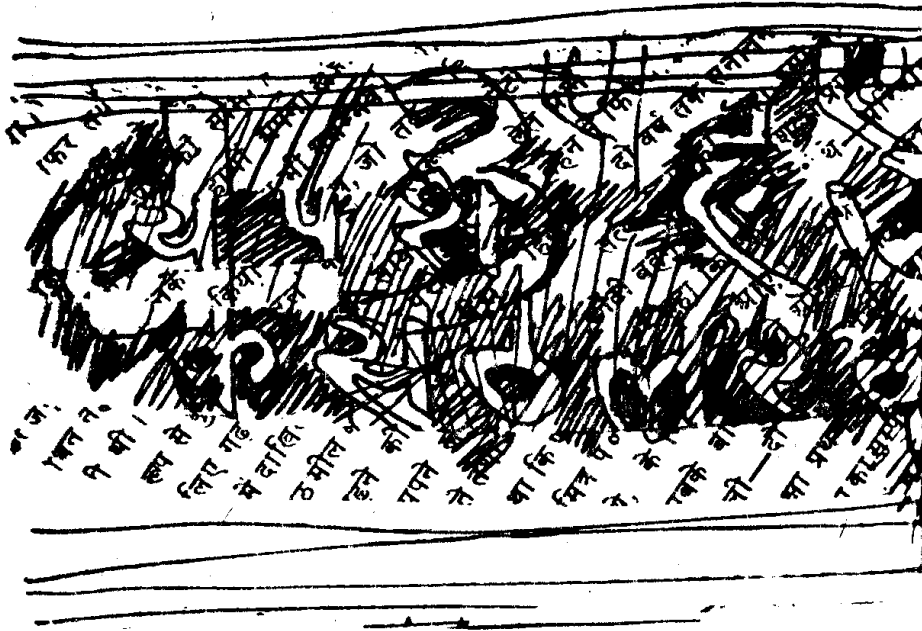


The easiest way to learn Hindi (or any other language) is to hear it spoken. This book, designed by a successful Hindi teacher to foreigners, creates an 'audio' effect for quicker grasp and assimilation. Rules of grammar have been explained only where absolutely necessary. A direct conversational style, with the help of a minimal vocabulary, phrases and sentences, makes learning Hindi effortless and pleasurable. Correct pronunciation is a difficult exercise, specially for tongues not accustomed to Devanagari script. Diacritical marks have been provided to indicate different sounds and accents. By repeated practice with the help of the book one can acquire a working knowledge of spoken and written Hindi—and then, if one prefers, pursue advanced study.

Mohini Rao, now editor in National Book Trust, has taught Hindi to foreigners for many years—at the American Embassy, and Hindi Institute run by herself. Her other field of specialisation is juvenile literature.

Teach Yourself Hindi



Hind Pocket Books

Mohini Rao

TEACH YOURSELF HINDI

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FOREWORD

There are several books on the subject of learning Hindi without a guide or a teacher. All that one can learn of a language from reading a book are the basic rules of grammar and a minimal vocabulary, phrases and sentences for everyday use.

The basic vocabulary needed by a person may vary according to his interest or occupation. I have tried to give in this book phrases and sentences used commonly. A minimal dictionary has also been added at the end. Rules of grammar have been explained only where absolutely necessary, for I believe that hearing a language constantly and attentively is the best way of learning it.

Knowledge of fundamental grammatical rules is of course necessary, but more important is to speak the language without inhibition. Mistakes will occur but they will get corrected in the process.

Hearing is important to help you correct your pronunciation and enunciation of words and phrases. A book, even the best one, can help only in a limited way if the language is not heard regularly.

Hindi is a phonetic language. It is written as it is spoken. Unlike English, there is no need to learn spellings. The reader is advised to learn the script from the beginning as it shortens the process of learning and also ensures correct pronunciation. There are some sounds in Hindi which cannot be reproduced accurately in the Roman script.

This book teaches you the spoken Hindi, popularly known as Hindustani which is a pleasant mixture of Hindi and Urdu words understood by all. The key to the pronunciation and the phonetic symbols should be followed as accurately as possible.

In the end I would like to add that the method adopted in this book is based on my own vast personal experience of teaching Hindi to foreigners, and it is an attempt only to teach the rudiments of the language.

I should be happy if this little book benefits foreigners and Indians who wish to learn Hindi the easy way.

New Delhi

Mohini Rao

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CHAPTER ONE

KEY TO PRONUNCIATION

Phonetic symbols

—This sign over a letter stands for a long \bar{a} sound. For example,

\bar{a} would be pronounced as aa.

would be pronounced as ee.

Mark the difference between a and \bar{a} ,
i and , u and \bar{u} .

Pronounce it loudly many times to get the desired result.

∞ This symbol over a letter denotes nasalized sound. For example, \bar{n} would be pronounced as n with a nasal sound and not as a separate consonant.

• A dot under a letter denotes the hard and aspirated form of a particular consonant. For example,

d (soft dental sound) as in $d\bar{a}l$ (lentils)

d (hard cerebral sound as in $d\dot{a}r$ (fear)

dh (soft aspirated form as in *dūdh* (milk))
ḍh (hard aspirated form as in *ḍholāk*
 (drum))

Vowels

There are twelve vowels in Hindi.

अ	<i>a</i>	as in <i>ultra</i>
आ	<i>ā</i>	as in <i>father</i>
इ	<i>i</i>	as in <i>ink, pink</i>
ई	<i>ī</i>	as in <i>feel, need</i>
उ	<i>u</i>	as in <i>pull, bull</i>
ऊ	<i>ū</i>	as in <i>moon, tool</i>
ए	<i>ē</i>	as in <i>ray, gay</i>
ऐ	<i>ai</i>	as in <i>angle</i>
ओ	<i>o</i>	as in <i>so, over</i>
औ	<i>au</i>	as in <i>college</i>
अं	<i>nga</i>	as in <i>hunger</i>
अः	<i>ah</i>	as in <i>ah</i>
अ		is also written as अ

Consonants

There are thirty-six consonants.

क	<i>ka</i>	as in <i>kite</i>
ख	<i>kha</i>	(aspirated <i>ka</i>)
ग	<i>ga</i>	as in <i>go</i>

घ	<i>gha</i>	(aspirated <i>ga</i>)
ङ	<i>nga</i>	a nasal sound as in <i>stung</i>
च	<i>cha</i>	as in <i>chair</i>
छ	<i>chha</i>	(aspirated <i>cha</i> .)
ज	<i>ja</i>	as in <i>jar</i>
झ	<i>jha</i>	(aspirated <i>ja</i>)
ट	<i>ṭa</i>	as in <i>talk</i>
ठ	<i>ṭha</i>	(aspirated <i>ṭa</i>)
ड	<i>ḍa</i>	as in <i>dog</i>
Ḍ	<i>ḍha</i>	(aspirated <i>ḍa</i>)
त	<i>ta</i>	this soft dental sound is not in the English language
थ	<i>tha</i>	soft aspirated form of <i>ta</i>
द	<i>da</i>	soft dental sound. Not found in English.
ध	<i>dha</i>	(aspirated <i>da</i>)
न	<i>na</i>	as in <i>nose</i>
प	<i>pa</i>	as in <i>pulp</i>
फ	<i>pha</i>	(aspirated <i>pa</i> .)
ब	<i>ba</i>	as in <i>bun</i>
भ	<i>bha</i>	(aspirated <i>ba</i> .)
म	<i>ma</i>	as in <i>mother</i>
य	<i>ya</i>	as in <i>yellow</i>

र *ra* as in rubber (r is always rolled)
 ल *la* as in lull
 व *va* as in verb
 श *sha* as in shudder
 ष *ṣha* Since the distinction between श and ष is very subtle, and the sound almost the same, both the letters are represented here by Roman letters *sha*. To mark the distinction in the written form a dot has been added under ṣ in the case of ष. श is a palatal sound and ष is cerebral. The beginners need not worry too much about this as the cerebral ष is not used often.

स *sa* as in sulk
 ह *ha* as in hunger
 क्ष *ksha* no equivalent sound in English
 त्र *tra* as in truck with a soft dental *t*.
 ज्ञ *jna* no equivalent sound in English.

Consonants at a glance

क	ख	ग	घ	ङ
<i>ka</i>	<i>kha</i>	<i>ga</i>	<i>gha</i>	<i>nga</i>

च	छ	ज	झ	ञ
<i>cha</i>	<i>chha</i>	<i>ja</i>	<i>jha</i>	<i>nya</i>
ट	ठ	ड	ढ	ण
<i>ṭ</i>	<i>ṭha</i>	<i>ḍa</i>	<i>ḍha</i>	<i>ṇa</i>
त	थ	द	ध	न
<i>ta</i>	<i>tha</i>	<i>da</i>	<i>dha</i>	<i>na</i>
प	फ	ब	भ	म
<i>pa</i>	<i>pha</i>	<i>ba</i>	<i>bha</i>	<i>ma</i>
य	र	ल	व	
<i>ya</i>	<i>ra</i>	<i>la</i>	<i>va</i>	
श	ष	स	ह	
<i>sha</i>	<i>ṣha</i>	<i>sa</i>	<i>ha</i>	
क्ष	त्र	ज्ञ		
<i>ksha</i>	<i>tra</i>	<i>jna</i>		

It would be noticed above that the two sets of consonants त थ द ध and ट ठ ड ढ have been represented by the same set of English consonants *t, tha, da* and *dha*. To mark the difference in the pronunciation the dental consonants त थ द ध have been represented by *ta, tha, da* and *dha* and the second set of cerebral consonants have a dot under them, as explained earlier in the paragraph on Phonetic Symbols. For example:

त	ta	थ	tha	द	da	ध	dha
ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha

It is important to understand this to help not only the correct pronunciation, but to be able to distinguish one sound from another, as two words like *dal* and *ḍal* have entirely different meanings. (*dal* means lentils and *ḍal* a branch of a tree.)

There are two more letters ङ and its aspirated form ञ which are used very often although they do not figure in the *varṇamālā* (alphabet). They will be written in the Roman script here as *ṅ* (ङ) and *ṅh* (ञ).

F and Z have been adapted into the Hindi alphabet. These sounds are acquired by adding a dot under फ *pha* and ज *ja*. For example:

फ	<i>pha</i>	<i>phal</i> (fruit)
फ़	<i>fa</i>	<i>fasal</i> (crop)
ज	<i>jā</i>	<i>jānā</i> (to go)
ज़	<i>za</i>	<i>zarūr</i> (certainly)

Aspirated and Unaspirated Consonants

There are aspirated and unaspirated

groups of consonants. The sound differs by the presence or absence of a puff of air after the initial consonant.

unaspirated		aspirated	
क	<i>ka</i>	ख	<i>kha</i>
ग	<i>ga</i>	घ	<i>gha</i>
च	<i>cha</i>	छ	<i>chha</i>
ज	<i>ja</i>	झ	<i>jha</i>
ट	<i>ṭa</i>	ठ	<i>ṭha</i>
ड	<i>ḍa</i>	ढ	<i>ḍha</i>
त	<i>ta</i>	थ	<i>tha</i>
द	<i>da</i>	ध	<i>dha</i>
प	<i>pa</i>	फ	<i>pha</i>
ब	<i>ba</i>	भ	<i>bha</i>

In English most of the consonants are pronounced with aspiration. It is therefore more difficult for English speaking people to pronounce correctly the soft dental or the unaspirated consonants. People speaking Slav or other European languages do not have this problem to that extent.

One of the most effective ways of being sure of pronouncing the aspirated and unaspirated consonant correctly is to hold a paper or a handkerchief in front of your mouth. When an aspirated conso-

त	<i>ta</i>	थ	<i>tha</i>	द	<i>da</i>	ध	<i>dha</i>
ट	<i>ṭa</i>	ठ	<i>ṭha</i>	ड	<i>ḍa</i>	ढ	<i>ḍha</i>

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ग	<i>ga</i>	घ	<i>gha</i>
च	<i>cha</i>	छ	<i>chha</i>
ज	<i>ja</i>	झ	<i>jha</i>
ट	<i>ṭa</i>	ठ	<i>ṭha</i>
ड	<i>ḍa</i>	ढ	<i>ḍha</i>
त	<i>ta</i>	थ	<i>tha</i>
द	<i>da</i>	ध	<i>dha</i>
प	<i>pa</i>	फ	<i>pha</i>
ब	<i>ba</i>	भ	<i>bha</i>

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One of the most effective ways of being sure of pronouncing the aspirated and unaspirated consonant correctly is to hold a paper or a handkerchief in front of your mouth. When an aspirated conso-

nant is pronounced the paper or the handkerchief will shake slightly. It will remain steady when a consonant is not aspirated. It is very important not only to know the difference while pronouncing, but also to know the difference while hearing.

The vowel a is inherent in each consonant, and that is why क has been written as *ka*. The a in a consonant is absent only when the consonant is combined with some other vowel or when it forms a conjunct with another consonant, e.g., when *ka* is combined with *t* it becomes *kt*.

The last three letters in the alphabet are compound consonants.

क्ष	<i>ksha</i>	is	ka+sha
त्र	<i>tra</i>	is	ta+ra
ज्ञ	<i>jna</i>	is	ja+na

Complete Varnamala (alphabet) at a glance

अ	आ	इ	ई	उ	ऊ	ए	ऐ
<i>a</i>	<i>ā</i>	<i>i</i>	<i>ī</i>	<i>u</i>	<i>ū</i>	<i>ē</i>	<i>ai</i>
ओ	औ	अः	अः				
<i>ō</i>	<i>au</i>	<i>ang</i>	<i>ah</i>				

क	ख	ग	घ	ङ	
<i>ka</i>	<i>kha</i>	<i>ga</i>	<i>gha</i>	<i>nga</i>	
च	छ	ज	झ	ञ	
<i>cha</i>	<i>chha</i>	<i>ja</i>	<i>jha</i>	<i>ña</i>	
ट	ठ	ड	ढ	ण	
<i>ṭa</i>	<i>ṭha</i>	<i>ḍā</i>	<i>ḍhā</i>	<i>ṇa</i>	
त	थ	द	ध	न	
<i>ta</i>	<i>tha</i>	<i>dā</i>	<i>dhā</i>	<i>na</i>	
प	फ	ब	भ	म	
<i>pa</i>	<i>pha</i>	<i>ba</i>	<i>bha</i>	<i>ma</i>	
य	र	ल	व	श	
<i>ya</i>	<i>ra</i>	<i>la</i>	<i>va</i>	<i>sha</i>	
ष	स	ह	क्ष	त्र	ज्ञ
<i>ṣha</i>	<i>sa</i>	<i>ha</i>	<i>ksha</i>	<i>tra</i>	<i>jna</i>

Vowel signs or mātrā

A vowel is written as a complete letter only when it is used in the beginning of a word. When it occurs in between a word it is combined with a consonant. This may be called the short form of a vowel, or a *mātrā* (vowel sign).

A vowel is pronounced alone but a vowel sign is pronounced together with a consonant. Each vowel is represented by a sign or *mātrā* as given below. It is also shown here how it is combined with a vowel in the script.

Vowel Sign or mātrā

*as combined with
a consonant*

example

अ (a) has no vowel sign as it is inherent in a consonant

आ	(ā)	।	क + आ = का <i>ka + ā = kā</i>	काला <i>kālā</i> (black)
इ	(i)	ि	क + इ = कि <i>ka + i = ki</i>	किताब <i>kitāb</i> (book)
ई	(ī)	ी	क + ई = की <i>ka + ī = kī</i>	कीमा <i>kīma</i> (mince meat)
उ	(u)	ु	क + उ = कु <i>ka + u = ku</i>	कुरता <i>kurta</i> (Indian shirt)
ऊ	(ū)	ू	क + ऊ = कू <i>ka + ū = kū</i>	कूद <i>kūd</i> (jump)

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ए	(e)		क + ए = के <i>ka + ē = kē</i>	केला <i>kēlā</i> (banana)
ऐ	(ai)		क + ऐ = कै <i>ka + ai = kai</i>	कैसा <i>kaisā</i> (how)
ओ	(ō)	ो	क + ओ = को <i>ka + ō = kō</i>	कोना <i>kōnā</i> (corner)
औ	(au)	ौ	क + औ = कौ <i>ka + au = kau</i>	कौन <i>kaun</i> (who)
अं	(ang)		क + अं = कं <i>ka = nga = kang</i>	कंघी <i>kānghī</i> (comb)

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Note: If the nasal sound comes in the end it will be marked by ँ, e.g., *kahañ*.

It would be a good exercise to write this out combining the mātrās with different consonants.

क	khā	ग	ga	घ	ghā	च	chā	छ	chhā	ज	ajā
ख	khī	गि	gi	बि	ghi	चि	chi	छि	chhi	जि	ji
खु	khū	गु	gu	बु	ghū	चु	chū	छु	chhū	जु	ju
खू	khū	गू	gū	बू	ghū	चू	chū	छू	chhū	जू	jū
खो	khē	गे	gē	बे	ghē	चे	chē	छे	chhē	जे	jē
खी	khī	गी	gī	बी	ghī	ची	chī	छी	chhī	जी	ji
खौ	khāi	गौ	gāi	बौ	ghāi	चौ	chāi	छौ	chhāi	जौ	jāi
खल	khāḥ	गं	gāḥ	बं	ghāḥ	चं	chāḥ	छं	chhāḥ	जं	jāḥ

And so on. This exercise would be of help particularly to those who are learning to read and write.

Conjunct Consonants

Now you know how a vowel is combined with a consonant.

A number of words in Hindi have two consonants combined. In such a case the first consonant is written incompletely and joined with the second consonant. For example, if two क are combined:

क + क = कक

Another way of joining two consonants is to add a stroke under the first letter. This may be easier until you have had a good practice in writing.

क + क = क्क

But it would be helpful to know the first method also since while reading that is the more likely form of conjuncts you will come across.

Consonants in Hindi are of two types:

- (i) those which have a vertical line in the end, and
- (ii) those which do not have a vertical line.

The following consonants come under the first type:

क	ख	ग	घ	च	ज	झ	ञ	ण	त	थ
क्	ख्		प	फ	ब	भ	म	य	ल	व
क्ख	ख्ख		क्क	क्फ	क्ब	क्भ	क्म	क्य	क्ल	क्व

The second type:

छ ट ठ ड ढ द र ह

When in a conjunct consonant the first letter has a vertical line, all you have to do is to drop the vertical line in the first letter. Example:

ग+व=ग्व

च+छ=च्छ

म+ब=म्ब

ल+ल=ल्ल

क and ऋ have a vertical line but they have a hook in the end. When combining them with another consonant the hook is left midway so that it may be joined with the second letter.

Example:

क+क=क्क

क+व=क्व

ऋ+ऋ=ऋऋ

ट, ठ, ड and ढ cannot be combined in either way. They are, therefore, joined to another consonant by adding a stroke under the first letter.

ट+ट=ट्ट

ट+ड=टड

Sometimes these four letters mentioned above are combined like this:

ट+ट=ट्ट

ट+ठ=ट्ठ

ड+ड=डड

But this way of writing is cumbersome and not attractive. It is better, therefore, to add a stroke to the first letter of the conjunct, ट्ट, ट्ठ, डड, etc.

Now a word about joining र to another consonant. Note these different forms.

कर्म *karma* act, action

क्रम *krama* order, sequence

कृपा *kripā* kindness

1. In the first instance, *karma*, *ra* comes before the last letter *ma*, and appears in the form of a hook on the top of the letter which follows it.

2. In the second example, *krama*, *ra* is joined to the first consonant *ka*, and is in the form of a stroke under it.

3. In the third word, *kripa*, *ra* and *i* are joined to *ka*. If *ra* is combined with *i* in a conjunct, it is symbolised as added under the consonant to which it is joined.

More examples:

धर्म	<i>dharma</i>	religion
सर्प	<i>sarpa</i>	snake
कृष्ण	<i>Krishna</i>	Krishna
ऋय	<i>Kraya</i>	buying
नृप	<i>nripa</i>	king

Please also note that the form कृ or नृ etc. are essentially from Sanskrit and used only in Sanskrit words which have been adopted in Hindi. If you were to write a word like British in Hindi the correct way of writing would be ब्रिटिश and not बृटिश

Joining क and त

क and त are joined as क्त. There is a change of style now, but when you see क्त you should know it is *cta* conjunct.

It has been mentioned earlier that every consonant has an *a* in it, but it has purposely been not added at the end of words ending in consonants to avoid mistakes in pronunciation. Sometimes names are pronounced with an *ā* ending even if there is *a* at the end of the last consonant. There cannot be a better example than the prevalent mispronunciation,

even by Indians, of Ashōka Hotel. It is now commonly pronounced as Ashōkā Hotel. Even those who know it is named after the great Hindu Emperor Ashōka, cannot help pronouncing it as Ashōka, with a long *ā* sound in the end. This pronunciation has come to stay. Those who pronounce it correctly find themselves in a minority! However, when two consonants occur in between a word, a *has* been introduced between them so that they are not mistaken as conjunct consonants.

Syntax

In Hindi the syntax is different from that of English. The verb in Hindi is placed always in the end of a sentence, for example:

I go to school will be in Hindi *mai skūl jātā hūn* (I to school go)

मेरा नाम राम है *mērā nām Rām hai*
My name Ram is

मेरा घर बड़ा है *mērā ghar baṛā hai*
My house big is

The preposition in Hindi is actually post-position. For example, in English it is said *the book is on the table*. In Hindi it would be

kitāb mēz par hai (book table on is). पर *par* (on) is placed after *mēz* (table) not before.

Similarly, *gilās mēn pānī hai* (glass in water is).

In an interrogative sentence the positions are as follows:

Where do you live?

āp kahān rahatē haiñ?

you where live?

A simple question is often indicated by the tone and not by changing the placement of the verb as it is done in English. For example *āpkā nām kyā hai?* (What is your name?) is clear as an interrogation as indicated by *kyā* (What). But in a sentence such as *āpkā nām Rām hai?* (Is your name Ram?) the question is indicated only by the tone

Sometimes the meaning is changed if the syntax is changed. For example,

āp kyā khāengē? (What will you eat?)

kyā āp khāengē? (Will you eat?)

CHAPTER TWO

NOUNS संज्ञा *Sangyā*

Gender (लिंग *linga*)

There are only two genders in Hindi—masculine ((*puling* पुलिंग) and feminine (*striling* स्त्रीलिंग). Gender is either based on sex (in the case of human beings and animals) or on usage. There are no hard and fast rules. According to the general rule, all words ending with the vowel *ā* are masculine and those ending with the vowel *ī* are feminine. Words ending in a consonant may be masculine or feminine. But there are many exceptions to the rule which you will learn as you go on. It may be pointed out here that the gender is the weakest point of Hindi grammar. This should not discourage learners as they should know at the very outset that if they take time in mastering

the gender in Hindi, it is because of the arbitrary rules of the grammar which are established more or less by usage. Some examples of common masculine and feminine nouns are given here:

Masculine Nouns ending with the sound ā

रुपिया	<i>rupiyā</i>	rupee
केला	<i>kēlā</i>	banana
संतरा	<i>santarā</i>	orange
कमरा	<i>kamārā</i>	room
लड़का	<i>laṛkā</i>	boy
बेटा	<i>bēṭā</i>	son

Masculine Nouns ending with a consonant:

घर	<i>ghar</i>	home or house
मकान	<i>makān</i>	house
मंदिर	<i>mandir</i>	temple
चावल	<i>chāval</i>	rice
फल	<i>phal</i>	fruit
फूल	<i>phūl</i>	flower

Exceptional masculine nouns which end with the vowel sound i

आदमी	<i>ādami</i>	man
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हाथी	<i>hāthī</i>	elephant
पानी	<i>pānī</i>	water
घी	<i>ghī</i>	clarified butter

पति	<i>pati</i>	husband
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Feminine nouns ending with the vowel sound

लड़की	<i>laṛkī</i>	girl
बेटी	<i>bēṭī</i>	daughter
पत्नी	<i>patnī</i>	wife
चीनी	<i>chīnī</i>	sugar
साड़ी	<i>sāṛī</i>	saree

Feminine nouns ending with a consonant

औरत	<i>aurat</i>	woman
कलम	<i>kalam</i>	pen.
किताब	<i>kitāb</i>	book
मेज़	<i>mēz</i>	table

Feminine nouns ending with the vowel sound ā

हवा	<i>havā</i>	wind, air
दवा	<i>davā</i>	medicine

The absence of a neuter gender may cause some confusion in the mind of the learners, e.g., while *chāval* (rice) is masculine, *roṭī* (bread) is feminine,

kān (ear) is masculine but *nāk* (nose) is feminine, *dānt* (teeth) is masculine but *jībh* (tongue) is feminine.

Nouns belonging to the same subject or of the same group like the different parts of the body, or different fruits or vegetables have different genders. As pointed out earlier, this can be learnt only through regular and uninhibited practice in speaking and attentive hearing.

In most cases a masculine noun can be converted into a feminine noun by changing the *ā* into *i* ending.

