A

GUIDE TO PANJABI
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B. JAWAHIR SINGH

SECOND EDITION

ASIAN EDUCATIONAL SERVICES
NEW DELHI ★ MADRAS ★ 1989
PREFACE.

TO THE STUDENT.

1. In submitting this new edition of the Punjabi Guide, I would beg to state that it has been made as clear and as simple as possible in the hope that those who reside at great distances from any practical munshi may find it almost a self teacher.

2. Many new words and rules have been added and old ones more simply explained, and I hope that it will meet with as cordial a reception as the first edition.

In conclusion I would give the student the following few words of advice:—

First; when learning words by heart, without which a knowledge of the language cannot be obtained, I should advise pupils to be specially careful in writing down all words resembling one another such as होटकिल = leaf चिठ = letter छेत्र = recollection छेंट = quickly छिद्र = anxiety छिद्र = pyre छिठ = gave छिठ = saw छिपक = entreaty छिपक = labour (work) मला = advise मला = peace लेट = tot = piece लेट = parrot गल = a word गल = check &c. &c.

Secondly; when a word comes under notice find out all other words connected with, write them down, and learn thoroughly.

FOR EXAMPLE.

If the word is घोड़ा = a horse the words to be learnt are; लाठी = stick लाठी = saddle लगाय = bridle रक्ष = stirrup तेल = stable &c.

In this way a thorough and lasting knowledge of the words in most common use will be obtained.

Thanking all those who have patronised the book in the past and those who take up the present work.

I Remain,
your obedient servant,
JAWAHIR SINGH.

PUNJABI EXAMINATION.

HIGHER STANDARD.

The following are the text books for the examination, Punjabi dialogues by Pandit Sardhá Ram and the Sikhān-de-Rāj-dā Vithyā, omitting Part II and Section 19 and 20 of Part IV
The following are the tests laid down for this examination:

I.—Constructing, with readiness and accuracy, from the prescribed text-books.

II.—Translating accurately, and with correctness of idioms and grammar, not less than half an ordinary octavo page of plain English into Punjabi.

III.—Reading fairly and translating readily and correctly manuscripts in the language of examination.

These manuscripts may be selected from the proceedings of a case in Court, from reports and petitions addressed to civil or military authorities, from letters passing between natives of India in the ordinary course of business or from private correspondence. They should not be written with clearness of a printed book nor yet in a very cramped or crabbed hand, but in such a manner as fairly and honestly to represent the written characters generally employed.

IV.—Viva voce translation into the language of a paper of English sentences, and conversing with the Examiners, or in their presence with person selected by them, with fluency and such correctness of pronunciation, grammar and idiom as to be at once intelligible.

Committees for Examination in the Punjabi language are assembled once yearly at Mian Meer on the 10th January and 10th July (excluding Sunday), and are composed of the three members, one an officer of the Civil Service, or other person selected by the Government of the Punjab as being well acquainted with the Punjabi language, and two military officers who have passed an examination in that language. The character to be employed is Gurumukhi. Applications for examination will be forwarded to the District Staff Office, Lahore District one month prior to the dates above given.

The proceedings of the Committee, with the certificate of the president and that of each candidate will be sent to the Staff Officer of the Station.

The station committee will decide upon the exercise, as well as upon the oral subjects of examination, and will complete and sign C2, which is the form to be used for this examination.

The Staff Officer of the station will then forward the proceedings to the District Staff Office, where the procedure detailed in para 64 will be taken (same as lower standard, Persian.

Obligatory Punjabi.

The following rules for the examination of officers of the staff corps in the languages chiefly spoken by the men of the regiments to which they may be permanently posted are published.

Punjabi.—In the 12th, 16th and 18th Bengal Cavalry, 14th, 15th, 23rd, 29th, 30th, 31st, 32nd, 34th, 35th, 36th, 27th, 38th, and 45th Bengal Infantry and 29th, 30th, 31st and 32nd Madras Infantry.
(a).—Reading and translating at sight page of some easy text book except in the case of Khaskura for which at present there is no text book.

(b).—Reading the written character, a either letter or an urzi actually received in the Adjutant’s Office if available and vernacular order books, care being taken to select those plainly written.

(c). Colloquial.—The candidate to be given orders, instructions, &c., to translate to the native soldier or civilian ordered to attend for the purpose of conversation, and to ask the man questions about himself, or to translate into the vernacular, at sight, the evidence given by a witness before the Court Enquiry or Court Martial.

Examinations will be held for the present as required, under the orders of the Officer Commanding at all military stations where there are candidates:—

The proceedings of the board of examination will be drawn up on Army form a2 and are to be transmitted through the prescribed channel to the Deputy Adjutant General of the Command. The proceedings are not subject to review by the Boards of Examiners in Calcutta, Madras or Bombay. The result will be published in Command Orders. If a candidate fails to satisfy the Board the President will inform him of the fact.

An allowance of Rs. 100 will be granted to each officer on passing the examination in any one of the languages.

All officers now serving below the rank of substantive field officer or who, at date of issue of this army circular are not permanent wing or squadron commanders, will be required to pass within two years; and in future all officers entering the native army will be required to pass with in two years from date of permanent appointment to a regiment; this period to exclude any period spent on leave out of India or on field service. An officer permanently transferred from one regiment, to another will be required to pass in the language spoken by the men of his new regiment, with in two years whether transferred for his own convenience or an account of the exigencies of the services unless he holds field rank or is transferred as permanent wing or squadron commander.

SPECIMEN OF COPIES OF TESTIMONIALS.

PUNJABI EXAMINATION.

Undersigned begs to offer his services as Teacher in Native Languages, i.e. Hindustani, Punjabi, &c., (especially in Punjabi being his Native Language,) and has
passed several Civil and Military Officers from whom he has obtained extraordinary chits.

He can also correct Exercise through correspondence.

JAWAHIR SINGH, R. H. A. MUNSHI,

Author of "Punjābī Guide" "English to Punjābī Vocabulary."

"Urdu Teacher."—"Aid to candidates," "Translator of Punjābī Bālchit Ṣikhān-de-Raj-di-Vithyā, and selection from the Bagh-o-Bahar, with Vocabulary.

* New and Second hand Books for Sale and Purchase or exchange.

Umballa, 1st February 1887.

I worked Punjābī with Munshi Jawahir Singh, R. H. A., for four months, at the end of which time on 10th January 1887, passed; I previously knew nothing of the language. I consider him a very capable Munshi. He has a good system of teaching knows English well, and is exceedingly painstaking. I recommend him strongly.

(Sd.) C. F. MINCIN, LIEUT,
1st Punjab Cavalry, P. F. E.
Attached 2nd D. Gds. Queen's Bay.

Umballa, 15th October 1817.

I studied Punjābī with Munshi Jawahir Singh for six months, and successfully passed the examination held on 11th July 1887. I consider him very painstaking and proficient in Punjabi.

(Sd). G. H. UNDERDOWN,
School Master,
2nd Dragoon Guards.

Munshi Jawahir Singh taught me for the space of four months in the Punjabi Language, at the end of which time I passed the Higher Standard successfully.

I consider him a very good Punjabi Munshi he is attentive, punctual and painstaking in preparing candidates for examination.

Umballa, 23rd August 1888.

(Sd.) A. GOTT,
School Master,
7th Dragoon Guards.
I worked with Munshi Jawahir Singh for one week before going up for Punjabi Examination which I passed successfully, there was very little time, but he taught me a great deal, and from what I have seen of him, I consider him the only really good. Punjabi Munshi I know, he has thorough knowledge of English which is in my opinion most important.

Umballa, 23rd August 1888.

(Sd.) M. COWPER, Lieut., 10th Bengal Lancers.

Munshi Jawahir Singh taught me Punjabi for 2½ months, but owing to illness I could not continue working with him in order to pass in January 1890. He is very painstaking and knows English very well. He is by far the best Munshi for Punjabi in this station.

Umballa, 5th December 1889.

(Sd.) F. TWEEDDELL, Lieut., 28th P. I.

I read Punjabi with Munshi Jawahir Singh about four months passing the examination at Lahore, in January 1890, (in which only his pupils passed.) I consider him in every respect a first-class Munshi for the Punjabi Language.

Umballa 1890.

(Sd.) LCE.-CORPL, ALLEYNE, The Queen's.

Munshi Jawahir Singh taught me in the Punjabi Language for a period of six months, after which I passed the prescribed examination at Meeran Meer on 10th January 1890, at the same examination, thirteen candidates were present out of which only two were successful, and they were pupils of Munshi Jawahir Singh.

This man is known through the Punjabi as the best Munshi and that his pupils never or very seldom fail, he is also a very steady hard working and respectful man, and I with pleasure recommend him to any one that wishes to learn the Native languages.

Umballa, 10 February 1890.

(Sd.) V. DUNNE, Sergt., C. D.

Jawahir Singh Munshi, taught me Punjabi for some months. He did not pass me as I had to leave the station. He is a good and intelligent Munshi, and speaks English well.

Umballa, 19th August 1890.

(Sd.) R. C. LYE, Lieut., 23rd Pioneers.
Munshi Jawahir Singh has passed me for the Punjabi examination, I worked with him for the last 2 months and found him of the greatest service and very zealous in his work, I can thoroughly recommend him to any one who wishes to read Gurmukhi.

(Umballa, 15th July 1890.)

(Sd.) E. St. A. Wake, Lieut., 10th Bengal Lancers.

I read Punjabi with Jawahir Singh, R. H. A. Munshi, for one month and was successful. I consider him an excellent teacher, and he takes a great deal of trouble, at the same examination, (July 10th 1895,) one candidate passed who prepared himself by correspondence with Jawahir Singh.

I found the book (which he is preparing for the Press) invaluable.

(Sd.) H. E. Cutterill, Lieut., The Queen's.

(Jehadur Singh, Munshi, R. H. A., Umballa, gave me lessons, by post in Punjabi for 4 or 5 months. His style of training was excellent, and his papers from the book he is published were so well selected that I passed successfully in the Examination in July 1895. He was painstaking and considerate in the price, he charged for tuition and I can recommend him to any one requiring a really good Munshi.

B. D. Canal, Madhopur, 6th October 1895.

(Sd.) E. Home Purves. Temporary Engineer.

I worked at Punjabi for 3 months with Jawahir Singh R. H. A., Munshi, and at the end of that period passed successfully in the July 1896 Examination.

I should think he is quite one of the best Munshi for Punjabi that can be got and the Grammar that he was publishing at the time and which is the first thing of its kind gave me infinite help.

Nowshera, 2nd October 1896.

(Sd.) J. L. STEWART, 2nd Lieut., 11th (P. W. O.) Bengal Lancers.

I certify that Jawahir Singh, K. H. A. Munshi, Umballa, taught me Punjabi for about 5 months, after which I successfully passed the examination held at Meer Meer on the 10th July 1896. His style of teaching was very good and most of lessons were taken from his Punjabi Guide which was then in Press, and which in my opinion is an excellent book not only for those preparing for the Punjabi Examination, but for others also, and I can thoroughly recommend to it any one wishing to study the language.

Peshawar, 1st September 1896.

(Sd.) F. Lambert, Private, 1st Devon. Regiment.
I worked with Munshi Jawahir Singh for 2 months before going up for the Punjabi Examination, and was successful in passing after this short period. It is owing to Munshi Jawahir Singh's knowledge of the language, method of teaching and acquaintance with English that so many of his pupils are successful.

(Sd.) H. F. A. PEARSON, Lieut.,
23rd Pioneers.

I strongly recommend Jawahir Singh, R. H. A. Munshi, Umballa, to any one working up for Punjabi Examination. I consider his Punjabi Guide an invaluable aid and I think any one could pass the Punjabi obligatory by reading it himself without a Munshi to teach him.

(Sd.) G. GILBERT, Capt.
34th Punjab Infantry.

I worked with Munshi Jawahir Singh for about a month through the post before going up for the July 1897, Punjabi examination. His system of teaching is excellent. He has a very good "Guide," which is a thorough tutor to the language.

(Sd.) R. G. MUNN, Lieut.,
36th Sikhs.

I have much pleasure in recommending Munshi Jawahir Singh's Guide to Punjabi to all learners of that language who wish to acquire a thorough knowledge of the same within a very short time. It is a book which really reflects great credit and honor on the author. Besides this I worked with Munshi Jawahir Singh in correspondence, and became quite competent for the H. S. within three weeks' time. I can recommend Munshi Jawahir Singh to all who require a genuine and expert tutor in that language. He has my best wishes as I am transferred to Bengal Command, I will be glad to hear of his invariable success in life.

(Sd.) W. M. McMILLON,
Assistant Surgeon, I. M. S.

Jawahir Singh, Munshi, R. H. A. Umballa, gave me lessons by post in Punjabi for 2½ months, his style of training was excellent, and his papers from the book which has published are so well selected that I passed successfully the examination in January 1897. He was painstaking and considerate in the price he charged for tuition, and I recommend him to any one requiring a really good Munshi.

(Sd.) M. BEDEL, Asst, Surgeon,
1. M. S.

I worked with Munshi Jawahir Singh personally for 1½ months, and by correspondence for another two months, and then gave up the language (Punjabi) owing to want of leisure. He seems to be most painstaking and intelligent, so that I can confidently recommend him.

(Sd.) L. VAN. BATTYE, Lieut.,
Guides.
Certified that I worked with Munshi Jawahir Singh for the H. S. Punjabi which I passed in July last. I consider his mode of teaching by correspondence all that could be desired.

**CALCUTTA,** 17th September 1898. (Sd.) L. A. WATSON, LIEUT., 31st P. I.

Munshi Jawahir Singh taught me by correspondence for about three months in Punjabi and enabled me to pass the examination satisfactorily. He teaches very well and takes great pains to make his pupils proficient. I can thoroughly recommend him.

**JULLUNDUR,** 29th January 1898. (Sd.) A. WARD, LIEUT., 30th P. I.

Jawahir Singh, R. H. A. Munshi, Umballa, taught me a great deal by correspondence in two and half months for the H. S. Punjabi Examination. His corrections to my exercises and explanations to a large number of questions as to grammar, &c., which I put him through the post were most explicit and satisfactory.

I was thoroughly pleased with him and add my recommendation to his already long list of testimonials.

**EDWARDESABAD,** 11th March 1899. (Sd.) S. W. ROBINSON, LIEUT., R. A., No. 2 (Derajat M. Battery.)

Munshi Jawahir Singh coached me by correspondence for the H. S. Punjabi for less than three months at the end of which time I passed successfully. I had only two days personal tuition. Four out of five of his pupils passed at the same examination all of whom had been coached by correspondence; which seems to say a good deal for his method.

**LUDHIANA,** 7th August 1898. (Sd.) A. SKEEN, LIEUT., 24th P. I.

My dear Munshi,

I attribute my success to your systematic, instruction without which I am sure my labours would have been in vain. I am indeed thankful to you for the trouble you took with my exercise and I shall recommend you to any one who is desirous of taking up Punjabi. I have already, secured for you a good pupil of whom I contrain the strongest at the next Punjabi Examination in July.

**60 Church Road,** RAWALPINDI, 20th January 1902. G. M. TURNER,

I have pleasure in stating that I consider Jawahir Singh a good and capable Munshi, I worked with him by post for six months and then passed the Punjabi higher standard previously knowing nothing of the language.

**AMRITSAR,** 6th March 1902. H. A. HAINES, MAJOR, R. A. M. C.

The following Gentlemen are working for the H. S. Punjabi by correspondence:

Qu. Mr. Sergeant Moore,

District Staff Office, Rawalpindi.

Lt. J. Y. TANCREED, 19th Punjab Infantry.
## PART 1.

### THE ALPHABET.

The Punjabi or Gurmukhi Alphabet consists of thirty-five letters and is therefore called Painuti (thirty-five).

The letters are written from left to right, as in English.

#### I.—Consonants

<table>
<thead>
<tr>
<th>Form</th>
<th>Name</th>
<th>Power</th>
<th>Form</th>
<th>Name</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਪਾ</td>
<td>ਪਾ</td>
<td>ਸਾ</td>
<td>ਦਾ</td>
<td>ਦਾ</td>
<td>ਪ (aspirated) (hard)</td>
</tr>
<tr>
<td>ਅਲ</td>
<td>ਅਲ</td>
<td>ਸਾ</td>
<td>ਨਾ</td>
<td>ਨਾ</td>
<td>ਨ in now (soft.)</td>
</tr>
<tr>
<td>ਈ</td>
<td>ਈ</td>
<td>ਸਾ</td>
<td>ਤਾ</td>
<td>ਤਾ</td>
<td>ਤ „„ „town („“)</td>
</tr>
<tr>
<td>ਇਸ</td>
<td>ਇਸ</td>
<td>ਸਾ</td>
<td>ਤਝਾ</td>
<td>ਤਝਾ</td>
<td>ਤ. „„ „think („“)</td>
</tr>
<tr>
<td>ਹਾਹ</td>
<td>ਹਾਹ</td>
<td>ਸਾ</td>
<td>ਦੱਦਾ</td>
<td>ਦੱਦਾ</td>
<td>ਦ Th. in that („“)</td>
</tr>
<tr>
<td>ਕਕ੍ਕ</td>
<td>ਕਕ੍ਕ</td>
<td>ਸਾ</td>
<td>ਦੱਦਾ</td>
<td>ਦੱਦਾ</td>
<td>ਦ Th. (aspirated). („“)</td>
</tr>
<tr>
<td>ਖਕ੍ਕ</td>
<td>ਖਕ੍ਕ</td>
<td>ਸਾ</td>
<td>ਪੰਨਾ</td>
<td>ਪੰਨਾ</td>
<td>ਨ in not; (hard)</td>
</tr>
<tr>
<td>ਗੱਗ</td>
<td>ਗੱਗ</td>
<td>ਸਾ</td>
<td>ਪੋਪ</td>
<td>ਪੋਪ</td>
<td>ਪ „„ „push.</td>
</tr>
<tr>
<td>ਗਾਲ</td>
<td>ਗਾਲ</td>
<td>ਸਾ</td>
<td>ਪੁਪਲਾ</td>
<td>ਪੁਪਲਾ</td>
<td>ਪ (aspirated).</td>
</tr>
<tr>
<td>ਨੱਲ</td>
<td>ਨੱਲ</td>
<td>ਸਾ</td>
<td>ਬੁਬਾ</td>
<td>ਬੁਬਾ</td>
<td>ਬ B in ball.</td>
</tr>
<tr>
<td>ਚੁੱਙ</td>
<td>ਚੁੱਙ</td>
<td>ਸਾ</td>
<td>ਭਭਾ</td>
<td>ਭਭਾ</td>
<td>ਭ (aspirated).</td>
</tr>
<tr>
<td>ਅੱਛੋਲ</td>
<td>ਅੱਛੋਲ</td>
<td>ਸਾ</td>
<td>ਮੁਮਮ</td>
<td>ਮੁਮਮ</td>
<td>ਮ in mat.</td>
</tr>
<tr>
<td>ਜੁੱਣ</td>
<td>ਜੁੱਣ</td>
<td>ਸਾ</td>
<td>ਯੁੱਣ</td>
<td>ਯੁੱਣ</td>
<td>ਯ „ „ you.</td>
</tr>
<tr>
<td>ਜਾਣ</td>
<td>ਜਾਣ</td>
<td>ਸਾ</td>
<td>ਰਾਰ</td>
<td>ਰਾਰ</td>
<td>ਰ „ „ right (soft).</td>
</tr>
<tr>
<td>ਲਾਲ</td>
<td>ਲਾਲ</td>
<td>ਸਾ</td>
<td>ਲਾਲ</td>
<td>ਲਾਲ</td>
<td>ਲ „ „ long.</td>
</tr>
<tr>
<td>ਤੱਂਤੱਂਤੱਂ</td>
<td>ਤੱਂਤੱਂ</td>
<td>ਸਾ</td>
<td>ਵਾਵਾ</td>
<td>ਵਾਵਾ</td>
<td>ਵ „ „ vow. *</td>
</tr>
<tr>
<td>ਧੱਤਧੱਤਧੱਤ</td>
<td>ਧੱਤਧੱਤ</td>
<td>ਸਾ</td>
<td>ਰਾਰ</td>
<td>ਰਾਰ</td>
<td>ਰ „ „ roguie, (hard).</td>
</tr>
</tbody>
</table>

* It also gives the sound of w.
The Punjabi characters have some connection with each other as shewn below, with the exceptions of the last five letters.

\[
\begin{align*}
p & \ h \ b \ m \ s \ h \ t \ r \ g \ j \ k \ ch \ ph \ dh \ ng \\
t & \ p \ ny \ i \ jh \ gh \ u \ y \ n \ chh \ l \ n \ l \\
\end{align*}
\]

The compound letters are:

- ३ ५ २ ४ ५ ० ४ ५ २ ० ४ ५ ० ४ ५

As there are no Punjabi characters equal in power to sh, f, z, or kh (urdū چ) they are denoted by the following:

- sh by ਸ, f by ੫, z by ੩, and kh by ੪.

Note.—When written in Roman character hard letters are distinguished by a dot underneath.

Examples. ੩੪੩੪ = kurī, girl. ੩੪੩੪ = ghorā, a horse. ੩੪੩੪ = ghoonā, an hour

### II.—Vowels.

<table>
<thead>
<tr>
<th>LETTER</th>
<th>INITIAL, OR WHEN PRECEDED BY A VOWEL</th>
<th>WHEN PRECEDED BY A CONSONANT</th>
<th>POWER.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>अ</td>
<td>(see note a)</td>
<td>उ in but.</td>
</tr>
<tr>
<td>ी</td>
<td>इ</td>
<td>ई (see b)</td>
<td>ा „ dart.</td>
</tr>
<tr>
<td>ी</td>
<td>झ</td>
<td>झ (see b)</td>
<td>ि „ pit</td>
</tr>
<tr>
<td>ी</td>
<td>च</td>
<td>च (see b)</td>
<td>ट „ bee.</td>
</tr>
<tr>
<td>ी</td>
<td>ङ</td>
<td>ङ (see b)</td>
<td>र „ put.</td>
</tr>
<tr>
<td>ी</td>
<td>ण</td>
<td>ण (see b)</td>
<td>ण „ fool.</td>
</tr>
<tr>
<td>ी</td>
<td>ठ</td>
<td>ठ (see b)</td>
<td>ठ „ mate.</td>
</tr>
<tr>
<td>ी</td>
<td>ड</td>
<td>ड (see b)</td>
<td>ड „ kaisar.</td>
</tr>
<tr>
<td>ी</td>
<td>त</td>
<td>त (see b)</td>
<td>त „ moto.</td>
</tr>
<tr>
<td>ी</td>
<td>थ</td>
<td>थ (see b)</td>
<td>थ „ fowl.</td>
</tr>
<tr>
<td>ी</td>
<td>य</td>
<td>य (see b)</td>
<td>य „ fowl.</td>
</tr>
</tbody>
</table>
In addition to the above, the following symbols are in common use:—

(·) bindī, and (♦) tippī. When either is placed over a letter, that letter is to be followed by a nasal n;

Examples मंडा, māṇḍā, sick. मंडा, māṇḍā, boy.

(·) adhak, denotes that the following letter is to be doubled.

Examples वाना, a dog. सादन, to call.

(!) ( || ) Denotes a period.

Notes — (a) short a (अ) is not written after a consonant, in punjabi, but is to be understood. Example, मथ = मथक, a man.

(b) short i (ि) is written before a consonant but is pronounced after it.

Examples, जी = जी, gone. फिस = पिस, father.

(c) Tippī (♦) is used with short vowels, bindī (·) with long vowels, except long a (आ) which takes tippī.

Examples, आदर = आदर, inside. माई = माई, mother. तू = तू, Thou.

(d) The nasal n, in Roman character is denoted by placing a dot above it.

Examples. मः = मः, I तः = तः, tent.

THE NOUN.

I. Number and case.

In punjabi there are two numbers Singular and Plural.

There are seven cases, one Nominative and six oblique. The latter is formed by the use of the following particles with the Nominative:—

<table>
<thead>
<tr>
<th>Case</th>
<th>Particle</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genitive</td>
<td>दा, दे, दी, दिम</td>
<td>dā, dē, di, diān (e) of, or belonging to</td>
</tr>
</tbody>
</table>
Dative and Accusative

Ablative

Locative

Instrumental

Vocative

Notes.—(a) The Vocative is not regular and must be learned by practice.

(b) The Instrumental is only used with the Past, Perfect, and Pluperfect Tenses. When used with the 1st and 2nd Person the  다음 is omitted

c) da is followed by a Noun, sing : Masc :

Example.

For declension, as to number and case, the Nouns may be divided into five groups:

These groups with all necessary changes are :

1st, Masculine Nouns ending in ā.

To form oblique cases sing : change ना ā into दे e.

Nom :  "  plu :  "  ना ā  "  दे e.

Obl :  "  "  ना ā  दे iān.
Note.—The following Nouns do not inflect to form the Obl. cases, sing.; or Nom. plu.:

<table>
<thead>
<tr>
<th>Panjabi</th>
<th>Roman</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ਖੱਧਾ</td>
<td>tank.</td>
<td>khudā God.</td>
</tr>
<tr>
<td>ਬਾਹਿਰ</td>
<td>bachā defence.</td>
<td></td>
</tr>
<tr>
<td>ਦਰਿਆ</td>
<td>dariā river.</td>
<td>ਭਰਾ bharā brother.</td>
</tr>
</tbody>
</table>

2nd.—ALL OTHER MASCULINE NOUNS.
To form Obl cases plu.: add ān.

3rd.—FEMININE NOUNS ENDING IN ā
To form Obl cases plu.: add wān.

4th.—FEMININE NOUNS ENDING IN u or uñ.
To form all cases plu.: change u or uñ into wān.

5th.—ALL OTHER FEMININE NOUNS.
To form all cases plu.: add ān.

Note.—Cases and numbers not mentioned above do not require any change from Nominative.

EXEMPLARY.

<table>
<thead>
<tr>
<th>Panjabi</th>
<th>Roman</th>
<th>Meaning</th>
<th>Panjabi</th>
<th>Roman</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ਸਿਰੀਸ</td>
<td>ghorā</td>
<td>a horse.</td>
<td>N. ਸਿਰੀਸ</td>
<td>ghorē</td>
<td>horses.</td>
</tr>
<tr>
<td>G. ਸਿਰੀ ਦੇ</td>
<td>ghorē dā, de, dī, dīān.</td>
<td>of a horse</td>
<td>G. ਸਿਰੀ ਦਾ ghorēn dā, &amp;c. of „</td>
<td></td>
<td></td>
</tr>
<tr>
<td>D &amp; A. ਸਿਰੀ ਦੇ</td>
<td>ghorē nūn to „</td>
<td>D &amp; A. ਸਿਰੀ ਦਾ ghorēn nūn to „</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ab. ਸਿਰੀ ਗੇ</td>
<td>ghorē te, kolon,</td>
<td>from „</td>
<td>Ab ਸਿਰੀ ਗੇ ghorēn te, &amp;c. from „</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[ਫ਼ਰੀ, ਕੀਦਰਾ ghorē wicēh in „</td>
<td>[ਫ਼ਰੀ ਦਾ ghorēn wicēh in „</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>L. ਫ਼ਰੀ ਦੇ, ਫ਼ਰੀ ਦੇ ghorē utte on „</td>
<td>Loc. ਫ਼ਰੀ ਦਾ ghorēn utte on „</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ਫ਼ਰੀ ਦੇ, ਫ਼ਰੀ ਦੇ ghorē tik np to „</td>
<td>ਫ਼ਰੀ ਦਾ ghorēn tik up to „</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ਪਿਸੇ, ਕੀਦਰਾ ghorē ne by „</td>
<td>I. ਪਿਸੇ ਦਾ ghorēn ne by „</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>V. ਪਿਸੇ ਕੀਦਰਾ ghorē o „</td>
<td>V. ਪਿਸੇ ਦਾ o ghorē oh „</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—On [‘] and in (†) are often used for the affixes thon and west, respectively.
Example. **�** = *gharoṇ,* from the house | **�** = *ghariṇ,* in the house.

**II. Gender.**

In Panjábi there are only two Genders, Masculine, and Feminine, but there are no fixed rules by which these can be determined.

All names of masculine and Feminine objects are Masculine and Feminine Gender respectively.

The following is a rough guide to the Gender of other Nouns:—

Nouns ending in **അ** are generally Masculine.

** kd̐i**  Feminine

The principal exceptions to these two rules are:—

(1) Feminine Nouns ending in **ഘ**

<table>
<thead>
<tr>
<th>Noun</th>
<th>Gender</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>നായ</td>
<td></td>
<td>a place.</td>
</tr>
<tr>
<td>കുടിബ്ര</td>
<td></td>
<td>world.</td>
</tr>
<tr>
<td>കെടി</td>
<td></td>
<td>medicine.</td>
</tr>
<tr>
<td>ആഗ്യാ</td>
<td></td>
<td>order.</td>
</tr>
<tr>
<td>മെലാ</td>
<td></td>
<td>an army.</td>
</tr>
<tr>
<td>വിമാ</td>
<td></td>
<td>kindness.</td>
</tr>
<tr>
<td>ഡിയാ</td>
<td></td>
<td>mercy.</td>
</tr>
<tr>
<td>സുഖാ</td>
<td></td>
<td>peace.</td>
</tr>
<tr>
<td>ക്ഷിമാണ</td>
<td></td>
<td>patience.</td>
</tr>
<tr>
<td>വിംസണ</td>
<td></td>
<td>knowledge.</td>
</tr>
<tr>
<td>ജാട്ര</td>
<td></td>
<td>shrine.</td>
</tr>
<tr>
<td>ഗുപ്താ</td>
<td></td>
<td>cave.</td>
</tr>
<tr>
<td>ലാജി</td>
<td></td>
<td>shame.</td>
</tr>
<tr>
<td>അവാജി</td>
<td></td>
<td>fault.</td>
</tr>
<tr>
<td>ശിഖ</td>
<td></td>
<td>lesson.</td>
</tr>
<tr>
<td>ചാ</td>
<td></td>
<td>air.</td>
</tr>
<tr>
<td>വന്ന</td>
<td></td>
<td>furlough.</td>
</tr>
<tr>
<td>ബാം</td>
<td></td>
<td>an epidemic.</td>
</tr>
<tr>
<td>മാണിംഗ</td>
<td></td>
<td>chikkh.</td>
</tr>
<tr>
<td>ഭാരിംംം</td>
<td></td>
<td>adhântâ.</td>
</tr>
<tr>
<td>സാജ</td>
<td></td>
<td>hâliâ.</td>
</tr>
<tr>
<td>ക്ഷട</td>
<td></td>
<td>sajâ.</td>
</tr>
<tr>
<td>ക്ഷടി</td>
<td></td>
<td>punishment.</td>
</tr>
<tr>
<td>ബ്രാട</td>
<td></td>
<td>bhetâ.</td>
</tr>
<tr>
<td>ക്ഷിറ്റ</td>
<td></td>
<td>irkâ.</td>
</tr>
<tr>
<td>സിക്ക</td>
<td></td>
<td>bravery.</td>
</tr>
<tr>
<td>മുമ്പിംം</td>
<td></td>
<td>sârmtâ.</td>
</tr>
<tr>
<td>മാല</td>
<td></td>
<td>mâyâ.</td>
</tr>
<tr>
<td>സിച്ച</td>
<td></td>
<td>sevâ.</td>
</tr>
<tr>
<td>പ്രാസിംം</td>
<td></td>
<td>religious meeting house</td>
</tr>
</tbody>
</table>

* Feminine Nouns never change in oblique cases singulars.
2.—Masculine Nouns ending in ī (ī).

- मोलि  
  - moli  a pearl.
- पानी  
  - pānī  water.
- जी  
  - ji  the mind.
- विद्वानी  
  - vídvanī  a workman.
- हिकारी  
  - hitkārī  a benefactor.
- स्वारी  
  - swārī  a citizen.

The following Feminine Nouns should also be noted:—

- घुर्णि  
  - phurūnī  an army.
- पुल्ला  
  - pūllā  a regiment.
- पुलिस  
  - pulis  police.
- सांगत  
  - saṅgat  society (religious).
- मूलारेण्डी  
  - mūladī  crowd of fakirs.
- सर्कार  
  - surkār  government.
- बीर  
  - bīr  a crowd.
- लुकाई  
  - lukāī  people.

Some rules for forming the Feminine from the Masculine.

(a) Change final ā to ī. Example: घोरि  ghorī a horse. घोरि  ghorī a mare.

(b) " " " ī " "  धोबी  dhobī a washerman. धोबन  dhoban  a washerwoman.

(c) Some are formed by adding ī to the last letters as:—

पुथान  puthān an Afghan.  पुथानी  puthānī an Afghan woman

THE ADJECTIVE.

I.—Formation.

The following are the chief ways in which Adjectives are formed:—

(a) By adding ī (ī) to a Noun.

Ex.—मंगली  māngālī rusty, from मंगल  māngal  rust.
  गुलाबी  gulaēi  rosy  गुलाब  gulaē  rose.

(b) By adding wīn (विन) to a Noun.

Ex.—भागवन  bhāgvan  fortunate from भाग  bhāg  fortune.
  दयवान  dyāvān  merciful  दया  dyā  mercy.

(c) By prefixing an  (अन)  to the past tense of a Verb.
Ex.—अनुक्षेत्र नृसिक्षित, _unlearned, from निष्ठा sikhā, to learn.

II.—Declension.

All Adjectives ending in अ (अ) are declinable, and follow the same rules for inflection, as Nouns.

<table>
<thead>
<tr>
<th>सन्धी</th>
<th>आधार</th>
<th>विवरण</th>
</tr>
</thead>
<tbody>
<tr>
<td>उद्गाता मनुष्यक</td>
<td>मनुष्यक</td>
<td>a great man.</td>
</tr>
<tr>
<td>उद्गाता मनुष्यक (ा)</td>
<td>मनुष्यक (ा)</td>
<td>of a great man.</td>
</tr>
<tr>
<td>उद्गाता मनुष्यक (ा)</td>
<td>मनुष्यक (ा)</td>
<td>great men.</td>
</tr>
<tr>
<td>उद्गाता मनुष्यक (ा)</td>
<td>मनुष्यक (ा)</td>
<td>of great men.</td>
</tr>
<tr>
<td>उद्गाता मनुष्यक (ा)</td>
<td>मनुष्यक (ा)</td>
<td>a big girl.</td>
</tr>
<tr>
<td>उद्गाता मनुष्यक (ा)</td>
<td>मनुष्यक (ा)</td>
<td>of a big girl.</td>
</tr>
<tr>
<td>उद्गाता मनुष्यक (ा)</td>
<td>मनुष्यक (ा)</td>
<td>big girls.</td>
</tr>
<tr>
<td>उद्गाता मनुष्यक (ा)</td>
<td>मनुष्यक (ा)</td>
<td>of big girls.</td>
</tr>
</tbody>
</table>

Exception.

सन्धि

**duṇā** wise.

III.—Comparison.

The Comparative degree is formed by means of the postposition त्र (त्र) meaning from.

Ex.—स्त्रेष्ठ पेयी देव पेयी देवी देवी देवी = Ik pothi us' pothi to chaṣṭi haw. This book is better than that.

The Superlative degree is formed by using सब (सब) subh te, सबन (सबन) sabhān te, or सबिं (सबिं) sāriān te, meaning from all.'

Ex.—स्त्रेष्ठ पेयी सब (सब) सबी देवी देवी = Ik pothi suh te chaṣṭi haw. This book is the best of all.

Note.—कोलन (कोलन) and नालन (नालन) are sometimes used instead of te (त्र)

Ex.—स्त्रेष्ठ पेयी चौरकै देवी = Ik ghwarī us kolon chawō haw, This mare is better than that.

The affix अ (अ) is frequently found added to the name of a place and its meaning is: belonging to.
Ex.—Sing.: लहौरिए lahauriā a man of Lahore.
Plu.: लहौरिये lahaurīye people of Lahore.

The word ku (कु) is often prefixed to a Noun and gives a sense of badness.

Ex.:—कुवागी = kurāhi, a wanderer from the right path, (religious sense). See Sikhān de rāj di vithyā page 6 line 19.

The particle hori (होरी) or horān (होरान) is used in panjābi as a term of respect. Hori is the Nom. form and horān the Inflected form.

Ex.:—Num. मेरे चाचे उन्ही भाने उठ = mere chāche hori ā-e han, my respected uncle has come.

Infl. See Punjābi Bāt chīt, page 28 line 11.

The particle sārā (सारा) when added to an Adjective gives a sense of ‘much.

Ex.—माला सप्र बुहार सारा dudh, plenty of milk.

The particle jihā (जिहा) gives a sense of ‘like,’ or when added to an Adjective a sense of diminution. It is Inflected in the ordinary way.

Ex.:—Punjābi Bāt chīt, page 68, line 4.

To give a sense of ‘each, an Adjective is repeated or the figure 2(२) placed after it; for example:

Give five pice to each man = दिल २ भान २ पीस २ ये में बेच = ik ik maṇukh nān panj panj paise de.

or

This rule also applies to other classes of words besides Adjectives.

Ex.:—पत २ दिल २ भान २ पीस २ ये ग़त ग़त ghar ghar wichch lok maṇde puc han.

In every house people are lying sick.

The following are a few of the most common Adjectives —
In *punjabi*, when we wish to show the material of which a thing is made, we reverse the statement; Ex. पितल दी डाली = *pital di wāli*, a brass gun, lit: brass of gun

**THE PRONOUN.**

**1ST PERSON.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>अमः</td>
<td>asān</td>
<td>अभामः</td>
</tr>
<tr>
<td>अमामः</td>
<td>asādā</td>
<td>अभामामः</td>
</tr>
<tr>
<td>अमां</td>
<td>asān nūn</td>
<td>अभामां</td>
</tr>
<tr>
<td>अमों</td>
<td>asān te</td>
<td>अभामों</td>
</tr>
<tr>
<td>अमें</td>
<td>asāde</td>
<td>अभामें</td>
</tr>
<tr>
<td>अमें तिः</td>
<td>asāde utte</td>
<td>अभामें तिः</td>
</tr>
<tr>
<td>अमें तिः</td>
<td>asāde tik</td>
<td>अभामें तिः</td>
</tr>
</tbody>
</table>

*Note:* The forms are given as examples, and the full pronunciation and usage should be studied in a proper *punjabi* textbook.

In *punjabi*, the form of the pronoun changes according to the case and the construction of the sentence. The above table provides a basic structure for understanding the pronouns in *punjabi*.
Note.—(1). In oblique cases plural sā (मा) may be used in place of asā (असा)

Ex. माहा वर सादा घर, our house.

2. Another form (uninflected) in use amongst villages for the plural is अपान मान meaning ‘we,’ ‘us.’ This is used by those people speaking the मालवा dialect.

आपान बहाले लाहोरे मान जावान जे tomorrow we will go to Lahore.

### 2nd Person.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>तूँ</th>
<th>Thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>तेरा तेरे, thy, thine.</td>
<td></td>
</tr>
<tr>
<td>D &amp; A.</td>
<td>तूँना to thee</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>तेरे ते or te from thee.</td>
<td></td>
</tr>
<tr>
<td>Loc.</td>
<td>तेरे उत्ते on thee.</td>
<td></td>
</tr>
</tbody>
</table>

Note.—In oblique cases plural तुहा (उहा) is commonly used in place of तुसा.

Ex. मैं तुहा दुर्गा पुरोसेत देवाना = मैं तुहानन पैंज रुपये देवान gā I shall give you Rs. 5.

### 3rd Person (Remote).

<table>
<thead>
<tr>
<th>Nom.</th>
<th>उह or उज oh he, she, it, that.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>us dā &amp;c. his &amp;c.</td>
</tr>
<tr>
<td>D &amp; A.</td>
<td>us nṛṇi to him</td>
</tr>
<tr>
<td>Abl.</td>
<td>us te &amp;c. from him.</td>
</tr>
<tr>
<td>Loc.</td>
<td>us wāchch in him.</td>
</tr>
<tr>
<td>Inst.</td>
<td>us tīk up to him.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>तूँना you.</td>
</tr>
<tr>
<td>तूँना nṛṇi to you.</td>
</tr>
<tr>
<td>तूँ ते from you.</td>
</tr>
<tr>
<td>तूँदे उत्ते on you.</td>
</tr>
<tr>
<td>तूँदे तीक up to you.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>उह or उज they, those</td>
</tr>
<tr>
<td>उह</td>
</tr>
<tr>
<td>उहना nṛṇi to them.</td>
</tr>
<tr>
<td>उहना te &amp;c. from them.</td>
</tr>
<tr>
<td>उहना wāchch in them.</td>
</tr>
<tr>
<td>उहना उत्ते on them.</td>
</tr>
<tr>
<td>उहना तीक up to them.</td>
</tr>
<tr>
<td>उहना by them</td>
</tr>
</tbody>
</table>
Note.—(1). The Genitive affixes in the 1st and 2nd Persons are spelt with a hard ो (०). In all other places they take ो soft (०).

(2). In the 3rd person ओ oh does not change. Ex. ओ ते oh te ओ धा oh dā.

(3). A common usage of the people is to express the Inst. case by ओ un or ओ on instead of ओ वे us ne or ओ ओ oh ne. This also applies to the Pronoun ओ ih or ओ, but these forms cannot be used with Nouns.

### NEAR DEMONSTRATIVE.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> इ, ih or इ, eh</td>
<td>इ, ih or इ, eh</td>
</tr>
<tr>
<td><strong>Gen.</strong> इ, इ, सा &amp;c. इ &amp;c.</td>
<td>इ, इ, सा &amp;c. इ &amp;c.</td>
</tr>
<tr>
<td><strong>D &amp; A.</strong> इ, इ, इ to this.</td>
<td>इ, इ, इ, इ to these.</td>
</tr>
<tr>
<td><strong>Abl.</strong> इ, इ, सा &amp;c. is te &amp;c.</td>
<td>इ, इ, सा &amp;c. is te &amp;c.</td>
</tr>
<tr>
<td>इ, इ, इ, किस which in this</td>
<td>इ, इ, इ, किस which in these</td>
</tr>
<tr>
<td><strong>Loc.</strong> इ, इ, इ, किस utte on this</td>
<td>इ, इ, इ, किस utte on these</td>
</tr>
<tr>
<td>इ, इ, इ, किस tik up to this</td>
<td>इ, इ, इ, किस tik up to these</td>
</tr>
<tr>
<td><strong>Inst.</strong> इ, इ, किस by this</td>
<td>इ, इ, किस by these</td>
</tr>
</tbody>
</table>

### INTERROGATIVE.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> चौ, kau, kि who, what?</td>
<td>चौ, kau, kि who, what</td>
</tr>
<tr>
<td><strong>Gen.</strong> चौ, सा &amp;c. किस दा &amp;c. of whom &amp;c.</td>
<td>चौ, सा &amp;c. किस दा &amp;c. of whom &amp;c.</td>
</tr>
<tr>
<td><strong>D &amp; A.</strong> चौ, किस नून to whom &amp;c.</td>
<td>चौ, किस नून to whom &amp;c.</td>
</tr>
<tr>
<td><strong>Abl.</strong> चौ, सा &amp;c. किस ते &amp;c. from whom.</td>
<td>चौ, सा &amp;c. किस ते &amp;c. from whom.</td>
</tr>
<tr>
<td>चौ, किस which in whom &amp;c.</td>
<td>चौ, किस which in whom &amp;c.</td>
</tr>
<tr>
<td><strong>Loc.</strong> चौ, किस utte on whom &amp;c.</td>
<td>चौ, किस utte on whom &amp;c.</td>
</tr>
<tr>
<td>चौ, किस tik up to whom &amp;c.</td>
<td>चौ, किस tik up to whom &amp;c.</td>
</tr>
<tr>
<td><strong>Inst.</strong> चौ, किस by whom &amp;c.</td>
<td>चौ, किस by whom &amp;c.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural.</th>
<th>-----------------------------</th>
</tr>
</thead>
<tbody>
<tr>
<td>चौ, kau, कि who, what</td>
<td>चौ, kau, कि who, what</td>
</tr>
<tr>
<td>चौ, सा &amp;c. किस दा &amp;c. as in singular &amp;c.</td>
<td>चौ, सा &amp;c. किस दा &amp;c. as in singular &amp;c.</td>
</tr>
<tr>
<td>चौ, किस नून to whom &amp;c.</td>
<td>चौ, किस नून to whom &amp;c.</td>
</tr>
<tr>
<td>चौ, सा &amp;c. किस ते &amp;c. from whom.</td>
<td>चौ, सा &amp;c. किस ते &amp;c. from whom.</td>
</tr>
<tr>
<td>चौ, किस which in whom &amp;c.</td>
<td>चौ, किस which in whom &amp;c.</td>
</tr>
<tr>
<td>चौ, किस utte on whom &amp;c.</td>
<td>चौ, किस utte on whom &amp;c.</td>
</tr>
<tr>
<td>चौ, किस tik up to whom &amp;c.</td>
<td>चौ, किस tik up to whom &amp;c.</td>
</tr>
<tr>
<td>चौ, किस by whom &amp;c.</td>
<td>चौ, किस by whom &amp;c.</td>
</tr>
</tbody>
</table>
RELATIVE AND CO-RELATIVE.

