PANJABI
MANUAL AND GRAMMARS

Languages Department, Punjab,
Patiala.

MUNSHI RAM MANOHAR LAL
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PANJABI GRAMMAR

By
E. P. Newton
FOREWORD

It is an admitted fact that the ground of the study and research of Modern Indian Languages was broken by the European scholars and those Indians who were associated with the work or such scholars as undoubtedly derived their inspiration from their sincere endeavours in this respect. These were the scholars who first introduced Punjabi to the foreign public and made them appreciate its vast treasures of literature through their monumental pioneer works, which began to see the light of the day in the second half of the nineteenth century. Such works have a specific place in the History of Punjabi language and literature and need be taken notice of and studied intensively by almost all Research Scholars.

The Language Department had all along been striving to acquaint the public in general and students and scholars of Panjabi in particular, with such works of philological importance by arranging their reproduction. A scheme under ‘Development of Modern Indian Languages’ was formulated in 1960-61 to achieve this end. Under this scheme, the Department has undertaken to reproduce almost all pioneer Punjabi-English Dictionaries like ‘Ludhiana-Kosh;’ Jukes ‘Western Punjabi (Jatki) Dictionary’ and Maya Singh’s Punjabi-English Dictionary besides old Grammars of ‘Newton’ Graham Bailey’, etc., and ‘Griersons’ Linguistic Survey of India’-Vol. VIII and IX relating to Lehnda and Punjabi.

We are glad, we have succeeded in this errand and are today in a position to give to the scholars and students of Punjabi language a series of all the above works. The present work is only a humble attempt towards that end and we hope the lovers of Punjabi language and literature and its scholars and students would appreciate reproduction of these valuable, rare and old works and derive the fullest benefit out of these, which we think, would go a long way to add to profundity of the Punjabi language.

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Director,
Punjabi Department, Punjab.

LAL SINGH
Director General
of Languages Punjab.

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PREFACE

The following work originated in an endeavour, several years ago, to help two friends in their study of the Panjábí language. The plan was to write lessons with accompanying exercises which were intended to illustrate the principles and rules previously laid down, so that these might be definitely fixed in the mind before taking another step in advance. This method proving helpful to those for whom it was originally undertaken, it was suggested that if the papers were published they might be useful to others as well, but at the time I was deterred by press of other work from putting them into such a shape as would justify their publication. I have since been able to take advantage of a furlough to Scotland to rewrite them, and to add much matter that was not in the papers as at first prepared.

With three exceptions, to each chapter is attached an exercise which the student will do well to translate on paper and have corrected by his munshí or by some one else who is competent to do so.

The book is open to criticism on the ground of its apparent lack of arrangement. In writing a grammar the usual plan is to discuss each part of speech, beginning with the noun and ending with the interjection, and to say all that is to be said on each before passing to the next, and for a scientific exposition of the principles of a language this method is the best, and indeed the only admissible one. But for
beginners, who wish as quickly as possible to acquire a practical acquaintance with the structure of sentences, a departure from this method and the adoption of that of introducing the different parts of speech in rapid succession in the early part of the work will much more than compensate for any lack of scientific arrangement that it may entail. Indeed in no other way would it be possible to prepare exercises.

A considerable amount of matter, much of which is necessary for a more complete knowledge of the language, but which would only be confusing to a beginner, has been thrown into the form of notes at the end of some of the chapters. As the subjects treated of in these notes do not enter into the exercises the student is recommended to postpone the reading of them till he has gone through the book.

It has been my aim to put into the Panjábí Vocabulary at the end of the book all words that are used in the Exercises, and many besides. In the English Vocabulary some words that occur in the Exercises will not be found, because they are represented not by any one Panjábí word but by a phrase, and as these have been explained in the body of the work it seemed superfluous to burden the Vocabulary with a repetition of them. When two or more English words are to be rendered by a single Panjábí one they are as far as possible connected by a hyphen, and will be found under the first letter of the combination. Words in parentheses, when printed in Roman letters are not to be translated. Those in italics are intended as a guide in translating.

The reader will kindly bear in mind that the vocabulary is not a dictionary, and it has not been
thought necessary to give to each word all the definitions of which it is susceptible. In this respect the English Vocabulary, which has been prepared with sole reference to the Exercises, is especially brief, as a rule those Panjábí equivalents only being given which are necessary to enable the student to translate the sentence. These do not always exhibit the words in their primary sense, but they present those particular phases of meaning which they are intended to express in the passages in which they occur.

Proper names in the English Exercises are spelt as they are pronounced by natives of the country. e.g., Lahaur for Lahore, Jalandhar for Jullundur, Ludehànd for Ludhiana, &c. The name of every Sikh ends in the word Singh, meaning ‘a lion’; as Sant Singh, Baghel Singh, Rám Singh, &c. The popular pronunciation of this title can hardly be expressed by the Roman character, but Singh approaches it, the nh having a nasal sound like that of the French word bon, with a faint aspirate. This in Gurmukhí is written ਸਿੰਘ, and in this form these Sikh names generally appear in the Exercises. Since they will always be recognized as proper names they have not been put into the Vocabulary.

The sentences of which the Panjábí Exercises are composed are largely selected from the works of native writers. This is more especially the case in the latter part of the book, and wherever constructions and idioms occur in which a foreigner is likely to trip. The same is true of the examples given to illustrate the rules.

In some of the notes the term High Hindí is used, to designate that form of the Hindí language which is
taught in the schools and is used in Government and Missionary publications. It is essentially a literary language and differs in many respects from the popular dialects as spoken throughout a large part of North India.

In the preparation of this work I am indebted for help most of all to my father's Panjábí Grammar first published in 1851 at the Ludhiana Mission Press, of which two editions have since been issued. Next to this I have found most helpful to me Dr. Kellogg's excellent Hindí Grammar which seems to leave almost nothing to be desired by those who wish to master the Hindí language. From this work I have not hesitated in some instances to borrow definitions when they suited my subject, without thinking it necessary to add quotation marks. I trust this general acknowledgment will be deemed sufficient.

I have also studied and derived much assistance from the works of several other eminent writers on the languages and dialects of North India, which will be found frequently referred to in the notes. The references are as follows:—

J. Newton, Panjábí Grammar.
Bihári Lál, Panjábí Biákaran.
Kellogg, Hindí Grammar.
Hoernle, Grammar of the Gaudian Languages.
Beames, Comparative Grammar of the Aryan Languages of India.
Grierson, Seven Grammars of the Dialects and Sub-Dialects of the Bihári Language.
Taylor, Gujrátí Grammar.

EDINBURGH,
June 18, 1896.

E. P. NEWTON.
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PANJÁBÍ GRAMMAR

INTRODUCTION.

1. The language which is spoken with some variation throughout the Panjáb, and hence called Panjábí, is usually written in what is known as the Gurmukhī character.* This term is derived from Guri, ‘a teacher,’ and mukh, ‘the mouth,’ and it probably owes its origin to the fact that the art of writing was at first employed only on sacred subject, and was practiced by pupils who recorded the oral instruction of their Gurus, instead of, as had been the case in earlier times, committing his teachings to memory.†

2. The alphabet consists of thirty five letters, whence the name Painī signifying thirty-five, by which it is usually designated by the natives. It is a common belief amongst the people that these were originated by Bábá Nának, the founder of the Sikh religion, who lived about the end of the fifteenth century. It is certain however that whatever hand he may have had in modifying their form, most of them have, with slight variation in their structure, come down from a very much more remote antiquity. Of the entire number no less than twenty-one can, though they have undergone some change, be distinctly recognized in the ancient inscriptions, six at least

* Foreigners are sometimes heard to ask, “Do you speak Gurmukhī?” There is no such language. The term is applied only to the character, and while one may learn to read or write Gurmukhī, no one can speak it, any more than he can Devanagari.
† Beames, 1. 56.
being traceable to the 10th century of our era, three to the 5th century, and twelve to the 3rd century before Christ.

3. Of the thirty-five characters that constitute the alphabet, the first three are vowel forms, and the rest consonants. They are as follows:

<table>
<thead>
<tr>
<th>Form</th>
<th>Name</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>रि</td>
<td>रिति</td>
<td>The powers of these, together</td>
</tr>
<tr>
<td>चि</td>
<td>चिति</td>
<td>with the modifications which they</td>
</tr>
<tr>
<td>जि</td>
<td>जिति</td>
<td>undergo to express vowel sounds,</td>
</tr>
<tr>
<td>सि</td>
<td>सिति</td>
<td>will be explained presently.</td>
</tr>
<tr>
<td>हि</td>
<td>हिति</td>
<td></td>
</tr>
<tr>
<td>कि</td>
<td>किति</td>
<td></td>
</tr>
<tr>
<td>क्षि</td>
<td>क्षिति</td>
<td></td>
</tr>
<tr>
<td>गि</td>
<td>गिति</td>
<td></td>
</tr>
<tr>
<td>ग्हि</td>
<td>ग्घिति</td>
<td></td>
</tr>
<tr>
<td>ग्नि</td>
<td>ग्निति</td>
<td></td>
</tr>
<tr>
<td>चि</td>
<td>चिति</td>
<td></td>
</tr>
<tr>
<td>च्छि</td>
<td>च्छिति</td>
<td></td>
</tr>
<tr>
<td>जि</td>
<td>जिति</td>
<td></td>
</tr>
<tr>
<td>ज्ञि</td>
<td>ज्ञिति</td>
<td></td>
</tr>
<tr>
<td>न्यि</td>
<td>न्यिति</td>
<td></td>
</tr>
</tbody>
</table>

*The aspirated letters, of which there are ten, must be pronounced with a single impulse of the voice, no vowel sound being allowed to intervene between the consonant and the aspirate. Thus झ is pronounced like झ in the following words when spoken consecutively and without a pause; 'Black-hole,' 'block-head.' So also the character represented by झ should be pronounced like those letters in the combination, 'which house,' and the same with the others.
<table>
<thead>
<tr>
<th>Form</th>
<th>Name</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>tainká</td>
<td>t, slightly harsher than the English t.*</td>
</tr>
<tr>
<td>h</td>
<td>thatthá</td>
<td>th, an aspirated t. [lish d.</td>
</tr>
<tr>
<td>d</td>
<td>daddá</td>
<td>d, slightly harsher than the English</td>
</tr>
<tr>
<td>dh</td>
<td>dhaddhá</td>
<td>dh, an aspirated d [lish n.</td>
</tr>
<tr>
<td>n</td>
<td>nána</td>
<td>n, slightly harsher than the English t, slightly softer than the English t.†</td>
</tr>
<tr>
<td>t</td>
<td>tattá</td>
<td>t, slightly softer than the English</td>
</tr>
<tr>
<td>w</td>
<td>thatthá</td>
<td>th, an aspirated t. [lish d.</td>
</tr>
<tr>
<td>r</td>
<td>daddá</td>
<td>d, slightly softer than the English</td>
</tr>
<tr>
<td>v</td>
<td>dhaddhá</td>
<td>dh, an aspirated d. [lish n.</td>
</tr>
<tr>
<td>o</td>
<td>nanná</td>
<td>n, slightly softer than the English</td>
</tr>
<tr>
<td>u</td>
<td>pappá</td>
<td>p, as in pay. herd.’‡</td>
</tr>
<tr>
<td>ph</td>
<td>phapphá</td>
<td>ph, an aspirated p, as in sheep-</td>
</tr>
<tr>
<td>b</td>
<td>babbá</td>
<td>b, as in boy.</td>
</tr>
<tr>
<td>bh</td>
<td>bhabbha</td>
<td>bh, an aspirated b, as in ‘Cobham.</td>
</tr>
<tr>
<td>m</td>
<td>mammá</td>
<td>m, as in may.</td>
</tr>
<tr>
<td>y</td>
<td>yayyá</td>
<td>y, as in yoke.</td>
</tr>
<tr>
<td>r</td>
<td>rárá</td>
<td>r, like the French r, with the tongue vibrating on the palate.</td>
</tr>
<tr>
<td>l</td>
<td>lallá</td>
<td>l, as in love.</td>
</tr>
</tbody>
</table>

* This and the four letters following must be pronounced with the tip of the tongue on the roof of the mouth, a little further back than when vocalizing the corresponding English letters.

† This and the four letters following are pronounced with the tip of the tongue pressed on the inside of the teeth, a little further forward than when vocalizing the corresponding English letters. Taylor suggests the Irish pronunciation of ‘water’, ‘trials.’

‡ In words, adopted from a foreign language this letter is frequently pronounced like f.
<table>
<thead>
<tr>
<th>Form.</th>
<th>Name</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>wáwá</td>
<td>v, w, something between the two.*</td>
</tr>
<tr>
<td></td>
<td>rará</td>
<td>r, a cerebral r, produced by placing the tip of the tongue on that part of the roof of the mouth which is used in pronouncing ʒ, and exploding the breath. †</td>
</tr>
</tbody>
</table>

4. These letters are divided into five classes, thus:
   Vowels, u, ə, θ.
   Sibilant, s.
   Aspirate, z.
   Mutes, t, d, ʒ, ʔ.
   Gutturals, ɣ, ʁ, ʁ.
   Palatals, ŋ.
   Cerebrals, s, z.
   Labials, b, d, z, ʔ.
   Semivowels, ʒ, ʁ, θ, θ.

5. It will be seen that the arrangement of letters here is more systematic than that of the English alphabet, those of each class and sub-class being placed together. Thus three vowel forms stand at the head, followed by four classes of consonants. First we have the sibilant and aspirate, each of these classes being represented by one letter only; then the mutes,

* The sound is that which is produced by attempting to pronounce w with the upper teeth on the lower lip, in the position in which we place them to pronounce ʒ.

† The sound of this letter differs little from that of ʒ, with which it is frequently interchanged.

*This letter being pronounced after the analogy of the Cerebrals might with equal propriety have been classed with them.
subdivided into five classes, each containing five letters; and finally the five semivowels. If the mutes be read in columns downwards it will be found that the five classes are arranged in the order of the organs by the aid of which they are pronounced, beginning with the throat and ending with the lips. If on the other hand the eye be carried horizontally across the page it will be seen that the letters which constitute each class are also arranged on a uniform principle, there being in each, two pairs of letters and an odd one. The first pair consists of a surd letter with its aspirated form, the second of a sonant with its aspirated form, and at the end is the nasal that is appropriate to its class.

6. The three letters व, र, ठ, with the aid of additional signs, known as lagh or már, are made to represent ten vowel sounds, and these assume different forms, according as they are initial in a word or syllable, or non-initial. Thus:

<table>
<thead>
<tr>
<th>Initial</th>
<th>Non-initial</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>व</td>
<td>_</td>
<td>a, as in woman, or as u in but.</td>
</tr>
<tr>
<td>वा</td>
<td>र</td>
<td>á, ,, far.</td>
</tr>
<tr>
<td>वि</td>
<td>ि</td>
<td>i, ,, fin.</td>
</tr>
<tr>
<td>वी</td>
<td>ि</td>
<td>i, ,, machine.</td>
</tr>
<tr>
<td>ठ</td>
<td>_</td>
<td>u, ,, full</td>
</tr>
<tr>
<td>ठि</td>
<td>_</td>
<td>ú, ,, rule.</td>
</tr>
</tbody>
</table>

* The short a being inherent in each consonant requires no sign to represent it when non initial. Thus in जल, घट, बन, भृ, मत, नार, रस & c., a is inherent in the consonants व, र, ठ, ि, and must be pronounced in reading. In the final consonants however it is quiescent. When no vowel sign follows consonant the latter is said to be mukta, 'sufficient.'
<table>
<thead>
<tr>
<th>Initial</th>
<th>Non-initial</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>ء</td>
<td>e, &quot;they.†</td>
<td></td>
</tr>
<tr>
<td>ء</td>
<td>ai, &quot;aisle.&quot;</td>
<td></td>
</tr>
<tr>
<td>ء</td>
<td>o, &quot;go. [in Eng. house.</td>
<td></td>
</tr>
<tr>
<td>ء</td>
<td>au, &quot;the German haus, or ou</td>
<td></td>
</tr>
</tbody>
</table>

7. The following are the names of the non-initial vowel signs, or *tags*: 
   ٩ a kanna; ٨ i siári; ٩ i biihári, or biiháš; ٩ - u awkuř; ٩ a dulainke, or duawñ-kure; ٩ e lawn, or láw; ٩ ai dulárian, or duláwan; ٩ o horá; ٩ au kanaurá.

Of these ٩ and ٩ are written after, ٨ before, ٩ and ٩ under, and ٩, ٩, ٩, ٩ over, the letters which they vocalize. How they are joined to the vowels ٩, ٩, ٩, has been shown in the above Table. They are used with consonants in the same manner. Thus; ٩ sú, ٩ si, ٩ sī, ٩ sú, ٩ sú, ٩ se, ٩ sai, ٩ so, ٩ sau.

The name of each of these vowel signs when pronounced in connection with a consonant takes, in addition, the sound of that consonant, so that ٩ a kanna, e. g., when following ٩ would be called ٨ a kanna, when following ٩, ٩ kanna, when following ٩, ٩ kanna, & c.

8. The native method of spelling is clumsy in the extreme, as will be seen by the following examples;

---

† In reality the English language furnishes no sound that exactly represents that of ٩. It is something between the sounds of ٩ in *set* and in *they*, but more nearly approximating to the former, provided the sound be prolonged as in the latter word.

‡ Note that initial ٩ is expressed by a slight modification of the letter ٩, the upper curve being left open, and the non-initial by a distinct sign.
9. There are the three additional signs to be noted, viz., tippi ("), bindi ("), and adhik (").

(1) Tippi may be written over any letter that is muktā, or that has stāri subjoined to it, also over any consonant with aumkur or dulainke subscript. When so placed, if the following letter be a mute, tippi takes the place of the nasal of the class to which that belongs. Thus if the following mute be a guttural, tippi would be pronounced like ष�; as श्रेष्ठ for श्रेष्ठ; चें for चें; The same is true also of the palatals, cerebrals, & c.; as बैं for बैं; फैं for फैं; दैं for दैं; दैं for दैं. It is obvious that when the following mute is itself a nasal the effect of tippi is simply to reduplicate it; as श्रेष्ठ khnā श्रेष्ठ sammat, &c.

Before न tippi is usually pronounced like न; as नम अन्स.

When no consonant follows, other than उ, which however is not strictly a consonant, tippi simply indicates that the succeeding vowel is to be pronounced with a nasal sound as in the French bon, garcon, &c., e. g. फिल jinu, फिल sinh, ज़ुम ज़ुम dohun.

(2) Bindi may be written over, or a little to
the right of the vowels अ, इ, ए, ऑ, ओ, in both their initial and non-initial forms, and the initial vowels ए and ऐ. In general its effect is to give a nasal sound to the vowel with which it is used; as चन्द्र, बुन्द, रा�უंस, नान्स sanh, मानी asin एस एल. When the following letter is a mute however bindi often has the same power as sippi, being equivalent to the nasal of the class to which the mute belongs. Thus तंबा＝प्रश्न, चीढ़＝चीड़, देवता＝देवता, &c.

(3) Adhik is a sign which, written above the line between two letters indicates that the second is reduplicated.* Thus नु＝सप, but नु के＝साप्प. So also ग्रेंटगद्दि＝गद्दि, असु＝असु, &c. If the second letter be one of the aspirated mutes the aspirate is not repeated, so that फ्रे for instance＝फ्रे, फ्रे, and would be romanized bichchi; रफ्रे＝रफ्रे pathar.

10. Occasionally compound letters are used in imitation of the Devanāgarī, when it is designed that no vowel shall intervene between two consonants. In this case the second letter of the conjunct is written either under, or to the right of the first, and attached to it; e.g., सँ ज, घँ मँ, घँ रँ, घँ झँ, घँ हँ, घँ गँ, घँ सँ, घँ तँ, घँ सँ.

The sign representing अ in these conjuncts, when it occupies the second place, is peculiar. गुँ सँ, गुँ कँ, गुँ कँर, गुँ गँ, गुँ टँ, गुँ डँ, गुँ पँ, गुँ बँ, गुँ बँर.

11. In many words the letter अ has a cerebral sound, and is pronounced after the analogy of the other cerebals by placing the tip of the tongue further back on the roof of the mouth than in pronouncing the English l. In this case it is usually written with a

*When the second letter is one of the nasal mutes the reduplication is generally effected by the use of sippi, as has been explained.
slight stroke to the right, and is represented in the Roman character by a dotted \( \ddot{l} \). Thus, नः \( \ddot{n} \).*

12. The only marks of punctuation are \( \mid \) and \( \| \). In poetry the former is written at the end of the first line of a couplet, and the latter, of the second. In prose the single bar, called \( \text{dandá} \), serves as a full stop, and the double bar, \( \text{do dande} \), to mark the end of a paragraph.

13. When \( \mid \) occurs at the end of a line in which there is not space left to write it, as it is not allowable to carry it to the following line, it is omitted, and a small circle (°) placed in the margin opposite to mark its absence. The word must be read as if \( \mid \) were present.

This same sign is also used in lieu of brackets, and as the period is in English, to mark the abbreviation of a word; e. g., ए. for एक, तथा.\&c.

14. The system of spelling in Panjabí is a good deal confused, the same word frequently being spelled in different ways; as निकाय for निकाय, त for त, खंड for खंड, अर्थात for अर्थात्, लगरे for लगरे, बटे or बटे for बटे, \&c. Also there are certain letters which are constantly interchanged; as ि with its cognate semi-vowel ि; ग with ग; ि and ि with ि; ि with ि; ि with ि. This is no doubt due to the fact that it is an uncultivated language, with little or no literature worth speaking of, so that each writer has to some extent spelled the words to represent their sound as it struck his ear. I have followed the spelling that I believe to be the most correct, and to be sanctioned by the most general usage.

* This sound is unknown in High Hindî and Urdu, but has a separate character to express it in Sanskrit, and among modern languages is heard in Gujrátî, (Taylor) Mârâṭhî, and Oriyâ. (Kellogg).
CHAPTER I.
DECLENSION OF NOUNS.—FIRST DECLENSION.

15. The parts of speech are the same as in English, with the exception of the article which has nothing to represent it in Panjábí. To nouns, adjectives, pronouns, and verbs, belong in common, gender, number, and case. Adverbs and postpositions* too are frequently treated as nouns, and are construed with the various case signs.

16. There is no neuter gender, all nouns whatsoever being classified as either masculine or feminine. There are two numbers, singular and plural. The cases are eight, viz., Nominative, Instrumental, Genitive, Dative, Accusative, Ablative, Locative, and Vocative. These are distinguished from one another partly by inflection, but chiefly by the use of subjoined particles, or postpositions, which serve the purpose of case signs. The Nom. and Voc. take no postposition, though the latter may have ओ, 'O' or some other interjection prefixed. The particles used with the other cases are as follows; Gen., अ, 'of'; Dat., and Acc., त, 'to', which however when it occurs with the Acc. must be left untranslated; Abl., व, व, य, य, य, ि 'by,' 'with,' 'from'; Loc., या, 'on,' or some other particle denoting locality; Instr., या, 'by.' This last was originally used with passive verbs to denote the instrument of the action, and was a form of the Ablative. It is still used chiefly

*Since in Panjábí, as in the other languages of North India, the 'preposition' almost always follows, instead of preceding, the word it governs, I adopt the nomenclature of the more recent grammarians, and call it what in reality it is, a 'postposition.'
†Cf. the Gujrāṭī द, द, द, 'from,' 'by.'
with those tenses which are formed from the passive participle, but in an active sense, and it must therefore always be rendered into English like the Nominative case, the particle फ being left untranslated. The use of this case will be explained when we come to treat of those tenses of the verb with which it is employed. Some of the pronouns form their Genitive by taking the terminations त्र, त्र and त्र, instead of employing the suffix त्र.

17. Nouns have three declensions, each of which has two or more varieties. The three have this in common that they all inflect the Oblique cases plural. The first declension inflects also the Oblique cases singular, and the Nominative plural. In the second these remain uninflected, and in the third the Nominative plural is inflected. Thus:—

|-----------|----------|----------|

18. The first declension comprises all masculine nouns ending in द or दि. Of these there are three varieties; 1st those in which the termination is preceded by a consonant; 2nd those in which it is preceded by any vowel other than ए or एि; and 3rd those in which it is preceded by ए or एि. Nouns of the second and third varieties, especially of the former, are of infrequent occurrence.

In the following Table the terminations of the three varieties are exhibited together for the sake of comparison.
<table>
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</tr>
</thead>
<tbody>
<tr>
<td>1st Variety.</td>
<td>न्ति</td>
<td>दे</td>
<td>न्तिन्</td>
<td>ॆ</td>
<td>न्तिन्</td>
<td>न्तिन्</td>
<td></td>
</tr>
<tr>
<td>2nd ,,</td>
<td>न्तम्</td>
<td>दे</td>
<td>न्तिन्, ॆ</td>
<td>ॆ</td>
<td>न्तिन्, न्ती</td>
<td>न्तिन्, ॆ</td>
<td></td>
</tr>
<tr>
<td>3rd ,,</td>
<td>न्तम्</td>
<td>दे</td>
<td>न्तिन्, ॆ</td>
<td>ॆ</td>
<td>न्तिन्</td>
<td>न्तिन्</td>
<td></td>
</tr>
</tbody>
</table>

*obs. 1. When न्ति of the Nominative has बिंदु the latter retains its place throughout all the inflected cases. Thus न्ति, न्ते, न्तम्, न्ति, न्तम्, न्ति, न्ते.*

*Obs. 2. As regards the Nom. and Obl. cases sing., and the Nom. pl., the three varieties are at one. The only points of divergence are in the Voc. sing., and the Obl. and Voc. pl. In the Voc. it will be noted that 2 agrees with 1, but has an alternative form ॆ in the sing., and ॆ in the pl. Also that 3 agrees with 2, except that having ॆ or ॆ in the stem it is obliged to drop ॆ from the ending. In the Obl. pl. again 2 agrees with 1 but optionally takes न्ति while 3 has this termination only, on account of the ॆ or ॆ in the stem.*

19. The full declension of each of these varieties is given, as follows:

**First Variety.**

**न्ति, 'a boy.'**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td><strong>Plural.</strong></td>
<td></td>
</tr>
<tr>
<td>N. न्ति, a boy,</td>
<td>न्ति, boys,</td>
<td></td>
</tr>
<tr>
<td>L. न्तिन् दे, a boy,</td>
<td>न्तिन् दे, boys,</td>
<td></td>
</tr>
<tr>
<td>G. न्तिन् या, of a boy,</td>
<td>न्तिन् या, of boys,</td>
<td></td>
</tr>
</tbody>
</table>

*Though the Voc. is one of the Oblique cases yet for the sake of convenience I classify it separately, and by the oblique cases are to be understood the Instr., Gen., Dat., Acc., Abl., and Loc.*
Singlar. 

D. पुि�ि है, to a boy,

Ac. पुि�ि है, a boy,

Ab. पुि�ि वे, वे, from a boy,

L. पुि�ि बूि, on a boy,

V. अ पुि�िम, O boy,

Plural.

पुि�िम है, to boys,

पुि�िम है, boys,

पुि�िम वे, वे, from boys,

पुि�िम बूि, on boys,

च पुि�िम, O boys.

SECOND VARIETY.

उदॉदी,'a tempter'.

Singlar. 

N. उदोदी, 

I. उदोदी है, 

G. उदोदी रा, 

D. उदोदी है, 

Ac. उदोदी है, 

Ab. उदोदी वे, वे, 

L. उदोदी बूि, 

V. अ उदोदी, उदोदीम, 

Plural.

उदोदी, 

उदोदीम, उदोदीम है, 

उदोदीम, उदोदीम रा, 

उदोदीम, उदोदीम है, 

उदोदीम, उदोदीम है, 

उदोदीम, उदोदीम वे, वे, 

उदोदीम बूि, on boys, 

च उदोदी उदोदीम.

THIRD VARIETY.

उडी,'a shopkeeper'.

Singlar. 

N. उडीम, 

I. उडीम है, 

G. उडीम रा, 

D. उडीम है, 

Ac. उडीम है, 

Ab. उडीम वे, वे, 

L. उडीम बूि, 

V. अ उडीम, उडीम, 

Plural.

उडीम, 

उडीम, उडीम है, 

उडीम, उडीम रा, 

उडीम, उडीम है, 

उडीम, उडीम है, 

उडीम, उडीम वे, वे, 

उडीम बूि, 

च उडीम.
20. A few masculine nouns in य form an exception to the rule above stated. भात, ‘father,’ is indeclinable. देव, ‘God,’ becomes देवता or देवस्य, in the Voc. sing. Otherwise it remains uninflected. आत्मा, ‘a spirit,’ is sometimes, though not always, uninflected in the singular. In the plural it conforms to the rule. राजा, ‘a king,’ is optionally uninflected throughout the singular. भर, ‘husband,’ is often uninflected in the Obl. cases sing.

21. There being no article in Punjabi we have to be guided, in translating, by the connection, as to whether ‘a’ or ‘the,’ is to be supplied. The numeral एक, ‘one’ however is frequently used for the indefinite article; as पुत्र, ‘a boy,’ or the boy; फल or फलो, ‘a cart.’

Obs. The Gen. case precedes its governing noun; as खानीके सिर, ‘the son of a (the) shopkeeper; खानी सिरी उ पत, ‘Kharak Singh’s house.’

* * * * * * * * * *
CHAPTER II.
SECOND DECLENSION.

22. The second declension comprises all masculine nouns other than those already noticed, viz., those which end in a consonant, or in any vowel except ġ. The Voc. sing. takes w, the Obl. pl. wi, and the Voc. pl. ः.

नर्स, 'a man.'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. नर्स</td>
<td>नर्स</td>
</tr>
<tr>
<td>Obl. नर्स हे, ता, &amp;c.,</td>
<td>नर्स हे, ता, &amp;c.,</td>
</tr>
<tr>
<td>Voc. े नर्स</td>
<td>े नर्स</td>
</tr>
</tbody>
</table>

ब्राही, 'brother.'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ब्राही</td>
<td>ब्राही</td>
</tr>
<tr>
<td>Obl. ब्राही हे, ता, &amp;c.,</td>
<td>ब्राही हे, ता, &amp;c.,</td>
</tr>
<tr>
<td>Voc. े ब्राही</td>
<td>े ब्राही</td>
</tr>
</tbody>
</table>

बाबू, 'a youth,' 'a young man.'

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. बाबू</td>
<td>बाबू</td>
</tr>
<tr>
<td>Obl. बाबू हे, ता, &amp;c.,</td>
<td>बाबू हे, ता, &amp;c.,</td>
</tr>
<tr>
<td>Voc. े बाबू</td>
<td>े बाबू</td>
</tr>
</tbody>
</table>

(1) If the final vowel be written with bīṇā or śīppi these are thrown forward when, in the course of declension, a syllable is added, so as still to occupy the final place. When the added syllable is itself nasal, bīṇā or śīppi of the stem is dropped.

(2) The vowel े followed by another vowel is changed into its cognate semivowel े.
CHAPTER II.

§ 22.

वाले, 'a crow.'

Singular. Plural.
Nom. वाले, वाले,
Obl. वाले है, है, &c., वाले है, है, &c.,
Voc. ते वाले, ते वाले,

(3) If final ह be preceded by ते the latter is lengthened to ते in the inflected cases.

फति, 'father.'

Singular. Plural.
Nom. फति, फति,
Obl. फति है, है, &c., पति है, है, &c.,
Voc. ते पति,

Obs. Before masculine nouns in the Obl. cases singular, and in the Nom. case plural, ता of the Genitive becomes ते before the Voc. sing., ते or पति.

Ex. नाट्न हा पति, 'Natthú's son.'
नाट्न हे नाट्न हे, 'to Natthú's son.'
नाट्न हे पति, 'Natthú's sons.'
ते नाट्न हे (or पति) पति, 'O son of Natthú.'

* * * * * * * *
CHAPTER III.

PRESENT TENSE OF THE SUBSTANTIVE VERB.

23. The personal pronouns are of common gender. They are given here in their nominative form in connection with the conjugation of the present tense of the substantive verb.

I, I am,
thou, you,* thou art, you are,
he, she, it, that, he, she, it, is,
we, we are,
you, (th) you are,
they, those.

is a demonstrative pronoun, meaning 'that,' and as such is used with nouns; as यह यहाँ, 'that pond'; यह नदी, 'those trees.' It is used also however as a third personal pronoun.

24. In constructing a sentence write first the subject, second the object or complement of the predicate, and third the verb. Thus, मैं सवार जा, 'I am a blacksmith'; यह यहाँ है, 'that is a pond'; यह एक बालक है, 'he (or 'that') is a brahman.'

Obs. Before masc. nouns in the Obl. cases pl. of the Genitive becomes or before the Voc. pl., or or फँ.

Ex. राम सिंह सा, 'Rām Singh's son.'
राम सिंह से (or (क्या)) राम सिंह 'to Rām Singh's sons'
राम सिंह से (or (क्या)) राम सिंह 'O sons of Rām Singh.'

* * * * *

*In conformity with modern usage, the 2nd pers. pron. sing. will be uniformly rendered 'you,' unless there is a special reason for rendering it 'thou,' to avoid ambiguity.
† It must be understood that here, and in all similar general rules to be given hereafter for the collocation of words, the natural order is stated which is usual when it is not intended to give special emphasis to any part of the sentence. For the purpose of accentuating a word or clause it is often taken out of its usual position, just as in English we might say, 'I have seen his brother but him I have never seen.'
CHAPTER IV.
THIRD DECLENSION.

25. All nouns of the third declension are feminine, and all feminine nouns belong to the third declension. There are three varieties; the first comprising those feminines which end in \( w \), the second those which end in \( θ \), and the third those of all other terminations, whether vowels or consonants. The terminations of the three varieties are exhibited in the following Table.

<table>
<thead>
<tr>
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<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Variety</td>
<td>वत्</td>
<td>वत्</td>
<td>वत्</td>
<td>वत्</td>
<td>वत्</td>
<td>वत्</td>
</tr>
<tr>
<td>2nd</td>
<td>थ</td>
<td>थ</td>
<td>थ, त</td>
<td>थ</td>
<td>थ</td>
<td>थ, थ</td>
</tr>
<tr>
<td>3rd</td>
<td>—*</td>
<td>—</td>
<td>— ओ</td>
<td>— ओ</td>
<td>— ओ</td>
<td>— ओ</td>
</tr>
</tbody>
</table>

Obs. These three agree in not inflecting the Obl. cases sing. In the Voc. sing. also 1 is uninflected, while 2 and 3 add \( ओ \) to the stem; but in 2 the final \( थ \) coalesces with the suffix \( ओ \), making \( ओ (= ओ ओ) \), according to the rule given in § 22 (2), and optionally retains the Nom. form. In the Nom. and Obl. pl., 1 changes \( वत् into वच \), while 2 and 3 add that termination to the stem. In the Voc. pl. they all take the suffix \( ओ \), but 2 optionally drops \( थ \) before doing so.

First Variety.

सिद्ध, ‘a widow.’

<table>
<thead>
<tr>
<th></th>
<th>Nom.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Variety</td>
<td>सिद्ध</td>
<td>सिद्ध</td>
</tr>
</tbody>
</table>

* A consonant, or any vowel, other than वत् or थ.
§ 25.] CHAPTER IV.

Singular.                                      | Plural.

Obl.  दिना है, दा, &c.,  | दिनां है, दा, &c.,

Voc.  दि का,              | दिनाठि.

SECOND VARIETY.

मादि, 'mother.'

Nom.  मादि,                   | मादि,

Obl.  मादि है, दा, &c.,       | मादि है, दा, &c.,

Voc.  मादि, मादि,            | मादि, मादि.

THIRD VARIETY.

(a) ललित, 'a girl,' 'daughter.'

Singular.                                      | Plural.

Nom.  ललित,                   | ललिति,

Obl.  ललित है, दा, &c.,       | ललिति है, दा, &c.,

Voc.  ललिति,                 | ललिति.

(b) दीप, 'wall.'

Singular.                                      | Plural.

Nom.  दीप,                     | दीपि,

Obl.  दीप है, दा, &c.,         | दीपि है, दा, &c.,

Voc.  दीपि,                   | दीपि.

Exc. 1. वस, 'a calamity', makes its Voc. sing. वसि, Nom. pl. वसि or वसि, Obl. pl. वसि or वसि, and Voc. pl. वसि or वसि.

Exc. 2. अं, 'an eye', which belongs to the third variety, makes its plural में or में and में, 'a thing', pl. में or में, A few feminine nouns are indeclinable; as, नें 'danger'; उने, 'manner'.

Exc. 3. बाली, 'a girl', has an alternative form of the Voc. sing., बालि.

Obs. Before fem. nouns in the Nom. and Obl. cases sing., दा of the Genitive becomes दी; before the Voc. sing., दी or दीि.

Ex. निहाल निहाल दा पुत्र, 'Nihal Singh's son.'
Occasionally we find the Nom. case used in place of the Voc., as, घट एक बैना, 'listen child'. This is more especially the case with proper names, as in the following sentence from the Janam Sākhī; तो कुच तत्तव नी बाँध बाँध बाँध जाना अग्र नवना गुट शब्दें चिन्हें, then Gurmukh Nānak said, Brother Bālā and Mardānā, now let us go hence.'
CHAPTER V.

PAST TENSE OF THE SUBSTANTIVE VERB—POSTPOSITIONS.—GENITIVE AFFIX.

26. The past tense of the substantive verb, unlike the present, as given in Ch. III, undergoes inflection on account of gender. It is conjugated as follows*:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>1. मैं मं, मी, I was,</td>
<td>मैं मी, I was,</td>
</tr>
<tr>
<td>2. तू मं, मी, you were,</td>
<td>तू मी, you were,</td>
</tr>
<tr>
<td>3. वह मं, मी, he was,</td>
<td>वह मी, she was,</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>1. आज़ाद मं, मी, we were,</td>
<td>आज़ाद मी, we were,</td>
</tr>
<tr>
<td>2. हम मे, मी, you were,</td>
<td>हम मी, we were,</td>
</tr>
<tr>
<td>3. हम तर, मी, ते, they were.</td>
<td>हम मी, they were.</td>
</tr>
</tbody>
</table>

27. Most of the postpositions employed in Panjabi were originally nouns used in the inflected form. They are with a very few exceptions construed with the Genitive case, the Genitive affix being with many of them optionally left unexpressed. When expressed it is put in the form that it assumes before masculine nouns in the Obl. cases sing. Thus we may say उह दिच्छ or उह दे दिच्छ, ‘in the house’; खड़िक दे दि or खड़िक दे दे ‘on the hill’; बूढ़ दे दो or बूढ़ दे दो ‘by the well.’

Exc. फिरिया, ‘like’; and दो, ‘toward’, are treated as feminines, the Gen. affix taking the form डि, while दलो, ‘by means of,’ and दली, ‘for’, may be preceded by दे or दि; as, दिच्छ ही फिरिया, ‘like a tree.’

दिच्छ ही दल, ‘toward the village,’

*Other forms are given in the Note at the end of this Chapter.
CHAPTER V.

شاب (or ہی) کہی، 'for the girl'.

Obs. Before fem. nouns in the Nom. or Obl. cases pl. میں of the Genitive becomes ہیں; before the voc. pl. ہیں.

28. For convenience of reference all the inflected forms of the Genitive affix are now given in the following Table, with examples illustrating their use.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom. میں,</td>
<td>ہیں,</td>
</tr>
<tr>
<td>Obl. ہیں</td>
<td>ہیں,</td>
</tr>
<tr>
<td>Voc. ہیں, فہیں</td>
<td>ہیں, ہیں,</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>Nom. ہیں</td>
<td>ہیہیں</td>
</tr>
<tr>
<td>Obl. ہیں, فہیں</td>
<td>ہیہیں</td>
</tr>
<tr>
<td>Voc. ہیں, فہیں</td>
<td>ہیہیں</td>
</tr>
</tbody>
</table>

Examples are:

Masc. ہیں میں میں 'the horse's mouth.'
     ہیں میں میں میں 'in the horse's mouth'.
     میں میں میں میں 'O son of Kālū'.
     ہیں میں میں میں 'the horse's ears.'
     ہیں میں میں میں 'in the horse's ears'.
     میں میں میں میں 'O sons of Kālū.'

Fem. ہیں میں میں 'the horse's eye.'
     ہیں میں میں میں 'in the horse's eye'.
     میں میں میں میں 'daughter of Kālū.'
     ہیں میں میں میں 'the horse's eyes.'
     ہیں میں میں میں 'in the horse's eyes'.
     میں میں میں میں 'O daughters of Kālū.'

29. Note the following constructions:\—
     میں میں میں میں 'the well is in the village.'
CHAPTER V.

रिष ई रिष धुर ई, ‘there is a well in the village,’ or
‘in the village (there) is a well.’

मलतु रिल ट्टिर सई, ‘the sarai is on the road.’

मलव ट्टिर जिजर मलतु ई, ‘there is a sarai on the road.’

मोली ट्टिर ई बेल्स नी, ‘the shoemaker was by the pond.’

ट्टिर ई बेल्स मोली नी, ‘the shoemaker was by the pond.’

In these examples the effect of placing the
adverbial clause first is to throw the emphasis on the
subject.

* * * * * * *

NOTE.

ON THE SUBSTANTIVE VERB.

30. The substantive verb in Panjabi exhibits a remarkable variety of forms, especially in the past tense. Some of these are seldom heard, being used perhaps over a limited area, but all of them I think would be readily understood in most parts of the province. The forms in most general use have been given in this and the third Chapter. The full conjugation, so far as I am acquainted with it, is now given, though it is very likely that there may be, besides these, other forms having a local currency.

PRESENT TENSE.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td>1. पैं ना, रंगा, रे,</td>
<td>रंजी,</td>
</tr>
<tr>
<td>2. इं ना, वंडा, रे,</td>
<td>टैंजी,</td>
</tr>
<tr>
<td>3. डूं ना, वीडा, रोमु, राही, सी, सौ, दे, हे,</td>
<td>टैंजी,</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
</tr>
<tr>
<td>1. अबनी ना, रंगे, टैंजे</td>
<td>रंजीश्वर, टैंजीश्वर,</td>
</tr>
<tr>
<td>2. डूंबे ना, दे, टैंजे, टैंजी,</td>
<td>टैंजी,</td>
</tr>
<tr>
<td>3. डूंब ना, टैंजे, टैंजे, टैंजे, टैंजे, टैंजे, टैंजे</td>
<td>टैंजीश्वर, टैंजीश्वर,</td>
</tr>
</tbody>
</table>

PAST TENSE.

Masculine.

Sing.

1. पैं मा, माझा, मी, मीजा, मा, मेंजा, ता, तैंमा,  
2. इं मा, माझा, मी, मीजा, ता, तैंमी,  
3. डूं मा, माझा, मी मीजा, ता, तैंमी, माझी,
31. That variation of the past tense which ends in आ, (Māga, Mīga, &c.,) is, so far as I know, peculiar to Panjābī. In the present tense however this form, is used in the dialect of Kanauj. Thus, sing. 1. आ, 2. आ, आ, 3. आ, आ; pl. 1. आ, आ, 2. आ, 3. आ, आ. These forms are colloquial throughout the central dōā, the country lying between the Ganges and Jumna.*

32. The form आ in the 1st pers. of the pres. tense belongs to the Jullundur dōā.

33. In the Lahore district आ is often used redundantly, as in the following examples:—

 whereabouts other bridal portion the girl’s family gave, the whole of that too he took up; आ the bride’s people आ, ‘this too he said; the bride’s people आ the bride’s people आ, ‘when he saw his brother crying the fire flared up,’ i.e. he flew into a rage.

34. In the central districts of the Panjāb आ is very commonly used in place of आ or आ. Thus, आ the people आ, ‘these faithless (fellows) have destroyed our honour; आ the people आ, ‘how sad he looks; आ the people आ, the थानेदार सिहिब is calling (you).’

This आ I take to be a corruption of आ, from the Sanskrit root achā. From this root a substantive verb has been formed which under various modifications is in common use in many of the languages and dialects of North India. Taking e.g., the 3rd pers. sing. and pl., (=Panjābī आ, आ, the variations are;
In the dialects of Hindi current in Kumaon and Garhwal, as also in the Maithili, this root prevails. The last named dialect is extraordinarily prolific of forms derived from it, furnishing no less than seventeen for the 3rd pers. pl. masc. alone.*

In Bengali, according to Beames त is corrupted colloquially to त. It is also commonly pronounced त, though त is written.† In Gujarati ते is = Panj. ता (०), ‘he does’; ते ती ‘he has given.’ In Marathi and Sindhi त is changed to त, and so in Panjabi, whence the forms त, ती &c. This interchange of त and त in Panjabi is occasionally heard; e. g., ते to ती for पोली, ‘a beam’; तश्च for पश्च, ‘a road.’ In Marathi it is more common still, त being almost universally written and pronounced त; e. g., Hindi, तौ, Marathi तौ, ‘a knife’; H. तौ, M. तौ, ‘a bear.’‡ The same interchange of letters occurs also in some cases in Marwari.

35. As regards त and त in the present 3rd sing. and pl., it is perhaps not proper to treat them as regular forms of the verb. Kellogg (§ 469. a) speaks of a practice that the natives of Marwar have of attaching, not only to the substantive verb but to others also, various unmeaning letters and syllables, among which is त, and he gives as an example तै, त being the equivalent of तै, ‘you are,’ with त redundant tacked to it. He suggests in a note however that त may possibly be an old inflexional ending. Whatever it is, त in Panjabi seems to correspond to it, and apparently it may be added to any verb, as in the following examples; तै एक नादू है अह अधिकारम्, ‘your grandson has killed our child’; तै फिरा पुत्र हमन दिखाय, ‘taking away the corpse they laid

†Hoernle, §514, and Foot Note, p. 349.
‡Hoernle, § 11.
it on the funeral pile.’ There is a Sanskrit root जग़, ‘to be,’ to which possibly it may be found that this is to be referred.

36. The form जेता, जेती, &c., of the past tense, is peculiar, being a combination of the present and past, and means literally ‘was is,’ i.e., at some past time it could be said ‘it is.’ That these are really two separate words referring a present state to the past is evident from the fact that in the negative form the two are nearly always separated by the negative particle न or नहीं intervening. Thus we say दीर्घ जा से वेदी बुध जा नहीं जी, ‘he had no son’; दीर्घ जी नहीं जी, ‘he was not there.’ English idiom fails to express this refinement, but it is something like this, ‘the fact was this, ‘he has no son’.” “The fact was this, ‘he is not there’.” In the negative form जी is often changed to नी, the particle न being prefixed to it; as दीर्घ जी नी जी, ‘he was not there,’ and not unfrequently, in the Ludhiana district at any rate we even hear जा नी, ‘was not,’ where जा gives great emphasis to the verb.

37. Hoernle (§ 514) gives the pres. tense as sing. 1. जै 2. जी 3. जी; pl. 1. जै 2. जी 3. जै 3 (मझू?), 3. जै (मझू?), and the past as, sing. 1. 2. 3. जी, pl. 1. 2. 3. जी, and says, ‘The forms of the present have assumed the sense of the habitual past.’ On what he bases this distinction I do not know. I have never heard जी &c. spoken in the sense either of the present or of the habitual past, nor have I in the course of reading ever found it so used. The two forms जी and जी, &c., are in the mouths of the people absolutely interchangeable, and have the sense of a simple preterite.

38. There is yet another type of the present tense of the substantive verb which occurs in the Lahinda dialect, and is frequently met with in the Janam Sakhi. It is used also for the past. Its conjugation is as follows:—

**Masculine.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>1. जी अना,</th>
<th>2. जी अना,</th>
<th>3. दीर्घ अना,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>1. जी अना,</td>
<td>2. जी अना,</td>
<td>3. जी अना,</td>
</tr>
</tbody>
</table>

**Feminine.**

| 1. जी अनी, | 2. जी अनी, | 3. जी अनी, |
| 1. जी अनी, | 2. जी अनी, | 3. जी अनी, |

| 1. जी अनी, | 2. जी अनी, | 3. जी अनी, |

| जी अनी, | जी अनी, | दीर्घ अनी, |
| जी अनी, | जी अनी, | जी अनी, |

| जी अनी, | जी अनी, | जी अनी, |

| जी अनी, | जी अनी, | जी अनी, |

| जी अनी, | जी अनी, | जी अनी, |
This is only a variation of वे, ते the forms in common use, and occurs in many of the Indian dialects, e.g. in the sing.:

<table>
<thead>
<tr>
<th>Sindhi</th>
<th>Marathi</th>
<th>Old Baiswari</th>
<th>Braj</th>
<th>Hindi</th>
<th>Panjabi</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pers.</td>
<td>अविनता</td>
<td>अविन</td>
<td>अविनि</td>
<td>अविन, अवी</td>
<td>अविन</td>
</tr>
<tr>
<td>3rd</td>
<td>अविनी</td>
<td>अविनी</td>
<td>अविनि</td>
<td>अविन, अवी</td>
<td>अविन</td>
</tr>
<tr>
<td>अविनी</td>
<td>अविनी</td>
<td>अविनि</td>
<td>अविन, अवी</td>
<td>अविन</td>
<td></td>
</tr>
</tbody>
</table>

The full conjugation of this tense in Sindhi, which is next door neighbour to Panjabi, is:—
Sing. 1. अविनता 2. अविनी 3. अविन, Plur. 1. अविनिथ 2. अविनिथे 3. अविनिथि, अविनिथि,*
Thus, Sindhi उसके अविनि=Panj. छिव नाथा अविन or ते; पहुँचे अविनिथि =मे पहुँचा अविन or ते.

39. In § 36 a negative form of the substantive verb was noted, which is formed by तु+भ=तुभ, ‘was not.’ This is used in the three persons of the past tense sing. and pl., both masc. and fem. A similar combination of त with अविन, making अविनि, ‘am not’, ‘is not’, &c., is met with in the Janam Sakti.
This is analogous to the negative form of this tense in Marathi, which is, Sing. 1. अविनी 2. अविनीस 3. अविनी. Pl. 1. अविनी 2. अविनी 3. अविनी. In the infinitive, from the verb अविनि, ‘to be,’ comes अविनि, ‘not to be’, from अविनि ‘I am’, अविनि, ‘I am not’, &c.

40. Examples from the Janam Sakti of the use of अविनि are as follows:—

(1) Present. ना बढ़ना, ‘I am not;’ ना बढ़ना, ‘what the Creator sends that we eat;’ उम्र उच्च वापि उम्र आहे असे, ‘We place three wells at your disposal;’ अविनि, वी वी वी चुंचू राज्य आहे, ‘I am very much pleased with you’.

(2) Past. बाला संदु होसे अविनि, ‘Bala Sandhu was with (him)’; अविनि हूँ बुढ़ा सत्ता अविनि हूँ बुढ़ा सत्ता, ‘formerly I knew some things, some things I did not know’; नानक वजराण वजराण नानक, ‘as many as were in the shop began to congratulate Nanak’; नानक नानक वजराण वजराण नानक, ‘at night the women of the whole family of the Vedis came and sat down to sing’.

*Hoernle § 514
CHAPTER VI.

ADJECTIVES.

41. Most adjectives in the masculine form end in व्र, नि, or a consonant. When used attributively they agree with the noun they qualify, in gender, number, and case. Those in व्र are inflected in every respect like the Genitive suffix र, (§ 28). Thus:—

\begin{align*}
\text{Masculine.} & \quad \text{Feminine.} \\
\text{Nom.} & \quad \text{नित्र, a little boy,} & \quad \text{नित्री, a little girl,} \\
\text{Obl.} & \quad \text{लित्र नि है, नि,} & \quad \text{लित्री नि है, नि,} \\
\text{Voc.} & \quad \text{तित्रे, तित्रिना नित्रिना,} & \quad \text{तित्री, तित्रिने नित्रिने,} \\
\text{Plur.} & \quad \text{नित्र,} & \quad \text{नित्री, नित्रिना नित्रिना है, नि,} \\
\text{Sing.} & \quad \text{लित्र, तित्रे नित्रिना,} & \quad \text{तित्री, नित्रिने नित्रिने है, नि,} \\
\end{align*}

42. Adjectives are often used as in English, for nouns, the governed word being understood; e.g. देव सम्बोधनाम् देवानां देव, ‘those are the words of the wise’; हेकि है नया देवो ने हेकिये नये है नये नया नया देवी है, ‘the deed of a good (man) is good, and the deed of a bad (man) is bad’.

43. Adjectives ending in any vowel other than व्र are declined in the masculine like भवे (§ 22), and in the feminine like व्री (§ 25); as,

\begin{align*}
\text{Musculine.} & \quad \text{Feminine.} \\
\text{Nom.} & \quad \text{पञ्चप्री नवभ, a righteous man,} & \quad \text{पञ्चप्री, a righteous woman,} \\
\text{Obl.} & \quad \text{पञ्चप्री नवभ है, नि,} & \quad \text{पञ्चप्री है, नि,} \\
\text{Voc.} & \quad \text{पञ्चप्री नवभ,} & \quad \text{पञ्चप्री है नि,} \\
\end{align*}
Masculine.

| Nom. यु मन, | Feminine. प यु मनी, |
| Obl. यु मन ित्त ह, र &c., | प यु मनी ित्त ह, र &c., |
| Voc. यु मन, | यु मनी |

Obs. 1. The Nom. is often used for the Voc., and in the masc. Obl. pl., through laxity of usage the uninflected form is commonly used, making यु मन र, &c., though this can hardly be regarded as grammatical.

Obs. 2. Adjectives in ध sometimes form their fem. in ध, as धधी, म., धध, ध., ‘sinful’; धधी, म., धध, ध., ‘fortunate.’ This form occurs chiefly, though not exclusively, when the adjective is used for a noun, or in the predicate; e.g., धध पधी ित्त ह, ‘she is a sinful woman’; धध पध ह, ‘she is a sinner.’ We may however also say पध ित्त ह.

44. Adjectives ending in a consonant are not usually inflected except when employed as nouns, or in the predicate. When inflected the masculine is declined like भु (§ 22), and the feminine like भु (§ 25); as,

रुपर, ‘wise.’

Masculine.

| Nom. रुपर मन, a wise man, | Feminine. रुपर जीि, a wise woman, |
| Obl. रुपर मन ह, र &c., | रुपर जीि ह, र &c., |
| Voc. रुपर मन, | रुपर जीि |

N.B. Numerals, with some exceptions which will be noted hereafter, must always be inflected. Thus:— रम, ‘ten’.

Masculine.

| Nom. रम मन, ten men, | Feminine. रम जीिि, ten women, |
| Obl. रम मन ह, र &c., | रम जीिि ह, र &c., |
45. Adjectives when used attributively immediately precede the noun they qualify; as अक्षु सन, 'a black snake,' but may for emphasis be thrown forward; as, अर पिव मनि मणदी, 'there is much merchandise in the house.' When used predicatively they follow the noun; as, इद सन बाल है, 'that snake is black.'

* * * * *

NOTE.

46. In my father's grammar (§ 47) it is said that adjectives which terminate in a consonant are not inflected. He could not have had in mind their use as nouns, or when in the predicate they follow the qualified noun. It would of course be impossible to say in the plural सूत्सरद सीन्धूं सौक्तन्त्रेय for सूत्सरद सीन्धूं सौक्तन्त्रेय, 'the words of the wise,' फलीवेत्ती for फलीवेत्ती, 'to the poor.' These may fairly be regarded as nouns, and probably he thought of them as such. When adjectives of this class occur in the predicate, no doubt owing to carelessness in speaking, the inflection may often be neglected, yet such a usage cannot be regarded as grammatical. We might hear, e.g., इद बैसीं सीन्धूं वेळकाल भूम, but an accurate writer would say बैसीं वेळकाल or बैसीं वेळकाल. I am inclined to think that in this respect colloquial usage is influenced very much by the number of syllables in the word. If one were to give his attention to it it would probably be found that a long word would less frequently be expressed in the inflected form than a short one because it involves the further lengthening of it by the addition of a syllable.

47. As regards adjectives of the class under discussion, when in the attributive construction, I have ventured to modify the statement that they are not inflected, because I find that by good writers whose style can be thoroughly trusted this is at any rate not always the case. The following examples are taken from Lālā Bihārī Lāl's little book Viddiā Ratanākar, a work of no special merit beyond the fact that it is a model of pure Panjābī idiom.
\textsection{47.} \hspace{1em} \text{CHAPTER VI.} \hspace{1em} 31

सिखावं अपं सं महत्व हृद मूल्यव र व, 'truly religious men (true sadhs) understand all things.'

अतेनं विल्खानं रे और सो आपर व, 'there is hope that many kind deeds will be done.'

बुधीपूणः पापतं शिमीत्रीों बुझे तेस्वेव बसीम् र तत, 'many wicked women practice magical arts.'
CHAPTER VII.

STRUCTURE OF THE VERB.—PRESENT IMPERFECT, AND PRESENT PERFECT TENSES.

48. The Verb in Panjabi consists of three Participles, the Imperfect, the Perfect, and the Conjunctive; a Noun of Agency; a Gerund; fifteen finite tenses; and the Infinitive mood. Of the fifteen tenses three are formed from the root, six from the Imperfect, and six from the Perfect, participle, or according to another classification, five are simple tenses, i.e., expressed by a single word, and ten periphrastic, or formed by the combination of a participle with an auxiliary verb.

Obs. Verbal roots are of two classes, close and open, the former being those that end in a consonant, and the latter those that end in a vowel. Verbs having an open root are known as pure verbs, and those having a close root, as mixed verbs.

49. The Infinitive is formed by adding the suffix य in to the root of the verb, but if the root end in either of the cerebrals ङ, ङ, ङ, or the letter ङ, ङ is substituted for य.† Thus from the root नष्ठ we get नष्ठम् ‘to write’; from यङ, यङ, ‘to ask’, but from नङ, नङ, ‘to know’, and from डङ, डङ, ‘to fill’, &c.

50. The Imperfect participle is formed by rejecting य in, of the Infinitive, and substituting for

* In my treatment of this subject I have largely followed Kellogg, who gives by far the best analysis of the Verb that I have met with, though I differ with him on a few minor points.

† Beames (iii. 99) says the number is almost infinite. Without going so far as that it may be admitted that several additional variations can be made by the combination of the participles with auxiliary verbs, each of which more or less modifies the meaning. Still for practical purposes the number as stated is sufficient, and one or two variations will be noted in future Chapters.

‡ Rarely य occurs with roots ending in न.
it या. Thus लिखता, 'to write'; लिखता, 'writing'; पूछता, 'to ask'; पूछता, 'asking'; लेखता, 'to take out'; लेखता, 'taking out'; बताता, 'to tell'; बताता, 'filling.'

Obs. Open roots, and those that end in य are made nasal before the suffix या; e.g., आयत, 'to come'; आयत, 'coming'; बाह्य, 'to go'; बाह्य, 'going'; भाग, 'to eat'; भाग, 'eating'; गैठा, 'to fall'; गैठा, 'falling'; भाग, 'to thresh'; भाग, 'threshing'.

51. The Perfect participle is formed by substituting the suffix र्या for the Imperfect रा. Thus, लिखता, 'writing,' लिखता, 'written'; पूछता, 'asking,' पूछता, 'asked'; बताता, 'filling,' बताता, 'filled.' Hence we derive from, e.g., the root लिख, the three forms, लिखता, 'to write,' लिखता, 'writing,' and लिखता, 'written,' and so with all the rest. In the Vocabulary all verbs will be found under the form of the Infinitive.

Obs. 1. A few verbs optionally and य instead of र्या to form the Perfect participle; as, डूंगरा, 'to run', डूंगरा, 'ran'; लैंडरा, 'to find', लैंडरा, 'found' 'वैठता, 'to sit,' वैठता, 'seated.' Roots ending in य necessarily and only य; as, बताता, 'to say'; बताता, 'to sit,' 'to flow,' बताता, 'to descend;' बताता, 'to remain;' &c., of which the Perfect participles are बताता, बताता, बताता, बताता. Some of these however have also an irregular form, which will be noted hereafter.

Obs. 2. If the root ends in य following य the former is dropped before the suffix र्या; e.g., आयत, 'to come,' आयत, 'come'; पूछता, 'to put,' पूछता, 'put'. The letter य being a mere aspirate, and not in the full sense a distinct consonant, roots in which it intervenes between य and the final य conform to the same rule; as चावता, 'to wish,' चावता, 'wished'; साखता, 'to take down,' चावता, 'taken down.' If य be preceded by any other vowel it is changed to य; as, रॉटा, 'to live,' रॉटा, 'lived'; रॉटा, 'to serve,' रॉटा, 'served.'

52. The Imperfect participle always presents an action or a state as in progress; the Perfect presents it as complete; and the same is true of the
tenses formed from them. Action in progress is expressed by one or other of the six tenses of the Imperfect participle, and action completed, by one of those derived from the perfect participle. These twelve will be spoken of collectively as the Participial Tenses. They are distributed under two groups, and are arranged in six pairs, as follows:

**GROUP I.**

Tenses from the Imperfect Participle.

1. Indefinite Imperfect.
2. Present Imperfect.
3. Past Imperfect.
4. Contingent Imperfect.
5. Future Imperfect.
6. Negative Contingent Imperfect.

**GROUP II.**

Tenses from the Perfect Participle.

1. Indefinite Perfect.
2. Present Perfect.
3. Past Perfect.
5. Future Perfect.
6. Negative Contingent Perfect.

53. The natural order to be followed in treating of this subject would be the one given above, but it will be more convenient, in order to acquire a rapid facility in the construction of sentences, to study those first which are most commonly used. We shall begin therefore with those of the second pair, the Present Imperfect and the Present Perfect, the former representing an action as incomplete, or in progress, and the latter, as complete, at the present time. These are formed by adding to the Imperfect and Perfect participles respectively the present tense of the substantive verb, e.g., from वृत्ति, ‘to return,’ वृत्ति, ‘I return,’ or ‘am returning,’ वृत्ति, ‘I have returned.’
54. The participial endings are inflected to ए in the masculine plural, and in the feminine, to सी for the singular, and सीह for the plural. Thus:

<table>
<thead>
<tr>
<th>Present Imperfect</th>
<th>Present Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine</strong></td>
<td><strong>Feminine</strong></td>
</tr>
<tr>
<td>विने, to come.</td>
<td>विने, to come.</td>
</tr>
<tr>
<td>I come, am coming.</td>
<td>I come, am coming.</td>
</tr>
<tr>
<td>You come, are coming.</td>
<td>He, she, comes, is coming.</td>
</tr>
<tr>
<td>We come, are coming.</td>
<td>You come, are coming.</td>
</tr>
<tr>
<td>They come, are coming.</td>
<td>They have come.</td>
</tr>
</tbody>
</table>

Obs. If a verb which is qualified by an adverbial clause has also an object, write immediately before the verb whichever is emphatic, or expresses the main thought; as छूट छूटे विनेत इस पाकिस्तान, 'he is pouring oil into the lamp'; but छूट छूटे विनेत इस िपकिस्तान, 'he is pouring oil into the lamp.'
CHAPTER VII.

NOTE.

55. It has been stated (§ 50) that the Imperfect participle is formed by adding या to the root, but that open roots are made nasal before this termination. Viewed etymologically it would be more strictly accurate to say that this participle is formed by adding या, whence संधा (=सन्धा), but that close roots reject the nasal before the suffix, making, e.g., रेखा, instead of रेखा (=रेखा), since this is the original form of the Imperfect participle, which is derived from the Prākrit Present participle in र, m., रत्री, f. In Hindī य is retained, and र universally rejected. In Panjabi य is softened to र, and र retained in pure verbs. Sindhi agrees with Panjabi in changing य to र but retains र in all verbs, both pure and mixed. Thus S. पढ़ैः—P. पढ़ै। In some districts of the Paujāb the same form is in use, and one hears पढ़ैः, ‘reading’ पढ़ैः, ‘asking.’* Not unfrequently in Panjabi the process is reversed; र य is rejected and र alone is retained, whence we often hear पढ़ैः for पढ़ैः, ‘reading’; पढ़ैः पढ़ैः घ, for पढ़ैः पढ़ैः घ, ‘I see.’ This must not be confounded with the infinitive, with which it has no connection, but is a legitimate, and very commonly used form of the Imperfect participle.

56 In some parts of the country the Imperfect participle is made to end in त्रेर instead of य, and the same with the tenses formed from it. Ex. लक्ष्मी नदे लुप्त ही लेख पुराण बढ़ीदें देखे, ‘People worship Lachchmi and Kuber’; तरी है दिन बाब्बा ही पुरवा बढ़ीदें, ‘on the day of the Hi they worship Kumbhā’; हैं हैं बाबी जना देखे पशवर ए पुनरं ए बढ़ी अट पुरवां बढ़ीपृजः पशवर बढ़ी जने रंग दिन दिन देखे पशवर आ पुरवां ही भावर बढ़ीदें हे, ‘on that day having cooked several different kinds of sweet and batter cakes and gruel and fritters they distribute them among their caste fellows, and worship the gods and their ancestors’; इत्रह तरी लक्ष्मी दिन दिन देखे पुरवां, ‘I hear your father lives in Lahore.’

This form is to be connected with the Sindhi, in which language the Imperfect participle, for transitive verbs in यंखः; as e.g., from the root द्र, ‘fill,’ द्रीनः m. द्रीनी f., ‘filling.’

*Beams iii. 122, 123.
CHAPTER VIII.

PERSONAL PRONOUNS.

57. The personal pronouns are ने, 'I'; ते, 'thou', 'you'; भे, 'he', 'she', 'it.' This last is, as has already been stated, a demonstrative pronoun, meaning 'that', but as it is used for the third personal it is convenient to include it under this head. These are declined as follows:

**FIRST PERSON, ने, 'I'.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ने, I</td>
<td>नाही, we,</td>
</tr>
<tr>
<td>नें, I</td>
<td>नाही, नान, we,</td>
</tr>
<tr>
<td>नें, 'of me, my, mine,'</td>
<td>नान, नान, of us, our, ours,</td>
</tr>
<tr>
<td>नें, to me,</td>
<td>नान (मा) हे, to us,</td>
</tr>
<tr>
<td>नें, me,</td>
<td>नान (मा) हे, us,</td>
</tr>
<tr>
<td>नें, नें, नें, नें, नें; from, by, me,</td>
<td>नान (म्य) हे, हे, &amp;c., from, by, us,</td>
</tr>
<tr>
<td>नें या, on me.</td>
<td>नान या, on us.</td>
</tr>
</tbody>
</table>

**SECOND PERSON, ते, 'thou,' 'you.'**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ते, thou, you,</td>
<td>ते, ते, you,</td>
</tr>
<tr>
<td>तें, thou, you,</td>
<td>तें, तें, you,</td>
</tr>
<tr>
<td>तर, of you, your, yours,</td>
<td>तर, तर, तर, तर, of you, your, yours,</td>
</tr>
<tr>
<td>तें, to you,</td>
<td>तर (तर) हे, to you,</td>
</tr>
<tr>
<td>तें, you,</td>
<td>तर (तर) हे, you,</td>
</tr>
<tr>
<td>तें, तें, तें; from, by, you,</td>
<td>तर (तर) हे, हे, &amp;c., from, by, you,</td>
</tr>
<tr>
<td>तें या, on you.</td>
<td>तर या, on you.</td>
</tr>
</tbody>
</table>
CHAPTER VIII.

THIRD PERSON, ૦, 'he,' 'she,' 'it'.

Singular.

N. ૦, ૦, ૦, he, she, it, ૦, they,
I. ૦, ૦ (૦), ૦ (૦), ૦ (૦), he, &c.,
G. ૦ (૦), ૦, of him, ૦ (૦), of them, their
    his, &c.,
    theirs,
D. ૦ (૦), ૦, to him, ૦ (૦), to them,
Ac. ૦ (૦), ૦, him, &c. ૦ (૦), them,
Ab. ૦ (૦), ૦, &c. ૦ (૦) ૦ &c., from,
    by, him,
    by, them,
L. ૦ (૦), on him, &c. ૦ (૦), on them.

58. The Genitive sing. and pl. of the first and second personal pronouns are used as pronominal adjectives, and are inflected to agree with the governing noun exactly as the Genitive suffix ૦ is. (§ 28)
Thus;

પીના ૦, 'my son.'
પીની ૦, 'my sons'.
પીના (૦ પીદી) ૦ની ૦, 'to my sons.'
પી પી, 'my daughter.'
પીના પીલી, 'my daughters.'
પીના પીલી ૦, 'to my daughters.'

And so with ૦, ૦, and ૦૦૦૦.

59. The verb ૦, 'to go,' is irregular in the formation of its Perfect participle, making ૦ or ૦, 'went,' which is inflected to ુ in the masc. pl., and to ુ and ુ in the fem. sing. and pl. respectively.

* * * * * * *

NOTE

60. The true Nom. sing. of the 1st pers, pronoun is not
but रहि or रहि, from the Sanskrit रहि or रहि; and रहि, which is derived from the Sanskrit Instrumental case रहि through the Prakrit रहि, is both in Panjabī and in Hindī the Instrumental only. The form रहि is frequently met with in Hindī and Panjabī poetry, and in the Dogar dialect of Panjabī, which prevails in a northern direction from Lahore it is still used colloquially in the Nom., and has been transferred to the Instrumental as well. Elsewhere it has been entirely superseded by the old Instrumental रहि, and must be regarded as, for practical purposes, obsolete.* Examples from the Janam Sakhi are; नमे हिन्दी हिन्दी, 'I wander about as an udasi'; जै माता नी रहि तेरिए तेरिए ना, 'mother I am satiated.'

61. In the central Panjab आपन and जुंग are used in the Nominative; as, चेह आपन बी रेख आपने, 'come let us too go and see'; आपने जुंग है बी रेख जुंग दुःख दुःख हो, 'As I gaze on you I remain happy.' I do not remember to have heard this in the Ludhiana district, where in the Nom. आपन and जुंग are universally used.

62. An uninflected form, not unfrequently heard in the villages, more especially in the Malwa dialect, is आपन 'we,' 'us.' This is used in all the cases of the plural. Thus; आपने देख ते आपन आपने गई, 'we have come from the Malwa region'; देख देख आपने देख देख मड़ केवल चोंच गई, 'in our country everybody wears this Kesari'; आपने आपने जुंग देख देख देख, 'we must start early in the morning'; आपने आपे आप आपने, 'we will come of our own accord'; आपने आपे आपे अछूत वींद्र, 'I (we) spoke by way of advice,' lit., 'a word of counsel'; आपने है, 'to us'; आपने है, 'by us,' &c.

63. In the Dat. and Acc. pl. राम है and जुंग है are used on the eastern border of the province for राम है and जुंग है respectively, and sometimes we hear these forms in the Ludhiana district.

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† A class of Hindu fakeers.
‡ The long hair worn by the Sikhs as a badge of their sect.
64. In the Mānjhā dialect तप is an alternative form for the oblique cases 2nd pers. sing.; as, तप द्रिष्ट विष जठ बीज, 'you were obstinate that day.'

65. The Instr. case sometimes employs हि affixed to the oblique form of the 2nd pers. making हि हि, and occasionally हि is used as in the Nom.; e.g. तै हि हि विषिष्ट उपजी सांग, 'why did you regard me as a stranger?' हि बड़ी निस्सं भिलार बली हि, 'you have been very slothful.'
CHAPTER IX.

THE OBJECT IN THE NOM. OR THE ACC. CASE.—

USE OF THE INSTR. CASE.—CONSTRUCTION OF

THE PERFECT TENSES OF TRANSITIVE VERBS.

66. The object of the verb is put in the Accusative or the Nominative case. Sometimes it is a matter of indifference which is selected, but more frequently one or other is to be preferred, and very often one alone is admissible. It is impossible to give any rules on this subject that are universally applicable. Only long experience acquired by reading, speaking, and listening, can enable the foreigner to acquire facility in the use of these two forms. The general principle which regulates their use is concisely stated by Kellogg in his Hindí grammar (p. 397) as follows: “When it is desired to emphasize the object as specific and individual the Accusative with ः must be used; otherwise the Nominative form is to be preferred.”

67. Modifying this general principle, observe:—

(1) In the case of nouns denoting persons the Accusative commonly has the preference. Ex. नेत्र फिर भनुरु ल्या उफ्फ रा, ‘Saddá Singh is looking for the coolies’; मेक मिर ना रुझ उरे छनुटी ल्या भञ्जला रा, ‘Saddá Singh’s son is beating your brother’; मेदन ऐती लपु ल्या बनुटीर्णा रा, ‘the pandit teaches Lálú.’

Yet even when the object is a person, if it be the purpose of the speaker to present it indefinitely the Nominative is often used. Thus, in the first of the three examples just given, if we wish to say that Saddá
Singh is in search of coolies, but without having any special ones in mind, we might employ the Nominative, and say नैरा सिंह सूजनर दूरम्भे है, 'Saddā Singh is looking for coolies.' In the other two examples given, this would be inadmissible, because the objects, 'your brother,' and 'Lālū,' are necessarily definite and specific, and must be put in the Accusative case. Owing to this idea of indefiniteness attaching to an object in the Nominative case, it will be found, 'I think, that generally when it is used, the noun, if denoting a person, is plural, or is preceded by फ़िर, 'a,' or an indefinite pronoun.

(2) If the object be an irrational creature, a material object, or an abstraction, the Nominative has the preference. Ex. मासी धृत्र लालूरा है, 'the gardener is planting shrubs'; समु खूब चण्डत्रा है, Lālū is grazing sheep'; मे त्रीनति माहिं मुल्लर नै, 'I hear your words.'

Here again the general principle above stated may be applied, and if it be designed to give some emphasis to the object, or to present it more definitely, we shall put it in the Accusative case. Thus, taking the first of the above examples; मासी धृत्र मालूरा है, 'the gardener is planting shrubs,' but मासी पूर्विन है मालूरा है, 'the gardener is planting the shrubs,' i. e., some particular shrubs previously mentioned or known. It will be seen therefore that the Accusative case in some measure supplies the place of the definite article in Panjābī.

(3) When the object of the verb occurs in proximity to a noun or pronoun in the Dative case the former is frequently expressed in the Nominative, simply to avoid the recurrence of the suffix ə. Hence many verbs which, besides their direct object, take also an
CHAPTER IX.

indirect one in the Dative, require that the former be put in the Nominative; e.g., देन्त, 'to tell,' देत, 'to give,' देखत, to show,' are followed by a direct object denoting the thing told, given, or shown, and an indirect object in the Dative denoting the person to whom it is told, given, or shown. The former is put in the Nominative case.

68. After all has been said it must still be confessed that these rules are useful only as a guide to the general usage of the language, not for universal application. Panjábí inclines on the whole, more I think than Hindí, to the use of the Nominative case. The Panjábí villager has as a rule a rooted antipathy to all forms of unnecessary exertion, and consequently is averse to using the Accusative, which is the longer form, when he can use the Nominative, which is the shorter. Hence his language shows a preference for the latter.

69. Transitive verbs are peculiar in those tenses which are formed from the Perfect participle (Group II § 52), and in order to use them correctly the following three rules must be carefully observed.

(1) The subject is put in the Instrumental case, not in the Nominative. Ex. मजी हैं फिरें घुटा घटिया है, 'the gardener has planted a shrub'; सवन हैं बम्बू भी राजा गारूर है, 'he has fed the bullocks gram.'

(2) If the object is in the Accusative case, whether masculine or feminine, singular or plural, the verb is always expressed in the form of the third person masculine singular, without reference to the person, gender, or number of the subject.
Ex. नमुना है मारिया है, 'I have called the coolie.'
‘हमने मारिया है मारिया है, 'we have called the coolie.'
‘तू मारिया है मारिया है, 'you have called the coolie.'
‘तू मारिया है मारिया है, 'you have called the coolies.'
इन तू लुकिया है मारिया है, 'he has called the girls.'
इन तू लुकिया है मारिया है, 'they have called the girl.'
इन तू लुकिया है मारिया है, 'the old woman has beaten the boy.'

(3) If however the object is in the Nominative case the verb agrees with it in gender and number.
Thus, taking लिखित, 'to write,' as an example;

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>निखिता है</td>
<td>निखिता है</td>
<td>निखिता है</td>
<td>निखिता है</td>
<td>निखिता है</td>
</tr>
<tr>
<td>है निखिता है</td>
<td>है निखिता है</td>
<td>है निखिता है</td>
<td>है निखिता है</td>
<td>है निखिता है</td>
</tr>
<tr>
<td>लिखिता है</td>
<td>लिखिता है</td>
<td>लिखिता है</td>
<td>लिखिता है</td>
<td>लिखिता है</td>
</tr>
<tr>
<td>है लिखिता है</td>
<td>है लिखिता है</td>
<td>है लिखिता है</td>
<td>है लिखिता है</td>
<td>है लिखिता है</td>
</tr>
</tbody>
</table>

**Examples.**
निखिता निखिता है, 'I have written a book.'
70. In speaking of a person of rank, or of any one to whom it is desired to show respect the verb should be put in the plural, even though the subject be singular. In the same circumstances the plural of the personal pronoun is used. Ex. ਸਰਦਾਰ ਸਾਹਿਬ ਆਇਆ ਦਨ, ‘the sardar sahib has come’; ਭਾਨਤ ਲਹਾਰ ਆ ਆਇਆ ਦਨ, ‘he has come from Lahore.’ Very commonly the plural of the first and second persons is used for the singular. Ex. ਆਪਣੀ ਗੁੱਢ ਸਦੀ ਬੁਧਦਾਨ ਹੋਣਗੇ ਹੈ, ‘I am reading the Granth’; ਪਾਣੀ ਦੇ ਕੁੱਡੀ ਦਰਿਆ ਹੈ, ‘you are very wealthy,’ lit., ‘a great rich man.’

71. When a noun has two qualifying adjuncts, one of which is an adjective, and the other a word in the Genitive case, the latter comes first; as, ਮੈ ਸਾਹਮੀ, ‘all my land.’

72. Usually adverbs stand immediately before the words they qualify; as ਮੈ ਨੀ ਜ਼ਿੰਦਾ ਆਇਆ ਜਾਂ, ‘I have just come.’ If there are two adverbs, or an adverb and an adverbial clause, the one which is emphatic stands closest to the qualified word; as, ਮੈ ਜਿਸੌਂ ਆਇਆ ਜਾਂ, ‘I have come from the village today’; ਮੈ ਆਇਆ ਜਿਸੋਂ ਆਇਆ ਜਾਂ, ‘I have come from the village today.’

* * * * * * *

* Note that these rules apply to transitive verbs only. Others take the subject in the Nominative case and agree with it in gender and number.

† The term ਸਾਹਿਬ is commonly used with ਸਾਹਿਬ as a mark of respect, just as we speak of the ‘Holy Bible,’ and the Muhammadians, of the ‘Qur’an Sharif.’
CHAPTER X.

INDEFINITE PERFECT.—SUPPRESSION OF तै.—EXCEPTIONS.—DEMONSTRATIVE PRONOUNS.—NEGATIVE SENTENCES.

73. The Indefinite Perfect is the simple participle form without an auxiliary, and is conjugated like the Present Perfect, (§ 54). It represents the action as complete but without reference to any definite time.

Ex. पुरुषार्थ तै रिजै नूली खऱऱौली, ‘the goldsmith made a bracelet.’
    तौश रस गुज़ीज़ी खऱऱौली, ‘he made ten bracelets.’
    भैं नैँ नाइनावा, ‘I came today.’
    तौश बौल पाँज़ी, ‘she came yesterday’.*

This tense is very frequently used for the Present Perfect, and must be translated accordingly; as, भैं नैँ नाइनावा, ‘I have just come,’ lit., ‘I just now came.’

74. The Instrumental case is often expressed without the suffix तै, the noun or pronoun being simply put in the oblique form; as वर्तऱ अफऱ, ‘Bâlâ said’ तौश बौल खऱऱौली, ‘he asked.’ Nouns that are not inflected in the Instrumental case appear in the Nominative form; as, वैऱ आफऱ, ‘the pandit said,’ but it must be borne in mind that the word वैऱ here is in reality in the Instrumental case, though not appearing to be so.†

*In the last two examples the time is definite. This is due however not to the tense of the verb, but to the notes of time supplied by the words ‘today,’ and ‘yesterday.’

†The use of the Instrumental without the suffix is met with on nearly every page of the Janam Sákhî. In modern books, and in the colloquial, however, under the influence of the Urdu language which is prevailing more and more widely, this archaic and genuine Panjâbi form is largely disappearing.
75. To the rule requiring that the perfect tenses of transitive verbs take their subject in the Instrumental case, the following verbs are an exception; छट, ‘to chatter,’ चर, ‘to speak,’ ‘to say,’ बन, ‘to forget,’ रातल, ‘to bring,’ म, ‘to fight,’ and generally भवत, ‘to understand,’ when no object is named, otherwise it is conjugated according to rule. Thus we may say वह पति म, ‘he did not understand,’ but वह है देवी अन पति म, ‘he did not understand what you said,’ lit., ‘your word.’

Obs. The Verb भवत, when its object is in the Nominative case, must usually be translated ‘kill.’

76. The Demonstrative Pronouns are, the Remote, उ, वा, ता; ‘that,’ and the Proximate वा, ‘this.’ The declension of the former has been given (§ 57). That of the latter corresponds to it in every respect except for the change of initial व, व, to व, and in the Nominative plural व.

व, ‘this.’

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. व,</td>
<td>व,</td>
</tr>
<tr>
<td>I. व, व (व) है,</td>
<td>वें, वें है,</td>
</tr>
<tr>
<td>G. व (व) रा,</td>
<td>रा है,</td>
</tr>
<tr>
<td>D. व (व) है,</td>
<td>है,</td>
</tr>
<tr>
<td>Ac. व (व) है,</td>
<td>है,</td>
</tr>
<tr>
<td>Ab. व (व) स, व, &amp;c.,</td>
<td>स, व, &amp;c.,</td>
</tr>
<tr>
<td>L. व पि,</td>
<td>पि.</td>
</tr>
</tbody>
</table>

(1) For व the forms व and व are very frequently used; for व, व, and for व, व.

(2) Of the two Demonstratives the Instr. forms उ, उ, व cannot be used with a noun. Thus we may say व निं क्षि है अर्ण ‘that boy said,’ or निं निं अर्ण, ‘he
said,’ but not दस पूछिये हे &c. So also हिम पूछिये हे अविनिया, ‘this boy said,’ or हिम अविनिया, ‘he (this person) said,’ but हिम पूछिये हे &c., would not be admissible.*

(3) Very commonly for फेज one hears जी, जन, or जिन. It is indeclinable in the singular. The Nominative plural is the same as the singular, and the Oblique cases make जनि or जनि।

77. The Negative particles are न, नि, ‘not,’ and नौ (Sometimes written नौँ, नौँ), ‘no,’ ‘not.’ They are placed before the verb; as, दरू नौँ अविनिया, ‘he did not come,’ but when it is intended to emphasize the verb the negative particle follows it, or, in the periphrastic tenses, is inserted between the participle and the auxiliary. Ex. दरू अविनिया नौँ, ‘he did not come’; मैं दरू नौँ राजिया नौँ नी, ‘I did not see him.’

Obs. The subject is made emphatic by throwing it forward to occupy a position as near the verb as possible. Ex. मैं दरू नौँ राजिया, ‘I called him,’ but दरू नौँ मैं राजिया, ‘I called him.’ It becomes still more emphatic by being placed after the verb; as दरू नौँ राजिया वाढ़ूँ है, which is almost equivalent to, ‘it was Kālū who called him.’

* * * * * * * * *

NOTE.

78. Colloquially the Indefinite Perfect tense is used sometimes for the immediate future. You call to a man to come, and he replies, मैं अंगिया, meaning, ‘I am just coming,’ or you call to him to bring a thing, and he says, मैं निजळिया, ‘I am just bringing (it).’

79. Sometimes to the fem. sing. form the syllable ा is appended pleonastically. Ex. वँधी चाँदी जीव वीं वीं, ‘Bhai Bālā, have you loved (me) coldly? दे दा अपनी विदेह वीं वीं, ‘you indeed have done your own (proper) work’; दिभ दिनूँ दिनूँ दिनें देहूँ दे बार दे दे सी, ‘one of them having told a story of a mongoose said.’

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*This observation applies to that form of the Instr. case of the pronouns generally, which ends in ा.
80. A curious word is often heard on the lips of the untutored villager, which sounds like संह with the accent on the first syllable. This is an abbreviated form of मैं आपिचान, 'I said'. That is not what he means by it however. It introduces a statement of what passes in his mind, and may generally be translated, 'I thought', or 'I said to myself', or 'I meant'. Thus, मवं डैवा उतने आपिचान डैरा, 'I thought your brother had probably come'; मवं अव्यय वैम बन आस्वे उनसे तै उठान नैयु, This may, according to circumstances, mean either, 'I meant, attend to your work, we must start early in the morning', or 'I was thinking (this was what was in my mind) you had better attend to your work, we must start &c.'

81. Another peculiar form of the Indefinite Imperfect ends in న or మ in both the masculine and feminine singular so that we have e.g. బుగు, for బంగు, బంగి, 'did', Ex. ఉను ఉను ఆ నిగిలించు, 'that is why you came out today'; ను ను ఆము పుట్టావు నిచేయు, 'you indeed have become a great man'; సి చంతి సి నిపపా, 'what have you earned, what have you spent?

This form is to be traced to the Sindhi, Gujrati and the dialects of Rajputana. In Sindhi the Perf. part. ends in మర or మి, మ, and చి, చి, చి; as దృగితు, డిము, 'went' = Panj. దృగితు, or దృగితి, మ, and చి. In Gujrati the terminations are కర, మ, చి, చి; as వండయు, వండి, 'let go', 'left' = Panj. వండితి, or వండితి, మి, చి, చి. Throughout Rajputana this participle ends in మి.

82. In the dialect of the Manjha frequently, and elsewhere occasionally, when the Indefinite Perfect has for its subject the 3rd pers. pron., the latter is placed after the verb as an inseparable suffix, in the form బుం, బుం, or బుం in the singular, and బుంం in the plural. Thus, ఆఫిచాన బుంం ఆఫిచాన, 'he said'; ఆఫిచాన బుంం ఆఫిచాన, 'they said'. Ex. బుంం ఉర ఇంటాం, 'he replied'; పాలి టాం ఇంటాం ఆఫిచాన బిటించి, 'the man came again, on coming he said'; బిటించి నిపి బుంమి, 'on going he gave his benediction'; ఆఫిచాన బిటించి, 'he minded what was said'; బుంం నే రాము పశి ఇంటాం, they sent (him) with them'; బుంం ఉర ఇంటాం, 'they replied'; ఉర ఉర బిటించి బుంం కుంచి చే, 'then they had this dispute.'

Beames (iii. 149) calls in question this explanation of the
suffix, and refers it to the Sanskrit substantive verb अन, so that लोकमः=Skr. लोकमः. "The grammarians," he says, "suppose that लोकमः is in some way a metathesis of us ne kitā. The Instrumental however of uh is not us ne, but un. Us ne is Hindi, and it would hardly have been resorted to in the formation of a pure dialectic type like this. Moreover in the 1st plural we have such expressions as सत्यदे सञ्ज for asā=asmāh."

What bearing the last example given has upon this question it is difficult to see. सत्यदे मा is the Past Imp. formed regularly from the Imperfect participle with the auxiliary मा, which latter doubtless is derived from the Sanskrit root asa, as Beames says. If he means that लोकमः=लोकः मा or लोकः मा he is clearly mistaken because it is never used for the Past Perf. With regard to the suffix under discussion I would remark;

(1) While it may be conceded that छुड़ेः is not a true Panjābī form of the Instrumental, छुड़ा and छुड़ा are, no less than छुड़ा, as in the following example from the Janam Sākhi; छुड़ा छुड़ा वन गोली में, 'he rose and ate his food,' so that लोकमः is not a metathesis for छुड़ा है लोकः, but for छुड़ा लोकः, or छुड़ा लोकः.

(2) That लोकमः is not analogous to सत्यदे मा is clear from the fact that when these suffixes are used no other subject is ever expressed with the verb. Thus, we may say लोकमः, 'he did', but never छुड़ा लोकमः or नाम पिठा है लोकमः, which would make no sense. On the other hand, with सत्यदे मा a subject would be expressed as a matter of course.

(3) This form being confined, as has been said, to the Indef. Perf. an auxiliary of any kind would be out of place, and we cannot therefore suppose that छुड़ा is an auxiliary as मा is in the other example cited.

(4) The explanation given by Beames does not account for the suffix छुड़ेः in the plural, which is undoubtedly an abbreviated form of छुड़ेः or छुड़ेः है, and furnishes a strict analogy to the singular form छ्रुः, छ्रा.

83. As illustrating the omission of the Instrumental case sign a few examples are given from the Janam Sākhi, where, as has been stated, this construction is exceedingly common. मा बभवत ओवीः धेलीः, 'when the brahman opened (his) eyes';
§ 83.]  

CHAPTER X.  

In the Braj dialect of Hindi also the case sign is often omitted in poetry, and less frequently in prose. In the Old Baiswári, the language of the Rámaýan, this sign does not exist, the noun being put, as in Panjábí, when ० is omitted, in the oblique form simply.*

*Kellogg:488,554.
CHAPTER XI.

PAST IMPERFECT AND PAST PERFECT TENSES.—PRONOUNS.—RELATIVE SENTENCES.

84. The third pair of participial tenses consists of the Past Imperfect and the Past Perfect. They are formed by adding to the Imperfect and Perfect participles respectively the past tense of the substantive verb. The first represents an act as incomplete or in progress at some past time; as, ने पढ़ा थे, 'I was reading.' It also denotes past customary or habitual action; as, ने तैनात किया था, 'I used to go daily,' lit., 'I was going daily.' The second corresponds to the Latin pluperfect, and represents an action as having occurred previously to some past event. Its use as a simple preterite however, like the Indef. Perf., is almost equally common. Thus ने पढ़ा थे, 'I had read,' or 'I read.' Their conjugation corresponds to that of the two present tenses, and is as follows:—

### PAST IMPERFECT.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ने आदौँग थे, 'I was coming.'</td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>1. ने आदौँग थे,</td>
<td>ने आदौँग थे,</td>
</tr>
<tr>
<td>2. ने आदौँग थे,</td>
<td>ने आदौँग थे,</td>
</tr>
<tr>
<td>3. ने आदौँग थे,</td>
<td>ने आदौँग थे,</td>
</tr>
<tr>
<td>आमी आदौँग थे,</td>
<td>आमी आदौँग थे,</td>
</tr>
<tr>
<td>उमी आदौँग थे,</td>
<td>उमी आदौँग थे,</td>
</tr>
<tr>
<td>द्रमी आदौँग थे,</td>
<td>द्रमी आदौँग थे,</td>
</tr>
</tbody>
</table>
§ 85.]

CHAPTER XI.

PAST PERFECT.

पैं वरिष्ठ रा, 'I had come,' 'came.'

Masculine. | Feminine.
---|---
1. पैं वरिष्ठ रा, | पैं वरिष्ठ रा,
2. तैं वरिष्ठ रा, | तैं वरिष्ठ रा,
3. तैं वरिष्ठ रा, | तैं वरिष्ठ रा,

Sing. | Plur.
---|---
1. अमी अमी रा, | अमी अमी रा,
2. अमी अमी रा, | अमी अमी रा,
3. अमी अमी रा, | अमी अमी रा,

Obs. In the construction of the periphrastic tenses any of the various forms of the substantive verb may be used as auxiliaries.

85. In the following Table of pronouns note;

(1) The Obl. cases of रा, 'who,' 'which,' रा, 'that,' and रा, 'who,' 'what,' are formed precisely like those of रा, 'this,' but with the letters रा, रा, and रा prefixed.

(2) The Obl. cases sing. of अमी, 'someone,' 'anyone,' differ from those of रा only (a) in the adding of the suffix रा, and (b) in lacking the form in रा. The Plural which is rarely used except in the Nom. case, is identical with the singular, or takes the form of the Obl. cases plural of रा.
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>ते, 'this'.*</td>
<td>वह, 'that'.*</td>
<td>न, 'who', 'which.'</td>
</tr>
<tr>
<td></td>
<td>न. ते, ते (ते)</td>
<td>वह, वह, वह,</td>
<td>न,</td>
</tr>
<tr>
<td></td>
<td>र. ते, ते (ते)</td>
<td>ते, ते, ते (ते)</td>
<td>निस, निस (निस)</td>
</tr>
<tr>
<td></td>
<td>ग. ते (ते) ते</td>
<td>ते (ते, ते)</td>
<td>निस (निस) ते,</td>
</tr>
<tr>
<td></td>
<td>र. ते (ते) ते</td>
<td>ते (ते, ते)</td>
<td>निस (निस) ते,</td>
</tr>
<tr>
<td></td>
<td>ल. ते मु,</td>
<td>ते (ते) मु</td>
<td>निस मु,</td>
</tr>
<tr>
<td></td>
<td>न. ते, ते, ते</td>
<td>ते, ते, ते (ते-</td>
<td>न,</td>
</tr>
<tr>
<td></td>
<td>र. ते, ते हे,</td>
<td>ते, ते हे (ते-</td>
<td>निस हे, निस हे,</td>
</tr>
<tr>
<td></td>
<td>ग. ते हे, ते हे</td>
<td>ते हे (ते हे) हे,</td>
<td>निस हे,</td>
</tr>
<tr>
<td></td>
<td>र. ते हे, ते हे</td>
<td>ते हे (ते हे) हे,</td>
<td>निस हे,</td>
</tr>
<tr>
<td></td>
<td>ल. ते हे मु,</td>
<td>ते हे (ते हे) मु,</td>
<td>निस मु,</td>
</tr>
</tbody>
</table>

* The declension of the Demonstratives is repeated here in order to bring this series of pronouns into one view for convenience of reference and comparison.
<table>
<thead>
<tr>
<th>Correlative.</th>
<th>Interrogative.</th>
<th>Indefinite.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਨੀ,</td>
<td>ਦੇਖੇ</td>
<td>ਤੇਹੀ,</td>
</tr>
<tr>
<td>ਪੀਤਾ, ਪੀਤਾ (ਪੀਦ) ਰ,</td>
<td>ਪੀਤਾ, ਪੀਤਾ (ਪੀਦ) ਰ,</td>
<td>ਪੀਤਾ, ਪੀਤਾ ਰ,</td>
</tr>
<tr>
<td>ਪੀਤਾ (ਪੀਦ) ਰ,</td>
<td>ਪੀਤਾ (ਪੀਦ) ਰ,</td>
<td>ਪੀਤਾ ਰ,</td>
</tr>
<tr>
<td>ਪੀਤਾ (ਪੀਦ) ਫੀ,</td>
<td>ਪੀਤਾ (ਪੀਦ) ਫੀ,</td>
<td>ਪੀਤਾ ਫੀ,</td>
</tr>
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<td>ਪੀਤਾ (ਪੀਦ) ਫੀ,</td>
<td>ਪੀਤਾ (ਪੀਦ) ਫੀ,</td>
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<td>ਪੀਤਾ ਫੀ,</td>
<td>ਪੀਤਾ ਫੀ,</td>
<td>ਪੀਤਾ ਫੀ,</td>
</tr>
</tbody>
</table>

† The Correlative might be defined as ‘I’, ‘you’, ‘he’, ‘she’, ‘it’, ‘that’, according as the antecedent is the person speaking, the person spoken to or someone or something else. English idiom however often does not allow of its being translated at all.
86. With reference to the pronouns observe;

(1) An alternative and very common form of the Relative is निकाय or निकाय, and of the Interrogative विचार or विचार. These are declined like विद्या (§ 41).

(2) The Remote Demonstrative often takes the place of the Correlative, and on the other hand the Correlative is in some districts used in the Obl. cases for the Remote Demonstrative.

(3) The termination э of the Obl. cases of रही is liable to be changed to श्र, making, Instr., श्री श्रीहि है; Gen., श्रीश्र, &c.

(4) The Indefinite pronoun रही must be translated ‘someone’, ‘anyone’, or ‘some’, ‘any’, according as it is used personally or in connection with a noun, or in a positive or negative sentence.

Ex. रही अथिवा है, ‘someone has come.’
रही अथिवा रही है, ‘some man has come.’
रही नै रही अथिवा है, ‘no one (not anyone) has come’.
रही नै अथिवा, ‘none came.’
रही अथिवा रही अथिवा, ‘no (not any) man came.’

विनि बाणमटे पश्च प्रृः विनिरा, ‘(in) the house of a certain (some) brahman a son was born.’

When placed before a proper name it is equivalent to ‘a certain,’ ‘someone of the name of,’ &c., as, राम राम राम अथिवा है, ‘a certain Rām Dās has come’; श्री श्री श्री श्रीविनि श्री श्रीविनि श्रीविनि श्री, ‘this is the house of someone of the name of Sant Singh.’ Repeated in successive clauses it must be rendered, ‘one...another,’ pl. some...others.'
Ex. देवी गौरि है देवी नृत्य है, 'one laughs, another weeps.'
देवी समजे गई देवी मैंने गई, 'some wake, others sleep.'

87. A relative sentence is constructed of two clauses, (a) the Protasis which consists of the Relative pronoun and its predicate, and (b) the Apodosis, which contains the main thought, and consists of the Correlative or Demonstrative and its predicate. In general the protasis, as its name indicates, stands first. Ex. नै द्रुत नी जागिये रहत नै अन्न नी धृते रह, 'we obey what the Guru says,' lit., 'what the Guru says that we obey'; नी द्रुत असलिया नी लुप्त ने स्थल नै, '(the man) who came yesterday is the accountant of the village.' Two constructions of the sentence will commonly be met with.

(1) If the antecedent is a pronoun it precedes the Relative, and in the apodosis the Correlative is very commonly unexpressed. Thus, नै ने तह रा जन नी पुढ़ नी धृत निर्दिष्ठ नृत्य नै, 'I who was the son of a king am now asking for alms'; or we may say नै ने तह रा जन नी धृत निर्दिष्ठ नृत्य नै, 'I who was the son of a king, I am now asking for alms.'

(2) If the antecedent is a noun it is usually placed after the Relative; as, नै ने एक पौर्ण कर नै नै साध्वन नै, 'I know the disease that is within you,' lit., 'what disease is within you, that I know'; नै बेंच नै जन नै चुन नै नै चुभ वक्तव्यमुख निर्दिष्ठ नृत्य नै, 'the men who were seated by me live in Kartarpur.'

If the antecedent is limited by a Demonstrative pronoun however, we may adopt either of the above
constructions, though (2) is usually to be preferred. In
either case the Correlative is generally omitted.

Ex. नृत्ति मे नृत्ति | नृत्ति मे चित्रि पृथु, ‘that boy who is

selling boiled grain.’

नृत्ति मे नृत्ति मे चित्रि पृथु, ‘that woman who

is speaking is my sister.

* * * * * * *

NOTE.

88. The Correlative occasionally is used in the Nom. case
for the Demonstrative; as, जिनसे जीजा मे राः निन्दौंगे नृत्ति मे नृत्ति मे चित्रि मे चित्रि,
‘such songs those (women) sing who are not of good family.’

89. In the Janam Sākhi त्र occurs as the Nom. pl. of the
Correlative. This form prevails widely in the dialects of Hindī
as, e.g., Braj, Gārhwalī, Old Baiswārī, Avadhī, and Bhojpuri.

90. In the Mālwā dialect and elsewhere त्र is often substi-
tuted for त्र in the Obl. cases of the pronouns, and this form is
frequently met with in the Janam Sākhi. Ex. वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ
‘you must have been a young man at that time’; वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ वृ
‘for this reason’; वृ वृ वृ ‘at this time’; वृ वृ वृ ‘at this time’; वृ वृ वृ वृ वृ वृ
‘in this respect indeed the rule of the English is
very excellent’; वृ वृ वृ ‘in some direction’; वृ वृ वृ
क्षेत्र अथवा, of what use will this be’? वृ वृ वृ वृ वृ वृ वृ वृ वृ
‘this human soul which dances about in existence

*Kellogg, Table xi.
to what (musical) measure does it dance? \( \dfrac{\text{वधि विजे रम नगर}}{\text{गिर्या}}, \) ‘he has gone in no direction’, ‘no where’.

91. In the Nom. वधि is sometimes used for वची; as, \( \text{जनीं जियी वधि र} र बले, \) ‘do not be in the least anxious’, lit., ‘do not you do any counting.’

\( \dfrac{\text{The soul is said to pass through 8,400,000 transmigrations or modes of existence before being finally absorbed in Brahm, the impersonal being of whom the world and the universe are the passing manifestations. To undergo these transmigrations is metaphorically described as ‘dancing about,’ and the purport of the question is, what is the cause of the soul’s doing so?}}{\text{}} \)
<table>
<thead>
<tr>
<th>Table II. Pronominal Adjectivies.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Denoting.</strong></td>
</tr>
<tr>
<td><strong>Quantity.</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Kind.</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>Size.</strong></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
CHAPTER XII.

PRONOMINAL ADJECTIVES.—THE DIRECT CONSTRUCTION.

92. Corresponding to the series of pronouns given in the last Chapter is a series of pronominal adjectives which are formed from the same bases, viz., for the Demonstrative ये and यह, for the Relative यह, for the Correlative यह, and for the Interrogative and Indefinite यह. It will greatly assist the memory in learning these if a careful comparison is made of Tables I and II.

93. Observe;

(1) The following changes of spelling are liable to occur; (a) in the Prox. Dem., रे to रे or रे, and (b) in the Rem. Dem., उे to उे, thus making रेरे, रेरे, रेरे, उेरे, उेरे, उेरे, उेरे, उेरे, उेरे. So also (c) in वेरे, वेरे, वेरे, वेरे, वेरे, वेरे, वेरे, वेरे, वेरे, वेरे. We may substitute रे for रे, and write रेरे रेरे, रेरे, वेरे, वेरे.

(2) The forms in this Table are all declined like रेरे (§ 41).

(3) The pron. adj. of size also assume the forms रेरे, रेरे, रेरे, which are indeclinable.

(4) The pron. adj. may all be used as adverbs to qualify adjectives and verbs, in which case they will be translated in accordance with English idiom. Ex. रेरे रेरे, 'so small as this', lit., 'so much small as this'; रेरे रेरे, 'so bitter'; रेरे रेरे, 'as long as'; रेरे रेरे, 'how high'; रेरे रेरे रेरे, 'how much did he beat you?'

(5) The pron. adj. of quantity are frequently used also to denote size, as रेरे रेरे रेरे रेरे, 'that stick was as large as this', lit., 'as much as this.'
(6) The Rem. Dem. often takes the place of the Correlative.

(7) The use of the Relatives and Correlatives has been sufficiently illustrated in the last Chapter. What was there said of pronouns applies equally to pronominals.

(8) The Interrogative and Indefinite are alike in form. The following examples illustrate their use.

| दिने जल विद्या विद्या | ‘how much grain was there in his house?’
| सच्चा नहीं, | ‘there was ever so much grain in his house.’
| ‘how many men are sitting at the door?’
| काढ़े बाल, | ‘ever so many men are sitting at the door.’
| ‘how high a hill is that?’
| ‘what a high hill (how high a hill) that is.’
| वीर विद्या सत्तमी वी | ‘what kind of a man is he?’
| ‘what a man he is.’
| वीर विद्या हुँदा पाही वी, | ‘how deep water is this?’
| ‘what deep water this is.’

94. The subject of a sentence may be omitted when it can be supplied from the context, or is indicated by the form of the verb. Ex. वीर राज्य राजी ‘वीरी राजिय‘ वी, ‘This is not a child, (it) is some incarnation.’

95. The verbs खाया, ‘to eat,’ and नमक, ‘to drink,’ are irregular in the formation of the Perfect participle, the former making खाय or खाया and the latter नमक. शराब, ‘to do,’ and चंद्र, ‘to wash,’ have each two forms
of the Perfect participle, one regular and the other irregular. Thus, from रत्र is derived सिक्त or बीत्र, and from धृत, धृतिः or धृत्र. The inflection in all cases is regular throughout; e.g., मैं पार्कर, ‘I drank water’; मैं धृतर पार्कर, ‘I drank buttermilk’; धृत धृत्र चैि, ‘he washed the clothes.’

96. After verbs of speaking, and those which denote an operation of the mind, such as thinking, wishing, fearing, &c., the direct construction (oratio recta) is generally preferred to the indirect (oratio obliqua), and indeed ‘often it is indispensible. The student should carefully note this if he wishes to use language that will be intelligible to the people. The dependent clause which expresses the thing spoken, wished &c., is connected with the principle verb by the conjunction ति, ति, or ति, ‘that,’ which however is not always expressed.

Ex. धृत धृतिः पार्कर कालि समुद्र, ‘he said his name was Kālū.’
धृत धृतिः कालिः समुद्र, ‘Kālū thought he was very wise.’
धृत धृतिः राय बुलार, ‘Rāi Bulār admonished his father that his child was very noble.’
धृत धृतिः पार्कर ति काळि पार्कर ति मल, ‘I asked what village he had come from.’
### PRONOMINAL ADJECTIVES.—INTERROGATIVE SENTENCES.

**ELLIPSIS OF THE SUBSTANTIVE VERB.**

97. Besides the series given in Table II, the following are also used as pronominal adjectives:

#### DEFINITE.

| हें, one, a, an, | सब, |
| दृढ़ा, दृढ़ा, another, the other, | सबवें, |
| अत, every, | सबम, |
| अतैः, every, every one, | सबा, |

#### INDEFINITE.

| अत, | अत, |
| अवद, | अवद, |
| अवूद, | अवूद, |
| अवैः, | अवैः, |
| अवैः, | अवैः, |
| अवैः, | अवैः, |
| अवैः, | अवैः, |
| अवैः, | अवैः, |
| अवैः, | अवैः, |
| अवैः, | अवैः, |
| अवैः, | अवैः, |

#### INTERROGATIVE.

| निम्, नी, ‘what’? (also In-definite, ‘what’). | नी, ‘how many’? |

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*It is curious that the Hindustānī and Panjābī have no distinct phrases to express ‘too much,’ ‘too little,’ ‘too large’ &c. Consequently when native school boys learn English they always find these expressions a stumbling block, and understanding ‘too’ to mean ‘very’ they say, ‘I am feeling too sick today,’ ‘this orange is too sweet,’ i. e., ‘very sweet.’

† Generally repeated, देन देन।
Miscellaneous.

कक्षार = ‘of another family’ राहूर = ‘like us,’ ‘the
ि’ राहूर = ‘the
बनार, = ‘longing to another.’ राहूर, = ‘like of us.’
कक्षार, ‘strange,’ foreign.’ राहूर, = ‘like you,’ ‘the like
ि’ राहूर, ‘and other,’ ‘etcetera.’

(1) All these may also be used substantively except नन्द and नन्द. The former is always followed by
a noun; as, नन्द खैर, ‘at every time,’ ‘always.’ The
latter is used (a) alone as an interjection—‘enough!’,
‘stop!’ or (b) in the predicate to qualify a noun or
pronoun expressed or understood; as राहूर नन्द थै, ‘this is
enough’; नन्द थै, ‘it is enough,’ or (c) before the impera-
tive of नन्द, ‘to do.’ This will be noted under the
head of compound verbs.

(2) बुध and बुध under their various forms must,
in the plural, be translated ‘many’, ‘few’, &c, but they
are often employed as adverbs, meaning ‘very,’ ‘a
little’; as, बुध बुध, ‘very bitter,’ बुध बुध बुध बुध थै, ‘my
head aches a little,’ बुध बुध, ‘very little.’

(3) When used to qualify a noun बुध is generally
used with reference to those things that are measured
by quantity, while बुध is used with reference to those
that are measured by number.

Ex. बुधकी बुध, ‘some man,’ any man.’
बुध बुध, ‘some house,’ ‘any house.’
बुध बुध, ‘some water,’ ‘any water.’
बुध बुध, ‘some grain,’ ‘any grain.’

This rule is not invariable however, बुध being
sometimes used as the plural of बुध; as नन्द बुध बुध बुध थै,
‘when some days passed ; बुध बुध बुध बुध बुध बुध, ‘some
women were sitting.' And on the other hand ते is used where we should expect to find उह; as, ते तिसन नही, 'no learning'; ते अचछ नही, 'no information.' When उह is repeated in successive clauses it signifies 'one thing...another thing.' Ex. ते उह वरिष्ठा ती एव ते उह उह, 'one was saying one thing, and another, another thing.' नै उह अविश्व एव उनी उह अविश्व, 'I said one thing and you said another.'

(4) अन्तः is seldom used in the singular. If differs from उह in that it always relates to number, never to quantity. If differs from ते in that in its use there is always a reference to a definite total previously mentioned or understood. If, e.g., we say ते अन्तः आवामी अन्तः रह, 'some men have come,' the word ते is wholly indefinite, and means any men whatsoever, but when we say यां अन्तः आवामी अन्तः रह, we mean a part of a definite number already understood, and must translate, 'some of the men have come.' Even in an expression like यां अन्तः रह रह यां अन्तः रह, 'some eat meat, some do not eat (it),' there is an implied reference to the totality of mankind.

(5) The interrogatives ती, विचा differ from देख, विचा, (a) in that they refer to inanimate objects only, while the latter may, when used adjectively refer to objects both animate and inanimate, and when used substantively, to persons only; (b) ती and विचा are employed only in the singular.

Ex. देख देख नह रह, 'what boys are those'? देख देख देख देख नह, 'what horse is that'? अद विचा अद विचा नह, 'what letter is this'? अद ती नह, 'what is this'? देख देख नह, 'who is that'? अद ती अद अद, 'what did you say'?
(6) अमाव, अमाव are always used in a depre-
ciatory sense, as in the corresponding English colloquial
phrase, ‘the like of me.’

(7) All the pronominals in this list that end in त्र are declined like फ़िर (§ 41).

(8) फ़िर, फ़िर, फ़िर in the Obl. cases sing. are uninf-
lected. In the pl. they insert त्र before the oblique
terminations, and are all declined on one model as
follows;

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. फ़िर, मर,</td>
<td>फ़िर, मर,</td>
</tr>
<tr>
<td>I. फ़िरनी, मरनी</td>
<td>मरनी</td>
</tr>
<tr>
<td>Obl. फ़िरने त्र, त्र,</td>
<td>मरने त्र, त्र</td>
</tr>
</tbody>
</table>

In the plural फ़िर means ‘some’ or ‘one class,’ but
is only used, I believe, when there are successive
clauses beginning ‘some...some’; e.g., फ़िर जन ध्रो वहे वह
फ़िर अक्षर अचे अर, ‘some drink spirits, some eat opium.’
फ़िर and फ़िर are sometimes used in the uninflected form
throughout.

(9) Of जन, जन, &c., the oblique form is जन, mak-
ing जने त्र, ‘of something,’ of anything,’ जने त्र, ‘to
something,’ ’to anything,’ &c.

(10) जन, जन, and जन are used in the plural
only, and make जन, जन, and जन in the Obl.
cases.

(11) जी or थी makes जी, जी in the Obl. cases.*
The Genitive and Dative have special idiomatic uses.
Thus;

जन त्र, ‘of what (material)?’ फ़िर जन त्र कँवर हा,  
‘of what material is this cloth?’ जी जी जी, ‘in short, ;

* The Nominative जन has disappeared from Panjâbî, but occurs
in the Old. Baiswâri and the Kiwâî; as हें जन जन, what have I
destroyed?’ Kellogg. § 552. b, and Table XII.
CHAPTER XIII.  

§ 98, 99.

रण है, 'for what (purpose, reason) ?' 'why?' तुमा रण है 
जिन, ‘why did you come?’ ‘for what (purpose) did you 
come?’

(12) जन, रोक्ष, मूल, धर्म, धर्म, रचन, घर, and रा are indec- 
linable. रचन is used in the singular only.

(13) रमान, रमुका, रमुका, in the Obl. cases are 
रमान, रमुका, रमुका.

(14) The remainder रमान, समज, सवा conform to 
the rule for the declension of adjectives that end in a 
consonant (§ 44), but रमान in the Obl. cases inserts रा 
before the final रा, making रमुका after the analogy 
of nouns of the first declension, first Variety.

98. In Panjabi there is generally nothing in the 
structure of a sentence to indicate whether it is inter- 
rogative or affirmative. In speaking, the sense is con-
vveyed by the tone of voice, but in writing it is awkward 
and often difficult to make it clear that a question is 
intended, especially since no interrogation marks are 
used. Thus, ओही अत्र उँग कह सकते है, may mean 'some one is 
coming,' or 'is any one coming'? Sometimes the mean-
ing is made clear by the context; at others, by the 
help of ओ or फला, 'what'? or of ओस, 'well,' placed at 
the beginning of the sentence.

Ex. ओस फला ओस फला कह सकते है, 'has he read the book'?

इस फला इस फला तो कह सकते है, 'is this your brother'?

These terms are seldom used in conversation 
however, and in writing are to be avoided if the sense 
can be made clear without them.

99. Very frequently in a negative sentence, 
and sometimes in a positive one an ellipsis occurs of 
the substantive verb in the present tense; as, ओस फला 
उँग उँग 'there is no one in the house.'

* * * * * * * * *
CHAPTER XIV.

Reflexive Pronouns.—The Intensive Particle.—Repetition of Words.

100. The Reflexive Pronouns are मु, ‘myself,’ ‘yourself,’ ‘himself,’ ‘herself,’ ‘itself’; and वर्ण, ‘each other,’ ‘one another’.

\[\text{मु, 'myself', &c.}\]

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. मुहुः, मुहृद वर्ण</td>
<td>मुहृ, मुहृदेः वर्ण,</td>
</tr>
<tr>
<td>I. मुहृ हि,</td>
<td>मुहृदिनि हि,</td>
</tr>
<tr>
<td>G. मुहृद</td>
<td>मुहृ,</td>
</tr>
<tr>
<td>D. मुहृ (मुहृद, मुहृदेः वर्ण) हि</td>
<td>मुहृ (मुहृदिनि) हि,</td>
</tr>
<tr>
<td>Ac. मुहृ (मुहृद, मुहृदेः वर्ण) हि</td>
<td>मुहृ (मुहृदिनि) हि,</td>
</tr>
<tr>
<td>ये,</td>
<td></td>
</tr>
<tr>
<td>Ab. मुहृ (मुहृद, मुहृदेः वर्ण) हि</td>
<td>मुहृ (मुहृदिनि) हि,</td>
</tr>
<tr>
<td>ये,</td>
<td></td>
</tr>
<tr>
<td>L. मुहृ (मुहृद, मुहृदेः वर्ण) हि</td>
<td>मुहृ (मुहृदिनि) हि,</td>
</tr>
<tr>
<td>ये,</td>
<td></td>
</tr>
<tr>
<td>V. मुहृदिनि, मुहृ,</td>
<td>मुहृदिनि,</td>
</tr>
</tbody>
</table>


101. The Genitive case of वर्ण is used in the following circumstances.

(1) It is substituted for the Gen. of all other pronouns when they refer to the grammatical subject of the sentence. Ex. मुहृदिनि ब्राह्मण हि पद्मरथ, ‘I called my brother,’ or ‘my own brother’; never मुहृदि ब्राह्मण हि पद्मरथ; again ते मुहृदिनि हि वर्णरथ, ‘he is doing his work.’
If we say इन इन दे इन रचना है, it will mean some one else’s work; मूढ़ अज्ञातीं उलीगों बहुते उठ, ‘the boys are reading their books.

(2) It may be used when, though not referring to the grammatical subject, the reference is nevertheless to what is the virtual subject of the action or state described though that be in some other case than the Nom. or Instr. Ex. उदाहरण है अनुभव देन विचार रचना है, ‘to everyone his own country seems dear,’ i. e. ‘everyone loves his own country’; विचार है अनुभव नह दी अचानक लेनी, ‘to no one is there a knowledge of his own heart,’ i. e., ‘no one knows his own heart.’

(3) It is used in lieu of the Genitive of the personal pronouns when no one in particular is intended; as, अपना देन देखि अंधा है, ‘to leave one’s own country is painful.’

(4) It often follows the Genitive of the personal pronouns for emphasis, and must then be translated ‘own.’ Ex. नेन निःस्र अपना नह है, ‘this is my own house’; देन देखि अपना अपनी उलीगों उठते हैं, ‘these are their own books.’ But the personal pronoun is not always expressed, especially the first person, and अपना then simply takes its place, no special emphasis being implied. Ex. अपना तपास उद्देश्य है, ‘my town is Talwanḍi’; देन अपना वृत्त है, ‘this is my son.’ These two sentences, if addressed interrogatively to another, would mean, ‘is your town Talwanḍi?’ ‘is this your son?’

102. अपना is sometimes used as a respectful substitute for दे, in which case it takes the verb in the plural; as, अपन दे निःस्र देन है, ‘you are very wise.’ This usage however belongs rather to the Hindī than to the Panjābī language.
103. The reflexive अपन is used only in the Nom., Gen., Dat., and Abl. cases, and is uninflected. When followed by ∈ it sometimes takes the form अपन. Ex.: अपनस अपन, 'the love of one another,' 'mutual love,' अपन अपन or अपन अपन, 'among ourselves,' 'yourselves,' &c., 'with one another.'

