

A PRIMER OF
**MODERN
STANDARD**
HINDI

Michael C. Shapiro

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CONTENTS

PREFACE	v
ACKNOWLEDGEMENTS	vii
<u>ABBREVIATIONS</u>	<u>xv</u>

PART I

<u>CHAPTER 1: INTRODUCTION</u>	<u>3</u>
--------------------------------	----------

1.1. The Hindi language; 1.2. The Linguistic Status of Hindi; 1.3. Dialects of Hindi; 1.4. Hindi, Urdu, and Hindustani; 1.5. Strata of Hindi Vocabulary.

<u>CHAPTER 2: THE DEVANĀGARĪ WRITING SYSTEM AND HINDI PRONUNCIATION</u>	<u>8</u>
---	----------

2.1. Introduction; 2.2. Basic Principles of Devanāgarī; 2.3. Pronunciation of Hindi Vowels; 2.4. Devanāgarī Vowel Signs; 2.5. Exercises.

<u>CHAPTER 3: THE DEVANĀGARĪ WRITING SYSTEM AND HINDI PRONUNCIATION (CONT.)</u>	<u>14</u>
---	-----------

3.1. Introduction to the Hindi Consonant System; 3.2. Devanāgarī Simple Consonant Signs; 3.3. Supplemental Hindi Consonants; 3.4. Further Aspects of Hindi Pronunciation; 3.5. Exercises.

<u>CHAPTER 4: THE DEVANĀGARĪ WRITING SYSTEM AND HINDI PRONUNCIATION (CONT.)</u>	<u>23</u>
---	-----------

4.1. Conjunct Consonants; 4.2. Anusvāra before Consonants; 4.3. Devanāgarī Numerals; 4.4. Punctuation; 4.5. Abbreviations; 4.6. The Alphabetic Order of Devanāgarī; 4.7. Exercises.

PART II

<u>CHAPTER 5</u>	<u>31</u>
------------------	-----------

5.1. The Noun; 5.2. Masculine Nouns; 5.3. Postpositions; 5.4. Question Words; 5.5. Negative Marker नहीं *nahī*; 5.6. है *hai* and हैं *hāi*; 5.7. Basic Word Order; 5.8. Vocabulary; 5.9. Exercises.

<u>CHAPTER 6</u>	<u>38</u>
------------------	-----------

6.1. Feminine Nouns; 6.2. Adjectives; 6.3. Personal Pronouns; 6.4. The Verb होना *honā* 'to be'; 6.5. बहुत *bahut* and बड़ा *barā*; 6.6. Vocabulary; 6.7. Exercises.

CHAPTER 7	45
<u>7.1. Presumptive and Subjunctive Forms of होना <i>honā</i> 'to be'; 7.2. Demonstrative Pronouns; 7.3. Possessive Construction; 7.4. Compound Postpositions; 7.5. Honorific Usages; 7.6. कुछ <i>kuch</i> and कोई <i>koi</i>; 7.7. Vocabulary; 7.8. Exercises.</u>	
CHAPTER 8	53
<u>8.1. The Overall Structure of the Hindi Verb; 8.2. Habitual Verb Forms; 8.3. Some Uses of को <i>ko</i>; 8.4. Oblique Forms of Pronouns; 8.5. ही <i>hī</i> and भी <i>bhī</i>; 8.6. Vocabulary; 8.7. Exercises.</u>	
CHAPTER 9	61
9.1. Progressive Verb Forms; 9.2. Objects of Verbs of Motion; 9.3. Oblique Forms of क्या <i>kyā</i> and कौन <i>kaun</i> ; 9.4. ही <i>hī</i> with Demonstrative Pronouns; 9.5. The Pronoun कई <i>kai</i> ; 9.6. Expressions Using कुछ <i>kuch</i> and कोई <i>koi</i> ; 9.7. The Indefinite Adverb कभी <i>kabhī</i> ; 9.8. Vocabulary; 9.9. Exercises.	
CHAPTER 10	68
10.1. Perfective Verb Forms; 10.2. Possessive Pronouns; 10.3. Abverbs; 10.4. Word Order (Cont.); 10.5. Vocabulary; 10.6. Exercises.	
SUPPLEMENTARY READING PASSAGES	75
PART III	
CHAPTER 11	81
11.1. The Perfective of Transitive Verbs; 11.2. Cardinal Numbers; 11.3. Ordinal Numbers; 11.4. Vocabulary; 11.5. Exercises.	
CHAPTER 12	88
12.1. Imperatives; 12.2. Uses of -वाला <i>-vālā</i> ; 12.3. Conjunctive (कर <i>kar</i>) Construction; 12.4. The Conjunction कि <i>ki</i> ; 12.5. Vocabulary; 12.6. Exercises.	
CHAPTER 13	95
<u>13.1. The Subjunctive; 13.2. The Future; 13.3. The Reflexive Possessive Form अपना <i>apnā</i>; 13.4. Multiplicatives; 13.5. The Suffix -हरा <i>-harā</i>; 13.6. The Suffixes -ओं <i>-ō</i> and -यों <i>-iyō</i>; 13.7. Indefinite Numbers; 13.8. Fractions; 13.9. Vocabulary; 13.10. Exercises.</u>	
CHAPTER 14	104
14.1. The auxiliaries सकना <i>saknā</i> , पाना <i>pānā</i> , and चुकना <i>cuknā</i> ; 14.2. Deictic Uses of रहना <i>rahnā</i> and होना <i>honā</i> ; 14.3. Comparative and Superlative Degrees of Adjectives; 14.4. Expressions of Greeting; 14.5. Further Honorific Usages; 14.6. Vocabulary; 14.7. Exercises.	
CHAPTER 15	112
15.1. Indirect Verb Constructions; 15.2. Sets of Related Adverbs and Other Forms; 15.3. Relationship between Certain Adjectives and Adverbs; 15.4.	

Some Expressions of Thanks; 15.5. Inceptive Expressions; 15.6. Vocabulary; 15.7. Exercises.	
SUPPLEMENTARY READING PASSAGES	119
PART IV	
CHAPTER 16	125
16.1. Infinitives+चाहना; 16.2. Uses of मिलना; 16.3. Expressions for 'to seem/appear'; 16.4. Vocative Forms of Nouns; 16.5. Interjections; 16.6. The expressions चला जाना and चला आना; 16.7. Vocabulary; 16.8. Exercises.	
CHAPTER 17	132
17.1. चाहिए Constructions; 17.2. Infinitive+होना; 17.3. Infinitive+पढ़ना; 17.4. Another Construction Indicating Obligation or Necessity; 17.5. The Passive; 17.6. Vocabulary; 17.7. Exercises.	
CHAPTER 18	139
18.1. Conjunct Verbs; 18.2. Conjunct Verbs with करना; 18.3. Conjunct Verbs with होना; 18.4. Relationship between Conjunct Verbs with करना and those with होना; 18.5. Conjunct Verbs not Employing करना or होना; 18.6. Postpositions other than का/के/की in Conjunct Verbs; 18.7. Vocabulary; 18.8. Exercises.	
CHAPTER 19	145
19.1. Compound Verbs (Introduction); 19.2. Compounds with जाना; 19.3. Compounds with आना; 19.4. Compounds with लेना; 19.5. Compounds with देना; 19.6. Syntactic Properties of V_1V_2 Compounds; 19.7. Dates according to Western Calendar; 19.8. The Expressions दिखाई देना/पढ़ना and सुनाई देना/पढ़ना 19.9. Vocabulary; 19.10. Exercises.	
CHAPTER 20	153
20.1. Compounds with रखना; 20.2. Compounds with बैठना; 20.3. Compounds with पढ़ना; 20.4. Compounds with उठना; 20.5. Compounds with पहुँचना; 20.6. Compounds with चलना; 20.7. Compounds with डालना; 20.8. Compounds with मरना; 20.9. Compounds with मारना; 20.10. Other Compound Verbs; 20.11. The Vikrama Dating System; 20.12. Vocabulary; 20.13. Exercises.	
SUPPLEMENTARY READING PASSAGES	160
PART V	
CHAPTER 21	167
21.1. Uses of the Infinitive; 21.2. The Expression न जाने; 21.3. The Construction -ने ही; 21.4. Relative Constructions with जो; 21.5. The Saka Dating System; 21.6. Vocabulary; 21.7. Exercises.	

CHAPTER 22	174
22.1. Other Relative Pronouns and Corresponding Correlative Pronouns; 22.2. Time Expressions; 22.3. Divisions of the Day; 22.4. Other Time Expressions; 22.5. Elapsing of Time; 22.6. Vocabulary; 22.7. Exercises.	
CHAPTER 23	182
23.1. Subordinating Conjunctions; 23.2. A Further Use of जाना; 23.3. Ex- pressions for Opinions and Intentions; 23.4. Oblique Infinitive +पर भी; 23.5. Expressions for the English Verb 'to have'; 23.6. आदि and वगैरह; 23.7. Vocabulary; 23.8. Exercises.	
<u>CHAPTER 24</u>	<u>190</u>
24.1. Conditional Sentences; 24.2. Contrary to Fact Conditional Sentences; 24.3. Some Expressions Involving याद; 24.4. Further Reflexive Forms; 24.5. Further Uses of लगना; 24.6. A Usage of समझना; 24.7. Vocabulary; 24.8. Exercises.	
CHAPTER 25	198
25.1. Other Contrary to Fact Constructions; 25.2. Narrative Uses of Verb Stem + -ता/ -ते/ -ती/ -तीं; 25.3. Inverted Postpositions; 25.4. The Suffixes -भर, -भरा, and पूर्वक; 25.5. The Particle -सा; 25.6. "Echo" Constructions; 25.7. Vocabulary; 25.8. Exercises.	
CHAPTER 26	205
26.1. Causative Verbs; 26.2. Sets of Related Verbs; 26.3. Uses of तो; 26.4. Vocabulary; 26.5. Exercises.	
SUPPLEMENTARY READING PASSAGES	213
PART VI	
CHAPTER 27	216
27.1. Imperfective Participles; 27.2. Kinship Terms; 27.3. Vocabulary; 27.4. Exercises.	
CHAPTER 28	224
28.1. Perfective Participles; 28.2. Reduplicative Expressions; 28.3. Combi- nations of Postpositions; 28.4. Onomatopoeic Expressions; 28.5. A Further Use of बनना; 28.6. Interrogatives Used as Exclamations; 28.7. Clause-final न and क्या; 28.8. Vocabulary; 28.9. Exercises.	
CHAPTER 29	231
29.1. Participles + रहना; 29.2. Indirect Commands; 29.3. Stylistic Shifts of Word Order; 29.4. Politeness Formulae; 29.5. चरा and क्यों न; 29.6. Expres- sions of Compulsion; 29.7. वैसे तो; 29.8. Vocabulary.	

CHAPTER 30	237
30.1. -आ+करना; 30.2. Indirect Quotation; 30.3. Unexpressed General Nouns; 30.4. Further Properties of ही; 30.5. Compound Subjects; 30.6. Intensive Compound Verb Constructions; 30.7. Vocabulary.	
CHAPTER 31	243
31.1. Imperfective Participle+जाना; 31.2. A Construction with बनना; 31.3. Some Arithmetic Formulae; 31.4. Relative-Correlative Compounds; 31.5. The Use of English in Hindi; 31.6. Derivational Suffixes Denoting Gender; 31.7. Vocabulary.	
SUPPLEMENTARY READING PASSAGES	247
GUIDE TO FURTHER STUDY	251
HINDI-ENGLISH GLOSSARY	255

ABBREVIATIONS

The following abbreviations have been employed in this primer:

adj.	adjective	pass.	passive
adv.	adverb	perf.	perfective
alt.	alternate	pl.	plural
blut.	best left untranslated in this context	pol.	polite
conj.	conjunction	poss.	possessive
f.	feminine	post.	postposition
fam.	familiar	pron.	pronoun
hab.	habitual	prop.	proper noun
i.	intransitive	prox.	proximate
imper.	imperative	psmt.	presumptive
indecl.	indeclinable	refl.	reflexive
int.	intimate	rel.	relative
inter.	interrogative	s.	singular
interj.	interjection	si.	simple
m.	masculine	Skt.	Sanskrit
n.	noun	t.	transitive
neg.	negative	v.	verb
non-prox.	non-proximate	1	1st person
num.	number	2	2nd person
obl.	oblique	3	3rd person
p.	present	I	Class I
part.	participle	II	Class II
partl.	particle	*	hypothetical form
		~	alternates with

The following abbreviations have been used in citing the sources of supplementary reading passages and in referring to Hindi reference materials:

APS	आमो पढ़ें और सीखें : मेरी चौथी पुस्तक. राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्. New Delhi. 1968.
BGMH	<i>A Basic Grammar of Modern Hindi</i> . 3rd edition. Central Hindi Directorate, Ministry of Education and Social Welfare, Government of India. New Delhi. 1975.
BKSK	बच्चों की सौ कविताएँ. Harikṛṣṇa Devasare (ed.). Śakun Prakāśan. New Delhi, 1972.

- DBSSE Delhi Board Secondary School Examination (Hindi Paper I, 1977).
Published by Shiv Das and Sons, Delhi, 1983.
- HKPP हिन्दी की पहली पुस्तक. Satyanārāyaṇ and Avadhanandan. दक्षिण भारत हिन्दी प्रचार
सभा. Madras. 1959.
- PKK पंजाब और कुल्लू की कहानियाँ. Surjit. Publications Division, Information and
Broadcasting Ministry, Government of India. New Delhi. 1964.
- SHP (I) सरल हिन्दी पाठमाला (पहली पुस्तक). Jagdiścandra Jain. Orient Longmans. Cal-
cutta. 1950.
- SHP (II) सरल हिन्दी पाठमाला (दूसरी पुस्तक). Jagdiścandra Jain. Orient Longmans. Cal-
cutta. 1952.
- SHP (P) सरल हिन्दी पाठमाला (प्रवेशिका). Jagdiścandra Jain. Orient Longmans. Calcutta.
1950.

PART

I

CHAPTER 1: INTRODUCTION

1.1. THE HINDI LANGUAGE

Hindi is one of the most widely spoken languages of the world, possessing speakers of the same order of magnitude as those of English and Russian. In India it has been accorded the status of 'Official Language' and, along with English, is recognized by the central government for use for most administrative purposes. It is spoken natively by at least 150 million persons in the Indian states of Uttar Pradesh, Madhya Pradesh, and Bihar and as a second language by a like number in other states of North India. It is also an official language of Uttar Pradesh, Madhya Pradesh, Bihar, Haryana, Rajasthan, and Himachal Pradesh, as well as of the Delhi union territory. Urdu, a language so closely related to Hindi to allow some to consider the two to be variants of a single tongue, is spoken by tens of millions, either as a first or second language, both in Pakistan and India. Members of emigrant Indian communities the world over use Hindi as a lingua franca. Hindi enjoys some order of official status in countries as diverse as Fiji, Mauritius, and Guyana.

1.2. THE LINGUISTIC STATUS OF HINDI

Hindi belongs to the Indo-Aryan family of languages, a subgroup of the Indo-European family. It is thus related to such European languages as English, French, German, Russian, etc. The modern Indo-Aryan languages, including such standardized literary languages as Bengali, Marathi, Konkani, Panjabi, Assamese, Oriya, Nepali, Sinhala (=Sinhalese), Sindhi, Kashmiri, Urdu, and Hindi, are historically derived from Sanskrit, the most important vehicle of communication of classical Indian civilization. These modern Indo-Aryan languages stand in approximately the same relation to Sanskrit as do the modern Romance Languages (i.e., French, Spanish, Italian, Portuguese, Rumanian, etc.) to Latin. With the exception of Sinhala, spoken in Sri Lanka, the Indo-Aryan languages are spread over approximately the northern two-thirds of the Indian subcontinent. Languages of the Dravidian family, genetically unrelated to those of the Indo-Aryan family, are the primary standardized vernaculars of the remaining third of the subcontinent. The most important of these languages are Tamil, Telugu, Kannada, and Malayalam.

1.3. DIALECTS OF HINDI

In its spoken forms Hindi encompasses a wide range of dialects. Roughly speaking, these varieties can be divided into "western" and "eastern" groups, with the former including Braj (western Uttar Pradesh and adjacent districts of Haryana, Rajasthan, and Madhya Pradesh), Bundeli (north-central Madhya Pradesh and south-western Uttar Pradesh), Kanauji (west-central Uttar Pradesh), Bangru (Haryana),



• Figure 1. Major Vernacular Language of South Asia.

and Hindustani (Delhi and its environs), and the latter including Avadhi (north-central and central Uttar Pradesh), Bagheli (north-central Madhya Pradesh and south-central Uttar Pradesh), and Chattisgarhi (east-central Madhya Pradesh). In addition to these

western and eastern Hindi dialects, there are several other speech forms that, although counted by some as varieties of Hindi, are properly considered distinct languages. These include a number of Rajasthani languages (of which Marwari is the most widely spoken) and the so-called "Bihari" languages, Maithili, Magahi, and Bhojpuri, of eastern Uttar Pradesh, western and central Bihar, and the Nepal Terai.

The standardized form of Hindi, commonly referred to as *khaRī bolt* (literally 'standing language'), has a somewhat complex history. Before the end of the nineteenth century "Hindi" literary works were for the most part written in normalized forms of regional vernaculars. Tulsīdās and Sūrdās, two of Hindi's greatest medieval devotional poets, wrote in old forms of Avadhī and Braj respectively. The modern standard language (as opposed to regional vernacular or literary dialects) arose through the infusion of considerable external (i.e., non-Hindi) vocabulary into a grammatical skeleton based on the vernacular dialect spoken in the Delhi area. Such non-Hindi vocabulary has included forms from such diverse languages as Sanskrit, Arabic, Persian, Turkish, Portuguese, and English. Beginning in the nineteenth century a heavily Sanskritized form of Hindi, often referred to as *śuddh* (or 'pure') Hindi, began to come into existence. It is this form of Hindi, written in the *devanāgarī* writing system (v. chaps. 2-4), that has been promulgated by the Government of India and that is taught in formal courses of study in India.

1.4. HINDI, URDU AND HINDUSTANI

The terms "Urdu" and "Hindustani" are, unfortunately, often used interchangeably with 'Hindi,' leading to considerable confusion. Urdu, like Hindi, is based on the grammar of the vernacular dialect of the Delhi area. Its vocabulary, however, has been enriched by borrowings from Persian and Arabic. In contrast to Hindi, it is written in a modified form of Arabic script. Whereas *devanāgarī* is written from left to right, Urdu is written from right to left. Literary Urdu can differ quite markedly from literary Hindi. In its most formal varieties the former employs a highly Islamicized vocabulary and may also use a limited set of Persian or Arabic grammatical constructions. Formal Hindi, by contrast, can be extremely Sanskritized, drawing from the rich technical vocabulary of Sanskrit and employing Sanskrit word building devices such as prefixes, suffixes, and other grammatical markers.

