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 (/a/, /i/, /u/) and the consonants /t/, /d/, /s/, /m/, /n/, /n/, /y/, and /w/. / and / also serve as long vowel signs: /a/, /u/, and /i/. All of these letters (except / ) may also serve as root consonants.

Some examples should make the root-pattern relationship clear:

<table>
<thead>
<tr>
<th>ROOT</th>
<th>PATTERN</th>
<th>WORD</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>C1 C2 C3</td>
<td>yC1C2aC3</td>
<td>yslam</td>
<td>Islam</td>
</tr>
<tr>
<td>s 1 m</td>
<td>&quot;</td>
<td>yslah</td>
<td>reform</td>
</tr>
<tr>
<td>s 1 h</td>
<td>mwslym</td>
<td>Muslim</td>
<td></td>
</tr>
<tr>
<td>j 1 m</td>
<td>mwjrym</td>
<td>culprit</td>
<td></td>
</tr>
<tr>
<td>j 1 m</td>
<td>taC1C2iC3</td>
<td>taalim</td>
<td>acceptance</td>
</tr>
<tr>
<td>f 1 s</td>
<td>tafsir</td>
<td>commentary</td>
<td></td>
</tr>
<tr>
<td>s 1 m</td>
<td>mwC1C2C2aC3</td>
<td>mwseleem</td>
<td>accepted</td>
</tr>
<tr>
<td>r 1 t b</td>
<td>mwrattab</td>
<td>compiled</td>
<td></td>
</tr>
</tbody>
</table>
The student will have little need for the inflected forms of the Arabic verb: as a rare exception, one may cite /yani/ "i.e., that is" -- lit. "he means," the 3rd msc. sg. imperfect active indicative of Form I of the root ُی. 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:

<table>
<thead>
<tr>
<th>FORM</th>
<th>ACTIVE PARTICIPLE</th>
<th>PASSIVE PARTICIPLE</th>
<th>VERBAL NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>CaCyC</td>
<td>mCaCyC</td>
<td>[unpredictable]</td>
</tr>
<tr>
<td>II</td>
<td>mwCaCCyC</td>
<td>mwCaCCaC</td>
<td>tsCCiC [or]</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>tsCCyCa</td>
</tr>
<tr>
<td>III</td>
<td>mwCaCyC</td>
<td>mwCaCaC</td>
<td>mwCaCaCa [or]</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>mwCaCaCot [or]</td>
</tr>
<tr>
<td>IV</td>
<td>mwCCyC</td>
<td>mwCCaC</td>
<td>yCCaC</td>
</tr>
<tr>
<td>V</td>
<td>mwteCaCCyC</td>
<td>mwteCaCCaC</td>
<td>tsCaCCwC</td>
</tr>
<tr>
<td>VI</td>
<td>mwteCaCyC</td>
<td>mwteCaCaC</td>
<td>tsCaCwC</td>
</tr>
<tr>
<td>VII</td>
<td>mwnCaCyC</td>
<td>mwnCaCaC</td>
<td>ynCyCaC</td>
</tr>
<tr>
<td>VIII</td>
<td>mwCteCyC</td>
<td>mwCteCaC</td>
<td>yCtyCaC</td>
</tr>
<tr>
<td>X</td>
<td>mwteCCyC</td>
<td>mwteCCaC</td>
<td>ystyCCaC</td>
</tr>
</tbody>
</table>

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

نـل f-1-1 "to make, do," has been adopted here. ـ thus stands for ـ1 of any root, ـ for any ـ2, and ـ for any ـ3.

2 Doubled consonants are underlined. Non-underlined sequences of CC denote two different consonants: ـ1ـ2 or ـ2ـ3.
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. /sylsyla/ M2 "chain, sequence," /tasalswl/ 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 /a/ after C².

