

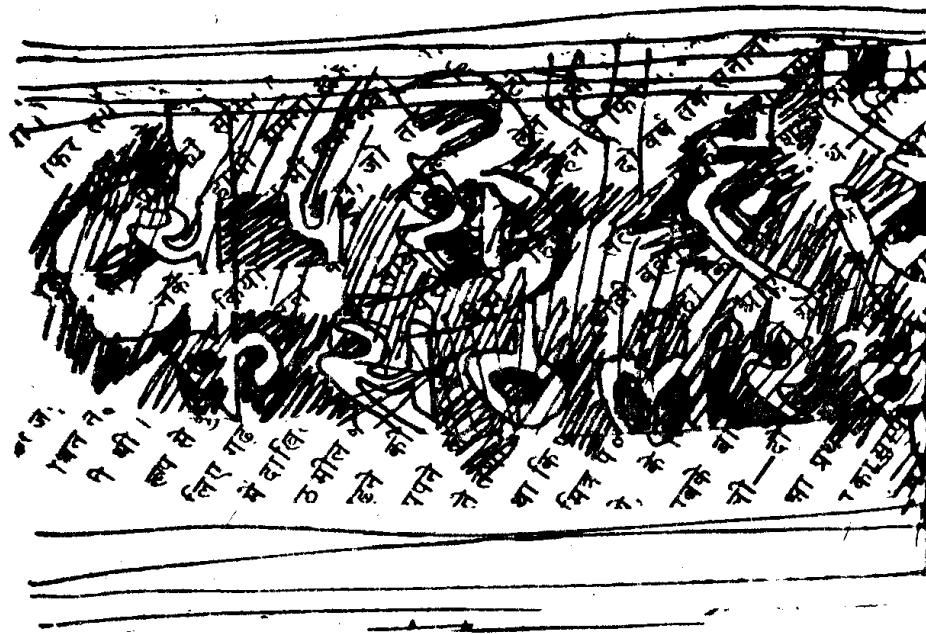
The easiest way to learn Hindi (or any other language) is to hear it spoken. This book, designed by a successful Hindi teacher to foreigners, creates an 'audio' effect for quicker grasp and assimilation. Rules of grammar have been explained only where absolutely necessary. A direct conversational style, 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

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.

TEACH YOURSELF HINDI

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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 *āā* sound. For example,

ā would be pronounced as *aa*.

would be pronounced as *ee*.

Mark the difference between *a* and *ā*,
i and *e*, *u* and *ū*.

Pronounce it loudly many times to get the desired result.

- ~ This symbol over a letter denotes nasalized sound. For example, *ñ* 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 *dāl* (lentils)

d̪ (hard cerebral sound as in *dar* (fear))

dh (soft aspirated form as in *dūdh* (milk)
dh (hard aspirated form as in *dholāk*
 (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> |
| ऋ | <i>nga</i> | as in <i>hunger</i> |
| ऋः | <i>ah</i> | as in <i>ah</i> |
| ऋ | | 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>) |
| ঁ | <i>nga</i> | a nasal sound as in <i>stung</i> |
| চ | <i>cha</i> | as in <i>chair</i> |
| ছ | <i>chha</i> | (aspirated <i>cha</i> .) |
| ঁ | <i>ja</i> | as in <i>jar</i> |
| ঁ | <i>jha</i> | (aspirated <i>ja</i>) |
| ঁ | <i>ta</i> | as in <i>talk</i> |
| ঁ | <i>tha</i> | (aspirated <i>ta</i>) |
| ঁ | <i>da</i> | as in <i>dog</i> |
| ঁ | <i>dha</i> | (aspirated <i>da</i>) |
| ঁ | <i>ta</i> | this soft dental sound is not in the English language |
| ঁ | <i>tha</i> | soft aspirated form of <i>ta</i> |
| ঁ | <i>da</i> | soft dental sound. Not found in English. |
| ঁ | <i>dha</i> | (aspirated <i>da</i>) |
| ঁ | <i>na</i> | as in <i>nose</i> |
| ঁ | <i>pa</i> | as in <i>pulp</i> |
| ঁ | <i>pha</i> | (aspirated <i>pa</i> .) |
| ঁ | <i>ba</i> | as in <i>bun</i> |
| ঁ | <i>bha</i> | (aspirated <i>ba</i> .) |
| ঁ | <i>ma</i> | as in <i>mother</i> |
| ঁ | <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 *sha* Since the distinction between ष and श 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 ष in the case of ष. ष 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 | খ | গ | ষ | ঢ |
| <i>ka</i> | <i>kha</i> | <i>ga</i> | <i>gha</i> | <i>nga</i> |

| | | | | |
|------------|-------------|-----------|------------|------------|
| চ | ছ | জ | ঝ | ঞ |
| <i>cha</i> | <i>chha</i> | <i>ja</i> | <i>jha</i> | <i>nya</i> |
| ঢ | ঠ | ঢ | ঢ | ণ |
| ষ | ষ | ষ | ষ | ষ |
| ত | ষ | দ | ষ | ন |
| ষ | ষ | দ | ষ | ন |
| তা | ষ | দা | ষ | না |
| প | ফ | ব | ভ | ম |
| পা | ষ | বা | ষ | মা |
| ষ | ৰ | ল | ৰ | ৱ |
| যা | ৰ | লা | ৰ | ৱা |
| শ | ষ | স | হ | হ |
| শা | ষ | সা | হা | হা |
| ক্ষ | ষ | ঞ | ঞ | |
| ক্ষা | ষ | ঞা | | |

It would be noticed above that the two sets of consonants ত ষ দ ষ and ঢ ঠ ঢ 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 ত ষ দ ষ 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 | <i>ta</i> | थ | <i>tha</i> | द | <i>da</i> | ध | <i>dha</i> |
| त | <i>ṭa</i> | थ | <i>ṭha</i> | द | <i>ḍa</i> | ঢ | <i>ḍha</i> |

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 त̄ and its aspirated form थ̄ which are used very often although they do not figure in the *varṇamālā* (alphabet). They will be written in the Roman script here as *t̄* (ত̄) and *ṭh̄* (ঢ̄).

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

| | | |
|---|------------|--------------------------|
| ফ | <i>pha</i> | <i>phal</i> (fruit) |
| ফ | <i>fa</i> | <i>fasal</i> (crop) |
| জ | <i>ja</i> | <i>jānā</i> (to go) |
| জ | <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 | |
|-------------|------------|-----------|-------------|
| ক | <i>ka</i> | খ | <i>kha</i> |
| গ | <i>ga</i> | ঘ | <i>gha</i> |
| চ | <i>cha</i> | ছ | <i>chha</i> |
| জ | <i>ja</i> | ঝ | <i>jha</i> |
| ট | <i>ṭa</i> | ঠ | <i>ṭha</i> |
| ঢ | <i>ḍa</i> | ঢ | <i>ḍha</i> |
| ত | <i>ta</i> | থ | <i>tha</i> |
| দ | <i>da</i> | ধ | <i>dha</i> |
| প | <i>pa</i> | ফ | <i>pha</i> |
| ব | <i>ba</i> | ভ | <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 *ta* थ *tha* द *da* ध *dha*
 त̄ *ṭa* थ̄ *ṭha* द̄ *ḍa* ध̄ *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 ठ and its aspirated form ठ̄ which are used very often although they do not figure in the *varṇamālā* (alphabet). They will be written in the Roman script here as *r* (ठ) and *r̄h* (ठ̄).

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>ja</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> | ঝ | <i>jha</i> |
| ঠ | <i>ṭa</i> | ঠ | <i>ṭha</i> |
| ঢ | <i>ḍa</i> | ঢ | <i>ḍha</i> |
| ত | <i>ta</i> | থ | <i>tha</i> |
| দ | <i>da</i> | ধ | <i>dha</i> |
| প | <i>pa</i> | ফ | <i>pha</i> |
| ব | <i>ba</i> | ভ | <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-

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.

| | | | |
|-----|-------------|----|---------------|
| କ୍ଷ | <i>ksha</i> | is | <i>ka+sha</i> |
| ତ୍ର | <i>tra</i> | is | <i>ta+ra</i> |
| ଜ୍ଞ | <i>jna</i> | is | <i>ja+na</i> |

Complete Varnamala (alphabet) at a glance

| | | | | | | | |
|----------|-----------|------------|-----------|----------|----------|----------|-----------|
| ଆ | ଆ | ଇ | ଈ | ଉ | ଊ | ଏ | ଐ |
| <i>a</i> | <i>ā</i> | <i>i</i> | <i>ī</i> | <i>u</i> | <i>ū</i> | <i>e</i> | <i>ai</i> |
| ଓ | ଓ | ঔ | ঔ: | | | | |
| ଓ | <i>au</i> | <i>ang</i> | <i>ah</i> | | | | |

| | | | | |
|------------|-------------|-----------|-------------|------------|
| କ | ଖ | ଗ | ଘ | ଡ |
| <i>ka</i> | <i>kha</i> | <i>ga</i> | <i>gha</i> | <i>nga</i> |
| ଚ | ଛ | ଜ | ଘ | ଙ୍ଗ |
| <i>cha</i> | <i>chha</i> | <i>ja</i> | <i>jha</i> | <i>ṅga</i> |
| ଟ | ଠ | ଡ | ଢ | ଣ |
| <i>ṭa</i> | <i>ṭha</i> | <i>dā</i> | <i>dhā</i> | <i>ṅa</i> |
| ତ | ଥ | ଦ | ଘ | ନ |
| <i>ta</i> | <i>tha</i> | <i>dā</i> | <i>dhā</i> | <i>na</i> |
| ପ | ଫ | ବ | ଭ | ମ |
| <i>pa</i> | <i>pha</i> | <i>ba</i> | <i>bha</i> | <i>ma</i> |
| ପ୍ର | ର | ଲ | ବ | ଶ |
| <i>ṛa</i> | <i>ra</i> | <i>la</i> | <i>va</i> | <i>sha</i> |
| ଷ | ସ | ହ | କ୍ଷ | ତ୍ର |
| <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 example
a consonant

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

| | | | | | |
|---|-----|---|---|--------|-----------------------------------|
| आ | (ā) | ए | ॑ | क+आ=का | काला <i>kälā</i> (black) |
| इ | (i) | ई | ॒ | क+a=kā | |
| ई | (i) | ई | ॒ | क+i=ki | किताब <i>kitāb</i> (book) |
| ई | (i) | ई | ॒ | क+ी=की | कीमा <i>kīma</i> (mince meat) |
| उ | (u) | ऊ | ॑ | क+i=kī | |
| ऊ | (u) | ऊ | ॑ | क+उ=kū | कुरता <i>kūrta</i> (Indian shirt) |
| ऊ | (u) | ऊ | ॑ | क+उ=kū | |
| ऊ | (u) | ऊ | ॑ | क+ू=kū | कूद <i>kūd</i> (jump) |
| ऊ | (u) | ऊ | ॑ | क+ू=kū | |

| | | | | | |
|----|-------|----|---|---------|---------------------------|
| ए | (e) | ऐ | ॒ | क+ए=े | केला <i>kēlā</i> (banana) |
| ऐ | (ai) | ऐ | ॒ | क+ऐ=ऐ | कैसा <i>kaisā</i> (how) |
| ओ | (ō) | ओ | ॑ | क+ो=ो | कोना <i>kōnā</i> (corner) |
| ओ | (au) | ओ | ॑ | क+ौ=ौ | कौन <i>kauṇ</i> (who) |
| ओ | (ang) | ओ | ॑ | क+ौ=ौ | कौन <i>kauṇ</i> (who) |
| अँ | | अँ | | क+अँ=अँ | कंधी <i>kāngī</i> (comb) |
| अँ | | अँ | | क+अँ=अँ | कंधी <i>kāngī</i> (comb) |

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

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

| ख | खा | खि | खु | खू | खे | खै | खौ | खो | खी | खौ | खै | खौ | खः |
|-----|------|------|------|------|------|------|------|------|------|------|------|------|------|
| kha | khā | khi | khī | khū | khū | khē | khē | khō | khō | khai | khai | khō | khāḥ |
| ग | गा | गि | गी | गु | गु | गे | गे | गो | गो | गौ | गौ | गे | गः |
| घ | ঘা | ঘি | ঘী | ঘু | ঘু | ঘে | ঘে | ঘো | ঘো | ঘো | ঘো | ঘে | ঘঃ |
| চ | চা | চি | চী | চু | চু | চে | চে | চো | চো | চো | চো | চে | চঃ |
| চ | চা | চি | চী | চু | চু | চে | চে | চো | চো | চো | চো | চে | চঃ |
| ছ | ছা | ছি | ছী | ছু | ছু | ছে | ছে | ছো | ছো | ছো | ছো | ছে | ছঃ |
| চ | চা | চি | চী | চু | চু | চে | চে | চো | চো | চো | চো | চে | চঃ |
| চ্ছ | চ্ছা | চ্ছি | চ্ছী | চ্ছু | চ্ছু | চ্ছে | চ্ছে | চ্ছো | চ্ছো | চ্ছো | চ্ছো | চ্ছে | চ্ছঃ |
| জ | জা | জি | জী | জু | জু | জে | জে | জো | জো | জো | জো | জে | জঃ |
| জ | জা | জি | জী | জু | জু | জু | জু | জো | জো | জো | জো | জে | জঃ |
| জ | জা | জি | জী | জু | জু | জু | জু | জো | জো | জো | জো | জে | জঃ |

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:

ক+ক=কক

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.

ক+ক=কক

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:

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| ক | খ | গ | ঘ | চ | ব | জ | ঝ | অ | ঱ | ল | ধ |
| খ | ন | প | ঘ | চ | ব | ঝ | ম | য | ল | ও | শ |
| গ | স | ত | ঢ | ঢ | ঢ | ঢ | ঢ | ঢ | ঢ | ঢ | ঢ |
| ঘ | ঞ | ঞ | ঞ | ঞ | ঞ | ঞ | ঞ | ঞ | ঞ | ঞ | ঞ |

The second type:

ଛ ଟ ଠ ଡ ଢ ଦ ର ହ

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:

ଗ + ବ = ଗ୍ବ

ଚ + ଛ = ଚ୍ଛ

ମ + ବ = ମ୍ବ

ଲ + ଲ = ଲ୍ଲ

କ and ଖ 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:

କ + କ = କ୍କ

କ + ବ = କ୍ବ

ଖ + ଖ = ଖ୍ଖ

ଟ, ଠ, ଡ and ଢ cannot be combined in either way. They are, therefore, joined to another consonant by adding a stroke under the first letter.

ଟ + ଟ = ଟ୍ଟ

ଠ + ଠ = ଠ୍ଠ

Sometimes these four letters mentioned above are combined like this:

ଟ + ଟ = ଟ୍ଟ

ଠ + ଠ = ଠ୍ଠ

ଡ + ଡ = ଡ୍ଡ

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, ଟ, ଠ, ଡ, etc.

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

କର୍ମ karma act, action

କ୍ରମ krama order, sequence

କ୍ରପା 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 |
| ऋग्य | <i>Kraya</i> | buying |
| नृप | <i>nripa</i> | king |

Please also note that the form के or ते 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 *kta* 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 hain?

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 (*striṅg* 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 *i* 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 |
|------|--------------|-----|

| | | |
|------|--------------|------------------|
| हाथी | <i>hāthī</i> | elephant |
| पानी | <i>pāni</i> | water |
| घी | <i>ghi</i> | clarified butter |

| | | |
|-----|-------------|---------|
| पति | <i>pati</i> | husband |
|-----|-------------|---------|

Feminine nouns ending with the vowel sound

| | | |
|-------|--------------|----------|
| लड़की | <i>laṛki</i> | girl |
| बेटी | <i>bēṭī</i> | daughter |
| पत्नी | <i>patni</i> | wife |
| चीनी | <i>chini</i> | sugar |
| साड़ी | <i>sāṛī</i> | saree |

Feminine nouns ending with a consonant

| | | |
|-------|--------------|-------|
| ओरत | <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, *roti* (bread) is feminine,

kān (ear) is masculine but *nāk* (nose) is feminine, *dānt* (teeth) is masculine but *jibh* (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>larkā</i> | लड़की <i>larkī</i> |
| बेटा <i>bētā</i> | बेटी <i>bēti</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 *kaṭorā* (a big bowl) becomes कटोरी *kaṭori* (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 (एकवचन <i>ekvachan</i>) | Plural (बहुवचन <i>bahuvachan</i>) |
|--------------------------------------|---------------------------------------|
| लड़का <i>larkā</i> (boy) | लड़के <i>larkē</i> (boys) |
| बेटा <i>bētā</i> (son) | बेटे <i>bētē</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>larkī</i> (girl) | लड़कियाँ <i>larkiyāñ</i> (girls) |
| बेटी <i>bēti</i> (daughter) | बेटियाँ <i>bētiyañ</i> (daughters) |

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

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

औरत *aurat* (woman) औरतें *auraten* (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 *yah larkā hai* This is a boy.

यह लड़की है *yah larkī hai* This is a girl.

यह लड़का सुन्दर *yah larkā sundar*
लड़का
है This boy is
handsome.

यह लड़की सुन्दर *yah larkī sundar*
लड़की
है This girl is
pretty.

यह लड़का छोटा *yah larkā chhōtā*
लड़का
है This boy is
small.

यह लड़की छोटी *yah larkī chhōtī*
लड़की
है This girl is
small.

Let us first get the construction of the sentence clear. *Yah 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 *larki* as the word *sundar* ends with a consonant.

