PANJABI GRAMMAR

AS SPOKEN IN THE

WAZĪRĀBĀD DISTRICT.

Agents for the sale of Punjab Government Publications.

In London.

E. A. Arnold, 37, Bedford Street, Strand, W. C.

Constable & Co., 2, Whitehall Gardens, S. W.

Sampson Low, Marston & Co., St. Dunston's House, Fetter Lane, E. C.

P. S. King & Son, 9, Bridge Street, Westminister, S. W.

Luzac & Co., 46, Great Russel Street, W. C.

Kegan Paul, Trench, Trübner & Co., Charing Cross Road, W. C.

B. Quaritch, 15, Piccadilly, W.

On the Continent.

Friedlander & Sohn, 11, Carlstrasse, Berlin.

Otto Harrassowitz, Leipzig.

Karl W. Hiersemann, Leipzig.

Ernest Leroux, 28, Rue Bonaparte, Paris.

Martinus Nijhoff, The Hague.

In India.

Thacker, Spink & Co., Calcutta & Simla.

Newman & Co., Calcutta.

Thacker & Co., Bombay.

Higginbotham & Co., Madras.

V. Kalyanaram Iyer & Co., 189, Esplanade Row, Madras.

Natesam & Co., Madras.

Superintendent, American Baptist Mission Press, Rangoon.

A. Chand & Co., Imperial Book Depôt Office, Delhi.

Gulab Singh & Sons, Mufid-i-'Am Press, Lahore.

S. Mumtaz Ali & Son, Rafah-i-'Am Press, Lahore [for Vernacular publications only].

Mohan Lal, Punjab Law Book Depôt, Lahore.

PANJĀBĪ GRAMMAR.

A BRIEF GRAMMAR

OF

PANJĀBĪ

AS SPOKEN IN THE

WAZĪRĀBĀD DISTRICT,

BY

REV. T. GRAHAME BAILEY, B. D., M. R. A. S.,
WAZĪRĀBĀD.

Lahore:
PRINTED AT THE PUNJAB GOVERNMENT PRESS,
1904.

491.425
B13P

PREFACE

THIS Grammar has been written at the request of the Hon. Mr. Wilson, Settlement Commissioner of the Panjāb, who desired a Grammar which should exhibit the forms of Panjābī found in some central district, where the language is free from the special characteristics of the outlying parts of the area over which it is spoken. The following pages accordingly refer to Wazīrābād Panjābī alone; all forms not found in the Wazīrābād villages, however common elsewhere, are rigorously excluded. In all cases, moreover, preference has been given to village Panjābī, as being purer and more vigorous than city speech.

It is perhaps only right to add that while the language dealt with is that of the villages lying within ten miles of Wazīrābād, and south of the Chināb, it will be found that the forms given are practically identical with those of neighbouring towns such as Siāḷkōṭ, Ḍaska, and Gujrãwāḷa, and differ only slightly from those used in towns such as Gujrāt and Jalālpur Jaṭṭã: almost all of them indeed occurring in towns as far away as Lāhaur and Amritsar. Though I have taken every possible care to ensure correctness of pronunciation and grammatical form, some errors will doubtless be found to have crept in. I shall esteem it a favour to have any such brought to my notice. As regards arrangement I have closely followed Mr. Wilson's Grammar of Western Panjābī, and wherever the words of his Grammar were applicable to Wazīrābād they have been employed. There is, however, the widest difference between Western Panjābī and the Panjābī spoken in Wazīrābād.

T. GRAHAME BAILEY,

December 24, 1902. *Wazīrābād.*

LIST OF ABBREVIAIONS.

Abbreviation.			*Meaning.*
a.	...	...	adjective.
abs.	...	...	absolute.
ag.	...	...	agent.
adv.	...	...	adverb.
aff.	...	...	affix.
conj.	...	...	conjunction.
c. w.	...	...	construed with.
dat.	...	...	dative.
f.	...	...	feminine.
gen.	...	...	genitive.
interj.	...	...	interjection.
interr.	...	...	interrogative.
lit.	...	...	literally.
m.	...	...	masculine.
num.	...	...	numeral.
obl.	...	...	oblique.
pers.	...	...	person.
p. p.	...	...	past participle.
part.	...	...	participle.
pass.	...	...	passive.
pl.	...	...	plural.
poss.	...	...	possessive.
postp.	...	...	post-position.
pres.	...	...	present.
pron.	...	...	pronoun.
pron. aff.	...	...	pronominal affix.
s. f.	...	...	substantive feminine.
s. m.	...	...	substantive masculine.
sing.	...	...	singular.
v. a.	...	...	verb active or transitive.
v. n.	...	...	verb neuter or intransitive.
voc.	...	...	vocative.

GRAMMAR.

PRONUNCIATION.

VOWELS.

THE vowel-sounds are represented as follows :—

Short—a e i o u.

Long—ā ē ī ō ū ai au.

Vowel-sound.	Pronounced approximately like the vowel-sound in the English word	Example.		Vowel-sound.	Pronounced approximately like the vowel-sound in the English word	Example.	
a	sun, rub	Rabb	God.	ō	toll	seōnā	gold.
ā	far, tar	tār	wire.	u	full	unn	wool.
e	men	māreā	struck.	ū	fool	jhūṭh	lie.
ē	they, tale	tēl	oil.	ai	man	wair	enmity.
i	till, sin	miḷ	meet.	au	now, owl	kaul	kind of cup.
ī	steal, mean	pīṛ	pain.				

All these vowel-sounds are frequently nazalized. This sound is represented by an accent ~ placed over the vowel. The nazalising varies with different speakers.

Words containing ai and au are not pronounced in the same way by all, *e.g.*, baiṭhā as pronounced by many makes the 'ai' very much like the 'a' in 'man,' whereas many others say baiṭhā; again in chauthī the au is sometimes like 'awe' with a short u sound after it 'aw-u,' and at other times aū, and the whole word is then chaūththī. But in aī and aū the two letters are pronounced as diphthougs, and the accent is rather on the 'a' half of the diphthong.

CONSONANTS.

The Consonants may be classed as follows :—

Gutturals ...	k kh g gh ng	Labials ...	p ph b bh m
Palatals ...	ch chh j jh nj	Semi-vowels	y w
Linguals ...	ṭ ṭh ḍ ḍh ṇ ṛ ḷ	Sibilants ...	s sh z
Dentals ...	t th d dh n r l	Aspirates ...	h kh gh

The aspirated letters, kh, chh th, th, ph, kh are pronounced approximately like the corresponding letters in *stick-house*, *watch him*, *hot house* (hard t), *hot-house* (soft t), *up hill*, loch, gh is a continuous guttural, like the French guttural r.

In all other cases h is extremely difficult to pronounce, in fact it is probably the hardest letter in Panjābī. Whenever h, preceding an accented vowel, occurs either alone or in combination with g, j, ḍ, d, b, m, n, ṇ, l, ḷ, r, ṛ; and also when, coming at the beginning of a word, it occurs alone or in combination with g, j, d, ḍ, b, m, n, it has a deep guttural sound resembling in some measure astrongly enunciated 'ain, thus—

Word.	Approximate sound.	Meaning.
pihāī	pi'āī	price of grinding.
bhrā	br'ā	brother.
whalā	w'alā	particle of argument, all right, then.
ghumã	g'umã	measure of land.
hīyyã	'iyyã	sides of a bed.
Chanhã	Chan'ã	Chināb (River).

Thus it will be observed pihāī, bihāī, bhiāī, bhihāī have all very nearly the same sound.

When h stands alone following an accented and preceding an unaccented vowel, or in combination with g, j, d, ḍ, b, m, n, ṇ, l, ḷ, r ṛ, preceding an unaccented vowel and not at the beginning of a word, it, although actually pronounced very slightly or not at all, entirely changes the tone of the syllable, and often of the whole word. As the sound of 'h' mentioned above lowers the pitch or tone of a syllable so this h raises it, while at the same time usually shortening the vowel slightly.

Examples.

kuṛ	joint of a plough.	kuṛh	cow house.
lā	attach.	lāh	bring down.
kāḷā	black.	kāhḷā	speedy, rapid.
baggī (*f*)	white.	bagghī	dog cart.

In the latter word in each case the h is almost or altogether omitted as far as enunciation is concerned, yet it completely alters the tone of the word. So if we compare this sound of h with that last mentioned we find an extraordinary difference between rēhā, remained, and rihā, the latter being almost ri'ā, the former having a raised tone and shortened first vowel; so also with bēhā, stale, and bihār.

K is pronounced as in *kick*; g has always the hard sound, as in *gig*; ng is pronounced as in *singing*; ch as in *church*; j as in *judge*; nj is a peculiar sound, being the nasal part of the final sound in *singe* with, sometimes, the j sound not completed, *e.g.*, manjī (bed) ainj (thus). A single g preceded and followed by vowels tends to become gh as in wighāṛṇā, spoil, ōh de maghar laghā jāndā sī, he was following him; sometimes even when followed by a consonant as taghṛā, strong, well.

The linguals are pronounced somewhat as in English, but further back on the palate; while the dentals are pronounced further forward in the mouth with the tongue on the teeth as in Italian. The following words may be given as examples:—

Linguals.		Dentals.	
saṭṭ	throw.	satt	seven.
ḍōrā	string.	dōhra	double.
mōṛ	turn.	mōr	peacock.
gaḷ	neck.	gall	word.
haḷ	(*m*) plough outfit, *i.e.*, plough and yoke and oxen.	hall	(*f*) plough, also a particular piece of wood in a plough.

The labials p, b, m, are pronounced as in English, *e. g.*, *pen*, *bend*, *men*.

Y is pronounced as in the English word *yes*. Y tends to become j, zh (the sound of z in azure) and sometimes has a sound between y and zh, as jã, or, from yã; ayyāḷī, &c. shepherd, is pronounced ajjāḷī, ayyāḷī, azhāḷī, and frequently the y receives the the sound between y and zh. The sound of w is between the English v in *vest*, and w in *west*, and is really a combination of the two, but sometimes more like a v, and at other times more like a w. S is pronounced as in the English words *so*, *ass*; sh as in the English words *show*, *ash*; z as in the English words *zest*, *blaze*.

In monosyllables almost all the consonants are often pronounced after a short vowel with such emphasis as to amount to a doubling of the letter, as in satt (seven), kann (ear).

PARTS OF SPEECH.

There are eight parts of speech, *viz.*, noun, adjective, pronoun, verb, adverb, conjunction, postposition and interjection. There is no article. The indefinite article in English, if emphatic, is sometimes expressed by ikk or ikkī (a certain) or kōī (some), and the definite article, if emphatic, by the demonstrative pronoun ēh (this) or ōh (that), but usually the English article is not expressed in Panjābī.

There are two genders, masculine and feminine; and two numbers, singular and plural.

A few words are both masculine and feminine as—

wāj	voice.	dēhī	curdled milk.
salām	salutation.	wēhl	leisure.
thā̃	place.	gaũ	need, profit.
khāb	dream.		

NOUN AND ADJECTIVE.

Gender.

As a general rule, words which signify males are masculine and those which signify females are feminine, *e. g.*, ghōṛā (horse), is masculine; and ghōṛī (mare) feminine, but ṭabbar (wife, family) is masculine. The only rules that can be given to determine the gender of nouns which signify inanimate objects are these :—

(1) Words ending in -ā or-ã and words of more than one syllable having the letter a in the last syllable are usually masculine, *e. g.*, āṭā (flour), janggaḷ (forest), bālaṇ (firewood), chikkaṛ (mud), haḷak (rabies). But there are many exceptions as saukaṇ (co-wife), ākaṛ (pride), haīkaḷ (necklace).

(2) Words ending in -ī are usually feminine, *e. g.*, battī (lamp, &c.), kannī (border). There are some exceptions— jī (wish, individual), pāṇī water), mōtī (pearl), and many words in -ī denoting males. (See examples on page 6).

Formation of gender.

The very large class of masculine nouns and adjectives ending in -ā, and past participles in -eā or -ā form the feminine by changing that termination into -ī.

Note.—If the thing signified be an inanimate object, the masculine form generally means a large specimen of the class and the feminine a small one.

Masculine.		Feminine.	
ghōṛā	horse.	ghōṛī	mare.
lēlā	he-lamb.	lēlī	she-lamb.
wachchhā	male-calf.	wachchhī	female-calf.
changgā	good.	changgī	
kāḷā	black.	kāḷī	
mārеā	struck.	mārī	
bēṛā	large boat.	bēṛī	small boat.
būṭā	large plant.	būṭī	small plant.