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

With the exception of the taCCiC pattern, the genders of words made with these patterns are not predictable: e.g. /ylslah/ F1 "reform" but /ylslam/ M1 "Islam." All words of the taCCiC pattern (except /javz/ tavz/ 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 ꧇, ꧇, ꧇, or ꧇ 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 ꧇-C-C; (b) "weak medial": C-v-C, C-y-C, or C-y-C; (c) "weak final": ꧇-C-v, C-C-y, or C-C-y; and (d) "doubly weak": v-y-C, v-C-y, y-C-v, ꧇-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.
<table>
<thead>
<tr>
<th>FORM NUMBER</th>
<th>INITIALLY WEAK ( (\text{y-C-C, y-C-C}) )</th>
<th>MEDIANLY WEAK ( (\text{C-v-C}) )</th>
<th>MEDIANLY WEAK ( (\text{C-y-C}) )</th>
</tr>
</thead>
<tbody>
<tr>
<td>I: AP</td>
<td>--</td>
<td>CayC</td>
<td>فَلَّ</td>
</tr>
<tr>
<td>I: PP</td>
<td>--</td>
<td>maCuC</td>
<td>ظُلَّ</td>
</tr>
<tr>
<td>I: VN</td>
<td>[unpredictable]</td>
<td>[unpredictable]</td>
<td>[unpredictable]</td>
</tr>
<tr>
<td>II: AP</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>II: PP</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>II: VN</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>III: AP</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>III: PP</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>III: VN</td>
<td>--</td>
<td>CyaC(^1)</td>
<td>--</td>
</tr>
<tr>
<td>IV: AP</td>
<td>maCyC</td>
<td>mwCiC</td>
<td>مَهْوَلٍ</td>
</tr>
<tr>
<td>IV: PP</td>
<td>maCaC</td>
<td>mwCaC</td>
<td>مَهْنَالَ</td>
</tr>
<tr>
<td>IV: VN</td>
<td>iCaC</td>
<td>yCaCa [or]</td>
<td>إِبْنَلَةٍ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>yCaCa(^2)</td>
<td>إِبْنَتَةٍ</td>
</tr>
<tr>
<td>V: AP</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>V: PP</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>V: VN</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>VI: AP</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>VI: PP</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>VI: VN</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>VII: AP</td>
<td>--</td>
<td>mwnCaC</td>
<td>مَهْنَالَ</td>
</tr>
<tr>
<td>VII: PP</td>
<td>--</td>
<td>mwnCaC</td>
<td>مَهْنَالَ</td>
</tr>
</tbody>
</table>

\(^1\text{CyaC}\) is a hypothetical script pattern.

\(^2\text{yCaCa}\) is a hypothetical script pattern.
<table>
<thead>
<tr>
<th>FORM NUMBER</th>
<th>INITIALLY WEAK</th>
<th>MEDIACTLY WEAK</th>
<th>MEDIACTLY WEAK</th>
<th>SCRIPT</th>
<th>SCRIPT</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(v-C-C, y-C-C)</td>
<td>(C-v-C)</td>
<td>(C-y-C)</td>
<td>PATTERN</td>
<td>PATTERN</td>
</tr>
<tr>
<td>VII: VN</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>ynCiaC</td>
<td>ynCiaC</td>
</tr>
<tr>
<td>VIII: AP</td>
<td>mwwtaCyC</td>
<td>--</td>
<td>--</td>
<td>mwCtaC</td>
<td>mwCtaC</td>
</tr>
<tr>
<td>VIII: PP</td>
<td>mwwtaCaC</td>
<td>--</td>
<td>--</td>
<td>mwCtaC</td>
<td>mwCtaC</td>
</tr>
<tr>
<td>VIII: VN</td>
<td>yttyCaC</td>
<td>--</td>
<td>--</td>
<td>yCtiC</td>
<td>yCtiC</td>
</tr>
<tr>
<td>X: AP</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>mwstaCiC</td>
<td>mwstaCiC</td>
</tr>
<tr>
<td>X: PP</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>mwstaCaC</td>
<td>mwstaCaC</td>
</tr>
<tr>
<td>X: VN</td>
<td>ystlCaC</td>
<td>ystlCaC</td>
<td>ystlCaC</td>
<td>ystlCaC</td>
<td>ystlCaC</td>
</tr>
</tbody>
</table>

1 In Arabic, the pattern of the Form III verbal noun is CyvaC; e.g. /qyam/ (Urdu /qam/ or /qayam/) M1 "stay."

2 Verbal nouns of Forms IV and X and the mwCaCoCa-mwCaCoCa alternat pattern of the Form III verbal noun all end in ٢ in Arabic. This has been replaced either by ٢ /a/ or by ٢ /t/; e.g. /yrada/ M2 "wish, desire"; /yjazat/ F1 "permission." Nouns ending in /t/ are almost always feminine in Urdu.

