

17.300. ANALYSIS

17.301. Arabic Formations in Urdu.

Sections 17.301 through 17.307 are primarily for reference. The student should read these and familiarise himself with the basic principles of Arabic structure. Later he will find it useful to refer back to these Sections in order to understand various points of grammatical detail more thoroughly.

Although the elements of Urdu grammar introduced thus far are perhaps sufficient for most domestic conversation, the moment one turns to more sophisticated topics or to almost any written material, a knowledge of Persian and Arabic formations becomes of the utmost importance.

Arabic belongs to the Semitic language stock and is thus quite different in basic structure from Urdu (which, like English and the more familiar European languages, belongs to the Indo-European stock). All Arabic words are made by combining a "root" consisting only of consonants with a "pattern" composed of vowel and/or consonant prefixes, infixes and suffixes. A root usually consists of three consonants, although particles, etc. may consist of one or two only, and some four and five consonant roots are also found. The same root occurs with a great many patterns to produce all substantive and verbal forms. Substantives include nouns, adjectives, active and passive participles (which function both as nouns and as adjectives), "adverbs" (which are usually just nouns or noun-like words with special case endings), etc. Verbs include all tense-aspect-voice-mood-person forms of a "basic" form and up to fourteen "derived" forms (of which only eight are common).

Prefixes, infixes, and suffixes employed in the various patterns are limited in composition to the short vowels (/ə/, /y/, and /w/) and the consonants ك , ت /t/, س /s/, م /m/, ن /n/, و /v/, ي /y/, and ر /r/. ا , و , and ي also serve as long vowel signs: /a/, /u/, and /i/. All of these letters (except ا) may also serve as root consonants.

Some examples should make the root-pattern relationship clear:

ROOT	PATTERN	WORD	MEANING
$C^1 C^2 C^3$			
s l m	$yC^1C^2aC^3$	yslam	Islam
s l h	"	yslah	reform
s l m	$mwC^1C^2yC^3$	mwslym	Muslim
j r m	"	mwjrym	culprit
s l m	$taC^1C^2iC^3$	təslim	acceptance
f s r	"	təfsir	commentary
s l m	$mwC^1aC^2C^2aC^3$	mwsəlləm	accepted
r t b	"	mwrəttəb	compiled

The student will have little need for the inflected forms of the Arabic verb: as a rare exception, one may cite **يعني** /yani/ "i. e., that is" -- lit. "he means," the 3rd msc. sg. imperfect active indicative of Form I of the root **عني**. A knowledge of the active and passive participles of the nine common forms and of the verbal noun patterns for these forms will be of considerable use, however, since Urdu contains hundreds of loanwords constructed on these patterns. Patterns for the "sound" triconsonantal root are:

FORM NUMBER	ACTIVE PARTICIPLE PATTERN	SCRIPT	PASSIVE PARTICIPLE PATTERN	SCRIPT	VERBAL NOUN PATTERN	SCRIPT
I	CaCyC	فَاعِلٌ ¹	məCCuC	مَفْعُولٌ	[unpredictable]	
II	mwCa <u>CC</u> CyC ²	مَفْعَلٌ	mwCa <u>CC</u> əC	مَفْعُلٌ	təCCiC [or]	تَفْعِيلٌ
					təCCyCa	تَفْعِيلَةٌ
III	mwCaCyC	مُفَاعِلٌ	mwCaCəC	مُفَاعَلٌ	mwCaCəCa [or]	مُفَاعَلَةٌ
					mwCaCəCət [or]	مُفَاعَلَاتٌ
					CyCaC	بُعَالٌ
IV	mwCCyC	مَفْعَلٌ	mwCCəC	مَفْعَلٌ	yCCaC	اِنْفَعَالٌ
V	mw <u>təCəCC</u> CyC	مُتَفَعِّلٌ	mw <u>təCəCC</u> əC	مُتَفَعَّلٌ	təCə <u>CC</u> wC	تَفْعِيلٌ
VI	mw <u>təCa</u> CyC	مُتَفَاعِلٌ	mw <u>təCa</u> CəC	مُتَفَاعَلٌ	təCaCwC	تَفَاعُلٌ
VII	mwnCəCyC	مُنْفَعِلٌ	mwnCəCəC	مُنْفَعَلٌ	ynCyCaC	اِنْفَعَالٌ
VIII	mwC <u>tə</u> CyC	مُفْتَعِّلٌ	mwC <u>tə</u> CəC	مُفْتَعَّلٌ	yCtyCaC	اِنْفَتَعَالٌ
X	mwstəCCyC	مُسْتَفْعِلٌ	mwstəCCəC	مُسْتَفْعَلٌ	ystyCCaC	اِسْتَفْعَالٌ

¹The Arabic device of giving illustrations with a single triconsonantal root,

فعل f-'-l "to make, do," has been adopted here. **ن** thus stands for C¹ of any root, **ع** for any C², and **ل** for any C³.

²Doubled consonants are underlined. Non-underlined sequences of CC denote two different consonants: C¹C² or C²C³.

Form IX is not found in Urdu. Forms XI-XV are also so rare as to be unimportant. Words made from four consonant roots are sometimes seen, however: e.g. /sylysyla/ M2 "chain, sequence," /təsəlswl/ M1 "sequence, succession," made from the root s-l-s-l "to be in sequence."

Active and passive participles of all Forms except Form I differ only in the occurrence of /y/ or /ə/ after C².

Wherever alternate forms are found, the commonest is given first in the above table: e.g. /mwCaCəCa/ is more frequent than CyCaC.

With the exception of the təCCiC pattern, the genders of words made with these patterns are not predictable: e.g. /yslaḥ/ F1 "reform" but /yslaḥ/ M1 "Islam." All words of the təCCiC pattern (except ^{تعويذ} /taviz/ M1 "amulet, charm") are feminine.

At one time these derived forms denoted causal, reflexive, reciprocal, etc. aspects of the verbal action. These distinctions have become blurred in Arabic itself, and thus the occurrence of a word in a given pattern can now be taken only as a very uncertain clue to its meaning. The eight common Forms originally signified:

- I: Simple action, the primary meaning of the root
- II: Emphatic, intensive, factitive; transitive of intransitive Form I verbs
- III: Attempted reciprocity, attempting to perform the action reciprocally; denominative action
- IV: Causative of Form I
- V: Reflexive of Form II; action to or for oneself
- VI: Reflexive of Form III; action performed upon one another; pretense at being what the root signifies
- VII: Passive of Form I
- VIII: Reflexive of Form I: action to or for oneself
- X: Desiring, seeking, asking to perform the action of the root; performance of the action of Form I reflexively; considering something to have the quality expressed by the root

The symmetry of the derived patterns is complicated by various factors. Roots containing و , ي , or ؤ as root letters are treated somewhat differently from roots composed entirely of other consonants. These three letters are termed "weak" consonants, and "weak" verbs may be classified as follows: (a) "weak initial": v-C-C, y-C-C, or ʔ-C-C; (b) "weak medial": C-v-C, C-y-C, or C-ʔ-C; (c) "weak final": C-C-v, C-C-y, or C-C-ʔ; and (d) "doubly weak": v-y-C, v-C-y, y-C-v, ʔ-C-v, etc.

