

THE SINDHI INSTRUCTOR

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



SINDHI ADABI BOARD
JAMSHORO/HYDERABAD SIND
PAKISTAN

THE SINDHI INSTRUCTOR

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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	ا	a	ا	—	ا	pay	پ	p	پ	پ	پ
bay	ب	b	ب	پ	پ	phay	ف	ph	ف	ف	ف
bay	ب	b	ب	پ	پ	jim	ج	j	ج	پ	پ
bhay	بھ	bh	بھ	پھ	پھ	djay	دج	dj	دج	پھ	پھ
tay	ت	t	ت	ٹ	ٹ	jhay	جھ	jh	جھ	پھ	پھ
thay	ث	th	ث	ٹھ	ٹھ	njay	نج	nj	نج	پھ	پھ
tay	ت	t	ت	ٹ	ٹ	chay	چ	ch	چ	پھ	پھ
thay	ث	th	ث	ٹھ	ٹھ	chhay	چھ	chh	چھ	پھ	پھ
say	س	s	س	س	س	hay	ھ	h	ھ	پھ	پھ

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	—	د	fay	ف	f	ف	ف	ف
dhāl	ذ	dh	ذ	—	ذ	qāf	ق	q	ق	ق	ق
ḍay	ڌ	ḍ	ڌ	—	ڌ	kāf	ک	k	ک	ک	ک
ḍal	ڊ	ḍ	ڊ	—	ڊ	khay	ک	kh	ک	ک	ک
dhāl	ڏ	dh	ڏ	—	ڏ	gāf	گ	g	گ	گ	گ
zāl	ڙ	z	ڙ	—	ڙ	gay	گ	g	گ	گ	گ
ray	ر	r	ر	—	ر	ghay	ڄ	gh	ڄ	ڄ	ڄ
ṛay	ڙ	ṛ	ڙ	—	ڙ	ngay	ڻ	ng	ڻ	ڻ	ڻ
zay	ز	z	ز	—	ز	iām	ا	i	ا	ا	ا
seen	س	s	س	س	س	mīm	م	m	م	م	م
sheen	ش	sh	ش	ش	ش	nūn	ن	n	ن	ن	ن
swād	ص	s	ص	ص	ص	arūnu	ڻ	nr	ڻ	ڻ	ڻ
zwād	ض	z	ض	ض	ض	vav	و	v	و	—	و
toi	ط	t	ط	ط	ط	hay	ه	h	ه	ه	ه
zoi	ظ	z	ظ	ظ	ظ	hamzo	ا	a	ا	ا	ا
ain	ع	a	ع	ع	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, ز, ژ, 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, اَکھر (akhar) = an eye, انچ (inchu) = inch, اُتھ (uthu) = 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, یار (yāru) = a friend, پتی (petee) = a box, میدان (maidān) = a plain; and وات (wāta) = a road, چور (choru) = a thief, کوھ (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 ي 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, پوءِ (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, اِثْفَاكًا (itfākan) = suddenly, اِن (men) = in, اِن (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 اَ (u) are generally masc. and in the nom. plural change اَ (u) into اَ (a); as, گھَرُ (gharu) = a house, pl. گھَرَا (ghara) = houses.
 - b. Nouns ending in اُو (oo) are generally masc. and remain unchanged in the nom. pl.; as, مانرھُو (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 اِي (i) are always feminine and form their nom. pl. by changing the final اَ into اُون (oon) and اِي into اِيُون (yoon); as,

sing. زالَ = a woman	pl. زالُون = women
sing. ڀتِرَ = a wall	pl. ڀتِرِيُون = walls

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

sing. ٻَلا = a snake	pl. ٻَلاُون = snakes
گھوڙِي = a mare	گھوڙِيُون = mares.

3. Cases; Declention 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; میز 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 جو - جا - جيي - چون 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.

کهوڙو = a horse.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	کهوڙو = a horse	کهوڙا = horses
Oblique cases.	Accu. { کهوڙو = a horse کهوڙي کي	{ کهوڙا = horses کهوڙن کي
	Dative کهوڙي کي = to a horse	کهوڙن کي = to horses
	Geni. کهوڙي جو = of a horse جي - جوڻ	کهوڙن جو = of horses جي - جوڻ
	Ablative کهوڙي کان = from a horse	کهوڙن کان = from horses
	Agent کهوڙي = by a horse	کهوڙن = by horses

Singular.

Plural.

Nom.

oblique.

Nom.

Oblique.

Masc. nouns ending in :

1. ُ (u) ,

گهڙو (gharu) گهڙا (ghara) گهڙو (ghara) گهڙن (gharani)

2. ُو (oo)

مانڙو (mānrhoo) مانڙو (mānrhoo) مانڙو (mānrhoo) مانڙن (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) ,

بالا (balā) بالا (balā) بالاون (balāoon) بالاون (balāuni)

6. - (ee) ,

گھوڑی (ghoree) گھوڑی (ghoreea) گھوڑون (ghoryoon) گھوڑون (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.	چـڱـڻـو گهوڙو	چـڱـڻـا گهوڙا
	= a good horse	= good horses
Infl.	چـڱـڻـي گهوڙي تي	چـڱـڻـن گهوڙن تي
	= on a good horse	= on good horses

Fem.

	sing.	pl.
Nom.	چـڱـڻـي گهوڙي	چـڱـڻـون گهوڙون
	= a good mare	= good mares
Infl.	چـڱـڻـيءَ گهوڙيءَ تي	چـڱـڻـين 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:

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

5. In forming the superlative degree they make a universal comparison; thus: هائي سڀني جانورن کان وڏو آهي = the elephant is the largest of all the animals.

Pronouns.

I	آءُ , مان	we	اسين
thou	تو	you	آوهين - تونمين
he or it,	{ هوءَ , هيءَ هيءَ , هوءَ }	they	هو , هي , آهي
she			

Inflected forms.

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

	Masc. sing.	Masc. pl.	Fem. sing.	Fem. pl.
my or mine	مٿهينجو	مٿهينجا	مٿهينجي	مٿهينجون
thy or thine	تٿهينجو	تٿهينجا	تٿهينجي	تٿهينجون
his, her or its	هين جو	هين جا	هين جي	هين جون
	هين جو	هين جا	هين جي	هين جون
our	اسان جو	اسان جا	اسان جي	اسان جون
your	توهان جو	توهان جا	توهان جي	توهان جون
their	هينن جو	هينن جا	هينن جي	هينن جون
	هينن جو	هينن جا	هينن جي	هينن جون

When governed by a postposition

that	ہیں M. is changed into	ہیں , these	into	ہیں	ہیں	ہیں	ہیں
	ہیں F.	"	"	"	"	"	"
that	ہیں M.	"	"	ہیں , those	ہیں	ہیں	ہیں
	ہیں F.	"	"	"	"	"	"
(relative)							
he who	ہیں M.	"	"	ہیں , they	ہیں	ہیں	ہیں
	ہیں F.	"	"	ہیں	ہیں	ہیں	ہیں
(correlative)							
that same	ہیں M.	"	"	ہیں , those	ہیں	ہیں	ہیں
	ہیں F.	"	"	ہیں	ہیں	ہیں	ہیں
(Interrogative)							
who?	ہیں M.	"	"	ہیں , who	ہیں	ہیں	ہیں
	ہیں F.	"	"	ہیں	ہیں	ہیں	ہیں
(Indefinite)							
any	ہیں M.	"	"	ہیں , any	ہیں	ہیں	ہیں
	ہیں F.	"	"	ہیں	ہیں	ہیں	ہیں
this very	ہیں M.	"	"	ہیں , these	ہیں	ہیں	ہیں
	ہیں F.	"	"	ہیں	ہیں	ہیں	ہیں
that very	ہیں M.	"	"	ہیں , those	ہیں	ہیں	ہیں
	ہیں F.	"	"	ہیں	ہیں	ہیں	ہیں

5. The Genitive Form پنهنجو

The genitive forms پنهنجو , پنهجي , پنهجيون (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 پنهنجو , پنهجي , 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 پنهنجو and not مڻهنجو as, سون پنهنجو 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 پنهنجو 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 پنهنجو and the whole sentence will be rendered into: هو ۽ هُنَ جو پاڪ پنهجي گهر ويا آهن .

6. Verb "To be"

The verb ٺٺڻ (= 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	
آهيان	I am	آهيون	we are
تون آهي	thou art	توهين آهو	you are
هو آهي	M. he is	هو آهن	they are
هي آهي	F. she is		

The Past Tense (I was)

Singular		Plural	
آهيان هوس	I was	آهيون هئا or هئاسين	we were
تون هئين	thou wast	توهين هئا	you were
هو هو	M. he was	هو هئا	they were
هي هئي	F. she was		

The Future Tense (I shall be)

آهيان هونديس	I shall be	آهيون هونديسون or هونديسين	we shall be
تون هوندين	thou wilt be	توهين هوندا	you will be
هو هوندو	M. he will be	هو هوندا	they will be
هي هوندي	F. she will be		

7. Formation of Tenses

1. Infinitives end in 'ن'; as, 'دورڻ' = to run, 'ليکڻ' = to write.

2. Take off 'ن' and the root is left, as, دور = walk; لک = write.

3. The root of intransitive verbs generally ends in 'ڻ', while that of transitive verbs ends in 'ڻ'; as, 'دورڻ' = 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 'و' if it ends in 'ڻ'; as, sing. دورڻ pl. دورو; sing. مارڻ pl. مارو.

5. The future imperative is formed by adding 'ج' for the sing. and 'جو' for the pl. to the root; as, sing. دورج pl. دورجو.

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

دورڻ pres. part. دورندو = running

مارڻ ,, ,, مارندو = beating

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

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

In such cases, we get the other form by changing ځ into ځل, as ځَمکَنل = seen.

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

ځوڙي — ځوڙي = having run

ماري — ماري = having beaten.

8. Conjugation of Verbs

دوژن --- To run

Root	Present Participle	Past Participle
دوژ = run	دوژندو = running	دوژنو = run

(I) Tenses from the Root.

Aorist tense (I may run)		
pl.	M. & F.	sing.
آسین دوژون	آه دوژان	آه دوژان ئو
توهین دوژو	توون دوژین	توون دوژین ئو
هو دوژان	هو دوژي	هو دوژي ئو
	(Fem. هوه)	

Present tense (I am running)

It is formed by adding **ئو** for the sing. and **ئا** for the pl. to the Aorist; while **ئیی** and **ئییون** are used for the Fem. sing. and pl. respectively.

pl.	Masc.	sing.
آسین دوژون ئا	آه دوژان ئو	آه دوژان ئو
توهین دوژو ئا	توون دوژین ئو	توون دوژین ئو
هو دوژان ئا	هو دوژي ئو	هو دوژي ئو
pl.	Fem.	sing.
آسین دوژون ئیون	آه دوژان ئی	آه دوژان ئی
توهین دوژو ئیون	توون دوژین ئی	توون دوژین ئی
هو دوژان ئیون	هو دوژي ئی	هو دوژي ئی

The past conditional tense (Had I run)

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

آه دوژان ها
توون دوژین ها
&c. &c.

