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PREFACE

This course in Punjabi has been prepared specially for the beginners. Through a simple and scientific method, it imparts a complete knowledge of the Punjabi alphabet, script, grammar and pronunciation. Anyone who can read and understand simple English should be able to acquire a good knowledge of Punjabi within a short period. The rest is practice.

For a better utilisation of this course, the reader is advised to follow the instructions very carefully. The following points will be of great help to the beginner: (1) The Gurmukhi script should be thoroughly familiar to the student before he goes on to the lessons. (2) Correct pronunciation can be difficult for the absolute beginner, especially if he is a foreigner. For this it is suggested that tips may be taken from a Punjabi-speaking person. (3) The lessons have been systematically graded to enable the student to acquire proficiency gradually, but surely. (4) The exercises have been designed as a self-test. They should be attempted seriously and self-assessment made before attempting to proceed further.
We have dealt with the grammar exhaustively and provided a large number of examples to facilitate complete and correct understanding of the language. We are sure that the book will be very handy for the various interests. Although care has been taken to make it as useful as possible, yet we will be open to constructive criticism and suggestions to make it more and more useful.

AUTHOR
A Few Words

For some time now it has been our endeavour to bring about an emotional integration of the country through the spread of the knowledge of the various Indian languages among the people. To this end this book is yet another attempt on our part.

Punjabi is the state language of Punjab, but Punjabi-speaking people are found in all parts of the country and abroad. These enterprising people mix freely among others and speak their own language. They create in the non-Punjabi-speaking people a desire to learn Punjabi which is one of the sweetest languages of the country. It is for them that we have produced this book and we are sure it is capable of providing not only a working knowledge of Punjabi, but also a deep insight into the Punjabi grammar.

Punjabi has come a long way since the time of Guru Angad Dev who introduced the Gurumukhi alphabet. Before that Punjabi used to be written in Persian script. The Gurumukhi script is very simple and there can be no mistaking one letter for another. We are sure the book will fulfil the need for learning this language. We are extremely thankful to Bhai Ishwar Datt for taking pains in bringing out this edition.

Publishers
## LESSON - 1

**GURMUKHI ALPHABET**

Consonants and Vowels

(ਮੂੰ, ਮਾੜ)

<table>
<thead>
<tr>
<th>alphabet</th>
<th>pronunciation</th>
<th>English equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫ</td>
<td>vowels</td>
<td>oora</td>
</tr>
<tr>
<td>ḭ</td>
<td>&quot;</td>
<td>aira</td>
</tr>
<tr>
<td>ḫ</td>
<td>&quot;</td>
<td>eeri</td>
</tr>
<tr>
<td>ṭ</td>
<td>consonants</td>
<td>sassaa</td>
</tr>
<tr>
<td>ṭ</td>
<td>&quot;</td>
<td>hahaa</td>
</tr>
<tr>
<td>ṭ</td>
<td>&quot;</td>
<td>kakka</td>
</tr>
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<td>ṭ</td>
<td>&quot;</td>
<td>khakkha</td>
</tr>
<tr>
<td>ṭ</td>
<td>&quot;</td>
<td>gagga</td>
</tr>
<tr>
<td>ṭ</td>
<td>&quot;</td>
<td>ghagha</td>
</tr>
<tr>
<td>ṭ</td>
<td>&quot;</td>
<td>nanna</td>
</tr>
<tr>
<td>ṭ</td>
<td>&quot;</td>
<td>chachaa</td>
</tr>
<tr>
<td>ṭ</td>
<td>&quot;</td>
<td>chhachha</td>
</tr>
<tr>
<td>ṭ</td>
<td>&quot;</td>
<td>jajja</td>
</tr>
<tr>
<td>ṭ</td>
<td>&quot;</td>
<td>jhajjha</td>
</tr>
<tr>
<td>ṭ</td>
<td>&quot;</td>
<td>nana</td>
</tr>
<tr>
<td>ṭ</td>
<td>&quot;</td>
<td>tainkaa</td>
</tr>
<tr>
<td>ṭ</td>
<td>&quot;</td>
<td>thatha</td>
</tr>
<tr>
<td>ṭ</td>
<td>&quot;</td>
<td>dadda</td>
</tr>
<tr>
<td>alphabet</td>
<td>pronunciation</td>
<td>English equivalent</td>
</tr>
<tr>
<td>----------</td>
<td>----------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>द</td>
<td>dhadha</td>
<td>dh</td>
</tr>
<tr>
<td>त</td>
<td>nana</td>
<td>n</td>
</tr>
<tr>
<td>ता</td>
<td>tatta</td>
<td>t</td>
</tr>
<tr>
<td>ठ</td>
<td>thatha</td>
<td>th</td>
</tr>
<tr>
<td>ड</td>
<td>dadda</td>
<td>d</td>
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<td>ढ</td>
<td>dhadha</td>
<td>dh</td>
</tr>
<tr>
<td>ण</td>
<td>nana</td>
<td>n</td>
</tr>
<tr>
<td>त्त</td>
<td>pappa</td>
<td>p</td>
</tr>
<tr>
<td>त्थ</td>
<td>phapha</td>
<td>ph</td>
</tr>
<tr>
<td>त्द</td>
<td>babba</td>
<td>b</td>
</tr>
<tr>
<td>त्प</td>
<td>bhabha</td>
<td>bh</td>
</tr>
<tr>
<td>ब्ल</td>
<td>mamma</td>
<td>m</td>
</tr>
<tr>
<td>ब्य</td>
<td>yayya</td>
<td>y</td>
</tr>
<tr>
<td>ब्त</td>
<td>rarra</td>
<td>r</td>
</tr>
<tr>
<td>ब्ल</td>
<td>lalla</td>
<td>l</td>
</tr>
<tr>
<td>त्व</td>
<td>vawa</td>
<td>v</td>
</tr>
<tr>
<td>त्व</td>
<td>rara</td>
<td>r</td>
</tr>
<tr>
<td>त्ष</td>
<td>shasha</td>
<td>sh</td>
</tr>
<tr>
<td>त्झ</td>
<td>khhakkha</td>
<td>khh</td>
</tr>
<tr>
<td>त्ञ</td>
<td>zaza</td>
<td>z</td>
</tr>
<tr>
<td>त्न</td>
<td>safffa</td>
<td>s</td>
</tr>
<tr>
<td>त्</td>
<td>ghaghha</td>
<td>ghh</td>
</tr>
</tbody>
</table>
The Punjabi alphabet is called Varnmala (ਵਨਮਲਾ) or painti (ਪੈਂਟੀ). There are no capital letters in Punjabi. For easy familiarisation and writing, the Punjabi alphabet may be divided into the following groups:

I  ਪ ਖ ਖ਼ ਧ ਠ ਬ ਯ
II  ਪ ਘ ਅ
III  ਜ ਝ ਚ ਡ ਢ ਠ ਤ ਪ਼ ਫ ਡ ਨ
IV  ਨ ਠ ਲ ਨ
V  ਸ ਸ਼ ਮ
VI  ਹ ਰ ਗ ਘ
VII  ਕ ਬ਼ ਟ ਡ ਰ ਉ
VIII  ਜ਼ ਜ ਨ ਨ ਜ਼

After drawing the horizontal line the pen
should move along the bends, forming uniform loops or such figures as required, ending normally at the bottom right hand corner of the alphabet.

The following basic letters should be practised:

\[ \text{ਪ ਨ ਸ ਟ ਹ ਰ ਤ ਏ} \]

**Exercise**

Q. Identify the following:


**The Vowels**

(Śwar - Matra)

There are three basic vowels in the Gurmukhi script:

- \( ੋ \) (u);
- \( ੌ \) (a);
- \( ੍ \) (i);

\( ੋ \) is never used without a vowel sign (matra).

**Examples:**

\[ \text{ੰਥ਼ : uth : get up} \]

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The Punjabi vowels have some important phonetic features:

\( \text{a, i, u,} \) are short vowels. They do not occur finally.

\( \text{e} \) is a central or neutral vowel because it does not require any peculiar position of the mouth for pronunciation. It is inherent in a consonant and is not normally pronounced at the end of a syllable.

\( \text{e} \) and \( \text{e} \) are phonetically different.

The following pairs of words have the inherent short and long sounds of \( \text{e} \). They can be compared to differentiate:

- \( \text{e} \text{ Chall (go)} \) \( \text{e} \text{ Chal (gait)} \)
- \( \text{e} \text{ Dal (group)} \) \( \text{e} \text{ Dal (pulses)} \)
is a stressed vowel as in 'bill', 'kill'. It is sharper and prolonged. Both are, therefore, contrastive and distinct.

 millennials (meet)   meel (mile)
tilla (gold thread)   teela (straw)

Exercise
Q. Identify the following:
1. a  2. i  3. i (sign) 4. u

Ans: 1. a  2. i  3. i (sign) 4. u
LESSON 2
Writing of Punjabi

In the Punjabi script, most letters have horizontal or vertical lines and some have curves and loops. The horizontal line is drawn from left to right for letters which require it, then a vertical line from top to bottom. The vertical line is written after the horizontal line. Then follow the curves and loops etc.

There are letters without a full line on top such as ँ, ः, .OrderBy etc. If we put a full line on top of these, their pronunciation undergoes a change. Such distinction should be carefully understood and practised.

The Punjabi letters are divided into three parts. As already said, the first part is to draw the horizontal line, then the vertical line, if any, and the third part consists of loops or curves.

Examples:

Ist Part

ह क ग ण न ण ण घ झ ञ
ha ka ga na cha chha jha ta tha
The vowel signs (अञ्ज्र—matras)

are then tagged on: thus

are then tagged on: thus

The head line is given either at the start or at the end. It is a question of habit.

Such letters form the first category of Punjabi alphabets.

The second category of letters is of those which have a vertical line and a curve-stroke to their left high up to the level of the headline. Such letters start with the curve stroke.

They are joined at the right hand-end by a vertical line drawn downward

Examples


16
The third step comes when these consonants are provided with vowel signs, if any.

Examples

ह  धी  दी etc.
(mu) (ghee) (po)

ऋ (ja) and ण (la) form their own categories.

In ऋ the curve stroke is not on level with the headline, and it hangs on to the vertical line which is written first.

Gurmukhi (la) is written in two forms ण and ण.

The sign [ሦ] over a letter means that the following consonant is long or doubled.

The punctuation marks are the same as in English, except that full stop is written like a vertical line (l)
LESSON 3

Joining the Consonants

To construct Punjabi words, the letters should be combined one after the other with the help of a horizontal line.

Examples

1. ḫ + ḍ  —  ṭẖ (nar) (male)
2. ṭ + ṭ  —  ṭẖ (dhan) (wealth)
3. ṭ + ṭ  —  ṭẖ (dar) (fear)
4. ṭ + ṭ  —  ṭẖ (phal) (fruit)
5. ṭ + ṭ  —  ṭẖ (jal) (water)
6. ṭ + ṭ  —  ṭẖ (sach) (truth)
7. ṭ + ṭ  —  ṭẖ (mat) (don’t)
8. ṭ + ṭ  —  ṭẖ (ghar) (house)
9. ṭ + ṭ  —  ṭẖ (hath) (hand)
10. ṭ + ṭ  —  ṭẖ (sabh) (all)

Similarly, the consonants and vowels in their basic form are joined.

Examples

1. ṭ + ṭ  —  ṭẖ (ag) (fire)
2. ṭ + ṭ  —  ṭẖ (aj) (today)
3. ṭ + ṭ  —  ṭẖ (it) (brick)
4. ṭ + ṭ  —  ṭẖ (ik) (one)
<table>
<thead>
<tr>
<th>No.</th>
<th>Left Word</th>
<th>Right Word 1</th>
<th>Right Word 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.</td>
<td>ड़ + त</td>
<td>देट</td>
<td>(ot) (shelter)</td>
</tr>
<tr>
<td>6.</td>
<td>ड़ + ठ</td>
<td>द्वठ</td>
<td>(uth) (camel)</td>
</tr>
<tr>
<td>7.</td>
<td>द + व</td>
<td>द्वाव</td>
<td>(eka) (unity)</td>
</tr>
<tr>
<td>8.</td>
<td>अ + व</td>
<td>अविव</td>
<td>(aib) (fault)</td>
</tr>
<tr>
<td>9.</td>
<td>अ + तड</td>
<td>अटौड</td>
<td>(aurat) (woman)</td>
</tr>
</tbody>
</table>

**Exercise**

Q. Read the following:

1. चल (chal) 2. चल (walk) 3. हाथ (hand) 4. लिख (likh) 5. सुन (sun) 6. तीर (tir) 7. बोल (bol) 8. दौर (daur) 9. तोता (tota) 10. वेख (vekh)

**Ans:**
1. jal (net); 2. chal (walk); 3. hath (hand)
4. likh (write); 5. sun (listen); 6. tir (arrow)
7. bol (speak); 8. daur (run); 9. tota (parrot)
10. vekh (look)
As already said there are three basic vowels in the Punjabi language and these have their own signs. The other sounds are drawn from these and other sources not inherent in any consonant. In all, the Punjabi language has ten swar matras (diacritical signs)

<table>
<thead>
<tr>
<th>Sign (or Matra)</th>
<th>Name of sign</th>
<th>Sound</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>inherent (No sign)</td>
<td>भुवा (mukta)</td>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td>अ (kanna)</td>
<td>अ (kanna)</td>
<td>aa</td>
<td>त्लाल laal</td>
</tr>
<tr>
<td>इ (sihari)</td>
<td>इ (sihari)</td>
<td>i</td>
<td>त्ली sir</td>
</tr>
<tr>
<td>आ (bihari)</td>
<td>आ (bihari)</td>
<td>ee</td>
<td>त्ली heera</td>
</tr>
<tr>
<td>उ (onkar)</td>
<td>उ (onkar)</td>
<td>u</td>
<td>त्लू phul</td>
</tr>
<tr>
<td>ऊ (dulainkre)</td>
<td>ऊ (dulainkre)</td>
<td>oo</td>
<td>त्लू bhalloo</td>
</tr>
<tr>
<td>ऋ (laanv)</td>
<td>ऋ (laanv)</td>
<td>ay</td>
<td>त्लें bayr</td>
</tr>
<tr>
<td>ए० (dulanv)</td>
<td>ए० (dulanv)</td>
<td>ai</td>
<td>त्लौ paisa</td>
</tr>
<tr>
<td>व (hora)</td>
<td>व (hora)</td>
<td>o</td>
<td>त्लौ roti</td>
</tr>
<tr>
<td>घ (kanaura)</td>
<td>घ (kanaura)</td>
<td>au</td>
<td>त्लौ aurat</td>
</tr>
</tbody>
</table>
The above diacritical marks have their own places. Of these, ꚱ is written before the consonant (but pronounced after it); ꚲ and ꚳ are written below; ꚴ and ꚵ are written after the consonant; and ꚶ, ꚷ, ꚸ, ꚹ, over the consonant.

The three Gurmukhi vowels, అ ఖ గ are used only at the beginning of a word or as part of a compound vowel. The vowels also have their nasalized form when the sign ꚳ (tippi) or ꚴ (bindi) is placed above them.

/bindi (bindi) is used along ꚲ, ꚴ, ꚵ, ꚶ, ꚷ, and

Examples

<table>
<thead>
<tr>
<th>word</th>
<th>pronunciation</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>అ</td>
<td>maan</td>
<td>mother</td>
</tr>
<tr>
<td>ఆ</td>
<td>meen</td>
<td>rain</td>
</tr>
<tr>
<td>ఇ</td>
<td>gaind</td>
<td>ball</td>
</tr>
<tr>
<td>ఈ</td>
<td>main</td>
<td>ꚵ (i)</td>
</tr>
<tr>
<td>ఉ</td>
<td>gond</td>
<td>gum</td>
</tr>
<tr>
<td>ఊ</td>
<td>jaun</td>
<td>barley</td>
</tr>
</tbody>
</table>

/bindi (tippi) is used with ꚳ (mukta) ꚱ
<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਸੁੱਨ</td>
<td>sungh</td>
<td>smell</td>
</tr>
<tr>
<td>ਸੁੱਨ</td>
<td>sungh</td>
<td>smell</td>
</tr>
<tr>
<td>ਜੁਣ</td>
<td>joon</td>
<td>lice</td>
</tr>
</tbody>
</table>

There is another diacritical mark in Punjabi called 'addhak' ਅੰਡਾ. It is used to give the letter a double or a stressed sound. It is used over the letter preceding the one which needs to be stressed.

**Examples**

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਮੁੱਖ</td>
<td>mukh</td>
<td>face</td>
</tr>
<tr>
<td>ਬੁੰਚਾ</td>
<td>bucca</td>
<td>child</td>
</tr>
</tbody>
</table>

**Vowel Clusters**

The following clusters consisting of two vowels are common patterns:

Short + long vowels ഓ ೜, ഓ ೧, ഓ ೊ, ഓ ೪ ೇ, ೆ ೈ, ೇ ೆ, ೇ ೈ, ೇ ೊ

**Examples**

ਗਾਈ gai (went) feminine
ਗੇਈ gae (went) plural
लौट gau (cow)
आगिया aagiya (permission)
लकाइंटू larkaeo (o, boys’)
सुआइ suaad (taste)

Long + Long vowels:

अाई aai, आई aae, आई aau, आई ao, आई eea, आई eeo, टूआ uaa, टूआ uee, टूआ uay, टूआ ea, टूआ ei
лези eo टूआ oi, टूआ oe,

Examples

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>एण्डी</td>
<td>nai</td>
<td>barber</td>
</tr>
<tr>
<td>जांते</td>
<td>taee</td>
<td>uncles</td>
</tr>
<tr>
<td>सारह</td>
<td>jao</td>
<td>go</td>
</tr>
<tr>
<td>शात्ती</td>
<td>khau</td>
<td>eat</td>
</tr>
<tr>
<td>गीतां</td>
<td>dhiayan</td>
<td>daughters</td>
</tr>
<tr>
<td>लकाईंटू</td>
<td>larkiyo</td>
<td>o girl’s !</td>
</tr>
<tr>
<td>मुंभा</td>
<td>soooaa</td>
<td>a big needle</td>
</tr>
<tr>
<td>मूटी</td>
<td>soooee</td>
<td>needle</td>
</tr>
<tr>
<td>घुट्टे</td>
<td>booae</td>
<td>doors</td>
</tr>
<tr>
<td>खारा</td>
<td>giyaa</td>
<td>went</td>
</tr>
<tr>
<td>देवी</td>
<td>devee</td>
<td>goddess</td>
</tr>
<tr>
<td>देही</td>
<td>deo</td>
<td>give</td>
</tr>
</tbody>
</table>

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Exercise

Q. Identify the following vowel signs and use them in words:

1. \( \ddot{a} \), 2. \( \ddot{e} \), 3. \( \ddot{u} \), 4. \( \ddot{o} \).

Ans. 1. दुलांकर (dulainkar) as in जांकर
2. लानू (laanu) as in घेगा
3. बिंदी (bindi) as in नूं
4. होरा (hora) as in होटी

Q. Read the following:

1. जिया, 2. जौ, 3. गाँव, 4. सुआद, 5. घड़वर्ति
6. घज, 7. बेटा, 8. अलिभा

Ans. 1. giyya 2. jao 3. gau, 4. suaad
5. larkaeo 6. bacha 7. gond 8. aagiya
LESSON 5

More about Vowels—II

This lesson provides a still better and deeper understanding of the three Punjabi vowels and their variants and how they are used along with the consonants. It also provides sufficient practice to distinguish between the long and short sounds.

