Punjabi is one of the more important regional languages of India and Pakistan, and is especially widely used by immigrants from those countries to Britain. This book presents a simple everyday form of Punjabi based on the standard Majhi dialect spoken in Lahore and Amritsar. The main points of grammar and a basic vocabulary are introduced in a series of graded lessons, each of which is provided with keyed exercises. Particular attention is given to explaining the details of the pronunciation and a phonetic script is used which clearly represents these. For those who want to be able to read Punjabi, there is a chapter on the Gurmukhi script, but the book may be used by those who wish only to learn to speak the language.
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ENGLISH—PUNJABI VOCABULARY . . . . . . 212
Introduction

The Punjabi language

Punjabi is distantly related to English, being a member of the same Indo-European language-family. It is more closely connected with the other languages, known as Indo-Aryan, spoken in Pakistan and northern India, but most nearly resembles Hindi and Urdu, the national languages of India and Pakistan. The large number of English loan-words that have entered Punjabi in the last hundred years ease the task of the English-speaker who wants to learn the language, and he will also find the grammatical structure, with its genders, declensions, tenses, etc., largely familiar in form, especially if he has studied a language like Latin or German, although Punjabi grammar is much simpler than either of these!

The Punjab, where Punjabi is spoken, was one of the largest and richest provinces of British India: in 1947 it was divided between Pakistan and India. Today Punjabi is spoken by a majority of the inhabitants of West Pakistan in one form or another, although (because of the educational system there) most Pakistani Punjabis write in Urdu, the official language, not Punjabi. In India, Punjabi is most closely identified with the Sikhs, who are nearly all Punjabi-speakers, and for whom it has the authority of a scriptural language: they use the special Gurmukhi script for writing Punjabi. Besides the Sikhs, there are many Hindu Punjabi-speakers in India. Since April 1968, Punjabi has been the official
language of the Indian state of Panjab. For those travelling or working in West Pakistan or north-west India, some knowledge of Punjabi is therefore a most useful asset.

Punjabis are among the most enterprising and adventurous peoples of India and Pakistan, and have emigrated from their homeland to many parts of the world, most notably to this country, where probably a majority of the immigrants from the two countries speak some form of Punjabi as their mother-tongue. The advantages of knowing some Punjabi to those who want to get into closer touch with Indian and Pakistani immigrants, whether for professional or just social reasons, will be obvious.

Punjabi literature has a tradition at least five hundred years old. Apart from some of the Sikh scriptures and other religious writing, there is some very fine poetry, generally simpler and easier to approach than that of many Oriental literatures. Nowadays there is an increasingly large output of novels, plays and short stories, some of them, especially the last, of a high standard.

The arrangement and use of this book

Perhaps the most difficult feature of the language to a beginner is the pronunciation, and the chapter on this should be read very carefully. A special phonetic script, used in the main part of the book, is introduced in this chapter. It is easy to learn, and is an accurate way of recording the sounds used in standard Punjabi. (It is basically the same as the script used in Teach Yourself Urdu, with some modifications for special Punjabi sounds.)

There follow 24 lessons, introducing the basic grammar and vocabulary, at the end of each of which there are exercises, to which a key is provided at the end of the
book. After working through these the learner should have a good grasp of the grammatical forms of the language and of the basic types of sentence construction.

The aim of this book is to present a simple, everyday form of Punjabi of the kind used by townspeople of some education, without dealing with very colloquial or rustic forms on the one hand, or with a high-flown literary language on the other. It is based on the standard dialect of Lahore and Amritsar. There are, however, many other dialects of Punjabi, as well as some differences between Indian and Pakistani Punjabi: an outline of these differences is given in Lesson 25.

For those who wish to read Punjabi, Lesson 26 deals with the Gurmukhi script. If desired, this may be read after the chapter on pronunciation, and the Gurmukhi script used in the exercises. (The Urdu script, used for writing Punjabi in Pakistan, is dealt with in Teach Yourself Urdu, pp. xxxviii–xxxix.)

At the end of the book will be found a set of grammatical tables, which it is hoped will prove useful as a handy reference guide to Punjabi grammar. There are also Punjabi–English and English–Punjabi vocabularies, containing the words introduced in this book. In the Punjabi–English vocabulary, Punjabi words are also written in the Gurmukhi script, which should help those who wish to practise writing the exercises in that script.

Those who finish the book should be able to carry on a simple conversation. But, as in learning to speak any language, practice with a native speaker is invaluable, both for acquiring a correct accent and for gaining fluency. In any city in England there will usually be Punjabi-speakers able and willing to help the learner in this way.

If the chapter on the Gurmukhi script is also covered, it should be possible to read newspaper articles and
similar pieces with the help of a dictionary, or of a Punjabi-speaker to explain the less common words. There are several Punjabi newspapers and magazines published in this country. In reading, as in speaking, practice is of course essential for those who wish to go beyond the basic outlines of the language, which are all that a book of this size and scope can hope to deal with.

Further reading
For those who wish to extend their knowledge of the written language in a systematic way, the best book available is Ved Prakash Vatuk, Panjabi Reader, published in two volumes as Level I and Level II by the Colorado State University Research Foundation in America in 1964. After finishing this book, it should be possible to begin on p. 87 of Level I. The two Punjabi newspapers published weekly in London, the Panjab Times and Des Pardes, will also be found useful by those seeking to improve their ability to read the language.
Pronunciation

P1 The Roman Script
To be fully understood when speaking any language, one must distinguish between its basic sounds (phonemes). In the main part of this book, a phonetic script in Roman letters is used for writing Punjabi to help the learner acquire a reasonably accurate pronunciation, even without the help of a Punjabi-speaker. The notes in this chapter should first be read carefully, and the pronunciation exercises spoken aloud, until you are satisfied that you can make the necessary distinctions between the various sounds.

In the phonetic script used, each letter (or combination of two letters) has one sound only. Some special symbols have to be used in order to represent Punjabi sounds as accurately as possible, but these have been kept to a minimum, since the Roman script is only a beginner's aid, which leads on to the Gurmukhi script introduced at the end of this book.

P2 Vowels
There are ten vowels in Punjabi, written as follows:

| /ə/ | /a/ | /y/ | /i/ | /w/ | /u/ | /e/ | /æ/ | /o/ | /æw/ |

These are all pure vowels, like those of French or Italian, but unlike many English vowels, which are diphthongs (in which one vowel-sound glides off into another).
These ten vowels may be divided into five pairs. In the first three pairs the distinction is between a ‘short’ and a ‘long’ vowel, although it is the difference in the quality of the sounds rather than in length which is more important in Punjabi. In the fourth and fifth pairs the distinction is between a ‘close’ and an ‘open’ sound, all four vowels being ‘long’ rather than ‘short’.

The pronunciation of these five pairs of vowels is approximately as follows:

First pair: /a/ as a in ‘arise’ or ‘about’
/a/ as a in ‘father’ or ‘bath’
(in Standard English)

Second pair: /y/ as i in ‘bit’ or ‘miss’
/i/ as ea in ‘beat’ or ‘seam’

Third pair: /w/ as u in ‘put’ or ‘puss’
/u/ as oo in ‘boom’ or ‘food’
(in Standard English)

Fourth pair: /e/ as French é in ‘été’ or ‘blé’
NOT as ai in ‘main’ or ‘fail’
(which is a diphthong in Standard English)

/ey/ between e as in ‘met’ or ‘fetch’ and a as in ‘hat’ or ‘hand’
(in Standard English)

Fifth pair: /o/ as French ô in ‘hôtel’ or ‘nôtre’
NOT as oa in ‘foam’ or ‘coal’
(which is a diphthong in Standard English)

/əw/ as o in ‘not’ or ‘pop’
Pronunciation exercise

Repeat the following pairs of words aloud, keeping the vowel sounds in each pair distinct:

1. /bəs/ enough /bəs/ residence
2. /dæn/ day /dɪn/ religion
3. /swət/ son /sʊt/ thread
4. /deɪ/ give! /lɛɪ/ take!
5. /sɔt/ that /səʊt/ hundred

P3 Nasalized Vowels

The seven ‘long’ vowels may all be nasalized, in which case they are written as follows:

| /æn/ | /ɪn/ | /ʊn/ | /ɛn/ | /ɜn/ | /ɒn/ | /əʊn/ |

The symbol /n/ is not a consonant, but indicates that the preceding vowel is nasalized, like the n in French ‘bon’ or ‘main’. It should be distinguished from the consonant /n/.

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1. /næt/ not /næn/ name
2. /sæmən/ luggage /sɜmən/ time
3. /sæz/ was /sɪn/ boundary
4. /sɛn/ scene /sɪn/ boundary
5. /dɔstɔ/ friends! /dɔstɔn/ from a friend
6. /səʊt/ hundred /səʊn/ sleep!

P4 Diphthongs

When a ‘short’ vowel (/ə/, /ɜ/ or /w/) is immediately followed by a ‘long’ vowel, a diphthong results: that is, there are two vowels in one syllable.
In the five common diphthongs written as /ei/, /æe/, /ya/, /yo/ and /yw/ the first element is pronounced as a short /e/, whether this is written as /a/ or as /y/. The symbol /ẹ/ will be used for this sound in this book when it is necessary to draw attention to the actual pronunciation of these five diphthongs, e.g.

/gai/ she went pronounced as /gẹi/
/gee/ they went pronounced as /gẹe/
/gya/ he went pronounced as /gẹa/
/pyo/ father pronounced as /pẹo/
/l že nda/ bringing pronounced as /lèw nda/

Other diphthongs are pronounced as written, e.g.

/swal/ question /jyunda/ living

When two or more 'long' vowels follow one another, they fall into separate syllables (without there being any break or catch in the voice between them), e.g.

/may/ mother (two syllables, /ma-i/)
but /mai/ May (one syllable, pronounced /mẹi/)

The same is true when 'long' vowels and diphthongs come together in a word, e.g.

/hoya/ been (two syllables, /ho-ẹa/)
/l yaian/ they brought (three syllables, /lẹa-i-an/)

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1. /talian/ locks /talian/ keys
2. /aya/ he came /aiyan/ they came
3. /mai/ May /mai/ mother
4. /pyo/ father /pao/ put!
5. /gei/ she went /tei/ twenty-three
P5 Consonants

There are thirty consonants and two semi-vowels in Punjabi. These may be arranged scientifically in the following tabular form:

<table>
<thead>
<tr>
<th></th>
<th>velar</th>
<th>palatal</th>
<th>retroflex</th>
<th>dental</th>
<th>labial</th>
</tr>
</thead>
<tbody>
<tr>
<td>voiceless stop</td>
<td>/k/</td>
<td>/ɡ/</td>
<td>/l/</td>
<td>/t/</td>
<td>/p/</td>
</tr>
<tr>
<td>aspirate</td>
<td>/kh/</td>
<td>/χ/</td>
<td>/th/</td>
<td>/th/</td>
<td>/ph/</td>
</tr>
<tr>
<td>voiced</td>
<td>/k/</td>
<td>/ŋ/</td>
<td>/q/</td>
<td>/q/</td>
<td>/b/</td>
</tr>
<tr>
<td>nasals</td>
<td>/ŋ/</td>
<td>/n/</td>
<td>/n/</td>
<td>/m/</td>
<td></td>
</tr>
<tr>
<td>flap and trill</td>
<td>/r/</td>
<td>/r/</td>
<td>/ɾ/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>laterals</td>
<td></td>
<td>/ɾ/</td>
<td>/ɾ/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sibilants</td>
<td>/s/</td>
<td>/s/</td>
<td>/z/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiceless</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voiced</td>
<td>/ʃ/</td>
<td>/ʃ/</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fricatives</td>
<td>/ʔ/</td>
<td></td>
<td></td>
<td>/t/</td>
<td></td>
</tr>
<tr>
<td>aspirate</td>
<td>/h/</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>semi-vowels</td>
<td>/z/</td>
<td></td>
<td></td>
<td></td>
<td>/v/</td>
</tr>
</tbody>
</table>

There is no need to pay special attention to all the technical terms used to describe the different classes of consonant. What is necessary is to be able to distinguish between all the different consonants, in particular those which are shaded in the table. These are the sounds most difficult for English-speakers to produce, or to recognize in the speech of Punjabis. Particular attention is given to these sounds in the following pages, where the various consonants are discussed, beginning with the first four consonants in each of the five columns of the table.
Velar consonants

/k/ and /kh/

/kh/ is like the English k at the beginning of words, as in ‘kill’ or ‘keep’, and is always pronounced with strong aspiration. The closest English equivalent to /k/ is the k in such words as ‘skill’ or ‘speaking’, where the aspiration is much weaker. A simple test for seeing whether one is pronouncing Punjabi /k/ and /kh/ correctly is to hold the hand in front of the mouth: with /kh/ a strong puff of breath should be felt, but with /k/ none at all. The same test may be carried out with /c/ and /ch/, /t/ and /th/, /t/ and /th/, and /p/ and /ph/.

/g/ as English g in ‘agree’ or ‘against’ (without aspiration).

/ṅ/ as ng in ‘hang’ or ‘singer’.

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1. /kari/ effective /khari/ small basket
2. /ykw/ one /ykh/ sugar-cane
3. /kem/ work /gum/ sorrow
4. /baṅ/ cock-crow /baṅk/ dissolute

Palatal consonants

/c/ and /ch/

/ch/ is like the English ch at the beginning of such words as ‘church’ or ‘child’, and always has strong aspiration. /c/ is a much drier sound, never aspirated, and is something like ts. pronounced with the tip of the tongue down behind the lower teeth.
/j/ again rather drier than English j, and more like dy, with the tip of the tongue down behind the lower teeth.

/ň/ as ni in ‘onion’, or Spanish ñ in ‘mañana’.

**Pronunciation exercise**

Distinguish aloud between the following pairs of words:

1. /cal/ movement /chal/ jump
2. /cola/ kind of coat /chola/ kind of pulse
3. /ceñji/ veil /jeñji/ wedding-guest
4. /kheč/ trouble /ketch/ armpit

**Retroflex consonants**

/t/ and /th/
These are the heavy t-sounds which are such an obvious feature of ‘Indian English’. They are produced by the tip of the tongue being slightly rolled back to the roof of the mouth (hence the linguist’s term ‘retroflex’), and touching the top of the mouth just behind the teeth-ridge. /t/ is a t-sound produced in this position without aspiration, while /th/ has strong aspiration.

/d/ the heavy d-sound of ‘Indian English’, with the tongue in the same position as for /t/, and pronounced without aspiration.

/ŋ/ a nasal (n-sound) with the tongue in the same position as for /t/ and /d/.

The long curling tails used in the Roman symbols for these retroflex sounds may help to suggest the curled-back position of the tongue. Be careful not to confuse /ŋ/ with the symbol /n/ used to mark the nasalization of vowels (cf. P3).
Pronunciation exercise

Distinguish aloud between the following pairs of words:

1. /tɔk/ obstacle /θɔk/ shove
2. /tɪs/ pain /θɪs/ hitting
3. /dəŋda/ stick /θəŋda/ cold
4. /kənd/ back /kʰənd/ sugar
5. /mɑn/ pride /mɑn/ mother

Dental consonants

/t/ and /θ/
These sounds are quite different from /t/ and /θ/, and from the English t. They are produced with the tongue flat and its edges touching the inside of the upper teeth all round. (The t of French or Italian is produced in the same way.) /t/ is pronounced with aspiration, while /θ/ has strong aspiration. Note that /θ/ is nothing like the English th in ‘thin’ or ‘there’, but is similar to the t-h in ‘boat-house’.

/d/ a dental d with the tongue in the same position as for /t/ and /θ/, like the d of French or Italian.

/n/ as English n.

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1. /twk/ verse /θwkw/ spit
2. /mat/ religion /mæθ/ advice
3. /θæm/ pillar /dæm/ breath
4. /sənt/ holy man /sænd/ tools

Distinction of retroflex and dental

This diagram will help to show how the Punjabi /t/, /d/, etc., differ from /t/, /d/, etc., and how both differ from English t and d:
1. Position of tongue for Punjabi /t/ and /d/.
2. Position of tongue for English t and d.
3. Position of tongue for Punjabi /t/ and /d/.

Pronunciation exercise

Distinguish aloud between the following pairs of words:
1. /tæk/ cut /tæk/ up to
2. /ðhok/ shove /ðhok/ heap
3. /dæk/ post /dæk/ vine
4. /jənə/ man /jənə/ adultery
5. /bənda/ being made /bənda/ man

Labial consonants

/p/ and /ph/

/p/ is pronounced without any of the aspiration which usually accompanies the English sound. /ph/ is a p with strong aspiration, like p-h in 'top-hat'. It should be pronounced in this way in those words written with it in the Roman script, although it is frequently interchangeable with /f/.

/b/ as English b, without aspiration.
/m/ as English m.
Pronunciation exercise

Distinguish aloud between the following pairs of words:

1. /pet/ honour /phet/ split
2. /pitha/ ground /phita/ ribbon
3. /pap/ sin /bap/ father
4. /pemp/ pump /emb/ mango

Flaps and trills

/r/ and /r/

/r/ is produced by the tip of the tongue just behind the front teeth, with or without a short trill or tap. It is quite different from the r of Standard English, although similar to the Scottish r. It must be clearly pronounced in all positions in a word. English-speakers usually have difficulty in pronouncing /r/ after a ‘long’ vowel, while keeping the vowel-sound pure: Punjabi /der/ is pronounced as /de-/+/-r/, and certainly does not rhyme with English ‘there’.

/r/ is one of the most difficult sounds of Punjabi. It is produced by the tongue being rolled back as for /t/ or /d/, then quickly brought forward, to flap when the tip touches the teeth-ridge. Alternatively, it may be thought of as an r-sound produced in the same position as /t/ or /d/. It is quite unlike both the English r and the guttural French r.

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1. /de/ of /der/ delay
2. /pi/ lover /pir/ pain
3. /pir/ holy man /pir/ pain
4. /baran/ twelve /bara/ great
5. /per/ but /pher/ seize!
Laterals

/1/ and /l/

/1/ is the English clear l, like the first l in 'little', never like the second. /l/ is an l-sound produced with the tongue rolled back as for /t/ or /q/, and is again different from the second l in 'little'. (Some Punjabi dialects do not have /l/, using /l/ instead.)

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1. /khali/ empty /kali/ black
2. /phwl/ flower /pwl/ bridge

Other consonants

/s/ as English s in 'seat' or 'soap'; never as s in 'rose'.

/z/ as English z.

/sh/ as English sh in 'shock' or 'shut'. (Some Punjabis pronounce this as an s in the same position as /t/ or /q/, but the first pronunciation is commoner, and easier for the English speaker.)

/kh/ a screechy guttural sound, like the ch in Scottish 'loch' or German 'Achtung'.

/f/ a weaker sound than the English f, pronounced with the upper teeth lightly touching the middle of the lower lip.

/h/ as English h.

Substitutions

Many Punjabis always pronounce /z/ as /j/, and /kh/ as /kh/. This is especially true of uneducated people, and is also more common in India than in Pakistan. Also, many words spelt with /f/ may be pronounced with /ph/, and vice versa.
Semi-vowels

/ʃ/ a weaker sound than the English y, pronounced with much less tension in the tongue. /ʃ/ is not a common sound, and is used only at the beginning of a few words. (Remember that Punjabi /ʃ/ is always a vowel.)

/v/ a weaker sound than the English v, being half-way between v and w. It is pronounced in the same way as Punjabi /f/, with the upper teeth lightly touching the middle of the lower lip.

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1. /sadi/ simple /šadi/ wedding
2. /sath/ association /zat/ (or /jat/) caste
3. /kali/ black /kholi/ (or /khali/) empty
4. /ver/ time /fer/ (or /pher/) again
5. /yatra/ pilgrimage /khyal/ (or khyal/) thought

P6 Doubling of consonants

Consonants written as double are pronounced as such in Punjabi, as they are in Italian. Sounds like /n/ or /s/ are simply pronounced for a longer time, like the nn in ‘unnoticed’. Other sounds are doubled by forming the position for the consonant, holding this position briefly and then articulating the sound. /kkh/ is something like the k-c in ‘book-case’, /pph/ like the p-p in ‘lamp-post’ and so on. Double consonants are not pronounced at the end of words.

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1. /hase/ laughs /hæsæ/ he may laugh
2. /akhan/ I may say /ækkhan/ eyes
3. /pwlən/ bridges /phwllən/ flowers
4. /kəmən/ bow /kəmmanaʃ/ tasks
5. /səji/ decorated /səjji/ right

P7 Stress

The stressing of one syllable in a word is less strong in Punjabi than it is in English, but is still quite noticeable. As in English, the stress is normally on the first syllable. In some words, however, the second syllable is stressed. This is marked by the sign - (macron) placed over the vowel, as in the word /asān/, easy.

As in English, ‘short’ vowels in words which have the second syllable stressed are often reduced to /ə/, e.g. /kytāb/ or /katāb/, book. Sometimes an initial vowel may be lost altogether, e.g. /yktti/ or /ketti/, thirty-one.

Note: Vowels after the stressed syllable always keep their full values in Punjabi and are not slurred as in English.

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1. /kəmmanaʃ/ tasks /kəmən/ command
2. /bæcca/ child /bæcə/ liberate
3. /akhaŋ/ I may say /ækhan/ proverb
4. /əsəŋ/ by us /əsən/ easy
5. /swŋya/ heard /swŋəya/ told

P8 Tone

The use of tones, or different vocal pitches to distinguish between different words that would otherwise sound the same, is one of the most distinctive features of Punjabi. The Punjabi tone-system is, however, much less complex than that of Chinese, the best-known tone-language. There are only two tones in Punjabi, both of which may easily be learnt by an English-speaker, although it is
helpful to get a Punjabi to demonstrate the pronunciation of the low tone.

**High tone**

In syllables with high tone, the pitch of the voice rises above its normal level, falling back to this in the following syllable. In the phonetic script, high tone is written with ' (acute accent) over the vowel (or first vowel of a diphthong), as in /énə/, *these* or /nəin/, *not*.

The tone-bearing syllable always has the stress too, so there is no need to mark the stress separately. Vowels with high tone are usually pronounced a little shorter than those with simple stress.

Diagrammatically, the rise and fall of the voice may be shown as:

```
| Normal pitch | /é/   | /nā/ | /naŋ/ | /ná/ | /in/ |
```

**Low tone**

At first, this is a little more complicated to produce than the high tone. In syllables with low tone, the voice is lowered below the normal pitch, rising back to this in the following syllable. But the most distinctive feature of the low tone is an initial tightening of the throat, and the production of a slight glottal catch in the voice from the throat before the vowel is pronounced. This glottal catch serves to bring the pitch sharply down to the level required for the pronunciation of the low tone.

Low tone is written in the phonetic script with ' (grave accent) over the vowel (or first vowel of a diphthong), as in /kəra/, *horse*, /tyan/, *attention*, or /pərəya/, *taught*. As with the high tone, the stress always accompanies the low tone.

Diagrammatically, the fall and rise of the voice may be shown as:
Normal pitch ---
\[/\text{tə}/ - \text{ḥ}/ /\text{an}/ - \text{ḥ}/ /\text{pəɾ}/ /\text{ya}/ - \text{ḥ}\]

(∥ shows the catch produced by the tightening of the throat.)

**Possible position of stress or tone in a word**

It may be helpful to summarize the possible positions of stress or tone in Punjabi words, and to show how they are written in the phonetic Roman script. There are nine possibilities, of which the fourth is much the most common:

(i) monosyllable with no accent  
\[e.g. /\text{nun}/ to\]

(ii) monosyllable with acute accent = high tone  
\[e.g. /\text{ṭ}/ this\]

(iii) monosyllable with grave accent = low tone  
\[e.g. /\text{ṭ}i/ daughter\]

(iv) polysyllabic word with no accent = stress on first syllable  
\[e.g. /\text{mera}/ my\]

(v) polysyllabic word with acute accent on first syllable = high tone (and stress) on that syllable  
\[e.g. /\text{ōdian}/ his\]

(vi) polysyllabic word with grave accent on first syllable = low tone (and stress) on that syllable  
\[e.g. /\text{kọɾa}/ horse\]

(vii) polysyllabic word with macron on second syllable = stress on that syllable  
\[e.g. /\text{osman}/ sky\]

(viii) polysyllabic word with acute accent on second syllable = high tone (and stress) on that syllable  
\[e.g. /\text{pəɾewṇa}/ guest\]

(ix) polysyllabic word with grave accent on second syllable = low tone (and stress) on that syllable  
\[e.g. /\text{pəɾaya}/ taught\]
Pronunciation exercise

Distinguish aloud between the following pairs of words:

1. /véra/ year /vérà/ make rain
2. /lābbā/ got /lebā/ make get
3. /kōra/ leper /kòra/ horse
4. /kòra/ whip /kòra/ horse
5. /cēlnā/ to go /cēlnā/ to suffer
6. /pai/ she put /pāi/ brother
7. /pai/ that /pēi/ mate!
8. /sā/ breath /sā/ rabbit
9. /min/ Pisces /mīn/ rain
10. /pēnja/ claw /pēnja/ fifty
11. /pet/ stomach /pēt/ offering
12. /baran/ twelve /bārvan/ twelfth
13. /di/ of /ti/ daughter
14. /thath/ pomp /tāt/ metal
15. /rai/ mustard /rái/ traveller

P9 English loan-words

During the last hundred years a very large number of English words have been borrowed by Punjabi, and many of these words will be encountered during the course of this book. Most of them have, however, been altered by Punjabi patterns of pronunciation, like loan-words in any language, and they should be pronounced in the Punjabi way as written in the phonetic script, not as they are in English.

Most of the changes such words undergo are fairly obvious, but the following points may be noted:

English \( t \) becomes Punjabi /t/.

English \( d \) becomes Punjabi /d/.

English \( th \) (as in ‘thin’) becomes Punjabi /θ/:

- remember this is a quite different sound.

English \( th \) (as in ‘there’) becomes Punjabi /ð/. 
English $r$ becomes Punjabi /ᵣ/, always pronounced.

As a general rule, try to pronounce these loan-words as Indians who speak English with a heavy accent do, and you will probably be more or less right!

**Pronunciation exercise**

First read the English word aloud, then the corresponding Punjabi form in the second column. There *should* be some difference between the two.

| 1. station  | /ˈsteʃən/ |
| 2. telephone | /ˈtəʊlɪfən/ |
| 3. road      | /roʊ/       |
| 4. theatre   | /ˈθɪətər/   |
| 5. motor     | /ˈmɔtər/    |
| 6. government| /gəwrmənt/ |
| 7. Southall  | /ˈsɔθəl/    |
| 8. London    | /ˈlændən/   |
| 9. England   | /ˈɪŋɡlənd/  |
Lesson 1

1.1 There are four true personal pronouns:

/mən/  I
/tun/  you (singular)
/əsin/  we
/twin/  you (plural)

1.2 Besides being used when speaking to more than one person, /twin/ is also used to show respect to a single person, like the French 'vous'. /tun/ is normally used between close friends, and when addressing children or people much younger than, or of inferior status to, the speaker: otherwise /twin/ is used. In all cases of doubt it is better to be polite and use /twin/. To acquire the habit, /twin/ should be used in the exercises in this book, unless otherwise stated.

1.3 There are no special words corresponding to the English third person pronouns. Instead, the word for 'that' is used, unless the physical or mental nearness of the person, object or idea referred to involves the use of the word for 'this'. These two words make no distinction for gender or for number:

/ð/ that, those: he, she, it, they
/ð/ this, these: he, she, it, they (in cases where English 'this' or 'these' could be substituted for the pronouns)
1.4 The Present tense of the auxiliary verb is conjugated with the pronouns as follows:

S.1. /mənən aŋ/ I am  
2. /tunən eŋ/ you are (singular)  
3. /ó e/ he, she, it is  
   /é ve/ he, she, it is (for close person, object, etc.)

P.1. /esnən aŋ/ we are  
2. /tswsn o/ you are (plural, and singular for respect)  
3. /ó ne/ they are  
   /é ne/ they are (for close persons, objects, etc.)

Note: To prevent a clumsy repetition of vowels, the 3S. /e/ = 'is' normally becomes /ve/ after a word ending in /-e/.

1.5 In conversational Punjabi, word-order is fairly free, but for a beginner it is safest to stick to the order normally used in writing and more formal speaking. The basic rule is that the subject comes first in a sentence and the verb last, e.g.

/mənən eŋrɛz aŋ./ I am an Englishman.
/ó pənjaβi ne./ They are Punjabi.

1.6 In questions, only the intonation is changed, not the order of words. The voice rises in pitch on the important word in the question, then falls after it. This is different from English, in which the voice usually rises at the end of a question, e.g.

/pənjaβi/ Punjabi?  
/tswsn/ Are you  
/o/?
Contrast the intonation in a normal statement:
/twsin/  
/peñjäbi/  
/o./  
You are Punjabi.

1.7 When an interrogative word is used in a question, this normally comes immediately before the verb, e.g.
/kAWN/  
/ó òñgréz/  
/e?/  
/k[Y]t[ê]the/  
/kytäb/  
/ve?/  
Who is that Englishman?  
Where is the book?

It will be seen that the subject comes first and the verb last in all these types of simple question.

1.8 There are no articles in Punjabi, so according to context

Vocabulary

/meyn/  
/tun/  
/æsin/  
/twsin/  
/ó/  
/é/  
/I  
you (sing.)  
we  
you (plur., and sing. for respect)  
that, those:  
this, these: he, she, it, they

/kAWN/  
kí/  
k[Y]t[ê]the/  
éthe/  
te/  
/kytäb/  
/kw[a]/  
/óthe/  
ete/  
/í/  
/per/  
/akbäær/  
/redyo/  
/bes/  
/stešæn/  
/ængrez/  
/pÄñjäbi/  
who?  
what?  
where?  
here  
there  
and  
but  
book  
newspaper  
radio  
business  
station  
English(man)  
Punjabi
Exercises

1A Translate into English:

(1) /kytāb étē ve./ (2) /ó stēsēn e?/ (3) /ó əkbēr e./
(4) /twsīn kūttē o?/ (5) /ó pānjābī nē./ (6) /əsīn əngrēz ān./
(7) /é əngrēz kēwn e?/ (8) /ó bēs e./ (9) /tuŋ kēwn ēn?/
(10) /redyō étē ve, pēr kytāb ótē ve./

1B Translate into Punjabi:

(1) Where are you? (2) I am here. (3) Is he English? (4) What is that? (5) It is a newspaper. (6) The book is there. (7) Who is this? (8) Is he here? (9) Where are they? (10) The Englishmen and the Punjabi are there.
Lesson 2

2.1 The Past tense of the auxiliary verb is conjugated as follows:

S.1. /məyn səŋ/ I was
2. /tuŋ səŋə/ you were (sing.)
3. /ó si/ he, she, it was
   /é si/ he, she, it was (for close person, etc.)

P.1. /əsin səŋ/ we were
2. /twsin səw/ you were (plur., and sing. for respect)
3. /ó səŋ/ they were
   /é səŋ/ they were (for close persons, etc.)

2.2 The negative of the past auxiliary is formed by placing the word /náin/, not, immediately before the verb, e.g.

/ó kytāb náin si./ It wasn’t a book.

The negative of the present auxiliary may be formed in the same way, by placing /náin/ immediately before the verb, e.g.

/é kytāb náin e./ It isn’t a book.

More commonly, /náin/ is used alone, without a verb. The /náin/ will still be at the end of the sentence, e.g.

/é kytāb náin./ It isn’t a book.
/ó ēngrež náin./ He isn’t English.
2.3 /han/ is ‘yes’, and /néin/ is ‘no’. In polite speech these words are normally used with the word /ji/: this is an honorific particle, sometimes translated as ‘sir’, but /han ji/ and /néin ji/ (less commonly /ji han/ and /ji néin/) are used much more widely than the English ‘yes sir’ and ‘no sir’. There is also a more colloquial word for ‘yes’—/aho/, used rather like the English ‘yeah’. For /néin/ in the sense of ‘no’, /na/ may be used. Both these words may be used with /ji/: /aho ji/ and /na ji/ (never /ji aho/ or /ji na/).

2.4 As a general rule, adverbs of time precede adverbs of place, which in turn precede adverbs of manner. Adverbs of time often precede even the subject, coming first in the sentence, e.g.

/hwn tun étè kyon en?/ Why are you here now?
/kél mewn óthe san./ Yesterday I was there,

/ej ó étè néin./ I was there yesterday.

He is not here to-day.

**Vocabulary**

/néin/ not, no /kadon/ when?
/na/ no /ej/ to-day
/han/ yes /kél/ yesterday
/aho/ yes, ‘yeah’ /kyon/ why?
/ji/ honorific /roji/ bread, food
/particle, some-

_times = ‘sir’

/or ‘madam’

/mwnda/ boy
/hwn/ now /kwri/ girl
/os vele/ then, at that /lal/ red
time /kali/ empty

**Exercises**

2A Translate into English:

(1) /kwri óthe néin si./ (2) /é botel kali e./ (3) /é kytáb
2B Translate into Punjabi:

(1) The bus is red.  (2) Is that bottle empty?  (3) Where is the bread?  (4) To-day the girl is not here.  (5) But she was here yesterday.  (6) At that time the station was not there.  (7) Is that water?  (8) No, the bottle is empty.  (9) Why is the radio here?  (10) When were you there?  (11) The boy was English, but the girl was not (English).  (12) The bus is empty now.
Lesson 3

3.1 There are two genders, the masculine and the feminine. Two general rules may be given for determining the gender of a noun:

RULE 1: Nouns denoting males are masculine: nouns denoting females are feminine.

RULE 2: Nouns ending in /-a/ or /-aŋ/ are masculine: nouns ending in /-i/ or /-iŋ/ are feminine.

There are a few exceptions to the second rule, the most common being /paŋ/, *water*, which is masculine. Rule 1 takes precedence over rule 2, thus /pāi/, *brother*, is masculine, not feminine. The gender of nouns not covered by either rule must simply be learnt as they are introduced in the vocabularies.

3.2 There are two classes of adjectives. The first are sometimes called ‘red’ adjectives, after the word /lal/, *red*, which belongs to this class. These are invariable in form, e.g.

/lal kələm/ (masc.) red pen
/lal kytāb/ (fem.) red book

The second class are known as ‘black’ adjectives, after the word /kāla/, *black*, which belongs to this category. This includes all adjectives ending in /-a/ in the masculine singular: these change to /-i/ for the
feminine singular (cf. rule 2 given in the preceding paragraph), e.g.

/ka\la \kela\m/ (masc.) black pen
but /kali kyt\ab/ (fem.) black book

3.3 Adjectives qualifying a noun precede it, as they do in English, e.g.

/\e c\\nga m\n\\a\ e./ He is a good boy,
this is a good boy.

When the adjective is predicative, it follows the noun, but will of course come before the verb, e.g.

/\e m\n\\a c\\nga e./ This boy is good.

3.4 In English the normal reply to the question ‘Is the bottle empty?’ would be ‘Yes, it is.’ Punjabi usage is rather different. The normal reply to the question /botel khali e?/ would be /ha\n ji, khali e./ In other words, the subject, or the pronoun referring to the subject may be omitted, but the question must otherwise be answered in full.

3.5 In alternative questions of the type ‘Is that a boy or a girl?’, the Punjabi idiom is to put the auxiliary verb after the first alternative, i.e.

/\o m\n\\a e jan kw\ri ?/ not /\o m\n\\a jan kw\ri e ?/

Vocabulary

/kyt\ab/ F. book /ro\ti/ F. bread
/\ekh\bar/ M. newspaper /pani/ M. water
/re\d\yo/ M. radio /botel/ F. bottle
/bes/ F. bus /m\n\\a\ M. boy
/st\\en/ M. station /kw\ri/ F. girl
/\kela\m/ M. pen /\\enda/ M. man
/kəmərə/ M. room /tivîn/ F. woman
/kələ/ black /vədqə/ big
/cəŋɡə/ good /chota/ small
/jaŋ/ or

Exercises

3A Translate into English:
(1) /é cəŋɡə bənda e./  (2) /kytāb cəŋɡi néiŋ si./  (3) /kəl tivîn kytthe si ?/  (4) /vədqə kəmərə khali si./  (5) /é roṭi cəŋɡı e ?/  (6) /han ji, cəŋɡı e./  (7) /lal kytāb choṭi e./  
(8) /meŋŋ ǝṭhe saŋ, pəɾ tuŋ kytthe səŋŋ ?/  (9) /ó kələm kələ si jaŋ laŋ lal ?/  (10) /kələ si./  (11) /reŋyo cəŋɡə si./

3B Translate into Punjabi:
(1) This newspaper is big.  (2) Where is that good boy?  
(3) The station was not big.  (4) Was the room empty yesterday?  
(5) No, it wasn’t.  (6) That big man is English.  (7) Is the pen big or small?  
(8) This water is not good.  (9) The book and the newspaper were there yesterday.  (10) The woman was small.
Lesson 4

4.1 There are three declensions of nouns. Once the gender of a noun is known, it is immediately clear which declension it belongs to, and how its plural is formed.

**DECLENSION I**: all masculine nouns of more than one syllable, ending in /-a/

**PLURAL**: change /-a/ to /-e/

/mwŋda/ boy plural /mwŋde/ boys
/bənda/ man /bənde/ men

**DECLENSION II**: all other masculine nouns

**PLURAL**: no change

/kəlam/ pen, pens
/əkhbār/ newspaper, newspapers

**DECLENSION III**: all feminine nouns

**PLURAL**: add /-an/ 

/kwri/ girl plural /kwriŋ/ girls
/teyksi/ taxi /teyksian/ taxis

4.2 There are a number of small changes undergone by some nouns in Declension III in the plural:

(i) If the singular ends in a nasal vowel, the /-ŋ/ is dropped in the plural, e.g.

/tivŋ/ woman /tivian/ women
(ii) If the singular ends in /-a/ or /-an/, the /-n/ is dropped in the plural, and /-v-/ inserted before the /-an/ to prevent two identical vowels coming together, e.g.

/man/  mother   /mavan/  mothers

(iii) If the singular has unstressed /-e-/ in its final syllable, this is dropped in the plural, e.g.

/botel/  bottle   /botlan/  bottles

4.3 ‘Red’ adjectives being invariable make no change for the plural. ‘Black’ adjectives follow Declension I in the masculine and Declension III in the feminine, e.g.

Masc. (Declension I)  /veda mond/  big boy
                       /vede mnde/  big boys

Masc. (Declension II) /veda kel/  big pen
                       /vede kel/  big pens

Fem. (Declension III) /vedi ktab/  big book
                       /vediyan ktaban/  big books

Note that one can often tell whether a noun of Declension II is singular or plural from the adjective accompanying it, as well as of course from the verb.

4.4 As already stated there are no articles in Punjabi (1.8). Sometimes, however, ‘a’ may be translated as /yk/, which is the word for ‘one’, e.g.

/kel do mnde te yk kw/  Yesterday two boys and a
erthe sen./  girl (or ‘one girl’) were
             here.

The rule is that when ‘one’ could be used instead of ‘a’,
/yk/ may be used.

4.5 There is no way of translating the English idiom ‘there is’, ‘there were’, etc. The Punjabi sentence in
the last paragraph might also be translated ‘There were two boys and a girl here yesterday.’

Vocabulary

/təyksi/ F. taxi  /twaːɖa/ your (plur., and sing. for respect)
/manʃ/ F. mother  /yːk/ one, a, an
/kəɾ/ M. house, home  /tyn/ three
/tez/ quick  /do/ two
/məɾə/ my  /car/ four
/tera/ your (sing.)
/saːɖa/ our

Exercises

4A Put into the plural:

(1) /mwnɖə choṭa e./ (2) /təyksi tez si./ (3) /é vəddə kəɾ e./ (4) /é tivɨŋ oŋrɛz e./ (5) /məŋ choṭa bənda æŋ./ (6) /kəlem kaɭa e./ (7) /kəl bəs kəlal si./ (8) /meri kytəb kəli nɛɨŋ./

(1) /hwn do bande êthe ne./ (2) /car kytəbaŋ te yk əkʰbəɾ óthe sɛn./ (3) /mera kəmra kytɛte və?/ (4) /twaːɖi manʃ kytɛte və?/ (5) /ó ətɔləŋ kəlal ne./ (6) /é mere kəlem ne./ (7) /é tyn mwnɖe çoŋɡe ne./ (8) /é tera reɖyo e?/ (9) /haŋ ji, meri e./

4C Translate into Punjabi:

(1) The bus is quick to-day. (2) Where are your books? (3) The rooms were empty then. (4) The taxis are black, but the buses are red. (5) There were four books, two newspapers and a pen here. (6) Are those boys English? (7) No, they aren’t. (8) This is your house. (9) Why were the women here? (10) This isn’t a good book. (11) When were the girls there? (12) Our mother is Punjabi, but we are English.
Lesson 5

5.1 The basic form of the verb is the root. Verbs will be given in this form in the vocabularies, thus

/kər/-  do
/ja/-  go

5.2 The present participle is formed from the root in one of two ways:

1. Roots ending in a consonant add /−da/
   /kərดา/  doing

2. Roots ending in a vowel add /−nda/
   /janda/  going

Note: All roots in /−a/, except /ja−/, go, and /kha−/, eat, form their present participle by changing this to /−әwnda/, e.g.

/a−/  come
/әwnda/  coming

5.3 The Present tense is formed by the present participle, which agrees with the subject in gender and number, like a ‘black’ adjective, and the present auxiliary.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.1. /мәң янған яң/</td>
<td>/мәң янди аң/</td>
</tr>
<tr>
<td>2. /түң янда ең/</td>
<td>/түң янди ең/</td>
</tr>
<tr>
<td>3. /ӧ (ӧ) янда е/</td>
<td>/ӧ (ӧ) янді е/</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Masculine | Feminine
---|---
P.1. \( /əsɪŋ\ \text{jande}\ \text{aŋ/} \) | \( (/əsɪŋ\ \text{jandian} \text{aŋ/}) \) we go
2. \( /\text{twsɪŋ} \ \text{jande}\ \text{o/} \) | \( (/\text{twsɪŋ} \ \text{jandian} \text{o/}) \) you go
| (plur., and sing. for respect)
3. \( /\acute{o} \ \text{(é) jande}\ \text{ne/} \) | \( /\acute{o} \ \text{(é) jandian} \text{ne/} \) they go

Note: In the 1S. masculine, \( /v-/ \) is prefixed to the auxiliary to prevent two identical vowels coming together.

5.4 When the 2P. \( (/\text{twsɪŋ/-form}) \) is used for respect in addressing a single person, the verb is always masculine, even when speaking to a woman, so

\( /\text{twsɪŋ} \ \text{roz} \ \text{ləndən} \ \text{jande}\ \text{o}\ ?/ \) = Do you go to London every day?

(1) to one man, politely
(2) to two or more men
(3) to one or more women, politely

\( /\text{twsɪŋ} \ \text{roz} \ \text{ləndən} \ \text{jandian} \ \text{o}\ ?/ \) = Do you go to London every day?

to two or more women (only)

Given the considerable inequality of status between the sexes in traditional Punjabi society, what could be more respectful in speaking to a woman than to treat her as a man! The masculine form may also commonly be used by women in the 1P. (but never in the 1S.).

5.5 When ‘to’ expresses motion to a place, it is not usually translated in Punjabi, e.g.

\( /\acute{o} \ \text{skul} \ \text{jande}\ \text{ne/} \) They go to school.