It does not decline with the number or gender. But the adjective *chhōtā* became *chhōtī* 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 *haīn* (are) do not change with gender. Let us have some more sentences to make this point clear.

| | | |
|----------------------|-------------------------------|------------------------|
| यह घर बड़ा है ! | <i>yah ghar barā hai.</i> | This house is big. |
| ये घर बड़े हैं ! | <i>yē ghar barē haīn.</i> | These houses are big. |
| यह कमरा छोटा है ! | <i>yah kamrā chhōtā hai.</i> | This room is small. |
| ये कमरे छोटे हैं ! | <i>yē kamrē chhōtē haīn.</i> | These rooms are small. |
| यह रोटी है ! | <i>yah rōṭī hai.</i> | This bread is a bread. |
| ये रोटियाँ हैं ! | <i>yē rōṭiyāī haīn.</i> | These are breads. |
| यह रोटी गरम है ! | <i>yah rōṭī garam hai.</i> | This bread is hot. |
| ये रोटियाँ गरम हैं ! | <i>yē rōṭiyāī garam haīn.</i> | These breads are hot. |

यह रोटी गरम नहीं है।
ये रोटियां गरम नहीं हैं।

This bread is not hot.
These breads are not hot.

पानी ठंडा है।
पानी ठंडा नहीं है।
कमरा गरम है।
कमरा गरम नहीं है।

The water is cold.
The water is not cold.
The room is hot.
The room is not hot.

Vocabulary

| | | | | | |
|------|--------------|-----------|------|---------------|------|
| गरम | <i>garam</i> | hot, warm | ठंडा | <i>thandā</i> | cold |
| नहीं | <i>nahī̄</i> | not, no | है | <i>hai</i> | are |

Articles

Note that there are no definite or indefinite articles in Hindi. Also note the placing of *nahī̄* 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 dijyē</i> | Give work to the servant. |
| नौकर से काम लीजिए | <i>naukar sē kām lījyē</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. |

यह नौकर का काम है

yah naukar kā kām hai

Plural

नौकरों ने

नौकरों को

नौकरों से

नौकरों के लिए

नौकरों का

नौकरों ने काम किया

naukarōn nē kām kiyā

नौकरों को काम दीजिए

naukarōn kō kām dijiyē

नौकरों से काम लीजिए

naukarōn sē kām lijiyē

नौकरों के लिए बहुत काम है

naukarōn kē liyē bahut kām hai

यह नौकरों का काम है

yah naukarōn kā kām hai

Masculine nouns ending in ā—Singular

लड़के ने

लड़के को

This is the servant's job.

लड़के से
लड़के के लिए
लड़के का

लड़के ने काम किया
larkē nē kām kiya

लड़के को काम दीजिए
larkē kō kām dijiyē

लड़के से काम लीजिए
larkē sē kām lijiyē

लड़के के लिए काम है
larkē kē liyē kām hai

यह लड़के का काम है
yah larkē kā kām hai

Plural

लड़कों ने काम किया

larkōn nē kām kiyā

लड़कों को काम दीजिए
larkōn kō kām dijiyē

लड़कों से काम लीजिए
larkōn sē kām lijiyē

larkē sē
larkē kē liyē
larkē kā

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.

The boys did the work.

Give work to the boys.

Take work from the boys.

लड़कों के लिए काम है
larkōñ kē liyē kām hai

यह काम लड़कों का है
yah kām larkōñ kā hai

Masculine nouns ending in i—Singular

आदमी ने
आदमी को
आदमी से
आदमी के लिए
आदमी का

आदमी ने काम किया
ādamī nē kām kiya

आदमी को काम दीजिए
ādamī kō kām dijiye

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.

Masculine nouns ending in u—Singular

गुरु ने

guru nē

There is work for
the boys.

This is the boys' work.

ādamī nē
ādamī kō
ādamī sē
ādamī kē liyē
ādamī kā

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.

गुरु को
गुरु से
गुरु के लिए
गुरु का

गुरु ने किताब दी
guru nē kitāb dī

गुरु को किताब दीजिए
guru kō kitāb dijiyē

गुरु से किताब लीजिए
guru sē kitab lijiyē

किताब गुरु के लिए है
kitāb guru kē liyē hai

किताब गुरु की है
kitāb guru ki hai

Plural

गुरुओं ने
गुरुओं को
गुरुओं से
गुरुओं के लिए
गुरुओं का

गुरुओं ने किताबें दी
guruōñ nē kitabēñ dī

गुरुओं को किताबें दीजिए
guruōñ kō kitabēñ dijiyē

guru kō
guru sē
guru kē liyē
guru kā

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*.

guruōñ nē
guruōñ kō
guruōñ sē
guruōñ kē liyē
guruōñ kā

The teachers gave
the books.

Give the books to
the teachers.

गुरुओं से किताबें लीजिए
guruōñ sē kitābēñ lijyē

किताबें गुरुओं के लिए हैं
kitabēñ guruōñ kē liyē haiñ

Feminine nouns ending in i—Singular

लड़की ने
लड़की को
लड़की से
लड़की के लिए
लड़की का

लड़की ने माला पहनी
larki nē mālā pahant

लड़की को माला दीजिए
larki kō mālā dijyē

लड़की से माला लीजिए
larki sē mālā lijyē

माला लड़की के लिए है
mālā larki kē liyē hai

माला लड़की की है
mālā larki kī hai

Plural

लड़कियों ने

Take the books
from the teachers.

The books are
for the teachers.

larki nē
larki kō
larki sē
larki kē liyē
larki 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.

larkiyōñ nē

लड़कियों को
लड़कियों से
लड़कियों के लिए
लड़कियों का

लड़कियों ने मालाएं पहनी
larkiyōñ nē mālāēñ pahantī

लड़कियों को मालाएं दीजिए
larkiyōñ kō mālāēñ dijyē

लड़कियों से मालाएं लीजिए
larkiyōñ sē mālāēñ lijyē

मालाएं लड़कियों के लिए हैं
*mālāēñ larkiyōñ kē liyē
haiñ*

मालाएं लड़कियों की हैं
mālāēñ larkiyōñ kī haiñ

Feminine nouns ending in a consonant—Singular

औरत ने
औरत को
औरत से
औरत के लिए
औरत का

larkiyōñ kō
larkiyōñ sē
larkiyōñ kē liyē
larkiyōñ 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 pahānī

औरत को माला दीजिए
aurat kō mālā dījīyē

औरत से माला लीजिए
aurat sē mālā lījīyē

माला औरत के लिए है
mālā aurat kē liyē hai

माला औरत की है
mālā aurat ki hai

The woman wore
the garland.

Give the garland
to the woman.

Take the garland
from the woman.

The garland is for
the woman.

The garland is the
woman's.

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.

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 *ī* 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.

CHAPTER FOUR

PRONOUN सर्वनाम Sarvanam

Personal Pronoun

First Person: मैं *māīñ* 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>māī jātā hūñ</i> | I go (M) |
| मैं जाती हूँ | <i>māī jātī hūñ</i> | I go (F) |
| हम जाते हैं | <i>ham jātē hāīñ</i> | we go (M) |
| हम जाती हैं | <i>ham jātī hāīñ</i> | we go (F) |
| तुम जाते हो | <i>tum jātē hō</i> | you go (M) |
| तुम जाती हो | <i>tum jātī hō</i> | you go (F) |
| तुम लोग जाते हो | <i>tum lōg jātē hō</i> | you people go |

| | | |
|-----------------|-------------------------|------------------|
| आप जाते हैं | <i>āp jātē hāīñ</i> | you go (M) |
| आप जाती हैं | <i>āp jātī hāīñ</i> | you go (F) |
| आप लोग जाते हैं | <i>āp lōg jātē hāīñ</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 hōīn</i> | they go |
| वे जाती हैं | <i>vē jāti hāīn</i> | they go(F) |

The verb *jātā* changes into *jātē*, 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 sooo 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 s *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 *mērā, mērī, mērē* my, mine

हमारा, हमारी, हमारे *hamārā, hamārī, hamārē* our, ours

तुम्हारा, तुम्हारी, तुम्हारे *tumhārā, tumhārī, tumhārē* your, yours

आपका, आपकी, आपके *āpkā, āpkī, āpkē* your, yours
उसका, उसकी, उसके *uskā, uskī, uskē* his or her
उनका, उनकी, उनके *unkā, unkī, unkē* 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, ki, kē</i> | of |
| में | <i>me</i> | in, inside |
| पर | <i>par</i> | on, upon |

When suffixed to personal pronouns:

First Person:

| | | |
|-----|------------|---|
| मैं | <i>mai</i> | I |
|-----|------------|---|

| | | |
|-------|--------------|--|
| 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 | <i>mujhsē</i> | by me |
| मेरे द्वारा | <i>mērē dvārā</i> | through me |
| मेरे लिए | <i>mērē liyē</i> | for me |
| मुझमें, मुझपर | <i>mujhmē,</i> <i>mujhpār</i> | in me, on me |

Second Person:

| | | |
|----------|----------------|-----------------------|
| तूम | <i>tum</i> | you |
| तूमने | <i>tumnē</i> | you (nomina- tive) |
| तूम्हारा | <i>tumharā</i> | your, yours |
| तूमको | <i>tumkō</i> | to you |
| तूमसे | <i>tumsē</i> | from you |

| | | | | | |
|-----------------------|-----------------------------------|--------------------------------|--------------|----------------------|---|
| तुम्हारे द्वारा | <i>tumharē dvārā</i> | by you | उससे | <i>usasē</i> | by him/her/it |
| तुमसे | <i>tumse</i> | } through you | उसके द्वारा | <i>usakē dvārā</i> | through him |
| तुम्हारे लिए | <i>tumhārē liyē</i> | for you | उसके लिए | <i>usakē liyē</i> | her/it |
| तुममें, तुमपर | <i>tum mē, tum par</i> | in you, on you | उसमें, उसपर | <i>usamē, usapar</i> | for him/her/it in him, on him/ her/it |
| आप | <i>āp</i> | you | वे | <i>vē</i> | they |
| आपने | <i>āpnē</i> | you (nomina- tive) | उन्होंने | <i>unhōñnē</i> | they (nomina- tive) |
| आपका | <i>āpkā</i> | of, yours | उनका | <i>unakā</i> | their, theirs |
| आपको | <i>āpkō</i> | to you | उनको | <i>unakō</i> | to them |
| आपसे | <i>āpsē</i> | from you | उनसे | <i>unasē</i> | from them |
| आप से, आपके द्वारा | <i>āpsē, āpkē</i> <i>dvārā</i> | } by you, through you | उनसे | <i>unasē</i> | } by them, through them |
| आपके लिए | <i>āp kē liyē</i> | for you | उनके द्वारा | <i>unakē dvārā</i> | for them |
| आपमें, आप पर | <i>āp mēñ, āp par</i> | in you or you | उनके लिए | <i>unakē liyē</i> | in them, on them |
| वह | <i>vāh</i> | he, she, it, that | उनमें, उन पर | <i>unamēñ, unpar</i> | |
| उसने | <i>usanē</i> | he, she (nomi- native) | | | |
| 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 | | | |

Examples :

मैंने रोटी खाई *mainē rōti khāyi* I ate bread.

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

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

| | | |
|------------------------------|-------------------------------------|---|
| मुझसे यह काम नहीं होगा | <i>mujhasē yah kām nahī hōgā</i> | This work can not be done by me. |
| आप मेरे लिए क्या लाए हैं? | <i>āp mērē liyē</i> | What have you <i>kyā liyē hāīn</i> brought for me? |
| मुझसे आपको क्या चाहिए? | <i>mujhasē āpkō</i> | What do you <i>kyā chāhīyē</i> want from me? |
| मेरी बेटी घर में है | <i>mērī bētī</i> | My daughter is <i>ghar mēn hai</i> in the house. |
| मुझमें ताकत नहीं है | <i>mujhamē ta- kat nahī hai</i> | There is no strength in me. |
| मुझ पर दया कीजिए | <i>mujh par dayā kijiyē</i> | Have pity on me. |

Second Person :

| | | |
|---------------------------|------------------------------------|---------------------------------|
| *तुमने रोटी खाई? | <i>tumne rōtī khāī?</i> | Have you eaten bread? (meal) |
| तुम्हारा घर कहां है? | <i>tumhārā ghar kahān hai?</i> | Where is your house? |
| तुमको पत्र किसने दिया? | <i>tumkō 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?
*Vah tumse kitānī
rupayē mangtā hai?*

तुमसे उसका काम हो सकेगा?
Can his work be done
by you?
*tumse usakā kām hō
sakēgā?*

वह तुम्हारे लिए क्या लाया
है?
उसको तुम पर भरोसा है?
What has he brought
for you?
*vah tūmharē liyē kyā
lāyā hai?*
uskō tum par bharosā hai. He has trust on you.

(In Hindi it is not trust *in* someone, but *on* someone.)

आपने क्या कहा?
आपका शुभ नाम
क्या है?
āpnē kyā kahā?
*āpkā shubh nām
kyā hai?*

What did you say?
What is your
auspicious name?
(It is not very polite to ask *āpkā nām kyā hai?* Many Indians wrongly translate this literally into English as : What is your good name?)

आपको क्या चाहिए?
āpkō kyā chāhīyē? What do you want?

मुझको आपसे एक किताब
चाहिए
आपसे यह काम होगा?

mujhko āpsē ēk kitāb I want a book from
chāhiyē you.
āpsē yah kām hōga? Can this work be
done by you?

मैं आपके लिए फूल लायी हूँ
आपमें बहुत गुण हैं

maiñ āpkē liyē phūl lāy় I have brought flo-
hūñ wers for you.

पुरुषको आप पर भरोसा है

mujhko āp par bharosā I have trust in you.
hai

Third Person:

उसने क्या कहा था?
उसका घर कहां है?
उसको क्या चाहिए?
उससे रुपये मांगो

usnē kyā kahā thā? What did he say?
usakā ghar kahāñ hai? Where is his house?
usako kyā chāhiyē? What does he want?
usasē rūphayē māngō Ask money from him.

उससे यह काम नहीं हो सकता *usasē yah kām nāhīñ hō*. This work cannot be
done by him.

मैं उसके लिए खाना लाता हूँ *marñ usakē liyē khānā* I bring food for him.
lata hūñ

मेरे कपड़े उसमें नहीं हैं *mērē kapré usmēñ nahīñ* My clothes are not in
that.
इस पर किताबें मत रखो *is per kitābēñ mat rakhō* Don't keep the books
on this.

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 meñ*.
As prepositions are actually postpositions in Hindi, they are placed *after* and
not before—a noun or pronoun.

More Examples:

मेरी किताबें उस शलसारी *mērī kitābēñ us almārī* My books are in that
में हैं *mēñ hāñ* cupboard.

| | | |
|----------------------------|---|------------------------------|
| राम इस घर में रहता है | <i>Ram is ghar mēn rātā hai</i> | Ram lives in this house. |
| सीता उस स्कूल में पढ़ती है | <i>Sīta us skūl mēn pārhātī hai</i> | Sita teaches in that school. |
| ध्याले उस मेज पर रखो | <i>phyālē us mēz par rākhō hai</i> | Put the cups on that table. |

उस कमरे को साफ करो
रूपए उस जेब में है

New Words :

| | | | |
|---------------------------|-----------|---------------|---------------------|
| <i>tākat</i> | strength | <i>dayā</i> | pity |
| <i>kijiyē</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>pārhātī</i> <i>hai</i> | teaches | <i>jēb</i> | pocket |

| | |
|---|--|
| <i>phyālē</i> <i>us mēz par rākhō hai</i> | Clean that room. Money is in that 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 | ne | (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)

| | | | |
|-------------------|-----|---------------|-----------|
| <i>mēz par</i> | but | <i>uspār</i> | (on that) |
| <i>kamarē mēñ</i> | but | <i>usmēñ</i> | (in that) |
| <i>Ram nē</i> | but | <i>māñinē</i> | (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 kātātā 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 | | Plural | |
|-----------------------------|-------------------|-------------|--------------------|
| कमरा | <i>kamarā</i> (M) | कमरे | <i>kamarē</i> |
| कुरसी | <i>kursī</i> (F) | कुरसियाँ | <i>kursiyāñ</i> |
| With post-position : | | | |
| Singular | | Plural | |
| कमरे में | <i>kamarē mē</i> | कमरों में | <i>kamarōñ mēñ</i> |
| कुरसी पर | <i>kurstī par</i> | कुरसियों पर | <i>kursiōñ par</i> |

kamarā sāf hāi
The room is clean.
kamarē sāf hāiñ
The rooms are clean.

With post-position :
कमरे में गरमी है
कमरों में गरमी है

kamarē mēñ garami hai It is hot in the room.
kamarōñ, mēñ garami hai It is hot in the rooms.

घर में जाले हैं

ghar mēñ jälē hāñ

There are cobwebs in the house.

घरों में जाले हैं

ghrōñ mēñ jälē hāñ

There are cobwebs in the houses.

Another example (feminine noun) :

मेज़ पर किताब है

mēz̄ par kitāb̄ hai

The book is on the a table.

मेजों पर किताबें हैं

mēzōñ par kitābēñ hāñ

Books are on the tables.

कुरसी पर धूल है

kursi 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 ध्याले में है

choṭā chammach pyālē mēñ hai.