<table>
<thead>
<tr>
<th>FORM NUMBER</th>
<th>FINALLY WEAK</th>
<th>FINALLY WEAK</th>
<th>INITIAL GLOTTAL STOP</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(C-C-v)</td>
<td>(C-C-y)</td>
<td>(C-y-C)</td>
</tr>
<tr>
<td>I: AP</td>
<td>CaCi</td>
<td>CaCi</td>
<td>--</td>
</tr>
<tr>
<td>I: PP</td>
<td>maCCu</td>
<td>maCCi</td>
<td>--</td>
</tr>
<tr>
<td>I: VN</td>
<td>[unpredictable]</td>
<td>[unpredictable]</td>
<td>[unpredictable]</td>
</tr>
<tr>
<td>II: AP</td>
<td>mwCaCoCi</td>
<td>mwCaCoCi</td>
<td>--</td>
</tr>
<tr>
<td>II: PP</td>
<td>mwCaCoCa</td>
<td>mwCaCoCa</td>
<td>--</td>
</tr>
<tr>
<td>II: VN</td>
<td>tSCCaist</td>
<td>tSCCaist</td>
<td>--</td>
</tr>
<tr>
<td>FORM NUMBER</td>
<td>FINALLY WEAK (C-C-v)</td>
<td>FINALLY WEAK (C-C-y)</td>
<td>INITIAL GLOTTAL STOP (?-C-C)</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------</td>
<td>----------------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>III: AP</td>
<td>mwCaCi1</td>
<td>mwCaCi1</td>
<td>--</td>
</tr>
<tr>
<td>III: PP</td>
<td>mwCaCa2</td>
<td>mwCaCa2</td>
<td>--</td>
</tr>
<tr>
<td>III: VN</td>
<td>mwCaCat3</td>
<td>mwCaCat3</td>
<td>--</td>
</tr>
<tr>
<td>IV: AP</td>
<td>mwCCi1</td>
<td>mwCCi1</td>
<td>--</td>
</tr>
<tr>
<td>IV: PP</td>
<td>mwCCa2</td>
<td>mwCCa2</td>
<td>--</td>
</tr>
<tr>
<td>IV: VN</td>
<td>γCCa(γ)4</td>
<td>γCCa(γ)4</td>
<td>iCaC</td>
</tr>
<tr>
<td>V: AP</td>
<td>mwtsaCCi1</td>
<td>mwtsaCCi1</td>
<td>--</td>
</tr>
<tr>
<td>V: PP</td>
<td>mwtsaCCa2</td>
<td>mwtsaCCa2</td>
<td>--</td>
</tr>
<tr>
<td>V: VN</td>
<td>taCaCCI1</td>
<td>taCaCCI1</td>
<td>--</td>
</tr>
<tr>
<td>VI: AP</td>
<td>mwtsaCaCi1</td>
<td>mwtsaCaCi1</td>
<td>--</td>
</tr>
<tr>
<td>VI: PP</td>
<td>mwtsaCaCa2</td>
<td>mwtsaCaCa2</td>
<td>--</td>
</tr>
<tr>
<td>VI: VN</td>
<td>taCaCi1</td>
<td>taCaCi1</td>
<td>--</td>
</tr>
<tr>
<td>VII: AP</td>
<td>mwnCaCi1</td>
<td>mwnCaCi1</td>
<td>--</td>
</tr>
<tr>
<td>VII: PP</td>
<td>mwnCaCa2</td>
<td>mwnCaCa2</td>
<td>--</td>
</tr>
<tr>
<td>VII: VN</td>
<td>ynCyCa(γ)4</td>
<td>ynCyCa(γ)4</td>
<td>--</td>
</tr>
<tr>
<td>VIII: AP</td>
<td>mwCtsCi1</td>
<td>mwCtsCi1</td>
<td>--</td>
</tr>
<tr>
<td>VIII: PP</td>
<td>mwCtsCa2</td>
<td>mwCtsCa2</td>
<td>--</td>
</tr>
<tr>
<td>VIII: VN</td>
<td>yCtyCa(γ)4</td>
<td>yCtyCa(γ)4</td>
<td>iCtyCaC</td>
</tr>
<tr>
<td>X: AP</td>
<td>mwstaCCi1</td>
<td>mwstaCCi1</td>
<td>--</td>
</tr>
<tr>
<td>X: PP</td>
<td>mwstaCCa2</td>
<td>mwstaCCa2</td>
<td>--</td>
</tr>
</tbody>
</table>
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 in
/i/ when definite. Indefinite forms are rare in Urdu.

2Passive participles of all the forms of the finally weak verb end in
/s/ (i.e. /alyf maqṣura/+ the indefinite ending /o/) when indefinite, and
in /i/ (also written /i/) /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. تربیت /tərbiyt/ F1 "upbringing,
training," ملاقات /mwaqṣat/ F1 "meeting, encounter, visit."

4These forms are written with a final /u/ in Arabic, but this is now generally
omitted in Urdu; e.g. استعفی (less commonly استعفاء) and even
in newspaper writing) /ystefa/ M1 "resignation," انشا (also انشا )

/yne/ 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," متقاس /mwaqṣat/ PAl "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, b-b-b, m-d-d, etc. Their forms are as follows:

<table>
<thead>
<tr>
<th>FORM NUMBER</th>
<th>ACTIVE PARTICIPLE</th>
<th>PASSIVE PARTICIPLE</th>
<th>VERBAL NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>GaCC</td>
<td>--</td>
<td>[unpredictable]</td>
</tr>
<tr>
<td>II</td>
<td>--</td>
<td>--</td>
<td>--</td>
</tr>
</tbody>
</table>
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 مَّعُ /xaṣṣ/), /mwqyr/ M/F1 "one admitting, confessing" (Arabic مُّقَرِّر /mwqyrr/).