Examples:

Masculine		Feminine	
लड़का	<i>laṛkā</i>	लड़की	<i>laṛki</i>
बेटा	<i>bēṭā</i>	बेटी	<i>bēṭi</i>

Sometimes feminine gender is used to indicate the diminutive form of an object, e.g., थाल *thāl* (a big metal plate for eating) becomes थाली *thāli*; कटोरा *kaṭōrā* (a big bowl) becomes कटोरी *kaṭōri* (a small bowl).

Number (वचन *vachan*)

In the case of common nouns, the plural form is formed by the following rules :

i) Masculine nouns ending with *ā*

Singular	Plural
(एकवचन <i>ekvachan</i>)	(बहुवचन <i>bahuvachan</i>)
लड़का <i>laṛkā</i> (boy)	लड़के <i>laṛkē</i> (boys)
बेटा <i>bēṭā</i> (son)	बेटे <i>bēṭē</i> (sons)

ii) Masculine nouns ending with a consonant or any other vowel except *ā* do not change in the plural form

आदमी	<i>ādami</i>	man
चाकू	<i>chākū</i>	knife
सेब	<i>sēb</i>	apple
मकान	<i>makān</i>	house
फल	<i>phal</i>	fruit
फूल	<i>phūl</i>	flower

iii) Feminine nouns ending with *i* change into the plural form by adding *yañ* in the end, e.g.

Singular	Plural
लड़की <i>laṛki</i> (girl)	लड़कियां <i>laṛkiyañ</i> (girls)
बेटी <i>bēṭi</i> (daughter)	बेटियां <i>bēṭiyañ</i> (daughters)

iv) Feminine nouns ending with a consonant change into the plural form by adding *eñ* to the last consonant, e.g.

Singular	Plural
किताब <i>kitāb</i> (book)	किताबें <i>kitābeñ</i> (books)

औरत *aurat* (woman) औरतें *aurateñ* (women)

The gender and the number of the subject govern the qualifying adjective and the verb. The adjective and the verb also decline accordingly (explained in detail in the chapters on adjectives and verbs). Let us make some simple sentences.

यह लड़का है	<i>yah laṛkā hai</i>	This is a boy.
यह लड़की है	<i>yah laṛkī hai</i>	This is a girl.
यह लड़का सुन्दर है	<i>yah laṛkā sundar hai</i>	This boy is handsome.
यह लड़की सुन्दर है	<i>yah laṛkī sundar hai</i>	This girl is pretty.
यह लड़का छोटा है	<i>yah laṛkā chhōṭā hai</i>	This boy is small.
यह लड़की छोटी है	<i>yah laṛkī chhōṭī hai</i>	This girl is small.

Let us first get the construction of the sentence clear. *Yāh larka hai*, translated literally would mean *this boy is*. As explained in the beginning, the verb always comes at the end of a sentence

The adjective *sundar* did not change in the case of *larkī* as the word *sundar* ends with a consonant.

It does not decline with the number or gender. But the adjective *chhōṭā* became *chhōṭī* in the case of a girl because of the long *ā* ending. You will now understand how important the end sound is.

The auxiliary verbs *hai* (is) or *haiñ* (are) do not change with gender. Let us have some more sentences to make this point clear.

यह घर बड़ा है ।	<i>yah ghar baṛā hai.</i>	This house is big.
ये घर बड़े हैं ।	<i>yē ghar baṛē haiñ.</i>	These houses are big.
यह कमरा छोटा है ।	<i>yah kamrā chhōṭā hai.</i>	This room is small.
ये कमरे छोटे हैं ।	<i>yē kamrē chhōṭē haiñ.</i>	These rooms are small.
ये कमरे बड़े हैं ।	<i>yē kamrē baṛē haiñ.</i>	These rooms are big.
यह रोटी है ।	<i>yah rōṭī hai.</i>	This is a bread.
ये रोटियाँ हैं ।	<i>yē rōṭiyāñ haiñ.</i>	These are breads.
यह रोटी गरम है ।	<i>yah rōṭī garam hai.</i>	This bread is hot.
ये रोटियाँ गरम हैं ।	<i>yē rōṭiyāñ garam haiñ.</i>	These breads are hot.

यह रोटी गरम नहीं है । ये रोटियाँ गरम नहीं हैं ।	<i>yah rōṭī garam nahīn hai</i> <i>yē rōṭiyāṅ garam nahīn haiṅ.</i>	This bread is not hot. These breads are not hot.
पानी ठंडा है । पानी ठंडा नहीं है । कमरा गरम है । कमरा गरम नहीं है ।	<i>pānī thandā hai.</i> <i>pānī thandā nāhīn hai.</i> <i>kamarā garam hai.</i> <i>kamarā garam nahīn hai.</i>	The water is cold. The water is not cold. The room is hot. The room is not hot.

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Vocabulary

गरम	<i>garam</i>	hot, warm
नहीं	<i>nahīn</i>	not, no

ठंडा	<i>thandā</i>	cold
हैं	<i>haiṅ</i>	are

Articles

Note that there are no definite or indefinite articles in Hindi. Also note the placing of *nahīn* in the above sentences.

CHAPTER THREE

CASES AND CASE SIGNS

Declension

Masculine nouns ending in a consonant—singular.

नौकर ने	<i>naukar nē</i>	servant (nominative)
नौकर को	<i>naukar kō</i>	to the servant
नौकर से	<i>naukar sē</i>	from the servant
नौकर के लिए	<i>naukar kē liyē</i>	for the servant
नौकर का	<i>naukar kā</i>	of the servant.
यह काम नौकर ने किया	<i>yah kām naukar nē kiyā</i>	The servant did this work.
नौकर को काम दीजिए	<i>naukar kō kām dījiyē</i>	Give work to the servant.
नौकर से काम लीजिए	<i>naukar sē kām lījiyē</i>	Take work from the servant.
नौकर के लिए बहुत काम है	<i>naukar kē liyē bahut kām hai</i>	There is plenty of work for the servant.

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यह नौकर का काम है This is the servant's
yah naukar kā kām hai job.

Plural

नौकरों ने *naukarōñ nē*
 नौकरों को *naukarōñ kō*
 नौकरों से *naukarōñ sē*
 नौकरों के लिए *naukarōñ kē liyē*
 नौकरों का *naukarōñ kā*

नौकरों ने काम किया Servants did the
naukarōñ nē kām kiyā work.
 नौकरों को काम दीजिए Give work to the
naukarōñ kō kām dījiyē servants.
 नौकरों से काम लीजिए Take work from
naukarōñ sē kām lijiyē the servants.
 नौकरों के लिए बहुत काम है There is plenty of
naukarōñ kē liyē bahut work for the
kām hai servants.
 यह नौकरों का काम है This is servants'
yah naukarōñ kā kām hai job.

Masculine nouns ending in ā—Singular

लड़के ने *laṛkē nē*
 लड़के को *laṛkē kō*

लड़के से
 लड़के के लिए
 लड़के का

laṛkē sē
laṛkē kē liyē
laṛkē kā

लड़के ने काम किया
laṛkē nē kām kiya
 लड़के को काम दीजिए
laṛkē kō kām dījiyē
 लड़के से काम लीजिए
laṛkē sē kām lijiyē
 लड़के के लिए काम है
laṛkē kē liyē kām hai
 यह लड़के का काम है
yah laṛkē kā kām hai

The boy did the
 work.

Give work to the
 boy.

Take work from
 the boy.

There is work for
 the boy.

This is the boy's
 work.

Plural

लड़कों ने काम किया
laṛkōñ nē kām kiyā
 लड़कों को काम दीजिए
laṛkōñ kō kām dījiyē
 लड़कों से काम लीजिए
laṛkōñ sē kām lijiyē

The boys did the
 work.

Give work to the
 boys.

Take work from
 the boys.

लड़कों के लिए काम है
laṛkōñ kē liyē kām hai
 यह काम लड़कों का है
yah kām laṛkōñ kā hai

There is work for
 the boys.
 This is the boys' work.

Masculine nouns ending in i—Singular

आदमी ने
 आदमी को
 आदमी से
 आदमी के लिए
 आदमी का

ādamī nē
ādamī kō
ādamī sē
ādamī kē liyē
ādamī kā

आदमी ने काम किया
ādamī nē kām kiya
 आदमी को काम दीजिए
ādamī kō kām dījiye
 आदमी से काम लीजिए
ādamī sē kām lijiyē
 आदमी के लिए काम है
ādamī kē liyē kām hai
 यह आदमी का काम है
yah ādamī kā kām hai.

The man did the
 work.
 Give work to the
 man.
 Take work from
 the man.
 There is work for
 the man.
 This is the man's work.

Masculine nouns ending in u—Singular

गुरु ने

guru nē

गुरु को
 गुरु से
 गुरु के लिए
 गुरु का

guru kō
guru sē
guru kē liyē
guru kā

गुरु ने किताब दी
guru nē kitāb dī
 गुरु को किताब दीजिए
guru kō kitāb dījiyē
 गुरु से किताब लीजिए
guru sē kitāb lijiyē
 किताब गुरु के लिए है
kitāb guru kē liyē hai
 किताब गुरु की है
kitāb guru kī hai

The teacher gave
 the book.
 Give the book to
 the teacher.
 Take the book from
 the *guru*.
 The book is for the
guru.
 The book is *guru's*.

Plural

गुरुओं ने
 गुरुओं को
 गुरुओं से
 गुरुओं के लिए
 गुरुओं का

guruōñ nē
guruōñ kō
guruōñ sē
guruōñ kē liyē
guruōñ kā

गुरुओं ने किताबें दीं
guruōñ nē kitābēñ dī
 गुरुओं को किताबें दीजिए
guruōñ kō kitābēñ dījiyē

The teachers gave
 the books.
 Give the books to
 the teachers.

गुरुओं से किताबें लीजिए
guruōñ sē kitābēñ lijiyē

किताबें गुरुओं के लिए हैं
kitabēñ guruōñ kē liyē haiñ

Feminine nouns ending in 1—Singular

लड़की ने

लड़की को

लड़की से

लड़की के लिए

लड़की का

लड़की ने माला पहनी
lar̥ki nē mālā pahani

लड़की को माला दीजिए
lar̥ki kō mālā dijiyē

लड़की से माला लीजिए
lar̥ki sē mālā lijiyē

माला लड़की के लिए है
mālā lar̥ki kē liyē hai

माला लड़की की है
mālā lar̥ki kī hai

Plural

लड़कियों ने

Take the books
from the teachers.

The books are
for the teachers.

lar̥ki nē

lar̥ki kō

lar̥ki sē

lar̥ki kē liyē

lar̥ki kā

The girl wore the
garland.

Give the garland
to the girl.

Take the garland
from the girl.

The garland is for
the girl.

The garland is the
girl's.

lar̥kiyōñ nē

लड़कियों को

लड़कियों से

लड़कियों के लिए

लड़कियों का

लड़कियों ने मालाएं पहनीं

lar̥kiyōñ nē mālāēñ pahaniñ

लड़कियों को मालाएं दीजिए

lar̥kiyōñ kō mālāēñ dijiyē

लड़कियों से मालाएं लीजिए

lar̥kiyōñ sē mālāēñ lijiyē

मालाएं लड़कियों के लिए हैं

*mālāēñ lar̥kiyōñ kē liyē
haiñ*

मालाएं लड़कियों की हैं

mālāēñ lar̥kiyōñ kī haiñ

Feminine nouns ending in a consonant—Singular

औरत ने

औरत को

औरत से

औरत के लिए

औरत का

lar̥kiyōñ kō

lar̥kiyōñ sē

lar̥kiyōñ kē liyē

lar̥kiyōñ kā

The girls wore the
garlands.

Give the garlands
to the girls.

Take the garlands
from the girls.

The garlands are
for the girls.

The garlands are
of the girls.

aurat nē

aurat kō

aurat sē

aurat kē liyē

aurat kā

औरत ने माला पहनी
aurat nē mālā pahanī

The woman wore
the garland.

औरत को माला दीजिए
aurat kō mālā dijīyē

Give the garland
to the woman.

औरत से माला लीजिए
aurat sē mālā lijīyē

Take the garland
from the woman.

माला औरत के लिए है
mālā aurat kē liyē hai

The garland is for
the woman.

माला औरत की है
mālā aurat kī hai

The garland is the
woman's.

Rules to remember

1. When there is a suffix to a noun which is the subject, the form of the verb changes not according to the subject, but according to the gender and number of the object.
2. When there is no suffix to the noun which is the subject, the form of the verb changes according to the subject.
3. If a masculine noun ends in *ā*, the ending changes into *ē* when there is a suffix.
4. If a masculine noun ends in *ē* in the plural form, the ending changes into *ōñ* when there is a suffix to it.

5. Feminine noun in the singular number does not change its form even when there is a suffix.
6. Feminine noun in the plural form having *yāñ* ending, changes into *yōñ* ending if there is a suffix.
7. Feminine nouns ending in a consonant or any other vowel in the plural, change into *ōñ* ending if there is a suffix.

CHAPTER FOUR

PRONOUN सर्वनाम *Sarvanam*

Personal Pronoun

First Person: मैं *māin* I (M&F)
हम *hām* we
(pronounced as hum)
हम लोग *ham lōg* we people

(*lōg* is sometimes added to clarify the plurality)

Second Person: तुम *tum* you (M&F)
तुम लोग *tum lōg* you people
(M&F)
आप *āp* you people
(M&F)
आप लोग *āp lōg* you people
(M&F)

Third Person: वह *vah* he, she, it,
that

यह *yah* he, she, it,
this
वे *vē* they
ये *yē* these

In nominative or objective case, personal pronouns, as seen above, change only with the person or number and not with the gender.

When the pronoun is the subject, the verb takes masculine or feminine, singular or plural form accordingly as it does in the case of a noun.

मैं जाता हूँ	<i>māi jātā hūñ</i>	I go (M)
मैं जाती हूँ	<i>māi jāti huñ</i>	I go (F)
हम जाते हैं	<i>ham jātē haññ</i>	we go (M)
हम जाती हैं	<i>ham jāti haññ</i>	we go (F)
तुम जाते हो	<i>tum jātē hō</i>	you go (M)
तुम जाती हो	<i>tum jāti hō</i>	you go (F)
तुम लोग जाते हो	<i>tum lōg jātē hō</i>	you people go
आप जाते हैं	<i>āp jātē haññ</i>	you go (M)
आप जाती हैं	<i>āp jāti haññ</i>	you go (F)
आप लोग जाते हैं	<i>āp lōg jātē haññ</i>	you people go

वह जाता है	<i>vah jātā hai</i>	he goes
वह जाती है	<i>vah jāti hai</i>	she goes
वे जाते हैं	<i>vē jātē hañ</i>	they go
वे जाती हैं	<i>vē jāñ hañ</i>	they go (F)

The verb *jātā* changes into *jāñ*, according to the subject and is followed by the appropriate auxiliary verb.

Since the pronouns, *mai*, *tum*, *āp*, *vah* etc. are common for feminine and masculine it is indicated by the verb whether the subject is masculine or feminine.

There are two forms of personal pronoun in the second person—*tum* and *āp*. Usually *tum* is used for a person who is either very familiar or much younger in age. It is also often used for a person much below in social status. *āp* is the respectful form of address. It is also formal and used for people with whom one is not so familiar. Since one is likely to commit mistakes, which may sound impolite, it would be better always to use *āp*.

There is yet another form *tū*, (thou) which is either very familiar, and an expression of endearment or it is derogatory, depending for whom it

is used. God is sometimes addressed as *tū*. Its *tū*, equivalent in English would be *thou*. It is better to avoid using *tū* to avoid using it in wrong places and for the wrong person!

Possessive Pronouns

Possessive pronouns differ with the first, second and third person. They decline according to the noun they qualify. For example, my brother would be *mērā bhāī* and my sister would be *mērī bahīn*, Whether a man speaks or a woman. Similarly in the third person *his dog* or *her dog* would both be *uskā kuttā* since *kuttā* is masculine; *his mother* or *her brother* would both be *usakī mā* since *mā* is feminine. The first important step would be to learn the possessive pronouns by heart.

मेरा, मेरी, मेरे	<i>mērā, mērī, mērē</i>	my, mine
हमारा, हमारी, हमारे	<i>hamārā, hamāri, hamārē</i>	our, ours
तुम्हारा, तुम्हारी, तुम्हारे	<i>tumhārā, tumhāri, tumhārē</i>	your, yours
आपका, आपकी, आपके	<i>āpkā, āpkī, āpkē</i>	your, yours
उसका, उसकी, उसके	<i>uskā, uskī, uskē</i>	his or her
उनका, उनकी, उनके	<i>unkā, unkī, unkē</i>	their, theirs

Case*Suffixes or case-signs*

ने	<i>nē</i>	nominative case— in Present Perfect and Past Perfect
को	<i>kō</i>	to
से	<i>sē</i>	by you with from
के द्वारा	<i>kē dvārā</i>	by through you
के लिए	<i>kē liyē</i>	for
*का, की, के	<i>kā, kī, kē</i>	of
में	<i>me</i>	in, inside
पर	<i>par</i>	on, upon

When suffixed to personal pronouns:

First Person:

मैं	<i>māī</i>	<i>ī</i>
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मैंने	<i>mainē</i>	I (nominative case in present perfect and past perfect)
मेरा	<i>mērā</i>	my, mine
मुझको	<i>mujhkō</i>	to me
मुझसे	<i>mujhsē</i>	to me, from me also, with me
मुझसे मेरे द्वारा	<i>mujhsē mērē dvārā</i>	} by me through me
मेरे लिए	<i>mērē liyē</i>	
मुझमें, मुझपर	<i>mujhmē, mujhpar</i>	in me, on me
Second Person:		
तुम	<i>tum</i>	you,
तुमने	<i>tumnē</i>	you (nomina- tive)
तुम्हारा	<i>tumharā</i>	your, yours
तुमको	<i>tumkō</i>	to you
तुमसे	<i>tumsē</i>	from you

तुम्हारे द्वारा	<i>tumharē dvārā</i>	} by you through you
तुमसे	<i>tumsē</i>	
तुम्हारे लिए	<i>tumhārē liyē</i>	for you
तुममें, तुमपर	<i>tum mē, tum par</i>	in you, on you
आप	<i>āp</i>	you
आपने	<i>āpnē</i>	you (nominative)
आपका	<i>āpkā</i>	of, yours
आपको	<i>āpkō</i>	to you
आपसे	<i>āpsē</i>	from you
आप से, आपके द्वारा	<i>āpsē, āpkē } dvārā</i>	} by you, through you
आपके लिए	<i>āp kē liyē</i>	
आपमें, आप पर	<i>āp mēñ, āp par</i>	in you or you
वह	<i>vāh</i>	he, she, it, that
उसने	<i>usanē</i>	he, she (nominative)
उसका	<i>usakā</i>	his, hers, its
उसको	<i>usakō</i>	to him, to her, to it
उससे	<i>usasē</i>	from him, from her, from it

उससे	<i>usasē</i>	by him/her/it
उसके द्वारा	<i>usakē dvārā</i>	through him/her/it
उसके लिए	<i>usakē liyē</i>	for him/her/it
उसमें, उसपर	<i>usamē, usapar</i>	in him, on him/her/it
वे	<i>vē</i>	they
उन्होंने	<i>unhōñnē</i>	they (nominative)
उनका	<i>unakā</i>	their, theirs
उनको	<i>unakō</i>	to them
उनसे	<i>unasē</i>	from them
उनसे उनके द्वारा	<i>unasē } unakē dvārā</i>	} by them, through them
उनके लिए	<i>unakē liyē</i>	
उनमें, उन पर	<i>unamēñ, unpar</i>	for them in them, on them

Examples :

मैंने रोटी खाई *mainē rōṭi khāyī* I ate bread.

यह मेरा घर है *yeh mērā ghar hai* This is my house.

किताब मुझको दीजिए *kitāb mujhkō dījiyē* Give the book to me.

मुझसे यह काम नहीं होगा	<i>mujhasē yah kām nahī hōgā</i>	This work cannot be done by me.
आप मेरे लिए क्या लाए हैं?	<i>āp mērē liyē kyā lāyē haiñ</i>	What have you brought for me?
मुझसे आपको क्या चाहिए?	<i>mujhasē āpkō kyā chāhiyē</i>	What do you want from me?
मेरी बेटी घर में है	<i>mērī bēti ghar mēñ hai</i>	My daughter is in the house.
मुझमें ताकत नहीं है	<i>mujhamē takat nahī hai</i>	There is no strength in me.
मुझ पर दया कीजिए	<i>mujh par dayā kījiyē</i>	Have pity on me.
Second Person :		
*तुमने, रोटी खाई?	<i>tummē rōṭī khāyī?</i>	Have you eaten bread? (meal)
तुम्हारा घर कहां है?	<i>tumhārā ghar kahāñ hai?</i>	Where is your house?
तुमको पत्र किसने दिया?	<i>tūmkō patra kisnē diyā?</i>	Who gave you the letter?

*In the north India when a person speaks of eating *rotī* he often means eating a meal.

वह तुमसे कितने रुपए मांगता है?	<i>Vah tumse kitanē -rupayē māngtā hai?</i>	How many rupees is he asking from you?
तुमसे उसका काम हो सकेगा?	<i>tumse usakā kām hō sakēgā?</i>	Can his work be done by you?
वह तुम्हारे लिए क्या लाया है?	<i>vah tumharē liyē kyā lāyā hai?</i>	What has he brought for you?
उसको तुम पर भरोसा है?	<i>uskō tum par bharōsā hai?</i>	He has trust on you.
(In Hindi it is not trust in someone, but on someone.)		
आपने क्या कहा?	<i>āpnē kyā kahā?</i>	What did you say?
आपका शुभ नाम क्या है ?	<i>āpkā shubh nām kyā hai?</i>	What is your auspicious name?
(It is not very polite to ask <i>āpkā nām kyā hai?</i> Many Indians wrongly translate this literally into English as : What is your good name?)		
आपको क्या चाहिए?	<i>āpkō kyā chāhiyē?</i>	What do you want?

मुझको आपसे एक किताब चाहिए	<i>mujhko āpsē ek kitāb chāhiyē</i>	I want a book from you.
आपसे यह काम होगा?	<i>āpsē yah kām hōga?</i>	Can this work be done by you?
मैं आपके लिए फूल लायी हूँ	<i>maiñ āpkē liyē phūl lāyi hūñ</i>	I have brought flowers for you.
आपमें बहुत गुण हैं	<i>āpmēñ bahut guṇ hañ</i>	You have many good qualities.
मुझको आप पर भरोसा है	<i>mujhko āp par bharōsā hai</i>	I have trust in you.

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Third Person:

उसने क्या कहा था?	<i>usanē kyā kahā thā?</i>	What did he say?
उसका घर कहाँ है?	<i>usakā ghar kahāñ hai?</i>	Where is his house?
उसको क्या चाहिए?	<i>usako kyā chāhiyē?</i>	What does he want?
उससे रुपये माँगो	<i>usasē rūpayē māngō</i>	Ask money from him.

उससे यह काम नहीं हो सकता	<i>usasē yah kām nahīñ hō sakatā</i>	This work cannot be done by him.
मैं उसके लिए खाना लाता हूँ	<i>maiñ usakē liyē khānā lata hūñ</i>	I bring food for him.
मेरे कपड़े उसमें नहीं हैं	<i>mērē kapṛē usmēñ nahīñ hañ</i>	My clothes are not in that.
इस पर किताबें मत रखो	<i>is per kitābēñ mat rakhō</i>	Don't keep the books on this.

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In the case of the third person the pronouns *us* or *un* may be used to qualify a noun, e.g., *on that table—us mez par*; in this cupboard—*is almārī mēñ*. As prepositions are actually postpositions in Hindi, they are placed *after* and *not before*—a noun or pronoun.

More Examples:

मेरी किताबें उस अलमारी में हैं	<i>mēri kitābēñ us almārī mēñ hañ</i>	My books are in that cupboard.
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राम इस घर में रहता है	<i>Ram is ghar mēn</i>	<i>rahtā hai</i>	Ram lives in this house.
सीता उस स्कूल में पढ़ाती है	<i>Sita us skūl mēn</i>	<i>parhātī hai</i>	Sita teaches in that school.
प्याले उस मेज़ पर रखो	<i>pyālē us mēz</i>	<i>par rākhō</i>	Put the cups on that table.
उस कमरे को साफ़ करो	<i>us kamarē kō</i>	<i>sāf karō</i>	Clean that room.
रुपए उस जेब में है	<i>rupayē us jēb mēn</i>	<i>hai</i>	Money is in that pocket.

New Words :

<i>tākat</i>	strength	<i>dayā</i>	pity
<i>kiyē</i>	please do	<i>patra</i>	letter
<i>māngtā</i>	asks for	<i>lāyā</i>	has brought
<i>bharōsā</i>	trust	<i>shubh</i>	auspicious, good
<i>gun</i>	virtues	<i>almārī</i>	cupboard
<i>parhātī hai</i>	teaches	<i>jēb</i>	pocket

CHAPTER FIVE

PREPOSITIONS

A preposition, as already explained, is actually a postposition in Hindi as it occurs not before but *after* a noun or pronoun. For example, *on the table* would be *table on* and *in the room* would be *room in*. *The book is on the table* would be *the book table on is* (*Kitab mēz par hai*).