In the following tables, "AP" = "active participle," "PP" = "passive participle," and "VN" = "verbal noun." Whenever the form is regular (i. e. identical with those of roots containing no weak consonants and hence like those already given above), NO FORM HAS BEEN GIVEN BELOW. Instead, a dash marks the place of such "regular" forms, and the student should consult the preceding table of "sound" forms.

FORM NUMBER	INITIALLY WEAK (v-C-C, y-C-C)		MEDIALLY WEAK (C-v-C)		MEDIALLY WEAK (C-y-C)	
	PATTERN	SCRIPT	PATTERN	SCRIPT	PATTERN	SCRIPT
I: AP	--	--	CayC	قَاتِل	CayC	قَاتِل
I: PP	--	--	məCuC	مَقُول	məCiC	مَقِيل
I: VN	[unpredictable]		[unpredictable]		[unpredictable]	
II: AP	--	--	--	--	--	--
II: PP	--	--	--	--	--	--
II: VN	--	--	--	--	--	--
III: AP	--	--	--	--	--	--
III: PP	--	--	--	--	--	--
III: VN	--	--	CyaC ¹	قِيَال	--	--
IV: AP	muCyC	مُوعِل	mwCiC	مُقِيل	mwCiC	مُقِيل
IV: PP	muCəC	مُوعَل	mwCaC	مُقَال	mwCaC	مُقَال
IV: VN	iCaC	إِيْعَال	yCaCa [or]	إِنَال	yCaCa [or]	إِنَال
			yCaCət ²	إِنَات	yCaCət ²	إِنَات
V: AP	--	--	--	--	--	--
V: PP	--	--	--	--	--	--
V: VN	--	--	--	--	--	--
VI: AP	--	--	--	--	--	--
VI: PP	--	--	--	--	--	--
VI: VN	--	--	--	--	--	--
VII: AP	--	--	mwnCaC	مُنْقَال	mwnCaC	مُنْقَال
VII: PP	--	--	mwnCaC	مُنْقَال	mwnCaC	مُنْقَال

FORM NUMBER	INITIALLY WEAK (v-C-C, y-C-C)		MEDIALLY WEAK (C-v-C)		MEDIALLY WEAK (C-y-C)	
	PATTERN	SCRIPT	PATTERN	SCRIPT	PATTERN	SCRIPT
VII: VN	--	--	ynCiaC	انفِيَال	ynCiaC	انفِيَال
VIII: AP	mwttəCyC	مُتَعَلِّق	mwCtaC	مُتَعَلِّق	mwCtaC	مُتَعَلِّق
VIII: PP	mwttəCəC	مُتَعَلِّق	mwCtaC	مُتَعَلِّق	mwCtaC	مُتَعَلِّق
VIII: VN	ytyCaC	انْتَعَال	yCtiaC	انْتَعَال	yCtiaC	انْتَعَال
X: AP	--	--	mwstəCiC	مُسْتَفِيَل	mwstəCiC	مُسْتَفِيَل
X: PP	--	--	mwstəCaC	مُسْتَفَال	mwstəCaC	مُسْتَفَال
X: VN	ystiCaC	اِسْتَفَال	ystyCaCət ²	اِسْتَفَالَات	ystyCaCət ²	اِسْتَفَالَات

¹In Arabic, the pattern of the Form III verbal noun is CyyaC: e. g.

/qyyam/ (Urdu /qyam/ or /qəyam/) M1 "stay."

²Verbal nouns of Forms IV and X and the mwCaCəCa-mwCaCəCət alternate pattern of the Form III verbal noun all end in **ة** in Arabic. This has been replaced either by **ا** /a/ or by **ت** /ət/: e. g. /yrada/ M2 "wish, desire"; /yjazət/ F1 "permission." Nouns ending in /ət/ are almost always feminine in Urdu.

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FORM NUMBER	FINALLY WEAK (C-C-v)		FINALLY WEAK (C-C-y)		INITIAL GLOTTAL STOP (ʔ-C-C)	
	PATTERN	SCRIPT	PATTERN	SCRIPT	PATTERN	SCRIPT
I: AP	CaCi ¹	فَاعِلِي	CaCi ¹	فَاعِلِي	--	--
I: PP	məCCu	مَفْعُولِي	məCCi	مَفْعُولِي	--	--
I: VN	[unpredictable]	[unpredictable]	[unpredictable]	[unpredictable]	[unpredictable]	[unpredictable]
II: AP	mwCəCCi ¹	مَفْعَلِي	mwCəCCi ¹	مَفْعَلِي	--	--
II: PP	mwCəCCa ²	مَفْعَلِي	mwCəCCa ²	مَفْعَلِي	--	--
II: VN	təCCiət ³	تَفْعِيلِي	təCCiət ³	تَفْعِيلِي	--	--

FORM NUMBER	FINALLY WEAK (C-C-v)		FINALLY WEAK (C-C-y)		INITIAL GLOTTAL STOP (ʔ-C-C)	
	PATTERN	SCRIPT	PATTERN	SCRIPT	PATTERN	SCRIPT
III: AP	mwCaCi ¹	مُضَاعِي	mwCaCi ¹	مُضَاعِي	--	--
III: PP	mwCaCa ²	مُضَاعِي	mwCaCa ²	مُضَاعِي	--	--
III: VN	mwCaCat ³	مُضَاعَات	mwCaCat ³	مُضَاعَات	--	--
IV: AP	mwCCi ¹	مُضَعِي	mwCCi ¹	مُضَعِي	--	--
IV: PP	mwCCa ²	مُضَعِي	mwCCa ²	مُضَعِي	--	--
IV: VN	yCCa(ʔ) ⁴	اِقْعَا (٤)	yCCa(ʔ) ⁴	اِقْعَا (٤)	iCaC	اِبْتِعَال
V: AP	mwtaCaCCi ¹	مُتَضَعِي	mwtaCaCCi ¹	مُتَضَعِي	--	--
V: PP	mwtaCaCCa ²	مُتَضَعِي	mwtaCaCCa ²	مُتَضَعِي	--	--
V: VN	taCaCCi ¹	تَضَعِي	taCaCCi ¹	تَضَعِي	--	--
VI: AP	mwtaCaCi ¹	مُتَضَاعِي	mwtaCaCi ¹	مُتَضَاعِي	--	--
VI: PP	mwtaCaCa ²	مُتَضَاعِي	mwtaCaCa ²	مُتَضَاعِي	--	--
VI: VN	taCaCi ¹	تَضَاعِي	taCaCi ¹	تَضَاعِي	--	--
VII: AP	mwnCaCi ¹	مُتَضَعِي	mwnCaCi ¹	مُتَضَعِي	--	--
VII: PP	mwnCaCa ²	مُتَضَعِي	mwnCaCa ²	مُتَضَعِي	--	--
VII: VN	ynCyCa(ʔ) ⁴	اِنْقَعَا (٤)	ynCyCa(ʔ) ⁴	اِنْقَعَا (٤)	--	--
VIII: AP	mwCtaCi ¹	مُتَضَعِي	mwCtaCi ¹	مُتَضَعِي	--	--
VIII: PP	mwCtaCa ²	مُتَضَعِي	mwCtaCa ²	مُتَضَعِي	--	--
VIII: VN	yCtyCa(ʔ) ⁴	اِقْتَعَا (٤)	yCtyCa(ʔ) ⁴	اِقْتَعَا (٤)	ityCaC	اِبْتِعَال
X: AP	mwstaCCi ¹	مُسْتَضَعِي	mwstaCCi ¹	مُسْتَضَعِي	--	--
X: PP	mwstaCCa ²	مُسْتَضَعِي	mwstaCCa ²	مُسْتَضَعِي	--	--