Note.—Dissyllables in -ēā change this in the feminine into eī *e.g.*,—

Masculine.		Feminine.
gēā	gone.	geī.
pēā	fallen.	peī.
lēā	taken.	leī.

2. Where the masculine ends in a consonant, the feminine is sometimes formed by adding ī, ṛī, ṇī, or if the final consonant be r, by adding nī to the masculine—

Masculine.		Feminine.	
lōhār	blacksmith.	lohārī	female of the lohār class
jaṭṭ	peasant.	jaṭṭī	female peasant.
karāṛ	shop-keeper.	karāṛī	
tarkhāṇ	carpenter.	tarkhāṇī	
kumhiār	potter.	kumhiārī	
Awāṇ	an Awāṇ	Awāṇī	
harn	ravine-deer.	harnī	
tittar	partridge.	tittrī	
bāl	boy.	bāḷṛī	girl.
jātak	boy.	jātakṛī	girl.
naṭṭ	acrobat.	naṭṭṇī	
ḍūm	musician.	ḍūmṇī	
fakīr	beggar.	fakīrnī	
zamīndār	peasant.	zamīndārnī	

4. A noun or adjective ending in -ī forms its feminine sometimes by changing the -ī into aṇ. If the masculine ends in -āī or āī, the feminine generally changes this termination into aiṇ—

Masculine.		Feminine.
Panjābī	Panjabi.	Panjābaṇ.
Kashmīrī	Kasmiri.	Kashmīraṇ.
mirāsī	bard, musician.	mirāsaṇ.
tēlī	oil-presser.	tēlaṇ.
Musallī	sweeper (Muhammadan).	Musallaṇ.
Kurēshī	Kureshi.	Kurēshaṇ
mushkī	black.	mushkaṇ
azārī	ill.	azāraṇ
wairī	enemy.	wairaṇ
dōdhī	cowherd.	dōdhaṇ
mōchī	cobbler.	mōchaṇ
wanggālī	glass bangle maker.	wanggālaṇ
māchhī	baker, waterman.	māchhaṇ
darjī	tailor.	darjaṇ
bhāī	brother.	bhaiṇ sister.
kasāī	butcher.	kasaiṇ
arāī	market gardener.	araiṇ
pirhāī	drummer.	pirhaiṇ
sāī	holy man.	saiṇ (rare) wife of sāī.
nāī	barber.	naiṇ

Peculiar forms of caste feminines are—

Masculine.		Feminine.
khattrī	shop-keeper (or caste)	khatrāṇī
Malik	name of caste.	Malikāṇī
Isāi or Shāī	Christian.	Asaiṇ or Shaiṇ

In Shāī and Shaiṇ, the s and h are kept separate, the pronunciation being nearly s'āī, s'aiṇ.

5. Many common words have the feminine formed from an entirely different root or in an irregular manner—

Masculine.		Feminine.	
peō	father.	mā	mother.
puttar	son.	dhī	daughter.
bhrā	brother.	bhaiṇ	sister.
sauhrā	father-in-law.	sass	mother-in-law.
mīā̃	holy man, &c.	bīwī	female of the mīā̃ class.
Sayyad	holy caste (Sayyid)	Sayyadzādī	female of the Sayyid caste.
jawāī	son-in-law.	nũh	daughter-in-law.
muṇḍā	boy.	kuṛī	girl.
sāhn	bull.	gā̃	cow.
ūṭh	he-camel.	ḍāchī	she-camel (or ūṭhṇī.)
saṇḍhā	buffalo bull.	majjh	buffalo-cow.
chhattrā	ram.	bhēḍ	ewe.
ṭaṭṭū	pony-horse.	ṭair	pony-mare.
ūndhā	boar.	bhūhn	sow.

NUMBER.

1. Masculines ending in a consonant or in any vowel except -a generally make no change in the absolute plural, *e. g.*, ghar (house), piṇḍ (village), kā̃ (crow), nāī (barber), peō (father), ṭaṭṭū (pony), mushkī (black).

2. Masculines ending in -ā and participles ending in -eā or ā change it in the absolute plural into -ē :—

Singular.		lural.
ghōṛā	horse.	ghōṛē.
kuttā	dog.	kuttē.
changgā	good.	changgē.
māreā	struck.	mārē.
Exceptions—		
bhrā	brother.	bhrā.
gēā	gone.	gaiē.
pēā	fallen.	paiē.
lēā	taken.	laiē.

3. Feminines usually form the absolute plural by adding ã to the singular ; if the singular ends in -ā, they add -wã :—

Singular.		Plural.	Singular.		Plural.
bhēḍ	ewe.	bhēḍã.	dhī	daughter.	dhīã.
bhaiṇ	sister.	bhaiṇã.	changgī	good.	changgīã.
gall	word.	gallã.	mā	mother.	māwã.
billī	she-cat.	billīã.			

4. A few feminine nouns form the absolute plural by adding -ũ to the singular—

Singular.		Plural.
hanj	tear.	hanjũ.
khumbh	mushroom.	khumbhũ.
pīlh	fruit of waṇ tree.	pīlhũ.
wast	thing.	wastũ.
atthar	tear.	atthrũ.

Most of these words have the regular plural also.

Irregular—

Singular.		Plural.
kanāḷ	measure of land one-eighth of a ghumã.	kanāḷī.

CASE.

Absolute Singular.

The absolute form of a noun or adjective is used when the word is in the nominative, and may also be used as an accusative, *e. g.*, ēh mērā ghōṛā ai (this is my horse), or mērā ghōṛā laiā (bring my horse).

In all other cases (except in the vocative and locative cases of certain nouns) the absolute form of the noun or adjective is apt to change into what may be called the oblique form, regarding which the following rules may be given.

Oblique Singular.

(1) Feminines, whatever be their termination, and masculines ending in a consonant, or in any vowel except -ā or -ã, usually undergo no change in the oblique singular, *e. g.*, bhaiṇ (sister), chūchī (*f.* chicken), piṇḍ (village), nāī *m.* (barber), ṭaṭṭū *m.* (pony), changgī *f.* (good), mushkī *m.* (black).

(2) The large class of masculine words ending in ā change it into ē in the oblique singular, thus making it the same as the absolute plural—

Absolute Singular.		Oblique Singular.
ghōṛā	horse.	ghōṛē,
kuttā	dog.	kuttē,
changgā	good.	changgē.

Oblique Plural.

Where the absolute plural ends in ã, it undergoes no change in the oblique form. In all other cases the oblique plural is formed by adding ã to the absolute plural ; but in masculine nouns if the absolute plural ends in any vowel, whether nasalized or not, except, e, a ' w ' is inserted :—

Absolute Plural.		Oblique Plural.	Absolute Plural.		Oblique Plural.
māwã	mothers.	māwã	ghar	houses.	gharã.
gāīã	cows.	gāīã	kuttē	dogs.	kutteã.
gallã	words.	gallã	ghōṛē	horses.	ghōṛeã.
changgē *m.*	good.	changgeã	bhrā	brothers.	bhrawã.
changgīã *f.*	good.	changgīã	nã	names.	nãwã.

Exception.—sabbh, all, sabbhnã.

Plurals in-ũ have usually an alternative form in-ã and in the oblique tend to revert to the-ã form, though-ũ is not unknown, thus atthrũ, tears *obl.* atthrũ, or atthrã.

THE AGENT CASE.

The agent case, used of the subject when the verb is a transitive verb in a tense expressed by the past participle and its compounds, is in all cases the oblique form of the noun without any termination. Not infrequently however nē is used as a kind of post-position, after the oblique form of the noun.

peō kītā	the father did it.	kuttē kītā	the dog did it.
puttar kītā	the son did it.	kutteã kitā	the dogs did it.

THE GENITIVE CASE.

The genitive case is formed by adding to the oblique form the post-position dā, which resembles the *'s* in English, but converts the

noun into a sort of adjective declined like an adjective in ā, so as to agree with the following or governing noun in gender, number and case :—

Post-position of Genitive.		*Number and case of following noun.*
Masculine.	Feminine.	
dā	dī	Absolute singular.
dē	dī	Oblique singular, but voc. dīā and dīē.
dē	dīã	Absolute plural.
deã	dīã	Oblique plural ; voc. deō, dīō.

Examples.

jaṇē dā ghōṛā	the man's horse.	jaṇē dē ghōṛē	the man's horses.
jaṇē dē ghōṛē dā.	of the man's horse.	jaṇē deã ghōṛeã dā.	of the man's horses
jaṇē dī ghōṛī	the man's mare.	jaṇē dīã ghōṛīã	the man's mares.
jaṇē dī ghōṛi dā.	of the man's mare.	jaṇē dīã ghōṛīã dā.	of the man's mares.

THE DATIVE CASE.

The dative case, which may also be used as an accusative, is formed by adding the post-position nũ to the oblique form :—

Examples.

ghōṛē nũ	to the horse.	ghōṛeã nũ	to the horses.
ghōṛī nũ	to the mare.	ghōṛīã nũ	to the mares.

THE LOCATIVE CASE.

The locative case means *to*, *at*, or *in*, a place or time. It is formed as follows :—

(1) A masculine in ā changes the ā into ē, *e.g.*, Kujrãāḷē, at Gujrãwāla, Jaṇḍeāḷē, at Jaṇḍeāḷa ; rōṭī wēḷē, at breakfast-time.

(2) A masculine noun in the singular ending in a consonant either remains unchanged, or adds ē to the root :—

Examples.

gharē hai	he is at home.	skūlē chalīē	let us go to the school.
ghar gōā	he has gone home.	Gujrātē raihndā hai.	he lives at Gujrāt.

(3) A masculine plural ending in a consonant takes -ī̃ as the locative termination ; plural names of villages ending in -kē take -ī, but those ending in -ē take -ī̃.

ōh dī hatthī̃	by his hands.	Nattī̃	in or to Natt.
apṇī̃ gharī̃	in their own houses.	Wairōkī	in or to Wairōkē.
Kulārī̃	in or to Kulār.	Aujlī̃	in or to Aujlē.
Ḍhabbī̃	in or to Ḍhab.	aṭṭhī̃ dinī̃	every eighth day.

In the case of names of villages whose form does not at once decide whether they are singular or plural, no rule can be given. Each one must be ascertained separately. A large number of such are plural, and of these it will probably be found that nearly all are names of castes (Musalmān or Hindu) and conversely that most names of villages which are also names of castes are plural.

(4) Feminines take -ī̃ or -ī or ē as the locative termination, but those in -ī remain unchanged—

rātī̃	at night.	masītī	in the mosque.
dopaihrī̃	at midday.	bhaṭṭhī	at the oven.
tasīlē	at the tahsīl.	haṭṭī	at the shop.

(5) The locative case is frequently used in connection with prices sattī̃ paisī̃ for seven pice, panyī̃ rupaī̃, for five rupees.

(6) The locative is often formed by means of post-positions, as wichch or ichch, in ; nū̃, to.

THE VOCATIVE CASE.

Most nouns in the singular may keep the nominative form for the vocative. But very frequently they have a special form according to the following rules.

(1) A masculine in the singular makes the vocative by adding ā to the oblique form, *e.g.*, ai sachcheā Rabbā, O true God ; puttrā, O son ; sūrā, you pig ; O Jahān Khānā, O Jahān Khān ; an exception is bāpū, O father.

(2) A feminine in the singular makes the vocative in the same way if it ends in a consonant ; if, however, it is the proper name of a person or if it ends in -ī it adds -ē. Many do not change at all as, nī

mērīē dhīē, O my daughter, **nī sāwīē,** O grey mare; **nī Tābaṇē,** O Tābaṇ; **Karm Bībīē,** O Karm Bībī; **bhaiṇā,** O sister; **bēbbē,** O mother.

(3) The plural, whether masculine or feminine, makes the vocative by adding **ō** to the singular oblique form; *e. g.*, **puttarō,** O sons; **dhīō,** O daughters.

POST-POSITIONS.

All post-positions require the word they govern to be in the oblique form,—see under the head Post-positions.

Examples.

Examples may now be given of the declension of nouns of various classes:—

(1) Masculine nouns in **ā**

Ghōṛā, horse.

Case.		Singular.		Plural.	
Absolute	...	ghōṛā	a horse.	ghōṛē	horses.
Agent	...	ghōṛē	a horse	ghōṛeã	horses.
Genitive	...	ghōṛē dā	of a horse.	ghōṛeã dā	of horses.
Dative	...	ghōṛē nũ	to a horse.	ghōṛeã nũ	to horses.
Vocative	...	ghōṛeā	O horse.	ghōṛeō	O horses.

(2) Ordinary masculine nouns ending in a consonant—

Ghar, house.