5.6 There are many compound verbs in Punjabi made
up of a noun in the singular immediately followed by the verb, e.g.

/kem kər/- ‘do work’, i.e. work
/sygret pi/- ‘drink cigarette’, i.e. smoke
/khana kha/- ‘eat food’, i.e. eat

Vocabulary

/kər/- do /cá/- F. tea
/ja/- go /kaf/- F. coffee
/a/- come /sygret/- F. cigarette
/kha/- eat /kəm/- M. work
/pi/- drink, smoke /khana/- M. food
/kýththon/- where from? /dēfter/- M. office
/kýdder/- where to? /tez/- quick, strong
/seďa/- always (of tea, etc.)
/kēde/- sometimes
/skul/- M. school /roz/- every day

Exercises

5A Translate into English:
(1) /mawnqa roz skul janda e./ (2) /tyn tiviay éthe kem kerdian ne./ (3) /é cá tez e./ (4) /bēs kydder jandi e?/ (5) /lânden jandi e./ (6) /twsin khanay kytthe khande o?/ (7) /é kwri seđa paní pindi e./ (8) /ēsiŋ roz länden ewn̄de aŋ./ (9) /mēra dēfter óthe néin si./ (10) /ţeysian şeşen jandian ne./ (11) /ō angrez kede kafi pinda e./ (12) /ē botlān meriaŋ ne jaŋ twaqian?/

5B Translate into Punjabi:
(1) (To a woman) Where do you go every day? (2) (Woman answering) I go to London. (3) That girl sometimes comes to school. (4) Where do the buses come from? (5) Do they eat here? (6) When do you go
home every day? (7) (To a child) Where is your school? (8) (To a little girl) Do you go to school every day? (9) This man always smokes cigarettes. (10) This is tea, not coffee. (11) Why do you smoke? (12) Why do you come to the office every day, and what work do you do there? (13) My mother sometimes drinks tea.
Lesson 6

6.1 The Imperfect tense, expressing habitual action in the past, is formed with the present participle, agreeing with the subject in gender and number, and the past auxiliary.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>S.1. /mən janda san/</td>
<td>/mən jandi san/</td>
<td>I used to go,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>I went</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(habitually)</td>
</tr>
<tr>
<td>2. /tun janda sən/</td>
<td>/tun jandi sən/</td>
<td>you used to go</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(sing.)</td>
</tr>
<tr>
<td>3. /ô (é) janda si/</td>
<td>/ô (é) jandi si/</td>
<td>he, she, it</td>
</tr>
<tr>
<td></td>
<td></td>
<td>used to go</td>
</tr>
<tr>
<td>P.1. /esin jande san/</td>
<td>(/esin jandian san/)</td>
<td>we used to go</td>
</tr>
<tr>
<td>2. /twsin jande səw/</td>
<td>(/twsin jandian səw/)</td>
<td>you used to go</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(sing., and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>plur. for</td>
</tr>
<tr>
<td></td>
<td></td>
<td>respect)</td>
</tr>
<tr>
<td>3. /ô (é) jande sən/</td>
<td>/ô (é) jandian sən/</td>
<td>they used to</td>
</tr>
<tr>
<td></td>
<td></td>
<td>go</td>
</tr>
</tbody>
</table>

6.2 The negative of the Imperfect is formed by reversing the order of the participle and the auxiliary, and prefixing /néi/, e.g.

/ô ləŋqən janda si./ He used to go to London.
/ô ləŋqən néiŋ si janda./ He used not to go to London.
The negative of the Present is formed by prefixing /nain/: the auxiliary is usually dropped (cf. 2.2). *e.g.*
/ó roz lanqan janda e./ He goes to London daily.
/ó roz lanqan nain janda./ He doesn’t go to London every day.

6.3 /kade/ means ‘sometimes’ in an affirmative sentence, but ‘never’ (‘not any time’) in a negative one, *e.g.*
/ó kade cá pindi si./ She used to drink tea sometimes.
/ó cá kade nain si pindi./ She never used to drink tea.

Note that in a negative sentence /kade/ normally comes immediately before /nain/.

6.4 Instead of prepositions, Punjabi has postpositions, *i.e.* instead of ‘from London’, or ‘on the table’, one says ‘London-from’ or ‘table-on’, *e.g.*
/bes lanqan ton awndi e./ The bus comes from London.
/reqyo mez te ve./ The radio is on the table.

6.5 Two of these postpositions are normally abbreviated in speech, and often in writing:

(i) /wtte/, *on*, is usually shortened to /te/ (not to be confused with /te/, *and*).
(ii) /vyc/, *in*, is usually shortened to /yc/ or /ca/.

**Vocabulary**

/šeýr/ M. city, town /kwrsl/ F. chair
/bëzär/ M. market, ‘the shops’ /req-/ live
/tren/ M. train /ton/ from
/mëzdûr/ M. labourer, workman
/gyläs/ M. glass /kade nain/ never
/mez/ F. table /aksar/ often, usually

or M.
Exercises

6A Put into the negative:

(1) /mwnq'a roz skul janda e./ (2) /mwnq'a roz skul janda si./ (3) /tivian ēthe kēm kerdian ne./ (4) /ō kēde sygrēt pinde sēn./ (5) /ōsin roz lenq'ēn ēwnde aŋ./ (6) /ē saqe kēmre ne./ (7) /ō khanā khandi si./ (8) /mēyŋ pānī pinda sān./

6B Translate into English:

(1) /ōsin roz bēzār jandian sān./ (2) /botēl te gylās mez te ne./ (3) /ē tren kytθon ēwnda e?/ (4) /šeyr ton ēwnda e./ (5) /twsin bēs naḷ sṭēsēn ton jande sēw?/ (6) /nēiŋ ji, mēyŋ bēs naḷ nēiŋ sān jandi./ (7) /mēzdūr sēda cā pinde sēn./ (8) /ē kwī lenqēn yc rēyndi e./ (9) /ō akser tēyksi naḷ ēwnda si./ (10) /ō bēzār kēde nēiŋ janda./ (11) /twsin šeyr yc kēm kērdē sēw?/ (12) /tren khali kēde nēiŋ si./

6C Translate into Punjabi:

(1) Where were you living at that time? (2) We were living in London. (3) We often used to go to the shops. (4) Did you go by bus? (5) My mother used to go by bus, but I sometimes went by train. (6) Were you working in an office? (7) No, I was a labourer. (8) Where is your glass? (9) It was on the table, but is not there now. (10) Does he drink tea? (11) He sometimes does, but he usually drinks coffee. (12) Where is the big chair? (13) It's in the house now.
Lesson 7

7.1 When nouns are followed by postpositions, they must be put into what is called the oblique case. The other case, used without postpositions, is called the direct case: this has already been studied in the singular and plural (cf. 4.1).

The singular oblique case in the three declensions is formed as follows:

DECLENSION I NOUNS change /-a/ to /-e/
S. Direct /kəmra/ room
Oblique /kəmre ye/ in the room
P. Direct /kəmre/ rooms

DECLENSION II NOUNS and DECLENSION III NOUNS make no change
S. Direct /kər/ house /tøyksi/ taxi
Oblique /kər ye/ in the house /tøyksi ye/ in the taxi
P. Direct /kər/ houses /tøyksian/ taxis

7.2 ‘Black’ adjectives change /-a/ to /-e/ in the masculine singular oblique, like Declension I nouns: in the feminine they make no change, like Declension III nouns. The three words given above would be declined with /məra/, /mə/, as follows:
LESSON SEVEN

I
S. Dir. /mera kəmra/
Obl. /mere kəmrə
yə/
P. Dir. /mere kəmrə/

II
S. Dir. /mera kər/
Obl. /mere kər
yə/
P. Dir. /mere kər/

III
S. Dir. /meri əyksə/
Obl. /meri əyksə
yə/
P. Dir. /meriən əyksiaŋ/

Note that, while Declension II nouns do not change, the adjective does. ('Red' adjectives of course make no change for the oblique.)

7.3 The words /ə/, that, and /ə/, this, are usually unchanged in spoken Punjabi when used with a noun in the singular oblique case, e.g.

/ə ʂəyɾ yə/ in that city
/ə vədəq kəmrə yə/ in this big room

7.4 /kəɾə/ means 'which?', and is declined like a black adjective, e.g.

/ə kəɾə kəmrə yə rəyndə e/? Which room does she live in?

Sometimes /kəɾə/ translates the English 'what?', when this is equivalent to 'which?', e.g.

/twsiŋ kəɾi bəs nəl əwnde o/? What (which) bus do you come by?

7.5 /kəɾə/ may also be used as an interrogative pronoun meaning 'who?'. In this usage it is as common as /kəwn/, but remember it will decline for gender and number, e.g.

/ə kəɾə e/? (/ə kəwn e/?) Who is that (man)?
/ə kəɾiəŋ ne/? (/ə kəwn ne/?) Who are those women?
7.6 When the English ‘what?’ is not equivalent to ‘which?’, it is translated as /ki/, e.g.

/ó ki kəm kərda e ?/ What work does he do?
(What’s his job?)

The oblique singular of /ki/ (and of /kəwn/) is /kys/, e.g.

/ó kys vele jande sən ?/ What time used they to go?

**Vocabulary**

| /ciz/ F. | thing     | /pər-/ | read           |
| /bak(a)s/ M. | box      | /lykh-/ | write          |
| /pəyket/ M. | packet   | /ləmma/ | long, tall     |
| /cytθi/ F. | letter    | /choθa/ | small, short   |
| /lyfəfa/ M. | envelope | /pwrəna/ | old (of things) |
| /tyket/ M. | ticket,   | /bəwt/ | very           |
|           | postage-  | /ənder/ | inside         |
|           | stamp     | /kəra/ | which? who?    |
| /kar/ F. | car       | /kys vele/ | (at) what    |
| /pynd/ M. | village   |         | time? when?   |
| /yŋgleŋd/ M. | England | /jəldi/ | quickly, early |

**Exercises**

7A Translate into Punjabi:

(1) the little room : in the little room (2) the tall men : from the tall man (3) the old house : inside the old house (4) the black books : in the black book (5) your car : on your car (6) my mother : with my mother (7) the long letter : in the long letter (8) the big boxes : from the big box

7B Translate into English:

(1) /twədɨ cytθi lyfəfə ye csɨ./ (2) /tivɨn pwrənə kər ye rəyndɨ e./ (3) /twəsin ɨ pyndɨ ye rəynədə səw ?/ (4) /nəɨn ji, məyn ɨərɨ ye rəyndɨ sən./ (5) /vədɨlɨ lyfəfə ye kytəb e,
cyṭṭhi néiŋ./ (6) /mwŋa bəwət pwrənį kar nəl əwndə si./ (7) /é əməmə lyfəfe te tyn tykət ne./ (8) /é ki əiz e/? (9) /é bəkəs e, te bəkəs yc yk kəlem e./ (10) /kəɾə kəlem? saŋə e./ (11) /ó əməmə kwri kéri e/? (12) /məyŋ cyṭṭhi lykhdə saŋ./

7C Translate into Punjabi:
(1) Where are my stamps? (2) They are in the big red envelope. (3) London is in England, and is a very big city. (4) Do you live there? (5) No, I used to live there at that time, but now I live in a little village. (6) There are four cigarettes in this packet, but I don’t smoke. (7) What time does the little bus come? (8) It usually comes early. (9) What is on the big table? (10) There are two packets there: in the red packet there is tea, and in the black one coffee. (11) What time do you usually have (‘drink’) tea? (12) I never have tea now.
Lesson 8

8.1 The oblique plural of nouns is formed in the following ways:

DECLENSION I nouns change /-a/ to /-yan/:
- S. Dir. /kəmrə/ room
- Obl. /kəmre yc/ in the room
- P. Dir. /kəmrə/ rooms
- Obl. /kəmryan yc/ in the rooms

DECLENSION II nouns add /-an/:
- S. Dir. /kər/ house
- Obl. /kər yc/ in the house
- P. Dir. /kər/ houses
- Obl. /kəraŋ yc/ in the houses

DECLENSION III nouns add /-an/ as in the direct plural:
- S. Dir. /hətti/ shop
- Obl. /hətti yc/ in the shop
- P. Dir. /həṭṭian/ shops
- Obl. /həṭṭian yc/ in the shops

Note that the oblique plural of all nouns always ends in /-an/.

The same changes are undergone by nouns of Declension II in the oblique plural as those listed for Declension III nouns in 4.2, e.g.

/pəyket/ packet /pəyktan yc/ in the packets
Also, nouns which have unstressed /-ə-/ in the final syllable preceded by a double consonant both drop the /-ə-/ and have a single consonant in the oblique plural, e.g.

/pwttər/ son /pwtran ən/ from the sons

8.2 Some nouns of Declensions II and III really end in a double consonant. Since, however, double consonants are not pronounced at the end of a word, this only becomes apparent when the ending /-an/ is added, e.g.

S. Dir. /həth/ M. hand
P. Obl. /həthana əc/ in the hands

S. Dir. /gəl/ F. word, matter, thing
P. Obl. /gəllana əc/ in the matters, etc.

Such words will be written as /hə(t)h/, /gəl(l)/ in the vocabularies.

8.3 'Black' adjectives follow nouns of Declension III in the feminine oblique plural, and may follow nouns of Declension I for the masculine. More frequently, however, a 'black' adjective with a masculine noun in the oblique plural remains in the masculine oblique singular form in /-e/. The three nouns given above will be declined with /mera/ as follows:

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>II</th>
<th>III</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>/mera kəmra/</td>
<td>/mera kər/</td>
<td>/meri hətti/</td>
</tr>
<tr>
<td>S. Dir.</td>
<td>/mere kəmre</td>
<td>/merekər/</td>
<td>/meri hətti</td>
</tr>
<tr>
<td>Obl.</td>
<td>əc/</td>
<td>əc/</td>
<td>əc/</td>
</tr>
<tr>
<td>P. Dir.</td>
<td>/merekəmre</td>
<td>/merekər/</td>
<td>/merian həttiaŋ/</td>
</tr>
<tr>
<td>Obl.</td>
<td>/merian kəmryaŋ</td>
<td>/merian kəran/</td>
<td>/merian həttiaŋ</td>
</tr>
<tr>
<td></td>
<td>əc/</td>
<td>əc/</td>
<td>əc/</td>
</tr>
<tr>
<td></td>
<td>(/meryaŋ kəmryaŋ əc/)</td>
<td>(/meryaŋ kəran əc/)</td>
<td></td>
</tr>
</tbody>
</table>

'Red' adjectives are again unchanged.
8.4 /ó/, that, and /é/, this, become /ónan/ and /énan/ before nouns in the oblique plural. They have the same pattern of declension as nouns of Declension II, e.g.

S. Dir. /ó kér/ that house
Obl. /ó kér yc/ in that house
P. Dir. /ó kér/ those houses
Obl. /ónan kér yc/ in those houses

8.5 /sék-/ be able to, is always used after the root of another verb, e.g.

/a̞j ó a sékda e/ He is able to come to-day. (He can come to-day.)

Vocabulary

/syk(k)h/ M. Sikh /pāyla/ first
/he(t)h/ M. hand /duja/ second, other
/kem(m) M. work, job, /kharāb/ bad, rotten, task ‘no good’
/gəl(1)/ F. matter, word, /ṭhik/ right, correct
/chin/ thing /gəlt/ wrong
/hetṭi/ F. shop /sék-/ be able to
/aŋgrēzi/ F. English /ˈcəm/ (‘ can ’) language
/bol-/ speak
/kalēj/ M. college /pərā-/ teach
/wstād/ M. teacher /lai/ for

Exercises

8A Translate into Punjabi:

(1) the other rooms: from the other rooms (2) inside the old city: inside the old cities (3) the big colleges: in the big colleges (4) these red buses: on these red buses (5) the little office: in the little offices (6) the first men: from the first men (7) with the tall boy: with the tall boys (8) on the large hand: on the large hands
8B Translate into English:

(1) /əŋgrɛz əŋгрɛzi bolde ne./ (2) /ó vəɖɖe ʂəyɾ yc wstäd e, te óте əŋgrɛzi pəɾəwnda e./ (3) /məŋŋ pəŋjäbi néiŋ bol sækdi./ (4) /é bənde ki kəm kəɾde ne? məzduɾ ne./ (5) /twəɖi gəl ʈhik e: é bəwAnimations təŋi câ e./ (6) /é pəŋjäbi əkʰbär sykkhan leį e./ (7) /önəŋ kəɾaŋ yc kəɾe rəyndə sən?/ (8) /duje gyləs mezaŋ te sən./ (9) /kwɾian ē kytäb néiŋ pəɾ sækdiaŋ./ (10) /saɗiəŋ cytθiəŋ duje lyfäfyəŋ yc sən./ (11) /twəɖe kələŋ yc pəŋla wstäd kəɾa si?/ (12) /məŋŋ é khaŋa néiŋ kha sakda: bəwAnimations kʰəɾäb e./

8C Translate into Punjabi:

(1) In the other rooms there were four chairs and two tables. (2) I can come to-day. (3) What’s the matter? That black car is no good. (4) This teacher used to teach English in those schools. (5) Sikhs never smoke. (6) At that time these were my first tasks. (7) The English is wrong in the newspapers. (8) Where does this train come from? (9) It comes from those towns. (10) The labourers live in the old houses. (11) Which rooms did those boys live in? (12) She used to be able to write a long letter every day.
Lesson 9

9.1 ‘Black’ adjectives which end in nasalized /-an/ keep their nasalization throughout, but are otherwise regular. /nəvan/, new, declines as follows:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. Dir.</td>
<td>/nəvan kemra/</td>
<td>/nəvina hətti/</td>
</tr>
<tr>
<td>Obl.</td>
<td>/nəven kemre yc/</td>
<td>/nəvina hətti yc/</td>
</tr>
<tr>
<td>P. Dir.</td>
<td>/nəven kemre/</td>
<td>/nəvina həttiaŋ/</td>
</tr>
<tr>
<td>Obl.</td>
<td>/nəven kemryan yc/</td>
<td>/nəvina həttiaŋ yc/</td>
</tr>
<tr>
<td></td>
<td>(/nəvyan kemryan yc/)</td>
<td></td>
</tr>
</tbody>
</table>

9.2 The Present Continuous tense, corresponding to the English ‘I am going’, etc., is formed by the root of the verb plus the word /rəa/ agreeing with the subject in gender and number, followed by the present auxiliary.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
<th>I am going</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.1.</td>
<td>/məyn ja rəa van/</td>
<td>/məyn ja rai an/</td>
<td>you are going</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(sing.)</td>
</tr>
<tr>
<td>2.</td>
<td>/tun ja rəa en/</td>
<td>/tun ja rai en/</td>
<td>he, she, it is</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>going</td>
</tr>
<tr>
<td>3.</td>
<td>/ə (e) ja rəa e/</td>
<td>/ə (e) ja rai e/</td>
<td>we are going</td>
</tr>
<tr>
<td>P.1.</td>
<td>/əsiŋ ja rēe an/</td>
<td>(/əsiŋ ja raiəIan an/)</td>
<td>you are going</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(plur., etc.)</td>
</tr>
<tr>
<td>2.</td>
<td>/twsiŋ ja rēe o/</td>
<td>(/twsiŋ ja raiəIan o/)</td>
<td>they are going</td>
</tr>
<tr>
<td>3.</td>
<td>/ə ja rēe ne/</td>
<td>/ə ja raiəIan ne/</td>
<td></td>
</tr>
</tbody>
</table>
Note that the first element of the diphthong in all forms of /rýa/ is pronounced the same, as a short /é/-sound (cf. P4), thus

MS. written as /rýa/ pronounced as /rēa/
MP. /rēe/
FS. /réi/
FP. /réianŋ/

This /rýa/ is a form of the verb /ræy-/,

/live/, used in a special idiomatic way.

9.3 When ‘to’ expresses ‘place to’ with a verb of motion it is not translated in Punjabi (cf. 5.5). But the noun is put into the oblique case, where this differs from the direct, as in Declension I, e.g.

/é mwnŋa pétyāle ja rýa e./ This boy is going to Patiala.

9.4 The normal translation of the English ‘to’ in other contexts is /num/, a postposition which of course puts the noun it accompanies into the oblique:

/mwnŋyān num/ to the boys.

9.5 The pronouns with /num/ have some irregular forms:

| S.1. | /mēn/ | /mēnuŋ/ | to me |
| 2. | /tun/ | /tēnuŋ/ | to you |
| 3. | /ó/ |  /ónuŋ/ | to him, her, it |
| P.1. | /ēsin/ | /sanuŋ/ | to us |
| 2. | /twsin/ | /t,wuŋuŋ/ | to you |
| 3. | /ó/ | /ónuŋ num/ | to them |
When /ə/ and /e/, in the meanings of ‘that’ and ‘this’, are used with a noun plus /nun/, they are of course simply in the oblique case, e.g.

/ənun/ to him
/ə bende nun/ to that man

9.6 The English indirect object with verbs like ‘give’ is translated as a noun or pronoun with /nun/ in Punjabi, e.g.

/ə məynun kytəbaŋ denda si./ He used to give me books.
/məyn mwnəde nun əkəbär denda vəŋ./ I give the boy a newspaper.

9.7 Note that the normal place for the direct object in Punjabi is just before the verb, unless there is an interrogative word in the sentence (cf. 1.7), e.g.

/ə roz dəftər ton ə bəkəs leynda e./ He takes this box from the office every day.

But
/tun roz dəftər ton ə bəkəs kyon leynda en?/ Why do you take this box from the office every day?

The standard order is, therefore:

(i) Subject
(ii) Adverbs or adverbial phrases (a) of time (b) of place (c) of manner
(iii) Indirect object
(iv) Direct object
(v) Interrogative word
(vi) Verb
Vocabulary

/səbək/ M. lesson /de-/ give
/chwṟti/ F. holiday /ləy-/ take, buy, get
/pwttər/ M. son /pəj-/ send
/tɨ/ F. daughter /nəvən/ new
/ěthon/ from here /əwkhra/ difficult
/óthon/ from there /dur/ far
/nunNama/ to /nəɾe/ near (postpn.)

Exercises

9A Translate into Punjabi:
(1) in the long holiday: in the long holidays (2) the difficult lessons: in the difficult lessons (3) to the good son: to the good sons (4) near the little village: near the little villages (5) on the new box: in the new boxes (6) for the tall daughter: the tall daughters (7) to that big man: to those big men

9B Translate into English:
(1) /twsiŋ kytthɔŋ a rēe o?/ (2) /məŋ kələj tɔŋ a rəya
van./ (3) /ó kytthə və?/ (4) /ó nəvŋi hətti nəɾe və, pər sađa kələj bɔw t prəɾəŋa e./ (5) /twsiŋ ótθe kə kəm kəɾdə o?/ (6) /məŋ ʰwn kələj yə kəm nəŋ kəɾdə, pər meri tə ótθe kwəɾiaŋ nʊŋ əŋɡɾəzi pəɾəwəndi e./ (7) /chwṟtiŋ yə kəyddəɾ jəndi e?/ (8) /aksəɾ ləŋdən jəndi e./ (9) /ó twədʒi məɾ nʊŋ cytθi pəj rəya e./ (10) /ə bə ləŋdən ja rəi e?/ (11) /nəŋ ji, é ótθŋ a rəi e./ (12) /twsiŋ cá
tythɔŋ ləŋndə səɾə?/ (13) /əsiŋ bəzəɾ tɔŋ ləŋndə səɾə./ (14) /ó təɾi kəfə pɨ rəya e./

9C Put these sentences into the Present Continuous tense:
(1) /ó məŋɖəɾəŋ nʊŋ səbək dənə də e./ (2) /əsiŋ cytθi
pəjəə aŋ./ (3) /məɾa pwttəɾ ěθŋɔŋ təkət ləŋndə də e./ (4) /ó
kəŋə kɔŋdəɾəŋ nə./ (5) /tun kə kəm kəɾdə enŋ pə/
(6) /mən məzdər nən syərət dənda vən./ (7) /meri ti əthonə əwndi e./ (8) /ə bənde əkəbar pərde ne./

9D Translate into Punjabi:
(1) Where is your son going? (2) He is going to the new college. (3) He gives lessons to the boys there. (4) I am coming to your village for the holidays. (5) It is not very far from here. (6) Why is that girl smoking here? (7) I am sending them the packets. (8) This is a new lesson, and it is very difficult. (9) We are working now, but are going home early to-day. (10) The big man is giving the little boy a letter. (11) He is giving us the books. (12) My daughter is sending you stamps.
Lesson 10

10.1 The Past Continuous tense, corresponding to the English 'I was going', etc., is formed in the same way as the Present Continuous, except that the past auxiliary is used instead of the present, i.e.

Masculine    Feminine
S.1.  /məŋ̪ ja r̩a/ /məŋ̪ ja r̩i/ I was going
      saŋ/     saŋ/

   etc.

10.2 The Present and Past Continuous tenses are not usually used in the negative. Instead the ordinary Present and Imperfect negative forms are used, e.g.

/ó bár ja r̩a e./ He is going out(side).
/ó bår nœiŋ janda./ He isn't going out: he doesn't
go out.
/ó ønder a r̩i si./ She was coming in(side).
/ó ønder nœiŋ si ewndi./ She wasn't coming in: she used
                        not to come in.

10.3 /da/ means 'of'. Since it is a postposition, the noun it follows will always be in the oblique case, e.g.

/mwŋ̪e da/ of the boy, the boy's
/mwŋ̪yanŋ da/ of the boys, the boys'

/da/ is also declined like a 'black' adjective, agreeing
in gender, number and case with the noun which follows it, *e.g.*

/mwŋːɛ dɪ kytāb/ the boy’s book, the book of the boy
/mwŋːɛ də pyndʒ yo/ in the boy’s village, in the village of the boy
/mwŋːqyan dian kwrsian/ the boys’ chairs, the chairs of the boys.

More than two words may be connected with /da/ in this way: all but the last must be in the oblique case, *e.g.*

/mwŋːɛ də pyo da kɛr/ the boy’s father’s house

Remember that the order of words in the /da/-construction is always the same as that in the English construction with the possessive ‘’s’, and the opposite of that with ‘of’.

10.4 For the ‘genitive’ of the four personal pronouns the adjectives /mera/, /tera/, /saŋa/ and /twɑŋa/ are used. For the third person pronouns the following forms are used:

Sing. /óda/ (/éda/) his, hers, its
Plur. /ónaŋ da/ (/énaŋ da/) theirs

10.5 In English there are four basic divisions of the day, while in Punjabi there are only three:

/sevər/ morning
/ʃəm/ afternoon, evening (first part)
/rat/ evening (second part), night

/ʃəm/ is the time from noon until after sunset: in general it is equivalent to both ‘afternoon’ and ‘evening’.

10.6 In many expressions of time, the English ‘in’, ‘at’ and ‘on’ are all translated by /nuŋ/, *e.g.*
LESSON TEN

/šam nuŋ/  in the afternoon
/øytvar nuŋ/ on Sunday
/rat nuŋ/ at night

Even when there is no preposition in English, /nuŋ/ must still normally be used in Punjabi, e.g.

/øj šam nuŋ/ this afternoon (‘on to-day afternoon ’)
/kål səvər nuŋ/ yesterday morning (‘on yesterday morning ’)

Vocabulary

/səvər/ F. morning /øytvar/ M. Sunday
/səm/ F. afternoon, /somvar/ M. Monday
evening /məŋəl(var)/ Tuesday
/rat/ F. night M.
/pyo/ (Obl. father /bár/ outside
Pl. /pevan/)

M. /zərûr/ certainly,

/pài/ M. brother /da/ of

/pəyn/ F. sister

Exercises

10A Translate into Punjabi:

(1) the girl’s hand: the girl’s hands: the girls’ hands: on the girls’ hands (2) my brother’s office: my brothers’ office: my brothers’ offices (3) inside her house: inside their house: inside those houses (4) the cities of England: from the cities of England: from those cities of England (5) the village of this woman: the villages of these women: in the villages of these women (6) his little daughter’s book: his little daughters’ books: in his little daughters’ books (7) the new houses of London: for the new houses of London (8) the big box of black books: the big boxes of black books: in the big boxes of black books
10B Translate into English:

(1) /twadi peyn kys vele a rei e?/ (2) /õ ej rat nuŋ a rei e./ (3) /te kytthoŋ a rei e?/ (4) /õ onan de pyo de kër toŋ a rei e./ (5) /esin meŋgel šam nuŋ onan de pài de kër ja rée san./ (6) /tren şayr de o stesên yc si./ (7) /tswiŋ éthe khaŋa kha rée o?/ (8) /néiŋ ji, meŋ khaŋa néiŋ khanda, cá pi rña van./ (9) /é mwnda mere pyo di heṭṭi yc kəm kərdə e./ (10) /õ somvar šam nuŋ óthon kyt̜aŋ ləy rée sən./ (11) /aksər ó zərûr dəffər janda e, pər hwŋ saqı peyn de skul ja rña e./ (12) /õ kwri da dəffər meri maŋ de kër toŋ dur e./

10C Translate into Punjabi:

(1) On Monday evening he was going home from the office. (2) That man’s son used to work in my father’s school. (3) This is the first new house of the old village. (4) There was a table and four chairs in this room of the teacher’s daughter’s house. (5) Yesterday morning I was giving their brother a lesson. (6) He’s certainly coming with your brother now. (7) I used to get cigarette(s) from this man’s shop. (8) Their fathers’ cars are outside. (9) The boxes of glasses were in his sister’s shop. (10) She was going to the shops by bus this morning. (11) That Sikh’s sons were coming to school with my little brother. (12) She was getting stamps for our letters on Tuesday afternoon. (13) My sisters used to go to the college every day, but this evening they are going to London. (14) What his brother said was wrong: they never write letters on Sunday. (15) Their daughters are not drinking tea.
Lesson 11

11.1 The pronouns with /ton/, from, have some irregular forms:

S.1. /mēyn/ /mēyθon/ from me
2. /tun/ /tēyθon/ from you
3. /ó/ /ós ton/ { from him, her, it
P.1. /ēsin/ /sathon/ from us
2. /twsin/ /twaθon/ from you
3. /é/ /ēnan ton/ { from them

Compare the forms with /nun/ (9.5). /os/ and /es/ are strengthened forms of /ó/ and /é/, and may often be used instead of them in the oblique singular. /ó ton/ and /é ton/ are not usually used to mean from him, probably because they sound very like /ótθon/ and /ēθon/, meaning from there and from here.

11.2 With nearly all postpositions other than /nun/, /ton/ and /da/ the pronouns must be put into the oblique singular of the masculine possessive, e.g.

/mere lēi/ for me
/twaθe nāl/ with you

But /ónan/ and /ēnan/ need not be in the possessive before postpositions, e.g.

/ónan lēi/ or /ón an dē lēi/ for them
11.3 Similarly, all nouns may have /de/ before most postpositions, e.g.

/kytābaŋ yc/ or /kytābaŋ de vyc/ in the books
/mez te/ or /mez de wtte/ on the table
/kwṛi nal/ or /kwṛi de nal/ with the girl

Note that when a postposition has both a long and a short form, the former is normally used after /de/, as in the first two examples above.

On the whole, the forms without /de/ are more common.

11.4 Punjabi does not express the comparative and superlative degrees of adjectives by suffixes like the English -er and -est. Instead, the simple form of the adjective is used with the postpositions /tɔŋ/ or /naḷon/, than, e.g.

/mwṇḍa kwṛi tɔŋ ləmma e./ The boy is taller than the girl.
/mwṇḍa kwṛi (de) naḷon ləmma e./
/õ méyθoŋ syaŋa e./ He is cleverer than me.
/õ mere naḷon syaŋa e./
/é sêýr saḍe pynḍ tɔŋ bëwṭ vëdqa e./ This city is much bigger than our village.

11.5 The construction is the same for the superlative, with the pronoun /sáb/, all, used instead of the second noun, e.g.

/õ sâb tɔŋ pəyrə mwṇḍa si./ He was the worst boy (literally, ‘bad from all’).
/é kër da sâb tɔŋ caṅga kəmra e./ This is the best room in the house (literally, ‘the house’s best room’).

11.6 /vëd/ and /kët/ mean more and less, e.g.
/twsin mere pwttar tɔŋ vëd përde o./ You read more than my son.
/əjkal məyn sygrət kət pinda vaŋ./

Nowadays I smoke less.

But these words are not usually used in comparative constructions of the kind illustrated in 11.4 and 11.5.

11.7 /bəra/ is an adjective meaning great. It is also often used before another adjective to mean very, like /bəwt/, e.g.

/é bəwt cəŋi tivin e./
/é bəri cəŋi tivin e./

She is a very good woman.

Very great is always /bəwt bəra/, e.g.

/ó bəwt bəra qəktər si./

He was a very great doctor.

11.8 When both /səb/, all, and /ó/ (or /é/) are used with a noun, the order is the opposite of the English one, e.g.

/ó səb kytəbaŋ nəvian ne./ All those books are new.

Similarly with /sara/, all, whole, e.g.

/é sari zymin ōnaŋ di e./

All this land is theirs.

Vocabulary

/qəktər/ M. doctor /pəyərə/ bad
/bəcca/ M. child, boy /syanə/ clever
/bəcci/F. child, girl /sɔna/ beautiful
/dəʃ/ M. country /bəra/ great, very
/zymin/F. earth, land, /səb/ all
ground /sara/ whole, all
/pərət/ India /vəd/ more
/pakystan/ Pakistan /kət/ less
/ləwr/ Lahore /əjkəl/ nowadays
/emrytər/ Amritsar /nəlon/ than
/éder/ (to) here, /kevəl/ only
hither
/óder/ (to) there, thither
Exercises

11A Translate into Punjabi:
(1) The girl is very beautiful. (2) This girl is more beautiful than their sister. (3) She is the most beautiful girl in the school. (4) This is a very good book. (5) This book is much better than that. (6) These are the best books.

11B Translate into English:
(1) /dákṭer de beçce bêre syâne ne./ (2) /æjkâl ónâŋ da pyo lâwr de vyc reýnda e./ (3) /lêŋḍâŋ saqê deš da sób tôn vaqqâ šây r e./ (4) /pyṅq da skul twâqe pâi de kêr nalôn chôta si./ (5) /skul da sób tôn syâna myṅḍa ódër ja rýa si./ (6) /tuŋ mere kâlem näl kî lykkh rýa seyy?/ (7) /ódi sób tôn vaqqî ti peñjâbi néîn per sêkdi./ (8) /é beçci beîr sóni e, per meri peyn tôŋ syâni néîn./ (9) /énaŋ sykñkhan dî zymîn âmrîtsâr de nêre ve./ (10) /lâwr peñjâb da sób tôn vaqqâ šâyr e./ (11) /æjkâl saqâ dákṭer kêt ñwnda e: ó kevel somvar sëvër nuŋ a sêkda e./ (12) /oś tôŋ syâna kête e?/

11C Translate into Punjabi:
(1) These four boys are not very clever. (2) Amritsar is much smaller than Lahore. (3) Why do you come here less nowadays? (4) Where is that man’s land? (5) I cannot drink more than the doctor’s son; he is bigger than me. (6) Lahore is not far from Amritsar, but it is in Pakistan, and Amritsar is in India. (7) Our country is better and more beautiful than England. (8) All these pens are that boy’s, but that (one) is yours. (9) Which is the oldest book? (10) This book is newer than that. (11) Why were you getting bread there? It’s the worst shop in the town.
Lesson 12

12.1 The Future tense is formed by adding to the root of the verb a set of personal endings similar to the present auxiliary: to these endings in turn is added the syllable /-ga/, declined for gender and number.

<table>
<thead>
<tr>
<th>Mascine</th>
<th>Feminine</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>S.1. /məyəñ bolaṅga/</td>
<td>/məyəñ bolaṅgi/</td>
<td>I shall speak</td>
</tr>
<tr>
<td>2. /tuŋ boleṅga/</td>
<td>/tuŋ boleṅgi/</td>
<td>you will speak</td>
</tr>
<tr>
<td>3. /ó (é) bolega/</td>
<td>/ó (é) bologe/</td>
<td>he, she, it will speak</td>
</tr>
</tbody>
</table>

| P.1. /əsin bolāṅge/ | (/əsin bolāṅgian/) | we shall speak |
| 2. /twsin bologe/   | (/twsin bologe/)   | you will speak |
| 3. /ó (é) bolāŋge/  | /ó (é) bolāŋgian/  | they will speak |

(i) Vowel-roots often insert /-v-/ before the endings of the Future to prevent awkward combinations of vowels. In the following examples only the masculine forms are given. /<(v)>/ indicates that the insertion is optional.

/-a/ roots                  /-i/ roots                  /-o/ roots
/ja-, go/                   /pi-, drink/                 /ho-, be/
S.1. /javaṅga/              /pi(v)an̂ga/                 /hovaṅga/
2. /ja(v)eṅga/             /pi(v)eṅga/                 /hoveṅga/
3. /ja(v)ega/              /pi(v)ega/                  /hovega/
P.1. /javaṅge/              /pi(v)an̂ge/                 /hovaṅge/
2. /jaoge/                 /pioge/                     /hovege/
3. /ja(və)ngə/             /pi(və)ngə/                 /ho(və)ngə/
(ii) Roots in /-øy/ form their Future like /ləy-/ , *take* :  
S.1. /ləvaŋga/  
2. /lə(v)eŋga/  
3. /lə(v)eɡa/  
P.1. /ləvaŋge/  
2. /ləvoge/ or /ləwge/  
3. /laynge/  

(iii) /de-/ , *give* , usually shortens the vowel to /y/ (pronounced /ə/) before /-a/ and /-o/ :  
S.1. /dyəŋga/  
2. /devəŋga/  
3. /devəɡa/  
P.1. /dyəŋge/  
2. /dyoge/  
3. /dənɡe/  

(iv) Roots in /-ɾ/ and /-ɾ/ have the 3P. in /-n(ɡ)e/ , not /-n(ɡ)e/ , e.g.  
/ó kəm kəɾənɡe/  
/ó pəɾənɡe/  
they will work  
they will read

12.2 The negative of the Future is formed simply by putting /ńañ/ before the verb , e.g.  
/məyən ódər ńañ jəvaŋɡi/ *I shan’t go there.*

12.3 Some verbal roots end in a double consonant, which is kept before a vowel ending, but made single before a consonant, e.g.  
/ó mez te kytaβ rəkʰda e./ *He puts a book on the table.*  
/ó mez te kytaβ rəkkheɡa./ *He will put a book on the table.*  

Such roots will be listed in the vocabularies with the second consonant in brackets, like nouns ending in a double consonant (8.2), thus, /rək(k)h-/.

12.4 Note the following adverbs of time :  
/pəɾənɡ/ *the day before yesterday*  
/kəl/ *yesterday*
/əj/ to-day
/kál/ to-morrow
/pəɾsnəʃ/ the day after to-morrow

The meaning of /kál/ or /pəɾsnəʃ/ is normally clear from the tense of the verb, e.g.

/kál ki vəɾ si?/ What day was it yesterday?
/kál ki vəɾ hovega?/ What day will it be to-morrow?

12.5 /apnə/, own, is a reflexive possessive pronoun which refers to the subject of the sentence, e.g.

/ó apnə kytaːb pəɾ rya si./ He was reading his (own) book.

But

/ó ódi kytaːb pəɾ rya si./ He was reading his (someone else’s) book.

When the possessor is the same as the subject of the sentence /apnə/ must be used, e.g:

/mənə apnə kytaːb pəɾ rya san./ I was reading my book.

/mənə meri kytaːb pəɾ rya san/ would be bad Punjabi. /mənə meri apnə kytaːb pəɾ rya san/ would mean ‘I was reading my own book’.

12.6 /koi/ means someone and /kwı̂/ something, e.g.

/koi édəɾ a rya e./ Someone is coming here.
/hwn mənə kwı̂ kha sakda vaɾ./ Now I can eat something.

In questions /koi/ and /kwı̂/ translate the English anyone and anything, e.g.

/koi édəɾ á rya e?/ Is anyone coming here?
/twsı̂ kwı̂ khaoge?/ Will you eat anything?
In negative sentences, they are equivalent to *no one* and *nothing*, *e.g.*

/koï eder nain əwnda./
/óthe kwj nain si./

No one comes here.
There was nothing there.

12.7 /kwj/ is not declined, but the oblique of /koï/ is /kyse/. This must not be confused with /kys/, the oblique of /kəwn/, *who*? (7.6), *e.g.*

/é kys da kêr e?/
/é kyse da kêr nain e./

Whose house is this?
This isn’t anyone’s house.

**Vocabulary**

/dost/ M. friend
/dyn/ M. day
/var/ M. day of week
/bwd(var)/ M. Wednesday
/virvar/ M. Thursday
/shkkərvər/ M. Friday
/şənyχer-(var)/ M. Saturday
/dwd(d)/ M. milk
/cini/ F. sugar
/vəwəti/ F. wife
/əgla/ next
/pychla/ last

/vekh-/ see
/rek(k)əh-/ put
/hə-/ be
/lyə-/ bring
/koï/ someone
/kwj/ something ‘own’
/apna/ yesterday,
/kəl/ to-morrow
day before
/pərsonə/ yesterday,
/tain/ day after
to-morrow
/until

**Exercises**

12A Put into the Future:

(1) /kəl kəmra khali si./ (2) /é dwd cəŋga nain./ (3) /ó ēthe khaṇa khande ne./ (4) /ašiŋ ləŋdəŋ yə rəyndə aŋ./ (5) /məṇŋ bəs nal əwnda san./ (6) /ó bəkəs pəj rəya si./
12B Translate into English:
(1) /óda dost agle virvar nuñ avega./  (2) /meyn kafi ye dwd kede neñpinda./  (3) /ónañ di ti bazar toñ roñi te cini lyavegi./  (4) /meri vewñi pychle şênycher nuñ óthon a réi si./  (5) /persøn ò bende apne beccyan de näl é kem kørænge./  (6) /óthe meññ kwi nœñ sañ vekh sêkdì./  
(7) /persøn meñgælvar hovega./  (8) /tera dost apne pyo nœlœn lœmma e./  (9) /mnœda dwd kytthe rekhe sêkega ?/  (10) /œsin keval persøn taiñ apne päi de kær ye révañgien./  (11) /ó kyse da ækñbær pær rña si./  (12) /keval do bende te tyn mnœdæ hovængeo./

12C Translate into Punjabi:
(1) She will get sugar from her father’s shop.  (2) The teacher will come next Thursday afternoon.  (3) Someone will bring bread the day after to-morrow.  (4) Yesterday (it) was Saturday, and the day before yesterday (it) was Friday.  (5) What day will it be to-morrow? To-morrow it will be Monday.  (6) In your brother’s room I can see something on the table.  (7) When will the girls go home?  (8) Someone was here last Wednesday.  (9) He cannot do anything until to-morrow.  (10) No one was reading yesterday’s paper.  (11) He won’t drink milk.  (12) His wife will certainly be a clever woman.  (13) Now we shall be able to go to Lahore less.
Lesson 13

13.1 For the English verb be, Punjabi has both the auxiliary and the verb /ho-/ whose present participle is the irregular /hwnda/. The following tenses are therefore possible:

Present /hwnda e/ /e/ is
Imperfect /hwnda si/ /si/ was, used to be
Future /hovega/ will be

The Present tense of /ho-/ is used only in statements of generally valid facts, e.g.

/hefte yc set dyn hwnde ne./ There are seven days in a week.
/bacce choṭe hwnde ne./ Children are small.

Otherwise the auxiliary is used:

/per ét mwnqta lëmma e./ But this boy is tall.

13.2 There is no Punjabi verb equivalent to the English have. Instead, postpositions are used with the auxiliary verb or /ho-/ as follows:

(i) /da/ or the possessive pronouns, used with relatives:

/ódí keval yk paŋ e./ He has only one sister.
(Literally: ‘There is only one sister of him.’)
other human beings: 
/óthe mere do dost sén./ I had two friends there.

parts of the body: 
/mwn̄de da bəwit vəqqa syr si./ The boy had a very big head.

immovable property: 
/óde pwtar de tyn kər ne./ His son has three houses.

(ii) /kol/, beside, used with movable property: 
/mere kol yk kwrsi e./ I have a chair. 
(Literally: ‘Beside me is one chair.’)

/mwn̄de kol kəlam e./ The boy has a pen.