\( \grave{a} - (a) - (i) \)

Examples

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>घूँ</td>
<td>phall</td>
<td>fruit</td>
</tr>
<tr>
<td>जी।</td>
<td>ajj</td>
<td>today</td>
</tr>
<tr>
<td>खूँ</td>
<td>kall</td>
<td>tomorrow</td>
</tr>
<tr>
<td>वत्</td>
<td>kar</td>
<td>do</td>
</tr>
<tr>
<td>ठठ</td>
<td>nadh</td>
<td>run</td>
</tr>
<tr>
<td>ङ</td>
<td>such</td>
<td>truth</td>
</tr>
<tr>
<td>ध</td>
<td>khat</td>
<td>letter</td>
</tr>
<tr>
<td>ङ</td>
<td>ghar</td>
<td>house</td>
</tr>
<tr>
<td>ङ</td>
<td>dar</td>
<td>fear</td>
</tr>
<tr>
<td>ङ</td>
<td>jall</td>
<td>water</td>
</tr>
</tbody>
</table>

Sentences:

घूँ वत् — bus kar — stop it.
<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>आस</td>
<td>aas</td>
<td>hope</td>
</tr>
<tr>
<td>जाल</td>
<td>jaal</td>
<td>net</td>
</tr>
<tr>
<td>तार</td>
<td>taar</td>
<td>wire</td>
</tr>
<tr>
<td>नाम</td>
<td>naam</td>
<td>also, telegram</td>
</tr>
</tbody>
</table>

Sentences:
- दाल खा  | daal kha  | eat the pulses  |
- आग बाल | aag baal  | light the fire  |
- घर जा   | ghar jaa  | go home         |

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>मिल</td>
<td>mill</td>
<td>meet</td>
</tr>
<tr>
<td>डिल</td>
<td>dill</td>
<td>heart</td>
</tr>
<tr>
<td>जित</td>
<td>jitt</td>
<td>win</td>
</tr>
<tr>
<td>दिन</td>
<td>din</td>
<td>day</td>
</tr>
</tbody>
</table>
Sentences:
अटर लगाए apply scent
कहट लिख write a letter
कील ठोके fix a nail
दुकान जा go to the shop

Examples

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>लीर</td>
<td>leer</td>
<td>piece of cloth</td>
</tr>
<tr>
<td>हीरा</td>
<td>heera</td>
<td>diamond</td>
</tr>
<tr>
<td>पानी</td>
<td>paani</td>
<td>water</td>
</tr>
<tr>
<td>साथी</td>
<td>saathi</td>
<td>partner</td>
</tr>
</tbody>
</table>

Sentences:
हीरा पा wear the diamond
पानी पी drink water

Examples

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>फूल</td>
<td>phul</td>
<td>flower</td>
</tr>
<tr>
<td>पूल</td>
<td>pull</td>
<td>bridge</td>
</tr>
<tr>
<td>दूध</td>
<td>dudh</td>
<td>milk</td>
</tr>
</tbody>
</table>

27
Sentences:

- phull sut: throw the flower
- chup baedh: sit quietly
- kucch khaa: eat something

VI

Examples

Word | Pronunciation | Meaning
---|---|---
अलू | aaloo | potato
बाहलू | bhaloo | bear
बूटा | boota | plant
चूहा | chooha | rat

Sentences:

- aaloo cheer: cut the potato
- koora sut: throw the garbage

VII

Examples

Word | Pronunciation | Meaning
---|---|---
शेर | shaer | lion
रेल | rail | train
टाइल | tail | oil
मेल | mail | meeting
जेल | jail | jail
जेब | jeb | pocket
Sentences:

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>मैली</td>
<td>maeli</td>
<td>dirty</td>
</tr>
<tr>
<td>ब्हान</td>
<td>bhaen</td>
<td>sister</td>
</tr>
<tr>
<td>अाएब</td>
<td>aaeb</td>
<td>bad quality</td>
</tr>
<tr>
<td>सैर</td>
<td>saer</td>
<td>walk</td>
</tr>
</tbody>
</table>

Sentences:

मैली कामीज़ ना पा   maeli kameez na paa  don't wear  
dirty shirt

सैर कारन जा   saer karan ja  go for a walk

वार ना कर   vaer na kar  don't have enmity

IX  6  (0)  (−)
### Examples

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>तोल</td>
<td>tol</td>
<td>weigh</td>
</tr>
<tr>
<td>कोहल</td>
<td>khol</td>
<td>open</td>
</tr>
<tr>
<td>चोर</td>
<td>chor</td>
<td>thief</td>
</tr>
<tr>
<td>मोर</td>
<td>mor</td>
<td>peacock</td>
</tr>
<tr>
<td>होर</td>
<td>hore</td>
<td>more</td>
</tr>
</tbody>
</table>

#### Sentences:

- गहत ना तोल  
  ghat na tol  
  don't underweigh
- बूडा ना कोहल  
  boodaa na khol  
  don't open the door
- चोर दिख पियाय  
  chor dig piya  
  thief fell

### Examples

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>दोर</td>
<td>dor</td>
<td>run</td>
</tr>
<tr>
<td>पायूरी</td>
<td>pauri</td>
<td>stairs</td>
</tr>
<tr>
<td>हाथाउरी</td>
<td>hathauri</td>
<td>hammer</td>
</tr>
<tr>
<td>अराम</td>
<td>aurat</td>
<td>lady</td>
</tr>
<tr>
<td>कोली</td>
<td>kaudi</td>
<td>small utensil</td>
</tr>
</tbody>
</table>

#### Sentences:

- कोली दिच पहनी पा  
  kaudi vich subzi paa  
  put vegetable in the utensil
- तेर-तेर देव  
  tej-tej daur  
  run fast

#### XI

- (an) (°)
### Examples

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>मंग</td>
<td>mung</td>
<td>beg or ask</td>
</tr>
<tr>
<td>संग</td>
<td>jung</td>
<td>war</td>
</tr>
<tr>
<td>धंड</td>
<td>khund</td>
<td>sugar</td>
</tr>
<tr>
<td>दंग</td>
<td>rung</td>
<td>colour</td>
</tr>
<tr>
<td>बेंच</td>
<td>kandh</td>
<td>wall</td>
</tr>
</tbody>
</table>

### Sentences:

| मंग वे ठा धा | मुंग के ना कहा | don’t beg to eat |
| धंड ता धा | धंड ना कहा | don’t eat sugar |
| दंग का भंड | रूंग ना माल | don’t throw (apply) colour |

---

### Examples

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>मांग</td>
<td>saang</td>
<td>(to) copy or imitate</td>
</tr>
<tr>
<td>गाँठ</td>
<td>baanh</td>
<td>arm</td>
</tr>
<tr>
<td>गईंठ</td>
<td>gaind</td>
<td>ball</td>
</tr>
<tr>
<td>बैंठ</td>
<td>baint</td>
<td>cane</td>
</tr>
<tr>
<td>भींठ</td>
<td>meeh</td>
<td>rain</td>
</tr>
</tbody>
</table>

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Sentences:

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>चांग ना ला</td>
<td>don't imitate</td>
</tr>
<tr>
<td>बाँन ना फार</td>
<td>don't catch (the) ant</td>
</tr>
<tr>
<td>गैंड नाल खेड</td>
<td>play with the ball</td>
</tr>
<tr>
<td>मीनह विच ना जा</td>
<td>don't go out in rain</td>
</tr>
</tbody>
</table>

XIII  (adak)

Examples

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>दिल्ली</td>
<td>dilli</td>
<td>Delhi</td>
</tr>
<tr>
<td>याक्का</td>
<td>yakka</td>
<td>tonga</td>
</tr>
<tr>
<td>बच्चा</td>
<td>bachcha</td>
<td>child</td>
</tr>
<tr>
<td>सच्चा</td>
<td>sacha</td>
<td>truthful</td>
</tr>
<tr>
<td>कच्चा</td>
<td>kacha</td>
<td>weak</td>
</tr>
<tr>
<td>रस्सा</td>
<td>rassa</td>
<td>rope</td>
</tr>
</tbody>
</table>

Sentences:

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>चाल दिल्ली चाल</td>
<td>come to Delhi</td>
</tr>
<tr>
<td>याक्का हाली चाला</td>
<td>drive the tonga slowly</td>
</tr>
<tr>
<td>बच्छा बैंगा ते</td>
<td>the child weeps</td>
</tr>
</tbody>
</table>

Exercise

Q. Translate into English

1. पंच दौड़। 2. हटी भा। 3. पॉड पडू। 4. सभी टूटे।
Ans: 1. speak the truth  2. eat bread  3. read letter  4. sweep the ground (earth)  5. go towards school  6. play in the courtyard  7. don’t go out in (the) rain

Read and write

1. (उसी) बैठे।
2. मेरे बेंच बचता गया।
3. उसी की कलेक्टर के।
4. मेरे मंजिला पढ़ा।
5. (उसी) बचता रहा।
6. चल, बेंच बैठ।
7. उसी प्रस्ताव आठवीं सेंचे गया।
8. उसी मनुष्य है।
9. उसी बेरोजगार मनुष्य है।
10. उसी बेरोजगार है।
11. उसी की बचत क्या है?
12. अभिनव विवेक क्या है?
13. उसी जगात ठेसीकैं गया।
14. की हिच भवल डेटा है?
15. जो नी, हिच भवल भेता है।

हाथ बैठ। प. मनुष्य बैठें। फ. बैठें दिख पड़। 6. मौदे दिखें।

tussin baitho
main kam karda haan
tussi ki karde ho?
main sangtra khanda han
tun bandar vekh
chal, kam kar
oh panj aadmi jande han
eh skool hai
oh vada steshain hai
eh munde ki karde han
tussin ki kardiyen ho?
assin kitaban parhdiyan han
oh kagaz laindiyan han
ki eh makan tera hai?
han ji, eh makan mera hai
16. क्ये एंठ माह रजी रहे ?
17. सी, माह रहे ।

Ans. 1. (you) sit 2. I do work 3. what are you doing ? 4. I am eating an orange 5. (you) see a 6. monkey go, (and) do work 7. those five men are going 8. It is a school 9. that is a big station 10. what do these boys do ? 11. what do you (ladies) do ? 12. we (ladies) read books 13. they (ladies) take paper 14. Is this house yours ? 15. yes please, this house is mine 16. your teeth are not clean 17. well, (they) are clean.
LESSON 6
More about Pronunciation

The stress sign on Punjabi letters plays a very important role in pronunciation. It should be carefully studied and understood.

The stress sign can be placed on letters so as to distinguish them from their Hindi pronunciation.

For example in कम (bas) the stress sign ‘ is on ‘च’ therefore it should be pronounced with a little force.

Other Examples

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ghat</td>
<td>sat</td>
</tr>
<tr>
<td>2</td>
<td>chacha</td>
<td>nana</td>
</tr>
<tr>
<td>3</td>
<td>giti</td>
<td>siti</td>
</tr>
<tr>
<td>4</td>
<td>bili</td>
<td>till</td>
</tr>
<tr>
<td>5</td>
<td>jharu</td>
<td>jhutha</td>
</tr>
<tr>
<td>6</td>
<td>sun</td>
<td>dhupp</td>
</tr>
<tr>
<td>7</td>
<td>khed</td>
<td>tere</td>
</tr>
<tr>
<td>8</td>
<td>vairi</td>
<td>thaila</td>
</tr>
<tr>
<td>9</td>
<td>tote</td>
<td>soti</td>
</tr>
<tr>
<td>10</td>
<td>aukha</td>
<td>mauj</td>
</tr>
<tr>
<td>11</td>
<td>dad</td>
<td>roda</td>
</tr>
<tr>
<td>No.</td>
<td>Meaning 1</td>
<td>Meaning 2</td>
</tr>
<tr>
<td>-----</td>
<td>-----------</td>
<td>-----------</td>
</tr>
<tr>
<td>1.</td>
<td>chal</td>
<td>chal</td>
</tr>
<tr>
<td></td>
<td>mar</td>
<td>mar</td>
</tr>
<tr>
<td></td>
<td>ban</td>
<td>ban</td>
</tr>
<tr>
<td>2.</td>
<td>chik</td>
<td>cheek</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>pujna</td>
<td>poojna</td>
</tr>
<tr>
<td></td>
<td>mul</td>
<td>mool</td>
</tr>
<tr>
<td>4.</td>
<td>mela</td>
<td>maila</td>
</tr>
<tr>
<td></td>
<td>vaid</td>
<td>ved</td>
</tr>
<tr>
<td></td>
<td>jai</td>
<td>jai</td>
</tr>
<tr>
<td>5.</td>
<td>tala</td>
<td>taula</td>
</tr>
<tr>
<td></td>
<td>dhon</td>
<td>dhaun</td>
</tr>
<tr>
<td></td>
<td>bhora</td>
<td>bhaura</td>
</tr>
<tr>
<td>6.</td>
<td>kripal</td>
<td>chadar</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>katna</td>
<td>kaatna</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

[3]

ghar ja  
kitaba ghar lai ja  
vekho bahr kaun  
baitha hai ?  
onu phasi ho gai  
si  

go to house  
take home (the) books  
look, who sits outside ?  
he had been hanged
sarak utte motor ja rai hai
the motor is running on the road

sarak va va chauri bani hai
the road is sufficiently broad

jhat pat hat jao ji
get away immediately

jhagra der da chal rahia si
the quarrel has been on for long

chaukidaran utte ik jhutha mukaddama karva ditta
a false case was instituted against the chowkidar

seth lachchhu nu bara dukh hoia
seth Lachchu felt greatly aggrieved
mainu sarho da sag bahut changa lagda hai
I like sarson saag very much

ik jhuggi vich assi rat katti
we spent the night in the hut

sari umar sanu sarho da sag yad rahega
we will remember sarson saag the whole life
LESSON 7

NOUNS

Nouns are names of persons, places or things. Examples कल्याण (Lal Singh); दिल्ली (Dilli); केला (kela - banana)

Nouns are in singular and plural. There are a few rules for changing singular nouns into plural nouns.

1. The plural of a masculine noun ending in ‘a (ि)’ can be formed by substituting ‘a’ for e (े), example: बेला (banana) – बेले (kele-bananas); कपड़ा (kapra-cloth) – कपड़े (kapre-clothes) etc.

2. The plural of feminine noun is formed by adding ‘-a’ but if a word ends in a ‘व’, glide is inserted before ‘a’. Examples: छुड़ी (kursi-chair) – छुड़ीयों (kursian-chairs); आ (man-mother) – आए (mawan-mothers)

3. Abstract nouns are formed in these ways:
   (a) by adding ‘पथ’ to nouns: examples: बच्चा (child) बच्चपथा (bachpana-childhood);
   (b) by adding ‘डा’ to adjectives: example: सुंदर (beautiful) – सुंदरडा (sundarta-beauty)
(c) by adding ‘ृ’ to verbs: example: लिख (likh-write) – लिखत (likhat-writing)

Some Nouns

(A) Masculine

शेंघ (abamb) mango          चित्त (chira) he-sparrow
अफसर (afsar) officer        दाक्तर (daktar) doctor
आदमी (admi) man             छट (chhat) roof, ceiling
अनार (anar)pomegranate       दाख़ना (dakkhana) post office
मठु (sadhu) mendicant         भेड़ (naukar) servant
कम्म (kamm) work              फल (phal) fruit
कुली (kuli) porter           बचा (bacha) child
घर (ghar) house, home        भवान (makan) house
केला (kela) banana            भगवान (master) master

(B) Feminine

कलम (kalam) pen              चिरी (chiri) she-bird
कपी (kapi) exercise book      दाक (in दाक्तर) (dak) post
कूटी (kutti) bitch            दावा (davat) inkpot
कुरी (kuri) girl              बच्ची (bachchi) female child
किताब (kitab) book            माँ (ma) mother
सब्ज (sabzi) vegetable         बारी (bari) window
अल्मारी (almari) shelf         दीवार (divar) wall

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Pronouns are words which are used in place of nouns, personal or impersonal, singular or plural,

Examples

तू (main) I; तू (tu) you; एह (ih), it, this, he she 
अही (assi) we; तुसी (tussi) you (plural or singular when speaking in respect) 
की (ki) what; एह (uh), he, she, it, they, that, those

The pronouns have no gender, they however, affect the noun or the verb.

Examples

एह नाता (that boy), एह नाता (that girl); एह नेहेका (he will play), एह नेहेका (she will play)

OTHER PRONOUNS

3rd person singular: इम (iss-it); इम (us-that) दिम (kis-what); दिम दौं (kis taun-from what or which) 
इम दू (us nu-to him, her); इम दू (iss te-from that)

3rd person plural: इमु (inhan—these); इअ (unhan nu—to those); दिमु (kinhan—whom); दिअ दू
(inhan nu—to these); बिधुः ते (kinhan tu—from whom)

2nd person singular: तैं (tain—you); तैं तैं (tainu—to you); तैं तैं (tai thon—than you).

2nd person plural: तुसन (tussan—you); तुसन तैं (tussan te—you (when stress is required,) It is used in singular when showing respect).

1st person singular: मैं (main—I); मैं तैं (mainu—to me); मैं तैं (main thon—from) or than me

1st person plural: आप (assan—we); आप तैं (assan nu—to us); आप तैं (assan tay—we—when stress is required)

आप तैं is economised in मैं which is used more commonly.

**Compound Pronouns**

1. की—की (ki ki) (what things): इसे की—की फिक्का है ? (uthe kiki piya hai), what things are lying there?

   से से (jo jo) (who/which individually) : से से माहें, (jo jo javega), he who goes

   बुखल बुखल (kujh kujh)(somewhat, a little): बुखल बुखल बुखल एल्ला है। (bukhar kujh kujh kujh haola hai), fever is somewhat slight.
वेंट वेंट (kaun-kaun)(which persons) : मेरे साथ वेंट वेंट वेंट खेलेगा? (mere naal kaun kaun khedega) which of you will play with me?

वेंटी वेंटी (koi koi) (some, a few) : वेंटी वेंटी वृट वृट बच्चे मांसे गए। (koi koi hunbi chaile jande han) some people go even now.

डछाना डछाना (falaana falaana) (so and so) : जबे डछाना डछाना बैठा मौ। (uthe falaana falaana baitha si), so and so were sitting there.

2. वॉ वॉ (all equally) वॉ भेष वॉ भेष, मैं तुमी पहचाना बतवा (ki aukh, ki saukh main nahin parvah karda) difficulties or facilities, I don't mind.

नें में (he/she it ... who which) नें बतेवा में बतेवा (jo karega so bharega) he who does will repay

वृष वृष (some some) वृष वृष ठे केफ़, वृष भलवें ठे ठहरे (kujh hun laile, kujh magrun lai lavin,) you may take some now, some later.

वेंटी वेंटी (koi, koi) one another, some other) वेंटी वेंटी वेंटी भयें, (koi changa koi manda,) some good, some bad.

This use is conjunctive, i.e. the pronoun serves as conjunction.
3. बी ता बी (ki da ki) बुझ चा बुझ (kujh da kujh) (quite different): ऐसे आदमी बी ता बी (बुझ चा बुझ) ने जिना। (oh admi kida ki ho gaya), he has become quite a different man.

4. बी ता बी (ki na ki) something different : बी ता बी ता संस्स है, (ki na ki ho janda hai), some untoward happens.
बुझ चा बुझ (something or the other), भागी बुझ लं बुझ बच रहिते, (assin kujh na kujh kar lavange) we shall arrange something or other बसी रा बसी (someone or other), में चे बसी रा बसी चंसट भिज आउँग, (mele te koina koi dost mil javega,) some or the other friend will meet at the fair.

5. चेत बी (what else?), दूसरों चेत बी चंपू दे दे ?, (tussin hor ki chahande ho) what else do you want? चेत बुझ (something else) चेत बुझ मंग लिए, (hor kujh mang leo,) ask for something else.
चेत बसी (hor koi) (some one else), चेत बसी तरिं दे, (hor koi nahin hai), there is nobody else.

6. बुझ चेत (a little more), बुझ चेत मुटार्ख, (kujh hor sunao), tell something else बसी चेत (somebody else), इत्य बसी चेत उंचेग, (oh koi hor hovega), he must be somebody else.
7. ने सेटी (whomever, anyone who) ने सेटी दिया आदेश, (jo koi idhar avega,) anyone/whomever comes this side

ने कुछ (whatever), ने कुछ देत, ने लेत,(go kujh dain lai laina), whatever they give, take.

8. मजब बेटी (उस बेटी) (everybody, all), मजब/उस बेटी साब्द है, (sabh/har koi janda hai.) everybody knows.

मजब कुछ (everything), मजब कुछ ठीक ते साब्द है, (sabh kujh theek ho javega,) everything will be all right.

9. बहुत कुछ (much, a great deal), बहुत कुछ ईसेसे अपसे तें के, (bahut kujh usde apne hath hai), much lies in his own hands.

**Relative and correlative links**

1. ने भर तिसर आदेश, ईश्वरीय वस सदि (jo man vich ave, oohio kar lo) what comes into your mind, do that or do what comes into your mind.

2. जेहरा बोले बुह बुह बोले (jehra bole oohio buha khole) he who speaks may open the door

3. जिवें से (गिन उठ) जिस प्रश्न से गिनें (गिने उठे) बैं (jiven (jis taraa) changga samajhde ho, tiwain (usse taraa) karo, do as you think best.
4. नचिंग आदिता उदिंग इंग बूल क्ष वर द्रोणव (jadoon auge tadoon tuhade nal gal kar lavange). when you come then we shall have a talk with you.

5. सिम हे जर एंग एंग एंग वर भले दी सिमए (jis de ghar dane usde kamlay vi siyane), he who has grains, his fools even are wise. money maks the mare go.

6. सिम बिमे जस आधिका बियहे जी रहों मुक्ता (jis kise nu aakhiya, ussne hi nahin suniya), whosoever I told, did not listen.

7. से बूढ़ दृढ़ा जंग जंग (jo kujh hoeya changga hoeya. whatever has happened is all right.

8. सिबे भं चढ़ती नी घरे है भं संदी नी (jithe man chahundi si bache nun lai jandi si. the mother took the child where she liked.

9. सिबे वेसारी लहरा फिस नंजा है उद्दू पर्दा है (jithe kidayin lala mill janda hai tenu puchchda hai. wherever lala meets, (he) asks about you.

10 सिम रंग ते हे [हला] ला लहे (jina zor hai ne (una) la lau. use as much force as possible.

1. In such sentences, called complex, the relative (or subordinate) clause usually precedes the principal clause. English order is not uniformly so.
2. The relative is a pronoun as ने, निमें, निवज्ञ, or adjective as निम दे, निवज्ञ दे, or adverb as निवज्ञ, निलं, निज्ञ.

In the next main clause it may be balanced, optionally, by another word called the correlative which begins that clause, as in the first four sentences. In sentence No. 7, 8 and 9, there are no correlatives.

3. The relative and the correlative pronoun or adjective need not be in the same case.

Also see sentence No. 6.
LESSON 9

Grammar

VERB

In Punjabi verb comes at the end.

EH KI HAI
what is this?

EH KURSI HAI
this is a chair

EH KI HAI
what is that?

OH KI HAI
who are you?

EH MANJA HAI
that is a bed

Other Examples of verb

EH KI HAI
what is this?

EH KELAM HAI
this is a book

EH MEZ HAI
what is the glass?

EH GLASS HAI
what is the glass?

EH KAMEEZ HAI
what is the shirt?

OH RAJA HAI
who are you?

OH LARKA HAI
who is the man?

OH MAKAN HAI
what is the house?
कितना वो वे ? or कितना वो वे ? is a useful sentence.
You can get words from any person for anything by putting such a question.

**Interrogative**

कितना वो वे ? ki eh mez hay?
what (is it that) it table is. Is it a table?

अनेक (है) नी, कितना वे । aho (han) ji, eh mez hay.
yes please, this table is. yes please, it is a table

कितना वास्तव महीने वै ？ ki, oh admi nai hay.
what (is it that) that man not is. is that not a man?

नी वजन (वजन नी) वास्तव महीने वै ।
ji nai (nai ji) oh · admi nai · hay.
please no (no please), that man not is.
no please that is not a man.

1. Both the above questions can be expressed without the interrogative word वो, the sense of interrogation being conveyed by the same intonation (rising at the end.)