Absolute	...	ghar	a house.	ghar	houses.
Agent	...	ghar	a horse.	gharã	houses.
Genitive	...	ghar dā	of a house.	gharã dā	of houses.
Dative	...	ghar nũ	to a house.	gharã nũ	to houses.
Locative	...	ghar or gharē	at a house.	gharī	in houses.
Vocative	...	gharā	O house.	gharō	O houses.

(3) Feminine nouns ending in a consonant—

Absolute	...	bhaiṇ	a sister	bhaiṇã	sisters.
Agent	...	bhaiṇ	a sister	bhaiṇã	sisters.
Genitive	...	bhaiṇ dā	of a sister	bhaiṇã dā	of sisters.
Dative	...	bhaiṇ nũ	to a sister	bhaiṇã nũ	to sisters.
Vocative	...	bhaiṇā	O sister	bhainō	O sisters.

(4). Feminine ncuns in ī—

Ghōṛī, mare.

Case.	Singular.		Plural.	
Absolute ...	ghōṛī	a mare.	ghōṛīã	mares.
Agent ...	ghōṛī	a mare.	ghōṛīã	mares.
Genitive ...	ghōṛī dā	of a mare.	ghōṛīã dā	of mares.
Dative ...	ghōṛī nũ	to a mare.	ghōrīã nũ	to mares.
Vocative ...	ghōṛīē	O mare.	ghōṛīō	O mares.

To express direction from õ is added to the nominative singular, but if the latter ends in -ā, -ā is changed to -e before -õ. õ is not as a rule added to plurals, but plural names of villages add -īõ, or if ending in -ē change -ē to -īõ—

mērē kōḷõ	from me, from beside me.	Kulārīõ	from Kulār.
haṭṭīõ	from the shop.	Kujrãāḷeõ	from Gujrāwāla.
Nattīõ	from Natt.	Wairōkīõ	from Wairōkē.

Mardēkīõ from Mardēkē.

Direction from may also be expressed by the use of the post-position tõ, thõ, thĩ—

haṭṭī tõ.	Wairōkeã tõ.
Kulārã thĩ.	Nattã tõ.

DIMINUTIVES.

Diminutives are formed, in the case of inanimate objects, by changing a masculine into a feminine—

Examples.

chappā	a large oar.	chappī	a small oar.
bēṛā	a large boat.	bēṛī	a small boat.
būṭā	a large plant.	būṭī	a small plant.
sōṭā	a stick.	sōṭī	a small stick.
bhaṛōhlā	large mud receptacle for corn.	bhaṛōhlī	small do.
khūh	well.	khūhī	small well.
ghaṛā	large earthen vessel.	ghaṛī	small ghaṛā.
sūā	big needle.	sūī	small needle.

Irregular diminutives are—

billā	a cat.	bilūnggā	a kitten.
paṭṭhā	a kid.	paṭhōrā	a small kid.
kuttā	a dog.	katūrā	a puppy.
bakrā	a goat.	bakrōṭā	a kid.
ḍhōl	drum.	ḍhōlkī	a little drum.

COLLECTIVE NOUNS.

kaṭṭh *m.*	assembly.
trinjjaṇ *f.* or bhōhrā *m.*	a spinning-bee of girls or women.
ijjaṛ *m.*	flock of goats and sheep.
wagg *m.*	herd of cattle.

CONTRACTIONS.

Names are often contracted, *e. g.*—

Mhammā, Mhandā	for Muhammad—.	Bakkū	for Barkat—.
Gāmmā	„ Ghulām—.	Fajjā, Fajjū, Phaillā, Phallā,	„ Fazl—.
ānnā	„ Ramzān—.	Jāmū	„ Nizām—.

The second part of the name is left blank above, for it is immaterial. Thus Gāmmā stands equally for Ghulām Muhammad, Ghulām Ahmad, and Ghulām Rasūl.

Similarly with girls' names.

Tābā, Tābō, Tābaṇ	for Mahtāb—.	Phaillā	for Fazl—.
Barkatē	„ Barkat—	Ishrū	„ Ishwar—.
Phātō	„ Fātima—.	Kammō	„ Karm—.

EXTENDED NOUNS.

Nouns and adjectives are sometimes given an extended meaning by an addition or repetition, the initial consonant being often changed into sh, *e.g.*—

dāṇā phakkā	grain of sorts.	kitāb shitāb	a book of sorts.
kall mukallā, chhaṛā chhāṇḍ or chhaṛā muṛā	quite alone.	ghōṛā shōṛā	a horse of a sort.
		chauṛ chapaṭṭ	utterly useless.
		ḍingg paṛinggā	crooked.
lakkaṛ shakkaṛ	wood of sorts.	changgā bhalā	all right, quite well.
ukkā mukkā	not at all.		
autrā nikhattrā	without child or land.	gōl mōl	round.
		falāṇī dhīnggṛī	one thing or another.
ḍanggar chaukhar	cattle of sorts.		

This repetition is used with verbs also as—

baṇā ū kē = baṇākē	having made.	puchchheā guchchheā.	asked.

Note.—Crops are generally spoken of in the plural, *e. g.*,—

kaṇakā changglā haiṇ.	the wheat is good.	bājrē waḍḍhē gaē	the bājra is cut.

ADJECTIVES.

Adjectives agree with their nouns in gender, number and case, and generally precede them. The great majority of adjectives end in the termination ā for the masculine, which is changed to ī for the

feminine, and are declined like nouns in ā and ī. If the masculine ends in ī, it is changed into aṇ in the feminine—

Masculine.

Singular.		Plural.	
changgā ghōṛā	a good horse.	changgē ghōṛē	good horses.
changgē ghōṛē dā	of a good horse.	changgeã ghōṛeã dā	of good horses.

Feminine.

changgī ghōṛī	a good mare.	changgīã ghōṛīã	good mares.
changgī ghōṛī dā	of a good mare.	changgīã ghōṛīã dā	of good mares.

Note.—The of declension sabbh (all) is peculiar. In the singular it does not alter for either gender or case, and in the plural it is sabbh or sabbhē in the absolute case for both masculine and feminine and sabbhnā in the oblique form.

Common adjectives are—

waḍḍā	big.	nikkā	little.
buḍḍhā, burhṛā	old.	nikkā	young.
lammā	long.	chhōṭā or nikkā	short.
uchchā	high.	nīwã	low.
chauṛā	broad.	sauṛā or bhīṛā	narrow.
mōkḷā	roomy.	sauṛā	non-roomy, cramped
changgā	good.	bhaiṛā	bad.
wall	fair, good.	māṛā	poor, feeble.
sajjā	right.	khabbā	left.
mōṭā	thick.	patlā	thin.
ākṛā	stiff.	ḍhillā	loose.
ḍūngghā	deep.	thōṛā	shallow.
siddhā	straight.	ḍinggā	crooked.
		puṭṭhā	upside down.
kāḷā	black.	chiṭṭā or baggā	white.
rattā	red.	nīlā	blue.
pīḷā	yellow.	sāwā	green, grey.
bhūsḷā	brown.	hōr	other.
taghṛā	strong.	māṛā or lissā	weak.
wadhīk	excessive.	kassā	deficient.
mushkī	black (*m*).	mushkaṇ	black (*f*.)
gillā	wet.	sukkā	dry.
kharā	genuine, good.	khōṭā	counterfeit, false.

Formation or Adjectives.

Some adjectives are formed from nouns by the addition of ā, with or without an alteration in the root—

Noun.		Adjective.	
addh	half.	addhā	half.
aukh	difficulty.	aukkhā	difficult.
bhukkh	hunger.	bhukkhā	hungry.
bhār	weight.	bhārā	heavy.
chir	a long time.	chirōkṇā	of a long time ago.
majjh	a buffalo.	mājhā	of a buffalo.
gā̃	cow.	gōkā	of a cow.
bakrā	goat.	bākrā	of a goat.

Comparative.

Comparison is made by the use of the adverbs waddh = more, ghāṭṭ = less, or by the use of the post-position nāḷõ = than ; *e. g.*, ēh ōs nāḷõ changgā ai = this is better than that.

Sometimes the ā is changed into ērā to signify 'rather,' but this termination frequently makes no change in the meaning—

Examples.

Positive.		Comparative.	
mōkḷā	roomy.	mōkḷērā	rather roomy.
aggē	ahead.	aggērē	ahead.
changgā	good.	changgērā	rather good.
waḍḍā	large.	waḍērā	rather large.
patlā	thin.	patlērā	rather thin.
kassā	deficient.	kassērā	a little less.

Superlative.

The superlative is formed by making a comparison with "all", *e. g.*, ēh sabbhnā̃ thõ nikkā ai = this is the smallest of all ; ōh sāreā̃ nāḷõ māṛā ai = he is the feeblest of all.

NUMERALS.

The numerals are as follows :—

1. ikk.
2. do.
3. tral.
4. chār.
5. panj.
6. chhē.
7. satt.
8. aṭṭh.
9. naũ.
10. das.
11. yārã.
12. bārã.
13. tērã.
14. chaudã.
15. pandrã.
16. sōḷã.
17. satārã.
18. aṭhārã.
19. unnī.
20. wīh.
21. ikkī.
22. bāī.
23. trēī.
24. chawī.
25. panjī.
26. chhabbī.
27. satāī.
28. aṭhāī.
29. unattī.
30. trīh.
31. ikattī.
32. battī.
33. tẽtī or tēttī.
34. chauttī or chaũtī.
35. paītī.
36. chhattī.
37. saītī.
38. aṭhattī.
39. untāḷī.
40. chāḷī.
41. iktāḷī.
42. batāḷī.
43. tartāḷī.
44. chutāḷī.
45. paītāḷī.
46. chhatāḷī.
47. saītāḷī.
48. aṭhtāḷī.
49. unanjā or unwanjā.
50. panjāh.
51. ikwanjā.
52. bawanjā.
53. tarwanjā.
54. churinjā.
55. pachwanjā.
56. chhiwanjā.
57. satwanjā.
58. aṭhwanjā.
59. unāhṭh.
60. saṭṭh.
61. ikāhṭh.
62. bāhṭh.
63. trēhṭh.
64. chauhṭh.
65. paīhṭh.
66. chheāhṭh.
67. satāhṭh.
68. aṭhāhṭh.
69. unhattar.
70. sattar.
71. ikhattar.
72. bahattar.
73. tihattar.
74. chuhattir.
75. panjhattar.
76. chhehattar.
77. satattar.
78. aṭhattar.

79. unāsī.
80. assī.
81. ikāsī.
82. beāsī.
83. tirāsi.
84. churāsī.
85. panjāsī.
86. chheāsī.
87. satāsī.
88. aṭhāsī.
89. unānawe.
90. nawwe.
91. ikānawe.
92. bānawe.
93. tirānawe.
94. churānawe.
95. pachānawe.
96. chheānawe.
97. satānawe.
98. aṭhānawe.
99. naṛinawe.
100. sau.
200. dō sau.
300. trai sau.
400. chār sau.
1000. hazār or hajār.

Declension of Numerals.

Several of the numerals have an oblique form, which they take before a noun in the oblique form, and some have an intensive form which they assume when standing by themselves without a noun. They are—

Ordinary.			*Intensive.*		
Absolute.	Oblique.	Meaning.	Absolute.	Oblique.	Meaning.
dō	dōã or dõh	two.	dōwē	dōhã	both.
trai	trõh	three.	traiwē	triũhã	all three.
chār	chaũh	four.	chārē	chaũhã	all four.
panj	panjã	five.	panjē	panjã	all five.
das	dasã	ten	dasē		all ten.

e. g. panjã ghumāwã dī paiṭī = a field of five ghumāōs.

Note that the locative of panj, five, is panyī, and of panjī, twenty-five, is panjī.

Other forms of Numerals.

Groups are described as follows :—

dahākhã	a ten.	kōṛī	a score.
saikṛã	a hundred.		

Peasants generally count by scores, *e.g.*—

panjã utte satt wīhã	= 145 (seven score on five).	chhẽã utte chhẽ wīhã	= 126 (six score on six).
chaudã utte sau	= 114 (a hundred on fourteen).	chhẽã ghaṭṭ chhẽ wīhã	= 114 (six score less six).

Ordinals.

paihlā	first.	chauthã	fourth.
dujjā	second.	panjwã	fifth.
trijjā or tijā	third.	chhẽwã	sixth.
sattwã	seventh.		

and so on,—wã being added to make the numeral adjective.

Multiples.

dūṇā	double.	dō wārī or wẽrī	twice.
triṇā	treble.	trai wārī	thrice.
chauṇā	four-fold.	chār wārī	four times.
panjauṇā	five-fold.		

