

speaking area, which uses Pañjābī as freely as its Hindū neighbours. These people, however, when they write the language usually employ the Perso-Arabic alphabet as adapted for Hindōstānī. It has no local peculiarities.

Specimens written in all the foregoing scripts (except Lanḍā) will be found in the following pages. No specimens have been received in Lanḍā, nor does that character easily lend itself to writing more than a few sentences. Its decipherment is so difficult even to those who write it, that it is seldom employed except for writing accounts and the like among illiterate shopkeepers.

Pañjābī Grammar in the main follows that of Hindōstānī,
Grammar. so that few remarks are necessary.

As regards pronunciation, the only letters which require special notice are *h* and some of the aspirated consonants. In Lahndā these are pronounced in a peculiar way, and the same fact is evident in the western districts of the Pañjābī area. The best account of this pronunciation is that given by Mr. Grahame Bailey in his grammar of the Wazirabad dialect, of which the following is an abstract.

In these districts, when *h* commences a word, or precedes an accented syllable, it has a strong guttural sound resembling that of a somewhat strongly pronounced *ح* 'ain, in Arabic. We might compare the Cockney pronunciation of *ham* as 'am (not 'am). Thus, *hiyyā*, the sides of a bed, is pronounced 'iyyā, and *pihāi*, the wages of grinding, pi'āi.

In other positions, *i.e.* when it is not at the beginning of a word or preceding an accented syllable, it is hardly audible or may be altogether inaudible, but it strongly raises the pitch of the preceding vowel, often altering the whole tone of the word. Thus, *lāh*, bring down, is very different in sound from *lā*, attach, although the *h* in the former is often quite inaudible. Similarly the first *ā* in *kāhā*, speedy, is pronounced in a high tone, while in *kālā*, black, it has the ordinary tone, although the *h* in the former word is not itself sounded.

The same remarks apply to the *h* shown in transliteration of soft (not hard) aspirated consonants, *viz.* :—*gh*, *jh*, *dh*, *dh*, *bh*, *nh*, *nh*, *mh*, *rh*, *rh*, *wh*, etc., but not in the case of the hard aspirated consonants *kh*, *chh*, *th*, *th*, *ph*, or of *sh*. Thus, *bhrā*, a brother, is pronounced *b'rā*, *ghumā*, a measure of land, *g'umā*, and *Chanhā*, the Chināb river, is pronounced *Chan'ā*. On the other hand, in *kūrḥ*, in which *rh* follows an accented vowel, the *h* is inaudible, but the *u* is pronounced in a higher tone than in *kūr*, the joint of a plough; and the *a* of *bāggḥi* (pronounced *bāgg'i*, not *bāgg'i*), a buggy, is higher in tone than the *a* of *bāggi* (feminine), white.

In nouns, the most noteworthy peculiarities are that the oblique plural ends in *ā* and that the suffix of the genitive is *dā*, which, like adjectives ending in *ā*, agrees, not only in gender and number, but also in case, with the noun with which it is in agreement.

In the verbs, two forms of the verb substantive may be noted. One is *jē*, he is. This is only heard in the western districts of the Pañjābī area, and its correct meaning was first indicated by Mr. Grahame Bailey in his Wazirabad Grammar already alluded to. By origin *jē* is the pronoun of the second person plural combined with the verb

substantive, and it properly means 'there is to (or by) you.' This is evident in phrase like :—

kī mileā jē, literally, what was got to you, *i.e.* what did you get? Standard Pañjābī *tuhānū kī miliā*.

kī ākheā jē, what was said by you, what did you say? Standard *tusī kī ākheā*.

kī jē, what has happened to you.

Generally, the reference to the second person is less direct, and must be translated, if at all, by some such phrase as 'I say to you,' or 'I ask you.' Thus, *kī jē*, already given, also means 'I ask you what has happened (to anybody, not necessarily to you).' Similarly :—

ōlthē 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 it is the Sāhib.

It is evident that, in the last three examples, the 'I say to you' can be for all practical purposes omitted, and the *jē* represented, as it is in the grammar, by 'he is' or 'they are.' It can, however, only be used in sentences like the foregoing.

The common form of the past tense of the verb substantive is usually *sī* for both masculine and feminine singular, and for the masculine plural. This is generally explained as the feminine of *sā*, but much more probably it is a corruption of some old form akin to the Prakrit *āsī*, Sanskrit *āsīt*, he was. The infinitive of the finite verb generally ends in *na* (not *na*), though *na* occurs in the case of some verbs. The future presents a few irregularities and there is a passive voice formed by adding *ī* to the active root (see p. 616), but on the whole the conjugation of the verb closely resembles that of vernacular Hindōstānī. It is therefore believed that the annexed skeleton grammar will enable the student to understand the language of the following specimens.