Nom. ते jò मे so he &c. who. ने jò मे so they, who.

Infl. फिन jis Do. फिनहान जिनāन

मे (so) has no inflected form.

Example ने काँचे में लब = jò chāhen so kar, do as you like.

INDEFINITE.

Nom. कोई koī, कुछ kujh some, any

Infl. किसे kise kujh.

Singular and plural.

Note.—(1). The Genitive affix, दे (दि or दी), दे where used in the preceding with another affix, is often omitted.

Ex. फिनहान kis wîchch, in whom. के... विच्च.

(2). Another form of the Relative and Interrogative pronouns is निवर्गा

jihrā or निवर्गा jehrā and निवर्गा kihṛā or निवर्गा kehṛā Ex. निवर्गा अथवा ओह khehrā ghar hāi which is that house?

आप (āp) in panjâbi is used to express ‘self,’ as आप आप साहानिविन =

साहानिविन... आप jāwânge, we shall go ourselves.

It is also used, nowadays, as a term of respect, as, आप तिधांगी वही =

वही āp di shīthī palvîchê. I received your letter.

आपना is used in a Possessive sense and signifies ‘own’ as आपना उह्रा लिया =

लिया āpnā ghorā liā, bring your own horse.

तुम्ही (tusîn) is used when addressing an equal or a superior, and (tûn) when speaking to an inferior. But tûn is often used in ordinary conversation without any meaning of inferiority.
<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>kad</td>
<td>when?</td>
<td>ikk wārī once.</td>
</tr>
<tr>
<td>jad</td>
<td>when.</td>
<td>wārī wārī alternately.</td>
</tr>
<tr>
<td>hun</td>
<td>now.</td>
<td>pher again.</td>
</tr>
<tr>
<td>kadi</td>
<td>ever.</td>
<td>kal yesterday.</td>
</tr>
<tr>
<td>kadi nā kadi</td>
<td>sometime or other.</td>
<td>aj tod-day.</td>
</tr>
<tr>
<td>kadi kadi</td>
<td>sometimes.</td>
<td>kal, bhalke to-morrow,</td>
</tr>
<tr>
<td>jinnī wārī</td>
<td>how often?</td>
<td>sādā. nītt always.</td>
</tr>
<tr>
<td>jinnī wārī</td>
<td>as often.</td>
<td>dinōn din day by day.</td>
</tr>
<tr>
<td>onī wārī</td>
<td>so often</td>
<td>aje nākī not yet.</td>
</tr>
<tr>
<td>ačānk</td>
<td>suddenly.</td>
<td>orak nūn at last.</td>
</tr>
<tr>
<td>hune</td>
<td>soon.</td>
<td>sahīth paṭīlān at first.</td>
</tr>
<tr>
<td>chirkā</td>
<td>late.</td>
<td>aṁt nūn at length.</td>
</tr>
<tr>
<td>kinnā chīr</td>
<td>how long</td>
<td>tūt at once.</td>
</tr>
<tr>
<td>wālā</td>
<td>about (with verb).</td>
<td>sawakhte. early.</td>
</tr>
</tbody>
</table>

Note.—When सर दीव jad tik, is used in the sense of ‘as long as’ it is expressed affirmatively, but if it carries the meaning ‘until’ it must be expressed negatively.

Ex.:—सर दीव में उव चवका विया कु दु धु री विया = jad tik main kam kardā rihā oh chup kitā rihā, as long as I worked he kept quiet.

सर दीव में का माँदी दीव रु दु = jad tik main nā āwān tūn ithe rahr, until I (do not) come back, remain here.
PLACE.

किथ्वे kiththe where?
जिथ्वे jiththe where.
ेथे ethe here.
थे othe there.
किथ ना kite somewhere
हर kite or other.
किथ्ऋ kiththoí whence.
जिथ्ऋ jiththoí whence.
नेरे nere near.
दूर dūr far.
अगे agge forward.
पिथे pickhe backward.

अिदर within.
बाहर without.
ससे on this side.
ससे on that side.
हर थान everywhere.
दोहिनपासी on both sides.
किते nahi nowhere.
किद्वनहि nowhere.
किदहर नूँ whither
ससे in this direction.
ससे in that direction.

MANNER.

किस मान how?
अघि quickly.
अघि नूँ "
हूँली slowly.
धार मध धार is trān thus.
ससे in this manner
ससे in that manner
बिकुल entirely.
जान वॉक ज्ञान knowing.
धूल नाइ humbly,
परसानता nāl gladly.
काला alone.
तूत all at once.
अचानक suddenly.

The Verb चालिा (gone) is often used to give a sense of 'nearly'.

Ex.:—मैं अब चलिता ना = main mar chaliā hāṇ. I am nearly dead.
मस endeavour उज चिन्हाहै = jad sanāt khaṭi ho chaliā si
when the box was nearly empty.

**MISCELLANEOUS.**

| तां | hān | yes, | मेँ बसत | satt bachaṅ | alright. |
| तां | nahiṅ | no.  | निरा | nirā | only. |
| विंतां | kinnāṅ | how much? | बस | bas | enough. |
| एनां | eṇāṅ | so much. | आक्सव | aksar | generally. |
| इनां | oṁnāṅ | that much. | किंग | kiṅ | why? |
| निधां | jinnāṅ | so much. | दाढा | dāḍhā | very. |
| गल्ल | gāl | wrong. | ठीक | ṭhik | right. |
| बड़ | bhar | whole ful | जीह | jihā | rather (affix-ish). |

(written after noun.)

**Note.**—ता is used with the conditional or Imperative mood in place of तां.

The word मूलें ती gives the meaning of 'quite' or 'at all.'

Ex.—चुंबं रेंदी दे मूलें ती किंबाहै तै = gurāṅ deṁ te muloṅ hi niyāṅi hai, Gurandeī is quite child-like.

चुंबं चीत मूलें ती धराव तै = on chij muloṅ hi kharāb hai, that thing is no good at all.

Some Adverbs such as बिंठां bināṅ (without) and नेरे nere (near) when used as Prepositions do not inflect.

Ex.—मैं उन्हे बिंठां ठगी सा प्रकृति = main teṁ bināṅ nahiṅ jā sakdā, I cannot go without you.

भेजा पत्र उजरे ठग्रे तै = merā ghar tuḥāḍe nere hai, my house is near yours.
**PREPOSITIONS.**

All Prepositions, except those given in the declensions of Nouns and Pronouns, given previously, require a Genitive affix to connect them with the Noun they govern.

They may be divided into two groups:

1.—Those taking the affix de (दे).

| अग्गे | अनुसार | अन्दर | अन्दरोिन | उत्ते || उपपर | सूनें || साहेंने | इर्दे || नेिरे | बाहर |
|---|---|---|---|---|---|---|---|---|---|---|---|
| before. | according to. | within. | from within. | above. | from above. | together with. | before, in front. | round about. | near. | outside. |

<table>
<thead>
<tr>
<th>मान,सातान</th>
<th>सानं, पाल</th>
<th>साबुब</th>
<th>हेथां</th>
<th>कोल</th>
<th>कोलन</th>
<th>बारान</th>
<th>गिरद</th>
<th>गाब्बे</th>
<th>पिक्चौ</th>
<th>बिङ्जाइंनै</th>
<th></th>
<th>भिङ्जाइंनै</th>
</tr>
</thead>
<tbody>
<tr>
<td>with.</td>
<td>on account of.</td>
<td>below.</td>
<td>by, near.</td>
<td>from near.</td>
<td>on account of.</td>
<td>around.</td>
<td>in the midst of</td>
<td>behind, after.</td>
<td>beyond.</td>
<td>except.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2.—Those taking the affix di (दी).

<table>
<thead>
<tr>
<th>बाहुत</th>
<th>वॉल</th>
</tr>
</thead>
<tbody>
<tr>
<td>concerning.</td>
<td>towards.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>सही (झी, ओि, di)</th>
<th>क्षाट्र</th>
</tr>
</thead>
<tbody>
<tr>
<td>for.</td>
<td>for the sake of.</td>
</tr>
</tbody>
</table>

**CONJUNCTIONS.**

<table>
<thead>
<tr>
<th>अथवा</th>
<th>kion जो</th>
<th>भावनी</th>
<th>आते, te, ar</th>
<th>पर</th>
<th>किकाण</th>
<th>कुदािनिल</th>
</tr>
</thead>
<tbody>
<tr>
<td>or.</td>
<td>because.</td>
<td>although.</td>
<td>and.</td>
<td>but.</td>
<td>how.</td>
<td>perhaps.</td>
</tr>
</tbody>
</table>

| नै, नेवथे | दिमथे, माणं, माणं | राण | नां || नां || नां वििन || नांवििन |
|---|---|---|---|---|---|---|---|
| je, jekar | is karke | therefore. | moreover. | then. (but even). | also. | nevertheless, still unless. | without |

| नांवििन | बाग्वर |
THE VERB.

The conjugation of the Verb in Panjābi is very regular.

All the Verbs, with the exception of the Defective ग्या hāṅ (am) and the auxiliary जैसा hōṅā (to be), are divided into two classes Active and Neuter. An Active Verb is one which has an object, Ex.:—मैं गोरे भाजावा = main ghorē nāṅ māriā, I struck the horse.

A Neuter Verb has no object, Ex.:—मैं कुर्सी घुठु बैठा = main kursī utte baithā, I sat on a chair.

The Moods are five in number, i.e., Infinitive, Indicative, Imperative, Subjunctive, and Potential.

The Infinitive always ends in ता (nā) or ता (nā). To obtain the root cut off the ता nā or ता nā and if the Verb ends in उन्न (unā) we cut off the उ (u) as well. This also gives us the 2nd pers, sing, of the Imperative.

Examples:—व (hu) is the root and 2nd pers, sing, imper, of जैसा hōṅā.
त (a) is the root and 2nd pers, sing, imper, of आना āunā

The Present Participle is formed in three different ways:

1st.—If the root ends in a consonant add शा (dā) to it.

Ex. — पलन ghalnā = to send, पल ghal = send, पलन ghaldā = sending

2nd.—If the Verb ends in ता (unā), cut off ता (nā) and add झा (नdā).

Ex. — आना āunā = to come, आ आ = come आन आurā = coming.

3rd.—If the root ends in a vowel add रा (nā) to it.

Ex. — जाना jānā = to go, जास jā = go. सांसा jāndā = going.

The Past Participle is formed by adding या (iā) to the root.

Ex. — पलना ghalnā = to send, पल ghal = send. पलिला ghalāi = sent. To
this rule however there are the following exceptions:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>सूना saunā</td>
<td>सूता suttā</td>
</tr>
<tr>
<td>कर्ना karpā</td>
<td>किता kitā</td>
</tr>
<tr>
<td>लाना lainā</td>
<td>लिता litā</td>
</tr>
<tr>
<td>देना denā</td>
<td>दिता dittā</td>
</tr>
<tr>
<td>पिना pinā</td>
<td>पिता pītā</td>
</tr>
<tr>
<td>सूना sunā</td>
<td>सिता sitā</td>
</tr>
<tr>
<td>नाहुना nahuunā</td>
<td>नाहिता nahātā</td>
</tr>
<tr>
<td>खालना khalonā</td>
<td>खालाता khalāta</td>
</tr>
<tr>
<td>धोना dhonā</td>
<td>धोटा dhotā</td>
</tr>
<tr>
<td>धूना dhunā</td>
<td>धूत्ता dhattā</td>
</tr>
<tr>
<td>बाईठना baithnā</td>
<td>बाईठा baithā</td>
</tr>
<tr>
<td>पिना pīnā</td>
<td>पिठा pīṭha</td>
</tr>
<tr>
<td>Infinitive</td>
<td>Past Participle</td>
</tr>
<tr>
<td>-----------</td>
<td>-----------------</td>
</tr>
<tr>
<td>कहना</td>
<td>कहा</td>
</tr>
<tr>
<td>खाना</td>
<td>खाया</td>
</tr>
<tr>
<td>जाना</td>
<td>गीता</td>
</tr>
<tr>
<td>मरना</td>
<td>मौटा</td>
</tr>
<tr>
<td>पाठा</td>
<td>पिया</td>
</tr>
<tr>
<td>गाना</td>
<td>गाया</td>
</tr>
</tbody>
</table>

The following Verbs take the regular past participle as well as the irregular:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Past Participle (Irregular)</th>
</tr>
</thead>
<tbody>
<tr>
<td>जाना</td>
<td>जाना</td>
</tr>
<tr>
<td>पाठा</td>
<td>पाठा</td>
</tr>
<tr>
<td>वेक्खा</td>
<td>वेक्खा</td>
</tr>
<tr>
<td>बाँधिया</td>
<td>बाँधिया</td>
</tr>
<tr>
<td>दिग्ना</td>
<td>दिग्ना</td>
</tr>
<tr>
<td>रिपा</td>
<td>रिपा</td>
</tr>
<tr>
<td>टूटा</td>
<td>टूटा</td>
</tr>
<tr>
<td>गुमना</td>
<td>गुमना</td>
</tr>
<tr>
<td>खुला</td>
<td>खुला</td>
</tr>
<tr>
<td>भाजना</td>
<td>भाजना</td>
</tr>
<tr>
<td>रुजना</td>
<td>रुजना</td>
</tr>
</tbody>
</table>

Note.—The different meanings of the Verb ‘to fall,’ as given above;

- दाँता (dā̤nta) dhāntā
- दिग्ना (dignā)

Means to fall.

- पाठा (pātha)

Means literally, "to lay down," and is used compound with the above;

Example.—है पृथ् भृति ॥ पृथ्वी भृति भूमि = oh muniā

पृथ्वी भृति, तो एक दिग पिया, That boy fell off his horse.
The Future Tense is formed in two different ways. If the root ends in a vowel we add to it \textit{wāngā}, Ex. \textit{saṭī} = \textit{jānā}, to go. \textit{sa} = \textit{jā}, go. \textit{saṭī} = \textit{jāwāngā}, will go.

1.—If the root ends in a consonant we add to it \textit{āngā}, Ex. \textit{vṛstå} = \textit{karna}, to do. \textit{vṛ} = \textit{kar}, do, \textit{vṛstå} = \textit{karaṅgā}, will do.

2.—(a) The Verb \textit{lāinā}, slightly differs from the above for the \textit{ai} is omitted, and a short \textit{a} added, before \textit{wāngā} Ex. \textit{lāṅgā} \textit{lawāngā} — will take.

CONJUGATION.

As th. Verbs \textit{gu} \textit{hān} and \textit{vṛtā} \textit{hapa} are used extensively in the conjugation of other verbs, and follow none of the above rules we will conjugate them first.

\begin{tabular}{llllll}
 & & & & & \\
\textbf{Gā} & \textit{hān}, am. & & & & \\
\textbf{Singular.} & & & & & \\
1st.—\textit{mu} \textit{gā} & main \textit{hān}. & & & & \\
2nd.—\textit{tu} \textit{gā} & \textit{tūn hāin}. & & & & \\
3rd.—\textit{ū} \textit{gā} & \textit{oh hai}. & & & & \\
\textbf{Present.} & \textit{bhāmi} \textit{gā} & \textit{asinū hān}. & & & & \\
\textit{I am, &c.} & \textit{umā} \textit{vē} & \textit{tusinū ho}. & & & & \\
\textit{We are, &c.} & \textit{en in} & \textit{oh han}. & & & & \\
\textbf{Plural.} & & & & & \\
\hline
\textbf{Past.} & & & & & \\
1st.—\textit{mu} & \textit{main}. & M. F. & & & & \\
2nd.—\textit{tu} & \textit{tū}. & \textit{mā, sā, mi} \textit{si, I was &c.} & & & & \\
3rd.—\textit{ū} & \textit{oh}. & \textit{umā} \textit{tusinū}. & & & & \\
\textit{We were} & & & & & & \\
\textit{&c.} & \textit{mē, sē mi mā sānū}. & M. & & & & \\
\textit{We were} & & & & & & \\
\textit{&c.} & \textit{mat sem mi mā stān}. & & & & & \\
\end{tabular}

EXERCISES.

We are brothers. He was a good boy yesterday. Thou art wrong. They were not at home. I am your father. It is very cold. We were right. He is asleep. You
were in his house. They are very bad girls. She is here. I was not blind. You are a tall girl. We were that man’s daughters. She was a little lazy. I was his mother.

_Note._—स्त्री_ is most commonly used for Masc, Fam, Sing, or Plural, on account of the difficulty in remembering the genders.

\[\text{होना} = होना, \text{to be or to exist.}\]

Root. अ, _हो_ = exist.

Present Participle. रुद्रा _hundā_ — existing | Conjunctive. रुद्री _hoke_ = having been.

Past do. रुद्राम _hoiā_ — existed | Substantive रुद्रअ _hundalā_, one who is.

**INDICATIVE MOOD.**

_Aorist Tense._

1st.—_कोनā_ _khowān_

2nd.—_कोन_ _khowo_

3rd.—_को_ _khowe_

M. F. I may become. &c

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<tr>
<th>रुद्री <em>hoke</em></th>
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M.F. We may become, &c.

_Present Tense._

**Singular.**

1st.—_नां_ _nān_ \_M.

2nd.—_तृं_ _trān_ \_F.

3rd.—_को_ _kō_ \_I exist, &c.

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_Definite_ Present.

1st.—_M.

2nd.—_तृ_ _trān_ \_F.

3rd.—_को_ _kō_ \_I am existing, &c.

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We are existing &c.
Imperfect.

1st. — M. F.  |
2nd. — तिन, कुंडानि  dī मी. st. I was existing, &c. |
3rd. — तिन, कुंडानि  dī मी. st. We were existing, &c.

Past.

Singular.  

1st — M. F.  |
2nd — तिन, कुंडानि  hoī मी. I became &c. |
3rd — तिन, कुंडानि  hoī मी. We b came, &c.

Plural.

Perfect.

1st. — M. F. \{ ति: हानै \} M. F. \{ ति: हानै \} We are becoming, &c.
2nd. — तिन, कुंडानि  दी मी. इ ति: हानै मी. We are become, &c.
3rd. — तिन, कुंडानि  दी मी. इ ति: हानै मी. I have become &c.

Pluperfect.

1st. — M. F.  |
2nd. — तिन, कुंडानि  दी मी. इ ति: हानै मी. We were become, &c.
3rd. — तिन, कुंडानि  दी मी. इ ति: हानै मी. I had become &c.

Future.

1st — तिन, कुंडानि  howān M. F. तिन, कुंडानि  howān M. F. \{ ति: हो \} ति: हो मी. We shall be, &c.
2nd — तिन, कुंडानि  दी मी. इ ति: हो मी. गै जी मी. गो जी मी. गी मी. We shall be, &c.
3rd. — तिन, कुंडानि  दी मी. इ ति: हो मी. 1 shall be, &c. ति: हो मी. I may be &c.

Future Probable.

Singular.

1st. — M. F.  |
2nd. — तिन, कुंडानि  दी मी. इ ति: हो मी. सिला, गै जी मी. गी मी. I may be &c.
Future Probable.

Plural.

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Future Perfect.

Singular.

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Active Verb.

पहला ghalā. to send.

ROOT पहल ghal, send.

ACTIVE VERB.

Present Participle पहला ghalā, sending  Conjunctive पहल ghal ke, having sent.
Past do. पहला ghalā, sent.  Substantive पहल वाला ghalanwālā one who sends.

IMPERATIVE MOOD.

Present: तु गहल tūn ghal, send thou.
Remote Future: तु गहल tūn ghalā, send thou.
indicative mood.

aorist tense

singular.

1st.—маин ghalaṁ
2nd.—walī ghalen
3rd.—wałi ghałe

plural.

m. f. i may send, &c.

m. f. we may send, &c.

present tense.

1st.—маин m. f. амин astin
2nd.—тун ghalda śī di. ўмин tustir
3rd.—ох i send, &c. ён oh

we send &c.

definite present.

singular.

1st.—м. f. га́нд 
2nd.—гала, ghalda śī di. 
3rd.—

i. e.

2nd.—гала, ghalde śī diāṁ.
3rd.—

plural.

we are sending, &c.

habitual present.

singular.

1st.—м. ghalda hundā
2nd.—f. ghaldi hundi,
3rd.—
Habitual Present.

M. पहले हुई ghalde hunde
F. पहली कीं ghaldiān hundiān

We are in the habit of sending, &c.

Imperfect.

1st, 2nd, 3rd Singular.—पहला, ghalbā, सी di, मी si. I was sending, &c.

1st 2nd 3rd Plural—पहले, ghalb-, दीमा diān, मी si. We were sending, &c.

Imperfect Habitual.

1st, 2nd, 3rd —As in habitual present, but use मी si for गि hān and its inflected forms.

| पहला  | गि hān to send. | महालिंग देणी to aid. |
| पहला  | चुम्ना to kiss   | बीसाळा to sow.       |
| पहला  | देपा to give.   | भिलाळा to meet.      |
| पहला  | गिल कुथना to abuse. | नेवना to join. |

Translate:

Kiss your sister. We always aid the poor. I always meet him. The girls are sending food. You were giving me clothes. He was abusing my father. He kisses his aunt. She sends money to them. We are sending these boots. She always abuses me. The women sow the corn. Meet me to-morrow. Send this man. She always gives me food. He is joining a broken table.

Past.

Singular.

1st.—मैं गहला main ghaliā.
2nd.—तुम्हारा tūn ahaliā.
3rd.—हे ते पहला oh ne ghaliā.

Past.

Plural

1st.—महानी पहला asān ghaliā.
2nd.—तुम्हारी पहला tūnān ghaliā.
3rd.—हे ते ते पहला oh rān yr ghaliā.
Perfect.

Singular.

1st.—मैं वहिष्ठा है  

2nd.—तू वहिष्ठा है 

3rd.—हम्ही वहिष्ठा है

M. & F. I have sent, &c.

Plural.

1st.—मैं वहिष्ठा है 

2nd.—तू वहिष्ठा है 

3rd.—हम्ही वहिष्ठा है

M. & F. We have sent, &c.

Pluperfect.

Singular.

1st.—मैं वहिष्ठा सी 

2nd. — तू वहिष्ठा सी 

3rd. — हम्ही वहिष्ठा सी

M. & F. I had sent, &c.

Pluperfect.

Plural.

1st. — मैं वहिष्ठा सी 

2nd. — तू वहिष्ठा सी 

3rd. — हम्ही वहिष्ठा सी

M. & F. We had sent, &c.

Note.—(1.) When the Instrumental case is used, the Verb agrees with the object in number and gender, except when the object is governed by the preposition न (to). In the latter case the Verb is used in the form of the 3rd person, sing, masc, as given above.

Ex. :—चल ए चित्ठि पत्री, oh ne chithht pari, = He read the letter.

चल ए अपनी ईश्वर भविष्ठा  oh ne apnt bhain nani mari,

She struck her sister.

2 The following Verbs do not take, the Agentive case :—

काला = lagnā, to begin. सक्ता = to be able. चुक्ता =

to have done.
Translate:

I sent him away. You have given me a bad rupee. Thou hast struck me. They had sown the seed. I have met him in the village. Thou gavest him a pice. He kissed his mother. We abused them badly. They sowed some flowers. We have lost all our money. They have sent us some fruit. You have killed the child. We had made a chair.

Future.

Singular.

1st.—भला ghalān M. F.
2nd.—भले ghale M. F. चा gā. ची gī. I shall send, &c.
3rd.—भले ghal M. F.

Future.

Plural.

1st.—भला ghalān M. F.
2nd.—भल हो ghalo M. F. ची, ge. चीभीं gān. We shall send, &c.
3rd.—भले ghalan M. F.

Future Probable.

Singular.

1st.—भलां ghalā, सी dī M. F. ची, ge. चीभीं gā, चीभीं gā. I shall be sending, &c.
2nd.—भलें ghalā, सी dī M. F. ची, ge. चीभीं gā, चीभीं gā. I shall be sending, &c.
3rd.—भलत चीभीं gā, चीभीं gā. We shall be sending, &c.

Future Probable.

Plural.

1st.—भलां ghalā, सी dī M. F. ची, ge. चीभीं gā, चीभीं gā. We shall be sending, &c.
2nd.—भलें ghalā, सी dī M. F. ची, ge. चीभीं gā, चीभीं gā. We shall be sending, &c.
3rd.—भले ghal M. F.

Future Tense.

Singular.

1st.—भलां ghalā, howgā, I shall have sent, &c. (plural same as sing):, We shall have sent, &c.
2nd.—भलें ghalā, howgā, I shall have sent, &c. We shall have sent, &c.
Translate:

She will give this to me. We shall be sowing the corn. They will have lost their cattle. I will see where he is. They will be stewing some meat. You will have run the race. You will be eating your dinner. They will kiss all of us. You will sit there. They will be sitting on chairs.

SUBJUNCTIVE MOOD.

The Subjunctive or Conditional Mood is formed by prefixing जे je, or स्वयं jkar, meaning ‘if,’ before the Indicative mood.

Ex. :—मैं अगला je main ghalda = If I had sent.

मैं अपनी धुलाई je tuśti ghalde = If you had sent.

PASSIVE VOICE.

The Passive Verb is used when we wish to denote that the subject of the sentence is the receiver of the action, as, ‘I am beaten,’ ‘She was struck,’ ‘They will be punished.’

The Verb is formed by the using of one verb, generally सता jāna, to go, with the past participle of another, for example, भागना सता māri jāna, (to be beaten).

In the declension the Past Participle retains that form throughout whilst the other Verb follows the same rules used in declining the Active Verb.

Ex. :—मैं अवधा वियातां माँ मारी गिया हाँ. I am beaten.

घर भागी मारी गिया ओह मारी जागे. She will be beaten.

घर मारी गिया मो oh mare gae st They were beaten.

There is also another form in common use which is declined regularly with the use of the Verb होना hona, to be. The form consists of the root of the Verb, to which long त (त) is added, followed by the suffix दा ṭā.

Ex. :—भागी हा मारत दा = being beaten. मारिया सागरदादा = being burnt.
COMPOUND VERBS.

Compound Verbs in Punjabi are numerous. They are, as a rule, used only in the Past Tense, and are formed by adding one Verb to the root of another. They have no rule and can only be learnt by practice.

The following are the most common:

सक्ना = to be able. Ex. — मैं बहुत सक्ना गूं मैं कुद सक्ना हैं, I can (am able to) jump.

चुक्ना = to be finished. मैं भा चुक्ना ता मैं खाँ चुक्का हैं = I have (am) finished eating.

सट्टा = to throw. मैं सितारे भाव सट्टा मैं इंग्रेजी मार सुटा मैं = I killed him.

पैना = to lie. इंग्रेजी लिखा मैं ओ अंग्रेजी पीया सी = He had fallen down.

These four form Compound Verbs with the root of any other Verb but cannot be used alone. The meaning of the two former is the same as in English, but that of the two latter must be acquired by practice.

Other Verbs which are often used in the same manner are, साड़ा जाना (to go), देना (to give), लीना (to take), आफिसा आना (to come), and रखना (to put, to keep).

It must be remembered that, in the above, the root, although the principal part of the Verb, remains uninflected.

The word पैना when used with the Infinitive of another Verb, also gives a sense of compulsion; for example:

मैं गूं तीता पैना तैरी पूर्ण जाना पावेगा = You must go.

मैं इंग्रेजी वेम लक्टा पिया मैं इंग्रेजी हो इंग्रेजी कर्ना पीया = I was obliged to do that work.
Tho use of the Dative case with this Verb must be carefully noted.

Many Verbs, which may be classed as compound, are formed by using a Noun with denā (to give), karna (to do), or lainā (to take), for example.

| हांसी हेड़ा | हांसी हेड़ा denā, to hang. | हांसी हेड़ा | हांसी हेड़ा kara, to work. |
| लूम, जैम | लूम, karna, to work. | लूम, जैम | लूम, जैम kara, to hire. |
| भारा धरा | भारा धरा, hire. | भारा धरा | भारा धरा mul lainā, to buy. |
| मूल लैडा | मूल लैडा, price. |

In connection with the above, the Verb karna, to do, also signifies "to be in the habit of; example, मैं तैल पत्रिका वस्त्रहार गं main roj parhyā kurdā hān, I read every day.

The following rules regarding Verbs must be carefully noted:—

1.—The Verb फिप्पा वर्ता pichhā karna, (to pursue) always takes the Genitive case.

Ex. :—हड़टे हेड़ा (मैं) दा फिप्पा लैडा oh ne phauj (sainā) dā pichhā kitā, He pursued the army.

2.—The Verb भिलहरा milā, (to meet) always takes the Dative case.

Ex. :—हज मैंने स्वर में विलहरा oh main nūn vaste wicch milia
He met me on the road.

3.—To denote respect we use the plural form of the Verb,

Ex. :—साहिब भाइ गुर sahib āre haṁ, The gentleman has come.

4.—There is no Verb ‘To have’ in Panjabi. To express the same meaning we use the Verb ‘is,’ together with the Preposition दल kol, (with).

Ex. :—दल देलें विलहरा mere kol hai, I have. दल देलें विलहरा us de kol si
He had, or she had.

It is also expressed by the use of the Dative case, as in the following example.

Ex. :—कसिँ विलहरा tain nūn kuchh piṛ hai, Have you any pain?

It is also expressed by the use of the genitive case. तैल देलें पुत्रे terā kol putar hai, Have you a (any) son.
5.—Sometimes the Infinitive is used to give the same idea as the Present Tense.

Ex. :—मैं उठ्थे जा सकॉ न्म् maṁ uththe jā sakñā hāṁ, Can I go there?

6.—When the Infinitive is preceded by a preposition it is not inflected, but the final ा is omitted.

Ex. :—भाव खायी khān lāi, for eating. लिखन लायी likhan lāi, for writing.

7.—The Verb लगात् lagnā, has two meanings viz., 'relationship,' and 'cost'

Ex. :—Punjabi Bāt Chīt, page, 34 last line :—नीता घाण घाणे ऊगे दो

sūjāye ē tā jījā ēh dopnoī tere ki laqde han, Brother-in-law what

relation are both these to you?

स्पष्ट है तुम लगा is te terā ki lagā, what did it cost you?

8.—If an Infinitive, with the final (१) ा omitted, be used with the Verb denā, to give it gives a sense of permission.

Ex. :—कुं दु मौटे oh pūnī saun de, let him sleep. कुं दु माउटे आगिटे दे

oh pūnī āun de, let him come.

9.—Similarly, if used with the Verbs प्राचार lagnā, or विकार dehinā, it conveys the idea of a 'beginning,' for example :

कुं दु भाव टावे लाज़ै oh kaṁ karan lage, they began to work.

कुं दु लाव नाथे दाहे oh laran dāhe, they began to fight.

10.—By using the participle, ती हत् with the present participle we obtain the meaning “immediately” “at the instant of” as :—

कुं दु मन्दो जी भर फिना kā sundā hī mārgiā, immediately on

hearing it he died.

कुं दु अंदर उठरी जी फिल पुत्री oh āndar wurdi hī dīg pat,

immediately on entering she fell.
11.—The use of the Conjunctive particle रिक्त ki (having) must be often practised, as it is extremely useful in writing long sentences.

12.—In Panjabi all “indirect” statements must be translated “direct.”

Ex.:—He said he would come’ must be translated दौ दे अक्षि मे अचांगा. oh ne åkhi å ki main åwångå.

13.—The Verb चलिया स्त्रा chali jåñå, when used in one of the ‘Imperfect tenses means ‘to go’; when used in any of the other tenses it means ‘to go away.’

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**Numerals.**

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<td>66</td>
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<td>teti</td>
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<td>34</td>
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<td>chaunīti.</td>
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<td>67</td>
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<tr>
<td>35</td>
<td>65</td>
<td>ṛṭi</td>
<td>paiṇṭi.</td>
<td>60</td>
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<td>eḥhatti.</td>
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<td>sainṭi.</td>
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<td>64</td>
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<td>39</td>
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<td>untāli.</td>
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<td>40</td>
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<td>chālāti.</td>
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<td>61</td>
</tr>
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<td>58</td>
<td>1ṛ 1ṛalaśi</td>
<td>ikāli, kutāli.</td>
<td>66</td>
<td>60</td>
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<td>42</td>
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<td>butāli.</td>
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<td>chutāli,</td>
<td>69</td>
<td>56</td>
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<td>45</td>
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<td>paiṇṭāli,</td>
<td>70</td>
<td>55</td>
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<td>46</td>
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<td>chutāli.</td>
<td>71</td>
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<td>47</td>
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<td>sainṭāli</td>
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<td>aṭhālāli.</td>
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<td>unījā.</td>
<td>74</td>
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<td>paṇijā.</td>
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<td>50</td>
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<tr>
<td>51</td>
<td>48</td>
<td>1ṛ 1ṛalaśi</td>
<td>ikwaṇjā, kauwaṇjā, laśīṣa</td>
<td>76</td>
<td>49</td>
</tr>
<tr>
<td>52</td>
<td>47</td>
<td>1ṛ 1ṛalaśi</td>
<td>lauwaṇjā</td>
<td>77</td>
<td>48</td>
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<td>tarwaṇjā.</td>
<td>78</td>
<td>47</td>
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<td>chūṭṭhā.</td>
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<td>pachwaṇjā.</td>
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<tr>
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<td>chāṭṭhā.</td>
<td>81</td>
<td>44</td>
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<tr>
<td>57</td>
<td>42</td>
<td>1ṛ 1ṛalaśi</td>
<td>sarwaṇjā.</td>
<td>82</td>
<td>43</td>
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<td>58</td>
<td>1ṛ 1ṛalaśi</td>
<td>sarwaṇjā.</td>
<td>83</td>
<td>42</td>
</tr>
<tr>
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<td>59</td>
<td>1ṛ 1ṛalaśi</td>
<td>sarwaṇjā.</td>
<td></td>
<td>41</td>
</tr>
</tbody>
</table>
NUMERALS—concluded.

| 84 | च० कुनामी | churāt. | 94 | ्च० चुरान्वें | churānwen. |
| 85 | च० घणामी | pachāt. | 95 | ्च० पचान्वें | pachānwen. |
| 86 | च० खिंभामी | chhiāt. | 96 | ्च० च्हिंभान्वें | chhīānwen. |
| 87 | च० मानामी | satāt. | 97 | ्च० सतान्वें | satānwen. |
| 88 | च० नाधामी | athāt. | 98 | ्च० ऐधान्वें | athānwen. |
| 89 | च० नवानादी | unānwen. | 99 | ्च० उनान्वें | unānwen. |
| 90 | च० नवी | nābe. | 100 | ्च० नावें | nāvēn. |
| 91 | च० नवानादी | ikānwen. | 101 | ्च० इकान्वें | ikānwen. |
| 92 | च० बाधादी | kānwen. | 102 | ्च० कान्वें | kānwen. |
| 93 | च० तिरानादी | bānwen. | 103 | ्च० बान्वें | bānwen. |

The remaining Punjabi Ordinals are formed by adding वन to the numerals, such as देवेद विहवान् = 20th देवेद तिहवान् = 30th, &c. &c.

The particle लूकु, is also added to weights, measures and numerals and gives the sense of "about" as में लूकु = about a score, में लूकु तवात वाने = about a hundred men, में लूकु वहन ताबु = about a maund of wheat.
USEFUL TERMS.

Relations.

Masculine.

Widower, वैध रांढा.
Husband गाढ़ गाढ़र.
Husband's G; father सदिवर dadiuwar.
  " father मेंजा साऊरा.
  " brother (elder) मेठ jeth.
  " (younger) देवदेव war.
  uncle पुत्रु पातिहुर.
Wife's G. father सदिवर dadiuwar.
  " father मेंजा साऊरा.
  " brother मालू sālā.
  " uncle पुत्रु पातिहुर.
Father भिक्षु, pio खिल, bāpū.
  गानीभा, bhāīa. सल्ला lālā.
Father's father राजा, जाा बाए bābā.
  brother (elder) उप्प tāyā.
  " (younger) उप्प chačhā.
Mother's father ताठ πाना.
  " brother माही māmā.
Son युत puṭr.
Son's son पूड़ पोर puṭrā.

Feminine.

Widow वैधी रांढी.
Wife दुर्दी ukuṭī.
Wife's G. mother हॆष नापसह.
  " mother मास sas.
  " sister माली sālī.
Wife's aunt पत्रा patrus.
Husband's G. mother देवदेव dadehas.
  " mother मास sas.
  " sister ठाट्ठ πापान.
  " aunt पत्रा patrus.
Mother भी mān.
Mother's mother ठाटी πापा.
  " sister मामी māsī.
Father's mother ठाटी dādī.
  " sister ब्राह्मा bhūā.
Daughter यी dhi.
Daughter's daughter देवोली, dohtri.
  देवोली dohtī
RELATIONS.

Masculine.

Daughter's son ेवडा, ेवडा dohtā.

" husband ेवडा jaunāī.

Brother ु ा bharā.

Brother's son ेवडा bhātiājā.

Sister's " ेवडा bhānewān.

" husband ेवडा bhānewān.

Step father मात्रा पिं त matreā pītā.

Maternal aunt's husband बास मात्र mārā.

Paternol " " ऊर पुक्ष पुर pukṣ phukṣa.

Brother-in-law (wife's brother) मात्रा sālā.

Generation पित्रī pitrī.

Wife's family मेवे सुवर्ग suvarc.

Step relations मात्रा matreā (prefix).

Ex. :-मात्रा ेवडा step brother, etc

Feminine.

Son's daughters ेवडा, ेवडा pottā.

" wife गुं ा gūnīā.

Sister हैड bhāiā.

Sister's daughter ेवडा bhānewān.

Brother's " ेवडा bhātiājī.

" wife ेवडा bhārīā bhākō bhākō.

Step mother मात्रा मात्रा mātreet mānī.

Maternal uncle's wife मात्रा māmī.

Paternal " " बहादर chāchā.

Sister-in-law (wife sister) मात्रा sālī.

Husband's brother's wife बसाँ ा drāṇa.

" e. " " जात्रा jagāṇī.

Parents of betrothed त्र ा kuraṇ.

Bachelor त्र ा kuārā.

Note:—भट्टा mahīṭtar, gives the meaning of orphan.

Ex. :-Mother less, फिरे भट्टा pīt mohīṭtar, mother less. मान mohīṭtar.

COLOURS.

Ordinary.

राज़ red.

चिट्टा white.

निला blue.

काला black.

पिला yellow.

Horses.

सुब्जा grey.

गृजा roan.

मशक black.