Fractions.

pā	a quarter.	pauṇā	a quarter less than.
addhā	a half.	sawā	a quarter more than.
munnā	three-quarters.	trīā	a third.
pūrā	a whole.	panjwã	a fifth.
sawā	one-and-a-quarter.	chhẽwã	a sixth.
ḍẽḍh	one-and-a-half.		

PRONOUNS.

The personal pronouns are as follows :—

Case.		*First person.* I Singular.	*Second person.* Thou Singular.	*Third person.* He, she, it. This	That.
Absolute	...	maĩ	tũ	ẽh, ã	õh, aũ.
Agent	...	maĩ	tũ	ẽs	õs.
Genitive	...	mērā	tērā	ẽsdā, ẽhdā	õsdā, õhdā, õhrā.
Dative	...	mainũ	tainũ	ẽsnũ, ẽhnũ	õsnũ, õhnũ.
		Plural.	Plural.	Plural.	Plural.
Absolute	...	asĩ	tusĩ	ẽh	õh.
Agent	...	asã	tusã	ẽhnã	õhnã.
Genitive	...	sāḍḍā	tuhāḍḍā	ẽhnãdā	õhnãdā.
Dative	...	sānũ	tuhānũ	ẽhnãnũ	õhnãnũ.

Note.—In the third person, ẽh or õh is used for 'he,' 'she' or 'it,' accordi as the person or object spoken of is near the person speaking or at some distance off.

Emphatic forms of the Agent case of pronouns are maĩhẽ (I), tũhẽ (thou), asã ĩ (we), tusã ĩ (you), õhnã ĩ (they); mammĩ, tuwĩ or tumĩ mean I also, thou also.

PRONOMINAL AFFIXES.

Very frequent use is made of pronominal affixes, which are added to the end of a word, and signify a personal pronoun. The characteristic letters are as follows :—

Person.		Singular.		Plural.	
Second	...	-ĩ, -ũ	thou.	jẽ	you.
Third	...	-s, sũ	he, she, it.	nẽ	they.

In connection with these affixes it should be noted that (1) there are no affixes for the first person. (2) In a clause containing a noun or pronoun in the agentive case, the affix cannot be used unless it be itself the agentive case in question. Thus we may say maĩ mārãgā sũ, I shall beat him, but not maĩ māreā sũ, I beat him. This should be maĩ māreā õsnũ. The violations of this rule are so infrequent that it does not seem safe to consider them as regular usage. (3) The suffix ĩ frequently means nothing more than that the person addressed is being addressed as tũ, and similarly jẽ frequently means merely that the person or persons addressed are being called tusĩ. Thus 'sāhb ĩ' does not mean 'It is thy sāhib' but "I am telling thee it's the sāhib." Similarly 'sāhb jẽ, means 'I am telling you it's the sāhib.' In this way ĩ and jẽ are frequently used for hai and haiṇ, but with the limitation here specified.

PRONOMINAL AFFIXES.

Second singular ĩ (sometimes ĩ), ũ, and (after the vowel ĩ) ã—

bẽṛā ruṛhĩ=tērā bẽṛā ruṛhẽ, may thy boat be carried away, *i. e.*, may perdition take thee.

gõḷi laggĩ=tainũ gõḷi laggẽ, may a bullet strike thee, *i. e.*, may perdition take thee.

sāhb mārīgā=sāhb tainũ mārẽgā, the sāhib will strike thee.

bhrā āwīgā=tērā bhrā āwẽgā, thy brother will come.

rõṭi haiĩ?=tērẽ kõḷ rõṭi hai? hast thou got bread?

kī ā?= tainũ kī hai? what is the matter with thee, ? or I ask thee 'what is the matter?'

peõ āyā ĩ?=tērā peõ āyā hai? has thy father come?

kī hõeā ĩ?=tainũ kī hõeā? what has happened to thee?

paisẽ labbh gaẽ nĩ?=tainũ paisẽ labbh gaẽ nẽ? has thou obtained pice?

paisā labbh gēā sāī?=tainũ paisā labbh gēā sī? didst thou obtain pice?

kī ākheā sāī = tũ kī ākheā sī? what didst thou say (or hadst thou said)?

kī ākheā ī=tũ kī ākheā? what saidst thou?

rōṭī khādhīā ?=tũ rōṭī khādhī ai? hast thou eaten bread?

kitthē jaṇā ī? =tũ kitthē jāṇā ai? where hast thou to go?

kitthē ī?=I ask thee "kitthē hai?" I ask thee where it is.

sāhb ī=I tell thee "sāhib hai," I tell thee it's the sāhib.

māī mārũgā=I will beat thee.

asī khlōtē hōē ũ=(I tell thee) we are standing.

āeũ=I tell thee I am coming (lit. have come).

Third Singular sū,—s.

lai ā sū=ōsnũ lai ā, bring him (her or it).

mār sū=ōsnũ mār, beat him.

dē sū rupayyā=ōsnũ rupayyā dē, give him a rupee.

bēṛā ruṛhē sū=ōsdā bēṛā ruṛhē, may perdition take him.

kī sū or kī hai sū=usnũ kī hai, what has he got, or what is the matter with him?

ikk kuṛī sū te do bhrā sū=ōsdī ikk kuṛī hai tē dō bhrā, he has one daughter and two brothers.

puttar hōsūgā or hōwēgā sū=puttar ōsdā hōwēgā, he probably has a son.

bēbbē hō gei sū bamār tē bhrā gēā sū mar=usdī bēbbē hō gei bimār tē usdā bhrā margēā, his mother became ill and his brother died.

maī nahī sū gēā ghar=maī ōsdē ghar nahī gēā, I did not go to his house.

tũ wēkhẽgā sū=tũ ōsnũ wēkhẽgā, thou wilt see him.

labbh gēā hōsūgā=ōsnũ labbh gēā hōwēgā, he will have obtained it.

dō kuṛiā sā sū=ōsdiā dō kuṛiā sāṇ, he had two daughters.

bhaiṇ mar gei sā sū=ōsdī bhaiṇ mar gei sī, his sister died.

kī ākheā sū or ākheōs=ōs kī ākheā? what did he say?

kī ākheā sā sū or sās=ōs kī ākheā sī? what did he say or what had he said?

kitthē jaṇā sū or jāṇā sā sū=ōsnũ kitthē jāṇā hai or sī? where has he to go, or where had he to go.

ākheā hōsūgā=ōs ākheā hōwēgā, he will have said.

Second plural —jē.

ōtthē dō jē=I say to you there are two there.

maī āyā jē='I say to you I have come.'

sāhb jē = I say to you 'sāhib hai' (it is the sāhib).

kitthē jē? I ask you 'kitthē hai' (where is it?)

kī jē = what has happened to you or I ask you what has happened.

kī miḷeā jē or miḷeā sā jē?=tuhānũ kī miḷeā or miḷeā sī? what did you get?

kī ākheā jē or sā jē?=tusã kī ākheā or ākheā sī? what did you say?

kitthē jāṇā jē? = tusã kitthē jāṇā ai? where have you to go?

kitthē jāṇā sā jē? = tusã kitthē jāṇā sī? where had you to go.

Third plural—nē, commonest as agentive.

kī ākheō nē or ākheā nē=ōhnã kī ākheā? what did they say?

kī ākheā sāṇē = what did they say or what had they said?

kitthē jāṇā nē or jāṇā sāṇē=ōhnã kitthē jāṇā hai or jāṇā sī? where have they to go, or had they to go?

rupayyā dēō nē = ōhnã nũ rupayyā dēō, give them a rupee.

kas charhī nē=ōhnã nũ kas charhī ai, they have got fever.

bhaiṇ mar gei nē = ōhnã dī bhaiṇ margei, their sister has died.

INTERROGATIVE PRONOUNS.

The interrogative pronoun is as follows:—

kauṇ who? | kī what?

	Masculine and Feminine.		*Neuter.*
	Singular.	Plural.	Singular.
Absolute	kauṇ	kauṇ	kī.
Oblique	kis	kinhã	kāh.

The following table gives the most common pronominal forms :—

Class of Pronoun.		Absolute.	Oblique.	Quantity.	Size.	Likeness.	Share.
Near demonstrative		ēh (this)	ēs	aīnnā (thus much).	aīnnā ...	ajēhā, ēhōjēhā. (like this).	aīnnwã (such).
Far demonstrative ...		ōh (that)	ōs	ōnnā (as much)	ōnnā ...	uhōjēhā (like that)	ōnnwã (such).
Interrogative.	*m. f.*	kauṇ (who ?)	kis				
	n.	kī (what ?)	kāh	kinnā (how much).	kinnā (how big).	kēhā *m.* kehī *f.* (like what ?)	kinnwã (what share).
	adjective	kehṛā (which ?)	...				
Relative	...	jehṛa (who)	jis ...	jinnā (as much)	jinnā (as big)	jēhā *m.* jehī *f.* (like which).	jinnwã (as much).
Indefinite	*m.*	kōī (some, any).	kisē *sing.*				
	pl.	kōī					
	n.	kujjh					

Other Pronominal Forms.

ēhwā, ĩyyo, ēhī, ēhwāī, ēhō are emphatic forms of ēh, this.
ūā, ūō, ōhī, ōhwāī, uhō " " " ōh, that.

ēhō jēhā	*m.*	the same as this.
ēhō jehī	*f.*	
uhō jēhā	*m.*	the same as that.
uhō jehī	*f.*	
ajēhā kajēhā	*m.*	so so.
ajēhī kajēhī	*f.*	

hōr other.

The word horī (*obl.* horã) is used in the plural in a curious way as a sign of respect for a third person, somewhat like sāhib or jī.—

mērē bhrā horī āē nē	my brother has come.
Natthū horã ākheā	Natthū said.

jēhā (*fem.* jehī) is used after an adjective to mean 'a little,' 'rather', *e.g.*,—

chiṭṭā jēhā waṭṭā, a whitish stone.

ikkō jēhā	all the same.

āpē, self, both in absolute and agent, *e.g.*—

maĩ āpē gēā	I went myself.
ōs āpē kītā	he did it himself.

The genitive form is apṇā—own, and the locative form plural is āpē ichch—among themselves.

ADVERBS.

What may be called the pronominal adverbs are shown in the following table in continuation of the similar table of pronouns :—

Class.	Manner.	Time.	Place of rest.	Direction.	Condition.	Cause.
Near demonstrative.	ainj or aīny (thus)	huṇ (now) ...	aītthē, aīttal (here)	aītthē, aīttal, aīddhar (hither)	...	...
Far demonstrative	...	tadõ (then) ...	aūtthē, aūttal (there)	aūtthē, aūttal, aūddhar (thither).	tã (then) ...	tã, taddē.
Interrogative ...	kīkaṇ, or kīkar (how ?) ...	kadõ (when ?) ...	kitthē, kittal (where ?)	kitthē, kittal, kiddhar (whither ?)	...	kiũ (why).
Relative ...	jīkaṇ, or jīkar (as) ...	jadõ (when) ...	jitthē, jittal (where)	jitthē, jittal, jiddhar (whither).	jē or jēkar (if).	kiũ jō (because).
Indefinite ...	kiwẽ (some how)	kadē or kadī kadāī (sometime or sometimes).	kitale (somewhere)	kitale, kid har (somewhither).	...	...

The adverbs of rest are made emphatic by adding ī, *e. g.*, aitthēī, in this very place, aūtthēī, in that very place; kadē kadē or kadī kadāī, sometimes.

Other common adverbs are—

Adverbs of Place.

urē, urā	hither.
parē, parā	father off, beyond.
nēṛē	near.
aggē or agā or aghā.	ahead.
picho h h ē or pishā.	behind.
sāhmṇē	in front.
uttē, utāh	above.
wall	aside.
urār	on this side.
pār	on the further side.
agērē	ahead.
pichhērē or pishērē	behind.
kōḷ	close by.
hēṭh, hēṭhā, thallē.	below.

Adverbs of Time.

jadō, tadō	when, then.
aje	as yet.
ajj	to-day.
ajjēī	this very day.
kallh	yesterday.
bhaḷkē	to-morrow.
parsō	the day before yesterday. / the day after to-morrow.
paund saṭṭē. paihlū, paihlē.	at first, at once.
phēr muṛ	again.
ōṛak chhēkṛē, chhkaṛ.	at last.
shāmī	in the evening.
ais wārī or wērī. ais phērē ait wārī or wērī.	this time.
ais sāl	this year.
par or parū	last year.
parār	the year before last.
aundē sāl	next year.
aggē nū	in future.
nitt	always.
sadā	always.
sawēḷē	early.
dhammī	at dawn.
muṇḍhō	from the very beginning.
dō paihrī	at noon.