(2) *Tenses from the Present Participle.*

Future tense

(I shall run)

pl.	Masc.	sing.
آسین ډوژندا سون		آ ډوژندس
توهین ډوژندا		تون ډوژندین
هو ډوژندا		هو ډوژندو

pl.	Fem.	sing.
ډوژندیون سون		ډوژندیس
ډوژندیون		ډوژندین
ډوژندیون		موء ډوژندري

Present habitual tense

(I am in the habit of running)

pl.	Masc.	sing.
ډوژندا آهین		ډوژندو آهین
ډوژندا آهيو		ډوژندو آهین
ډوژندا آهن		ډوژندو آهي
pl.	Fem.	sing.
,, &c. ډوژندري ,, &c. ډوژندیون ,,		

Past habitual tense

(I was in the habit of running)

pl.	Masc.	sing.
ډوژندا هئاسون		ډوژندو هوس
ډوژندا هئا		ډوژندو هئین
ډوژندا هئا		ډوژندو هو

pl.	Fem.	sing.
ډوژندري هئیس		ډوژندیون هئیسون
ډوژندري هئین		ډوژندیون هئیسون
ډوژندري هئي		ډوژندیون هئیسون

(3) *Tenses from the Past Participle*

Past tense

(I ran)

pl.	Masc.	sing.
ډوژیدسون		ډوژیس
ډوژیا		ډوژین
ډوژیا		ډوژيو
pl.	Fem.	sing.
ډوژیسون		ډوژین
ډوژیسون		ډوژي

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.

ڊوڙي هئيس ڊوڙيون هيون

ڊوڙي هئين ڊوڙيون هينون

ڊوڙي هيني ڊوڙيون هيون

Having run ڊوڙي

One who runs (M.) ڊوڙندڙ

(F.) ڊوڙندڙي

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 هونندو

(F.) هئون ڊوڙندي هوندي

he may have run

(M.) هئو ڊوڙيو هونندو

(F.) هئو ڊوڙي هوندي

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 لکيو	مئون لکيو
توهان لکيو	تو لکيو
هنن لکيو	هن لکيو

If the object is pl., the verb becomes لکيا; for fem. sing. لکي and for fem. pl. لکيون.

The imperfect tense

(I was writing)

This is formed by adding ٿي to the past tense; as, مئون لکيو ٿي.

Present Perfect

(I have written)

آسان لکيو آهي	مئون لکيو آهي
توهان لکيو آهي	تو لکيو آهي
هنن لکيو آهي	هن لکيو آهي

If the object is pl., it becomes لکيا آهن; for fem. sing. لکي and for fem. pl. لکيون آهن.

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 هئا لکيا; for fem. sing. لکي هئي and for fem. pl. لکيون هيون.

Conjunctive Participle

(having written) لکي

Agent

(writer) (M.) لکندڙ

(F.) لکندڙي

9 List of Verbs.

VERB I

Regular		Transitive	
<i>Intransitive</i>		To Read	پڑھن
To Stay	رہن	„ Write	لیکن
„ Wait	تسوہن	„ Learn	سیکن
„ Run	دوڑن	„ Understand	سمجھن
„ Sleep	سُہن	„ Place	رکن
„ Fall	کیرن	„ Ask	پُچن
„ Fight	وڑھن	„ Ask for	گھرُن
„ Get up, rise	اُٹن	„ Take out	کڈن
„ Turn	قِرُن	„ Obey	سجُن
„ Return	موٹن	„ Reap	لٹن
„ Pass away	گڈرن	<i>Roots ending in :</i>	
„ Pass by	لنگھن	To Send	موکین
„ Climb	چڑھن	„ Seize	جھٹن - ہکڑن
„ Wake up	جاگن	„ Leave	چڈن
„ Walk	ہلن	„ Show	ڈیکارن
„ Be saved	بچن	„ Make	ٹاھن - جوڑن
„ Flow	وہن	„ Call	سڈن - کولن
„ Swim	نرن	„ Call out	ہُکارن
„ Go for a walk	گھمن	„ Cut	وڈن - کپن

To Seek	ڳولڻ	To Steal	چورائين
„ Dig	کوٽين	„ Hide	ليڪائين
„ Confess	باستين	„ Extend	وڌائين
„ Examine	ڄاڻين	Irregular	
„ Mix	ڪڍڻ		
„ Beat	مارڻ	Intransitive	
„ Teach	سيکارڻ		
„ Open	کولڻ - پٽين	Past part.	
„ Look	نيهارڻ		
„ Burn	ساڙڻ	To Be	هو - هئڻ
„ Light	ٻارڻ	„ Become	ٿيو - ٿيڻ
„ Forget	وسارڻ	„ Come	آيو - آڃڻ
„ Fill	پُر ڪرڻ	„ Go	ويو - وڃڻ
„ Weigh	تورڻ	„ Sit	ويٺو - ويهڻ
„ Pass	گذارڻ	„ Stand	بيٺو - بيٺڻ
„ Tear	ٽاڙڻ	„ Reach	پهتو - پهچڻ
Roots ending in ء and therefore ending in :		„ Come out	نيڪو - نيڪوڻ
		„ Get down,	لتو - لهڻ
		to dismount	
To Speak	ڳالهائين	„ Meet	گڏيو - گڏجڻ
„ Think	پائين	„ Fear	ڊرلو - ڊرڃڻ
„ Save	پچائين	„ Lie	پيو - پوڻ
„ Explain	سمجھائين	„ Die	مئو - مڙڻ
„ Send for	ڪهڙائين	„ Be drowned	ٻڏو - ٻڏڻ
„ Tell	ٻڌائين	„ Adhere	لڳو - لڳڻ
		„ Be tired	ٿڪو - ٿڪجڻ
		„ Marry	پريو - پريجڻ

The present participle of *هئڻ* is *هئندو* ; *ٿيڻ* = *ٿيندو* ; *وڃڻ* = *وڃندو* and of *ڀڄڻ* = *ڀڄندو*.

<i>Transitive</i>		To Carry	ڪڻيو - ڪڻڻ
To Say, tell	چيو - چوڻ	„ Strike	هنيو - هڻڻ
„ See	ڏٺو - ڏسڻ	„ Buy	گهڙو - گهڙهڻ
„ Hear	ٻڌو - ٻڌڻ	„ Sell	وڪيو - وڪيڻ
„ Tie	ٻڌو - ٻڌڻ	„ Know	ڄاتو - ڄاڻڻ
„ Find	لاڌو - لاهڻ	„ Recognise	سڃاتو - سڃاڻڻ
„ Give	ڏنو - ڏيڻ	„ Break	پڳو - پڇڻ
„ Take	ورتو - ورتڻ	„ Bring	آندو - آڻڻ
„ Eat	کاڌو - کائڻ	„ Put on	پاتو - پائڻ
„ Drink	پيو - پيڻ	„ Do	ڪيو - ڪرڻ
„ Put	وڌو - وڃهڻ	(the pres. part. ڪندو)	

V E R B II

<i>Regular</i>		To Kiss	چُمن
<i>Intransitive</i>		„ Smell	سِنگهڻ
To Be able	سگهڻ	„ Win	ڪٽڻ
„ Jump	ٽپڻ	„ Sew	سيو
„ Enter into	ڪيهڙڻ	„ Taste	چِڪڻ
„ Rise (sun)	اُڀرڻ	<i>Roots ending in :</i>	
<i>Transitive</i>		To grant	ببخشڻ
<i>Roots ending in :</i>		„ Pull	ڇِڪڻ
To Wipe	اُگهڻ	„ Snatch	ڪسڻ

To Count	گڻڻ	To Be born	جائڻ - ڄائو
„ Distribute	وڙهڻ	„ Be baked,	
„ Hate	ڌڪارڻ	to ripen	پڄڻ - پڪو
„ Bury	ڀوڙڻ	„ Fly	آڏائڻ - آڏامڻ
„ Cover	ڍڪڻ	„ Be sold	وڪائڻ - وڪامڻ
„ Erase	ڊاهڻ	„ Be entangled	ڦاسڻ - ڦاٽو
„ Drag	کيهلڻ	„ Be cured	چڻڻ - چٽو
„ Sting	ڏنگڻ	„ Weep	رڻو - روئڻ
„ Give birth to	ڄمڻ	„ Set (sun)	لٽو - لٽهڻ
„ Spread	وڇائڻ - پکيڙڻ		
„ Bake	پڇائڻ	Transitive	
„ Sing	گائڻ	To Wash	ڌوئڻ - ڌوئو
„ Lose, to be		„ Suffer,	سٽو - سٽهڻ
defeated	هارائڻ	bear	
Irregular		„ Milk	ڏڏو - ڏهڻ
Intransitive	past part.	„ Cook	رڌو - رڌڻ
To Bathe	وهيٽو - وهيٽجڻ		

10. Compound Verbs

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

To Prepare	تَیيار كَرَرَن	To Cultivate	آباد كَرَرَن
„ Like	پسند	„ Please	خوش
„ Begin	شروع	„ Satisfy	راضی
„ Finish	پور	„ Displease	ناراض
„ Shut	بند	„ Destroy	ناس
„ Cleanse	صفا	„ Separate	ببدا
„ Warm	گرم	„ Find out	معامور
„ Remember	یاد	„ Stop	بسن
„ Buy	خارید	„ Confiscate	ضبط
„ Collect	گذا	„ Lend	آذارو ذریعہ
„ Prove	ثابت	„ Borrow	آذارو و لنق
„ Appoint	مقرر	„ Oppose	ماتھون ٹیپن
„ Cancel	رکن	„ Be born	پندا ٹیپن
„ Sanction	مجاز	„ Set out	زوانو ٹیپن
„ Declare	ظاہر	„ Be surprised	حیران
„ Dismiss	موقوف	„ Pursue	پٹیان ہون
„ Warn	خبردار	„ Interfere	وجہ ہون
„ Agree	قبول	„ Use	مکرم 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	To Play	راند ڪرڻ
„ Think	خيال ڪرڻ	„ Travel	مسافري ڪرڻ
„ March	ڪڇڻ	„ Wager, to bet	شرط ٻڌڻ
„ Quarrel	جهيڙو ڪرڻ	„ Dream	خواب ٺهڻ
„ Rebel	بغاوت ڪرڻ	„ Trace	پتو ٺهڻ
„ Reign	حڪومت ڪرڻ	„ Starve	بئڪ مرن
„ Steal	چوري ڪرڻ	„ Object	اعتراض ڪرڻ
„ Plunder	لُٽ ڪرڻ	„ Guess	ڌڪو هڻڻ
„ Ride	سواري ڪرڻ	„ Insure	ويمو آڏارڻ

The following verbs require the postpositions جي ۽ جو

Requiring جو

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

Requiring جي

To Try	ڪوشش ڪرڻ
„ Compare	پيٽ ڪرڻ
„ Recommend	پيشارش ڪرڻ
„ Insult	بي عزت ڪرڻ
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 مرمت 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	بدھوق ھڻڻ
„ Imprison	قيد ڪرڻ	„ Kick	ٽٽ ڪرڻ
„ Forgive	معاف ڪرڻ	„ Sting	ڏنگ ڪرڻ
„ Help	مدد ڪرڻ	„ Bite	ڇڪڻ پائڻ
„ Poison	زھر ڪرڻ	„ Embrace	ڀاڪرڻ
„ Reward	انعام ڪرڻ	„ Touch	ھٿ لائڻ
„ Assure	ڀڳ ڪرڻ	„ Injure	اڙڙاڻ پھچائڻ
„ Abuse	گاريون ڪرڻ	„ Bribe	رشوت ڏيڻ
„ Set fire to	باھ ڪرڻ		

The past part. of ڏيڻ is ڏنو; of ھڻڻ is ھڻيو; of پائڻ is پاتو; and of لائڻ is لاتو.