The term Hindustani, easily confusable with Hindi, is used in many different, and often contradictory, senses. The most generally accepted of these is a vernacular speech form that is neither excessively Sanskritized nor Islamicized. Hindustani's vocabulary consists of a core of "native" lexical items, as well as a number of forms drawn from either the Sanskritic or the Perso-Arabic lexica. It is this Hindustani that is employed by the vast majority of either Hindi or Urdu speakers for conversational purposes. Hindustani is readily understandable both by individuals who use *śuddh* Hindi for formal written communication and by those who use literary Urdu. Colloquial Hindustani can be easily written in either *devanāgarī* or in Urdu script. Since the partition of India in 1947, it has been increasingly common for citizens of India to write in *devanāgarī* and for those of Pakistan to write in Urdu script. Even in India, however, many individuals, particularly those who received their education before the 1950's or who identify their mother tongues as Urdu, continue to write Hindustani in

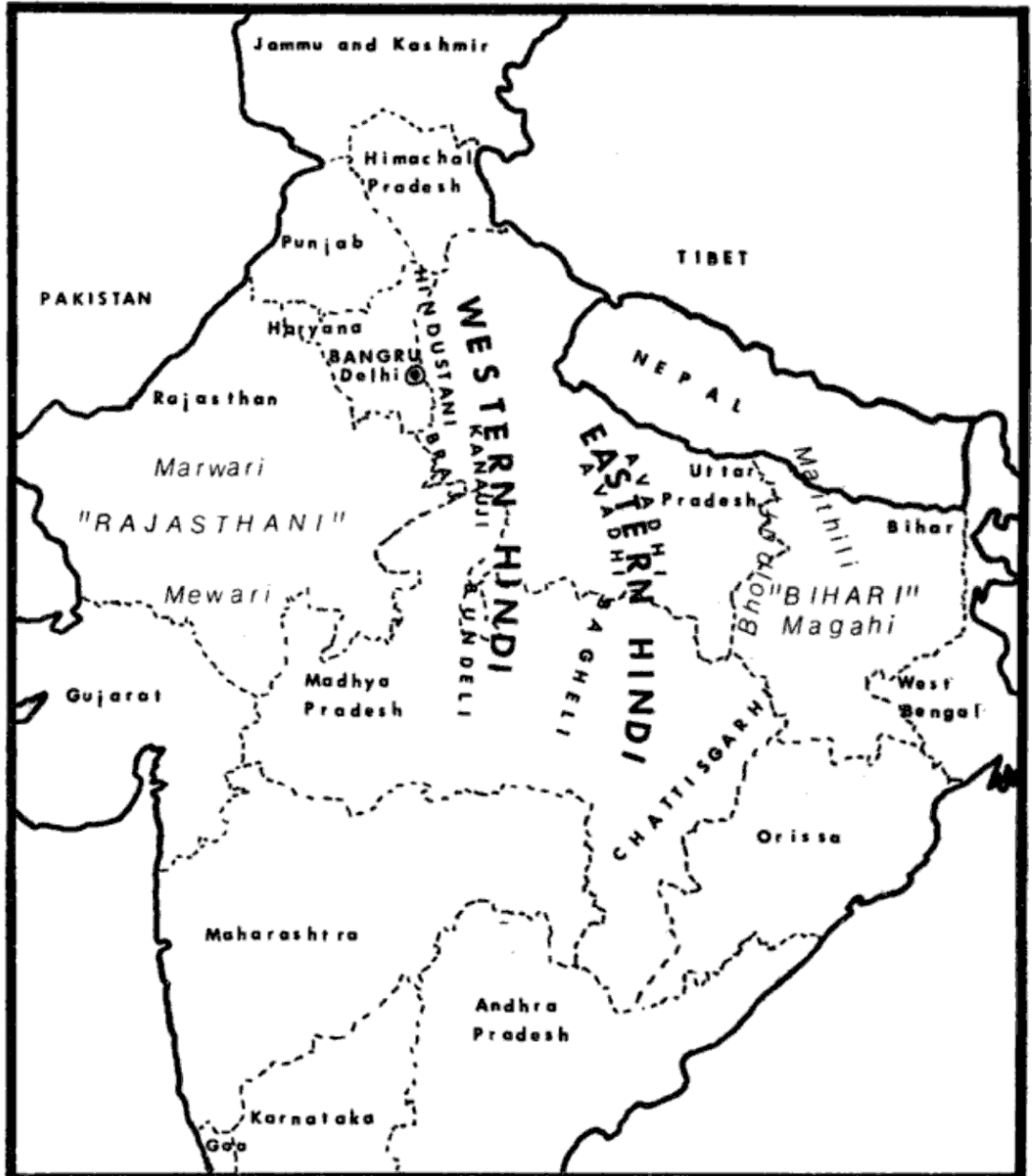


Figure 2. The Major Dialects of Hindi (also "Rajasthani" and "Bihari" languages).

the Urdu script. In Pakistan, Urdu or Hindustani is written almost exclusively in the Urdu script.

In recent years Hindi has come to enjoy a position of preeminence among South

Asian vernacular languages. It has become widely studied throughout India as a result of official efforts in its behalf. Except for English, it is the most commonly employed lingua franca in the subcontinent. Hindi films, manufactured in great number in Bombay, are widely shown in India and to overseas Indian communities. Hindi film songs are enjoyed by hundreds of millions of Indians, and even by the speakers of non-Indian languages, throughout the world. Hindi is an important medium for publication of all kinds, from popular novels to literary works and textbooks. In recent years foreign literature has been extensively translated into Hindi.

I have chosen to call the language discussed in this primer Modern Standard Hindi. It is essentially that form of Sanskritized Hindi taught in Hindi language classes in the Republic of India. I have stressed Sanskritic vocabulary over the Perso-Arabic, although I have included many of those common Perso-Arabic vocabulary items that have entered all styles of the language. The writing system here employed is *devanāgarī* (as opposed to Urdu script). It is my belief that literary Hindi and literary Urdu ought best to be considered two distinct languages, even though the colloquial versions of these two languages overlap to a considerable degree. Readers whose primary interest is in literary Urdu are advised to seek out any of a number of language courses carried out through the medium of Urdu script. Muhammad Abd-al-Rahman Barker's *A Course in Urdu*, 3 vols. (Ithaca: Spoken Language Services, 1975), is particularly recommended.

1.5. STRATA OF HINDI VOCABULARY

The vocabulary of Modern Standard Hindi is both rich and diverse. It draws from the vast lexical resources of Sanskrit, Arabic, Persian, Turkish, Portuguese, English, and other languages with which Hindi has come into contact. Indian grammarians have found it useful to classify some of the different types of vocabulary items that coexist in the language. Those words that are borrowed directly from Sanskrit with little or no phonetic alteration are classified as *tatsama*: e.g., *pakṣī* 'bird', *jal*, 'water', *kārya* 'work, deed', *agni* 'fire'. Items that are ultimately of Sanskritic origin but that have undergone continual phonetic change in the course of their historical evolution are designated as *tadbhava*, e.g., *āg* 'fire', *sab* 'all' (Skt. *sarva*) *ūcā* 'high, tall' (Skt. *ucca*). The Indian grammarians also recognize a class of vocabulary items intermediate between *tatsama* and *tadbhava* forms. These words, categorized as *arddha-tatsama* (or "half-*tatsama*"), are direct borrowings from Sanskrit (as are *tatsama* forms), but show some degree of phonetic modification (like *tadbhava* vocabulary), e.g., *agin* 'fire' (Skt. *agni*), *śanīcar* 'Saturday' (Skt. *śanaiścara*). The *tatsama*, *arddha-tatsama*, and *tadbhava* vocabularies of Hindi are historically Indo-Aryan, owing their origins to Sanskrit in one way or another. In this sense they contrast with borrowings from such non-Indo-Aryan languages as English, Portuguese, Persian, Turkish, and Arabic.

It is not uncommon to find in Hindi sets of synonyms or near synonyms used for expressing a given concept. For instance, the notion 'to wait' can be translated into Hindi as *pratikṣā karnā* (literally 'to do waiting') with the *tatsama* form *pratikṣā* 'waiting', *intazār karnā* (with the Arabic-derived noun *intazār* 'waiting'), or as the *tadbhava* verb *ṭhaharnā*. The English noun *water* is rendered into Hindi by the *tadbhava* form *pānī*, by the *tatsama* word *jal*, by the Arabic *āb*, as well as by other words of more limited occurrence.

CHAPTER 2 : THE *Devanāgarī* WRITING SYSTEM AND HINDI PRONUNCIATION

2.1. INTRODUCTION

Modern Standard Hindi is most commonly written in the *devanāgarī* (or sometimes simply *nāgarī*) writing system. This orthography is also employed for the writing of Sanskrit, Marathi, and Nepali. It is historically related to a number of other writing systems—e.g., those of Bengali, Oriya, Panjabi, Gujarati, Tamil, Telugu, Malayalam, Kannada, Sinhala—current in different regions of South Asia. Several writing systems of Inner and Southeast Asia (e.g., Tibetan, Mongolian, Manchu, Cambodian, Thai) are distantly related to *devanāgarī*, by way of common origin from the ancient Indian Brāhmī syllabary.

2.2. BASIC PRINCIPLES OF DEVANĀGARĪ

The *devanāgarī* writing system is best considered to be a modified syllabary. Its syllabic nature results from the fact that words written in this system can be analyzed into sequences of block-like figures each of which represents an independent syllable. The syllabary is said to be a modified one because many of these figures can themselves be analyzed into smaller components standing for the individual sounds of which the syllables are composed. Characters of the *devanāgarī* system are written from left to right and are hung from a horizontal cross bar (or *rekhā*).¹ The entire *devanāgarī* system is not very complex in structure and can be learned in a short period of time. The relationship between characters of the writing system and sounds of the spoken language is quite direct. Mastery of Hindi spelling poses few problems once knowledge has been acquired of the forms of *devanāgarī* and the pronunciation of Hindi sounds.

There are thirty-three simple consonantal signs used in *devanāgarī*. To this number must be added a much larger number of conjunct consonant characters representing sequences (or clusters) of consonants. These conjunct consonant characters can, for the most part, be formed by the combination of simple consonants through regular principles. In addition to consonantal forms, *devanāgarī* possesses characters for eleven vowels. Each of these vowels can be represented in two different ways. When the vowel stands by itself for an entire syllable (i.e., when it is not preceded by a consonant or cluster of consonants), it is indicated by an independent character. When the vowel is preceded by a consonant, it is notated by the placement of a mark of some

1. In rapid writing, as well as in artistic varieties of handwriting and printing, the *rekhā* is often omitted.

kind (called a *mātrā*) on or about the sign for the previous consonant or consonant cluster.

In addition, *devanāgarī* possesses several other kinds of orthographic devices. It contains a set of numerals (3.3.), punctuation devices of various sorts (4.4.), and diacritics indicating vowel nasalization (2.3.) or other features of pronunciation. It should be observed that *devanāgarī* employs slightly different inventories of characters when used to represent languages other than Hindi. The reader will be relieved to learn that, unlike Roman, Greek, or Cyrillic alphabets, *devanāgarī* neither makes a distinction between upper and lower case letters nor between cursive and non-cursive varieties.²

2.3. PRONUNCIATION OF HINDI VOWELS

The eleven vowels of Standard Hindi can, for purposes of exposition, be divided into six "simple" vowels (*a, ā, i, u, ī, ū*), an "r-like" vowel (*r*), and four "complex" vowels (*e, ai, o, au*). The four "simple" vowels (*a, ā, i, u*) should pose few problems for English speakers, corresponding closely to the vowels in American English *bun, fond, hit*, and *foot* respectively. The sounds *i* and *ū* approximate the vowels of English *feet* and *boot*, but without the noticeable diphthongal quality of the pronunciation of these English vowels. Hindi *i* and *ū* thus correspond more closely to what has often been imprecisely characterized as the "pure" *i* and *ū* vowels of many European languages than they do to any English sounds.

The pronunciation of the "r-colored" vowel *r* varies considerably in Hindi speaking regions. In one very common version, a consonantal *r*, formed by quickly "tapping" the tip (or apex) of the tongue against the front part of the roof of the mouth, is immediately followed by a brief *i*. In the pronunciation of many Hindi speakers, particularly in regions adjacent to Rajasthan and Gujarat, the consonantal *r* is followed by a short *u* sound instead of an *i*. Other speakers vocalize the Hindi *r* as a sequence of *a* and a following consonantal *r*.

The "complex" vowels *e* and *o* approximate the sounds of the English words *gate* and *boat*. Once again it should be noted that these sounds are pronounced in the European fashion, without any strong diphthongal quality. Considerable variation can be observed in the pronunciation of the remaining vowels *ai* and *au*. In normative varieties of Western Hindi, the first of these has approximately the quality of the vowel in English *cat*. In Eastern Hindi, however, this vowel may be noticeably diphthongal, sounding like a rapid sequence of an *a* or *ā* and an *i*-like sound. The pronunciation of the vowel *au* may cause difficulty for some speakers of English, as many English dialects lack any sound closely corresponding to it. In many Western Hindi dialects the sound has a pronunciation about halfway between that of *ā* and *o*, retaining the lip rounding of the latter. This is the sound that can be heard in many East Coast dialects of American English in such words as *caught, taught, bought*, etc., but without the slight "uh"-like element that can be heard at the end of the vowel in these words. In Eastern Hindi, *au* tends to be diphthongal, sounding like a rapid sequence of *a* or *ā* and a following *u* element. The diphthongal pronunciations of *ai* and

2. In rapid writing, however, many *devanāgarī* characters are frequently abbreviated or modified.

2.4. DEVANĀGARĪ VOWEL SIGNS

The *devanāgarī* writing system possesses two different forms for each of the vowels of Hindi. A full form is employed for a vowel that does not immediately follow a consonant or consonant cluster, i.e., in word-initial position or when the second of a sequence of vowels. A short form (or *mātrā*) is used when the vowel immediately follows a consonant or consonant cluster. These short forms consist of lines, hooks, or combinations of both placed above, below, or to the side of consonantal characters. One vowel, *a*, has no special short form. The absence of a *mātrā* adjacent to a consonant suffices to indicate the presence of this vowel. For this reason *a* is often referred to as the “inherent *a*.” At the end of a word, the inherent *a* is not normally vocalized. Thus कक is rendered in Hindi as *kak* instead of *kaka*.⁵

Nasalized vowels are notated by the use of one of two superscript diacritics (*anusvāra*) (◌̣) and *anunāsika* (◌̣̣) (also called *candrabindu*). Indian grammarians have formulated elaborate rules describing when each of these is used. In practice, the distinction between the two notations is often not observed. Some generalizations, however, can be pointed out. The first of these, *anusvāra*, is always used when the vowel marking (whether short or long form) protrudes above the *rekhā* (e.g., ई *ī*, ऐ *ai*, कौ *kō*, मूँ *mụ̄*). With other vowel signs, both *anusvāra* and *anunāsika* are encountered (e.g., मुँह / मुंह *mụ̄h*, बाँध / बांध *bạ̄dh*), although some writers take care to consistently employ only *anusvāra* in all contexts.

In Figure 5 below, the *devanāgarī* system of vowel marking is summarized. Short and long forms for each sound are given, as well as combinations of the sample consonants क *k* and म *m*⁶ with following vowels.

Trans- literation	Full Form	Short Form	म <i>m</i> and क <i>k</i> Followed by Vowel							
			Non-nasalize		Nasalized					
<i>a</i>	अ	None	म	<i>ma</i>	क	<i>ka</i>	मं/मँ	<i>mā</i>	कं/कँ	<i>kā</i>
	अ									
<i>ā</i>	आ	।	मा	<i>mā</i>	का	<i>kā</i>	मां/माँ	<i>mạ̄</i>	कां/काँ	<i>kạ̄</i>
	आ									
<i>i</i>	इ	ि ⁷	मि	<i>mi</i>	कि	<i>ki</i>	मिं	<i>mī</i>	किं	<i>kī</i>

5. When *devanāgarī* is used for writing Sanskrit, as opposed to Hindi, the “inherent—*a*” is always pronounced, even in word-final position.

6. Precisely speaking, a consonant symbol by itself indicates the consonant plus a following अ *a*. The signs म and क should thus be transcribed as *ra* and *ka* respectively. The diacritic *virāma* (v. 4.1.2), a short diagonal slash placed underneath the consonant sign, is used to block the pronunciation of the “inherent *a*” (thus म *ma* but म् *m*).

7. Note that although the short form for इ is written *before* a consonant, the vowel is pronounced *after* it. Thus कि *ki* is to be contrasted with इक *ik*.

<i>i</i>	ई	ी	मी	<i>mi</i>	की	<i>ki</i>	मी	<i>mi</i>	की	<i>ki</i>
<i>u</i>	उ	ु	मु	<i>mu</i>	कु	<i>ku</i>	मं/मुं	<i>mū</i>	कं/कुं	<i>kū</i>
<i>ū</i>	ऊ	ू	मू	<i>mū</i>	कू	<i>kū</i>	मूं/मुं	<i>mū</i>	कूं/कुं	<i>kū</i>
<i>r</i>	ऋ	ृ	मृ	<i>mr</i>	कृ	<i>kr</i>	Do not occur			
<i>e</i>	ए	े	मे	<i>me</i>	के	<i>ke</i>	मै	<i>mē</i>	कै	<i>kē</i>
<i>ai⁹</i>	ऐ	ै	मै	<i>mai</i>	कै	<i>kai</i>	मै	<i>māi</i>	कै	<i>kāi</i>
<i>o</i>	ओ	ो	मो	<i>mo</i>	को	<i>ko</i>	मों	<i>mō</i>	कों	<i>kō</i>
<i>au</i>	औ	ौ	मौ	<i>mau</i>	कौ	<i>kau</i>	मों	<i>māi</i>	कों	<i>kāi</i>

Figure 5. Representation of Hindi vowels in *devanāgarī*.

Several peculiarities can be observed in *devanāgarī* vowel notation. Some vowel characters have alternate full forms. Under the provisions of an orthographic reform of 1953, the letters अ *a*, आ *ā*, ओ *o*, and औ *au* were officially sanctioned in place of अ, आ, ओ, and औ⁹. Both alternates of each of these letters continue, however, to be widely used. Several combinations of consonant and following vowel are anomalous. An र *r* plus a following उ *u* or ऊ *ū* show the irregular forms र *ru* and रू *rū* respectively. The sequence of ह *h* and ऋ *r* has the special shape हृ *hr*.

2.5. EXERCISES

2.5.1. Read aloud each of the following forms and transcribe into Roman using the transliteration introduced in secs. 2.2 and 2.3 :

- कु, मू, कों, मू, मि, के, माँ
- इक, उक, आँक, ओम, ऋम, ऊक
- इका, उके, आँकी, मेकी, मोकू, काकी, आको
- एकमू, इकूमे, ओकामो, उमकी
- कमी, आओ, कौआ, कोई, कई, आऊँ, आएँ, आएँ.