कुमाऊ bay.

suraṇg chestnut.
**COLOURS—concluded.**

<table>
<thead>
<tr>
<th>Ordinary</th>
<th>Horses</th>
</tr>
</thead>
<tbody>
<tr>
<td>हरा</td>
<td>सामान्द             dun.</td>
</tr>
<tr>
<td>बुदामी</td>
<td>अब्लक              piebald.</td>
</tr>
<tr>
<td>अस्मानी</td>
<td>गोरा              iron grey. red</td>
</tr>
<tr>
<td>पिअजि</td>
<td>बूग्या              white (cattle).</td>
</tr>
<tr>
<td>भुस्तार</td>
<td></td>
</tr>
<tr>
<td>किरामची</td>
<td></td>
</tr>
<tr>
<td>सान्त्रा रङ्ग, orange</td>
<td></td>
</tr>
</tbody>
</table>

**TRADES AND PROFESSIONS.**

<table>
<thead>
<tr>
<th>बङ्गार</th>
<th>साराप्श      banker.</th>
</tr>
</thead>
<tbody>
<tr>
<td>राजी</td>
<td>नाई           barber.</td>
</tr>
<tr>
<td>सुराग</td>
<td>लुहर          blacksmith.</td>
</tr>
<tr>
<td>भल्ला</td>
<td>मलाह          boatman.</td>
</tr>
<tr>
<td>सिरस्सी गाव</td>
<td>जिल्गार     book-binder.</td>
</tr>
<tr>
<td>विलास पशु</td>
<td>किताब प्यारोश     book-seller.</td>
</tr>
<tr>
<td>मधेला</td>
<td>पठेरा          brick-maker.</td>
</tr>
<tr>
<td>मसादी</td>
<td>इसैं            butcher.</td>
</tr>
<tr>
<td>सुषाट</td>
<td>टर्करां          carpenter.</td>
</tr>
<tr>
<td>बेदवार</td>
<td>कोख्वाण        coachman.</td>
</tr>
<tr>
<td>रत्नबारी</td>
<td>हजवाण         confectioner.</td>
</tr>
<tr>
<td>ठांबाज</td>
<td>ठेकडार         contractor.</td>
</tr>
<tr>
<td>लेटीबाह</td>
<td>रासोता        cook.</td>
</tr>
<tr>
<td>मसाई</td>
<td>कसाघ          cultivator.</td>
</tr>
<tr>
<td>ढाकदार</td>
<td>लालरी         doctor.</td>
</tr>
<tr>
<td>ठक्कुश</td>
<td>सुनिराम          goldsmith.</td>
</tr>
<tr>
<td>पिसारी</td>
<td>घुसिराम        grass cutter.</td>
</tr>
<tr>
<td>पाशी</td>
<td>साहस          groom.</td>
</tr>
<tr>
<td>महीम</td>
<td>राष मार       highwayman.</td>
</tr>
<tr>
<td>मलुतवी</td>
<td>सालत्री        horse doctor.</td>
</tr>
<tr>
<td>बिठौला</td>
<td>भाथिराम       innkeeper.</td>
</tr>
<tr>
<td>मुरधवी</td>
<td>जुवाह्री        jeweller.</td>
</tr>
<tr>
<td>मसूद</td>
<td>मजूर         labourer.</td>
</tr>
<tr>
<td>नाम</td>
<td>राज          mason.</td>
</tr>
<tr>
<td>राजी</td>
<td>दाई            nurse (for a child).</td>
</tr>
<tr>
<td>गांधी</td>
<td>गान्धी        perfumer.</td>
</tr>
<tr>
<td>भम्मू उमारीत दासा</td>
<td>अकी तानवर वाला photographer.</td>
</tr>
<tr>
<td>पुलासवाला दासा</td>
<td>पुलासवाला          policeman.</td>
</tr>
<tr>
<td>बाण दासा</td>
<td>डाक वाला: postman.</td>
</tr>
</tbody>
</table>
**TRADE AND PROFESSIONS—concluded**

<table>
<thead>
<tr>
<th>Panjabi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਜਿਮਿੰਦਾਰ</td>
<td>farmer</td>
</tr>
<tr>
<td>ਪ਼ਲਾਨਾਂ</td>
<td>farrier</td>
</tr>
<tr>
<td>ਮੌਜੀ</td>
<td>fortune teller.</td>
</tr>
<tr>
<td>ਕਸਰਾ</td>
<td>founder (metal.)</td>
</tr>
<tr>
<td>ਦਸ</td>
<td>servant (m).</td>
</tr>
<tr>
<td>ਦਸੀ</td>
<td>servant (f).</td>
</tr>
<tr>
<td>ਦਰਜ਼ੀ</td>
<td>tailor.</td>
</tr>
<tr>
<td>ਸਧਾਦ</td>
<td>teacher.</td>
</tr>
<tr>
<td>ਗੱਹੀ ਸਾਇ</td>
<td>watchmaker.</td>
</tr>
<tr>
<td>ਗੁੱਹੀਆਰ</td>
<td>potter.</td>
</tr>
<tr>
<td>ਚੜ</td>
<td>robber, thief.</td>
</tr>
<tr>
<td>ਸਹਗੀਰਦ</td>
<td>scholar.</td>
</tr>
<tr>
<td>ਮੁਚੀ</td>
<td>shoemaker.</td>
</tr>
<tr>
<td>ਦੁਬੀ</td>
<td>washerman.</td>
</tr>
<tr>
<td>ਦੋਬਾਣ</td>
<td>washerwoman.</td>
</tr>
<tr>
<td>ਜੀਹੁਰ</td>
<td>water carrier.</td>
</tr>
<tr>
<td>ਭਿਸ਼ੀ</td>
<td>(Hind :)</td>
</tr>
<tr>
<td>ਲਕ੍ਰ ਕਾਰਾ</td>
<td>woodcutter.</td>
</tr>
</tbody>
</table>

**ENGLISH WORDS USED IN PANJABI.**

<table>
<thead>
<tr>
<th>Panjabi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਅਜਧਾਤ</td>
<td>adjutant.</td>
</tr>
<tr>
<td>ਬਾਰਕ (F.)</td>
<td>barrack.</td>
</tr>
<tr>
<td>ਕਹੀ (F.)</td>
<td>coffee.</td>
</tr>
<tr>
<td>ਕੰਪਨੀ (F.)</td>
<td>colonel.</td>
</tr>
<tr>
<td>ਕੰਪਨੀ</td>
<td>captain.</td>
</tr>
<tr>
<td>ਕਮਾਨ</td>
<td>command.</td>
</tr>
<tr>
<td>ਕਮਸਰੀਅਟ (F.)</td>
<td>commissariat.</td>
</tr>
<tr>
<td>ਕਾਮਿਸ਼ਨਰ</td>
<td>commissioner.</td>
</tr>
<tr>
<td>ਕਾਂਗੀ (F.)</td>
<td>company.</td>
</tr>
<tr>
<td>ਕੰਗਰਸ</td>
<td>cork.</td>
</tr>
<tr>
<td>ਕੰਚਵਾਂ</td>
<td>coachman.</td>
</tr>
<tr>
<td>ਕਾਊਸ਼ਾਲ (F.)</td>
<td>council.</td>
</tr>
<tr>
<td>ਠੋਕਾਣਰ</td>
<td>doctor.</td>
</tr>
<tr>
<td>ਪਹੁਤ</td>
<td>foot (12 ins).</td>
</tr>
<tr>
<td>ਆਪਲ (F.)</td>
<td>appeal.</td>
</tr>
<tr>
<td>ਜਰਨੀਅਲ</td>
<td>general.</td>
</tr>
<tr>
<td>ਕੋਟ ਮਾੰਤਰ</td>
<td>quarter-master.</td>
</tr>
<tr>
<td>ਹੋਸਪਟਲ</td>
<td>hospital.</td>
</tr>
<tr>
<td>ਲਾਲਤਾਈਰ (F.)</td>
<td>lantern.</td>
</tr>
<tr>
<td>ਲਾਪਹਾਈਰ</td>
<td>lieutenant.</td>
</tr>
<tr>
<td>ਮੈਜਰ</td>
<td>major.</td>
</tr>
<tr>
<td>ਮੀਸਕਟ(F.)</td>
<td>mess.</td>
</tr>
<tr>
<td>ਅਰਦੀ</td>
<td>orderly.</td>
</tr>
<tr>
<td>ਪਾਰਠ (F.)</td>
<td>parade.</td>
</tr>
<tr>
<td>ਜੀਲਾਖਾਨਾ</td>
<td>jail.</td>
</tr>
<tr>
<td>ਰੇਲ</td>
<td>rail.</td>
</tr>
<tr>
<td>ਰਪਾਤ (F.)</td>
<td>report.</td>
</tr>
<tr>
<td>ਤੇਕਾਣ</td>
<td>station.</td>
</tr>
<tr>
<td>ਤੌਲਤਾ</td>
<td>towel.</td>
</tr>
</tbody>
</table>
ENGLISH WORDS USED IN PANJABI.

बांटील कांटिन canteen.
मांसपीतिक sārthipīket certificate.
भर्म अफसर officer.
मिष्टी mukhī magazine.
कै दार्द नागर quarter guard.
गुर्जिया कुमित committee.
दिप duplex depot.
सपत्तिक sākata secretar.
टिकट tīkās, tīkāt, stamp, ticket.
सांत्री sentry
मिल mile.

कमांतर commandar.
बहिरा bearer.
टोस toast.
पारसल parcel.
तरप troop.
रोशन ration
चीप कोर chief court.
पिंशण pension.
राजदातresident.
टोल total.
लाइन line.

तार

पुल moment.
मिनट minute.
घूल्गंथा hour.
घारी Indian hour
(24 mins).
पहिर watch (3 hrs.)
दिन day.

अपदर्राम, माउं atkhārā, sālā week
माहित month.
वर्षा year.
तारकā dawn.
सुबर morning.
दुपहार, mid-day.
लैंडावल, afternoon.
सुन्द्री, evening.
तरकालīn night.

स्वप्री रात adhi rāt, midnight.
आज to-day.
हार yesterday or to-
morrow.
वेल time.
अज्रात to-night.
कुल rāt last night or,
tomorrow night.
पार्षाद parson day before
yesterday.
पिक्हले अर्धवे pickle ațhwārē, last
week.
पिक्हले मासिम pickle mahīne last
month.
पिक्हले अगले pickle warhe, last
year.
पिक्हले अगले pickle ațhwārē, last
week.
पिक्हले मासिम ațgle mahīne,
next month.
पिक्हले आगले ațgle warhe, next year
Table of Weights.

भयी डटांक aadhī chhatānık, one ounce.
डटांक chhatānık, two ounces.
भय पा adh pā, 8th of a seer.
पेड़ा pā, 3 chhittanks.
पा pā, 4th of a seer.
सावापा sawā pā, 5 chhittanks.
दुध पा dūdh pā, 6 chhittanks.
भयेर adh ser, 8 chhittanks or half
पेड़ पेर tin pā, 12 chhittanks or ¼ of a
पेड़ सेर, 16 chhittanks.
सावापेर sawā ser, one seer and a quarter.
दुध पेर dūdh ser, one seer and a half.
पेड़ेर पेर paune do ser, one seer and
पेड़ेर पेर do ser, two seers or nearly 4 lbs.
पेड़ेर सेर, two seers and [ a quarter.
सावापेर sawā do ser, two and a half seers.
सावापेर paune tin ser, two seers and [ three quarters.
सावापेर tin ser, three seers.
सावापेर sawā tin ser, three seers
सावापेर and a quarter.
सावापेर sādhe tin ser, three seers
सावापेर and a half.
सावापेर paune chār ser, three
सावापेर seers and three quarters.
सावापेर chār ser, four seers.
पेड़ पेर pānjar ser, or रेटी watī, five
सावापेर seers.
पेड़ पेर दहरी, ten seers.
पेड़ पेर dhaun, twenty seers.
सावापेर मण, 40 seers.
पेड़ पेर man, 12 maunds.

Days of the Week.

बूढ़वाल aitwār, Sunday.
मृंबहार somwār, Monday.
मकालङ्ग्राव manjulwār, Tuesday.
बुधवार būdhwār, Wednesday.

बुधवाल virwār, Thursday.
बुधवाल shukarwār, Friday.
बुधवाल chhapičhār wār, Satur-
Day.

The Months.

माष māgh, January.
दृवाद phagyan, February.
चेत chet, March.
विनावāhawāh wīsākh, April.
मेठ jeth, May.
बार kār, June.

माहवāh sāwan, July.
बाहद bhādron, August.
भासस assā, September.
वांक kattak, October.
माहवाह magh, November.
पोह poh, December.

* Every Punjabi month begins from about the middle of English month of the same names.
The Seasons.

<table>
<thead>
<tr>
<th>Season</th>
<th>Hindi Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cold</td>
<td>सर्दी (sārdī)</td>
</tr>
<tr>
<td>Hot</td>
<td>हुना (hunā)</td>
</tr>
<tr>
<td>Spring</td>
<td>ब्रान्त (brānt)</td>
</tr>
<tr>
<td>Rainy</td>
<td>चमासा (chamāsā)</td>
</tr>
</tbody>
</table>

The principal points of the Compass.

<table>
<thead>
<tr>
<th>Direction</th>
<th>Hindi Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>North</td>
<td>उत्तर (uttar)</td>
</tr>
<tr>
<td>South</td>
<td>दक्षिण (dakṣiṇ)</td>
</tr>
<tr>
<td>East</td>
<td>पूर्व (pūrva)</td>
</tr>
<tr>
<td>West</td>
<td>पश्चिम (paśčim)</td>
</tr>
</tbody>
</table>

Military Words.

<table>
<thead>
<tr>
<th>English</th>
<th>Hindi Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accoutrements</td>
<td>लैल बांट (laill bānta)</td>
</tr>
<tr>
<td>Admonish</td>
<td>बंटना (bantānā)</td>
</tr>
<tr>
<td>Advance</td>
<td>आग्रे उठना (āgrē utānā)</td>
</tr>
<tr>
<td>Aim</td>
<td>निशाना (nisēnā)</td>
</tr>
<tr>
<td>Ammunition</td>
<td>गोलीमित्रा (golī mitra)</td>
</tr>
<tr>
<td>Arms</td>
<td>धातिहार (dhatihār)</td>
</tr>
<tr>
<td>Army</td>
<td>सैनिक (saīnīk)</td>
</tr>
<tr>
<td>Arrears of pay</td>
<td>धातीपत्र (dhātīpatr)</td>
</tr>
<tr>
<td>Arrow</td>
<td>तीर (tīr)</td>
</tr>
<tr>
<td>Artillery</td>
<td>टोपक्षा (topkhā)</td>
</tr>
<tr>
<td>Attestation paper</td>
<td>लाभार है (labhār hai)</td>
</tr>
<tr>
<td>Axe</td>
<td>कुतार (kūtār)</td>
</tr>
<tr>
<td>Baggage</td>
<td>भंडार (bhandār)</td>
</tr>
<tr>
<td>Battle</td>
<td>लाल (laal)</td>
</tr>
<tr>
<td>Ball</td>
<td>गोला (golā)</td>
</tr>
<tr>
<td>Bayonet</td>
<td>सुंदर (sundar)</td>
</tr>
<tr>
<td>Belt</td>
<td>पेटी (petī)</td>
</tr>
<tr>
<td>Blow up</td>
<td>उदा देना (uda dēna)</td>
</tr>
<tr>
<td>Bow</td>
<td>कमान (kamān)</td>
</tr>
<tr>
<td>Burnish</td>
<td>चिलका (chilkā)</td>
</tr>
<tr>
<td>Bullet</td>
<td>गोली (golī)</td>
</tr>
<tr>
<td>Camp</td>
<td>लूप (lu)pā</td>
</tr>
<tr>
<td>Camp (rest)</td>
<td>पराल (pārā)</td>
</tr>
<tr>
<td>Camp (of exercise)</td>
<td>जूलस (julsā)</td>
</tr>
<tr>
<td>Cantonment</td>
<td>चालून (chaluṇ)</td>
</tr>
<tr>
<td>Cannon</td>
<td>टप (top)</td>
</tr>
<tr>
<td>Cartridge</td>
<td>कार्तूस (kārtūs)</td>
</tr>
</tbody>
</table>
Cavalry रसाला rasālā.

Cell तानि गौं kānji hand.

Charge, or crime टेंब dosh sūbh juram.

Clasp (f) कर्ल kart.

Cleaning rags (f) लीड, līr टैली तूली.

Compensation (for dearth of provisions (f) मैंथैरī, māṁthāri.

Compensation, (for anything else) बटा bhattā.

Corporal हैर nārik.

Coward वर्घीर dūrīk.

Decision हैला phaislā.

Dagger (f) बटर kāṭār.

Defence बक्का bakkā.

Defeat (f) अव kār mānak shukast.

Deserter चोरīchānghā.

Detachment दसी daśā.

Discharge (man) हाँ बरडा nā kāṭnā.

Discharge (gun) अलाइता oalānā.

Ditch (f) पाँचī khāī.

Enemy वैनī wairī.

Enlist (to) बहारी लवडा bharti karnā.

Evidence (f) चुकाँगी nyākī.

Fire (gun) अलाइता oalānā.

Flag जहांda jhāṅdā, तसाह nushān.

Flight (f) बाजर bhājar.

Foot soldier पैदल paidul.

Foot बिला kīlā.

Fortification (f) बिला बीती kīlā bāndī.

Fringe of turban जलव jhālar.

Furlough (f) उमा rojā.

Garrison (f) बिलेरी kile di phauj.

Guard पाठ्रा pathrā.

Guide सरदार sardār.

Guilty दोसी dosī.

Gun (f) बाडूं kanduk šādūk baduk.

Halting place मुकाम mukām.

Halt (to) मुकाम बरडा mukām kānā.

Haversack बैंडा jholā.

Helmet (f) टोपी topī.

Hostage, (f) दहक dhakk.

Imprisonment, (f) काईd kaid.

Indian articles of war सलामती lashkari ātn.

Infantry (f) (British) बाल kāl kurtī bālī.

Infantry (f) (Native) लाली kāli paltān palkā.

Innocent बादोस bados.

Inquiry (f) तक्कट taktkāt.

Intrenchment मूल वाह mūrkhā.

Jail जेल kānāa.
MILITARY WORDS—continued.

Javelin टेंगा neyā.
Kit नायखां अशबाह.
Knickerbockers देख तुइबाह.
Knife (f) हरी chhuri.
Load (to) लड़का laddūnā.
Loop hole मोरी (f) morī.
Ladder (f) पंजी पउरी.
Lance लेखारण धरणा barchahū.
Lead मिंहासा sikkā.
Magazine (f) भुखाँत mekhjin.
March (to) थुथुरता kīch karnā.
Medal (war) उतरा takmā.
Measurement नाप nāp.
Minc (f) मुंग सुराँग.
Muster (to) जांडा वांडा giNDI kARNī.
* Native officer समाजत समाजत.
    (Lieutenant)
Native officer (Captain) मुरजात सुबेदार.
Native Officer (Major) मुरजात समाजत.
    सुबेदार Mejar.
Native Officer (Adjutant) भासीत समाजत.
    ajiṭān jumādār.
Oath (f) मंग सुरि.
Pickaxe (f) जोंगी geNDī.

Pistol फिलसल, pilsal उमा तमान chā.
Powder दारा dārū.
Prisoner खैसा kuidī.
Punishment (f) मारा sujā.
Parade (f) पारट pārēt kaurīd.
Pay (f) उलम tukāh.
Pay Master नक्सी bakhshī.
Peace (f) मूल्य sulhā.
Pension (f) पिचना, pignhaNTUMINIGAS.
Pouch (f) झीसी khlītī.
    " large (f) खाजी खाजी khalītī.
Pouch नमस, toshān.
Quoit खूद kker.
Rampart (f) महील, sepilh दमील.
Rank जूडा buddā.
Range (f) चाँदी रात मातī.
Ration (f) रात rasūd.
Rebel दमादी phasādī.
Recruit बंजूट raigrūt.
Regiment (f) पक्का pullūpī.
Ribbon धीरा philā.
Sappers and भर्मिंका sapharmainā.
    miners (f) sapharmainā.
Sash साज जाल.

* In the Native Cavalry there are four grades समाजत, jumādār. भासीत ससाद, rasāidār. भासीत ससाद, rasāidār. भासीत समाजत, rasāidār Mejar. The Adjutant is called जों भासीत = wardī Mejar.
MILITARY WORDS—continued.

Scabbard (f) समां मियान.
Sergeant (Infantry) कुलदार kauldār.
Sergeant (Cavalry) दुधेलध दुधेलध dudhelār.
Sentence तुम मुकम दुइ फतवा.
Shield (f) भागा धाल.
Soldier मध्यी मध्यी.
Spear (f) बाजी barchē.
Sword (f) तालवार talwār.
Target practice (f) सांस भावी chamlārī.
Tent तेव्र तेव्र.
Transport (f) बाहर बाहर bhār bardārī.

Troop दल turāp.
Turban लागा लागा लागा लागा talaghā.
Uniform (f) बालों बालों bardo.
Valley (f) गाटी ghatt.
Victory (f) हूँ, मैं phute, jai.
War (f) साँग साँग lārāī.
Wallet (f) खुर्जी khurji.
Warn (to) जताउ जताउ jāunā.
Water-bottle लोता lotā.
Warrior मुज्बा शूरमा.
Witness देखाग उगाह.

Civil Engineering Words.

Account लोखा lokhā.
Account book (f) बिज़ा दी बिज़ा बिज़ा hisāb di kitāb.
Adjust (to) जीव जीव धीक कर्ना.
Advance (f) उम्मा उम्मा उम्मा उम्मा उम्मा येतरयेतर yeytri talāb.
Agreement वेठ वेठ karār.
Arch भवास mahrāb.
Axe (f) कुहारी kuhārī.

Badge (f) चपस्रास chaprās.
Bamboo वानस wānis.
Bamboo framed work on which tiles or thatch are laid.
Bank (of river) देशा kanṭhā.
Bar (a door bolt) (f) बिल्ली billī.
Barrel पीपा pīpā.
Basket (small) (f) टोकरी tokrī.
Basket (large) टोला tokrā.
CIVIL ENGINEERING WORDS—continued.

Beam (f) ढक्कन kari.
Bellows, (small) (f) चोथली chaurikhi.
Blacksmith चंगल luhar.
Bolt (f) छिटकी chitkani.
Brick (f) घिट itt.
Brick-bat चॉना roopa.
Brick dust (f) सुरक्षा surkhi.
   " (sun dried) (f) चोथी घिट kachhi itt.
   " (half burnt) (f) ढूँढी घिट pilli itt.
   " (well burnt) (f) चोथी घिट mukti itt.
Brick kiln भाऊ आवाची.
Bridge पुल pula.
Build (to) खड़ावणा वार्मा वर्गणा bannānā.
Building (f) अवस्था, haveli (m) भवन malān.
Bungalow अवस्था banyāla.
Canal नदी (F) nahir.
Carpenter ब्राह्मण tarkhān.
Ceiling छह बिर चटकी chhut buniḍī.
Cement भाऊ मसालā.
Chain मैसी स्वर्णā janījīr.
Door छुता bhāhā.
Door (frame) (f) छुता चुकाह kuart.
Earth-work निर्माण mitti dā kaṁm.
Excavation (f) खुदाइ khudāi.
Foundation (f) निवो निव. Foundation.
Glue (f) चीमा suresh.
Height (f) छोटी uchāi.
Hinge बच्चा kahā.
Instrument उद्धरण hathiār.
Iron लोहा lohā.
Labourer भ्रुमा majār.
Ladder (f) चोथी pauri.
Level तलायल brābar.
Lime चुरा chūnā.
   " (quick) चोथा चुरा kachcha chūnā.
   " (slackened) चुरिगा चुरिगा chūnā.
Mallet (f) भुलाली mungli.
Mat (f) सड़, saph छोटी pūrī.
Measure (to) घाट, pārnā. भिडा minā.
Mark ठिकाना nishān.
Plan ठम्बा nakshā.
Plank उद्धरण taktā.
Plinth (f) बुद्धी kuraṭ.
Pocket book पीमी जी वाओ khise dī katāb.
Rafter (f) ढक्कन kari.
Rammer बुभन्न durmār.
Reservoir चॉन hauj.
Civil Engineering Words—concluded.

Roof (f) हाँच ohh-itt.
  " truss (f) डैंची kainchī.
Room बम्बा, kumrā (f) ढेढ्ढी khrīt.
Root up (to) दूधान्ना ukhārnā
Rope उमा, rassā (f) उमी ruset.
Sand (f) वेद ret.
Sand-paper दीवाख regnāl.
Saw (f) भट्टी ड्री.
Screw पत्त peck.
Scaffold (f) भाऊ machān
Sketch रम्जम nakshā,
Spear (f) बचकी barchhi.
Spike (f) मिर्श makh.
Tape दीउ phīlā.
Tile धव्यa khaprā.
Wall (f) दौं kaūdh.
White-wash (f) दौं bālī.
Window (f) धवली khirkē.

Medical.

Parts of Body.

Ankle गित gītā.
Arm (f) बांध bānē.
Armpit (f) बह khaabhkh.
Arm (upper) जल्ळा daulā.
Back (f) पिठ pikh.
Back bone (f) बम्बवर kumrōr.
Beard (f) दाढी dārīt.
Belly द्री ःdīd.
Blood रुग luhū.
Bone (f) उड्री haddī.
Brain भांस magaj.

Calf (f) पिठी pillī.
Cheek (f) वालू gullah.
Chest (f) दहाटी chhātī.
Chin (f) होटी hōtī.
Ear चन kan.
Elbow (f) भनबर arak.
Eye (f) भॉच kh'akh.
Eyeball देखa delā.
Eye brows (f) दच्ची bhavān.
Eye lashes (f) दिम्बटौं jhimutān.
Face मुंह, mūnh चेहरa chhrā.
<table>
<thead>
<tr>
<th>English</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finger (f)</td>
<td>छंगली उंगली</td>
</tr>
<tr>
<td>do. (little) (f)</td>
<td>छिढी छिढी</td>
</tr>
<tr>
<td>Flesh</td>
<td>मांस</td>
</tr>
<tr>
<td>Foot</td>
<td>पैर पैर</td>
</tr>
<tr>
<td>Forehead</td>
<td>मङ्गळ</td>
</tr>
<tr>
<td>Grinder (molar) (f)</td>
<td>साथु दाथ</td>
</tr>
<tr>
<td>Gum</td>
<td>भङ्गु</td>
</tr>
<tr>
<td>Hand</td>
<td>हाथ हाथ</td>
</tr>
<tr>
<td>Hair</td>
<td>गळ्या गळ्या</td>
</tr>
<tr>
<td>Head</td>
<td>मळ मळ</td>
</tr>
<tr>
<td>Heart</td>
<td>धार्थ</td>
</tr>
<tr>
<td>Heel (f)</td>
<td>आटी आटी</td>
</tr>
<tr>
<td>Hip</td>
<td>बुळा कुला</td>
</tr>
<tr>
<td>Joint</td>
<td>मळ मळ</td>
</tr>
<tr>
<td>Kidney</td>
<td>गुर्दा गुर्दा</td>
</tr>
<tr>
<td>Knee</td>
<td>गोदा गोदा</td>
</tr>
<tr>
<td>Leg (f)</td>
<td>लट्ट लट्ट</td>
</tr>
<tr>
<td>Lip</td>
<td>ग्रे ग्रे</td>
</tr>
<tr>
<td>Liver</td>
<td>बलसा बलसा</td>
</tr>
<tr>
<td>Loin (m)</td>
<td>लक्क, लक्क (f) वक्क वक्क</td>
</tr>
<tr>
<td>Lung</td>
<td>प्हेप्क्का प्हेप्क्का</td>
</tr>
<tr>
<td>Mouth</td>
<td>मळ मळ</td>
</tr>
<tr>
<td>Moustaches (f)</td>
<td>मळ मळ मळ मळ</td>
</tr>
<tr>
<td>Nail</td>
<td>नाइन</td>
</tr>
<tr>
<td>Navel (f)</td>
<td>धुनी धुनी</td>
</tr>
<tr>
<td>Neck (f)</td>
<td>गियी गियी गियी गियी</td>
</tr>
<tr>
<td>Nose</td>
<td>नाक पाक</td>
</tr>
<tr>
<td>Nostril (f)</td>
<td>नाः नाः</td>
</tr>
<tr>
<td>Palm (f)</td>
<td>घड़ी उल्सी हाथ दि तली</td>
</tr>
<tr>
<td>Pulse (f, रानी, नारी रज्जर नबाज</td>
<td></td>
</tr>
<tr>
<td>Rib (f)</td>
<td>पमली पसली</td>
</tr>
<tr>
<td>Shoulder</td>
<td>भेदगा मङ्गळ</td>
</tr>
<tr>
<td>Side (f)</td>
<td>दृषी दृषी दृषी दृषी</td>
</tr>
<tr>
<td>Skull</td>
<td>छप्पू छप्पू</td>
</tr>
<tr>
<td>Sole (f)</td>
<td>फुना फुना पैर दि तली</td>
</tr>
<tr>
<td>Stomach</td>
<td>मळ मळ</td>
</tr>
<tr>
<td>Teeth</td>
<td>दंड दंड</td>
</tr>
<tr>
<td>Tendon (f)</td>
<td>रानी नारी</td>
</tr>
<tr>
<td>Thigh</td>
<td>पाट पाट</td>
</tr>
<tr>
<td>Throat</td>
<td>नाक गाला मळ मळ</td>
</tr>
<tr>
<td>Thumb</td>
<td>बंड़ुळ बंड़ुळ</td>
</tr>
<tr>
<td>Toe (f)</td>
<td>पैर पैर पैर पैर</td>
</tr>
<tr>
<td>Tongue (f)</td>
<td>जळी जळी</td>
</tr>
<tr>
<td>Wrist (f)</td>
<td>जळी जळी</td>
</tr>
</tbody>
</table>

MEDICAL—continued.
Medicines.

Aescia Gum (f) दोबाटे धीरे kikkar di günd.
Aconite भाॊतुलापिता mittā telī.
Aloes मुसब्ब्र musabbar.
Assafetida (f) दिंगhing.
Alum (f) हादिटा patakāri.
Ammonia Chloride तसार pasādar.
Antimony मुखा surmā.
Areca nut (f) मुहाली supārī.
Arsenic Alba मिचिता मीठी chittā saṅkhiā.
Benzoin. बेंजाइट lobān.
Bitter apple. झुंभ tumma.
Borax. मुखाजा suhāgā.
Calomel. तमबर ras kapūr.
Camphor मुसब्ब्र बुध mushak kapūr.
Cann.bis Indica झांसा gānjā.
Cardamum (f) झाडी lāchī.
Clov. s लाँग launīg.
Catacheu लोग kathā.
Chalk (f) पालो pāndo.
Coriander (f) खांसी dhanīā.
Cucumber. चीता khirā.
Croton seed निस्तोज्जा jamā! guřā.

Datura युंगा dhatūrā.
Fig (f) रसील hajīr.
Fennel Fruit मेंट soc.
Honey (f) मेरल shahīd.
Lemon मन्दिं निंबु.
Lime महुल chūnā.
Lime juice मन्दिं ता महुल nimbū dā arak.
Linseed (f) अलमी alōī.
Mace (f) सलवडी जलवारī.
Mori or मोरू मद dūl badānā.
Melbourne. मोरू मद dūl badānā.
Mustard (f) चासी rāī.
Musk (f) मस्तूलī kustūrī.
Nux vomica तुसका kuchā.
Nutmeg मैडल juhiphal.
Poppy head पल्रा post.
Prune आंखुक्काला ālu bukhārā.
Sarsaparilla पांमा ushā.
Sulphur (f) दियां gāndhak.
Tamarind दींदी nībī.
Turpentine उषरुलī lāpīn.
Vinegar. सप्रा sirkā.
Wax (f) मूंफ mom.
Yolk of Egg (f) मांे धी सरसो अंडे dt jardi.)
Diseases.

Abortion कँची घुलल्लाणा kachchā nikkal jānā.
Abscess देंगा phorā.
Acne फिम्म thimm.
Ache (f) पीठ pīr.
Ague बांचे सा उप kāne dā tap
Ascites रक्ताप jalavadhar.
Blind भट्टापन्नā.
Bald जीसा gnājā.
Bubo (f) दूंग wudhālīh.
Cataract मेडूसा विस motā biid.
Catarrh नधभ jukhām.
Cut चौर chīr.
Consumption उप सिर lop dikk.
Cough (f) धूप khāngh.
Cholera गैजा hajājā.
Coma (f) गिशोंसी bikoshtā.
Deaf बेला bolā.
Dumb गुंगा guṅgā.
Diarrhoea सम dast.
Dysentery प्रोहक्श, prohāksh bhār maror
Dyspepsia (f) बड़ा उस्मी bād hajmī.
Fever उप tap.
Fever (enteric) बरबर दा उप barabbar dā tap.
Gout गंधिबा gāṅdiā.
Gonorrhoea सुडांब suṅjākh.
Headache (f) सिरपीठ sir pīr
Heart disease (f) बिउवटो विस्फोटī dil di bāmārī.
Hemiplegia अन्यविह adhrāṅg.
Itch (f) धुरव khurk.
Leprosy वेंग kohr.
Lumbago (f) जंगल सी पीठ komr di pīr.
Lame दोंग lāṅgā.
Liver complaint (f) बलीन सी पीठ baleine di pīr.
Onychia भल्रा chaundrā.
Piles (f) सरांगी bawāsīr.
Prickly heat (f) पित pīt.
Pimple (f) पिंटरा phirmāt.
Rheumatism बाह्री wāt.
Small-pox (f) माता mātā.
Spermatorrhoea भट्टि खट्टमांत jharāṇā
Spermatoze (sting) दंग dāṅg
dSwelling (f) मेन soj.
Wound सम, jukhāम धार ghāo.
Worm जीता kīrā.
Judicial Words.

Adjure, (to) मैं रूढ़ि सुनह देनि.
Agreement (f) लिखड़ लिखहत.
Allowance भूड़ बसाटा.
Altercation बाजना जहांग्रा.
Assault (f) भावबुट मार कुछ.
Borrow (to) तुलच सैठा हुढ़र लैना.
Bribe (f) डॉडी वाढहटी.
Charge डेम दोस्त.
Claim राजा दावा.
Complaint (f) हाइफ्राच, फ्रीड.

साहस पालस्थ.

Court (f) वचरी कचहरी.
Criminal (f) इनसताजी पहुंडीरी.
Defence बचा बचाक.
Defendant भुड़ला मुदविला.
Evidence (f) दुखाजी उज़ही.
Pleader बहुलख वकिल.
Plunder (f) लूट लूट.
Prosecute (to) पवर सैठा पकार लैना.
Rigorous Imprisonment मधु दैन सुहार काइद.

Fetters (f) चेत्वारी बेहार्.
Fine सबमारा, जर्मना जटम दाम.
Forgery (f) सामासी जाल्सी.
Gambling सामी जाना.
Handcuffs (f) उबलनीभाँ हथकार्तान.
Inquire into (to) दिवासबना विचार कर्ना.
Jury (f) पचैत पुछाइत.
Justice तिमाँ निमी.
Law भाड़ काँपु.
Law suit भवसा मुकद्मा.
Mortgage (to) जाएग पवला गाहने धापना.
Murder (to) सुखबन्द कृष्ण कर्ना.
Oath (f) मैं सुना.
Ornament बाजरा गाकना.
Perjury (f) चुड़ीमें घृष्ठी सुना.
Petition भवसी अर्जी.
Robbery यज्ञ धापना.
Thief बेवँ चौर.
Theft (f) रेवी चौरी.
Witness देखाए गजान.

51
Persian wheel.

चाल, रस्ता hārt, hālt persian wheel.
धूल dhūl upper.
चुहाक्की (f) chūhakkī (f) lower.
तक्ला tuklā axis of upper wheel.
कान्जन kānjān crossbeam.
कुत्ता kutā stop-cock.
पांजालī panjālī (f) yoke.

चैन bair water wheel.
माल mālī (f) rope.
तिन्द्र tindr (f) earthen water pot.
पसार pāsār (f) wooden trough.
गाड़ी gāḍī (f) driving seat.
आद ād (f) water channel.
पूराणी purānī (f) driving whip.

Plough.

हल hāl plough.
फहलā phālā colter of a plough.
पांजाली panjālī (f) yoke.

कुर kūr body of plough
सुहागā suhāgā leveller.
हाथिभाल kāthībhāl (m) handle.
हाथिही kāthīhi (f) handle.

Land.

चाही chāhī (f) land watered by well.
पाकरī pakārī (f) land watered by canal.
बरानी barānī bāra mārā (f) depending upon rain.
बेट bet low land near the river.
टिबई tibāī high land.

बाँध bāniyar barren or waste land.
रोही rohi (f) sandy land.
पुान pūān low land.
राणा rāṇā level ground.
रक्खा rakhā (f) land reserved by Government.
बिर bīr (f) meadow.
Agriculture.


dīnda cotton bud.
sītā ear of wheat, &c.
chullī (f) ear of Indian-corn.
watt (f) boundary of field.
manā a place of observation.
bhūri (f) a load of grass, &c.
pūla small load of grass &c.
ph asal (f) crop.
pukknā to ripen.
vaḍhnā to reap.
gaudhāl a place where [ sugar is made.
vaḍhnā sugar mill.
khori (f) dry leaves of sugar cane.
charas leathern
charāi bucket for irrigation.
sinjnā to water,
khāt (f) manure.
jg (f) pair of bullocks.
bhiādi (f) partnership.
pāṇī to manure.
māth (f) rope of persian wheel.
ṭīnd (f) earthen pot.
### Agriculture—concluded.

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>गिंमा</td>
<td>hissā    part.</td>
</tr>
<tr>
<td>बिगाह</td>
<td>bigāh   120 feet square.</td>
</tr>
<tr>
<td>बारी</td>
<td>wārt    (f) turn.</td>
</tr>
<tr>
<td>मेंढा</td>
<td>jonā    to yoke.</td>
</tr>
</tbody>
</table>
| मेयी  | sept    
| विभाणि | kiārā   part of a field. |
| विभाणि | kiārā   to conduct water from one part of a field to another. |
| मेन्ना  | munāpā |
| हलवानि | saindi  a mixture of wheat and chaff, &c. |
| साजिल | khulwārā a stock of grains. |
| सिल्सिल | mūsul   stack of chaff. |
| तार | nār     (f) wheat straw. |
| बका  | bokā    leathern bucket. |

### Cookery.

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>श्रव्या</td>
<td>dechā   a brass cooking vessel.</td>
</tr>
<tr>
<td>तवार</td>
<td>tawā    an iron pan for cooking bread.</td>
</tr>
<tr>
<td>कारही</td>
<td>kārāhi  (f) a frying pan.</td>
</tr>
<tr>
<td>कुर्ची</td>
<td>kurchi  (f) cooking spoon.</td>
</tr>
<tr>
<td>भांडे</td>
<td>bhānde  cooking pots.</td>
</tr>
<tr>
<td>थाली</td>
<td>thālī    (f) a small brass or metal dish.</td>
</tr>
<tr>
<td>चहायप</td>
<td>chhaṇṇā a metal drinking [ cup.</td>
</tr>
<tr>
<td>धक्कां</td>
<td>dhakkan (f) a cover.</td>
</tr>
<tr>
<td>कारल</td>
<td>kārul    a small metal drinking cup.</td>
</tr>
<tr>
<td>बाब का</td>
<td>bhabkā  a small metal drinking glass.</td>
</tr>
<tr>
<td>दामी</td>
<td>tāst    (f) small metal dish.</td>
</tr>
<tr>
<td>देल्ची (f)</td>
<td>dechki (f) a small brass cooking vessel.</td>
</tr>
<tr>
<td>गायर</td>
<td>gāgar   (f) a large brass pitcher.</td>
</tr>
<tr>
<td>गुलास</td>
<td>gūlās   (f) tumbler.</td>
</tr>
<tr>
<td>घुरा</td>
<td>ghurā    an earthen-pitcher.</td>
</tr>
<tr>
<td>चुल्हा</td>
<td>chulhā   fire-place.</td>
</tr>
<tr>
<td>लोध</td>
<td>loh     (f) a large pan used [ for cooking bread.</td>
</tr>
<tr>
<td>दाली</td>
<td>thālī    (f) a metal plate.</td>
</tr>
<tr>
<td>चुन्ता</td>
<td>chumṭā  (m) tongs.</td>
</tr>
</tbody>
</table>
Punjabi Instruments.

<table>
<thead>
<tr>
<th>Punjabi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>charkhā</td>
<td>spinning wheel.</td>
</tr>
<tr>
<td>welnā</td>
<td>sugar mill.</td>
</tr>
<tr>
<td>ukhli</td>
<td>(f) mortar.</td>
</tr>
<tr>
<td>chakkāi</td>
<td>(f) a corn mill.</td>
</tr>
<tr>
<td>bhāri bhūkār</td>
<td>(f) a brush.</td>
</tr>
<tr>
<td>chhajj</td>
<td>a winnowing instrument.</td>
</tr>
<tr>
<td>daurt</td>
<td>f) a small earthen</td>
</tr>
<tr>
<td>kūndū</td>
<td>or stone mortar.</td>
</tr>
<tr>
<td>ghotnā</td>
<td>a small wooden pestle.</td>
</tr>
<tr>
<td>daundā</td>
<td></td>
</tr>
<tr>
<td>chāṭi</td>
<td>(f) a large earthen</td>
</tr>
<tr>
<td></td>
<td>[ vessel.</td>
</tr>
<tr>
<td>mudhanī</td>
<td>(f) churning staff.</td>
</tr>
<tr>
<td>takrī</td>
<td>(f) scale.</td>
</tr>
</tbody>
</table>

Some Important words referring to milk.

<table>
<thead>
<tr>
<th>Punjabi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>dudh</td>
<td>milk.</td>
</tr>
<tr>
<td>dudh kārpā</td>
<td>dudh kārpā, to boil milk.</td>
</tr>
<tr>
<td>dhār kudhnā</td>
<td>dhār kudhnā to milk.</td>
</tr>
<tr>
<td>dahiī</td>
<td>(f) curd.</td>
</tr>
<tr>
<td>dahiī jamāunā</td>
<td>dahiī jamāunā to curd.</td>
</tr>
<tr>
<td>dahiī rīksenā</td>
<td>dahiī rīksenā, to churn.</td>
</tr>
<tr>
<td>lassī bhār</td>
<td>chhāh (f) butter milk.</td>
</tr>
<tr>
<td>makkhanī</td>
<td>butter.</td>
</tr>
<tr>
<td>makkhanī</td>
<td></td>
</tr>
<tr>
<td>udhrīṣkāī</td>
<td>half churned.</td>
</tr>
<tr>
<td>paṇir</td>
<td>cheese.</td>
</tr>
<tr>
<td>malāī</td>
<td>(f) cream.</td>
</tr>
<tr>
<td>malānī</td>
<td>(f) a churn.</td>
</tr>
<tr>
<td>rīksenā</td>
<td>to churn.</td>
</tr>
</tbody>
</table>

Winter Crops.

<table>
<thead>
<tr>
<th>Punjabi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>hārī</td>
<td>(f) winter crops.</td>
</tr>
<tr>
<td>chhole</td>
<td>gram.</td>
</tr>
<tr>
<td>kābst chhole</td>
<td>white gram.</td>
</tr>
<tr>
<td>kanak</td>
<td>(f) wheat.</td>
</tr>
<tr>
<td>jauñi</td>
<td>barley.</td>
</tr>
<tr>
<td>sarōν</td>
<td>(f) oil seed.</td>
</tr>
<tr>
<td>beryā</td>
<td>gram and wheat mixed</td>
</tr>
<tr>
<td>senji</td>
<td>(f) kind of grass.</td>
</tr>
<tr>
<td>kharbajā</td>
<td>melon.</td>
</tr>
<tr>
<td>ladwāṇā</td>
<td>water melon.</td>
</tr>
<tr>
<td>gaṇdālā</td>
<td>onion.</td>
</tr>
<tr>
<td>ruppā</td>
<td>batāni brinjals.</td>
</tr>
</tbody>
</table>

*Note:—There are two Crops in the Punjab, one is hārī, being cut about the month of hār, and the second is sauni, sown in the month of Ekt.*
Summer Crops.

| भैंडी | sauni | (f) summer crops |
| सूभात | juār | (f) Indian-corn. |
| हरी | chari | (f) millet. |
| रोठ | moṭh | a kind of dal. |
| अंग | मांह | (f) cotton. |
| यथाप्राप्त | कपाह | a kind of grain |
| भावस | kamād | sugar cane (field) |
| बोह | gāṇā | sugar cane. |
| भूकिय | mūli | (f) radish. |
| जानव | gājar | (f) carrot. |
| वृंगल | goṅglā | turnip. |
| बाज्रा | bājrā | |
| बोह | jhōnā | paddy. |

Cattle.

| बोह | wagg | a herd of cattle. |
| होंभर | ijār | a flock of goats and sheep. |
| हैनस | ḍāṅgar | cattle. |
| रोठ | ḍhōgyā | bullock. |
| पसु | pasū | beast. |
| बोह, jhōtā. मयाम | mahiān | male buffalo. |
| बोह | wachkā | a young calf. |
| जान, gān. बाण | gān | (f) cow. |
| स्त्रेनी | lauerti | (f) milch cow. |
| हेक | bhēd | (f) sheep. |
| लोहा | lōhā | lamb. |
| पाठर | pāṭhorā | a kid. |
| मही, महिन. मुल | manjh, (f) female buffalo. |
| वृंगल | kūṭā | a young buffalo. |
| वृंगल, kūṭi. जोट, jhōtī | (f) female do. |
| बोल, hauḍ | bul, bāl | bul, an ox. |
| माढ | sānḥ, bull kept for breeding. |
| साः, साढी | jāli | a shepherd. |
| बाणी | ṛāgi | a cowherd. |
| बृह | ṛīth | camel. |
| झाड | ḍāchī | female camel. |
| ध्वाती | khūrrī | manger. |
| ध्वाट | khotā | an ass. |
## PART II

### LESSON I.

**NOUNS.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>manukh</td>
<td>tīmī</td>
</tr>
<tr>
<td>pio</td>
<td>mānī</td>
</tr>
<tr>
<td>bharā</td>
<td>bhain</td>
</tr>
<tr>
<td>gabhṛt</td>
<td>wahuśt</td>
</tr>
<tr>
<td>chāchā</td>
<td>chāhī</td>
</tr>
<tr>
<td>mundā</td>
<td>kuri</td>
</tr>
<tr>
<td>putr</td>
<td>dhi</td>
</tr>
<tr>
<td>bhutājī</td>
<td>bhattīji</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>man</td>
<td>woman</td>
</tr>
<tr>
<td>father.</td>
<td>mother.</td>
</tr>
<tr>
<td>brother.</td>
<td>sister.</td>
</tr>
<tr>
<td>husband.</td>
<td>wife.</td>
</tr>
<tr>
<td>uncle.</td>
<td>aunt.</td>
</tr>
<tr>
<td>boy.</td>
<td>girl.</td>
</tr>
<tr>
<td>son.</td>
<td>daughter.</td>
</tr>
</tbody>
</table>

**ADJECTIVES.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>sohnā</td>
<td>kovhā</td>
</tr>
<tr>
<td>uchchā</td>
<td>ntwān</td>
</tr>
<tr>
<td>kānā</td>
<td>amāhān</td>
</tr>
<tr>
<td>tang</td>
<td>dhille</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>handsome.</td>
<td>ugly.</td>
</tr>
<tr>
<td>high.</td>
<td>low.</td>
</tr>
<tr>
<td>one-eyed.</td>
<td>blind.</td>
</tr>
<tr>
<td>tight.</td>
<td>loose.</td>
</tr>
</tbody>
</table>

**VERBS.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>āunā</td>
<td>jānā</td>
</tr>
<tr>
<td>buiṭhā</td>
<td>kharā</td>
</tr>
<tr>
<td>parhānā</td>
<td>likhnā</td>
</tr>
<tr>
<td>lāunā</td>
<td>denā</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>to come.</td>
<td>to go.</td>
</tr>
<tr>
<td>to sit.</td>
<td>to stand.</td>
</tr>
<tr>
<td>to read.</td>
<td>to write.</td>
</tr>
<tr>
<td>to take.</td>
<td>to give.</td>
</tr>
</tbody>
</table>

**Examples.**

**manukh āunādā hai,** The man comes.

**mundā parhādā stī,** The boy was reading.
That boy is my son. She is my sister's daughter. That woman is very ugly.

His uncle will come tomorrow. That girl was handsome. He is reading my book.

