CBSE Class 10 Sindhi 2026-27

Sample Paper with Solutions

Conducted by the Central Board of Secondary Education (CBSE)

Time Allowed: 3 hours **Maximum Marks: 80**

General Instructions

(i) सभेई सुवाल करणु ज़रूरी आहिनि।

(ii) हरहिक सुवाल जे साम्हूं मार्कू लिखियल/डिनल आहिनि।

1(I). हेठि डिनल टुकिरे खे पढ़ी सुवालनि जा जवाब डियो -

हरिको धर्म बुलंदु आवाज़ सां पुकारे चवे थो त प्रेम जे गंढिसां ई जहानु बधलु आहे। विद्वान इहो सेखारीनि था त जेकड़हिं प्रेमु-बंधनु न हुजे त पृथ्वीअ जो हिकु हिकु कणो अलग अलग थी वञे ऐं पाणीअ में बि जेकड़हिं स्नेह न हुजे त उनजो हिकु हिकु फुड़ो अलग अलग थी वञे । अहिड़ीअ तरह जेकड़हिं माण्हू माण्हूअ जे विच में प्रेमु न हूंदो त असां मुर्दे वांगुरु ई थींदासीं।

जिते शुद्ध प्रेमु थिए थो, उते अधीरता लाइ जगह नथी थिए। शुद्ध प्रेमु देहि जो नाहे, आत्मा जो ई मुमकिनु आहे। बदनी प्रेमु विषय ई आहे। आत्म-प्रेम खे को बि बंधनु रंडक रूपु नथो लगे, पर उन्हीअ प्रेम में तपस्या थिए थी ऐं धीरजु त एतिरो थिए थो, जो मौत ताईं विछोड़ो रहे, तड़हि बि छा थियो ?

शुद्ध प्रेम मुमकिन आहे - [1 mark]

(A) (अ) बदन

(B) (ब) आत्मा

(C) (स) विश्वास

(D) (द) तपस्या

Correct Answer: (B) (ब) आत्मा

Solution:

Concept:

- The question asks: pure love is possible for (or through) which one? The passage says that love is the bond that holds the world together. Without love, every particle of earth and every drop of water would break apart, and people would be like the dead. The second paragraph says that pure love has no impatience in it, that it belongs to the soul and not to the body, that bodily love is only desire, and that real love needs penance and patience.
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option In the second paragraph the line says: शुद्ध प्रेमु देहि जो नाहे, आत्मा जो ई मुमकिनु आहे. It means pure love does not belong to the body. It is possible only for the soul (आत्मा). So the answer is the soul.

Step 2: Check why the other options are wrong Option 1 (अ) (body): The passage says pure love is not of the body (देहि जो नाहे). Love of the body is called बदनी प्रेमु, which is only desire (विषय). So this option is wrong.
Option 3 (स) (trust): Trust is never named in the passage as the thing that makes pure love possible. It is an idea the writer does not discuss. So this option is wrong.
Option 4 (द) (penance): Penance (तपस्या) is mentioned, but as something that happens inside love (प्रेम में तपस्या थिए थी). It is not what pure love is possible for. So this option is wrong.

Step 3: Conclusion The correct answer is option 2 (ब) (soul). **Answer: option 2**

Quick Tip to Solve: Find the line where the writer contrasts the body with the soul.

1(II). शुद्ध जुमिलो चूंडियो - [1 mark]

(A) (अ) असां मुर्दे वांगुरु हुंदासी जे प्रेम न थींदो

(B) (ब) थींदासी मुर्दे वांगुरु जे प्रेम न हूंदो

(C) (स) प्रेम न हूंदो त असां मुर्दे वांगुरु ई थींदासी

(D) (द) हूंदो प्रेम त असां मुर्दे वांगुरु थींदासी

Correct Answer: (C) (स) प्रेम न हूंदो त असां मुर्दे वांगुरु ई थींदासी

Solution:

Concept:

- The question asks: choose the correct (शुद्ध) sentence. The right sentence must match the last line of the first paragraph and must read in correct Sindhi word order. The passage says that love is the bond that holds the world together. Without love, every particle of earth and every drop of water would break apart, and people would be like the dead. The second paragraph says that pure love has no impatience in it, that it belongs to the soul and not to the body, that bodily love is only desire, and that real love needs penance and patience.
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option The first paragraph ends with: प्रेमु न हूंदो त असां मुर्दे वांगुरु ई थींदासीं. Option (स) is this same sentence: प्रेम न हूंदो त असां मुर्दे वांगुरु ई थींदासी. The condition (प्रेम न हूंदो) comes first, the result (असां मुर्दे वांगुरु ई थींदासी) comes next, and the two are joined by त. So it is correct.

Step 2: Check why the other options are wrong Option 1 (अ) (we would be like the dead if love would not be (words mixed up)): The verbs are swapped: हुंदासी is used where the result needs थींदासी, and थींदो is used where the condition needs हूंदो. The word order is broken and the sentence does not read properly. So this option is wrong.
Option 2 (ब) (will be like the dead if love is not (words in wrong order)): It begins with the verb थींदासी, has no subject असां and has no joining word त. The words are in a wrong order, so it is not a proper sentence. So this option is wrong.
Option 4 (द) (if there is love, we shall become like the dead (meaning reversed)): The negative word न is missing, so it says that if love exists we shall become like the dead. This reverses the meaning of the passage. So this option is wrong.

Step 3: Conclusion The correct answer is option 3 (स) (if there is no love, we shall become like the dead). **Answer: option 3**

Quick Tip to Solve: Match the options with the last line of paragraph 1.

1(III). 'देहि' लफ़्ज़ जी माना आहे - [1 mark]

(A) (अ) लेख

(B) (ब) विवेक

(C) (स) आत्मा

(D) (द) शरीर

Correct Answer: (D) (द) शरीर

Solution:

Concept:

- The question asks for the meaning of the word देहि used in the passage. The passage says that love

is the bond that holds the world together. Without love, every particle of earth and every drop of water would break apart, and people would be like the dead. The second paragraph says that pure love has no impatience in it, that it belongs to the soul and not to the body, that bodily love is only desire, and that real love needs penance and patience.
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option The passage says: शुद्ध प्रेमु देहि जो नाहे, आत्मा जो ई मुमकिनु आहे, and the next line talks about बदनी प्रेमु (bodily love). So देहि means the body, which is शरीर.

Step 2: Check why the other options are wrong Option 1 (अ) (writing or article): लेख means a piece of writing or an article. It has nothing to do with love or the body in the sentence. So this option is wrong.
Option 2 (ब) (wisdom or discretion): विवेक means wisdom or the power to judge. The sentence does not talk about wisdom. So this option is wrong.
Option 3 (स) (soul): आत्मा is the soul. The sentence uses देहि as the opposite of आत्मा, so the meaning cannot be the same word. So this option is wrong.

Step 3: Conclusion The correct answer is option 4 (द) (body). **Answer: option 4**

Quick Tip to Solve: Which word is placed against आत्मा in the sentence?

1(IV). पृथ्वीअ जो हिकु हिकु कणों अलग थींदो- [1 mark]

(A) (अ) प्रेम बिना

(B) (ब) अज्ञान बिना

(C) (स) नफरत बिना

(D) (द) क्रोध बिना

Correct Answer: (A) (अ) प्रेम बिना

Solution:

Concept:

- The question asks: every single particle of the earth would break apart without what? The passage says that love is the bond that holds the world together. Without love, every particle of earth and every drop of water would break apart, and people would be like the dead. The second paragraph says that pure love has no impatience in it, that it belongs to the soul and not to the body, that bodily love is only desire, and that real love needs penance and patience.
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option The first paragraph says: जेकडहिं प्रेमु-बंधनु न हुजे त पृथ्वीअ जो हिकु हिकु कणो अलग अलग थी वञे. It means: if there were no bond of love, each particle of the earth would separate. So the answer is without love.

Step 2: Check why the other options are wrong Option 2 (ब) (without ignorance): The passage never says that ignorance holds the earth together. Ignorance is not mentioned at all. So this option is wrong.
Option 3 (स) (without hatred): Hatred is not the missing thing. If anything, hatred would tear things apart, but the writer says the tearing happens when love is missing. So this option is wrong.
Option 4 (द) (without anger): Anger is also not mentioned in the passage as what keeps the earth together or breaks it. So this option is wrong.

Step 3: Conclusion The correct answer is option 1 (अ) (without love). **Answer: option 1**

Quick Tip to Solve: Find the scholars' statement about the earth in paragraph 1.

1(V). 'पृथ्वी' लफ़्ज़ जो ज़िदु आहे - [1 mark]

(A) (अ) आसमान

(B) (ब) धरती

(C) (स) जमीन

(D) (द) धरातल

Correct Answer: (A) (अ) आसमान

Solution:

Concept:

- The question asks for the opposite (ज़िदु) of the word पृथ्वी. पृथ्वी means the earth, so its opposite is the sky above it. The passage says that love is the bond that holds the world together. Without love, every particle of earth and every drop of water would break apart, and people would be like the dead. The second paragraph says that pure love has no impatience in it, that it belongs to the soul and not to the body, that bodily love is only desire, and that real love needs penance and patience.
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option पृथ्वी means the earth. The natural opposite of the earth is the sky, which is आसमान. So option (अ) is the antonym.

Step 2: Check why the other options are wrong Option 2 (ब) (earth): धरती is another word for the earth. It means the same as पृथ्वी, so it is a synonym, not an opposite. So this option is wrong.
Option 3 (स) (ground or land): जमीन means ground or land. It is also a synonym of पृथ्वी. So this option is wrong.
Option 4 (द) (surface of the earth): धरातल means the surface of the earth. It is a synonym as well. So this option is wrong.

Step 3: Conclusion The correct answer is option 1 (अ) (sky). **Answer: option 1**

Quick Tip to Solve: Three of the four options mean the same as पृथ्वी.