2.5.2. Transcribe the following forms into *devanāgarī* :

- ko, mī, kī, kr, mā, mo*; 2. *am, ām, lk, rm, ōk, em*; 3. *imo, aimī, oki, ame, aukā, rkai*; 4. *imim, ikūk, omek, ākūm, aiklk, umokā*; 5. *āi, āi, koe, kāi, mai, moā*.

8. The transcriptions *ai* and *au* might, in theory be confused with vowel sequences of अ plus इ and अ plus उ. Fortunately no such diphthong occurs in Hindi. The Roman notations *ai* and *au* should be interpreted in this book as standing for the vowel sounds ऐ and औ respectively. The transliterations *ai, āi, ai, āi*, etc., here represent diphthongs (i.e. आई, आई, अऊ, आऊ). The inherent अ *a*, included when a consonant sign is written without any *mātrā*, can constitute the first element of such a diphthong (e.g., कई *kai* मई *mai*).

9. This reform also effected a minor change in the printed form of ऋ *r* as well as several alterations of consonant characters (v. 3.2).

CHAPTER 3: THE *Devanāgarī* WRITING SYSTEM AND HINDI PRONUNCIATION (Cont.)

3.1. INTRODUCTION TO THE HINDI CONSONANT SYSTEM

The consonant system of Hindi, like that of all Indo-Aryan languages is substantially more complex than that of English and other West European languages. This can be attributed both to the sheer number of Hindi consonants and to the manner in which these sounds are articulated. Nevertheless, mastery of Hindi consonants can be readily achieved once the student has learned some basic phonetic principles.

Hindi consonants can be divided into groups on the basis of the phonetic properties of their formation. These groups contain twenty stops (*k, kh, g, gh, c, ch, j, jh, t, th, ḍ, ḍh, ṭ, ṭh, d, dh, p, ph, b, bh*), five nasals (*ṅ, ṅ̄, ṇ, ṇ̄, m*), four semi-vowels (*y, r, l, v*), three sibilants (*ś, ṣ, s*), one "h-like" sound (*h*), and two flaps (*R, Rh*) respectively. Many Hindi speakers employ several other sounds (*k, kh, g, z, f*) that are not part of the indigenous inventory of consonants. These supplemental consonants have come into Hindi as a result of the borrowing of vocabulary from non-Indo-Aryan languages. The source languages possessed consonants not corresponding to native Hindi ones. When the vocabulary items were adopted, some semblance of the pronunciation of the sounds in the language of origin was also adopted.

The consonants of Hindi can be further classified as either simple or conjunct, the former standing for a single consonant and the latter for two or more consonants without an intervening vowel. Double (or "geminate") consonants are a subtype of conjunct in which the two components of the cluster are the same. Although the vast majority of conjunct consonants consist of two components, clusters with three or more elements are not uncommon.

The consonant sounds of any language result from the combination of a number of phonetic factors, of which manner of articulation, place of articulation, and the presence or absence of voicing, nasality, and aspiration are the most important from the point of view of Hindi. The above-mentioned classification of Hindi consonants as stops, semi-vowels, nasals, etc., is based upon manner of articulation. It should be noted, however, that one of these classes, the so-called "semi-vowels" is nothing more than a grab-bag of sounds of diverse formation.¹

The primary distinction among Hindi consonants is essentially between the stop consonants and nasals on the one hand and all other consonants on the other. The

1. The *y* can be considered a true semi-vowel, being little more than a positional version of the vowel *इ*. The *r* is a tongue tap and the *l* a lateral resonant. The *v* is variable in pronunciation, ranging from a labio-dental or bilabial fricative to a true semi-vowel *w*-like sound (i.e., a positional alternate of *व* *u*).

5.9. EXERCISES :

5.9.1. TRANSLATE INTO ENGLISH

1. भारत *bhārat*, भारत से *bhārat se*; 2. दो रुपये *do rupaye*; 3. एक घर *ek ghar*, घर पर *ghar par*; 4. लड़के से *laRke se*, लड़कों से *laRkō se*; 5. फूलों में *phūlō mē*; 6. तीन विद्यार्थियों में *tin vidyārthiyō mē*; 7. दरवाजे *darvāze*, दरवाजे पर *darvāze par*; 8. पाँच आदमी *pāñc ādmi*; 9. चार कुत्ते *cār kutte*; 10. आगरे से *āgre se*; 11. अध्यापकों में *adhyāpakō mē*; 12. कुएँ *kuē*, कुएँ में *kuē mē*; 13. मित्र *mitra*, मित्र से *mitra se*.

5.9.2. TRANSLATE INTO HINDI

1. a boy, the boys, from the boys; 2. the room, in the room, in the rooms; 3. one house, in the three houses; 4. the teachers, among all the teachers; 5. five men, from the five men; 6. a well, in the well, in the wells; 7. the king, the, kings, from the kings; 8. friend, among the friends; 9. in India; 10. from Mohan and Ram.

5.9.3. TRANSLATE INTO ENGLISH

राम घर पर है। *rām ghar par hai*. 2. घर में क्या है? *ghar mē kyā hai*? 3. पानी कुएँ में है *pāñc kuē mē hai*. 4. कुएँ में पानी है। *kuē mē pāñc hai*. 5. अब मोहन यहाँ नहीं है। *ab mohan yahāñ nahī hai*. 6. केले कहाँ हैं? *kele kahāñ hāñ*? 7. राम और मोहन मित्र हैं। *rām aur mohan mitra hāñ*. 8. आगरा पाकिस्तान में नहीं है। *āgrā pākistāñ mē nahī hai*. 9. सब विद्यार्थी स्कूल में हैं। *sab vidyārthī skūl mē hāñ*. 10. अब यहाँ कुत्ते नहीं हैं। *ab yahāñ kutte nahī hāñ*. 11. आगरा और मथुरा उत्तर प्रदेश में हैं। *āgrā aur mathurā uttar pradeś mē hāñ*. 12. क्या अब सब लड़के पाकिस्तान में हैं? *kyā ab sab laRke pākistāñ mē hāñ*?

5.9.4. TRANSLATE INTO HINDI

1. The boy is in school. 2. Where is Agra? 3. The four friends are at home. 4. What is on the two bananas? 5. There is a flower in the well. 6. The man is not here now. 7. Mohan is in Uttar Pradesh. 8. The boy is in India, not in Pakistan. 9. Four teachers and five students are by the door. 10. Is the man at home now? 11. All the flowers are in the water. 12. There are three rupees in the well.

CHAPTER 6

6.1. FEMININE NOUNS

Hindi possesses two classes of feminine nouns, Class I and Class II. Class I feminine nouns end in *-ई -ī* in their singular direct, *-ई -ī* in their singular oblique, *-इयाँ -iyā̃* in their plural direct, and *-इयों -iyō̃* in their oblique plural forms:

	Singular	Plural
Direct	लड़की <i>laRki</i> 'girl'	लड़कियाँ 'girls'
Oblique	लड़की को <i>laRki ko</i> 'to the girl'	लड़कियों को <i>laRkiyō ko</i> 'to the girls'

A small number of Class I feminine nouns show forms similar to लड़की *laRki*, except that *-इ -i* or *-इया -iyā* appear in place of *-ई -ī* in the singular forms:

	Singular	Plural
Direct	शक्ति <i>śakti</i> 'power' चिड़िया <i>ciRiyā</i> 'bird'	शक्तियाँ <i>śaktiyā̃</i> 'powers' चिड़ियाँ <i>ciRiyā̃</i> 'birds'
Oblique	शक्ति से <i>śakti se</i> 'from the power' चिड़िया से <i>ciRiyā se</i> 'from the bird'	शक्तियों से <i>śaktiyō se</i> 'from the powers' चिड़ियों से <i>ciRiyō se</i> 'from the birds'

All remaining feminine nouns in Hindi belong to Class II. These nouns form their plural direct forms by means of the suffix *-एँ -ē̃* and their plural oblique with *-ओं -ō̃*. The singular forms, both direct and oblique, may end in virtually any sound, excepting, of course, the *-ई -ī*, *-इ -i*, and *-इया -iyā* characteristic of Class I Feminine nouns.

	Singular	Plural
Direct	पुस्तक <i>pustak</i> 'book' वस्तु <i>vastu</i> 'thing' माता <i>mātā</i> 'mother'	पुस्तकें <i>pustakē̃</i> 'books' वस्तुएँ <i>vastuē̃</i> 'things' माताएँ <i>mātāē̃</i> 'mothers'
Oblique	पुस्तक में <i>pustak mē̃</i> 'in the book' वस्तु पर <i>vastu par</i> 'on the thing' माता से <i>mātā se</i> 'from the mother'	पुस्तकों में <i>pustakō̃ mē̃</i> 'in the books' वस्तुओं पर <i>vastuō̃ par</i> 'on the things' माताओं से <i>mātāō̃ se</i> 'from the mothers'

Feminine Class II nouns having singular direct forms in -ऊ -ū shorten this vowel to -उ -u before the plural direct termination -ए -ē and the plural oblique termination -ओं -ō:

	Singular	Plural
Direct	बहू <i>bahū</i> 'daughter-in-law'	बहुएँ <i>bahuē</i> 'daughters-in-law'
Oblique	बहू को <i>bahū ko</i> 'to the daughter-in-law'	बहुओं को <i>bahuō ko</i> 'to the daughters-in-law'

N.B. It must be remembered that the gender of Hindi nouns cannot always be determined from the basic forms of the nouns. For example, although the ending -आ -ā characterizes a large number of masculine Class I nouns, it is also the terminal sound in many feminine Class II nouns, such as मित्रता *mitratā* 'friendship', छात्रा *chātrā* 'female student', and एकता *ekatā* 'solidarity, unity'. Likewise, even though Hindi nouns in -ई -ī tend to belong to feminine Class I, some common nouns ending in this sound are of masculine Class II, as, for example, आदमी *ādmi* 'man', पानी *pānī* 'water', घी *ghī* 'clarified butter', मोती *mottī* 'pearl', and दही *dahtī* 'curds, yoghurt'. Students should therefore take care to learn the gender of Hindi nouns when the words are first encountered.

6.2. ADJECTIVES

Hindi adjectives are of two basic kinds, *declinable* and *indeclinable*. Declinable adjectives agree with the nouns they modify in gender (masculine vs. feminine), number (singular vs. plural), and case (direct vs., oblique). The masculine forms of declinable adjectives end in -आ -ā in the singular direct, and -ए -e in the singular oblique, plural direct, and plural oblique cases. Declinable adjectives always show -ई -ī when modifying feminine nouns, whether singular or plural, direct or oblique. The paradigm of the declinable adjective खड़ा *khaRā* 'standing' is given below:

	Masculine	
	Singular	Plural
Direct	खड़ा लड़का <i>khaRā laRkā</i> 'standing boy'	खड़े लड़के <i>khaRe laRke</i> 'standing boys'
Oblique	खड़े लड़के को <i>khaRe laRke ko</i> 'to the standing boy'	खड़े लड़कों को <i>khaRe laRkō ko</i> 'to the standing boys'
	Feminine	
	Singular	Plural
Direct	खड़ी लड़की <i>khaRī laRkī</i> 'standing girl'	खड़ी लड़कियाँ <i>khaRī laRkiyā</i> 'standing girls'
Oblique	खड़ी लड़की को <i>khaRī laRkī ko</i> 'to the standing girl'	खड़ी लड़कियों को <i>khaRī laRkiyō ko</i> 'to the standing girls'

A small number of variable adjectives show nasalization throughout their paradigms; e.g. पाँचवाँ *pāñcvā* (f. पाँचवीं *pāñcvī*) 'fifth' (V.11.3).

Indeclinable adjectives possess but a single form when modifying nouns of different genders, numbers, or cases. These adjectives do not end in any characteristic sound or series of sounds. A small number of indeclinable adjectives end in -आ -ā (e.g., जिन्दा *zindā* 'alive', बढ़िया *baRhiyā* 'nice') and care should be taken not to treat these adjectives as declinable.

Hindi adjectives may be used either predicatively (i.e. to make a statement about some nominal entity) or attributively (i.e., to restrict or limit the meaning of some nominal entity). Examples of these two types of adjectival usage are given below:

Predicative: आदमी वहाँ खड़ा है । *ādmī vahā̃ khaRā hai.*
'The man is standing there'.

Attributive: खड़ा आदमी मदन है । *khaRā ādmī madan hai.*
'The standing man is Madan'.

Occasionally adjectives are used elliptically in place of the nouns they are understood to modify. In such cases these adjectives come to be declined as nouns. Thus besides the phrase अमीर लोगों को *amīr logō ko* 'to the rich people' one also encounters अमीरों को *amīrō ko* 'to the rich (people)'.

6.3. PERSONAL PRONOUNS

Hindi personal pronouns distinguish three persons (first, second, and third), two numbers (singular and plural), and two cases (direct and oblique). Second person plural pronouns distinguish two different degrees of respect (familiar and polite). Third person personal pronouns may further be specified as either proximate or non-proximate.

The direct forms of the Hindi personal pronouns are as follows:

	Singular	Plural
1st Person	मैं <i>māi</i> 'I'	हम <i>ham</i> 'we'
2nd Person	तू <i>tū</i> 'you (intimate)'	तुम <i>tum</i> 'you (familiar)' आप <i>āp</i> 'you (polite)'
3rd Person : proximate	वह <i>yah</i> (phonetically [ye]) 'he, she, it'	वे <i>ye</i> 'they, he/she (honorific)'
non-proximate	वह <i>vah</i> (phonetically [vo] or [wo]) 'he, she, it'	वे <i>ve</i> ¹ 'they, he/she (honorific)'

The use of personal pronouns in Hindi is significantly different from the use of personal pronouns in English. The main areas of divergence are as follows:

Hindi has three second personal pronouns, whereas English has only the single form 'you'. The singular second person pronoun तू *tū* is used by Hindi speakers in situations of maximal intimacy. It is commonly used to call small children, to invoke

1. Many Hindi speakers make no distinction in the pronunciation of वह *vah* and वे *ve*, rendering both as [vo].

or address a god, to address close friends of equal status, or to express anger or disgust. It is also often used in the home by husbands to address their wives, but less often by wives addressing their husbands. तुम *tum* is employed in the home by most family members in a wide variety of contexts. In situations of social inequality it may be used to address the individual of inferior position. तुम *tum* is also commonly used by friends and colleagues in informal situations. आप *ap* is by and large used to address individuals whom the speaker wishes to accord respect. The form is therefore employed for elders, teachers, and employers. It is also generally used in situations involving a high degree of formality. In situations of social inequality आप *āp* is appropriate for addressing the superior party. The pronoun तू *tū* is grammatically singular and may be used to address only individuals. तुम *tum* and आप *āp*, by contrast, are grammatically plural, but may be used to address either individuals or groups of them. The word लोग *log* (literally 'people') is sometimes added directly after तुम *tum* or आप *āp* (i.e. तुम लोग *tum log*, आप लोग *āp log*) to specify that more than one person is indicated. Words in grammatical agreement with तू *tū* must be grammatically singular. Words in agreement with तुम *tum* or आप *āp* must be grammatically plural regardless of the actual number of persons referred to by the pronouns. In this book the pronouns तू *tū*, तुम *tum*, and आप *āp* are referred to as intimate, familiar, and polite second person pronouns respectively.

हम *ham* is the normal first person pronoun used to express the English notion 'we'. It is, however, often used in some varieties of colloquial Hindi in a singular sense in place of the first person singular pronoun मैं *māi*. When used by females, it is not uncommon for हम *ham* to command masculine (in contrast to the expected feminine) verb forms.

The third person singular proximate pronoun वह *yah* (commonly pronounced [ye]) generally refers to a person or thing proximate to the speaker, or the most recent of a number of items mentioned in some discourse. वह *vah* (commonly pronounced [vo] or [wo]) indicates a person or thing distant from the speaker or an item (among two or more) earlier specified in some discourse. When degree of proximity to the speaker is not being specifically indicated, वह *vah* tends to be preferred as the common third person singular pronouns for 'he', 'she', and 'it'.

वे *ye* and वे *ve* are third person plural pronouns, proximate and non-proximate respectively. Although grammatically plural, they can both be used to refer to either individuals or groups of them. This use of plural pronouns with singular reference is employed as a sign of respect to the person indicated by the pronoun.²

N.B. sentences employing third person plural pronouns are frequently ambiguous with regard to number. For example, the sentence

आज वे इलाहाबाद में हैं। *āj ve ilāhābād mē hāi.*

can be translated either as 'Today they are in Allahabad' or as 'Today he/she (polite) is in Allahabad'. The correct reading of the sentence can only be determined through context.

2. For further details on the "honorific" use of pronouns v. 7.5.

6.4. THE VERB होना *honā* 'TO BE'

The Hindi verb for 'to be' is होना *honā*.³ This verb can be used as a copula in simple predicative sentences (i.e., $x=y$) and as an auxiliary verb in a large number of verbal constructions. There are four main sets of verbal forms of होना *honā*, the present, the past, the subjunctive, and the presumptive. Present tense forms of होना *honā* agree with their subjects in number and person :

	Singular	Plural
1st Person	मैं <i>māi</i>हूँ <i>hū̃</i>	हम <i>ham</i>हैं <i>haĩ</i>
2nd Person (Int.)	तू <i>tū</i> है <i>hai</i>	(Fem.) तुम <i>tum</i> हो <i>ho</i> (Pol.) आप <i>āp</i> हैं <i>haĩ</i>
3rd Person (Prox.)	यह <i>yah</i> है <i>hai</i>	ये <i>ye</i> हैं <i>haĩ</i>
(Non-Prox.)	वह <i>vah</i> है <i>hai</i>	वे <i>ve</i> हैं <i>haĩ</i>

Past tense forms of होना *honā* agree with their subjects in number and gender. They show था *thā* with masculine singular subjects, थे *the* with masculine plural, थी *thī* with feminine singular, and थीं *thī̃* with feminine plural :

	Masculine	Feminine
Singular :	मैं/तू/यह/वह <i>māi tū yah vah</i>	था <i>thā</i>
Plural :	हम/तुम/आप/ये/वे <i>ham tum āp ye ve</i>	थी <i>thī</i>
		थीं <i>thī̃</i>

Subjunctive and presumptive forms of होना *honā* are discussed in 7.1.

6.5. बहुत *bahut* AND बड़ा *baRā*

The word बहुत *bahut* 'very' is commonly used as an adverb immediately before adjectives to indicate an augmented degree of the quality of the adjective, e.g., बहुत अच्छा मित्र *bahut acchā mitra* 'very good friend'. The adjective बड़ा *baRā* 'large, great' may also be used adverbially in the same capacity as बहुत *bahut*, e.g., बड़ा अच्छा मित्र *baRā acchā mitra*. In this usage *baRā* is declined to agree with the head noun in number, gender, and case: बड़े अच्छे मित्र को *baRe acche mitra ko* 'to the very good friend'; बड़ी अच्छी पुस्तक *baRī acchī pustak* 'the very good book'.