Requiring ڄاڻ after the object:-

To Promise	آڃاڻ ڪرڻ	To Marry	شادي ڪرڻ
„ Dispute	ٽڪرار ڪرڻ	„ Deceive	ٽڪري ڪرڻ
„ Oppose	مقابلو ڪرڻ	„ Converse	گفتگو ڪرڻ
„ Treat	ھٿت ڪرڻ	„ Fight	ڦڙھڻ

Requiring کان after the object:-

To Ask	پڇڻ	To Fear	ڦڙجڻ
--------	-----	---------	------

To Ask for	گهٺڻ	To Take revenge	وير وٺڻ
„ Apologize	معافِي گهٺڻ		

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	لَاَمَ to take down
جُمِرَ to be made	جَوَّرَ to make

II. By suffixing **ع** to the root; e. g.

جَاغَ to be awake	جَاغَعَانِ to awaken
بُذِنَ to hear	بُذِنَعَانِ to tell
كَرَرَ to do	كَرَّرَعَانِ to cause to do
دَوَرَ to run	دَوَّرَعَانِ to make run
لِكَتَ to be hidden	لِكَتَعَانِ to hide
تَرَسَّعَ to wait	تَرَسَّعَانِ to detain
سَمَّجَعَانِ to understand	سَمَّجَعَانِ to explain
كَرَرَ to fall	كَرَّرَعَانِ to cause to fall
كَلَلَ to laugh	كَلَّلَعَانِ to make laugh
سُكِّنَ to be dried up	سُكِّنَعَانِ to dry
بَتَّعَ to be saved	بَتَّعَانِ to save
هَلَلَ to walk	هَلَّلَعَانِ to make (one) walk

ڪاوڙجڻ	to be angry	ڪاوڙائڻ	to make angry
مُڃهڻ	to be confounded	مُڃهائڻ	to confound

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

سُهيڻ	to sleep	سُهارڻ	to put to sleep
وُهيڻ	to sit	وُهارڻ	to seat
سيکڻ	to learn	سيکارڻ	to teach
اُٿڻ	to get up, rise	اُٿارڻ	to rouse up
ڊرڇڻ	to fear	ڊيچارڻ	to frighten
بيٺڻ	to stand	بيهارڻ	to make (one) stand
گُذرڻ	to pass away	گُذارڻ	to pass
ڏيڻ	to give	ڏيارڻ	to cause to give

Irregular Causal Verbs

ڇڏڻ	to be released	ڇڏائڻ	to release, to let go
کائڻ	to eat	کارائڻ	to feed
لٽڻ	to be found (p.p. لٽو)	لٽائڻ	to find (p.p. لٽو)
ڀڄڻ	to be broken (p.p. ڀڄو)	ڀڄائڻ	to break (p.p. ڀڄو)
ٻڏڻ	to be drowned	ٻوڏائڻ	to drown
ڦاٽڻ	to be torn	ڦارائڻ	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 جَ to the root of a transitive verb; as, يَكْزِرُ to seize يَكْزَرُ to be seized. The present participle is formed by adding يَ to the root; as, يَكْزِرُ being seized; and the past participle is the same in form as that of an active verb; as, يَكْزِرُ was seized.

The passive voice is also formed by adding the various tenses of وَجَعَ (=to go) to the past participle of the transitive verb; as, يَكْزِرُ وَجَعَ = 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, he was seized = هُوَ يَكْزِرُ وَجَعَ .

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 **پُٽُور** = **منهنجو پُٽُ** = my son; **پُٽُور** = **هُن جو پُٽُ** his son;
هُن کي هو = **هُوس** = I had; **هُن کي هو** = **هُوس** he had.

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

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

سندو , ڏانهن , مان , کان , وٽ , منجهه , کي (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, **کيس** =
هُنن منجهه = **منجهن** = to him; **هُنن منجهه** = **منجهن** = in them.

(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	سين ۽ سون
2nd.	۽ ٽي	و
3rd.	آهن	آئون

Thus مون لکيو = I wrote ;
هِن لکيو = he wrote.

Past: (I wrote)

	Singular	Plural
1st.	لکيو	لکيو سين
2nd.	لکيو ۽	لکيو و
3rd.	لکيو آھين	لکيو آھون

Imperfect: (I was writing)

1st.	لکيو ٿي	لکيو سين ٿي
2nd.	لکيو ٿي ۽	لکيو ٿي و
3rd.	لکيو ٿي آھين	لکيو ٿي آھون

Present perfect: (I have written)

1st.	لکيو آھن	لکيو آھون
2nd.	لکيو آھين ۽	لکيو آھون و
3rd.	لکيو آھن	لکيو آھون

Past perfect: (I had written)

	Singular	Plural
1st.	ليکيو هوم.	ليکيو هوسين
2nd.	ليکيو هيءَ	ليکيو هوو
3rd.	ليکيو هوانين	ليکيو هئانئون

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, چٽائينس = he said to me; چٽائينس = he said to him.

14. Adverbs, Postpositions, and Conjunctions

Adverbs

(of time)

Today	آج	Then	تڏهين (تڏهين)
Before	اڳي	Sometimes	ڪڏهن به ڪڏهن به
Now	هاڻي ، هيئن	Yesterday	ڪالهن
When	جڏهن ، جڏهن به	Uptil now	آيا تائين
Tomorrow	سڀاڻي	Daily	ڏر هاڙي
After	پوءِ	Always	مردائين ، هميشه
At last	نيڪر ، آخر	Again	واري

(of place)

Here	هتي	Outside	ٻاهر
Inside	اندَر	Where	جتي
Far	پري	Above	مٿي
There	مٿي	Near	ويجهو
Below	هٿ		

(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	ڪنهن جو	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، منجهان
With	سان	From	کان
At, near	وٽ	Of	جو
From near, from	وٽان	For	واسطي، لاءِ
On	تي	About	بابت
Upto	تائين	According to	موجب
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	روبرو
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	سوير	Ever	مڪمل ۾
Late	ڊير سان - اوڀر	Never	ڪڏهن به نه
Both	ٻئي (inflec. ٻنهي)	Often	ڪثرت ۾
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	آگئي	So much	ايترو
Hither	هتيان	So many	ايترا
Thither	هوڏانهن	As much	جيئن
From here	هتان	As many	جيئن
From there	هتان	At once	هڪدم
From where ?	ڪٿان	Seldom	ورڙي

In vain	بھانیدو، آجائو	Until then	تیسیتائین
Suddenly	اوپیتو	Since when	جڏهاڻڪر
In short	مطلب، تہ	Since when ?	ڪڏهاڻڪر
In the morning	صبح جو	Since then	تڏهاڻڪر
In the evening	شام جو	As if	جڻڪ
At midday	منجھند جو	Neither-nor	نڪو، نڪي
Well	چڱيءَ طرح	Every one	ھر ڪو
Kindly	سھرباني ڪري	Everything	سڀ ڪجهه
Specially	خصوصاً	Quite, altogether	بلاڪل
Till when	جھسیتائین	Very	تسار، ڏاڍو
How long ?	ڪھسیتائین ؟	On the contrary	آئیندو

15. Numerals

<i>Figures</i>	<i>Names</i>	<i>Figures</i>	<i>Names</i>
1	1 ھیک - ھیکیزو	19	19 آلو ٻہہ
2	2 ٻہ	20	20 وٻہہ
3	3 ٽي	21	21 ايڪٽيهہ
4	4 چار	22	22 ٻاو ٻہہ
5	5 پنج	23	23 ٽو ٻہہ
6	6 چھ	24	24 چو ٻہہ
7	7 سٽ	25	25 پنجو ٻہہ
8	8 آٺ	26	26 چٽو ٻہہ
9	9 ٽو	27	27 ستاو ٻہہ
10	10 ڏھ	28	28 آٺاو ٻہہ
11	11 يار ھن	29	29 آٽيھہ
12	12 ٻار ھن	30	30 ٽيھہ
13	13 ٽي ھن	31	31 ايڪٽيھہ
14	14 چوڏ ھن	32	32 ٻڪيھہ
15	15 پندر ھن	33	33 ٽيئيھہ
16	16 سوڙ ھن	34	34 چوئيھہ
17	17 سٽي ھن	35	35 پنجڙيھہ
18	18 اڙو ھن	36	36 چٽيھہ

<i>Figures</i>	<i>Names</i>	<i>Figures</i>	<i>Names</i>
37 ۳۷	ستتیهہ	57 ۵۷	ستونجاء
38 ۳۸	التیهہ	58 ۵۸	آنونجاء
39 ۳۹	آلتالیہہ	59 ۵۹	آنهت
40 ۴۰	چالیہہ	60 ۶۰	مک
41 ۴۱	ایکتالیہہ	61 ۶۱	ایکھت
42 ۴۲	ہائتالیہہ	62 ۶۲	ہاھت
43 ۴۳	تیتالیہہ	63 ۶۳	تہت
44 ۴۴	چوئتالیہہ	64 ۶۴	چوھت
45 ۴۵	پنجتالیہہ	65 ۶۵	پنجھت
46 ۴۶	چائتالیہہ	66 ۶۶	چاھت
47 ۴۷	ستتتالیہہ	67 ۶۷	ستھت
48 ۴۸	آلتتالیہہ	68 ۶۸	آنھت
49 ۴۹	آنونجاء	69 ۶۹	آنھتر
50 ۵۰	پنججاء	70 ۷۰	ستتر
51 ۵۱	ایکونجاء	71 ۷۱	ایکھتر
52 ۵۲	ہاونجاء	72 ۷۲	ہاھتر
53 ۵۳	تیرنجاء	73 ۷۳	تہتر
54 ۵۴	چوونجاء	74 ۷۴	چوھتر
55 ۵۵	پنجونجاء	75 ۷۵	پنجھتر
56 ۵۶	چاونجاء	76 ۷۶	چاھتر

77	۷۷	هفتصفت	89	۸۹	آنهائوي
78	۷۸	آهتر	90	۹۰	نوي
79	۷۹	آوناسي	91	۹۱	ايكائوي
80	۸۰	اسي	92	۹۲	بيانوي
81	۸۱	ايكاسي	93	۹۳	تياوي
82	۸۲	بياسي	94	۹۴	چورانوي
84	۸۳	تياسي	95	۹۵	پنجانوي
84	۸۴	چوراسي	96	۹۶	چتهانوي
85	۸۵	پنجاسي	97	۹۷	ستانوي
86	۸۶	چتهاسي	98	۹۸	آنانهوي
87	۸۷	ستانسي	99	۹۹	نوانوي
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 سو اٺويهه;

5690 = ۵۶۹۰ پنج هزار چوٿو 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 = چوٿون 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 .