The following names are common for different daily times. The time given in each case is only approximate; in some cases it varies according to the season of the year :—

sargī wēḷā	an hour-and-a-half before dawn.
namāz wēḷā	three-quarters of an hour before dawn.
dhammī wēḷā	dawn.
muhānjḷā, jhusmusṛā.	time of morning twilight.
fajr	morning, especially early morning.
waḍḍēwēḷā	morning, especially early morning.
chhā wēḷā,	8 or 9 A. M.
rōṭī wēḷā	about 10 or 11 A. M.
bhattē wēḷā	about 11 or later.
dopaihr	midday.
kachchī pēshī	about 1 P. M.
pēshī	about 2 P. M.
ḍīgar	about 3 P. M.
lauḍhē wēḷā	4 or 5 P. M.
shām	about sunset.
tarkāḷā	about half an hour after sunset.
ḍūnggī shām	when full darkness sets in.
khau pīyyā	about 8 P. M.
sōtā	about 9 or 10 P. M.
rāt	night.

Other Adverbs.

kīkaṇ	how ?
jīkaṇ, jiwē	as.
kiwē	some how, with difficulty.
na, nehī	not.
ukkā	quite, thoroughly.
ukkā bil kull, aslē	altogether.
jarūr or lā jarūr	certainly.
waddh	more.
wakkhō wakkh	separately.
chhetī, jhaw, jhabdē, shitābī, kāhḷī, aldī	quick.
te	then, particle of emphasis and reasoning.
khā	then, particle of reasoning (used only with Imperat.)
taddē tā	for that reason, then, in that case.
whalā	particle of argument, all right then.
ukkā na	not at all.
bī, wī	also, too.
hōr	more.
ghaṭṭ	less.
gharī muṛī or jhaṭṭē bindē	repeatedly.
massā	hardly.
haulī	slowly, softly.
yōrō yōrī or baddhō baddhī	by force.
nishangg or beshakk	of course, without doubt.
wārō waṭṭī	by turns.

Some of these adverbs are the locative case of substantives or adjectives, and other locatives of nouns signifying time or place are similarly used, *e. g.*—

rātī	at night.	waḍḍē wēḷē	in the morning.
fajrī		in the morning.	

Some ideas expressed adverbially in English are expressed by means of an adjective agreeing with the noun, *e. g.*—

nirā,	only.	trikkhā	quick.
uchēchā		especially.	

ḍāhḍā, exceedingly, *e. g.*, ḍāhḍī changgī gã, an exceedingly good cow, baṛā, very, baṛī sōhṇī gall, very good saying or matter.

Comparison of Adverbs.

Adverbs are compared in the same manner as Adjectives.

Inseparable prefixes and affixes.

The prefix bin means a negative, like the English prefix un-, *e.g.*—

bin bulāeã	uninvited.
bin khādheã gēā	he went without eating.
bin pīteã gēā	he went without drinking.

The prefix su- means 'good' and ka- or ku- means 'bad', *e. g.*—

suputtur	a good son.	sūtar	proper, becoming.
kuputtur	a bad son.	kasūtar	improper, unbecoming.
kumāpē	a bad father and mother.		

wānggar, wānggur, wānggaṇ, wānggũ	like.	mērē wānggar	like me.
		kaṇak wānggũ	like wheat.

hamātaṛ means people like us, tumhātaṛ people like you, *e. g.*, tumhātaṛã wāstē saukhā ai, hamātarã wāstē aukhā ai, it is easy for people like you, difficult for people like us.

POSTPOSITIONS.

Some of the commonest postpositions have been given when discussing the noun. They are repeated here with some others. They are always placed after the noun they govern, as in the English forms "henceforth," "therewith," "hereby," "homeward," "seawards," "manlike"; and the noun is always put in the oblique form. Some of them are the locative case of nouns and govern the preceding noun with the help of the postposition dē (of), *e. g.*, piṇd dē nēṛē, close to the village. Some are used either with or without dē, *e. g.*, ōs wal or ōh dē wal, towards him. The only postpositions that are declinable are those of the genitive, dā, dē, deã, dī, dīã (of), which agree with the governing noun in gender, number and case like an adjective.

Postpositions.

nũ	to.
thõ, thī, tē, tõẽ, -õẽ	from.
Ich, wich	in.
tē	on, at, to (a place)
uttē	above.
kōḷ	with, in possession of.
nāḷ	along with.
bājh, sawā	without.
all, wall, pasē, sēhd, dhirē	towards.
wishkār or wichkār.	between.
hēṭh, thallē	below.
aggē	before.
andar	inside.
āḷē duāḷē	on all sides of.
wāstē, laī, khāṭar	for the sake of.
tāī, tōṛī, tīkar, tākar, sīdh	up to, as far as.
tīkar, tōṛī, tāṛī, tāī	till.
nēṛē	near.
wichchõ	from inside.
uttõ	from above.
kōḷõ	from the possession of.
urē	on this side.
parē	beyond.
saṇē	together with.
sāhmṇē	in front of.
wānggar, wānggur, wānggaṇ	like.
pichchhē, maghar	behind.
bannē, bāhar	outside.
duāḷē, chafērē, chofēr	round about.
rāhī	by means of.
wichdũ	through.

CONJUNCTIONS.

Common conjunctions are as follows :—

te, hōr	and.	pal, bhal	that.
jēkar, jē	if.	jã	or.
bhãwẽ	although.	jã ... jã	either ... or.
bhãwẽ ... bhãwẽ	whether...or.	par	but.
kē	or.	matē	lest, that not, so that if

INTERJECTIONS.

In calling to a person, the interjection (O) varies according to the sex of the person addressing or addressed—

ōē	man calling to man.	wē	woman calling to man.
ē	man calling to woman.	nī	woman calling to woman.

Husband and wife avoid calling each other by name, but if possible bring in a son's name, usually the eldest son's, and less frequently a daughter's if she be the eldest :—

Karm Bashk dā chāchā.	Karm Bakhsh's father.	Jhaṇḍū dī bēbbē	Jhandū's mother.

ai is used in sorrow, joy, or wonder, *e. g.*—

ai sachcheā Rabbā O true God. | ai pāk Parwardigārā O pure Cherisher.

Other interjections or exclamations are—

āhō, hã	yes.	hai, āhẽ	expressive of displeasure.
nā, nehī	no.	hāl ōē	expressive of pain.
jīwẽ tũ	mayest thou live.	laih	expressive of protest.
jī	Sir.	durē	get away ! (to a dog).
Khudā jāṇe	God knows.	chhir chhir or chhirē.	get away ! (to a cat).
kī nã lēīdā ai	what d'ye call it ?	jhaw, chhētī &c.	quick.
majāl	impossible ! never !	khlōjā	wait a bit.
dhann	bravo ! blessings on !	jam jam ā	welcome.
phiṭṭ	curse on.	āwī, āwẽ	welcome.
hāē hāē	alas.	sadkē, ballē or aishkē.	bravo.
hōē hōē	for shame.	mākhē	said I.
halā	yes, indeed (surprise).	ākhē	said he.

khabrē, khaurē } I don't know.

chā (lift) is often interjected in a sentence and sometimes implies suddenness or unreasonableness of action, sometimes it has no real meaning.

os chā ākheā he up and said. | ōh nū chā ākh up and say to him.
ōs nū phāhē chā dittā nē they up and hanged him.

shukr	(thanks be to God).	radd balāī	may misfortunes be far from thee, used as a welcome by women.
khair mēr al	all right !	dūr balāī	
bismillāh	in God's name.	bhaṭṭh	curse on, *lit.* to the oven with.

Modes of Address.

To a friend	...	yār gal suṇ.
To a stranger	...	ōē bhāīā, bhaleā lōkā, sāī lōkā, mīā.
To an old man	...	bābbā or buḍḍheā O old man !
To a woman	...	māī Oh mother !
To a father	...	chāchā, mīā (by Musalmāns) lāllā (Hindūs).
To a sister	...	bhaiṇ.
To a mother	...	bēbbē.
To a grandfather	...	bābbā.
To a grandmother	...	mā, māī.

The Verb.

Intransitive and Transitive.

Verbs may be divided into Intransitive or Neuter, and Transitive or Active Verbs. In a great many cases an Intransitive root has a corresponding Transitive root, usually formed by strengthening the vowel of the root ; and this again can often be turned into a Double-Transitive or Causal Verb by a further change in the root.

Formation of Transitive Verbs.

What may be called the regular formation of a Transitive or Double-Transitive Verb is made by adding to the root -ā or -wā and after a vowel -wā, and in this case the vowel of the original root is weakened, from a to a, from ē or ī to i, from ō or ū to u.

The root thus formed becomes a new verb, subject to the usual inflections.

Root.	Meaning.	Transitive or Double-Transitive root.	Meaning.
mār	strike.	marwā	cause to be struck.
bhajj	run.	bhajā	cause to run.
pī	drink.	piā	cause to drink.
bhaũ	turn.	bhũā	cause to turn.
chuk	raise.	chukā	cause to raise.
appaṛ	reach.	apṛā	cause to reach.
pā	put.	puā	cause to put.

Most of the common roots, however, form their transitive irregularly, the vowel being generally strengthened, and sometimes the consonants changed.

Intransitive. Root.	Meaning.	*Transitive.* Root.	Meaning.
bhajj	break.	bhann	break.
ṭuṭṭ	break.	trōṛ	break.
pai	lie.	pā	put.
gah	be threshed.	gāh	thresh.
ḍhai	fall down.	ḍhā	knock down.
laih	come down.	lāh	take down.
lag	be applied.	lā	apply.
chhuṭṭ	escape.	chhaḍḍ	set free.
wik	be sold.	wēch	sell.
nikaḷ	go out.	kaḍḍh	put out.
waṛ	go into.	wāṛ	put into.
ḍubb	be drowned.	ḍōb	drown.
ṭur	move.	ṭōr	make to move.
chaṛh	go up.	chāṛh	put up.
nikkhaṛ	separate.	nakhēṛ	separate.
phiss	be squeezed.	phē	squeeze.
diss	be seen.	dass	point out.
pāṭ	be torn.	pāṛ	tear.
riṛh	roll.	rēṛh	roll.
ruṛh	be swept away.	rōṛh	sweep away.
saṛ	burn.	sāṛ	burn.
ḍhuk	arrive.	ḍhō	carry.
ā	come.	aṇwāṇā	cause to bring.
tap	be hot.	tā	heat.
khuss	be seized.	khōh	seize.

Intransitive. Root.	Meaning.	*Transitive.* Root.	Meaning.
chhiṛ	go to pasture.	chhēṛ	take to pasture.
bhijj	be moistened.	bheõ	moisten.
wagg	be ploughed.	wāh	plough.
juṛ	be joined.	jōṛ	join.
muṛ	go back.	mōṛ	turn back.
pīs	be ground.	pīh	grind.
gujjh	be kneaded.	gunnh	knead.
traih	be startled.	trāh	startle.
ḍaih	be placed (bed, &c.)	ḍāh	place.
bajjh	be fastened.	bannh	fasten.
raih	stay.	rakkh	place.
jamm	be born.	jamm	bring forth young.
chō	trickle through.	chō	milk.

PASSIVE VOICE.

(1) What may be called the regular passive is formed by using the past participle in -ā with the necessary tenses of jāṇā, go, the past participle agreeing in gender and number with the nominative, *e. g.*, ōh māreā gēā, he was beaten or killed ; kaṇakā̃ waḍḍhiā̃ geiā̃, the wheat was cut.

(2) A very common way of forming the passive is to use the root of the verb with the required parts of ghattṇā. This method is used chiefly with those transitive verbs which have not a special intransitive form. But cases are found even with verbs having such forms, as paiḷiā̃ wāh ghattiā̃ or waggeiā̃, the fields have been ploughed.

Examples.

Active. Root.	Meaning.	*Passive.* Past Tense.	Meaning.
mār	strike, kill.	mār ghatteā or māreā gēā.	was killed.
waḍḍh	cut.	waḍḍh ghatteā or waḍḍheā gēā.	was cut.
bīj	sow.	bīj ghatteā or bījeā gēā.	was sown.
gunnh	knead.	gunnh ghatteā or guddhā gēā.	was kneaded.
sadd	call.	saddeā gēā	was called.
likkh	write.	likkh ghatteā or likkheā gēā.	was written.
phaṛ	seize.	phaṛ ghatteā or phaṛeā gēā.	was seized.
paṛh	read.	paṛh ghatteā or paṛheā gēā.	was read.

(3) Many transitive verbs, however, as already stated, have a corresponding intransitive verb, which has a passive signification. Some of these are repeated here for convenience.