3. The form *honā* is the infinitive of the verb 'to be'. For further discussion of the infinitive in Hindi v. 21.1.

6.6. VOCABULARY

अंग्रेजी	<i>āgrezi</i>	prop. f. English language; adj. English	हिन्दी	<i>hindī</i>	prop. f. the Hindi language
अमर	<i>amar</i>	prop.m. Amar (man's name)	अच्छा	<i>acchā</i>	adj. good
इमारत	<i>imārat</i>	n.f. building	काला	<i>kālā</i>	adj. black
इलाहाबाद	<i>ilāhābād</i>	prop. m, Allahabad (a city in Uttar Pradesh)	खड़ा	<i>khaRā</i>	adj. standing
कुर्सी	<i>kursī</i>	n.f. chair	खुला	<i>khulā</i>	adj. open
खिड़की	<i>khiRki</i>	n.f. window	छोटा	<i>choṭā</i>	adj. small, younger
चिरिया	<i>ciRiyā</i>	n.f. bird	ताज़ा	<i>tāzā</i>	adj. fresh
दिल्ली	<i>ḍilli</i>	prop.f. Delhi	पुराना	<i>purānā</i>	adj. old (of things, not people)
दुकान	<i>dukān</i>	n.f. store, shop	बड़ा	<i>baRā</i>	adj. large, great, elder; adv. very
नदी	<i>nadī</i>	n.f. river	बंद	<i>bāḍ</i>	adj. closed
पुस्तक	<i>pustak</i>	n.f. book.	बैठा	<i>baiṭhā</i>	adj. seated, sitting
बंबई	<i>bābat</i>	prop. f. Bombay	भारतीय	<i>bhāratīya</i>	adj. Indian
बहू	<i>bahū</i>	n.f. daughter-in-law	मीठा	<i>mīṭhā</i>	adj. sweet
मदन	<i>madan</i>	prop. m. Madan (man's name)	लाल	<i>lāl</i>	adj. red
माता	<i>mātā</i>	n.f. mother	सफ़ेद	<i>safed</i>	adj. white
मिठाई	<i>mīṭhāī</i>	n.f. sweet, sweetmeat	साफ़	<i>sāf</i>	adj. clean, clear, pure
मेज़	<i>mez</i>	n.f. table	आज	<i>āj</i>	adv. today
रानी	<i>rānī</i>	n.f. queen; prop.f. Rani (a woman's name)	तब	<i>tab</i>	adv. then
लड़की	<i>laRki</i>	n.f. girl	बहुत	<i>bahut</i>	adv. very; adj. much
लोग	<i>log</i>	n.m.pl. people	लेकिन	<i>lekin</i>	conj. but
वस्तु	<i>vastu</i>	n.f. thing	छः	<i>chaḥ</i> (pronounced [che])	num. six
सीता	<i>sītā</i>	prop. f. Sita (a woman's name)	सात	<i>sāt</i>	num. seven
			आठ	<i>āṭh</i>	num. eight
			नौ	<i>nau</i>	num. nine
			दस	<i>das</i>	num. ten

6.7. EXERCISES

6.7.1. Translate into English

1. मिठाई *mīṭhāī*, छः मिठाइयों *chaḥ mīṭhāiyō*, ताजी मिठाइयों *tāzī mīṭhāiyō*; 2. पुरानी इमारत *purānī imārat*, बहुत इमारतें *bahut imāratē*; 3. खिड़कियों पर *khiRkiyō par*, खुली खिड़की *khulī khiRki*; 4. बड़ी अच्छी लड़की *baRī acchī laRki*, वैठी लड़कियों से *baiṭhī laRkiyō se*; 5. काली पुस्तकें *kālī pustakē*, बहुत अच्छी पुस्तकें में *bahut acchī pustakō mē*; 6. सात खड़े लड़के *sāt khaRe laRke*; 7. सफ़ेद और काले कुत्ते *safed aur kāle kutte*; 8. भारतीय नदियों में *bhāratīya nadiyō mē*; 9. छोटी मेजों पर *choṭī mezō par*; 10. आठ साफ़ कमरे *āṭh sāf kamre*.

6.7.2. Translate into Hindi

1. I am, I (m.) was; 2. they (m.) were, they are; 3. you (int.) are, you (int. f.) were;

4. we are, we (f.) were; 5. you (pol.) are, you (fam.) are; 6. the girls were, the boys are; 7. the red book, in the very red book; 8. ten closed stores, in the ten closed stores; 9. the sweet banana, from the sweet banana; in the five very sweet bananas; 10. three daughters-in-law, from the daughters-in-law.

6.7.3. Translate into English

1. वह लड़का स्कूल में है *vah laRkā skūl mē hai*. 2. तब वह वहाँ नहीं थी। *tab vah vahāñ nahī thī*. 3. तुम इलाहाबाद में नहीं थे। *tum ilāhābād mē nahī the*. 4. सीता और रानी यहाँ बैठी थीं। *sītā aur rāñi yahñ bāiṭhī thī*. 5. मिठाईयाँ बहुत ताजी हैं। *mīṭhāiyāñ bahut tāzī hññ*. 6. क्या पुस्तकें बहुत पुरानी हैं? *kyā pustakē bahut purāñi hññ?* 7. नदी में कौन है? *nadī mē kaun hai?* 8. मदन और अमर बड़े अच्छे मित्र हैं। *madan aur amar baRe acche mitra hññ*. 9. कमरा साफ़ और बड़ा है। *kamrā sāf aur baRā hai*. 10. तब तू वहाँ क्यों था? *tab tū vahñ kyō thā?* 11. आप लोग आगरे में कब थे? *āp log āgre mē kab the?* 12. क्या वह अंग्रेजी है? *kyā vah āgrezī hai?*

6.7.4. Translate into Hindi

1. The stores are open. 2. The books were very old. 3. She is at home. 4. You (int.) are in the large river. 5. There were six dogs in the house. 6. You (pol.) were sitting in the red chair. 7. Bombay is not in Uttar Pradesh. 8. The table is very large and old. 9. We (f.) were not at home then. 10. Is the building in Bombay? 11. I (m.) am sitting on the white chair. 12. There are many tables in the large room.

CHAPTER 7

7.1. PRESUMPTIVE AND SUBJUNCTIVE FORMS OF होना *honā* 'TO BE'

Presumptive forms of the verb होना *honā* agree with their subjects in gender, person, and number. These forms all show 'the sound -ग- -g- followed by one of the vowels -आ -ā, -ए -e, or -ई -ī. The choice among these three vowels is determined by the number and gender of the subject.

		Masculine	Feminine
Singular	मैं <i>māi</i>	हूँगा <i>hūṅga</i> (होऊँगा <i>hoūṅgā</i>)	हूँगी <i>hūṅgi</i> (or होऊँगी <i>hoūṅgi</i>)
	तू <i>tū</i>	होगा <i>hogā</i>	होगी <i>hogi</i>
	यह <i>yah</i> /वह <i>vah</i>	होगा <i>hogā</i>	होगी <i>hogi</i>
Plural	हम <i>ham</i>	होंगे <i>hōge</i>	होंगी <i>hōgi</i>
	तुम <i>tum</i>	होगे <i>hoge</i>	होगी <i>hogi</i>
	आप <i>āp</i>	होंगे <i>hōge</i>	होंगी <i>hōgi</i>
	वे <i>ye</i> / वे <i>ve</i>	होंगे <i>hōge</i>	होंगी <i>hōgi</i>

Presumptive forms are used to indicate a state of affairs that is *presumed*, but not known through first-hand experience, to exist.

सीता और अशोक अब तक दिल्ली में होंगे *sitā aur aśok ab tak dillī mē hōge*.

'Sita and Ashok must¹ be in Delhi by now.' (i.e., they are presumed to be there)

यह लड़की आपकी बहन होगी *yah laṛkī āpki bahan hogī*.

'This girl must be your sister.'

When explicit mention is made of future time (as when a word such as कल *kal* 'tomorrow' is present), presumptive forms may take on future sense :

कल मेरा भाई दिल्ली में होगा *kal merā bhāī dillī mē hogā*.

'My brother will (presumably) be in Delhi tomorrow.' Note, however, that even in the above sentence the line between a presumptive sense and a future sense of the

1. The word *must* is commonly employed in English in a presumptive sense. The student should bear in mind, however, that there are two senses of English *must*, one indicating obligation or necessity and the other presumption. These two senses of *must* are illustrated by "You must go home now" and "You must have met my good friend John in London" respectively. It is only the latter of these two uses of English *must* that is expressed in Hindi by the use of presumptive forms of होना *honā*.

verb 'to be' in Hindi is not clear. Sentences such as this one are always felt to embody a presumptive judgement about some state of affairs, rather than a positive assertion that this state of affairs will come to be.

Subjunctive forms of होना *honā* are identical to the presumptive forms, but with the -ना /-ने /-गी /-ग़े /-गी /-गी endings removed. These forms thus agree with their subjects in number and person, but not in gender :

Singular	मैं <i>māi</i>	होऊँ <i>hoū</i>
	तू <i>tū</i>	हो <i>ho</i>
	यह <i>yah</i>	हो <i>ho</i>
	वह <i>vah</i>	
Plural	हम <i>ham</i>	हों <i>hō</i>
	तुम <i>tum</i>	होओ <i>hoo</i> (or हो <i>ho</i>)
	आप <i>āp</i>	हों <i>hō</i>
	वे <i>ye/ve</i>	हों <i>hō</i>

Subjunctive forms of होना *honā* are generally used to indicate situations that are speculative, hypothetical, contingent, or desired in some way. For example, the English sentence "I want you to be happy" is expressed in Hindi by a sequence of words that can be literally translated as 'I want that you happy might be'. The words "might be" of this translation are realized by the Hindi second person singular subjunctive form हो *ho*. As the translations into Hindi of sentences such as "I want you to be happy" involves the use of grammatical constructions not as yet introduced, a full discussion of this use of the Hindi subjunctive is deferred until later in this text (13.1.).

Subjunctive forms of होना *honā* are also commonly used in Hindi in injunctions of the type "let there be..." and in expressions used to convey greetings and congratulations of various kinds :

आपको जन्म दिन की शुभ कामनाएँ हों । *āpko janm-din ki śubh kāmnaē hō*.

'Best wishes for your birthday' (literally, 'let there be best wishes [शुभ कामनाएँ *śubh kāmnaē*] of the birthday [जन्म दिन *janm-din*] to you [आपको *āpko*]').

नये वर्ष की बधाई हो *naya varṣ ki badhāi ho*.

'Have a happy New Year' (literally, 'let there be greetings [बधाई *badhāi*] of the New Year [नया वर्ष *naya varṣ*]').

7.2. DEMONSTRATIVE PRONOUNS

The third person pronouns यह *yah* 'this', वह *vah* 'that', ये *ye* 'these' and वे *ve* 'those', in addition to serving as personal pronouns (6.3), also function as demonstrative pronouns in Hindi. In this capacity they serve as quasi-adjectives, modifying the sense of following nouns :

	Singular	Plural
Proximate	यह पुस्तक <i>yah pustak</i> 'this book'	ये पुस्तकें <i>ye pustakẽ</i> 'these books'
Non-proximate	वह पुस्तक <i>vah pustak</i> 'that book'	वे पुस्तकें <i>ve pustakẽ</i> 'those books'

Both the spelling and pronunciation of Hindi demonstrative pronouns are variable. Although the common pronunciations of the singular forms are [ye] and [ve], the spelling pronunciations [yohə] and [vohə] are not uncommon. In some instances no distinction is made between the pronunciation of singular and corresponding plural demonstratives (v., 6.3, n.1.). In other circumstances, no distinction is made between the spelling of singular and corresponding plural demonstratives, with यह being used for both proximate forms and वह for both non-proximate ones. As the spellings यह and वह for the singular forms ये and वे for the plural are widely accepted by Indian Hindi language authorities, they have been employed in this volume.

7.3. POSSESSIVE CONSTRUCTIONS

Possessive constructions are formed in Hindi by means of the declinable postposition का *kā*. Possessive constructions function adjectivally in Hindi, modifying nouns with which they agree in number, gender, and case.

The general format for possessive constructions in Hindi is X *kā* Y, with Y being the noun modified and the phrase X *kā* its possessive modifier. Thus the expression "the price of the cloth" is expressed in Hindi by the phrase the कपड़े का दाम *kapRe kā dām*, with the word दाम *dām* 'price' serving as a noun and *kapRe kā* 'of (the) cloth' as a kind of adjectival modifier in agreement with दाम *dām*.

The various forms of the postposition का *kā* can be arranged into the following paradigm :

		Masculine	Feminine
Direct	Singular	का <i>kā</i>	की <i>kī</i>
	Plural	के <i>ke</i>	की <i>kī</i>
Oblique	Singular	के <i>ke</i>	की <i>kī</i>
	Plural	के <i>ke</i>	की <i>kī</i>

Examples of the use of the various forms of का *kā* are given below :

Masculine	Feminine
राम का बेटा <i>rām kā beṭā</i> 'Rām's son' राम के बेटे <i>rām ke beṭe</i> 'Ram's sons'	राम की बेटी <i>rām kī beṭī</i> 'Ram's daughter' राम की बेटियाँ <i>rām kī beṭiyā̃</i> 'Ram's daughters'
राम के बेटे से <i>rām ke beṭe se</i> 'From Ram's son' राम के बेटों से <i>rām ke beṭō se</i> 'From Ram's sons'	राम की बेटी से <i>rām kī beṭī se</i> 'From Ram's daughter' राम की बेटियों से <i>rām kī beṭiyō se</i> 'From Ram's daughters'

Because का *kā* is a postposition, it causes a noun that precedes it to be placed in its oblique form :

लड़के का भाई *laRke kā bhāī* 'the boy's brother'
 लड़कों का भाई *laRkō kā bhāī* 'the boys' brother'
 लड़कों के भाई *laRkō ke bhāī* 'the boys' brothers'

If the noun before the postposition का *kā* is preceded by an adjective, that adjective is also placed in its oblique form :

अच्छे लड़के के भाई *acche laRke ke bhāī* 'the good boy's brothers'
 अच्छे लड़के की बहन *acche laRke kī bahan* 'the good boy's sister'

In the above two examples the adjective अच्छा *acchā* appears in its oblique singular form अच्छे *acche* because of the presence of the following postposition. In the first of the two examples the possessive postposition takes the form के *ke* because it is in agreement with the following plural, direct, masculine noun भाई *bhāī*. In the second example it is in the form की *kī* because it is in agreement with the following feminine noun बहन *bahan*. Often in Hindi two or more possessive phrases are linked together by means of का *kā*. Thus in order to express the English notion "Ram's brother's friend's pencil" one uses the phrase राम के भाई के मित्र की पेंसिल *rām ke bhāī ke mitra kī pēsil*. In this expression only the last postposition (की *kī*) is in its direct case form. The other possessive forms (के *ke*) are oblique because of the presence of subsequent postpositions.

N.B. The postposition का *kā* agrees with a noun following it in number, gender, and case. It causes the noun preceding it, as well as any adjective modifying this noun, to be in its oblique case form.

Possessive constructions in Hindi are used to connect nouns standing in many different relation to each other :

नदी का पानी *nadī kā pānī* 'the water of the river'
 भारत का मौसम *bhārat kā mausam* 'India's weather'
 संतरे का दाम *sātare kā dām* 'the price of the orange'

Some common specifiable uses of the possessive in Hindi the following :

1. to indicate alienable possession (e.g. मदन की कलम *madan kī kalam* 'Madan's pen');

2. to indicate that the item possessed is a component of the other item (e.g., कमरे की खिड़की *kamre kī khiṛkī* 'the room's window');
3. to indicate a relationship, particularly that of kinship, between two or more parties (e.g. (पिताजी का मित्र *pitā jī kā mitra* 'Father's friend', सीता की बहन *sītā kī bahan* 'Sita's sister').

Hindi possessive phrases may be used either predicatively or attributively :

राम की पेन्सिल मेज पर है। *rām kī pensil mez par hai.*

'Ram's pencil is on the table.'

वह पेन्सिल राम की है। *vah pensil rām kī hai.*

'That pencil is Ram's.'

सीता की दो बहनें अब घर में नहीं हैं। *sītā kī do bahanē ab ghar mē nahī hāi,*

'Sita's two sisters are not in the house now.'

सीता की दो बड़ी बहनें हैं। *Sītā kī do baṛī bahanē hāi.*

'Sita has two elder sisters'

In the first of the above two sentences the phrase राम की *rām kī* functions as an adjectival attribute of पेन्सिल *pensil*. In the second example the phrase राम की *rām kī* is used predicatively, making a statement about the noun subject पेन्सिल *pensil*.

7.4. COMPOUND POSTPOSITIONS

The vast majority of Hindi postpositions are *compound* (in contrast to the *simple* postpositions discussed in 5.3) and consist of two or more words. These postpositions are used for many different functions, ranging from the specification of case relations (e.g., 'for X', 'towards X', 'because of X') to the description of temporal and spatial relations of different kinds (e.g., after X', 'before X', 'to the left of X', 'under X', etc.). They also are employed for a wide variety of miscellaneous other relations, e.g., in spite of X, in exchange for X, in comparison to X, concerning X).

The first element of compound postpositions is almost always के *ke* or की *kī*, with the former much more common than the latter. A small sample of these postpositions includes X के लिए *X ke lie* 'for X, for the benefit of X', X के बारे में *X ke bāre mē* 'concerning X', X के सामने *X ke sāmne* 'in front of X', X के बाद *X ke bād* 'after X', X की तरह *X kī tarah* 'like X, in the manner of X', and X की तरफ *X kī taraf* 'towards X'. From time to time compound postpositions are found in which *se* appears in place of के *ke* or की *kī* as the first member. The construction X से पहले *X se pahle* 'before X (in time)', for instance, is sometimes used in a similar sense to X के पहले *X ke pahle*.

7.5. HONORIFIC USAGES

In Hindi honor or respect towards an individual is indicated by the use of plural forms to refer to that individual :

मदन के भाई अब पटना में हैं। *madan ke bhāi ab paṭnā mē hāi.*

'Madan's brother (honorific) is in Patna now'. (or 'Madan's brothers are in Patna now'.)

Pronouns referring to individuals being accorded respect are also plural :

वे शिवनाथ के भाई हैं। *ve śivnāth ke bhāi hāi.*

'He is Shiv Nath's brother' (or 'They are Shiv Nath's brothers'.)

The particle *जी ji* is commonly used in conjunction with proper names in order to accord respect :

शर्माजी स्कूल के अध्यापक हैं। *śarmāji skul ke adhyāpak hāi.*

'Mr. Sharma is the teacher of the school'.

The form *जी ji* is also frequently used following kinship terms, particularly in addressing or referring to members of the family :

कल पिताजी मथुरा में थे। *kal pitāji mathurā mē the.*

'Father was in Mathura yesterday'.

7.6. कुछ *kuch* AND कोई *koī*

The Hindi indefinite pronoun *कुछ kuch* is used to indicate a portion or quantity of some entity :

कुएँ में कुछ पानी है। *kuē mē kuch pāni hai.*

'There is some water in the well'.

गाँव में कुछ लोग थे। *gāv mē kuch log the.*

'There were some people in the village'.