2(i). हेठि डिनल कविता खे पढ़ी सुवालनि जा जवाब डियो -

जेडो तुहिंजो नांउ बाझ बि तेडियाई मङा
रे थंभे रे थूणे तूं छपरु तूं छाइ
आउ कुजारो कहांइ तोखे मालूम सभकी
डातारु त तूं बिया मिड़ेई मङणा
मींहं मुंदाइता वसणा सदा वसीं तूं
जे घर अचीं मूं त मेरियाई मानु लहां
कविता जो उनवान आहे - [1 mark]

(A) (अ) शाह जा बैतु

(B) (ब) हिमालय

(C) (स) सामी जा बैतु

(D) (द) डातरु

Correct Answer: (A) (अ) शाह जा बैतु

Solution:

Concept:

- The question asks: what is the title (उनवान) of the poem? The poem is a devotional prayer. The poet speaks to the Almighty. He says that the Lord is the pillar and the roof (the shelter), that the Lord knows everything, that the Lord is the Giver (डातारु), and that the Lord's grace rains always, in every season.
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option The marking scheme key is option (अ), शाह जा बैतु. The lines are short devotional verses (baits) that praise and pray to the Lord, and they are given under the heading of Shah's baits.

Step 2: Check why the other options are wrong Option 2 (ब) (Himalaya): The poem does not talk about the Himalaya or any mountain, so it cannot be the title. So this option is wrong.
Option 3 (स) (Sami's verses (baits)): सामी जा बैतु would mean the verses of Sami, another Sindhi poet. The marking scheme does not give this as the title. So this option is wrong.
Option 4 (द) (Dataru (the giver)): डातारु (the Giver) is a word that appears in line 4 of the poem. It is a word from the poem, not its title. So this option is wrong.

Step 3: Conclusion The correct answer is option 1 (अ) (Shah's verses (baits)). **Answer: option 1**

Quick Tip to Solve: A title names the form and the poet.

2(ii). सही जुमिलो चूंडियों - [1 mark]

(A) (अ) मिड़ेई डातारु मङणा बिया त तूं

(B) (ब) मिड़ेई मङणा डातारु त तूं बिया

(C) (स) डातारु त तूं बिया मिड़ेई मङणा

(D) (द) त तूं बिया मिड़ेई मङणा

Correct Answer: (C) (स) डातारु त तूं बिया मिड़ेई मङणा

Solution:

Concept:

- The question asks: pick the correct sentence. The right choice is the line as it stands in the poem. The poem is a devotional prayer. The poet speaks to the Almighty. He says that the Lord is the pillar and the roof (the shelter), that the Lord knows everything, that the Lord is the Giver (डातारु), and that the Lord's grace rains always, in every season.
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option Line 4 of the poem reads: डातारु त तूं बिया मिड़ेई मङणा. Option (स) repeats this line word for word. The sense is: You are the Giver, so there is no need to beg of anyone else.

Step 2: Check why the other options are wrong Option 1 (अ) (words jumbled): The words are put in a different order. डातारु comes after मिड़ेई, and बिया त तूं comes at the end, so the line no longer reads as the poem has it. So this option is wrong.
Option 2 (ब) (words jumbled, giver placed late): It moves मङणा before डातारु and puts बिया at the end. The order is broken and the line does not match the poem. So this option is wrong.
Option 4 (द) (first word missing): It drops the first word डातारु and starts with त. The main subject (the Giver) is lost, so it is incomplete. So this option is wrong.

Step 3: Conclusion The correct answer is option 3 (स) (You are the Giver, so I need not beg of others (line 4 of the poem)). **Answer: option 3**

Quick Tip to Solve: Compare each option with line 4 of the poem.

2(iii). **'छपरु' जी माना आहे -** [1 mark]

(A) (अ) किनारो

(B) (ब) छित

(C) (स) रस्तो

(D) (द) सरोवर

Correct Answer: (B) (ब) छित

Solution:

Concept:

- The question asks for the meaning of the word छपरु used in line 2. The poem is a devotional prayer. The poet speaks to the Almighty. He says that the Lord is the pillar and the roof (the shelter), that the Lord knows everything, that the Lord is the Giver (डातारु), and that the Lord's grace rains always, in every season.
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option Line 2 says: रे थंभे रे थूणे तूं छपरु तूं छाइ. थंभे and थूणे are pillar and post, and छाइ is the covering. A pillar and a post hold up a roof, so छपरु means a roof, which is छित.

Step 2: Check why the other options are wrong Option 1 (अ) (bank or shore): किनारो means the bank or edge of a river or sea. The line speaks of pillars and a covering, not water. So this option is wrong.
Option 3 (स) (road): रस्तो means a road or path. A road is not held up by pillars and is not a covering. So this option is wrong.
Option 4 (द) (lake): सरोवर means a lake or pond. It does not fit with pillar, post and cover. So this option is wrong.

Step 3: Conclusion The correct answer is option 2 (ब) (roof). **Answer: option 2**

Quick Tip to Solve: What is held up by pillars and posts?

2(iv). कहिंखे सभु मालूम आहे - [1 mark]

(A) (अ) शाह खे

(B) (ब) सामी खे

(C) (स) तव्हां खे

(D) (द) परमात्मा खे

Correct Answer: (D) (द) परमात्मा खे

Solution:

Concept:

- The question asks: who knows everything? Line 3 says that the Lord knows everything about the poor poet. The poem is a devotional prayer. The poet speaks to the Almighty. He says that the Lord is the pillar and the roof (the shelter), that the Lord knows everything, that the Lord is the Giver (डातारु), and that the Lord's grace rains always, in every season.
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option In line 3 the poet says that the person addressed knows all (तोखे मालूम सभकी). The person addressed all through the poem is the Lord, who is the pillar, the roof and the Giver. So the one who knows everything is the Almighty (परमात्मा).

Step 2: Check why the other options are wrong Option 1 (अ) (Shah): Shah is the poet or the source of the baits, not the person who is addressed as all-knowing. So this option is wrong.
Option 2 (ब) (Sami): Sami is another name from Sindhi poetry and is not the one addressed in the poem. So this option is wrong.
Option 3 (स) (you (respectful)): तव्हां is a respectful word for a human listener. In the poem the person addressed as 'you' is the Lord, not an ordinary person. So this option is wrong.

Step 3: Conclusion The correct answer is option 4 (द) (the Almighty (God)). **Answer: option 4**

Quick Tip to Solve: Who is addressed as तूं in the whole poem?

2(v). 'मींहं' लफ़्ज़ जो हम माना आहे - [1 mark]

(A) (अ) मशहूर

(B) (ब) बदनाम

(C) (स) बारिश

(D) (द) तूफ़ान

Correct Answer: (C) (स) बारिश

Solution:

Concept:

- The question asks for a word that has the same meaning (हम माना) as मींहं. The poem is a devotional prayer. The poet speaks to the Almighty. He says that the Lord is the pillar and the roof (the shelter), that the Lord knows everything, that the Lord is the Giver (डातारु), and that the Lord's grace rains always, in every season.
- The answer has to be taken from the lesson or the printed text, so we match each option with what

is given there.

Step 1: Find the correct option Line 5 says: मींहं मुंदाइता वसणा सदा वसीं तूं. The word वसणा means to rain or to pour. So मींहं is the rain, and a word with the same meaning is बारिश.

Step 2: Check why the other options are wrong Option 1 (अ) (famous): मशहूर means famous. It has nothing to do with rain. So this option is wrong.
Option 2 (ब) (notorious): बदनाम means having a bad name. It also has no link with rain. So this option is wrong.
Option 4 (द) (storm): तूफ़ान is a storm. A storm is a violent wind or weather and is not a plain synonym of rain. So this option is wrong.

Step 3: Conclusion The correct answer is option 3 (स) (rain). **Answer: option 3**

Quick Tip to Solve: वसणा tells you what मींहं is.

3(i). हेठि डिनल सुवालन जा जवाब डियो -
आसोपालव जो दोस्तु केरु हो? [1 mark]

(A) (अ) हवा

(B) (ब) पाणी

(C) (स) बाज़

(D) (द) कांव

Correct Answer: (D) (द) कांव

Solution:

Concept:

- The question asks: who was the friend of the Asopalav tree? This is a question from the textbook lesson about the tree.
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option The marking scheme key is option (द), कांव (the crow). A crow is a bird that sits and rests in trees, so it is the natural friend of a tree.

Step 2: Check why the other options are wrong Option 1 (अ) (air): Air (हवा) blows around the tree but is not named as its friend in the lesson key. So this option is wrong.
Option 2 (ब) (water): Water (पाणी) feeds the tree but is not given as its friend. So this option is wrong.
Option 3 (स) (hawk): बाज़ is a hawk. A hawk is a bird of prey and not the friend of the tree in the key. So this option is wrong.

Step 3: Conclusion The correct answer is option 4 (द) (crow). **Answer: option 4**

Quick Tip to Solve: Recall the lesson about the Asopalav tree.

3(ii). "साफ़ भारत मिशन" जी शुरूआति कड़हिं थी हुई? [1 mark]

(A) (अ) 5 अक्टूबर 2014

(B) (ब) 2 अक्टूबर 2014

(C) (स) 10 अक्टूबर 2014

(D) (द) 26 जनवरी 2014

Correct Answer: (B) (ब) 2 अक्टूबर 2014

Solution:

Concept:

- The question asks: when did the Swachh Bharat Mission (Clean India Mission) begin?
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option The Swachh Bharat Mission was launched on 2 October 2014, the birth anniversary of Mahatma Gandhi (Gandhi Jayanti). So the answer is 2 October 2014.

Step 2: Check why the other options are wrong Option 1 (अ) (5 October 2014): 5 October 2014 is not the date of the launch. The mission was started on Gandhi Jayanti, which is 2 October. So this option is wrong.
Option 3 (स) (10 October 2014): 10 October 2014 is also wrong. It is not a date linked with the mission. So this option is wrong.
Option 4 (द) (26 January 2014): 26 January is Republic Day, and the year given is also not the launch date. So this option is wrong.

Step 3: Conclusion The correct answer is option 2 (ब) (2 October 2014). **Answer: option 2**

Quick Tip to Solve: Think of the day on which the mission began.

3(iii). गंदगी फहिलाए असीं कंहिंखे नींड डी ंदा आहियूं? [1 mark]

(A) (अ) महिमान

(B) (ब) उस्ताद

(C) (स) बीमारियूं

(D) (द) पाड़ेसिरियूं

Correct Answer: (C) (स) बीमारियूं

Solution:

Concept:

- The question asks: by spreading dirt, whom do we invite (नींड डींदा आहियूं)? The sense is that dirt brings something harmful.
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option When we spread dirt, flies and germs grow and illness follows. So by spreading dirt we invite diseases (बीमारियूं). This is the point of the lesson on cleanliness.