2. Note the position of नी, not. It comes immediately before the verb. नी is pronounced as nai, i.e. -h- is a tone.
3. There is an interesting difference between English and Punjabi expressions of reply in such contexts. In English, in reply to "it is not a book" you say, "no", it is not a book? but in Punjabi we may say, 'ਨਾ', ਹਿੰਦੀ ਵਿਉਗਾ ਨੌਜਵਾਨ ਹੈ।

4. When respect is not meant in the reply, "ਨਾ" is omitted.

Examples

ਨੀ ਆਪਣਾ ਪ੍ਰਭੁ ਹੈ? is he in the house?
ਬੀ ਪ੍ਰਭੁ ਬਾਜਾਰ ਹੈ? is it not a bazar?
ਤੁਂ ਆਪਣਾ ਹਨਾ ਹੈ। yes, he is an officer
ਰੁਡਿਆਂ ਦੀ ਸਵੀਕਾਰ ਹੈ। no, this is a school
ਰੁਡਿਆਂ ਦੀ ਸਵੀਕਾਰ ਹੈ। no, this is a hospital
ਰੁਡਿਆਂ ਹੇਠਾਂ ਵੱਲੀ ਹੈ। yes please, he is a cooly
ਰੁਡਿਆਂ ਹੇਠਾਂ ਵੱਲੀ ਹੈ। yes, this is not a post office
ਰੁਡਿਆਂ ਦੀ ਸਵੀਕਾਰ ਹੈ। no, he is not an officer

Some Verbs

to ask ਪੁੱਛਿਆ (puchhna)
to buy ਕੁਹਿੰਦਣ (kharidna)
to be ਹਨ (hona)
to bathe ਨਹਾਇਆ (nahana)
to break ਟੂਟਿਆ (tutna)
<table>
<thead>
<tr>
<th>English</th>
<th>Hindi</th>
<th>Gujarati</th>
</tr>
</thead>
<tbody>
<tr>
<td>to burn</td>
<td>घच्छठा</td>
<td>(balna)</td>
</tr>
<tr>
<td>to come</td>
<td>भेजा</td>
<td>(auna)</td>
</tr>
<tr>
<td>to catch</td>
<td>बदाँठा</td>
<td>(pharna)</td>
</tr>
<tr>
<td>to cut</td>
<td>बद्धठा</td>
<td>(vadhna)</td>
</tr>
<tr>
<td>to dance</td>
<td>घच्छठा</td>
<td>(nachna)</td>
</tr>
<tr>
<td>to do</td>
<td>बत्ता</td>
<td>(karna)</td>
</tr>
<tr>
<td>to drink</td>
<td>पीठा</td>
<td>(peena)</td>
</tr>
<tr>
<td>to drown</td>
<td>झँघठा</td>
<td>(dubna)</td>
</tr>
<tr>
<td>to escape</td>
<td>घच्छठा</td>
<td>(bachna)</td>
</tr>
<tr>
<td>to enter</td>
<td>घच्छठा</td>
<td>(varna)</td>
</tr>
<tr>
<td>to fall</td>
<td>ठच्छठा</td>
<td>(dehnga)</td>
</tr>
<tr>
<td>to fall</td>
<td>ठिनसठा</td>
<td>(digna)</td>
</tr>
<tr>
<td>to dance</td>
<td>घच्छठा</td>
<td>(nachna)</td>
</tr>
<tr>
<td>to fear</td>
<td>ठत्ता</td>
<td>(darna)</td>
</tr>
<tr>
<td>to get up</td>
<td>हठठा</td>
<td>(uthna)</td>
</tr>
<tr>
<td>to go</td>
<td>नाठा</td>
<td>(jana)</td>
</tr>
<tr>
<td>to give</td>
<td>डेठा</td>
<td>(dena)</td>
</tr>
<tr>
<td>to hear</td>
<td>मृठठा</td>
<td>(sunna)</td>
</tr>
<tr>
<td>to jump</td>
<td>बुँकठा</td>
<td>(kudna)</td>
</tr>
<tr>
<td>to keep</td>
<td>उबठा</td>
<td>(rakhna)</td>
</tr>
<tr>
<td>to know</td>
<td>नापठा</td>
<td>(jananana)</td>
</tr>
<tr>
<td>to listen</td>
<td>मृठठा</td>
<td>(sunana)</td>
</tr>
<tr>
<td>English verb</td>
<td>Hindi verb</td>
<td>Translation</td>
</tr>
<tr>
<td>-------------</td>
<td>------------</td>
<td>-------------</td>
</tr>
<tr>
<td>to leave</td>
<td>छोड़ना</td>
<td>(chadna)</td>
</tr>
<tr>
<td>to live</td>
<td>जीना</td>
<td>(jeena)</td>
</tr>
<tr>
<td>to laugh</td>
<td>हसना</td>
<td>(hasna)</td>
</tr>
<tr>
<td>to make</td>
<td>बनाउना</td>
<td>(banauna)</td>
</tr>
<tr>
<td>to meet</td>
<td>मिलना</td>
<td>(milna)</td>
</tr>
<tr>
<td>to open</td>
<td>कहलाता</td>
<td>(kholna)</td>
</tr>
<tr>
<td>to play</td>
<td>खेड़ना</td>
<td>(khedna)</td>
</tr>
<tr>
<td>to put</td>
<td>पहुँचना</td>
<td>(paona)</td>
</tr>
<tr>
<td>to read</td>
<td>पर्ना</td>
<td>(parna)</td>
</tr>
<tr>
<td>to reach</td>
<td>पहुँचा</td>
<td>(pahuchna)</td>
</tr>
<tr>
<td>to ring</td>
<td>वाजना</td>
<td>(vajne)</td>
</tr>
<tr>
<td>to sing</td>
<td>गाना</td>
<td>(gana)</td>
</tr>
<tr>
<td>to stitch</td>
<td>सीना</td>
<td>(seena)</td>
</tr>
<tr>
<td>to sit</td>
<td>बाईठना</td>
<td>(baithna)</td>
</tr>
<tr>
<td>to sew</td>
<td>सीना</td>
<td>(seena)</td>
</tr>
<tr>
<td>to swim</td>
<td>तेंदुरा</td>
<td>(terna)</td>
</tr>
<tr>
<td>to stop</td>
<td>रुकना, ठहरना</td>
<td>(rukna), (thaherna)</td>
</tr>
<tr>
<td>to speak</td>
<td>बोलना</td>
<td>(bolna)</td>
</tr>
<tr>
<td>to see</td>
<td>देखना</td>
<td>(vekhna)</td>
</tr>
<tr>
<td>to sink</td>
<td>दुबना</td>
<td>(dubna)</td>
</tr>
<tr>
<td>to say</td>
<td>आखना</td>
<td>(aakhna)</td>
</tr>
<tr>
<td>to smile</td>
<td>हसना</td>
<td>(hasna)</td>
</tr>
</tbody>
</table>
to sleep  

to sell

to stay

to be seen

to touch

to take out

to tremble

to think

to take

to wish

to weep

to walk

to write

to wake

to wash

Exercise

Q. Translate into Punjabi

- (1) this is a table
- (2) he is not a man
- (3) who are you?
- (4) no, he is not an officer
- (5) is he in the house?
Q: Read the following:
(1) घर आ / घेंठ / बैठ जाना।
he came/sat/is tired (he sat down tired)
मैं घेंठ बैठा? may I get up?
बृहस्पति घेंठ बैठ वड़े।
you finish up this job.
अगली घर तम भड़े।
we broke into a little laughter.

b. दिन अच्छी तरह दिल्लू बैठ गये।
three men were drowned in the river.
दिन अपना बैठ वड़ चटा गये।
he was going after doing his work.
A friend came and met me.

We cannot do such a difficult task.

In the above sentences the underlined are compound verbs.

1. The structure of the verb is the same in both (a), and (b) i.e. the main verb is in the root form and the subsidiary verb is conjugated according to tense, mood, number, gender and person.

2. There is a special purpose of marking two groups of sentences. Under ‘a’ two verbs convey a single idea, while under ‘b’, the two verbs retain their individual meaning. In fact, in the second category, it is said that one action (subsidiary) takes place after the other (main one).

3. The following verbs follow the main verbs in its root form:

<table>
<thead>
<tr>
<th>है</th>
<th>auna</th>
<th>तो come</th>
</tr>
</thead>
<tbody>
<tr>
<td>जाना</td>
<td>jauna</td>
<td>तो go</td>
</tr>
<tr>
<td>उठना</td>
<td>utthna</td>
<td>तो rise</td>
</tr>
<tr>
<td>बैठना</td>
<td>baithna</td>
<td>तो sit</td>
</tr>
</tbody>
</table>
Compounds with present participles

| कैटा | लाईना | to take   |
| कैटा | दैना | to give   |
| यैटा | धैना | to fall   |
| मुट्टा | सूना | to throw  |
| नविटा | रहिना | to continue |
| सवला | सक्ना | can       |
| भवला | मर्ना | to die    |
| भवला | मर्ना | to beat   |
| तडरा | रख्ना | to keep   |
| हडरा | छट्टा | to leave  |

Gopal bahut tez Natha (chala) janda hai  
(Gopal goes on running very fast)

Assin ithe kayi salan tun rahinde (chale) aaye haan  
(we have been living here since several years)

1. The main verb is in the present participle form which changes with gender and number.
2. The subsidiary verb is conjugated in tense, mood, gender, number and person.
3. The number of such compound verbs is very limited.
Compounds with Infinitives

a. कहा चाह पीत रहा है।
   (oh chah peen lagga hai)
   (he is about to drink tea.)

   मैं चाहूं भी तजी बन (त) पुरा।
   (maithoon eh kam nahin (karan) honda)
   (this work cannot be done by me.)

   मैं चाहूं भरथ तजी बना देखता।
   (main oohnu sharab nahin peen devanga)
   (I shall not let (allow) him (to) drink wine)

b. मैं चाहूं हृदा चाहुं दा है।
   (main hune jana chahunda haan)
   (I want to go just now)

   उन्हें दिख बना बलता पहेला (पहेला)
   (tainoo eh kam karna pavega (pavega)
   (you will have to do this work)

   मगर रिच्चे किते बने बने पृथ्वी उठ।
   (sanu iho jehe kam karne painde han)
   (we have to do such jobs)

From the above sentences we find:

1. There are certain subsidiary verbs (खवाला) denoting ‘to begin to.…. ’ (उठा) denoting
possibility’ and (कौटि) denoting ‘permission with which the main verb is in indeclinable infinitive form i.e. without terminal-ा.

2. Note the difference between मैंने फिरा बैठे रवीं बच (ह)छूँ ई, I cannot do this work; and मैंने फिरा बैठे कुछ छूँ ई, I have not to do this work.

More Compound Verbs

There is another important category of compound verbs which are formed with nouns or adjectives. The idea of action is one, although there are two words. The following are common verbs added to substantives.

1. बचल, as मह बचल—मह कर्ना (to pardon, to forgive); शिकार बचल—शिकार कर्ना (to hunt); छंद बचल—बंद कर्ना (to close); यद्द बचल—यद्द कर्ना (to remember); नय बचल—यामा कर्ना (to add); कहाँ बचल—अफस कर्ना (to regret); इंद बचल—गंदा कर्ना (to spoil); धेर बचल—धेर कर्ना (to pile); तबसबर बचल—नमस्कार कर्ना (to salute); अत्तू बचल—मन्जूर कर्ना (to accept)
The number of such compounds is quite large.

2. चर्चा, as मल्ला चर्चा—swar hona (to ride, to mount); सुने चर्चा—gusse hona (to be angry)

3. आवंटन, as बृथ्य आवंटन—karodh auna (to be angry); कल्ल आवंटन—sharm auna (to be ashamed); जल आवंटन—yad auna (to remember); बुध आवंटन—bukhar auna (to have fever); जल आवंटन—hosh auna (to come to senses); बृथ्य आवंटन—kam auna (to be useful).

4. भाव, as सूर भाव—shhoot marna (to tell a lie); बखर भाव—vaj marna (to shout).

5. भाव, as बृथ्य भाव—bhukh lagna (to feel hungry); बिखास भाव—piyas lagna (to feel thirsty); बुध भाव—bura lagna (to take ill); बखर भाव—pata lagna (to come to knowledge).

6. देना, as दिना देना—udhar dena (to lend), बकर देना—dhaka dena (to push); जितना देना—salah dena (to give advice).

REVISION

Q. Translate into English

(A)

1. कुच दे बैठो। korsi te baith
Ans. 1. sit on the chair. 2. do not pluck the lotus flower. 3. do not put your finger in the ear. 4. go home. 5. look at me. 6. uncle does not give knife to anyone. 7. we shall go to the market tomorrow. 8. why do you write letters to sisters. 9. I eat food. 10. I shall go to school.

(b) 9. यत्रे अनार कै चे गठ।
(bache anaar lainde han)
the children take pomegranate
2. बुधवार स्त्रियाँ बांसीं रहतीं।
(kurrian nachdiyan gandian han)
girls dance and sing

3. हैं कपी लेखते हैं, लेंगे हैं, लूँकते हैं।
(oh copy vekhda hai, lainda hai, chhunda hai)
he sees the copy, takes it, touches it

4. बच्चा स्कूल सांख्य है। धार्मिक है।
(bacha skool janda hai, parhda hai)
the child goes to school (he) studies

5. लूंकते वेंटी पवित्रता है। धार्मिक है।
(naukar roti pakanda hai, khanda hai)
the servant cooks food, (he) eats it

6. बच्चियाँ जलवाई, बच्चियाँ रहतीं।
(bachian sabzi, phal khadiyan han)
(female) (children eat vegetables and fruit)

7. डाक्टर वनाश बच्चे बच्चे हैं, मस्तिष्क है, आनंद है।
(daktar kazaz gande karda hai, sochda hai, hasda hai)
the doctor makes the paper dirty, thinks, smiles

8. हैं पत्र सांख्य हैं, पत्री पीटते हैं।
(oh ghar janda hai, pani peende hai)
he goes home, drinks water.
LESSON 10

MORE ABOUT VERBS

Absolutive

When in a sentence one action immediately follows another, the one occurring first takes the absolute form, hence it is called absolutive.

Example: I will come after I take tea. This sentence has two verbs, "come" being first is absolutive. In Punjabi we will say.

मैं पहले मी बे आपने।
(main chah pike avanga)

Other Examples

1. he came running
   हुए चेह बे आपना।
   (oh daur ke aaya)

2. he came after going there
   हुए आप रे बे आपना।
   (oh uthon ho ke aaya)

3. he came and sat down
   हुए आ बे बीठ बिपा।
   (oh aa ke baith giya)
1. In the absolutive form the root is “अ” (after doing, having done); as in “के अ” (after taking) “रेश अ”, (after running, having run).

2. The absolutive form is adverbial in nature and, therefore, not affected by gender, number or person.

3. The order in the sentence is the logical order in the action.

Causal Verbs

Causal verbs mean words which cause some action to be done.

a. (1) में पढ़ा जै main parhda kan
    में पढ़ाउंदा जै main parhaunda han
    लोहा पिघलाई रै iron melts

(2) वह सिसा पिघलाई रै he meltis lead

(3) तुझे विखाइ रै?
    तुझे विखाइ रै? what do you see ?
    तुझे विखाइ रै? what do you show ?

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In the above sentences the words “ਫੁੜਾਣਾ”, “ਫੀਰਨਾ”, “ਫੁੱਕਾਣਾ” are causal.

b (1) ਰੁੜਾ ਉੱਨਾ ਹੈ 

ਹੀ ਉਨਸੂਰ ਫੁੜਾਣਾ ਜਾਂ 

oh dorda hai
(he runs)
main uhnu dauranda han (I make him run)

(2) ਲੇਠਾ ਕੇਟ ਹੈ 

ਲੇਠਾ ਵਹਿੰਦੀ ਹੀ ਖੁਟਾਣਾ ਹੈ 

oh letda hai
(he lies down)
oh bache nu litaunda hai
(he makes the child lie down)

(3) ਮੈਂ ਅਪਨੇ ਵਹਿੰਦੇ ਪੰਜਾ ਜਾਂ 

main apne kapre dhona han (I wash my clothes)
main apne kapre dhuan-da hau (I get my clothes washed)

In these sentences ‘ਫੁੜਾਣਾ’, ‘ਫੀਰਨਾ’, ‘ਫੁੱਕਾਣਾ’, are causal.

1. Causal verbs are an important feature of Punjabi. They are invariably transitive, as in ‘a’, above. In English there are separate words for intransitive as ‘see’ and transitive
as ‘show’. Sometimes the same word, as ‘melt’ or ‘burn’ serves as transitive as well as intransitive. Sometimes, we have to translate into “make somebody do” or “get a thing done”, as in “b” above. In Punjabi, there is uniformity of construction.

2. The causals are usually made by appending ‘ਅਰ’ or ‘ਅੰਦ੍ਧੀ’ to the root verb but, as in such cases the stress is on the second syllable, the first (i.e. prestressed) syllable becomes weak and short. Compare—

मूटण - sutna (to throw)  
(थूटण - sutauna (to get it thrown)

वेखण - vekhna (to see)  
(थिखण - vikhauna (to show)

हठण - pharna (to hold)  
(थलण - pharauna (to make somebody hold)

3. A V-glide is inserted when a root ends in a long vowel. The shortening of that vowel is of course, essential.
Examples

यंधा – dhona
(to wash)

श्याना – khana
(to eat)

पुरहना – dhuvana
(to get washed)

ष्याना – khuvana
(to get eaten)

4. Some verbs have "आ" inserted between the letters of the roots, as in

यहला – balna
(to burn)

ष्याना – baalna
(to get burnt)

ष्याना – varna
(to enter)

ष्याना – vaarna
(to get entry)

5. If the active verb is transitive, the causal form has two objects, expressed or unexpressed, as in

बचा दूध पीता है।
bacha dudh peenda hai
(the child drinks (sucks) milk)

मैं बचे दूध पिलाऊंगी हूँ।
main bache nu dudh pilaundi han
(I am getting the child drink milk)

Second Causal

Some verbs have an additional causal form,
usually called the ‘second causal’ which is made by appending -स or -दिन्न to the root.

Such verbs are those which indicate real activity in the second causal sense, as चिठ्ठी पढ़वान, -chithi parhv,ana (to get a person ask another person to read the letter)

9. में चिठ्ठी पढ़वाना गं (में चिठ्ठी पढ़वाना गं)
    में चिठ्ठी पढ़वानिं गं.

Verbs ending in long consonants have only one causal form.

Vocabulary
1. देखन (to see), दिखान (to show, to make some body see), दिखाए (to tell someone to get another person see).
    चठान (to wake up), चठान (to awaken to make a person wake up), नागा (to get a person awakened by another).
    आठन (to listen), मुक्तिन (to make listen), मुक्ताण (to get a person make someone else to( listen)
    चठान (to speak), चठान (to call, to make a person speak), चठान (to make someone to call some one else to speak).
    चठान (to quarrel), चठान (to make...fight);
to fight).

घट्ठ (to save oneself), घट्ठ (to save another); घट्ठ (to get somebody save another).

Similarly घट्ठ (to take out), घट्ठ (to open (into), घट्ठ (to play), घट्ठ (to cut), घट्ठ (to tie) घट्ठ (to move into), घट्ठ (to get aside), get their causal forms in आ and इ.

**Exercise**

**Translate into English**

1. एक दिन बुजुर्ग लड़कियाँ पेड़ पेड़ तय करतीं मरे। इन की होटेल घाट-घाट फिर पव सी बात ते लड़की नी। ऐसा बुजुर्ग हैं भारतीय ने "खिस पते बोते हा मुरे अकर्तवा उदे एम पत सी बात टुट सरे"। पत्र बुजुर्ग हैं भारतीय। एक उठने तर अवली बात इसकी बोंडी मुटी ने एम पत सी फिल्ले का मीठा टुट गाजा।

One day girls were playing with a ball. Their ball again and again struck the window of a house. One girl said, "don't throw the ball this side lest the window of that house should break. But the girls did not agree. When they threw the next ball, the glasspane of the window of that house was broken.
2. A girl was playing a ball. She played for very long. When she went to her house her mother asked what had delayed her so long. The girl said “My friend made me sit late, that is why I was delayed.” Hearing this, the mother said nothing to the girl.

3. A boy was flying a kite. The kite went high up. He went home late. The mother asked, “why are you late”? The boy said, “I have been delayed by my friend. I wanted to come quickly. He did not allow me to leave. I got his mother tell
him to let me go. But he was very obstinate—went on talking. With great difficulty I got rid of him.”

4. One day a boy was going home from school. He saw on the way that a man with disabled feet was sitting and saying, “in God’s name give some thing”. That boy had got fifty paise as pocket money. He gave it to the beggar. This way the boy helped a poor man.

Q. Translate into Punjabi

1. you may be feeling hungry, eat some bread
2. he had been studying whole-heartedly
3. we went to bazar yesterday
4. you will have to go to school
5. we go for a walk daily these days
6. I read a book
7. I get the room cleaned by a servant, why do you make it dirty?
8. excuse me, why are you getting angry with me?
9. what do you do these days?
10. I write a letter to my friend

Ans. 7. ਉੱਠੋ ਬੁੱਧ ਸੋਨੀ ਉੱਦੇਸ਼ੀ, ਬੋਲੀ ਕੇਟੀ ਬਾ ਲੈ।
2. ਹੁਣ ਬਹੁਤ ਤਕਨੀ ਦੱਖਣ ਵਾਲਾ ਵਾਲਾ ਤਹਾਨ ਵਾਲਾ।
3. ਆਸੀ ਵਖ ਵਾਲਾ ਭਾਲੇ ਮੀ।
4. ਉੱਠੋ ਮਹਿਰੁਜਜ ਵਖ ਵਾਲਾ ਪਹਿਚਾ।
5. ਆਸੀ ਅਨ ਵਖ ਵੀ ਵੀਂ ਵੀ ਵਖ ਵਾਲਾ ਵੀਂ।
6. ਮੇਂ ਵਿਕਾਸ ਪਹਿਚਾ।
7. ਮੇਂ ਹੋਰ ਪਹਿਚਾ ਭਾਵ ਵਾਲਾ ਵਾਲਾ ਵੀ ਆਸੀ ਵਖ ਵਾਲਾ ਪਹਿਚਾ?
8. ਭਾਵ ਵਾਲਾ, ਸੁੱਠੋ ਬੁੱਧ ਵਾਲਾ ਵਾਲਾ ਪਹਿਚਾ?
9. ਆਸੀ ਅਨ ਵਖ ਵੀ ਵੀਂ?
10. ਮੇਂ ਅਪਣੇ ਕੇਸ ਟੂ ਚਿਠੀ ਨਵਾਬਾ ਵੀ।


# LESSON 11

## TENSES

There are three tenses in Punjabi—present, past and future—as in any other language. We will discuss each one by one.