104. The particle ठी following a word gives emphasis to it; as ठी, 'I,' 'I only'; ठी ठी ठी ठी, or ठी ठी ठी ठी, 'to them,' 'to them only'; ठी अपन ठी ठी, 'I went myself'; ठी ठी अपन, 'all came'; ठी ठी ठी ठी, 'with the hand,' 'only with the hand,' ठी ठी 'only a little,' 'a very little.'

(1) In a negative sentence it must usually be translated 'even'; as, ठी अपन ठी ठी, 'he does not even speak.'

(2) When used with the pronouns ठी, ठी and ठी, initial ठी is dropped, and ठी alone added: to the pronoun, making ठी, ठी, ठी.

105 For ठी the inseparable suffix ∈ or ∈ is frequently employed.

(1) ∈ may be used (a) with ठी, ठी, ठी, making ठी=ठी, ठी=ठी, पड़े=पड़े; (b) with verbs in the fem. sing.; as, ठी ठी ठी ठी ठी, 'she was not going,' or 'she would not go'; (c) with some numerals, which will be noted hereafter, (Ch. xxvii).

(2) ∈ may be used with (a) ठी, ठी, ठी, making ठी=ठी,* पड़े, पड़े; (b) the Obl. cases of ठी, ठी, making ठी, ठी; (c) most adverbs and postpositions that end in a consonant, as ठी, ठी, ठी=ें=ें=ें ठी, रा ठी, फिर ठी; (d) occasionally with nouns and adjectives† अन ठी or

*Very commonly pronounced ठी or ठी.
†Doubtless this form arises from the coalescing of the final quiescent short a (Note* to § 6) with ठी, after the analogy of the eastern Hindi suffix ठी, which is produced in the same way. Hoernle, § 550.
very commonly signifies ‘of one’s own accord’; as, नै हूँ विनो भविष्य नहीं मै अपने रिजन, ‘no one sent me, I went myself,’ or ‘of my own accord.’

(3) Sometimes different forms of the intensive particle are used together; as अपने ही, विसीर; मैं दंगीर जूल अपनी ही, ‘I said this very thing.’

106. It is extremely common to repeat words of all classes, either (a) distributively, or (b) intensively, or (c) to express the idea of the continuance of an act or state. Instead of writing it a second time the figure 2 (२) is by some writers placed after the word that is to be repeated. This is to be read as if the word which it follows stood in its place.

Examples are;

(a) चार ये विनोड, (to be read चार चार ये विनोड) ‘different kinds of trees’; चौथ अपनी चौथ २ फिनालिना, ‘every man brought, each one, a little’; मैं हूँ वैष वैष एड, ‘who all went to the mela?’ मैं दंग दंग माना चढ़ा भी, ‘inside it was all dark.’

(b) मैं संग संग चिह्न, ‘I told the strict truth’; विज़ा विज़ा विज़ा घंटा, ‘a very black snake.’

(c) एड सजव सजव सजव है, ‘he is keeping right along the road.’ एडे एड अस न्यास, ‘right along by the pond.’

Obs. बछु बछु ‘very little,’ ‘just a little’; बछी बछी और बचने चाने, ‘very few,’ ‘just a few.’

(1) When a word is repeated, the intensive ही inserted modifies the sense and we must then translate by ‘nothing but,’ or some similar phrase. Ex. शिमा जी देख हूँ जा देख जी देख है, ‘in the direction of the river it is all nothing but sand’; जीतरी अमी वहव जी वहव जीनी, ‘this year we sowed nothing but wheat.’
107. When repeated in the distributive sense the adjectives दूस, दूस० and दूस०, meaning 'separate,' take the forms दूस० दूस०, दूस० दूस०, and दूस० दूस०, respectively, while instead of अपना अपना, 'each one his own,' अपना अपना is common.

108. Under this head may be noted the very common practice of tacking on to a word another having a similar sound but with no separate meaning. The latter is generally equivalent to 'et cetera,' 'and such like.' It generally follows, but sometimes precedes the word with which it is used. Ex. गाँव गाँव सब तैयार है, 'the horses &c. are all ready'; आमी भजन बन बनी झण्डी पदि गौत, 'I do not eat meat or any such stuff' Often the sense does not seem to be in any way affected, and the added word is due simply to a perverse fondness for creating a rhyming or jingling sound. Ex., पाठि पाठि पीठा, 'to drink water'; हूँ उन्नी घनी हूँ, 'are you well?' अत्री पाठी or अत्री घनांकी, 'a neighbour'. In these last the rhyming word stands first.
CHAPTER XV.

MODES OF EXPRESSING THE IDEA OF POSSESSION.—CONSTRUCTION WITH VERBS DENOTING TO FEAR, ASK, DESIRE, TELL, SAY.—FORCE OF ḌI APPENDED TO A SENTENCE.

109. There is no word in the Panjabi language equivalent to the verb ‘have.’ The idea of possession is expressed in different ways.

(1) By the Genitive case.

Ex. ਨੀੜੀ ਦੋ ਛੁਟਕਾਰਾ, ‘I have two sons.’

ਦੋ ਛੁਟਕਾਰਾ ਰੰਗੀਲੀ ਫਰੂਲੀ ਸਤੀ, ‘that boy has no brother.’

ਸਤੀ ਬਹੁਤ ਲਾਗਦੀ ਸੀ, ‘I had a great deal of land.’

(2) By the postposition ਸੁਨੂਰ ਅਤੇ ਪਰੋਜ਼, ਕਰਮ, ‘near,’ ‘by.’

Ex. ਨੀੜੀ ਵੇਸ਼ ਫਿਲੀ ਮੰਡੀ ਸਤੀ, ‘I have a penknife.’

ਸਤੀ ਵੇਸ਼ਾਂ ਗੋਵਹਾਂ ਦੇ ਪਾਣੀ ਫਿਲੀ ਮੰਡੀ ਸਤੀ, ‘a certain brahman had an ox.’

ਸਤੀ ਵੇਸ਼ ਫਿਲੀ ਮੰਡੀ ਸਤੀ, he has no horse.’

(3) By the Dative case.

Ex. ਨੀੜੀ ਫਿਲੀ ਖੁਰਾਣ ਸਤੀ, ‘I have no fear.’

ਖੁਰਾਣ ਫਿਲੀ ਫਾਸਾਨ ਸਤੀ, ‘have you any pain?’

ਫਿਲੀ ਫਾਸਾਨ ਸਤੀ ਫਿਲੀ ਫਾਸਾਨ ਸਤੀ, ‘I have no hunger, I have no desire.’

110. With regard to these observe that to express relationship the Genitive is always used, as in the first two examples given. With abstract nouns the Dative most commonly occurs, though there are occasional exceptions to this; as ਸੀ ਨਹੀਂ ਵਿਖਾਉਣ ਸਤੀ, ‘I have authority’; ਸੀ ਨਹੀਂ ਸੰਨਚ ਸਤੀ, ‘no one has power.’
For the rest no universal rule can be given, but it may be stated in a general way that in speaking of small things in one's immediate possession the postposition के or its equivalent पर, पर is most frequently used, the phrase meaning literally 'by one' or 'near one.'

111. Verbs denoting to fear, to ask for, and to desire are construed with the Ablative of the thing or person feared, or of whom the request, &c., is made. Ex. मैं तुम्हें देख नहीं, 'I am afraid of you'; तुम मैं बंद रोने पकरी, 'he asked me for bread'; अदभुत तुम बंद रोने पकरी चालकर गए, 'we do not desire anything of you.'

112. With verbs denoting to tell or say the noun or pronoun denoting the person addressed may be put in the Dative case, or, as is frequently done, construed with देश, द्वारा. Ex. मैं तुम्हें अभिषेक नहीं, 'I said to you'; तुम रोहित देश ली अभिषेक, 'what did he say to you?' Of देश, 'to tell' the indirect object is sometimes construed with फँसी, 'before'; as, मैं दिश देश दिश करने दी देशली, 'I told no one of this matter.'

113. The verb उचित, 'to ask,' takes the person addressed in the Acc. or Abl. case; as मैं उचित के उचित or मैं उचित के उचित, 'I asked him.'

114. The negative particle न appended to a sentence converts it into a question with the expectation of an affirmative answer, न being placed after the verb. If a negative answer is expected the sentence is put in the negative form with न कर, between which and the verb न is inserted. Ex. तुम अन्न अद्भुत न कर, 'you came only today did you not?' तुम न कर न कर न कर, 'you did not go today did you ?'
CHAPTER XVI.
PRONOMINAL ADVERBS.

115. In the accompanying Table if exhibited a series of adverbs relating to time, place, direction, and manner, corresponding to the series, of pronouns and pronominal adjectives, given in Tables I and II, and formed from the same bases.

116. With regard to these adverbs observe;

(1) The following changes of spelling are liable to occur; (a) in the Prox. Dem., ते to तै or ते, and (b) in the Rem. Dem., तो to तै, thus making तैरेइ, तैरेइ, तैरेि &c.; also (c) for फिऱितु, फिफितु, &c., फिफितु, फिफितु, &c., and (d) for जै, जै, may be written जै, जै. (e) The series फिफितु, फिफितु &c., are sometimes written फिफितु, फिफितु, &c.

(2) The forms ending in ते (time), and वि (place) often change those endings to तै and वह respectively; as नैरेि, उदेि, बदेि, फिऩिि, एििि &c.

(3) In the pronouns of Manner the forms फिफितु, फिफितु, फिफितु, फिफितु, often substitute तै or तै for तै, making फिफितु, फिफितु, फिफितु, फिफितु; मिन, मिन, मिन, मिन, मिन, मिन, मिन, मिन, मिन, मिन, मिन, मिन, मिन, मिन, मिन, मिन, मिन, मिन, मिन.

(4) The interrogative वि has lost entirely its meaning of 'how', and is now used only as a causal, to denote 'how is it?' 'why?' except that it occurs also as a sort of interjection, meaning 'how now?' 'what say you?' as, वि जैैु खरेि फितुिि अविविलि वि नैैु खरेि अविैुि, 'then Gurú Nának laughed; he said, what say you brother Bálá.'

(5) For the Remote Demonstr. of Time, which is wanting, the Correl. is used, or when emphasis is
desired, the Rem. Dem. of Manner र र, which then means 'at that very time,' ‘immediately.’

(6) The series of adverbs of Manner ending in र are emphatic forms of र र, र र &c., but are also used (especially the Rel., Correl., and Inter., Indef.) where no emphasis is intended.

(7) The Rel. र र and the Correl. र र are used for र and र, the corresponding adverbs of Time, in an emphatic sense, meaning ‘as soon as,’ and ‘immediately.’

(8) The Rel. र is used colloquially in the apodosis for र, very commonly in the intensive form; as, और इधर शुरुआत नहीं र र दिना, ‘when he called, at that very time (immediately) I went.’

(9) र and र are idiomatically used, more especially in the intensive form, in the sense of ‘for that very reason.’ Ex. र (र री, र री) र र प्राचु, ‘for that very reason I asked,’ lit., ‘then I asked’; र र र र र र र र र र, ‘that is the very reason why I sold the horse.’

(10) The Rem. Dem. may always be used for the Correl.

117. In relative adverbial sentences the relative clause usually stands first, the apodosis being introduced by the Correlative or Demonstrative, which however is not always expressed; as, सी धीर निस्सले जी बाली पती काम है र है, ‘when the sun came out we went to our work.’

118. In conditional sentences the protasis is introduced by सँ, सँजँ, or सँ,* ‘if’; and the apodosis by जी, ‘then’, or जी, ‘indeed,’ ‘truly,’ which must however usually be left untranslated. Thus, सी जीज़ा नँची नुशीलि जी जी नुआ फ़िलि हिला जी, ‘if your eyes are paining why do you go out’?

*सँ is Hindí rather than Panjábi, but will be met with occasionally in Panjábi books. I do not recollect ever having heard it used in this sense by the villagers in conversation.
CHAPTER XVII.

FUTURE TENSES.—INFLECTED CASES.—OMISSION OF THE POSTPOSITIONS.

119. It was stated in § 48 that of the fifteen finite tenses three were formed from the root of the verb. Leaving for the present the participial tenses we turn to these. They are the Contingent Future, the Absolute Future, and the Imperative. The Contingent Future is formed by adding to the root, in the 1st person singular, the syllable धि. Thus from the root लिख्, 'write,' we get लिखि, 'I write,' 'may write,' which is conjugated as follows:

**CONTINGENT FUTURE.**

णिः लिखि, 'I write,' 'may write,' &c.

**Singular.**

| 1. वै लिखिः | वाति लिखिधि, |
| 2. तृ लिखिः, (लिखि),* | तुस्ति लिखिधि, लिखि, (लिखिधि),* |
| 3. इव लिखिः | इव लिखिधि |

**Obs.** The masc. and fem. are alike.

120. The Absolute Future is made by adding to the above (except the forms in brackets) the syllable धि, inflected to धि in the masc. pl., and to धि, धिधि in the fem. sing. and pl. respectively, but in the 1st pers. pl. the added syllable is attached to the sing. instead of to the pl. form. The 3rd pers. sing. has some alternative inflections.

*The forms in brackets are obsolete and will be discussed under the head of the Imperative, in the Note at the end of Ch. XIX.
### Absolute Future.


<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. मैं सिखाना,</td>
<td>मैं सिखानी,</td>
</tr>
<tr>
<td>2. तू सिखाना,</td>
<td>तू सिखानी,</td>
</tr>
<tr>
<td>3. हे सिखाना, सिखाना</td>
<td>हे सिखानी, सिखानी, सिखानी, सिखानी, तू सिखानी,</td>
</tr>
<tr>
<td>जिस्मा, जिस्मा,</td>
<td>जिस्मा, जिस्मा,</td>
</tr>
<tr>
<td>1. तू जिस्मा,</td>
<td>तू जिस्मा, जिस्मा,</td>
</tr>
<tr>
<td>2. उन्हें जिस्मा, जिस्मा</td>
<td>उन्हें जिस्मा, जिस्मा, जिस्मा,</td>
</tr>
<tr>
<td>3. हे जिस्मा</td>
<td>हे जिस्मा</td>
</tr>
</tbody>
</table>

#### 121. Verbs whose roots end in छ drop that letter before the terminations of the future tenses, and optionally insert े to fill up the hiatus. In the 3rd pers. pl. however छ is commonly retained. Thus the verb आएहूँ, ‘to come’ is conjugated as follows:

### Singular.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. मैं आएहूँ, आएहूँ,</td>
<td>मैं आएहूँ, आएहूँ, आएहूँ,</td>
</tr>
<tr>
<td>2. तू आएहूँ, आएहूँ,</td>
<td>तू आएहूँ, आएहूँ, आएहूँ,</td>
</tr>
<tr>
<td>3. हे आएहूँ, आएहूँ, आएहूँ,</td>
<td>हे आएहूँ, आएहूँ, आएहूँ,</td>
</tr>
<tr>
<td>आएहूँ, आएहूँ,</td>
<td>आएहूँ, आएहूँ,</td>
</tr>
</tbody>
</table>

**Obs.** In the 1st pers. the form without े I have never met with in print, but colloquially it is quite common in the Absolute Future. In the 2nd and 3rd pers. the omission of े is more frequent than its insertion.

#### 122. Any final vowel in the root, other than छ, is retained, and े is optionally inserted between it and the tense ending; thus, चूँका, ‘to wash’, चूँका or चूँका, ‘I shall wash’; पीँका, ‘to drink,’ पीँका or पीँका, ‘I shall drink’.

*Instead of छ, छ may be written, these two letters being frequently interchanged in Panjabi; thus आएहूँ, आएहूँ, पीँका for आएहूँ, पीँका, पीँका. This however I believe is a peculiarity of the eastern districts.*
<table>
<thead>
<tr>
<th>TIME</th>
<th>निःसिंह, now.</th>
<th>निःसिंह, that long.</th>
<th>निःसिंह, when निःसिंह, as long as.</th>
<th>निःसिंह, so long.</th>
<th>निःसिंह, how long ?</th>
<th>निःसिंह, a long time.</th>
</tr>
</thead>
<tbody>
<tr>
<td>PLACE</td>
<td>निःसिंह, here.</td>
<td>निःसिंह, there.</td>
<td>निःसिंह, where.</td>
<td>निःसिंह, there.</td>
<td>निःसिंह, where ?</td>
<td>निःसिंह, somewhere, anywhere.</td>
</tr>
<tr>
<td>DIRECTION</td>
<td>निःसिंह, hither.</td>
<td>निःसिंह, thither.</td>
<td>निःसिंह, whither.</td>
<td>निःसिंह, thither.</td>
<td>निःसिंह, whither ?</td>
<td>निःसिंह, in some direction. in any direction.</td>
</tr>
<tr>
<td>MANNER</td>
<td>निःसिंह, thus, in this way.</td>
<td>निःसिंह, thus, in that way.</td>
<td>निःसिंह, as.</td>
<td>निःसिंह, so.</td>
<td>निःसिंह, how ?</td>
<td>निःसिंह, somehow, anyhow.</td>
</tr>
<tr>
<td></td>
<td>निःसिंह, thus, in this very way.</td>
<td>निःसिंह, thus, in that very way.</td>
<td>निःसिंह, as, just so.</td>
<td>निःसिंह, so, just so.</td>
<td>निःसिंह, how ?</td>
<td>निःसिंह, somehow, anyhow.</td>
</tr>
</tbody>
</table>
Chapter XVII.

Roots ending in र्ग drop the final vowel before the future terminations; as, सिद्ध, 'to say,' विद्ध, 'to remain,' विद्ध, 'to sit,' तो विद्ध, 'to flow,' सिद्ध, 'to descend.' These make their futures विद्ध, तेविद्ध, चविद्ध, अविद्ध. The verbs र्ग, 'to go' and र्ग, 'to eat,' from the roots र्ग and र्ग drop र before all the verbal terminations, except that in the perfect participle the latter retains it before the irregular ending र, or makes compensation for its loss by aspirating the र; whence the forms र्गर्ग and र्गर्ग as given in § 95.

123. The irregular verb पृढा, 'to fall,' 'to lie,' makes its Perf. part. र्ग or पृढा, and its Fut. र्ग, र्गर्ग. The part र्ग or पृढा is inflected to र्ग in the masc. pl., and to र्ग, र्ग in the fem. sing. and pl. respectively. The Future is conjugated as follows:

Singular. Plural.

1. पृढा, पृढा;
2. पृढा, पृढा;
3. पृढा, पृढा;

124. Besides the common forms of the Instr., Abl., and Loc. cases already given, these cases have also each a more archaic inflected form which is used without the usual case sign है, है, है, &c.

(1) In the Instrumental plural the inseparable suffix है is attached to the oblique form of the noun or pronoun, the terminal vowel being previously dropped. This has been already noticed in the paradigms of pronouns, as, है, है, है, है, है, है, है. Examples of nouns are, है अधिकारी अधिकारी र्ग अधिकारी अधिकारी, 'you people have received the throne of the Guruship.' (है अधिकारी है). पृढा अधिकारी, 'the pundits said.' There is no form corresponding to this in the singular.

(2) To form the Ablative, (a) in the singular है is added to the oblique form, terminal है, when it
occurs, being dropped, and दि changed to दि before the suffix. (b) In the plural दि is added, the rule being the same as that given for the Instrumental.

Examples are, under (a) लघु उद्यानीक्षणाति आदिर्, ‘Kalú came from Talwaṇḍ,’ (उद्यानीक्षणाति=उद्यानी दि) दित्य दि न्‌र्च देवी गाढ़ा दि विश्वसी, ‘no word proceeded from his mouth’; दिच्छ दि विश्वसी, ‘from which direction?’ दिच्छ दि, ‘from the river.’ Under (b) चूली सरव, ‘to fight with the fists,’ ‘to box;’ दित्य दि देवी, ‘by, or ‘with, his hands’; दित्य दि देवी दि दित्य दि, ‘the people are sitting bareheaded,’ lit. ‘with naked heads.’

Obs. In the plural if the noun has a qualifying adjunct that too may be put in the same form; e.g. दित्य दिच्छ दि गाढ़ा दि, ‘they entered by open doors’; दिच्छ दि देवी, ‘barefoot,’ lit., ‘with naked feet.’ Sometimes in the qualifying word bindi is omitted; as, दित्य दि देवी, ‘by the hands of a god.’

(3) The Locative singular ends in दि, and the plural, in दि. The former is seldom used with nouns ending in a vowel, but terminal दि is hardened to its cognate semivowel दि, and the suffix दि may then be attached. In the plural दि is affixed as in the Instrumental and Ablative cases.

Examples. In the sing.; द्वारभिषु दि दधकथे ‘in the presence of God; दिहर दि दिच्छ दि, ‘he is sitting at home,’ lit., ‘in the house;’ दित्य दि रिसाम, ‘he went home;’ दित्य दि दि, ‘he is at home;’ दड़।, ‘in the shade’ (from दड़।, ‘shade.’) In the pl.; दित्य द्वारभिषु दधकथे द्वारभिषु कठमी दित्य दि रिसाम दित्य दि कथा दि, ‘he writes verses in the Gurmukhī characters in the Panjabi language; दित्य कठमी दि दि द्वारभिषु कठमी, ‘these words reached the ears of the king,’ lit., ‘into the ears.’

Here again the qualifying adjunct often takes the form of the noun, with or without bindi; as, दित्य
‘in those days’; तुम्हे दे रखिये बुधीजाँ सत, ‘in his hands there were bracelets.’

Obs. 1. Of the above inflected forms that of the Ablative singular is universally current. As regards the others, though they are not by any means uncommon, yet any one beginning the study of the language will do well to guard against employing them too freely, as their use seems to be in a measure limited. The examples given, and those in the exercise, are all taken from native books.

Obs. 2. Pronouns do not employ any of these forms except the Instrumental. The form in ति’ being common to that and the Ablative and Locative the connection only can determine which is intended.

125. Postpositions are often unexpressed. This is especially true of those that denote location; e. g., दुर्ग पितृ (ः) निवास रहे, ‘he has gone to the village’; ननके न विश्व (दरिं) निवास उत्तर सिद्ध, ‘In Nanak’s house a son was born’; तुम्हे पितृ दे दुर्गे (दरिः) जैत रहे, ‘he is sitting at the gate of the village’; दुर्ग वन निवास रहे, ‘he has gone home.’

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NOTE.

The Absolute Future.

126. It is interesting to note the origin of this tense. It is formed, as has been stated, by adding the syllable व to the Contingent Future. This व, which is inflected to वही, वह, वहोगे, is none other than an abraded form of विल, the Perf. part. of सा, ‘to go,’ with its inflections दे, देही, देहोगे. The expression दुर्ग पितृ व therefore means literally ‘he is gone (that) he may read.’ It is not clear how this comes to have a future meaning, but we have in our own language something very similar to it in the expression, ‘he is going to read.’ Another curious fact is worth noticing in this connection. In the Marāṭhī, Mārwārī, and Naipālī they make the future by adding to the same tense (the Cont. Fut.) the suffix व or वही, a contraction of दे or देही=‘come.’ Hence पितृव or पितृढे in these languages means ‘he will read,’ or ‘he is come (that) he may
read,* This again has its analogy in the English. 'I am coming,' meaning, about to do so, or the colloquial expression, 'it is coming to rain.' We may also say 'I am going,' meaning 'about to go,' but 'I am reading,' or 'writing' does not mean 'about to read,' or 'to write.' The words come and go contain in themselves for some inscrutable reason the idea of futurity.

127. A distinct type of this tense having  as the radical letter of its termination is met with in the Jánam Sákhí, and is colloquial in the districts bordering on Rájputána. It differs but little from the common form of the Future which is current throughout Eastern Rájputána. The two conjugations are given together for the sake of comparison.

बढ़ा, 'to do.'

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Ez. ने बृह तुम्हीं कैसे आपेक्षि मे बढ़ाईं नही, ‘whatever work you say I will do Sir.’

आपने प्रेरित पहेलियों को जैसे ही अंत में फूल होती, ‘as soon as we arrive there he (the demon) will devour us.’

पुष्पमा बृह तुम्हा बढ़ी, ‘God will prosper the business.’ (सच्चा)

बृह तुम्हीं बढ़ा चीमी, ‘(Bálá) is probably up to some nonsense.’

One cannot fail to be struck with the similarity of this form to the Contingent Future. If  be struck out they are in all except the 1st pers. pl. practically the same, as note the following ;

*Hoernle, § 509. † Kellogg, § 502 (1). ‡ Bihari Lal, p 69.
This close resemblance renders it certain that the two have a common origin, and in the archaic Hindī dialect of the Rāmāyān, where a form of the Cont. Fut. in त or ठ occurs, we find an explanation of the त. Thus, ने ते वामिन् = Panj. ने ते वाने, 'if thou wish'.

**The Inflected Cases**

128. The High Hindī, and the Urdū which is only a Persianized form of the same, have preserved no trace of these archaic types of the Instrumental, Ablative and Locative cases. They exist however with slight modification in a few of the older dialects.

(1) In the language of Bihār, of which there are three principal dialects the Bhojpuri, Māgadhī, and Maithilī, the Instrumental case is not employed in an active sense as it is in Panjābf and High Hindī, with the perfect tenses of transitive verbs. The equivalent, e.g., of द्वितीय लोक, 'he did,' would in Bihārī be द्वितीय विलयम् = द्वितीय लोक, the subject being in the Nom. The Instr. is simply a second Abl. It has two forms. In one, which is identical with the Abl. the uninflated noun takes the suffix र, and in the other the noun is inflected to रे and employs no suffix; as, तथा तथाः से नाशिव = Panj. ते तथे से नाशिव, 'I shall take away by force,'. This illustrates what was said in § 16 of the original use of this case as an Ablative, and also suggests an explanation of the Panjābf Ablative in र.

(2) The Gujrātī Locative ends in र in both the sing. and the pl.; as रे, 'in the house'; रे, रे, 'on a child'; रे, रे, 'on the children'; रे, रे contracted to रे, 'on a horse'.

In the Bhojpuri, Māgadhī, and Maithilī dialects there is the same form, in the sing. only; as रिर्र्र रे रे रे रे रे, 'in

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* Kellogg. § 538, f. Also cf. § 540, 541 (2) a.  
† Grierson, i. 11, ii. 52, iii. 3, iv. 303.  
‡ Taylor, pp. 20, 175.
the pundit’s house there are many books.’ * In Mārwārī and Mewārī the termination is न; as नेह, ‘on a horse’; अह, ‘at home’. †

Ellipsis of the Postposition.

129. In cases such as those illustrated by the examples given in § 125 where the postposition is omitted, Kellogg holds that it is incorrect “to represent the postposition as arbitrarily omitted. In reality we have herein a remaining trace of the old inflectional system of declension... The real character of such words is still discernible from their power to occasion the inflection of an attributive adjunct.” ‡ He may very likely be right though the reason he gives is not convincing, since even if the postposition were “arbitrarily” omitted the noun would necessarily be put in the inflected form, just as when the subject of a verb is omitted the verb nevertheless must assume the form that would be required if the subject were expressed. Moreover the postposition is sometimes omitted where there can be no thought of a Locative case, and where also the attributive adjunct is inflected, as in the following example; ते आपे भगवान दिल्ली स्थित वेध विधि है, ‘(by) your coming my cauldron has become quite cold.’

Still it is true, as has been said, that such omissions generally occur in the case of those postpositions which denote location, and this makes it probable that Kellog’s contention is correct.

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* Grierson, ii 52, iii. 3, iv. 303. † Kellogg, Table III. ‡ Kellogg, §162, Rem.
CHAPTER XVIII.
CONTINGENT FUTURE.

130. The conjugation of the Contingent Future was given in the last Chapter. The Contingent tenses (cf. Group I and II, § 52) are all used to present an idea hypothetically, with no reference to its possible or probable realization, in contradistinction to the indicative tenses, which present it positively or negatively as an objective fact, or an assumed fact.

131. The Contingent Future represents an act or state as possible to occur, but without assuming that it will do so.* It is employed:—

(1) In (a) the *protasis*, or (b) the *protasis* and *apodosis* of relative and conditional sentences.

Examples:—

(a) *मित्र दुःख चिथं यथि दुःख रिशितः सबुष्यः*, ‘he will certainly die whom this snake stings’; सः *दुःख युक्तः तः तः अति रिशितः* ‘when he asks I will tell (him)’; सः *दुःख अति तः दहतः* यथि तः, ‘if he comes it will be well,’ lit., ‘it is a good thing.’

(b) सः धर्मे सः नः वर्ति, ‘I will do what you say’; सः दुःख युक्तः तः नः प्रति, ‘when he calls I will go’; सः दुःख युक्तः तः नः प्रति, ‘if he calls I will go,’ सः धर्मे दुःखेः तः अति प्रति, यथि तः, ‘if the water subsides we may cross over.’

* Obs. In the last four examples the verb in the apodosis has more or less the idea of potentiality, and so probably this tense always has, but very often, as in the first three of these, this is so faint as scarcely to be discernible, as also in the

* In the case of the substantive verb this tense sometimes has also a present sense.
† The Correlative of अति is अति, but in practice अति often follows in the apodosis.
following; ने देि इन्द्रि तृक्त रूः नैिे जः समीं वी जरेिे, ‘if he does not agree to what you say what will you do’? It has been suggested that the use of the contingent tenses in such cases as these is due to a habit the native of India has of avoiding positiveness in his language, and of expressing himself vaguely, so as not to commit himself too far.

(2) In asking or granting permission.
Ex तृक्त मैं नैिे, ‘Now may I go’? एि वर अहेिे, ‘when may he come’? एि वर अहेिे, ‘he may come tomorrow,’ नैिे नैिे जरेिे,* ‘he may take what he pleases.’

(3) In questions in which English idiom would require the use of ‘shall.’ Thus, of the three examples just given the first two could be translated, ‘now shall I go’? ‘when shall I come’? Further examples are; जानक र्हान दिर्क्ति नाहििे, where shall we go today’? मैं वित्रिनि थंशििे, ‘which book shall I read’?

(4) In an interrogative sentence with an adverb of manner the idea of potentiality is expressed.
Ex. दिि देिी नैिे दिर्क्ति दार्ा, ‘how can I eat this bread’? अली निर्दिशि नाहििे, ‘how can we go’?

(5) To express a wish or hope,
Ex. जानक न नौ देिे दिर्क्ति देन दिर्क्ति दर्जिे नाहििे, ‘may the Gurü never again bring us into this country’; जानक न देिे, ‘God grant,’ lit., ‘may God do (it)’; देिे र्हादेिे, ‘God forbid,’ lit., ‘may God not do (it).’

(a) Closely allied to this is a very common idiom according to which a negative hope or a hypothesis is expressed by means of a contingent tense preceded by देिे or देििे.
Ex. देिे देिे जूनििे झ देिे, ‘I hope he will not be angry,’ ‘perhaps he will be angry’; देिे देििे दिर्क्ति झ देिे, ‘I hope he is not ill,’ ‘perhaps he is ill.’ Further

* जरेिे from जरेिे, ‘to take.’
illustrations of this usage will be given in connection with the remaining contingent tenses.

(6) In a dependent clause relating to the future, connected by फा or its equivalents ने, वड़े, with one denoting wish, purpose, power, ability, authority.

Ex. क्री लकृष्ण नी वड़े क्री का अन्द्रे, 'I wished that he should not come'; क्री ली वी भवि त्री से क्री क्री क्री, 'what power has he to seize me'? lit., 'that he should seize me'; क्री क्री क्री नी क्री क्री रास बृक्ष, 'it was my purpose that you should go with us.' ठाँड़ॅकारा का विषविलास तवी से क्री क्री क्री, 'the ठाँड़ॅकारा has not authority to release you.'

(7) To express likeness, when any act or event is compared to another, the verb which expresses the likeness as a supposed future act or event is put in the Cont. Fut.

Ex. क्री क्री क्री भवि लुटी लुटी लुटी क्री क्री, 'he beat him as one would beat a dog.'

(8) Generally to represent any act, event, or state, as in the future possible or supposable.

Ex. क्री क्री ली वट त्री बताव त्री क्री क्री भवि तवी नकारात, 'I may indeed go to (my) father's house but there (my) companions will laugh.'

132. In conditional and relative clauses there is not unfrequently an ellipsis of नी, and the relative adverb or pronoun.

Ex. क्री क्री ली वट त्री भवि तवी, 'if your mother says, I will go'; क्री क्री क्री त्री क्री क्री क्री, 'when I come again I will tell you'; क्री क्री क्री, 'he may do (what) he pleases.'

133. The order of clauses in relative and conditional sentences may be reversed, the apodosis being placed first for the sake of emphasis.
Ex.  भलिमनुष्ठ है नौ है सहानुि अं मझांगी नां दुहृ भिनग चमक पीड़ृणा, 'when you mind what I say then I shall know that God is kind to you'; हृद रमणी है नी अजीम राधृ, 'he will keep well who does not eat opium'; मैं उन माझांगी नी हृ भिन रुङ्ख जैसृ, 'if you go with me then I will go.'

134. Of the negative particles नलल, र, र्म and भद, signifying 'not', र or र्म alone is commonly used with the contingent tenses.*

* * * * * *

NOTE.

The Contingent Future.

135. This tense occurs in all the languages and dialects that have their origin in the Sanskrit, and has a wider application than any other. The conjugation of it varies but little throughout North India, but in form the Panjābf is most nearly allied to the Sindhī, Gujurāf and Māgadhī. The inflections are shown in the following Table, with the High Hindī placed at the top for the sake of comparison.†

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* This remark has reference to the modern colloquial. In the Note at the end of the Chapter will be given examples modifying it as regards the more archaic form of the language.
† Cf. Hoernle, § 496. Grierson, iii. 43. Taylor, 130.
‡ These inflections are those of a transitive verb, the forms of the intransitive being somewhat different.
The Gārhwalī and Bhojpuri also have तौ—Panj. तौ in the 3rd pers. pl.

136. Though in high Hindī and Panjābī this tense is now used generally in a contingent sense, and with a future reference, yet originally it was a present indicative, and in a number of the languages of North India is still the regular form of that tense.

(1) In the Old Baiswārf dialect of the Rāmāyān it is used both with and without the auxiliary for the present indicative. The following are among many examples given by Kellogg, वन्दूः देव विकुम्बर, ‘one faith I hold’; दूसे देवे र डेव, * ‘The reed neither blossoms nor bears fruit.’ So also in the Braj dialect, नूँ दिक्खी तौदी में थूँ जूँ तौछा, † ‘he who is wise (a pundit) regards neither sorrow nor joy’; अर्धे तौ, ‘they come.’ Throughout Rājputānā this is the common form of the present indicative; as विस्तूँ जाहे तौ नेलज (Panj. विस्तूँ जाहे तौ नेलज), ‘why do you eat poison’? भूसू विन्ध्र जानारे (Panj. भूसू विन्ध्र जानारे), ‘what do you command me’?‡ In many parts of the North West Provinces this form is common, and in the Panjāb we hear our sahises and grass-cuts, who come from those regions, say to one another प्रतिवर जाहे तौ, ‘the sāhib is coming’; प्रतिवर जुलारे, ‘the sāhib is calling,’ &c. In the Māgadhī it is used in the same way in combination with the auxiliary, and also rarely without it.||

(2) In Bengālī, Orīyā, and Gujrātī it is both a present indicative and a contingent future, while in Mārāṭhī it serves the purpose of a historical present or a habitual past. In these last two senses, and also as a past potential it is very commonly used in Panjābī. Whenever a villager tells a story he falls immediately into the use of this tense in relating past events, and it is found so used on almost every page of the Janam Sākhī.

Ex. नू बालू अचे, ‘then Kālū said’, बिखर नू गौड़ मनोज डोटे विश्वर बिन्ध्र विषप बीजी तौ, ‘they said, O God what grace hast thou bestowed upon so (young) a child’; नू गौड़ लें नू एण्णा जी बेदी तौ, ‡

* दूसे देवे—Panj. दूसे देवे. This form in तौ is met with occasionally in Panjābī.
† देवे, माहे—Panj. देवे, माहे.
‡ Kellogg, § 490, 506, 507, 545. || Grierson, iii; 45. || Hoernle, § 496.
‘when Rámáñ looked there was not even a beggar’; ते नै ते मन देखिए उं ली देखिए, ‘then (when) I and Mardánā looked what did we see?’ अन्तः शिखर दूर तस उद्दीगि पत वध वध ता नैनीदि, ‘we looked one toward the other but were able to do nothing.’

(3) The following are examples of the use of the same tense as a habitual past. तै आरे मे पैठि पठे, ‘whoever came would fall at (his) feet’; नम हिद्र पण पड़े उं चुनिएं भूख भर्त, ‘when she pounded the rice (in a mortar, to hull it) her bracelets would rattle.’

(4) And as a past potential; गर्गु विषिंह झेंडी तभी, ‘he would not release him from his embrace,’ lit., ‘his neck’; जै बड़ा वज्र हेवृ गृह के सबल हिज़े बृह परिपात हुज़े ती तभी, ‘then the demon Kauñā fell at the feet of Gurū Nának (and) would not rise.’

(5) Especially common is this form in proverbial sayings and the enunciation of general truths.

Ex. वदे मे पठे, ‘(what a man) does, he will receive (the reward of the same)’ निधिः की जन्म कहिए नते, ‘the heartamer (alone) knows the ways of bears,’ i. e. every man understands his own occupation; वदे हुठ ये वदे वुठ, ‘he says one thing and does another’; सीखे ठीकी पुत्र फिर ठीक आगान, ‘one strikes his forehead on the ground, while his heart is flying in the heavens,’ i. e. prostrates himself in prayer, while all the time his mind is wandering hither and thither.

137. Sometimes we meet with the use of the negative न with this and the other contingent tenses, though this usage is archaic, and is not to be imitated in speaking the language.

Ex. वदे नी बढ़ा रहे ने दुमां निस्मां ने उच बुढ़ हृद मा बढ़ा रहे, ‘he said, Sir it will be well if he does not receive some benefit by meeting with you’; बलाम बढ़ देहि दिनी नती वि मत बन किमी बीति हृद हुढ़ पड़ते, ‘during the whole of the rainy season they do not move about lest pain should be inflicted on some insect’; ने सरवी वा फिकाम नै भुइ बिङ बनिएं नाथे, ‘if one ate too much there would be danger of suffering indigestion’; हुज़े हेदी बैल रहीं फिड़ पर फिड़ वरगढ़ उच मूं पत्ते नै तेज है हुज़े रम यही बरगढ़ रहे, ‘call a doctor and have him cured lest what
seems to be a small matter should prove to be serious.'*

138. More frequently रंगी or रंगी is met with, as in the examples given under § 136 (4). Others are; नन्नव उं नन्नव विच लेखना देती पैदा त्वा मित्रे रल जानने रगी, 'keep your eye on Nānak lest perchance he should lose any money'; जो घुटु नन्नव नी सूजीं चेसे रगी, 'then Guru Nānak did not reply'; यदि तफरी ते पहच नयी नाम नावे चित्र रगी, 'Chando Raṇī became silent, she was unable to say anything.'

* लङच लङच लङच is a proverbial expression, लङच signifying a small particle or blade of grass, and लङच a hundred thousand. The former is as the type of what is insignificant, and the latter, of what is of serious importance. The phrase then means, a matter of great importance concealed behind one that is insignificant, or to apply it to the case referred to in the sentence quoted, the fear is expressed lest what seemed a slight indisposition might unless properly treated prove serious.
CHAPTER XIX.

The Imperative.—Some Irregular Verbs.

139. The Imperative is rightly placed by Kellogg among the future tenses, since the action contemplated is still in the future at the time of speaking. It is conjugated as follows:

**Imperative.**

कृ सति, 'let me write.'

**Singular.**

1. कृति सति, let me write.  
2. तु तिष, तिधि, (तिधि),* write thou,  
3. येव तिधि, let him (her) write,

**Plural.**

अति किष्टे, † let us write,  
अति किष्टे, किस्टे, write ye,  
दृष्टि किष्ट, let them write.

**Obs.** The masc. and fem. are alike.

140. By a reference to § 119 it will be seen that with slight exceptions the forms of the Imperative and the Contingent Future are the same.

(1) In the 2nd pers. sing. (a) the Imperative has a form which is identical with the root of the verb, and which does not occur in the Cont. Fut. (b) The form in ति which is obsolete in the Cont. Fut. is in regular use in the Imperative, while on the other hand that in कि which is in common use in the former is obsolete in the latter.

(2) The nasal ति of the 2nd pers. pl. in the Cont. Fut. does not occur in the Imperative, but the obsolete form in तिति is regularly employed in the latter.

* The form in brackets is obsolete. See below § 150, 151.
† In the Janam Sākhī the termination ति is common, making किस्टि instead of किस्टि.
141. In the second person the forms निजी, निज़ि ह differ slightly as regards their usage from निज़, निज़. (1) They are somewhat more polite. (2) They would be more likely to be used if the order were not expected to be immediately carried out, but at some future time, though even in this case the shorter forms would not be out of place, and indeed are frequently employed. (3) They relate to habitual action. Thus if you are questioning a man on some affair you say, धृत न चेत or धृत न चेत, 'do not lie,' lit., 'do not speak a lie,' but धृत न चेति or धृत न चेतिए, if you mean 'do not make a practice of lying.' Nevertheless the two forms are very much used interchangeably.

142. With the Imperative the negative न alone is commonly used.* It usually stands before the verb, but sometimes follows it. It is often placed after the second person of the Imperative without a negative force but rather to give emphasis to it; as, दुः न, 'listen won't you,' 'just listen'; छें न, 'look won't you,' 'see here.' In this sense it is spoken with a rising tone of the voice. If spoken with a falling inflection the above would mean 'do not listen,' and 'do not look.'

143. The Imperative 2nd pl. of अधिति, 'to obey,' lengthened to अधिति, and the 3rd sing. and 2nd pl. of अधिक, 'to know,' viz., अधिक, अधिक are idiomatically used as adverbs meaning, 'as it were,' 'as if.' In the latter sense they are usually preceded by जि, जि, or जही.

Ex. देह देहिए अधिक मरीजिए धी धी पून वै, 'this science

* Owing to the influence of the Hindi or Urdu न is sometimes heard, but it is not good Panjâbî. For the use of दी with the Imperative see the Note at the end of this Chapter.
is as it were a collection of contrivances'; देव गिन्ते देविन्द्र बहु सद्दे पै दी वत डा भक्त्र लि, 'he spoke as if he himself were the master of the house'; न देवन हूँ अर्ध केवल देवन हूँ जैसे इमर्गुँस्या है बि साधे डे सुशिक्षा यह रहीं मी, 'what you say to him he forgets as if he had never even heard it.'

144. The 2nd sing. and pl., and the 3rd sing. Imper. of सड़प, 'to know,' are used with a personal pronoun in a sense equivalent to the phrase 'do as you please, the responsibility is with you,' or 'it is your business, not mine.' You endeavour for instance to persuade a man to follow a particular course, and finding him unwilling to act on your advice you say अंह दू नाट, or उमी नाटे, with a good deal of emphasis on the pronoun, and that ends the argument. Or speaking of a third person you say देव नाटे, 'he can do as he pleases and take the consequences.' The expression उमी नाटे also frequently means 'I do not know,' when said in reply to a question.

145. From the verb जल्ल, 'to go,' is formed the very common phrase रङ्गे देनिए, or अथु रङ्गे देनिए, 'come let us go.'

146. In the following list of irregular verbs the letter य indicates that the part referred to is regular. In some cases regular and irregular forms both are in use.

*In this idiom there seems to be a good deal of confusion with respect to the persons, the verb in the 3rd pers. being sometimes used with the 2nd personal pronoun and very commonly the verb in the 2nd pers. with the 3rd personal pronoun, as देव नाटे, देव नाटे.
(1) The Future conjugation of है, है is as follows:
Singular. | Plural.
---|---
1. तै | तै सिरदे, [सुनैं, सुनैं]
2. दू | दू तैं, तैं
3. छू | छू तैं, तैं

(2) The Future of रें is conjugated in the same way, except that (a) the second form throughout the singular usually take e लाय over र, making रें, रें, and रें, and (b) the 3rd pl. is रें. In the 1st sing. and 2nd pl. the form without र is preferred.

(3) The Perfect participles of जिज्ञासा and जिज्ञासा are irregular only in the masc. sing. The inflected forms are regular, रो, रो, रो, and र, र, र.

(4) The Future conjugation of रें was given in § 123. The Imperative is the same, except the 2nd sing. and pl., which are as given in the Table.

147. A noun denoting a place toward which motion is directed is put in the Dative or Locative case, the suffix र, र, र, &c., being often omitted as has been explained, but if a person be denoted the postposition लेस or लाई must be used. Thus we say दू दियु तैं फिन, or दू दियु फिन, ‘he went to the village,’ but never दू अपहर दू तैं फिन, or दू अपहर दू तैं फिन, ‘he went to his brother.’ In this case we must say दू अपहर दू तैं फिन.

* * * * * * * * *

NOTE.

148. That the Imperative and Contingent Future were, with the exception of the root form of the Imper. 2nd sing., originally identical, is evident from a comparison of the two paradigms. It is rendered still clearer by the following Table, in which the Panjábl Imperative and the Sindhi Contingent Future are placed side by side.
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हट्टता, ‘to give up.’

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular.</strong></th>
<th></th>
<th><strong>Plural.</strong></th>
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<tbody>
<tr>
<td></td>
<td>1st.</td>
<td>2nd.</td>
<td>3rd.</td>
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<tr>
<td></td>
<td>टिम्ना,</td>
<td>टिम्ने,</td>
<td>टिम्ने,</td>
</tr>
<tr>
<td>Sind. Cont. Fut.</td>
<td>टिम्ना,</td>
<td>टिम्ने,</td>
<td>टिम्ने,</td>
</tr>
<tr>
<td>Panj. Imper.</td>
<td>टिम्ने,</td>
<td>टिम्ने,</td>
<td>टिम्ने,</td>
</tr>
</tbody>
</table>

(1) It will be observed, (a) that the obsolete form in टि of the Panjábf Imper. 2nd sing. is in current use for the same person in the Sindhí Cont. Fut.; (b) That the Panjábf Imper. forms in टि and टि have their exact counterpart in the Sindhí Cont. Fut.; and (c) That the Panjábf 1st pl. though differing slightly from the Sindhí is identical with the Gujrátí Cont. Fut.

149. The टि type has also close analogies in the Garhwalí Cont. Fut. बात्ती, ‘beat’; Old Baiswárf बात्ती or बात्ती; Mágadhi बात्ती; Maithilí बात्ती. †

150. The form in टि exists in old Máráthí, and is derived from the more archaic type in टि ॐ thus पात्ती, पात्ती, पात्ती. ‡

151. Many examples might be cited from the *Janam Sákhí* illustrating the use of the termination टि in the Imperative. The following will suffice.

Ex. नाभ ची चा भाव टिम्ने अः पीठे द चौं चर्चे अः नेत्रभ टि भेटी पाईकी लों, ‘kiss the forehead of Nának, and place (your) hands on his feet, and give my greeting to Jairám’; आहां पात्ती टिम्ने टिम्ने तें चलने, ‘until I come keep the work going’; टिम्ने भा टिम्ने टिम्ने आः लिखे छायाने रेंदे, ‘see that he is not led astray by people’s talk’; नेत्रभ नाभ ना टि स्मान अपे, ‘give my salám to Nának.’

152. The following examples illustrate the use of the form in टि when immediate action is expected.

Ex. नाभी व तन्त्रभ टिम्ने द नाभ टिम्ने टि ग्रह नाभ सिनाभि, ‘go boy and call Rám Dittá from the shop’; नेत्रभ द टिम्ने अः नाभ नाभ लखे नाभी, ‘if you are a follower of the Gurú (lit., ‘a Gurú’s man’) then

* The Gujrátí has टिम्ने like the Panjábf.
† Kellogg, Table xx. Grierson, iii. 43, v. 52.
‡ Beames.
know for certainty’; जानूं मैं तेरे हेतु दबाव दे’, ‘Basant Singh, just hand me that chamb’; जेठी हूँ तैनाती से रेड़ा है तब सामी अभि दिख, ‘beware, don’t lie, whatever you owe (have to give) say truly’; सभी देखे पेठे पा देंगी, ‘go throw down the fodder, pressing it (well)’

153. With regard to the relation between the contingent Future and the Imperative Hoernle says, “The present conjunctive (Cont. Fut.) and the present imperative are the same as the Sanskrit present indicative and present imperative respectively. But in the same measure as the Sanskrit present indicative assumdd a conjunctive sense in the Gaudian languages, it also became capable of doing duty for the present imperative, and was consequently confounded with it, but so that, as a rule, the present conjunctive superseded the present imperative, while in the 2nd pers. the imperative took the place of the conjunctive.”* In the dialects of Bihār these two are absolutely identical.†

154. In the Janam Sākhī the Imperative 2nd sing. often ends in दू or दे, which are archaic Hindī forms used frequently in the Rāmāyaṇ and other medieval writings.‡

Ex. दूनो अभि विविधा देव, ‘now dismiss us’; परिनै दू भाव विचिने दूः विनये सरू, ‘first kill me, afterwards go where you please’; नाध तना दूमे, ‘go wake (him).’

(1) Both these forms are in common use in Sindhī, the Imper. 2nd sing. of transitive verbs ending in दे, as वाहिन from the infinitive अवहिन्, ‘to cherish,’ and that of intransitive verbs in दे, as रत्न from रत्न, ‘to die.’

155. The respectful or precative forms of Imperative, देही, देही, देती, &c., do not call for remark since they belong to Hindī and are never used in Punjābī except by those who, in the cities or elsewhere, have come under the influence of the Hindī or urdu language.

156. Occasionally the negative particle नयी is used with the Imperative; as, वह सैलैके जिने नयी, ‘do not send (him) to Talwandi’; हाँ नयी वह वह नयी, do not you do anything.’

* Comparative Grammar, § 497.
† Grierson, iii. 27, &c.
‡ Beames, iii. 109, Kellogg, 542 (1).
CHAPTER XX.

Compound Verbs.—The Verb वैँ.—Omission of the Auxiliary.—Omission of the Conjunction.—Adjectives as Adverbs.

157. The Punjabi language, like the Hindi and Urdu employs a large number of what are known as Compound Verbs. No less than twelve or thirteen varieties are enumerated by grammarians, but of these not more than three can be regarded as justly entitled to the name. The remainder are in fact phrases consisting of two words in grammatical relation to one another. Indeed this might be said of all of them but as, in the three exceptions referred to, the relation of the component parts is not very obvious, they may fairly be regarded as true compounds. The list is as follows:

<table>
<thead>
<tr>
<th>Nominal</th>
<th>Inceptive</th>
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<tbody>
<tr>
<td>Intensive</td>
<td>Permissive</td>
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<tr>
<td>Potential</td>
<td>Acquisitive</td>
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<tr>
<td>Completive</td>
<td>Continuative</td>
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<tr>
<td>Frequentative</td>
<td>Progressive</td>
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<tr>
<td>Desiderative</td>
<td>Statical</td>
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</table>

Reiterative.

The student who is beginning the study of the language might well be excused if he felt alarmed at so formidable an array of "strange names," as Beames very justly calls them, but I think that as we take them up in their order it will be found that none of them are really dangerous, and that in the case of most of them the name will prove the most difficult thing to master.
158. Many ideas which in English are expressed by a single verb, are, in Panjabí, expressed by a combination of a verb and a noun, or a verb and an adjective; as जन्तु 'to love'; निरूपत वस्रा, 'to create'; गीता पासा, 'to stumble,' lit., 'to eat a stumble,' &c. These are the so-called nominal compounds.

159. The verbs which enter most frequently into these combinations are वस्रा, 'to do,' बोधा, 'to be,' भाजा, 'to eat,' राजा, 'to give,' भाजा, 'to strike,' and पञ्च्र, 'to throw.' The noun or adjective is always in the Nominative case singular or plural.

160. The noun or pronoun which precedes these compounds in the relation of object or otherwise, is put, with some, in the Genitive case, with others in the Dative, the Accusative, the Ablative, or the Locative. No rule can be given by which the case to be employed shall be determined, as the usage of the language seems to be quite arbitrary in this respect. In future however lists will be given at the head of the Exercises as occasion may require, with the cases indicated. Thus, विषि दा देव भाजा, 'to trust one'; अविषि दास तेक देह, 'to hate one'; अविषि देशं उत्तर भाजा, 'to pity one,' &c. Those that are used intransitively will generally not need this; as, व्रज त्रेका, 'to gamble.' When in these lists no object is given with a transitive verb it may be understood that the Accusative is to be used.

161. The verb रहो, 'to be,' 'exist,' become,' 'happen,' supplies the parts that are wanting in the defective substantive verb ति, 'I am,' ति, 'I was.' The Perf. part. is रहित, 'become,' 'happened,' 'occurred,' inflected to रहें, रही and रहिता. The Imp. part. is रेत
(rarely तदा), 'being,' inflected to तै, तैः, तैवति. The
tenses of the l'perf. part. signify 'becoming,' 'happen-
ing,' while those of the Imper. part. represent the
existence of a thing or state indefinitely, without
necessarily restricting it to any particular point of
time. Hence they are used to express what is habitual
or true in general. Thus:—

ै तः, 'I am,' now, at this moment.
ै तैः तः, 'I am,' (lit., 'I am being') i.e. I am, not
necessarily at this present moment, but gener-
ally and as a rule, as we say, 'I am suffering
from fever,' though there may be no fever on
at the time of speaking.
ै तः, 'I was,' at some definite time, expressed or
understood.
ै तैः तः तः, 'I used to be.'
ै तैः तैः, 'I became.'
ै तैः तैः तः, 'I have become.'
ै तैः तैः तः, 'I became,' 'had become.'

But in the future it signifies 'to be' simply.
ै तैः, तैः, तैः, 'be'.
ै तैः, 'I may be,' &c.
ै तैः तैः, 'I shall be.'

The following examples will be sufficient to illus-
trate the use of this verb.
ै तैः तैः तः, 'I am hungry.'
ै तैः तैः तः तः, 'I am hungry,' not necessarily at
this moment, but nowadays generally.*
ै तैः तैः तः, 'I am hungry.'
ै तैः तैः तः तः, 'I used to be hungry.'
ै तैः तैः तैः तः, 'I became hungry.'

ती तैः, 'what happened' ? what occurred' ?

This also has the special idiomatic sense of

*It would be more common however in a sentence of this sort to
substitute for तैः the Imper. part. of तैः, 'to remain,' and to say
ै तैः तैः तः, 'I keep hungry.' तैः तैः तैः तः, 'I kept hungry.'
CHAPTER XX. [§ 162, 163.

′what does it matter?′ as, नै देख जाती, आवश्यक अर वै ठीक, ‘if he did not come what does it matter?′?

मै हृदय ठीका हूँ, ‘I have become hungry.’

मैं हृदय ठीका नहूँ, ‘I had become,’ or ‘became, hungry.’

मैं हृदय ठीका हूँ, ‘I shall be hungry.’

162. In the present and past imperfect of all verbs the auxiliary is very frequently omitted. This is the case especially, though not by any means exclusively, when two verbs occur together in the same construction and united by a conjunction.

Ex. मैं देख और सुन नहूँ, ‘I see and hear, ; मैं अंदर और पीना नहूँ, ‘I was eating and drinking.’

(1) In such constructions as these the conjunction is usually omitted, as also between pairs of nouns, pronouns, and adjectives.

Ex. मैं अंदर पीना नहूँ, ‘I was eating and drinking’; बच्चों, ‘boys and girls’; अमी अग्नि, ‘we and you’; छोटे बच्चे, ‘small and great,’ ‘young and old.’

(2) If the words constituting the pair are inflected plurals the final न may be put to the second only; as मौंदे दुनिया रचत मत पढ़ाई, ‘amuse yourself (your mind) with the boys and girls.’

163. Some adjectives are used also as adverbs; as, बड़ा, ‘great,’ ‘very,’ ‘much,’ छोटा, ‘a little.’ When they govern an adjective they must, if declinable, be inflected to agree with it, or rather with the noun which the adjective qualifies, in gender, number, and case.

Ex. खिचड़ी फलाड़ा खाना शैठूँ है, ‘this orange is very bitter.’

खिचड़ी फलाड़े देकर खाना तव, ‘these oranges are very bitter.’

खिचड़ी फलकल्प खाने वेदानी है, ‘this medicine is very bitter.’

खिचड़ी फलकल्प देकर उपचार नहूँ, ‘these pills are very bitter.’

Nominal Compounds.

पैदा (or भैद) नवन, to be created,’ ‘to be born.’

उत्पत्ति बनना, ‘to create.’

पैदा बनना, ‘to create.’

विलगण (or वीण) विभाग बनना, ‘to love one.’
CHAPTER XXI.

THE INFINITIVE.

164. The infinitive which is in reality a verbal noun, expressing in the abstract the idea denoted by the verb, if it has an object, always agrees with it in gender and number, when the latter is in the Nominative case. It is inflected to ते, दी, or दीहि, according as its object is in the masc. pl., the fem. sing., or the fem. pl.

Ex. गड़ा घड़ीदिः, ‘to make a cart,’ making a cart.
गड़्रे घड़ीदिः, ‘to make carts,’ ‘making carts.’
गड़ी घड़ीदिः, ‘to make a (small) cart,’ &c.
गड़ीनं घड़ीदिः, to make (small) carts,’ &c.

(1) The following is an interesting example showing as it does how the gender and number of the object determines the form of the entire sentence. नापि देवाके बुधायुं दकित्रिः तुच्छे, ‘to leave (one’s) parents is not easy.’ Here नापि being masc. pl. the infinitive must agree with it, and this again requires that the verb of which देवाके is the subject, and also its qualifying adjective, take the same form. If however there is a noun in the predicate the finite verb must agree with that; as, नीस भावः हिन्दाहने रङ्गे सा मैत्रे ये, ‘to kill living creatures is the employment of evil men.’

165. If its object is in the Accusative case, whatever be its gender or number, the infinitive take the masculine form singular.

Ex. गड़ी ते घड़ीदिः, ‘to make a cart,’ &c.

166. As a noun the infinitive belongs to the first declension, first variety, and may be declined
throughout the singular like पुजः (§ 19).

Ex. वेजः यूँ च साढ़ मोः है, ‘it is difficult for me to
go there,’ lit, ‘my going there is difficult’; वेजः यूँ च साढ़
तृ, ‘by my going there’; वेजः साढ़ हां बी साढ़ मो, ‘what was
the advantage of my going’?

167. But, observe, the final र इs very frequent-
ly dropped, in which case the infinitive is indeclinable,
and it will then in all the examples given above termi-
nate uniformly in तः; as, धावः धावः, धावः धावः, वेजः साढ़
तृ, वेजः साढ़ हां, &c. Generally in the Nominative case
the full form in तः, र इs used, but in the oblique cases
it is more common to drop the inflexional endings.

168. Besides its own legitimate use as a verbal
noun the infinitive is employed in a variety of ways.

(1) It is used for the Absolute Future.

Ex. विधः सा सत्र वेजः, ‘the birth of a man
will not again be obtained’;* शिवः राहः जूः शाहिकः राही
रेडः, ‘there will be no advantage (or benefit) from
medicines’; अंग श्रीः वेजः, ‘it will rain (rain will fall)
today.’

(2) It is used as a mild or polite form of the
Imperative.

Ex. धुः व ना साढ़, ‘do not go there’; धुः व आयी
सा त्वा पै है लेंडः त्वा, ‘he had said not to bury him,’
(‘do not bury me’); धुः व लेंडः त्वा, ‘do not let this go’;
अंग वेजः पै है दाहः, ‘hand me that book please.’

(3) It is used very idiomatically with the
Instrumental case, to denote necessity, obligation, pur-
pose, or wish, both with and without the substantive
verb.

* An allusion to the transmigration of the soul. The meaning is
that we shall not again enjoy our present opportunities, because at
death we shall pass into some other form of existence, perhaps that of
a beast or a reptile, and shall no more be born among men.
Ex. आमं सहूँ सागर है, 'I must certainly go'; अग्नि निमित्त आगे नी से तुमं अपदश है, 'say without hesitation what you have to say'; ब्रजसिन्ह रासु विरुद्ध सागर मा, 'why did you want to go with strangers'? ने धूम है खण्डी सागर उं नम अपे नाकाना, 'if he does not intend to go I will go myself.'

(a) In § 97 (11) were explained the idiomatic uses of the oblique cases of दी, विष. Here may be noted the use of the Nominative of the same with the infinitive of the verb बन्धन followed by a noun in the Nominative absolute; Ex. आमं दी बन्धन है रवितेज शस्त्र, 'what have I to do with this business'? or 'what is the use of my doing this business'? It may be construed in the same way with the finite verb however; as अग्नि रवि तीव्रता विशा लन्दन, 'what will you do with these bits of broken pottery'?

(4) The same construction as that illustrated under (3), with an interrogative pronoun or adverb, sometimes is used to imply the impossibility of the action denoted by the verb.

Ex. धूम है दी बन्धन नी, 'what could he do?* अग्नि धूम है चंद्रधारिणी विश्व बन्धन नी, 'how can we assume an equality with him'?†

(5) It is used with the Dative case also to denote necessity, though this I rather think is more a Hindi than a Panjabi idiom. Ex. निन्दा है सागर है, 'I must go.'

(6) To denote the imminence of an act it is used in the Dative case with the substantive verb, the subject being in the Nominative.

Ex. श्री नाथ है श्री, 'I was about to go,' धूम विचार है नी, 'he was about to speak.'

* But this could equally well mean 'what did he want to do'? The rendering must be determined by circumstances.
† सर्वस्तं बन्धन is a nominal compound, meaning 'to assume equality.' Where compounds of this sort occur in the examples given, if they have not been previously explained the reader will find them in the list of Nominal Compounds at the end of the Chapter, immediately preceding the Exercise.
(a) In this idiom there seems to be an ellipsis of the word दिशत, 'ready,' which is often expressed and may be supplied in both the above examples, making मैं चल जा दिशत मी, 'I was about to go,' 'ready to go'; वह बोल जा दिशत मी, 'he was about to speak,' 'ready to speak.'

(7) It is used in the Genitive case as an emphatic Future, the Genitive suffix being inflected to agree with the subject.

Ex. मुझे अधिक से लगी, 'the boy will not by any means come'; बूढ़ी अधिक से लगी, 'the girl will not by any means come'; फिर नहीं ठहर ली, 'this will never be';* अंदू तिहार तीन से पहले ली जा, 'these bits of broken pottery will not accompany you into the other world,' lit., 'will not reach onward.'†

(8) Finally, the infinitive is used with the verb पड़ा or गिरा, 'to fall,' to express a greater degree of necessity than that expressed by the construction noticed under (5). The subject is put in the Dative case, but this idiom is also used impersonally.

Ex. तूने नाका गिरा, 'you will have to go,' 'lit., 'it will fall to you to go'; मैं दल ती मास, 'I had to do

* The fem. form of the suffix is here used because the word ती is to be supplied after गिरा.

† The wicked king Kárú, by grievously oppressing his subjects, had accumulated a vast sum of money. Nának visited his capital, and standing at the gate of the palace asked for an interview with the king. While the door keeper went to present his request he began collecting bits of broken pottery. The king wishing to see so saintly a man went out to the gate, and noticing how he was employed asked what it was for. Nának replied that he was collecting the pottery to take with him into the presence of God. "But," said Kárú, "these bits of broken pottery will not accompany you into the other world." "How then," replied Nának "will the vast hoard that you have accumulated accompany you?" It is recorded that this conversation led to Kárú's conversion.
CHAPTER XXI.

(it); एक नया वटठी पैँच गठ, ‘one has to make many efforts’; यित्र दहुँ चुड़ा धैँ, ‘afterward one has to repent.’

Nominal Compounds.

लिङ्ग ही बलगढ़ी वटठी, ‘to assume an equality with one.’
,, लिङ्गँ दहुँ वटठी, ‘to slander one,’ ‘speak evil of one.’
,, भुजतान वटठी, ‘to visit one,’ ‘form one’s acquaintance.’

लिङ्ग ही (लिङ्ग दहुँ) चुड़ा धाती (or वटठी), ‘to tell tales on one.’

लिङ्ग ही विला वटठी, ‘to be anxious about a thing.’

लिङ्ग लाल वें राग वटठी (or वटठी), ‘to refuse,’ ‘deny,’ ‘disallow, a thing.’

साश चबड़ी (or देठी), ‘to abuse,’ ‘use abusive language.’*

लिङ्ग वें साश धाती, ‘to suffer abuse from one.’

लिङ्ग घड़ी दा त्रिह वटठी, ‘to visit a place.’

लिङ्ग गुड़ा दुग्धङ्गढ़ी, ‘to suffer slander,’ ‘be slandered.’

* * * * * * * *

NOTE.

169. The two points in which Panjabī differs from High Hindī and Urdū as regards the form of the infinitive are the use of व instead of ऊ in the termination,† and the habit it has of dropping the final vowel. The infinitive in ऊ prevails in Sindh, and throughout Rajputānā, and also in Garhwāl and Kumaon. In the Western Rajputānā dialects the final vowel is commonly dropped, as it is in Panjabī, and this is the case also in the Braj oblique cases. In the language of the Ramāyana the vowel ending does not exist at all, except in the oblique cases.‡

* Commonly spoken in the plural; नाश हें चबड़ीया।
† Except in the cases noted in § 49.
‡ Kellogg, § 480, 533, 569 (2).
CHAPTER XXII.

FUTURE IMPERFECT AND FUTURE PERFECT TENSES.—

METHODS OF EXPRESSING TIME.

170. The *Future Imperfect* and *Future Perfect* constitute the fifth pair of participial tenses, as given in the two groups in § 52. These are formed by adding to the Imperfect and Perfect participles respectively, the Future Absolute of the verb अग्नि. The first presents the action denoted by the verb, as incomplete, and the second, as complete, but both referring it to the future.

**FUTURE IMPERFECT.**

प्रि अग्नि वेलिना, 'I shall be coming.'

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<tr>
<th>Masculine.</th>
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<td>1. प्रि अग्नि वेलिना,</td>
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<td>2. लि अग्निर्देविना,</td>
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**FUTURE PERFECT.**

प्रि अग्निर्देविना, 'I shall have come.'

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* Or any of the other forms of the 3rd pers. sing. as given in the paradigm of the Abs. Fut. in § 120. The insertion of रि is optional throughout, (§ 121).
† Or any of the other forms of the 3rd pers. sing. as given in the paradigm of the Abs. Fut. in § 120. The insertion of रि is optional throughout, (§ 121).
171. As is the case with the other perfect tenses, the Future Perfect of transitive verbs must take its subject in the Instrumental case, and agree in gender and number with its object when that is in the Nominative case.

Ex. उपास तः लगा शततिथा तेंत्सा, 'the carpenter will have made the cart.'
एत्र तः लगे षोड़े नन्दले, 'he will have made the carts.'
एत्र तः जिदो छियो नन्दले, 'he will have written the letter.'
एत्र तः जिदो सिगियो जपामा जन्यान, 'he will have written the letters.'

172. While the primary use of these tenses is, as has been said, to present an action as at some future time in a state of progress or completion, there is in fact seldom occasion to employ them in this sense. But they have a secondary use which is extremely common, viz., to express the *probability* of an act or event, and that not in the future but in the past or present.

Ex. उपास गोड़ा शततिथा तेंत्सा, 'the carpenter probably is (or 'must be') making the cart'; उपास तः लगा शततिथा तेंत्सा, 'the carpenter probably (or 'must have') made the cart'; तः जिदु तः जिया जिजा जिजा जिजा जिजा जिजा जिजा, 'when he called you you were probably engaged in your work'; तः जिदु तः जिया जिजा जिजा जिजा जिजा जिजा जिजा, 'when the pundit saw (it) he must have thrashed the boy.'

173. Instead of the future, the infinitive of the auxiliary verb may be used, the infinitive being frequently employed in the sense of the future, as was explained in § 168 (1).
Ex. इत निश्च चढ़ा, 'he has probably gone'; इत अई चढ़े, 'they have probably gone'; ईत अई चढ़ी, 'she has probably gone'; उनी खेड़ी पढ़ी चढ़ो, 'you must have read the book'; उनी निधीं निधीं चढ़ीं, 'you must have written the letters.'

174. Both the future and the infinitive of the auxiliary verb are used alone to signify ‘probably,’ ‘very likely,’ ‘it may be so.’ Thus, to the remark, दिव मुंडा हुआ मुंडत चै, 'this boy is very thoughtful,' the reply may be given, अच्छे नी मैं चढ़ा, or चढ़ा, 'yes very likely.'

It will no doubt have already occurred to the reader that this idiom in connection with the future imperfect and perfect is precisely similar to the use we make of the same tenses in English; as e. g., when we say, 'he will be starting now,' 'he will have left by this time,' meaning, 'he probably is starting,' and 'he probably has left.'

175. Note the following modes of expressing different relations of time.

(1) Time during which is expressed by the Nominative absolute.

Ex. पै तिम भनि तिम तिम, 'I stayed there one month.'
    पै तिम तिम भनि भनि ताह, 'I laboured all day.'

(2) Time when, or at which is expressed by the Accusative absolute, the suffix being often omitted.

Ex. इत से, 'at that time.'
    उत्तरकाली ई दिन, 'on the day of the full moon.'
    पै दिन से न हुआ, 'I will come some day.'

(a) With names of specific days of the month, the week, &c., the suffix must be expressed.
Ex. मॅव्रानः ठी, 'on Monday.'
मॅवरी ठी, 'on the 7th (of the month).'
दस्हिरे ठी, 'at the dasahiré (festival).'

(b) Names of months, and also the word *day*, when used in the plural, are generally governed by देश, or in the case of the latter the Locative in श्री may be used.

Ex. देश काल देश श्रीम, 'I went in (the month of)
Phaggan.'

दिन दिन or दिनी दिनी, 'in those days.'

(3) 'By day,' दिन ठी, दिनी.
'By night,' दाद ठी, दादी.
'Last night,' दाद ठी, दादी, आस ठाद.
'Tonight,' दाद ठी, दादी, आस ठाद.

'In the morning,' मरेन ठी, मरेन, दमन ठी, दमने.
'At noon,' दापोग ठी, दापोगी, दापोगां ठी, दापोगी.
'At sunset,' अपसुद ठी.
'In the evening,' मेग ठी, उबलां ठी, उबली.
'Yesterday,' देश.
'Tomorrow,' वृंद, वृंदी ठी, बस्सब ठी, बस्सबे.

(4) दाद, दादी, 'time,' is used in the singular only;
as, दिन दा, दिनी दा, 'one time,' 'once'; दे दाद, दे दादी,
'two times, 'twice,' &c.

**Nominal Compounds.**

दिनाज्रत वनस्पति, 'to labour.'

दिनि हृ दाति ही द्विपदिति बढ़ता (हिंदी) or दाति ही द्विपदिति बढ़ती (हिंदी),
'to teach one concerning anything;' (person
taught, in the Dat.; subject or matter taught, in
the Gen.)

दिनि हृ दाति ही घट दादी, 'to form or contract the habit of
&c. (Dative of the person ; Gen. of the thing.)

दिनि हृ दाति ही ग्राहक, 'to worship one.'

दिनि हृ दाति ही ग्राहक, 'to lie,' 'to utter a falsehood.'
CHAPTER XXIII.

Postpositions.—Comparison of Adjectives.

176. Postpositions are often governed like nouns by the case suffixes; as फ्रॅ, ‘from in’ = ‘out of’; ब्रॅ, or ग्रॅ, ‘from on’ = ‘off’; फ्रॅ, ‘from somewhere,’ ‘from anywhere’; ग्रॅ, or व्रॅ, ‘from by,’ ‘from,’ &c.

Ex. धृषि धृषि धृषि धृषि धृषि, ‘he came out of the water’; धृषि धृषि धृषि धृषि धृषि, ‘he fell off the roof,’ lit., ‘off the house’; व्रॅ धृषि धृषि धृषि, ‘I came from nowhere’; धृषि धृषि धृषि धृषि धृषि, ‘this constable came from the धृषि धृषि धृषि धृषि धृषि’.

(1) अग्नि, ‘from before,’ when it precedes a verb of speaking must generally be translated ‘in reply’; as, अग्नि अग्नि अग्नि अग्नि अग्नि, ‘he said in reply’; अग्नि अग्नि अग्नि, ‘what did he say in reply’? Sometimes it will not bear translating at all, being used simply by way of introducing what a second person said or did; as, मृत मृत मृत मृत मृत मृत, ‘when he scolded the boy very sharply his wife said, &c.

177. Almost any postposition of place can be converted into an adjective by adding the Genitive suffix, which is inflected to agree with the governed noun. Thus, from त्रापत, ‘over,’ ‘on,’ we get त्रापत त्रापत, ‘upper,’ ‘top,’ ‘topmost’; from रेठ, ‘below,’ रेठ रेठ, ‘lowermost’; from रेठ, ‘within,’ रेठ रेठ, ‘inner,’ &c. In some cases we have in English no corresponding adjective, and must translate by a circumlocution; as, e.g., from अग्नि, ‘before’ we get अग्नि अग्नि, ‘that which is before,’ as in the following example; नूतन नूतन है अपने अग्नि अग्नि नूतन नूतन है नूतन, ‘Gurú’ Nának gave the food
which was before him to the demon Kauḍā.

178. The Genitive राज्य रा has in general the sense, ‘of (a pair) with,’ from which arise the three closely related meanings ‘fellow,’ ‘like,’ and ‘companion.

Ex. दिशा ले राज्य ची मुंडी विचे हा, ‘where is the fellow of this shoe?’ राज्य ले चिन्ता रा केवल भूल जिंदे कौंटी जोगी, ‘there is no man here so virtuous as Nazírá,’ lit., ‘of a pair with Nazírá there is no virtuous man here’; दिशा ले राज्य ची दिशा वेदन हंडी सिवार्थी, ‘bring another walking-stick like this,’ ‘the fellow of this’; उजागर बरर ले आरनी विचे बावे, ‘where have your companions gone’? दिशा ले बारेक ले जो बाबुट दे अस्थो राज्य ची विचे हा राज्य, ‘one day Gúrú Teg Bahádur said to the disciple who was with him,’ the disciple his companion.’ The noun is not necessarily expressed. Thus, we may say, दिशा ले राज्य ची, ‘this is my companion’; खीं अस्थो राज्य ची फिसां हे नैलांजा, ‘I will call my companions.’

179. A few postpositions are followed by the Genitive suffix in the feminine singular form, which adds to them the idea of ‘by the way of.’ It is often impossible to translate this idiom literally, and at the same time into idiomatic English, but the following examples will illustrate its use.

Ex. यासङ दिशा ले अनेक दिशा हे ही आशी, ‘they came by the way of (through) the bázár to their dwelling’; दिशा दे निकट उक्त दी दे मुंडी न टीका दी निखू लुडाविघा,* ‘he threw two handfuls of जाबड़ over his head,’ by the way of above his head’; दिशा दे दु गुणा बाजा दे गुण गुण ले सिवार्थी, ‘he brought the army along by the hazúrī garden,’ by the way of near the hazúrī garden’.†

* The word मूडवृद्धा meaning ‘to cause to be robbed’ is here used in the sense of throwing away.
† In these cases दुः ‘a way,’ is probably to be supplied, so that, e.g., यासङ दिशा ले = यासङ दिशा दे दुः. It is true that in Panjábī दुः is usually masculine, but in Hindī and Urdū it is always feminine, and that must be regarded as the true gender of the word.
180. Sometimes the Genitive suffix is added to the Ablative form of the postposition. Thus in the first and second of the above examples, for धर्म and एथर we may substitute धर्मः and एथरः respectively, making अनु धर्मः दी, ‘through the bazár,’ ‘by way of the bazár,’ and निभ एथरः दी, ‘over his head.’

181. Again these two forms are combined, the Genitive suffix itself taking the Ablative form द्वी or द्वीत्त, so that we may say द्वी दी instead of द्वी दी or द्वीत्त दी, ‘by the way of the inside,’ ‘through,’ and निभ द्वी दी, निभ द्वीत्त, ‘by the way of the upper side,’ ‘over.’ Several other postpositions are treated in the same way.

Ex. भवत दी, भवत द्वीत्त, ‘by the way of the inside,’
‘through,’ ‘along through.’
शगह दी, शगह द्वीत्त, ‘by the way of the outside,’
‘along the outside.’
चेत दी, ‘by the way of the under side,’ ‘along under.
बैस दी, बैस द्वीत्त, ‘by the way of by’ (a
बैस दी, बैस द्वीत्त, } thing), ‘along by.’
बैस दी, } ‘by near’ (a thing), ‘through the
मूर दी } vicinity’ ‘along by the side of.’
भवत दी, ‘by the way of the rear.’

These forms will be illustrated in the Exercise. As may be inferred from their meaning they can be used only with verbs of motion. In each of the above दी may be substituted for दी, द्वीत्त.

182. The suffix द्वी is often used with postpositions without seeming to add much if anything to the sense. Many of these were originally nouns, and this no doubt accounts for the habit of attaching this suffix
to them. Thus, we frequently hear ते गिन्नेल है जिन्ने है, ‘he has gone up’; अर्ध्य हो रहै है, ‘toward the sky’; पुनः पुनः है नाम, ‘go to the well.’

183. The postpositions 뒤 and 뒀 are often used with verbs of speaking, and in the Ablative form 뒀, 뒀 with verbs of asking, to govern the person addressed.

Ex. 뒀े 뒀े (or 뒀े 뒀े) 뒂ा 뒂ा, ‘do not tell anyone’; 뒀े 뒄े 뒂ा 뒂ा, ‘what did he say to you’; 뒀े 뒄े 뒂े (or 뒄े 뒄े) 뒂ा 뒂ा, ‘what did he ask you’; 뒀े 뒄े 뒂े (or 뒄े 뒄े) 뒂े 뒂े 뒂ा 뒂ा, ‘I did not ask him for anything.’

184. The noun or pronoun governed by a postposition may be unexpressed when it can readily be supplied.

Ex. 뛴े है राज्य ती तैरें, ‘keep me with (you)’; है राज्य बैठी तैरे, ‘he was sitting by’ (me, him, &c.).

185. Adjectives have no distinct form to express degrees of comparison.

(1) The comparative is expressed by putting the word which denotes that with which comparison is made, in the Ablative case, or construing it with the postposition 뒀ा or 뒀ा in the Ablative form 뒀ा, 뒀ा.

Ex. रिए पुनः चे रिए है, ‘this is larger than that’; अंग्रेज ग्रेक्स रेष्य रेष्य है, ‘this orange is sweeter than that’; रेष्य नागः बैठी बैठी देवी देवी राजी है, ‘there is no mountain higher than this.’

(2) The superlative is expressed in the same way, but with the help of an adjective denoting all.

Ex. रिए सबसे चे सबसे है, ‘this is the largest of all’; रिए मात्रया पावनः रल्या रल्या है, ‘this is the highest mountain of all,’ lit., ‘higher than all mountains.’
186. When the comparison is made between several things among themselves, not with something else, दिन or दिने is used.

Ex. दिना दिना (or दिने) हृदा विनाता दै, ‘which is the largest of these’? Here if we used हृदा &c., instead of दिन the meaning would be, ‘which is larger than these’?

187. When the adjective stands by itself, no noun being expressed, the circumstances alone indicate that a comparison is intended; as हृदा हृदे दै, ‘this is the largest’; हृदा विनाता दै, ‘which is the largest’?

Nominal Compounds.

बिनि दैं (बेसू और भक्त) अठन चढ़ली, ‘to petition one,’ ‘to beg one.’

बाज़ी देबढ़ली, ‘to be cleanly,’ lit., ‘to keep cleanliness.’

वसी चढ़ला, ‘to be satisfied with,’ ‘to choose,’ ‘to prefer.’

बिनि ही सेख भवली, ‘to kick one,’ ‘give a kick.’

* * * * * *

NOTE.

188. The suffix हे is occasionally used as the sign of the Ablative simply, and does not then differ in meaning from ते, पे, बी; as in the following, वासव चे वें दिन हे दुर्ग दिना दै, ‘Mardaná has gone out from (lit., ‘risen from’) the court-yard’; दौड़ दे ऊपर आर्मीमानी चंद्रीय वि में अकाली हृद दिना, ‘from the inside (of the fort) the cannon fired at such a rate that a hundred Akalis were blown away,’ lit., ‘flew away.’ हे is often used for दै, as the Ablative of दै, and so also हे, for दै.
CHAPTER XXIV.
CONJUNCTIVE PARTICIPLE.

189. The Conjunctive participle is formed by adding the suffix दें to the root of the verb.* This however is very commonly quiescent, indeed nearly always so in the case of close roots, and the participle then does not differ in form from the root. For emphasis the conjunctive participle of the verb वहन, 'to do,' is commonly added, in the form वहा or वह, † and this again is sometimes reduplicated, making the suffix वहाएँ. Hence, taking the verb रहित, 'to be,' as an illustration, the conjunctive participle may assume any of the following forms; रहित, रह, रहितत, रहितिक्रमे, रहितवकरे, रहितन, रहि, रहितवते, 'being,' 'having been.' Of these the most common are रहित, रहितिक्रमे, रहि, रहि.

190. Roots ending in डि and ढ drop these letters. Thus, from the root जत, 'go,' is formed जति, जाति, जतिक्रमे, जाति ए. 'going,' 'having gone,' and from आधि, 'come,' आधि, आधि, आधिक्रमि, आधि ए. 'coming,' 'having come.'

191. The verb आविष्कार often adds दें to the root, making आविष्कार, आविष्कारे.

192. The form in अ is the one in most common use, ‡ but when two or more participles occur in succession without any intervening word, as is the case when they have related meanings the suffix is dropped from all but the last.

*In Sindhi the termination is डि; in Naipalī दें, डि, or डे. In Maithil-Bhojpuri दें occurs in poetry only. Hoernle, § 490. Kellogg, § 521. Grierson, iv. 360.
† दें is a contraction of the Eastern Hindī conjunctive participle वहा, 'having done,' of the root वह. Hoernle, § 491.
‡Except in the formation of compound verbs. See Ch. xxvi.
Ex. देख मृत्यु चित्रा, 'having seen and heard he spoke'; देख दिन उठन देख छोड़ दूर मृत्यु नकाशे अपने उन दूर दिखा, 'having thus (in this manner) addressed and admonished him he went to his house.'

193. When two or more verbs occur in connection with the same subject, if one expresses the main thought of the sentence, and the others are in any sense subordinate to it, the latter are usually put in the form of the conjunctive participle. Hence it is used:

(1) To express that which is preliminary to the action of the principal verb.

Ex. कृष कृष भगन नैक छोड़ देख दिखा, ‘the demon Kauḍá rose and ran to the jungle,’ lit., ‘having risen ran,’ &c. चुड़ धराती ना हिये, ‘some went and hid in the mountains’; देख मनम वहन नी दूर विशा, ‘he went and said to Nānak.

(2) To express the attendant circumstances of an action.

Ex. देख चौंदी दिखा, ‘he said laughing’; देख देख दिखा, ‘he went running.’

(3) To express the means by which a result is achieved.

Ex. मे बुलाहीपन देख दे बुलाए बताए नी, ‘I make a living (by) selling boiled grain’; देख भीति भल्ले मुराणी चटला नी, (by) smoking hemp a man becomes a fool,’ or ‘mad.’

(4) Closely allied to the above is its use to express the cause of the action denoted by the principal verb.

Ex. मे विनाश देख निका जितिया, ‘I did not come because I was ill’; देख दुर्ग दूर देख दे निका, ‘they will laugh when they see you’; मे दुर्ग निका निका जाने दुर नालेज दिखा,
§ 194, 196.] CHAPTER XXIV. 121

'I was very glad when I received your letter,' i.e., as a consequence of receiving it.

(5) Sometimes it can be rendered into idiomatic English only by the use of an adverb or some circumlocutory phrase.

Ex. नृद्ध हँसी मुँहे, 'listen attentively,' lit., 'having applied your mind'; वैद नृद्ध हँसी मुँहे, 'listen attentively,' lit., 'having put your ear'; नृद्ध मध्ये शिष्ये, 'speak with due thought and consideration,' lit., 'speak having thought and understood.' विचण वाले मे हँसी में ज़ोर पेंची दब्बी, 'kindly hand me that book,' lit., 'having done a kindness hand me,' &c.

194. To express the repetition or continuousness, or intensity of the act the participle may be repeated, the root form only being used first.

Ex. भूत हैं ते हैं वे चैदी, 'she said weeping' (continuously) भूत हैं भूत हैं वे चैदी, 'he wept bitterly'; or in the root form both times, बहनी और विरिता तेला पेंचा चैदी रही, 'I live by begging,' lit., 'making a habit of asking alms, I eat.'

195. The conjunctive participles of the verbs भूत and भूत, 'to meet,' भाग्य, 'to know,' and तत्त्व, 'to be,' have each a special idiomatic use as adverbs. Thus, भूत and भूत्ते = 'together'; भाग्येत् = 'knowingly,' 'purposely'; तत्त्वेत् = 'Via.'

Ex. अधी अन्ये भिले चैदिले, 'come let us go together': मैं भाग्यें नीची ची, 'I did not do (it) purposely'; भाग्ये में नृद्ध चैदी शान्ति, 'we will go by way of Lahore.' Often भूत भिले are used in conjunction; as, भूत बन भिले ची ची, 'we worked together.'

196. Of the verb हँसा, 'to increase', the conjunctive participle has often the force of both an
adverb, and an adjective.

Ex. चावू दैप रा तीसर, ‘do not speak a great deal’; श्री चावू दैप रा तीसर अनिश्च्य रा, ‘there is no other fault greater than that.’

197. Of the verb भर्ग, ‘to fill,’ the conjunctive participle in its root form भर्ग is used after nouns of measure to denote completion; as, भर्ग भर्ग, ‘the whole night’; भर्ग भर्ग, ‘the whole day’; भर्ग भर्ग, ‘a full kos’; भर्ग भर्ग, ‘a full maund.’

Nominal Compounds.

सतम्भ वर्ग, ‘to make,’ or ‘earn, a living.’
लाभ वर्ग, ‘to work.’
श्री दंग दंग वर्ग नगरी, ‘to be kind to one,’ ‘do a kindness to one.’
भोज वर्ग, ‘to shout,’ ‘to call.’
भोज वर्ग, ‘to labour’ (as a coolie, for daily wages).
भुज वर्ग, ‘to finish,’ ‘complete.’ ‘fulfil.’
झुवर भोज भी, to cry,’ ‘to sob.’

* * * * * *
CHAPTER XXV.
CONJUNCTIVE PARTICIPLE.—THE INTENSIVE PARTICLE धि.—THE INTENSIVE SUFFIX नंजः.

198. While it is true that, as intimated in § 193 the subject of the conjunctive participle is as a rule that of the principal verb, this participle is nevertheless sometimes used when the reference to the latter is only indirect, or it refers to a noun in an oblique case.

Ex. नैंणि पांच फ तीमातः अन्न देसीय भद विजया,∗‘the school master Moti’s boy died of smallpox,’ lit., ‘died smallpox having broken out’; दिनं ना दे अद्वित निसिन्य निच देसीय देसीय देसीय हि देशे तौरे परी, ‘when he went there it so happened that a pundit drank water from his hand’; दुष्ट देशेव निसिन्य निच देसीय देसीय देसीय देसीय हि देशे तौरे परी, ‘who will be the Gurü by following whom the welfare of the company may be (secured)?’ दुष्ट देशेव निसिन्य निच देसीय देसीय देसीय देसीय हि देशे तौरे परी, ‘work is accomplished by the cooperation of God’s will and of (personal) exertion.’

N. B.—This construction is unusual, and the student will do well not to imitate it unless he is sure that he is right.

199. The conjunctive participle is often repeated to denote the repetition or continuance or intensity of an action. In this case the suffix धि &c., occurs only the second time of pronouncing it, and not necessarily then. This usage was referred to in the last Chapter. Further examples are; दुष्ट देशेव निसिन्य निच देसीय देसीय देसीय देसीय हि देशे तौरे परी,.

∗ भद विज्ञा = भद विज्ञा. See next Chapter.
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बलिनों मे, ‘all the disciples and attendants were sitting and considering this’; जिन अन्ध्र इन बन लेंगे मे, ‘the people were weeping bitterly,’ lit., ‘repeatedly filling (their) eyes (with tears) the people were weeping’; नी मे दुर्य वेस वेस बुद्धि बन बन उत्तर विदा नी, ‘I make a living (eat a piece) by lying and swindling’.

(1) Sometimes on the repetition of the participle it is slightly altered in form so as to produce that variety or jingle that is so dear to the Panjabi ear; नस, समन्व ममुत्ति, having well admonished; जिन रिहवे, ‘having well seen’; तरेत भवन्त्रि, ‘having thoroughly twisted; जिन रिहवे, ‘having pulled’; जिन रिहवे, ‘having made careful inquiry.’

200. Occasionally the conjunctive participle and the principal verb are transposed, so that the main thought of the sentence lies in the former.

Ex. देख र ननद वट दिलचस, ‘let us go and pay our respects to him,’ or ‘see him’. Here the natural order would be, देख देख र ननद वट दिलचस; again, देख हूँ ननद परिष्कार, ‘he sent and called him,’ ‘sent for him’; देख हूँ मे देख विद्वान, ‘he sent word to us,’ lit., ‘having said he sent to us,’ for, ‘having sent he said to us.’

201. The intensive adverb जी or जी must be rendered ‘also,’ ‘too,’ ‘still,’ ‘even,’ ‘either,’ or ‘at all,’ according to circumstances. It must always be placed immediately after the word that it emphasizes.

Ex. मे जी संहारा, ‘I also will go,’ ‘I will go too’; देख पुनः देख देख ची दुधी दिलिया, ‘hearing this he was still more grieved’; तुपारयधी परिष्कार जी देख हूँ देख र देलिया, ‘even on receiving the gurù-ship he did not become proud,’ ‘did not have pride’; देख जी जी ची वार, ‘he does not

* वारङ्ग बलि means to trade without capital, hence to swindle.
work either,' or 'he does not even work'; देख से कैंस नहीं बचता, 'neither does he work,' 'he does not work either'; देख देख से कैंस बचता, 'he does nothing at all.'

(1) It is sometimes placed after a verb in the imperative mood, like का (§ 142), simply to emphasize it; as देख से, 'come won't you,' but this may, according to the connection also be rendered, 'come also.'

202. The suffix मात्र added to an adjective denoting a large quantity, size, &c., has the effect of intensifying it. It is inflected to agree with the governed noun.

Ex. बाहर मात्र भगवान, 'a very large quantity of grain'; अधिकार मात्र सेवा, 'a great many people'; ए जी मात्र लजानी फिक़ही है, 'are you so extremely simple'?

**Nominal Compounds.**

बाहर देख निवास बरसा, 'to judge,' 'consider,' 'think upon, a thing.'

बाहर देख रचना बरसा, 'to pay respects to one,' 'to visit one'; always used with regard to one who is assumed to be a superior.

शरी के उम्र अभद्रता है, 'I feel pity.' (Subj. in the Dat. case)

शरी के उम्र अभद्रता है, 'I take pity on him,' 'I pity him.'

शरी बरसा, 'to be grievéd,' 'to mourn' 'to lament.'

वर हर बरसा, 'to tremble.'
CHAPTER XXVI.

INTENSIVE COMPOUNDS WITH नात, देख AND दृष्ट.

203. A very numerous class of compound verbs known as Intensives, is formed by adding to the conjunctive participle, usually in its root form, a second or ancillary verb, for the purpose of modifying in one way or other the meaning of the former. The participle, although it constitutes the most essential member of the compound, remains uninflected, all variations for gender, number, person and tense, occurring in the ancillary alone. The sense of the latter is in many cases entirely merged in that of the participle, while in others its force comes out more or less distinctly in the compound.

204. The verbs which are most frequently used in this subordinate way are नात, 'to go,' देख, 'to give,' दृष्ट, 'to take,' मूर्त, रिख्या or बृज्या, 'to throw,' चौडा or चेट, 'to fall,' निरिध, 'to remain,' बैठ्ठा or बैठ, 'to sit,' आविर्भ, 'to come,' दृष्ट, 'to rise,' रूपशंक, 'to keep,' 'to put,' and छलक, 'to leave,' 'to let go.' A few examples will suffice for the present to illustrate the way in which these are used.

दृष्ट, 'to run.' दृष्ट नात, 'to run away.' नात, 'to strike.' नात दृष्ट, नात दृष्ट, or नात दृष्ट, 'to kill.' धीर, 'to drink.' धीर नात or धीर नात, 'to drink down,' 'to drink up.'

दृष्ट, to break.' दृष्ट दृष्ट, 'to break up,' 'to smash.'

दृष्ट, 'to fall.' दृष्ट दृष्ट, 'to fall down.'

दृष्ट, 'to look.' दृष्ट दृष्ट, 'to continue looking,' 'gaze,' 'watch.'
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205. From the above examples it will be seen that the ancillary in some instances has the effect of simply intensifying or strengthening the idea embodied in the verb to which it is joined, its use being analogous to our English habit of adding an adverb or other particle to a verb without thereby altering the sense. Thus to ‘fall,’ and to ‘fall down,’ to ‘rise,’ and to ‘rise up,’ to ‘start,’ and to ‘start off,’ do not differ perceptibly in meaning. Others on the other hand distinctly add a new idea to that of the simple verb, as in the case of धृंढला, दृढ़ धड़का, दृढ़ डेढ़का, &c., just as in English to ‘tear up,’ to ‘burn up,’ and to ‘throw away,’ mean something more than to ‘tear,’ to ‘burn,’ and to ‘throw.’

206. It is impossible to define precisely the modification of meaning that is effected by the use of each of these compound forms since there is no absolute uniformity in regard to it, but approximately the general ideas expressed by the several ancillaries may be stated as follows:

सच, finality, completeness, thoroughness.
दृढ़, repulsion, intensity, completeness.
रैढ़, appropriation, acquisition, completeness.
मूंढ़क and मूंढ़, violence, vigour, resoluteness, completeness.
छुट्ट, chance, suddenness, unpreparedness, inception.
CHAPTER XXVI

तिष्ठता, continuance, permanence.
शेषता, permanence, irretrievableness, that which is done once for all.
आवृत्ति, development, successful accomplishment, potentiality.
हेष्ठता, suddenness.
हंसता, continuance.
हेष्ठता, intensity, emphasis.

207. In the present Chapter we shall confine ourselves to the first three, नष्ठा, रंदा and छेष्ठा, which occur more frequently perhaps than all the others put together.

208. The first, नष्ठा, may be used in an intensive sense with most intransitive, and rarely with transitive, verbs. The verb नष्ठा, 'to be,' in its compound form नष्ठ नष्ठा, always means 'to become,' 'to occur,' 'to happen,' or 'to be finished.' In the last sense it may also be combined with छेष्ठा; thus, नष्ठ छेष्ठ छेष्ठा, or छेष्ठ छेष्ठा, 'all the work is finished.'

Obs. Although छेष्ठा is a transitive verb, yet in this construction it is regarded as intransitive. When it is combined with any other verb than छेष्ठा the compound is transitive, and must in the perfect tenses have the subject in the Instrumental case.

209. छेष्ठा, is used with transitive verbs only, and with rare exceptions the same is true of छेष्ठा. These two agree in this that they express in a general way the completion of the act denoted by the participle to which they are joined, and often they may be used interchangeably. Thus, we may say बन छेष्ठ, or बन छेष्ठ, 'to make'; बन छेष्ठ, or बन छेष्ठा, 'to do,' 'to finish'; रच छेष्ठ, or रच छेष्ठ, 'to write.' But on the other hand there is this important difference between
them that verbs which convey the idea, however faintly of the action passing away from the subject require देख, while those which represent the action as proceeding toward the subject, or as being performed by him for himself, require देख. Hence we must say पॉस देख, 'to send,' not पॉस देख; पूट देख, 'to throw away, not पूट देख; लेख देख, 'to tell,' not लेख देख. On the other hand we must say नेब देख, 'to call,' not नेब देख; हेद देख, 'to take,' not हेद देख; पूह देख, 'to ask,' not पूह देख. So also पूह देख, 'smell,' सैद देख, 'to taste,' वा देख, 'to eat up,' लेख देख, 'to see,' हेद देख, 'to touch,' 'to feel' पूह देख 'to hear,' 'to listen,' &c., in all of which the action is conceived of as preceding toward, or terminating on, the subject.

210. When a transitive verb in the compound form has for its second member an intransitive verb it is treated as intransitive, the subject being expressed in the Nominative case throughout. Thus, we say ठी ठी धारी, 'he ate the bread,' but ठी ठी धारी वा धारी, 'he ate up the bread.'

211. The primary verb and its ancillary are often separated by the insertion of an adverb or adverbial clause, and the same is true of the participle and auxiliary in the case of the periphrastic tenses. In general the effect is to throw the emphasis on the adverb. When the negative particle is thus inserted the emphasis falls chiefly on the first member of the compound.

* This rule, like most others, has its exceptions, but they are rare.

Thus, while we should usually say आय स्वाम, 'to say,' 'to tell,' since the words spoken proceed from the speaker to the hearer, I have also met with the form आय दिव्र.

* हेद देख is used, but in a different sense. It means 'to buy' for another; as पूह देख देख देख, 'buy a horse for me,' lit., 'having taken a horse give (it) to me.'
Ex. नै विभाषे ते उन मुख दिखा, 'I did indeed become ill'; उनी अवैष्णे ते में आँ, 'you do indeed speak the truth,' 'what you say is indeed true'; अणी बीणा भा उन दृष्टि मना है, 'I do not intend to eat up the cart'.

212. It must not be supposed that these intensive forms are used only when it is intended to place special emphasis on the verb. On the contrary they are of constant occurrence, and are generally preferred to the simple form. Indeed some verbs are seldom used otherwise, especially in the imperative. Thus, e. g., for every occasion on which one might hear युह, 'ask,' he would hear युह से perhaps a hundred times.

213. The student will have to gain familiarity with the use of these compounds by practice. In this and succeeding Chapters, where any occur that require a different rendering from the simple verb they will be given with their meanings at the head of the Exercise.

**INTENSIVE COMPOUNDS.**

अधिष्ठा, 'to eat,' भा नाथा, 'to eat up,' 'to devour.'

भा जैवा, 'to eat up,' 'to finish eating.'

न्यूनाव, to fly,' न्यून मना, 'to fly away.'

सीविर, 'to descend,' सीव मना, 'to subside,' 'to go off' (as fever.)

पिघित, 'to remain,' रेख मना, 'to be left.'

पैठम, 'to fall, 'to lie,' पैठ मना, 'to lie down,' also—िम मना, 'to become.'

बेलिव, 'to take out,' बेलिव से, 'to turn out,' 'to expel.'

प्लेत, to sleep,' प्लेत मना, 'to go to sleep.'

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* Said in reply to a friend who refused to give his cart when asked for the loan of it.

† The past tenses of उन मना are used in a present as well as in a past sense; thus, नै नै नै, may according to circumstances be translated, 'two were left,' or 'two are left.'
CHAPTER XXVI.

§ 214. It was formerly held by grammarians that in the formation of these compounds the ancillary was attached to the root of the verb. This is now however generally conceded to have been a mistake which arose from the fact that the conjunctive participle and the root are identical in form when, as is often the case, the suffix फें, फे, &c., is dropped. That it is really the participle and not the root that constitutes the first member of the compound is evident from the following considerations:

(1) In the more archaic form of the language, as met with in such books as the Janam Sákhí, the participle in फें is of frequent occurrence, especially in the case of pure verbs; as e.g., पति होंटा, पति ग्राम. So also in more modern phraseology we have फे फे, not फे फे, as it should be if the root were employed.

(2) It may be inferred from the usage of cognate languages. Thus in the Eastern Hindí of Bhojpur where of the verb अधिन, 'to eat,' ज्ञ is the root, and ज्ञ the conjunctive participle they say ज्ञ अधिन, 'to eat up,' not ज्ञ अधिन. Again in the Old Baiswárf dialect represented in the Rámayan the participle in फें is always used. Márañf uses in these compounds the conjunctive participle in फे; e.g., राकुद रेंदे, 'to cast away,' = Panj. राकुद रेंदा; पेरूल ज्ञे, 'to bring,' = Panj. पेरूल ज्ञे. Likewise Bengálf employs the conjunctive participle in फें; Gujrátí, in ज्ञ; Sindhi, in ज्ञ or ज्ञ; Oriyá, in फे.*

CHAPTER XXVII,

Numerals.

215. The numerals from one to ten, together with their inflected forms as used in the oblique cases, and their corresponding aggregate numbers are exhibited in the Table opposite.*

216. Observe:—

(1) The form given for the oblique cases is used also in the Nom. pl. fem. The declension of the numerals is as follows:

recognized, 'two.'

N.  \( \text{ए} \) अठ, | \( \text{ए} \) अठीः, Obl.  \( \text{एत्स} \) अठः है, घ, &c., \( \text{एत्स} \) अठीः है, घ, &c.,

(2) Of the aggregate numbers the first form given in each case may also be used in the sense of 'only two,' 'only three,' 'only four,' &c.

(3) For the oblique cases of the aggregate numbers the same forms are used as for those of the simple numerals.

(4) If it is desired to express with special emphasis the idea of totality the Genetive case is used; as, चालीं च वाल, 'the entire five'; नवीं न नह, 'the entire seven.'

*Alternative forms of some of the numerals will be given in the Note at the end of the Chapter. Those in the Table are the ones most frequently met with.
217. ‘One hundred’ is शै, नै or नै, but ‘hundreds’ is नैशै. † This is also occasionally used in the singular

* Besides the forms given in this column the Instr. and Loc. cases may also take the suffix नै (Ch. xvii).

† Sometimes नै of is used. See § 222.
form सौता. ‘One thousand’ is नना, pl. ननाएँ. The plural is used however, as it is in English, only when it stands alone. Thus; ननाएँ आनन्दी, ‘thousands of men,’ but वर्ष ननाएँ आनन्दी, ‘several thousand men.’ So also सौत्रि आनन्दी, ‘hundreds of men,’ but वर्षि नन्दी आनन्दी, ‘several hundred men.’ Neither सौत्रा nor नना is inflected for gender or case.

218. In writing the higher numbers the units are combined in the same way as in English; as, १०० देख्रे; १००० देख्रे नना, &c.

219. The ordinals are, for the first four numbers, पहिया, ‘first’; दुहिया or दुहन, ‘second’; वीया or वीन, ‘third’; चौहिया, ‘fourth.’ Above this the ordinals are made uniformly by adding the syllable दि or दिया to the cardinal numbers; as, चौहिया, ‘fifth’; चौहिया, ‘sixth,’ &c. All the ordinals are declined like देख्रा (§ 41.)

220. From the numerical adjective नना is formed the adverb पहिया or पहिया, ‘first,’ ‘at first.’ Thus, में पहिया आफिन्या, ‘I came first’; पहिया में पहिया पहिया आफिन्या, ‘at first when I called him.’

Nominal Compounds.

उस गातर, ‘to plough.’

बन वर्तम, ‘to spend.’

बिले दे वर्तम खेड़ा, to be revenged on one.’

बाँझ हाउँदी, ‘to set on fire.’

बाँझ जलाहिया, ‘to catch fire,’ (Dat. of the subject.)

बाँझ भाँड़ा, ‘to keep watch,’ ‘to patrol.’

बिली रि दुर् वर्तम, ‘to benefit one,’ ‘to do one a good turn.’

बिली रि दुर् देख्रा, ‘to be well with one.’

बिले दे वर्तम दे धेया लेखट्टा or देखट्टा, ‘to announce a thing to one, ‘to give the news.’

* * * * * * * * *
NOTE.

221. In the following sentences taken from different sources alternative forms are given of some of the numerals.

2. दो चौदह दे पिंड़े, ‘after two years.’
    दो चौदह दे पिंड़े, दे दो, ‘it is two gharis since they arrived.’ देव दो चौदह पिंड़े, ‘in two days.’
    दूधिचार तालूड़ दे वेन तालू चौदह, ‘he lashed both children to the spar.’

3. तीन अर्निष्क, ‘three men.’
    तीन अर्निष्क, अर्निष्क अर्निष्क आर्निष्क तीन तीन माइंग नाइंग नाइंग नाइंग, ‘Kālū and Lālū and Ammān Bibi sat down all three together.’
    तीन तीन तीन प्रदे, ‘together with (his) three disciples.’
    तीन तीन तीन दे पिंड़े, ‘after three years.’
    अभिनव तीन दे पिंड़े, दे दो, ‘he gave the account for three months.’

4. चार चार चार चार चार दे साग, ‘take away my four sons.’

5. पंच, ‘five.’

222. The use of the plural दे रै दे does not appear to be common, but an instance occurs in the following sentence; विद्वान निज़ के रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै रै
CHAPTER XXVIII.

NUMERALS.—FRACTIONAL NUMBERS.

223. The remaining numerals may be learned from the Table in the Appendix. From 11 to 18, 51 to 58, and 89 to 99 they are indeclinable. The rest may have वि added in the oblique cases, but there is much laxity in regard to this, and we often hear the uninflected form used where grammatical accuracy would require the inflected.

224. The following fractional numbers are in daily use; पच्च, ‘a quarter’; चत or चतुर, ‘a half’; दूर or दुर्ज, ‘one and half’; बाद, ‘two and a half.’ These are prefixed to the word which denotes the thing of which the fraction is taken.

Ex. पच्च बाद, ‘a quarter of a yard.’
वच बेट, ‘half a seer.’
दुर बेट, ‘a kos and a half.’
चाची भट, ‘two and a half maunds.’
दुर म, ‘a hundred and fifty.’
चाची उमात, ‘two thousand five hundred.’

(1) पच्च when not followed by any word expressive of measure is understood to mean a quarter of a seer, that being the unit of measurement for provisions of all sorts. The conjunctive participle दूर is very commonly added to it, making पच्च दूर, ‘a quarter of a seer.’

(2) Of the two forms चत and चतुर the former is used only in conjunction with a word denoting quantity measure, &c., whereas the latter may occur by itself or as an adjunct of any noun whatsoever. It is inflected
to agree with its noun.

Ex. अध्य तेन्द or अध्य तेनें, ‘half a seer.’
ध्य देतें or ध्य देतें, ‘half a kos.’
पैं ध्य आँस देतें, ‘I sold half the goods.
Pैं ध्य आँस देतें, ‘I sold half the land.’

225. The sign मात्र prefixed to any number above two signifies that a half of the unit of that number is to be added to it.

Ex. मात्र दिभ, 3½; मात्र दीव, 30½; मात्र दिभ नै, 350; मात्र दिभ ब्रह्म, 3,500, &c.

226. The sign चार prefixed to a word signifies that to the quantity denoted, a quarter of its unit is to be added.

Ex. चार नैति, ‘a seer and a quarter;’ चार दिभि, 3½; चार दीवि, 30½; चार दिभि नै, 325; चार दिभि यमन, 3,250.

227. The sign यें (or यें) नैति prefixed to a word signifies that from the quantity denoted, a quarter of its unit is to be subtracted.

Ex. यें (or यें) नैति, ‘three quarters of a seer.’
यें दिभि, 2½; यें दीवि, 29½; यें दिभि नै, 275; यें दिभि यमन, 2,750.

228. Smaller fractions are बहुर नैति, ‘half a quarter’ = ¼; बहुर नैति, ‘a quarter and a half;’ = ⅜.

229. Note the following additional points in connection with the use of the numerals.

(1) Above one hundred the numbers are read as they are in English except that the conjunction is not used.

Ex. १०१, दिभि ने दिभि, ‘one hundred and one.’
२०५, द ने दीव, ‘two hundred and five.’
४७०, द ने यमन, ‘four hundred and ten.’
(2) Likewise when two numerals are used together to signify an indefinite number, as in the phrases ‘two or three,’ ‘five or six,’ &c., the conjunction is omitted. Usually the numbers selected to express such indefinite quantities are not consecutive, or if they are, the higher number often stands first.

**Ex.** दो रुपए जोड़े, ‘one or two boys.’

पांच बच्चे दोनों लड़कियाँ, ‘four or five women.’

पांच बच्चे, ‘five or seven’; छह याच, ‘eight or ten’; दस वर्ष, ‘ten or twenty.’

नीले नीले, ‘one or two hundred.’

(3) To express distribution the numerals are repeated.

**Ex.** दोनों दोनों मुझे दो दोनों मुझे दो दोनों मुझे, ‘to each boy I gave two oranges.’

दो दो, ‘two each’; तीन तीन, ‘three each’; चार चार, ‘four each.’

(a) When more numbers than one are involved the last only is repeated; as, दो रुपए दोनों िल्ल्ल दोनों िल्ल्ल दोनों िल्ल्ल, ‘one rupee two annas each.’

(b) When there is a fraction, the word which denotes it, alone is repeated, if it is a fraction of a single unit, whether one, or one hundred, or one thousand, &c. On the other hand, if any other number is expressed, that alone is repeated, and the word denoting the fraction occurs only once.

**Ex.** दो बक्से में दो बक्से में दो बक्से में दो बक्से में सात पाँचवें टिकाना है, ‘in each basket there are seventy-five oranges.’

मेने मेने ताला मेने ताला में दो ताला, ‘old men of a hundred, and a hundred and twenty-five years each.’

दो हज़ार दो हज़ार, ‘one and three quarters maunds each.’
two and a quarter maunds each.'

(4) At the beginning of a sentence द्वितैः ज्ञ must often be translated 'for one thing.' It is usually followed in the next clause by अतः द्वितैः, 'and for another.'

Ex. द्वितैः यथौ दीएः है द्वितैः मृतः है अतः द्वितैः यथौ दीएः है द्वितैः यथौ दीएः, 'for one thing he beat my boy, and for another he abused me,' i.e., he not only beat my boy but abused me as well.

(5) द्वितैः in conjunction with the post position सः, 'with,' is idiomatically used in the sense of 'together'; as, अद्वितैः द्वितैः सः ज़ै, 'we went together.'

(6) The relative द्वितैः prefixed to a numeral means 'about;' as 'some' does in English. Ex. द्वितैः पौष्पः सः, 'about five hundred houses,' 'some five hundred houses.'

(7) For the same purpose द्वितैः, commonly contracted to द्व, is often subjoined to the other numerals, and also to words generally which denote quantity, measure, &c.

Ex. द्वितैः पौष्पः, 'about five kos'; द्वितैः मः, 'about a maund and a quarter'; द्वितैः, 'about a maund'; द्वितैः द्वितैः, 'about how many men came'?

When used with the indefinite pronominals, विनिग्रहणः, विनिर्देशः, विनिश्चितः, विनिवेशः, and विनिहीन, as also with the relative and correlative द्वितैः and द्वितैः, it is redundant, and cannot be translated.

Ex. द्वितैः द्वितैः द्वितैः धीरः, 'several days,' 'ever so many days, passed'; द्वितैः धीरः धीरः, 'give (me) a little water'; द्वितैः धीरः धीरः, 'several women are sitting'; द्वितैः धीरः धीरः, 'as I said.'

230. In expressing the measure of a thing, if it is conceived of as being a part of a larger quantity,
the words denoting it and the measure are placed in apposition.

Ex. चार नम्बर वड़प्पा, ‘four yards of cloth’; नौ भाग लाड़, ‘eight maunds of grain’; मैं तुम पूछी (or पूछी डिल) आप देनी, ‘give me a handful of flour.’

But where the thing of which the measure is given is conceived of as entire the Genitive is used; as लाड़ वर बाँध, ‘a bamboo three yards long,’ lit., ‘of three yards’; चार नम्बर वड़प्पा लाउंटा, ‘a (piece of) cloth four yards long.’ Also a word denoting that with which a thing is filled may be put in the Genitive case; as, वेला ऊपर घरड़ी, or वेला ऊपर घरड़ी ल, ‘a, ghará of water.’

231. Sometimes the singular is used in a collective sense for the plural. This is the case especially in speaking of money, and of groups of any sort involving high numbers.

Ex. मैं देखी फिर नामां दरदी रैंडी, ‘if one were to give 3,000 rupees’; देखी दूरदी रैंडी नामां, ‘one rupee two annas each’; मैं देखी बारी नामां बुज़ार बैंडी रैंडी, ‘he collected 2,000 or 2,500 horsemen.’

Nominal Compounds.

वेंटा वड़प्पा, ‘to gather together,’ ‘collect,’ ‘assemble.’
बैंडी रेंडी, ‘to assemble,’ ‘be gathered together.’

* * * * * * * *
232. Many of the simple pronouns and pronominal adjectives given in Table I and in § 97 are combined to form compound pronouns or pronominals which in some cases differ but little in meaning from one or other of the elements from which they are constructed. Some of these are indeclinable, while others are inflected in one or both of their parts. In accordance with this principle they are arranged in the following list.

**Declined in both elements.**

| नै वैधि | नै वैधि, | whoever, वैधि ता बैधि, one or other, some one or other. |
| नै वैधि, | नै वैधि, * | whichever. वैधि ता वैधि, something or other. |
| नै लुध, | नै लुध, * | नै वैधि विधि, of whatever sort. |
| नै लुध, | नै लुध, | नै लुध, लुधा, of this size, so large. |

**Declined in the First Element only.**

| नै वैधि वैध, | वैधि वैध, | some other, वैधि वैध, some more, something more. |
| नै वैधि वैधम, | नै वैधि वैधम, | some one else. वैधि वैधम, some, some one, anyone. |

**Declined in the Second Element only.**

| रै वैधि, | रै वैधि, | some other, मह वैधि, everyone. |
| रै वैधि, | रै वैधि, | some one else. मह लुध, everything. |
| रै लुध, | रै लुध, | रै वैधि, everyone. |
| रै लुध, | रै लुध, | something else. |
| रै वैध, | रै वैध, | what other ? समुद्र लुध, a great deal. |
| रै विध, | रै विध, | who else ? मह रा मह, all without exception. |
| रै वैध, what else ? |
Indeclinable.

what? what particular thing? दृष्ट्र स्थ दृष्ट्र, one or other.

what different things? दृष्ट्र स्थ दृष्ट्र, something quite different.

of this size, so large. बद्र स्थ बद्र, of one thing something else.

233. It is unnecessary to give the declension of those of these compounds that are declinable, since it does not differ from that of the same pronouns when used singly. Thus, बैं बैं देशी is in the Instr. निमं देशे or निमं देशे; in the Gen. निमं देशे, &c., बैं बैं देशी, Obl. निमं देशे; बद्र स्थ बद्र, Obl. बद्र स्थ बद्र; बैं बैं देशी देशी देशी, Obl. निमं देशे देशे; बद्र स्थ बद्र, Obl. बद्र स्थ बद्र; बैं बैं देशी, Obl. निमं देशे, Obl. निमं देशे; बद्र स्थ बद्र, Obl. sing. बद्र स्थ बद्र है, &c., Nom. pl. बद्र स्थ बद्र, Obl. pl. बद्र स्थ बद्र है, &c.

234. दृष्ट्र दृष्ट्र, ‘one another,’ may also be regarded as a compound pronoun. It is used only in the oblique cases singular.

235. दृष्ट्र स्थ दृष्ट्र and बद्र स्थ बद्र are used to denote in an emphatic way any radical change that a thing undergoes. Thus, दृष्ट्र स्थ सुधाय दृष्ट्र स्थ दृष्ट्र दी है दिष्ट्र है, ‘his disposition has become completely changed.’ Again when a thing is so transformed as to be used for a purpose quite different from that for which it was originally designed it would be said बद्र स्थ बद्र बद्र दिष्ट्र है, ‘of one thing something else has been made.’

236. Colloquially the expression दृष्ट्र दी, ‘what else,’ is often contracted to दृष्ट्र, and is equivalent to ‘of course.’ Thus, दृष्ट्र दी जी अप्रित्र दृष्ट्र दृष्ट्र दी जी दिष्ट्र है, ‘you too probably love your children.’ Reply, दृष्ट्र, ‘of course,’ ‘what else’?

237. Often the component parts of compounds
with अर्थ are separated by intervening words or phrases.

Ex. विस दिन दिन है विद विद वही तथी रवीन व है, 'besides this he composed no other Bāṇī'; तिन तिन पत्र है तिन, 'what else have you'? दिन है दिन दिन बुढ़ विद, 'did he say anything else to you'?

Nominal Compounds.

विले राम निरें बनना, 'to love one.'
बाण ही पुत्र बननी, 'to worship a thing.' (generally of idolatrous worship.)
बिले ही परगिरा बननी, 'to help one.'
CHAPTER XXX.
IDIOMATIC USES OF निग—NOMINAL COMPOUNDS
FORMED WITH दीवारी, मुरादी, इबारी,
पचारी, दजारी.

238. The pronominal adjective निग or निग has several idiomatic uses which will be noted in this Chapter.

(1) It is added to the pronominals of its own series (See Table II.) without in any sensible degree modifying their meaning. In these compound forms the final ज of the first member is frequently changed to झ. Thus we have टिग निग or टिगे निग, 'like this'; टिइग निग or टिइगे निग, 'like that'; टिइग निग or टिइगे निग, 'like which'; टिइग निग or टिइगे निग, 'like that'; टिइग निग or टिइगे निग, 'like what'? of what kind'? टिइग निग or टिइगे निग, 'how', 'of what a kind.' These compounds are more frequently heard than the simple forms.