Step 2: Check why the other options are wrong Option 1 (अ) (guests): Guests (महिमान) are invited for a happy occasion. Nobody invites guests by spreading dirt. So this option is wrong.
Option 2 (ब) (teacher): A teacher (उस्ताद) is not invited by dirt. The word does not fit the meaning of the sentence. So this option is wrong.

Option 4 (द) (women neighbours): Women neighbours (पाड़ेसिरियूं) are not the result of dirt. They have no link with the sentence. So this option is wrong.

Step 3: Conclusion The correct answer is option 3 (स) (diseases). **Answer: option 3**

Quick Tip to Solve: What do dirt and germs bring?

3(iv). आशा कहिड़े किस्म जी औरत आहे? [1 mark]

(A) (अ) ज़िदी

(B) (ब) घोमू

(C) (स) आज्ञाकारी

(D) (द) घण ग़ाल्हाऊ

Correct Answer: (C) (स) आज्ञाकारी

Solution:

Concept:

- The question asks: what kind of woman is Asha? This is a character question from the textbook lesson.
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option The marking scheme key is option (स), आज्ञाकारी (obedient). Asha is shown as a woman who listens to her elders and follows what she is told.

Step 2: Check why the other options are wrong Option 1 (अ) (stubborn): ज़िदी means stubborn. The key does not describe Asha as stubborn. So this option is wrong.
Option 2 (ब) ((a type of person, not Asha's nature)): घोमू is not the quality the key gives for Asha. She is not shown in this way. So this option is wrong.
Option 4 (द) (talkative): घण ग़ाल्हाऊ means one who talks too much. The key does not describe Asha like this. So this option is wrong.

Step 3: Conclusion The correct answer is option 3 (स) (obedient). **Answer: option 3**

Quick Tip to Solve: Recall Asha's nature in the lesson.

3(ix). पाण खां वड़ी उमिर वारन खे ख़त लिखण वक़्त पछाड़ीअ में लिखण घुरिजे - [1 mark]

(A) (अ) तव्हांजो आज्ञाकारी

(B) (ब) नूरचिश्म

(C) (स) प्यारो

(D) (द) लाड़लो

Correct Answer: (A) (अ) तव्हांजो आज्ञाकारी

Solution:

Concept:

- The question asks: when we write a letter to someone older than ourselves, what do we write at the end?
- The answer has to be taken from the lesson or the printed text, so we match each option with what

is given there.

Step 1: Find the correct option At the end of a letter to an elder, the writer signs off with respect, for example तव्हांजो आज्ञाकारी (your obedient). So the answer is option (अ).

Step 2: Check why the other options are wrong Option 2 (ब) (light of the eyes): नूरचिश्म means 'light of the eyes'. It is a loving word elders use for a younger person. So this option is wrong.
Option 3 (स) (dear one): प्यारो means dear. This is also what an elder writes to a younger person. So this option is wrong.
Option 4 (द) (darling): लाड़लो means darling. It is again an elders' word for the young, not a respectful closing. So this option is wrong.

Step 3: Conclusion The correct answer is option 1 (अ) (your obedient (yours obediently)). **Answer: option 1**

Quick Tip to Solve: Who is the letter written to, and who writes the word?

3(v). "सरहदुन जा लीका आसमान में छो न आहिन? इहे लफ़्ज़ मुहमद आमीन छो चया?" [1 mark]

(A) (अ) जज़्बात विचां

(B) (ब) प्यार विचां

(C) (स) नफ़रत विचां

(D) (द) मज़े वठण लाइ

Correct Answer: (A) (अ) जज़्बात विचां

Solution:

Concept:

- The question asks: Muhammad Amin said, 'Why are there no border lines in the sky?' Why did he say these words?
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option The marking scheme key is option (अ), जज़्बात विचां (out of deep feeling). The words are a cry from the heart about borders that divide people. He felt the pain of the divide, and the sky, which has no borders, showed it to him.

Step 2: Check why the other options are wrong Option 2 (ब) (out of love): Love is not the main reason. The remark is an expression of the pain of the divide, a wider feeling than love alone. So this option is wrong.
Option 3 (स) (out of hatred): The remark does not show hatred. It questions the borders, it does not hate anyone. So this option is wrong.
Option 4 (द) (to have fun): It was not said for fun. The matter is a serious one. So this option is wrong.

Step 3: Conclusion The correct answer is option 1 (अ) (out of deep feeling). **Answer: option 1**

Quick Tip to Solve: Is the remark a joke, a hatred or a feeling?

3(vi). 'मींह मुंदाइता वसणा सदा वसीं तूं' - कवी सदाईं वसंदड़ कंहिं खे चवे थो? [1 mark]

(A) (अ) सांवण

(B) (ब) मींहं

(C) (स) मालिक जी दया

(D) (द) बिना मुंद जो मींहं

Correct Answer: (C) (स) मालिक जी दया

Solution:

Concept:

- The question asks: the poet says 'You rain always, in every season.' What does he call the one who always rains? The poem is a devotional prayer. The poet speaks to the Almighty. He says that the Lord is the pillar and the roof (the shelter), that the Lord knows everything, that the Lord is the Giver (डातारु), and that the Lord's grace rains always, in every season.
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option Ordinary rain falls only in a season (मुंद). The poet says that the rain of the Lord never stops, even without a season. So he is calling the Lord's mercy (मालिक जी दया) the one that always rains.

Step 2: Check why the other options are wrong Option 1 (अ) (the month of Sawan): Sawan is the rainy month. It is limited to one season, but the poet speaks of what rains always. So this option is wrong.
Option 2 (ब) (rain): Plain rain is the picture used, but plain rain is not what is meant. It is only the comparison. So this option is wrong.
Option 4 (द) (rain without a season): Rain without a season is only the literal picture. The poet means the Lord's mercy by it. So this option is wrong.

Step 3: Conclusion The correct answer is option 3 (स) (the Lord's mercy). **Answer: option 3**

Quick Tip to Solve: What is the rain a symbol of?

3(vii). सांवण जे महिने में डिण मल्हायो वेंदो आहे - [1 mark]

(A) (अ) डियारी

(B) (ब) चेटीचंड

(C) (स) थधिड़ी

(D) (द) होली

Correct Answer: (C) (स) थधिड़ी

Solution:

Concept:

- The question asks: which festival (डिण) is celebrated in the month of Sawan (the rainy month)?
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option Thadri is the festival observed in the month of Sawan. So the answer is option (स), थधिड़ी.

Step 2: Check why the other options are wrong Option 1 (अ) (Diwali (Diyari)): Diyari is Diwali, held

in autumn in the month of Kartik, not in Sawan. So this option is wrong.
Option 2 (ब) (Chetichand): Chetichand is celebrated at the start of the new year in Chaitra, in spring. So this option is wrong.
Option 4 (द) (Holi): Holi is the festival of colours, held in Phalgun, in spring. So this option is wrong.

Step 3: Conclusion The correct answer is option 3 (स) (Thadri). **Answer: option 3**

Quick Tip to Solve: Match the festival with its month.

3(viii). सिंध में अंग्रेजन जी हुकुमत जो वक़्त ..... हो। [1 mark]

(A) (अ) 1520 - 1570 ई.

(B) (ब) 1843 - 1947 ई.

(C) (स) 495 - 631 ई.

(D) (द) 500 - 1000 ई.

Correct Answer: (B) (ब) 1843 - 1947 ई.

Solution:

Concept:

- The question asks: the British rule in Sindh lasted during which years?
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option The British took Sindh in 1843 and ruled until India became free in 1947. So the period of British rule is 1843 to 1947 CE, which is option (ब).

Step 2: Check why the other options are wrong Option 1 (अ) (1520 to 1570 CE): 1520 to 1570 is the 16th century, long before the British came to Sindh. So this option is wrong.
Option 3 (स) (495 to 631 CE): 495 to 631 is an early period of ancient rulers, nowhere near British times. So this option is wrong.
Option 4 (द) (500 to 1000 CE): 500 to 1000 is the early medieval period, before the British. So this option is wrong.

Step 3: Conclusion The correct answer is option 2 (ब) (1843 to 1947 CE). **Answer: option 2**

Quick Tip to Solve: British came to Sindh in the 19th century.

3(x). ब्रियन सां भलाई करण वारे खे चइजे थो - [1 mark]

(A) (अ) अपकारी

(B) (ब) परउपकारी

(C) (स) दुश्मन

(D) (द) गवाह

Correct Answer: (B) (ब) परउपकारी

Solution:

Concept:

- The question asks: what do we call a person who does good to others?
- The answer has to be taken from the lesson or the printed text, so we match each option with what is given there.

Step 1: Find the correct option A person who does good to others is called परउपकारी (one who helps others). So the answer is option (ब).

Step 2: Check why the other options are wrong Option 1 (अ) (one who harms): अपकारी means one who does harm. It is the opposite of what the sentence asks for. So this option is wrong.
Option 3 (स) (enemy): दुश्मन means an enemy. An enemy does not do good to others. So this option is wrong.
Option 4 (द) (witness): गवाह means a witness. A witness only gives evidence, he does not do good. So this option is wrong.

Step 3: Conclusion The correct answer is option 2 (ब) (one who helps others (altruist)). **Answer: option 2**

Quick Tip to Solve: Split the word into पर and उपकारी.

4(i). हेठियनि सुवालनि जा जवाब हिक सिट में लिखो -
'तहज़ीब' जो हम माना लफ़्ज़ लिखो। [1 mark]

Solution:

Concept:

- Write a word that has the same meaning as तहज़ीब (culture or civilisation).
- This item carries 1 mark(s).

Step 1: Recall the rule or the key points तहज़ीब is an Urdu-origin word for the refined way of living of a society, its culture and manners. A synonym is a word that means the same.
1. तहज़ीब means culture, civilisation or refined manners.
2. The matching word in the key is सभ्यता.

Step 2: Write the model answer **सभ्यता**
Meaning in English: The synonym of तहज़ीब is सभ्यता (civilisation).

Step 3: Check the answer against the marking scheme The marking scheme answer is सभ्यता, so this is the full-mark answer.

Step 4: Conclusion **सभ्यता**

Quick Tip to Solve: Think of the word 'civilisation'.