(iii) /nun/, used with abstract nouns: 
/mâynuŋ be̱a šəwk si./ I had a great desire. 
(Literally: ‘To me was a great desire.’)

13.3 These constructions are also used in Punjabi where there is no have in English, e.g.

/sanuŋ wmed e ky ó kəł avega./ We hope that he will come to-morrow.

/ónuŋ peta e ky tswiŋ ləŋqən yc reỳnde o./ He knows that you live in London.

/mera kh yal e ky é gəlt e./ I think this is wrong.

The literal translations of these sentences are ‘To us is hope that…’, ‘To him is a clue that…’, ‘My thought is that…’

Note that /ky/, that, is pronounced /kə/: it is much less often omitted than that is in English.
13.4 /koi/ and /kwj/ (cf. 12.6) are also used with nouns as indefinite adjectives, meaning *some, any*, etc., e.g.

/óthe koi tivíň néíñ si./  There was no woman there.  
/mez te koi kytáb si./  On the table was a (‘ some ’) book.

/mez te kwj kytábāñ sən./  On the table were some books.

/botal yc kwj dwód si./  In the bottle was some milk.

/koi/ is generally used with singular nouns, /kwj/ with plural nouns and nouns which can have no plural, like /dwód/, /pani/, etc.

13.5 The distinction between adjectives and nouns is less marked in Punjabi than in English. Many adjectives can be used as nouns, e.g.

/bwqda něwker kěm kěr
   rýa si./  The old servant was working.
/bwqda əkhbär rėr rýa e./  The old man is reading the paper.

When ‘ red ’ adjectives are used as nouns, they are declined as nouns, e.g.

/ě gěřib mwŋde di kytáb e./  This is the poor boy’s book.
/ě gěřibañ di zymín e./  This is the poor people’s land.

Vocabulary

/něwker/ M. servant  /bwqda/  old (of people)
/syr/ M. head  /gěřib/  poor
/hěfta/ M. week  /tija/  third
/alu/ M. potato  /cěwtha/  fourth
/šěwk/ M. desire  /kynnañ/  how much,
/khyal/ M. thought  /kěi/  how many
/pěta/ M. ‘ clue’,  /koł/  several, many
/address  /hěth/  beside

/wměd/ F. hope  /ky/  under
/nědi/ F. river
Lessons Thirteen

/peŋi/ five /saːt(ə)/ seven
/che/ six /pəkə-/ cook

Exercises

13A Translate into Punjabi:

(1) We have two brothers. (2) They have five boxes. (3) You have two shops. (4) The girl had this great hope. (5) The old man has some land. (6) I had a black book.

13B Translate into English:

(1) /mera khyal e ky saqa æglæ səbak bəwət əwkha hovega./ (2) /kəl meŋ təwət lai alu pəkəvaŋi./ (3) /tere ko l kynnem kəlem ne?/ (4) /mere ko l koi kəlem nəiŋ, keveal e pəwəní cətθi e./ (5) /ɛ alu gəɾɪb de choθe bəcce de syr nəloŋ vædqa e./ (6) /ő deŋ dian nədian bəwət vædqaŋ nəiŋ hwndiaŋ./ (7) /məynuŋ pəta e ky onəŋ da koi nəwker nəiŋ si./ (8) /saŋe vædqa pài da dost mez həθ kəm kər rəya e./ (9) /həftə da cəwθa dyn bədər hwnda e./ (10) /ɛ vædqa nuŋ koi əwkx kəde nəiŋ hovega./ (11) /syanə mənθə de syr yc kəi khyal sən./ (12) /bədəŋ sykx di ti apnə pəta lykx rəi si./

13C Translate into Punjabi:

(1) How many days are there in a week? (2) Is Sunday or Monday the first day of the week? (3) I think that Sunday is the first day of the week. (4) Have you any tea? (5) Many men used to live in this beautiful house. (6) Nowadays the old man is less poor: he has six servants. (7) He was putting his letter under your boxes. (8) The next bus will come to the village the day after to-morrow in the morning. (9) No one can teach these bad boys anything. (10) I hope that no one will eat those new potatoes. (11) Beside that river my father’s old servant had a house. (12) He always comes home on Friday but I know he won’t be able to come next week.
Lesson 14

14.1 The Imperative singular is the same as the root of the verb. In the plural /-o/ is added, e.g.

S. /a/ P. /ao/ come! come in!

Some verbs have slightly irregular forms in the plural, similar to those in the Future (12.1):

S. /lə́y/ take! /dé/ give! /rə́kh/ put! /já/ go!

P. /lə́w/ /dýo/ /rə́kkho/ /jáø/ go!

Note that many short roots ending in a vowel have high tone in the Imperative: thus, /kha-/ has /khá/ and /kháø/.

14.2 The negative of the Imperative is formed by putting /na/, not (never /néın/) before the verb, e.g.

/kə́l na jáo./ Don’t go to-morrow.

14.3 There is also a Future Imperative, implying that the action is not to be performed immediately, and thus rather politer than the ordinary Imperative. The singular adds /-iñ/ to the root, and the plural /-yo/, e.g.

S. /rə́kkhíñ/ P. /rə́kkhyo/ put! (but not immediately)

This Future Imperative is not very commonly used. The most usual way of expressing a polite request is to
use the plural of the simple Imperative, often with the honorific /ji/ (2.3) put after the verb, *e.g.*

/ao ji !/ Please come in!

14.4 In addressing or calling to people, the vocative case may be used, although it is less commonly used by educated people. The vocative in the three declensions is formed as follows:

S. Dir. /mwnŋa/ /pài/ /kwri/

Voc. /mwnŋya/ /pàia/ /kwrië/

P. Dir. /mwnŋə/ /pài/ /kwri'an/

Voc. /mwnŋyə/ /pàio/ /kwri'o/

It will be seen that masculine nouns add /-a/ and feminine nouns /-e/ in the singular, while all nouns add /-o/ in the plural.

‘Black’ adjectives are in the oblique case before nouns in the vocative, *e.g.*

/pyare dsto/ dear friends!

A particle like /oe/, *ôh*! may be put before a noun in the vocative.

14.5 When a pronoun is the direct object of a verb it must be in the /-nun/ form, *e.g.*

/énun étbe na rakkho ji !/ Please don’t put this here!

/mëyn teynun pərâvaŋga./ I will teach you.

/esiŋ önun nun kəl  lyavaŋge./ We’ll bring them

/to-morrow.

14.6 With some verbs the direct object always has /nun/, whether or not it is a pronoun, *e.g.*

/esiŋ wstād nun pwchdiaŋ  san./ We used to ask the

teacher.

/ó mwnŋə nun óthe wəik  rýa e./ He’s waiting for the boy

there.

/meri ti nun mylo !/ Meet my daughter!
Other verbs only have a direct object with /nun/ if that object is definite, e.g.

/ó nili kytab nun mez te rakkho !/ Put the (‘that’) blue book on the table!

But

/koi kytab mez te rakkho !/ Put some book on the table!

14.7 It is not possible to give a set of simple rules which will determine in all cases whether or not the direct object should have /nun/. Where there is both a direct and an indirect object, only the latter can have /nun/, with the basic meaning of to, e.g.

/zera maynun ó lyfaa dyo !/ Just give me that envelope!
/ó sanu apna peta zurr perry./ She will certainly send us her address.

14.8 Notice these important uses of the word /kark/:

(i) After nouns and pronouns it means because of, e.g.
/es kark/ because of this, therefore, so
/mun kark/ because of the rain

(ii) Used after some adjectives, it forms adverbs, e.g.
/am/ general /am kark/ generally

Vocabulary

/zymindar/ farmer /syal/ M. winter
/M. /germian M. summer
/khet/ M. field /twip/ F. sunshine
/ruk(k)h/ M. tree /beif/ F. snow, ice
/pettar/ M. leaf /pyara/ dear, nice
/vara/ M. year /khwus/ happy
/mewa/ M. month /beemar/ ill
/mun/ M. rain
/am/ general /baran/ twelve
/khas/ special /saf/ clean (adj.)
/pəy-/ fall /saf kər-/ clean (verb)
/pwc(c)h-/ ask /həra/ green
/wəlik-/ wait for /nila/ blue
/myl-/ meet /kərke/ because of,
/ət(t)h/ eight /' -ly'
/nəwŋ/ nine /veje/ o'clock
/dəs/ ten /zəra/ just
/yaran/ eleven

Exercises
14A Translate into Punjabi, using singular and plural forms:
(1) Eat something! (2) Meet the farmer! (3) Have a cigarette! (4) Just ask them! (5) Go at ten o'clock! (6) Take this paper!

14B Translate into English:
(1) /éthe gormian vyc mín kət päynda e./ (2) /əsiŋ tewnun ə vədde rwhk de həth wdikàunge./ (3) /oə mwŋ̄ya, es kəmre nuŋ saf kəriŋ !/ (4) /vére de duje mène vyc car həfte hwnde ne./ (5) /saŋa pyara dost bəmər eː es kərke əsiŋ agle mène néiŋ avaŋe./ (6) /é sare khet ə gorib zymindar de néiŋ ho sekte./ (7) /am kərke bərə syal yc vəd päyndi e./ (8) /bənda kwri nuŋ yaran veje təin stəʃən de nere wəlik rya si./ (9) /twp yc kəwŋə əŋgrəz khws néiŋ hwnda ?/ (10) /ó khet yc dəs sykh ṣapə hətthau nəl kəm ker rəs seŋ./ (11) /é meri səb toŋ pyari tə eː zəra ənuŋ mylo ji !/ (12) /ó bəri khas kytəb eː ənuŋ kevel syaniaŋ tivian pər séktiaŋ ne./

14C Translate into Punjabi:
(1) The leaves of that old tree are green in summer, but not in winter. (2) The fourth field belongs to the old
farmer. (3) I hope that snow won’t fall here next year. (4) I don’t know: that is why (‘therefore’) I am asking your mother. (5) Take that big blue book, but don’t write anything in it. (6) Nowadays he drinks less coffee, especially at night. (7) I’ll wait for you outside until nine o’clock. (8) In this country there is more sunshine in winter; in the summer there is less because of the rain (use /pəɪ-/). (9) He can put it in my room. (10) I’ll bring some sugar specially for your friend. (11) These eight glasses are yours: please clean them quickly. (12) I think that the girls will come at seven o’clock on Saturday evening.
Lesson 15

15.1 The past participle (masculine singular) is formed by adding to the root the ending /-ya/ (pronounced /-ęa/). This may be declined for gender and number as follows:

M.S. (/a-) /aya/ come (/vekh-) /vekhyə/ seen
M.P. /æe/ /vekke/
F.S. /ai/ /vekhi/
F.P. /aiən/ /vekhiən/

The declension is the same as for a ‘black’ adjective, except that the masculine singular ends in /-ya/ instead of /-a/.

15.2 Some common verbs have irregular past participles, e.g.

M.S. (/ja-) /gya/ gone (/səwən-) /swtə/ slept
M.P. /ɡee/ /swtte/
F.S. /ɡei/ /swtti/
F.P. /ɡeian/ /swttian/

Like /gya/ are declined /lya/, /pya/ and /rýa/, the past participles of /lɛy-, /pɛy- and /rɛy-.

15.3 Intransitive verbs form their Past tense simply with the past participle, which agrees with the subject in gender and number, e.g.

/ó kəl ləwər gya./ He went to Lahore yesterday.
/kwɾi set vəje tain swtti./ The girl slept till 7 o’clock.
A very few transitive verbs (i.e. verbs which can have a direct object) form their Past in the same way. The most important of these are:

/bol-/ speak /lya-/ bring
/myl-/ meet /pwl ja-/ forget
/samj-/ understand

/ó sanun defter lyae. They brought us to the office.
/twaqì vawi pwl gei. Your wife forgot.

Note that /mañ sámjya/ usually means I understand.

All other transitive verbs have a special construction in the Past tense, which is explained in Lesson 17.

15.4 The negative of the Past is formed by putting /néin/ or /na/ before the verb, e.g.
/twsin kyoñ na ae? Why didn’t you come?
/æsin néin sémje./ We don’t (didn’t) understand.

15.5 While the past auxiliary refers simply to a state in the past, /hoya/, the Past of /ho-/, is used to indicate a process, e.g.
/ó khws si. He was happy.
/ó khws hoya. He was happy (when such-and-such happened).

15.6 It has been remarked (11.3) that many postpositions may optionally have /de/ before them. There is another class of postpositions which is normally preceded by /ton/: this /ton/ is seldom omitted. The most important of these are:

/peylan/ before /bár/ outside
/bad/ after /chwt/ besides
/bynan/ without

e.g. /dwpøyr ton peylan/ before noon
/seyr ton bár/ outside the city
/bynän/ is exceptional in that it may precede the noun, e.g.
/dwād tōn bynän/ or /bynän dwād tōn/ without milk

15.7 /hor/ means (an)other, while /duja/ means the other (or second), e.g.
/hwn māyən hor kytāb lyavaŋga/ Now I'll bring another book.
/hwn māyən duji kytāb lyavaŋga/ Now I'll bring the other book.
/hor koi/ means some(one) else, and /hor kwig/, some(thing) else.

15.8 The oblique plural of /hor/ and /sēb/, when these are used as pronouns, are /hornan/ and /sēbnaŋ/. /lokina/, people, is treated as a masculine plural, and its oblique is /lokāŋ/.

Vocabulary
/lokina/ people
/M. Pl.
/kwatta/ dog
/M.
/makhaŋ/ butter
/M.
/būa/ door
/M.
/bari/ window
/F.
/dwāyaŋ/ noon,
/F. midday
/áddi rat/ midnight
/F.
/təgra/ strong, fit
/ganda/ dirty
/hor/ other, else
/fer/ again, then
/sēwŋ/ (p.p. sleep
/swatta/)

/wn(t)h/ rise, get up
/pwə ja/ forget
/sēmja/ understand
/hə ja/ become
/jap/ seem
/mar/ hit, beat:
/lə/ shut (door,
/midday window)
/öff/ open (door,
/window)
/paŋlaŋ/ before
/bad/ after
/chwt/ besides
/bynaŋ/ without
Exercises

15A Translate into Punjabi:

15B Translate into English:

(1) /əsɪn əytvar ʂəm nuŋ twɑdə dost de kər gəe./ (2) /ö kyon ʂw ɡəɪəŋ/? (3) /saɻi ti kəl sət vəje tɔŋ pəɭəŋ ʍ[θi./ (4) /ö bari lá ɭə ə, te fer bəa marega./ (5) /zəmɪn- ɗar aɲə kəttnaŋ nəl əya./ (6) /mɪŋ tɔŋ bəd ʃədə kər dian ʂəb bariŋ bəət ɡənˈdian ɦo ɡəɪəŋ./ (7) /ə gal tɔŋ chwət ʂəb ɭɪk jəpda ɭə. / (8) /bənən ʂəŋ ɭoŋəŋ tɔŋ twɔŋ ọtə kyon rəe/? (9) /ɔda kwtta roz dwəɪɭ təɪn ʂəwnda ɭə./ (10) /mənən nəiŋ səmji: tɔwədi ɭəl ɬeɭi ɭəkʰi ɭə./ (11) /tɪvɪŋ ʂəŋəŋ leɪ məkɪnən te cɪni ɭyai./ (12) /mənədə ɭəddi rət tɔŋ bəd ɭɪdəɾ ɬə səkəəə/?

15C Translate into Punjabi:

(1) The girls came home late last night, but they got up early this morning. (2) The old man seemed very strong, but then he became ill. (3) Clever people will never be able to understand this. (4) Shut the window, and don’t open the door! (5) The farmer had one other field outside the village. (6) I hope that the teacher will beat that bad boy. (7) She used to go to the office at 8 o’clock, but yesterday she went after 9 o’clock. (8) I think someone else slept in your room on Thursday night. (9) The river water seemed very dirty, so he didn’t go there. (10) My father’s servant forgot everything else. (11) Snow fell this morning, so the old woman couldn’t go out of her house. (12) Why didn’t your Sikh friends speak Punjabi with me?
Lesson 16

16.1 The Perfect tense of intransitive verbs is formed by using the past participle with the present auxiliary, *e.g.*

/ó bár gya e./ He has gone out.

In the negative, the auxiliary may be omitted, as in the Present, *e.g.*

/ó bár náin gya./ He hasn’t gone out. (Or ‘He didn’t go out.’)

16.2 The Pluperfect tense of intransitive verbs is formed by using the past participle with the past auxiliary. This tense has very frequently the sense of a simple English past, *e.g.*

/ó bár gya si./ He went out. (Or ‘He had gone out.’)

In the negative, the auxiliary usually precedes the verb, as in the Imperfect, *e.g.*

/ó bár náin si gya./ He didn’t go out. (Or ‘He hadn’t gone out.’)

16.3 The Future Perfect tense of intransitive verbs is formed by using the past participle with the Future of /ho-/ , *e.g.*

/ó bár gya hovega./ He will have gone out.

In the negative, /náin/ is put before the participle.
16.4 The Infinitive is formed by adding /-ṇa/ to the root:

/ja-/ /jana/ to go
/vekh-/ /vekhna/ to see

(i) Roots in /-ṛ/ and /-ṝ/ add /-ṇa/ (cf. 12.1), as do those in /-ṇ/:

/kṛ-/ /kṛṇa/ to do
/swṛ-/ /swṛṇa/ to hear, listen

(ii) Roots in double consonants have a single one before the ending (cf. 12.3):

/rēk(k)ḥ-/ /rēkhna/ to put

(iii) All roots in /-a/, except /ja-/ and /kha-/, change this to /-əw/ before the infinitive ending (cf. 5.2):

/pērā-/ /pērəwna/ to teach
/lyā-/ /lyəwna/ to bring

16.5 The Infinitive may be used as a noun, e.g.

/cūṭh boliṇa pəṛa e./ It is wrong to lie.
/nəwṇa cənga e./ It is good to wash.

16.6 It may also be used as a polite imperative. It is especially common in public notices and official instructions. For the negative, /na/ is used, e.g.

/ēthe səmən na rəkhna !/ Don’t put luggage here!

16.7 The Infinitive is used with the verbs /cā-/ want, and /ṣwrū kər-/ begin, e.g.

/ὸ kəl əwna cəwnde ne./ They want to come
to-morrow.
/ὸ cyṭṭhī lykhnī kədən ṣwrū kəreγa ?/ When will he begin to
write the letter?
The Infinitive declines for gender and number like a 'black' adjective, and must always agree with its object, as in the second sentence above.

16.8 Notice these constructions with /nun/ and /a-/:
/ónun peñjábi néin əwnda./ He doesn’t know Punjabi. (Literally: ‘Punjabi doesn’t come to him.’)
/sari kytāb məynun əd si./ I remembered the whole book. (Literally: ‘The whole book came to me in memory.’)
/sanun koi gəl néin si səmj əwndi./ We didn’t understand anything. (Literally: ‘No thing was coming to us in understanding.’)

The same construction is used with /lāb(b)-/, get, find:
/ónun təyksi néin ləbbi./ He didn’t get a taxi.
/myl-/ may be used like /lāb(b)-/ in this way, with the same meaning. When /myl-/ means meet, its construction is quite normal (cf. 14.6, 15.3).

16.9 The word /tərān/, way, manner, is very commonly used after pronouns and adjectives to form adverbs, e.g.
/es tərān/ in this way, /kys tərān/ in which way?
thus how?
/cəŋgi tərān/ in a good way, well

Vocabulary

/nun/ M. name /təbi/ M. washerman
/səmān/ M. luggage /gwsəlkhana/ bathroom
/kəprə/ M. cloth M.
Exercises

16A Translate into English:

(1) /ó tivāŋ nun khaṇā pēṅčiṅ naṅ ēwnda./ (2) /ēthe naṅ te pēta lykhā./ (3) /mwięṅa duje gswēlkhanē yc nātā hovegā./ (4) /ō byłkwł secći gēl e./ (5) /ēcēncet sare pēṅčiṅ ēsmāṅ yc wqāṅ šwrū kērde ne./ (6) /mēyn redyo kēde naṅ śwnā cēwndā vaṅ: os te sēda cūth bolde ne./ (7) /twaŋa dost hevāį jāį nāl kyoŋ naṅiŋ si aya?/ (8) /ē sōnī kytāb ōnaŋ nun kys tērāŋ myli?/ (9) /ō syāṅi kwrī ōŋgrēzi cēṅi tērāŋ sykhīṅ cēwndā si./ (10) /kēl meri vēṅti kēpṛē tōṅe šwrū kērēgī./ (11) /es tērāŋ jāpdā e ky ōnaŋ nun āpṇe pāi da pēta yad naṅiŋ si aya./ (12) /zēra meri gēl swṇo: saṇa pwrāṅa wstād lēṇḍeŋ gya e./ (13) /ōnūŋ bos naṅiŋ si myli: es kēkke ō pyṇāŋ di cēwṛi sērēk te twr rāŋa si./ (14) /ō saṇe nāl ōder jaṅa cēwnda si, per ecēncet ō bēmāṛ pya./ (15) /kwrī
ódar zaeūr gai si, pēr zymindar da pēta ónuŋ nēiŋ lábba:
es kērke ónuŋ nēiŋ si myēi./

16B Translate into Punjabi:
(1) The aeroplane was flying in the blue sky like a bird.
(2) I want to believe you, but I think that you are lying
(use /tun/).
(3) It is quite true that the old man never went there.
(4) Where did you get this beautiful cloth from?
(5) I found it in the old market yesterday morning.
(6) My little daughter is beginning to wash
clothes like a washerman.
(7) The bathroom has got very dirty:
clean it this afternoon.
(8) I hope that he has remembered the name of the street now.
(9) It is difficult to wash without water.
(10) Which college do
the cleverest boys want to study in?
(11) The poor man
didn’t understand anything in the newspaper.
(12) It is
wrong to speak in this way, but the boy doesn’t know
English.
(13) How will they begin to work without it?
(14) We don’t know, but we want to ask your sister.
(15) It has become very difficult to put any luggage in
the little room.
Lesson 17

17.1 In the tenses formed with the past participle (Past, Perfect, Pluperfect and Future Perfect), transitive verbs other than those mentioned in 15.3 have a special construction. The logical subject is put into the oblique case and takes the postposition /ne/, by. The participle agrees in gender and number with the object, and the verb is in the third person, e.g.

/tobä ne kəɾre tôe./ The washerman washed the clothes. (‘By the washerman the clothes were washed.’)

/mwŋqe ne pəŋjañi sykkhi e./ The boy has learnt Punjabi.

/ónaŋ ne apña kər bəŋya sa./ They had built their own house.

/daq tér ne é fylman vekhian hongian./ The doctor will have seen these films.

Note that /ne/, like /da/, /nuŋ/ and /ton/, always comes immediately after the noun.

17.2 When the object has /nuŋ/, the verb is always third person masculine singular, e.g.

/ónu dujian kytãman nuŋ mez te rekkhya./ He put the other books on the table.
But

/óne kwj kytabñ mez te/ He put some books on the
rekkhían.

Similarly, when there is no object, the verb will
always be third person masculine singular, e.g.

/óne vekhya si ?/ Did he see?

17.3 The four personal pronouns never take /ne/, a
special agent case being used instead:

/meyñ/ /meyñ/ by me
/tun/ /tun/ by you
/æsin/ /æsan/ by us
/twsin/ /twsan/ by you

The two singular pronouns have the same form in the
agent case as in the direct case, but the construction is
the same, e.g.

/meyñ tyn sónian kwriañ vekhian. I saw three beautiful
vekhian./

/twsan saqta kwatta vekhya e ?/ Have you seen our dog?
Note that /ó/ and /é/ do take /ne/.

17.4 The Infinitive is used in a number of constructions
implying advisability or necessity:

(i) Subject with /nun/, Infinitive followed by /cáida e/, it is necessary. This gives the sense of the English ought
to, e.g.

/meynun kél jaña cáida e./ I ought to go to-morrow.
(Literally: ‘To go
to-morrow is necessary to
me.’)

/meynun kél jaña cáida si./ I ought to have gone
yesterday.

/ónun angrézi sykhñi
cáidi e./ He ought to learn English.
When there is no Infinitive, /cáida e/ can be translated as want, e.g.

/sanuŋ rotı cáidi e./ We want some bread.

(ii) Subject with /nuŋ/, Infinitive followed by /pøy-/, fall, lie. This gives the sense of the English have to, e.g.
/kel sanuŋ jaŋa pęvega./ We shall have to go to-morrow.
/ónaŋ nuŋ mwı̄na pya./ They had to come back.

(iii) Subject with /ne/ (or in agent case), Infinitive followed by auxiliary or /ho-/. This also gives the sense of the English have to or must, but is weaker in its suggestion of duty or obligation than (ii), e.g.
/kwı̄ ne jaŋa e./ The girl has to go (must go).
/meyŋ cyṭhi lykını e./ I must write a letter.

17.5 Nouns in the oblique singular followed by the postposition /ton/ may instead be put into the ablative singular, which is formed as follows:

Dir. S. /mwŋda/ /ṣeyr/ /ḥətti/
Abl. S. /mwŋdı̄oŋ/ /ṣeyrọŋ/ /ḥəṭṭīon̄/

e.g. /ṣeyr ton bär/ or /ṣeyrọŋ bär/ outside the city

With most nouns, the oblique form with /ton/ is more common than the ablative. There is no ablative plural.

17.6 Similarly, many postpositions may take this ablative ending /-on/, e.g.

/endar/ inside
/kwı̄ skul endron nyklı̄/ The girl came out from (inside) the school.
/wtte/ on
/öne əkḥbär mez wton lýa./ He took the book from (on) the table.

/(v)yıc/ in
/(vyc)con/ from in, among
\(/\text{énaŋ kēργaŋ vyccon ŭeŋŋ} \) I won’t take any of (from among) these clothes.

Sometimes virtually no difference is made to the meaning of a postposition by the addition of the /-on/, *e.g.*

\(/\text{pəłαŋ}/ \text{ or } /\text{pəłon}/ \text{ before} \)
\(/\text{pycche}/ \text{ or } /\text{pycchon}/ \text{ after} \)

compare \(/\text{kəd}/ \text{ or } /\text{kədon}/ \text{ when ?} \)

17.7 The particle /vi/, *too, also, even*, always follows the word which it emphasizes. It can never come first in a sentence, *e.g.*

\(/\text{kwriəŋ vi aiaŋ}/ \text{ The girls came too. (Even the girls came.)} \)
\(/\text{meŋŋ vi vekhya}/ \text{ I saw too. (Even I saw.)} \)

17.8 The particle /hi/ (sometimes colloquially /i/) similarly follows the word which it emphasizes. It may sometimes be translated as *indeed*, but most often corresponds to a heavy stress in English, *e.g.*

\(/\text{kwriəŋ hi aiaŋ}/ \text{ The girls came.} \)
\(/\text{meŋŋ hi vekhya}/ \text{ I saw.} \)

Note that in Punjabi the voice rises on words or phrases followed by /vi/ or /hi/, instead of the heavy stress used in English, *e.g.*

\(/\text{kwriəŋ hi}/ \text{ The girls came yesterday.} \)
\(/\text{kəl}/ \text{ /aiaŋ}/ \)
\(/\text{kəl hi}/ \text{ /kwriəŋ}/ \text{ Yesterday the girls came.} \)
\(/\text{aiaŋ}/ \)
### Vocabulary

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### Exercises

#### 17A Put into the Past:

1. /məyə nuŋ mʊnəqə vəkhˈdə vaŋ./
2. /məyə nuŋ mʊnəqə vəkh səkdə vaŋ./
3. /tɔbɪ kəɾŋə ləyndə e./
4. /tɔbɪ kəɾŋə lyəwndə e./
5. /twəʃə kəfə pɪndə o?/
6. /ɔ nuŋ nuŋ pəyse dəndi e./
7. /əʃə ə mez nuŋ bənəwəndiəŋ an./
8. /bənda kʰaŋə khanda e./
9. /mʊnəqə kʰrɨ nuŋ kəyndə e./
10. /mʊnəqə pəŋjəbi boldə e./
11. /ɔ ənɡɾəzə pəɾəwndə ne./
12. /tuŋ mere dost nuŋ mylda en./

#### 17B Translate into English:

1. /əmɨɾ ne twənuŋ kynnəŋ pəyse dyttə sən?/
2. /ɔ nuŋ eje vi ə kəm nəiŋ kɪta./
3. /twəʃə aŋə thəyli kɨtθe
17C Translate into Punjabi:

(1) You ought to put all this money in your purse.
(2) I think that your language is much sweeter than ours.
(3) I had to learn Punjabi quickly, but now I know (it) well.
(4) Even the clever girl did not know, so they all asked the teacher.
(5) The old farmer gave us some bread.
(6) The boy has brought you more butter from his village.
(7) These clothes are very old. You ought not to give them to the poor.
(8) He told me that this long story is quite true.
(9) He became ill, but he still taught the boys English.
(10) He has taken a lot of money out of my purse.
(11) They began to speak their own language.
(12) She said that Punjabi is much easier than English.
Lesson 18

18.1 For the Oblique Infinitive, the final /-a/ of the Infinitive is dropped:

Inf. /janə/ /vekhə/ /kərə/ /rekhə/
Obl. Inf. /jan/ /vekhən/ /kərən/ /rekkhən/

Note that /ə/ is inserted to help the pronunciation after consonant roots.

18.2 The Oblique Infinitive is used with /læg(g)-/ in the sense of begin to, and /de-/ in the sense of allow to, e.g.

/ðə jən læggə./ They began to go.
/ðənaŋ ne sanunə jən dytte./ They allowed us to go.

18.3 The Oblique Infinitive is naturally used before postpositions. The following examples illustrate some of its more important uses:

(i) With /nuŋ/, indicating purpose:

/ðə bari marən nuŋ wɪtθəya./ He got up to close the window.

With verbs of motion, like /jə-/ , the /nuŋ/ may be omitted (cf. 9.3), e.g.

/ðə paŋi pəŋ gya./ He went to drink (some) water.
(ii) With /ləi/, also indicating purpose:

/ó pəyse kəməwən ləi kəm kər rəyə sə./  He was working to earn money.
/əsaŋ ənən nən əwən ləi kəyə./  We told them to come.

(Literally: 'We said to them for coming.')

(iii) With /də:/

/bənde nən mərən di kəi wəməd nəiə nəiə sə./  The man had no hope of returning.
/ənən ənjərəzi pərən də ʃəwk sə./  He wanted to study English, he enjoyed studying English.
/mənən səçənli lykənə di koʃəs kəti./  I tried to write a letter.

(iv) With /kərke/:

/bəmər hən kərke o nəiə aya./  Because he was ill he didn't come. (Literally: 'Because of being ill...')

The Oblique Infinitive is also used with other postpositions. Note that it makes no change for gender or number, unlike the ordinary Infinitive.

18.4 /ap/ is a reflexive pronoun, meaning self, e.g.

/əsiŋ ap gəə./  We went ourselves.
/mənəqə ap aya e./  The boy has come himself.

(i) The possessive form of /ap/ is /apəkə/, own (12.5). The masculine oblique singular /apəkə/ is also used with postpositions, like /mərəkə/, /sədəkə/, etc.

/ənəŋ ne bəllı nən apəkə ənaə ləyə./  They took the cat with them(selves).
(ii) When /nuŋ/ follows /ap/, the usual form is /apŋe ap nuŋ/, e.g.

/ó apŋe ap nuŋ bēra admi sēmjida e./ He thinks himself a great man.

/apŋe ap nuŋ/ may also mean by oneself, e.g.

/ó apŋe ap nuŋ tīk ho gya./ He got better by himself, it got right by itself.

(iii) /apo vye/ means among ourselves, among themselves, etc., e.g.

/twīŋ apo vye kyon gēllāŋ kēr rāe sēw ?/ Why were you talking among yourselves?

18.5 When the idea of motion to a person is to be expressed, the postposition /kōl/ is used, not /nuŋ/, e.g.

/mēŋŋ wstād kōl gya./ I went to the teacher.

Similarly, the idea of from a person is expressed by /koŋŋ/, the ablative form of /kōl/ (17.6), e.g.

/ōne mwngē koŋŋ kalam lya./ He took a pen from the boy.

18.6 In expressions like a pound of butter, a cup of tea, /da/ is not used:

/yk pēwŋ mēkkhēŋ/ a pound of butter
/yk pyala cá/ a cup of tea
but /cá da pyala/ a teacup

18.7 The names of the months are English loan-words, listed in the vocabulary. Dates are expressed by using the ordinal /pēylī/ for the first of the month, and the cardinals /dō/, /tyn/, etc., for the other days, e.g.

/pēylī jwlaí nuŋ/ on the first of July
/dēs sētēmbar nuŋ/ on the tenth of September

/pēylī/ is feminine because /tērkī/, date, is also feminine.
18.8 /vari/ means turn or time, like the French fois, e.g.

/ə sân ˈohn ə kynnɪŋ vari pʍchenə hoveɡə ʔ/? How many times (how often) will we have to ask him?
/mən ˈfyləm do vari vəkhi ʔ/ I have seen that film twice.
/hwŋ təwaŋi vari ʔ/ Now it is your turn.

Other uses of the English word time are covered by /vəkət/ or /vəla/.

**Vocabulary**

/adm/ M. man, person /bəyth ja-/ sit down
/səwɾə/ M. father-in-law /kholo-/ (p.p. /kholota/) stand
/jwːi/ M. son-in-law /khol jo-/ stand up
/pyala/ M. cup /kemə-/ earn
/pəwnjdbc/ M. pound /lag(g)-/ (p.p. /lagga/) begin
/səs(s)/ F. mother-in-law /kəd(d)-/ put out, pull out
/nʊŋ/ F. daughter-in-law /chəd(d)-/ leave
/bylli/ F. cat /səmj-/ think, consider
/siʃ/ F. seat /koşys ker-/ try
/təɾək/ F. date /galləŋ ker-/ talk
/vari/ F. turn, time /vyə ker-/ marry
/əg(g)/ F. fire /jələ-/ light, make burn
/gəɾɛm/ ready /kəlɔŋ/ from
/tyar/ /ap/ cold /vəl/ (people)
/thənda/ self /bəyth-/ (p.p. towards
/bəythə/) sit
MONTHS

/jænvenir/ F. January /jwlaw/ F. July
/fervenir/ F. February /agast/ M. August
/marec/ M. March /setember/ M. September
/apreël/ M. April /aktüber/ M. October
/mei/ F. May /november/ M. November
/jun/ M. June /desember/ M. December

Exercises

18A Translate into English:

(1) /meri ses ne mæynuŋ wʊikæŋ lai kya si./ (2) /mæyn apni ti naŋ oŋuŋ vyæ kæræŋ dytta./ (3) /bænde ne æg jælæwŋ di koʃys kitɪ, per naiŋ jælæ sækya./ (4) /tiviri bæythna cæwndi si, per oŋuŋ siŋ naiŋ lëbbi./ (5) /o ʊ kholgya, te ca bænwŋ læggə./ (6) /twaŋ kys tærickh nuŋ jaŋæ e?/ (7) /twaŋ dost næwŋ desømber nuŋ æwŋ di koʃys kæregə, per ho sëkda e ky bærf kærke o naiŋ æ sækga./ (8) /twsir zëra bæyth jao, te ðiŋ ap kæmra tyar kæræŋæ./ (9) /ði mæŋ te ses kyse hor tiviri naŋ gællæŋ kær ræiaŋ sən./ (10) /oŋæ ne hor payse kæmæwŋ lai bæriaŋ koʃysan kɪtɪæŋ./ (11) /gærem ho jaŋ di wʊëd naŋ œne bʊa mɔrya te fer æg de sæmne hı bæyth gæi./ (12) /ðiŋ næwker nuŋ dʊy gylæs dʊd lyæwŋ lai kævaŋæ./ (13) /o admi thoŋ payse kæmæwnde nə: es kærke lokiŋ oŋaŋ nuŋ gæribu səmjde nə./ (14) /bylli kærøŋ nykælŋa naiŋ si cæwndi, per æcæcet twaŋæ pwtter ne oŋuŋ kæddya./ (15) /sauŋ ðæŋæ dʊd cáida e, per œne suŋæ kevæl gærem pæni pin dytta./

18B Translate into Punjabi:

(1) He began to talk to his son-in-law. (2) The girl tried to come on 1st June. (3) After eating three pounds of butter the little boy became ill. (4) I told him to sit there, but he wanted to stand. (5) The boy hoped to leave his book there. (6) After getting married, he met
his father-in-law (for) the first time. (7) The clever little girl got ready to go by herself. (8) That poor man wanted to leave his country, and tried to come to England. (9) He didn’t allow his daughter to light the fire. (10) Besides that, he didn’t take anything from us. (11) On 11th August, he had to go to the other village twice. (12) How many days are there in October? (13) The man brought us a cup of tea himself. (14) They think themselves clever, but they told us that fire is cold and ice is hot. (15) His daughter-in-law tried to talk to the old man before asking him. (16) Because it was late, the farmer was walking quickly towards his fields.
Lesson 19

19.1 The conjunctive participle is formed by adding /ke/ to the root of the verb:

/ja-/  
/pwc(o)h-/  

/ja ke/ having gone
/pwch ke/ having asked

The conjunctive participle is indeclinable. It often corresponds to an English finite verb followed by and, e.g.

/ó cá pi ke cēla gya./ He drank the tea and went off.
(Having drunk the tea, he went off.)

Sometimes the conjunctive participle is equivalent to an English adverb, e.g.

/ó hes ke bolya./ He spoke laughingly. (He laughed and spoke.)

19.2 Some conjunctive participles are idiomatically used in special ways:

(i) /rel ke/, from /rel-/, meet, usually means together:
/mēn̥ ónaŋ nāl rel ke aya./ I came together with them.

(ii) /jan ke/, from /jan-/, know, means knowingly, on purpose:
/óna jan ke kwte nuŋ marya./ He hit the dog on purpose.
(iii) /chæd ke/, from /chæd(ŋ)-/, *leave*, in the phrase /es núŋ chæd ke/, *leaving this aside, apart from this*.

(iv) /kærke/, from /kær-/ *do* (see 14.8).

These participles may also be used in their original meanings, *e.g.*

/óne kəm kær ke fyləm vekhi./  
He saw a film after work.  
(Having worked he saw a film.)

19.3 The verbal agent is formed by adding to the oblique infinitive the suffix /-vala/, which is declined like a ‘black’ adjective. The verbal agent has three main uses:

(i) As a verbal noun, like English words in -er, *e.g.*

/ó lykhəŋvala e./  
/ fyləm vekhəŋvalyəŋ ne hor pəyse néŋ sən dytte./  
He is a writer.  
Those who were watching the film (‘the film-lookers’) didn’t pay any more money.

(ii) As an adjective with another noun, corresponding to an English relative clause:

/kɔra kà khanvala janvər hwnda e./  
/kəm kərəŋvaliŋ kwɾiŋ ne sanuŋ vekhya./  
The horse is an animal which eats grass (a grass-eating animal).  
The girls who were working saw us.

(iii) As a sort of future participle, meaning *about to*:

/ɡəddi tʃɾəŋvali e./  
/məŋ jəŋvala san./  
The train is about to start.  
I was about to go.
19.4 /-vala/ may also be added to nouns in the oblique case, giving a sense of connexion or association, e.g.

/niliṅ akkhan vala/  a man with blue eyes
/kwtte vali/  a woman with a dog
/mwṅḍe vali kāṇi/  a story with a boy in it, story about a boy

It may be added to adverbs with a similar sense:

/bār vala kāṇd/  the outside wall

19.5 /jya/ may be used after adjectives, giving the sense of the English suffix -ish, e.g.

/cytta jya kāgez/  whitish paper

/jya/ declines like /gya/ (15.2). In words like /kyo jya/, what sort of ?, etc., only the second part declines.

19.6 Note the following fractional numbers:

/ādda/  half
/sēva/  one and a quarter
/dēr/  one and a half
/tài/  two and a half

For other fractions, the following are used with a cardinal number:

/sēva/  a quarter more than
/sāḍe/  a half more than
/pewnē/  a quarter less than

e.g.

/sēva tyn/  3/4  /sāḍe dēs/  10 1/2
/pewnē che/  5 3/4  (i.e. six less a quarter)

Smaller fractions may be expressed with the word /hussa/, part:

/ōnaṅ da tija hussa/  a third (part) of them
19.7 One of the most common uses of the fractional numbers is to express time, when used with /vəje/, o’clock:

/kynneŋ vəje ne?/ What time is it?
/səva vəja e./ It is 1.15.
/pəwne nəwŋ vəje./ 8.45.
/sá̄qe yaraŋ vəje./ 11.30.

Note that fractional numbers up to /děr/ are singular, others plural.

Vocabulary

/hyyssa/ M. part /bend kər-/ shut
/bag/ M. garden /meŋ-/ ask for, order
/kánd/ M. wall /hæs(s)-/ laugh
/kagəz/ M. paper /ro-/ cry
/kɔrə/ M. horse /jan-/ know
/janvər/ M. animal (p.p. /jata/)
/rwpya/ M. rupee
/val/ M.Pl. hair /pəwnic-/ arrive
/pəyr/ M. foot /vər-/ enter
/muŋ/ M. face, mouth /cór-/ go up, rise, mount
/ək(ə)n F. eye /laŋ-/ go down
/geqdi F. train /p.p. /lættə/)
/kə F. grass /ajja/ such
/chet/ F. roof, ceiling /éo jya/ this sort of, like this
/pəwṛi/ F. ladder, step, /óo jya/ that sort of, like that
/stair /kyo jya/ what sort of?
/cyṛta/ white /ykko jya/ the same (sort of), alike
/wcca/ high /kyoŋky/ because
/nivan/ low /rel ke/ together
/bend/ shut /bend kər-/ shut
/meŋa/ forbidden /meŋ-/ ask for, order
/cela ja-/ go off, go /hæs(s)-/ laugh
/away /ro-/ cry
/khöl-/ open /jan-/ know
Exercises

19A Translate into Punjabi:
(1) 11.15.  (2) 2.45.  (3) 12.30.  (4) 9.45.  (5) 1.30.  (6) £1.75
(7) £3.50.  (8) £2.50.  (9) 4³/₄.  (10) 1½.  (11) Half a glass
of milk.  (12) A glass and a half of milk.  (13) A quarter
of the people.