(2) Added in the same way to adjectives it has the effect of somewhat moderating their force. In this connection it is equivalent to 'rather,' or our English suffix 'ish.' Thus, लाग निग, 'reddish'; टिइग निग, 'smallish,' 'rather small'; डाल निग, 'longish,' 'tallish,' 'rather tall'; पै चाँग निग टिइग, 'give me just a little.' Often however the modification which it effects of the meaning of the adjective is so slight that one finds difficulty in expressing it in English.

Ex. डाल निग टिइगँ निग लोगी, 'yesterday I was very sad,' 'sad-like'; टिइग राजमस बलदे रेता भत भाँग निगे टिइग, 'having beheld you my heart has become comforted like.'
(3) Following a noun, with which it must agree in gender, number, and case, नाव has a meaning approximating to, 'as it were,' 'so to speak.' Sometimes however it must be left untranslated, and at others it can be rendered into English only by a circumlocution.

Ex. तेस्री भंडार निवास वाड़ा नी, 'some boy as it were was sitting,' i.e., someone who, from his appearance, might be called a boy or perhaps a young man; (विष्णु बरि भगवान स्त्री सबरी दु पुजार, 'a respectable man (some one who seemed from his appearance to be such) asked the actor,' &c.; रित्र बृजी निवास वाड़ी बनी, 'an oldish sort of woman said from near by'; तेसरी बंजरी निवास बेलिकार, some one who looked as if he might be a khattri said,' &c.

(4) Again it denotes likeness to something connected with the noun which it follows. In this connection it forms in combination with the latter a sort of compound adjective qualifying another noun with which it must agree in gender, number, and case.

Ex. दम्र रा धरिनी निवास नाम डेढ़, 'seeing his faqir-like condition'; दम्र री धरिनी निवास दूध तै, 'he has an understanding like that of a child.'

(5) To express the likeness of one thing to another निवास is used as a postposition governing the noun or pronoun with which the comparison is made, in the Genitive case, the suffix रे being unexpressed. It then agrees in gender and number with the noun compared.

Ex. मलिक निवास दूरी निवास चीन बाज़ी, 'there is nothing so sweet as honey,' lit., 'like honey there is no sweet thing'; उनि निवास बुद्ध, 'a fool like you'; मलिक निवास दिवाली
CHAPTER XXX.

[§ 239, 240.

(6) Lastly देख्ये दिन, 'like only one,' is used in an adverbial sense, meaning 'the same,' 'just alike.'

Ex. देख्ये देखन सा देख्ये दिना देखन देखन, these two are of the same colour'; देखन देखन देखन देखन देखन, 'these two boys are just alike'; देख्ये दिनी दिनी दिनी दिनी दिनी, it is the same thing,' 'it is all the same.'

239. From the verbs देखा, 'to see'; मुड़ा, 'to hear'; दुर्गान, 'to touch'; मुखा, 'to smell,' and बाध, 'to take hold,' is formed a series of abstract nouns, देखवादी or देखवादी, 'seeing'; मुड़वादी, 'hearing'; दुर्गादिन or दुर्गादिन, 'touching,' 'feeling'; मुखादी, 'smelling,' and बाधादी, holding,' 'seizing.' From these again are formed, in combination with देख, 'to give,' a series of five verbs of the class known as nominal compounds, as follows; देखादी देखा or देखादी देखा, 'to appear,' to come in sight,'

'to be visible.'

मुड़वादी देखा, 'to be heard,' 'to be audible.'

दुर्गादिन देखा or दुर्गादिन देखा, 'to be felt.

मुखादी देखा, 'to be smelt.'

बाधादी देखा, 'to be taken hold of,' 'to be seized'.

240. With regard to these note:

(1) Though देखा is a transitive verb, and all other compounds formed with it are transitive, these five are generally treated as intransitive, the subject being put in the Nominative case uniformly for all the tenses. Thus, we say देखना देखा देखादी देखा, 'the stars appeared.' So also देखना देखना मुड़वादी देखना, 'a voice was heard.' Sometimes however the subject is in the Instrumental case, and the verb देखा takes the feminine form to
agree with the first element of the compound. Of the following examples the first is from the Janam Säkhi, and the second, from Pandit Sardhä Rám’s Panjabi Bdé-chít.

उँ गुरु नानक सी समाधि देहि विषम्य देहि, ‘then Gurú Nának cautiously showed himself,’ ‘appeared.’
लहोरी पुज्यां भवने रहि वह देहि हे विषम्य नहीं देहि, ‘the Lahore pundits say the moon has not appeared.’

(2) The person who is the subject of the sensation (of seeing, hearing, &c.) must be in the Dative case, and in translating, it is necessary sometimes to transpose the words so as to put the sentence in an active form.

Ex. दिन मैं हैं फूलाणी नहीं देखा, ‘I do not feel this’;
मैं हैं फूल फूलाणी देखा रहि, ‘do you smell the flowers’?

(3) They all, especially in the negative form, have more or less a potential force. Thus;
मैं लिखनी नहीं लिखा, ‘I cannot see it.’
मैं सुननी नहीं सुना, ‘I cannot hear it.’
मैं देखनी नहीं देखा, ‘I cannot touch it.’
मैं रोगनी नहीं रोगा, ‘I cannot smell it.’
मैं हैं ठपनी नहीं ठपा, ‘I cannot catch it,’ ‘take hold of it.’

**Nominal Compounds.**

मन्त्र वज्र, ‘to ascertain,’ ‘to find out.’
मन्त्र ठंडा or ठंडा, ‘to seem,’ ‘to appear,’ ‘to be seen’, ‘to be felt,’ ‘to be perceived’.†
बोल बन्ना or बोला बन्ना, ‘to talk.’
बोलि ठंडा बोला बन्ना, ‘to talk with one.’

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* The word वज्र though without the suffix है is in the Instrumental case, as is evident from the form of the verb. This omission of the case sign is not at all uncommon.
† मन्त्र ठंडा also ‘to be known.’
CHAPTER XXXI.


241. The Indefinite Imperfect tense is identical in form with the Imperfect participle, and hence with the Present Imperfect, when, as often happens, the auxiliary is omitted from the latter. The following is its conjugation:

<table>
<thead>
<tr>
<th>Indefinite Imperfect</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>नृढ़ा, 'I came,' 'should come,' 'had come,' &amp;c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur. Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. मे नृढ़ा</td>
<td>में नृढ़ारी</td>
<td></td>
</tr>
<tr>
<td>2. उसी नृढ़ा</td>
<td>उसी नृढ़ारी</td>
<td></td>
</tr>
<tr>
<td>3. उससे नृढ़ा</td>
<td>उससे नृढ़ारी</td>
<td></td>
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<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. अभी नृढ़ा</td>
<td>अभी नृढ़ारी</td>
<td></td>
</tr>
<tr>
<td>2. अभी नृढ़ा</td>
<td>अभी नृढ़ारी</td>
<td></td>
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<tr>
<td>3. अभी नृढ़ा</td>
<td>अभी नृढ़ारी</td>
<td></td>
</tr>
</tbody>
</table>

242. Uses of this tense:

(1) It occurs most frequently in conditional sentences.

a. In the protasis and apodosis of conditional sentences referring to the past, when the non-fulfilment of the condition is assumed.

Ex. ने भी तो नृढ़ा उज रात्रि नाही त्वें त्वें, 'if it had rained the crop would have been very excellent'; ने जे प्रेमी परापदन ना वतन अ नें भव संघा, 'If you had not helped me I should have died.'

b. In similar sentences, if the verb in the protasis be the Indefinite Imperfect of नृढ़ा, ‘to be,’ the reference may be to either the past or the present.
Examples:

- 'What a good thing it would be if you did justice.'
- 'What a good thing it would have been if you had done justice.'
- 'If I were well should I not work?'
- 'If I had been well should I not have worked?'
- 'If I had anything I should give it.'
- 'If I had had anything I should have given it.'

3. In conditional sentences such as those defined under a, above, the Indefinite Imperfect may be used in the protasis alone, followed (or preceded, as the case may be) in the apodosis by the Past Perfect, or the preterite of the substantive verb.

Ex. नै दूम्निम नै दूम्निम नै दूम्निम नै दूम्निम नै दूम्निम नै दूम्निम नै 'if you had not called me what would have been (lit., 'was') the need of my going? नै दूम्निम 'if we had not taken this precaution they would have died.' (had died.)

4. It is used also in the apodosis, following one or other of the Negative Contingent tenses in the protasis. This construction will be illustrated in Ch. xxxiii.

* प्रस्तु, Oblique form of श्रेष्ठ, the irregular Perf. part. of महत, 'to die.' See Table of Irregular Verbs in the Appendix.
(2) It is used as a past, present, or future potential.

Ex. युध अनिच्छा सहम तःपि मां त्वां में रिवें हे बाह्य ती विवे च

युध ते पर ते अतिरिक्त, ‘Dhruv was not a child of such a
character as to (that he should) return home after
calling once or twice only upon Hari’; तुष ते ते ब्यस्त ना
ने मै ते ते ज्वल आर्या, ‘what power had he to seize me’? lit.,
‘that he should seize me.’ Also referring to the present;
अंग्रेज विश्वसन उं बन उटरी ना अतिरिक्त ज्वला हे आप े ज्ञाती ना, ‘I
might indeed destroy myself, but I dread the sin of
destroying life.’ lit., ‘the sin of spirit murder.’ And
to the future; मै ते आम तक ज्याँत सत्य ना पेत्रा ताथी विभाज न,
‘I should go to Lahore tonight but my brother is ill.’

(3) It is also used as a habitual past.

Ex. ना मै ते बुद्धि ते तुष नरे तेवर ता रिवें हे, ‘when I
asked he never would give an answer’; ने योदी तुष ना
ने मै प्राम परंश ता ज्वला बुद्धि विश्वसन, ‘whatever different kinds
of advice anyone gave him, that the raja would do.’

(4) Finally it is used as a historical present, in
describing past events. In this sense it is very common
in the recital of stories or anecdotes, but it is difficult
to bring this out clearly in short isolated sentences.
The following from the Viddi Ratánakar may be given
by way of illustration; निः ना भवत दुर्गानी द्वारा राज्य। चने देवते
शा वेदिरा सा वान्त ने सा भवत ती संसा । मत ती वैदिते हससा ना
देवता। युद्धिक भवत ती सहरानी धर निः हे तेवर हे पोता ता अल्लिक,
‘Within him sadness spread as a shadow. He never
laughs and talks, neither does he eat or even go to
play. He sits in the house only, and sobbs and cries.
Suniti often admonishes him, but to his heart no com-
fort comes.’

*I have given a free rendering, but the reader will have no diffi-
culty in following it.
243. When employed in conditional sentences, or in a potential sense, this tense requires that the negative particle be put in the form न or नम्. This when repeated in successive clauses must be translated ‘neither...nor’; as e. g., समये न धन्ये, ‘neither eats nor drinks.’

244. The verb सुनति, ‘to hear,’ ‘to listen,’ takes its object, when a person, in the Genitive case, the suffix being put in the feminine form.* Otherwise the object is in the Nominative.

Ex. त्वा भी मुनि जनि’, ‘did you not hear me?’ त्वा वी मुनि, ‘do not listen to him’; त्वा बुद्ध जनि मुनि, ‘I heard nothing.’

Nominal Compounds.
बनि रा देवताः बनन्ति, ‘to remedy a thing,’ ‘to devise a plan.’
बनि रा देवताः बनन्ति, ‘to assist one,’ ‘to take a precaution.’
बनि रा देवताः बनन्ति, ‘to say prayers’ (according to Muhammadan rites.)
बनि रा देवताः बनन्ति (or देवताः or राम) बनन्ति, ‘to destroy one.’
बनि रा देवरा देवराः बनन्ति, ‘to eat,’ ‘to take food.’
बनि रा देवताः बनन्ति, ‘to be content with a thing.’

* * * * * * * * *

* The reason for this obviously is that when a person speaks, it is not him that we hear, but his voice or his words. Hence the word denoting the person is put in the Gen., and नम् is to be mentally supplied. We shall see hereafter that a noun governing the Gen. case is often unexpressed.

† राम बनन्ति also takes its object in the Acc. case; as बिनि त्वा राम बनन्ति.
CHAPTER XXXII.
Contingent Imperfect and Contingent Perfect.—
Uses of निः, नानि, AND नानि.

247. The fourth pair of tenses (cf. Groups I and II § 52) are the Contingent Imperfect and the Contingent Perfect. These are formed by adding the Contingent Future of the verb निः to the Imperfect and Perfect participles respectively. Both present the action denoted by the verb, as a hypothesis, but the former presents it as possibly in progress now or at some future time; the latter, as complete in the past or future. In negative sentences नि is generally used, but sometimes निः occurs.

Contingent Imperfect.

निः नानि च, I may be coming,' &c.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
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<tbody>
<tr>
<td>Plur. Sing.</td>
<td></td>
</tr>
<tr>
<td>1. निः नानि (तिः)</td>
<td>निः नानि (तिः)</td>
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<tr>
<td>2. दुः नानि (दिः)</td>
<td>दुः नानि (दिः)</td>
</tr>
<tr>
<td>3. द्वि नानि (दिः)</td>
<td>द्वि नानि (दिः)</td>
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</tbody>
</table>

Contingent Perfect.

निः नानि च, 'I may have come,' 'should have come.'

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur. Sing.</td>
<td></td>
</tr>
<tr>
<td>1. निः नानि (तिः)</td>
<td>निः नानि (तिः)</td>
</tr>
<tr>
<td>2. दुः नानि (दिः)</td>
<td>दुः नानि (दिः)</td>
</tr>
<tr>
<td>3. द्वि नानि (दिः)</td>
<td>द्वि नानि (दिः)</td>
</tr>
</tbody>
</table>

Plur. Sing.:

1. ननी (ननी) चिड़ी;  
2. उननी (उननी) चिड़ी (चिड़ी);  
3. उननी (उननी) चिड़ी.
(1) For transitive verbs the participial element of the Contingent Perfect is made to agree in gender and number with the object when that is in the Nominative case, and the auxiliary takes the form देके or देत according as that is singular or plural. Thus taking लिखना, ‘to write,’ as an example:

If the object is in the

<table>
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<tbody>
<tr>
<td>लिखिता देके</td>
<td>लिखे देत</td>
<td>लिखी देके</td>
<td>लिखीता देत</td>
</tr>
</tbody>
</table>

(2) If the object is in the Accusative case the verb always takes the form of the masc. sing. 3rd pers. 248. These tenses are used;

(1) In the protasis of conditional sentences when the condition is stated merely as a hypothesis without any reference to its probability or otherwise.

Ex. ने बाति चेतरा देके, ‘if anyone is speaking,’ or ‘should be speaking’; ने बाति आचिता देके, ‘if anyone has come,’ or ‘should have come’; ने तुमा प्रबाल भविष्या देके, ‘if you have (or should have) read the book’; ने तुमा प्रबाल पढ़े देत, ‘if you have read the books’ &c.; ने तुमा प्रबाल पढ़ी देके, ‘if you have read the book’; ने तुमा प्रबाल पढ़ीता देत, ‘if you have read the books.’

(2) In relative clauses, when the action is represented as possibly occurring or having occurred.

Ex. निम दिशि है दिश युग्मिता देके, ‘whomsoever he may be calling’; निम दिशि है दिश है युग्मिता देके, ‘whomsoever he may have called.’

(3) To express a wish or hope.
Ex. धृष्टि सुविचार रा गङ्गा, 'I hope no one is listening,' lit., 'may no one be listening'; निपुद भविष्य रा गङ्गा, 'I hope no one heard.'

(4) To express a doubt whether a thing may not be, as stated.

Ex. धृष्टि गङ्गा रास्म रा बालिका गङ्गा, 'may he not be (perhaps he is) speaking in fun'?; धृष्टि गङ्गा रास्म रा बिना गङ्गा, 'may he not have spoken in fun'?

249. To both these tenses, when used in the last two senses, as also to the Contingent Future when employed to express a wish or hope,* the adverb निपुद or निपटि is very commonly prefixed, without in any degree affecting the sense.

Ex. धृष्टि निपुदि गङ्गा रास्म रा बालिका गङ्गा, 'may he not be speaking in fun'? धृष्टि निपुदि गङ्गा रास्म रा बिना गङ्गा, 'may he not have spoken in fun'? धृष्टि निपुदि गङ्गा बाल रा बिना गङ्गा, 'I hope I have not killed him.'

(1) Often however निपुदि, निपटि, with the negative particle न, must be rendered 'lest,' when placed after a verb signifying 'to fear,' 'to beware,' 'to be anxious,' and in other positions where that word would occur in English.

Ex. धृष्टि निपुदि हृदि चघु चह बृहद इ निपुदि बृहस्पति घी रा उ नादि, 'he feared lest by (his) frequent asking he might even become angry'; धृष्टि निपुदि मंद रा लौकि, 'take care you don't get hurt'; lit., 'look lest a blow be applied.'

250. The first and second persons singular of the Contingent Future of the Verb अभिषित, 'to be desirable,' 'to be agreeable,' viz. अभिषित्य and अभिषित, and also अभि, the third person singular of the same tense of the verb अभिषित, 'to desire,' are used as concessive conjunctions signifying 'if (I, you, he &c.) please,' 'although,' 'whe-

* Cf. § 131 (5).
ther,' &c. It is necessary often to allow oneself a good
deal of latitude in translating these particles, which
enter into a variety of constructions. Note that in the
following examples either झर्ने, झरें or झरि may be
used, the three being absolutely interchangeable, and
furthermore that in the first two झ may be substituted
for झ.

Ex. झरने भे है मान झरें झरि झरें झरि मान, 'first kill me,
afterwards go anywhere you please,' lit., 'afterwards
(if) you please go anywhere'; झरें है झरें झरें झरे झरे है,
'ask if you like'; झे है झे झे झे झे झे झे झे, 'send me where
you please,' lit., 'anywhere if you like'; झे लाह अध झे,
'say what you please'; झे झे झे झे झे झे झे झे, 'let
him go or not as you please'; झे झे झे झे झे झे झे झे झे,
'although these words also are (true) yet,' &c., झे झे झे
झे झे झे झे झे झे झे झे, 'whether anyone exercise kindness
toward her or unkindness she always exercises kindness
only.'

251. The clause following one introduced by
झे, &c., is usually connected with it by the disjunctive
उत, 'but,' 'yet,' or उं झे, उं झे, उं झे, 'nevertheless,'
'still.'

Ex. झे उत उपेक्षा उं झे उं झे झे झे, though
you give a thousand rupees yet I will not sell (it); झे
झे झे झे झे झे झे झे झे झे, 'though he call me still
I will not go.'

252. Again झे and its equivalents are prefixed
to the indefinite pronouns, pronominal adjectives, and
adverbs, in an intensive sense, and must usually be
translated 'ever.' The verb is put in one of the con-
tingent tenses, or the imperative.

Ex. झे झे झे झे झे झे, 'whoever there may be.'
CHAPTER XXXII.

\( \text{whatever}, \) \( \text{anything at all}, \) \( \text{anything you like}. \)

(1) Any of the above may be made still more emphatic by placing immediately before the verb the words यदि नहीं, \( \text{why not} \), उसे उसे उसे उसे, \( \text{as}, \) 
Nominal Compounds.

\( \text{Nominal Compounds.} \)

\( \text{to set to work,} \) \( \text{(intrans.)} \)

\( \text{to reproach.} \)

\( \text{to make known a thing to one,} \) \( \text{to give one the news.} \)

\( \text{I got hurt.} \)

\( \text{I am thirsty.} \)
CHAPTER XXXIII.

NEGATIVE CONTINGENT TENSES. — USE OF जि नाथिनि.—
THE RELATIVE AND INTERROGATIVE USED FOR
THE INDEFINITE PRONOUNS AND ADVERBS.

253. The remaining tenses of the finite verb are
the Negative Contingent Imperfect and the Negative
Contingent Perfect. They are formed by adding to
the Imperfect and Perfect participles respectively, the
Indefinite Imperfect of the auxiliary verb, तेि.
These
tenses are comparatively of infrequent occurrence, and
when used they are found only in sentences which
express or imply a condition which has not been, or is
not being, realized. The former presents the action
hypothetically as in progress now or at some time in
the past; the latter presents it in the same way as
completed. The apodosis states what would have been
had the condition been realized. When the negative
particle is used it must be in the form सि, सः.

NEGATIVE CONTINGENT IMPERFECT.

(सि) मै सर्वत्र तेि, ‘(if) I were coming,'
‘had been coming.’

Masculine. | Feminine.
---|---

Sing. | ||
---|---

1. मै अभिन्ना तेि, | मै अभिन्ना तेि,
2. तेि अभिन्ना तेि, | तेि अभिन्ना तेि,
3. तेि अभिन्ना तेि, | तेि अभिन्ना तेि,

Plur. | ||
---|---

1. आमी अभिन्ने तेि, | आमी अभिन्ने तेि,
2. आमी अभिन्ने तेि, | आमी अभिन्ने तेि,
3. आमी अभिन्ने तेि. | आमी अभिन्ने तेि.

NEGATIVE CONTINGENT PERFECT.

(सि) मै अभिन्ना तेि, ‘(If’ I had come,’ had been come.

(If’ I had come,’ had been come.

(If’ I had come,’ had been come.

(If’ I had come,’ had been come.

(If’ I had come,’ had been come.
Masculine. | Feminine.
---|---
1. नै अनियम टूड़ा, | नै अनयदी टूड़ी,
2. नै अनियम टूड़ा, | नै अनयदी टूड़ी,
3. भूष अनियम टूड़ा, | भूष अनयदी टूड़ी,

---|---
1. अनी अन्यदे टूड़े, | अनी अनयदी टूड़े
2. अनी अन्यदे टूड़े, | अनी अनयदी टूड़े
3. भूष आन्यदे टूड़े. | भूष अनयदी टूड़े।

(1) If the verb be transitive, having its object in the Nominative case, both elements, the participle and the auxiliary, must, in the Neg. Cont. Perfect, be inflected to agree with the latter in gender and number. Hence we have the following forms:—

If the object is in the

---|---|---|---|
नै अनियम टूड़ा | नै अन्यदे टूड़े | नै अनयदी टूड़ी | नै अनयदी टूड़े।

(2) If the object is in the Accusative case the verb always takes the form of the masc. sing., as with the other perfect tenses.

254. When either of the Negative Contingent tenses occurs in the protasis it is followed almost invariably in the apodosis by the Indefinite Imperfect, though occasionally the Negative Contingent Perfect is used in both clauses.

Examples:—

‘If he were working I should not disturb him.’

‘If he had been working I should not have disturbed him.’
‘If the train were moving would it not be felt’?
‘If the train had been moving would it not have been felt’?
‘If I had not killed the snake it would have stung you.’
‘If it had rained the grass would have become green.’
‘If he had given the money into the hand of the baniyan I should have received it.’

255. It is difficult to define the difference between the Indefinite Imperfect tense as used in conditional clauses, and the Negative contingent Perfect. Thus, नै मै संज र नै मै विहः करा दोषा may both be translated, ‘if I had gone.’ Kellogg says, (§ 793), “This tense differs from the Indefinite Imperfect in conditional clauses only in that it denotes the action as finished; and it may thus often be a matter of indifference which tense is employed. But when the completion of the action is an essential element in the supposition then this perfect tense should be used in preference to the imperfect.” This perhaps expresses the distinction as accurately as it is possible to do. Thus, in the above examples नै मै संज र directs thought to the action denoted by the verb; नै मै विहः करा दोषा, presents to the mind that action as completed, and so it

*This example is borrowed from Beames.
might be translated, 'if it had been that I had gone.'

256. Analogous to the use of the Contingent Future, first and second persons singular of the verb जाँचना to serve as conjunctions, as explained in the last Chapter, is the frequent adverbial use of the first person plural of the same tense of the verb जानो, 'to know.' When preceded by the interrogative ती it signifies, 'who knows'? there is no knowing,' 'perhaps,' 'I shouldn't wonder if.'

Ex. ती जानो देखा ना है बिजारी मुंह माणे पत्र, 'who knows into what state of existence the Lord will cast us'?

For ती जानो देखा ना है बिजारी वसी जी भें फिर फिर, ती रसी, 'perhaps they had never even seen corn.'

257. In accordance with a very common idiom the relative pronouns and adverbs are often used by attraction in place of the indefinite.

Ex. ती जिना चीन चीननु तो छिप कु छिप जी फ्री फ्री तो, 'whatever seed one sows he receives fruit of the same kind,' ती ने जिना निम न है नहीं, 'whatever different things each one asks for.'

258. In like manner the interrogative is used by attraction for the indefinite.

Ex. जिना जिना जो लेग्रें नने ने जी वरु, 'who knows what will be at any particular time'? lit., 'at what time.'

259. The interrogatives फाँक and ती when repeated before successive nouns signify 'whether...or,' 'both...and.' The noun though referring to more than

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*That is, after the present life, who knows into which of the 84,00,000 different states of existence our lot may be cast?

† फिर, Perfect Participle of फिरें, 'to see.' See Table of Irregular Verbs in the Appendix.
one is generally expressed in the singular, as denoting a class.

Ex. दर्शन जैसी लिया युग, 'whether women or men,' 'both women and men'; दी दुर्द्र दी नृष्ट्र दी शाप दी निपुरण सह दी दी निपुरण सह दी 'whether old or young, whether infants or the aged all (alike) we bury there in one place.'

* * * * * *

NOTE.

260. Kellogg is scarcely correct in saying of the Neg. Cont. Perf. tense that it is used only in conditional clauses,* if by this he means that the condition must be expressed. The sentence may take a different form in which it is implied only, as in the following from the Viddi Ratandkar. Speaking of the art of writing as affording a means of preserving the thoughts and sayings of learned men of past ages, it is said; दर्शन नृष्ट्र लिया युग, 'without this treasury they would by now have long since been swept away.'

*Hindi Grammar § 408. a, and § 793.
CHAPTER XXXIV.

ADVERBS

261. Adverbs, like postpositions, may be governed by postpositions and take the case signs; as अंधे, ‘from here,’ hence,’ देवे, ‘from there,’ thence’; निसे, whence,’ देवे, thence’; निसे, ‘whence’? निसे, ‘from somewhere,’ ‘from anywhere’; निसे इ. and निसे इ., ‘hither,’ ‘over here’; उसे इ. and उसे इ., ‘thither,’ ‘over there’; निसे इ., ‘whither’? खड़े इ., ‘of now,’ ‘of this present time’; खड़े उत्तरे, ‘until now,’ ‘as yet’; खड़े इ., ‘until when?’ ‘how long’? अभी इ. ‘until now,’ ‘as yet’; अभी इ., ‘hereafter,’ &c.

262. So also with the intensive forms; as, अंधे इ., ‘from this very place,’ ‘from this same place’; उसे इ., ‘from that very place,’ ‘from that same place’; उसे इ. इ., ‘of this very place,’ ‘of this same place’; निसे इ., ‘just as far as this,’ ‘only as far as this.’

263. Adverbs are also frequently repeated in a distributive or intensive sense; as, नव नव, ‘whenever’; निसे निसे, ‘wherever’; निसे निसे and निसे निसे, ‘in whatever different ways’; बरे बरे, ‘sometimes,’ ‘occasionally,’ ‘now and then’; बरे बरे, ‘in some places,’ ‘in a few places,’ ‘here and there’; बरे बरे and बरे बरे, ‘very slowly,’ ‘gradually,’ ‘softly.’

264. Again there are a number of compound adverbs in use, formed by the combination of two simple adverbs, or an adverb and a pronominal adjective. These are as follows:—

नव बरे, ‘whenever,’ ‘when at any time.’

निसे निसे, ‘wherever.’

निसे निपने, ‘in whichever

| निसे रन निसे, | ‘unchanged,’
| निसे इ. निसे, | ‘the same.’

बरे रन बरे, ‘some time or other.’
direction.’

265. The members of the compounds तर जरे and तेठ फिरे are sometimes separated by intervening words.

Ex. तर जरे वरेस दलेच नाना मेहें उंत वरह चारांका, ‘when at any time you have (occasion) to go to Phalaur I too will go with you’; तेठ फिरे विरे नाना रेखे, ‘if you wish to go anywhere else.’

266. There is another class of adverbs that may be entered under the head of compounds, though they would perhaps more properly be regarded as formed on the principle that has been noted in connection with nouns and verbs, and which has a very strong hold on the Panjabi mind, of reduplicating words by repeating them in a slightly altered form. Such are the following, all of which are in common use.

• face to face.
• * ‘round about.’

267. Adverbs of time and place may be con-

* Used also as postpositions governing the Genitive case.
verted into adjectives by placing after them the genitive suffix, which must be inflected to agree with the qualified noun; as अर्थे इनामि राजां भविष्य, ‘the surrounding villages,’ lit., ‘the villages of round about’; विद्वन सितिति प्राप, ‘the neighbouring राजा; राज्य सितिति प्राप, ‘the adjoining countries’; विद्वन सितिति प्राप, ‘distant countries’; विद्वन सितिति प्राप, ‘frequent speaking,’ &c.

268. The adjective श्लोक, ‘high,’ ‘loud,’ is used adverbially with verbs, to signify ‘aloud,’ ‘loud.’ Ex. श्लोक विकल्प, or श्लोक विकल्प, ‘to speak loud’; श्लोक श्लोक श्लोक, अन्नादिति, ‘to shriek,’ ‘to weep aloud.’ When used with the verb स्वाक्षरण, ‘to hear,’ it denotes that one must speak loud in order to be heard; hence मैं कहता स्वाक्षरण रहूँ ‘I hear loud,’ means ‘I am a little deaf,’ ‘I am hard of hearing.’

269. तथा followed by any one of the postpositions तथा, उपलब्धि, अथवा, अविस्तर, अतः, all of which signify ‘to’ ‘up to,’ ‘till,’ denoting the limit of distance or of time, must be translated ‘while,’ ‘as long as.’ Thus, तथा उपलब्धि मैं तथा भिन्न, ‘while (as long as) I remained there.’ If used with the negative particle न it signifies ‘until’; as, न तथा तथा तथा अद्वैत, ‘until I come,’ lit., ‘while I do not come.’

270. विचि, ‘where’? Following in successive clauses is used to express extreme disparity between two objects; as विचि अर्थे अन्ये विचि परम्परा, ‘between man and God what comparison is there’?

271. The adverbs (a) तथा, (b) तथा, (c) तथा, when introducing successive clauses must be translated (a) ‘sometimes...sometimes’; (b) ‘in one place...in another,’ or ‘in some places...in others’; (c) ‘in one direction...in another,’ or ‘in some directions...in others.’
Examples:—
बड़े भे सांख घां बड़े दीया सांख त्रः,
विवेक वचन त्रः विवेक निद्राः त्रः,
चिथ्रे प्रुः वेढ़े दल चिथ्रे वुद्री दल,
चेढ़ी दल,

‘Sometimes I go, sometimes he goes.’
‘In one place, there is wheat, in another barley.’
‘In some places there is wheat, in others barley.’
‘In one direction the boys are playing, in another the girls are playing.’
‘In some directions the boys are playing, in others the girls are playing.’

272. The adverb of negation may be emphasized by adding to it the intensive particle in the form शः or रः, (cf. § 105).

Ex. अशा नदियो शिबरे नम, ‘we did not believe (it to be) true’; त्य बिजुद्ध औ तवी शिबरे शाबासदी, ‘do you not admonish (your) brother’?

INTENSIVE COMPOUNDS.
हैता, ‘to take’; है नाचता, ‘to take away.’
है बैठता, ‘to take with’ (one).

NOMINAL COMPOUND
विनाए चिन्तनसिद्ध बचती, ‘to complain of one.’
बुद्र भाजती, ‘to shriek,’ ‘to cry out.’ (usually pl. बुद्र भाजती)
विनाए त्रः (or रः) बुद्र तव आश्विता, *‘to procure a thing.’

*This is commonly pronounced as if it were spelt विनासिता. Thus, विनाए विनासिता त्रः, ‘I did not procure it,’ lit., ‘it did not come into my hand.’
CHAPTER XXXV.
Adverbs.—Causal Clauses.

273. The particles of affirmation are तित, धी, अः, ‘yes’. Perhaps equally common, in expressing acquiescence in what is said, is the phrase हैं वहठ, ‘a true word’ = ‘it is true.’

274. The intensive दी, ठी, अः, ऐ, ठी, and the enclitics थे, दे, ठी, have already been explained. For दी, ऐ, in the central districts of the Panjab धी is commonly used; as, दें धी नागिन सखारा, for दें दी नागिन सखारा, ‘I indeed will not go.’ In addition to the above ठी, ‘right,’ ‘correct,’ is often used as a particle of emphasis, either by itself, or more commonly preceded by अः.

Ex. दिन दें दिया दें दें अः नागिन नागि पाल याहि नागिन नागिन, ‘Kirpo said, Sister I might indeed lend it (a spinning wheel) but in our house the rolls of cotton are not ready’; अः अः दी ठी, ‘well speak on’; दें अः ठी, ‘come won’t you.’

275. In temporal clauses ठी is sometimes used in the protasis, for ठी. It may be followed in the apodosis by अः or the correlative ठी.

Ex. दहल दें दाप नहुँ इंग्रङ्ग अः दित दित नागि नागिन, ‘when Nānak went out he did not come home for three days’; अः अः दहल ठी ठी दित ठी बदती पिछ्दि विमली बदती ठी, ‘when she saw Nānak she crashed (i. e., broke out on him) as the lightning crashes’; ठी विमलो नेमिलय

*These are the 1st and 2nd pers. sing., pres. tense of the substantive verb. (cf. § 23 and 38). In like manner the Sindhi uses for affirmation the 3rd pers. sing. of the same verb, अः, ‘it is,’ = ‘yes,’ and in Bengali they say बठे, which is the 3rd pers. sing. of the verb बठे ‘be,’ ‘exist.’
276. गर्दन, ‘even,’ ‘like,’ which is used both as an adjective and as an adverb, follows the noun with which it is employed, and is inflected to agree with it. It has an intensive force and is generally used in conjunction with दि.

Ex. दूध भर भीत दा नाडूँ गर्दन दि पुष्प पुप कहीं निकलिए, ‘they do not bring upon their lips (‘mouth’) even the name of eating and drinking,’ i.e., do not even mention it; दूध दे निकले पुप नेगर नाडूँ दि रा राजी दि, ‘he did not receive even a bruise anywhere upon his body.’

277. The conjunctive participles, in their root forms, of the verb द्वैत, ‘to turn,’ and भृत्र, ‘to return,’ are used as adverbs signifying ‘again.’

Ex. द्वैत दि सची, ‘do not go again’; भृत्र द्वैत दि रा वन, ‘do not do this deed again.’

278. Causal clauses may be introduced by one or other of the pronouns in the oblique form, followed by the postposition स्व, ‘for,’ or by either of the nouns प्रत्यक्ष, धारण or धारण, ‘cause,’ ‘reason’; as, तिस स्व, ‘for this (reason); तिस प्रत्यक्ष, ‘for this very reason’; तिस धारण, ‘for which reason’; तिस धारण, ‘for what reason’? तिसे धारण, ‘for some reason.’

279. Instead of, or in combination with, the above, the conjunctive participle of the verb धारण is often used. Thus, तिसे धारण, ‘for this reason’; तिसे धारण, ‘for what reason’? ‘why’? तिसे प्रत्यक्ष धारण, ‘for which reason’; तिसे धारण धारणे, ‘for this very reason,’ &c. Or, with प्रत्यक्ष &c., the postposition स्व or the Ablative suffix may be used; as, तिसे प्रत्यक्ष स्व, ‘for what reason’? तिसे स्व धारण दि, ‘on this very account.’

280. प्रत्यक्ष, धारण and धारणे are also used as post-
positions governing a noun in the Genitive case.

Ex. उसे वर्त नभीतं संस्र नरी, ‘on account of the sun the ground has dried’; वर्त वनस्पे अती नरीं जाहे, ‘on account of the rain we did not go.’

281. After निः सररी, निः वतरर, निः वतरवे, &c., if नर or नरी be placed, the meaning of the phrase is, ‘because, ‘for this reason that,’ ‘in order that.’ Frequently नर comes first, introducing the cause, followed by निः सररी, &c., introducing the consequence. This construction throws the emphasis on the cause or reason.

Ex. इह वर्रमत नी नन निः सररी नरीं अलिस, ‘he did not come because he was ill,’ or ‘because he was ill, for this reason he did not come’; नरीं वनस्पे नरीं नरीं निः वतरवे हूँ तहै तिरहि ये, ‘you are (‘remain’) hungry because you do not work.’

(1) In the construction last noted, for निः सररी, &c., are frequently substituted नी, नी वतरवे, or for emphasis नी नी, नी नी, नी नी वतरवे, नी नी or नी. It is unnecessary to give examples as any one of these may be put by the reader in the place of निः सररी and निः वतरवे in the last two examples.

(2) Either clause may be used singly in reply to question, or with reference to a remark made by a second person. Thus; उसीं वें स्वतुः अहि रा, ‘you did not come yesterday.’ Reply, अहि नी नी विस्तर नी सी, ‘yes, because I was ill,’ उसीं वें अहि चतिक मी रा, ‘you got fever did you not?’ अहि नी नी नी वतरवे नरीं अलिसा, ‘yes, that is why I did not come.’

282. In the following and similar sentences नर is used in a causal sense, and may be rendered ‘since,’ ‘because,’ ‘inasmuch as,’ ‘in that.’ नर हे नर वतरव हे उसर
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'now, inasmuch as the creator has seated you on the throne what an excellent thing it would be if you did not practice injustice on the people'; इ इ इ इ इ इ इ इ इ इ इ 'since he gave you nothing shall we set fire to his house'? इ इ इ इ इ इ इ इ 'since several thousand sikhs had joined him'; इ इ इ इ इ इ इ इ इ इ इ 'when (since) the pundit has called you why do you not go'? 

NOMINAL COMPOUNDS.

तत्त्व तत्त्व (or पूण्ड) तथ्यत, \{ to love one. \\
तत्त्व पूण्डी तथ्यत, \} to forbid.

तत्त्व तत्त्व तथ्यत, \{ to trust one, 'to have confi- \\
तत्त्व पूण्डी तथ्यत, \} dence in one.'
CHAPTER XXXVI.
CONJUNCTION.

283. The following are the constructions in which the conjunctions ਅਤੀ, ਅਤੇ and ਅਤੋ generally occur:—

(1) They are employed to connect with a verb, a sentence which stands to it in the relation of object.

Ex. ਨੇ ਮੁਕਿਸ਼ਾ ਨੇ ਵਿਚ ਦਿਨ ਕਚਾ ਲਾਗ ਹੈ, ‘I had heard that his name was Lalu; ਦਿਨ ਕਚਾ ਨੇ ਵਿਚ ਦਿਨ ਰਿਹਾ ਹੈ, ‘see where he is’; ਨੇ ਸਰਹੁਣ ਨੇ ਦਿਨੀ ਦੇਖ ਕਾਁਨ ਹੈ, ‘I wish that he may not come.’

(2) They introduce a reason (§ 281).

Ex. ਲੁਧਾਰ ਦੀ ਨਹੀ ਹਾਦਸ਼ਾ ਨੇ ਵਿਚ ਦੇਖੀ ਹੈ, ‘the grass is burnt up because the hot wind is blowing.’

(3) ਫਲੀ ਲਈ, as noted in the last Chapter (§ 275) has a temporal meaning, and must often be rendered ‘when.’

Ex. ਵਿਚ ਹੋ ਦਿਨ ਤੋਂ ਵਿਚ ਨੇ ਵਿਚ ਦੀ ਨਹੀ ਹੋਰਾ ਹੋਰਾ, ‘one day the Guré was seated, when a Sikh came’; ਨੇ ਅੱਠ ਚੋੜਕਾ ਨੀ ਵ਼ਾਂ ਵਿੱਚ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ, ‘I was in the very act of speaking when the Patwári came.’

(4) ਫਲੀ is used occasionally in place of the relative pronoun ਆਂ.

Ex. ਦੇਸ ਦੌਰ ਦੋਰ ਨੇ ਵਿਚ ਹੋਰਾ ਨੇ ਨਾ ਹੋਰਾ ਨੇ ਨਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ, ‘then that ਪਾਰਾਹਾਂ who was sitting by the Guré took the dagger from the hand of the Guré’; ਦੋਰ ਦੋਰ ਨੇ ਵਿਚ ਹੋਰਾ ਦੋਰ ਦੋਰ ਨੇ ਨਾ ਹੋਰਾ ਨੇ ਨਾ ਹੋਰਾ ਨੇ ਨਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ ਹੋਰਾ, ‘they have no dealings with the Dhirmalis, which is the name of these people of Kartárpur.’

(5) ਫਲੀ is used pleonastically like ਆਂ after the relative pronoun, the pronominal adjectives, and the pronominal adverbs, or it may stand first to connect

* See § 229 (7).
the relative clause with the principal sentence.

Ex. निःशं रिः मैं अभिप्राय नी, 'as I said'; दैवती 

क देइ नेइ वै विं नेइ धार चीस, 'It is proper to give one's 

daughter (in marriage) to him who reads the Vedas'. Colloquially रिः is sometimes placed both before and 
after the relative; as, रिः नेइ भाषर गै नि निःशं री न रिः 

क देइ नेइ वै विं नेइ धार चीस, 'this is the man who seized my land,' 

but this form of speech is not to be commended.

284. The copulative conjunctions are अर्थः, परः, 

वै, देइ, 'and'; देइ, 'then', 'moreover'; ची or धी, 'also'; 

रास, 'also', 'besides'.* रासः and ची or धी when introduc-

ing successive clauses must be rendered 'both ... and'; 

as, रासः रिः रासः धी, 'both this and that'; रिः ची अर्थः देइ 

धी ची नेइ, 'let both this one come and also that one.' 

They often occur together in the same clause; as, रिः 

ची रासः और रासः रिः देइ, 'and also this.

(1) In sentences like the following निः has the 

force of a copulative conjunction; निः चाह छूट रासः निः चाहे 

सङ्गा लिः, 'I planted four trees and all four have taken 

root'; प्रेमी रिः देइ बादामः प्रान्त मैं निः रिः निः अर्थः रासः, 'I had three 

cows and all three died.'

285. The adversative conjunctions are उदः, परः, 

'but'; अर्थः, अर्थः, 'but,' 'except'; चठः, चठः (or सङ्गा), 'on 

the contrary,' 'nay more,' 'or even.'

286. The disjunctive conjunctions are अर्थः, जग, 

सः, त्रै, अर्थः, 'or.' With the exception of रिः these, when 

following in successive clauses, signify 'either...or.' 

Thus, अर्थः मैं सः अर्थः अर्थः चठः सः, 'either let me go, or you 

go'; मैं नेइ मैं चठः नेइ, 'either mine or yours.'

287. The conditional conjunction is निः, 'if,' to 

which is often added the conjunctive participle of

* Of रासः Beames says that it is the Locative case of रासः. I think 
it would be more correct to regard it as the emphatic form of रासः, and 
equivalent to रासः नी, like रासः=सङ्गा नी; देइ देइ नी, &c.
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बतते, from which we get ने बतते. More commonly however the root form only of the participle is added, making ने बतते.

288. The following compound forms are also common; उनी उनी, ‘else,’ ‘otherwise’; ना उनी, ‘if’ (emphatic); उनी उनी, ‘then’; उनी, ना उनी, ना उनी, ‘that,’ ‘in order that’; उनी उनी, ‘still’, ‘nevertheless’; and नि ना (or नि ना), ‘for,’ ‘because.’

(1) Note that नि ना can never begin a sentence. I have heard a foreigner use an expression like this; नि ना ना पुश्चिका, ‘because I asked are you vexed?’ This is unpardonable and unintelligible. When this word is used it must always stand in the second clause, where it serves to introduce an explanation, a reason, or the ground of an inference.

Ex. ईद नाग ना ना ना ना पुश्चिका, ‘he is not at home for I have just been to inquire’; ना ना ना पुश्चिका ‘do not expect me, because it is difficult for me to go’; नि ना ना पुश्चिका, ‘there must have been hail somewhere as it feels very cold today.’

Nominal Compounds

क्षेत्र बतते, ‘to close,’ ‘shut,’ ‘stop,’ ‘cause to cease.’

खण्ड बतते, ‘to be closed,’ ‘to be stopped,’ to cease.’

बुद्ध बतते, ‘to depart,’ ‘to march,’ ‘to die.’

मै ने ना ना रात्रि (or रात्रि) ना पुश्चिका, ‘the stars are visible to me,’ ‘I see the stars.’

* * * * *
CHAPTER XXXVII.

THE IMPERFECT AND PERFECT PARTICIPLES.

289. The Imperfect and Perfect participles are used as adjectives to qualify nouns. Two constructions should be noted, the *attributive*, in which the participle precedes the noun, and the *predicative*, in which it follows it.

290. When used attributively the participle must be inflected to agree with the governed noun in gender, number and case.

Ex. दिल रक्तमण, 'a running well'; चबूती अंगाः, 'a blazing fire'; निस दूर वेसवे उड़ रे वरणे दिन फिरै, 'throw him into a cauldron of boiling oil'; निसवे परिवा भाष यह जै दूर मल राजी आघाय, 'you do not see the wealth and riches lying behind (you)'; निसान दिन आफ़्मही पुकारी मीह पिसानिख, 'the cock sparrow brought a half burnt smouldering bit of ordure'; नौ नौलीं नौका नौय अबरा, 'I do not speak things heard,' i. e., on hearsay.

291. When used predicatively the participles in general agree with the governed noun, if the latter is in the Nominative case.

Ex. दिन देव अरे देवता आली आ, 'he was coming crying and sobbing'; दिन दुर भूकाम दी हिरू बच्चो ध्यानी दिसी, 'he found a group of boys playing'; दिन बड़ दिन सीरा बूज़ुरे दिनरे दिनरे जल, 'in this forest lions go about roaring'; जीती हूँ चराईं दिनहीं निएं हूँ, 'the cows are grazing about,' go about grazing'; दिन नूला फिरॉ दिन दिने रूका है आफ़्महां, 'seeing a corpse lying Nānakśād'; दूरी दूरी आयी, 'the

*That is, one from which water is being drawn for irrigation.
†This rule is subject to some modification, as will be explained in discussing the *absolute* use of the participles in the next Chapter.
girl came running'; अभिनव वैदिक नामग्रीमैत्रि मन, 'the women were sitting singing.'

292. When the governed noun is in the Accusative case the participle predicative may agree with it, or remain uninflected, or take the inflected form masculine singular or plural, without reference to the gender and number of the noun.

Ex. मातृस्यों सिद्ध दूसर दिन प्राणी मन, 'the weaver's wife constantly saw him carrying water'; नं राजन हर सतिरे दिनु हृदयी कर अधुं दिर्घा, 'when the child saw Lahaná Singh coming towards him'; अंजा हृदयार रंदे, 'seeing the fire blazing'; मैं हृदयकं हर देखरे नागर देख, 'you will not see me (fem.) alive'; मूर्खितं हृदय देखरे नागर देख, 'go and see the boys playing'; दिर्घा दिर्घा नं राजन हर दिर्घा देखि देखि देखि 'one day when he saw Nának sitting alone'; हृदयार अनन्त बलिये दिर्घा बलिये हर, 'I never saw you (fem.) standing among the mourners'; अनु दूसर हो ले बलिये दिर्घा, 'what did you see him doing'?

293. Here note the following points:

(1) Frequently a compound form of the participles is used, which is made by adding to the simple forms the perfect participle of the substantive verb.

Ex. दूसर हृदया दूसर, 'a running horse'; देखि देखि देखि, 'a dead dog'; देखि देखि देखि देखि देखि देखि, 'they were occupied with their work.'

(2) The governed noun is not necessarily expressed.

*चलनी, Perf. part. fem. of चलन, 'to stand.' See table of Irregular verbs.

†Lit., 'in the mourning', the reference being to the group of women who, on a death occurring in the neighbourhood assemble at the house of the deceased and go through the ceremony known as ताम्रप, which is the conventional mode of expressing grief, like the wearing of black among more enlightened people.
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Ex. तिन में* यदे हूँ मत्स्य, ‘wake that sleeping (person).’ ना हूँ आपी न भक्षि, ‘save us from her who has come.’

(3) Often the participle is repeated to denote the repetition or continuance of the action.

Ex. उत नापें चेहला चेहला उत आर्किर ती तेही तिंव आट तैत, ‘Har Rai playing about came and sat in Har Govind’s lap.’

(4) As regards the Perfect participle predicative, if the verb from which it is derived be transitive, having its object in the Nominative case, the participle must agree with the object.

Ex. देिचि भाग तथी विदलय तिअष्ट्री आवसिया है, ‘a rogue elephant is coming, having broken his chain.’

(5) In the predicative construction when the noun or pronoun is in an oblique case, the case sign is often repeated after the participle.

Ex. आजू मा हूँ सिम्बिमबां हूँ देथ दिन देम वदी रा नजादे, ‘may the guru never again bring us alive into this country’; ने है एकी है रा बिहानभां है, ‘I have passed the time weeping’; तिन है मूँह बट है है दिन गर्ज मूँछी, ‘he heard this thing even when he was lying asleep’; ने है भली है तीन मास्ट्री घो नही आविष्कृत, ‘I am unable even to sleep for fear,’ lit., ‘to me fearing, even sleep does not come.’

(6) Sometimes the governed noun is left to be supplied and the case sign is attached to the participle only.

Ex. वामाड़ी किःस्त्री है, है देवी देवी है तथा सिंह दिा दि निष्ठरी प्रवासी है अप्रभू क्षी वनाशी ते मौरे, ‘being afflicted by (lit., ‘by the hand of’) his wife he promised

*प्रेषा, Perf. part of प्रेषा, ‘to sleep.’ See Table of Irregular Verbs.
that he would give to her (to another woman) the bracelet which he had made for his wife'; र धिक भनिय फिर निच या रिख़र* आनीरिमा र दी सिलानान दी नंगा रिली, 'two or three mardsis arrived in the village. Immediately on arriving they pronounced a blessing on the lambardar,' (gave them a pious salutation); रेन अगिरी विनेनी रे नट रिच लन डल डिरिंगा निर नट रिर यूट डिरिंग साधे, 'as she went on speaking thus a great fear arose in her heart lest Dhruv should go away.'

294. The Perfect participle of न्त्र, 'to read,' is used in the sense of 'educated' or 'learned,' as we speak in English of a 'well read' man. Sometimes it is preceded by लिखिता, 'written,' making लिखिता भिन्न, 'educated.'

**Nominal Compounds.**

विनुर्द बनन, 'to mourn,' 'to make lamentation.'

ची भिन्न भि यार, 'to cry and scream,' to raise an outcry.'

विन्ते दी वरिया वरणी, 'to sing one's praises,' 'to laud one.'

भिन भेट ने गयी, 'he is late,' 'he was delayed.'

चन्दा वरणी, 'to attack,' 'to invade' (a country &c.)

The object is construed with या or दे।

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**NOTE.**

295. Instead of adding लिखिता to the Perfect participle, to make the compound form, the suffix या may be added, and this is regularly inflected to रे, दी, दीरे। I have never heard this form used, but it occurs frequently in the Viddiā Ratandkar. It is analogous to the form of the Perfect participle in common use in Marwār. There the ordinary ending is रे, corresponding to the Panjābī लिखिता, but when this participle is used adjectively the suffix या is added. Thus from यु, 'to read,' the Perf. part. adj. is युटे = Panj. पतिता लिखिता or पतिता; from भावे, 'to beat,' भावे = Panj. भावे लिखिता, or भावे।

296. The following examples will illustrate this usage in Panjābī; मै भिन र कार्य र हैं या स्तरे पट दिया रिखा, 'when he saw a great deal of wealth lying by him'; भिन र हैं किते शायर दी देती पतियी मारी, 'at that time there was a heap of grass lying'; उति र रित किने भाव घरे लट दी कार बेदी अर्इट लेटी मारी, 'intoxicated with the name of Hari they began to come with (their) faces turned in the direction of the town.'

* भा लिखिता and भा लिखिता mean to 'arrive' at place.

† Kellogg, § 497.
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IMPERFECT AND PERFECT PARTICIPLES ABSOLUTE.

297. The Imperfect and Perfect participles are used absolutely with nouns and pronouns in the Nominative and oblique cases, to express various relations of time and circumstance.

(1) With a noun or pronoun in the Nominative case the Imperfect participle is used in the oblique form masculine, either singular or plural to express some circumstance accompanying the action of the principal verb. It must often be rendered into English by the aid of such words as 'while,' 'as,' &c.

Ex. मैं चलने चलने थें वर्तमानपुक मिं गद्दिया, 'as he traveled about he reached Kartárpur'; मौं विनिग्रह नी ली उठी है गोवर्म दलिया दूही लें दूही, 'the queen of Śrī Krishan while talking (in the course of conversation) asked Dropādī'; द्वितीय नारायणा मैंं द्वित वर्तमान दूही, 'as I was coming from the village I saw a wolf.'

(2) By an easy transition the idea of cause follows from the same construction; as, वैम चलने चलने मैंं चल विडाल, 'I have become weary with working,' lit., 'while working I became weary.'

(3) If it is desired to emphasize the participle the intensive particle ती, or the suffix सत, or both, may be added to it. It then denotes that the action was actually in progress at the moment spoken of or immediately before. Ex. निर्मला नृत्तिकंसनाच य विष और विष विष विष अ नाले, 'immediately on reading the letter (on the reading of the letter) let him come into Bīr Singh's
tent'; तुरंत प्रथम ती नाजी भूकभाग अ विडिः, ‘immediately on hearing (it) the queen fainted and fell’; अभी विद्व वर्धेन ति उज्जुजे, ‘we will start at daybreak’ (‘as soon as the day rises’); द्रववत तृषी प्राप्त, ‘as soon as it was (or ‘is’) morning’. Sometimes the participle is governed by the postposition तन, which strengthens the idea of immediateness of the action. Thus, भजनार भूव हंगेरितम तुष्य ती जेठे देख दुनार शृंखला तड़, ‘in the very act of putting the food (which Nanak gave him) into his mouth Kauḍa’s mind opened out’,* or ‘no sooner had he put the food into his mouth than &c.’

(4) If the subject of the principal verb is different from that to which the action of the participle is referred the latter must usually be put in the Genitive case. The first and second personal pronouns plural however may take the oblique forms आँ and तै without the genitive suffix. If the subject of the participle denotes an inanimate thing the genitive suffix is often unexpressed.

Ex. राजस्थ दे धूँ लीलाशिम लढ़ीा मूर्ति है धन्यभाव रा राजस्थ नुम्ब तेलेवा, ‘while Nanak remained there a number of people obtained the name of God’;† रूढ़ कुंठे रूढ़ क्षितिज, ‘let us go while it is day.’‡

a. The participle may be followed by $. Ex. अरि चेप दे धूँ धूँ तिलेवा, ‘while I was looking it flew away’

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*Lit., ‘Kauḍa’s skulls opened,’ i.e., the veil that was over his intellect fell off and he saw his own degraded condition (he was a demon), and the excellency of Nanak’s character as they really were. It is needless to add that as a result he became a devoted follower of the Guru.

† That is, were instructed in the true knowledge of God.

‡ तृषी धूँ, when used without a noun means ‘gradually’ or ‘in the course of time.’ Thus, तृषी तृषी मध्य नस लिखा, ‘gradually (or ‘in course of time) it was all used up’ तृषी तृषी हृद दे नारे पूज भव जाते, ‘in the course of time his four sons died.'
and the subject may be left to be supplied; as, 

\[ \text{रि ककरे रंगिते हो रूचिता आ रैल} \], ‘as I (he, she, &c.) went on searching noon came.’

\( b \). This same form of expression may again sometimes be rendered by the phrase, ‘by the time,’ &c. Ex. 

\[ \text{हे न लिता हो रूचिता आ रैले,} \, \text{‘he will die by the time I get there,’ which is the same thing as saying,} \, \text{‘while I am going he will die.’} \]

\[ \text{अर न लिता हो रूचिता आ रैले,} \, \text{‘by the time we get there (or ‘while we are going’) he will eat him’.*} \]

(5) The Imperfect participle is often idiomatically employed in the oblique form singular with words denoting time or place, to specify the time when, the direction &c. Ex. 

\[ \text{सुता उमरे रेगे,} \, \text{‘at sun set,’ lit., ‘at the time of the sun’s sinking’;} \]

\[ \text{सुता उमरे,} \, \text{‘towards the rising’ (of the sun);} \]

\[ \text{हरी हरी,} \, \text{‘at the time of death.’} \]

(6) To express time till when the participle may be followed by the postposition तां, or ती, &c., and the subject be put in the Genitive case, or, if the first or second personal pronoun, in the oblique form अनि उस, Ex. 

\[ \text{अनि अलगिता तैरी डैं चलें,} \, \text{‘keep the work going till I come.’} \]

(7) The same construction, with तां, ती, &c., when the principal verb is in the absolute Future denotes time by when. Thus in the examples given under (4) \( b \), for निता हो उचि आ रैले, we may substitute निता उचि आ रैले or निता ती आ रैले or निता ती आ रैले, without in any degree altering the sense.

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* Of नानक’s two companions बला and मार्दान, the latter had gone to a place nine kos distant where he fell into the hands of the demon काक्का who forthwith prepared to devour him. नानक knowing what had happened proposed to बला that they go to his rescue, to which बला replied as in the text. For the form देखे of the Future the reader may refer to 127.
(8) Time by or at which is also very idiomatically expressed by the Perfect participle in the Ablative case, agreeing in gender with some noun denoting time.

Ex. प्रिंत यहीँ एक वर्ष नाही, 'I must go home by evening'; वित्त दिन बघे जिंदा जिंदा, 'we shall start in the middle of the forenoon,' lit., 'a watch of the day having risen'; तज खेत वही नाता नाती बी मिमांसा मिमांसा च तत्र झलक धे, 'when five or six hours of the night having passed the moon god rises,' lit., 'when by the time five or six hours of the night have passed the moon god rising stands.'

(9) Again with the word denoting the agent of the action in the Dative case either participle may be idiomatically used in the oblique form singular or plural, with or without े to express time elapsed. The Imperfect participle is employed when it is intended to represent the action as in progress during the period specified, and the Perfect participle, if to represent it as completed.

Ex. दुग्ध कन्तु लज्जा रतने जिंदा जिंदा, he worked for two years, 'lit.' 'to him working two years elapsed.; प्रैं दिन मर्यादी प्रयत्नित्र ह चान भविष्य धे धा, 'I have been taking this medicine for four months'; प्रैं दिन मर्यादी वर्ष चान दाती धे धा, 'it is four years since I came here,' lit., 'to me having come here four years have happened'; प्रैं दिन देख दिन अनुभव धे धा भविष्य धे धे देखियाँ धा, 'it is only four or five hours since I came into this town.'

a. In this construction too the subject is often unexpressed.

Ex. नाम देखि नरिचने धे धे भविष्य झाम्य, 'when I (he, she, &c.) had stayed there six months,' lit., 'when six months had passed to me staying there'; धे धे नरिचने
b. Sometimes the Dative case suffix is placed after the participle only, and the noun or pronoun appears simply in the oblique form.

Ex. अमयं भद्दृस्तिः हृस्व विति विदिता है, 'we have been reading for a long time'; दोर्वस्य कहीं अयमंसं हनं द्वन्द्वे रंदे, 'it is today seven years since he went'; सं भुवनेभिः हि चतु घण्टाः दे मान, 'when the deceased has been dead four years.'

(10) The Perfect participles of the auxiliary verb चेत्ता, and of the verbs चीर्दा and चुनान, 'to pass,' are used in the plural with a noun in the Nominative case to denote time elapsed.

Ex. चतु घण्टे रंदे पैं चस्या तित्ता, 'four years ago I went to Calcutta'; चस्य स्त्री वीदी दुरु देव अर्थवा, 'several days having passed (or 'several days ago') he came again.'

(11) According to a very common idiom the Perfect participle absolute when used to express simple state and condition, or continued action, if derived from a transitive verb, is put in the form of the feminine singular, though the noun qualified by it be in the masculine gender. This must often be translated by the preposition 'with,' or by some English phrase.

Ex. तादी नादा मिठाउदे सदी चरण चन्त्र है, 'some person is standing outside with oranges'; दृश्य मनं मद्यु पणी नविदा है, 'he always remains with sword girt,' lit., 'with sword taken,' or 'assumed.'

a. Often the final vowel of the participle takes bīndī.

Ex. दृश्य रूपस्य दृष्टांदी दृष्टा है, 'he is sitting with his clothes off'; दवै भवेष द्वात निर्दी धनं नी, 'some man was standing with a load thrown (down)'; वनी दृष्ट दृष्टीय
CHAPTER XXXVIII.

§ 298.

निकि हनि है, 'why are you standing with (your) hands folded'?

b. The oblique masculine form of the participle is used in the same way, but this idiom is rather Hindi than Panjabī.' Ex. लैंकी मातृ पायी दूर ली हठी जबल बन बैठा ना, 'someone with sword girt was sitting at his threshold.'

**Nominal Compounds.**

उद्धव बनना, 'to sigh.'
भूतत्व धारी, 'to faint.'
पूर्ण बनना, 'to gain,' 'to acquire,' 'to obtain.'
मैं दुः बुधु बनना, 'it was gained by me,' 'I gained,' 'obtained.'
झुंझ जैंटा, 'to be blistered.'
जैंस मच्छना, जैंस मच्छनी, 'to make a disturbance' or 'an uproar.'

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**NOTE.**

298. A peculiar form of the Imperfect participle absolute is sometimes met with, ending in गई, as in the following example from the *Janam Sākhi*; उ तमार नी मुकटे दी त्वें वधिका। ताँकै दी अनेक गई दैं दी घात धर, 'then Nānak on hearing (it) rose and ran. On going he immediately fell at Kālū's feet,' lit., 'falling fell,' i. e., fell down. This form is doubtless to be connected with the Sindhī Imperfect participle which ends in गई.
CHAPTER XXXIX.
NOUN OF AGENCY.—GERUND.

299. From any verb may be formed a Noun of Agency, or as it has also been called, a Substantive participle, by adding to the oblique form of the infinitive the suffix डामू,* fem., डामी. As its name implies, it denotes the agent of the action expressed by the verb from which it is derived. Thus, from लिखना, 'to write,' is formed लिखनेडामू, or, dropping the final vowel of the infinitive, लिखेडामू, 'a writer'; from बोलना, 'to speak,' बोलेडामू, 'a speaker,' &c. When two nouns of agency occur in juxtaposition the suffix is expressed only with the last; as, अवशृंखला नागरण, 'people who are coming and going,' lit., 'comers and goers.'

300. The object is generally put in the Genitive case if it is definite, and the Nominative if it is indefinite. Ex. यह बाण का बनाएँडामू है, 'who is the player on this instrument ?' but बाणी बनाएँडामू अवशृंखला है, 'some musician (player on an instrument) is coming'; जैसे बाणी ही बनाएँडामू रही है, 'where is the woman who baked this bread?' जैसे बाणी ही बनाएँडामू रही है, 'is there any woman here who bakes bread?'

301. Often it has a future signification, denoting what is or was on the point of taking place; as, मैं नागरण मै, 'I was about to go,' lit., 'I was a goer'; गाँवी उतरेडामू है, 'the train is about to start.' Or it may sometimes be substituted for the Absolute Future even when the inminence of the action is not implied. In

* गाँव and गाँवा are also used, but these are Hindí rather than Panjábí, and are seldom heard in this part of the country.
this case it conveys somewhat the idea of purpose or intention. Thus, पैँ रङ्गुत्तल नास्तस्तु मी, ‘I was intending to go tomorrow,’ ‘I was to have gone tomorrow’; पैँ रङ्गुत्तल नास्तस्तु ता, ‘I am intending to go tomorrow.’

Obs. Of the auxiliary verb, the noun of agency देशवास, always means ‘that which is to be’; as, देशवासीज नोमी, ‘things that are to be,’ in the future.

302. Again it is used as an adjective, to qualify a noun. Ex. पूजा लाथालिन्नाग निन्नान्न है जानना, ‘the Jats who were working the well said’; (‘the Jats who were making the well go.’) पैँ तैँ देशवासी दे नौं देशन, ‘shall I tell you something that will make you laugh’? lit., ‘a causing-to-laugh thing.’ When so used it not unfrequently loses entirely the idea of agency, and denotes the fitness or suitableness of the thing signified by the qualified noun for what is expressed by the verb to which the suffix ठवृ is attached; as, भाष-रखी चीन, ‘a thing fit to eat’; सुङ्गवासी जौम, ‘a thing fit to hear,’ or ‘worth hearing.’ The context always makes it sufficiently clear when it is to be understood in this sense.

303. This same termination may be added to any noun in the oblique form to convert it into an adjective conveying more or less the idea of possession of the thing denoted by the noun, or something related to it.

Ex. पैँ देशवास बूङ्गवासी नाग्नार नौझङ्ग, ‘I bought a milch cow’; छूद भाषंवासी जौम मै तैँ मुङ्गधु, ‘tell me that story about the snakes,’ that snake story’; भाषंवास तरान, ‘the Malaudh Sardár,’ the Sardár who lives at Malaudh’; भाषंवासी भाषंवास, ‘the king of Delhi’; भाषंवास तैँ, ‘flowering shrubs,’ &c.

Sometimes the qualified noun is not expressed,
in which case वक्ता has the force of ‘man,’ ‘person, or something similar.

Ex. एव रेवौऽग किंच रिंका, ‘where did that man with the basket go’? अहूँ इँके रिंके सिंच इँक भास इँकअ-बास रिंका वै, ‘come let us go over there where that man with the red cap is sitting.’

304. Sometimes the termination is यज्ञा, as in the following; इति श्रेणि रक्षा तीव्र चं न ह चं चन्द्राद्वयस्त्री चन्द्राद्वयस्त्री चन्द्राद्वयस्त्री पृष्ठ, ‘these all indeed sing well, but not like (but less than) the Kakkar brahman,’ i. e., the brahman who lives in Kakkar.

305. The Gerund is identical in form with the Perfect participle, except that in the case of verbs having the Perfect participle irregular the gerund usually adheres to the regular form. Thus, of लिङ्गा, ‘to go,’ the participle is लिङ्ग, but the gerund लिङ्गा; of भागा, ‘to eat,’ the participle is भाग, but the gerund बाहिना, &c.*

306. The Gerund is seldom used in the Nominative case, except in the construction of certain classes of compound verbs, to be noted hereafter. In the oblique cases, which are of very common occurrence, it is inflected like the participle, to ते and तिःत्व in the masculine, and ते and तिःत्व in the feminine, singular and plural. It expresses in the abstract the action denoted by the verb, and may therefore in the oblique cases very often be used interchangeably with the infinitive which also has the force of a verbal noun. Thus, we may say तीन ते भले ते ये है भाग अन्तीय तिःत्व or ये भले भले ते ये, &c., ‘I was much grieved at his death,’ lit., ‘by his

* This rule is not invariable, the gerund of लिङ्गा in the oblique cases, and of भागा and other irregular verbs being met with sometimes in the same form as the participle.
dying there was much grief to me."

307. There is this peculiarity about the use of the gerund in the oblique form, that it is apparently a matter of indifference whether the singular or the plural is employed, and also that in the Ablative the case suffix is omitted as often as it is expressed, especially in the plural.

Ex. नामहेत तबै ै जै जिते जहि रजहि अहिषे गहि, ‘by meditation (meditating) I have a view of three worlds.’ In another passage of the Janam Sākhi the same sentence occurs in this form; नामहेत तबै जै जिते जहि रजहि अहिषे गहि. Again, as illustrating the omission of the suffix; पुत्रे न नामिता (ृ) नामे नृथ नृथे साइय, ‘(by) Dhruv’s coming all sorrows will vanish’; पुत्रे नामी नृथ नृथे साइय, ‘by reading this book,’ or ‘by the reading of this book’. Further examples illustrating the use of the Gerund are as follows; जुगहि जै जिते जिते, ‘after your going’; मनवहि रेवति मनव, ‘according to the saying of Mardana,’ i.e., ‘as Mardana said’; मनवहि जै जिते मनव, ‘this (man) engaged in no work without asking the astrologers,’ ‘without the asking of the astrologers’; मनवहि जै जिते मनित्रि मनित्रि, ‘without the putting on of this sacred thread he is unclean,’ i.e., ‘unless it be put on,’ &c. And in the Nominative case; नाम नाम नामि नामि नामि, ‘he does not mind what I say’ (‘my saying’); पुत्रे नामि पुत्र, ‘listen to the reading of (your) sons,’ or ‘to what your sons have read.’
CHAPTER XL.

EXTENSION OF THE PERFECT TENSES BY THE INSERTION OF धिमा—CONSTRUCTIONS WITH THE GENITIVE CASE.

308. A common variation of the present Perfect, Past Perfect, and Future Perfect tenses is effected by inserting धिमा between the participle and the auxiliary.

Ex. ने प्रेत निराल हिंदुं नपदु भ्रम चोल धिमा धिमा ने, ‘my steward has practiced great oppression on these fakers’; उम्म चं ली दी म्हे परिवं दी धिमा धिमा धिमा नूं नरीमी धिमा मी, ‘the wife of Hayát Khán had from the very first believed on Nának.’

309. With regards to this, Beams says, “There is perhaps implied the idea of the action having been performed some time ago and being still in force, so that it harmonized with the usually continuative meaning of हो as an auxiliary in Panjabi.” There is no doubt that very often this is the force of धिमा when so used. Thus, ने धिमा ने धिमा धिमा धिमा धिमा धिमा ‘I have sent him,’ but also implies that he has not yet come back. धिमा ने धिमा धिमा धिमा धिमा धिमा धिमा मान, ‘he had imprisoned many brahmans,’ and they were still incarcerated at the time spoken of. धिमा धिमा धिमा धिमा धिमा धिमा धिमा धिमा धिमा ‘a black serpent having spread its hood had overshadowed his face’, and continued in that position. Without धिमा in this sentence the bare fact would be stated that the serpent had raised its hood over him. The insertion of it presents the situation as it was after the action of
the serpent in spreading its hood. Although it is impossible to express in English the precise shade of meaning which is produced by the use of this participle, it should be borne in mind that its general effect is always to divert attention from the act expressed by the verb, to the position of affairs following it. Thus in the example given above, निकृष्ठ ते पथिहार दृष्टिपति, the mind of the hearer is occupied not so much with the act of the sender as with the fact of the messenger, or whoever he is, being away. Again in the following, तत्ते निकृष्ठ दृष्टि तत्ते हे पुजूर श्रान कृष्टिगम दृष्टिपति तत्, 'the raja had asked the sage Nārid concerning the condition of Dhruv,' the impression left on the mind was not so much that the raja had made the inquiry, as that as a result of that inquiry he was acquainted with Dhruv's condition. I should therefore say that not only is the action in this construction represented as being still in force, which is true sometimes only, but the prominent thing is the effect or situation following the act, rather than the act itself.

310. Note the following idiomatic uses of the Genitive case.

(1) Governed by a Perfect participle it denotes the instrument, or cause, or author.

Ex. निकृष्ठ ते धर्म किंतु दृष्टिपति, 'stricken with misfortune'; अनंतते निकृष्ठ दृष्टिपति तत्ते हे, 'the Anand Bāṇī' was (lit., 'is having been') composed by him'; अनंतते अनंतते तत्ते दृष्टिपति तत्ते, 'the king' expelled by his brother came towards Lahore.

a. To this construction must be referred the common use of the Perfect participle of the verb भड़ा, The name of a section of the Granth.
‘to strike,’ as a postposition signifying ‘by,’ ‘by reason of.’ It takes the oblique form masculine, and often stands before the noun it governs. Ex., तब भल तथी देखिए नानाक किस निकाय पी, ‘Nānāk being distressed by reason of the heat was lying asleep under a tree’; बड़े ये भी, ‘by reason of anger.’ In the following however the participle is used in its proper sense of ‘stricken,’ and agrees with its noun; बाहुलिया वर दीवार यहीं भरी हुई, ‘the girls stricken with fear ran away.’

(2) It is used to denote age.

Ex. बाहुलिया वर मात्र ये, ‘he is fifteen years old’; सो सतीस न हिय बसते रा दीवार, ‘when Nānāk was nine years old.’

(3) It denotes the value of a thing.

Ex. ज्योति आदि रा अदिल, four annas worth of flour; ये में बैठी दिख ये दिख छात्र बुधीदार या रे, ‘if anyone should give even three thousand rupees for this’; बैठे बुधीदार रा भास, ‘goods worth twenty rupees.

(4) It denotes nationality.

Ex. ज्योति रा गुड़द, ‘a Pathān by nationality’; बैठे रा भास, ‘a Mirāsi by caste’; बैठे रा झंडा, ‘a Chouā by clan.’

(5) It denotes the material of which a thing is made.

Ex. ज्योति रा नृत्त, ‘a cotton thread’; बैठे रा झंडा, ‘an earthen vessel’; बैठे रा झंडा, ‘a gold ring.’

(6) It denotes origin or source.

Ex. ज्योति रा पूर, ‘a Kābuli horse’; बैठे रा भास, ‘English goods,’ ‘foreign goods.’

(7) That by which an oath is taken is put in the Gēnitive case.
Ex. मैं बात ली, 'by the Guru'; मैं छूटा ली मणि, 'by (my) brother,' lit., 'to me (is) the brother's oath.'

(8) Some adjectives expressing *wish* or *desire* are construed with the Genitive of the thing wished for, &c.

Ex. तंद्री ला धृष्ट, 'hungry for bread'; भर्ती ला तन्व, 'thirsty for water'; भाजा ला लंबी, 'covetous of wealth.'

(9) The *attributive* Genitive, qualifying the noun in various senses.

Ex. बिंब ला चे, 'a Kikkar tree'; चौंद ला बुधा, 'a mango tree'; सुरौ ला तन्व, 'the Lahore road'; गुर्गुमुखी ला तन्वी, 'a Gurmukhi book'; गाजां ला चौंदी, 'carrot seed.'

(10) Genitive of *distribution*.

Ex. देव ले देवी, 'day by day'; भक्ति ले भक्ति, 'month by month'; चतुर्जी चतुर्जी ले चतुर्जी भित्र भित्र भजन है, 'each year a very great melā assembles there.'

(11) The verb भक्ति, 'to strike,' &c., when the instrument is mentioned usually takes its object in the Genitive case, and in the perfect tenses agrees in gender and number with the noun denoting the instrument.

Ex. देव हे देवी नूही भक्ती, 'he struck me with a shoe'; देव हे देवी चतुर्जी नूही भक्ति, 'he struck me four times with a shoe,' lit. 'with four shoes'; देवी देवी नूही देवी भक्ति, 'the boys threw bricks at us,' 'pelted us with bricks.'

311. When it can readily be supplied there is frequently an ellipsis of the noun governing the Gen. case.

Ex. भक्ति (ङ्गक) नूहुः, 'listen to what I say,' lit. 'listen to my (word)'; भक्ति ले भक्ति ली (ङ्गक) रा भक्ति, 'Nanak did not mind what anyone said'; देव हे (वत) दे देवी ले देवी
सर, ‘in his (house) there were two daughters (born),’ i. e. he had two daughters; नेव नेव नेव नेव, ‘a son was born in my (house); नानक दे नानक दे नानक दे नानक दे, ‘Nanak’s (folks) hearing (it) came,’ lit., ‘the (people) of Nanak’s house hearing came.’

Nominal Compounds.

सरसर to make manifest, or known, to declare, inform.

अपसर to found (a town, &c) to render prosperous, to occupy.

वसर to commit to memory.

जित प्रेमां जित न, ‘I know this by heart.’

* * * * * * * * * *

NOTE.

312. With regard to the ellipsis of the noun governing the Genitive case Kellogg, (§ 697) says that in such a sentence as that quoted in the text, नानक दे नानक दे नानक दे, native grammarians deny that there is any ellipsis. He says, “The practical rule for the use of this would seem to be this. Wherever, in English idiom, possession must be expressed by a verb, as, e.g., ‘to have,’ the Hindf Genitive in दे must be used whatever may the gender of the following noun; but when in English, the possessive case must be employed, then Hindf idiom demands the Genitive with दे or दे (Panj., दे, दे, दे). Thus, ‘it is my be son’ must be rendered in Hindf, दे दे दे; but ‘I have a son,’ दे दे दे.” He suggests that this दे of the possessive probably only chances to be identical in form with the oblique masculine inflection दे (Panj. दे); and, in fact, has arisen from another modification of the Sanskrit participle Krita. I hesitate to call in question an explanation offered by so good an authority as Dr. Kellogg, but considering the fact that the governing word is often omitted in other idioms, as, e.g., दे दे, ‘(people) of the house,’ i. e., ‘family’; दे दे दे दे दे दे दे, ‘he did not mind anyone’s (word),’ &c, and furthermore, that in Panjaf one rate the uninflected form of the genitive is undoubtedly used often where English idiom would employ the verb ‘to have’ it seems most natural to regard this as an ellipsis, and unnecessary to resort to any other explanation.
CHAPTER XLI.

Modes of Expressing Time. — The Present Imperfect Used in a Future or Past Sense. — The Indefinite Perfect Used with Reference to a Future Event.

313. Several forms of expression relating to the lapse of time have been noted in the Chapter on the Participle absolute. Others are as follows:

(1) Time since when, or during which, may be expressed by the Genitive case, the genitive suffix being inflected to agree with the subject of the verb. Ex. यद्व देव द तिम देविम दे, ‘he has been (is) gone since yesterday’; मे́ऽ हे चखर देव दे देविवल मे, ‘I have been (was) expecting you for a long time.’ The four pronominal adverbs of time ने, जे, रे and रे, are often used with the genitive suffix in this sense. Thus, ने ने, ‘since,’ ‘since when’; जे ने, ‘since then’; रे ने, ‘since when’? ‘how long?’ रे ने, ‘for a long time.’ Examples are; ने ने ने एकम, ‘since (ever since) I came’; एक मे द द द द द ने, ‘how long (since when) has she been gone’? मे हे हे देवीवल मे ने, ‘I have been expecting you for a long time.’ The relative may be used for the correlative, usually in the intensive form, ने; as, मे ने ने एकम मे, ‘I have been here since then,’ or more literally, ‘since that very time I have been come.’

(2) The same idea may be expressed by the Ablative case.

Ex. देव देव द, ‘since that day’; मे दए द देव मे द्वीप सिन दे द, I was living in the town of
Sám for twenty years.’

a. There is practically little difference between these two forms of expression, but when the Ablative is used the mind looks back to the starting point of the interval named, while in the Genitive construction the interval itself rather is the prominent thing.

b. In accordance with a common idiom, when speaking of an interval either of time or of space both limits of which are defined, the starting point is put in the Ablative case followed by the conjunctive particle of the verb हेत्र or तप्तेन. The word denoting the termination of the interval is governed by the postposition अपी, अपी, अद् or some equivalent.

Ex. प्रभुः मे ये प्रेमेण आपी, ‘from evening till morning’; निः्मेव लगे शुभसत अपी, ‘from early morning till noon’; निः श्री मा प्रेमेण आपी, ‘from head to foot.’

(3) The interval after or within which an event is to occur is expressed by the Dative case.

Ex. देन्दा मायिते हृ अमी अव नामेव, ‘I will come in a month’; नावं मेव बताय देते हृ श्री नामेव नारेव, ‘in five or seven (or, as we should say, ‘five or six’) years you too will find out.’

(4) A word denoting the time by or within which an event will occur is also construed with the postposition अपी, or one of its equivalents.

Ex. हे वेदसं निः क्रियाण वन्धा र कर्ट ॐ यार श्री नामेव, ‘if it does not rain within fifteen days the crop will dry up’; नामेव नामेव नारेव नाला हृ, ‘I must go by the fifteenth of the month.’

(5) The expression ‘meanwhile’ is rendered by निःत्र (निःत्र, निःत्र) followed by निः or निः.

Ex. निःत्र निः निः अ निः, ‘meanwhile he came’;
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Meanwhile an old man came and said to his son; निःक्षेत्रे निःक्षेत्रे हेतु निःक्षेत्रे यावतः, "meanwhile with (her) servants Nūrbhārī arrived there."

314. The present Imperfect tense is used for the Future when the action is conceived of as immediately to follow.

Ex. पूवा निःक्षेत्रा न, 'I am coming'; पूवा निःक्षेत्रा न, 'I will bring a spinning wheel from the house'; निःक्षेत्रा पूवा न, 'I will not tell, go and ask someone else.'

315. So also it is used to denote past action in progress to the present time.

Ex. पूवा निःक्षेत्रा न, 'I have been expectancy him since the day before yesterday' (and am doing so still); पूवा निःक्षेत्रा न, 'since the day I fell off the roof my head has been aching'.

316. The Indefinite Perfect is often used in the protasis of a conditional or relative sentence to express an action which though yet in the future is of past time when considered in relation to the verb in the apodosis or principal clause.

Ex. पूवा निःक्षेत्रा न, 'I will ask one more favour (alms), if that is not obtained it will be difficult for me to go to my mother;' (my going to my mother is difficult); 'even if I told (you) what would you understand ?'

*निःक्षेत्र. The demonstrative, relative, and interrogative pronouns, in the oblique forms दृष्ट, निःक्षेत्र and निःक्षेत्र, by dropping न and taking adhik in its place coalesce with the word निःक्षेत्र to form दृष्टिक, दृष्टिक, दृष्टिक, which are commonly pronounced दृष्टिक, निःक्षेत्र, दृष्टिक.
CHAPTER XLII.

THE DATIVE CASE.—THEABLATIVE CASE.—PRONOUNS
IN APPPOSITION WITH A NOUN.

317. The Dative case is often used to express design or purpose.

Ex. नौल धार थे दिन, 'the groom has gone for grass'; मे सबा हो उबी है चैना ना, 'I am sitting to watch the garden,' lit., 'for watching,' or 'keeping.' In the Janam Sākhī Muhammadan priest makes the following confession; निन दलत* दम्मत निनालए थे जाने धम दलह नाना विक विलिनाह थे दिना मा, 'when (at what time) I went for prayers my heart had gone for horses,' i. e. instead of thinking of my devotions, my mind was occupied with the purpose I had of buying horses.

318. The infinitive is used in the Dative case in the same way. Ex. धृत रघुन थे दिन, 'he went to see'; नानाह थे श्रेष्ठ चारा नाने मि, 'many people had come to bathe.' The case sign may be omitted; as, नव नव भरत जनरिन हस्त थे दिन, 'Nānak went to the jungle to graze the buffalo.' The meaning is different when the infinitive is followed by the substantive verb. It then denotes that the action is about to take place.† Ex. मे चुटे देवी धार हे मी, 'I was just about to eat my dinner'; मे वहक्ये हे मी, 'I was about to say.' In this construction हे must be expressed.

319. Again the Dative is used to denote the price given or asked for a thing.

Ex. रेष दे अर्थ हे रेषरा थे, 'this sells for two annas'; मे रेषर चुपरिये हे रेष ननी दहरमसा, 'I bought (lit., 'brought') this book for one rupee.'

* दलह, the Arabic for देस, 'time.'
† See § 168 (6).
a. Note the distinction between the Genitive of value, as explained in § 310 (3), and the Dative of price. The former expresses in a general way what a thing is worth, but it as well as the Dative is employed also to denote the actual price of a thing, in the following manner. The seller uses the genitive when he says what he will take for it, and the dative when he says what he will give it for. The buyer on the other hand uses the genitive when he says what he gave or will give, and the dative when he says for what he got it.

Ex. रेगः कृषि दुधिकुः रा पित्रा हो, ‘this horse is worth 100 rupees.’
रेगः कृषि रा मैं कृषि दुधिकुः दिल्लामः, हैं ‘I will take 100 ruppees for this horse.’
रेगः कृषि रा मैं कृषि दुधिकुः दिल्लामः, ‘I will give this horse for 100 rupees.’
रेगः कृषि रा मैं कृषि दुधिकुः दिल्लामः, ‘I gave 100 rupees for this horse.’
रेगः कृषि रा मैं कृषि दुधिकुः दिल्लामःः, ‘I got this horse for 100 rupees.’

320. The Dative also denotes use, as in the following; रेगः है दुधिकुः ली वदेंते, ‘what will you do with this’? i. e., of what use will it be to you?

321. With an adjective in the predicate a noun is often construed in the Ablative case to denote that with respect to which it is predicated.

Ex. दिनः दिनः, ‘naked with respect to his (head),’ i. e., ‘bareheaded’; दिनः दिनः लिङ्गी अदै नै दिनः तिरिस्वातः, ‘they never go (‘remain’) barefooted; Sometimes the noun is quite superfluous as the adjective alone expresses

* हि भाषिष्यतः = हैं भाषिष्यतः, ‘having taken came’=‘brought,’ or ‘got,’ the same as भाषिष्यतः.
everything. Ex. ॐ अेफ़ ॐ अेफ़ भी, 'he was one-eyed with respect to his eye'; सिवै शी, 'baldheaded with respect to her head.'

322. As regards the usage to be followed when a personal pronoun stands in apposition with a noun or an adjective employed as a noun, in an oblique case, there are a few points which should be carefully noted.

(1) The case suffix may be placed after the latter only; as, वे सिवणी भु, 'to me unfortunate one.' The plurals of the first and second persons are expressed in the forms अगम, उमम (not अगम, अगम or उमम); as, अम जाएं हे, 'by us Jats'; जाएं जाएं हे, 'to you both,' 'to you two.'

(2) Or the suffix is repeated, with the effect of throwing the emphasis on the word with which the pronoun is in apposition. Thus, if we wished to say, e.g., 'To us men (as distinguished from the brutes) God has given intelligence,' we should express it in this way, माज भेङः माज पक्षेत्र हे भुप हें हे, but if our meaning were, 'To us (as distinguished from other men) God has given intelligence,' we must say, भाव भेङः भेङ पक्षेत्र हे भुप हें हे, The second form might be used for the first though it would not express the meaning so clearly, but never the first for the second.

(3) If the pronoun and the word with which it is in apposition are in the Genitive case, the former may either take the oblique form as above, without the suffix, or the usual form of the Genitive, भेङ, भेङ, भेङ, &c. Usually both are inflected to agree with the governing noun.

Ex. अम जाएं हे भी हें हे, 'what is the custom of you Jats'? मै भेङः माज जाएं जाएं मै भेङः भेङः भेङः भेङः भेङः, 'I thank thee that thou hast caused to be
born such a child in the house of me a poor (man); दुर्गाधी भुजस्वाम दीवा दीवादी, 'the women of you Mohamm- madans'; सान्द्र भेढः दी चिङ्ग ली चा चंदी के, 'the Ganges of us Khattris is the shop.'

(4) Sometimes however this agreement with the governing noun is lost sight of, and the pronoun is inflected as if it were a qualifying adjunct of the word with which it is in apposition, as in the following sentence; देखी वर्णे पदेषीत रा दुमबट उर तपी, 'no one will causelessly be an enemy of us strangers.' It would be more in accordance with the rule, and with common usage to say, पदेषीत रा दुमबट.

(5) When the word with which the pronoun is in apposition is governed by a postposition that is used with the Genitive case, the same rule applies as above. The pronoun may take the oblique form simply or be put in the Genitive. Ex. तेजस्व भिराई फिरें ओर रूसी भिराई फिरें, 'among you Hindus.'

**Nominal Compounds.**

रिंगे धूरा (or रिंगे) रिंग लाड़कर, 'to punish one.'
रिंगे दा मूलच मलर, 'to thank one.' (not generally used except with reference to God.)

* * * * * * *

* Spoken ironically, meaning, 'We Khattris have no time for religious observances. Money is the object of our devotion, as the Ganges is of others,' reminding us of the words of the Apostle in Phil. 3:19, 'whose god is their belly.'
CHAPTER XLIII.
AGREEMENT OF ADJECTIVES.—AGREEMENT OF VERBS.—
THE USE OF WORDS IN PAIRS.

323. Adjectives in general agree in gender, number, and case, with the nouns they qualify, but if the latter is in the Accusative case, an adjective which ends in अ, occurring in the predicate, may remain uninflected or take the oblique form masculine, either singular or plural, whatever be the number and gender of the noun.

Ex. उस के सन्तोष ने पति के बेटे, । 'he made the
उस के पुलक के पति के बेटे, । boy ashamed-
उस के पुलक के पति के बेटे, । ed.'
उस के पुलिफिल के पति के बेटे, &c., 'he made the boys
ashamed.'

उस के लड़की के पति के बेटे, । 'he made the
उस के लड़की के पति के बेटे, &c., । girl ashamed.'
उस के लड़कियाँ के पति के बेटे, । 'he made the
उस के लड़कियाँ के पति के बेटे, &c., । girls ashamed.

324. Adjectives and other qualifying adjuncts when used with two or more nouns of different genders, either agree with the nearest, or are put in the masculine, generally the masculine plural.

Ex. वे सच हैं मेरे प्राण नात पर देश तथा हैं, 'O true Gurū,
our lives and wealth are present,' i. e., at your dispos-
sal, or service; वे मेरे बच्चों, 'your sons and daughters';
वे पत्नी नहीं मेरी निधि नहीं हैं उसे, 'my sons and (my) wife are
living.'

325. There is no uniformity of usage with regard to the agreement of verbs having two or more subjects of different genders. Sometimes the verb agrees with
the subject that stands nearest to it, but more commonly the masculine has the preference.

Ex. तिमे १२ हजरत लगाते १२ फिनासा जब रिकर्तु में पैठा १२ अध जा 
उन्होंने मना टिजहान १२०, 'there always remained with him 
twelve hundred infantry, and about three hundred 
cavalry, and two guns'; बालू भी मानू भी बीम बीजी फिंटे 
दौरान गहे गहे है, 'Kalú and Lalú and Amman bībī all three 
sat down together'; माँ भी माँ नजर आये, '(his) mother 
and Mardáná came.'

326. When a verb in one of the perfect tenses has 
two or more objects of different genders, in the Nom 

dative case, it agrees with the nearest.

Ex. नै दिलें दिवाय दिलें दिवी बनी, 'I caught a cock 
sparrow and a hen sparrow.'

327. It is a very common practice to use nouns, 

adjectives, and verbs, in pairs, the two members either 

being synonymous or having closely related meanings. 
The second usually adds little or nothing to the mean 

ing of the first, and in translating the phrase often 
sounds tautological in English, though in the original, 

when one gets accustomed to it, it seems natural 

enough.

Ex. लिखा है लुग छिम वाच लिखाइ, 'teach this (boy) 
some trade'; समान मिः छी लिखा लिख वाची, 'render service 
to devotees and holy men'; लंगी बालू, 'clothes'; हैरी 
जागृक्त, 'covetous'; दिल धारूत्र देख, 'go looking and investi 
gating,' i. e., 'go cautiously.'

328. If the two members of the pair can be made 
to rhyme, so much the better.

Ex. नजरामी निंद नै है देखा नीलू संदृ नमी दिखायर भे दिनरी 
जल, 'Sanyasis go ('remain') naked from head to foot, 
rubbed over with ashes'; नैसव बशेमा, 'dirty'; दिख दिनरा
CHAPTER XLIII

329. Some of these combinations must be regarded as compound words, since the two together form one conception different from that of either of them when used separately.

Ex. चरचा वादन, चरचा विचार, तथा विचार, conversation; विवाह निवास, religious or philosophical discourse or discussion; लेख निध, the business of a shopkeeper, lit., 'accounts and weighing.'

Nominal Compounds.

‘to lower,’ ‘to bend down.’
‘to vex,’ ‘to cause discomfort.’
‘to be vexed,’ ‘to suffer discomfort.’
‘to make strong,’ ‘to encourage.’
‘to separate.’
‘to cool.’
CHAPTER XLIV.

IDIOMATIC USES OF बनने.—COMPOUNDS FORMED WITH बनना AND A REDUPlicated NOUN.

330. The conjunctive participle of the verb बनना, ‘to do,’ ‘to make,’ has a variety of idiomatic uses. The general practice of adding it in its full or contracted form to the conjunctive participles of other verbs in order to strengthen them was noticed under § 189. It is also employed in the following idioms:

(1) It occurs very frequently as a postposition, meaning ‘on account of,’ ‘by reason of,’ or ‘by means of.’ The word governed by it is put in the oblique form. This usage was noted in § 279. To the examples given there the following may be added.

प्रैं ग्राहे तत्त बुधन, ‘on this very account,’ or ‘for this very reason, I asked’; देवानं ब्रह्म तत्त, ‘by reason of evil fortune’; सत्के अन्तिम चतुरि से वना वर्तित दिमित्रि ग्राहे, ‘I am (have become) very much pleased at your coming’; निमन्त्र चामं चतुरि, ‘for which reasons,’ lit., ‘on account of which reasons.’

(2) In the following and similar constructions it is equivalent to ‘as’; या से वर्षके तु विद्र वस्रे प्रर मे बने, ‘we believe in God as one,’ lit., ‘making (him) one’; धारत तु इन वर्षके बने पुनः उर, ‘they worship the idol as God.’

(3) It has the force of the phrase, ‘by name.’

Ex. निक तु तु देव देव बरा देव दिंता वनण अन्तिम तु, ‘people now call him by the name of Bábá ‘Gur Dittá’; वाक्यान्तिक देव नैयु हरे वनण दिंता धरा भगवान निविध तु, ‘In Rajputana there is a very celebrated city called Jaipur,’ or ‘Jaipur by name.’ In the following sentence बनणे
seems quite redundant; दैं वा ए भन्डै नबलनाअ घरें वर्ष में था, 'they call the name of that letter jafarnámá,' lit., 'making it jafarnámá.'

(4) It is used with numerals when they denote groups of different numbers. The numeral is always repeated.

Ex. दिक्र दो बलें, 'one by one,' 'singly'; दिक्र दो बलें, 'two by two,' 'in pairs'; दिक्र पाँच बलें, 'by fives,' 'in groups of five'; दिक्र नन्ते बलें, 'in groups of a hundred'; दिक्र दो बलें, 'in groups of two hundred,' &c.

(5) It occurs in a few phrases like छठो बलें, 'especially,' 'for the most part'; दिक्र बलें, 'therefore'; दिक्र संत बलें, 'with mind concentrated upon one point,' lit., 'having made one mind,' or 'having made the mind one.'

331. With the verb बलें a species of nominal compound is formed with a reduplicated noun. The verb has the force of 'saying,' 'crying,' or something similar, and the noun denotes what is said &c. The latter often has no meaning, but is used onomatopoetically to represent some sound.

Ex. ठीं ठीं तन्ते मूटा ठीं तीजा, 'crying A snake, A snake, the boy ran away'; नन्त नन्त बलें दैं दैं उदरें, 'crying Protection, Protection he fell at (his) feet'; ठीं ठीं बलें, 'to hum,' like a bee or a wasp; ठीं ठीं बलें, 'to bang,' to pop'; ठीं ठीं बलें, 'to chirp,' as a young bird; ठीं ठीं बलें, 'to hiss,' as a snake, 'to whistle,' as the wind.

* A famous letter written by Govind Singh, the last of the Sikh Gurūs to the Emperor of Delhi.
CHAPTER XLV.

THE PASSIVE VOICE.

332. The Passive Voice is much less frequently used in Panjabi than in English, its place being largely supplied by neuter verbs which have a passive signification; as, e.g., ਸਕਲਮਾਲਾ, 'to be built'; ਗਰੱਠਾ, 'to be made'; ਹਨਿਲਾ, 'to be inhabited'; ਗਰੱਤਾ, 'to be sold'; ਕਾਲੰਤਰਾ, 'to be lost,' &c. Still it often occurs in the case of both transitive and intransitive verbs. It is formed in three ways.

(1) Any verb may be expressed passively by adding to its gerund the verb ਨਾਡਾ. The latter is conjugated as usual, while the former is inflected to agree with the subject in gender and number.

Ex. ਹਨਿਲਾ, 'to beat,' ਹਨਿਲਾ ਨਾਡਾ, 'to be beaten'; ਗਰੱਤਾ, 'to give,' ਗਰੱਤਾ ਨਾਡਾ, 'to be given'; ਮੋ ਲਿਂਗ ਤੇਵੀ ਲਿਂਗੀ ਬਾਜੀ, 'this book was given to me'; ਨਾਲੀ ਪੁਨਰ ਬਣੇ ਬਾਣੀ, 'all the boys were turned out'; ਨੀਲਾ ਜਨੀਸਾ ਨਾਣਲੀਆਂ, 'the girls will be turned out'; ਰੱਡਾ ਦੌਨ ਸਰੀਸੀ ਨਾਣਦੇਣਾ, 'how will you be forgiven'?

a. Instead of ਨਾਡਾ the auxiliary ਟੇਂਟਾ is sometimes used, but this in a measure modifies the sense, implying a continuance of the condition or action denoted by the verb; as, ਨਿਕਰਾ ਟੇਂਤੀ ਟੁੰਕੀ ਦੇ, 'labour is being performed.' A construction very closely resembling this, but which I do not think can properly be regarded as a form of the passive voice, is that in which the Perfect participle, which has a passive sense, compounded with ਟੇਂਟਾ (cf. § 293), is followed by the substantive verb; as, ਹੁੰਦ ਟੇਂਤੀ ਪੁਰ ਕੋਡਾ ਟੇਂਤੀ ਟੇਂਟਾ ਨੀ, 'a cloth was laid on his body,' or 'was lying on,' &c. Here the act of placing the cloth is not directly referred to but merely the fact that it was
there, and दिने देशा should be regarded as a participle predicatively qualifying किता.

(2) The active voice of verbs, both transitive and intransitive may be construed passively in the tenses formed from the Imperfect participle as well as in the future tenses, both absolute and contingent, by inserting ये between the root and the termination.

Ex. दिने भारतेव, 'he will beat'; दिने भारीतेव, 'he will be beaten.'

दिने भारतेव, 'he may beat'; दिने भारीतेव, 'he may be beaten.'

दिने भारतेव ये, 'he is beating'; दिने भारीतेव ये, 'he is being beaten.'

दिने भारतेव ये, 'he was beating'; दिने भारीतेव ये, 'he was being beaten.'

Rem. It is not often that one hears or meets with the future tenses in this form, but in those of the Imperfect participle it is not uncommon. The following examples from the Janam Sākhi illustrate its use in the future; दिने भारतेव ये तथा मंगलेव द्वारा, तदनुसार भारतेव ये, 'those disciples will be stood (made to stand) with honour in the true presence,' i.e., in the presence of God; तथा मंगलेव द्वारा दिने भारतेव ये, 'by repeating the words of the Guru his birth and death will be cut (short),' i.e., he will be relieved of the necessity of passing through the 84,00,000 transmigrations to which men ordinarily are subject. Often in this work ये occurs for ये in the terminations of both the absolute and contingent future.* Ex. दिने भारतेव ये, 'where an account will be demanded,' viz., at the bar of God; दिने ये लेख भारतेव ये, 'should not an account be demanded hereafter'?

(3) A third form of the passive construction is used, chiefly when it is intended to convey the idea that a thing is done accidentally or through inadvertence. For this purpose the verb दिने is added to the

* See footnote, P. 94.
stem of another verb. Thus, with regard to a person who is observing a fast the question is asked नैसर्गिक प्रेम या है नाड़ी अं तेज़ बी बचे, ‘if anything should (inadvertently) be put into his mouth then what should he do’? This construction is also employed however in a potential sense to denote what can be done, and in a semi-potential sense to denote what has been done by an effort; as द्वारा चढ़न नहीं उठा, ‘this cannot be lifted,’ lit., ‘this is not lifted’, उद्घाटन चार निकाला, ‘now it has got lifted.’ This would be said when perhaps after several fruitless attempts success has at last been achieved.

333. The agent is put, as in English, in the Ablative case, or may be construed with द्वारा. Ex., चढ़ा रही (or चढ़े बेझी) नहीं दिखाना निकाल, ‘this was not broken by me.’

334. The verb अनुचित or अपवाद, ‘to say,’ in the passive voice often signifies ‘to be called,’ and the subject is put in the Dative case.

Ex. कल्ला है मादागामी बिजन सांस है, ‘they are called Sanyâsi,’ lit., ‘Sanyâsi is said to them’; दिल के समान इंसानी है तुम्हारी बिजन सांस है, ‘in the presence of (i. e., ‘in comparison with’) this Panjâbî is called a rustic (language); गुरु देव है अपवाद है, ‘a great (man) is called a Gurû.’

(1) The Dative of the subject is often used in the same way with other verbs in the passive construction, when used impersonally; as, नैसर्गिक है देशिया नाड़ी, ‘if the rope were cut’; दौड़ा है दौड़ सुपराकिंद्रा फिक्स नैस, ‘they were sent for yesterday.’

335. The passive voice is very commonly used,
especially with a negative particle, in a potential sense.

Ex. नित्रं दुःख प्रवचति एवं इति इशिन रविज़ सांया, ‘I cannot endure this pain,’ lit., ‘this pain is not endured by me’; नित्रित्वं न्यूं देहा नीतिं देहिन्दा त्वा दिसिला, ‘I could not (bear to) see the crying of the boys’; नित्रित्वं प्रवचति नीतिं नीतिरं है न्यूं प्रवचति नीतिं देहिन्दा न्यूं दिसिला, ‘a curse on this my life that I was not able to kill (even) a little boy’; नित्रिं है न्यूं प्रवचति नीतिं देहिन्दा, ‘I cannot do this work.’

336. Even intransitive verbs are construed passively in an impersonal, and generally a potential sense.* In this idiom they occur always in the third pers. sing. masc.

Ex. नीकं रविजं देहिन्दा सांया, ‘I cannot laugh,’ lit., ‘it is not laughed by me’; नीकं दुःख देहिन्दा त्वा दिसिला, ‘the old man cannot now rise’; अनं प्रवचति एवं रविजं नायकं, ‘I cannot go today.’

337. The passive voice used impersonally, with a negative particle, often denotes the impropriety of the action.

Ex. दुःख प्रवचति चैत्यत्वं, ‘one ought not to lie,’ lit., ‘a lie does not be spoken’; युग्म रविजं चैत्यत्वं, ‘you must not laugh’; रविजं पुनः देहिन्दा लंगूरलिंगम नी रविजं देहिन्दा, ‘it is not right to interfere with innocent folks sitting in (their) shop’; जीवन देहिन्दा लंगूरलिंगम नी देह देहिन्दा देहिन्दा चैत्यत्वं, ‘having vowed to make a pilgrimage or to fast one

*Hoernle (§530) says, ‘in a potential sense only,’’ but this is not strictly correct, as witness the expression, नित्रित्वं न्यूं नायकं देहिन्दा, ‘wherever one goes.’ Also with the verb देहिन्दा, used intransitively, नित्रित्वं न्यूं नायकं देहिन्दा है, ‘in whichever direction one looks.’ The verb देहित्वं, ‘to be,’ also is used impersonally in the passive form, but without a potential or even a passive meaning. It rather denotes a customary state; as, अं स्थान अनित्रित्वं देहित्वं है, ‘then one becomes very much ashamed.’

†The speaker while sitting quietly in his shop in the bazar had been violently abused by some one, for an act of which he was guiltless.
ought not afterwards to withdraw,’ lit., ‘having uttered from the mouth the word of a pilgrimage (or) fast one ought not again afterwards to withdraw.’

338. Of the verb चाप्तति and सेवति, ‘to desire,’ ‘to wish,’ ‘to need,’ the Imperfect participle and the Contingent future 3rd pers. sing., in the passive form चाप्तीत, सेवीत, सेवी, सेवी,* are used as adjectives signifying ‘desirable,’ ‘proper,’ ‘necessary.’ The noun denoting the thing that is ‘desirable,’ ‘proper,’ &c., is put in the Nominative case. It may be the infinitive mood of a verb or the gerund, as well as any other noun. The subject is in the Dative case.

Ex. नीङ्के दिखा नैवे देवी बागाइङ्के, ‘I want a pair of shoes,’ lit., ‘to me a pair of shoes is necessary’; उ री गीरङ्का (or सेविङ्का) नैवे देवी वै, ‘it is not proper for you to speak,’ ‘you ought not to speak’; अभी नै नाथ (or सेविङ्का) सेवी वै, ‘to day it is necessary for us to go,’ ‘we ought to go.’

(1) Often the subject is unexpressed, and must be supplied from the context, or the phrase is used impersonally.

Ex. दृणें देवी नाथ जानी, ‘one ought not to go there’, or, according to circumstances, ‘you ought not to go there’; दृण अतिसा ज्ये असार ती भर दिया यूङिङ्का सेविङ्का नै सेवी भर दिया असार देवी दृणें देवी नै, ‘(her) aunt said, Bebe† you should ask my heart how grieved I am at the death of Maṭṭú Mal.’

(2) When constructed with the infinitive of a transitive verb having its object in the nominative case, both the infinitive and दायित्रो or सेवीत must be

*Also spelt चाप्ती, चाप्ती, सेवीत.
†देवी, ‘lady,’ an affectionate form of address to a girl.
inflected to agree with the object in gender and number.

Ex. देवो विली गोत मूलीं राजीं चणीं, ‘one ought not to hear such a thing’; देवो राजीं नाग नागीं चणींते चणींते रह, ‘one ought to know those things.’

(3) If however the gerund sis used it generally remains uninflected, and to agree with it चणीं and नागीं also retain the masculine form. Thus, देवो विली गोत मूलीं राजीं चणीं चणीं, ‘one ought not to hear such a thing.’ But sometimes it is otherwise; as, देवो वर्त्ती फंली नागीं चणीं (or चणीं), ‘it is necessary that that calamity should be met with.’

339. नागीं, the Imperfect participle passive of नाग, ‘to know,’ is idiomatically used as an adverb, signifying ‘as it were,’ ‘as if,’ ‘so to speak.’ It must agree with the subject of the verb.

Ex. देवो नागीं बालीं देवो नागीं उगे चमगे रह, ‘the lamps were so burning as it were the stars shining,’ ‘as if the stars were shining’; देवो नागीं चण्टा जूं, ‘I am a king as it were.’ In the following sentences it has a meaning akin to the phrase, ‘it seems’; राजी देव जूं दु नागीं चण्ट नागीं, ‘yes then it seems you will be satisfied’; अन्न नागीं फिकते जूं, ‘we it seems are young’ (and unfit to be trusted); देव उ नागीं चण्टी है वानी जूं देव संथि है, ‘just look, the girl seems to be repeatedly fainting away.’

Nominal Compounds.

देवो नागीं चण्टा देवो नागीं चण्टा चण्टा ‘to honour one.’

देवो देवो देवो देवो (or देवो देवो) देवो, ‘he faints.’

* * * * * * * *

Note.

340. The first and second forms of the passive voice, viz., that with the auxiliary नाग, and that in which है is inserted
after the root, appear to have had a common origin. The Sanskrit passive was formed by adding the suffix न to the root, and this in the Prákrit was softened to नो, or hardened to निन. From these two Prákrit forms arose the inflected passive as used at the present day in several of the dialects of North India.

(1) In Braj ख or खिन is added to the root giving rise to a form closely analogous to the Panjabī inflected passive. Kellogg gives the following example from the Rājnīti, which with slight alteration would make a very good Panjabī sentence: स विस्मय यस्य प्रसयक्ष्या प्रभासिति स विशिष्ट रागीः, ‘the knowledge which is taught in childhood is not forgotten.’ An example from the Janam Sākhī identical in form with विस्मयिति has been given under § 332 (2), though there it is the contingent future tense, while here it is the present indicative.*

(2) The Naipālī has retained the Sanskrit न, making its passive by the insertion of खिन, which in some circumstances is reduced to ख, after the root of the active verb. Mārwārī and Sindhi on the other hand have adopted the Prákrit न, the former adding न, and the latter गिन, after the root. Thus, from the Sanskrit पठिते, ‘it is read,’ arose the Prákrit पठितेः गिन, or पठितेः, whence the Mārwārī पठिते, Sindhi पठिते, Naipālī पठिते, Panjabī पठिते or पठिते.†

(3) The passive formed with नाग्न, according to Hoernle, arose from a misconception, the Prákrit in न having been in the course of time mistaken for the auxiliary in composition with the participle of the verb, so that from, say, पढ़ितेः sprang the modern पढ़ितेः नाग्न.

341. The use of the passive in a potential sense is common to many of the Aryan languages and dialects of India. The High Hindī so employs it; also the eastern colloquials, the Old Baiswārī of the Rāmāvān, and in the west the Gujṛātī and Mārwārī. Of the dialects of Bihār, the Bhojpūrī and Maithilī have a special potential passive conjugation formed by adding

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* Kellogg § 493. a It has been pointed out (§ 136) that the Cont. Fut. was originally a Present Indicative, and is still extensively used in that sense.
† Hoernle, § 481. Kellogg, § 528. Beames, iii. 72.
§ 342, 343. [CHAPTER XLV.

...to the root of the active verb, in the same way that the Panjabi adds श। Thus, corresponding to the Panjabi रेग पेली ते, they say in Bhojpuri, श रेग पेली, and in Maithili श रेग पेली, ‘this book can be read.’* In Panjabi it is generally in the negative form that the passive has this potential force, but not necessarily so. The Bhojpuri and Maithili also employ the ordinary passive with नाम in the same way. Thus, Panj., ने उ रेटिया ते नाम, Bhoj., ग सारे ने उ रेटिया नाम, Maith., ग सारे ने उ रेटिया नाम, I cannot go.’†

342. As denoting the impropriety of an act, Beames gives the following example from the Gujarati, ग सारे अग्रास बलवत नाम—Panj., ग सारे बुलिराते ते ती कवीत, ‘a king cannot (must not) commit injustice.’ I have noted a passage in the same sense in the Janam Sākhī without the negative particle, though this is unusual; पौरण एतिहास राजत्र नी बिस्ये दा आविष्कार सतीत्व तुझा ने, ‘the pundit said, Nānak you ought to mind what one says,’ lit., ‘one’s saying in the habit of being minded.’

343. Lālā Bhārī Lal in his Panjabi Bidākarān gives a somewhat modified form of the inflected passive conjugation, which includes all parts of the verb except the noun of agency, the gerund, and the second person of the imperative mood. I have never heard these forms spoken or met with them in the course of reading except in Bihārī Lal’s little book, the Viddiā Ratanākar, from which a sentence illustrating them has been given in the Exercise. It may be that they are used in some parts of the country only, and I should be glad of any information on this point. They will be founded in the Paradigm of the Active and Passive Verb in the Appendix.

* Grierson, ii. 136. v. 80. Kellogg, § 511, 566. Taylor § 75 :
† Grierson, ii. 134, iv. 377.
CHAPTER XLVI.
Causal Verbs.

344. From almost any primitive intransitive verb may be formed a first and second causal verb. The first converts the intransitive into a transitive verb; the second denotes that the action expressed by the first causal is performed through the medium of another person, in other words, that instead of doing the thing oneself someone else is got to do it.

345. The first causal is formed by adding the suffix अविव to the root of the primitive verb; and the second, by adding अविव in the same way. Thus, from जापु, ‘to escape,’ are derived जापुः, ‘to save,’ ‘to cause to escape,’ and जापुः, ‘to have saved,’ ‘to cause to be saved.’ Sometimes in English the first causal must be rendered by the same word as the primitive verb, though in a transitive sense, while at others we have no one word corresponding to it.

Ex. जापुः जापुः जापुः, ‘the wood does not burn,’
‘does not kindle.’
प्रें जापुः जापुः जापुः, ‘I have burnt the wood,’
‘have kindled the wood.’
प्रें जापुः जापुः जापुः, ‘I have had the wood burnt,’ ‘kindled.’
अभी वाहिले, ‘shall we pass’? ‘shall we cross over’?
अभी रुँगः रुँगः रुँगः, ‘shall I take you past’?
‘shall I take you across’?
अभी रुँगः रुँगः रुँगः, ‘shall I have you taken past’?
‘shall I have you taken across’?
346. Observe:—
(1) Adhik and Tippi in the primitive verb disappear in the causals. (cf. § 9).


हिरठा, to rise.  हिरठुः, to raise,  हिरठाः, to have lifted.

मल्ला, to dry,  मल्लुः, to dry,  मल्लाः, to have dried.

(intr.)  (trans.)

विर्भा, to turn,  विर्भुः, to turn.  विर्भाः, to have turned.

go round.

वेंद्रा, to cook, be cooked.

परंत, to de-
crease. (intr.)

परंतुः, to de-
crease. (trans.)

परंताः, to have decreased.

वेंद्रा, to in-
crease. (intr.)

वेंद्रुः, to in-
crease. (trans.)

वेंद्राः, to have increased.

(2) त in the infinitive of the primitive verb becomes स в in the causals.

िरित, to be made.  िरितुः, to make.  िरिताः, to have made.

िित, to meet.  िितुः, to mix.  ििताः, to have mixed, &c.

िित, to fear.  िितुः, to frighten.

िित, to cause to be frightened.

िित, to read.  िितुः, to teach.  ििताः, to have taught.

िित, to hear.  िितुः, to tell.  ििताः, to have told, &c.

(3) The agent through whom the action denoted by the second causal is performed is put in the Ablative case; as, में भुक्तिः 3 धिर गुरु वििताः, 'I had a
bracelet made by the goldsmith.' Or instead of the Ablative suffix, वस्त्र may be used, or ग्रहः, 'by the hand of,' दोवः, 'by the hands of.' Ex. प्रेम भइसे सी धरी धूसनी घटकोषी, 'I had a chair made by Kharkú,' lit., 'by the hands of Kharkú'; यें विदित बिजें वस्त्रे ग्रहः ग्रहः, 'have these bricks taken up by someone.'

(4) A short a in the second syllable of disyllabic roots, when the first syllable has a short vowel, usually becomes silent in the first causal, but in the second it is again pronounced. Thus;

चन्द्र, chamakna, चन्द्रीत, chamakunā, चन्द्रवाणित, chamakwaunā to shine.
झटक, atakna, झटकीत, atkaunā, झटकवाणित, atakwaunā, to be stopped.
झटक, bhasakna, झटकीत, bhashkaunā, झटकवाणित, bhasakwaunā, to wander.
बिलक, bilakna, बिलकीत, bilkaunā, बिलकवाणित, bilakwaunā, to sob.
कर्क, karkna, कर्कीत, karkaunā, कर्कवाणित, karakwaunā, to crash.

(5) Monosyllabic roots having a long vowel shorten it before the causal suffixes. य is changed to a, and occasionally to स or े; सी, इ and जी to से; ि, ा and छी to ि.

Examples are:

**Primitive**

नाव, to wake. (intr.) नावित, to wake (trans.)
नील, to live.
चेत, to play.
चेत, to sit.
चें, to speak.
चें, to run.

**First Causal**

नावित, to wake (trans.)
निवित, to make alive.
चित, to cause to play, let
चित, to seat.
बुनित, to make speak.
बुनित, to make run.

*Obs.* The word बुनित, while used in the sense of 'making to speak' or 'causing to sound,' more commonly means 'to call.'
347. From primitive transitive verbs usually two causals may be formed in the same way as from intransitives, but with this difference, that in the case of most of them there is no distinction of meaning between the first and the second, or between that formed with the suffix अ and that formed with the suffix ए। Thus, from द्रेक, 'to put,' we may make द्रेकुर्क and द्रेकुर्स, both of which signify 'to have put' or 'to cause to be put'; from सूख़ा, 'to hoe,' सूखुर्क and सूखुर्स, 'to have hoed'; from मङ्क, 'to count,' मङ्कुर्क and मङ्कुर्स, 'to have counted'; from द्वृक, 'to break,' द्वृकुर्क and द्वृकुर्स, 'to have broken'; from रेक, 'to pound,' रेकुर्क and रेकुर्स, 'to have pounded'; from वङ्क, 'to do,' वङ्कुर्क and वङ्कुर्स, 'to have done,' &c. The class of verbs of which this is true are those that denote actions which you can have another do for you, and they comprise by far the greater number of primitive transitive verbs, i.e., those which are not derived from intransitives. Of these the causals always have a passive sense. Thus, द्रेक ग़हरा, 'fill the ghará'; द्रेक ग़हरा (or द्रेक) ग़हरा, 'have the ghará filled,' or 'cause the ghará to be filled,' not 'to fill.' In the case of the verbs given as examples above, and of many others of the same class it is a matter of indifference which of the causal forms is used. There are some however of which one or the other form seems to be preferred though either would be grammatically correct, and no rule can be given by which to determine this point in any given case.

348. There is however a class of primitive transitive verbs which denote actions which you cannot get another to do for you, at least with the same result
to yourself, as, e.g., eating, drinking, tasting, smelling, seeing, learning, understanding, &c. These all form two distinct causals having an active sense, though in translating we often have to express the second causal in the passive form. Thus, तत्वत्, ‘to eat,’ तत्वत्तत्, ‘to feed,’ ‘to cause to eat,’ तत्वत्तत्, ‘to have fed,’ ‘to cause to be fed,’ lit., ‘to have (someone) cause (a third person) to eat’; तिवं, ‘to see,’ तिवंति, ‘to show,’ तिवंति, ‘to have shown,’ ‘to cause to be shown.’ Verbs of this class, in the causal forms regularly take two objects, a direct object in the Nominative case, and an indirect in the Dative case. Ex. तिवं प्रेट अमान वपु विविदितं, ‘he showed me his house’; श्रेष्ठा ति विदा विखं, ‘teach me this tune,’ lit., ‘cause me to learn this tune.’