Still another complication occurs in combinations of a Form VIII pattern with a root beginning with /t/, /th/, /d/, /dh/ (Urdu /s/), /l/ (Urdu /z/), /z/, /sh/ (Urdu /s/), /gh/ (Urdu /z/), /t/ (Urdu /t/), and /th/ (Urdu /zh/). 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:

<table>
<thead>
<tr>
<th>ARABIC</th>
<th>URDU</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ت + ت =</td>
<td>/tt/</td>
<td>/yytba/ M1 following</td>
</tr>
<tr>
<td>ت + ت =</td>
<td>/tt/ or</td>
<td>[not found in Urdu]</td>
</tr>
<tr>
<td>ت</td>
<td>/gh/</td>
<td></td>
</tr>
<tr>
<td>ث + ث =</td>
<td>/dd/</td>
<td>/yddea/ M1 claim</td>
</tr>
<tr>
<td>ث + ث =</td>
<td>/dd/ or</td>
<td>[not found in Urdu]</td>
</tr>
<tr>
<td>ل</td>
<td>/dd/</td>
<td></td>
</tr>
</tbody>
</table>
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. بِلَام /harb/ "war") and various feminine adjective patterns with no ء. In Urdu, this ء has become either ت /t/ or ا /a/. Nouns ending in ت /t/ are almost always feminine, and those ending in ء 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 ء: e.g. مَلَ /vald/ Ml "father" and مَلَ (Arabic /valyda/) F1 "mother," the masculine and feminine active participles of Form I of v-1-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 ( م or م /an/) 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. مَلَ /fawṣan/ Adv "at once," مَلَ /taqriban/

Adv "almost," مَلَ /haqiqatān/ 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, /ṣyn/, occurs in Urdu. E.g. بابین /valdayn/ Mpl "parents," وابین /janybāyn/ Mpl "both sides, directions," تابین /tāfayn/ 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 /inā/), the accusative-genitive form of the masculine sound plural; the nominative form, /inā/, 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.

\[
\text{هَازَر باَن} /hāzyrin/ \text{Mpl audience, people present. [Lit. present-plural, an active participle of Form I of the root ڭ-ڭ-ڭ. ]}
\]

\[
\text{مَؤِسُس} /mwfūsyr/ \text{Mpl commentators. } [/mwfūsyr/ Ml "commentator" is an active participle of Form II of ڭ-ڭ-ڭ. ]
\]

\[
\text{جَرِب} /mwjīmin/ \text{Mpl culprits. } [/mwjīm/ Ml "culprit" is an active participle of Form IV of ڭ-ڭ-ڭ. ]
\]

(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. /halot/ F1 "state, condition," but /halat/ Mpl "states, conditions." E.g.

\[
\text{سَوَالات} /sawalat/ \text{Mpl questions}
\]

\[
\text{تَلِمُيذات} /talimat/ \text{Fpl teachings. [Note } /talim/ \text{ F1 means "education." ]}
\]
/makanat/ Mpl buildings, houses

/kayazat/ Mpl papers, documents. [/kayaz/ Ml "paper"
is from Persian.

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

/dwkanat/ Fpl shops. [The Arabic broken plural, /dakakin/, is rare.]

Nouns ending in the Arabic feminine singular termination انا /at/ (Urdu تا )
often replace /at/ with /at/. E.g.

/nyayat/ Fpl bounties, favours. [/nyayat/ F1 "favour, gift,
bounty." Arabic یا فتی . ]

/hrakat/ Fpl motions, acts. [/hrakat/ F1 "action, motion,
at, movement"; Arabic ہت . ]

/shkayat/ Fpl complaints. [/shkayat/ F1 "complaint"; Arabic ہت . ]

Many Persian words denoting inanimate objects and ending in ا /a/ (or even rarely
ending in ا ) may have a plural in /ajat/. 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 /ajat/ plural. Occurrences of /ajat/ are frequent in literary
Urdu, but there are dialect, class, style, and individual variations which govern its use.
In the author's experience, /ajat/ 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 ا of the singular is NOT
dropped, and ا is written separately after it. It may also be noted that many nouns
ending in ا do not have an /ajat/ plural, but simply drop ا and add ا directly,
and the student must thus make careful note of the permitted plurals of each word. E.g.

/krayaajat/ Mpl rents, fares. [/kraya/ M2 "rent, fare." ]
Also  

نة /mwnqaddmat/ Mpl postoffices. [Hindi-Persian دکسانا/ Dakhana/ M2 "postoffice"; the /ajst/ plural occurs only in a term like "Department of Postoffices."]

سلسلات /sylsylajat/ Mpl chains, connections. [/sylsyla/ M2 "series, connection."

رتبات /darjat/ M2 ranks, positions. [Although the singular درج /darja/ M2 "class, rank, position" ends in د /at/, it does not occur.]

اسعارات /yasharat/ Mpl signs, signals. [The singular is عارب /yashara/ M2 "sign, signal," but اشارات /yasharat/ 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.

باقیت /baqiat/ Fpl remnants, remains. [بال /baqi/ A1 "remaining."

معلومات /malumat/ Fpl facts, information, knowledge. [المعلوم /malum/ PA1 "known."