ध्यालों में चम्मच नहीं है

pyalōñ mēñ chammach nahīñ hāñ

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
कुत्ते को डाक्टर के पास
ले जाइए।

कुत्ते के लिए दवा लाइए
अपने कुत्तों को यहां मत
लाइए।

सड़क पर बहुत पानी है
सड़कों पर बहुत पानी है
इस शीशे को साफ़ करो
*इन शीशों को साफ़ करो

*mērā Kuttā bimār hai
kuttē kō doctor kē pās
lē jāiyē.*

kuttē kē liyē dāvā lāiyē

*apānē kuttuñ kō yahāñ
mat lāiyē*

*sarak par bahut pāni
hai*

sarkōñ par bahut pāni hai

is shishē kō sāf karō

*in shishōñ kō sāf karō

My dog is sick.
Please take the dog to
the doctor.

Please bring medicine
for the dog.

Please don't bring
your dogs here.

There is a lot of
water on the road.

There is a lot of water
on the roads.

Clean this mirror.

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 मेज है
 ये बड़ी मेजें हैं

yah gōrā larķā hai This boy is fair.
yē gōrē larķē haīn These boys are fair.
yah gōrī larķī hai This girl is fair.
ye gōrī larķiyāñ haīñ These girls are fair.
yah barā ghar hai This is a big house.
yē barē ghar haīn These are big houses.
yah barī mēz hai This is a big table.
ye bajī mēzēñ haīñ These are big tables.

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 *larķā* and the qualifying adjective its form, e.g. *larķiyāñ gōrī haīñ*.

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. *larķiyāñ gōrī haīñ*.

2. In the second set of sentences, while the adjective *barā* 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 adjectiv 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.

| | | |
|----------------|-------------------------|------------------|
| मीठा केला | <i>mīthā kēlā</i> | sweet banana |
| मीठे केले | <i>mīthē kēlē</i> | sweet bananas |
| मीठी नारंगी | <i>mīthī nārangī</i> | sweet tangerine |
| मीठी नारंगियाँ | <i>mīthī nārangiyāñ</i> | sweet tangerines |

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

| | | |
|--------------|-----------------------|-------------|
| ਮੋਟਾ ਗ੍ਰਾਦਮੀ | <i>mōṭā adamī</i> | fat man |
| ਮੋਟੇ ਗ੍ਰਾਦਮੀ | <i>mōṭē ādamī</i> | fat men |
| ਮੋਟੀ ਆਰਤ | <i>mōṭī aurat</i> | fat woman |
| ਮੋਟੀ ਆਰਤੀ | <i>mōṭī auratēñ</i> | fat women |
| ਅੜ੍ਹਾ ਸ਼ਹਰ | <i>achchhā shahar</i> | good city |
| ਅੜ੍ਹੇ ਸ਼ਹਰ | <i>achchhē shahar</i> | good cities |
| ਅੜ੍ਹੀ ਜਗਹ | <i>achchhī jagah</i> | good place |
| ਅੜ੍ਹੀ ਜਗਹੀ | <i>achchhī jaghēñ</i> | good places |

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:

| | | |
|------------|----------------------|-------------|
| ਬੀਰ ਲਡਕਾ | <i>vīr lāṛkā</i> | brave boy |
| ਬੀਰ ਲਡਕੇ | <i>vīr lāṛkē</i> | brave boys |
| ਬੀਰ ਲਡਕੀ | <i>vīr lāṛkī</i> | brave girl |
| ਬੀਰ ਲਡਕਿਆਂ | <i>vīr lāṛkiyāñ</i> | brave girls |
| ਗਰਸ ਪਕੌਡਾ | <i>garām pakōṛā</i> | hot pakora |
| ਗਰਸ ਪਕੌਡੇ | <i>garām pakōṛē</i> | hot pakoras |
| ਗਰਸ ਰੋਟੀ | <i>garām rōṭī</i> | hot roti |
| ਗਰਸ ਰੋਟਿਆਂ | <i>garām rōṭiyāñ</i> | hot rotis |

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 ī, e. g., *mālī* (gardener); *nā-i* (barber); *kasā-i* (butcher); *dhabī* (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), *tātakāh* (duck), *gilahṛī* (squirrel), *lomī* (fox) are always used in the feminine gender.

Certain other animals such as *bhēriyā* (wolf), *chitā* (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>barē-barē makān</i> | big houses |
| गरम गरम रोटियाँ | <i>garām-garām rōṭiyāñ</i> | hot bread |
| मीठे मीठे फल | <i>mithē-mithē phal</i> | sweet fruits |

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>khūbsūrat</i> | beautiful |
| बहुया | <i>barhiyā</i> | excellent, of high quality |
| ईमानदार | <i>īmandār</i> | honest |
| बेईमान | <i>bēimān</i> | dishonest |
| सुस्त | <i>sust</i> | dull |
| तेज़ | <i>tēz</i> | sharp |
| चालाक | <i>chālāk</i> | cunning |

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 आमीर अमीर है | <i>yah ādāmī amīr hai</i> | This man is rich. |
| यह औरत अमीर है | <i>yah aurat amīr hai</i> | This woman is rich. |
| ये लोग गरीब हैं | <i>yē lōg garīb hain</i> | These people are poor. |
| मैं गरीब हूँ | <i>maiñ garīb hūñ</i> | I am poor. |
| यह लड़का जवान है | <i>yah larkā jawān hai</i> | This boy is young. |
| ये लड़कियां जवान हैं | <i>yē larkiyāñ jawān hain</i> | These girls are young. |
| यह शहर खूबसूरत है। | <i>yah shahar khūbsūrat hai</i> | This city is beautiful. |
| मेरे फूल खूबसूरत हैं | <i>yē phūl khūbsūrat hain</i> | These flowers are beautiful. |

| | | |
|-----------------------|----------------------------------|--------------------------|
| मेरा माली ईमानदार है | <i>mērā māli imāndār hai</i> | My gardener is honest. |
| मेरा हथचाला बेइमान है | <i>mērā dūdhchālā beimān hai</i> | My milkman is dishonest. |

यह छुरी तेज है।
ये छुरियाँ तेज हैं।

yah chhuri tēz hai

yē chhuriāñ tēz hain

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>usqisē achchhā</i> (better) | <i>sabsē achchhā</i> (best) |
| <i>kharāb</i> (bad) | <i>usqisē kharāb</i> (worse) | <i>sabsē kharāb</i> (worst) |
| <i>sundar</i> (pretty) | <i>usqisē 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 ।

श्याम राम से अच्छा है ।

Shyam is better than

Ram.

हरी सबसे अच्छा लड़का है ।

larkā hai

Ram achchhā larkā hai Ram is a good boy.

Shyam Ram sē

achchhā hai

Hari is the best boy.

Some more examples :

कलकत्ता भारत का सबसे
बड़ा शहर है ।

*Kalkattā Bharat kā
sabsē barā shahar hai*

Calcutta is the biggest

city of India.

(Literally *sabse barā* means, bigger than all.)

गुलाब सबसे सुन्दर फूल है ।

Gulāb sabsē sundar phūl

Rose is the prettiest

flower.

राम श्याम से ज्यादा
होशियार है ।

*Ram Shyam sē jyādā
hōshiyār hai*

Ram is more intelli-

gent than Shyam.

कथा में राम गवर्से ज्यादा
होशियार है ।

*Kakshā mēn Ram sabsē
jyādā hōshiyār hai*

Ram is most intelligent

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 |
| कमज़ोर से कमज़ोर | <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-suthrā</i> | neat and clean |
| मैला-कुचेला | <i>mailā-kuchailā</i> | very filthy |

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

| | | |
|--------------------------------|---|------------------------------|
| सड़ा-गला | <i>sāṛā-galā</i> | very rotten |
| आपका घर कितना साफ- सुथरा है | <i>āpkā ghar kitnā sāf- suthara hāi</i> | How clean is your house ! |

Some more examples :

मेरा काला कोट कहां है ? *mērā kālā kōṭ kahāñ hai?* Where is my black coat?

यह कोट तो मैला है *yah kōṭ tō mailā hai* This coat is dirty.

यह धोबी अच्छा नहीं है *yah dhōbī achchhā nahiñ hai* This washerman is not good.

यह रोटी बिल्कुल ठंडी है *yah rōṭī bilkul ṭhandī hai* This roti is absolutely cold.

गरम रोटी लाइए *garām rōṭī lāiyē* Please bring hot bread.

ये आम बिल्कुल सर्टे हैं *yē ām bilkul khatte hāñ* These mangoes are absolutely sour.

मीठे-मीठे आम लाइए *mīthē-mīthē ām lāiyē* Please bring sweet mangoes.

आपको यह आदत बहुत बुरी है *āpkī yah ādat bahut buri hai* This habit of yours is very bad.

बच्चों की आदतें अच्छी
नहीं हैं *bachchōñ ki adatēñ
achchhi nahiñ hāñ* Children's' habits are not good.
आपको हरी साड़ी सुन्दर है *apki hari sari sundar hai* Your green sari is pretty.

क्या बहुत महंगी है ?
जी नहीं, बहुत महंगी नहीं है *kyā bahut mahangi hai?
ji nahiñ, bahut mahangi* Is it very expensive? No, it is not very expensive.

आज कमरा सफ़ नहीं है *āj kamara sāf nahiñ hāi* Today the room is not clean.

जमादार बहुत सुस्त है *jamādār bahut sust hai* Jamadar (sweeper) is very lazy.

यह बेचारा बीमार है
बहुत लापरवाह है
उसके बच्चे बहुत ठुब्बले-पताने हैं *yah bēchārā bīmār hai
rah bahut lāparvāh hai
usakē bachchē bahut ṭubbulē-patāne hāi* The poor fellow is sick. He is very careless. His children are very lean and thin.

वे कमज़ोर हैं क्योंकि काफ़ी दूध नहीं पीते।

*vē kamzōr kaiñ kyōnki
kaft dūdh nahiñ pītē*

They are weak because they don't drink enough milk.

यह दुकान बहुत महंगी है
दूसरी दुकान कम महंगी है
वह दुकानदार इमानदार है

*yah dukān bahut mahangī hai
dūsari dukān kam
mahangī hai
yah dukāndār imāndār hai*

This shop is very expensive.
The other shop is less expensive.
That shopkeeper is honest.

New words in this chapter

| | | |
|---------|---------------|--------------|
| मैला | <i>mailā</i> | dirty |
| घोबी | <i>dhōbī</i> | washerman |
| बिल्कुल | <i>bilkul</i> | absolutely |
| ठंडी | <i>ṭhandī</i> | cold |
| लाइए | <i>la-iyē</i> | please bring |

| | | | |
|-----------------|-----------------|----------------------|--|
| <i>khatūñā</i> | sour | <i>mīlhē-mīlhē</i> | sweet (note the repetition of the word for emphasis, also denoting selectivity) |
| <i>ādat (F)</i> | habit | | |
| <i>hari</i> | green | | |
| <i>mahangī</i> | expensive | | |
| <i>sāf</i> | clean | | |
| <i>susī</i> | lazy, inactive, | <i>lāpharvāh</i> | careless |
| | slow | <i>dubalē-patalē</i> | lean and thin (double adjective for emphasis and expression) |
| <i>kāfi</i> | enough | | |
| <i>pīlē</i> | drink | | |
| <i>dukān</i> | shop | | |
| * <i>kam</i> | less | <i>dukāndar</i> | shopkeeper |

*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—*vartamān bhavishya and bhut*

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, thi</i> | was |
| थे, थीं | <i>thē, thiñ</i> | were |
| गा, गी, गे | <i>gā, gi, 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 jātē hāiñ</i> | We go |
| तुम जाते हो | <i>tum jātē hō</i> | You go |
| तुम जाती हो | <i>tum jātī hō</i> | You go (F) |
| आप जाते हैं | <i>āp jātē hāiñ</i> | You go |
| आप जाती हैं | <i>āp jātī hāiñ</i> | You go (F) |
| वह जाता है | <i>vah jatā hai</i> | He goes. |

| | | |
|--------------|---------------------|-------------|
| वह जाती है | <i>vah jātī hai</i> | She goes |
| वे जाते हैं | <i>vē jātē hāīñ</i> | They go |
| वे जातीं हैं | <i>vē jātī hāīñ</i> | They go (F) |

The sentences given above are in the Present Indefinite tense. It is formed by adding *tā*, *tī* or *tē* to the root of the verb, depending on the gender and the number of the subject, and adding the proper auxilliary 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 *tī* has been added to *ā* making it *ātī* 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 pītā hai?</i> | What does Ram drink? |
| <i>Ram dūdh pītā hai</i> | Ram drinks milk. |
| <i>Sita kyā pītī hai?</i> | What does Sita drink? |
| <i>Sita pānī pītī hai</i> | Sita drinks water. |
| <i>Ram aur Sita chāe pītē hāīñ?</i> | Ram and Sita drink tea? |

| | |
|--|---|
| <i>Jī hāīñ, Ram aur Sita chāe pītē hāīñ</i> | Yes, Ram and Sita drink tea. |
| <i>Ram aur Sita chāe nahāīñ pītē, dūdh pītē hāīñ</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 hāīñ Ram aur Sita chāe pītē hāīñ* 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 Sītā chāe nahāīñ pītē hāīñ, Jīhāīñ* (Yes) is added for emphasis and clarity. *Jī* is added for politeness like saying 'Yes, please.'

Now, if the subject is a pronoun :

| | |
|-----------------------|------------|
| <i>māī khātā hūñ</i> | I eat. |
| <i>māī khātī hūñ</i> | I eat. (F) |
| <i>ham khātē hāīñ</i> | We eat. |

| | |
|--------------------------|-------------------|
| <i>Tum khātē hō</i> | You eat. |
| <i>Tum khātī hō</i> | You eat. (F) |
| <i>Tum lōg khātē hō</i> | You (people) eat. |
| <i>āp khātē haīñ</i> | You eat. |
| <i>āp khātī haīñ</i> | You eat. (F) |
| <i>āp lōg khātē haīñ</i> | You (people) eat. |
| <i>vah khātē haīñ</i> | He eats. |
| <i>vah khātī hāī</i> | She eats. |
| <i>vē khātē haīñ</i> | They eat. |
| <i>vē khātī haīñ</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>maiñ jā rahā hūñ</i> | I am going. (M) |
| मैं जा रही हूँ | <i>maiñ jā rahi hūñ</i> | I am going. (F) |
| हम जा रहे हैं | <i>ham jā rahē haīñ</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 rāhi hō</i> | You are going. (F) |
| आप जा रहे हैं | <i>āp jā rahē haīñ</i> | You are going. (M) |
| आप जा रही हैं | <i>āp jā rahi hāīñ</i> | You are going. (F) |
| वह जा रहा है | <i>vah jā rahā hai</i> | You (people) are going. |
| वे जा रहे हैं | <i>vē jā rahē haīñ</i> | He is going. |
| वे जा रही हैं | <i>vē jā rahi hāīñ</i> | They are going. (M) |
| | | 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 hain*.

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 hain? How is your husband?
āpkī patni kaisī hain? How is your wife?

and not *āpkā pati kaisā hai* or *āpkī 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-e*, is added to the root of the principal verb which is followed by the auxiliary verb.

| | | |
|----------------|------------------------|----------------------------|
| मै आया हूँ | <i>maiñ āyā hūñ</i> | I have come. |
| मै आई हूँ | <i>maiñ āyi hūñ</i> | I have come. (F) |
| हम आए हैं | <i>ham āyē hain</i> | We have come. (F & M) |
| तुम आए हो | <i>tum āyē hō</i> | You have come. |
| तुम आई हो | <i>tum āyi hō</i> | You have come. (F) |
| पाप आए हैं | <i>āp āyē hain</i> | You have come. |
| पाप आई हैं | <i>āp āyi hain</i> | You have come. (F) |
| पाप लोग आए हैं | <i>āp lōg āyē hain</i> | You (people) have come. |

| | | |
|-----------|--------------------|---------------------|
| वह आया है | <i>vah āyā hai</i> | He has come. |
| वह आई है | <i>vah āyī hai</i> | She has come. |
| वे आए हैं | <i>vē āyē haiñ</i> | They have come |
| वे आई हैं | <i>vē āyī 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 rōtī khāyī</i> | I ate bread. |
| आपने रोटियां खाई | <i>āpnē rōtiyāñ 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>usane machhli</i> | He ate fish. |
| | <i>khāyi</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 *deyu*.

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 खायी or खाये which also is correct.

Present Perfect Continuous

| | | |
|------------------------|----------------------------------|--------------------------|
| मैं जाता रहा हूँ | <i>maiñ jātā rahā</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 jātī thī</i> | I went. |
| हम जाते थे | <i>ham jātē thē</i> | We went. |
| तुम जाते थे | <i>tum jātē thē</i> | You went. |
| आप जाते थे | <i>āp jātē thē</i> | You went. |
| वह जाता था | <i>vah jātā thā</i> | He went. |
| वह जाती थी | <i>vah jātī thī</i> | She went. |
| वे जाते थे | <i>vē jātē 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।

Dilli mē maiñ skūl jātā thā

गरमी में हम सैर करते थे।

garmī mē ham sair kartē thē

वह सिर्फ इतवार को आती थी।

vah sirf itvār kō ātī thī

आप दिल्ली में क्या करते थे ?

āp Dilli mē kyā kartē thē?

मैं दिल्ली में पढ़ता था।

maiñ Dilli mē parhtā thā

आप क्या पढ़ते थे ?

āp kyā parhtē thē?

मैं हिन्दी पढ़ता था।

maiñ Hindi parhtā thā

आप हिन्दी कहाँ पढ़ते थे ?