4(ii). 'छोकरी' लफ़्ज़ जो अदद जमउ थींदो? [1 mark]

Solution:

Concept:

- Give the plural (जमउ) of the word छोकरी (a girl).
- This item carries 1 mark(s).

Step 1: Recall the rule or the key points A feminine Sindhi noun that ends in ी or री changes to ियूं in the plural, for example छोकरी becomes छोकिरियूं.
1. Singular: छोकरी (girl).
2. Plural: छोकिरियूं (girls).

Step 2: Write the model answer **छोकिरियूं**
Meaning in English: The plural of छोकरी is छोकिरियूं (girls).

Step 3: Check the answer against the marking scheme The marking scheme answer is छोकिरियूं.

Step 4: Conclusion **छोकिरियूं**

Quick Tip to Solve: Feminine nouns take the ending ियूं in the plural.

4(iii). "पढ़ाइण मां फ़ाइदा आहिन छोकिरियुन खे।" - जुमिलो दुरुस्त करियो। [1 mark]

Solution:

Concept:

- Correct the sentence. The words are in a wrong order. Put them in the proper Sindhi order.
- This item carries 1 mark(s).

Step 1: Recall the rule or the key points In a Sindhi sentence the person who gets the benefit, with खे, comes first. Then comes the reason (पढ़ाइण मां), then what they get (फ़ाइदा), and the verb (आहिन) comes last.
1. Who gets the benefit: छोकिरियुन खे (girls).
2. From what: पढ़ाइण मां (from studying).
3. What they get: फ़ाइदा (benefit).
4. Verb at the end: आहिन (are).

Step 2: Write the model answer **छोकिरियुन खे पढ़ाइण मां फ़ाइदा आहिन।**
Meaning in English: Girls get benefits from studying.

Step 3: Check the answer against the marking scheme The marking scheme gives the sentence as: छोकिरियुन खे पढ़ाइण मां फ़ाइद आहिन. The key spells the word as फ़ाइद, and the question paper spells it as फ़ाइदा, so either spelling is accepted.

Step 4: Conclusion **छोकिरियुन खे पढ़ाइण मां फ़ाइदा आहिन।**

Quick Tip to Solve: Put the verb last.

4(iv). 'घोड़ो' लफ़्ज़ जी ज़िंस बदलियो। [1 mark]

Solution:

Concept:

- Change the gender (ज़िंस) of the word घोड़ो (horse).
- This item carries 1 mark(s).

Step 1: Recall the rule or the key points A masculine Sindhi noun ending in ो changes to the feminine by changing ो to ी, for example घोड़ो becomes घोड़ी.
1. घोड़ो is masculine (horse).
2. Feminine form: घोड़ी (mare).

Step 2: Write the model answer **घोड़ी**
Meaning in English: The feminine of घोड़ो is घोड़ी (mare).

Step 3: Check the answer against the marking scheme The marking scheme answer is घोड़ी.

Step 4: Conclusion **घोड़ी**

Quick Tip to Solve: Change ो to ी.

4(ix). 'आबाद' लफ़्ज़ जो ज़िद लिखो। [1 mark]

Solution:

Concept:

- Write the opposite (ज़िद) of the word आबाद (flourishing, populated).
- This item carries 1 mark(s).

Step 1: Recall the rule or the key points An antonym is a word with the opposite meaning. आबाद means flourishing or full of life, so the opposite is ruined or destroyed.
1. आबाद means flourishing or inhabited.
2. Opposite: बरबादु (ruined or destroyed).

Step 2: Write the model answer **बरबादु**
Meaning in English: The opposite of आबाद is बरबादु (ruined).

Step 3: Check the answer against the marking scheme The marking scheme answer is बरबादु.

Step 4: Conclusion **बरबादु**

Quick Tip to Solve: Flourishing versus ruined.

4(v). 'फइल' छा खे चइजे थो? [1 mark]

Solution:

Concept:

- What is called फइल (verb)? Give the definition.
- This item carries 1 mark(s).

Step 1: Recall the rule or the key points A verb (फइल) is the word that tells us that some work is done or is happening.
1. फइल means the verb.
2. It tells about doing something or about something happening.

Step 2: Write the model answer **कम करण या कम थियण खे फइल चइजे थो।**
Meaning in English: The doing of work or the happening of work is called a verb.

Step 3: Check the answer against the marking scheme The marking scheme answer is: कम करण या कम थियण खे फइल चइजे थो.

Step 4: Conclusion **कम करण या कम थियण खे फइल चइजे थो।**

Quick Tip to Solve: Verb = doing or happening of work.

4(vi). 'इस्म' जी माना लिखी मिसाल डियो। [1 mark]

Solution:

Concept:

- Write the meaning (definition) of इस्म (noun) and give an example.
- This item carries 1 mark(s).

Step 1: Recall the rule or the key points A noun (इस्म) is the name of a person, a thing, a living being, a place, a time, a work, a quality or a state.
1. Definition: the name of a person, thing, living being, place, time, work, quality or condition is called इस्म.

2. Examples: मोहन (a person), ताजमहल (a building).

Step 2: Write the model answer **कहिं माण्हू, शइ, साहवारे, जाइ, वक़्त, कम, ख़ासियत या हालत जे नाले खे इस्म चइजे थो। जीअं मोहन, ताजमहल।**
Meaning in English: The name of a person, thing, living being, place, time, work, quality or state is called a noun. For example: Mohan, Taj Mahal.

Step 3: Check the answer against the marking scheme The marking scheme gives the definition with the examples मोहन and ताजमहल.

Step 4: Conclusion **कहिं माण्हू, शइ, साहवारे, जाइ, वक़्त, कम, ख़ासियत या हालत जे नाले खे इस्म चइजे थो। जीअं मोहन, ताजमहल।**

Quick Tip to Solve: Name of anything is a noun.

4(vii). सिफ़त जी परिभाषा लिखो। [1 mark]

Solution:

Concept:

- Write the definition of सिफ़त (adjective).
- This item carries 1 mark(s).

Step 1: Recall the rule or the key points An adjective (सिफ़त) is a word that is joined to a noun or a pronoun and tells its quality, fault or kind.
1. Joined with a noun (इस्म) or a pronoun (ज़मीर).
2. Tells its quality (गुण), fault (अवगुण) or kind (किस्म).

Step 2: Write the model answer **जेके लफ़्ज़ इस्म या ज़मीर सां लगी उनजो गुण, अवगुण, किस्म बुधाए तंहिं खे सिफ़त चइजे थो।**
Meaning in English: A word that is attached to a noun or a pronoun and tells its quality, fault or kind is called an adjective.

Step 3: Check the answer against the marking scheme The marking scheme gives exactly this definition.

Step 4: Conclusion **जेके लफ़्ज़ इस्म या ज़मीर सां लगी उनजो गुण, अवगुण, किस्म बुधाए तंहिं खे सिफ़त चइजे थो।**

Quick Tip to Solve: Adjective = tells quality, fault or kind of a noun.

4(viii). ज़मीर छा खे चइजे थो? मिसाल डियो। [1 mark]

Solution:

Concept:

- What is called ज़मीर (pronoun)? Give examples.
- This item carries 1 mark(s).

Step 1: Recall the rule or the key points A pronoun (ज़मीर) is a word used in place of a noun, so that the noun is not repeated again and again.
1. Definition: a word that is used in place of a noun.
2. Examples: मां (I), हूं (he), असां (we).

Step 2: Write the model answer **जेके लफ़्ज़ इस्म जे बदिरां कम अचन तहिं खे ज़मीर चइजो थो। जीअं त मां, हूं, असां वग़ैरह।**

Meaning in English: Words that are used in place of a noun are called pronouns. For example: I, he, we, and so on.

Step 3: Check the answer against the marking scheme The marking scheme gives this definition with the examples मां, हूं and असां.

Step 4: Conclusion **जेके लफ़्ज़ इस्म जे बदिरां कम अचन तहिं खे ज़मीर चइजो थो। जीअं त मां, हूं, असां वग़ैरह।**

Quick Tip to Solve: Pronoun = word used instead of a noun.

4(x). कणिक, चांवर, खीर वग़ैरह कहिड़े इस्म जा मिसाल आहिन? [1 mark]

Solution:

Concept:

- Wheat flour (कणिक), rice (चांवर) and milk-pudding (खीर) are examples of which kind of noun?
- This item carries 1 mark(s).

Step 1: Recall the rule or the key points A noun that names a material or a substance is called इस्म जिंस (a material noun). Such things are measured, not counted one by one.
1. कणिक = flour, चांवर = rice, खीर = milk-pudding.
2. All three are materials or substances, so they are इस्म जिंस.

Step 2: Write the model answer **इस्म जिंस**
Meaning in English: These are examples of a material noun.

Step 3: Check the answer against the marking scheme The marking scheme answer is इस्म जिंस.

Step 4: Conclusion **इस्म जिंस**

Quick Tip to Solve: Substances are material nouns.

5(i). हेठियनि मां किन चइनि सुवालनि जा जवाब 20-25 लफ़्ज़नि में डियो सिंध में कहिड़नि - कहिड़नि राजाउन राज़ु कयो? [4 marks]

Solution:

Concept:

- Which kings ruled in Sindh? Answer in 20-25 words.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points The question asks for the names of the rulers of Sindh over the years. The marking scheme lists them.
1. Darius, the king of Iran.
2. Alexander.
3. Ashoka.
4. The Sumras, the Sammas and the Arghuns, and so on.

Step 2: Write the model answer सिंध में ईरान जे बादशाह दारस, यूनान जे सिकंदर, हिंदुस्तान जे अशोक, ऐं पोइ सूमरन, समन ऐं अरग़ूनन वग़ैरह राज़ु कयो।
Meaning in English: In Sindh the Iranian king Darius, Alexander of Greece, Ashoka of India, and later the Sumras, Sammas and Arghuns and others ruled.

Step 3: Check the answer against the marking scheme Every name given in the marking scheme (Darius, Alexander, Ashoka, Sumras, Sammas, Arghuns) is in the answer, in about 20-25 words.

Step 4: Conclusion सिंध में ईरान जे बादशाह दारस, यूनान जे सिकंदर, हिंदुस्तान जे अशोक, ऐं पोइ सूमरन, समन ऐं अरग़ूनन वग़ैरह राजु कयो।

Quick Tip to Solve: Name at least four rulers.

5(ii). लाल जो चालीहो कड़हिं पूरो कबो आहे?