$\frac{1}{4}$ = ڇوٽو	$\frac{1}{2}$ = اڌ	$\frac{3}{4}$ = سٺو	$1\frac{1}{4}$ = سوا
$1\frac{1}{2}$ = ٽيڙو	$1\frac{3}{4}$ = پوٽو ٻه	$2\frac{1}{4}$ = سوا ٻه	$2\frac{1}{2}$ = اڌائين
$2\frac{3}{4}$ = پوٽو ٽي	$3\frac{1}{4}$ = سوا ٽي	$3\frac{3}{4}$ = سوا ٽي	

It is half past four . ساڍا چار لڳا آھين .

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

He returned after 3 years and 6 months . ٽي سالن ۽ ڇھ 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 = مونسيئر	Friday = جمعو
Tuesday = انگارو (منگل)	Saturday = چنڊڙ
Wednesday = اربع (ٻڌار)	

(Those in brackets are not in much use.)

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

16. Some Useful Grammatical Hints

1. When 'was' is used in the sense of "became", translate it by **ٴٴٴ**, otherwise by **هو** ; as,

He was a good man ھو چنگو ماڻھو ھو

When he was ten years old **جنتھین ھو ۛن ۛرھین جو ۛیو**

2. When 'to' meaning "near" is used before animate objects, it is translated by **وَت** and before inanimate objects, by **ذَانِهِنَّ**; as,

Go to him هُنَّ وَتِ رُوحٌ

Go to the house گتھر ڈالوئیں وِج

3. When an infinitive is used after an Imperative, the former is put in the aorist with *ἵνα* (= that), used immediately after the imperative; as,

Tell him to go = مَن کي چتو ته وڃي (lit. tell him that he may go). Tell the peon to take this letter to the Adjutant = ٻٽيوالي کي چتو ته هيءَ چئني آهين صاحب وٽ رکڻي وڃي

4. The correlative of جيڪڏهن (= if) is تہ (= then); جڏهن (= when) is تڏهن (= then); جو or جوڪو (= he who) is هو (= he); جيئن (= as) is تيئن (= so); جيتوڻيڪ (= although) is به تہ (= yet); آهڙو (= such) is جو (= as).

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 ڪياري سان لڳي.

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

6. The sentence "I have to go" should be translated: مون کي وڃڻو آهي; "I have to write": مون کي لکڻو آهي; "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 پيو. (The infinitive لکڻ etc. is here prolonged by suffixing و)

7. To have = ڪڍڻ or ڪڍڻ e.g.

I have a book. مون کي هڪ ڪتاب آهي. 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 **هيو** (declinable) before the first 6 tenses and **هي** (indeclinable) before the last 4 tenses, viz. those formed from the past participle as:

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

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

9. **هي** is often used instead of **تي** in the imperfect tense; as,
He was going. هو ويو هي.

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

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

11. Add **ي** 'ee' to the root of a verb (if it ends in **و**) and **ي** 'e' (if it ends in **ن**), 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 = آءُ هن کي ڏسڻ لاءِ ويٺس. لاءِ is sometimes understood after an infinitive; as,

go to work = ڪم ڪرڻ وڃُ

13. *Compleatives* 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; ٽاڙي 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 1

Man	مانهو	Good	چڱو
Father	پيءُ	Bad	خراب
Brother	ڀاءُ	Great	وڏو
Horse	گهوڙو	Small	ننڍو
House	گهر	Clever	هوشيار
Animal	جانور	Dear	سٺاڻڪو
Shop	مٽ	Cheap	سٺاڻڪو
Road	رستو	Much	ڪنھن
Merchant	واپاري	Many	ڪنھن
Garden	باغ	Little	ٿورو
Woman	زال	A few	ٿورا
Mother	ماءُ	Swift	تيڪو
Thing	شي	Clean	مٺا
Mare	گهوڙي	Dirty	ميو
Girl	ڇوڪري	Servant	ٺوڪر

A good man چڱو مانهو

Those horses هُو گهوڙا

These girls هي ڇوڪريون

That horse اُو گهوڙو

This girl هي ڇوڪري

On that big horse	هن وڏي گهوڙي تي
On that big horses	هنن وڏن گهوڙن تي
To this little girl	هين ننڍڙيءَ چوڪيريءَ کي
To these little girls	هينن 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?	تو ڪير آهي؟
What is your father's name?	تنهنجي پيءُ جو نالو ڇا آهي؟
Where were you yesterday?	تون ڪالهه 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	ٿيلِي
Night	رات	Book	ڪتاب
City	شهر	Rupée	روپيو
River	نڌري ڍڙيا	Price	قيمت
Forest	ٻيلو	Present	حاضر
Door	دَر	Presence	حاضري
Window	دَري	Absent	غير حاضر
Water	پاڻي	Absence	غير حاضري
Cloth	ڪپڙو	New	نئون
Stone	پٿر	old	پراڻو
Son	پُٽ	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 ?	منهنجو 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	گاڏي
Week	هفتو	Boat	پڙي
Month	مھينو	Lake	ڍاڙو
Year	سال ، ورھيه	Date	تاريخ
Village	ڳوٺ	All	سڀ
Baggage	سامان	Only	فقط ، رڳو
Letter	خط	Very good	تمار ڇڻو

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	ڪٽ
Morning	صبح	Room	ڪوٺي
Evening	سانجهي	Lamp	بتي
Last night	ڪالهن رات	Age	عمر
Winter	سارو	Bridge	پل
Summer	آونهارو	Hot	گرم
Cattle	چوپايو مال	Cold	ٿڌو
Grass	گه	Second	ٻيو (ٻي fem.)
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	ڪُٽرُف
Enemy	دُشمن	Key	ڪُٽِي
Witness	شاهد	Punishment	سزا
Accused	تُهمني، ذوري	Injustice	بي انصافي
Order	حُڪم	Theft	چوري
Complaint	فرياد	Friendship	دوستي
Complainant	فريادي	Enmity	دُشميني
Defendant	جوابدار	Evidence	شاهدي
Imprisonment	قيد	Accusation	تُهمت
Prisoner	قيدي	Fault	چُڪ
Thief	چور	Enquiry	پڇا ڳاڻا
Justice	انصاف	Bribe	رشوت، ودي
Case (suit)	مُقدمو	Watch	واچ، ڪهڙي
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 **ڪي** 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 ڇورن 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 بادشاهہ چيو ته آءٌ 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 هن کان پڇيو ته تون منهنجي هاڙي واري جي گهر ويئي هئيءَ .

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 آءٌ 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 هن جا زيور لاٽا آهن .

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

Can you recognise this man ? تون هيٺ ڏيکاريل شخص کي سڃاڻي سگھين ٿو ؟

He said that he could recognise the thief. هن چيو ته اٽڪل جوڙي کي سڃاڻي سگھيان ٿو.

He sent me a message that he was ill, and could not come. هن مون کي آڏاڻو موڪليو ته اٽڪل بيمار آهيان ۽ اچي 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	پیشانی
Mouth	وات	Skull	کوپری
Shoulder	کلاهو	Arm	پانهن
Head	سکو	Leg	تنک
Face	سئون	Neck	گریچی
Stomach	پوست	Back	پسلی
Back	پوز	Chest	چاتی
Hand	هس	Finger	انگتر
Ear	کن	Waist	چیلیه
Nose	نکه	Beard	دازمی
Hair	وار	Moustaches	سچون

The use of the possessive pronoun پنهنجو

Examples:—

I read my book.	آا پنهنجو کتاب پڑغان نو.
Thou readest thy book.	تون پنهنجو کتاب پڑهين نو.
She reads her book.	هوء پنهنجو کتاب پڑهي ټي.
They were going to their (own) house.	هر پنهنجي گهر ډانه ويا ټي.

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، ورهیه
Rice	چانور	This year	هین سال، هیل
Barley	جَو	Last year	گنڈرِ پل سال، پتر
Crops	فصل	To plough	هر کیرن
Spring Crops	چیت، ربیع	To Sow	پوکتن
Autumn Crops	کتی، خریف	To Harvest	لش
Peasant	کڑی، هاری	To Ripen	پچن (پکو p.p.)
Well	کوه	Season	موسم، (مندی)
Canal	واہ	Wheat	کتیک
A persian wheel (or raising water)	نار	Maize	مکائی
A small persian wheel	هرلو	Field	پتی
Fruit	میو	Land	زمین
Apple	صوف	Revenue, tax (on land)	دل
Mango	آنب	To Impose a tax	دل وجھن
Rain	مینهن	To Collect a tax	دل آگازن
Rainy season	مینهوگی	Arrears	بقایا
Harvest	لاہارو	Remission	معافی
Famine	ڈکار	Cultivation	پوکتن
Seed	بج	Cultivated	آباد
		Uncultivated	غیر آباد

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	فَسْمُ	Sentence	قَتُولِي
Defence	بِجَاءِ	Assault	كَاهِ
Objection	إِعْتِرَاضُ	Complaint	بُكَارُ
Statement	زَبَانِي , اِظْهَارُ	Neglect	غَفَلَتُ
Fine	ذَنْبُ	Conduct	چَالِ
Difference	تَفَاوُتُ	Duty	نَوَكِيرِي
Debt	قَرْضُ	Guilty	ذَوْهِي
Crime	ذَوْهُ	Innocent	بِي ذَوْهِي
Punishment	سَزَا	Honest	إِيْمَانْدَارُ
Opinion	رَاءِ	Dishonest	بِي إِيْمَانُ

Verbs

To be convicted	(نِي) ذَوْهُ	To pawn	گِيرَوِي رَکَنُ
(of)	ثَابِتُ تَبِيحُ	„ confess	ذَوْهُ بَاسَتُ
„ be fined	(نِي) ذَنْبُ هُونُ	„ fine	(نِي) ذَنْبُ وَرْجُونُ
„ be confined	قَيْدُ تَبِيحُ	„ deny	إِنْكَارُ کَرَنُ
„ be punished	(کِي) سَزَا مِلَتُنُ	„ punish	(کِي) سَزَا دَرِسُنُ
„ state	بِيَانُ کَرَنُ	„ swear	فَسْمُ کَرَنُ

1. مِلَتُنُ (=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 کانھ کان وٺي ھن کي ڇھھن 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 کانھ وڃڻ گھربو هو.

You ought to have stayed there for at least 3 months. توکي ھتي گھٽتر ۾ ڪوٺتر ٽن مھنن تائين رھڻ گھربو هو.

He ought not to have done so. ھن کي ائين ڪرڻ نہ گھربو هو.

کٽي (pl. کٽن) 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	اعتبار	Search	ڳولا
A promise	انجام	Advice	صلاح
An opportunity	وڃهه	Trouble	تڪليف
Burglary	ڌات	Useful	ڪمائڻو
A strict order	مخت حڪم	Useless	نيڪو
Revenge	وڌر	Ripe	پڪل
Proof	ثبتي	Raw	ڪڇو
Hunger	پڪت	Healthy	تندرست
Thirst	آڇ	Sick	بيمار

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

He committed burglary. هن ڌات ڪيو.

He was quite healthy last night. ڪالهه رات هو بلڪل تندرست هو.

They died of hunger. هو پڪت جي ور گهي مري ويا.