Transitive.		*Intransitive or Passive.*	
Root.	Meaning.	Root.	Meaning.
wāh	plough.	wagg	be ploughed.
bheõ	moisten.	bhijj	be moistened.
khōh	seize.	khuss	be seized.
tā	heat.	tap	be heated.
phẽ	squeeze.	phiss	be squeezed.
sāṛ	burn.	saṛ	be burned.
pīh	grind.	pīs	be ground.
gunnh	knead.	gujjh	be kneaded.

Indeed almost every intransitive verb which has a corresponding transitive root may be said to be a passive voice of the latter.

(4) For tenses in which the present participle is used there is still another method of forming the passive, this is the employment of a passive present participle, the only relic in the district of the organic passive in -ī. The present participle passive is formed by adding -ī to the root of the verb, that is by inserting -ī between the root and the termination -dā. If the root ends in -ō or -ā the letter w is frequently inserted before the -ī. The use of the present participle passive is confined to the third person singular and plural. This participle is employed for the most part to express general truths.

Examples.

mērē kōḷo nehī jāīdā hai,	I cannot go.
ainj nehī karīdā hai	it is not done so, one ought not to do so.
paiḷīã wāhīdīã nē	fields are ploughed.
ākhīdā hundā sī	it used to be said.
dõ hatthã nāḷ chukīdā hōwēgā,	it is probably (as a rule) lifted with two hands.
but chukeā jāwēgā	it will be lifted with two hands.

With reference to ghattṇā it should be further noted that rarely one hears it used with an intransitive verb, *e.g.*—

nahā ghatteā = nahātā	he washed himself.

Occasionally also ghattṇā itself receives a passive form as in—

likkh ghattīdā hai=likkhīdā hai	it is written or one writes.

Compound Verbs.

Sometimes the meaning of a verb is intensified by doubling the root or by adding to it the root of another verb. In such a case the second root only is subject to inflection.

Roots.	Literal meaning.	Acquired meaning.
mār chhaḍḍ	strike-leave.	kill.
mār saṭṭ	strike-throw.	kill.
lellai	take-take.	take altogether.
kar chhaḍḍ	do-leave.	finish.
leā dē	take-come-give.	bring.
ṭur pai	go-lie.	start.
baih jā	sit-go.	sit down.
saṭṭ dē	throw-give.	throw away.
ā jā	come-go.	come.

The root chā or chuk (lift) is often prefixed to another root to imply the suddenness or unreasonableness of the action, *e. g.*, ōs chā ākheā (he up and said), gāḷ chuk kaḍḍhī (he up and abused me).

The Infinitive.

The infinitive is formed by adding -ṇā to the root. If the root ends in r or ṛ, the termination is -nā.

Examples.

Root.	Meaning.	Verbal Noun.	Meaning.
jā	go.	jāṇā	going.
bhajj	run	bhajjṇā	running.
lai	take.	laiṇa	taking.
wēkh	see.	wēkhṇā	seeing.
wāh	plough.	wāhṇā	ploughing.
kar	do.	karnā	doing.
nikaḷ	go out.	nikaḷṇā	going out.
khalō	stand.	khalōṇā	standing.
khā	eat.	khāṇā	eating.
pī	drink.	pīṇā	drinking.
dē	give.	dēṇā	giving.
māreā jā	be struck.	māreā jāṇā	being struck.
bhaũ	turn.	bhaũṇā	turning.

Irregular.

Root.	Meaning.	Verbal Noun.	Meaning.
ā	come.	auṇā	coming.

The infinitive may be used as a gerund, and as a gerundive, though these names as applied to Panjābī are only approximately correct and it is difficult some times to decide under which head to class a particular use of the infinitive.

The gerund is declined by adding ṇ to the root if the root end in a vowel or a vowel followed by h, n if the root ends in r, and -aṇ if it ends in any other consonant. It is frequently used to express will or necessity and when so used takes the subject in the agent or dative case.

Examples.

karnā hōwēgā	it will have to be done.
ainj nehī karnā	do not act thus.
maī shaihr jāṇā hai	I have to go to the city.
mainũ huṇ jāṇā hai	I have to go now.
kitthē jāṇā nē?	where have they to go?
ōs nehī paṛhnā	he will not read.
tũ nehī muṛnā?	will you not desist?
sabbhnā̃ marnā ai	all must die.
ōh mērē auṇ tõ paihlũ mōeā	he died before I came.
gaḍḍā jāṇ nũ teār hai	the cart is ready to go.
bhiṛnā changgā nehī	it is not good to fight.
maī kamm karn gēā	I went to do something.
maī ḍhaggā wēchaṇ gēā	I went to sell a bullock.
ōh wēkkhāṇ āeā	he came to see.
puchchhaṇ dī lōṛ nehī	there is no need to ask.
ōh mārn gēā sagõ mār khāṇ laggā	he went to beat, but on the contrary began to the beaten.
asī khlōṇ jogē nehī	we are not able to stand (live, &c.)
maī apṇā laiṇā lelleā ai	I have taken what I had to take.
ēs rāh auṇā jāṇā baṛā hundā hai	on this road there is much coming and going.
laiṇā dēṇā	dealings.
khāṇā paiēgā	it will be necessary to eat.
khāṇā chāhīdā ai	it is desirable to eat.
ēhnā̃ kitābā̃ nũ paṛhnā chāhīdā ai	it is right to read these books.
rōṭi mērī lai auṇā	bring my food.
gāiā̃ ēttho̅ kaḍḍhṇā	turn out the cows from here.

The gerund is sometimes used in its inflected form with **hōṇā**; in this case the idea is of ability.

mērē kōḷõ khlōṇ nehī hundā	I cannot stand.
ṭurn te hundā ai	one can indeed walk.

The inflected form is used in this case even though the gerund is nominative.

The gerundive is declined like an adjective in **-ā** and agrees in gender and number with the object and sometimes with the subject. It also when meaning will or necessity takes the subject in the dative or agent case.

tusā pāṇī pīṇā ai ?	will you drink water ?
rōtī ajē khāṇī sū ?	has he still to have his food ?
maī ōsdē rupayyē dēṇē nē	I have to give him money.
chōrī karnī changgī nehī	it is not good to steal.
kitābā̃ paṛhnīā̃ chāhīdīā̃ nē	it is right to read books.
bagghī jōṇī pawēdī	it will be necessary to get ready the trap.
ḍhaggē laijāṇē nī	have you to (will you) take away the bullocks ?
chiṭṭhīā̃ kholṇīā̃ sāṇē	they had to open letters.

The gerundive when used with **hōṇā** to express the idea of ability employs the inflection of the gerund, and retains the inflection even when nominative.

dō maṇ dāṇē chukkaṇ nehī hundē	one cannot lift two maunds of grain.
mērē kōḷõ te chukkaṇ hundē	but I can lift them.
ēh kitābā̃ mērē koḷõ paṛhṇ hundīā̃ nē par mērē bhrā kōḷõ nehī parhṇ hōṇ laggīā̃.	I can read these books, but my brother will not be able to read them.
bhaḷkē miṭṭī nehī puṭṭaṇ hōwēdī	to-morrow one will not be able to dig earth.

When there is an object without **nũ** the gerundive is always used and is in agreement with it. *Exception.*—When the infinitive stands for the imperative, it is used as a gerund, as **shāhrõ mērī bakrī laiauṇā**, bring my goat from the city.

Frequently when there is no object the gerundive agrees with the nominative, and there seems to be a choice of constructions—the gerundive with the subject in the nominative, or the gerund with the

subject in the agent case. The rule, however, is that where a state is spoken of the gerundive construction is employed, and where an action is referred to, the gerund.

gāiā̃ wal te hōṇiā̃ nehī	the cows will not get all right.
ais tarā̃ bamār hōṇē nē	in this way they will get ill.
ēh chūhiā̃ suddharniā̃ nehī	these mice will not become good.
ōh ghōṛiā̃ wighaṛ jarūr jāṇiā̃ nē	those horses are certain to be spoiled.
ṭōhē kharāb te hōṇē ī hōē	these holes are bound to be bad.

But on the other hand—

mērīā̃ bhaiṇā̃ piṇḍ jāṇā ai	my sisters have to go to the city.
ēhnā̃ chūhiā̃ muṛnā nehī	these mice will not desist.
mērī bēbbē aūtthē khlōṇā ai	my mother has to stand there.

Exception.—With inanimate objects the gerundive is sometimes used even in the case of verbs of action.

THE VERBAL AGENT.

The verbal agent is formed by adding wāḷā or āḷā to the oblique form of the verbal noun or infinitive. It is declinable like nouns in -ā, taking -ī in the feminine.

Examples.

Root.	Meaning.	Verbal Agent.	Meaning.
kar	do.	karanwāḷā	a doer.
bhajj	run.	bhajjaṇāḷā	a runner.
pī	drink.	pīṇwāḷā	a drinker.
ā	come.	auṇwāḷā	a comer.
dē	give.	dēṇwāḷā	a giver.

This verbal agent often expresses the idea that something ought to be, also that something is about to be. When it has the sense of ought it is noticeable that the active voice is often used for the passive.

ōh auṇwāḷā hai	he is about to come.
ēh marammat karnwāḷā hai	this requires mending.
ōh bhāṇḍē sāf karnwāḷē or hoṇwāḷē nē	those vessels should be cleaned.
ēh kapṛē dhōṇwāḷē haiṇ	those clothes need washing.

THE PRESENT PARTICIPLE.

The present participle of all verbs ends in -dā, and is declinable like an adjective in -ā.

All verbs, the root of which ends in a consonant, simply add -dā to the root. Those verbs whose root ends in a vowel or a vowel followed by -h take -ndā. With the 1st and 2nd personal pronoun singular and with the 1st personal pronoun plural -dā is sometimes replaced by -nā, and -nē respectively—see Present Indicative.

Examples.

Root.	Meaning.	Present Participle.	Meaning.
mar	die.	mardā	dying.
ṭur	move.	ṭurdā	moving.
wik	be sold.	wikdā	being sold.
nikaḷ	come out.	nikaḷdā	coming out.
pī	drink.	pīndā	drinking.
jiū	live.	jiūndā	living.
laih	descend.	laihndā	descending.
khlō	stand.	khlōndā	standing.
pai	lie.	paindā	lying.
saũ	sleep.	saundā	sleeping.
bhaũ	turn.	bhaundā	turning.
plā	make to drink.	piāndā	making to drink
bhajā	make to run.	bhajāndā	making to run.
apṛā	cause to reach.	apṛāndā	causing to reach.
kar	do.	kardā	doing.
mār	strike.	mārdā	striking.
ṭōr	make to move.	ṭōrdā	making to move.
dē	give.	dēndā	giving.
lai	take.	laindā	taking.
chhaḍḍ	let go.	chhaḍḍdā	letting go.
wēch	sell.	wechdā	selling.
kaḍḍh	put out.	kaḍḍhdā	putting out.
sāṛ	burn.	sāṛdā	burning.
mōṛ	turn.	mōṛdā	turning.
bheõ	moisten.	bheōndā	moistening.
khā	eat.	khāndā	eating.

Irregular.

wēkh	see.	wēhndā or wēkhdā	seeing.
ākh	say.	āhndā or ākhdā	saying.
ā	come.	aundā	coming.

The present participle is used as a verbal noun in the locative case ending in ã, *e. g.*, mērē aundeã ī mōeā, he died on my coming (as I came).

THE PAST PARTICIPLE.

All past participles end in -ā and are declinable like adjectives in -ā.

(1) The regular mode of forming the past participle is by adding -eā to the root.

Examples.

Root.	Meaning.	Past Participle.	Meaning.
mār	strike.	māreā	struck.
ā	come.	āeā	come.
saṭṭ	throw.	saṭṭeā	thrown.
ṭur	move.	ṭureā	moved.
wēch	sell.	wēcheā	sold.
hō	become.	hōeā	become.

(2) Some intransitive verbs add only -ā to the root.

Examples.

Root.	Meaning.	Past Participle.	Meaning.
labbh	be obtained.	labbhā and labbheā	obtained.
bhajj	be broken.	bhajjā, bhannā	broken.
bhajj	run.	bhajjā, bhajjeā, bhannā	run.

(3) Many verbs, however, form their past participle irregularly. Some of the commonest are these :—

Examples.