FORM NUMBER	FINALLY WEAK (C-C-v)	FINALLY WEAK (C-C-y)	INITIAL GLOTTAL STOP (?-C-C)
	PATTERN	SCRIPT PATTERN	SCRIPT PATTERN
X; VN	ystyCCa(?) ⁴	استغفا (٤) ystyCCa(?) ⁴	استغفا (٤) -- --

¹Active participles of all of the forms of the finally weak verbs and verbal nouns of Forms V and VI end in /yn/ when indefinite and /i/ when definite. Indefinite forms are rare in Urdu.

²Passive participles of all the forms of the finally weak verb end in /ən/ (i. e. /əlyf məqsura/ + the indefinite ending) when indefinite, and in /i/ (also written /a/ when definite. Only definite forms are found in Urdu.

³In Arabic these forms end in /t/. This has become /t/ in Urdu with only rare exceptions: e. g. /tərbiat/ F1 "upbringing, training," /mwlaqat/ F1 "meeting, encounter, visit."

⁴These forms are written with a final / in Arabic, but this is now generally omitted in Urdu: e. g. استغفا (less commonly استغفاء and even استغفي in newspaper writing) /ystefa/ M1 "resignation," انشاء (also انشاء) /ynša/ F1 "writing, composition."

Verbs having a medial or final glottal stop are infrequent and present no problem; they are not given in detail here. Similarly, although various forms of "doubly weak" roots occur, they are uncommon and complicated and will thus be omitted: e. g. /yltyva/ M1 "postponement," ملتوی /mwltəvi/ PA1 "postponed," both from the root l-v-y.

Still another problem is that of the "doubled verbs": roots whose second and third consonants are the same: e. g. q-r-r, ḥ-b-b, m-d-d, etc. Their forms are as follows:

FORM NUMBER	ACTIVE PARTICIPLE	PASSIVE PARTICIPLE	VERBAL NOUN
	PATTERN	SCRIPT PATTERN	SCRIPT PATTERN
I	CaCC	تاع --	-- [unpredictable]
II	--	-- --	-- --

FORM NUMBER	ACTIVE PARTICIPLE PATTERN	PASSIVE PARTICIPLE SCRIPT	PASSIVE PARTICIPLE PATTERN	VERBAL NOUN SCRIPT	VERBAL NOUN PATTERN	VERBAL NOUN SCRIPT
III	mwCaCC	مُفَاعِعَ	mwCaCC	مُفَاعِعَ	CyCaC	مُفَاعِعَ
IV	mwCyCC	مُفَعِّعَ	mwCəCC	مُفَعِّعَ	--	--
V	--	--	--	--	--	--
VI	mwtəCaCC	مُتَفَاعِعَ	mwtəCaCC	مُتَفَاعِعَ	təCaCC	مُتَفَاعِعَ
VII	mwnCəCC	مُفَعِّعَ	mwnCəCC	مُفَعِّعَ	--	--
VIII	mwCtəCC	مُفَعِّعَ	mwCtəCC	مُفَعِّعَ	--	--
X	mwstəCyCC	مُسْتَفَعِّعَ	mwstəCəCC	مُسْتَفَعِّعَ	--	--

All word-final doubled consonants are reduced to single consonants in Urdu, however, and thus the distinction between CVC and CVCC is lost in this environment: e.g. /xas/ Al

"special" (Arabic خَاصَّ /xasʃʃ/), /mwqyr/ M/F1 "one admitting, confessing" (Arabic مُقَرِّرٌ /mwqyrr/).

Still another complication occurs in combinations of a Form VIII pattern with a root beginning with ت /t/, ث /θ/ (Urdu /s/), د /d/, ذ /ð/ (Urdu /z/), ز /z/, ص /s/ (Urdu /s/), ض /ð/ (Urdu /z/), ط /t/ (Urdu /t/), and ظ /z/ (Urdu /z/). The /t/ of the Form VIII pattern tends to partially assimilate to one of these consonants when the consonant occurs as C¹ of a root. The pattern is as follows:

ARABIC	URDU	EXAMPLE
ت + ت = ت	/tt/	/tt/
ت + ت = ت	/tt/ or	
ث	/θθ/	اِتِّبَاعَ /yttyba/ M1 following
د + ت = د	/dd/	/dd/
ذ + ت = ذ	/dd/ or	
ذ	/dd/	اِدِّعَا /yddea/ M1 claim
		[not found in Urdu]

ARABIC	URDU	EXAMPLE
ز + ت = زد /zd/	/zd/	ازوحام /yzdyham/ M1 crowd
س + ت = صت /st/	/st/	اصطلاح /ystylah/ F1 term
ض + ت = ضت /dt/	/zt/	اضطراب /zstyrah/ M1 disturbance
ط + ت = طت /tt/	/tt/	اطلاع /yttyla/ F1 information
ظ + ت = ظت /tt/ or	--	[not found in Urdu]
• ظت /zz/		

17.302. The Gender of Arabic Nouns.

Arabic distinguishes two genders: masculine and feminine. Most feminine nouns (and any agreeing adjectives) end in **ة**. There are, however, a number of unmarked feminine nouns (e.g. **حرب** /ħarb/ "war") and various feminine adjective patterns with no **ة**. In Urdu, this **ة** has become either **ت** /t/ or **ہ** /a/. Nouns ending in **ت** /t/ are almost always feminine, and those ending in **ہ** are masculine (unless they denote a female being). On the whole, Arabic gender distinctions have become obscured in Urdu, and only a few clear pairs can be cited which distinguish gender by the Arabic suffix **ة**: e.g. /valyd/ M1 "father" and /valda/ (Arabic /valyda/) F1 "mother," the masculine and feminine active participles of Form I of v-l-d "to give birth."

17.303. Case and Definiteness.

Every noun in Classical Arabic is marked for one of three cases (nominative, accusative, genitive) and for definiteness or indefiniteness. Of these forms, only the accusative indefinite ending (**اً** or **اً** /ən/) occurs in Urdu. This ending denotes an adverb; in Arabic most adverbs are simply nouns in the accusative case. All other case-definiteness endings are absent in Urdu. E.g. **فوراً** /fəwrən/ Adv "at once," **تقریباً** /təqribən/ Adv "almost," **حقیقتاً** /ħəqiqətən/ Adv "in reality."