Lesson XI

On the 3rd instant	هتاندڙ مهيني جي ٽين تاريخ
On the 6th of January 1892	تاريخ ۶ جنوري سنه ۱۸۹۲ع جي
Next morning he came to me.	پئي ڏينهن صبح جو هو مون وٽ آيو.
On the following evening	پئي ڏينهن سانجهي جو
Last month	گذريل مهينو
Next month	ايندڙ مهينو، ٻيو مهينو، ڏسندو مهينو
About 3 months ago he was accused of committing theft.	اٽڪل ٽي مهينا اڳ جو هن تي چوريءَ جي تهمت رکي وئي هئي.
A goldsmith named Ramzan was charged with committing murder.	رمضان نالي هڪڙي سوناري تي خون ڪرڻ جي تهمت رکي وئي هئي.
On the afternoon of the 5th February 1892, a woman named Hasna came and reported.	تاريخ ۵ فبروري سنه ۱۸۹۲ع جي پيشن جو، هڪڙي زال، نالي (سمات) حسنه، 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 تنهنجو 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!	ههڏانهن آج!
Come soon!	سيگهو آج!
Go there!	هوڏانهن وڃ!
Sit down!	ويه!
Bring that book!	هو ڪتاب کڻي آج!
Take this book away!	هيءُ 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!	ٻيڙو صفا ڪر!
Make haste!	جلدي ڪر!
Come afterwards!	پوءِ اچ!
Go and see!	وڃي ڏس!
Call him in!	هر کي اندر سڏ ڪر!

- Do you understand ? سنجهين ٿو ؟
- Wait a while ! ٿورو تڙس !
- Never mind ! فيڪير نه آهي !
- What do you say ? ڇا ٿو چئون ؟
- Speak slowly ! آهستي ڳالهائ !
- Speak clearly ! صفا ڳالهائ !
- Speak loudly ! زور سان ڳالهائ !
- Say it again ! وري چئو !
- Light the lamp ! بتي ٻار !
- Put out the lamp ! بتي وڌاء !
- Don't make a noise ! ڳوڙ نه ڪر !
- Is any one there ? ڪو آهي ؟
- Wake me early in the morning ! مون کي صبح جو سوڀر جاڳائين !
- Take this note to Mr. Memon ! هيءَ چئي ميمڻ صاحب وٽ ڪڍي وڃ !
- Bring a reply ! جواب آڻ !
- 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 ? تون 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 ڏٺي آهي؟
- Take this letter to the post office! هيءَ خط تڀال آفيس ۾ کڻي وڃ!
- Do not delay! دير نه ڪر!
- Return soon! جلد موٽج!
- Alright, you may go. چڱو، تون وڃ.
- Has the Munshi come? منشي آيو آهي؟
- When will he come? ڪيڏي بهتل ايندو؟
- What is that? اهو ڇا آهي؟
- What o'clock is it? ڪٿڻ لڳا آهن؟
- Have you got a knife? تو وٽ ڪٽي آهي؟
- Thank you! مهرباني!
- Excuse him! هن کي معاف ڪر!
- Remember! ياد رک!
- 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 ڀانيو ٿو.
- I thought. مون ڀانيو.
- I hope. مون کي اميد آهي.
- I do not remember. مون ڇي 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 منهنجو مطلب سمجهين ٿو؟
- I do not understand what you mean. مان تهنجو مطلب نه سمجهان.
- Come if you can! ڏيکڻ ۾ آڻي سگهين ٿا اچي!
- Who is the owner of this house? ڪنهن جو مالڪ ڪير آهي؟
- I have got a headache. مون کي مٿي ۾ سور آهي.
- He asked me the news of his son. هن مون کان پڇيائين ته جي خبر پئجي.
- He asked me for his knife. هن مون کان پنهنجو ڪٽڻ گهريو.

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

جڏهن ته مون کي تمام دير آيو آهي، سڀاڻي سوڀار ايندس.

You will have to go there now.

He asserted that it is so.

Put this money in the bag!

This is a counterfeit rupee.

He alighted from his horse.

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

هُن پنهنجي گهوڙي جي پٺيءَ تان بارُ لاٿو.

They live in cottages.

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

ڪالھ رات هُن جي گهر کي باور لڳي ۽ هُن جو سڀ سامان سڙو سڙي ويو.

You will be responsible for this.

Why do you do so?

I have made a report to the Sahib.

مون صاحب کي رپورٽ ڪئي آهي.

Where did you go yesterday?

I went out shooting.

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 شڪار 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.

دائو، وڪري لاءِ آهي.

Say, what is its price?

چئو، هيٺ جي ڪيتري قيمت آهي؟

Six twenties (Rs. 120) is her price.

ڏين جي قيمت چئو و ٻهٺون (هيڪڙو سَوَ وِيهٽَ رُپيا) آهي.

I am looking for my servant.

مان پنهنجي نوڪر 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 وڪائبندو آهي؟

Grass is very cheap.

گاهُ تمامَ سَهانگو آهي.

Have you given water to my horse?

تو، مَنهنجي گهوڙي کي پاڻي پياريو آهي؟

Where were you all day?

سَڄو ڏينهن ڪيٽي هُئين؟

I agree to what you say.

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

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

Give me a receipt for this money!

مون کي هيئن پيسن جي رسيد ڏي!

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

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

His salary is Rs. 500 a month.

هن جو پنهار پنج سَو رپيا مهينو آهي.

Can you advance me this sum?

مون کي اها رقم اڳواٽ ڏيڻي هوندي؟

هيءَ زنجير لوهَ جو ٺهيل آهي؟ Is this chain made of iron?

He has lately come from China.

ٿورا ڏينهن ٿيا، جو هو چين مان آيو آهي.

Give these men 3 rupees each! هينن ماڻهن کي ٽي ٽي رپيا.

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

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

ٻئي بلڪل هڪجهڙا آهن. The two are perfectly alike.

ڏاڍيان ڳالهه ته آءُ ٻڌان! Speak aloud, that I may hear!

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 ٿيڙا ڪريان؟

Have you any expectation of recovering your property? ٽوڪي 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 ڏهين 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؟

This is a useful book.

هيءُ ڪتاب ڪتاب آهي.

I like this place very much.

هيءُ جاءِ مون کي تمام پسند آهي.

Do not interfere with his work!

هن (هين) جي ڪم ۾ رتلاڪ نه وجهه!

He leapt into the well.

هو ڪوھ ۾ ٽپي پيو.

Go about your business!

وڃي پنهنجو ڪم ڪر!

What will you take for this?

هن جو ڇا وٺندين؟

I cannot afford so much.

آءٌ ايترو ڏيئي ڪين سگهندس.

Inform me when he comes! ٿڌهن مون کي چيڻايج!

How long will the examination last?

امتحان ڪيترو وقت هلندو؟

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 کان گهري ها، ته آءٌ ڏيانس ها .

Last night his house caught fire .

ڪالھ رات هُن جي گهر کي باهه لڳي .

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

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

Were there as many people present as you expected ?

جيئن 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 سڀئي توتي دانھن ڪندا .

My servant ran away with my money .

منهنجو نوڪر منهنجا پيسا کڻي پڄي ويو .

Allow him to come !

آچڻ ڏينس !

I have sent word to him .

سون هُن کي چوائي 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 گھڻا (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.

مئون آڄ هُن کي ڏٺو ۽ چيو مانس ته سڀاڻي صبح جو آئين بڻجي 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 هُن کي ڏٺو ڏسي پاڻ ۾ ڦوڙي (چندو) ڪري پيسا ڏنس.

What o'clock is it now? هيئنتر ڪهڻا لڳا آهن؟

It is half past four. ساڍا چار لڳا آهن.

What time does the post go out? ڪهڻي بجي ٽپال ويندي آهي؟

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

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

Are you employed anywhere? تون ڪٿي نوڪر آهين؟

Did you post my letter? تون 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 ڪُرف ڪوليان؟

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

Have you another key? تو وٽ ٻي ڪنجي آهي؟

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

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

Is this knife sharp or blunt? هيءُ ڪٽي تڪو آهي يا مڏو؟

Who has cut down this tree? هي وٺ ڪنهن وڏي ڇڏيو آهي؟

Is this a brick or a stone wall?

هيءُ 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 تو کالهه 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 تمار گهڻو ڌنڌو آهي.

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

هاڻي تمار اوڀر ٿي ويئي آهي، آڏ هيءُ ڪم سوڀر تائين مهمل رکندس.

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 ٿانگهو آهي، پر آگتي تمام ٿارو آهي.

Most probably he will arrive tonight.

گهڻو ڪري، هو آڃ رات اپڀي سگهڙندو.

This woman is with child.

هيءَ زال پيٽ سان آهي.

I would have done it if I could.

جيڪڏهن آءٌ ڪري سگهان ها، ته جيڪڏهن 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 ڪاڏ آئي.

It will rain today.

اڃ مينهن پوندو.

Shake the dust off your clothes!

پنهنجن ڪپڙن تان مٽي ڇنڊ!

I was sleeping when he came.

آءٌ سميٺو پيو هوس، جڏهن هو (هي) آيو.

Does that man owe you anything?

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

I owe him ten rupees.

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

It has now become useless.

هائي هي ڇڏي 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 ترسين.

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 ڀلجي ائين ڪيو.

He did it purposely. هن چائڻي 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? توکي 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 آوندا هي هُئي، تنهنڪري آءٌ هُنَ کي سڃاڻي ڪن سگهيس .

Can you prove that he did not go anywhere ?

تون ثابت ڪري سگهندين ته هُو ڪٿي به ڪيئن 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 وقت جيڪي ٿيو تنهن جو ڪو تو وٽ شاهد آهي ؟

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

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

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

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

Why did you try to conceal this fact from me ?

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

Does the witness owe you anything ?

هيئن شاهدَ کي تون ڪي لهنئين ؟ (هيئن شاهدَ کي تنهنجو ڪي ڏيڻو آهي ؟)

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

جڏهن توکي ماريائين، تڏهن تو ڏانهن ڇو نه ڏيکري؟

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 ڀاڻين ٿو ته ڪا ٿلهي ڪاٺي هئي.

Your statements contradict themselves.

تنهنجي ڪڙي ڳالهه ٻيءَ ڳالهه کي ڪوڙو ٿي 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 مانهن 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 ڦيڙي جي ايترو ويجهو ٻيلو 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 ڀائين ٿو ته جيڪڏهن تون هيٺان لنگهين ها، ته جيڪر هو توکي ڏسي سگهي ها؟

Is it correct, that the defendant is really the daughter of the plaintiff? ائين برابر آهي ته مُدعاليق مُدعيءَ جي سڃُ سڃُ ڌيءَ آهي؟

I signed this paper in the presence of two persons.

مون هن ڪاغذ 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 تو ڪو 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 تڻهن کي پڙهيا ويا آهن، تن 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.

قيداري پنهنجو ڏوهہ پاڻهينجي 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 هين يا ٻاهر؟

Speak the truth and fear nothing.

سچ ڪالهه ۽ ڪنهن به ڪالهه جو ڊپ نه ڪر.

What has this man done? هين ماڻهو ڇا ڪيو آهي؟

He has beaten a woman and stolen her nose ring.

هين هڪڙي زال کي ماريو آهي ۽ ان جي نڪَ چورائي آهي.

Did the police peons endeavour to apprehend the prisoner?

پوليس جي سپاهين قيديءَ 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?