With countable entities *कुछ kuch* indicates an unspecified quantity:

कमरे में कुछ कुर्सियाँ थीं। *kamre mē kuch kursiyāi thī.*

'There were some chairs in the room'.

कुछ kuch also designates an unspecified portion of non-countable entities :

मेज पर कुछ चावल पड़ा था। *mez par kuch cāval paRā thā.*

'There was some rice lying on the table'.

The negative construction *कुछ नहीं kuch nahī* indicates the absence of a portion or quantity of some entity :

मुझे कुछ नहीं चाहिये। *mujhe kuch nahī cāhiye.*

'I don't need anything'.

[*कुछ नहीं kuch nahī* 'nothing']

The indefinite pronoun *कोई koī* is used to signify some one person or thing:

सीता के घर में कोई खड़ा था। *sītā ke ghar mē koī khaRā thā.*

'Someone was standing in Sita's house'.

The combination of *कोई koī* with the negative marker *नहीं nahī* indicates the absence of even one person or thing:

दुकान में कोई आदमी नहीं था। *dukān mē koī ādmi nahī thā.*

'There was no one in the store' (i.e., not even one person).

आज आगरे में कोई दुकान खुली नहीं है। *āj āgre mē koī dukān khulī nahī hai.*

'No stores are open in Agra today' (i.e., not even one store).

7.7. VOCABULARY

आम	<i>ām</i>	n.m. mango	कच्चा	<i>kaccā</i>	adj. unripe, shoddy, built of mud or clay, raw
कपड़ा	<i>kapRā</i>	n.m. cloth, material	गरम	<i>garam</i>	adj. hot, warm
कपड़े	<i>kapRe</i>	n.m. pl. clothes	ठंडा	<i>ṭhāḍā</i>	adj. cold
कलम	<i>kalam</i>	n.f. pen	ठीक	<i>ṭhik</i>	adj. correct, right
किरण	<i>kiraṇ</i>	prop.f. Kiran (woman's name)	पका	<i>pakā</i>	adj. ripe
गांव	<i>gāv</i>	n.m. village	पक्का	<i>pakkā</i>	adj. substantial, built of brick (as opposed to clay), solid
ताजमहल	<i>tāj mahal</i>	prop.m. Taj Mahal	प्रसिद्ध	<i>prasiddh</i>	adj. famous
दाम	<i>dām</i>	n.m. price, cost	सस्ता	<i>sastā</i>	adj. cheap, inexpensive
पटना	<i>paṭnā</i>	prop. m.I/II. Patna (the capital city of Bihar)	सारा	<i>sārā</i>	adj. all, entire
पिता	<i>pitā</i>	n.m.II. father	सुन्दर	<i>sundar</i>	adj. beautiful
पेन्सिल	<i>pensil</i>	n.f. pencil	हरा	<i>harā</i>	adj. green
बहन	<i>bahan</i>	n.f. sister (also बहिन <i>bahin</i>)	आजकल	<i>ājkal</i>	adv. nowadays
बाजार	<i>bāzār</i>	n.m. market, bazaar	कल	<i>kal</i>	adv. yesterday, tomorrow
बेटा	<i>beṭā</i>	n.m. son	लगभग	<i>lagbhag</i>	adv. approximately
बेटी	<i>beṭī</i>	n.f. daughter	का/के/की	<i>kā/ke/ki</i>	post. (v. 7.3)
भाई	<i>bhāī</i>	n.m. brother	को	<i>ko</i>	post. marking both direct and indirect objects (v. 8.3)
मध्य प्रदेश	<i>madhya pradeś</i>	prop.m. Madhya Pradesh (a province in central India)	तक	<i>tak</i>	post. as far as, up to, until, by
मौसम	<i>mausam</i>	n.m. season, weather	इसलिये	<i>isliye</i>	conj. therefore
लाल क़िला	<i>lāl kilā</i>	prop.n. the Red Fort (a famous Mughal fort in Delhi)	कितना	<i>kitnā</i>	inter. adj. how much?, how many?
संतरा	<i>sātarā</i>	n.m. orange	कैसा	<i>kaisā</i>	inter. adj. what kind of?, what sort of?
संसार	<i>sāsār</i>	n.m. world	ग्यारह	<i>gyarah²</i>	num. eleven
सेब	<i>seb</i>	n.m. apple	बारह	<i>bārah²</i>	num. twelve
हाथ	<i>hāth</i>	n.m. hand	तेरह	<i>terah²</i>	num. thirteen
कुछ	<i>kuch</i>	pron. and adj. some, a few, an amount of; adv. somewhat, a little, a bit	चौदह	<i>caudah²</i>	num. fourteen
कोई	<i>koi</i>	pron. and adj. some one (person or thing)	पंद्रह	<i>pādrah²</i>	num. fifteen

7.8. EXERCISES

7.8.1. Translate into English.

1. यह मेज़ *yah mez*, वे मेज़ें *ve mezē*, ये तेरह काली मेज़ें *ye terah kāli mezē*; 2. अमर की बेटी *amar kī beṭī*, अमर की सुन्दर बेटियाँ *amer kī sūndar beṭiyāṅ*, अमर की सात सुन्दर बेटियों से *amar kī sāt sūndar beṭiyō se*; 3. कोई आदमी *koi ādmī*, कुछ आदमी *kuch ādmī*, कुछ अच्छे और

2. The final *h* in the written forms of many Hindi numbers is not ordinarily pronounced. These words are spoken as though ending with the vowel *ā* (e.g., as if *gyārā, bārā, terā*, etc.).

पके संतरे *kuch acche aur pake sātare*; 4. सस्ते सेब *saste seb*, सस्ते सेबों में *saste sebō mē*, कुछ सस्ते सेबों में *kuch saste sebō mē*; 5. दिल्ली का लाल क़िला *dillī kā lāl kīlā*, दिल्ली के लाल क़िले में *dillī ke lāl kīle mē*; 6. राम की बहन *rām ki bahan*; राम की बहन के कपड़े *rām ki bahan ke kapRe*, राम की बहन के कपड़ों का दाम *rām ki bahan ke kapRō kā dām*; 7. दिल्ली की पुरानी इमारतें *dillī ki purānī imāratē*, संसार के छोटे गाँव *sāsār ke choṭe gāv*; 8. वह होगा *vah hogā*, तुम होने *tum hoge*, आप होंगी *āp hōgī*, लड़की होगी *laRkī hogī*; 9. चौदह सेब *caudah seb*, चौदह लाल सेब *caudah lāl seb*, चौदह लाल और ताजे सेबों में *caudah lāl aur tāze sebō mē*; 10. कैसा कपड़ा *kaisā kapRā*, कैसी दुकानें *kaīsī dukānē*, कैसे कुएँ में *kaise kuē mē*.

7.8.2. Translate into Hindi.

1. this village, these thirteen villages, those very small villages; 2. that orange, those oranges, these good oranges; 3. some villages, some village (or other), those fifteen villages; 4. the entire world, in the entire world; 5. the sister, Ram's sister, Ram's six sisters, Ram's six very beautiful sisters; 6. this cloth, the price of the cloth, the price of all the clothes; 7. the weather in (i.e., of) Madhya Pradesh, the villages of Uttar Pradesh; 8. he must be, you (int. f.) must be, she must be; we (m) must be; 9. Father's (hon.) friends, Mother's (hon.) sweets, the teacher's (hon.) students; 10. Patna's well built houses, the village's shoddy buildings.

7.8.3. Translate into English.

1. राम का भाई अब पटना में होगा । *rām kā bhāi ab paṭnā mē hogā*. 2. पिताजी के विद्यार्थी इलाहाबाद में होंगे । *pitāji ke vidyārthī ilāhābād mē hōge*. 3. मध्य प्रदेश के आम बहुत अच्छे और सस्ते हैं । *madhya pradeś ke ām bahut acche aur saste hāi*. 4. सारे संसार में आगरे का ताज महल बहुत प्रसिद्ध है । *sāre sāsār mē āgre kā tāj mahal prasiddh hai*. 5. सीता की बेटियाँ बहुत सुन्दर हैं । *sītā ki betiyāi bahut sundar hāi*. 6. हरे कपड़े का दाम दस रुपये है । *hare kapRe kā dām das rupaye hai*. 7. कल मौसम बहुत ठंडा था लेकिन कल गरम होगा *kal mausam bahut thūḍā thā lekin kal garam hogā*. 8. यह स्कूल बहुत छोटा है, इसलिए यहाँ बहुत विद्यार्थी नहीं हैं । *yah skūl bahut choṭā hai, is liye yahī bahut vidyārthī nahī hāi*. 9. आज पाकिस्तान में सब दुकानें बन्द हैं । *āj pākistān mē sab dukānē band hāi*. 10. कल किरण के घर में कितने लोग थे ? *kal kiraṇ ke ghar mē kitne log the?*

7.8.4. Translate into Hindi.

1. The girl must be in Mathura now. 2. Some pencils and pens were on the two tables. 3. Pakistan's weather was not very good yesterday. 4. What is the price of the mangos? 5. What kind of oranges are those? 6. There were approximately fifteen people in the rooms. 7. The beautiful clothes must be in the old market. 8. Some man (or other) is standing in the room. 9. There were red pencils and black pens on the chair. 10. Mr. Sharma [शर्माजी *šarmāji*] has two sons and one daughter. 11. Mr Gupta [गुप्ताजी *guptā ji*] has three very beautiful sisters.

CHAPTER 8

8.1. THE OVERALL STRUCTURE OF THE HINDI VERB

The verbal system of Hindi is not overly complex in nature. A high percentage of Hindi verb forms arise through the combination of basic components by regular principles. Exceptions to the major verbal paradigms of the language are few and easily learned. In comparison with the highly inflected verbal systems of Classical Greek, Latin, or Sanskrit, the verbal system of Hindi is relatively simple and clear.

The major grammatical categories that structure the verbal system of Hindi are those of aspect and tense. A large number of Hindi verbal forms exhibit markings for both of these categories. The term aspect is to be understood as indicating the nature of the action of a verb as to its beginning, duration, completion, or repetition, but without reference to its position in time. Hindi displays three grammatical aspects, the habitual, the progressive (or continuous), and the perfective. Each of these aspects is expressed by the explicit marking of verbal stems. Verbal forms indicating one of these aspects are usually further specified for one of four tenses, i.e., the present, past, presumptive, and subjunctive. The combination of one of the three aspects with one of the four tenses leads to the production of one of twelve aspectual-tenses (e.g., present-perfective, past-habitual, presumptive-progressive etc.). In addition, the Hindi verbal system also permits simple-perfective forms, in which a specification is given for aspect (i.e., perfective), but not for tense. A number of "non-aspectual" verb forms are also found in Hindi. In these no specification is given as to whether a verbal action is habitual, progressive, or perfective. The most important of these non-aspectual forms are the future, the root subjunctive, various imperative (command) forms, and the infinitive. A summary of these members of the Hindi verbal system is given below¹:

NON-ASPECTUAL

Future Root Subjunctive Imperatives Infinitive

1. This inventory of Hindi verbal forms is not complete. Other distinctions of the Hindi verbal system (e.g., active vs. passive, simple vs. compound, simple vs. conjunct) and constructions (e.g., conjunctive, conditional, participles) are treated at appropriate places later in the text.

ASPECTUAL

	<i>Habitual</i>	<i>Progressive</i>	<i>Perfective</i>
<i>Simple</i>			Simple-Perfective
<i>Present</i>	Present-Habitual	Present-Progressive	Present-Perfective
<i>Past</i>	Past-Habitual	Past-Progressive	Past-Perfective
<i>Presumptive</i>	Presumptive-Habitual	Presumptive-Progressive	Presumptive-Perfective
<i>Subjunctive</i>	Subjunctive-Habitual	Subjunctive-Progressive	Subjunctive-Perfective

The various aspectual tenses of Hindi are formed by the addition of suffixes and verbal auxiliaries to verb stems. The stem may be obtained by removing the -ना -*nā* suffix with which the infinitive (21.1) ends. The desired aspect is indicated by the addition of explicit markers of some kind to the stem. The tense portion of an "aspectual-tense" is indicated by the presence of one of the basic forms of होना *honā* 'to be' (i.e., present, past, presumptive, subjunctive) enumerated in 6.4. and 7.1. The होना *honā* element follows the combination of stem and one or more suffixes.

8.2. HABITUAL VERB FORMS

The habitual aspect in Hindi is primarily used to indicate that an action occurs on a regular or repeating basis. It can also be used to specify a general action not viewed as a series of discrete events. The various Hindi habitual aspectual-tenses are formed by the addition of the suffix -त- -*t-* to the verbal stem. This -त- -*t-* is itself immediately followed by one of the three vowels -आ -*ā*, -ए -*e*, or -ई -*ī*, with the choice among them determined by the number and gender of the subject of the verb. The stem +-त- -*t-*+ vowel combination is in turn followed by one of the simple forms of the verb होना *honā* 'to be'. In order to form the present-habitual, past-habitual, presumptive-habitual, and subjunctive-habitual aspectual-tenses, the present, past, presumptive, and subjunctive simple forms of होना *honā* are used respectively. A summary of the habitual verb forms of the verb जाना *jānā* 'to go' is given below:

<i>Present-Habitual</i>			
Singular		Plural	
मैं जाता/जाती हूँ	<i>māi jātā jāti hūi</i>	हम जाते/जाती हैं	<i>ham jāte jāti hai</i>
तू जाता/जाती है	<i>tū jātā jāti hai</i>	तुम जाते/जाती हो	<i>tum jāte jāti ho</i>
यह/वह जाता/जाती है	<i>yah vah jātā jāti hai</i>	आप जाते/जाती हैं	<i>āp jāte jāti hai</i>
		ये/वे जाते/जाती हैं	<i>ye ve jāte jāti hai</i>

Past-Habitual

Singular

Plural

मैं जाता था/जाती थी	<i>māi jātā thā jāti thī</i>	हम जाते थे/जाती थीं	<i>ham jāte the jāti thī</i>
तू जाता था/जाती थी	<i>tū jātā thā jāti thī</i>	तुम जाते थे/जाती थीं	<i>tum jāte the jāti thī</i>
यह/वह जाता था/जाती थी	<i>yah/vah jātā thā jāti thī</i>	आप जाते थे/जाती थीं	<i>āp jāte the jāti thī</i>
		ये/वे जाते थे/जाती थीं	<i>ye ve jāte the jāti thī</i>

Presumptive-Habitual

मैं जाता होऊंगा/जाती होऊँगी	<i>māi jātā hōṅgā jāti hōṅgī</i>	हम जाते होंगे/जाती होंगी	<i>ham jāte hōge jāti hōgī</i>
तू जाता होगा/जाती होगी	<i>tū jātā hogā jāti hogī</i>	तुम जाते होंगे/जाती होंगी	<i>tum jāte hōge jāti hogī</i>
यह/वह जाता होगा/जाती होगी	<i>yah/vah jātā hogā jāti hogī</i>	आप जाते होंगे/जाती होंगी	<i>āp jāte hōge jāti hōgī</i>
		ये/वे जाते होंगे/जाती होंगी	<i>ye ve jāte hōge jāti hōgī</i>

Subjunctive-Habitual

मैं जाता/जाती होऊँ	<i>māi jātā jāti hoū</i>	हम जाते/जाती हों	<i>ham jāte jāti hō</i>
तू/जाता/जाती हो	<i>tū jātā jāti ho</i>	तुम जाते/जाती हो	<i>tum jāte jāti ho</i>
यह/वह जाता/जाती हो	<i>yah/vah jātā jāti ho</i>	आप जाते/जाती हों	<i>āp jāte jāti hō</i>
		ये/वे जाते/जाती हों	<i>ye ve jāte jāti hō</i>

Present-habitual forms are used to designate habitual actions or states of affairs reported from the vantage point of the present :

वह प्रति दिन दुकान जाता है। *vah prati din dukān jātā hai.*
'He goes to the store every day'.

उसकी माताजी घर में पंजाबी ही बोलती हैं *uski mātāji ghar mē pājābi hī bolti hāi.*
'His mother speaks only Panjabi at home'.

The present-habitual, particularly in conjunction with the adverb अभी *abhi* 'right away', is often also used to indicate that an action is to be carried out in the near future :

मैं अभी आती हूँ। *māi abhi āti hū.*
'I'll come right away' (said by a female).

In the negative of present-habitual verbs, the present tense form of होना *honā* is usually deleted :

यहाँ हम चपातियाँ नहीं खाते। *yahā ham chapātiyā nahī khāte.*
'We don't eat chapatis here'.

Past-habitual forms are used to indicate an habitual action or state of affairs viewed from the perspective of the past. Occasionally past-habitual verb forms simply indicate that an action or state of affairs took place in the distant past :

उसके मित्र बहुत पुराने गाने गाते थे । *uske mitra bahut purāne gāne gāte the.*
 'His friends used to sing very old songs'

Presumptive-habitual forms are used to indicate that an action or state of affairs is both habitual and presumed, but not known through direct knowledge to take place:

उसका छोटा भाई वाराणसी जाता होगा । *uskā choṭā bhāi vārāṇasī jātā hogā.*

'His younger brother must (presumably) go to Benaras (regularly).'

Subjunctive-habitual forms are used to indicate actions that are both habitual and hypothetical, contingent, imaginary, or speculative. Examples and discussion of subjunctive-habitual forms are deferred until 13.1.

8.3 SOME USES OF को *ko*

The Hindi postposition को *ko* is used in a number of distinct senses and syntactic functions. Two of its most important uses are in the marking of direct and indirect objects :

एकता उस लड़की को नहीं मारती । *ektā us laRki ko nahī mārī.*

'Ekta doesn't hit that girl' [एकता *ektā* prop. f. a woman's name'; मारना *mārnā* v.t. to hit, strike]

उस लड़के को तीन रुपये दीजिये । *us laRke ko tin rupaye dijiye.*

'Please give three rupees to that boy'.

In the first of the above two examples को *ko* is used to mark the direct object (वह लड़की *vah laRki*) of the verb मारती *mārī*. Because को *ko* is a postposition, it causes the direct object to be in its oblique form उस लड़की *us laRki* (8.4. below). In the second example, को *ko* is used to mark the indirect object (वह आदमी *vah ādmi* 'that man') of the command form दीजिये *dijiye* 'please give' (12.1).

Note, however, that not all direct objects in Hindi are marked with को *ko*. In many instances the direct object appears in Hindi in its direct case form, devoid of any following postposition. For example, in the second of the above two sentences the direct object तीन रुपये *tin rupaye* 'three rupees' is not followed by को *ko*. In general, को *ko* is used to mark the direct object in the following instances :

1. When the object is human and specific in reference. When the direct object is human but not specific in reference, however, को *ko* is normally not used. Thus किरण को बुलाओ *kiraṇ ko bulāo* 'call Kiran' and दर्जी को बुलाओ *darzi ko bulāo* 'call the tailor' [with a specific tailor intended], but दर्जी बुलाओ *darzi bulāo* 'call a tailor [i.e., any tailor].