PAÑJĀBĪ SKELETON GRAMMAR.

NOUNS.—Gender.—This closely follows Hindōstāni. The most important exception is *rāī*, a road, which is masculine in Pañjabī.
 Number and Case.—The nominative plural closely follows Hindōstāni. Oblique plurals terminate in *ā*. Thus,—

Singular.		Plural.		
Direct.	Oblique.	Direct.	Oblique.	
<i>munḍā</i> , a boy	<i>munḍē</i>	<i>munḍē</i>	<i>munḍiā</i>	
<i>bāniā</i> , a shopkeeper	<i>bāniḥ</i>	<i>bāniḥ</i>	<i>bāniā</i>	
<i>manukkhā</i> , a man	<i>manukkhā</i>	<i>manukkhā</i>	<i>manukkhā</i>	
<i>bhāī</i> , a brother	<i>bhāī</i>	<i>bhāī</i>	<i>bhāḥ</i>	
<i>kāwā</i> , a crow	<i>kāwā</i>	<i>kāwā</i>	<i>kāwā</i>	
<i>piu</i> , a father	<i>piu</i>	<i>piu</i>	<i>pāvā</i>	
<i>dāī</i> , a daughter	<i>dāī</i>	<i>dāīḥ, dāḥ</i>	<i>dāḥ, dāḥ</i>	
<i>kandhā</i> , a wall (<i>fem.</i>)	<i>kandhā</i>	<i>kandhā</i>	<i>kandhā</i>	
<i>māwā</i> , a mother	<i>māwā</i>	<i>māwā</i>	<i>māwā</i>	
<i>vidhwā</i> , a widow	<i>vidhwā</i>	<i>vidhwā</i>	<i>vidhwā</i>	

There are also other cases occasionally met with; viz. an agent plural in *ḥ* as in *tusḥ* *ḥ* *ḥ* *pāḥ*, you people have obtained; a locative singular in *ḥ*, as in *gharḥ*, in the house; *chāḥ* *ḥ* (from *chāḥ*), in the shade; a locative plural in *ḥ*, as in *gur-mukhḥ* *ḥ* *ḥ* *ḥ*, in Gurmukhī letters; an ablative singular in *ḥ*, as in *gharḥ*, from the house; and an ablative plural in *ḥ*, as in *hattāḥ*, by hands.

The case postpositions are,—

- Agent—*nai* (often omitted).
- Dat.-Acc.—*nā*.
- Instr.-Abl.—*tā, tē, tḥ, tḥ, dḥ*, by, with, from.
- Gen.—*dā*.
- Loc.—*vichā*, in; *pur*, on; *pā*, *pāḥ*, near; *nā*, with.

Many of these may be used with the oblique genitive masc., as *gharvichā* or *gharḥ vichā*, in the house.

NOTE.—*Dā* of the genitive is a termination rather than a postposition. It should hence be written without a hyphen. Thus, *gharḥdā*, not *ghar-dā*, of a house. So also *nai* of the agent, and *nā* of the dative-accusative; but *ghar-pur*, on the house, with a hyphen. Regarding the declension of the genitive, see Adjectives.

Adjectives.—Adjectives ending in *ā* and genitives agree with their qualified nouns in gender, number and form. Thus, *nikkā* *munḍā*, a good boy; *nikkā* *munḍānā*, to a good boy; *ḥ nikkā* *munḍā*, O good boy; *nikkā* *munḍā*, good boys; *nikkā* *munḍānā*, to good boys; *ḥ nikkā* *munḍā*, O good boys; *nikkā* *kurī*, a good girl; *nikkā* *kurīnā*, to a good girl; *ḥ nikkā* *kurī*, O good girl; *nikkā* *kurī*, good girls; *nikkā* *kurīnā*, to good girls; *ghḥḥḥ* *māḥ*, the horse's mouth; *ghḥḥḥ* *māḥ-vichā*, in the horse's mouth; *ghḥḥḥ* *āḥḥ*, the horse's eye; *ghḥḥḥ* *vichā*, in the horse's eyes. The Hindōstāni system of using the termination *ḥ* for all oblique masculine cases, and *ī* for all feminine cases is also employed.

Comparison of adjectives is as in other Indian languages. Thus, *iḥ* *us-tḥ* *vāḥ* *ḥ* *ḥ*, this is greater than that; *iḥ* *ḥ* *ḥ* *ḥ* *vāḥ* *ḥ* *ḥ*, this is greatest of all.