āp Hindi kahāñ parhtē thē?

I went to school
in Delhi.

We went for
walks in summer.

She came only
on Sundays..

What did you
do in Delhi?

I studied in
Delhi.

What did you
study?

I studied Hindi.

Where did yo
study Hindi?

मैं विश्वविद्यालय में पढ़ता था।

*maiñ vishva vidyālaya mē
parhtā thā*

पिछले साल मैं भी दिल्ली में था।
*pichhalē sāl maiñ bhī Dilli
mē thā*

क्या आप भी पढ़ते थे ?

kyā āp bhī parhtē thē?

जो नहीं, मैं नौकरी करता था।

jī nahī, maiñ naukari kartā thā

आप कहाँ नौकरी करते थे ?

āp kahāñ naukari kartē thē?

मैं सरकारी अफसर था।

naiñ sarkārī afsar thā

I studied in the
University.

Last year I was
also in Delhi.

Did you study
too?

No, I was doing
service.

Where did you
serve?

Where did you
work ?

I was a govern
ment officer.

New words appearing in this lesson:

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

| | |
|----------------|------------------------------------|
| <i>bhi</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 thi</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 थी | <i>āp jā rahī thiñ</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 thi</i> | She was going. |
| वे जा रहे थे | <i>vē jā rahē thē</i> | They were going. |
| वे जा रही थी | <i>vē jā rahī thiñ</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 *tha, thi, thē* (was, were) instead of *hūñ, hai, haiñ* (am, is, are).

| | | |
|-------------------------|------------------------------------|-------------------------------------|
| आप क्या कर रहे हैं? | <i>āp kyā kar rahē hain?</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 hain?</i> | To whom are you writing the letter? |

| | | |
|---------------------------------------|--|--------------------------------------|
| मैं अपनी माँ को लिख रहा हूँ | <i>maiñ apnā 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 hain?</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 |

apni my
 hindī mē in Hindi
 āj-kal these days
 sīkhnā to learn
 parhānā to teach
 aur and

Past Perfect

| | | |
|----------------------------------|--|--------------------------------------|
| मैं गया था | <i>maiñ gayā thā</i> | I had gone. |
| मैं गयी थी | <i>maiñ gayi thi</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 gayi thiñ</i> | You had gone (F) |
| वह गया था | <i>vah gayā thā</i> | He had gone. |
| वह गयी थी | <i>vah gayi thi</i> | She had gone. |
| वे गये थे | <i>vē gayē thē</i> | They had gone. |
| वे गयी थीं | <i>vē gayi thiñ</i> | They had gone.(F) |
| आप आज दफतर गये थे? | <i>āp āj daftar gayē thē?</i> | Did you go to office today? |
| जो नहीं, आज मैं दफतर नहीं गया | <i>ji nahiñ, āj maiñ daftar nahiñ gayā thā</i> | No, I did not go to office today. |

| | | |
|---------------------------------|--|---|
| मैं बाजार गया था | <i>maiñ bāzār</i> | I had gone to the market. |
| मैं आपके घर | <i>maiñ āpkē ghar</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 Bambai 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 yester- day. |
| मेरी पत्नी ने खाना पकाया था | <i>mēri patni nē khānā pakāyā thā</i> | My wife had coocked the meal. |

Future Tense

| | | |
|---------------------------|--------------------|-----------------|
| (भविष्य <i>Bavishya</i>) | | |
| मैं जाऊंगा | <i>maiñ jāūngā</i> | I shall go. (M) |
| मैं जाऊंगी | <i>maiñ jāūngi</i> | I shall go. (F) |
| हम जाएँगे | <i>ham jāēngē</i> | We shall go. |
| तुम जाओगे | <i>tum jāōgē</i> | You shall go. |

| | | |
|-----------|------------------|-------------------|
| तुम जाएगी | <i>tum jāōgī</i> | You shall go. (F) |
| आप जाएंगे | <i>āp jāēngē</i> | You shall go. |
| आप जाएंगा | <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 सवेरे आप घर पर होंगे ? | Will you be at home tomorrow morning? |
| आप कितने बजे आना चाहेंगे ? | At what o'clock would you like to come? |
| मैं आठ बजे आना चाहूँगा। | I would like to come at eight o'clock. |
| <i>maiñ āṭh bajē ānā chā-hūngā</i> | |
| आप नौ बजे आ सकेंगे ? | Will you be able to come at nine o'clock? |
| <i>āp nau bajē ā sakēngē?</i> | |
| जी हां, मैं नौ बजे आऊँगा। | Yes, I shall come at nine o'clock. |
| <i>jī hāñ maiñ nau bajē āāngā</i> | |
| मैं आपकी प्रतीक्षा करूँगा। | I shall wait for you. |
| <i>maiñ āpkī pratikshā karūngā</i> | |
| मैं ठीक नौ बजे पहुँचूँगा। | I shall reach ex- actly at nine o'clock. |
| <i>maiñ thīk nau bajē pahu-chūngā</i> | |

धन्यवाद ! अब मैं जाऊँगा।

dhanyavād, ab maiñ jāungā

चाय चाय नहीं पिएंगे ?

āp chāe nahīñ piēngē?

जी नहीं, धन्यवाद । मैं सिर्फ ठंडा
पानी पिऊँगा।

*jī nahīñ, dhanyavād, maiñ
sirf ṭhandā pāni piūngā*

चाय में देर नहीं होगी । बिल्कुल
तैयार है।

*chāe mēñ dēr nahīñ hōgi,
bilkul taiyār hai*

चाय के साथ कुछ खाएंगे ?

Chāe kē sāth kuchh khāēngē ?

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

*jī nahīñ, dhanyavād. ab maiñ
chalūngā. dēr hō jāegī*

New Words

savērē

in the morning

ghar par

at home

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.

hōnge

kitne bajē

chāhēngē

ā skēngē?

pratikshā karnā

pratikshā (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 jāegī 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 differently 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 पिओ | <i>tum dūdh piō</i> | Drink milk. |
| (तुम) रोटी खाओ | <i>tum rōṭī khāō</i> | Eat bread. |
| गरम चाय लाओ | <i>garam chāē lāō</i> | Bring hot tea. |
| (आप) दूध पीजिए | <i>āp dūdh pījyē</i> | Please drink milk. |
| (आप) रोटी खाइए | <i>āp rōṭī khāiyē</i> | Please eat bread. |
| खाइए | | |
| कृपया, अन्दर | <i>kripayā andar</i> | Please come in. |
| आइए | <i>āiyē</i> | |
| कृपया, बैठिए | <i>kripayā, bai-thiyē</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 tōrō</i> | Don't pluck flowers. |
| गाड़ी तेज़ मत | <i>gāṛi tēz mat</i> | Don't drive the car fast. |
| चलाओ | <i>chalāō</i> | |
| कृपया जोर से | <i>kripayā zōr sē</i> | Please don't |
| मत बोलिए | <i>mat bōliyē</i> | talk loudly. |
| कृपया आप बाहर | <i>kripayā āp</i> | Please wait out- |
| प्रतीक्षा कीजिए | <i>bāhar pratik-shā kījyē</i> | side. |

| | | |
|---------------------------------|--|--|
| कृपया दरवाजा खोलिए | <i>kripayā dar-vāzā khōliyē</i> | Please open the door. |
| कृपया दरवाजा बंद कीजिए | <i>kripayā dar-vāzā band kījyē</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, bāriš 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, आउए | <i>ā-o, āiyē</i> |
| जाना | <i>jānā</i> | जाओ, जाइए | <i>jāō, jāiyē</i> |
| खाना | <i>khānā</i> | खाओ, खाइए | <i>khāō, khaiyē</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>pīo, 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 | <i>ēk gilās pānī</i> | Bring a glass of water. |
| लाना | <i>lānā</i> | |
| खाना गरम करना | <i>khānā garam karnā</i> | Warm up the food. |

फल काटना *phal kāṭnā* 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 jisasē 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 jisasē 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 jisasē kamrā garam hō jaē

I lit the fire so that the room becomes warm.

New Words

| | |
|----------------------------|-------------------|
| <i>paisē</i> | paise, money |
| <ijisasē< i=""></ijisasē<> | so that |
| <i>khā sake</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 |

jalāyī
hn jaē

burnt
becomes

Another form of conditional verb :

अगर आप आएं तो मेरी किताब ले
आए।

*agar āp ayēñ tō mērī kitāb
lē ayēñ*

अगर वह आएं तो उसे मेरे पास भेज दें।
*agar vah ayē to usē mērē pās
bhēj dēñ*

अगर वह भूखा हो तो उसे रोटी दे दा।
*agar vah bhūkhū hō tō usē
rōti dē dēñ*

अगर मेरे गुरु जी आएं तो कमरे में
विठा देना।
*agar mērē guruji ayēñ tō
kamarē mēñ bīṭha dēnā*

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

कब

कब तक

कहाँ

कैसे

कौन-सा

किसको

किसका

कितने

कितना

kyōñ

kab

kab tak

kahāñ

kaisē

kaun-sā

kiskō

kiskā

kitanē

kitanā

why

when

until when,
by what time

where

how

which, which one

who

whose

how many

how much

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

यह आदमी कौन है?

yah ādami kaun hai?

उसका नाम क्या है?

uska nām kyā hai?

वह क्यों आया है?

vah kyōñ āyā hai?

वह कब जाएगा?

vah kab jāyegā?

What is his name?

Why has he come?

When will he go?

वह कब तक रहेगा?

vah kab tak rahēgā?

आप कहाँ जा रहे हैं?

āp kahāñ jā rahē haiñ?

आप कैसे हैं?

āp kaisē haiñ?

आपकी कलम कौन-सी है?

āpkī kalam kaun-sī hai?

आप यह किताब किसको देंगे?

āp yah kitāb kiskō dēngē?

यह किसका मकान है?

vah kiskā makān hai?

आपके पास कितने रुपये हैं?

āpke pās kitānē rupayē?
haiñ?

आपको कितना आटा चाहिए
āpkō kitnā ātā chāhiē?

मुझको पानी चाहिए

mujhkō panī chāhiē

मुझको एक किलो आलू चाहिए
mujhkō ek kilō alū chāhiē

How long will he stay?

Where are you going?

How are you?

Which one is your pen?

To whom will you give this book?

Whose house is this?

How many rupees do you have?

How much flour do you want?

I want water.

I want a kilo of potatoes.

आपको क्या चाहिए?

āpkō kyā chāhiē?

बच्चे को खिलौना चाहिए
bachchē kō khilaunā chāhiē

बच्चा भूखा है, उसको दूध चाहिए

bachchā bhūkhā hai,
uskō dūdh chāhiē

उसको यह कपड़ा दो मीटर चाहिए

uskō yeh kapra dō mītar chāhiē

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 sakatē haiñ?

What do you want?

The child wants a toy.

The child is hungry, he wants milk.

He wants two metres of this cloth.

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 tarah
samajh sakatā hūñ*

आप पढ़ भी सकते हैं? Can you also read?

*āp parh bhī sakatē
haiñ?*

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

*jī nahīñ, maiñ parh yā
likh nahiñ 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?*

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

*mujhkō afsōs hai,
maiñ nahiñ ā sakūngā*

आप अभी पाँच मिनट में तैयार हो सकेंगे? Can you get ready now within five minutes?

*āp abhi panch minat
mēñ taiyār hō sakēngē?
आप गा सकते हैं?
āp gā sakatē haiñ?*

मैं सिर्फ बंगाली गीत गा सकता हूँ। I can sing only Bengali songs.

*maiñ sirf Bengālī git
gā sakatā hūñ*

Past Tense

मैं जा सकता था, लेकिन गया नहीं। I could have gone, but I did not go.

*maiñ jā sakatā thā,
lēkin gayā nahiñ*

मैं नहीं जा सका। I could not go.

*maiñ nahīñ jā sakā
मैं नहीं देख सका*

I was not able to see.
maiñ nahīñ dēkh sakā

माफ कीजिए, मैं कल नहीं आ सका। Forgive me, I could not come yesterday.

māf kijiyē, maiñ kal nahiñ 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 ām̄ 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 पसंद 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

mujhkō sēb sabsē zyādā others).
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 nahiñ hai

New Words

| | |
|----------------------|--------------------|
| <i>bōl</i> | to speak |
| <i>kuchh-kuchh</i> | a little, somewhat |
| <i>samajh</i> | understand |
| <i>achchhi tarah</i> | well, properly |
| <i>parh</i> | read |
| <i>likh</i> | write |
| <i>afsōs</i> | regret |
| <i>taiyār</i> | ready |
| <i>hōnā</i> | to be |
| <i>gā</i> | sing |
| <i>git</i> | song |
| <i>lēkin</i> | but |
| <i>māf kijiyē</i> | excuse me |
| <i>nachanā</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>hansā</i> | to laugh | हँसना | <i>hansānā</i> | to make others laugh |
| रोना | <i>rōnā</i> | to weep | रोलना | <i>rulānā</i> | to make someone weep |
| खेलना | <i>khēlānā</i> | to play | खेलना | <i>khelānā</i> | to make someone play |
| उठना | <i>uṭhānā</i> | to get up | उठना | <i>uṭhānā</i> | to make someone get up, or to wake up someone |
| जीना | <i>jīnā</i> | to live | जिलना | <i>jilānā</i> | to give life to someone |
| काटना | <i>kātānā</i> | to cut | काटना | <i>kātānā</i> | to cut |

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Transitive

| | | | | | |
|----------|----------------|-----------------|----------|------------------|-----------------------|
| नाचना | <i>nāchānā</i> | to dance | नचना | <i>nachānā</i> | to make someone dance |
| मरना | <i>marnā</i> | to die | मारना | <i>mārnā</i> | to kill |
| पीटना | <i>pīṭānā</i> | to be beaten up | पीटना | <i>pīṭānā</i> | to beat |
| डरना | <i>darnā</i> | to fear | डरना | <i>darānā</i> | to frightened |
| चिह्निना | <i>chihiñā</i> | to be teased | चिह्निना | <i>chihiñānā</i> | to tease |

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Examples:

| | | |
|---------------------|------------------------------|-------------------|
| मैं उर गया | <i>maiñ̄ dar gayā</i> | I was frightened |
| मैंने उसको डरा दिया | <i>mainē usakō darā diyā</i> | I frightened him |
| मैं हँसा | <i>maiñ̄ hansā</i> | I laughed. |
| मैंने उसको हँसाया | <i>mainē usakō nansāyā</i> | I made him laugh. |
| मैं खेल रहा हूँ | <i>maiñ̄ khēl rahā hūñ̄</i> | I am playing. |

मैं बच्चों को लेला रहा है

maiñ bachchōñ kō khelā I am making the child-
rahā hūñ *Iren play.*

मैं सो रहा था

maiñ sō rahā thā *I was sleeping.*

मैं बच्चे को सुला रहा था

maiñ 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 hō? *Why are you making*
him cry?

वह मुझको चिढ़ता है ।

vah mujhakō chīḍhatā *He teases me.*
hai

Transitive

| करना | <i>karnā</i> | to do | करवाना | <i>karavāna</i> | to make someone | | |
|------|--------------|----------|---------|-----------------|-----------------------|--|--|
| पीना | <i>pīnā</i> | to drink | पिलवाना | <i>pilavāna</i> | to make someone drink | | |
| खाना | <i>khānā</i> | to eat | खिलाना | <i>khilāna</i> | to feed | | |

Causative

| | | | | | | | |
|-------|----------------|---------|--------|-----------------|------------------------|--|--|
| सुनना | <i>sunāñā</i> | to hear | सुनाना | <i>sunāñā</i> | to narrate | | |
| देखना | <i>dēkhāñā</i> | to see | दिखाना | <i>dikhāñā</i> | to show | | |
| सिना | <i>śinā</i> | to sew | सिलाना | <i>śilāñā</i> | to get someone to sew | | |
| पकाना | <i>pakāñā</i> | to cook | पकवाना | <i>pakavāñā</i> | to get cooked | | |
| मारना | <i>mārnā</i> | to beat | मरवाना | <i>marvāñā</i> | to get someone to beat | | |

Examples

| | | |
|-------------------------|-----------------------------------|-------------------------|
| मैंने काम किया | <i>maiñ kām kiyā</i> | I did work. |
| मैंने काम करवाया | <i>maiñ kām karvāyā</i> | I got the work done. |
| मैंने रोटी खाई | <i>maiñ rōtti khāyi</i> | I ate bread. |
| मैंने उसको रोटी खिलवाई | <i>maiñ usakō rōtti khilavāyi</i> | I fed him bread . |
| मैंने एक कहानी सुनी | <i>maiñ ēk kahāni sunī</i> | I heard a story. |
| मैंने उसको कहानी सुनवाई | <i>maiñ usakō kahāni sunvāyl</i> | I narrated him a story. |
| मैंने तस्वीर देखी | <i>maiñ tasvīr dekhī</i> | I saw the picture. |
| मैंने तस्वीर दिखाई | <i>maiñ tasvīr dikhāyī</i> | I showed the picture. |
| मैंने उसको मारा | <i>maiñ usakō mārā</i> | I beat him. |
| मैंने उसको मरवाया | <i>maiñ usakō marvāyā</i> | I got him beaten up. |

CHAPTER EIGHT

ADVERBS

(क्रिया विशेषण *Kriya Visheshan*)

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

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 khāo

धीरे-धीरे बोलिए
dhīrē-dhīrē bōliyē

आप कहाँ-कहाँ जाएंगे?
āp kahāñ-kahāñ jāengē?