2. When the direct object is inanimate, but made emphatic : इसी पुस्तक को देखिये *isī pustak ko dekhiye* 'please look at this very book (and no other), but यह पुस्तक देखिये *yah pustak dekhiye* 'please look at this book'.

8.4. OBLIQUE FORMS OF PRONOUNS

Like nouns, many pronouns appear in special oblique forms when followed by postpositions. The oblique forms of Hindi personal pronouns, given in conjunction

with the example postposition पर *par*, 'on, upon', are as follows :

Singular		Plural	
Direct	Oblique	Direct	Oblique
मैं <i>māi</i>	मुझ (पर) <i>mujh (par)</i>	हम <i>ham</i>	हम (पर) <i>ham (par)</i>
तू <i>tū</i>	तुझ (पर) <i>tujh (par)</i>	तुम <i>tum</i>	तुम (पर) <i>tum (par)</i>
यह <i>yah</i>	इस (पर) <i>is (par)</i>	आप <i>āp</i>	आप (पर) <i>āp (par)</i>
वह <i>vah</i>	उस (पर) <i>us (par)</i>	वे <i>ye</i>	इन (पर) <i>in (par)</i>
		वे <i>ve</i>	उन (पर) <i>un (par)</i>

The third person pronouns यह *yah*, वह *vah*, वे *ye*, and वे *ve* also show the oblique forms इस *is*, उस *us*, इन *in*, and उन *un* respectively when serving as demonstrative pronouns :

इस मेज पर कुछ किताबें पड़ी थीं। *is mez par kuch kitabẽ paRi thĩ.*
'There were some books lying on this table'.

उन कमरों में बहुत लोग खड़े थे। *un kamarõ mẽ bahut log khaRe the.*
'Many people were standing in those rooms'.

Sequences of Hindi personal pronouns followed by the postposition को *ko* may optionally be replaced by single word contractions :

मुझ <i>mujh</i>	+	को <i>ko</i>	becomes	मुझे <i>mujhe</i> ;
तुझ <i>tujh</i>	+	को <i>ko</i>	becomes	तुझे <i>tujhe</i> ;
इस <i>is</i>	+	को <i>ko</i>	becomes	इसे <i>ise</i> ;
उस <i>us</i>	+	को <i>ko</i>	becomes	उसे <i>use</i> ;
हम <i>ham</i>	+	को <i>ko</i>	becomes	हमें <i>hamẽ</i> ;
तुम <i>tum</i>	+	को <i>ko</i>	becomes	तुम्हें <i>tumhẽ</i> ;
इन <i>in</i>	+	को <i>ko</i>	becomes	इन्हें <i>inhẽ</i> ;
उन <i>un</i>	+	को <i>ko</i>	becomes	उन्हें <i>unhẽ</i> ;

Thus the sentence

उसको² कुछ पैसे दीजिये। *usko kuch paise dijiye.*
'Please give him some money'.

is equivalent to

उसे कुछ पैसे दीजिये। *use kuch paise dtjiye.*

There is no contraction of आप *āp* + को *ko*.

The pronoun 'कोई *kol* 'someone person or thing' (7.6) has the oblique form किसी *kisi*: e.g., कोई आदमी *kol ādmĩ* 'some one person or other', but किसी आदमी से *kisi ādmĩ se* 'from someone (or other)'. By contrast, the pronoun कुछ *kuch* does not have a special oblique form (e.g., कुछ लोग *kuch log* 'some people'; कुछ लोगों को *kuch logõ ko* 'to some people').

2. In careful written Hindi a sequence of a pronoun plus either a single-word postposition or the first word of a multi-word postposition is written together as a single word, e.g., मुझपर *mujhpar*, इसके लिये *iske liye*. This practice is followed in this volume.

8.5. ही *hi* and भी *bhi*

The Hindi particles ही *hi* and भी *bhi* are each used in a number of distinct syntactic functions, and can affect significant semantic alterations in the sentences in which they are employed. Although these words are not technically postpositions—they do not cause the words that precede them to be placed in the oblique case—they nevertheless are reminiscent of postpositions by forming tightly fused phrases with the words immediately preceding them.

The particle भी *bhi* is used in Hindi to include the referent of the word that precedes it in some specified group. This sense is often translated into English by any of the words *too*, *also*, or *even*:

राम भी हिन्दी बोलता है। *rām bhi hindī boltā hai.*
 'Ram also speaks Hindi'
 वह उस लड़की को भी देखता है। *vah us laṛkī ko bhi dekhtā hai.*
 'He sees that girl also'.

In the first of these two examples भी *bhi* serves to include Ram in the set of people who speak Hindi. In the second example the word includes "that girl" in the set of people whom the subject sees.

By contrast, ही *hi* is employed to exclude some person or entity from some set or other. This sense of exclusion is often rendered into English by the word 'only', although other words may be more appropriate in some contexts:

अमर ही माताजी को रुपये देता है। *amar hi mātājī ko rupaye detā hai.*
 'Only Amar gives Mother money'.
 घर में वे हिन्दी ही बोलते हैं। *ghar mē ve hindī hi bolte hāi.*
 'They speak only Hindi at home'.

The contrast between भी *bhi* and ही *hi* can be clearly seen in the following two sentences:

आगरे में दुकानदार भी साड़ियां बेचते हैं। *āgre mē dukāndār bhi sārīyā becte hāi.*
 'In Agra even shopkeepers sell saris'.
 आगरे में दुकानदार ही साड़ियां बेचते हैं *āgre mē dukāndār hi sārīyā becte hāi.*
 'In Agra only shopkeepers sell saris'.

Further uses of Hindi भी *bhi* and ही *hi* are discussed in 21.3, 23.4, and 30.4.

8.6. VOCABULARY

उर्दू	<i>urdū</i>	prop.f.the Urdu language	शुद्ध	<i>śuddh</i>	adj. pure, refined, Sanskritized (as in the expression शुद्ध हिंदी <i>śuddh hīdī</i> 'Sanskritized/pure Hindi')
कमीज	<i>kamīz</i>	n.f.shirt	आना	<i>ānā</i>	v.i. to come
कुरता	<i>kurtā</i>	n.m.kurta (a kind of loose fitting upper garment)	खरीदना	<i>kharīdnā</i>	v.t. to buy
खाना	<i>khānā</i>	n.m. food	खाना	<i>khānā</i>	v.t. to eat
गाना	<i>gānā</i>	n.m. song	गाना	<i>gānā</i>	v.t. to sing
गाहक	<i>gāhak</i>	n.m. customer	जाना	<i>jānā</i>	v.i. to go
चपाती	<i>capāti</i>	n.f. chapati (a kind of simple, thin fried bread, made from whole wheat flour)	जानना	<i>jānnā</i>	v.t. to know
			देखना	<i>dekhnā</i>	v.t. to look, see
दाल	<i>dāl</i>	n.f. lentils	देना	<i>denā</i>	v.t. to give
दुकानदार	<i>dukāndār</i>	n.m. shopkeeper	पहनना	<i>pahannā</i>	v.t. to put on, wear
धोती	<i>dhottī</i>	n.f. dhoti (a man's garment wrapped around the waist and covering the bottom half of the body)	बेचना	<i>becnā</i>	v.t. to sell
			बोलना	<i>bolnā</i>	v.t. to speak, say
पंजाबी	<i>pājābī</i>	prop. f. the Panjabi language; adj. Panjabi	लेना	<i>lenā</i>	v.t. to take
पैसा	<i>paisā</i>	n.m. 1/100 of a rupee; money	होना	<i>honā</i>	v.i. to be
पैसे	<i>paise</i>	n.m. pl. money, wealth	दोपहर को	<i>dopahar ko</i>	adv. in the afternoon
फल	<i>phal</i>	n.m. fruit	प्रति दिन	<i>prati din</i>	adv. every day
फलवाला	<i>phalvālā</i>	n.m. fruitseller	रात को	<i>rāt ko</i>	adv. at night
लखनऊ	<i>lakhnaū</i>	prop. m. Lucknow (the capital of Uttar Pradesh)	शाम को	<i>śām ko</i>	adv. in the evening
वाराणसी	<i>vārānāsī</i>	prop. f. Varanasi (= Benaras)	सुबह	<i>subah</i>	adv. in the morning
नया	<i>nayā</i>	adj. new (f. नई <i>naī</i>)	हाँ	<i>hā</i>	adv. yes
नीला	<i>nīlā</i>	adj. blue	कितने में	<i>kitne mē</i>	inter. for how much ?
पीला	<i>pīlā</i>	adj. yellow	भी	<i>bhī</i>	partl. indicating inclusion (v.8.5)
महंगा	<i>mahāgā</i>	adj. expensive	ही	<i>hī</i>	partl. indicating exclusion (v.8.5)
			सोलह	<i>solah³</i>	num. sixteen
			सत्तरह	<i>sattrah³</i>	num. seventeen
			अठारह	<i>aṭhārah³</i>	num. eighteen
			उन्नीस	<i>unnis</i>	num. nineteen
			बीस	<i>bis</i>	num. twenty

8.7. EXERCISES

8.7.1. Translate into English.

1. मुझपर *mujhpar*, तुझसे *tujhse*, हमपर *hampar*; 2. इस साड़ी पर *is sāRī par*, उस गाहक को *us gāhak ko*, उन फलों पर *un phalō par*; 3. लाल कुरते पर *lāl kurte par*, उन पीली साड़ियों पर *un pīlī sāRiyō par*; 4. राम ही *rām hī*, सीता भी *sītā bhī*, उसकी बहिन ही *uski bahin hī*, उसके पिता के मित्र भी *uske pitā ke mitra bhī*; 5. दुकानदारों को भी *dukāndārō ko bhī*, आगरे के गानों में ही *āgre ke gānō mē hī*; 6. उस गाने में *us gāne mē*, इन अच्छे गानों में *in acche gānō mē*, उन पंजाबी गानों में *un pājābī gānō mē*;

7. फलवाले के फल *phalvāle ke phal*, उन फलवालों के फल *un phalvālō ke phal*, वाराणसी के फलवालों के सब फल *vārāṇasī ke phalvālō ke sab phal*; 8. मैं जाता हूँ *māi ātā hū̃*, वह बेचता है *vah bectā hai*, हम देते हैं *ham dete hāi*, तुम जानती हो *tum jāntī ho*; 9. वह जाती थी *vah jātī thī*, दुकानदार जाता था *dukāndār jātā thā*, वे बोलती थीं *ve bolī thī*; 10. तू जाता होगा *tū jātā hogā*, वह खरीदती होगी *vah khartī hogī*, वह पहनता होगा *vah pahantā hogā*, हम खाती हैं *ham khātī hāi*.

8.7.2. Translate into Hindi.

1. In it, from them, to me, on you (fam.); 2. on this dhoti, in these fruit, from these customers; 3. from these girls, to those very good girls, on those expensive saris; 4. Madan too, only in Varanasi, only three songs, those blue kurtas also; 5. I (m.) buy, you (int.) come, she eats, they (m.) speak; 6. she used to take, he used to wear, they used to sell, I (f.) used to give; 7. he must (psmt.) know, they (f.) must (psmt.) eat, we (m.) must (psmt.) be, you (pol., f.) must (psmt.) sell; 8. how many saris?, how many blue kurtas?, on how many dhotis?; 9. eighteen customers and nineteen shirts, in the fifteen fresh and inexpensive chapatis; 10. very clean shirts, on those clean shirts, on those twenty very beautiful shirts.

8.7.3. Translate into English.

1. वाराणसी में लोग हिन्दी बोलते हैं। *vārāṇasī mẽ log hindī bolte hāi*. 2. वह दुकानदार बहुत सुन्दर साड़ियाँ बेचता है। *vah dukāndār bahut sundar sārīyā bectā hai*. 3. भारत में बहुत आदमी धोतियाँ पहनते हैं। *bhārat mẽ bahut ādmī dhotiyā pahante hāi*. 4. घर में वह अंग्रेजी ही बोलता था। *ghar mẽ vah āgrezī hī boltā thā*. 5. वह फलवाला कितने में फल बेचता है? *vah phalvālā kitne mẽ phal bectā hai*. 6. पिताजी पुराने गाने जानते होंगे। *pitāji purāne gāne jānte hōge*. 7. उसकी बेटी नये कुरते पहनती होगी। *uski beī naye kurte pahantī hogī*. 8. क्या आप उस दाल का दाम जानते हैं? *kyā āp us dāl kā dām jānte hāi*. 9. शाम को वह कितनी चपातियाँ खाता है? *sām ko vah kitnī capātiyā khātā hai*? 10. वे प्रति दिन भारतीय गाने गाते थे। *ve prati din bhāratīya gāne gāte the*.

8.7.4. Translate into Hindi.

1. Rani used to wear very beautiful saris. 2. He eats some lentils in the afternoon. 3. This girl used to come here from Pakistan. 4. These people must be very good friends. 5. Why don't they know Panjabi? 6. You (pol.) go (hab.) to school in the afternoon. 7. How many saris does she wear every day? 8. Mother gives us some lentils in the evening. 9. Many people speak Urdu in Lucknow. 10. The teacher gives the students books and pens. 11. They must (psmt.) buy food from that shop. 12. Why don't you speak Hindi at home?

CHAPTER 9

9.1. PROGRESSIVE VERB FORMS

The progressive (or continuous) aspect in Hindi is primarily employed to indicate actions or states of affairs that are thought of as drawn out or extended through time. The use of this aspect generally expresses the elongation or continuation of single actions or state of affairs rather than a series of discrete events of some kind.

Progressive verb forms in Hindi are formed by the addition of two verbal auxiliaries immediately after a verbal stem. The first auxiliary consists of the root रह- *rah-* followed by one of the three vowels -आ -*ā*, -ए -*e*, or -ई -*ī*. The choice among these three vowels is determined by the number and gender of the subject of the verb (i.e., -आ -*ā* with masculine singular subjects, -ए -*e* with masculine plural, and -ई -*ī* with feminine singular and feminine plural). The second auxiliary consists of a member of one of the sets of simple verb forms of होना *honā* 'to be' (v. 6.4, 7.1). The selection of a present, past, presumptive and subjunctive form of होना *honā* leads to the formation of present-progressive, past-progressive, presumptive-progressive, and subjunctive-progressive verb forms respectively. A synopsis of the various Hindi progressive aspectual-tenses, using forms of the verb जाना *jānā* 'to go' as examples, is given below.

Present-Progressive

		Masculine	Feminine
Singular	मैं <i>māi</i> तू/यह/वह <i>tū/yah/vah</i>	जा रहा हूँ <i>jā rahā hū̃</i> जा रही है <i>jā rahā hai</i>	जा रही हूँ <i>jā rahī hū̃</i> जा रही है <i>jā rahī hai</i>
	Plural	हम/आप/वे/वे <i>ham/āp/ye/ve</i> तुम <i>tum</i>	जा रहे हैं <i>jā rahe hāi</i> जा रही हो <i>jā rahe ho</i>

Past-Progressive

		Masculine	Feminine
Singular	मैं/तू/यह/वह <i>māi/tū/yah/vah</i>	जा रहा था <i>jā rahā thā</i>	जा रही थी <i>jā rahī thī</i>
Plural	हम/तुम/आप/वे/वे <i>ham/tum/āp/ye/ve</i>	जा रहे थे <i>jā rahe the</i>	जा रही थीं <i>jā rahī thī</i>

Presumptive-Progressive

	Masculine	Feminine	
Singular	मैं <i>māi</i> तू/यह/वह <i>tū/yah/vah</i>	जा रहा होऊँगा <i>jā rahā hoūṅā</i> जा रहा होगा <i>jā rahā hogā</i>	जा रही होऊँगी <i>jā rahi hoūṅī</i> जा रही होगी <i>jā rahi hogī</i>
Plural	हम/आप/वे/वे <i>hām/ap/ye/ve</i> तुम <i>tum</i>	जा रहे होंगे <i>jā rahe hōge</i> जा रहे होंगे <i>jā rahe hōge</i>	जा रही होंगी <i>jā rahi hōgī</i> जा रही होंगी <i>jā rahi hōgī</i>

Subjunctive-Progressive

	Masculine	Feminine	
Singular	मैं <i>māi</i> तू/यह/वह <i>tū/yah/vah</i>	जा रहा होऊँ <i>jā rahā hoū</i> जा रहा हो <i>jā rahā ho</i>	जा रही होऊँ <i>jā rahi hoū</i> जा रही हो <i>jā rahi ho</i>
Plural	हम/आप/वे/वे <i>hām/ap/ye/ve</i> तुम <i>tum</i>	जा रहे हों <i>jā rahe hō</i> जा रहे हो <i>jā rahe ho</i>	जा रही हों <i>jā rahi hō</i> जा रही हो <i>jā rahi ho</i>

Present-progressive verb forms are used to represent actions or states of affairs that are conceptualized as being extended in time and taking place in the present:

वाजपेयी जी उस कमरे में समाचारपत्र पढ़ रहे हैं। *vājpeyī jī us kamre mē samācārpatra paRh rahe hāi.*

'Mr. Vajpeyī is reading a newspaper in that room'.

लड़के गाने गा रहे हैं।

laRke gāne gā rahe hāi.

'The boys are singing songs'.

Present-progressive forms also are frequently employed in Hindi with future sense:¹

कल मैं दिल्ली जा रहा हूँ।

kal māi dillī jā rahā hū.

'I am going to Delhi tomorrow'.

Notice that the English translation of the above example also uses a progressive verb form (*am going*) to express the future. The use of progressive verb forms with future sense is analogous in Hindi and English.

The verb होना *honā* 'to be', when in the progressive, is used in the sense of the English verb 'to happen':

अब उसके घर में क्या हो रहा है?

ab uske ghar mē kyā ho rahā hai?

'What is happening in his house now?'

Past-progressive verb forms are used to represent actions or states of affairs that are conceptualized as being extended or drawn out in time and occurring in the past:

कल शाम को आपका भाई क्या कर रहा था?

kal sām ko āpkā bhāī kyā kar rahā thā?

'What was your brother doing yesterday evening?'

1. This is not, however, the only way to express future time in Hindi. Other means for indicating the future in Hindi are described in 8.2, 10.1, 12.2, and 13.2.

पुराने बाजार में बड़ा तमाशा हो रहा था । *purāne bāzār mẽ baRā tamāśā ho rahā thā.*

'There was a big event/spectacle going on in the old market'

[तमाशा *tamāśā* n. m. spectacle, big event]

Presumptive-progressive verb forms are used to indicate that an action or state of affairs is extended in time and presumed, but not directly known, to take place:

उसकी छोटी बहन नीला आगरे से आ रही होगी । *uski choṭī bahan nilā āgre se ā rahī hogī.*

'His younger sister Nila must be coming from Agra'. [नीला *Nilā prop f.*]

Subjunctive-progressive verb forms are discussed in 7.1 and 13.1.