ممکنات /mwmnkynat/ Mpl possibilities. [ممكن /mwmnkyn/ 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. اخبار /hwkm/ M1 "order, command" is a singular noun (really a verbal noun of Form I) made with the root ہ-ک-م + the pattern CwCC. The broken plural of /hwkm/ is اخبارات /ahkam/ Mpl
"orders, commands," made on the pattern eC CaC. 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, /ahkm/ 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. افرات /ātrāf/ Mpl "sides, directions" but فر /tāraf/ F1 "side, direction." Various broken plural forms are also used as singulars in Urdu, sometimes with more specialized meaning: e.g. اخبار /aḥbar/ M1 "newspaper" is really the plural of ہی /aḥbār/ 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. جمب /hāb/ M1 "friend," plural جمباب /aḥbab/ Mpl "friends, companions," or the less common جمباب /aḥyba/ 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 eC CaC: occurs with singulars of the patterns CyCC, CwCC, CoCC, and with some singulars of the pattern CaCyC also. E.g.

   اخا /ahkm/ Mpl orders, commands. [  اسم /hwkm/ M1
   "order, command."]

   اسمبا /aḥbāb/ Mpl companions. [ اسمب /aḥb/ -- Arabic
   اسمبا /aḥyba/ -- M1 "friend, gentleman."]

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

   علم /lum/ Mpl sciences. [ علم /yilm/ M1 "knowledge,
   learning, science."]

   حق /hwq/ Mpl rights. [ حق /hāq/ -- Arabic /hāq/ --
   M1 "right, truth."]
(3) Broken plural pattern CwCoCa(?): occurs with singulars of the patterns CaCyC and CoCiC. E.g.

\[
\text{\\alma} /\text{wl\=ama}/ \text{Mpl learned men. [\\alma /\text{a\=lym}/ \text{M1 "learned man, scholar, "}]}\\
\text{\\alma} /\text{wm\=ora}/ \text{Mpl rich people. [\\alma /\text{em\=ir}/ \text{M1 Al "rich man, rich."}]}\\
\]

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

\[
\text{\\nb\=i\=a} /\text{omb\=ia}/ \text{Mpl prophets. [\\nb\=i\=a /\text{\=nobi}/ -- Arabic /\=nobi\=a/ becomes /\=n\=obi\=y/ -- M1 "prophet." Note also the assimilation of /n/ to /m/ before /b/ in the plural form.]}\\
\text{\\nb\=i\=a} /\text{ov\=lia}/ \text{Mpl saints. [\\nb\=i\=a /\text{voli}/ M1 "saint, guardian."}]}\\
\]

(5) Broken plural pattern CyCaC: occurs with singulars of the patterns CoCC, CoCaC, CoCWc, and with Arabic adjectives of the pattern CaCiC. E.g.

\[
\text{\\j\=a\=b\=i}/ \text{Mpl mountains, hills. [\\j\=a\=b\=i /\text{\=jab\=i}/ M1 "mountain; rare in Urdu.]}\\
\text{\\k\=y\=a\=m}/ \text{Al [pl] noble, benificent. [\\k\=r\=i\=m}/ \text{Al "benificent, kind." /kyram/ is employed only after a plural noun + the /yza\=fat/; e.g. /\=s\=hab\=\=e\=e\=y\=a\=m/ "the noble companions (of the Holy Prophet).']}\\
\]

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

\[
\text{\\k\=\=t\=ab}/ \text{mpl books. [\\\=t\=ab} /\text{\=ky\=t\=ab}/ \text{mpl "book."}]}\\
\text{\\m\=\=d\=\=w\=\=n}/ \text{mpl cities. [\\m\=\=d\=\=i\=n}/ \text{M2 "city; rare in Urdu.]}\\
\text{\\n\=\=s\=\=w\=\=x\=\=w}/ \text{mpl manuscripts, copies. [\\n\=\=s\=\=x\=\=a}/ \text{M2 "copy, manuscript, prescription."}]}\\
\]

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

\[
\text{\\h\=w\=k\=k\=a\=m}/ \text{mpl rulers. [\\h\=\=y\=m}/ \text{M1 "ruler."}]}\\
\text{\\k\=f\=\=f\=\=a\=r}/ \text{mpl infidels. [\\f\=\=y\=r}/ \text{M1 "infidel, unbeliever."}]}\\
\]

94
(8) Broken plural pattern sCCyCa (with final ą): occurs with singulars of patterns 
CaCiC, CaCaC, etc. E.g.

/ədvja/ Fp1 medicines. [ /dəva/ F1 "medicine,"
from a root d-v-y.]

/əmsyla/ Fp1 examples. [ /məsal/ F1 "example."]

(9) Broken plural pattern CaCayC: occurs with singulars of patterns CaCaC, CyCaC, 
CaCiC, CaCiCa, CaCuCa, CaCiCot, etc. E.g.

/dəlayl/ Fp1 proofs. [ /dəli/ F1 "proof."]

/ɾəsən/ Mpl treatises, tracts. [ /rsala/ M2 "treatise, tract, journal."]