Post-positions or case-signs

ने	<i>ne</i>	(nominative case— present perfect and past perfect)
का, की, के	<i>kā, kī, kē</i>	of
को	<i>kō</i>	to
से	<i>sē</i>	from, with and by
पर	<i>par</i>	on, above
में	<i>mēn</i>	in

Prepositions in Hindi are suffixes to pronouns, but they are written as a separate word with nouns. Example :

Ram ko but mujhkō (to me)

mēz par but *uspār* (on that)
kamarē mēñ but *usmēñ* (in that)
Ram nē but *māñirē* (I)

Ke sāth is also used when the meaning is together with or in the company of.

For example—*I shall go with you* would be *maiñ āpkē sāth jāungā*. But *I write with a pen* would be *maiñ kalam sē likhatā hūñ*. *I wash clothes with soap* would be *maiñ sābun sē kaprē dhōtā hūñ*.

Further Examples, :

He eats with a spoon—*Vah chammach sē khātā hai*.

He cuts the mango with the knife—*Vah chhuri sē ām kātatā hai*.

When a noun is not followed by a post-position or a case-sign, it changes from singular to plural as already explained in detail in the Chapter on nouns. But if it is followed by a post-position, it changes by adding *ē* to the masculine singular, and *ōñ* to masculine plural. In the case of feminine nouns, there is no change in the case of singular but *ōñ* is added in the end for plural. Examples :

Without post-position :

Singular

कमरा *kamarā* (M)
 कुर्सी *kursī* (F)

Plural

कमरे
 कुर्सियों

kamarē
kursiyōñ

With post-position :

Singular

कमरे में
 कुर्सी पर

Plural

कमरों में
 कुर्सियों पर

kamarōñ mēñ
kursiyōñ par

कमरा साफ़ है

kamarā sāf hai

The room is clean.

कमरे साफ़ हैं

kamarē sāf haiñ

The rooms are clean.

With post-position :

कमरे में गरमी है

kamarē mēñ garami hai

It is hot in the room.

कमरों में गरमी है

kamarōñ mēñ garami hai

It is hot in the rooms.

घर में जाले हैं

ghar mēñ jālē hāñ

There are cobwebs in the house.

घरों में जाले हैं

ghrōñ mēñ jālē hāñ

There are cobwebs in the houses.

Another example (feminine noun):

मेज़ पर किताब है

mēz par kitāb hai

The book is on the table.

मेज़ों पर किताबें हैं

mēzōñ par kitābēñ hāñ

Books are on the tables.

कुरसी पर धूल है

kursī par dhūl hai

There is dust on the chair.

कुरसियों पर धूल है

kursiyōñ par dhūl hai

There is dust on the chairs.

Reading Exercise :

छोटा चम्मच प्याले में है

chotā chammach pyālē mēñ hai.

The small spoon is in the cup.

प्यालों में चम्मच नहीं है

pyalōñ mēñ chammach nahīñ hāñ

There are no spoons in the cups.

मेरा कुत्ता बीमार है

mērā Kuttā bimār hai

My dog is sick.

कुत्ते को डाक्टर के पास ले जाइए

kuttē kō doctor kē pās lē jāiyē.

Please take the dog to the doctor.

कुत्ते के लिए दवा लाइए

kuttē kē liyē davā lāiyē

Please bring medicine for the dog.

अपने कुत्तों को यहां मत लाइए ।

apanē kuttōñ kō yahañ mat lāiyē

Please don't bring your dogs here.

सड़क पर बहुत पानी है

saṛak par bahut pāñi hai

There is a lot of water on the road.

सड़कों पर बहुत पानी है

saṛkōñ par bahut pāñi hai

There is a lot of water on the roads.

इस शीशे को साफ़ करो

is shishē kō sāf karō

Clean this mirror.

* इन शीशों को साफ़ करो

in shishōñ kō sāf karō

Clean these mirrors.

* This can be said without the post-position—*vah shishā sāf karō* But when the post-position *kō* is used *shishā* becomes *shishē*.

ADJECTIVE विशेषण *Visheshan*

यह गोरा लड़का है
 ये गोरे लड़के हैं
 यह गोरी लड़की है
 ये गोरी लड़कियाँ हैं
 यह बड़ा घर है
 ये बड़े घर हैं
 यह बड़ी मेज़ है
 ये बड़ी मेज़ें हैं

yah gōrā laṛkā hai
yē gōrē laṛkē haiñ.
yah gōrī laṛkī hai
yē gōrī laṛkiyāñ haiñ.
yah baṛā ghar hai
yē baṛē ghar haiñ
yah baṛī mēz hai
yē baṛī mēzēñ haiñ

This boy is fair.
 These boys are fair.
 This girl is fair.
 These girls are fair.
 This is a big house.
 These are big houses.
 This is a big table.
 These are big tables.

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1. If an adjective ends with *ā* sound, it declines according to the number and gender of the noun it qualifies. In the first set of sentences above, the noun *laṛkā* and the qualifying adjective

gōrā both have *ā* ending and decline. But it would also be noticed that in the case of feminine plural, the adjective does not change its form, e.g. *laṛkiyāñ gōrī haiñ*.

2. In the second set of sentences, while the adjective *baṛā* ends in *ā*, the nouns *ghar* and *mēz* end in a consonant. But the adjective declines as it does in the first set of sentences. The second rule to remember, therefore, is: *an adjective ending in ā sound will change its ending according to the number and gender of the noun it qualifies even if the noun does not end in ā sound*. Some more examples would clarify the point further.

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मीठा केला	<i>mīṭhā kēlā</i>	sweet banana
मीठे केले	<i>mīṭhē kēlē</i>	sweet bananas
मीठी नारंगी	<i>mīṭhī nārangī</i>	sweet tangarine
मीठी नारंगियाँ	<i>mīṭhī nārangiyāñ</i>	sweet tangarines

Here the masculine as well as the feminine nouns rhyme with the adjective.

मोटा आदमी	<i>mōṭā adamī</i>	fat man
मोटे आदमी	<i>mōṭē ādamī</i>	fat men
मोटी औरत	<i>mōṭī aurat</i>	fat woman
मोटी औरतें	<i>mōṭī auratēn</i>	fat women
अच्छा शहर	<i>achchhā shahar</i>	good city
अच्छे शहर	<i>achchhē shahar</i>	good cities
अच्छी जगह	<i>achchhī jagah</i>	good place
अच्छी जगहें	<i>achchhī jaghēn</i>	good places

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In the examples given above the nouns *shahar* and *jagah* have consonant ending, but the adjective decline all the same since they have *ā* ending.

3. If the adjective does not have *ā* ending, it *never* changes its form. Example:

वीर लड़का	<i>vīr larḱā</i>	brave boy
वीर लड़के	<i>vīr larḱē</i>	brave boys
वीर लड़की	<i>vīr larḱī</i>	brave girl
वीर लड़कियां	<i>vīr larḱiyān</i>	brave girls
गरम पकौड़ा	<i>garam pakōṛā</i>	hot pakora
गरम पकौड़े	<i>garam pakōṛē</i>	hot pakoras
गरम रोटी	<i>garam rōṭī</i>	hot roti
गरम रोटियां	<i>garam rōṭiyān</i>	hot rotis

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4. There are some other rules of usage which should be remembered:

- (1) Words indicating the profession of a person have a masculine gender even if the last syllable of the word is *i*, *e*, *g*., *mālī* (gardener); *nā-i* (barber); *kasā-i* (butcher); *dhobī* (washerman).
- (2) Names of rivers are always of the feminine gender.
- (3) Names of the days of the week are of masculine gender.

(4) Certain birds and animals such as *kōyal* (cuckoo), *ḡattākḡh* (duck), *gīlahrī* (squirrel), *lomī* (fox) are always used in the feminine gender.

Certain other animals such as *bhēriyā* (wolf), *chītā* (cheetah), *tēnduā* (leopard) are always treated as masculine gender.

Sometimes when the subject is in plural the adjective is repeated for emphasis and good expression, e.g.,

सुन्दर-सुन्दर फूल	<i>sundar-sundar phul</i>	beautiful flowers
बड़े-बड़े मकान	<i>baṛē-baṛē makān</i>	big houses
गरम गरम रोटियाँ	<i>garam-garam rōṭiyān</i>	hot bread
मीठे मीठे फल	<i>mīṭhē-mīṭhē phal</i>	sweet fruits

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There are some adjectives which do not change form with change in number or gender. For Example :

अमीर	<i>amīr</i>	rich
गरीब	<i>garīb</i>	poor
जवान	<i>javān</i>	young

खराब	<i>kharāb</i>	bad, poor in quality
खूबसूरत	<i>khūbsūrāt</i>	beautiful
बढ़िया	<i>baṛhiyā</i>	excellent, of high quality
ईमानदार	<i>īmāndār</i>	honest
बेईमान	<i>bēimān</i>	dishonest
सुस्त	<i>sust</i>	dull
तेज	<i>tēz</i>	sharp
चालाक	<i>chālāk</i>	cunning

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These adjectives are originally derived from Urdu but now adopted in Hindi like hundreds of other Urdu words and are a part of the spoken Hindi now.

Let us use them into sentences.

यह आदमी अमीर है
यह औरत अमीर है
ये लोग गरीब हैं
मैं गरीब हूँ
यह लड़का जवान है
ये लड़कियाँ जवान हैं
यह शहर खूबसूरत है
ये फूल खूबसूरत हैं

yah ādamī amīr hai
yah aurat amīr hai
yē lōg garīb haiñ
maiñ garīb hūñ
yah laṛkā jawān hai
yē laṛkiyāñ jawān haiñ
yah shahar khūbsūrat
hai

This man is rich.
This woman is rich.
These people are poor.
I am poor.
This boy is young.
These girls are young.
This city is beautiful.

ये फूल खूबसूरत हैं
मेरा माली ईमानदार है
मेरा दूधवाला बेईमान है

yē phūl khūbsūrat haiñ
mērā māli imāndār
hai
mērā dūdhwālā
beimān hai

These flowers are beautiful.
My gardener is honest.
My milkman is dishonest.

यह छुरी तेज़ है
ये छुरियाँ तेज़ हैं

yah chhuri tēz hai
yē chhuriāñ tēz haiñ

This knife is sharp.
These knives are sharp.

The three degrees of an adjective are denoted by adding words to the basic words, e.g.,

Positive	Comparative	Superlative
<i>achchhā</i> (good)	<i>usāsē achchhā</i> (better)	<i>sabsē achchhā</i> (best)
<i>kharāb</i> (bad)	<i>usāsē kharāb</i> (worse)	<i>sabsē kharāb</i> (worst)
<i>sundar</i> (pretty)	<i>usāsē sundar</i> (prettier)	<i>sabsē sundar</i> (prettiest)

The examples given for comparative degree, mean better than that, worse than that, or prettier than that. A more concrete comparison would be :

राम अच्छा लड़का है । *Ram achchhā larkā hai* Ram is a good boy.
 श्याम राम से अच्छा है । *Shyam Ram sē achchhā hai* Shyam is better than Ram.
 हरी सबसे अच्छा लड़का है । *Hārī sab sē achchhā larkā hai* Hari is the best boy.

Some more examples :

कलकत्ता भारत का सबसे *Kalkattā Bharat kā* Calcutta is the biggest
 बड़ा शहर है । *sab sē barā shahār hai* city of India.
 (Literally *sabse barā* means, bigger than all.)
 गुलाब सबसे सुन्दर फूल है *Gulāb sab sē sundar. phūl hai* Rose is the prettiest
 flower.

राम श्याम से ज्यादा *Ram Shyam sē zyādā* Ram is more intelli-
 होशियार है । *hōshiyār hai* gent than Shyam.
 कथा में राम सबसे ज्यादा *Kākshā mēn Ram sab sē zyādā hōshiyār hai* Ram is most intelligent
 होशियार है । *in the class.*

Sometimes superlatives are also expressed in the following manner :

अच्छे से अच्छा	<i>achchhē sē achchhā</i>	best
खराब से खराब	<i>kharāb sē kharāb</i>	worst
मजबूत से मजबूत	<i>mazbūt sē mazbūt</i>	strongest
कमजोर से कमजोर	<i>kamzōr sē kamzōr</i>	weakest

Adjectives in pairs :

Two adjectives having similarity in meaning are used as one phrase for emphasis. For example :

साफ-सुथरा	<i>sāf-sutharā</i>	neat and clean
मैला-कुचैला	<i>mailā-kuchailā</i>	very filthy

(The word *kuchailā* is never used by itself.)

सड़ा-गला	<i>sarā-galā</i>	very rotten
आपका घर कितना साफ-सुथरा है	<i>āpkā ghar kitnā sāf-sutharā hai</i>	How clean is your house !

Some more examples :

मेरा काला कोट कहाँ है ?	<i>mērā kālā kōṭ kahāñ hai?</i>	Where is my black coat?
यह कोट तो मैला है	<i>yah kōṭ tō mailā hai</i>	This coat is dirty.
यह घोबी अच्छा नहीं है	<i>yah dhōbī achchhā nahīñ hai</i>	This washerman is not good.
यह रोटी बिल्कुल ठंडी है	<i>yah rōṭī bilkul thandī hai</i>	This roti is absolutely cold.
गरम रोटी लाइए	<i>garam rōṭī lāiyē</i>	Please bring hot bread.
ये आम बिल्कुल खट्टे हैं	<i>yē ām bilkul khattē haññ</i>	These mangoes are absolutely sour.
मीठे-मीठे आम लाइए	<i>mīṭhē-mīṭhē ām lāiyē</i>	Please bring sweet mangoes.
आपकी यह आदत बहुत बुरी है	<i>āpki yah ādat bahut burī hai</i>	This habit of yours is very bad.

बच्चों की आदतें अच्छी नहीं हैं	<i>bachchōññ kī adātēñ achchhī nahīñ haññ</i>	Children's habits are not good.
आपकी हरी साड़ी सुन्दर है	<i>āpkā harī saṛī sundar hai</i>	Your green sari is pretty.
क्या बहुत महंगी है ?	<i>kyā bahut mahangi hai?</i>	Is it very expensive?
जी नहीं, बहुत महंगी नहीं है	<i>jī nahīñ, bahut mahangi nahīñ hai</i>	No, it is not very expensive.
आज कमरा साफ़ नहीं है	<i>āj kamarā sāf nahīñ hai</i>	Today the room is not clean.
जमादार बहुत सुस्त है	<i>jamādār bahut sust hai</i>	Jamadar (sweeper) is very lazy.
वह बेचारा बीमार है	<i>vah bēchārā bīmār hai</i>	The poor fellow is sick.
वह बहुत लापरवाह है	<i>vah bahut lāparvāh hai</i>	He is very careless.
उसके बच्चे बहुत दुबले-पतले हैं	<i>usakē bachchē bahut dubalē-patlē haññ</i>	His children are very lean and thin.

वे कमजोर हैं क्योंकि काफी
दूध नहीं पीते ।

*vē kamzōr haiñ kyōnki
kaft dūdh nahīñ pītē*

They are weak be-
cause they don't drink
enough milk.

यह दुकान बहुत महंगी है

*yah dukān bahut mahangī
hai*

This shop is very ex-
pensive.

दूसरी दुकान कम महंगी है

*dūsarī dukān kam
mahangī hai*

The other shop is less
expensive.

वह दुकानदार ईमानदार है

*vah dukāndār imāndār
hai*

That shopkeeper is
honest.

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New words in this chapter

गैला
घोबी
बिल्कुल
ठंडी
लाइए

*mailā
dhōbī
bilkul
ṭhandī
la-iyē*

dirty
washerman
absolutely
cold
please bring

khatṭā

ādat (F)

harī

mahangī

sāf

sust

sour

habit

green

expensive

clean

lazy, inactive,

slow

miṭhē-miṭhē

sweet (note the
repetition of the
word for empha-
sis, also denoting
selectivity)

lāparvāh

dubalē-patalē

careless

lean and thin

kāft

pītē

dūkār

**kam*

enough

drink

shop

less

(double adjective
for emphasis and
expression)
shopkeeper

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*कम *kam* should not be confused with काम *kām*. The former means less and the latter means work. So *kam kām* would mean less work.

CHAPTER SEVEN

VERB क्रिया *Kriyā*

the verb is the most important part of a sentence. Grammatically speaking If you have mastered the verb, you have mastered the language. Here we shall explain the basic forms of the verb without giving the tongue-twisting names of its various forms.

As in English, there are three tenses (*kāl*) in Hindi too—Present, Future and Past— *varṭamān bhavishya and bhūṭ*

The auxiliary verbs, which have already been introduced in the chapter on pronouns, are given here again for not only refreshing your memory but for memorising them.

They are extremely important.

हूँ	<i>hūñ</i>	am
है	<i>hai</i>	is
हैं	<i>haiñ</i>	are
था, थी	<i>thā, thī</i>	was
थे, थीं	<i>thē, thīñ</i>	were
गा, गी, ने	<i>gā, gī, gē</i>	will, shall

As already explained earlier, the verb always comes last in a sentence and the auxiliary verb comes at the very end. In an interrogative sentence the verb does not change its place. The interrogation is indicated by the tone of the speech. For example :

आपका नाम राम है। Your name is Ram.

āpkā nām Ram hai.

आपका नाम राम है? Your name is Ram?

āpkā nām Ram hai?

Sometimes a question may be emphasised by adding *kya* (what) at the beginning.

क्या आपका नाम राम है ? Is your name Ram?

Kyā āpkā nām Ram hai ?

Tenses : Present Indefinite

मैं जाता हूँ	<i>maiñ jatā hūñ</i>	I go (M)
मैं जाती हूँ	<i>maiñ jāti hūñ</i>	I go (F)
हम जाते हैं	<i>ham jāte haiñ</i>	We go
तुम जाते हो	<i>tum jāte hō</i>	You go
तुम जाती हो	<i>tum jāti hō</i>	You go (F)
आप जाते हैं	<i>āp jāte haiñ</i>	You go
आप जाती हैं	<i>āp jāti haiñ</i>	You go (F)
वह जाता है	<i>vah jāta hai</i>	He goes.

वह जाती है	<i>vah jāti hai</i>	She goes
वे जाते हैं	<i>vē jāte hāiñ</i>	They go
वे जाती हैं	<i>vē jāti hāiñ</i>	They go (F)

The sentences given above are in the Present Indefinite tense. It is formed by adding *ā*, *ti* or *tē* to the root of the verb, depending on the gender and the number of the subject, and adding the proper auxiliary verb in the end. For example, take the first sentence. The root of the verb *jātā* is *jā*. If the subject is masculine singular, *tā* is added to the root making it *jātā*. Similarly in the second sentence *ti* has been added to *ā* making it *āti* as the subject is feminine. The form of the verb, therefore, depends not only on the tense and mood but also on the subject.

Let us take another verb, *pīnā* (to drink). We shall first take nouns as subjects and then pronouns.

<i>Ram kyā pitā hai?</i>	What does Ram drink?
<i>Ram dūdh pitā hai</i>	Ram drinks milk.
<i>Sita kyā pitī hai?</i>	What does Sita drink?
<i>Sita pāni pitī hai</i>	Sita drinks water.
<i>Ram aur Sita chāe pitē hāiñ?</i>	Ram and Sita drink tea?

<i>Jī hāñ, Ram aur Sita chāe pitē hāiñ</i>	Yes, Ram and Sita drink tea.
<i>Ram aur Sita chāe nahīñ pitē, dūdh pitē hāiñ</i>	Ram and Sita do not drink tea, they drink milk.

Several points can be noticed in the sentences given above.

1. *Since the verb pīnā is transitive, there is an object in every sentence which does not affect the verb.*
2. *The verb is still governed by the subject, whether noun or pronoun.*
3. *The sentence jī hāñ Ram aur Sita chāe pitē hāiñ has two subjects, one masculine, the other feminine. In such cases, the verb will be masculine plural.*
4. *The last sentence is a compound sentence.*

The first sentence is negative, *Ram aur Sitā chāe nahī pitē hāiñ, Jīhāñ* (Yes) is added for emphasis and clarity. *Jī* is added for politeness like saying 'Yes, please.'

Now, if the subject is a pronoun :

<i>māi khātā hūñ</i>	I eat.
<i>māi khātī hūñ</i>	I eat. (F)
<i>ham khātē hāiñ</i>	We eat.

<i>Tum khātē hō</i>	You eat.
<i>Tum khāṭī hō</i>	You eat. (F)
<i>Tum lōg khātē hō</i>	You (people) eat.
<i>āp khātē haiṅ</i>	You eat.
<i>āp khāṭī haiṅ</i>	You eat. (F)
<i>āp lōg khātē haiṅ</i>	You (people) eat.
<i>vah khātē haiṅ</i>	He eats.
<i>vah khāṭī haiṅ</i>	• She eats.
<i>vē khātē haiṅ</i>	They eat.
<i>vē khāṭī haiṅ</i>	They eat. (F)

It is advisable to read aloud this table to understand clearly and to memorize the rules by which the form of a verb is changed. A list of verbs of common usage is given at the end of the book. The reader is advised to take a few words and form sentences based on the examples given here. But the most important thing is to use what you learn. If you commit mistakes, which you will in the early stages, they will get corrected in the process and you will be able to express yourself clearly and confidently. *The first thing one must give up while learning a language is inhibition.*

Present Continuous

मैं जा रहा हूँ	<i>maiṅ jā rahā hūṅ</i>	I am going. (M)
मैं जा रही हूँ	<i>maiṅ jā rahī hūṅ</i>	I am going. (F)
हम जा रहे हैं	<i>ham jā rahē haiṅ</i>	We are going.
तुम जा रहे हो	<i>tum jā rahē hō</i>	You are going. (M)
तुम जा रही हो	<i>tum jā rahī hō</i>	You are going. (F)
आप जा रहे हैं	<i>āp jā rahē haiṅ</i>	You are going. (M)
आप जा रही हैं	<i>āp jā rahī haiṅ</i>	You are going. (F)
आप लोग जा रहे हैं	<i>āp lōg jā rahē haiṅ</i>	You (people) are going.
वह जा रहा है	<i>vah jā rahā hai</i>	He is going.
वे जा रहे हैं	<i>vē jā rahē haiṅ</i>	They are going. (M)
वे जा रही हैं	<i>vē jā rahī haiṅ</i>	They are going. (F)

Although the familiar and informal form of address, *tum* has been given throughout this book, readers are advised to use only *āp* as far as possible, not only to make learning simpler and easier, but also to avoid any possible embarrassment, for unless you are very familiar with the person, or he or she is much younger to you, *tum* may sound impolite and may mean disrespect.

Even when referring to a third person who is not present, it would be advisable to use the verb in the third person plural to show respect. For instance, if you are referring to the President of India (*Rashtrapati*) it would be very impolite and discourteous to say *Rashtrapati ā rahā hai*. The proper form would be *Rashtrapati ā rahē haiñ*.

The point to remember is that the plural form of a verb, when the subject is second or third person, is the polite form and, therefore, safer to use.

Similarly, if you are referring to someone's parents, husband or wife, courtesy demands to use the plural form of the verb. For Example:

āpkē pati kaisē haiñ? How is your husband?

āpki patni kaisī haiñ? How is your wife?

and not *āpkā pati kaisā hai* or *āpki patni kaisī hai*.

Please also note that the possessive pronoun *āpkā* also takes the plural form *āpkē* to coincide with the plural form of the verb.

Present Perfect

When a job has been completed now or in the very near past, the verb is in the present perfect. But in this form there is a variation in the rules regarding Transitive verbs and intransitive verbs. We shall first take an example of an intransitive verb—*ānā* (to come).

To get the Present Perfect form *ā*, *ā-i*, *ā-ē*, is added to the root of the principal verb which is followed by the auxiliary verb.

मैं आया हूँ	<i>maiñ āyā hūñ</i>	I have come.
मैं आई हूँ	<i>maiñ āyī hūñ</i>	I have come. (F)
हम आए हैं	<i>ham āyē haiñ</i>	We have come. (F & M)
तुम आए हो	<i>tum āyē hō</i>	You have come.
तुम आई हो	<i>tum āyī hō</i>	You have come. (F)
आप आए हैं	<i>āp āyē haiñ</i>	You have come.
आप आई हैं	<i>āp āyī haiñ</i>	You have come. (F)
आप लोग आए हैं	<i>āp lōg āyē haiñ</i>	You (people) have come.

वह आया है	<i>vah āyā hai</i>	He has come.
वह आई है	<i>vah āyi hai</i>	She has come.
वे आए हैं	<i>vē āyē haiñ</i>	They have come
वे आई हैं	<i>vē āyi haiñ</i>	They have come. (F)

When the verb is transitive, *nē* is added as a suffix to the subject—noun or pronoun. Study the sentences given below as examples and read them aloud several times.

मैंने खाया है	<i>mainē khāyā hai</i>	I have eaten.
हमने खाया है	<i>hamnē khāyā hai</i>	We have eaten.
तुमने खाया है	<i>tumnē khāyā hai</i>	You have eaten.
आपने खाया है	<i>āpnē khāyā hai</i>	You have eaten.
उसने खाया है	<i>usnē khāyā hai</i>	He/She has eaten.
उन्होंने खाया है	<i>unhōnē khāyā hai</i>	They have eaten.

The verbs, both the principal and the auxiliary have not changed with the person, number or gender even though the object has not been mentioned.