1. **Present tense**
   
   **1st and 2nd person**

<table>
<thead>
<tr>
<th>Sentence in Punjabi</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>मैं की वह चीज़ तिं?</td>
<td>what do I do?</td>
</tr>
<tr>
<td>(main ki karda hain)</td>
<td>(masculine)</td>
</tr>
<tr>
<td>तू की हाइट तिं?</td>
<td>you take a bath</td>
</tr>
<tr>
<td>(tun nahnda hain)</td>
<td>(masculine singular)</td>
</tr>
<tr>
<td>मैं की उड़री तिं?</td>
<td>what do I do?</td>
</tr>
<tr>
<td>(main ki kardi haun)</td>
<td>(feminine)</td>
</tr>
<tr>
<td>आपनी की उड़री तिं?</td>
<td>what do we do?</td>
</tr>
<tr>
<td>(assi ki karde haun)</td>
<td>(masculine plural)</td>
</tr>
<tr>
<td>आपनी की उड़री तिं?</td>
<td>what do we do?</td>
</tr>
<tr>
<td>(assi ki kardian haun)</td>
<td>(feminine plural)</td>
</tr>
<tr>
<td>उस्ती टूर्डिया ति</td>
<td>you (ladies) walk</td>
</tr>
<tr>
<td>(tussi turdian ho)</td>
<td>(feminine plural)</td>
</tr>
</tbody>
</table>

From these sentences we find that change in the form of the verb clearly indicates the gender.
of the noun-ਵਤਾ (masculine), ਵਤਰੀ (feminine)
ਵਤਾ (masculine), ਵਤਰੀਆ (feminine)

1. In English sentences like 'we go' or 'you go' the gender is not clear, but in Punjabi, the gender is made clear in the participle. Hence the declension of the verbal form according to gender is very significant and essential.

2. The participle changes with gender and number, and the auxiliary verb with number and person.

3. The following are the forms of the auxiliary verb ਤੇਰਾ, (to be) in the present tense

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd per</td>
<td>ਨੇ</td>
<td>ਨੇਲ (ਨਲ)</td>
</tr>
<tr>
<td>2nd per</td>
<td>ਨੇਂ</td>
<td>ਨੇ</td>
</tr>
<tr>
<td>1st per</td>
<td>ਨੇ</td>
<td>ਨੇ</td>
</tr>
</tbody>
</table>

2. Present Continuous

ਹੁਣ ਵੋ ਵਤਾ ਕੀ ?
(oh ki karda hay)
(what is he doing?)
(or, what does he do?)

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हि पद्मा है। (oh parda hay) (he is reading)
हि उठ्ठा है। (oh utthda hay) (he rises)
हि बैठ्ठा है। (oh baithda hay) (he sits)
हि कंभ वत्स है। (oh kam karda hay) (he is doing work)
हि विद्याप पड़ा है। (oh kitab parhda hay) (he is reading a book)

1. From the above examples we find that the present tense (mas. sing.) is formed by adding -त्र to the root, and supplementing it with sing. त्र or pl. उत्र।

2. But, if the root ends in a vowel the latter is nasalized; as: नंदा jandan (goes); पींदा peenda (drinks); लैंदा lainda (takes); दांदा dainda (gives); च्छेंदा chhehnda (touches); रंदा rinda (weeps); सांदा saunda (sleeps).

3. If the root ends in-ा, we have a u—glide optionally. as गांधा gaunda (sings), or गांधा ganda (sings).
4. In fact, in these cases -ा is a present participle form; and because participles behave like adjectives, the form is declined in gender and number.

Masc. sing.

बचा बोल्डा है। (bacha bolda hai) (the child speaks)
कुता तर्डा है। (kuta turda hai) (the dog walks)
चिर्रा गांदा है। (chirra ganda hai) (a bird sings)

Masc. pl.

डॉक्टर वो कहेंदे रहूं। (daktar ki kehende hain) (what do doctors say?)
साधु नहिं दर्दे रहूं (sadhu nahin darde hain) (sadhus do not fear)

Fem. sing.

बची वो आखदी हैं? (bachi ki aakhdi hai) (what does the (female) child say?)
कुट्टी दारोंदी है। (kuti daordi hai) (a bitch runs)

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Note that in the present tense, the auxiliary verb ends the sentence and has no gender.

When an assertion is made, or a natural fact stated, the English words "is" and 'are' — are rendered by रूंचा रे, रूंचे रठ, etc.

Examples

कुता गंधा होंदा है।
( facilities)
(kuta ganda honda hai)
(the dog is ugly)

मावन चंपीयां हूं चीमां रठ।
(mawan changiyan hondian han)
(mothers are good)

हेत वो वक्ता है?
(oh ki karda hai)
(what does he do?)
सिंग्लर
 मैं गया (main gaya) (I went)
 इह आया (oh aaya) (he came)

फेम.
 चुम्मी दैरी (kurri daori) (the girl ran)
 बची मूंढी (bachi sutì) (the child slept)
 बेटौ अण्डी (bhain aaye) (the sister came)

प्लरल
 मैं दैरे (oh daure) (they ran)
 भानी दैरे (assin doore) (we ran)
 भानी मूंढी (assin sute) (we slept)
Fem.

बुज्रीमः एंद्रोमः (kurrian daorian) (the girls ran)
बतोमः मूंदोमः (bachian sutian) (the babies slept)
बैठा आप्रीमः (bhaina aayian) (the sisters came)

1. Note that in each of these cases, the verb is intransitive.

2. The subject is in its ordinary form.

3. The past tense is, in fact, past participle in form. And we know that a participle, like an adjective, ending in ‘a’ is changed into ‘e’ in masc. pl., ‘I’ in fem. sing and ‘ia’ in fem. pl. thus एंद्रा मूं (he slept), एंढ़ा मूं (they slept), एंढ़ा मूं (she slept), एंढ़ा मूं (they(fem) slept).

4. The normal or masculine common ending of masculine sing is – ‘ia’ added to the root, as in अप्रीमः (he) came; एंद्रा (he) ran; नाविमः (he) woke up; नाविमः (he) walked; नाविमः (it) rang; वैठिमः (he) sat; वैठिमः (he) got up; etc.

5. नृजः (not) immediately precedes the verb, as usual. मैं नृजः मृं (main nahin sut) I did not sleep; बुज्रीमः नृजः एंद्रोमः (kurriyan nahin daorriyan) the girls did not run.
Past Tense  
( B )

a. मैं/मैं/मैं [ है ] [ पढ़ ] सुनी गई  
I/you/he [by] [lesson] listened.  
listened the word

पढ़ मूर्ति (mas. pl.)  
listened lessons.

मैं/तू/तू/ते [ है ] [ पढ़ ] सुनीगई  
we/you/they/listened a lesson.  
listened the word.

पढ़ मूर्ति  
listened lessons

b. मैं/मैं/मैं or मैं/तू/तू/ते [ है ] कहा कहा था दिखा  
I/you/he or we/you/they told the doctor.

मैं/तू/तू/ते or मैं/तू/तू/ते [ है ] कहा कहा था  
I/you/he or we/you/they told the mother.

मैं/तू/तू/ते or मैं/तू/तू/ते [ है ] कहा कहा था  
I/you/he or we/you/they told the doctors.

मैं/तू/तू/ते or मैं/तू/तू/ते [ है ] कहा कहा था  
I/you/he or we/you/they told the mothers.

वेंडा, to be, shows existence, and at the same time serves as an auxiliary, as in forming present
tense. It is, therefore, very important to make one self thoroughly familiar with these auxiliaries. we have detailed their forms in the present tense. For the past & other tenses, the following may be noted

**Past:**

**Singular**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>थ</td>
<td>थू / थे / था बीमार थी।</td>
</tr>
<tr>
<td>I / thou / he was ill.</td>
<td></td>
</tr>
</tbody>
</table>

**Plural**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>आमी / तूमी / उम्मी बीमार थी।</td>
<td></td>
</tr>
<tr>
<td>we / you / they were ill.</td>
<td></td>
</tr>
</tbody>
</table>

does not change with gender, numbr or person.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>Also 1st per मैं बीमार मैं</td>
<td>आमी बीमार मं।</td>
</tr>
<tr>
<td>2nd per दूर बीमार मंं</td>
<td>तूमी बीमार मं।</td>
</tr>
<tr>
<td>3rd per उम्मी बीमार भी</td>
<td>उम्मी बीमार मं।</td>
</tr>
</tbody>
</table>

**Extension of Past Participle**

हैं आया (oh aaya) he came.

(past indefinite.)

हैं आया है (oh aaya hai) he has come.

(present perfect)
Exercise

Q. Translate into Punjabi
1. he went home. 2. I went to my shop. 3. we came by bus. 4. if he has taken his meals, tell me. 5. he must have gone to his friend. 6. have you come now? 7. we went with him. 8. see, the stars have come out and the moon has come up.

Ans. 1. ਹੀ ਗਏ ਜਿਸਾ ਸੀ। 2. ਮੈਂ ਆਪਣੀ ਸਟੂਫਰ ਉੱਤੇ ਜਿਸਾ ਸੀ। 3. ਆਪਣੀ ਬਾਣ ਉੱਤੇ ਆਏ ਸੀ। 4. ਹੀ ਦੌੜ ਦੇਟੀ ਧਾਂਦੀ ਉੱਤੇ ਉੱਤੇ ਮੈਂ ਹੁਣ ਜਾਣ। 5. ਹੀ ਆਪਣੇ ਸੇਹਾ ਬੇਲ ਜਿਸਾ ਉੱਤੇਹਾ। 6. ਹੀ ਕਹ ਆਪਣਾ ਹੀ?
Future Tense

Mas.

मैं कल काम करांगा।
(main kal kam karanga)
I shall do work tomorrow.

तूं बिना/बिना लिखेंगा।
(tun kitab/kitaban likhenga)
you will write a book/books.

चांचा/मामा/oh फूल तोरेगा।
(chacha/mama/oh phul torrega)
uncle/he will pluck flowers.

अभी पहले कम कराएं।
(assassin parson kam karange)
we shall do work day after tomorrow.

उसने बिना/बिना लिखे।
(tussin kitab/kitaban likhoge)
you will write a book/books.

चाचा/मामा/oh फूल तोरेगा।
(chache/mame/oh phul torrange)
uncles/they will pluck flowers.
Fem.

मैं अभी हिरण बने चलें।
(main aj eh kam karangi)
I will do this work today.

इह विउँ / विउँ भिक्षें।
(tun kitab/kitabon likhengi)
you will write a book/books.

चाची / मां / एह दृश्च उड़े।
(chachi/mami/oh phul torre)
aunt will pluck that flower.

आमी चलें।
(assin karangiyen)
we will do.

उसीं विउँ / विउँ भिक्षें।
(tussin kitab/kitabon likhogiyan)
you will write a book/books.

चाचियां / माँ / एह दृश्च उड़े।
(chachian/mamian/oh phul torrangiyen)
aunts will pluck that flower.

To form plural, the verb acquires ‘ज’ in singular masculine and ‘झ’ in plural masculine. For example चलें (चलो) but ‘झ’ changes into ‘जी’
in singular feminine and ‘जीभ’ in plural feminine
(रेत्रकलीभ)  

Thus the future ‘ग’, besides nouns, adjectives and participles, changes with number and gender.

This change is simple and regular.

Exercise

Q. Translate into Punjabi
1. I will do work
2. we will do work
3. he will do work
4. you will do work
5. she will do work
6. they will do work

Ans. 1. मैं बॉल वर्तवा ।
    2. आपने बॉल वर्तवा ।
    3. आप बॉल वर्तवा ।
    4. हे बॉल वर्तवा ।
    5. वे बॉल वर्तवा ।
    6. वे बॉल वर्तवा ।
ADJECTIVES

Adjectives are those words which qualify a noun or pronoun e. i. black boy (काला छद्दवा). In this sentence black is an adjective.

In English, the adjective undergoes no change with the change in the number and gender of the noun or pronoun, but in Punjabi a change comes.

For Example

Sing. Mas.
वाला छदव (kala larka) black boy

Fem.
वाली छदवी (kali larki) black girl

Plur. Mas.
वाले छदवे (kale larke) black boys

Fem.
वाली छदवीयन (kali larkiyan) black girls

From the above two examples follows the rule that adjective changes with number and gender of the masculine noun. But in the case of feminine noun, singular or plural, the adjective
undergoes no change

Other Examples

1. धरा अच्छा डॉक्टर है।
   (oh achha daktar hai)
   he is a good doctor
   धरा अच्छी डॉक्टर है।
   (oh achhi daktar hai)
   she is a good doctor

2. मैं चांदे प्रवृत्त सांस लें।
   (main changge skool janda han)
   I go to a good school
   मैं चांदे प्रवृत्त सांस लें।
   (main changge skool jandi han)
   I go to a good school

3. तुरू बुरा भुज्रा है।
   (tun bura munda hain)
   you are a bad boy
   तुरू बुनी बुज्री है।
   (tun buri kurri hain)
   you are a bad girl

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4. फिर पुराना भवन है।
(eh purana makan hai)
this is an old house

5. फिर बेनी वृद्ध है।
(oh bhairi kuri hai)
she is a bad girl

6. फिर एक टेबल है।
(eh ik mez hai)
this is one table

7. फिर एक कुर्सी है।
(eh ik kursi hai)
It is a chair
हर सात चुरबाँ से (जह, ते)।
(oh char kursian han)
these are four chairs

हर पुरानी बच्चे हैं।
(oh purani kalam hai)
that is an old pen

हर पुरानी बच्चे गड़।
(oh puranian kalman han)
those are old pens

9. यह साफ़ खर है।
(eh saf ghar hai)
this is a clean house

यह साफ़ खर गड़।
(eh saf ghar han)
these are clean houses

10. यह साफ़ अलमारी है।
(eh saf almari hai)
this is a clean shelf

यह साफ़ अलमारी गड़।
(eh saf almarian han)
these are clean shelves
11. फिर सबसे तेज़ है। 
(हे जवान नाउकर है)
this is a young servant

फिर सबसे तेज़ हैं।
(हे जवान नाउकर हान)
these are young servants

12. फिर सबसे बुज़ी है।
(हे जवान कुर्री है)
this is a young girl

फिर सबसे बुज़ी हैं।
(हे जवान कुर्रियान हान)
these are young girls

Adjectives ending in—a (mas.) change with the change in number or gender as in No. 4 above.

Adjectives other than those ending in—a and cardinal number do not change with the change in number (or) gender.

Attributive and Predicative Adjectives

Attributive adjectives are placed immediately before nouns as in English.
Examples
(a) इह भेंति कलम है
    (eh meri kalam hai)  
    (this pen is mine)
    (eh kalam meri hai)  
    (this is or my pen)
हिंद भेंति विउष्म है
    (eh teri kitab hai)  
    (this book is yours)
हिंद पुरानी कलम है
    (eh purani kalam hai)  
    (this pen is old)
    (eh kalam purani hai)

हिंद भेंति पुरानी कलम है, this is my old pen
हिंद भेंति कलम पुरानी है, this pen of mine is old
हिंद पुरानी कलम भेंति है, this old pen is mine

Plural इह बेंति कलम हैं
    (eh merian kalman han)  
    (these are my pens)
 हिंद कलम बेंति हैं
    (eh kalman merian han)
 हिंद बेंति पुरानी कलम हैं
    (eh merian puranian kalman han)

(b) की इह भेंति भवान है?
    (ki eh meret bhavan hai?)
    (Is this my house?)

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Attr.

आरे नी (नी जी), फिर देवा (हुए) भवान है।
(aho ji (ji han), eh tera / tuhada makan hai)
(yes please, this is your house)

Pred.

नी तकी, फिर भवान हंदा तकी (है)।
(ji nahan, eh makan tera nahan hai)
(no sir, this house is not yours)

वो फिर वह घर बुलंद है?
is this house old (predicative)

आरे नी (नी जी), फिर वह घर बुलंद है।
yes sir, this house is old.

Pl. फिर वह घर गुड़े बैठ (उठ)।

The order of attributive and predicative adjectives in a Punjabi sentence is the same as in English. But remember that Punjabi adjectives, if they end in -a (not cardinal numbers), change in gender and number, as, e.g.

| Mas. Sing भेता | Mas. Pl. भेजे |
| Fem. Sing. भेली | Fem. Pl. भेजीरा |

Adjectives ending in -a take -e in plural -i in fem, sing, and -ia in fem., pl., thus भेता, भेजे, भेली, भेजीरा।
Cardinal numbers—टिन (ik), one; दो (do) two; 
तिन (tin) three; चार (char) four; पाँच (panj) five; छह 
(chhe) six; सात (sat) seven; आठ (ath) eight; नौ 
(nau) nine; दस (das) ten.

Cardinal numerals do not change with the 
change in the number and gender.

**Possessive adjective**

का makes possessive adjective of the noun or 
pronoun which precedes it. Thus बिस का—किस्दा 
(whose); खेजे का—लोहेडा (of iron); बंधो का—मोचिदा 
( Cobbler’s)

**Other Uses**

भाँडे का ब्राह्म (mundeda bhra) 
boy’s brother

माकन डी बरार (makan di bari) 
house’s window

बिस का हैंवर (kissda naukar) 
whose servant

On the pattern of बिस का, we can form posses-
ssive cases of other 3rd person pronouns उह (uh), 
उस्दा (ussda). इह (eh), इम का (essda).
गा is a sign of possessive and we know that adjectives ending in -ा, change in gender and number agreeing with the noun possessed.

Fem. Sing.

हिंद लक्री की बुल्बी है।
(ेे हलकै दी कूरसी है।
It is a wooden chair

Fem. Pl.

हिंद मेरी विद्यालय गैठ।
(ेे हन मेरी किताबों है।
these are my books

हिंद हम (ेे हम) जीवन घरे पैठ।
(ेे हन उसी (ीसी) डैयन द्वार पैठ।
these are his inkpots

Mas. Sing.

हिंद मेरे भवनी हैं।
(ेे हन मेरे मकन दी चट्टान है।
this is the roof of my house

Mas. Pl.

हिंद मेरे भवन दे घर पैठ।
(ेे हन मेरे मकन दे द्वार पैठ।
these are the doors of my house

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Some Adjectives

चौ अच्छा (good)  
साफ (clean)  
गंदा (dirty)  
उच्च (high)  
जवान (young)  
छोटा (small, short)  
हरा (green)  
काला (black)  
गोरा (white, fair)  
चिड़ा (white)  
नीला (blue)  
पिला (yellow)  
भूरा (brown)  
लाल (red)  
टांग (narrow)

तें नया (new)  
पुराना (old)  
निवा (low)  
तेरा (your, yours)  
लम्बा (long, tall)  
मेरा (my, mine)  
कच्चा (unripe)  
पक्का (ripe, strong)  
टारा (strong)  
मैला (dirty)  
बहारा (bad)  
मारा (bad)  
निक्का (small)  
खुला (open)

Adjectives in oblique form

हेठ भिड़ठे अविड़े दं बेन बचता है।
oh pichhlay maheenay tun kam karda hai
(he has been working since the last month)

हेसर चदउत अबली बाही विच है।
usda daftar agli gali vich hai
(his office is in the next street)
हिंद में व्यर्थ होने के लिए है।

eh mere bache da chola hai
(this is my child’s shirt)

भाग आमीरां के बिना बुझ रही है।
aam admian nu isda pata nahin hai
(the common people have no knowledge of it)

चौरियाँ नजरीया दिख नाकोडी थाट संघीया उठ।
chaurian galian vich sarian motran jandian han
(in wide streets all motor-cars go)

पैके भवाने है अब मां बेंटी है।
pakke makan de age gaan baithi hai
(a cow is sitting in front of the pacca house)

मुरारियाँ वपहियां माल आमीरी संघ उठाई है।
sohnian kapriyan naal admi changa lagda hai
(man looks fine with beautiful clothes)

हरदुर वरियां विदियां/उदियां दें चभ बदला है।
mazdoor thorian dinan/haftian tun kam karda hai
(the labourer works (has been working) since some days/weeks)

In these sentences the adjectives in oblique form are फिरते भरीये, आजी शाही, में घरे, भाग आमीरा,
चौरिया नजरीया, पैके भवाने, मुरारिया वपहिया, वरिया विदिया।

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LESSON 13
ADVERBS

Adverbs are those words which qualify the verbs. They are preceded by the verb.

Examples

1. तुम विशे विलंब हैं? tum kithe rahenda hain
   (where do you live?)
2. मैं विशे हेड़े विलंब हूं main ithe nere rahenda haan
   (I live here nearby)
3. एह बच साढेगा? oh kad javega
   (when will he go?)
4. सच बड़ी भिंडेली उह साढेगा jad gadi milegi tad jawega
   (he will go when he gets the train)

In the above sentences विलंब is qualified by (विशे); then by (हेड़े, विशे); साढेगा by (बच) and (उह). These qualifying words are adverbs.