19B Translate into English:
(1) /ó bag a ke apñi núŋ nuñ mylya, te fer rēl ke sēṣēn
cēle gēe./  (2) /esiŋ pēwriāŋ te cēr ke yk chote jēe kēmre
vyc vēre./  (3) /zēra mēynuŋ ó tāi rwpeē vāla dīo./  (4) /os
wece kēr di chet wtte ēsan do Nile jēe pēńchi vekhe./
(5) /sēvrē de sāqe set vēje ó mēzdūr bag yc kēm kēn
šwrū kērēnē./  (6) /ōne kyse duje hēṭī vale kolōŋ èō
jīa kāgēz lya hovega./  (7) /sāqā kālyj pēwne ēḥ vēje
bēnd hwnda e./  (8) /tun jān ke apñā sēmān mere pēyr te
rēkkhēyā?/  (9) /chōte mēnēqē ne ro ke yk lēmmī jēī
kānī swēwēnī šwrū kītī./  (10) /kēṛē tōnvalī tīvī nē
ōde kolōŋ kāj nēīn mēńgyā./  (11) /sānūŋ rēl ke ēṃn
di wṃēd si, pēr mere dost nuñ roṭī vale kol jāna pīyā./
(12) /os nuñ chēd ke hor sāb kāj saf japa e./  (13) /es
bag yc kā te pēyr rēkkhā mēnā e./  (14) /bēs tōrēnvalī hi
si, pēr fer sēva vēje tāin sēṣēn yc rāī./  (15) /ō kāṇd
bēnēwēnvalīnān nāl hēs ke gēllān ke rīyā si./

19C Translate into Punjabi:
(1) I told him to come yesterday at a quarter to two.
(2) What sort of house do you want to live in? In one
with a green roof.  (3) People who live in London do this
every day.  (4) The sick man got up and came down the
stairs this morning.  (5) He asked us (use /kolōŋ/) for
some water to wash his hair.  (6) She laughed and told
us that it is forbidden to sit on the grass.  (7) He closed
the shop and went home at half past five.  (8) I need a
ladder, because I have to go up on the roof.  (9) The
girl with beautiful eyes sat down on the low wall. (10) He opened his purse and gave the poor man one and a half rupees. (11) His son and my son-in-law are quite alike. (12) We think that garden with the trees in it is very beautiful. (13) A tallish man was walking down the street with the big houses in it. (14) Putting his hands over (/te/) his face, he began to cry. (15) The chairmaker arrived home at 1.30 and asked for his midday meal.
Lesson 20

20.1 The cardinal numbers from 1–100 are less simple than in most European languages, since each number must be learnt separately, although there are certain regularities. The numbers are as follows:

1 /yik/ 23 /tei/ 45 /peñjtāli/
2 /do/ 24 /cāvvi/ 46 /chetāli/
3 /tyn(n)/ 25 /peñji/ 47 /sentāli/
4 /car/ 26 /chebbi/ 48 /ethtāli/
5 /peñj/ 27 /setāli/ 49 /wnyñja/
6 /che/ 28 /etñāi/ 50 /peñjā/
7 /set(t)/ 29 /wnetti/ 51 /ykvōñja/
8 /et(t)h/ 30 /ti/ 52 /bevēñja/
9 /nēwn/ 31 /ykōti/ 53 /tervōnjja/
10 /des/ 32 /batti/ 54 /cwrēñja/
11 /yaran/ 33 /teti/ 55 /pacvōñja/
12 /baran/ 34 /cēwti/ 56 /chepōñja/
13 /teran/ 35 /peynti/ 57 /setvōñja/
14 /cēwdan/ 36 /chetti/ 58 /etvēñja/
15 /pēndran/ 37 /seyni/ 59 /wnāth/
16 /solan/ 38 /ethtēti/ 60 /set(t)h/ 61 /ykāth/
17 /setōran/ 39 /wntāli/ 62 /bāth/
18 /etēran/ 40 /cali/ 63 /trēth/
19 /wnni/ 41 /yktēli/ 64 /cawštēth/
20 /vī/ 42 /betēli/ 65 /peyñtēth/
21 /ykkī/ 43 /tertēli/ 66 /chāyth/
22 /bāi/ 44 /setēli/


| 67  | /sətáθʰ/ | 79  | /wnäsi/ | 90  | /nəvve/ |
| 68  | /əθáθʰ/ | 80  | /əssí/ | 91  | /ykwåvəŋ/ |
| 69  | /wṇëtter/ | 81  | /ykəsi/ | 92  | /bannəŋ/ |
| 70  | /sëttər/ | 82  | /byasi/ | 93  | /tyrənəŋ/ |
| 71  | /ykëtter/ | 83  | /tyrəsi/ | 94  | /cwranəŋ/ |
| 72  | /bëtter/ | 84  | /cwrași/ | 95  | /pəcanəŋ/ |
| 73  | /tyëtter/ | 85  | /pənʃəsi| 96  | /chyanəŋ/ |
| 74  | /cəvëtter/ | 86  | /chysisi| 97  | /sətənəŋ/ |
| 75  | /pənʃətter/ | 87  | /sətəsi| 98  | /əθənəŋ/ |
| 76  | /chyëtter/ | 88  | /əthəsi| 99  | /nərənəŋ/ |
| 77  | /səttər/ | 89  | /unənəŋ/ | 100  | /səw/ |
| 78  | /əθətter/ |  |  |  |  |

Note that 19, 29, … 89 are of the same pattern as the following series. The prefix /wn-/ means one less than.

20.2 /yk/ is indeclinable. The other numbers, when used with a noun in the oblique case, may add /-aŋ/ for their oblique form. Those numbers ending in /-a/ add /-ŋ/, and those in /-aŋ/ are unchanged.

/naβəŋ kwaŋıə naŋ/ with the 9 girls
/soləŋ adəməŋ daŋ/ of 16 men
/bəvəŋjaŋ sykkhaŋ laŋ/ for 52 Sikhs

20.3 For higher numbers the following words are used:

/haζəɾ/ 1,000
/lək(k)h/ 100,000 (lac)
/kəɾəɾ/) 10,000,000 (crore)

Thus 123,456,789 is /barəŋ kəɾəɾ cəwti lək kəɾəɾəŋa haζəɾ sət səw wnənəŋ/. In India this figure would be written as 12,34,56,789, showing the crores and lacs instead of millions.

With /səw/ and the above three numbers, the frac-
tional numbers are very commonly used wherever possible, e.g.

/tài sew/ (/do sew pañjá/) 250
/sêva che hêzâr/ (/che hêzâr do sew pañjá/) 6,250
/dêr kêrêr/ (/yk kêrêr pañjá lakh/) 15,000,000

20.4 The lower numbers have emphatic forms:

/ykkoi/ just one
/dovenj/ both
/tynne/ all three
/care/ all four

20.5 The first four ordinal numbers are irregular. Thereafter the suffix /-vañ/ is added to the cardinal, and the ordinals are declined like /navañ/ (9.1).

/peylâ/ first /chevañ/ sixth
/duja/ second /sêtvâñ/ seventh
/tija/ third /ëthvâñ/ eighth
/cëwtha/ fourth /navañ/ ninth
/pañvâñ/ fifth /desvâñ/ tenth

From 11th upwards, the ordinals have high tone:

/yàrvâñ/ eleventh /bârvâñ/ twelfth

20.6 There is no true indirect speech in Punjabi. /kë/, that, usually introduces direct speech, like inverted commas in English, e.g.

/ône kë si ky mëyn / He said, ‘I am Punjabi.’
peñjâbi an./
/ône sanun pwcchya / He said that he was Punjabi.
ky ô kýtte ne./
/kë / He asked us, ‘Where are they ?’

Sometimes the pronoun is altered after /kë/ as in English, but the verb is usually the same as in the direct speech, so the first sentence could be:

/ône kë si ky ô / He said that he was Punjabi.
peñjâbi e./
20.7 There are two relative pronouns, both meaning who, which, that:

(i) /jéra/, declined like a ‘black’ adjective (cf. /kéra/, 7.4).

(ii) /jo/, which declines as follows (cf. /kewn/ and /ki/, 7.6):

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.Dir.</td>
<td>/jo/</td>
</tr>
<tr>
<td>S.Obl.</td>
<td>/jys/</td>
</tr>
<tr>
<td>P.Dir.</td>
<td>/jo/</td>
</tr>
<tr>
<td>P.Obl.</td>
<td>/jýn̂nû/</td>
</tr>
</tbody>
</table>

20.8 The relative pronoun is usually ‘picked up’ in the main clause by /ó/, e.g.

/men̂nû ó bënde nuṇ né́n ñečhán̂da, jéra a rýa e./
Or /jéra bënda a rýa e, men̂nû ón̂ûn né́n ñečhán̂da../

I don’t recognize the man (that man), who is coming.

Notice the order of the second sentence ‘Which man is coming, I do not recognize him’. This pattern is more common in Punjabi than the first, which is closer to the English order.

The relative adverbs (/jýtthe/, where, etc.) are used in the same way:

/jýtthe ó rëýnda e, óthe hor/ No one else can live where
koi né́n rëý sëkda./ he does.

Sentences of the type ‘I know who you are’ will be translated with /ký/ and an interrogative pronoun (cf. 20.6):

/men̂nû jan̂da van̂ kÝ twsı̂n̂ (‘I know, “Who are you?”’) këre o./

Vocabulary

| /dərzî/ M. M. | tailor |
| /kot/ M. M. | coat |
| /mil/ M. M. | mile |
| /këynt̂a/ M. M. | hour |
| /myn̂t/ M. M. | minute |
| /skyn̂t/ M. M. | second |
| /nást̂a/ M. M. | breakfast |
| /ən̂qà/ M. M. | egg |
Exercises

20A Translate into Punjabi:

(1) 5,500. (2) 12,827. (3) 125. (4) 2,750. (5) 987,654,321.
(6) 250,000. (7) 10 villages. (8) In 10 villages. (9) All 4 villages. (10) In just one village. (11) On the 13th day.
(12) On the 13th of February.

20B Translate into English:

(1) /jys képrë nuŋ twsin kéynci nal váqd rée séw, ó mera
si./ (2) /vëddi mej te něwkær ne pěynti cěmmæc, wntali
cante te báfh chwrien rëkkhián./ (3) /yk ké wyn te vyc
séth mynt hwnde ne, te tyn hëzär che séw skynf./
(4) /əmrytsər lə́wroŋ ti kw mil dur e, pər dəven ʂəyɾ pə́ńjəb yc ne./ (5) /əsin kevəl ónaŋ sykkhan nʊŋ pəchəŋ səkde an, jéɾe dəɾi te pəɾgi rəkhde ne./ (6) /vi nʊŋ məŋŋ də́dəvələ kołoŋ ʂəɾhəɾəŋ aŋə meŋə sæn, jyˈnaŋ vəcənc kəi vi taza nəiŋ si./ (7) /əytvən nʊŋ ónaŋ sətəŋ məzdəɾəŋ nʊŋ duɾə peʃə məylde ne./ (8) /nıven kənd pəɾe tynne bəcce kheq rəə sæn./ (9) /jyˈdeptəŋ məŋŋ ja rəi an, ōɗər twsiŋ kyoŋ jaŋə cəəənde o?/ (10) /sənʊŋ ə́hik pəta nəiŋ si ky ónaŋ ne naʃta kəta ə jəŋ nəiŋ./ (11) /jəʃə ʃəʃən vəl gətʃi təɾ rəi si, ōθe meri ʂəs məŋnuŋ wə́ʃik rəi si./ (12) /pəɾət yc ləkiŋ wʊŋləŋ nəl khaŋa khənde ne, te kəŋə kətə vərtədə ne./ (13) /jo kəgəz twsiŋ bəzəɾəŋ lyəə o, ò ky̱se dyn kəm avega./

20C Translate into Punjabi:

(1) I told him myself that we would certainly come on the 25th. (2) The tailor with the little shop sewed the coat which he is wearing to-day. (3) After having breakfast, the old woman lay down again, because she was ill. (4) There are 100 pence in a pound. (5) Even before the beginning of winter, the leaves had fallen off the trees. (6) The dog, the cat and the horse are all four-footed animals. (7) The letter which you wrote on the 12th came on the 21st. (8) After half an hour she went to get some fresh bread herself. (9) When I began to tell him the story, he immediately said that he had heard it before. (10) He was trying to cut the bread with the knife which your father gave me. (11) The poor man put a little sugar in his tea, and began to eat the stale bread. (12) I asked her how she had got those £250. (13) Both brothers came with their six sisters to see the old film. (14) The brother who lives in London told us he had seen the film six times.
Lesson 21

21.1 The past participle of any verb may be used with /hoya/, the past participle of /ho-/ as an adjective denoting a state, e.g.

/meyn theky a hoy a san/ I was tired.
/kwri baythi hoi e/ The girl is sitting down ('seated').

When such a past participle with /hoya/ is used before a noun, it is often equivalent to an English relative clause (cf. the use of the verbal agent, 19.3):

/swatta hoy a mwnd a o kemre/ The boy who was asleep was
vyc si/ in that room.

Sometimes the present participle is used with /hoya/ in this way:

/rondi hoi kwri mañ kol gei/ The weeping girl went to
her mother.

21.2 The Passive is formed by using the past participle with /ja-, declined regularly, e.g.

/éthe penjábi boli jandi e/ Punjabi is spoken here.
/kñek védqi gei e/ The wheat has been cut
/é kya nain ja sëkdä/ (harvested).

21.3 The Passive is considerably less common than in
English. It is never used when the verb has a direct object, *e.g.*

The boy hit the dog. /mwnqē ne kwttē nunj marya./ (or) The dog was hit by the boy.

The only alternative method of expression in Punjabi is to change the order of the words, and say /kwttē nunj mwnqē ne marya./ This reversed word-order sometimes corresponds to an English passive.

Note that /ne/ does not mean *by* with a passive verb. /ne/ is only used as the sign of the agent with the past (active) tenses of transitive verbs (17.1).

21.4 An English impersonal passive is often expressed in Punjabi by an active verb in the third person plural, with no subject expressed, *e.g.*

/kēyndē ne ky .../ It is said that ...

Of course, this could also be translated as /kýa janda e ky .../

21.5 There are quite a number of pairs of verbs in which the first, with a short vowel, is intransitive and the second, with a long vowel, is transitive, *e.g.*

/twtt(t)-/ break (*intr.*) /tor-/ break (*trans.*)

/pāṇqā twttā./ The pot broke.

/ōne pāṇqē nunthurā./ He broke the pot.

Sometimes the first member of the pair may be equivalent to an English passive, *e.g.*

/ō kytābaŋ vecda e./ He sells books.

/ēthe kytābaŋ vykdiān ne./ Books are sold here.

21.6 By adding /-ā/ to the root of most verbs, causal
verbs may be formed. Some examples of causal verbs have already been introduced:

/pəɾ-/ read /pəɾə-/ teach, cause to read  
/swə-/ hear /swəɾə-/ tell, cause to hear

Note that the stress (or tone) shifts on to the second syllable in causal verbs, and that high tone becomes low. A long vowel in the simple verb is shortened in the causal.

Examples of the use of causal verbs are:

/mənə es nuṇ thik kəɾəṅga./ I’ll put this right (I’ll mend this).
/mənə es nuṇ thik kəɾəvaṅga./ I’ll have this put right (mended).
/óne pani pita./ He drank some water.
/əsan ónuṇ pani pyāya./ We gave him some water to drink.
/mwəɖe khyddo nəl kheɖ rəe san./ The boys were playing with the ball.
/ó mwəɖyən nuṇ khyddo nəl khyda rəa si./ He was making the boys play with the ball.

21.7 By adding /-vā/ to the root of some verbs, double causals may be formed, with the sense of ‘getting someone else to do something’, e.g.

/óne é kytāb pəɾi./ He read this book.
/wstād ne ónuṇ é kytāb pəɾvəi./ The teacher taught him this book. (The teacher made him read this book.)
/mənə wstād koṇən ónuṇ é kytāb pəɾvəi./ I got the teacher to teach him this book.

Notice the use of /koṇə/ in the last sentence, literally ‘I got him taught this book from the teacher’. The agent through whom the action denoted by double causals is performed takes either /te/ or /koṇə/, as here.
21.8 The actual meaning of verbs in /-ā/ and /-vā/ depends on whether the basic root is transitive or intransitive. The following patterns occur:

(i) intransitive (short vowel) /twt(t)-/ break
   transitive (long vowel) /tor-/ break
   causal (in /-ā/ or /-vā/) /twr(v)ā-/ have broken

(ii) intransitive /bəŋ-/ be made, become
    transitive (in /-ā/) /bəŋā-/ make
    causal (in /-vā/) /bəŋvā-/ have made

(iii) transitive /pēr-/ read
    causal (in /-ā/) /pērā-/ make read, teach
    double causal (in /-vā/) /pērvā-/ have taught

Vocabulary

/malyk məkān/ M. landlord /even/ thus, in this way, for no reason
/pānda/ M. pot, (sauce)pan /jyven/ as, in which way
/phil/ M. fruit /kven/ how? in which way?
gwlāb/ M. flower /mesan/ scarcely, hardly
/seb/ M. rose /kynnən cyv/ for a long time
/malṭa/ M. orange /səgoŋ/ but (rather)
/kara/ M. vent, fare /na (hi) ... nor...
/khyddo/ M. ball /tvt(t)-/ break (intr.)
/kənək/ F. grain, /segoŋ/ but (rather)
/wmer/ F. wheat, corn /na (hi) ... nor...
/swkka/ age /tvt(t)-/ break (intr.)
/pəkka/ dry (p.p.
/kəcca/ ripe, cooked /tvtta/ raw, unripe
Exercises

21A. Translate into Punjabi:

(1) to wake up (intr. and trans.), to have woken up.
(2) to cook (intr. and trans.), to have cooked. (3) to return (intr. and trans.), to have returned. (4) to hear, to tell, to have told. (5) to write, to make write, to have (something) written.

21B Translate into English:

(1) /teri ti di kynniŋ wmer e ? mera ḱhyal e ky mēsaŋ ćewdan vēryaŋ di hovegi./ (2) /es phal nuŋ peŋjiŋi ye ki akhde ne ? ēnuŋ seb keỳnde ne./ (3) /āpni ḫwtraŋ nāl rēl ke zymśindar pēkkiaŋ hoiŋ kēŋkaŋ vēd rīya si./ (4) /māyuŋ ēde kōloŋ ē cyṭṭhi lykhvāi, te lyfāfe ye pwaī./ (5) /kēl rāt nuŋ ōne āpnī swtti hoi vēwṭi nuŋ tyn vāri jēgāi./ (6) /ēsāŋ ḱhaŋ de kēṃre vyc vēr ke khwllī hoi bari nuŋ marya si./ (7) /ēj bēzār ye na hi cini na hi mākkhēŋ kysye nuŋ lōbbā./ (8) /ēven jaṛda si jyven ō sanuŋ āpnī nēvīŋ kytāb vēkhēwī ćewndā si./ (9) /acēncet do admi khetāŋ vēloŋ nes ke ae./ (10) /jīnāŋ lokaŋ de koļ bēwṭt sare pēysē hwnde ne, ōnaŋ nuŋ əṃmīr keỳnde
ne./ (11) /tn̂ ōnaŋ mæzdūraŋ koloŋ é wcca kënd kyoŋ bënvā rya ᵇ t̂ e even hi! (12) /jys kër yc saq̂ e dost kynnaŋ cyr rëyndë sën, ōnunaŋ malyk mëkãn ne vecya e./ (13) /ē saq̂ a æŋa kër néiŋ: malyk mëkãn nuŋ këraŋa ðeŋa pëynda e./

21C Translate into Punjabi:
(1) He immediately sat down on the wet grass. (2) What is this beautiful flower called? It is called a rose. (3) I’ll get the girl to tell you that story about the four birds. (4) That saucepan is not only old but broken too. (5) Show us how one should throw the ball. (6) He is neither old nor ill, but he couldn’t lift this little box. (7) He said that he had thirty full bottles and didn’t want (any) more. (8) His daughter-in-law was about 35 years old at that time. (9) After the fire was lit, their clothes quickly became dry. (10) Wheat is generally harvested in September here. (11) They laughed and told us that no newspapers were sold in the village. (12) These oranges were put on the table by the boy you think the nicest of all.
Lesson 22

22.1 Several compound verbs, made up of a noun (or adjective) and a verb, have been met with (cf. 5.6), e.g.

/khaŋa kha-/ cat
/śwrü kər-/ begin
/bənd kər-/ shut

In compounds of this kind, /kər-/ is the root most commonly used. To form parallel intransitive verbs, /ho-/ is used instead of /kər-/ , e.g.

/öne fyləm vəkhnî śwrü kiti./ He began to watch the film.
/fyləm śwrü hoi./ The film began.

22.2 There is another important type of compound verb in which the first element is a verbal root. Various verbs are used as the second member of the compound, of which the most common are /ja-/ , /de-/ and /ləy-/ : when used in such compounds, these verbs lose their ordinary meaning, but serve to strengthen or intensify the meaning of the first verb. It is often difficult to translate the difference in meaning between the simple verb and its intensive compound form, but in the latter greater stress is laid on the completeness of the action.

(i) /ja-/ is used with all intransitive verbs:

/ö kwrsi te bəyəθha./ He sat on the chair.
/ö kwrsi te bəyəθ gya./ He sat down on the chair.
/ö kəl aya./
/ö kəl a gya./ He came yesterday.
(ii) /de-/ is used with all transitive verbs (including causals):

/mayn cythi peja nga./ \hspace{1cm} I will send the letter.
/mayn cythi pej dyanga./ \hspace{1cm} I will send off the letter.
/one sanun kelem dytta./ \hspace{1cm} He gave us a pen.
/one sanun kelem de dytta./

In compounds with /de-/ there is often also an idea of action directed outwards in another’s interest:

/oda nayn lykho./ \hspace{1cm} Write his name.
/oda nayn lykh dyo./ \hspace{1cm} Write down his name (for me).

(iii) /lay-/ is used with transitive verbs, but is less common than /de-/ : besides suggesting completeness, it usually gives the idea of action directed towards the subject:

/oda nayn lykhr law./ \hspace{1cm} Write down his name (for your own use).
/one kytab lai./ \hspace{1cm} He took the book.
/one kytab lay lai./

22.3 It is often not easy to see when an intensive compound should be used, and when the simple verb would be more appropriate. The following rules may be given:

(i) Intensive compounds are normally found only as finite verbs, i.e. as the main verbs in sentences or clauses.

(ii) Even as finite verbs, they are rare in negative sentences (in which the idea of completeness is necessarily lacking), and are not very common in questions.

(iii) In statements and commands, they are very common, especially when the completeness of the action is to be stressed.
22.4 Some nouns have a locative plural case in /-in/, with the basic meaning of in. The locative plural is used in the following ways:

(i) To express place in:

/khetin/ in the fields
/ódi apni hetthin/ in his own hands, with his own hands
/sébniŋ thain/ in all places, everywhere

(ii) To express time at or in:

/ratīŋ/ at night(s)
/óniŋ dyniŋ/ in those days
/hēr pənjiŋ vərniŋ/ every five years

(iii) To express the price for which something is got:

/é məynuŋ dəsiŋ I got this for 10 rupees.
rwpaŋ mylya./

(iv) In some compound verbs with /pəy-/, fall:

/socin pəy-/ ‘fall into thoughts’, become thoughtful
/geлин pəy-/ ‘fall into words’, start talking
/neəzriŋ pəy-/ ‘fall into sights’, be seen, appear

22.5 Before a noun in the locative plural, numerals have the ending /-in/, and pronouns also end in /-in/ (/óniŋ/, /sébniŋ/, etc.). Adjectives end either in /-i/, or in /-e/, the oblique masculine form, before masculine nouns:

/naŋe pəyrin phyr-/ go around barefoot (on bare feet)

22.6 A very few nouns also have a locative singular in /-e/, commonly used only in a few phrases, e.g.

/kəre/ at home
/dyne/ by day
/səvəre/ in the morning
/kəcche mar-/ put under the arm (literally: ‘in the armpit’)

PUNJABI
22.7 The demonstrative pronouns have the following emphatic forms:

\[\begin{array}{ll}
\text{S.Dir.} & /\text{oǐ}/ \\
\text{Obl.} & /\text{ose}/ \\
\text{P.Dir.} & /\text{oǐ}/ \\
\text{Obl.} & /\text{ōnаŋ hi}/
\end{array}\]

These have the basic meanings of \textit{that very} and \textit{this very}:

\[\begin{array}{ll}
/\text{ose vele}/ & \text{at that very time} \\
/\text{ese kərke}/ & \text{for this very reason}
\end{array}\]

But they often translate the English \textit{same}:

\[/\text{kəl وية kуɾィ a гeи si}/ \quad \text{Yesterday the same girl came.}\]

22.8 The auxiliary verb has two emphatic forms, commonly used only in the third person:

\[\begin{array}{ll}
\text{Present} & \text{First form} \quad \text{Second form} \\
3S. & /\text{hеy ve}/ \quad \text{M.} /\text{hеyga}/ \quad \text{F.} /\text{hеygi}/ \\
3P. & /\text{hеy ne}/ \quad /\text{hеyge}/ \quad /\text{hеygian}/ \\
\text{Past} & 3S. /\text{hеy si}/ \quad /\text{siga}/ \quad /\text{sigi}/ \\
3P. & /\text{hеy sеn}/ \quad /\text{sige}/ \quad /\text{sigian}/
\end{array}\]

There is little difference in meaning between the two forms: they are used where in English there would be a heavy stress on the auxiliary:

\[/\text{о ви sykh hеyga}/ \quad \text{Even he is a Sikh.} \\
/\text{о te syaŋa hеysi}/ \quad \text{Well, he was clever.}\]

Note that /te/, like /vi/ and /hi/ (17.7, 17.8), follows the word which it emphasizes. It can sometimes be translated as \textit{well}. (This /te/ is of course quite different from /te/, \text{and}, or /te/, \text{on}.\)
Vocabulary

/kerja/ M. employee /mar swt(t)-/ kill
/kwl/ M. porter /kecche mar-/ put under
/mwsalm/ M. Muslim /l-/ the arm
/karkhana/ M. factory /l-/ take off
/but/ M. shoe, boot /phyr-/ (clothes)
/pasa/ M. side, /bén(n)-/ turn,
direction /bédda/ wander
/place (p.p.) about
/gwac-/ tie

/naewkri/ F. employment, job be lost
/pwls/ F. police become
/almari/ F. cupboard thoughtful
/va/ F. wind start
/vékhra/ different, talking

/nénga/ bare, naked appear, be
/khëba/ left seen

/sajja/ right /veg-/ flow, blow
/dunga/ deep /rwk-/ (wind)

/di/ that very, /roka-/ stop (intr.)

/di/ this very, /lër-/ stop (trans.)

/hér/ the same /rr/ fight,
/hér ko/ every quarrel

/màr-/ (p.p. instead of
/moyà/ everyone by means of

die back

Exercises

22A Translate into English:

(1) /øj sam nñ óne twaqian kytäban këcche mar ke löy
(1) The police asked them who had killed the little boy.
(2) The old man sitting on the chair was deep in thought ('in deep thoughts').
(3) Well, he is a Pakistani, so he will certainly be a Muslim.
(4) Everybody was happy talking to their old friends.
(5) I read her letter yesterday: now I’ll read it out to you.
(6) We got the same sort of chair for only sixty rupees.
(7) They said they would get the window mended to-morrow afternoon.
(8) There are 350 employees in the factory the rich man had built beyond the river.
(9) The newspaper you have asked for got lost the day before yesterday.
(10) He tried to lift the big box with both hands.
(11) He said that it was the same thing, but it now seems as if it is quite a different matter.
(12) She gave the woman who was crying some tea to drink.
(13) I recognized the old Sikh who had started talking to the policeman.
(14) He went out of the house at a quarter past eleven, and still hasn’t come back.
Lesson 23

23.1 The Present Subjunctive is the same in form as the Future (12.1) without the final suffix /-ga/, except in the first person plural:

/bol-/ /ia-/ /løy-/
S.1. /bolan/ /iavan/ /løvan/
2. /bolën/ /ia(v)en/ /lø(v)en/
3. /bole/ /ia(v)e/ /lø(v)e/
P.1. /bolie/ /iaie/ /løie/
2. /bolø/ /iaø/ /løø or /løw/
3. /bolan/ /ia(v)øn/ /løyn/

The second person plural is the same as the plural Imperative (14.1), but has no high tone.

The negative of the Present Subjunctive is always formed with /na/, never with /néi̯/.

23.2 The Present Subjunctive is used in sentences of the following kind, in which there is usually some idea of doubt:

/celie !/ Let’s go!
/hwø mæny ki køran ?/ Now what am I to do?
/ó kyte bømár na hove./ Perhaps he’s ill.

(Literally: ‘May he not be anywhere ill.’)

23.3 The Present Subjunctive is most commonly used, however, in subordinate clauses, where there is some idea
of doubt, desire or necessity. It is only occasionally that it can be translated by may be, should, etc., in English. Compare the following examples:

/kr̥i keeyndi e ky ọ twr jave./ The girl says that he is to go away.

but /kr̥i keeyndi e ky ọ twr janda e./ The girl says that he is going away.

/mera ji kərdə si ky kəm kəran./ I wanted to work.

( Literally: ‘My heart was making that . . . ’)

/önən nuñ cy[thi pêj dýo Send them a letter, so that
taŋ jo ọ gwsse na hon./ they won’t be angry.

/ò pâven məynən sədde, I won’t go, although he may
taŋ vi məyn nəıŋ janə./ invite me.

/je məyn ọdər javaŋ, taŋ If I go there, I will certainly
önən zərûr mylaŋga./ meet him.

23.4 /pâven/, although, is usually ‘picked up’ in the
main clause by /taŋ vi/, even then, still: /je/ or /jekər/, if,
is usually ‘picked up’ by /taŋ/, then. In Punjabi it is
/pâven/ or /je/ that may be dropped, rather than
/təŋ (vi)/, e.g.

/önən puch ləw, taŋ kwj (If) you ask him, he won’t
nəıŋ akhega./ say anything.

23.5 To express habitual action, three constructions are
used:

(i) The present participle with /hwnda/, the present participle of /ho-/,
/ejkał məyn pəni pinda Nowadays I always drink
hwnda vanə./ water.

(ii) The present participle with /raýnda/, the present participle of /raý-/, e.g.
/os vele məyn ọdər janda At that time I used to make
raýnda sanə./ a habit of going there.
This construction must not be confused with the Present and Imperfect Continuous (9.2, 10.1):

/os vele məyn őder ja rya/ At that time I was going there.

(iii) The gerund with /kər-/ The gerund is the same in form as the masculine singular past participle: but it is indeclinable, and is always formed regularly, whether or not the past participle is regular:

/ónan de kol jaya kəro!/ Keep on going to them!

23.6 The verb /ləg(g)-/ has already been introduced in the sense of begin (18.2). Its basic meaning is be attached to, and it is used in a wide variety of idiomatic expressions, of which the most important are:

(i) With various abstract nouns, often equivalent to the English feel:

/twanun kêrmì ləgdi e?/ Are you feeling hot?
(Literally: 'Is heat attached to you?')

/məynun əwkh ləgdi e./ I am (feeling) hungry.

(ii) Again with /num/ (cf. 16.8), equivalent to the English seem or suit:

/6 fyləm məynun bwri ləgdi si./ That film seemed bad to me.
/6o jya qres önun cəinga I disliked that film.
ləgda e./ This sort of dress suits her.

(iii) With /cyr/ or /der/, time, delay, meaning take time:

/6 kynnaŋ kw cyr ləggə?/ About how long will this take?
/əddə kəynə ləggə. It will take half an hour.
(iv) In various other constructions:

/kw̃ji tałe yc lægdi e./ The key fits the lock.
/kèr yc æg læg gæi e./ The house has caught fire.
/hnw hɔr kəmmanaŋ yc lægga hoyə e./ Now he is engaged in other tasks.

The transitive of /læg(g)-/ is /la-/ literally meaning attach:

/ónə kənd te sućna la dytti./ He put up a notice on the wall.
/ónanə ne kər yc æg lai e./ They have set fire to the house.

23.7 Just as /twsin/ is used when addressing a single person respectfully, the third person plural may be used in order to refer to a single person, to whom one wishes to show respect or honour:

/ó bəwt bərə admi sən./ He was a very great man.

The masculine plural will be used, even if a woman is being referred to (cf. 5.4). This use of the third person plural is less common than the standard use of /twsin/.

To show respect to one's own or others' parents, /pyta (ji)/ is used instead of /pyo/ and /mata (ji)/ for /man/, e.g.

/mere pyta ji sən pəŋə th yc ődər gæe sən./ My father went there in '65.

Vocabulary

/synema/ cinema /gwəndəi/ M. neighbour
 (Decl. II) /dres/ M. dress
 M. /tała/ M. lock
/pyta/ father /gwɾdwaɾə/ M. gurdwara,
 (Decl. II) (respectful) /cyɾ/ M. Sikh temple
 M. /der/ F. time, delay
/peɾəwŋə/ M. guest /təmə, dələ/ time, delay
/mata/ F. mother /enañ/ so, so much, /sucna/ F. notice /onañ/ so, so much, /kwñji/ F. key /jynnañ/ so many /gørmi/ F. heat as, as much, /særdi/ F. cold as many /særdian/ F.Pl. winter kyte/ somewhere, /p̩wk(k)h/ F. hunger kydre/ anywhere /tré/ F. thirst kydre na/ somewhere, /bwra/ bad kyte na/ anywhere /wdás/ sad kydre na/ perhaps /razi/ happy, /p̩nwen/ (with Pres. p̩nwen... although, Subj.) /sæn/ year (used p̩nwen.../ even if before dates) /je/, /jekær/ whether... /læ̱g(g)-/ ‘be attached p̩nwen.../or... to’ (23.6) /la-/ attach, put /tan/ if /tan vi/ then on (23.6) even then, /sæd(d)-/ call, invite /tan jo/ still /qær-/ fear, be /jo koi/ so that /ji kær-/ want /jo kwj/ whoever /gwsse ho-/ be angry /tek/ whatever

Exercises

23A Translate into English:

(1) /lōkïñ ónañ de pytã nuñ ram sỳñ kær-ba sædde sæn./
(2) /jo kwj os ælmãrĩ yc hove, ó /sæn de dyo./
(3) /p̩nwen mæynuñ p̩wkh néin /vi jã kãrdã si ky ónañ de nañ khañã khavañ./ (4) /esĩñ qærdiñ sañ ky ó bæce nuñ na mare./ (5) /gwerdware de kénd te yk sucna la dyttã gãi si, tan jo sare ñáýr dyãn sykkhãñ nuñ è pãta hove./ (6) /særdiñ hoñ, gørmiñ hoñ, óne kãde
pəyrin kwi nai n si paya. (7) /bag ye twp peyn kerkse pərewnyan nuy gormi leg rei si. (8) /ode gwandji apo yeq gellan kerdde hwnede sen. (9) /duje synema ye oyi fylam leg rei e, jere osan sen ethvēnjya ye vekh lei si. (10) /meynun onan nuy mylen da sówk te həyve. cəngi fer, celie! (11) /je tswin mere nul ao, tan o sanun khaça zərür khwa devegi. (12) /jynnan i cyr leg jave, onan i cyr meyn éthe baə̃haŋga. (13) /pychli vari o kytəb meynun eniŋ cəngi nai n si laŋdi. (14) /pyta ji é gel swŋ ke kýdre gwsse na hon.

23B Translate into Punjabi:

(1) They said that this key doesn't fit the lock of the bathroom door. (2) Perhaps she will be sad when she sees us. (3) I didn't like the dress my sister wore so much. (4) They told me of their own accord that the gurdwara was built in 1884. (5) Please tell them to keep on coming till next October. (6) He tried to make her happy, but she went on crying. (7) I must wait here, although your friend may take a long time. (8) All the people in the village used to call her 'mother'. (9) If you are thirsty, I will give you some tea to drink. (10) Whether you like it or not, it is still her most beautiful dress. (11) The guest whom they invited was not anywhere to be seen. (12) I wanted to go this evening, but he said it would take an hour and a half. (13) She was afraid that the neighbours would not believe this. (14) If he comes on the 30th, ask him whether he has met that girl or not.
Lesson 24

24.1 The Past Subjunctive is the same as the present participle, declined for gender and number, but with no auxiliary:

MS. /janda/  FS. /jandi/
MP. /jande/  FP. /jandian(/

The negative of the Past Subjunctive always has /na/. This avoids confusion with the negative of the Present with /nain/ and the auxiliary omitted (6.2).

24.2 The Past Subjunctive is commonly used only in conditional sentences, in which the fulfilment of the condition is impossible:

/je twsin önuŋ maf kerde,  If you had forgiven him, it
taŋ ceŋga hwnda./  would have been a good

/maynuŋ peta hwnda, taŋ  If I knew, I would not go
duji vari na janda./  again (a second time).
If I had known, I would not
have gone again.

24.3 The present participle passive is formed by adding /-ida/, declined for gender and number, to the root. In standard Punjabi, however, the construction with the past participle and /ja-/ (21.2), is normally used for the Passive, and the participle in /-ida/ has the sense of desirability:
/é gəl swənidi e./ This is worth hearing.
/evenə nəinə jaida./ One should not go like this.

Compare /cəida e/, it is necessary, from /cə-/ , want (17.4).

24.4 In the Present tense, a special form of the participle ending in /-na/ instead of /-da/, is commonly used in speech, but only in the 1S., 2S. and 1P.: 

/mənə bolna vəŋ/ /mənə bolni anə/ I speak
/tuŋ bolna en/ /tuŋ bolni en/ you speak
/əsiŋ bolne anə/ (/əsiŋ bolnianə anə/) we speak

This form is not used in the negative, or in the Imperfect. The ordinary forms in /-da/ are always correct, even in the three persons of the Present given above.

24.5 The present adverbial participle is formed by adding /-(n)dyəŋə/ (sometimes /-(n)de/) to the root: in other words, it is like a masculine oblique plural of the present participle. It is used in the following ways:

(i) To mean while:

/λaŋqən ɣe rəŋdyəŋə mənə While living in London, I
ənuŋ mylda hwnda səŋ./ used to keep meeting him.

In this usage, it is commonly doubled for emphasis:

/ənuŋ ne əwndyəŋə əwndyəŋ They told us on the way.
ənuŋ kəŋə./ (Literally: ‘while
coming, coming’.)

(ii) With /hi/ or /sar/ to mean as soon as:

/ónə əwndyəŋ hi sənuŋ As soon as he came, he asked
pwcchya./ us.

/ónə jagdyəŋ sar surəj As soon as he woke up, he saw
vekhya./ the sun.
(iii) With /nuŋ/ to mean *for* (a time):

/məynuŋ é dwai pindyan tyn həfte ho gəə./

I've been taking this medicine for three weeks.
(Literally: 'To me ... three weeks have become.)

(iv) With /vekh-/: 

/məynə o gəqəqɨ nʊŋ jəndyan vəkhya./

I saw that train going.

24.6 The past adverbial participle is formed by adding /-yaŋ/ (sometimes /-e/) to the root, and is used most often in the following two constructions:

(i) With /bynəŋ/ to mean *without*:

/mere vəl vəkhyan bynəŋ o cəla gya./

He went off without looking at me.

(ii) With /nuŋ/ to mean *since* (cf. (iii) above):

/óde jəŋəm hoyan yk vəra ho gya e./

A year has passed since his birth.

24.7 The repetition of words is a very common feature of Punjabi, and is used to express various shades of meaning:

(i) Adjectives and adverbs are repeated to indicate distribution over time or space, or over a number of objects:

/deʃ de vədəq vədəq ʂəyɾ/ the country’s large cities
/həwli həwli bolo !/ Speak slowly!

(ii) Numerals are repeated to give a distributive sense:

/ónaŋ nuŋ tyn tyn dyo !/ Give them three each!
(iii) Some pronominal adjectives are repeated with /da/ in the middle: this emphasizes the distribution:

/ôthe sare da sara veket/ The whole time I was there
mêñh san te mera dôst./ with my friend.

(iv) In the conjunctive participle, the root may be repeated, emphasizing continuance of the action through time (cf. 24.5 (i)):

/soc soc ke kêm kero!/ Work thoughtfully (carefully)!
/akh akh ke/ having said over and over again

(v) Adjectives are sometimes repeated to give the sense of the English nice and . . . :

/thênda thênda pani/ nice cold water

24.8 Slightly different from this repetition of the same word is the use of pairs of words together, often similar in sound:

(i) Almost any noun may be used with a jingle-word beginning with /ś-/, otherwise meaningless, to indicate a spreading out of the sense. This usage is definitely colloquial and rather jocular:

/ro̞ti śoti/ bread and so on, 'grub'
/phwîl śwl/ flowers and that sort of thing

(ii) Some adjectives are commonly followed by another similar in sound or meaning, to emphasize the sense:

/thik thâk/ quite O.K.
/sûdda sadâ/ quite straightforward ('straight and simple')
/razi bazi/ very happy, quite content
/saf swthra/ very clean
/mêñnyâ përmêñnyâ/ (very) famous
(iii) In the conjunctive participle the root is often followed by an echo-root, otherwise meaningless, giving a slight emphasis: this is a rather colloquial usage:

/mor maŋ ke/ having turned
/swiŋ sen ke/ having heard

(iv) The past participle of a verb may be used with the past participle of the causal to express the idea of all ready for use:

/baŋya baŋayə/ ready made

24.9 To form feminine nouns from masculine ones, the following patterns should be noted:

(i) Masculines in /-a/ form their feminine in /-i/: this is by far the most common pattern:

/dada/ grandfather /dadi/ grandmother
(father’s father)

/kora/ horse /kori/ mare

/bylla/ tom-cat /bylli/ cat

With inanimate nouns, the feminine denotes a diminutive of the masculine:

/soṭa/ big stick /soṭi/ little stick
/buṭa/ tree /buṭi/ shrub, plant

(ii) Masculines in /-i/ form their feminine in /-ən/:

/tőbi/ washerman /tőben/ washerwoman
/mali/ gardener /malən/ gardener’s wife

(iii) Masculines ending in a consonant form their feminines in /-i/, /-ni/ or /-əni/:

/tərkhən/ carpenter /tərkhəni/ carpenter’s wife
/uṭh/ camel /uṭhni/ she-camel
/nəwkrər/ servant /nəwkrəni/ maid
LESSON TWENTY-FOUR

Vocabulary

/dada/ M. grandfather (paternal) /loɁ/ F. need
/nana/ M. grandfather (maternal) /kʰəbəɾ/ F. news
/caca/ M. uncle (father’s brother) /məsɨt/ F. mosque
/mama/ M. uncle (mother’s brother) /mwk-/ finish, end (intr.)
/potra/ M. grandson (son’s son) /mwkä-/ finish, end (trans.)
/dótra/ M. grandson (daughter’s son) /jwab de-/ answer, dismiss
/sala/ M. brother-in-law (wife’s brother) /kəm yɛl la-/ employ
/mali/ M. gardener /maf kəɾ-/ forgive
/buṭa/ M. tree /soc-/ think
/sɔta/ M. big stick /samb-/ take care of,
/uth/ M. camel /lwk-/ look after
/jenem/ M. birth /lwkä-/ hide (intr.)
/mwl(1)/ M. price /lw k chyp ke/ hide (trans.)
/məwka/ M. opportunity /myl jwɁ-/ resemble
/jwab/ M. answer /mwft/ free, gratis
/dwk(k)h/ M. sorrow, pain /véla/ free,
/dwai/ F. medicine /kələ/ unoccupied
/vël/ F. leisure, free /mənnyə/ alone
/ pərmənnyə/ famous

/ həwɁi/ slowly, softly
/məgəɾ/ after
/bare (yc)/ about
/hwne/ right now, immediately
/kəˈtɔkət/ at least
/nəiŋ tən/ otherwise
Exercises

24A Translate into English:


24B Translate into Punjabi:

(1) As soon as I saw him I recognized his uncle. (2) The gardener and his wife took care of all the garden jobs, otherwise we should not have lived in that big house. (3) If she hadn’t told you, I would have answered myself. (4) It will be about fourteen years since I saw a camel. (5) Nowadays he is busy with various important (/bëre bëre/) jobs, but everyone needs time off. (6) She got the carpenter to make them one chair each. (7) Having reached the village, I saw the farmer working in the fields. (8) In 1944, he secretly went round many of the cities of India. (9) As soon as she heard this sad story, his grandmother died. (10) Read this book care-
fully, otherwise it won’t be of any use. (11) My grandson hid the knife in the cupboard without telling anybody anything. (12) She was tired after telling her grandchildren so many long stories. (13) His aunt was born in 1929, and died last May. (14) Although they are alike, those two men are not brothers.
Lesson 25

Varieties of Punjabi

25.1 As was explained in the Introduction, the Punjabi taught in this book is the standard Punjabi, based on the Majhi (/máji/) dialect of the central area which includes the cities of Lahore and Amritsar.

25.2 This standard language is used by educated people, but dialects are still much stronger in Punjabi than in English, and even educated speakers retain features of pronunciation and words characteristic of their own dialects. Thus, in the Malvai dialect spoken in the southern part of Indian Punjab, the word /apauŋ/ is used instead of the standard /esinŋ/ for we, while in many dialects spoken in the western Punjab (in Pakistan) the word for three is not /tyn/ but /treŋ/ (cf. the French trois).