تو کي انهيءَ ڳالهه جي خبر آهي ته اڳئين منهنجي جي ستين تاريخ قيديءَ باسيو هو ته آءٌ جوا ڪرڻ ۾ شامل هوس؟

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

جيڪڏهن در۾ بند نه 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 ڀڳا هر اسان جا ماڻهو سندن ٻڙيان 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 ٽنهنجي ڏسڻ کان سواءِ ڀڳي 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 ڪٿه رڪي، 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 ٻڌڻ 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 جَمَلسازيءَ جي تَهْمَت هئي، چڱي ويا.

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

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

Have you any suspicion against the prisoner ?

تو کي 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 بدن تي ورتو، تڏهن کات هٿڻ جا اوزار ان جي کيسي منجهان نڪر.

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

آء تنهنجي مقدمي جي ٻڌا ڪاڃا ڪندس ۽ جيڪڏهن سچ ۽ چالندڙس ته تنهنجو انصاف ڪندس.

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

جڏهن ڪو ماڻهو خون جي گهٽ ۾ جهليجي ته ان کي قيد ٿا ڪن يا ضمانت ٿا وٺن.

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

اوهان جي ڌرم جي متن موجب هيئن مقدمي جو نيبرو ڪيئن ٿيڻ گهرجي؟

The woman was divorced by a Judgement of the Court.

عدالت جي فتويٰ مان هن زال کي طلاق ملي.

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

جڏهن تو ستوه کي ڪنڌيء تي ڏٺو، تڏهن گچيء ۾ 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 ڪپڙي مان هڪڙو ڇڪو ڪٽين جو ۽ هڪڙو ٽيليمن سان ڀريل ماچيس لٿم.

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

تنهنجي بند مان ڪنهن جي ڇڏائڻ جي ڪنهن ڪوشش ڪئي يا نه؟

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

تو کي دل ۾ ڪو شڪ جاڳيو ته هتيءَ حادثو ٿيڻو 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 ٻڌائڻ جي موڪل ملير.

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

اها زمين ڪمپوءَ 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، چڱا پلا ؟

God be thanked.

ڌڻيءَ جو شُڪرُ آهي.

We are praying for your honour's prosperity.

حُضُورَ جي اقبالَ کي دُعا ٿا ڪريون.

Are you well, Sir?

سائينءَ جي خوش آهين؟

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

ڌڻيءَ جو فضلُ آهي.

Now we take leave.

هاڻي اسين موڪلايو ٿا.

You are entrusted to God.

ڌڻيءَ کي پَرتا.

Conversation

(Between an Officer and a Cultivator)

- O. ٽڻهنجو نالو ڇا آهي ؟
 C. ٽڻهنجو نالو گل محمد آهي .
 O. تون ڪٿي رهيندو آهين ؟
 C. مان سامارو ۾ رهيندو آهيان .
 O. What work do you do ?
 C. Sir, I am a cultivator.
 O. Have you got your own field ?
 C. Yes Sir, I have got a piece of land of my own ;
 I cultivate additional area on rent .
 هاڻو سائين، مون کي ٿوري پنهنجي آهي، ٻي لائي تي وٺندو آهيان .
 O. How many *jirebs* of land have you got ?
 ٽڻهنجي ٻئي گهڻا جريب ٿيندي ؟
 C. About 20 *jirebs* , Sir.
 سائين، ويهه جريب کن ٿيندي .
 O. Where do you water your your field from ?
 تون پنهنجي ٻيءَ کي پاڻي ڪٿان ڏيندو آهين ؟ (ٽڻهنجي ٻئيءَ جي
 بئيج ڪٿان آهي ؟)
 C. I water it from Mithrao Canal.
 مان ميٿراؤ واٽ مان پاڻي ڏيندو آهيان .

O. Where does the Mithrao Canal get its water from ?

مٿڙو واھ ۾ پاڻي ڪٿان ٿو اچي ؟

C. Form Dhoro Naro.

ڊوري ناري سان .

O. What corn grows in your country ?

توهان جي ملڪ ۾ ڪهڙو ڪهڙو آن پيدا ٿيندو آهي ؟

C. Wheat, paddy (rice in husks), barley, *juari* and *bajhri*.

ڪڻڪ، ساريون، جوٽ ۽ باجيرهري .

O. When do you sow wheat ?

ڪڻڪ ڪڏهن ٻوڪيندا آهيو ؟

C. In winter.

مياڙي ۾ .

O. When do you harvest the wheat ?

ڪڻڪ جي فصل ۾ لاٻارو ڪڏهن وجهندا آهيو ؟

C. In spring (*Cher*).

چيٽ ۾ .

O. What do you sow in summer ?

آونهاري ۾ ڪيڙي ٻوڪ ڪندا آهيو ؟

C. We sow *juari*, *bajhri*, paddy (rice in husks), cotton seeds and till seeds.

جوٽ، باجيرهري، ساريون، وٽڻ ۽ تير ٻوڪيندا آهيون .

O. Is the crop ripe now ?

هاڻي فصل ٻڙڪل آهي ؟

C. The crop is not ripe yet .

اڃا فصل ٻڙڪو نه آهي .

O. When will they reap the crop ?

فصل ۾ ڪڏهن لاٻارو وجهندا ؟

C. They will reap it in a few days .

ٿورن ڏينهن ۾ لاٻارو وجهندا .

- O. Are the crops good this year? هيل فصل چڱا ٿيا آهن ؟
- C. They are better than the last year. پَرَ کان چڱا ٿيا آهن .
- O. How many *Kharars* of corn did you have last year? پَرَ تڻهنجا ڪيترا خرارَ اُن جا ٿيا هئا ؟
- C. I had twenty *Kharars* . مڻهنجا ويهه خرارَ اُن جا ٿيا هئا .
- O. How much assessment do you pay every year generally? هَر سالَ اڪثر ڪيتري ڊلَ پَرَ بندو آهين ؟
- C. About 200 rupees, Sir. سائين، ٻه سو رپيا ڪنن .
- O. How do you pay assessment to Government? سرڪار کي ڊلَ ڪهڙيءَ طرحَ ڏيندا آهيو ؟
- C. We pay it by instalments. قسطون ڪري ڏيندا آهيون .
- O. What have you sown in your field? تو پڻهنجي ٻنيءَ ۾ ڇا ٻو ڪيو آهي ؟
- C. I have sown *Juari* in my field. مون پنهنجي ٻنيءَ ۾ جهوئر ٻوڪي آهي .
- O. Is your land dependent on rain? تڻهنجي ٻني باري تي آهي ؟
- C. No sir, it depends on floods. نه سائين، اٽل تي ٿيندي آهي .
- O. Is there good cultivation of rice in Sind? سنڌ ۾ سارين جي ٻوڪ چڱي ٿيندي آهي ؟
- C. Yes Sir, it is very good. هاڻو سائين، تمام چڱي ٿيندي آهي .

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

رُپئي ڪهڻا سيرَ اتو وِڪائيندو آهي؟

C. 10 seers per rupee.

ڏهه سيرَ هڪ رُپئي.

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

اُن ڪيڙي سبب ڪري مهانگو ٿيو آهي؟

C. Because there has been no rain.

ڇاڪون جو مينهن پيئي ڪونهي.

O. Is grain cheap in Southern Sind?

لاڙ ۾ اُن سهانگو آهي؟

C. Nowadays it is dear everywhere.

اڄ ڪلھ اُن جتي ڪٿي مهانگو آهي.

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

تمهنجي ڳوٺ جي ويجهو ڪو شڪارُ آهي؟

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

هائو، تنهنجي ڳوٺ جي ويجهو گهڻو 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 — بندڳون، 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 ڪُنڙئون، هڪ مينهن، ويهه پڪيريون ۽ 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 سٺانگو؟

- C. Living is very costly here.

هتي گذران تمام سٺانگو آهي.

- O. Have you seen Manora?

تو منهورو ڏٺو آهي؟

- C. Yes, I have been there several times.

هاڻو 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 ڀرتيل آهين؟

- O. Have you got any relations here?

تنهنجا هتي ڪي مٽ مائٽ آهن؟

O. What is your age ?

ٽنهنجي عمر ڪيتري آهي ؟

The usual respectful form of address is ٽوڙمين. ٽوڙمين, آوهين, آوهان, ٽوڙمان. 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 ٽال جو ٿيلهو سلطان ڪوٽ کان جيڪب آباد ڪشي پئي ويو. هڪڙي هن جي گهوڙي کي لغام کان جهليو ۽ ٻئي ريتي جي گهوڙي 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 ٽال جو ٿيلهو کڻي پڇي ويا، جنهن ۾ ٻين شين سان گڏ، اٽڪل پنج سو رپيا نقد ۽ نوٽ هئا، جي سلطان ڪوٽ جي ٽال آفيس جيڪب آباد جي ٽال 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 ڪوه ڏانهن ويهي، جو سندس ڳوٺ جي ويجهو آهي. هوءَ ظاهري ڪپڙن ڏوٽن لاءِ اوڏانهن ويهي هئي. ٿوري دير کان پوءِ هُنَ جي ماءُ جا اوچتو انهي هنڌ ڏانهن وڃي نڪتي، تنهن ڪوه وٽ گهي ڪپڙا پيل ڏٺا، پر سندس ڌيءَ کيس ڏسڻ ۾ ڪانه آئي. مگر ڪوه ۾ نهارڻ سان ڏٺائين ته هوءَ پنهنجن ٻن ٻارن سان گڏ ڪوه جي تڙي ۾ ڪاٽ جي چٽوڪ تي ويئي آهي. هُنَ بڪڌم رڙيون ڪيون ۽ تنهي کي ڳولائڻ بچائي ورتو. جڏهن ته ڪوه ويهن فوٽن کان اونهو هو ۽ منجهس ٽن فوٽن کان گهٽ پائي هو، تنهنڪري عجب آهي، جو ڪنهن کي به سخت ايڏا ڪوٽ بهتو هو! ٻار باڪڙل سلامت هئا.

اپريل مهني جي ۱۶ تاريخ، يعني هينن وارداتن جي ٻئي ڏينهن، پوليس عملدار هين ڳالهه جي ڇاڳا ڪئي ۽ قيدر باسيو ته مون پنهنجا ٻار ڪوه ۾ 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."