349. The verbs तिवं and तिवं, belong to either of the above classes, according to the sense in which their causals are used. Thus, if I wish to have someone write a letter for me I say, मैं तिस्ति तिवंति तिकास्या, or तिवंति तिकास्या, ‘I will have a letter written,’ but using the verb in a different sense, मैं तिस्ति तिवंति तिकास्या, ‘I will teach you to write the alphabet,’ and मैं तिस्ति तिवंति तिवंति तिकास्या, ‘I will have you taught by someone to write the alphabet.’ So with तिवं; मैं तिस्ति तिवं तिकास्या,* ति, ‘I will have the letter read,’ but मैं तिस्ति तिवं तिवं तिकास्या, ‘I will teach you (to read) the first book,’ and मैं तिस्ति तिवं तिवं तिवं तिकास्या, ‘I will have you taught (to read) the first book.’

350 It should be observed that what are known

* I do not think तिवं तिकास्या would be used here, since तिवंति is used in the special sense of ‘to teach.’ or ‘to teach to read,’ except in a few phrases like तिकास्या, ‘to lead in prayers,’ तिवंति, ‘to officiate at a marriage,’ &c.
as the causul forms do not necessarily and always imply causation in the strict sense. They are often used for instance when a thing is only allowed to be; as छृङ हे अपनी रागी चुहु रथा फिंठी, 'he let his beard grow very long'; मे हे छृङ रूस फूला लिय, 'let me smell that flower.'

NOTE.

351. It has been a matter of surprise to me that the authors of none of the grammars that I have consulted have thought to distinguish between those transitive verbs of which the two causals have different meanings, and those of which they are interchangeable with another. Taylor in his Gujrātī grammar comes near to it when he says (§ 79), "As to meaning double causatives are scarcely to be distinguished from single causatives," but he does not mention that there are important exceptions to this, nor does he refer to the distinction between transitive and intransitive verbs in this regard. Possibly these exceptions and distinctions do not exist in Gujrātī.

352. Hoernle (§ 477) says, speaking of the colloquials of Eastern Hindustān, "The double causal of a transitive verb implies that something is done by the intervention of a third person, as छृङ, 'to do,' (Panj. छृङ्ग) बननिष्ट, to cause another person to do it" (Panj. बननिष्ट). I do not catch the meaning of this. बननिष्ट is not a double, but a single, causal, and there is no "third person" involved. The double causal is बननिष्ट, and both that and the single causal signify 'to have done' by a second person. As pointed out in the text the number of transitive verbs of which the double causal supposes the action of a third person is very limited.

353. The Panjābf formation of causal stems by the insertion of अठू and अठू before the verbal ending agrees practically with that of all the principal dialects of Hindī. Thus in the East the Old Baiswārf of the Rāmdyān has 1. अठू, अठू or अठू, and 2. अठू; the Bhojpurd and Maithilf, 1. अठू, and 2. अठू or अठू; the Magadhī, 1. अठू or अठू, and 2. अठू or अठू. Of the hill dialects Naipālī forms its first causal in अठू like the
Panjabi, and reduplicates this for the second causal, while in Garhwal and Kumaon the causal stem is formed by inserting अ. In the West, the Braj and the dialects of Rajputana employ the suffixes अिति and अिदि. In Gujarati अिति or अिदि is inserted for the 1st, and अिदि for the 2nd causal.∗

354. In the Janam Sakhi and elsewhere we sometimes meet with the causal stem in अिति or अिदि, like the Magadhī अिति, अिदि. Ex. रङ्ग सेवा अिदि पलिश्या है, 'he feeds the people'; अिदि कै यह पाप अिदि के नाखों में अिदि अिदि परम्परा, 'I place Nānak with you, do you teach Nānak.' This form is more archaic than that in कै, approaching as it does more nearly to the Sanskrit affix ayā.

CHAPTER XLVII.
Causal Verbs, Continued.

355. Many intransitive verbs having monosyllabic close roots inclosing a short vowel form their causal, or, which is the same thing, are made transitive by lengthening the vowel. The second causal is formed in the usual way.

Examples:—

<table>
<thead>
<tr>
<th>Primitive</th>
<th>First Causal</th>
<th>Second Causal</th>
</tr>
</thead>
<tbody>
<tr>
<td>भ्रमण, to enter</td>
<td>भ्रमण, to intro-</td>
<td>भ्रमणपूर्त, to have</td>
</tr>
<tr>
<td></td>
<td>duce,</td>
<td>introduced.</td>
</tr>
<tr>
<td>उड़ा, to go,</td>
<td>उड़ा, to send off,</td>
<td>उड़ापूर्त, to have</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sent off.</td>
</tr>
<tr>
<td>उतर, to swim,</td>
<td>उतर, to make</td>
<td>उतरपूर्त, to have</td>
</tr>
<tr>
<td></td>
<td>swim,*</td>
<td>made to swim.*</td>
</tr>
<tr>
<td>पुनर, to return</td>
<td>पुनर, to return,</td>
<td>पुनरपूर्त, to have</td>
</tr>
<tr>
<td></td>
<td>(trans.)</td>
<td>returned.</td>
</tr>
<tr>
<td>मर्न, to burn</td>
<td>मर्न, to burn</td>
<td>मर्नपूर्त, to have</td>
</tr>
<tr>
<td>(intr.)</td>
<td>(trans.)</td>
<td>burnt.</td>
</tr>
<tr>
<td>शूच, to be dug,</td>
<td>शूच, to dig,</td>
<td>शूचपूर्त, to have</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dug.</td>
</tr>
<tr>
<td>मृत्यु, to be join-</td>
<td>मृत्यु, to join,</td>
<td>मृत्युपूर्त, to have</td>
</tr>
<tr>
<td></td>
<td>ed,</td>
<td>joined.</td>
</tr>
<tr>
<td>धंज, to turn</td>
<td>धंज, to turn</td>
<td>धंजपूर्त, to have</td>
</tr>
<tr>
<td>(intr)</td>
<td>(trans.)</td>
<td>turned.</td>
</tr>
<tr>
<td>भूत, to die</td>
<td>भूत, to kill,</td>
<td>भूतपूर्त, to have</td>
</tr>
<tr>
<td></td>
<td></td>
<td>killed.</td>
</tr>
<tr>
<td>ज्वला, to be hin-</td>
<td>ज्वला, to hinder,</td>
<td>ज्वलापूर्त, to have</td>
</tr>
<tr>
<td></td>
<td>dered,</td>
<td>hindered.</td>
</tr>
</tbody>
</table>

* Used generally in a metaphorical sense; to convey over the gulf that separates this world from heaven, hence 'to save,' and 'to cause to be saved.'
356. A number of verbs of this class form their first causal in both ways, e. g.

**Primitive.**

नष़्ञा, to burn (intr.)
भिलऱ्ठा, to meet,
भिलऱ्ठा, to be erased,
बज़ृणा, to ascend,
तुळ्ळा, to suffer neglect,
बिगारा, to fall,
चन्ना, to graze (intr.)

**First Causal.**

नस्ूूणा, नस्ूूणा, to burn (trans.)
प्रेत्ता, भिलऱ्ठा, to mix, cause to meet.
भिलऱ्ठा, भिलऱ्ठा, to erase.
बज़ृणा, बज़ृणा, to lift up.
वेसूणा, तुळ्ळा, to let go to ruin.
बिगारा, बिगारा, to throw down.
चन्ना, चन्ना, to graze, pasture, (trans.)

(1) फेन्दूण, ‘to come out,’ and फेन्दूण, ‘to be built,’ make their first causals फेन्दूण, ‘to bring out,’ and फेन्दूण, ‘to build,’ after the analogy of the above.

(2) फेन्दूण, ‘to be visible,’ makes three causals, viz., फेन्दूण, ‘to see.’ फेन्दूण, ‘to show,’ and फेन्दूण, ‘to have shown.’ फेन्दूण, ‘to be visible,’ has no active form in Panjâbî, but in the Eastern Hindî it makes it in the same way as the verbs in the above list, by lengthening the vowel, Thus, फेन्दूण, ‘to be visible’ (=Panj. फेन्दूण), Active दीन्दूण, ‘to see.’

(3) The verb तवरा, ‘to be plundered,’ ‘to be taken away,’ when lengthened to तवरा means ‘to be defeated’, and in the form तवरा, ‘to defeat.’

357. In the case of a few verbs the causal form has lost its usual significance and is either identical in meaning with the primitive verb, or modifies its meaning in one way or other. Thus, e. g.,

द्रव्या, to drive, द्रव्या, to drive away.
§ 358. Several verbs exhibit a variety of irregularities in the formation of their causal derivatives. Most of these are given in the following list.

**Primitive.** First Causal. Second Causal.

- भाष्य, to say, {वर्ण्यं,} to be called, वर्ण्यं, to cause to be said.
- नामं, to call, सर्वं, सर्वं, to be called, to have called.
- भगवं, to ask for, स्मर्यं, to send for, to procure.
- देहं, to be buried, &c., देहं, सर्वं, to bury, &c.
- देहं, to forget, सर्वं, to forget, or to make forget.

358. Several verbs exhibit a variety of irregularities in the formation of their causal derivatives. Most of these are given in the following list.

**Primitive.** First Causal. Second Causal.

- भा, to eat, {धान्यं,} to feed, {धान्यं,} to have fed.
- दी, to drink, {पित्तं,} to give to drink, {पित्तं,} to have given to drink.
- रेष्यं, to sleep, {सुरेष्यं,} to put to sleep, {सुरेष्यं,} to have put to sleep.
- धृतं, to wash, {पुनर्धृतं,} to have washed, {पुनर्धृतं,} to have washed.
- धृतं, to carry (a burden) {पुनर्धृतं,} to have carried, {पुनर्धृतं,} to have carried.
- निर्यं, to sew, निर्यं, to have sewed, निर्यं, to have sewed.
- नर्यं, to bathe, {नर्यं,} to have bathed.

- मीदं, to live, {मीदं,} to make alive, {मीदं,} to cause to be made alive.
CHAPTER XLVII.

रेखा, to see, { रेखा, रेखाकारिता, } to show, रेखाकारिता, to have shown.

सिद्धा, to learn, { सिद्धा, सिद्धासन, } to teach, सिद्धासन, to have taught.

विविधा, to say, { विविधा, विविधासन, } to be called, विविधासन, to be called.

विघटना, to sit, { विघटना, विघटासन, विघटनसतर, विघटनसतर, विघटासन, } to seat, विघटासन, to have seated.

ऋढ़िया, to give, { ऋढ़िया, ऋढ़ियासन, ऋढ़ियासन, } to have given. ऋढ़ियासन, to have given.

ऋषाना, to burst, ऋषाना, to burst (trans.) ऋषाना, to have burst.

ऋषाना, to { ऋषाना, ऋषाना, } to dip, ऋषाना, to have dipped.

ऋषाना, to hide, { ऋषाना, ऋषाना, } to hide (trans.) ऋषाना, to have hidden.

ऋषाना, to fall, ऋषाना, to throw, ऋषाना, to put, ऋषाना, to have thrown, &c.

ऋषाना, ऋषाना, to break, ऋषाना, to break (trans.), ऋषाना, to have broken.

ऋषाना, to get { ऋषाना, ऋषाना, } to wet, ऋषाना, to have wetted.

* Compare the Māruwār सहानें and भारतें, from टे, 'to give.' Kellogg, § 510.

† Words marked with an asterisk may drop इ without change of meaning.
to open, खोलना, खोलना,* to open, 
( trans.) खोला, खोला,* have opened.

to tie, बांधना, बांधना,* to have tied.

to tear (trans.) टोरना, टोरना, to have torn.

to tear, टोरना, टोरना, to tear (trans.),

to sell, बिक्री, बिक्री,* to have sold.

- to place, keep, रखना, रखना,* to have placed.

- to let go, छोड़ना, छोड़ना,* to have let go.

- to be joined, जोड़ना, जोड़ना,* to have joined.

- plucked up, किरिया, किरिया,* to have plucked up

- to be decided, किरिया, किरिया,* to have decided.

- to take, लेना, लेना,* to have taken.

- to be lost, लौटना, to lose.

- to be attached, जोड़ना, जोड़ना,* to have attached, जोड़ना, जोड़ना,* attached.

359. There are in Panjabi a considerable number of verbs, many of them intransitive, formed like causals, but which have no primitive, and do not denote causation. Among the most common the following may be noted; दयानद, ‘to be ashamed’; नाइयानद,

* Words marked with an asterisk may drop ह without change of meaning.
† Compare the Marwāri सापेक्ष from लेने, ‘to take’. Kellogg, § 510.
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[to repent]; ਸ਼ਾਗਦਾ, 'to persecute'; ਸੁਰਗਦਾ, 'to be perplexed'; ਤੰਤਗਦਾ, 'to wither'; ਤੁਸਲਗਦਾ, 'to itch'; 
ਦੁਰਗਦਾ, 'to coax'; ਤੁਫਗਦਾ, 'to steal'; ਵਾਸਗਦਾ, 'to stammer'; ਵਾਲਗਦਾ, 'to earn'; ਸਕਾਰਗਦਾ, 'to glitter'; 
ਤਾਲਗਦਾ, 'to tremble', 'be unsteady'; ਫਿਜਾਗਦਾ, 'to grin.'

360. To this class belong a number of words which are not so common in Panjabi as in Hindi, in 
which the root is reduplicated, sometimes with a 
slight variation. Some of these are onomatopoetic; ਵਿਰਵਰਗਦਾ, 'to prate,' 'to chatter,' 'to sputter'; 
ਵਿਸਰਗਦਾ, 'to smart'; ਦਲਰਗਦਾ, and ਦਲਵਰਗਦਾ; 'to flutter'; ਹਤਗਦਾ, 
ਤੁਸਗਦਾ, 'to tingle,' to feel the sensation of the limbs be-
ing asleep; ਸੂਬਗਦਾ, 'to shake,' 'to tremble'; ਸੁਰਗਦਾ, 
ਤੁਫਗਦਾ and ਤਾਲਗਦਾ, 'to mutter,' to talk as if you were 
saying ਸੂਰ ਸੂਰ or ਤਾਲ ਤਾਲ; ਕਾਲਗਦਾ, 'to flap the wings,' 
which is supposed to make a sound like ਬਰ ਬਰ.

361. Sometimes we hear a verb used in a redupli-
cated form, the perfect participle neuter being followed 
by the perfect participle causal. The significance 
of this construction is difficult to define, as it occurs 
in different senses. but the following examples will 
illustrate its use; ਦੇਹ ਜੋ ਬੇਦੀ ਮੁੱਢੀ ਜ਼ਮੀ ਮਿਸੀ ਮਨੀ, 'can I 
get (lit., 'will there be found') any bread ready baked 
here'? ਦੇਹ ਜੋ ਬੇਦੀ ਮੁੱਢੀ ਮਨੀ ਘਰਦੀ ਜ਼ਮੀ, 'has the shoe-
maker any shoes ready made'? ਦੇਹ ਜੋ ਬੇਦੀ ਮੁੱਢੀ 
ਭਗਦੀ ਜ਼ੰਡੀ ਜ਼ਮੀ, 'he struck me when I was sitting (still), i. e., 
without any provocation; ਦੇਹ ਜੋ ਬੇਦੀ ਮੁੱਢੀ 
ਮੁੱਢੀ ਹੋਲ ਜ਼ਮੀ, 'what I told you was not on mere 
heresay'; ਦੇਹ ਜੋ ਬੇਦੀ ਮੁੱਢੀ ਮੁੱਢੀ ਜ਼ਮੀ, 'he has prosecuted me by the persuasion of others,' lit, 
'he has given a petition on (i. e., against) me by the 
saying of people.' Also the following which is slightly 
different in form; ਸ਼ਾਗਦਾ ਕਿੱਸਾ ਕਲਾ, 'they were all 
scattered.' Here the reduplication merely strengthens 
the verb, but effects no modification of its meaning.
CHAPTER XLVIII.

NOMINAL COMPOUNDS.

362. Many nominal compounds have been given in connection with the Exercises from the twentieth Chapter onwards. In the present Chapter some additional lists, borrowed in part from Kellogg's Hindī Grammar, will be given, illustrating this idiom as used with a few common verbs.

363. When रन्न is used with a noun or an adjective it is always to be understood that the thing denoted by the noun is done, or that something is put in the state denoted by the adjective. Thus, दुःख रन्न, 'to fear;' दुःख रन्न, 'to depart;' दुःख रन्न, 'to departing;' रित्र रन्न, 'to set up,' i. e., to put in the position of standing; र्वी रन्न, 'to pain,' 'to grieve,' i. e., to put one into the state denoted by र्वी.

364. So also when रा, is used it denotes the being in the state denoted by the word with which it is in combination; as अग्नि रा रा, 'to disappear,' lit., 'to become invisible'; अभ्र रा रा, 'to mount,' (a horse, &c.) lit., 'to be mounted,' 'to become a rider.'

365. Other verbs are used in a similar way in a variety of senses, of which a number of examples have already been given. Some of these will be repeated here for convenience of reference, and others will be added.

With भाप्त, 'to strike.'

ढळ्ड भाप्त, 'to jump;' ढळ्ड भाप्त, 'to boast.'

leap. ' [ridicule,' ढळ्ड भाप्त, 'to scream,' ढळ्ड भाप्त, 'to mock,' shrieck.'

*Object construed with दुःख, or दुःख.
‘to dive.’

‘scream’

‘to shout’,

‘to halloo.’

‘to rush head foremost,’ ‘to butt.’

‘to form a ring’ or ‘circle.’

‘to shake,’ ‘jerk.’

‘to go the rounds’ (as an overseer, a watchman &c.)

‘to shriek,’ ‘cry aloud.’

‘to keep watch.’

‘patrol.’

‘to use false pretenses,’ ‘play tricks.’

‘to snatch,’ ‘to spring.’

‘to lock (the door, &c.)

‘to bite at,’ (as a horse).

‘to revile.’

‘to make a fruitless effort,’ ‘to say what is not true.’

‘to talk nonsense,’ ‘to boast.’

‘to pull’ (a punkhā.)

‘to make an attack’ (as robbers)

‘to hinder.’

‘to glance,’ ‘take a look.’

‘to kick’.†

(or ṣūṭi), ‘to cry,’ ‘sob.’

‘to jump,’ ‘skip.’

‘to inflict an injury.’ [against.

‘to knock.’

‘to scream,’

‘to sprinkle’, ‘splash.’

‘to leap.’

‘to throb.’

*Object in the Acc. case.
†Obj in the Gen. case.
*Object in the Acc. case.
With खा, 'to eat'

गा खा, 'to grieve,' 'be patient.'

ख़ा खा, 'to fear,' 'be afraid.'

भुगता खादी, 'to faint.'

मैं खादी, || 'to swear,'

पुजी खादी, || 'take an oath.'

दूमा खादी, 'to be angry.'

धात खादी, 'to be jealous.'

चुनावी खादी, § 'to tell tales,'

'backbite.'

पुहुता खादी, ) 'to spine

पुडटी खादी, ) round.'

ढ़ा खादी, ] 'to stum-

ढ़ुड खादी, ] ble.'

ढ़ुडी खादी, ] 'to be beaten

ढ़ुडी खादी, ] with a shoe.'

ढंड खादी, 'to be kicked.'

Obs. Some of the compounds with खा having a passive sense may be made active by using the causal form; as, खेच खादिर, 'to deceive,' but in the case of most of them, to effect this, खा would be substituted for खा, or some other form of expression would be employed.

With खाड़ी, 'to put.'

भूमाद खाड़ी, ) 'to eat.'

अभाद खाड़ी, )

खा खाड़ी, 'to tell a story.'

पुढ़ा खाड़ी, * 'to surround,'

'besiege.'

मेड़ी खाड़ी, * ] 'to

मेड़ी खाड़ी, * ] embrace,'

+ Lit., 'to eat one's sorrow.

† Object of the fear in the Abl. case.

|| That by which the oath is taken, in the Gen. case.

§ Obj. in the Gen. case. | Requires the Loc. case with पृङ्ख, तिज.

** The thing struck against, construed with खाड़ी.

* Obj. in the Acc. case.
वर्गव्र खण्डी, ‘to repeat a proverb.’

गरजा खण्डी, ‘to start a quarrel.’ [sily.]

धनुहु खण्डी, ‘to quarrel noisily, raise outcry.’

त्रि खण्डी, ‘to cry out, make a noise.’

With खण्डी, ‘to come.’ [fusion.]

क्षो खण्डी,† ‘to remember.’

पत्रील खण्डी,* ‘believe.’

उमस खण्डी,† ‘to feel dizzy.’

क्रम खण्डी,† ‘to pity.’

भषण खण्डी,† ‘to see.’

भड़ खण्डी,† ‘to be angry.’

भाषण खण्डी,† ‘to remember.’

Obs. The subject of these compounds must be put in the Dative case; as, दिन दोस मैं दुर दें अर्थ दे, ‘I now remember that thing,’ lit, ‘remembrance (of) that thing has now come to me’; मैं दिन दोस दैर्घ्य दिन दी अर्थ दे, ‘I do not believe it,’ belief of it does not come to me’; मैं दिन दोस अर्थ दे, ‘I see’; मैं दिन दी अर्थ दें अर्थ, ‘I feel dizzy’; मैं दिन दी अर्थ दें अर्थ अर्थ दे, ‘I pity him,’ &c.

† Obj. construed with दू, द्व or द्वी.

‡ Obj. in the Nom. case.

* Obj. in the Gen. case, but when used in the sense of believing on a person, construe with दू, द्वी.

† Object construed with दू द्वी. ‡ Obj. in the Nom. case.
With सन्धिन, 'to apply' &c.

ढ़न सन्धिन, 'to accuse,' चैन्स सन्धिन, § 'to give a callumniate.||
ढ़न सन्धिन, 'to accuse,' 'find fault.'||
ढन्नी सन्धिन, 'to dive.'
ढ़न्नी सन्धिन, § 'to inflict an injury.'
ढ़न्नी सन्धिन, § 'to slap.'
ढ़न्नी सन्धिन, * 'to put a mark (on wood, &c.)
ढन्नी सन्धिन, 'to give a blow, 'to hurt.'
ढ़न्नी सन्धिन, 'to butt.'
ढ़न्नी सन्धिन, § 'to shake,' 'to jerk.'
ढ़न्नी सन्धिन, § 'to lock (the door, &c.
ढ़न्नी सन्धिन, § 'to fine.'
ढन्नी सन्धिन, 'to gaze,' 'to stare.'
ढन्नी सन्धिन, † 'to make inquiry about one'

366. In the following list are given a number of idiomatic phrases, many of which are in no sense nominal compounds, but which may conveniently be entered here. They are phrases in common use among the people, and the student if he makes himself familiar with them will find them useful.

ढ न्छे ठहुँ शुभु सन्धिन, 'I do not like this.'
ढ न्छे ठहुँ तानी सन्धिन, 'I cannot find it,' 'there is no trace of it.'
ढ न्छे ठहुँ ठहुँ चत्र छत्र ठहुँ, 'I spent four days there.'
ढ न्छे ठहुँ झोँझानां ली छुगुँद ठहुँ ठहुँ, 'he has fallen into the society of gamblers.'
ढ न्छे ठहुँ ठहुँ, 'do as I say,' 'follow my advice.'
ढ न्छे ठहुँ ठहुँ, 'how are these (people) related to you?'
ढ न्छे ठहुँ ठहुँ ठहुँ ठहुँ, 'these are my nephews.'†

|| Object construed with दू, पत्र or दृष्ट; as ठहुँ ठहुँ ठहुँ ठहुँ ठहुँ सन्धिन, 'why do you calumniate me?' ठहुँ ठहुँ ठहुँ ठहुँ ठहुँ सन्धिन, 'he found fault with me,' 'he accused me.'
§ Obj. in the Acc. case.
* Obj. in the Acc. case. † Obj. in the Gen. case. ‡ Brother's sons.
Chapter XLVIII.

I have been a long time coming.
I feel cold.
I feel hungry.
I feel thirsty.
I am afraid to go there.
I stumbled on something.
Dhiān Singh hearing this, in his heart took (it) very ill.
He was surprised.
The horse feels the heat very much.
pretending to be a doctor he visited the king.
two of his sons were put (i.e., buried, lit., given) under the foundation.
I have washed my hands of him.
it is thundering, lit., the clouds are roaring.

In the following the verbs are arranged in alphabetical order.

to decapitate at a stroke.
to shoot, to hunt.
to start a subject (of conversation).
to plough.
to make obeisance.
to expect, look for, await.
to lend.
to lend.
to appear, show oneself, grant an interview.
to appeal, to deceive.

* Preceded by noun construed with ḍ or ḍē.
† Obj. in Gen. case. ‡ Obj. in Acc. case. § Preceded by Dat. case.
रण देखिा, * 'to expect,' 'look for.'
भय पूर्वका, * 'to make inquiry' about one.
नाम बनिन, 'to take root.'
रतुक्ति करिा, 'to sigh.'
पूण्य भस्नेटि, 'to rejoice.'
युञ्ज भस्नेटि, ‡ 'to take (something) ill.'
दम भस्नेटि, 'to take in good part.'
मुप देखिी, * 'to remember,' 'look after.' [upon.]
पिशाच देखिा, § 'to think

पूण देखिा, † 'to regard as of prime importance.'
दर्द देखिा, 'to fast.'
देव देखिा, ‡ 'to be found,' 'obtained.'
दैव लुहिा, 'to listen,' 'be attentive.'
दौप्ति प्रेक्षिा, || 'to borrow.'
पुण लुहिा, 'to take breath,' to rest.'
रतुक्ति प्रेक्षिा, 'to sigh.'
रतुक्ति प्रेक्षिा, 'to take breath,' 'to rest.'
उल दुष्टु, 'to plough.'

* Obj. in Gen. case. † Obj. in Acc. case. ‡ Preceded by Dat. case || Preceded by Abl. case. § Preceded by Loc. case with पत्र, प्रेक्षिा, or by a noun construed with दैव or the Gen. suffix श.
CHAPTER XLIX.

INTENSIVE COMPOUNDS WITH मुँडत, पैठ, केंद्रा AND खेंठा.

367. If now the reader will turn back to Chapter xxvi he will find three given eleven classes of intensive compounds, with the general significance of each. It will be remembered that, as there explained, these are formed by adding to the conjunctive participle, generally in its root form, of one verb, a second or ancillary verb, which latter is conjugated throughout, while the first member of the compound remains unchanged. Three of these compounds, viz. those with मात, सेत, and रेंठ, have been abundantly illustrated in that and subsequent Chapters. They occur more often than any of the others, or perhaps, than all the others combined. We shall deal here with the four following ones. मुँडता सिंठता or मुँडता, 'to throw,' generally gives to the verb with which it is combined the idea of violence, vigour, resoluteness, or completeness; पैठ or पैठ, 'to fall,' that of chance, suddenness, unpreparedness, or inception; केंद्रा, 'to remain,' that of continuance or permanence; and खेंठा or खेंठा, 'to sit,' that of permanence; or irretrievableness.

Ex. भगवान् है पति निवास या पुरे, 'the king threw down all the temples'; अष्टीं धृष्टिः है तौत नृसी दै तन कानि श्रेण उत्तम विनिर्दिष्ट, 'many he boiled in a cauldron of hot oil'; सति दा भाग सिवाय इसर सिवाय, 'they looted the property of all'; लां चेत करै नवीनी इन दुःख सिवा सिवा नन सुख सिद्ध सिद्ध दुःख दा भिस निः, 'when they passed on a little they came upon a company (of pilgrims) from Philaur go-
ing to the Ganges'; \( घुंटू \ घुंटू \ घुंटू \ घुंटू \) नहीं, 'they both fell to scuffling'; \( जखम जखम जखम \) नहीं, 'the gong was sounding'; \( मैंने मैंने मैंने मैंने \) नहीं, 'Jairam remained silent'; \( गर्व गर्व गर्व गर्व \) नहीं, 'he relinquished everything,' lit., 'washed his hands of everything'; \( अभाव अभाव अभाव अभाव \) नहीं, 'he has lost all his wealth.'

368. Of \( घुंटू \) Beames says that it is used with verbs implying injury, to show that force has been used. This is true, but its use is not by any means confined to verbs of this class. The fact is that, as stated in Chapter xxvi, it is impossible to define precisely the force of these compounds, because they are used in different senses, and are often interchangeable. Thus, we may say \( घुंटू घुंटू \) or \( घुंटू घुंटू \), 'to wash,' though the former implies perhaps a more thorough washing than the latter, and might often be rendered 'wash off.' These compounds are formed from transitive verbs only.

369. \( घुंटू \) is often interchangeable with नाना; as, निर्भर निर्भर निर्भर निर्भर, the disciples remained there,' where it would be equally correct and perhaps more usual to say निर्भर निर्भर. Again, \( घुंटू घुंटू घुंटू \) = \( घुंटू घुंटू घुंटू \), 'many people assembled.' \( घुंटू \) joined to उठ, 'go,' always has an inceptive sense, उठ घुंटू meaning 'to start.' Compounds of this class are all intransitive.

370. \( घुंटू \) too is sometimes used where नाना might well take its place. Ex. \( घुंटू \ हैं \ पहर ने \ पहर ने \ तो, 'at length having eaten and drunk they all went to sleep'; \( पते नहीं \ घुंटू \ नहीं \ तो, 'all were astonished.' In all such cases however I think there is implied the idea of continuance in, or prolongation of, the state described. A slight modification of this construction is effected by adding the present or past tense of the
substantive verb. This form of expression is in daily use and always represents the action as in actual progress at the time spoken of. The verb निज़ाम generally occurs in the form of the perfect participle, but if it is designed to express habitual or customary action the imperfect participle is used.

Ex. यू है देख देख जा, ‘I am watching you’; देख देख जा देख जा है, ‘she is baking the bread’; देख देख देख सवाल देख सवाल है, ‘I was sitting thinking,’ or ‘as I sat I was thinking’; सवाल देख सवाल देख है, ‘as the bumblebee flies about,’ not at this present time, but as it is in the habit of doing; देख सवाल देख सवाल है, ‘at night she sleeps.’

(1) Pincott draws attention to these two forms in which देख is used with an auxiliary, and adding them to the tenses of the verb calls them the Progressive Present and Progressive Imperfect. It matters little whether they are so regarded or are viewed as a modification of the intensive compound with निज़ाम. The latter seems to me the more natural classification. The important thing is to recognize the existence of this idiom, which is exceedingly common. Pincott has overlooked, if I mistake not, the habitual form of it as illustrated in the last two examples given above.

371. देखः is often used in these compounds where it seems impossible to assign to it any other function than that of simply strengthening the verb with which it is combined. Ex. देख देख देख देख देख देख, ‘do not be angry with anyone.’ The following is very rustic, or as a native would say, very theth, i.e., genuine Panjabi idiom such as a villager would use who was uncorrupted by the Urdu of the schools; अनेक देख ने देख देख देख देख देख, ‘I thought
(to myself) if I say anything perhaps they may say something to me,' i.e., 'I had better keep quiet or they may get angry and break out on me with abuse &c.' Sometimes with this ancillary the perfect participle is used in the oblique masculine or possibly the feminine singular form. Ex., धर वी देश चढ़े बैठे जन, 'they too pretend to be Vais,' the reference being to a low caste of Hindús who try to pass themselves off for Vais, one of the higher castes. चिन्त हूँ हव्र रचि मध शुष ना खेड़ा पैरी बैठे जन, 'Hindús believe in the existence of pleasure and pain in the future state.' The expression भैंत्र पैरी बैठे जन, 'we believe,' I have often heard in my intercourse with the people, and while we have here what appears to be the perfect participle feminine I am inclined to think this is a mere coincidence, पैरी being for पैरी जन, the emphatic form.
CHAPTER L.

INTENSIVE COMPOUNDS WITH आग्रह, लाभ, बुधन्न, विपवा, AND दर्शन.

372. आग्रह, 'to come,' is employed as an ancillary with the conjunctive participle of another verb in two or three different senses.

1. Most frequently it is used to express what in English we should express by the phrase 'go and do' so and so, but only when it is meant to be implied that the person denoted by the subject returns after having gone on his errand.

Ex. ते हे बड़ा नि रा आग्रहि, 'come let us go and bathe in the Ganges,' lit., 'come having bathed in the Ganges let us come'; अर्थि निकट रैख अन्य रा, 'I have been to see the village,' lit., 'having seen the village I have come.'

a. In a sense the direct opposite of this नाम is used in the same construction. It implies the departure of the person denoted by the subject after having accomplished his errand or purpose, and must often, though not always, be rendered 'come and do' so and so.

Ex. तू आग्रह तमस में बेहद बाजार वर ना, 'come and visit me once,' lit., 'having visited me once go'; बसे भ्रम हाज वो रैख नाम, 'come and see my garden too some time'; वास्तव मे हर्षमल बेहद बेहद होइ, 'they sold Kāsim (as a slave) to Usman'; भुवन बहुत भाग बहुत फिक्क, 'he left (at his death) much wealth'; दुवल मे हे दिश हरीस हे हरा, 'he gave me a rupee' (before leaving.)

2. आग्रहि is used also with a few verbs to denote what is successfully accomplished, or more often in a potential sense, what can be accomplished. The subject when expressed is generally put in the Ablative case or construed with निकट or परिवार. Sometimes however, as in two of the following examples, it is in the
Dative.

Ex. यदि बाधि आशिष, ‘now it is done,’ I have succeeded; अनन तरी बाधि आशिष, ‘it is not accomplished yet’; मे तो तरी बाधि आशिष, ‘I cannot accomplish it,’ lit., ‘by me it does not be accomplished’; चुरू ठहरी चोरी चोरी पूर सातूरी, ‘they cannot even earn (their) bread’; जोख आतूर दा दा पिचे दबू दे विर विर दे चुरू रेबरे नाछ नारे, ‘the advantage of coming to a place of pilgrimage is just this that one may be able to accomplish something with his hand,’ i. e., have the opportunity of acquiring merit by giving alms to the crowds of faqirs and such like who frequent these places.

(3) There are a few phrases in which compounds with आचरित आरूरित आरूणित occur which can scarcely be classified; as, दिन आचरित, ‘to appear,’ to be seen,’ ‘to come in sight; मृत आरूरित, ‘to bend,’ perhaps with a suggestion that the inclination is toward the speaker.

373. The verb आचरित, ‘to rise,’ in these compounds generally denotes suddenness of action.

Ex. अनन दिन दूर दुर आचरित, ‘in (his) heart anger flared up’; चुरू चोर आरूरित, ‘he was startled,’ or ‘he started up’; चुरू वेल आरूणित, ‘he spoke up.’

374. आचरण, ‘to keep,’ implies continuity, but with more of an active sense than is implied by आचरित.* Ex. दुरूर, ‘to fill,’ दर आचरण, ‘to store up,’ ‘to fill for the purpose of keeping,’ lit., having filled to keep; दरत्रष, ‘to take hold of,’ दर उरेक, ‘to keep hold of.’ Sometimes with verbs of speaking, आचरण suggests the idea of preparing the person addressed beforehand for something to follow, which may be expressed or understood. Thus, मे दुरू ठहरी चोर सातूरी, ‘I have already

* Taylor § 81.
told him’ so that, e. g., when you call him he will know that it is for; दौद्र ज नमम दंडरा, ‘admonish him beforehand.’

375. दंडरा is very similar in its use to दौद्र and दंड, but is more intensive. One or other of the latter might generally be substituted for it.

Ex. अमी दौर ज तुम्मी सरंग ऊलित द्रिपात बन दंडिता है, ‘I have prepared the army for your assistance’; नम दौर नाय ह दिना दंड, ‘for the present conceal this matter’; दौद्र गुलभ दौद्र दंडिता, ‘he gave this order’; दौद्र हौल नूर देन नून दौद्र नूर नूर, ‘these people always tie a bandage on their mouth’; दौद्र नून दौद्र दौद्र दौद्र, ‘say what you please to me.’ Compounds of this class are extremely common. They would appear to constitute a distinctively Panjabi idiom, as I do not find them referred to in any of the grammars of the cognate languages that I have been able to consult.

376. Intensive compounds with अति and त्वर्ता are with rare exceptions used with intransitive, and those with दंडरा and दंड, with transitive verbs only.
CHAPTER LI.

POTENTIAL AND COMPLETIVE COMPOUNDS.

377. The third class of compound verbs are those known as Potentials. These are formed by adding the verb संन्वत्, 'to be able,' to the root form of the conjunctive participle of any other verb. The former is then conjugated as usual while the latter remains uninflected.

Ex. नै ना धिः संन्वत्, 'I cannot go'; साधन सृष्ट द्वी संन्वत् है, 'the child is now able to walk'; नै नै ना संन्वत्, 'if you are able to come.' Sometimes one hears the verb संन्वत् used with the inflected form of the infinitive; as, नै ली वेद संन्वत् है, 'I am able to see,' but this is undiomatic and should be avoided.

Obs. संन्वत् cannot be used alone. Thus if we wish to say 'come if you can,' or 'come if you are able,' it would not be correct to render it नै संन्वत् ना आयौ, which would mean nothing संन्वत् can be used only in combination with another verb, and in this case we may slightly alter the construction and say, नै नै संन्वत् ना आयौ, 'if it can be, come,' 'if it is possible come.'

378. There are other ways of expressing the idea of potentiality, two of which have been noted in previous Chapters, viz., (a) by the passive voice; as, प्रेणे तिष्ठेदि विद्येदि थाई धारी सांति, 'I cannot eat this bread'; प्रेणे नादिग्न थाई संधा, 'I cannot go'; प्रेणे ना ता श्रीविशा, 'I was not able to go'; * (b) by the use of आदुङ्का, 'to come,' combined with a conjunctive participle; as नै प्रेणे पाति तिष्ठेदि आदुङ्का अंतः वनमान, 'If I am able I will do (it).'

Three other common idioms by which the same idea

* Cf. §§ 332 (3), 335, 336.   † Ch. L.
is expressed may conveniently be noted here.

(1) The verb आचूँधा is used in conjunction with the infinitive mood of the principal verb. Ex. ते निषिद्ध आचूँधा है, ‘can you read’? lit., ‘does reading come to you’? ते निषिद्ध विद्वान आचूँधा है, ‘I cannot speak Panjabi.’ Between this idiom and that in which निषिद्ध is used there is a difference of meaning. Thus, ते निषिद्ध विद्वान आचूँधा, means ‘I cannot write,’ because I do not know how, whereas ते निषिद्ध विद्वान निषिद्ध, means ‘I cannot write,’ it may be because I do not know how, or because I have a sore hand, or for any other reason. To express the idea of knowing how to do a thing the form with आचूँधा is the more idiomatic.

a. A construction very similar to this is that in which the verb आचूँधा follows a noun. It always denotes the possession or otherwise, according as the sentence is positive or negative, of a knowledge of the thing signified by the noun.

Ex. जिब विद्वान ते आचूँधा नजी, ‘I have no knowledge of this business,’ in other words, ‘I cannot do it’; बाज़ार अब जूनियर हे जिब राज विद्वान नजी ते आचूँधा नजी, ‘except Persian and Gurmukhi he had no knowledge of any other learning,’ lit., ‘no other learning came to him.’

(2) A very idiomatic potential form is made by adding to the verb निषिद्ध to the stem of another verb. The subject when expressed is put in the Ablative case or construed with विद्वान or नजी.

Ex. ते मे आचूँधा निषिद्ध, ‘I was not able to come’; ते मे बूढ़ा निषिद्ध विद्वान, ‘we are not able to guess’; ते मे चौड़ा निषिद्ध विद्वान नजी मे बूढ़ा निषिद्ध विद्वान, if one had two hundred rupees cash one might go (on a pilgrimage) to the Ganges, lit., (if) there were two hundred rupees, &c.,

* This, it will be observed, is identical with the third form of the passive voice, noted in § 332 (3). The connection will always make it clear which idea is intended to be expressed.
(3) Lastly गठन, ‘to be made,’ ‘to become,’ is sometimes added to the infinitive mood of another verb, in the same sense; as, धन्य विमें नागठन गठन नहीं, ‘I cannot stay here,’ lit., ‘my staying here does not become’; धन्दे डना ये बहे रहस वरिे, ‘give alms as you are able.’ This construction would be used chiefly in the negative form to denote an inability to do a thing owing to the inconvenience of it, or the difficulty of making suitable arrangements.

379. Completive compounds are formed by adding to a conjunctive participle in its short form, the verb अवशय, ‘to finish,’ or यात्रा, ‘to depart,’ ‘to cease.’ They denote the completion of the action expressed by the first member of the compound. Thus, धन्दे लाई यह दुनिया लही, ‘I have finished the work’; अनी एडी भा रहे, ‘we have finished eating (our) dinner.’ With regard to this compound observe:—

(1) अवशय and यात्रा in the sense of ‘finishing’ are never used alone. Thus, we cannot say धन्दे दुनिया लही, ‘I have finished.’ They must always be used in combination with the conjunctive participle of a verb denoting what is finished.*

(2) अवशय and यात्रा may be combined with verbs both transitive and intransitive, but the resultant compound is always treated as intransitive and must have its subject in the Nominative case throughout all its tenses.

(3) The tenses of the imperfect participle are seldom if ever used.

* There is however an intransitive verb अवशय, ‘to be finished,’ ‘to forget,’ ‘to err,’ which must not be confounded with अवशय, ‘to finish,’ as used in the completive compounds. An example of its use is the following: अन राजा द्रष्प झाला, ‘today the gram is finished.’
(4) We must often render it into English by the use of the word 'already.' Ex. मैं डुड़ झ कर जर्जर न जो, 'I have already told him'; डुड़ अं पर्यास डुड़ झ कर, 'he has probably already arrived.' Sometimes the sense can scarcely be distinguished from that of the perfect participle, except that it expresses with somewhat more emphasis the idea of completion. Thus, प्रर वर्दी से व रेस व र डुड़ झ जो, 'I have visited several lands.'

(5) In the Absolute future it is often equivalent to the English future perfect. Ex. नव डुड़ अ डुड़ झ, 'when he shall have eaten'; नव डुड़ अ डुड़ झ, 'when he shall have come.'
CHAPTER LII.

FREQUENTATIVE AND DESIDERATIVE COMPOUNDS.

380. Frequentative compounds are employed when speaking of an act as being performed not once, but frequently or habitually. They correspond generally to our expression, 'to make a practice of,' though often this phrase would not be suitable in translating. They are formed in two ways.

(1) The verb वज्र, 'to do,' is added to a gerund. The former is conjugated throughout, while the latter generally remains uninflected.

Ex. दिऊँ ना सापिन्द्र वज्र, 'do not go there,' i. e., do not make a practice of going there; मैं चीन भजन्त्र वज्रम् राहि, 'I am in the habit of reading every day'; सचि पर अग्रिन्द्र वज्र, 'come to my house' (now and then, or frequently).

a. When it is remembered that the gerund is in reality a noun which denotes in the abstract the act expressed by the verb from which it is derived, it is evident that this construction does not differ grammatically from that of those nominal compounds in which वज्र is used in conjunction with a noun; as, e. g., विकाद वज्र, 'to consider,' lit., 'to do consideration.' So also अग्रिन्द्र वज्र, means literally 'to do the act of coming.' The only thing peculiar about the use of वज्र with the gerund is that repeated action is denoted, whereas this is not the case when it is combined with other nouns.*

b. Sometimes, though I think rarely, the gerund is inflected to agree in gender and number with the subject of the verb. Thus, मैं देविशा वज्रम्; 'I shall be in the habit of being' अप्रिन्देश् वज्रम्, 'we shall be, &c.'; बूढ़ी देविशा वज्रम्, 'the girl will be,

* Compare the English expressions, 'he does washing,' 'she does sewing' &c.
&c., तीज्र्गत देवीर्गत बंगालीर्गत, 'the girls will be, &c.'

(2) In the tenses of the imperfect participle a frequentative compound is formed by adding देव, 'being' to the participle. Ex., वे देवे वर्ग नागर देव नी, 'I used to go there often'; देव नती देवी नामान्तरीगत देवीगत सद, 'they (fem.) were in the habit of coming to bathe in the river.' देव may in this construction follow देव just as it does any other imperfect participle, though it is somewhat redundant, and such a form of expression is rather unusual. Examples are, देव सत्ता सिंही नामा देव देव देव नी देव तृतीय वेकायुर्गति नी, 'the place where sports are accustomed to be (held) is called the rang bhūmi'; ती राज नी सामा ब्र किसान ती देव देव नी, 'then Dhruv knew that there was such a thing as a father also,' (as well as a mother)† In all these examples the gerund with वर्ग might be used, but in the tenses to which it is applicable, viz., those formed from the imperfect participle, the other construction is more in accordance with popular usage.

381. Desiderative compounds are made by adding the verb सलूँ, 'to wish,' to the gerund or infinitive mood of another verb. Both the gerund and the infinitive are generally used in the uninflected form, except that, following the usual rule, the infinitive when derived from a transitive verb must agree in gender and number with its object, if that is in the Nominative case. Primarily this compound denotes the wish to do the act signified by the first member,

‡ Lit., 'that a father was accustomed to be,' i.e., that it was the usual thing for boys to have a father. He had never seen his own, or heard of him, and was not aware that there was such a thing till he formed the acquaintance of other boys and heard them speak of their fathers.
but when the gerund occurs it is also often employed as a proximate future tense to denote an action or event as about to occur. Ex. नामिन् स्थापिता चार्जिन् गृह, ‘I wish to go,’ or ‘I am about to go’; नामिन् स्थापिता चार्जिन् मी, ‘I was wishing to sleep’; धुमर तु युक्तरा सार्वित, ‘he wanted to ask’; नामिन् भाषी भाषी करं चूळ गाय, ‘if you want to eat your dinner go now’; जांही तुर्किब चार्जिन् है, ‘the train is about to start.’ In practice there is seldom or never away difficulty in distinguishing in any particular case whether the expression is used in its primary or secondary sense. When the latter is meant the gerund is used, and it is generally in cases where the idea of wishing or desiring would be incongruous, as in the last example given. When it is intended to express a wish the infinitive is more commonly employed.

(1) Occasionally the gerund is inflected to agree with the object in the Nominative case.

Ex. पीडा दढ़नुं प्रेषी सभीत ढुँढ़े तहेकी प्रेषी सर्वृतः है, ‘my brother wishes to build (put) a house on my land.’ So also in the following example the gerund of the substantive verb agrees with the subject in the plural; भगी ढुँढ ने शदिं चेय राज्ये ती, ‘do you want to be his disciples’?

(2) When the infinitive is used it is sometimes put in the Accusative case with the case sign usually, though not always, unexpressed.

Ex. धुँढ धुँढः सर्वृतः है, ‘he wanted to get up’; धुँढ धुँढः है सर्वृतः है, ‘I want to see.’

382. In these compounds the infinitive which is a verbal noun is to be regarded as the object of the verb with which it is combined, and like nouns in general when employed as the object of a verb it is put sometimes in the Nominative and sometimes in
the Accusative case. In the dialect of Bhojpur there is the same choice between these two constructions, either the Nominative or the Accusative being permissible, the latter with or without the case sign व or वत्=Panj. वत्। The following examples from Grierson are interesting;

षे चेहरा पता वत्=Panj. षे चेहरा चायला वत्, 'he wishes to speak.'

षे चेहरा चायला वत्=पन्जी वनट्ठ चायला ती, 'the clock was about to strike.'

षे चेहरा व चायला वत्=षे चेहरे व चायला, 'he wishes to speak.'

षे वनट्ठ चायला वत्=षे चेहरे व चायला, 'I wish to send.'*

The Accusative with the case sign is used in the same way also in the Oriya language; as उरात्मा व दाति.=Panj. अपड़े व दाति।†

* * * * * * *

NOTE.

383. In connection with the use of the desiderative compound to denote the immediate futurity of an action Beames points out the interesting fact that in the Gipsy language the future is formed by prefixing to the present tense of a verb the noun Káma, 'desire,' (Panj., वत्त) Thus, keráva, 'I do,' kama keráva, 'I will do,' lit., 'I wish to do,' (Panj., वैं सादिखा सादिखा रानिया। Also that in modern Greek a process analogous to this is followed, the verb thelo, 'I desire,' contracted to the and tha being prefixed in the same way; as, e. g., hupago, 'I go,' tha hupago, 'I will go,' (Panj., वैं सादिखा सादिखा रानिया।

* Grierson, ii. 145.
† Hoernle, § 539.
CHAPTER LIII.
INSECTIVE, PERMISSIVE, AND ACQUISITIVE COMPOUNDS.

384. Inceptive compounds, or as they are called by Hoernle Inchoatives, are formed by adding सज्ज, ‘to be attached,’ &c., अहित, ‘to be occupied,’ or अठ, ‘to fall,’ to the inflected infinitive of another verb. They denote the action of the infinitive as beginning.

Ex. अनन्ति होटि सज्ज, ‘the child began to cry’; चन्द्रहर्षि वधिपरि नुक्ष प्रेमि श्रीमान्य बलमं बलमं, ‘sitting at the gate (of the village) they began to talk of the melā.’

(1) The use of सज्ज in this construction is confined for the most part to the perfect tenses, though it occurs also in the future absolute and contingent. In the tenses of the imperfect participle it is comparatively rare, but it may be expressed in the form of an intensive compound with सन्धि or प्रेम, and can then be used as freely in the imperfect tenses as in any others.

Ex. ते ते लोहि नासो अम रिति तित तमर प्रेम सस्त्रा है, ‘If ever I go into the sun my head begins to ache’; मेम न भि भि अभिन्दो वक्तार संस्त्रा है, ‘the fear of death begins to come to mind.’ In the following sentence we have a combination of the intensive, frequentative, and inceptive compounds; अं भि म हुमाची अपनि सज्ज आपि अपि भि र, ‘then they begin to call him a mad-man.

(2) This compound is often used when the action denoted has not actually begun, but is only about to do so.

Ex. नर न कुल जहा, ‘when I was about to start’; नक्ष कुल रात बिंदुर सज्ज न, ‘I was about to say something else.’
(3) It is also frequently heard in the account of a conversation or discourse when the words of a speaker are introduced, though English idiom would admit of no corresponding word.

Ex. नै ने गौत फूल लीरिया उज गौत लविर लेना मै नयीक आदिना, 'when I called him he said he would not come,' lit., 'began to say I will not come.'

(4) Colloquially the order is very frequently reversed, किता being made to precede the word with which is combined.

Ex. अ मनी सेरी धानह, *‘then we began to eat'; नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै नै ना
(7) घड़ा also is less frequently used in this construction than घड़ा. When employed it usually precedes the infinitive with which it is connected; as, हेघड़ा ती घड़ा प्रयोगशील, ‘people began to talk,’ lit., ‘among the people there began to be words.’

385. Permissives and acquisitives are formed respectively by adding घड़ा, ‘to give,’ and घड़ा, ‘to receive,’ to the infinitive of another verb. They denote permission to perform the act signified by the primary verb; the former meaning to give permission, and the latter, to receive it. With घड़ा the infinitive must be in the inflected form. With घड़ा it is often uninflected.

Ex. दैघड़ा है नाड़ेग्ज, ‘I let him go,’ lit., ‘I gave to him to go’; दैघड़ा नहीं नमून ना दैघड़ा, ‘he will not be allowed to remain always,’ lit., ‘he will not receive to remain,’ &c., or if it is circumstances that do not permit it, we render, ‘he will not be able to remain always.’ So also, दैघड़ा नौं ना दैघड़ा, ‘he will not not be allowed to go,’ or ‘he will not be able to go.’ In this constructions घड़ा is treated as an intransitive verb, taking its subject in the Nominative case throughout all the tenses, so that we must say दैघड़ा नौं ना दैघड़ा, ‘he was not allowed to go,’ not दैघड़ा है, &c.

(1) Note नाड़ ठीं, ‘let (it) do’ = ‘let it pass,’ ‘never mind.’

मैं दैघड़ा दैघड़ा है नाड़ेग्ज ना दैघड़ा दैघड़ा, ‘I will never let this matter pass.’

कर ठीं, ‘let (it) alone,’ ‘let stay,’ ‘leave.’

(2) In the acquisitive compound निदेशक is sometimes substituted for घड़ा. The subject is then put in the Dative case. Ex. दैघड़ा है नाड़ेग्ज निदेशक का निदेशक, ‘he was not allowed to enter the house.

* * * * * * *
CHAPTER LIV.

CONTINUATIVE AND PROGRESSIVE COMPOUNDS

386. Continuative compounds are formed by adding निल्ला, ‘to remain,’ to an imperfect participle, which latter must agree with the subject of the verb in gender and number. They denote an action as going on continuously; as, डूबे-कपला निल्ला गेहुः, ‘the ass continues braying’; बुढीगीं देमगरीसंग दंगोसींग गर, ‘the girls keep laughing.’

1. The phrase संचा निलूला, means ‘to be lost,’ ‘to disappear,’ or ‘to die;’ as, भेंती एंठी नाली गयी, ‘my book is lost;’ सब लुढ़ संचा निलूला, ‘everything has disappeared,’ or ‘is gone;’ मेंता विद्वान संचा निलूला है, ‘my father has passed away,’ ‘is dead.’ Again the phrase चंडका चिपुला, signifies, ‘to depart,’ ‘to go away’; as, छेद छोड़ चंडका चिपुला, ‘he went away from there.’

2. The continuative compound differs from the frequentative in that it implies continuance of the action, while the latter implies repetition. Ex., बुढी जानिया हरली है (or जानिया हरली है), the girl sings,’ ‘is in the habit of singing,’ but बुढी जानियां खिरिया है, ‘the girl continues singing.’ Again as regards the difference between the continuative and the intensive with निलूला, both imply continuance of the act, but the former does so with much more distinctness and emphasis than the latter. Thus, नं लेख निलृता or नं लेख निलृता मे, ‘I was (engaged in) thinking,’ but नं लेख निलृता, ‘I kept thinking.’

387. Progressives are formed in two ways. (1) Instead of निलूला, as in the continuative compounds,
is employed with an imperfect participle. (2) नाख़, is connected with a perfect participle in the feminine form singular. There is little difference of meaning between these and the continuatives. Indeed sometimes they may be used interchangeably, and by most grammarians they have been classed together, but Kellogg is undoubtedly right in drawing a distinction between them. Thus, while नितिन suggests the idea of continuance, नाख़ suggests that of steady progress toward an end, or, to put it differently, नितिन expresses continuance in the state denoted by the participle; नाख़, progress in that state.

Ex. लूठे खेलते नाख़े दै, 'the dog keeps on barking,' but, प्रतित दृष्टि नाख़े दै, 'the city goes on falling to ruin,' and दृष्टि यह रहेंगे बड़ी नाख़े दै, 'he goes on accumulating wealth.' Again, वान बढ़ते नाख़े रह, 'houses continue to be built,' or 'are continually being built,' but, वान बढ़ते नाख़े दै (or बड़ी नाख़े दै), 'the house is being built,' 'the building of the house goes forward' (toward completion). Perhaps a clearer illustration still of the distinction between these two forms of expression is seen in the two sentences, माख़ बसकर नाख़ी दै, and माख़ बसकर बड़ी नाख़ी दै. The former signifies that the fire continues burning; the latter, that it is gradually kindling and blazing up higher and higher. Nevertheless it must be confessed that this distinction is not always kept in view, and that, as stated above, the two are sometimes used interchangeably.

(1) When the feminine form* of the perfect parti-

* I am not sure that this is not after all in appearance only, the participle feminine. It is not unlikely that the ending ढी is the emphatic particle added to the stem of the verb, so that, e.g., in the sentence दृष्टि नी ढी अभिज नितिन दै, 'he goes on beating me,' अभिज may be for अभिज ढी.
ciple is used it is sometimes written with a bindi; as,  

\[ \text{bindi} \]; as,  

\[ \text{bindi} \]. ‘they went on asking him.’

388. A common construction is that formed by placing before आदित्र or नावा the perfect participle of a verb of motion. It denotes that the person or thing signified by the subject comes or goes under the conditions represented by the participle. The latter must agree in gender and number with the subject.

Ex.  

\[ \text{Ex. binda nava he, \text{‘he is running along,’} he is going running’; binda binda binda binda he, \text{‘he is running along,’ ‘he is coming running’}; binda binda binda binda binda he, \text{‘who is that passing along’?} \]

(1) Note the difference between these compounds with the perfect participle, and those in which नावा occurs with the conjunctive participle, (Intensives).

\[ \text{Ex. \text{‘he ran away.’ binda binda binda binda he, ‘he went running,’ ‘he ran along.’ binda binda binda binda he, ‘the pigeon flew away.’ binda binda binda binda he, ‘the pigeon flew along.’ binda binda binda binda binda he, ‘he turns,’ ‘returns.’ binda binda binda binda binda he, ‘he is returning,’ (in the act of doing so).} \]

The one expresses simply the action of the participle, the other presents it in progress.

(2) The phrase देखिता नावा in the tenses of the imperfect participle denotes ‘to go, to move along,’ but in the other tenses, ‘to go away.’ Ex., \[ \text{Ex. binda binda binda binda he, ‘he was going along,’ but binda binda binda binda he, ‘he went away,’ and binda binda binda binda binda he, ‘I shall go away.’} \]

Even with the imperfect participle however when used for the immediate future (see § 314) it signifies ‘to go
away.' Ex., अब्ला नी मैं देखिया रहा गया, 'well Sir I will go away.'

(3) This combination of the perfect participle with अत्रित्ता and नित्ता, may again have another participle, perfect or imperfect, also in agreement with the subject prefixed to it. This denotes some action as being performed by the subject as he moves along, or more clearly defines the character of the motion. It is often difficult to render this literally into English.

Ex. प्राणीति भविष्यति अत्रित्ता नित्ता नाथं मत, 'the bees went along making combs,' lit., 'attaching (to the trees, &c.) combs.' This represents the bees as attaching honey combs to the trees as they passed on from place to place; वर वरी हरी वरी अत्रित्ता नित्ता वरी वरी नाथं, 'every hour his circumstances go on changing'; नैचर वरी भविष्यति वरी अत्रित्ता वरी, 'the army too was coming along following,' lit., 'was coming along attached behind.

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CHAPTER LV.

िन्हि प्रेक्षित to a verb in an intensive or a frequentative sense.—Statistical and Reiterative Compounds.

389. A common construction is that in which the perfect participle of the verb वृत्त, ‘to fall,’ is prefixed to another verb, the participle being made to agree in gender and number with the subject of the latter. This in general denotes that the action is in progress. It is then equivalent to those intensive compounds in which रूढ़ि constitutes the second member, and has the force of the English phrase, ‘to be engaged in,’ though English idiom would not always admit of its being so translated. This idiom is also often used in place of the frequentative compound, denoting habitual or customary action. Examples are as follows:

For the Intensive Compound.

अपना उड़ान सूर्य हस पड़े रेतिते ता (==में तथ्य ता ता), ‘I am looking toward your face.’

इत्या क्यों नित्य घरेलू है* (==यह नित्य है), ‘your brother is calling.’

ही नित्य जाना है (==धा नित्य है), ‘he is engaged in eating.’

For the Frequentative Compound.

बसी नैसर्गि सी नामस्या हृं टेचि सी पड़े टेचि टिचि जा (==टेचि टिचि टिचि जा), ‘some having passed the age of eighty even, run about,’ i. e., remain active.

ही गुरूदेवां से उड़ां उसी दिये दुःपर दिये ती (=दिये दिये ती)

* मुलाका for युगलिष्ट. 
§ 389.] CHAPTER LV. 255

नी), 'she used to wander hither and thither like a mad woman.'

इतर सागर है वि जनम सागर ती तरिता है तबे आती नहे ती वरनें जि (=अभी ती वरनें तुः से जि), 'one ought to see what the sacred Shástar says, and what we are in the habit of doing,' i. e., how our actions compare with the teachings of the Shástar.

Other examples, all of which are taken from native sources, will be given in the Exercise.

(1) Occasionally सुर्ख is prefixed for emphasis to compound with देव.

Ex. दिनापन पुजारि वरे दिनापन सुर्ख ती सुर्ख तदी वर हो सागर हो ती, 'whichever way you look nothing but beauty shines'.*

साह नगर रिह मुखे जो रुख तदो बालिका तुरे वही दिवसी तरिता है, 'all day she goes about the lanes and streets with the boy on her hip'.†

(2) In the following it is prefixed to the frequentative तीरति चरठि which here however has the force of the simple verb चरठि. दिन फिनि नवः नास दुघ तांति चरठि पिनि तीरति चरठि तर, 'he was engaged in holding a conversation with some man'; फिनि फिनि नवः मित्रणी देव चरठि दुघ तिनाप तीरति चरठि तर, 'I was engaged in doing an account with (some) Kashmiris.'

(3) This idiom, when the verb is in the imperative or contingent future, has an entirely different meaning, सुर्ख then being used in a sense very similar to तरे, 'if you,' or 'he, please,' or to express doubt or incredulity.

Ex. सुर्ख वरें रिह, 'let him do (it) if he likes'; सुर्ख दुरें दीरें दरि, 'it may be that there will be some

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* Said with reference to the beauty of nature.
† After the manner in which women carry their children in this country.
salvation'; करा दिन ना समानक हो 'it may be that he will carry (us) across' (the gulf that separates this world from the next).

390. In the so-called *statical* compounds an imperfect participle in the masculine inflected form singular or plural is prefixed to a verb of motion. The participle denotes something as occurring during the action of the verb.

Ex. च्य नरे रॉने दिलिज अधीरा शी, 'he was coming along dancing and jumping'; छिय दिएरी अधीरे रॉने नली शी, a girl is going along singing.' दिय जलनरे दिलिज अधीरा शिषा, 'he went away laughing.' This is merely a special application of the use of the imperfect participle absolute as explained in Chapter xxxviii, and does not need further illustration.

391. A class of compounds known as *Reiteratives* is formed by uniting and conjugating together two verbs of identical or similar meaning, for the sake of emphasis; as, नरला लटटा, 'to beat severely,' 'to give a pommeling'; or verbs which denote actions which commonly accompany one another, with a view of expressing the idea of both in close connection. Both are conjugated regularly throughout, except that.

(1) In the periphrastic tenses the auxiliary is attached to the second member only; as दिय मुडि दिय भटटा लटटा शी, 'he was giving the boy a great beating.'

(2) When verbs of this class are compounded with other verbs, such as लटटा, खटटा, लटटा, &c., the latter occurs only once; as ना दिय खा भी ठंठे पत, 'When they had finished eating and drinking'; अनी मट ठट भा भी ठंठे, we ate and drank up everything.'
CHAPTER LVI.

DERIVATIVE AND COMPOUND NOUNS.

392. In conclusion it will be useful to indicate the usual methods by which derivative and compound words are formed. In general the formation of one word from another is effected by changing the last vowel, or by prefixing or adding one or more syllables, with sometimes a slight internal change.

393. Derivation of Feminine from Masculine nouns.

(1) From masculine nouns in न feminines are formed by substituting नी for न. In the case of inanimate things these have a diminutive sense.

पोवृ, 'a horse,' पौत्री, 'a mare.'
सूत्र, 'a he-goat,' सूत्री, 'a she-goat.'
दूत, 'a dog,' दूती, 'a bitch.'
जूत्र, 'a sweeper,' जूत्री, 'a sweeper's wife.'
भूत्र, 'a water-carrier,' भूत्री, 'the wife of a water-carrier.'

(2) Masculines ending in न, ट, ठ, ड, ढ, भ, ढ, generally add नी to form the feminine.*

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* The rules for the formation of feminines from masculine nouns ending in a consonant hold good in general, but there are exceptions to them. I have in the main followed Bihārī Lal.
<table>
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<tr>
<td>सेट्, ‘a Jat,’ सेटी ‘the wife of a Jat.’</td>
<td>फिङ्ग, ‘a locust,’ फिङ्गी, ‘a grasshopper.’</td>
</tr>
<tr>
<td>उपान, ‘a carpenter,’ उपानी, ‘the wife of a carpenter.’</td>
<td>बिंगान, ‘a wolf,’ बिंगानी, ‘a she wolf.’</td>
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(3) Masculines ending in द, ज, भ, व, च, घ, ङ, ढ, प, त, थ, ध, न, and also in ह when it denotes a person, form their feminines by adding दी or दी.

|----------------------------------------|---------------------------------------------|
| मान, ‘a boatman,’ मानी, ‘the wife of a boatman.’ | वान, ‘a cloth merchant,’
| मानी, the wife of a cloth merchant.’ | मान, ‘a species of antelope,’
<p>| मानी, ‘a female of the same species.’ | मान, ‘a worshipper,’ मानी, ‘a female worshipper.’ |
| वान, ‘a tiger,’ वानी, ‘a tigress.’ | पाप, ‘a fakeer,’ पापी, ‘the wife of a fakeer.’ |
| नलमानी, ‘the wife of a money changer.’ | मेट, ‘a tiger,’ मेटी, ‘a tigress.’ |</p>
<table>
<thead>
<tr>
<th>पायन, ‘a fakeer,’ पायनी, ‘a female fakeer.’</th>
<th>हेङ्रास, ‘a low person,’ हेङ्रासी, ‘a low woman.’</th>
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(4) Masculines ending in श्री preceded by a consonant generally form the feminine by changing श्री to न्र. If however श्री is preceded by a vowel, it is shortened to श्र and न्र is added.

चाश्री, 'a washerman,' चाश्र, 'a washerwoman.'
बाश्री, 'a butcher,' बाश्रंद्र, 'the wife of a butcher.'
बाश्रंद्र, 'a neighbour,
बाश्रंद्र, 'a female neighbour.'
मुश्री, 'a madman,' मुश्रंद्र,  
‘a mad woman.’

(5) Some masculines in न add श्री to form the feminine.
बन्न, 'a child,'* बन्नश्री, 'a little girl.'
बन्न, 'an opening,' बन्न, 'a small opening.'
उन्न, 'a tank,' उन्नश्री, 'a small tank.'
उन्न, 'a small red bird,' उन्नश्री, 'a female of the same species.'†

(6) Masculine names of castes, nationalities, &c., when ending in a consonant sometimes add न्रो to form the feminine. If the ending be in a vowel, that is dropped or changed to its corresponding semivowel.

* Both masc. and fem.
† Masculine diminutives are sometimes formed in न and श्र with corresponding feminines in श्री. Thus, from बन्न, 'a crow,' बन्नष्र (m) and बन्नश्री (f), a young crow; from चेळ, 'a hide,' चेळष्र, 'a piece of leather,' and चेळश्री, 'the foreskin. Also, as a term of contempt, from खैंश्री, 'a European,' occurs खैंश्र, 'a little European,' and in the following sentence a woman abusing another speaks scornfully of her husband in this way; अन्नु उन उने खैंश्री लहर पिटिया, 'come then I beat your little husband,' खैंश्री being the diminutive of अन्नु, 'a husband.'
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394. Derivation of Abstract nouns from Verbal Roots.

(1) Many verbal roots are used as abstract nouns. If the root contains a short vowel it is usually lengthened. Thus:

भूत, ‘to beat,’ भूत, ‘a beating,’ ‘a blow.’

चिंता, ‘to plaster,’ ‘to smear,’ चिंता, ‘ointment.’

चर, ‘to speak,’ चर, ‘harmony,’ ‘agreement.’

वा, ‘to do,’ वा, ‘work.’

उत, ‘to go,’ ‘to move,’

उत, ‘gait,’ ‘movement.’

‘voice,’ ‘manner of speaking.’

चाल, ‘to go,’ चाल, ‘walk,’ ‘behaviour.’

सर, ‘to meet,’ सर, ‘play,’ सर, ‘a game.’†

रोटी, ‘to fold,’ रोटी, ‘a fold,’ ‘a twist.’

(2) From some monosyllabic roots containing a short vowel nouns are formed by lengthening the vowel and adding ा or ि.

‘dryness,’ ‘drought.’

‘an account.’

‘to err,’ डेर, ‘an error.’

‘to keep,’ डेर, ‘protection.’

‘to loot,’ डेर, ‘looting.’

* ने ले श्रेष्ठ चूँच बनवे केवल चिनट, उं समय चा केवल चिनट ढे के, ‘If all men sat quietly (i. e., did no work) how would the world move forward’? lit., how would the movement of the world move?

†देनी तेज घेड घेड, ‘let us play some other game.’
(3) Causal roots are also used as abstract nouns. दोषिक (दोषिक), ‘to deliver,’ देशिक, ‘deliverance,’ दुर्दोषिक, ‘to lift,’ द्रविक, ‘ascent.’ लोकिक, ‘to hide,’ लोकिक, ‘hiding,’ ‘concealment.’ लोकिक, ‘sprinkled,’ लोकिक, ‘sprinkling.’

(4) A large number of nouns are formed from causal root by dropping the final देशिक and substituting for it देशिक. These generally have two distinct meanings. They denote (a) abstractly the action signified by the verb, and (b) the price paid for the same. दोषिक, ‘to have plastered,’ दोषिक, ‘plastering,’ ‘the cost of having plastered.’

देशिक, देशिक, ‘to have dyed,’ or ‘painted,’ देशिक, ‘dyeing,’ ‘painting,’ ‘the cost of dyeing,’ &c.

इण्डिक, इण्डिक, ‘to have carried,’ इण्डिक, इण्डिक, ‘carrying,’ ‘compensation for carrying.’

इण्डिक, ‘to have made,’ इण्डिक, ‘the cost of having made’.*

इण्डिक, ‘to have sifted,’ इण्डिक, ‘sifting,’ ‘compensation for sifting.’

इण्डिक, ‘to earn,’ इण्डिक, ‘what is paid for what is earned, i. e., earnings’;†

इण्डिक, ‘to have sewed,’ इण्डिक, ‘sewing,’ ‘compensation for sewing.’

(5) र, र, or ड is added to causal roots to form abstract nouns. Sometimes देशिक of the root is elided,

* I am not aware that इण्डिक is ever used in the abstract sense of ‘making.’

† इण्डिक is not a causal verb, but it resembles one in form.
or changed to its cognate semivowel ḷ.

घङ् (bhang), ‘to make,’ बहङ् (baheng), ‘make,’ ‘manufacture,’ ‘a fabrication,’ ‘a sham.’

समङ् (sannah), ‘to ornament,’ समङ् (sannah), समङ् (samam), ‘ornamentation.’
सङ्खङ् (sankhah), ‘to have written,’ सङ्खङ् (sankhah), सङ्खङ् (sankhat), ‘writing,’ ‘penmanship.’

वङ्कङ् (vankhah), ‘to tremble,’* वङ्कङ्कङ् (vankhakah), वङ्कङ्कङ् (vankhakatk), ‘tremor,’ ‘trembling.’

सङ्कङ् (sankhah), ‘to make shine,’ सङ्कङ्कङ् (sankhakah), सङ्कङ्कङ् (sankhakatk), ‘glitter,’ ‘splendour.’

वङ्कङ् (vankhah), ‘to weep,’ ‘to shriek,’* वङ्कङ्कङ् (vankhakah), वङ्कङ्कङ् (vankhakatk), ‘lamentation.’

वङ्कङ् (vankhah), ‘to cause to be spoken,’ ‘to be called,’ वङ्कङ् (vankhah), ‘a saying,’ ‘a maxim.’

(6) A few abstract nouns are formed by adding ṣ or ठ to a causal root, the vowels आ of the termination being first contracted to आ.

सङ्कङ्कङ् (sankhakah), ‘to exhort,’ सङ्कङ्कङ् (sankhakah), ‘exhortation.’
सङ्कङ्कङ् (sankhakah), ‘to teach,’ सङ्कङ्कङ् (sankhakah), ‘teaching,’ ‘instruction.’

(7) In the same way आ is added to the causal root, आ of the termination being first hardened to आ.

नङ्कङ्कङ् (nakhah), ‘to show,’ नङ्कङ्कङ् (nakhah), ‘show,’ ‘ostentation.’
सङ्कङ्कङ् (sankhakah), ‘to exhort,’ सङ्कङ्कङ् (sankhakah), ‘exhortation.’

395. Derivation from Verbs, of nouns denoting Agency.

(1) By adding भङ् (bhah), भङ् (bhah), or भङ् (bhah) to the inflected infinitive. This has been fully illustrated in the Chapter on the Noun of Agency, and needs no further remark.

(2) By adding ठ to the root.

भङ् (bhah), ‘to eat,’ भङ् (bhah), ‘an eater,’ ‘a glutton;’ आङ् (aah) ‘to

* Formed on the analogy of causals.
know,' सदृ 'one who knows,' 'an acquaintance.'*

(3) By adding स्त्र् to the root and lengthening the preceding vowel if short.
पञ्जप, 'to nourish,' 'to feed.' पञ्ज, 'a herdsman.' 'one who feeds cattle.'
शंद्र, 'to cut,' शंद्र. 'a carpenter,' lit. 'one who cuts.'

(4) By adding to the root the suffix रञ्ज or डेल्न, and shortening the preceding vowel if it is long.
दवरढा, 'to see,' दवरढा, दवरढा, 'a beholder.'
दवरढा, 'to play,' (on an instrument) दवरढा, 'a musician.'
दवरढा, 'to sing,' दवरढा, 'a singer.'
दवरढा, 'to break,' दवरढा, 'one who breaks,' 'a breaker.'

396. Derivation of Abstract Nouns from Adjectives and from other Nouns.

(1) पुढा, पुढा, पुढा, or पुढा, is added to a noun to form one denoting the character or quality which distinguishes the person or thing signified by the noun to which it is added. It usually corresponds to the English suffix 'ishness.'
पुढा, 'a child.' पुढा, 'childhood.' childishness.'
पुढा, 'a fool,' पुढा, 'folly,' foolishness.'
पुढा, 'Satan,' पुढा, 'devilishness.'
पुढा, 'a demon,' पुढा, 'deeds worthy of a रञ्ज, 'barbarity.' 'cruelty.'
पुढा, 'a child,' पुढा, 'childhood.'

The same suffix added to an adjective converts it into a noun signifying the abstract quality denoted by the adjective. A final vowel is dropped before the suffix.

* It is interesting to note that this form, like the Noun of Agency in गण्य, sometimes denotes what is about to be (cf. § 301) Thus, e.g., from विशेष, 'to settle,' 'to decide,' is derived विशेष, 'ready to pay,' 'about to decide.'
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(2) Abstract nouns are formed from other nouns by adding श्री. Often these denote an occupation. उपवी, 'a fakeer,' उपवीत, 'fakeerhood,' the manner of life of a fakeer.'

ठन, 'a cheat,' ठनी, 'cheating.'

संघवाहन, 'a head man of a village, संघवाहनी, 'the office of लम्बार्दा०.'

संप्रेसण, 'a head of police,' संप्रेसणी, 'the office of धोनमेदरा.'

सज्ज्वा, 'a juggler,' सज्ज्वा, 'jugglery,' the business of a juggler.'

The same suffix added to an adjective transforms it into a noun.

प्रविज्ञान, 'obedient,' प्रविज्ञानी, 'obedience.'

विज्ञान, 'wise,' विज्ञानी, 'wisdom.'

सेगित, 'bold,' सेगिती, 'boldness.'

सत्वा, 'helpless,' सत्तवी, 'helplessness.'

(3) Many abstract nouns are formed by the suffix श्री added to a noun or adjective. Final व is generally changed to व्य. A preceding adhik is dropped, and a preceding long vowel is shortened. These too, when formed from nouns, often denote rank, office, or occupation.
(4) Another numerous class of abstract nouns is derived in the same way from concrete nouns, but chiefly from adjectives, by adding the suffix याद्री or याम. These are interchangeable, and in any of the following examples the latter may be substituted for the former.

भ्रो, 'a friend,' भ्रोज्यावी, 'friendship.'

भ्रो, 'a fool,' भ्रोज्यावी, 'folly.'

भ्रो, 'filthy,' भ्रोज्यावी, 'filthiness.'

भ्रो, 'wicked,' भ्रोज्यावी, 'wickedness.'

भ्रो, 'pure,' भ्रोज्यावी, 'purity.'

भ्रो, 'beautiful,' भ्रोज्यावी, 'beauty.'

वृष, 'high,' वृषिवावी, 'height.'

वृश, 'round,' वृशिवावी, 'roundness.'

वृष, 'bad,' वृषिवावी, 'badness.'

वृश, 'good,' वृषिवावी, 'goodness.'

वृश, 'greasy,' वृशिवावी, 'grease,' 'greasiness.'

वृश, 'small,' वृशिवावी, 'smallness.'

वृष, 'excellent,' वृषिवावी, 'excellence.'

वृष, 'transparent,' वृषिवावी, 'transparency.'

वृष, 'submissive,' वृषिवावी, 'submissiveness.'

वृष, 'pleased,' वृषिवावी, 'pleasure.'
(5) Some abstract nouns are formed by adding उ, उर, or उर, to a noun or adjective. The word to which the suffix is added usually suffers some internal change.

निक्सार, ‘discreet,’ निक्सतप, निक्सतपु, निक्सतपुर, ‘discretion.’
हिन्द, ‘small,’ हिन्दु, ‘smallness.
तार, ‘a widow,’ तारह, तारह, तारह, ‘widowhood.’
सुद्र, ‘old,’ सुद्रह, सुद्रह, सुद्रह, ‘old age.’

(6) A few abstract nouns are formed by adding त to an adjective.
सीत, ‘long,’ सीते, ‘length.’ |
दीर, ‘wide,’ दीरे, ‘width.’

(7) A few also are formed by adding to the stem of another word the suffix घु, घुर, घट, or घर. These derivatives denote a smell arising from the thing or state denoted by the word to whose stem they are attached. Thus, from पट, ‘to rot,’ पटिया, पटिया, पटिया, or पटिया, ‘a stink.’ From घट, ‘sour,’ घिराप, घिराप, &c., ‘a sour smell.’

397. Derivation of Concrete Nouns from other Nouns.

(1) The termination ा न or ान, generally denotes occupation.

सीत, ‘gold’ सीतत, ‘a goldsmith.’
कीर, ‘iron’ कीर, ‘a blacksmith.’
गिर, ‘trade,’ गिरह, ‘a trader.’
हिर, ‘leather,’ हिरह, ‘a tanner.’

*The word हिरह though denoting primarily a tanner, or a worker in leather, is applied colloquially only to a low caste many of whom are so engaged, while others are employed as farm labourers, weavers, &c.
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 deducted, 'an earthen vessel,' दुःख, 'crime,' दुःखवाणि, 'a potter.'
(2) दुःख (fem. दुःखी) affixed to the oblique form of a noun forms a derivative which denotes primarily the possessor of the thing signified by the noun to which it is affixed, and hence secondarily the seller of it, or one who deals in it. These words may be regarded as either nouns or adjectives since they are used in both ways. (cf. § 303).
पीत्र, 'a horse,' पीत्रक, 'a man with a horse,' a man who has a horse for sale.'
शव्री, 'a stick,' 'wood,' शव्रीवाणि, 'a man with a stick,' 'a dealer in wood.'
दुःख, 'milk,' दुःखास्त्रा, 'a milkman'
दुःखक, 'service,' दुःखक, 'a servant.'
पित्र, 'a house,' पित्रस्त्रा, 'the lady of the house.'
पर, 'wealth,' परस्त्रा, 'possessed of wealth,' e.g., दुःख
दुःखित परस्त्रीसिद्ध दुःख, 'however wealthy women they may be.'
(3) The suffix दुःख denotes office, position, rank.
प्रादा, 'a province,' प्रादा, 'the chief of a province.'*
दुःखा, 'a cavalry company,' दुःखा, 'an officer in command of a rasådā.'
दुःखा, 'a police station,' दुःखा, 'the officer in charge of the phānd.'
दुःख, 'a subordinate court,' दुःख, 'the officer in charge of the tahsīl.'
धैव, 'a quarter,' or 'ward,' of a town, धैव, 'a head

* Now usually employed to designate a military rank.
man of a mahalla;
बवीसा, 'a family,' 'a wife,' वधीरण, 'a married man.'
चौरी, 'a police post,' &c., चौरीस, 'one posted at a
chaunki,' hence 'a watchman.'
चौरीस, 'a head man of a village.'

(4) शी affixed to the name of a country denotes an inhabitant of that country, and also the language spoken in it.
पंजाब, ‘Panjáb,’ पंजाबी, 'a native of the Panjáb,' 'the language of the Panjáb.'
हिंदुस्तान, 'Hindustán,' हिंदुस्तानी, 'a native of' or 'the language of, Hindustán.'
बंगाल, 'Bengal,' বাংলা, 'a native of' or 'the language of, Bengal.'

(5) शी affixed to other nouns forms words denoting various relations to those from which they are derived.
रस्ता, 'a kind of sweets,' रस्ता, 'a confectioner.'
वैर, 'imprisonment,' वैरी, 'a prisoner.'
संबंध, 'relationship,' संबंधी, 'a relative.'
रास्ता, 'a road,' रास्ता, 'a traveler.'
वैरुक्त, 'the veterinary art,' वैरुक्ती, a veterinary surgeon.'
विद्या, 'instruction,' विद्यार्थी, 'an instructor.'

(6) The suffix घान signifies 'a doer,' 'a player,' and almost always denotes the doer of something disreputable.
गाँव, 'gambling,' गाँव, 'a gambler.'
मात्र, 'a widow,' मात्रिक, 'a whoremonger.'
मात्र, 'a boy,' मात्री, 'a sodomite.'
बुभाग, 'dice,' 'game,' बुभाग, 'a card player.'

* I am not able to give the derivation of this, unless it is from लैंछन, a corruption of the English word 'number,' which has been incorporated into Punjabi and will be found in the Ludhiana dictionary.
† In English we are accustomed to speak of the whole of India as Hindustán. A native however does not so understand the word. To him Hindustán is the country lying to the east of the Panjáb and extending indefinitely in the direction of Allahabad.
for the purpose of using them to decoy away those belonging to other people.

All nouns of this class may be made abstract by adding रि; as, नुसेरदानी, 'gambling'; चौदहीपानी, 'fornication'; बहनवर्गी, 'card playing,' &c.

(7) The termination रि denotes agency. Before it a final vowel is dropped.

अधि, 'murderer.'  
वाहि, 'a murderer.'

सेवा, 'service,' सहव, 'one who serves.'

प्रेषण, 'protection,' प्रेष, 'a protector.'

वृद्धि, 'worship,' भवि, 'a worshipper.'

विराजण, 'completion,' विरि—

क्रवर, 'one who brings to completion.'

दिप्रोभ, 'instruction,' दिप्रोजन 'an instructor.'

ाण, 'calumny,' अण, 'a calumniator.'

द्रुपन्ध, 'worship,' द्रुपान्ध, 'a worshipper.'

This suffix is added also to verbal roots to form a noun of agency; as बढर, 'to read,' बढ़ि, 'a reader'; विचार, 'to think,' 'to consider,' 'to judge,' विचार, 'a thoughtful person,' 'one who exercises his judgment.'

398. A number of inseparable prefixes are attached to nouns to modify their meaning in various ways.

(1) दित, दित, दित, or दित, has the force of a negative. Thus, from वार्त, 'honour,' is derived दिवार्त, 'dishonour'; from वार, 'a deed,' 'work,' दिवार, 'cessation from all actions'; from छेद, 'a member,' दिचित, 'one who has nothing, and is free from care,' a title assumed by the आकादिस, a class of Sikh devotees; from

* Note that रि is dropped.
CHAPTER LVI. [§ 398

अष्ट्र, 'form,' 'shape,' शरीर, 'God,' lit., 'without from.' This prefix is used much more frequently in the formation of adjectives than in that of nouns, and will be further illustrated in the next Chapter.

(2) दुः, दुः (Greek dus), and दु, 'bad,' as also भन, 'away,' and नाग, 'down,' contracted to ध, all imply detraction.

अष्ट्र, 'a word,' न्योशर, 'blasphemy.'
ीप, 'a smell,' न्योनप, 'a bad smell.'
मेड, 'wisdom,' न्योसस, 'folly.'
मर्य, 'mercy,' न्योर्य, 'cruelty.'
योर, 'honour, न्योररस, 'dish-honour.'
त्रेम, 'a deed,' न्योम्र, 'a bad deed.'
धाव, 'fortune,' न्योडाव, 'mis-fortune,' 'ill luck.'
घनर, 'a vessel,' न्योगश्च, 'a bad man,' lit., 'a bad vessel.'
मान, 'fame,' reputation,' अपातम, infamy.'

वध्र, 'a deed,' न्योध्र, 'a bad deed.'
शिक्षण, 'justice,' न्योशिक्षण, 'injustice.'
मंत्र, 'association,' न्योमंत्र, 'evil association.'*
ग्रो, 'a way,' न्योग्र, 'an evil way.'†
धान, 'right eousness,' न्योधान, 'unrighteousness.'

(3) धु, 'near to,' when prefixed to a word, has

* छोटी द न्योड, तो associate with one'; न्योशिक्षण, 'to keep bad company.'
† दुःशास्त्र 'to go in an evil way'; दुर्ग धाता, 'to fall into evil habits.'
generally the opposite effect to ἐν, denoting what is commendable; as ἡσυχία, 'honour,' ἡσυχία, 'glory'; ἄρτος, 'a deed,' ἀθηματία, 'a good deed,' 'kindness.'

(4) ἐν (the Greek eu) is the opposite of ἐν, denoting what is good.

\* ἐν, 'a smell,' μελις, 'a sweet smell.'

ἐννα, 'a deed,' μελις, 'a good deed.'

Ἀθηματία, 'intention,' μελις, 'a good purpose.'

μοῖχος, 'a son,' μελις, 'a dutiful son.'

μελισσί, 'understanding,' μελις, 'a good understanding.'

μέλα, 'word,' 'speech,' μελις, 'a good word.'

μεσός, 'a vessel,' μελις, 'a good man,' lit., 'a good vessel.'

Μεσός, 'prudence,' μελις, 'a good disposition,' 'a good mind.'

ἐγκαίον, 'time,' ἐγκαίον (ἐγκαίον), 'early morning,' lit., 'a suitable time.'

(5) Αθηματία, ἀθηματία, and ἐν correspond to the Greek alpha privative, and denote negation, like the English prefix 'un' in 'unhappy,' &c.

Ἀθηματία, 'honour,' ἀθηματία, 'dish-honour.'

ἐννα, 'righteousness,' ἄθρωμα, 'unrighteousness.'

μεγάλος, 'knowledge,' 'wisdom,' ἄθρωμα, 'igno-

rance,' 'foolishness.'

καίος, 'truth,' ἀθροῖα 'false-

hood.'

ἐγκαίον, 'faith,' ἐγκαίον,'

'unbelief.'

ἐγκαίον, 'time,' ἐγκαίον, 'delay,'

'lateness,' lit., 'not the time.'

(6) Μεγάλος, μεγάλος, μεγάλος are inseparable adjectives, meaning 'great.'

μεγάλος, 'sin,' μεγάλος, 'a great sin.'

μεγάλος, 'affliction,' μεγάλος, 'great affliction.'

* Contracted perhaps form μοῖχος, 'good.'
| राजा, 'a king,' राजा, 'a great king.' | पाल, 'food,' 'kindness,' 
| सह, 'a person,' सह, 'a banker,' lit., 'a great man.' | भू प्रभा, 'meat,' (lit., 'great food'), 'great kindness.' |

(7) वर्ष, 'first,' 'supreme,' is also used as an inseparable adjective to form compound nouns.

| ऋषि, 'a worshipper,' ऋषि, 'the supreme spirit,' 'God.' | देवता, 'a great worshipper,' 'a man of eminent piety.' |
| भूष, 'sin,' भूष, 'supreme sin.' | श्रीमुनि, 'God,' श्रीमूढ (≡ नास + श्रीमूढ), 'the supreme God.' |

(8) उष, an inseparable adjective, meaning 'other.'

| राष्ट्र, 'country,' राष्ट्र, 'a foreign country.' | लौह, 'the world,' लौह, 'the other world.' |
| लौह, 'work,' लौह, 'the business or interest of another.' | आभास, 'a good intention,' आभास, 'unselfishness,' lit., 'a good intention towards others.'† |
| रानी, 'a woman,' रानी, 'the wife of another man.' | देयस्व, 'kindness,' देयस्व, 'kindness to others,' 'a good deed wrought on behalf of others.' |
| चें, 'control,' चें, 'the control of another.'* | प्रतीक, 'caste,' प्रतीक, 'another caste.' |

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* प्रतीक, 'to be under the authority' or 'control, of another.'
† Whence the adjective देयस्व, 'unselfish.'
(9) Many compounds are formed by the union of two nouns, of which the first bears a genitive relation to the second.

निवास, ‘the sun,’ नायक, ‘an eclipse,’ निवासनायक, ‘an eclipse of the sun.’

वन, ‘a gurú,’ वाहन, ‘a door,’ वाहनवाहन, ‘the seat of a gurú.’

ठाकुर, ‘an idol,’ ठाकुर, ‘a door,’ ठाकुरठाकुर, ‘an idol temple.’

राजा, ‘Nának,’ राजा, ‘a sect,’ राजवैडी, ‘a follower of Nának.’

बुद्घि, ‘an image,’ बुद्धि, ‘worship,’ बुद्धिबुद्धि, ‘idolatry.’

वृष, ‘a child,’ वृषवृष, ‘age,’ वृष वृषवृष, ‘childhood.’

नीस, ‘life,’ नीसनीस, ‘murder,’ नीस नीसनीस, ‘destruction of life.’

समू, ‘a sword,’ समू समू, ‘science,’ समू समू, ‘the science of war.’

वन, ‘a gurú,’ संस्करण, ‘a calumniator,’ वन संस्करण, ‘a calumniator of the gurú.’

a. Under this head comes a series of compounds of which the second member is वेद, contracted from वेद, ‘a son.’

वेदवेद, ‘the son of a brahman,’ वेदवेद, ‘a brahman boy.’

वेदवेद, ‘the son of khattrí,’ वेदवेद, ‘a khattrí boy.’

वेदवेद, ‘the son of gujjar,’ वेदवेद, ‘a gujjar boy.’

वेदवेद, ‘the son of a वृष,’ वेदवेद, ‘a वृष boy.’

उपधेत्र, ‘the son of a takhán,’ or ‘carpenter,’ ‘a takhán boy.’

These may all be made feminine by changing final व to वी; as, वेदवेदवी, ‘the daughter of a brahman,’ ‘a brahman girl’; वेदवेदवी, ‘the daughter of a khattrí,’ ‘a khattrí girl,’ &c.

b. Again from वेद, ‘to give,’ is formed the noun वेद, ‘a giver,’ (Greek dotes), which is used as the second member of genitive compounds.

नीस, ‘life,’ नीस वेद, ‘giver of life,’

वृष, ‘salvation,’ वृष वृष, ‘giver of salvation,’

‘saviour.’
CHAPTER LVII.
DERIVATIVE AND COMPOUND ADJECTIVES.

399. Formation of Adjectives by means of a suffix.

(1) दि added to a noun often converts it into an adjective.

ढेढ़, 'a load,' ढेढ़ी (and ढेढ़ा), 'heavy.'
घट, 'wealth,' घटी, 'wealthy.'
मुष्क, 'ease,' 'pleasure,' मुष्की, 'at ease,' 'happy,' 'contented.'
पुन, 'love,' पुनी, 'loving,' 'affectionate.'
सेंच, 'covetousness,' सेंची, 'covetous.'
धात, 'virtue,' धाती, 'vicious.'

ढेष, 'deceit,' 'deception,' ढेषी, 'deceitful.'
विश्वास, 'knowledge,' 'wisdom,' विश्वासी, 'knowing,' 'wise.'
पहाड़, 'a hill,' पहाड़ी, 'pertaining to the hills.'
धरात्ल, 'poverty,' धरात्ली, 'poor.'
ढाह, 'a rustic,' ढाही, 'rustic.'
धर्म, 'pride,' धर्मी, 'proud.'

(2) Many adjectives are formed by affixing भात, धात, or धात to a noun. They denote the possession of the thing signified by the noun.

चें, 'wisdom,' चेंभात, पत, 'wealth,' पतभात, 'wise.'
विश्वास, 'kindness,' विश्वासी, 'kind.'
है, 'fear,' हैभात, 'afraid.'
स्वप्न, 'splendour,' स्वप्नी, 'resplendent.'

फिगर, 'anxiety' फिगराह, 'anxious.'
फिर्स, 'shame,' फिर्साहार, 'ashamed.'
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fortune,' fortunate.'

fortune.

strength,' st-
rong.' mercy,' kind.

(3) The suffix देह or देह has the same force as वाल, &c., but is less common in Panjabi than in Hindí.

strength,' strong.'

mercy,' merciful.'

splendour,' splendid.'

Also from देह, 'family,' is derived देहक, 'of good family.'

(4) देह, 'deficiency,' has a privative sense.

wisdom,' un-
wise.'

(5) To a few nouns देह is added to convert them into adjectives.

the world,' worldly,' pertaining to the world.'

spirit,' spiritual.'

(6) Again देह is added to the oblique form of a noun to convert it into an attribute of something else.

fruit,' fruitful,' shady.'

spice,' spiced.'
(7) Many postpositions and adverbs may be made into adjectives by affixing र् (fem. र्ष) to them. A final vowel is dropped before the suffix.

| र्, 'on,' 'up,' र्षत, 'upper,' 'uppermost.' | वचन, 'outside,' वचनन, 'outer.' |
| िठ, 'under,' 'below,' िठत, 'lowermost.' | र्ष, 'in the midst,' र्षत, 'middle,' 'medial.' |
| िष, 'in,' िषिि, 'inner.' | िषिि, 'behind,' िषििि, 'hindmost,' 'last.' |
| िषििि, 'within,' िषिििि, 'innermost.' | िषिििि, 'before,' िषिििि, 'front,' 'foremost.' |
| िषििििि, 'hither,' िषििििि, '(the one) on this side.' | िषिििििि, 'before,' िषिििििि, 'front,' 'foremost.' |
| िषििििििि, 'beyond,' िषिििििि, '(the one) on the other side.' |

400. Formation of adjectives by means of a prefix. Most of the prefixes used for this purpose are the same as those employed in the formation of nouns. They are placed before nouns, adjectives, and verbal roots. Examples are as follows:—

(1) र्, िठ, िषिि, िषििि, privative. Adjectives formed with this prefix are exceedingly common. The word which it modifies often suffers some slight change by the elision or addition of a vowel, &c.

| िषििििि, 'hope,' िषिििििि, 'without hope.' | िषिििििि, 'fault,' िषिििििि, 'faultless.' |
| िषििि, 'anxiety,' िषिििि, 'free from anxiety.' | िषिििििि, 'life,' िषिििििि, 'inanimate.' |
| िषििििि, 'fear,' िषिििििि, 'fearless.' | िषििििििि, 'fortune,' िषििििििि, 'unfortunate.' |
| िषिििििििि, 'work,' िषिििििििि, 'worth-
less, 'useless.'

प्र, प्र, 'fear,' निव, 'fearless.'

उ, 'a son,' निव, 'childless.'

बल, 'blemish,' निगाब, 'without blemish.'

सूक्त, 'to move,' निव, 'immovable.'

श्री, 'wisdom,' निव, 'unwise.'

(2) दु, 'bad,' used in both a depreciatory and a privative sense.

इति, 'honour,' दुचिः, 'affording neither honour nor profit.'

सूक्त, 'to obtain,' दुसूक्त, 'not obtainable,' 'impracticable'

इ, 'wisdom,' दुष्ट, 'foolish.'

(3) दु, 'bad,' used in a depreciatory sense.

इति, 'honour,' दुप्प, 'dishonourable.'

लोक, 'design,' दुलोक, 'having a bad design.'

पुन, 'sin,' निनपुन, 'sinless.'

वस, 'hypocrisy,' निनवस, 'sincere.'

हस, 'fruit,' निनहस, 'fruitless,' 'barren.'

विमह, 'a quarrel,' निनविमह, 'not quarrelsome, 'peaceable.'

इति, 'fortune,' दुचिः, 'unfortunate.'

वस, 'strength,' दुवस, 'weak.'

इति, 'sense,' दुश्र, 'senseless.'

इति, 'honour,' दुप्प, 'dishonourable.'

सुभूत, 'beautiful,' सुभूत, 'ugly.'

मुः, 'order,' सुमुः, 'out of order,' 'disarranged.'

* A man is निबद्ध when he is a worthless fellow, unfit for any work; a thing, when no use can be made of it. श्री signifies 'use' in the phrase, निबद्ध विद्ये निबद्ध दुः, 'this is of no use,' or निबद्ध निबद्ध दुः निबद्ध, 'this is of no use to me.'
CHAPTER LVII.

सीत, ‘disposition,’ लुभीत, ‘of a bad disposition,’
‘of a bad disposition.’
कुच्चि, ‘taste,’ कुच्चि, ‘dis-
tasteful.’
दुष्प, ‘shape,’ दुष्प, ‘ill
shaped.’
द्रूप, ‘colour,’ द्रूप, ‘of a
bad colour.’
द्रुप, ‘colour,’ द्रूप, ‘of a
bad colour.’
द्रूप, ‘behaviour,’ द्रूप, ‘ill-
bred.’

Rarely द्रूप has a privative force; as, द्रुष्ट्व, ‘fearless,’
from द्रूप, ‘fear’; द्रूप, ‘shameless,’ from द्रूप, ‘shame.’

(4) द्रूप, ‘good,’ the counterpart of द्रूप.
चांद, ‘conduct,’ पुछल, ‘of
good conduct.’
द्रूप, ‘odour,’ मुखी, ‘fra-
grant.’
द्रूप, ‘gurū,’ पुछल, ‘obedient
to one’s gurū.’
द्रूप, ‘form,’ मुखी, ‘well
formed.’

(5) द्रूप, द्रूप, दरूप, privative. दरूप is often prefixed
to verbs, especially to participles. When prefixed to a
noun or adjective दरूप is used before a consonant, and
दरूप or दरूप before a vowel.
पुरुष, ‘pure,’ पुरुष, ‘impure.’
दरूप, ‘true,’ दरूप, ‘untrue.’
दरूप, ‘anxiety,’ दरूप, ‘free

*र is inserted to fill up the hiatus between the two vowels.
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<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>भाव, 'understanding,' आ -</td>
<td>समझा, 'to think,' समझ -</td>
<td>without thinking, without reflection *</td>
</tr>
<tr>
<td>समझ, 'without understanding.'</td>
<td></td>
<td></td>
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<tr>
<td>वैध, 'rest,' 'tranquility,'</td>
<td>समझता, 'to understand,' शान्ति, 'vain,'</td>
<td>without understanding, without compre-</td>
</tr>
<tr>
<td>बेचैल, 'restless,'</td>
<td></td>
<td>comprehending, 'meaningless,' वेदना, 'vain,'</td>
</tr>
<tr>
<td>शायद, 'meaning,' शान्ति,</td>
<td></td>
<td>'meaningless,' वैन, 'vain,'</td>
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<td></td>
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<tr>
<td>Nouns to which वै is prefixed often take a final आ.</td>
<td></td>
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<tr>
<td>भक्ति, 'faith,' शेषकीर्ति,</td>
<td>सह, 'patience,' श्वेत, 'vain,'</td>
<td>unbelieving, 'unbelieving.'</td>
</tr>
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<tr>
<td>उत्सव, 'fault,' चेहरामुद्रा,</td>
<td>अनुप्रयोग, 'offspring,' चेहरामुद्रा,</td>
<td>without fault, 'childless.'</td>
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<tr>
<td>(8) व denotes 'possessed of,' and is the counterpart of वैन.</td>
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<tr>
<td>ग्राह, 'attribute,' ग्राह, 'possessed of attributes,'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>जीव, 'life,' जीव, 'possessed of life,' 'animate,'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>जिवनिकृत, 'without attributes,'</td>
<td>जिवनीकृत, 'without life,' जिवनीकृत, 'inanimate.'</td>
<td></td>
</tr>
</tbody>
</table>

401. Compound adjectives are sometimes formed by the combination of two adjectives, an adjective and a noun, or a noun and a participle.

ए, 'two,' रूप, 'mind,' 'heart,' रूपसा, 'double minded.'
सीता, 'generosity,' 'coolness,' निताव, 'disposition,' सीताफल, 'of a cool' or 'gentle, disposition.'
विद्या, 'great,' पृथिवी, 'price,' राजस्थान, 'expensive,' 'valuable.'
विद्या, 'all,' सरदार, 'powerful,' सरदारजी, 'almighty.'
विद्या, 'all,' विज्ञानी, 'wise,' 'knowing,' विज्ञानजी, 'omniscient.'

ैस, 'ear,' नाजरा, 'to tear,' नाजरा, 'having torn ears.'
वास, 'death,' देव, 'power,' 'control,' देवसेन, 'under the power of death,' hence 'dead.'

* वे जिनके किवा हैं, 'do not act without thinking.'
† The designation of a class of Hindu devotees. पत्रा is the perfect participle of भक्ति. See Table of Irregular Verbs.
‡ देव वारसें वे लगा, 'he is dead.'
402. From the verb देत, 'to give,' a noun of agency, देती or देतर, 'a giver,' is formed, which is used in composition with other nouns to form compounds which are used both as nouns and as adjectives.

देत, 'pleasure,' देतसदी, 'that which gives pleasure.'

देत, 'pain,' देतरखी, 'that which gives pain.'

देत, 'fruit,' देतवर्ध, 'bearing fruit,' 'fruitful.'

देतराज, 'welfare,' 'happiness,' देतसज्जध, 'that which promotes the welfare or happiness of one.'

403. From दृष्ट, 'form,' 'shape,' are derived a number of compound adjectives of which the first member is a noun, and the second दृष्ट or दृष्टि. These can hardly be rendered by one word into English, but they denote likeness, and are used chiefly in allegorical descriptions when it is designed to represent one thing under the figure (form, दृष्टि) of another. The following examples will illustrate this:—

Ex, अन्तर पुनर्जाग पात निर्म द दृष्टि लंसिदत है अन्तर पुनर्जाग पूच उकारिण रिकर अभिप्रेत रिकिया है जि पूर्ण ल बीडी पा दृष्टि लंसिदत, 'my old friend whose name is poverty has so sunk in the pond of your charity (the pond consisting of, or, in the form of, your charity) that no trace of it can be found.' That is, 'your charity has made me rich; my poverty is gone forever'; लिकिता दृष्टि चीज, 'the lamp of science,' 'in the form of science'; अन्तर पुनर्जाग कृ लिकिता दृष्टि चीज, 'let him fill his treasury with the jewels of knowledge,' or 'science'; नीराज दृष्टि चीज है समय समन लंसिदत रिकर चिद्रा, 'to row the boat of life in the sea of the world.'
APPENDIX.

I. The Name of the Numerical Signs.

Each of the numerical signs has a name, which any one who is called upon to teach Arithmetic in Panjabi will find it necessary to learn. They are as follows:

1 एक, 2 दो, 3 तीन, 4 चार, 5 पाँच, 6 छह, 7 सात, 8 अष्ट, 9 नौ, 10 दस.

The figure 1 is sometimes called दिवां or दिवां; the figure 2 द्वां or द्वां; &c.

II. The Numerals.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 |
|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| सकी | व | शिक्ष | च | झ | जी | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ | झूँ |
## APPENDIX.

| 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 |
| न२ | दिना, | दिनइ, | दिनादिन | पत्र | पत्र | घटना, | घटना | घटना | पत्र | पत्र | पत्र | पत्र | पत्र | पत्र | पत्र | पत्र | पत्र | पत्र | पत्र | पत्र | पत्र |
| 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत | भूत |

1,000, जनव, महम, महम.
1,00,000, सप.
100,00,000 or 100 lakhs = ten millions, एते.

### III. Days of the Week.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday,</td>
<td>अंधिएश.</td>
<td>अंधिएश.</td>
</tr>
<tr>
<td>Monday,</td>
<td>महमद.</td>
<td>पी.</td>
</tr>
<tr>
<td>Tuesday,</td>
<td>भिन्नदास.</td>
<td>भिन्नदास.</td>
</tr>
<tr>
<td>Wednesday,</td>
<td>भिन्नदास.</td>
<td>भिन्नदास.</td>
</tr>
<tr>
<td>Thursday,</td>
<td>सिन्धदास.</td>
<td>सिन्नदास.</td>
</tr>
<tr>
<td>Friday,</td>
<td>झीवदास, झीवदास.</td>
<td>झीवदास, झीवदास.</td>
</tr>
<tr>
<td>Saturday,</td>
<td>झीवदास.</td>
<td>झीवदास.</td>
</tr>
<tr>
<td>1</td>
<td>चैः, March—April.*</td>
<td>7</td>
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</tr>
<tr>
<td>2</td>
<td>चै०, April—May.</td>
<td>8</td>
</tr>
<tr>
<td>3</td>
<td>श्रावण, May—June.</td>
<td>9</td>
</tr>
<tr>
<td>4</td>
<td>जैन, जैन, June—July.</td>
<td>10</td>
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<tr>
<td>5</td>
<td>जुलै, July—August.</td>
<td>11</td>
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<tr>
<td>6</td>
<td>आषाढः, आषाढः, August—September.</td>
<td>12</td>
</tr>
</tbody>
</table>

The following remarks on the method of noting time are taken from my father’s Grammar.

The civil year begins with चैः; the astronomical with चन्द्रग्रह.

The months here enumerated are used, for most purposes by Hindūs and Muhammadians, in common; and, as they are intended, like our own, to fill up the solar year, as nearly as possible, they in like manner, differ somewhat from each other in length.

Both Hindūs and Muhammadians however, have their lunar months; the former employing them chiefly in banking business; and accounts, the latter, for the regulation of their religious festivals. The religious rites of the Hindūs are governed by the solar method of counting time. In naming the lunar months, the Hindūs follow the common nomenclature; the Muhammadians follow the nomenclature of the Arabs, yet the names of those Arabian months only are generally known, which happen to be noted by the some special observance.

Each lunar month, according to the Hindū count, is divided into two parts. The first, from new to full moon, is called व्याप; the second, from full to new moon, is called चक्री. The dates, (called व्याप or चक्री,) of these divisions, are reckoned separately, the numbers of the dates are as follows:—

* From the middle of one month to the middle of the next.
VIII. **Paradigm of the Active and Passive Voices of the Verb नाक्ति, 'to strike'**

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
<th>I</th>
<th>II</th>
<th>III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive, नाक्ति, 'to strike.'</td>
<td>नाक्ति, 'to strike.'</td>
<td>Wanting.</td>
<td>Wanting.</td>
<td>Wanting.</td>
</tr>
<tr>
<td>Imp. Part., नाक्ति, 'striking.'</td>
<td>नाक्ति, 'striking.'</td>
<td>Wanting.</td>
<td>Wanting.</td>
<td>Wanting.</td>
</tr>
<tr>
<td>Perf. Part., नाक्ति, 'struck.'</td>
<td>नाक्ति, 'struck.'</td>
<td>Wanting.</td>
<td>Wanting.</td>
<td>Wanting.</td>
</tr>
<tr>
<td>Noun of Agency, नाक्तिकिस्त, 'one who strikes,' &amp;c., नाक्तिकिस्त, 'striking.'</td>
<td>नाक्तिकिस्त, 'striking.'</td>
<td>'to be struck.'</td>
<td>'being struck.'</td>
<td>'struck.'</td>
</tr>
<tr>
<td>Gerund, नाक्तिकिस्त, 'striking.'</td>
<td>नाक्तिकिस्त, 'striking.'</td>
<td>'having been struck.'</td>
<td>'I may be struck.'</td>
<td>'I shall be struck.'</td>
</tr>
<tr>
<td>Cont. Fut., नाक्तिकिस्त, 'I may strike,' &amp;c.</td>
<td>नाक्तिकिस्त, 'I may strike,' &amp;c.</td>
<td>'I may be struck.'</td>
<td>'I shall be struck.'</td>
<td>'I am being struck.'</td>
</tr>
<tr>
<td>Abs. Fut., नाक्तिकिस्त, 'I shall strike.'</td>
<td>नाक्तिकिस्त, 'I shall strike.'</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
<tr>
<td>Imper., नाक्तिकिस्त, 'let me strike.'</td>
<td>नाक्तिकिस्त, 'let me strike.'</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
<tr>
<td>Indef. Imp., नाक्तिकिस्त, 'I strike,' &amp;c.</td>
<td>नाक्तिकिस्त, 'I strike,' &amp;c.</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
<tr>
<td>Pres. Imp., नाक्तिकिस्त, 'I am striking.'</td>
<td>नाक्तिकिस्त, 'I am striking.'</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
<tr>
<td>Past Imp., नाक्तिकिस्त, 'I was striking.'</td>
<td>नाक्तिकिस्त, 'I was striking.'</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
<tr>
<td>Cont. Imp., नाक्तिकिस्त, 'I may be striking,' &amp;c.</td>
<td>नाक्तिकिस्त, 'I may be striking,' &amp;c.</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
<tr>
<td>Fut. Imp., नाक्तिकिस्त, 'I shall be striking,' &amp;c.</td>
<td>नाक्तिकिस्त, 'I shall be striking,' &amp;c.</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
<tr>
<td>Neg. Cont. Imp., नाक्तिकिस्त, '(If) I were striking,' &amp;c.</td>
<td>नाक्तिकिस्त, '(If) I were striking,' &amp;c.</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
<tr>
<td>Indef. Perf., नाक्तिकिस्त, 'I struck.'</td>
<td>नाक्तिकिस्त, 'I struck.'</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
<tr>
<td>Pres. Perf., नाक्तिकिस्त, 'I have struck.'</td>
<td>नाक्तिकिस्त, 'I have struck.'</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
<tr>
<td>Past Perf., नाक्तिकिस्त, 'I had struck.'</td>
<td>नाक्तिकिस्त, 'I had struck.'</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
<tr>
<td>Cont. Perf., नाक्तिकिस्त, 'I have struck,' &amp;c.</td>
<td>नाक्तिकिस्त, 'I have struck,' &amp;c.</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
<tr>
<td>Fut. Perf., नाक्तिकिस्त, 'I shall have struck,' &amp;c.</td>
<td>नाक्तिकिस्त, 'I shall have struck,' &amp;c.</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
<tr>
<td>Neg. Cont. Perf., नाक्तिकिस्त, '(If) I had struck.'</td>
<td>नाक्तिकिस्त, '(If) I had struck.'</td>
<td>'I may be being struck.'</td>
<td>'I shall be struck.'</td>
<td>'I was being struck.'</td>
</tr>
</tbody>
</table>
### APPENDIX.

| 1 देखा. | 9 हैं, हैं. |
| 2 लग. | 10 रहन. |
| 3 दीन. | 11 दिखाया, वापसी. |
| 4 देख. | 12 लाभार्थी. |
| 5 पती. | 13 दिखाया, निदेश, निर्देशनी. |
| 6 द्रव, डूब, धमनी. | 14 देखें. |
| 7 सीख़े, सीख़ी | 15 युविन, युवठानी (for Sudi.) |
| 8 अचूक, अचूकी, अचूकता, अटक. | प्रस, अभिनिधा (for Badi.) |

The solar months, and the Muhammadan lunar months are counted from the beginning to the end, by the common ordinals. The common word for *date* is तिथि.

V. **Conjugation of the Auxiliary Verb देखा**,  
*‘to be’ to exist,*

| INFANTIVE, देखा, ‘to be,’ ‘to exist.’ |
| IMPERFECT PARTICIPLE, देखा, देखा, ‘being,’ ‘existing,’ ‘becoming.’ |
| PERFECT PARTICIPLE, देखिया, देखिया देखिया, ‘been,’ ‘having become.’ |
| CONJUNCTION PARTICIPLE, देखिया, देखिया, देखिया, देखिया, देखवने, देखवने, ‘having been,’ ‘having become.’ |
| NOUN OF AGENCY, देखवना, देखवना, ‘one that is to be.’ |
| GERUND, देखिया, ‘being,’ ‘becoming.’ |

### Tenses of the Future.  
*From the Root*

#### CONTINGENT FUTURE.

‘I may be,’ &c.

Sing. 1. प्रे देखा, 2. दू देखे, 3. दू देखे.  
Pl. 1. अभी देखिया, 2. अभी देखें, 3. अभी देखे.

#### ABSOLUTE FUTURE.

‘I shall be,’ &c.

Sing. 1. प्रे देखा, 2. दू देखे, 3. दू देखे.  
Pl. 1. अभी देखिया, 2. अभी देखें, 3. अभी देखे.

#### IMPERATIVE.

‘Let me be.’ &c.

Sing. 1. प्रे देखा, 2. दू देखे, 3. दू देखे.  
Pl. 1. अभी देखिया, 2. अभी देखें, अभी देखें, 3. अभी देखे.
### Participal Tenses.

#### Tenses of the Imperfect Participle.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Subject Pronouns</th>
<th>Present Tense</th>
<th>Past Tense</th>
</tr>
</thead>
</table>
| **Indefinite Imperfect.**

  *I should be,* *I were,* &c.  

  **Sing.** 1. **तुमूँ बना,** 2. **दुः बना,** 3. **सुं बना,**  

  **Plur.** 1. **मैहिं बनी,** 2. **उमीहि बनी,** 3. **हरि बनी,**

| **Present Imperfect.**

  *I am existing,* *becoming.*  

  **Sing.** 1. **तुम हुआ रहा,** 2. **रुस रहा,** 3. **हुए रहा,**  

  **Plur.** 1. **मैहिं हुई रही,** 2. **उमीहि हुई रही,** 3. **हरि हुई रही,**

| **Past Imperfect.**

  *I was existing.*  

  **Sing.** 1. **तुम हुए रहा,** 2. **दुः हुए रहा,** 3. **सुं हुए रहा,**  

  **Plur.** 1. **मैहिं हुए रहे,** 2. **उमीहि हुए रहे,** 3. **हरि हुए रहे,**

| **Contingent Imperfect.**

  *I may be existing.*  

  **Sing.** 1. **तुम हुए रहें,** 2. **दुः हुए रहें,** 3. **सुं हुए रहें,**  

  **Plur.** 1. **मैहिं हुए रहें,** 2. **उमीहि हुए रहें,** 3. **हरि हुए रहें,**

#### Tenses of the Perfect Participle.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Subject Pronouns</th>
<th>Present Tense</th>
<th>Past Tense</th>
</tr>
</thead>
</table>
| **Indefinite Perfect.**

  *I became.*  

  **Sing.** 1. **विषि हुआ,** 2. **दुः हिया,** 3. **हुए हिया,**  

  **Plur.** 1. **मैहिं हुई,** 2. **उमीहि हुई,** 3. **हरि हुई,**

| **Present Perfect.**

  *I became.*  

  **Sing.** 1. **विषि हुआ रहा,** 2. **दुः हिया रहा,** 3. **हुए हिया रहा,**  

  **Plur.** 1. **मैहिं हुई रही,** 2. **उमीहि हुई रही,** 3. **हरि हुई रही,**

| **Past Perfect.**

  *I had been,* or became.*  

  **Sing.** 1. **विषि हुए रहा,** 2. **दुः हिया रहा,** 3. **हुए हिया रहा,**  

  **Plur.** 1. **मैहिं हुए रहे,** 2. **उमीहि हुए रहे,** 3. **हरि हुए रहे,**

| **Contingent Perfect.**

  *I may have become.*  

  **Sing.** 1. **विषि हुए रहें,** 2. **दुः हिया रहें,** 3. **हुए हिया रहें,**  

  **Plur.** 1. **मैहिं हुए रहें,** 2. **उमीहि हुए रहें,** 3. **हरि हुए रहें,**
### APPENDIX.

**Future Imperfect.**

'I shall be existing,' 'probably am,' 'shall be,' or 'may have been,' 'existing.'

S. 1. मैं तू छाईँ छूटता, 2. तू छुट्टा छूटता, 3. छूट छुट्टा छूटता,

P. 1. आमः छूट छूटती, 2. उमः छूट छूटती, 2. छूट छूट छूटती.

**Future Perfect.**

'I shall have become,' 'I probably have become.'

S. 1. मैं तू छिद्राय छूटता, 2. तू छिद्राय छूटता, 3. छूट छिद्राय छूटता,

P. 1. आमः छूट छूटती, 2. उमः छूट छूटती, 3. छूट छूट छूटती.

**Negative Contingent Imperfect**

('If) I were existing,' '(If) I had been existing.'

S. 1. मैं छूट छूटा छूट, 2. तू छूट छूट, 3. छूट छूट छूट,

P. 1. आमः छूट छूट, 2. उमः छूट छूट, 3. छूट छूट छूट.

**Negative Contingent Perfect**

('If) I had become.'

S. 1. मैं छिद्राय छूटा छूट, 2. तू छिद्राय छूटा छूट, 3. छूट छिद्राय छूटा छूट,

P. 1. आमः छूट छूट, 2. उमः छूट छूट, 3. छूट छूट छूट.

### VI. Paradigm of the Intransitive Verb आदित्या, 'to come.'

(N. B. The numbers opposite the tenses, &c., refer to the Chapters in which they are treated of in full.)

| Infinitive, आदित्या, 'to come,' | xxxi. |
| Imperfect Participle, आदित्या, 'coming' | xxxvii. |
| Perfect Participle, आदित्या छिद्राय, 'come' | xxxviii. |
| Conjunctive Participle, आ, आदित्या, आदित्या, आदित्या, आदित्या, आदित्या, आदित्या, आदित्या, 'having coming.' | xxiv. |
| Noun of Agency, आदित्य्याय, 'one who comes,' or 'is about to come.' | xxv. |
| Gerund, आदित्या, 'coming.' | xxxix. |

*This tense is seldom if ever used, its place being taken by the Indefinite Imperfect.*
# Tenses of the Future. (From the Root.)

