

Gujarati, Step by Step, Root by Root

An etymology-driven curriculum, built one word at a time

Adhithya Rajasekaran

This edition compiled incrementally — new chapters added as they
are written.

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Preface

This book teaches Gujarati one word at a time, and it teaches each word by taking it apart. It is written for someone starting from zero — who may not read a single Gujarati letter — so the script is taught *inside the word lessons themselves*: each word introduces exactly the letters it needs, so you learn to read નમસ્તે *and* learn what it means in the same few minutes. (A reader who already reads Gujarati simply skims the “letters in this word” notes.)

Gujarati (*gujarātī*) is an **Indo-Aryan** language — a granddaughter of Sanskrit, like Hindi, Marathi, Punjabi, and Bengali — and the mother tongue of some sixty million people in Gujarat and across a famous global diaspora. It is the language of **Mahatma Gandhi**, who wrote his autobiography in it. Its script is Devanagari’s sister with one visible difference: it dropped the horizontal *top line*, so its letters float free — “the headless script.” Two threads run through the book: Gujarati’s Sanskrit inheritance (shared with Hindi), and the deep **Perso-Arabic** layer it took on as one of India’s great trading tongues (so “I’m well” is answered with the Persian *majā*, “relish”). Roots are traced to Sanskrit, to Persian/Arabic, and, where they reach, to the wider family that also gave English its words — every form supplied in full.

How to use this book

Every numbered section is one word, or one small phrase, and takes a few minutes — the length of a queue, an errand, or the walk to the bus. Read them in order the first time through: each section stands on the ones before it, and nothing is used before it has been taught. After that the book becomes reference, and you can open it anywhere.

Say the Gujarati out loud wherever you can. The prompts under *Your turn* are written to be spoken, and saying a word is most of what makes it stay. The questions under *Before you move on* carry their own answers in

brackets: cover them, answer from memory, then look.

Nothing here is gated behind the alphabet. Each lesson introduces exactly the letters and sounds its own word needs, so you are reading real words from the first page rather than drilling a chart. The whole script is gathered in a reference at the back of the book — somewhere to look things up when you are curious, never a chapter to sit through first.

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Chapter 1

Namaste, Piece by Piece

Modes:  voice (1)  pen (10)  Hands-free start: first 1 of 11 lessons.

By the end of this chapter: I can hear and say namaste, trace each Gujarati sign separately, and copy the whole greeting only after every sign is familiar.

Complete GU-W01-namaste-read: assemble, read, and copy નમસ્તે only after hearing its meaning and tracing every load-bearing sign in its own short lesson.

1.1 Namaste — first hear the greeting

Imagine meeting someone at the start of the day. First, only listen: *namaste*.

The exchange

Namaste works as a greeting when you meet someone. You can also hear it at a leave-taking. For this first pass, the sound and social job are enough: hear *na-ma-ste*, then answer with the same greeting.

The Gujarati spelling is deliberately not decoded here. The next ten tiny lessons will give your eye and hand one reusable piece at a time. Only after all six pieces of this word are familiar will the book ask you to read or copy it.

The word, taken apart — its roots and family

Namaste continues Sanskrit *namas*, “a bow,” plus *te*, “to you”: literally, “a bow to you.” Gujarati inherited the greeting through its Indo-Aryan history. You do not need to remember the two historical pieces yet; they are simply a memory hook for the greeting’s respectful shape.

Your turn

Say these aloud:

- “namaste”
- “namaste” once as a greeting and once as a leave-taking
- its literal memory hook (“a bow to you”)

Before you move on

What can you say when you meet someone? (***Namaste.***) What is its literal memory hook? (***A bow to you.***) Do you need to read its Gujarati spelling yet? (**No** — the script ramp starts next, one piece at a time.)

1.2 ૐ — the consonant ha

Say the greeting from the previous lesson once. Now let speech rest: today your hand meets only one reusable Gujarati consonant.

Script

Gujarati is written with an **abugida**, and that word is doing a lot of work. It is not an alphabet, where each letter is one sound. It is a system where **a consonant already carries a vowel**, and you only write a vowel when you want a different one.

Here is the first consonant:

ૐ

That is not *h*. It is **ha** — the consonant *h* with an **a** already inside it, the *a* of English *about*. Nobody wrote that vowel. It is there because a bare consonant in this script is understood to carry it, and this is called the **inherent vowel**.

Look at the shape while you say it. Notice what is **not** there: no line across the top. Gujarati is Devanagari’s sister and the two share most of their skeleton, but Devanagari hangs its letters from a horizontal bar and Gujarati has erased it. The letters float. That single missing line is how you tell the two scripts apart at a glance, and it is why Gujarati is sometimes called **the headless script**.

Writing — notice and trace one consonant

Keep **૬** visible. Finger-trace it once, slowly, then trace it once in the air. Say *ha* after your finger stops. Do not try to write the word for “yes” yet; its vowel sign comes next.

Before you move on

What vowel does a bare consonant carry? (**a** — the inherent vowel, unwritten.) And what is the one visible difference from Devanagari? (**No line across the top.**)
Source: Unicode Gujarati chart.

1.3 ા — the vowel sign that replaces the inherent a

Write the piece from the previous lesson before adding another.

Script

The inherent **a** is a default. To get a different vowel you **replace** it, and you replace it with a mark called a **mātrā**.

Here is the first one:

ા

On its own it is nothing — a vertical stroke you would never write alone. It only means anything **attached to a consonant**, where it swaps the inherent short *a* for a long **ā**, the *a* of English *father*.

Place it immediately to the right of the consonant you just learned:

હ + ા

Together they sound **hā**. Keep the pieces separated on this first pass so your hand learns the sign itself rather than copying a whole-word picture. A later spoken lesson will give that sound a conversational job.

Take the measure of that. You learned one consonant and one mark, and they made a syllable you can **read**. Nothing was memorised as a picture.

Writing — notice and trace one vowel sign

Keep ા visible beside હ. Finger-trace the vowel sign once, then point to where it attaches on the consonant. Say *hā*. You are not copying a whole word yet; today is only the second piece.

Before you move on

What does a mātrā do to the inherent vowel? (**Replaces** it.) What syllable do those two separate pieces make together? (**Hā**.)
Source: Unicode Gujarati chart.

1.4 અ — the SAME vowel standing alone

Write the piece from the previous lesson before adding another.

Script

Now a distinction that trips up every beginner in every Indic script, and it is worth meeting deliberately rather than by accident.

The mark you just learned only works **attached to a consonant**. So what do you write when a word **starts** with that vowel, with no consonant to hang it on?

You write a different character:

અ

That is ā as well — the same sound — but it is an **independent vowel**, a full letter that stands on its own at the start of a word.

These are two different characters, not two styles of one. They look related because they are, and a computer, a font and this book all treat them as completely separate. Confusing them is the commonest spelling error in the script.

So what decides which one you write is **position**, not sound:

- અ begins a word.
- ા rides on a consonant.

You already know a word that opens with the independent one — the word for *thanks* — and you will be able to read the whole of it shortly.

Your turn

- *Trace it:* keep અ visible and trace it once with a finger
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

Which of the two starts a word? (અ, the independent vowel.)
Which one attaches to a consonant? (ા, the mātrā.) And are they the same character? (**No** — two separate characters for one sound.)
Source: Unicode Gujarati chart.

1.5 ન — the consonant na

Write the piece from the previous lesson before adding another.

Script

ન

na, with the same inherent **a** inside it. The *n* of English *net*, then the vowel nobody wrote.

This is also the first written piece of the greeting you already know by ear. Keep the whole greeting hidden for now. One consonant is enough work for one tiny lesson.

If you later attach the long-aa sign, the sound becomes *nā*. That is the arithmetic of an abugida: consonants and vowel signs multiply, so a small number of pieces reaches a large number of syllables. Today you only trace bare ન.

Your turn

- *Trace it:* keep ऋ visible and trace it once with a finger
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

What does the bare consonant sound like on its own? (**Na**, with the inherent vowel.) What happens if a vowel sign is attached later? (It **replaces** that inherent vowel.)
Source: Unicode Gujarati chart.

1.6 ऋ — the consonant ma

Write the piece from the previous lesson before adding another.

Script

ऋ

ma. The *m* of English *met*, with the inherent **a** riding along.

Nothing new in the machinery this time — this is simply another consonant, and the rules you already have apply to it unchanged. Add the mātrā and you would get *mā*; leave it bare and it is *ma*.

That is worth saying plainly, because it is the payoff of learning the system rather than the words. **Every consonant from here behaves exactly like the two you already know.** There are no new rules coming for them, only new shapes.

Write it beside the two you have. Three letters, floating, no bar across the top.

Your turn

- *Trace it:* keep ऋ visible and trace it once with a finger
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

What vowel is inside ૐ when nothing is attached? (**a.**) And what would ૐ plus the mātrā you know sound like? (**mā.**)

Source: Unicode Gujarati chart.

1.7 ૐ — the consonant sa

Write the piece from the previous lesson before adding another.

Script

ૐ

sa. The *s* of English *sit*, plus the inherent vowel.

You are four consonants and one mātrā into this script, and every one of them has behaved the same way. Say the four aloud in the order you met them, each with its inherent vowel:

હ ના મ સા

ha, na, ma, sa. Four beats, four shapes, no bar across any of them.

Your turn

- *Trace it:* keep ૐ visible and trace it once with a finger
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

Say the four consonants you now hold, each with its inherent vowel. (**ha, na, ma, sa.**)

Source: Unicode Gujarati chart.

1.8 ઢ — the consonant ta

Write the piece from the previous lesson before adding another.

Script

ઢ

ta — and the consonant is not quite the English one.

English *t* is made with the tongue on the **ridge behind** the teeth. This one is **dental**: the tongue touches the **back of the upper teeth themselves**, further forward. It sounds softer to an English ear, and getting it right is one of the quickest ways to stop sounding foreign.

The script will make you care about this shortly, because it has a **second** *t* made even further back, and the two are different letters and different words. This is the forward one.

Your turn

- *Trace it*: keep ઢ visible and trace it once with a finger
- *Read it*: every piece this chapter has given you so far, in order

Before you move on

Where does the tongue go for ઢ? (Against the **back of the upper teeth** — dental, not on the ridge.) And is there another *t* in this script? (**Yes**, one made further back.)
Source: Unicode Gujarati chart.

1.9 ે — a mātrā that sits ABOVE the letter, not beside it

Write the piece from the previous lesson before adding another.

Script

A second vowel sign, and it introduces something the first one did not.

ે

This is **e**, the vowel of English *bed*. And unlike the mātrā you already know, which stands to the **right** of its consonant, this one sits **above** it:

ઢ + ે → ઢે

te. One beat, still — the mark changes the vowel, never the count.

Where a mātrā sits is not decoration. In this family of scripts a vowel sign can go to the right, to the left, above, below, or even on both sides at once, and the position is part of the character’s identity. A reader learns to look **around** a consonant, not just after it.

Your turn

- *Trace it:* keep ૐ visible and trace it once with a finger
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

Where does this mātrā sit? (**Above** the consonant.) Does it add a beat? (**No** — it replaces the vowel, it does not add one.)
Source: Unicode Gujarati chart.

1.10 ૐ — the mark that DELETES the inherent vowel, and glues two consonants together

Write the piece from the previous lesson before adding another.

Script

One piece of machinery left, and it is the one that makes the script’s hardest shapes make sense.

The inherent vowel is a nuisance when you do not want it. If a word has two consonants pressed together with no vowel between them, writing them plainly would insert an *a* that is not there.