Root.	Meaning.	Past Participle.	Meaning.
laih	descend.	latthā	come pown.
dē	give.	dittā	given.
wēkh	see.	ḍiṭṭhā or wēkheā	seen.
bannh	bind.	baddhā	bound.
nass	flee.	naṭṭhā or nasseā	fled.
khaṛāch	be lost.	khaṛācheā or khaṛātā	lost.
khlō	stand.	khlōtā	stood.
ḍhai	fall.	ḍhaṭṭhā	fallen.
sanjāṇ, seāṇ	recognise.	sanjhātā seāṇeā	recognised.
lai	take.	lēā	taken.
khā	eat.	khādhā	eaten.
ḍaih	be placed.	daṭṭhā	placed.
ḍaih	be engaged in.	ḍēhā	engaged in.
traih	be startled.	traṭṭhā	startled.

Examples.

Root.	Meaning.	Past Participle.	Meaning.
pī	drink.	pītā	drunk.
bhajj	break.	bhannā or bhajjā	broken.
bhajj	run.	bhannā or bhajjeā or bhajjā.	run.
baih	sit.	baiṭhā	sat.
jāṇ	know.	jātā or jāṇeā	known.
jā	go.	gēā	gone.
pai	lie.	pēā	lain.
pīh	grind.	pīṭhā	ground.
saũ	sleep.	suttā	slept.
gunnh	plait, knead.	guddhā	plaited, kneaded.
nahā	bathe.	nahātā	bathed.
tap	be heated.	tattā or tapeā	heated.
kar	do.	kītā	done.
mar	die.	mōeā	dead.
koh	butcher.	kuṭṭhā or kōheā	butchered.
āṇ	(not used) bring.	āndā	brought.
seũ	sew.	sītā	sewed.
raih	stay.	rēhā	stayed.

The passive is sometimes used with the postposition 'from,' *e. g.*—

mēre koḷõ nehī likkhīdā — I cannot write it (*lit.* it is not written by me.)

The past participle is used in a peculiar way with hōeā and the agent case, hōeā denoting a state, *e. g.*—

tusã Khushāb ḍīṭṭhā hoeā ai — have you seen Khushāb?
ḍiṭṭhā hōeā jō? — have you seen it?

Any past participle may be used as an adjective by adding hōeā to it, *e. g.*, ujṛeā hōea thã, a deserted place; khādhī hōī rōṭi, bread that has been eaten.

The Indefinite Participle.

The indefinite participle, used along with another verb, is usually merely the root, but sometimes is formed by adding -ī to the root.

When the second verb begins with a vowel, the first usually adds -ē to its root.

Examples.

maĩ bhul gēā	I forgot.
ōh part āeā	he came back.
kikkar phull pēā	the acacia has blossomed.
uṭṭh khlō	stand up.
uṭṭhē ā	get up and come.
uṭṭh bauhō	sit up, get up.
maĩ usnũ lēĩ āwãgā	I will bring it.
suṇ jā	listen as you go.
dassĩ jā	tell as you go : tell on.

THE IMPERATIVE.

(1) The ordinary imperative in the 2nd person singular consists simply of the root of the verb without any termination, and in the plural is formed by adding -ō to the root.

Examples.

Root.	Meaning.	Imperative. Second person singular.	Imperative. Second person plural.
ā	come.	ā	āō.
kar	do.	kar	karō.
dē	give.	dēh	dēō.
ṭur	start.	ṭur	ṭurō.
jā	go.	jā	jāō,

Exceptions.

raih	remain.	rauh	rauhō.
laih	descend.	lauh	lauhō,
pai	lie.	pau	pauō.
lai	take.	lai	lauō,

(2). The polite imperative is formed by adding to the root of the verb in the singular -ĩ, and in the plural -eō. If the root ends in a

vowel, the terminations are -wĩ and -weō. It should be noted that the plural is always more polite than the singular, thus the form in order of politeness will be takeō jē, takō, takĩ, tak.

Examples.

Polite Imperative.

Root.	Meaning.	Singular.	Plural.	Meaning.
tak	see.	takĩ	takeō	be pleased to look.
uṭṭh	get up.	uṭṭhĩ	uṭṭheō	be pleased to get up.
ā	come.	ãwĩ	āweō	be pleased to go.

The plural polite Imperative is nearly always used with 'jē', as uṭṭheō jē.

THE IMPERSONAL VERB.

The 1st plural Aorist is often used in an almost impersonal sense.

Examples.

kĩ ākhīē	what is to be said ? (*lit.* what shall we say ?)
janggaḷ wich jaṭṭ na chhēṛīe	vexing a peasant is not to be done in the jungle, (let us not vex a jaṭ in the jungle).
kĩ karīē	what is to be done ? (what shall we do.)

PERSONAL ENDINGS.

The general personal endings are as follows :—

Person.		Singular.	Plural.
First	...	-ã	-ã
Second	...	-ẽ or aĩ	-ō or au
Third	...	-ē or ai	aṇ -ṇ, (-n)

When these are added to a root ending in a vowel, a w is inserted.

AUXILIARY VERB.

The auxiliary verb (I am, &c.) in the present tense when pronounced rapidly is little more than these personal endings. The full form, however has an h before them, and the emphatic form strengthens the aspirate.

Present Tense (I am, etc).

Person.	Contracted form.	Full form.	Emphatic form.	Meaning.
		Singular.		
First ...	ã	hã	hã wã	I am.
Second ...	aĩ or ẽ	haĩ	haĩ wẽ	thou art.
Third ...	ai or ẽ	hai	hai wẽ	he is.
		Plural.		
First ...	ã	hã	deest	we are.
Second ...	ẽ	hẽ	deest	you are.
Third ...	haiṇ or nẽ	haiṇ	deest	they are.

Note (1)—The forms ẽ and ẽ are employed principally after the vowel -ĩ.

Note (2)—The singular has another form wã wẽ, wẽ, with emphatic form as above hãwã, haĩwẽ, haiwẽ wã and wẽ are used chiefly after the vowel ã as maĩ kīṛã wã, I am a worm, tũ mẽra bhrã wẽ you are my brother.

Note (3).—Another, a specially emphatic form, is really a duplication :—

		Singular.	Plural.
First	...	hã ĩ ã	hã ĩ ã
Second	...	haĩ ĩ aĩ	hai ĩ ẽ
Third	...	hai ĩ ai	haiṇ ĩ nẽ

Past Tense (I was).

Person.	Masculine and Feminine.	Meaning.
	Singular.	
First ...	sã or haisã	I was.
Second ...	saĩ or haisaĩ	thou wast.
Third ...	sĩ or haisĩ	he or she was.
	Plural.	
First ...	sã or haisã	we were.
Second ...	sau or haisau	you were.
Third ...	sāṇ or haisāṇ	they were.

The other parts of the auxiliary verb are taken from the verb hō (become), which is conjugated thus.

	Root.	Infinitive.	Present Participle.	Past Participle.	Imperative.	Third Person Singular.	
						Aorist.	Future.
	hō ...	hōṇā ...	hundā ...	hōeā ...	hō	hōwē ...	hōwēgā or hōwēdā.
Meaning ...	be ...	to be ...	being ...	been ...	be ...	may be ...	will be.

The Aorist Tense.

The Aorist tense is formed by adding the general personal endings to the root. If the root ends in a vowel a w is inserted. It is generally used in a sort of suggestive, potential or conditional sense, but in proverbs and poetry it often has the meaning of a present tense.

The third plural is formed by adding -ṇ to the root if the root ends in a vowel or a vowel followed by h, n if the root ends in r, and -aṇ if it ends in any other consonant.

Aorist Active.

Person.	Singular.	Meaning.	Plural.	Meaning.
First	karã̄	I may do.	karīyē	we may do.
Second	karẽ	Thou mayest do.	karō	you may do.
Third	karē	He may do.	karn	they may do.

Aorist Passive—May be struck.

Person.		Singular.	Plural.
First	...	māreā jã̄ or jāwã̄	mārē jāīyē.
Second	...	māreā jāẽ or jāwẽ	mārē jāō.
Third	...	māreā jāē or jāwē	mārē jāṇ

Exceptions.

Root.	Meaning.	Third Person Singular Aorist.
pal	lie.	pawē.
lal	take.	lawē, laē.
sau	sleep.	sã̄wē.
bhaũ	turn.	bhã̄wē.

Examples.

maī kī karã̄?	what am I to do?
maī matē māreā jāwã̄	lest I be beaten.
jē ōsnũ ākheā jāē	if it be said to him.

THE PAST CONDITIONAL TENSE.

The past conditional tense is formed (1) by using the present participle with inflection merely for number and gender, or (2) by the use of the Aorist with the addition of ā or ã̄.

Person.	Singular.	Meaning.	Plural.	Meaning.
First ...	kardā	I should have done, (if) I had done.	kardē	we should have done, (if) we had done.
Second ...	kardā	thou wouldst have done, (if) thou hadst done.	kardē	you would have done, (if) you had done.
Third ...	kardā	he would have done, (if) he had done.	kardē	they would have done, (if) they had done.

For the second singular and the second plural the forms kardõ (*fem.* kardiõ) and kardeō are extremely common.

The above forms are also used for the simple conditional, I should do, if I did, &c.

Second Form.

First	...	deest	karīē ā.
Second	...	karẽ ã	karō ā.
Third	...	karē ā	deest.

The first singular and third plural are never (or very rarely) heard in the district.

Examples.

jē tũ aundiõ maĩ tainũ dēndā.
If thou (*f*) hadst come I would have given thee.
tusĩ na mandeō tã gall ṭhīk sī.
if you had not agreed it would have been all right.
je tusĩ bhajjō ā tã mār na khāō ā.
If you had run you would not have been beaten.

THE FUTURE TENSE.

The future is formed by adding to the Aorist the termination gā or dā.

gā or dā varies for number and gender like an adjective in -ā. In the first plural the termination is added to the first singular of the Aorist.

Future Tense kar (do).

Person.	Singular.	Meaning.	Plural.	Meaning.
First	karã -gā or -dā	I shall do.	karã -gē or -dē	we shall do.
Second	karẽ -gā or -dā	thou wilt do.	karō -gē or -dē	you will do.
Third	karē -gā or -dā	he will do.	karn -gē or-dē	they will do.

Future Passive—shall be struck.

Person.	Singular.	Plural.
First ...	mārēā jāā̃ {gā / dā} or jāwā̃ {gā. / dā.}	mārē jāā̃ {gē / dē} or jāwā̃ {gē. / dē.}
Second ...	„ jāẽ {gā / dā} or jāwẽ {gā. / dā.}	„ jāō {gē. / dē.}
Third ...	„ jāē {gā / dā} or jāwē {gā. / dā.}	„ jāṇ {gē. / dē.}

Examples of other futures.

Root.	Meaning.	Third person singular future.
mar	die.	marē
jā	go.	jāē or jāwē {gā. / dā.}
pai	lie.	paẽ or pawē
bhaũ	turn.	bhaũē

THE PRESENT IMPERFECT TENSE.

The present imperfect tense is formed as in the English "I am doing" by combining the present participle (which remains declinable) with the present tense of the auxilary verb "to be."

Person.	Verb.	Meaning.
First person singular ...	kardā or karnā hā̃ (or ā̃ or wā̃)	I am doing.
Second „ „ ...	„ „ haĩ (aĩ)	thou art doing.
Third „ „ ...	„ hai (ai)	he is doing.
First person plural ...	kardē or karnē hā̃ (ā̃)	we are doing.
Second „ „ ...	„ hō (ō)	you are doing.
Third „ „ ...	„ haiṇ or nē	they are doing.

PAST IMPERFECT TENSE.

The past imperfect tense is similarly formed from the present participle by adding the past tense of the verb to be.

Examples.

Person.		Verb.	Meaning.
First person singular	...	kardā sã	I was doing.
Second „ „	...	„ saĩ	thou wert doing.
Third „ „	...	„ sĩ	he was doing.
First person plural	...	kardē sã	we were doing.
Second „ „	...	„ sau	you were doing.
Third „ „	...	„ sāṇ	they were doing.

THE INDEFINITE PAST TENSE.

The indefinite past tense is formed by using the past participle without any auxiliary verb.

(1) In the case of intransitive verbs the noun which forms the subject of the verb is put in the absolute case, and the verb agrees with it in gender and number.

Examples.

Indefinite Past Tense.	Meaning.
maĩ gēā	I went.
ōh mōeā	he died.

The 2nd singular often takes -õ instead of -ā, as, jē tũ āeõ maĩ tainũ mārãgā = if you come, I will beat you ; ṭur chalēõ ? are you off ?

(2) In the case of transitive verbs the noun which forms the subject of the verb is put in the agent case, and the noun which forms the object of the verb may either be in the absolute form or in the oblique form with the dative postposition nũ. If the object is in the absolute form, the verb agrees with it in gender and number ; if in the oblique form with nũ, the verb maintains unchanged its ending in -ā. The rule applies to all tenses of transitive verbs formed from the past participle. The addition of nũ usually makes the noun more definite.