17.304. Number.

Arabic distinguishes three numbers: singular, dual, and plural. Neither the singular nor the dual present any problem since the former has no special ending, and the latter is found only in a few "frozen" constructions. Only the accusative-genitive form of the dual ending, /əyn/, occurs in Urdu. E.g. **والدين** /valdəyn/ Mpl "parents," **جانبين** /janybəyn/ Mpl "both sides, directions," **طرفين** /tərfəyn/ M/Fpl "both sides, parties, directions," etc. Dual formations are rare in Urdu, and the student need only be able to recognise them and to use the one or two which are common.

Plurals are of two types: (1) the "sound plural," which consists of suffixes added to the singular form, and (2) the "broken plural," made by combining the root with a prefix-infix-suffix pattern different from that of the singular.

Sound plurals employed in Urdu include:

(1) /in/ (from Arabic /inə/), the accusative-genitive form of the masculine sound plural; the nominative form, /unə/, does not normally occur in Urdu. /in/ is added to participles used as nouns and to "nouns of occupation" (see Sec. 17.305). Occurrences of /in/ are generally limited to literary or sophisticated styles. In less Arabicised styles, the same word will be found with an Urdu plural suffix. E.g.

حاضرین /hazyrin/ Mpl audience, people present. [Lit. present-plural, an active participle of Form I of the root ḥ-d-r.]

مفسرین /mwfəssyrin/ Mpl commentators. [/mwfəssyr/ Ml "commentator" is an active participle of Form II of f-s-r.]

مجرمین /mwjrymin/ Mpl culprits. [/mwjrym/ Ml "culprit" is an active participle of Form IV of j-r-m.]

(2) /at/, the Arabic feminine sound plural suffix, is very common in written Urdu and in more sophisticated styles of spoken Urdu also. It is added to Arabic loanwords of all sorts (including some to which it cannot be added in Arabic) and also to many purely Persian words. In Arabic, plurals in /at/ are feminine, but in Urdu they are usually of the same gender as their singular. There are, however, numerous cases of a singular of one gender having an /at/ plural of the other gender: e.g. /halət/ F1 "state, condition," but /halat/ Mpl "states, conditions." E.g.

سوالات /səvalat/ Mpl questions

تعلیمات /talimat/ Fpl teachings. [Note /talim/ F1 means "education."]

مکانات /məkanat/ Mpl buildings, houses

کاغذات /kaɣəzat/ Mpl papers, documents. [/kaɣəz/ M1 "paper"

is from Persian.

بیگمات /begmat/ Fpl ladies. [/begəm/ F1 "lady, madame" is from
Turkish through Persian.]

دکانات /dwkanat/ Fpl shops. [The Arabic broken plural, **دکاکین**
/dəkakin/, is rare.]

Nouns ending in the Arabic feminine singular termination **ة** /ət/ (Urdu **ت**)

often replace /ət/ with /at/. E. g.

عنایات /ynayat/ Fpl bounties, favours. [/ynayat/ F1 "favour, gift,
bounty." Arabic **عناية** .]

حرکات /hərəkat/ Fpl motions, acts. [/hərəket/ F1 "action, motion,
act, movement"; Arabic **حركة** .]

شکایات /šykayat/ Fpl complaints. [/šykayət/ F1 "complaint";
Arabic **شکایة** .]

Many Persian words denoting inanimate objects and ending in **ه** /a/ (or even rarely ending in **ی**) may have a plural in /əjat/. Although this formation is really a combination of Persian and Arabic suffixes, many purely Arabic words and even a few Hindi items are also found with an optional /əjat/ plural. Occurrences of /əjat/ are frequent in literary Urdu, but there are dialect, class, style, and individual variations which govern its use. In the author's experience, /əjat/ is more common in Pakistan than in India, and in the former country it is frequently found in formal and governmental documents, etc., where an Urdu plural might be used elsewhere. In writing, the final **ه** of the singular is NOT dropped, and **جات** is written separately after it. It may also be noted that many nouns ending in **ه** do not have an /əjat/ plural, but simply drop **ه** and add **ات** directly, and the student must thus make careful note of the permitted plurals of each word. E. g.

کرایہ جات /kyrayəjat/ Mpl rents, fares. [/kyraya/ M2 "rent, fare."]

مقدمہ جات /mwqədməjat/ Mpl lawsuits. [/mwqədma/ M2 "lawsuit."

Also مقدمات /mwqədmət/ Mpl.]

نسخہ جات /nwsxəjat/ Mpl prescriptions. [/nwsxa/ M2 "prescription,
copy."]

ڈاکخانہ جات /Dakxanəjat/ Mpl postoffices. [Hindi-Persian ڈاکخانہ

/Dakxana/ M2 "postoffice"; the /əjat/ plural occurs only in a term
like "Department of Postoffices."]

سلسلہ جات /sylsylejat/ Mpl chains, connections. [/sylsyla/ M2

"series, connection."]

درجات /dərjat/ M2 ranks, positions. [Although the singular درجہ

/dərja/ M2 "class, rank, position" ends in ہ , * درجہ جات

does not occur.]

اشارات /yšarat/ Mpl signs, signals. [The singular is اشارہ

/yšara/ M2 "sign, signal," but * اشارہ جات is not found.]

Various adjectives and predicate adjectives also occur with the ات /at/ plural,
the resulting form being a noun. The genders of such nouns are not predictable. E. g.

باقیات /baqiat/ Fpl remnants, remains. [باقی /baqi/ A1

"remaining."]

معلومات /malumat/ Fpl facts, information, knowledge. [معلوم

/malum/ PA1 "known."]

ممکنات /mwmkynat/ Mpl possibilities. [ممکن /mwmkyn/ A1

"possible."]

(3) Arabic "broken plurals" are very common in all types of written Urdu, and many
are frequent in moderately sophisticated speech as well. Broken plurals are made by
combining the root with a pattern different from that of the singular: e. g. حکم /hwkm/
M1 "order, command" is a singular noun (really a verbal noun of Form I) made with the
root ḥ-k-m + the pattern CwCC. The broken plural of /hwkm/ is احکام /əhkam/ Mpl

"orders, commands," made on the pattern əCCaC. Unless they refer to rational beings (i. e. things having a real sex gender), broken plurals are always treated as feminine singular in Arabic grammar, whatever the gender of the singular form. In Urdu, however, these forms are treated as plural, and they generally agree with their singular in gender. Thus, whereas in Arabic /hwkm/ is masculine, /əhkam/ is grammatically treated as feminine singular; in Urdu both forms are masculine, the former being grammatically singular and the latter plural. There are, nevertheless, many cases of broken plurals of a gender

different from that of their singular: e. g. اطراف /ətraf/ Mpl "sides, directions" but

طرف /tərəf/ F1 "side, direction." Various broken plural forms are also used as singulars in Urdu, sometimes with specialised meaning: e. g. اخبار /əxbar/ M1

"newspaper" is really the plural of خبر /xəbər/ F1 "news."

There is no way to ascertain which plural pattern a given singular noun will follow, and there are many examples of singulars with two or more broken plurals (e. g. حبيب /həbib/ M1 "friend," plural احباب /əhbab/ Mpl "friends, companions," or the less common احبباء /əhybba/ Mpl). It can be said, however, that certain singular patterns tend to

take certain broken plural patterns, and the student soon learns to make good guesses about the likely plurals of new words. Since broken plural patterns are too numerous -- and some too rare -- to be listed in full here, only the commonest will be given below. Most Urdu dictionaries list broken plurals as separate entries, and the student should learn these as needed.