Other Examples

1. इह कम्रा अंदरून बाह्रून साf हय eh kamra androon bahroon saf hay
   (this room is clean inside and outside)
2. मैं सहर दर्जन दिवस रहा है। मेरे वाले वह है (सड़क, ट्रॉक) मैं ने वहां लाइ जहां वह मेरे काम चौहट जाली (जल्दी, तुरंत) हुई मेरा काम (when I lived in city, I could get my work done quickly).

Rules

1. Adverbs precede immediately in transitive verbs.

2. Adverbs of time precede adverbs of place.

Example

उसी स सित्रेत से मो? (tussi kal kithe gaye si) (बदल) is adverb of time and (विशे) adverb of place. (where had you gone yesterday?)

3. Ordinarily the object precedes the transitive verb and the adverb precedes the object.

आमीं अत बदल चुप वींते गीं।
(assi ajkal chah peenday han)
(these days we drink tea)

उसीं बुढ़ फिते आपना समान रखे।
(tussi hun ithe aapna saman rakho)
(now you keep your luggage here)
Some adverbs

दीवे (ithe) here          ठेहे (nere) near
दीवे (uthe) there         बहेरे (bahroom) from without
बाके (kithe) where        ऐंछे (androon) from within
बस (kad) when?           डेही (chheti) at once
सर (jad) when (rel.)     जल्दी (jaldi) at once
उस (tad) then            तुरत (turat) at once
अन वर्ष (ajkal) now-a-days

(a) In English, adverbs are formed by adding the suffix (—ly) to the adjective. In Punjabi, such formations are achieved by adding the postposition “उठ” to nouns.

Examples

पियार नाल (piyar naal) lovingly
आराम नाल (aaram naal) comfortably
जर नाल (zor naal) forcibly

(b) The present participle with —ia ending —

मैं वृही नी मनुष्य नेटलिया देखिया था।
I had seen the porter carrying luggage

मैं से हार्दिक उपकरिति नृत्यित हो।
we had heard them singing

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In the above two sentences the adverbs end in (ਘੱ)–ਹਟਤਾਂਤਾਂ, ਕਾਲਤਾਂਤਾਂ।

(2) As in English, adjectives in Punjabi also serve as adverbs

ਈਹ ਅੰਧਾ ਵੇਲਾ ਹੈ। (oh aukha bolde hai)
he speak harsh

ਛੱਤੀ ਚੰਗਾ ਲਿਖਦੇ ਗਏ। (assin changa likhda haan)
we write good

In these sentences (ਘੱਤਾ) and (ਚੰਗਾ) are adjectives but here they are adverbs qualifying the verbs (ਚੇਲਰਰ) and (ਲਿਖਦੇ)

Other Forms of Adverbs

A. Continuance

a. ਮੰਖੀਆਂ ਤੀਜਾਂ ਦਰੀਆਂ ਤਰਤ।
makhian udd rahiyan han
(flies are flying)

ਵੀ ਸਥਾਨ ਸਥਾਨ ਨਰ ਰੱਖੋ।
kan idhar udar ja rahe honge
(crows may be going here and there)

ਵੀਖੀ ਵੀਖੀ ਵੇਖ ਵਾਹ ਮੀ।
billi ithon langh rahi si
(the cat was passing [from] here)
totay pinjray vich bolrahe hunde taan
(If parrots had been speaking in the cage then)

b. 
assin sari raat khelde rahe
(we kept playing all night)

ghorri sabh kujh khandi rehndi hay
(the mare keeps eating everything)

1. In sentences under “a”, the main verb is in its root form (हूँ, ना, संध, वर्त); the adverbs are (रोजीं), (वे, द्वितीय द्वितीय) (हिंदी), (वे त्यों) and in sentences under “b”, it is in the present participle form which is declined with number and gender. The adverbs are (वे), (वा त्यों)

2. Under “a”, the auxiliary verb विद्याः is in the past participle form which takes tense and person with the help of another auxiliary verb वें।

Under “b”, विद्याः can be conjugated in all tenses and moods.

Compare the meaning:

a. हूँ ना निकालूँ तै अ वह ja riha hai
(he is going)
b. हैंल सांघ जरिंदा है। oh janda rehinda hai
(he keeps on going)
हैंल सांघ जरिंदा मो ी oh janda rehinda si
(he used to go)

B Habit

हैंल मध्ये घर बदे बदे आदिका बसाहं मो।
oh sade ghar kade kade aaya karda si
(he used to come off and on to our house)

तुसी बाज़ार रोज रोज जया करो
(you should go to the market daily)

मुझे बड़ी मुझी हिन्दु आदिका बदे महँ।
munde gharri murri idhar aaya karde san
(the boys uesd to come this side again and again)

उन अगरों लिखा हिंद उल्लग आदिका बदे मो।
tad assin darya vich tariyan layiya karde si
(then we used to go to river for a swim)

In the above sentences the main verb is in
the past participle form. है maths आदिका not हिलो।
And this is not changed with gender or number
The habitual sense is conveyed by बसा (to do)

It may be recalled that habit is also expressed
(past imperfect) as
तद्द तुसीं धूप उड़ रहां की।
tad tusi khuh te nahande si
(then you used to bathe at the well)

Continuity of habit is expressed

मैं रहते - नहीं (ममता - ममी) वह बहाए पत्तिया गा।
main dine-ratin (savere-shami) kam karda rehnda han
(I do work day and night (morning and evening)

C. Necessity

a. उठे खेली / उससी पानी वहां लेकर दिखाई देते।
tainu dhobi / darzi passoon kapre liyane payiange
(you will have to bring clothes from the washerman / tailor)

मासी हूँ हृदय के तर घडहट्टा पेंगा है।
ma nu phullan da har banauna painda hay
(the gardener has to make a garland of flowers)

मां ने वनस्पति हूँ वनस्पति वनस्पति बनेगी।
maan ne bache nu kanghi karni hovegi
(the mother will have to comb the child’s
(hair)
mistri ne def tak kam karna hai
(the mechanic has to work late)

asaan dur jana hai
(we have to go far)

The sense of "have to" is expressed in Punjabi by "ਪ੍ਰਿੱਕਤ", "ਪ੍ਰਿੱਕਤ", the former being more forceful.

The main verb is in infinitive form which is declined in number and gender, if there is an object having no postposition. "ਨਪੜਣਾ ਖਰਾਣਾ", "ਬੰਧੀ ਚਲਣਾ", "ਬੇਮ ਬਹਿਤ", etc. In the last sentence, the verb is impersonal.

When "ਪ੍ਰਿੱਕਤ" is used, the subject takes "ਹੁਣ", and thus the sentence is passive in construction.

When "ਪ੍ਰਿੱਕਤ" is used, the subject takes oblique form with or without "ਕੀ-ਹੁਣ [ਹੁਣ] ਦਰਜਣਾ ਕਰਣਾ ਜਾਣਾ ਹੁਣ ਆਮਾ (ਨੇ) ਦਵਾਈਆਂ ਲਾਈਆਂ ਹਨ (the mother has to buy medicine)"
Some Adverbs

there always
then early in the morning
then in front
thither only
from there, thence always
up every moment
from upwaros every day
on the other hand every time
today yes
as yet now
of course just now
around from now
across below
therefore slowly
therefore when
like this whence
here whence
hither whence
like this whence
casually never
tomorrow
why
last anywhere
Exercise

Q. I. Identify the adverbs in the following sentences:

1. मैं किंतु एक दिन संतुष्ट न था।
2. बिना उदगम न कल आए।
3. इस पीछे-पीछे (उखड़ा-उखड़ा) देखना था।
4. अभी इतना नहीं जितना गढ़ा।
5. पाँच बूढ़े हो अब मुझे नहीं देखने में।
Ans. (1) इधर उधर (idhar udhar—here and there)
(2) जोर भुज (zor naal—forcefully)
(3) पीछे-पीछे (pichha-pichha—slowly)
(4) राहियाँ (rahiyan—continuing)
(5) फिर फिर (gharri-murri—again and again)

Q. II. Translate into Puniabi and mark the adverbs.
1. this room is clean from outside
2. we drink tea nowadays
3. run quickly
4. we write well

Ans. (1) इधर उधर यहाँ साफ़ है ।
(2) अमी शब्दवाक्य चाप पीछे जां ।
(3) हेड़ी हेड़ी ।
(4) अमी संज्ञा स्पष्ट रूप से जां ।
LESSON 14

GENDER

There are only two genders in Punjabi, even inanimate objects are used either in masculine or feminine gender. There are no hard and fast rules about distinction of gender in such words. As in many European languages, grammatical gender is just a matter of convention. Some clearly distinctive and useful rules are being given below – m (masculine), f (feminine):

1. All nouns meaning males are masculine and those meaning females are feminine, as भाई (pita) father (m); माता (mata) mother (f); भाई (bhara) brother (m); भैंस (bhain) sister (f); शेर (sher) lion (m); शेरनी (sherni) lioness (f).

2. Nearly all nouns denoting inanimate objects, which end in -a (i) are masculine, as नाकाला (sirhana) pillow; दरवाजा (darwaza) door; घर (kamra) room; पक्ष (pakha) fan.

Some important exceptions are दवा (dawa) medicine; बला (bala) misery, दुनिया (duniya) world,
3. Infinitives ending in -a (na) are masculine as पहना चांगा कम है (parhna changa kam hai) (to study is a good work)
उसे लिखना चाहिए है (tenu likhna chahida hai) (you should write)

4. Abstract nouns, ending in -av or ao and -ap, -pan, -pana -ap are masculine, as भाव (bhav) sentiment, लगाव (lagau) attachment, शिक्षा (sianap) wisdom, are all masculine.

5. Nouns ending in -i are feminine, as कुर्सी (kursi) chair, पाख (pakh) a small fan, छटी (chhati) chest.

Some important exceptions are पानी (pani) water, गी (ghee) rectified butter, मोटी (moti) pearl

dही (dahin) curd is more commonly used in masculine than in feminine gender -दही लें आ (dahi leaa-bring curd)

6. Abstract nouns ending in -i,ai, avat, -at -ish are all feminine.
Examples

भिउत्वा (mitarta) friendship, तेली (tezi) quickness, चंगिअयी (changiayi) goodness, भिलावट (milawat) mixing, वंसव्र (koshish) attempt.

7. The names of languages are feminine. उर्दू (urdu), रूसी (russi), Russian, पंजाबी (Punjabi) सापाळी (japani) Japanese, etc.

8. The real difficulty is about words ending in consonants, and there only practice and experience will help.

9. Pronouns, adjectives and (excepting roots) ending in -a are masculine, those ending in -i are feminine, and those ending in a consonant or any other vowel have no gender.

Examples

Mas
बिउरा (kehra) which one, अपना (aapna) own, चांगा (changa) good, केटा (keeta) did, जॉंडा (janda) going

Fem.
बिउरी (kehri) which one, अपनी (apni) own, चांगी (changi) good, केटी (keeti) did, जॉंडी (jandi) going
Com.

मे (main) I, हिँ (oh) that, गरीब (garib) poor, करे (kare) he/she may do, कर (kar) do

10. The gender of nouns is clearly indicated by the pronouns, adjectives and adverbs.

Examples

जह्री मे मंजी सी हि ती सीर सठ पली है।
jehri main mangi si oh cheez lebh payee hai
(the thing I had asked for has been obtained (fem)

निक बर्री बर्री अधी है।
niki kitab barri aukhi hai
(the small book is very difficult) (fem)

इक का ला सप जाना सी।
ik kala sap janda see
(a black snake was going) (mas)

हूटी (f) (chhutti) holiday, leave; बल (baal) child; सही (f) (saheli) friend; डव (dawai) (f) (dawa, dawai) medicine; बुकहर (bukhar) fever

Formation of Feminines

a. The principle feminine suffixes in Hindi are -i, -ni, -ani, -ri. And of these the most common is -i. If a masculine noun ends in a consonant, -i

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is added, and if it end in -a, -i is substituted for that final -a.

Examples

1. चाचा (chacha) uncle, चाचई (chachi) aunt.
2. घोड़ा (ghora) horse, घोड़ी (ghori) mare.
3. पक्ष (pakha) fan, पक्षी (pakhi) small fan.
4. सोट (sota) baton, सोटी (soti) stick.

b. Masculine -a in pronouns, adjectives and verbs invariably changes into -i as in

I. म च (khat likheeda hai) – (f) चिथी चिथी (chithi likheedi hai) a letter is written.

II. जहर अवेग ती (jehra avega us nu das-ang) I shall tell him who will come

III. जहरी अवेगी (jehri avegi us nu dasangi). In English there is no such distinction.

c. Masculine nouns denoting certain classes. usually add -ni in feminine as संतनी (santani) a female saint, साधनी (sadhni) a female sadhu. सिखनी (sikhni) a sikh woman, नाटनी (natni) a female juggler, भिलनी (bhilni) a bhil woman.

Names of certain female animals and birds also take -ni as उत्थनी (uthni) a sl camel, मल्ली
There are certain classes of people, the feminine nouns of which add -(ani) to masculine forms as दिरानी (dirani) wife of the husband's younger brother (from रेशंत); जिथानी (jithani) wife of the husband's elder brother (from नेंं); विच्छानी (hiduani) a Hindu woman.

The number of such formations is quite limited.

e. The use of (ri) suffix is still less common. It occurs in चल्री (balrin girl), संदुक्री (sandukri) a small box, and बुलक्री (bulakri) a small nose-ring

f. Masculine nouns denoting 'residents of or 'professionals' and ending in (i) or (ia) get that ending replaced by (an) in feminine gender as: दूबानी (duabia) a male resident of the Doab; दूबान (duaban) a female resident of Doab, पिशाँ (pishawria) a resident of Peshawar, पिशां (pishoran–fem), धासी (paharia–mas) a resident of a hill, पहारी (paharan–fem), मली (mali–mas) gardener, मलान (malan–fem)
g. Some masculine nouns do not form feminines with suffixes but have different words in feminine gender — भार (bhara) brother; भाई (bhain) sister; पुत्र (putar) son; नून (nunh) daughter-in-law.

बापु (bapu) father  मां (maan) mother
पिता (pita) father  माता (mata) mother
मार (marad) man  फात (zanani) woman
पुत्र (putr) son  दी (dhee) daughter
मुन्डा (munda) boy  कुर्नी (kurri) girl
राजा (raja) king  रानी (rani) queen
सली (sali) wife's sister  सला (sala) wife's brother
बादशाह (badshah) king  मालका (malka) queen
LESSON 16

POSTPOSITIONS

Postpositions are those words which follow nouns or pronouns. All postpositions must follow an oblique form of the noun or pronoun they govern. Some of the postpositions are

हें (to), दें (from), दें (on)

Examples

1. भें दें फाटी दे।
   (ghorre nun pani de)
   give water to the horse

2. में कम दें चाबु मार्दा हान?
   (main kis nun chakoo marda haan)
   who do I stab with knife

3. बांचे दें चाबु हा सरह।
   (bache ton chaku na lao)
   don’t take the knife from the child

4. बुलानी दे रा बेठ।
   (kursi te na baith)
   don’t sit on the chair

Postpositions do not change with the change in the gender or number of the noun or pronoun
Examples

पढ़े हूँ (पढ़ती हूँ), पढ़ती हूँ
बढ़े हूँ (बढ़ती हूँ) बढ़ते हूँ

Thus we get पढ़े हूँ, पढ़ती हूँ, बढ़े हूँ, बढ़ते हूँ।

Other Postpositions

राख्(naal) with as in चाबु राख्(with knife)
राख़् (naalun) from as in हृदि राख्(with knife)
लट (laye) for as in में लट (for me)
विच (vich) in as in इम्मे विच (in it)
बेंख (kol) near " लम्भ बेंख (near Ram)
बेंख़ (kolon) from near " भज्जतव बेंख़ (from near master)

1. मैं चाबु राख रखन गया।
main chaku nal vadhda han
(I cut with a knife)

2. उसीं विच लट पुछ्ते उं?
tussi kiss laye puchhde ho
(what do you ask for ?)

3. में बेंखें हृदि सा लट।
mere kolon chhuri na lau
(do not take the knife from me)
4. चमच खुदे तेस रख।
chamach usde kol rakh
(keep the spoon near him (her))

Note: The full form of postposition is “वे रखे”, “वे रखे”, “वे लिखे”, “वे बने”, “वे बने”, but in practice “वे” is sometimes omitted for the sake of economy and this form is getting more popular.

You know that the 1st person possessive case is मे, mine (not मे रा)

In pl. आप रा becomes माझ (our), and तुम रा becomes तुम्हारा and even तुम्हारा, your, yours.

More Postpositions

वे ऊपर (उपर) (above), वे उँच (below). वे आगे (ahead), वे पिछे (after), वे पिछे (अग्रवें) (after), वे नाबालika (in front of), वे अंदर (inside), वे बाहर (outside), वे निकट (near)

Pronunciation

उत्तर (talay)     अग्रवें, पिछे (magrun pichhun)
उत्तर (uttay)     सामने (samne)
उपर (uppar)      अंदर (andar)
अगे (agay)        बाहर (bahar)
पिछे (pichhe)     निकट (naire)
These postpositions (without ए) can also be used as adverbs:

Postposition:

1. मेरे पिछे ना आई।
   mere pichhe na auna
don't come behind me

2. कमरे दे अंदर / बाहर बिना है?
   kamre de andar / bahar kihai
   what is there inside / outside

3. में दे ऊपर (ऊपर) रख।
   mez de uppar (utay) rakh
   put (it) on the table

4. ओह घर दे मध्ये बैठा है।
   oh ghar de samne baithda hai
   he sits in front of the house

5. मैं बारकान्त दे तेने बुझी अपना रख दे।
   main kamriyan de neray kursian rakhda haan
   I keep chairs near the rooms

Use as Adverb:

1. पिछे जाते pichhe hut (move/get behind)
2. अंदर/बाहर ना ander/bahar ja (go inside/outside)
3. ऊपर ना uppar ja (go up)
4. सम्पते दहें samne khalo (stand in front)
5. ठेचे भा neray aa (come near)

Special use of some post-positions

You know that हें (by) हें (to) हें (from) हें (of) हें (on) and partially रहं (with) are postpositions. The meaning of adverbial postpositions on the other hand, is almost fixed. It is desired here to detail some important significance of the simple postpositions.

[ हें nai (by) ]

The use of हें is not very significant in Punjabi. It is attached to the subject of a transitive verb when it is used in the past (participle) form excepting हियाना (liana) to bring, धर्म (darna) to fear, which are, in fact, intransitive in Punjabi.

हें is not commonly used with मे (I), तू (you), आप (we), आपा (you). It is optional with third person pronoun, and compulsory with आप, respectful you.
[ हूँ - to ]

हूँ is used with

a. Animate object as

मैं चैंचें मुंडीना हूँ अपया मा।
main doon mundiyan nu aakhda san
I was telling both the boys

हूँ वैচें हूँ चम्मच माती मी।
tun ghore nun chabak mari si
you had whipped the horse

b. Object of a verb requiring some predicative word.

हूँ चैंचें हूँ प्रकाशी मध्य नो।
oh munde nu shararti samajhda hai
he considers the boy to be noughty

हूँ चैंचें हूँ प्रकाशी मध्य नो।
main rishwatkhorī nun pap manda han
I take bribing as a sin

c. Object of a verb in impersonal construction:

हूँ चैंचें मुंडीना हूँ महीना मी।
nathu ne munde nu maria see
nathu had beaten the boy
d. Object in apposition:

oh aapne putar nun daktar banawega
he will make his son a doctor

e. Time of action:

main raat nun jagda riha
I kept awake at night

assin panj tarik nun aa javange
we shall come on the 5th

f. Dative (usually animate)

maan nu phul dianga
I will give the mother flowers

munde nu chitthi pa dena
send a letter to the boy

g. Logical subject of certain verbs, such as

क्षमा (to be felt), रूप (to be), अंदरा (to be felt),
शुभ्रा (to be compelled), किस्मत (to be obtained, to be met), अविवाह रेखा (to have the right), पहुंच रेखा (to have knowledge), चारी (should)

**Examples**

में पूरा ब्रह्म संजीव है, mainu bhukh laggī hai  
(I feel hungry)

मेंडे घरा अंध गेहुआ, mainu barra aukh hoya  
(I had a great difficulty)

इत्यादि ब्रह्म संजीव अगर, uhu nu barri sharm aayi  
(he felt awful shame)

जेवल ट्यू बच्चा धीरा, naukar nun kadhna piya  
(the servant had to be turned out)

मेरे वृद्धि विश्व काने वज, mainu rupaye mil gaye han  
(I have received the rupees)

वेत्रे चारी है न, tainu chahida hai ju  
(it is desired of you)

जय वृद्ध दिन नाल दा पुत्र है, bapu nun iss gal da pata hai  
(the father knows it)

**h. With predicative infinitives showing purpose:**

विच नाट तु विभाग है, oh jan nun tiyar hai  
(he is ready to go)
(i) In certain other constructions:

उक्त व्यक्तिआदि, तालिम वादिया

(congratulations to you)

मही वे [चुनना है] की आदि ? सानु की (पायें हैं) की?

(it does not concern us)

व को (के)

व को is used to denote:

a. Subject of a verb in passive voice:

मैंँ उनका काम करना चाहिए।

maithun eh kam nahin hunda

(this job cannot be done by me)

b. Place from:

वहाँ उन व क्या बिहीं नहीं की?

bazar ghar thon kini dur hai?