वह कब-कब आता है?
vah kab-kab ātā hai?

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

Examples:

मेज के ऊपर
mēz kē ūpar
मेज के नीचे
mēz kē nichē

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 ḍor

नदी के पार
nadī kē pār
नदी के उस पार
nadī kē us pār
नदी के किनारे
nadī kē kinārē
जमीन के नीचे
zamin kē nichē
घर के पास
ghar kē pās
घर से दूर
ghar sē dūr
उसके बारे में
uskē bārē mēñ
घर के सामने
ghar kē sāmnē
घर के पीछे
ghar kē pichhē

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

beyond the river.

on the other side of
the river.

on the river side.

under the ground.

near the house.

far from the house.

about him.

in front of the house.

behind the house.

दो घरों के बीच में
dō gharōñ kē bīch mēñ

शहर के बीचों बीच
shahar kē bichobīch

बाग के ठीक बीच में
bāg kē thīk bīch mēñ
वे साथ-साथ गए

vē sāth-sāth gayē
वे अलग-अलग गए

ve alag-alag gayē
एक साथ गए

ek-sāth gayē
घर के आस-पास दुकानें हैं
ghar kē ās-pās
dūkānēñ haiñ

between two houses.

right in the centre of
the town.

right in the centre of
the garden.

They went together.

They went separately.

Went together.

There are shops near-
about the house.

Reading Exercise

आपके घर के सामने कौन
रहता है?

āpkē ghar kē sāmanē
kaun rahatā hai?

मेरे बाग के बीचों बीच फव्वारा
है

Who lives in front of
your house?

There is a fountain
right in the centre of

*mērē bāg kē bichōñbich
phavvārā hai*

मेरा कमरा अलग है

mērā kamārā alag hai

मेरे घर के पास बाजार है

*mērē ghar kē pās bāzār
hai*

मेरे घर के आस-पास कई दुकानें हैं

*mērē ghar kē ās-pās kai
dukanēñ haiñ*

आपके घर के ऊपर कौन रहता है?

*āpkē ghar kē ūpar kaun
rahtā hai*

आपकी मेज के नीचे बिल्ली है

*āpkī mēz kē nichē billi
hai*

घरों के बीच में बाग है
*gharōñ kē bīch mēñ bāg
hai*

my garden.

My room is separate.

There is a market near my house.

There are several shops near about my house.

Who lives above your house?

There is a cat under your table.

There is a garden in between the houses.

राम और सीता साथ-साथ स्कूल गए

*Rām aur Sītā sāth-sāth
skūl gayē*

इन चीजों को एक साथ मत रखो

*in chizōñ kō ēk sāth
mat rakħō*

नदी के उस पार जंगल है
*nadī kē us pār jangal
hai*

मेरा घर नदी के किनारे है
*mērā ghar nadī kē
kinārē hai*

मेरा दफ्तर घर से दूर है
*mērā daftar ghar sē
dūr hai.*

मेरा घर स्कूल के पास है
*mērā ghar skūl kē
pās hai*

मेरा घर स्कूल से ज्यादा दूर

Ram and Sita went to school together.

Don't keep these things together.

There is a forest on the other side of the river.

My house is by the side of the river.

My office is far away from the house.

My house is near the school.

My house is not very

नहीं है

mērā ghar skūl sē^e
zyādā dūr nahīñ hai

मेरे घर के चारों ओर आम
के पेड़ हैं

mērē ghar kē chārōñ or
iñ kē pēr 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

dērh bajē haiñ

दो बजे हैं

dō bajē haiñ

far from the school.

There are mango
trees all around my
house.

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.

दाईं बजे हैं

dhāi bajē haiñ

तीन बजे हैं

tīn bajē haiñ

सवा तीन बजे हैं

savā tīn bājē haiñ

साढ़े चार बजे हैं

sarhē chār bajē haiñ

पाँच बजे हैं

paunē pāñch 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 *sarhē*,
paune is three fourths or three quarters. Three and
a half metre will be *sarhē tīn mītar*, three and three-
fourth metre will be *paunē chār mītar*, four and a
quarter metre will be *savā mītar* and so on.

Please also note that one and a half is not *sarhē*
ek but *dērh*, similarly two and a half is not *sarhē do*
but *dhā-i*.

तीन बजने को पाँच मिनट हैं It is five minutes to
tīn bajanē kō pāñch

| | | | |
|--|---|--|--|
| <i>minat hain</i> | three. | मेरी घड़ी रुक गई है | My watch has stopped. |
| तीन बज कर दस मिनट <i>tin baj kar das minat</i> | It is ten minutes past three. | <i>mērī gharī ruk gayī hai</i> | आपकी घड़ी ठीक है? <i>āpkī gharī thik hai?</i> |
| ठीक बारह बजे हैं <i>thik bārah bajē hain</i> | It is exactly twelve o'clock. | मेरी घड़ी खराब है <i>mērī gharī kharāb hai.</i> | My watch is bad i.e. it is not working. |
| 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 चल नहीं रही है <i>mērī gharī chal nahīn rahī hai</i> | My watch is not working. |
| मेरी घड़ी पांच मिनट तेज है <i>mērī gharī pānch minat tez hai</i> | My watch is fast by five minutes. | New words | |
| मेरी घड़ी आगे है <i>mērī gharī āgē hai</i> | My watch is fast. | <i>kitanē</i> | how many |
| मेरी घड़ी पांच मिनट पीछे है <i>mērī gharī pānch minat pīchhē hai</i> | My watch is slow by five minutes. | <i>(kitanē bajē haiñ?)</i> —literally means—how many (hours) have struck?) | |
| मेरी घड़ी बन्द है <i>mērī gharī band hai</i> | My watch is closed. (literal meaning) | <i>vakt, samay (M)</i> | time |
| | | <i>savā</i> | quarter |
| | | <i>dērh</i> | one and a half |
| | | <i>dhāī</i> | two and half |
| | | <i>paunē</i> | three quarters |
| | | (paunē panch would mean three quarters of five) | |

gharī (F)

pīchhē

āgē

rukanā

chalanā

gharīsaz

watch

behind

ahead

to stop

to move

watchmaker

Some common idioms

लगा *lagā*

वह बोलने लगा

vah bōlnē lagā

He began speaking.

Although it would be quite grammatical and correct to say *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, वारिश होने लगी As soon as I came out of the house, it started raining.

jaisē hī maiñ ghar sē

nikalā, bārish hōnē lagī

आपका बच्चा बोलने लगा?

āpakā bachchā bōlnē

lagā?

मेरा बच्चा चलने लगा है

mērā bachchā chalnē

lagā hai

वारिश होने लगी

bārish hōnē lagī

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

Examples:

मुझको ठंड लगती है

mujhkō thand lagatī hai

उसको भूख लग रही है

uskō bhūkh lag rahi hai

बच्चे को प्यास लग रही है

I feel cold.

He is feeling hungry.

The child is feeling

bachchē kō pyās lag rahi thirsty.
hai

मुझको नींद लग रही है I am feeling sleepy.

*mujhko nind lag rahi
hai*

मुझको लगता है कि वह नहीं I feel he won't come.
आएगा

*mujhkō lagatā hai ki
vah nahī ayēgā*

मुझको लगता है मेरा पत्र आज I feel my letter will
जरूर आएगा definitely come to-
day.

*mujhkō lagatā hai mērā
patra āj zarūr ayēgā*

मुझको बरसात अच्छी नहीं I do not like the
लगती rainy season.

*mujhkō barsāt achchhi
nahīn lagatī*

आपको चाय ज्यादा अच्छी Which do you like
लगती है या काफी? better--tea or coffee?

*āpkō chāe zyādā achchhi
lagatā hai yā kaufī?*

मुझको बाग में काम करना I like to work in the
अच्छा लगता है garden.

*mujhkō bāg mēn kām
karnā achchhā lagatā
hai*

गीता सुन्दर लग रही है Gita is looking
gitā sundar lag rahi pretty.

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

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

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

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

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

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

Note :—It should be noted that when a sentence is negative, i.e., it has the word *nahīñ*, the auxilliary 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 hāñ

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 *maiñ kal sē daftar jānē lagūngā* I shall start going to the office from tomorrow.

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

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

āp kab sē skūl jānē lagēngī?

अन्दर बैठिए, बाहर ठड़ Sit inside, it will be

लगेगी cold outside.

*andar baithiyē, bāhar
thand̄ lagēgī*

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

*rōṭī khāiyē, nahiñ tō
bhūkh lagēgī*

Past Tense

आपको ठंड लगी? Did you feel cold?

āpkō thand̄ lagī?

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

*āpkō yah shahar
achchhā 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, *māin apni billi kō
bahut chāhti 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 chāhti 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
*bachchē bāhar khēlanā
chāhtē haiñ* outside.

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
chukā this film.

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 खत्तम 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
खत्तम हो चुकी थी rain had already
jab maiñ chali tō stopped.
bārīsh 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 होंगी She will have finished
vah khā chukī hōngī her meal.

काम खत्तम हो गया होंगा The work will have

kām khatam hō gayā been finished.
hōgā

वह किताब पढ़ चुका होगा
vah kitāb parh chukā
hōgā

कल इस समय तक मैं जा
चुकी होऊँगी

kal is samaya tak
maiñ jā chukī hōungī

मैंने सोचा आप खाना खा
चुके होंगे

maiñ sōchā āp khānā
khā chukē hōngē

मैंने सोचा आप यह किताब
पढ़ चुके होंगे

maiñ sōchā āp yah
kitāb parh chukē
hōngē

The use of ही *hi*, and तो *tō*
Hi is often used to emphasise a word in, its
exclusiveness.

For example

सिर्फ़ आप ही अन्दर आ Only you can

सकते हैं come in:

sirf āp hi andar ā
sakatē haiñ

मैं सिर्फ़ रोटी ही खाऊँगा I shall eat only bread.
maiñ sirf rōti hi
khāungā

आप आज काम ही करते Today you will only
रहेंगे, खाना नहीं खाएंगे? keep working, will
āp āj kām hi karatē you not eat?

rahēngē, khānā nahiñ
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 जाएंगे तो मैं भी If you go I shall go
जाऊँगा too.

āp jāyēngē tō maiñ bhi
jāungā

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. |
| <i>agar vah māngē tō uskō dūdh dē dēnā.</i> | |
| आप खा चुके तो यहाँ आइएगा | When you finish eating, (then) please come here. |
| <i>āp khā chukēn tō yahān āiyēgā</i> | (Come when you have finished eating). |
| वह बुलाए तो जाना | If he calls you (then) go. (Go if he calls you). |
| <i>vah bulāē tō jānā</i> | |
| वह पैसे दे तो मत लेना | If he gives money, don't take it. |
| <i>vah paisē dē tō mat lēnā.</i> | |

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.

| | |
|--|-------------------------|
| <i>tō</i> is also used to mean a different type of emphasis. | |
| मैं तो नहीं जाऊँगा | I will not go. |
| <i>maiñ tō nahīñ jāūngā</i> | |
| यह काम तो मैं नहीं करूँगा | I will not do this job. |
| <i>yah kām tō maiñ nahīñ karūngā</i> | |
| रोटी तो मैं नहीं खाऊँगा | I will not eat bread |
| <i>rōṭī tō maiñ nahīñ khāungā</i> | |

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 *tō* 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>kāṭ</i> | will be | काटा | <i>kāṭā</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 thik hūñ, dhanyavād. aur āp kaisē haiñ?*

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

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

सीता—मेरे पति आगरा में हैं ।

Sita—*mērē pati āgarā mēñ haiñ.*

राम—आपका घर कहाँ है?

Ram—*āpkā ghar kahāñ hai?*

सीता—मेरा घर हौज़खास में है ।

Sita—*mērā ghar Hauz Khās mēñ hai.*

राम—आपके कितने बच्चे हैं?

Ram—*āpkē kitāñ bachchē haiñ?*

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

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

राम—बच्चों के नाम क्या हैं?

Ram—*bachchōñ kē nām kyā haiñ?*

सीता—लड़कों के नाम लव और कुश हैं ।

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

राम—और लड़कियों के नाम?

Ram—*aur larkiyōñ kē nām?*

सीता—लड़कियों के नाम गीता और रीता हैं ।

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

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

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

सीता—घर छोटा है, लेकिन बाग बड़ा है ।

Sita—*ghar chhātā hai; lēkin bāg barā hai.*

राम—कितने कमरे हैं?

Ram—*kitāñ kamārē haiñ?*

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

सोने के कमरे।

Sita—*chār kamareñ hain. ēk baithanē-khānē kā
kamarā, aur tin sōnē kē kamarē.*

राम—ग्राप चाय लेंगी या कुछ ठंडा?

Ram—*āp chāe lēngt yā kuchchh thandā?*

Sīta—सिर्फ ठंडा पानी चाहिए।

Sita—*sirf thandā pāni chāhiyē.*

राम—ग्राप फल खाइए। केले बहुत मीठे हैं।

Ram—*āp phal khāiyē. kēlē bahut mīthē hain.*

Sīta—ग्रापकी पत्नी ग्रोर बच्चे कहाँ हैं?

Sita—*āpkī patni aur bachchē kahāñ hain?*

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

Ram—*bachchē skūl mēñ hain. patni rasōi 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>kaisī</i> | how |
| <i>dhanyavād</i> | thank you |
| <i>āpkē</i> | your |
| <i>patī</i> | husband |
| <i>mēn</i> | in |
| <i>kitanē</i> | how many |
| <i>chār</i> | four |
| <i>dō</i> | two |
| <i>kyā</i> | what |
| <i>baithanē-khānē kā kamārā</i> | Sitting-dining room |
| <i>sonē kā kamārā</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>khāliye</i> | please eat |
| <i>miṭhē</i> | sweet |
| <i>patnī</i> | wife |
| <i>skūl</i> | school |
| <i>rasōl</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.

**Mere chār bachchē hain* 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 pānī chāhiye*. (I want cold water). Translated literally it would be *mai thandā pānī chahatā hūn*, 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. dakshin mēñ Hind Mahāsāgar hai.

पूर्व में बंगाल की खाड़ी है। पश्चिम में अरब महासागर है।
pūrva mēñ bangal kī khāṛī hai. pashchim mēñ arab mahāsāgar hai.

गंगा सबसे बड़ी और पवित्र नदी है।

gangā sabsē barī aur pavitra nadī hai.

भारत में कई बड़ी नदियाँ हैं।

Bhārat mē kai barī nadiyāñ haiñ.

भारत की राजधानी दिल्ली है।

Bhārat kī rājdhānī Dillī hai.

दिल्ली सुन्दर नगर है।

Dillī sundar nagar hai.

दूसरे बड़े नगर बंबई, कलकता, और मद्रास हैं।

dūsare barē nagar Bambai, Kalkattā aur Madrās haiñ.

भारत की आबादी बहुत ज्यादा है।

Bhārat ki abādī 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>prāchīn</i> | ancient |
| <i>uttar</i> | north |
| <i>pahār</i> | mountains |
| <i>dakshin</i> | south |
| <i>pūrva</i> | east |
| <i>pashchim</i> | west |
| <i>pavitra</i> | holy |
| <i>nadī</i> | river |

| | |
|--------------------|-------------------------|
| <i>kai</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 रोज 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. mērī bahīn
Bambāi mēñ hai. vah sāl mēñ ek bār Dillī ātī
hai. Usakē pati aur bachche bhī āte haiñ.
mera daftar purānī Dillī mēñ hai. maiñ har rōz
bas sē ātā-jatā hūñ. ham lōg Bengāli haiñ.*

*mērē mātā-pītā Kalakattā mēñ rahtē haiñ. āpnē
Kalakattā dēkhā hai? mujhakō Kalakattā bahut
pasand hai. mujhakō Dillī bhī pasand hai.
āp dakshin kē haiñ? āpkī patni hindī bōltī
hai? mērī patni 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>patni</i> | wife |
| <i>Banglā</i> | language of Bengal |
| <i>samajhate haiñ</i> | do they understand? |
| <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 कहाँ रहते हैं?
āp kahāñ rāhtē haiñ?
 डिक—अभी तो मैं होटल में रहता हूँ ।
abhi tō maiñ hōtal mēñ rāhtā hūñ.
 राम—किस होटल में?
kis hōtal mēñ?
 डिक—जनपथ होटल में ।
junpath hōtal mēñ.
 राम—अच्छा होटल है?
achchhā hōtal hai?
 डिक—काफी अच्छा है ।

kāfī achchhā hai.

राम—आप विवाहित हैं?

āp vivāhit haiñ?

डिक—जी हाँ। मेरे दो बच्चे भी हैं।

jī hāñ. mērē dō bachchē bhī haiñ.

राम—वे कहाँ हैं?

vē kahāñ haiñ?

डिक—अभी तो वे अमरीका में हैं।

abhi tō vē Amarīkā mēñ haiñ.

राम—वे भारत नहीं आएंगे?

vē Bhārat nahīñ āyēngē?

डिक—ज़रूर आएंगे, जब मुझको घर मिलेगा।

zarūr āyēngē jab mujhkō ghar milēgā.

राम—आपको घर कहाँ 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 पाँच कमरे होने चाहिए।

nāukarōñ kē liyē bhī kamarē hōnē chāhiē.

kam-se-kam pāñch kamarē hōnē chāhiē.

naukarōñ kē liyē bhī kamarē hōnē chāhiē.

राम—शायद मैं आपकी मदद कर सकूँ।

shāyad maiñ āpkī madad kar sakun.

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

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

राम—तकलीफ 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 ghai mālūm hai?