9.2. OBJECTS OF VERBS OF MOTION

Hindi differs from English in an important way in its treatment of the objects of verbs of motion. Normally such objects are marked in English with the preposition *to* (e.g., 'he is going *to* the store/ *to* Delhi, *to* John's house, etc.'). In Hindi, when the object of a verb of motion refers to a place, it is ordinarily not marked by any word analogous to an English preposition. Thus where English would say "I am going to Delhi", Hindi says मैं दिल्ली जा रहा हूँ । *māi dillī jā rahā hū̃*. If the object of the verb of motion is a masculine Class I noun, it often is found in its oblique singular form, even though it is not followed by a postposition. Thus corresponding to the English sentence "I am going to Agra" one encounters both:

मैं आगरे जा रहा हूँ । *māi āgre jā rahā hū̃.*

and

मैं आगरा जा रहा हूँ । *māi āgrā jā rahā hū̃.*

If the object of the verb of motion is not a place, but rather a person, then the postposition के पास *ke pās* is employed :

वह दोपहर को स्कूल से राम के पास जाता है । *vah dopahar ko skūl se rām ke pās jātā hai.*

'He goes from school to Ram (i.e., Ram's presence) in the afternoon'.

The postposition तक *tak* is employed with objects of verbs of motion in the sense of "as far as, up to." This postposition clearly marks a limit or terminus of the act of motion.

मैं नये बाजार तक जा रहा हूँ । *māi naye bāzār tak jā rahā hū̃.*

'I am going as far as the new market'.

9.3. OBLIQUE FORMS OF क्या *kyā* AND कौन *kaun*

The interrogative pronoun क्या *kyā* 'what' and कौन *kaun* 'who', when followed by postpositions, occur in special oblique forms. These pronouns, distinct in their direct case, share identical oblique case forms. The oblique singular form of both क्या *kyā* and कौन *kaun* is किस *kis* and the oblique plural form is किन *kin*:

वह आदमी किसपर बैठा है ? *vah ādmī kispar baiṭhā hai?*

'On what is that man sitting?'

पिताजी पैसे किसको दे रहे हैं ? *pitāji paise kisko de rahe hāi?*

'To whom is Father giving the money?'

वे लोग किन भाषाओं में बोल रहे हैं ? *ve log kin bhāṣāō mẽ bol rahe hāi?*

'In what languages are those people speaking?'

CHAPTER 10

10.1. PERFECTIVE VERB FORMS

The perfective aspect is employed in Hindi in order to characterize a verbal activity or state of affairs as having been completed. There are five sets of perfective forms in Hindi, the simple-perfective, the present-perfective, the past-perfective, the presumptive-perfective, and the subjunctive-perfective. Each of these five sets of aspectual-tense contains a form known as the perfective participle, derived by the modification of a verbal stem through the addition of one of a number of vowel suffixes. The perfective participle is made to agree in gender and number with the subject of the clause in which it appears. In forms of the simple-perfective, the participle appears without any verbal auxiliary. In forms of the present, past, presumptive, and subjunctive perfective, the present, past, presumptive, and subjunctive forms of होना *honā* 'to be' respectively are employed as auxiliaries.

The perfective participle is formed by the addition of one of the four "adjectival" endings -आ -*ā*, -ए -*e*, -ई -*ī*, and -ई -*ī* directly after the verbal stem. The choice of one of those vowels is determined by the number and gender of the subject of the clause [i.e., -आ -*ā* with m.s. subjects, -ए -*e* with m.pl., -ई -*ī* with f.s., and -ई -*ī* with f.pl.]. Thus from the verb गिरना *girnā* 'to fall' can be formed गिरा *girā* (m.s.), गिरे *gire* (m.pl.), गिरी *giri* (f.s.), and गिरी *giri* (f.pl.) as alternate versions of the perfective participle.

A full paradigm of the various perfective forms of गिरना *girnā* 'to fall' is given below :

Simple-Perfective

		Masculine	Feminine
Singular		गिरा <i>girā</i>	गिरी <i>giri</i>
Plural		गिरे <i>gire</i>	गिरी <i>giri</i>

Present-Perfective

		Masculine	Feminine
Singular	मैं <i>māi</i> तू <i>tū</i> / यह <i>yah</i> / वह <i>vah</i>	गिरा हूँ <i>girā hūi</i> गिरा है <i>girā hai</i>	गिरी हूँ <i>giri hūi</i> गिरी है <i>giri hai</i>
Plural	हम <i>ham</i> / आप <i>āp</i> / ये <i>ye</i> / वे <i>ve</i> तुम <i>tum</i>	गिरे हूँ <i>gire hūi</i> गिरे हो <i>gire ho</i>	गिरी हूँ <i>giri hūi</i> गिरी हो <i>giri ho</i>

Past-Perfective

	Masculine	Feminine
Singular	गिरा था <i>girā thā</i>	गिरी थी <i>giri thī</i>
Plural	गिरे थे <i>gire the</i>	गिरी थीं <i>giri thī</i>

Presumptive-Perfective

		Masculine	Feminine
Singular	मैं <i>māi</i> तू <i>tū</i> /वह <i>yah</i> /वह <i>vah</i>	गिरा होऊँगा <i>girā hoūṅā</i>	गिरी होऊँगी <i>giri hoūṅī</i>
		गिरा होगा <i>girā hogā</i>	गिरी होगी <i>giri hogī</i>
Plural	हम <i>ham</i> /आप <i>āp</i> /ये <i>ye</i> /वे <i>ve</i> तुम <i>tum</i>	गिरे होंगे <i>gire hōṅe</i>	गिरी होंगी <i>giri hōṅī</i>
		गिरे होंगे <i>gire hōṅe</i>	गिरी होंगी <i>giri hogī</i>

Subjunctive-Perfective

		Masculine	Feminine
Singular	मैं <i>māi</i> तू <i>tū</i> /वह <i>yah</i> /वह <i>vah</i>	गिरा होऊँ <i>girā hoū</i>	गिरी होऊँ <i>giri hoū</i>
		गिरा हो <i>girā ho</i>	गिरी हो <i>giri ho</i>
Plural	हम <i>ham</i> /आप <i>āp</i> /ये <i>ye</i> /वे <i>ve</i> तुम <i>tum</i>	गिरे हों <i>gire hō</i>	गिरी हों <i>giri hō</i>
		गिरे हो <i>gire ho</i>	गिरी हो <i>giri ho</i>

There are several peculiarities with regard to the formation and use of the perfective aspect in Hindi. The treatment of transitive verbs in this aspect (11.1) is distinct from that of intransitives in a number of regards. There are a few verbs whose perfective participles are irregular and need to be memorized by students. And, lastly, there are a number of minor spelling adjustments that are employed in the written versions of some perfective verb forms.

The spelling irregularities observed in the formation of Hindi perfectives concern verbs whose stem end in vowels. In cases where the stem ends in any of the vowels -आ-*ā*, -ए-*e*, or -ओ-*o*, the glide -य- *-y-* is inserted before the masculine singular ending -आ-*ā*. This -य- *-y-* is also optionally employed before the masculine plural termination -ए-*e*. The various forms of the perfective participles of आना *ānā* 'to come', खेना *khenā* 'to row' and सोना *sonā* 'to sleep, to go to sleep' are thus as follows :

आना *ānā*: आया *āyā*/आए *āe* or आये *āye*/आई *ai*/आई *ai*;

खेना *khenā*: खेयाँ *kheyā* | खेये¹ *kheye* | खेई *khei* | खेई *khei*;

1. The form *खेए *khee* is not however, permitted. This is most likely due to an avoidance of the sequence -ए-*e* + ए-*e*.

सोना *sonā*: सोया *soyā*/ सोए *soe*/ or सोये *soye*/सोई *soī*/सोई *soī*.

Stems ending in -ई -*i* form their perfective participles on the following model :

पीना *pinā* 'to drink, to smoke' : पिया *piyā*/पिए *pie* or पिये *piye*/पी *pi*/पीं *pī*

सीना *sinā* 'to sew' : सिया *siyā*/सिए *sie* or सिये *siye*/सी *si*/सीं *sī*.

Stems ending in -ऊ -*ū* shorten this vowel to उ- *u-* before the vowel terminations of the perfective participle :

चूना *cūnā* 'to leak, ooze' : चुआ *cuā*/चुए *cue*/चुई *cui*/चुई *cuī*.

A small number of Hindi verbs have irregular perfective participles. Among intransitive verbs the most important irregular forms are as follows :

जाना *jānā* 'to go' : गया *gayā*/गए *gae* or गये *gaye*/गई *gai*/गई *gai*;

होना *honā* 'to be, come to be, happen' : हुआ *huā*/हुए *hue*/हुई *hui*/हुई *hui*.

One last peculiarity concerning the Hindi perfective is to be observed in the feminine plural forms of the present, past, presumptive, and subjunctive perfectives. It was stated earlier that the feminine plural form of the perfective participle shows the termination -ई -*i*. Note, however, that when followed by a form of होना *honā* in which plurality is overtly indicated by nasalization (i.e., as in है *hāī*, थीं *thī*, होंगी *hōngī*, or हों *hō*), the termination loses its nasality and becomes ई *i*. This tendency to mark 'feminine plurality' by nasalization only once in a multi-word verb form is observed in many other places throughout the grammar of Hindi.

The simple-perfective is used to indicate an action that is conceptualized as having been completed.

मैं कल ही बंबई गई । *māi kal hī bābai gai.*

'I went to Bombay only yesterday'.

शर्माजी पिताजी के साथ घर से निकले । *śarmāji pitāji ke sāth ghar se nikale.*

'Mr. Sharma came out of the house together with Father'.

As most completed actions are assumed to have taken place in the past, the simple perfective often functions as a simple past tense :

आपने तब क्या किया ? *āpne tab kyā kiyā ?*

'What did you do then ?'

वह घर पहुंचा । *vah ghar pahūcā.*

'He arrived home'.

The simple-perfective is occasionally used to indicate a future action that is conceptualized as, for all practical purposes, already completed :

अभी आया । *abhi āyā.*

'I'm coming/I'll come right away'.

The present-perfective is used in Hindi to indicate an action or state of affairs that has already been completed, but whose effect is still felt in the present :

लक्ष्मणजी दुकान से आये हैं । *lakṣmaṇji dukān se āye hāi.*

'Lakshman has come from the store'.

CHAPTER 13

13.1. THE SUBJUNCTIVE

Subjunctive forms can be constituted in Hindi by the addition of certain suffixes directly after the verbal stem. These suffixes are -ऊँ- *ū* in the first person singular, -ए *-e* in the second and third persons singular, -ओ *-o* in the second person plural familiar, and -एँ- *-ē* in the first and third persons plural and in the second person plural polite. Thus from जाना *ānā* 'to come' and कहना *kahnā* 'to say' can be formed the following subjunctive forms :

1. sg. मैं <i>māi</i> 2. sg. तू <i>tū</i> 3. sg. यह <i>yah</i> वह <i>vah</i>	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; padding: 2px;">आऊँ <i>āū</i></td> <td style="width: 50%; padding: 2px;">कहूँ <i>kahū</i></td> </tr> <tr> <td style="padding: 2px;">आएँ <i>āē</i></td> <td style="padding: 2px;">कहेँ <i>kahe</i></td> </tr> </table>	आऊँ <i>āū</i>	कहूँ <i>kahū</i>	आएँ <i>āē</i>	कहेँ <i>kahe</i>	1. pl. हम <i>ham</i> 2. pl.fam.तुम <i>tum</i> pol.आप <i>āp</i> 3. pl. ये <i>ye</i> वे <i>ve</i>	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; padding: 2px;">आएँ <i>āē</i></td> <td style="width: 50%; padding: 2px;">कहेँ <i>kahē</i></td> </tr> <tr> <td style="padding: 2px;">आओ <i>āo</i></td> <td style="padding: 2px;">कहो <i>kaho</i></td> </tr> <tr> <td style="padding: 2px;">आएँ <i>āē</i></td> <td style="padding: 2px;">कहेँ <i>kahē</i></td> </tr> </table>	आएँ <i>āē</i>	कहेँ <i>kahē</i>	आओ <i>āo</i>	कहो <i>kaho</i>	आएँ <i>āē</i>	कहेँ <i>kahē</i>
आऊँ <i>āū</i>	कहूँ <i>kahū</i>												
आएँ <i>āē</i>	कहेँ <i>kahe</i>												
आएँ <i>āē</i>	कहेँ <i>kahē</i>												
आओ <i>āo</i>	कहो <i>kaho</i>												
आएँ <i>āē</i>	कहेँ <i>kahē</i>												

In the subjunctive होना *honā* 'to be', लेना *lenā* 'to take', and देना *denā* 'to give' show the following irregular forms :

		होना <i>honā</i>	लेना <i>lenā</i>	देना <i>denā</i>	
Sing.	मैं <i>māi</i> तू <i>tū</i> यह <i>yah</i> वह <i>vah</i>	होऊँ <i>hoū</i> (or हूँ <i>hū</i>) हो <i>ho</i>	लूँ <i>lū</i> ले <i>le</i>	दूँ <i>dū</i> दे <i>de</i>	
	Plural	हम <i>ham</i> तुम <i>tum</i> आप <i>āp</i> ये <i>ye</i> वे <i>ve</i>	हों <i>hō</i> हो <i>ho</i> हों <i>hō</i>	लें <i>lē</i> लो <i>lo</i> लें <i>lē</i>	दें <i>dē</i> दो <i>do</i> दें <i>dē</i>

Stems ending in -ई *-ī* and -ऊ *-ū* shorten these vowels to -इ *-i* and -उ *-u* before the various vowel endings of the subjunctive (e.g., पीऊँ *piū*, पीएँ *piē*, etc. from पीना *pinā* 'to drink/smoke'; छूऊँ *chūū*, छूएँ *chūē*, etc. from छूना *chūnā* 'to touch').

Occasionally, the endings -य *-y* and -यै *-yāi* are seen in written Hindi instead of -ए *-e* and -एँ *-ē* (e.g. जाय *jāy* and जायँ *jāyāi* for जाएँ *jāē* and जाएँ *jāē*). In addition, the element -व *-v-* is at times inserted between a stem final vowel and the subjunctive endings -ए *-e* and -एँ *-ē* (e.g., आवे *āve* and आवेँ *āvē* for जाएँ *jāē* and जाएँ *jāē*). All of these usages are,

however, considered archaic or dialectal and are avoided in the standard written language.

The primary function of the subjunctive is to represent activities or states of affairs as hypothetical, imaginary, desired, contingent, or speculative, but not directly asserted to take place. Examples of such usages are given below :

मैं चाहती हूँ कि हम उसके साथ जाएँ। *māi cāhti hūi ki ham uske sāth jāē.*

'I want us to go with him/her'.

हो सकता है कि वे हम पर आक्रमण करें। *ho saktā hai ki ve hampar ākramaṇ karē*

'It's possible that they will attack us'.

यह संभव है कि वह दूसरी कक्षा में पढ़े। *yah sābhav hai ki vah dūsri kakṣā mē paRhe.*

'It's possible that he/she will study in the second grade'.

मेरी इच्छा है कि आप उसकी पुस्तक पढ़ें। *meri icchā hai ki āp uski pustak paRhē.*

'I want you to read his/her book'. (literally/'my wish is that you might read his/her book').

Subjunctive verb forms are particularly common in 'if...then' constructions:

यदि/अगर तुम मेरी मदद करो तो मैं तुमको अपना मित्र समझूँगा।

yadi/agar tum meri madad karo to māi tumko apnā mitra samajhūngā.

'If you help me I will consider you my friend'.

The use of the subjunctive is correlated in Hindi with the presence of certain words, phrases, or constructions. For instance, the conjunctions जैसे *jaise* 'as if' and मानों *mānō* 'as if' tend to be followed by clauses showing subjunctive verb forms:

वह बोलता है जैसे/मानों उसके शत्रु इसी शहर में हों। *vah boltā hai jaise/mānō uske śatru isī śahar mē hō.*

'He speaks as if his enemies were in this very city'.

The conjunction कहीं...न *kahl...na* 'lest' similarly occurs in conjunction with subjunctive verb forms:¹

देखना कहीं तुम भी एक दिन बीमार न हो जाओ।

dekhnā kahl tum bhī ek din bīmār na ho jāō.

'Watch out lest you fall sick yourself some day'.

The subjunctive is also commonly employed in Hindi in order to make requests and exhortations of various kinds :

चलें। *calē.* 'Let's go'.

कुछ काफ़ी पिएँ। *kuch kāfi piē ?* 'Would you like some coffee?'

Another important use of the subjunctive is in indicating the obligation or necessity to do something. Thus usage is exceedingly common in questions :

मैं क्या करूँ ? *māi kyā karū ?* 'What should I do?'

वह कब आए ? *vah kab āē ?* 'When should he/she come ?'

हम क्या कहें ? *ham kyā kahē ?* 'What should/can we say ?'

1. The marker न *na* (rather than नहीं *nahl*) is used in expressing the negative in virtually all subjunctive expressions.

The subjunctive is also to be found in statements of congratulations and greeting, as well as in formulaic expressions of different kinds :

- (आपको) नये वर्ष की बधाई हो । (āpko) naye varṣ kī badhāī ho !
 'Happy New Year (to you) ! [cf. बधाई badhāī n.f. greeting]
 भारत की जय हो । bhārat kī jay ho!
 'Victory to India !' [cf. जय jay n.f. victory]

As was mentioned in earlier chapters (8.1, 8.2, 9.1, 10.1, 11.1), the subjunctive forms of the copula होना honā are employed together with other suffixes or auxiliaries in forming subjunctive-habitual, subjunctive-progressive, and subjunctive-perfective aspectual tense. Illustrations of the use of these constructions are given below.

Subjunctive-Habitual	{	हो सकता है कि वह बंगाली समझती हो । ho saktā hai ki vah bāgālī samajhti ho. 'It is possible that she understands Bengali'.
		ऐसा लगता है कि वह किसी बड़े शहर में रहता हो । aisā lagtā hai ki vah kisi baRe śahar mē rahtā ho. 'It seems that he lives in some large city or other'.
Subjunctive-Progressive		अगर वह खेत में काम कर रहा हो तो उससे मत बोलो । agar vah khet mē kām kar rahā ho to usse mat bolo. 'Don't speak to him if he is working in the field'.
Subjunctive-Perfective		संभव है कि वह अभी पटना से पहुंचा हो । sābhav hai ki vah abhī paṭnā se pahūcā ho. 'It is possible that he has just arrived from Patna'.

In the first two of the above examples the verbs refer to general or characteristic activities and so are placed in the habitual aspect. Because these activities are only possible and apparent, as opposed to actual or definite, subjunctive forms of the copula होना honā are employed. In the third example the activity of working is conceptualized as both in progress and hypothetical, hence the subjunctive-progressive is used. In the last example the action of arriving is viewed as complete, but only in a hypothetical or possible world. In this example the use of the subjunctive, as opposed to present, past, or presumptive, perfective has been dictated by the presence of the phrase संभव है कि... sābhav hai ki....