His niece will sit here. My mother is one-eyed.

Note.—For English words not given, please see English Punjabi Vocabulary, new edition and for Punjabi words see the Vocabulary at the end.

Translate into English.

LESSON II.

NOUNS

MASCULINE | FEMININE
---|---
ghorā | ghorī
khachrā | khachchar a mule (fem.)

a horse. | a horse.
bail | an ox.
---|---
kuttā | a dog.
tattā | a pony.
kākti | an elephant.
ūth | a camel.
khotā | donkey.

gati | cow.
kottī | bitch.
bakri | she goat.
billi | cat.
sāndhāni | dromedary.
bhed | sheep.

ADJECTIVES.

sidhidhā | straight.
guṅgā | dumb.
chust | active.
laṁnā | long.

wingā | crooked.
bolā | deaf.
jillā | slow.
mudhrā | short.

VERBS.

saunā | to sleep.
marnā | to die.
khānā | to eat.
letnā | to lie down.

jāṅgā | to be awake.
jiunā | to live.
pinā | to drink.
ūthnā | to get up.

Examples.

merā ghorā chāingā hai, | My horse is a good one.

oh kuttā bhaunikā hai, | That dog is barking.

wachchā teṭegā | The calf will lie down.

sāriān bhedān kālān āhan, | All the sheep are black

usdā bail māndā hai, | His ox is sick.
tuhāti khachchar bahut mahāth hi, | Your mule is very slow.
meri gaat chhelt aategi, My cow will come soon.
sandht waadi tej dauryi hai, The dromedary runs very fast.

Translate into Punjabi.

That boy is striking the goat. Is that mule blind? The elephant is a large animal. That girl is very active. Her husband was young and she was old. That old man is deaf and dumb. The pony is drinking water. That bitch is blind.

Translate into English

That boy is striking the goat. Is that mule blind? The elephant is a large animal. That girl is very active. Her husband was young and she was old. That old man is deaf and dumb. The pony is drinking water. That bitch is blind.

LESSON III.

NOUNS.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>dīwā</td>
<td>wañti</td>
</tr>
<tr>
<td>kāgat</td>
<td>likhan</td>
</tr>
<tr>
<td>lapkhāphā</td>
<td>pothi</td>
</tr>
<tr>
<td>shāhi chās</td>
<td>mej</td>
</tr>
<tr>
<td>kāchā</td>
<td>shāt</td>
</tr>
<tr>
<td>kalumdān</td>
<td>dūat</td>
</tr>
<tr>
<td>sandāk</td>
<td>mohar</td>
</tr>
<tr>
<td>jāndrā</td>
<td>kuñji</td>
</tr>
</tbody>
</table>

ADJECTIVES.

<table>
<thead>
<tr>
<th></th>
<th>externally good</th>
<th>bad</th>
</tr>
</thead>
<tbody>
<tr>
<td>chañjā</td>
<td>wādīā</td>
<td>big.</td>
</tr>
<tr>
<td>aukkā</td>
<td>difficīlt.</td>
<td>easy.</td>
</tr>
<tr>
<td>sājh</td>
<td>clean.</td>
<td>mailā</td>
</tr>
</tbody>
</table>
VERBS.

बहोना  

to fasten.

लहना  

to find.

उच्छाह करना  

to raise.

सोचना  

to think

इलखना  

to see.

दिलक्षण  

to loose.

गृहना  

to loose.

निविन करना  

to lower.

Examples.

अंगी रिणा मायी सुम दा उठना रिखाइये गाँ  

tān thunā jihā shāhī chhās dā 

तुक्रा रियाहना,  Will you bring a piece of blotting paper?

मैं बाजरे बैनी में देंगर  

jandhā mār ke kwāji mainān dē,  Lock it up and 

give me the key.

दुराउ दिच जुम जापी पा  

duāt wīch kwijhā shāhī pā  Put some ink in the 

inkstand.

मैं बाहर राल रिखर्ड पाती  

main kāchū nāl likhan ghārt,  I sharpened the pen 

with a penknife.

हर देठार सीजा दूरा दे  

oh wulē chāngā buttā hai,  That is a very good dog.

मेरी मेजह विंदि दे  

merī māhar kithhe hai,  Where is my seal?

Translate into Punjabi.

Where is the key of that box?  Where is that big lock?  My son wants a seal.

Give him one book.  Is that inkstand clean?  The wick of that lamp is very bad.

Lower the box on the table.  It is easy to raise the lid of that box.

Translate into English

विधिः सोचले सा सत्तला साहा दे। दिलखच रिखियी रूस ज्योतिः बन्धी है। मेरी रिखियी 

टूट बाफ़ी है। मैं साभ दाभाल में दे वाप रिखिया। उठा पुलु देनी रिखी 

पटेला है। लघुविं रिखिया दिलख मालू लेटा भाव दे। दूली झुवाल दे बाज़ी है।

मेरा सुभासी बांटत मुझा पिंपा है।
LESSON IV.

NOUNS.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>sapāhi</td>
<td>top</td>
</tr>
<tr>
<td>rusālā</td>
<td></td>
</tr>
<tr>
<td>nejā</td>
<td></td>
</tr>
<tr>
<td>topkhānā</td>
<td></td>
</tr>
<tr>
<td>hathiār</td>
<td>kāṭhī</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>kāḷi paltāṇ</td>
</tr>
<tr>
<td></td>
<td>lāl kurti</td>
</tr>
<tr>
<td></td>
<td>lagām</td>
</tr>
<tr>
<td></td>
<td>budāk</td>
</tr>
<tr>
<td>kilā</td>
<td></td>
</tr>
<tr>
<td></td>
<td>talwār</td>
</tr>
</tbody>
</table>

ADJECTIVES.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>chamkudā</td>
<td>jaṅgālī</td>
</tr>
<tr>
<td>khālī</td>
<td></td>
</tr>
<tr>
<td>nawān</td>
<td>purānā</td>
</tr>
<tr>
<td>jor nāl</td>
<td>dhillā</td>
</tr>
</tbody>
</table>

VERBS.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bharā</td>
<td>chalāunā</td>
</tr>
<tr>
<td>pharānā</td>
<td></td>
</tr>
<tr>
<td>rakhānā</td>
<td></td>
</tr>
<tr>
<td>khichēnā</td>
<td></td>
</tr>
</tbody>
</table>

Examples.

1. *īh nawān bhatā kāṭhī de lat lat,* Here is a new blanket for the saddle.
2. *ōh talwār purānā hathiār ai,* that sword is an old weapon.
When will the cannon arrive at the fort?
The British Infantry arrived to-day.
Load your gun and fire it.
Is the old nosebag empty or full?
The men held their lances firmly.

Who commands the native infantry regiment in Umballa? Where are the artillery barracks? They will fire a cannon to-day. The infantry have guns, and the cavalry lances. Draw sword. That soldier’s sword is very rusty. Put the saddle and bridle on a blanket. When will the artillery arrive at the fort?

---

LESSON V.

Nouns.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>daphdar</td>
<td>naukri</td>
</tr>
<tr>
<td>darabi</td>
<td>karipant</td>
</tr>
<tr>
<td>nukta</td>
<td>laip</td>
</tr>
<tr>
<td>gudam</td>
<td>phauj</td>
</tr>
<tr>
<td>office</td>
<td>duty</td>
</tr>
<tr>
<td>driver</td>
<td>company</td>
</tr>
<tr>
<td>head collar</td>
<td>line,</td>
</tr>
<tr>
<td>godown.</td>
<td>army.</td>
</tr>
</tbody>
</table>
Masculine | Feminine
---|---
दाना | लपत | gram. | battle.
अफ्सार | सांगिन | officer. | bayonet.
स्टाबल | हार | stable. | defeat.
घाँटा | जिट | hour. | victory.

ADJECTIVES.

शराबी | सुता होई | drunk.
सुराँग | सह्ह ते चंगा | chestnut (horse) | best.
हर इक्क | ताजा | each. | fresh.
सूच भूष | भूज्जा होई | much | parched.

VERBS.

दोश लगना | मुल भयरा | to be charged.
लोना | साहिल करना | to take.
लबिना | वेक्हना | to be found.
बाहर निकलना | काउआ करना | to get out | to parade.

Examples.

यह उबले दिये दिये पैसे जो उस ताबले विचेह किन्ने गहरे हार, How many horses are there in that stable?
लल यह रंगवाली ई महासी, kal अह पाक्री ते शराबी सी, Yesterday he was drunk whilst on duty.
गर दिल पैसे हूँ हवाजा, हर इक गहरे पोदी नुकताला, Put a head collar on each horse.

यह पेलिंगां कैल दिये दिये देस पैसे हैस किसके मालम धीरीमा समझौता नया।
oh गहराँत मन विचेह रोज पाँज गहानी मालिक खिसान जांदीन यह। Those mares are groomed for five hours every day in the lines.

जाँरे हुज़े होकिंगा ताल रुढ़ि मी जांरे बहुज होक होक़ड़ियान नाल लझे स्ट, The barley was found with the parched gram.
The officer will inspect the chestnut horses to-morrow at 8 o'clock.

Translate into Punjabi

Bring that man before the officer to-morrow. Sir this sentry was found asleep. The driver has not cleaned that head collar. Were you in the battle last year? Each man and officer in the army paraded for inspection. You must groom the horses in the lines and not in the stable. Have you found his bayonet yet? It was not a defeat but a victory.

Translate into English

Bring that man before the officer to-morrow. The sentry was found asleep. The driver has not cleaned that head collar. Were you in the battle last year? Each man and officer in the army paraded for inspection. You must groom the horses in the lines and not in the stable. Have you found his bayonet yet? It was not a defeat but a victory.

LESSON VI.

NOUNS

Masculine.                                 Feminine.

मुख़  | मुख़   | चुरमी  | कुर्सी  | chair.
पुशास  | पुशास  | चाही  | चाह  | tea.
पप्पर | पप्पर  | पप्परी  | वाली  | बनां  | pepper.
मूर | मूर  | मूरी  | कमली  | रात  | mustard.
पिपाकां | पिपाकां  | पिपाकां  | रुकाही  | रुकाही  | plate.
माहा  | माहा  | माहा  | पिरच  | पिरच  | saucer.
हुम  | हुम  | हुम  | बहाज  | बहाज  | vegetable.
फल  | फल  | फल  | बंडी  | बंडी  | cabbage.
फल  | फल  | फल  | धान  | धान  | sugar.
फल  | फल  | फल  | धाए  | धाए  | dhal.

* Particular name used by Sikhs. Commonly टेली, रोटी खम्मी रावत.
### ADJECTIVES

- **कूर्ना** (kaurā) bitter
- **मोला** (motā) thick
- **सारा** (sārā) whole
- **ताजा** (tājā) fresh
- **तुट्टा** (tuttā) hot
- **तेज** (tej) sharp
- **चौरास** (chauras) square
- **सुक्का** (sukkā) dry
- **मिथा** (mithā) sweet
- **पत्ता** (patā) thin
- **तुत्वाह्वाला** (tutāhovī) broken
- **बिखा** (bihā) stale
- **थांदा** (thaṇḍā) cold
- **क्हुंडा** (khuṇḍā) blunt
- **गोल** (gol) round
- **रिल्ला** (rillā) wet

### VERBS

- **उबिल्ना** (ubīlnā) to boil
- **तकना** (taknā) to fry
- **भारपना** (bharpā) to fill
- **पूंपना** (pūpnā) to put on
- **चोखपना** (chokhpā) to taste
- **पकाउना** (pakāunā) to cook
- **कबाब करना** (kabāb karṇā) to roast
- **कहती करना** (kāti karṇā) to empty
- **लाख** (lākh) to take off
- **उपना** (upnā) to break
- **सुन्यपना** (sunnypnā) to smell

### Examples

1. **वाम भिल्ले देव देव**
   - kursi moj de kol rakh, Put the chair near the table.

2. **चा थान्ध धंध दाला**
   - chā nāl khaṇḍ dalā, Mix sugar with the tea.

3. **कल माले फहुल लिआ आ ती नहीं**
   - kkal mālā phul liāī si kī nahnī, Did the gardener bring the flowers yesterday or not?

4. **जे मेला पुराण निभाए है उन्हे आ**
   - jē morā purāṇ āi tān lāī ā, If my dinner is ready bring it.

5. **हस्त बल्ला दाना है संघ विखा**
   - ih phal tājā hai jān bihā, Is this fruit fresh or stale.
हर दुनिया चम्रे तालक देस्क घरेली मि

That girl was eating rice with a spoon.

सादे आदमी चाउल टे दाल घरेली घट

Our people enjoy rice and dhal.

Translate into Punjabi.

Fill that round cup with dry salt. Taste these vegetables they are very bitter
Place the cup and saucer on the stool and the wet plate on the table. Have you boiled
the cabbage? Is it hot or cold? Can you eat a whole cheese? The mustard is too
thick, and the butter too thin. There is no pepper on the table. Some fruit is very
sweet that grows upon trees.

Translate into English.

पुष्पाक समीष उठा तुम्हशे था। वार्षिकाम भिकुषी टाल बामी छा मुम्माल थेमा
षठ तांताई थे। दिम सुप चिल भीता पॉट थे तेज पंढ था थे। दिव भिती दितम
मणाती छा वांड भिकुषी अभीतम मारिशा थू पाल। बागले भक्ष्य भिराटे बल
हुल भेचवे गुआवा तबेगाथ। हर मेल हे दी दब दिवाभमी बेडा मेडावा मी
मेटी जाही तुल भक्ष मेट पेंडा चुपुंडे सी थे। सबमें फीवे वामातम गाबतु बूटरी
आपम दिल जोस्कां तबरेमी।

LESSON VII.

NOUNS.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>हेले</td>
<td>जमिन</td>
</tr>
<tr>
<td>ज्योति</td>
<td>कनक</td>
</tr>
<tr>
<td>पेड़</td>
<td>च्हानी</td>
</tr>
<tr>
<td>च्याल</td>
<td>फसाल</td>
</tr>
<tr>
<td>राग</td>
<td>कपाह</td>
</tr>
</tbody>
</table>

gram.
rice (with husk).
field.
plough.
road.
land.
wheat.
shade.
crops.
cotton (raw).
<table>
<thead>
<tr>
<th>Masculine.</th>
<th>Feminine.</th>
</tr>
</thead>
<tbody>
<tr>
<td>गळ (ghāh)</td>
<td>गळ (ghāh)</td>
</tr>
<tr>
<td>गळ (ghāh)</td>
<td>मकूर (mukūr)</td>
</tr>
<tr>
<td>वियतक (biradh)</td>
<td>वियतक (biradh)</td>
</tr>
<tr>
<td>वियतक (biradh)</td>
<td>सरो (saro)</td>
</tr>
<tr>
<td>फळ (phul)</td>
<td>फळ (phul)</td>
</tr>
<tr>
<td>फळ (phul)</td>
<td>जावार (jawār)</td>
</tr>
<tr>
<td>फळ (phul)</td>
<td>रान (rān)</td>
</tr>
<tr>
<td>जौही दी फळोली (johi di phulī)</td>
<td></td>
</tr>
</tbody>
</table>

**VERBS.**

<table>
<thead>
<tr>
<th>वाहुनां to cultivate.</th>
<th>लांनां to plant.</th>
</tr>
</thead>
<tbody>
<tr>
<td>बिज्नां to sow.</td>
<td>पाः करनां to destroy.</td>
</tr>
<tr>
<td>वघलां to reap.</td>
<td>जहार पटां to fall.</td>
</tr>
<tr>
<td>मुंगाला हेला to harrow.</td>
<td>पुंजयर्नां to sprout.</td>
</tr>
<tr>
<td>भागिभा नांदी to blight.</td>
<td>वभला नांदी to wither.</td>
</tr>
</tbody>
</table>

**Examples.**

**इव देहिं मगळे तूंदे सांदे गठ।** *Lav chhole rasta kauke jānde hau.* Now the gro is getting cheap.

**भैंडरी दगलांढ़ीभी तांदीभां गठ।** *Ahitā phulān āndāliān āndāliān āndā.* This time the crops are very good.

**मैं भावली भावती प्लां नांदे जो।** *Kanak ayle mahīne pakk jāwēyī.* The wheat will be ripe next month.

**मैं भाव देने ही देख संग में सीने गठ।** *Māni ānte khet which jawā bije hau,* I hav sown barley in my field.

**वल में उठे सांदे वेदी तुं देह दस सिमाहां वा।** *Kal māni tere lat koī nawa phal liāmāryā.* To-morrow, I will bring some new fruit for you.

**घोरियाँ धीमा धीमा धीमा सांदि।** *Ghōriān mān jawār khāmāni chāhte.* The horses ought to get a feed of Indian corn.
The farmer's plough is broken. When will the wheat be ripe? Plant some flowers in the shade of that high tree. The road runs through the fields. That is a field of rice. When the barley is ripe it will be reaped. The rice plant must be sown in water. The maize was blighted last year by the rain. The flowers on that plant are sprouting. All the leaves fall from the trees in winter. To cultivate your land you must harrow it and destroy the weeds. The sun withered all the fruit trees.

LESSON VIII.

NOUNS.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>राजा       rājā</td>
<td>रानी       rānī</td>
</tr>
<tr>
<td>वाजिर    wajir</td>
<td>काचहरी     kachahri</td>
</tr>
<tr>
<td>काईदी   kaidī</td>
<td>सरकार     sarkār</td>
</tr>
<tr>
<td>हथियार   hathiār</td>
<td>कावाईद  kavāid</td>
</tr>
<tr>
<td>तिर       tir</td>
<td>कांबड़    kāmbāḍ</td>
</tr>
<tr>
<td>गोलामदाज golāmdāj</td>
<td>पालतून  paltān</td>
</tr>
<tr>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>-------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>मौर्चा मर्चा</td>
<td>झाल झाल</td>
</tr>
<tr>
<td>तूंबा तूंबा</td>
<td>नौली नौली</td>
</tr>
<tr>
<td>जहांढा जहांढा</td>
<td>बर्च्ची बर्च्ची</td>
</tr>
<tr>
<td>पौकर पौकर</td>
<td>गोल गोल</td>
</tr>
<tr>
<td>तकाओ में त काओ में त</td>
<td>जाँदर, जमाद जाँदर, जमाद जाँदर, जमाद जाँदर, जमाद जाँदर, जमाद जाँदर, जमाद जाँदर, जमाद</td>
</tr>
</tbody>
</table>

**VERBS.**

| बख्त नांदा बख्त नांदा | मारिया जाना मारिया जाना to escape. |
| निल्ला निल्ला       | मारिया जाना मारिया जाना to escape. |
| नाम देना नाम देना, to reward. | वर्ती जाना वर्ती जाना, to be used. |
| चार्हाँघा चार्हाँघा | अक्खा अक्खा to tell, |
| चाक चाक | चाक चाक |

**Examples.**

वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर वीर

Translate into Punjabi.

How many of the enemy’s soldiers were killed in that battle? Now-a-days guns and cannons are used in war. At the time for parade fifty men were absent. The
regiments were victorious in Africa. Will the government reward them? Yes they will get a medal and a clasp for each victory. Tell my servant to take the bullet out of the barrel. The minister owned a very old shield and spear.

Translate into English.

लिन्नी जानियां दी अर्नसाँ रुटी रह। जैसी हे तेजों दे ऊँच हुड़े ओब्र बोखल ध्याय। यहाँ अभास तिथ हूं विषु विषु यही मी। मात्र किरम मौह धूंध में नी बली मात्र। रात्रें रात्रें मात्रा वर्ष मापती धूसी ईए बलक सुभा मी। भाले राख उलझान राख ललिते ईसी मी। पुरां तटो लवले लवले तैट तैटें।
The verbs in the given text are:

- **wkhnā** to see.
- **disnā** to be seen.
- **thukrā** to stay.
- **karnā** to cause.
- **saknā** to be able.
- **rahnā** to continue.
- **kharāβ karnā**, to spoil.
- **dhaknā** to cover.

**Note:** Actions of the elements such as 'rain falling,' 'sun shining,' lightning 'flashing' 'is cold,' 'is hot,' are usually expressed by the Verb **pēndā** to fall.

**Examples.**

- **pikhē sīnākharāntē ḍēng ḍēng mīnēng pīnā** pikhē sīl wīch waṭdā bhārā mīnēñ iā, Last winter very heavy rain fell.

- **bīlī līshkāli si,** The lightning was flashing.

- **huqāl wīch maǐn ġhār rahīndā hān,** In the hot weather I stay in the house.

- **kūdē ambāle wīchē kōrā pārīndā hāi,** Does snow ever fall in Umballa?

- **maīn sīnākharāntē ambāle māni pīrālā ḍēng sīdē ḍēng naktī pūr sīl wīchē aṣīnī pūhrānī utte wīch sākdē hān,** No, but we can see it on the hills in the cold weather.

- **dhunā drādē hāi dīnā τt rāhe,** The fog may continue for many days.

**Punjābī.**

Last night no clouds were seen. The rainy weather causes much damage to the crops. If the weather is fine, the dew soon disappears. We could see each other when the lightning flashed. The sun's light is much bright than that of the moon. Do you prefer the cold or the heat? Does more rain fall in Umballa or in Delhi?
TRANSLATE INTO ENGLISH.

Translator: Shubham

LESSON X

NOUNS.

Masculine. | Feminine.
---|---
कार्त्स कर्त्स | जहारी जहारी
शक्लर शक्लर | बटल बटल
साहित साहित | मधित मधित
गिड़ड़र गिड़ड़र | जीत जीत
बर्च्हार बर्च्हार | भुज्नाची भुज्नाची
शेर शेर | लुब्ज़ली लुब्ज़ली
तितर तितर | चिंती चिंती
सूर सूर | पुर्जी पुर्जी
दारा दारा | दिल दिल
बातेरा बातेरा | सुड्डुड चुड़ुड
सारकार सारकार | लोम्बे लोम्बे
सहार सहार | हरप्पी हरप्पी
शाह शाह | तेवती तेवती
काता काता | उवती उवती

VERBS.

उड़ा to fly. | मार्ना to beat.
बड़ा बर्च्हार कुठ्ठा कर्ना, to collect. | चल चला to track.
मार सुप्ना to kill. | मोर्ना to turn.
बर्च्हा मार्ना, to spear. | सावर कर्ना, to ride.
लुकाँवा to hide. | विप्पना to pierce.
Examples.

भावि बच्चि जात दे सर भाेिे arān barchhe vāl do sūr mārē, We killed two pigs with a spear.

बरें अबान कतव विंच विनचिंचिे betere aksar kunak wích milde hon, Quails are generally found in the wheat.

टिउर चिप्पि नालोि वाेस्वा वांिह्न हाई टितर chipi nāloṁ waḍḍā paṁchhi hai,

The partridge is a larger bird than the sparrow.

चुज्जा वरलि टूट विंश्च तहि अं भरा चिद्ड भाव मुस्ता wadā barchhā tīṭ̄

giā paṁchā tān oh chīṭr ūnū mār suṭḍā, He broke his spear or he would have killed the tiger.

माे भरिे दाद ताला वट धू भरा चिद्ड विंश्च main paṁle vār vāl sūr ūnū wīṇū dittā,

I pierced a pig with the first blow.

Translate into Punjabi.

The day before yesterday we went shooting. Is there a cartridge in your gun? No it is loaded with powder and shot. When they collect the game they will find amongst it a kite, seven doves a nightingale and two snipe. When tracking a deer I turned a fox and rode after it for a mile or more. Hares and jackals are the only game found near Umballa.

Translate into English.

Translate into English.

Translate into English.

LESSON XI.

Nouns.

Masculine.

कलिहा bikhā account.

Yemenine.

वाह्त wāht ledger
Masculine.

कर्नभाव रोज नामेचा, day book.

सचिव चचपास रेड. ral peon.

दीर्घ पिस्ता ताप. phitā tape.

अरोड़ बाबर असल. asal capital (money).

विज्ञान रहूँ रस. rahū rubber.

रीत बाबा बाबा। widdā babā head clerk.

VERBS.

मुख कर्पा to copy
प्रयोग उपयोग to use.
ँगला to send.
मूल लैंड वर्तमान to buy.
मित्रिता विपणन to compare.
कारण पन्ना to sign.

Feminine.

कर्नभाव रोकर cash book.

समारोह लिखित पुरात correspondence letter.

पिस्ता चिठ्ठी pencil.

लाख सिक्का sealing-wax

सुदी पत्रिका almanac.

उत्तर तारिक date.

जी गोच gum.

Examples.

पत्री दिश रेखा लाम अनन रा उत्तर है पत्री घर के दस जो जु है तारिक है

look in the almanac and tell me what the date is.

पत्री सुदूर, अनन रा २२ अगस्त को १५०१ है hajür aj budhwar 27 March

son 1901 hai, Sir, it is wednesday the 27th of march 1901

बाबा वाहिने अनन दिश आए ता सती पाल्ले रहूँ आए ॐ मंगल सारे

tell the head clerk to sign this paper and seal up the envelope.
Copy my account in this book. Give the peon eight annas to buy a new ruler. Pay the man his wages and discharge him because he cannot do his work properly. Do not erase the pencil marks in the cash book. How many clerks are there in your office? There are six clerks and two head clerks. Has the merchant sent back the correspondence yet? No, he has not signed it yet?

LESSON XII.

NOUNS.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghar</td>
<td>chhut</td>
</tr>
<tr>
<td>pind</td>
<td>jhuij</td>
</tr>
<tr>
<td>nuggar</td>
<td>balt</td>
</tr>
<tr>
<td>Masculine</td>
<td>Feminine</td>
</tr>
<tr>
<td>-----------------</td>
<td>-----------------------------------------</td>
</tr>
<tr>
<td>shahir city</td>
<td>galt street</td>
</tr>
<tr>
<td>thānā police station</td>
<td>chauktī, police station (branch)</td>
</tr>
<tr>
<td>thāne dār deputy inspector (police)</td>
<td>havālāṭ cell.</td>
</tr>
<tr>
<td>mor corner</td>
<td>bāri window.</td>
</tr>
<tr>
<td>bāhā door.</td>
<td>kāndh wall.</td>
</tr>
<tr>
<td>asbāb furniture.</td>
<td>pauṭī stairs.</td>
</tr>
<tr>
<td>khāh well</td>
<td>kūṭī beam.</td>
</tr>
<tr>
<td>chhappar thatch.</td>
<td>kothṛī room.</td>
</tr>
<tr>
<td>chor. thief</td>
<td>lāltāṅ lantern.</td>
</tr>
</tbody>
</table>

**VERBS.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhūnghā pāunā to build (a hut)</td>
<td>bhaj jānā to runaway</td>
</tr>
<tr>
<td>rākht karṇā to look after.</td>
<td>puṇṇā to reach.</td>
</tr>
<tr>
<td>jaṇḍrā bhanṇā to break into.</td>
<td>kholṇā to open.</td>
</tr>
<tr>
<td>talāṅhi lāinā to search (person.)</td>
<td>āgg lāunā to set fire to.</td>
</tr>
<tr>
<td>phāšt deṇī to hang (person).</td>
<td>bulṇā to be lit.</td>
</tr>
<tr>
<td>tut jānā to be broken.</td>
<td>dhāīā jānā to be pulled down.</td>
</tr>
</tbody>
</table>

**Examples.**

चौंकिट तबा नाक्र तिन आदमीं म डैरं दीवं दीवं दीवी दीवी chauktī te sūdā tin ādmtāṁ dī naukrī hāndi hāi, Three men are always on duty at the sub-station.

दिन दुबे सरक दे कान्मे कान्मे लाल्टेंट वासीं म सांस्कीं म न है The lanterns along the road-side are lit at sunset.

तराई चोर घर दा जावुरा बहन्के bhaj gue, Thirteen thieves, having broken into the house, ran away.
When the crops are ripe, the farmers build a hut near to look after them. They tried to get the furniture through the door into the house. The large iron beam at the corner of the roof fell into the street. The town of Umballa is much larger than the village of kalka. The police station stands at the corner of the second street on the left. There are no windows into the walls of the cells.

 Translate into English.

LESSON XIII.

Nouns.

Masculine. | Feminine.
---|---

**Māhā** | **Kamāy**
large turban. | shirt.

**Uās** | **Mālā**
crown. | necklace.

**Runāl** | **Pikūlāhī**
handkerchief. | waistcoat.

**Kōt** | **Jurābaṇ**
coat. | stockings.

**Pajāmā** | **Juttī**
trousers. | shoes.

**Dūstān** | **Dhōs**
gloves. | loin cloth.
**Masculine**

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>बूट</td>
<td>boot</td>
</tr>
<tr>
<td>कप्पी</td>
<td>clothes</td>
</tr>
<tr>
<td>बक्सूना</td>
<td>buckle</td>
</tr>
<tr>
<td>चहूलो</td>
<td>ring (plain)</td>
</tr>
<tr>
<td>सर्काना</td>
<td>pillow</td>
</tr>
<tr>
<td>गुलाबरुद</td>
<td>neck tie</td>
</tr>
</tbody>
</table>

**Feminine**

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>बुराणडी</td>
<td>great coat</td>
</tr>
<tr>
<td>मुंदारां</td>
<td>ring</td>
</tr>
<tr>
<td>टूपी</td>
<td>hat, cap</td>
</tr>
<tr>
<td>मस्तूड</td>
<td>trousers</td>
</tr>
<tr>
<td>निथ</td>
<td>nose ring</td>
</tr>
<tr>
<td>चुद्रार</td>
<td>sheet</td>
</tr>
<tr>
<td>चुरीएं</td>
<td>bangles</td>
</tr>
</tbody>
</table>

**VERBS.**

<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>धक्का</td>
<td>to cover</td>
</tr>
<tr>
<td>बुन्नां</td>
<td>to be made</td>
</tr>
<tr>
<td>पसींड कर्ना</td>
<td>to like</td>
</tr>
<tr>
<td>गुआना</td>
<td>to lose</td>
</tr>
<tr>
<td>पहियाना</td>
<td>to wear</td>
</tr>
<tr>
<td>कृन्म कर्ना</td>
<td>to work</td>
</tr>
<tr>
<td>मक्क बनाना</td>
<td>to buy</td>
</tr>
<tr>
<td>दिसना</td>
<td>to look (appear)</td>
</tr>
</tbody>
</table>

**Examples.**

महरथा माता मिया चरी उड़ा साफ़ह सिद्धा नहीँ

His turban is not straight.

उगड़ू बगसू दिन बांडी परिगती चापील के तुहातुः बारात विच बुराणडी

pahiyan chhahiti hai, You must wear your greatcoat in the rainy weather.

दुरीथ बूटा सा पूरटा फिभ चीन सा घमंगा फिटहा मी |

tuhade biavā da
ghuṭaṇṇā kis chīj dā bānī hoiū stī, Of what material were your brother's trousers made?

मह समी हमस भी कर्दें एव पेड़ी दे सिता देव तुरंत हर्ष नहीं पाहिये

jad desī mānukh kuṁ kardo haṁ dhorī loṁ bīnāṁ hor hoi kuppā naṁti pāṇīde,

When natives work they wear nothing else but a loin cloth.

हसरी देपिओ च वर्ती दृश तुरंत दे |

Hā di ṭuṇī te kuppā har with rūṛg goa,

He lost his cap and clothes in the flood.
His stockings were down over his boots.

Translate into Punjabi.

The king's crown is made of gold and is covered with precious stones. That woman's coat is too tight, and her trousers are too long. Some soldiers wear boots and others do not. I bought a beautiful gold ring and a valuable necklace last month. My father's coat and waistcoat are made of fine blue cloth. Woollen gloves are better than cotton ones for the winter.

Translate into English.

LEsson XIV.

Nouns.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>बाग</td>
<td>bagcht</td>
</tr>
<tr>
<td>जंगल</td>
<td>gaddi</td>
</tr>
<tr>
<td>हूल</td>
<td>khurī</td>
</tr>
<tr>
<td>पिंजी</td>
<td>wār</td>
</tr>
<tr>
<td>बैंब</td>
<td>kahi</td>
</tr>
<tr>
<td>टाक</td>
<td>chhānaṇī</td>
</tr>
<tr>
<td>बड़ा</td>
<td>आद</td>
</tr>
<tr>
<td>खाना</td>
<td>गिरा</td>
</tr>
<tr>
<td>बनाद्रा</td>
<td>आर</td>
</tr>
</tbody>
</table>
VERBS.

| ਲੋਟ ਪਾਈ | loj paī | to need. |
| ਪਵ੍ਰਾਣੀ | pāraṇī | to tear. |
| ਪੁਤਰੀ | pūṭā | to dig. |
| ਪੀਆ | paīā | to drink. |
| ਕੁਲਾਪ | kallā | to flow. |
| ਚੜ੍ਹਣਾ | chhāṇī | to silt. |
| ਉਰ ਦੇਲ | ur deḷ | to cut down. |
| ਕਟ ਸਤਿਨਾ | kāṭ satīṇā | to trim. |

Translate into Punjabi.

My garden is full of flowers, but his is full of weeds. You will need many axes to cut down that forest. Corn is put in the manger for the horse to eat. My father has a small garden in the village. The pony broke the shafts of the cart. You cannot trim the hedge with a saw for the bushes are too small. Take the horse out of the carriage and lead him to the water-trough to drink. The water from the well runs through the aqueduct and flows over the garden-beds. Put the corn in a sieve, sift it and the dust will fall out. The soldier broke the wheel of the cart and tore the hood to pieces. That plough is a good one, but the ploughshare is broken. A pickaxe is better than a spade for digging in hard ground.

Translate into English.

ਮੈ ਹੁੰਦੁ ਮੈਂ ਸੀਲਾਜ਼ ਵਿਚਿ ਵਿਚਿ ਫੁੱਕਾ ਦੇ ਵ੃ਡੀ ਭਿਲੇ। ਮੋਹਾ ਮਾਰਹੁਮ ਮੀ ਦੇ ਮੁੱਖੀ ਹੁੰਦੁਟੀ ਲੱਗੀ। ਮੈ ਪੀਲੀ ਰੋਮ ਰਾਮ ਤਾ ਕਾ ਨਾਵ ਟੁਟ ਲਈਮਾ ਮੀ ਦੀਸ ਵਚਾਰੇ ਮੈ ਫੁੱਕੀ ਪਹਵਿੜ੍ਹ ਦੇ ਫੁੱਕੂਆ ਦਾ ਕਾਲ ਲਾਂਕ ਮੂਹਕ ਲਗਾ। ਮੈ ਹੁੰਦੁਟੀ ਟੁਕਾ ਵੇਟੀ ਦੇ ਮਾਟ ਮੀ ਪੀ਷ਾ। ਦੀਸ ਨਤ ਦੇ ਪੁੱਛ ਦੀ ਦੋੜੀ ਦੀਸ ਮੀ ਵੇਟੀ ਆਪਣੇ ਵਚਾਰੇ ਹੁੰਦੁ ਟੁਕਾਰੇ ਕਾਲ ਬਚ ਮੁਗੀਆ। ਉੱਠ ਵਜੀਚਿੱਂ ਦੇ ਕੁੰਢੇ ਵੇਟੀ ਠੱਟੀ ਸਾਨੂਸਾ ਬਚਾ ਹੁੰਦਾ ਹੈ।

LESSON XV.

NOUNS.

Masculine.  Feminine.

ਰਾਣਾ | dāriā | river. | ਪਾਣੀ | pāṇi | stream.
Masculine.  

पहाड़  pahâr  mountain.  
मदान  madân  plain.  
मिलार  milâr  confluence (river).  
कुंदन  kundhâ  bank.  
निकास  nikâs  source.  
ठाल  thal  bed.  
पुल  pul  bridge.  
चौड़ा  chois  spring.  
सहाज  sahâj  ship.  
गहत  ghati  ferry.  
वृषाद  vîpâhâ  storm.  

Feminine  

पहारी  pahâri  hill.  
धार  dhâr  current.  
लहार  lâhar  wave.  
बेरी  beri  boat.  
मुखराल  mukhâl  arch.  
ग़ातिल  ghatâl  valley.  
चौता  chautâl  rock.  
रेट  ret  sand.  
झारी  jhâri  bush.  
चोती  choâti  summit  
बा  wâ  wind.  

VERBS.  

उन घाटा  hâr  āunâ  to flood.  
सल वहल  râla  jhal  thal  hûnâ,  to overflow.  
टुट साठा  tût  jânâ,  to give way.  
पार वेढ़ा  pâ  hûnâ  to cross.  
मिलार  milâr  to join.  

Examples.  

मस बही दरिया मापा दिनां मिलीकरं जान उने दोन दशमा जाता है  jad kas  

When several streams join together they form a river.  

बलबते  दे  तैरे  सारे  दरिया  समुद्र  दिनां  बैठे  गुल kalkattde  de  nere  sâre  daria  

Near Calcutta all the rivers fall into the sea.
The waves rose so high that the boat sank.

The bridge over the Ganges, at Delhi has many fine arches.

In summer the bed of the river is quite dry and people come for the sand to put in their gardens. The source of the Indus is amongst the Himalaya mountains in Afghanistan. When the Sutlej overflowed its banks the bridge gave way. The army crossed the plain and reached the shelter of the hill. The Ravee flows through a beautiful valley in the Punjab. Rocks and bushes cover the summit of the hill. He had built the bridge firmly but the strong wind completely destroyed the centre arch. You may row us across the ferry in your boat. We shall find a spring of cold, clear water on the hill-side.
TRANSLATION EXERCISES.

No. 1.

A dog was crossing a bridge over a small stream with a piece of meat in his mouth. He saw his shadow in the water. Thinking it was another dog he stopped. Being greedy he snatched at the shadow and in doing so he dropped the piece of meat. It sank to the bottom of the stream and was lost.

No. 2.

A shepherd had a large flock of sheep which used to graze on the hillsides a long way from his home. At one time he had seven hundred lambs in his care. He would have lost all these if it had not been for his dog. One very dark night all the lambs scampered off in different directions, and were soon out of sight.

No. 3.

The shepherd, in great trouble, called to his dog, but, to his surprise it had left him. He spent the whole night searching amongst the hills for miles around. At last day came, and, as he could see neither dog nor sheep, he started for home. On his way there he found all the sheep in a deep hollow and his faithful dog watching over them.

Note.—The meaning of the words in italic are given below.
No. 4.

One cold December morning at the beginning of this century an army was crossing the mountains. The soldiers looked thin and tired from want of food and sleep; the horses that were dragging the guns stumbled at every step. There was one boy however in that army who marched merrily along as if he had not suffered at all. His name was Arthur Graham, and he was General Macdonald's own drummer. He had been in many battles but had received no wound, and nothing could make him weary.

No. 5.

One day three natives were going along the Grand Trunk road from Umballa to Delhi. A large fair was being held at the latter place and they wished to attend it. One of the men had twenty rupees in his turban, and the other two had no money at all. They carried with them however some gold and silver ornaments which they hoped to sell at the fair and so obtain money to spend on whatever they wished to buy. Whilst passing through a wood they were attacked by robbers who took away the gold and silver work. The man who had the money seeing how unfortunate his companions were, very kindly told them that all he had they might share.

No. 6.

We rode for about four miles across the plain and then arrived at a large mosque sheltered in a grove of trees. On the further side of the mosque was a lake in which
were large numbers of fish. These fishes were from six inches to two-and-a-half feet long. Their colour was a bright red with three or four blue stripes along the back. Some natives were seated on the bank of the lake feeding the fish with bread and parched barley. There were only two priests in front of the temple. One of these, an old man with a long white beard came up to us and asked for alms. As we had no money we promised to give him something when next we came that way.

1 सैं तसगढ़े देखि ताला बड़ी ठंडी भी 2 नाथरे पायी 3 देखि 4 राती बट टीक संभांग मीठा 5 Inch and foot are English words used in Punjabi as shown on the list page, 39 6 बुद्धा शाह 5 दीलीम्बां यातीम्बा 6 छप रई नें 7 Hindus call पुजारी, Muhammedans इस्लामी Christians पाटली 8 छुज खिड़का मीटी 9 सप भागी चें चिड़ी आतां 0

No. 7.

Our regiment was ordered to advance towards Delhi to prevent a party of the enemy from escaping. As we marched through the thick jungle our guide disappeared. Not a man in the squadron knew where we were and so we halted for the night about seven miles from the city. As there was plenty of grass the bits were taken out of the horses mouths. But, not knowing where the enemy were, we very wisely decided not to remove the saddles, and only loosened the girths.

1 वैं दी टैंडी बांड़े देखि 2 टीवट रामधे 2 मेडवा 3 घबरा भाग 4 प्राणा 5 भागी ब्या राज देंग समां लेडी

No. 8.

On our arrival in India we proceeded by rail to Khandáwa. This is a very small village and the people seem to be very poor. It appears that they depend for their living on the parties of soldiers passing through to the Punjab. Whilst staying in the camp 1 saw a fine herd of camels which had just arrived. They had come a distance
of forty six miles that day but were not tired at all. There was one young one amongst them which the owner said was only four months old. The men were very much amused at its gambols. One man ventured too near and received a nasty kick in the stomach. He was ill for many days and said he should always in the future hate the sight of a camel.

The week before we left the station on our march to Kabul there was a fearful rainstorm. Rain and snow fell for three days without ceasing and not a soul went out of doors. When we attempt to leave on the Wednesday, we found it impossible to go more than a few yards outside the walls of the village, for the surrounding country was flooded; and in some places the water was up to a man's neck. The inhabitants were bewailing their losses, for a great many had not lost only their crops but their cattle and would be in a very bad way for months.

About two years ago a fire broke out in the quarters of the Native Infantry then stationed in Peshawur. A native woman upset some boiling ghee on to a fire in
one of the huts and the walls were very soon in flames. The whole of the huts were in great danger of being burnt down for they consisted of nothing but frames of bamboo covered with grass. Luckily the fire-piquet happened to be near. The havildar in charge at once divided his men into two parties. One of them tried to put out the flames by throwing water on to the burning hut, whilst the others pulled down one or two huts on each side and so prevented the fire from spreading. One poor woman who was passing was severely hurt by a piece of burning wood which fell on her shoulder.

As we got nearer to the Frontier we found the country becoming wilder and wilder. The hill sides were covered with great boulders, behind which a man might easily have hidden, and the only signs of vegetation were a few stunted shrubs about a foot high. If we had been in an enemy's country we should have had great difficulty in forcing our way through some of the passes. The inhabitants although not so tall as those living further south are much more sturdy and as hardy as the animals they tend. They are quite a different race of people from those who live in the Punjab, being more fierce and warlike and I could easily understand how hard our troops fought had before he hillmen were conquered.
No. 12.