Examples.

	Meaning.
ōs ghōṛā diṭṭhā	he saw the horse or a horse.
ōs ghōṛī diṭṭhī	he saw the mare or a mare.
ōs ghōṛīã diṭṭhīã	he saw mares or the mares.
ōs ghōṛīã nũ diṭṭhā	he saw the mares (or less often he saw mares).

THE PERFECT TENSE.

The perfect tense is formed from the past participle with the present tense of the auxliary verb "to be."

Examples.

	Meaning.
maĩ āyā wã	I have come.
tusĩ āē hō	you have come.
ōs kamm kītā ai	he has done the work.

For "I have come" āeũ, contracted from āeā ũ is often used, but only in addressing these who may be spoken to as tũ.

THE PLUPERFECT TENSE.

The pluperfect tense is similarly formed from the past participle with the past tense of the auxiliary verb "to be." It should be noted that in practice this tense almost always has the meaning of a simple past. To express the idea of a pluperfect, if it requires clear expression, some adverb of time or other such word is usually inserted.

Examples.

	Meaning.
maĩ gēā sã	I had gone, I went.
tusĩ gāiē sau	you had gone, you went.
ōs kamm kītā sī	he had done the work, he did the work.

THE PERFECT PARTICIPLE.

The perfect participle is formed by adding -kē to the root.

Examples.

	Meaning.
bhajjkē	having run, or running.
wēkhkē	having seen.

Compound Tenses.

Compound tenses are formed from the present and past participles combined with the auxiliary verb hō (to become).

Examples.

	Meaning.
ōh kamm kardā hōwēgā or hōwēdā.	he will be doing the work.
ōs kamm kītā hōwēgā or hōwēdā.	he will have done the work.
kardē hōṇgē	(they will be doing) perhaps they do, *or* no doubt they do.

What may also be called compound tenses are formed by the use of tenses of the verbs jā (go) and pai (lie), *e.g.*—

	Meaning,
mal gēā	he has got clean away.
pāṇī pī gēā	he has done drinking water.
maĩ jānnā wã pēā	I am going, *i.e.*, am in the act of going.
maĩ kamm pēā karnā wã maĩ kamm karnā wã pēā	I am engaged in doing the work,
ōh mār khāndā ai peā	he is being beaten.
jaũ waḍḍhīdē nē paē	the barley is being cut.

Verbs expressing continuance, habit, completion, commencement, ability are as follows :—

Continuance—being in the act of, by the past participle of paiṇā.

ōh khāndē sāṇ paiē	they were eating.
battīã bāḷdīã nē peīã	lamps are burning.

Sometimes pēā expresses the idea of keeping on, as—

pēā mārē	let him continue to beat.

Continuance in the sense of keeping on doing is often expressed by raihṇā with the present participle.

ōh māl chārdā rēhā	he continued to graze cattle.
jē tũ ṭurdā rawẽ	if you continue walking.

Habit.—In tenses in which the present participle is used habitual action is indicated by hundā (present participle of hōṇā) with the required tense of the other verb.

maĩ paṛhdā hundā sã	I used to read.
ōh gheō nehĩ khāndē hundē	they do not eat ghi.

With the Aorist and Future, the aorist of the verb is used with the required tense (Aorist or Future) of karnā.

tũ rinnẽ karẽgā	you will habitually cook.
jē ōh āwē karē	if he makes a practice of coming.

In the Imperative the following usage of a double Imperative prevails :--

aĩtthē na hassĩ karĩ	do not make a habit of laughing here.
ākkhō karō	make a habit of saying.

Occasionally one hears the past participle used with karnā.

nā āweā kar (āweā for āeā)	do not habitually come.

This is not common except with the Imperative.

Completion is usually expressed by prefixing the root of the verb to baihṇā (sit).

huṇ pī baiṭhē ō ?	have you finished drinking ?
maĩ te ākh baiṭhā wã	I have finished saying.

Sometimes, but less frequently, the root of the verb is prefixed to raihṇā with the same sense.

je ōh khā rahē nē	if they have finished eating.
likkh rēhā aĩ ?	have you finished writing ?

Commencement.—The verb laggṇā with the inflected infinitive often gives the idea of beginning, but frequently it has little or no meaning.

ōh kamm karn laggā ai	he has begun to do the work.
ōh ākhkhaṇ lāggā, maĩ ākhkhaṇ laggā.	he said, I said.

By prefixing the root of a verb to paiṇā and chalṇā we get the idea of an action on the verge of commencing.

gaḍḍi ṭur chalī ai	the train is about to leave.
gaḍḍī ṭur peī ai	the train is leaving, *i.e.*, has begun to move.
gaḍḍī ṭur geī ai	the train has gone away.
mērā bhrā mar chaleā sī	my brother was about to die (but possibly was saved, whereas)
mar gēā sī	was dead.

Daihṇā sometimes gives the sense of having commenced or being engaged in, as—

miṭṭī puṭṭaṇ ḍaih pēā ai	he has begun digging earth.
ajj ōh kamm nehĩ kardē ? ā wēkhã ḍaihē hōē nē	are they not working to-day ? see, they are engaged in work.

Ability is expressed by the prefixing the root of the verb to sakṇā, be able.

mērē kōḷõ ēh nehĩ hō sakkaṇ lāggā	it will not be possible for me to do this.

IRREGULAR VERBS.

Among the more common irregular verbs are the following :—

Root.	Meaning.	Infinitive.	Present participle.	Past participle.	Imperative.	Third singular aorist.	Third singular future.
pai ...	lie ...	paiṇā ...	paindā ...	pēā ...	pau ...	pawē, paiē	pawē-gā or -dā.
bhaũ ...	turn ...	bhaũṇā ...	bhaũndā ...	bhaũeā ...	bhaũ ...	bhãwē ...	bhaũē-gā or -dā.
jā ...	go ...	jāṇā ...	jāndā ...	gēā ...	jā ...	jāwē ...	jāwē-gā or -dā.
saũ ...	sleep ...	saũṇā ...	saundā ...	suttā ...	saũ ...	sãwē ...	sãwē-gā or -dā.
lai ...	take ...	laiṇā ...	laindā ...	lēā ...	lai ...	lawē ...	lawē-gā or -dā.
laih ...	descend ...	laihṇā ...	laihndā ...	latthā ...	laih ...	lahē ...	lahē-gā or -dā.

*Table of Dialectical Differences.**

Part of Speech.	Meaning.	General.
	I.	
Noun	grandfather	dāddā.
Noun	pulse	dāl.
Noun	day	dihāṛā or din.
Noun	sun	sūraj, dehũ.
Adjective	a little	thōṛā.
Noun	the month March-April ...	chētar.
Noun	the month September-October	assũ.
Noun	the month October-November	kattẽ.
Noun	son	puttar.
Noun	sugar	mishrī.
Adjective	small...	nikkā, chhōṭā.
Noun	man	bandā, jaṇā.
Noun	woman	janānī, suāṇī.
Noun	boy	muṇḍā.
Noun	pond	chhappaṛ.
Adjective	other	hōr.
Noun obl. sing. m. ...	house	ghar.
Noun obl. sing. f.	plough	hal.
Adjective sing. obl. ...	other...	hōr.
Noun obl. sing f.	kite	ill.
Noun obl. sing f.	buffalo-cow	majjh or maĩh.
Noun	land	jīmĩ, zamīn.

* This table was prepared to correspond with the table in Mr. Wilson's Grammar. It is not needed here, but may be allowed to stand for purposes of comparison.

Table of Dialectical Differences—continued.

Part of Speech.	Meaning.	General.
II.		
Pronoun gen.	of me, my	mērā.
Do. dat.	to me	mainũ.
Do. nom.	we	asĩ.
Do. gen.	of us, our	sāḍḍā.
Do. dat.	to us	sānũ.
Do. ag.	thou	tũ,
Do. gen.	of thee, thy	tērā.
Do. dat.	to these	tainũ.
Do. nom.	you	tusĩ.
Do. gen.	of you, your	tuhāḍḍā.
Do. dat.	to you	tuhānũ.
Do. nom. pl.	these...	ēh, ā.
Do. nom. pl.	those	ōh, aū.
Do. dat. pl.	to them	ōhnã nũ.
Do. ag. pl.	they	ōhnã.
Do. obl.	some one	kisē.
III.		
Pronominal affix—		
2nd person sing. ...	thou, thee	I, ũ.
3rd person sing.... ...	he, she, it, him, her ...	-s, sū.
2nd person pl.	you...	jē.
3rd person pl.	they, them	-nē.

Table of Dialectical Differences—continued.

Part of Speech.	Meaning.	General.
	IV.	
Pronoun interr.	who?	kauṇ.
Pronom. adj.	so many	aĩnnā, ōnnā.
Ditto	how many	kiṇnā.
	V.	
Numeral	one	ikk.
Do.	two	dō.
Do.	three	traĩ.
Do.	ten	das.
Do.	twelve	bārã.
Do.	thirteen	tērã.
Do.	fourteen	chaudã.
Do.	thirty-three	tēttī or tẽtī.
Do.	forty	chāḷī.
Do.	forty-two	batāḷī.
Do.	forty-five	paĩtāḷī.
Do.	seventy	sattar.
	VI.	
Adverb	to-morrow	bhaḷkē.
Do.	hither	aĩtthē, urē, urã.
Do.	thither	aũtthē.

Table of Dialectical Differences—continued.

Part of Speech.	Meaning.	General.
	VI—*concluded.*	
Adverb	sometimes	kadī.
Do.	here	aītthē.
Do.	yonder	aūtthē.
Do.	above	uttē.
Do.	below	hēṭh, thallē.
Do.	when?	kadõ.
Do.	when	jadõ.
Do.	thus	ainj.
	VII.	
Post-position { nom. sing. ... / obl. sing. ... / nom. pl. ... / obl. pl. ... }	of	*m.* *f.* / dā dī. / dē dī. / dē dīã. / deã dīã.
Post-position	to	nũ.
Ditto	from	-õ ,tõ; thõ, thĩ.
Ditto	away from	kōḷõ.
Ditto	from the direction of ...	dhirõ.
Ditto	on	uttē, tē.
Ditto	roundabout	chafēr or āḷē duāḷē.

Table of Dialectical Differences—continued.

Part of Speech.	Meaning.	General.
VIII.		
Verb. root	give	dē.
Do. p.p.	given	dittā.
Do. root	see	wēkh.
Do. p.p.	seen	ḍiṭṭhā, or wēkhēā.
Do. root	sleep...	saũ.
Do. root	be able	sak.
Do. root	be lost	guāch, khaṛāch.
Do. root	milk (a cow)	chō.
Do. root	become	hō.
Do. past. p.	become	hōeā.
Do. root	take	lai.
Do. pres. part. termination...	-ing	-dā.
Verb pres. part, ...	going	ṭurdā.
Ditto	doing	kardā.
Verb root	move...	chal.
IX.		
Verbal agent ending ...	doer	āḷā or wāḷā.

Table of Dialectical Differences—continued.

Part of Speech.	Meaning.	General.
X.		
Verb pres. sing. 1st ...	I am	hã̃, ã̃, wã̃.
Ditto 2nd ...	thou art	haĩ, aĩ, ẽ,
Ditto 3rd ...	he is	hai, ai, ẽ.
Verb pres. pl. 1st ...	we are	hã̃, ã̃.
Ditto 2nd ...	you are	hõ, õ,
Ditto 3rd ...	they are	haiṇ, nẽ.
Verb past sing. 1st ...	I was	sã̃, or haisã̃.
Ditto 2nd ...	thou wast	saĩ, haisaĩ.
Ditto 3rd ...	he was, she was	sĩ, haisĩ.
Verb. past pl. 1st ...	we were	sã̃ or haisã̃.
Ditto 2nd ...	you were	sau, haisau.
Ditto 3rd ...	they were	sāṇ, haisāṇ.
XI.		
Verb aorist terminations—		
1st singular	I may	ã̃.
2nd do.	thou mayest	ẽ.
3rd do.	he may	ẽ.
1st plural	we may	ã̃,ĩyẽ.
2nd do.	you may	õ.
3rd do.	they may	aṇ, ṇ, n.

Table of Dialectical Differences—concluded.

Part of Speech.	Meaning.	General.
XI.—*concluded.*		
Verb future terminations—		
1st plural	we shall	ãgē, ãdē.
3rd „	they shall	aṇgē, aṇdē.
Verb polite imperative singular	please do thou	ī.
Verb polite imperative plural ...	please do you	eō jē.

Punjab Government Press, Lahore—27-1-04—300.