II. PRONOUNS.—

	I.	Thou.	He, she, it, that.	This. (1)	This. (2)	Who, which. (1)	Who, which. (2)
Sing.							
Nom.	<i>ḥ</i> <i>ḥ</i> (obs.), <i>maḥ</i>	<i>tḥ</i>	<i>uḥ, ḥ, ḥ, uḥ</i>	<i>iḥ, ḥ</i>	<i>āḥ, āḥ, āḥ</i>	<i>jḥ</i>	<i>jīḥḥ, jīḥḥ</i>
Agent	<i>maḥ</i>	<i>taḥ</i>	<i>uḥ, ḥ, uḥnai, etc.</i>	<i>in, ḥ, iḥnai, etc.</i>	<i>jīn, jīḥnai, etc.</i>	Declined regularly, as an adjective.
Obl.	<i>mai</i> , but <i>mā-tḥ</i> , from me.	<i>tai</i> (<i>tḥ-tḥ</i>)	<i>uḥ, us, ḥ</i>	<i>iḥ, iḥ, ḥ, aiḥ</i>	Base unchanged	<i>jīḥ, jīḥ</i>	
Gen.	<i>māḥ</i>	<i>tḥḥ</i>	<i>uḥḥ, usḥ, etc.</i>	<i>iḥḥ, iḥḥ, etc.</i>	<i>jīḥḥ, etc.</i>	
Plur.							
Nom.	<i>aiḥ</i>	<i>tusḥ</i>	<i>ḥ</i>	<i>ḥ</i>	<i>āḥ, āḥ, āḥ</i>	<i>jḥ</i>	
Agent	<i>aiḥ</i>	<i>tusḥ</i>	<i>uḥḥ, uḥḥnai, etc.</i>	<i>inḥḥ, inḥḥnai, etc.</i>	<i>āḥḥnai, etc.</i>	<i>jīnḥḥ, jīnḥḥnai</i>	
Obl.	<i>aiḥ, aiḥ</i>	<i>tusḥ, tuḥḥ</i>	<i>uḥḥ, uḥḥ</i>	<i>inḥḥ, inḥḥ</i>	<i>āḥḥ, āḥḥ</i>	<i>jīnḥḥ</i>	
Gen.	<i>aiḥḥ, aiḥḥ</i>	<i>tusḥḥ, tuḥḥḥ</i>	<i>uḥḥḥ, etc.</i>	<i>inḥḥḥ, etc.</i>	<i>āḥḥḥ, etc.</i>	<i>jīnḥḥḥ</i>	

¹ In colloquial Pañjabī we have *tusḥ, tuḥḥḥ*, instead of *tusḥ, tuḥḥḥ*.

Ḥp, self, has its genitive *ḥḥḥ*. In the sense of 'Your Honour,' the use of the word is borrowed from Hindōstāni. The usual respectful pronoun of the second person is the plural *tusḥ*.

	That. (1)	That. (2)	Who? (1)	Who? (2)	What?	Anyone, someone.	Anything.
Sing. Nom.	<i>əḍ</i>	<i>tīkṛā, tīkṛā</i>	<i>kauṁ</i>	<i>kīkṛā, kīkṛā</i>	<i>kī, kīā</i>	<i>kōḍ, kōḍ</i>	<i>kuḍh, kīkḍ, kuḍh, kīkḍ, kōḍ, kōḍ</i>
Agent	<i>tīn, etc.</i>		<i>kīn, etc.</i>		<i>kāḱnāi, etc.</i>	<i>kīnḍ, kīḍnāi</i>	<i>kāḱnāi</i>
Obl.	<i>tīh, tī</i>	Declined regularly, as an adjective.	<i>kīh, kī</i>	Declined regularly, as an adjective.	<i>kāh, kā</i>	<i>kīḍ</i>	<i>kāḱ</i>
Gen.	<i>tīhāḍ, etc.</i>		<i>kīhāḍ, etc.</i>		<i>kāhāḍ, etc.</i>	<i>kīḍḍā</i>	<i>kāḱḍā</i>
Plur. Nom.	<i>əḍ</i>		<i>kuṁ</i>		<i>kīkṛā, kīkṛā</i>	<i>kī, kīā</i>	<i>kōḍ, kōḍ</i>
Agent	<i>tīnḱḱ</i>		<i>kīnḱḱ, etc.</i>		<i>kāḱnāi, etc.</i>	<i>kīnḱḱ, kīḱḱnāi</i>
Obl.	<i>tīnḱḱ</i>		<i>kīnḱḱ</i>		<i>kāḱ, kā</i>	<i>kīḱḱ</i>
Gen.	<i>tīnḱḱāḍ</i>		<i>kīnḱḱāḍ</i>		<i>kāḱḱāḍ, etc.</i>	<i>kīḱḱḱāḍ</i>