We started for the jungle about five a.m. for we had several miles to go. The Rajas chief huntsman promised me some excellent game and said that I should have a shot at more than one tiger, for his men had found traces of three near a small clearing about two miles away and so he had surrounded the place with beaters some three days before. I was very sorry that His Highness could not accompany us, but state business of an important nature detained him at his palace. His two sons however came and the day's sport was the best I ever had, for by sunset we had bagged two tigers and a great deal of smaller game.

No. 13.

One morning I met a lame man in a lane. He had not gone far when his stick broke. Being helpless, he set by the side of a white gate and did not know what to do. There was none to help him. By chance a kind-hearted boy passed that way on the back of a black mare. He took pity on the lame man and helped him to ride on her, while he went by his side to his hut which was a mile off. When the lame man reached home he was happy, and blessed the boy for what he had done.

No. 14.

Two women were quarrelling with one another about a child and neither of them had any witness. Having gone before the Judge one continued saying "The child is mine." The other also said "The child is mine, O your worship give justice." The Judge being helpless, sent for the executioner and said to him "Of this child make two pieces,
and give one to each of these women.” On hearing the order of the Judge the executioner drew his sword and was about to cut the child in two. On this one of the women stood still, and said nothing, but the other woman, weeping aloud, said “O, Sir, do not kill my child; if such is justice, I give up my claim. For God’s sake give her the child.” On hearing this the Judge became convinced that she indeed was the real mother who spoke.

No. 15.

- Gulāb Singh had left one son, a boy named Attar Singh, nearly four years old, and, as the custom seemed to prevail in the Faridkot family this child was acknowledged as chief by the British Government; the administration of affairs remaining, until he should reach his majority, in the hands of Faujā Singh and Sirdārī Dharam Kaur the widow. Pahār Singh and Sāhib Singh had during the lifetime of their brother lived with him and enjoyed the estate in common, and it was decided that they were at liberty to remain thus.

- Note.—Proper names are also given in italic.

No. 16.

On the seventh of June, Rājā Sarāp Singh joined the British Camp at Alipore and the following day the battle of Budli Sarāe was fought in which the Jhind troops behaved well, and were complimented on the field by the Commander-in-Chief, who sent one of the captured guns to the Rājā as a present. On the 19th June the Jhind troops aided in repulsing the Nastrābād force which attacked the camp, and on the 21st were
sent to Bhāgpat to repair the bridge of boats, which had been destroyed. In three days the bridge was completed, but had to be again destroyed as the mutineers attacked the Rājā in overwhelming numbers compelling him to retire.

1 अबले दिन 2 सींगीरां सत्रे 3 दे सेंगी काट मारविष हे खुंटूं घरा फुंटाही से मसाल दिस उतरे लीडी। 4 से सा दिस घमाहा मी 5 सींगीरां हे बही बेस राख आगा लीडा निम 3 वापणे थे पिल्हे उरा घमाहा।

No. 17.

Early in the month of November 1845 Sarūp Singh was called upon to send 150 camels for the use of the Sirhind Division, but this, in spite of promises and repeated orders, he neglected to do, and the result was great inconvenience to the troops called upon to march. A fine of Rs. 10,000 was levied upon him by Major Broodfoot, which was realized in the following year. After the warning the conduct of the Rājā was quite satisfactory. The exertions of his people in providing supplies and carriage were great; his contingent served with the British troops; and a detachment of it, which accompanied the Pütīlā contingent to Ghūngōrāna under Captain Hay was highly praised by that officer, for its steady conduct and discipline.

1 मह. १५४५ तरिका मराठी चन्द्रे नी 2 गुरम भिलिमा 3 मिसउ हैं टूळी उरली नैटी 4 लीडा घमाहा from लीडा मार्डका 5 मका (यमवती) 6 जातिकरताने दे नमस्ते दिस दिस रवाने वेंदुं हे बेडा महत लीडा 7 दुसरे दिव वार्ष वाच कुळे दे बरेस सी।

No. 18.

When the mutiny broke out in May 1857 Rājā Sarūp Singh was not behind the Rājā of Pūtīlā in active loyalty. When the news reached him in Sangūr, of the revolt at Delhi, he at once collected all his troops and by forced marches reached Karnā on the 18th, where he undertook the defence of the City and Cantonments. His contingent did not exceed 800 men, but it was orderly and well disciplined and its
presence at Karnal gave confidence, and secured that station from plunder. From Karnal the Raja sent a detachment to secure the bridge of boats at Bhagpat, twenty miles north of Delhi, to enable the Meerat force to cross the Jummah and join Sir H. Barnard's column. The town of Pantpat which was in a most excited state was restored to order and the Sindhi force marched in advance of the British columns.

1 सन 1852 बिच जमील इमामा 2 तिमाह उत्तरी देश तिब तालाब ला 3 दे पहाड़ सा दिख वरी (दखल सुख वरी) 4 बात दि सैं अपहर फुल फिड़ा 5 धरे दे वहाल साहब लेबां स्तिल मभ बिका 6 बघसा दसरा 7 फिरे चुकट उसँ घरी पढ़ी बेडी मो भमत देवामा।

No. 19.

(Higher Standard Punjabi 12th January 1890.

Two fellows by name Heru and Faujaa Singh stated, that they had seen Dyal Singh seize the ill-fated lad from behind and strangle him. Owing to their being behind a hedge he did not notice them. Their bullocks were resting, in fact one bullock had got loose from the yoke and was lying down. There was not the least doubt that it was Dyal Singh because he was club-footed and limped with the left leg, and they would know him by that at any time. This Dyal Singh was a well-known bad character and cattle thief. He had already been several times in prison. On one occasion he had been detected carrying off a cart and pair of bullocks, which were left standing near the gate of the village while the cart man was gathering some grain parched. He had been imprisoned for two years. When the head Lambardar heard that Faujaa Singh had to say he sent for some trackers, who lived in the next village, to trace Dyal Singh's footsteps and catch him if possible. When they arrived at the place the footsteps of the club-footed man were easily traced, through the cultivation but after wards they were lost in the fallow land as the ground was so hard that no impression
was left. As it was of no use to try further, they returned home and reported the matter to the Thānā.

1 direct form वि भां मं राजाज निप्त है देख कबाजी श्रेयो में निप्त रहे रहे कह बुझ के लेखन 2 गानी (राज) (f) 3 पूरे पूरे रहे रहे घाटिया (छोटिया) उड़िया मी 4 छुपा 5 दराजारे दराजा 6 चौथा 7 परवर्तित दिशा 8 लौंद लाई दुर्गापुरा मा 9 पैकट ले हैं देता मिस्ट ता गई मृत के दुर्घ डरीमंडाला वादादिया 10 वैमन दिन ताली मैंन सांती नगर 11 मैंन का रघुनाथ

No. 20.

(Higher Standard Punjabi 10th July 1890.)

The wounded thief was unable to walk, so he was put in the cart with the dead body. The boy's arms were fastened behind his back and a cord passed round his neck, which I tied to my own saddle. Leaving twenty men to guard the wounded, we then quickly proceeded. We arrived at a large village before the sun rose, but the villagers were up, and the herds of cattle were pouring out of the gates on their way to pasture. We ordered our men to pitch the camp under some tall shisham trees. My father's brother-in-law and myself went to the gates and requested to see the head man. After waiting a long time we were ushered into the house. He was a Sikh of high caste but of a proud disposition. My father was spokesman, and having given him the usual salutation of the Sikhs introduced himself as a merchant. He told him of the attack the robbers made on us, of which however he seemed to be perfectly incredulous. He replied at once "you must be under some mistake there has not been a high way robbery here for years.

1 लौं 2 भांजा वैनीमा देदीमा मी 3 सामीदेवी मी 4 देवां दे दिशव दराजारी मे वाघ तीखाल्ल अस जामी 5 दूरे गाथी देखी दाराजारा साला Passive voice 6 सामी 7 रात तूत तो दी दुई लिट: victory of God 8 वह मृत 9 मृत दूरा मे मां जा लूम दे बिहारुल नदी ती भाषा 9 दुं दुरे देखी.
No. 21.

At that time he took his rifle in his hand and told the woman he was going to shoot her as she refused to marry him on account of his poverty. She, imagining he was joking, laughed at him. He then deliberately put his gun up to his shoulder, and, aiming at her head, fired. The bullet penetrated the left eye and brain, and came out at the back of the head. After satisfying himself that the woman was dead, he stepped out of the house, and standing up against the wall shot himself through the heart. The murderer and his victim were both very young, neither of them being over 23 years of age, and the neighbours say, the only times they had any high words, was when the question of her turning Mohammadan was discussed.

No. 22.

(Higher Standard Punjabi 10th July 1987.)

One dark night Lahnā Singh and Gujar Singh, with two hundred men determined to surprise Lahore. They found all the gates closed, but one Dyāl Singh, showed them a drain by which it was possible to enter with some squeezing. Gujar Singh, led the way, Lahnā Singh, followed and the other Sikhs. The fort was taken by surprise. Amīr Singh, the Deputy Governor was captured at a "Nautch" and put in irons, and before morning the whole city was in the possession of the confederates. Early the next day Sobhā Singh Kanhiyā, nephew of Jai Singh, arrived. He had been in hiding at his native village of Kānāh. He was one of the confederates and, although too late to aid
in the capture was allowed a share of the prise. Then came the other Bhungti and Ghan-
ayā Sardārs and lastly Charat Singh Sukh Chukti who was very hard to please and
would not go away till the Bhungies had given him the Tamsamā gun which he carried
to Gujrānwālā.

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No. 23.

(Higher Standard Punjabi January 1888.)

About the same time Ranjit Singh likewise found reasons to distrust the possession
of strong places and Fateh Singh Aḥūnwālīā was pursuaded by his old brother in
arms to leave a masonry fort unfinished and was further induced by his own fears to fly
to the south of the Sutlej. He was assured of English protection in his family estates in the
Sīrhind province, but Ranjit Singh, remembering perhaps the treaty, with Lord Lake
earnestly endeavoured to allay the fear of the fugitive and to recall a chief so dangerous
in the hands of his allies. Fateh Singh returned to Lahore, in 1827; he was received
with marked honour and was confirmed in nearly all his possessions.
No. 24.

(Higher Standard Punjabi 10th July 1888)

On his arrival in the Punjab, to the presence while Humayun had summoned him Sikandar found that Tatar Khan whom he left in command had fled from the new fortress of Rohat to Delhi and the Mughals had without opposition recovered all the country as far as Lahore, Sikandar dispatched forty thousand horse to oppose their further progress. This army suffered a great defeat. The baggage and elephants became the prey of his adversaries and the fugitives never drew rein till they reached Delhi. This defeat did not deprive Sikandar Shab of all hope of retrieving his fortunes.

1 सिने महत काम देख देख देगा पत्र पत्र 2 माह र 3 विष कह देब अने दो देख 4 ब्रह्मिन देवी पूजा वैद्य देह देख 5 नब फिस राज दे सीनेसन माथ देख निनद देब कव राजनिष्ठा।

No. 25.

(Higher Standard Punjabi 12th July 1888.)

However much Gujjar Singh may have wished to exclude his eldest son from the succession, the Sardar of the Khalsa would not admit his right to do so, and Sahib Singh took possession of his father's estates without active opposition from Fateh Singh, who went to him, with Mahan Singh at Gujranwala. For some time there was peace between the brother-in-law Mahan Singh and Sahib Singh. But in 1789 they openly quarrelled and for two years remained in constant hostility. At length, in 1791, Mahan Singh shut up Sahib Singh in the fort of Sobia and reduced him to great straits. The Bhangti chief called to his assistance Lahn Singh of Lahore and Karm Singh of Dolo. The former would not move, but Karm Singh came with a large force, to raise the siege, and an engagement took place between him and Mahan Singh. The Sukur Chakian chief was at
his time very ill, and during the fight fainted on his elephant, the Mahāwat of which turned, and carried his master from the field: His forces, on seeing their leader depart fled, and the siege was raised Mahā Singh returned to Gujrānwālā, where he died three days afterwards, the desertion of his old friend Jodh Singh Wazirābādī hastening his death.

No. 26.

The Pothyālā sirdārs and the Rājās of Jhindh and Nabhā, who had benefitted so much by the late visit of Ranjit Singh, again invited his assistance, which he very willingly promised. He collected a large body of horse under the command of his famous general Dīwān Mohkhum Chand, and Sirdār Fateh Singh, Abrūvalī, and Gharbā Singh and in September 1807 he appeared before Pothyālā, where the intrigues of the former year were repeated in order to induce him to support the cause of one party or the other. It was a mere question of money, and the Rānī bribed highest. Besides money and diamonds she gave Ranjit Singh a brass gun named Khūri Khān, afterwards taken by the English during the campaign of the Sal构筑.

No. 27.

Two men gave same property in charge of an old woman and said "When we both come back, we will take our property." After a short time one of them came to the old
woman and said, "My partner is dead, give me all the property." The old woman being helpless gave it to him. Soon after the other man came and demanded his property. Then the old woman said "Your partner came to me and said that you were dead; although I told him, I did not believe him, he would not listen to what I said and took away all the property." The man dragged the old woman before the judge, and demanded justice. The Judge after much consideration found out that the old woman was blameless, and said to the man, "Your first agreement was when we both come we will take away the property. How can you take it away without him." The man being helpless went his way.

1 मामा भाणी 2 बाणी राग 3 use the direct Form मैं उनका अध्ययन करी वरटी 4 अमीरिभा from अमीरिखा 5 वही विक्रेता सी

No. 28.

On we marched for miles and miles over the desolate looking country not a blade of grass or a sign of habitation anywhere. As night began to fall we halted at a solitary hut, shadowed by a clump of date trees. Close by there was a well of fresh water. My quarters were a room twelve feet square without windows or chimney. After a while it came on to rain. Then the escort and donkey man came in for shelter. The Haji now clad in more humble style sat on the floor and lit a fire, the smoke of which found its way out through the open doorway. The next morning we started about three hours after sunrise and travelled along until evening, when we again halted. When we came to a bad bit of road, the animals had to be unloaded, and helped down by hand and by ropes.

1 मही देवी दी प्रेम दी सेवा दी सेवा अभी भी वस्तुिन 2 या लावा 3 भावारी दी रामदी 4 वडी 5 भवानंदी दी प्रेम दी वेदी सी 6 भिटा पानी 7 महीशी पी (f) 8 लाख 9 मी उं चरट रामउ भावन अभी 10 भी दोबी दरिद्र बापी पानी 11 पुष्प 12 नल भाणी मरवे दे धरव टुकरे युज भाव
No. 29.

When Sāhib Singh succeeded his father at Patiālā, Rājā Gujpat Singh did his best to restore order and assisted Dīwān Nānū Māl to put down the rebellion of Sirdār Mahān Singh who had proclaimed himself independent at Bhuvāṅtgarh. He also, in person, marched against Alā Singh of Tulwāndī, who had thrown off the authority of Patiālā. In 1786 while engaged in an expedition against refractory villages in the neighbourhood of Umbālā, with Dīwān Nānū Māl and Bīhū Rājindar the sister of Rājā Patiālā, he fell ill with fever and was carried to Sufidūn, where he died aged 51. His eldest son Māhar Singh died in A. D. 1780, leaving one son, Harī Singh, who was put in possession of Sufidūn by Rājā Gujpat Singh. But he was of dissipated habits and in a state of intoxication fell from the roof of his house, and was killed.

1 बर्बरी 2 तैयर खताब 3 दामुन बताव 4 सिंह ढाको जाम दिखायते 5 आली भर शिकानी 6 आली भिच 7 खुज़ उप चाराजाम 8 नोटे the construction 9 तासान, जूसा

No. 30.

To please my father I mounted the horse and as soon as I was upon his back I put my hand upon a peg, as I had already seen the Indian do, to make the horse ascend into the air. This I did without waiting to receive instructions from the owner. The instant I touched the peg the horse mounted with me into the air, as swift as an arrow shot out of a bow, and I was soon at such a distance from the earth that I could not distinguish any object. By the swiftness of the motion I was for sometime unapprehensive of the danger to which I was exposed, but when I grew sensible of it I endeavoured to turn the peg the contrary way. But the experiment would not answer my expectation and still the horse ascended with me and carried me a greater distance from the earth.

1 बिलाई 2 बेने दी (उन्हा) अबग छप्प सबारिखल कुटी 3 युवर
In January 1841, Sher Singh became Maharaja of Lahore and some months later the Rajah of Mandi was released from confinement and permitted to return to his country, taking with him the silver image of the goddess (Devi) which was the object of general veneration in the hills, and which the Sikhs had carried away from her temple at Kamalgarh. The release of the Rajah was a spontaneous act of Maharaja Sher Singh who was of a kindly disposition and was exceedingly displeasing to the minister Dhyain Singh, who found himself dispossessed of a very large present to himself and a Nazrana to the state treasury, that had for months past formed the object of a secret negotiation between him and certain Gosain bankers of Mandi.

When Hira Singh was killed by the army, the Colonel, who was considered a protégé of the Rajah, was turned out of the Regiment by his own men, and he then entered the force of Sardar Sham Singh Attarivala. When the Regiment was in front of the enemy at Subran the men finding that they could not fight without their old Colonel insisted upon his returning to command them, which he did, with distinguished gallantry throughout the battle. Farn Shah had been sent with a deputation from
the Panchâits of the Army to Râjâ Gulâh Singh to implore him to join them without delay but the Râjâ had other design:

1 फालकुआ पलिसिखा देमा 2 हाय हिसंत लिसमा 3 चाक्की चुगाली 4 बलीखानी 5 यह दाना दा बड़तब देन सी।

No. 33.

(Higher Standard Punjabi 10th July 1895.)

After the death of Slâm Singh in 1813, Dharam Singh received a portion of his Jâgirs. He served at Multan, Kashmir, Peshâwar, and in other campaigns, and when he grew old the Muhârâja, resuming his Jâgirs, gave him a cash pension of Rs. 2,000 and placed his son Gandâ Singh with prince Sher Singh, who gave him a Jâgir of Rs. 3,000 from his own estate. He was a great favorite with the prince whom he accompanied to Yânsfutâ, where he was wounded, and afterwards to Kulâ. When the prince was Nizâm of Kashmir, Gandâ Singh held both civil and military appointments under him and was employed to reduce the Râjâ's Buamâl and Khâkhâ to obedience. He afterwards served at Nausherâ and Bunûn.

1 सर कुंदर चुड़ा दे लिसमा 2 भापडी नवीव नईों मिलै लेइरे 3 तीरत खिम हूँ बृहा फिकाव रहता मी 4 बलली दे लेजी 5 वाने किये दे पार्थ दे उठा तवदे सत वरसिमा.

No. 34.

Nânûn Mul was on his road back from Kurrâl when he heard of all that his enemies had accomplished against him. Understanding, that till fortune changed, it would be madness to return to Pulyâlâ, where he could only expect imprisonment or death, he took refuge with Sirdâr Karm Singh of Shâhâbad.

The chief promised him not only protection but assistance to recover his power in Pâtiâlâ; but treacherously wrote to Râjâ Sâhib Singh, telling him of the arrival of the fugitive, and urging him to take Ghanor before the Dîwân could raise troops and come
to the help of his relative. *Nānum Muḥ with difficulty* collected a small force and marched to the relief of the fort; but on the road he heard of its capture. His men deserted and he was obliged to seek a new asylum in the Kythal-territory where he took up his residence at the little village of Chikah close to the Putylā frontier. All his estates were confiscated, his property seized, and his relations expelled from office or placed in confinement.

1 अनु के सब ने ज़म ने बृह बैली अं हर्ष पिय बीजा नी मन निम्ना
2 सब उद्यो स्वाता का सुनल परिस्थिति खुलता अर्जन न्युथुताक्षी
3 सब लीखी
4 सुचार होते हैं मे पाल का किता भाषा चेत सा वातावरण मजदूर लिखा
विन में सदी सदृढुढ़ा तबी दक्षिण अति मीता मिला सव मन चेतांजा।

note the construction 5 अंधे मृतां 6 विले हूँ हुजुराचा लक्ष्य

No. 35.

Jayat Singh joined the Sikh army in 1763, when Zin khān, the Afghān Governor of Sirhind, was defeated and slain. He then seized a large tract of country, including the districts of Jhind and Syabua, overrunning Pānipat and Karnāl, but he was not sufficiently strong to hold them. Yet, in spite of this rebellion, he did not deny altogether the authority of the Delhi Court. He remained, as before, a Mālyūzār of Delhi, paying revenue to the Emperors; and in 1767, having fallen a lakh and half into arrears, he was taken prisoner by Najīb Khān, the Muhammadan Governor, and carried to Delhi, where he remained a prisoner for three years, only obtaining release by leaving his son Mehr Singh as a hostage for the punctual payment of what was due.

1 बुध सावा मुक्त 2 हान वर्य 3 पत्र देखे अवर दिली हैं रवी मी
ले दिलिंग साजा हैं मैं अल्लाह शरीर 4 दाहिं देखे वस्तु बीजा 5 दीर (f)
6 सब वह रथ तप्षिता हैं देव मिल बरु शिखा 7 ताब देखे उस हुजुरा सम देखे
ले मे बृह देखे हूँ श्रेष्ठ ओझा तेजीमा सी देखे छोरे मिल देथे वां अपहरे
पुढ़ में वन मिठी हैं दल वर्यो हुजुरा।
In 1826, Rājā Sangat Singh paid a visit to Maharājā Ranjit Singh. He was met at Amritsar by some Sirdārs of the Court, and conducted with honor to Lahore, where the Maharājā received him very kindly and on the festival of the Holi made his officials present nazar to him. Ranjit Singh invited the Rājā to accompany him to Jawālā Mukhi, a place of pilgrimage in the Kangāl hills, and he consented to go as far as Dināngar, where he waited for the Maharājā's return, when he received the grant of the Jāgir in the Jalandhar Dab. In 1827, he again visited Lahore. Maharājā Ranjit Singh seems to have taken a great liking for him and gave him many presents, one of which brought him into some trouble with the British Government.

(Higher Standard Punjabi January 1896)

Prince Nau Nihāl Singh, indignant with Mīsīr Bālī Rām for having supported his father's favourite Chet Singh, threw him and his brother into prison, where they remained for six months, till, at the intercession of Maharājā Khurak Singh they were released. Bālī Rām was a zul̄uns supporter of Prince Sher Singh who when he ascended the throne, restored the Mīsīr to his old post of Toshā Khānā. Rāp Lāl was made Governor of Kalañāwar and the lands of Lahore State south of the Sulej with orders to resume the fort of dōnān Bhratpur from Jamādar Khuśāl Singh.

No 37.
No. 38.

(Punjabi Examination July 1896.)

A great famine desolated Sirsa; in 1783, and the Sirdar returned to the Punjab, At Ludihana he met messengers from Sirdar Mahan Singh Sukurchakt and Rajah Sansar Chand of Kangra offering to re-instate him in his possessions if he would join them against Sirdar Jai Singh, Kanhiya, Jassu Singh consented readily enough and having joined forces, the allies marched to Battala, Gurbakhsh Singh, son of Jai Singh, advanced against them, with 8,000 men, but he was defeated and slain, and the Kanhiya chief was compelled to give up the Ramgharit estate to their old owner, and the fort of Kangra which he had held for four years, to Sansar Chand. But Jassu Singh was not destined to enjoy peace, and for many years he was engaged in disputes with Kanhiya misal, in which he was sometimes successful sometimes defeated.

No. 39.

(Punjabi Examination January 1897.)

Early in June 1842, Sher Singh, with most of the Chiefs and a large force, marched to Wazirabad. Rajah Dhiyaa Singh remaining behind in Lahore. Chand Kaur has been ordered to take up her quarters again in the fort, of which Mian Singh was in charge and on the 12th of June, her slave girls who had received their orders attempted to kill her by mixing poison in a beverage which they offered her. She tasted it and threw it away and the girls, then fearing, their design was discovered fell upon her with stones, f. actu- ed her skull and left her for dead. Rajah Dhiyaa Singh attended his victim immediately and had her wounds dressed Faqir Nurr-ud-din thought at one time there was some hope of her life but she never recovered her senses and died within two days. The assassins were
heavily ironed and it is said that when threatened with mutilation they accused Dhyan Singh openly of having instigated the murder and of having promised them great rewards for effecting it. Their fate is unknown, but it is supposed were made away with by order of the Raja.

1. to take up quarters
2. मठभवन (m)
3. direct form साधू उसबीस
4. नहीं रहे उने मुलबदल भरे कसदी बनी रहीमन 5. नहीं रहे मही नामी मदहे सब नामी 6. नहीं रहे सपना मुलबदल मही वनवासी 7. नहीं रहे विलास डेस का भाटी 8. अबसरे जल ना सब नहीं रहे पीछा पूछा विपण निम्न जल रहे बसा हाठगाँव बिन नहीं रहे मधु बाटी दे महान हामे दे हीं हामे हों बाहर बाहर बाहरी चुंबकी (हृदयमला) मी 9. पहा दफनें चकजं का बी गल जीहाम 10. जनवासीं मानी मी

No. 40.

Punjabi Examination, 12th January 1898.

On the 12th of June the force was at Chichawatni and ready to proceed; but it was not thought expedient to hasten its march until some decided advantage had been gained over Mulraj, by Edwards and the Bahawalpur troops. Sher Singh and his colleagues had no thought of treason, but their troops sympathised with the rebels, and would have been only too glad to have joined them. On the 22nd June, Sher Singh reached Tulamba. He was ordered to stop here, but either his troops were no longer under command or fancying that he could not trust to their fidelity he wished to join in the successes of the British, for the battle of Kanrát had now been fought. He advanced to Gujrán, nine miles from the city of Multán. Lieutenant Edwards then directed Sher Singh to join him, which he did, pitching his camp at Súrajkund 3 miles from Tibt, where Lieutenant Edwards was encamped. He arrived at this place on the 6th July.
The chief of Sayyidwala Karm Singh was the rival of Ram Singh and they fought with varying success for some years till at length Ram Singh obtained a decided advantage and took possession of Sayyidwala. Sardar Ram Singh died in 1781 and his eldest son Bhagwan Singh who succeeded to the command of the misals was not able to hold the territory, his father had acquired Sayyadwala was recovered by Wazir Singh brother of Karm Singh who also took some of the nakat villages, but these he eventually gave up. Bhagwan Singh, now perceived that unless he made powerful friends he would probably lose his territory altogether, so he betrothed his sister nakkain generally known as Raj Kauram to Runjit Singh son of Mahan Singh Sukkar-chakia who was then one of the most powerful chief in the Punjáb.

When he arrived at Muqtaan, he issued orders that 4,000 boats should be built and that for each of these boats excessively strong iron spikes should be constructed. One spike in the bows of the vessel, so that whatever came into contact with them, should not thereafter remain intact. They launched them all in the stream, and embarked 20 men with arrows bows and other munitions of war in each separate boat, and proceeded to exterminate the Juts. When the Juts were aware of this: they sent their women and children to the islands, and the men alone remained prepared for combat.
When Ranjit Singh had obtained leisure from his funeral obsequies, then during the month of Chet, he succeeded to the seat of his father. As, at that time, he was only of 12 years of age, for this reason, he was not fit for the business of Government; and although he was at that time seated on the throne of the kingdom, still his mother did not approve of his conducting the affairs of the kingdom. When he reached seventeen years of age, then by the mercy of God, every one, of their own accord, became subservient to him. Accordingly, in the year 1796, a king, named Shâh Zamân, who ascended the throne after the death of Timûr Shâh, setting forth from Khurâsân, came to the Punjab. As no chief opposed him, he entered Lahore through open gates. Having come to Lahore, and seeing that the Punjab could not for many reasons be controlled by him, he returned back. Afterwards he said to the chief of his ordnances named Sakânekh, “Do you efface the name and trace of the Sikhs.” On this he taking some artillery with him attacked Râm Nagar, But the Khâlsâ fought well with them from that day moreover, the dread of Pathâns was entirely removed from the hearts of the Sikhs. As, at that time, the renown of Mahârâjâ Ranjit Singh was daily on the increase many people, from seeing it, became very jealous at heart.
During the last year of Ranjit Singh's life, Bhai Rām Singh's influence continually increased; and when the Maharājā died Nāhu Nihal Singh, who had received the pahūl from the Bhāi entrusted him with still greater power for he was himself very averse to conduct the details of business. He was one of the chief conspirators with Rājā Gūlāb Singh Dhiān Singh and others, in the murder of Sirdar Chet Singh the minister of Khurak Singh, and it was at his house the conspirators assembled before proceeding to the palace to commit the murder. Neither Nihāl Singh nor the Bhāt were popular with the chief. The former compelled all the Sirdārs, jugirdārs to fulfil their services; and to keep their contingents in good order, which was most irksome to the men who during the last years of Ranjit Singh's life had done much as they liked and been responsible to no one.

General Franks had begun to move just five weeks earlier. He had taken up his position with a portion of his army at a town called Budhāpur, where he heard that, a rebel chief named Medt Hossain with a force of 15,000 watchmen, of whom only 5,000 deserved to be called soldiers, intended to oppose his entrance into Oudh. As soon as his preparations were complete, he marched out, defeated one of Medīt Hossain's Lieutenants and then returned. On the 14th of February he again moved forward to a point, within a few miles of the frontier. Then he made up his mind to halt, until the news should arrive that Jān Buhādur was ready to work with him. This news reached him on the 19th he advanced instantly crossed the frontier and before night, had gained two victories over detachments of Medīt Hossain's army.
Translate into English.

No. 1.

*क्षण भविष्य दें जहाँ उस्ती माता दूबत तिता पिछी रा दीम दत्ता दिया
हूँ दरा बधराल मे उे दूराल भविष्यमात्र दुराल चैनेस विच हेल्वी बोडी
सद हुमरी दिनिमुजल धुर बड़ी पती बोडी मंग 1922 दीव दूराल भविष्यमात्र दे
मुसे मना भा हे चँडराल दे गीता दिनेस दग्नी मुदालांदे दिलाध बैरतहु बागंपीट
विच भविष्यमात्र दिनेस पत दूराल बैरतहु इरल लिमा बांडी पुरानी
लाल वचालिमा। मना भा हे बोडी दिने बांडी भविष्यमात्र भवि भविष्यमात्र दे
परम पर माता दूराल मे पुदू दूरुल माता हे भविष्यमात्र दाते लियामा फिमामे
भविष्यमात्र दे दूरुल बोडी उच्चमे मंग 1922 दीव दूराल दिनेस दीवे बांडी
बांडी दोहु हे दूरुल दूरुल माता दिनेस पती माता भविष्यमात्र है
बोडी दंगे दी फिमामे दे हिताध दिने बांडी दोहु वहकाल तुपे मी भविष्यमात्र
बोडी दिनेस दीव किटा रुपालदे दे बुदूल दिना दांगी भा।

No. 2.

मन वतसीन मिन्य दा ने दव दर विमा उे दूराल दिनेस भविष्यमात्र धर्मी में दर
लाल दराल मिन्य दे दी दूराल देली मंक सयी में दूराल दरा दे दरी भविष्यमात्र
सा दुबा भविष्यमात्र दात देलाल दिने पत दिल दांगी सयुक दूराल दिल बांडी
विश्वना जीदिमा लतम मिन्य वतसीन मिन्य दी मुसी हेन्ल दा वषपाल मी फिमामे
दिने पतिविलमा दी दिनेस दिल वतसीन मिन्य घामवूल बालु तुपे मी।
हैंस दी उल्ल दर वाली दरम मिन्यरे हेन्ल दर देली वतसीन मिन्य उे दुराली
उत्स बेलगी। निष्कु दिमाल दाल दिल हेन्ल विवाद दा दानी भागपी दुरादी भविष्य
देली दी किश टटी दादी दरादी पती पती। दिमाल दिने हेन्ल दानी भविष्य मे दिलाध दीम दी
मना मिन्य दि किटा दानी भविष्यमात्र हे दिलाध दीम दी भविष्यमात्र हे भविष्यमात्र
दे पत हे तिटमा के वषपाल दी दराल के हेन्ल दीम दी पटे। मनामा माता दी किटादी दिल हेन्ल दर दिखा।
No. 3.

मैं १८२६ ईदोली दिन मिर्जाने से मुलामत पत दूल्हा देने पड़ा। दिन बढ़ती है। देव मात्र भक्त बनाने में होना वाला नहीं। भारत मात्र ही इसी दिन दिन दिन करता है। दिन दिन का अन्यता पक्का भाला देने ही सूचना देते हैं। इसी की जरूरत है। भारत मात्र ही इसी की जरूरत है। इसी की जरूरत है।

No. 4.

मूलाम खिपालमीक चार तुर्क दीद देना उपर बहिशां दिन डंगे देवीता। उ भगवत भक्तों स्वराजीं दिन देव बीका। (उर लिखे देवीता।) मैं र६२६ ची उज्जवल दीद दिन मिर्जाने दिन देवी दीन होती घर के दीद देवी दीद बाली घर के दीद देवी कार्य 

पाठ्य। दीन होती देवी पाठ्य के देव। उ भगवत भक्तों स्वराजीं दिन देवीता। उर उज्जवल बच्ची मात्रा बर्तमान। भव मात्र भक्तों ते उद्वित युगस्त दिन देवी के दिनी। दिन मिर्जाने दिन देवी के दिनी। भव मात्र भक्तों ते उद्वित युगस्त दिन देवी के दिनी।
नं. 5.

नयैः दे पौरी दित अधिष्ठ उठ सेविस दी आपहि भिवू सरतिसिंधु राज जूंग वभाषिमः। सरतिसिंधु में निवृत दित भिनिमा औजारः। जौंग वेल बसून सा उज्रा टेरियासः। उ उझरा महर साहं अश्रमः। या सेव जूंग दे सिंह दुः जनरि मैं सरतिसिंधु भानिमा शारु उं सरतिसिंधु राज वद्वरासः दे साधुः। सरतिसिंधु मैं हूँ वेलिसी वितिरे सी मणिपथिंदा दिविः। सब उस्ती हेवा धिांगः।।
भाग निश्चित जाक्षा भाना नित।।। अब यहि राज जौंग देवरी दी हितिरे विक्ष भानिमा विनिः। आपहि उड़ विं सेविसिंधु दी धिस वलवुडः हे वैजीवास हिम्न जौंगसा दैली यह विसा।।
भाग भवानिः दे मस्तूल दा वारस भिन्नी जूंगसी राज दै चाकः मी।।। वरी दरिवां उत्ती जूंगसी सिरिसभा विं दरदीवा यास दे ताने जूंगसी रेल्ला वद्वरासः दो योकः मी।।।
भाग आपहि दिव दवाइ दितियही नउड जीवा दिन तौ जौंगसे राज दै सेविसे निव राज दैरी। अब जूंगसे दिव दवाइ दितियही नउड जीवा दिन तौ जौंगसे राज दै सेविसे निव राज दैरी। अब जूंगसे दिव दवाइ दितियही नउड जीवा दिन तौ जौंगसे राज दै सेविसे निव राज दैरी। अब जूंगसे दिव दवाइ दितियही नउड जीवा दिन तौ जौंगसे राज दै सेविसे निव राज दैरी। अब जूंगसे दिव दवाइ दितियही नउड जीवा दिन तौ जौंगसे राज दै सेविसे निव राज दैरी।
१३६ः प्रभाष दिवस चतुर्थ रा तुष्य बेला देखा भिली। माती दर्जें दिन देखे देवी
बार वफाई देसी द दृष्टि चलन भतरात भतराते। पतृं का दिन देवी वे
ईव हिवा। दिनीं ने दिन दिनीं दीमा देवीं तू हुआ का बत मलाई। अब
बाटी दस चय बिवा। दे अभिनेत १९४२ दिन मैटी मानी दे लगा चला,
बाटी दल तेजाती।

No. 7.

लृक्ष्य मिश मलेंक दी लनाटी बिब दा विलास के दृढ़ी देस मध्यका
दी बिलास वन लूटी कापेल दिख वरी के पैं १९४२ अन्यवैत दिख दूर
वैनीट दी साधारन युद्ध उपाय का मुखा बदलीमा दिखा मत दिनीं के
दिम देखे दूर मह दें केका सतहाल मा दुरूपी उपाय का हेम का चर्चा
मशक्त या दिखा तृलाष मिश दे दिम देखे दूर मह दें दुरूप। शाक्ता हेम
कु दी दही देवी वैली दिनीं ने दूर दिंग वेदर्त दुक्का दी दही दिनीं के दिननश
के दुरूप मध्यका माता दिखा के दिख उदयान दिख नवग्राम १९४२ मिठ
दे २४ दिन देखे दूर लगेंगी दीमा दृढ़ी दिख वेदर्त का वर्णाष भिलामा
मध्यका तृलाष मिश दे मध्यका तीर दें दरम्यान ही दिनानश दे सिमा
काल युद्ध दूर दे सन भलवाद दिख वापस दूरिना दा दूरूप भाकमा
बाल भ्रेती दृढ़ी मिश पराशवं दिख आवाम दा दूर दिनीं का मत चल तरी
उत भर भाल समाबेला दिवी।

No. 8.

मध्यका दैदेवीय मिश हे देकर दुकान ही संस्कृत दन दिखा भव मध्यका
हर दिख मिश के देश दर्जकर ५०० साधन का भवाना दे दिखा नितंत प्रभु
१२२० दिख दिख लनाटी दिख मलाई दिखा मत दृढ़ी दहा ही दिनीं
रूने लनाटी दिख दही वेदर्ती दही मानिकामा दे दिने दिख मेंध
भिली। सन दृढ़ी मिश हर दिख मिश का भरू मानिकामा दिखा दा मनाने ही दर्ज
No. 9.

ਭਾਵ ਸੀਮਾ ਮਾਤੀ ੧੮੯੨ ਦੀਸ ਸੀਮਾ ਮੋੜ ਸੀ ਮੋੜ ਵਿਸ਼ੇਸਤ ਮੁਢਾ ਦੀ ਸੀ ਬੈਠੇ ਮੁਲਕ ਸਭ ਤੋਂ ਜਾਣ ਵਾਲਾ ਸੀਮਾ ਸੀਮਾ। ਮਾਤੀ ੧੯੨੨ ਦੀਸ ਸਰਕਾਰ ਦੇ ਕਾਰਨ ਸੀਮਾ ਸੀਮਾ ਸੀਮਾ ਸੀਮਾ। ਜਾਂ ਤੋਂ ਤਰਹ ਤੇ ਹਰਿ ਹਰਿ ਚਲਣ ਦੇ ਸੀਮਾ ਸੀਮਾ। ਸਰਦਾਰ ਸਰਦਾਰ ਚਲਣ ਦੇ ਸੀਮਾ ਸੀਮਾ। ਮਾਤੀ ੧੮੯੪ ਦੀਸ ਸੀਮਾ ਸੀਮਾ ਸੀਮਾ। ਭਾਵਨਾ ਸੀਮਾ ਸੀਮਾ। ਭਾਵਨਾ ਸੀਮਾ ਸੀਮਾ। 

No. 10.

ਸਰ ੧੮੪੨ ਦੀਸ ਸਰਕਾਰ ਦੀ ਪਰਿਵਾਰ ਸੀਮਾ ਸੀਮਾ ਸੀਮਾ। ਸਰਦਾਰ ਸੀਮਾ ਸੀਮਾ। ਸਰਦਾਰ ਸੀਮਾ ਸੀਮਾ। 

ਨਤੀਜਾ ਸੀਮਾ ਸੀਮਾ। ਨਤੀਜਾ ਸੀਮਾ ਸੀਮਾ।
शहीद अव 1929 दिन ईश्वर सुख उठा रत धुआ धुआ लड़ कर तिन ने चढ़े बुध भगवती की हरी पूजा या रचना पप पन लब लाख हं लिखा अब लेने पढ़ने की पढ़ने सवा जी क्या निम्न हैं।

No. 12

( रज्जु उदाहरण )

पिहली मुख्य रात है 2 घंटे पूरा है वहैं प्रवास ते पिहले पत्तन एस दे हैं। पालिका उत्तरी दीम सेव में रात रही बिं उठा उठा रही विना अब उसां खूब मैं बेटी देखी देखी है। विकल्पा तेंगी है जानने मारे लंगे।

में दिन नई नई नया नया। प्रेमां नी में सब अंदे लंगे लंगे वन देंगे। नई नई में सब अंदे लंगे लंगे वन देंगे।

धरे दरे सारा नी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी फेंकी
No. 13

भाषा वर्तकें से चेतत्र के तत्त्व यथिः सा पिन्डा: दीवा ठिया ठिरे से यूँ से आजें भूत पर्ले में प्रधे भृगोत हो हृति युद्ध रूपें में ठिया ए ये यान्त्रिक आय्यानी रूप लागे ते वर्तकें आय्यानी बिस्व बात रोले । ढूंढते हैं ऐहं ती गोड रूप से बांधन ते ठिया ठिरे से भूत पर्व से हृति आय्यानी । वह ढूंढते हैं ऐहिनी ताही दूसरी भूती वक रुप हो जान ठिया अग्र ठिया रूप हो जान । ढूंढते हैं ऐही वर्तकें ठिरे रूप लागे जान ताही बनाय सहित रूप जान ठिया अग्र ठिया रूप हो जान । ढूंढते हैं ऐही वर्तकें ठिरे रूप लागे जान ताही बनाय सहित रूप जान ठिया अग्र ठिया रूप हो जान । ढूंढते हैं ऐही वर्तकें ठिरे रूप लागे जान ताही बनाय सहित रूप जान ठिया अग्र ठिया रूप हो जान ।

No. 14

सर अदवे सिंह १६५५ वर्ष बिश कॉटी दे बैठा दां तुमेइ धा ढूंढ भाई आपकी साजीत भिन्नाकटी । भर ढूंढते हैं वृक्ष तुम्हारी दे वाचत ते ढूंढ कॉटी ढूंढते हैं तत्त्व । ढूंढते हैं वृक्ष कॉटी महाकाल त तुम्हारा ढूंढते हैं महाकाल । ढूंढते हैं वृक्ष कॉटी महाकाल त तुम्हारा ढूंढते हैं महाकाल । ढूंढते हैं वृक्ष कॉटी महाकाल त तुम्हारा ढूंढते हैं महाकाल ।
ताल जाने वर्ग से है। इसके तिथि निष्ठा है। इसके दृढ़ बाल। विश्व वस्त्री बनाने वाली मजबूत ब्राह्मण। उनके लिए यह बाल उनके जीवन का मूळ आदर्श है। विश्व वस्त्री ने इस उपासना से ग्राम विश्व वस्त्री का बाल बनाने के लिए जीवन वस्त्री पूर्ण बन दिया। उन्होंने बाल निर्माण यह ग्राम विश्व वस्त्री के साथ की। उनके लिए वस्त्रात्मक आदर्श बन गया। अतः इस आदर्श निर्माण के पश्चात् वस्त्रात्मक आदर्श हो गया।
PUNJABI DIALOGUES.

SECTION I.—General Orders and Questions

1. Stand up. उठो धरा | utho dhara.
2. Sit down. बैठो | baiho.
3. Come quickly. आड़ी नारा | aaddi narā.
4. Go in. आड़ी बर | aaddi bar.
5. Make haste. सर नारा | sar narā.
6. Come back. आड़ी नारा | aaddi narā.
7. Go soon. चपप नारा | chup narā.
8. Be quiet. घर बेहो | ghara beho.
11. Go away. नेरो भरा | nero bar.
12. Come near. घरबाद | khabardā.
13. Be careful. साह लई | sah lai.
15. Stand still. उकर रहा | ukar rahā.
16. Don't forget. भुली ना | bhuli nā.
17. Do not move. गिरा ना | girā nā.
18. Stand back. पिच्छे उतरे धरा | pichhe utare dhara.
19. Take this letter to the fort. इह अर्दास किया नुन लैजाल | ih ardas kila nun lajāl.
20. Bring an answer. जुवाब लिया | juwāb liā.
21. First turn to the right and then to the left. उस रे भर भर | us rē bhar bhar.
22. Call the cook and the groom. लंगरू से सही नुन सुन | langrō se sahee nun sun.
23. They are gone to the Bazar. बज़ार गई नुन गई | bazar gai nun gai.
24. Don't make a noise.