- Abs. Fut., ना आयि, ‘I shall come.’
- Imper. ना आयि, ‘let me come.’

## Participial Tenses.

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<thead>
<tr>
<th>Tenses of the Imperfect Participle</th>
<th>Tenses of the Perfect Participle</th>
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<tbody>
<tr>
<td><strong>Indef. Imp.</strong>, ना आयि, <em>‘I come,’ ‘should come.’</em></td>
<td><strong>Indef. Perf.</strong>, ना आयि, <em>‘I came.’</em></td>
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<tr>
<td>xxxi.</td>
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</tr>
<tr>
<td><strong>Pres. Imp.</strong>, ना आयि, जी, <em>‘I come,’ ‘am coming,’</em></td>
<td><strong>Pres. Perf.</strong>, ना आयि-अर्जी, <em>‘I have come.’</em></td>
</tr>
<tr>
<td>vii.</td>
<td>vii</td>
</tr>
<tr>
<td><strong>Past. Imp.</strong>, ना आयि, जी, <em>‘I was coming,’</em></td>
<td><strong>Past. Perf.</strong>, ना आयि, जी, <em>‘I had come,’ ‘came.’</em></td>
</tr>
<tr>
<td>ix.</td>
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</tr>
<tr>
<td><strong>Cont. Imp.</strong>, ना आयि जी, <em>‘I may be coming,’ &amp;c.</em></td>
<td><strong>Cont. Perf.</strong>, ना आयि जी, <em>‘I have come,’ ‘should have come.’</em></td>
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<tr>
<td>xxxii.</td>
<td>xxxii.</td>
</tr>
<tr>
<td><strong>Fut. Imp.</strong>, ना आयि जी, जी, <em>‘I shall be,’ or ‘probably am &amp;c., coming.’</em></td>
<td><strong>Fut. Perf.</strong>, ना आयि जी, जी, <em>‘I shall have’ or ‘probably have come.’</em></td>
</tr>
<tr>
<td>xxii.</td>
<td>xxii</td>
</tr>
<tr>
<td><strong>Neg. Cont. Imp.</strong>, ना आयि जी, <em>‘(If I were coming,’ ‘had been coming,’</em></td>
<td>**Neg. Cont. Per., ना आयि जी, <em>‘(If I had come,’ ‘had been come.’</em></td>
</tr>
<tr>
<td>xxxiii.</td>
<td>xxxiii.</td>
</tr>
</tbody>
</table>

## VII. Paradigm of the Transitive Verb लिखि, ‘to write.’

| Infinitive, लिखि, ‘to write.’ | xxxi. |
| Imperfect Participle, लिखि, ‘writing.’ | xxxvii. |
| Perfect Participle, लिखि, लिखि, लिखि, *‘written.’* | xxxviii. |
| Conjunctive Participle, लिखि, लिखि, लिखि, *‘having written.’* | xxiv. |
| Noun of Agency, लिखि, लिखि, ‘one who writes,’ or ‘is about to write.’ | xxv. |
| Gerund, लिखि, ‘writing.’ | xxxix. |
**APPENDIX.**

**TENSES OF THE FUTURE.** *(From the Root.)*

<table>
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<th>(xvii.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abs. Fut., मैं लिखना, 'I shall write.'</td>
<td>(xvii.)</td>
</tr>
<tr>
<td>Imper. मीरे, सुबह,'let me write.'</td>
<td>xix.</td>
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</tbody>
</table>

**PARTICIPAL TENSES.**

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<th>Tenses of the Perfect Participle</th>
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</thead>
<tbody>
<tr>
<td><strong>INDEF. IMP., मैं लिखूँ, 'I write,' 'should write.'</strong></td>
<td><strong>INDEF. PERF., मैं लिखा, 'I wrote.'</strong></td>
</tr>
<tr>
<td>xxxi.</td>
<td>x.</td>
</tr>
<tr>
<td><strong>PRES. IMP., मैं लिखल ना, 'I write,' 'am writing.'</strong></td>
<td><strong>PRES. PERF., मैं लिखा, 'I have written.'</strong></td>
</tr>
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<td>vii.</td>
<td>ix.</td>
</tr>
<tr>
<td><strong>PAST. IMP., मैं लिखा 'I was writing.'</strong></td>
<td><strong>PAST PERF., मैं लिखा, 'I had written,' 'wrote.'</strong></td>
</tr>
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<td>xi.</td>
<td>xi.</td>
</tr>
<tr>
<td><strong>CONT. IMP., मैं लिखला एक, 'I may be writing,' &amp;c.</strong></td>
<td><strong>CONT. PERF., मैं लिखा, 'I have written,' 'should have written.'</strong></td>
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</tr>
<tr>
<td><strong>FUT. IMP., मैं लिखला तोहां, 'I shall be,' or 'probably am, &amp;c. writing.'</strong></td>
<td><strong>FUT. PERF., मैं लिखा, 'I shall have,' or 'probably have written.'</strong></td>
</tr>
<tr>
<td>xxii.</td>
<td>xxii.</td>
</tr>
<tr>
<td><strong>NEG. CONT. IMP., मैं लिखा ना, '(If) I were writing,' 'had been writing.'</strong></td>
<td><strong>NEG. CONT. PERF., मैं लिखा ना, 'If I had written.'</strong></td>
</tr>
<tr>
<td>xxxiii.</td>
<td>xxxiii.</td>
</tr>
</tbody>
</table>

**IX. IRREGULAR VERBS.**

The following verbs are irregular in the formation of the perfect participle. The same irregular form is often used for the gerund, but more commonly the latter adheres to the regular termination in दिल.

* Inflected to agree with the object when that is in the Nominative case, otherwise the form given in the Table remains unchanged, whatever the gender or number of the object may be.

* Inflected to agree with the object when that is in the Nominative case, otherwise the form given in the Table remains unchanged whatever the gender or number of the object may be. cf. Ch. ix.
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<tbody>
<tr>
<td>सिद्धन्त, 'to recognize,'</td>
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<td>सिद्धन्तिचित्र,</td>
</tr>
<tr>
<td>सिद्धन्त, 'to sew,'</td>
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<tr>
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<tr>
<td>सिद्धन्त, 'to say,'</td>
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<td>सिद्धन्त, 'to do,'</td>
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<tr>
<td>सिद्धन्त, 'to stand,'</td>
<td>सिद्धन्त, *</td>
<td>सिद्धन्तिचित्र,</td>
</tr>
<tr>
<td>सिद्धन्त, 'to stand,'</td>
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<td>सिद्धन्त, 'to bear,' 'bring forth,'</td>
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<tr>
<td>सिद्धन्त, 'to know,'</td>
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<tr>
<td>सिद्धन्त, 'to go,'</td>
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<td>सिद्धन्त, 'to resolve,'</td>
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<tr>
<td>सिद्धन्त, 'to fall,'</td>
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<tr>
<td>सिद्धन्त, 'to see,'</td>
<td>सिद्धन्त, *</td>
<td>सिद्धन्तिचित्र,</td>
</tr>
<tr>
<td>सिद्धन्त, 'to give,' †</td>
<td>सिद्धन्त, *</td>
<td>सिद्धन्तिचित्र,</td>
</tr>
<tr>
<td>सिद्धन्त, 'to wash,'</td>
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<td>सिद्धन्तिचित्र,</td>
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<tr>
<td>सिद्धन्त, 'to bathe,'</td>
<td>सिद्धन्त, *</td>
<td>सिद्धन्तिचित्र,</td>
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</tbody>
</table>

(clothes, &c.)

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<tr>
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<tbody>
<tr>
<td>पड़न, 'to put on'</td>
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<td>पड़निचित्र,</td>
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<tr>
<td>पड़न, 'to arrive,'</td>
<td>पड़न, *</td>
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<tr>
<td>पड़न, 'to recognize,'</td>
<td>पड़न, *</td>
<td>पड़निचित्र,</td>
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<td>पड़न, 'to string' (beads, &amp;c.)</td>
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<td>पड़न, 'to grind,'</td>
<td>पड़न, *</td>
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<td>पड़न, 'to drink,'</td>
<td>पड़न, *</td>
<td>पड़निचित्र,</td>
</tr>
<tr>
<td>पड़न, 'to convey,'</td>
<td>पड़न, *</td>
<td>पड़निचित्र,</td>
</tr>
<tr>
<td>पड़न, 'to fall,' †</td>
<td>पड़न, *</td>
<td>पड़निचित्र,</td>
</tr>
<tr>
<td>पड़न, 'to stick fast,'</td>
<td>पड़न, *</td>
<td>पड़निचित्र,</td>
</tr>
<tr>
<td>पड़न, 'to bind,'</td>
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</tr>
<tr>
<td>पड़न, 'to rain,'</td>
<td>पड़न, *</td>
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</tr>
<tr>
<td>पड़न, 'to die,'</td>
<td>पड़न, *</td>
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<tr>
<td>पड़न, 'to stay,'</td>
<td>पड़न, *</td>
<td>पड़निचित्र,</td>
</tr>
<tr>
<td>पड़न, 'to stew,'</td>
<td>पड़न, *</td>
<td>पड़निचित्र,</td>
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<tr>
<td>पड़न, 'to cry,'</td>
<td>पड़न, *</td>
<td>पड़निचित्र,</td>
</tr>
<tr>
<td>पड़न, 'to subside,'</td>
<td>पड़न, *</td>
<td>पड़निचित्र,</td>
</tr>
<tr>
<td>पड़न, 'to bring,'</td>
<td>पड़न, *</td>
<td>पड़निचित्र,</td>
</tr>
<tr>
<td>पड़न, 'to take,' ‡</td>
<td>पड़न, *</td>
<td>पड़निचित्र,</td>
</tr>
</tbody>
</table>

* Also regular.
† Imper. part, पड़न; Fut., पड़न; Imper. 2nd p., पड़न; pl. पड़न, पड़न.
‡ Also regular. The verb पड़न is treated as intransitive, the perfect tenses formed with the regular participle पड़नि form अङ्क or पड़नि is used the subject must be in the Instr. case.

† Fut. पड़न.
### VOCABULARY

—:0:—

N. B. Most of the postpositions govern the Genitive case, with or without the case sign. When it is otherwise it will be indicated. The following abbreviations are used; *a.*, adjective; *ad.*, adverb; *conj.*, conjunction; *c.w.*, construed with; *dem.*, demonstrative; *f.*, feminine; *i.*, intransitive; *int.*, interjection; *inter.*, interrogative; *m.*, masculine; *n.*, noun; *pp.*, postposition; *pr.*, pronoun; *rel.*, relative; *v.*, verb.

| अमृत, न, म. | अन्न, न, म., An incarnation. |
| अन्तर, न, म., Place. |
| अन्तर, न, म., Furniture goods, chattels, baggage. |
| अन्तर, अ., Mounted; न, म. |
| A rider, a horseman. |
| अंशी, अ., Eighty. |
| अ, र., This. |
| अध, न, ज., Of such a kind, such like. |
| अध, र., He, she, it, that. |
| अब्र, व, इ., To be offended, vexed. |
| अब्र, न, म., The sky, the |
| अब्र, न, म., A class of Sikh |
| devotees. |
| अमी, conj., Or. |
| अन्त्य, न, ज., Eye. |
| अन्त्य, न, म., A letter of the |
| alphabet. |
| अंचल, न, ज., Eye. |
| अंग, न, ज., Fire. |
| अंत, A man’s name. |
| अंत, न, म., The future; the |
| front. |
| अन, ad., Before, formerly. पप, |
| c.w., Abl. and Gen., Before, |
| in front of. |
| अन्त, न, म., A wonder, a |
| prodigy. |
| अन्त, अ., Good. अद, अ., Well. |
| अन, अ., Today. |
| अन्त, अ., Such, like this, |
| अद, अ., So. |
| अन, अ., Today. |
| अन, ad., Yet, as yet. |
| अंत, अ., and ad., i. q., अनन. |
| अंत, न, म., A tear. |
| अंत, व, इ., To be stopped, to |
| be prevented, to stick, to |
| stop. |
| अंत, अ., Eight. |
| अंत, अ., Separate, apart. |
| अंत, } ad., Very. |
| अंत, conj., And. |
| अंत, conj., Or, either. |
| अंत, pp., In, within, inside. |
| अंत, अ., A half. (in comp.) |
| अंत, अ., Half. |
वर्ण, n. m., Grain, food.
blind, a., Blind.
गहरा, a., Dark.
अरो, n. m., Joy, happiness.
- a., Joyful, happy.
स्थल, Name of town.
सेव, a., Many, several.
असाध्य, n. m., Unkindness, injury, an evil deed.
अधिक, conj., But, except.
अपमण, n. m., Fault, transgression.
अद्वैत, n. f., Opium.
अंबा, n. m., A mango.
नीर, n. m., Nectar, ambrosia.
कृष्ण, the dawn.
अधव, a., Founded, inhabited, occupied.
कृष्ण, n. f., A building.
कृष्ण, Name of city.
अभिव्रत, a., Noble, wealthy. n. m.
A Noble, a rich man.
अभिन्न, a., Like us, the like of us.
अद्वैत नाम, A man's name.
अद्वैत, n. m., i. q., कृष्ण.
अभिन्न, n. f., Mother.
अद्वैती, n. m., A shepherd.
अंत, conj., And.
अपा, n. f., A petition.
अपा, n. f.- A petition.
अद्वैत, a., Arabic.
अभिक्र, a., Invisible, concealed.
अवसाद, n. f., Age, state condition, circumstances of age or condition.
अवसं, n. f., Sound, voice.
अवधारण, v. t., To come.
आशा, n. f., Hope, expectation, trust, reliance.
आशय, v. t., To say, to speak.
आयार, व. t., To face, facing one another.
आया, ad., Face to face, facing one another.
आये, ad., Yes.
आया, v. t., To say, to speak.
आदेश, n. f., A command, an order.
आता, n. m., Coarse flour.
आत्म, विविध, n. f., destruction of life.
आत्म, n. m., Spirit.
आतंक, n. m., Evening, the time of sunset.
आत्मी, n. m., a man.
आतंत्र, n. m., Honour.
आदि, a., And other, etcetera.
आदि, n. m., An anna, the sixteenth part of a rupee.
आप, pr., Self.
आप, प्र., One another.
आम, n. f., Age, a ceremony performed in adoration of the gods by moving burning lamps circularly round the head of the image, or before it, accompanied by boisterous music and ringing of bells; name of a musical mode.
आमे, चुनाव, ad., On all sides, round about.
अद्वैत, ad., Thus, in this way.
अद्वैत, a., Such, like this ad., So.
अद्वैत, a, So great, so long. ad., So.
VOCABULARY.

\[\text{केदरि, ad.}, \text{This time, on the present occasion, this year.}\]
\[\text{शेत्र, n. m., Sunday.}\]
\[\text{शेषे, ad.}, \text{Here.}\]
\[\text{शेष, ad.}, \text{Thus, in this way.}\]
\[\text{शेप, ad.}, \text{Here, in this direction, over here, this side.}\]
\[\text{शेपर, a.}, \text{This much, so much,}\]
\[\text{शेप, conj.}, \text{But, except.}\]
\[\text{शेस, r. ad.}, \text{Thus, in this}\]
\[\text{शेस, i. r. ad.}, \text{very way, gratuitously, in vain, causelessly, without effort.}\]
\[\text{शेःउ,}\]
\[\text{शेखर, n.f. Medecine.}\]
\[\text{शेख, a.}, \text{Difficult, painful. ad.}, \text{With discomfort, unfomfortably.}\]

\[\text{द्र}\]
\[\text{धिने, ad.}, \text{Thus, in this way.}\]
\[\text{धिनाल, n. m., Bathing.}\]
\[\text{धिनारी, n.f., A woman, a wife.}\]
\[\text{धिन, pr.}, \text{This.}\]
\[\text{धिन, a.}, \text{One, a, an.}\]
\[\text{धिनें, a.}, \text{Together.}\]
\[\text{धिनें, ad.}, \text{Alone.}\]
\[\text{धिनें, a.}, \text{Alone.}\]
\[\text{धिनसिंह, n. m., Authority.}\]
\[\text{धिनक, n. f.}, \text{Will, wish, desire.}\]
\[\text{धिन, n. f.}, \text{A brick.}\]
\[\text{धिनत, a.}, \text{This much, so much, this size.}\]
\[\text{धिने, ad.}, \text{Here.}\]
\[\text{धिनें, ad.}, \text{Hither, in this direction.}\]
\[\text{धिनव, n. m., Justice.}\]
\[\text{धिनम, n. m., A leader in the Muhammadan religion, a priest, one who leads in public prayer.}\]
\[\text{धिन, n. m., Learning.}\]
\[\text{धिने, ad.}, \text{Thus, in this very way.}\]
\[\text{धिनाल, n. m., God.}\]
\[\text{धिने, ad., i. q. धिने.}\]

\[\text{दू, pr.}, \text{He, she, it, that.}\]
\[\text{दूर, v. i.}, \text{To spring, to spring up.}\]
\[\text{दूरस, n. f., Finger.}\]
\[\text{दूरू, v. t.}, \text{To speak, to utter, to write, (as an author).}\]
\[\text{दूर, a.}, \text{High, elevated, loud.}\]
\[\text{दूर, a.}, \text{Right, proper.}\]
\[\text{दूर, ad.}, \text{That long, so long.}\]
\[\text{दूरू, v. i.}, \text{To become desolate, to go to ruin.}\]
\[\text{दूरू, v. t.}, \text{To lay waste, to ruin, to depopulate.}\]
\[\text{दूरू, v. i.}, \text{To rise.}\]
\[\text{दूरू, v. t.}, \text{To lift, to bear.}\]
\[\text{दूरू, v. i.}, \text{To fly.}\]
\[\text{दूरू, v. t.}, \text{To expect, to look out for, to wait for.}\]
\[\text{दूर, a., That much, so much.}\]
\[\text{दूर, n. m. f., Creation.}\]
\[\text{दूर, a.}, \text{Great, excellent.}\]
\[\text{दूर, n. m.}, \text{reply, answer.}\]
\[\text{दूरू, v. i.}, \text{To descend, to come down, to subside.}\]
\[\text{दूरू, v. t.}, \text{To bring down, to take down, to take off.}\]
\[\text{दूरे, pp.}, \text{On, at.}\]
\[\text{दूरे, ad.}, \text{There.}\]
\[\text{दूर, n. m.}, \text{Industry, exertion, effort, diligence.}\]


| देशम्, a., Sad. | देशमी, n. f., Sadness. |
| हेपन, a., In that direction, thither. |
| हेपन, n. m., Debt. |
| हेला, a., i.q. हेलम्. |
| हेप्शन, n. m., A good deed, kindness, favour. |
| हेप्नाल्ला, v. i., To spring up, to be produced. |
| हेप्नाल्ला, v. t. To cause to spring up, or grow, to cause to be born. |
| हेप्नाल्ल, n. m. f., Counsel, instruction, exhortation. |
| हेप्न, pp., On, above. ad., up. |
| हेप्न बली, ad., One after the other, successively. |
| हेप्नाल्ला, n. m., Assistance, precaution. |
| हेप्नाल्ला, v. i., To arrive. |
| हेप्नाल्ला, n. m., Remedy, contrivance, expedient. |
| हेप्न, n. f., Age, |
| हेप्न, Proper name. |
| हेप्न, ad., Hither. pp., c.w. Abl. On this side. |
| हेप्न, n. f., A sharp pain in the head or side. |
| हेप्नाल्ला, n. m., Reproach, complaint. |
| हेप्नाल्ला, v. t., To upset, to overturn. |
| हेप्नाल्ला, n. m., i. q. हेप्नाल्ला. |
| हेप्न, n. f., Accusation of an innocent person, calumny. |
| हेप्न, n. f., Protection. |
| हेला, a., i.q. हेलम्. |

| हेप्न, ad., There. |
| हेप्न, a., Strange, foreign; a stranger. |
| हेप्न, n. m., Hail, a hailstone. |
| हेप्न, n. m. f., The end. ad., at last, at length. |

| त् | प्रण, a., A hundred. |
| प्रण, n. f., Mother-in-law. |
| प्रण, n. m., A sword, or other weapon used in the hand. |
| प्रण, n. m., The world. |
| प्रण, a., Wordly, belonging to the world. |
| प्रण, n. f., Help, assistance. |
| प्रण, n. f., Honey. |
| प्रण, n. m. A city. |
| प्रण, a., Right, correct. ad., Indeed. |
| प्रण, n. m., A groom. |
| प्रण, n. f., An oath. |
| प्रण, ad., At the house of one's father-in-law. |
| प्रण, n. f., A friend, companion. |
| प्रण, v. i., To be able. |
| प्रण, n. f., A coarse brown sugar. |
| प्रण, n. m., Game, prey, hunting. |
| प्रण, n. m., Association; a party of pilgrims. |
| प्रण, pp., With. |
| प्रण, n. f., Company, assembly; society, association, intercourse. |
| प्रण, n. f., A ring, a chain. |
| प्रण, conj., On the contrary, nay more, or even. |
VOCABULARY.

संतोष, n. m., Love.
संदेश, n. m., A message.
संथा, n. m., A snake.
संधार, n. f., Cleanliness.
संधी, n. f., A point, corner.
संधें, n. f., A wall, rampart.
संबंध, n. m., A relation, connection.
संभाषण, n. m., Cause, reason.
संब, a., All, the whole.
संबंध, n. f., Understanding, comprehension, opinion.
संबंधा, v. t., To understand, to suppose, to consider, to regard.
संबंधवाहक, v. t., To explain, to warn, to admonish.
संकेत, n. m., Time, period.
संपाद, n. f., A tomb, (of a Hindu or Sikh.)
संवाद, n. f., The Government, head of the civil administration, proprietor of an establishment.
संबंधी, a., Government, pertaining to Government, pertaining to the proprietor of an establishment.
संज्ञा, n. m., A chief, a head man.
संकल्प, n. f., Protection, defence, asylum, sanctuary.
संकल्प, v. i., To be performed to issue, to come to a conclusion, to be completed, to suffice.
संकल्पित, v. i., To be ashamed.
संक्षिप्त, a., Ashamed.
संक्षण, n. f., An inn, a caravanserai.
संसार, n. f., Alcoholic spirits, wine.
संवास, n. f., Creation, the universe.
सूत्र, A term of reverence, prefixed to the name of a deity, or a Gurú.
संस्था, n. m., The body.
VOCABULARY.

अज्ञान, n. f., Counsel, advice.
अवाद, n. m., Voice, word, song.
अवस्थन, a., Cautious, attentive.
अद्वेद, n. f., Morning, the early morning.
असव, n. f., A made road, a high way.
अंग, n. m., The sighing of the wind, or any similar sound.
अदुम्बरी, n. f., The summer crop.
अनुसू, n. m., The name of six sacred books of the Hindus; a book.
आरा, n. m., Breath.
आज्ञाक, n. f., An earthen basin.
आजादि, ad., and pp., In front; in the presence of, before, opposite.
अर्धष्ठ, A title of respect.
आरूढ, n. m., A merchant, a money lender.
आत, n. m., The sea, the ocean.
अंतरी, n. m., A mimic, an actor.
अंत्क, n. m., A bull, a stallion.
अंत्य, a., Peaceful, comforted.
आप्त, n. m., A religious person, a Hindu faqir, a saint.
आप्ती, n. f., The wife of a आप्त, a female faqir.
आझाड़, v. t., To take care of, to look after.
अन्त्य, a., Like. ad., even.
अन्त्यक्ष, n. m., A musical instrument like a violin.
अन्त्य, a., All, the whole.
अस्थिरता, n. m., A stone containing the impression of one or more ammonites, worshipped by the Hindus as a representation of Vishnu.
अश्वाच, a., Wise, knowing, artful, of mature age or judgment.
अस्वाभाव, n. m., The ceremony of weeping and making lamentation for the dead, performed by women.
अशिष, n. m., A disciple, an adherent of the Sikh religion.
अशोध, v. t., To learn.
अस्पाहित, v. t., To teach.
अस्पाहित, v. t., To teach.
अस्वामर, n. m., A throne.
अस्वाद, v. t., To water, irrigate.
अस्वाद, n. m., Prostration (in prayer, after the Muhammadan fashion.)
अस्वाद, v. t., To throw.
अस्वाद, n. m., A sepoys, a constable.
अस्वाद, v. t., To remember, to repeat (the name of God, as a meritorious act.)
अस्त, n. m., Head.
अस्त, pp., On, at, in (c. w., the Obl., form of the noun, no case sign being used.)
अस्तुक्ष, n. m., A pillow, a cushion.
अस्ती, n. m., A man's name.
अस्त्र, pp., Except, in addition to, without.
अस्तर, n. m., A temple of Shiv.
अस्ता, n. m., A lion.
अस्त्राक, n. f., Smallpox, the
### Goddess of Smallpox

**गुप्तिक्षु, पु. सु.** The name of राम’s wife.

**शस्त्र, n. m.,** Taste, flavour.

**श्रापी, n. m.,** Lord, husband.

**श्राप, a.,** Mounted. **n. m.,** A rider, a horseman.

**श्रापार्द, v. t.,** To adjust, to adorn.

**श्रापार्दम, n. f.,** Company, companionship, society.

**श्रापार्द्व, v. i.,** To dry, to dry up.

**श्रापह, n. m.,** Thanks.

**श्राप, n. m.,** Ease, tranquility, pleasure, enjoyment.

**श्रापाक, a.,** Easy.

**श्रापनंढ, n. f.,** An oath.

**श्रापनंढ, n. f.,** A sweet smell, fragrance, perfume.

**श्रापंढ, v. t.,** To smell.

**श्रापंढ, a.,** Attentive, thoughtful, careful, cautious.

**श्रापंढ, v. t.,** i. q. **श्रापंढता.**

**श्रापंढता, v. t.,** To hear, to listen.

**श्रापंढता, v. t.,** To make hear, to tell, to inform, to address, to read aloud, to sing.

**श्रापंढ, a.,** Beautiful.

**श्रापंढ, n. f.,** Beauty.

**श्रापंढ, A woman’s name.**

**श्रापंढ, n. f.,** A mad woman.

**श्रापंढ, n. m.,** A madman.

**श्रापंढ, n. f.,** Memory, consciousness, sensation; notice, care.

**श्रापंढ, n. m.,** A goldsmith.

**श्रापंढ, A woman’s name.**

**श्रापंढ, n. m.,** Temperament,

### Disposition

**श्रापंढता, A woman’s name.**

**श्रापंढ, n. m.,** Beginning.

**श्रापंढ, n. m.,** The Sultan.

**श्रापंढत, The name of a town.**

**श्रापंढ, v. t.,** To put to sleep.

**श्रापंढ, n. m.,** Cotton thread.

**श्रापंढ, n. m.,** A military officer whose rank corresponds to that of a captain.

**श्रापंढ, n. m.,** A hog; a hero.

**श्रापंढ, n. m.,** The sun.

**श्रापंढ, n. f.,** Boasting.

**श्रापंढ, n. m.,** A tiger.

**श्रापंढ, n. m.,** A seer = about 2 ft., the fortieth part of a maund.

**श्रापंढ, n. m.,** An attendant, servant, worshippers.

**श्रापंढ, n. f.,** Service, worship.

**श्रापंढ, a.,** A hundred.

**श्रापंढ, a.,** A hundred.

**श्रापंढ, n. f.,** An army.

**श्रापंढ, n. m.,** Perambulation, walking about for amusement or recreation, traveling about.

**श्रापंढ, pr.,** He, she, it, that.

**श्रापंढ, n. m.,** Gold.

**श्रापंढ, n. m.,** Grief, sorrow, mourning, lamentation.

**श्रापंढ, v. t.,** To consider, to think, to meditate.

**श्रापंढ, n. m.,** A cane, a walking stick.

**श्रापंढ, n. f.,** Beauty, show, reputation, a good name.
| हज़ार, n. m., Monday. | उग्र, a., Green. |
| हज, a., A hundred. | उष्ण, A name of Krishn. |
| हाघ, n. f., An oath. | उस्तै, a., Every, everyone. |
| हैदर, v. i., To sleep. | उस्म, n. m., A plough. |
| हैदर, v. i., To sleep. | उस्ताद, n. m., A confectioner. |
| नैदर्श, n. m., Trade, traffic, provisions. | उहल, n. m., An assault, onset, attack, invasion, uproar. |
| यु, नैदर्श, n. m., A sigh. | उहली, n. f., A tenement, a dwelling house. |
| यैद्र, v. i., To laugh. | उँग्र, n. m., A torrent, a rush of water, a flood. |
| उल्लास, v. t., To make laugh. | या, ad., Yes. |
| उल्लास, v. t., To drive. | उँड्र, n. m., A sigh. |
| उत्तर, n. m., Pride. | उपमा, n. m., Laughter, jesting. |
| उल्लोक, n. f., Truth, fact, true account. | उपद्रव, n. f., Calling, shouting. |
| उल्लोक, a., A thousand. | उपद्रव, n. m., A governor, a ruler. |
| उल्लोक, n. f., A shop. | उपद्रव, a., Present. |
| उड़ा, v. i., To remove, to depart, to go back, to get out of the way. | उपद्रव, n. m., An elephant. |
| उड़ा, v. t., To put away, to remove. | उपस्थत, n. m., State, condition, circumstances. |
| उड़ी, n. f., A shop. | उपास, ad., At present, for the present. |
| उड़, n. m., Persistance, obstinacy. | उपासी, n. f., The winter crop. |
| उड़, n. m., A bone. | उपासा, n. m., An account, a calculation. |
| उड़ी, n. f., A bone. | उड़ी, a., One. |
| उड़ी, a., Wicked, criminal. | उड़ी, n. f., The breast. |
| उड़ी, n. m., A hand, a cubit. | उडकर, v. i., To neigh. |
| उड़, n. m., Instrument, weapon. | उडकर, n. f., The language known as Hindustání or Urdu, n. m., A native of Hindustán. |
| उड़, n. f., Boundary. | उड़, n. m., A Hindu. |
| उधेड़ा, a., Dark. | उधार, v. i., To bray. |
| उधृ, a., Every. | उधृ, पप. Destitute of. (c. w. Abl.) |
| उड़, a., Name of a city. | }
Vocabulary.

बहुत, n. m., A command, an order.
ब्राउन, m. m., A tobacco pipe.
ब्राउन, ad., Now.
ब्रब्र, ad., Just, just now, yet, as yet, directly, at once.
ब्रह्म, m. m., The fist.
ब्रह्म, pp., Under. ad., Below.
ब्रह्म, v. i., To be, to become, to occur.
ब्रह्म, m. m., A burnt offering.
ब्रह्म, a. Other, more. conj., And.
ब्रह्म, a., Other, more.
ब्रह्मम, A title of respect following nouns or pronouns.
ब्रह्म, m. m., A tank, vat, reservoir.
ब्रह्म, ad., Gently, softly, slowly, deliberately.
ब्रह्म, ad., Some time, any time, ever.
ब्रह्म, m. m., A number, a good many.
ब्रह्म, m. m., A town.
ब्रह्म, m. m., A beard of wheat, barley, &c.
ब्रह्म, v. i., To be called, or named.
ब्रह्म, n. f., A saying, a proverb.
ब्रह्म, v. i., To say.
ब्रह्म, m. m., Cut grass, a blade of grass, fodder.
ब्रह्म, a., Poor, indigent.
ब्रह्म, m. m., Glass.
ब्रह्म, n. f., A court of justice.
ब्रह्म, a., Raw, unripe, inferior built of sun dried bricks, not burnt or baked, only half baked (pottery &c.)
ब्रह्म, n. f., The armpit.
ब्रह्म, v. i., To cut; to pass time.
ब्रह्म, v. i., To be cut.
ब्रह्म, m. m., A dagger.
ब्रह्म, m. m., The windpipe, throat, larynx.
ब्रह्म, a., Together.
ब्रह्म, v. t., To take out, eject, expel, turn out.
ब्रह्म, m. m., Bank, shore, margin.
ब्रह्म, v. t., To spin.
ब्रह्म, n. f., A story, narrative.
ब्रह्म, ad., When?
ब्रह्म, ad., Some time, any time, ever.
ब्रह्म, ad., When?
ब्रह्म, n. f., A wall.
ब्रह्म, The name of a city.
ब्रह्म, m. m., Ear.
ब्रह्म, n. f., Shoulder.
ब्रह्म, n. f. A girl, virgin ब्रह्म, daughter, bride.
ब्रह्म, n. f., A border, margin side, direction.
ब्रह्म, m. m., Cloth, pl., clothes.
ब्रह्म, n. f., Raw cotton, the cotton plant.
ब्रह्म, m. m., The skull.
ब्रह्म, m. m., A shroud.
ब्रह्म, v. i., To tremble.
ब्रह्म, m. m., A married man, a man with a family.
ब्रह्म, m. m., A pigeon.
ब्रह्म, n. m., Work, deed, employment, use.
ब्रह्म, a., Mad, foolish, crazy.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
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<tbody>
<tr>
<td>बाधा, n. m.</td>
<td>A crow.</td>
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<tr>
<td>बन्धु, n. m</td>
<td>A man's name.</td>
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<tr>
<td>बन्धी, n. f.</td>
<td>A little girl.</td>
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<tr>
<td>बांधन, n. m.</td>
<td>Business, work, occupation.</td>
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<tr>
<td>बांधनी, n. m.</td>
<td>A Muhammadan judge or interpreter of the law.</td>
</tr>
<tr>
<td>बांधी, n. f.</td>
<td>A saddle.</td>
</tr>
<tr>
<td>बांध, a.</td>
<td>One-eyed.</td>
</tr>
<tr>
<td>बांध, n. m</td>
<td>One of the names of Krishn.</td>
</tr>
<tr>
<td>बांध, n. m</td>
<td>The name of a city.</td>
</tr>
<tr>
<td>बांध, n. m</td>
<td>Desire, lust.</td>
</tr>
<tr>
<td>बांध, n. m</td>
<td>Business, work, occupation.</td>
</tr>
<tr>
<td>बांध, n. m</td>
<td>Business, work, occupation, affair.</td>
</tr>
<tr>
<td>बांध, n. m</td>
<td>Cause, reason, occasion, account.</td>
</tr>
<tr>
<td>बांध, n. m</td>
<td>A man's name.</td>
</tr>
<tr>
<td>बांध, n. m</td>
<td>The liver.</td>
</tr>
<tr>
<td>बांध, a.</td>
<td>Black.</td>
</tr>
<tr>
<td>बांध, n. m</td>
<td>A man's name.</td>
</tr>
<tr>
<td>बांध, a.</td>
<td>Of what kind?</td>
</tr>
<tr>
<td>बांध, a.</td>
<td>How, how?</td>
</tr>
<tr>
<td>बांध, a.</td>
<td>Of what kind?</td>
</tr>
<tr>
<td>बांध, a.</td>
<td>How long?</td>
</tr>
<tr>
<td>बांध, a.</td>
<td>Some, any, something, anything.</td>
</tr>
<tr>
<td>बांध, a.</td>
<td>How great? how long?</td>
</tr>
<tr>
<td>बांध, a.</td>
<td>A machine, machinery, mechanism.</td>
</tr>
<tr>
<td>बांध, a.</td>
<td>Alone.</td>
</tr>
<tr>
<td>बांध, n. f.</td>
<td>Welfare, happiness.</td>
</tr>
<tr>
<td>बांध, n. m</td>
<td>Pain, trouble, distress, affliction.</td>
</tr>
<tr>
<td>बांध, v. i.</td>
<td>To crash, peal (as thunder).</td>
</tr>
<tr>
<td>बांध, n. m</td>
<td>A boiler, a caldron.</td>
</tr>
<tr>
<td>बांध, n. m</td>
<td>A cast of Hindus.</td>
</tr>
</tbody>
</table>

- बाधा, n. m., A crow.
- बन्धु, A man's name.
- बन्धी, n. f., A little girl.
- बांधन, n. m., Business, work, occupation.
- बांधनी, n. m., A Muhammadan judge or interpreter of the law.
- बांधी, n. f., A saddle.
- बांध, a., One-eyed.
- बांध, n. m., One of the names of Krishn.
- बांध, n. m., The name of a city.
- बांध, n. m., Desire, lust.
- बांध, n. m., Business, work, occupation.
- बांध, n. m., Business, work, occupation, affair.
- बांध, n. m., Cause, reason, occasion, account.
- बांध, a., A man's name.
- बांध, n. m., The liver.
- बांध, a., Black.
- बांध, a., A man's name.
- बांध, a., Of what kind? What like, Of what a kind. ad., How, how?
बिने, ad., Somewhere, anywhere.
बिने, ad., Where?
बिठय, ad., Whither?
बिपटे, ad., In some direction, in any direction.
बित, a., How, how much, ever so much. int., How? how much?
बितना, n. f., Work, business, occupation.
बितपा, n. f., Favour, kindness, grace.
बिखरा, n. m., A fort.
बिखे, ad., How? some how, any how.
बी, a., What?
बीड़ा, n. f., Deed, fame, बीड़ा, n. f., praise.
बीड़ा, n. f., Some, any, something.
बीड़ा, n. f., Any thing, anything.
बीड़ा, a., Dirty, filthy.
बी, a., Some, any, something, anything.
बीड़ा, n. m., The haunch, hip, bosom, lap.
बी, a., i. q. बी, बी.
बीट, v. i., To beat, to pound.
बीटो, n. f., A cottage, a hut.
बीड़ा, n. m., An iron staple, a door latch.
बी, n. f., A chain to fasten a door.
बीड़ा, n. m., A dog.
बीड़ा, n. m., A pup.
बीड़ा, n. f., Help, assistance.
बीड़ा, n. m., Sugar cane, (commonly used in the plural.)
बीड़ा, n. f., A chair.
बीड़ा, n. m., The Koran.
बीड़ा, n. f., Family, pedigree, ancestry.
बबरबरी, n. f., Betrothal.
बबी, n. f., A girl, daughter.
बब, n. f., A shriek, a cry.
बबरक, v. i., To weep aloud, to cry, to shriek.
बब्बर, n. m., Marching, departure.
बब्बर, n. m., A street, a lane, (of a city.)
बब्बर, v. i., To speak, to say.
बब्बर, n. m., Sweepings, dirt, rubbish.
बे, conj., Or.
बे, pr., Who? which? what?
बे, a., i. q. बे.
बे, a., i. q. बे.
बे, a., How many?
बे, n. f., Imprisonment, captivity.
बे, pr., Some, any, several someone, anyone.
बे, n. m., A kos; a measure of distance of variable length, but usually estimated at about 1½ mile.
बे, n. f., A room.
बे, n. m., A house.
बे, n. f., A tribe, nation, sect, caste.
बे, n. m., A whip, scourge.
बे, pp., By, near; to (a person).
बे, Proper name.
बे, pr., Who? which? what?
बे, v. i., To boil.
VOCABULARY.

देसा, प्र., Bitter.

भजन, म., A mule.
भजन, प्र., Mulish, perverse, wicked.
भृत, प्र., Sour.
भङ्ग, प्र., A coarse kind of sugar.
भङ्ग, म., A two-edged sword, a broad straight sword, a two-edged dagger.
भड़, म., A letter, handwriting.
भट्टी, म., The name of a Hindu caste.
भड़, म.प्र., Fault, error, mistake.
भड़, प्र., News, intelligence, knowledge; care.
भड़, म., Expense, expenditure, subsistence money, ready money.
भड़ड़, टा., To buy.
भड़ड़, टा., To stand, to stop.
भड़ड़, टा., To rattle, to make a rattling sound.
भड़ड़, टा., To rattle.
भड़, प्र., To stand, to stop.
भड़, प्र., standing, perpendicular, erect.
भड़, प्र., To stand, to stop.
भड़, प्र., Earth, dust, ashes.
भड़, प्र., To eat.
भड़, म., food.
भड़, प्र., Sake, regard, consideration. पप, For the sake of.
भड़, म., A pit.

भड़, प्र., Jealousy, envy, hatred, heartburning.
भड़, प्र., Brackish.
भड़, म., The nation of the Sikhs.
भड़, टा., To draw, to pull, to stretch.
भड़, प्र., Gladness, joy, happiness, pleasure. प्र., Glad, joyful, happy.
भड़, टा., To open, to spread out.
भड़, म., A game played with cowries.
भड़, टा., To open, to be opened, to be loosed.
भड़, प्र., Open.
भड़, टा., To feed.
भड़, प्र., A well.
भड़, प्र., A little well.
भड़, टा., To row.
भड़, टा., To play, to sport.
भड़, म., A field under cultivation.
भड़, टा., To play, to sport.
भड़, म., A plaything.
भड़, टा., To seize and take away by force.
भड़, प्र., Faulty, adulterated, counterfeit, perfidious, bad.
भड़, टा., To open, to spread out, to loose.
भड़, म., Boisterous altercation, quarrelling.

जान, प्र., A cow.
जान, म., Going round (es-
VOCABULARY.

pecially of guards patrol-
ing), walking.

बल, n. f., Fainting.

जिऩ्डा, n. m., Jewels, orna-
ments.

जिज्ञासा, n. f., The Ganges.

जम, n. m., A yard, a yard
stick.

जाम, a., Bald.

जलाल, n. f., A drinking vessel.

जल्दी, n. m., A cart.

जल्दी, n. f., A cart, (smaller
than a जंगल.)

जल्दी, n. f., A cushion, pad ;
seat, throne, (of a rajá or
a gurú.)

जंग, n. m., An ass, a donkey.

जंग, n. f., Idle talk, जंग प्रश्ने, ज
vain boasting.

जंगल, n. m., A young man.

जंगल, n. m., Grief, sorrow.

जंगली, a., Pained, grieved.

जंगलाचार, v. i., To roar.

जूब, n. m., A book ; The name
of the two sacred books of
the Sikhs, usually spoken of,
as a mark of respect, as the झंझर प्रश्न.

ज्वां, n. m., Pride, arrogance.

ज्वार, a., Hot, warm.

ज्वारी, n. f., Heat.

ज्वारहुदू, n. m., A village.

ज्वारहुद, v. t., To seize, catch,
hold, encompass.

ज्वारी, a., Poor, indigent, hum-
ble.

ज्वार, n. f., Word, thing,
ज्वारहुदी, n. f., The name of a

village.

जाली, n. f., A hole, a perfo-
ation, a leak ; a lame.

जांबड़ी, n. f., A cow.

जांग्ल, v. t., To sing.

जांगन, n. f., A carrot.

जांर्ग, n. f., Abuse, vitupera-

tion.

जांगी, n. m., Knowledge, (es-
pecially religious or phi-
losophical knowledge).

जांगी, a., Wise, knowing, pos-
sessed of knowledge, ac-
quainted with philosophy
or science.

जांगी, n. m., A jackal.

जांगू, प्र., Around, about.

जांगू, प्र., Around, about.

जांगू, a., Wet.

जांगू, n. m., A hymn, a song.

जांग्लर, v. t., To lose.

जांग्लर, v. i., To be lost.

जांग्लर, n. m., A neighbour.

जांगोल, n. f.,

जांगोल, n. m., A rustic.

जांगोली, a., Rustic.

जांगस, n. m., Anger.

जांगस, a., Angry.

जांगस, A caste of people who
tend cattle.

जांगस, v. i., To pass, elapse.

जांगसां, n. m., A living liveli-
hood.

जांगस, n. m., Virtue, quality,
attribute.

जांगस, n. m., Fault, sin.
वृज, n. m., i. q. दुवः.
बुद्धाप्रसाद, n. m., The residence of a guru, a place held sacred as having formerly been occupied by a guru.
बुद्धिमानी, n. f., Guruship, office of guru.
बुद्ध, n.m., A religious teacher, a spiritual guide, a master of an art.
बुद्ध, v. i., To roar, rumble, buzz, hum, resound, echo.
बुद्ध, n. m., A marigold.
बुद्ध, प्र., With, accompanying.
बुद्ध, n. f., Friendship, association, company.
बुध, n. f., A tribe, clan.
बुध, n. f., Lap.
बुध, m., A man's name.
बुधस्वामी, The name of a town.
बुध, a., Little, less, smaller.
बुध, n. m., A gong, a large bell.
बुध, v. t., To throw, to caste, to pour, to drop.
जिवान, A name of Krishan.
जिवान, v. i., To be troubled, to be confused, to be distressed.
पाङ्ग, n. m., Arrogance.
पाङ्ग, n. m., A house.
पाङ्ग, n. m., A family.
पाङ्ग, n. m., A flour mill turned by water power.
पाङ्ग, v. t., To send.


**Vocabulary.**

चूड़ा, v. t., To taste.

चौथा, a., Good. ad., Well.

चौथी, n. f., A fine.

चौथा, n. m. f., A low mean person, a merciless wretch.

चूर, a., Clever, cunning, shrewd.

चौ, n. m., The moon.

चौबीता, A woman's name.

चौबा, n. m., The moon.

चौट, a., Unfortunate, ill-fated.

चौबी, n. f., Jasmine.

चौगन, n. f., Shining, splendid, glitter.

चौगन, v. i., To shine.

चौम, n. f., A preparation of hemp which is smoked in the *huqqā.*

चौम, n. m., A spinning wheel.

चौम, n. f., Mention.

चौट, } n. m., The foot.

चौगन, v. t., To pasture, to graze.

चौट, v. i., To move, to go, to come.

चौड़ा, v. t., To make move, to make go.

चौड़ी, a., Twenty-four.

चौदहा, v.i., To ascend, to mount, to rise.

चौपी, n. f., An ascent.

चौपी, v. t., To lift, to raise, to cause to ascend, to offer (in sacrifice).

चौपी, v. t., To raise, to lift.

चौपी, n. m., Rice, (commonly spoken in the plural).

चौपी, n. f., Desire, wish.

चौपी, v. t., To wish, to desire, to want.

चौपी, conj., If I, you, he &c., like.

चौपी, n. m., Uncle, (father's younger brother).

चौपी, n. f., Silver.

चौम, a., Four.

चौम, v. t., To pasture, feed, (cattle, horses, & c.)

चौम, n.f., Movement, pace, step, gait; conduct, habit, custom.

चौम, n. f., A scream, screech.

चौम, n. f., A letter, epistle.

चौम, n.m., Mind, heart, memory.

चौम, n. f., Anxiety, thought.

चौम, n. m., Space of time, a long time, (often spoken in the plural).

चौम, n. m., }

चौम, n. f., A sparrow.

चौम, n. f., A thing.

चौम, v. t., To tread under foot, to trample down, to bruise, to crush.

चौम, v. t., To raise, to lift, to take up; to finish.

चौम, v. t., To peck, to eat, (grass, & c.) v. i., To graze.

चौम, n. f., Backbiting, tattling, tale bearing.

चौम, v.t., To pasture (cattle).

चौम, n. f., A child's veil or chaddar.
Hume (a., Silent. int., Hush!)

हुमः, ०.६., On all sides, in all
directions.

हुम्लग (०. ६.), A dive, a dip.

हुम्लग, v. t., To steal.

हुम्लग, n. f., A bracelet.

हुम्लग, n. m., Memory, mind, thought.

हुम्लग, n. m., Disciple, attendant
(on a guru or religious
teacher).

हुम्लग, v. i., To leak.

हुम्लग, n. m., A thief.

हुम्लग, v. i., To be startled.

हुम्लग, n. m., A place on the
ground smeared with a mixture of cow dung and mud,
where Hindús eat.

हेलाजी, n. m., A watchman.

हेलाजी, n. m., A head man (in a
village, a trade, &c.)

हेलाजी, n. f., Wish, desire, strong
inclination.

हेलाजी, a., Twenty-four.

हेलाजी, v. t., To eat.

हेलाजी, v. t., To loose, to let go,
to leave.

हेलाजी, n. m., A metal drinking
vessel.

हेलाजी, n. f., A spring leap,
jump.

हेलाजी, n.m., A deceiver, a
cheat.

हेलाजी, ०. ६., Shade, shad-
dow.

हेलाजी, v. t., To cover, to over-
shadow.

हेलाजी, n. f., Buttermilk

हेलाजी, n. f., A finger ring, seal,
stamp.

हेलाजी, n. f., A leap.

हेलाजी, n. m., A blister.

हेलाजी, n. m., Sprinkling, splas-
lashing.

हेलाजी, v. i., To hide.

हेलाजी, v. t., To hide, to con-
ceal.

हेलाजी, a., Six.

हेलाजी, v. t., To touch, to feel.

हेलाजी, v. i., To be freed, to
escape, to get loose, to be
separated.

हेलाजी, n. f., Leave, discharge.

हेलाजी, v. t., To release.

हेलाजी, a., Six.

हेलाजी, ad.. Quickly.

हेलाजी, v. t., To worry, to vex,
to disturb, to interfere
with.

हेलाजी, v. t., To touch, to feel.

हेलाजी, a., Little, small.

हेलाजी, n. m., A kind of pulse,
gram. (commonly spoken
in the plural).

हेलाजी, n. m., Barley, (commonly
spoken in the plural).

हेलाजी, A man’s name.

हेलाजी, n. m., The world.

हेलाजी, n. m., War, battle.

हेलाजी, n. m., The world.
VOCABULARY.

सजवल्लत्र, The name of a town.
सल्लक, n. m., Jungle, forest, any uncultivated ground.
सवल्ल, n. f., A place.
सवल्लन्द्रुर, v. t., To wake.
सस्व, n. f., A company attending the bridegroom at his wedding.
सॅट, n. m., A Jat. (the name of a caste of farmers.)
सस्व, n. m., A person.
सस्व, n. m., Carefulness, effort.
सस्तत्स, a., True. ad., truly, exactly.
सस्त, ad., When.
सस्त, n. m., A padlock.
सस्त्त, n. m., Birth.
सस्त, n. m., A string worn round the neck by brahmans and khatrs, as a caste sign.
सस्त्त, f.n., i. q. सस्व.
सस्तत्स, v. t., To repeat (the name of God), to count (the beads of a rosary).

सवान्तत्री, }
सस्त, }

सस्त, v. i. To be born, to germinate.
सस्तम्मु, v. t., To cause to be born, to cause to germinate; to feed.
सस्तम्मन, n. m., A military officer, in rank next below a मुख्यकार; an overseer in charge of a gang of coolies.
सस्त्र, n. f., Land, ground.

सस्त, ad., Certainly, without fail.
सस्त, n. m., Water.
सस्त, v. i., To burn, to kindle.
सस्तपत्त, The name of a city.
सस्त, v. i., i. q. सस्त.
सस्तम्मु, v. t., To burn, to kindle.
सस्त, n. f., A root.
सस्त, ad., When. conj., Or, either.
सस्त, a., Apparent, obvious, manifest.
सस्त, v. i., to wake.
सस्त, v. t., To know, to suppose, to think, to regard, to be of opinion.
सस्त, v. i., To go.
सस्त, n. m. f., One who knows, an acquaintance.
सस्त, n. f., Caste.
सस्त, A man's name.
सस्त, A man's name.
सस्त, n. f., Life soul.
सस्ततर, v. i., To seem, to appear.
सस्त, n.m., A net.
सस्त, ad., As.
सस्त, pr., Who, which, that.
सस्त, a., As, such as, like, ad., As it were, rather, somewhat.
सस्त, ad., In what manner, as.
सस्त, ad., In what manner,
सस्त, as,
सस्त, a., Troubled, perplexed, annoyed.
VOCABULARY.

निर्धार, ad., As long as.
निर्धार, a., As much as.
निर्धिय, ad., Where.
निर्धिय, ad., Whither, in which direction.
निर्धिय, a., As much as.
निर्धिहित, n. m., A farmer.
निर्धिय, n. f., Land, ground.
निर्धिय, ad., As, just as.
नि, ad., Sir, yes ; a title of respect added to proper names, &c.
नि, n. m., life, soul.
नि, mind, heart.
नि, n. m., life.
नि, v. i., To live, to be alive.
नि, n. m., Life, anything that has life.
नि, a., Young. n. m., A young man.
नि, n. f., Arrangement
नि, n. f., A contrivance.
नि, n. f., A shoe.
नि, a., Separate.
नि, n. m., war, battle.
नि, a., Responsible.
नि, n. m., Oppression.
नि, n. m., A weaver.
नि, n. f., The wife of a.
नि, v. i., To be joined, to be drawn together, to be collected; to be made or gained (as a means of living).

नि, n. m., Die, dice, gambling.
नि, n. f., One of the 84,00,000 births or transmigrations to which men are subject.
नि, n. m., A gambler.
ि, conj., If.
ि, v. t., To eat.
ि, pr., i. q. इ.
ि, i. q. ग्र.
ि, conj., If.
ि, A man's name.
ि, pr., who, which, that.
ि, conj., That.
ि, n. m., Weighing.
ि, a., Fit, proper.
ि, v. t., To yoke, to harness.
ि, v. t., To join, to mend, to add together; to hitch up, to harness, to yoke.
ि, n. m., A pair, a pair of shoes.
ि, n. m., Barley, (commonly spoken in the plural).
ि, n. f., Talking nonsense, prating; falsehood; a vain effort.
ि, n. m., Wrangling, contention, quarrel.
ि, ad., Immediately, at once.
ि, n. m., A sudden shake, a jerk; cutting off the head of an animal at a stroke.
ि, n. m., A standard, flag-
staff, ensign.

स्टाफ़, n. m., Assault, sudden attack, the spring of a tiger.

रेंबा, n. m., The motion or swinging of a fan or पंखा.

रेंबा, v. t., to suffer, to bear, to endure; to pull (a पंखा), to move (a fan).

रेंदा, a., Outrageous, mad, crazy.

रात्रिवान, n. m., Morning.

रात्रिवान, n. m., Mutual scuffling, fighting and tearing one another's hair.

रीव, n. f., A lake, a large pond.

रुबङ्ग, v. i., To stoop, to bow, to bend downward.

रुबङ्गीत, v. t., To bend, to bow.

रुढ़, n. m., A lie, a falsehood.

रुढ़, a., False.

रेह, The river Jhelum.

रेहाता, n. m., A male buffalo.

छोटी, n. f., A branch, a twig.

छोटा, n. f., Service.

छोटा, n. m., A servant.

छोटा, n. m., A cut, a gash.

छोटा, n. f., Staring, fixed look, gaze.

छोटा, n. f., Shoving, knocking against, striking a blow.

छौर, n. m., A copper coin worth half an anna.

छौर, n. f., The leg.

छौर, n. m., A pony.

छौरा, v. i., To leap, to jump.

to skip, to pass over, to pass on.

तिलौह, v. i., To stop, to rest, to remain, to lodge, to stay, to tarry.

तिलौह, n. m., A hillock, hill, mound.

दैंव, n. m., A piece, a bit of bread.

दैंव, n. m., A piece.

दैंव, v. i., A break.

दैंव, v. t., To rest, to place, to support, to prop.

दैंव, n. m., A pit.

दैंव, v. t., To feel, to examine by feeling, to find out.

दैंव, v. i., To hinder, to obstruct, to prevent.

दैंव, n. m., A basket.

दैंव, n. f., A basket, (smaller than a दैंव).

दैंभ, n. f., A hat, a cap.

दैंभा, n. m., A pond.

दैंभ, v. t., To search for, to seek.

दैंभ, v. i., To make a noise, to wail, to whine (as a pup).

छा, v. t., To fix, to determine.

छा, n. m., Fun, sport, ridicule, jesting.

छा, a., Cool, cold.

छाड़दृढ़, v. t., To appoint, to fix.

छाड़ा, n. m., An lord, a idol.

छाड़ा, n. m., A police station.

छाड़रत, n. m., A native officer.
VOCABULARY.

in charge of a police station known as the ठाणा.

ठाणा, n. m., Place, station, residence, limit.

ठीक, a., Exact, accurate, true, right. ad., Accurately, truly, &c.

ठीकी, n. f., A bit of broken pottery.

ठेड़, n. m., A blow, a stumble, a tripping of the feet.

ठेद़ुव, n. f., A blow, a stroke, kick, tripping; a stumbling-block.

ढ़ा, v. t., To bite, sting, (a reptile).

ढियर, v. i., To be occupied, to be deeply engaged.

ढीर, n. m., Cattle.

ढूंढ, n. f., A cry, a noise.

ढेंडे, n. m.,) A frog.

ढेंड, n. m., Fear.

ढेंड, v. i., To fear, to be afraid, to dread.

ढेंडकृत, v. t., To frighten.

ढेंडकृत, a. Frightful, dreadful, terrifying.

ढेंड, v. t., To spread or place down (a bed).

ढाँचा, n. f., A stick carried in the hand, a staff, a club.

ढाँचा, n. f., The line of birds in flight, a flock, a group.

ढाँच, v. i., To fall.

ढाँसकर, v. i., To sob.

ढीरी, n. f., A dip, a dive.

ढेंडर, v. i., To sink, to be drowned.

ढेंडर, v. t., To dip, to drown.

ढेंडर, v. t., To dip, to immerse.

ढेंडर, a., Deep.

ढेंड, a., One and a half.

ढेंड, n. m., A caste of Muhammadan musicians and bards.

ढेंडकृत, n. f., Entry, threshold.

ढेंड, a., One and a half.

ढेंड, n. m., A dwelling, a tent.

ढेर, v. i., To fall, to go to ruin.

ढेर, a., Two and a half.

ढेर, v. t., To throw down, to overthrow, to raze.

ढेर, n. f., A crowd, a group.

ढेंड, n. m., The belly, the stomach.

ढेंडकृत, n. f., A well bucket attached to a pole which works on a lever.

ढेंड, v. t., To look for, to search for.

ढेंड, n. f., A pile, a heap.

ढेंड, v. i., To fall, to go to ruin.

ढेंड, v. t., To carry, (a burden).

उग्रीका, n. f., A subordinate court; the place where the village revenues, land rents, &c., are collected.

उग्रीका, n. m., An officer in charge of a Takṣṭa.

उद्धव, v. i., To see, to look, to gaze; to expect.
VOCABULARY.

उँग्रे, a., Strong, powerful, large.
उष्ण, n. f., Evening.
उभय, n. m., A throne.
उपाग, n. m., A carpenter.
उस, ad., Then.
उसमा, n. f., Wages, salary.
उपासक, n. m., An ascetic, one who practises austerities.
उपास, n. m., A sight, a show, a spectacle, an exhibition; fun.
उत्त, n. m., Tobacco.
उत्तम, n. m., Pity.
उच्च, n. m., A carpenter.
उन्नहर, n. m., The name of a town.
उन्ना, n. f., Mode, manner, way, kind.
उपेड़, n. f., Thirst, desire, wish.
उपोत, n. m., Day of the month.
उपहार, n. f., A woman.
उच्च, v. t., To fry, to boil in oil.
उच्चार, The name of a town.
उपस्वार, n. f., A sword.
उपम्य, n. m., A pond, a tank.
उसके, ad., Early in the morning.
उत्, ad., Indeed, truly.
उत्, ad., Then; indeed, truly.
conjoined, And.
उपाधिक, n. m., Uncle, (father's elder brother).
उपाधी, pp., To as far as, till.
उपार, v. t., To pull, to stretch, to spread out.
उस्तम्भ, v. i., To bend, be inclined toward an object, to long.
उप, n. m., Fever.
उंग्र, n. m., Copper.
उंग्रे, conj., Nevertheless, still.
उन, n. f., A wire, the telegraph, a telegram.
उन्न, n. m., A star.
उन्नात, a., Ready.
उन्नाति, ad., So.
उन्नात, n. f., Thirst.
उन्न, a., So, such, like that.
उन्नातिः, a., Thirsty.
उन्नाति, ad., So.
उन्नाति, ad., There.
उन्नाति, a., Three.
उन्नाति, n. m., A seed from which oil is expressed.
उन्नाति, pp., i. q. उन्नाति.
उन्नाति, pp., i. q. उन्नाति.
उन्नाति, conj., A woman, a wife.
उन्नाति, n. f., A woman, a wife.
उन्नाति, n. f., A woman, a wife.
उन्नाति, v. i., To break out, (as smallpox).
उल्ल, ad., Immediately, at once.
उल्ल, v. i., To go, to depart, to walk.
उल्ल, A woman's name.
उल्लास, v. t., To cause to be broken.
उल्लस, n. f., Broken straw.
उल्लस, conj. And.
compassion, pity.

चम, a., Ten.

चाँदनी, n. m., The name of a Hindî festival.

चेष्टा, v. t., To tell, to relate.

चंद, n. m., The south.

चंद्र, n. f., A reward given to a brahman for performing religious ceremonies, a fee.

चंद्राव, v. i., To be fired, (a gun).

चंत्र, n. f., Punishment.

चंद्रो, n. m., A book, record, register; an office.

चंद्रा, v. t., To press, to press down, to bury.

चंद्रा, v. i., To be pressed down, to be buried.

चं, n. m., Breath.

चंचल, n. f., Glitter.

चंचला, v. i., To shine, to glitter.

चंदा, n. f., Mercy, kindness, compassion, pity.

चंद, a., Merciful, gracious, kind, compassionate.

चंचल, n. m., Sight, interview.

चं, n. m., A tree.

चं, n. f., A royal pres-

चं, n. m., A river.

चं, n. m., Poverty.

चं, n. f., Purpose.

चूल, A man's name.
VOCABULARY.

चन्दी, n. f., Medicine.
चञ्च, n. f., An inkstand.
च, pph., Of.
चवथी, n. f., Beard.
चाव, n. m., A grain, grain, gram.
चव, n. f., A gift, bountifulness, generosity.
चाप, v. i., A man’s name,
चल, n. m., A gift, alms, charity.
चतु, n. m., Spirits, medicine.
चिहाव, v. i., To be seen, to be visible.
चिहावी, The name of a city.
चिहाव, n. m., A day.
चित, n. m., A day.
चित, n. m., Heart, mind.
चित, n. m., A steward.
चीत, n. m., Religion.
ची, a., Poor, humble.
चीन्हावल, a., Compassionate to the poor; a title of God.
चीत, n. m., A lamp.
चुंगा, n. f., Prayer, blessing, benediction.
चुंग, pph., Round about.
चुंग, n. m., An enemy.
चुंग, n. m., Pain, sorrow.
चुंग, v. i., To pain, to ache, to smart.
चुँगी, a., Suffering pain, afflicted, sorrowful, grieved.
चूँग, n. m., Milk.
चूँग, n. f., } Noon. (lit.,
साराव, n. m., } ‘the second watch.’
चूँग, n. m., An imprecation, a
curse.
चु, a., Second, other, another.
चु, n. f., Other.
चुर, a., Far, distant. n. f., Distance.
चेतु, n. m., A god, a divinity.
चेतु, n. m., Country, region.
चेतु, n. m., A guru’s seat, a temple, a shrine.
चेतु, v. t., To see, to look at, to look.
चेतु, v. t., To give.
चेतु, n. f., Delay.
चेतु, n. m., A god, a divinity.
चेती, n. f., A goddess.
चेती वान, A man’s name.
चेती, a., Two.
चेत, n. m., Fault, vice, sin, blemish.
चेती, n. f., Friendship.
चंचु, v. i., To run.

च, n. m., Pushing, shoving.
पाँह, n. m., Wealth.
पांह, a., Blessed.
पांह, a., Fortunate.
पांह, } a., Rich, wealthy.
पांह, } n. m., A slap, a blow.
पांह, v. t., To put, to place.
पांह, n. m., Justice, righteousness, religion, a religious observance.
पांह, a., Sacred, (in comp. only):
वक्तागंगा, n. f., A rest house for travelers.
पवित्र, v., Righteous, virtuous.
पृथ्वी, n. m., A boy’s name.
पकड़, v. t., To resolve; to take, to assume, to gird on.
पकड़ी, n. m., A robber.
पकड़, n. m., Plunder, banditti,
पिक्षन, n. m., Contemplation, meditation, reflection; attention.
पिक्ष्यात्म, n. m., Wrong, injustice oppression, force, compulsion.
पिछ, n. f., A side, a party.
पितामातृ, n. m., A curse, an anathema.
पी, n. f., A daughter.
पीतत, n. m. f., Patience, firmness, gentleness, comfort.
पीतान, n. m., A person of the family or clan of पीतत अकः.
(а man’s name).
पीतोऽ, ad., Slowly, gently, deliberately.
पल्लु, n. f., A push, a shove.
पल्लु, v. i., To ignite, to sinoulder.
पल्लु, n. f., The sun (i.e. the sunshine).
पशु, n. m., Fraud, cheat, deceit.
पशु, v. t., To wash.
पशु, n. f., A washerwoman.
पशु, n. m., A washerman.
र, ad., Not, no.
राजा, A man’s name.
राज्य, n. m., A rest house for travelers.
राज्य, n. f., A canal.
रुद्र, n. f., A canal.
रुद्रविव, n. f., A town.
रुद्रविव, n. m., The nose.
रुद्रविव, n. m., A town.
रुद्रविव, a., Naked, bare.
रुद्रविव, v. i., To pass, to pass by or over.
रुद्रविव, v. i., To dance.
रुद्रविव, n. f., A sight, a glance, a gift, an offering.
रुद्रविव, v. i., to be seen, to be visible, to seem.
रुद्रविव, n. m., An astrologer.
रुद्रविव, n. m., The name of a tribe who are generally jugglers, rope dancers, &c.
रुद्र्य, n. f., A female रुद्र, q. v.
रुद्र्य, v. i., To run.
रुद्र्य, A man’s name.
रुद्र्य, n. f., Ariver.
रुद्र्यात्म, n. m., The name of a village.
रुद्र्यात्म, n. m., A nabob, title of a governor or ruler.
रुद्र्य, a., New.
रुद्र्यात्म, n. m., A q. rुद्रात्म.
र, ad., Not, no.
रेश, n. m., A barber.
रेश, n. m., Name.
रेश, n. m., Annihilation, destruction, perdition.
रेश, n. m., An atheist.
रेश, n. f., Refusal, denial.
रेश, n. m., Refusal, denial.
विदेशम्, n. m., A horse shoe.
विदेशी, n. m., A farrier.
विदेशी, conj., Also, besides.
विदेशी, a., Justice, righteous.
विदेशी, n. m., A judge.
विदेशी, n. m., Justice, right, equity.
विदेशी, a., Young, under age, of immature judgment.
विदेशी, ad., Certainly, without doubt, unhesitatingly.
विदेशी, n. m., Release, salvation.
विदेशी, n. f., Faith, trust, belief.
विदेशी, v. i., To come or go out, to leave, go forth.
विदेशी, a., Small, little.
विदेशी, n., Marriage, wedding.
(according to Muhammadan rites).

हिंदेश्वर, v. t., To squeeze, wring, press out.
हिंदु, ad., Constantly, always.
हिंदु, n. f., Slander, evil speaking.
हिंदुस्तान, v. i., To be brought to an issue, to be settled, decided; to be spent, finished.
हिङ्ग, n. m., A lime.
हिङ्ग, a., Faultless, guiltless.
हिङ्ग, n. m., A title of God.
हिङ्ग, n. m. f., Exposition, explanation, settlement, distinction.
हिङ्ग, a., Ill fated, unlucky, unfortunate.
हिङ्ग, ad., Only, merely.
हिङ्ग, n. f., Prayer (according to Muhammadan rites).
ही, int., O! (used only in addressing a woman or girl).
ही, n. f., Foundation.
ही, n. m., A boy.
ही, n. f., Sleep.
ही, n. m., Fodder.
ही, a., Low.
ही, n. f., i. q. ही नाम.
ही, pp., To.
ही, n. f., A daughter in law.
ही, A woman's name.
ही, n. m., An invitation to a feast; a feast or entertainment; a contribution given by the guests at a wedding to defray the expenses of the festival.
तेब्रा, a., Good, virtuous.
तेत्री, n. m., Eye.
तेजस्, pp., Near.
नी, a., Nine.
तेजस्व, n. m., A servant.

उ
पान, n. m., Way, road, path.
पानी, n. m., A hill, a mountain.
पानकाठ, v. t., To put on, (clothing).
पानो, n. m., A watch consisting of the eighth part of the day and night.
पानिकार, a., First.
पानिकार, पानिकार, ad., First, at first.
पानी, n. m., A wheel.
पानीछा, v. i., To reach, arrive.
पानीली, n. f., A riddle.
पानीद्रा, v. i., To ripen, to cook, to be cooked.
पानीद्रा, v. i., To catch, to seize, to take hold of.
पानी, a., Ripe, cooked, strong, firm, true, thorough, kiln burnt (bricks).
पानीद्रा, v. t., To cook, to bake.
पानीद्रा, n. m., A faqir.
पानीद्रा, v. i., To repent, to regret, (with Abl., of the thing regretted).
पानद्रा, v. t., To recognize.
पान, a., Five.
पानी, a., Twenty-five.
पानी, n. m., Silk; the thigh; digging.
पान v. t., To dig, to dig up, to uproot.

भाद्री, n. m., An official who keeps the land accounts of a village.
भाठी, n. f., A bandage; a wooden slate.
भाँड, n. m., A young cock.
भाँड, n. m., A caste of Muhammadans.
भाँड, n. m., A pandit, a brahman.
भाँड, n. f., Honour, good name.
भाँड, n. m., A mark, sign, trace, hint, address.
भावो, v. t., To believe, trust in, confide in.
भाव, n. m., Path, sect, religious denomination.
भाव, n. m., A stone.
भाव, a., Fifteen.
भाव, conj., But, yet.
भाव, n. m., Food offered to a deity, food in general; kindness, favour.
भाव, a., Pleased, glad, happy
भाव, ad., The day before yesterday, the day after tomorrow.
भव्य, A boy's name.
भव्य, n. m., Manner, method, kind, way.
भव्य, a., Obvious, notorious, well known, apparent, manifest.
भव्य, v. t., To amuse, entertain, divert.
भव्य, a., Apparent, evident, present.
भव्य, n. f., Faith, belief.
भव्य, conj., But.
पश्चिम, n. m., A foreign country.
पश्चिमी, n. m., A foreigner, stranger.
परमेश्वर, n. m., God.
परंपरा, n. m. f., Universal destruction, the consummation of all things, the flood. Several such events are said to have occurred already, and several more are yet expected.
परलोक, n. m., The next world, the future state.
परिचय, n. f., Care, concern.
परियोज्य, n. m., A guest.
पराज्य, n. m., Gain, income, acquisition.
पत्ना, a., Of another family or connection; belonging to another.
पीड़ा, n. f., An image.
पीड़ा, n. f., Love.
पियाड़, a d., Last year, next year.
पिया, n. m., Love.
पतिव्रत, n. m., Purpose, use, need.
पतो, n. m. f., A moment. (about 2½ पालकs=one minute).
पार, n. f., A regiment of foot.
पार, v. i., To read.
पार, v. i., To teach, to teach to read.
पार्श्वी, n. m., A neighbour.
पार्श्व, n. m., A quarter.
पार्श्व, v. i., To obtain, to receive, to find; to put, to put on, to throw, to pour.
पारा, प, Nears, by.
पारा, n. m., Side, direction.
पारा, प, i q. प, n. m., Water.
पारा, n. m., A king.
पारा, n. m., A brahman school
पारा, master, a teacher of arithmetic, a family priest.
पार, n. m., Sin, crime.
पार, p., A sinner, a criminal.
पार, a., Sinful. n. m., a sinner, a criminal.
पार, ad., Across, on the other side, (of a river, valley, &c.)
पार, v. i., To nourish, to feed, to support, to bring up.
पार, n. f., Keeping, ob. [serving.
पारा, n. m., Cold.
पारा, n. m., A herdsman.
पारा, v. i., To tear.
पारा, n. m., An infantry soldier.
पारा, n. m., Love.
पारा, n. m., A father.
पारा, n. m., A prophet.
पारा, a., Last, hinder.
पारा, n. m., Past time, following, pursuit, the rear.
पारा, ad., and प, After, afterwards, behind, in lieu of. (c. w. Gen. and Abl.)
पारा, n. f., The outer piece of timber by which the wheels of a cart are secured.
**VOCABULARY.**

पिठाण, n. m., A cage.
पिठड़ा, v. t., To beat.
पिल, n. m., A village.
पिल, n. m., The body.
पिलस, n. m., Brass.
पिलार, n. m., Father.
पिलार, n. m., The name of a tree, the *pīpal*.
पिलवी मार, A man's name.
पिलवा, a., Yellow; half burnt (bricks).
पिळ, n. m., A threshing floor, a place where grain is stacked up; a place where men wrestle or play, or where animals are fought.
पीड़ा, v. t., To drink, to smoke.
पीड़ा, a., Yellow.
पीड़ा, n. f., Pain.
पीड़ा, n. m., A book.
पीड़ा, v. t., To ask, to inquire.
पीड़ा, n. m., Treasury.
पीड़ा, n. m., A son.
पीड़ा, n. m., Alms, virtue in giving alms, merit acquired by almsgiving, a meritorious deed.
पीड़ा, pp., On, at. (c. w. a noun in the Obl. form without the use of a case sign.)
पीड़ा, n. m., A man (as distinguished from woman, महिला being the generic term for both.
पीड़ा, a., Old.
पीड़ा, n. m., A bridge.
पीड़ा, v. t., To worship.
पीड़ा, n. f., Worship, (especially of material objects.)
पीड़ा, n. f., A roll of cotton prepared for spinning.
पीड़ा, n. m., The full moon.
पीड़ा, a., Complete, perfect.
पीड़ा, n. m., A father's family.
पीड़ा, n. m., Stomach, belly.
पीड़ा, n. m., A tree.
पीड़ा, n. m., A lump. (of dough, clay, &c.)
पीड़ा, n. m., A pice, the fourth part of an anna.
पीड़ा, v. t., To fall, to lie, to happen.
पीड़ा, a., Thirty-five. n. f., The alphabet.
पीड़ा, n. f., Production, that which is created, profit in business.
पीड़ा, n. f., Production (especially in relation to agriculture.)
पीड़ा, n. m., Foot.
पीड़ा, n. f., A book.
पीड़ा, n. f., Air, wind.
पीड़ा, v. t., To fall, to lie, to happen.

ह
हर, v. i., To stick fast, to be caught, to be ensnared, to be entangled.
हर, v. t., To catch, to seize, to take hold of, to hold.
हर, n. m., A mouthful.
बम्बे, n. m., A faqir.
बंद, n. m., The mouth from the middle of Feb. to the middle of March.
बन, n. f., Morning.
बैंट, n. m., A board, a plank.
बांट, n. m., The hood or flattened head of a snake.
बेन, n. f., Victory.
बतेच, n. m., Deceit.
बसूर, n. m., Fruit, reward, advantage, result.
बंत, n. f., A jump, a leap.
बंत, v. t., To catch, to seize, to take hold of, to hold.
बंटिला, v. t., To hand (a thing to anyone).
बंतह, n. m., Advantage, use.
बात, a., Persian.
ब्राजेली, n. m., A Frenchman, a European.
ब्रंत, v. i., To turn, to return, to go about, to ramble.
ब्रेंट, n. m., A fountain, a jet.
ब्रेंट, v. i., To burst, to break.
ब्रिट, n. f., A kind of rustic dance.
ब्रेन, n. m., A flower.
ब्रैड, The name of a town.
ब्रेड, v. t., To blow; to burn.
ब्रेड, ad., Again, afterwards.
ब्रेड, v. t., To turn, to make revolve, to give back. ब्रैड, ब्रेड, to turn off a command, i.e., to disobey it.
ब्रेड, n. m., A revolution, a circuit, a round, a trip.
ब्रेन, n. f., Army.
ब्रैट, n. f., To dwell, to reside; to be inhabited, to be built.
ब्रैट, n. m., Clothes.
ब्रैट, n. m., To people, to colonize, to found, (a town, &c.) to settle (a country), to cause to dwell.
ब्रैट, n. f., Discussion, debate.
ब्रैट, v. i., To sit.
ब्रैट, n. m., A bullock, a young bull.
ब्रैट, n., a., Much, enough, too.
ब्रैट, n., a., Very.
ब्रैट, n. f., A goat.
ब्रैट, n. t., To give, to grant, to bestow to forgive.
ब्रैट, n. m., Wrangling, disputing, contention.
ब्रेन, a., White.
ब्रैट, a., Strange, of another family or connection, belonging to another.
ब्रैट, v. i., To escape, to be [saved.
ब्रैट, n. m., A ward, discourse, promise.
ब्रैट, n. m., f., A child, the young of any animal.
ब्रैट, v. t., To save, to rescue.
ब्रैट, n. f., A female child, the female young of any animal.
ब्रैट, n. m., A young calf.
बस्त्रा, v. i., To sound, to ring to strike.

बस्त्रा, v. i., To play on (an instrument), to ring, to cause to sound.

बाज़ार, n. m., A bazaar, market, business street.

बाज़ार, The name of a city.

बाँटी, n. f., A five seer weight, a pill.

बांसा, v. t., To cause to sit, to seat, to settle.

बांसा, n. f., Greatness, praising.

बांसी, n. f., A bribe, bribery.

बांन, n. m., A wilderness, forest.

बना, v. i., To be made, to become.

बना, v. t., To make, to construct, to bull.

बांटी, a., Thirty-two.

बहता, a., Much, enough. ad., Very.

बां, a., Closed, shut, stopped.

बाँस, n. m., A cloud.

बांस, n. m., Exchange, steady; recompense; revenge.

बांल, n. f., Rifle, musket, bow, fowling piece.

बांल, v. t., To tie, fasten, shut, fold (the hands); to construct.

बांज़ी, The name of a city, Bombay.

बाजार, n. m., A year.

बाजार, n. m., A brahman.

बाज़ार, n. f., Rain.

बाज़ार, a., Even, ad., Constant-

ly, without cessation.

बाजार, n. m., A brahman.

बाज़ार, n. f., Equality.

बाज़ार, a., Aged.

बाज़ार, a., Fine.

बाज़ार, n. m., A young banyan tree.

बाज़ार, conj., On the contrary, nay more, or even.

बाज़ार, n. m., An ox, a bullock.

बाज़ार, v. i., To burn, to blaze.

बाज़ार, n. f., Calamity. बाज़ार, J misfortune.

बाज़ार, n. f., A country, a foreign country, (generally understood to refer to England or Europe unless qualified in some way).

बाज़ार, v. i., To roar (as a bull).

बाज़ार, v. i., To enter. i. q: बाज़ार.

बाज़ार, n. f., A walled spring, a well in which there are steps leading down to the water.

बाज़ार, n. f., The arm.

बाज़ार, n. m., A brahman.

बाहु, p. p., Outside. ad., Out. c. w. Gen. or Ab.

बाहु, a., Much.

बाहु, v. t., To wield, to use, to plough.

बाहु, n. m., A musical instrument.

बाहु, a., Some.

बाहु, p., Without, besides, except. (c. w. Gen. or Abl.)

बाहु, n. f., Distance, space.

बाहु, n. f., Habit.
वाड़ी, n. f., The devotional service of the Sikhs as contained in the Granth; a portion of the Granth.

वाड़ीथ, n. m., A caste among the Hindús; a shopkeeper of the caste.

वाता, n. f., A word, a thing.

वाप, pp., After. (c. w. Gen. and Abl.)

वाचा, n. m., Father; a term of respect used in addressing an old man, applied especially to Nānak.

वाष्ठ, n. f., Time, occasion; barren country, a jungle.

वान, a., Twelve.

वान, m. m., A child, an infant.

वास्त, n. f., Wind, a breeze.

वास्त, m. m., Hair; a crack in a cup, glass, &c.

वास्तवब्रह्म, n. m. f., A child.

वास्तवकी, n. f., A little girl.

वास्तव, A man’s name.

वास्तव, m. m., i. q. वाथा.

विप्र, a., Perplexed, troubled, harassed.

विप्रेत, v. t., To pass, to spend (time).

विप्र, v. i., To be sold, to sell.

विप्र, n. f., Poison,

विप्रेत, v. i., To be spoiled, damaged; to fall out, to quarrel.

विप्रेत, n. m., Damage, injury; misunderstanding, quarrel.

विप्रेत, v. t., To spoil.

विकास, n. m., Thought, consideration, judgment.

विकासित, v. t., To spread, to knock down.

विकासी, n. f., Lightning.

विकासी, n. f., A cipher, a dot; the name of a vegetable.

विविध, pl., Without, besides.

विवृत्त, c. m. or Abl.

विवृत्त, n. f., Calamity, misfortune, distress.

विवृत्त, a., Ill, sick.

विवृत्त, n. m., A tree.

विवृत्त, n. m., Sorrow, grief, mourning.

विवृत्त, v. i., To sob, to cry bitterly.

विवृत्त, n. m., Pleasure, delight, joy.

विवृत्त, n. f., A cat.

विवृत्त, ad., Also, too, still, even.

विवृत्त, n. m., Seed.

विवृत्त, n. m., i. q. विवृत्त.

विवृत्त, n. m., Seed.

विवृत्त, v. t., To sow.

विवृत्त, v. i., To pass, to elapse, to happen.

विवृत्त, n. f., A lady, an affectionate mode of address to a little girl,

विब, n. m., A hero.

विवृत्त, v. i., To roar.

विवृत्त, v. t., To understand, to think, to guess.

विवृत्त, a., Old, aged, n. m., An old man.

विवृत्त, n. m., Old age.

विवृत्ती, n. f., An old woman.
VOCABULARY:

Understanding, intellect, intelligence. 

Wise, intelligent. 

Trade, commerce. 

A trader, a merchant. 

Crying, sobbing. (generally used in the plural, गृह्य). 

A mouthful. 

Bad, evil. 

To call, to call to, to call upon. 

A door, a gate (of a village, &c.) 

A plant, a shrub, a tree. 

Int. O. 

Injustice. 

Shameless. 

A yard, a court. 

Sinless, faultless, innocent. 

To sell. 

False pretences. 

Ratan, cane. 

A boat. 

To sit, to take a seat. 

A couplet, verse. 

An ox, bullock. 

The banyan tree. 

A bottle. 

Sister; mother. 

To speak, to say, to sound, emit sound. 

Language. 

A bullock, ox. 

That. int., I say. 

Fear, awe. 

A worshipper. 

Worship, the duties of religion. 

God. 

To run. 

Worship. 

Treasury, storehouse. 

A got or class of Khattris. 

A brother's son. 

To break. To run. 

Fear, dread. 

A brother's wife. 

Husband. 

To fill; to draw (water). 

Doubt, suspicion. 

Brother. 

Vile, unclean, impure. 

Trust, confidence expectation. 

Tomorrow. 

Benefit, good. 

Good, respectable. 

To flame up, flare up, to burn fiercely; to fly into a rage. 

Brother. 

Rate, price; Res-
pect, reverence.

श्रद्धा, v. i., To be agreeable, pleasant, suitable.

अंग, ) n. f., Language.

त्रिसिक, ) n. m., Fate, fortune, good fortune, portion; (used in the pl. in the sense of fortune, &c.)

मनबदर, ) a., Fortunate.

मन, n. m., A vessel.

मन, pp., In the estimation of.

मन, n. f., Kind, sort.

मन, n. f., Hindering, opposition, putting obstacles.

मन्त्रम, n. m., A caste of Hindus.

मन, n. m., A load, burden.

मन्त्र, ) a., Heavy, large.

मन्त्र, t., To seek, to look for, to search for, to investigate.

मन, adj., If I, you, he, &c., like; although.

मित्र, ) n. f., Alms.

मित्र, n. m., Brother.

मि, ad., Also, too, still, even.

मित्र, n. f., A crowd.

मित्र, n. m., Habit.

मित्र, n. f., Hunger.

मित्र, a., Hungry.

मित्र, v. i., To be parched, roasted, baked: to be heated with anger.

मित्र, n. f., Greens boiled and fried.

द ड़ा, n. f., Crying violently, wailing; roaring, (as a lion, &c.)

दुराष्ट्रा, v. i., To forget; to cause to forget.

दु, n. f., Land, earth, ground.

दु, n. f., A father's sister.

दु, n. f., Land, earth, ground.

देह, v. t., To wet.

देह, v. t., To send.

देह, n. f., A sacrifice, an offering.

देह, n. f., A sheep.

देह, ) n. m., A secret, mystery; difference.

देह, v. t., To shut.

देह, n. m., Fear, dread.

देह, n. f., Sister.

देह, a., Wicked.

देह, n. f., Land, earth, ground.

देह, v. t., To enjoy, to suffer.

देह, n. m., Food, provisions.

देह, n. m., Dizziness.

देह, v. i., To bark.

देह, v. i., To be astonished.

देह, n. m., A humble bee.

काल, a., Known, celebrated, noted, famous. [skin.

काल, n. f., A mashak, a water

काल, a., Intoxicated, lustful.

काल, n. m., A guru's priest; one who receives offerings,
and presents them to the gurū.


gurū, a., q. gurū. A guru.

mahārā, m. A mosque.

mahātā, m. The head of a college of Sadhs.

mahādevī, f. The wife of a mahānt.

mahākāla, m. Palace.

mahā, a., Great, (used in comp. maha, j only.)

mahārā, m. A great man, one remarkable for piety.

mahārāja, m. A title given to God, or to a king; a title of respect applied to anyone in addressing him.

mahārāja, m. A king, (a title of higher dignity than that of kula.)

mahā, f., Greatness, grandeur, glory.

mahā, m. A buffalo cow.

mahīś, m., A month.

mahū, m. The name of a poisonous plant.

mahā, f., Indian corn, maize.

mahīś, f., A fly, a bee.

mahīś, m., A honey bee; a honey comb.

mānā, v., t., To ask for, to beg, to demand.

mānā, m., A beggar.

mānā, pp., Behind, after. ad., Afterwards. (c. w. Gen. or Abl.)

mānādhwaj, v., i., To send for, to procure.

mahī, n. f., A fish.

mahō, n. m., Religion.

mahī, n. m., A charpoy, a cot.

mahā, n. f., Power, ability.

mahī, n. f., A small charpoy or cot.

mahāryā, n. m., A labourer, coolie.

mahī, n. f., Labour, wages.

mahī, n. m., A circle, an orb, the disk (of the sun or moon) circumference, enclosure.

mahī, n. f., An assembly, company, crowd.

mahā, n. m., A maund = 40 maqāb, or about 82 lb.

mahā, n. m., Religion, a form of religion, a religious sect.

mahā, n. f., Advice, counsel, instruction, wisdom, prudence.

mahā, ad., Not.

mahī, n. m., A counsellor, an adviser.

mahākāla, n. m., Purpose.

mahī, n. m., Forehead.

mahā, n. m., A palace, a large building, a temple.

mahā, n. m., A school.

mahō, a., Bad.

mahā, a., Of medium height, (a person).

mahā, n. m., Mind, heart.

mahā, v., i., To obey, to mind, to observe, to agree to, to acquiesce; to believe, to believe in; to regard.

mahā, v., i., To pacify, to appease, to please, to per-
suade.

सु, a., Forbidden.

सद्व, n. m., Desire, wish, purpose, intention.

सद्वी, n. f., Will, wish.

सद्वा, A man’s name.

सद्व, n. m., Dying, death.

सद्वा, v. i., To die.

सद्व, n. m., The name of a caste of Muhammadans.

सद्व, v. i., To twist.

सद्व, v. i., To rub, to wring (the hands).

सद्व, n. m., A boatman, a waterman.

सद्व, a., Known, perceived.

सद्वा, n. f., Mother.

सद्वा, n. f., Error, delusion, wealth, money.

मादी, n. f., Mother.

मादि, n. f., Mother.

मादि, n. m., Meat, flesh.

मादि, n. m., The name of a town.

मादि, n. m., A man.

मादि, A boy’s name.

मादि, n. f., Mother; the goddess of smallpox, small pox.

मादि, n. m., Parents, (pl. only).

मादि, n. m., Revenue, land rent or tax.

मादि, n. f., i. q. मादि.

मादि, n. f., A stroke, blow, stripe.

मादि, v. t., To strike, to beat, to kill.

मादि, pp., By reason of.

मादि, n. m., Property, merchandise, wealth, goods; cattle.

भाट, n. m., Owner, master, mistress.

भाट, a., Bad.

भाट्प्र, v. i., To midwif (like a cat).

भाट, n. f., Labour, toil.

भाट, a., Kind, gracious.

भाट, n. f., Earth, dust.

भाट, a., Sweet.

भाट, n. f., Sweets.

भाट, v. i., To beat.

भाट, n. m., A friend.

भाट, n. m., The name of a caste of Muhammadans.

भाट, i. q. भाट.

भाट, v. i., To meet; to agree, to tally, to correspond, to be like; to be united, to be mixed, to be joined; to be found, to come to hand, to be got, to be attained; to visit.

भाट, n. m., Rain.

भाट, n. f., The ordure of the goat, hare, rat, &c.

भाट, v. t., To close (the भाट, v. t., To shut (the hand or mouth).

भाट, n. m., A wisp of straw, coarse grass, &c., used as a torch.

भाट, n. m., A mu-
VOCABULARY.

नेग्न, न. f., Release, salvation, deliverance from transmigration.

नृक्ष, v. i., To deny, to refuse. [the fist

नृक्ष, n. f., The fist, a blow with

नघ, n. m., The mouth, the face.

नाप्न, a., Principal, chief, first, most important.

नाप्न, n. f., A handful.

नाप्ण, n. m., A boy, a son.

नाप्य, n. m., The beginning, origin, root, ad.

नाप्य, pp., Near, by, beside.

नाप्त, n. m., A devotee, a saint, a sage.

नापार, n. f., A water fowl, a wild duck.

नापार, n. m., A corpse.

नापर, n. m., Price.

नापर, n. m., A country, The name of a city.

नापर, n. m., A Muhammadan priest.

नापार, n. f., Meeting, acquaintance.

नाप, ad., Again.

नाप, v. i., To turn, to return. (face.

नघ, n. m., The mouth, the

नापार, n. f., Shame, disgrace.

(lit., blackness of face.)

नाप, pp., According to.

नाप, n. m., A fool.

नापार, n. f., Fainting.

नाप, n. f., An image, a picture, an idol.

नापार, n. f., An idol.

नाप, n. m., A fair, a collection of people at a shrine, bathing place, &c., a crowd, a multitude.

नाप, n. f., A buffalo cow.

मेक, n. f., Filth, impurity.

मेक, a., Dirty.

मेक, n. m., A shoemaker.

मेक, n. m., The shoulder.

मेक, n. m., A peacock.

मेक, v. i., To turn, to turn back, to return, to twist, to bend.

मेक, n. f., Death.

मेक, n. m., A Muhammadan priest; one proficient in Arabic and Persian.

म, conj., Or, either.

म, n. f., Memory.

म, n. m., A friend.

म, a., Eleven.

म, n. f., The tongue.

म, n. m., A rope.

म, n. m., A native cavalry officer commanding a company.

म, n. f., A rope, (smaller than a देना न)

म, n. f., Food, victuals.

म, The name of a village.

म, v. i. To stay, to continue, to live, to dwell.

म, a., Free, exempt.

म, v. t., To put, to place, to keep.

म, n. m., Colour, paint, dye-stuff; manner, method, sort; amusement, merriment, pleasure; purpose will, (of God).
VOCABULARY.

विचा, v. t., To make, to create, to compose.

विचा, v. i., To be satisfied, satiated.

उक्क, n. m., A gem, a jewel, a precious stone.

व्री, n. f., woman, wife.

व्री, n. m., God.

व्रोट, v. i., To low, (as a cow).

व्रोट, v. i., To go about, to wander about, to make a circuit.

व्रोट, v. i., To meet, to be joined, to be united, to be mixed.

व्रोट, v. t., To mingle, to join, to unite.

व्रोट, n. m., A title among Rājputs.

व्रोट, n. m., A road, way, means.

व्रोट, n. m., A traveler.

व्रोट, pp., By means of (Strictly this is the Loc. of व्रोट.)

व्रोटम, व्रोटम, n. m., A demon.

व्रोट, n. f., Protection, watching, keeping.

व्रोट, n. m., A tune, musical mode; music.

व्रोट, n. m., Kingdom, rule, dominion; a mason, a brick layer.

व्रोट, n. m., The name of a caste or tribe.

व्रोट, n. m., A king, a rājā.

व्रोट, a., Pleased, happy, contented; in health, well.

व्रोट, n. f., A queen.

व्रोट, n. f., Night.

व्रोट, n. m., Name of the rājā of Ajodhī.

व्रोट, n. m., A man’s name.

व्रोट, n. m., A man’s name.

व्रोट, n. m., A man’s name.

व्रोट, Ṛ, n. m., A sage.

व्रोट, v. i., To low, (as a buffalo).

व्रोट, n. f., Rite, ceremony, custom, method, habit, way.

व्रोट, v. i., To be occupied, to be engaged, to be busy.

व्रोट, n. f., Season.

व्रोट, v. i., i. q. व्रोट.

व्रोट, n. m., A rupee money.

व्रोट, n. m., Silver (of an inferior quality.)

व्रोट, n. m., A rupee, money.

व्रोट, n. m., Form, shape.

व्रोट, n. m., A woman’s name.

व्री, int., O. (implies disrespect).

व्री, n. f., A kind of sweets.

व्री, n. f., Sand.

व्री, n. f., A desert, a wilderness, a solitary place.

व्री, n. m., Cash, ready money.

व्री, n. f., Hindrance, obstacle, check, interruption.

व्री, v. t., To prevent, to restrain, to hinder, to block up, to obstruct.

व्री, n. m., Sickness, disease.

व्री, n. m., A day, ad., Daily,
डेन, n. m., Fasting, (according to Mahammadan rites).

बैदे, n. f., Bread, a loaf, a chapati, food in general, any meal.

गैंड, v. i., To cry.

गैंड, n. m., A hard clod, a brick-bat.

देशा, n. m., Noise, tumult, disorder, uproar.

सखे, p.p., For.

सरिता, v. i., To come down, to descend, to subside.

सरिता, A man’s name.

सरोवर, The name of a city, Lahore.

लंबा, n. m., The loins.

लंब, n. m.f., Wood, a log, a stick.

लंबारी, n.f., Wood, a stick.

लंच, a., A lac, =100,000.

लंदन, v. i., To pass along, to pass by or over.

लंदन, v. t., To understand, to comprehend; to see.

लंदन, v. t., To carry across, to cause to pass by, or to pass over.

लंद, p.p., To, as far as, till.

(с. w. Loc.)

लंदन, v. i., To be applied; to touch, to adjoin; to be connected, to be attached; to bear a relation; to seem, to appear; to be fixed; to begin; to happen, to befall; to be engaged; to take root.

लंदन, v. i., To limp.

सखे, a., Lame.

सखेन्दिरा, v. t., i. q. सखेन्दिरा.

सखेन, v. i., To pass along, to pass by, to cross over.

सखेन्दिरा, v. t., To carry across; to take by, or over.

लंड, a., Lame, [beam.

लंड, n. m., Longcloth; a लंड, n. f., A leg.

लंडन, v. t., To tread down, trample under foot.

लंडन, v. t., To load, to lade.

v. i., To be loaded.

लंडन, n. m., A head man of a village.

लंडन, v. t., To seek, to search; to find, to obtain. v. i., To be found, to be obtained.

(c. w. Dat. case; e. g., ने लंडना, ‘it was found,’ or ‘obtained,’ ‘by me,’ ‘I found,’ &c.)

लंड, a., Long, tall.

लंडन, The name of a village.

लंडन, n. f., A girl.

लंड, v. t., To fight, to quarrel, to sting.

लंड, n. f., War, battle, fighting, quarrel, dispute.

लंडन, v. t., To apply, to impose, to attach, to join; to set, to plant; to put, to place; to inflict; to shut, to fasten; to spread; to employ, to use, to set to work, to impute, to charge.

लंडन, v. t., To bring down, to take down, to take off.
VOCABULARY.

सवा, pp. Near, सवा सवा, All along by, parallel to.
लड़ी, n. f., A cane, a staff.
लछ, n. m., Advantage, gain, profit, benefit.
लफ, ad., Aside, to one side.
लफ, a., Red.
लफ़ि, a., Covetous.
लफ़ा, n. m., A title given to Hindu gentlemen of the Khattri or Banfag castes; a father.
लध, A man's name.
सिखाउँ, v. t., To bring.
सिउँ, a., Thin, emaciated.
सिखर, v. t., To write.
सी, a., Immersed, absorbed.
सील, n. m., Cloth, pl., clothes.
सुरु, n. m., A blacksmith.
सोज़, v. t., To loot, to rob, to plunder.
सुरेरिया, The name of a city, Ludhiana.
सु, n. f., The hot wind.
सूर, n. m., Salt.
सेव, n. m., Fate, destiny, fortune.
सेव, n. m., An account.
सेव, v. t., To take, to receive.
सेवा, n. m., Iron.
सेव, n. m., A person; world.
सेव, n. f., A dead body, a corpse.
सह, n. m., Covetousness.
सेत, f., a., Covetous.
सजी, m.,
सेज, n. f., Need.

लेबत, v. t., To desire, to want, to need.
च
लेह, n. m., Power, authority, control.
लउँ, v. i., To dwell, to reside; to be inhabited, to be built.
लाउँ, n. f., A thing.
लाउँ,
लाउँ, v. t., To cause to flow, to shed (tears).
लाऊँ, n. f., A wife.
लंबा, a., Divided, separate; diverse, different.
लांडा, v. i., To run, to flow, to blow.
ल्यांडा, n. m., A colt.
लेमटा, v. i., To change, to be changed.
ला, a., Great, large, aged; an ancestor. ad., Very.
ल्यां, a., Great, large; an ancestor.
लेंडा, v. t., To cut, to bite, to reap, to kill.
लज, n. m., One's native land.
लय, a., More, greater.
लपटा, v. i., To increase, to advance, to grow.
लपट, v. t., To increase, to enlarge, to lengthen.
लत, n. m., A blessing, a bridegroom.
लत, n. m., A year.
लव, n. f., Rain.
लु, n. m., A fast, fasting,
deration, judgement.

विचकर, v. t. To think, to consider, to judge.

विचर, a., Helpless, forlorn, desolate.

विचित्र, n. f., Science, learning, knowledge.

विहार, n. m., Annihilation, destruction. perdition.

विघु, n. m., Ashes rubbed on the body by Hindu ascetics.

विघण, n. m., Sorrow, grief, mourning, lamentation.

विघण, n. m., A marriage.

सीत, a., Twenty.

सेव्र, n. m., A yard, a court.

सेवार, v. t., To see, to look, to look at.

सेव, v. t., To sell.

सेव, n. m., The name of four sacred books of the Hindús.

सेव, n. f., Time, turn.

सेव, n. f., A vine.

सेव, n. m., Time.

सेव, n. m., The name of a Hindu caste.

सेव, n. m., A doctor, a physician.

सेव, n. m., Enmity, hatred.

सेव, n. m., An enemy.
ENGLISH VOCABULARY.

A, अ. 
Accounts, वित्त, m.
Ache, v. i., जोरदारा.
Admonish, v. t., प्रकट.
Afraid, To be, v. i., डर.
Afterwards, पिछे.
Again, दूबे.
Age, उम्र, f.
Agree, v. i., मैत्र.
Air, वायु, f.
Alight v. i., उतःकरा.
All, सब, सब.
Alone, असमंजस.
Always, जैसे, निन्दा.
Among, बीच, बीच.
And, औ्र, और.
Anger, बेविर, ब्रेद, m.
Anna, अनेक, m.
Another, दूसरा, हांसा, होना.
Anyone, अंतरू.
Anyone else, जैसे बीसे.
Anything, चुंब, चुंब, चुंब, चुंब.
Anywhere, वही.
Appear, v. i., दिखा.
Appoint, v. t., अन्वय.
Army, लाईन, f.
Armpit, लंक, f.
Around, आंदोल, संबंध, घर्षण.
Arrive, v. i., पहुँचा, अंतर्गत.
Arsenic, रेंड़े, m.
As, प्रयाा, प्रयाा.
Ask, v. t., पूछा.
Ask for v. t., पूछा.
As long as, तत्प.
Assembled, फेंदे.
Astonish, v. t., नैस चूल.
At, पत, पत.
At first, प्रथम, प्रथम.
Atheist, असंज्ञायिक, m.
At once, तुले.
Bad, बुरा.
Baggage, भर चाल, m.
Bake, v. t., पकाना.
Bamboo, चीत्र, m.
Bank, (shore) बैंक, m.
Banyan tree, बैंक, f.
Bare, बरा.
Basket, बांस, m. बांसी, f.
Battle, युद्ध, f.
Bázár, बाजार, m.
Be, v. i., बैठा.
Beam, प्रा, m.
Bear, v. t., बांटा.
Beat v. t., भांटा.
Beautiful, शान्त, m.
Because, क्यों क्यों, क्यों, क्यों, क्यों.
Become, बना, बना.
Bed, नीं, m., नीं, f.
Bed (of a garden), लिस्ता, m.,
ब्रह्मी, f.
Before, बेलो।
Beg (alms), v. t., बेगाद, बेजिका बेजाद।
Begin, v. t., मुझे बजाना, v. i. मुझे टेका, सेटा।
Behind, पीछे।
Believe, v. t., भिड़ता।
Believe in, v. t., भौल्ला।
Bend down, v. i., जुड़ना।
Besides, साथी।
Bird, पैरियों, पैथू, व्यािन, m.
Black, बाज़ा।
Blacksmith, सुरन, m.
Blaze, v. i., बबला, बबरबा।
Blind, बिलिया।
Blue, लोजा।
Boat, बीजी, f.
Book, पेंगी, f.
Bookcase, बुरामली, f.
Born, To be, v. t., पैडा टेका, पैडे टेका, नैतला।
Bottle, बैंडा नीली, f.
Box, बॉक्स, m.
Boy, बूजा।
Bracelet, बूजी, f.
Brackish, धाल।
Brahman, बुरामल, बुरामल, बबामल, m.
Branch, बॉर्डी, बस्ती, f.
Bread, बीटी, f.
Break, v. t., ब्रोक, ब्रेक्टा।
Break, v. i., टेक्टा।
Brick, बीक्ट f.
Brickbat, बैंडा, m.
Bridge, पुल, m.
Bring, v. t., भ्रान्तथिका, ले भ्रान्तथिका।
Broad, ब्रॉड, ब्रॉड्रा।
Brother, ब्राद, ब्रादर, ब्रादा।
Brother-in-law, नवान।
Buffalo, भीवी, पैरो, जुड़ो, f.
Build, v. t., बांधिया।
Bullock, बूलक, बूलक, बूले।
Burn, v. t., साबुरा, साबुरूटा, बुरवा, साबुरा, साबुरू।
Burn, v. i., सालिया, साल्लू, बुरवा, साबुरा, साबुरू।
Bush, बूस, m.
Business, सैलू, m.
But, पर।
Buttermilk, बुरामल, f.
Buy, v. t., बिड़ीला, मूल टेका।
By, रेस, रे, रे, बे, बी।
By reason of, आठ्ने।
Calamity, बमल, f.
Call, v. t., ब्लेक, युजूस।
Call (shout) v. i., बजं भागली।
Camel, बुलिया, m., बुलियडी, f.
Camping ground, पराझू, m.
Canal, लिहिया, f.
Carpenter, उपव, उचवाल।
Carriage, बोली, f.
Cart, ब्लेक, m., बोली, f.
Caste, नाग, f.
Cat, बिलिया, m., बिलिया, f.
Catch, v. t., बजरंग, बबरंग, बबरा।
Catch fire, v. i., बैंडा संजानी।
Cattle, बैंडा, m.
Certainly, नेवूर, निफ्ता।
Chapati, बैंडी।
Charpoy, चाब्बूसी, पैरी, f.
Child, बावजूद, m. f.
Cholera, बैंडी, m.
Circumstances, राफ़, m.
City, मितिव, m.

Clean, स्नायु.
Cleverness, सुलभता, f.
Closet, बड़ा, m.
Cloth, रूपांतर, दोहरा, m.
Clothes, रूपांतर, सीधी, ऊपर, m.
Coal, धनिक, m.
Cold, ठंडा, n., m., पाना, सागर.
Cold, ठंडा, a., ठंडा.
Come, v. i., आया.
Come down, v. i., गिरा.
Come out v. i., से बाहर.
Complain, v. i., दुखा वसुधा.
Complete, v. t., पूरा बना.
Complete, To be, v. i., पूरा बना.
Condition, रूप, m.
Confidence, श्रेष्ठ, m.
Conquer, v. t., विजय.
Consider, (regard) v. t., समझा.
Consider, (think upon) v. t., धनिक, ध्यान वसुधा.
Constable, निधु.
Cook, v. t., पकाया.
Cooie, भुजा, बुजी.
Cotton (raw), भ्यान, ज्यान, f.,
Country, रूप, m.
Court (yard), वसुधा, वसुधा, m.
Cow, बाली बाली.
Crazy, वसुधा.
Create, v. t., पैशा बना, दुर्धर्म बना, दुर्भाषा.
Crop, (summer) पिघली, f.,
(winter) राघी, f.
Cross, v. t., राघा, राघा, राघा,
Crow, बाली, बाला, m.
Crowd, धीरा.
Cry, v. i., नेडा.
Cubit, देभ, m.
Cup, वेदना, देवा, m.
Cupboard, अभावी, f.
Current, पान, f.
Cut, v. t., बंटा.
Daily, दैन.
Darbār, चुबम, m.
Darkness, अंधाबाद, अंधान, m.
Daughter, पी, दुली.
Day, रेत, m.
Day of the month, दिनीय m. f.,
Deep, झँझा.
Deer, दूध, m., उद्भवी, f.
Defeat, v. t., निर्दंश.
Demon, राजवर, वसुधा, m.
Deny, v. i., मकरल.
Detain, v. t., वधा, वधा वसुधा.
Die, v. i., मकर, मकर सागर.
Difficult, औपचर.
Dig, v. t., पट्टा, पुड़ा.
Diminish, v. t., पट्टा धर.
Diminish v. i., पट्टा.
Dirty, नैपा.
Disciple, भिँप, m., भिंढी, f.
Discreet, निम्नल.
District, निम्न, m.
Dīwālī (a Hindū festival), दीवाली, f.
Do, v. t., वड़ा.
Dog, बंदो, m., बंदी, f.
Donkey, ताप, बंदो, पेड़ा, m., बंदी,
दुली, f.
Door दुवाँ मकरला, m.
Draw, v. t., निर्णायक For drawing water from a well the word निर्णायक, 'to fill' is generally used.
Drink v. t., पीया.
Dry, v. t., सुबंधा.
Dry, v. i., सूबंधा.
<table>
<thead>
<tr>
<th>English</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dry, a., सेह  (as applied to bread लेख)</td>
<td>Feed (an animal), चक्कर</td>
</tr>
<tr>
<td>Early (in good time) साधने, (early in the morning), उज्जवले, सफरे, साधने.</td>
<td>Fever, उप, m.</td>
</tr>
<tr>
<td>Earring, बच्चा m.</td>
<td>Few, केरे.</td>
</tr>
<tr>
<td>Earth (the world), पौधी f.</td>
<td>Field, घेड़, m.</td>
</tr>
<tr>
<td>Earth (soil, dust), धीरे, f.</td>
<td>Fierce, दैन.</td>
</tr>
<tr>
<td>Eat, v. t., खाना, खटट.</td>
<td>Fifty, पॅनार.</td>
</tr>
<tr>
<td>Eight, आठ.</td>
<td>Fill, v. t., भरना.</td>
</tr>
<tr>
<td>Eighth, अष्टा.</td>
<td>Filth, जूती, f.</td>
</tr>
<tr>
<td>Either, दो, दी, सों, गा, अभिव.</td>
<td>Find out, v. t., अनुभूत बकरा.</td>
</tr>
<tr>
<td>Elephant, धनुषी, m.</td>
<td>Finish, v. t., भुका बकरा, बाल सेटा.</td>
</tr>
<tr>
<td>Elephant driver, अनुठुड़.</td>
<td>Fire, (a gun) v. i., चटाच.</td>
</tr>
<tr>
<td>English, The, अंग्रेज.</td>
<td>First, a., पहले.</td>
</tr>
<tr>
<td>Entangled, To be, वड़ा.</td>
<td>First, ad., पहले, पहले.</td>
</tr>
<tr>
<td>Enter v. i., तकना.</td>
<td>Fish, मछ, f.</td>
</tr>
<tr>
<td>Even, ad., वी, डी, झी,</td>
<td>Five, पाँच.</td>
</tr>
<tr>
<td>Evening, उदयसंग मेइ, f.</td>
<td>Flare up, v. i., तलबन्दा.</td>
</tr>
<tr>
<td>Ever, बारे.</td>
<td>Float, v. i., उद्गार.</td>
</tr>
<tr>
<td>Ever so much, सिंहा, (pl. Ever so many).</td>
<td>Flood, गुड़, m.</td>
</tr>
<tr>
<td>Every, तरु, तरेव.</td>
<td>Flow, v. i., विलटा.</td>
</tr>
<tr>
<td>Every day, दैन, देन देन, देन रिरेन.</td>
<td>Flower, हूंस, m.</td>
</tr>
<tr>
<td>Everyone, देवरेव, देब बेठी.</td>
<td>Fly, v. i., दुहट.</td>
</tr>
<tr>
<td>Everything, मव वव.</td>
<td>Fodder, तीवार, m.</td>
</tr>
<tr>
<td>Except, बिचरा.</td>
<td>Food, भैंडी.</td>
</tr>
<tr>
<td>Eye, अंग, अंपी, f.</td>
<td>For, फरी.</td>
</tr>
<tr>
<td>Face, मुख, मुख, m.</td>
<td>Forgive, v. t., अनुष्ठमन.</td>
</tr>
<tr>
<td>Fair, n. m., भीना.</td>
<td>Formerly, आंशी.</td>
</tr>
<tr>
<td>Fall, v. i., गिनाना, पैठा.</td>
<td>Fort, विरु, m.</td>
</tr>
<tr>
<td>Fall out (quarrel), विज्ञाना.</td>
<td>Forty, चारी.</td>
</tr>
<tr>
<td>Far, दूर.</td>
<td>Found, v. t., अफतार वड़ा, आफतुडा, आफतुडा.</td>
</tr>
<tr>
<td>Farmer, धीरीचनव.</td>
<td>Fountain, बुधारा, m.</td>
</tr>
<tr>
<td>Father, पिता, पिता.</td>
<td>Four, चार.</td>
</tr>
<tr>
<td>Fear, n. m., डर, ड़े.</td>
<td>Fourth, दौरा.</td>
</tr>
<tr>
<td>Fear, v. i., डरना.</td>
<td>Friend, मित्र, m., मित्र, m. f., मित्र, मित्र, f.</td>
</tr>
<tr>
<td>Fruit, पेंग्री, m.</td>
<td>Fulfil, v. i., पूण बकरा.</td>
</tr>
</tbody>
</table>
Furniture, आयाम.
Gamble, v. i., दुश्चिंद्र.
Game, ग्रहन, m.
Game (play), राख, बैल f.
Garden, बगी, m.
Gardener, बगीधा.
Gate (of a town or village), द्वार, रामचं, m., (of a garden or enclosure) द्वार, m.
Gather up, v. t., भंडा बनाना.
Germminate, v. i., सीधार.
Get ready, v. t., लिखा बनाना.
Get up, v. i., उठना.
Get wet, v. i., जलना.
Girl, बेगी.
Give, v. t., देता.
Glad, प्रसन्न.
Go, v. i., चला, दृढा, जाना.
Go about, v. i., उठना.
Goat, चौथ, m., चौथी, f.
God, पूजन; a god, देव.
Goddess, देवी.
Gold, सिंह, किविकल, m.
Goldsmith, सिंहाव.
Gong, वैंक, m.
Good, औंटा, अधा.
Goods, भाल, m.
Go out, v. i., निकलना.
Government, n., सरकार, f.; a., सरकारी, सरकारी.
Gram, ग्राम, m.
Grass, शाक, m; cut grass, रास, m.
Graze, v. t., चार, कुरांमही.
Graze, v. i., चार, खोजा.
Great, बड़ा.
Green, रंग.
Groom, मही.
Ground, मिच, पवारी, f.
Guava, खरु, m.
Gun, चुंब, चुंबन, f.; cannon चुं, f.
Habit, बन्ध, f.
Hailstone, झाड़, झाड़ा, m.
Hair, बाब, बाबू, m.
Half, अर्ध, अधृ.
Hand, n. m., लंब.
Happen, v. i., देखा, वे लगाना.
Hard, श्वेत.
Hate, v. t., देख देखा.
He, वे, अबु.
Head, चिन, m.
Heap, चूनी, f.
Hear, v. t., प्राय.
Heat, जीती, उल्लासी, f.
Heaven, आध्यात्म, m; the abode of the righteous, उल्लास, m.
Heavy, भार, अभरी.
Herdsman, बाली.
Here, सिंहा, सरे, रेत.
Hide, v. t., दंडाता, भुजाठान, भुजाठान.
Hide, v. i., दंडाता, भुजाठान.
High, दुर्खा.
Hill, गढ़, m.
Hither, दूरे, दूरे हा, दुर्वे हा.
Hold, v. t., ढाका, ढाका, ढाका.
Home, घर, m.
Horn, मिसा, m.
Horse, डैल, m.; mare डैली.
Hospital, अस्पताल, अस्पताल, m.
Hot, ठंडा, ठंडा.
Hot season, जाननी, जानानी, राजी, f.
Hot wind, दुर, f.
Hour, देर, m.
House, घर, m.
How, विनेद, विनेद, मिट्ट, मिट्ट.
रीत रमेश, रमेश, रमेश, रमेश, रमेश.