III. VERBS.—A.—Auxiliary Verb and Verb Substantive.

Present Tense.—I am, etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	<i>āḱ, āḱgā, āḱ</i>	<i>āḱ, āḱgī, āḱ</i>	<i>āḱ, āḱgḍ, āḱgḍ</i>	<i>āḱ, āḱgīā, āḱgīā</i>
2	<i>āḱ, āḱgā, ʔ</i>	<i>āḱ, āḱgī, ʔ</i>	<i>āḱ, āḱ, āḱgḍ, āḱgḍ</i>	<i>āḱ, āḱ, āḱgīā</i>
3	<i>āḱ, āḱgā, āḱiṁ, āḱ, ī, ʔ, ʔ, nḱ, ʔḱ.</i>	<i>āḱ, āḱgī, āḱiṁ, āḱ, ī, ʔ, ʔ, nḱ, ʔḱ.</i>	<i>āḱn, āḱn-gḍ, āḱgḍ, āḱiṁ, āḱiṁ, āḱiṁ, āḱiṁ, nḱ, ʔḱ.</i>	<i>āḱn, āḱn-gīā, āḱgīā, āḱiṁ, āḱiṁ, āḱiṁ, nḱ, ʔḱ.</i>

Past Tense.—I was, etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1 } 2 } 3 } also	<i>əḱ, əḱgā, əḱ, əḱgā, tḱḱ</i>	<i>əḱ, əḱgī, tḱḱ</i>	<i>əḱ, əḱ-gḱ, əḱ, əḱ-gḱ, tḱḱ</i>	<i>əḱ, əḱ-gīā, tḱḱ</i>
1	<i>əḱ, əḱgā, āḱi-sḱ</i>	<i>əḱ, əḱgī, āḱi-sḱ</i>	<i>əḱ, əḱ-gḱ, āḱi-sḱ</i>	<i>əḱ, əḱ-gīā, āḱi-sḱ</i>
2	<i>āḱi-sḱ</i>	<i>āḱi-sḱ</i>	<i>āḱi-sḱ, əḱū</i>	<i>āḱi-sḱ, əḱ</i>
3	<i>āḱi-sḱ, əḱ</i>	<i>āḱi-sḱ, əḱ</i>	<i>əḱn, əḱn-gḱ, əḱiṁ, əḱn, āḱi-sḱn</i>	<i>əḱn, əḱn-gīā, əḱiṁ, əḱn, āḱi-sḱn</i>

The negative of the forms *āḱi-sḱ*, etc., is *āḱi-nāḱi-sḱ*, etc. The negative of *əḱ* is *nāḱ* or even *tḱḱ nāḱ*. *Nāḱ* is used for both genders and both numbers.

Some of the above forms are only of local occurrence. The most usual forms are:—

	Present (Com. Gen.)		Past.			
	Sing.	Plur.	Sing.		Plur.	
			Masc.	Fem.	Masc.	Fem.
1	<i>āḱ</i>	<i>āḱ</i>	<i>əḱ, əḱ</i>	<i>əḱ</i>	<i>əḱ, əḱ, əḱ</i>	<i>əḱ</i>
2	<i>āḱ</i>	<i>āḱ, āḱ</i>	<i>əḱ, əḱ</i>	<i>əḱ</i>	<i>əḱ, əḱ, əḱ</i>	<i>əḱ</i>
3	<i>āḱ</i>	<i>āḱn</i>	<i>əḱ, əḱ</i>	<i>əḱ</i>	<i>əḱn, əḱ, əḱ</i>	<i>əḱn, əḱ</i>

B.—Active Verb.—

Root,—	<i>ghall, send</i>
Infinitive,—	<i>ghallṁ, ghallaṁ, to send</i>
Pres. part.,—	<i>ghallāḱ, sending</i>
Past part.,—	<i>ghallā, sent</i>
Noun of Agency,—	<i>ghallaṁ-wāḱā, a sender</i>
Gerund,—	<i>ghallā, sending</i>
Conjunctive part.,—	<i>ghall, ghalli, ghall-kḱ(-kar, -kar-kḱ), ghalli-kḱ(-kar, -kar-kḱ)</i>

NOTE.—If the root ends in *n, r, l, or v*, the infinitive ends in *nā*, not *ḱā*. Thus, *ʔḱnāḱ, to know*; *māṁnāḱ, to strike*.