(1) Broken plural pattern əCCaC: occurs with singulars of the patterns CyCC, CwCC, CaCC, and with some singulars of the pattern CaCyC also. E. g.

احکام /əhkam/ Mpl orders, commands. [حکم /hwkm/ M1
"order, command."]

اصحاب /əshab/ Mpl companions. [صاحب /sahəb/ -- Arabic
/səhyb/ -- M1 "friend, gentleman."]

(2) Broken plural pattern CwCuC: occurs with singulars of the patterns CyCC, CwCC, CaCC, CaCəC, CaCyC, etc. E. g.

علوم /wlum/ Mpl sciences. [علم /ylm/ M1 "knowledge,
learning, science."]

حقوق /hwquq/ Mpl rights. [حق /həq/ -- Arabic /həqq/ --
M1 "right, truth."]

(3) Broken plural pattern CwCəCa(?): occurs with singulars of the patterns CaCyC and CəCiC. E. g.

علماء /wləma/ Mpl learned men. [عالم /alym/ M1 "learned man, scholar."]

امراء /wməra/ Mpl rich people. [امير /əmir/ M1 A1 "rich man, rich."]

(4) Broken plural pattern əCCyCa: occurs with singulars of the pattern CəCiC (though less commonly than (3) above). E. g.

انبياء /əmbia/ Mpl prophets. [نبى /nəbi/ -- Arabic /nəbi?/ becomes /nəbiy/ -- M1 "prophet." Note also the assimilation of /n/ to /m/ before /b/ in the plural form.]

اولياء /əwliā/ Mpl saints. [ولي /vəli/ M1 "saint, guardian."]

(5) Broken plural pattern CyCaC: occurs with singulars of the patterns CəCC, CəCəC, CəCwC, and with Arabic adjectives of the pattern CəCiC. E. g.

جبال /jybal/ Mpl mountains, hills. [جبل /jəbəl/ M1 "mountain", rare in Urdu.]

كرام /kyram/ A1 [pl] noble, beneficent. [كريم /kərim/ A1 "beneficent, kind." /kyram/ is employed only after a plural noun + the /yzafət/: e. g. /səhabəe kyram/ "the noble companions (of the Holy Prophet)."]

(6) Broken plural pattern CwCwC: occurs with singulars of the patterns CyCaC, CəCiC, CəCiCa, CwCCa, etc. E. g.

كتب /kwtwb/ Fpl books. [كتاب /kytab/ F1 "book."]

مدن /mwdwn/ Mpl cities. [مدينة /mədina/ M2 "city", rare in Urdu.]

نسخ /nwsx/ Mpl manuscripts, copies. [نسخه /nwsxa/ M2

"copy, manuscript, prescription."]

(7) Broken plural pattern CwCCaC: occurs with singulars of the pattern CaCyC. E. g.

حكام /hwkkam/ Mpl rulers. [حاكم /hakym/ M1 "ruler."]

كفار /kwffar/ Mpl infidels. [كافر /kafyr/ M1 "infidel, unbeliever."]

(8) Broken plural pattern əCCyCa (with final ə): occurs with singulars of patterns CəCiC, CəCaC, etc. E. g.

ادویہ /ədviə/ Fpl medicines. [دوا /dəvə/ F1 "medicine,"
from a root d-v-y.]

امثلہ /əmsyła/ Fpl examples. [مثال /mysal/ F1 "example."]

(9) Broken plural pattern CəCayC: occurs with singulars of patterns CəCaC, CyCaC, CəCiC, CəCiCa, CəCuCa, CəCiCət, etc. E. g.

دلائل /dəlayl/ Fpl proofs. [دلیل /dəlil/ F1 "proof."]

رسائل /rəsayl/ Mpl treatises, tracts. [رسالہ /rysala/ M2
"treatise, tract, journal."]

حقائق /həqayq/ Fpl realities, truths. [حقیقت /həqiqət/ F1
"truth, reality."]

فرائض /fərayz/ Mpl duties. [فریضہ /fərizə/ M2 "duty,
obligation"; many Urdu speakers use فرائض as the plural of

فرض /fərz/ M1, which is synonymous with فریضہ and somewhat
more common.]

شرائط /ʃərayt/ Fpl conditions. [Used as the pl. of شرط /ʃərt/
F1 "condition," although it is originally the plural of شریطہ /ʃərita/,
which is not used in Urdu.]

(10) Broken plural pattern CəvaCyC: occurs with singulars of patterns CaCyC and CaCyCa. E. g.

فوائد /fəvayd/ Mpl benefits, profits. [فائدہ /fayda/ M2 "benefit,
profit."]

قواعد /qəvayd/ Mpl rules. [قاعدہ /qayda/ M2 "rule,
statute, regulation."]

(11) Broken plural pattern CəCaCyC: occurs with singulars of the patterns CəCCəC, CəCCəCa, CəCCəCət, əCCəC, CwCiCət, etc. -- i. e. any singular pattern containing four consonants and a "short vowel" (/y/, /w/, or /ə/) as the last vowel (+ a final feminine suffix /a/ or /ət/). All of the consonants may be root letters, or they may include one of the

prefix consonants ت /t/, م /m/, or ا /ʔ/. E.g.

مساجد /məsajyd/ Fpl mosques. [مسجد /məsjyd/ F1 "mosque."

The four consonants are /m-s-j-d/, and the last vowel is /y/. The /m/ is part of a prefix-infix pattern (see Sec. 17.305), and the root letters are just s-j-d.]

مدارس /mədarys/ Mpl schools. [مدرسة /mədrəsa/ M2 "school,"

the four consonants are /m-d-r-s/, the last vowel is /ə/, and the Arabic feminine ending /a/ (for /ət/) makes no difference. Again, the /m/ is part of a prefix-infix pattern, and the root is d-r-s.]

دفتار /dəfatyr/ Mpl offices. [دفتر /dəftər/ M1 "office." The

four consonants are /d-f-t-r/, and the final vowel is /ə/. This word has a four letter root.]

اکابر /əkabyr/ Mpl greatest ones. [اکبر /əkbr/ A1 "greatest."

The four consonants are /ʔ-k-b-r/, and the root is k-b-r. ʔəCCəC is the comparative-superlative pattern for Arabic adjectives; see Sec. 17.307.]

جواهر /jəvahyr/ Mpl jewels. [جوهر /jəwhər/ M/F1 "gem, jewel."

The four consonants are /j-v-h-r/ (/w/ = /v/), and the last vowel is /ə/. Again, this word is based on a four consonant root.]

(12) Broken plural pattern CəCaCiC: occurs with singulars CəCCiC, CəCCuC, etc. -- i.e. wherever the singular has four consonants and a "long vowel" (/i/, /u/, or /a/) (+ a final feminine suffix /a/ or /ət/). As above, all of the consonants may be root letters,

or they may include the prefix consonants ت /t/, م /m/, or ا /ʔ/. E.g.