How great, बड़ा, बड़ा।

How long (a time), लम्बा, लम्बा।

How many, कई, कई।

How much, कम, कम।

Hundred, सौ, सौ, सौ पर्वत।

Hungry, हुंधा।

Idly, देश।

Idolator, बुद्धन पंडार।

If, में।

Ill, ब्रह्म।

Illiterate, अश्कार।

Image, बुद्ध, बुद्ध।

Immediately लूटे।

In, रिंचे, रिंचे।

Increase, v. i., बढ़।

Ink, निर्मल, निर्मल।

Inkstand, व्यंग जी।

Inside, दोहर।

Into, रिंचे, रिंचे।

Iron, धूर्त, धूर्त।

It, इसी, इसी।

Jungle, बीमार, बीमार, बीमार।

Just now, इसी।

Kashmir, काश्मीर।

Keep, v. t., रख।

Kill, v. t., मार।

Kiln, खान, खान।

Kind, n., भानु, भानु, भानु, भानु।

Kindness, भव्यता, भव्यता।

King, राजा, राजा, राजा, राजा।

Know, v. t. जान।

Knowledge, ज्ञान, ज्ञान।

Known, भव्य।

Lac, (100,000) कैंद्र।

Lake, झील, झील।

Land, भौर, भौर; country, देश, देश।

<table>
<thead>
<tr>
<th>Landing place, धार, m.</th>
<th>Large, बड़ा।</th>
</tr>
</thead>
<tbody>
<tr>
<td>Last night, रात, रात।</td>
<td>Last year, पहुं।</td>
</tr>
<tr>
<td>Laugh, v. i., लहर।</td>
<td>Laundry-man, वेदी।</td>
</tr>
<tr>
<td>Laundry-man, वेदी।</td>
<td>Leaf, चेत, m.</td>
</tr>
<tr>
<td>Learning, लिख, m.</td>
<td>Leave, n. f., दूर।</td>
</tr>
<tr>
<td>Leave, v. t., देख।</td>
<td>Leave off, v. t., देख।</td>
</tr>
<tr>
<td>Left, To be, दूर नरा।</td>
<td>Lend, v. t., देख।</td>
</tr>
<tr>
<td>Letter (epistle), हिंदी, f.</td>
<td>Letter (of the alphabet), अधर m.</td>
</tr>
<tr>
<td>Lie, n. m., फूल।</td>
<td>Lie (to speak falsely), बुध बेखड़।</td>
</tr>
<tr>
<td>Lie (to recline), पेड़ा।</td>
<td>Lift, v. t., ऊंचा देख।</td>
</tr>
<tr>
<td>Like, प्रेरण, प्रेरण, प्रेरण।</td>
<td>Like this, भिखा भिखा।</td>
</tr>
<tr>
<td>Limp, v. i., दूर।</td>
<td>Listen, v. t., दूर।</td>
</tr>
<tr>
<td>Little (small), हृदा, हृदा, हृदा, हृदा, हृदा।</td>
<td>(a small quantity) बेखड़</td>
</tr>
<tr>
<td>Live, v. i., (dwell) जीव।</td>
<td>(be alive) नींद।</td>
</tr>
<tr>
<td>Living, A, बुधवार।</td>
<td>Load, v. t., लेख।</td>
</tr>
<tr>
<td>Loaf, वेची, f.</td>
<td>Lock (padlock), वेची, m.</td>
</tr>
<tr>
<td>Lock (padlock), वेची, m.</td>
<td>Long, लंग।</td>
</tr>
<tr>
<td>Look, v. t., देख।</td>
<td>Loose, v. t., बेखड़।</td>
</tr>
<tr>
<td>Loose, v. t., बेखड़।</td>
<td>Loot, v. t., दूर।</td>
</tr>
<tr>
<td>Loot, v. t., दूर।</td>
<td>Lower, v. t., नींद।</td>
</tr>
<tr>
<td>Lower, v. t., नींद।</td>
<td>Luggage, आवाज, m.</td>
</tr>
</tbody>
</table>
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Made, To be, v. i., बनना.
Maize, मैज़, f.
Make, v. t., बनाएँ, बनाना.
Make a noise, v. t., हृद्धि पाठिया.
Man, मनुष्य, मानव, generic; पुरुष, पुरव, man as distinguished from woman.
Manure, मैनुर, f.
Many, अधूर, अने, बालूः.
March, v. t., बुध बनना.
Mare, मरी.
Margin, मैर्ज़न, m.
Maund, (40 seers) मौन, m.
Medicine, मेडिसिन, लचायी, f.
Meet, v. t., विलायन.
Merchandize, मेर्चांडाइज़, m.
Merchant, मर्चांडाइज़, मार्चांडाइज़.
Milk, मिल्क, m.
Monday, मॉनॅडे, m.
Money, मॉनी, pl. of मुनी, a rupee.
Monkey, मोल्ले, m.
Month, माह, m.
Moon, मून, चंद्रमा, m.
Morning, दरभंग, f.
Mother, मां, माती, माता, मात्र.
Mother in law, मातृं.
Mount, v. i., चढ़ना समान देखा.
Mountain, पहाड़, m.
Move, v. t., चढ़ना.
Much, बहुत, बहुता.
Muhammadan. मुहम्मदानी, मुसलमान, m., मुसलमानी, f.
Nail, नाइल, f.
Name, नाम, m.
Need, जरूर, f.
Neither, न, ना.
News, न्यूज़, f.
Night, रात्रि, f.
Nine, नौ.
No, नीं.
Noon, अद्वितिय.
Nor, न, ना.
Not, ना, ना, ना.
Nourish, v. t., पशुरुप.
Now, अभी.
Now a days, अबेँ अबे.
Nowhere, देखा देखा.
Occur, v. t., उद्धो.
Odour, आरोग, f.
Of itself, अपेने.
Old, पुरव.
Old (man), मूंग, (woman), मूंगी.
On, पर, परे.
On account of, भावे, बचवे.
Once, एकद बत, एकद बती.
One, एक.
One-eyed. एको.
Open, v. t., एपनना.
Opium, ओपियम, j.
Or, और, और, अथवा.
Orange, आंगराज़.
Other, दूसरे, दूसरे, दूसरे.
Otherwise, नगरी जी, नगरी जी.
Outcry, वँट, f., चीव चिपनाट, m.
Outside, बाहर.
Over, (on, or, to, the other side) पाट.
Ox, बलर, बलर, दैव.
Pain, v. t., दर्द.
Pale (ink), दिल्ला.
Pandit, पांडु.
Panjáb, पांजाब.
Paper, चपाल, चपल, पसपना, m.
Pass, v. i., लुढ़दा, पत्ताल, पत्ताटा, पना.
Pasture, v. t., स्तला, शुमारी.
Pen, छप, f.
Penknife, छेत, m.
People, लोग.
Persian, हजारी.
Pice, पेसा m.
Pick, v. t., चुनाटा.
Pile, चिड़ी, f.
Pill, चंदनी, f.
Pit, लेख, पॉज.
Place, v. t., लेखना.
Plant, v. t., बाली.
Plant, n.m., चौड़ा.
Play (sport) v. i., आत्मक ; (on a musical instrument) v. t.,
बाली.
Plough, v. t., गोद बाली.
Pluck, v. t., छेढ़ा.
Police, निमित, पुलिस.
Policeman, निमित.
Pond, जल, m.
Poor, गर्भ, विलास.
Pour, v. t., पाटी.
Power, सार्वभौम, बल, प्रविष्ट, f.
Press (sugar cane), v. t., झीला.
Price, दाम, m.
Pride, उदाश, बृत, m.
Promise, n. m., ज्ञात, ज्ञात.
Prosperous, बाली.
Provisions, मेंढा, m.
Pundit, पैदा.
Purpose, उद्देश, f.
Put, v. i., डॉका, पाटी.
Quarrel, n., जड़, जड़, विपण, m.
Quarrel, v. i., स्तल, बाली, v. t.,
फूलामा बाली.
Run, v. i., रेस्क्रा, ट्रेस्टा, बजा, तेंढ़ा.
Rupee, टुप्पी चेंजा, m.
Sage, विनंति, m.
Sand, टेंड़, f.
Say, v. t., बोलना, बोलाना.
School, मार्कर, m.
Seat, v. t., कुर्सर.
Search for, v. t., बास्तर, पैसा खुशी,
Second, a., द्वितीय, हुना.
See, v. t., देखना, देखना.
Seed, बीड़, m.
Seem, नीट, m., (about 2 lb weight).
Seize, v. t.; ढ़ग्ना.
Seize upon, v. t., ढ़ग्ना.
Sell, v. t., बेचना, बेचना.
Send, v. t., पेड़ना, बेदना.
Send for, v. t., पेड़ना, बेदना.
Sepoy, मिसाली.
Servant, देव.
Set on fire, v. t., जंगला लग्नी.
Seven, सौ.
Several, कई.
Sheep, बीड़, f.
Shine, v. t., चाब्राना.
Shoe, बांजी, f.
Shoemaker, मेकी.
Shop, बैंडी, f.
Shore, बेंबां, m.
Shrub, बुद्धा, m.
Shyness, भम; f.
Sickness, बढ़मी, f.
Sikh, सिंह, m., सिंहड़ी, f.
Silver, चांदी, f.
Sing, v. i., गाइदा.
Sink, v. i., टूटाना.
Sister, बहू.
Sister's son, बहूबां.
Sit, v. i., बेठना.
Six, छः, छः.
Slander, v. i., निक्षिप्त बचनी.
Sleep, v. i., पेंडा, पेंडा.
Smart, v. i., बड़हाना.
Smoke, v. i., पीटा, (always preceded by a word denoting the thing smoked, as आच्छा, टुकड़ा &c.)
Snake, मंगल पाव, m.
So, निंया.
Society (companionship), सम्बन्ध, f.
So great, ) भांडा, भांडा वेंडा, So large, J जानकी.
Soldier (English), बेरा, (native), मिसाली.
So long (a time), जिमिट.
Some, बांध, बेंची, बुढ़, झिंग.
Somehow, बिन्दे.
Some one, बंधी.
Some one or other, बंधी ता बंधी.
Something, बुढ़.
Something or other, बुढ़ ता बुढ़.
Some time, बंढे.
Some time or other, बंढे ता बंढे.
Somewhere, बिंढे.
Somewhere or other, बिंढे ता बिंढे.
So much, जाउँ.
Son, बुढ़, बुढ़, बेंडा.
Sound, अवहान, f.
Sour, चेंजा.
Sow, v. t., चीनटा.
Speak, v. i., बेड़ा,

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Speak of, v. t., बयोग.
Spend v. t., धनव वसन.
Spirit, आयः, m.
Spirits (alcoholic), दाम, m., बड़ा, f.
Split, v. t., दीकता.
Sport (hunting, & c.), सज्जा.
Spot, दाम, m.
Staff, पेड़, m.
Stand, v. i., धरण, धरा देखा.
Star, राहत, m.
Start, v. i., उठता, उठा मारा, उठा पेड़ा.
Startle, v. i., शोभाता.
Stay, v. i., विरोधा, विवरणा, विवादा.
Steal, v. t., चुराही.
Stick, n. f., बेले.
Stick, v. i., दालाता.
Still, conj., जो घि, जो ब्रह्.
Stone, पौर, m.
Stool, (cane), मृदा, m.
Stop, v. t., धरा वसन.
Story, धरा, f.
Straw, धारा, f.
Strike, v. i., अलका; as a clock, v. i., बजाता.
Strong, ऊदर.
Subádár, दुःख.
Subside, v. i., हृद उरा, छोड़ा.
Such, जैसा, जलिगा.
Suffer abuse, v. t., बाहु धारी.
Sugar, सेवक, f.
Sugar cane, कान, भुगल, हिप, मीठा, m., कमली, विश, f.
Sun, सूरा, m.
Sun (sunshine), प्रेम, f. often used in the pl., प्रेम.
Suspicion, धांह, m.
Sweeper, स्वेपर, m., स्वेपरा, f.

Sweet, गियः.
Sweets, गियावती, f.
Swell, v. i., बड़ा.
Sword, उस्ताद, f.
Table, भैंस, f.
Take, v. t., लें.
Take hold, v. t., बड़ा, बड़ा.
Take off, v. t., लावता, लाए लें.
Take out, v. t., बेचता, बेचे लें.
Take up, v. t., खाता, खुवाता.
Talk, v. t., रूके बाहोपाई.
Tall, शीघ्र.
Teach, v. t., पढ़ाता.
Tear, v. t., पट्टा.
Tease, v. t., देखता.
Tell, v. t., वेदा, विदा, मुक्ता.
Ten, दस.
Tent, तेंट, ठूँ, m.
Tenth, दशाव.
That, dem. pr., इह, अह.
That, rel. pr., ते, तिहाक, नेवाह.
That, conj., वि, ने, वह.
The other side; (of a river, &c.) नाह.
There, इहे, इहे.
Thick, सेट.
Thief, चूहा.
Thing, जैसा, f.; a material thing बाहर, बाहर, जीना, f.
Think, (consider), v. t., पृता.
Think (suppose), v. t., सबह.
Third, तीसा, तीन.
Thirsty, दूधावता.
This, शि.
This side (of a river, &c.), द्वीप.
This year, जीत.
Thorn, ठूँगा, m.

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Thousand, रुपया।
Three, तीन।
Throw, v. t., बाँटना, निकालना, उड़ाना।
Throw down, उड़ाना।
Thursday, सीवाद, m.
Tie, v. t., बाँधना।
Till, तिल, तील, तिलु।
Time, देखा, m. वाह बाजी, f.
To, से, पैदा, पाम।
Tobacco, तंबाकू, m.
Today, आज, आस।
Together, एकत्र।
Tomorrow, बाँ, बापू f., बालू।
Tonight, रात, गदी, रात्री फूं, अंग बाज फूं।
Too, गौर, दल।
Towards, दिशा, दल।
Train, ट्रेन, ट्रें, ट्रेन्स, ट्रेन्स।
Tree, गांव, पूरा, m.
Tremble, v. i., बांधना।
True, सच, सच।
Trunk (of an elephant), पूंछ, f.
Truth, सच, सच, m.
Turn round, v. i., घुमना।
Twelve, बारानं।
Twenty, बीस, बीस।
Twice, दो बार, दो बार।
Two, दो।
Uncomfortably, अनुकूल।
Uncover, v. t., तोड़ा कवतर।
Upper, उपर, उपर भाग।
Upset, v. t., उमड़ना।
Very, बहुत, बहुत।
Vex, v. t., आशा बदना।
Village, गाँव, गांव।
Virtue, अच्छा, m.
Virtuous act, अच्छा, m.
Visit, v. t., (a country or place),

मैल बाँटा, (a person), मुखावार बजता।
Wages, मानवी, f.
Wage war, v. t., बाजरी बजती, मैल बजता।
Wait, v. i., ठीक ता, ठीक नाटा।
Wake, v. i., नांगी।
Wake, v. t., नांगुड़ा।
Wall, दीवार, f.
Wander, v. i., छपड़ा, जगड़।
Want, v. t., चाहुड़ा।
Wash, v. t., येंड़ा।
Watch, n. f., जल्दी।
Water, पानी नल, m.
Weak, बाृजी।
Wealth, पन्ज, m.
Weave, v. t., बांड़ा।
Weaver, सीब्रा, m.
Weight, भाव, m.
Well n. m., प्रत, क्षू।
Well, a., (in health) रुपी, चाचा।
Well, ad., जैसा, जाना।
What, rel. pr., ने, नियास, नेत्रक।
What, int. pr., नेड़, विधान, बी, बिहार, बेकीर।

What, pr. a., विधा, वेड़ा।
Whatever, ने बुध।
Wheat, बांड़ा, f.
Wheel पानी, m.
When, rel. ad., नां, नप।
When, int. ad., बत।
Where, rel. ad., निभे।
Where, int. ad., दिमें।
Wherever, निघै बिधे।
Which, rel. pr., ने, नियास, नेत्रक।
Which, int. pr., बेकी, बिहार, बेकीर।
Who, rel. pr., ने, नियास, नेत्रक।
Who, *int. pr.*, वैसे, बिखारा, बेघरा.
Whoever, तैं लेकी.
Whole, *The*, प्राकार.
Why, बौधे.
Wide, वैणा, बढ़ौज़ा.
Wife, बहु, ढोली, विधात्री.
Wild duck, पूजा, झुड़ा, फुफा, पकड़ा.
Wind, धड़ा, दाँड़ा, धमो, धमन, पट्टा, पट, फ़.
Winter, गिरनी, म.
Wise, बिखार, चौंपड़ा, बिखारा.
Wish, *v. t.*, चरुःका.
With, लगू.
Wither, मृत्ति नाटो.
Without, निरन.
Wolf, बिखारा, म.

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Woman, जीभी, सितारी.
Wood, लकड़ी, फ़.
Word, लॉ, फ़.
Work, *n. m.*, शेख.
Work, *v. t.*, शेख वकला.
World, भवाउ, प्रकार, म.
Worship, बनाउ वकला, पुजा बनाली.
Worthy, शाहिब, मेयर.
Write, *v. t.*, लिखता.
Year, बाहर, म. फ़., बच्चा, म.
Yesterday, बैड़.
Yet, अबेद, अननी.
You, नी.
Young man, गुरु, बल्लाल.
Youth,
By
Rev. Thomas F. Cummings
&
Rev. T. Grahame Bailey
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PREFACE.

This Grammar is intended as a Guide to the spoken Panjabi of the Northern Panjab, i.e. the Panjabi spoken in the districts of Sialkot, Gujranwala, Lahaur, Gujrat, Firozpur and to some extent in the adjoining districts. The language of the northern part of Gujranwala has been taken as the standard. It is a guide to spoken Panjabi, not to the Panjabi found in books, and in particular it is not meant to deal with the Panjabi of the Sikkhs, usually written in Gurmukkhi letters. The Panjabi treated of in this work is as a rule found printed in Persian letters.

It is now generally admitted that the old method of learning a language is unsatisfactory. To attempt to learn Panjabi as we learned Greek and Latin and Hebrew can only result in failure. In the following pages, therefore, great stress is laid on the modern oral method, and an exhaustive series of short questions and answers will be found in Part II, the Guide to Conversation, and of longer sentences in Part III, the Guide to Connected Speech.

The responsibility for the various parts of the work has been divided between us as follows:—Mr. Cummings has written the Introduction on the Right Method of learning a language; Part I, a Phonetic account of the Pronunciation; the English of Lessons I to XL in Part II on Conversation; Lessons I to XXI, with the English of XXII to XXXV, in Part III on Connected Speech; the Diversification Table.

I have written the Panjabi Grammar which forms the second section of this volume; the Preface, the Pronunciation Exercises; the Panjabi of the first forty lessons and the whole of the succeeding lessons in Part II, the Panjabi of Lessons XXII to XXXV in Part III; have revised the Panjabi of Lessons I to XXI at the request of Mr. Cummings, who has resided now for some time in America, and have corrected all the proofs of the work.

I should like to make grateful mention of the assistance
rendered by Lala Sundar Das, teacher in the Church of Scotland High School, Gujrat. He is particularly well acquainted with the niceties of his native language, and he has made many valuable suggestions.

Romanising. The values of the different letters will be found in the Phonetic Introduction, Part I. It will be useful here to draw attention to the difficulties of accurate Romanising. It is easy to transliterate from Persian or Gurmukhi letters to Roman, for each letter in that case has its value, but when the standard is the spoken sound the difficulty is very great. Indeed to romanise accurately one would need new signs.

Sounds vary in different places, so that what is a correct representation for one district may not be quite correct for a neighbouring district. A teacher with Urduising tendencies may affect an Urdu pronunciation. Such a teacher would pedantically say sāhib for sāhb; bimār for bāmār, ill; zamīn for jīwī, land; Arabī for Arbi, Arabic.

In the following pages an effort has been made to avoid forms which are confined to illiterate villagers, to avoid also imitations of Urdu and to preserve the forms which are commonly used in daily speech amongst people of moderate education, such as schoolboys or shopkeepers. Thus for penknife kācu is avoided as illiterate, căqū as Urdu, and cakkū is employed as the ordinary word; so also for road the word is not sharāk or sārak, but sarak. It follows that all special Arabic signs are rejected. Words like haqq, huqqa, ta'rīf, liyāqat, are changed to hakk, hukkā, tarīf, liyākat and so on.

The determination of the length of vowels, especially unaccented vowels, is a matter of great difficulty. Thus ā is quite different from a, the former being generally considered long. Yet we have words like sājā, sāstū, sānā (see Pronom. Suffixes, pp. 84, 86), where the a is the same vowel as ā, but is quite short. Similarly the final unaccented a in pataḥ, bhijñā, tuḥāddū is the vowel ā, but is shorter than an accented ā.

We find the same difficulty with ē and e, ō and o. Should we write hōkē or hōke, hōēa or hoeā, kī ē or kī e; is the second vowel in tū ē short or long? A question arises also about words
with short ai, pai or pae, lahe or laihe, baihe or bahe, gaie or gae.

Again there is a tendency in Panjabi to nasalize the vowel of every syllable containing ŋ, and still more of every syllable containing ŋ. If we were to write all such syllables with the nasal sign we should produce very uncouth forms. The student will bear in mind this general tendency. Sānē might equally well be written sānē, jānā might be jānē, jānē might be janē.

Another tendency is to introduce a tonic h (i.e. an h which raises the tone of a syllable) in accented syllables at the end of sentences. It is common to hear karhō for kārō, jāh for jā, baṇāhā for baṇās, and so on. This h has not been written in these pages except in very marked cases such as dēh, dēho, jāh, jāho, instead of dē, deo, jā, jāo (give, go).

On the other hand the deep guttural h is sometimes uttered especially after r, when there is a very strong accent, thus we hear rāṭh for rāṭh, resolute: Rhāṅō for Rāṅō, girl’s name: rāṭī for rāṭī, by night.

There is a common tendency to double a consonant, other than ŋ, l, r, and h, when an accented vowel precedes and an unaccented vowel follows. We sometimes hear Panjābī for Panjābī, tuhānā for tuhānā, to you, mālī for mālī, gardener. In other words, too, this difficulty arises, as in calnā or cafānā.

Again g and g, kh and khh are often interchangeable. It may be noticed that the sounds khh, g, l, ŋ, tend to become either kkh, gg, ll, nn or khh, g, l, ŋ. Thus sikheā is either sikkheā or sikheā, lagā, is lāgga or lagā, and we find that ŋ and l are rare undoubled unless when followed by a consonant which makes ŋ and l hard to enunciate.

These varieties will occur in the declension of a single word. We may have likkheā, shall I write, but likkhēā, written, sikkheāgā, you will learn, and sikhī (f) learned, wēkkheā, he may see, wēkkheē, having seen. In a number of the above instances it has seemed better to allow both forms to appear and not to imply a uniformity which does not exist.

The reader will, therefore, expect to find some words written in two ways, and will moreover be prepared for somewhat unfa-
miliar spellings of words which occur in Urdu. It has hitherto been customary to romanise Urdu words as they are romanised in Urdu. This leads to mispronunciation. In the following pages words will be found written approximately as they are spoken. Thus munsif becomes munsaf, hāzir becomes hāzar, for shaitān we have shatān, and so with many others.

Owing to the habit of retaining the Urdu spelling one is in danger of overlooking the fact that even by educated speakers these words are not pronounced as they are in Urdu. In the interests of correctness it is clearly necessary to depart from the customary spelling.

Triple letters found in words like cukkanē, bannnā, saddā, or with h added, in bannhnā, nakħiddhā, are not easy to pronounce. Between them and double letters there is a difference which, if slight, is frequently quite perceptible. See Pronun. Exx., p. xx.

In Parts II and III it should be noted that the translation is not always literal. It is important for the beginner early to realise that ideas and not words are to be translated. Thus if in a lesson on the use of Prepositions a Panjabi sentence is found containing no preposition, it is to be understood that in such a sentence Panjabi ordinarily does not need one. The student should, specially in Part III, make inquiries about the exact meaning of the words employed.

Some difficulty was felt in Part III with regard to the use of capitals for pronouns referring to the Persons of the Trinity. As in a number of the sentences it is not clear from the actual words that any reference to the Divine Persons is intended, it seemed better to follow the practice of the Revised Version of the Bible and restrict capitals to nouns, printing the pronouns with small letters. The sentences founded on the Gospel according to St. John will be of special value to those who in their daily work experience a need for a religious vocabulary. It has been thought advisable to keep in a distinct section all the sentences directly bearing upon religious matters. They will be found in Part III.

In conclusion one may be permitted to express the hope that this Grammar will be found useful by those Europeans—missionaries,
Government servants and business men—who desire to acquire a knowledge of the language of the sturdy inhabitants of the Panjab. The avoidance of Persian and Gurmukkhi letters will have the double advantage of rendering the words easy to read and of securing greater correctness in the representation of sounds. As students will be spared the initial difficulty of learning a new script perhaps many will take courage and commence the study of this virile and fascinating tongue.

Wazirābād:  
February 20th, 1912

T. Grahame Bailey
SYSTEM OF ROMANISING.

The approximate sounds of the letters employed may be given here, but fuller details should be sought in the Phonetic account of the pronunciation, pp. 11—25.

Consonants, b, f, j, k, l, m, n, p, s, z have nearly the same sound as in English, but great care should be taken not to aspirate k and p. English k and p are always slightly aspirated. This caution is required also for the letters c, t, ð, all of which a foreigner tends to aspirate.

c, like ch in child, but unaspirated.

d and ð are the sounds we should make if we tried to say the English d and t with the tip and sides of the tongue against the front teeth, ð and t are the same pronounced with the tip of the tongue against the soft palate. The difference between t and ð, and between d and ð, is very great.

g, like g in get. In Panjabi undoubled g between two vowels tends to become ñ.

g is a voiced kh. One may learn to say g by repeating ga-ga-ga over and over again with extreme rapidity.

h, see Phonetics, p. 17, and Pronunc. Exx. pp. xvi—xxiv. In ch, kh, ph, th, ðh, it resembles an English h, but must be forcibly enunciated without any vowel between it and the letter preceding it.

j, see above; when undoubled and followed and preceded by a vowel it tends to become y.

kh, like gh in Irish lough or ch in Scotch loch. kh, with k undoubled, preceded and followed by a vowel, tends to become kh.

l, like l uttered with the tip of the tongue against the soft palate.

n, like n with the tip of the tongue against the soft palate.

Nasal n is represented by a sign over the nasalized vowel as ñ, ñ, etc. It is like the n in the French mon, voyons.

ñ, like n in señor, cañon or the ni in lenient. nj tends to become ñ.

ñ, like ng in sing.
SYSTEM OF ROMANISING.

r, like Scotch r well trilled, very unlike English, Irish or American r.

r made from the soft palate, see Phonetics. It has no resemblance to the American or Irish r.

t, ð, see above under d.

w, see Phonetics. It is different from English w and v, but is nearer to v than to w. The lower lip must not touch the teeth in making Panjabi w.

y, like English consonantal y, but tends, especially when doubled, towards zh.

VOWELS.

ä, i, ü, like Italian a, i, u; ë, ö, like French è, ô.

a, e, i, o, u when not marked long are to be read short. Sometimes e and o have been marked short as a warning against the tendency to make them invariably long. But they are to be read long only when especially marked so.

a is like the first a in the word America or the u in plum.

e, o are like è, ô shortened.

i is like English i in linen.

u like u in pull, but broad and unrounded.

ai; the pronunciation of ai heard from well-educated people is given on page 21 of Phonetics. Among ordinary people it has practically ceased to be diphthongal. If one says the vowel in hand, and while saying it lowers the jaw and spreads the lips one will get very near ai.

au is a combination of a and o made into a diphthong.
PRONUNCIATION EXERCISES.

The following sentences and words are given in the hope that they may suggest to the student the chief difficulties of pronunciation. They are merely suggestions. The list might be indefinitely extended; each day’s study of the language will draw attention to new words which are hard to pronounce. There is perhaps nothing which students of language seem to find harder than to carry out a firm resolve to set apart a definite period of time every day for practice in pronunciation. Yet there is scarcely anything in language study so well worth acquiring as a good pronunciation. It is of far more value than a large vocabulary.

The following rules for the use of these and similar exercises may be of use:

1. Set apart a definite time of at least 20 minutes every day for practice in pronunciation, and let nothing interfere with it.

2. During this time practise nothing but pronunciation. Do not get beguiled into a discussion of idioms or constructions or other points in connection with the language. They can wait for the Conversation hour.

3. Pay little or no attention to the Munshi’s assurances that your pronunciation is practically correct. If you wish to test your pronunciation, do so by dictating to the Munshi a list of imaginary words and observing in how many cases he writes the sound which you intend. Dictate such sounds as these ṭā, ṭā, thā, thā, tā, thā, tā, ṭāh, ṭāh, ṭāh, tāh, tāh. Then substitute for the initial ī or ī the letters, r, r, d, d, p, b, c, ch, etc., and change all the vowels, and finally put all the consonants after the vowel instead of before it. Try them also doubled, e.g., atā, atā, aca, aca, aca, aca, etc. If the Munshi always knows what sounds you intend you have learned the pronunciation of the language well, but not of necessity perfectly, for the Munshi may come to recognise your method of making a particular sound.
Do not attempt all the sounds every day. A few are enough for each lesson. Sometimes one or two are sufficient, but do not go on too long at one sound, you will soon cease to be fresh enough to be able to make it.

5. Few instructors can teach pronunciation; you will therefore have to teach yourself, by saying each word or sound after the teacher. Keep on doing this whether he says you have got it correctly or not. Do not, however, say a word twenty times after he has said it once, say it rather once, or perhaps twice, each time that he says it.

6. During conversation or reading do not spend much time on the niceties of pronunciation, for your conversation or reading will be unduly interrupted. This rule, No. 6, applies only if time is being set apart with unfailing regularity every day for practice in pronunciation.

7. Do not confine yourself to the words in the following sentences. Take up systematically all the sounds of the language, and be especially careful not to limit yourself to the sounds which are commonly considered difficult. Pay great attention to vowels. They are generally disregarded by students as being quite easy. The simplest vowels are often extremely difficult for a foreigner.

8. About once a week have dictation of sounds, using both real and imaginary words. For the purposes of this dictation words and sounds should be written in Roman letters. It need not occupy more than a very few minutes. Sometimes the student should dictate sounds to the Munshi, sometimes the Munshi should dictate them to the student. If the student is working at the Persian or Gurmukkhi character, he will have dictation, quite independent of this and at a different time, to test his knowledge of the letters.

The pronunciation of h. h is perhaps the most difficult letter in Panjabi. Its three pronunciations are dealt with under phonetics.

(a) The ordinary English pronunciation is found in only two or three words. It is probably merely softened down from kh, for it is quite common to hear ā khō for āhō, yes; ēkhāl and ēkhāl for ēhāl and ēhāl, this very one, that very one.
(b) The tonic h, raising the tone of the syllable, occurs only in an accented syllable after the vowel, or before the vowel of the syllable following an accented syllable. It cannot occur before an accented vowel. As its only effect is to raise the tone it will be understood that from the point of view of pronunciation it is immaterial whether we write ḍāḏḥā or ḍāḥdā (severe), unnḥiwa or unnḥiwa, nineteen, wĕḥndā or wĕndhā, looking.

(c) The deep sound represented by h occurs always in an accented syllable before the vowel. It distantly resembles the Arabic ain, and can be enunciated only on a low tone. It strikes the ear as a deep guttural sound. It may accompany any consonant or vowel whatever, whether surd or sonant. In the majority of cases, bh, jh, gh, dh, ḍh when pronounced with this deep h are really pronounced as beginning with p, c, k, t, t, but it is, of course, quite possible to have b, j, g, d, q, also with this sound. The following examples show actual occurrences of it. The forms in brackets indicate the usual way of writing the words, the others the actual pronunciation. The sound is represented by (').

prā (brā), brother.
p'ā, (bā), price.
bā'ā, (bahā), cause to sit.
t'āl, (dāl), 2½.
d'āl, (dahāl), price of placing (beds, etc.).
s'āb, (hisāb), account.
s'āl, (isāl), Christian.
Z'āk (Isāk), Isaac.
Sh'ābbā (Shahābā), a name.
pakh'ā, (pakhhā) fever, heat.
phā, (phāhā), entanglement.
n'ērnī, (hanērnī), giddiness.
l'āl, (lahāl), descent.
wal'ēṭnā, (wahēṭnā), wrap up.
M'ammā (Mhammā), a name.
w'alā, (whalā), interj., well, etc.
laṅg'ānā, (laṅghānā), cause to pass.
kaṭ'ānā, (ghatānā), lesson.
kaḍ'ānā, (kaḍhānā), turn out.
c'ajjar, (hajjar), earthen pot.
Jūrā (Hujūrā) a name.
cīr, (jīr), waterman.
pale'āl, (bheleāl), goodness ch'attar (chihat), 76.
panj'attar, (panjhattar), 75.
tar'āeā, (dharāeā), caused to be placed.
Wadāwā, (Wadhāwā), a name.
kar'āeā, (gharāeā), caused to be engraved.
īyyā, (hīyyā), sides of bed.
'ā, (hā) yes.
It is important to get a clear understanding of these sounds, to see for example the difference between धाल, the price of placing beds, etc., and धाल, 2½; भाल, seated, and भाल, brother. The first vowel ‘a’ usually written in बाल, seated, and in धाल price of placing, is not pronounced except by those who affect an Urdu pronunciation. The whole difference is in the initial letter. Note carefully the sounds in—

Kithe भाल भाल, (kithe b'āl, p'āl), where hast thou seated her, brother?

धाल धाल अनें dittī (d'āl t'āl) he gave 2½ annas for placing the beds.

It will be seen, then, that the double letters bh, gh, dh, dh, jh, have two sounds for each pair. In one case the first letters are pronounced as sonants, b, g, d, ç, j, in the other case as surds, p, k, t, t, c. It is somewhat difficult to know when to pronounce them as sonants and when as surds, but the following rules may be given:

(1) When the combination bh, gh, etc., is the result of sliding a vowel between the b and the h or the g and the h, etc., the first letters are sonants. Thus in भाना, pretence, for बाना; ज्ञान, ship, for जान; भाल for बाल, seated (f), the initial letters are sonant. i.e., are b, j, b and not p, c, p.

(2) Sometimes in the simplest form of a word one of these combinations, bh, gh, etc., occurs after the accented vowel and is, therefore, pronounced with the tone-raising h, yet in some of the words derived from the original simple form of the word the accent is thrown forward so as to follow bh, gh, etc. In this case the h naturally receives the deep guttural pronunciation and the bh, gh, etc., are pronounced with an initial sonant, b, g, etc.

This change of accent occurs chiefly in two cases. (a) in casual verbs and nouns formed from them and (b) in the organic passive heard in some districts. Thus we have such forms as the following—

| kaḍḍhāṇa, turn out | Causal.  | Passive. |
|-----------------------------------|-----------------------------------|
| waḍḍhāṇa, cut | kaḍḍhāṇa  | kaḍḍhāṇa |
| ɪabbhāṇa, find | waḍḍhāṇa  | waḍḍhāṇa |
| ɗāhṇa, place | ɗāhṇa (ɗahāṇa), noun ɗāl (ɗahāl) | ɗāhṇa (ɗahāṇa), noun ɗāl (ɗahāl) |
(3) When jh comes from an original zh, the j is always sonant. Thus in Jhūrā, for Husūrā, jhār or ajhār for hažār, thousand, the first consonant is pronounced j not c.

In other cases these double letters usually have the first letter pronounced surd.

It follows from the above that while bhiāl and pihāl are identical, (both being pl'āl), bhiāl is different (bl'āl). Similarly tihāl and dhiāl are ti'āl, while dihāl is di'āl: jhuārl, jhuhārl and cuhārl are all cu'ārl, but juhārl is ju'ārl. (Most of these are imaginary words.) We find, too, that there is often doubt about the proper spelling of a Panjabi word. Thus some write panjhāl, others bhanjāl, partner. In either case the pronunciation is panj'āl; dhigāne, meaning uselessly, could be written tighānē (tig'ānē); kahānl, story, and ghānl, mud, are identical in pronunciation (k'ānl).

Accent. It is difficult to give any useful rules for accent. The student will get most words right with care. One rule worth remembering is that the syllable of a word which has the accent will retain the accent through all declensions or conjugations of that word. Thus dassnā, show, has the accent on dass, therefore all parts of that verb, such as dassanwālā, dassanwālī, dassāgā, will have it on dass. Europeans often wrongly accent wālā in forms like dassanwālā. Similarly in kaḍhānā, cause to be turned out, the accent is on dhā and there remains through all parts of the verb.

An exception to this is found in the regular organic passive made by adding inā to the root. This passive in its complete form is not heard in north Gujranwala or Sialkot.

kaḍhīnā, be turned out, from kaḍdhnā, wadhīnā, be cut, from wadhīnā, and all other such verbs, accent the 1 of inā.

paḷḷā wadhindīḷā nē paḷā. the fields are being cut.

Note however that the passive participle in īdā found in Gujranwala and Sialkot accents according to the ordinary rule; thus wadhīdā, wadhīdīḷā, being cut, have the accent on wadhī.

Causative verbs are not really exceptions to the rule, for they are new words. Causative verbs formed regularly by adding-ā
or -wā to the root, always accent this added syllable. Hence kaḍhāṇā, cause to be turned out, waḍhāṇā, cause to be cut, and all others similarly formed accent the last syllable of the root.

Pronunciation Exercises.

1. ēh paṭā e
   ēh paṭā e
   ēh Phattā e
   ēh patthā e
   ēh paṭṭhā e
   this is a lease.
   this is the address.
   this is Phatta.
   this is a piece of wood in a millstone.
   this is a young one.

2. ōh phāṭhā e
   ōh pāṭā e
   that is entangled.
   that is torn.

3. kehre māre sāṇ
   kehre māre sāṇ
   which were feeble?
   which were beaten?

4. ōh kaṛl e
   ōh khari e
   ōh khari e
   that is a bangle.
   that (f.) is good.
   she is standing.

5. ēh dāḥḍā ē
   ēh dāḍḍā e
   ēh dāḍā e
   this is hard.
   this is a grandfather.
   this is a professional singer.

6. jē ōh sadde
   jē ōh saddde
   mai bhannā
   mai bhannnā
   mai bhannpā e
   jē cukke jāṇ
   jē cukkke jāṇ
   mai bhajjā?
   mai bhajj jā?
   if he calls.
   if they had called.
   shall I break?
   I am breaking.
   I have to break.
   if they are lifted.
   if they, having lifted it, go.
   shall I run?
   shall I run away?

7. mājeśh hocā
   malleśh hocā
   ēh gall ē
   ēh gallh ē
   ēh gāl ē
   Pāllā ē
   pāḷā ē
   ill.
   taken possession of
   this is an affair.
   this is a cheek.
   this is a neck.
   that is Palla.
   it is cold.
PRONUNCIATION EXERCISES.

hilleā hoeā
hijēā hoeā
huṇ wēlā e
huṇ wēhlā e
bāhle Shāh nā mannde nē
Bālle Shāh nā mannde nē
ikkō hāl i?

ikkō hall i?

8. wacchā bannh
wacchā baṇ
ōh sōṅā e
ōh sōṅā e
ēh sāṅ mārī e
ēs sānā mārī e
menū pōṅā dēh
menū pōṅnā dēh
un lai bhaiṅ
unn lai bhaiṅ
ēh māṅi e
ēh Māṅi e
ēh māṅi e

shaken.
accustomed.
now it is time.
now he is free.
many reverence the Shah.
they reverence Bale Shah.
have you only one yoke of oxen?
have you only one plough?
tie up the calf.
become a calf.
he is beautiful.
that is gold.
this is bad flux.
he has committed a burglary.
give me a cloth for burglary.
give me sugarcane.
weave, sister.
take wool, sister.
this is twelve maunds.
this is Mahni.
this is a rope made of wheat stalks.
give him kankar.
pour it out.
you are very black.
you are in a great hurry.
this is my wall.
this is my back.
who has taken them down?
who has attached them?
those are ridges.
let him tie them?
the women are drinking.
the women are grinding.
this is a big needle.
this is red.
N.B.—The h in these sentences is not sounded. It merely raises the tone.

10. pəl kɪtθə wə phull kɪtθə wə khɔl l nɛ kəl t nɛ Kɔhli nɛ tattɪ l tehθi l tehθhɪ l

where is the bridge ? where is the flower ? open them. it is beside them. they are Kohlis by caste. it is warm (fem.). it is a low caste quarter (some say tehθhɪ).

she stammers.

11. eh gərɪ l eh gərɪ l dəh bələ dɪ ləkkaɾ dəh bələ dɪ ləkkaɾ kaḍhələ mənji l di l hɪlə had the side pieces of beds taken out.

the wood of two doorposts. the wood of two brothers. had the side pieces of about two and a half beds.

kɪ bhanneə sʊ ki baneə sʊ məz bhanəeə sʊ məz baneə sʊ eə bhərɪ (p′ərɪ) l eə bhərɪ (b′ərɪ) l

what did he break ? what was made for him ? he caused the table to be broken. he made the table. this is heavy (f.). this is a broom.

N.B.—The h in these words has a deep guttural sound (except in dəh).

12. hʊn jə hʊr jə ? jə əkhe jə əkhə hæe hæe hai wələ

now go. shall I now go ? if he says. if thou sayest. alas ! now, now (threatening). is it, my man ?
haï what? what did you say, my man?
ba mārle O silly woman.
bāh mārī e the arm is weak.
ēh sau e this is a hundred.
ēh saūh e this an oath.
dēh rātī day and night
dē rātī let him give at night.
dēn rātī let them give at night.
dānā grain.
dhāhnā parched barley grain.

13. ōh kharde nehi
ōh kharde nē
nū
nūh
panjhih rupaś for twenty-five rupees.
panjī rupaś for five rupees.

14. uñ
unn
un
aiñ we
aiwē
sēwīā
saî wīhā a hundred twenties.

15. ōh waggdā e
ōh wagdā e
pagghardā e

ragardā e
he is rubbing.

16. maï wikā dēnnā I will get it sold.
maï wikhā dēnnā I will show it.
likkheā hoeā, likheā hoeā (two pronunciations) it is
written.
rakkhāgā I will place.
rakhāgā I will have it placed.

17. Practise all the words given above under Pronunciation of h.
18. Difficult combinations.

karṭ barṛe  grey hair.
berrā  wheat, barley and gram.
bhurṛiāṇ  smell of burning cloth, etc.
nanān  husband's sister.
banān  they may be made.
bannhaṇ  they may tie.
raḷaṇ  they may meet, etc.
ghṛam  noise of splashing.
dhōṛhā  bread made of maize or millet.
maḷāi  cream.
bajā  misfortune.
tagṛṛā  rather strong.
wēkhe  having seen.
wagke  having leaked, etc.
walhēṭṇā  wrap up.
wikkāḷi dāṇi  show oneself.
wigarnā  be spoiled.
wigrnwalā  one who is getting spoiled.
INTRODUCTION.

THE RIGHT METHOD OF LEARNING A LANGUAGE.

The right method of learning a language depends entirely on our definition of the terms language and learning. Language in its primary and fundamental sense is human speech. Writing, whether it be in alphabetic characters or in ideograms or picture writing, by hand or by printed type, is not really language. Language is speech. Writing and printing are by accommodation called language, but their appeal is to the eye, while language appeals to the ear. The spoken sound is what we must take as the basis of our study. But what is the unit of speech. Is it the word or the sentence? The Encyclopædia Britannica says that it is now recognized that 'the sentence is the unit of speech, and that grammar should be taught inductively,' so we shall not need to argue the case further. Consequently in studying a language we must study the spoken sentence. As far as the written form of this spoken sentence enables us to study the spoken form, so far is writing an aid; hence the value of writing a new language in a familiar character, such as Roman for Urdu or Panjabi: but as soon as the written or printed character interferes between us and the spoken form, it becomes a hindrance. It does thus interfere when it is wholly strange, as is at first Arabic, Hindi or Chinese writing, or when Roman, by its old familiar symbols, leads us to suppose that these well-known letters have the same value in Panjabi, as they have in English. If when we see a "t," the dot under it conveys no significance to our mind and we pronounce it as we always do our English "t," then Roman has become a snare and not a help. It will be a help when we recognize the fact that these old symbols indicate sounds which are only similar to their corresponding values in English, and are not the identical sounds. In other words, one can learn the sound values of a foreign language not from the printed page, but only from the living tongue.
of the native or of the skilled fellow-countryman. Therefore the study of the sentence should be the study of the sounds of that sentence as they come from the mouth of the living teacher, and the writing or printing should be studied simply as an aid to remembering what we have already heard spoken. As, however, in beginning a new language, one only hears a babble of strange sounds, and as one quickly forgets the unfamiliar combinations of sounds, it is imperative that one’s early teaching and study should be almost wholly by ear and therefore always with the teacher. Here is the greatest error of the scholastic method. It pretends to take in language through the eye. The ear is the natural receptive medium of language, which is speech and so audible. The eye is the medium of form and is necessary for writing and printing, which are not language, but only the conventional signs thereof.

It is here, in learning strange sound’s that phonetic study is most valuable. In its broadest sense phonetics is the science of sounds, but as applied to linguistics, it is the science of the positions and movements of the vocal organs in the formation of speech sounds. Applied phonetics will teach how the sounds of Panjabi are made, and how they differ among themselves and from those of other languages. It is absolutely necessary that one should have had a previous training in phonetics, either practical, or technical and practical, to enable one to listen appreciatively and to remember correctly the sounds of any strange tongue.

But beyond the skill to pronounce the individual words is the ability to catch the rising and falling rhythm of the sentence with its changes of pitch and cadence, its movement and intonation. This, too, demands the study of the language in the sentence, since there alone can be found that vital rhythm, which is never present in the individual word. It is true, indeed, that this rhythm is found wholly and fully only in spoken living speech, where people mean what they say. It is seldom present in a teacher, and almost never in a reader, for very few read naturally. Hence the less one reads, in beginning the strange tongue, the better, and the more one can study the language right out among the people, talking with them, and above all listening
to them talking among themselves, the sooner will one get the language in its rhythmic swing and natural beauty of intonation.

But it is not enough to say to some one, Go out and learn the language by association with the people. He must be taught to hear and to speak, that he may be able thus to learn. His whole education hitherto has been through the eye, and to thrust him out with untrained ear and expect success would be the sheerest folly. It is the aim of the Phonetic Inductive Method to impart such skill as will enable the pupil, after his first few months, to go out and get the language intelligently and successfully from the people. Languages are spoken rapidly. The slow hesitating utterance of the schoolroom is not found in house and street. So after a year, sometimes after years of study, by the old eye method, the student has to say, Do not speak so fast. Consequently a natural method must teach the pupils to hear at the normal rate of utterance.

Here should be defined the second term of our first sentence—"learning." What is it to "learn"? It is safe to say that more people fail because they have not a true "standard of attainment"—have no measure to determine when they have really acquired a sentence, when they truly know a thing—than for any other reason. Let this be our standard—To be able to express any given idea as readily, fluently and correctly in Panjabi as in English. Having reached this standard we may consider that we are ready to pass on. Less than this does not suffice for the requirements of those who have to use Panjabi as the medium of their everyday work, for our ideal must be—to hear so as to understand, and to speak so as to be understood.

We note further, in this connection, that every language is made up of certain words, divisible into classes, which are called "parts of speech," and these form the elements of speech. In order to speak and understand we must be able to use and appreciate these various elements in all their different permutations and combinations. These word-changes are the facts of grammar, and "grammatical facts indicative logical processes." Hence, if one is to understand language as it is spoken naturally and rapidly, one must be a perfect master of all the endings, words,
and auxiliaries which are used to show the interrelation of the
different parts of sentences and paragraphs to one another.

It is perfectly evident from this that a man must know the
grammar of any language which he pretends to use correctly, and,
for this reason, most methods begin with the study of the
grammar, for "grammar" to most of us means a book. But, in
truth, grammar is only the codification of those forms of
language which existed, and were correctly used by thou-
sands of people, long before the "grammar" was written. Now,
whether we can codify or not is of little practical importance
in comparison with the ability to use these principles correctly.
Correct speech is a product not of studying grammars, but of
learning correct models of utterance. Thousands of Panjabis
speak their language according to the best models, but are
wholly unable to explain the underlying principles. A book of
grammatical facts is a splendid thing to test yourself by to
see whether you are getting into correct habits of speech, but
mastery of grammatical principles is to be attained not by learn-
ing, for example, that "the adjective must agree with its noun in
gender and number," and then thinking, when you wish to say
"the bread is black," that rofi is feminine, and so you must
say kāli not kālā, but rather through accustoming yourself to
associating kāli and rofi. Ask a Panjabi the gender of noun
and he is often unable to tell you, until he repeats to himself
a sentence which demands the gender of the word in question,
and then he will tell you. Yet he always uses it correctly. Let
this then be our primary aim—to use correct speech, explaining
it, if we can, but, if not, using it as the people do. Which of us
can explain why we say in English, "We had better go"? Yet
it is the accepted, classic phrase.

Let us note, also, some of the psychological principles involved
in learning a language. "In learning a new language," says
E. W. Scripture, * "one must learn to associate a new set of
sensory and motor, auditory and speaking, sensations with the
old ideas. It is the begetting of a new habit of thinking and
speaking." Consequently, as we wish to form no bad habits,

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* E. W. Scripture, Elements of Experimental Phonetics, p. 381.
we must give special attention, through phonetic study and
by careful observation, to getting correct concepts of the sounds
which we wish to reproduce. Only as our concept is accurate
can our reproduction be exact, and, since many of the Panjabi
sounds are very like our own, though still quite distinct, it
requires trained and close observation to obtain a just and dis-
criminating concept of these sounds. Yet it can and must be
done, and the cultivation of the habit of careful listening to the
exact character of the speech sounds and the exact forms of
expression, is vital to a mastery of Panjabi.

But we forget so easily. Often it is because we have not
really grasped the idea. One cannot expect to remember what
one has not fully perceived, and the best way to correct a false
impression, and strengthen a right one, is to have the exciting
idea again brought before the mind. Have the sentence repeated.
It has been determined that the memory normally loses more
than 66 per cent. over night. So patience with one’s memory is
necessary, and frequent repetition must be resorted to, in order
that the impression may be so deepened that the full 100 per
cent. shall be retained.

All early study must be aloud with the teacher, and this
careful hearing will fix the impression. For many the writing
of the sounds in Roman is a great aid to remembering. Some
find that by certain similarities of sounds they are able to aid
their memory, as PANI-Pawnee-Indian-fire-water-WATER, and
so to fix both sound and meaning. One should follow the bent of
one’s own mind, having once determined what that is, and learn
to perfection whatever one attempts the first year. This involves,
of course, the necessity of attempting nothing save what must be
learned. Practice makes perfect, but it must be wide-awake,
watchful practice. Repetition by a tired, worn-out mind is worse
than useless.

It is also a matter of observation that words once learned are
most economically learned again after an interval of twenty-four
hours or at least a night. Peculiarly difficult subjects, such as
new and strange sounds, should be taken up in the morning when
one is thoroughly rested.
Another psychological principle is that "intense effort educates," and that is why this "Slip Study," demanding the attainment of a mathematically fixed standard of five syllables per second, is one of the most important parts of the Phonetic Inductive Method, for it requires ready, fluent and accurate utterance, not merely of one, but of many slips, in rapid succession. For this the mind must be alert and active, and so one is educated in the new speech. As one in using the slips is always trying to better, or at least equal, one's previous record for speed in the repetition of a given number of slips, it gives a zest to this study, which is the best earnest of success.

It is well, too, in accordance with psychological law, that impressions of one kind should not be dissipated by introduction of another set of impressions: when one is trying to learn Panjabi sounds, the introduction of English or even of Urdu, tends to break up the Panjabi associations and so weakens the resultant concept. It is a fundamental principle of the Phonetic Inductive Method that "each language must be the medium of its own impartation." Consequently Panjabi must be begun at once, and after a month should be the sole medium of communication for both pupil and teacher.

Again, ordinary book study is hampered by that local memory which tries to recall what is "on the top of the left-hand page," or elsewhere, and get it from visualisation. Slip study breaks up all this local memory and compels one to go directly from the idea to the Panjabi expression of it.

So, too, the local and rote memory that plays so large a part in the paradigm study of the grammar, is quite supplanted. We no longer begin at the beginning and run through till we come to the required form, but, since we learn each form as a part of a sentence, disassociated from any particular paradigm, we are able to reproduce it at will.

Translation as an exercise for imparting skill in the language may be safely omitted from the first year's requirements, since one of the severest tests of ability in language study is an idiomatic translation from one tongue into another. In slip study, the English expression is indeed given, but that is to impart the
idea, and the Panjabi equivalent is required, not as an independent exercise of the mental faculties, but rather as a test of memory. Learning a language has all along been regarded too much as a task requiring great mental abilities, while, if one may draw a deduction from observation, ability to speak frequently goes with very little mental power. The truth is that learning a language is a mechanical process, wherein the muscles of speech are taught to work in new and unusual movements. It is like learning to knit. The process, slow at first, becomes more and more unconscious, until the skilled knitter, goes through the operation without a thought. It has taken many thousands of repetitions before such a result has been attained, but it has come at last, and the steel needles glide in and out as if they were a part of the living hand. So must it be with the tongue. Slowly at first, but, by careful and painstaking repetition, skill is attained, until at last, without any thought, the words run off without the least effort, and then, and not till then, one may learn how to speak. So long as one is engrossed with the tool, one’s work is poorly done, but when the tool moves as a part of the workman, shape and shading will easily follow.

Slip study is, however, exhausting, and one consecutive hour of it is frequently too long. One should rest, on growing fatigued, by taking up some other branch of the study, such as grammatical forms, or copying out Panjabi, or reading along some other line, to rest the mind and organs of speech. Such time should be used, if one intends to learn the Gurmukkhi character, by taking up S. Jno. iv, beginning with verse 7.

As to the length of time that one should study daily, it may be recalled that a gentleman who followed two children, of five and six years of age, during a whole day, and took note of their every word, ascertained that they each had made approximately 15,000 words utterances. Allowing 100 words to the minute in conversation, this would give two and one-half hours of steady talking and as much listening for each child. Doubtless if one gave the same time to using familiar words, both hearing and speaking within one’s own vocabulary, and gradually extending it by
introducing and using a few new words, one would get the language rapidly and accurately.

The number of new words that can be assimilated will vary according to the diligence and mental power of the student. A student of German learned fifty words a day for several months. His method, however, was wrong, as it was the word method, and he did not assimilate so many as this daily. It is better to take a few and thoroughly incorporate them into our sentences, so that we can use them, rather than merely to get the meaning of a large number. If we study twenty-five days in the month, and master ten words daily, we shall be able to use 1,500 in six months. When we realize that the Gospel of St. John has only 1,000 words, we see the possibilities of a well-chosen vocabulary of 1,500 words. By the end of the year we should be able to double or treble this number.

In the mastery of ten words daily it is implied that we distribute our effort over the various parts of speech, and learn not merely to employ ten nouns or verbs, but to use the new words in any sentence that we may have previously been able to say, substituting them for words of the same kind. It is possible that ten words would be too many for some students, but an earnest effort should be made to master at least this number. At first, say for the first two or three weeks, it may be allowable to count the variant forms of the verb 'to be' as different words, and so with variant forms of the noun, but the ambitious student will not do so. Hold yourself to not less than ten separate words, and if you do not get them thoroughly in mind, carry them along in review and add ten new words.

As you get out among the people, carry a book and pencil and enter words and phrases, then at home correct and enter them in ink, and if they are desirable expressions, learn them. At first, say for six months, confine your memorising very largely to the work outlined here. After that go as far afield as you choose, but always try to get your new words in phrases. Cultivate the habit of close and accurate noting of the exact forms of the words in every Panjabi sentence, and you will soon acquire a habit of correct speech, for the ear is the governor of the
tongue, and as we hear so we speak. Avoid carefully all mongrel speech. When you talk Urdu, talk it, and when you talk Panjabi, talk it pure—no "khicari."

It will be noted that the sentences of Part III are long and complex. The ordinary language method carefully avoids anything complex till later. But it is much easier to evolve the simple from the complex, than the complex from the simple. As mature students we are used to the complex in thought, and the difficulty of mastering an involved sentence of thirty words is little, if any more, than that of learning one of five or six words. Probably, because of the relation of thought, the complex will be found easier. So, too, the long and complex sentences, when mastered, give a command of idiomatic expression that is never learned from confining oneself to the simple, short sentences so commonly found. The adult student has been used to allowing his thoughts to roam in palaces of paragraphs and involved sentences, and when he is confined to the one-roomed cottage of the simple period, he feels straitened and oppressed.

The written compositions and translations of the ordinary methods will find their best substitute in what Prendergast calls "Diversification" and "Oral Composition." The already learned words are taken as the basis of new sentences. Changes of the subject are made by substituting the singular for the plural, nouns for pronouns, first person for second or third, past for present, future or perfect, feminine for masculine, and vice versa, until no ending, auxiliary or part of speech seems unfamiliar. Take the Diversification Table at the end of Part III, and practise one or more classes daily after the first two months, until all the changes involved by the use of any of the words come readily to mind. Mastery of these few forms will give the mastery of all.

"No one ever gained a fluent command over many words without first mastering a few at a time. Repetition of the same words in varied combinations, thus disclosing their various forms and uses, is the method whereby languages reveal their secrets." We learn to use a language as we learn to use the sword. How many times must one practise the thrust and stroke, the feint and
parry before one is fit to cross swords with a foe. So, too, we
must go over and over these thrusts and strokes of tongue and
mind, before we can use our Panjabi in front of an audience.

Reading, as has already been said, should follow our ability to
understand, and may be carried on as we memorise the sen-
tences of the Manual. While resting, one might take up the
Gurmukhi character (beginning with S. John iv. 7). By
having the Gurmukhi written under the English of our slips,
it is possible to learn the general outlines of the Gurmukhi
words, while we are memorising their sounds, and after the first
lesson or two to begin an inductive study of the character, with-
out the drudgery of the alphabet.

The true language method then, we may observe, by way of
recapitulation, demands

1. A phonetic analysis of the sounds of the student’s native
tongue.
2. A phonetic analysis of Panjabi sounds.
3. A synthetic combination of Panjabi sounds in Pronunciation
Exercises.
4. A study of Panjabi as spoken by a native Panjabi in com-
plete sentences.
5. Memorising these sentences aloud, till the pupil can say
them at a normal rate of utterance, five syllables per second.
6. A complete mastery of the changes which the various parts
of speech undergo to indicate the logical interrelations of the
various sentences and parts of sentences to one another.
7. The initial and continued use of Panjabi as a direct
medium of communication and of teaching Panjabi itself.
PART I.—GUIDE TO PRONUNCIATION.

As a proof of the value of phonetics, one cannot do better than quote the opinion of Miss Mary Brebner, Gilchrist Scholar of the Cambridge (England) Training School for Women Teachers, who was sent abroad to investigate the teaching of modern languages in Germany. After six months' investigation she writes, "I am fully persuaded by all that I saw and heard, that phonetic drill is invaluable for giving the pupils a good pronunciation from the start. I often marvelled at the sure unhesitating way in which the pupils had mastered the English sounds."

Note also, in this connection, the deliverance of the World's Missionary Conference, Edinburgh, June 1910, Commission V, "The modern science of phonetics is without doubt of great use in the acquirement of a correct pronunciation and ought to be studied at home."

Were it not that this science is almost wholly neglected in both English and American schools and colleges, one might pass over a great deal of what follows. It will be a great advance toward linguistic perfection, too, when the advice of the Edinburgh Conference is followed and the subject is really studied at home. However, we must do the best we can on the field to make up for any lack of preparation at home, and so we shall treat the subject as if it were wholly strange to the student of Panjabi.

1. Phonetics is the science of sounds, but as applied to linguistics, it is the science of the positions and movements of the vocal organs in the production of speech-sounds. We shall endeavour to show the organic positions of Panjabi sounds, and show also how they differ from or resemble the corresponding Urdu and English sounds, so that the student may work intelligently and successfully toward acquiring a correct intonation in his use of Panjabi.

This drill in phonetics is indispensable for the adult, owing to the fixity of his organs of speech, and his tendency to hear according to his preconceived notions of what the sounds are
Not only will this educate him to hear, but he will be so trained that those who hear him will be able to tell with ease and certainty what he is saying and to recognize in his speech the distinctive Panjabi sounds. These are at first so much alike to the untutored ear that the ordinary beginner fails to distinguish them in his speaking or hearing, but a knowledge of them is absolutely necessary.

2. Speech is the original wireless telegraphy, and has as its medium the air. By means of the vocal organs certain wavelike movements are imparted to the air in the larynx and mouth, and these cause similar movements to radiate to the outer air, and thus they reach the ears of others. The lungs form the bellows from which the air of the chest is forced out through the larynx between the vocal chords, where it is so modified as to form the basis of articulate speech. The vocal chords, when brought close together, vibrate as do the lips, when one is blowing a trumpet, and by this vibration the vocal current becomes "sonant" whereas, if the approximation of the chords is slight, the vocal current is but little changed, and becomes "surd."

Just above the larynx or Adam's apple is the pharynx, the passage between the back of the mouth and the gullet and windpipe. By a contraction of the walls of the pharynx force is given to all explosives. It is at the upper part of the pharynx that the vocal current is deflected outward, either into the mouth or into the nasal passage. This deflection is determined by the velum, or soft palate. If it is raised, breath goes out through the mouth; if it is down, in the natural position, and so open, the current goes out through the nose.

Once the vocal current has passed the vocal chords, it may be modified by the pharynx, or by the soft palate and its pillars, or by its extremity, the uvula, or by the back, middle, front, or tip of the tongue, as it comes into more or less close or open relation with the organs above, and also by the teeth and by the lips. Sometimes through the modifications resulting from both mouth and nasal organs certain clicks and sniffs are produced.

3. *Sonant.*—Although there are many points in phonetic problems which have not been clearly settled, yet the action of
these modifiers, in their main features, can be easily ascertained. Lay your fingers on your larynx (putting a hand on the top of the head, or holding a finger in each ear, gives the same result) and say alternately z-z-z-z and s-s-s-s, but be careful not to call these letters by name, only hiss and buzz their sounds. As you do this, you will feel a vibration in your throat, ears or head. This arises from the vibration of the vocal current, produced by the action of the vocal chords. All sounds having this vibration are called "sonant," "voice," "vocal," or "sub-vocal," as l, m, b, v, g, s, a, o.

4. **Surd.**—When you pass from z-z-z to s-s-s, you will note a relaxation in the larynx, but when you pass from breathing with open mouth to the sound of h in one and the same breath, you will note a slight contraction of the larynx. This is at the basis of all letters which are not "sonant." Such are usually designated "breath," "aspirate," "voiceless," but the best designation is "surd." The English t, s, f, sh, p, k are surds.

5. **Vowels.**—When the mouth has a fixed, open position, the voiced current produces a sound that is called a vowel. We may have as many vowels as we have different positions of the mouth, and by gliding from one position into another we get an additional number of what are called diphthongs. The Panjabi vowel table is quite simple.

6. **Consonants.**—When the vocal current is cut off or constricted so that there is an evident stoppage or friction at the point of articulation, we get what is called a consonant. The name is false from an etymological standpoint, and is still defined by some grammars as "a sound that cannot be made alone." The name is too well settled for us to try to change it, but one should note that the sounds of s, sh, f, v, l, m and others, may be prolonged indefinitely without any vowel assistance.

7. **Consonant Varieties.**—Consonants are divided, according to the manner of articulation, into stops, continuants or fricatives, trills, nasals and laterals; and, according to the point of articulation, we have in Panjabi labials, dentals, palatals, cerebrals and gutturals. When stops end a syllable, they are called implosives, and when they begin it, they are called explosives. The
true explosive is explained later on. A combination of surd and sonant consonants is found under the term "blends." See Section 13.

Each point of articulation may have one pair of stops and one of continuants, with, in some positions, a pair of trills or flaps, and one of laterals. Out of all these possible sounds, there may be only one in use, but frequently there are two or three out of a possible six or eight.

8. Alphabet.—The Gurmukkhi alphabet, in common with the others derived from the Sanskrit, has a phonetic order superior to any of the western alphabets. It is probable that this alphabet came in along the south Arabian coast. It must have come into use long after the Sanskrit grammarians had classified their sounds, and, as a consequence, we have it arranged in good phonetic order, instead of in the topsy turvy way of our English letters.

9. Phonetic Analysis.—Any satisfactory study of phonetics must begin with an analysis of the sounds of English as spoken by the student. Let each one provide himself with a mirror and accustom himself to observe the actions of the vocal organs as they form the various speech sounds. Having observed, as before directed, the relation of, and difference between, s and z, let the same be noted in v and f, w and wh, sh and zh, th (thin) and th (thine).

Now say the sounds of p, b, t, d, ch, j, k, g, and, with fingers on larynx, note that p, t, ch, k are surd and b, d, j, g are sonant. Go from b to m, m to b, as in jab'm, jamb, and observe the vocal action. So with hind, hidden, kin, king, reversing the two latter to nik and ngik.

10. Stops.—Stops should be studied with the vowel ä (ah), as äp äb, pä bä, ät äd, tä dä, chä jä, äch äj, kä gä, äk äg, the exact point of articulation being noted. Say key, kay, kaw, gee, gay, gaw, and observe the change in point of articulation and in sound. Now say gaw, gay, gee, jee, and note that if we put the point of contact just a little further forward, the hard sound of gee becomes jee. In English, then, we have four distinct points of articulation, p, t, ch, k, but in Panjabi we have
five, owing to the fact that we have two different sets of t's. See 12.

11. Continuants or Fricatives.—Take the mirror and holding the mouth so that you can see up under the teeth, say mits, hits, and observe how the tongue which closes up tightly as you say hit, mit, opens at the point and allows the breath to escape over the tip for the s, and that the sounds of the two are quite different in length, the t being momentary, while the s is continuous, hence the term continuant. Owing to the fact that it and other similar letters take their character from friction of the vocal current passing between two approximated organs, the term fricative is also used. Each point for a stop will also give us continuants. Let us take up these sounds more in detail.

12. Sound Table (a)—

<table>
<thead>
<tr>
<th>Stops</th>
<th>Explosives</th>
<th>Fricatives</th>
<th>Nasals</th>
<th>Trills</th>
<th>Laterals</th>
<th>Blends</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labials</td>
<td>p b</td>
<td>ph “ph” w</td>
<td>m</td>
<td></td>
<td></td>
<td>bh</td>
</tr>
<tr>
<td>Dentals</td>
<td>t d</td>
<td>th s z n r</td>
<td>l</td>
<td>dh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Palatals</td>
<td>c* j</td>
<td>ch sh zh nh</td>
<td>jh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cerebra</td>
<td>l t r l</td>
<td>th η h</td>
<td>dh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Guttur</td>
<td>k g kh Kh n</td>
<td>gh</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sui generis</td>
<td>h h(‘)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(b) It is to be observed that the only class in regard to which there is any dispute as to whether the sounds are simple or complex is that of the palatals. It is ordinarily taught that c is compounded of tsh and z of dzh, but this is incorrect for the following reasons. All alphabets have recognized it as a simple sound. Like other stop positions, it has its corresponding fricative, sh and nasal, nh. It can be formed when the tip of the tongue is not involved, as it would be if there were a “t” in it.

It should also be noted that while our English “t” is called dental, it is really pre-palatal, since the tip of the tongue comes just above the upper gums.

(c) The labial fricatives “ph” and w are rather difficult for the beginner. The w is not the English w, which is rounded at

* c in Panjabi has the sound of ch in church.
lips and throat, but is a bilabial, made with lips drawn back at
the corners, and sounds something like a v in English. The
“ph” is the indigenous f of India, and is made by holding the
lips flattened and quite close, and at the same time blowing
between them. Our English f is made by placing the lower
dge of the upper front teeth against the lower lip, rather
toward the inner and upper part, and then making the sound
by strong blowing. The sonant of f is English v, while the sonant
of “ph” is Panjabi w. The English w is formed from English
o, by making the lips a little more shut, and the English wh is
the surd of the English w. The Panjabi w bears the same relation
to Panjabi o that English w does to English o. But see
secs. 21–23, vowels.

(d) The Panjabi palatals are, like many of the Panjabi
sounds, farther to the front in the mouth than the corresponding
English sounds. So, too, where the English make o, j, sh, zh,
with lips protruding, Panjabis have their lips flattened. The
y is also a palatal, but it has the front of the tongue much lower
than the zh or sh. It sometimes has a sound like zh. y bears
the same relation to i as w bears to o. So ñ bears the same
relation to j as n does to d.

(c) Cerebrals are usually termed “hard.” That they are
“hard” to make correctly all foreigners will admit. Several
elements enter into their formation: first, the throat must be
well opened, the lips drawn back tensely, and the tongue also
tensed and low in the back; second, the tensed tongue must be in
a nearly perpendicular position, the sides spread out so as to fill
completely the space between the upper teeth, from side to side,
the tip being up against the hard palate for the t, d, th, dh n l,
and must be widely open at the central tip for r, though flapped
down to normal position a moment after.

(f) The gutturals, so called from Latin guttur, throat, are
formed at the back of the tongue, where it comes in contact
with the soft palate. The stops k, g should give no difficulty,
but the fricatives kh, g may. Let it be noted that kh bears the
same relation to k as s does to t, or “ph” to p. Open the
mouth widely and say śk, then holding the tongue in the same
position, which you will only do, if you are using the mirror, relax very slightly and then blow breath forcibly through between the tongue and soft palate. Now voice this \textit{kh} and you get the \textit{g}, for \textit{g} has the same relation to \textit{kh} as \textit{z} has to \textit{s}. The \textit{ng} would more accurately be written \textit{n}, or have a different symbol entirely, for it has in it neither the sound of \textit{n} nor that of \textit{g}. To form it as a final is easy for us, but to get it as an initial, open the mouth widely and say \textit{ang}, \textit{ëng}, \textit{ëng}. Note how the tongue is low in front. Keep it so and reverse the sounds and say \textit{ngä}. If the tongue insists on rising in front, take a pencil and hold it down. If you say \textit{nä} or \textit{nyä} for \textit{ngä}, it is simply because the tongue rises in front. Only a back contact will give \textit{ngä}.

\textit{(g)} The letter \textit{h} is marked \textit{“sui generis,”} and has at least three values. It has the sound of the English \textit{h} in home in the Panjabi \textit{ähō}, \textit{hāe hāe}, \textit{ähō}. In a certain class of words it is used to indicate a rise in pitch and gives no sound of its own, as in \textit{wēlā}, \textit{wēhlā}, \textit{kālē kāhlē}. This corresponds to one of the Chinese \textit{“tones,”} a distinction which becomes more frequent as one proceeds toward east and south-east Asia. In most words it seems to be a sonant \textit{h}, and should be carefully observed in the teacher's pronunciation. See Pronunciation Exercises.

13. \textit{Blends}.—Whether it is on account of this \textit{“sonant \textit{h}”} the letters \textit{bh}, \textit{dh}, \textit{jh}, \textit{qh}, \textit{gh} have their peculiar character or not, is perhaps not known. Certain it is, however, that few Westerners master these sounds. An analysis on the kymograph shows that the difference is like that of the German \textit{b},
as compared with the English b. This same pronunciation is found across China and Tibet, right through to Korea. These letters bh, dh, jh, qh, and gh sometimes have their Urdu pronunciation, which is that of an explosive aspirated b, d, etc., but the regular Panjabi pronunciation is a blend of surd and sonant, in other words, bha, dha, jha, qha and gha are as if they were pba, tda, cja, tda, and kga.

In the diagram on preceding page, let 1 denote the point of closing the organs, 2 the duration of the closure, 3 the point of breaking the shut position, 4 the glide from the shut consonant position into the open vowel position, and 5 the vowel.

In these words pa, ba, b’a, pha and bha, the vowel, 5, is common, so also is the silent closure of the lips, 1. The difference therefore must be sought elsewhere. Between pa and ba, it is in the point where the vocal chords begin to sound, as indicated by the heavy line, that for ba beginning at once on the closure of the lips, and for pa not beginning till the vowel is reached. For pba (b’a), however, it begins at 3, immediately with the break. There is no aspiration with the blend pba, as there is with Urdu bha and pha. This aspiration begins with the break, 3, and runs to the vowel, as indicated by the dotted line.

14. Laterals.—In English we have the labio-dental laterals f and v and the dental laterals th (thin) and th (thine), and the lingual lateral l, but in Panjabi we have only the 1 and the I, where the difference arises from the way in which the tongue is held, at the teeth for one and at the roof of the mouth for the other. The terms “liquid” and “lingual” as applied to some letters have no real value as descriptive of the action.

15. Trills.—The dental r is a tongue-tip trill, though often it has but one flap, while the cerebral r is an inverted flap from the perpendicular to the horizontal position, but the murmur of the voice, as it passes over the tip of the perpendicular tongue, is an integral part of the sound, as is also that of the flap.

It should be noted that we have three or four r’s in common use in English. Final r, as in are, is a back open guttural at most, while with some it is silent. Initial r, as in raw, is a front palatal flap, or it may be (with the Scotch it is) a tip trill.
Occasionally, however, initial r is "rounded," by protruding the lips. Tongue-tied persons then pronounce words like wrong, write, as wong, wite. It is probable that this w in write, which we call "silent," was formerly pronounced and written to distinguish write from rite. The tip trill r is the only one that can be used in Panjabi.

16. Nasals.—Each of the five stop positions give us a corresponding nasal. When the closure is held and the nasal veil opened, the vocal current, reverberating in the mouth as far forward as the closure will allow, passes out through the nasal chamber and gives us, corresponding to b, d, j, q, g, the nasals m, n, ŋ, n, ñ. The sound of ŋ is usually Romanized ny, and occurs in cañon and onion. To get it initially take the word Bunyan, whisper the Bu and say the nyan aloud.

17. Explosives.—The letter p in English is usually called an explosive, but by many it is pronounced like the Panjabi ph. This ph and the th, ch, ðh, kh are true explosives. The breath pent up behind the point of contact of the lips, or of the tongue and palate or teeth, rushes out sufficiently to cause the hand to feel a puff of air, if it is held close to the mouth; a slip of tissue paper or flock of cotton thus held will be driven away from the lips. One must practise until the pa, pha, ta, tha, etc., can be given alternately at will. See Pronunciation Exercises.

18. Normal Pose.—As a preliminary to discussing the vowels it will be well to note what is meant by "normal pose," "organic basis," or "basis of articulation," as it is variously termed. By this we mean that peculiar form and tension in which the vocal organs of the people of any given race are held as they speak their language. The points to be observed in determining this are whether the lips are neutral, forward or retracted, whether the throat is kept open or somewhat shut, and whether the organs are tense or lax.

19. Spreading.—This is the retraction of the lips at the corners, spreading the mouth and disclosing the teeth. It helps to produce the characteristic tone-quality of Panjabi.

20. Tone Placing.—Tone-quality, sometimes called "focus" or "placing" of the tone. The tone appears to be back in the
mouth, nasalized, or forward on the hard palate or even the teeth. This quality of the tone depends on the positions and tenseness of the organs. Spreading seems to carry with it the low back tongue, and tensed muscles of the throat, as may be felt by external pressure, and thus the tone is brought to the very front of the mouth and on the teeth, giving a ringing, metallic effect, which in singing is highly penetrating and unpleasant to Western ears.

There are many Americans and some Britons who carry their tongues very high in their mouths, and so smother their articulation that one understands them with difficulty, and when they add to this, as is frequently the case, the nasalization that comes from a lowered velum, it is highly unpleasant to the cultivated ear. It is likely that chronic catarrh tends to produce a nasal twang.

The best focus in English is on the hard palatal arch. This involves, of course, as do all good tones, a low back tongue. The normal Panjabi focus is against the upper front teeth, and this gives a voice of splendid carrying quality.

One of the best exercises to secure a lowered tongue, and the resulting open throat, is to practise yawning, and then learn to hold the throat in the position that it takes just before the yawn is relaxed. The position of the throat preparatory to coughing is much the same. Focus or tone quality is one of the most essential elements in audibility.

21. Vowel Modifications.—These arise from changes in the form of the oral cavity, which are made by varying shapes and tensions of the organs, as when the lips are passive, spread or rounded, when the tongue is highest at back, mid, front or tip, or when the velum (soft palate) is neutrally shut, open or rounded.
Further, all these organs may be in a lax or tense state, sometimes called "wide" or "narrow."

22. Vowel Triangle.—If you open your mouth widely and say ā ē ī (ah ey ee) you will note that the tongue moves forward, and when you say ā ē ĩ (ah o oo) the opening is made smaller and rounder, but if you keep your mouth wide open the rounding may be confined to the back of the tongue and palate. The short vowels a e i o u are made with organs more lax than they are when forming the corresponding long vowels.

23. Rounding.—There are two kinds of rounding, outer, at the lips, and inner, between the tongue and soft palate. English has both these, while Panjabi is characterised by inner rounding alone. If while saying English o, one inserts one's little fingers and draw the lips back at both corners, one will get an o with only inner rounding.

24. Glides and Diphthongs.—If you say the English vowels o, oo, as you look in the mirror, you will see the lips move slightly to a closer position at the end of the vowels o, oo. This is called the w glide. At the end of the English "long" a and e, there is the y glide. Perhaps this is why we spell day, they, bow, and wrongly explain the y and w as "silent." English "long i" is a diphthong composed of ah and i, though so often supposed to be a simple sound. It is difficult for the English tongue to pronounce a vowel without a glide. It is by gliding from one vowel position to another that we form diphthongs, the blending of two vowel sounds into one.

Panjabi vowels are level, without final glides, save the two diphthongs, usually romanised as ai and au. The former is composed of Panjabi a + e, both short, and au of Panjabi a + o, both short. Learn by imitation of the teacher and use of the mirror to say the Panjabi ā ē ī ā ē ĩ ā ē ĩ ā without any glide, and the diphthongs with their proper constituents. Some claim to hear ai as if it were the sound of a in English man, but it is really different.

25. Nasal Vowels.—Vowels in Panjabi are nasalized when the vowel is pronounced with the passage into the nasal chamber open; the sound reverberating in the nasal cavity gives it this peculiar
character. Nasalization forms the basis of some vital distinctions in meaning. This is more frequently true of Urdu than Panjabi, but is true of both.

The sign used to indicate the nasal is more properly a wave (ā) over the vowel, than n, since the latter implies that this "nūn gunna" is a separable sound, whereas it cannot be produced apart from a vowel.

26. Intonation.—Intonation is the peculiar melody which forms a part of the language, and differs in different localities, even though the language may be the same. The Panjabi intonation is characterized by a level and staccato movement and the front focus of tone. Intonation might be called the language "tune," and is more important than individual sounds. It is never acquired by those who study after the ordinary method of learning words. It is only as one gets the sentence as a whole, intonation and all, that one may hope to acquire this. Failure to give the proper intonation makes the foreigner always remain a foreigner in speech, and his best efforts in Panjabi are often the cause of the remark, "We do not understand English." It is because our fellow-countrymen retain the familiar language tune that we are able to understand their Panjabi so much better than that of the native, and because the foreigner speaks English to us with his own peculiar melody, we often fail to understand his meaning.

27. Articulation.—Articulation is the uniting of consonants and vowels so as to give each its proper value. Many students of Panjabi will need to cultivate a better articulation in Panjabi than they have in their native tongue. A valuable exercise to this end in any tongue is to practise reading in a whisper, so that a person some twenty or thirty feet distant can hear with ease. Rapid repetition of the letters p, t, c, t, k, both forwards and backwards, will be of great assistance in cultivating a crisp, clear articulation. To do this one must know the exact point of contact, and, for vowel and consonant articulations, the exact positions of the organs, and then take such positions clearly and decidedly.

28. Syllables.—A syllable is a measure of speech determined by a single impulse of the voice. As a rule every syllable contains
a vowel. Syllables are closed when they end in a consonant, and open when ending in a vowel. According to Arabic grammatical rules, which have been imposed on India, every syllable begins with a consonant. This is not correct in Panjabi where we have likh-e-ā, bar-ā, etc.

29. **Doubled Consonants.**—While we have many double consonants in English spelling, we have them actually doubled only in compound words, as *head-dress*, *night-time*, *book-case*, where ḍ, t, and k are doubled as we double them in Panjabi. In such words as *ripple* and *hitting* the pp and tt are used to indicate that the i is short. We ought, however, to distinguish between such words as *holy* and *wholly*, by doubling the l of the latter. The Panjabi kaccā is often anglicised as “kutch.” The reason is that we are not used to hearing a syllable with a close “ch” such as we have in kaccā and acchā. In other words, the first consonant in such combinations as pakkā, pattar, kacco, ḍabbī, is made as the organs close into position, and the second is made by a new impulse, as they open for the succeeding vowel. In such words as assī, the new impulse comes in while the continuant s is sounding, and this new impulse forms the second letter. It is probable that inability to distinguish between a closed “ch” and a “t” leads to the spelling watch, catch, etc.

30. **Recoil.**—A consonant properly consists of “a position, an action and a separation.” This separation is the “recoil.” In such words as word, hit, back, ending in stop consonants, the organs should recoil from the shut position, while the air of the mouth is at speech pressure. Such pressure should be non-vocal and thrown off immediately the break occurs, or we may hear a disagreeable aspiration, or in such words as mud, rug, one occasionally hears a final uh, which, of course, is to be avoided. One should note the exact character of this recoil in the teacher’s pronunciation.

31. **Personal and National Difficulties.**—Occasionally a person is met with who through being tongue-tied is unable to articulate cerebral letters properly. A slight operation will cut the cord that binds the tongue and give it freedom, but it should be performed by a surgeon. Most difficulties arise from preconceived
notions of what the sounds are. So many on hearing a "t," think it is a t, and that settles it. To them an l is an l, an s is an s, and they do not recognize the difference between the Panjabi sounds and the similar sounds in English. Almost no Panjabi letter has the sound which it gets from an untutored Westerner.

Some English speakers are accustomed to omit or slur final r, or to give the lip rounded r (wr) at the beginning of words. Careful attention to eliminate both these peculiarities from one’s Panjabi pronunciation will be required. If one has normally a nasal twang, one must learn to control it, to produce and eliminate it at will. If one habitually aspirates one’s p's, t's, k's, ch's in English one must get the ability to hear the aspiration and master the unaspirated sounds as well.

If anyone finds that his words ending in l are not understood, it is probably because his final l sounds like his final r. Our English tendency to glide on all our long vowels must be thoroughly overcome.

32. Analysis of Sounds.—It is of great importance that the suggestions given here as to the manner in which sounds are formed be again, and yet again, reviewed, until perfectly understood, and the sounds mastered. An analytic study of one’s own sounds must go along with the study of the Panjabi sounds. Whispering Panjabi sounds will often lay bare their secret. Sing them with "ā," preceding and following the consonants that are under investigation. A half-inch stick between the jaw teeth of the teacher will often assist one greatly in seeing organic positions.

33. A Good Ear.—Few adult foreigners are at first able to hear the differences between the Panjabi sounds and their own. A good ear can be cultivated by those born out of India, if they will take the trouble to practise the Pronunciation Exercises at the end of the Preface. The second or third term of mission service is not too late to mend any defects that may still exist. In training the ear it is well to know what sound the teacher is intending to make, so that we may listen for that, for one so often hears what one expects to hear, even though something else may be uttered.
34. *Gestures.*—No Panjabi ever speaks if gesticulations will serve his purpose. It is just as well to learn and use these, so the student should observe carefully their form and meaning.

35. *Clinks.*—The "smack" of a kiss is used to stop a horse in India, contrary to the custom in America where this sound is used to urge on an animal. In India they urge on the horse by a sucking sound with the tongue in the top of the mouth as for r. A sharp explosive suction, made by drawing the tongue down and forward suddenly from the roof of the mouth, is also used for driving. There are others, also, but these are a few to excite attention and the student should observe and note any others.

36. *Pronunciation Exercises, Directions for Study.*—Let your teacher indicate by pointing, exactly which of the sounds he is about to make, so that you may not try to listen for something else. After you listen to him making that sound and then contrasting it with a similar sound, you should try to imitate him.

As far as possible observe carefully the position of his lips, teeth, tongue, etc., while he speaks, and try to imitate these.

At the same time as you are learning the sounds, learn also the meaning of the words and sentences.

After a time the teacher should give the catch phrases and require the pupil to distinguish which word was used.

Later on the pupil should say the words, previously making out a list, and make the teacher write them down. He can then tell by comparing lists whether he says what he intends to say.

These exercises should be practised 20 minutes twice daily for six months, and then once daily till perfection.
Panjabi Grammar

PARTS OF SPEECH

There are eight parts of speech viz. noun, adjective, pronoun, verb, adverb, conjunction, preposition and interjection. There is no article. The indefinite article in English, if emphatic, is sometimes expressed by ikk (a, one, certain) or kõi (some), and the definite article, if emphatic, by the demonstrative pronoun òh (this) or oh (that), but usually the English article is not expressed in Panjâbî.

NOUN.

There are two genders, masculine and feminine; and two numbers, singular and plural.

GENDER.

A few words are both masculine and feminine as:

<table>
<thead>
<tr>
<th>Panjabi</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kïäs</td>
<td>opinion</td>
</tr>
<tr>
<td>*awâz, wâz, wâj</td>
<td>voice</td>
</tr>
<tr>
<td>tâh</td>
<td>fold</td>
</tr>
<tr>
<td>mehmâ</td>
<td>praise</td>
</tr>
<tr>
<td>sair</td>
<td>walk</td>
</tr>
<tr>
<td>ñkr</td>
<td>case</td>
</tr>
<tr>
<td>salâm</td>
<td>salutation</td>
</tr>
<tr>
<td>thâ</td>
<td>place</td>
</tr>
<tr>
<td>khâb</td>
<td>dream</td>
</tr>
<tr>
<td>rûh</td>
<td>spirit</td>
</tr>
<tr>
<td>akl</td>
<td>intelligence</td>
</tr>
<tr>
<td>rül</td>
<td>pencil, ruler</td>
</tr>
<tr>
<td>sharm</td>
<td>shame</td>
</tr>
<tr>
<td>pûshal</td>
<td>tail</td>
</tr>
<tr>
<td>lâm</td>
<td>war</td>
</tr>
<tr>
<td>manshâ</td>
<td>intention</td>
</tr>
<tr>
<td>kalâm</td>
<td>speech, word</td>
</tr>
<tr>
<td>Panjâbî</td>
<td>The Panjab</td>
</tr>
<tr>
<td>chatt</td>
<td>roof</td>
</tr>
<tr>
<td>parhez</td>
<td>restraint</td>
</tr>
<tr>
<td>ghâh</td>
<td>grass</td>
</tr>
<tr>
<td>dard</td>
<td>pain</td>
</tr>
<tr>
<td>dahi</td>
<td>curded milk</td>
</tr>
<tr>
<td>wëhl</td>
<td>leisure</td>
</tr>
<tr>
<td>gaû</td>
<td>need, profit</td>
</tr>
<tr>
<td>wâhz, wâhd</td>
<td>sermon</td>
</tr>
<tr>
<td>yâr</td>
<td>friend,</td>
</tr>
<tr>
<td>ñãnu</td>
<td>paramonst</td>
</tr>
<tr>
<td>jânu</td>
<td>acquaintance</td>
</tr>
<tr>
<td>carcâ</td>
<td>talking about</td>
</tr>
<tr>
<td>kadr</td>
<td>value</td>
</tr>
</tbody>
</table>

As a general rule, words which signify males are masculines and those which signify females are feminines, e.g. ghôrâ (horse),

*awâz, wâz (voice, sound) is fem. except in the expression “wâz bhârâ hônâ” to become hoarse.
is masculine, and ghōṛī (mare) feminine; but note ṭabbar, m., wife, family; aulād, f., descendants. The only rules that can be given to determine the gender of nouns which signify inanimate objects are these:—

(1) Words ending in -ā or -ā and words of more than one syllable having the letter a in the last syllable are usually masculine, e.g., āṭā (flour), jaṅgal (forest), bāllan (firewood), cikkār (mud), haḷak (rabies). But there are many exceptions as sauḵān (co-wife), ḍār (pride), haḷkal (necklace).

(2) Words ending in -ī are usually feminine, e.g., battī (lamp, etc.), kannī (border). There are some exceptions—ji (wish, individual), pāṇī (water), mōṭī (pearl), and many words in -ī denoting males. (See examples on pages 268, 269.)

(3) Words common to Urdu and Panjabi generally have the same gender in both languages. The following are exceptions. Their Panjabi gender is given, rāḥ, m., way; mēs, mēc, m., table; hōsh, f., sense; akhbar, f., newspaper; tār, f., telegram, wire; mazāj, f., pride; sharab, m., spirits; fasl, m., harvest; Urdu, m., Urdu; gār, f., cave; jang, m., war; lām, generally masc., war; gūnd, f., gum; takrār, m., fuss, quarrel; marz, f., disease; gēnd, m., ball. See also the double-gender words given above. Educated people tend to copy the Urdu gender; in pure village Panjabi the other is more used. The word ḍār, thought, anxiety, is usually masc.

Words nearly the same in form as Urdu words, but different in gender are nakk, m., nose; cikkār, m., mud.

**Formation of Feminine.**

The very large class of masculine nouns and adjectives ending in -ā, and past participles in -eā or -ā form the feminine by changing that termination into -ī.

Note.—If the thing signified be an inanimate object, the masculine form generally means a large specimen of the class and the feminine a small one.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghōṛā</td>
<td>ghōṛī</td>
</tr>
<tr>
<td>lēlā</td>
<td>lēlli</td>
</tr>
</tbody>
</table>
### Masculine. | Feminine.
---|---
wacchā | male-calf. | wacchī | female-calf.
cangā | good. | cangī |
kājā | black. | kājī |
māreā | struck. | mārī |
būṭā | large plant. | būṭī | small plant.

*Note.*—Dissyllables in _EOL change this in the feminine into _EL or AL, *e.g.*—

| Masculine. | Feminine. |
---|---|
geā | gone. | geī |
peā | fallen. | paī |
leā | taken. | leī |

2. Where the masculine ends in a consonant, the feminine is sometimes formed by adding _Il, _Il, _ni, or if the final consonant be  _r, by adding _ni to the masculine—

| Masculine. | Feminine. |
---|---|
lohār | blacksmith. | lohārī | female of the lohār class. |
jaṭṭī | peasant. | jaṭṭī | female peasant. |
karāṛ | shop-keeper. | karāṛī |
tarkhāṇ | carpenter. | tarkhāṇī |
kumhiār | potter. | kumhiārī |
Awāṇ | an Awāṇ | Awāṇī |
harn | ravine-deer. | harnī |
tittar | partridge. | tittrī |
bāl | boy. | bālī | girl. |
jātak | boy. | jātakṛī | girl. |
naṭṭ | acrobat. | naṭṭī |
ḍūm | musician. | ḍūmī |
fakīr | beggar. | fakīrī |
zimindār | peasant. | zimindārī |

4. A noun or adjective (when used as a noun) ending in _-i forms its feminine sometimes by changing the _-i into _-an changing to _m after _r. If the masculine ends in _āl or _āl, the feminine generally changes this termination into _ān—

| Masculine. | Feminine. |
---|---|
Panjābi | Panjabi. | Panjāban. |
Kashmirī | Kashmiri. | Kashmiran. |
mirāśl | bard, musician. | mirāsan. |
Masculine. | Feminine.
---|---
tēlī | tēlaṇ.
Musallī | Musallāṇ.
Kurēhī | Kurēshān.
mushkī | mushkān.
ażārī | ażāran.
wairī | wairān.
dōdhī | dōdhān.
mōcī | mōcaṇ.
waṅgālī | waṅgālaṇ.
māchī | māchaṇ.
darjī | darjaṇ.
bhāl | bhāṇ sister
kasāl | kasāṇ.
arāl | arāṇ.
pirhāl | pirhāṇ.
sāl | sāṅ (rare) wife of sāl.
nāl | nāṇ.

Peculiar forms of caste feminines are—
Masculine. | Feminine.
---|---
khattrī | khattrāṇī
Malak | Malakāṇī
Isāī or Asāī or Shāī | Asāṅ or Shāṅ

In Shāī and Shāṅ, the s and h are kept separate, the pronunciation being nearly sāī, sāṅ.

5. Many common words have the feminine formed from an entirely different root or in an irregular manner—
Masculine. | Feminine.
---|---
peō | bebbē, mā mother
puttar | dhī daughter.
bhra | bhaṇ sister.
sauhrā | səss mother-in-law.
līlā | bīwi female of the mīl class.
Sayyad | Sayyadādī female of the Sayyid
jawāl | nāh daughter-in-law.
munḍā | kuri girl.
sāhn | gā eigcow.
### Masculine.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>अथ he-camel.</td>
<td>दाँल she-camel (or अथनी)</td>
</tr>
<tr>
<td>सांढा buffalo-bull.</td>
<td>माज्ह buffalo-cow. सांढा means barren.</td>
</tr>
<tr>
<td>चाट्रा ram.</td>
<td>ब्हेत ewe.</td>
</tr>
<tr>
<td>ताट्ता pony-horse.</td>
<td>ताईr pony-mare.</td>
</tr>
<tr>
<td>आंधा boar.</td>
<td>ब्हुहन sow.</td>
</tr>
</tbody>
</table>

### Number.

**Masculine Nouns.**

1. Masculines ending in a consonant or in any vowel except unaccented -ा or -ा generally make no change in the absolute plural, e.g., ग्राह (house), पिंड (village), का (crow), नाई (barber), पत (father), ताट्ता (pony).

2. Masculines ending in unaccented -ा and participles ending in -े or -ा change these endings to -े for the nominative plural. Unaccented -ा becomes -े.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>गोरा horse.</td>
<td>गोरे.</td>
</tr>
<tr>
<td>कुत्ता dog.</td>
<td>कुत्ते.</td>
</tr>
<tr>
<td>कैंगा good.</td>
<td>कैंगे.</td>
</tr>
<tr>
<td>मारें struck.</td>
<td>मारे.</td>
</tr>
</tbody>
</table>

**Exceptions—**

| भ्रा brother. | भ्रां. |
| गेआ gone. | गेआ. |
| पेआ fallen. | पेआ. |
| लेआ taken. | लेआ. |
| रेआ remained. | रेआ. |
| देहा engaged in. | देहा. |

Monosyllables ending in -ा or -ा and nouns of more than one syllable ending in आ or आ with the accent on the last syllable do not change for the absolute plural. Thus भ्रा brother; ग्राह measure of land, (about an acre), do not change.

### Feminine Nouns.

3. Feminines usually form the absolute plural by adding आ to the singular; if the singular ends in आ, or -ा they generally add -वा:—
Singular.  Plural.
bhēḍ ewe.  bhēḍā.
bhaṅī sister.  bhaṅīā.
gall word.  gallā.
billī she-cat.  billīā.
dī daughter.  dīā.
cāṅgi good.  cāṅgīā.
mā mother.  māwā.

4. Some feminine nouns, especially those ending in -ā, -ā and -āh frequently form the nominative plural by adding -ī instead of -ā to the singular:—

Singular.  Plural.
salāh advice.  salāhī.
tankhāh pay.  tankhāhī.
balā calamity.  balāī.
sazā punishment.  sazāī.
zāt caste.  zātī.
gā cow.  gāī.
rāt night.  rātī.
kanāḷ a land-measure.  kanāḷī.
khāṅgāh saint’s tomb.  khāṅgāḷī.
duā prayer.  duāī.

gā, cow, very frequently has plural gāīā.

Most such words take the regular plural also.

5. A few feminine nouns form the absolute plural by adding -ā to the singular—

Singular.  Plural.
hanj tear.  hanjā.
khumb mushroom.  khumbū.
pihl fruit of wān tree.  pīhlā.
wast thing.  wastā.
atthar tear.  atthā (the a being dropped).
chill rupee (slang).  chillā.

Most of these words have the regular plural also.
Case.

Nominative or Absolute Singular.

The absolute form of a noun or adjective is used when the word is in the nominative; it may also be used as an accusative, e.g., ėh mērā ghōrā we (this is my horse), or mērā ghōrā laīā (bring my horse).

In all other cases (except in the vocative and locative cases of certain nouns) the absolute form of the noun or adjective is apt to change into what may be called the prepositional form, regarding which the following rules may be given.

Oblique or Prepositional Singular.

(1) Feminines, whatever be their termination, and masculine s ending in a consonant, or in any vowel except unaccented -ā or -ā, usually undergo no change in the prepositional singular, e.g., bhain (sister), cūnī f. (chicken), pīṇḍ m. (village), nāī m. (barber), tāttū m. (pony), sarā, f. (sārā).

Masculine monosyllables ending in -ā or -ā and masculine nouns of more than one syllable ending in -ā or -ā with the accent on the last syllable do not change for the prepositional singular.

(2) The rest of the large class of masculine words ending in ā change it into ē in the oblique singular, thus making it the same as the absolute plural. Unaccented -ā becomes -ē.

<table>
<thead>
<tr>
<th>Absolute Singular</th>
<th>Oblique Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghōrā       horse</td>
<td>ghōrē.</td>
</tr>
<tr>
<td>kuttā       dog.</td>
<td>kuttē.</td>
</tr>
<tr>
<td>caṅgā       good.</td>
<td>caṅgē.</td>
</tr>
<tr>
<td>mīā         holy man.</td>
<td>mīē.</td>
</tr>
</tbody>
</table>

Prepositional Plural.

The plural is formed by adding ā to the absolute plural; but in masculine nouns if the absolute plural ends in ā or ā, a ‘w’ is inserted, and in feminine nouns the ending -ā of the absolute plural does not change for the prepositional plural.
Absolute Plural.                  Prepositional Plural.

māwa  mothers.                    māwa.
gāīā  cows.                       gāīā.
gallā  words.                     gallā.
cāṅgē m.  good.                   cāṅgēā.
cāṅgiā f.  good.                   cāṅgiā.
ghar  houses.                     gharā.
kuttē  dogs.                      kuttēā.
ghōre  horses.                    ghōreā.
bhrā  brothers.                   bhrāwā.
nā  names.                       nāwā.

Plurals in -ī or -ū usually have the alternative form in -ā and in the prepositional tend to revert to the -ā form, though -ī and -ū are not unknown, thus attṛū, tears, prep. attṛū, or atthṛū, khāṅgāhī, saints’ tombs, prep., khāṅgāhī or khāṅgāhā.

The Agent Case.

The agent case, used for the subject when the verb is a transitive verb in a tense expressed by the past participle and its compounds, is the prepositional form of the noun without any termination. Occasionally nā is used as a kind of preposition, after the oblique form of the noun, but not in villages.

peō kitā  the father did it. kuttē kitā  the dog did it.
puttar kitā  the son did it. kuttēā kitā  the dogs did it.
kuṛī nē kitā, the girl did it.

The Genitive Case.

The genitive case is formed by adding to the prepositional form the preposition dā, which resembles the ’s in English, but converts the noun into a sort of adjective declined like an adjective in ā, so as to agree with the following or governing noun in gender, number and case:

<table>
<thead>
<tr>
<th>Genitive Preposition</th>
<th>Number and Case of following noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine.</td>
<td>Feminine.</td>
</tr>
<tr>
<td>dā</td>
<td>dī</td>
</tr>
<tr>
<td>dē</td>
<td>dī</td>
</tr>
</tbody>
</table>

singular absolute.

,     prepositional, agent locative.
Masculine. | Feminine.  
---|---
deā | diē | singular vocative.
dē | diā | plural absolute.
deā | diā | prepositional, agent.
dī | di | locative.
deō | diō | vocative.

**Examples.**

janē dā ghōṛā the man's | janē dē ghōṛē the man's horse.
janē dē ghōṛē of the man's | janē deā ghōṛēa of the man's horses.
dā. | dā. |
janē dī ghōṛī the man's mare | janē diā ghōṛīā the man's mares.
janē dī ghōṛī of the man's | janē diā ghōṛīa of the man's mares.
dā. | dā. |
janē dī hattī with the man's hands. | pīṇḍ diō kūṛīō O girls of the village.

**The Dative Case.**

The dative case, which may also be used as an accusative, is formed by adding the preposition nā to the prepositional form:

**Examples.**

ghōṛē nā to the horse. | ghōṛēa nā to the horses.
ghōṛī nā to the mare. | ghōṛīa nā to the mares.

**The Locative Case.**

The locative case means to, at, or in, a place, time or thing, by or with an instrument, for a price, etc. It is formed as follows:

(1) A masculine in ā changes the ā into ē, *e.g.*, Khūṛāḷē, at Gūṛāwāla, Jānteśāḷē, at Jānteśāḷa; rōṭī wēḷē, at breakfast-time.

(2) A masculine noun in the singular ending in a consonant either remains unchanged, or adds ē to the root:

**Examples.**

ghāṛē hai he is at home. | skūḷē chāllīē let us go to school.
ghar geā  he has gone home.  Sambreāle rāihn-  he lives at
dā o.  Sambreāl.
Wazirābad geā e  he has gone to Wazirābad.
Siālkōt kamm kardā e  he works in Siālkōt.

(3) In the plural masculine nouns take ī as the locative termi-
nation, plural names of towns and villages ending in ē take
ī, except those ending in -kē which take -ki.
ōh dī hatthī by his hands.  Nattā in or to Natt.
apṇī gharī in their own houses.  Wārōkē in or to Wārōkē.
Kulārī in or to Kulār.  Aujī in or to Aujī.
Dhabbī in or to Dhabb.  āṭṭhi dinī every eightti day
or in eight days.
hatthī baddhī gulām,  devoted slave (slave with hands joined
in supplication).

Most place names which end in a consonant and are singular
have no special locative form.  Exceptions are Panjāb, f. or m.
Hindustān, m., Gujrat, f., Ambarsar, m. (Amritsar), Sambre-
aal, m., Wilaīt (Europe, America) which may add -ē.

In the case of names of villages whose form does not at once
decide whether they are singular or plural, no rule can be given.
Each one must be ascertained separately.  A large number of
such are plural, and of these it will probably be found that nearly
all are names of castes (Musalmān or Hindu) and conversely that
most names of villages which are also names of castes are plural.

(4) Feminines take -ī or -ē as the sing. loc. termination, but
those in -ī remain unchanged.  Some words denoting time take -ī.

rātī at night.  masītī in the mosque (also
shāmī in the evening  masīt).
dopaihrī at midday.  bhaṭṭhi at the oven.
tasīlē at the tahsil.  haṭṭī at the shop.
Gujrātē in Gujṛāt.  dhuppē in the sun.
fajrī in the morning.  cīgarī in the afternoon.

The feminine plural locative ending is -ī, as Bāgrī, in Bāgrī.

In some districts fem. plurals in 12 change 12 to 1ē for the
locative, as Bāγrī and adjectives in agreement which would have ended in ḍ also change to ṭ. In numerals too we hear čāhī for čaḥī, wiḥ for wiḥ, etc.

(5) The locative case is frequently used in connection with prices, sattī paisī for seven pice, paṅī rupaḷ, for five rupees.

(6) The locative is often formed by means of prepositions, as wîoc or ioc, in: nā, to. utte or tē, upon; tā, from.

**The Vocative Case.**

Most nouns in the singular, especially those ending in a consonant, may keep the nominative form for the vocative. But very frequently they have a special form according to the following rules:—

(1) A masculine in the singular makes the vocative by adding ṣ to the prepositional form, e.g., ḍhe sacceā Rabbā, O true God; puttarā, O son; sūrā, you pig; O Jahān Khānā, O Jahān Khān; an exception is bāṇḍī, (rare), O father.

Some nouns in -ā indicating persons do not take a special vocative form, such are cāccā, uncle, father; bābbā, grandfather, uncle, old man; māmmā, maternal uncle; dādā, professional singer; dāḍā, paternal grandfather; nāṅṅā, maternal grandfather.

bhrā, brother has bhrāwā; plur., bhrāwō.

(2) A feminine in the singular generally makes the vocative by adding -e. Many do not change at all. nī mērī dhīā, O my daughter, nī sāwīā, O grey mare; nī Tābaṇe, O Tāban; Karam Bībī, O Karam Bībī; bhainā, O sister; (also bhainē) bēbbē, O mother.

(3) The plural, whether masculine or feminine, makes the vocative by adding ď to the singular oblique form; e.g., puttarō, O sons; dhīā, O daughters.

**Prepositions.**

All prepositions require the word they govern to have the prepositional form. See under the heading Prepositions, page 300.
Examples.

Examples may now be given of the declension of nouns of various classes. In every case the agent, genitive and dative are simply the prepositional with or without the addition of prepositions.

(1) Masculine nouns ending in ā unaccented.

ghōrā, horse.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ghōrā</td>
<td>ghōrē</td>
</tr>
<tr>
<td>Agent</td>
<td>ghōrē</td>
<td>ghōrēā</td>
</tr>
<tr>
<td>Genitive</td>
<td>ghōrē dā</td>
<td>ghōrēā dā</td>
</tr>
<tr>
<td>Dative, Accusative</td>
<td>ghōrē nū</td>
<td>ghōrēā nū</td>
</tr>
<tr>
<td>Vocative</td>
<td>ghōrēā</td>
<td>ghōrēō</td>
</tr>
</tbody>
</table>

(2) Ordinary masculine nouns not ending in -ā unaccented.

ghar, house.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ghar</td>
<td>ghar</td>
</tr>
<tr>
<td>Agent</td>
<td>ghar</td>
<td>gharā</td>
</tr>
<tr>
<td>Genitive</td>
<td>ghar dā</td>
<td>gharā dā</td>
</tr>
<tr>
<td>Dative, Accusative</td>
<td>ghar nū</td>
<td>gharā nū</td>
</tr>
<tr>
<td>Locative</td>
<td>ghar or gharē at a house.</td>
<td>gharē in houses.</td>
</tr>
<tr>
<td>Vocative</td>
<td>gharā</td>
<td>gharō</td>
</tr>
</tbody>
</table>

bhrā, brother.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>bhrā</td>
<td></td>
</tr>
<tr>
<td>Agent</td>
<td>bhrā</td>
<td>bhrāwā</td>
</tr>
<tr>
<td>Genitive</td>
<td>bhrā dā</td>
<td>bhrāwā dā</td>
</tr>
<tr>
<td>Dative, Accusative</td>
<td>bhrā nū</td>
<td>bhrāwā nū</td>
</tr>
<tr>
<td>Vocative</td>
<td>bhrāwā</td>
<td>bhrāwō</td>
</tr>
</tbody>
</table>

mōći, shoemaker.

<table>
<thead>
<tr>
<th>Case</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>mōći</td>
</tr>
<tr>
<td>Agent, Prepositional</td>
<td>mōći</td>
</tr>
<tr>
<td>Vocative</td>
<td>mōćiā</td>
</tr>
</tbody>
</table>

PANJABI GRAMMAR.

37
(3) Feminine nouns ending in a consonant—

**bhaṅ, sister.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>bhaṅ</td>
<td>a sister.</td>
</tr>
<tr>
<td>Agent</td>
<td>bhaṅ</td>
<td>a sister.</td>
</tr>
<tr>
<td>Genitive</td>
<td>bhaṅ dā</td>
<td>of a sister.</td>
</tr>
<tr>
<td>Dative, Accusative</td>
<td>bhaṅ nā</td>
<td>to a sister. bhaṅā nā</td>
</tr>
<tr>
<td>Vocative</td>
<td>bhaṅ -ā, -ē</td>
<td>O sister. bhaṅō</td>
</tr>
</tbody>
</table>

(4) Feminine nouns in ḍ—

**ghōṛ, mare.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>ghōṛ</td>
<td>a mare.</td>
</tr>
<tr>
<td>Agent</td>
<td>ghōṛ</td>
<td>a mare.</td>
</tr>
<tr>
<td>Genitive</td>
<td>ghōṛ dā</td>
<td>of a mare.</td>
</tr>
<tr>
<td>Dative, Accusative</td>
<td>ghōṛ nā</td>
<td>to a mare. ghōṛā nā</td>
</tr>
<tr>
<td>Vocative</td>
<td>ghōṛē</td>
<td>O mare.</td>
</tr>
</tbody>
</table>

To express direction from ḍ is added to the prepositional singular; ḍ is not added to plurals, but plural names of villages add -ῖ, or if ending in -ē change -ē to -ī—

- **kuṛhō** from the cow house **Kuḷārīḥ** from Kuḷār.
- **haṭṭīḍ** from the shop **Kuḷārāṇeḍ** from Gujrāwāla
- **Nattīḍ** from Natt. **Wārōkeḍ** from Wairōkē.

**Maṛdēkīḍ** from Maṛdēkē.

Direction from may also be expressed by the use of the preposition ṭō, thō, thī—

- **haṭṭi ṭō.**  
  **Kuḷārā thī**  
  **Wairōkeṭ ṭō.**  
  **Nattā ṭō.**

**Diminutives.**

Diminutives are often formed, in the case of inanimate objects, by changing a masculine into a feminine—
Examples.
cappā a large oar. cappi a small oar.
būṭā a large plant. būṭī a small plant.
sōṭā a stick. sōṭī a small stick.
bharōhlā largemud receptacle bharōhli small do.
for corn.
khūh well. khūhi small well.
ghaṛā large earthen vessel. ghaṛī small ghaṛā.
sūā big needle. sūī small needle.

Irregular diminutives are—
billā a cat. bilūṅgā a kitten.
pattēha a kid. paṭhōrā a small kid.
kuttā a dog. kattrā a puppy.
bakrā a goat. bagrōṭā a kid.
dhol drill. dhūlki a little drum.
sandēha buffalo. jhōtā, kaṭṭā small buffalo.
maījh buffalo-cow. jhotī, kaṭṭī small buffalo-cow.
ūth camel. bōttā, tōḍā young camel.
kukkar cock. cūcā chicken.
dhaggā bull. waihrā, calf.

ghōrā horse. wachērā foal (washera).
cipī small bird. bōt young of small bird.

Collective Nouns.
kaṭṭa, m assembly.
triṅgra, J., or bhōhrā, m. a spinning-bee of girls or women.
ijjar, m. flock of goats and sheep.
wagg, m. herd of cattle.
dār, taraṇḍa flock of birds.

Contractions.
Names are often contracted e.g.—
Mhammā } for Muhammad—. Fajjā, Fajjū } for Fazl—.
Mhandā } Phaillusion, Phallā } Bakkā ^ Barkat—. Jāmā ^ Nisām—.
Jānnā ^ Ramzān—.
Similarly with girls’ names.
Tābā, Tābō, Tāban for Mahtāb—. Phaillā (or Phajilā) for Fazl—.
Barkatē (Bakke) „ Barkat—. Ishrū for Ishwar—.
Phattō „ Fateh—. Kammō for Karm—.

The second part of the name is left blank above, for it is immaterial. Thus Phaillā stands equally for Fazl Dīn, Fazl Dād and Fazl Ahmad.

**DOUBLETS.**

Nouns and other words are sometimes extended by an addition or repetition; the effect is that of familiar reference to something well known and sometimes of emphasis. See p. 339.

- dānā phakkā
- kāli mukallā
- charā chāṇḍ or charā murā
- lakkar shakkar
- ukkā mukkā
- autrā nīghatrā
- dāṅgar caukhar
- kitāb shitāb
- ghōrā shōrā
- caur capaṭṭ
- dīṅg phaṇīṅgā
- caṅg bhalā
- gōl mōl
- fulāṇī . . . ḍhīṅgṛī

This repetition is used with verbs also as—
- baṇā ā kē = baṇākē
- pucocheā gicocheā

- grain of sorts.
- quite alone.
- wood of sorts.
- at all or altogether.
- childless.
- cattle of sorts.
- a book of sorts.
- a horse of a sort.
- utterly useless.
- crooked.
- all right, quite well.
- ambiguous.
- one thing or another.

**ADJECTIVES.**

Adjectives ending in -ā agree with their nouns in gender, number and case, and generally precede them. The great majority of adjectives end in the termination ā for the masculine, which is changed to ī for the feminine, and are declined like nouns in ā and ī. Other adjectives make no change. Even with those ending in -ā one often finds -ē before a noun for all cases, singular and plural, except the nominative singular and locative
plural. These adjectives sometimes, and pronominal adjectives generally, take -I for -I in the loc. plur.

**Masculine.**

Singular.

caṅgā ghōrā a good horse.
caṅgē ghōrē dā of a good horse.

Plural.

caṅgē ghōrē good horses.
caṅgē ghōrē dā of good horses.

**Feminine.**

Singular.

carī ghōrī a good mare.
carī ghōrī dā of a good mare.

Plural.

caṅgī ghōrī good mares.
carī ghōrī dā of good mares.

*Note.*—The declension of sabbh (all) is peculiar. In the singular it does not alter for either gender or case; in the plural it is sabbh (emphatic sabbhē) in the absolute case for both masculine and feminine, and sabbhnā in the prepositional case (locative plural sabbhnē).

Common adjectives are—

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>wadḍā</td>
<td>big.</td>
<td>nikkā</td>
<td>little.</td>
</tr>
<tr>
<td>budḍhā, budhṛā</td>
<td>old.</td>
<td>nikkā</td>
<td>young.</td>
</tr>
<tr>
<td>lammā</td>
<td>long.</td>
<td>chōṭā or nikkā</td>
<td>short.</td>
</tr>
<tr>
<td>uccā</td>
<td>high.</td>
<td>niwā</td>
<td>low.</td>
</tr>
<tr>
<td>saurā</td>
<td>broad.</td>
<td>saurā or bhīrā</td>
<td>narrow.</td>
</tr>
<tr>
<td>moklā</td>
<td>roomy.</td>
<td>saurā</td>
<td>non-roomy, cramped.</td>
</tr>
<tr>
<td>caṅgā</td>
<td>good.</td>
<td>bhairā</td>
<td>bad.</td>
</tr>
<tr>
<td>wall</td>
<td>fair, good.</td>
<td>márā</td>
<td>poor, feeble.</td>
</tr>
<tr>
<td>sajjā</td>
<td>right.</td>
<td>khabbā</td>
<td>left.</td>
</tr>
<tr>
<td>bhārā</td>
<td>heavy.</td>
<td>haujā</td>
<td>light.</td>
</tr>
<tr>
<td>nāwā</td>
<td>new.</td>
<td>purāṇā</td>
<td>old</td>
</tr>
<tr>
<td>sahṛi</td>
<td>fresh.</td>
<td>bahl</td>
<td>stale.</td>
</tr>
<tr>
<td>suḥḥrā</td>
<td>level.</td>
<td>kuḥhrā</td>
<td>rough.</td>
</tr>
<tr>
<td>Panjabi</td>
<td>English</td>
<td>Panjabi</td>
<td>English</td>
</tr>
<tr>
<td>----------</td>
<td>--------------------------</td>
<td>----------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>āyāṇa</td>
<td>childish.</td>
<td>siyāṇa</td>
<td>wise.</td>
</tr>
<tr>
<td>saukhī</td>
<td>easy.</td>
<td>aukhī</td>
<td>hard.</td>
</tr>
<tr>
<td>mōṭā</td>
<td>thick.</td>
<td>patlā</td>
<td>thin.</td>
</tr>
<tr>
<td>ākrā</td>
<td>stiff (paste, etc.).</td>
<td>dhillā</td>
<td>loose.</td>
</tr>
<tr>
<td>dūṅghā</td>
<td>deep.</td>
<td>thōṛā</td>
<td>shallow, little.</td>
</tr>
<tr>
<td>siddhā</td>
<td>straight.</td>
<td>diṅgā</td>
<td>crooked.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>puṭṭhā</td>
<td>upside down.</td>
</tr>
<tr>
<td>kāḷā</td>
<td>black.</td>
<td>citṭā or baggā</td>
<td>white.</td>
</tr>
<tr>
<td>rattā</td>
<td>red.</td>
<td>nilā</td>
<td>blue.</td>
</tr>
<tr>
<td>pīḷā</td>
<td>yellow.</td>
<td>sāwā</td>
<td>green, grey.</td>
</tr>
<tr>
<td>bhūsāḷā</td>
<td>brown.</td>
<td>hōr</td>
<td>other.</td>
</tr>
<tr>
<td>tagrā</td>
<td>strong.</td>
<td>māṛā or lissa</td>
<td>weak.</td>
</tr>
<tr>
<td>wadhik</td>
<td>excessive.</td>
<td>kassā</td>
<td>deficient.</td>
</tr>
<tr>
<td>gillā</td>
<td>wet.</td>
<td>sukā</td>
<td>dry.</td>
</tr>
<tr>
<td>sīlla</td>
<td>damp.</td>
<td>khōṭā</td>
<td>counterfeit, false.</td>
</tr>
<tr>
<td>kharā</td>
<td>genuine, good.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Formation of Adjectives.**

Some adjectives are formed from nouns by the addition of ā, with or without an alteration in the root, but many are formed irregularly.

**Noun.**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjective</th>
<th>Noun</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>aukh</td>
<td>difficulty.</td>
<td>aukkhā</td>
<td>difficult.</td>
</tr>
<tr>
<td>bhukkh</td>
<td>hunger.</td>
<td>bhukkhā</td>
<td>hungry.</td>
</tr>
<tr>
<td>bhār</td>
<td>weight.</td>
<td>bhārā</td>
<td>heavy.</td>
</tr>
<tr>
<td>cīr</td>
<td>a long time.</td>
<td>cīrkā, cīrkā</td>
<td>of a long time ago.</td>
</tr>
<tr>
<td>majjh</td>
<td>a buffalo.</td>
<td>mājhā</td>
<td>of a buffalo.</td>
</tr>
<tr>
<td>gā</td>
<td>cow.</td>
<td>gōkā</td>
<td>of a cow.</td>
</tr>
<tr>
<td>bakrā</td>
<td>goat.</td>
<td>bākrā</td>
<td>of a goat.</td>
</tr>
</tbody>
</table>

The affix -kā is used with proper names to form adjectives signifying belonging to or connected with. It is added to the prepositional case of the singular. These adjectives are declined like other adjectives in -a. Būṭēkā wico ajj laṛāṭī e, there is a quarrel to-day among Buta’s people, i.e., his family.

Būṭēkā pīṇḍ, Buta’s village.
This resembles in form, but not in usage, the Urdu preposition kā.

The prefix su- means good, and ka- or ku- means bad; puttar kuputtar hundē nē, māpē kumāpē kadi nehi hundē, sons are bad, parents never are bad; kucajjā, unsuitable, improper, sucajjā, proper, suitable.

Comparison.

There are no comparative or superlative forms. To express comparison the prepositions naḷē, than, and tō or thō, from, are used governing in the prepositional case the name of the thing with which comparison is made, the adjective remaining in the positive form. ōn methō tagrā e, he is stronger than I; mērī kūr 1 naḷē tērī wāddī e, your daughter is bigger than mine; shikrē naḷē lālli mārī e, a maina is weaker than a shikra.

The words waddh, more and ghaṭṭ, less are sometimes used, as āh waddh tagrā e, oh ghaṭṭi tagrā e, this is stronger, that is less strong.

Sometimes the final ā is changed into ērā to signify ‘rather, like the English ending -ish, but this termination frequently makes no change in the meaning. When the adjective ends in -rā, the ō becomes r, and the -ērā then becomes -ērā.

Examples.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
</tr>
</thead>
<tbody>
<tr>
<td>mōklā</td>
<td>roomy.</td>
</tr>
<tr>
<td>caṅgā</td>
<td>good.</td>
</tr>
<tr>
<td>waḍḍā</td>
<td>large.</td>
</tr>
<tr>
<td>patlā</td>
<td>thin.</td>
</tr>
<tr>
<td>kassā</td>
<td>deficient.</td>
</tr>
<tr>
<td>bhārā</td>
<td>heavy.</td>
</tr>
<tr>
<td>māṛā</td>
<td>feeble, weak.</td>
</tr>
<tr>
<td>nikķā</td>
<td>small.</td>
</tr>
<tr>
<td>mōṭā</td>
<td>fat.</td>
</tr>
<tr>
<td>saurā</td>
<td>narrow.</td>
</tr>
<tr>
<td>caurā</td>
<td>broad.</td>
</tr>
<tr>
<td>lammā</td>
<td>long.</td>
</tr>
<tr>
<td>uccā</td>
<td>high.</td>
</tr>
<tr>
<td>moklērā</td>
<td>rather roomy.</td>
</tr>
<tr>
<td>caṅgērā</td>
<td>rather good.</td>
</tr>
<tr>
<td>waḍērā</td>
<td>rather large.</td>
</tr>
<tr>
<td>patlērā</td>
<td>rather thin.</td>
</tr>
<tr>
<td>kasērā</td>
<td>a little less.</td>
</tr>
<tr>
<td>bharērā</td>
<td>rather heavy.</td>
</tr>
<tr>
<td>marērā</td>
<td>rather feeble.</td>
</tr>
<tr>
<td>nikērā</td>
<td>smallish.</td>
</tr>
<tr>
<td>mutērā</td>
<td>fattish.</td>
</tr>
<tr>
<td>surērā</td>
<td>rather narrow.</td>
</tr>
<tr>
<td>curērā</td>
<td>broadish.</td>
</tr>
<tr>
<td>lamērā</td>
<td>longish.</td>
</tr>
<tr>
<td>uoērā</td>
<td>rather high.</td>
</tr>
</tbody>
</table>
PANJABI GRAMMAR.