Roots ending in a vowel or *h* form the pres. part. in *nāḱ*. Thus, *ḱḱnāḱ, coming*; *ḱḱnāḱ, remaining*; *kḱnāḱ, eating*; *gāḱnāḱ, threshing*. Sometimes the pres. part. takes the termination *nā*. Thus, *ḱḱḱnāḱ, for ḱḱḱnāḱ, seeing*.

Roots ending in *i*, and a few others form the past part. in *a*, not *id*. Thus, *rahiā*, remained; *labhā*, found. Roots in *ā* and *āu* drop the *u*. Thus, *āunā*, to come; *āiā*, come; *chākunā*, to wish; *chāhiā*, wished. Other roots in *u* change it to *e*. Thus, *jīunā*, to live; *jīiā*, lived. Roots ending in *i* or *u* drop it in the conjunctive participle. Thus, *rahiā*, *rah* or *rahi*; *āunā*, *ā*.

Present subjunctive (old simple present),
I may send.

	Sing.	Plur.
1	<i>ghallā</i>	<i>ghalliā</i>
2	<i>ghallī</i> , <i>ghallī</i> (obs.)	<i>ghallō</i> , <i>ghallō</i> , <i>ghallī</i> (obs.)
3	<i>ghallī</i>	<i>ghallān</i>

Imperative, send thou, *ghall*, *ghallī*, *ghallī* (obs.); send ye, *ghallō*, *ghallī*. Forms like *ghallī*, be pleased to strike, are borrowed from Hindōstāni, and are not true Panjābi.

Future, I shall send. Formed by adding *gā* (sing. masc.), *gī* (sing. fem.), *gē* (masc. plur.), and *gī* (fem. plur.) to the present subjunctive. The 1st plur. is *ghallāgā*. Optional forms of the 3rd sing. are *ghallūgā*, *ghallūgu*, *ghallū*. The verb agrees with its subject in gender, number and person as in Hindōstāni.

Tenses are formed from the present participle and from the past participle as in Hindōstāni. Thus, *jō maō ghallā*, if I had sent; *maō ghallā-hā*, I am sending; *maō ghallā-sī*, I was sending; *maō āiā*, I came; *maō ghallīā*, he was sent by me, I sent him; *maō āiā-hā*, I have come; *maō ghallīā-hai*, I have sent him; *maō āiā-sī*, I had come; *maō ghallīā-sī*, I had sent him; and so on.

Tenses formed from the past participles of transitive verbs are treated exactly as in Hindōstāni. The construction may be passive personal or passive impersonal. Thus (passive personal), *ahai ikk chīthī likhī*, by him a letter was written, he wrote a letter; (passive impersonal) *ahānāi kurīnā māriā*, by-him with-reference-to-the girl it-was-beaten (or a-beating-was-done), he beat the girl.

C.—Irregular Verbs.—

Irregular Past Participles.

Root.	Past Participle.
<i>siān</i> , recognise,	<i>siātā*</i>
<i>siu</i> , sew,	<i>sītā</i>
<i>suu</i> , sleep,	<i>sūtā*</i>
<i>kahi</i> , say,	<i>kihā*</i>
<i>kar</i> , do,	<i>kītā*</i>
<i>khalō</i> , stand,	<i>khalōtā</i>
<i>khar</i> , stand,	<i>khurā</i>
<i>kharō</i> , stand,	<i>khurōtā</i>
<i>kā</i> , eat,	<i>kāhdā</i> , <i>kāhā</i>
<i>jan</i> , bear, bring forth,	<i>jāiā</i> , <i>jainā*</i>
<i>jā</i> , go,	<i>giā</i> , <i>giāiā</i>
<i>jān</i> , know,	<i>jāltā*</i>
<i>hān</i> , resolve,	<i>hāyā*</i>
<i>ghahi</i> , <i>ghai</i> , fall,	<i>ghutthā</i> , <i>dhutthā*</i>
<i>dēkh</i> , sec,	<i>ditthā</i> , <i>ditthā*</i>
<i>dē</i> , give,	<i>dittā</i>
<i>dhō</i> , wash,	<i>dhōtā*</i>
<i>nahāu</i> , bathe,	<i>nahātā*</i>
<i>pahi</i> , put on (clothes),	<i>paidhā*</i>
<i>pahut</i> , <i>pahūch</i> , arrive,	<i>pahuttā</i> , <i>pahuntā</i> , <i>puijā</i> , <i>pthū</i> , <i>chiā</i> .
<i>pachhān</i> , recognise,	<i>pachhātā*</i> , <i>pachhainā*</i>
<i>parō</i> , string (beads),	<i>parōtā*</i>
<i>pār</i> , tear,	<i>pātā*</i>
<i>pī</i> , drink,	<i>pītā</i>
<i>pīh</i> , grind,	<i>pīhā</i>
<i>puchāu</i> , convey,	<i>puchātā*</i>
<i>pai</i> , <i>pau</i> , fall,	<i>piā</i> , <i>piā</i>
<i>phas</i> , stick fast,	<i>phāthā*</i>
<i>bannh</i> , bind,	<i>baddhā*</i>
<i>baras</i> , rain,	<i>batthā*</i>
<i>mar</i> , die,	<i>mōiā*</i>
<i>rahi</i> , remain,	<i>rihā*</i>
<i>riuh</i> , stew,	<i>riidhā*</i>
<i>rō</i> , weep,	<i>runnā*</i>
<i>lahi</i> , alight,	<i>latthā*</i>
<i>liāu</i> , bring,	<i>Liāndā*</i> , <i>āntā*</i>
<i>lai</i> , take,	<i>liā</i> , <i>lavā</i> , <i>litā</i> , <i>littā</i>