/ḥaqayq/ Fp1 realities, truths. [ /ḥaqiqa/ F1 "truth, reality."]

/fərz/ Mpl duties. [ /fəriza/ M2 "duty, obligation", many Urdu speakers use /fərz/ as the plural of
which is not used in Urdu.

/ʃərəyt/ Fp1 conditions. [Used as the pl. of /ʃərt/ M1, which is synonymous with /ʃərə/ and somewhat
more common.]

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

/ʃəvayd/ Mpl benefits, profits. [ /fayda/ M2 "benefit,
profit."]

/qəvədə/ Mpl rules. [ /qayda/ M2 "rule,
statute, regulation."]

(11) Broken plural pattern CaCaCyC: occurs with singulars of the patterns CaCCoC, 
CaCCaC, CaCCaCot, sCCaC, CwCicC, etc. -- i.e. any singular pattern containing four
consonants and a "short vowel" (/y/, /w/, or /a/) as the last vowel (+ a final feminine suffix
/a/ or /at/). All of the consonants may be root letters, or they may include one of the
prefix consonants ת /t/, ג /m/, or 1 /n/. E.g.

מסיפים /məsajydy/ Fpl mosques. [מסביר /məsdy/ 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.]

Monad /mədarys/ Mpl schools. [מדרסה /mədresə/ M2 "school."

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

דנט /dəfatyɾ/ Mpl offices. [דفتر /dəfatyɾ/ M1 "office." The
four consonants are /d-f-t-r/, and the final vowel is /a/. This word
has a four letter root.]

אבק /aˈkabyɾ/ Mpl greatest ones. [أخبر /akbəɾ/ A1 "greatest."

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

גאג /javahyr/ Mpl jewels. [גאוס /jəwəhr/ M/F1 "gem, jewel."

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

(12) Broken plural pattern CāCāC1 occurs with singulars CāCāC1, CāCāC1, etc.,
-- i.e., wherever the singular has four consonants and a "long vowel" (/i/, /u/, or /a/)
(1 final feminine suffix /a/ or /at/). As above, all of the consonants may be root letters,
or they may include the prefix consonants ת /t/, ג /m/, or 1 /n/. E.g.

סולטאן /salatin/ 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.]

תורא /təfasir/ Fpl commentaries. [تفسير /tɔfsir/ F1
"commentary"; the four consonants are /t-f-s-r/, and the last vowel
is /i/. /təfasir/ is, of course, a verbal noun of Form II; all verbal
nouns of this pattern have this broken plural form.]

מפשים /məʃahir/ Mpl famous persons, dignitaries, notables.
[ /mərʃur/ A1 "famous"; the four consonants are /m-ə-r/.

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

cōwānī /qavanī/ Mpl laws. [ /qanun/ M1 "law"; the four consonants are /q-v-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. /ḥadīṣ/ Fpl "traditions" (sg. /ḥadīṣ/ F1 "tradition"), /ḥumaʃ/ Mpl "parts, shares" (sg. /ḥumaʃ/ 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.

/əʃraf/ Mpl nobles. [Also /əʃrəfa/ Mpl with the same meaning. Both are plurals of /əʃrəf/ A1 "noble, gracious." ]

/ʃuʃ/ /šuʃ/ Mpl sheikhs, elders. [Also /moʃayʃ/ Mpl with the same meaning. Both are plurals of /moʃayʃ/ 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.

/təfswil/ Fpl details, explanations. [Also /təfswilət/ Fpl with the same meaning -- and also /təfsw̄ilə/ and /təfsw̄ilə/ -- all plurals of /təfswil/ F1 "detail, explanation." ]

/qasəs/ Mpl stories. [Also pronounced /qasəs/ and /qasys/.
Also /qyssejat/ Mpl with the same meaning -- and also
 /qyss/ and /qyssā/ -- all plurals of /qyss/ M2 "story."
 /t̪əhayf/ Mpl gifts. [Also /t̪əhayf/ Mpl with the
 same meaning -- and also /t̪əhe/ and /t̪əhe/ -- all
 plurals of /t̪əhe/ 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.

 /vwjuh/ Fpl reasons, causes. [Also /vwjuhat/ Fpl
with the same meaning -- and also /vwj/ and /vwjā/
-- all plurals of /vwj/ F1 "reason, cause."
 /vwsum/ Fpl manners, customs. [Also /vwsumat/
Fpl with the same meaning -- and also /vwsm/ and /vwsm/ -- all plurals of /vwsm/ F1 "custom, ritual, manner."
 /vwsm/ also means "connection," and in this meaning it has a broken
plural /vwsmā/ Mpl "connections, relations" -- really
the plural of /vwsum/, which is not used in Urdu.]

 /adv/ Fpl medicines. [Also /advat/ Fpl with
the same meaning -- and also /dava/ and /dava/ -- all plurals of /dava/ or /dava/ or /dava/ F1 [or F2]
"medicine."