Positive.  Comparative.
haulā  light, not heavy.  hullērā  lightish.
tagrā  strong.  tagrērā  rather strong.

SUPERLATIVE.

The superlative is expressed by making a comparison with the word "all" ēh sabbhnā tō nikkā e, this is smaller than all, i.e., the smallest. ēh sāreē nālō mārā e, he is the weakest of all.

For nālō or tō we might have wiccē, out of, he is small or weak out of all, i.e., he is the smallest or weakest.

NUMERALS.

The numerals are as follows:—


24. cawē, cawwē.  25. panjhi.  26. chaabī.  27. satāi.  28. aṭhāi.  29. unattī, unattrī.  30. trīh, tīh.  31. ikattī, ikattrī.  32. battī, battīrī.  33. tētī or tōttī, tōtrī.  34. cauttī or caatī, caatrī.  35. paṭī, paṭrī.  36. chattī, chattīrī.  37. sattī, saṭtrī.  38. atṭhattī, atṭhattīrī.  39. untāi.  40. cāi.  41. ikṭāi.  42. bataṭi, bōṭāi.  43. tartāi.  44. cutāi.  45. paṭtāi panjṭāi.  46. chatāi.
| 47. | saltālī, (santālī). | 76. | chehattar. |
| 48. | aṭhtālī. | 77. | satattar, sathattar.* |
| 49. | unanjā, unwanjā. | 78. | aṭhtattar, aṭhhattar.* |
|      | or unwanjā. | | |
| 50. | panjāh. | 79. | unāsi. |
| 51. | ikwanjā. | 80. | assī. |
| 52. | bawanjā. | 81. | ikāsi. |
| 53. | tarwanjā. | 82. | beāsi. |
| 54. | curinjā. | 83. | tīrāsi. |
| 55. | paçwanjā, pachwanjā. | 84. | curāsi. |
| 56. | chīwanjā, chawinjā. | 85. | panjāsi. |
|      | | 86. | cheāsi. |
| 57. | satwanjā. | 87. | satāsi. |
| 58. | aṭhwanjā. | 88. | aṭhāsi. |
| 59. | unāhth. | 89. | unānawe. |
| 60. | saṭṭh. | 90. | nabbe, nawwe. |
| 61. | ikāḥth. | 91. | ikānawe. |
| 62. | bāḥth. | 92. | bānawe. |
| 63. | trēḥth. | 93. | tīrānawē. |
| 64. | cauḥth. | 94. | curānawē. |
| 65. | paḥṭh. | 95. | paçānawē, panjānawe. |
| 66. | cheāḥth. |  | |
| 67. | satāḥth. | 96. | cheānawe. |
| 68. | aṭhāḥth. | 97. | satānawe. |
| 69. | unhattar. | 98. | aṭhānawe. |
| 70. | satattar, shattar.* | 99. | nārinawe. |
| 71. | ikhattar.* | 100. | sāu, sai. |
| 72. | bahattar. | 200. | dō sau. |
| 73. | tihhattar, tirhattar. | 300. | trai sau. |
| 74. | cuhhattar, cuhattar. | 400. | cār sau. |
|      | | | 1000. | hasār or hajār. |
| 75. | panjhattar. | 100,000. | lakh. |
|      | | | | karō. |

* In these words the h of the syllable hat is to be pronounced in the deep way described under Pronunciation. The words resemble S'at-tar, sat'attar, aṭh'attar, where ' stands for the Arabic 'ain.
Declension of Numerals.

Cardinal numbers have two oblique forms, prepositional and locative, which are used before plural nouns in these cases. The others take the following forms:

- ikk, one...ikk, ikki both prepositional and locative.
- dō, two...dān
- trai, three...trūn, treūn
- cār, four...cān

The rest add -ā for the prepositional; those already ending in -ā (11-18) add nothing, those ending in -ā (49, 51-58) change -ā to -ā. For the locative -ī is added, those ending in -ā, -ā, -ē, -ī change these to -ī, while unī remains unaltered. chē takes both chī and che, wīn and trīn become wīn and trīn. sau and sai declined only when several hundreds are spoken of.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Prepositional</th>
<th>Locative</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>satt.</td>
<td>sattā</td>
<td>satī</td>
<td>7</td>
</tr>
<tr>
<td>pandrā.</td>
<td>pandrā</td>
<td>pandrī</td>
<td>15</td>
</tr>
<tr>
<td>wih.</td>
<td>wihā</td>
<td>wīn</td>
<td>20</td>
</tr>
<tr>
<td>panjhi.</td>
<td>panjhiā</td>
<td>panjhi</td>
<td>25</td>
</tr>
<tr>
<td>panjāh.</td>
<td>panjāhā</td>
<td>panjāhī</td>
<td>50</td>
</tr>
<tr>
<td>satwanjā.</td>
<td>satwanjā</td>
<td>satwanjī</td>
<td>57</td>
</tr>
<tr>
<td>bāhṭh.</td>
<td>bāhṭhā</td>
<td>bāhṭhī</td>
<td>62</td>
</tr>
<tr>
<td>nabbe.</td>
<td>nabbeā</td>
<td>nabbeī</td>
<td>90</td>
</tr>
<tr>
<td>sau, sai.</td>
<td>sauā, saiā</td>
<td>saī</td>
<td>100</td>
</tr>
</tbody>
</table>

panjhi rupaī mileā, it cost 25 rupees; panjā ghumawā dī paīlī, a field of five ghumaos (acres).

Above 100 the numbers are joined without the copulative, ikk. sau ikk 101, do sau panjhi, 225, cār sau unānawē, 489.

The first few numerals have emphatic forms. For the sake of emphasis -ē is added to the cardinal. Beyond das, ten, this is rare except perhaps for saṭṭhē, from saṭṭh, sixty. dō, two, trai, three, chē, six, insert w making dōwē, traiwē, chēwē. ikk, one, becomes ikkē. The first four are declined.

<table>
<thead>
<tr>
<th>Ordinary</th>
<th>Intensive</th>
<th>Prepositional</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ikk.</td>
<td>ikkē.</td>
<td>ikksē.</td>
<td>one.</td>
</tr>
<tr>
<td>dō.</td>
<td>dōwē.</td>
<td>dōhā.</td>
<td>two.</td>
</tr>
</tbody>
</table>
**ORDINALS.**

Ordinal numbers, after the first four, are formed by adding Ṉ was to the cardinal. All ordinal numbers from 11th to 99th, except those from 69th to 78th, are pronounced with an ḍ which raises the tone, whether such an ḍ is found in the cardinal or not.

<table>
<thead>
<tr>
<th>Ordinal</th>
<th>Polish</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>paṭhā</td>
<td>first</td>
</tr>
<tr>
<td>2nd</td>
<td>dujjā, dūsrā</td>
<td>second</td>
</tr>
<tr>
<td>3rd</td>
<td>trijjā, tījjā, tīsrā</td>
<td>third</td>
</tr>
<tr>
<td>4th</td>
<td>cauthā</td>
<td>fourth</td>
</tr>
</tbody>
</table>

Ninth is often nāwā or nauā being thus distinguished from nawā, new.

These are all adjectives declinable like adjectives in ā and ī.

Ordinal numbers are not very much used after the first ten or twelve. The accent is on the syllable which is accented in the cardinals. For reckoning the days of the Ramzan fast and for the days of Muhammadan months generally a different form is usually given to the following numbers. In more northerly districts they are common for all purposes. It is to be noted that in all these the accent is changed from the first syllable to the second.

<table>
<thead>
<tr>
<th>Ordinal</th>
<th>Polish</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>19th</td>
<td>unīhwā</td>
<td>25th</td>
</tr>
<tr>
<td>21st</td>
<td>ikīhwā</td>
<td>26th</td>
</tr>
<tr>
<td>22nd</td>
<td>bawīhwā</td>
<td>27th</td>
</tr>
<tr>
<td>23rd</td>
<td>tarwīhwā</td>
<td>28th</td>
</tr>
<tr>
<td>24th</td>
<td>caawīhwā</td>
<td>29th</td>
</tr>
</tbody>
</table>

In paṇjīhwā the first ḍ of paṇjī is dropped.

Tonic ‘ṅ’ is omitted in 60 and 80.
MULTIPLES.

The first few numbers have forms ending in -ṇā, which are declinable adjectives. Comparison in size, cost, etc., may be made by the use of the word hissa, part. For the idea of frequency of occurrence, three times, four times, etc. wārī or wērī, time, is employed.

duṇā double. chē hissē six times (parts).
trīṇā treble. das hissē ten times.
cauṇā four-fold. trai wārī three times.
panjaunā five-fold. car wērī four times.

mērā ḍhaggā tērē waihre nāḷō duṇā e, my bull is twice the size of your calf. ēh ōn dē nāḷō duṇā nīwā sī, this was twice as low as that. ēh painḍā ōn dē nāḷō cār hisse waddh e, this distance is four times as great as that. malvāṇā trai wērī āeā, the priest (Muhammadan) came three times.

FRACTIONAL NUMBERS.

addhā half. paunā a quarter less than
munnā three quarters. dēdh one and a half.
sawā a quarter more than. dhāī two and a half.
sādhē half more than.

dēdh and dhāī are used by themselves or with sau, hazār, wīhā lakh, karōf.—dhāī lakh 250,000, dēdh sau 150.
pauṇā is used with the numerals 1 to 99 and sādhē with 3 to 99.—pauṇā trai 2½, pauṇā trai sau 275, sādhē panjāh 50½, pauṇā ikk sau 75.
pauṇā and sādhē agree with their nouns in number and gender, pauṇā dō waṭṭīā, 1½ wattis (waṭṭī is two ser).
sawā is used with all numbers:—sawā cār, four and a quarter, sawā sau 125. dēdh, and sawā are unchangeable.

Fractions less than a half are expressed by means of the word hissa, part. daswā hissa, a tenth part, sattwā hissa a seventh part. pā, quarter is employed chiefly for divisions of a ser (two pounds). Thus ikk pā, quarter ser, dēdh pā, three-eighths of a ser, addh pā, one-eighth.
**DISTRIBUTIVE NUMBERS.**

The idea of so many each is expressed by repeating the number. Hundreds, thousands, etc., not followed by lower numbers, repeat only the number qualifying, others above a hundred repeat the last number.

*dō dō*, two each, *dō dō* sau, two hundred each, *dō sau* cāli cāli, two hundred and forty each, *dēdh dēdh* hazār, 1500 each.

**PRONOUNS.**

The personal pronouns are as follows:—

<table>
<thead>
<tr>
<th>Case</th>
<th>First person</th>
<th>Second person</th>
<th>Third person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>maṅ ṭū ṣāh, aḥh</td>
<td>He.</td>
<td>she.</td>
</tr>
<tr>
<td>Absolute</td>
<td>maṅ ṭū ṣāh, aḥh</td>
<td>Thou.</td>
<td>He.</td>
</tr>
<tr>
<td>Agent</td>
<td>maṅ ṭū ṣāh, aḥh</td>
<td>Thou.</td>
<td>He.</td>
</tr>
<tr>
<td>Genitive</td>
<td>mērā tērā ṭēdā, ehnā ṭēdā, ohnā.</td>
<td>Thou.</td>
<td>He.</td>
</tr>
<tr>
<td>Dative</td>
<td>mēnā tēnā ṭēnā, ehnā, ohnā, ohnā.</td>
<td>Thou.</td>
<td>He.</td>
</tr>
<tr>
<td>Plural</td>
<td>mēnā tēnā ṭēnā, ehnā, ohnā, ohnā.</td>
<td>Thou.</td>
<td>He.</td>
</tr>
</tbody>
</table>

*Note.*—In the third person, ṭē or ṭēh is used for 'he,' 'she' or 'it,' according as the person or object spoken of is near the person speaking or at some distance off.

For the agent of the third person ēsnā, ehnā, ēsnē, ohnā, in the singular and ehnā nē, ohnā nē in the plural are rarely found.

The accent of tūhāḍḍā and tūhāṅṅā is on the second syllable, that of all other personal pronouns on the first. Rarely, however, one hears the following for the genitive and dative of the 3rd person plural with the accent on the second, ehnāḍḍā, ehnāṅṅā, ohnāḍḍā, ohnāṅṅā.

When the preposition tō, from, etc., is compounded with the singular ṭē, ṭēh, the regular forms are estā, ēstā, but edā, odā are extremely common, in fact are the usual forms when the
reference is to something without life, and especially in comparison and in reckoning of time:—

*odā aggē,* hence forward, from this on, *odā aggē,* from then on, *ēh odū nīrē e,* this is inferior to that.

With the first and second pronouns the forms are *methō,*
tethō, sāthō, tuhāthō.

For emphasis ī or ḥī is added to the pronouns; if a preposition is used, it precedes ī or ḥī. If the previous syllable contains a nasal the particle of emphasis become ɨ or ḥī.

The following additional forms are found for emphasis: *maṅye,* for maṅhi, tūs for tāhī. For the third personal pronoun singular ese, ose, are common. ese, ose, precede a preposition, as ese dā, ose nā. It is the usual form for the agent, ose diṭṭhā, he saw.

In the nominative we get ēhwāl, īhō, ēhōi and ūhō, ūhā, ēhwāl. In some districts ēkhā, ēkhāl, ūkhā, ūkhāl are used. These too are emphatic.

wī also is added to the pronouns, giving rise in the case of maṅ and tā to the contractions mawī, mamī, tuwī, tumī, while maṅ wī and tā wī are sometimes heard.

**INTERROGATIVE PRONOUNS.**

Interrogative pronouns are as follows:—*kaun,* who, *kl,* what.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Plural</th>
<th>Only singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>kaun</td>
<td>kl</td>
</tr>
<tr>
<td>Agent</td>
<td>kīs or kin.</td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td>kīḍā kīsdā,</td>
<td>kāhā dā,</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
<td>etc.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The following table gives the most common pronominal forms:

<table>
<thead>
<tr>
<th>Class of Pronoun</th>
<th>Absolute</th>
<th>Oblique</th>
<th>Quantity</th>
<th>Size</th>
<th>Likeness</th>
<th>Share</th>
</tr>
</thead>
<tbody>
<tr>
<td>Near demonstrative</td>
<td>ēh (this)</td>
<td>ēs, oh</td>
<td>innā (thus</td>
<td>őddā (</td>
<td>ajēhā,  )</td>
<td>innwā</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>much)</td>
<td>big)</td>
<td>) (like</td>
<td>(such)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>ēhējēhā (this)</td>
<td></td>
</tr>
<tr>
<td>Far demonstrative</td>
<td>ōh (that)</td>
<td>ōs, oh</td>
<td>unūn, ōnnūn</td>
<td>ōddā (so</td>
<td>uhnējēhā (like</td>
<td>ōnnwā</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(so much)</td>
<td>big)</td>
<td>that)</td>
<td>(such)</td>
</tr>
<tr>
<td>Interrogative</td>
<td></td>
<td>kī</td>
<td>kāh (how</td>
<td>ķēdā (how</td>
<td>kēhā m. )</td>
<td>kinnwā</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>much?)</td>
<td>big?)</td>
<td>) (like</td>
<td>(what share?)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>kēhī f. )</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>) (what?)</td>
<td></td>
</tr>
<tr>
<td>Relative</td>
<td>jēhra (who)</td>
<td>jīs</td>
<td>jinnū (as</td>
<td>jēddā (as</td>
<td>jēhā m. )</td>
<td>jinnwā</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>much)</td>
<td>big)</td>
<td>) (like</td>
<td>(as much)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>jēhī f. )</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>) (which)</td>
<td></td>
</tr>
<tr>
<td>Indefinite</td>
<td>kōl</td>
<td>kīsē</td>
<td>kīsē (someone</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>one sing)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>kōl</td>
<td>kāsē</td>
<td>kāsē (anyone</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>one very indefinite)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>kūjjh</td>
<td></td>
<td>some something</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
OTHER PRONOMINAL FORMS.

kōi and jō are declined as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative kōi</td>
<td>kōi some one, anyone.</td>
</tr>
<tr>
<td>Oblique kisē</td>
<td>not found.</td>
</tr>
<tr>
<td>Nominative jō</td>
<td>jō.</td>
</tr>
<tr>
<td>Oblique jis</td>
<td>jinhā.</td>
</tr>
</tbody>
</table>

In addition to the forms here given for the oblique singular of kaun and jō the following are found—kich, jih. Thus we get not only kisdā, kisnā, jisdā, jisnā but also khidā, kihnā, jihdā, jihnā. The agent is kis, kisnē or kihnē, jis, jisnē, jihnē, but not kich or jih alone.

ēhō jēhā \( m. \) the same as this.
ēhō jēhī \( f. \) the same as this.
uhō jēhā \( m. \) the same as that.
uhō jēhī \( f. \) the same as that.
ajēhā kajēhā \( m. \) so so (i.e. inferior).
ajēhī kajēhī \( f. \) so so (i.e. inferior).

hör, has hör or hori in sing. oblique; in the plural it has nominative hör, agent and prepositional hörnā, locative hörnī.

The word hori (obl. horā) is used in the plural in a curious way as a sign of respect for a third person, somewhat like sāhb or ji.—nominative hōrī, agent and prepositional horā.

mērē bhrā hori āś nē my brother has come.
Natthā horā ākheā Natthā said.

hori, horā, can never take the accent, so bhrā hori is pronounced almost like bhrāorī, with raised tone.

jēhā (fem. jēhī) is used after an adjective to mean ‘a little,’ ‘rather,’ e.g.—
ciṭṭā jēhā waṭṭā, a whitish stone.

sārā is used with a slightly emphatic sense after some adjectives signifying big or much, waḍḍā sārā, decidedly big; ēḍḍā sārā, so big.

āpē, āpī, āpū, āpō, āpēl, self, both in absolute and agent, e.g.—
maī āpē gēā I went myself.
ōs āpē kītā he did it himself.
The genitive is apṇā, own, and the locative plural is āpō wico, āpō wico, among themselves. The distributive of apṇā is apṇā apṇā, āpō dhāpṇā, āpō apṇā:—āpō dhāpṇi marzi or apṇi apṇi marzi, each one’s wish.

hamātaṛ means people like us, tumhātaṛ, people like you, as, tumhātaṛ wāstē saukhā e, hamātaṛ wāstē saukhā e, it is easy for people like you, difficult for people like us.

The following pronominal adjectives should be noted. sabbh all, emphatic sabbhe, sabbhō, all of them, prep. sabbhnā, loc. sabbhnī.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kāi</td>
<td>kāiā</td>
<td>some.</td>
</tr>
<tr>
<td>bāzē</td>
<td>bāzeā</td>
<td>some.</td>
</tr>
<tr>
<td>bauht, bauhtē</td>
<td>bauhteā</td>
<td>many.</td>
</tr>
<tr>
<td>bāhle</td>
<td>bāhleā</td>
<td>many.</td>
</tr>
<tr>
<td>cōkhē</td>
<td>cōkhēā</td>
<td>many.</td>
</tr>
<tr>
<td>barē</td>
<td>barēā</td>
<td>many.</td>
</tr>
<tr>
<td>ghaṭṭ</td>
<td>ghaṭṭā</td>
<td>few.</td>
</tr>
</tbody>
</table>

ikknā, used in the prepositional plural, but not found in the nominative, means some.

Of the above it will be seen that bāhle, cōkhē, barē are simply the plural of the adjectives bāhle, cōkhē, barē.

ghaṭṭ waddh, few more, more or less, is generally used to mean few, or, as an adverb, very little.

Compound pronouns are jō kōi, jehṛā kōi, whoever, declined regularly, but always in the singular.

kōi kōi, few; always singular.

kōi na kōi, some one or other, kōi..kōi, (singular) some.. others. har kōi, jehṛā kōi, every one (har is not declined); kōi neḥ, no one.

kujjh na kujjh, something or other, kujjh neḥ, nothing.

kujjh kujjh, a little.

hōr is often used with the sense of ‘else,’ as hōr kōi, some one else, hōr kl, what else, hōr kaun, who else. hōr kl is frequently contracted to hōr, thus te hōr? what else? i.e., what else could it be? what else would you expect?
### Adverbs.

What may be called the pronominal adverbs are shown in the following table in continuation of the similar table of pronouns. The forms ōttal, ōddhar, etc., sometimes, but rarely, express 'rest.'

<table>
<thead>
<tr>
<th>Class</th>
<th>Manner</th>
<th>Time</th>
<th>Place (rest)</th>
<th>Place (motion)</th>
<th>Condition</th>
<th>Cause</th>
</tr>
</thead>
<tbody>
<tr>
<td>Near demonstrative</td>
<td>aiñ, in (thus) es tarhā.</td>
<td>huñ (now)</td>
<td>ōttal</td>
<td>ōttal</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Far demonstrative</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Interrogative</td>
<td>kikañ, kikañā</td>
<td>...</td>
<td>ōttē (here)</td>
<td>ōttē (there)</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>kikañ, kikā</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>jikan or jis tarhā.</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Relative</td>
<td>jikar, jis tarhā, jiwē.</td>
<td>jadō (when)</td>
<td>jittal (where)</td>
<td>jittal (where)</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Indefinite</td>
<td>kiwē (somehow)</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

---

**PANJABI GRAMMAR.**

kiñā (why ?)
kāññā
kāñ de la
kāñ de jōgā.
jō or jēkar (if).
kiñjō (because).
kiñ pal.
Other common adverbs are—

**Adverbs of Place.**

urē
urā
parē
parhā
nērē
dūr
aggē or aghā
pīcchē or pīnā
sāhmē
tuttē, utā
bhūnē, bhūnē
urār
pār
agērē
pīchērē or pīshērē
kōl, kōle
hēth, hēthā, thallē
nāl
bannē

hither.
farther off, beyond
near.
far.
ahead.
behind.
in front.
above.
on the ground.
on this side.
on the further side.
ahead.
behind.
close by.
below.
near, with.
outside.

**Adverbs of Time.**

jadē, tadē
odē
aje
aij
aijēi
kall
bhālkē, kall
parsō
cauth
panjauth
cheauth
paund saṭṭē
paihlā, paihlā, paihlē

when, then.
then.
as yet.
to-day.
this very day.
yesterday.
to-morrow.
the day before yesterday.
the day after to-morrow.
the fourth day
the fifth day
the sixth day
at first, at once.
phē
muṛ
ōṛak
chōkṛē, chēkaṛ
hālī
jhaṭ, jhaṭ paṭ
dine, dine
rāṭī
shāmī
as wārl or wērl
ais phēṛē
ait wārl or wērl
aitkī, aitkā or aitkī
ais sāl
par or parū
parār
sundē sāl
aggē nū
nītt, hamēshā, sādā
sawēlē, sawaktē
kuwele
dhammī
jhalāṅghē
fājrī
dō paīhrī
weṭe sir, wakat sir
innē wīcc
}
} again.
} at last.
{ at present.
at once.
by day.
by night.
in the evening.
{ this time.
this time, this year.
this year.
last year.
the year before last.
next year.
in future.
always.
earlē.
late, at the wrong time.
at dawn.
at sunrise.
in the morning.
at noon.
in time, at the proper time.
in the meantime.

The following names are common for different daily times. The time given in each case is only approximate; in some cases it varies according to the season of the year:—
sarghī wēḷā
namāz wēḷā
dhammī wēḷā
muhānḷā, jhusmusrā
fajr
an hour and a half beforedawn.
forty-five minutes before dawn.
dawn.
time of morning twilight.
morning, especially early morn-
ing.
waḍḍéwēḷā
chāh wēḷā (lassi weḷa)
rōṭī wēḷā
kūḷā bhattē wēḷā
bhattē wēḷā
dopaihr
kaḍol pēshī
pēshī
nikki ḍīgār
ḍīgār
laudhē wēḷā
shām
tarkāḷā
ḍūnghi shām
khau plyā
sōṭā
rāṭ

morning, especially early morning.
8 or 9 A.M.
about 10 or 11 A.M.
10 A.M.
about 11 or later.
midday.
about 1 P.M.
about 2 P.M.
3 P.M.
4 or 5 P.M.
about 5 P.M.
about sunset.
about half an hour after sunset.
when full darkness sets in.
about 8 P.M.
about 9 or 10 P.M.
night.

Other Adverbs.

kikaṇ, kikar, kikū, kikaṇā,
kikarā
how?

jikaṇ, jikar
as.

jiwē

kiwē

afwē

āhō, akhō, ān, ā, āhō

na, nehī

āhā

ukkā``
ukkā

bilkull

aslō

zarūr, jarūr or lā jarūr

waddh

wakkhō wakkh

altogether.
certainly.
more.
separately.
häi māi
ejhaw
jhabdē
jabdē
shitābī
jaldī
chētī
te

jū
shaid, shait
karīb
maśalan
yānī
lī, hi
kha

nālē
taddē
tā, tālī, tālē
whalā

ukkā na, attē na
bi, wī
hōr
ghaṭt
ghaṛī muṛī
jhaṭē bindē, jhaṭē jhaṭē
bhāṛī jhaṛī
ghaṛī ghaṛī
masā
hauḷī
yorō yōrī or zōrō zōrī or
badō bādī.
nishaṅg or beshakk
wārō wāṭī, wārī wārī
mūḥ drīl
āhmē sāhmē

easily.
quickly, recently.
quickly.

then, particle of emphasis and reasoning.
when, for a long time.
perhaps, 'I do not know.'
nearly.
for instance.
that is.

adverb of emphasis.
then, particle of reasoning (used only with imperat.).

moreover.

for that reason, then, in that case.

particle of argument, all right then.
not at all.
also, too.
more, otherwise, what else?
less.

repeatedly.

hardly.
slowly, softly.

by force.
of course, without doubt.
by turns.

face to face.
Uañ anyhow, after all, without special reason.

Sahj nāl, sahjē sahjē sahē sahē

Malkri quietly.

Acańcōtel acāñcak cāñcakke quietly, suddenly.

Munḏhō from the beginning.

Palleō at one’s own expense.

(Mārē) pēṯē in (my) responsibility.

Hōr dare somewhere else.

Dhigāñe uselessly, to no purpose.

Some of these adverbs are the locative case of substantives or adjectives, and others are locatives of nouns signifying time or place similarly used, e.g.,—

Rātī at night. Waďdē wālē in the morning.

Fajrī in the morning.

There is a difference in usage between baṟā and waďdē. The latter means big in size, great in age or dignity, and is not frequent in connection with abstract ideas, baṟā is used with abstract nouns also in the adverbial sense of very and in the sense of many or much.

Waďdē janē sān they were big men.
Baṟē janē sān there were many men.
Oh baṟē waďdējanē sān they were very big men.
Baṟā jhallpunā great folly.
Oh baṟā tūrdē e he walks much or fast.

Most adjectives can be used adverbially, agreeing with their noun or pronoun, and some are used in no other way. Thus we have nīrā, only, ucēcā, especially, dāhēā, lit. severe, hard, baṟā, great, sōṅṅā, beautiful. Adjectives which do not change their form for agreement with nouns do not change when used as adverbs.

Dādēl cangī gā an exceedingly good cow.
Oh ucēl geī she went specially.
nirā ēh kamm nehi               not only this work.
ghōrī bārī sōhī ūrū dī e    the mare goes very well or prettily.

**Comparison.**

Adverbs are compared in the same way as adjectives. It will suffice to give examples.

sāreā wioō ēh trikkhā ūrū dī e, he walks fastest of all.
kutūrē nālō biāngā bauhtā bhajdā e, a kitten runs more or faster than a puppy.

The absolute superlative, i.e., the idea of very, exceedingly, is formed by means of such adjectives, used as adverbs, as bārā, dāndā, bauhtā, bāhlā, all of which agree with the noun qualified, and bauht which is not declined.

ēh bāhlā ūrū dī e, he walks a lot.
ēh bauht jhalā we, he is very mad.

See also the examples given above. It cannot be too clearly remembered that the idea of intensity is never obtained by repeating a word. Repetition gives a distributive sense. See p. 338.

**Prepositions.**

Some of the commonest prepositions have been given along with the nouns. They are repeated here with some others. They are nearly always placed after the noun they govern, as in the English forms "henceforth," "therewith," "hereby," "homeward," "seawards," and the noun is always put in the prepositional form. Some of them are the locative case of nouns and govern the preceding noun with the help of the preposition dē, of (feminine dī), e.g., pind dē nērē, close to the village. Some are used both with and without dē, e.g., ēs wal or ēh dē wal, towards him. The only prepositions that are declinable are those of the genitive, dā, dē, dea, dī, diā (of), and wargā, like, which agree with the governing noun in gender, number and case like adjectives. wargā is really an adjective. See jōgā, gōcrē, p. 303.

ēh mērē wargī e       she is like me.

**Prepositions.**

nē        by (for the bābat (/)
        agent).  bārē wioō } about.
nā to, for. tāī up to, as far as.
thō tōrī
thī tikar
tē tākar
tō sidhā
tō tikar
tōrī tārī
tō rī
tō

wice in.
tē on, at, to (a place).
ūttē above, upon.
koł, kōle with, in possession of.

nāl along with.
bīnā, bin
bājhō without, except.
bīn
sawā
wall, wallō
pāsē towards.
sēh (f.)

wishkār, between.
wīckār.

hēth below.
thallē
aggē before.
andar inside.
ālē duáltē on all sides of.
wāstē, wātē
lai for the sake of.
khaṭar (f.)

The above prepositions, with the exception of nē, nū, thō, thī, tē, (when it means 'from') and -ō, are added to the genitive of the first and second pers. pronouns.

For mārā and sadkā see below. Sir, sār, see p. 358.
The following do not take the preposition dē or dī: — nē, nū-ū, tāl, tōr, tākar, hār.

Of those which take the preposition sēhd, khātar, rāhī, bābat zābānī are feminine and take dī for dē. They are marked (f.) above.

Most of those which are used with dē or dī can also be used without it, but the following nearly always have it: — pāsē, sēhd, wishkār, thallē, bārē, wiccō, ālē duālē (though not necessarily the simple duālē), khātar, bāhar, cār cuftē, cuftē, cuftē, rāhī, urār, mujab; the following rarely have dē: — thē, thē, tē, tē (from), tikar.

Sometimes the prepositional affix -ū is employed instead of dē, thus pūnū parē, beyond the village.

Similarly this ā may be added to all prepositions whose meaning admits the addition of the idea of "from," thus ghar wiccō āsē, he came from within the house, so bāhrē, from outside. picchō, from behind, kōḷō, from beside.

This form of the preposition (with -ū) when followed by dī gives the sense of "by the way of," thus wiccō dī means by way of inside, i.e., through. It is not clear what word, if any, is understood. Probably it is the locative form, rāhī, as we have mērī rāhī, by means of me, where mērī is loc. pl. in agreement with rāhī.

mērē kōḷō dī lāṅheā he passed close to me.
kurē dē picchō dī geā he went by way of behind the cowhouse.
neṛē dī na jāh do not pass by near.

In the case of a few of these still another form is found with the same sense, -dū taking the place of -ū dī. This is heard only with kōḷ, nāḷ, wiccō,ōṭh, neṛē.

kōḷdā, nāḷdā, wiccōdā, hēṭhā, neṛēdā have the same meaning as kōḷō, dī; nāḷō dī, wiccō dī, hēṭhō dī, neṛē dī.

hālkā kuttā ēh dā lattā dē hēṭhā dā geā the mad dog went by under his legs.

mārā and (dā) sadkā have a peculiar construction. mārā, on account of, is used in reference to mental conditions, and agrees, with the subject, although the preposition dā intervenes.
daar daa mara nehi rea, through fear he did not come.

sharm daa marla kuri kundi nehi, through shyness the girls do not speak. de marea (indeclinable) may also be used in all cases.

(dā) sadkā also means on account of, but with a much wider range. When a noun is governed by dā sadkā, dā does not change, with a pronoun dā changes to dē.

peō dā sadkā on account of the father.
bēbbē dā sadkā on account of the mother.

mērē sadkā, on my account, kih dē sadkā, on whose account. Occasionally with a noun, too, dā is changed to dē.

Some nouns preceded by dē are used as prepositions, as sababb, reason, thē place; as ōhdē sababb, on account of him.

tū kih dē thē kamm karnā ē, in whose place, instead of whom are you working?

The adjective jōga is used as a preposition, and agrees with the following noun. It means fit for, suitable to, and so simply 'for,' guzārē jōga, sufficient for sustenance; mērē jōgl rōṭī lea, bring bread for me. Similar is gōra, as tuhādē gōra kamm e, there is work for you (to do).

Conjunctions.

Common conjunctions are as follows:

| te    | and.         |
| hōr   | if.          |
| jēkar |              |
| bhawē | although.    |
| bhawē bhawā | whether...or. |
| cāhē  | on the contrary, not only so but. |
| sagē, sagā | otherwise. |
| nehi tē | because.    |
| kyūjō, kyūpaī |              |
| pal   | that.        |
| bhal  | or.          |
| yā, jā |              |
yā...yā
jā...jā
na...na
par
matē, cētā
kē

} either . . or.
neither . . nor.
but.
lest, that not, so that if.
or, that.

INTERJECTIONS.

In calling to a person, the translation of the interjection O varies according to the sex of the person addressing or addressed. These forms of address imply that each person is addressed as tū, thou.

ī, īē man calling to man. wē woman calling to man.
ē man calling to woman. ni woman calling to woman.

Husband and wife avoid calling each other by name, but if possible bring in a son's name, usually the eldest son's and less frequently a daughter's if she be the eldest:_

Karm Bashk Karm Baksh's Jhanā dī Jhandu's mother.
dā cācōē. father. bēbbē.

hē is used in sorrow, joy, or wonder, e.g._

hē saacōē Rabbē O true God.
hē pāk Parwardigārēa O pure Cherisher.

Other interjections or exclamations are:_

jīwē tū mayest thou live.
Khudē jānē God knows.
kī nā lēīdā e what d'ye call it?
majāl e impossible! never!
dhann bravo! blessings on!
phiit ē curse on!
hāē hāē alas!
hōē hōē for shame, alas!
halā very well, yes, indeed! (surprise).
haf, āhē expressive of displeasure.
hāl ēē expressive of pain.
lai expressive of protest.
durē get away! (to a dog).
" jhā " "peekaboo," (to a baby).
ũ, ū
chir chir or chirē.
jhaw, chēti, etc.
khlō jā
jam jam
jam jam ā
āwī, āwē
sadkē, ballē ashkē,
shābāsē, shābā.
ballē, ballē, bāi, bāi,
makhē
akhē
ōh jāgē
khabre, khaure
hēkkhā, wēkkhā
jī sadkē
sir matthe te
cāṅgā
shukrē
khair mehrō or Khaire
mihre
bismillāh
radd balāī
dūr balāī
bhattēh

hēkkhā, wēkkhā, are probably contracted from wēkh, look and khā.

} bravo.
astonishment.
said I.
said he, they say.
it does not matter.
I don’t know.
expressive of incredulity.
by all means, with pleasure.
very well, good.
thanks be (to God).
all is well, it’s all right.
in God’s name.
may misfortunes be far from thee,
used as a welcome by women.
curse on, īti. to the oven with.

M O D E S  O F  A D D R E S S.
The following are frequently heard :—
To a friend . . . yār gall suṅ.
To a stranger . . . ēō bhālā, bhaleā lōkā, sāi lōkā, mīā.
To an old man bābbā or buddhēa, O old man!
To a father . . . cāucā, mīā (by Musalmāns), lāllā (Hindūs).
To a grandfather bābbā.
To a woman . . . bhain, sister; māi, mother.
To an old woman bēbbē (mother); mātā, ammā.
To a grandmother mā, māi.
or old woman.

20
The Verb.

Transitive and Intransitive.

Verbs may be divided into intransitive and transitive verbs. In a great many cases an intransitive root has a corresponding transitive root, usually formed by strengthening the vowel of the root; and this again can often be turned into a double-transitive or causal verb by a further change in the root.

Formation of Transitive Verbs.

A transitive or double-transitive verb is formed by adding to the root -ā or -wā, the vowel of the original root being shortened, generally from ā to a, from ē or ī to i, from ď or ū to u, sometimes otherwise.

The root thus formed becomes a new verb, subject to the usual inflections.

**Infinitive.** Meaning. **Transitive or Double-Transitive.** Meaning.

| mārnā    | strike. | marwānā | cause to be struck. |
| bhajīnā  | run.    | bhajāṇā | cause to run.        |
| pīnā     | drink.  | pīṇā     | cause to drink.      |
| bhaūnā   | turn.   | bhuāṇā  | cause to turn.       |
| cukkūnā  | raise.  | cukāṇā  | cause to raise.      |
| appānā   | reach.  | aprāṇā  | cause to reach.      |
| pāṇā     | put.    | puāṇā    | cause to put.        |
| dānā     | give.   | duāṇā    | cause to give.       |

Most of the common roots, however, form their transitive irregularly, the vowel being generally strengthened, and sometimes the consonants changed.

**Intransitive.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bhajīnā</td>
<td>break.</td>
<td>bhannā</td>
</tr>
<tr>
<td>tūtānā</td>
<td>break.</td>
<td>trōrnā, tōrnā</td>
</tr>
<tr>
<td>pānā</td>
<td>lie.</td>
<td>pānā</td>
</tr>
<tr>
<td>gāṅnā</td>
<td>be threshed.</td>
<td>gāṅnā</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Infinitive.</th>
<th>Meaning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhanānā</td>
<td>break.</td>
</tr>
<tr>
<td>trōrnā, tōrnā</td>
<td>break.</td>
</tr>
<tr>
<td>pānā</td>
<td>put.</td>
</tr>
<tr>
<td>gāṅnā</td>
<td>thresh.</td>
</tr>
<tr>
<td>------------</td>
<td>----------</td>
</tr>
<tr>
<td>ḍhainā</td>
<td>fall down.</td>
</tr>
<tr>
<td>laihnā</td>
<td>come down.</td>
</tr>
<tr>
<td>laggṇā</td>
<td>be applied.</td>
</tr>
<tr>
<td>chuṭṭnā</td>
<td>escape.</td>
</tr>
<tr>
<td>wiknā</td>
<td>be sold.</td>
</tr>
<tr>
<td>nikālṇā</td>
<td>go out.</td>
</tr>
<tr>
<td>wārnā</td>
<td>go into.</td>
</tr>
<tr>
<td>ḍubbṇā</td>
<td>be drowned.</td>
</tr>
<tr>
<td>tūrnā</td>
<td>move, walk.</td>
</tr>
<tr>
<td>cārhnā</td>
<td>mount, go up.</td>
</tr>
<tr>
<td>nikkharṇā</td>
<td>separate.</td>
</tr>
<tr>
<td>phissnā</td>
<td>be squeezed.</td>
</tr>
<tr>
<td>diśnā</td>
<td>be seen.</td>
</tr>
<tr>
<td>pāṭṇā</td>
<td>be torn.</td>
</tr>
<tr>
<td>rīṛhnā</td>
<td>roll.</td>
</tr>
<tr>
<td>ruṛhnā</td>
<td>be swept away.</td>
</tr>
<tr>
<td>sārnā</td>
<td>burn.</td>
</tr>
<tr>
<td>ḍhukkṇā</td>
<td>arrive.</td>
</tr>
<tr>
<td>auṇā</td>
<td>come.</td>
</tr>
<tr>
<td>cause to be brought.</td>
<td></td>
</tr>
<tr>
<td>tapnā</td>
<td>be hot.</td>
</tr>
<tr>
<td>khussnā</td>
<td>be seized.</td>
</tr>
<tr>
<td>rīṛhnā</td>
<td>be cooked.</td>
</tr>
<tr>
<td>ḍiggnā</td>
<td>fall.</td>
</tr>
<tr>
<td>guāṇā</td>
<td>be lost.</td>
</tr>
<tr>
<td>kharāṇnā</td>
<td>be lost.</td>
</tr>
<tr>
<td>dhuchōṇā or dhupṇnā</td>
<td>be washed.</td>
</tr>
<tr>
<td>cubbhṇā</td>
<td>pierce (needle, thorn).</td>
</tr>
<tr>
<td>khubbhṇā</td>
<td>stick (in mud, etc.).</td>
</tr>
</tbody>
</table>
--- | --- | --- | ---
ughghānā | open (intr.) | ughērṇā | open (trans.), especially of eyes, mouth, fist, awaking.

phasāṇa | be entangled. | phasāṇa | entangle.
wījitnā | be pierced. | winḥnā | pierce.
chārṇā | go to pasture. | chārṇā | take to pasture.
bheōṇā | be moistened. | bheōṇā | moisten.
wāḥṇā | be ploughed. | wāḥṇā | plough.
jōrṇā | be joined. | jōrṇā | join.
mōrṇā | go back. | mōrṇā | turn back.
plṇā | be ground. | plṇā | grind.
gujiṅṇā | be kneaded. | guṇhṭṇā | knead.
traihnā | be startled. | trāhṇā | startle.
ḍāhṇā | be placed (bed, etc.). |  | place.
bajjḥnā | be fastened. | bannḥṇā | fasten.
raiṅṇā | stay. | rakkhṇā | place.
jammṇā | be born. | jammṇā | bring forth young.
cōṇā | trickle through. | cōṇā | milk.

ākhṛṇā, say, has a causative akhwāṇā with two meanings, (i) cause to say, (ii) be called or named; bōlṇā has bulāṇā, call or cause to say.

Formation of Causal Verbs.

Some difficulties are removed if one observes the following vowel changes which frequently occur in forming causal or transitive verbs. A double consonant becomes single.

a and ai become ā: bālṇā, burn, bālṇā; traiṅṇā, be startled, trāṅṇā; so also sārṇā, be burnt; cārṇā, ascend; mārnā, die; wārnā, enter; dhaiṅṇā, be poured in mould; uddhaṅṇā, elope; ubbaṅṇā, boil; painā, fall; dhaiṅṇā, fall; laiṅṇā, descend; gaṅṇā, be threshed; dāiṅṇā, be placed (bed, etc).

a in second unaccented syllable of root sometimes becomes ē: ukhaṅṇā, be loosened ukhērṇā; so also nikkhāṅṇā, be sepa-
rated, nikherñā; uggārñā, open (eyes, etc.), ughernā: uddharñā, be ripped, uddherñā; nibbarñā, be settled, nabernā; the double consonant of course becomes single.

i becomes े: riññā, roll, reññā; so also chirñā, go to pasture; girñā, be turned (wheel, etc.); diggnā, fall, degnā; note too wikñā, be sold, wēcñā.

u becomes o: ghulñā, melt, ghōlñā; so also dubbñā, sink, doññā; muññā, turn; ruññā, flow away; cubbhñā, pierce; khubbhnā, sink (in mud, etc.); jurnā, be joined; khurnā, melt; note also with change of consonant tuññā, break, tōrñā, tōrnā; dhukknā, draw near, dhoññā; khussnā, be seized, khoññā; dhncññā or dhuppñnā, be washed, dhōññā; juppñnā, be yoked, jonñā (sometimes juttñā, be yoked, jōtnā).

**The Infinitive or Verbal Noun.**

The infinitive is formed by adding -nā to the root. If the root ends in r, r, rh or rh, ī, ī, the termination is -nā.

**Examples.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>jā</td>
<td>go.</td>
<td>jāññā</td>
<td>going, to go, etc.</td>
</tr>
<tr>
<td>bhaij</td>
<td>run.</td>
<td>bhajññā</td>
<td>running.</td>
</tr>
<tr>
<td>lai</td>
<td>take.</td>
<td>laiññā</td>
<td>taking.</td>
</tr>
<tr>
<td>wēkh</td>
<td>see.</td>
<td>wēkhññā</td>
<td>seeing.</td>
</tr>
<tr>
<td>wāh</td>
<td>plough.</td>
<td>wāhññā</td>
<td>ploughing.</td>
</tr>
<tr>
<td>kar</td>
<td>do.</td>
<td>karnññā</td>
<td>doing.</td>
</tr>
<tr>
<td>nikaļ</td>
<td>go out.</td>
<td>nikaļññā</td>
<td>going out</td>
</tr>
<tr>
<td>khlō</td>
<td>stand.</td>
<td>khlōñññā</td>
<td>standing.</td>
</tr>
<tr>
<td>khā</td>
<td>eat.</td>
<td>khāñññā</td>
<td>eating.</td>
</tr>
<tr>
<td>pl</td>
<td>drink.</td>
<td>pīññā</td>
<td>drinking</td>
</tr>
<tr>
<td>dē</td>
<td>give.</td>
<td>dēññā</td>
<td>giving.</td>
</tr>
<tr>
<td>māreññā jā</td>
<td>be struck.</td>
<td>māreññā jāññā</td>
<td>being struck.</td>
</tr>
<tr>
<td>bhaññā</td>
<td>turn.</td>
<td>bhaññññā</td>
<td>turning.</td>
</tr>
</tbody>
</table>

**Irregular.**

<table>
<thead>
<tr>
<th>आ</th>
<th>come.</th>
<th>aunññ</th>
<th>coming.</th>
</tr>
</thead>
<tbody>
<tr>
<td>नाह</td>
<td>wash.</td>
<td>nahaunññ</td>
<td>washing.</td>
</tr>
</tbody>
</table>
The infinitive may be used as gerund, and as a gerundive, though these names as applied to Panjâbî are only approximately correct, and it is difficult sometimes to decide under which head to class a particular use of the infinitive.

The gerund is declined by adding ŏ to the root if the root ends in a vowel or a vowel followed by ŏ, ŏ if the root ends in ř, ř, řh or řh, ŏ, ŏ and -an if it ends in any other consonant. It is frequently used to express will or necessity, and when so used takes the subject in the agent or dative case. See further details under Syntax, p. 368.

The Verbal Agent.

(1) The verbal agent is formed by adding wâlā or âlā to the oblique form of the verbal noun or infinitive. This is declinable like nouns in -â, taking -I in the feminine.

Examples.

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>Verbal Agent</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kar</td>
<td>do</td>
<td>karanwâlā</td>
<td>a doer</td>
</tr>
<tr>
<td>bhajj</td>
<td>run</td>
<td>bhajjanâlā</td>
<td>a runner</td>
</tr>
<tr>
<td>pî</td>
<td>drink</td>
<td>pînwâlā</td>
<td>a drinker</td>
</tr>
<tr>
<td>â</td>
<td>come</td>
<td>auwnâlā</td>
<td>a comer</td>
</tr>
<tr>
<td>dē</td>
<td>give</td>
<td>dēnwâlā</td>
<td>a giver</td>
</tr>
</tbody>
</table>

This verbal agent often expresses the idea that something ought to be, also that something is about to be. When it has the sense of "ought" it is noticeable that the active voice is often used for the passive.

ôh auwnâlā we he is about to come.
ôh marammat karnwâlā e this requires mending.
ôh bhânde sâf karnwâlâ or hon- those vessels should be cleaned.
wâlē nê
ôh kaprē dhônwâlē nê those clothes need washing.

See p. 373.

(2) Many, but not all verbs, have a second verbal agent, formed by adding ŏ to the root. It expresses the idea of one who habitually does a thing.

dârnâ, fear, dârû; chaḍḍnâ, leave, chaḍḍâ; tû bara dârû
ādmī ā, your are a very timid man, āh chaḍḍā neḥī jē, he is not one who will leave or drop the matter.

There is no rule for deciding what verbs may have this form of agent. When speaking jokingly one may use this form with verbs which do not usually employ it.

**The Present Participle.**

The present participle of all verbs ends in -dā, and is declinable like an adjective in -ā.

All verbs, the root of which ends in a consonant, simply add -dā to the root. Those verbs whose root ends in a vowel or a vowel followed by -ḥ take -ndā. With the 1st and 2nd personal pronoun singular and with the 1st personal pronoun plural -dā is replaced by -nā, and -nē respectively in the Present Indicative. For the feminine -nā and -nē become -nī and -nlā.

### Examples

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mar</td>
<td>die.</td>
<td>mardā</td>
<td>dying.</td>
</tr>
<tr>
<td>ṭur</td>
<td>move.</td>
<td>ṭurdā</td>
<td>moving.</td>
</tr>
<tr>
<td>wik</td>
<td>be sold.</td>
<td>wikdā</td>
<td>being sold.</td>
</tr>
<tr>
<td>nikaḥ</td>
<td>come out.</td>
<td>nikaḍdā</td>
<td>coming out.</td>
</tr>
<tr>
<td>pl</td>
<td>drink.</td>
<td>plīndā</td>
<td>drinking.</td>
</tr>
<tr>
<td>jīn</td>
<td>live.</td>
<td>jīnḍā</td>
<td>living.</td>
</tr>
<tr>
<td>laiḥ</td>
<td>descend.</td>
<td>laiḥndā</td>
<td>descending.</td>
</tr>
<tr>
<td>khlo̞</td>
<td>stand.</td>
<td>khlo̞ndā</td>
<td>standing.</td>
</tr>
<tr>
<td>pai</td>
<td>lie.</td>
<td>painḍā</td>
<td>lying.</td>
</tr>
<tr>
<td>saū</td>
<td>sleep.</td>
<td>saundā</td>
<td>sleeping.</td>
</tr>
<tr>
<td>bhaū</td>
<td>turn.</td>
<td>bhaundā</td>
<td>turning.</td>
</tr>
<tr>
<td>piś</td>
<td>make to drink.</td>
<td>piśandā</td>
<td>making to drink.</td>
</tr>
<tr>
<td>bhajā</td>
<td>make to run.</td>
<td>bhajāndā</td>
<td>making to run.</td>
</tr>
<tr>
<td>apṛā</td>
<td>cause to reach.</td>
<td>apṛāndā</td>
<td>causing to reach.</td>
</tr>
<tr>
<td>kar</td>
<td>do.</td>
<td>kardā</td>
<td>doing.</td>
</tr>
<tr>
<td>mār</td>
<td>strike.</td>
<td>mārdā</td>
<td>striking.</td>
</tr>
<tr>
<td>ṭōr</td>
<td>make to move.</td>
<td>ṭōrdā</td>
<td>making to move.</td>
</tr>
<tr>
<td>dē</td>
<td>give.</td>
<td>dēndā</td>
<td>giving.</td>
</tr>
<tr>
<td>lai</td>
<td>take.</td>
<td>laiṇḍā</td>
<td>taking.</td>
</tr>
<tr>
<td>chaḍḍā</td>
<td>let go.</td>
<td>chaḍḍdā</td>
<td>letting go.</td>
</tr>
<tr>
<td>Root</td>
<td>Meaning</td>
<td>Present Participle</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------</td>
<td>---------</td>
<td>-------------------</td>
<td>----------</td>
</tr>
<tr>
<td>wēc</td>
<td>sell.</td>
<td>wēcdā</td>
<td>selling</td>
</tr>
<tr>
<td>kaḏḏh</td>
<td>put out.</td>
<td>kaḏḏhdā</td>
<td>putting out</td>
</tr>
<tr>
<td>sār</td>
<td>burn.</td>
<td>sārdā</td>
<td>burning</td>
</tr>
<tr>
<td>mōṛ</td>
<td>turn.</td>
<td>mōrdā</td>
<td>turning</td>
</tr>
<tr>
<td>bheō</td>
<td>moisten.</td>
<td>bheōndā</td>
<td>moistening</td>
</tr>
<tr>
<td>khā</td>
<td>eat.</td>
<td>khāndā</td>
<td>eating</td>
</tr>
</tbody>
</table>

**Irregular.**

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>Present Participle</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wēkh</td>
<td>see.</td>
<td>wēhdā or wēkhdā</td>
<td>seeing</td>
</tr>
<tr>
<td>ākh</td>
<td>say.</td>
<td>āhdā or ākhdā</td>
<td>saying</td>
</tr>
<tr>
<td>ā</td>
<td>come.</td>
<td>aundā</td>
<td>coming</td>
</tr>
<tr>
<td>nahā</td>
<td>wash.</td>
<td>nahaundā</td>
<td>washing</td>
</tr>
</tbody>
</table>

The present participle is used with hōeā, the past participle of hōnā, to denote a state.

nakhōrdā hōeā in the state of separating.

**The Past Participle.**

Past Participle in -eā or -ā.

Past participles end in -eā or -ā, and occasionally in both. It is not possible to give such rules as will enable students to decide in every case which form to use, but the following will perhaps be of some use. (The presence or absence of h makes no difference to the rules.)

1) Irregular past participles, whether transitive or intransitive, end in -ā, not -eā: trainā, be startled, traṭṭhā: sīhānnā, recognise, sīhāttā (but note sīhāneā in -eā, a regular past part.).

Exceptions: marnā, die, moeā: jānā, go. geā.

Slight vowel changes are not here considered irregularities.

2) The following intransitive verbs whose roots end in a consonant have past parts. in -ā:—

bujiṁnā be extinguished (but note the transitive bujiṁnā, guess, solve, bujiṁnā): diṭṭnā, fall: diṭṭnā, sink: juttānā, be yoked, harnessed: laṁbhnā, be found (cf. below laṁbhnā, find): laggānā, be applied, begin: pāṭnā, be torn: tuṭṭnā, break: bhajnā, break (cf. below bhajnā, run): dhukknā, draw near.
The following intrans. verbs have either -ā or -ēa:—

bhajnā, run: bhijjē, get wet: bajjhē, be fastened: dhūcē, be washed: gjijjē, become accustomed: rijkē, be cooked: rujjē, be busy: wajjē, strike: wijjē, be pierced: chutē, escape: khubbē, stick (in mud, etc): gjijjē and rujjē have also irreg. past. parts. which of course end in -ē, giddē, ruddē: with bhijjē -ēa is rare.

(3) All regular verbs with roots ending in a vowel, and all regular transitive verbs (whether the roots end in a vowel or not) have past parts. in -ēa, not -ē: krēna, lose, krēanē: dhruvē, drag, dhrēheē.

Exceptions: cubbhē, pierce, cubbhē, and cubbheē: labbhē, find, labbhē and labbheē.

Verbal Roots ending in g, kh.

Confusion is sometimes caused by the change of g into ĝ, and kh into k̄. The following general rules will be a guide:—

(1) Verbs with roots ending in a single g or kh change g to ĝ and kh to k̄ in the simple imperative sing. (not in the -ī form), and when d, k and n (but not ū) follow: thus—

wēkhē, wēkhaṇ, wēkhagā, but wēkh, wēkhdā wēkhē, wēkhē, wēkhē, wēkhē, wēkhē.

wagā, wagan, wagegā, wagi, but wag jā, wagdā, wagke, wagē, wagē, wagē.

So also akhē, say.

Some people use ĝ throughout in wagā: others say wagke, not wagke.

(2) Verbs with double g or kkh tend to keep gg or kkh throughout: so āggnā, fall; rakkhē, place; sikkē, learn. It is, however, not uncommon to say rakhē, rak, sikkē, laggnā, begin, generally has past part. lagā. likkhē, write, bhakhē, blaze, do not come under either rule. They have kh in every part.

(3) The causal forms have ĝ and kh: wakhē, show; akhwē-ṇā, be called, cause to be said; sikhē, teach; rakhē have placed; wagā, cause to flow.

Exception: degnā, make fall.
The causal of langã drops the g altogether, lãñã, attach. These rules are not strictly adhered to.

(1) The regular mode of forming the past participle is by adding -eã to the root. **Examples.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mãr</td>
<td>strike.</td>
<td>mãreã</td>
<td>struck.</td>
</tr>
<tr>
<td>ã</td>
<td>come.</td>
<td>ãeã</td>
<td>come.</td>
</tr>
<tr>
<td>saññã</td>
<td>throw.</td>
<td>saññãeã</td>
<td>thrown.</td>
</tr>
<tr>
<td>þur</td>
<td>move, go.</td>
<td>þureã</td>
<td>moved, gone.</td>
</tr>
<tr>
<td>wão</td>
<td>sell.</td>
<td>wãoeã</td>
<td>sold.</td>
</tr>
<tr>
<td>hõ</td>
<td>become.</td>
<td>hõeã</td>
<td>become.</td>
</tr>
</tbody>
</table>

(2) Some verbs add only -ã to the root. **Examples.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>labbã</td>
<td>be obtained.</td>
<td>labbã and labbeã</td>
<td>obtained.</td>
</tr>
<tr>
<td>bhajj</td>
<td>be broken.</td>
<td>bhajjã</td>
<td>broken.</td>
</tr>
<tr>
<td>bhajj</td>
<td>run.</td>
<td>bhajjã, bhajjeã</td>
<td>run.</td>
</tr>
</tbody>
</table>

(3) Many verbs, however, form their past participle irregularly. Most of them will be found in the following list:— **Examples.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>laihãã</td>
<td>descend.</td>
<td>lattha latthea</td>
<td>come down.</td>
</tr>
<tr>
<td>dãñã</td>
<td>give.</td>
<td>dittã</td>
<td>given.</td>
</tr>
<tr>
<td>wãkhnã</td>
<td>see.</td>
<td>dittãhã or wãkheã</td>
<td>seen.</td>
</tr>
<tr>
<td>bãnnhãã</td>
<td>bind.</td>
<td>baddhã</td>
<td>bound.</td>
</tr>
<tr>
<td>nassãã</td>
<td>flee.</td>
<td>nãthã or nas-seã</td>
<td>fled.</td>
</tr>
<tr>
<td>khañãñã</td>
<td>be lost.</td>
<td>khañãceã or khañãtã</td>
<td>lost.</td>
</tr>
<tr>
<td>kholnã</td>
<td>stand.</td>
<td>kholtã</td>
<td>stood.</td>
</tr>
<tr>
<td>ðhañãñã</td>
<td>fall.</td>
<td>ðhañãtã</td>
<td>fallen.</td>
</tr>
<tr>
<td>sanjhnãñã</td>
<td>recognise.</td>
<td>sanjhnãtã</td>
<td>recognised.</td>
</tr>
<tr>
<td>siñãñãñã</td>
<td>recognise.</td>
<td>siñãtã, siñãñeã</td>
<td>recognised.</td>
</tr>
<tr>
<td>Infinitive</td>
<td>Meaning</td>
<td>Past Participle</td>
<td>Meaning</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------------</td>
<td>-----------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>laniṇa</td>
<td>take</td>
<td>leā</td>
<td>taken</td>
</tr>
<tr>
<td>khāṇā</td>
<td>eat</td>
<td>khāḍhā</td>
<td>eaten</td>
</tr>
<tr>
<td>dāihṇā</td>
<td>be placed</td>
<td>dāṭṭhā</td>
<td>placed</td>
</tr>
<tr>
<td>dāihṇā</td>
<td>be engaged in</td>
<td>dēhā</td>
<td>engaged in</td>
</tr>
<tr>
<td>traṅṇā</td>
<td>be startled</td>
<td>traṭṭhā</td>
<td>startled</td>
</tr>
<tr>
<td>kūnā</td>
<td>speak</td>
<td>kōeā</td>
<td>spoken</td>
</tr>
<tr>
<td>guāonā</td>
<td>be lost</td>
<td>guāceā, guātā</td>
<td>lost</td>
</tr>
<tr>
<td>phasṇā</td>
<td>be entangled</td>
<td>phāṭhā, phas-eā</td>
<td>entangled</td>
</tr>
<tr>
<td>rinnḥṇā</td>
<td>cook</td>
<td>riddhā</td>
<td>cooked</td>
</tr>
<tr>
<td>rujjhṇā</td>
<td>be occupied</td>
<td>ruddhā, ruj-jheā</td>
<td>occupied</td>
</tr>
<tr>
<td>winnḥṇā</td>
<td>pierce</td>
<td>winnheā, wid-dhā</td>
<td>pierced</td>
</tr>
<tr>
<td>pīṇā</td>
<td>drink</td>
<td>pītā</td>
<td>drunk</td>
</tr>
<tr>
<td>baihṇā</td>
<td>sit</td>
<td>baiṭhā</td>
<td>sat</td>
</tr>
<tr>
<td>jāṇṇā</td>
<td>know</td>
<td>jātā or jāneā</td>
<td>known</td>
</tr>
<tr>
<td>jāṇā</td>
<td>go</td>
<td>geā</td>
<td>gone</td>
</tr>
<tr>
<td>painā</td>
<td>lie</td>
<td>peā</td>
<td>lain</td>
</tr>
<tr>
<td>plīṇṇā</td>
<td>grind</td>
<td>plīṭhā</td>
<td>ground</td>
</tr>
<tr>
<td>saūṇṇā</td>
<td>sleep</td>
<td>suttā</td>
<td>slept</td>
</tr>
<tr>
<td>gunnḥṇā</td>
<td>knead</td>
<td>guddhā(gunnheā)</td>
<td>kneaded</td>
</tr>
<tr>
<td>nahāuinā</td>
<td>bathe</td>
<td>nahātā</td>
<td>bathed</td>
</tr>
<tr>
<td>karnā</td>
<td>do</td>
<td>kītā</td>
<td>done</td>
</tr>
<tr>
<td>marnā</td>
<td>die</td>
<td>mōeā</td>
<td>dead</td>
</tr>
<tr>
<td>kōhnā</td>
<td>butcher</td>
<td>kuṭṭhā or kōheā</td>
<td>butchered</td>
</tr>
<tr>
<td>āṇṇā</td>
<td>(not used) bring.</td>
<td>āndā</td>
<td>brought</td>
</tr>
<tr>
<td>siūṇā</td>
<td>sew</td>
<td>sitā</td>
<td>sewed</td>
</tr>
<tr>
<td>raihnā</td>
<td>stay</td>
<td>rehā</td>
<td>stayed</td>
</tr>
<tr>
<td>gijhṇā</td>
<td>become accustomed. giddhā, gijjheā</td>
<td>accustomed.</td>
<td></td>
</tr>
</tbody>
</table>

The past participle is used with hōeā, the past participle of hoṇa, become, to denote a state. With transitive verbs this is passive.


Any past participle may be used as an adjective by adding hōeā to it, e.g., ujreā hōeā thā, a deserted place; khādhī hōī rōṭī, bread that has been eaten.

In the Sialkot district instead of the form with hōeā we find a single word made by adding -dā to the past participle, thus:— phandeādā for phandeā hōeā. This has fem. phandīdī, plur. phandēdē, fem. phandīdīā.

Conjunctive Participle.
The conjunctive participle is formed by adding -kē to the root.

**Examples.**

<table>
<thead>
<tr>
<th>Part.</th>
<th>Meaning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhajīkē</td>
<td>having run, or running.</td>
</tr>
<tr>
<td>wēkhkē</td>
<td>having seen.</td>
</tr>
</tbody>
</table>

When this participle is repeated to express continuance or repetition -kē is omitted the first time, labbh labbhkē having kept on searching for it.

The Imperative.

(1) The ordinary imperative in the 2nd person singular consists simply of the root of the verb without any termination, and in the plural is formed by adding -ō to the root.

**Examples.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ā</td>
<td>come.</td>
<td>ā</td>
<td>āō.</td>
</tr>
<tr>
<td>kar</td>
<td>do.</td>
<td>kar</td>
<td>karō.</td>
</tr>
<tr>
<td>dē</td>
<td>give</td>
<td>dē (also dēh)</td>
<td>dēō (dehō).</td>
</tr>
<tr>
<td>ār</td>
<td>start.</td>
<td>ār</td>
<td>ārō.</td>
</tr>
<tr>
<td>āē</td>
<td>go.</td>
<td>āē (also āēh)</td>
<td>āēō (ēāhō).</td>
</tr>
</tbody>
</table>
Exceptions.

Imperative.

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>Second person singular</th>
<th>Second person plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>raih</td>
<td>remain.</td>
<td>rauh</td>
<td>rauhō.</td>
</tr>
<tr>
<td>laih</td>
<td>descend.</td>
<td>lauh</td>
<td>lauho.</td>
</tr>
<tr>
<td>pai</td>
<td>lie.</td>
<td>pau</td>
<td>pauō.</td>
</tr>
<tr>
<td>lai</td>
<td>take.</td>
<td>lai</td>
<td>lauō.</td>
</tr>
</tbody>
</table>

(2) The polite imperative is formed by adding to the root of the verb in the singular -ī, and in the plural -ēō or -īō. If the root ends in a vowel, the terminations are sometimes -wī and -wēō or -wīō. It should be noted that the plural is always more polite than the singular, thus this form in order of politeness will be takkeō, takkō, takkī, takk, look.

Examples.

Polite Imperative.

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>Singular</th>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>takk</td>
<td>see.</td>
<td>takkī</td>
<td>takkeō (-īō)</td>
<td>be pleased to look.</td>
</tr>
<tr>
<td>utṭh</td>
<td>get up.</td>
<td>utṭṭhī</td>
<td>utṭṭheō (-īō)</td>
<td>be pleased to get up.</td>
</tr>
<tr>
<td>ā</td>
<td>come.</td>
<td>āwī</td>
<td>āweō (-īō)</td>
<td>be pleased to come.</td>
</tr>
</tbody>
</table>

The plural polite imperative is often used with jē as utṭṭheō jē, takkeō jē.

Auxiliary Verb or Verb Substantive.

As this is used in the conjugation of ordinary verbs it is now given in its simple form contracted, the other forms being reserved for fuller treatment.

Singular.  

<table>
<thead>
<tr>
<th>Present.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mai ā</td>
<td>I am.</td>
</tr>
<tr>
<td>tū ē (ai)</td>
<td>thou art.</td>
</tr>
<tr>
<td>ēh e (ai)</td>
<td>he, she, it is.</td>
</tr>
</tbody>
</table>

Past.  

<table>
<thead>
<tr>
<th></th>
<th>Present.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mai sā</td>
<td>I was.</td>
<td>asū sā</td>
</tr>
<tr>
<td>tū sal</td>
<td>thou wert.</td>
<td>tusū sau</td>
</tr>
<tr>
<td>ēh si</td>
<td>he, she, it was.</td>
<td>ēh sān</td>
</tr>
</tbody>
</table>

It will be seen that it does not vary for gender.
The Present Conditional.

This tense is formed in the singular and second plural by adding the parts of the present auxiliary verb to the root. If the root ends in a vowel a w is often inserted. It is generally used in a sort of suggestive, potential or conditional sense, but in proverbs and poetry it often has the meaning of a present tense.

The third plural is formed by adding -n to the root if the root ends in a vowel or a vowel followed by h, v if the root ends in r, r, rh, rh, l, n and -ān if it ends in any other consonant.

**Present Conditional Active.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Meaning</th>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>karā</td>
<td>I may do.</td>
<td>karīyo</td>
<td>we may do.</td>
</tr>
<tr>
<td>Second</td>
<td>karē</td>
<td>thou mayest do.</td>
<td>karō</td>
<td>you may do.</td>
</tr>
<tr>
<td>Third</td>
<td>karē</td>
<td>he may do.</td>
<td>karn</td>
<td>they may do.</td>
</tr>
</tbody>
</table>

**Exceptions.**

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>Third Person Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>pai</td>
<td>lie.</td>
<td>pawā.</td>
</tr>
<tr>
<td>lai</td>
<td>take.</td>
<td>lauā, laē.</td>
</tr>
<tr>
<td>sāūi</td>
<td>sleep.</td>
<td>sāwē.</td>
</tr>
<tr>
<td>bhaūi</td>
<td>turn.</td>
<td>bhāwē.</td>
</tr>
</tbody>
</table>

**Examples.**

mai kl karā? what am I to do?
mai matē māreā jāwā lest I be beaten.
jē ēsnū ēkheš jāē if it be said to him.

The Past Conditional Tense.

The past conditional tense is formed (1) by using the present participle with inflection for number and gender but not for person, or (2) by the use of the present conditional with the addition of ā. This latter construction is very rare in the first singular or third plural. In the case of (1) the second sing. fem. ends in -īā. See Syntax, pp. 377-380.
mai kardā I should have done, (if) I had done.
tā kardī or thou (fem.) wouldst have done, (if) thou hadst done.
asī kardē we should have done, (if) we had done.

For the second singular and the second plural the forms kardō (fem. kardīō) and kardeō (fem. kardīō) are extremely common

Second Form.

First .. rare karīṛē ā.
Second .. karē ā karō ā.
Third .. karē ā rare.

The first singular and third plural are heard.

Examples.

jē tū aundīō mai tainā dēndā.
If thou (f.) hadst come I would have given thee.
tusī na mandēō tā gall ṭhīk sī.
If you had not agreed it would have been all right.
je tusī bhajīō ā tā mār na khāō ā.
If you had run you would not have been beaten.

The Future Tense.

The future is formed by adding to the present conditional the termination gā or dā. In the first plural the termination is added to the first singular of the present conditional. gā or dā varies for number and gender like an adjective in -ā.

Future Tense kar (do).

mai karē -gā or -dā I shall do.
tū karē -gī or -dī thou (fem.) wilt do.

Examples of other Futures.

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>Third Person Singular Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>mar</td>
<td>die</td>
<td>marēgā</td>
</tr>
<tr>
<td>jā</td>
<td>go</td>
<td>jāēgā or jāwēgā</td>
</tr>
</tbody>
</table>
---|---|---
pai | lie. | paśgā or pawēgā.
bhāu | turn. | bhāwēgā.

They may also end in -dā.

**The Present Tense.**

The present imperfect tense is formed as in the English "I am doing" by combining the present participle (declined for gender and number) with the present tense of the auxiliary verb "to be." The termination -dā is changed to -nā for the first and second singular and -nē for the first plural.

maʾ karnā hā (or s or wā) I am doing.
ōh kardā e he is doing.

**Past Imperfect Tense.**

The past imperfect tense is formed from the present participle by adding the past tense of the verb ‘to be.’

**Examples.**

maʾ kardā sā I was doing.
tā kardā saī thou wert doing.

**The Indefinite Past Tense.**

The indefinite past tense is formed by using the past participle without any auxiliary verb.

(1) In the case of intransitive verbs the noun which forms the subject of the verb is put in the nominative case, and the verb agrees with it in gender and number.

**Examples.**

<table>
<thead>
<tr>
<th>Indefinite Past Tense.</th>
<th>Meaning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>maʾ geā</td>
<td>I went.</td>
</tr>
<tr>
<td>ōh mōeā</td>
<td>he died.</td>
</tr>
</tbody>
</table>

The second often takes, -ā, fem. -īō, plur. -ō, fem. -īō, instead of -ā, etc.: as, jē tā āō maʾ tainō mārāgā, if you come, I
will beat you; jē ūr challā, if you (fem.) are going. See Syntax, pp. 378–380.

(2) In the case of transitive verbs the noun which forms the subject of the verb is put in the agent case, and the noun which forms the object of the verb may be either in the absolute form or in the prepositional form with the dative preposition nā. If the object is in the absolute form, the verb agrees with it in gender and number; if in the prepositional form with nā, the verb maintains unchanged its ending in -ā. The rule applies to all tenses of transitive verbs formed from the past participle. The addition of nā usually makes the noun more definite.

**Examples.**

ōs ghōrā diṭṭhā  
he saw the horse or a horse.

ōs ghōrī diṭṭhī  
he saw the mare or a mare.

ōs ghōrīā diṭṭhīā  
he saw mares or the mares.

ōs ghōrīā nā diṭṭhā  
he saw the mares (or, less often, he saw mares).

For the forms ending in -ō, fem. -īō, plur -ēō, fem. -īō, see Syntax, pp. 378–380.

**The Perfect Tense.**

The perfect tense is formed from the past participle with the present tense of the auxiliary verb “to be.” In the perfect and pluperfect tenses if the verb is intransitive, the auxiliary agrees with the nominative, if it is transitive it agrees with the object, except when the preposition nā is employed after the object, in which case the auxiliary is in the third singular.

**Examples.**

<table>
<thead>
<tr>
<th>Meaning</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>maṅ āēā wā</td>
<td>I have come.</td>
</tr>
<tr>
<td>tusī āē ē</td>
<td>you have come.</td>
</tr>
<tr>
<td>ōs kamm kītā ē</td>
<td>he has done the work</td>
</tr>
</tbody>
</table>

For “I have come” āēā, contracted from āēā ā is often used, but only in addressing those who may be spoken to as tāū.
THE PLUPERFECT TENSE.

The pluperfect tense is similarly formed from the past participle with the past tense of the auxiliary verb "to be." It should be noted that in practice this tense almost always has the meaning of a simple past. To express the idea of a pluperfect, if it requires clear expression, some adverb of time or other such word is usually inserted.

**Examples.**

<table>
<thead>
<tr>
<th>Maṅ geṅ sā</th>
<th>I had gone, I went.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tusā gaiṅ sau</td>
<td>you had gone, you went.</td>
</tr>
<tr>
<td>ōh kamm kitā sī</td>
<td>he had done the work, he did the work.</td>
</tr>
</tbody>
</table>

**Compound Tenses.**

Compound tenses are formed from the present and past participles combined with the auxiliary verb hōṅā (to become).

**Examples.**

<table>
<thead>
<tr>
<th>ōh kamm kardā howēgā or hōwēṅā.</th>
<th>he will be doing the work.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ōs kamm kitā howēgā or hōwēṅā.</td>
<td>he will have done the work.</td>
</tr>
<tr>
<td>kardē hōṅgē</td>
<td>(they will be doing) perhaps they do, or no doubt they do</td>
</tr>
</tbody>
</table>

**Auxiliary Verb, Substantive.**

*Present Tense (I am, etc.).*

**Singular.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>.. ā</td>
<td>hā</td>
<td>hā wā, hai I am.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>wā</td>
</tr>
<tr>
<td>Second</td>
<td>.. o (ai)</td>
<td>hai</td>
<td>hai wē</td>
</tr>
<tr>
<td>Third</td>
<td>.. e (ai)</td>
<td>hai</td>
<td>hai wē</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Plural.

First .. ā hā hā wā, hai wā we are.
Second .. ḍ hō hai ḍ you are.
Third .. nē haiṅ haiṅ nē they are.

Note (2).—The singular has another form wē, wē, wē, with emphatic form as above hāwē, haiwē, haiwē. wē and wē are used chiefly after the vowel ā, as mai kīrā wē, I am a worm, tā mērā bhrā wē, you are my brother.

Note (3).—Another, a specially emphatic form, is really a duplication:

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>ā ā ā ā ā</td>
<td>hā ā ā ā ā ā</td>
</tr>
<tr>
<td>Second</td>
<td>ā ā ā ā ā</td>
<td>hai ā ā ā ā ā</td>
</tr>
<tr>
<td>Third</td>
<td>ā ā ā ā ā</td>
<td>hai ā ā ā ā ā</td>
</tr>
</tbody>
</table>

Past Tense. (I was).

Singular.

<table>
<thead>
<tr>
<th></th>
<th>meaning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>sā or haiśā</td>
</tr>
<tr>
<td>Second</td>
<td>sāi or haiśāl</td>
</tr>
<tr>
<td>Third</td>
<td>si or haiśi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>meaning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>sā or haiśā</td>
</tr>
<tr>
<td>Second</td>
<td>sau or haiśau</td>
</tr>
<tr>
<td>Third</td>
<td>sāṅ or haiśāṅ</td>
</tr>
</tbody>
</table>

The masculine and feminine are the same throughout.

Passive Voice.

(1) The regular passive is formed by using the past participle in -ā with the necessary tenses of jāṅā, go, the past participle agreeing in gender and number with the nominative, e.g., ēh māreā gēā, he was beaten or killed; kaṅkā waddhāṅ gēā, the wheat was cut.
(2) A very common way of forming the passive is to use the root of the verb with the required parts of ghattṇā. Thus to express he was killed, he will be killed, he may be killed, one puts the verb ghattṇa in the past, future, and present subjunctive tense, respectively, and prefixes the root mār of the verb mārnā, kill, thus mār ghatteā, mār ghattēgā, mār ghatte. This method is used chiefly with those transitive verbs which have not a special intransitive form. But cases are found even with verbs having such forms, as paīlīs wāh ghattēs or wagg gels, the fields have been ploughed.

Examples.

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>mārnā</td>
<td>strike, kill.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>waḍḍhṇā</td>
<td>cut.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>bliṇā</td>
<td>sow.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>gunnhṇā</td>
<td>knead.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>saddṇā</td>
<td>call.</td>
</tr>
<tr>
<td>likkhṇā</td>
<td>write.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>phāṛṇā</td>
<td>seize.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>paṛhnā</td>
<td>read.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Very occasionally one hears ghattṇa used in the following peculiar ways; (i) with an intransitive verb, as, nahā ghatteā = nahātā, he washed himself. (ii) in an active sense, as, je ōh rupayya dē ghattē, if he gives the rupee. This latter seems to occur only with the verb dēṇā, give. See also under (4).

(3) Many transitive verbs, however, as will be explained, have a corresponding intransitive verb, which has a passive signification. Some of these are given here for convenience.
Transitive. | meaning. | intransitive or passive. | meaning.
---|---|---|---
wāhṇā | plough. | waggnā | be ploughed.
bheōṇā | moisten. | bhijjā | be moistened.
khōhnā | seize. | khussānā | be seized.
tānā | heat. | tapnā | be heated.
phēhnā | squeeze. | phīsnā | be squeezed.
sārnā | burn. | saṁnā | be burned.
pīhnā | grind. | pīsnā | be ground.
gunnhnā | knead. | gujijnā | be kneaded.

Indeed almost every intransitive verb which has a corresponding transitive root may be said to be a passive voice of the latter.

(4) For tenses in which the present participle is used there is still another method of forming the passive; this is the employment of a passive present participle, the only relic in these districts of the organic passive in -ī. The present participle passive is formed by inserting -ī between the root of the verb and the termination -dā. If the root ends in -o or -a the letter w is frequently inserted before the -i. The use of the present participle passive is confined to the third person singular and plural. This participle is employed for the most part to express general truths.

Examples.

mērē kojjī nehī jāldā ē | I cannot go.
aīnhī karīdā ē | it is not done so, one ought not to do so.
paijā wāhidiā nē | fields are ploughed.
ākhidthā tundā sī | it used to be said.
dāh hatthā nāl chukkiddā hōwēgā | it is probably (as a rule) lifted with two hands.
but chukkējā jāwēgā | it will be lifted with two hands.

Occasionally also ghattnā itself receives a passive form as in—likkh ghattiddā ē = likkiddā ē it is written or one writes.

See p. xviii last 8 lines; p. xix lines 3 to 10 from foot; and Grammar, p. 332, 1 to 6.
CONJUGATION OF TRANSITIVE VERB.

Root dass, show, tell.
Infinitive dassā, show, showing.
agent dassānweitā, dassā (not used in this particular verb).
present participle dassā, showing.
past participle dassē, shown.
progressive dassā hōēā, in the act of showing.
passive participle dassē hōēā, shown (or dassēdā in Sialkote, and Jammū).
conjunctive dassē, having shown.
adverbial participle dassē, or dassēdā, while or on showing.

TENSES FORMED FROM THE ROOT.

Imperative.

Singular. Plural.
tā dass, show. tusī dassō, show.
(politer) dassī. dassē, or dassē jē.

Present Conditional.
I may show, I show, shall I show, etc.
maī dassā. asī dassīyē.
tū dassē. tusī dassō.
ōh dassē. óh dassān.

Future.
I shall show.
maī dassēgā or dassēdā. asī dassēgē or dassēdē.
tū dassēgā or dassēdā. tusī dassēgē or dassēdē.
ōh dassēgā or dassēdā. óh dassēgē or dassēdē.

TENSES FORMED FROM THE PRESENT PARTICIPLE.

(1) Past Conditional.

(If) I had shown, I should or would have shown.
maī dassēdā. asī dassēdē.
tū dassēdā or dassēdē. tusī dassēdē or dassēdē.
ōh dassēdā. óh dassēdē.
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(2) Present.
I am showing or I show.
maï dassnā wa, dassnā,
asī dassnē ā.
dassnēā or dassnā ā.
tū dassnā ē.
ōh dassdā e.
(3) Imperfect.
I was showing.
maï dassdā sā.
asī dassde sā.
tū dassdā saī.
tusī dassde sau.
ōh dassdā sī.
ōh dassde sāp.

Tenses formed from the Past Participle.

(1) Past Indefinite.
I showed.
maï dassēā.
asā dassēā.
tū dassēā.
tusā dassēā.
ōs dassēā.
ōhnā dassēā.

(2) Present Perfect.
I have shown.
maï dassēā ē.
asā dassēā ē.
tū dassēā ē.
tusā dassēā ē.
ōs dassēā ē.
ōhnā dassēā ē.

(3) Pluperfect.
I had shown, I showed.
maï dassēā sī.
asā dassēā sī.
tū dassēā sī.
tusā dassēā sī.
ōs dassēā sī.
ōhnā dassēā sī.

(4) Future Perfect.
I shall have shown or may have shown.
maidasseā hōwēgā or hōwēdā.
asā dassēā hōwēgā or hōwēda.
tū dassēā hōwēgā " "
tusā dassēā hōwēgā " "
ōs dassēā hōwēgā " "
ōhnā dassēā hōwēgā " "

See other compound tenses below.
Roots ending in a Vowel.

If the root ends in a vowel there will be slight changes or alternative forms. Thus with aprāṇā, cause to arrive, we have agent aprāṇwāḷā, past participle aprāea, present participle aprāndā.

**Imperative** aprāl or aprāwī. aprāeō, aprāweō, aprālō or aprāwālō.

**polite** aprāē or aprāwē. aprāē or aprāwē.

**Present cond.** aprāē or aprāwā. aprāē or aprāwē. aprāē or aprāwē. aprāē or aprāwē.

**Future** .. aprāēgā or aprāwāgā. aprāēgē or aprāwāgē. aprāēgā or aprāwēgā. aprāēgē or aprāwēgē. aprāēgā or aprāwēgā. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē. aprāēgē or aprāwēgē.

**Present** .. aprānnā wā. aprānnē är. aprānde är. aprānde nē.

Intransitive verbs differ from transitive only in the past tenses.

ząrnā, walk.

**Past Indefinite.**

mai ṭureā. 
ṭū ṭureā or ṭureō. 
ōh ṭureā.

**Past Perfect.**

mai ṭureā wā. 
ṭū ṭureā ē. 
ōh ṭureā e.

**Present Perfect.**

mai ṭureā sā. 
ṭū ṭureā sā. 
ōh ṭureā sī.

Pluperfect.

mai ṭureā sā. 
ṭū ṭureā sā. 
ōh ṭureā sā.
Future Perfect.

mai ťureă hōwāgā or hōwādā. asă ťureē hōwāgē or hōwādē.
tū ťureă hōwēgā „ „ tusē ťureē hōwōgē „ hōwōdē.
ōh ťureă hōwēgā „ „ ŏh ťureē hōngē „ hōndē.

hōnā, be or become, used also as auxiliary.

Imperative . . hō hō, hōwō.
hōwī. hōwōē, hōwīō.

Agent hōnwālā, Pres. Part. hundā hōndā, Past Participle hōeā.

Present Conditional. . hōwā. hōwīyē.
hōwē. hōwō.
hōwē. hōn.

Future . . hōwāgā or hōwādā. hōwāgē or hōwādē.
hōwēgā or hōwēdā. hōwōgē or hōwōdē.
hōwēgā or hōwēdā. hōngē or hōndē.

Other tenses are regular, thus mai hundā, hunnā wā, hundā sā, hōeā, hōeā wā, hōeā sā, hōeā hōwāgā.

With the tenses of hōnā compound tenses may be formed.
mai dassdē hōwāgā I shall be showing or may be showing
mai dassdē hōwā I may be showing.
mai dassē hōwē I may have shown.
mai dassē hōwēgā I shall have shown or may have shown.
mai dassē hundā I might have shown, (if) I had shown.

With intransitive verbs these last three tenses would be as follows:—

mai ťureē hōwā, mai ťureē hōwāgā, mai ťureē hundā.

They are all regular.

The following will show the chief changes for the feminine:—

Future . . mai dassāgī or dassādī, tā dassēgī or
dassēdī, ŏh dassēgī or dassēdī.
asī dassāgīā or dassādīā, tusī dassēgīā or
dassēdīā, ŏh dassāngīā or dassāndīā.

Past Conditional. . mai dassādī, tā dassādī or dassādīā, ŏh dassādī,
asī dassādīā, tusī dassādīā, or dassādīō, ŏh
dassādīā.
Present  
.. mafi dassñi ñ., tä dassñi ñ., òh dassdí e.
así dassñiâ ñ., tusí dassdiâ ñ., òh dassdiâ ñë.

Imperfect dassdâ changes to dassdí and dassdë to dassdiâ.

Past. In the past tenses dassë changes in agreement with the object to dassë for the masculine plural and dassí, dassíâ for the feminine singular and plural.

In intransitive verbs similar changes are made in agreement with the nominative, thus òurë, went, becomes òurë, òuri, òuriâ.

It will not be necessary to give the passive voice in full. It is perfectly regular. The past tense of jãañâ is irregular, but when that is known the rest offers no difficulty, jãañâ makes its past geã, plural gaië, feminine gëi, gëâ.

**phareã jãñâ, be seized.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Participle</td>
<td>phareã jândã, pharidã.</td>
</tr>
<tr>
<td>Past Participle</td>
<td>phareã geã.</td>
</tr>
<tr>
<td>Conjunctive Participle</td>
<td>phareã jãkã.</td>
</tr>
<tr>
<td>Imperative</td>
<td>phareã jãh, jãñ, jãwì, phareã jãhô, jãwô, jãweã, jãlo, jãwìô.</td>
</tr>
<tr>
<td>Present Conditional</td>
<td>phareã jã or jãwâ or jãã.</td>
</tr>
<tr>
<td>Future</td>
<td>phareã jããgã or jãwågã.</td>
</tr>
<tr>
<td>Past Conditional</td>
<td>phareã jândã.</td>
</tr>
<tr>
<td>Present Indicative</td>
<td>phareã jãññã or jãññã wã.</td>
</tr>
<tr>
<td>Imperfect</td>
<td>phareã jândã sã.</td>
</tr>
<tr>
<td>Past Indefinite</td>
<td>phareã geã.</td>
</tr>
<tr>
<td>Present Perfect</td>
<td>phareã geã wã.</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>phareã geã sã.</td>
</tr>
</tbody>
</table>

Compound tenses may also be formed, as mafi phareã geã hówågã, I may have seen seized.

The second form of the passive, that with ghattñã, is quite regular. ghattñã is used with the root of the verb.

  *maï phar ghattãgã*  
  *I shall be seized.*

  *maï phar ghattã*  
  *I may be seized.*

  *maï phar ghatteã*  
  *I was seized; and so on.*
### IRREGULAR VERBS.

Among the more common irregular verbs are the following:

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>Infinitive</th>
<th>Present participle</th>
<th>Past participle</th>
<th>Imperative</th>
<th>Third singular pres. cond.</th>
<th>Third singular future</th>
</tr>
</thead>
<tbody>
<tr>
<td>pai</td>
<td>lie</td>
<td>paiṇā</td>
<td>painḍā</td>
<td>peā</td>
<td>pau</td>
<td>pawē, paiē</td>
<td>pawē -gā or -dā</td>
</tr>
<tr>
<td>bhaū</td>
<td>turn</td>
<td>bhaūṇā</td>
<td>bhaūṇḍā</td>
<td>bhāweā</td>
<td>bhaū</td>
<td>bhāwe</td>
<td>bhāwe -gā or -dā</td>
</tr>
<tr>
<td>jā</td>
<td>go</td>
<td>jāṇā</td>
<td>jāndā</td>
<td>geā</td>
<td>jāh</td>
<td>jāwe</td>
<td>jāwe -gā or -dā</td>
</tr>
<tr>
<td>saū</td>
<td>sleep</td>
<td>saūṇā</td>
<td>saundā</td>
<td>suttā</td>
<td>saū</td>
<td>sāwe</td>
<td>sāwe -gā or -dā</td>
</tr>
<tr>
<td>lai</td>
<td>take</td>
<td>laiṇā</td>
<td>laiṇḍā</td>
<td>leā</td>
<td>lai</td>
<td>lawē, laē</td>
<td>lawē -gā or -dā</td>
</tr>
<tr>
<td>laih</td>
<td>descend</td>
<td>laihṇā</td>
<td>laihṇḍā</td>
<td>latthā</td>
<td>laih, lauh</td>
<td>laihē, lawhe</td>
<td>laihē -gā or -dā</td>
</tr>
<tr>
<td>baih</td>
<td>sit</td>
<td>baihṇā</td>
<td>baihṇḍā</td>
<td>baiṭhā</td>
<td>bauh</td>
<td>bawhe, baihe</td>
<td>bawhe -gā or -dā</td>
</tr>
<tr>
<td>raih</td>
<td>remain</td>
<td>raihṇā</td>
<td>raihṇḍā</td>
<td>rehā</td>
<td>rauh</td>
<td>rawhe, raihe</td>
<td>raihe -gā or -dā</td>
</tr>
</tbody>
</table>

*PANJABI GRAMMAR.*
The organic passive participle in ḍā is a relic of a complete passive inflection. The full passive still exists in some dialects, thus we might have ghaliṇā, to be sent, regularly conjugated. In ordinary Panjabi, however, the organic passive form is found only in the present participle passive and tenses which employ the present participle.

**Compound Verbs.**

Compound verbs are of many different kinds and are very common. The following are the most frequently employed. They are here divided according as they are formed, with the root, the infinitive and the present participle. The expression of habit does not fall under any of these headings.

**Verbs formed with the root** (see also under 5).

(1) *Emphasis or thoroughness or completeness.* Sometimes the meaning of a verb is intensified by adding to it the root of another verb. In such a case the second root only is subject to inflection. The important verb, that which gives the real meaning, is kept unchanged in the root; the other verb, which adds the emphasis, is conjugated. Very often no emphasis is apparent.

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Literal meaning</th>
<th>Acquired meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mār chaḍṇā</td>
<td>strike-leave.</td>
<td>kill.</td>
</tr>
<tr>
<td>mār saṭṭṇā</td>
<td>strike-throw.</td>
<td>kill.</td>
</tr>
<tr>
<td>llellaiṇā</td>
<td>take-take.</td>
<td>take altogether.</td>
</tr>
<tr>
<td>kar chaḍṇā</td>
<td>do-leave.</td>
<td>finish.</td>
</tr>
<tr>
<td>leā dēṇā</td>
<td>take-come-give.</td>
<td>bring.</td>
</tr>
<tr>
<td>ṭur painā</td>
<td>go-lie.</td>
<td>start.</td>
</tr>
<tr>
<td>baih jāṇā</td>
<td>sit-go.</td>
<td>sit down</td>
</tr>
<tr>
<td>saṭṭ dēṇā</td>
<td>throw-give.</td>
<td>throw away.</td>
</tr>
<tr>
<td>ā jāṇā</td>
<td>come-go.</td>
<td>come.</td>
</tr>
</tbody>
</table>

The root cā or cukk (lift) is often prefixed to another root to imply the suddenness or unreasonableness of the action, e.g. ोs cā ākheā, he up and said, gāl cukk kaḍḍhī, he up and abused me.
(2) *Completion*, to express the idea of having finished doing something. These are constructed as in (1). There are four verbs used, baiṅā, sit, cukṅā, finish, raiṅā, remain, haṅā, move away.

> hūṅ pī baiṅā Ṿ? have you finished drinking?
> maṅ te ākh cuṅa wā I have finished saying.
> jad ōṅ khā raiṅgē when they will have finished eating.
> ōṅ kar haṅeṅ he finished doing.

The use of cuṅā is copied from Urdu, and is therefore less common in villages. cuṅā cannot be used alone. raiṅā is not very common in this sense. haṅā is still less so.

(3) *Ability* expressed by prefixing the root to sakṅā, be able. The construction is as in (1) and (2). sakṅā cannot be used by itself.

> tē haļ wāḥ sakṅā Ṿ can you plough?

Ability is also simply expressed by the passive participle.

> tēre kōḷā inṅā bhār neṅī cuṅkīdā, you cannot lift such a weight.

See also the next heading

*Verbs formed with the Infinitive.*

These may be divided into two classes: *(a)* those formed with the infinitive in its prepositional form, *(b)* those which infect the infinitive in agreement with the object.

(3a) *Ability.* Prepositional infinitive with the verb hōṅā. hūṅ te mēṅ kōḷā khoṅ wī neṅī hundā, now I cannot even stand. aţ jēṅ mēṅ jāṅ hundā, I cannot go to-day.

(4) *Permission.* Prepositional infinitive with deṅā, give. tēṅ puṭṭāṅ deṅa, he will let you dig. kaṅkā neṅī waḍḍhaṅ dittiṅ, he did not allow the corn to be cut.

(5) *Commencement.* Prepositional infinitive with laggāṅ. laggāṅ has other senses and frequently it seems to be meaning-less.

> ōṅ kamm karn laggā Ṿ he has begun to work.

With ākṅā, say, it has practically no meaning. ōṅ ākṅṅaṅ laggā, he said.
laggā sometimes has a future sense in negative sentences or interrogatives implying a negative. It then expresses an emphatic negative.

ōh kadā dhēlī waṭān laggā, when will he change (i.e., he will never change) the eight anna bit?

ōh mannaṇ Nehī laggā, he will not agree.

By prefixing the root of a verb to calṇā we get the idea of an action commencing or about to commence. The roots of творнā and calṇā when prefixed to painā suggest a similar idea.

gaddī tūr callī the train is about to leave.
gaddī tūr pai the train is leaving, i.e., has begun to move.
gaddī tūr gēi the train has gone.
mērā bhrā mar calleā si my brother was about to die, nearly died.

mar gēā he died.

See also daīṃṇā under (9).

(b) infinitive agreeing with object.

(6) Wish, desire.

maī dhār kaḍdhṇāl neḥī cāhndā I do not wish to milk (the cow, etc.).
dō hallā baṇāṇḷā cāhrnā wā I wish to make two ploughs.

(7) Advisability, duty. The passive participle of cāhrnā, wish, is used with the inflected infinitive.

ēh gallā neḥī ākhṇīā cāhīdlā nē one should not say such things.

menā naukar cāhīdlā e I want a servant.

(8) Necessity. Infinitive with painā or hōṇā.

jāṇā pāwēgā it will be necessary to go.
dāṇē leaunē hōngē it will be necessary to bring grain.

Verbs formed with the Present Participle.

(9) Progression, to express that an act is actually in progress. The tenses, chiefly of the present participle (but not the past conditional) are employed with the past participle of painā.
battā peļā baļdiā nē lamps are burning.

tuṅkar paē khānde hōngē they will be having their food.

With tenses other than those of the present participle the idea rather changes to that of continuance.

māī peā khāṅgā, tā gǔlā peā kar, I shall keep on eating, you go on speaking, peā hāsē, let him keep on laughing (what do I care?).

daiṅnā with the prepositional infinitive gives the sense of being engaged in and actually doing something.

rōr puṭṭan dehā hōeā e, he is digging kankar.

ajj ɒh kamm nehī kardē? <s>ā</s> wekāhā daiṅnā hōe nē, are they not working to-day? Look, they are at work.

(10) Continuance, present participle with raiṅnā, see also do (9).

ōn māl cārdā rehā he continued to graze cattle.

jē tā ṭurduā mawhē if you keep on walking.

Instead of raiṅnā we may employ jāṅnā or less often calnā. These have a shade of meaning different from that of raiṅnā. They, especially jāṅnā, suggest a parallel course of action. Thus māī cōkṅhā cīr pāṛhdā rehā, means simply I read for a long time, whereas pāṛhdā geā would imply that I kept on reading, while so-and-so was doing something else (working, etc.), māī sunāndā jāṅgā, tā likhdā cal, I shall keep on relating, you keep on writing down.

Continuance is expressed also by prefixing the root (with -i added) to the various parts of jāṅnā and calnā.

sunāi cal, keep on telling (fire away!): kamm kāi cal, work away.

ākhī jāh, keep on saying: ōh wagi jāndā e, he is keeping on hurrying away.

Habit or Repetition.

This idea is expressed in different ways according to the tense. The second verb is always kārnā for the infinitive, imperative, present conditional and future, and hōṅnā for the tenses of the present participle.
(i) Karna. Infinitive, imperative and present conditional and future. Both verbs are put in the same tense, i.e., both are infinitive or both imperative, and so on. For the simple imperative singular see below.

jhaṭē bindē nehi aunā karnā cahīdā e, one should not make a practice of coming repeatedly.

tā rinnhē karē tā caṅgī gall e, if you make a habit of doing the cooking it will be a good thing.

cēthē na hassī karī, do not make a habit of laughing here.

The imperative has a second construction—the past participle with the imperative karnā. This is always used in the case of the simple imperative singular (i.e., the root). mērē kōl bawheā karō, make a practice of sitting beside me.

In the future the terminations -gā, etc., of the first verb are omitted. maī ghallā karāgā, I shall make a habit of sending.

(ii) Hona. Tenses formed from the present participle. Both verbs in the same tense. Verb substantive never occurring more than once.

maī masiti parhdā hundā sā I used to read in the mosque.

ōh mucchā nehi munānđē hundē they do not get their moustache shaved.

jē ōh kadi ghulda hundē if he had ever been in the

maī wehnā honnā mā. habit of wrestling.

In connection with the second imperative construction under habit and repetition above it should be noted—

(a) that the past participle is indeclinable, thus in bawheā karō, bawheā remains unchanged,

(b) that the past participle is for this purpose always formed directly in a regular manner from the root even though no such past participle is in ordinary use in the verb, thus we have—

rinnheā kar make a habit of cooking,

khlōweā kar make a habit of standing,

nahāweā kar make a habit of washing.

where the ordinary past participles are riddhā, khlōtā, nahātā.
jānā, go.

A note on jānā will perhaps be useful. It has three uses in connection with other verbs.

(1) To form the passive, as oḥ phanḍeā geā, he was beaten. (See under passive voice.)

(2) When joined to the root of many intransitive verbs to express completeness, it does not add the idea of going—but that may be inherent in the root itself.

Sometimes it is almost meaningless. mukk jānā, be finished off; bhull jānā, forget; ṭuṭṭ jānā, break. The idea of "going" is absent, save in transitive verbs, where it is found.

(3) Joined to the contracted conjunctive participle of verbs of action it retains its meaning of going or moving away. As the contracted conj. part. is the same in form as the root, this use must be carefully distinguished from (2). In the case of (3) the verbs are all verbs of action, i.e., they indicate a definite action, and may be either trans. or intrans. In the case of (2) they are not verbs of action. To this statement there are three exceptions. The verbs baiṅā, sit; auṅā, come, though indicating action fall under (2) and pīṅā, drink, comes under both (2) and (3).

ākh jānā tell and go; wēkh jānā, look and go; haṭ jānā, go to one side; nass jānā, run away; sun jānā, hear and go. See also Syntax under Conj. Part., p. 375.

In bhull jānā, forget, and ā jānā, come, there is no idea of "going." pī jānā, has two senses either with (2) drink up, or with (3) drink and go. Contrast mukk geā, it is finished, and mukā geā, he has finished it and gone. mar geā, he is dead, and már geā e, he has beaten him and gone.

(4) For phrases like dassi jāh, ākhādā jāh, see Compound Verbs above, p. 335.

SYNTAX.

ORDER OF WORDS.

The normal order of words in Panjabi is, (1) attribute of nominative, (2) nominative, (3) attribute of object, (4) object, (5) adverbs, (6) verb, thus, tērā jōridār ēhnā aṅānēṅ nū kāṅ dē
jogā ṭhākdā sā? why was your partner forbidding those children?

The flexibility of conversational Panjabi is, however, extraordinary, and there is hardly any order in which the words of a sentence are not found. The order changes according to the emphasis.

Thus for ṭhā kaśt kārā saṇ? what were those men doing? we may hear kārā kā saṇ ṭhā jaṇē pāiē?

Similarly Dinā te Gāmmā lagā aundē nā, Dinā and Gāmmā are coming along, may appear as aundē nā Dinā wī lagā te Gāmmā wī lagā.

sārē rupaē lagg gaiē sān, all the rupees were spent. may become gaiē sān rupaē sārē lagg.

jē ṭhē ṭhē vēkh lēā e te bin puccheā kaṭāh dittā e, if he has seen him and without inquiring turned him out, may be changed to jē ṭhē ṭhē lēā e vēkh te bin puccheā dittā e kaṭāh.

The difficulty lies in knowing how and when to vary the order of a sentence, and only practice and experience can solve the problem.

THE REPEITION OF WORDS.

The repetition of words never gives an intensive or emphatic sense. It indicates distribution over time or space, or over a number of objects, or the English word ‘nice’—“nice and clean,” etc., “Thanda thanda pani”—nice cold water sajri sajri malāi—nice fresh cream.

bauth sārē tagrē tagrē khidārū, many strong (good) players.
chēṭi chēṭi paṭṭhē kutarī, quickly cut up the fodder.
ṭhā kāhḷā kāhḷā ūrdā e, he walks fast.
[gōdē gōdē (paṭṭ paṭṭ, lakk lakk) pāṇi sē, there was water up to the knees (thighs, waist).
[rāh mase cappā cappā jē gīṭh gīṭh caurā sē, the road was scarcely a hand breadth or a span broad.

trai trai sagā cār cār three each, nay rather four each. jānē jānē di marsī each man’s wish. jī jī dā jikān jī kārē as each person’s desire may be.

In each of these examples it will be seen that the idea of the repeated word is, as it were, spread out over a number of objects or over a period of time.
The conjunctive participle is repeated to express repetition or continuance. Thus phaṅd phaṅṅkē, having kept on beating: suṅā suṅṅkē, having kept on relating: ākh ākḥkē, having repeatedly said.

DOUBLETS.

When words are repeated in a more or less altered form one of two ideas seems to be present to the mind, (1) a more or less jocular reference to something familiar, and (2) a spreading out of the sense for the sake of emphasis. The first case occurs when the second word is very slightly altered from the first and is a mere jingling repetition of it, the other when the second is a totally different word. Of course these two senses merge into one another and it would be a mistake to draw any hard and fast distinctions.

gall kathth word, matter. jhūṭhi mūṭhi falsely.
kūndā saihnḍā speaking. kuṛī muċī falsely.
dē duṅkē having given. jaṅṅē shaṅṅē men.
kār kātarkē having done. jaṅṅā khaṅṅā Tom, Dick and Harry.
baṅṅa battrē made. inām shinām reward.
ākh wṅkē having said. inām um reward.
saccī muċī truly. inām um reward.

The second word in all these cases is interesting. Sometimes it is an ordinary Panjabi word; if so it usually gives up its own meaning and merely emphasises the meaning of the first. Thus above saihnḍā, means enduring; duṅkē, having caused to give; kātarkē, having cut; wṅkē, having seen; kathth is a Kashmiri word not otherwise used in Panjabi, and means the same as gall. For the ‘familiar reference’ it is usual to change the first consonant to sh or prefix sh to an initial vowel. Otherwise the first accented vowel may be changed to ā and this is generally done if the word already begins with sh.

THE AGREEMENT OF SUBJECT AND PREDICATE.

As a rule the verb agrees with its nominative in number and, where the form of the verb permits, in gender.

In the case of two or more nominatives of different gender the
rule is (a) for living things or material objects the verb is masculine plural, (b) for abstract nouns in the case of two or more singular nouns, the verb is singular and agrees with the word nearest to it.

ōh dē dhiā puttar ṭur gaiē his sons and daughters went away.
pāgalpūṇa tē bēwukūfī baṟī he committed great madness and folly.

 tusī addressed to a single person may have a plural masculine verb, whether the person be a man or a woman.

A word denoting a woman, if used for politeness’ sake with a plural verb, always has that verb masculine, and in this case the attribute of politeness, “hori,” is almost invariably added. The words miss sāhb and mēm sāhb may omit horī. An adjective preceding one of these words is kept feminine.

miss sāhb or mēm sāhb āhndē nē the lady says.
bēbbē horī rū pīṇjē nē mother is carding cotton.
sāḍā bhain horī bauhkār phērn oursister has begun to sweep.
laggē nē

Two nouns are frequently used together without a conjunction, so that they are considered one and take a singular verb, thus—

ōh dā kōi dhi puttar neẖī he has no son or daughter.

mēz kursī daṭṭhī hoē e, or mēz te kursī daṭṭhē hoē nē, the table and chair have been placed.

Similarly we have rōṭī tukkar, food, khanḍ caul, sugar and rice; dāl caul, dal and rice, hāl hākīkat, condition or state. Such compounds usually take the gender of the second component. tukkar is masculine, caul is masculine plural, hākīkat is feminine, but some make the compound hāl hākīkat masculine.

Pairs.

Most articles which we think of in English as in pairs are referred to in Panjabi in the singular unless several pairs are meant. The following come under this rule. The gender of each word is indicated.
tambi (f.), sutthan (f.), salwar (f.), paejama (m.), ghutaanna (m.), patlan (f.) are used for various kinds of trousers worn by men; patlan being reserved for English trousers. sutthan is used also for the baggy trousers worn by Panjabi women. Other examples are jutti, shoe or pair of shoes, capli, sandal; kainci, scissors; uocca, tongs, pincers; thus munde tambi pai, jutti lahi, the boy put on his trousers and took off his shoes. Words for socks are exceptions, they are generally used in the plural. Socks are julaab (f., more often jareb or jalab), massi f., mauzam. Other exceptions are dastana (m.) glove; paufa (m.) and khrha, (f.) wooden shoe used by Hindus.

THE AGENT CASE.

When a transitive verb is used in one of the tenses formed from the past participle the subject of the sentence is put in the agent case and the participle agrees with the object unless the word na intervenes and governs it. This construction is really passive, thus mai ikk turumti marli, I killed a turumti (merlin), is properly ‘‘by me a turumti was killed.’’

Ös kitabha pariha hongla he will have read the books.
mere bhatriyae mere te arzi pai my nephew brought a case against me.
teri majhi na kise diitha has any one seen your buffalo?
kuna, speak, boina, speak, and laggana, begin, bhullana, forget, darna, fear, etc., do not of course take this transitive construction.

kehra koea, who spoke?

hun wahna lagga e, now he has begun to plough.

Compound verbs in which the second verb is intransitive do not take the agent construction. Öh kih di manji lai turea, whose bed has he taken away. Öh ga de ga, he has given the cow and gone.

The word leauna or laiaunna has two past participles, leandha or laiaandha, which takes the agent construction, and leaan or laiaea, which does not.

Forms like pharal de, let oneself be caught, wikbali de,
appear, let oneself be seen, take the agent construction, thus 
their usage differs from that of corresponding words in Urdu.

sandhe pharah1 nehi ditti, sagd wikhali wi nehi ditti, the 
buffalo did not let himself be caught, he did not even show 
himself.

If nu comes after the object the verb ceases to agree with it 
and is put in the masculine singular.

ohna kuria nu ma1 dhia baanaa si, I made those girls my 
daughters.

The infinitival construction with the agent, whereby intention 
or necessity is expressed, is employed equally with transitive 
and intransitive verbs; osh ehti turno e, he has to walk fast.

tu bhalke jaana we? are you going to-morrow?

The Genitive Case.

The uses of the genitive (formed by means of the preposition 
data) are very similar to those found in English. The following 
typical phrases which are somewhat different in idiom from 
English should be noted. They indicate the common usage.

ohn di bari caah great desire for it.
ohn di mhabbat love for him, or, his love.
bari afsos di gall a matter for regret, a regrettable 
affair.
kufri d1 gall blasphemy.
merna ohnd waire there is enmity between him and 
me.

“happy” d1 lafs the word “happy.”
cau warhe1 d1 four years old.

The Dative Case

The preposition nu generally indicates the dative case. It 
has the sense of to, for, for the sake of.

ohn nu deh give it to him.
kur1 duddh nu gel the girl has gone for milk.
ma1 tena tear kar donna wa'I will get it ready for you.
ma1 tena tear karnwa'I will make you ready.
nā is used with verbs of necessity or advisability tēnū lōṛidā e, you need.

ōh nā pāṇḍ cuṅkñī pawēgī, he will have to lift the weight. mīṅā, be obtained, meet, and aūṅā, come, in many senses take nā.

wāṭē ōṅnū bāḥrīā mileā on the way he met a pig.
tēnū kīmā aundā e? how much is your share?

The idea of possession, expressed in English by "have" is often rendered by the auxiliary verb or aūṅā, come, with nā, especially if an abstract thing is referred to.

mērh panjhaḷ nā bāṛā gussā my partner got very angry.

āēā ōṅnū kuṭjh hōsh neẖī he has no sense or consciousness.
mēṅā patā neẖī laggā I got no trace.

nā is used in expressions of time, the time at which anything happened: rāṭ nā, by night, caṅẖ dinā nā, in four days, aṭhvē din nā, on the eighth day, in a week.

**The Accusative Case.**

This case is formed with or without nā. Nothing but long practice will fully show when to insert and when to omit nā. It may, however, be said that nā is always employed with proper nouns; with other nouns it has the effect of making more definite or of indicating something already referred to or previously known. Frequently no meaning can be attached to it.

Jhandu nā kōḷ khalhārkē ill māri, he put Jhandu standing beside him and killed a kite.

ill nū te mār chadṛēā as for the kite he killed it.

Compound verbs, having for the second part an intransitive verb, the whole being transitive in sense, take or omit nā according to the same rules as other verbs. Such verbs are leaṅṅā, lai jāṅā, lai ṭurnā, dē jāṅā, pl jāṅā, etc.

In the case of cognate accusatives in which the verb and noun express the same thought, and of combinations of a noun and a
verb in which the two words express a single idea. the noun does not take 낃. Such phrases are the following:—

हुरे मार्ने or गुब्बाह मार्ने, to strike blows with the fist, लाल लार्नी, fight a fight, गाज़ह कास्माना, give abuse, मार्ने, receive a beating, जहांग मार्ने, tell a lie.

Many verbs take two accusatives, such as causative verbs, verbs meaning to consider, call, believe, name, teach. Generally one noun takes 部副 and the other omits it, occasionally both omit it.

मुन्दे 部副 अर्बल पार्हा

ता खना हफाज माना 8
teach the boy Arabic.
you believe him to be a Hafiz
(one who knows the Quran
by heart).

मार तेरि बेंटी अपिक बेंकती

I consider your dishonour
mine.

If in place of the second noun we have an adjective, it is put in the nominative singular masculine; if it ends in -ा it is put in the nominative singular masculine or takes the ending -eा.

ढाग्दर कुर्ल नु ताग्रेद किता

ढीभी नु बारा सोंहा बाँडी

the doctor made the girl well.
made the house very beautiful.

Of course if a noun is understood with the adjective, the adjective may take the number and gender of that noun, thus मार ोह धली धली 部副 ोह सोंहा समजहा वा, I consider his daughters mine.

**Locative Case.**

The locative case may be expressed with or without a preposition. The presence of an organic locative (without a preposition) is a phenomenon of considerable interest. The organic locative is used as follows:—

(i) with words indicating villages, countries, towns or other places, to express to at or in, घंजाबे, in the Panjāb, मस्ति, in the mosque, नाटी, to or in नाट, गामला, at school, विलाइती, in Wilāyat (Europe, America). Not all such names have an organic locative form.
(ii) with ordinary nouns to indicate with or in, often to indicate the means or instrumentality and seems confined to those parts of the body found in pairs, dūh hathī, with two hands, kēhrī gallē, for what reason or matter? sāḍḍī nazrī nehil peś, he did not come within our sight (sights), asī gallī lagg pale, we got into matters, we got talking, hathī baddhī, with hands joined (in supplication).

(iii) with words expressive of time and other words, to indicate time at or during or after which an event occurs: wajjī būhī, with doors shut, when doors are shut, latthī buhī, when doors are open. These two phrases are generally used in connection with earthquakes. suttī bandī, when people are asleep. dinē, by day, rāṭī, by night, do painṛī, at noon. panjī warhī, in 25 years, kēhrē wēḷē, at what time? kuwēḷē, at a wrong time, late, chī dinī, in six days. There is a peculiar phrase warhī dinī, meaning in a year or every year.

(iv) with words expressing sums of money, to indicate price caūh ānīl waṭṭīl, at the rate of a watti (two ser) for four annas. pūṇī daśī rupaīl, for nine and three quarter rupees.

**Vocative Case.**

The special vocative endings are often omitted, the nominative forms being used instead of the vocative. The vocative forms generally imply a certain degree of familiarity and are not much used in polite speech. The vocative ending generally implies that the person is addressed as tū, in the second singular. Thus we may address a servant or school-boy as Karm Dīnā, but to one requiring a little more ceremony, we should say (if we employ the name) "Karm Dīn." For this reason we do not usually find the vocative form used with titles of respect. We hear Māṣṭar Azīz Ahmad, not Māṣṭar Azīz Ahmadā, Sardār Hākim Sinh, not Sardār Hākim Sinhā. If an adjective agreeing with
a noun is given the vocative ending the noun must have it also, but the noun may have it while the adjective has the ordinary prepositional termination. Thus we may have mēreō bhraūwō, mērē bhraūwō, but not mēreō brā.

A descriptive noun or adjective is sometimes put in the plural for the sake of ceremony even when only one person is addressed. Thus bādshāhō, zōrāwarō, O kings, despotic ones, meaning simply ‘you who in comparison with me are a king, you who are so insistent.’

The ending -eā.

In certain cases where in Urdu we should have the oblique singular in -ē or the absolute form in -ā we find in Panjabi a form ending in -eā. It is confined to participles and adjectives ending in -ā. The chief cases are the following:

1) when the participle or adjective is complementary to a subject in the agent case, as—
tū te lageā jānā sl you were to go on.
mai ārdeā ārdeā ōhnō diṭṭhā I saw him while I was walking.

2) when in logical agreement with an infinitive, or with some subject not expressed in the impersonal construction of the infinitive or passive participle.

dīggdeā I sawār hōwidā e one becomes a rider by falling.
mērē kōlō siddheā nēhī khlōn I cannot stand straight.
hundā
nīweā hōkē jānā sl one should have gone stooping.
siddheā nēhī khlōtā jāndā or it is not possible to stand
siddheā nēhī khlōwidā e straight.

3) in logical agreement with an object which has nā after it.
(See also under past participle.)

ōhnō tāgreā karnā to make him well.
mai ōhnō ārdeā diṭṭhā I saw him walking. Cf. (1)

menū ētthē āeā cār warhē hōē above.
nē it is four years since I came

here.
(4) in agreement with a nominative this construction is sometimes found to indicate a state. Generally, however, the participle is nominative.

malparhāndeśaparhāndeśānē ā I came here immediately after teaching him. (lit. I came while teaching him.)

hassdeā hassdeā lagā jāndā ā āl he was going along laughing.

(5) with the preposition bin, bijn, binā, bājhā, without.

bin khādheā without eating.
pīteā binā ā āl she came without drinking.

**Personal Pronouns.**

Order. Pronouns of the first person usually precede those of the second and third persons, those of the second usually precede those of the third, similarly first and second personal pronouns usually precede nouns.

mai tū lagē jāāgē you and I will go.
mai te mērl waunṭ ī gaiē my wife and I went.

In the dative and accusative personal pronouns always take the preposition nō except in the case of the third personal pronouns which may omit it if the thing referred to is not a person.

mai ēh mallāgā I shall take possession of that.

In the first or ē (or -ē) of emphasis, when used with personal pronouns, always follows the preposition nō except in the case of the third singular.

mōnā ē ēkheā he said it to me.
osē nō māreā he struck him.

In the case of other prepositions the particle of emphasis precedes the preposition.

For the use of the pronouns with jēhā jēdēhā see under adjectives.

**Attributive Nouns and Adjectives.**

When an attributive noun or adjective is used with a personal pronoun the pronouns retain their ordinary case forms except in the first and second pronoun, and if there is a preposition, the
attributive adjective comes between the pronoun and the preposition.

ōs bhalōmāṇas sārā I ragarleā he, worthy man, disposed of (used up, etc.) all.

First and second persons. In the singular the genitive is used except in the agent case where the ordinary agent form is found: thus—

maī garīb kī ākhī aā sī what could I, poor man, say ?
mērē garīb dā of me poor man.

In the dative and accusative singular we find the two forms.

mēnū garīb nū, tēnū garīb nū, and mērē garīb nū, tērē garīb nū, to me poor man, to you poor man; that is, the ordinary genitive form may precede the adjective.

In the plural either the genitive form or the form used for the agent precedes the adjective, thus—

sādheā sateū hōeā nū to us worried persons.
tusū bādshāhā nū to you kings (great men).

The forms sāthō and tuhāthō become asā thō and tusā thō, sādheā...thō, tuhādheā...thō; as tusā janēa thō, from you men. In this case the thō may be replaced by thī and tô, which are not common with the simple words sāthō and tuhāthō; methō and tethō become mērē...thō and tērē...thō, thō being replaceable by thī and tô.

**Use of tī and tusī.**

There is sometimes a little difficulty in the use of tī and tusī in addressing single individuals. The following rules may be of some assistance; all servants, all ordinary school-boys and school-girls, all ordinary villagers, and all persons more or less corresponding in rank to these, such as common policemen, small shopkeepers, should be addressed as tī. Persons of higher rank such as village officials (zaidārs, paṭwāris), clerks in offices, teachers in schools (except sometimes the lower teachers), city officials, bigger shopkeepers and all others of corresponding rank should be addressed as tusī.

When there is a doubt it is better to err on the side of extra
ceremony, but the practice among some of speaking to servants and school-boys and school-girls as tusī is to be deprecated. However usage varies here.