D.—Passive Voice.—The Passive voice may be formed as in Hindōstāni by conjugating the past participle with *jānā*, to go. Thus, *manāḍ māriā-giā*, the boy was struck; *kurī māri giā*, the girl was struck. Or *i* may be added to the root. Thus, *ū māriā-hai*, he is being beaten. This form is practically confined to tenses formed from the present participle, and is principally heard in the western districts.

E.—Causal Verbs.—These are formed much as in Hindōstāni. There are causals and double causals. Thus, *sikkhūnā*, to learn; *sikkhūnā*, *sikkhāunā* or *sikkhānā*, to teach; *sikhūnā*, to have taught; *uṭhānā*, to rise; *uṭhāunā*, to have taught; *uṭhānā*, to rise; *uṭhāunā*, to have lifted; *jāgnā*, to awake; *jāgnūnā*, to waken; *jāgnūnā*, to get wakened; *baithnā*, to sit; *biṭhāunā*, *baithāunā*, *baithānā*, *biṭhānā*, *baithānā*, *biṭhāunā*, to seat; *biṭhāunā*, to have seated; *turnā*, to go; *tōrnā*, to send off; *turnāunā*, to have sent off; *jaṭnā*, to burn; *jaṭnā*, *jaṭnāunā*, to burn (trans.); *tuffnā* or *tuffnā*, to break; *tōrnā*, to break (trans.); *turnāunā*, to have broken.

F.—Compound Verbs.—These are formed as in Hindōstāni. Thus, *bhajī jānā*, to run away; *jā saknā*, to be able to go; *maō kamm kar chukkiā hā*, I have finished the work; *asī rōṭī khā huṭ*, we have finished eating bread; *jāiā karnā*, to go regularly; *jāiā chāhūnā*, to wish to go; *jānā chāhūnā*, to wish to go; *jō tū rōṭī khāni chāhē*, if thou wish to eat bread; *bālak rōṭī laggā*, the child began to cry; *jānā dēnā*, to allow to go; *jānā* (or *jānā*) *pāḍgā*, he will be allowed to; *hassdā rahiā*, to continue laughing; *jānā rahiā*, to die; *ukhachhāḍ tappdā challiā āundā-sā*, he was coming along singing and dancing; *ukh challiā jāndā-sā*, he was going along; *ukh challiā giā*, he went away.

IV. NEGATIVE.—The usual negative particles are *na*, *nā*, *nā*, *nāhī*, *nāhī*, *nāhī*. With the imperative we have usually *nā*, but *nāhī*, etc., are also employed. *Mat* is borrowed from Hindōstāni and is not true Panjābi. A negative form of the past tense of the verb substantive is *nas*, was not, which does not change for gender, number, or person. Sometimes we find *thā nas* with the same meaning.

Roots ending in *u* change it to *o* or *e*; thus, *āwā*; or drop it, as in *ā*. The 3rd sing. may end in *u*, and the 3rd plur. in *un* or *en*. Thus, *āwē*, *āwē*, or *āwū*, he may come; *āwēn*, *āwē*, or *āwēn*, they may come. Roots ending in *i* drop it in this tense. Thus, *raḥā*, I may remain. The 3rd plur. may end in *in*. Thus, *raḥān* or *rahiān*. Roots ending in other vowels optionally insert *o* or *e*. *Dhōnā*, to wash; *dhōwā* or *dhōwā*, I may wash. Roots in *n* change it to *n* in the 3rd plur. Thus, *jānā*, to know; *jānan*, they may know.