25.3 Besides these dialect variations, there is naturally some difference between spoken Punjabi and the formal written language. In this book a middle course between the two has been kept, with rather more emphasis on the spoken language. One important feature of the written language, also used in formal speech, is the use of a different form of the present auxiliary (1.4):

<table>
<thead>
<tr>
<th>Spoken form</th>
<th>Written form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/məŋ aŋ/</td>
<td>/məŋ həŋ/</td>
<td>I am</td>
</tr>
<tr>
<td>/təŋ eŋ/</td>
<td>/təŋ həəŋ/</td>
<td>you are</td>
</tr>
</tbody>
</table>
S.3. /ó e/ | /ó hay/ | he, she, it is
P.1. /ašin an/ | /ašin han/ | we are
2. /twpin o/ | /twpin ho/ | you are
3. /ó ne/ | /ó hən/ | they are

There are some other minor differences: for instance, /os/ and /es/ are much commoner for the oblique forms of the demonstratives in writing, while /ó/ and /é/ are commoner in speaking (11.1).

25.4 The most important division, however, is that between the Muslim Punjabi of Pakistan and the Sikh and Hindu Punjabi of India. The difference between these is almost entirely one of vocabulary, Pakistani Punjabi using many words drawn from Urdu, Persian and Arabic, where Indian Punjabi has words taken from Hindi and Sanskrit. The basic vocabulary used in everyday life is more or less common to both, but for most abstract subjects different sets of words are used. As one would expect, the differences are greater in writing than in speech, and are more noticeable with educated speakers, especially when they are discussing abstract subjects. In this book the Indian Punjabi word has generally been used, where variants exist, but the most widely understood word has been preferred, even though it may originally be an Arabic rather than a Sanskrit word.

25.5 Some examples of the differences between Pakistani and Indian Punjabi words, arranged by subject, will give some idea of the nature of the division:

(i) The most obvious differences are in religious terminology. These differences extend over a wide field. For example, the Sikh greeting is

/setqəri akāl/ True is the Timeless One (God)
whereas Muslims greet one another by saying

/səlām ələykwəm/  Peace be upon you

Because Friday is the Muslim Sabbath, the words for two days of the week are different:

Thursday  /jwmerat/  F.  not  /virvar/  M.
Friday    /jwma/     M.  not  /swkkərvər/  M.

(ii) Many terms of politeness and respect are also different, e.g.

<table>
<thead>
<tr>
<th>Indian</th>
<th>Pakistani</th>
</tr>
</thead>
<tbody>
<tr>
<td>Punjabi</td>
<td>Punjabi</td>
</tr>
<tr>
<td>/ykbāl ji/</td>
<td>/ykbāl sáb/</td>
</tr>
<tr>
<td>/pyta ji/</td>
<td>/valyō sáb/</td>
</tr>
<tr>
<td>/mata ji/</td>
<td>/valda/</td>
</tr>
<tr>
<td>/tēnvād/</td>
<td>/swkria/</td>
</tr>
</tbody>
</table>

(iii) Nearly all words to do with language and literature are different: this is not so strange when one remembers that the Sikh and Muslim Punjabi literary traditions are different, and they use two different scripts. Some examples are:

<table>
<thead>
<tr>
<th>Indian</th>
<th>Pakistani</th>
</tr>
</thead>
<tbody>
<tr>
<td>Punjabi</td>
<td>Punjabi</td>
</tr>
<tr>
<td>/səbəd/</td>
<td>/ləfəz/</td>
</tr>
<tr>
<td>/ēkkhər/</td>
<td>/ḥərəf/</td>
</tr>
<tr>
<td>/ənvād/</td>
<td>/teɾjwəma/</td>
</tr>
<tr>
<td>/kəvyta/</td>
<td>/ʃəyri/</td>
</tr>
</tbody>
</table>

(iv) Many terms of politics and administration are different:

<table>
<thead>
<tr>
<th>Indian</th>
<th>Pakistani</th>
</tr>
</thead>
<tbody>
<tr>
<td>Punjabi</td>
<td>Punjabi</td>
</tr>
<tr>
<td>/raʃtərpəti/</td>
<td>/sədər/</td>
</tr>
<tr>
<td>/məntrə/</td>
<td>/vezîr/</td>
</tr>
<tr>
<td>/səbâ/</td>
<td>/mejîls/</td>
</tr>
</tbody>
</table>
(v) Finally, there are many general pairs of words, where the Pakistani word (generally of Arabic or Persian origin) is understood and sometimes used in India, while the Indian word (usually of Sanskrit origin) is not used in Pakistan, *e.g.*

<table>
<thead>
<tr>
<th>Indian</th>
<th>Pakistani</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Punjabi</em></td>
<td><em>Punjabi</em></td>
</tr>
<tr>
<td>(also used in India)</td>
<td></td>
</tr>
<tr>
<td>( \text{/[jətən kər-]/} )</td>
<td>( \text{/[koʃyʃ kər-]/} )</td>
</tr>
<tr>
<td>( \text{/[ərəmb kər-]/} )</td>
<td>( \text{/[ʃwrə kər-]/} )</td>
</tr>
<tr>
<td>( \text{/[kəvəl]/} )</td>
<td>( \text{/[ʃyɾəʃ/} )</td>
</tr>
<tr>
<td>( \text{/[pəɡ/ M.} )</td>
<td>( \text{/[hɨˈʃsa/ M.} )</td>
</tr>
</tbody>
</table>
Lesson 26

The Gurmukhi Script

26.1 In India Punjabi is normally written in the Gurmukhi script (/ɡwrmwkhi lypi/). Like the Devanagari script used for writing Hindi, to which it is closely related, Gurmukhi is written from left to right. Once the sounds of Punjabi have been mastered, it is quite an easy script to learn, the main difficulty being the writing of the two tones.

26.2 There are thirty-five letters (/əkkher/) in the alphabet (/vəɾəŋmala/), and these are scientifically arranged in seven groups of five letters each, the five middle groups corresponding to the five columns of the pronunciation table on p. 5. The letters, with their names and sound-values, are:

<table>
<thead>
<tr>
<th>Letter</th>
<th>Name</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Θ</td>
<td>/ura/</td>
<td>see 26.4</td>
</tr>
<tr>
<td>2. ਖ</td>
<td>/øyra/</td>
<td>see 26.4</td>
</tr>
<tr>
<td>3. ਚ</td>
<td>/iri/</td>
<td>see 26.4</td>
</tr>
<tr>
<td>4. ਝ</td>
<td>/sessa/</td>
<td>/s/</td>
</tr>
<tr>
<td>5. ਞ</td>
<td>/haha/</td>
<td>/h/ or tone</td>
</tr>
<tr>
<td>6. ਞ</td>
<td>/kəkka/</td>
<td>/k/</td>
</tr>
<tr>
<td>7. ਟ</td>
<td>/khəkkha/</td>
<td>/kh/</td>
</tr>
<tr>
<td>Letter</td>
<td>Name</td>
<td>Value</td>
</tr>
<tr>
<td>--------</td>
<td>------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>8. ज</td>
<td>/gɛgga/</td>
<td>/g/</td>
</tr>
<tr>
<td>9. झ</td>
<td>/kɛgga/</td>
<td>/k/ or /g/ + tone</td>
</tr>
<tr>
<td>10. ञ</td>
<td>/nɛna/</td>
<td>/n/</td>
</tr>
<tr>
<td>11. च</td>
<td>/cɛcca/</td>
<td>/c/</td>
</tr>
<tr>
<td>12. छ</td>
<td>/chɛcca/</td>
<td>/ch/</td>
</tr>
<tr>
<td>13. त</td>
<td>/jɛjja/</td>
<td>/j/</td>
</tr>
<tr>
<td>14. द</td>
<td>/cɛjja/</td>
<td>/c/ or /j/ + tone</td>
</tr>
<tr>
<td>15. थ</td>
<td>/nɛnɛa/</td>
<td>/n/</td>
</tr>
<tr>
<td>16. त</td>
<td>/tɛyŋka/</td>
<td>/t/</td>
</tr>
<tr>
<td>17. ठ</td>
<td>/thɛttha/</td>
<td>/th/</td>
</tr>
<tr>
<td>18. ड</td>
<td>/dɛddqa/</td>
<td>/d/</td>
</tr>
<tr>
<td>19. ढ</td>
<td>/tɛddqa/</td>
<td>/t/ or /d/ + tone</td>
</tr>
<tr>
<td>20. ण</td>
<td>/nɛnɛa/</td>
<td>/n/</td>
</tr>
<tr>
<td>21. त</td>
<td>/tɛtta/</td>
<td>/t/</td>
</tr>
<tr>
<td>22. स</td>
<td>/thɛttha/</td>
<td>/th/</td>
</tr>
<tr>
<td>23. र</td>
<td>/dɛdda/</td>
<td>/d/</td>
</tr>
<tr>
<td>24. य</td>
<td>/tɛdda/</td>
<td>/t/ or /d/ + tone</td>
</tr>
<tr>
<td>25. भ</td>
<td>/nɛnɛa/</td>
<td>/n/</td>
</tr>
<tr>
<td>26. ब</td>
<td>/pɛppa/</td>
<td>/p/</td>
</tr>
<tr>
<td>27. फ</td>
<td>/phɛppha/</td>
<td>/ph/</td>
</tr>
<tr>
<td>28. ब</td>
<td>/bɛbba/</td>
<td>/b/</td>
</tr>
<tr>
<td>29. ख</td>
<td>/pɛbba/</td>
<td>/p/ or /b/ + tone</td>
</tr>
<tr>
<td>30. ग</td>
<td>/mɛmɛma/</td>
<td>/m/</td>
</tr>
<tr>
<td>31. घ</td>
<td>/yɛya/</td>
<td>/y/</td>
</tr>
<tr>
<td>32. ङ</td>
<td>/rɛra/</td>
<td>/r/</td>
</tr>
<tr>
<td>33. च</td>
<td>/lɛlla/</td>
<td>/l/ or /l/</td>
</tr>
<tr>
<td>34. छ</td>
<td>/vɛnva/</td>
<td>/v/</td>
</tr>
<tr>
<td>35. ट</td>
<td>/tɛra/</td>
<td>/t/</td>
</tr>
</tbody>
</table>
Five letters are written with dots below to represent additional sounds:

<table>
<thead>
<tr>
<th>Original letter</th>
<th>Value</th>
<th>Dotted letter</th>
<th>Name</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Ṛ</td>
<td>/s/</td>
<td>Ṛ</td>
<td>/ṣṭṣṣa/</td>
<td>/ṣ/</td>
</tr>
<tr>
<td>7. Ḍ</td>
<td>/kh/</td>
<td>Ḍ</td>
<td>/khṭkhkha/</td>
<td>/kh/</td>
</tr>
<tr>
<td>8. Ṣ</td>
<td>/g/</td>
<td>Ṣ</td>
<td>/gṛgga/</td>
<td>/g/</td>
</tr>
<tr>
<td>13. Ṣ</td>
<td>/j/</td>
<td>Ṣ</td>
<td>/ṭṭṭa/</td>
<td>/ṭ/</td>
</tr>
<tr>
<td>27. Ṣ</td>
<td>/ph/</td>
<td>Ṣ</td>
<td>/ṭṭṭa/</td>
<td>/ṭ/</td>
</tr>
</tbody>
</table>

The difference between /g/ and /g/ may be ignored, while /kh/, /z/ and /ṭ/ are often pronounced as /kh/, /j/ and /ph/ respectively (cf. p. 11.).

26.3 For the vowels special signs (/ḷegāṇ matraṇ/) are used, written before, after, above or below the consonant:

<table>
<thead>
<tr>
<th>Vowel-</th>
<th>Sign written with Ṣ</th>
<th>Position in which written</th>
<th>Name</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>none</td>
<td>—</td>
<td>—</td>
<td>/mŚkta/</td>
<td>/ə/</td>
</tr>
<tr>
<td>ī</td>
<td>Ṣ</td>
<td>after</td>
<td>/kṛṇna/</td>
<td>/a/</td>
</tr>
<tr>
<td>ē</td>
<td>Ṣ</td>
<td>before</td>
<td>/Śyāri/</td>
<td>/y/</td>
</tr>
<tr>
<td>ī</td>
<td>Ṣ</td>
<td>after</td>
<td>/bṛāri/</td>
<td>/i/</td>
</tr>
<tr>
<td>.</td>
<td>Ṣ</td>
<td>below</td>
<td>/Śwṅkṛṭ/</td>
<td>/w/</td>
</tr>
<tr>
<td>.</td>
<td>Ṣ</td>
<td>below</td>
<td>/d ŚlŚṅkṛṭ/</td>
<td>/u/</td>
</tr>
<tr>
<td>.</td>
<td>Ṣ</td>
<td>above</td>
<td>/lāṇ/</td>
<td>/e/</td>
</tr>
<tr>
<td>.</td>
<td>Ṣ</td>
<td>above</td>
<td>/Śwḷāian/</td>
<td>/əy/</td>
</tr>
<tr>
<td>.</td>
<td>Ṣ</td>
<td>above</td>
<td>/Śrā/</td>
<td>/o/</td>
</tr>
<tr>
<td>.</td>
<td>Ṣ</td>
<td>above</td>
<td>/ŚnŚṛṇa/</td>
<td>/əw/</td>
</tr>
</tbody>
</table>
Note that there is no means of telling whether or not a consonant is followed by /ə/, (except at the end of a word, since no word ends in /-ə/).

26.4 Where a vowel does not follow a consonant it must be written with one of the first three letters of the alphabet, known as ‘vowel-bearers’. Each vowel-bearer is used only with certain vowel-signs, as follows:

<table>
<thead>
<tr>
<th>Vowel-sign</th>
<th>Vowel-bearer</th>
<th>Sign + Bearer</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>-</td>
<td>ɾ ɾ ɾ</td>
<td>ɾ ɾ ɾ</td>
<td>/ə/</td>
</tr>
<tr>
<td>i</td>
<td>ɾ ɾ ɾ</td>
<td>ɾ ɾ ɾ</td>
<td>/a/</td>
</tr>
<tr>
<td>f</td>
<td>ɾ ɾ ɾ</td>
<td>ɾ ɾ ɾ</td>
<td>/y/</td>
</tr>
<tr>
<td>t</td>
<td>ɾ ɾ ɾ</td>
<td>ɾ ɾ ɾ</td>
<td>/i/</td>
</tr>
<tr>
<td>,</td>
<td>ɾ ɾ ɾ</td>
<td>ɾ ɾ ɾ</td>
<td>/w/</td>
</tr>
<tr>
<td>,</td>
<td>ɾ ɾ ɾ</td>
<td>ɾ ɾ ɾ</td>
<td>/u/</td>
</tr>
<tr>
<td></td>
<td>ɾ ɾ ɾ</td>
<td>ɾ ɾ ɾ</td>
<td>/e/</td>
</tr>
<tr>
<td></td>
<td>ɾ ɾ ɾ</td>
<td>ɾ ɾ ɾ</td>
<td>/əy/</td>
</tr>
<tr>
<td></td>
<td>ɾ ɾ ɾ</td>
<td>ɾ ɾ ɾ</td>
<td>/o/</td>
</tr>
<tr>
<td></td>
<td>ɾ ɾ ɾ</td>
<td>ɾ ɾ ɾ</td>
<td>/əw/</td>
</tr>
</tbody>
</table>

In dictionaries and the Punjabi–English vocabulary at the end of the book, words are arranged first in order of letters and then in order of vowel-signs. Since the three vowel-bearers are letters, the order of words is as follows:

and so on in the same way for the other consonants.
26.5 As in English, there is some difference between the printed and the written forms of the letters. The general rule is that each letter is written with a fresh stroke, beginning at the top left-hand corner, although joined on to the previous letter. When writing on lined paper, the *tops* of the letters are written on the line.

ਢ, ਢ, ਧ, ਧ are usually written as ੢ੰ ਦੰ. The other letters are written more or less as printed.

*Exercise 26A*

(1) Write these words in Gurmukhi script: /dēs/, /vyc/, /hwn/, /hwne/, /gylās/, /khws/, /janna/, /choṭi/, /koi/, /əktūber/, /wméd/, /əytvar/.

(2) Write these words in Roman script: दे, ढा, ढे, नाटा, बेउठ, बीवॉन, बेदेट, मूंग, टिबट, बेले, छठ, अंधा, सान, भग्वान, जमात.

(3) Arrange the words in (2) in alphabetical order.

26.6 Three additional signs are used, all written above the line of writing. (These do not affect the alphabetical order of words.)

<table>
<thead>
<tr>
<th>Sign</th>
<th>Written with ਝ</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>.</td>
<td>ਝ</td>
<td>/əddēk/</td>
</tr>
<tr>
<td>.</td>
<td>ਝ</td>
<td>/tynn/</td>
</tr>
<tr>
<td>.</td>
<td>ਝ</td>
<td>/byndi/</td>
</tr>
</tbody>
</table>

/əddēk/ doubles the following consonant, e.g.

ढँढँ /vədqə/ ढँढँ /rəkkho/ ढँढँ /ək(k)h/

/tynn/ and /byndi/ have the following values:

(i) At the end of a word, they indicate a nasalized vowel: ਢਨਾ /hənθəŋ/.
(ii) In the middle of a word, they indicate nasal consonants before a consonant of the same class (cf. the consonant table on p. 5), so they are used for

/ṅ/ before /k/, /kh/ and /g/  
/ṅ/ before /č/, /ĉ/ and /j/  
/ṅ/ before /t/, /th/ and /d/  
/ṅ/ before /t/, /th/, /d/ and /n/  
/ṁ/ before /v/, /ph/, /b/ and /m/  

/ॄंगा/  
/ूंजांभी/  
/पंड्रा/  
/जंंदा/  
/कम्मन/  

Note that the nasal letters ृ, ॠ, ऌ, ॢ, ॣ are not used in such a position, but only when the nasal is of a different class from the following letter, e.g.

/बृंदा/ becoming man

(iii) Some vowel-signs have /typpi/, others /byndi/, depending on whether the signs are used with vowel-bearers or not. In the following table those which take /typpi/ are asterisked:

<table>
<thead>
<tr>
<th>Vowel</th>
<th>With consonant</th>
<th>With bearer</th>
</tr>
</thead>
<tbody>
<tr>
<td>/a/</td>
<td>a*</td>
<td>a*</td>
</tr>
<tr>
<td>/e/</td>
<td>e*</td>
<td>e*</td>
</tr>
<tr>
<td>/i/</td>
<td>i*</td>
<td>i*</td>
</tr>
<tr>
<td>/o/</td>
<td>o*</td>
<td>o*</td>
</tr>
<tr>
<td>/u/</td>
<td>u*</td>
<td>u*</td>
</tr>
<tr>
<td>/y/</td>
<td>y*</td>
<td>y*</td>
</tr>
<tr>
<td>/w/</td>
<td>w*</td>
<td>w*</td>
</tr>
<tr>
<td>/ey/</td>
<td>ey*</td>
<td>ey*</td>
</tr>
<tr>
<td>/aw/</td>
<td>aw*</td>
<td>aw*</td>
</tr>
</tbody>
</table>
Exercise 26B

(1) Write these words in Gurmukhi script: /pəkkɑ/, /tyn(n)/, /tynnɑŋ/, /boleŋ/, /jandɑ/, /pycchoŋ/, /kəyŋci/, /nun/, /pəwŋ/, /yŋgəŋŋ/, /hətthin/, /rəkkhaŋgiɑŋ/.

(2) Arrange the words in (1) in alphabetical order.

26.7 Three letters have special subscript forms, written beneath the letter which they follow:

<table>
<thead>
<tr>
<th>Full form</th>
<th>Subscript form</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Ḍ</td>
<td>Ḍ</td>
<td>/trəy/</td>
</tr>
<tr>
<td>(b) ḍ</td>
<td>ḍ</td>
<td>/svəy/</td>
</tr>
<tr>
<td>(c) ḍ</td>
<td>ḍ</td>
<td></td>
</tr>
</tbody>
</table>

Note that /a/ is not pronounced before the subscript letter. (a) is used quite commonly under the first letter of words; (b) is seldom written. For the use of (c), see 26.9.

26.8 At the beginning of a word, the letter ḍ is pronounced as /h/, e.g.

रः /hət(t)h/ रः /həra/

In all other cases, ḍ is not pronounced, but affects the tone of the adjacent vowels:

(i) Final ḍ indicates high tone on the preceding vowel, e.g.

हा (spelt /jɑ̃/) pronounced /jä/
भी (spelt /mɪŋ/) pronounced /mɪŋ/

(ii) ḍ between two ūng vowels indicates high tone on the preceding vowel, e.g.
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(iii) ṛ after a short vowel and before a long vowel indicates low tone on the following vowel, or a diphthong with low tone, e.g.

वहानी (spelt /kəhənī/) pronounced /kənī/
उहाना (spelt /twhaqa/) pronounced /twaqa/

(iv) /ē/, /æý/, /ō/ and /əw/ are usually spelt in the following ways:

रें (spelt /yh/) pronounced /ē/
बें (spelt /kəhy/) pronounced /kəy/
or बें (spelt /kəh/) pronounced /ō/
दें (spelt /wh/) pronounced /bəw/)
बें (spelt /bəhw/) pronounced /bəw/)

Exercise 26C

Write these words in Gurmukhi script: /cā/, /vi/, /nūn/, /kā/, /səyr/, /ēo jā/, /vəwθi/, /kērə/, /pey蓮/, /rā/, /rēian/, /nēn/.

26.9 The tones are also written with five letters of the alphabet, and five other letters written with the subscript ṛ (26.7):

<table>
<thead>
<tr>
<th>Letter</th>
<th>(spelt as /gh/)</th>
<th>Letter with subscript ṛ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣ</td>
<td>(spelt as /nh/)</td>
<td>ṟ</td>
</tr>
<tr>
<td>ḷ</td>
<td>(spelt as /jnh/)</td>
<td>ṣ</td>
</tr>
<tr>
<td>ḷ</td>
<td>(spelt as /dnh/)</td>
<td>ṭ</td>
</tr>
<tr>
<td>ṣ</td>
<td>(spelt as /dh/)</td>
<td>ṭ</td>
</tr>
<tr>
<td>ḷ</td>
<td>(spelt as /bh/)</td>
<td>ṭ</td>
</tr>
</tbody>
</table>
In all cases, the /h/ in these letters is not pronounced; instead they affect the tone of the adjacent vowels:

(i) When final these letters indicate high tone on the preceding vowel, e.g.

\[\text{ब्रह} \quad \text{(spelt /kwjh/)} \quad \text{pronounced as /kwj/}\]
\[\text{प्रह} \quad \text{(spelt /prh/)} \quad \text{pronounced as /prā/}\]

(ii) When between two long vowels, or when double after a short vowel and before a long vowel, these letters indicate high tone on the preceding vowel, e.g.

\[\text{माजी} \quad \text{(spelt /majhi/)} \quad \text{pronounced as /māji/}\]
\[\text{जेचे} \quad \text{(spelt /kēqdhe/)} \quad \text{pronounced as /kēqdē/}\]

Note that ऑ and ऑ may be written with /ēddęk/ to show high tone on the preceding vowel, even though they are not pronounced double, e.g.

\[\text{वॅर्हा} \quad \text{(spelt /vērrha/)} \quad \text{pronounced as /vēra/}\]
\[\text{प्र्रह्या} \quad \text{(spelt /pērrhya/)} \quad \text{pronounced as /pērya/}\]

(iii) When after a short vowel and before a long vowel (and when not doubled), these letters indicate low tone on the following vowel, e.g.

\[\text{सबा} \quad \text{(spelt /sēbha/)} \quad \text{pronounced as /sēbā/}\]
\[\text{प्र्रहै} \quad \text{(spelt /pērhai/)} \quad \text{pronounced as /pērāi/}\]

(iv) When initial, these letters indicate low tone on the following vowel: in this position, the first five letters are ‘de-voiced’ and pronounced as /k/, /c/, /t/, /t/ and /p/ respectively:

\[\text{घर} \quad \text{(spelt /gher/)} \quad \text{pronounced as /kər/}\]
\[\text{धेषी} \quad \text{(spelt /dhobi/)} \quad \text{pronounced as /tōbi/}\]
\[\text{बाषी} \quad \text{(spelt /bhai/)} \quad \text{pronounced as /pāi/}\]
\[\text{नाटा} \quad \text{(spelt /nhata/)} \quad \text{pronounced as /nāta/}\]
Exercise 26D

Write these words in Gurmukhi script: /bəwd(ə)/, /bədvar/, /baran/, /bərvan/, /təi/, /tə/, /kərvan/, /kələna/, /pəyn/, /cətpat/, /cərvə/, /cərəvə/.

26.10 Some additional minor points about Gurmukhi spelling should be noted:

(i) In those forms of verbal roots in /-a/ which have /əw/, this is written as /aw/, e.g.

\[\text{ਅਖਲਾ} (\text{spelt } /awنا/) \quad \text{pronounced as } /əw나/\]

\[\text{ਅਖਲਾ} (\text{spelt } /awnda/) \quad \text{pronounced as } /əwndə/\]

(ii) Final /-o/ is often written as /-w/, e.g.

\[\text{ਕੰਦ} (\text{spelt } /pyw/) \quad \text{pronounced as } /pyo/\]

\[\text{ਕੰਦ} (\text{spelt } /jəhw/) \quad \text{pronounced as } /jəo/\]

(iii) Pronouns and pronominal adverbs beginning with /e-/ or /o-/ are usually spelt with initial /y-/ or /w-/, e.g.

\[\text{ਇਮ} (\text{spelt } /ws/) \quad \text{pronounced as } /os/\]

\[\text{ਇਮ} (\text{spelt } /ynhan/) \quad \text{pronounced as } /ənən/\]

\[\text{ਇੱਥੇ} (\text{spelt } /ytthe/) \quad \text{pronounced as } /ətθe/\]

\[\text{ਇੱਥਾਰ} (\text{spelt } /wddhər/) \quad \text{pronounced as } /ədər/\]

(iv) A few words are spelt in slightly irregular ways, e.g.

\[\text{ਲੀ} (\text{spelt } /ki/) \quad \text{pronounced as } /ki/\]

\[\text{ਲੀ} (\text{spelt } /səŋh/) \quad \text{pronounced as } /səŋ/\]

Punjabi spelling is generally less standardized than English, and alternative spellings are commonly met with. In particular, /əddək/ is often omitted, especially
before a final consonant, which is never pronounced double; and the tones are spelt in more than one way, i.e. either with ਰ (26.8) or with one of the letters dealt with in 26.9.

26.11 A special set of numerals is used with the Gurmukhi script:

1 2 3 4 5 6 7 8 9 0

26.12 At the end of sentences an upright stroke । (/dandī/) is used. Apart from the full-stop, English punctuation marks may be used, although generally rather irregularly.

26.13 The apostrophe is used to mark initial abbreviations, as in English, e.g.

'ਫ /ye/, /cē/ (for /vyē/)
'ਥ /te/ (for /wtē/)

For abbreviations of titles, the sign : is used, e.g.

ਸ: = ਸਰਦਾਰ /sārdar/ ‘Mr.’ (used only with Sikh names)
ਭਰ: = ਭਰਤੀ /pātī/ Brother (Sikh religious title)
ਭਾ: = ਭਾਰਤੀ /bākter/ Dr.
ਪੁ: = ਪ੍ਰੋਫੇਸਰ /profaysər/ Prof.

cf. also ਸ: ੧੬੭੯ /sān wnni seev sēthāth/ 1968.

For initials in someone’s name, the names of the English letters are written out phonetically, e.g.

ਨੀ. ਅਸ਼. ਪਾਲ /ji. əys. pal/ G. S. Pal
Exercise 26E
Write the sentences in Exercise 24A in Gurmukhi script.

Exercise 26F
Translate the following two short passages written in the Gurmukhi script into English, using the vocabularies given:

The vocabulary
(English loan-words: "taamaspit", "baa"i, "ba"i, "bibi"

raatdi F. amazement, surprise
saam udg 3e especially
naree firi when
(="nare"

raa"i F. hat, cap
baa F. turban
baasri F. restriction, ban

bhaa M. pride
haa F. army
baa vraa ask for, request
vaal F. force, compel
vaal M. pleasure, ‘freewill’
baa F. uniform
ਸਿੰਘ ਐਸਟੇ ਬੇਸ ਤਜੀਂ ਬੋਟੇ। ਬਸ਼ੀਏ ਇੱਥੇ ਕੋਈ ਉਨੀ ਉਰਾਜਹਾ ਵਾਲੇ ਜਨ ਸਟੇ ਬੋਟ ਰੋਟਕੀ ਨਹੀਂ।

ਇਸ ਵਰਤੇ ਉਸਨੀ ਹੀਤਾਤੀ ਤਾ ਮੰਵੇ ਜਨ ਰੋਟ ਰੋਟਕੀ ਤਰ੍ਹਾਂ

ਦੋਹੀ ਪਹਿਲੀ। ਮੈਂ ਦੋ ਵੀ ਕੀਕਾਗੇ ਤੱਕ ਐਲੀ ਅਥਿਆ ਸੇ ਅਕਾਲ ਬਾਲਵੀ ਬਸਤਨਾ। ਮੈਂ ਰਾਤੀਏ ਦੁਆਰਾ ਇਸ ਦੇ ਨਾਲ ਨਹੀਂ ਹੀਤਾਤੀ ਨੇ।

ਬਾਲ ਵਾਸੀ ਆਂ ਬਾਲ ਬੋਟ ਖਾਲ ਸਿਰਜੇਂ ਸੇ ਹਰੇ ਦੀ ਪਰਾਤ ਮੇਹੀ ਵੇ ਖਸ਼ਿੀ ਹੈ। ਬੋਟ ਕੇ ਧਾਰ ਲਾਗਾਉਣਾ ਹੈ।

**Vocabulary**

| ਭਿਆਤਾ | judge, reckon |
| ਸਕੀਟਾ | woman |
| ਪਿਸੌਂ ਦੀ | ridiculous |
| ਖੁਸਕਾਨਾ | sensible |
| ਬੋਟਾ | cut |
| ਬੇਸ ਮੋਹਣ | Sikhs’ long, uncut hair |
| ਕੋਲਾ ਮ. | knee |
| ਹਰੀ ਅਥਿਆ | appear (cf. 16.8) |
| ਹਰੋਮ ਮ. | harm |
| ਬੇਗੇ ਜੋਤਾ | trustworthy |
| ਮਾਰਕ ਮ. | man |
Grammatical Tables

These tables are not exhaustive, but it is hoped that they will prove useful to the student as a guide and a reference. They may also be used as an index by referring to the numbers of the paragraphs where grammatical points are more fully dealt with.

Nouns

Gender (3.1):
Males and most nouns in /-a/ are masculine.
Females and most nouns in /-i/ are feminine.

Formation of feminine from masculine nouns (24.9).

Declension (4.1):
I Masculine nouns in /-a/ of more than one syllable.
II Other masculine nouns.
III Feminine nouns.

Case-endings:  I       II       III
S.Dir. (4.1)   /-a/     —       —
Obl. (7.1)     /-e/     —       —
Voc. (14.4)    /-ya/    /-a/    /-e/
Abl. (17.5)    /-yɔŋ/   /-oŋ/   /-oŋ/   /-oŋ/
Loc. (22.6)    /-e/     /-e/     /-e/     /-e/
P.Dir. (4.1)   /-e/     —       /-aŋ/
Obl. (8.1)     /-yaŋ/   /-aŋ/   /-aŋ/
Voc. (14.4)    /-yɔ/    /-o/    /-o/     /-o/
Loc. (22.4)    /-iŋ/    /-iŋ/    /-iŋ/    /-iŋ/

For the changes undergone by some nouns of Declensions II and III in the plural, see 4.2 and 8.2.
Adjectives
‘Red’ adjectives indeclinable (3.2).
‘Black’ adjectives with masculine singular in /-a/: masculine as Declension I, feminine as Declension III:

<table>
<thead>
<tr>
<th>Case</th>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.Dir.</td>
<td>/-a/</td>
<td>/-i/</td>
</tr>
<tr>
<td>Obl. (7.2)</td>
<td>/-e/</td>
<td>/-i/</td>
</tr>
<tr>
<td>P.Dir. (4.3)</td>
<td>/-e/</td>
<td>/-ian/</td>
</tr>
<tr>
<td>Obl. (8.3)</td>
<td>/-e/ /(-yan/)</td>
<td>/-ian/</td>
</tr>
</tbody>
</table>

‘Black’ adjectives in /-an/ are nasalized throughout (9.1). The adjective is generally in the oblique when used with nouns in the vocative (14.4), the ablative singular (17.5) and the locative plural (22.5).

Numerals
/yk/, one, indeclinable: other cardinals as:

<table>
<thead>
<tr>
<th>Case</th>
<th>M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dir.</td>
<td>—</td>
</tr>
<tr>
<td>Obl. (20.2)</td>
<td>/-an/</td>
</tr>
<tr>
<td>Loc. (22.5)</td>
<td>/-in/</td>
</tr>
</tbody>
</table>

For other numerals see Lesson 20.

Pronouns
1. Personal Pronouns

<table>
<thead>
<tr>
<th>Case</th>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dir. (1.1)</td>
<td>/meñ/</td>
<td>/teñ/</td>
</tr>
<tr>
<td>Agent (17.3)</td>
<td>/meñ/</td>
<td>/teñ/</td>
</tr>
<tr>
<td>Dat. (Acc.) (9.5)</td>
<td>/meñun/</td>
<td>/teñun/</td>
</tr>
<tr>
<td>Abl. (11.1)</td>
<td>/meñthon/</td>
<td>/teñthon/</td>
</tr>
<tr>
<td>Poss.</td>
<td>/meña/</td>
<td>/teña/</td>
</tr>
</tbody>
</table>

The possessives are declined like ‘black’ adjectives.

2. Demonstratives

<table>
<thead>
<tr>
<th>Case</th>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.Dir. (1.3)</td>
<td>/é/</td>
<td>/é/</td>
</tr>
<tr>
<td>Obl. (7.3, 11.1, 25.3, 26.10)</td>
<td>/é/</td>
<td>/os/</td>
</tr>
</tbody>
</table>
3. Emphatic Demonstratives (22.7)

S.Dir. /óí/ /éí/
Obl. /ose/ /ese/
P.Dir. /óí/ /éí/
Obl. /ónaŋ hi/ /énaŋ hi/

4. Interrogatives and Relatives

(a) /kéra/ (7.4) and /jéra/ (20.7), declined like ‘black’ adjectives.

(b) S.Dir. (1.7) /kewn/ /kí/ (20.7) /jo/
Obl. (7.5) /kys/ /jys/
P.Dir. (/kewn/) /jo/
Obl. (/kýnaŋ/) /jýnaŋ/

The oblique singular has an alternative form, more common in speech than writing—/ké/ and /jé/, e.g. /jénun/ for /jys nun/. /kí/ has an oblique singular form /ká/, common only in the expression /káde lai/, what for?, why?

5. Indefinite Pronouns

S.Dir. (12.6) /koi/ /kwí/
Obl. (12.7) /kyse/

6. Reflexive Pronoun (18.4)

Dir. /ap/
Obl. /ap/
Dat. (Acc.) /apne ap nun/
Loc. /apo vyc/
Poss. (12.5) /apna/
7. Other Pronouns (15.8)

S./P.Dir.  /hor/  /sáb(b)/  /lokınʃ/
P.Obl.  /hornanʃ/  /sábnanʃ/  /lokanʃ/
P.Loc.  /horninʃ/  /sábninʃ/  —

Correlatives
There are many sets of four words, comprising two demonstratives, a relative and an interrogative: these may be pronouns, pronominal adjectives or adverbs:

<table>
<thead>
<tr>
<th>Near</th>
<th>Far</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Demonstrative</strong></td>
<td><strong>Demonstrative</strong></td>
</tr>
<tr>
<td>1. /é/</td>
<td>/ó/</td>
</tr>
<tr>
<td>/jéra/</td>
<td>/kéra/</td>
</tr>
<tr>
<td>2. /enamʃ/</td>
<td>/onamʃ/</td>
</tr>
<tr>
<td>3. /éo jya/</td>
<td>/óo jya/</td>
</tr>
<tr>
<td>4. /éthe/</td>
<td>/óthe/</td>
</tr>
<tr>
<td>5. /éthonʃ/</td>
<td>/óthonʃ/</td>
</tr>
<tr>
<td>6. /éder/</td>
<td>/ódaw/</td>
</tr>
<tr>
<td>7. (/hwnʃ/)</td>
<td>/odaw/</td>
</tr>
<tr>
<td>8. /evenʃ/</td>
<td>/ovenʃ/</td>
</tr>
</tbody>
</table>

Other sets may be made with oblique pronouns and nouns, e.g.

9. /es vele/  /os vele/  /iys vele/  /kys vele/
10. /es teranʃ/  /os teranʃ/  /iys teranʃ/  /kys teranʃ/

Postpositions
There are four types:

1. Those immediately following a noun in the oblique case, and having special forms when used with a personal pronoun (11.2, 17.1):
   /da/  /nuŋ/  /toŋ/  /ne/
2. Those following a noun in the oblique with /τον/, or a noun in the ablative singular, or a personal pronoun in the ablative case (15.6):

/ποῦλα/ /θάδ/ /μαγα/ /βάρ/ /χωτ/ /βυναν/

and postpositions with meanings similar to these.

3. Those following a noun in the oblique with or without /δι/, or a personal pronoun in the feminine possessive form:

/thaŋ/ /ράιν/ (and one or two others).

4. Those following a noun in the oblique with or without /δε/, or a personal pronoun in the masculine possessive oblique form:

all other postpositions (occasionally even including those given in 2 above).

Note that the demonstratives are treated like nouns, and the reflexive pronoun like the personal pronouns, when used with postpositions.
For ‘ablative’ postpositions in /-ον/, see 17.6.

Verbs

Auxiliary:

<table>
<thead>
<tr>
<th></th>
<th>Spoken form (1.4)</th>
<th>Written form (25.3)</th>
<th>Past (2.1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.1.</td>
<td>/αν/</td>
<td>/ανα/</td>
<td>/σαν/</td>
</tr>
<tr>
<td>2.</td>
<td>/εν/</td>
<td>/εναν/</td>
<td>/σενα/</td>
</tr>
<tr>
<td>3.</td>
<td>/ε/</td>
<td>/εαν/</td>
<td>/ση/</td>
</tr>
<tr>
<td>P.1.</td>
<td>/αν/</td>
<td>/ανα/</td>
<td>/σαν/</td>
</tr>
<tr>
<td>2.</td>
<td>/ο/</td>
<td>/οα/</td>
<td>/σεω/</td>
</tr>
<tr>
<td>3.</td>
<td>/νε/</td>
<td>/νεαν/</td>
<td>/σεν/</td>
</tr>
</tbody>
</table>

For the negative, see 2.2.
For emphatic forms of the third person, see 22.8.
Regular Verb:
1. Infinitives and Participles (indeclinable forms are asterisked)

<table>
<thead>
<tr>
<th>Infinitive (16.4)</th>
<th>/-ṇa/</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oblique Infinitive (18.1)</td>
<td>/-(ə)n/*</td>
</tr>
<tr>
<td>Verbal Agent (19.3)</td>
<td>/-(ə)n  vālā/</td>
</tr>
<tr>
<td>Conjunctive Participle (19.1)</td>
<td>/-ke/*</td>
</tr>
<tr>
<td>Present Participle (5.2)</td>
<td>/-dā/</td>
</tr>
</tbody>
</table>

vowel-roots:
/-nda/

Present Adverbial Participle (24.5) /-dyan/* (/-/de/*)

vowel-roots:
/-ndyan/*

(*/nde/*)

<table>
<thead>
<tr>
<th>Present Participle Passive (24.3)</th>
<th>/-ida/</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past Participle (15.1)</td>
<td>/-ya/</td>
</tr>
<tr>
<td>Past Adverbial Participle (24.6)</td>
<td>/-yan/* (/-/e/*)</td>
</tr>
<tr>
<td>Gerund (23.5)</td>
<td>/-ya/*</td>
</tr>
</tbody>
</table>

2. Tenses formed directly from the root

<table>
<thead>
<tr>
<th>Imperative (14.1)</th>
<th>Future (polite)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>/-iṇ/</td>
</tr>
<tr>
<td>Plur.</td>
<td>/-yō/</td>
</tr>
</tbody>
</table>

Negative with /na/ (14.2).

<table>
<thead>
<tr>
<th>Present Subjunctive (23.1)</th>
<th>Future (12.1)</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.1. /-aṇ/</td>
<td>/-aṅga/</td>
<td>/-aṅgi/</td>
<td></td>
</tr>
<tr>
<td>2. /-eṇ/</td>
<td>/-eṅga/</td>
<td>/-eṅgi/</td>
<td></td>
</tr>
<tr>
<td>3. /-e/</td>
<td>/-ega/</td>
<td>/-egi/</td>
<td></td>
</tr>
<tr>
<td>P.1. /-i-e/</td>
<td>/-aṅge/</td>
<td>/-/aṅgian/</td>
<td></td>
</tr>
<tr>
<td>2. /-o/</td>
<td>/-o-ge/</td>
<td>/-/o-ghian/</td>
<td></td>
</tr>
<tr>
<td>3. /-(ə)n/</td>
<td>/-(ə)-ṅge/</td>
<td>/-(ə)-ṅgian/</td>
<td></td>
</tr>
</tbody>
</table>
Negative with /na/ (23.1). Negative with /náin/ (12.2). The first person singular of the Future sometimes has the ending /-únga/ (or /-úngi/). There is also a colloquial short form of the Future, only used in the 1S. (/-unj/), and the 3S. (/u/).

Present Continuous (9.2) root—/rýa/—pres. aux.
Past Continuous (10.1) root—/rýa/—past aux.

Neither of these tenses is used in the negative (10.2).

3. Tenses formed with the Present Participle

Present (5.3)  
Negative (6.2)  

pres. part.—pres. aux.  
/náin/—pres. part.—(pres. aux.)

Present II (24.4)  
Imperfect (6.1)  

pres. part. in /-na/—pres. aux.  
pres. part.—past aux.  
/náin/—past aux.—pres. part.

Past Subjunctive (24.1)  
Negative (24.1)  

pres. part.  
/na/—pres. part.

4. Tenses formed with the Past Participle

Past (15.3)  
Negative (15.4)  
Perfect (16.1)  
Negative (16.1)  

past part.  
/náin/ or /na/—past part.  
past part.—pres. aux.  
/náin/—past part.—(pres. aux.)

Pluperfect (16.2)  
Negative (16.2)  
Future Perfect (16.3)  
Negative (16.3)  

past part.—past aux.  
/náin/—past aux.—past part.  
past part.—fut. of /ho-/  
/náin/—past part.—fut. of /ho-/  

For the construction of transitive verbs in these tenses, see 17.1 and 17.2.
Minor irregularities in certain classes of verbs:

(i) Roots ending in a double consonant simplify this, except before an ending which begins with a vowel (12.3).

(ii) Roots ending in /-n/, /-r/ and /-r/ change /n/ to /n/ in the endings of the Infinitive, Oblique Infinitive, Verbal Agent, and the third person plural of the Present Subjunctive and the Future.

(iii) Roots ending in /-a/ (except /ja-/ and /kha-/) change this to /-aw/ in the Infinitive (16.4) and the Present Participle (5.2). (cf. also 26.10).

(iv) Vowel-roots have some minor irregularities in the Imperative (14.1) and the Future and Present Subjunctive (12.1).