25. Do as I say.


27. What is your name?

28. My name is Bhagwan Singh.

29. What is your occupation?

30. I am a horse dealer.

31. Where have you come from?

32. I have come from Lahore.

33. Where do you live?

34. In the Suddar Bazar.

35. How far is it from here?

36. Is any one there?

37. Where is my servant?

38. Do you recognise him?


40. The village has been demolished on account of a raid made by its inhabitants.

raulā nā pā.

jihā main ākhān tihā kur.

āpna kam kar.

terā nān ki hai.

merā nān Bhagwan Singh hai.

tusī ki kunm kürde ho.

ghorānī dā sundāgar hān.

tusī kidhroī ās, ho

main lāhāuroī āi hān.

tusī kīthhe nahiinde ho.

sadār bajār wih.

ohn ethon kinnā dūr hai.

koī hāi.

merā naukar kidhāhar hai.

tusī usānā sīānde ho.

chheti kür.

piṇāl de wuskinān de dhāve karan kūrke nagar dhā dittā giā hāi.
41. Speak slowly, I shall then understand all you say.

42. How many men have been captured bring them all before me.

43. Let the men who have received their pay stand on one side, and those who have not been paid stop to the front.

44. Has he come alone or is there anyone with him?

45. Do this, and don't do that.

46. What do you mean by talking so to me?

47. Don't walk about on the grass, lest you tread on a snake.

48. Is there a spring near the village?

49. Is the water clean and cool, and fit for the men to drink?
50. No sir, it is only fit for the mules to drink, for the washermen to wash clothes in, or for the soldiers to bathe in.

51. Is the master at home?
52. Yes, Sir.
53. Is he awake?
54. He is asleep.
55. What is the matter?
56. Where did you hear this news?
57. I heard from that soldier.
58. How do you know that it is true?
59. What do you call this?
60. We call it (bhâla) a lance.
61. Is there any fresh news?
62. A new regiment is coming into the station to-morrow.
63. Is this right or wrong?
64. Say it again.
65. How far is your birth place?

*Chiti is equal to two miles.
67. Where is your family?

68. My wife is with her parents.

69. I want a good servant.

70. What wages will you take?

71. I will take ten rupees a month.

72. Why did you not come earlier?

73. Sir, I was busy.

74. Did the washerman come to-day?

75. Yes, he has taken away the dirty clothes.

76. Has the cook returned yet from the market?

77. Let me know when he comes.

78. Open this box and empty it.

79. Lock it up and give me the key.

80. Have you lighted the lamp?

81. I am going to light it.

82. Shut all the doors.

83. Then will you can go now.

दुरागाँ वशली देवीने (स्तव) देवी
तुषारां कुब्ला (तुब्बर) किते हुए।
मेरी दुल्हन अपने पेकियार दे
राखू देव् I मेरे उच्छ अपने पेकियार दे
नाल हुए।
मेरे प्यारे स्वामी तुलक लाउणा! मैं
दस रूपये महिमा लाउणा।
उमी तुलक मनुष्य दिने ता माने?
तुज़ी जरूर अगे कियां ना आ।
मारसा, मेरे देव मा। साहिब मैं न
हामी न।
भस पेड़ी (हरी) भाईया मा I जो
घोड़ी (दहसिला) आईं ना I
उन, उन मेरे दफ्तरे दे निमा देव।
हाँ ऊर्ध्व मारे कपड़े लै गिया है।
उस पात्री अगनि वसाले भूलना है
बि सुभाँ? लंग्री जो कुमारी मृणाल
hai ki nakti
मरे देव आचा मेरे दे मान।
जुड़ ओव मैं नूब दसन।
दिन मीतू घरिये बेगला लव देय
सविदा नंबरे खोल के वस्त्र वर्तावला कर।
मीसना मार्गी बसी मेरे देवों जो
उन मार हुई।
दीवा नागालिमा उठी? diwā jagāiya
hān।
मरी बालभ सवा दान मैं बालभ लगा
hān।
माव दुने भाव दे I सारे बाके मार दे।
भम ड बुढ़े साव। bas kar hun jāh.
84. Are you at leisure now?
85. I have nothing to do now.
86. Clean all the house well.
87. Bring my clothes I will go out.
88. Wake me very early tomorrow morning.
89. At what time?
90. At about 6 o'clock.
91. Bring some water that I may wash my hands and face.
92. Shall I bring hot or cold water?
93. Put these rupees in the bag and hang it on the peg.
94. There is no oil in the lamp.
95. I am going to put some.
96. Have you a new suit of clothes?
97. I am going to the washerman to bring it.
98. This cloth is coarse, I want something finer.
99. I shall be able to give you good cloth to-morrow.

100. This is a difficult business.

101. Why are you laughing?

102. It is my mistake Sir.

103. Tell him to bring a horse for me.

104. What time will the horse race begin?

105. The first race will be at half past three.

106. Take this chit to the Adjutant's Bungalow.

107. Will there be any answer?

108. Yes, wait for the answer.

109. Open the door.

110. Shut the window.

111. Light the lamp.

112. Put out the candle.
GENERAL.

1. Are there any good grazing grounds for camels near cantonment?

2. Three of the mules have sore backs; they must not carry loads.

3. This mare has been lame since last month.

4. Show me the nearest road to the camp.

5. If you really had presented a petition, I would have heard it at once.

6. Is it likely that the common people in your village will listen to the advice of their elders?

7. The watchman says that when he first saw the thieves, they were just leaving the merchant’s shop.

8. It will, I think, be better for you to explain the whole circumstances.
The wheat and barley harvests have been very good this year.

Tell me the approximate revenue got from irrigated and unirrigated land, respectively, in your village.

Are there any water-mills near the village, or hand mills generally used?

When he had ploughed the field and sown the seed he went home.

How many crops of wheat and barley do you reap in the year?

How many wells and ploughs has he got?

Two oxen are used in a plough.

Since the Jhelum canal has been opened...
rice and sugar cane are sown to a large extent.

9. How is revenue calculated and fixed?

10. The fields are now full of barley and wheat.

11. This year the locusts did much damage to the fruit trees and crops.

12. Are you a land owner, cultivator, or trader?

13. This land produces millet, mustard, gram, radishes and carrots.

14. The village lands are both irrigated and unirrigated.

15. The revenue is not very heavy and we ought to be rich.
SECTION II.—Seasons and Weather.

THE SEASONS.

1. When do you think the river will be in flood?

2. It was very hot last night, but it is cold and cloudy to-day.

3. A dust storm is upon us.

4. The river came down in flood and carried away my water mill.

5. Here the water is shallow but further on it is very deep.

6. Has there been any rain lately?

7. My land is close to the canal; for this reason I manage very well.

8. In Peshawar the hot weather lasts only for two or three months.

9. The cold weather lasts for five or six months.
10. The sky is clear to-day.

11. It is warmer than yesterday.

12. Yesterday a great deal of hail fell.

13. It rained for three days without stopping.

14. The lightning is flashing, the clouds are roaring and the rain is falling.

15. Do not sleep out side as there is a heavy due at night.

16. The climate of Umballa is very good.

17. There was a great storm in the hills the day before yesterday.

18. Do you like summer or winter?

19. The trees will blossom in the spring.

20. It is very cloudy and I think it will rain soon.
SECTION III.—Time and age.

1. What time is it?

2. It is half past one.

3. Wake me at 2-30.

4. He has been sleeping for two hours.

5. That old man lived for forty years in the same village.

6. Tell him to get the carriage ready at 2-45.

7. That child is only 3½ years old.

8. He is never late.

9. Strike the gong exactly at twelve o'clock.

10. There is great difference between this letter and that.

11. I took the fort with the assistance of the army.

12. You promised to come at ten and it is half past eleven now.
SECTION IV.—Money, Weight, and measure.

1. What is the price of this? दिम या मुल ली है | is dā mul ki hui!

2. What is the lowest price you will take? पट तों पट ली सब जा जाय | ghaṭ toṇ ghaṭ ki lawenū ā.

3. Why is the grain so dear here? एवि धीर धीरा भिजीका लिखण है | ehe aina mūningā kiya hain hain.

4. It is very cheap at Ludhiana! सुचिपट्टने रिश बटू मामड़ है | ludī-hāne wich bahut sustā hain.

5. Go to the Bazar and get this rupee changed. चनाँव माने दिम नै सा बाह रिकहा | la ār jā ke is rupaye dā bhān liyā.

6. How many seers are there in a maund? ईद भल बिच तिन्दे मेघ टुटे गठ ! ikk man wich kinna ser hunde hain?

7. Get a seer and a half of rice and 1 seer of ghee. ईद मेघ बैल दो तिहा विदिरिकन्ना | dedh ser chaut te tin pa ghio liyā.

8. Give the horse one seer and half of barley. पौडे दू ईद मेघ नै दे | ghoṛe pūn dedh ser juṇi de.

9. Ask the banker for a cheque for 250 rupees on Peshawar. मराम दूं 250) नै पी दी पाढ़े पहेल लदी बना भिक्का | sarāph toṇ 250 rupaye di hundi pashour lai karā liyā.

10. Will you lend me a hundred rupees for a month? जमी मैठ 100) नुपरवा दिले भर्ती कली युद्ध टिकनी | tusīn maīn pāi 100 rupaiyā ikk mahīne lai hūdar diegā?

11. Make up your accounts to the end of the last month. आपड़ा दिमांच बिचले माती दे मंड जीव घड़ा | āpna hisāb pichhle mahīna de atri tk banā.

12. I will pay you what is due in cash. से चारी उदेखा मैं चेक देखाया | jo: būki howeyā maīn ruk dewūnīyā.
SECTION V.—Books and Office Work.

1. I want to write a letter.

2. Bring paper, ink and pen.

3. Write clearly so that I may be able to read it.

4. Mend the pen nicely.

5. You will find that story in the 2nd chapter of that book.

6. The messenger has arrived.

7. That book was printed at Lucknow.

8. Post this letter.

9. The printer of the newspaper is ignorant.

10. Write a letter for me in Gurmukhi.

11. Is there any orderly outside?

12. Tell him to wait.

13. Why have you been so long?
14. If you do so again you will be fined.

15. Come to your work punctually.

SECTION VI.—Travelling, &c.

1. Which is the way to Karnal?

2. Where does this road lead to?

3. Tie the horse under the shade of that tree.

4. Who lives in that house?

5. Bring some grass and gram from that village.

6. Who is coming from the city?

7. Walk the pony about.

8. Tie the head and hooe ropes.

9. Pack up the tents, put them in the bags, and load the camulls with them.

10. Is the boat ready?

11. Loosen the girths.
12. Will you let me have a pony on hire?

13. Is the horse quite or vicious?

14. We shall rest till the afternoon.

15. Call a farrier at once.

16. What is the price of the grey mare?

17. What will you take for the bay?

18. Is he a gelding?

Section VII.—Military terms.

1. When was this regiment raised?

2. How long is it since you were enlisted?

3. I have served seven years with this regiment.

4. What is his rank in the army?

5. One Havildar and ten men to be on duty to-night in the fort.
6. The hammer of your rifle is dirty.

7. How is it that my sword is rusty?

8. That rifle will carry 1000 paces.

9. Clean the inside of the barrel.

10. Draw your sword from its scabbard.

11. How many cartridges are there in your pouch?

12. Give me the waste-belt and cross-belt.

13. The regiment must march an hour before day break.

14. When you are within 200 paces from the enemy charge them.

15. Load your pistol and shoot that muskineer.

16. The sepoys quickly loaded his gun and from a distance of 100 paces, fired at the deceased who was standing with his back to him.
17. The hill men attacked them.

18. After firing two rounds they fled.

19. Two corporals were wounded and one soldier killed.

20. One dangerously wounded and the other slightly.

21. The enemy was completely defeated.

22. Dig the entrenchment before the enemy's battery.

23. How does your Commanding Officer treat the regiment?

24. What people is your regiment composed of?

25. What is the rule for promotion in your regiment?

26. Did you serve in the Kabul war?

27. Are there any Pathans in your regiment?
28. Are their rifles just like yours or different?

29. At what time do you go on parade in these days?

30. In the morning and afternoon.

31. Does the Commanding Officer attend the parade or not?

32. He attends every now and then.

33. Have you finished your course of musketry?

34. Do you remember the Indian Mutiny?

35. Tell the Subedar to choose a Naik and five sturdy sepoys and post them in the ravine at rear of the camp.

36. By how many days has this sepoy overstayed his leave?
37. Any man who brings fifty recruits with horses for service in the regiment will receive a Jamadar's commission.

38. I noticed that the horses of those men that have just rejoined from leave are in a very poor condition.

39. What supplies will you require on the March?

40. I shall require gram, tea, rice, owls, milk, eggs, and firewood.

41. Have all our tents quickly repaired as we expect to march soon.

42. Can you tell how many tents you have with you?

* Note the construction लिंग्रा = thin.
43. One tent for every eight men will be sufficient.

44. A force has crossed the river.

45. How long did it take to cross the river?

46. It has taken the troops 2 hours to cross over.

47. If the half battalion starts at dawn, it will reach the next encamping ground by 7 o'clock.

48. The men's tents should be pitched at once and sentries posted all round the camp.

49. The trooper made a cut at me with a sword, but I warded it off with my rifle.

50. He then rode at me with his lance, but I fired at him and the bullet lodged in his chest.
51. This old man is no doubt a spy, take him away and shoot him.

52. I examined the Havildar's pouch, it contained 7 cartridges.

53. I also examined the target and found he had a hit it four times and missed it six times.

54. Sir, those blankets require repairing.

55. You also say that you have two medals and three clamps, and have been wounded twice.
Section VIII.—Medical.

1. Let me feel your pulse.
   अपनी तजब (राह) रथा। अपि नुहार (नाय) दखा:।

2. Open your tongue.
   नींच पेल। जिल्ह क्षोल।

3. How long is it since you are ill?
   दुः वर्त दे मांसा है। तैन कुद ते मान्दा है।

4. He fell down and hurt his forehead.
   उउ फिन भिना है उयसा भरा धरा। धरा (फिरे महे टू मोट सह)।
   यह पिन ते उस दि माथा भुज गिया (उस दि माथा तैन सूट लग्य)।

5. He has the liver complaint.
   छम्हू फिटा ज्वाली तेल है। उस तैन जिगह रोग है।

6. The people of this village suffer from fever and rheumatism.
   विंस फिंड रे तेकां हू उप उ गतीव (बाटी) छो सयाली है।
   उस पिन दे बोकान तैन तैन जोगही (बाट) दि बम- आरिहै।

7. What is the matter with you?
   टैसे ली डेस्का है? तैन तैन कि होइ है?

8. I have a headache.
   मैं हिर मित पीर है। मैं है नून सिर पिर है।

9. He has fever and pain in his limbs.
   छसू उप भर सेव उसें विड़ पीर है।
   उस पिन तैन अर जर्सिआ विच पिर है।

10. Have you any pain in your stomach?
    उसे सिक्स विड़ शुड़ पीर है। तोर ट्हिड़ पिच कुज़ पिर है।

11. When I touch here do you feel any pain?
    सर में छचे टेंडीटा (यव लाउंट्सा) गां उं टेंडी पीर वीली है।
    जोड मैं नून तोसे टुहांडा (हाथ लाउंडा) हान तैन तैन नून पिर हुंदी है।

12. That does not hurt me.
    छम नाळ्च पैसू दुष पीर तैन वीली।
    उस नूल मैं नून कुज विच पिर नाकिन लूं दी।
13. Have you any pain in your liver or any cough?

उत्ते वल्ली फिर फीट तै सांध आईंकी है तेवा कुटज चिक प्यार है ज़ाना खाईंग एन्रैंड है?

14. That man has a cold.

छौ महाने मे तब झू द मजा खूशी है।

उस मनुष्य दे नाक नुन वा लग गुज है।

15. Have you had any shivering?

उदू वांजा मर्हिमा मो ताउं नुन काहा दिया सी?

16. I suffer from indigestion.

में उटी गर्जी पहली मैं नीन रोट नहीं पुछा ম।

17. I have hurt my ankle.

में फिटी हू मट लगी है। मेरे गिटा नुन सूट लगा है।

18. Bathe it with hot water four times a day.

पिठ निवर दाड़ा उड़े पाटी नाक।

दिन चार वार तत्त तां नाल नुन नाल दो।

19. Have you got spleen?

उदू निला है। ताउं नुन तिल्ली है।

20. Is there any cholera in the neighbourhood of Lahore?

लाहौर दे रिन से गिटरे लव लैना है।

लहाउर दे झरा तुकह है।

21. No, but some people are suffering from small-pox.

राजी दे छांड के नाक नाक पहेल।

पता नाहीं पार तुकह मानुष माता नाल पा है।

22. What medicine do your doctors administer in the case of fever?

तुर्रिता रासान उप रासवे दी सुध रेंसा है।

तुहादा दक्दर टप छैसा कि दुआ देने है।

23. I suffered from fever during the whole of my leave, and, therefore could not rejoin my regiment.

में निम प्यार एन्रा एहार्मी टे टप चारहार रिहा इस कर्कर है।

भिं खप्लू दे वर्गीय आती पाहरमाल ता तां संभा।
24. There has been a great deal of cholera this year.

25. The men should be warned to drink the river water, which is cleaner than that of the wells.

26. The doctor says the man will not recover, and that he has only a few more hours to live.

27. You were ill, certainly; but could you not have sent someone to tell me?

28. That man was bitten by a mad dog last night, therefore if we do not cut off his leg at once he may die.

29. He told me that you were attacked by cholera.

30. Was there any plague case in your village last year, if so how many
31. Can you breathe without pain?

32. Can you lie on your right or left side with most ease?

33. Have you any pain in your back?

34. Sir, I am suffering from rheumatism and all my joints are aching.

35. Does your heart beat much after meals?

36. Did he break his arm by falling?

37. You always complain of toothache shall I extract your tooth?

38. Let two dozen leeches be applied to his thigh.

39. Have you applied the mustard poultice on his stomach as I told you?
39. You must be careful what you eat; never eat anything hard.

40. Last time when you fell from your horse did you injure your collar bone?

SECTION IX.—Miscellaneous.

1. Have you seen anyone going in that direction?

2. Were they walking or riding?

3. Some were walking and one was in a doli.

4. Were they soldiers or villagers?

5. They were soldiers and workmen.

6. How long is it since they went out of your sight?

7. They passed here about an hour ago.

8. Is that a city, a town, or a village?
9. What is behind that tree?

What is behind that tree?

10. Are there boats here in the rains?

Are there boats here in the rains?

11. Do the hill men bring wood from the forest?

Do the hill men bring wood from the forest?

12. Is that ground sound or full of holes?

Is that ground sound or full of holes?

13. Who is the head man of that village?

Who is the head man of that village?

14. Is there any one who speaks Persian here?

Is there any one who speaks Persian here?

15. He speaks very slowly.

He speaks very slowly.

16. Speak very distinctly.

Speak very distinctly.

17. Do you understand me?

Do you understand me?

18. No, I don’t understand you.

No, I don’t understand you.

19. Send a man with me to show the way.

Send a man with me to show the way.

20. Which is the shortest way to Pindi?

Which is the shortest way to Pindi?
21. Is the road metalled or unmetalled?

22. Is it a good road for walking or for riding?

23. How many heads of families live in this village, and who is the chief?

24. There are 2,500 inhabitants in that village.

25. How many cattle have they?

26. What supplies can be obtained in this country?

27. There is wheat, Indian corn, barley and fruit.

28. The barley is green but the* rice is nearly ripe.

29. All the men are ploughing.

30. Is there a well in this village?

31. How deep is the water?

* Rice with husk is called जलना jhonā otherwise चूला chaul.
32. Where is the spring?

33. What kind of trees are there in the forest?

34. Are there thorns in those bushes?

35. Go along the first path.

36. Is there any danger at night on this road?

37. If a man is armed there is no danger.

38. Shall I go to the right of left?

39. Will the horse sink in the mud here?

40. Call another man.

41. There has been a great deal of rain in the hills.

42. There is a flood in the river.

43. That day I made a great mistake.

44. There has been a great slaughter there.

45. Stand near the heap of stones.
48. Move a little to the right.

47. Can you see the man who went forward with the flag?

9. Have you received your pay in full?

49. I shall not pay you unless you finish the work before night.

50. Mix some hemp with the lime for the plaster.

51. This mortar is too thick it wants more water.

52. Dig a little deeper.

53. How many men went on the first work?

54. This is only sand.

55. Collect all the tools.

56. A good deal of damage has been done to that bridge by the flood.
57. There is a crack in the walls of that hospital.

58. This case cannot be settled to-day, tell them to come to-morrow.

59. He has been imprisoned for 10 years.

60. The man has been warned to appear in the tahsildar's court.

Section X.—Shooting.

HUNTING.

1. Is there any danger in shooting on those hills?

2. Am I likely to find water fowl on the river side?

3. What game is there in this part of the country?

4. Snipe and duck, but they all go away...
5. You must get up early to be able to shoot them.

6. I went yesterday to a Jhil near Jagadhri. It was very dry, and full of high grass. I shot only 5 snipe.

7. Deer have entirely disappeared.

8. Yesterday I went out shooting. I came to the river but could not find a ford.

9. Luckily there was a boat, but only one oar and the rudder was broken.

10. I shot a duck which rose on the right bank, but missed two snipe on the left.
11. I saw a flock of geese but it was too far away.

12. Owing to bad luck I secured only four birds.

13. Why is sport so bad this year?

14. The rains are now over, all the jhils are dry, and the birds are returning towards the hills.

15. Some cattle were in the jhils they frightened the birds.

16. There is little sport in my country because the hills are very steep and roads bad.
Section XI.—Colloquial.

1. उग्राहर राजें दे बिंदू नाथ तृण गाय।
2. पैदं भाएगा बागों बदामीं ज बी मिल।
3. उग्राहर फिराकी तिम में ठाकर मी।
4. मैं बसी बिमल बाल फिराकी दोबौं दौड़ी।
5. बाहु विहारिया सेना ली मी?
6. बवाली दी बायो मी सा बुरे दी ही मी।
7. बूढ़ बनाली है तूढ़ बुढ़ दी।
8. बुढ़ बिंदू नुगर दिव्य सिराजुद्दीन मिरा है?
9. मैं बीमारी दिंदूं सा भाग गया।
10. बूढ़ी बिहारी दी की बाजी भाकरंदी है।
11. बिंदू अन्तरती बिंदू के बालों।
12. बिंदू बिंदू बिंदू बिंदू पैली मिर वरदे है?
13. मंदिर चाल उद्ते उंट उंट बिंदू बिंदू बिंदू बिंदू जप बिंदू पैली मिर ना सा मरदी है।
14. बिंदू बेंगल है बिंदू बेंगल उड़ नेली बंधे है।
15. बिंदू बाद बते दे बिंदू बैठा बिंदू पैली बैठा बिंदू पैली बैठा बिंदू पैली बैठा बिंदू।
16. बिंदू बाल बाल बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू।
17. मंदिर नुगरी बाली बिंदू पैली बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिं�ू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिं�ू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिं�ू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू बिंदू

* For hard words consult the vocabulary at the end.
20 चमटू राड माडी बजी भाला तमीं कमाऊँ?
21 तमीं धी दूधे दिल पुरा या लें? तैं धूमडूँ, बोल दिखेर हाल सिलसा
गद्दा है?
22 मैं सादा तां में बूढ़ राड में पूरा तां सतीं उठें?
23 तमीं से माडी उं पाड़ी दुरा देसाँमी?
24 दिवं बूढ़ दी पैकी मिसी तानी दिले विषां दीव वा मरती है?
25 ने बेची उलं मिसी सारे उं पैठा दीया दिला वें वें चिंचा वृष तां विजालोरा?
26 मे मेंता पै माडी तन दी दर्दे है?
27 झूमि धूप के चिमाल उं बाली मंजरी तां मे धी दिले उं बह जाँसी है
तरीं उं वृष वा जान तरीं?
28 धूप का दुराक तिमी दर्दी विष दी आदुँचा है?
29 मामी चुराड़ दे भागकर उं डाँ आई दस तुमरी दिले पैंते है?
30 मे धूप विजम माडी उं बॆठ चतानंदा है?
31 मे मेंउकी मेंग बाला उधारा बसाँदुंचा है?
32 पूछकी दी रेंदे उं दरी?
33 विखाल प्राथी छठ तुपाधीमा मैं मामी तवठ दी वेंटी अब बूढ़ ब्रामल
छुड़े हारी?
34 धूप धूपा उधारा देंदे दूम बत देंया है?
35 तमीं धुआर भर तूना है तैं धूमडूँ दी उधारा बांली दिले उं?
36 नमुने बाली बुरुटी तू दी दिली गूढ़े है?
37 वासक दिने दोरां दिमा?
38 सूप दे तनी दिंगां दिले लेंदे है?
39 आपक धुआर वेंले?
40 दिमटू भल दिंगे है?
41 तमीं दिमटू दी उधारा बांली साना दरा दिलिंगा?
42 मामी दारी दे दबन सी दुरां दी विषी वरन्द दूना है?
43 पूछ तमीं बुरुटी दी दिले गूढ़े है?
44 दिवंचा दिवंचा निचले दिली है?
45 पूछ दे दरी दिंगां दिले लेंदे है?
46 पूछ तमीं धुआर वें दिली है?
47 दिवं दरी दिवं दुस्ती दिवं दरउं दूरी बा मरा मर
दिलिंगा है?
48 पूछ तमीं के निचले वरन्द दिले लें?
49 पूछ तमीं बुरुटी दी दिली है अधुं दू चेल धूम हू दही
तम बत दरे उं?
50 पूछ तमीं के निचले वरन्द दिले लें?


155

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13. ਸੀ ਕੀਤੀ ਟੇਕ ਉਨ੍ਹਾਂ ਪ੍ਰਵੇਸ਼ ਪਾਇਆਂਦੇ ਹਨ।
14. ਹਦਿਆਲ ਦੀ ਤਿਕਤੀ ਨੀਤੀਆਂ ਦੀ ਸੌਂਗਾਂ ਲਾਹੀਦੀਆਂ ਹੁਣਾਂ ਹੁਣੀਆਂ ਦੇ ਪੀਸਣ ਅੱਠ ਸੰਸਾਣਾ ਹੋਣ ਹੈ।
15. ਹੁਣ ਦਲਾਲੀ ਦੋ ਵਲੱਧ ਸਾਲਾਨਾ ਆਧਾਰ ਹੋਣਾਂ।
16. ਹੁਣ ਰੋਜ਼ ਨੂੰ ਦਸਤਦੀ ਸਾਈ।
17. ਹੁਣ ਦੁਪਾਵੀ ਪੀਠ ਹੋਣ ਹੈ।
18. ਹੁਣ ਰੋਜ਼ ਦੁਪਾਵੀ ਹੋਣ ਹੈ।
19. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
20. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
21. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
22. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
23. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
24. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
25. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
26. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
27. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
28. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
29. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
30. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
31. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
32. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
33. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
34. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
35. ਹੁਣ ਦੁਪਾਵੀ ਦੇ ਦੁਪਾਵੀ ਦੋੜ ਹੋਣ ਹੈ।
84 धर्म सजाना देना वहसा तै?
85 निजक बालक मार्गम।
86 निजी दिदो दिली का दी भमरा दिनै डे?
87 मगवाने दे भागी दिया दबरे गां?
88 सेवन बेड़ी उतानी दे बीसे धमरे दे कै से दे?
89 वसी नुपदीभा दिजा वसी मदा नुपदीभा।
81 नुमी भमरा मगवाने वीरवन डावे डे?
81 भमी उं मौसदात दूं देंटे गां?
84 नुमी दिनै दिस दिस दिनै हासन गल?
85 निक नौसदात उ दे भागी नौसदात।
86 नौसदात उ नौभ बरसा डे?
87 नौम उ मौलसन भमवि डे।
88 नौमसन उ नौभ बरसा डे?
89 नौं भमविभा मधमभा का भमरा बड़ा वहसा तै?
90 नौं भमरा बड़ा वहसा दिनै देंटा तै?
91 सने नौसदात भमविभा भमदा नुपदीभा बृंढा बरसे पटबाली दूं देंटे गां?
92 पटबाली बेड़ा दूंटा तै?
93 पटबाली मधम बड़ा तै भागी मौलसन दिनै दे दिनै देंटे दे निज दमान तै भागी भमरा उमसी दिनै नाब देंटा तै?
94 निज दबरे दिनै दिस दिनै हासन भमविभा दिनै डे?
95 निज दबरे दिनै दिस दे दिरसा नाबे जादे नाबे तै प्रानी भागी मैंनै?
96 भमरा मदा दिनै वरिदा तै?
97 उं नौ मौसदात दूं देंटे तै?
98 नौ मौसदात भमविभा तै?
99 मौसदात दिनै दिस दिनै हासन भमविभा दिनै तै?
100 नौं नौ मौसदात भमविभा तै?
IDIOMS.

1. A mortal wound.
2. To mount a Battery.
3. Now-a-days.
4. Both sides claimed the victory.
5. To fall ill (with fever).
6. To fight hard.
7. Beyond one's power.
8. What is the matter with him?
9. As a matter of fact.
10. On enquiry we learned.
11. According to one's means.
12. Along the road.
13. One of them.
14. Just then.
15. Soon after this.

- Note the idiom उप (tap) fever takes चार्हुना (charhnā
16. Said to the man who was with him.

अपने लाख दे अद्भुत विग्रह। 

पाल दे मनुष्क न मै खिड़ा।

17. From beginning to end.

अंदे ने बैठे जीव। 

अद ते छिठ तक।

18. During his life time.

छोड़ देकर सीठे सी। 

उस दे जिन्दे जी।

19. I feel very hungry.

भेद भड़की भूष भरती देखी है। 

मैं न उड़े भय भरते हो।

20. Outwardly.

छुटे दा उपर ता। 

छुपली भढ़।


मेहनत भरे माँ घातिब। 

आंदर के मानो।

22. There is no hurry

बुध बागल भरे। 

कुछ काहल नाही।

23. To put a thing under ones arm.

बल विच्छ भावता। 

कच्छ विच्छ मर्माह।

24. To levy a fine.

समवता बरत। 

जारमपाह कर्मा।

25. A forced march.

बड़ा भुख। 

दुःख कुछ।

26. I have been waiting for a long time.

में बाध्या बट्टा भड़ीसा जा। 

मैं चरोक्ता उदक क्ष।

27. To seize (take possession of a place).

लेको मन्दा और। 

लालिंगा और।

28. To drive off the enemy.

दैनी दूजानार पार्थरा। 

वायर नॅन।

29. All were subject to his authority.

मां शुमरे अपीत मी। 

सैरे उधे धितक।

30. The rain fell in torrents.

भींद में देखू याव फिबा। 

मूंढ मोक्ल।


मेबाबी बरसान। 

मोलि बरसै।

32. For the most part.

बहुत बरसै। 

बहुत कर्कै।

* Note the construction भुख (bhukh) hunger and ठहर (teh) thirst takes कर्का.
38. They were sound sleep.
34. To scratch one's head.
35. He fell down like a bag of bones.
36. Our artillery shewed such skill that the enemy retired.
37. We could not help.
38. To make a night attack.
39. He was severely but not dangerously wounded.
40. It does not matter.
41. Restore order.
42. To give no answer.
43. To enjoy (happily).
44. Round-about.
45. A rumour.
46. Through and through.
47. For God's sake.
48. This is beyond our power.
49. In the evening.
50. With the first light of morning.

51. Early in the morning.

52. At two o'clock.

53. In the afternoon.

54. In the evening.

55. Just before day break.

56. As the sun was setting.

57. About noon.

58. Saw the camp in a state of confusion.

59. He was one of the confederates.

60. Whose name I have forgotten now.

61. Some of the enemy's troops.

62. One of the two.

63. One of them.

64. As night began to fall.

65. To remain in prison.

66. He has received no injury.
67. After a short time.
68. As much as you can.
69. This year.
70. God knows what would happen.
71. To look after the house.
72. The crops are the height of a man
73. According to one's means.
74. To serve with great distinction.
75. To turn out of the caste!
76. Down the stream.
77. Up the stream.
78. Not long ago.
79. Took council with Karam Singh.
80. What plan shall we adopt.
81. To oppose the enemy.
82. With the assistance of that army
83. Took possession of the tort.
84. He sent sword.
85. The force has gone and joined Bhagwan Singh.

86. To defeat the enemy is difficult.

87. Contrary to his expectation.

88. He came and attacked the fort.

89. Do not allow Ram Singh to take possession of the fort.

90. Having come by way of the Delhi Gate.

91. He entered into the city.

92. The army made straight for the fort.

93. Having suffered many hardships.

94. A panic arose in the fort.

95. The guns ceased to fire.

96. The noise which had been.

97. With the force of their blows

98. The gate was knocked down.

99. Came and made a charge.
100. Several guns were destroyed.
शतों घंटे चराए तेलाडीयाँ | कत तोपां
वारप हो गतन।

101. Turned them out of the fort.
दहूँ दू विले विले वट दिसा उँहांन
नूँ किले विडोँ काड़ह दिली।

102. The volley of the artillery men
ब्याहमयाने दीमा पललीं | गोलमदाड़
जान द्राण शालकृ।

103. Caused them to retire.
दहूँ चा मूँ चहें दिसा। उँहान दै
मुंड प्लेर दिली।

104. The walls were thrown down.
मूँग चा म्हड़ा मुटीयां। कांडहान धहादः
सुनीयां।

105. Having created a disturbance in the fort.
विले विच विद़ा भार ले। किले विच
राजला माता।

106. Not to advance a step.
छिंद पैच दे मासे धरीं फटां। ईकः
पैच वे अग्नि नहीं पिलना।

107. At random.
अरवर यक्ख | अत्कल पाचू।

108. We became pale.
माश भूँप पीले ड्रटर डे गाड़ी। सादे
मुंड पिल स्पातनक होगै।

109. Have you got any money.
आफे डेर्स लुङ व्ये उठ | तेरे कोल कुज़
रुपाई हाँ।

110. To fall on the face.
मूँग दे ब्राच बिचवसा। मुंड दे भार
दिनाः।

111. I whispered to him.
मैं ठुंडरे ठेँ बिच भासिरा | मैन उ
de कुपप विचह अक्षी।

112. To be ready to cry.
अष्टं इरताः | अक्षी भारपाः।
PROVERBS.

1. Friends are plenty when the purse is full. बड़ी छटी सा मछ वेदी माघी bani tant da sah koi sathi.

2. What a pack of fools is here. छघ झुन्ज भी वीं दीघी ढीघी ई ithe murakhān di kimti bhir hai.

3. To make game of. धृढ़ विच धुंधारिता ठाट्ठे विकोह उदामा.

4. A friend in need is a friend indeed. यार धय निप्र्रा केवल हुये लीम अधी yār oh jehrā lor de vele krīm āwe.

5. I abandoned all hope of recovery. मैं निर्दली देव घो बैठा गां main jindgi toṁ hath dho baithā hān.

6. Adversity flatters no man. भिपुरा सा वेदी माघी फर्गी bipta dā kot sāthi nahtā.

7. Fall not out with a friend for a trifle. पैली भित पंजापी ठाट्ठा pannā mit pannāhīn ṭhākur.

8. If you wish for good advice consult an old man. नही मउ चार दं धृढ नवं यकत्त साई hachāt mat chāho tān budhe nūn puchhun jāo.

9. Two of a trade never agree. रियाउ भिडात लिज दें उशराण सर्दी मद्राजुं रीतं ikk miān wich do ṭulwārān nahtā samāonātān.

10. Charity begins at home. पहले अयादाहिंद पत्ताण pahle āpnā pher parāiā.

11. We shall be all alike in our grave. वचन दिख मँड दिखे दिखे kabar wich subh ikko jihe.

12. To kill two birds with one stone. रिया देम देन बाबा ikk krīm do kāj.

13. No living man all things can. पुकारण दें धम वर्ती पूर सर्दी झुंडे duntān de krīm kadi pūre naṁin kundā.

14. All is well that ends well. नॉट ड्रू में ड्रू anit bhala so bhalaā.

15. Discover not a secret to another. भपत्ता छेत दिखे तू सा रैंभ apnā bhed kise nūn naṁ daṅgū.
16. Grief is the canker of the breast. मैं दुःखदायक चेताओं से सोग दिल दा rog.

17. Man is a bundle of habits. आदमी आद्य सा पुलाँ तो नाम आद्यन दा pulla hain.

18. How long will he halt between the opinions. चूर पिछले हर में उत्तर दुल्हने।
   dub dhā vich khat tak jhublo ge.

19. Hold no grudge against another. इक्की दुखी ठाल ठीलीबा ता चेते। ikk dūjī nāl
   irkkā nā rukko.

20. Handsome is that handsome does. दैव मन्नाता है सम बिधाता है कौम
   piārā hain chārnam piārā nahti hain.

21. No evil happens to the just. मघ नू साँच रहीं। sach nūn ānch nahi hain.

22. Health is above wealth. अस्तिक्य पता नाले दयाल है। arogal dhan nālon
   wudhik hi nai.

23. God helps those who help themselves. दुर्ग सही सहीं lūdām agge luchhāti nā.

24. Thou didst hide thy face and I was troubled. मंदी मंदी हीनीखाने है नह
   मगर। sāīn akhi nā pherān wairi jag jahān.

25. Honor thy father and thy mother. अपहे मं धिनर सा आसन दें। āme mān
   pio dā ādur karo.

26. A friend should bear with a friend's infirmities. भिउरां दे भंगुत्तरयीं बहुते मांहे।
   mītrān de auyān nahi nān chitàre jānde.

27. Hours of pleasure are short. धूम सोी नाथी अधिनी हैले में हैले उल। khute
   ādīn gharān chhūttān hundān hain.

28. He that has many irons in the fire will find some of them cool. दैव बड़त वाले सामे बाले देती।
   kanām karān wāle pāson bhul howgt.

29. Good jack makes good jill. मिया बाजु तीजी बुजु। jīhā gubhī tih
   wathūti.

30. No joy without money. यत विठा भंतल दिश। dhan binān mśigal kithe.
31. Who covet all loss. अपनी हद्द माको भी यादि प्रमा उक्षे धार द फटे अधि
क्यों ना नैन धीरनः नैन दे के नापे.

32. He that is angry is seldom at ease. बुधी है धेर लिये करनी है चूहने किसा।

33. Alms giving never makes any man poor. राज डी डह ता फटे दान दी धन ना ग्लाश्ते।

34. Let another praise thee and not thy own mouth. अपने मन्होंल नैन नैन महा नैन।
Dont blow your own trumpet.

35. Blows will answer blows. अपल निख निख अबे निख अपे वे निख वे अबे।
more

36. He who sees reasons बेड़े कह उं पखि हल जो हे तृती पेवर पहल।

37. As the country so the garb. सेवा देव सेवा देव जिन्हे देव आसी भूषा।

38. Tit for tat. जैसे दे जैसे जिसे जीसे हास।

39. Know the hand which has fallen to thy lot. डाझा निख ने निखिल बहे पी बेड़ा भला।

40. Good swimmers are often drowned. अभिनव उप बी बुषा है अकबर तृती ही
dhbो है।

41. Looking in catching. बुध बजबाचूर कालेर सूची दिखी दी सांस बै। मन्ह जाबे-

42. What is more miserable than blindness. दैवे ठाले सुना करे है हमके सोने

43. A good name is better than precious ornaments. अमृती ठाले पेना तेजी है
amiri nābri sohā changi hai.

44. Use good means and God will bless the end. वच पेश वधार वच वधार

45. At some times even poison turn medical. वरी मावित हो भुगा धेरी सजाती है
One mans meat is another man poison. ताड़ जरबे नै नै नै नै लगि है।

46. Grey hairs are death blossoms. बेदे ठाल नें हा मलिना चित्ते वाल मान दा


sahā.
47. A pebble and a diamond are alike to the blind. मिट्टी ही जीवन सपने निकट होगी न होगी न होगी ही अरू है।

48. Pleasant blows fly fast. धुंधी दे दिगारे दूडी जीउ साँचे तुर कहुँकहुँ दिहाये चोही लिब जान्दे हैं।

49. Policy goes beyond strength. नेत्र रंग देख तरंगों रंगों से उदवी देखो धत जोर से करने माही देख जाते हैं।

50. Great designs require great brains. विज्ञान दुर्दम सुझनी अवलकल्क लेती है। वेदियाँ हमारी छुट्टी अवलकल्क लेती है।

51. Practice what you preach. से समीकरण वह दूध मिले आयाम अब तो है। महत करो ने तो अपने समेत करो।

52. Night is right. रात आठ से बृद्धि पियर । जरूरत दिये जाते सितें।

53. Love laughs at locksmiths. पूजा गढ़ मीठे चूंच मुटरा है। पवन सह हाथवे बना मल्ल बना।

54. Many a mickle makes a muckle. छूटी हुसी लबजे उला वरसा है। पहुँच पहुँच कबक तबक बल्क सर।

55. Poverty breeds strife. When poverty comes in at the door love flies out at the window. नागी दैवी दम नर है। गर्दा दुर्गे दिये पिये है।

56. Money begets money. पैसी ही पैसा वामनी है। पैसा ही पैसा कमाना।

57. Kick not against the pricks. Puff not against the wind. ज्वां युवाओं अपघ दूध दे पेंसा है। निन भक्तिन अपके मंगल के प्रकाश कह।

58. There is something black in the pulse. रास चिक दुर्बल बुला है। जोकर चेक कह बुला है।

59. Might over comes right. निमज्ज देव दिमारी देवा जी ही बी अवो उद दे की。

60. A little leaveu leaves the whole lump. फिर मही मन्वे माती भिड़ी ठिक ठिक्का बन बने है। आक माही सुरे पुरे मही गुलदु कर देंइं वे।
PART III
PUNJABI CHITS.

No. 1.

1 ੧੬ ਰੀਹ ਕੀਤਾ ਹੋਵੇਂ there is one God. ੨ ਮਿਨੂ ਤੁਹਾਡੀ true & ਗੁਣ spiritual guide. ੪ ਪੁਸਾਈ by the favour of. ੫ ੧੭ ਕੋਲ ਪੁਸਾਈ there is one God (you can see him) by the favour of true spiritual guide. ੬ ਕਿਤਾਬ written by. ੭ ਮੇਤਾ to. ੮ ਮੀਂ ਰਾਜਗਰਾਜਨ ਨੀ ਦੀ ਬਹੁਰੀ (victory of Divine God that is a Sikh complement. ੯ ਹੱਕੂੜੀ read. ੧੦ ਮੇਥ further. ੧੧ ਹਾਥੀ ਬੀਲੀ lid the (brother) common term applied to every Sikh. ੧੨ ਮਾਤਾ reason

੧੩ ਤਿੱਬ current price. ੧੪ ਤਾਰਾਬ wheat. ੧੫ ਹੇਲੀ gram ੧੬ ਮੇਂ barley. ੧੭ ਮ੭ੇਣੀ oil seed. ੧੮ ਵਾਰਾਗ cotton. ੧੯ ਸੰਸਥਾ signed.

* In Punjabi language some words are generally spoken in the following manner as ਪਾਟੀ ਪਾਟੀ water. ਵਾਰੀ ਵਰਾਤੀ bread. ਲਹਾ ਲਹਾ bridle. ਮੇਥ ਦੋਰੀ flour. ਵਰਗੀ ਵਰਗੀ current rate where the latter part has no meaning it is only added for intensifying.