منهنجو سڀ سامان لڪ ۾ پئي هو، تنهنڪري آڏو ۾ جي هيٺان ويهي رهيس ۽ اتي جي ڇهن رهاڪن سان، جي انهن ٻين جا مالڪ هئا، جتي اسين اوڏريءَ سهيل ويٺا هئاسون، ڳالهائڻ لڳيس. انهن مان هڪڙو پرواري ڳوٺ جو اسڪول ماستر هو ۽ ٻيا پنج ڪڙسي هئا، جن مان ٻه ڀروچ هئا، ۽ باقي ٽي سمجها هئا، جيڪي سنڌي ڪڙمين جي انهن ذاتين سان هڪ ذات آهن، جي پاڻ

کي سمات سڏيندا آهن. هُننن پنيءَ جي چيڙي تي ڪنن ڪڪرن جي جهڙپڙين
 ڏانهن اشارو ڪيو ۽ مون کي چيائون ته انهي هنڌ اسان جو گهر آهي ٻڌل هوندو
 هو. جو اٽڪل چار ورهيه ٿيندا ته ڏاڙيلن ساڙي ڇڏيو هو. مون انهن کان مندن
 پئڻين جي آهت بابت ڪي سوال پڇيا. انهن مانهن مان هڪڙي جواب ڏنو ته
 آهت تمام ٿوري آهي، ۽ ڪڏهن ڪڏهن ته هڪڙي ٻيج جيترو به مس مس
 منجهانئن نڪري ٿو. جيڪڏهن به سو ميل پري ڪنهن ٻئي سنڌي ڪڙميءَ کان
 اهو سوال پڇان ها، ته هو به اهائي ورتندي ڏئي ها. مون ڪيترائي ڀيرا چوڪرن
 کان هڃيو آهي، جي مون ڏٺا آهن ته پنيءَ ۾ ننڍي پهي تي ويٺا هوندا آهن،
 ته جڏهن لاٻارو پئجي رهندو، تڏهن پاڻو ٿا ته گهڻا خوارا اُن لهندو؟ سدائين
 اها ورائي ملندي هيم ته ”هاڻي اسان جي گهر ۾ ڪاٺ لاءِ ڪجهه به ڪين آهي —
 هي سڀ داڻا ڪٿا هڪي ڪاٺيندا ۽ 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 مهيني جي ۹ تاريخ، قيدي، جو سرڪاري نوڪريءَ ۾ پوليس سپاڻي آهي، تنهن ڪراچيءَ مان وڃڻ کان پوءِ ٻين ٽن سان گڏ هڪڙي کڻي تي شراب پئي پيو. تنهن کان پوءِ هو هڪڙي نيلگر فقيري جي گهر جي ٻاهران ٿلهي تي وڃي ويٺا. اتي هُنن ڳالهائون پئي. اٽڪل اٺين بجي شام جو هڪڙو ماڻهو آتان لنگهيو: جڏهن انهن مان هڪڙي هُنن کي پڇاريو، تڏهن هن پنهنجو ۽ ڳوٺ 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 ڏک هڻائين جنهنڪري هو زمين تي ڪيري پيو. اڃا فوتي هيٺ اُٿي پيو هو، ته قيديءَ هن کي وري پاسي ڌارو ڏک هڻيو ۽ لتون هڻيائينس، 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	مائنٽ	Around	جي چوڌاري
Ornament	زبور	Neck	ڪيچي
Body	بُڻ	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		نویک لائیہ م
To cross corn field	ہنی لتاڑن	To avoid	تارن
I suspected	مون کی شک ہو	Crowd	میڑ
Trick	نگہی، حرکت	Mat	تدو
Guide	سُونھون	Observation	ڈیان
To point	اگر سان ڈیکارن		
To give audience	عرض ہڈن	To be surprised	عجب ہون

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	قاسی جو حکم
About four months ago	آنکل چار مہینا ٹیندا	To be tried	(تی) مقدمہ هلج
Skull	کوبرائی	Accidentally	اوچتو
To be broken	پتچپی پٹو	To strike	لگن
		Drunk	نشئی

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	ٿاڻو	Party	ڌڙ
Forcibly	زور سان	For a long time	ڪڇ وقت کان
To release	چٽائڻ	Opportunity	وڃهه
To strike a blow	ڌڪ هڻڻ (p.p. هنيو)	Last	پويون
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.

گهڻن جاڀلو ۽ سرحدي ماڻهن ۾ زمين ايتري گهڻي آهي، جو ان مان ڀون-پارو پيدا ٿئي نٿو سگهي. جاڀلو ماڻهو ڪنهن آباد ٿيڻ تي ٿورا ورهيه بئڪ ڪن ٿا، جنهن تان جهنگ ڪئي صفا ڪن ٿا. پوءِ اهي جلد جلد هڪجهڙي ٻيلن پوکون ڪري، زمين کي ٽڪائين ٿا، ۽ پوءِ ڇڏي ڏينس ٿا، ته وري جهنگ ٿيو پوي. اهڙن ماڻهن ۾ دل يا ٻڌي وٺڻ ۾ ڪانه ايندي آهي، پر رولو ڪڙين جي سڀڪا اڪهه پنهنجي سردار کي، جنهن جي اجهي هڪ هوڻ رهي ٿي، تنهن کي مٽڪي پري ٿي. جن ماڻهو وڌندا ٿا وڃن، تن اهو پوک جو جهنگلي دستور نڪرندو ٿو وڃي ۽ برابر پوک جو دستور ٻوندو ٿو وڃي. سنڌ جي جهجهي بستي ۽ وارن ميدانن مان، بهرحال رولو ڪڙسي نڪري ويا آهن، ۽ سڀڪن ڪڙسي 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 هئي. زميندار کي پنهنجن ڄاڳيرون تي بيڪ ڪرڻ لاءِ هارين کي تقابيون ڏيئي لالچائڻ پوندو هو. هاڻي ته هاري ايترا گهڻ ٿي ويا آهن،

جوڪين ضلعن ۾ ٺڪرا زمين لاءِ موڪيل ٿيا. شرط قبول ٿي لاءِ تيار ٿي وڃن
ٿا. انهيءَ ڪري زميندارن هٿان ٺڪرين جي پيشانيءَ کي روڪڻ لاءِ سرڪار
کي ٿر ٿي قانونن جا روي ڪرڻا پوڻا.

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 ٽڪريون ٻيٽڙا جي هيٺئين ڀاڱي ۾ گنگاڏيءَ جي ماڻهيءَ سان
وڃي وڃن، تن ۾ مشائين جا گهر آهن. هو ميدانن جي رهاڪن.
کان پري پنهنجا گهٽ ٺاهي رهندا آهن، ۽ جڏهن پهريائين انگريزي
عملدارن هنن جو ڳالھيو ڪيو هو، تڏهن هو اٽڪل ٽي لک هئا، جيئن
آهي اڃا تائين ٻيلي جي شڪاري ماڻهن جي ڪيترين رستن کي وڌيو ويٺا
آهن، ته به هو هٿ ڪاهڻ جي وات مڪيا آهن ۽ هوشيار هاري ٿي
ويهي رهيا آهن. سڀڪن گهٽ ٿي آئي جي ڀيري جو حڪم ملندو آهي،
جنهن کي ماڻهو گهٽ ٻڌندڙ جو اولاد ڪري سمجهن ٿا، ۽ جنهن کي
هڪڙو نائب ۽ هڪڙو چوڪيدار، مددگار هوندو آهي. گهٽ جي چوڪرن
جا جدا عملدار هوندا آهن ۽ جيستائين آهي، جيستائين مشين
سندن وڌيري ۽ نائب جو حڪم ملي ٿو، مشين کي هندن جي ذات جي
ڪنن ڀڄڻ جي سڏ ٿي ڪانهي، پر سندن فوڊن جي اڪثر سٺ ٻيڪڙن
ٿيون، تن جو بنياد هو پهرئين ماڻه جي ستن پٽن کان چڪين ٿا.
سڄو گهٽ جڳ ۽ ڏڪار ۽ ٻوڙا گڏجي ڪندو آهي. سندن قوم ۾
اهڙي ٻڌي آهي، جو نيت مان ڪڍي ڇڏڻ جي منجهن هڪڙي ٿي
سيڪٽ هئي، وڏي ڀاڱيءَ تي سڄي گهٽ ۾ ٽاندي ٻاڻيءَ کان ڏهي ڇڏيندا
هئا ۽ کيس جهنگ ۾ اڪيلو ڪڍي ڇڏيندا هئا. ننڍن ڏوٽن ڏاڍو قوم
سان ٻڌي پٽ پرچاء ڪوڻ ڪري معافي ڏيڻ ۾ ايندي هئي. — اهو پرچاء
هين طرح ٿيندو هو، جو هو ڏوهي پنهنجي ذات ڀائرن کي هڪڙو ڪانو
ڏيندو هو، جنهن ۾ چانور ۽ ٻيڙ 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.

اڳاٽن وقتن ۾ ماڻهن جي گهڻائيءَ جي ڪري ڪري عاربن جي خرچ ڪتب جو زميندار وٽ گهڻو مان هو. دنيا جي گهڻن ڀاڱن ۾ جڏهن ڪوئي ڀيري ڪوئي ڪنهن گهٽ ۾ وڃي پنهنجي ڪندو هو، ته پوءِ اٽان 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 سڻڪي ڀريندي هئي ۽ سردار پنهنجي رقم وڃائڻ نه گهرندو. ڪيترن هنڌن تي هيٺين درجي جا ڪوئي ڀانڻ وائڻر پوکڻ تي ڪم ڪندا هئا. اهڙن غلامن کي آزاد ڪرڻ لاءِ جا به ڪوشش ٿيندي هئي، تنهن تي سخت فساد ٿيندا هئا. دنيا جي هر ملڪ ۾ اهڙن قديم ڀانڻ 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

- تقادي Money paid in advance by Government to farmers.
- حقابو (آب = water + حق = right) Fee levied on account of right to use Government water; Water tax.
- ڪلرالي 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.
- جمعبري 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
بنجوري	Grazing fees.
بيزارى زمين	Relinquished land.
مهاڳي، مهاڳو	Frontage
دره خوردى	Land gradually eroded by a river.
دريا بُردى	Land eroded suddenly in large masses.
نهتورا	Virgin land.
خاڪو	Free hold grant
انعامدار	Holder of <i>faat</i> lands or rent free grants
معاذير	One who holds a small grant of land free of assessment.
سيلاب	An inundation; flooding.
سيلاي	Inundated.
حد بست	Settlement of field and village boundary.
آداشون	A crop grown between <i>Rabi</i> and <i>Kharif</i> or between <i>Kharif</i> and <i>Rabi</i> seasons.
ڍاڪو	Cattle-pound.
اړس لى عرض	Letter of advice sent with money to a treasury.