(how far is the market from the house?)

c. Time from:

मैंँ वहाँ उन व नहीं बिहीं नहीं की।

main kal tum kam shuru kar diyanga

(I shall start work from tomorrow)

d. Duration (for, since):

हाँ उन वि हन व की विभाग की?

oh char dinthon bimar hai

(he has been ill for four days)
मैं हंगालुण्ड बैं रुझ तकी धा लिया।
main manglwar thon kujh nahin kha riha
(I have been eating nothing since Tuesday)

e. Difference and comparison:

\[ \text{हे रेडिओ उस थों चंड है} \]

eh radio us thon changa hai
(this radio-set is better than that)

f. Relationship with certain verbs as पूछता (to ask), मंगल (to beg), चसाता (to escape), चउता (to fear)

\[ \text{मैं हम बैं पुछिा} \]

main uss thun puchchya
(I asked him)

\[ \text{अन्हे बलु पूँधू उं चसाउ बजीला है} \]

ajkal dhup ton bachna chahida hai
(these days one should save oneself from heat)

\[ \text{हे ऊस्ते बैं रवी उज्ज्वल} \]

oh kisay thon nahin darda
(he fears nobody)

[ धा ]

धा denotes any of the following relations between a noun/pronoun and another noun which follows "धा"
Examples

a. Possession and ownership:
   उसका घर (his house), नाथू की घड़ी (Nathu’s watch)
   बच्चे का भाई (boy’s brother), विनो का सेवक (whose servant)

b. Kinship:
   राम सिंह का भाई / चाचा / मामा
   (Ram Singh’s brother/uncle/maternal uncle)
   तिरमण / गुरु / बाबा दी भूजी / भाई
   Kirpal’s/Sadhu Singh’s/Baldev’s wife/mother

c. Material or composition (adjectival)
   लोहे का लोहे de jandra (iron lock)
   लकड़ी की लकड़ी lakridi kursi (wooden chair)

d. Use or purpose (for):
   पीला का पानी (drinking water)
   रेस्ट की चादर (table cover)

e. Source (from):
   पुट्ठ / बक्के का पानी (well-water, pipe-water)
   पूर्व दी बात (eastern wind)

f. Price -
   दो रुपयों की चीली (two rupees sugar)
g. Doer of:
   रखता है व्यंग (tailor's work)
   लेखक है विद्वान (writer's book)

h. Objectives:
   बच्चों को पढ़ाए (children's education)
   बुरे ची मौत (dog's (wretched, death)

i. Part of whole:
   चेहरे से हार्मनी (foot-finger, toe)
   विद्वान का पंजा (page of the book)

j. Time:
   गर्मी से बुड़ (winter-season)

k. Age:
   चाचा वृद्ध चा भुजा (4-year-old boy)

l. Characteristic:
   माता की भावना (mother's affection)
   बच्चे का बेल्पथ (innocence of the child)

m. Totality:
   धंत्य ये धन (all the five)
   ढांगी ये ढन (flocks after flocks)

n. In some adjectival phrases:
   रख चा मृत्यु (rakh da sucha) honest

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Other Uses

3 (te)

3 (on), denotes:

(i) The place where (on upon):

हर सिमी ते घाटर मी।
oh zimi te baitha si
he was sitting on the ground

मैं बृक्ष ते घाटर निशा।
main kursi te baith gaya
I sat down in the chair

(ii) The time at which:

गड्डी: देम देंत वे पंस मिट टे अहरू ही।
gaddi: das vajke panj mint te aundi hai
the train arrives at five minutes past ten

मैं रवड़ ते पुच्छ निशा।
main vakat te pahunch gaya
I reached in time

(iii) imminence:

दीवार देह ते ही।
diwar dehn te hai
the wall is about to collapse
iv. Sequence of action:

मेरे साथ उन सज्जा थिए ।
mere jaan te on jag piya

he woke up when I reached there

v. Relationship with certain verbs:

विलुप्ति वतन (kirpa karna) to be kind to

ितिमयक वतन (itbar karna) to believe

मंगे चेतन (shak hona) to doubt

उत्तम धर्म (taras khanna) to take pity

Examples

माँदे के विलुप्ति करने ।
sade te kirpa karni
be kind to us

देखे के देशी नितिमयी मनों करने लिए निश्चि ।
tere te koi itbar nahin rah giya
no faith is left in you

देख किस दे माँदे के ।
tere kiss te shak hai
who do you doubt ?

तनोवं के उत्तम धर्म ।
gariban te taras khau
have pity on the poor

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**vich**

**vich** (inside) is used for denoting;

i. **Place in which**;

*Lahaur vich ik hakim rahinda see a physician lived in Lalhore.*

ii. **Time in which**:

*In that age*

*In eight minutes’ time*

iii. **Price at which**;

*What will the cost?*

iv. **Age at which**;

*(at this age)*

v. **Action in which**;

*The wife kept busy in cooking*
vi. State in which:
बीमारी विच ए मेरा काम विग्गर जिः
bimari vich ee mera kam viggar giya
my work was spoilt during my illness

vii. Comparison:
हरिया वृद्ध मातेशा दिंच खुजे तेजी है।
eh kurri sariyan vichon sohni hai
this girl is most beautiful of all

रण (naal)

रण (with) is used to denote

i. Instrument:
वेष रण धा, hath naal khaa
(eat with hand)

ii. Cause:
ब्युख रण नाल जन मह निकाल्दी है।
bhukh naal jan paye nikaldii hai
life is being lost on account of hunger —
feeling terribly hungry

iii. Manner:
हिच भलि पढ़ी तरह रण मासड़ है।
eh mamla achhi tarah naal samajh lai
understand this matter properly
iv. Companionship:

समु चचे दे राख वा लिग मी।
samu chache de naal ja riha si
Shamu was going with his uncle.

v. Proximity:

मेज दे राख वी बुलनी बढी है।
mez de naal ae kursi payee hai
just near the table is lying a chair.

vi. Along:

दीवार दे राख राख चला ले।
diwar de naal naal chale ja
go along the wall.

Verbs बोलूँ, to talk; प्रस्तुत बता, to treat;
बेह़तरा, to tie; तित्तर बता to, marry; तित्तर उठा to love;
संयुक्त, to join; संयुक्त, to combine; Compare:

मैं इससे राख दे गंगे बाँसू बता दिया।
main uhde naal do ghante gallan karde riha
I kept talking with him for two hours.

राधो दा वियाह लोहार नाल कर दिया।
radho da viyah loohar naal kar ditta
Radho was married to the blacksmith.
मेरा उहड़े नाल पियर हो गिया
I fell in love with her

कागज़ लव्य नाल जोर लाओ
glue the paper with paste

है रंग उस्स नाल मिला के वेक्हो
see after mixing this colour with that

Note that ‘For’ is expressed in Punjabi by

i. मेरे लयें की लियोगे?
what will you bring for me?

ii. ओह पिच्छल चार दिन तुम कुछ नहीं खा रहा
oh pichhle char dina tun kujh nahin kha riha he has been eating nothing for the last four days

iii. तुस्सन इस हिरनी का किना मुल बहारीया?
what did you pay for this she-deer?

iv. ओह शरम दे मारिया चुप रहो गिया
oh sharm de mariya chup rahi giya he kept silent for shame
v. सादे बेली दिल्ली वाल तू गये।
सादे बेली दिल्ली वाल तू गये।
sade beli dilli val tur gaye
our companions have left for Delhi
vi. किताब दिन ते मेरे कोलौं कपी लैल।
किताब दिन ते मेरे कोलौं कपी लैल।
kitab di than te mere kolan kapi lailai
take a copybook for your book
vii. मैं ने इस दिन ते उस तूफाना हिंदी बहुती तै।
मैं ने इस दिन ते उस तूफाना हिंदी बहुती तै।
main eh gaan teeh rupayan vich kharidi hai
I have bought this cow for thirty rupees
LESSON 16

MOOD

The different modes or manners in which a verb may be used to express an action are called moods. There are several moods. First we discuss the subjunctive mood.

Subjunctive mood is used to express a wish or desire or a purpose or a condition or supposition.

Examples

Singular
1. मैं करौं, I may do; if I do
2. तू करौं, you may write, if you write
3. उसे करौं, he/she may break
   if he/she may break

Plural
1. हमे करौं, we may read, if we read
2. आपके सुनौं, you may listen, if you listen
3. उन्हें उठाएं, they may get up, if they get up

1. Here we do not have a participle form. There is no change with gender.

2. But the form is inflected in number and person.
3. Different meaningful terminations may be noted

This form has a sense of futurity, and it can also be called 'optative', as it expresses desire, requirement or purpose, besides condition.

There is a ड glide after the root ending in a vowel, as in घरें (he may eat), घरें (you may sleep), जो दे (I may drink).

Among the tenses or moods in Punjabi, this is the only one in which a verb takes six varied forms.

Other Examples

Subjunctive : (may be)

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<thead>
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<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>1st per</td>
<td>मैं घरें</td>
<td>अमैं घरें ते</td>
</tr>
<tr>
<td>2nd per</td>
<td>उमर घरें</td>
<td>उमर घरें 1</td>
</tr>
<tr>
<td>3rd per</td>
<td>दिव घरें</td>
<td>दिव घरें 1</td>
</tr>
</tbody>
</table>

Future will be :

Sing. add-ना for masc. -नी for fem.
Pl. add-ने for masc: -नी for fem.

Compare :

मैं बैठ गैं (I am seated)
मैं बैठ गां (I was sitting)
मैं बैठा जैसा (if I be sitting)
मैं बैठा जैसा हूँ (I will be sitting)
मैं बैठा जैसा हूँ (if I were sitting)

बैठा is as good an adjective as भड़ा (fat); भढ़ा (thin); संक्ष (simple); घमट (mean); etc., so for as function is concerned.

**Use in Sentences**

ने जैसा चला जा चला रहा था?

if he had feared, he would not have eaten fruit

उसीं बन्नाह के बिखीं बनीं थी?

why do you go to the shop? — (purpose)

दरवाजा बंद रहा बने, बेंटी आईंसे बंदहुँगा?

do not shut the door, somebody may be coming — (supposition)

मैं नहीं बैठा कबीर जैसी हूँ जैसी जैसा हूँ?

if I had been doing this work, then it would have been good — (condition)
what do boys wear? – dress, shirt, pyjama, coat, shoe

what do girls wear? – trousers, dhoti, saree, scarf small scarf

if some labourer passes tell me

1. The present participle also functions as past conditional. It is extended by the auxiliary.

“जेड़ा” is conjugated according to person and number. The English (to have) and (to be) both mean “जेड़ा” in Punjabi.

2. In conditional mood, the Punjabi form in both subordinate and the principal clause is the same. Cf. English had...... would.

3. The participle form changes with number and gender.
LESSON 17

DEGREES OF COMPARISONS

In Punjabi there are several words which express the degree of comparison. For instance तेज़, ढेर, बेख़बर etc.

The following are the examples of how these are used in making sentences.

a. फूल बूढ़ा हैं खुशी रहते चंचल है।
   (this dog is better than that)
   (the degree of comparison in this sentence can be expressed in some other words also.
   फूल बूढ़ा हैं खुशी सजा है or फूल बूढ़ा हैं खुशी सजा है or फूल बूढ़ा हैं खुशी सजा है।

b. फूल गुरें सिक्का / बलज़ा / बलज़ा है।
   (eh hor ziada changa/kala/vada hai)
   it is still more good/black/big (better, blacker bigger)

   From the above sentences we see that the words तेज़, ढेर, बेख़बर, गुरें सिक्का express comparison between two similar things.

   Other Sentences
   Natha माझिबाँ ठाकरे (डिची, ढेर, बेख़बर) बेज़ा है।
   (Natha is worst of all)
Shila is best of all girls.

From the above examples follow the rules that

1. The adjective itself (चौंडा, चित्ता, बड़ा, छेदा) does not undergo any change for degrees of comparison. The comparative is expressed by ठंडें, ठें, ठें, ठें which means 'than'.

2. The superlative is expressed by मारिफ्त (mas), मारिफ्त (fem) all ठथें (ठें, ठें, ठें), as compared with, or ठिठें (out of).

3. In “b” the formation is just like ‘more beautiful’, where the adjective in positive degree is made comparative by the addition of ‘more’ -ठें- in Punjabi.

4. Like the comparative - “er” in English- larger, better, etc- we have some cases of- era in चंबेंगा (changera) better from, चेंगा (changa), लंबेंगा (lambera) longer, taller; छोटेंगा (chhatera) smaller; from छोटा (chhota); उच्चें (uchera) higher, from उच्च (uchə)

Even before these, ठें or ठें is used for ‘than"
5. The superlative is also expressed by the repetition of the adjective with तू in between, as गरीब तूं गरीब (garib tun garib) the poorest of the poor; अमीर तूं अमीर (amir tun amir) the richest.

6. Mere repetition of adjectives and adverbs denotes comparison with self:

बरे बरे (thale thale) lower still, adv.
चांगा चांगा (changa changa) good in the lot
वड़ा वड़ा (vada vada) still bigger

Exercises

Q. Fill in the blank with words showing comparison in the following sentences:

1. ता भाली चू है।
2. दिया भाव नहीं है।
3. गरीब भाव भी है।
4. वार चू है।
5. शराब दिया बना है।

Ans. 1. तालू 2. दिया 3. तूं 4. लिया 5. पढ़ तूं
LESSON 18

NUMBER

Singular-Plural

Singular

a. यह बिउष व (this is a book)
   यह बुक व (that is a chair)
   यह बुक व (this is a girl)
   यह मां व (this is mother)

Plural

a. यह बिउष वेय व (these are books)
   यह बुकमी वेय व (those are chairs)
   यह बुकमी वेय व (these are girls)
   यह मां वेय व (these are mothers)

Singular

b. यह जन्म वा (this is a post office)
   यह बाग व (this is a house)
   यह लेव व (that is a servant)
   यह महू (that is a saint)
   यह आफनी व (this is a man)

Plural

b. यह जन्म वेय व (these are post offices)
1. The Punjabi language has only two genders—masculine and feminine.

2. Note that the pronouns ਹਿੰਦ (this, it, he, she) and ਹਾਂ (that, it, he, she) do not change in gender and number.

3. ਹਾਂ (are) is more common than ਜਾਂ which is rather pedantic.

4. Under A above we have feminine nouns and their forms, and under B above, masculine nouns and their forms. The following rules may be noted.

**Feminine**

Sing. ending in-a

Pl. add – va

Others add –a in pl.

ਵਾਲਾ – ਵਾਲਾ, ਬੁੰਡੀ – ਬੁੰਡੀਏਂ
Masculine
Sing. ending in – a
Pl. change –a to –e
हाथ-हाथे, सिख-सिखे
Others no change
भान-भान, ठेबर-ठेबर, आष्ट-आष्ट, साप-साप

To elaborate the rules we may give some examples again:

1. Singular (feminine) ending in the vowel (अ, ।) change into “वृ” in plural. Example; भि (भांवति)
   But in such cases verb also changes. “भि तै” becomes “भाल्ल तैठ”

2. Singular masculines end in (अ, ।) change into (० ) in their plural form. Example: नच्छ (नच्छे), भुक्का (भुक्के), वच्छ (वच्छे)

3. Singular feminine ending in (ः ) changes into (शि), Examples: याफी (याज्ञीसशि), याफी (याज्ञीसशि), वटी (वटीसशि)
The verb also changes.

4. Singular masculines ending in (ः ) or (० ) do not change. Only their verbs change. Examples: आफ्टी तै (आफ्टी तैठ), मापु तै (मापु तैठ)
5. Singular masculines not ending in vowels do not change except in the form of their verbs. Examples: हेमम छत (हेमम छत)

6. Singular neutrals ending in vowels (१) change. Examples: ज्योतिः छत (ज्योतिः छत). Their verbs also change. More examples: चाप्या छत (चाप्या छत); पस्मा छत (पस्मा छत)

7. Singular neutrals ending in vowel (१) change into (अ०). Examples: दुर्गौ (दुर्गौ), शिष्ठ (शिष्ठ)

8. Singular neutrals without vowel endings do not change except in the form of their verbs. Examples: अबल छत (अबल छत). There are many exceptions to this rule. Example: विद्याव (विद्याव)

Some masculine nouns do not change in number, but their plurality is known from ‘e’ in pronouns, adjectives and verbs.

Example
मेरे हिंदी शूट पेंटे तेरे उठ।
(mere chite boot dhote hoe han)
my white shoes are washed

Other Examples
माथे (parents); मात्रू (mother’s parents); मधु ले
(wife’s or husband’s parents); लेख (people) are only masculine plural.

बहान (brother); आतम (soul); पिताः (father); नदी (river) do not change for plural number.

Feminine nouns, pronouns, adjectives and verbs take -a to form plural number, as मादी (mares); माई (sisters-in-law); बैठी (sitting) गई (went)

Some feminine nouns end in -a. They take a glide before the plural termination as: बाँध (winds); दव (medicines); नशी (desires), Another plural form of such words has -i termination, as in बांधी, दवी, etc.

If the final vowel of a feminine noun is nasalized, it is denasalized and then a is appended, as: माँ (mother), मात्र (mothers), गाँ (cow) गांई, गाई (cows)

Respectful terms, expressed with श्रीमान (shri-man) before name or designation), and जी (ji), जोत न (horin); साहिब (sahib); महाराज (maharaj) etc. after a name, relation or designation, or even unexpressed adjectives and verbs are in plural.
Examples

माँके बिड़ि नी वेत्ते दुःखे मत ।
sadde pitaji kahende hunde san
(our father used to say)

मूळभूत तैय मिश चढ़े गढ़े रह ।
shriman Sher Singh chale gaye han
(Mr. Sher Singh has gone)

चचा / ध्वें जी / ध्वें ध्वें ध्वें अच्छी मत ।
chacha/Khanna ji/ hori bare change aadmi san
(Uncle/ Mr. Khanna was a good man)

Authors, editors and officers commonly use plural in first person, as

अम्मां दिच विदाह लिखी है ।
assan eh kitab likhi hai
(I have written this book)

अमीं अम चढ़उक तकी आदमी ।
assin aj daftar nahin avange
(I shall not come to office today)

Some Numbers

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<td>घरनी (f)</td>
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</table>

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<tr>
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<td>मुर्ति</td>
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<td>ईठ (uth)</td>
<td>ईठे (utho) get up</td>
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<tr>
<td>बैठ (baith)</td>
<td>बैठे (baitho) sit</td>
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<tr>
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<tr>
<td>पढ़ना (parh)</td>
<td>पढ़ने (parho) read</td>
</tr>
<tr>
<td>चलना (chal)</td>
<td>चलने (chalो) go</td>
</tr>
<tr>
<td>जा (ja)</td>
<td>जाने (jao) go</td>
</tr>
<tr>
<td>आ (aa)</td>
<td>आने (aao) come</td>
</tr>
<tr>
<td>लिखना (likh)</td>
<td>लिखने (likho) write</td>
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<tr>
<td>देना (de)</td>
<td>देने (deo) give</td>
</tr>
<tr>
<td>करना (kar)</td>
<td>करने (karo) do</td>
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मैं उठे, उठिएं, उठे, उठिए, उठाए, उठाएं, बढ़ाए, बढ़ाएं, उमड़ते, उमड़तीं, मचाएं, मचाएं, घनात, घनाते, विघनात, विघनाते, पट्टी, पट्टी, टिकटक, टिकटके, फैल, फैले, भंडार, भंडारे, बुझी, बुझी. |
Exercise

Q. Correct the numbers in the following sentences:

1. मात्रा बिना ही वांचें तुंगा मही।
2. भाली अत सहउत रजी आदंता।
3. ते पेष्रि भव जरींग।
4. दित जूजींग है।
5. दित जबजग है।

Ans. 1. मात्रे बिना ही वांचें तुंगे मह।
2. भाली अत सहउत रजी आदंते।
3. ते पेष्रिंचा भव जरीं सर
4. दित जूजींग हैं (उत)
5. दित जबजग हैं (उत)
LESSON 19
OTHER PARTS OF SPEECH – I

Imperative (command)

Sing. तु चढ़ यु गो, औ चढ़ गो
Pl. तुम्हें चढ़ यु गो, औ चढ़ गो

1. तु, like 'thou' in English is a familiar form. Foreigners should avoid this form.

2. The plural form तुती स चढ़ यु गो is used for singular as well as plural, exactly as in English. तुटी is honorific and plural.

3. चढ़ is, in fact, the root form which is used as imperative 2nd person singular. Here, तू, Punjabi and English treatment is similar.

4. Note that we can use the verb without the pronoun in imperative mood, as in English. The pronoun is used for emphasis.

Some imperatives

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>टीड़ गेट अप</td>
<td>टीड़</td>
</tr>
<tr>
<td>टीड़ सिट</td>
<td>टीड़</td>
</tr>
<tr>
<td>टीड़ गो</td>
<td>टीड़</td>
</tr>
<tr>
<td>टीड़ रिड</td>
<td>टीड़</td>
</tr>
</tbody>
</table>
5. The infinitive often serves the purpose of the imperative.

Examples

उत्तर खत जाना, तुसी घर जाना
(you go home)

घर बैठना, घर बैठना
(sit in the house)

सबूत खत नै, स्कूल ना जाना
(do not go to school)

Other Examples

[ उत्तर ] खत चढ़ा | [ उत्तर ] खत चढ़े।
[ उत्तर ] उम्मियत सा | [ उत्तर ] उम्मियत सह।
[ उत्तर ] भेट वक्त चे | [ उत्तर ] वित्त और।
[ उत्तर ] एठ।

Remember that verb in a Punjabi sentence comes at the end.

The negative is expressed by न put before
the verb लिखना. But for emphasis लिखौं is used after the verb - लिखौं नहीं, do not go

Infinitive

लिखना चांगा कम है।
likhna changa kam hai
(to write is good)

घर जाना अच्छा है।
ghar jana achha hai
(it is good to go home)

चैंस करना साह्क है।
kam karna saukha hai
(to do work is easy)

बिना पढ़ना चांगा कम नाहिं है।
kitab na pathna changa kam nahin hai
(not to read a book is not good)

In these sentences "लिखना", "चांगा", "करना" "पढ़ना" become infinitive with the addition of "ना" to the root.

1. Root plus ना is the infinitive form. In dictionaries verbs are given in their infinitive form, and we can say that root is obtained by eliminating ना at the end.
2. If the root ends in त, न - the infinitive termination is र. This is phonetically more convenient. Thus पढ़ (to read), चला (to do), सुना (to hear).