राम—मैं आपको अपने साथ ले चलूँगा।

दो-चार घर दिखाऊँगा।

*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

kab sē since when

vivāhit married

abhi tō at the moment

kaisā what sort of

kam-se-kam minimum, at least

shāyad perhaps

taklīf (F) trouble

mālūm known

do-chār 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।

bīmāriyān phailatī haiñ.

मक्खी-मच्छर बहुत परेशान करते हैं।

makkhī-machchhar bahut parēshān kartē haiñ.

कीड़े-मकोड़े भी बहुत ज्यादा हो जाते हैं।

kiṛē-makorē bhī bahut zyādā hō jātē haiñ.

सब्जी-तरकारी भी अच्छी नहीं मिलती।

sabzī-tarkārī bhī achchhī nahīn milatī.

सड़कों पर पानी भर जाता है।

saṛkōn pār pānī bhar jātā hai.

लेकिन बरसात बहुत ज़रूरी भी तो है।

lēkin barsāt bahut zarūrī bhī tō hai.

वारिश की पहली बौछार कितनी अच्छी लगती है।

bārish kī pahli bauchhār kitnī achchhī lagatī hai.

लोग चंन की साँस लेते हैं।

lōg chān ki sāns lētē haiñ.

बच्चे पेड़ों से अमरुद और जामुन तोड़ कर खाते हैं।

*bachchē pēṛōn sē amrūd aur jamun tōṛ kār khātē
haiñ.*

बरसात में खाने-पीने में बहुत सावधान रहना चाहिए।

*barsāt mēn khānē-pīnē mēn bahut sāvadhān rahnā
chāhiē.*

बाजार की चीजें नहीं खानी चाहिए।

bāzār ki chīzēn 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>makkhi</i> | flies |
| <i>machchhar</i> | mosquitoes |

(they are often used as a compound word
 मक्खी-मच्छर *makkhi-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>pahlti</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>tor kar</i> | pluck |
| <i>khānā-pīnā</i> | eating-drinking |
| <i>ubalā</i> (int. v) | 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 पड़ौस में रहता है।

vah āpkē parōs mēñ rāhtā 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 मिलूँगा।

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 parhate thē?

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

jī hāñ, ham ēk hī kaulij mēñ parhte thē.

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

kripā kar kē urakā patā dijye. unakē makān 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 dijē.

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

usakā barā-sā safēd makān hai. usakē darvāzē par pīpal kā per hai.

हरी—मैं ढूँढने की कोशिश करूँगा।

maiñ dhūndhariē 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 bhi mērē sāth chaliē.

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

hāñ, yah thīk hai. chalie, 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

parōs neighbourhood

jānatē haiñ do you know

mujkakō afsōs hai I am sorry

| | |
|------------------------|----------------|
| <i>kabī 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>ek hi</i> | the same |
| <i>kripā kar kē</i> | please, kindly |
| <i>patā</i> | address |
| <i>dijiē</i> | give |
| <i>yād nahīn hai</i> | don't remember |
| <i>batā</i> | tell |
| <i>pipal</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 बाजार गया था।

maiñ bāzār gayā thā.

हरी—आप कैसे गये थे? गाड़ी में?

āp kaisē gayē thē? Gāṛī meñ?

गोपाल—जी नहीं, मैं बस में गया था।

ji nahīn, maiñ bas meñ gayā thā.

हरी—आपकी गाड़ी कहाँ है?

āpkī gāṛī kahān hai?

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

gāṛī 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 khuliñ haiñ.

हरी—मुझको परदे का कपड़ा खरीदना है।

mujhakō pardē kā kaprā kharidanā hai.

गोपाल—बाजार मेरे घर के पीछे ही है।

bāzār mērē ghar kē pichhē 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 hī khelatē haiñ.

गोपाल—उनको बाग में खेलना पसन्द नहीं है?

*unkō bāg meñ khelanā pasand nahiñ
hai?*

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

*jī nahiñ. apnē bachchōñ kō mērē ghar
bhējiyē.*

गोपाल—मैं आया तो बाहर का दरवाजा खुला था।

maiñ ayā tō bāhar kā darvāzā khulā thā.

हरी—किसने खोला?

kisanē kholā?

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 choriyāñ hōtī haiñ.

हरी—लेकिन मेरा नौकर विल्कुल नहीं समझता।

*lēkin mērā naukar bilkul nahiñ
samajhata.*

New Words

| | |
|-----------------------|----------------------------|
| <i>gāri</i> | car |
| <i>khuli</i> | open |
| <i>pardē kā kaprā</i> | curtain material |
| <i>ghar kē pichhē</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>lāparvāh</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, सफेद 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। अक्सर 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 चीजें नहीं खाते।

*yah gulāb lāl hai. isaki pattiyañ harī haiñ.
mērē bāg meñ kai rang kē gulāb haiñ—pilē,
gulābi, safēd aur lāl. mērē bāg meñ phal kē bhī
bahut pēr haiñ. mērā mālī hōshiyār aur mehanti*

*hai. vah sārā din bāg mēn kām karatā hai. vah
imāndār bhī hai. usakē kai chhotē-chhotē
bachchē haiñ. vah kāfī garīb hai. usakī patni
bhī mērē ghar mēn kām karati hai. vah kuchchh-
kuchchh sust hai. mālī ke bachchē bahut dubalē-
patalē haiñ. aksar bīmār rahtē haiñ.*

*ājkal mausam achchhā nahīñ hai. bāzār
mēn tarkāriyāñ bahut mahangī haiñ. phal bhī
mahangē haiñ. koi chīz sastī nahīñ hai. mālī
kē bachchē samajhdār haiñ. bāzār kī gandi
chīzēñ nahīñ khāte.*

New Words

| | |
|-----------------|------------------------|
| <i>gulāb</i> | rose |
| <i>lāl</i> | red |
| <i>pattiyañ</i> | leaves |
| <i>pilē</i> | yellow |
| <i>gulābi</i> | pink |
| <i>safēd</i> | white |
| <i>bahut</i> | many |
| <i>pēr</i> | tree |
| <i>mālī</i> | gardener |
| <i>hōshiyār</i> | intelligent, competent |

| | |
|-----------------------|----------------|
| <i>mehnati</i> | hard working |
| <i>kaī</i> | several |
| <i>chhōṭē chhōṭē</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>tarkāriyāñ</i> | vegetables |
| <i>mahangī</i> | expensive |
| <i>chīz</i> | thing |
| <i>sastē</i> | cheap |
| <i>samajhadār</i> | sensible |
| <i>gandī</i> | dirty, unclean |
| <i>nahīñ khātē</i> | don't eat |

CHAPTER NINE

A MINIMAL DICTIONARY

Greetings

| | |
|-----------------|-----------------|
| <i>namaste</i> | <i>namastē</i> |
| <i>namaskar</i> | <i>namaskār</i> |

Time

| | |
|--------------------------|---------------------------|
| day | <i>din</i> (M) |
| morning | <i>savērā</i> (M) |
| afternoon | <i>dōpahar</i> (F) |
| evening | <i>shām</i> (F) |
| night | <i>rāt</i> (F) |
| week | <i>haftā, saptāh</i> (M) |
| fortnight | <i>pakhwārā</i> (M) |
| month | <i>mahiñā, mās</i> (M) |
| year | <i>sāl, varsh</i> (M) |
| decade | <i>dashak</i> (M) |
| century | <i>sadi, shatābdi</i> (F) |
| today | <i>āj</i> (M) |
| yesterday | <i>kal</i> (M) |
| tomorrow | <i>kal</i> (M) |
| the day before yesterday | <i>parsōñ</i> (M) |
| the day after tomorrow | <i>parsōñ</i> (M) |

Numbers

| | |
|-----------|----------------|
| one | <i>ek</i> |
| two | <i>dō</i> |
| three | <i>tin</i> |
| four | <i>chār</i> |
| five | <i>panch</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>unnis</i> |
| twenty | <i>bis</i> |

Ordinal numbers

| | |
|---------|-----------------|
| first | <i>pahlā</i> |
| second | <i>dūsarā</i> |
| third | <i>tisarā</i> |
| fourth | <i>chauthā</i> |
| fifth | <i>panchvāñ</i> |
| sixth | <i>chhaṭhā</i> |
| seventh | <i>satavāñ</i> |
| eighth | <i>āṭhvāñ</i> |

ninth
tenth
eleventh
twelfth
thirteenth
fourteenth
fifteenth
sixteenth
seventeenth
eighteenth
nineteenth
twentieth
hundredth
thousandth
dozen
half a dozen

nauvāñ
dasavāñ
gyārahvāñ
bārahvāñ
tērahvāñ
chaudahvāñ
pandrahvāñ
sōlahvāñ
satrahvāñ
athārahvāñ
unnisvāñ
bisvāñ
sauvāñ
lazārvāñ
darjan
ādhā darjan

Planet

sun
moon
mars
neptune
jupiter
venus
saturn

sūrya
chandra
mangal
budh
brihaspati
shukra
shani

Days of the week

days of the week
sunday
monday
tuesday
wednesday

vār (M)
itvār or ravivār
sōmyār
mangalvār
budhvār

| | | | |
|-------------------|---|---|---|
| thursday | <i>brihaspativār</i> (for short also called <i>birvār</i>) | eyebrow eyelashes face finger finger-nail flesh foot forehead hand head heart hair heel kidney lip liver lung moustache mouth neck nail nose palm shoulder skin skull spine stomach teeth thigh toe tongue | <i>bhūñi</i> (F) <i>palak</i> (F) <i>chēhrā</i> (M) <i>anguli</i> (F) <i>nākhūn</i> (M) <i>māns</i> (M) <i>pair</i> (M) <i>māthā</i> (M) <i>hāth</i> (M) <i>sir</i> (M) <i>dil, hridaya</i> (M) <i>bāl</i> (M) <i>ēdi</i> (F) <i>gurdā</i> (M) <i>hōth</i> (M) <i>jigar</i> (M) <i>phēphaṛā</i> (M) <i>mūchh</i> (F) <i>mūh</i> (M) <i>garden</i> (F) <i>nākhūn</i> (M) <i>nāk</i> (F) <i>hatheli</i> , (F) <i>kandhā</i> <i>chamri</i> <i>khopari</i> (F) <i>rīḍh</i> (F) <i>pēṭ</i> (M) <i>dānt</i> (M) <i>iāngh</i> (F) <i>pair-ki-anguli</i> (F) <i>jibh</i> (F) |
| friday | <i>shukravār</i> | | |
| saturday | <i>shanivār</i> (also called <i>shanichar</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>pīṭh</i> (F) | | |
| beard | <i>dāṛhi</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>chhāti</i> (F) | | |
| chin | <i>thoḍi</i> (F) | | |
| ear | <i>kān</i> (M) | | |
| elbow | <i>kōhni</i> (F) | | |
| eye | <i>āṅkh</i> (F) | | |
| eyeball | <i>putali</i> (F) | | |

throat
thumb
vein
waist
wrist

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

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

jānvar (M)
bhālū (M)
bhains (F), *bhainsa* (M)
bail (M)
billi (F)
ūnt (M) *ūntni* (F)
gāe (F)
bachhṛā (M) *bachhiā* (F)
hiran (M)
kuttā (M)
kutiā (F)
gadhā (M)
hāthi (F), *hathīni* (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

bher (F)
chhachhundar (M)
gilahri (F)
shēr (M)
shērnī (F)

Fish and water animals

crab
crocodile
fish
leech
tortoise

kēkṛā (M)
magar (M)
machhli (M)
jōnk (F)
kachhuā (M)

Insects

| | |
|-------------|-----------------------|
| ant | <i>chinṭī</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>kirā</i> (M) |
| lizard | <i>chhipkali</i> (F) |
| locust | <i>tiddi</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>murgi</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>tel</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>kaingan</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>bhindī</i> (F) |
| peas | <i>maṭar</i> (F) |
| pepper (green) | <i>shimlā mirch</i> (F) |

| | |
|---------------|-----------------------|
| potato | <i>ālu</i> (M) |
| pumpkin (red) | <i>kaddū</i> (M) |
| radish | <i>mūli</i> (M) |
| spinach | <i>pālak</i> (M) |
| sweet potato | <i>shakarkand</i> (F) |
| tomato | <i>tamātar</i> (M) |
| turnip | <i>shalgam</i> (F) |

Fruits

| | |
|---------------|---------------------|
| apple | <i>sēb</i> (M) |
| apricot | <i>khūmāni</i> (F) |
| banana | <i>kēlā</i> (F) |
| custard apple | <i>shari fā</i> (M) |
| grapes | <i>angūr</i> (M) |
| guava | <i>anrūd</i> (M) |
| mango | <i>ām</i> (M) |
| melon | <i>kharbūzā</i> (M) |
| orange | <i>santarā</i> (M) |
| papaya | <i>papitā</i> (M) |
| peach | <i>ādū</i> (M) |
| pear | <i>nāshpāti</i> (M) |
| pineapple | <i>anannās</i> (M) |
| pomegranate | <i>anār</i> (M) |
| watermelon | <i>tarbūz</i> (M) |

Spices and condiments

| | |
|------------------|---------------------------|
| aniseed | <i>saunf</i> (M) |
| asafoatida | <i>hīng</i> (F) |
| bayleaf | <i>tejpatta</i> (M) |
| cardamom (white) | <i>chhōti elaichi</i> (F) |
| cardamom (black) | <i>bādi elaichi</i> (F) |
| chillies (red) | <i>lāl mirch</i> (F) |

| | |
|----------------|-----------------------|
| cinnamon | <i>dālchini</i> (F) |
| cloves | <i>laung</i> (M) |
| coriander | <i>dhania</i> (M) |
| cumin | <i>zeera</i> (M) |
| fenugreek | <i>mēthi</i> (F) |
| garlic | <i>laksun</i> (M) |
| ginger | <i>adrakh</i> (F) |
| mace | <i>jāvitri</i> (F) |
| mint | <i>pudinā</i> (M) |
| mustard | <i>rā-i</i> (F) |
| nutmeg | <i>jāyaphal</i> (M) |
| pepper (green) | <i>hari mirch</i> (F) |
| pepper (black) | <i>kāli mirch</i> (F) |
| saffron | <i>kēsar</i> (F) |
| salt | <i>namak</i> (M) |
| sesame | <i>til</i> (M) |
| spice | <i>masālā</i> (M) |
| tamarind | <i>imli</i> (F) |
| turmeric | <i>haldi</i> (F) |

Weights and measures

| | |
|-------------|---------------------|
| kilogram | <i>kilō</i> (M) |
| gram | <i>gram</i> (M) |
| scale | <i>tarāzū</i> (F) |
| weight | <i>vazan</i> (M) |
| heavy | <i>bhāri</i> (ad) |
| light | <i>halkā</i> (ad) |
| litre | <i>litre</i> (M) |
| measurement | <i>nāp</i> (M) |
| metre | <i>mitar</i> (M) |
| half | <i>ādhā</i> |
| one quarter | <i>ek-chauthā-i</i> |

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

Minerals, metals and precious stones

| | |
|-----------------|-----------------------|
| mineral | <i>khanij</i> (M) |
| metal | <i>dhātu</i> (F) |
| precious stone | <i>ratna</i> (M) |
| brass | <i>pītal</i> (M) |
| bronze | <i>kānsā</i> (M) |
| copper | <i>tāmbā</i> (M) |
| gold | <i>sōnā</i> (M) |
| silver | <i>chāndi</i> (F) |
| steel | <i>ispāt</i> (M) |
| alum | <i>phitakāri</i> (F) |
| chalk | <i>kharīyā</i> (F) |
| clay | <i>mītti</i> (F) |
| glass | <i>shishā</i> (M) |
| iron | <i>lōhā</i> (M) |
| lime | <i>chūnā</i> (M) |
| marble | <i>sangmarmar</i> (M) |
| mercury | <i>pārā</i> (M) |
| coral | <i>māngā</i> (M) |
| diamond | <i>hirā</i> (M) |
| emerald | <i>pannā</i> (M) |
| pearl | <i>mōti</i> (M) |
| ruby | <i>lāl mānik</i> (M) |
| sapphire (blue) | <i>nilam</i> (M) |
| topaz | <i>pukharāj</i> (M) |

Around the house

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

| | |
|-----------------|-----------------------------|
| sieve | <i>chhalani</i> (F) |
| strainer | <i>chhanni</i> (F) |
| study | <i>pañhnē-kā-kamarā</i> (M) |
| soap | <i>sābun</i> |
| table (dining) | <i>khānē ki-mēz</i> (F) |
| table (writing) | <i>likhanē-ki-mēz</i> (F) |
| thread | <i>dhāgā</i> (M) |
| umbrella | <i>chhātā, chhatari</i> (F) |
| utensils | <i>bartan</i> (M) |
| varandah | <i>barāmadā</i> (M) |
| wall | <i>divār</i> (F) |
| window | <i>kīrki</i> (F) |