When the object is not mentioned, the transitive verb is always in the masculine singular form.

More examples :

मैंने पिया है	<i>mainē piyā hai</i>	I have drunk.
हमने पिया है	<i>hamnē piyā hai</i>	We have drunk.
तुमने पिया है	<i>tumnē piyā hai</i>	You have drunk.
उसने पिया है	<i>usnē piyā hai</i>	He/She has drunk.
उन्होंने पिया है	<i>unhōnē piyā hai</i>	They have drunk.

The important points to remember in the case of the present perfect are:

- (i) ने *nē* is added as a suffix to the subject—noun or pronoun.
- (ii) the verb does not change with the subject.
- (iii) the verb changes with the object.

मैंने रोटी खाई	<i>mainē rōṭī khāyī</i>	I ate bread.
आपने रोटियां खाईं	<i>āpnē rōṭiyāñ khāyī</i>	You ate breads.
मैंने केला खाया	<i>mainē kēlā khāyā</i>	I ate banana.
तुमने आम खाए	<i>tumnē ām khāyē</i>	You ate mangoes.

उसने संतरे खाए	<i>usane santarē</i>	He ate oranges.
	<i>khāyē</i>	
उसने मछली खाई	<i>usanē machhli</i>	He ate fish.
	<i>khāyī</i>	

In the sentences given above the verb *khāyā* has changed throughout according to the number and gender of the objects—*rotī*, *rotiyāñ*, *kēlā*, *ām*, *santarē*, *machhli*, etc.

There are some irregular verbs which change differently for present perfect. They are *jānā* (to go), *dēnā* (to give) and *karnā* (to do).

jānā becomes *gayā* instead of *jaya*.
maiñ gayā, *ap gayē*, *vah gayā* and so on.
Dēnā becomes *diyā* instead of *deya*.
Karnā becomes *kiyā* and not *karya*.

The last two are transitive verbs.

Note: खाई has been spelt here in Roman script as *khayī* and not *khāī*, although phonetically the latter spelling would be correct. This has been done to avoid confusion regarding pronunciation, *ā* and *ī* here are two syllables, but are likely to be read as the vowel *ai*, unless the two vowels are separated by a hyphen. This spelling in the Roman script appears more logical and easier to remember and

to pronounce. In Hindi some people write it as खायो or खाये which also is correct.

Present Perfect Continuous

मैं जाता रहा हूँ	<i>maiñ jātā rahā hūñ</i>	I have been going.
मैं आप से कहता रहा हूँ	<i>maiñ āpsē kah-tā rahā hūñ</i>	I have been telling you.
वह आता रहा है	<i>vah ātā rahā hai</i>	He has been coming.

Past Tense

Past Indefinite

मैं जाता था	<i>maiñ jātā thā</i>	I went.
मैं जाती थी	<i>maiñ jāṭī thī</i>	I went.
हम जाते थे	<i>ham jāṭē thē</i>	We went.
तुम जाते थे	<i>tum jāṭē thē</i>	You went.
आप जाते थे	<i>āp jāṭē thē</i>	You went.
वह जाता था	<i>vah jāṭā thā</i>	He went.
वह जाती थी	<i>vah jāṭī thī</i>	She went.
वे जाते थे	<i>vē jāṭē thē</i>	They went.

In the case of past indefinite, it is easier to remember the last auxiliary verbs as they follow a simpler pattern:

masculine singular	—	thā	(was)
masculine plural	—	thē	(were)
feminine singular	—	thī	(was)
feminine plural	—	thīn	(were)

Second person, of course, is always in plural.

Let us have more complete sentences:

दिल्ली में मैं स्कूल जाता था। <i>Dillī mē maiñ skūl jātā thā</i>	I went to school in Delhi.
गर्मी में हम सैर करते थे। <i>garmī mē ham sair kartē thē</i>	We went for walks in summer.
वह सिर्फ इतवार को आती थी। <i>vah sirf itvār kō ātī thī</i>	She came only on Sundays.
आप दिल्ली में क्या करते थे ? <i>āp Dillī mē kyā kartē thē?</i>	What did you do in Delhi?
मैं दिल्ली में पढ़ता था। <i>maiñ Dillī mē paṛhtā thā</i>	I studied in Delhi.
आप क्या पढ़ते थे ? <i>āp kyā paṛhtē thē?</i>	What did you study?
मैं हिन्दी पढ़ता था। <i>maiñ Hindī paṛhtā thā</i>	I studied Hindi.
आप हिन्दी कहाँ पढ़ते थे ? <i>āp Hindī kahāñ paṛhtē thē?</i>	Where did you study Hindi?

मैं विश्वविद्यालय में पढ़ता था। <i>maiñ vishva vidyālaya mē</i> <i>paṛhtā thā</i>	I studied in the University.
पिछले साल मैं भी दिल्ली में था। <i>pichhalē sāl maiñ bhī Dillī</i> <i>mē thā</i>	Last year I was also in Delhi.
क्या आप भी पढ़ते थे ? <i>kyā āp bhī paṛhtē thē?</i>	Did you study too?
जी नहीं, मैं नौकरी करता था। <i>jī nahī, maiñ naukarī kartā thā</i>	No, I was doing service.
आप कहाँ नौकरी करते थे ? <i>āp kahāñ naukarī kartē thē?</i>	Where did you serve?
	Where did you work ?
मैं सरकारी अफसर था। <i>maiñ sarkārī afsar thā</i>	I was a govern- ment officer.

New words appearing in this lesson:

<i>kyā</i>	what
<i>paṛhnā</i>	to study, to read
<i>kahāñ</i>	where
<i>vishva vidyālaya</i>	University
<i>pichhalē sāl</i>	last year

<i>bhī</i>	also
<i>naukarī</i>	service
<i>sarkārī</i>	governmental, of the government
<i>afsar</i>	officer

Past Continuous

मैं जा रहा था	<i>maiñ jā rahā thā</i>	I was going.
मैं जा रही थी	<i>maiñ jā rahī thī</i>	I was going. (F)
हम जा रहे थे	<i>ham jā rahē thē</i>	We were going.
तुम जा रहे थे	<i>tum jā rahē thē</i>	You were going.
आप जा रहे थे	<i>āp jā rahē thē</i>	You were going.
आप जा रही थीं	<i>āp jā rahī thīñ</i>	You were going. (F)
वह जा रहा था	<i>vah jā rahā thā</i>	He was going.
वह जा रही थी	<i>vah jā rahī thī</i>	She was going.
वे जा रहे थे	<i>vē jā rahē thē</i>	They were going.
वे जा रही थीं	<i>vē jā rahī thīñ</i>	They were going. (F)

Verbs in past continuous follows the same rule as in present continuous except that the auxilliary verb in the end is *thā, thī, thē* (was, were) instead of *hūñ, hai, haiñ* (am, is, are).

आप क्या कर रहे हैं ?	<i>āp kyā kar rahē haiñ?</i>	What are you doing?
मैं पत्र लिख रहा हूँ।	<i>maiñ patra likh rahā hūñ</i>	I am writing a letter.
किसको पत्र लिख रहे हैं ?	<i>kiskō patra likh rahē haiñ?</i>	To whom are you writing the letter?
मैं अपनी माँ को लिख रहा हूँ	<i>maiñ aprā mā kō likh rahā hūñ</i>	I am writing to my mother.
आप पत्र हिन्दी में लिख रहे हैं ?	<i>āp patra Hindi mē likh rahē haiñ?</i>	Are you writing the letter in Hindi?
जी हाँ, आज-कल मैं हिन्दी सीख रहा हूँ।	<i>ji hāñ, āj-kal maiñ Hindi sikh rahā hūñ</i>	Yes, these days I am learning Hindi.
और मैं हिन्दी पढ़ा रहा हूँ।	<i>aur maiñ Hindi parhā rahā hūñ</i>	And I am teaching Hindi.

New Words

<i>patra</i>	letter
<i>likhnā</i>	to write
<i>mā kō</i>	to mother

<i>apnī</i>	my
<i>hindī mē</i>	in Hindi
<i>āj-kal</i>	these days
<i>sīkhnā</i>	to learn
<i>parhānā</i>	to teach
<i>aur</i>	and

Past Perfect

मैं गया था	<i>maiñ gayā thā</i>	I had gone.
मैं गयी थी	<i>maiñ gayī thī</i>	I had gone. (F)
हम गये थे	<i>ham gayē thē</i>	We had gone.
तुम गये थे	<i>tum gayē thē</i>	You had gone.
आप गये थे	<i>āp gayē thē</i>	You had gone.
आप गयी थीं	<i>āp gayī thīñ</i>	You had gone (F)
वह गया था	<i>vah gayā thā</i>	He had gone.
वह गयी थी	<i>vah gayī thī</i>	She had gone.
वे गये थे	<i>vē gayē thē</i>	They had gone.
वे गयी थीं	<i>vē gayī thīñ</i>	They had gone.(F)
आप आज दफतर गये थे?	<i>āp āj daftar gayē thē?</i>	Did you go to office today?
जी नहीं, आज मैं दफतर नहीं गया था	<i>jī nahiñ, āj maiñ daftar nahiñ gayā thā</i>	No, I did not go to office today.

मैं बाज़ार गया था	<i>maiñ bāzār gayā thā</i>	I had gone to the market.
मैं आपके घर गया था	<i>maiñ āpkē.ghar gayā thā</i>	I went to your house.
कल शाम आप कहां गये थे ?	<i>kal shām āp kahāñ gayē thē?</i>	Where had you been yesterday?
कल बंबई से मेरा दोस्त आया था	<i>kal Bambahī sē mērā dōst āyā thā</i>	Yesterday my friend had come from Bombay.
उसने मेरे साथ खाना खाया था	<i>usnē mērē sāth khānā khāyā thā</i>	He had meals with me yesterday.
मेरी पत्नी ने खाना पकाया था	<i>mēri patnī nē khānā pakāyā thā</i>	My wife had cooked the meal.

Future Tense

(भविष्य *Bavishya*)

मैं जाऊंगा	<i>maiñ jāūngā</i>	I shall go. (M)
मैं जाऊंगी	<i>maiñ jāūngī</i>	I shall go. (F)
हम जाएंगे	<i>ham jāēngē</i>	We shall go.
तुम जाओगे	<i>tum jāōgē</i>	You shall go.

तुम जाओगी	<i>tum jāōgī</i>	You shall go. (F)
आप जाएंगे	<i>āp jāēngē</i>	You shall go.
आप जाएंगी	<i>āp jāēngī</i>	You shall go. (F)
वह जाएगा	<i>vah jāēgā</i>	He will go.
वह जाएगी	<i>vah jāēgī</i>	She will go. (F)
वे जाएंगे	<i>vē jāēngē</i>	They will go.
वे जाएंगी	<i>vē jāēngī</i>	They will go. (F)

To form the future tense, add to the verb root—

1st person:	<i>ūngā</i>	to masculine singular
	<i>ūngī</i>	to feminine singular
	<i>ēngē</i>	to masculine plural
	<i>ēngī</i>	to feminine plural
2nd person:	<i>ōgē</i>	masculine singular and plural (tum)
	<i>ōgī</i>	feminine singular and plural (tum)
	<i>ēngē</i>	masculine singular and plural (āp)
	<i>ēngī</i>	feminine singular and plural (āp)
3rd person:	<i>ēgā</i>	masculine singular
	<i>ēngē</i>	masculine plural

	<i>ēgī</i>	feminine singular
	<i>ēngī</i>	feminine plural
कल सबेरे आप घर पर होंगे ?	<i>kal savērē āp ghar par hōngē</i>	Will you be at home tomorrow morning?
आप कितने बजे आना चाहेंगे ?	<i>āp kitnē bajē ānā chāhēngē?</i>	At what o'clock would you like to come?
मैं आठ बजे आना चाहूंगा।	<i>maiñ āṭh bajē ānā chāhūngā</i>	I would like to come at eight o'clock.
आप नौ बजे आ सकेंगे ?	<i>āp nau bajē ā sakēngē?</i>	Will you be able to come at nine o'clock?
जी हां, मैं नौ बजे आऊंगा।	<i>jī hāñ maiñ nau bajē āūngā</i>	Yes, I shall come at nine o'clock.
मैं आपकी प्रतीक्षा करूंगा।	<i>maiñ āpki pratīkshā karūngā</i>	I shall wait for you.
मैं ठीक नौ बजे पहुंचूंगा।	<i>maiñ thīk nau bajē pahūchūngā</i>	I shall reach exactly at nine o'clock.

धन्यवाद ! अब मैं जाऊंगा।
dhanyavād, ab main jāungā

आप चाय नहीं पिएंगे ?
āp chāe nahīn piēngē?

जी नहीं, धन्यवाद । मैं सिर्फ ठंडा
पानी पिऊंगा।

*ji nahīn, dhanyavād, main
sirf thandā pāni piūngā*

चाय में देर नहीं होगी । बिल्कुल
तेज़ार है।

*chāe mēn dēr nahīn hōgi,
bilkul taiyār hai*

चाय के साथ कुछ खाएंगे ?
Chāe kē sāth kuchh khāēngē ?

जी नहीं, धन्यवाद । अब मैं चलूंगा ।
देर हो जाएगी।

*ji nahīn, dhanyavād. ab main
chalūngā. dēr hō jāēgi*

New Words

savērē

ghar par

Thank you! I
shall go now.

Will you not
take tea?

No, thanks. I
shall drink only
cold water.

Tea will not take
long. It is abso-
lutely ready.

Will you have
something to eat
with tea?

No, thanks. Now
I shall make a
move. It will be
late.

in the morning

at home

honge

kitne bajē

chāhēngē

ā skēngē?

pratīkshā karnā

pratīkshā (n)

piēngē

dēr

taiyār

kuchh

chalūngā

hō jāyēgī

will be

at what o' clock

would like

can you come?

to wait

will drink

delay

ready

something

shall move on, shall go

will happen

(In English the literal meaning of
dēr hō jāēgī would be 'delay will happen.')

Request or Command :

This form of the verb in English is known as the
imperative mood. The following examples will
make it clear how this is formed. It is formed diffe-
rently in the case of *tum* or *āp*. In the case of *tum*
it may be a command or a wish. In the case of *āp* it
may be a wish or a request as this form is the polite
form. It would be more polite if *kripayā* (please)
is added in the beginning.

(तुम) दूध पीओ	(<i>tum</i>) <i>dūdh piō</i>	Drink milk.
(तुम) रोटी खाओ	(<i>tum</i>) <i>rōṭī khāō</i>	Eat bread.
गरम चाय लाओ	<i>garam chāe lāo</i>	Bring hot tea.
(आप) दूध पीजिए	<i>āp dūdh pijiyē</i>	Please drink milk.
(आप) रोटी खाइए	<i>ap rōṭī khāiyē</i>	Please eat bread.
कृपया, अन्दर आइए	<i>kripayā andar āiyē</i>	Please come in.
कृपया, बैठिए	<i>kripayā, bai-ṭhiyē</i>	Please be seated.

In the case of negative imperative, forbidding a person from doing something, *mat* is added before the verb.

फूल मत तोड़ो	<i>phūl mat tōṛō</i>	Don't pluck flowers.
गाड़ी तेज़ मत चलाओ	<i>gāṛī tēz mat chalāō</i>	Don't drive the car fast.
कृपया जोर से मत बोलिए	<i>kripayā zōr sē mat bōliyē</i>	Please don't talk loudly.
कृपया आप बाहर प्रतीक्षा कीजिए	<i>kripayā āp bāhar pratikshā kījiyē</i>	Please wait outside.

कृपया दरवाजा खोलिए	<i>kripayā dar-vāzā khōliyē</i>	Please open the door.
कृपया दरवाजा बंद कीजिए	<i>kripayā dar-vāzā band kījiyē</i>	Please close the door.
कृपया कल शाम मेरे साथ खाना खाइए	<i>kripayā kal shām mērē sāth khānā khāiyē</i>	Please have dinner with me tomorrow evening.
आप मेरे साथ चलिए	<i>āp mērē sāth chaliyē</i>	Came with me.
बाहर मत जाइए	<i>bāhar mat jāiyē</i>	Don't go out.
बच्चो, बारिश में मत खेलो	<i>bachchō, bārish mē mat khēlō</i>	Children, don't play in the rain.

Given below are some common verbs and their imperative form. Readers are advised to use them in sentences as an exercise.

आना	<i>ānā</i>	आओ, आइए	<i>ā-ō, āiyē</i>
जाना	<i>jānā</i>	जाओ, जाइए	<i>jāō, jāiyē</i>
खाना	<i>khānā</i>	खाओ, खाइए	<i>khāō, khāiyē</i>
देखना	<i>dēkhnā</i>	देखो, देखिए	<i>dēkhō, dēkhiyē</i>

लिखना	<i>likhnā</i>	लिखो, लिखिए	<i>likhō, likhiyē</i>
पढ़ना	<i>parhnā</i>	पढ़ो, पढ़िए	<i>parhō, parhiyē</i>
गाना	<i>gānā</i>	गाओ, गाइए	<i>gāō, gāiyē</i>
करना	<i>karnā</i>	करो, कीजिए	<i>karō, kariyē</i>
पीना	<i>pīnā</i>	पीओ, पीजिए	<i>pīō, pījiyē</i>
लेना	<i>lēnā</i>	लो, लीजिए	<i>lō, lījiyē</i>
बोलना	<i>bōlnā</i>	बोलो, बोलिए	<i>bōlō, bōliyē</i>
सुनना	<i>sunanā</i>	सुनो, सुनिए	<i>sunō, suniyē</i>

pījiyē, kījiyē, lījiyē and *dījiyē* are irregular as seen from the examples above.

Sometimes indefinite is used as imperative in second person (tum).

बाहर मत जाना	<i>bāhar mat jāna</i>	Don't go out.
एक गिलास पानी लाना	<i>ēk gilās pānī lānā</i>	Bring a glass of water.
खाना गरम करना	<i>khānā garam karnā</i>	Warm up the food.
फल काटना	<i>phal kāṭnā</i>	Cut the fruits.

Subjunctive Mood

When a verb is in a subjunctive mood, usually the sentence has two clauses; the verb in one of the

clauses is in the subjunctive mood, that is, it lays down a condition, a wish or a purpose

मैंने उसको पैसे दिए जिससे वह खाना खा सके
māinē uskō paisē diyē jīsasē vah khānā kha sakē
 I gave him money so that he may eat food.

मैंने तुम्हारा वेतन बढ़ाया जिससे तुम ज्यादा अच्छा काम करो
māinē tumhara vētan barhāyā jīsasē tum zyādā achchhā kām karō
 I raised your pay so that you may work better.

मैंने आग जलाई जिससे कमरा गरम हो जाए
māinē āg jalāyī jīsasē kamrā garam hō jāē
 I lit the fire so that the room becomes warm.

New Words

<i>paisē</i>	paise, money
<i>jīsasē</i>	so that
<i>khā sakē</i>	can eat
<i>vētan</i>	pay
<i>barhāyā</i>	raised, increased
<i>zyādā achchhā</i>	better
<i>karō</i>	do
<i>āg</i>	fire

<i>jalāyī</i>	burnt
<i>hn jāē</i>	becomes

Another form of conditional verb :

अगर आप आएँ तो मेरी किताब ले आएँ।
agar āp ayēñ tō mēri kitāb lē ayēñ

If you come,
 please bring my
 book.

अगर वह आए तो उसे मेरे पास भेज दें।
agar vah ayē tō usē mērē pās bhēj dēñ

If he comes,
 please send him
 to me.

अगर वह भूखा हो तो उसे रोटी दे दें।
agar vah bhūkhā hō tō usē rōṭī dē dēñ

If he is hungry,
 give him bread.

अगर मेरे गुरु जी आएँ तो कमरे में बिठा देना।
agar mērē gurūji ayēñ tō kamarē mēñ biṭha dēnā

If my teacher
 comes make he
 sit in the room.

These sentences have doubt clauses too. The first clause express a doubt, if this happens, and the second clause gives an order or makes a request.

Interrogative Words

कौन	<i>kaun</i>	who
क्या	<i>kyā</i>	what

क्यों	<i>kyōñ</i>	why
कब	<i>kab</i>	when
कब तक	<i>kab tak</i>	untill when, by what time
कहाँ	<i>kahāñ</i>	where
कैसे	<i>kaisē</i>	how
कौन-सा	<i>kaun-sā</i>	which, which one
किसको	<i>kiskō</i>	who
किसका	<i>kiskā</i>	whose
कितने	<i>kitanē</i>	how many
कितना	<i>kitanā</i>	how much

It is interesting that all the interrogative words begin with *ka*. Now let us use them in sentences.

यह आदमी कौन है? Who is this man?

yah ādamī kaun hai?

उसका नाम क्या है?

What is his name?

uskā nām kyā hai?

वह क्यों आया है?

Why has he come?

vah kyōñ āyā hai?

वह कब जाएगा?

When will he go?

vah kab jāyēgā?

वह कब तक रहेगा? <i>vah kab tak rahēgā?</i>	How long will he stay?
आप कहाँ जा रहे हैं? <i>āp kahān jā rahē haiñ?</i>	Where are you going?
आप कैसे हैं? <i>āp kaisē haiñ?</i>	How are you?
आपकी कलम कौन-सी है? <i>āpkī kalam kaun-sī hai?</i>	Which one is your pen?
आप यह किताब किसको देंगे? <i>āp yah kitāb kiskō dēngē?</i>	To whom will you give this book?
यह किसका मकान है? <i>vah kiskā makān hai?</i>	Whose house is this?
आपके पास कितने रुपये हैं? <i>āpke pās kitanē rupayē? haiñ?</i>	How many rupees do you have?
आपको कितना आटा चाहिए <i>āpkō kitnā ātā chāhiē?</i>	How much flour do you want?
मुझको पानी चाहिए <i>mujhkō panī chāhiē</i>	I want water.
मुझको एक किलो आलू चाहिए <i>mujhkō ēk kilō ālū chāhiē</i>	I want a kilo of potatoes.

आपको क्या चाहिए? <i>āpkō kyā chāhiē?</i>	What do you want?
बच्चे को खिलौना चाहिए <i>bachchē kō khilaunā chāhiē</i>	The child wants a toy.
बच्चा भूखा है, उसको दूध चाहिए <i>bachchā bhūkhā hai, uskō dūdh chāhiē</i>	The child is hungry, he wants milk.
उसको यह कपड़ा दो मीटर चाहिए <i>uskō yeh kapra dō mītar chāhiē</i>	He wants two metres of this cloth.

Chāhiē is a word you are likely to use very often. It is important to note the construction of a sentence with *chāhiē* which means needed or wanted. Literally translated into English it would mean wanted or needed to me e.g. one kilo of potatoes is needed to me!

Can, Could

सकना *sakanā* (to be able to)

Present Tense

आप हिन्दी बोल सकते हैं? *Can you speak Hindi?*
āp Hindi bol saktē haiñ?

जी हाँ, मैं कुछ-कुछ बोल सकता हूँ। Yes, I can speak a little.

*jī hāñ, maiñ kuchh-kuchh
bōl sakatā hūñ*

लेकिन, मैं अच्छी तरह समझ सकता हूँ। But, I can understand well.

*lēkin, maiñ ahhchhī tarāh
samajh sakatā hūñ*

आप पढ़ भी सकते हैं? Can you also read?

*āp paṛh bhī sakatē
haiñ?*

जी नहीं, मैं पढ़ या लिख नहीं सकता। No, I can not read or write.

*jī nahīñ, maiñ paṛh yā
likh nahīñ sakatā.*

Future Tense

आप आज शाम मेरे घर आ सकेंगे? Will you be able to come to my house

*āp āj shām mērē ghar
ā sakēngē?* this evening?

मुझको अफसोस है, मैं नहीं आ सकूँगा। I am sorry, I shall not be able to come.

*mujhkō afsōs hai,
maiñ nahīñ ā sakūngā*

आप अभी पाँच मिनट में तैयार हो सकेंगे?

*āp abhī pañch minat
mēñ taiyār hō sakēngē?*

आप गा सकते हैं?

āp gā sakatē haiñ?

मैं सिर्फ बंगाली गीत गा सकता हूँ।

*maiñ sirf Bengālī gīt
gā sakatā hūñ*

Past Tense

मैं जा सकता था, लेकिन गया नहीं

*maiñ jā sakatā thā,
lēkin gayā nahīñ*

मैं नहीं जा सका।

maiñ nahīñ jā sakā

मैं नहीं देख सका

maiñ nahīñ dēkh sakā

Can you get ready now within five minutes?

Can you sing?

I can sing only Bengali songs.

I could have gone, but I did not go.

I could not go.

I was not able to see.

माफ कीजिए, मैं कल नहीं आ सका।
 Forgive me, I could not come yesterday.
māf kījiyē, maiñ kal nahīñ ā sakā

Another interesting variation in Hindi is in the verb, to like *pasand karnā*. It is formed by two words. Usually it is used in a passive manner of speech. For example, I like mangoes would be *mujhkō āñ pasand haiñ*.

मुझको नाचना, पसंद है I like to dance.
mujhkō nāchanā pasand hai

मुझको दिल्ली पसंद है I like Delhi.
mujhkō Dillī pasand hai

आपको कौन-सा फल सब से ज्यादा पसन्द है ? Which fruit do you like the most ?