[4 marks]

Solution:

Concept:

- When is the Chaliho of Lal (Jhulelal) completed? Answer in 20-25 words.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points Chaliho is a vow that is kept for forty days. The question asks for the dates and the number of days.
1. It begins on 16 July.
2. It ends on 24 August.
3. It is completed in 40 days.

Step 2: Write the model answer लाल जो चालीहो 16 जुलाई खां 24 अगस्त ताईं, यानी पूरे 40 डींहन में, पूरो कबो आहे।
Meaning in English: The Chaliho of Lal is completed from 16 July to 24 August, that is, in a full 40 days.

Step 3: Check the answer against the marking scheme Both dates and the count of 40 days from the marking scheme are given.

Step 4: Conclusion लाल जो चालीहो 16 जुलाई खां 24 अगस्त ताईं, यानी पूरे 40 डींहन में, पूरो कबो आहे।

Quick Tip to Solve: Give both dates and 40 days.

5(iii). मुहमद अमीन मकान जे भितियुनि ते हथ छो पियो फहराए? [4 marks]

Solution:

Concept:

- Why does Muhammad Amin run his hand over the walls of the house? Answer in 20-25 words.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points A person touches the walls of an old house when it brings back old memories. The key gives the reason: he lived in this house before the migration (लड़पलाण).
1. He wants to bring back old memories.
2. Before the migration (लड़पलाण) he lived in this same house.
3. So he runs his hand over the walls of his house.

Step 2: Write the model answer पुरानी याद ताज़ा करे लाइ, किअं त लड़पलाण खां अगु हू हिन ही मकान में रहंदो हो, इन करे हू पहिंजे मकान जे भितियुन ते हथ पियो फहराए।
Meaning in English: To bring back old memories, because before the migration he used to live in this very house, so he runs his hand over the walls of his house.

Step 3: Check the answer against the marking scheme Both reasons in the marking scheme (old memories and living there before the migration) are in the answer.

Step 4: Conclusion पुरानी याद ताज़ा करे लाइ, किअं त लड़पलाण खां अगु हू हिन ही मकान में रहंदो हो, इन करे हू पहिंजे मकान जे भितियुन ते हथ पियो फहराए।

Quick Tip to Solve: Why does one touch the walls of an old home?

5(iv). केतिरा माइट धीअरुन खे घणी तइलीम छो नथा डियारण चाहिन? [4 marks]

Solution:

Concept:

- Why do many parents not want to give a lot of education to their daughters? Answer in 20-25 words.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points The key gives two reasons: educated girls are thought to be fussy and demanding, and the give-and-take of dowry makes parents unwilling.
1. Educated girls are said to have many demands and moods (नख़िरा).
2. Because of the dowry (give-and-take), parents do not want to educate them.

Step 2: Write the model answer पढ़ियल छोकिरियुन जा नख़िरा घणा आहिन ऐं डेतीलेतीअ जे करे केतिरा माइट पहिंजे धीअरुन खे घणो पढ़ाइण नथा चाहिन।
Meaning in English: Educated girls are said to have many demands, and because of the dowry give-and-take, many parents do not want to educate their daughters much.

Step 3: Check the answer against the marking scheme The two reasons of the marking scheme (the demands of educated girls and the dowry system) are both covered.

Step 4: Conclusion पढ़ियल छोकिरियुन जा नख़िरा घणा आहिन ऐं डेतीलेतीअ जे करे केतिरा माइट पहिंजे धीअरुन खे घणो पढ़ाइण नथा चाहिन।

Quick Tip to Solve: Two reasons are expected.

5(v). भारत साफ़ सुथरो देश कीअं बणिजी सघंदो? [4 marks]

Solution:

Concept:

- How can India become a clean and neat country? Answer in 20-25 words.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points The answer is about the duty of every citizen. The key says India will be clean when every citizen takes care of cleanliness around home and neighbourhood.
1. Every citizen must act.
2. Each one should keep his own home clean.
3. Each one should keep the surroundings clean.

Step 2: Write the model answer भारत साफ़ सुथरो देश तड़हिं बणिजी सघंदो, जड़हिं हरहिकु नागरिकु पंहिंजे घर ऐं आस-पास जी सफाईअ जो पूरो ध्यान रखंदो।
Meaning in English: India can become a clean and neat country only when every citizen takes full care of the cleanliness of his own home and the surroundings.

Step 3: Check the answer against the marking scheme The key points of the marking scheme (every citizen, home and surroundings, cleanliness) are included.

Step 4: Conclusion भारत साफ़ सुथरो देश तड़हिं बणिजी सघंदो, जड़हिं हरहिकु नागरिकु पंहिंजे घर ऐं आस-पास जी सफाईअ जो पूरो ध्यान रखंदो।

Quick Tip to Solve: Every citizen has a role.

6(I). हेठियनि मां किन चइनि सुवालनि जा जवाब 20-25 लफ़्ज़नि में डियो
शाह साहब प्रभुअ खां केतिरी बाझ थो घुरे? [4 marks]

Solution:

Concept:

- How much closeness (बाझ) does Shah Sahib ask of the Lord? Answer in 20-25 words.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points Line 1 of the poem in Q2 says: जेडो तुहिंजो नांउ बाझ बि तेडियाई मङा. It means: as great as Your name, so great a bond do I ask.
1. The Lord's name is great.
2. The poet asks for a bond (बाझ) of the same size.
3. So the bond asked for is equal to the greatness of the name.

Step 2: Write the model answer शाह साहब प्रभुअ खां उहा ई बाझ घुरे थो जेडो सांईअ जो नालो आहे, यानी हुनजे नाले जेतिरी वडी बाझ।
Meaning in English: Shah Sahib asks of the Lord the same bond as is the Lord's name, that is, a bond as great as His name.

Step 3: Check the answer against the marking scheme The marking scheme says that the bond asked for is as great as the name of the Lord, and the answer says this.

Step 4: Conclusion शाह साहब प्रभुअ खां उहा ई बाझ घुरे थो जेडो सांईअ जो नालो आहे, यानी हुनजे नाले जेतिरी वडी बाझ।

Quick Tip to Solve: Name and bond are of equal size.

6(II). अखण टीज जो डिण कहिड़े महिने में ईंदो आहे? [4 marks]

Solution:

Concept:

- In which month does the day of Akhan Teej come? Answer in 20-25 words.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points The question asks for the month and the occasion. The key gives the month of Vesakh and the name Sahai Teej.
1. Month: Vesakh (Vaisakh).
2. Day: Sahai Teej (the Teej of Vesakh).
3. It is celebrated on that day.

Step 2: Write the model answer अखण टीज वेसाख जे महिने में ईंदी आहे ऐं सहाई टीज ते उहा डिण वडे उमंग सां मल्हाई वेंदी आहे।
Meaning in English: Akhan Teej comes in the month of Vesakh, and on Sahai Teej that day is celebrated with great joy.

Step 3: Check the answer against the marking scheme The month (Vesakh) and the occasion (Sahai Teej) from the marking scheme are both given.

Step 4: Conclusion अखण टीज वेसाख जे महिने में ईंदी आहे ऐं सहाई टीज ते उहा डिण वडे उमंग सां मल्हाई वेंदी आहे।

Quick Tip to Solve: Month plus day.

6(III). लेखक खे सिंधी भाषा जे आईंदह बाबत कहिड़ो ख़ौफ़ आहे? [4 marks]

Solution:

Concept:

- What fear does the writer have about the future of the Sindhi language? Answer in 20-25 words.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points The key says the writer fears that the influence of other languages on Sindhi may harm it.
1. The writer is afraid for the future of Sindhi.
2. The reason is the influence of other languages (बियुन बोलियुन).
3. He feels that Sindhi may lose its own form.

Step 2: Write the model answer लेखक खे डपु आहे त सिंधी भाषा ते बियुन बोलियुन जे असर करे हीअ भाषा पहिंजो असली रूप गुमाए छडींदी।
Meaning in English: The writer fears that, because of the influence of other languages on Sindhi, this language will lose its original form.

Step 3: Check the answer against the marking scheme The marking scheme fear (the influence of other languages) is stated.

Step 4: Conclusion लेखक खे डपु आहे त सिंधी भाषा ते बियुन बोलियुन जे असर करे हीअ भाषा पहिंजो असली रूप गुमाए छडींदी।

Quick Tip to Solve: Other languages affect Sindhi.

6(IV). कवी ऐं आसोपलाव वण जो संबंध कहिड़े किस्म जो हो? [4 marks]

Solution:

Concept:

- What kind of relation was there between the poet and the Asopalav tree? Answer in 20-25 words.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points The key says that the bond was deeper than friendship. Q3(i) also says that the tree had a friend, the crow, so the tree is shown as a living companion.
1. The relation was one of closeness and love.
2. It was more than a friendship (दोस्ती).

Step 2: Write the model answer कवी ऐं आसोपलाव वण जो संबंध दोस्तीअ खां बि वधीक हो, यानी हुनजो नातो हिक डीघ सिनेह जो हो।
Meaning in English: The bond between the poet and the Asopalav tree was even greater than friendship, a relation of deep affection.

Step 3: Check the answer against the marking scheme The marking scheme answer (more than friendship) is the main point and it is stated first.

Step 4: Conclusion कवी ऐं आसोपलाव वण जो संबंध दोस्तीअ खां बि वधीक हो, यानी हुनजो नातो हिक डीघ सिनेह जो हो।

Quick Tip to Solve: Deeper than friendship.

6(V). बुढा आश्रम कहाणीअ में समाज जो कहिड़ो चिटु चिटियल आहे? [4 marks]

Solution:

Concept:

- What picture of society is drawn in the story 'Budha Ashram'? Answer in 20-25 words.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points The key says the story draws a social picture in which living together in a joint family is shown to be good, and the elders are shown to be important for the family.
1. A picture of society is drawn.
2. It stresses living together in a joint family (गड़ियल परिवार).
3. It shows how important the elders are for the family.

Step 2: Write the model answer बुढा आश्रम कहाणीअ में समाज जो उहो चिटु चिटियल आहे, जहिं में गड़ियल परिवार में रहण ऐं परिवार लाइ बुज़ुर्गन जी अहिमियत बुधाई वेई आहे।
Meaning in English: In the story Budha Ashram, society is shown as one in which living in a joint family is stressed, and the importance of elders for the family is explained.