سلاطين /səlatin/ Mpl sultans. [سلطان /swltan/ M1 "sultan." The

four consonants are /s-l-t-n/, and the last vowel is /a/. This word is based on a four consonant root.]

تفاسير /təfasir/ Fpl commentaries. [تفسير /təfsir/ F1

"commentary"; the four consonants are /t-f-s-r/, and the last vowel is /i/. /təfsir/ is, of course, a verbal noun of Form II; all verbal nouns of this pattern have this broken plural form.]

مشاهير /məšahir/ Mpl famous persons, dignitaries, notables.

[مشهور /məʃhur/ A1 "famous"; the four consonants are /m-ʃ-h-r/,

and the last vowel is /u/. /məʃhur/ is the passive participle of Form I of the root ʃ-h-r. The singular form cannot be used as a noun in Urdu, and, conversely, /məʃahir/ cannot be employed as an adjective.]

قوانين /qəvanin/ Mpl laws. [قانون /qanun/ M1 "law"; the four consonants are /q-v-n-n/, and the last vowel is /u/. This Greek loanword into Arabic (the same source as English canon) is treated as a four consonant medially weak /v/ verb.]

The preceding list is by no means exhaustive. Other patterns are, however, statistically less common; e.g. احاديث /əhadis/ Fpl "traditions" (sg. حديث /hədis/ F1 "tradition"),

حصص /hysəs/ Mpl "parts, shares" (sg. حصه /hyssa/ M2 "part, share"), etc. The student must learn these individually as the need arises.

The matter is further complicated by the fact that some singulars may have more than one broken plural pattern. Generally these plurals will have the same meaning, but there may be differences of connotation, and occasionally two broken plurals of a given word may have rather different meanings. E. g.

اشراف /əʃraf/ Mpl nobles. [Also شرفاء /ʃwrəfa/ Mpl with the same meaning. Both are plurals of شريف /ʃerif/ A1 "noble, gracious."]

شيوخ /ʃwyux/ Mpl sheikhs, elders. [Also مشايخ /məʃayx/ Mpl with the same meaning. Both are plurals of شيخ /ʃəyx/ M1 "sheikh, elder."]

Many singulars occur with both a broken plural and a sound plural in /at/ (as well as the expected Urdu plurals). E. g.

تفاصيل /təfasil/ Fpl details, explanations. [Also تفصیلات /təfsilat/ Fpl with the same meaning -- and also تفصیلین , تفصیلات , /təfsilē/ and /təfsilō/ -- all plurals of تفصیل /təfsil/ F1 "detail, explanation."]

قصص /qysəs/ Mpl stories. [Also pronounced /qəsəs/ and /qəsys/.

Also **قصّہ جات** /qyssejat/ Mpl with the same meaning -- and also **قصّے** /qysse/ and **قصّوں** /qyssō/ -- all plurals of **قصّہ** /qyssa/ M2 "story."]

تھانفت /təhayf/ Mpl gifts. [Also **تھفجات** /twhfəjat/ Mpl with the same meaning -- and also **تھفے** /twhfe/ and **تھفوں** /twhfō/ -- all plurals of **تھفہ** /twhfa/ M2 "gift."]

There are also many instances of "double plurals" -- a broken plural + /at/, etc. Urdu plural suffixes are also sometimes added to broken plurals, although this usage is not considered elegant in modern Urdu. E. g.

دبّوہ /vwjuh/ Fpl reasons, causes. [Also **دبّوہات** /vwjuhat/ Fpl with the same meaning -- and also **دبّوہیں** /vəjhē/ and **دبّوہوں** /vəjhō/ -- all plurals of **دبّوہ** /vəjə(h)/ F1 "reason, cause."]

رسوم /rwsuṃ/ Fpl manners, customs. [Also **رسومات** /rwsumat/ Fpl with the same meaning -- and also **رسومیں** /rəsmē/ and **رسوموں** /rəsmō/ -- all plurals of **رسوم** /rəsm/ F1 "custom, ritual, manner."]
/rəsm/ also means "connection," and in this meaning it has a broken plural **مراسم** /mərasuṃ/ Mpl "connections, relations" -- really the plural of **مرسوم** /mərsuṃ/, which is not used in Urdu.]

ادویہ /ədviā/ Fpl medicines. [Also **ادویات** /ədviat/ Fpl with the same meaning -- and also **دواہیں** /dəvāē/ and **دواؤں** /dəvāō/ -- all plurals of **دوا** /dəvā/ or **دوائی** /dəvai/ F1 [or F2] "medicine."]

علمائوں /wləmaō/ Mpl [MOP] religious scholars. [E. g. in a sentence like /həmare wləmaō ka xyal həy .../ "It is the opinion of our religious scholars ..." Such a broken plural + an Urdu plural is sometimes found but is not encouraged by modern stylists.]

17.305. Other Arabic Patterns.

Arabic consonantal roots also combine with various other patterns to give specific meanings. Some of these are:

(1) The noun of place or time, formed on the patterns $m\bar{a}CC\bar{a}C$, $m\bar{a}CCyC$, $m\bar{a}CC\bar{a}Ca$, or $m\bar{a}CCyCa$. E.g.

موقع /mawqa/ M2 occasion, opportunity. [Also commonly written

موقعه . From v-q-' "to fall, befall."]

مسجد /mesjyd/ F1 mosque. [From s-j-d "to prostrate oneself."]

مدرسه /madrəsa/ M2 school. [From d-r-s "to study"; Arabic

مدرسة .]

مكتب /mektəb/ M1 elementary school. [From k-t-b "to write."]

(2) The noun of instrument, formed on the patterns $myCCiC$, $m\bar{a}CCyCa$, $myCCaC$. E.g.

مفتاح /myftah/ F1 key. [From f-t-ḥ "to open": "an instrument for opening."]

ميزان /mizan/ F1 balance, pair of scales. [From v-z-n "to weigh."]

(3) The emphatic noun and the noun of profession, formed on the patterns $C\bar{a}CCaCa$ and $C\bar{a}CCaC$. E.g.

علامة /əllama/ M/F1 most learned scholar. [From 'l-m "to know."]

طباخ /təbbax/ M1 cook. [From ṭ-b-x "to cook."]

دلال /dəllal/ M1 broker. [From d-l-l "to guide, direct."]

مداح /məddah/ M1 one who praises much, panegyrist. [From m-d-ḥ "to praise."]

(4) The diminutive, formed on the pattern $CwC\bar{a}yC$, is rare in Urdu. E.g.

حسين /hwsəyn/ M1 Hwsəyn (proper name). [From ḥ-s-n "to be beautiful, handsome": "little handsome one."]

(5) The comparative-superlative patterns are differentiated for gender: $\bar{a}CC\bar{a}C$ is the masculine form, and $CwCCa$ (with a final \bar{y}) is used for the feminine. Although these forms are adjectives in Arabic, they are used as proper names in Urdu, or in the Persian /yzafət/ formation (Sec. 18.302) in highly literary styles. E.g.

حقیقتِ کبریٰ /həqiqətə kwbra/ the greatest reality. [The root k-b-r "to be big, large" is used with the feminine pattern CwCCa -- feminine because /həqiqət/ F1 "reality" is feminine. /e/ is the Persian /yzafət/, used to connect a modifier to its preceding noun.]