So there is a mark that **removes** it:

ૐ

This is the **virama**. Attached under a consonant, it says: *no vowel here*.

And then something happens that no European alphabet does. A consonant stripped of its vowel does not usually sit there bare — it **fuses** with the consonant after it into a single joined shape called a **conjunct**:

ર + ૐ + ઢ → ર્ઢ

sta, one cluster. You can still see both letters in it if you look, and that is the trick to reading conjuncts: they are not new characters to memorise, they are two you already know, joined.

Your turn

- *Trace it:* keep ્ visible and trace it once with a finger
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

What does the virama do? (**Removes the inherent vowel.**) And what usually happens to a consonant that loses its vowel? (It **joins** the next one into a conjunct.)
Source: Unicode Gujarati chart.

1.11 નમસ્તે — five pieces, all of them already yours

Write the piece from the previous lesson before adding another.

Script

Everything in this word is something you can already write. Nothing new is introduced here at all.

ન + મ + સ + ્ + ત + ે → નમસ્તે

Read it the way you built it:

- ન — *na*, inherent vowel
- મ — *ma*, inherent vowel
- સ્ત — the conjunct: *sa* with its vowel removed, fused to *ta*
- ે — the mātrā above, making that last piece *te*

na-ma-ste. The greeting you learned in your first lesson, now decoded rather than recalled.

The greeting itself takes **four consonants, one vowel sign, and one virama**. The extra consonant and long-vowel pieces you traced on the way

will pay off in the next few spoken words. Every consonant you meet from here follows the same inherent-vowel rule, so the next word costs new shapes but not a new system.

The script has around forty more letters. It does not have any more **systems**.

Your turn

- *Copy*: keep નમસ્તે visible and copy it once, piece by piece
- *Read it*: every piece this chapter has given you so far, in order

Before you move on

How many new pieces were in this lesson? (**None**.) What is રત made of? (સ with its vowel removed, joined to ત.) And what does the mark above the last letter do? (Makes it *te* instead of *ta*.)
Source: Unicode Gujarati chart.

Chapter 2

Courtesy and Responses

Modes: 👁 eyes (4) ✍ pen (11) ⇄ Hands-free start: none of the 15 lessons.

By the end of this chapter: I can thank someone, take my leave, answer yes or no, say that something is good, write રા from a heard cue, and retrieve the seven pieces needed to read રાખીર.

Complete GU-C01-practice, choose an appropriate courtesy or response, retrieve રા from sound, and write the seven pieces needed to read રાખીર with no visible model.

2.1 ર — one new shape, ra

Say the inherent-vowel rule once: a bare Gujarati consonant carries short *a*. Keep that rule; add only one shape.

Script — meet the shape

Keep ર visible. It is **ra**: *r* plus the inherent *a*. Begin at the upper left, circle clockwise around the rounded upper body, continue through the small middle loop, and descend into the lower-right tail without lifting.

Writing — notice and trace

Finger-trace ર once. Then trace it once in the air. Say *ra* only after the motion stops.

Writing — copy with the model

Keep ૨ visible and copy it once. Compare only three landmarks: rounded top, small middle loop, descending tail. If one differs, repair that part.

Writing — recall after hiding

Cover the model. Write *ra* once from memory, then uncover ૨ and check the three landmarks. Stop after one honest repair.

Before you move on

What vowel comes free with ૨? (**Short a.**) Name the three landmarks without writing again. (**Rounded top, small loop, descending tail.**)

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

2.2 ઈ — one continuous shape, da

Without looking back, write ૨ once. Check it, then set it aside.

Script — meet the shape

Keep ઈ visible. It is **da**. Begin at the upper right, circle the rounded upper body into the narrow middle turn, then continue without lifting around the broad lower body and rise into the compact right terminal.

Writing — notice and trace

Finger-trace ઈ once, then air-trace it once. One continuous run; no lift.

Writing — copy with the model

Copy visible ઈ once. Check upper round, narrow turn, broad lower round. Repair only the landmark that differs.

Writing — recall after hiding

Hide the model and write *da* once. Uncover ઈ, compare, and stop after one repair.

Before you move on

How many pen lifts? (**None.**) What vowel is already present? (**a.**)
Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

2.3 ડ — rounded body, separate spine, va

Write ડ once from memory. Then look at the new model only.

Script — meet the shape

Keep ડ visible. It is **va**. Begin at the upper right, circle counterclockwise around the broad rounded left body, and return into the right shoulder. Lift once. Descend the tall right spine and turn through its lower foot.

Writing — notice and trace

Finger-trace the rounded body, lift, then trace the spine. Air-trace the same two runs.

Writing — copy with the model

Copy visible ડ once. Check body, shoulder, spine; do not add a third run.

Writing — recall after hiding

Hide ડ. Write *va* once, uncover the model, and make at most one repair.

Before you move on

Where is the lift? (**Between the rounded body and right spine.**)
Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

2.4 ડ — upper turn, lower body, separate spine, ya

Write ડ once from memory. Name its two runs, then move on.

Script — meet the shape

Keep ય visible. It is **ya**. Begin at the upper left, circle through the rounded upper turn, and sweep around the broad lower body into the long right shoulder. Lift once; descend the tall right spine and turn through its lower foot.

Writing — notice and trace

Trace the body once with a finger, lift, then trace the spine. Repeat once in the air.

Writing — copy with the model

Copy visible ય once. Check upper turn, lower body, shoulder, spine.

Writing — recall after hiding

Hide the model. Write *ya* once, compare with ય, and make one repair at most.

Before you move on

Which part is separate? (**The tall right spine.**)

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

2.5 ળ — broad loop, inner turn, separate spine, bha

Write ળ once from memory. Check only its separate right spine.

Script — meet the shape

Keep ળ visible. It is **bha**, one consonant sound with the inherent *a*. Begin at the lower left, circle clockwise around the broad loop, wind through the compact inner turn, and exit across the long right shoulder. Lift once; descend the tall right spine and turn through its lower foot.

Writing — notice and trace

Finger-trace the loop-and-shoulder run once, lift, then trace the spine. Air-trace once.

Writing — copy with the model

Copy visible ળ once. Check broad loop, compact inner turn, shoulder, spine.

Writing — recall after hiding

Hide ળ. Write *bha* once, uncover it, and repair one landmark if needed.

Before you move on

Say the sound slowly. (**bha.**) How many pen-down runs? (**Two.**)
Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

2.6 ળ — high entry, broad lower body, separate spine, dha

Write ળ once. Point to its compact inner turn, then stop reviewing.

Script — meet the shape

Keep ળ visible. It is **dha**. Begin at the high left entry, descend through the upper turn and narrow middle, then sweep around the broad lower body into the right shoulder. Lift once; descend the tall right spine and turn through its foot.

Writing — notice and trace

Finger-trace those two runs once. Air-trace them once, keeping the lift in place.

Writing — copy with the model

Copy visible ળ once. Check high entry, narrow middle, broad lower body, spine.

Writing — recall after hiding

Hide the model. Write *dha* once, uncover ઢ, and make one repair at most.

Before you move on

What narrows between the upper and lower bodies? (**The middle turn.**)

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

2.7 ઁ — a small below-consonant sign, -r̥

Point to ઢ, then ઢ. Say *bha*, then *dha*. Do not copy either.

Script — meet the shape

Keep ઁ visible. This is not a free-standing letter. It is a small vowel sign placed **below a consonant**, mainly in Sanskrit loans, and it gives vocalic *r̥*. Keep ઢ visible: the new information is only the small sign below ઢ.

Writing — notice and trace

Finger-trace the visible ઁ once. No stroke-order claim is being added here; copy the printed model's small below-consonant shape.

Writing — copy with the model

Keep ઢ visible. Copy only ઁ beneath it once, making ઢ. Point to the base, then the sign, and say *bhr̥*.

Writing — recall after hiding

Hide only the sign while ઢ remains visible. Add it once, then compare with ઢ.

Before you move on

Is ઁ independent? (**No; it attaches below a consonant.**) Where will it appear next? (**Only in the old root bhr̥.**)

Source: Unicode Gujarati chart.

2.8 અભાર (ābhār) — “thank you,” an obligation gladly owed

Gujarati’s everyday “thank you” — and it comes from the idea of being *indebted*.

The letters in this word

અ (the independent long $\bar{a}$, for a word-initial vowel) + ભ (bhā) + ર (r) → અભાર (ābhār). Note again: no top line.

The word, taken apart — its roots and family

અભાર (ābhār, “thanks, gratitude”) is from Sanskrit અભાર (ābhāra, “a burden, an obligation”), from અ- (ā-, “toward”) + the root ભ (bhṛ, “to bear, carry”). To thank someone is to acknowledge you now *bear an obligation* to them — the same idea as English **oblige** (Latin *ob-* + *ligāre* “to bind”) and Portuguese *obrigado*. That root *bhṛ* is Proto-Indo-European ***b^her-**, the ancestor of English **bear** (to carry) and Latin *ferre*. (The more Sanskritic ધન્યવાદ *dhanyavād* is also used, but *ābhār* is the warm, everyday Gujarati word.)

Your turn

Say these aloud:

- “ābhār”
- what it literally acknowledges (an obligation “borne”)
- the English cousin of its root *bhṛ* (**bear**, “to carry”)

Script retrieval

Hide the earlier models. Write ર once, then write the unattached practice model ૃ once. Compare, repair only one mark if needed, and stop.

Before you move on

What does *ābhār* literally mean, and what English word shares its root? (“An obligation borne”; **bear** — from PIE ***b^her-**, “to carry.”)

2.9 અવજો (āvjo) — “goodbye” (come again)

The everyday Gujarati goodbye — and, like the goodbyes across all of India, it is really an invitation to return.

The letters in this word

અ (independent $\bar{a}$) + વ (va) + જો (jo) → અવજો (āvjo).

The word, taken apart — its roots and family

અવજો (āvjo) is the polite imperative of $\bar{a}vvũ$, “to come” — literally “[please] come [again].” A Gujarati never signs off by saying “I’m leaving”; the parting word is *come*. It is the same “promise of return” that runs through the whole subcontinent — Tamil *pōy varugirēn* (“I’ll go and come back”), Bengali *āshi* (“I’ll come”), Hindi *phir milenge* (“we’ll meet again”) — here made into a single warm word built on the verb *to come*. (To one person, familiarly: અવજે *āvje*.)

Your turn

Say these aloud:

- “āvjo”
- what it literally means (“[please] come [again]”)
- the verb it’s built on ($\bar{a}vvũ$, “to come”)

Script retrieval

Without looking back, write ૐ, then ૑, one time each. Compare them with the earlier models. Repair one shape if needed; do not start a row.

Before you move on

What does the Gujarati goodbye literally say, and what verb is it from? (“Come [again]”; $\bar{a}vvũ$, “to come” — never “I’m leaving.”)

2.10 ૐ / ૑ (hā / nā) — “yes” and “no”

Two tiny words no conversation survives without — and one is a cousin of English.

The letters in this word

ૐ (hā) = ૐ (ha) + the long-ā sign. ૑ (nā) = ૑ (na) + the long-ā sign.

The word, taken apart — its roots and family

ૐ (hā, “yes”) and ૑ (nā, “no”). The “no” rides the ancient negative **na-** — the very same Proto-Indo-European ***ne** behind English **no**, **not**, **none**, Latin *nōn*, Hindi *nahīnī*, and Bengali *nā*. Of all the words in this book, this “no” reaches furthest unchanged: one syllable spoken, in some form, from Iceland to Gujarat for five thousand years.