3. The verbal phrase with infinitive follows the ordinary rule of keeping the verb (i.e. the infinitive) at the end.

Compare:
Eng – to go home
Punj. — घर जाओ।
Eng – to do a good work
Punj. — चेतना केम बनाओ।

5. The place of 'न' (not) is the same as in English.

Interjections

Here is a list of interjections. They form sentences by themselves.

इ, दे (uooae, ve) (masc); ली (ni) (fem); नी (ji) (respectful) — o, for addressing.

आह (aaha) राज (rati kah) (vah bhai vah) (praise be yours) joy, ईई (uee) (pain)

बाबे, दिन, अच (gaye, uh, aah) (regret)
Conjunctions

Conjunctions join together two sentences. There is nothing peculiar about Punjabi conjunction. You need only to have a practical list.

1. नड़ुं ढे/अड़े पड़े उठ (roots and leaves are lying)
   In this sentence नड़ुं, and पड़े (roots and leaves) are joined together with words ढे (te) or atay (अड़े).
   Thus this sentence can have these conjunctions.
   Any one of them can be used to express the complete meaning.

Other Examples

1. निहाला सौती हृशीकेश ती भंजा मेंध टिन्डी।
   निहाला सौती लिया ते दांग मोर्र दती।
   (Nihala brought a stick and returned the bigger one)
2. मैं दिखला माफ़ वत देंगा पर कह माफ़ी उन मंगेगा।
main uhnu maaf kar dainda par uh maafi tan mangda
(I would have excused him but he should have just asked for pardon).

3. मंडल राहे लजाक तै हाँफ़ बेखं ते।
moti nalay larda hai nale ronda hai
(Moti quarrels as also weeps)

4. मध मंगढ़ पूंछा तै वि / ना मंवड़ी?
mor sohna hunda hai keh/jan morni?
(Is peacock beautiful or peahen?)

5. मम्ब बख्स टूट ठजीं, मम्बं ठेंगे जी ते।
sadda kalaj door nahin, sagoon nairay hi hai
(our college is not far off, rather it is quite near)

6. दरा प्रभ तै विभा मी, रिकन लहदी (वचवे. लम्बू) ईतुई फिलाम भिलुगा।
oh pas ho giya si is laye/karke/vaste uhnu inam milega
(He had passed, therefore he will get a prize)

In the above sentences वि, ना, मम्बं, रिकन लहदी, वचवे
हम्मू are conjunctions.

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Conjunctions are used to make compound and complex sentences as in English.

Words without coordinating conjunction are very commonly used in Punjabi.

हिंदू भौज़, (nike vade)  
the small (and) the big ones

मूंडे वुजिया, (munde kuriyan)  
boys (and) girls

अंतर मघाड़, (andar bahar)  
inside (and) outside

The Object

तुँ ची खाँस सँन है ?, tun ki khanda hai  
(what do you eat ?)

मैं बेटी खाँस सँन है, main roti khanda han  
(I eat bread)

हिंदू ची चाँस सँन है, oh ki karda hai  
(what does he do ?)

हिंदू ची चाँस सँन है, oh cheezan lainda hai  
(he takes articles)

वादा दक्तार मेरी उंगळी देखा है |  
vada daktar meri ungli dekhda hai  
(the senior doctor examines my finger)
In the above sentences words "की", "बेटी", "सील" etc are objects.

The general principle in Punjabi is that verb comes at the end of a sentence. It must, therefore, mean that the object must come before the verb unlike in English. Examples: "बेटी धान्य", "सीला क्षेत्र" "हेनाली रेख्दा" etc.

**Some Verbs with Objects**

<table>
<thead>
<tr>
<th>Punjabi verb</th>
<th>English verb</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਕਟਣ</td>
<td>cut</td>
<td>ਫਰਟ</td>
</tr>
<tr>
<td>ਕਰਨ</td>
<td>sell</td>
<td>ਜ਼ਵਾਨ</td>
</tr>
<tr>
<td>ਪਹ੍ਹਾਣ</td>
<td>catch</td>
<td>ਵੇਲੀ</td>
</tr>
<tr>
<td>ਦਾਰ</td>
<td>give</td>
<td>ਬੰਨੀ</td>
</tr>
<tr>
<td>ਖਰੀਡਣ</td>
<td>buy</td>
<td>ਆਬਣ</td>
</tr>
<tr>
<td>ਖਾਣ</td>
<td>eat</td>
<td>ਆਧਾ</td>
</tr>
</tbody>
</table>

Also compare Punjabi and English structure in:

<table>
<thead>
<tr>
<th>Punjabi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਮਾਵਾਨ ਕਮ ਕਦੀਆਂ ਹਨ</td>
<td>mothers do work</td>
</tr>
<tr>
<td>ਖਾਣ ਤੀ ਕਰਦਾ ਹੈ ?</td>
<td>oh ki karda hai</td>
</tr>
<tr>
<td>(what does he do ?)</td>
<td></td>
</tr>
</tbody>
</table>
meri kitab de  
(give my book) 

(tussin kitab parho  
(you, read the book) 

हर वेंट ते ?  
oh kaun hai  
(he who is) who is he ? 

हर टीचर ते ।  
oh teechar hai  
(he teacher is) hs is a teacher 

हर मेरा बहान ते ।  
oh mera bhai hai  
(he is my brother) 

The reply to हर वेंट ते ? can be simply "ठोक"  
or 'भेंगा बहान so वेंट of the question is just replaced  
by the name of the person. 

হর বেঁট তা ?  who are they ? 
হর ভেঁটাং বেঁট তা ।  they are my sisters.
LESSON 20

OTHER PARTS OF SPEECH—II

Use of isn't it, much, many etc.

It, There

what is your name?
what is your name?
how do you do?

condition
Is it a holiday today?
Is there any hotel here?

'It' and 'there' are not rendered in Punjabi, as they are redundant.

which side did our ball go?
has she begotten a son or a daughter?
he is here. is he?
today of course, fever is not there. Is it?
is the coat-cloth good?
Isn't it

a. है रहे ही है । दें [विज] का ।
oh ithe ee hai, hai (ki) na?
he is here. Isn't it?

उन्हें बच्चे उं । ऐसे हाँ।
tere kapde tan naven han, hain na?
(your clothes are, of course, new. Are't they ?)

उसे पनसाहिब बच्चे तू क्यों आबूं, दें हा?
tainu Punjabi bolni nahin aundi, hai na?
(you cannot speak Punjabi. Can you ?)

मैं दें रहा आपिता मं । दें हाँ
main der nal aya san, hain na?
(I had come late. Didn’t I)

b. चिरया-घर विच दें विच चिठू । Reply दें विच चिठू।
chirya-ghar vich do sher hain, hain tan sahi
(there are two lions in the zoo. Yes there are)

मैं नुस्खा वे बिज दूं देने विच दें । Reply दें दूं।
main suniya hai keh tun fail ho giya hain.
Nahin tan
(I have heard that you have failed. No. I haven’t)
ढू फिर लिखा है रा ? Reply ता फिर लिखा।
tainu mill giya hai na ? haan mill giya
(did you find it ? yes, I did)

1. In these question tags, the first category only
confirm a statement. Punjabi has a simple form
which means to ask, "Is it or not ?" 'है ना' is a
very common expression to elicit approval or
confirmation from another person.

2. In English, 'to do' takes the place of a verb
in answers of category "B". There is nothing like
it in Punjabi, which repeats the verb.

So Many, So much

1. ढूं बिरं दुपहीं चाजीला रे ?
tainu kina rupaiya chahida hai
(how much money do you want)

& ढूं बिरं दुपहीं चाजीले रस ?
tainu kine rupaye chahede han
(how many rupees do you want ?)

2. ढें धिंता अंधा बिधई दुंचा रे ?
tun inna aukha kiun hunda han
(why are you so (much) uneasy ?)
तुसी इने अक्षे कितने हो
(why are you so (much) uneasy?)

मैं इंते पाटी खिदर निहत मैं भी मव।

मिन्नु इन्ना पन्नी दियो जिनाँ मैं पी सकूं
(give me as much water as I can drink)

& मैं इंते रंगज भिखे बिंत मैं भान दे हिमा।

मिन्नु इने नमबर मिले कींह मैं पास हो हिया
(I got so many marks that I passed)

1. There are certain words which have a different meaning in their plural form. In singular form they denote quantity or measure; while in plural number.

दिउ, how much
मिन्न, as much
हिंद, this much
हिंदे, that much
वंज्ञ, much

दिउ, how many
मिन्ने ए स्मान
हिंदे, so many
हिंदे, so many
वंज्ञे, a few

2. In adverbial -“e” form, the sense of quantity or measure is retained before adjectives, as in
No. 2 above, or in घटै अढे very good, घटै लेटे a little better.

3. The plural form is masculine with -e and fem with -ia, as of other adjectives ending in -a.

a. बहाई, नव गुड़ी।
   बहाई, नव सुन्नी
   (Brother, just (you) listen. O brother, just (you) listen)

   फिर वी लौटा ही?
   eh ki keeta ee
   (what have you done?)

   देख रा वी लौटा मू।
   vekh na ki keeta su
   (Look! what he/she had done)

   यू आये ने (मी),
   oh aaye ne (je)
   They have come, (mind you them)

b. (1) इतिहास वी घटना?
   dariyan ki banda
   (what can be obtained by fearing?)
bhaire-bhaire gane suniyan munde vigarde han
(listening bad songs, boys are spoilt)

(2) मैं आपके बच्चों मुँहर ।
main aapne kani suniya
(I heard (it) with my own ears)

मैं इतने बच्चे आपके बच्चों लोटा मी ।
main eh kam aapne hathin keeta see
(I had done this work with my own hands)

(3) गौड़ी गतियों / दिने संस्कीर्ती ।
gaddi ratin / dine jandi hai
(the train leaves night and day)

(4) ओह मुहुन कुछ तथा बंकिम ।
oh muhun kujh nahin bolia
(he spoke nothing from (his) mouth)

(5) ओह बाहुलन आपिया ।
oh bahroon aaya
(he came from outside)

(6) ओह स्कूल / पूर्णे भत्ता तेव्हा है ।
oh skool dhupe baitha hona hai
(he should be sitting in school/in the sun.)
a. नृङ्ग [उबर्ज] आजके मंडे हे घड़रुप रूपा है।
suta (hoiya) aadmi moe de brabar hunda hai
(A man in sleep is like a dead man)

ronde munde change nahin lagde
(weeping boys are not liked)

tussan merian likhiyan kitaban vekhian han
(have you seen books written by me ?)

dooroon aande (admi) diss painde ne (दिससू, (to be seen)
(Men coming from a far look like it)

b. नृङ्ग वेंचा संस्कृत मो।
munda ronda janda si
(the boy was going weeping)

kurri kheddi kheddi deh payee
(the girl fell down playing)

roti sarri hoe si
(the bread was burnt)
Vocative

(O brother / boy, come here)

(O mother / girl! listen to my word)

(O gentlemen! give me help)

(O' boys/brothers tell me the way to the city)

(O girls, just give attention)

(O Master/God, listen my request)

(O uncle)

1. There are some important exceptions in masculine forms. In singular, the terms for relations, for instance, remain unchanged, as चचा, भाई, बतेवें.

2. Proper nouns are optionally declined in vocative. बनवल मिश and बनवल मिशा are both popular
3. The interjections दे, ले, दे ना, ले, दे, etc. are optionally used.

[अप / अपे and अपटा]

a. मैं अप / अपे बन रहंगा।
(I shall do myself/by myself)

dumie apaye chhle saarh।
(you go by yourself)

he apaye sam bina।
(he ran away himself)

b. उसी अपटा माता बन रहंग।
(you go to your homes)

he merta apटा बेखी ै।
(he is my own companion)

am apटीसे घरहो बना रही ै।
(we had our arms broken)

Use of जोड़ा should/wanted

सेवत हूँ वो जोड़ा ै?
(what does the servant want?)

हेतू बेंवत / ओणीशर जोड़ा ै।
(he wants a blanket / towel)

हेतू लटो / उसीली जोड़ा ै।
(he wants a carpet / quilt)
With nouns as objective, “कर्जिया” means (is wanted) and with declinable infinitives it means (should)

When a noun as object is intended, we can also use तक्षिष्ठ in place of कर्जिया

Passive Voice

a. टिद लेख विम उठूं वतीया है।
   (how is this work done?)

   टिद्रे पैंतली पढ़ावी है।
   (here Punjabi is taught)

b. के दूष्प्रीये पेयलो दिइं दरे तरह।
   (two rupees were given in advance)

   वेंती डें मंगवा तरह सवजर दिइं निमा।
   (the prisoner was tightened with chains)

   टििद लेख विम उठूं वीउं बांधा है।
   (this work is done in which way?)
c. फिरे पंजाबी पढ़ाशा गया है।
(here the study of Punjabi is done)

मेरे वेलों फिरा वाम किया बन गया।
(I cannot do this job)

From the above examples we find that

1. The passive construction is formed in three ways in Punjabi:

a. Add -i+da to the root. This उ is, of course, inflected in number and gender. There is auxiliary verb to show tense, mood, etc.

b. Add conjugated forms of लिं to the past participle of the main verb. लिं, (originally) "to go", serves here as "to be". The participle is, of course, changed into gender and number.

c. चेः, "to be", is used after abstract nouns or infinitives. चेः, of course, is conjugated according to the tense, mood etc.

2. The passive construction is to be avoided in Punjabi as far as possible. It is employed, usually when the agent of the verb is not mentioned or is not known, or when obligation is intended.
Use of रखा

a. लगा बस दाढ़े हैं बुझाता।
(just call the fruit-seller)

b. लगा पत्र दाढ़ी विपदेय बाज़ार बाढ़ी देंगी।
(his (house) wife has gone out)

c. लगा दाढ़ी देंगी।
(the theft case will come up today)

From the above sentences we see that

1. रखा is used with nouns showing “one concerned with”, “possession” or “having”. Examples: चीज़ी रखा, बस दाढ़े etc.
2. It is used predicatively meaning “about to”
Examples: नाट बालो, भाट बाले

3. It serves as adjective. Examples: टेपो बाले, पड़त बाले etc.

4. बाला because of its (-a) termination changes with gender, number and case. Examples: बल बाला
इल बाले, इल बाली.

Other Examples

Mas. Sing बाला, बाले है
Mas. Pl. बाले, बालियाँ है
Fem. Sing. बाली
Fem. Pl. बालियाँ

5. बाला can be used with some adverbs:
वार बाला (of yesterday); अल्प बाला (of today);
सबकी बाला (on the front); तल बाला (adjoining);
घर बाला (of inside); घरदेश बाला (of outside).

6. बाला should not be used with adjectives.

Revision

(A)
हिंदी मायानी होते हे पान वुड तुपाते हे तिव्रिते ने बाले। उर इन ने
मैन इन बाले मैन हिंदु त्वान बाला ने बाली ने बाल बाले। हिंदु त्वान
नी ने हिंदु आपसी बाला बाल बाले। नन हिंदु अवस्थ भाली जानी मी।
A vegetable-seller had collected with him some rupees (money). He thought, “I may leave this shop and do some other job.” He should have developed his own business. But he had lost his wisdom. The friends made him understand that there was no better work than this. He did not agree. Gradually, all his money was spent. Now he started lamenting —“Ah, what should I do?” People asked —“boy, what did you do?” This is not the way to do things. You should have continued doing your job.

(B)

Read and write

दिन भूँजा मूँझ ना तिग नी।
(a boy was going to school)

dinste bhekh ran pheni hit.
(he had ten paise)
(he thought of buying something with the ten paise)

(when the boy was about to buy a thing, he caught sight of a beggar)

(the boy gave his ten paise to the beggar and instead of buying a thing got the beggar's blessings)

1. kuta nere aaya, tan munde ne usnu soti kadh mari
   (the dog came near, the boy struck it with a stick)

2. usde pita ne aakhiya, "kaka aa ke rupayee lai ja"
   (his father said, "Boy, come, take the money)

3. "is nu patti banwa liya"
   (get it a dressing)
4. "कुते ते उठत वी विगायः मी।
kute nei tera ki vigarya si
(what harm the dog had done to you)

5. "हो घर दी राठी बजता है।"
eh ghardi rakhi karda hai
(it guards the house)

1. घरवार धिवधिव पउँछ चढ़ता।
balak ik patang charanda
(the boy flies a kite)

2. ले पउँछ बेंडे चढ़ चढ़ा।
lai patang kothe char janda
(goes on the roof with the kite)

3. हर बेंडे ची रेड चैचची।
us kothe di vekh uchai
(looking at the roof's height)

4. माता तंबंदी तविंद्री भाँटी।
(the mother always forbids him)

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LESSON 21

WORD • FORMATION

Derivatives

The best and most essential way to increase vocabulary is to know how a language extends words to signify new and allied meanings.

Punjabi does it in three ways – by prefixes, by suffixes and by compounding.

The number of prefixes and suffixes in Punjabi is very large. Here we have given only the most fertile ones.

A • Prefixes

- (not) - अबिन (unspeakable); अमृत (immortal); अप्रकल (unavoidable); अमृत (invaluable)

- (not, in) - अड़व (no swimmer); अट्टाप (unfamiliar); अट्टव (unwashed)

- (sub-, vice-) - विपुलद (vice-president) विपुल (surname)

- (good) - सुखद (lucky); सुखद, (good actions); सुखद (fortunate)

- (self) - सेवाव (self-respect); सेवाव (home-made); सेवाव (self-determination)
(ill) – बुरा f. (ill-understanding); बुरा भ (ill-manners); बुरा भ f. (disgraces);
बहू –, (little) – बहस (weak); बहस (weak-minded)
体重 –, (hard, bad) – बड़ल (bad smell)
लाख, लिप –, (less) – खात (खात), (fruitless unsuccessful)
लिख –, (less) – लिखदे (fearless); लिखदे (uninimical)
बाहर –, (other) – पत्तेम (other country); बाहर (other’s woman)
बेन –, (without) – बेहेम (rhythmless); बेहेम (unintelligent)
बहु –, (great) – बहु ठीर (very mean)
पत्र –, (great) – पत्रसाना (great grand father)
स्त्री –, (without) – स्त्रीधाम (without a successor, heirless)

B. Suffixes

1. Suffixes forming adjectives:

 Accumulating, वासु (wasteful) वासु (extravagant)

Common, मूल (dry), मूल (ochre-coloured)
2. Suffixes forming abstract nouns:

अज्ञा—मृदुल्ला f. (truth)
श्री—समझोरी f. (friendship)
उप—मनोपञ्चा f. (health)
जी—बंधुड़ी f. (counting)
श्रा—बुधप्रका (call)
3. **Suffixes forming nouns of agency**
   - आ-ँचला (debauch)
   - नू-नूट (learner by rote)

4. **Suffixes forming nouns of instrumentality:**
   - भर-झरला (duster);
   - चावला (cover)
   - आ-टेंग (chopper)

5. **Suffixes forming nouns of place:**
   - घर-घरल (womb)

6. **Suffixes forming relationship:**
   - छुट्टा-छब्बेटा (a kid)
   - छेड़ (son of);
   - भेट (son of uncle)

**Repetitives & Echo-Words**

A peculiar feature of Punjabi is the reduplication of words (Nouns, adjectives, pronouns, verbs and adverbs) to convey extra meanings. It may imply:

1. **Distribution, as in**
   - मंजिलाएँ हैं यास यास पैने दे दें।
   - (give ten paise to each of the beggars)
   - हर आपके आपके छत छड़े गए।
   - (they went to their respective homes)
(in every home disputes go on)

2. **Variety**, as in

(what (different things) will you bring from the fair?)

(princes from various countries came)

3. **Quite**, as in

(collect just green leaves)

4. **Intensity**, as in

(get away, get away)

5. **Reciprocity**, as in

(love of a brother for his brother)

6. **Adverbial sense is most common**:

(speak out right)
Compounds

Co-ordinative Compounds

a. Related nouns:
सा - दात (mother [and] father, parents); बिजज भाग (spices, etc.)

b. Mostly synonyms (emphatic)
मृत्यु-हिमी (mendicants); रूप-मंट (complete happiness)

c. Sometimes antonyms
अध-शेष (all circumstances)

d. Adjective and adjective
चंद्र बल (quite good (synonyms); श्रेष्ठ भव (quite loose (synonyms); इच्छा ठीक (high or low (antonyms)

e. Numerals
दो सप्त (two or four, a few)

f. Adverbs
अंद्र थिंचे (before and after)
LESSON 22
NUMERALS

a. Cardinals:

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b. Ordinals

first अगला, second दूसरा, third तीसरा, fourth चौथा, fifth पन्डिता

Add - वे to the cardinals beyond it as:
अठा eight, शेष hundredth, वसंत thousandth.

c. Fractionals

1/4 चौथी भाग 1/2 अधीन
2/3 दे - दिवाली 3½ मष्टे दिवर
3/4 दिवर - तृतीय 4½ मष्टे चाल
1 पुता दिव and so on

मष्टे literally means 'Plus half'.

1½ मष्टे [दीव] 1½ पेटे दे
2½ मष्टे दे 2½ पेटे दिवर
3½ मष्टे दिवर 3½ पेटे चाल
and so on and so on

1½ वेंच पेटे literally means 'one quarter less than
2½ दांडी

If the words अधीन, half, पेटे, three-quarter, and मष्टे, one and a quarter, are used singly, they are declined in number and gender as they end
in -a. Other fractions do not end in -a and are, therefore, uninflected.

d. Multiplicatives are of two kinds:
- क्रम, त्रिक्रम, द्विक्रम, चौक्रम, etc. With -क्रम suffix means 'fold', one-fold, two-fold, three-fold, four-fold and so on. दुई, त्रि, चौ, etc. with - दो suffix means 'times' from दुि. Thus two times, three times, four time, and so on. They are declined in number and gender.

e. A peculiar way of giving indefinite number is to count in succession like this:

1. Consecutive
- दोषे दोषे - दोषे आठभी मने त
there were two (or) three men there.
- मैं दोषे दोषे आठभी मने दोषे आठभी मने त
I had a talk with four (or) five men.