مشرق وسطیٰ /məšryqe vwsta/ the Middle East. [The root is v-s-t "to be middle, central. "]

اکبر /əkbər/ M1 A1 Akbar; the greatest. [The masculine pattern əCCəC is used with the root k-b-r "to be big, large" as a proper name and also sometimes following the /yzafət/.]

اعلیٰ /ala/ A1 superior. [The root 'l-y "to be high, great" + the pattern əCCəC should = */ə'ləy/, but this is realised in Urdu as /ala/. This word is widely employed as an adjective.]

اکثر /əksər/ A1 Adv most, the majority, mostly, most often.

[The root is k-θ-r "to be many, numerous. "]

(6) Although the Arabic cardinal numerals do occur in Urdu, they are of several patterns and need not be given in detail here. The ordinal numerals, however, are all of the pattern CaCyC except "the first," which is **اول** /əvvəl/ A1 in the masculine and **اولیٰ** /ula/ A1 in the feminine. Only a few Arabic ordinals are found in Urdu, often with the names of kings, etc. E. g.

محمد ثانی /mwhəmməd sani/ Muhammad [the] Second. [/sani/ A1 "second" is from the root θ-n-y "to be two. "]

محمد خامس /mwhəmməd xamys/ Muhammad [the] Fifth. [/xamys/ A1 "fifth" is from x-m-s "to be five. "]

(7) The pattern for multiplicative numerals is the same as for the passive participle of Form II: mwCəCCəC. E. g.

مثلث /mwsəlləs/ M1 A1 triangle, triangular, three sided. [The root is θ-l-θ "to be three. "]

مربع /mwərəbba/ M2 A1 square, four-sided. [The root is r-b-'

"to be four. "]

مسدس /mwsəddəs/ M1 A2 hexagon, six-sided, a form of poetry
composed in six-line stanzas. [The root is s-d-s "to be six. "]

(8) Arabic fractions are of the pattern CwCC (except "one half," which is **نصف**

/nysf/ M1 A1). E. g.

ثلث /swls/ M1 one third

خمس /xwms/ M1 one fifth

ربع /rwba/ M1 A1 one fourth

(9) Abstract nouns of quality are made with the adjective formant /i/ + /ət/. These are feminine. E. g.

انسانیت /ynsanīət/ F1 [np] humanity. [From **انسانی** /ynsani/ A1
"human" from **انسان** /ynsan/ M1 "human being, person. "]

کیفیت /keyfiət/ F1 quality. [From **کیف** /keyfə/ Adv "how?"]

(10) Names of sciences, school subjects, etc. are made with /i/ + the sound plural suffix /at/. These are treated as singular, however, in Urdu. E. g.

لسانیات /lysanīat/ F1 [np] linguistics. [From **لسان** /lysan/ F1
"tongue, language. "]

اقتصادیات /yqtysadiat/ F1 [np] economics. [From the verbal noun of
Form VIII of q-ṣ-d, **اقتصاد** /yqtysad/, which is not used alone in
Urdu.

سیاسیات /syasiat/ F1 [np] political science. [Cf. **سیاست** /syasət/
F1 "politics. "]

17.306. Arabic Prepositions.

Some common Arabic prepositions are **من** /myn/ "from," **عَلَى** /əla/ "on, upon,"

عَنْ /ən/ "from, about, concerning," **لِ** /ly/ "to, for," **بِ** /by/ "with, by,"

إِلَى /yla/ "to, towards," **فِي** /fi/ "in," **حَتَّى** /həttā/ "until," **مَعَ** /ma/ "with," etc.

Most of these are found only in Arabic phrases borrowed as complete units into Urdu. E. g.

منقول اليه /mwntəqəl yləyh/ M/F1 [person] to whom [something] has been transferred. [الى /yla/ and على /əla/ become /yləy/ and /ələy/ before the various pronominal suffixes; in Classical Arabic this would be /yləyhy/ "to him," but in Urdu (as in the modern Arabic dialects) the final short vowel is dropped.]

من حيث المجموع /myn həsyilməjmu/ Adv on the whole. [Lit. from the position of the whole.]

حتى الامكان /həttəlymkan/ Adv so far as possible. [Lit. up to the possibility.]

Only في /fi/ "in" has any truly independent existence in Urdu. It occurs as a preposition with many nouns and denotes "per." E. g.

في سال /fi sal/ per year

في روز /fi roz/ per day

في گھنٹہ /fi ghənta/ per hour

17.307. Other Arabic Formations.

Literary Urdu abounds in borrowed Arabic constructions, but aside from those discussed above, these are either uncommon or else can be treated as individual vocabulary items without resorting to an analysis of roots and patterns. The Arabic definite article has already been treated in Sec. 10.012.

17.308. Substantive Composition: Compounds With /xwš/.

/xwš/ PA1 "happy" occurs as the first member of many compounds. These are generally antonyms of formations with /bəd/ A1 "bad" (in compounds "un-, dis-, non-"); see Sec. 9.302. Compounds of /xwš/ + a following Arabic- or Persian- derived noun are grammatically adjectives. Formations possible from the vocabulary introduced thus far include:

/əxlaq/ M1 morals, ethics

/xwšəxlaq/ A1 well-mannered, courteous

/fykr/ F1 thought, worry

/xwšfykr/ A1 well-thinking, having a healthy, positive approach

/hal/ M1 state, condition

/xwšhal/ A1 prosperous

/myzaj/ M1 nature, disposition

/xwšmyzaj/ A1 good-natured

/qysmət/ F1 fortune, destiny

/xwšqysmət/ A1 having good fortune

/təbiət/ F1 nature, disposition /xwštəbiət/ A1 good-natured

/xət/ M1 letter, script /xwšxət/ A1 one having beautiful handwriting

As with formations made with /be/, /bəd/, and /na/, abstract nouns are made from the above adjectives by the addition of the suffix /i/. E.g.

/xwšəxlaqi/ F2 [np] well-manneredness, courtesy

/xwšqysməti/ F2 [np] good fortune

17.309. /xa/ "Whether."

/xa/ Conj occurs at the beginning of the "whether" clause. The "or" clause may be introduced by another /xa/ or by /ya/ Conj "or." The resultative clause may begin with /lekyn/ Conj "but," or it may have no introductory conjunction. When followed by /kytna hi/ or /kytna kyō nə ho/, /xa/ may be translated as "no matter ..." E.g.

/yy ciz, xa mēhgi ho ya səsti, mēy zərur xəridūga./ This thing, whether expensive or inexpensive, I will certainly purchase.

/xa ap mere sath cəlē, ya nə cəlē, ys se koi fərq nəhī pəRta./ Whether you go with me or do not go, it makes no difference. [Lit. ... from this no difference befalls.]

/xa ap jəhaz se jaē ya rel se, kyraya wtna hi hoga./ Whether you go by ship or by rail, the fare will be just as much.

/xa yy kam ws ne kia, ya kysi əwr ne, mera məqsəd pura ho gəya./ Whether he did this task or somebody else, my objective has been attained.