āpkō kaun-sā phal sab sē zyādā pasand hai?

मुझको सेब सबसे ज्यादा पसंद है I like apples the most (more than all others).
mujhkō sēb sabsē zyādā pasand hai

आपको मसालेदार खाना पसंद है ? Do you like spicy food?

āpkō masālēdār khānā pasand hai?

मुझको ज्यादा मसाला पसंद नहीं है I do not like too much spices.

mujhkō zyādā masālā pasand nahīñ hai

New Words

<i>bōl</i>	to speak
<i>kuchh-kuchh samajh</i>	a little, somewhat understand
<i>achchhī tarah</i>	well, properly
<i>paṛh</i>	read
<i>likh</i>	write
<i>afsōs</i>	regret
<i>taiyār</i>	ready
<i>hōnā</i>	to be
<i>gā</i>	sing
<i>gīt</i>	song
<i>lēkin</i>	but
<i>māf kījiyē</i>	excuse me
<i>nāchanā</i>	to dance
<i>sēb</i>	apple
<i>masālēdār</i>	spicy

Transitive And Intransitive Verbs

Intransitive

सोना	<i>sōnā</i>	to sleep	सुलना	<i>sulānā</i>	to put to sleep
हँसना	<i>hansnā</i>	to laugh	हँसाना	<i>hansānā</i>	to make others laugh
रोना	<i>rōnā</i>	to weep	रुलाना	<i>ruḷānā</i>	to make someone weep
खेलना	<i>khēlanā</i>	to play	खेलाना	<i>khelānā</i>	to make someone play
उठना	<i>uṭhanā</i>	to get up	उठाना	<i>uṭhānā</i>	to make someone get up, or to wake up someone
जीना	<i>jīnā</i>	to live	जिलाना	<i>jilānā</i>	to give life to someone
कटना	<i>kaṭanā</i>	to cut	काटना	<i>kāṭanā</i>	to cut

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Transitive

नाचना	<i>nāchanā</i>	to dance	नचाना	<i>nachānā</i>	to make someone dance
मरना	<i>marnā</i>	to die	मारना	<i>mārṇā</i>	to kill
पिटना	<i>piṭanā</i>	to be beaten up	पीटना	<i>piṭanā</i>	to beat
डरना	<i>darnā</i>	to fear	डराना	<i>darāna</i>	to frighten
चिढ़ना	<i>chirhnā</i>	to be teased	चिढ़ाना	<i>chirhānā</i>	to tease

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Examples:

मैं डर गया	<i>main̄ ḍar gayā</i>	I was frightened
मैंने उसको डरा दिया	<i>mainē usakō ḍarā diyā</i>	I frightened him
मैं हँसा	<i>main̄ hansā</i>	I laughed.
मैंने उसको हँसाया	<i>mainē usakō hansāyā</i>	I made him laugh.
मैं खेल रहा हूँ	<i>main̄ khēl rahā hūn̄</i>	I am playing.

मैं बच्चों को खेला रहा हूँ

main bachchōñ kō khelā I am making the child-
rahā hūñ ren play.

मैं सो रहा था

main sō rahā thā I was sleeping.

मैं बच्चे को सुला रहा था

main bachchē kō sulā I was putting the child
rahā thā to sleep.

तुम क्यों रो रहे हो ?

tum kyōñ rō rahē hō? Why are you crying ?

तुम उसे क्यों रुला रहे हो ?

tum usē kyōñ rulā rahē Why are you making
hō? him cry?

वह मुझको चिढ़ाता है ।

vah mujhakō chirhātā He teases me.
hai

Transitive

करना *karñā*

to do करवाना

karavāñā to make some-
one do

पीना *pinā*

to drink पिलवाना

pilavāñā to make some-
one drink

खाना *khāñā*

to eat खिलाना

khilāñā to feed

Causative

सुनना

sunāñā

to hear सुनाना

to narrate

देखना

dēkharāñā

to see दिखाना

sunāñā

to show

सीना

sināñā

to sew सिलाना

dikhāñā

to get someone

पकाना

pakāñā

to cook पकवाना

to sew

मारना

mārñā

to beat मरवाना

to get cooked

to get someone

Examples

मैंने काम किया

mainē kām kiyā

I did work.

मैंने काम करवाया

mainē kām karvāyā

I got the work done.

मैंने रोटी खाई

mainē rōṭi khāyī

I ate bread.

मैंने उसको रोटी खिलवाई

mainē usakō rōṭi khilavāyī

I fed him bread.

मैंने एक कहानी सुनी

mainē ēk kahāñi sunī

I heard a story.

मैंने उसको कहानी सुनवाई

mainē usakō kahāñi sunvāyī

I narrated him a story.

मैंने तस्वीर देखी

mainē tasvīr dekhi

I saw the picture.

मैंने तस्वीर दिखाई

mainē tasvīr dikhāyī

I showed the picture.

मैंने उसको मारा

mainē usakō mārā

I beat him.

मैंने उसको मरवाया

mainē usakō marvāyā

I got him beaten up.

CHAPTER EIGHT

ADVERBS

(क्रिया विशेषण *Kriya Visheshan*)

चाय बहुत गरम है <i>chāe bahut garam hai</i>	Tea is very hot.
वह तेज चलता है <i>vah tēz chaltā hai</i>	He walks fast.
मुझको बिल्कुल नहीं मालूम <i>mujhkō bilkul nahīn mālum</i>	It is not known to me at all.
मैं वहाँ जा रहा हूँ <i>main vahn jā rahā hūn</i>	I am going there.
वह काफी दूर चला गया <i>vah kāfi dūr chalā gayā</i>	He has gone quite far away.
वह फौरन आ गया <i>vah fauran ā gayā</i>	He came immediately.

In Hindi an adverb precedes the verb or adjective it qualifies as seen in the examples given above.

Sometimes an adverb is repeated to emphasise and also for effectiveness of speech.

जल्दी-जल्दी काम करो
jaldi-jaldi kām karō

धीरे-धीरे खाओ
dhīrē-dhīrē khāō

धीरे-धीरे बोलिए
dhīrē-dhīrē bōliyē

आप कहाँ-कहाँ जाएंगे?
āp kahān-kahān jāengē?

वह कब-कब आता है?
vah kab-kab ātā hai?

Another thing to remember is that where words like above (*ūpar*) or below (*nīchē*) are used they are preceded by a preposition.

Examples:

मेज के ऊपर
mēz kē ūpar
मेज के नीचे
mēz kē nīchē

Work fast.

Eat slowly.

Speak slowly.

Which are the places you will go to?
(When more than one place is indicated)

When does he come?
(What are the days or time when he comes?)

on the table.

under the table.

घर के चारों ओर
ghar kē chārōñ or

around the house—
or all the four sides
of the house.

नदी के पार
nadī kē pār

beyond the river.

नदी के उस पार
nadī kē us pār

on the other side of
the river.

नदी के किनारे
nadī kē kinārē

on the river side.

जमीन के नीचे
zamīn kē nichē

under the ground.

घर के पास
ghar kē pās

near the house.

घर से दूर
ghar sē dūr

far from the house.

उसके बारे में
uskē bārē mēñ

about him.

घर के सामने
ghar kē sāmne

in front of the house.

घर के पीछे
ghar kē picchē

behind the house.

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दो घरों के बीच में
dō gharōñ kē bīch mēñ

between two houses.

शहर के बीचो बीच
shahar kē bichōbīch

right in the centre of
the town.

बाग के ठीक बीच में
bāg kē thīk bīch mēñ

right in the centre of
the garden.

वे साथ-साथ गए
vē sāth-sāth gayē

They went together.

वे अलग-अलग गए
ve alag-alag gayē

They went separately.

एक साथ गए

Went together.

ek-sāth gayē

घर के आस-पास दुकानें हैं
ghar kē ās-pās

There are shops near-
about the house.

dūkānēñ haiñ

Reading Exercise

आपके घर के सामने कौन
रहता है?

Who lives in front of
your house?

āpkē ghar kē sāmānē
kaun rahatā hai?

मेरे बाग के बीचो बीच फव्वारा
है

There is a fountain
right in the centre of

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<i>mērē bāg kē bichōñbīch phavvārā hai</i>	my garden.
मेरा कमरा अलग है <i>mērā kamarā alag hai</i>	My room is separate.
मेरे घर के पास बाजार है <i>mērē ghar kē pās bāzār hai</i>	There is a market near my house.
मेरे घर के आस-पास कई दुकानें हैं <i>mērē ghar kē ās-pās kai dukanēñ haiñ</i>	There are several shops near about my house.
आपके घर के ऊपर कौन रहता है? <i>āpkē ghar kē ūpar kaun rahtā hai</i>	Who lives above your house?
आपकी मेज़ के नीचे बिल्ली है <i>āpki mēz kē nīchē billī hai</i>	There is a cat under your table.
घरों के बीच में बाग है <i>gharōñ kē bīch mēñ bāg hai</i>	There is a garden in between the houses.

राम और सीता साथ-साथ स्कूल गए <i>Rām aur Sitā sāth-sāth skūl gayē</i>	Ram and Sita went to school together.
इन चीज़ों को एक साथ मत रखो <i>in chīzōñ kō ēk sāth mat rakhō</i>	Don't keep these things together.
नदी के उस पार जंगल है <i>nadī kē us pār jangal hai</i>	There is a forest on the other side of the river.
मेरा घर नदी के किनारे है <i>mērā ghar nadī kē kinārē hai</i>	My house is by the side of the river.
मेरा दफ्तर घर से दूर है <i>mērā daftar ghar sē dūr hai.</i>	My office is far away from the house.
मेरा घर स्कूल के पास है <i>mērā ghar skūl kē pās hai</i>	My house is near the school.
मेरा घर स्कूल से ज्यादा दूर	My house is not very

नहीं है far from the school.

*mērā ghar skūl sē
zyādā dūr nahīn hai*

मेरे घर के चारों ओर आम
के पेड़ हैं There are mango
trees all around my
house.

*mērē ghar kē chārōn̄ ōr
ām kē pēṛ haiñ*

Telling the Time

कितने बजे हैं?

kitanē bajē haiñ?

क्या वक्त है?

kyā vakt hai?

क्या समय है?

kyā samya hai?

एक बजा है

ek bajā hai

डेढ़ बजे हैं

dērḥ bajē haiñ

दो बजे हैं

dō bajē haiñ

What time is it?

What is the time?

What is the time?

It is one o'clock.

It is half past one.

It is two o'clock.

ढाई बजे हैं

ḍhāi bajē haiñ

तीन बजे हैं

tīn bajē haiñ

सवा तीन बजे हैं

savā tīn bājē haiñ

साढ़े चार बजे हैं

sarḥē chār bajē haiñ

पौने पाँच बजे हैं

paunē pānch bajē haiñ

It is half past two.

It is three o'clock.

It is a quarter past
three.

It is half past four.

It is a quarter to five.

Note that a quarter is *savā*. 'Half past' or half in respect of time, weight or measurement is *sarḥē*, *paune* is three fourths or three quarters. Three and a half metre will be *sarḥē tīn mīṭar*, three and three-fourth metre will be *paunē chār mīṭar*, four and a quarter metre will be *savā mīṭar* and so on.

Please also note that one and a half is not *sarḥē ek* but *dērḥ*, similarly two and a half is not *sarḥē do* but *ḍhā-i*.

तीन बजने को पाँच मिनट हैं It is five minutes to

tīn bajanē kō pānch

<i>minat haiñ</i>	three.
तीन बज कर दस मिनट <i>tīn baj kar das minat</i>	It is ten minutes past three.
ठीक बारह बजे हैं <i>thīk bārah bajē haiñ</i>	It is exactly twelve o'clock.
मेरा दफ्तर दस बजे से पाँच बजे तक होता है <i>mērā daftar das bajē sē pānch bajē tak hōtā hai</i>	My office is from ten o'clock to five o'clock
मेरी घड़ी पाँच मिनट तेज है <i>mērī gharī pānch minat tez hai</i>	My watch is fast by five minutes.
मेरी घड़ी आगे है <i>mērī gharī āgē hai</i>	My watch is fast.
मेरी घड़ी पाँच मिनट पीछे है <i>mērī gharī pānch minat pīchhē hai</i>	My watch is slow by five minutes.
मेरी घड़ी बन्द है <i>mērī gharī band hai</i>	My watch is closed. (literal meaning)

मेरी घड़ी रुक गई है <i>mērī gharī ruk gayī hai</i>	My watch has stopped.
आपकी घड़ी ठीक है? <i>āpkī gharī thīk hai?</i>	Is your watch correct?
मेरी घड़ी खराब है <i>mērī gharī kharāb hai.</i>	My watch is bad i.e. it is not working.
मेरी घड़ी चल नहीं रही है <i>mērī gharī chal nahīñ rahī hai</i>	My watch is not working.

New words

<i>kitanē</i>	how many
<i>(kitanē bajē haiñ?</i> —literally means—how many (hours) have struck?)	
<i>vakt, samay (M)</i>	time
<i>savā</i>	quarter
<i>dērḥ</i>	one and a half
<i>ḍhāī</i>	two and half
<i>paunē</i>	three quarters
<i>(paune panch would mean three quarters of five)</i>	

<i>gharī (F)</i>	watch
<i>pīchhē</i>	behind
<i>āgē</i>	ahead
<i>rukanā</i>	to stop
<i>chalanā</i>	to move
<i>gharīsaz</i>	watchmaker

Some common idioms

	लगा <i>lagā</i>	
वह बोलने लगा <i>vah bōlnē lagā</i>		He began speaking.

Although it would be quite grammatical and correct to see *usnē bōlnā shūrū kiyā* (he started speaking) but it is more idiomatic to say *vah bōlnē lagā*. It would not be possible to translate this idiom into English as there is nothing equivalent. It would be helpful to understand in what different meanings the word *lagā* can be used, and then to try and use them. When learning a language, one should always try and use the idioms in that language though it may be difficult to translate them into one's own mother tongue.

मेरा बच्चा अब चलने लगा है My child has now

mērā bachchā ab chalnē started walking.
lagā hai

जैसे ही मैं घर से निकला, बारिश
होने लगी As soon as I came
out of the house, it
jaisē hī maiñ ghar sē started raining.
nikalā, bārish hōnē lagī

आपका बच्चा बोलने लगा?
āpakā bachchā bōlnē Has your child
lagā? started speaking?

मेरा बच्चा चलने लगा है
mērā bachchā chalnē My child has started
lagā hai walking.

बारिश होने लगी
bārish hōnē lagī It has started raining.

When '*laganā*' is used as the principal verb,
it means it 'appears' or it feels'.

Examples:

मुझको ठंड लगती है <i>mujhkō thand lagatī hai</i>	I feel cold.
उसको भूख लग रही है <i>uskō bhūkh lag rahī hai</i>	He is feeling hungry.
बच्चे को प्यास लग रही है	The child is feeling

bachchē kō pyās lag rahī thirsty.
hai

मुझको नींद लग रही है I am feeling sleepy.
mujhko nīnd lag rahī
hai

मुझको लगता है कि वह नहीं आएगा I feel he won't come.
mujhkō lagatā hai ki
vah nahī ayēgā

मुझको लगता है मेरा पत्र आज जरूर आएगा I feel my letter will definitely come to-day.
mujhkō lagatā hai mērā
patra āj zarūr āyēgā

मुझको बरसात अच्छी नहीं लगती I do not like the rainy season.
mujhkō barsāt achchhī
nahīn lagatī

आपको चाय ज्यादा अच्छी लगती है या काफी? Which do you like better--tea or coffee?
āpkō chāe zyādā achchhī
lagatī hai yā kauḥī?

मुझको बाग में काम करना अच्छा लगता है I like to work in the garden.
mujhkō bāg mēn kām
karnā achchhā lagatā
hai

गीता सुन्दर लग रही है Gita is looking pretty.
gītā sundar lag rahī
hai.

यह आदमी गरीब लगता है This man appears to be poor.
yah ādamī garīb lagatā
hai

यह आदमी चालाक लगता है This man appears to be cunning.
yah ādamī chālāk
lagatā hai

लगता है वह सो गया It appears that he has gone to sleep.
lagatā hai vah so
gayā

लगता है वह चला गया It appears that he has left.
lagatā hai vah chalā
gayā

लगता है वह खा चुका It appears that he has already eaten.
lagtā hai vah khā
chukā

लगता है उसने पत्र नहीं पढ़ा It appears he has
lagatā hai usnē patra not read the letter.
nahīn parhā

Note :—It should be noted that when a sentence is negative, i.e., it has the word *nahīn*, the auxiliary verb is often dropped.

Two verbs are often used together. For example
 मैं जाना चाहता हूँ I wish to go.
maiñ jānā chahtā hūñ

वह क्या खाना चाहता है? What does he wish to
vah kyā khānā chāhtā eat?
hai?

When 'lagā' is used with another verb, like *mērā bachchā chalnē lagā*, the first verb is invariably in the form *chalnē, khānē, sonē, pinē*, etc., irrespective of the gender, person or number of the subject, noun or pronoun. It is the verb *lagā* which changes according to the subject.

Example:

Present—

maiñ.....lagatā hūñ
maiñ.....lagatī hūñ
ham.....lagatē haiñ

vah.....lagatā hai and so on.

Future—

<i>maiñ</i>	<i>lagūngā, lagūngī</i>
<i>ham</i>	<i>lagēngē</i>
<i>vah</i>	<i>lagēgā, lagēgī</i>
<i>ve</i>	<i>lagēngē</i>
<i>tum</i>	<i>lagōgē</i>
<i>āp</i>	<i>lagēngē, lagēngī</i>

Examples

मैं कल से दफ्तर जाने लगूंगा I shall start going to
maiñ kal sē daftar the office from tomor-
jānē lagūngā row.

वह कल से काम करने लगेगा He will start working
vah kal sē kām karnē from tomorrow.
lagēgā

आप कब से स्कूल जाने When will you start
lagēngī? going to the school?

āp kab sē skūl jānē
lagēngī?

अन्दर बैठिए, बाहर ठंड Sit inside, it will be

लगेगी cold outside.

*andar baithiyē, bāhar
thand lagēgī*

रोटी खाइए, नहीं तो भूख
लगेगी Eat bread, otherwise
you will feel hungry.

*rōṭī khāiyē, nahīn tō
bhūkh lagēgī*

Past Tense

आपको ठंड लगी? Did you feel cold?

āpkō thand lagī?

आपको यह शहर अच्छा
लगा? Did you like this
city?

*āpkō yah shahar
āchchhā lagā?*

वे कब से काम पर जाने
लगे? When did they start
going to work?

*ve kab sē kām par
jānē lagē?*

Chāhnā means to wish or to want. If it is used
by itself, like:

राम सीता को चाहता है
Ram Sita kō chahtā hai

It means Ram is fond of Sita. Or, *māñ apnī billī kō bahut chāhtī hūñ*, (I love my cat very much). But when it is combined with another verb as given above, it means to want or to wish. The first verb is always used in the infinitive form—*jānā, ānā, gānā*, and so on. It is the second verb *chāhtā* which will keep changing the form to agree with the number, gender or the person of the subject.

Example

मैं चाय पीना चाहता हूँ। I want to drink tea.

*maiñ chāe pīnā chāhtā
hūñ*

मैं आपका गाना सुनना
चाहती हूँ। I want to hear you
sing.

*maiñ āpkā gānā
sunanā chāhtī hūñ*

वह मेरे घर आना चाहता है। He wants to come to
my house.

*vah mērē ghar ānā
chāhtā hai*

बच्चे बाहर खेलना चाहते हैं। Children want to play
outside.

*bachchē bāhar khēlanā
chāhtē haiñ*

चुकना

Chukanā

Chukanā means to finish. It is added to a verb
to mean finishing a job or the end of something.

मैं खा चुका I have finished my meal
maiñ khā chukā

मैं चाय पी चुका I have already had
maiñ chāe pī chukā tea.

मैं यह फिल्म देख चुका I have already seen
maiñ yeh film dēkh this film.
chukā

वह काम कर चुका? Has he finished the
vah kām kar chukā? job?

आप खाना पका चुके? Have you finished
āp khānā pakā chukē? cooking?

The word *chukā* may also be used with an adjective, but in that case it is usually combined with *hō* (to be) the verb complete.

Example

काम खतम हो चुका? Has the work been
kām khatam hō completed?
chukā?

खाना ठंडा हो चुका The food has become
khānā thandā hō cold.
chukā

जब मैं खाने बैठी, खाना ठंडा When I sat down to

हो चुका था eat, the food had
jab maiñ khānē baithī, already turned cold.
khānā thandā hō
chukā thā

जब मैं चली तो बारिश When I started, the
खतम हो चुकी थी rain had already
jab maiñ chalī tō stopped.
bārish khatam hō
chukī thī

जब मैं आया तो वह जा चुके When I came he had
थे already left.
jab maiñ āyā tō vah jā
chukē thē

'Chukā' adds the sense of finality to the meaning.

Future Tense

वह जा चुके होंगे He will have gone or
vah jā chukē hōngē he must have gone.

वह खा चुकी होगी She will have finished
vah khā chukī hōngī her meal.

काम खतम हो गया होगा The work will have

kām khatam hō gayā been finished.
hōgā

वह किताब पढ़ चुका होगा
vah kitāb parh chukā He will have finished
hōgā reading the book.

कल इस समय तक मैं जा
चुकी होऊँगी
kal is samaya tak Tomorrow by this
maiñ jā chukī hōungī time I will have gone.

मैंने सोचा आप खाना खा
चुके होंगे
maiñ sōchā āp khānā I thought you must
khā chukē hōngē have finished eating.

मैंने सोचा आप यह किताब
पढ़ चुके होंगे
maiñ sōchā āp yah I thought you must
kitāb parh chukē have read this book.
hōngē

The use of ही *hi*, and तो *tō*

Hi is often used to emphasise a word in, its
exclusiveness.

For example

सिर्फ आप ही अन्दर आ Only you can

सकते हैं come in:

sirf āp hi andar ā
sakatē haiñ

मैं सिर्फ रोटी ही खाऊँगा' I shall eat only bread.
maiñ sirf rōṭī hī
khāūngā

आप आज काम ही करते Today you will only
रहेंगे, खाना नहीं खाएँगे? keep working, will
āp āj kām hi karatē you not eat?
rahēngē, khānā nahīñ
khayēngē?

tō is sometimes used to mean then, or after, and
sometimes it is used only for emphasis. It has no
equivalent in English. Example: when it means
then or if,

आप जाएँगे तो मैं भी If you go I shall go
जाऊँगा too.
āp jāyēngē tō maiñ bhī
jāūngā

वह आएगा तो उसको When he comes (then)
किताब दे देना give him the book.
vah āyegā tō usakō
kitāb dē dēnā

अगर वह मांगे तो उसको दूध दे देना
If he asks, (then) give him milk.

agar vah māngē tō uskō dūdh dē dēnā.

आप खा चुके तो यहाँ आइएगा
When you finish eating, (then) please come here.

āp khā chukēn tō yahān āiyēgā

(Come when you have finished eating).

वह बुलाए तो जाना
If he calls you (then) go. (Go if he calls you).

vah bulāē tō jānā

वह पैसे दे तो मत लेना
If he gives money, don't take it.

vah paisē dē tō mat lēnā.

In the last two sentences given above, the infinitive form of the verb, *jānā* and *lēnā* is used as imperative. It has already been mentioned earlier in the chapter on verbs, that infinitive can be used as imperative with *tum*.

tō is used here in the conditional form of the verb.

Although not mentioned, *agar* (if) is implied.

tō is also used to mean a different type of emphasis.

मैं तो नहीं जाऊंगा I will not go.

maiñ tō nahīñ jāūngā

यह काम तो मैं नहीं करूंगा I will not do this job.

yah kām tō maiñ

nahīñ karūngā

रोटी तो मैं नहीं खाऊंगा I will not eat bread

rōṭī tō maiñ nahīñ

khāūngā

In the first sentence the emphasis is on *maiñ*, meaning whoever might go, I shall not go. In the second sentence the emphasis is on *kām*, meaning whatever I do; I shall not do, this particular work. In the sentence the emphasis on *rōṭī* meaning I shall eat anything else, but not *rōṭī*.

Changing verbs in to Present Perfect or Past Perfect.

If the root of a verb end in *ā* or any other vowel, add *yā*, *yī*, or *yē* to it to form the present perfect or past perfect.

Example

जा	<i>jā</i>	will be	गया	<i>gayā</i>
आ	<i>ā</i>	will be	आया	<i>āyā</i>

खा	<i>khā</i>	will be	खाया	<i>khāyā</i>
पी	<i>pī</i>	will be	पिया	<i>piyā</i>
सो	<i>sō</i>	will be	सोया	<i>sōyā</i>

When the root of the verb ends in a consonant, the symbol of a (ि) is added to it,

Example

लग	<i>lag</i>	will be	लगा	<i>lagā</i>
काट	<i>kāt</i>	will be	काटा	<i>kātā</i>
देख	<i>dēkh</i>	will be	देखा	<i>dēkhā</i>
सुन	<i>sun</i>	will be	सुना	<i>sunā</i>

Reading Exercise I

राम—नमस्ते । आप कैसी हैं?