 /wloma/ Mpl [MCP] religious scholars. [E.g. in a
sentence like /homare wloma ka xyal hoy ... "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 maCCaC, maCCyC, maCCaCa, or maCCyCa. E.g.

/مَوقَع/ M2 occasion, opportunity. [Also commonly written
/موقَم. From v-q- "to fall, befall."]

/مَسْجِد/ F1 mosque. [From s-j-d "to prostrate oneself."

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

/مَكَتَب/ M1 elementary school. [From k-t-b "to write,"]

2. The noun of instrument, formed on the patterns myCCiC, m0CCyCa, myCCaC. E.g.

/طَمَح/ F1 key. [From f-t-h "to open": "an instrument for

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

3. The emphatic noun and the noun of profession, formed on the patterns CaCCaCa

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

/طَبَح/ M1 cook. [From t-b-x "to cook."

/دُوَّار/ M1 broker. [From d-l-l "to guide, direct."

/مُدْهَد/ M1 one who praises much, panegyrist. [From

/مَدْهُ "to praise."

4. The diminutive, formed on the pattern CwCayC, is rare in Urdu. E.g.

/حَسَن/ M1 Hwsyn (proper name). [From h-s-n "to be

beautifull, handsome": "little handsome one."

5. The comparative-superlative patterns are differentiated for gender: aCCaC is the

masculine form, and CwCCa (with a final ِ) is used for the feminine. Although these

forms are adjectives in Arabic, they are used as proper names in Urdu, or in the Persian

/ظَفُر/ formation (Sec. 18.302) in highly literal styles. E.g.

99
/haqiqtə kwbəra/ the greatest reality. [The root k-b-r "to be big, large" is used with the feminine pattern CwCwC -- feminine because /haqiqtə/ F1 "reality" is feminine. /e/ is the Persian /yzaft/, used to connect a modifier to its preceding noun.]

/mašrqyyə vwsəta/ the Middle East. [The root is v-s-t "to be middle, central."]

/akbər/ M1 Al Akbar; the greatest. [The masculine pattern aCCaC is used with the root k-b-r "to be big, large" as a proper name and also sometimes following the /yzaft/.

/alə/ Al superior. [The root 1-1-y "to be high, great" + the pattern aCCaC should = /ələy/, but this is realised in Urdu as /ala/. This word is widely employed as an adjective.]

/aksər/ Al Adv most, the majority, mostly, most often.

[The root is k-ə-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 CaCəC except "the first," which is /əvvəl/ Al in the masculine and /əla/ Al in the feminine. Only a few Arabic ordinals are found in Urdu, often with the names of kings, etc. E.g.

/mwəhməmd sənə/ Muhammad [the] Second. [/sənə/ Al "second" is from the root ə-n-y "to be two."

/mwəhməmd xəmysə/ Muhammad [the] Fifth. [/xəmysə/ Al "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: mwCəCCaC. E.g.

/mwəsdələsə/ M1 Al triangle, triangular, three sided. [The root is ə-1-ə "to be three."

/mwərəbbə/ M2 Al square, four-sided. [The root is r-b-]
"to be four."]

ميُنَدُودَات/ 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 ٍلَثُت

/shef/ M1 A1). E.g.

ٌدَلُثَ /sweis/ M1 one third

ٌدَلُثِ /xwma/ M1 one fifth

ٌدَلُثَ /rwba/ M1 A1 one fourth

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

ٌدَلُثُ /yansaniat/ F1 [np] humanity. [From ٌدَلُثُ /yansani/ A1
"human" from ٌدَلُثُ /yansan/ M1 "human being, person."]

ٌدَلُثُ /kayfia/ F1 quality. [From ٌدَلُثُ /kayfa/ 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.

ٌدَلُثُ /lysaniat/ F1 [np] linguistics. [From ٌدَلُثُ /lysani/ F1
"tongue, language."]

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

ٌدَلُثُ /yasat/ F1 [np] political science. [Cf. ٌدَلُثُ /yasat/
F1 "politics."]

17.306. Arabic Prepositions.

Some common Arabic prepositions are ٌدَلُثُ /myn/ "from," ٌدَلُثُ /ala/ "on, upon,
ٌدَلُثُ /on/ "from, about, concerning," ٌدَلُثُ /ly/ "to, for," ٌدَلُثُ /by/ "with, by,
ٌدَلُثُ /yla/ "to, towards," ٌدَلُثُ /fi/ "in," ٌدَلُثُ /hatta/ "until," ٌدَلُثُ /ma/ "with, etc.

Most of these are found only in Arabic phrases borrowed as complete units into Urdu. E.g.
/mwnsæqal ylaːh/ M/F1 [person] to whom [something] has been transferred. [ /ila/ and /ela/ become /yła/ and /ła/ before the various pronominal suffixes; in Classical Arabic this would be /ylaːby/ "to him," but in Urdu (as in the modern Arabic dialects) the final short vowel is dropped.]

/myn hāysylməjmə| Adv on the whole. [Lit. from the position of the whole.]