The word horī, see p. 292, is always masculine plural even when referring to women: thus—

tuhāḍḍī bhaṇ ṭ horī ṭ ā nē, your sister has come, where tuhāḍḍī is feminine in agreement with bhaṇ and yet horī attracts the verb into the masculine. Without horī the sentence would be tuhāḍḍī bhaṇ ā ṭ ā e. For polite reference to a woman it is generally necessary to insert horī.

Sometimes horī has the effect suggesting someone’s family instead of merely the person himself. This is especially the case if the word is used with a junior member of the family. Thus Kūtbē horī di jhōṭī may mean, and if Qutba is a junior member of the family, probably will mean, not Qutba’s buffalo calf, but one belonging to Qutba’s family.

**PRONOMINAL SUFFIXES.**

Very frequent use is made of pronominal suffixes which are sometimes added at the end of a word, with or without change in the ending of the word, and are sometimes used independently; in the future tense they are often infixes, being inserted in the middle of the word. They indicate personal pronouns. The characteristic letters are as follows:—

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second</td>
<td>..</td>
<td>-ū, -ī, -ā, ī, jē</td>
</tr>
<tr>
<td>Third</td>
<td>..</td>
<td>s-, su</td>
</tr>
</tbody>
</table>

There are no suffixes for the first person. It should be noted that the suffixes must be used instead of, not along with, the pronoun or noun to which they refer. Thus one may say mai màṛāgā I will beat thee, or mai tēnū màṛāgā, but not mai tēnū màṛāgā, for in that case the -ū in màṛāgā and the tēnū would both mean ‘thee’ and there would be redundancy. They are never used reflexively.

Suffixes are employed:

(i) to indicate the object, direct or indirect,
(ii) to indicate possession or connection,
(iii) with the past tenses of transitive verbs to indicate the agent or subject of the verb,
(iv) for the second person, singular and plural, to indicate the person addressed.

It is usually quite easy to know which of these meanings is intended; thus in dē sū ḍhēlī, give him eight annas, sū means to him. in mār sū, beat him; sū is him, in dō bhrā sū indicates possession, two brothers are to him.

The second plural suffix is always jē, that of the third singular sū, the u being sometimes pronounced so short that the suffix becomes s, the third plural suffix is nē, or nē. It is nē when it is a separate word or when r, r, rh, ṛh precede it. This becomes nē or nē in the infixes for the future. See below.

The suffix for the second singular varies as follows:—

The second singular suffix for the agent is—1 if the verb is singular, -ī if the verb is plural. When it is not the agent it varies according to the number and person of the nominative of the sentence. If the nominative is first person, singular or plural, the suffix is -ā, if the nominative is third person singular, it is -ī if plural -ī. Finally -ī is always changed to -ā, if the preceding vowel is itsēfī, thus instead of kī ī, we have kī ā, what is it, etc.

Infixed are found only in the future. The following cases are common—

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mai ḍhāgā</td>
<td>I shall expel thee.</td>
</tr>
<tr>
<td>oh ḍhāgā</td>
<td>he will expel thee.</td>
</tr>
<tr>
<td>mai mājēgā</td>
<td>I shall beat you.</td>
</tr>
<tr>
<td>oh mājēgā</td>
<td>he will beat you.</td>
</tr>
<tr>
<td>oh ḍhāṣūgā</td>
<td>he will expel him.</td>
</tr>
<tr>
<td>oh ḍhānēgā</td>
<td>he will expel them.</td>
</tr>
<tr>
<td>asī ḍhāgē</td>
<td>we shall expel thee.</td>
</tr>
<tr>
<td>oh ḍhānīgē</td>
<td>they will expel thee.</td>
</tr>
<tr>
<td>asī mājēgē</td>
<td>we shall beat you.</td>
</tr>
<tr>
<td>oh mājēgē</td>
<td>they will beat you.</td>
</tr>
<tr>
<td>oh ḍhāṣūgē</td>
<td>they will expel him.</td>
</tr>
<tr>
<td>oh ḍhānēgē</td>
<td>they will expel them.</td>
</tr>
</tbody>
</table>
Similarly for other verbs; some of these are commoner than others, and generally speaking the beginner would do well to watch for these suffixes or infixes and use those which he hears.

In the present conditional there are only two cases common, a first singular nominative with a second singular suffix and a third singular nominative with a second singular suffix. Thus 

\[ \text{māi ki karā, what shall I do in thy affair? pīr pawi, pain be to thee (abuse).} \]  

\[ \text{sā and nē, the suffixes for the third singular and plural, and jē the suffix for the second plural, may in addition to the above examples, be used as separate words following the different parts of the future and present conditional.} \]

The auxiliary verb shows the following changes. The present tense is omitted altogether in favour of the suffix, except when the verb is emphatic in which case the word hāi is used for all persons and numbers followed by the suffix. In the past tense suffixes are added only to sā and sā, which both become sā before the suffix, and to sān which can take two suffixes, the second singular, becoming sānī, and the third plural, becoming sānē.

In a clause containing a transitive verb in any of the tenses formed with the past participle, the suffix indicates the agent and not the object, etc. Thus we may say maī mārāgā sū, I shall beat him, but not as a rule maī mārēa sū, I beat him. This should be maī ṣānā mārēa. The violations of this rule are infrequent and it does seem safe to consider them as regular usage.

*Exception:* the 1st sing. or plur. agent with 2nd sing. or plur. pronominal suffix, is fairly common in the pluperfect and infin., and is sometimes heard in the past indef. and pres. perf.

**Second Singular Suffix.**

(i) with the nominative of the verb in the first person singular or plural.

\[ \text{māi mārā kuṭṭūgā} \]  

\[ \text{asī khōtē hōē ā} \]  

\[ \text{āēā ā} \]  

\[ \text{sārē jhalle ā} \]

I shall beat and belabour thee.  

(I tell thee) we are standing.  

(I tell thee) I am coming (lit. have come).  

we are all mad (I tell thee); but sārē jhalle nī they are all mad (see under iii).
asā jhallē te hai ā mad we certainly are.

(ii) with the nominative in the third singular.

bērā ruphī = tērā bērā ruphē may thy boat be carried away.
perdition take thee.

gōlī laggī = tēnū gōlī laggē a bullet strike thee, perdition take thee.

ōh mārīgā = ōh tēnū mārēgā he will strike thee.

bhrē āwīgā thy brother will come.

lambāyār āwī jāwī karīgā the village headman will come and go (to and from thy house).

rōṭī hai l
kī ā, peē āē ā? hast thou got bread?
what is it (I ask thee), or what is the matter with thee, has thy father come?

(iii) with third plural nominative.

paisē labbh gaiē nī didist thou get the pice?

paisē labbh gaiē sānī hadist thou got the pice?

sārē jhallē nī (I tell thee) they are all mad.

na jāī, mārnīgē do not go, they will beat thee.

(iv) as agent.

rōṭī khādhi ā hast thou eaten bread (i.e., thy food)?

kī ākheē ā, pīnd jānā ā what didist thou say, has thou to go to the village?

kī ākheē sāī, kūrīnāl khārnī what didist thou say, hadst thou to take the girl with thee?

Second plural suffix—always ā.

ōthē dō ā (I say to you) there are two there.

maī āē ā (I say to you) I have come, am coming.

ōh aujēgā te mārjēgā he will come to you and beat you
(aujēgā for ājēgā).

kī ā, ākkreē nēhī ā what is it, did he not meet you?

ākhēē kī sājē what had you to say or what ought you to have said?

ṭurnā ā are you going to walk?
Third singular, sū or s.
lai ā sū, dē sū pauḷī bring him, give him a four-anna bit.
ikk kūṛī sū te dō puttar sū
ghar gei hōṣūgī
austūgā te mārsūgā.

mai neḥī sū geā pīṇḍ. he has one daughter and two sons.
jad wēkʰāgā sū tā ākhi sū
bhrā geā sū mar te bēbē she will have gone to his house.
hōgei sū bāmār
he will come to him and beat
dō kūṛī sū sū ikk mar gei
sū sū him.

I did not go to him to the village.

kī akheā sū or kī ākheōs
kitthō aunā sū
what did he say?
where has he to come from, where
is he coming from?

Third plural nē or nē (as a separate word always nē).
kas carhī nē, dehō nē dāwēl they have got fever, give them
medicine.
māmmā mar geā nē their mother’s brother has died.
āwēdā te marnōdā
hup jānā nē kē paihlē jānā
sānē
ākheā sānē? ākheā i hōṅēga
did they say so? (yes, doubtless)
they will have said so.

The following differences should be noted:—aunā ā, thou art
coming: aunā 1, hast thou to come? aunā 1, I ask thee is he
coming: kitthō āne ā, whence hast thou come? kitthō āne 1
whence has he come (I ask thee): kitthō āī ā, whence hast thou
(feminine) come? kitthō āī ā, I ask thee whence has she come.

Pronominal Suffixes, pp. 348–351.

To avoid confusion it should be remembered that, while
these suffixes never indicate the nominative case, they do
indicate the agent case, which Europeans often think of as the
nominative. As the use of the suffixes is always found difficult
it will be well to give the conjugation of the whole verb with
the suffixes attached. Some parts do not usually take a suffix,
but usage on this point is not invariable.

**WITH AUXILIARY VERB OR VERB SUBSTANTIVE.**

*Examples.*

\[
\begin{align*}
\text{mai saijan ā} & \text{? I ask thee, am I a friend?} \\
\text{mai saijan sū, I am his friend.} \\
\text{tā naṇān sū} & \text{? art thou her sister-in-law?} \\
\text{asī jhalle ā, I tell thee we are mad.} \\
\end{align*}
\]

**Present Tense**

<table>
<thead>
<tr>
<th>Person</th>
<th>Possible suffixes.</th>
<th>Possible suffixes.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular.</td>
<td>Plural.</td>
</tr>
<tr>
<td>First</td>
<td>(mai) ā, je, sū, ne,</td>
<td>(asī) ā, je, sū, ne.</td>
</tr>
<tr>
<td>Second</td>
<td>(tū) sū, ne,</td>
<td>(tusī) sū, ne.</td>
</tr>
<tr>
<td>Third</td>
<td>(oh) i, (or ā), je, sū, ne,</td>
<td>(oh) nī, je, sū, ne.</td>
</tr>
</tbody>
</table>

**Emphatic.**

| First  | hai ā, je, | hai ā, je. |
| Second | none, | none. |
| Third  | hai i, je, sū, ne, | haiṇ nī, je, sū, ne. |

**Past Tense.**

| First  | (mai)sāje, sāsū, sāne, (asī) sāje, sāsū, sāne. |
| Second | tū, none, | tusī, none. |
| Third  | (oh) sāi, sāje, sāsū, (oh) sānī, sāje, sāsū, sāne. | sāne. |

**WITH TRANSITIVE VERBS.**

*Suffixes with dassnā, show.*

**Imperative.**

\[
\begin{align*}
tā dass or dassī sū, ne, & \text{tuṣī dasso or dassero sū, ne.} \\
\end{align*}
\]

**Present Conditional, I may show, etc.**

\[
\begin{align*}
\text{mai dassū, dassā je, sū, ne,} & \text{ asī dassiye je, sū, ne (not ā).} \\
\text{tā dassē sū, ne,} & \text{tuṣī dasso sū, ne.} \\
\text{oh dassāl, dassē je, sū, ne,} & \text{oh dassān ī, je, sū, ne.} \\
\end{align*}
\]
Future, I shall show.

mai dassā -gā (fem. -gī) je, sū, ne: also dassū -gā (fem. -gī),
dassjegā (f. -gī).
tū dassē-gā (f. -gī) sū, ne.

oh dass-e-gā (f. -gī) je, sū, ne: dassīgā, dassjegā, dassūgā,
dassē-gā (f. -gī).

asā dassēge je, sū, ne (f. -gī): dassūge, dassjege (f. -gī).
tusā dassoge sū, ne (f. -gī).

oh dassange je, sū, ne (f. -gī): dassūge, dassjege, dassūge,
dassēge (f. -gī).

The future may also end in -dā, -dī, -de, -diā.

Past Conditional, I should show, if I showed, etc.

Suffixes are used only with the -o forms: see Grammar, pp. 378–381.

mai dass-do (f. -dlo) i, je, sū, ne.
tū dass-dō (f. -dīō) sū, ne.

oh dass-do (f. -dlo) i, je, sū, ne.

asā, none.

tusā dass-deo (f. dīō) sū, ne.

oh dass-deō (f. -dīō) nī, je, sū, ne.

Present Indicative, I am showing, I show.

mai dass-nā ā, dass-dā je, sū, ne: f. -nī ā, -dī je, sū, ne.
tū dass-dā sū, ne: f. -dī sū, ne.

oh dass-dā i, je, sū, ne: f. -dī ā, je, sū, ne.

Imperfect.

mai dass-dā (f. -dī) sāje, sāsū, sāne.
tū dassdā sāsū: f. dassdī sāsū.

oh dass-dā (f. -dī) sāi, sāje, sāsū, sāne.
asā dass-de (f. -dīā) sāje, sāsū, sāne.
tusā dass-de (f. -dīā) sāsū, sāne.

oh dass-de (f. -dīā) sānī, sāje, sāsū, sāne.

In the past indefinite, present perfect, pluperfect and future perfect of transitive verbs, tenses in which the passive participle is used, agreement is with the logical object (except, of
course, where agreement is blocked by nā), and the use of pronom. suff. is generally confined to the 3rd sing. and plur. suffixes to indicate the agent. Occasionally the 2nd sing. and plur. suffixes are used when the logical nominative is mai or asā to express the idea “I am (or we are) speaking to thee” or “you”

Note.—To express the simple past with a suffix we must use the -o form or the pluperfect. The ordinary past if followed by a suffix, has the force of a present perfect.

Present Perfect.

The following cases therefore arise:

mai ṭukkar khādhā i (je), I tell thee (you) that I have eaten my food.
mai roṭī khādhī a (je), I tell thee (you) I have eaten bread.
mai ḍō paraunṭhe khādhēnī (je), . . . . two chapatis (masc.).
mai ḍō roṭīs khādhīs nī (je), . . . . two chapatis (fem.).

Instead of mai we may have asā, we.

ṭukkar khādhā sē (ne), he has (they have) eaten food.
roṭī khādhī sē (ne), . . . . bread.
ḍō paunṭhe khādhē sē (ne), . . . . two chapatis (masc.).
ḍō roṭīs khādhīs sē (ne), . . . . two chapatis (fem.).

For the simple past use -o forms or pluperfect, ṭukkar khādho sē (ne), he (they) ate food: roṭī khādhlo sē (ne), he (they) ate bread.

Pluperfect (also means simple past).

The above sentences will become—

mai or asā khādhā sē (sāje), I etc. ate or had eaten.
mai or asā khādhī sē (sāje), do. do.
mai or asā khādhe sānī (sāje), do. do.
mai or asā khādhīs sānī (sāje), do. do.
khādhā (fem. khādhīl) sānū or he (they) ate or had eaten.
sānē,
khādhe(f. khādhīs)sānū or sānē, do. do.
Future Perfect.

mai khādhā howīgā (hojegā), I tell thee (you) that I shall have eaten.
mai khādhī howīgī (hojegī), do. with fem. sing. object.
mai khādhē hoṅīge (hojegē), do. with masc. plur. object.
mai khādhīā hoṅīgīā (hojegīā), do. with fem. plur. object.

So also with asā, we.

khādhā hosūgā (hoṅegā), he (they) will have eaten.
khādhī hosūgī (hoṅegī), do. fem. sing. object.
khādhē hosūge (hoṅēge), do. masc. plur. object
khādhīā hosūgīā (hoṅēgīā), do. fem. plur. object.

If the future in -dā is used the forms will be howīdā, howī-
dī, hosūdā, hoṅēdīā, etc., with d substituted for g.
The suffixes may also follow the verb as mentioned above.

Infinitive.

mai ṭukkār khānā i (je), I tell thee (you) I have to eat food,
mai roṭī khānī ā (je), do. fem. sing. object.
mai khānē nī (je), do. masc. plur. object.
mai khānīā nī (je), do. fem. plur. object.
and so on. The infinitive may be used all through the present, past and future exactly in the same way as khādhā except that khānā, khānī, khānē, khānīā occur instead of khādhā, khādhī, khādhē, khādhīā: thus—
asā roṭīā khānīā saṅe, we tell you that we had to eat chapatis.
paraunṭhe khānē saṅe, they had to eat chapatis (masc. plur.).
mai osul khānē hoṅīge, I tell thee I shall have to eat rice.
roṭīā khānīā hosūdīā, he will have to eat chapatis.

With intransitive verbs.
The only difference is in the past tenses where with intransitive verbs the agent case is not used. It must be observed that
even in intr. verbs the agent case is regularly found with the agent -infinitive, thus—
kikān ārna sāsū? how was he to walk?
roṭiā laikā jānlā ne. they have to take the chapatis and go.

Here we should have expected jānā ne, but the infin., is attracted into the form of the noun which is the object of laikā: see Grammar, p. 372.

Present Perfect.

Examples:—
mai geā ā, I tell thee I have gone.
mai geā sū ghar, I have gone to his house.

We get the following forms (using geā, went)—
mai geā ā, je, sū, ne. asī gae ā, je, sū, ne.
tū geā, sū, ne,
oh geā ā, je, sū, ne,

Fem. change geā to goī and geā to gēī otherwise exactly the same except that 3rd sing. is goī ā, not geī ā.

Simple past: use -ō forms:—
janāi geō sū ghar, the man went to his house.
janāni geō sū ghar, the woman went to his house.

Pluperfect (also means simple past).

mai geā(f. goī) sāje, sāsū, sāne,
tū geā (f. goī) sāsū, sāne,
oh geā (goī) sāi, sāje, sāsū, sāne,

Future.

In addition to the following forms we may have mai geā howāgā ā, oh geā howēgā je, etc., with the pronom. suffixes after the verb.

mai geā hoūgā, hojegā: fem. geī hoūgī, hojegī.
tū, none.

oh geā howīgā, hojegā, hostīgā, honēgā: fem. geī howīgī, etc.
asī gae hoūge, hojege: fem. gelā hoūgīā, hojeģīā.
tusā, none.

oh gae honīge, hojege, hosūge, honēge: fem. gelā honīgīā,
etc.

**Pronominal Suffixes in Negative Sentences.**

*With the negative nā*: (for the interrogative nā, and nehī nā see lower down). The rule is the same as for affirmative sentences. nā comes before the verb as a rule, occasionally after the suffix, in which case it is strongly accented.

je nā mārdo sū, if he had not struck him.
dīṭṭā sū nā, he has not seen him.
ākhī sū nā, do not say it to him.

The second and third sentences, if nā is unaccented, will mean "he has seen him. hasn’t he?" and "just say it to him, won’t you?"

*With the negative nehī*. Two cases arise—

(1) Tenses not containing the past auxiliary sā, sāē, sī, etc.

(i) *First rule*—The suffix follows nehī (almost always).

nehī je bhanneā? did you not break it?
nehī sū hikkān lage, they will not drive it out.

(ii) *Second rule*.—The 2nd sing. suffix is always Ā, no matter what it was in the affirmative sentence.

labbhā Ā? hast thou found it? labbhī Ā? (fem. object).
nehī ā labbhā (labbhā)? hast thou not found it?
labbhe nī (fem. labbhīā)? hast thou found them?
nehī ā labbhā (labbhā)? hast thou not found them?
maī dassnā ū,
maī nehī ā dassdā,

I am telling thee.
I will not tell thee.

(2) Tenses with past auxiliary.

*Rule.*—The suffix is attached to sā, sī, etc., which become, as in affirmative sentences, sāī, sāṅī, sāje, sāsū, sāne. These words are preceded by nehī.

nehī sāī mūrnā? wert thou not going to stop?
Unaccented interrogative nā.

Rule.—The nā follows the suffix.

huṇe chāṅγṇā l, nā? you’re going to prune now, aren’t you?

Interrogative nehī nā.

Rule.—The suffix generally comes between nehī and nā; nehī ḍō nā ḍīggā? I am asking thee, it has not fallen, has it? Cf. nehī ḍō nā ḍīggā, thou hast not fallen, hast thou?

Interrogative Pronouns.

Interrogative pronouns are often used in place of a negative:

maṅ ehnā kī karā what shall I do with it, i.e. it is of no use to me.

ōh dā kitthē innā akl e he has not got so much sense (akl also feminine).

ōh kadō wāhn laggā he will never plough.

kī, unlike the Urdu kya, is never used merely to indicate a question, nor is kī employed in the sense of whether... or, Urdu kyā...kyā. For that Panjabi uses bhāwē...bhāwē.

kyā is sometimes used along with adjectives in interjections with the sense how, this—

kyā sōhnī gall or kehī sōhnī gall, what a good thing!

Indefinite Pronouns.

The indefinite pronouns are kōī, some one, any one, and kujjh something, anything. The following examples illustrate p. 293. kōī kōī āeā (sing. verb), some people, very few people came. kujjh kujjh e, there is a little.

kōī nehī āeā, no one came; kujjh nehī mīleā, nothing was obtained.

kōī... kōī (both singular) some... others, thus kōī manndā we, kōī nehī manndā, some agree, others do not.

kōī na kōī hōwēgā, there will be someone or other; kujjh na kujjh mīlēgā, you will get something or other.

kōī is sometimes used with the sense of ‘about’ in connection with numbers or measures of any kind, such as time, quantity,
etc. In this sense it is never declined. It is often contracted to
ku, ko.

kōī ghaintē nā  in about an hour.
ēh ko caūh waṭṭīā dā bhār  this is about four wattis (eight
hōwēgā  ser) in weight.

A word ku, whether this or another, with the same meaning,
often follows numbers, and the words kinnā, innā, kēddā, ēddā.
kinnā ku hōwēgā? trai ku  How much will there be? About
sēr hōwēgā.

kōī nehī is sometimes used with the sense of not at all, as—
chimbā te kōī nehī āēā the washerman has not come at all.
Gaṅgū te kōī nehī āēā Gangu has not come at all.

Relexive Pronoun.

In the nominative this is merely emphatic, giving the sense of
myself, yourself, himself, themselves, etc. In the oblique cases
it is really reflexive. The nominative is āpē, āpī, āpū, āpō or
āp. In the prepositional case apṇā is used, except in the accu-
sative or dative where apṇē āp nā is the form found.

The oblique cases of the reflexive pronoun are used whenever
the reference is to the nominative of the sentence. The ordinary
pronouns mērā, tuhāddā, ōhnā dā, etc., must not be used in a
reflexive sense.

Pirā ōhdi panjālī apṇī Pira considers his (the other
samjhdā e  man’s) yoke his own.
tusā mērī lēllī nū apṇā karkē you have kept my lamb, consider-
rakkhēa

ōh āpē jākē apṇā bandobast karangē, apṇē āp nā te jhalleā
nehī na samjhdē, they will go themselves and make their own
arrangement, they do not consider themselves idiots.

When the reflexive pronoun is in apposition with a noun or
pronoun it is often kept in the nominative even though the other
word is in the prepositional, thus—
sāṇū āpū Panjābī nehī aundī, we ourselves do not know Panjabi.
If the preposition takes the genitive of a noun or pronoun the genitive ṣādž̄e ṣādž̄e kōḷ kuḷīh neḥi Ṣ, we ourselves have nothing.

This pronoun often has the sense of without assistance, by itself, etc., ṣādž̄e wall Ṣā Ṣā Ṣā Ṣā Ṣā Ṣā, it will get well by itself.

ṣādž̄e is often used for one’s own where one might expect sādž̄e or māra or tuhādā, thus—

ēh te ṣādž̄e Ṣ, this is our own. Or a servant will say ēh ṣādž̄e mēc Ṣ, meaning this is our table, i.e., it belongs to the house.

Prepositions.

nā, by, is used only as the sign of the agent. Some Panjabis never use it at all. It should not be used with pronouns although speakers under the influence of Urdu do so use it.

-ṭ is added to the singular of nouns (never to the plural except names of villages), and words used as nouns, such as adjectives, infinitives, etc., to adverbs and to other prepositions. It has the sense of ‘from’ in time and place, and sometimes is practically meaningless.

For the plural of nouns a detached preposition is employed thus gharā from the house; gharā thō, from the houses.

The changes produced in nouns by the addition of -ṭ have been explained under the heading of declension of nouns, p. 278.

The adverbs of place ēṭṭē, ōṭṭē, jīṭṭē, kīṭṭē, kīṭalā, kīṭe, kīḍhāre, ụttē, aggē, pīcohē, drop the final Ṣ before -ṭ. When one of these words is used with the preposition dā, it commonly though not invariably takes the suffix -ṭ before the dā, thus—

ōṭṭē dā jaṇā, a man from there, ōṭṭē dī gall, a matter belonging to here. We also have ōṭṭē dā jaṇā, ōṭṭē dī gall.

Other examples with adverbs are:—

sāhmpē from in front. nēreḍ from near.
uttē from above. aggō from before.
banneḍ from outside. pareḍ from beyond.

In the following -ṭ seems to have no meaning:—

odō then, jadō when, tadō then,
also wallõ in the phrase méře wallõ wēkhďa e, he is looking at me.

-õ and the detached prepositions thõ, tõ, thi, te, have in addition to the meaning of from in time and place, the meanings of 'from' in free from, get well (from sickness), prevent (from), be evident (from), escape (from), deny (from), refuse (from), refrain (from), fear (from), ask (from), source (from in time or place).

-thi, however, has not the sense which these others have of 'than' in comparison. 'to' in superiority or inferiority to, or the sense of 'for' in prices (for so much) or exchange. -õ may be used along with nǚl in comparison, méře nǚlõ, than l. kölõ may frequently be used for these prepositions.

auŋõ inkär kitã, auŋ tõ he refused to come.

inkär kitã

paŋõ paisã tõ mĭlẽa it was obtained for five pice.

thuṁthõ waďḍa e bigger than you.

bimāriõ wall hœaã he has got well from his sickness.

jānõ mārẽa geaã, he was beaten from his life, i.e. killed.

methõ or méře kõlõ kastûr hœaã, I have committed a fault.

waihrõ tõ waĉérã waţaẽa exchanged a foal for a calf.

tõ, uttẽ, on, upon, is sometimes used where we should expect another preposition, thus—

khûh tõ, at the well, talẽ tõ, at the tank, haṭṭî uttẽ, at the shop.

mêrẽ tõ arzl pãl he brought a case against me.

apnĩ gall te wî khloweã kar stick to your position or word.

hukm uttẽ cañã to keep an order.

õh dõ tõ karz carh geaã he got into debt.

kisẽ tẽ āshik hœnã, be in love with someone. āshik has the oriental sense of love.

nǚl is used for 'with' of contiguity, also for 'with' or other prepositions compounded with verbs, e.g., fight with, work with, deal with (treat well or ill), speak to (with), feel disgust at (with), be pleased or displeased with, tie to, unite with, love, come into contact with.

waihrã rukkh nǚl bannĩ tie the calf to a tree.

puttar nǚl bãrĩ mhabbat klī loved his son much.
oh di sutthan nāl mērā pair my foot touched his trousers.
lagg geā.
callyē nālō nāl let us go together.

Abstract nouns compounded with nāl give the sense of adverbs, as—

chētī nāl quickly.
sababb nāl by accident, by chance.
till nāl by force or with effort.

kōlō is frequently employed for 'by' of agency

ōh dē kōlō nehī cukkīdā he cannot lift it.
ōh dē kōlō cukkān nehī hundā he cannot lift it.
ōhnū ustād kōlō pārhāśāgā I will have him taught by a teacher.

nālō is employed for the purposes of comparison, meaning 'than.' (See under -ō).

bin, binā, biṅ, bājhō are used with the inflected past participle to express our 'without' with the gerund.

bin khādheśa ṭur geā he went away without eating.
bin saddeśa āeā he came without being called.

This is also expressed by the two prepositions thō (thī, etc.), and binā, as ākkhaṇ tō binā, without saying. In this case the inflected infinitive is used.

wallō often means on behalf of, from—
mērē wallō ōh dē aggē hattā beseech him from me (put your hands together).
mērē wallō ōhnū ākhnā say to him from me.

The ordinary meaning is from the direction of, sāddē wallō, from our party, from us.

hēth, below, said of rupees has the sense of "temporarily kept back."
ōs dō rupae hēth rakkhē he kept back two rupees.
chē din hēth rakkhē he kept back the wages of six days.

aggē has often the meaning of in comparison with, or in the opinion of, thus—
Oh de aggé oh kujih nehi e, means, according to context, compared with him this is worthless, and in his opinion this is worthless.

Sir is used with wēlā, wakat, time, and thā, place, to mean ‘in,’ wēlē sir, or wakat sir, in time, at the right time; thā sir, in the right place.

Sār in conjunction with the form in ēā of present participles means just at the time of, aundē sār, on arrival; ākhēdē sār, while speaking; wārēdē sār ēā geā, he died on entering.

**ADJECTIVES.**

The relative adjectives jehā, as, jinnā, as much as, jēdā, as large as, have almost a prepositional force, being used with the prepositional of nouns and pronouns, while themselves agreeing with the noun, or pronoun to which they refer.

Oh kaṭṭī mērē wachērē jēdē e that young buffalo is as large as my foal.

Tuhādē jehā te kōl ghulāṭīā there is no wrestler like you.

Gujrāt jinnā kise duālē ēā dē no village round about has as much population as Gujrāt.

In these sentences jēdē, jehā, jinnā agree with kaṭṭī, ghulāṭīā, abādī, respectively, while wachērē, tuhādē, Gujrāt are in the prepositional case.

This use of jehā is not to be confounded with that mentioned in the earlier part of the grammar, p. 292, where the meaning is rather, -ish, and where jehā is used not with the prepositional case of the noun. but in simple agreement with it, as in the following:

- gōrī jehī gā a reddish cow.
- mārā jehā dhaggā a rather weak bull.

Instead of the plural prepositional form adjectives frequently employ the form in -ē when in agreement with masculine nouns, thus—for sādā sātūrē sā, of our puppies, sādā sātūrē sā is quite common.
In the vocative the adjective usually follows the usage of the
noun, if the noun takes the vocative form the adjective generally,
does so also. Sometimes the noun has it, while the adjective
retains the ordinary oblique form, singular or plural, but the
adjective never takes the vocative form unless the noun has it,
thus—

mērē mālik, mērē mālikā or mērē mālikā, but not mērē mālik, my master.

For the agreement after the prepositional nā and for a similar
rule applying to a complementary attributive when the noun is in
the agent case, and also when there is an impersonal sense with
no nominative expressed, see under accusative case.

All adjectives singular and plural may be used as nouns, as,
ikk garīb, a poor man, kōi mārā jehā, some feeble man, buḍḍhiā
married women.

**Numerical Adjectives.**

Numerical adjectives, after the first, generally take their noun in
the plural. The word rupayā, rupee is not infrequently used
in the singular. The numbers sau, hundred, hazār, thousand,
lakh, 100,000, frequently take their noun in the singular if it is
masculine.

dō sau ghōrā two hundred horses.

ḍhāū hazār bandā two thousand five hundred men.

When a number is counted by scores the word wīhā often has
its noun in the singular.

cār wīhā jaṇā four score men.

If the noun is expressed the word wīhā does not affect the
gender or number of the verb, but if the noun is omitted wīhā
takes its verb in the feminine plural.

trai wīhā rupeā mīleā sī he got sixty rupees.

trāl wīhā mīlā sāṅ he got sixty.

When the noun qualified by a numeral is governed by a pre-
position, the numeral is nearly always inflected, thus—

paṇījā jaṇēā dī mazdūrī five men’s wages.

saṭṭhā rupayā tō āeā it costs sixty rupees.

daś ā paisī for ten pice.
If, however, the noun is in the singular the adjective is not inflected.
Thus cär rupae tō míleā, it was obtained for four rupees.

AGREEMENT OF ADJECTIVES.

Panjabi frequently uses adjectives where we should have adverbs, as in phrases like "he plays well." "he writes well." The question of their agreement causes some difficulty. The rules are—

(i) Intrans. verbs with no object. The adjective agrees with the nominative.

\[ \text{oh caŋgī khēddī e}, \quad \text{she plays well.} \]

(ii) Trans. verbs with no object. The objective is masc. governed by the verb.

\[ \text{oh baṟā caŋgā likhddī e}, \quad \text{she writes very well.} \]

(iii) Trans. verbs with an object or intrans. verbs with a cognate object. The adjective agrees with the object.

\[ \text{oh kāpī caŋgī likhddā e}, \quad \text{he does his copy well.} \]

\[ \text{oh kirkaŋ caŋgā khēddī e}, \quad \text{she plays cricket well.} \]

ADVERBS.

There is some difference between āhō and hā. āhō, āh and, less frequently, hā, are used in giving an affirmative answer to a question. āhō, but not āh, often means "well, go on, I am listening." hā is used to reply to one's name, while hā te means "yes, indeed, what else would you expect?" The following questions and answers between A and B will exemplify the usage.

A. ṭūr caleā ? B. āhō (or āh). A. are you off? B yes.
A. wāl karr barrē hō gaē nī? B. kī ? A. wāl. B. āhō ?
A. ōē Būṭēā ! B. hā! A. Būṭā ! B. yes.
A. mukkar gaē e ukkā mukkā? B. hā tē. A. has he refused altogether? B. yes, I should rather think he has.
A long-drawn-out āū on two or three notes may mean "Oh, I see now. Is that the way of it?" In this case āū would not be used.

THE VERB.

THE INFINITIVE.

The uses of the infinitive are complicated. Its flexibility is one of the characteristic features of Panjabi.

(i) As a noun. When so used it may be nominative to a verb, governed by a verb, or governed by a preposition. Whether it is nominative or objective it may itself govern an object. In this case it generally agrees in gender and number with its object, and if it is nominative the verb to which it is nominative also agrees in gender and number. If the object is governed by the preposition nā, the infinitive does not agree with it, but remains in the nominative singular. When the infinitive has no object it retains the form of the nominative singular.

The prepositional form of the infinitive is found by adding n to the root if it ends in a vowel (or a vowel followed by h), n if it ends in r, ō, rh, ṛh, and -an if it ends in any other consonant.

(a) Simple nominative or objective, infinitive in agreement with its object.

nahānā cangā we it is good to wash oneself.
ēs rān ānā jānā baṛā hundā there is much coming and going e on this road.
laiṅā dēṅā dealings.
māl apānā lainā lelēṅā e I have taken what I had to take.
hun ēs munḍā pāṛhnā chaṅd now that boy has given up dittā e reading.
cōṛī karnī māṅī e it is wrong to steal.
gē cōṅī bhull geṅā he forgot to milk the cow.
kaṅakā gāṅhā raiṅ gelā it remains to thresh the wheat.

(b) Governed by preposition. Sometimes the preposition is understood. This is specially the case with preposi-
tions expressing cause or reason, such as nũ, wãstũ, lai.

ōh mērũ auŋ tũ paŋũlũ mōeũ he died before I came.
gadũ dā jān nũ teār ai the cart is ready to go.
puchhaŋ giocchaŋ dī lōr neŋũ there is no need to enquire.
asũ khlōn jōgũ neŋũ we are not able to stand (live, etc.).
maĩ kamm karn geũ I went to work.
bhrũ dhaggũ wōcocaŋ geũ my brother went to sell a bullock.
ōh wēkkhaŋ ēeũ he came to look.
ōh mārn geũ, sagō mār khāŋ he went to beat but began to be beaten.
maĩ pucchaŋ pucchaŋ kardũ I was on the point of asking, I wished to ask.

It will be noticed that the above uses correspond in great measure to the Latin gerund and gerundive.

The infinitive in agreement often expresses purpose. It may be in tense.

maĩ gāĩã cugũĩã chaŋũ dittiũ I left the cows to graze.
sāŋ
sunyārũ apnũ dhĩ pārũnũ pāĩ the goldsmith has sent his girl to read.
phatũhũ dhōnũĩã dittiũ sũ he gave the waistcoats to be washed.
manjũ uŋũĩ or uŋũĩ ditti nũ they gave the bed to be woven.
patlũn sukũnũ pāĩ he put out the trousers to dry.

There is a usage with the verb pānũ which does not appear to come under the rule, it differs from that of the last examples.

chimbũ kamsũã sūkũnũ pālũ the washerman put out the shirts to dry.
jhiggũ sukũnũ pāeũ sājũ? did you put out the shirt (native) to dry?

Here it will be seen that the form sukũnũ does not vary. It is peculiar inasmuch as a form in -nũ does not occur in the singular in the normal inflection of the infinitive.
The verb laggā governs the infinitive in the prepositional. 

वहं कदा पत्र्य लाग्गा । when will he ever give or take it back?

कुर्ज रून लाग्गि the girl began to cry.

(c) with some word signifying advisable, necessary, etc. 

This is merely a variation of (a). cāhīdā e (the organic passive of cānhā, wish) is used with the sense of it is advisable or desirable or one ought; 
painā, to lie, with the infinitive means, have to, it will be necessary to; and hōnā, be, become, with an infinitive has practically the same sense. These verbs agree in number and gender with the infinitive which is nominative to them, that in turn being attracted into the number and gender of the noun, if any, which is governed by it, unless the word nū governs the noun, in which case the infinitive remains in the nominative singular masculine, this being the form which it assumes also when there is no noun.

किताबा पार्निला cāhīdlā nē one ought to read books. ।

भें cāhīdā e. one ought to read these books.

बाग्ही जोनि pawēdi you will have to harness the trap.

खाना पाईँ गाइ it will be necessary to eat. ।

माजल lāhni we the cream has to be taken off.

भाजके पिहाई dēnī hōwēdī to-morrow one will have to give the price of grinding.

(d) with prepositional inflection to indicate ability. The infinitive is used in the prepositional case, even when nominative, to indicate ability. This use is common only in negative sentences. When found in affirmative sentences the affirmation is generally in close connection with a negation. This infinitive may govern an object, and in that case it will, though remaining unchanged itself, attract the verb to which it is nominative, into the number and gender of its object.
except, of course, when ṇāl interposes, and breaks the concord.

mere koḷō khloṇ nehī hundā  I cannot stand.

turn te hundā e par ēḍṇī paṇḍ nehī cukkan hundi, I can
walk, but I cannot lift so heavy a load. (This probably in reply
to a question “can’t you walk?”)

bhalke mitṭī nehī puṭṭan hōwēdī, to-morrow one will not be
able to dig earth (but puṭṭē hōwēdī would mean will not have
to dig earth).

ēḍṇā aukhiā kitabā mунđē koḷō nehī paṛhṇ hōṇ laggīā,
the boy will not be able to read such difficult books.

dēn rāt caukīdārī nehī karn hundī, one cannot watch day
and night.

(c) The infinitive is often used as an imperative. When so
used it agrees with its object if there is any.

aṁ nehī karnā  do not act thus.
rōṭī mērī lai auṇī  bring my food.
gālā śṭthō kaḍḍhniā  turn out the crows from here.

(f) The infinitive is used with the agent case of nouns and
pronouns to express the idea of to have to, to intend
to. In this case the rule for the agreement of the
infinitive is exactly the same as the rule for the agree-
ment of the past participle in the agent construction
of transitive verbs. This use of the infinitive is
extended to all verbs, transitive and intransitive, the
latter, however, not being able to take an object.

kittē jāṇē né? ēhnā shaihr
jāṇē e
ōs nehī paṛhnā
tā muṛṇā nehī?
pishā te sāreś partnā e
mai ēsdē rupayyē dēṇē né
rōṭī ajē khāṇī jē?
ḍhaggē kitthē laijāṇē nī?

where have they to go? they
have to go to the city.
he will not read.
will you not desist?
all have to turn back.
I have to give him money.
have you still to have your food?
where have you to take away
the bullocks?
citthi khoen sane they had to open the letters.
mai ohna doha nua walke parta I had to turn them both and
leauna si bring them back.

(9) When the nominative is a purely involuntary agent, and no intention is attributed to it, the construction (/) is often changed for one in which the infinitive and finite verb agree with the nominative. This construction is found only with intransitive verbs

gai wall te hona i nei the cows will not get well.
es tarha bamar hona ne in this way they will get ill.
oh ghori wigar zarur jani nei those mares are sure to be spoiled.
toe te kharab hona i ho the holes are bound to be bad.

The difference between the two usages may be seen in the following:

cauj j Anaheim sauja e, four men intend to or are going to sleep.
car janu sauneh nei four men will be sleeping here (a calculation as to how many men can be got into the space).

meri manji wi jani e my bed too is to go. [etc.
meri bhaing wi jana e my sisters are to go, intend to go,
chna cuhi muhna nei these mice will not desist.
chna suddharni nei, these mice will not become good.

(Here the mice are treated as acting without volition.)

With the verbs auun, come, and jana, go, the infinitive is often attracted into agreement with some noun which is object to a conjunctive participle and has therefore no connection with the infinitive which it attracts.

tau karchi cha and ke auuni come after leaving the spoons.
mai tinda cukak jani nei I have to go after having helped
someone to lift the earthen pots.

In the first sentence we should expect auun, and in the second jana.

-wala.

This is perhaps a convenient place for a note on -wala. Wala may be added to any noun with the meaning of "connected with", 

"possessing" or "belonging to"; thus we have majhāwālā, buffalo man, ghōrē wālā, man with a horse, billī akkh wālā, man with a cat-like eye. The noun with wālā is put in the prepositional case.

Unlike Urdu, Panjabi makes a clear distinction between singular and plural in the words to which -wālā is attached. Thus trēṟā wālī kandh, a wall with cracks: trēṟ wālī kandh, a wall with a crack: ciṭṭē challe wālā, someone with white rings: ciṭṭē challe wālā, someone with a white ring.

The word rōṭī wālā, bread-man, is a word imported from Urdu for the benefit of Europeans. It ought really to be rōṭīā wālā.

-wālā may be added to the genitive of pronouns and the prep. case of nouns to mean "having connection with" as distinguished from "belonging to." Thus mēṛī wadhri, my thong, but mēṛē-wāḷī wadhri, the thong which I had in my hand or which was formerly mine (but now perhaps is yours). camraṅg dā saṇḍhā, the buffalo of the tanner, but camraṅg wāḷā saṇḍhā, the buffalo which has some connection with the tanner, perhaps was his and was sold by him. See Appendix.

Exceptions.—Pronouns in the third sing. may, and in the third plur. must, take the prep. case before wālā. See Appendix.

Care must be taken never to use -wāḷā for the English 'one' after an adjective. The red one or the white one must be represented simply by sūhā or baggā and not by the use of -wāḷā.

When wāḷā is used with an adjective a noun is understood. Thus if one were speaking of two boys wearing shirts one might say: ikki dā kāḷā jhiggā sī te ikk dā ciṭṭā; ciṭṭē wāḷā īṛ geē, te kāḷē wāḷā ajē ēṭṭē ī e, one had a black shirt and one a white, the one with the white (shirt) has gone away, the one with the black shirt is still here. ciṭṭē wāḷā could never mean the white one. Similarly in speaking of girls and boys with buffaloes, būṛī wāḷā would mean the boy with the grey buffalo, būṛī wāḷī the girl with the grey buffalo.

-wāḷā never takes the accent. The accent of ghōrēā wāḷā is on ē, of nakḥēṛanwāḷā, one who separates, on ē, of wēkkhanwāḷā, women who are looking, on ē: in no case does it fall on any part of wāḷā.
Past Participle.

As explained in the Accident, when hoē, the past participle of hōṇā, is added to the past participle of a verb a state is indicated, and if the verb is transitive the state is passive.

riddē hoē caul cooked rice.
tusā Khushāb diṭṭhā hoē e have you seen Khushāb? (is Khushāb in the state of having been seen by you?)

The hoē is sometimes omitted as baiṭhā baiṭhā saṅ rehā, while seated he fell asleep.

The past participle may be used as a noun:—
phāṭhā sabbh kujih kardā e, one entangled will do anything.

An exception to the passive use is found in the phrases paɾheā hoē and sikkheā hoē which may mean both having studied or learned and having been studied or learned.

ōḥ Fārsī paɾheā hoē e he is one who has studied Persian.
ōs Fārsī paɾhī hol e he has studied Persian.

When the past participle is used in apposition to an object it agrees with the object unless when nūr intervenes, in which case it remains masculine, singular, or, rarely, takes the ending -eā. (See also note on -eā at the end of the noun cases.)

maṅ ikk munḍā moeā hoē I saw a boy dead.

diṭṭhā
ōḥ nū peā hoē chaḍḍeā he left him lying.
baiḥṇā, sit, khloṇā, stand, sometimes take the ending in -eā, but with other verbs it is rare in this connection.
jē tū kuṛī nū baiṭheā jē if you see the girl sitting or khloṭeā wēkhē standing.

Conjunctive Participle.

This generally has the meaning of having done something, but it often has a present signification and very frequently is used as an adverb.

kard pharākē jā having handed the knife go.
bhajjkē ā, nālē sōc samajhkē go running, moreover speak
gall karī thoughtfully and understandingly.
wāzā (awāzā) mār mārkē ga] my throat has burst through
pātgeā calling out.
bhaṅgākē wēhndā e he looks squintingly.
jānkē, knowingly: hōsh karkē, carefully: bacākē, carefully
(savingly).

This participle generally refers to the nominative of a sentence, but other uses are found, as—
mēnī wēkhē gussā āeā I got angry on seeing it (anger came to me).
jīwī mārī karkē pai hoi e the land, being considered bad, 
is lying idle.

When a verb is repeated to indicate continuance or when two verbs having a single idea are used together, the ending -kē is attached only to the second: see mār mārkē above.

khā pīkē having eaten and drunk.

For phrases like mai kitābē chaḍḍkē jāṅā nē or aunīā nē, see under Infinitive, p. 372.

When the conjunctive participle of a verb is joined to a verb of motion or one meaning to send, it is common to omit the ending -kē or with the simple imperat. sing. of aunīā, come, to substitute -e for -kē. The two verbs thus connected express practically a single idea which is very often somewhat different from the idea which would be expressed if the ending -kē were retained:—dass jāṇa, tell and go; dē jāṅā, give and go; utṭh khāṅā, get up and stand; utṭh nasāṅā, get up and run away; utṭhe ā, get up and come; wēkhe ā, look and come; dē aunā, give and come. In all these there is a special nuance of meaning not found in the fuller form, but very difficult to put into words. Thus ōh utṭh naṭṭhā, is ‘he was up and off’: utṭhkē naṭṭhā (or nass geā) he got up and ran away. Sometimes the meaning is considerably changed.

mai pauḷī dē tōrī, I sent four annas (by someone); pauḷī dēkē
\texttt{forn\textsubscript{a}}, to give four annas to someone and send him. \texttt{\textalpha\kappa\textbf{h}ghall\textsubscript{a}}, to send a message, \texttt{\textalpha\kappa\kappa\textbf{e}ghall\textsubscript{a}}, tell someone and send him.

This use must be clearly distinguished from that of intensive compound verbs (see compound verbs in the Accidence, p. 332). In the latter case the second verb entirely gives up its own meaning and serves merely to emphasise the meaning of the first verb.

**Present Conditional Tense.**

This tense is used much more than in English. It is often found instead of the present tense in the case of proverbs or sayings of a proverbial nature. also in statements of two parallel occurrences, e.g.—

\texttt{Rabb di\textalpha\ Rabb j\textalpha\n\textalpha\ God (alone) knows God's affairs, i.e., God alone knows.}

\texttt{Bar\textalpha\ mauj h\textalpha\i, mai pe\textalpha\ pu\textalpha\t\textalpha\ to \\textalpha\ k\textalpha\l\textalpha\ pe\textalpha\ \textalpha\kk\textalpha\. There was a great joke, I was digging and he was hindering me.}

When one verb is contingent on another in the way of advisability, duty, desire, necessity, command, condition, result, the contingent verb is generally put in the present conditional, e.g.—

\texttt{m\textalpha\r\textalpha\ r\textalpha\h\textalpha\ neh\textalpha\ kard\textalpha\ al\textalpha\ pai adhw\textalpha\t\textalpha\ khl\textalpha\ j\textalpha\, my spirit did not desire (I did not wish) that I should stand still half way. t\textalpha\ khl\textalpha\ j\textalpha\ mai bhaj\textalpha\k\textalpha\ w\textalpha\k\textalpha\ you stand here, I will run and see.}

\texttt{b\textalpha\b\textalpha\b\textalpha\ ahnd\alpha\ e pai \textalpha\tur j\textalpha\e mother says he is to go away. nisha\textalpha\ng lag\textalpha\ j\textalpha, j\textalpha\e j\textalpha\n d\textalpha\ t\textalpha\ by all means go if he lets you.}

Similarly questions about a course of action to be pursued, action advisable or the reverse, necessary or permitted, dependent on the will of another or doubtful, naturally have their verbs in this tense.

\texttt{mai j\textalpha\, shall I go? \oh j\textalpha\e, may he or shall he go? asi ki kary\textalpha\, what shall we do?}

This tense is also used for blessings and curses, e.g., \texttt{mar\textalpha\ may- est thou die, pil paw\textalpha\ mayest thou have pain.}

\texttt{Rabb t\textalpha\r\textalpha\ bhal\textalpha\ kar\textalpha\ God bless you. w\textalpha\d\textalpha\a\ din mub\textalpha\r\textalpha\k h\textalpha\w\textalpha\ a happy Christmas.}

For conditional clauses see under Past Conditional, p. 377.
Present Tense.

The auxiliary is never omitted in this tense except in negative sentences, though it is frequently uttered very rapidly. In the first person singular the auxiliary is often merely a nasalising of the vowel, e.g., maīāhnā or āhnāwā, I say, asiāhnneā, we say.

In negative sentences there are two forms: (i) the ordinary form with the negative particle prefixed, in which case the auxiliary is always inserted. (ii) the present participle without the auxiliary. This latter form is more usual, e.g.—

maī nehī karnā wā, but more commonly maī nehī kardā, I do not or will not do it.

The present tense is sometimes used for greater vividness in relating past events, though this is not very common. It is also, and very commonly, used for the future to indicate immediate action; e.g., in past narrative, maī ēddharā lagā aunā wā, tē ōh ēddharā bhajjā lagā jāndā e, I was coming from this direction and he was running along in that direction.

We also have āh wēkhā, huṇē ōh nā kādīh dēnnā wā, look, I will turn him out at once. This tense sometimes expresses will or intention, as tusī ōh tarjumā nehī wēkhde? will you not look at this translation?

Imperfect.

This tense indicates continuance or sometimes habit in the past. The auxiliary must never be omitted even in negative clauses. In negative clauses the auxiliary may precede the present participle, e.g., ōh nehī puṭṭdā sī or ōh nehī sī puṭṭdā, he was not digging.

Past Conditional.

This tense is used in the protasis and apodosis of conditional sentences, i.e., in the clause containing the word "if" or some similar word and also in that containing result. It implies that the condition stated has not been fulfilled.

Conditional Sentences.

The following sentences will explain the method of expressing conditions with different tenses.
(1) jē ḍh kamm mukāē maī dihāṛī dēṅgā, if he finishes the work I will give him a day's wages.

For vividness we may have ḍs mukāē, instead of ḍh mukāē past indefinite.

(2) jē ḍh kamm mukāṇḍā e maī dihāṛī dēṅgā, if he is finishing the work I shall give him, etc.

(3) je ḍh mukāṇḍā maī ḍhnū dēṇdā, if he had finished I should have given him. jē ḍhđī bēbbē wēhndī tā rinj hundī, if his mother saw him she would be displeased.

It will be seen that the past conditional is used for two different tenses in English, corresponding to saw and had seen. The correct meaning is gathered from the context. The compound tense, pluperfect conditional, is rarely used especially in the apodosis. We do not generally hear such phrases as jē ḍh geā hundā, if he had gone; maī zarūr nāḷ geā hundā, I should certainly have gone with him, would not be heard in the apodosis. This should be maī zarūr jāndā. The compound tense, if used, should be confined to the protasis.

The other form of the past conditional may be employed.

jē ḍh āwēā caṅgī gall if he had come it would have hōwē ā been a good thing.

(4) jē ḍh kardośi tāmukā if he was doing it he will wī laēṅgā finish it.

(5) jē kadē rassi wāṭḍē if you should ever be plaiting hōwō menū dasseō a rope tell me.

Sometimes the condition is only implied, e.g., kadē wēhndēō, if you would only some time look, āhō, geā te tā, yes, if he goes, then—(then you may talk, or then we shall see, etc.). See also pp 380, 1.

-ō forms in the Past Conditional and Indicative.

The following paradigms will indicate these forms. In the past conditional -ā is changed to -ō for the 2nd person mas. sing., -īō for fem. sing., -ēō for masc. pl. and -īō for fem. pl. In the past indicative of transitive verbs the ending -ēā is changed to -ēō. īō, ēō, -īō respectively, the sing. being the same as the pl.
but with different pronominal affixes. If the past indic. ends in -ā (but not -eā) the endings become -ō, -ō, -ō, īō. In intransitive verbs -eā changes to -ēā, -ēō, -ēō, īō; and -ā (not eā) to -ēā, -ēō, -ēō, īō. If in any of the above cases the ending -eā has the accent on -ē it is treated like the ending -ā, not -eā.

Past Conditional cukknā, lift.

Second... cukkdō, fem. cukkdīō. cukkdeō, fem. cukkdīō.
Third... cukkdō (ī, jē, sū, nē). cukkdeō (nī, jē, sū, nē), fem. cukkdīō (ī, etc.). fem. cukkdīō (nī, etc.).

Past Indicative, transitive verb.

Here number and gender apply to agreement with the object.

cukknā, lift : karnā, do.

Second... cukkeō ī, jē: fem., cukkiō ī, jē.
Third... cukkeō sū, nē: fem., cukkiō sū, nē.
Second... kitō ī, jē: fem., kitīō ī, jē.
Third... kitō sū, nē: fem., kitīō sū, nē.

(Intransitive Verb.)

Second... geō, fem. geīō. geō, fem. geīō.
Third... geō (ī, jē, sū, nē), fem. geīō (ī, etc.).
Second... ūreō, fem. ūrīō. ūreō, fem. ūrīō.
Third... ūreō (ī, jē, sū, nē), fem. ūrīō (ī, etc.).

On these forms a few notes are necessary. They are essentially conditional. In the past cond. they emphasise the conditional nature of the sentence, and in the past indicative they usually import the idea of a strong condition. Hence
these forms are specially suited to threats. The condition expressed by this past indic. is always future. In the past cond. of all verbs and the past indic. of intrans. verbs the pronouns which are nominative to the verb may be expressed. In the past of the trans. verbs it is incorrect to express them; they are always expressed by means of pronominal affixes. In the 3rd sing. of the past cond. the form in -ō always has a pronominal suffix as object, and may not be used without it.

jē patā laggdō ī, te dā nā khāndīō, if you had known, you (fem.) would not have been tricked.
jē bēbbē ṭhākdīō sū, te nā russdā, if his mother had stopped him, he would not have taken a huff.
jē khiskeō, makkā ṭhappūgā, if you run away, I'll jump on you (slang).

jē dāṭrī bhannīō ī, if thou breakest the sickle: jē dāṭrīā bhannīō nī, if thou breakest the sickles: by changing the last word in both sentences to je, we get if 'you' break, etc.

Sometimes we find this ending in the past indic. when no condition is implied. In this case the verbs denote past time. This is most common in 3rd person transitive and 2nd person intransitive.

kī bhāṛā dittōsā, what fare did he give?
mūṛ cōkhā bāllaṇ sāreō nē, afterwards they burned a lot of firewood.

As these constructions are difficult it will perhaps be well to give an example of each possible case.

**Past Conditional.**

jē tū waṭṭā cukkdō if thou hadst lifted the stone.
jē tū waṭṭā cukkdīō if thou (fem.) hadst lifted the stone.

jē jāṇā ghalldō ī (or jē) if the man had sent thee (or you).

jē jāṇā ghalldō sū if the man had sent him or her.

jē jāṇā ghalldō jē if the man had sent you.

jē jāṇā ghalldō nē if the man had sent them.

jē kūṛī ghalldīō l jē, sū, nē if the girl had sent thee (you, him or her, them).
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jē janē ghalldeo nī (jē, sū, nē)
if the men had sent thee (you, him or her, them).

jē kūriā ghalldiō nī, etc.
if the girls had sent thee, etc.

PAST INDICATIVE.

Kyūn geō
why didst thou go ?

jē waṭṭē kukkeō i
if thou liftest the stone.

jē waṭṭē cukkeō jē
if you lift the stone.

jē waṭṭē cukkeō nī
if thou liftest the stones.

jē waṭṭē cukkeō jē
if you lift the stones.

jē kūri cuckkiō i (or jē)
if thou liftest (or you lift) the girl.

jē kūriā cukkiō nī (jē)
if thou liftest the girl (you lift).

jē waṭṭē cukkeō sū
if he (or she) lifts the stone.

jē waṭṭē cukkeō nē
if they lift the stone.

jē waṭṭē cukkeō sū (nē)
if he (she) lifts the stones (they lift).

jē kūri cukkiō sū or nē
if he (she) lifts or they lift the girl.

jē kūriā cuckkiō sū or nē
if he (she) lifts or they lift the girls.

jē geō, jē geō
if thou goest, if you go.

jē geiō, je geiō
if thou (fem.) goest, if you (f.) go.

jē nāl tureō i or sū
if he goes with thee or him (her).

jē nāl tureō jē or nē
if he goes with you or them.

jē nāl turiō i or sū
if she goes with thee or him (her).

jē nāl turiō jē or nē
if she goes with you or them.

jē nāl tureō nī or jē
if they go with thee or you.

jē nāl tureō sū or nē
if they go with him (her) or them.

jē nāl turiō nī or jē
if they (fem.) go with thee or you.

jē nāl turiō sū or nē
if they (fem.) go with him (her) or them.

bhrā geō i?
did thy brother go ?

ki kitō i?
what didst thou do ?

gal ē holo je.
I tell you, the matter happened thus.
Past, Perfect and Pluperfect Tenses.

These do not call for much comment.

The past is often used for the sake of vividness in conditional clauses and may have a future sense.

je so wēkh lēā, te māī bajiḥ if he saw, I shall be imprisoned.
je te ā geā, māī bac geā if he really comes, I shall be saved.

The pluperfect is usually used without special differentiation between it and the simple past. It is very commonly used for the past.

māī kujjh nehī ākheā sī I said nothing.

A distinction is however not at all rare, e.g.—

kīthē geā where has he gone?
kīthē geā sī where did he go?

Some verbs are used in the past tense when we might expect the present. Such are baihṇā, sit; khloṅā, stand; saūṅā, sleep. The fact is these words really mean seat oneself, rise up, go to sleep. Therefore we have: baiṭhā ē, he is sitting, i.e., seated; baihṇdā ē, is in the act of seating himself; khloṭā, standing; khloṇdā, in the act of rising; suttā, sleeping, i.e., asleep; saundā, going to sleep.

Similarly care must be exercised with laggṇā. Thus pāḷā laggdā ē means that in certain circumstances one feel cold, or one is now beginning to feel cold, but pāḷā laggā ē, I feel cold (now). So bhūkkh or treh laggdī ē means ‘in the circumstances indicated one feels hunger or thirst,’ whereas bhūkkh laggī ē is ‘I am hungry,’ and so on.

Imperative.

The imperative is used to express commands, requests, blessings and curses.

The infinitive is often used instead of the imperative to express commands and requests.

khuṣh raūh mayest thou be happy.
jiūṅdā raūh live long.
do not place it thus (i.e., place the bed chair, etc.).

**Causative Verbs.**

It is worth noticing that the causative form of a verb has often a meaning which differs considerably from that of a mere causative. Thus suṣāṇā, cause to hear, means simply to relate; pharāṇā, cause to seize, means to hand something to someone; parhāṇā, cause to read, means to teach, bulāṇā means both to cause to say and to call, and akhwāṇā to be called and also to cause to say. See further below.

♀h nā bulā
♀hde koḷā ṉ bulā
♀h Kammō akhwāndi ē
Kammō koḷā ēh gall akhwā
call him.
get him to say the letter ṉ.
she is called Kammo.
get Kammo to say this.

Sometimes a causative verb has the meaning of *help* to do so-and-so.

mēṇā, bhrā, manji kaḍhā, brother, help me out with the bed.
bhain, mēṇā ēh carkhā dharā, sister, help me to put this spinning wheel there.

Frequently, if the contrary is not expressed, a causative verb implies that the nominative of the sentence is the object direct or indirect of the action of the verb, thus beiztī karṇī, insult; beiztī karāṇī, permit oneself to be insulted: luṭṭṇā, rob; luṭāṇā, let oneself be robbed, i.e. distribute alms, etc.

Sometimes when we should expect the causative of a verb to be used, we find that some other verb is used instead, either an ordinary transitive verb or the causative of some other verb. Thus sāh laiṇā means to take breath, but to give an animal or burdened man a rest by letting him stop for a bit is sāh duṇā (the causative of dēṇā, give), and if one carries a man’s load for a time, the verb used is sāh kaḍhāṇā, to let him get a breath.

Again dā khāṇā is be tricked, but to trick another is dā laṇā: dhōkhā khāṇā is to be deceived and dhōkhā dēṇā, to deceive.

With reference to the meaning of causal verbs it is worth noting that while the causal of an intrans. verb means to cause
to perform the action indicated by the simple verb, that of a trans. verb means to cause the action to be performed. Thus we have bhajīṇā, run, bhajāṇā, cause to run: tūrnā, walk, tōrnā, cause to walk: khēḍū, play, khidāṇā, cause to play; and on the other hand cukkāṇā, lift, cukāṇā, cause to be lifted: dēṇā, give, duṇā, cause to be given: chaḍāṇā, leave, chuḍāṇā, cause to be left. It follows that a double causal, i.e., the causal of a causal, always has the second signification, for the causal of which it is a causal is transitive. Another result is that while we can express in Panjabi "make a man run or walk or sit or stand," we cannot directly say "make him give or throw or cut." For "I will make him give four annas" we have to say ōh de kōḷ pu₧ũ du₧āāgā, I will cause it to be given by him. "I will force him to look" is maḷ ōṁnakā majbūr karāgā pāl wēkhē, i.e., I will force him that he may see. ōṁnakā wīkēāgā would be merely "I will show him." But "I will compel him to enter" may be directly expressed ōṁnakā zōrī wārāgā. A few verbs are either exceptions to this rule or have both significations:—

saddāṇā, call, sadāṇā, be named.
ākhṇā, say, akhwāṇā, be named or cause to be said. [cause to ring.
bōlnā, speak or ring (of coin), bulāṇā, call, cause to be said, kuṇā, speak, kuṇā, call. [be read.
pāṛhnā, read, pāṛhāṇā, cause to read or to sikāṇā, learn, sikāṇā, cause to learn or to be learned. [pierce.
cubbhāṇā, pierce (thorn, etc.), cōbhāṇā, cubhāṇā, cause to The meanings given on p. 306 'cause to raise,' 'drink,' 'give,' 'put,' are correct for ordinary purposes, but as has been explained above, the meanings should, strictly speaking, be 'cause to be raised,' 'to be drunk,' 'to be given,' 'to be put.'

**Compound Verbs.**

**Completeness or Intensity.**

Europeans employ compounds to excess. They are uncommon in interrogative sentences, and rare in negative ones. If used in interrogative sentences it definitely implies completion.
To express completeness or intensity five verbs are used, joined to the roots of other verbs, chaḍṇā, leave: dēṅā, give: lainā, take: suṭṭṇā, throw: jāṅā, go. The first four are almost invariably used with transitive and the last with intransitive verbs. (See note on jāṅā at end of Accidente, p. 337.) Suṭṭṇā is the least used of the five. Sometimes one hears one of the first four with an intrans. verb, as bōl chaḍḍeā, bōl dittā, spoke: raiṅ leā, remained. In such cases the verb is considered trans. ōr raiṅ leā, he or she remained.

With the word chaḍṇā in composition (often pronounced charna, sarna, sharnā) there is just a soupçon of carelessness or casualness. For this reason in solemn speech, in prayer or in reference to things usually spoken of with reverence, it is often better to use another verb. Thus maṅ Kurāṅ parṅ chaḍḍeā, I have read the Qur‘ān, is slightly more casual than parṅ leā. In addressing God, to translate ‘Thou hast told us (in Thy Word)’ by ākā chaḍḍeā, would suggest flippancy.

When, in speaking of doing something for someone, the verb dēṅā is used in composition with another, the idea of ‘for’ is generally rendered by nā, as with the direct object, e.g., maṅ tenū hunē pakā dēṅā, I will cook it for you at once. pakā chaḍṇā would require tērē wāstē. ōṅ mēṅū baṅā dēgā, he will make it for me.

lainā has two uses—

(i) With the simple idea of completion or intensity as above it is used with many transitive and one or two intransitive verbs. In this sense there is a contrast with dēṅā. Lainā, meaning take, rather suggests that the action has a special connection with, or is for the benefit of, the agent; dēṅā, meaning give, rather passes on the action to someone else. It is therefore natural to say wēkh lāi, look: kūṅ lāi sā, call him: māl lāi, take possession of: and on the other hand chaḍḍ dē, leave off: ghall dē, send: piṅ dē, give to drink. Intransitive verbs used in this way are nahā lainā, wash oneself: khēṅ lainā, play. This distinction must not be pressed too far.
(ii) To express the idea of getting something over in order to do something else. When laină has this meaning almost any verb, transitive or intransitive, may be compounded with it. With intransitive verbs, however, it is not very commonly used in the past indic. and pluperfect tenses.

ŏh nă aun dē, let him come: ōh nă ā lain dē, first let him come (and then we shall do so-and-so).

ŏh mar laiē, let him die first (and then we shall see).

mukkaṅ dē is simply “let it finish,” but mukk lain dē, let it finish first (and then do so-and-so).

The verbs aună, come, and ŏrnă, go, have a peculiar construction with cānṇă to express the idea that someone or something is just about to come or go. The participle of aună or ŏrnă is used with the required tense of cānṇă and agrees with its nominative in number and gender. This construction is found with only those tenses of cānṇă which are formed from the present participle.

gaddi ŏrī cāṇndī e, the train is just about to start.

huṇ āē cānṇdē hōngē, now they will be about to come, they must be coming now.

karnă with a repeated infinitive in the prepositional case, gives the idea of wishing to do something and yet hesitating about it.

māi cirokńa pucchan pucchan kardă rehă, for a long time I have wished to ask.

**Uses of calṇă.**

(i) Accompany: mērenā|cal, accompany me.

(ii) Start . . cal, āeā ā, start off, I am coming.

    cal pher, start off then.

    kādō cale sao, when did you start?

(iii) With roots of verbs to express “almost” or “about to,” see Grammar, p. 334.

mukk caleā e, it is almost finished.
mārā hatth lagg caleā sī, my hand was just about to touch it.
(iv) In negative sentences to express ability, Grammar, p. 386.
mere kolda nehi putthe caled, I shall not be able to dig it.

(v) Like the English go or work (intrans.), go on, do its work, perform its functions, etc.
kamm calda e, the work is going on (well).
mashin caldi e (nehi caldi), the machine is working (won’t work).
dar nehi calda, the powder or medicine is not working, i.e., is not efficacious.

rupayy calda e, the rupee passes or circulates (i.e. is not bad).

ohdamakdanehylagacalan, his case will not go on, he has no case.

paate or gole nehi calde, the fire-works (special kinds) will not go off.

(vi) Cal, cal whal, calo or calo ji often means “that’s all right now,” “there that’s settled,” etc.

USES OF paina (see also G. 397, 408, 409).

It expresses—

(1) The idea of actually doing a thing at the moment spoken of, G. 334, 335: oh goda e peah, oh peah goda e (never goda peah e), he is hoeing.

(2) Indifference (with the pres. subj.): peal udike, let her wait (I do not mind). (1) and (2) only with past part. peah.

(3) Beginning or suddenness bhakh paina, blaze up: akk paina, get tired of: digg paina, fall: phull paina, blossom: mil. paina, meet: raj paina, join oneself to, and many more.

(4) Necessity, to have to, must, G. 334: otthe atakna pawidah, you will have to wait there.

(5) Fall, in a wide sense of the word: rajah paina, be adulterated: peah hoeah, fallen, lying (of ground) fallow: lamah paina, lie down: sutta peah, asleep: hence also with words for rain, drops of water, etc., dew, shadow, reflection (in water.
etc.), night, darkness, cold, famine: also of blows, abuse, and of instrument with which blows are administered, as stick, cane, shoe.

(6) Worry, annoy, attack: mārn painā, តឺត្ផ់ painā, hatthī painā, all mean rush at or attack: kuttā painā e, the dog attacks: magar or piche painā, follow annoyingly, not to cease following: gaḷ painā, harass, etc.

It expresses mental or physical feelings or conditions.

(7) Mental feelings: words for habit as hiḻtar gējh or ādat painī: saur or āhī painī, be in a hurry: hence also with sārā, envy; jhass or caskā, taste; rohb, influence: of a person, bhairā painā, become ashamed: saurā, kāhlā p., impatient, etc.


(9) Happen, occur, with words for love, friendship, discord, noise, disturbance, loss. also hole, hollow, indentation, turn.

(10) Happen, occur, become, and meanings difficult to classify: waḷā painā, long way round: pherā painā, have to pay visit: phał or phull paine, fruit or flowers be formed: dalilī painā, argue, hesitate: bhann painī, become ceased: pîr palle nā painā, not understand: kurāhe painā, go astray: warhā painā, get respite for year: jādū painā, be bewitched: pėṭe painā, be responsible for: wāh painā, have to do with: kamm painā, work turn up: tarīk painī, date be appointed: nazrī painā, become visible: plīṅgh painī, rainbow be formed: āgat painā, name be struck off list of debtors: kāṅāh painī, get warped: wāgār (phuṭṭ) painā (-ī), discord, dispute occur: moche paine, short logs be cut up: wagyār painī, forced labour.

Abilities and Inability.

The idea of ability (or inability) can be expressed in five ways, thus for “I cannot thresh” we may have maḷ nehī gāh sakdā: mērē kōḷī nehī gāheā jāndā: mērē kōḷī nehī
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gāhīdā : mērē kōjō nehī gāhū hundā : mērē kōjō nehī gāheā calleā.

Of these constructions only the first, with sakā, is common in affirmative sentences. The other four are generally employed in negative sentences or in interrogative sentences which are practically negative. Of the five the first and fourth are mentioned under compound verbs in the accidence. The second is the ordinary passive construction, the third is the organic passive construction (-Idā). The fifth is peculiar in that it is confined to the past tense. Its meaning, however, is future. The above sentence in the fifth case means "I'm not going to be able to thresh."

Parts of Verbs with Unusual Forms or Meanings.

In the case of a few verbs only one part is found, or a particular meaning is found in only one part. Thus we have—

leā (pl. leāo), imperat. of leaunā, bring, means hand it to me. No other part has this meaning.

bhannā, is found, as well as bhajjā (past part. of bhajjñā), with the verbs aunā, come, and jānā, go, as oh bhannī lagī jāndī sī, she was running along.

āndā (āndī, ānde, āndā), brought, is a past part.; the rest of the verb is not found. In some dialects a verb ānā, bring, is heard, and Panjabi has anwānā, cause to be brought.

lagā with aunā and jānā indicates that the action is actually taking place, as janānī lagā jāndī sān, the women were going along. It may be a past part of laggnā, but no other part of laggnā has this sense.

See āhndā and wehndā in Appendix.

Direct and Indirect Speech.

In Panjabi direct speech, oratio recta, is employed much more than in English. Indirect speech is little used.

I asked him why he would not obey, maī ēhnā puccheā paī tā ākkhā kyu nehī laggdā.

Direct speech is often found, when the idea of saying or thinking is only implied.
They were afraid of his taunting one of them, ōhnā nā ḍar sī paī cētā sānū kisē nū mehnā nā dē.

It should be noted that the English word ‘if’ in ‘asked if,’ ‘wondered if,’ ‘know if’ must not be translated by the ordinary word for ‘if’; the word for ‘that’ must be used, paī or ke. Often, of course, the whole phrase must be changed.

Ask him if he will be able to come, ōhnā pucchō paī tā sā sakēdā.

I wonder if he will return, khaure (khabre) partēdā ke nehī.

**Euphemisms.**

A few interesting euphemisms are in common use.

duddh saur geā, the milk has turned sour (lit. has become good).

dīwā waddā kar, put out the lamp (lit. make it big).

pagg or kapre wadhā, take off your pagri or clothes (lit. increase).

ōū pūrā hō geā e, he has died (lit. he has become complete).

dānē waddh gae, the grain is finished (lit. increased).

bāhrla, bāhr di shai, pig, boar (lit. outside thing).

**The Days of the Week.**

Sunday, aitwār.

Monday, suār, somwār.

Tuesday, maṅgāl, maṅgaḷwār. Saturday, haftā, abbaḷ haftā.

Wednesday, buddh buddhwār (Sabbath, sabbat).

Hindus use the following special words never used by Musalmans:—

Thursday, wir, wirwār.

Friday, sukkar, shukkar, sukkarwār, shukkarwār.

Saturday, saniccar, saniccarwār, chanicchar, chaniccharwār, chinčhinwār.

**The Months.**

The English names, somewhat altered, are most commonly used, but villagers very often use the Hindu names.
English Months.

janwari, farwari, márc (māræc), aprail, mai, jūn, julāñ (jaulāł), agast, sitambar, aktābar, nawambar, dasambar.

Here, as in the case of all words taken directly from English, people who know English attempt to approximate their pronunciation more closely to the English pronunciation.

Hindu Names.

wasākh April—May.
jēṭh May—June.
hār June—July.
sauñ July—August.
bhādrā August—September.
assā September—October.
kattē October—November.
magghar November—December.
pōh December—January.
māh January—February.
phaggan February—March.
cēttar March—April.

The Hindu month usually begins about the 14th of the English month.

Relationships.

peō, cáccā, bāp father.
bēbbe, mā mother.
dāddā father’s father.
dāddī father’s mother.
pārdāddā father of dāddā.
pārdāddī mother of dāddā.
nānnā mother’s father.
nānni mother’s mother.
pārnānnī father of nānnā.
pārnānni mother of nānnā.
bābbā father’s elder brother.
tāeñ father’s father.

tāł  
caocā  
cācol  
phupphi  
phupphar  
māmmā  
māmmī  
māsi  
māsār  
dōhtrā  
dōhtrī  
parpōtrā  
parpōtrī  
bhatriyā  
bhatri  
sauhrā  
sass  
patiauhrā, patrauhrā  
patēhas  
dadiauhrā  
dadēhas  
maliauhrā  
malēhas  
naniauhrā  
nanēhas  
kurm  
kurmī  

bhrā  
bhaiṅ  
sālā  
sālīhār, sālīhāj  
sālī  
bhaṇūjā  
bhāhīl, bharjāl  
jēth  
jaṭhāṅī  

wife of tāeā.  
father’s younger brother.  
wife of ditto.  
father’s sister.  
husband of phupphi.  
mother’s brother.  
wife of māmmā.  
mother’s sister.  
husband of māsi.  
daughter’s son.  
daughter’s daughter.  
son of pōtrā.  
daughter of pōtrā.  
brother’s son.  
brother’s daughter.  
father-in-law.  
mother-in-law.  
father-in-law’s brother.  
wife of patiauhrā.  
father-in-law’s father.  
wife of dadiauhrā.  
mother-in-law’s brother.  
wife of maliauhrā.  
mother-in-law’s father.  
wife of naniauhrā.  
father of son (or daughter)-in-law.  
mother of son (or daughter)-in-law.  
brother.  
sister.  
wife’s brother.  
wife of sālā.  
wife’s sister.  
sister’s husband.  
brother’s wife.  
husband’s elder brother.  
wife of jēth.
jaṭhuttar  son of jēth.
deör     husband’s younger brother.
daranī    wife of deör.
nanān     husband’s sister.
puttar    son.
dhi       daughter.
pōtrā     son’s son.
pōtri     son’s daughter.
bhāṇewā, bhāṇēā sister’s son.
bhāṇewī, bhāṇēī sister’s daughter.
juāl, jawātrā, majmān son-in-law.
nāh      daughter-in-law.
bhatriṅ juāl brother’s son-in-law.
bhatriṅ nāh brother’s daughter-in-law.
bhāṇēweō juāl sister’s son-in-law.
bhāṇēweō nāh sister’s daughter-in-law.

SPECIAL IDIOMS.

The following idioms will, it is believed, be found useful. They are intended merely as references, and the beginner will need to inquire about their usage. In some cases the words bear other meanings also. The list is of course not complete, but the idioms given will suggest others. As very many of them are connected with verbs, an alphabetical list of the verbs is given first.

Verbs.

The infinitive or other part of the verb is understood with each word. The gender is shown in every case as a guide to the agreement of the verb.

avāṇā, come, used with various words as nom.; akkhī, f. pl., have sore eyes: sabak, m., known a lesson: bōli, f., or zabān, f., know a language; jawāb, m., know the answer: nafrat, f., feel disgust; kric, f., feel physical disgust: sharm, f., feel shame: namōsī, f., feel humiliation: hōsh, f., come to one’s senses: ji ūtā, vomit: yād, f., or cētā m., remember: jhappē, m. pl., have stoppage in ears: dhaujē, m. pl.,
get white hair; gussā, m., feel anger; samajh, f., understand; nindar, f., feel sleepy; ubāsī, f., yawn; hāssā, m., laugh; sufā, m., dream; māh, m., have sore mouth (horse, etc.): kamm, m., m., be useful.

bairnā, sit; wāz (awāz), m., become hoarse; saṅgh, m., become hoarse; maṅ (rupayā) dā ki baiṭhā, what does it work out at per maund (or rupee): caul, m. pl., rice gets soft through overcooking: suṅṭī, be circumcised; kōṭhā, m. (etc.), house sinks down: naṭṭī, sit long in one place. bairnā is also used for beginning school life or a trade.

bāhānā, seat; munḍē nū, send boy (to begin school-life, or some trade): suṅṭi, circumcise: naṭṭī, keep sitting long, delay someone.

bhanṇā, break; ākar, f., stretch oneself.

bharnā, fill; muṭṭhā, f. pl., shampoo: ghutṭī, m., swallow mouthful (of liquid): nuksān, m., recover loss from someone: kapṛē, m. pl., clothes get covered (with mud).

cārhnā, climb; karz, m., get into debt: sill, f., or sōjja, f., get damp: hāndī, f., be put on to cook (said of the hāndī or pot): caul, m. pl., rice be put on to cook: kass, f., get fever: gussā, m., become angry: bāzi, f., lose game.

cārhnā, cause to climb, etc.; hāndī, f., put on the pot: salūnā, put on vegetables to cook.

cūpṇā, suck, used in preference to khānā, eat, with the following; gannā, m., sugarcane: amb, m., mango: nimbu, m., lemon: and frequently with santarā, m., orange: mālīṭā, m., Maltese orange: miṭṭhā, m., sweet lime: khāṭṭā, m., lime.

dēnā, give: duā, f., invoke blessing on: bad duā, f., invoke curse upon: dhōkhā, m., or farēb, m., deceive: āndrā, m., lay egg: tā, m., heat up fire (for cooking).

kaḍhīnā, put or bring out; gāł, f., abuse: ghunḍ, m., veil oneself to prevent face being seen: matlab, m., secure one's end; kamm, m., secure one's end: khaurū, m., paw ground (of horse, etc.), hence make a fuss: dand, m. pl., show teeth, i.e. grin: also show teeth in anger (dog, etc.): used of things daily consumed in sense of "last out," dō din k., last out two days: khānā k, last out dinner (said
of meat, salt, sugar, etc.): hālī (lādū), make fit for ploughing (burden bearing): daddh, f., affect great style: ghatkā, f. pl., be hypercritical.

kaḍẖāṅa, causative of kaḍẖāṅ, q.v.; sōh, m., let a man get a rest (by carrying his load for him). See sāh, p. 399.

karnā, do; rūh, m., or jīl, m., or dīl, m., wish, feel inclined to; raddī, throw away as useless: ohutti, f., stop work, take leave: jhār, f., reprimand: dō rupaē laīṅē kītwē, agreed to take two rupees: with many nouns and adjectives as piār, love: wall, make well: Bānnā Bānnā karkē kuānda san, they used to call him Banna: mārā karkē, considering it feeble: mārī karkē pāi hōi e, owing to being poor is lying fallow: ēs karkē, on this account: ēs nāṅ kītwī, hā nēṅ kītwī, he refused, he did not agree (he said 'no.' not 'yes').

karnā also means have use for, maṅi cunāh kī karnē ē (birā kī karnē a) what use have I for a dib (a button)?

khāṅa, eat; dhōkẖā, m., or farēb, m., be deceived: dā, m., be tricked, over-reached: mār, f., be beaten: gahlā, f. pl., be abused: jhīrkā, f. pl., be reproached: saūh, f., swear: ṭhuđdā, m., stumble: bhambal-bhūsē, m. pl., wander in difficulties: cuglī, f., slander: kasr, f., or tōtā, m., suffer loss: waḍdhi, f., take bribe: juttī, f. (baint, m., etc.), be beaten with shoes (cane, etc.).

kẖēṅa, play; shikẖā, m., hunt.

laggāṅ, begin, be attached, etc.; patā, m., get to know; saṭṭ, f., get a wound or bruise; gōdā, m., as in canū nū gōdā, laggā see gōdā lānā: tākī, f., piece be sewn on: burā (caṅgā, etc.), dislike (like, etc.), a thing (or rarely a person): tīll, m., force be used: rupayya, m., pass, be spent, be charged (rupee, etc.): cīr, m., or dār, f., delay occur: ākhē, obey command: sardi, f. (bhukkh, f., tērh, f.) feel cold (hunger, thirst): pāḷā, m., feel cold: gali, get talking: maṭṭhē, meet: muhūṭhī, stand against doorpost: gāl, m., embrace: kasr, f., or mōs, f., suffer loss. kamm, be at work; naukari, f., be on duty: dā, m., succeed in trick.; maukā, m., get opportunity: lāggā, m., get sore on back (horse, etc.): kunjī, f., key fit; julāb, m., take effect (purgative): mūlī, m., be charged (price): oh mēṅē bhra (etc.) laggdā e, he is by relationship (practically) my brother, etc. : other meanings
are, be engaged in work: cause pain (of medicine, shoe, etc.): hold oneself back from or keep out of.

lāhā, bring down; būhā, m., open door: bārī, f., open window. izzat, f., or pat, f., dishonour: juttī, f. (kaprā, m., etc.) take off shoes (garment, etc.): kārz, m., remove debt (by paying it).

lānā, causative of laggnā; gōdā lānā, said of cann, moon, rise (for first time) after sunset: tīlī, m., use force: patā, m., find out; dā, m. trick, overreach: lēkhā, m., calculate: tākī, f., sew on patch: rōṭī, f., put capātī into oven: cīr, m., or dēr, f., delay: dānn, m., fix fine: mullī, m., fix price: nishān, m., affix mark: rupayyā (etc.) cause to pass (rupee, etc.), fix price of one rupee (etc.).

lānā, take; ubāsī, f., yawn: gālā, f., be abused: jhīrkā, f. pl., be reproached: hūntē, m. pl., take ride upon.

luṭṭnā, rob; līlā, f. pl., bullhe, m. pl., amuse oneself, have a jolly time.

majnā, rub; majēsā hoeā, ill: maį, geā, ran away.

mannā, acknowledge; burā, feel offended at, be annoyed at.

mārnā, strike, kill: būha, m., shut door: bārī, f., shut window: jhūth, m., tell lie: chālī, f., jump: wās (awās), f., shout, call to: nicoh, f., sneeze: jānī, kill: gōdā, same as gōdā lānā, q. v.; matt, f., or hōsh, f., or bā, f., or akī, m. f., mārī jānī, be confused, lose one's senses: tīṭnā, m. pl., kick up hind feet (of donkey, horse, etc.), hence make a fuss: mār chaḍēnā or mār suṭṭnā, kill: thā, kill: kūkī, f., shout: oıkī, f., scream: hakā, m. (paissa, etc.), defraud of right (of money, etc.): tālā, m., or jandā, m., look: cubbhi, f., dive: jappā, m., embrace: nasrī, f., glance at: rauķā, m., make confusion: tākkārī, f., knock against: phērā, m., go a round: shēkhi, f., exhibit pride: sirī, m., wag head (of priest in incantations): gappī, f., make false, exaggerated statements.

milmā, meet: majīhī, f. (gā, f.), permit to be milked. of buffalo (cow, etc.).

nikīnā, go out, come out: cor (badmāsh etc.). turn out or become a thief (scoundrel, etc.): hālī, m., become fit for ploughing (of bull), hence become able to do any work (of man):
akhlār, f., be published, newspaper (so with books, etc.): mōh, f., be sprained.

pāṅā, fall; many uses, some will be best explained by examples For sense of being in the act of or of continuance see under compound verbs. It is used in many compounds as phull pēa blossomed: hass pēa, burst out laughing: akk pēa, got sick of: guṭak pēa, broke out into a smile: tūr pēa, started: mārn pēa sī, he came at me to strike me: hattī pēa, he seized me or struggled with me: ṭūṭkē pēa, came at me with anger: bhairā pēa, he got ashamed: kutā paimā e, the dog attacks one: jiwi pāi hō, e, the land is lying fallow: hanēre pae, at fall of darkness: kamm pāi geā, work has turned up which must be done: māi suttā pēa uṭṭhea vā, I have just got up from sleep: mār, f., be beaten: juttī, f. (sōṭī, f., etc.), be beaten with shoe (stick, etc.): gāhiā, f. pl., be abused: pīr, f., have pain: shakk, m., feel doubt: tōṭā m., or ghāṭā, m., suffer loss: naṛī, be seen: plīā, get pale.

pakānā, cook; gäll, f. arrange beforehand, plot.

pakkūna, be cooked; gäll, f., be arranged beforehand, be plotted.

pāṇa, put in: khair, f. give something to beggar: tukkār, m., give food (to dog, etc.): dandī, f., or raužā, m., make noise: arzī f., bring case against: hāl hāl, f., hālphārēa, m., call out for help: juttī, f. (kaprhē, m. pl. etc.), put on shoes, (clothes, etc.): bhaṅgrā, m., or dhamāl, m., dance: acār, make pickles, etc: japphī, f. (of two people) interlace arms over shoulders: wāstē, m. pl., beseech: kahāpi, f., tell story: mahīnā (dō dihārā, etc.), give respite for month (two days, etc.): rāh, show the way to.

pūnā, drink; gussā, m., swallow down one’s anger: hukkā, m., (sigṛat, f., curūt, f., tamākū, m., etc.) smoke huqqā (cigarette, cheroot, tobacco, etc.).

rakkhūna, place, keep; dōsti, f., be friendly with: mhabbat, f., love.

wāhnā, causative of waggūna; angréal, f. (etc.), drag in English (etc.) (into speech).

tōrnā, break; used of reducing someone in rank.

tārnā, causative of tūrnā: kamm, m., get work done.
turnā, walk, go: kamm, m., work go on: gāll, f., be agreed to (of one’s suggestion, etc.).

wagṛā, flow; bhāṇḍā, m., leak (of vessel): rāh, m., be much used of road: wag jā, go off quickly.

wagṛṇā, causative of wagṛā, cause to flow: send off quickly.

watṭṇā, twist; kacīlā, f. pl., show teeth in anger: ghur-ākīā, f. pl., frowned.

wēkhi jāpēgī, we shall see.

Other Idioms.

akhē, lit. ēs ākheā, he said, also one says, they say, sometimes the Greek hoti, oṃk kahānī pāl akhē, etc, they told a story to the effect that, etc.

bahiṇī; kehrī baihṇī baiṭhē e, in what company is he?

bhā, waṇḍē; mērē bhā (or waṇḍē) dā ēh tur geā, in my opinion, or so far as I am concerned, he went away: ohdē bhā (waṇḍē) di te tā i dhī ē, in his opinion you are the daughter bhāṇē; mērē bhāṇē, sāḍdē bhāṇē, etc., in my opinion, in our opinion, etc., or for me, for us: mērē bhāṇē tusē ē rājē ē, for me you are the Raja.

cāh, tea; weak, patīl; strong, saṅhṇī, tēz, gūrī.

dē, trick, etc.; kehrē da di gall, what kind of affair (is this)? lamme dā, long ways: caurē dā, crosswise: kehrē dā, in what way (i.e., long ways, crosswise)?

ouṭkī, f., snap of fingers; ouṭkī wīcē, very quickly or easily.

dil, heart; dil hauḷā or chōṭā, (feel) faint, ashamed: dil chōṭā, unaspiring.

gisā, f., food; used practically as meaning habit. gisā pakk gal e, (he) has got used to it.

hallṇā, move, shake (intrans.); hallkē, hillkē, quickly hurryingly.

hilā, pretence; hillā karnā, look sharp, hurry up.

hēthā utā, lit. downwards, upwards: not very well in health, in a bad state.

hēth uttē, one on top of the other.
ji, person, wish; cār ji, panj ji, four persons, five persons, but dōwē ji always means husband and wife.

makkā, part of cloth of huqqa; makkā ṭhappnā, sit on someone, “go for” someone (slang).

pallā, border of garment; mēre pallē (or mēre pīr palle) kujh nehi peā, I did not understand anything, I got no good from it: mēre palleā, at my expense.

sagō, but rather; sometimes means ‘extremely,’ sagō li mārā, extremely feeble or poor: also sagō.

sāh, m., breath; sāh laṇā, take breath, rest: sāh duṣṇā, let man or animal take a rest: sāh kaḍhāqā, let man rest by carrying his burden.

sarfā, expense; sarfā karṇā, spare expense.

uocā, high; uocā suṇnā, be rather deaf: uocā ākhnā, etc., to speak, etc., loudly: uocā dittī, loudly.

wandā, see bhā.

wattar, moisture, frequently used of the moisture required for ploughing; wattar ā geā ē, the land has got dry enough for ploughing (after heavy rain): wattar hō geā, moisture has come (to the land): hēthlā utlā wattar raḍ geā ē, the lower moisture (already in the ground) and upper moisture (from rain) have joined, i.e., all the ground is wet through.

Additional Idioms.

laggnā be attached, etc., dhupp, f., the sun to come out, dhuppā lagnnā, have days of sunshine.

lāṇā, attach, thuddā, m., kick.

karṇā, make; pāṭā, m., find out; mhabbat, f., feel affection for. See below dard, dardī, dukkh, dukkhit.

khēṭnā, play; hāl, m., move head to and fro as in incantations.

ghāṭnā, grow less; dil, m., feel faint.

mārnā, beat; ghāh, m., cut grass: sannh, f., commit burglary, break through wall: thuddā, m., kick.

painā, lie, etc.; shām, f.; (rāt, f. hanērā, m.) come on or fall of evening (night, darkness).

rakkhnā, place; mhabbat, f., love. See below dukkh.
bhāī, m., brother, to be contrasted with whaī, a term of address which may be used with anyone who is spoken to in the second sing. Thus one might address a servant, a schoolboy or little girl as whaī, but not as bhāī.

dard, m., pain, grief; kise dā dard karnā, kise nā kise dā dard hōṇā, sympathise with.

dardi, sympathiser. Contrast dard and dardi with dukkh, dukkhi, dōkhī, below.

dukkh, m., pain, grief; dukkh karnā or rakkhṇā, feel jealous of or enmity against: kise dā dukkh kise nā hōṇā, feel pain or sorrow in connection with anyone, also feel jealousy or enmity.

dukkhi, adj, feeling pain or grief on account of someone, whether through sympathy or through worry, but dōkhī feeling jealousy or enmity.

kakkh, m., piece of straw; kakkh wī nehī, nothing at all: kakkh wī patā nehī, no trace at all.

pāskā, m., something tied on to one side of uneven scales to make them even; ohdā pāskā wī nehī, not a patch on him, nothing at all in comparison with him.

Aunā, bāhṇā, bāhṇā, bhanṇā, bharṇā, cārhṇā, cārhṇā, cūpṇā, dēṇā, duṇā, kaḍḍhaṇā, kaḍḍaṇā, karnā, khāṇā. Pages 393–395.

1. Pira’s eyes have become sore.
2. He does not know the lesson or answer (language).
3. I feel disgust (physical disgust, ashamed, humiliated, angry).
4. Now I understand; I remember.
5. You are very sleepy, you are yawning.
6. Last night I had a dream I laugh to think of it.
7. He vomited, he is not in his senses yet.
8. Are your ears stopped, are you deaf?
9. The mare has a sore mouth.
10. His hair has become white.
11. Does he not remember yet?
12. Well, what did it come to per maund?
13. When will the boy begin reading with the (Muhammadan) priest?
14. What did it work out at per rupee?
15. I have become hoarse.
16. Their house has collapsed.
17. Take off the pot, the rice will get soft.
18. You have kept me sitting here.
19. He has sent his grandson to learn tailoring.
20. The old man is stretching himself.
21. I shall just drink a mouthful and come and massage you.
22. My clothes are covered with mud, you will have to make good the loss.
23. Sister, put on the pot (the vegetables, rice).

23. Bhai, taupi karih (salānā caul).
24. He got angry and lost the game.
25. It has got very damp.
26. Is the pot on, will rice be cooked to-day?
27. Do not affect such style, you will get into debt.
28. Mashers (swells) suck Indian and Maltese oranges, also limes and sweet limes, but villagers swallow the whole.
29. You have got fever through eating a lot of mangoes and sugar-cane.
30. Do not curse me, invoke a blessing, do not deceive me.
31. The hen has laid an egg, heat up the fire and boil it.
32. Let the horse (or ass) rest, it will break down.
33. Why did he come? Because I called him.
34. Rub it this way, don't do the work carelessly (badly).
35. I do not feel inclined to eat bread made of maize or millet.
36. Find out and tell me

24. Gussā carhn nāl bāzi carh gal sū.
25. Baṛi sill (sējjaḷ) carhī hol e.
26. Taurī carh gal e, ajj caul cārhnī nē?
27. Ėddī shūkā shākī nā kar, karz carh jalgā.
28. Jeṇṭalmain te santare te Mālte, te nāle khaṭṭe te mīṭthe, cūp lende nē, par jaṭṭ baṭī sāre ragār lende nē.
29. Bāhle amb te ganne cūpan nāl kass carh gal je.
30. Bad duā nā deī, menū duā deī, dhōkhā (phārēb) nā deī.
31. Kukkṛī āṇḍā (or āṇḍā) ditta e, tā tā dēke bāil kar sū.
32. Waihtar nū dhūf kaḍhā haṇēk ghattēgā.
33. Ŭō kis karke āēa? Ės karke paī maī ohnū kuāēa.
34. Aiṇ karke maḷī, aśwē nā kamm tarangar chaḍ-dī.
35. Dḥōḍhā khān nū mērā rūḥ (dil) nehī kardā.
36. Patā karke menū dassāī.
37. I do not feel inclined to throw it away.
38. He has agreed to take eight annas, he will stop work at four.
40. He gave up the field as being poor.
41. I called him Sardar, still he refused.
42. He has attained his end by abuse.
43. She veiled herself, what of it? Why are you so critical?
44. When the horse paws the ground the dog shows his teeth.
45. What are you grinning at? The sugar will last out dinner anyway.
46. They were teaching him to carry burdens, but he has not learned yet.
47. Swearing (that he is speaking the truth) he slanders people, but he will in the long run injure himself.
48. He affects great style.
49. In the meantime we are making it fit for ploughing (or fit for work).

37. Raddī Karn nū mērē jī nehī kardā.
38. Dhēlī lainī kītī sū, cār waje chuṭṭī karēgā.
39. Wall kari sū, maī ohnū piār karnā wā.
40. Mārī karke paiīl chaḍḍī sū.
41. Maī ohnū Sardār karke kuṣeā, tāwī nāh kītī sū.
42. Gahā kaḍḍh kaḍḍhke matlab (kamm) kaḍḍh leā sū.
43. Ghunḍ kaḍḍheā, tā ki hoesā? Tū kyū ghutklā kaḍḍhnā ē?
44. Jad ghorā khaurū kaḍḍhdā ē, kuttā dand kaḍḍhdā ē.
45. Tū kehrī galle dand kaḍḍhnā ē? Khāṇd khānā te kaḍḍhēgī.
46. Ohnū lādū kaḍḍhde te hai sān, par aje nikleā nehī.
47. Sauhā khā khāke cugli khāndā ē, tāwī chēkṛe apū kasr khāgā.
48. Baṛī daddh kaḍḍhdā ē.
49. Hālī ohnū hālī kaḍḍhne ē pae.
50. He was greatly deceived, tricked.
51. He wandered about, then he stumbled, he was then abused and re-proached and finally beaten, receiving blows with sticks, fists and shoes.
52. He suffered serious loss, he took a bribe and was caught.

Khēḍā, laggā, lānā lāhnā, laihnā, lainā, mārnā. Pages 395, 396.

1. He got hurt while shooting.
2. It is very late, you do not obey.
3. They learned that the rupee would not pass.
4. He feels cold (hungry, thirsty).
5. You have begun talking leaning against the doorpost.
6. I suffered great loss through his tricking me.
7. He has begun working, now he is on duty.
8. Since I fined him he does not come near me (meet me).
9. The tailor is putting on a patch, his wife is plas-
tering the capatis on the sides of the oven (a capāthī is really finer than a ṛūṯī).

11. He is (or may be considered) my sisters’s son, but I do not like his talk.

12. What did it cost, shall I calculate?

13. Using force he affixed the mark.

14. The mare will get galled.

15. Are your eyes smarting from the medicine?

16. This key will never fit.

17. For two days the moon has risen late.

18. Open the door, brother, or the window.

19. He has dishonoured me by taking off my turban.

20. I will pay your debt

21. Taking off his shoes and clothes he began to wash.

22. A patch is required here, why are you delaying?

23. Find out whether he has caught cold.

24. Pass this four-anna bit if you can fool anyone.

25. You will suffer loss, they will fine you.

26. The capatis have been e pañ.  

11. Öh mērā bhanēwā laggdā e, tod wi ohdīā gallā menū buriā lagg-diā ne.  

12. Ki mull laggā e? Mai lēkhā lā?  


15. Akkhiā nū duāl laggdī e?  

16. Ėh kunji kadī nehi laggān laggī.  

17. Cann te dūh dinā tō gōḍā lāēā hoeā e.  

18. Būhā lāh, bhāī, yā bārī.  

19. Ės mērī pagg lāhke mērī pat lāhī.  

20. Mai tērā karz lāh deāgā.  


22. Ėtthe ṭāki laggdī e, cir kāhnū lānnū ē?  

23. Patā lai pañ shardī laggī sū ke nehi.  

24. Ėh paujī lā lai, je dā lagge te.  

25. Tēnū mōs laggēgī, ēnn lāṅge.  

26. Rōṭīā lagg te gelā, barā
put into the oven, a lot of force was necessary.

27. Have the signs been affixed, what did he charge for them?

27. Nishān lagg gae? Kī lāēā sū nishānā dā?

28. Open the lock with a key.


29. To-day the moon will rise late.

29. Ajī cann nū gōdā laggēdā.

30. If they get an opportunity they will say it.

30. Maukā laggō nē, tā ākh chaḍḍānge.

31. He wanted to embrace me, but I do not want to embrace him.

31. Menū gaḷ lāndā si, mai nehi ohde gaḷ laggdā.

32. Why did they have my shoes taken off? My honour has suffered.

32. Mērī juttī kyū luhāī nē, mērī pat laīh gōī e.

33. Take a breath sometimes (wait a bit, don't talk so fast).

33. O sāh wī leā kar.

34. On account of his travelling first class he was much abused and reproached.

34. Fast kḷās wīc baīnā dā sadḵā bārīā gābhā te jhīrkā leīā.

35. He is yawning a lot, he must be ill.

35. Bārīā ubāsīā lendā e peā, māḷēā hōēā hō-wēdā.

36. The thief has bolted altogether.

36. Cōr te ukkā mukkā māl geā.

37. Do not take it amiss, I have told no lie.

37. Būrā nā mannī, mai jhūṭh kōī neḥī māreā.

38. Shutting both windows and one door he gave vent to scream after scream.

38. Dōwe bārīā te ikk būhā mārke bārīā cīkā mārn lagg peā.

39. Many make a living by cutting grass.

40. You lunatic, why are jumping so much?

41. Are you out of your senses?

42. They killed him.

43. He had a jolly good time.

44. An Indian pony, kicking up his hind feet like an English pony (i.e., aping great airs).

45. I will lock it and go round (take a turn, etc.).

46. He didn't defraud him of his right? He cheated him out of a lot of money.

47. Do not simply call to him, give a good shout.

48. He seized him in an embrace and dived.

49. Just take a look at these papers, he has made a great mess.

50. He did not sneeze, he had a hiccup?

51. Why are you knocking up against me?

52. Has the moon begun to rise late?

53. He shows great conceit, he is telling falsehoods.

54. Bā māreā, ñiddā chājā kāh de jōgā mārnā ē peā?

55. Matt (or hōsh or akl or bā) mārī hoī ā?

56. Ohuṇā thā māreō nē, or mār saṭṭēō nē or mār chaḍḍēā nē, or jānō māreā nē.

57. Wāh wā lillā luṭṭīā or bulīhe luṭṭe sū.

58. Dēsī ṭaṭṭū Àŋgrēzī ṭīṭ-ne (mārdā e).

59. Tālā or jandā mārke phērā mārāgā.


61. Aiwē wāz nā mār, tagrī kūk mār.

62. Ohuṇā jappā mārke cubbhi mārī.

63. Ehnā kāgazā te zarā nazr mār, ōs baṟā raulā māreā.

64. Nicch nēhī sāsū mārī, hidki laggī hoī sū.

65. Tū kānhū ṭakkārī peā mārnā ē?

66. Cann aje gōḍā māreā e?

67. Shēkhī mārdā e, gappā mārdā e.
54. He wagged his head (in incantations) a long time.  54. Cōkhā cīr sir mārdā rehā.
55. The buffalo calf butts me.  55. Jhōṭī menā siṁ (sing) mārdī e.

Milnā, mārnā, nikalnā, raihnā, piṇā, rakkhnā, tōrnā, wagnā, wāhnā, waṭṭnā, wēkhnā. Pages 396–398.

1. To-day neither the cow nor the buffalo permitted herself to be milked.
2. If the printer had not turned out a scoundrel the paper would have been published now.
3. Has the boy become fit for work? No he has turned out a thief.
4. You are always grinning, I am sick of it.
5. When the mother started, the girl laughed.
6. At dusk work turned up to be done.
7. First he began to seize me, afterwards he was very much ashamed.
8. The girl was getting up from being asleep when the dog attacked her.
9. When he began to get abused he turned very pale.
10. I am afraid (in doubt) that there will be great loss.
11. Jē chāpanwālā badmāsh nā nikle ā akhbār hun tikar nikle ā. (See Gram. p. 320.)
13. Tā jhaṭe binde guṭak painnā ā, mai te akk peā wā.
15. Hauēre pae kamm peā su.  
17. Kurī suṭṭī paī utṭhī sī, te kuttā paī gō su.
18. Gāhlā jad paīn laagī burā piḷā peā.
19. Menā shakk paindā e paī barā tōṭā (or ghāṭā) pawādā.
11. If you had got a good beating, you would not have shown your face again.

12. If you get two or three blows from shoes or sticks do not say anything to me.

13. He came at me to strike me, but I ran away.

14. When I said the banyan had blossomed he rushed at me.

15. The field is uselessly lying fallow.

16. If they plot a thing like that, there will be plots on this side too.

17. If he had entreated would you (f.) have given him alms?

18. Hewas calling out for help, and they were saying why are you making a noise?

19. If he dances this dance his father will bring a case against him.

20. We put on our shoes after our clothes.

21. The two men were going along with their arms over each other's shoulders.

22. He told a very interesting story.
23. Very well, brother, I will give a respite of two months.

24. Have your smoke and make the pickle.


26. A plague on him, why does he not swallow down his anger.

27. By letting people smoke his huqqa he makes friends with all.

28. If you love him, he will also be friendly with you.

29. If the work can be done I will get it done.

30. The Deputy Superintendent of police reduced him in rank.

31. His proposal seems likely to be agreed to, he has the knack of getting things agreed to.

32. Get the leaking vessel patched. Off with you at once.

33. Send him off by that road, it is a great deal used.

34. He is always dragging in Persian.

35. She is always showing her teeth (in anger) or frowning.

36. Halā, bhrā, dō mahine pāāgā.

37. Hukkā pike ącār pāī.

38. Tū kikaṅ tamākū pinnā ī? Maī kade sigraṅ te kado curuṅ pinnā wā.

39. Pīr pawe sū, apnā gussā kāh de jōgā nehī pī lainda?

40. Hukkā piā ści ęke sąreā nāl piār pā lendā ĕ.

41. Je ohdī nājimbabat rak-khīō je, ouch tuhāddhe nāj wī dostī rakkhēdā.

42. Kamm tūre te tōrāgā.

43. Kaptān sāhb ohung trōreā sī.

44. Gall ohdī huṅ ćurnwaḷī jāpdi ĕ, ohung tōrn di jāc jō hoi.

45. Wagde bhānde nū tāṅkā luā; wag jā huṅ.

46. Ose rāh wagā sū, ouch rāh bāhlā wagdā ĕ.

47. Oh te habbee (sabbhe) wēle Fāṛsi wāhndā rainhdā ĕ.

48. Kaciciā ghurākīā waṭṭdī i rainhdī ĕ.
36. Will you watch out for him? We shall see.
37. No, my good Sir, I have no idea. Get along with you (what nonsense), you have no idea?

37. Nā mallā menā kakkh ṭi patā nehī laggdā. Hēkkhā, (for wēkh khā) tenū nehī patā laggdā?

Miscellaneous Idioms. Pages 398–400.

1. They were saying that washermen are very deceitful.
2. I said why are you keeping your mouth open (I said).
3. My son will not stay in this company.
4. So far as I am concerned he is dead.
5. In my opinion it is perhaps a bird.
6. In your opinion is he a professional singer?
7. Look here, my man, don't make the tea so weak, make it stronger than this.
8. What way shall I place the bed? Put it the long way, not crosswise.
9. What way are you talking, have you so little spirit?
10. I feel faint from the blow.
11. Why does he not hurry? He has got used (to the place, etc.) and is lazy.

12. Look sharp about the work, will you?

13. How are you? Oh, only so so (poorly).

14. They all fell over one another.

15. We have five mouths to feed, we are two (husband and wife) and we have three little ones.

16. Have they gone away, both husband and wife?

17. If you touch the edge of my shirt I'll go for you (slang).

18. The gentleman has spoken so long, have you understood anything?

19. I have not understood a word (lit. not a straw).

20. They bore the whole expense themselves.

21. This is good indeed.

22. Just take a rest yourself, and let the animal have a rest, I will carry the boy's load a bit.

23. If he spares expense, nothing will be done.

24. If he were not somewhat deaf one would not need to speak loudly.

11. Hallke kyā nehi caldā, hun te hijeā hoesā e. susti kardā e.


15. Asi panj ā khāṃwāle, dō jī āp, te trai aṅāne.

16. Ōh tūr gae nē dōwe jī?

17. Jē jhigge de palle nā hathh lāeō i makkū ṭhappūgā.

18. Sāhb inniā gallā kitīā nē, kujjh pir palle peā i?

19. Mēre palle kakkh wī nehi peā.

20. Sārā kamm ohnā de palleō hoeā.

21. Ėh te sagō i caṅgā e.

22. Tū zarā sāh lollaī te caukhar nū wī sāh duā, te maī munḍe nū sāh kaḍhānnā.

23. Jē sarīā kitō sū, kakkk wī nehi baṅgā.

24. Jē uccā nā suñeā tā ucci ucci kūṅā nā pawē ā.
25. He said loudly, will you not keep quiet?
26. Oh no, the ground is not properly wet yet, there have been just a few drops.
27. There has been heavy rain, now if we get sunshine, in ten days the ground will be the right moisture for ploughing.
28. The moister (from the ground and the rain) have met.
29. The priest was performing incantations last night.
30. First evening falls, then it gets a little dark, finally night comes.
31. No, my man, do not beseech me.
32. I said "no my man" (or my woman, my boy, my girl), I did not say "no brother."
33. He has strong enmity against us.
34. The co-wife always felt jealousy or enmity towards her co-wife.
35. The mother sorrows much on account of her son.
36. The mother sympathises much with her daughter.

25. Ucči ditti ākkhaś laggā amn wi karēś kar.
26. Aje kitthe wattar hoeā?
    Aje te kaṇī muṇī l hoī e.
27. Tagṛā mīn peā, huṇ dhuppā laggaṇ te da-
    sā dīhāreā nū jiṅūl wattar āwedī.
29. Ilmā rāṭī hāl (ḍālī) khēddā sl.
30. Pahlā shām paindī e, muṛ thōṛā thōṛā ha-
    nērā paindā e, ḍrāk nū pūṛi rāt paindī e.
31. Nā whai, mēre agge hatth nā bannhī.
32. Māī ohnū "nā whai" ākheā, māī "nā bhāl"
    te nohī ākheā.
33. Ōh sāḍḍe nāḷ barā dukkh
dardā or rakkhēś e.
34. Saukaṇ nū apṇī saukaṇ
dā dēh rāṭī dukkh
rainndā sl.
35. Mā nū apṇe puttar dā
    barā dukkh e.
36. Bēbbe apṇī dhī dā barā
dard kardī e.
Note on Nos. 33—36.—The word dukkh (dukh) with rakkhṇā or karnā implies enmity or jealousy. With nū and the auxiliary verb (see Nos. 34 and 35) the meaning may be sorrow as well as jealousy or enmity, the context enables one to decide.

37. He stumbled or he got a kick.
38. The shepherd kicked the lamb.

Locative Case, etc.

See Grammar, pages 274, 275, 286, 344, 345.

1. He was to stay a fortnight in Gujrat, he will come now in a week.
2. Earthquakes come when doors are shut, burglaries are committed when men are asleep.
3. At midday he sat in the sun at the tahsil.
4. In the evening he was in Kular but he spent the night in Natt.
5. In the morning I shall go to the bazar, and I shall stay in the bazar.
6. He has not come yet, but in the morning he was at home.
7. He bought ghi at Re. 1-12 for two seers.
8. You come before it is quite light and begin arguing.
9. Why do they sit in other houses?
11. Muhānjhle āke dalīī lagg painnā ē.
12. Kehṛī galle hōrnī gharī baihndē nē?
10. He lives in Bāgrā and
goese to school in Aunjāe.
They study in the sun.

11. Look for them in Mar-
deke, during the day
they are in the mosque.

12. In Gujranwala it sells
at eleven annas a seer.

13. My wife wears shoes
fourteen fingers and I
sixteen fingers long.

14. A man of his size will
wear seventeen or
eighteen finger shoes.

15. The donkey which was
yours is his and the
fat-tailed sheep which
was his is mine. (This
can have other mean-
ings).

16. The horse connected with
me, the buffalo calf
connected with him and
the buffalo connected
with them will be of
the same value.

17. He is only pretending to
agree.

18. He went out to meet him.

19. Why did you take the
trouble?

20. Why did you give trouble?

A FEW HINTS.

I. It is always wrong to omit the words for am, is, are, etc.,
except in negative sentences. The error is very common with
Europeans, who constantly say mundā kitthe? for kitthe we
(where is the boy?): oh ki ākhā for ki ākhā e, (what is he
saying ?): kiihi a ciithi a for kiihi a ciithi a ne (whose letter are they?): mii shk e tear for tear e (is the water-carrier ready?).

II. In English we use “do” to avoid some other verb already used. Thus: put them away. I have done so. In Punjabi this can never be mai kiti e. The two sentences would be oh na siihmke rakkh. mai rakkh chasde ne. The same verb must be used again. In this case it is rakkhii.

III. Similarly we are fond of an unnecessary “like that.” We say:—don’t cry like that: don’t shout like that. If we translate by es tarhii it means: do not cry or shout in that particular way, do it in some other way. The words should simply be omitted.

IV. We are addicted to a great use of possessive pronouns. We say: “we read in our Bibles.” In parts of the British Isles people say “he’s having his tea,” “I’m going to my bed.” All these must be omitted.

Baibal wice likhe bhe e, we read in our Bibles. mai saun cele bii wii. I am going to (my) bed.

V. The future is not much used in negative sentences. The following will show the common usage.

mai bawhii di, I shall sit down: mai nehi baihndii or nehi baihii lagii, I will not sit down.

Yet sometimes we do hear the future with the negative, especially in promises, as—
edii agge mai nehi karii karii bii di, in future I will not do so.

VI. Interrogative words: the position of interrogative words should be noted.

The nominative of the sentence must never come between the interrogative word and the verb. Europeans accustomed to the English order “where are you going?” “what have you done?” are apt to say kittheii tii cele bii, ki tii kiti e. This is quite wrong. The following show the order:

oh kaahde jogi kii dii e? why is he speaking?
bhri kado ii lidii? when will your brother come?

Sometimes conversationally the nominative is brought to the end as: kii dii kaahde jogi e oh, kado ii lidii bhri, but this does not violate the rule given above.
APPENDIX.

P. 268, ll. 1–3. The feminine of geä, peä, leä is pronounced both ge, pe, le and ga, pa, la.

P. 276, l. 2. For pañ, locative of panj, five, panj is commoner.

P. 287, ll. 14–16. The rule that a tonic h is inserted in the ordinal numbers from 11 to 99, except those from 69 to 78, should be extended to include all declension of the corresponding cardinal numbers. Any of these numbers when declined, i.e., when occurring in the prepositional or locative case, inserts a tonic h. Thus we have—

yärä rupayye, 11 rupees; yāhrä rupaï, for 11 rupees; yāhrä rupayyä tō, for 11 rupees; yāhrwä rupayyä, 11th rupee.

So also cāñ rupayye, cāññ rupaï, cāññä rupayyä nū, cāññwä rupayyä. For this reason it would be better to spell the locatives of 15, 57, 90, pandhri, satwanjhi, naññhí, and not as spelt on p. 21, 11, 17, 21, 23 and also for the prepositional and the prepositional of 14, cauhda, and not as spelt on p. 287, l. 9.

This tonic h is a characteristic also of the numeral adjectives expressing the size of shoes. The size of shoes is given in terms of finger-breadths. We have the following:—

tēhrī juttī, a shoe whose length is thirteen finger-breadths.
So also cauhdí, pandhri, sōhíī, satāhrī, aṭhāhrī, shoes of the length of fourteen, fifteen, sixteen, seventeen, eighteen finger-breadths, respectively.

P. 301, l. 33; 302, l. 3, rāhī is probably m. pl., not fem. sing.

P. 319, ll. 8–10. In the second form of the past conditional some say āh instead of ā; in this case we have in place of the forms given, karē āh, kare āh, karīyeiāh, karo āh.

P. 319. The future tense. When two verbs are so closely joined as to contain practically one idea it is usual to omit from the first the ending -gā or -dā.

mai tenā mārā kuṭṭīgā or mai marā kuṭṭīgā, I will beat
you well. The emphatic particle ñ (ñ) is frequently inserted before the ending, as rinnh te láðīgā, I will indeed cook.

P. 322, l. 24. When the negative nehī is used it is not generally necessary to insert the present auxiliary. This does not hold for the negative nā.

ông wall nehī, he is not well.
ông nehī mureśā, he has not desisted.
ông nā mureśā, he did not desist.

P. 351, l. 14. In the pres. indic. with pronominal suffixes the auxiliary may end in -dā, etc. Thus, mai āhindā je, I say to you; asi āhnde je, we say to you.

P. 372, l. 33 wālā. It is worthy of note that when wālā is added to the genitive of pronouns it is always added to the prepositional case of the genitive. Thus when it is added to mārā, tuḥāddā, ohdā they become mēre, tuḥāddē, ohdē, giving the forms mēre-wālā, tuḥāddēwālā, ohdēwālā. As explained on p. 373 the third singular pronouns have two forms ohdēwālā and ēswālā, ehdēwālā, ēswālā, etc., while the third plural pronouns are not found with the genitival construction. They are put in the prepositional case before wālā, as in ohnāwālā, ehnāwālā, kihnāwālā.

P. 379, l. 24. In the second sing. past tense of intrans. verbs the -ō may, in negative sentences, be separated from the rest of the word which then takes the ordinary form.

tā nehī ō muṛā, didst thou (f.) not desist?
tā nehī ō geā, thou didst not go.

P. 382, l. 29. Further Note on the Imperative. The polite imperative, as contrasted with the ordinary forms, suggests that the action need not be performed at once. Thus ghall sū, ghallo sū, send him (at once): ghallī sū, ghallo sū, ghallo sā, send him (but not necessarily at once).

When the infinitive is used as an imperative it generally implies that the nominative is tuśī, not tā. The infinitive is, therefore, not the usual form employed with a servant.

Exceptions are found to both these rules.

P. 387, l. 12. The verbs ākhṇā, say, wēkhṇā, see have
present participles formed as if form the roots āṅā, wēṅā in addition to the regular pres. part. Thus:—

ōh āṅdī sī, she was saying: tū wēṅdā saī, you were looking.

jē wēṅdō, if you had looked: jē kujhā āṅdō su, if he had said something to him.

These pres. parts may be employed in all the tenses formed from the pres. part.
"A book that is shut is but a block"

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