Ram—*namastē. āp kaisī haiñ?*

सीता—मैं ठीक हूँ, धन्यवाद । और आप कैसे हैं?

Sita—*maiñ thīk hūñ, dhanyavād. aur āp kaisē haiñ?*

राम—मैं भी ठीक हूँ । आपके पति कहां हैं?

Ram—*maiñ bhī thīk hūñ. āpkē pati kahāñ haiñ?*

सीता—मेरे पति आगरा में हैं ।

Sita—*mērē pati āgarā mēñ haiñ.*

राम—आपका घर कहां है?

Ram—*āpkā ghar kahāñ hai?*

सीता—मेरा घर हौजखान में है ।

Sita—*mērā ghar Hauz Khās mēñ hai.*

राम—आपके कितने बच्चे हैं?

Ram—*āpkē kitanē bachchē haiñ?*

सीता—मेरे चार बच्चे हैं—दो बेटे और दो बेटियां ।

Sita—*mērē chār bachchē haiñ—dō bētē aur dō bēṭiyāñ.*

राम—बच्चों के नाम क्या हैं?

Ram—*bachchōñ kē nām kyā haiñ?*

सीता—लड़कों के नाम लव और कुश हैं ।

Sita—*larṅkōñ kē nām Lav aur Kush haiñ.*

राम—और लड़कियों के नाम?

Ram—*aur larṅkiyōñ kē nām?*

सीता—लड़कियों के नाम गीता और रीता हैं ।

Sita—*larṅkiyōñ kē nām Gita aur Rita haiñ.*

राम—बहुत सुन्दर नाम हैं । आपका घर बड़ा है?

Ram—*bahut sundar nām hañ. āpkā ghar baṛā hai?*

सीता—घर छोटा है, लेकिन बाग बड़ा है ।

Sita—*ghar chhaṭā hai; lēkin bāg baṛā hai.*

राम—कितने कमरे हैं?

Ram—*kitanē kamarē haiñ?*

सीता—चार कमरे हैं, एक बैठने-खाने का कमरा, और तीन

सोने के कमरे ।

Sita—*chār kamarēn haiñ. ēk baiṭhanē-khānē kā kamarā, aur tin sōnē kē kamarē.*

राम—आप चाय लेंगी या कुछ ठंडा?

Ram—*āp chāe lēngī yā kuchchh ṭhaṇḍā?*

सीता—सिर्फ ठंडा पानी चाहिए ।

Sita—*sirf ṭhaṇḍā pānī chāhiyē.*

राम—आप फल खाइए । केले बहुत मीठे हैं ।

Ram—*āp phal khāiye. kēlē bahut mīṭhē haiñ.*

सीता—आपकी पत्नी और बच्चे कहाँ हैं?

Sita—*āpkī patnī aur bachchē kahāñ haiñ?*

राम—बच्चे स्कूल में हैं । पत्नी रसोई में है ।

Ram—*bachchē skūl mēñ haiñ. patnī rasōī mēñ hai.*

English translation of the text

Ram—Namaste. How are you?

Sita—I am all right, thank you, and how are you?

Ram—I am all right too. Where is your husband?

Sita—My husband is in Agra.

Ram—Where is your house?

Sita—My house is in Hauz Khas.

Ram—How many children have you?

Sita—I have four children—two sons and two daughters.

Ram—What are the children's names?

Sita—Boy's names are Lav and Kush.

Ram—And the girls names?

Sita—Girls names are Gita and Rita.

Ram—Names are very pretty. Is your house big?

Sita—The house is small, but the garden is big.

Ram—How many rooms are there?

Sita—There are four rooms. One sitting-dining room, and three bed-rooms.

Ram—Will you have tea or something cold?

Sita—I want only cold water.

Ram—Please eat the fruit. The bananas are very sweet.

Sita—Where are your wife and children?

Ram—Children are in the school, wife is in the kitchen.

New words

<i>kaisi</i>	how
<i>dhanyavād</i>	thank you
<i>āpkē</i>	your
<i>patī</i>	husband
<i>mēñ</i>	in
<i>kitanē</i>	how many
<i>chār</i>	four
<i>dō</i>	two
<i>kyā</i>	what
<i>baithanē-khānē kā kamarā</i>	Sitting-dining room
<i>sonē kā kamarā</i>	bedroom
<i>chāe</i>	tea
<i>kuchh</i>	some, something
<i>thandā</i>	cold
<i>sirf</i>	only
<i>chāhiye</i>	need, want
<i>khāiye</i>	please eat
<i>miṭhē</i>	sweet
<i>patnī</i>	wife
<i>skūl</i>	school
<i>rasōi</i>	kitchen

*It would be noticed that *pati* and *patni*, though third person singular, have been treated as plural. As will be explained in detail in the chapter on verbs, in the second or third person singular, the plural form is used for politeness.

**Mērē chār bachchē haiñ* means, I have four children. Translated literally it would mean *mine four children are*. Translating literally explains how a sentence is constructed in Hindi. Since forms of expression vary from language to language, a literal translation from English into Hindi may become a bizzare expression in Hindi or vice versa. It is important, therefore, to know the form of expressions that are peculiar to the language you are learning. Otherwise you may be able to make yourself understood all right but you will not be speaking correct language.

*Also note the sentence *mujhko thandā pāñ chāhiyē*. (I want cold water). Translated literally it would be *mai thandā pāñ chahatā hūñ*, but the passive form is more common, translated literally it would mean *to me cold water is needed*.

Reading Exercise II

भारत बहुत बड़ा देश है। यह बहुत प्राचीन देश है।

Bhārat bahut barā dēsh hai. yah bahut prāchīn dēsh hai.

इसके उत्तर में हिमालय पहाड़ है। दक्षिण में हिंद महासागर है।

isakē uttar mē Himālaya pahār hai. dakshīn mēn Hind Mahāsāgar hai.

पूर्व में बंगाल की खाड़ी है। पश्चिम में अरब महासागर है।

purva mēn bangal kī khārī hai. pashchim mēn arab mahāsāgar hai.

गंगा सबसे बड़ी और पवित्र नदी है।

gangā sabsē barī aur pavitra nadī hai.

भारत में कई बड़ी नदियां हैं।

Bhārat mē kai barī nadiyān haiñ.

भारत की राजधानी दिल्ली है।

Bhārat kī rājdhānī Dillī hai.

दिल्ली सुन्दर नगर है।

Dillī sundar nagar hai.

दूसरे बड़े नगर बंबई, कलकत्ता, और मद्रास हैं।

dūsarē barē nagar Bumbai, Kalkattā aur Madrās haiñ.

भारत की आबादी बहुत ज्यादा है।

Bhārat kī ābādī bahut zyādā hai.

Translation into English

India (Bharat) is a very big country. It is an ancient country. In the north are the Himalaya mountain ranges. In the South is the Indian Ocean. In the east is the Bay of Bengal. In the west is the Arabian Sea. Ganges is the biggest and the holiest river. There are several big rivers in India. Delhi is the capital of India. Delhi is a beautiful city. Other big cities are Bombay, Calcutta and Madras. There is over population in India.

New words

<i>bahut</i>	very
<i>dēsh</i>	country
<i>prāchīm</i>	ancient
<i>uttar</i>	north
<i>pahār</i>	mountains
<i>dakshīn</i>	south
<i>pūrvā</i>	east
<i>pashchim</i>	west
<i>pavitra</i>	holy
<i>nadī</i>	river

<i>kaī</i>	several
<i>rājdhānī</i>	capital
<i>nagar</i>	city
<i>dusarē</i>	others
<i>ābādī</i>	population
<i>bahut zyādā</i>	very much, too much.

Reading exercise III

मैं नई दिल्ली में रहता हूँ। मेरा भाई पुरानी दिल्ली में रहता है। मेरी बहिन बम्बई में है। वह साल में एक बार दिल्ली आती है। उसके पति और बच्चे भी आते हैं। मेरा दफ्तर पुरानी दिल्ली में है। मैं हर रोज़ बस से आता-जाता हूँ। हम लोग बंगाली हैं। मेरे माता-पिता कलकत्ता में रहते हैं। आपने कलकत्ता देखा है? मुझको कलकत्ता बहुत पसंद है। मुझको दिल्ली भी पसंद है। आप दक्षिण के हैं? आपकी पत्नी हिन्दी बोलती है? मेरी पत्नी हिन्दी कुछ-कुछ बोलती है। मेरे बच्चे अच्छी हिन्दी बोलते हैं। आप लोग बंगला समझते हैं?

maiñ Nai Dillī mēñ rahtā hūñ. mērā bhāi purānī Dillī mēñ rahtā hai. mēri bahin Bambaī mēñ hai. vah sāl mēñ ēk bār Dillī ātī hai. Usakē pati aur bachche bhī āte haiñ. mera daftar purānī Dillī mēñ hai. maiñ har rōz bas sē ātā-jātā hūñ. ham lōg Bengālī haiñ.

mērē matā-pītā Kalakattā mēñ rahtē haiñ. āpnē Kalakattā dēkhā hai? mujhakō Kalakattā bahut pasand hai. mujhakō Dillī bhī pasand hai. āp dakshin kē haiñ? āpkī patnī hindī bōlatī hai? mēri patnī hindī kuchh-kuchh bōlatī hai. mērē bachchē achchhi hindī bōlatē haiñ. āp lōg Banglā samajhatē haiñ?

I live in New Delhi. My brother lives in old Delhi. My sister lives in Bombay. She comes to Delhi once in the year. Her husband and children come too. My office is in old Delhi. Every day I come and go by bus. We are Bengalis. My mother and father live in Calcutta. I like Calcutta very much. I like Delhi too. Are you from the South? Does your wife speak Hindi? My wife speaks a little Hindi. My children speak good Hindi. Do you understand Bangla (Bengali)?

New words

<i>rahtā hūñ</i>	live
<i>bhāi</i>	brother

<i>daftar</i>	office
<i>shahar</i>	city
<i>mujhakō pasand hai</i>	like it
<i>bhi</i>	also, too
<i>dakshin</i>	south
<i>mausam</i>	weather
<i>patnī</i>	wife
<i>Banglā</i>	language of
	Bengal
<i>samajhate haiñ</i>	do they under- stand?
<i>har</i>	every
<i>roz</i>	day
<i>ātā-jātā</i>	comes and goes
<i>apane</i>	my
<i>parivār</i>	family
<i>ke sath</i>	with
<i>Itwār</i>	Sunday
<i>dekhā hai?</i>	have you seen?

Reading exercise IV

राम — नमस्ते ।
namastē

डिक — नमस्ते ।

namastē.

राम — आपका शुभ नाम?

āpkā shubh nām?

डिक — मेरा नाम डिक ब्राउन है ।

mērā nām Dick Brown hai.

राम — आप भारत में कब से हैं?

āp Bhārat mēñ kab sē haiñ?

डिक — चार महीने से ।

chār mahīnē sē.

राम — आप कहां रहते हैं?

āp kahāñ rahtē haiñ?

डिक — अभी तो मैं होटल में रहता हूँ ।

abhī tō maiñ hōtal mēñ rahtā hūñ.

राम — किस होटल में?

kis hōtal mēñ?

डिक — जनपथ होटल में ।

janpath hōtal mēñ.

राम — अच्छा होटल है?

achchhā hōtal hai?

डिक — काफ़ी अच्छा है ।

kāfir achchhā hai.

राम—आप विवाहित हैं?

āp vivāhit haiñ?

डिक—जी हां। मेरे दो बच्चे भी हैं।

jī hañ. mērē dō bachchē bhī haiñ.

राम—वे कहां हैं?

vē kahāñ haiñ?

डिक—अभी तो वे अमरीका में हैं।

abhī tō vē Amarīkā mēñ haiñ.

राम—वे भारत नहीं आएंगे?

vē Bhārat nahīñ āyēngē?

डिक—जरूर आएंगे, जब मुझको घर मिलेगा।

zarūr āyēngē jab mujhkō ghar milēgā.

राम—आपको घर कहां चाहिए?

āpkō ghar kahāñ chāhiē?

डिक—सुन्दर नगर, जोरबाग, कहीं भी।

Sundar Nagar, Jorbag, kahīñ bhī.

राम—कैसा घर चाहिए?

kaisā ghar chāhiye?

डिक—कम-से-कम पांच कमरे होने चाहिए।

नौकरों के लिए भी कमरे होने चाहिए।

kam-se-kam pānch kamarē hōnē chāhiē.

naukarōñ kē liyē bhī kamarē hōnē chāhiē.

राम—शायद मैं आपकी मदद कर सकूँ।

shāyad maiñ āpkī madad kar sakūñ.

डिक—बड़ी मेहरबानी होगी। लेकिन मैं आपको तकलीफ़ नहीं देना चाहता।

barī meharbāni hōgi. lēkin maiñ āpkō taklīf nahīñ dēnā chāhatā.

राम—तकलीफ़ की कोई बात नहीं।

taklīf kī kōi bāt nahīñ.

डिक—अच्छी बात है। आपको कोई अच्छा घर मालूम है?

achchhī bāt hai, āpkō kōi achchhā ghar mālūm hai?

राम—मैं आपको अपने साथ ले चलूंगा।

दो-चार घर दिखाऊंगा

maiñ āpkō apnē sāth lē chalūngā.

do-char ghar dikhāūngā.

English translation

Ram—Namaste.

Dick—Namaste.

Ram—What is your name, please?

Dick—My name is Dick Brown.

Ram – How long have you been in India?

Dick – For four months.

Ram – Where do you live?

Dick – At the moment I am staying in a hotel.

Ram – In which hotel?

Dick – In Janpath hotel.

Ram – Is it a good hotel?

Dick – It is quite good.

Ram – Are you married?

Dick – Yes. I have two children.

Ram – Where are they?

Dick – At the moment they are in America.

Ram – Won't they come to India.

Dick – They certainly will, when I get a house.

Ram – Where do you want the house?

Dick – Sundar Nagar, Jorbag, anywhere.

Ram – What sort of a house do you want?

Dick – There should be at least five rooms. There should be rooms for servants too.

Ram – May be I can help you.

Dick – That will be very kind. But I don't want to trouble you.

Ram – There is no trouble at all.

Dick – Okay then. Do you know of any good house?

Ram – I shall take you with me.

(I shall) show you a few houses.

New Words

<i>kab sē</i>	since when
<i>vivāhit</i>	married
<i>abhī tō</i>	at the moment
<i>kaisā</i>	what sort of
<i>kam-se-kam</i>	minimum, at least
<i>shāyad</i>	perhaps
<i>taklīf</i> (F)	trouble
<i>mālūm</i>	known
<i>do-chār</i>	idiomatic way of saying a few

Reading Exercise V

बरसात *barsāt*

गरमी के बाद बरसात आती है।

garmī kē bād barsāt ātī hai.

बरसात जुलाई से सितम्बर तक रहती है।

barsāt July sē Sitambar tak rahtī hai.

बरसात का मौसम स्वास्थ्य के लिए अच्छा नहीं है।

barsāt kā mausam svāsthya kē liyē achchhā nahīn hai.

बीमारियाँ फैलती हैं।

bimāriyāñ phailatī haiñ.

मक्खी-मच्छर बहुत परेशान करते हैं।

makkhī-machchhar bahut parēshān kartē haiñ.

कीड़े-मकोड़े भी बहुत ज्यादा हो जाते हैं।

kiṛē-makoṛē bhī bahut zyādā hō jātē haiñ.

सब्जी-तरकारी भी अच्छी नहीं मिलती।

sabzī-tarkārī bhī achchhī nahīn milatī.

सड़कों पर पानी भर जाता है।

sarkōñ par pānī bhar jātā hai.

लेकिन बरसात बहुत जरूरी भी तो है।

lēkin barsāt bahut zarūrī bhī tō hai.

वारिश की पहली बौछार कितनी अच्छी लगती है।

bārish kī pahlī bauchhār kitnī achchhī lagatī hai.

लोग चैन की सांस लेते हैं।

lōg chain kī sāns lētē haiñ.

बच्चे पेड़ों से अमरूद और जामुन तोड़ कर खाते हैं।

bachchē pēṛōñ sē amrūd aur jamun tōṛ kār khātē haiñ.

बरसात में खाने-पीने में बहुत सावधान रहना चाहिए।

barsāt mēñ khānē-pīnē mēñ bahut sāvadhān rahnā chāhiē.

बाजार की चीजें नहीं खानी चाहिए।

bāzār kī chīzēñ nahīn khānī chāhiē.

उबला पानी पीना चाहिए।

ubalā pānī pīnā chāhiē.

English translation

The Rainy Season

The rainy season comes after summer.

The rainy season lasts from July to September.

The rainy season is not good for health.
 Diseases spread.
 Flies and mosquitoes annoy a lot.
 There are too many insects too.
 Good vegetables are not available.
 Roads are full of water.
 But the rain is also very essential.
 How pleasant are the first showers of rains.
 People heave a sigh of relief.
 Children pluck guavas and rose apples from
 trees and eat.
 One should be very careful about what one
 eats and drinks in the rainy season.
 One should not eat bazaar things.
 Boiled water should be taken.

New words

<i>kē bād</i>	after
<i>sē</i>	from
<i>tak</i>	up to
<i>svāsthya</i>	health
<i>phailatī hai</i>	spread
<i>makkhī</i>	flies
<i>machchhar</i>	mosquitoes

(they are often used as a compound word
 मक्खी-मच्छर *makkhī-machchhar* to mean both)

<i>kīrē</i>	insects
<i>makōrē</i>	spiders

(Note the compound word *kīrē-makōrē*)

<i>sabzī</i>	green vegetables
<i>tarkārī</i>	general term for vegetables

(Note the compound words)

<i>bhar jātā hai</i>	gets filled
<i>zarūrī</i>	essential
<i>pahlī</i>	first
<i>bauchhār</i>	showers
<i>kitanī</i>	how much
<i>chain</i>	relief
<i>sāns</i>	breath
<i>amarūd</i>	guavas
<i>jāmun</i>	rose apple
<i>toṛ kar</i>	pluck
<i>khānā-pīnā</i>	eating-drinking
<i>ubalā (int. v)</i>	boiled

Reading exercise VI

गोपाल—आप राम को जानते हैं?

āp Rām kō jānatē haiñ?

हरी—जी नहीं, मैं नहीं जानता ।

jī nahīñ, maiñ nahīñ janatā.

गोपाल—वह आपके पड़ोस में रहता है ।

vah āpkē paṛōs mēñ rahtā hai.

हरी—मुझको अफसोस है कि मैं उससे कभी नहीं मिला ।

mujhakō afsōs hai ki maiñ usasē kabhī nahīñ milā.

गोपाल—आप उससे जरूर मिलिए । वह मेरा दोस्त है ।

āp usasē zarūr miliyē. vah mērā dost hai.

हरी—जरूर मिलूंगा ।

zarūr milungā.

गोपाल—राम बहुत दिलचस्प आदमी है ।

Ram bahut dilchasp ādamī hai.

हरी—बहुत अच्छी बात है ।

bahut achchhī bāt hai.

गोपाल—मैं राम को पिछले पंद्रह सालों से जानता हूँ ।

maiñ Ram kō pichhalē pandrah sālōñ sē jānatā hūñ.

हरी—क्या आप साथ-साथ पढ़ते थे?

kyā āp sāth-sāth paṛhate thē?

गोपाल—जी हाँ, हम एक ही कालिज में पढ़ते थे ।

jī hāñ, ham ēk hī kaulij mēñ paṛhte thē.

हरी—कृपा कर के उनका पता दीजिए । उनके मकान का नंबर क्या है?

kripā kar kē urakā patā dijiyē. unakē makāñ kā nambar kyā hai?

गोपाल—नंबर तो मुझको याद नहीं है ।

nambar tō mujhakō yād nahīñ hai.

हरी—अच्छा, कल बता दीजिए ।

achchhā, kāl batā dijiē.

गोपाल—उसका बड़ा-सा सफेद मकान है । उसके दरवाजे पर पीपल का पेड़ है ।

usakā barā-sā safēd makāñ hai. usakē darvāzē paṛ pīpal kā peṛ hai.

हरी—मैं ढूँढने की कोशिश करूँगा।

maiñ dhūndhanē kī kōshish karūngā.

गोपाल—उसके घर का फाटक हरा है।

usakē ghar kā phāṭak harā hai.

हरी—अच्छा याद रखूँगा। आप भी मेरे साथ चलिए।

*achchhā yād rakhungā. āp bhī mērē sāth
chaliē.*

गोपाल—हां, यह ठीक है। चलिए, मैं आपके साथ चलता हूँ।

*hāñ, yah thīk hai. chaliē, maiñ āpkē
sāth chalatā hūñ.*

Gopal—Do you know Ram?

Hari—No, I don't know.

Gopal—He lives in your neighbourhood.

Hari—I am sorry that I have never met him.

Gopal—Do meet him definitely. He is my friend.

Hari—I shall definitely meet him.

Gopal—Ram is a very interesting man.

Hari—That's very good.

Gopal—I have known Ram for the last fifteen years.

Hari—Did you study together?

Gopal—Yes, we studied in the same college.

Hari—Please give me his address. What is his house number?

Gopal—I don't remember the number.

Hari—Okay. Tell me tomorrow.

Gopal—His is a big and white house. There is a pipul tree at the gate.

Hari—I shall try to locate it.

Gopal—The gate of his house is green.

Hari—Okay. I shall remember it. You come with me too.

Gopal—That is right. Come, I shall come with you.

New Words

paṛōs

neighbourhood

jānatē haiñ

do you know

mujhakō afsōs hai

I am sorry

<i>kabhī nahīn</i>	never
<i>milā</i>	met
<i>dōst</i>	friend
<i>dilchasp</i>	interesting
<i>pichhalē</i>	last, (bygone)
<i>salōn</i>	years
<i>sāth-sāth</i>	together
<i>ēk hi</i>	the same
<i>kripā kar kē</i>	please, kindly
<i>patā</i>	address
<i>diyē</i>	give
<i>yād nahīn hai</i>	don't remember
<i>batā</i>	tell
<i>pīpal</i>	a kind of tree
<i>dhūndhnā</i>	search for
<i>kōshish karūngā</i>	shall try
<i>phāṭak</i>	gate
<i>yād rakhūngā</i>	shall remember
<i>mērē sāth</i>	with me

Reading exercise VII

हरी—आप कहाँ गए थे?

āp kahān gayē thē?

गोपाल—मैं बाज़ार गया था ।

maiñ bāzār gayā thā.

हरी—आप कैसे गये थे? गाड़ी में?

āp kaisē gayē thē? Gārī meñ?

गोपाल—जी नहीं, मैं बस में गया था ।

ji nahīn, maiñ bas meñ gayā thā.

हरी—आपकी गाड़ी कहाँ है?

āpkī gārī kahān hai?

गोपाल—गाड़ी खराब है, इसलिए मैं बस में गया ।

gārī kharāb hai isliyē maiñ bas meñ gayā.

हरी—आज दूकानें खुली हैं?

āj dūkānēn khulī haiñ?

गोपाल—जी हाँ, सब दूकानें खुली हैं ।

ji hān, sab dūkānē khulīn haiñ.

हरी—मुझको परदे का कपड़ा खरीदना है ।

mujhakō pardē kā kapṛā kharīdanā hai.

गोपाल—बाज़ार मेरे घर के पीछे ही है ।

bāzār mērē ghar kē pīchhē hī hai.

हरी—तो फिर आप बस में क्यों गए थे?

tō phir āp bas mēñ kyoñ gayē thē?

गोपाल—मैं तो सब्जी-मंडी गया था।

maiñ tō sabzi mandī gayā thā.

हरी—मेरे घर के सामने बाग है।

mērē ghar kē sāmanē bāg hai.

गोपाल—शाम को बाग में बच्चे खेलते हैं।

shām kō bāg meñ bachchē khelatē haiñ.

हरी—मेरे बच्चे घर के अन्दर ही खेलते हैं।

mērē bachchē ghar kē andar hi khelatē haiñ.

गोपाल—उन्हें बाग में खेलना पसन्द नहीं है?

unkō bāg mēñ khelanā pasand nahiñ hai?

हरी—जी नहीं। अपने बच्चों को मेरे घर भेजिए।

ji nahiñ. apnē bachchōñ kō mērē ghar bhējīyē.

गोपाल—मैं आया तो बाहर का दरवाजा खुला था।

maiñ āyā tō bāhar kā darvāzā khulā thā.

हरी—किसने खोला?

kisanē khōlā?

गोपाल—मैं नहीं जानता। शायद नौकर ने खुला छोड़ दिया था।

maiñ nahiñ jānatā. shāyad naukar nē khulā chhor diyā thā.

हरी—नौकर बहुत लापरवाह है।

naukar bahut lāparvāh hai.

गोपाल—आज कल बहुत चोरियां होती हैं।

ājkal bahut chōriyāñ hōtī haiñ.

हरी—लेकिन मेरा नौकर बिल्कुल नहीं समझता।

lēkin mērā naukar bilkul nahiñ samajhatā.