Around the town

| | |
|--------------|-----------------------|
| airport | <i>havāi addā</i> (M) |
| building | <i>imārat</i> (F) |
| bullock cart | <i>bailgari</i> (F) |
| church | <i>girjāghar</i> (M) |
| college | <i>college</i> (M) |
| crowd | <i>bhir</i> (F) |
| ditch | <i>khad, khāi</i> (F) |
| electricity | <i>bijli</i> (F) |
| farm | <i>khēt, fārm</i> (M) |
| fence | <i>bārā</i> (M) |
| field | <i>maidān, khēt</i> |
| garden | <i>bāg, bagichā</i> |
| gutter | <i>nālā</i> (M) |
| hawker | <i>phēriwālā</i> |
| highway | <i>bari sarak</i> (F) |
| hospital | <i>aspatāl</i> (M) |
| hotel | <i>hotal</i> (M) |
| hut | <i>jhōnpri</i> (F) |

| | |
|----------------------|----------------------------|
| inn | <i>sarde</i> (F) |
| intersection (roads) | <i>chaurāha</i> (M) |
| land | <i>zamin</i> (F) |
| lane | <i>gali</i> (F) |
| library | <i>pustakālaya</i> |
| main market | <i>baṛā bazar</i> (M) |
| market | <i>bazar</i> (M) |
| pole (electric) | <i>bijli-kā-khambhā</i> |
| post | <i>dak</i> (F) |
| postman | <i>dākiyā</i> (M) |
| post office | <i>dākghar</i> (M) |
| railway station | <i>railway station</i> |
| restaurant | <i>restōrān</i> (M) |
| road | <i>sarak</i> (F) |
| school | <i>skūl</i> (M) |
| sewage | <i>nālā</i> |
| shop | <i>dūkān</i> (M) |
| shopkeeper | <i>dūkāndār</i> (M) |
| taxi | <i>taaksi</i> (F) |
| telephone | <i>telifon</i> (M) |
| telegraph office | <i>tārghar</i> (M) |
| telegram | <i>tār</i> (M) |
| university | <i>vishvavidyālaya</i> (M) |
| zoo | <i>chiṛiyāghar</i> (M) |

Trades and professions

| | |
|------------|--------------------------------|
| artisan | <i>kārigar</i> (M & F) |
| astrologer | <i>jyotishi</i> (M & F) |
| author | <i>lekhak, lekhikā</i> (M & F) |
| barber | <i>nā-i</i> (M) |
| blacksmith | <i>luhār</i> (M) |
| butcher | <i>kasā-i</i> (M) |

| | | | |
|----------------|--|----------------------------|-----------------------------|
| carpenter | <i>baṛhai</i> (M) | winter | <i>jṛā</i> (M) |
| cook | <i>rasōiyā, khānsāmā</i> (M) | rain | <i>bāriš</i> (F) |
| dyer | <i>rangrēz</i> (M) | dust-storm | <i>āndhi</i> (F) |
| farmer | <i>kisān</i> (M) | storm | <i>tūfān</i> (M) |
| gardener | <i>māli</i> (M) | wind | <i>havā</i> (F) |
| goldsmith | <i>sunār</i> (M) | sun (heat) | <i>dhūp</i> (F) |
| jeweller | <i>jauhari</i> (M) | chill | <i>thand</i> (F) |
| labourer | <i>mazdūr</i> (M) | heat | <i>garmi</i> (F) |
| merchant | <i>vyāpāri</i> (M) | | |
| milkman | <i>gvālā</i> | | |
| | <i>dūdhvālā</i> (M) | | |
| nurse | <i>nurse</i> (F) | Nature (<i>prakriti</i>) | |
| potter | <i>kumhār</i> | air | <i>havā</i> (F) |
| servant | <i>naukar</i> (M) | atmosphere | <i>vātāvaran</i> (M) |
| servant (maid) | <i>naukarāni</i> (F) | breeze | <i>havā</i> (F) |
| sweeper | <i>jamādār</i> (M) | cliff | <i>chattān</i> (F) |
| sweet vendor | <i>halwāī</i> | cloud | <i>bādal</i> (M) |
| printer | <i>mudrak</i> (M) | current (river) | <i>dhārā</i> (F) |
| publisher | <i>prakāshak</i> | dawn | <i>ushākāl</i> (M) |
| tailor | <i>darzi</i> (M) | dark night | <i>andhēri rāt</i> (M) |
| teacher | <i>shikshak</i> (M), <i>adhyapak</i> (M), <i>guru</i> (M) | new moon | <i>amāvas</i> (M) |
| teacher (lady) | <i>shikshikā, adhyāpikā, guru</i> (also teacher) | dust | <i>dhūl</i> (F) |
| washerman | <i>dhobi</i> (M) | dust storm | <i>āndhi</i> (F) |
| weaver | <i>Julāhā</i> , (M) <i>bunkar</i> | earth | <i>prithvi</i> (F) |
| | | eclipse | <i>grahan</i> (M) |
| The Seasons | | fog | <i>kohrā</i> (M) |
| rainy season | <i>barsāt</i> (F) | hill | <i>pahāri</i> (F) |
| spring | <i>basant</i> (F) | hail | <i>ōlā</i> (M) |
| summer | <i>garmi</i> (F) | lake | <i>jhil</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 | <i>chāndni rāt</i> (F) | government | <i>sarkār</i> (F) |
| full-moon night | <i>pūrnimā</i> (F) | governmental | <i>sarkāri</i> (F) |
| mountain | <i>pahāṛ</i> (M) | independence | <i>svadhīnta</i> (F) |
| ocean | <i>mahāsāgar</i> (M) | imprisonment | <i>qaid</i> (F) |
| peninsula | <i>prayadvip</i> (M) | jail | <i>jail</i> (M) |
| rain | <i>bārish, varshā</i> (F) | judge | <i>nyāyādhish</i> |
| rainbow | <i>indradhanush</i> (M) | judgment | <i>faislā</i> (M) |
| rainwater | <i>bārish-kā-pāni</i> (M) | justice | <i>nyāya</i> (M) |
| rainy season | <i>barsāt</i> (F) | law | <i>kānūn</i> (M) |
| rainy day | <i>bārish-kā-din</i> (M) | law court | <i>adālat</i> (F) |
| rock | <i>chaṭṭān</i> (F) | lawyer | <i>vakil</i> (M & F) |
| sand | <i>bālū</i> (F) | law suit | <i>mukaddamā</i> |
| sea | <i>samudra</i> (M) | legal | <i>kānūni</i> (ad) |
| seaside | <i>samudra-kā-kinārā</i> (M) | municipality | <i>nagarpālikā</i> (F) |
| sky | <i>āsmān, ākāsh</i> (M) | parliament | <i>sānsad</i> (M) |
| snow | <i>barf</i> (E) | parliament house | <i>sānsad bhavan</i> |
| star | <i>tārā</i> (M) | parliament, member of | <i>sānsad sadasya</i> |
| storm | <i>tūfān</i> (F) | politics | <i>rājñiti</i> (F) |
| wave | <i>lahar</i> (F) | political | <i>rājnitik</i> |
| wind | <i>havā</i> (F) | politician | <i>rājñitigya</i> (M & F) |
| Politics, government, etc. | | | |
| administration | <i>prashāsan</i> (M) | vote | <i>mat</i> (M) |
| administrator | <i>prashāsak</i> (M & F) | independence day | <i>svādhinatā divas</i> |
| ambassador | <i>rajdūt</i> (M & F) | republic day | <i>gaṇatantra divas</i> |
| democracy | <i>loktaṇtra</i> (M) | national flag | <i>rāshtriya jhāndā</i> (M) |
| diplomat | <i>rajnayik</i> (M & F) | High offices in the country | |
| election | <i>chunāō</i> (M) | president | <i>rāshtrapati</i> |
| embassy | <i>rājdūtāvās</i> (M) | vice-president | <i>upa-rāshtrapati</i> |
| federation | <i>sangh</i> (M) | minister | <i>mantri</i> |
| federal | <i>sanghiya</i> (M) | minister of state | <i>rājya-mantri</i> |
| franchise | <i>matādhikār</i> (M) | deputy minister | <i>upa-mantri</i> |
| | | secretary (to govt.) | <i>sachiva</i> |

| | |
|-------------------|-----------------------------|
| governor | <i>rājyapāl</i> |
| president's house | <i>rashtrapati bhavan</i> |
| supreme court | <i>sarvōchcha nyāyālaya</i> |
| chief justice | <i>mukhya nyāyādhish</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>upanyāskār</i> (M & F) |
| poet | <i>kavi</i> (M & F) |
| poetry | <i>kavītā</i> (F) |
| singer | <i>gāyak</i> (M), <i>gāvika</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>jītnā</i> |
| to lose | <i>hārnā</i> |

Health, illness

| | |
|----------------|------------------------------|
| abdominal pain | <i>pēt-kā-dard</i> |
| chickenpox | <i>mōti hara chhōti mātā</i> |
| cold | <i>zukām</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 | <i>davā</i> |
| medical treatment | <i>ilāj</i> |
| nausea | <i>ji machlānā</i> |
| headache | <i>sir-kā-dard</i> |
| whooping cough | <i>kāli khānsī</i> (F) |
| dysentery | <i>pēchish</i> (F) |

Relationship

| | |
|--|--------------------|
| relationship | <i>rishtā</i> |
| relative | <i>rishtēdār</i> |
| father | <i>pitā, bāp</i> |
| mother | <i>mā, mātā</i> |
| brother | <i>bhāi</i> |
| sister | <i>bahin</i> |
| husband | <i>pati</i> |
| wife | <i>patni</i> |
| son | <i>bēta, putra</i> |
| daughter | <i>beti, putri</i> |
| nephew (brother's son) (sister's son) | <i>bhatijā</i> |
| niece (brother's daughter) (sister's daughter) | <i>bhanjā</i> |
| uncle (father's brother) (his wife) | <i>bhatiji</i> |
| uncle (mother's brother) (his wife) | <i>bhanji</i> |
| brother-in-law (sister's husband) (wife's brother) | <i>chāchā</i> |
| sister-in-law (wife's sister) (brother's wife) | <i>chāchi</i> |
| | <i>māmā</i> |
| | <i>māmī</i> |
| | <i>bahnōi</i> |
| | <i>sālā</i> |
| | <i>sāli</i> |
| | <i>bhābhi</i> |

| | |
|--|---------------|
| father's sister | <i>phūphi</i> |
| (her husband) | <i>phūphā</i> |
| grandfather (paternal) | <i>dādā</i> |
| grandmother (paternal) | <i>dādi</i> |
| grandfather (maternal) | <i>nānā</i> |
| grandmother (maternal) | <i>nānī</i> |
| grandson (son's son) | <i>pōtā</i> |
| granddaughter (son's daughter) | <i>pōti</i> |
| grandson (daughter's son) | <i>nāti</i> |
| granddaughter (daughter's daughter) | <i>nātin</i> |

| | |
|-----------------|--------------------|
| grandchildren | <i>nāti-pōtē</i> |
| family | <i>parivār</i> (M) |
| son-in-law | <i>dāmād</i> |
| daughter-in-law | <i>bahū</i> |
| step-mother | <i>sautēli mān</i> |
| step-father | <i>sautēlā bāp</i> |

Colours

| | |
|--------|----------------|
| black | <i>kālā</i> |
| blue | <i>nilā</i> |
| brown | <i>bhūrā</i> |
| green | <i>harā</i> |
| pink | <i>gulābi</i> |
| yellow | <i>pilā</i> |
| olive | <i>mehdī</i> |
| orange | <i>nārāngī</i> |
| purple | <i>baingnī</i> |
| white | <i>safed</i> |

Adjectives

| | |
|--------|------------------------|
| angry | <i>nārāz, gussā</i> |
| annual | <i>sālānā, vārshik</i> |

| | |
|------------------|-------------------------------|
| any | <i>kōi</i> |
| bad | <i>burā, kharāb</i> |
| beautiful | <i>sundar</i> |
| better | <i>behtar, z vādā achchhā</i> |
| big | <i>baṛā</i> |
| bitter | <i>kaṛuvā</i> |
| blind | <i>andhā</i> |
| boiled | <i>ublā huā</i> |
| bold | <i>sāhāsi</i> |
| brief | <i>sankshipta</i> |
| broad | <i>chaurā</i> |
| busy | <i>vyast, masrūf</i> |
| calm | <i>shānt</i> |
| capable | <i>yogya, lāyak</i> |
| careless | <i>lāparvāh</i> |
| central | <i>bēech kā</i> |
| certain | <i>nishchit</i> |
| cheap | <i>sastā</i> |
| cheerful | <i>khush, prasanna</i> |
| clean | <i>sāf</i> |
| clear | <i>sāf</i> |
| clever | <i>hōshiyār</i> |
| closed | <i>band</i> |
| cold | <i>ṭhanda</i> |
| comfortable | <i>ārāmdēh</i> |
| common | <i>ām</i> |
| cooked | <i>pakā huā</i> |
| costly | <i>mahanqā</i> |
| courteous | <i>vinayi</i> |
| cowardly | <i>darpōk</i> |
| damp | <i>gilā</i> |
| dear (loved one) | <i>pyārā, priya</i> |

| | |
|----------------------------|--|
| decent | <i>achchhā</i> |
| deep | <i>gehrā</i> |
| dense | <i>ghanā</i> |
| different | <i>fark, bhinna</i> |
| difficult | <i>kaṭhin, mushkil</i> |
| dishonest | <i>bēimān</i> |
| dirty | <i>mailā, gandā</i> |
| distant | <i>dūr</i> |
| dry | <i>sūkhā</i> |
| dull (dim in intelligence) | <i>buddhū</i> |
| dull (not quick) | <i>sust</i> |
| dull (boring) | <i>ubānēvālā</i> |
| dull (colourless) | <i>phikā</i> |
| early | <i>shuru kē</i> |
| early (you are early) | <i>āp jaldi ā gayē</i> |
| early (give early reply) | <i>jaldī jawāb dijiyē</i> |
| easy | <i>āsān, saral</i> |
| economic | <i>ārthik</i> |
| economical (frugal) | <i>kifāyatshār</i> |
| elder | <i>badā</i> (add <i>sē</i> before to denote comparative degree e.g. <i>usasē badā</i>) |
| | <i>khālī</i> |
| empty | <i>kāfi</i> |
| enough | <i>har, prati</i> |
| every | <i>uchit</i> |
| fair (just) | <i>gōrā</i> |
| fair (complexion) | <i>achchhā, sāf</i> |
| fair (weather) | <i>vafādār</i> |
| faithful | <i>jhūṭhā</i> |
| false | <i>mashhūr, prasiddha</i> |
| famous | <i>moṭā</i> |
| fat | |

| | | | |
|---------------------|--------------------------|-------------------------|-----------------------------|
| feeble | <i>kamzōr</i> | learned | <i>vidvān</i> |
| fertile | <i>upajāū</i> | light (weight) | <i>halkā</i> |
| fierce | <i>bhayankar</i> | little (size) | <i>chhoṭā</i> |
| happy | <i>sukhi, khush</i> | little (quantity) | <i>thoṛā, kuchh</i> |
| hard | <i>sakht, kaṭhōr</i> | long | <i>lambā</i> |
| harsh | <i>sakth kaṭhōr</i> | low | <i>nichā</i> |
| hasty | <i>jaldbāz</i> | mad | <i>pāgal</i> |
| healthy | <i>swasth, tandarust</i> | many | <i>bahut</i> |
| heavy | <i>bhāri</i> | mean (person behaviour) | <i>nich</i> |
| healthy | <i>swasth</i> | moral | <i>naitik</i> |
| high | <i>ūnchā</i> | much | <i>bahut</i> |
| hollow | <i>pōlā</i> | narrow | <i>tang, sankrā</i> |
| holy | <i>pavitra</i> | national | <i>rasht̄riya</i> |
| honest | <i>imāndār</i> | natural | <i>kudartī</i> |
| hot | <i>garam</i> | necessary | <i>zarūri</i> |
| humble | <i>namra</i> | next | <i>dūsrā, aglā</i> |
| ignorant | <i>agvāni</i> | new | <i>nayā</i> |
| ill | <i>bimār</i> | notorious | <i>badnām</i> |
| imaginary | <i>khyāli, kālpanik</i> | obedient | <i>āgyākārī</i> |
| important | <i>zarūri</i> | official | <i>sarkārī</i> |
| innocent (naive) | <i>nādān, bhōlā</i> | old (opp. of new) | <i>purānā</i> |
| innocent (of guilt) | <i>nirdōsh, bēkasūt</i> | old (age) | <i>buddhā</i> |
| insane | <i>pāgal</i> | only | <i>kēval, sirf</i> |
| interesting | <i>dilchasp</i> | open | <i>khulā</i> |
| jealous | <i>irshyālu</i> | other | <i>dūsarā</i> |
| lame | <i>langrā</i> | patient | <i>sabradār, dhairyavān</i> |
| large | <i>badā</i> | peaceful | <i>shānt</i> |
| last | <i>ākhiri, antim</i> | quiet | <i>shānt</i> |
| late (dead) | <i>swargiya</i> | rapid | <i>tēz</i> |
| late (in time) | <i>dēr sē</i> | raw | <i>kachchā</i> |
| lazy | <i>ālasi, sust</i> | real | <i>sachchā</i> |
| lean | <i>dublā</i> | | |

