تختگاه
Bloodshed	خونريزي	Possession	قبضو
Ambassador	ايلچي	Treaty	عهد نامو
Rebellion	فساد، بغاوت	Terms	شرط
Rebel	فسادي، باغي	English (adj.)	انگريزي
Leader	سردار	Native (adj.)	ذيهي
Strength	طاقت	To retreat	هٽڻ
Nation	قوم	To repulse	هٽائڻ
Peace	صلح	Possible	ممڪن
Port	بندر	Impossible	ناممڪن
Administration	انتظام	Independent	خود مختيار
Cavalry	رسالو	Independence	خود مختياري
Infantry	پيٽن	Brave	بھادر
Artillery	توپخانو	Bravery	بھادري
		To cross	(جي) پار وڃڻ

(e) General Terms

ANIMALS		Rat	ڪوٺو
Ox	ڍڳو، ڏاند	GRAIN	
A pair of oxen	ڏاندن جي جوڙي	Wheat	ڪڻڪ
Cow	ڍڳي، ڪٺون، ڪانءُ	Rice	چانوڙو
Calf	ڪاٻو	Barley	جَوَ
Buffalo	سِينھين	Maize	مڪائي
Male buffalo	سان	Pulse	دال
Colt	وڇرو	Peas	پنڙ
Sheep	ڙي	Sesame	تير
Goat	پڪري	Mustard	آھر
Herd	ڏن	Flour	آڻو
Pig	سوترو	Cotton	ڪپھه
Jackal	گدڙ	Cotton pod	ڦٽي
Wolf	پڪھو	Rapeseed	سِرھه
Beasts	سِرُون	Cotton plant	ونڻ
Camel	آءُ	CLOTHES	
Female camel	ڏاچي	Clothes	ڪپڙا
Riding camel	سَھري آءُ	Coat	ڪوٽ، ڪٽو
Stall	وٿان	Shirt	پھراڻ
Locust	مڪڙو		

Trousers	سُتُونُ	Fly	سڪ
Turban	پسڪو، پنگڙي	METALS	
Hat	ٺوپي	Gold	سون
Socks	جوراب	Silver	چاندي، روپو
A pair of shoes	جُتي	Copper	ٺامو
Veil	بُرمو	Brass	پينل
Quilt	سَوَر	Iron	لوهه
Mattress	گدبلو	Lead	شيوهو
Pillow	وھائو	Tin	ٽلھي
BIRDS		Steel	رڪو
Duck	بندڪ	ORNAMENTS	
Partridge	تير	Ornament	سٺيو، زيور
Quail	پتيرو	Nose-ring	نڪ
Snipe	چاهو	Bracelets	چوڙا
Pigeon	ڪبوتر	Ring	سُنڊري
Crow	ڪانڪ	Necklace	ھار، ڪيٽي
Parrot	چتون	Ear-ring	گھن، پتو
Sparrow	جيهه ڪي	Bangles	ڪنگڻ
Peacock	مور	Knee ornaments	ڪوٽون
Hawk	باز		
Wasp	ڏنڀو		

COLOURS

Colour	رنگ
White	آڇو
Black	ڪارو
Red	ڳاڙهو
Blue	نييلو
Green	سائو
Yellow	پيلو
Purple	واڳڻائي
Brown	پورو

RELATIONS

Father	پيءُ
Mother	ماءُ
Brother	ڀاءُ
Sister	ڀيڻ
Son	پٽ
Daughter	ڌيءُ
Husband	سؤس
Wife	جوه
Uncle	ڇاچو
Aunt	ڇاچي

Nephew	ڀائيٽيو
Niece	ڀائيٽي
Cousin	سوٽ
Grand father	ڏاڏو
Grand mother	ڏاڏي
Bridegroom	ڪهوت
Bride	ڪنوار
Father-in-law	ستهڙو
Mother-in-law	سس
Son-in-law	ناليو
Daughter-in-law	ننهڻ
Relation	ماڻيٽ
HUSBANDRY	
Ear of corn	ستڪ
Stalk	ڇانوَ
Seed	بيج
Sickle	ڏاڻو
Yoke	ڀاڄاري
Spade	ڪوڏر
Axe	ڪهاڙو
Pickaxe	چنڇورو

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جهڙيءَ طرح وڻن جا پڻ ساوا، گاڙها، نيرا، پيلا يا ناسي هوندا آهن اهڙيءَ طرح پڙهندڙ نسل وارا پڻ به مختلف آهن ۽ هوندا. اهي ساڳئي ئي وقت اداس ۽ پڙهندڙ، ٻرندڙ ۽ پڙهندڙ، سُست ۽ پڙهندڙ يا وڙهندڙ ۽ پڙهندڙ به ٿي سگهن ٿا. ٻين لفظن ۾ پڻ ڪا خصوصي ۽ تالي لڳل ڪلب Exclusive Club نه آهي.