2. Alternate numbers
- दोषे दोषे / आठ-आठ / आठ-आठ आठभी मने त
there were two (or) four/eight (or) ten/twelve men.

3. Fives
- दोषे दोषे / दोष-दोष आठभी मने त
there were five-ten / ten-fifteen men there.

———

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LESSON 23

ABOUT TIME

1. What time will you go?
   (at what time will you go?)

2. We shall reach at half past eleven.
   (we shall reach at half past eleven)

3. I shall start at quarter past seven.
   (I shall start at quarter past seven)

4. What is the time now?
   (what is the time now)

5. It is one o’clock at this time.
   (it is one o’clock at this time)

6. As yet it is too early — It is after all 2-30.
   (as yet it is too early — It is after all 2-30)

7. Oh, it is very late. It is about quarter to nine.
   (oh, it is very late. it is about quarter to nine)

8. Is it exact eight o’clock?
   (is it exact eight o’clock)

9. No, as yet it is only o’clock.
   (no, as yet it is only o’clock)

10. Yes please, it is getting half past seven.
    (yes please, it is getting half past seven)
I. Half hours are expressed as under:
1 - 30 ½, meaning ‘one and a half’ -- half past one.
2 - 30 ½, meaning ‘two and a half’ -- half past two. With 3 and after, भर्ती is used for every half -- भर्ती, भर्ती घंटा etc.

II. ‘Quarter past’ is rendered into मन्त्र, as in मन्त्र (2.15), मन्त्र विंड (3.15) etc. for quarter past two, quarter past three, etc.

III. ‘Quarter to’ is expressed by पेंढ़ा (singular) and पेंढें (plural), as पेंढा विंड (pauna ik) quarter to one.

IV. “पूरे” meaning (full) expresses full hours, as “पूरे वर्तमान” (pure baraneh) exact twelve.

Other Sentences

बन्चके अन्य पत्री वेब वी बेंच दे ?
(well please, what is the time by your watch ?)

में विंड पूरे वर्तमान वेब दे। विंड से हे बेंच वे बीवे विंड के केंट यह।
my watch is fast by ten minutes. By this it is 9-20

पेंढा वर्तमान हे सेंट दे यं वर्तमान विंड तृतीय यह।
(at this time it is five minutes to half past nine)
.i.e. 9-25
What time does the train arrive?

8:40 a.m.

When minutes are to be expressed, then we use conjunctive participle form of "लगना" i.e.

"लगने" for 'past', as "लागेंगा बीती वर्षा," (twenty minutes past nine) lit. (after striking nine, twenty minutes). Note the order in Punjabi construction due to logical sequence of time.

Months

LESSON 24

USAGE AND IDIOMS

1. There are certain expressions, which will appear peculiar to foreign learners. The use of compound verbs, especially when opposite idea is expressed in one action, is difficult, indeed. For example आठ नाच, literally means ‘get up’ and ‘sit down’, but actually it means, “get up”.

2. Some combinations of nouns and adjectives, including numerals, without the use of conjunction, are also important items of Punjabi usage

Examples

भूत देव (table etc.); चिंचला चबॉ (letter); भंग पट (bickering); भंग पट (immediately); विश विश (hotch potch); वृक्ष जाप (silent); तेंद्रे तेंद्रे (nearby); भरत भ्रम f. (news) etc.

In each of the above combinations, one word is meaningful while the other is just an echo or some meaningless item which, however, adds to the total meaning.
3. Sometimes two meaningful words are combined to show intensity

Examples

बप्पा खँड़ (clothes, etc); धन बुटाली f. (beating and thrashing); नाम पत्र (name & address); घूठ चूचाँ f. (omission); थाड़ खँड़ी (mere food)

4. Some expressions contain similes and make intensive adjectives

Examples

अंगुल टूट (like a blind pony); अतीत अंतर (as obstinate as a donkey); मूर भन्ती (like a pure pearl); चिंता रूप (extremely white—like milk); उड़ा बेह (very hot (like oil); ढुंढे ढेह (very timid—like a sheep); ठंडा पान (very cold—like ice).

5. Some customary similes indicate a fine quality of a thing

Examples

बाजी खंड़ा तल (young like a beam, i.e. tall) वेमाह दल्लो रूह (hair like silk, i.e. very soft); अंजीर दल्लो रंग (teeth like pearls, i.e. clean); श्यामज दल्ला तिस (heart like a river, i.e. liberal)
6. Certain nouns take specific verbs

Examples

उत्तर क्ष्या (to go round, lit. to eat circles); भाव क्ष्या (to be beaten, lit. to eat beating); तांत्रिक क्ष्या (to be abused, lit. to eat abuses); थान क्ष्या (to stumble, lit. to eat a stumble); अवध छूटने रुझा (to spread (lit. fly) news); जोध छूटने रुझा (to start (lit. fly) a ru mour).

7. There is another category of phrases—nominal and adjectival—in possessive case. Note their special meanings:

a. अपने चा उग्रा (dear, pupil (lit. star) of the eyes) वाघ दा धेरु (wooden owl, i.e. foolish); धन ची वेली (hen of the house, i.e. controllable); बसी दा पानी (water of the plate, i.e. shallow).

Idioms

ढेंगू बट्टिटा (to befool); इंडरे वित्ता (in high spirits); अल बुलो (to rain fire); अल भुवर (to make a sign by swerving the eye); अवध बुटवी (to crush pride); बिच्छ भूत देशा (to be united); भाग सब सहा (to be horrified); निर्व दे आ गंगा (to befall); गोव ये घर्वा (to lose); गोव भक्ता (to regret); बढ़ुआ बट्टा (to become a puppet); बैठे बूढे (to beware); भैल धरती
(to rob); कट तै पैठ (to speak harshly); डवर का भाव (not having a feel); टैंग टिप्पिटा (to pass time)
टेंजटे बदलेगी (to beat); हू भंगः टेंज (to disappear);
ढोड़ी उं भं रखक (to tease); डेवा झटिटा (to stay long);
ढोड़ी चढ़ी (to get disappointed); ढूड़ी च रा सजाए (to have no trouble);
ढोड़ वजहें (to laugh loudly);
ढोड़ धोरे वजहें (to defeat); यूंणट धोरी (to give/seek help);
ढोड़ी बज नाटकें (to be made prisoner); ढबा पाव गेंदा (to be successful);
भरी उं नाट (to feel ashamed);
मूंग लेक गेंदा (to be outspoken); मूंग भावना (to eat);
मूंग बाज़ा बजरा (to do evil); बाज़ा पांडा (to start dispute);
ढोड़ पांडी डिब उं नाटा (to work very hard)
Body

- body
- head
- mouth, face
- hair of the head
- hair of the body
- eyebrows
- eyebrows
- forehead
- eye
- breast
- stomach, belly
- eyeball
- ear
- nose
- nostrils
- cheek
- armpit
- blood
- throat
- neck
- teeth
- tongue
- chin
- shoulder
- hand
- finger
- thumb
- palm
- chest
- chest
- eye lashes
- thigh
- leg
- waist
- waist
- elbow
- armpit
LESSON 26
BUILDING

निलंत्र f. fort  
ऋगरवस्त्र hospital  
मनवला mill  
समवाल school  
नसेरस station  
राजसस palace  
राजसस bridge  
कबबे college  
वज्जव post office  
सलकल telegraph office  
सेलं prison  
खर्जवा f. court  
खेडन godown  
रसेल temple  
बेड़ा room  

विशं म courtyards  
फंती f. staircase  
हमस floor  
सवसा ventilator  
सिुंचा church  
भाल f. mosque  
मतं f. inn  
चुका f. shop  
जेटह hotel  
पहल house  
बेड़ा bungalow  
बेड़ी bungalow  
बान्ब f. barracks  
बेड़ा f. sitting room  
लेटली f. kitchen  

FAMILY

पात्रशाल family  
टेंश family  
भां f. mother  
घाध father  
वाना paternal uncle  

नेल प husband’s elder brother  
नरहल wife  
मणी f. wife’s sister  
मणी f. m. uncle’s wife  
बुशा f. father’s sister  

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**Lesson 27**

**Dress**

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>माझ्या f. saree</td>
<td>वास्तव f. shirt</td>
</tr>
<tr>
<td>बृजवणा shirt</td>
<td>तेपी f. cap</td>
</tr>
<tr>
<td>देवी f. dhoti</td>
<td>पतज्ञी f. turban</td>
</tr>
<tr>
<td>मोक्यांश f. salwar</td>
<td>हृद्वाद handkerchief</td>
</tr>
<tr>
<td>पण्या pyjama</td>
<td>नॉर्डी f. shoe</td>
</tr>
<tr>
<td>बाळीशाळ f. underwear</td>
<td>चती f. carpet</td>
</tr>
<tr>
<td>देव्या underwear</td>
<td>बस्सी f. quilt</td>
</tr>
<tr>
<td>रंगवृद्ध f. knickers</td>
<td>दूर्णिधों f. cushion</td>
</tr>
<tr>
<td>लिंगभाग f. socks</td>
<td>द्वारन f. drawers</td>
</tr>
</tbody>
</table>

**Household Goods**

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>भांजा cot</td>
<td>लूट salt</td>
</tr>
<tr>
<td>भूलो f. chair</td>
<td>मिलच f. pepper, chilli</td>
</tr>
<tr>
<td>अहस्नागी f. shelf</td>
<td>चन्द्रो f. turmeric</td>
</tr>
<tr>
<td>न्यायपथ table cloth</td>
<td>नौन cummin seed</td>
</tr>
<tr>
<td>भद्रकल्याणी mosquito net</td>
<td>आटा flour</td>
</tr>
<tr>
<td>वाच्ये clothes</td>
<td>धल pulses</td>
</tr>
<tr>
<td>झंके utensils</td>
<td>हल fruit</td>
</tr>
<tr>
<td>बाळी saucer</td>
<td>पाठी water</td>
</tr>
<tr>
<td>लुंडी small utensil</td>
<td>भूमी f. whey</td>
</tr>
<tr>
<td>तिस्तम glass</td>
<td>भीम mirror, glass</td>
</tr>
</tbody>
</table>
# LESSON 28

**NATURE**

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>पानी</td>
<td>water</td>
</tr>
<tr>
<td>वाता f.</td>
<td>air, wind</td>
</tr>
<tr>
<td>आग f.</td>
<td>fire</td>
</tr>
<tr>
<td>धूदी f.</td>
<td>smoke</td>
</tr>
<tr>
<td>अक्षाता</td>
<td>sky</td>
</tr>
<tr>
<td>धनुष f.</td>
<td>earth</td>
</tr>
<tr>
<td>विहारी f.</td>
<td>lightning</td>
</tr>
<tr>
<td>महाय सम</td>
<td>sea</td>
</tr>
<tr>
<td>गधड़ा</td>
<td>cloud</td>
</tr>
<tr>
<td>पूर्ण f.</td>
<td>fog</td>
</tr>
<tr>
<td>अंतरहम विद्वान</td>
<td>weather</td>
</tr>
<tr>
<td>नम्रा f.</td>
<td>frost</td>
</tr>
<tr>
<td>बख़्ता f.</td>
<td>frost</td>
</tr>
<tr>
<td>बाग़ी f.</td>
<td>cold</td>
</tr>
<tr>
<td>बादनी f.</td>
<td>summer</td>
</tr>
<tr>
<td>घरूँ f.</td>
<td>spring</td>
</tr>
<tr>
<td>ठंडी f.</td>
<td>cold</td>
</tr>
<tr>
<td>घटूह f.</td>
<td>ice, snow</td>
</tr>
<tr>
<td>युःप्प</td>
<td>sunshine</td>
</tr>
<tr>
<td>हं f.</td>
<td>shade</td>
</tr>
<tr>
<td>बहला f.</td>
<td>hailstone</td>
</tr>
<tr>
<td>बुध f.</td>
<td>hot wind</td>
</tr>
<tr>
<td>पूःढ़ f.</td>
<td>dust</td>
</tr>
<tr>
<td>बारवार f.</td>
<td>rain</td>
</tr>
<tr>
<td>बृजचा f.</td>
<td>smog</td>
</tr>
<tr>
<td>जश्नी f.</td>
<td>storm</td>
</tr>
<tr>
<td>विचवर्ज भूल</td>
<td>mud</td>
</tr>
<tr>
<td>पंडी f.</td>
<td>bird</td>
</tr>
</tbody>
</table>

---

**In the City**

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रवित्त</td>
<td>city</td>
</tr>
<tr>
<td>माटव f.</td>
<td>road</td>
</tr>
<tr>
<td>चमड़ा</td>
<td>way</td>
</tr>
<tr>
<td>बाज़ी f.</td>
<td>street</td>
</tr>
<tr>
<td>भवेल्ला</td>
<td>locality</td>
</tr>
<tr>
<td>वागा f.</td>
<td>garden</td>
</tr>
<tr>
<td>भेंटव f.</td>
<td>motor</td>
</tr>
<tr>
<td>बाज़ f.</td>
<td>bus</td>
</tr>
<tr>
<td>टेक्ट्रमी f.</td>
<td>taxi</td>
</tr>
<tr>
<td>टिकटेट f.</td>
<td>ticket</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>English</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>crossing of roads</td>
<td>customer</td>
</tr>
<tr>
<td>park</td>
<td>धाति golsmith</td>
</tr>
<tr>
<td>fare</td>
<td>वाचड़ lawyer</td>
</tr>
<tr>
<td>शृंगार shop</td>
<td>वेध servant</td>
</tr>
<tr>
<td>पुलिस police</td>
<td>भाड़ी gardener</td>
</tr>
<tr>
<td>टेलीग्राम telegram</td>
<td>झंडी postman</td>
</tr>
<tr>
<td>व्यापार letter</td>
<td>झण्डा barber</td>
</tr>
<tr>
<td>पार्सल parcel</td>
<td>झण्डा tailor</td>
</tr>
<tr>
<td>बिउष्म book</td>
<td>झण्डा shopkeeper</td>
</tr>
</tbody>
</table>
LESSON 29

ENGLISH WORDS IN PUNJABI

<table>
<thead>
<tr>
<th>English Word</th>
<th>Punjabi Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>officer</td>
<td>उद्यानी f. hockey</td>
</tr>
<tr>
<td>appeal</td>
<td>उद्यानी horn</td>
</tr>
<tr>
<td>orderly</td>
<td>उद्यानी hall</td>
</tr>
<tr>
<td>ice-cream</td>
<td>उद्यानी hair-pin</td>
</tr>
<tr>
<td>omelette</td>
<td>उद्यानी hostel</td>
</tr>
<tr>
<td>agent</td>
<td>उद्यानी hotel</td>
</tr>
<tr>
<td>engine</td>
<td>उद्यानी clerk</td>
</tr>
<tr>
<td>scooter</td>
<td>उद्यानी clip</td>
</tr>
<tr>
<td>school</td>
<td>उद्यानी cup</td>
</tr>
<tr>
<td>stand</td>
<td>उद्यानी cuff</td>
</tr>
<tr>
<td>science</td>
<td>उद्यानी compounder</td>
</tr>
<tr>
<td>slippers</td>
<td>उद्यानी college</td>
</tr>
<tr>
<td>slate</td>
<td>उद्यानी seat</td>
</tr>
<tr>
<td>service</td>
<td>उद्यानी suit</td>
</tr>
<tr>
<td>copy</td>
<td>उद्यानी telephone</td>
</tr>
<tr>
<td>committee</td>
<td>उद्यानी double</td>
</tr>
<tr>
<td>cake</td>
<td>उद्यानी driver</td>
</tr>
<tr>
<td>camera</td>
<td>उद्यानी degree</td>
</tr>
<tr>
<td>coat</td>
<td>उद्यानी theatre</td>
</tr>
<tr>
<td>gate</td>
<td>उद्यानी note</td>
</tr>
</tbody>
</table>

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goal (sports)  notice
chimney  petrol
chain  plate
judge  park
tray  parade
pension  pin
polish  list
pudding  leader
button  vote
<table>
<thead>
<tr>
<th>English</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>effect</td>
<td>असर (asar)</td>
</tr>
<tr>
<td>intellect</td>
<td>आकल (akal)</td>
</tr>
<tr>
<td>famine</td>
<td>आकाल (akaal)</td>
</tr>
<tr>
<td>suddenly</td>
<td>आचन्नक (achnnak)</td>
</tr>
<tr>
<td>untouchable</td>
<td>आच्छुत (achhut)</td>
</tr>
<tr>
<td>tears</td>
<td>आथ्रु (athru)</td>
</tr>
<tr>
<td>illiterate</td>
<td>आनपरह (anparh)</td>
</tr>
<tr>
<td>blind</td>
<td>आनहन (anahan)</td>
</tr>
<tr>
<td>egg</td>
<td>आंदा (anda)</td>
</tr>
<tr>
<td>inside</td>
<td>आंदर (andar)</td>
</tr>
<tr>
<td>hope</td>
<td>आस (aas)</td>
</tr>
<tr>
<td>habit</td>
<td>आदत (aadat)</td>
</tr>
<tr>
<td>rest</td>
<td>आराम (aaram)</td>
</tr>
<tr>
<td>sound</td>
<td>आवाज (avaj)</td>
</tr>
<tr>
<td>disaster</td>
<td>आफत (aafat)</td>
</tr>
<tr>
<td>woman</td>
<td>आत्री (istri)</td>
</tr>
<tr>
<td>this much</td>
<td>इतना (itna)</td>
</tr>
<tr>
<td>prize</td>
<td>इनाम (inam)</td>
</tr>
<tr>
<td>this much</td>
<td>इतना (itna)</td>
</tr>
<tr>
<td>prize</td>
<td>इनाम (inam)</td>
</tr>
<tr>
<td>light</td>
<td>इज्ज़ा (ujala)</td>
</tr>
<tr>
<td>dry</td>
<td>मुसा (suka)</td>
</tr>
<tr>
<td>sun</td>
<td>मुसर (suraj)</td>
</tr>
<tr>
<td>lake</td>
<td>मालवड़ (sarовар)</td>
</tr>
<tr>
<td>plough</td>
<td>राख (hal)</td>
</tr>
<tr>
<td>wind</td>
<td>राह (hawa)</td>
</tr>
<tr>
<td>order</td>
<td>रुवम (hukam)</td>
</tr>
<tr>
<td>sense</td>
<td>रोश (hosh)</td>
</tr>
<tr>
<td>story</td>
<td>रचनी (kahani)</td>
</tr>
<tr>
<td>unripe</td>
<td>रचन (kacha)</td>
</tr>
<tr>
<td>step</td>
<td>रचन (kadam)</td>
</tr>
<tr>
<td>loan</td>
<td>रचन (karaz)</td>
</tr>
<tr>
<td>farmer</td>
<td>रचन (kisan)</td>
</tr>
<tr>
<td>key</td>
<td>रचन (kunji)</td>
</tr>
<tr>
<td>nation</td>
<td>रचन (kaum)</td>
</tr>
<tr>
<td>postcard</td>
<td>रचन (khat)</td>
</tr>
<tr>
<td>danger</td>
<td>रचन (khatra)</td>
</tr>
<tr>
<td>special</td>
<td>रचन (khaas)</td>
</tr>
<tr>
<td>mistake</td>
<td>रचन (galti)</td>
</tr>
<tr>
<td>hidden</td>
<td>रचन (gupat)</td>
</tr>
<tr>
<td>loss</td>
<td>रचन (ghata)</td>
</tr>
</tbody>
</table>
उदास (udas) sad
tृष्ण (unh) wool
उम्र (umat) age
उलाल (aulad) child
सकहट (sakhat) hard
सच (sach) truth
सदा (sada) always
सर्दी (sardi) cold
सांडुक (sanduk) box
उत्कीर्ण (taklif) difficulty
तारिका (tarika) method
टेल (tel) quick
दार्जा (darja) class
ढान (dana) grain
दिवाना (diwana) mad
धुप (dhup) sunshine
नात्कहट (natkhat) naughty
निशान (nishan) sign
नुकसान (nuksan) loss
न्यूज़वाल (naujwan) young
परदेसी (pardesi) foreigner
पालतू (paltu) domestic
शंघा (shanga) good
चित्ता (chitta) white
चुप (chup) silent
जनाम (janam) birth
जिसम (jisam) body
जेब (jeb) pocket
तोपी (topi) cap
ठंगत (thokat) kick
दंग (dhang) method
dहांग (dhaung) fraud
ब्हाफ (bhaf) steam
ब्हुख (bhukh) hunger
बुर्र (bhufl) mistake
बोला (bholo) simple
माहिन (mahin) fine
माल (maal) goods
मित्ती (mitti) earth
मुलाक (mulak) country
मुफत (mufat) free
मुराख (murakh) fool
मेवा (mewa) dry fruit
मोची (mochi) cobbler
पिंजरा (pinjra) cage
पुस्तक (pustak) book
फल (phal) fruit
फिका (phika) tasteless
फॉरा (phora) boil
बचना (bachna) safety
बचन (bachan) promise, word
बच (bacha) child
बदल (badal) cloud
बग (bag) garden
बिस्तर (bistra) bedding
बिली (billi) cat
बीमार (beemar) patient
बुखार (bukhar) fever
बु (bu) smell
बनती (bniti) request
बेशरम (besharam) shameless
बोलना (bolna) take
शह (shah) richman
शेर (sher) lion
जुकाम (zukam) bad cold
मौत (maut) death
याद (yad) memory
रस (ras) juice
राउज (rawaj) custom
राजा (raja) king
रानी (rani) queen
रात (rat) night
रिश्वत (rishwat) bribe
रूप (roop) beauty
रोटी (roti) bread
लाठी (lathi) stick
लालच (lalach) greed
लिखना (likhna) write
लोक (lok) people
वकील (vakil) pleader
शक (shak) doubt
शकल (shakal) face
शराब (sharab) wine
शीशा (sheesha) mirror
खरगोश (khargosh) hare
फर्श (farsh) floor