New Words

<i>gārī</i>	car
<i>khulī</i>	open
<i>pardē kā kaprā</i>	curtain material
<i>ghar kē picchē</i>	behind the house
<i>sabzi mandi</i>	wholesale vegetable market
<i>sāmnē</i>	in front

<i>khelatē haiñ</i>	play
<i>andar</i>	inside
<i>bhējiyē</i>	send
<i>lāparvyāh</i>	careless
<i>chōriyāñ</i>	thefts
<i>samajhatē</i>	understands

Reading exercise VIII

यह गुलाब लाल है। इसकी पत्तियाँ हरी हैं। मेरे बाग में कई रंग के गुलाब हैं—पीले, गुलाबी, सफ़ेद और लाल। मेरे बाग में फल के भी बहुत पेड़ हैं। मेरा माली होशियार और मेहनती है। वह सारा दिन बाग में काम करता है। वह ईमानदार भी है। उसके कई छोटे-छोटे बच्चे हैं। वह काफी गरीब है। उसकी पत्नी भी मेरे घर में काम करती है। वह कुछ-कुछ सुस्त है। माली के बच्चे बहुत दुबले-पतले हैं। अकसर बीमार रहते हैं।

आजकल मौसम अच्छा नहीं है। बाज़ार में तरकारियाँ बहुत मंहगी हैं। फल भी मंहगे हैं। कोई चीज़ सस्ती नहीं है। माली के बच्चे समझदार हैं। बाज़ार की गंदी चीज़ें नहीं खाते।

yah gulāb lāl hai. isaki pattiyañ harī haiñ. mērē bāg meñ kai rang kē gulāb haiñ—pīlē, gulābī, safēd aur lāl. mērē bāg meñ phal kē bhī bahut pēr haiñ. mērā māli hōshiyar aur mehanti

hai. vah sārā din bāg meñ kām karatā hai. vah imāndār bhī hai. usakē kai chhotē-chhotē bachchē haiñ. vah kāfi garīb hai. usaki patni bhī mērē ghar meñ kām karati hai. vah kuchchh-kuchchh sust hai. māli ke bachchē bahut dubalē-patalē haiñ. aksar bimār rahtē haiñ.

ājkal mausam achchhā nahīñ hai. bāzār meñ tarkāriyāñ bahut mahangī haiñ. phal bhī mahangē haiñ. kai chīz sasti nahīñ hai. māli kē bachchē samajhdār haiñ. bāzār kī gandī chīzēñ nahīñ khāte.

New Words

<i>gulāb</i>	rose
<i>lāl</i>	red
<i>pattiyañ</i>	leaves
<i>pīlē</i>	yellow
<i>gulābī</i>	pink
<i>safēd</i>	white
<i>bahut</i>	many
<i>pēr</i>	tree
<i>māli</i>	gardener
<i>hōshiyār</i>	intelligent, competent

<i>mehnatī</i>	hard working
<i>kāī</i>	several
<i>chhōtē chhōtē</i>	small-small
<i>kāfī</i>	quite
<i>garīb</i>	poor
<i>kām karatī hai</i>	works
<i>dubalē-patalē</i>	lean and thin
<i>tarkāriyān</i>	vegetables
<i>mahangi</i>	expensive
<i>chīz</i>	thing
<i>sastē</i>	cheap
<i>samajhadār</i>	sensible
<i>gandī</i>	dirty, unclean
<i>nahīn khātē</i>	don't eat

CHAPTER NINE

A MINIMAL DICTIONARY

Greetings

namaste
namaskar

namastē
namaskār

Time

day
morning
afternoon
evening
night
week
fortnight
month
year
decade
century
today
yesterday
tomorrow
the day before
yesterday
the day after tomorrow

din (M)
savērā (M)
dōpahar (F)
shām (F)
rāt (F)
haftā, saptāh (M)
pakhwārā (M)
mahinā, mās (M)
sāl, varsh (M)
dashak (M)
sadi, shatābdī (F)
āj (M)
kal (M)
kal (M)
parson (M)

parson (M)

Numbers

one	<i>ek</i>
two	<i>dō</i>
three	<i>tīn</i>
four	<i>chār</i>
five	<i>pañch</i>
six	<i>chhe</i>
seven	<i>sāt</i>
eight	<i>āṭh</i>
nine	<i>nau</i>
ten	<i>das</i>
eleven	<i>gyārah</i>
twelve	<i>bārah</i>
thirteen	<i>tērah</i>
fourteen	<i>chaudah</i>
fifteen	<i>pandrah</i>
sixteen	<i>sōlah</i>
seventeen	<i>satrah</i>
eighteen	<i>athārah</i>
nineteen	<i>unnīs</i>
twenty	<i>bīs</i>

Ordinal numbers

first	<i>pahlā</i>
second	<i>dūsarā</i>
third	<i>tīsarā</i>
fourth	<i>chauthā</i>
fifth	<i>pañhvāñ</i>
sixth	<i>chhaṭhā</i>
seventh	<i>satavāñ</i>
eighth	<i>āṭhvāñ</i>

ninth	<i>nauvāñ</i>
tenth	<i>dasavāñ</i>
eleventh	<i>gyārahvāñ</i>
twelfth	<i>bārahvāñ</i>
thirteenth	<i>tērahvāñ</i>
fourteenth	<i>chaudahvāñ</i>
fifteenth	<i>pandrahvāñ</i>
sixteenth	<i>sōlahvāñ</i>
seventeenth	<i>satrahvāñ</i>
eighteenth	<i>athārahvāñ</i>
nineteenth	<i>unnīsivāñ</i>
twentieth	<i>bīsvāñ</i>
hundredth	<i>sauvāñ</i>
thousandth	<i>hazārvāñ</i>
dozen	<i>darjan</i>
half a dozen	<i>ādhā darjan</i>

Planet

sun	<i>sūrya</i>
moon	<i>chandra</i>
mars	<i>mangal</i>
neptune	<i>budh</i>
jupiter	<i>brihaspati</i>
venus	<i>shukra</i>
saturn	<i>shani</i>

Days of the week

days of the week	<i>vār (M)</i>
sunday	<i>itvār or ravivar</i>
monday	<i>sōmivār</i>
tuesday	<i>mangalvār</i>
wednesday	<i>budhivār</i>

thursday	<i>brihaspativār</i> (for short also called <i>bīrvār</i>)
friday	<i>shukravār</i>
saturday	<i>shanivār</i> (also called <i>shanīchar</i>)

Directions

direction	<i>dishā</i> (F)
east	<i>pūrva</i> (M)
west	<i>pashchim</i> (M)
north	<i>uttar</i> (M)
south	<i>dakshin</i> (M)

Human body

ankle	<i>takhanā</i> (M)
arm	<i>bānh</i> (F)
armpit	<i>bagal</i> (F)
back	<i>pīth</i> (F)
beard	<i>dārhi</i> (F)
blood	<i>khūn</i> (M)
body	<i>sharīr</i> (M)
bone	<i>haddi</i> (F)
brain	<i>dimāg</i> (M)
breast (woman's)	<i>stan</i> (M)
cheek	<i>gāl</i> (M)
chest	<i>chhātī</i> (F)
chin	<i>thoḍī</i> (F)
ear	<i>kān</i> (M)
elbow	<i>kōhni</i> (F)
eye	<i>ānkh</i> (F)
eyeball	<i>putali</i> (F)

eyebrow	<i>bhāūn</i> (F)
eyelashes	<i>palak</i> (F)
face	<i>chēhrā</i> (M)
finger	<i>angulī</i> (F)
finger-nail	<i>nākhūn</i> (M)
flesh	<i>māns</i> (M)
foot	<i>pair</i> (M)
forehead	<i>māthā</i> (M)
hand	<i>hāth</i> (M)
head	<i>sir</i> (M)
heart	<i>dil, hridaya</i> (M)
hair	<i>bāl</i> (M)
heel	<i>ēḍī</i> (F)
kidney	<i>gurdā</i> (M)
lip	<i>hōth</i> (M)
liver	<i>jigar</i> (M)
lung	<i>pkēpharā</i> (M)
moustache	<i>mūchh</i> (F)
mouth	<i>mūh</i> (M)
neck	<i>garden</i> (F)
nail	<i>nākhūn</i> (M)
nose	<i>nāk</i> (F)
palm	<i>hathēli</i> , (F)
shoulder	<i>kandhā</i>
skin	<i>chamrī</i>
skull	<i>khoparī</i> (F)
spine	<i>riṭh</i> (F)
stomach	<i>pēt</i> (M)
teeth	<i>dānt</i> (M)
thigh	<i>iāngh</i> (F)
toe	<i>pair-ki-angulī</i> (F)
tongue	<i>jibh</i> (F)

throat
thumb
vein
waist
wrist

Animals

animal
bear
buffalo
bullock
cat
camel
cow
calf
deer
dog
bitch
donkey
elephant
fox
goat
horse
mare
mule
monkey
mouse
lamb
lion
lioness
python
snake

galā (M)
angūthā (M)
nas (F)
kamar (F)
kalāi (F)

jānvar (M)
bhālū (M)
bhains (F), *bhainsa* (M)
bāil (M)
billi (F)
ūnt (M) *ūntni* (F)
gāe (F)
bachhṛā (M) *bachhiā* (F)
hiran (M)
kuttā (M)
kutiā (F)
gadhā (M)
hāthi (F), *hathini* (M)
lomṛi (F)
bakari (M) *backarā* (F)
ghorā (M)
ghori (F)
tattū
bandar (M)
chūhā (M)
memnā (M & F)
simha, *babar shēr* (M)
simhani
ajgar (M)
sanp

sheep
skunk
squirrel
tiger
tigress

Birds

Bat
Bird
Crow
Cock
Crane
Cuckoo
Duck
Hen
Kite
Nightingale
owl
partridge
parrot
peacock
pigeon
sparrow
swan
vulture

Fish and water animals

crab
crocodile
fish
leech
tortoise

blher (F)
chhachhundai (M)
gilahri (F)
shēr (M)
shērnī (F)

chamgādar (M)
pakshī, *chiriyā* (M)
kāuā (M)
murgā (M)
sāras (M)
kōyal (F)
batakh (F)
murgi (F)
chil (F)
bulbul (F)
ullū (M)
titar (M)
tōtā (M)
mōr (M)
kabūtar (M)
gauraiyā (F)
hans (M)
gidḍha (M)

Insects

ant	<i>chinṇi</i> (F)
ant (white)	<i>dimak</i> (F)
bee	<i>mdhumakkhi</i> (F)
bug	<i>khatmal</i> (M)
butterfly	<i>titli</i> (F)
fly	<i>makkhi</i> (F)
frog	<i>mēndhak</i> (M)
germs	<i>kitaṇu</i> (M)
glow worm	<i>juganu</i> (M)
insect	<i>kiṛā</i> (M)
lizard	<i>chhipkali</i> (F)
locust	<i>ṭiddi</i> (F)
mosquito	<i>machchhar</i> (M)
scorpion	<i>bichchhū</i> (M)
spider	<i>makṛi</i> (F)

Food stuff

bread	<i>rōṭi</i> (F), <i>chapāti</i> (F)
butter	<i>makkhan</i> (M)
butter-milk	<i>chhāchh</i> (M)
cashewnut	<i>kājū</i> (M)
chicken	<i>murgī</i> (F)
clarified butter	<i>ghē</i> (M)
coconut (green)	<i>nāriyal</i> (M)
coconut (dry)	<i>khōprā</i> (M)
coffee	<i>kaufi</i> (F)
cottage cheese	<i>panir</i> (M)
corn	<i>makkā</i> (M)
curd	<i>dahi</i> (M)
dates	<i>khajūr</i> (M)
dry fruit	<i>mēvā</i> (F)

egg	<i>andā</i> (M)
fish	<i>machhali</i> (F)
flour (whole wheat)	<i>āṭā</i> (M)
flour (white)	<i>maidā</i> (F)
gram	<i>chanā</i> (M)
jaggery	<i>gūr</i> (M)
lentils	<i>dāl</i> (F)
milk	<i>dūdh</i> (M)
oil	<i>tēl</i> (M)
pickle	<i>achār</i> (M)
rice	<i>chāval</i> (M)
salt	<i>namak</i> (M)
sugar	<i>chini</i> (F)
wheat	<i>gēhūn</i> (M)

Vegetables

beans (green)	<i>sēm</i> (F)
beans (string)	<i>lōbiyā</i> (F)
beans (French)	<i>farās bean</i> (F)
cabbage	<i>bandgōbhi</i> (F)
carrot	<i>gājar</i> (F)
cauliflower	<i>phūlgōbhi</i> (F)
coriander (green)	<i>harā dhaniā</i> (M)
cucumber	<i>khirā</i> (M)
eggplant	<i>taingan</i> (M)
garlic	<i>lahsun</i> (M)
lime, lemon	<i>nibū</i> (M)
mint	<i>pudinā</i> (F)
onion	<i>pyāz</i> (M)
okra	<i>bhindi</i> (F)
peas	<i>maṭar</i> (F)
pepper (green)	<i>shimlā mirch</i> (F)

potato
pumpkin (red)
radish
spinach
sweet potato
tomato
turnip

Fruits

apple
apricot
banana
custard apple
grapes
guava
mango
melon
orange
papaya
peach
pear
pineapple
pomegranate
watermelon

Spices and condiments

aniseed
asafoetida
bayleaf
cardamom (white)
cardamom (black)
chillies (red)

ālū (M)
kaddū (M)
mūli (M)
pālak (M)
shakarkand (F)
ṭamāṭar (M)
shalgam (F)

sēb (M)
khūmāni (F)
kēlā (F)
sharifā (M)
angūr (M)
amrūd (M)
ām (M)
kharbūzā (M)
santarā (M)
papitā (M)
ādū (M)
nāshpāti (M)
anannās (M)
anār (M)
tarbūz (M)

saunf (M)
hing (F)
tejpatta (M)
chhōṭi elaichi (F)
badi elaichi (F)
lāl mirch (F)

cinnamon
cloves
coriander
cumin
fenugreek
garlic
ginger
mace
mint
mustard
nutmeg
pepper (green)
pepper (black)
saffron
salt
sesame
spice
tamarind
turmeric

Weights and measures

kilogram
gram
scale
weight
heavy
light
litre
measurement
metre
half
one quarter

dālchini (F)
laung (M)
dhania (M)
zeera (M)
mēthi (F)
lahsun (M)
adrakh (F)
jāvitri (F)
pudinā (M)
rā-i (F)
jāyaphal (M)
hari mirch (F)
kālī mirch (F)
kēsar (F)
namak (M)
til (M)
masālā (M)
imli (F)
haldi (F)

kilō (M)
gram (M)
tarāzū (F)
vazan (M)
bhāri (ad)
halkā (ad)
litre (M)
nāp (M)
miṭar (M)
ādihā
ek-chauthā-i

one third	<i>ek-tihā-i</i>
three quarters	<i>teen-chauthāi</i>
to add	<i>joṛnā</i>
to subtract	<i>ghaṭānā</i>
to multiply	<i>gunā karnā</i>
to divide	<i>bhāg karnā</i>

Minerals, metals and precious stones

mineral	<i>khanij (M)</i>
metal	<i>dhātu (F)</i>
precious stone	<i>ratna (M)</i>
brass	<i>pītal (M)</i>
bronze	<i>kānsā (M)</i>
copper	<i>tāmbā (M)</i>
gold	<i>sonā (M)</i>
silver	<i>chāndi (F)</i>
steel	<i>ispāt (M)</i>
alum	<i>phīṭakari (F)</i>
chalk	<i>khariyā (F)</i>
clay	<i>miṭṭi (F)</i>
glass	<i>shishā (M)</i>
iron	<i>lōhā (M)</i>
lime	<i>chūnā (M)</i>
marble	<i>sangmarmar (M)</i>
mercury	<i>pārā (M)</i>
coral	<i>mūngā (M)</i>
diamond	<i>hirā (M)</i>
emerald	<i>pannā (M)</i>
pearl	<i>mōṭi (M)</i>
ruby	<i>lāl mānik (M)</i>
sapphire (blue)	<i>nilam (M)</i>
topaz	<i>pukharāj (M)</i>

Around the house

basket	<i>tokari (F)</i>
bathroom	<i>gusalkhana (M)</i>
bed	<i>palang (M)</i>
bedcover	<i>palangposh (M)</i>
bedsheet	<i>chādar (F)</i>
bottle	<i>botal (F)</i>
bucket	<i>balatī (F)</i>
candle	<i>mōmbattī (F)</i>
carpet	<i>kālīn, galichā</i>
ceiling	<i>chhat (F)</i>
chair	<i>kursī (F)</i>
comb	<i>kanghā, kanghi (M & F)</i>
cupboard	<i>almāri (F)</i>
curtain	<i>pardā (M)</i>
dining room	<i>khānē-kā-kamarā (M)</i>
dining table	<i>khānē-ki-mēz (F)</i>
divan	<i>divān (M)</i>
drawing room	<i>baithak (M)</i>
floor	<i>farsh (F)</i>
floor rug	<i>kālīn (F)</i>
guest room	<i>mehmān-kā-kamarā (M)</i>
kitchen	<i>rasōi</i>
key	<i>chābi (F)</i>
lock	<i>tālā (M)</i>
mattress	<i>gaddā (M)</i>
mat	<i>chatā-i (F)</i>
mirror	<i>shishā</i>
needle	<i>sui (F)</i>
pillow	<i>takiyā (M)</i>
scissors	<i>kainchi (F)</i>

sieve
strainer
study
soap
table (dining)
table (writing)
thread
umbrella
utensils
varandah
wall
window

Around the town

airport
building
bullock cart
church
college
crowd
ditch
electricity
farm
fence
field
garden
gutter
hawker
highway
hospital
hotel
hut

chhalani (F)
chhanni (F)
paṛhnē-kā-kamarā (M)
sābun
khānē ki-mēz (F)
likhanē-ki-mēz (F)
dhāgā (M)
chhātā, chhatari (F)
bartan (M)
barāmadā (M)
divār (F)
khīrkī (F)

havāi addā (M)
imārat (F)
bailgarī (F)
girjāghar (M)
college (M)
bhīr (F)
khad, khāi (F)
bijli (F)
khēt, fārm (M)
bārā (M)
maidān, khēt
bāg, bagichā
nālā (M)
phēriwālā
barī sarak (F)
aspatāl (M)
hotal (M)
jhōnprī (F)

inn
intersection (roads)
land
lane
library
main market
market
pole (electric)
post
postman
post office
railway station
restaurant
road
school
sewage
shop
shopkeeper
taxi
telephone
telegraph office
telegram
university
zoo

Trades and professions

artisan
astrologer
author
barber
blacksmith
butcher

sarac (F)
chauraha (M)
zamin (F)
gali (F)
pustakālaya
barā bazār (M)
bazār (M)
bijli-kā-khambhā
ḍak (F)
dākiyā (M)
dākghar (M)
railway station
restōrān (M)
sarak (F)
skul (M)
nālā
dūkān (M)
dūkāndār (M)
taiksi (F)
telifon (M)
tārghar (M)
tār (M)
vishvavidyālaya (M)
chīriyāghar (M)

kārigar (M & F)
jyotishi (M & F)
lekhak, lekhikā (M & F)
nā-i (M)
luhār (M)
kasā-i (M)

carpenter	<i>baṛhai</i> (M)
cook	<i>rasōiyā, khānsāmā</i> (M)
dyer	<i>rangrēz</i> (M)
farmer	<i>kisān</i> (M)
gardener	<i>mālī</i> (M)
goldsmith	<i>sunār</i> (M)
jeweller	<i>jauhari</i> (M)
labourer	<i>mazdūr</i> (M)
merchant	<i>vyāpāri</i> (M)
milkman	<i>gvālā</i>
	<i>dūdhwālā</i> (M)
nurse	<i>nurse</i> (F)
potter	<i>kumhār</i>
servant	<i>naukar</i> (M)
servant (maid)	<i>naukarānī</i> (F)
sweeper	<i>jamādār</i> (M)
sweet vendor	<i>halwāi</i>
printer	<i>mudrak</i> (M)
publisher	<i>prakāshak</i>
tailor	<i>darzi</i> (M)
teacher	<i>shikshak</i> (M), <i>adhyapak</i> (M)
	<i>guru</i> (M)
teacher (lady)	<i>shikshikā, adhyāpikā, guru</i> (also teacher)
washerman	<i>dhōbi</i> (M)
weaver	<i>julāhā, (M) bunkar</i>
The Seasons	
rainy season	<i>barsāt</i> (F)
spring	<i>basant</i> (F)
summer	<i>garmi</i> (F)

winter	<i>jārā</i> (M)
rain	<i>bārish</i> (F)
dust-storm	<i>āndhi</i> (F)
storm	<i>tūfān</i> (M)
wind	<i>havā</i> (F)
sun (heat)	<i>dhūp</i> (F)
chill	<i>thand</i> (F)
heat	<i>garmi</i> (F)
Nature (prakriti)	
air	<i>havā</i> (F)
atmosphere	<i>vātāvaran</i> (M)
breeze	<i>havā</i> (F)
cliff	<i>chattān</i> (F)
cloud	<i>bādal</i> (M)
current (river)	<i>dhārā</i> (F)
dawn	<i>ushākāl</i> (M)
dark night	<i>andhērī rāt</i> (M)
new moon	<i>amāvas</i> (M)
dust	<i>dhūl</i> (F)
dust storm	<i>āndhi</i> (F)
earth	<i>prithvi</i> (F)
eclipse	<i>grahan</i> (M)
fog	<i>kohrā</i> (M)
hill	<i>pahārī</i> (F)
hail	<i>ōlā</i> (M)
lake	<i>jhīl</i> (F)
light (sun)	<i>sūraj-ki-roshani</i> (F)
moon	<i>chānd, chandra</i> (M)
moon (full)	<i>pūrṇa chandra</i> (M)
moon light	<i>chāndni</i> (F)

moonlit night
 full-moon night
 mountain
 ocean
 peninsula
 rain
 rainbow
 rainwater
 rainy season
 rainy day
 rock
 sand
 sea
 seaside
 sky
 snow
 star
 storm
 wave
 wind

chāndni rāt (F)
pūrṇimā (F)
pahār (M)
mahāsāgar (M)
prayadvīp (M)
bārish, varshā (F)
indrādhanush (M)
bārish-kā-pāni (M)
barsāt (F)
bārish-kā-din (M)
chaṭṭān (F)
bālū (F)
samudra (M)
samudra-kā-kinārā (M)
āsmān, ākāsh (M)
barf (E)
tārā (M)
tūfān (F)
lahar (F)
havā (F)

Politics, government, etc.

administration
 administrator
 ambassador
 democracy
 diplomat
 election
 embassy
 federation
 federal
 franchise

prashāsan (M)
prashāsak (M & F)
rajdūt (M & F)
loktantra (M)
rajnāyik (M & F)
chunāo (M)
rājdūtāvās (M)
sangh (M)
sanghiya (M)
matādhikār (M)

government
 governmental
 independence
 imprisonment
 jail
 judge
 judgment
 justice
 law
 law court
 lawyer
 law suit
 legal
 municipality
 parliament
 parliament house
 parliament, member of
 politics
 political
 politician
 vote
 independence day
 republic day
 national flag

sarkār (l')
sarkāri (l')
svadhintā (l')
qaid (F)
jail (M)
nyāyādhish
faislā (M)
nyāya (M)
kānūn (M)
adālat (F)
vakil (M & F)
mukaddamā
kānūni (ad)
nagarpālikā (F)
sansad (M)
sahsad bhavan
sānsad sadasya
rājniti (F)
rājnitik
rājnitigya (M & F)
mat (M)
svādhinatā divas
gaṇatantra divas
rāshtriya jhandā (M)

High offices in the country

president
 vice-president
 minister
 minister of state
 deputy minister
 secretary (to govt.)

rāshṭrapati
upa-rāshṭrapati
mantri
rājya-mantri
upa-mantri
sachiva

governor	<i>rājyapāl</i>
president's house	<i>rashtrapati bhavan</i>
supreme court	<i>sarvōchcha nyāyālaya</i>
chief justice	<i>mukhya nyāyādhis</i>
cabinet	<i>mantrimandal</i>
army	<i>sēnā</i> (F)
soldier	<i>sainik, sipāhi</i> (M)
to fight	<i>larā-i karnā</i>
war	<i>yuddha</i> (M)
peace	<i>shānti</i> (F)
weapon	<i>hathiyār</i> (M)
gun	<i>bandūk</i> (F)
bomb	<i>bam</i> (M)
truce	<i>sandhi</i> (F)

Fine arts, literature, etc.

actor	<i>abhinētā</i> (M)
actress	<i>abhinētri</i> (F)
art	<i>kalā</i> (F)
artist	<i>kalākār</i> (M & F)
audience	<i>darshak</i> (M)
dance	<i>nāch, nritya</i> (M)
dancer	<i>nartak</i> (M), <i>nartaki</i> (F)
drama	<i>nāṭak</i> (M)
dramatist	<i>nāṭak.kār</i> (M & F)
essay	<i>nibandh</i> (M)
essayist	<i>nibandhkār</i> (M & F)
folk art	<i>lōk-kalā</i> (F)
instrument (musical)	<i>vādya</i> (M)
music	<i>sangit</i> (M)
musician	<i>sangitkār</i> (M & F)
novel	<i>upanyās</i> (M)

novelist	<i>upanyaskār</i> (M & F)
poet	<i>kavi</i> (M & F)
poetry	<i>kavitā</i> (F)
singer	<i>gāyak</i> (M), <i>gayika</i> (F)
song	<i>gānā, git</i> (M)
song (folk)	<i>lokgit</i> (F)
story (folk)	<i>lok-kathā</i> (F)
story	<i>kahāni</i> (F)
storywriter	<i>kahānikār</i> (M & F)