Irregular Participles

1. Irregular Present Participles

/hono/ /hwnnda/ be

Some other verbs have both regular and irregular present participles: the latter are usually colloquial shortened forms, and it is always correct to use the regular forms:

/de-/ /denda/ (or /dynda/) give
/vekh-/ /vekhda/ (or /vénda/) see
/akh-/ /akhda/ (or /ánda/) say

2. Irregular Past Participles

Some verbs have both regular and irregular past participles: those forms which are less commonly used are bracketed in the following lists, which include a few verbs not introduced in the lessons. Note that the gerund always has the form of a regular past participle (23.5).
(a) Past participles in /-a/

| /léb(b)-/  | (/lébbya/) | /lébbə/ | find, get  |
| /læg(g)-/  |          | /lægga/ | begin, be  |
| /tw̲t(t)-/  | (/tw̲t̂ya/) | /tw̲t̲ta/ | attached to |
| /bəy̲θ̲h̲-/- |          | /bəy̲θ̲h̲a/ | break       |
|            |          |          | (intrans.)  |
|            |          |          | sit         |

(b) Past participles in /-ta/

| /pi-/      |          | /pita/ | drink      |
| /syu-/     |          | /sita/ | sew        |
| /nə-/-     | (/nəya/) | /nəta/ | bathe, wash|
| /tɔ-/-     | /tɔya/   | (/tɔta/) | wash       |
| /khlo-/    | (/kholə/) | /kholə/ | stand      |
| /pɛr-o-/-  | (/pɛrəya/) | /pɛrəta/ | thread, string |
| /gwac-/    | /gwacya/ | (/gwata/) | be lost |
| /jən/-     | (/janə/) | /jəta/ | know       |
| /pɛchə-/-  | (/pɛchənyə/) | /pɛchəta/ | recognize |

(c) past participles in /-tta/

| /de-/      |          | /dyatta/ | give     |
| /səwŋ-/-   | (/səwŋya/) | /swutta/ | sleep    |
| /jo/-      |          | /iwtta/ | yoke      |

(d) Monosyllabic past participles in /-ya/ (for declension see 15.2)

| /ja-/      |          | /gya/ | go         |
| /ləy/-     |          | /lya/ | (/lita/)  | take       |
| /pɛy-/     |          | /pya/ | fall, lie  |
| /tɛy-/     |          | /təya/ | fall down  |
|            |          | (/tɛt̂tha/) |           |
| /rɛy-/     |          | /rya/ | live       |
| /kɛy-/     |          | /kya/ | say        |
(e) Other irregular past participles

<table>
<thead>
<tr>
<th>Verb</th>
<th>Past Participle</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/kər-/</td>
<td>/kita/</td>
<td>do</td>
</tr>
<tr>
<td>/kha-/</td>
<td>/khāḍa/</td>
<td>eat</td>
</tr>
<tr>
<td>/vekh-/</td>
<td>/vekhya/</td>
<td>see</td>
</tr>
<tr>
<td></td>
<td>(/ḍyṭṭha/)</td>
<td></td>
</tr>
<tr>
<td>/ləy-/</td>
<td>/lettha/</td>
<td>come down</td>
</tr>
<tr>
<td>/mer-/</td>
<td>/moya/</td>
<td>die</td>
</tr>
<tr>
<td>/pi-/</td>
<td>/pitha/</td>
<td>grind</td>
</tr>
<tr>
<td>/běn(n)-/</td>
<td>/bāḍḍa/</td>
<td>tie</td>
</tr>
<tr>
<td>/rów(j)-</td>
<td>(/rówjya/)</td>
<td>be busy</td>
</tr>
<tr>
<td>/vño(n)-</td>
<td>(/vñoṇya/)</td>
<td>prick</td>
</tr>
<tr>
<td>/phōs-/</td>
<td>(/phōṣya/)</td>
<td>be entangled</td>
</tr>
</tbody>
</table>

Some other verbs have irregular past participles, but these are less commonly met with.
Key to Exercises

1A
(1) The book is here. (2) Is that the station? (3) This is a newspaper. (4) Where are you? (5) They are Punjabi. (6) We are English. (7) Who is this Englishman? (8) That is the bus. (9) Who are you? (to a child, etc.) (10) The radio is here, but the book is there.

1B
(1) /twsiŋ kytthe o/? (2) /məŋ éthe aŋ./ (3) /ó əŋgrɛz e/? (4) /ó kí e/? (5) /ó əkʰbəɾ e./ (6) /kytəb óthe ve./ (7) /é kawŋ e/? (8) /ó éthe ve/? (9) /ó kytthe ne/? (10) /əŋgrɛz te pənjəbi óthe ne./

2A
(1) The girl was not there. (2) This bottle is empty. (3) Is this a book? (4) No, it’s not a book. (5) Where was the boy yesterday? (6) Are you Punjabi? (to a child, etc.) (7) Yes (sir), I’m Punjabi. (8) Who are they? (9) They are English, and were there yesterday. (10) Why were you there at that time?

2B
(1) /bəs ləl e./ (2) /ó botəl kələi e/? (3) /roʃi kytthe ve/? (4) /əŋ kwɾi éthe nəiŋ./ (5) /pəɾ kəl ó éthe si./ (6) /os veˈlɛ stʃən óthe nəiŋ si./ (7) /ó ˈpənɨ e/? (8) /nəiŋ ji, botəl kələi e./ (9) /ʁɛdjo éthe kəŋəŋ e/? (10) /twsiŋ óthe kədəŋ səw/? (11) /mənˈdə aŋgrɛz si, pəɾ kwɾi aŋgrɛz nəiŋ si./ (12) /hʷən bəs kələi e./
3A
(1) He (or 'this') is a good man.  (2) The book wasn't good.  (3) Where was the woman yesterday?  (4) The big room was empty.  (5) Is this bread good?  (6) Yes, it is.  (7) The red book is small.  (8) I was there, but where were you?  (9) Was that pen black or red?  (10) It was black.  (11) The radio was good.

3B
(1) /ē eḵːbār vēdd̪a e./  (2) /ō cāṅga mwνḍ̪a kyt̪the ve?/  (3) /șešem vēdd̪a nāįŋ si./  (4) /kēl kēmra khalī si?/  (5) /nāįŋ ji, khalī nāįŋ si./  (6) /ō vēdd̪a bēnda əŋʒrēz e./  (7) /kēlem vēdd̪a e jāŋ choṭa?/  (8) /ē pāṇi cāṅga nāįŋ./  (9) /kēl kyt̪āb te eḵːbār ōthe sēn./  (10) /tivṭi choṭi si./

4A
(1) /mwνḍ̪e choṭe ne./  (2) /ṭeṭysıąn tez sēn./  (3) /ē vēdd̪e kār ne./  (4) /ē tivṭi əŋʒrēz ne./  (5) /sēn choṭe bēnde an./  (6) /kēlem kāłe ne./  (7) /kēl bēsāŋ khalī sēn./  (8) /merıąn kyt̪āban kāliąn nāįŋ./

4B
(1) There are two men here now, the two men are here now, etc.  (2) There were four books and a newspaper there.  (3) Where is my room?  (4) Where is your mother?  (5) Those bottles are empty.  (6) These are my pens.  (7) These three boys are good.  (8) Is this your radio?  (9) Yes, it is.

4C
(1) /ǎj bēs tez e./  (2) /twaδıąn kyt̪āban kyt̪the ne?/  (3) /os vele kēmre khalī sēn./  (4) /ṭeṭysıąn kāliąn ne, per bēsāŋ lal ne./  (5) /cār kyt̪āban, do eḵːbār te yk kēlem étthe sēn./  (6) /ē mwνḍ̪e əŋʒrēz ne?/  (7) /nāįŋ ji, (ē) əŋʒrēz nāįŋ./  (8) /ē twaδ̪a kār e./  (9) /tivṭi étthe kyon sēn?/  (10) /ē cāṅgi kyt̪āb nāίŋ./  (11) /kwṭiąn
óthe kədən sən?/ (12) /sədʒi man əŋjəbi e, pər əsın āŋgrēz ăn./

5A
(1) The boy goes to school every day. (2) Three women work here. (3) This tea is strong. (4) Where does the bus go? (5) It goes to London. (6) Where do you eat? (7) This girl always drinks water. (8) We come to London every day. (9) My office was not there. (10) The taxis go to the station. (11) That Englishman sometimes drinks coffee. (12) Are these bottles mine or yours?

5B
(1) /tʃiŋ roʃ kədər jande o/? (2) /mæŋ ləŋdəŋ jandi än./ (3) /o kəɾi kəde skul əwndi e./ (4) /bəsəŋ kətθəŋ əwndiəŋ ne/? (5) /o ətə əkəna kənde ne/? (6) /tʃiŋ roʃ kəɾ kədəŋ jande o/? (7) /təɾə skul kətθə ve/? (8) /tuŋ roʃ skul jandi eŋ/? (9) /ə bəndə sedə səʤət pinda e./ (10) /eça e, əʃə əniŋ./ (11) /tʃiŋ səʤət kəŋ pinda o/? (12) /tʃiŋ roʃ dəʃəɾ kəŋ əwndi o, te ətə kə kəm kəɾde o/? (13) /məɾi man kədə cə pindi e./

6A
(1) /məŋə raʃ skul əniŋ janda./ (2) /məŋə raʃ skul əniŋ si janda./ (3) /tivjaŋ ətə kəm əniŋ kəɾdian./ (4) /ə səʤət kəde əniŋ səŋ pinda./ (5) /əʃə roʃ ləŋdəŋ əniŋ əwnde./ (6) /ə əʃə kəmrə əniŋ./ (7) /o kəna əniŋ si khandi./ (8) /məŋ pəŋi əniŋ səŋ pinda./

6B
(1) We used to go to the shops every day. (2) The bottle and the glass(es) are on the table. (3) Where does this train come from? (4) It comes from the city. (5) Did you go from the station by bus? (6) No, I used not to go by bus. (7) The workmen were always drinking tea. (8) This girl lives in London. (9) He usually came by
taxi. (10) He never goes to the shops. (11) Did you work in the city? (12) The train was never empty.

6C
(1) /os vele twsin kytthe reýnde saw?/ (2) /asin łændən yc reýnde san./ (3) /asin eksər bazər jande san./ (4) /(twsin) bəs na jande saw?/ (5) /meri man bəs na jandi si, pər məyn kəde tən na janda san./ (6) /twsin deftar yc kəm kərde saw?/ (7) /nəin ji, məyn məzədər san./ (8) /twəɖə gyləs kytthe ve?/ (9) /ő mez te si, pər hən othe nəin./ (10) /ő cə pinda e?/ (11) /ő kəde (cə) pinda e, pər eksər kəfə pinda e./ (12) /vəɖɖə kwrsi kytthe ve?/ (13) /hən kər yc e./

7A

7B
(1) Your letter was in the envelope. (2) The woman lives in the old house. (3) Used you to live in this village? (4) No, I lived in the city. (5) There's a book, not a letter, in the big envelope. (6) The boy used to come in ( 'by') a very old car. (7) On this long envelope there are three stamps. (8) What is this (thing)? (9) It's a box, and in the box there is a pen. (10) Which pen? Ours. (11) Who's that tall girl? (12) I used to write a letter.

7C
(1) /merə təkət kytthe ne?/ (2) /ő vəɖɖə lał lyfəfe yc ne./ (3) /łændən yʊŋlaŋnost yc e, te bəwət vəɖɖə şəyr e./ (4) /twsin
óthe rāynde e?/ (5) /néiṅ ji, mēṛṇ os vele óthe rāynda saṅ, par ḫwṇ yk chōṭe pyṇḍ yc rāynda vaṅ./ (6) /ē pāyṅ kāt yc cār syṛṛaṅ ne, par mēṛṇ syṛṛaṅ néiṅ pinda./
(7) /chōṭe bēs kys vele ēwṇdī e?/ (8) /ēkṣer jēlī ēwṇdī e./
(9) /vēṛṭī mez te kī (cīz) e?/ (10) /ōthe do pāyṅ kēt ne: lal pāyṅ kēt yc cá e, te kāle (pāyṅ kēt) yc kāfī e./ (11) /ēkṣer tswīṅ kys vele cá pindē o?/ (12) /hwṇ mēṛṇ cá kēde néiṅ pinda./

8A
(1) /duje kāmṛaṇ tōṇ/ (2) /pwrāṅe ṣeṅṛ ṣṇāṅ eṅdār: pwrāṅe ṣeṅṛaṅ ṣṇāṅ eṅdār/ (3) /vēṛṭē kālēj: vēṛṭē kalāṅ yc/ (4) /ē lal bēsāṅ: ēnāṅ lal bēsāṅ te/ (5) /chōṭe dēṅtāṛ yc/ (6) /pāyłe bēnde: pāyłe bēndyāṅ tōṇ/ (7) /lēmme mwṇḍē nāl: lēmme mwṇḍyāṅ nāl/ (8) /vēṛṭē hēth te: vēṛṭē hēṛhāṅ te/

8B
(1) The English speak English. (2) He’s a teacher in the big city, and teaches English there. (3) I can’t speak Punjabi. (4) What do these men do? They are labourers. (5) What you say (‘your matter’) is right: this is very good tea. (6) This Punjabi newspaper is for Sikhs. (7) Who used to live in those houses? (8) The other glasses were on the table. (9) The girls cannot read this book. (10) Our letters were in the other envelopes. (11) Who was the first teacher at (in) your college? (12) I can’t eat this food: it’s horrible (‘very bad’).

8C
(1) /duje kāmṛaṇ yc cār kwrśiaṅ te do mezaṅ sēn./ (2) /mēṛṇ aį a sēṅda vaṅ./ (3) /kī gēl e? ō kāḷī kār khrāb e./ (4) /ē wstād ōnāṅ skulaṅ yc āṅgrēzi pēṛṇwnda si./ (5) /sīkḥ syṛṛaṅ kēde néiṅ pindē./ (6) /ōs vele ō mere pāyłe kēm sēṅ./ (7) /ēkḥbārāṅ yc āṅgrēzi gālē e./ (8) /ē tṛṇ kāṭṭhōṅ ēwṇdē e?/ (9) /ōnāṅ ṣeṅṛaṅ tōṅ ēwṇdē e./
(10) /məzdūr pwrtāne kēraṇ yc rāynde ne./ (11) /ō mwṇḏe kēre kəmrýan yc rāynde sēn./ (12) /ō roz (yk) ləmmi cyṭṭhi lykh sēkdi si./

9A

(1) /ləmmi chwṭṭi yc : ləmmiàn chwṭṭiàn yc/ (2) /əwkhe sēbək : əwkhe sēbkan yc/ (3) /cəŋhe pwtṭər nũn : cəŋhe pwtṛṇ nũn/ (4) /croṭe pynq nēre : croṭe pynqan nēre/ (5) /nəvēn baksə te : nəvēn baksən te/ (6) /ləmmi ti lai : ləmmiàn tiān/ (7) /ō vəqqə bənde nũn : ōnān vəqqə bəndyaṇ nũn (ōnān vəqqyaṇ bəndyaṇ nũn)/

9B

(1) Where are you coming from? (2) I am coming from the college. (3) Where’s that? (4) It’s near the new shop, but our college is very old. (5) What do you do there? (6) I don’t work in the college now, but my daughter teaches the girls English there. (7) Where does she go in the holidays? (8) She usually goes to London. (9) He’s sending your mother a letter. (10) Is this bus going to London? (11) No, it’s coming from there. (12) Where used you to get your tea from? (13) We used to get it from the shops. (14) He’s drinking your coffee.

9C

(1) /ō mwṇḏyaṇ nũn sēbək de rýa e./ (2) /esin cyṭṭhi pēj rēe an./ (3) /mera pwttr éthoṇ tykēt ləy rýa e./ (4) /ō khana kha rēiān ne./ (5) /tnū kī kəm kər rýa en?/ (6) /mən məzdūr nũn sygrət de rýa vaṇ./ (7) /meri ti óthoṇ a rēi e./ (8) /ō bənde əkẖbār pēr rēe ne./

9D

(1) /twaṭa pwttr kydḍər ja rýa e?/ (2) /ō nəvēn kaləj ja rýa e./ (3) /ōthē mwṇḏyaṇ nũn sēbək denda e./ (4) /mən chwṭṭiàn lai twaṭe pynq a rýa vaṇ./ (5)/ õ éthoṇ bewt dur nāin./ (6) /ô kwri éthe sygrət kilon pi rēi e?/ (7) /mən ōnān nũn pəyket pēj rýa vaṇ./ (8) /ē
10A

10B
(1) What time is your sister coming? (2) She is coming to-night. (3) And where is she coming from? (4) She is coming from their father's house. (5) We were going to their brother's house on Tuesday evening. (6) The train was in that station of the city. (7) Are you eating here? (8) No, I am not eating, I'm having some tea. (9) This boy works in my father's shop. (10) They were getting (taking, buying) books from there on Monday afternoon. (11) Certainly he usually goes to the office every day, but he's going to our sister's school now. (12) That girl's office is a long way ('far') from my mother's house.

10C
(1) /somvar şam nun ô defter ton kër ja rýa si./ (2) /ô bende da pwtær mere pyo de skul yc kêm kërdi si./
(3) /é pwrāne pynq da pěyla něvan kěr e./ (4) /wstād di ti de kěr de é kære yc yk mez te car kwrsian sën./ (5) /kél səvēr nuŋ meŋŋ onaŋ de pāi nuŋ sēbek de rya sën./ (6) /hwŋ ō zērūr twəde pāi nāl a rya e./ (7) /meŋŋ é bənde di hēt̃i tɔŋ sygrət leyndə səŋ./ (8) /onaŋ de pevan dian karaŋ bär ne./ (9) /gylasəŋ de bəkəs ődi pəyn di hēt̃i yc səŋ./ (10) /eŋ səvēr nuŋ ō bəs nāl bəzər ja rái si./ (11) /ő sykh de pwtər mere choṭe pāi nāl skul a rée səŋ./ (12) /meŋgəl şam nuŋ ō saqıaŋ cythiaŋ lai tykət ley rái si./ (13) /meriaŋ pəynəŋ rɔz kələj jandıaŋ səŋ, pər eŋ şam nuŋ ō leŋqən ja ráiə ne./ (14) /ődə pāi di gəl gəl t si: ō əytvar nuŋ cythi kəde něiŋ lykhdə. (15) /onaŋ dian tiaŋ cā něiŋ pindyəŋ./

11A
(1) /kwɾi bəɾi (bəwɾt) səñi e./ (2) /é kwɾi onaŋ di pəyn nələŋ (tɔŋ) səñi e./ (3) /ő skul di səb tɔŋ səñi kwɾi e./ (4) /é bəɾi (bəwɾt) ɕæŋgi kytəb e./ (5) /é kytəb os tɔŋ (nələŋ) bəɾi ɕæŋgi e./ (6) /é səb tɔŋ ɕæŋgiəŋ kytəbəŋ ne./

11B
(1) The doctor’s children are very clever. (2) Nowadays their father lives in Lahore. (3) London is the biggest city in our country. (4) The village school was smaller than your brother’s house. (5) The cleverest boy in the school was going there. (6) What were you writing with my pen? (7) His eldest (‘biggest’) daughter cannot read Punjabi. (8) This little girl is very beautiful, but she isn’t cleverer than my sister. (9) These Sikhs’ land is near Amritsar. (10) Lahore is the biggest city of the Punjab. (11) Our doctor comes less nowadays: he can only come on Monday mornings. (12) Who is cleverer than him?

11C
(1) /é car mwŋqe bəwɾ (bəɾe) syane něiŋ./ (2) /əmrətsər
ləwər ton əkwəd choṭa e./ (3) /ajkəl twsiŋ ədər kət kyon əwnəde o?/ (4) /ó bəndə di zymın kytθhe ve?/ (5) /məyəŋ dakter de pwttər nalon (ton) vád nəin pi səkda: ‘ό maythoŋ vəqqa e./ (6) /ləwər emrytsər ton dúr nəin, par ó pakystan ye e, te emrytsər pərət yc./ (7) /saŋa dey yngleynəŋ ton (nalon) caŋga te sənə e./ (8) /é səb kəlam ‘ό mwnəde de ne, par ó twqqa e./ (9) /səb ton pwrəni kytəb kéri e?/ (10) /é kytəb os ton nəvin e./ (11) /twsiŋ əthon roti kyon ləy rəe səw? ‘ό şəyn də səb ton pəyri həttı e./

12A
(1) /kəl kəmrə khali hovega./ (2) /é dəw caŋga nəin hovega./ (3) /ó étəhe khanə khanəge./ (4) /esiŋ ləŋən ye rəvənage./ (5) /məyəŋ bəs nəl avaŋga./ (6) /ó bəkəs pəjega./

12B
(1) His friend will come next Thursday. (2) I never take (‘drink’) milk in coffee. (3) Their daughter will bring bread and sugar from the shops. (4) My wife was coming from there last Saturday. (5) These men will do this job the day after to-morrow with their children. (6) I couldn’t see anything there. (7) It will be Tuesday the day after to-morrow. (8) Your friend is taller than his father. (9) Where will the boy be able to put the milk? (10) We shall only stay (‘live’) in our brother’s house until the day after to-morrow. (11) He was reading somebody’s newspaper. (12) There will only be two men and three boys.

12C
(1) /ó cini apnə pyo di ḥeṭṭi ton əvegə./ (2) /wstəd əngle virvar šam nun nən avegə./ (3) /pəsoŋ koi roṭi lyavegə./ (4) /kəl şənychər si, te pəsoŋ šwkkəɾvar si./ (5) /kəl kéra dyn hovega? kəl somvar hovega./ (6) /twəde pəi de kəmre ye məyəŋ mez te kwj vekh sakda vən./
13A
(1) /saqê doài ne./ (2) /ônañ de kol pêñj bêkas ne./ (3) /twaqtian do haîtian ne./ (4) /kwri nûn è bëri wîmêd si./ (5) /bêłe dikw zmîn e./ (6) /mëre kol yk kali kytâb si./

13B
(1) I think that our next lesson will be very difficult. (2) To-morrow I will cook you potatoes. (3) How many pens have you? (4) I haven’t got any pens, only this old letter. (5) This potato is bigger than the head of the poor man’s child. (6) That country’s rivers aren’t very big (as a rule). (7) I know they had no servant. (8) Our elder brother’s friend was working under the table. (9) The fourth day in the week is Wednesday. (10) This old man will never have any desire. (11) There were many thoughts in the clever boy’s head. (12) The old Sikh’s daughter was writing her address.

13C
(1) /hëftë yk kynneñ dyn hwnde ne?/ (2) /hëftë da pëylâ dyn eytvar hwnda e jañ somvar ?/ (3) /mëra khyal e ky eytvar hëftë da pëylâ dyn hwnda e./ (4) /twaqt koł (kwj) cá e ?/ (5) /é sône kër ye këi bëndë raînde sañ./ (6) /ajkël (6) bêldà kët gërib e : òëde che nëwker ne./ (7) /ô apni cythi twaqt bëksan heñt rokh rya si./ (8) /ëgli bës përsôn sëvër nûn pûnë avegi./ (9) /koi énañ pëyge mënqyan nûn kwj nêin pêrâ sëkda./ (10) /mëynun ñwîmêd e ky koi é naven alu nêin khavega./ (11) /ô nêdi koł mëre pyo de nëwker da (yk) kër si./ (12) /ô sëda
šwkkərvar nun əwnda e, pər məynun pəta e ky ọ əgle həfte (nuŋ) nəiŋ a sækega./

14A
(1) /kwj khá(-o)!/ (2) /zəməndar nun myl(-o)!/ (3) /sygrət pi(-o)!/ (4) /zərə ónaŋ nun pwch (pwccho)!/ (5) dəs vəje já(-o)!/ (6) /es əkhər nun lə́y (ləw)!/

14B
(1) There is not much (less) rain here in the summer. (2) We’ll wait for you under that big tree. (3) Boy, clean this room! (4) There are four weeks in the second month of the year. (5) Our dear friend is ill, so we shall not come next month. (6) All these fields can’t belong to that poor farmer. (7) Generally more snow falls in winter. (8) The man was waiting for the girl near the station until eleven o’clock. (9) What Englishman is not happy in the sun(shine)? (10) In that field ten Sikhs were working with their (own) hands. (11) This is my favourite (dearest) daughter: please meet her. (12) This is a very special book: only clever women can read it.

14C
(1) /ó pwrəne rwkh de pəttər gərmiaŋ yc hɛɾe hwnde ne, (pər) syaʃ yc naiŋ./ (2) /cəwtha khet ọ bədə́e zəməndar da e./ (3) /məynun wədəd e ky əgle vére bərf éthe naiŋ pəvegi./ (4) /məynun pəta naiŋ: es kərke məyn ṭwədə məŋ nun pwch rə́ya vaŋ./ (5) /ó vədə́i nili kytəb nun ləw, pər ọde vyc kwj na lykho!/ (6) /əjkəl ó kəf kəʃ pïnda e, khas kərke rat nun./ (7) /məyn nəwə vəje tə́iən ṭwənuŋ bə́r wəlkəŋa./ (8) /es dəʃ yc ṭwp syaʃ yc vəd pəyndi e; gərmiaŋ yc mìŋ kərke kəʃ pəyndi e. (9) /ó ēnuŋ mere kemre vyc rək hək kədam e./ (10) /məyn khas kərke ṭwəde dost lai (kwj) cini lyavəŋa./ (11) /ē əθh gyləs ṭwəde ne: énaŋ nun jəldi saf kəro./ (12) /məra khyal e ky kwə́iaŋ şənyə descrip sən nun sæt veje a(ve)ŋgian./
15A
(1) /ős ton chwː./ (2) /óːde kɔː./ (3) /kěr (de) andər./
(4) /kěr ton bár./ (5) /ʃam ton pəːjəː./ (6) /hor kyse
kwːi ton bỳnːə. Or /bỳnːə hor kyse kwːi ton./

15B
(1) We went to your friend’s house on Sunday evening.
(2) Why did they forget? (3) Our daughter got up
before 7 o’clock yesterday. (4) He is opening the window,
and then he will close the door. (5) The farmer came
with his dogs. (6) After the rain all the windows in our
house have got very dirty. (7) Besides this, everything
seems alright. (8) Why did you live there without those
people? (9) His dog sleeps every day until midday.
(10) I don’t understand: what you say is very difficult.
(11) The woman brought them butter and sugar.
(12) Where could the boy go after midnight?

15C
(1) /kəl rat nuŋ kwːiːŋ der nаl kər аiəŋ, pər eʃ səvər
nuŋ jəldi wɪːθiəŋ./ (2) /bʊdːda bəɾa təɾə jəpda sì,
pər fer həməɾ hor gya./ (3) /es gəl nuŋ sənə ləkəŋ kəde
néiŋ səmŋ səkəŋe./ (4) /bəɾi maro, te bəːə na láo l/
(5) /pyŋũ ton bår zəməŋdər da yək hor kət si./ (6) /məynuŋ
wəːd e kə wəːd ə pərə məŋə nuŋ məɾəɡə./ (7) /ɔ̃
dəʃəɾ ətʰ vəjə jəndi sì, pər kəl nəwŋ vəjə toŋ bəɾd gəi./
(8) /məɾa kʰyəɾ e kə vɪɾvəɾ rat nuŋ hor kəi təwəd kəməɾe
yə swtə./ (9) /nədə da pənə bɛːɾt ɡɛndə jəpda sì, es
kəɾkə ə ɔɾər néiŋ gya./ (10) /məɾə pyo da nəwkəɾ hor
səb kwː pəl gya./ (11) /aj səvər nuŋ bəɾf pəi, es kəɾkə
bʊdːdə pəŋə kəɾ ton bår néiŋ ja səki./ (12) /təwəd səkə
dɔst məɾe nəl pəŋjəbi kyoŋ néiŋ bəl?/

16A
(1) That woman doesn’t know how to cook (food).
(2) Write (your) name and address here. (3) The boy
will have washed in the other bathroom. (4) That is quite true. (5) Suddenly all the birds begin to fly in the sky. (6) I never want to listen to the radio: they always tell lies on it. (7) Why didn’t your friend come by plane? (8) How did they get this beautiful book? (9) That clever girl wanted to learn English well. (10) To-morrow my wife will begin to wash the clothes. (11) It seems as if (‘this way, that’) they didn’t remember their brother’s address. (12) Just listen to me (‘to what I have to say’): our old teacher has gone to London. (13) He didn’t catch the bus, so he was walking along the broad village street. (14) He wanted to go there with us, but suddenly he fell ill. (15) The girl certainly went there, but she didn’t get the farmer’s address; so she didn’t meet him.

16B
(1) /nile əsmān yc həvāi jāz pənchi vaŋ wג rēi si./ (2) /məṃŋ təynuŋ mənŋa əcwnda vəŋ, pər məra khyal e ky tuŋ cūtŋ bol rya eŋ./ (3) /bylkwl səcci gəl e ky bwədə ədər kəde nəiŋ si gya./ (4) /təwənuŋ ə səna kəpə kəyθon mylya (ləbbə) ?/ (5) /kəl səvər nuŋ pvrəŋe bəzər yc mylya (ləbbə)/. (6) /meri choți ti təbı vaŋ kəpə təne ʃwrə kər rēi e./ (7) /gwəlkənə bəwt əndlə ho gya e: ənuŋ (əj) şəm nuŋ saf kəro (kərna)/. (8) /mənuŋ wəmdə e ky hwə ənuŋ sərək da nəŋ yad aya e./ (9) /pən təŋ bynəŋ nəwəŋ əwkə (hwnda) e./ (10) /səb təŋ syəŋe mənəŋ kəɾe kəlyj yc pərə cəwndə ne ?/ (11) /gəɾib nuŋ əkəbəɾ di koi gəl nəiŋ si səmj ai (ə rəi)/. (12) /es təɾəŋ bolna gəlt e, pər mənəŋ nuŋ əŋəɾəʒi nəiŋ əwndi./ (13) /es təŋ bynəŋ ə kys təɾəŋ kəm kərna ʃwrə kər əkənəŋe ?/ (14) /sənuŋ pətə nəiŋ, pər esəŋ təwaŋ pəŋn nuŋ pwchə əcwndə ap./ (15) /choʃe kəməɾe yc səməŋ rəkənə bəɾə əwkə ho gya e./

17A
(1) /mənŋ mənəŋ vəkhya./ (2) /mənŋ mənəŋ vəkh
17B
(1) How much money did the rich man give you?
(2) He still hasn’t done this job.
(3) Where did you put your purse?
(4) I must wait for them right in front of the door.
(5) The rich don’t need money.
(6) My servant will have to give (them) more money.
(Or ‘(He) will have to give my servant more money.’)
(7) The woman will have told her friends the whole story of the film.
(8) They shut the door, but now I must open the window.
(9) Then the teacher told the boy a lot more words.
(10) He began to make a chair.
(11) We didn’t believe what they said.
(12) Our father wanted to come by plane, but he couldn’t (didn’t) get the money.

17C
(1) /twañūn ē sare pĕyse apñī thĕyli vyc ōkhne cáide ne./
(2) /mĕra ḷyhal e ky twaqī bolī saqī nałon bērī mythī e./
(3) /mēynūn pĕñjābī jaldi sykhni pī, pĕr hēn ceased tĕrāñ swndi e./
(4) /śyanī kwŏrī nuñ vi pêta nāīñ si: es kĕrke, ónañ sariañ ne wstād nuñ pwcchya./
(5) /bwẖqē zymīndar ne sanuñ (kwj) roṭī dytī si./
(6) /mwẖqā (apñē) pyṅqōn twaqē lai hor mēkkhāñ lyaya e./
(7) /ē karpe bēwīt hi pwrāñe ne. twaṅūn gārībañ nuñ dĭñe nāīñ cáide./
(8) /ōne mēynūn dēssya si ky ē lemmī kāñī bylkwl sēcī e./
(9) /ō bmār ho gya (pya), pĕr aje vi ōne mwẖqyāñ nuñ ēṅgrēzi pĕtāi./
(10) /ōne mĕrī thĕyli vyccoñ bēwīt sare pĕyse lĕe ne./
(11) /ōnañ ne apñī bolī bolī sŵru kīti./
(12) /ōne kā ky pĕñjābī ēṅgrēzi nałon bēwīt hi sēwkhi e./
18A
(1) My mother-in-law told me to wait. (2) I let him marry my daughter. (3) The man tried to light the fire, but couldn’t. (4) The woman wanted to sit down, but she didn’t get a seat. (5) He stood up, and started to make tea. (6) What date are you going? (7) Your friend will try to come on 9th December, but it may be that he won’t be able to come because of the snow (or ‘ice’). (8) You just sit down, and we will get the room ready ourselves. (9) His mother and mother-in-law were talking to some other woman. (10) They made great efforts to earn more money. (11) Hoping to become warm, she shut the door, and then sat down right in front of the fire. (12) We’ll tell the servant to bring two glasses of milk. (13) Those men earn little (money): so people consider them poor. (14) The cat didn’t want to go out of the house, but suddenly your son put it out. (15) We want cold milk, but he only let us drink warm water.

18B
(1) /ó apne jwái naḷ gállaŋ káreŋ lágga./ Or /óne apne jwái naḷ gállaŋ kárniaŋ šwru kitiaŋ./ (2) /kwí peyli jum nuna eṃ di kośyš kiti./ (3) /tyn peyŋ mekkhaŋ khan toŋ (khanon) bad bëccha bëmrar ho gya./ (4) /meŋŋ ônuŋ ôthe bëythëŋ lai kya, për ône khlonca câya./ (5) /mweŋqe nun apni kytàb ôthe chëqqën di wmëd si./ (6) /vyá káreŋ toŋ (kárnöŋ) bád ô (apne) sëwré nun peyli vari mylya./ (7) /syàni bëcci apne ap nun jàŋ lâi tyar ho gai./ (8) /ô gërib apne des nun chëqña cëwnda si, te yëgłeŋŋ eṃ di kośyš kiti./ (9) /óne apni ti nun eŋ jëlnëŋ neëniŋ si dëyta./ (10) /os toŋ chët ône saëq kołôn kwëj neën lyà./ (11) /yàran egest nun ônuŋ do vari duje pyëŋ jàŋa pyà./ (Or: /óne . . . jàŋa si./) (12) /AKUTBER (de mëine) yc kynnëŋ dyn hwanë ne P/ (13) /bënda ap sanuŋ yk pyala câ lyàya./ (14) /ó apne ap nun syanë
sámjde ne, pər ónən ne sanun kýa (dëssya) ky æg ḍhændi hwndi e, te bərf gərəm (hwndi e)./ (15) /ónun pwcchan
tou pəylən ðød nûn ne bʊdqe nal gəllaŋ kərən di koşyş
kiti./ (16) /der hon kərke zymindar aŋne khetaŋ vel jəldı
-tw rýa si./

19A
(1) /səva yaraŋ veje./ (2) /pəwne tyn veje./ (3) /sáqə
barən veje./ (4) /pəwne dəs veje./ (5) /ër veja./
(6) /pəwne do pəwŋə./ (7) /sáqə tyn pəwŋə./ (8) /tài
pəwŋə./ (9) /pəwne paŋi./ (10) /səva (yk)./ (11) /ádda
gyləs dəd./ (12) /ër gyləs dəd./ (13) /lokan da cəwtha
hyssə./

19B
(1) He came to the garden and met his daughter-in-law,
and then they went off to the station together. (2) We
went up the stairs and entered a rather small room.
(3) Just give me the two and a half rupee one. (4) We saw
two blue-ish birds on the roof of that tall house. (5) Those
workmen will begin work in the garden at 7.30 a.m.
(6) He will have got this sort of paper from some other
shopkeeper. (7) Our college shuts at 7.45. (8) Did you
put your luggage on my foot on purpose? (9) The
little boy cried and began to tell a rather long story.
(10) The woman who was washing (washes) clothes
didn’t ask him for anything. (11) We hoped to go
together, but my friend had to go to (see) the bread-man.
(12) That aside, everything else seems clean. (13) In this
garden it is forbidden to set foot on the grass. (14) The
bus was just about to go, but then it stayed in the
station until 1.15. (15) He was laughing and talking with
the men who were building the wall.

19C
(1) /məyn ónun kəl pəwne do veje əwn lai kýa./ (2) /twsiŋ
kýo jée kər yc rəýna cə wnde o?  yk həri chet vale yc./
20A
(1) /sāde pēñj hēzār./ (2) /barañ hēzār əth sēw sētāi./ (3) /sēva sēw./ (4) /pēwne tyn hēzār./ (5) /əthānveñ kērōr chyētter lēkh cwrēñja hēzār tyn sēw ykki./ (6) /tāi lēkh./ (7) /dēs pynq./ (8) /dēsāñ pynqan yc./ (9) /care pynq./ (10) /ykkoī pynq yc./ (11) /tērveñ dyn nuñ./ (12) /terañ fērēri nuñ./

20B
(1) The cloth which you were cutting with the scissors was mine. (2) The servant put 35 spoons, 39 forks and 62 knives on the big table. (3) In one hour there are 60 minutes and 3,600 seconds. (4) Amritsar is about 30 miles from Lahore, but both cities are in the Punjab. (5) We can only recognize those Sikhs who have a beard and turban. (6) On the 20th I ordered 18 eggs from the milkman, not even one of which was fresh. (7) On Sundays those seven workmen get double pay. (8) Beyond the low wall all three children were playing. (9) Why do you want to go where I’m going? (10) We didn’t really know if they had had breakfast or not. (11) My mother-in-law was waiting for me at the station to
which the train was going. (12) In India people eat with their fingers, and seldom use forks. (13) The paper which you got in the market will come in useful (be useful) some day.

20C
(1) /mən ap ənə kə kə ky əsən pənji ənə zərər avaŋə./ (2) /jo kət ənə sjə payə e, ənə nykki həṭṭi vaḷə darzi ne sita./ (3) /nəstå kərən tən baŋ bədər ə qa əmər si./ (4) /yənənəŋ əŋə səw əŋənəŋ hwəndiənə ne./ (5) /syał de šwru tənə peylən hə pətər rwuənən tənə dəyəgə sən./ (6) /kwətə, byllı te kəɾə səb caraŋ peyrəŋ vaḷə jənər (hwəndə) ne./ (7) /jəɾi cytθhi twsəŋ baranə ənə lykhi si, ə ykki ənə ai./ (8) /əddə kəŋθte tən baŋ ətənə təzi rətî ləŋə γəi./ (9) /jədoŋ mənən ənən kənî swənən ləŋə, odoŋ ənə cətθət kə ya kə mənən ne (ənə) peylən swni e./ (10) /o rətî os chwəni nəl vədən ə di kəʃyə kar rəya si, jəɾi təwəqe pyo ne mənənən dətəi./ (11) /ɡəɾəb ne thọɾi cinéma cə vəc pa ke bəi rətî kənən šwru kəti./ (12) /mənən ənən əpəcəhə ya kə twənən (ənənə) ə təi səw əŋənəŋ kəς təɾəŋ mylə./ (13) /doven paŋə apənəŋ chevaŋ peynəŋ nəl rel ke pəɾənə fyləm vəkənən ae./ (14) /ləŋənəŋ yə peynvələ paŋ (jəɾə paŋ ləŋənəŋ yə peynən e) sanən dəssyə ky mənən (ənən) e fyləm che vəri vəkən e./

21A
(1) /jəŋənə, jəŋənəŋ, jəŋvəŋə. (2) /pekəŋə, pəkəŋəŋ, pəkvəŋə. (3) /mwəŋə, məŋə, mwəŋəŋ. (4) /swəŋə, swənəŋə, swənəŋəŋ. (5) /lykəŋə, lykənəŋə, lykvəŋəŋə./

21B
(1) How old is your daughter? I should think she would be scarcely 14 (years old). (2) What is this fruit called in Punjabi? (‘What do they say to this fruit?’) It is called an apple. (3) The farmer was harvesting the
wheat together with his sons. (4) I got him to write this letter and to put it in the envelope. (5) Last night he woke up his sleeping wife three times. (6) We went into the dining room and shut the open window. (7) In the market to-day no one got (either) sugar or butter. (8) It seemed as if he wanted to show us his new book. (9) Suddenly two men came running from the direction of (‘from towards’) the field. (10) People who have a lot of money are called rich. (11) Why are you getting those workmen to build this high wall? I just am! (12) The landlord has sold the house which our friends lived in for a long time. (13) This is not our own house: we have to pay the landlord rent.

21C

(1) /cətpeṭ o ṭyjji hoi kà te bəyθh gya./ (2) /ě sōne phwlu nuŋ ki akhde (kəỳndə) ne? ěnuŋ gwlib akhde ne. (ě gwlib əkhvawnda e.)/ (3) /məyŋ kwri kolon twənuŋ ə caraŋ pečhian vali kənəi swṇəvəvənə./ (4) /ō pəndə na kevəl pwrəŋa, səgon twtə hoya vi e./ (5) /sənuŋ vəkhəo ky khyddo kyven (kys tərəŋ) swtənə cáida e./ (6) /ō na hi bəwqə e na hi bəmar, pər ě chọte bəkəs nuŋ nəiŋ cwk səkya./ (7) /ōne akhya (kỳa) ky mere kol ti pəriŋ hoian botləŋ ne, (te) hor nəiŋ cáidiən./ (8) /os vele ódə nʊŋ də wmrə pəynti kw vəryəŋ dı si./ (9) /əg jələŋ təŋ pycchoŋ (bad) nənuŋ de kəpə jəldi swkke ho gəe./ (10) /ética kəŋkəŋ am kərke sətəmbər yə vəddiəŋ jandiaŋ ne./ (11) /ōnuŋ ne həs ke sənuŋ kỳa (akhya) ky pynŋ yc kɔi əkhbər nəiŋ vykda./ (12) /ě malte os mwnəe ne mez te rəkkhe sən, jys nuŋ twsıŋ səb təŋ pyara səmjəde o./

22A

(1) He took away your books under his arm this afternoon. (2) He had taken off his shoes and was going around barefoot. (3) He got a good job in the same factory through my father-in-law. (4) Recently (‘in
the last days’) their youngest daughter died. (5) Do up your luggage and call a porter. No, leave it just here. (6) All the five Muslim boys began to quarrel amongst themselves. (7) He came home at noon and ate his meal. (8) They will get the servant to put their clothes in the cupboard. (9) Then, retracing his footsteps (‘going back in those feet’), the policeman reached the same village. (10) With his left hand, he picked up all his things from the ground. (11) We didn’t see you there: why? I had to go to the office. (12) When the wind began to blow we all went off inside. (13) Being an employee, I can’t tell you anything else. (14) The man who had the new shop built is coming from the right-(hand side).

22B

(1) /pwls ne ónàn núŋ pwich lyá ky nykké mwñëqé núŋ kys ne már swëtya./ (2) /kwrsí te bëytha hóya bëwqá ḍuŋi sócúń pyá si./ (3) /ó pakystáni te hëy ve (hëyga), es kërke mwñëlman zërû ròvegá./ (4) /hër Koi ápñé pwrâné ñósàn nál gëllâń kër ke khwë hóya./ (5) /mëyn te ódí cyttísí kél për lâî: hwñ twnûñ për dyângá./ (6) /sànuñ ykko jëí kwrsí kevel sëttísí rwpàií mylí./ (7) /ónàn ne keỳ dyttá si ky kél šam nûn ñësìń bari nûñ thik kërâ dyângé./ (8) /jó kàrkñána emír ne nàdi përe bëñvá lya si, óthè sádí tyn sëw kàrmcíni ne./ (9) /jëra ñkhbár tswàń mëng lyá é, ó përsñ gwac gya./ (10) /óné ñovín hëttìñ vëddé bëkës nûn cëkkëñ dì koßës kër dyttí./ (11) /óné akhyá ky óí géî e, për hwñ eññ jàpída e jëvëń bëqlwl vëkhri géî hëygi./ (12) /óné ròndí hói tivín nûn çá pyá dyttí./ (13) /mëyn ó bëwqá sykh nûn pečhán lya, jëra pwls váñl nál gëllíñ pyá si./ (14) /ón sëvá dës vëje këroñ nykël gya, te ëje vâpës nëín aya./

23A

(1) People used to call his father Ram Singh. (2) Give
Mother whatever there is (may be) in the cupboard.
(3) Although I wasn’t hungry, I still wanted to eat with them. (4) We were afraid he might hit the boy. (5) A notice was put up on the wall of the gurdwara, so that all the Sikhs in the city might know about it. (6) Whether it was winter or summer, he never wore anything on his feet. (7) Because of the sun(shine) in the garden, all the guests were feeling hot. (8) His neighbours used to keep talking among themselves. (9) In the other cinema the very same film is on, which we saw in 1958. (10) I certainly do want to meet them. Right then, let’s go!
(11) If you come with me, she will certainly give us a meal.
(12) However long it takes, I will sit here. (13) I didn’t like the book so much last time. (14) Perhaps Father will be angry when he hears this.