Those words marked with the sign * may also be regular. Thus, *siāniā*. In nearly all cases the gerund takes the regular form only. Thus the gerund of *khalō* is *khalōiā*. The following gerunds, however, are irregular:—

Root	Gerund	Irregular Gerund
<i>siu</i>	siu	<i>siā</i>
<i>jā</i>	<i>jā</i>	<i>jāyā</i> , <i>jāiā</i>
<i>dē</i>	<i>dē</i>	<i>diā</i>
<i>nahāu</i>	<i>nahāu</i>	<i>nahāiā</i> or <i>nahāiā</i>
<i>pahut</i>	<i>pahut</i>	<i>pahūtā</i> or <i>pahūtā</i>
<i>pīh</i>	<i>pīh</i>	<i>pīhā</i>
<i>pai</i>	<i>pai</i>	<i>piā</i> or <i>piā</i>
<i>lai</i>	<i>lai</i>	<i>liā</i> or <i>liā</i>

Dē, give, has its pres. part. *dindā*; its pres. subj. *diā* or *dēwā*; its imperat. sing. *dih*, plur. *diō* or *dēwō*.

Pai, fall, has its pres. subj. as follows:—

	Sing.	Plur.
1	<i>paṭā</i>	<i>paṭ</i>
2	<i>paṭē</i> , <i>paṭō</i>	<i>paṭ</i> , <i>paṭ</i> , <i>paṭō</i> , <i>paṭō</i>
3	<i>paṭ</i> , <i>paṭō</i>	<i>paṭin</i>

Liāndā and *āntā*, the past participles of *liān*, bring, are treated as belonging to transitive verbs, and take the subject in the agent case, but the regular participle *liāiā* is treated as belonging to an intransitive verb, and takes its subject in the nominative.

Lai, take, has its present subj. *lawā*, conjugated like *paṭā*, above.

The following feminines of past participles are irregular:—

Masc.	Fem.
<i>kīhā</i> , said	<i>kāhī</i>
<i>giā</i> , gone	<i>gai</i>
<i>rihā</i> , remained	<i>rahī</i>
<i>liā</i> , taken	<i>lai</i>

The present participle of the verb *hōnā*, to become, is *hūndā*.

The verb *āunā*, to come, often makes its conjunctive participle *ān-kē*.

List of Pañjābī words in which an initial *ṛ* is pronounced as *v* and not as *w*.

- Vā*, wind, air.
Vāch, a tax on village artizans.
Vāchak, a reader.
Vachāū, preservation.
Vachāunā, to protect.
Vachāwā, a protector.
Vachhāi, spreading a bed.
Vāchhar, driving rain.
Vadānak, a kind of wheat.
Vadbōl, *vaḍbōlā*, a boaster.
Vaḍḍā, *waḍḍā*, great.
Vaḍḍh, a field which has been reaped.
Vaḍḍh, increase.
Vaḍḍhā, profit.
Vaḍḍhī, a bribe.
Vaḍḍhī, reaping, a carpenter.
Vaḍḍhā, to cut.
Vaḍḍhū, superfluous
Vaḍērā, an ancestor great, large.
Vāḍhā, a sojourner.
Vaḍhāi, reaping, wages for reaping.
Vaḍhān, an increase.
Vaḍhāunā, to enlarge.
Vaḍhērā, much, more.
Vāḍhī, reaping, a bribe.
Vaḍhik, more.
Vāḍhū, superfluous.
Vaḍhwāi, reaping, wages for reaping.
Vaḍhwāunā, to cause to be reaped.
Vaḍiāi, greatness.
Vaḍiāunā, to magnify.
Vaḍphūlgi, *vaḍphūli* extravagance.
Vāh, good! (interjection).
Vahar, *vahir*, a young calf.
Vāhī, ploughing.
Vahī, an account book.
Vahin, the flowing of a stream; consideration, thought.
Vahinā, to flow.
Vahitar, a beast of burden or for riding.
Vahṇ, the surface of a roughly ploughed field.
Vāhṇā, *vāhunā*, to plough.
Vaid, a doctor.
Vaidan, *vaidanī*, a female doctor.
Vāhan, *vahin*, the flowing of a stream.