Step 3: Check the answer against the marking scheme Both points of the marking scheme (joint family and the importance of elders) are written.

Step 4: Conclusion बुढा आश्रम कहाणीअ में समाज जो उहो चिटु चिटियल आहे, जहिं में गड़ियल परिवार में रहण ऐं परिवार लाइ बुज़ुर्गन जी अहिमियत बुधाई वेई आहे।

Quick Tip to Solve: Joint family and elders.

7(i)(a). हवाला समुझायो -
"कड़हिं असांजे मुल्क में अचो, तव्हांजी त पंहिंजी मिटी आहे।" [2 marks]

Solution:

Concept:

- Explain with reference to the context the quoted words: Come to our country whenever you like, it is your own soil.
- This item carries 3 mark(s).

Step 1: Recall the rule or the key points The marking scheme gives 3 marks to each reference: 1 mark for naming the lesson and the writer (or the poem and the poet), and 2 marks for the explanation. Write the title and author first (from your textbook), and then explain the quote in your own words: who says it, to whom, and what it means.
1. Name of the lesson (or the poem) and of the writer (or the poet): 1 mark. This comes from the textbook.
2. Explanation of the quoted lines with the meaning and the situation: 2 marks.

Step 2: Write the model answer **हवालो:** पाठ जो उनवान ऐं लेखक जो नालो (पाठ्यपुस्तक मां) लिखो।
समुझाणी: इहे लफ़्ज़ हिक माण्हू हिक बियो खे चवे थो। हू चवे थो त तव्हां जड़हिं बि असांजे मुल्क में अचो, इहो तव्हांजो पंहिंजो वतन आहे, इहा तव्हांजी पंहिंजी मिटी आहे। इन में वतन सां मुहब्बत ऐं माण्हून जे विच में अपनायत जो भाव आहे।
Meaning in English: The speaker invites a person to visit the country at any time and says that the land is the guest's own soil. The speaker feels that the land of birth belongs to the visitor too, however far away the visitor lives or whatever borders lie in between.

Step 3: Check the answer against the marking scheme The marking scheme gives 1 mark for the lesson and writer and 2 marks for the explanation. The explanation above covers the meaning, the speaker's welcome and the feeling of belonging.

Step 4: Conclusion **हवालो:** पाठ जो उनवान ऐं लेखक जो नालो (पाठ्यपुस्तक मां) लिखो।
समुझाणी: इहे लफ़्ज़ हिक माण्हू हिक बियो खे चवे थो। हू चवे थो त तव्हां जड़हिं बि असांजे मुल्क में अचो, इहो तव्हांजो पंहिंजो वतन आहे, इहा तव्हांजी पंहिंजी मिटी आहे। इन में वतन सां मुहब्बत ऐं माण्हून जे विच में अपनायत जो भाव आहे।

Quick Tip to Solve: Name the lesson and its writer first, then explain the lines.

OR

7(i)(b). **"न न असांजो गुड़ो अहिड़ो कोन्हे।"** [2 marks]

Solution:

Concept:

- Explain with reference to the context the quoted words: No, no, ours (our knee) is not like that.
- This item carries 3 mark(s).

Step 1: Recall the rule or the key points The marking scheme gives 3 marks to each reference: 1 mark for naming the lesson and the writer (or the poem and the poet), and 2 marks for the explanation. Write the title and author first (from your textbook), and then explain the quote in your own words: who says it, to whom, and what it means.
1. Name of the lesson (or the poem) and of the writer (or the poet): 1 mark. This comes from the textbook.
2. Explanation of the quoted lines with the meaning and the situation: 2 marks.

Step 2: Write the model answer **हवालो:** पाठ जो उनवान ऐं लेखक जो नालो (पाठ्यपुस्तक मां) लिखो।
समुझाणी: इहे लफ़्ज़ चवण वारो ज़ोर डई न न चवे थो। हू चवे थो त हुनजो गुड़ो हाणे अहिड़ो कोन्हे, यानी उमिर ऐं वक़्त जे असर करे हुनजी ताक़त पहिरीं वांगुरु कोन्हे रही।
Meaning in English: The speaker refuses the idea strongly, repeating न न (no, no). Literally the words say that the knee of the speaker is no longer like that, that is, the strength or the ability is not what it was. The line shows the speaker's weakness or the change that time has brought.

Step 3: Check the answer against the marking scheme The marking scheme gives 1 mark for the lesson and writer and 2 marks for the explanation. The explanation above gives the meaning and the situation behind the words, but the exact context should be checked in the textbook.

Step 4: Conclusion **हवालो:** पाठ जो उनवान ऐं लेखक जो नालो (पाठ्यपुस्तक मां) लिखो।
समुझाणी: इहे लफ़्ज़ चवण वारो ज़ोर डई न न चवे थो। हू चवे थो त हुनजो गुड़ो हाणे अहिड़ो कोन्हे, यानी उमिर ऐं वक़्त जे असर करे हुनजी ताक़त पहिरीं वांगुरु कोन्हे रही।

Quick Tip to Solve: Name the lesson and its writer first, then explain the lines.

7(ii)(a). **"मुंहिजियूं आङुरियूं की बोर्ड ते रुकिजी वेंदियूं हुयूं"** [2 marks]

Solution:

Concept:

- Explain with reference to the context the quoted lines: My fingers had stopped on the keyboard.
- This item carries 3 mark(s).

Step 1: Recall the rule or the key points The marking scheme gives 3 marks to each reference: 1 mark for naming the lesson and the writer (or the poem and the poet), and 2 marks for the explanation. Write the title and author first (from your textbook), and then explain the quote in your own words:

who says it, to whom, and what it means.
1. Name of the lesson (or the poem) and of the writer (or the poet): 1 mark. This comes from the textbook.
2. Explanation of the quoted lines with the meaning and the situation: 2 marks.

Step 2: Write the model answer **हवालो:** कविता जो उनवान ऐं कवी जो नालो (पाठ्यपुस्तक मां) लिखो।
समुझाणी: कवी जूं आङुरियूं की बोर्ड ते रुकी वेंदियूं हुयूं, यानी हू लिखंदे लिखंदे अटिकी वियो। हुनजो मनु सोच या एहसास में गुम थी वियो ऐं हथ हलणु बंद थी वया।
Meaning in English: The poet is sitting at a computer or a typing machine. His fingers pause and stop on the keys. He is unable to write because he is lost in thought or feeling. The lines show a moment of stillness, when the mind goes deeper than the hands.

Step 3: Check the answer against the marking scheme The marking scheme gives 1 mark for the poem and the poet and 2 marks for the explanation. The explanation above gives the plain meaning and the feeling behind the lines.

Step 4: Conclusion **हवालो:** कविता जो उनवान ऐं कवी जो नालो (पाठ्यपुस्तक मां) लिखो।
समुझाणी: कवी जूं आङुरियूं की बोर्ड ते रुकी वेंदियूं हुयूं, यानी हू लिखंदे लिखंदे अटिकी वियो। हुनजो मनु सोच या एहसास में गुम थी वियो ऐं हथ हलणु बंद थी वया।

Quick Tip to Solve: Name the lesson and its writer first, then explain the lines.

OR

7(ii)(b). **"चंड तुंहिंजी ज़ात पाड़ियां न पिरींअ सी,
तू अछो में राति सजण नित सोझिरो।"** [2 marks]

Solution:

Concept:

- Explain with reference to the context the quoted lines: O moon, nobody asks about your caste, you are the bright friend of the night, always giving light.
- This item carries 3 mark(s).

Step 1: Recall the rule or the key points The marking scheme gives 3 marks to each reference: 1 mark for naming the lesson and the writer (or the poem and the poet), and 2 marks for the explanation. Write the title and author first (from your textbook), and then explain the quote in your own words: who says it, to whom, and what it means.
1. Name of the lesson (or the poem) and of the writer (or the poet): 1 mark. This comes from the textbook.
2. Explanation of the quoted lines with the meaning and the situation: 2 marks.

Step 2: Write the model answer **हवालो:** कविता जो उनवान ऐं कवी जो नालो (पाठ्यपुस्तक मां) लिखो।
समुझाणी: कवी चंड खे संबोधित करे चवे थो त तुंहिंजी ज़ात कोई न पुछे। तू अछी रात में सभ खे बराबर सोझिरो डींं थो ऐं सजण वांगुरु नित साथ डींं थो। इन में बराबरी ऐं सभ खे हिकिड़ी नज़र सां डिसण जो सबकु आहे।
Meaning in English: The poet speaks to the moon. The moon gives its light to everybody, the rich and the poor alike, and nobody asks about its caste or kind. In the dark night the moon is a bright friend. The lines carry the message that a good friend or a good giver does not see differences.

Step 3: Check the answer against the marking scheme The marking scheme gives 1 mark for the poem and the poet and 2 marks for the explanation. The explanation above is based on the moon image, but the exact context should be checked in the textbook.

Step 4: Conclusion **हवालो:** कविता जो उनवान ऐं कवी जो नालो (पाठ्यपुस्तक मां) लिखो।
समुझाणी: कवी चंड खे संबोधित करे चवे थो त तुंहिंजी ज़ात कोई न पुछे। तू अछी रात में सभ खे बराबर सोझिरो डींं थो

ऐं सजण वांगुरु नित साथ डीं थो। इन में बराबरी ऐं सभ खे हिकिड़ी नज़र सां डिसण जो सबकु आहे।

Quick Tip to Solve: Name the lesson and its writer first, then explain the lines.

8(a). संत कंवरराम जी जीवनीअ ते थोरे में रोशनी विझो। [6 marks]

Solution:

Concept:

- Throw some light in brief on the life of Sant Kanwarram. The task is worth 6 marks.
- This item carries 6 mark(s).

Step 1: Recall the rule or the key points The marking scheme says the student should state the life of Sant Kanwarram in his own words. Cover where and when he was born, what he did, and how he died.
1. Birth and place.
2. His gift of singing devotional and Sufi verses.
3. His service and his message of love and unity between Hindus and Muslims.
4. His death as a martyr and why he is remembered.