/xa ap kəl aē ya nə aē, lekyn yy kytāb mwjhe zərur mylni cahie./ Whether you come tomorrow or not [lit. or do not come], nevertheless [lit. but] I must certainly get this book.

/xa vw mere sath kytni hi dwšməni kərē, lekyn mēy wn ke sath koi bwrai nəhī kərūga./ No matter how hostile he may be to me [lit. may do enmity with me], nevertheless [lit. but] I will do him no harm.

/xa yy kam kytna hi mwškyl kyō nə ho, mēy zərur kərūga./ No matter how difficult this task may be, I will certainly do it.

17.310. The Verb: Two Semantically Similar Main Verbs.

The use of two semantically similar nouns to denote intensiveness and a vague inclusiveness of concept has been discussed in Secs. 3.110 and 15.301. Two present participles, infinitives, etc. can be similarly employed, sometimes with the same intensive-inclusive connotations and sometimes with rather divergent meanings. These constructions are limited to certain pairs of semantically similar verbs and to the participles (etc.) of a simplex verb followed by its causative (for a similar usage for the past participles see Sec. 16.303). E.g.

/vw apəs mē həmeša ləRte jhəgəRte rəhte hōy./ They are always quarrelling [and] fighting together.

/ys qysm ke ləRkō mē wThna bəyThna əccha nəhī./ It is not good to remain in the company of this sort of boys. [Lit. to stand up -- sit down. This has much the same connotation as the American expression "to hang around with."]

/māy əwr ysmyth sahəb əksər ykhəTTe khate pite the. / Mr. Smith and I usually used to dine together. [Lit. used to eat -- drink. The whole concept is thus included.]

/māy wŋ ke hā əksər ata jata rəhta hū. / I usually visit their place. [Lit. keep on coming -- going.]

/vw pəRhne mē məsruv rəhta həy, əwr kysi se mylta mylata nəhī. / He remains busy in studying and doesn't meet anybody. [Lit. does not meet -- cause to meet.]

17.311. The Verb: the < S + /wThna/ > Construction.

Another compound verb formation is the < S + /wThna/ > construction. This is rather limited in occurrence, being found mainly with verbs denoting speaking, crying, screaming, etc. It has connotations almost identical with those of the < S + /pəRna/ > formation (Sec. 15.309): suddenness, violence, and intensity. It occurs mostly in the past tenses but may sometimes be found in present or future formations. Like other compound verbs, it does not occur in negative sentences. So far as could be determined, this formation can occur only with the following verbs of those introduced so far: /bolna/ "to speak," /cixna/ "to scream, cry out," /jagna/ "to wake up," /jəlna/ "to burn," and /pwkarna/ "to call."

It is important to note that the < S + /wThna/ > construction is always treated as intransitive: in the past tenses the subject of this formation is NOT marked by /ne/, even when the main verb is otherwise transitive. E. g.

/bəcca kwttē ko dekh kər cix wTha. / The child [suddenly] screamed on seeing the dog.

/māy pəRəwsiō ka šor swnte hi jag wTha. / The moment I heard the neighbours' noise, I woke up.

/vw kylas mē əcanək bol wTha. / He suddenly spoke up in class.

/myTTi ka tel Dalte hi, ag fəwrən jəl wThi. / The moment [he] poured the kerosene, the fire at once blazed up. [Lit. burn-arose. This might also be considered a conjunct verb.]

/vw əksər swba səvere jag wTha həy. / He generally gets up early in the morning. [I. e. suddenly wakes up. This also might be considered a conjunct verb: "wake-gets up."]

/gaōvale hēmē dekhte hi mādəd ke lie pwkar wThe. / The villagers cried out for help the moment they saw us. [Although /pwkarna/ la "to call, cry out to" is a transitive verb, its subject is not marked by /ne/ in this formation.]

17.312. The Verb: the < S + /bəyThna/ > Construction.

Still another compound verb formation is the < S + /bəyThna/ > construction. Although the distribution of this formation is also rather limited, it is more widespread and common than the < S + /wThna/ > form just discussed above, and it can occur with a greater number of main verb stems. The < S + /bəyThna/ > formation is found mainly in past tense forms, although future and present forms also occur. Like the < S + /wThna/ > formation, it is always intransitive, and in the past tenses its subject is not marked by /ne/. It cannot be employed in negative sentences.

This construction has several rather different connotations: (a) action by error,

(b) action by force to obtain an undeserved goal, (c) completed action (equivalent to the < S + /cwkna/> construction; Sec. 9.309). E. g.

/vw hər roz meri dwkan pər a bəyThta həy. / He comes to my shop every day. [He forces his presence upon me.]

/dwšmən ki fəwj səməjh bəyThi thi, ky həm kəmzor həy. / The army of the enemy thought that we were [lit. are] weak. [They mistakenly thought that we were weak -- and they have suffered for their blunder.]

/vw ys mwamle mē yələti kər bəyTha. / He made a blunder in this affair.

/əgər yyhi hal rəha, to vw ek dyn ys mwlk ka badšah bən bəyThega. / If this same state continues, one day he will become king of this country. [I. e. He will illegally and wrongfully usurp power.]

/vw meri avaz swnte hi wTh bəyTha. / He woke right up on hearing my voice.

/māy to puri košyš kər bəyTha, lekyn kam nəhī bəna. / I made every effort, but the work didn't get done. [Completed action.]

17.313. Casus Pendens.

When one or more unrelated or parenthetical clauses separate an element from the rest of its clause, a pronoun or demonstrative referring to that element and in apposition to it may be inserted at some later point in the sentence in order to maintain clausal (or phrasal) unity. The element thus separated is, in effect, "left hanging" with no grammatical function except that of apposition. E. g.

/yislam, xa yraq mē ho, ya səudi ərəb mē, mysr mē ho, ya šam mē -- ys ke bwnyadi əqayd mē koi fərɔ nəhī. / Islam, whether [it] be in Iraq or in Saudi Arabia, in Egypt or in Syria, -- in its basic tenets there is no difference.

In this example, /yislam/ is brought first in order to connect the sentence to the preceding context. A clause (or series of clauses) beginning with /xa/ Conj "whether" must be placed either at the beginning of the sentence or else just after some emphasised element. These clauses interfere with the usual cohesion of the possessive phrase (i. e. /yislam ke bwnyadi əqayd mē/ "in the basic tenets of Islam"). The demonstrative /ys/ "this" is thus inserted to complete the possessive phrase, and /yislam/ is left to "hang" in apposition at the beginning of the sentence.

In some cases, a whole clause may assume the character of a "casus pendens"; such clauses usually contain a relative pronoun or relative adjective, however, which has its correlative in the following clause. E. g.

/hyndostan əwr pakystan mē, yislam ka jo təsəvvwr həy, ws ke mwətəəllyq kwch fərmaie! / That concept of Islam which is [found] in India and Pakistan, please say something about that! [The correlative of /jo/ is /ws/, which refers to the totality of the relative clause.]

/jys zəmane mē ap pəyda hwe, ws vəqt ərəb ki halət bəhwt xərab thi. / In that age in which he was born, at that time the condition of Arabia was very bad. [/ws vəqt/ refers to the /jys zəmane mē/ clause.]