- Vaihnā*, to sit, to flow.
Vair, enmity.
Vairan, *vairī*, an enemy.
Vairān, *vairānī*, waste, depopulated.
Vais, the name of a certain caste.
Vāj, sound, voice (corruption of *āvāz*).
Vajānā, *vajāunā*, to play upon a musical instrument.
Vajj-vajākē, by beat of drum.
Vajūā, to emit a sound.
Vakālat, agency.
Vakam, sapan wood (used as a dye).
Vākambā, *wakhūmbā*, a certain tree, *Careya arborea*.
Vakamī, coloured with *vakam*.
Vakīl, an agent, a pleader.
Vakkh, separate, asunder.
Vakkōdi, near the time for bringing forth young (of a cow or mare).
Vakkhō-vakkhī, *vakkhrā*, divided, separated.
Val, a crook, bend.
Vāl, hair; a breeze.
Valā, a round rafter.
Valā, towards, by.
Valāit, *vaiāit*, see *vilāit*.
Valgan, the wall round a courtyard.
Valī, a saint, a prophet.
Valnā, to surround.
Valtōh, *valtōhā*, -*hū*, -*hī*, a large brass cooking vesse..
Van, a certain tree, *Salvadora oleoides*.
Vanj, traffic, commerce.
Vāñjh, a bamboo, a tent-pole.
Vāñ, *wāñ*, an arrow; a kind of coarse twine.
Varaich, name of a sept of the Jaṭ caste.
Vargā, like, equal to; timber to support the earth filled into a grave.
Vargalānā, *vargalāunā*, to inveigle, persuade.
Vārī, a window, a small door; time, turn.
Varī, a preparation of pulse.
Variām, bold, brave.
Variāngī, heroism.
Varkā, the leaf of a book.
Varm, heartache, severe sorrow.
Varmā, a carpenter's bit.
Varmi, the mound raised by white ants; a small carpenter's bit.
Vart, a fast, fasting; a share.
Vartārā, usage, custom; a share.
Vartāunā, to divide, distribute.
Vartāwā, usage, custom; a divider.

Vasāū, growing (of a village).

Vasākh, see *visākh*.

Vasōā, a Hindū holiday occurring on the first of *Vasākh*.

Vast, a thing, goods and chattels.

Vāt, distance, space ; a road.

Vatt, a weight ; enmity ; a boundary line between fields, etc.

Vatt, again ; moisture in the ground.

Vatwāni, a clod for cleaning.

Vayāh, a wedding.

Vayāhnā, *vayāhunā*, to marry.

Vayāhtā, married (of a woman).

Vayākarn, grammar.

Vayākarni, a grammarian.

Vayāpak, pervading.

Vayāpi, pervading.

Vēchnā, to sell.

Vēdāt, the Vēdānta system of philosophy.

Vēkhñā, to see.

Vēl, a climbing plant.

Vēlā, time, moment.

Vēlnā, *vēlnā*, a rolling-pin ; to roll, to seed cotton.

Vēlni, a machine for seeding cotton.

Vērḥā, the courtyard of a house.

Vēsākh, see *visākh*.

Vēsākhī, see *visākhī*.

Viāhnā, = *vayāhnā*.

Viāhtā, = *vayāhtā*.

Vich, an interval.

Vichār, consideration.

Vichch, in.

Vichōlā, a mediator.

Vidā, dismissed.

Viddiā, *viddyā*, knowledge.

Vigāṇā, to be spoiled.

Vigārṇā, to spoil.

Vigārū, a spoiler.

Vigrāū, damage ; one who spoils.

Vigrāuṇā, to cause to be spoiled.

Vikāū, sale, selling ; for sale.

Vikāuṇā, to cause to be sold.

Vikh, poison.

Vilāit, *vilait*, *valāit*, or *valait*, a country ; England.

Vilāiti, foreign ; English.

Vilḥṇā, to sob, lament.

Vigā, crooked, uneven.

Vir, a brother (used by a sister).

Virāṇā, a waste, solitude.

Vird, daily use, practice.

Virk, name of a sept of the Jat caste.

Virlā, scarce, rare, far apart.

Virōdh, enmity.

Virōdhī, quarrelsome.

Virt, a circle of clients.

Visāh, trust, faith.

Visākh, *vasākh*, *vēsākh*, name of a month.

Visākhī, *vasōā*, *vēsākhī*, the first day of Visākh, on which a festival occurs.

Vishtā, ordure.

Vissarnā, to be forgotten ; to forget.

Vitth, a bird's dung.

Vitthnā, to drop dung (of a bird).

Vuhār, conduct, behaviour ; trade, traffic.

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