| | | | |
|----------------------------|-----------------------|-----------------------|-----------------------------------|
| religious | <i>dhārmik</i> | stale | <i>bāsi</i> |
| respectful | <i>sammanpūrṇa</i> | strange | <i>vichitra, ajib</i> |
| respected | <i>sammānit</i> | strong | <i>mazbūt</i> |
| rich | <i>amīr, dhani</i> | stupid | <i>bevakūf, mūrkha</i> |
| right (correct) | <i>thīk</i> | successful | <i>saphal</i> |
| right (hand) | <i>dāhinā, dāyāñ</i> | such | <i>aisā</i> |
| ripe | <i>pakkā</i> | sure | <i>nishchit</i> |
| rough (texture) | <i>khurdurā</i> | sweet | <i>mīthā</i> |
| round | <i>gōl</i> | swift | <i>tēz</i> |
| rude | <i>badtamiz</i> | tasty | <i>svādīshṭ</i> |
| rural | <i>dēhāti</i> | tender | <i>naram, mulāyam</i> |
| sacred | <i>pavitra</i> | thick | <i>moṭā</i> |
| sad | <i>udās, dukhi</i> | thin (person, animal) | <i>dublā</i> |
| safe | <i>surakshit</i> | thin (neuter gender) | <i>patlā</i> |
| same | <i>vahi, vaisā hi</i> | thirsty | <i>pyāsā</i> |
| secret | <i>gupta, rahasya</i> | tight | <i>tang, kasa</i> |
| severe | <i>sakht, kahīr</i> | tired | <i>thakā</i> |
| shallow | <i>chhichhlā</i> | true | <i>sach</i> |
| sharp | <i>tēz</i> | ugly | <i>badsūrat</i> |
| short (brief) | <i>chhōṭā</i> | vain | <i>ghamandī</i> |
| short (stature) | <i>nāṭā</i> | weak | <i>kamzōr</i> |
| silken | <i>reshamī</i> | wily | <i>chālāk</i> |
| slow (speed) | <i>dhirē</i> | wise | <i>buddhimān</i> |
| slow (backward, not smart) | <i>pichhē, sust</i> | zealous | <i>utsāhi</i> |
| small | <i>chhōṭā</i> | Verbs | |
| social | <i>sāmājik</i> | to accept | <i>manzūr karnā, svikār karnā</i> |
| soft | <i>naram, mulāyam</i> | to admire | <i>prashansā karnā</i> |
| solid | <i>ṭhōs</i> | to advise | <i>salāh dēnā, rāe dēnā</i> |
| some | <i>kuchh</i> | to answer | <i>javāb dēnā</i> |
| sour | <i>khatṭā</i> | to argue | <i>bahas karnā</i> |
| special | <i>khās</i> | to arrange | <i>intazām karnā</i> |

| | | | |
|--------------------|-------------------------------|------------------|---------------------------------|
| to arrive | <i>pahunchnā</i> | to buy | <i>kharidnā</i> |
| to arrest | <i>girafṭār karnā</i> | to call | <i>bulānā</i> |
| to ask | <i>puchhnā</i> | to care | <i>parvāh karnā</i> |
| to attack | <i>hamlā karnā</i> | to carry | <i>uṭhānā</i> |
| to attempt | <i>kōshish karnā</i> | to catch | <i>pakaṇnā</i> |
| to awake | <i>jāganā</i> | to change | <i>badalnā</i> |
| to be | <i>hōnā</i> | to change (int.) | <i>badal jānā</i> |
| to be afraid | <i>darnā</i> | to chop | <i>chhōṭe tukṛē kaṭnā</i> |
| to be angry | <i>nārāz hōnā, gussā hōnā</i> | to clean | <i>sāf karnā</i> |
| to be tired | <i>thakā hōnā</i> | to climb | <i>charhnā</i> |
| to bathe | <i>nahānā, snān karnā</i> | to desire | <i>chāhnā</i> |
| to bear (tolerate) | <i>saknā</i> | to die | <i>marnā</i> |
| to bear the burden | <i>bhar uṭhanā</i> | to dig | <i>khōdnā</i> |
| to become | <i>hōnā, hōjānā</i> | to dine | <i>khānā</i> |
| to beat | <i>mārnā, piṭnā</i> | to do | <i>karnā</i> |
| to beat (egg) | <i>phēṇṭnā</i> | to doubt | <i>shak karnā, sandeh karnā</i> |
| to beg | <i>bhikh māngnā</i> | to draw | <i>khinchnā</i> |
| to begin | <i>shurū karnā</i> | to dream | <i>sapnā dekhnā</i> |
| to believe | <i>vishvās karnā</i> | to dress | <i>kapṛē pehan-nā</i> |
| to bite | <i>kaṭnā</i> | to drink | <i>pinā</i> |
| to blame | <i>dōsh dēnā</i> | to drive (a car) | <i>moṭar chalānā</i> |
| to boil (tr.) | <i>ubālnā</i> | to dry (tr.) | <i>sukhānā</i> |
| to boil (int.) | <i>ubālnā</i> | to dry (int.) | <i>sukhanā</i> |
| to break (tr.) | <i>tōṛnā</i> | to eat | <i>khānā</i> |
| to break (int.) | <i>tūṭnā</i> | to exclaim | <i>chillānā</i> |
| to breath | <i>sāns lenā</i> | to explain | <i>samjhānā</i> |
| to bring | <i>lānā</i> | to excuse | <i>māf karnā</i> |
| to build | <i>banānā</i> | to examine | <i>parikshā karna, jānchnā</i> |
| to burn (tr.) | <i>jalna</i> | to fall | <i>girnā</i> |
| to burn (int.) | <i>jalānā</i> | to fear | <i>darnā</i> |
| to burst | <i>phaṛnā</i> | to feed | <i>khilānā</i> |
| to burst (int.) | <i>phūṭnā</i> | to feel | <i>anubhava karnā</i> |

to fight *laṛnā*
 to fill *bharnā*
 to find *pānā*
 to finish *khatam karnā*
 to forget *bhūlnā*
 to forgive *māf karnā*
 to freeze *jamānā*
 to freeze (int.) *jamnā*
 to fry *talnā*
 to get *pānā*
 to get up *uṭhnā*
 to give *dēnā*
 to give up *chhōṛ dēnā*
 to go *jānā*
 to go in *andar jānā*
 to go out *bāhār jānā*
 to get out *bāhar nikalnā*
 to grind *pīsnā*
 to grow *barhnā*
 to guide *rāstā dikhānā*
 to increase *baṛhnā*
 to insult *apmān karnā*
 to irrigate *sinchnā*
 to irritate *nārāz karnā*
 to introduce *parichay karānā*
 to joke *mazāk karnā*
 to jump *kūdanā*
 to keep *rakhnā*
 to kick *lāth mārnā*
 to kill *jān sē mārnā, mār dālnā*
 to kiss *chūmna*
 to know *jananā*

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

| | | | |
|--------------------|--------------------------|-------------------|------------------------------------|
| to recommend | <i>sifārīsh karnā</i> | to sleep | <i>sōnā</i> |
| to refuse | <i>manā karnā</i> | to (put to) sleep | <i>sulānā</i> |
| to regret | <i>afsōs karnā</i> | to smell | <i>sūnghnā</i> |
| to reject | <i>asvīkār karnā</i> | to smile | <i>muskarānā</i> |
| to remember | <i>yād karnā</i> | to sneeze | <i>chhinknā</i> |
| to rest | <i>ārām karnā</i> | to sow | <i>bōnā</i> |
| to return | <i>lautānā</i> | to speak | <i>bōlnā</i> |
| to return (int.) | <i>lautanā</i> | to spit | <i>thūknā</i> |
| to ring (the bell) | <i>ghanṭī bajānā</i> | to stand | <i>khaṭā hōnā</i> |
| to ride | <i>savār hōnā</i> | to stay | <i>thaharnā</i> |
| to rinse | <i>dhōnā</i> | to steal | <i>churānā, chōri karnā</i> |
| to roast | <i>bhūnanā</i> | to stop | <i>rukñā</i> |
| to run | <i>dauṛnā</i> | to strike | <i>mārnā</i> |
| to run away | <i>bhāg jānā</i> | to strike (work) | <i>haṭṭal karnā</i> |
| to say | <i>kahnā</i> | to study | <i>paṛhnā</i> |
| to scold | <i>danṭnā</i> | to suspect | <i>shak karnā</i> |
| to search | <i>ḍhundhanā, khōjnā</i> | to swear | <i>kasam khānā</i> |
| to see | <i>dekhnā</i> | to swear (abuse) | <i>gāli dēnā</i> |
| to sell | <i>bēchnā</i> | to swim | <i>tairnā</i> |
| to send | <i>bhējnā</i> | to take | <i>lēnā</i> |
| to send for | <i>bulā bhējnā</i> | to taste | <i>chakhnā</i> |
| to serve | <i>sēvā karnā</i> | to tear | <i>phāṛnā</i> |
| to sew | <i>sinā</i> | to tell | <i>batānā</i> |
| to shake | <i>hilānā</i> | to think | <i>sōchanā</i> |
| to shake (int.) | <i>hilnā</i> | to try | <i>kōshish karnā</i> |
| to shake hands | <i>hāṭhi milānā</i> | to thank | <i>dhanyavād dēnā</i> |
| to shave | <i>dāṭhi banānā</i> | to throw | <i>phēknā</i> |
| to shout | <i>chillānā</i> | to tighten | <i>kasnā</i> |
| to show | <i>dikhānā</i> | to translate | <i>ānuvād karnā</i> |
| to sing | <i>gānā</i> | to understand | <i>samajhnā</i> |
| to sink | <i>dūbanā</i> | to undress | <i>kapre utārnā</i> |
| to sit | <i>baiṭhanā</i> | to use | <i>isṭemāl karnā, upayōg karnā</i> |

| | |
|-----------------------|---------------------|
| 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>sīti bajānā</i> |
| to wish | <i>chāhnā</i> |
| to win | <i>jitanā</i> |
| to work | <i>kām karnā</i> |
| to write | <i>likhna</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 kijiyē, māf kijiyē</i> |
| sorry, I am late | <i>afsōs hai, dēr hō gayi</i> |
| I am early | <i>maiñ jaldi ā gayā</i> |
| does not matter | <i>koi bāt nahiñ</i> |
| please don't mind | <i>burā na māniyē</i> |
| please | <i>kripayā, kripā kar kē meharbāni sē</i> |
| to put on shoes | <i>jūtā pahnanā</i> |
| to celebrate | <i>khushi manānā, utsava manānā</i> |

| | |
|---------------------------------|--|
| to congratulate | |
| congratulations | |
| happy new year | |
| best wishes for the new year | |
| good wishes for birthday | |
| good wishes | |

| |
|-----------------------------|
| <i>badhā-i dēnā</i> |
| <i>mubārakbād dēnā</i> |
| <i>badhā-i, mubārakbād</i> |
| <i>nayā sāl mubārak hō</i> |
| <i>nayē varsh ki shubha</i> |
| <i>kamanāēñ</i> |
| <i>janmadin mubārak hō</i> |
| <i>shubha kāmanāēñ</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 dauratā hai</i> |
| Take tea after taking the medicine. | <i>davā khākar chāe pijiyē</i> |
| Sleep after eating. | <i>khānā khākar sō jāiyē</i> |
| I shall go for a walk after dinner. | <i>maiñ khānā khākar ghūmane jāūngā</i> |
| After reading tell me how the book is. | <i>parh kar batāiyē yah 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 tukrē karnā</i> |
| to cut | <i>katanā</i> |
| to cover | <i>dhakanā</i> |

| | |
|------------|---------------------|
| to dice | <i>tukṛē kātanā</i> |
| to fry | <i>talnā</i> |
| to grate | <i>kasnā</i> |
| to grind | <i>pisanā</i> |
| to freeze | <i>jamānā</i> |
| to mash | <i>masalnā</i> |
| to peel | <i>chhilnā</i> |
| to scrape | <i>khurachanā</i> |
| spices | <i>masalē</i> |
| to strain | <i>chhānanā</i> |
| to season | <i>tadkā dēnā</i> |
| to warm up | <i>garam karnā</i> |
| to wash | <i>dhōnā</i> |

"The Wallah"

Some foreigners living in India have adopted the word 'wallah' to mean a hawker. Actually the word spelt phonetically is *välā*, 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>sabzivälā</i> | vegetable vendor |
| <i>phalvälā</i> | fruit vendor |
| <i>phūlvälā</i> | flower vendor |
| <i>kapṛiyälā</i> | cloth vendor |
| <i>bartanvälā</i> | utensils vendor |
| <i>akhbāryälā</i> | newspaperman |
| <i>dūdhvälā</i> | milkman |
| <i>khilaunēvälā</i> | toy-seller |
| <i>taxivälā</i> | taxi driver |

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

Välā is also used to specify a certain thing. For example *kalvälā akhbār*, means yesterday's newspaper; *ūparvälā kamarā* means the room upstairs. The meaning would be the same if you said *kalkā akhbār* or *upār kā kamarā*, but *välā* 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 (main) <i>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 (ham) <i>jātē haiñ</i> | जा रहे हैं <i>jā rahē hāiñ</i> | गये हैं <i>gayē hāiñ</i> | जाते थे <i>jātē thē</i> | जा रहे थे <i>jā rahē thē</i> | गये थे <i>gayē thē</i> | जाएंगे <i>jāēngē</i> |
| | II s (तुम) जाते हो (tūm) <i>jātē hō</i> | जा रहे हो <i>jā rahē hō</i> | गए हो <i>gayē hō</i> | जाते थे <i>jātē thē</i> | जा रहे थे <i>jā rahē thē</i> | गये थे <i>gayē thē</i> | जाओगे <i>jāōge</i> |
| | (आप) जाते हैं (āp) <i>jātē hāiñ</i> | जा रहे हैं <i>jā rahē hāiñ</i> | गए हैं <i>gayē hāiñ</i> | जाते थे <i>jātē thē</i> | जा रहे थे <i>jā rahē thē</i> | गये थे <i>gayē thē</i> | जाएंगे <i>jāēngē</i> |
| | p. (आप स्वेच्छा) जाते हैं <i>jātē hāiñ</i> | जा रहे हैं <i>jā rahē hāiñ</i> | गए हैं <i>gayē hāiñ</i> | जाते थे <i>jātē thē</i> | जा रहे थे <i>jā rahē thē</i> | गये थे <i>gayē thē</i> | जाएंगे <i>jāēngē</i> |
| | III s (वह) जाता है (vah) <i>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 (ve) <i>jātē haiñ</i> | जा रहे हैं <i>jā rahē hāiñ</i> | गए हैं <i>gayē hāiñ</i> | जाते थे <i>jātē thē</i> | जा रहे थे <i>jā rahē thē</i> | गये थे <i>gayē thē</i> | जाएंगे <i>jāēngē</i> |
| | I s (मैं) आता हूँ (main) <i>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 (ham) <i>ātē hāiñ</i> | आ रहे हैं <i>ā rahē hāiñ</i> | आए हैं <i>āyē hāiñ</i> | आते थे <i>ātē thē</i> | आ रहे थे <i>ā rahē thē</i> | आए थे <i>āyē thē</i> | आएंगे <i>āēngē</i> |
| | II s (तुम) आते हो (tūm) <i>ātē hō</i> | आ रहे हो <i>ā rahē hō</i> | तुम आये हो <i>tum āyē hō</i> | तुम आते थे <i>tum ātē 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> |
| आना <i>ānā</i> | (आप) आते हैं (āp) <i>ātē hāiñ</i> | आप आ रहे हैं <i>ārahē hāiñ</i> | आप आये हैं <i>āyē hāiñ</i> | आप आते थे <i>ātē thē</i> | आप आ रहे थे <i>ārahē thē</i> | आप आए थे <i>āyē thē</i> | आप आएंगे <i>āēngē</i> |
| | p (वह) आता है (voh) <i>ātā 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> | आएंगे <i>āēngē</i> |
| | (वे) आते हैं (ve) <i>ātē hāiñ</i> | आ रहे हैं <i>ā rahē hāiñ</i> | आए हैं <i>āyē hāiñ</i> | आते थे <i>ātē thē</i> | आ रहे थे <i>ā rahē thē</i> | आए थे <i>āyē thē</i> | आएंगे <i>āēngē</i> |
| | III s (वह) आता है (voh) <i>ātā 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> | आएंगे <i>āēngē</i> |
| | p (वे) आते हैं (ve) <i>ātē hāiñ</i> | आ रहे हैं <i>ā rahē hāiñ</i> | आए हैं <i>āyē hāiñ</i> | आते थे <i>ātē thē</i> | आ रहे थे <i>ā rahē thē</i> | आए थे <i>āyē thē</i> | आएंगे <i>āēngē</i> |
| | (वह) आता है (voh) <i>ātā 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> | आएंगे <i>āēngē</i> |
| | p (वे) आते हैं (ve) <i>ātē hāiñ</i> | आ रहे हैं <i>ā rahē hāiñ</i> | आए हैं <i>āyē hāiñ</i> | आते थे <i>ātē thē</i> | आ रहे थे <i>ā rahē thē</i> | आए थे <i>āyē thē</i> | आएंगे <i>āēngē</i> |
| | III s (वह) आता है (voh) <i>ātā 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> | आएंगे <i>āēngē</i> |
| | p (वे) आते हैं (ve) <i>ātē hāiñ</i> | आ रहे हैं <i>ā rahē hāiñ</i> | आए हैं <i>āyē hāiñ</i> | आते थे <i>ātē thē</i> | आ रहे थे <i>ā rahē thē</i> | आए थे <i>āyē thē</i> | आएंगे <i>āēngē</i> |
| | (वह) आता है (voh) <i>ātā 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> | आएंगे <i>āēngē</i> |
| | p (वे) आते हैं (ve) <i>ātē hāiñ</i> | आ रहे हैं <i>ā rahē hāiñ</i> | आए हैं <i>āyē hāiñ</i> | आते थे <i>ātē thē</i> | आ रहे थे <i>ā rahē thē</i> | आए थे <i>āyē thē</i> | आएंगे <i>āēngē</i> |

*s : singular, **p : plural