* All proper names will be under lined.
56 प्रिद्ववपत्ति

(1) त्रिपुराशीस्त्रियोऽनुयोग्यविशेषतः पीड़ितवर्जुः सदेहारसरोऽश्रूपित्यः
(2) हरिश्रूपसर्नत्ते/ॠत्तरप्रेमसागरः
(3) और केवलः केवलः केवलः केवलः
(4) जीवाध्युतः करः भूमितिसिद्धः किर्तिकीर्ति/वैगुप्ती/हरिदेव जी
(5) जीवाध्युतः करः भूमितिसिद्धः किर्तिकीर्ति/वैगुप्ती/हरिदेव जी
(6) जीवाध्युतः करः भूमितिसिद्धः किर्तिकीर्ति/वैगुप्ती/हरिदेव जी
(7) जीवाध्युतः करः भूमितिसिद्धः किर्तिकीर्ति/वैगुप्ती/हरिदेव जी
(8) जीवाध्युतः करः भूमितिसिद्धः किर्तिकीर्ति/वैगुप्ती/हरिदेव जी
(9) जीवाध्युतः करः भूमितिसिद्धः किर्तिकीर्ति/वैगुप्ती/हरिदेव जी
(10) जीवाध्युतः करः भूमितिसिद्धः किर्तिकीर्ति/वैगुप्ती/हरिदेव जी
(11) जीवाध्युतः करः भूमितिसिद्धः किर्तिकीर्ति/वैगुप्ती/हरिदेव जी
(12) जीवाध्युतः करः भूमितिसिद्धः किर्तिकीर्ति/वैगुप्ती/हरिदेव जी

विद्याधिनी अभ्यासोऽक्रम 13
संस्कृत समावेश
1. पिंका, बापिना ।
2. श्री, उपा, नाम = a term of respect
3. नाभी भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक। भोजनार्थक भोजन में भोजनार्थक।
No. 4.

विषयावलिक प्राचीन काल समयनागरीजिंग संस्कृत माहिती

1 दरवाज़ा creator (God). 2 मुंगी (f) a mine. 3 पट्टा to dig.
4 लट्टा for. 5 धिघा besides. 6 संस्कृत or से if. 7 हीरा about six one at
8 रोहित very many, sufficient. 9 डेमाका to build. 10भक्त
9 वटों trouble. 11 मंगो comfort case. 12 पट लess. 13 विशेष leisure 14 विशेष
वेले some time.
fixed 4 [number] (1) money order. 5 [number] with 6 [number] relation. 7 & 8

10 11 12 13 see among relation page. 36, 111, 123, 100 to urge. 15

(1) (2) (3) (4) (5) (6) (7) (8)
नो. 6.

1 समाज circumstance.
2 माड़ी रेस towards us.
3 जीता so much
4 भीड field.
5 अन्न (f) oil seed.
6 भाण sugar cane.
7 बेटा store house.
8 भिड़ा दार (expensive.)
9 जागी bullock cart.
10 खट्टा to fill, to load.
11 मेस towards.
12 झाँडा according to the current rate.
13 गोदाम corn grain in this case.
14 माल cheap.
15 दम (f) lassi.
No. 7.

۲۱۶ وہیدینا پہلی

لیکن اس کام کی اور اس کی ادائیگی کے لئے ہماری

(۱) کئی عادی بعد میں لڑکیوں کی نیکی ہوئی ہے اور ہماری

(۲) مرہاتنے کے لیے بہت اہم ہے۔ اور اس کی بھی اہم

ہوس کر دائرے کے لیے اس کی بھی اہم ہے۔ اور اس کی بھی اہم

(۳) اور اس کی بھی اہم ہے۔ اور اس کی بھی اہم

(۴) اور اس کی بھی اہم ہے۔ اور اس کی بھی اہم

(۵) اور اس کی بھی اہم ہے۔ اور اس کی بھی اہم

(۶) اور اس کی بھی اہم ہے۔ اور اس کی بھی اہم

(۷) اور اس کی بھی اہم ہے۔ اور اس کی بھی اہم

(۸) اور اس کی بھی اہم ہے۔ اور اس کی بھی اہم

سیفی سیفی ہوئے تو اب ۹۸

۱ چلا ۲ ڈاک پہنچ (f) ۳ ہدیث (f) ۴ خلدی ۵ مال

(۸) (to give land for cultivation on an income ۵ کم یا پر چارہ ۶ ہور) ۷ وہب (f) ۸ پھر (f) ۹ بھی (f) ۱۰ ہور (f)
किसनहार सरकारियों के रूप में सरकारी तथा उनकी सेवाएँ, अतः उनके योगदान के लिए किसनहार निर्माणी ने वोल्टेज पर उच्च ताप के लिए तैयार होने के लिए उपयोग करने के लिए अपने ही के प्रयास की गई थी।

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निंद्रियां के इलेक्ट्रोलैटरी नेटवर्क 14

(8) रामधुर सरकारी इलेक्ट्रोलैटरी

1 सेना (f) the one which. 2 अण (f) cow. 3 बाच्चा pregnant (applied to animals. 4 सुल्ला to bring forth (used for animals only.) 5 रही (f)

सल्ला. 6 त्रित्रा महं न काल्हा सेर्च के equal to one pakka seer (only used by the villagers. 7 बामसी राज Capt 8 लाम्बा हेडman of the village.
न. ज.

7 हिन्दुकाव्यमार्गिति

किंचित समय में हुई उत्तरी काव्यमानसिध्वनिरूपिता तुर्कीकाव्यकार। नेत्र तरुणीसे मनोकामना की आखिरी पीढ़ी जगन्नाथ गुप्त योगी।

(3) उन्होंने जीवन का अधिकांश कार्य किया जिसके उपरि सदियों से करीब हो रहा है। नेत्र ही प्राकृतिक जीवन के संग्रहकार्य की क्रिया शासन में सामान्यता रह रही है।

(5) जीवन के साथ-साथ साँप के उद्देश्य के लिए नेत्र्य का उपयोग किया जा रहा है।

(7) जीवन के साथ-साथ साँप के उद्देश्य के लिए नेत्र्य का उपयोग किया जा रहा है।

(9) जीवन के साथ-साथ साँप के उद्देश्य के लिए नेत्र्य का उपयोग किया जा रहा है।

(11) जीवन के साथ-साथ साँप के उद्देश्य के लिए नेत्र्य का उपयोग किया जा रहा है।

(13) जीवन के साथ-साथ साँप के उद्देश्य के लिए नेत्र्य का उपयोग किया जा रहा है।

(15) जीवन के साथ-साथ साँप के उद्देश्य के लिए नेत्र्य का उपयोग किया जा रहा है।

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नेत्र्य के साथ-साथ साँप के उद्देश्य के लिए नेत्र्य का उपयोग किया जा रहा है।

1 फार्म 2 सान 3 बाल 4 मल्लिकरक 5 भेंट माना 6 हो 7 मान 8 पादी 9 गाना 10 कान 11 नाम 12 पत्र

1 पानी 2 साफ 3 दाँत 4 गैंग 5 लेख 6 टेक 7 मल्लिकरक 8 गाना 9 गैंग 10 कान 11 नाम 12 पत्र

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(9 सदियों अग्रे गाड़ियों शीर्षकापत्र पुस्तक के सीलों व उल्लेखीय अनुक्रम में नूतन नत्से रखकर नयी नयी समस्याएं रचना की जाती है।)

(1) अभिनवी की नॉटेशन के बाद उच्च रूप से रंगीन उपयोगकर्ता कार्यक्रम का निर्माण किया गया।

(2) विभिन्न प्रकार के तत्त्वों को उच्चतम रैंक के लिए वर्तमान में निर्माण किया जा रहा है।

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किसी उपेक्षित नहीं किया जाएगा।

अर्थसंग्रह 9.5

1 उपस्थित व्यक्ति, 2 गाड़ी ग्रामीण वाहन, 3 घर (विस्तार) और 4 बाज़ार नियंत्रण 5 साइट या स्थल, 6 नगर टीम इंडिया, 7 नगरीय रूप से ग्रहण, जोड़कर 8 ग्रामीण वाहन, 9 साइट या स्थल, 10 व्यक्ति, 11 नामांकन, 12 नियंत्रण, 13 भाषा व रूपांतरण, 14 भाग (f) इंडिया, 15 जीवन, 16 वाहन, 17 विशेष वर्ग, 18 वाहन, 19 विशेष वर्ग, 20 वाहन, 21 विशेष वर्ग, 22 वाहन,
किशोर बनकर आयोजित हुआ था, युवा आयुष्य में अवधि के समय 
का नाम के एक दिन में उसे उसी जगह देखकर सादा 
सफेद आरोग्य स्वस्थ अण्डे आदि भर एक अनौठी 
नई रात की आग का आदर्श आदर्श आदिवासी बिंदु होता रहा।
अपनी आयुष्यकाल में अंग्रेजी भारतीय अनूठे अनूठे अनूठे 
के लिए इतिहास, शैक्षणिक विद्या, अनूठी रीति रिवहरे 
देते रहते थे। जिससे अंग्रेजी भारतीय अनूठे अनूठे अनूठे
विशेष अनूठे अनूठे अनूठे 

**क्रियाविशेषण**
1 भजा रेत ता to bow down (respects)  2 महें from beginning.  3 जान बैकर 4 गुस्सा लैंड to borrow (money)  5 दूरदूर्णागर्म again and again (month 
to month.)  6 तैली summer crops.  7 टैंडी टॉपी every farthing (दैंनी 
a small shelt used as a coin )  8 नाट रूका to persist.  9 अवश्य to reach 
(to go.) 10 अवश्य to settle.
No. 12.

1 सहूँ burglary, house breaking. 2 हैलता to break. 3 दीभरी गामुँ valuable cloths. 4 जेपिदा jewellery 5 कृष्णदासा to collect (from other people.)
6 दाशदा to settle, to pay. 7 गलवारकी in short. 8 दना डमा nearly. 9 प्रवासी (f) grey. 10 मढी (f) market (horse or cattle fair.)
4. father in law.
5. raw sugar.
6. kind of Dhal.
7. bride's clothes.
8. to send a wot
10. wedding dress.
1 पर्वत (f) Regiment. 2 लाख (f) field. 3 दूसर march. 4 अपना
to arrive 5 तबब (f) family here टेंह has no meaning unds Chit No. 1. 6 पर्वत
respect.

1 विवाही (f) partnership. 2 सेवा (f) pair of bullocks 3 दला bullock.
१५

१ मुंि  (Divine)  ४ मूि हुँपा मेंजा  फिरै for all praises.  ५ बालस्का
to sow.  ६सेज्जां तुल गुरु.  ७ हरदी  १) Indian corn.  ६ दीज (f)
a span from the thumb to the little finger.  ७ उभ दासिटह to show bravery (to
to show hands).  ८ सेजी विवाह  marriage performed (secretly).  ९ पॉटा डंगा
fodder.  १० भाव thin (bad.)
1 मानवता true God. 2 युक्त to arrive. 3 मार्ग day appointed
for marriage. 4 खड़ी (f) horoscope. 5 नात doubt. 6 टीका squint eyed.
7 चिल्ला gold thread. 8 जोता gold lace. 9 मासूल (f) measles. 10 सेंच head
ornament. 11 गोली (f) earring.
No. 18.

1 मी मूष दूध मा लेख fit for all praises. 2 मूष गुट घाट full of all qualities. 3 वर्ती ledger. 4 विशाल interest. 5 वंदा लूपा to settle account. 6 बाला black. 7 प्राहार swelling of the belly. 8 वैन वाला young bull. 9 बल घाटी ploughing. 10 दल (f) fever.
No. 19.

1 जलस्वारुप खनिज

2 सुगर मिल

3 धानी के लम्बे युक्ति

एक जलस्वारुप है जिस उद्देश्य से उसकी उपयोगिता है।

यहाँ केवल इस तरह के हैं जिनका प्रयोग अन्य उपयोगों के लिए नहीं है।

1 जलस्वारुप खनिज

2 सुगर मिल

3 धानी के लम्बे युक्ति
1 सेज सेजलैंग carefully. 2 पैक पेला lit. piece or half a piece.
3 पिसला to irrigate. 4 लेज pair of bullocks. 5 घड़ासां ठा to fall down
6 सेजा ruin, a house without any roof.
لا يمكنني قراءة النص العربي في الصورة النصية. إذا كنت بحاجة للمساعدة في شيء آخر، فأنا هنا للمساعدة!
No. 22.

१ उसा furlough. २ चीफ ब्रेट Chief Court. ३ सबवाला to cos.

1 लेखी लेखी to her.
190

No. 23.

1. ਹਣਾਲ਼ੀ
2. ਸਰਣਾ ਰਚਨਾ
3. ਕਾਰ ਦੇਖਾ
4. ਕਾਰਨ (4 ਕਾਰਨਸ) some

money. 4 ਮਿਲਾ a pakka work at the top of well.
No 24.

1. नमर्गर शाल happy, enjoying long life male children are so called. 2 विपदता impassable, difficult. 3 अग्री rebellious, disobedient. 4 हंसी hardly, with great difficulty.
1. धम्म — corrupted from the sanskrit word धम्म, a period of 15 days, half a lunar month.
2. मात्र — the day appointed for wedding.
3. समाधान — chant of a brahman.
4. द्विभाषाय — his wife.
5. द्वारारूप सत्य — marriable.
6. वेदक — suit of 2 clothes.
7. आंत्र्वक — of 3 clothes.
8. अंविन्ध — nose-ring.
9. सांवेदन्ति हेम — head ornament worn by woman and children.
10. सांवज्जन — a silver or gold collar.
198

No 26

7 दैविक पुरुषादेश
प्रीतमानां दैविकाभिषेकान्तमन्त्रिन लोकमण्डलपुरुषधर्मं
वर्गमानसर्वदशसागरं निर्माणमन्त्रैं जयं जयं जयं
गणपति सर्वसांपर्क विद्याविनायक विश्वदेशस्थानं
उमेशसागरसे उस्मनस्य सुप्रसन्न उपास्यमेकितेन

No 27

1 आठी उपदेशमपद
प्रीतमानां दैविकाभिषेकान्तमन्त्रिन लोकमण्डलपुरुषधर्मं
वर्गमानसर्वदशसागरं निर्माणमन्त्रैं जयं जयं जयं
गणपति सर्वसांपर्क विद्याविनायक विश्वदेशस्थानं
उमेशसागरसे उस्मनस्य सुप्रसन्न उपास्यमेकितेन

* For all the hard words Consult the Vocabulary at the end.
सरस्वती बालिकाओं के लिए संस्कृत भाषा के माध्यम से नृत्य, गीता, दानवाद के अनुसार बच्चों को आदर्श व्यवहार शिक्षण दिलाने का प्रयास है।

नमस्कार, कृपया अपने लिए रहते हैं।
नीपुणेन्द्रसिंहानन्
सम्प्रतिकालभ्रमणानन्दमहेष्वरीः गौरिणि देवी महर्षिणि
सीप्तरी विनाशकालस्य श्रीमद्भाग्यदीर्घे विस्मृतिहृदयाभावे
वन्यश्री विनाशारीयां ज्ञातस्मिन्नीिर्मम्।

No 51

१६ सहिकालपुष्करिः
परीमहातिष्ठिताभिमाणीत्तमश्रमस्यरमणीयत्वं
समाधिवन्मधुरंशिवलीपरव्रतंहरितंहृदयं
प्रसन्नहृदयमहामहेन्द्रकालारुपोऽभिषेकं
अयुगलक्षणारुपवस्तुर्विज्ञानोऽविशेषश्चर्व
अस्मात्मदेवीरतोक्षियुः १५ पः रुपदेवीकृष्णकस्तरम्
२२ रुपदेवीकृष्णकस्तरम् १५ पः मुहुर्तिकृष्णकस्तरम्
गोधर्मी महेन्द्रकालारुपवस्तुर्विज्ञानोऽविशेषश्चर्व

नगरोम निपुंशमान अभिमुख सूक्ष्म
पुरुषांकेलुङबायुधीस्मार्दीपुष्येशुराकिं उद्देश्ये-
संकल्पार्जुनी गृहायुधमतिमुले

अन्नवर्ष देज्या लक्ष्मीगञ्जी}

No 32

१६ नवम्बर १३५२

महानायक नववर्षाचे विशेष उपलब्धिक आहे. तुम्हांनी, उपलब्धी करणार्‌च्या आम्दावारा इतरांना निदेशांनी मानावी. तुम्हांनी निरुत्तम मुली नसल्यास, तुम्ही भर्ती उपलब्धीच्या उपलब्धीत पिढीत देऊ देऊ तेव्हा संस्थेत थोर प्रत्येकांचे उपलब्धी वाटावणारे. तुम्हांनी निरुत्तम मुली नसल्यास, तुम्ही भर्ती उपलब्धीच्या उपलब्धीत पिढीत देऊ देऊ तेव्हा संस्थेत थोर प्रत्येकांचे उपलब्धी वाटावणारे.
۹ ہندوگھنپورا

کہیں کہ اگرہمارا

سیرہ بھونکہ کی اکثراں

سیکھت وغیرہ کی باہم قرار

دے پھر انہوں نے

سیرہ بھونکہ کی اکثراں

سیکھت وغیرہ کی باہم قرار

دے پھر انہوں نے
ਅਤੇਦਾਣਕਾਂ ਪਾਂਗੀਆਂ ਦੇ ਕੱਟਣ ਦੌਰਾਨਾ ਮਸ਼ਹੂਰ ਹੋ ਇੱਕ ਸੂਚੀ ਦੀ ਤਰੀਕਾ ਦੀ ਸਫ਼ਾਈ ਪੈਦਾ ਕੀਤੀ ਗਈ ਸੀ ਅਤੇ ਇਸ ਦਾ ਦਿਸਤਾ ਅਹਲੀਆ ਦਾ ਵਿਕਾਸ ਦੀ ਘਰੀਬਤਾ ਅਨੁਸਾਰ ਕੀਤਾ ਗਿਆ। ਸੁੰਗ ਅਨੁਸਾਰ, ਇਸ ਸੂਚੀ ਦੀ ਸਫ਼ਾਈ ਦੌਰਾਨ ਵੀ ਹੋਈ ਸੀ।
No 36.

1. चूंकि द्विप्रमाणक निर्देश उपस्थित
    नीचे समाधान समाधान स्थल अवस्थित कर रख सकते.
    अर्थात् स्थिति सम्वदन सम्बन्ध में सर्वसम्मत रूप
    के साथ संबंधित कर रख सकते. इसलिए स्थान चयनित कर
    उपस्थित उपस्थित करने के लिए गरीब उपर्युक्त उपस्थिति नहीं
    है, ताकि उपस्थिति से उत्तर दिए जाने के लिए भी यह
    संबंध है। उपर्युक्त से उपस्थिति से उत्तर के लिए इस
    अंतर्गत से है। अंतर्गत से उपस्थिति से उत्तर के लिए है।
    अंतर्गत से है। उपस्थिति से उत्तर के लिए है।

2. यह स्थान स्थापित करेंगे। इस्तेमाल करें। अंतर्गत से है।
    अंतर्गत से है। उपस्थिति से उत्तर के लिए है।
    अंतर्गत से है। उपस्थिति से उत्तर के लिए है।
    अंतर्गत से है। उपस्थिति से उत्तर के लिए है।

30, 50, हर्ष करेंगे। यह स्थान स्थापित करें। इस्तेमाल करें।
    अंतर्गत से है। उपस्थिति से उत्तर के लिए है।
    अंतर्गत से है। उपस्थिति से उत्तर के लिए है।
    अंतर्गत से है। उपस्थिति से उत्तर के लिए है।

4. यह स्थान स्थापित करें। इस्तेमाल करें।
    अंतर्गत से है। उपस्थिति से उत्तर के लिए है।
    अंतर्गत से है। उपस्थिति से उत्तर के लिए है।
    अंतर्गत से है। उपस्थिति से उत्तर के लिए है।

फिर भी 

अर्थात् स्थान स्थापित करें। इस्तेमाल करें।
    अंतर्गत से है। उपस्थिति से उत्तर के लिए है।
    अंतर्गत से है। उपस्थिति से उत्तर के लिए है।
    अंतर्गत से है। उपस्थिति से उत्तर के लिए है।

तथा 

अर्थात् स्थान स्थापित करें।
1 ੇ ਪ੍ਰਤੀਵਿਭਾਗਕਾਂ

ਪ੍ਰਤੀਵਿਭਾਗਕਾਂ ਦੀ ਪ੍ਰਤੀਵਿਭਾਗਕਾਂ ਦੀ ਸਿਰਫ ਤੋਂ

ਸੂਬਾਂ ਦੀ ਪ੍ਰਤੀਵਿਭਾਗਕਾਂ ਦੀ ਸਿਰਫ ਤੋਂ ਸੂਬਾਂ ਦੀ ਪ੍ਰਤੀਵਿਭਾਗਕਾਂ ਦੀ ਸਿਰਫ ਤੋਂ

ਸੂਬਾਂ ਦੀ ਪ੍ਰਤੀਵਿਭਾਗਕਾਂ ਦੀ ਸਿਰਫ ਤੋਂ ਸੂਬਾਂ ਦੀ ਪ੍ਰਤੀਵਿਭਾਗਕਾਂ ਦੀ ਸਿਰਫ ਤੋਂ

ਸੂਬਾਂ ਦੀ ਪ੍ਰਤੀਵਿਭਾਗਕਾਂ ਦੀ ਸਿਰਫ ਤੋਂ
निम्नलिखित नाम संबंधी संदेश सुरक्षित में सामलाई अनुमोदित किया गया है। उनके साथ ही, उनके क्षेत्र में अन्य भी संदेश भी उपलब्ध हैं।

नं: 99

लिखलाल साहब

सम्मानमुद्रा ध्यान से लें।
अंद्रपूर्ण तरीकें दिखाया रहे गए रात्रि बस्ती अंतरस्तेहस्ति
लगी श्रीमानंद पुस्तकालयं तृप्ति देखि नर्मणेरंग वै
माधूर मेलबुनामा दिशालिपि सेविते संघरे धूपी गरी निर्माणे घट
दिन गृह मंदिरकी कलाती घास मसीमुखिंगमरे गरे।
हृदप्रथा सीमां रहितेन भारतीय अधिनेताधिकारीं अंतर भेड़ लखीं शेषीं
सेवकों देश भारत अधिकारीं अंतरयुं भित्र भरवरे रहे रघु शिक्षो नन्दी श्रीमती दहशिको रहे परमहंसे रहे। कारकी
देखे धूमली विवेक द्वेष के शुभा वर्ण लीले तरीका भुजा आकृ
हुँ भूलने घरी निरीक्षणेन मेकरी नज़र आवे भिलवरकां मंगल
धरांती देव दुर्गी देवीनी।

कीर्तिकुल घटनी सरिता भीमाड़ा
अंधेरे गोष्टिनिन हृद गुहिमिन हैं।

16 प्रसिद्ध गुप्ता है।
विषम गुप्तासहस्रविंशी स्मरण गुप्तीति दो यदानी
सीमानी पति गुप्ती उपेक्षारीं उधारी समझ कर रहेंगी
ही उद्यंत्र हेतु जी सामूहिक नागरिक अंद्रपूर्ण देवने।
हें संग्रहकी रस्तालियों।
>No 41

16 सत्तागढ़पुराणी

मृदुमयस्वल मनुकी रामस्वरूप महाभारतीयी जातीय मध्यपश्चिमी स्थानीय महाकाव्य से अनुवादित हुआ है। केवल वे हिंदी भाषा में हस्तांतरण किए गए हैं। 

अनुवादक के द्वारा सामाजिक और राजनीतिक समस्याओं के अनुसार परिवर्तन के लिए सामाजिक और सांस्कृतिक मूल्यों के बीच जोड़ने का प्रयास किया गया है।

अनुवादक के मूर्ति और धीरज के द्वारा आवागमन के उपर आधारित है। 

तस्मान मधुमयस्वल मनुकी रामस्वरूप महाभारतीयी स्थानीय मध्यपश्चिमी स्थानीय महाकाव्य से अनुवादित हुआ है। केवल वे हिंदी भाषा में हस्तांतरण किए गए हैं।

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अनुवादक के मूर्ति और धीरज के द्वारा आवागमन के उपर आधारित है।
काल हो भक्ति समर्पित सिद्ध मुकुटकार तमसे संतो हैं।
प्रभु नामस्वरूप रूपरेखा तरसे वर्तिका जगत आग बहुत महत्त्वपूर्ण विशेषताएँ।
केवल तत्त्वज्ञान त्यति अनन्त परमेश्वर मुक्तिसारी भवन जगदीश करोड़ों नाम आगे बिठले दिनकर अति अरुण ज्योति जय है।
अभिराममोक्षसिद्धिनाथ दत्तमालासवीमुक्तिवानी।

No 42

यह सन्दर्भ आपको अभिन्न, प्रति ही लक्ष्य अपने लेखन ही किसी त्रिरूप के दर्शनी निर्देशक हार्दिक मृण में नरक को पार करके जीवन में लीलातिक भविष्य का सपना कल्याण लिया नामस्वरूप जगत राखी सार जगत अरुण में पहुँचकर अग्रणी रुक उठाते हैं। आमने-सामने भजन भजन होम, उदय प्रकाश भवन जगदीश करोड़ों नाम आगे बिठले दिनकर अति अरुण ज्योति जय है।

रमण चंद्र मोहन गुप्ते
ना कर लगाने देन तब काल करने को हामी देख सकते हैं। अतः हमें आत्म सुनिश्चित करना होगा कि हमारी कौशल्य तथा हमारी कला की स्थायित्वता हो।

मनुष्यों के साथ समय बिताने का काम भी अत्यधिक महत्त्वपूर्ण है। हमें समय का सही उपयोग करना चाहिए।

क्रियाकलापों की आयोजना में अधिक ध्यान देने और उनकी लागत को नियंत्रित रखने की जरूरत है।

हमें समय बिताने में सही उपयोग करना अत्यंत महत्त्वपूर्ण है। हमें समय का सही उपयोग करना चाहिए।

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क्रियाकलापों की आयोजना में अधिक ध्यान देने और उनकी लागत को नियंत्रित रखने की जरूरत है।

हमें समय बिताने में सही उपयोग करना अत्यंत महत्त्वपूर्ण है। हमें समय का सही उपयोग करना चाहिए।
मानिसों के अनुसार उनमें विशेषता है कि उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार उनके अनुसार
के इत्यादि जामकर्तारों की दृष्टि से अहुए के नाम वाले नागरिकों ने अहुए के नाम वाले नागरिकों की अनुभूति ना होने पर मानवीय न्याय और राष्ट्रीय प्रति उन्नति की है।

हालांकि, इस समय वर्तमान सत्ता ने अहुए के नाम वाले नागरिकों की सहभागिता की है जो कि वह अहुए के नाम वाले नागरिकों की अनुभूति की है।

नोट 48
हाँ, इस नीलामित जानकारी के आधार पर आपके कार्यान्वयन में कौन सा प्रायोगिक उपकरण उपयोग करेंगे?

नो 49

16 परिक्रमण

हाँ, इस नीलामित जानकारी के आधार पर आपके कार्यान्वयन में कौन सा प्रायोगिक उपकरण उपयोग करेंगे?

अनुशासन दर्शक

उत्तर

उत्तर

उत्तर
ਧੀਮਾਂ ਸ੍ਰਾਮਕੀਰਤਨਾਂ ਅਨੁਸਾਰ ਦੋਹਾਂ ਸ੍ਰੀਮੋਤੀਵਾਂ ਦੀਆਂ ਧਾਰਾਵਾਂ ਅਨੁਸਾਰ ਕੀਮਤੀ ਤਸਵੀਰਾਂ ਦੀ ਸੁਵਿਧਾ ਉਪਲਬਧੀਬਾਲੀ ਨਹੀਂ ਆਉਂਦੀਂ। ਸ਼ਾਂਤੀ ਦੇ ਕੇਸ਼ਾਂ ਅਤੇ ਸਵੇਏ ਦੇ ਕੇਸ਼ਾਂ ਦੀ ਸੁਵਿਧਾ ਉਪਲਬਧੀਬਾਲੀ ਨਹੀਂ ਆਉਂਦੀ।

ਇਨ੍ਹਾਂ ਕੇਸ਼ਾਂ ਦੀ ਸੁਵਿਧਾ ਉਪਲਬਧੀ ਨਹੀਂ ਆਉਂਦੀ ਸੁਰੇਤੀ ਰੂਪ ਵਿੱਚ ਸੀ। ਇਸਤੇਮਾਲ ਦੀਆਂ ਸੋਅੰਦਰਾਂ ਰੋਜੀਯਾਂ ਦੀਆਂ ਸੁਵਿਧਾਵਾਂ ਦੀ ਸੁਰੇਤੀ ਰੂਪ ਵਿੱਚ ਨਹੀਂ ਆਉਂਦੀ।

ਨਿਰੋਧ ਕੀਮਤੀ ਤਸਵੀਰ ਸੰਖਿਆ 12

ਕੋਸ਼ਿਕਾ
VOCABULARY.

भ
भरारी aswārī, s. f. riding, the state of being mounted.
भरीवदा asvārād, s. f. Benediction, salutation.
भरू asū, s. m. The name of the 7th month of the civil year.
भरारावा माविभ asvārāsūhīb, s. m. Sikh's religious Granth.
भरम akhr, adv. Generally.
भरस, akhl, s. f. Understanding sense reason, wisdom.
भरापा aklāpā, adv. Alone.
भरा asū, s. m. Heaven, the firmament.
भरास पुरुष akhl purūkh, s. m. The immortal One (God).
भराली akhlī, s. m. An immortal, one (the name of a class of Sikh devotees).
भरम akhr, adj. Many adv. mostly often, Generally
भर पुरु, s. m. A letter of the alphabet.
भृग agg, s. f. Fire भृग माटा गी agg làonā, v. a. To set fire.
भग्नी aggāhān adv. Before, forward, ahead infront, also भागी gahān.
भग्ने agg, prep. Before (both in time and place.)
भज्ञी अज्ञा adv. To-day.
भज्ञ भले aij kal, adj. Now a days.
भज्ञी aij, adv. Yet, hitherto.
भज्ञ करा akhuā, v. m. To be stopped, to be prevented, to adhere, to stop.
भज्ञ भारा athwārā, s. m. week.
भज्ञ add, separate.
भज्ञ ant, s. m. End.
भज्ञ anar prep. Within, in.
भज्ञ anar, s. m. The inside.
भज्ञ अलरी anarī, adv. s. m. Inner.
भज्ञ anhā, s. m. A blind, a blindman.
भज्ञ anām, s. m. Prize, reward.
भज्ञ anan, s. m. Ease, peace.
भज्ञ armaā, s. m. Inclination, case.
भज्ञ armaā inter. Alas.
भज्ञ almārī, almārī, s. f. Almarah.
भज्ञ अलाक्ष, s. m. Dependence.
भज्ञ awās, adv. By chance.
भज्ञ awāz, s. f. Voice, noise sound.
भज्ञ anām, s. f. Income.
भज्ञ aklī, adj. Rebellious, disobedient.
भज्ञ आज आज kohā, to rebel.
भज्ञ अलाक्ष, s. f. To say, to command to tell.
āgiākār adj, Subject, obedient to orders.

ādak, adv. etcetera

ādar, adj. Respect, difference, honor

pron : We.

ānand, adj. Happy, glad.

āpas, pron: (oblique cases Plu: of

āp) one another.

āpas wick, pron: Among themselves.

ārambh, s.m. Beginning.

aitki, adv Now, this time, the present year.

ainā,"adv. So much

aiwen, s.m. Thus in this way, invain.

aukk, s.m. Difficulty.

aukla, adj. Difficult, distressed.

is pron, (oblique cases of this, he, she it).

is karti adv. For this reason

inām, s.m. a present.

cetvar adv. Here, on this side.

ceti, adv. So much.

cete, adv. Here

okādā, appointment.

ugrāmā, r. a. To collect.

uqqul, s.f. A finger.

(u)ngul bhar, a finger's breadth, and sometimes though rarely, a finger length.

uchakkā s.m. A piek-pocket, a thief.

uchhār s.m. Cover.

ujjal, adj. Bright, shining.

ujār s.f. A desert.

āth s.m. A camel.

uttar s.m. An answer, the north;  uttar des, the northern country.  uttar denā, To answer.

uddam s.m. Industry, effort.

upamā s.f. Greatness, glory.

of s.f. Protection, shelter.

or par s.m. Remedy.

sastā, adj. cheap.

siht, prep. with.

sahā s.m. A rabbit, a hare, bird.

sahātu s.f. Help.

saharā s.m. Help, support, endurance, patience.

shahir s.m. A city.

sahi s.f. A signature, sahākaru or deni to sign.

saharā A father-in-law.

sahurā ghar, a father-in-law's house.
sakkar, s.f. Sugar in a course unpurified state.

shakar, s.m. Hunting, game.

shakar karnā, v.a. to hunt.

shakar khednā, v.a. to hunt, to sport.

shakar mārnā, v.a. to kill the game.

sankhī, s.m. A conch blown by Hindu in their worship.

sājā, s.f. Punishment.

sajjā, adj. Right (not left).

sattī, s.f. A blow, a stroke.

sundhā, s.m. A male buffalo.

sat, adj. seven.

sati, adj. True.

saligur. True spiritual guide.

sathī, s.f. A place before the great of a town or village where men and cattle congregate in the morning.

sattī, s.f. The council of five called panchāyat.

suddnā, v.a. To call.

suddā, adv. Always, ever.

sundhā, s.m. A male buffalo.

spārash, s.f. recommendation,

sapurd karnā. v.a. hand over, to entrust.

samāt, s.m. year.

samjhnā, v.a. know, understand

sub tirchak, s.m. well wisher.

samā, s.m. Time period.
साध, s. m. one who lends money on interest, a banker.

श्रापका शाहजादा, s. m. Prince.

शाही शही, s. f. ink.

शाहा शाह, s. m. The day appointed for a wedding.

शाहुः शाहुः, s. m. plu. A father-in-law's family.

माधुः माधुः, s. m. Breath.

मानव मानव, s. m. The sea, the ocean.

माद शाद, a glad.

माधुः माधुः, s. m. A saint.

माधुः माधुः, s. m. Fakir.

माधुः v. a. A turban.

माधुः v. a. To support, to sustain, to stop to take care of.

माधुः माधुः, a. All, every, the whole.

माधुः माधुः, s. m. a year.

माधुः माधुः, s. m. yearly.

माधुः माधुः, a. Knowing, wise.

माधुः माधुः, s. m. winter.

माधुः माधुः, s. f. advice, instruction.

माधुः माधुः, s. m. Trained.

माधुः माधुः, v. a. To be wet.

माधुः माधुः, a straight.

माधुः माधुः, v. 3rd, to dry, to wither, to become dry, to evaporate.

सहरवार सहरवार, s. m. Friday.

सुक्ख, s. m. Ease, tranquillity, easy circumstances, contentment, happiness.

सुक्खाः सुक्खाः, adv. well, very well, no matter, no consequence.

मूढः मूढः, v. a. To cast, to throw down.

मूढः मूढः, v. a. To hear, to hearken, to listen, to mind.

सुदागार, s. m. A merchant, a trader.

सुनाः सुनाः, adj. Empty.

सुबाहुः सुबाहुः, s. m. Temperament, disposition, nature, habit.

सुबा सुबा, s. m. small canal.

सुबा सुबा, s. m. A Province, the Governor of a province.

सुर सुर, s. m. a hog.

सुबदर सुबदर, s. m. The Chief of a province, a military officer whose rank correspond to that of Captain.

सुपक्ष, s. f. white ant.

स्कन्त, s. a. to warm oneself.

स्नेत, s. f. The name of a weed which generally grows among wheat.

स्नेत, s. m. a kind of servant who gets so much on cutting the crops.

स्नेत, s. m. A seer weight.

शेर, s. m. A lion.

सैक्ट्रा सैक्ट्रा, one hundred.

सैंकैद, s. m. A mixture of wheat and chaff.

सैना, s. f. An army, a host.

सैंकैदा सैंकैदा, adj. pretty.

सोडा सोडा, v. a. to get dry.

सोच s. f. Meditation, consideration.
मेंटी सूटा, s. m. A silver or gold collar, worn as an ornament by women and children, the collar bone.

मर्दनराई hostpital, s. m. Hospital.

हवाला hawalā, s f. confinement.

बराबर hakanā, v. a. to drive.

बरीठ kaktkat, s. f. Truth, fact circumstance.

बबुन hajur, s. f. presence, a title of respect, Sir

लेटिहा haṭṭunā, v. a To cause to be removed.

लेटि haṭṭi, s. f. A shop.

हुजुल hundun sār, adj. Durable.

बबुन hath. s. m. The hand.

बैँबैर कान hāṭṭhjornā, v. a. To fold hands in a supplicating manner.

बैँह hadd, s. f. Boundary, limit.

बुटुल hanerā, s. m. Darkness.

बुटुली hanerāt, s. f. A dust, storm.

बघेष बामसा hamsā, s. m. Sorrow, concern lamentation.

बघेला hamlā, s. m. An assault, an invasion, an attack.

बघेल harn, s. m. A deer, a buck.

उरस्ट harān, adj. Astonished, amazed. 

उल्ला hallā, s. m. An attack, an invasion.

उल्ला halāl, adj. 'Lawful.

उल्ला वहला halāl kurnā, v. a. to slaug-
ter in a lawful way.

उल्ला हवला hawalā, s. f. A prison.

उल्ला hury, s. m. A mountain torrent, temporary rush of water.

उल्ला हार, adj. s. f. of the same age.

उल्ला हार, s. f. Defeat, discomfiture.

उल्ला वहला hulchāl, s. m. State, condition

उल्ला वहला hārī, s. m. The name of the fourth Hindu solar month which begins in the middle of June.

उल्ला हारिस, s. f. winter crops.

उल्ला हिसान, s. m. share.

उल्ला हिको adj. One. i. q. दिव

उल्ला हिप्पा hillā, v. n. To shake, to be mo-
ved.

उल्ला हुप, adv. Now.

उल्ला huddā, s. m. Commission, engage-
ment, occupation, business.

उल्ला हैड hūrdā rāinā, v a. To borrow

उल्ला hudedār, s. m. An Officer, a Com-
missioner.

उल्ला hunāl, s. m. The hot weather.

उल्ला heth, prep. Under, below, beneath.

उर लिए hethān adj. Of inferior rank, or dignity.

उल्ला हैटिज, s. m. Cholera.

उल्ला कॉन्थ, s. m. The lip.

उल्ला हूलदार, s. m. An havaidar.

वेलम kus, s. f. Fever.
कालहस्रै kacchhārī, s.f. A Court.
कालहा kacchhā, adj. Raw, unripe, temporary.
कालहना kacchhānā, v.a. to measure
कत kat, s.m. linen.
कत्तिवा kattiva, v.a. To pass (time) to cut (thing).
काठा करना kathā karnā v.a. to collect.
कठि kaddhā, v.a. To cast out, to exclude
कण्ठहा kandhā, s.m. Shore, margin, bank.
कपक kapak, s.f. Wheat.
कौं kant, s.f. A drop of rain. The dust and refuse of rice when it is cleaned.
kattak, s.m. The name of the seventh Hindu month beginning in September.
कथा kathā, s.m. A story, narrative.
कदिन kadin, adv Ever, sometimes.
काँड kandh, s.f. A wall.
कापक kanak, s.f. Wheat
कानरा kanārā, s.m. Side, border, margin, boundary.
कथि knnī, s.f. Border.
कपि kpatān, s.m. A Captain.
कपप kappar, s.m. Cloth.
कपाल kupāh, s.f. Raw cotton, also
कपाल kapāhā, The cotton plant.
कल्ज कर्ना kaljā karna, v.a. To take possession of, to possess.
कंब्रा kambra, v.n To shake, to tremble.
कम्म kamm, s.m. Work, business.
कम्म काज kamm kāj, s.m. Work, business
कम्म kumād, s.m. A crop, a sugarcane.
कमान अफसर kumān afsār, s.m. Commanding Officer.
कमीज kamīj, s.f. A shirt.
कमिन kamin, s.m. poor people.
करतार kurtār, s.m. A creator, (to title of God).
कर्तुल kartūl, s.f. Action, "business, deed.
कर्ता kurrā, adj hard, severe.
करार karār, s.m. Promise, agreement.
करोधी karodhi, s.m. Angry, enraged, wroth.
कुप्री kupri, s.f. Cruel (prepared in a variety of ways).
काराह karāh, s.m. A kind of sweet meat made of flour, sugar and ghī.
कपा kāpā, s.m. A cup.
काका kākā, s.m. An elder brother, a little child.
कांग kāng, s.f. A pen, a wave, a billow.
कांज kānjān, s.f. A beam which rests on the two pillars of a Persian wheel.
कपा kāpā, adj. One eyed.
कम्म kāmmā, s.m. A labourer, servant.
कारान kāran s.m. Cause, account, reason.
काल kāl, s.m. Cause, account, reason.
किग यम kīrā mornā, to give water from one field to another.
किस्त kist, s.f. instalment.
किस kihra, pron. Who ?, which ?, whom ?, what ?
कीक काक kikkar, s.f. The name of a tree the Babul, acacia tree.
किन kint, s.f. A drop of rain.
कित्त kital, s.m. A very deadly snake probably from qūilt.
किन्ना, adv. How much.

किन्ना चिर, adv. How long.

किरार, s.f. A. khatri, a shop-keeper.

किला, s.m. A fort.

कित, pron. What?

कुहारा, s.m. An axe.

कुजी, s.f. A key.

कुह वाह नहीं, kujh vāh nahtī, cannot be helped.

कुप्पा, a large vessel made of raw hide.

कुड़ा, adj. Hunch backed.

कुरी, s.f. A girl, a daughter, a virgin.

कूच, s.m. Marching.

कुच करना, v.a. To march, to die.

केदारा, v.a. To pour, to scatter.

कैद, s.f. Imprisonment.

कैद करना, v.a. To imprison.

कैला, adj. Grey.

कह, s.m. The common कुचड़ा koh is professedly 2040 yards less than 1½ miles; but in reality it seems in most places to be nearer a mile, and a half.

कौठा, s.m. A house.

कोठी, s.f. A house, a treasury.

कोरा, s.m. Snow, ice.

कोल, prop. Near, by, with.

कोराना, s.m. Family, tribe.

कौड, s.f. A small shell.

हुस्त, s.m. A mule.

हुंड, s.m. Ruins.

हुता, s.m. A field small and low.

हुता, s.m. Title, appellation.

हुदा, s.m. A very coarse kind of cotton cloth.

हुदा, v.a. To destroy.

हुदा, s.f. Report.

हुहा, adj. Left belonging to the left hand.

हुदा, s.m. To spend, also.

हुदा, s.f. To spend, also.

हुर, adj. Pure, good.

हुरस्वती, s.f. The price of a thing, buying.

हुलवान, s.m. A farmyard.

हुलू, v.a. To make stop.

हुलू, v.n. To stand up, to stop.

हुल, v.a. To eat.

हुल, s.f. a drain.

हुमा, s.m. Thought, imagination, fancy.

हुमा, v.a. To draw, to stretch.

हुन, s.m. A minute.

हुरा, v.a. To feed, to cause to eat.

हुस्त, s.f. Gladness, joy, delight.

हुसू, v.n. To open, to be opened.

हुल्लक, adv. openly.

हुल्ल, adj. open.