Sports and games

game	<i>khēl</i> (M)
sports	<i>khēl</i> (M)
sportsman	<i>khilāri</i> (M & F)
team	<i>teem</i> (F)
group	<i>dal</i> (M)
playground	<i>khēl-kā-maidān</i> (M)
to win	<i>jitnā</i>
to lose	<i>hārnā</i>

Health, illness

abdomenai pain	<i>pēt-kā-dard</i>
chickenpox	<i>mōti hara chhōti mātā</i>
cold	<i>zūkām</i>
cough	<i>khānsi</i>
fever	<i>bukhār</i>
malaria	<i>malēria</i>
typhoid	<i>miyādi bukhār</i>
smallpox	<i>chēchak</i>
measles	<i>khasrā</i>
pain	<i>dard</i>
swelling	<i>sūjan</i>

medicine
 medical treatment
 nausea
 headache
 whooping cough
 dysentery

Relationship

relationship
 relative
 father
 mother
 brother
 sister
 husband
 wife
 son
 daughter
 nephew (brother's son)
 (sister's son)
 niece (brother's daughter)
 (sister's daughter)
 uncle (father's brother)
 (his wife)
 uncle (mother's brother)
 (his wife)
 brother-in-law
 (sister's husband)
 (wife's brother)
 sister-in-law
 (wife's sister)
 (brother's wife)

davā
ilāj
ji machlānā
sir-kā-dard
kāli khānsi (F)
pēchish (F)

rishtā
rishtēdār
pitā, bāp
mā, mātā
bhāi
bahin
pati
patni
bēta, putra
beti, putri
bhatijā
bhānjā
bhatiji
bhānji
chāchā
chāchi
māmā
māmi

bahnōi
sālā

sāli
bhābhi

father's sister
 (her husband)
 grandfather (paternal)
 grandmother (paternal)
 grandfather (maternal)
 grandmother (maternal)
 grandson (son's son)
 granddaughter (son's daughter)
 grandson (daughter's son)
 granddaughter (daughter's
 daughter)
 grandchildren
 family
 son-in-law
 daughter-in-law
 step-mother
 step-father

Colours

black
 blue
 brown
 green
 pink
 yellow
 olive
 orange
 purple
 white

Adjectives

angry
 annual

phūphi
phūphā
dādā
dādi
nānā
nāni
pōtā
pōti
nāti
nātin

nāti-pōtē
parivār (M)
dāmād
bahū
sautēli māñ
sautelā bāp

kālā
nilā
bhūrā
harā
gulābi
pilā
mehdi
nārāngi
baingni
sa.fed

nārāz, gussā
sālānā, vārshik

any
 bad
 beautiful
 better
 big
 bitter
 blind
 boiled
 bold
 brief
 broad
 busy
 calm
 capable
 careless
 central
 certain
 cheap
 cheerful
 clean
 clear
 clever
 closed
 cold
 comfortable
 common
 cooked
 costly
 courteous
 cowardly
 damp
 dear (loved one)

kōi
burā, kharāb
sundar
behtar, z vādā achchhā
baṛā
kaṛuvā
andhā
ublā huā
sāhāsī
sankshipta
chaurā
vyast, masrūf
shānt
yogyā, lāyak
lāparvāh
bēech kā
nishchit
sastā
khush, prasanna
sāf
sāf
hōshiyār
band
ṭhandā
ārāmdēh
ām
pakā huā
mahaṅgā
vinayī
ḍarpōk
gilā
pyārā, priya

decent
 deep
 dense
 different
 difficult
 dishonest
 dirty
 distant
 dry
 dull (dim in intelligence)
 dull (not quick)
 dull (boring)
 dull (colourless)
 early
 early (you are early)
 early (give early reply)
 easy
 economic
 economical (frugal)
 elder
 empty
 enough
 every
 fair (just)
 fair (complexion)
 fair (weather)
 faithful
 false
 famous
 fat

achchhā
gehrā
ghanā
fark, bhinna
kathin, mushkil
bēimān
mailā, gandā
dūr
sūkhā
buddhū
sust
ubānevālā
phikā
shuru kē
āp jaldī ā gayē
jaldī jawāb dijiyē
āsān, saral
ārthik
kifāyatshār
badā (add *sē* before to denote comparative degree
 e.g. *usasē badā*)
khālī
kāfi
har, prati
uchit
gōrā
achchhā, sāf
vaḥādār
jhūthā
mashhūr, prasiddha
moṭā

feeble
 fertile
 fierce
 happy
 hard
 harsh
 hasty
 healthy
 heavy
 healthy
 high
 hollow
 holy
 honest
 hot
 humble
 ignorant
 ill
 imaginary
 important
 innocent (naive)
 innocent (of guilt)
 insane
 interesting
 jealous
 lame
 large
 last
 late (dead)
 late (in time)
 lazy
 lean

kamzōr
upajāū
bhayankar
sukhi, khush
sakht, kaṭhōr
sakth kaṭhōr
jaldbāz
swasth, tandarust
bhāri
swasth
ūnchā
pōlā
pavitra
imāndār
garam
namra
agvāni
bimār
khyāli, kālpanik
zarūri
nādān, bhōlā
nirdōsh, bekasūr
pāgal
dilchasp
irshyālu
langrā
baḍā
ākhirī, antim
swargiya
dēr sē
ālasī, sust
dublā

learned
 light (weight)
 little (size)
 little (quantity)
 long
 low
 mad
 many
 mean (person beha-
 viour)
 moral
 much
 narrow
 national
 natural
 necessary
 next
 new
 notorious
 obedient
 official
 old (opp. of new)
 old (age)
 only
 open
 other
 patient
 peaceful
 quiet
 rapid
 raw
 real

vidvān
halkā
chhoṭā
thoṛā, kuchh
lambā
nichā
pāgal
bahut
nich

naitik
bahut
tang, sankrā
rashtriya
kudartī
zarūri
dūsra, aglā
nayā
badnām
āgyākārī
sarkārī
purānā
buddhā
kēval, sirf
khulā
dūsarā
sabradār, dhairyavān
shānt
shānt
tēz
kachchā
sachchā

religious	<i>dhārmik</i>
respectful	<i>sammanpūrṇa</i>
respected	<i>sammānit</i>
rich	<i>amīr, dhani</i>
right (correct)	<i>ṭhik</i>
right (hand)	<i>dāhinā, dāyāñ</i>
ripe	<i>pakkā</i>
rough (texture)	<i>khurdurā</i>
round	<i>gōl</i>
rude	<i>badtamiz</i>
rural	<i>dēhāti</i>
sacred	<i>pavitra</i>
sad	<i>udās, dukhi</i>
safe	<i>surakshit</i>
same	<i>vahī, vaisā hī</i>
secret	<i>gupta, rahasya</i>
severe	<i>sakht, kaṭṭor</i>
shallow	<i>chhichhlā</i>
sharp	<i>tēz</i>
short (brief)	<i>chhōtā</i>
short (stature)	<i>nātā</i>
silken	<i>reshanī</i>
slow (speed)	<i>dhīrē</i>
slow (backward, not smart)	<i>pīchhē, sust</i>
small	<i>chhōtā</i>
social	<i>sāmājik</i>
soft	<i>naram, mulāyam</i>
solid	<i>ṭhōs</i>
some	<i>kuchh</i>
sour	<i>khattā</i>
special	<i>khās</i>

stale
strange
strong
stupid
successful
such
sure
sweet
swift
tasty
tender
thick
thin (person, animal)
thin (neuter gender)
thirsty
tight
tired
true
ugly
vain
weak
wily
wise
zealous

Verbs

to accept
to admire
to advise
to answer
to argue
to arrange

<i>bāsi</i>
<i>vichitra, ajib</i>
<i>mazbūt</i>
<i>bevakūf, mūrkh</i>
<i>saphal</i>
<i>aisā</i>
<i>nishchit</i>
<i>mīṭhā</i>
<i>tēz</i>
<i>svādishṭ</i>
<i>naram, mulāyam</i>
<i>moṭā</i>
<i>dublā</i>
<i>patlā</i>
<i>pyāsā</i>
<i>tang, kasa</i>
<i>thakā</i>
<i>sach</i>
<i>badśūrat</i>
<i>ghamandī</i>
<i>kamzōr</i>
<i>chālāk</i>
<i>buddhimān</i>
<i>utsāhī</i>

<i>manzūr karnā, svikār karnā</i>
<i>prashansā karnā</i>
<i>salāh dēnā, rāe dēnā</i>
<i>javāb dēnā</i>
<i>bahas karnā</i>
<i>intazām karnā</i>

to arrive
to arrest
to ask
to attack
to attempt
to awake
to be
to be afraid
to be angry
to be tired
to bathe
to bear (tolerate)
to bear the burden
to become
to beat
to beat (egg)
to beg
to begin
to believe
to bite
to blame
to boil (tr.)
to boil (int.)
to break (tr.)
to break (int.)
to breath
to bring
to build
to burn (tr.)
to burn (int.)
to burst
to burst (int.)

pahunchnā
giraftār karnā
puchhnā
hamlā karnā
kōshish karnā
jāganā
hōnā
ḍarnā
nārāz hōnā, gussā hōnā
thakā hōnā
nahānā, snān karnā
sahnā
bhar uṭhanā
hōnā, hōjānā
mārnā, piṭnā
phēntnā
bhikh māngnā
shurū karnā
vishvās karnā
kaṭnā
dōsh dēnā
ubālnā
ubālnā
tōrnā
tūtṅnā
sāns lenā
lānā
banānā
jalna
jalānā
phaṛnā
phūṭna

to buy
to call
to care
to carry
to catch
to change
to change (int.)
to chop
to clean
to climb
to desire
to die
to dig
to dine
to do
to doubt
to draw
to dream
to dress
to drink
to drive (a car)
to dry (tr.)
to dry (int.)
to eat
to exclaim
to explain
to excuse
to examine
to fall
to fear
to feed
to feel

kharidnā
bulānā
parvāh karnā
uṭhānā
pakaṛnā
badalnā
badal jānā
chhōṭē tukṛē kaṭnā
sāf karnā
charḥnā
chāhnā
marnā
khōdnā
khānā
karnā
shak karnā, sandeh karnā
khinchnā
sapnā dekhnā
kaṛṛē pehan-nā
pinā
moṭar chalānā
sukhānā
sukhanā
khānā
chillānā
samjhānā
māf karnā
parikshā karna, jānchnā
girnā
ḍarnā
khilānā
anubhava karnā
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to fight	<i>laṛnā</i>
to fill	<i>bharnā</i>
to find	<i>pānā</i>
to finish	<i>khatam karnā</i>
to forget	<i>bhūlnā</i>
to forgive	<i>māf karnā</i>
to freeze	<i>jamānā</i>
to freeze (int.)	<i>jamnā</i>
to fry	<i>talnā</i>
to get	<i>pānā</i>
to get up	<i>uṭhnā</i>
to give	<i>dēnā</i>
to give up	<i>chhōṛ dēnā</i>
to go	<i>jānā</i>
to go in	<i>andar jānā</i>
to go out	<i>bāhār jānā</i>
to get out	<i>bāhar nikalnā</i>
to grind	<i>piśnā</i>
to grow	<i>barhnā</i>
to guide	<i>rāstā dikhānā</i>
to increase	<i>barhnā</i>
to insult	<i>apmān karnā</i>
to irrigate	<i>sinchnā</i>
to irritate	<i>nārāz karnā</i>
to introduce	<i>parichay karānā</i>
to joke	<i>mazāk karnā</i>
to jump	<i>kūdanā</i>
to keep	<i>rakhnā</i>
to kick	<i>lāth mārṇā</i>
to kill	<i>jān sē mārṇā, mār dālnā</i>
to kiss	<i>chūmna</i>
to know	<i>janānā</i>

to laugh	<i>hansnā</i>
to lay the table	<i>mēz lagānā</i>
to lead (the way)	<i>rāstā dikhānā, āgē-āgē chalnā</i>
to learn	<i>sikhnā</i>
to lend	<i>udhār dēnā</i>
to lie down	<i>lētṇā</i>
to lie (telling)	<i>jhūṭh bolnā</i>
to lift	<i>uṭhānā</i>
to like	<i>pasand karnā</i>
to look	<i>dēkhnā</i>
to lose	<i>khōnā</i>
to love	<i>pyār karnā</i>
to make	<i>banānā</i>
to marry	<i>shādi karnā</i>
to measure	<i>nāpanā</i>
to meet	<i>milnā</i>
to memorize	<i>raṭnā</i>
to move	<i>sarkānā</i>
to move (int.)	<i>sarkānā</i>
to move on	<i>āgē sarkānā</i>
to obey	<i>kahnā mānanā</i>
	<i>āgyā mānanā</i>
to object	<i>āpatti karnā</i>
to offend	<i>nārāz karnā</i>
to open	<i>khōlnā</i>
to open (int.)	<i>khulnā</i>
to order	<i>āgyā dēnā</i>
to paint (to colour)	<i>rangnā, rang karnā</i>
to paint a picture	<i>chitra banānā</i>
to raise	<i>uṭhānā</i>
to read	<i>paṛhnā</i>
to receive	<i>pānā</i>

to recommend
to refuse
to regret
to reject
to remember
to rest
to return
to return (int.)
to ring (the bell)
to ride
to rinse
to roast
to run
to run away
to say
to scold
to search
to see
to sell
to send
to send for
to serve
to sew
to shake
to shake (int.)
to shake hands
to shave
to shout
to show
to sing
to sink
to sit

si fārish karnā
manā karnā
afsōs karnā
asvikār karnā
yād karnā
ārām karnā
lauṭānā
lautanā
ghaṅṭī bajānā
savār hōnā
dhōnā
bhūnanā
daurnā
bhāg jānā
kahnā
danṭnā
dhundhanā, khōjnā
ḍekhṇā
bēchnā
bhējnā
bulā bhējnā
sēvā karnā
sinā
hilānā
hilnā
hāth milānā
dārhi banānā
chillānā
dikhānā
gānā
dūbanā
baiṭhanā

to sleep
to (put to) sleep
to smell
to smile
to sneeze
to sow
to speak
to spit
to stand
to stay
to steal
to stop
to strike
to strike (work)
to study
to suspect
to swear
to swear (abuse)
to swim
to take
to taste
to tear
to tell
to think
to try
to thank
to throw
to tighten
to translate
to understand
to undress
to use

sōnā
sulānā
sūnghnā
muskarānā
chhinknā
bōnā
bōlnā
thūknā
kharā hōnā
thaharnā
churānā, chōri karnā
rukṇā
mārṇā
hartāl karnā
paṛhnā
shak karnā
kasam khānā
gāli dēnā
tairnā
lēnā
chakhnā
phaṛnā
batānā
sōchanā
kōshish karnā
dhanyavād dēnā
phēknā
kasnā
ānuvād karnā
samajhnā
kapre utārṇā
istēmāl karnā, upayōg karnā

to utter	<i>kahnā</i>
to walk	<i>chalnā</i>
to walk for pleasure	<i>sair karnā</i>
to want	<i>chahnā</i>
to wash	<i>dhonā</i>
to waste	<i>barbād karnā</i>
to water (the plants)	<i>pani dēnā</i>
to wear	<i>pahan-nā</i>
to weave	<i>bunanā</i>
to weep	<i>rōnā</i>
to weigh	<i>tōlnā</i>
to whistle	<i>sitī bajānā</i>
to wish	<i>chāhnā</i>
to win	<i>jitanā</i>
to work	<i>kām karnā</i>
to write	<i>likhnā</i>
to yell	<i>chillānā</i>

Some other useful words and phrases

to finish (int.)	<i>khatam hōnā</i>
to finish (tr.)	<i>khatam karnā</i>
specially, particularly	<i>khās kar</i>
please excuse me	<i>kshamā kijiye, māf kijiye</i>
sorry, I am late	<i>afsōs hai, dēr hō gayī</i>
I am early	<i>maiñ jaldī ā gayā</i>
does not matter	<i>kōi bāt nahīn</i>
please don't mind	<i>burā na māniyē</i>
please	<i>kripayā, kripā kar kē</i> <i>meharbāni sē</i>
to put on shoes	<i>jūtā pahnanā</i>
to celebrate	<i>khushi manānā, utsava</i> <i>manānā</i>

to congratulate	<i>badhā-i dēnā</i> <i>mubārakbād dēnā</i>
congratulations	<i>badhā-i, mubārakbād</i>
happy new year	<i>nayā sāl mubārak hō</i>
best wishes for the new year	<i>nayē varsh ki shubha</i> <i>kamanāēñ</i>
good wishes for birthday	<i>janmadin mubārak hō</i>
good wishes	<i>shubha kamanāēñ</i>

Various uses of the word *tēz*

The fever is high.	<i>bukhār tēz hai</i>
The sun is strong.	<i>dhūp tēz hai</i>
The knife is sharp.	<i>chhuri tēz hai</i>
The boy is sharp. (int.)	<i>laṛkā tēz hai</i>
The light is strong.	<i>roshani tēz hai</i>
The wind is strong.	<i>havā tēz hai</i>
He runs fast.	<i>vah tēz dauṛatā hai</i>
Take tea after taking the medicine.	<i>davā khākar chāe pijiye</i>
Sleep after eating.	<i>khānā khākar sō jāiyē</i>
I shall go for a walk after dinner.	<i>maiñ khānā khākar</i> <i>ghūmane jāūngā</i>
After reading tell me how the book is.	<i>parh kar batāiyē yah</i> <i>kitāb kaisi hai</i>

Cooking term

to bake	<i>sēnkanā</i>
to boil	<i>ubālnā</i>
to chill	<i>thandā karnā</i>
to chop	<i>chhoṭē tukṛē karnā</i>
to cut	<i>katanā</i>
to cover	<i>dhakanā</i>

to dice
to fry
to grate
to grind
to freeze
to mash
to peel
to scrape
spices
to strain
to season
to warm up
to wash

tukrē kātānā
talnā
kasnā
pisanā
jamānā
masalnā
chhilnā
khurachanā
masālē
chhānanā
taḍkā dēnā
garam karnā
dhōnā

“The Wallah”

Some foreigners living in India have adopted the word ‘wallah’ to mean a hawker. Actually the word spelt phonetically is *vālā*, and by itself it does not have any meaning, but when combined with other words it has a variety of meanings. For example, when combined with the name of a commodity it would mean the seller of that particular commodity, e.g.,

<i>sabzivālā</i>	vegetable vendor
<i>phalvālā</i>	fruit vendor
<i>phūlvālā</i>	flower vendor
<i>kaprēvālā</i>	cloth vendor
<i>bartanvālā</i>	utensils vendor
<i>akhbārvālā</i>	newspaperman
<i>dūdhvālā</i>	milkman
<i>khilaunēvālā</i>	toy-seller
<i>taxivālā</i>	taxi driver

But that is not all. *Vālā* may be combined with the name of a city or town to mean a person belonging to that place, e.g., *Dillivālā*, *Bombayvālā*, and so on.

Vālā is also used to specify a certain thing. For example *kalvālā akhbār*, means yesterday’s newspaper; *ūparvālā kamarā* means the room upstairs. The meaning would be the same if you said *kalkā akhbār* or *upār kā kamarā*, but *vālā* is idiomatic and a colloquial expression.



VERB CHART

Infinitive	Present Indefinite	Present Continuous	Present Perfect	Past Indefinite	Past Continuous	Past Perfect	Future
जाना <i>jānā</i>	I s* (मैं) जाता हूँ <i>(main) jātā hūñ</i>	जा रहा हूँ <i>jā rahā hūñ</i>	गया हूँ <i>gayā hūñ</i>	जाता था <i>jātā thā</i>	जा रहा था <i>jā rahā thā</i>	गया था <i>gayā thā</i>	जाऊंगा <i>jāūngā</i>
	p** (हम) जाते हैं <i>(ham) jāte haiñ</i>	जा रहे हैं <i>jā rahē haiñ</i>	गये हैं <i>gayē haiñ</i>	जाते थे <i>jāte thē</i>	जा रहे थे <i>jā rahē thē</i>	गये थे <i>gayē thē</i>	जाएंगे <i>jāēnge</i>
	II s (तुम) आते हो <i>(tūm) jāte hō</i>	जा रहे हो <i>jā rahē hō</i>	गए हो <i>gayē hō</i>	जाते थे <i>jāte thē</i>	जा रहे थे <i>jā rahē thē</i>	गये थे <i>gayē thē</i>	जाओगे <i>jāōge</i>
	(आप) आते हैं <i>(āp) jāte haiñ</i>	जा रहे हैं <i>jā rahē haiñ</i>	गए हैं <i>gayē haiñ</i>	जाते थे <i>jāte thē</i>	जा रहे थे <i>jā rahē thē</i>	गये थे <i>gayē thē</i>	जाएंगे <i>jāēnge</i>
	p. (आप लोग) जाते हैं <i>jāte haiñ</i>	जा रहे हैं <i>jā rahē haiñ</i>	गए हैं <i>gayē haiñ</i>	जाते थे <i>jāte thē</i>	जा रहे थे <i>jā rahē thē</i>	गये थे <i>gayē thē</i>	जाएंगे <i>jāēnge</i>
	III s (वह) जाता है <i>(vah) jāta hai</i>	जा रहा है <i>jā rahā hai</i>	गया है <i>gayā hai</i>	जाता था <i>jātā thā</i>	जा रहा था <i>jā rahā thā</i>	गया था <i>gayā thā</i>	जाएगा <i>jāegā</i>
	(वे) जाते हैं <i>(ve) jāte haiñ</i>	जा रहे हैं <i>jā rahē haiñ</i>	गए हैं <i>gayē haiñ</i>	जाते थे <i>jāte thē</i>	जा रहे थे <i>jā rahē thē</i>	गये थे <i>gayē thē</i>	जाएंगे <i>jāēnge</i>
	I s मैं आता हूँ <i>(main) ātā hūñ</i>	आ रहा हूँ <i>ā rahā hūñ</i>	आया हूँ <i>āyā hūñ</i>	आता था <i>ātā thā</i>	आ रहा था <i>ā rahā thā</i>	आया था <i>āyā thā</i>	आऊंगा <i>āūngā</i>
	p (हम) आते हैं <i>(ham) āte haiñ</i>	आ रहे हैं <i>ā rahē haiñ</i>	आए हैं <i>āyē haiñ</i>	आते थे <i>āte thē</i>	आ रहे थे <i>ā rahē thē</i>	आए थे <i>āyē thē</i>	आएंगे <i>āēnge</i>
	II s (तुम) आते हो <i>(tūm) āte hō</i>	आ रहे हो <i>ārahē hō</i>	तुम आये हो <i>tum āyē hō</i>	आते थे <i>āte thē</i>	तुम आ रहे थे <i>tum ā rahē thē</i>	तुम आए थे <i>tum āyē thē</i>	तुम आओगे <i>tum āōge</i>
	(आप) आते हैं <i>(āp) āte haiñ</i>	आ रहे हैं <i>ā rahē haiñ</i>	आप आये हैं <i>āp āyē haiñ</i>	आते थे <i>āte thē</i>	आप आ रहे थे <i>āp ā rahē thē</i>	आप आए थे <i>āp āyē thē</i>	आप आएंगे <i>āp āēnge</i>
	III s (वह) आता है <i>(voh) āta hai</i>	आ रहा है <i>ā rahā hai</i>	आया है <i>āyā hai</i>	आता था <i>ātā thā</i>	आ रहा था <i>ā rahā thā</i>	आया था <i>āyā thā</i>	आएगा <i>āyēngē</i>
p (वे) आते हैं <i>(ve) āte haiñ</i>	आ रहे हैं <i>ā rahē haiñ</i>	आए हैं <i>āyē haiñ</i>	आते थे <i>āte thē</i>	आ रहे थे <i>ā rahē thē</i>	आए थे <i>āyē thē</i>	आएंगे <i>āyēnge</i>	

*s : singular, **p : plural

2	2	रु० 30	2	2
3	3	तीस रुपये	3	3
4	4		4	4
5	5		5	5
6	6	कं बीनेशन	6	6
7	7		7	7
8	8	बच्चा	8	8
9	9	ठ	9	9
च				
सं 3981044				

1	0	ठ	0	1
2	1	मूल्य	1	2
3	2	50 पै	2	3
4	3	पचास पैसे	3	4
5	4		4	5
6	5	ब्रॉमिक	5	6
7	6	बच्चा	6	7
8	7		7	8
9	8	पा बे-11	8	9
9	9		9	9
सं 0195345				

1	0	ठ	0	1
2	1	मूल्य	1	2
3	2	रु० 40	2	3
4	3	चालीस रुपये	3	4
5	4		4	5
6	5	कं बीनेशन	5	6
7	6		6	7
8	7	बच्चा	7	8
9	8	ण	8	9
9	9	ट	9	9
सं 0033725				