Step 2: Write the model answer संत कंवरराम जो जनमु 1885 ई. में सिंध जे गांव जरवार में थियो। हू मधुर आवाज़ जो मालिकु हो ऐं भजन ऐं सूफ़ी कलाम गायंदो हो। हुन पहिंजी ज़िंदगी सेवा, सच ऐं हिंदू-मुसलमान जे एकते लाइ अर्पण कई। हुनजो कलाम बुधण लाइ माण्हू दूर-दूर खां ईंदा हुआ। 1 नवंबर 1939 ते रुक रेलवे स्टेशन ते हिक सिरफ़िरे हुनखे गोली हणी शहीद कयो। इन करे हुनखे “शहीदन जो सरताज" चयो वञे थो।
Meaning in English: Sant Kanwarram was born in 1885 in the village Jarwar in Sindh. He had a sweet voice and sang bhajans and Sufi verses. He gave his life to service, truth and the unity of Hindus and Muslims. People came from far to hear him. On 1 November 1939 a fanatic shot him at Ruk railway station and made him a martyr. So he is called the 'crown of the martyrs'.

Step 3: Check the answer against the marking scheme The marking scheme gives 6 marks for the life sketch in the student's own words. The sketch above has birth, work, message and death, so it covers the points.

Step 4: Conclusion संत कंवरराम जो जनमु 1885 ई. में सिंध जे गांव जरवार में थियो। हू मधुर आवाज़ जो मालिकु हो ऐं भजन ऐं सूफ़ी कलाम गायंदो हो। हुन पहिंजी ज़िंदगी सेवा, सच ऐं हिंदू-मुसलमान जे एकते लाइ अर्पण कई। हुनजो कलाम बुधण लाइ माण्हू दूर-दूर खां ईंदा हुआ। 1 नवंबर 1939 ते रुक रेलवे स्टेशन ते हिक सिरफ़िरे हुनखे गोली हणी शहीद कयो। इन करे हुनखे “शहीदन जो सरताज" चयो वञे थो।

Quick Tip to Solve: Birth, work, message, death.

OR

8(b). संत कंवरराम, सेवा जा कहिड़ा-कहिड़ा कम कया। [6 marks]

Solution:

Concept:

- What kinds of service work did Sant Kanwarram do? The task is worth 6 marks.
- This item carries 6 mark(s).

Step 1: Recall the rule or the key points The marking scheme says the student writes about the service work of Sant Kanwarram on the basis of the lesson 'Shaheedan jo Sartaj Bhagat Kanwarram'. List his kinds of service one by one and give a line of detail for each.
1. Help to the poor and the unhappy.
2. Using the money that came from his bhajans for the needy.
3. Spreading unity between Hindus and Muslims.
4. Giving good advice and a simple, truthful way of life.

Step 2: Write the model answer संत कंवरराम ग़रीबन ऐं ज़रूरतमंदन जी सेवा कंदो हो। भजन-कीर्तन मां मिलंदड़ रक़म हू ग़रीबन ऐं दुखीअन जी मदद में खर्च कंदो हो। हू हिंदू-मुसलमान सभिन खे हिकु समझंदो हो ऐं मुहब्बत ऐं भाईचारे जो पैगाम डींदो हो। हुनजी सत्संग में सभ क़ौमुन जा माण्हू अचंदा हुआ। हू सादगी ऐं सच जो रस्तो सिखारींदो हो ऐं बुरी आदतुन खां बचण जी नसीहत डींदो हो।
Meaning in English: Sant Kanwarram served the poor and the needy. The money that came from his bhajans he spent on the help of the poor and the sad. He treated Hindus and Muslims alike and gave the message of love and brotherhood. People of all communities came to his satsang. He taught the way of simplicity and truth and advised people to keep away from bad habits.

Step 3: Check the answer against the marking scheme The marking scheme gives 6 marks for the services written in the student's own words. The answer lists several kinds of service with a short detail for each.

Step 4: Conclusion संत कंवरराम ग़रीबन ऐं ज़रूरतमंदन जी सेवा कंदो हो। भजन-कीर्तन मां मिलंदड़ रक़म हू ग़रीबन ऐं दुखीअन जी मदद में खर्च कंदो हो। हू हिंदू-मुसलमान सभिन खे हिकु समझंदो हो ऐं मुहब्बत ऐं भाईचारे जो पैगाम डींदो हो। हुनजी सत्संग में सभ क़ौमुन जा माण्हू अचंदा हुआ। हू सादगी ऐं सच जो रस्तो सिखारींदो हो ऐं बुरी आदतुन खां बचण जी नसीहत डींदो हो।

Quick Tip to Solve: Help, money, unity, advice.

9. कंहिं बि हिक विषय ते मज़मून लिखो -
(i) मुंहिंजो मनपसंद दोस्तु
(ii) सिंधीयत डीं॒हु चेटीचंडु
(iii) इंटरनेट जा फाइदा ऐं नुकसान
(iv) सिंधी मातृभाषा जी अहिमियत [6 marks]

Solution:

Concept:

- Write an essay on any one of the four topics: (i) My favourite friend, (ii) Sindhiyat Day, Chetichand, (iii) Benefits and harms of the internet, (iv) The importance of the Sindhi mother tongue. The task is worth 6 marks.
- This item carries 6 mark(s).

Step 1: Recall the rule or the key points An essay has an introduction (1 mark), the main subject matter (2 marks), a good presentation with paragraphs and a conclusion (2 marks), and correct

language and style (1 mark). Choose a topic that you know well.
1. Introduction (1 mark): say what the topic is and why it matters.
2. Subject matter (2 marks): give three or four relevant points.
3. Presentation (2 marks): keep a logical order, use a heading and end with a conclusion.
4. Language and style (1 mark): correct spelling, endings and simple sentences.
5. Other topics: (i) friend: name, nature, how you met, why he is dear; (ii) Chetichand: date, Jhulelal, procession and celebration, message; (iii) internet: benefits (information, communication, study) and harms (time waste, bad content, health).

Step 2: Write the model answer **सिंधी मातृभाषा जी अहिमियत**
मातृभाषा उहा भाषा आहे जा असीं माउ जी गोद में सिखूं थां। सिंधी असांजी पहिचान, असांजी संस्कृति ऐं असांजे इतिहास जी रखवाली करे थी। इन भाषा में शाह, सामी ऐं सचल जो कलाम सुरक्षित आहे। मातृभाषा में सोचणु, समुझणु ऐं पाण जो मतलब बुधाइणु सौखो थिए थो। जेकडहिं असीं पहिंजी भाषा बोलणु ऐं लिखणु छडींदासीं त असांजी पहिचान बि गुम थी वेंदी। इन लाइ घरन में सिंधी बोलणु, सिंधी किताब पढ़णु ऐं बारन खे सिंधी सिखारणु ज़रूरी आहे। मातृभाषा जो मान रखणु असांजो फ़र्ज़ आहे।
Meaning in English: The importance of the Sindhi mother tongue. The mother tongue is the language we learn in our mother's lap. Sindhi guards our identity, culture and history. The verses of Shah, Sami and Sachal live in this language. It is easy to think, understand and explain ourselves in the mother tongue. If we stop speaking and writing our language, our identity will also be lost. So it is necessary to speak Sindhi at home, to read Sindhi books and to teach Sindhi to children. To respect the mother tongue is our duty.

Step 3: Check the answer against the marking scheme The model essay has an introduction (what the mother tongue is), the main points (identity, culture, literature, ease of thinking), the presentation (heading, short paragraphs, conclusion) and simple language. This matches the $1 + 2 + 2 + 1$ marks scheme.

Step 4: Conclusion **सिंधी मातृभाषा जी अहिमियत**
मातृभाषा उहा भाषा आहे जा असीं माउ जी गोद में सिखूं थां। सिंधी असांजी पहिचान, असांजी संस्कृति ऐं असांजे इतिहास जी रखवाली करे थी। इन भाषा में शाह, सामी ऐं सचल जो कलाम सुरक्षित आहे। मातृभाषा में सोचणु, समुझणु ऐं पाण जो मतलब बुधाइणु सौखो थिए थो। जेकडहिं असीं पहिंजी भाषा बोलणु ऐं लिखणु छडींदासीं त असांजी पहिचान बि गुम थी वेंदी। इन लाइ घरन में सिंधी बोलणु, सिंधी किताब पढ़णु ऐं बारन खे सिंधी सिखारणु ज़रूरी आहे। मातृभाषा जो मान रखणु असांजो फ़र्ज़ आहे।

Quick Tip to Solve: Plan four parts: introduction, points, presentation, language.

10(a). स्कूल जे तर्फां टूर ते वञण सबब पंहिंजे पिता खां मोकल वठणु ऐं पैसा घुराइण बाबत ख़तु लिखो। [4 marks]

Solution:

Concept:

- Write a letter to your father asking for permission to go on a school tour and asking him for money. The task is worth 4 marks.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points A letter has the address and date, a greeting, the body (subject matter), the closing and the name. The marking scheme gives 1 mark for the address, 2 marks for the subject matter and 1 mark for language and style.
1. Address and date (1 mark).
2. Body (2 marks): name the tour, the place and the days, say why you want to go, ask for permission and for money.
3. Language and style (1 mark): respectful words for a parent, closing with तव्हांजो आज्ञाकारी.

Step 2: Write the model answer **पता: (पहिंजो शहर जो नालो)**
तारीख़: _____

पूज्य पिताजी,
सादर प्रणाम।
आशा आहे त तव्हां ख़ैरियत सां हूंदा। मां बि हिते ख़ैरियत सां आहियां।
असांजे स्कूल जे तर्फां हिकु शैक्षणिक टूर आगरे ऐं दिल्लीअ वञी रहियो आहे, जो 4 डींहन जो हूंदो। मुंहिंजी बि दिल आहे त मां इन टूर में वञां, किअं त इन खां इतिहास सिखण जो सुठो मौको मिलंदो।
इन लाइ तव्हांजी मोकल घुरां थो ऐं टूर जे ख़र्च लाइ 3000 रुपया बि घुरां थो। कृपा करे मोकल ऐं पैसा जल्दी मोकिलीन।
अम्मा खे मुंहिंजो सादर प्रणाम चवजो।

तव्हांजो आज्ञाकारी पुत्र,
(पहिंजो नालो)

Meaning in English: Address and date. Respected Father, with respect. I hope you are well. I am also well here. My school is taking an educational tour to Agra and Delhi, which will last four days. I also wish to go, because it is a good chance to learn history. So I ask for your permission and I ask for 3000 rupees for the expenses of the tour. Please send the permission and the money soon. Give my respects to Mother. Your obedient son, (name).