Your turn

Say these aloud:

- “hā” (yes) and “nā” (no)
- the shared ancestor of *nā* and English *no* (PIE **ne*)

Script retrieval

Hide the earlier models. Write ૐ, then ૑, one time each. Compare the two shapes and repair only the one that needs it.

Before you move on

What ancient root links Gujarati *nā* to English *no*? (Proto-Indo-European **ne*, “not.”)

2.11 ૐ — one supported copy

Point to the consonant ૐ, then the attached vowel sign ૑. Say the whole known word: ૐ, *hā*, “yes.” Keep the model visible.

Writing — guided copy

Copy 𐤔𐤌 once. You may look back after each piece: first 𐤔, then 𐤌. Touch both pieces in your copy and read *hā*.

Script retrieval — one older consonant

Now hide the earlier model for 𐤔 and write it once. Compare and make at most one repair.

Before you move on

Compare only the two pieces and their order. Repair one piece if needed, then stop. The model stays visible today.

2.12 𐤔𐤌 — look, hide, write, compare

Look at 𐤔𐤌 for five seconds. Point first to 𐤔, then to 𐤌. Do not copy it yet.

Writing — delayed copy

1. cover 𐤔𐤌
2. wait five seconds
3. write it once from memory
4. uncover the model and compare the two pieces

If one piece differs, circle it and repair only that place. Repair is part of the exercise, not a failure.

Script retrieval — one older vowel sign

Hide the earlier model for ֿ. Write the small below-consonant sign once, compare it, and stop after one repair.

Before you move on

Read your repaired word as *hā*. Stop after one memory attempt.

2.13 One heard answer — write what you know

Cover the answer lower on this page. You will hear one familiar answer. No new Gujarati is hiding in this lesson.

Writing — short dictation

Hear: *hā* — “yes”

Write the Gujarati word from sound alone. Now uncover and compare: હા. Check હ first and attached ા second. Repair one place if needed.

Before you move on

Writing from sound completes this tiny runway. It is not a mock assessment; later lessons must grow from one known word to forms, messages, and timed tasks.

2.14 સારું (sārū) — “good,” “okay”

The all-purpose “good / fine / okay / alright” — and your first taste of Gujarati’s three genders.

The letters in this word

સ (sā) + રું (rū, with the nasal *anusvāra* on the *u*) → સારું (sārū).

The word, taken apart — its roots and family

સારું (sārū, “good, fine, okay”) is from Sanskrit સાર (sāra, “essence, substance, the best part”) — the same *sāra* behind Bengali’s *sāramilla* (“no matter”). As “okay/agreed” it oils every Gujarati conversation, the way English uses “alright.”

Grammar Lens: three genders, on the adjective

Listen to that ending, -ū. Gujarati, like Marathi, keeps **three** genders from Sanskrit — masculine, feminine, **and neuter** — where Hindi and Punjabi kept only two. An adjective agrees with its noun in all three, and the ending is what changes:

- *sāro* — masculine

- *sārī* — feminine
- *sārũ* — **neuter**

Three endings by ear only, for now: the signs that write *-o* and *-ī* arrive in the next chapter, and the three spellings come back once you can read them. Standing alone as “okay,” it takes the neuter *sārũ*. You will meet this three-way agreement on every adjective and possessive.

Your turn

Say these aloud:

- “sārũ” — good / okay
- the three genders — *sāro* (m.) / *sārī* (f.) / *sārũ* (n.)
- the Sanskrit root (*sāra*, “essence”)

Before you move on

What does *sārũ* mean, and what does its *-ũ* ending tell you? (“Good / okay”; it is the **neuter** — Gujarati keeps three genders.)

2.15 Chapter 2 — Courtesy and responses

No new words. The five greetings, mixed and recombined.

How to answer — rapid recall

Say these aloud:

- hello / goodbye — *namaste*
- thank you — *ābhār*
- yes and no — *hā* / *nā*
- good / okay — *sārũ*
- the “come again” goodbye — *āvjo*

Script — the script and the language

Say these aloud:

- the one visible thing that sets Gujarati apart from Devanagari (no top line)
- how many genders Gujarati keeps (three — *sāro/sārī/sārū*)

Writing — three gentle retrievals

Cover every written answer. Hear *hā*, “yes,” once in your mind and write it from memory. Then uncover ૨ and check the two pieces: ૨, then attached

૩. One repair is allowed.

Four consonants.

Hide the models. Write ૨ ૩ ૪ ૫, once each and in that order. Uncover the models and compare one shape at a time. Make no more than one repair per shape.

Two consonants and one sign.

Keep the models hidden. Write ૬, then ૭. Finally write ૬ again and attach ૮ below it to make ૬૮. Compare, repair, and stop.

What you’ve built — roots you now carry

- *namaste* = *namas* “a bow” + *te* “to you”
- *ābhār* ← *ā* + *bhṛ* “to bear” → an obligation borne (cousin of English *bear*)
- *nā* (“no”) ← PIE **ne* → English *no/not/none*
- *āvjo* (“goodbye”) = “come [again],” from *āvṛ* “to come”

Before you move on

Someone thanks you and turns to leave. Answer their thanks and send them off the Gujarati way. (*Sārū* — and *āvjo*, “come again.”)

Chapter 3

Nine Doorway Forms

Modes: ✍ pen (10) ⇄ Hands-free start: none of the 10 lessons.

By the end of this chapter: I can read and write nine Gujarati forms needed by the next conversations: જ, ે, ં, ે, ૃ, ળ, ળ, and ળ.

With every model covered, identify the nine doorway forms and write them from spoken sound or role cues, earning separate reading and writing scores.

3.1 જ — the consonant ja

Without looking back, say the leave-taking word aavjo once. Today you meet the letter at its centre.

Script — meet one form

Keep જ visible. It is the consonant ja, pronounced *ja*. Begin near the upper left and circle the small upper-left loop. Continue diagonally through the crossing body, circle the lower-right loop, and sweep into the long upper-right exit without lifting.

Writing — notice and trace

Finger-trace જ once, then air-trace it once. Notice two loops joined through a crossing; no pen lift.

Writing — copy with the model

Copy visible જ once. Compare only the landmark named above and repair it once if needed.

Writing — recall after hiding

Hide the model and write જા once. Uncover જ, compare, and stop after one repair.

Before you move on

Name the form, its position or main landmark, and its pen-lift count.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

3.2 ં — the attached vowel sign o

Hide the model from the previous lesson and write જા once. Check only its two loops.

Script — meet one form

Keep ં visible. It is the attached vowel sign o, pronounced -o. This is the vowel sign o: the long-aa bar on the right plus a short mark above. It attaches to a consonant and replaces that consonant's inherent a.

Writing — notice and trace

Finger-trace ં once, then air-trace it once. Notice right-side bar plus high mark; one attached right bar and one high mark.

Writing — copy with the model

Copy visible ં once. Compare only the landmark named above and repair it once if needed.

Writing — recall after hiding

Hide the model and write -o once. Uncover ં, compare, and stop after one repair.

Before you move on

Name the form, its position or main landmark, and its pen-lift count.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

3.3 ં — the nasal mark anusvara

Write the attached o sign once from memory. Check the right bar, then the mark above.

Script — meet one form

Keep ં visible. It is the nasal mark anusvara, pronounced *ṃ*. This is anusvāra, a single dot above the syllable. It marks nasal sound; it is small, but its position above the writing line is part of the spelling.

Writing — notice and trace

Finger-trace ં once, then air-trace it once. Notice a single high dot; one dot placed above.

Writing — copy with the model

Copy visible ં once. Compare only the landmark named above and repair it once if needed.

Writing — recall after hiding

Hide the model and write *ṃ* once. Uncover ં, compare, and stop after one repair.

Before you move on

Name the form, its position or main landmark, and its pen-lift count.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

3.4 ા — the attached long-i vowel sign

Place the nasal dot once from memory. Keep it above the writing line.

Script — meet one form

Keep ા visible. It is the attached long-i vowel sign, pronounced *-ī*. This is the long-ī vowel sign. It attaches to the right of a consonant as an upright curl with a trailing tail, replacing the inherent a with long ī.

Writing — notice and trace

Finger-trace ા once, then air-trace it once. Notice right-side curl with a tail; one attached curl and tail.

Writing — copy with the model

Copy visible ા once. Compare only the landmark named above and repair it once if needed.

Writing — recall after hiding

Hide the model and write *-ī* once. Uncover ા, compare, and stop after one repair.

Before you move on

Name the form, its position or main landmark, and its pen-lift count.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

3.5 ૃ — the attached short-u vowel sign

Write the long-ī sign once from memory. Check that its curl sits to the right.

Script — meet one form

Keep ૃ visible. It is the attached short-u vowel sign, pronounced *-u*. This is the short-u vowel sign. It hangs below its consonant as a small hook. The position below, not beside or above, identifies the mark.

Writing — notice and trace

Finger-trace ૃ once, then air-trace it once. Notice a below-letter hook; one small hook below.

Writing — copy with the model

Copy visible ૃ once. Compare only the landmark named above and repair it once if needed.

Writing — recall after hiding

Hide the model and write *-u* once. Uncover ૃ, compare, and stop after one repair.

Before you move on

Name the form, its position or main landmark, and its pen-lift count.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

3.6 ૄ — the consonant chha

Write the below-letter u hook once from memory. Keep it compact.

Script — meet one form

Keep **૭** visible. It is the consonant *chha*, pronounced *chha*. Begin near the upper left and circle the upper-left lobe. Continue through the middle and around the broad lower body, then climb the outer right curve and circle the upper-right lobe without lifting.

Writing — notice and trace

Finger-trace **૭** once, then air-trace it once. Notice two high lobes around a broad lower body; no pen lift.

Writing — copy with the model

Copy visible **૭** once. Compare only the landmark named above and repair it once if needed.

Writing — recall after hiding

Hide the model and write *chha* once. Uncover **૭**, compare, and stop after one repair.

Before you move on

Name the form, its position or main landmark, and its pen-lift count.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

3.7 ૐ — the consonant ka

Write *chha* once from memory. Check the two upper lobes before looking back.

Script — meet one form

Keep **ૐ** visible. It is the consonant *ka*, pronounced *ka*. Begin at the upper right, circle the upper loop, and continue diagonally through the rounded lower body. Lift once; sweep the separate diagonal cross-stroke from lower left to upper right.

Writing — notice and trace

Finger-trace **ઙ** once, then air-trace it once. Notice looped body plus a separate rising cross-stroke; one pen lift.

Writing — copy with the model

Copy visible **ઙ** once. Compare only the landmark named above and repair it once if needed.

Writing — recall after hiding

Hide the model and write *ka* once. Uncover **ઙ**, compare, and stop after one repair.

Before you move on

Name the form, its position or main landmark, and its pen-lift count.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

3.8 ળ — the retroflex consonant nna

Write *ka* once from memory: body first, then the separate rising cross-stroke.

Script — meet one form

Keep **ળ** visible. It is the retroflex consonant *nna*, pronounced *ṇa*. Descend the left spine and sweep through its hooked lower tail. Lift and circle the separate middle bowl. Lift again, descend the tall right spine, and turn through its lower foot.

Writing — notice and trace

Finger-trace **ળ** once, then air-trace it once. Notice left hook, middle bowl, right spine; two pen lifts.

Writing — copy with the model

Copy visible શ once. Compare only the landmark named above and repair it once if needed.

Writing — recall after hiding

Hide the model and write ના once. Uncover શ, compare, and stop after one repair.