हुल्ल, v.a. To cause to eat.
कहिन, s. m. A well.
कहा। कहा।, prep. without, for want of.
कहर। कहर।, s. m. A murderer.
कहर। कहर।, s. m. A field under cultivation; a battle field.
कहर। कहर।, s. f. Agriculture, cultivation.
कहर। पटह।, s. f. Cultivation agriculture, husbandry.
कहर। कहर।, s. m. Search.
कहर। कहर।, v. a. To seek, to search; also. कहर। कहर।, khoj kadunā.
कहर। कहर।, s. m. An ass; also name of a large, red, and white worm.
कहर। पौल, s. f. A skull.
कहर। कहर।, s. f The dry leaves of the sugar cane.
कहर। कहर।, adj. Old ruin.

गुड़ गुड़, s. m. Fainting.
गुड़ गुड़, s. m. गुड़ गुड़, to faint.
गुड़ गुड़ or गुड़ गुड़, s. f. Going round.
गुड़ गुड़, v. a. To mortgage.
गुड़ गुड़, s. m. An elephant, a yard, a yard stick.
गुड़ गुड़, s. m. A large cart.
गुड़ गुड़, v. a. To drive in, buried.
गुड़ गुड़, s. m. A sort of axe, a pole axe.
गुड़ गुड़, s m. Revolt, rebellion.

गुड़ गुड़, s. f. A cushion, a pad, a thome.
गुड़ गुड़, s. m. Sugar cane.
गुड़ गुड़, s. m. A young man, a young husband.
गुड़ गुड़, v. a. To be drowned.
गुड़ गुड़, adj. Warm, hot.
गुड़ गुड़, adj. s. f. Heat, warmth.
गुड़ गुड़, adj. Poor, gentle.
गुड़ गुड़, s. f. Word, thing.
गुड़ गुड़, or गुड़ गुड़, गुड़ की, in short.
गुड़ गुड़, s. m. A kind of grain.
गुड़ गुड़, s. f. A cow, also गुड़ गुड़ and गुड़ गुड़.
गुड़ गुड़, s. m. To tread out.
गुड़ गुड़, s. m. A brave man.
गुड़ गुड़, s. m. To sing.
गुड़ गुड़, s. f. Abuse.
गुड़ गुड़, s. m. A Jackal.
गुड़ गुड़, s. f. Moisture, dampness.
गुड़ गुड़, v. a. To lose.
गुड़ गुड़, s. m. Anger.
गुड़ गुड़, v. a. To live.
गुड़ गुड़, s. m. A place where they make sugar.
गुड़ गुड़, s. m. Virtue, quality.
गुड़ गुड़, v. a. To plait (hair). To work into a plot.
गुड़ गुड़, s. m. Name of a religious book of Sikhs.


gurmutā, s. m. Consultation.
gurmuil, s. m. A good pious man.
gloch, s. m. Abuse.
gur, s. m. Insipissated juice of the sugar cane, coarse sugar.
godāi, s. m. The knee.
goli, s. f. Effort, labour.


goli karnā or godānā, v. a. To labour hard.
gorā, adj. White man.
gollā, s. m. A slave.
goli, s. f. A small ball, a shot.

ghas jānā, v. n. to be worn out.

ghatt, adj. Deficient, less.

ghatt, adv. In a small measure, seldom.

ghātnā, v. a. To throw, to pour.

gharwālī, s. f. Wife.

gharānāī, s. m. A family or tribe.

ghullānā, v. a. To send.

ghariāl, s. m. A gong, a time piece, a clock.

ghaul, adj. Wounded.

ghulannā, s. m. A trousers.

ghumiār, s. m. Potter.

ghēu, s. m. Clarified butter (ghi).

ghērā, s. m. A circle, a siege.

ghērā pāunā, v. a. To lay a siege, to besiege.

ghorcharhā, s. m. A mounted servant, horseman.

chakk, s. m. A frame on which the wall of a well is built. A bite.

chuknāchūr, adj. In scraps, in pieces.

chakhāṇā, v. a. To taste.

changā, adj. Good, excellent.

chuddar, s. f. A shawl, sheet also.

chandurā, s. m. The moon.

chundrā, s. m. A white, cold storm.

chānā, s. m. Gram.

chappī, s. f. The cover of an earthen vessel; the knee pan.

chaprāsi, s. f. Any one having a chapras, a messenger or other servant who is in the habit of wearing a chapras.

chubbā, v. a. To champ, to grind between the teeth, to chew.

chārn s. m. A foot.

chang s. m. A trench.

chalāk, adj. Active, hardworking.

charat wal, adj. On the northside.

chārīpān hī, adj. In the very beginning.

charhāṇā, v. a. To mount.

chāu, s. m. Desire, pleasure.

chāul, s. m. Rice.
चाह chāh, s.f. Desire, wish, appetite.
चाहना chāhānā, v.a. To desire, to wish to like.
चाचा chāchā, s.m. A father's younger brother, uncle
चात chātar, adj clever, cunning.
चांद chānd, s.m. Moon-light, light
चारण chāraṇ, s.m. Charge.
चिठ्ठी chitī, s.f. A letter, a note.
चितारवत chitārva, v.a. To remind, to warn.
चिप chīp, s.f. A female sparrow.
चित्था chitā, s.m. Leopard.
चीप बीवर chip kōrt, s.f. Chief Court.
चुराम chūra, s.m. One forth.
चुक्का chukkā, v.a. To miss, to forget, to err.
चुगना chugā, v.a. To peck, to eat, to graze.
चुप्रा chupra, s.m. Sweeper.
चुरा chūrā, s.m. Crumbs, fragments.
चुपचाप chūpā, s.f. A bracelet.
चेत chet, s.m. The name of the first month in the civil year beginning about the middle of March.
चोर chor, s.m. A thief.
चोरी chori, s.f. A theft.
चोर सादा chori jānā, v.n. To be stolen.
चोर चाही chori karnā, v.a. To steal.
चौंक chounk, s.m. An open square, in a city. An ornament which is commonly worn by women on the head.
चौंकी chounki, s.m. Four strings.
चौंक को chounkī, s.f. A warrant, summons to a police station.
चौंकी घरवत chounki, v.a. also to keep watch.
चौंकी घरवत chounki pahīva
देव dēva, v.a. also to keep watch or guard.
डड चहाड़ chhadā, v.a. To leave, to let alone, to forsake, to release, to liberate.
डहू chhāti, s.f. A roof.
डहती chhattna, v.a. To roof.
डहती chhaturī or chhattī, s.f. A small umbrella.
डैथा chhawāyā, s.m. A Thatcher.
डही chhāvi, s.f. A concealed knife with wooden handle.
डही chhāni, s.f. A shadow, shade.
डाहा भारत chhāpā mārnā, v.a. To make a night attack.
डहरण chhirnā, v.a. To continue.
डहरि chhūti, s.f. Leave.
डेल chholā, s.m. A kind of pulse gram.
न
नाहु जिह हम, s.m. A wound.
नागाल jangyal, s.m. A jungle, a forest.
नारिया jāyā, s.f. Land given by Government as a reward for services.
निजा jāji, s.f. A wedding party.
जूत jutt, s. m. The name of a caste of farmers (both Hindu and Muhammadan).

जड़ jatn, s. m. Effort, endeavour, arrangement.

जड़ लवड़ी jad kadin, adv Whenever.

जंदरा jandarā, s. m. A padlock.

जानमाही janaamākhi, s.f. A biography particularly of Nānak and the other Gurus.

जाप्त japhā, s. m. Oppression, violence, hardship.

जम्मन jammō, v. a. To be born, to exist to grow.

जमादार jamādār, s. m. A military officer next to Subedar, a native officer at the head of an uncertain band.

जम्ब jamb, s. m. Cultivated land.

जरील jurnail, s. m. General.

जरूर jaurār, necessary.

जल jal, s. m. Water.

जल घल jal thal, s. m. Ground covered with water, water over flowing dry land, marshy ground.

जै jai, s. f. a root origin.

जीदाँ jiddān, as big.

जीत jitt, s. f. victory.

जिला jilā, s. m. District.

जीवन jīvān, v. a. To live.

जुदाई juāt, s. m. A son-in-law.

जुनान jujān, s. m. a youth.

जूर jūr, s. f. A kind of grain, a species of broom-corn.

जूगल jogāl, s. f. chewing the cud.

जूमान jumān, s. f. for wedding (client to a Brahman.)

तुलना jurnā, v. a. To bind, to tie, to tie up.

जो, जेह je, jekar, conj If to.

जेठ jeth, s. m. The name of the third month of the civil year beginning in the middle of May; a husband's elder brother.

जोग jog, s. f. A yoke, of (oxen),

जोग jog, s. m. junction faithings, a fortunate, opportunity, occasion; a kind of auster devotion intense meditation (practiced by a class of faqirs called jogis;)

जोगाया वभारित to practice the devotions of jogis;

जोगाया याया अ to assume the garb of a jogi.

जोगाया jogā, s. m. Opportune, fit, proper, capable, adequate.

जोको jokā, v. a. to yoke.

जोरोज joroj, v. a. To join, to mend, to add together, to reckon.

जौत jaut, s. f. pair of bullocks.

जौन joun, s. m. Barley; i. g. जौत

जंदरा jandarā, s. m. a lock.

जूंगाल jaungāl, s. m. a rust.

जूंगाली jaungāli, adj. Rusty.

इंग्रजी

जल्ला jhallā, s. m. watering with a sort of basket.

जलाल jhallān, s. f. A supporter, a prop a stick, suspended above to support a weaver's lay; a transverse beam over a person's wheel in which one of the gudgeons turns.

जलाल jhalār, s. f. an excavation by the side of a river for irrigation of water.
नमथि नमथि jhappā jhappā, s.f. sparring and fighting, (of birds) to cause to spar or contends.

जहरत jharāt, s.f. invasion assent; the wages for shaking fruits from a tree, brushing clothes &c.

झातन jhārnā, v.a. to sweep, to brush to shake, off to reprove.

जहरिज jhārī, s.f. A small thorn bush.

जल jhil, s.f. A lake, a pond.

जोधाल jhoākal, s.m. upper wheel of Persian wheel.

ट टाइल takā, s.m. Two pice, a copper coin equal to two pice, in the plural it means also money in general.

टाटी tāṭī, s.m. A pony.

टम्ब tamtam, s.f. a tran.

टक्कर takkar, s.m. A family.

टिलā tīlā, s.m. A hillock, a small elevation, a heap of sand.

टिंड tind, s.f. earthen well bucket.

टूनाव tuṭtnā, v.a. To break, to be broken, to fail, to burst, to burst forth or rush upon one.

टूर्नाव turnā, v.a. to start, to go, to move, to proceed, to go off, to pass.

ढोंढ़ा tUMB, s.f.a small piece of metal; a jewel, a piece of flesh (as heart' liver, head, and feet &c.)

ढेस tesan, s.m. station.

ढेव तैवा tairā, s.m. a pony.

ढेवा tainkā, s.m. The name of the letter.

ढेपा toppā s.m. A grain measure containing about two seers, but in some place it differs.

ढेपी toppī, s.f. A cap.

ढेवा toba, s.m. an unwalled tank, a pond

ढेस तोल tol, s.f. searching, search.

ढेस बाल tol bhāī, s.f. feeling about, looking for, searching.

ठठा thagnā, v.a. To cheat, to deceive, to inveigle, to steal (one's heart).

ठठा thathā, s.m. Fun, sport, ridicule, jesting, a joke.

ठेंढ thand, s.f. cool, cold.

ठेंढ thandh, s.f. cold, coldness; rest comfort; in the last sense.

ठाट्टी ठापा thāpā, s.m. A police station a police office, a body of police men.

ठेड़ा thekā s.m. hire, fare, fixed price, work done by contract, a job, a task, a particular mode of beating a drum.

ढीरे ढवा dukhā dukā, s.m. Every thing.

ढिनाग प्प मू s.m. cattle, a stupid, simple man.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ध्वनि</td>
<td>sound</td>
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<tr>
<td>धारा</td>
<td>pull</td>
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<tr>
<td>धारक</td>
<td>bearer</td>
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<tr>
<td>धारण</td>
<td>car, carriage</td>
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<td>धारणी</td>
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</table>

- **धन** | wealth, fortune, resources |
- **धार** | hold, bear, carry |
- **धारन** | hold, bear, carry |
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- **धार्मिक संबंध** | religious, spiritual |
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- **धार्मिक संबंधीयन** | religious, spiritual |
- **धार्मिक संबंधीयनी** | religious, spiritual |
- **धार्मिक संबंधयन** | religious, spiritual |
- **धार्मिक संबंधयनी** | religious, spiritual |
- **धार्मिक संबंधयनीयन** | religious, spiritual |
- **धार्मिक संबंधयनीयनी** | religious, spiritual |
- **धार्मिक संबंधयनीयनीयन** | religious, spiritual |
- **धार्मिक संबंधयनीयनीयनी** | religious, spiritual |
- **धार्मिक संबंधयनीयनीयनीयन** | religious, spiritual |
tulaunychā, s. m. A coarse kind of sugar saturated with molasses.

tūrke ad. early in the morning

tāi, s. f. Aunt, the wife of a father's elder brother.

tāin, s. f. prep. to even to.

tārā, s. m. A star.

tārā, v. a. to pay up.

tītār, s. m. a partridge.

tūsā \{ pron. obl. pl. of \text{tu} you.

tūsāp \{ \text{tūsāp}

thādi, yours.

turt phurt ad. immediately instantly, quickly.

turnā, v. a. to go, to despart to walk

tuṣ, eruption of the English word troops.

tūtūrā s. m. nimble, active flippant.

tūrī, s. f. The chaff of wheat.

tej, a sharp, hot, fiery, imputious rapid, active.

tejī, s. f. sharpness, keenness, activity, rapidity, impetuousity dearness.

tūrā, a thirteen.

lot, s. f. Deficiency.

top, s a cannon, a gun.

tabrā, s. m. A leather bag out of which a horse eats his grain.

topnā, v. a. to break to change, to pluck, (fruit.)

torā, s. m. The match of a gun, a bag one thousand rupees; gold or silver card wound round the head as an ornament; a kind of helmet; deficiency, scarcity want a peace of rope, a beam.

tort, ad. till, to, up.

than, s. m. Teat.

thānedār, s. m. Deputy Inspector of Police.

thēnā, v a. to be.

thorā, a short, a little.

dās, Ten.

daskhat, sign, or signature.

dahā, Right, before, above.

dakkan, s. m. The south, the southern part of India.

datthā, s. m. a bundle of grass or hemp a bundle of sugar cane (what is passed at once through the mill; a pile of paper; c. w. टोकर and लीट।

daftar, s. m. A book volume, a journal a record, a register, an office.

durbūr, s. m. A Court a hall of audience, the holding of a Court the common appellation of the great Sikh. Temple at Amriater.
des, s. m. A country, (in the hills.)
the plains in opposition to the
mountains.
desti, s. f. A country person, a citizen.
du, a two.

dhamkī, s. f. Threat, menace.
dhanurī, a yellow wasp.
dharmsāla, s. f. A College of
udāsi fugirs, an almshouse
an inn where poor travellers
are supplied gratuitously.
dharuk, s. m. Fraud, deceit, dishonestly.
dhārā, s. m. A stream, a current.
dhūvā, s. m. invasion, attack assault
dhir, s. f. partiality, protection,
defence, help party.
dhi, s. f. A daughter.
dhelā, s. f. half pice.
dhund, s. f. a mist, a fog haziness,
obscurity, fine dust, a disorder of
the eyes.
dhup, dhūpp, s. f. sunshine.

dhumā or Parishārā dhup
rakhnā jāliānnā, v. a. To put int he sun.
dhūn, s. m. smoke an ignited
pile of chaff and rubbish around
which people warm themselves
in cold weather; sitting obsti-
nately before one's door to ex-
tort a favor or right.
dūnān paunā, v. a. to
light a fire.
नारिन nārīn s m. A name of Wishnu but specially considered as the deity who was before all worlds.

नाल nāl prep Wish, by.

नाल nāle conj Both, and, also moreover.

निशानी nishān s f A place near a house a village filled with ordure and all sorts of filth; cultivation near a house or village.

निर्मल nirmal, a clean pure, clear, transparent

निरा nirā, adv. Only merely.

निरा nirā, s m. Fodder, a stake.

नक्ता nakta s m. A halter; a point a dot; a mystical signification Head collar.

नख़ान nakhān s m. loss deficiency detriment, injury, damage, blemish, mischief.

नून prop. a son’s wife (sign of dative and accusative.)

नेकी netki, s m. a daily fever.

निये prep. near.

नौकरी naukari, s f. a service attendance

नौ हर him bar him, quite well.

नामदार nambardār, s m. headman of the village.

पुसली pūsali, s f. a rib the region of the ribs the side.

पसि pūsind karna, v. a. to like.

पारा pārā, v. a. To extend to stretch forth.
पृथिवी pūthī, s. f. A kind of coarse woollen cloth, a bandage, the side piece of a bedstead; a wooden slate, a quarter or section of a place, raw or chusler of houses; a breadth of cloth; a portion of woman’s hair when pulled and combed towards each side; a mass of molasses candy worked by confectioners on a peg driven into a post; the cricket bat; a kind of coarse tape; a copper plate on which astronomical calculation are engraved.

पठान pathān, s. m. A caste of musalmans being one of the four principal divisions; (the same as, Afghan.)

पृथिवी purūth, s. m. A bundle.

पठोल puttan s. m. A landing place, a quay, a ford a pass, a bathing place on a river side, a place where the shore is smooth and hard, and the water fordable, any place where a river is crossed.

पृथ्व पृथ्व, s. m. A leaf.

पृथ्वी pātrī, s. f. An almanac.

पृथ्वी pāt, s. m. A mark, a sign, a token a hint, address or place to which one is directed.

पृथ्वी pāt, s. m. A Lord, a master, a husband, an owner.

पठ पठ, s. m. A stone.

पंड्रण pandrān, a. fifteen.

परसु pārsūd, s. m. Food.

परगहि parghāt a apparent, manifest, i. q. वर्ग pargat.

परमेश्वर paramesur, s. m. God; (appropriated by some to Shiv, but commonly used by the Sikhs to denote the Supreme being ;)

(Properly वर्गमन्त्र) param tashwär.

परलो pūrlo, s. f. Universal destruction, the consummation of all things the final conflagration, (properly speaking the pūrlo is the destruction of the world by water and fire; and several such events are supposed to have occurred already between the different days of Brahma, and several more are yet expected the last which is to destroy the universe is called māhā pūrlo, (the great destruction;) vexation oppression affliction, great calamity.

परलो pūrlo, s. m. the next world including both heaven and hell, the future state.
पुरवाच paurāca, s. m. A family embracing, progenitors, descendants, and dependents; a halo round the moon.

पूरा pūra, s. m. Last year, next year.

पूरगुट pūrghut, s. m. A family priest.

पूरघट pūrghat, s. f. A foot regiment.

पूर्ण pūrṇa, s. f. Regiment.

पूरा pāra, s. m. Camp, rest camp.

पूरा pāra, s. m. The upper part of rasaī.

पूरारा pāraṇā, s. m. Place for bullocks for drawing water from a well.

पांत pāṇa, prep. From, by, by means of.

पात pāt, s. m. Breadth of a river.

पात pāt, s. m. Division branch.

पातनं pātanaṃ v. a. To burst, to break to be torn.

पार pār, ad. On the other side (of a river &c.)

पार लेना pār leṇa, v. a. To carry.

पालā, s. m. Cold.

पाला pāla, v. a. To tear.

पार pār, a wooden in which water falls from the Persian wheel.

पिछला pīchā, s. m. Love, affection.

पिछला pīchāla, latore, last.

पिछे pīchhe, ad. prep. After, behind, in lieu of, on account of; पिछे पैता pīchhe pātā, to dance, to persecute.

पिछे pīchhe, after, behind, afterwards.

पिछे साड़ा pīchhe sāḍā di, from behind.

पिछक्षिसाघ pīchkhāsāṅ, v. a. To pursue.

पिछ टिना pīṭanā, v. a. To beat, the face breast &c.; to mourn for the dead.

पिंड pīnd, s. m. A village; Balls of rice &c., used by Hindus at the shraddh of deceased relatives.

पिता pītā, s. m. Father.

पिनतसं pīntasā, s. f. Pencil.

पिनतसं पिनतसं pīntasāgharṇā, v. a. To sharpen pencil.

पिनतसं pīntasā, s. f. Pension.

पिर pīr, s. m. Threshing floor.

पिला pīla, yellow.

पुस्तक pustak, s. m. A book.

पूठ pūthā, s. m. The hip.

पूत pūtā, s. m. A son.

पुरस pūras, s. m. A man.

पुरक pūrak, s. m. A man, a male, human being.

पुरका pūrāka, s. m. A small piece of paper.

पुराण pūrāṇa, a. Old.

पुल pūl, s. m. A bridge.

पुर pūr, a. full, complete, sufficient entire.

पुल pūlā, s. m. Small load of grass.

पैता paitā, s. m. A piece (the name of a copper coin, money.

पाठ pāthā, v. a. To fall, to lie, to lie down, to be situated, to go to bed, to be sick, to happen.

पाइंदी paimdi, a. Thirty-five.

पैला paila, s. f. Field.
fauj, s.f. an army.

basākh, s. m. The name of the 2nd month in the civil year, beginning about the middle of April.

bakhādur, s. m. a hero, a champion, a knight.

bakhādurī, s. f. bravery, valor heroism.

bahiṣṭa, v. a. to float away, to be ready to sink.

bukrā, s. m. A he goat, (in composition pronounced bakrā ; as

bukrā tīhī.

bakkart, s. f. A she goat.

bakhshānā, v. a. to give to bestow, to for give.

bakhshānā, v. a. to procure forgiveness for, (one) to procure the bestowal of (any thing.)

bagchā, s. m. a small garden.

baghīār, s. m. a wolf.

bahanā, v. a. to be preserved, to be delivered, to be saved, to escape, to remain unexpended.

bachāunā, v. a. to save, to protect.

baterā, s. m. a small bird of the partridge, species quila.

bannā, v. a. to be made.

battak, s. j. A duck, a goose.
batherā, a. much, many.
band, s. m. a joint, a knuckle.
bandā, s. f. A musket, rifle, fencing piece &c.
bandobast, s. m. arrangement
budhnā, s. m. an earthen, water vessel with a spout like a teapot respect.
binā, s. m. boundary.
bamb, s. m. a shaft.
bambāri, s. f. sickness, pestilence.
bawā or bamān, s. f. Pestilence plague.
baras, s. m. a year.
barsāt, s. f. rain, the rainy season.
barsātī, s. f. belonging to the rainy season.
barkhā, s. f. Rain.
barāk, s. f. the rainy season.
barkhurā, s. m. Happy enjoying, long life, male children are so called.
barant, s. m. Warrant.
barēsānt, s. m. circumstance.
būsh, s. f. snow.
birbāri, s. f. equality, evenness.
lārnā, s. v. to destroy.
brānt, s. f. great coat.
brāntā, s. m. outer room.
burēnt, s. f. land depending on rain
brūd, s. m. ammunition.
bald, s. m. a bull, an ox.
bāvan, s. m. a strong.
bāvā, s. m. goods and chattels, furniture baggage.
bāhan, s. m. a ploughed field.
bākula, a much, very much, many.
bājrā, s. m. a kind of grain resembling broom corn, the bread of which is very coarse.
bālnā, v. a. to cause to burn, to kindle, to kindle a fire.
dtwā bālnā, to light a lamp.
bīāt, s. f. cracking of the heels from cold &c. sowing seed sowing time; grain given by zamindars to carpenters &c. others at sowing time.
bīaknā, v. a. to marry (a wife) to get a son or daughter &c. married; i. q.
bistvā, s. m. bed, bedding.
bījāt, s. f. Lightning.
bījā, s. f. Without.
birchh, s. m. a tree.
bilkul, at all.
bi, s. m. seed, a cutting of a plant, (as sugar cane,) for seed.
bī pāonā, v. a. to sow a seed.
bījnā, v. a. to sow, to plant.

bhitā, v. a. to elapse, to die

bushhāry, shower, to efface.

bujhāunā, v. a. to cause to understand, to extingush.

budhā, s. m. old man.

budhāpā, s. m. old age.

buddhī, s. f. an old woman, a term applied to any woman, when addressing her, in a respectful way sometimes used instead of mother as उन बुढ़ी उन बुढ़ी; O mother

bund, s. f. A drop, (of water &c.)

burchhā, s. m. Perverse, impolite, rude, unpolished, stupid.

bulbulā, s. m. a bubble.

būhā, s. m. a door, a window, a house.

beur, s. m. A woman's veil, and bodice.

bagai, s. m. loss.

bail, s. m. a bull, an ox, a blockhead.

ber, s. m. a coarse rope, made of grass, straw &c.

bair, s. m. the wheel on which the well posts are strung.

bairkā, s. m. a young bull.

bauld, s. m. ox or bullock.

bandobast, s. m. settlement.

bhāng, s. f. Hemp confusion of hemp pride, self importance.

bhagyē, s. m. A drinker of bhang a man of the chuhra, caste, a milttar.

bhijnā, v. a. to be broken, to flee, to escape; (also बन नाटि)

bhāttā, s. m. Food taken to farmers and their workmen in the field allowance

bhānā, v. a. to break.

bhāyānuk, s. m. dreadful, terrible formidable, tremendous.

bhārī, s. f. a load of grass.

bharti, a. enlisted.

bhārnā, v. a. To be filled, to be defiled (with mud, blood &c.)

bhāmnāsū, s. m. goodness, worthiness, integrity a good act, an honorable piece of conduct.

bhāi, s. m. a brother of friend, a man famous for learning and piety; a sect of Hindu faqirs, man of that sect.

bhāi, s. m. a father.

bhājār, s. f. flight, rout, fleeing of the inhabitants when war is at hand; property carried away in flight.

bhānā, s. m. Desire, wish will view estimation; especially the will of God, fate, destiny.

bhāddon, s. m. The six month in the Hindu year, being from the middle of August to the middle of September.
bhāwan om, thou mayest please, a
although.

bhukkh s f. hunger, appetite, eagerness.

bhūnā, v. a. To parch, to roast to bake in ashes

b'ull, s f. an error, a mistake, a fault, an amission.

bhūrā, s. m. a striped blanket viz., light brown with black stripes

bled, s f. a sheep; the bud of the palau tree.

bhīt, s m. a secret, a mystery, difference.

bhāi, s m. Fear, dread, alarm, terror.

bhairā, s. m. Evil, bad, worthless wretched, wicked.

bhūnā, v. a. To turn around, to be dizzy, (the head;) to skim and circle in the air, (a kite or other bird to wander about.

mūt, s m. Intoxicatod, drunk; intoxicated with pride, proud, arrogant; lustful, heated with animal desire; full spirits, and energy, under a fanatical influence.

mē, ad. hardly, with much difficulty; (commonly मी मी)

mūn, s f. Gun.

mahān māri, s f. A pestilence a plague.

mahān rāj, s m. A title of God a title given to kings, a term of respect applied to anyone.

makingā, a. Dear, scarce, expensive, high priced.

mihrāb, s m. an arch.

mahīnā, s m. A month.

makāt, s f. Indian corn, maize.

mangnā, v. a. To ask for, to demand, to beg, pray, to solicit to crave, to want, to desire, to want, to crave, to seek, betroth.

māron, ad. krom, afterwards afterwards.

mangalwār, s m. Tuesday.

magghur, s m. the name of: month from the middle of November to the middle of December.

majhī, s f. A female buffalo.

math, s f. Laziness.

matthā, s m. Slow, Lazy (an ox, horse & c.)

mapū, s f. A market, a particular market for any one thing; the name of a city.

man, s m. A weight equal to forty seers, a m. unds, (k-cha man likewise contains forty seers k-cha, a seer kachcha being about thirty two tolas ;) भार about a man.

map, s f. The pakka work at the top of a well; a kind of gem supposed to be found in the head of a snake.
मालुब s. m. meaning design, purpose object.

मालिक s. m. the forehead.

मालद madad, s. f. help.

मालान madān, s. m. A plain, an open field.

मान man, s. m. The mind, the heart, the soul; मान करना to deny one's self, to forebear, to subdue the desires.

मान्ना mann, s. m. A thick cake of bread.

मान्ना mannā, v.a. To mind, to obey, to observe, to acquiesce in, to consent, to agree to, to believe, to suppose, to vow, to pledge, one's self to, to agree to discharge, another's debt.

मार्ज़ी marjī, s. f. Will pleasure, purpose intention.

मालिक malkiat, s. f. possession.

मल्लम mallham, s. f. Ointment, material for plaster for a sore.

मल्लमेंट malānum, v. a. to look.

मल्लम malām, knowing.

मल्लवली malākunt s. f. A beautiful woman, a belle.

मलामली malomālī, s. f. forcibly.

मास, mās, s. m. Flesh, a month.

मान mān, s. m. a kind of dali. q. urd; a month.

माघ māgh, s. m. the name of month; (from the middle of January to the middle of February.)

माधुर्मī mādhūri, s. f. small, below, medium size, a dwarf.

माधुर्मāndā, s. m. sick, ill, tired, weary fatigued.

माधुर्मāfī s. f. Pardon, for giveness, remission.

माधुर्मां mānumā, s. m. au affair, negotiation, a money transaction, revenue.

माधुर्मा māmmā, s. m. A mother's brother.

माधुर्मां mārnā v. a. to strike, to beat, to kill.

माधुर्म करनā mālish karnā, v. a. to groom.

माधुर्म māl the frame work of rope to which the earthen pots of Persian wheel att. cied

माधुर्म mārā, s. m. Lean, thin, emaciated enfeebled, weak; bad, worthless, scarce, माधुर्मां mārā sāmā famine.

मिठामिथ्ठा, a sweet; deficient, (salt;)

मिठामिथ्ठा मिथ्ठा, v a. to sweeten, to make sweet; as दिले मिथ्ठा मिथ्ठा है this is a time of scarcity.

मिथ्ठा mithār, s. m. A friend, a companion; one beloved.

मिथ्ठा miry, s. m. A deer, a wild animal.

मिथ्ठा milnā, v a. to meet, to associate.

मिथ्ठा mīrn painā, to rain.

मिथ्ठा mīn, s. m. Rain, a shower.

मिथ्ठा mustandā, s. m. stout and strong, but wanting in sense.

मिथ्ठा māsīn, adj. hardly.

मिथ्ठा mūhim, s. f. a military expedition, any difficult or arduous undertaking.

मिथ्ठावं mūkāmā, s. m. Care.
मुन्डा munda, s. m. A boy, a lad.
मुना munā, s. m. A post for supporting a spinning wheel, a similar post in a cotton gin, a plow handle,
मुर्गाशी muryāti, s. f. A waterfowl, a duck.
मुरंडे murne, s. m. pl. Wheat and gur mixed together.
मुर्दा mura, s. m. dead.
मुरलैँठा murlainī, v. a. to buy.
मुल mula, s. m. Price, value, worth consideration.
मुलक mulak, s. m. Country, a region.
मुर्ना murna, v. a. To turn, to turn back to bring back, to return, to incline to make a repetition.
मुख mukh, s. m. stock of chaff.
मुँख munh, s. m. The mouth, the face; an aperture, an opening.
मुळं मुळं mūla, ad. (lit from the root,) altogether, entirely, certainly, decidedly; (used mostly in negative propositions.
मेला mela, s. m. the oxen of threshing floor.
मेंगा mainggha, a Dear, costly, high priced, scarce.
मेंड़ी maingghāt, s. f. dearness.
मेंसी maṇḍi, s. f. cinnamon.
मंधु mohur, s. f. a seal, a gold mohur; the front, the lead, the van, (of an army.)
मम्बालैँठा mohur laṁa, v. a. to seal
मंगा moghā, s. m. a wall roof or vessel.
मोर्चा morcha, s. m. Rust, an embrasure in the wall of a fort; a ditch, and embankment a trench.

अ यतन yatan, s. m. plan.

व

रसाला rasālā, s. m. A Cavalry, company consisting usually, of one hundred men.
रक्षा raqam, s. m. Money.
रक्षा rakhnā, v. अ to keep to put, to place to set, to lay down, to station, to have, to hold, to possess, to reserve, to save, to apply to ascribe to impute, to take into employ; to receive, to accept (also रक्षा rakshadāna
रक्षेिता rakshetā rakshadāna &c.)

रक्षयेिता raḵhayyā, s. m One who keeps preserves or takes care of; an employe.

रजा rajā, s. f. The will of God, the Divine pleasure, fate, destiny, उक्र्र रजा rajāhonā or उक्र्र रजा hojānā, to die, furlough.

रूँरूँ raṁra, s. f. A woman, a wife.

रबब raḥś, s. m. The Lord, God.

रबर raḥar, s. f. going and coming in vain, failing of the object of a journey returning empty.

रबब raḥar, s. m. India rubber.

राला raḷaṇā v. a. To meet, to be joined, to agree to conspire, to be mixed.

रालाणा raḷaṇa, v. a. to mingle, to mix to join, to unite, to cause, to agree.
रामन, ad. continuously, under way in motion, going (spoken commonly of work, business &c)

रासन, s. m. Rations.

राजीनामा, s. m. treaty.

रात, s. f. night.

रक्षत, s. f. dismissed, having leave to go.

रमाल, s. m. a handkerchief.

रुप, v. a. to get in motion; to get under way, to flow, to be swept away by a torrent.

रेमी, silken.

रेल, s. f. Rail

रेल्समेन, s. m. Resident.

रोक, s. m. Cash, ready money.

रोकना, v. a to prevent, to restrain to hinder, to detain, to stop to block up, to fend, to interrupt to prohibit, to check, to withhold to keep back, to obstruct.

रोटी, s. f. Bread, food, sustenance to feast.

रोन, s. f. a hollower, porous, portion in the earth, a marshy ground.

रोना, v. a. to cry, to weep, to lament, to mourn.

रोल, s. m. a degree of fraud, a mixture of cheating; in conduct or language; (applied especially to games of chance or skill.)

रूनाक, s. f. pomp, splendor, show, glitter.

रूनी, s. f. Water in a field previous to flowing.

ली, prep. For, on account of, by reason of.

लस, s. m. Gluton, glutinous, substance viscosity; stickiness

लक्ख, s. f. a wave.

लक्ख र, s. m. Wood, a log, a stick

लागना, v. a. to be applied, to come in contact, to be attached, to belong, cost.

लगाना, laghū, a. nearly, equal, about of the same size.

लांगता, s. m. A strip of cloth between the legs attached to a string about the loins.

लंगिवाना, v. a. To cause to pass over, to spend, (time) to kill.

लक्का, s. m. a beam, fine muslin, long cloth.

लूट, s. f. The leg, from the hip to the foot.

लूहा, s. m. An envelope.

लखन, s. m. to shout, to hallow, to set up the war whoop.

लाणा, v. a. to fight, to contend, to war, to dispute, to quarrel.

लाना, s. f. A well rope drawn, by oxen; a long rope; a ceremony at Hindu weddings, in which the bride, and groom make four circuits about a fire the whole being called लाद लाना.


लास lās, s. f. The mark of a whip on the skin, a dead body.

लाहती सी बाँध lāḥāṭi di bāṭ, forced matter.

लात lāt, s. m. Name of a rank.

लाम lām, s. m. Advantage, gain, profit, benefit.

ला अम lām, s. f. An assembled army, a large body of troops, a host arrayed for battle.

लाज्ज्ठे lālūnā, s. f. A lantern.

लाल lalā, s. m. A title given to a Hindu gentleman, a father, an elder brother.

लाल lalā, s. m. A father.

लिक्षन v. a. To flash.

लिखित liākat, s. f. Intelligence.

लिखित līhan, s. f. A pen.

लिखित liakhā, v. a. To write, to draw (picture &c.).

लिखित liakhā, s. f. Writing, penmanship, a note.

लिखित पत्र liakhā paṭhat, s. f. Correspondence.

लिखित līkhum. A verbal form used in commencing a letter, is writing, writes.

लीर līr, s. f. A strip, a shred, (of cloth, paper &c.)

लीर līr līrān ho jānā, v. a. To be torn to shreds.

लूहार lūhār s. m. Blacksmith.

लूक्न v. a. To hide one's self, to be concealed.

लौट lūṭ, s. f. Robbery, rapine, violence, plunder, pillage, spoil.

लूह lūh, s. m. Salt.

लूहत lūmbarṭ, s. f. A fox.

लैन lētnā, v. a. To lie, to lie down.

लैहनङ lāihnā, s. m. Northside.

लैप्पो lāphī, s. m. Petticoat.

लोह lōhā, s. m. Iron.

लोहङ lōhṛi, s. f. Name of a Hindu festival day.

लोट lōt, s. f. An earthen vessel with a very small mouth, used for holding money note.

लॉय là, s. f. Necessity, need, want.

रास washu, s. f. A thing, matter.

रास्थि wasnik, s. m. Inhabitant.

राजती wālūti, s. f. Wife.

राजत wākhrā, s. m. Part, portion.

राजा wagnā, v. a. To flow.

राज wātt, s. f. A boundary, line between fields.

राजस फा wathunā, v. a. To cause to be twisted, to be changed, to exchange.

राजस wadānak, s. f. A kind of large grain wheat.

राजस wadhknā, v. a. To cut, to reap.

राजस wadhknā, v. a. To increase, to grow.
वार्षिक warsāunā, v. a. To cause to rain, to pour down.

वर्तना vartnā, v. a. to use, to spend.

वर्षम् varṣam honā, v a. to be spiced.

स्त्रान् val. s f. side.

व्रत वर्षन्नā, v. a. To go in to enter.

वृक्षः vṛkṣa, v. a. to grow, sprout.

वाय or वायुः vā, or vāo, s. f. wind.

वायु vāyu, s. f. Power, ability.

स्वास्थ्यम् swāsthya, s. m. business, transaction.

वार्षिक varṣik, s. m. Name of God.

वा vā, s. m. To plow, to plough.

वास vās, s. f. to ploughing, agriculture.

वाच vāch, s. m. Word, speech.

वांध्वं vāndhva, Like, similar, resembling.

वांध्वं vāndhva, Like, similar, resembling.

वाचनाः vāchana, v. a. to read.

वार vār, s. m. a blow.

वार स्वर vār, v. m. A sheepfold, an enclosure, a place with a hedge about it.

वारसी vārṣī, s f. An enclosure, a garden, an orchard, a small melon patch.

विभाग vākhā, v. a To marry. (a wife.) to get (son or daughter &c.) married.

विधा vigyā, s. m. A measure of land varying in different places. (as. fixed by British law. 120, feet, square.)

विचार vichāra, s. m. helpless, forlorn, desolate.

विद्या viddhā, s. f. space, distance, separation.

विचुट vichūṭa, v. a. to perforate, to bore, to pierce.

विरुध्दh, prep. Against, contrary to.

विक vik, twenty.

विक्रम vikrām, s. m. Thursday.

विक्ष्णा vikṣṇā, s. m. Distinction, difference

विलास vīlās, s. m. A sugar mill.

विलास vīlās, s. m. Time, awhile.
SOME OPINIONS CONCERNING THE "PUNJABI GUIDE."

OPINION OF THE CIVIL AND MILITARY GAZETTE.

We have received a copy of a "Guide to Punjabi" by Bhai Jawahir Singh, R. H. A. Munshi, Umballa. The book is divided into three parts.

Part first contains a Grammar to the Punjabi Language, Part second is composed of lessons with examples for exercises, and Part third is devoted to Punjabi dialogues in daily used, and Punjabi chits. The Guide should be very useful to those studying the Punjabi language, in the preface the author hopes in future editions to improve the book largely and make it a real self-tutor to students.

MY DEAR MUNSHI SAHIB,

Thank you for the copy of your "Guide to Punjabi" you have so kindly sent me. It seems thoroughly practical and will no doubt be very useful to Officers and others learning the Language.

I have only had time to glance through it as yet.

CALCUTTA,  
27th July 1896.

(Sd.) G. RANKING,  
Surgeon Lt.-Col.

About a month before going up for the H.S. Punjabi I saw Munshi Jawahir Singh's new Guide to Punjabi advertised and procured it at once. It is not only the "Guide to Punjabi" Extant but it is for the best help to any Oriental Language, I have ever seen. The grammatical outline is very clear, the system of arranging words in groups is excellent, and the exercises and chits are very well chosen. I had been working in the dark before, but this book cleared away all difficulties at once, and was of the greatest assistance to me in passing.

DALHOUSIE,  
7th July 1896.

(Sd.) DALME RADCLIFFE, Lt.,  
1st Hampshire Regiment.

MUNSHI JAWAHIR SINGH,

I am much obliged to you for sending me a copy of your "Guide to Punjabi." It contains much valuable information, and I am sure that all who study the Punjabi Language will find it most useful.

SIMLA,  
11th August 1896.

(Sd.) SYDNEY SMITH,  
D. S. Police.
DEAR MUNSHI SAhib,

Having successfully passed the Punjabi Examination, I feel it a duty to thank you for the great help which you have indirectly afforded me through your Punjabi Guide. I had studied for 2 months when I got it, and one month was left to the Examination. In this month I learned twice as much out of your Guide as in the previous 2 months.

SIALKOTE,  
18th September 1896.  

Yours faithfully,  
(Sd.) T. HABER, SERGT.,  
Commissariat Department.

Munshi Jawahir Singh, whose reputation as a Munshi is so well established, has embodied his experience of teaching the Punjabi language in his Guide to Punjabi. The book is most practical, clear and concise, and having found it most useful when preparing for the Punjabi Examination of July 1896, I feel sure that in recommending every student of Punjabi to purchase a copy they will not be disappointed.

SIALKOTE,  
25th October 1896.  

(Sd.) E. Q. HOWELL, LIEUT.,  
D. A.C. G.

JAWAHIR SINGH, MUNSHI,

I am glad to be able to certify as to the usefulness of your Punjabi Guide and Vocabulary, and I can thoroughly recommend them to any body disposed of studying the language.

MULTAN CLUB,  
7th March 1890.  

(Sd.) H. W. NORKET, Lc.-Cpl.,  
1st Hants Regt., Multan.

I found Munshi Jawahir Singh's Guide to Punjabi most useful when working for the H. S. Punjabi Examination, and the small price of the book is amply repaid by the time saved through studying it.

CAMP ALI MUSJID,  
16th March 1898.  

(Sd.) A. WARD, LIEUT.,  
30th P. I.

DEAR SIR,

I received a great deal of help from your Guide to Punjabi which is a very useful book. The 2,000 words were also of great assistance, when this little book is revised it will be a great help to candidates.

Yours faithfully,  
C. B. PRALL, Srg.-Capt.
I strongly recommend Jawahir Singh, R. H. A. Munshi Umballa, to any one seeking up for Punjabi examination, I consider his Punjabi Guide an invaluable aid and I think any one could pass the Punjabi obligatory by reading it himself without a Munshi to teach him.

UMBALLA,  
28th October 1899.  
(Sd.) A. GILBERT Capt.,  
34th Punjāb.

Munshi Jawahir Singh, whose reputation is well known has embodied the result of his teaching in Urdu, in his "Urdu Teacher." The book is practical and easily understood in all its detail, and is exceedingly useful to any one preparing for either the Lower or Higher standard examination in Urdu.

The rules are specially good and the book generally was of great assistance for Lower Standard Urdu.

CHAKDARA,  
25th July 1899  
(Sd.) S. ANDERSON, Lt., L. M. S.  
Medical Officer 30th P. I.

I derived great benefit from the H. S. Exercises at the end of the "Urdu Teacher" which I thought were especially good for teaching idiom &c.

UMBALLA,  
16th July.  
(Sd.) NICOLAS, Lieut.,  
34th Pioneers.

JAWAHIR SINGH R. H. A. MUNSHI.


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SUDDAR BAZAR, UMBALLA.