ڪوشش اها هوندي ته پڻ جا سڀ ڪم ڪار سهڪاري ۽ رضاڪار بنيادن تي ٿين، پر ممڪن آهي ته ڪي ڪم اجرتي بنيادن تي به ٿين. اهڙي حالت ۾ پڻ پاڻ هڪٻئي جي مدد ڪرڻ جي اصول هيٺ ڏي وٺ ڪندا ۽ غير تجارتي non-commercial رهندا. پڻن پاران ڪتابن کي ڊجيٽائيز digitize ڪرڻ جي عمل مان ڪو به مالي فائدو يا نفعو حاصل ڪرڻ جي ڪوشش نه ڪئي ويندي.

ڪتابن کي ڊجيٽائيز ڪرڻ کان پوءِ اهم مرحلو ورهائڻ distribution جو ٿيندو. اهو ڪم ڪرڻ وارن مان جيڪڏهن ڪو پيسا ڪمائي سگهي ٿو ته ڀلي ڪمائي، رڳو پڻن سان اُن جو ڪو به لاڳاپو نه هوندو.

پڙهندڙ نسل . پڻ The Reading Generation

پنن کي کليل اکرن ۾ صلاح ڏجي ٿي ته هو وس پٽاندڙ وڌ
 کان وڌ ڪتاب خريد ڪري ڪتابن جي ليکڪن، ڇپائيندڙن ۽
 ڇاپيندڙن کي همٿائين. پر ساڳئي وقت علم حاصل ڪرڻ ۽ ڄاڻ
 کي ڦهلائڻ جي ڪوشش دوران ڪنهن به رڪاوٽ کي نه مڃين.
 شيخ اياز علم، ڄاڻ، سمجهه ۽ ڏاهپ کي گيت، بيت، سٺ،
 پڪار سان تشبيهه ڏيندي انهن سڀني کي بمن، گولين ۽ بارود
 جي مد مقابل بيهاريو آهي. اياز چوي ٿو ته:
 گيت به ڄڻ گوريلا آهن، جي ويريءَ تي وار ڪرن ٿا.

... ..

جئن جئن جاڙ وڌي ٿي جڳ ۾، هو بوليءَ جي آڙ ڇپن ٿا؛
 ريتيءَ تي راتاها ڪن ٿا، موٽي منجهه پهڙ ڇپن ٿا؛

... ..

ڪالهه هيا جي **سُرخ گلن** جيئن، اڄڪلهه **نيلا پيلا** آهن؛
 گيت به ڄڻ گوريلا آهن.....

... ..

هي بيت اٿي، هي بم- گولو،

جيڪي به ڪٿين، جيڪي به ڪٿين!

مون لاءِ ٻنهي ۾ فرق نه آ، هي بيت به بم جو ساٿي آ،

جنهن رڻ ۾ رات ڪيا رازا، تنهن هڏ ۽ چمر جو ساٿي آ -

ان حساب سان اڻڄاڻائي کي پاڻ تي اهو سوچي مڙهڻ ته

”هاڻي ويڙهه ۽ عمل جو دور آهي، ان ڪري پڙهڻ تي وقت نه

وڃايو“ نادانيءَ جي نشاني آهي.

پَنَ جو پڙهڻ عام ڪتابي ڪيڙن وانگر رڳو نصابي ڪتابن تائين محدود نه هوندو. رڳو نصابي ڪتابن ۾ پاڻ کي قيد ڪري ڇڏڻ سان سماج ۽ سماجي حالتن تان نظر ڪڍي ويندي ۽ نتيجي طور سماجي ۽ حڪومتي پاليسيون policies اڻڄاڻن ۽ نادانن جي هٿن ۾ رهنديون. پَنَ نصابي ڪتابن سان گڏوگڏ ادبي، تاريخي، سياسي، سماجي، اقتصادي، سائنسي ۽ ٻين ڪتابن کي پڙهي سماجي حالتن کي بهتر بنائڻ جي ڪوشش ڪندا.

پڙهندڙ نسل جا پَنَ سڀني کي **چو، ڇاڻ ۽ ڪيئن** جهڙن سوالن کي هر بيان تي لاڳو ڪرڻ جي ڪوٺ ڏين ٿا ۽ انهن تي ويچار ڪرڻ سان گڏ جواب ڳولڻ کي نه رڳو پنهنجو حق، پر فرض ۽ اڻٽر گهرج unavoidable necessity سمجهندي ڪتابن کي پاڻ پڙهڻ ۽ وڌ کان وڌ ماڻهن تائين پهچائڻ جي ڪوشش جديد ترين طريقن وسيلي ڪرڻ جو ويچار رکن ٿا.

توهان به پڙهڻ، پڙهائڻ ۽ ڦهلائڻ جي ان سهڪاري تحريڪ ۾ شامل ٿي سگهو ٿا، بس پنهنجي اوسي پاسي ۾ ڏسو، هر قسم جا ڳاڙها توڙي نيرا، ساوا توڙي پيلا پن ضرور نظر اچي ويندا.

وڻ وڻ کي مون پاڪي پائي چيو ته ”منهنجا پاءُ
 پهتو منهنجي من ۾ تنهنجي پَنَ پَنَ جو پڙلاءُ.“
 - اياز (ڪلهي پاتم ڪينرو)

پڙهندڙ نسل . پَنَ The Reading Generation