Before you move on

Name the form, its position or main landmark, and its pen-lift count.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

3.9 શ — the consonant sha

Write retroflex nna once from memory. Check the left hook, middle bowl, and right spine.

Script — meet one form

Keep શ visible. It is the consonant sha, pronounced *sha*. Begin at the upper right, circle the small upper loop, and continue through the broad lower body into its tail. Lift once; descend the tall right spine and turn through its lower foot.

Writing — notice and trace

Finger-trace શ once, then air-trace it once. Notice small upper loop, broad body, separate right spine; one pen lift.

Writing — copy with the model

Copy visible શ once. Compare only the landmark named above and repair it once if needed.

Writing — recall after hiding

Hide the model and write *sha* once. Uncover શ, compare, and stop after one repair.

Your turn

Cover every model above with a card.

Reading and writing each need 8/9. Keep the two scores separate; neither compensates for the other.

Before you move on

Name the form, its position or main landmark, and its pen-lift count.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

3.10 શ — ળ — ર્ણ: the last three return

Keep the three cards visible. Point to શ, ળ, and ર્ણ as you say *ka*, retroflex *nna*, and *sha*. Notice only one contrast at a time: open bowl, hooked bowl, then looped body.

Your turn

Read the row once from left to right. A correct shape name earns the reading point; a written answer cannot replace it.

Writing — from sound

Cover the row. Write *ka*, retroflex *nna*, and *sha* from the three spoken cues. Check reading and writing separately; stop after one focused repair.

Before you move on

Which form has the small upper loop? Write it once. (ર્ણ.)

Chapter 4

Four Forms Before Your Name

Modes: ✍ pen (5) ⇄ Hands-free start: none of the 5 lessons.

By the end of this chapter: I can read and write four Gujarati forms before they appear in the first name exchange: ળ, ળ, ળ, and ળ.

With every model covered, read ળ, ળ, ળ, and ળ and write each one from a spoken sound or role cue, keeping reading and writing scores separate.

4.1 ળ — one new shape, retroflex lla

Write retroflex *nnā* once from memory. Keep the tongue-curl idea, but put the old shape away: today it receives a different sound and form.

Script — meet one form

Keep ળ visible. It is retroflex *lla*: the tongue curls back for the *l* sound. Begin at the upper left and circle the broad left bowl. Continue upward through the narrow middle turn, cross the high right arch, and descend the tall spine into its lower foot without lifting.

Writing — notice and trace

Finger-trace ળ once, then air-trace it once. Notice broad bowl, narrow turn, high arch, tall spine; no pen lift.

Writing — copy with the model

Copy visible **ઞ** once. Compare only the broad bowl and tall spine; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write retroflex *lla* once. Uncover **ઞ**, compare, and stop after one repair.

Before you move on

Name the sound, the two main landmarks, and the pen-lift count.
Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

4.2 ળ — the consonant tha

Write retroflex *lla* once from memory. Check only its broad bowl and tall spine.

Script — meet one form

Keep **ળ** visible. It is *tha*: say *ta* with a clear puff of air. Begin at the right of the small upper loop, circle it, descend through the middle, and sweep around the broad lower body into the right shoulder. Lift once; descend the tall right spine and turn through its lower foot.

Writing — notice and trace

Finger-trace **ળ** once, then air-trace it once. Notice small upper loop, broad lower body, separate right spine; one pen lift.

Writing — copy with the model

Copy visible **ળ** once. Compare only the upper loop and separate spine; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write *tha* once. Uncover ટ, compare, and stop after one repair.

Before you move on

Say *tha* with its puff, then name the pen-lift count.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

4.3 ટ — short a standing alone

Write *tha* once from memory. Then say the vowel already carried by a bare Gujarati consonant: short *a*.

Script — meet one form

Keep ટ visible. It is independent short *a*, used when the vowel begins a syllable without a consonant. Sweep clockwise around the open left curve, continue through the lower body, rise into the middle shoulder, and finish the small right arch. Lift once; descend the separate right stem into its foot.

Writing — notice and trace

Finger-trace ટ once, then air-trace it once. Notice open left curve, middle shoulder, small arch, separate right stem; one pen lift.

Writing — copy with the model

Copy visible ટ once. Compare only the open curve and separate stem; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write independent short *a* once. Uncover ટ, compare, and stop after one repair.

Before you move on

When does short *a* need અ instead of arriving free on a consonant?
(**When it stands without a consonant.**)

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

4.4 િ — short *i* sits before, sounds after

Point to અ and શ. Say independent short *a*, then *sha*. Do not combine them; today one small sign changes only the vowel on શ.

Script — meet one form

Keep િ visible. It is the attached short-*i* sign. It is written to the left of its consonant even though *i* is pronounced after that consonant. With શ, it makes શિ, *shi*. Start with the upright stem and finish through the curl that reaches toward the consonant.

Writing — notice and trace

Finger-trace િ once, then air-trace it once. Notice the sign's left-side place in શિ. Say *shi* only after the whole form is visible.

Writing — copy with the model

Copy visible શિ once. Circle only the short-*i* sign and check that it sits to the left of શ; repair its placement once if needed.

Writing — recall after hiding

Hide the model. Add short *i* to શ and write *shi*. Uncover શિ, compare, and stop after one repair.

Before you move on

Is િ seen before or after its consonant? (**Before.**) Is it pronounced before or after? (**After.**)

Source: Unicode Gujarati chart; placement and example follow `data/scripts/gujarati.json`.

4.5 ૐ — ૑ — ૒ — ૓: four forms return

Keep the four cards visible. Point as you say retroflex *lla*, aspirated *tha*, independent short *a*, and attached short *i*. For ૓, also say: seen before, heard after.

Your turn

Read the row once from left to right. Give ૓ its role as an attached sign, not as an independent letter. Record a reading score out of four.

Writing — from sound or role

Cover every model. Write the four cues in order. Record a separate writing score out of four; a reading point cannot replace a written form. Aim for 4/4 in each column, with one focused repair allowed.

Before you move on

Write the only attached sign in the row, then say its placement rule.

Chapter 5

Four More Forms Before Your Name

Modes: ✍ pen (5) ⇄ Hands-free start: none of the 5 lessons.

By the end of this chapter: I can read and write four more Gujarati consonants before they appear in the first name exchange: **ળ**, **૫**, **૫**, and **ળ**.

*With every model covered, read **ળ**, **૫**, **૫**, and **ળ** and write each one from a spoken sound cue, keeping reading and writing scores separate.*

5.1 ળ — the consonant la

Write retroflex ળ once from memory. Say *lla*, then put it away. The new letter is the ordinary *l* sound.

Script — meet one form

Keep ળ visible. It is *la*. Circle counterclockwise around the broad rounded left body. Lift once and sweep the separate middle shoulder from left to right. Lift again; descend the tall right spine and turn through its lower foot.

Writing — notice and trace

Finger-trace ળ once, then air-trace it once. Notice rounded body, separate shoulder, separate spine; two pen lifts.

Writing — copy with the model

Copy visible **૧** once. Compare only the rounded body and separate shoulder; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write *la* once. Uncover **૧**, compare, and stop after one repair.

Before you move on

Point to ordinary *la* in **૧ ૨**. Then point to retroflex *lla*.
Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

5.2 ્ — the consonant pa

Write *la* once from memory. Check its rounded body; the next form begins with a high hook instead.

Script — meet one form

Keep **્** visible. It is *pa*. Begin at the high left hook, curl over it, descend the left stem, and sweep around the broad lower body into the right shoulder. Lift once; descend the tall right spine into its lower foot.

Writing — notice and trace

Finger-trace **્** once, then air-trace it once. Notice high left hook, broad lower body, separate right spine; one pen lift.

Writing — copy with the model

Copy visible **્** once. Compare only the high hook and lower body; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write *pa* once. Uncover **્**, compare, and stop after one repair.

Before you move on

Name the first landmark and the pen-lift count.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

5.3 ચ — the consonant cha

Point to છ and say aspirated *chha* with its puff. The new ચ is the shorter, unaspirated *cha*: no extra puff.

Script — meet one form

Keep ચ visible. It is *cha*. Circle the upper bowl, turn through the small middle loop, and continue around the broad lower body. Lift once; descend the separate right spine and turn through its lower foot.

Writing — notice and trace

Finger-trace ચ once, then air-trace it once. Notice upper bowl, small middle loop, broad lower body, separate spine; one pen lift.

Writing — copy with the model

Copy visible ચ once. Compare only the upper bowl and middle loop; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write unaspirated *cha* once. Uncover ચ, compare, and stop after one repair.

Before you move on

Read ચ છ aloud, keeping the second sound's puff.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

5.4 ು — the consonant ba

Write *cha* once from memory. Check its small middle loop, then put that model away.

Script — meet one form

Keep ು visible. It is *ba*. Circle clockwise around the rounded left body, wind through the compact inner turn, and exit across the right shoulder. Lift once; descend the tall right spine and turn through its lower foot.

Writing — notice and trace

Finger-trace ು once, then air-trace it once. Notice rounded outer body, compact inner turn, separate right spine; one pen lift.

Writing — copy with the model

Copy visible ು once. Compare only the outer body and inner turn; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write *ba* once. Uncover ು, compare, and stop after one repair.

Before you move on

Name the inner landmark and the pen-lift count.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

5.5 ು — ು — ು — ು: four more forms return

Keep the four cards visible. Point as you say *la*, *pa*, unaspirated *cha*, and *ba*. Notice one landmark at a time: rounded body, high hook, middle loop, compact inner turn.

Your turn

Read the row once from left to right. Record a reading score out of four.

Writing — from sound

Cover every model. Write *la*, *pa*, unaspirated *cha*, and *ba* from the four spoken cues. Record a separate writing score out of four. Aim for **4/4** in each column, with one focused repair allowed.

Your turn

Read **ᠰ ᠢᠯ ᠰ** once. Cover the row, then write *ka*, retroflex *nna*, and *sha* from sound. Keep these older scores separate from the four-form chapter payoff; one repair is enough.

Before you move on

Read **ᠬ ᠬ** and **ᠨ ᠬ** aloud. Keep ordinary/retroflex *l* and unaspirated/aspirated *ch* separate.

Chapter 6

Four Final Forms Before the Verbs

Modes: ✍ pen (5) ⇄ Hands-free start: none of the 5 lessons.

By the end of this chapter: I can read and write ㄱ, ㄴ, ㄷ, and ㄹ before the later verb and number lessons use them.

With every model covered, read ㄱ, ㄴ, ㄷ, and ㄹ and write each one from a spoken sound or role cue, keeping reading and writing scores separate.

6.1 ㄱ — the consonant ga

Write ㄱ once from memory. Put it away after one comparison.
Today adds one new sound and one new shape: *ga*.

Script — meet one form

Keep ㄱ visible. Circle the rounded left body to the lower left. Lift once, descend the separate right spine, and turn through its lower foot.

Writing — notice and trace

Finger-trace ㄱ once, then air-trace it once. Notice rounded body, separate right spine, lower foot; one pen lift.

Writing — copy with the model

Copy visible ㄱ once. Compare only the body and spine; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write *ga* once. Uncover ગ, compare, and stop after one repair.

Before you move on

Name the sound, the two main landmarks, and the pen-lift count.
Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

6.2 એ — independent e

Read ગ once, then write independent એ once from memory. Say “standing alone,” then put both away. The next independent vowel has its own whole-letter form.

Script — meet one form

Keep એ visible. Circle the left bowl and continue through the lower body and small right arch. Lift once for the full-height right stem and foot. Lift again and sweep the high arc from left to right.

Writing — notice and trace

Finger-trace એ once, then air-trace it once. Notice joined body, separate stem, high arc; two pen lifts.