23B
(1) /ónaŋ ne kyá ky é kw̓̄ntʃi gws̀̄lkhane de bùe de tałe ye néíŋ lægdi./ (2) /ó sanuŋ vekh ke kýdre wdás na hove./ (3) /jéra ḍres meri peʃŋ ne pəya si, ó məynuŋ enaŋ ceŋga néíŋ si læggə./ (4) /ónaŋ ne apne ap nʊŋ məynuŋ désyə ky gw̓̄rdwara sən əth̓ərəŋ səw cərwəsi vəc bəŋəya gya./ (5) /ónaŋ nʊŋ akhyo ky ñɡle æktùbər tək aya kərən./ (Or/... aya kərən lai akhyo.) (6) /óne -redux razed kərən di koʃʃə kiti, pər ó rəndəi rəỳndi si./ (7) /pənveŋ təwadə dost kynəŋ cər lae, təŋ vi məyn əthe wəðəkə e./ (8) /pynəŋ de sare lokiŋ onuŋ mata kərke sədəde sən./ (9) /je twənəŋ tə ləndi e, təŋ məyn cá pyə dyaŋə./ (10) /twənəŋ ceŋga lægge na lægge (twənəŋ pəvəŋ ceŋga lægge, pəvəŋ na lægge), ëdə səb ton sónə ɖres e./ (11) /jo pəɾəwŋə onəŋ ne səd dytta, ò kyte nəzrəŋ néíŋ si pyə./ (12) /məyn əj şəm nʊŋ jəna cəwndə saŋ (ji kərəda ky məyn əj şəm nʊŋ jəvaŋ), pər ənaŋ ne akhəya ky dér keŋətə læggə./ (13) /ó qərdi si ky gwəŋəŋ ñi gel na mənnəŋ./ (14) /je ði nʊŋ a jəve, təŋ onuŋ pwəch lwə ky ə kwət nʊŋ myliə e jəŋ néíŋ./
24A
(1) Those things cost four rupees each, but I will give you this for nothing. (2) He saw his grand-daughters playing in the garden. (3) It is seven months since his sister-in-law’s marriage. (4) While he was living in those large cities, he wanted to return to his own country. (5) If my grandfather had not been quite alone, he would not have employed the maid. (6) Sorry, I don’t want any food to-day. (7) If he hadn’t had the chance of going to England, he would have been quite different now. (8) Without speaking he went slowly off to the mosque. (9) I tell them every day that there is no immediate need of that. (10) Famous doctors have prescribed the same medicine for sick people. (11) When her sixth child was born, the carpenter’s wife had no free time off from the various little household tasks. (12) He broke the stick and ran away, and tried to hide behind the trees. (13) He will have been reading the book for at least two and a half hours. (14) As soon as the story came to an end, my grandson went to sleep.

24B
(1) /mãyõ ôde cace (mame) nuñ vekhdayã hi pëchän lyã./ (2) /mali te maløñ ne bag de sare këmmanã nuñ sámìb lyã, nãiñ tañ esìñ os vëddë kër yç na reynde./ (3) /je ó twanunã na dësdi, tañ mëyñ aø jwab denda./ (4) /mëynunã ùth vekhìyanã ñêwãdøn kw vãre ho gëe honge./ (5) /ëjkeñ ó ëõe ëõe këmmanõ vyc lëggã hoyna e, për hër kysë nuñ vël di lõr hwëndi e./ (6) /õøe tåëkhãñ koloñ ònañ leì yk yk kwërsi ñënvã dyttì./ (7) /pìnjë tek pëwënc ke, mëyñ zymëñday ñuñ kheññ ëm kërtëñvì vekhìya./ (8) /sëñ (wnni sëw) cëwëli yç ó lwk chyp ke pàret de ëêtë sëre ñëyray ìc phyrdì sì./ (9) /è dwkh valì kàní swëndyåñ hì ódi dædi (nani) mër geï./ (10) /è kytëb soc soc ke pëj law, nãiñ tañ kysë këm nãiñ avegi./ (11) /bëññ ëkysë nuñ kwìj ñëssyanõ mere potre (dötre) ne chwri nuñ ëlmëri vyc
Iwkā dytti./ (12) /apne potryañ dōtryañ nuñ eniañ lammiañ kāñiañ swnā swnā ke, ó thēki hoi si./ (13) /ōdi caci (mami) da jēnem sen (wnni sew) wnötti yc hoya, te o pychli mai yc mēr gēi./ (14) /pānyenj o do bende mylde jwilde ne (ykko jēe ne), tañ vi o pāi neini./

26A
(1) ēṃ, ṍiti, ṛṭa, ṛṭe, ṛjījām, mūm, nāṭaṇa, ṛjēti, ṛēṣi, anùjān, ṛjēśa, ṛjēdāna.

(2) /do/, /da/, /ne/, /jāna/, /botel/, /virvar/, /kērō/, /surē/, /tykt/, /vele/, /uth/, /ēwkha/, /sām/, /ākhēr/, /hēzēr/.

(3) ṛēṭ, māṇijān, ṛīṇa, māṣ, mūn, rājān, ṛaṇē, nāṭa, ṛjīv, ṛ, ṛē, ṛēdāna, ṛēmē.

26B
(1) pēba, ṛjil, ṛjīkhā, ṛēlē, nāṭaṇa, pēkhē, ṛīchē, ṛī, pēṅ, ṛjīvārē, ṛēgē, ṛjējēnēbhē.

(2) ṛjīvārē, ṛēgē, ṛīchē, nāṭaṇa, ṛjil, ṛjīkhā, ṛī, pēba, pēkhē, pēṅ, ṛēlē, ṛjējēnēbhē.

26C
nāṭ, ṛjē, ṛī, ṛjihā, sāmē, ṛjē sāmē, ṛjūtē, ṛjīgu, ṛjēvāmē, ṛjihā, ṛjēvāmē, ṛjūtē.

26D
suṭō, suṭēdāna, sānā, sānūdā, ṛṭēi, ṛṭē, sēnēbhē, sēnēbhē, ṛṭētē, ṛṭē, ṛṭē, sēnēbhē, ṛṭēdāna.
26E
(1) I was amazed that the Transport Committee placed a ban on the Sikhs’ turban; especially when it does not compel its other conductors and drivers to wear uniform properly. We were told that the cap is not issued with the uniform until someone actually asks for it. Those who are employed ought to wear full uniform on duty. They should take pride in their job, when they are employed of their own free will. When the army agrees to the turban with uniform, why doesn’t the Transport Committee?
(2) Sikhs do not cut their hair. Many of them wear it to knee-length. So you can judge how ridiculous they will be when they wear a cap. I for one (/tan/) can see no harm if they do their job with turbans on. I have found (‘seen’) them very trustworthy and most sensible. Nowadays it has become difficult to recognize a man or woman from the way their hair is cut. One finds out from their voices (‘speaking’).
Punjabi–English Vocabulary

This vocabulary includes all words used in this book, written in both the Gurmukhi and Roman scripts. The only exception is that numerals above 12 have not been included, a complete list of these having been given in 20.1. Note that verbs are given in the Infinitive, as is normal in dictionaries.

Order of words

Words are arranged in the order of the Gurmukhi alphabet. For those using the vocabulary before learning the Gurmukhi script, the order of initial letters is as follows: /w/, /u/, /o/, /a/, /ay/, /aw/, /y/, /i/, /e/, /s/ or /z/, /h/, /k/, /kh/ or /kh/, /g/, /k`, /c/, /ch/, /j/ or /z/, /c´/, /t/, /th/, /d/, /t´/, /t/, /th/, /d/, /t´/, /n/, /p/, /ph/ or /f/, /b/, /p`, /m/, /y/, /r/, /l/, /v/. The order of vowels after initial letters is /a/, /a/, /y/, /i/, /w/, /u/, /e/, /ay/, /o/, /aw/.

Note: Most words with tones and some others will be found in places slightly different from those that would be suggested by the above guide. In a list of this size, it should, however, be possible to find such words fairly easily.
teacher
then
that, those: he, she, it, they
that very, the same
that sort of
finger
high
rise, get up
fly
wait for
on
there
from there
sad
then
to there
so much, so many
age
hope
camel
oh!

sky
easy
we
often, usually
October
eye
<table>
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<tr>
<th>Punjabi</th>
<th>Phonetic</th>
<th>English Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਅਖ਼ਬਰ</td>
<td>/əkʰbɑr/ M.</td>
<td>newspaper</td>
</tr>
<tr>
<td>ਅੰਖਾਰ</td>
<td>/əkʰkʰɑɾ/ M.</td>
<td>letter (of alphabet)</td>
</tr>
<tr>
<td>ਅਖਵਾਣਾ</td>
<td>/əkʰvεwəna/</td>
<td>be called</td>
</tr>
<tr>
<td>ਅਗ਼ਲਾ</td>
<td>/əɡ(g)/ F.</td>
<td>fire</td>
</tr>
<tr>
<td>ਅਗਸਤ</td>
<td>/əɡəst/ M.</td>
<td>August</td>
</tr>
<tr>
<td>ਅਗਲਾ</td>
<td>/əɡələ/</td>
<td>next</td>
</tr>
<tr>
<td>ਅੰਗਰੇਜ਼</td>
<td>/əŋɡrɛz/</td>
<td>English, Englishman</td>
</tr>
<tr>
<td>ਅੰਗਰੇਜੀ</td>
<td>/əŋɡrɛzi/ F.</td>
<td>English (language)</td>
</tr>
<tr>
<td>ਅਕਸਤਵੇਦ</td>
<td>/əcəncɛt/</td>
<td>suddenly</td>
</tr>
<tr>
<td>ਅੇਚਾ</td>
<td>/əcɛ▌/</td>
<td>good</td>
</tr>
<tr>
<td>ਅੇਜ</td>
<td>/əj/</td>
<td>to-day</td>
</tr>
<tr>
<td>ਅੇਕਾਲ</td>
<td>/əjɛkɛl/</td>
<td>nowadays</td>
</tr>
<tr>
<td>ਅੇਜਾ</td>
<td>/əjɛ▌/</td>
<td>such</td>
</tr>
<tr>
<td>ਅੇਜੇ</td>
<td>/əjɛ▌/</td>
<td>still, yet</td>
</tr>
<tr>
<td>ਅੇਟ</td>
<td>/ət(t)h/</td>
<td>eight</td>
</tr>
<tr>
<td>ਅੇਥਵਾਂ</td>
<td>/əθhvɛ▌/</td>
<td>eighth</td>
</tr>
<tr>
<td>ਅੇਂਦਰ</td>
<td>/əndɛ▌/</td>
<td>inside</td>
</tr>
<tr>
<td>ਅੜ੍ਹਾ ਤਾਲਵਾਰ</td>
<td>/ɛndɛ▌za lɛwŋa/</td>
<td>judge, reckon</td>
</tr>
<tr>
<td>ਅੜ੍ਹਾ</td>
<td>/ɛdɛ▌/</td>
<td>half</td>
</tr>
<tr>
<td>ਅੜ੍ਹੀ ਰਾਤ</td>
<td>/ɛddi rat/ F.</td>
<td>midnight</td>
</tr>
<tr>
<td>ਅੰਵਾਦ</td>
<td>/ənvɛ▌/ M.</td>
<td>translation</td>
</tr>
<tr>
<td>ਅੰਪ੍ਰਿਲ</td>
<td>/əprɛ▌l/ M.</td>
<td>April</td>
</tr>
<tr>
<td>ਅੰਮ੍ਰੀਸਤਰ</td>
<td>/əmɛ▌tyɛ▌/</td>
<td>Amritsar</td>
</tr>
<tr>
<td>ਅੰਮੀਰ</td>
<td>/əmɛ▌r/</td>
<td>rich</td>
</tr>
<tr>
<td>ਅੰਮਾਰੀ</td>
<td>/əlmɛ▌ri/ F.</td>
<td>cupboard</td>
</tr>
<tr>
<td>ਅੰਮਮਬ ਕੋਰਨਾ</td>
<td>/ərɛ▌mb kɛrnə/</td>
<td>begin</td>
</tr>
<tr>
<td>ਅੰਮਾਦਾ</td>
<td>/əɛ▌nə/</td>
<td>come (and cf. 16.8)</td>
</tr>
<tr>
<td>ਅਹਿ</td>
<td>/aʊho/</td>
<td>yes, ‘yeah’</td>
</tr>
<tr>
<td>Punjabi</td>
<td>Pronunciation</td>
<td>English</td>
</tr>
<tr>
<td>------------</td>
<td>---------------</td>
<td>----------------------------</td>
</tr>
<tr>
<td>ਅਕਨਾ</td>
<td>/akhna/</td>
<td>say</td>
</tr>
<tr>
<td>ਅੰਘਾ</td>
<td>/anda/ M.</td>
<td>egg</td>
</tr>
<tr>
<td>ਅਮਰੀ</td>
<td>/admi/ M.</td>
<td>man, person</td>
</tr>
<tr>
<td>ਅਪਾਨ</td>
<td>/ap/</td>
<td>self</td>
</tr>
<tr>
<td>ਅਪਨਾ</td>
<td>/apna/</td>
<td>'own'</td>
</tr>
<tr>
<td>ਅਪਾਨਾ</td>
<td>/apana/</td>
<td>we (dial.)</td>
</tr>
<tr>
<td>ਅਮਾਂ</td>
<td>/am/</td>
<td>general</td>
</tr>
<tr>
<td>ਅਮ ਕਰਕੇ</td>
<td>/am kærke/</td>
<td>generally</td>
</tr>
<tr>
<td>ਅਮਣੂ</td>
<td>/alu/ M.</td>
<td>potato</td>
</tr>
<tr>
<td>ਅਯਤਵਾਰ</td>
<td>/aływær/ M.</td>
<td>Sunday</td>
</tr>
<tr>
<td>ਅੱਖਾਈ</td>
<td>/əwkhə/</td>
<td>difficult</td>
</tr>
<tr>
<td>ਅਸ ਕਰਕੇ</td>
<td>/es kærke/</td>
<td>so, therefore</td>
</tr>
<tr>
<td>ਅਸਤ੍ਰੀ</td>
<td>/ystri/ F.</td>
<td>woman</td>
</tr>
<tr>
<td>ਐਰ</td>
<td>/é/</td>
<td>this, these: he, she, it, they</td>
</tr>
<tr>
<td>ਐਰੀ</td>
<td>/éi/</td>
<td>this very, the same</td>
</tr>
<tr>
<td>ਐਰੇ ਜਾਣ</td>
<td>/éo jīya/</td>
<td>this sort of</td>
</tr>
<tr>
<td>ਐਰ੍ਵ</td>
<td>/yk/</td>
<td>one</td>
</tr>
<tr>
<td>ਐਰ੍ਵੇ ਜਾਣ</td>
<td>/ykko jīya/</td>
<td>the same sort of, alike</td>
</tr>
<tr>
<td>ਐਰ੍ਵੈਸ਼ੀ</td>
<td>/ykkoɪ/</td>
<td>just one</td>
</tr>
<tr>
<td>ਐਰ੍ਵਿਅਸ਼ਰ</td>
<td>/yŋgloʊŋd/</td>
<td>England</td>
</tr>
<tr>
<td>ਐਰ੍ਵ੍ਹੇ</td>
<td>/éthé/</td>
<td>here</td>
</tr>
<tr>
<td>ਐਰ੍ਵ੍ਹੇਂ</td>
<td>/éθon/</td>
<td>from here</td>
</tr>
<tr>
<td>ਐਰ੍ਵਵਨ</td>
<td>/édər/</td>
<td>to here</td>
</tr>
<tr>
<td>ਐਰ੍ਰਾਂ</td>
<td>/enəŋ/</td>
<td>so much, so many</td>
</tr>
<tr>
<td>ਐਰ੍ਰੀ</td>
<td>/i/</td>
<td>indeed (coll.)</td>
</tr>
<tr>
<td>ਐਰ੍ਰੇਂ</td>
<td>/even/</td>
<td>thus: for no reason</td>
</tr>
<tr>
<td>Devanagari</td>
<td>Pronunciation</td>
<td>English</td>
</tr>
<tr>
<td>------------</td>
<td>---------------</td>
<td>---------</td>
</tr>
<tr>
<td>माँ</td>
<td>/sən/</td>
<td>year (with dates)</td>
</tr>
<tr>
<td>माँ</td>
<td>/sə(m)s/ F.</td>
<td>mother-in-law</td>
</tr>
<tr>
<td>माती</td>
<td>/səyır/ M.</td>
<td>city, town</td>
</tr>
<tr>
<td>माता</td>
<td>/səwra/ M.</td>
<td>father-in-law</td>
</tr>
<tr>
<td>माता</td>
<td>/səkna/</td>
<td>be able to</td>
</tr>
<tr>
<td>माता</td>
<td>/skənt/ M.</td>
<td>second</td>
</tr>
<tr>
<td>माता</td>
<td>/skul/ M.</td>
<td>school</td>
</tr>
<tr>
<td>माता</td>
<td>/səgon/</td>
<td>but (rather)</td>
</tr>
<tr>
<td>माता</td>
<td>/səcca/</td>
<td>true</td>
</tr>
<tr>
<td>माता</td>
<td>/səjja/</td>
<td>right (not left)</td>
</tr>
<tr>
<td>माता</td>
<td>/stəsən/ M.</td>
<td>station</td>
</tr>
<tr>
<td>माता</td>
<td>/stə(t)/</td>
<td>seven</td>
</tr>
<tr>
<td>माता</td>
<td>/stəmbər/ M.</td>
<td>September</td>
</tr>
<tr>
<td>माता</td>
<td>/sətvən/</td>
<td>seventh</td>
</tr>
<tr>
<td>माता</td>
<td>/sədə/</td>
<td>call, invite</td>
</tr>
<tr>
<td>माता</td>
<td>/səda/</td>
<td>always</td>
</tr>
<tr>
<td>माता (सांत)</td>
<td>/sənychər/var/</td>
<td>M.</td>
</tr>
<tr>
<td>माता</td>
<td>/səbek/</td>
<td>lesson</td>
</tr>
<tr>
<td>माता</td>
<td>/səbed/</td>
<td>word</td>
</tr>
<tr>
<td>माता</td>
<td>/səb/</td>
<td>all</td>
</tr>
<tr>
<td>माता</td>
<td>/səbə/ F.</td>
<td>assembly</td>
</tr>
<tr>
<td>माता</td>
<td>/səmjəνa/</td>
<td>understand (cf. 16.8)</td>
</tr>
<tr>
<td>माता</td>
<td>/səmjə/</td>
<td>understand</td>
</tr>
<tr>
<td>माता</td>
<td>/səmān/ M.</td>
<td>luggage</td>
</tr>
<tr>
<td>माता</td>
<td>/sərdi/ F.</td>
<td>cold</td>
</tr>
<tr>
<td>माता</td>
<td>/sərdian/ F.Pl.</td>
<td>winter</td>
</tr>
<tr>
<td>माता</td>
<td>/səva/</td>
<td>morning</td>
</tr>
<tr>
<td>माता</td>
<td>/səvēr/ F.</td>
<td>morning</td>
</tr>
</tbody>
</table>
/səɾək/ F. road, street
/saɗa/ our
/sāɗe/ +½ : half past
/saf/ clean
/saf karna/ clean
dsāmbna/ take care of, look after
/ʂam/ F. afternoon, evening
/sara/ all, whole
/saɿa/ M. brother-in-law
/salɿi/ F. (wife’s brother)
sister-in-law (wife’s sister)
/syɿa/ clever
/syal/ M. winter
/syk(k)h/ M. Sikh
/sykhna/ learn
/syɡɾet/ F. cigarette
/synema/ M.(II) cinema
/syr/ M. head
/syrɛf/ only
/syuna/ sew
/sɪt/ F. seat
/sóna/ beautiful
/ʂwkkər(var)/ M. Friday
/ʂwkkə/ dry
/ʂwʈə/ throw
/ʂwɳa/ hear, listen to
/swəwŋə/ tell (story, etc.)
<table>
<thead>
<tr>
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<td>ਸਰੂ</td>
<td>/swru/ M.</td>
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<td>ਸਰੂ ਕੋਰ</td>
<td>/swru korna/</td>
</tr>
<tr>
<td>ਸੁੜੱਧ</td>
<td>/sucna/ F.</td>
</tr>
<tr>
<td>ਸੀਬ</td>
<td>/seb/ M.</td>
</tr>
<tr>
<td>ਸੋਚ</td>
<td>/socna/</td>
</tr>
<tr>
<td>ਸੋਚ ਪੰਨਾ</td>
<td>/socin panja/</td>
</tr>
<tr>
<td>ਸੋਤਾ</td>
<td>/soṭa/ M.</td>
</tr>
<tr>
<td>ਸੋਤੀ</td>
<td>/soṭi/ F.</td>
</tr>
<tr>
<td>ਸੋਮਵਾਰ</td>
<td>/somvar/ M.</td>
</tr>
<tr>
<td>ਸੇਵ</td>
<td>/səw/</td>
</tr>
<tr>
<td>ਸੇਵਕ</td>
<td>/səwk/ M.</td>
</tr>
<tr>
<td>ਸੇਵਕਾ</td>
<td>/səwkha/</td>
</tr>
<tr>
<td>ਸੇਵਣਾ</td>
<td>/səwna/</td>
</tr>
<tr>
<td>ਹੇਸੜਾ</td>
<td>/hesna/</td>
</tr>
<tr>
<td>ਹੇਜ਼ਰ</td>
<td>/hezär/</td>
</tr>
<tr>
<td>ਹੋਟੀ</td>
<td>/heṭṭi/ F.</td>
</tr>
<tr>
<td>ਹੋਟ</td>
<td>/heṭ(t)h/ M.</td>
</tr>
<tr>
<td>ਹੋਟਾ</td>
<td>/hefta/ M.</td>
</tr>
<tr>
<td>ਹੋਰ</td>
<td>/hər/</td>
</tr>
<tr>
<td>ਹੋਰ ਕੋ</td>
<td>/hər koi/</td>
</tr>
<tr>
<td>ਹੋਰਾ</td>
<td>/həra/</td>
</tr>
<tr>
<td>ਹੇਵਾਈ ਜਾਜ</td>
<td>/həvai jəz/ F.</td>
</tr>
<tr>
<td>ਹਾਂ</td>
<td>/han/</td>
</tr>
<tr>
<td>ਹਾਸੋਹਿਨ</td>
<td>/hasohin/</td>
</tr>
<tr>
<td>ਹੇਸਾ</td>
<td>/hyssa/ M.</td>
</tr>
<tr>
<td>ਹੀ</td>
<td>/hi/</td>
</tr>
<tr>
<td>ਹੱਸਣਾਸਾ</td>
<td>/hwṣyār/</td>
</tr>
</tbody>
</table>

beginning  
begin  
notice  
apple  
think  
be thoughtful  
big stick  
little stick  
Monday  
hundred  
desire  
easy  
sleep  
laugh  
thousand  
shop  
hand  
week  
every, each  
everyone  
green  
aeroplane  
yes  
ridiculous  
part  
indeed, even (emph.)  
sensible
<table>
<thead>
<tr>
<th>Punjabi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਹਨ</td>
<td>now</td>
</tr>
<tr>
<td>ਹਨੀ</td>
<td>right now, immediately</td>
</tr>
<tr>
<td>ਹੇਥ</td>
<td>under</td>
</tr>
<tr>
<td>ਹੈਰਾਨੀ</td>
<td>amazement, surprise</td>
</tr>
<tr>
<td>ਹੋ ਜਾਣਾ</td>
<td>become</td>
</tr>
<tr>
<td>ਹੋਨਾ</td>
<td>be</td>
</tr>
<tr>
<td>ਹੋਰ</td>
<td>other, another, more</td>
</tr>
<tr>
<td>ਹੋਲੀ</td>
<td>softly, slowly</td>
</tr>
<tr>
<td>ਕੇੜੀ</td>
<td>many, several</td>
</tr>
<tr>
<td>ਕਾਨੀ</td>
<td>story</td>
</tr>
<tr>
<td>ਕੋਣਾ</td>
<td>say</td>
</tr>
<tr>
<td>ਕੋਕ</td>
<td>raw, unripe</td>
</tr>
<tr>
<td>ਕੋਝੇ ਮਰਨਾ</td>
<td>take under the arm</td>
</tr>
<tr>
<td>ਕੋਲਾ</td>
<td>cut</td>
</tr>
<tr>
<td>ਕੋਲਾਕ</td>
<td>grain, wheat, corn</td>
</tr>
<tr>
<td>ਕਦ</td>
<td>when ?</td>
</tr>
<tr>
<td>ਕੇਡੇ</td>
<td>sometimes : (with neg.) - never</td>
</tr>
<tr>
<td>ਕੇਡੋਣ</td>
<td>when ?</td>
</tr>
<tr>
<td>ਕੇਨਗ</td>
<td>wall</td>
</tr>
<tr>
<td>ਕੇਪਰਾ</td>
<td>cloth</td>
</tr>
<tr>
<td>ਕੇਪ੍ਰੇ</td>
<td>clothes</td>
</tr>
<tr>
<td>ਕੇਮੰਮ</td>
<td>work, job, task</td>
</tr>
<tr>
<td>ਕੇਮਣਵਾ</td>
<td>employ</td>
</tr>
<tr>
<td>ਕੇਮਰੇ</td>
<td>room</td>
</tr>
<tr>
<td>ਕੇਮਾਘਰ</td>
<td>earn</td>
</tr>
<tr>
<td>ਕੇਰਕ</td>
<td>because of, -ly</td>
</tr>
</tbody>
</table>
करना /kərəna/ do
करेंम्या /kərəm-cəri/ M. employee
करेया /kərəyə/ M. rent, fare
cरौट /kərōt/ crore, ten million
केल /kəl/ yesterday,
केलम /kəlm/ M. to-morrow
केला /kəlla/ pen
केव्या /kəvya/ F. alone
केव्यता /kəvyta/ F. poetry
कग़ाज /kagaz/ M. paper
कांटा /kaṇtə/ M. fork
कफ /kəfi/ F. coffee
कार /kar/ F. car
कारखाना /karkhana/ M. factory
काला /kalə/ college
कला /kaḷa/ black
क्य /ky/ that (conj.)
क्यों /kəyon/ why?
क्योंकी /kəyoŋky/ because
क्यू वेल्ड /kəs vele/ when? at what
time?
केरा /kēra/ which? who?
क्यो ज्या /kyo j̥a/ what sort of?
क्यात्त /kytāb/ F. book
क्येत /kyte/ somewhere, any-

क्येत्ल /kytθe/ nowhere, perhaps
क्यें /kytθon/ where?

where from?
<table>
<thead>
<tr>
<th>Punjabi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਵਿਧੈ</td>
<td>kýddér/ where to?</td>
</tr>
<tr>
<td>ਵਧਰੈ</td>
<td>kýdre/ somewhere, anywhere: <em>(with neg.)</em> nowhere, perhaps</td>
</tr>
<tr>
<td>ਵਿਰੱਤਾ</td>
<td>kynnaŋ/ how much? how many?</td>
</tr>
<tr>
<td>ਵਿਰੱਤਾ ਕਿਤ</td>
<td>kynnaŋ cyṛ/ for a long time</td>
</tr>
<tr>
<td>ਵਧਵੀ</td>
<td>kyvenŋ/ how?</td>
</tr>
<tr>
<td>ਵੀ (ਵੀਚ)</td>
<td>kī/ what?</td>
</tr>
<tr>
<td>ਵੱ</td>
<td>kw/ about (with numbers)</td>
</tr>
<tr>
<td>ਵਿੰਨੀ</td>
<td>kwći/ F. key</td>
</tr>
<tr>
<td>ਵੰਸ</td>
<td>kwj/ something, some: <em>(with neg.)</em> nothing, no, none</td>
</tr>
<tr>
<td>ਵੋਡਾ</td>
<td>kwtta/ M. dog</td>
</tr>
<tr>
<td>ਵਚਮੀ</td>
<td>kwrsi/ F. chair</td>
</tr>
<tr>
<td>ਵਾਸੀ</td>
<td>kwli/ M. porter</td>
</tr>
<tr>
<td>ਵੋਸੀ</td>
<td>kwći/ F. girl</td>
</tr>
<tr>
<td>ਵੇਸ</td>
<td>kes/ M.Pl. Sikh’s long, uncut hair</td>
</tr>
<tr>
<td>ਵੇਰਸ਼</td>
<td>keval/ only</td>
</tr>
<tr>
<td>ਵੇਈਚੀ</td>
<td>kəyñci/ F. scissors</td>
</tr>
<tr>
<td>ਵੇਜੀ</td>
<td>koi/ someone, some: <em>(with neg.)</em> no one, no, none</td>
</tr>
<tr>
<td>ਵੇਸ਼ਾ</td>
<td>koṣyʃ/ F. effort</td>
</tr>
<tr>
<td>ਵੇਸ਼ਾ ਚਲਤਾ</td>
<td>koṣyʃ kərna/ try</td>
</tr>
<tr>
<td>ਵੇਂਤ</td>
<td>kot/ M. coat</td>
</tr>
<tr>
<td>ਵੇੜ</td>
<td>kol/ beside: to (persons)</td>
</tr>
<tr>
<td>Punjabi</td>
<td>Romanization</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>ਕੋਲੋਨ</td>
<td>/kəlon/</td>
</tr>
<tr>
<td>ਕੇਵਨ</td>
<td>/kəwn/</td>
</tr>
<tr>
<td>ਕੇਬਰ</td>
<td>/kəbər/ F.</td>
</tr>
<tr>
<td>ਕੇਬਬਾ</td>
<td>/kəbbe/</td>
</tr>
<tr>
<td>ਕੰਤਰੇਖ</td>
<td>/kərəb/</td>
</tr>
<tr>
<td>ਕੱਲੋਨਾ</td>
<td>/kəloŋə/</td>
</tr>
<tr>
<td>ਕੇਸ</td>
<td>/kəs/</td>
</tr>
<tr>
<td>ਕੇਸ ਕੰਤਰੇਖ</td>
<td>/kəs kərək/</td>
</tr>
<tr>
<td>ਕੇਸ ਤਾਵਰਤੀ</td>
<td>/kəs təwɾ te/</td>
</tr>
<tr>
<td>ਕੰਤਰੋ</td>
<td>/kənə/</td>
</tr>
<tr>
<td>ਕੰਤਰੀ</td>
<td>/kənə/ M.</td>
</tr>
<tr>
<td>ਕੁਲਾਲ</td>
<td>/kələl/</td>
</tr>
<tr>
<td>ਕੰਧੁ</td>
<td>/kəndə/ M.</td>
</tr>
<tr>
<td>ਕੱਲਸ</td>
<td>/kəls/</td>
</tr>
<tr>
<td>ਕੰਤਾਲਾਤ</td>
<td>/kələla/</td>
</tr>
<tr>
<td>ਕੱਲੁੱਖਾ</td>
<td>/kələŋə/</td>
</tr>
<tr>
<td>ਕੇਤ</td>
<td>/kət/ M.</td>
</tr>
<tr>
<td>ਕੱਲੁੱਖਾ</td>
<td>/kələŋə/</td>
</tr>
<tr>
<td>ਗੜਿਅ</td>
<td>/gədəŋ/ F.</td>
</tr>
<tr>
<td>ਗੜਾ</td>
<td>/gənda/</td>
</tr>
<tr>
<td>ਗੋਰਮ</td>
<td>/gərm/</td>
</tr>
<tr>
<td>ਗੜਮੀ</td>
<td>/gərəmi/ F.</td>
</tr>
<tr>
<td>ਗੜਮੀਅਨ</td>
<td>/gərmian/ F.Pl.</td>
</tr>
<tr>
<td>ਗੜਰਿਬ</td>
<td>/gərəb/</td>
</tr>
<tr>
<td>ਗੋਲ</td>
<td>/gəl(1)/ F.</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Punjabi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਗੋਲੜਾ ਬਰਤਾਨ</td>
<td>/gollan karna/</td>
</tr>
<tr>
<td>ਗੋਲੀ ਪੇਨਾਂ</td>
<td>/gollin peyana/</td>
</tr>
<tr>
<td>ਗੋਲਤ</td>
<td>/golt/</td>
</tr>
<tr>
<td>ਗੱਲ੍ਹਾਸ</td>
<td>/gylas/ M.</td>
</tr>
<tr>
<td>ਗੁਲਾਬਾਟਾ</td>
<td>/gwacna/</td>
</tr>
<tr>
<td>ਗੁਲਾਬੀ</td>
<td>/gwandi/ M.</td>
</tr>
<tr>
<td>ਗੁਲਾਮਖਾਨਾ</td>
<td>/gwalskhana/ M.</td>
</tr>
<tr>
<td>ਗੁਸਾਹ</td>
<td>/gwssa/ M.</td>
</tr>
<tr>
<td>ਗੁਸਸ਼ੇਰਟਾ</td>
<td>/gwsse hona/</td>
</tr>
<tr>
<td>ਗੁਰਦੌਵਰਾ</td>
<td>/gwrdwara/ M.</td>
</tr>
</tbody>
</table>

| ਗੁਲਾਬ | /gulab/ M.    | rose    |
| ਗੋਦ  | /goda/ M.     | knee    |

| ਕੇ ਟ      | /ket/        | less     |
| ਕੇੜਾ     | /keenta/ M.  | hour     |
| ਕੇਟਕੇਟ  | /kettoket/   | at least |
| ਕੇਰ      | /ker/ M.     | house, home |
| ਕੱਰ       | /kara/ F.    | grass, horse |

<p>| ਕੋਈ (ਅੱਠ) | /ye/, /ce/ | in        |
| ਕੋਤਾ     | /coenga/ | good      |
| ਕੋੜਾ     | /coomec/ M. | spoon    |
| ਕੋਲ ਨਾਟਾ | /ceela jana/ | go away, go off |
| ਕੋਟਾ     | /corna/ | go up, rise, mount |
| ਕੋਵ ਕਲ      | /ca/ F.   | tea      |
| ਕੋਟਾਲਵੀ ਰੀ | /caida e/ | it is necessary |
| ਕੋੜਟਾ    | /cewna/ | want    |</p>
<table>
<thead>
<tr>
<th>Punjabi Word</th>
<th>Romanization</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਚਾਚਾ</td>
<td>/caca/</td>
<td>uncle (father's brother) : father</td>
</tr>
<tr>
<td>ਚਾਚੀ</td>
<td>/caci/</td>
<td>aunt (father's brother's wife)</td>
</tr>
<tr>
<td>ਚਾਰ</td>
<td>/car/</td>
<td>four</td>
</tr>
<tr>
<td>ਚਾਰੇ</td>
<td>/care/</td>
<td>all four</td>
</tr>
<tr>
<td>ਚਿੱਟਾ</td>
<td>/cyt[ta/</td>
<td>white</td>
</tr>
<tr>
<td>ਚਿੱਠੀ</td>
<td>/cyt[hi/ F.</td>
<td>letter</td>
</tr>
<tr>
<td>ਚਿਰ</td>
<td>/cyr/ M.</td>
<td>time, delay</td>
</tr>
<tr>
<td>ਚੀਟ</td>
<td>/ciz/ F.</td>
<td>thing</td>
</tr>
<tr>
<td>ਚੀਠੀ</td>
<td>/cini/ F.</td>
<td>sugar</td>
</tr>
<tr>
<td>ਚੇਣ (=&quot;ਚੇਣ&quot;)</td>
<td>/con/</td>
<td>from in, among</td>
</tr>
<tr>
<td>ਚੇਘਾ</td>
<td>/cəwtha/</td>
<td>fourth</td>
</tr>
<tr>
<td>ਚੇਘਾ</td>
<td>/cəwra/</td>
<td>wide, broad</td>
</tr>
<tr>
<td>ਚੇਘਟਾ</td>
<td>/chəd[na/</td>
<td>leave</td>
</tr>
<tr>
<td>ਚੂਰ</td>
<td>/chet/ F.</td>
<td>roof, ceiling</td>
</tr>
<tr>
<td>ਚੂਟ</td>
<td>/chw[t/</td>
<td>besides</td>
</tr>
<tr>
<td>ਚੂਟਟੀ</td>
<td>/chw[tti/ F.</td>
<td>holiday</td>
</tr>
<tr>
<td>ਚੂਟੀ</td>
<td>/chwri/ F.</td>
<td>knife</td>
</tr>
<tr>
<td>ਚੁ  ਥ</td>
<td>/che/</td>
<td>six</td>
</tr>
<tr>
<td>ਚੁਥਣੀ</td>
<td>/chevən/</td>
<td>sixth</td>
</tr>
<tr>
<td>ਚੁਟਾ</td>
<td>/cho[t/a/</td>
<td>small, little, short</td>
</tr>
<tr>
<td>ਨਾਗਾਵਾ</td>
<td>/jəgəwənə/</td>
<td>wake up (trans.)</td>
</tr>
<tr>
<td>ਨਾਵ ਵਾਨਾ</td>
<td>/jətən kərənə/</td>
<td>try</td>
</tr>
<tr>
<td>ਨੇੜ</td>
<td>/jəd/</td>
<td>when</td>
</tr>
<tr>
<td>ਨੇੜੋਂ</td>
<td>/jədən/</td>
<td>when</td>
</tr>
<tr>
<td>ਨਤਮਨ</td>
<td>/jənəm/ M.</td>
<td>birth</td>
</tr>
</tbody>
</table>
January
just
certainly, of course
burn (intr.)
quickly, early
burn (trans.)
or
wake up (intr.)
know
go
animal
seem
which, who
rather, -ish
where
from where
to where
as much, as many
earth, land, ground
farmer
as
(honorific, cf. 2.3)
heart
want
son-in-law
answer
answer, dismiss
July
| ਨਾਲ਼ | /jœn/ M. | June |
| ਨੀ | /je/ | if |
| ਨੇਵਾਵ | /jekær/ | if |
| ਨੇ | /jo/ | who, which, that |
| ਨੇ ਬਂਧ | /jo kwी/ | whatever |
| ਨੇ ਕ੍ਰੀਡੀ | /jo koi/ | whoever |

| ਹੋਟਪੋਟ | /cœtpœt/ | immediately |
| ਹੁਠ | /cûth/ M. | lie |
| ਹੁਠ ਸੋਲੜਾ | /cûth bolna/ | tell a lie, lie |

| ਟੇਲਿ | /tren/ M. | train |
| ਟਿਕਟ | /tyket/ M. | ticket, postage-stamp |

| ਟਰੱਟਾ | /twtńa/ | break (intr.) |
| ਟੱਕਲਾ | /twna/ | go along, walk |
| ਟੈਕਸੀ | /teyksi/ F. | taxi |
| ਟੋਪੀ | /topi/ F. | hat, cap |