13.2. THE FUTURE

Future verb forms in Hindi are identical to subjunctive forms, but with the addition of the suffix -गा/-गे/-गी -gā/-ge/-gī. The choice among the alternates of this suffix is determined by the number and gender of the subject (i.e., -आ -ā with m.s. subjects, -ए -e with m. pl., and -ई -ī with feminine, whether s. or pl.). Thus from आना ānā 'to come' and कहना kahnā 'to say' can be formed the following paradigms:

		Masculine	Feminine
Singular	मैं māī	आऊंगा āūgā कहूंगा kahūgā	आऊंगी āūgī कहूंगी kahūgī
	तू tū	आएगा āegā कहेगा kahegā	आएगी āegī कहेगी kahegī
	यह yah		
	वह vah		

इस महीने में कैसा मौसम होना चाहिए ?

'What sort of weather ought there to be in this month ?'

तुमको प्रति दिन संस्कृत में कुछ-न-कुछ लिखना चाहिए ।

'You ought to read something or other in Sanskrit every day.'

[cf. कुछ-न-कुछ 'something or other'.]

उसको अपने परिवार के साथ यहाँ आना चाहिए ।

'He/she ought to come here with his/her family'.

Here too चाहिए can be expanded with a following simple past tense form of होना. When this occurs the entire construction signifies that X ought to have carried out the activity denoted by the infinitive. This usage presupposes that X did not, in fact, carry out the activity :

उनको यहाँ आना चाहिए था ।

'They ought to have come here'.

तुम्हें इतना खाना नहीं खाना चाहिए था ।

'You ought not to have eaten so much food'.

In cases where the infinitive has a direct object, the infinitive is made to agree in number and gender with that direct object. The चाहिए element likewise agrees in number with the direct object. If there is a past tense simple form of होना also present, it agrees in number and gender with the direct object, but the चाहिए element invariably appears in its non-nasalized form :

उसको कुछ पुस्तकें खरीदनी चाहिएं ।

'He ought to buy some books'.

उसको कुछ नई पुस्तकें खरीदनी चाहिए थीं ।

'He ought to have bought some new books'.

उनको इतने पपीते नहीं खाने चाहिए थे ।

'They shouldn't have eaten so many papayas'.

If the direct object of the infinitive is followed by the postposition को, the infinitive and the past tense form of होना are masculine singular, while the चाहिए element is in its singular (i.e., non-nasalized) form :

राम को इन लड़कियों को नहीं देखना चाहिए था ।

'Ram ought not to have looked at these girls'.

Occasionally, चाहिए sentences are encountered in which the phrases denoting the desired action is transposed after the चाहिए element. The verb of the transposed clause, instead of being in its infinitival form, is generally in the subjunctive:

यह चाहिए कि वह आपसे मिलने जाए ।

'He/she ought to go to meet you'.

This last sentence is roughly synonymous with उसे आपसे मिलने जाना चाहिए ।

17.2. INFINITIVE+होना

Very similar to the construction X को Y चाहिए is another construction having the form X को Y होना, where the variable Y stands for an infinitive or infinitival phrase

अंधेरे में लड़की को नहीं देखा जा सकता था ।

'The girl couldn't be seen in the darkness'.

is an acceptable alternate of अंधेरे में लड़की नहीं देखी जा सकती थी ।

Passive sentences in which the जाना auxiliary is placed in its subjunctive form are exceedingly common in Hindi. These constructions offer a polite means of making requests or offers of various kinds :

कुछ चाय पी जाए ?

'Would you like some tea ?' (literally 'should some tea be drunk ?') [cf. चाय n.f. tea]

कुछ संतरे खाए जाए ?

'Would you like some oranges ?'

The passive subjunctive sentence क्या किया जाए ! 'What is to be done?' is commonly used rhetorically to indicate one's helplessness in unpleasant or difficult circumstances.

N.B. The passive in Hindi is not to be considered functionally equivalent to the English passive, particularly with regard to the specification of the party who carries out the verbal activity. The Hindi passive tends to be frequent where specification of location, time, or manner are also present (e.g., in expressing the senses of the English sentences 'Hindi is spoken in the market/on such occasions/very carefully', etc.). When to this is added the specification of the doer of the action, the resulting sentence has a forced quality to it. This additional information tends to be given only for emphatic or stylistic purposes, or in responding to questions that are themselves posed in the passive voice.

There is to be found in Hindi another use of passive verb forms that is quite distinct from the use outlined above. This construction is not limited to transitive verbs, and is, indeed, often found with intransitive verbs in the negative. This usage indicates the inability of some party (marked by से) to carry out some verbal activity:

कल रात को उससे सोया नहीं गया ।

'He couldn't sleep last night'.

यह देखकर उससे नहीं रहा गया ।³

'When he/she saw this he/she was beside him/herself (in anger)'.

यह बड़ी अफसोस की बात है कि उनसे आया नहीं जाएगा ।

'Unfortunately, they will not be able to come'.

When जाना is used as the main verb in this construction it appears in the form जाया in place of the expected simple perfective form गया :

मुझसे नहीं जाया गया ।

'I was not able to go'.

3. रहना when appearing in this construction has the idiomatic sense of 'to be beside oneself in anger, frustration, or disgust'.

needed the book, the female servant needed the salt, rain was needed here, the neighbor needed the help; 3. I ought to cook, you (pol.) ought to be happy, they ought to speak Hindi, she ought to flee; 4. he ought not to have spoken, I ought to have drunk, we ought to have cooked, Father ought to have repeated; 5. (use infinitive+होना) he has to laugh, we had to speak, people have to wear, she must have to work; 6. (use infinitive+पड़ना) I will have to flee, she had to abandon, they (hab.) have to tell, you (fam.) will have to close; 7. a little water, a little bit of Panjabi, with (use से) a little bit of attention; 8. the book is (hab.) read, Hindi was (hab.) taught, food will be given, these clothes were cleaned; 9. (use passive) we couldn't see, he couldn't get up, the children couldn't understand; 10. (use passive subjunctive) what should be seen? what ought to be done? what questions should be asked?; 11. this kind of mango, that kind of important work, that sort of spice.

17.7.3. Translate into English

1. हिंदी भारत के बड़े-बड़े⁴ शहरों में बोली जाती है। 2. उस अवसर पर सब प्रकार के अच्छे खाने पकाए गए। 3. वह पुस्तक ध्यान से पढ़ी जानी चाहिए। 4. वहाँ पहुँच कर तरह-तरह⁵ के जरूरी काम किए जाएंगे। 5. नौकरानी को मिट्टी की कितनी चीजें चाहिए? 6. आलू अच्छी तरह पकाने के लिए किस तरह का मसाला चाहिए? 7. कहा जाता है कि कश्मीर भारत का सबसे सुन्दर स्थान है। 8. आपको उनकी बातें⁶ कितनी बार सुननी पड़ीं? 9. उनके सारे कागज खिड़की के बाहर फेंके गए। 10. भारत के बारे में अच्छी तरह सीखने के लिए उसकी पुरानी सड़कों भर घूमना-फिरना चाहिए। 11. उस बाजार में सब वस्तुओं की दुकानें देखी जा सकती हैं। 12. कल रात को बुझार लगने के कारण उससे सोया नहीं गया। 13. कमलेश को सब्जी में इतना नमक नहीं डालना चाहिए था।

17.7.4. Translate into Hindi

1. You (pol.) should speak only Hindi when you go to India (use कर and चाहिए). 2. Mr. Vajpeyi had to take his children to Calcutta last week. 3. In Pakistan the native fruit are considered the best (use passive of समझना). 4. How many potatoes did the female servant need? 5. You (fam.) ought not use (i.e., put) so much (use इतना) salt in your food. 6. He ought to have worn his sandals on that occasion. 7. The shopkeepers were compelled to sell their stores. 8. She had to work at the office over and over again. 9. What kind of sandals used to be sold in that market? 10. Much clarified butter was eaten with the bread. 11. Those people were seen in the market of the old city. 12. Panjabi has begun to be understood in those colonies (use बस्तियाँ) 13. It is inappropriate to do so much work in the hot season (i.e., so much work ought not be done in the hot season). 14. He couldn't come last week (use passive) because he had to go to the village.

4. बड़े-बड़े, 'very large'. For a discussion of the functions of the repetition (or 'reduplication') of linguistic forms v. 28.2.

5. तरह-तरह का 'all kinds of'.

6. उनकी बातें 'what they have to say'.

of these pairs are यद्यपि...तथापि and either अगच or हालांकि and any of फिर भी, तो भी, पर, or लेकिन :

यद्यपि हम अपने कार्यों में इन वस्तुओं का प्रयोग नहीं करते, तथापि वे बहुत उपयोगी वस्तुएं हैं।

'Those are very useful things even though we don't use them in our own work'

अगच मीनू बहुत कम मिठाई खाती है फिर भी वह आपकी बर्फी पसन्द करेगी।

Minu will like your barfi even though she doesn't eat sweets very much'.

[cf. बर्फी n.f. a kind of sweet made from dried milk]

हालांकि छवि यू० पी० का है तो भी/लेकिन/पर उसे हिंदी बिलकुल नहीं आती।

'Chavi doesn't know any Hindi at all even though he is from U.P.'³

23.1.3. Subordinating conjunctions with the sense 'so that'

The subordinating conjunctions ताकि and जिससे (कि) are used to indicate that some activity (i.e., that of the main clause) is carried out so that some other activity (i.e., that of the subordinate clause) might also be carried out or brought into effect. Normally the verb of the subordinate clause introduced by ताकि or जिससे (कि) has a subjunctive inflection :

सिंह साहब बाजार में रुके ताकि खाने को⁴ कुछ मिल जाए।

'Mr. Singh stopped in the market to get something to eat' [literally 'so that something to eat might be obtained'].

हम दुगुना काम करने लगे जिससे चाचाजी का घर जल्दी तैयार हो जाए।

'We started to do twice as much work so that uncle's house would get completed quickly'.

23.1.4. अर्थात् and यानी

The conjunctions अर्थात् and यानी are used to introduce paraphrases of that which has already been stated in a previous clause:

जानकी अधिक परिश्रमी स्त्री है अर्थात् वह औरत बहुत मेहनत करती है।

'Jānaki is a most industrious woman; that is to say, she does a lot of hard work'.

अर्थात् and यानी may also be used to provide paraphrases not only of entire clauses, but also of single words or small phrases within large clauses:

राम सरन के घर वाले अर्थात्/यानी उसकी पत्नी और दो बच्चे नहीं आ सके।

'The members of Ram Saran's, family, that is to say, his wife and two children, were not able to come'.

23.1.5. Constructions with चाहे

The conjunction चाहे is employed in a number of related, albeit semantically distinct, constructions. The pair चाहे...परन्तु has the sense 'regardless of the fact that...still'. Normally the clause in which चाहे appears is in the subjunctive :

3. Cf. 23.2 for a discussion of the use जाना to specify the ability to use a learned skill.

4. The postposition को is used frequently as a variant of के लिए after infinitives.

CHAPTER 24

24.1. CONDITIONAL SENTENCES

Conditional sentences are those that have the general sense 'if ... then'. These sentences normally consist of two basic components, an antecedent clause stating the conditions under which some action or state of affairs might occur, and a clause stating what might or will occur given the transpiring of the antecedent.

In formal Hindi, conditional sentences normally have the form यदि/अगर ... तो The verb of the antecedent clause is commonly in the subjunctive or future, less commonly in the present habitual, with the verb of the subsequent clause most generally in the future, although other verbal inflections are also encountered:

अगर सुनीता आए तो उसकी मदद करने कौन होगा ?

'If Sunita should come, who will be there to help her?'

यदि वहाँ जाने में ज्यादा समय लगे तो हम क्या करें ?

'What will we do if it takes longer to get there?'

अगर तुम बाजार से ताजे मसाले न खरीद लाओ तो सब्जियाँ कैसे पकाई जाएंगी ?

'How will it be possible to cook the vegetables if you don't bring fresh spices from the market?'

अगर आप यह उचित समझते हैं¹ तो मैं उनसे मिलने जरूर जाऊँगा ।

'I certainly will go to meet him/her if you think it appropriate'.

Often the verb of the antecedent clause is not in the simple subjunctive, but in one of the perfective aspectual-tenses:

यदि वह दिल्ली से कोई खास चीज लाया हो तो मुझे बुला लीजिए ।

'Please call me if he has brought anything special from Delhi'.

अगर बहादुर वहाँ के किसी गाँव में रहता हो तो उसका जीवन कफ़ी सख़्त होगा ।

'Bahadur's life must be very difficult if he lives in some village there'.

The relative pronoun जो is employed from time to time in place of यदि/अगर in introducing the antecedent clauses of conditional sentences:

जो तुम मेरे दोस्त हो तो मुझे गालियाँ क्यों देते हो ?

'Why do you curse me if you are my friend?'

In colloquial Hindi, verb forms of the simple perfective are often found in place of the subjunctive or future in the antecedent clause:

अगर वह यहाँ शिकायत करने आया तो बोलने नहीं दूँगा ।

'I won't let him speak if he comes here to complain'.

1. For this use of समझना v. 24.6.

2. हम उसको पैसा देंगे । + वह तुरन्त उसको खर्च करने बाजार चला जाएगा ।
3. तुम शहर की सैर करोगे । + तुम अपनी आँखों से शहर की मशहूर जगहें देख सकोगे ।
4. हम दोनों दिल्ली के हैं । + हम एक दूसरे को क्यों नहीं समझते ?
5. कोई तुमको गालियाँ देगा । + उसकी बातें न सुनो ।

24.8.2. Join each of the following pairs of sentences into a single contrary to fact conditional sentence following the pattern of the given example:

तुमने इतनी बड़ी बाची नहीं लगाई । + तुम इस बुरी हालत में नहीं हो → तुम इतनी बड़ी बाची नहीं लगाते तो इस बुरी हालत में नहीं होते ।

1. मेरे पास और पैसा था । + मैं उसकी मदद कर सका ।
2. हम शरीब नहीं हैं । + हमारे पास काफ़ी खाना है ।
3. तुम (f.) ने उसको गालियाँ दीं । + उसको गुस्सा आया ।
4. सरकार ने लोगों पर अधिक कर नहीं लगाया । + लोगों का जीवन इतना सकुट नहीं था ।

24.8.3. Translate into English

1. अपने को देखना, अपने आपको अमीर समझना, अपने पर क्रोध करना, अपने आपको गालियाँ देना; 2. एक दूसरे से सवाल पूछना, एक दूसरे को मारना, एक दूसरे को कण्ट देना, एक दूसरे की प्रशंसा करना; 3. आपस में खेलना, आपसी दोस्ती, परस्पर संबंध, आपस में बात करना; 4. टिकट, एक रुपये-वाला टिकट, चार बी रुपये-वाले टिकट ।

24.8.4. Translate into Hindi

1. to feed oneself, to teach oneself, to talk to oneself, to bathe oneself; 2. to look at one another, to speak to one another, to attack each other, to help each other; 3. to argue among oneself, mutual love, mutual hatred; 4. trip, trip to Pakistan, Mr. Sharma's trip to Pakistan, to make a separate trip to Pakistan.

24.8.5. Translate into English

1. (अगर) तुम इलाहाबाद जाने का निश्चय करो तो मुझे जरूर बताना । 2. (अगर) आप चाहें तो हम साथ-साथ देहात की सैर कर सकेंगे । 3. (यदि) वह फिर शिकायत करे तो शायद इस बार सफलता मिलेगी । 4. (यदि) ज्यादा ठंड लगे तो खिड़की बन्द कर लेना । 5. तुम मेरी बातें मानते तो इतनी मुसीबतें नहीं सहनी पड़तीं । 6. फ़िल्म इतनी जल्दी ख़त्म न होती तो गाड़ी पकड़ने में ज्यादा देर न होती । 7. रमेश की इच्छा थी कि कोई उसके स्थान पर आगे जाए, पर अंत में उसको स्वयं जाना पड़ा । 8. उनके बच्चे एक दूसरे को गालियाँ देते हैं । 9. राम ने उस लिफ़ाफ़े पर दो बीस पैसे-वाले टिकट लगा दिए । 10. तुम अपने को दूसरों से अच्छी क्यों समझती हो ? 11. उन तीन संतों का (—के लिए) कितना पैसा लगेगा ? 12. सरकार हम जैसे लोगों पर इतना कर क्यों लगाती है ? 13. दिन रात पढ़ने में मेरा जी नहीं लगता । 14. उन्हें कितनी देर तक एक दूसरे की प्रतीक्षा करनी पड़ी ? 15. मैं उनकी सुन्दर मुस्कुराहट न देखता तो मुझे उस समय की दोस्ती की याद नहीं आती ।

24.8.6. Translate into Hindi

1. We will take you to the market if you say [so]. 2. If she has arrived in Varanasi by now (use subjunctive perfective), she will have already met (use presumptive perfective) with Saroj. 3. We will stay at home if it rains tomorrow. 4. If it had rained yesterday we would have stayed at home. 5. If you know how to speak Hindi you would have been able to speak with more people. 6. How long will it take to reach Bombay?

The situation with regard to Hindi language dictionaries has improved considerably in the past few years, and there are many dictionaries that can be recommended to students. Among Hindi-English dictionaries, those by Bahri, Chaturvedi and Tiwari, and Mohan and Kapur are particularly useful. Pathak's Hindi-English dictionary, although widely available, is somewhat less acceptable for students than the works already named. Among English-Hindi dictionaries, that by Bulcke is probably still the best, although *The Oxford Progressive English-Hindi Dictionary* has many strengths. The advanced student of Hindi is well advised to obtain a Hindi-Hindi dictionary, with the बृहत् हिन्दी कोश (Kalika Prasad, et. al., eds.) particularly recommended. For those requiring an unabridged dictionary of Hindi giving extensive citations of the use of forms throughout the history of Hindi, the हिन्दी शब्दसागर (Shyamsundar Das, ed.) is indispensable. Often the student will, in the course of his study of Hindi, encounter idioms that are not glossed in standard dictionaries. The हिन्दी मुहावरर कोश, edited by Bholanath Tiwari, is a most helpful tool in tracking down the meanings of such idioms.

The student who wishes to acquire a mastery of the Hindi language cannot, of course, do so merely by reading pedagogical or reference works. Such works, while necessary, only provide a framework for beginning the systematic study of the language. Real mastery is an ongoing process, something that is attained through emersion in the language in its social context. For this it is necessary to speak, read, and write Hindi as much as possible. One can read edited materials or do programmed exercises for only so long. Conversational fluency is attained by speaking Hindi with native speakers of the language. The way to learn how to write Hindi is to write it as much as possible and to have one's own efforts corrected by someone fully literate in the language. And the way to improve one's reading ability in a language is to read. There is no shortage of things to read in Hindi. The sooner the student abandons edited materials and moves on to "real" Hindi the better. Magazines, newspapers, academic, literary, and popular books of all kinds, advertisements, pamphlets, encyclopedias, telephone directories, food wrappers, inserts in pharmaceutical packages, street signs, public notices, and countless other things are printed in Hindi throughout much of north India. My best advice to the student is to read widely in the various styles of the language and to read often. Only by so doing can any real fluency be attained and reading be changed from an act of tedium to one that gives pleasure.

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