Writing — copy with the model

Copy visible એ once. Compare only the separate stem and high arc; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write independent *e* once. Uncover એ, compare, and stop after one repair.

Before you move on

Say why this is a whole vowel letter rather than a mark attached to a consonant.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

6.3 ૐ — the consonant kha

Write unaspirated ૐ once. Say *ka*. Add a clear puff of air aloud for *kha*, then put the old shape away.

Script — meet one form

Keep ૐ visible. Descend through the joined left lobe and curl right through the middle. Lift once, descend the separate right spine, and turn through its lower foot.

Writing — notice and trace

Finger-trace ૐ once, then air-trace it once. Notice left lobe, inner curl, separate spine; one pen lift.

Writing — copy with the model

Copy visible ૐ once. Compare only the inner curl and right spine; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write *kha* once. Uncover ૐ, compare, and stop after one repair.

Before you move on

Read ૐ ૐ aloud and keep unaspirated *ka* apart from aspirated *kha*.

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

6.4 ઉ — independent u

Write attached short-*u* sign ં once and say “needs a consonant.”
Put it away. The same vowel standing alone needs a whole letter.

Script — meet one form

Keep ઉ visible. Circle the small upper bowl to the middle cusp. Continue around the broad lower bowl, then climb the tall outer curve and finish at the upper right without lifting.

Writing — notice and trace

Finger-trace ઉ once, then air-trace it once. Notice upper bowl, middle cusp, lower bowl, outer return; no pen lift.

Writing — copy with the model

Copy visible ઉ once. Compare only the two bowls and outer return; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write independent *u* once. Uncover ઉ, compare, and stop after one repair.

Before you move on

Point to the whole vowel in ઉ ં, then point to the attached sign.
Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

6.5 ં — ં — ં — ઉ: four forms return

Keep the four cards visible. Point as you say *ga*, independent *e*, aspirated *kha*, and independent short *u*.

Your turn

Read the row once from left to right. Name ં and ઉ as independent vowels. Record a reading score out of four.

Writing — from sound or role

Cover every model. Write the four cues in order. Record a separate writing score out of four; a reading point cannot replace a written form. Aim for 4/4 in each column, with one focused repair allowed.

Before you move on

Write the two independent vowels from sound, then name their role.

Chapter 7

The Last Four Shown Forms

Modes: ✍ pen (5) ⇔ Hands-free start: none of the 5 lessons.

By the end of this chapter: I can read and write ࣚ, ࣑, ࣒, and ࣓, completing the script inventory shown in this book.

With every model covered, read ࣚ, ࣑, ࣒, and ࣓ and write each one from a spoken sound or role cue, keeping reading and writing scores separate.

7.1 ࣚ — the long-ū sign

Write ࣑ once with the short-*u* hook below ࣑. Put it away. Long *ū* uses a longer below-hook, but it still needs a consonant host.

Script — meet one form

Keep ࣑ visible. The sign ࣚ attaches below the consonant as a longer hook. Read ࣑ as *mū*: consonant first, then long vowel.

Writing — notice and trace

Finger-trace only the longer below-hook in ࣑, then air-trace it once. Keep the hook below the host and make its extra length visible.

Writing — copy with the model

Copy visible ࣑ once. Compare ࣑ / ࣑ and repair only the hook length if the two forms look alike.

Writing — recall after hiding

Hide the model and write $m\bar{u}$ once. Uncover ૐ, compare, and stop after one repair.

Before you move on

Point to long $\bar{u}$ in ૐ ૐ, then write only its dependent sign.
Source: Unicode Gujarati chart; placement and example follow
`data/scripts/gujarati.json`.

7.2 ૃ — retroflex tta

Read ૐ once and point to its long- $\bar{u}$ sign. Then write dental ૌ once and say *ta* with the tongue at the teeth. Curl the tongue back for retroflex *tta*, then put the old shapes away.

Script — meet one form

Keep ૃ visible. Sweep across the rounded upper turn, bend diagonally down through the middle, then circle the broad lower bowl and finish on its right side without lifting.

Writing — notice and trace

Finger-trace ૃ once, then air-trace it once. Notice upper turn, diagonal middle, lower bowl; no pen lift.

Writing — copy with the model

Copy visible ૃ once. Compare only the diagonal middle and lower bowl; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write retroflex *tta* once. Uncover ૃ, compare, and stop after one repair.

Before you move on

Read ૧ ૨ aloud and keep dental *ta* apart from retroflex *tta*.
Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

7.3 ઈ — independent long ī

Write attached long-*ī* sign િ once and say “needs a consonant.”
Put it away. Long *ī* standing alone needs a whole letter.

Script — meet one form

Keep ઈ visible. Circle the small upper-left loop to the middle crossing, continue around the broad lower loop, then rise along the right and curl around the extended top hook without lifting.

Writing — notice and trace

Finger-trace ઈ once, then air-trace it once. Notice upper loop, middle crossing, lower loop, extended top curl; no pen lift.

Writing — copy with the model

Copy visible ઈ once. Compare only the middle crossing and top curl; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write independent long *ī* once. Uncover ઈ, compare, and stop after one repair.

Before you move on

Point to the whole vowel in ઈ િ, then point to the attached sign.
Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

7.4 ઢ — retroflex ddha

Write dental ઢ once and say *dha* with the tongue at the teeth.
Curl the tongue back and keep the breathy release for retroflex *ddha*.

Script — meet one form

Keep ઢ visible. Sweep right across the high shoulder, descend through the middle and circle the broad outer lower bowl, then continue around the small inner loop without lifting.

Writing — notice and trace

Finger-trace ઢ once, then air-trace it once. Notice high shoulder, outer bowl, inner loop; no pen lift.

Writing — copy with the model

Copy visible ઢ once. Compare only the outer bowl and inner loop; repair one landmark if needed.

Writing — recall after hiding

Hide the model and write retroflex *ddha* once. Uncover ઢ, compare, and stop after one repair.

Before you move on

Read ઢ ઢ aloud and keep dental *dha* apart from retroflex *ddha*.
Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

7.5 ્ — ે — ઈ — ડઃ the final four return

Keep the four cards visible. Point as you say attached long *ū*, retroflex *ṭṭa*, independent long *ī*, and retroflex aspirated *ddha*.

Your turn

Read the row once from left to right. Name 𐌲 as an attached sign and 𐌺 as an independent vowel. Record a reading score out of four.

Writing — from sound or role

Cover every model. Write the four cues in order. Record a separate writing score out of four; a reading point cannot replace a written form. Aim for 4/4 in each column, with one focused repair allowed.

Before you move on

Write the attached sign and independent vowel from sound, then name which one needs a consonant host.

Chapter 8

Introducing Yourself

Modes: 🗣️ voice (2) 👁️ eyes (7) ✍️ pen (1) 🗣️ **Hands-free start:** first 8 of 10 lessons.

***By the end of this chapter:** I can introduce myself in Gujarati, give my name, and understand the other person’s name.*

Complete GU-C02-practice, the canonical closing checkpoint, and demonstrate the chapter promise: introduce myself in Gujarati, give my name, and understand the other person’s name.

8.1 નામ (nām) — “name,” a word older than Europe

The first word of the introduction — and a bridge between India and Europe.

The letters in this word

ના (na) + અ (long ā) + મા (ma) → નામ (nām).

The word, taken apart — its roots and family

નામ (nām, “name”) ← Sanskrit નામન (nāman), from Proto-Indo-European ***h₃nómn** (its final *n* syllabic) — the same root as English **name**, Latin *nōmen* (→ **noun**), Greek *onoma*, and Hindi *nām*. Gujarati *nām* and English *name* are cousins from before either language existed.

Your turn

Say these aloud:

- “nām”
- the family — *nām* / English *name* / Latin *nōmen*

Before you move on

What root is *nām* from, and its English cousin? (Sanskrit *nāman* / PIE **h₃no^mn*; English **name**.)

8.2 મારું (mārũ) — “my,” and gender again

The word that makes the name yours — and, like *sārũ*, it changes with gender.

The letters in this word

મા (mā) + રું (rũ, with the nasal) → મારું (mārũ).

The word, taken apart — its roots and family

મારું (mārũ, “my”) is on the first-person root **ma-** — the same *ma-/me-* behind English **me**, **my**, **mine**, Latin *meus*, and Hindi *merā*. Gujarati’s “my” and English’s “my” are, at the root, one word.

Grammar Lens: “my” agrees in all three genders

Because *nām* (“name”) is **neuter**, “my name” is મારું નામ (mārũ nām) — the neuter *mārũ*. The full set:

- મારો (māro) — masculine (e.g. *māro dēsh*, “my country”)
- મારી (mārī) — feminine (e.g. *mārī bhāṣā*, “my language”)
- મારું (mārũ) — **neuter** (e.g. *mārũ nām*, “my name”)

Every possessive works this way — three forms, chosen by the noun’s gender. It is the thread you first pulled in the earlier *sārũ* lesson.

Your turn

Say these aloud:

- the three — *māro* (m.) / *mārī* (f.) / *mārũ* (n.)
- “my name” and why (*mārũ nām* — *nām* is neuter)
- the m- family (*mārũ*, English *me, my*)

Before you move on

Which form of “my” goes with *nām*, and why? (*Mārũ* — the neuter, because *nām* is a neuter noun.)

8.3 ઇ (chhe) — “is,” a copula all Gujarati’s own

The little verb “is” — and here it is a word you will *not* recognise from Hindi.

The letters in this word

ઇ (*chha*, a breathy *ch*) + ે (the *e*-sign) → ઇ (*chhe*). One syllable.

The word, taken apart — its roots and family

ઇ (*chhe*, “is”) is Gujarati’s **copula** — and, unusually, it is *not* the *hai* of Hindi or the *asti* of Sanskrit. It grew from an Old Gujarati form (*achhai*) along its own path, so it is one of the words that most quickly marks a sentence as *Gujarati* rather than Hindi. Hear its forms first: *hũ chhũ* (“I am”), *tũ chhe* (“you are,” familiar), ઢ ઇ (*te chhe*, “he/she/it is”), and *tame chho* (“you are,” respectful). The later pronoun lessons will put the first, familiar-you, and respectful-you forms into Gujarati script gently.

Grammar Lens: the verb goes last

Gujarati is **subject–object–verb**, like all its Indo-Aryan sisters: “my name Arun **is**.” *Chhe* sits at the end of the sentence, where English puts “is” in the middle.

Your turn

Say these aloud:

- “chhe”
- the copula set — *hũ chhũ* (I am), *tame chho* (you are), *te chhe* (is)
- what makes *chhe* special (it’s Gujarati’s own, not Hindi’s *hai*)

Before you move on

What is *chhe*, and how does it differ from Hindi? (Gujarati’s copula, “is”; it is not Hindi’s *hai* — a distinctively Gujarati word.)

8.4 મારું નામ ... છે (mārũ nām ... chhe) — “my name is...”

Three atoms you now own, assembled into a first sentence.

The two words — assembled

મારું (my, neuter) + નામ (name) + your name + છે (is) = **mārũ nām ... chhe**, “my name is...” *Mārũ nām Arun chhe.* → “My name is Arun.”

Grammar Lens: the verb goes last

Gujarati keeps the verb at the **end** — “my name Arun **is**.” Note too that *mārũ* is neuter to agree with *nām* (neuter): the agreement you learned two lessons ago is already doing its quiet work.