| ਠੀਡਾ | /thændə/ | cold, cool |
| ਠੀਵਰ | /thik/ | right, correct |

<p>| ਦਨਤਾ | /ďarna/ | fear, be afraid |
| ਦੇਮ | /ďres/ M. | dress |
| ਦਾਕਤਨ | /ďaktœr/ M. | doctor |
| ਦੇਖਾਟਾ | /ďyqna/ | fall |
| ਦੁੰਗਾ | /ďûŋga/ | deep |
| ਦੇਹਾਨੂ | /ďer/ | 1½ |</p>
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<thead>
<tr>
<th>Punjabi</th>
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<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਤਾਈ</td>
<td>/tai/</td>
<td>2½</td>
</tr>
<tr>
<td>ਤੇਕ</td>
<td>/tek/</td>
<td>until</td>
</tr>
<tr>
<td>ਤੇਗਾਰਾ</td>
<td>/tegra/</td>
<td>strong, fit</td>
</tr>
<tr>
<td>ਤੰਕਾਨ</td>
<td>/torkhan/ M.</td>
<td>carpenter</td>
</tr>
<tr>
<td>ਤੇਰਾਂ</td>
<td>/toraan/ F.</td>
<td>way, manner</td>
</tr>
<tr>
<td>ਤੰਯ</td>
<td>/tey/</td>
<td>three (dial.)</td>
</tr>
<tr>
<td>ਤੇਰਕਿਖ</td>
<td>/terikh/ F.</td>
<td>date: history</td>
</tr>
<tr>
<td>ਤੇਰਚ</td>
<td>/trech/ F.</td>
<td>thirst</td>
</tr>
<tr>
<td>ਤਾਂ</td>
<td>/tang/</td>
<td>then</td>
</tr>
<tr>
<td>ਤਾਂ ਝੋਂ</td>
<td>/tang jo/</td>
<td>so that</td>
</tr>
<tr>
<td>ਤਾਈਂ</td>
<td>/tain/</td>
<td>until</td>
</tr>
<tr>
<td>ਤਾਜਾ</td>
<td>/taza/</td>
<td>fresh</td>
</tr>
<tr>
<td>ਤਾਲਾ</td>
<td>/tala/ M.</td>
<td>lock</td>
</tr>
<tr>
<td>ਤਾਰਾਂ</td>
<td>/tyara/</td>
<td>ready</td>
</tr>
<tr>
<td>ਤਾਨਾਰ</td>
<td>/tyn(a)/</td>
<td>three</td>
</tr>
<tr>
<td>ਤਾਨੀਂ</td>
<td>/tynni/</td>
<td>all three</td>
</tr>
<tr>
<td>ਤਿਆਂ</td>
<td>/tiya/</td>
<td>third</td>
</tr>
<tr>
<td>ਤਿਨਾ</td>
<td>/tina/</td>
<td>triple</td>
</tr>
<tr>
<td>ਤਿੰਨੀਂ</td>
<td>/tinsin/ F.</td>
<td>woman</td>
</tr>
<tr>
<td>ਤੰਣੀਂ</td>
<td>/twaqna/</td>
<td>you (plur. and polite)</td>
</tr>
<tr>
<td>ਤੰਨੀਂ</td>
<td>/tunna/</td>
<td>your</td>
</tr>
<tr>
<td>ਤੇਨੀਂ</td>
<td>/te/</td>
<td>you (sing.)</td>
</tr>
<tr>
<td>ਤੇਨੀਂ (ਦੇਵੀ)</td>
<td>/te/</td>
<td>and</td>
</tr>
<tr>
<td>ਤੰਨੀਂ</td>
<td>/tez/</td>
<td>well (emph.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>on</td>
</tr>
<tr>
<td></td>
<td></td>
<td>quick: strong (tea etc.)</td>
</tr>
<tr>
<td>Punjabi</td>
<td>Romanization</td>
<td>Meaning</td>
</tr>
<tr>
<td>----------</td>
<td>--------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>ਤੇਰਾ</td>
<td>/tera/</td>
<td>your (sing.)</td>
</tr>
<tr>
<td>ਤੋਂ</td>
<td>/ton/</td>
<td>from, than</td>
</tr>
<tr>
<td>ਤੋਨਾ</td>
<td>/tonna/</td>
<td>break (trans.)</td>
</tr>
<tr>
<td>ਥਕਨਾ</td>
<td>/thakna/</td>
<td>be tired</td>
</tr>
<tr>
<td>ਥਆਂ</td>
<td>/than/ F.</td>
<td>place: instead of</td>
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<td>bag, purse</td>
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<td>little, few</td>
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<td>/das/</td>
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<td>/da/</td>
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<td>granddaughter</td>
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<tr>
<td></td>
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<td>(daughter’s daughter)</td>
</tr>
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<td></td>
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<td>pain, sorrow</td>
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<tr>
<td>Punjabi</td>
<td>Pronunciation</td>
<td>Meaning</td>
</tr>
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<td>----------------------------------------------</td>
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<td>/d̪ǔr dun/</td>
<td>noon, mid-day</td>
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<td>/dujā/</td>
<td>second, (the) other</td>
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<td>/dunā/</td>
<td>double</td>
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<td>far</td>
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<td>/do/</td>
<td>two</td>
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</tr>
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<td>ਪੜਿੰਦੀਆਂ ਓਂ</td>
<td>/nēṇ tan/</td>
<td>otherwise</td>
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<tr>
<td>ਪੜਿਆ</td>
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<td>bare, naked</td>
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<td>appear, be seen (cf. 16.8)</td>
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<td>not, no</td>
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<td>Punjabi</td>
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<td>/na...na.../</td>
<td>neither...nor...</td>
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<td>name</td>
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<td>go out, come out</td>
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<td>/nuŋ/</td>
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<td>/paṭlon/</td>
<td>before</td>
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<td>/paṭšnəŋa/</td>
<td>arrive, reach</td>
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<td>cook (intr.), ripen</td>
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<td>/pəkkə/</td>
<td>cooked, ripe</td>
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<td>English</td>
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<td>/pær/</td>
<td>but</td>
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<td>side, direction</td>
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<td>ਬਾਰੀ</td>
<td>/bəri/</td>
<td>quite, completely</td>
</tr>
<tr>
<td>ਬਾਰੀ</td>
<td>/bəri/</td>
<td>cat</td>
</tr>
<tr>
<td>ਬਾਰੀ</td>
<td>/bəri/</td>
<td>old (of people)</td>
</tr>
<tr>
<td>हूःघ (वृत्त)</td>
<td>/bwd(var)/ M.</td>
<td>Wednesday</td>
</tr>
<tr>
<td>हुः</td>
<td>/bwra/</td>
<td>bad</td>
</tr>
<tr>
<td>हुःलीहँट</td>
<td>/bwlēwna/</td>
<td>call, summon</td>
</tr>
<tr>
<td>हुःरा</td>
<td>/búa/ M.</td>
<td>door</td>
</tr>
<tr>
<td>हुःट</td>
<td>/but/ M.</td>
<td>boot, shoe</td>
</tr>
<tr>
<td>हुःटा</td>
<td>/butā/ M.</td>
<td>tree</td>
</tr>
<tr>
<td>हुःटी</td>
<td>/butī/ F.</td>
<td>shrub, plant</td>
</tr>
<tr>
<td>हूः</td>
<td>/bēa/</td>
<td>stale</td>
</tr>
<tr>
<td>हूःठटा</td>
<td>/bēythna/</td>
<td>sit</td>
</tr>
<tr>
<td>हूःउल</td>
<td>/botel/ F.</td>
<td>bottle</td>
</tr>
<tr>
<td>हूःलटा</td>
<td>/bolna/</td>
<td>speak</td>
</tr>
<tr>
<td>हूःली</td>
<td>/boli/ F.</td>
<td>language, speech</td>
</tr>
<tr>
<td>हूःना</td>
<td>/pērna/</td>
<td>fill</td>
</tr>
<tr>
<td>हूःनी</td>
<td>/pērōsa/ M.</td>
<td>trust</td>
</tr>
<tr>
<td>हूःने लेगा</td>
<td>/pērōse-yog/</td>
<td>trustworthy</td>
</tr>
<tr>
<td>हूःसी</td>
<td>/pāi/ M.</td>
<td>brother</td>
</tr>
<tr>
<td>हूः</td>
<td>/pāg/ M.</td>
<td>part</td>
</tr>
<tr>
<td>हूःटा</td>
<td>/pānda/ M.</td>
<td>pot, pan</td>
</tr>
<tr>
<td>हूःउ</td>
<td>/pārat/</td>
<td>India</td>
</tr>
<tr>
<td>हूःटे</td>
<td>/pānveṇ/</td>
<td>although</td>
</tr>
<tr>
<td>हूःटे...हूःटे...</td>
<td>/pānveṇ...</td>
<td>whether...or...</td>
</tr>
<tr>
<td>हूःटे...</td>
<td>/pānven...</td>
<td></td>
</tr>
<tr>
<td>हूःटे...</td>
<td>/pānven...</td>
<td></td>
</tr>
<tr>
<td>हूःटे...</td>
<td>/pānven...</td>
<td></td>
</tr>
<tr>
<td>हूःटे...</td>
<td>/pānven...</td>
<td></td>
</tr>
<tr>
<td>हूःटे</td>
<td>/pājna/</td>
<td>be wet</td>
</tr>
<tr>
<td>हूःध</td>
<td>/pwk(k)h/ F.</td>
<td>hunger</td>
</tr>
<tr>
<td>हूःल नाटा</td>
<td>/pwē jāna/</td>
<td>forget</td>
</tr>
<tr>
<td>हूःटा</td>
<td>/pējna/</td>
<td>send</td>
</tr>
<tr>
<td>हूःट</td>
<td>/pēyn/ F.</td>
<td>sister</td>
</tr>
<tr>
<td>हूः</td>
<td>/pēyra/</td>
<td>bad</td>
</tr>
<tr>
<td>Punjabi</td>
<td>English</td>
<td>Meaning</td>
</tr>
<tr>
<td>-----------</td>
<td>-------------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>ਮਸ਼ਾਦ</td>
<td>/məi/ F.</td>
<td>May</td>
</tr>
<tr>
<td>ਸਾਨ</td>
<td>/məsan/</td>
<td>scarcely, hardly</td>
</tr>
<tr>
<td>ਸਿੱਖ</td>
<td>/məsēt/ F.</td>
<td>mosque</td>
</tr>
<tr>
<td>ਮਚਾਵਾ</td>
<td>/mēina/ M.</td>
<td>month</td>
</tr>
<tr>
<td>ਪੋਸਤ</td>
<td>/mēkkhan/ M.</td>
<td>butter</td>
</tr>
<tr>
<td>ਮੋ ਕਰਨਾ</td>
<td>/māṅg kərna/</td>
<td>ask for, order</td>
</tr>
<tr>
<td>ਮੋਗਾਤਾ</td>
<td>/māṅga/</td>
<td>ask for, order</td>
</tr>
<tr>
<td>ਮੋਗਰ</td>
<td>/mēgor/</td>
<td>after</td>
</tr>
<tr>
<td>ਮੋਗਲੜਾ (ਰੱਵਾ)</td>
<td>/mēṅgal(var)/ M.</td>
<td>Tuesday</td>
</tr>
<tr>
<td>ਮੋਗਲੜ</td>
<td>/mēzdür/ M.</td>
<td>workman, labourer</td>
</tr>
<tr>
<td>ਮੋਗਲੜਾ ਵਲਾਦਰ</td>
<td>/mējbur kərna/</td>
<td>force, compel</td>
</tr>
<tr>
<td>ਮੋਗਲੜੀ</td>
<td>/mēntri/ M.</td>
<td>minister</td>
</tr>
<tr>
<td>ਮੋਗਲਟਾ</td>
<td>/mēna/</td>
<td>believe: agree</td>
</tr>
<tr>
<td>ਮੋਗਲੜ</td>
<td>/mēna/</td>
<td>forbidden</td>
</tr>
<tr>
<td>ਮੋਗਲੜੀ ਪਰਮੇੜਨੀ</td>
<td>/mēnnya permēnnya/</td>
<td>famous</td>
</tr>
<tr>
<td>ਮੋਬਲੀ</td>
<td>/mērzi/ F.</td>
<td>pleasure, ‘free will’</td>
</tr>
<tr>
<td>ਮੋਰ੊ਸ</td>
<td>/mērd/ M.</td>
<td>man (as opposed to woman)</td>
</tr>
<tr>
<td>ਮੋਰਾ</td>
<td>/mērna/</td>
<td>die</td>
</tr>
<tr>
<td>ਮੋਂ</td>
<td>/man/ M.</td>
<td>mother</td>
</tr>
<tr>
<td>ਮੋਠਾ</td>
<td>/māta/ M.</td>
<td>mother (respectful)</td>
</tr>
<tr>
<td>ਮੋਂ ਕਰਨਾ</td>
<td>/məf kərna/</td>
<td>forgive</td>
</tr>
<tr>
<td>ਮੋਂਬਾ</td>
<td>/mama/ M.</td>
<td>uncle (mother’s brother)</td>
</tr>
<tr>
<td>ਮੋਂਬੀ</td>
<td>/mami/ F.</td>
<td>aunt (mother’s brother’s wife)</td>
</tr>
<tr>
<td>ਮੋੜਚ</td>
<td>/marēc/ M.</td>
<td>March</td>
</tr>
<tr>
<td>ਮੋੜਲ</td>
<td>/marna/</td>
<td>hit, beat: shut</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(door, window)</td>
</tr>
</tbody>
</table>
आऊ मृण्टा /mar swtna/ kill
मृण्टा /ma†ta/ M. orange
भाॅस्किव भाॅवाल /malyk mækæn/ M. landlord
भाॅवाल /mali/ M. gardener
भाॅवी /mynt/ M. minute
भाॅवा /mytha/ sweet
भाॅवटा /mylna/ meet: get, find (cf. 16.8)
भाॅवटा नूरटा /mylna jwlna/ resemble
भी च /mın/ M. rain
भीक /mil/ M. mile
भाॅस्कभाॅल /mwsælman/ M. Muslim
भाॅकटा /mwkwna/ finish, end (intr.)
भाॅकटा /mwkwæwna/ finish, end (trans.)
भाॅडा /mwna/ boy
भाॅड /mwft/ free, gratis
भाॅल /mwl(1)/ M. price
भाॅल /mwlna/ turn, return (intr.)
भाॅव /mʊn/ M. face, mouth
भाॅव /mez/ F., M. table
भाॅव /mera/ my
भाॅव /mæn/ I
भाॅव /mornæ/ turn, return (trans.)
भाॅव /mæwka/ M. opportunity
भाॅव /yad/ F. memory
जाए /yad æwna/ remember (cf. 16.8)
जाए भाॅवटा /yárvan/ eleventh
जाव /yaran/ eleven
<table>
<thead>
<tr>
<th>Punjabi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਰੋਣਾ</td>
<td>/rənə/</td>
</tr>
<tr>
<td>ਰਕਨਾ</td>
<td>/rækənə/</td>
</tr>
<tr>
<td>ਰਨਕ</td>
<td>/rənək/</td>
</tr>
<tr>
<td>ਰਨੀ</td>
<td>/rənī/</td>
</tr>
<tr>
<td>ਰਨੀ</td>
<td>/rənī/</td>
</tr>
<tr>
<td>ਰਗ</td>
<td>/rəɡ/</td>
</tr>
<tr>
<td>ਰੰਕਾ</td>
<td>/rənkə/</td>
</tr>
<tr>
<td>ਰੰਕੱ</td>
<td>/rənk podrək(k)b/</td>
</tr>
<tr>
<td>ਰੱਪਰੀ</td>
<td>/rəprə/</td>
</tr>
<tr>
<td>ਰੱਪੀਰ</td>
<td>/rəpiər/</td>
</tr>
<tr>
<td>ਰੱਪੀਰ</td>
<td>/rəpiər/</td>
</tr>
<tr>
<td>ਰੱਪੀਰ</td>
<td>/rəpiər/</td>
</tr>
<tr>
<td>ਰੱਪੀਰ</td>
<td>/rəpiər/</td>
</tr>
<tr>
<td>ਰੱਪੀਰ</td>
<td>/rəpiər/</td>
</tr>
</tbody>
</table>

<p>| ਲਾਈ    | /ləi/             | for                  |
| ਲਾਈਤਾ    | /lənymə/          | descend, go down     |
| ਲਾਈਤਾ    | /ləwər/           | Lahore               |
| ਲਾਈਤਾ    | /lək(k)b/         | lac, hundred         |
| ਲਾਈਤਾ    | /ləgənə/          | thousand             |
| ਲਾਈਤਾ    | /ləŋdən/          | begin : be attached to (cf. 23.6) |
| ਲਾਈਤਾ    | /ləbənə/          | London               |
| ਲਾਈਤਾ    | /ləmənə/          | get, find (cf. 16.8) |
| ਲਾਈਤਾ    | /lənəna/          | long, tall           |
| ਲਾਈਤਾ    | /ləwnə/           | fight, quarrel       |
| ਲਾਈਤਾ    | /ləwnə/           | attach, put on       |
|          |                   | (cf. 23.6)           |</p>
<table>
<thead>
<tr>
<th>Punjabi</th>
<th>Romanization</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਲੜਨਾ</td>
<td>/ləwna/</td>
<td>take off (clothes): open (door, window)</td>
</tr>
<tr>
<td>ਲਾਲ</td>
<td>/lal/</td>
<td>red</td>
</tr>
<tr>
<td>ਲਿਜ਼ਜ਼ਤਾ</td>
<td>/lyəwna/</td>
<td>bring</td>
</tr>
<tr>
<td>ਲਿਜ਼ਹਟਾ</td>
<td>/lykhnə/</td>
<td>write</td>
</tr>
<tr>
<td>ਲਿਪੀ</td>
<td>/lypi/ F.</td>
<td>script</td>
</tr>
<tr>
<td>ਲਿਜ਼ਜ਼ਾਡਾ</td>
<td>/lyfəfa/ M.</td>
<td>envelope</td>
</tr>
<tr>
<td>ਲ੍ਰਾਣਾ</td>
<td>/lwknə/</td>
<td>hide (intr.)</td>
</tr>
<tr>
<td>ਲ੍ਰੁਣ ਚੀਪ ਕੇ</td>
<td>/lwk chyp ke/</td>
<td>secretly</td>
</tr>
<tr>
<td>ਲ੍ਰਾਣਾਟਾ</td>
<td>/lwkwənə/</td>
<td>hide (trans.)</td>
</tr>
<tr>
<td>ਲ੍ਰੋਟਾ</td>
<td>/ləyna/</td>
<td>take, get, buy</td>
</tr>
<tr>
<td>ਲ੆ਣੀਂ</td>
<td>/lokiŋ/ M.Pl.</td>
<td>people</td>
</tr>
<tr>
<td>ਲ੍ਰੋਟਰ</td>
<td>/lor/ F.</td>
<td>need</td>
</tr>
<tr>
<td>ਲ੍ਰੋਟੀ</td>
<td>/vəwti/ F.</td>
<td>wife</td>
</tr>
<tr>
<td>ਲ੍ਰੋਟਉ</td>
<td>/vakət/ M.</td>
<td>time</td>
</tr>
<tr>
<td>ਲ੍ਰਧਨਾ</td>
<td>/vəkhrə/</td>
<td>separate, different</td>
</tr>
<tr>
<td>ਲ੍ਰਧਜ਼ਟਾ</td>
<td>/vəkhwənə/</td>
<td>show</td>
</tr>
<tr>
<td>ਲ੍ਰਧਾਟਾ</td>
<td>/vəɡnə/</td>
<td>flow: blow (of wind)</td>
</tr>
<tr>
<td>ਲ੍ਰੋਟੈ</td>
<td>/vəje/</td>
<td>o’clock</td>
</tr>
<tr>
<td>ਲ੍ਰੋਟਾਗਾ</td>
<td>/vədəга/</td>
<td>big</td>
</tr>
<tr>
<td>ਲ੍ਰੋਟਾਡਾ</td>
<td>/vədna/</td>
<td>cut</td>
</tr>
<tr>
<td>ਲ੍ਰੋਟਾਟਾ</td>
<td>/vəd/</td>
<td>more</td>
</tr>
<tr>
<td>ਲ੍ਰਧਿਆਸਾਵ</td>
<td>/vərənmalə/ F.</td>
<td>alphabet</td>
</tr>
<tr>
<td>ਲ੍ਰੁਨਾਟਾ</td>
<td>/vərtnə/</td>
<td>use</td>
</tr>
<tr>
<td>ਲ੍ਰੁਸਵੀ</td>
<td>/vərdi/ F.</td>
<td>uniform</td>
</tr>
<tr>
<td>ਲ੍ਰਹਾਤ</td>
<td>/vəra/ M.</td>
<td>year</td>
</tr>
<tr>
<td>Punjabi</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>वेल</td>
<td>/val/ towards</td>
<td></td>
</tr>
<tr>
<td>वेंना</td>
<td>/vəRNA/ enter</td>
<td></td>
</tr>
<tr>
<td>वा</td>
<td>/va/ F. wind</td>
<td></td>
</tr>
<tr>
<td>वांग</td>
<td>/vaŋ/ like</td>
<td></td>
</tr>
<tr>
<td>वापस</td>
<td>/vapas/ back</td>
<td></td>
</tr>
<tr>
<td>वार</td>
<td>/var/ M. day (of week)</td>
<td></td>
</tr>
<tr>
<td>वारी</td>
<td>/vari/ F. time, turn</td>
<td></td>
</tr>
<tr>
<td>वाल</td>
<td>/val/ M.Pl. hair</td>
<td></td>
</tr>
<tr>
<td>व्यार</td>
<td>/vyā/ M. marriage, wedding</td>
<td></td>
</tr>
<tr>
<td>व्यारना</td>
<td>/vyā karna/ marry</td>
<td></td>
</tr>
<tr>
<td>वेल</td>
<td>/véI/ F. leisure, free time</td>
<td></td>
</tr>
<tr>
<td>वेला</td>
<td>/véla/ free, unoccupied</td>
<td></td>
</tr>
<tr>
<td>विक्ना</td>
<td>/vikna/ be sold</td>
<td></td>
</tr>
<tr>
<td>व्यक्त</td>
<td>/vya/ M. in</td>
<td></td>
</tr>
<tr>
<td>व्यक्तिगत</td>
<td>/vykta/ from in, among</td>
<td></td>
</tr>
<tr>
<td>व्यक्तिगत (व्यक्त)</td>
<td>/vykta/ too, also, even</td>
<td></td>
</tr>
<tr>
<td>विकास</td>
<td>/veka/ Thursday</td>
<td></td>
</tr>
<tr>
<td>विकटा</td>
<td>/veta/ see</td>
<td></td>
</tr>
<tr>
<td>विल</td>
<td>/vila/ sell</td>
<td></td>
</tr>
<tr>
<td>विल (वार)</td>
<td>/vila/ M. time</td>
<td></td>
</tr>
</tbody>
</table>

PUNJABI–ENGLISH VOCABULARY
English–Punjabi Vocabulary

The same words are included as in the Punjabi–English vocabulary: verbs are given in the root-form.

a /yk/, or usually omitted
(be) able /sək-/ about (with numbers) /kw/;
(concerning) /bare (ye)/
address /pəta/ M.
aeroplane /həvəi jəz/ F.
(be) afraid /dər-/ after /bəd/, /pycche/,
/pycchon/, /məgər/
afternoon /səm/ F.
again /fər/, /do vari/
age /wəmər/ F.
agree /mən(n)-/ alike /ykko jə/ all /səb/, /sara/
alone /kəlla/
alphabet /vəɾəŋməla/ F.
also /vi/
although /pəŋvəŋ/
always /sədə/
amazement /həyrəni/ F.
among /kən/, /vyccon/
Amritsar /əmrytser/
and /te/
anger /gwssa/ M.
(be) angry /gwssə ho-/ animal /janvər/ M.
answer /jwab/ M.:
/jwab de-/ any /koı/, /kwəj/
anyone /koı/
anything /kwəj/
anywhere /kəyte/, /kədər/
appear /nəzəɾ a-/:
/nəzəɾ pəy-/ apple /seb/ M.
April /əprəyəl/ M.
army /fəwji/ F.
arrive /pəwənic-/ as /jəvə/, /jys təɾəŋ/
as many, much /jynnaŋ/
ask /pwəc(c)əh-/ ask for /məŋː-, /məŋ kəː-
assembly /səbə/ F.:
/maʃlys/ F. (Muslim)
attract /la-/
(be) attached /læg(g)-/
August /əʊɡəst/ M.
aunt /ˈkæsi/ F., /ˈmæmi/ F.

back /vækəs/
bad /ˈkærəb/, /ˈpeɪrə/, /ˈbərə/
bag /ˈθægli/ F.
ball /ˈkʰrɨddo/ M.
ban /ˈpæbəndəi/ F.
bare /nəŋɡə/
bathe /nə-/
bathroom /ˈɡwɛsəlkʰəna/ M.
be /ho/-, or auxiliary
beard /ˈdɑːri/ F.
beat /ˈmɑr/-
beautiful /sɔnə/
because /ˈkwoʊki/ 
because of /ˈkəɾkə/
become /ˈhoʊ jə-/, /ˈbæŋ-/
before /ˈpeɪlən/, /ˈpeɪləŋ/:
(= in front of) /ˈsæmne/
begin /læg(g)-/: /ˈʃrʊɾə kər-, /ˈʃrʊmb kər-/ 
beginning /ˈʃrʊɾə/ M.
behind /ˈpɪkʰə/, /ˈpɪkʰən/ 
believe /ˈmɛn(n)-/
beside /ˈkoɾ/ 
besides /ˈʃhət/ 
beeyond /ˈpəɾə/ 
big /ˈveðdə/ 
bird /ˈpeɪnɾiʃi/ M.
birth /ˈʃənəm/ M.
black /ˈkɔɾə/ 
blow /væɡ-/ 
blue /ˈnilə/ 
book /ˈkʰtʰəb/ F.

boot /ˈbʊt/ M. 
both /ˈdəʊvən/ 
bottle /ˈbɔtəl/ F. 
box /ˈbəksə/ M. 
boy /ˈmʊndə/ M., /ˈbəsə/ M. 
bread /ˈroʊti/ F. 
break (intr.) /tɔt(t)-/: (trans.) /tɔr-/ 
breakfast /ˈnastə/: /ˈnastə kər-/ 
bring /ˈlaɪə-/ 
broad /ˈcəwɾə/ 
brother /ˈpəɾ/ M. 
brother-in-law /ˈsaɾə/ M. 
build /ˈbənə-/ 
burn (intr.) /jəl-/:
(trans.) /jələ-/ 
bus /ˈbɛʃ/ F. 
but /ˈpəɾ/: (rather) /ˈsəɡoɾən/ 
butter /ˈmekʰkʰən/ M. 
buy /læy-/ 
by /ˈnaɾ/ 
call /ˈsæd(d)-/, /ˈbwlə-/ 
(be) called /ˈeɾkʰəvə-/ 
can, use /ˈsək-/ 
cap /ˈtopi/ F. 
car /ˈkɔɾ/ F. 
(take) care of /ˈsəməb-/ 
carpenter /ˈtəɾkʰən/ M. 
cat /ˈbʊli/ F. 
ceiling /ˈʃɛt/ F. 
certainly /zəɾəɾ/ 
chair /ˈkwɾsə/ F. 
child /ˈbəsə/ M., /ˈbəsɛci/ F.
cigarette /sygrət/ F.
cinema /synema/ M.(II)
city /ʃəyɾ/ M.
clean /səf/, /saf swthra/: 
   /saf kər/-
clever /syana/
cloth /kəprə/ M.
clothes /kəprə/ M.Pl.
coat /kɔt/ M.
coffee /kaf/ F.
cold /həndə/ : /sərdi/ F.
college /kələj/ M.
come /ə-/
come down /ləy-/
come in /vəɾ-/
come out /nykəl-/
come up /cəɾ-/
committee /kəmətit/ F.
compel /məbjər kər-/
consider /səməj-/
cook (intr.) /pək(k)-/: 
   (trans.) /pəkə-/
cooked /pəkka/
corn /kaɾək/ F.
country /dəʃ/ M.
cry /ro-/
cup /pyala/ M.
cupboard /əlməri/ F.
cut /kət(t)-/, /vəd(q)-/

daily /roz/
date /tərikh/ F.
daughter /təl/ F.
daughter-in-law /nʊn/ F.
day /dən/ M. (day of week) /vər/ M.
dear /pyara/
December /dasəmbər/ M.
deep /dʒʊŋa/
delay /ʃəɾ/ M., /dəɾ/ F.
descend /ləy-/
desire /ʃəwk/ M.
die /mər-/
different /vəkhra/, /hɔɾ/
difficult /əwkha/
direction /pasa/ M.
dirty /ganda/
dismiss /ʃəwε bru de-/
do /kər-/
doctor /dəkəɾər/ M.
dog /kwτta/ M.
door /būa/ M.
double /duna/
dress /dres/ M.
drink /pi-/
dry /swkka/
each /hɔɾ/
early /ʃoldį/
earn /kəmə-/ 
earth /zymın/ F.
easy /ʃəwkha/, /əsən/
eat /kha-/ 
effort /koʃys/ F.
egg /aɾəq/ M.
eight /ɛt(t)h/
eighth /ɛtʰwəɾəɾʃ/ 
eleven /yəɾəɾ/ 
eleventh /yəɾəɾəɾ/ 
else /hɔɾ/
employ /kəɾəmcəɾi/ M.
employment /nəwkri/ F.
empty /kəli/
end (intr.) /mwk-/: (trans.) /mwkā-
England /yngléŋd/
English /əŋgrēz/: (language) /əŋgrēzi/ F.
enter /vər-/
envelope /ləfə/ M.
especially /kəs kərke/, /kəs təwr te/
even /vi/, /hi/, /i/
even if /pənven/
even then /tən vi/
evening /ʃəm/ F.
every /hər/
every day /hər roζ/ everyone /hər koi/, /səb koi/
everything /səb kwi/
eye /ək(ə)h/ F.

face /mən/ M.
factory /karkhana/ M.
fall /pər-/ : /dyg(g)-/
famous /mənnya pərmənnya/
far /dər/
fare /kərəya/ M.
farmer /zymindar/ M.
father /pəro/ M.: (respectful) /pyta/ M.(II)
father-in-law /səwra/ M.
fear /dər-/
February /fərvəri/ F.
few /θərə/
field /khet/ M.

fifth /pəŋjvan/
fight /lər-/
fill /pər-/
film /fələm/ F.
find /məl-, /ləb(b)-/ (cf. 16.8)
finger /wəŋəl/ F.
finish (intr.) /mwk-/: (trans.) /mwkā-
fire /æg(g)/ F.
first /pəylə/
fit /təgra/
five /pəŋj/
flow /vəl-/
flower /pəwl(l)/ M.
fly /wələ-/
food /ǩhəna/ M., /roζi/ F.
foot /pəyr/ M.
for /ləi/
forbidden /mənə/
force /məjbur kər-/
forget /pəwl jə-/
forgive /məf kər-/
fork /kəntə/ M.
four /caɾ/: (all four) /caɾe/
fourth /cəwθə/
free (unoccupied) /vələ/: (gratis) /mwft/
free time /vələ/ F.
Friday /ʃwkkərvəɾ/ M.: /jwma/ M. (Muslim)
friend /dəst/ M.
from /tən/: (from people) /kələn/
from here /əθən/
from there /óθən/
from where /jytthon/ 
from where? /kýtthon/ 
(in) front of /sámne/
fruit /phel/ M.
garden /bag/ M.
gardener /mali/ M.
general /am/
generally /am kærke/
get /læy-/: /myl-/, 
     /láb(b)/ (cf. 16.8)
get up /wt(t)h-/
girl /kwri/ F., /bæcci/ F.
give /de-/
glass /gyläs/ M.
go /ja-/
go along /tvr-/
go away /c ela ja-/
go back /mwri-/
go down /løy-/
go in /vær-/
go off /c ela ja-/
go out /nykəl-/
go up /cër-/
good /caŋga/, /accha/
granddaughter /potri/ F., 
     /dótri/ F.
grandfather /dada/ M.,
     /nana/ M.
grandmother /dadi/ F.,
     /nani/ F.
grandson /potra/ M., 
     /dótra/ M.
grass /kâ/ F.
great /bořa/ 
green /høra/
ground /zymín/ F.
guest /pəʁwøna/ M.
gurdwara /gərdwəra/ M.
hair /væl/ M.Pl. : (Sikhs’ 
uncut hair) /kes/ M.Pl.
half /ōda/: 1½ /dyd/:
2½ /tāi/: + ½ (half past)
/sáqø/
hand /høt(t)h/ M.
harm /nwkoø/ M.
happy /kw∫/ , /razi/
hard /awkha/
hardly /məsaŋ/
hat /topi/ F.
have (cf. 13.2)
he /ó/, /é/
head /syr/ M.
heat /gørmi/ F.
here /ðe∫/: (to here) /édər/
hide (intr.) /lwk-:
     (trans.) /lwkā/
high /weca/ 
hit /mar-/
holiday /chwɔti/ F.
home /kər/ M.
hope /wmed/ F.
horse /køra/ M.
hot /gørm/ 
hour /kønmə/ M.
house /kør/ M.
how? /kvoyn/, /kys tørəŋ/
how much?, how many?
/kynnəŋ/
hundred /səw/
hunger /pəwk(k)h/ F.
I /mæn/  
last /pychla/  
ice /berf/ F.  
laugh /hæs(s)-/  
if /je/, /jekær/  
leaf /pætər/ M.  
illy /bæmør/  
learn /syk(k)h-/  
immediately /cætpæt/, (at) least /kæt tokæt/  
/hwne/  
leave /chæd(ð)-/  
in /vye/, /yc/, /cæ/  
left /khæbba/  
indeed /hi/, /i/  
leisure /vél/ F.  
India /pærət/  
less /kæt/  
inside /ændær/  
lesson /sæbæk/ M.  
instead of /di than/  
letter /cyythi/ F. : (of alphabet) /əkkhær/ M.  
invite /sæ(d)ð-/  
lie /cūth/ M. : /cūth bol-/  
-ish /jya/  
lie down /læməm pæy-/  
it /ó/, /é/  
lift /cwk(k)-/  
January /jænveri/ F.  
light /jelæ-/  
job /kæm(m)/ M., /næwκri/ F.  
like /vaŋ/  
judge /ændæza la-/  
like that /óo jya/  
July /jwlaɪ/ F.  
like this /éo jya/  
June /jun/ M.  
like what? /kýo jya/  
just /zæra/  
listen /swn-/  
key /kwʒji/ F.  
little /choʃta/, /nykka/: (a little) /θora/  
kill /mar sw(t)-/  
live /roʊnə/  
knee /goʊə/ M.  
lock /taʃa/ M.  
knife /χwri/ F.  
London /lænðen/  
know /jæn-/: /pætə hο-/  
long /læmə/  
/pætə læg(ð)-/  
look /vekʰ-/  
look after /sʌm-/  
(L) (be) lost /gwæc-/  
live after /sʌm-/  
lot of /bæwt sare/  
(low /nivan/  
luggage /sæmən/ M.  
make /bəŋ-/: be made /bəŋ-/  
labourer /mæzdʊr/ M.  
land /zymɪn/ F.  
ladder /pæwɾi/ F.  
lahore /ləwɾ/  
language /boli/ F.  
lahore /ləwɾ/  
land /zymɪn/ F.  
lahore /ləwɾ/  
language /boli/ F.  
make /bəŋ-/: be made /bəŋ-/  
lahore /ləwɾ/  
language /boli/ F.  
make /bəŋ-/: be made /bəŋ-/  
lahore /ləwɾ/  
language /boli/ F.  
make /bəŋ-/: be made /bəŋ-/  
lahore /ləwɾ/  
language /boli/ F.  
make /bəŋ-/: be made /bəŋ-/  
lahore /ləwɾ/  
language /boli/ F.  
make /bəŋ-/: be made /bəŋ-/  
lahore /ləwɾ/  
language /boli/ F.  
make /bəŋ-/: be made /bəŋ-/  
lahore /ləwɾ/  
language /boli/ F.  
make /bəŋ-/: be made /bəŋ-/  
lahore /ləwɾ/  
language /boli/ F.  
make /bəŋ-/: be made /bəŋ-/  
lahore /ləwɾ/  
language /boli/ F.  
make /bəŋ-/: be made /bəŋ-/  
lahore /ləwɾ/  
language /boli/ F.  
make /bəŋ-/: be made /bəŋ-/  
lahore /ləwɾ/  
language /boli/ F.  
make /bəŋ-/: be made /bəŋ-/  
lahore /ləwɾ/  
language /boli/ F.  
make /bəŋ-/: be made /bəŋ-/
man /bênda/ M., /admi/ M.:
    (not woman) /mêrd/ M.
manner /têran/ F.
many /kai/, /bêwt sare/
March /maroc/ M.
market /bêzär/ M.
mariage /vyá/ M.
marry /vyá ker-/
matter /gal(I)/ F.
May /mai/ F.
(by) means of /rân/
medicine /dwâi/ F.
mend /thik kër-/
meet /myl-/
midday /dwpaîr/ F.
midnight /êddi rat/ F.
mile /mil/ M.
milk /dwâ(d)/ M.
million /îas lakh/: ten
    million /kórî/
mie /mera/
miner /mantri/ M.,
    /vêzar/ M.
minute /mynt/ M.
Monday /somvar/ M.
money /paîse/ M.Pl.
month /mêina/ M.
more /vád/, /hor/
morning /sêvër/ F.
mosque /mêsît/ F.
mother /man/ F.:
    (respectful) /mata/ F.
mother-in-law /sas(s)/ F.
mount /cêr-/
mouth /mûn/ M.
Muslim /mwsalman/
must (cf. 17.4)
my /mera/
name /nan/ M.
near /nêre/
necessary /cîaida e/
need /lot/ F.
neighbour /gwânqî/ M.
neither . . . nor . . . /na
    (hi)/ . . . /na (hi)/ . .
ever /kêde nâm/.
new /navan/
news /khêbor/ F.
nnewspaper /akhbar/ M.
next /egla/
nice /pyara/
night /rat/ F.
nine /nêwâ/
ninth /navan/
no /nâm (ji)/, /na (ji)/
noon /dwpaîr/ F.
no one /koi nâm/
not /nâm/, /na/
nothing /kwej nâm/
note /sucna/ F.
November /nawêmber/ M.
now /hwn/, /es vele/
nowadays /ajkel/
nowhere /kçye nâm/,
    /kçdre nâm/.
o'clock /vîje/
October /eûtûber/ M.
of /da/: (= among)
    /con/, /vycccon/
of course /zêrûr/
office /dâter/ M.
often /aksər/
oh! /œ/
old (things) /pwrâŋa/: (people) /bwâqâ/
on /te/, /wte/
one /yk/: just one /ykkoi/
only /kevâl/, /syref/
on open (intr.) /khwâl(1)-/: (trans.) /khól-/: (door, window) /lâ-/ opportunity /mewka/ M.
or /jan/
orange /malta/ M.
order /mæng-/ other /hor/: (the other) /duja/
otherwise /nâin tan/
ought to (cf. 17.4) our(s) /saqâ/
outside /bâr/ own /apnâ/
packet /poykeʃ/ M.
pain /dâw(k)h/ M.
Pakistan /pakystân/
pan /pâqâ/ M.
paper /kâgoz/ M.
part /hyssa/ M., /pâg/ M.
pen /kâleem/ M.
penny /pâyni/ F.
people /lokîn/ M.Pl.
perhaps /k yte na/, /kîdře na/
person /admi/ M.
pick up /cwk(k)-/
place /thaŋ/ F.
plant /buʒi/ F.
play /kheq-/ poetry /kâvyta/ F.
police /pwâls/ F.
poor /gûib/ porter /kwâli/ M.
pot /pâqâ/ M.
potato /alû/ M.
pound /pewnd/ M.
pleasure /mêrzi/ F.
prepare /tyar kær-/ price /mwâl(1)/ M.
pride /fakhar/ M.
Punjab /pânjâb/ Punjabi /pânjâbi/
purse /thayli/ F.
put /rak(k)h-/ /pa-/ put on /la-/: (clothes) /pa-/ put out /kâd(q)-/ put under arm /kâçche mar-/
quarrel /lær-/ quarter /cawtha hyssa/: +\frac{1}{4} (quarter past) /sêva/: −\frac{1}{4} (quarter to)
/pawne/: 1\frac{1}{4} /sêva/ quick /tez/ quickly /jâldi/ quite /bylkwil/
radio /redyo/ rain /mîn/ rather /jâ/ raw /kæcca/
sad /wdās/
same /ōī/, /ēī/
same sort of /ykko jya/
satisfied /rāzi/
Saturday /sānycēr(var)/ M.
say /kāy-, /akh-
scarcely /mēsan/
school /skul/ M.
scissors /kēyči/ F.
script /lypi/ F.
seat /siṭ/ F.
second /duja/: (of time)
    /skynṭ/ M.
secretly /lwk chyp ke/
see /vekh-
seem /jap-, /nēzər a-
    (be) seen /nēzər a-,
    /nēzrīn pey-
self /ap/
sell /vec-
send /pej-
sensible /hwṣyār/
separate /vēkhra/
September /sētāmber/ M.
servant /newkər/ M.
seven /sēt(t)/
seventh /sētvən/
several /kai/
sew /syu-
she /ō/, /ē/
shoe /buṭ/ M.
shop /hāṭṭi/ F.: 'shops'
    /bēzār/ M.
short /choṭa/
show /vēkha-
shut /bānd/: /bānḍ kār-:
    (door, window) /mar-
side /pasa/ M.
sight /nēzər/ F.
Sikh /syk(k)h/ M.
sit /bēyṭh-
    : sit down
    /bēyṭh ja-
sister /pāyn/ F.
sister-in-law /sāli/ F.
six /che/
sixth /chevan/
sky /əsmān/ M.
sleep /səwn-/ 
slowly /həwli/ 
small /choṭa/, /nykka/
smoke /pi-/ 
snow /bərf/ F.
so /es kərke/
so much, many /enəŋ/, /onəŋ/ 
so that /taŋ jo/
(be) sold /vyk-/ 
some /koi/, /kwij/
someone /koi/ 
something /kwij/
sometimes /kəde/
somewhere /kəyte/, /kəydre/
son /pwttar/ M.
son-in-law /jwāi/ M.
sorrow /dhw(k)h/ M.
speak /bol-/ 
special /khas/
speech /bolij/ F.
spoon /cemmeč/ M.
stairs /pərwjən/ F.Pl.
stale /bēa/ 
stamp /tykət/ M.
stand /khlo-/ : stand up
/khlo ja-/ 
station /stəsən/ M.
step /pərwə/ F.
stick /soṭa/ M., /soṭi/ F.
still /eje/ 
stop (intr.) /rwək-/ : 
(trans.) /rok-/ 
story /kənə/ F.
street /sərək/ F.

strong /təgra/: (of tea, etc.) /tez/
study /pər-/ 
such /əjəa/
suddenly /əcançet/
sugar /cini/ F.
summer /gərmian/ F.Pl.
summon /bwlə-/ 
Sunday /əytvar/ M.
sun /suraj/ M.
sunshine /twp(p)/ F.
surprise /həyrəni/ F.
sweet /mytθa/

table /mez/ F., M.
tailor /dərzi/ M.
take /ləy-/ 
take off (clothes) /lə-/ 
tall /ləmma/
talk /gəlləŋ kər-/: start talking /gəlləŋ pəy-/ 
task /kəm(m)/ M.
taxi /təyksə/ F.
tea /cə/ F.
teach /pərə-/ 
teacher /wstəd/ M.
telephone /təlyfon/ M.
tell /dəs(s)-/ 
ten /dəs/ 
tenth /dəsvəŋ/ 
than /nələn/, /tən/
thank you /tənvəd/: /ʃəkrə/ (Muslim)
that /ə/: (= who, which)
/jo/, /jəɾa/: (conj.) /ky/
that very /ɔi/
then /odon/, /os vel/:
   /tan/: /fer/
there /othe/: (to here) /oder/
therefore /es kerke/
these /ê/
they /ô/, /ê/
thing /ciz/ F.: /gel(1)/ F.
think /soc-, /saiμ-/: or
   use /khäl/ M.
third /tiia/
thirst /tře/ F.
this /ê/
this very /êi/
those /ô/
thought /khäl/ M.
(be) thoughtful /socîn pey-/
thousand /hezar/:  
hundred thousand
   /lak(k)h/
three /tin(n)/: /trey/  
(dial.): all three /tinne/
throw /swt(t)-/
Thursday /virvar/ M.:
   /jwmerat/ F. (Muslim)
thus /even/, /es teran/
ticket /tykat/ M.
tie /bân(n)-
time /vela/ M., /vakat/ M.:
   /vari/ F.: /cyri/ M.,
   /der/ F.: for a long
   time /kinnaŋ cyri/
(be) tired /thaŋ-
to /nuŋ/: (to people) /kol/
to-day /aj/
together /ral ke/, /nal/:  
   /køttha/
to-morrow /kål/: day after
to-morrow /persen/
too /vi/
towards /vel/
town /gøyr/ M.
train /gædgi/ F., /tren/ M.
translation /ŋvad/ M.
tree /rwk(k)h/ M., /buta/ M.
triple /tina/
true /sæca/
trust /përoa/ M.
trustworthy /përoσe yòg/
try /koṣys ker-/: /jeten
   ker-/
Tuesday /meŋgel(var)/ M.
turban /pœgi/ F., /pæg(g)/ F.
turn /vari/ F.: (intr.)
   /Φyr-/, /mwq-/: 
   (trans.) /moŋ-/
twelfth /bårvanŋ/
twelve /baraŋ/
twice /do vari/
two /do/
uncle /caca/ M., /mama/ M.
under /heŋ/
understand /saim-,
   /saim a-
uniform /vërdi/ F.
unoccupied /véla/:  
   (= empty) /khåli/
until /tek/, /tañ/
use /vænt-
(be) useful /kem a-/
usually /eksør/, /am kerke/
vehicle /gəd̪ːdi/ F.
very /bəwːt/, /bəra/
village /pənd/ M.

wait for /wəd̪ɪk-/
wake up (intr.) /jɑːɡ-/ :
(trans.) /jɑːɡɑː-/
wall /kənd/ M.
wander about /phyr-/
want /cɑː-/ : /cɑːɪda e/ :
/ji kər-/

warm /ɡərəm/
wash /tɔː-/ : (oneself) /nɑː-/
washerman /tɔːbi/ M.
water /pani/ M.
way /tərən/ F.
we /eʃin/ : /apaɲ/ (dialect.)
wear /pa-/ 
Wednesday /bəd̪(var)/ M.
week /hafta/ M.
well /cəŋi tərən/ :
(emph.) /te/
(be) wet /pəj(i)-/
what? /kɪ/, /kɛrə/
whatever /jo kwi/
when /jəd/, /jədon/
when? /kəd/, /kədon/,
/kys vele/
where /jytθi/ : (to
where) /jʊddar/
where? /kɔtθi/ : (to
where?) /kɔtθdar/
where from? /kɔtθtone/

whether . . . or . . .
/pənuνeŋ/ . . . /pənuνeŋ/ . . .
which /jo/, /jɛɾa/
which? /kɛɾa/
white /cytə/
who /jo/, /jɛɾa/
who? /kəwn/, /kɛɾa/
whoever /jo koi/
whole /sara/
why? /kɔyn/
wide /cəwra/
wife /vəwɪ/ F.
wind /va/ F.
window /bəri/ F.
winter /sədən/ F.Pl.
with /naɭ/
without /bənən/
woman /tivin/ F., /ystri/ F.
word /ʃəbod/ M., /ləfəz/ M.
(Muslim)
work /kəm(m)/ M. :
/kəm kər-/ 
workman /məzdəɾ/ M.
write /ɪlkh-/
wrong /ɡəlɭ/

year /vəɾa/ M.
yes /həɾ (jii)/, /ahə (jii)/
yesterday /kəl/ : day before
yesterday /pəɾson/
yet /eje/
you /twesin/ : /tun/
your(s) /tədəɾa/ : /tera/