/nattəlymkən/ Adv so far as possible. [Lit. up to the possibility.]

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

/ī sal/ per year

/ī roz/ per day

/ī ghoːTa/ 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 /xwɔː/.

/xwɔː/ 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 /xwɔː/ + a following Arabic- or Persian-derived noun are grammatically adjectives. Formations possible from the vocabulary introduced thus far include:

/xɔːlaːq/ M1 morals, ethics /xwɔːxɔːlaːq/ A1 well-mannered, courteous

/ʃykr/ F1 thought, worry /xwɔːʃykr/ A1 well-thinking, having a healthy, positive approach

/hal/ M1 state, condition /xwɔːhal/ A1 prosperous

/myzaj/ M1 nature, disposition /xwɔːmyzaj/ A1 good-natured

/qysmət/ F1 fortune, destiny /xwɔːqysmət/ A1 having 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 na ho/, /xa/ may be translated as "no matter ..." E.g.

/yy cix, xa mōghi ho ya sasti, mōy zārur xāridūga/. / This thing, whether expensive or inexpensive, I will certainly purchase.

/xa ap mere sath calē, ya na calē, ys se koi farq nāhī paṛtā/. / Whether you go with me or do not go, it makes no difference. [Lit. ... from this no difference befalls.]

/xa ap jahaz se jaā 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 kyāi swr ne, mēra māpaśad pura ho gōya/. / Whether he did this task or somebody else, my objective has been attained.

/xa ap kāl aē ya ne aē, lekyn yy kytāb mwējē zārur yunī caḥē/. / Whether you come tomorrow or not [lit. or do not come], nevertheless [lit. but] I must certainly get this book.

/xa mw mere sath kytnī hi dwēmāni karē, lekyn mōy wn ke sath koi bwrāi nāhī karūga/. / 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 mwēkyl kyō no ho, mōy zārur karūga/. / 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.

/ww apas mē ḍhameša lōṛte jhagōṛte ṛohte hōy/. / They are always quarrelling [and] fighting together.

/ys qyam ke lōṛkō mē wThnā boṛThnā accha nāhf/. / 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 "]

103
/mây owr ysmyth sahab aksar ykhaTTe khte pite the. / Mr. Smith and I usually used to dine together. [Lit. used to eat -- drink. The whole concept is thus included.]

/mây wn ke hâ aksar ata jata rohta hâ. / I usually visit their place. [Lit. keep on coming -- going.]

/vw pRhne më masruf rohta hay, owr kysi se mylta mylata nkh. / 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 \( < S + /pRna/> \) 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," /jagnaa/ "to wake up," /jalna/ "to burn," and /pwaRnara/ "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.

/bacca kwte ko dekh kor cix wTha./ The child [suddenly] screamed on seeing the dog.

/mây pRaRwi5 ka kor swnte hi jag wTha. / The moment I heard the neighbours' noise, I woke up.

/vw kylas më acanak bol wTha. / He suddenly spoke up in class.

/myTTi ka tel Dalte hi, ag fawron jol 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 aksar swba savere jag wTha hay, / He generally gets up early in the morning. [i.e. suddenly wakes up. This also might be considered a conjunct verb: "wake-gets up."

/gaovale homë dekhte hi modod ke lie pwaRnara wThe./ The villagers cried out for help the moment they saw us. [Although /pwaRnara/ is "to call, cry out to" is a transitive verb, its subject is not marked by /ne/ in this formation.]

17.312. The Verb: the \( < S + /bayThna/> \) Construction.

Still another compound verb formation is the \( < S + /bayThna/> \) 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 \( < S + /bayThna/> \) 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 her ros meri dwkan par a bayTha hay./ He comes to my shop every
day. [He forces his presence upon me.]

dw$m$an ki fawj samajh bayThi thi, ky hem komzor h$y.$ 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 m$e y$olati kor bayTha./ He made a blunder in this affair.

/agor yyi hal raha, to vw ek dyn ys mwlik ka bad$x$ah ban bayThega./ 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 bayTha./ He woke right up on hearing my
voice.

/m$y to puri ko$yi$k kor bayTha, lekyn kam nol$ bona./ 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.

/yslam, xa yraq m$e ho, ya sou$ arub m$e, mysr m$e ho, ya $am m$e --
y$ ke bhnyadi $aqyd m$e ko$ faq nolh./ 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, /yslam/ 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. /yslam ke
bhnyadi $aqyd m$e/ "in the basic tenets of Islam"). The demonstrative /ys/ "this" is thus
inserted to complete the possessive phrase, and /yslam/ 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 awr pak$ yan m$e, y$lam ka jo tasavvwr h$y, ws ke mwtaoll$y
kwch formaic! / 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 zanane m$e ap payda hve, ws vaqt arub ki halat boht xahab thi./
In that age in which he was born, at that time the condition of Arabia
was very bad. [/ws vaqt/ refers to the /jys zanane m$e/ clause.]