Your turn

Say these aloud:

- “mārũ nām ... chhe” with your name
- why *mārũ* (neuter) and where *chhe* sits (agrees with *nām*; verb last)

Before you move on

Give your name in Gujarati, and say where the verb goes. (*Mārũ nām ... chhe*; the verb *chhe* is last.)

8.5 તમને મળીને આનંદ થયો (tamne maḷīne ānand thayo) — “pleased to meet you”

The warm close of an introduction — a word that means bliss itself.

The letters in this word

The key word is આનંદ (*ānand*): આ + ન + ં (the nasal) + દ (*da*).

The word, taken apart — its roots and family

તમને મળીને આનંદ થયો = તમને (*tamne*, “to you”) + મળીને (*maḷīne*, “having met”) + આનંદ થયો (*ānand thayo*, “joy happened”) — literally “**having met you, joy happened.**” The key word આનંદ (*ānand*, “joy, bliss”) is **Sanskrit** — *ā-* (“fully”) + *nand* (“to rejoice”) — the *ānanda* of *sat-cit-ānanda* (“being-consciousness-bliss”), and a common Gujarati name. So a simple greeting reaches, as Sanskrit did, for the word for the deepest happiness.

Your turn

Say these aloud:

- “tamne maḷīne ānand thayo”
- the key word and its meaning (*ānand*, “joy/bliss”)
- what it’s built from (*ā-* “fully” + *nand* “to rejoice”)

Before you move on

What does the phrase literally say, and what is *ānand*? (“Having met you, joy happened”; Sanskrit *ānanda*, “bliss.”)

8.6 તું / તમે (tũ / tame) — “you,” familiar and respectful

To ask a name you need “you” — and Gujarati grades respect the way French does.

The letters in this word

તું (tũ): ત (ta) + the *u*-sign + nasal. તમે (tame): ત + મ + ે.

The word, taken apart — its roots and family

તું (tũ, familiar “you”) ← Sanskrit *tvam*, from PIE **tū* — the same root as English archaic **thou**, Latin *tū*, French *tu*, and Hindi *tū*. તમે (tame, respectful “you”) is grammatically plural — courtesy-by-plural, like French *vous* and Hindi *āp*. For a first meeting, use તમે; it takes the plural copula *chho* (tame ... *chho*).

Your turn

Say these aloud:

- “tũ” (familiar) and “tame” (respectful)
- the English cousin of *tũ* (**thou**)
- which you use on first meeting (*tame*)

Script retrieval

Hide the earlier model for ર. Write it once, compare it, and repair only one part if needed.

Before you move on

Which “you” is respectful, and what English word is *tũ* cousin to? (*Tame*; archaic **thou**, from PIE **tū*.)

8.7 શું (shũ) — “what”

The question-word — and the one Gujarati question that does *not* start with k-.

The letters in this word

શ (sha) + the *u*-sign + nasal → શૃ (shũ).

The word, taken apart — its roots and family

શૃ (shũ, “what”) descends, by a winding road, from the Sanskrit interrogative stem **𑖦-** (*ka-*, PIE ***k^wo-**) — the root behind English **what**, Latin *quis*, and Hindi *kyā*. Most of Gujarati’s questions still show that **k-** plainly — *kem* (how), કોણ (kōṇ, who), ક્યાં (kyā̃, where), ક્યારે (kyāre, when) — but “what” wore down into this *sh-* form. So *shũ* is the odd cousin in a *k-* family.

Your turn

Say these aloud:

- “shũ”
- the *k-* question family it belongs to (*kem*, *kōṇ*, *kyā̃*, *kyāre*)
- its distant English cousin (*what*)

Script retrieval

Hide the earlier model for 𑖦. Write it once, compare, make at most one repair, and stop.

Before you move on

What does *shũ* mean, and what root does it share with English *what*? (“What”; the interrogative *ka-* / PIE ***k^wo-** — worn to *sh-* in Gujarati.)

8.8 તમારું નામ શું છે? (tamārũ nām shũ chhe?) — “what’s your name?”

Turn the introduction around — ask, instead of tell.

The two words — assembled

તમારું (*tamārũ*, “your,” the respectful possessive from *tame*, neuter to match *nām*) + નામ (name) + શું (what) + છે (is) → literally “**your name what is?**” Gujarati keeps the verb last and drops the question-word *shũ* into the object slot.

Grammar Lens: answering, and the familiar form

Answer with the sentence you built: *Mārũ nām Arun chhe*. The familiar version swaps *tamārũ* for તારું (*tārũ*, “your,” from *tũ*): *tārũ nām shũ chhe?* Note *mārũ* / *tārũ* / *tamārũ* — “my / your / your (resp.)” — all take the neuter *-ũ* before *nām*.

Your turn

Say these aloud:

- the respectful question — *tamārũ nām shũ chhe?*
- answer it — *mārũ nām ... chhe*
- the familiar “your” (*tārũ*)

Script retrieval

Hide the earlier model for ત. Write it once, compare, and stop after one possible repair.

Before you move on

Ask “what’s your name?” respectfully. (*Tamārũ nām shũ chhe?*; the verb *chhe* is last.)

8.9 The nine-form doorway returns

With no model, write ક ડ ળ ળ once. Check only the form you missed, if any, then put the model away again.

Your turn

Read the visible row once. Keep the four marks and five consonants distinct; score 8/9 before moving to writing.

Writing — from sound

Cover every form. Write the nine spoken cues in their taught order. Writing also needs **8/9**; the reading score cannot compensate for it.

Before you move on

Name the four marks, then write the five consonants without looking.

8.10 Chapter 4 — The introduction exchange

No new words. The whole introduction, assembled from atoms you now own.

The exchange

Say these aloud:

- “My name is Mira.” — *mārũ nām Mira chhe*.
- “What’s your name?” — *tamārũ nām shũ chhe?*
- “My name is Arun.” — *mārũ nām Arun chhe*.
- “Pleased to meet you.” — *tamne maḷīne ānand thayo*.

The word, taken apart — its roots and family

Say these aloud:

- “name,” “my,” “is” (*nām*, *mārũ*, *chhe*)
- the two “you” levels (*tũ* / *tame*)
- “what,” and where the verb sits (*shũ*; the verb is last)

What you’ve built — roots you now carry

- *nām* ← Sanskrit *nāman* → English **name**
- *mārũ* ← *ma-* → English **my**; agrees in three genders (*māro*/*mārī*/*mārũ*)

- *chhe* — Gujarati’s own copula (not Hindi’s *hai*)
- *shũ* ← *ka-* → English *what*; *tũ* ← **tũ* → *thou*

Before you move on

Introduce yourself and ask a stranger’s name in Gujarati. (*Mārũ nām ... chhe. Tamārũ nām shũ chhe?*)

Chapter 9

How Are You?

Modes: ⇄ voice (1) 👁 eyes (5) ⇄ Hands-free start: all 6 lessons.

By the end of this chapter: I can ask how someone is in Gujarati, answer naturally, and return the question.

Complete GU-C03-practice, the canonical closing checkpoint, and demonstrate the chapter promise: ask how someone is in Gujarati, answer naturally, and return the question.

9.1 હું (hũ) — “I”

To answer “how are you?” you first need “I.” In the name exchange you learned *mārũ* (“my”); here is its owner.

The letters in this word

હ (ha) + the *u*-sign + nasal → હું (hũ). One nasal syllable.

The word, taken apart — its roots and family

હું (hũ, “I”) descends from Sanskrit अहम् (*aham*, “I”), worn down through Old Gujarati (*haũ*) to *hũ*. That *aham* is from Proto-Indo-European ***h₁eǵ(H)om** — the ancestor of Latin **ego** and English **I**. So Gujarati’s *hũ*, Latin *ego*, and English *I* are one ancient word. Its possessive is the મારું (*mārũ*, “my”) from that name exchange.

Grammar Lens: “I” plus the copula

Hũ takes the copula છ (*chhũ*, “am”): *hũ ... chhũ*. So the answer to *tame kem chho?* begins છ (*hũ ...*).

Your turn

Say these aloud:

- “hũ”
- the family — *hũ* / Latin *ego* / English **I**
- “hũ ... chhũ” — I am ...

Script retrieval

Hide the earlier model for પ . Write it once, compare, and repair only one part if needed.

Before you move on

What Sanskrit word is *hũ* from, and its cousins? (*Aham*; Latin *ego*, English **I**.)

9.2 ક્રેમ (kem) — “how,” a proper k- question

Where *shũ* (“what”) hid its k-, this one wears it plainly — and it opens the most Gujarati of greetings.

The letters in this word

ક (*ka*) + ે (the *e*-sign) + મ (*ma*) → ક્રેમ (*kem*).

The word, taken apart — its roots and family

ક્રેમ (*kem*, “how”; also “why”) is from the interrogative stem ક્ર- (*ka-*), PIE ***k^wo-** — the same root behind English **wh-** and Latin *qu-*. It heads the plain *k-* family Gujarati mostly kept: *kem* (how), *kōṇ* (who), *kyā* (where), *kyāre* (when). And ક્રેમ છો? (*kem chho?*, “how are you?”) is, for most Gujaratis, the real everyday hello — warmer than *namaste*.

Your turn

Say these aloud:

- “kem”
- the k- question family — *kem*, *kōṇ*, *kyā*, *kyāre*

Script retrieval

Hide the earlier model for ૧. Write it once, compare, and stop after one possible repair.

Before you move on

What root does *kem* share with English *how/what*? (The interrogative *ka-*, PIE **k^wo-*.)

9.3 તમે કેમ છો? (tame kem chho?) — “how are you?”

The greeting most Gujaratis actually use — three words you already own.

The word, taken apart — its roots and family

તમે કેમ છો? = તમે (*tame*, respectful “you”) + કેમ (*kem*, “how”) + છો (*chho*, “are”) — literally “**you how are?**”, the verb last. *Chho* is the respectful/plural form of the copula *chhe* you met in the name exchange (*hũ chhũ* I am / *tame chho* you are). To a friend (*tũ*): તું કેમ છે? (*tũ kem chhe?*).

Grammar Lens: match the “you” to the copula

- Respectful: તમે કેમ છો? (*tame ... chho*)
- Familiar: તું કેમ છે? (*tũ ... chhe*)

Same pattern as every Indo-Aryan track: the “you” and its verb-form travel together.

Your turn

Say these aloud:

- the respectful greeting — *tame kem chho?*
- the familiar version — *tũ kem chhe?*
- where the verb sits (at the end)

Script retrieval

Hide the earlier model for ઁ. Write it once, compare, make at most one repair, and stop.

Before you move on

Give the everyday Gujarati “how are you?”, and its copula form.
(*Tame kem chho?*; *chho* — the respectful form of *chhe*.)

9.4 મજા (majā) — “enjoyment,” and how to answer

The word that answers “how are you?” — and it comes not from Sanskrit but from Persia.

The letters in this word

મ (*ma*) + જા (*jā*) → મજા (*majā*).

The word, taken apart — its roots and family

મજા (*majā*, “enjoyment, fun, relish, pleasure”) is **not** Sanskrit — it is **Perso-Arabic**, from Persian **maza** (“taste, relish”). Gujaratis, a great trading people, wove thousands of Persian and Arabic words into their speech over centuries of commerce across the Arabian Sea — and even “how are you” is answered with one. To say “**I’m well**,” Gujarati says હું મજામાં છું (*hũ majāmā chhũ*) — literally “**I am in enjoyment**” (*majā* + *-mā* “in” + *chhũ* “am”).

The exchange — the reply

— *tame kem chho?* (“How are you?”) — *majāmā, ābhār.* (“Well [lit. ‘in enjoyment’], thank you.”)