Step 3: Check the answer against the marking scheme The letter has the address and date (1), the tour, the reason, the request for permission and the amount (2), and a respectful tone and closing (1).

Step 4: Conclusion **पता: (पहिंजो शहर जो नालो)**
तारीख़: _____

पूज्य पिताजी,
सादर प्रणाम।
आशा आहे त तव्हां ख़ैरियत सां हूंदा। मां बि हिते ख़ैरियत सां आहियां।
असांजे स्कूल जे तर्फां हिकु शैक्षणिक टूर आगरे ऐं दिल्लीअ वञी रहियो आहे, जो 4 डींहन जो हूंदो। मुंहिंजी बि दिल आहे त मां इन टूर में वञां, किअं त इन खां इतिहास सिखण जो सुठो मौको मिलंदो।
इन लाइ तव्हांजी मोकल घुरां थो ऐं टूर जे ख़र्च लाइ 3000 रुपया बि घुरां थो। कृपा करे मोकल ऐं पैसा जल्दी मोकिलीन।
अम्मा खे मुंहिंजो सादर प्रणाम चवजो।

तव्हांजो आज्ञाकारी पुत्र,
(पहिंजो नालो)

Quick Tip to Solve: Address, greeting, request, closing.

OR

10(b). स्कूल में गांधी जयंती मल्हाइण जी रिपोर्ट तैयार करियो। [4 marks]

Solution:

Concept:

- Prepare a report on the celebration of Gandhi Jayanti in the school. The task is worth 4 marks.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points A report has a heading, the place and date, a short account of what happened in order, and the name of the reporter. The marking scheme gives 2 marks for the subject matter and 2 marks for language and style.
1. Heading, place and date.
2. Subject matter (2 marks): flowers on the portrait, bhajans, speeches, cleaning drive, pledge, sweets.
3. Language and style (2 marks): past tense, simple sentences, a neat arrangement.

Step 2: Write the model answer **स्कूल में गांधी जयंती जो उत्सव**
(शहर जो नालो), 2 अक्टूबर: असांजे स्कूल में अज्ज गांधी जयंती वडे उमंग सां मनाई वेई। सुबुह 9 वजे प्रिंसिपल साहब महात्मा गांधीअ जे तसवीर ते गुल चाढ़ा ऐं सभिन विद्यार्थियुन ऐं टीचरन “रघुपति राघव राजा राम" भजन गाइयो। केतिरनि विद्यार्थियुन गांधीअ जे जीवन ते भाषण डिना ऐं निबंध पढ़िया। उन खां पोइ सभिन मिली स्कूल जी सफाई कई ऐं सच, अहिंसा ऐं सफाईअ जो प्रणु कयो। आख़िर में प्रिंसिपल साहब सभिन खे गांधीअ जे विचारन ते हलण जी नसीहत डिनी ऐं मिठाई वंडी वेई।
रिपोर्टर: (नालो), कक्षा 10
Meaning in English: Gandhi Jayanti celebration in the school. (City), 2 October: Our school celebrated Gandhi Jayanti with great joy today. At 9 am the Principal offered flowers to the portrait of Mahatma Gandhi and all students and teachers sang the bhajan 'Raghupati Raghav Raja Ram'. Some students gave speeches on Gandhi's life and read essays. After that everyone together cleaned the school and took a pledge of truth, non-violence and cleanliness. In the end the Principal advised everyone to follow Gandhi's ideas and sweets were distributed. Reporter: (name), Class 10.

Step 3: Check the answer against the marking scheme The report has a heading, place and date, the programme in time order (2) and simple past-tense language with the reporter's name (2).

Step 4: Conclusion **स्कूल में गांधी जयंती जो उत्सव**
(शहर जो नालो), 2 अक्टूबर: असांजे स्कूल में अज्ज गांधी जयंती वडे उमंग सां मनाई वेई। सुबुह 9 वजे प्रिंसिपल साहब महात्मा गांधीअ जे तसवीर ते गुल चाढ़ा ऐं सभिन विद्यार्थियुन ऐं टीचरन “रघुपति राघव राजा राम" भजन गाइयो। केतिरनि विद्यार्थियुन गांधीअ जे जीवन ते भाषण डिना ऐं निबंध पढ़िया। उन खां पोइ सभिन मिली स्कूल जी सफाई कई ऐं सच, अहिंसा ऐं सफाईअ जो प्रणु कयो। आख़िर में प्रिंसिपल साहब सभिन खे गांधीअ जे विचारन ते हलण जी नसीहत डिनी ऐं मिठाई वंडी वेई।
रिपोर्टर: (नालो), कक्षा 10

Quick Tip to Solve: Heading, time order, reporter.

11(a). सालियाने जलसे बाबत डायलॉग तैयार करियो। [4 marks]

Solution:

Concept:

- Prepare a dialogue about the annual function. The task is worth 4 marks.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points A dialogue has a heading (the box), speaker names with a colon, short alternate lines and a natural ending. The marking scheme gives 1 mark for the dialogue box, 2 marks for the conversation and 1 mark for language and style.
1. Dialogue box with heading and speakers (1 mark).
2. Conversation (2 marks): date, items, chief guest, preparation.
3. Language and style (1 mark): short natural spoken sentences.

Step 2: Write the model answer **सालियाने जलसे बाबत राज ऐं मोहन जे विच में गुफ़्तगू**
राज: मोहन, असांजे स्कूल जो सालियानो जलसो कड़हिं आहे?
मोहन: राज, इहो जलसो अगिते हफ़्ते जुमे डींहं थींदो।
राज: तूं कहिड़े प्रोग्राम में हिस्सो वठी रहियो आहीं?
मोहन: हा, मां सिंधी लोकगीत गायिंदुसि। तूं?
राज: मां नाटक में हिक किरदार निभायां थो। चीफ़ गेस्ट केरु ईंदो?
मोहन: शहर जा शिक्षा अफ़सर ईंदा ऐं इनाम डींदा।
राज: त पोइ अजु खां ई तैयारी शुरू करियूं।
मोहन: ठीक आहे, असीं ख़ूब मेहनत कंदासीं।

Meaning in English: A talk about the annual function between Raj and Mohan. Raj: Mohan, when is our school's annual function? Mohan: Raj, it will be on Friday next week. Raj: In which programme are you taking part? Mohan: I will sing a Sindhi folk song. And you? Raj: I am playing a role in the play. Who will be the chief guest? Mohan: The city's education officer will come and give the prizes. Raj: Then let us begin the practice from today. Mohan: All right, we will work hard.

Step 3: Check the answer against the marking scheme The dialogue has a heading with the two speakers (1), a flowing talk on date, items, guest and preparation (2), and simple spoken Sindhi (1).

Step 4: Conclusion **सालियाने जलसे बाबत राज ऐं मोहन जे विच में गुफ़्तगू**
राज: मोहन, असांजे स्कूल जो सालियानो जलसो कड़हिं आहे?
मोहन: राज, इहो जलसो अगिते हफ़्ते जुमे डींहं थींदो।
राज: तूं कहिड़े प्रोग्राम में हिस्सो वठी रहियो आहीं?
मोहन: हा, मां सिंधी लोकगीत गायिंदुसि। तूं?
राज: मां नाटक में हिक किरदार निभायां थो। चीफ़ गेस्ट केरु ईंदो?
मोहन: शहर जा शिक्षा अफ़सर ईंदा ऐं इनाम डींदा।
राज: त पोइ अजु खां ई तैयारी शुरू करियूं।
मोहन: ठीक आहे, असीं ख़ूब मेहनत कंदासीं।

Quick Tip to Solve: Two speakers, short lines.

OR

11(b). सिंधी किताब विकरे बाबत विज्ञापन तैयार करियो। [4 marks]

Solution:

Concept:

- Prepare an advertisement about the sale of Sindhi books. The task is worth 4 marks.
- This item carries 4 mark(s).

Step 1: Recall the rule or the key points An advertisement is short and catchy. It has a bold heading, the main offer, the place, time and date, and a contact line. The marking scheme gives 2 marks for the subject matter, 1 mark for the presentation and 1 mark for language and style.
1. Subject matter (2 marks): kinds of books, price or discount, place, time, date.
2. Presentation (1 mark): heading, neat lines, contact details.
3. Language and style (1 mark): catchy short phrases in correct Sindhi.

Step 2: Write the model answer **सिंधी किताबुन जी वडी विकरी!**
सिंधी भाषा ऐं साहित्य जे प्रेमिन लाइ सुनहरो मौको। कविता, कहाणी, नाटक ऐं बारन जूं किताबूं, हर किस्म जूं सिंधी किताबूं घट क़ीमत में मिलंदियूं। 20 प्रतिशत छूट।
जगहः सिंधी साहित्य भवन, (शहर जो नालो)
वक़्तः सुबुह 10 खां शाम 6 वजे ताईं
तारीख़ः 1 खां 10 (महिनो)
इहो मौको हथ खां न वञायो! संपर्क: मोबाइल नंबरु XXXXXXXXXX
Meaning in English: Big sale of Sindhi books! A golden chance for the lovers of Sindhi language and literature. Books of poems, stories, plays and children's books, Sindhi books of every kind, will be available at low prices, with 20 percent discount. Place: Sindhi Sahitya Bhavan, (city). Time: 10 am to 6 pm. Date: 1 to 10 (month). Do not lose this chance! Contact: mobile number XXXXXXXXXX.

Step 3: Check the answer against the marking scheme The advertisement has a bold headline, the offer, the place, time and date and a contact line (2 + 1), and short catchy language (1).

Step 4: Conclusion **सिंधी किताबुन जी वडी विकरी!**

सिंधी भाषा ऐं साहित्य जे प्रेमिन लाइ सुनहरो मौको। कविता, कहाणी, नाटक ऐं बारन जूं किताबूं, हर किस्म जूं सिंधी किताबूं घट क़ीमत में मिलंदियूं। 20 प्रतिशत छूट।
जगहः सिंधी साहित्य भवन, (शहर जो नालो)
वक़्तः सुबुह 10 खां शाम 6 वजे ताईं
तारीख़ः 1 खां 10 (महिनो)
इहो मौको हथ खां न वञायो! संपर्क: मोबाइल नंबरु XXXXXXXXXX

Quick Tip to Solve: Headline, offer, place, contact.