- اطلا عنامو Letter of advice.
- مُختار و نامو Power of attorney.
- زل Land revenue Tax: Government assessment on Land.
- بقا Outstanding balance.
- فريسطيندي Fixing dates of instalments.
- درو مشر } share of produce payable by *Jagirdars* to Government.
- بٹائي، بٹائيي Division of the grain at harvest between Government, the cultivators and others entitled to shares.
- رقم An item in accounts.
- بيلمطمي (*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*.
 تپدار Stipendiary accountant and collector of the
 revenues of a group of villages.
 ڪوٽار A person on the *Tapadar's* establishment.
 مڪي Head of the Hindu community in a village.
 وڏيرو Headman of a village or of a tribe.
 پنڃاڻيت Village council.
 ٿانو A police station.
 ٿاندار Head Police officer at a *Thano*.
 سڳو Discovery of a portion of stolen property;
 Trace by which property is found.
 پيرو Track. (پيرو ڪرڻ = to track; to trace footsteps.)
 پيسڪري Tracker.
 پشت به پشت From generation to generation.
 پٽڻ 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 علي	A dacoit	ڌاڙيل

Dispute	ٽڪرار	To dispose of	نوڪال ڪرڻ
Injury	اڙاءُ	Department	ڪاتو
Illegal	بيقاعدي	Lease	هٿو
Nuisance	آزار	Inundation	پوڏ
Rumour	آفوا	Right, privilege	حق
Examination	پڇا	State (Govt.)	رياست
Cross Examination	آڏي 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	عريضدار	Superior	بالادست
Candidate	آميدوار	Subordinate	زيردست
Temporary	ڪڇو	peon	هٿيوالو
Permanent	هڪو	Post	ٽپال
To appoint	مقرر ڪرڻ	Postman	ٽپالي
Promotion	اڻانو	Complaint	فرياد، هڪار
Substitute	بدلي	Complainant	فريادي
Resignation	استعفا	Enquiry	دريافت
To resign	استعفا ڏيڻ	Hearing (of a case)	شنوائِي
Correspondence	ليکپڙهه	To postpone	مهمل رکڻ

Gambling	جوا	Adultery	زنا
Assault	ڪاٺ	House-breaking	ڪاٺ هٽڻ
Liquor shop	گتو	Attempt	ڪوشش
Drunk	تشئي	To instigate	چورڻ
Fighting	مارا ماري	Provocation	چيڙ
To arrest	گرفتار ڪرڻ	Weapons	هٿيار
To handcuff	هٿڪڙيون وجهڻ	Good faith	چڱي نيت
To hang	لٿي ڏيڻ	Will	وصيت نامو
To let go, to acquit	چڙي ڏيڻ	Cash	روڪ، نقد
To stand security	ضامن ٻڻ	Attachment	قبضي
Pleader	وڪيل	Instalment	قسط
An affidavit	قسم نامو	Sum	رقم
Section	قلم	Capital	مٿور
Simple imprisonment		Interest	ورباج
	بنا ٻورهنئي قيد	Per cent	في سيڪڙو
Rigorous imprisonment		Rate	اڪھڙ، نرخ
	سخت قيد	To be bankrupt	ڏيوالو ڪيڻ، ڪٽي پوڻ
Imprisonment for life	جنم تپ	To mortgage	گيروي رکڻ
Breach of trust	ويساھ گھاتي	Agreement	قبوليت نامو
Forgery	جعلسازي	Partition	ورھاڱو
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	مڪي
Miscellaneous file	فائل متفرقو	Broker	دلال
Copy	نقل	Agent	گمشتو
To copy	نقل ڪرڻ	Licence	ليسڻ
Signature	صحيح	License-holder	ليسن بردار
To sign	صحيح ڪرڻ	Rent	مساوڙ
Seal	مهر	Guardian	سنيالينڊڙ
To seal	مهر هڻڻ	Exception	نياري ڪاله
Receipt	رسيد	Local law	مڪاني قاعدو
Envelope	ليفافو	Forced labour	بيگم
Stamp	ٽيڪلي	Voluntarily	پانهين
Notice	اطلاع	On solemn affirmation	ساڪ تي
Circuit	گشت		
Camp	منزل	Event	واردات
Tent	تنبو	The place of occurrence	واردات جي جاء
To pitch a tent	تنبو کوڙڻ		
To strike a tent	تنبو ڪيرائڻ	Auction	نيلام

To bid واکڙ ڏيڻ Census آدم شماري

(c) Engineering Terms

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

Slope	سلاپی	Drain; a small cut	
Canal	واہ	from a branch canal	کشی
Canal digger	کامیوہو	A mound of earth	
Labourer	مزور	or rubbish (in canals)	ٹودو
Embankment	ہندہ	Under supervisor of	
Excavation	کانی	canals.	داروغو
Measurement	ماپ، کچ، ہیمانیش	A subordinate em-	
To measure	ماپ، کچ کرن	ployed in s	مستیری
Breach	گھارو	ervising a work	
A branch canal	کٹوہو	Sand	واری
		Silt, deposit in canals	لٹ

(d) Historical Terms

Battle	جنگ	Cannon	توبہ
War	دبڑ	Sword	تار
Army	لشکر، فوج	Ball	گولو
Fort	قلعو	Ammunition	باروت
Victory	فتح	Defeat	شیکست
Victorious	فتح مند	To defeat	شیکست ڈھن
Reign	راج	To be defeated	شکست کائن
Subjects	رعیت	To besiege	(کے) گھیرو کرن
Rifle	بندوق	Flight	ہاج

To flee	پڄڻ ، پڄي وڃڻ (پڄو p.p.)	Camp	ڇانوڻي
Throne	تخت ، گادي	Band	ٺولي
To enthrone	گاديءَ تي ورهائڻ	Plunder	لُٽَ
To dethrone	گاديءَ تان لاهڻ	Capital	تختگاه
Bloodshed	خونريزي	Possession	قبضو
Ambassador	ايلاجي	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	رمالو	Independence	خود مختياري
Infantry	پٽن	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	ڪڇڪ
Cow	ڍڳي، ڳئون، ڪانء	Rice	چانوڙ
Calf	ڪاٻو	Barley	جٽو
Buffalo	سمنھن	Maize	مڪائي
Male buffalo	سان	Pulse	دال
Colt	ڍڳرو	Peas	پسري
Sheep	ڍڳو	Sesame	تير
Goat	پڪري	Mustard	آھر
Herd	ڏن	Flour	آٽو
Pig	سوترو	Cotton	ڪپھه
Jackal	گدڙ	Cotton pod	ڦٽي
Wolf	پڪھو	Rapeseed	سرهه
Beasts	سروڻ	Cotton plant	ونڻ
Camel	آء	CLOTHES	
Female camel	ڏاجي	Clothes	ڪپڙا
Riding camel	مھري آء	Coat	ڪوٽ، ڪپڙو
Stall	وٿاڻ	Shirt	پھراڻ
Locust	مڪڙو		

Trousers	سُتُونُ	Fly	سُک
Turban	پُتکو، پُتکُڙي	METALS	
Hat	توپي		
Socks	جوراب	Gold	سون
A pair of shoes	جُتي	Silver	چاندي، روپو
Veil	بُرعمو	Copper	ٺامو
Quilt	سَوَر	Brass	پيتل
Mattress	گدڙو	Iron	لوھ
Pillow	وڙھائو	Lead	شيھو
BIRDS		Tin	ٽلھي
Duck	بُڌڪ	Steel	رُڪ
Partridge	تَپير	ORNAMENTS	
Quail	پُٽيرو	Ornament	مُٽيو، زيور
Snipe	چاھو	Nose-ring	نَس
Pigeon	ڪبوتر	Bracelets	چُورڙا
Crow	ڪانڪ	Ring	مُٽڀري
Parrot	چتوڻ	Necklace	ھار، ڪيٽيلي
Sparrow	جِيھرڪي	Ear-ring	گھن، پَنڙو
Peacock	مور	Bangles	ڪنگڻ
Hawk	باز	Knee ornaments	ڪڙيون
Wasp	ڏپڻو		

COLOURS

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

RELATIONS

Father	پيءُ
Mother	ماءُ
Brother	ڀاءُ
Sister	ڀيڻ
Son	پُٽ
Daughter	ڌيءُ
Husband	سَؤس
Wife	ڇوہ
Uncle	ڇاچو
Aunt	ڇاچي

Nephew	ڀائيٽيو
Niece	ڀائيٽي
Cousin	سوٽ
Grand father	ڏاڏو
Grand mother	ڏاڏي
Bridegroom	ڪهوت
Bride	ڪنوار
Father-in-law	ستھرو
Mother-in-law	سس
Son-in-law	ناليو
Daughter-in-law	ننھن
Relation	ماڻيٽ

HUSBANDRY

Ear of corn	ستڪ
Stalk	ڄاڻو
Seed	بيج
Sickle	ڏاڻو
Yoke	ڀاڄاري
Spade	ڪوڏر
Axe	ڪهاڙو
Pickaxe	ڇٽجورو

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پڙهندڙ نسل . پ ن

The Reading Generation

1960 جي ڏهاڪي ۾ عبدالله حسين ”اُداس نسلين“ نالي ڪتاب لکيو. 70 واري ڏهاڪي ۾ وري ماڻِڪ ”لڙهندڙ نسل“ نالي ڪتاب لکي پنهنجي دورَ جي عڪاسي ڪرڻ جي ڪوشش ڪئي. امداد حُسينيءَ وري 70 واري ڏهاڪي ۾ ئي لکيو:
انڌي ماءُ جڻيندي آهي اونڌا سونڌا ٻارَ
ايندڙ نسل سَمورو هوندو گونگا ٻوڙا ٻارَ

هر دور جي نوجوانن کي اُداس، لڙهندڙ، ڪڙهندڙ، ڪڙهندڙ، ٻرندڙ، چُرندڙ، ڪِرندڙ، اوسيئڙو ڪُندڙ، پاڙي، ڪاڻو، ڀاڄوڪڙ، ڪاوڙيل ۽ وڙهندڙ نسلن سان منسوب ڪري سَگهجي ٿو، پَر اسان انهن سڀني وچان ”پڙهندڙ“ نسل جا ڳولائو آهيون. ڪتابن کي ڪاڳر تان ڪڍي ڪمپيوٽر جي دنيا ۾ آڻڻ، ٻين لفظن ۾ برقي ڪتاب يعني e-books ٺاهي ورهائڻ جي وسيلي پڙهندڙ نسل کي وَڌڻ، ويجهڻ ۽ هِڪَ ٻئي کي ڳولي سَهڪاري تحريڪ جي رستي تي آڻڻ جي آسَ رکون ٿا.

پڙهندڙ نسل (پڻ) ڪا به تنظيم ناهي. اُن جو ڪو به صدر، عهديدار يا پايو وجهندڙ نه آهي. جيڪڏهن ڪو به شخص اهڙي دعويٰ ڪري ٿو ته پڪ ڄاڻو ته اهو ڪوڙو آهي. نه ئي وري پڻ جي نالي ڪي پئسا گڏ ڪيا ويندا. جيڪڏهن ڪو اهڙي ڪوشش ڪري ٿو ته پڪ ڄاڻو ته اهو به ڪوڙو آهي.

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

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پڙهندڙ نسل . پڻ The Reading Generation

پَنن کي گليل اکرن ۾ صلاح ڏجي ٿي ته هو وَس پٽاندڙ وڌ
 کان وڌ ڪتاب خريد ڪري ڪتابن جي ليکڪن، ڇپائيندڙن ۽
 ڇاپيندڙن کي همٿائن. پر ساڳئي وقت علم حاصل ڪرڻ ۽ ڄاڻ
 کي ڦهلائڻ جي ڪوشش دوران ڪنهن به رُڪاوٽ کي نه مڃن.
 شيخ اياز علم، ڄاڻ، سمجھ ۽ ڏاهپ کي گيت، بيت، سٺ،
 پُڪار 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 ٻوليءَ جي آڙ ڇڻن ٿا،
 ريتيءَ تي راتاها ڪن ٿا، موتي منجهه پهڙ ڇڻن ٿا،

... ..

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

... ..

هي بيت اُٿي، هي بم- گولو،

جيڪي به ڪٽين، جيڪي به ڪٽين!

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

جنهن رڌ ۾ رات ڪيا راڙا، تنهن هڏ ۽ چم جو ساٿي آ -

ان حساب سان اڻڄاڻائي کي پاڻ تي اهو سوچي مڙهڻ ته

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

وڃايو“ نادانيءَ جي نشاني آهي.

پَن 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. پَن 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 پَن سڀني کي چو، چالا ۽ ڪينئن 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 پَن پَن جو پڙلاءُ.“
- اياز (ڪلهي پاتم ڪينرو)

پڙهندڙ نسل . پَن The Reading Generation