Your turn

Say these aloud:

- “majā”
- the full reply — *hũ majāmā chhũ*
- which heritage *majā* belongs to (Persian, not Sanskrit)

Script retrieval

Hide the earlier model for ૃ. Write the below-consonant sign once, compare, and stop after one possible repair.

Before you move on

How does Gujarati say “I’m well,” and where does *majā* come from? (*Hũ majāmā chhũ*, “I’m in enjoyment”; Persian *maza*, “taste/relish.”)

9.5 વાંધો નહીં (vāndho nahī) — “no problem”

When someone thanks you — or apologises — this is the easy, gracious reply.

The letters in this word

વાંધો (*vāndho*, “objection, problem” — with the nasal on વાં) + નહીં (*nahī*, “not”) → *vāndho nahī*.

The word, taken apart — its roots and family

વાંધો નહીં literally means “[there is] no objection” — *vāndho* (“objection, difficulty, harm”) + નહીં (*nahī*, “not / no”). It serves as “it’s okay / no worries / no problem / you’re welcome.” The negative નહીં (*nahī*) is the fuller form of the ના (*nā*) from the earlier yes/no

lesson — both from the ancient **na-**, Proto-Indo-European ***ne**, behind English **no**, **not**, and Hindi *nahī*.

Your turn

Say these aloud:

- “vāndho nahī”
- what it literally means (“no objection”)
- the exchange — *ābhār / vāndho nahī*

Before you move on

What does *vāndho nahī* literally say, and what ancient root is its *nahī* from? (“No objection”; PIE **ne* — English *no/not*.)

9.6 Chapter 5 — The how-are-you exchange

No new words. The whole responding cycle, from atoms you now own.

The exchange

Say these aloud:

- “How are you?” (the everyday hello) — *tame kem chho?*
- “I’m well, thank you.” — *hū majāmā chhū, ābhār.*
- “No problem / you’re welcome.” — *vāndho nahī.*
- the familiar question — *tū kem chhe?*

The word, taken apart — its roots and family

Say these aloud:

- the k- question-word for “how” (*kem*)
- “I” and its copula (*hū, chhū*)

- which of your words is Persian, not Sanskrit (*majā*)

What you've built — roots you now carry

- *kem* ← the interrogative *k-* (PIE **k^wo-*), cousin of English *how/what*
- *hũ* ← Sanskrit *aham* → Latin *ego*, English **I**
- *majā* ← **Persian** *maza*, “taste/relish” — the trade-language layer
- *nahĩ* ← PIE **ne*, English *no* (in *vāndho nahĩ*)

Before you move on

Someone greets you with *tame kem chho?* — reply that you're well and thank them. (*Hũ majāmā chhũ, ābhār* — and to their thanks, *vāndho nahĩ*.)

Chapter 10

Farewells

Modes: ⇄ voice (2) 👁 eyes (3) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can end a Gujarati conversation politely and choose a farewell that fits the situation.

Complete GU-C04-practice, the canonical closing checkpoint, and demonstrate the chapter promise: end a Gujarati conversation politely and choose a farewell that fits the situation.

10.1 મળીશું (maḷīshũ) — “(we) will meet”

A future-tense verb — the other half of “see you again.”

The letters in this word

મ (ma) + ૐ (l̄, with the retroflex ૐ l) + શું (shũ) → મળીશું (maḷīshũ).

The word, taken apart — its roots and family

મળીશું (maḷīshũ, “we will meet”) is the future of મળવું (maḷvũ, “to meet”), from Sanskrit મિલ્ (mil-, “to join, unite”) — the same root as Hindi *mīlnā* and Punjabi *mīlṇā*. Note the retroflex ૐ (l): Gujarati keeps this extra letter — like Marathi and the Dravidian south, and unlike Hindi. The ending -શું (-shũ) is the “we will” future.

Grammar Lens: the future is an ending

Gujarati marks the future with an ending on the stem: maḷ- (“meet”) + -īshũ (“we will”) → maḷīshũ. No helper-word like English “will.”

Your turn

Say these aloud:

- “maḷishū”
- the verb it’s from (*maḷvũ*, “to meet,” ← Sanskrit *mīl-*)
- the extra letter it shows (retroflex 𑂣, *ḷ*)

Before you move on

What verb is *maḷishū* from, and what special letter does it use? (*Maḷvũ* “to meet”; the retroflex 𑂣 *ḷ*, which Hindi lacks.)

10.2 𑂔𑂗𑂢𑂰 (kāle maḷishū) — “see you tomorrow”

A goodbye for tomorrow — built on a word that means both **tomorrow** and **yesterday**.

The letters in this word

𑂔 (*kā*) + 𑂗 (*le*) → 𑂔𑂗 (*kāle*, “on [the] *kāl*”). The base is 𑂔𑂗 (*kāl*).

The word, taken apart — its roots and family

𑂔𑂗 (*kāl*) means **both “tomorrow” and “yesterday”** — the day on either side of today — from Sanskrit 𑂔𑂗 (*kāla*, “time”). (It is the very same *kāla* behind Hindi’s *kal*, Bengali’s *kāl*, and Punjabi’s *akāl* “timeless.”) The verb’s tense tells which: *kāle maḷishū* (future → “**tomorrow** we’ll meet”), *kāle maḷyā* (past → “we met **yesterday**”). So 𑂔𑂗𑂢𑂰 = “tomorrow we’ll meet” = “see you tomorrow.”

Your turn

Say these aloud:

- “kāle maḷishū”
- the puzzle — *kāl* means both **tomorrow** and **yesterday**
- the root and its cousins (*kāla* “time”; Hindi *kal*, Punjabi *akāl*)

Before you move on

What two opposite days does *kāl* mean, and what tells them apart?
(Both tomorrow and yesterday; the verb's tense.)

10.3 પાછા (pāchhā) — “again, back”

One small word turns a goodbye into “**till next time.**” You already have the other half — *āvjo* (“come again”) — from the earlier courtesy chapter.

The letters in this word

પા (pā) + છા (chhā) → પાછા (pāchhā).

The word, taken apart — its roots and family

પાછા (pāchhā, “back, again, returning”) is from Sanskrit પાશ્વ (paścāt, “behind, afterward”) — the same “behind/after” root behind English *post-* words, distantly. It carries the sense of *return*: *pāchhā āvvū* (“to come back”), *pāchhā jāvvū* (“to go back”). Add it to “we’ll meet” and you get the warm goodbye of the next lesson.

Your turn

Say these aloud:

- “pāchhā”
- what it adds to a goodbye (“again / back”)

Before you move on

What does *pāchhā* mean, and what sense does it carry? (“Back / again”; the sense of return — *pāchhā āvvū*, “to come back.”)

10.4 પાછા મળીશું (pāchhā maḷīshū) — “we’ll meet again”

The warm, explicit goodbye — the companion of the earlier *āvjo*.

The word, taken apart — its roots and family

পাછা মলিশুঁ = পাছা (*pāchhā*, “again”) + মলিশুঁ (*maḷishũ*, “we will meet”) — “**we’ll meet again.**” Where the earlier আদজো (*āvjo*) is the quick, warm “come again,” *pāchhā maḷishũ* spells out the promise: we will meet once more. It is the same “promise of return” the whole subcontinent prefers (Hindi *phir milenge*, Bengali *āshi*, Tamil *pōy varugirēn*).

Your turn

Say these aloud:

- the warm goodbye — *pāchhā maḷishũ*
- the two words it’s built from (*pāchhā* + *maḷishũ*)
- the Chapter-1 goodbye it partners (*āvjo*)

Before you move on

What does *pāchhā maḷishũ* literally say, and how does it relate to *āvjo*? (“We’ll meet again”; it’s the explicit form of Ch.1’s “come again” goodbye.)

10.5 Chapter 6 — The farewells

No new words. Three ways to part — none of them a blunt “goodbye.”

Why it’s said this way

Say these aloud:

- the quick “come again” from the earlier courtesy chapter — *āvjo*
- the explicit “we’ll meet again” — *pāchhā maḷishũ*
- “see you tomorrow” — *kāle maḷishũ*

The word, taken apart — its roots and family

Say these aloud:

- “again” and “(we) will meet” (*pāchhā*, *maḷishū*)
- the word that means BOTH tomorrow and yesterday (*kāl*)
- the retroflex letter in *maḷishū* (ॡ, ᳚)

What you’ve built — roots you now carry

- *āvjo* (“goodbye”) = “come [again],” from *āvṽ* “to come”
- *maḷishū* ← *maḷvū* “to meet” (Sanskrit *mīl-*); the retroflex ॡ
- *kāl* ← *kāla* “time” (Hindi *kal*, Punjabi *akāl*)

Before you move on

You’re leaving a friend and will see them tomorrow. Give the goodbye and the “tomorrow” version. (*Āvjo* — and *kāle maḷishū*.)

Chapter 11

The First Verbs

Modes: ⇄ voice (1) 👁 eyes (4) ⇄ Hands-free start: all 5 lessons.

By the end of this chapter: I can build short present-tense Gujarati sentences with the chapter’s first verbs.

Complete GU-C05-practice, the canonical closing checkpoint, and demonstrate the chapter promise: build short present-tense Gujarati sentences with the chapter’s first verbs.

11.1 બોલવું (bolvũ) — “to speak,” your first full verb

So far, “to be.” Here is a verb that *does* something — in a shape you’ll see on every Gujarati verb.

The letters in this word

બો (bo) + લ (la) + વું (vũ, with the nasal) → બોલવું (bolvũ).

The word, taken apart — its roots and family

બોલવું (bolvũ, “to speak”) is a native Indo-Aryan verb (the same *bol-* as Hindi *bolnā* and Punjabi *bolṇā*). Its ending -વું (-vũ) is Gujarati’s infinitive marker — the “to _____” form: *bol-vũ* “to speak,” *maḷ-vũ* “to meet” (from *maḷishũ*), *āv-vũ* “to come” (behind *āvjo*). Strip the -vũ and you have the **stem** (*bol-*).

Grammar Lens: stem + person + copula

To say “I speak,” Gujarati adds a person-ending to the stem and follows it with the copula:

- *hũ bolũ chhũ* — I speak
- *tũ bole chhe* — you speak (familiar)
- *tame bolo chho* — you speak (respectful)
- *te bole chhe* — he/she speaks

The simple present is the same for a man or a woman — Gujarati saves its **three genders** for adjectives and the past tense, not the plain present.

Your turn

Say these aloud:

- “bolvũ”
- the infinitive ending every Gujarati verb takes (*-vũ*)
- “I speak” — *hũ bolũ chhũ*

Before you move on

What ending marks a Gujarati infinitive, and how do you say “I speak”? (*-vũ*; *hũ bolũ chhũ*.)

11.2 હું ગુજરાતી બોલું છું (*hũ gujarātī bolũ chhũ*) — “I speak Gujarati”

Your first complete, moving sentence — and the language names itself after a people who arrived on horseback.

The letters in this word

ગુજરાતી (*gujarātī*): ગુ (*gu*) + જ (*ja*) + રા (*rā*) + તી (*tī*).

The word, taken apart — its roots and family

હું ગુજરાતી બોલું છું = હું (*hũ*, “I”) + ગુજરાતી (*gujarātī*, the object) + બોલું છું (*bolũ chhũ*, “speak”) — “I Gujarati speak,” verb last. The name ગુજરાત (*Gujarāt*) comes from the **Gurjar** — a people who entered western India around the 6th–8th centuries and gave their name to the land (*Gurjara-deśa* → *Gujarāt*); *gujarātī* is “[the language] of Gujarat.” So the language is named after a people, and the region after them in turn.

Grammar Lens: no gender in the plain present

Bolũ chhũ is the same whether a man or a woman says it — Gujarati’s **three genders** live in its adjectives (*sāro/sārī/sārũ*) and its past tense, but the simple present “I speak” is gender-free. And because *chhũ* already carries “I,” you could drop *hũ*: *gujarātī bolũ chhũ*.

Your turn

Say these aloud:

- “*hũ gujarātī bolũ chhũ*”
- what *Gujarāt* is named after (the *Gurjar* people)
- does “I speak” change for a man vs. a woman? (No — not in the plain present)

Before you move on

Say “I speak Gujarati,” and give the origin of the name. (*Hũ gujarātī bolũ chhũ*; from the *Gurjar* people, who named the land Gujarat.)

11.3 કામ કરવું (*kām karvũ*) — “to work”

The last verb of the chapter — from the single most productive root in the whole family, one you have met before.

The letters in this word

काम (kāṃ, “work”): क (kā) + म (ma). कर्तुं (karvũ, “to do”): क (ka) + र (ra) + तुं (vũ).

The word, taken apart — its roots and family

कर्तुं (karvũ, “to do, to make”) is from Sanskrit कृ (kṛ, “to do”), from PIE *k^wer- — one of Sanskrit’s most productive roots, met in *namaskār* (“the **making** of a bow”) and *karma* (“a thing **done**”). And काम (kāṃ, “work”) is itself from Sanskrit *karma* — so “work-do” is, at root, “*kṛ*-thing *kṛ*-do.” Like Hindi, Gujarati builds compound verbs as **noun** + कर्तुं:

- काम कर्तुं (kāṃ karvũ) = “work-do” = “**to work**”
- वात कर्तुं (vāt karvũ) = “to converse” (vāt, “talk”)

So *hũ kāṃ karũ chhũ* = “I work.” Learn *karvũ* and a whole grammar of “do-verbs” opens up — the same one behind Hindi’s *kāṃ karnā* and Bengali’s *kāj karā*.

Your turn

Say these aloud:

- “kāṃ karvũ” (to work)
- “I work” — *hũ kāṃ karũ chhũ*
- the Chapter-1 word that shares its root (*namaskār*-style — actually *ābhār*? no; recall *karma*, from *kṛ*)

Before you move on

What Sanskrit root is *karvũ* from, and what is *kāṃ* (“work”) from? (*kṛ*, “to do”; *kāṃ* ← Sanskrit *karma* — both from *kṛ*.)

11.4 र्हेतुं (rahevũ) — “to live, to stay”

A second verb, so you can say where you live.

The letters in this word

ર (ra) + હે (he) + વું (vũ) → રહેવું (rahevũ). The familiar -vũ infinitive.

The word, taken apart — its roots and family

રહેવું (rahevũ, “to live, to remain, to stay”) is from Sanskrit રહ् (rah-, “to remain”) — the same root as Hindi *rahnā* and Punjabi *rahiṇā*. “I live in Ahmedabad” is હું અમદાવાદમાં રહું છું (hũ Amdāvādmā rahũ chhũ) — stem *rah-* + person + copula, exactly like *bolvũ*.

Grammar Lens: “in” comes after the noun

અમદાવાદમાં (Amdāvādmā) = *Ahmedabad* + -માં (-mā, “in”), glued to the **end** of the noun. Gujarati, like Hindi, uses **postpositions** where English uses prepositions: “Ahmedabad-in I live,” the verb last.

Your turn

Say these aloud:

- “rahevũ”
- “I live in Ahmedabad” — hũ Amdāvādmā rahũ chhũ
- where “in” (-mā) sits — glued to the end of the noun

Before you move on

What root is *rahevũ* from, and where does “in” go? (Sanskrit *rah-* “to remain”; -mā “in” attaches to the **end** of the noun.)

11.5 Chapter 7 — The first verbs

No new words. Three verbs, one engine — build real sentences about yourself.

How to answer — build the sentences

Say these aloud:

- “I speak Gujarati” — hũ gujarātī bolũ chhũ

- “I live in Ahmedabad” — *hũ Amdāvādmā rahũ chhũ*
- “I work” — *hũ kām karũ chhũ*
- “you (resp.) speak Gujarati” — *tame gujarātī bolo chho*

Grammar lens — the engine

Say these aloud:

- the ending every infinitive carries (-*vũ*)
- the shape of the present (stem + person + the copula *chhũ/chhe/chho*)
- where the verb sits, and where “in” sits (verb last; -*mā* after the noun)

What you’ve built — roots you now carry

- *bolvũ* “to speak” (native; *bol-*, like Hindi/Punjabi)
- *rahevũ* “to live” ← *rah-* “to remain”
- *karvũ* “to do” ← *√kr*; *kām* “work” ← *karma* (both from *kr*)
- *gujarātī* ← the *Gurjar* people, who named the land Gujarat

Before you move on

In one breath, tell me your language, your city, and your work in Gujarati. (*Hũ gujarātī bolũ chhũ. Hũ ... rahũ chhũ. Hũ kām karũ chhũ.*)

Chapter 12

Numbers One to Five

Modes: ⇄ voice (2) ⇄ Hands-free start: all 2 lessons.

By the end of this chapter: I can count from one to five in headless Gujarati script and explain why બે starts with b where its neighbours start with d, and why ત્રણ has an r that Hindi tīn does not.

Take the two odd numerals apart: બે descends from the feminine/neuter dvé by dv → bb → b, while ત્રણ's r is a learned restoration from Sanskrit, put back after Prakrit tīṇi had already dropped it.

12.1 એક, બે, ત્રણ, ચાર, પાંચ — one to five

Three of these will look familiar from any other Indian language. Two won't — and both have a reason.

You'll want to know: the five

	Gujarati	said
1	એક	ek
2	બે	be
3	ત્રણ	traṇ
4	ચાર	chār
5	પાંચ	pāch

Notice the script: Gujarati is Devanagari **without the top line**. Same letters, same system — the shirorekha simply isn't drawn. If you've done the Hindi writing track you can feel the relationship immediately.

What you’ve built: two surprises and a headless script

Most neighbouring languages have a *d* in “two,” but Gujarati says બે *be*. Hindi says *tīn* for “three,” but Gujarati says ત્રણ *traṇ*, with an *r*. Do not carry both histories while the count is still new. Make the five forms automatic first; the next prerequisite-ordered lesson explains why *be* and *traṇ* took those shapes.

Your turn

Say these aloud:

- “ek, be, traṇ, chār, pāch”
- the odd two — Gujarati **be** and **traṇ**
- the script clue — Devanagari shapes without a top line

Before you move on

Count to five in Gujarati. (*Ek, be, traṇ, chār, pāch.*) Why does બે look unlike its neighbours? (It begins with *b*, not *d*.) What does ત્રણ contain that Hindi *tīn* does not? (*r*.) What is visibly missing from the Gujarati script? (The top line: the *shirorekha* is not drawn.) Next: trace the two surprising number histories.

12.2 Two number histories: *be* and *traṇ*

Count once: *ek, be, traṇ, chār, pāch.* Which two forms look least like Hindi or Marathi? (*Be* and *traṇ.*)

The word, taken apart — its roots and family

Sanskrit had gendered forms of “two,” and its daughters selected different parts of that paradigm:

language	“two”	route
Sanskrit	<i>dváu</i> (masc.) · <i>dvé</i> (fem. and neut.)	—
Hindi	<i>do</i>	masculine side
Marathi	<i>don</i>	masculine side, plus an analogical - <i>n</i>
Bengali	<i>dui</i>	disyllabic Prakrit <i>duve</i>
Gujarati	<i>be</i>	feminine/neuter <i>dvé</i> side

Gujarati **બ** is not a corruption of *do*. It is a **different inheritance** from the same Sanskrit paradigm.

The initial cluster changed too. In *dv*-, the dental *d* adopted the **labial place** of the following *v*: *dv* → *bb* → *b*. The first consonant was remade in the shape of its neighbour, then the double simplified.

The word, taken apart — its roots and family

stage	“three”
Sanskrit neuter	<i>trīṇi</i>
Prakrit	<i>tiṇṇi</i> : <i>r</i> already gone
Hindi	<i>tīn</i>
Gujarati	<i>tran</i> : <i>r</i> present again

The shared **ṇ** shows that Hindi and Gujarati both descend from neuter *trīṇi* through Prakrit *tiṇṇi*. By that stage, the *r* was gone and its weight had moved into doubled *ṇṇ*. Hindi later simplified the double and lengthened the vowel.

Gujarati’s *tr*- is generally treated as **restored from Sanskrit**, not carried through unbroken. Sanskrit remained a literary language and continued to reshape its descendants. *Tran* looks older than *tīn*, but it is closer because speakers put the *r* back.

Your turn

Say these aloud:

- Gujarati’s selected form — feminine/neuter *dvé*
- the sound path — *dv* → *bb* → *b*

- the *r* path — *trīṇi* → *tiṇṇi* → *traṇ*
- inherited continuously or restored — restored

Before you move on

Why *be*, not Hindi *do*? (Different Sanskrit forms.) What changed in *dv* → *b*? (*D* became labial beside *v*; the double simplified.) Did *traṇ* keep *r*? (No: Sanskrit restored Prakrit's lost *r*.) How can a newer form look older? (Learned restoration.)

Chapter 13

Six Verbs at the Core

Modes: ⇄ voice (6) ⇄ Hands-free start: all 6 lessons.

By the end of this chapter: I can name six everyday Gujarati verbs by the neuter -જ ending they all share, strip that ending to reach the stem, and say what I do with stem, person-ending, and the copula છે.

The sixth verb runs the whole chapter at once: strip the neuter -જ from all six infinitives, hold the retroflex ʒ that Prakrit pulled back from a plain n, put the stem into hũ jāṇũ chhũ, and connect jāṇvũ to the English know it is genuinely cousin to.

13.1 છેજ — “to be,” and the neuter that names every Gujarati verb

You already end a Gujarati sentence with છે *chhe*, “is.” Here is the whole verb behind English “to be” — and the ending that names every other Gujarati verb.

You’ll want to know first — one word

છેજ — *hovũ* — **to be**

Left to right: છે is *ha*, and the sign ે on it makes *ho*; then વ *va*, with the small ુ under it for *vu*; and the dot ં on top sends that last vowel through the nose.

Take the final piece -જ *-vũ* off, and the **stem** is left: છે- *ho-*.

Grammar Lens: the ending is a neuter

Gujarati sorts words into **three** genders where Hindi next door keeps two: masculine **-o**, feminine **-ī**, and the third one, **neuter**, **-ũ** — *sāro*, *sārī*, *sārũ*, three shapes of “good.”

That third gender is where **-જ** comes from. **-જ -vũ** is a neuter ending, so **every Gujarati verb is named in the neuter**. English names a verb by putting a word in front, “to be”; Gujarati names it by putting its third gender on the end — and hands you the stem for free every time.

The word, taken apart — its roots and family

hovũ comes from Sanskrit *bhavati*, “becomes,” on the root *bhū-*. Middle Indo-Aryan thinned that *bh-* to *h-*, so *bhavati* wore down to *hoi* and then to *hovũ*. The root is Indo-European, **bheu-* “grow, become,” and English is full of it: **be**, **been**, and — through “the place where one dwells” — **build**, **booth**, **bower**. Latin held it as *futūrus*, English’s **future**; Greek as *phúsis*, English’s **physics**.

But **છ** *chhe* is not from that root at all. It comes through Old Gujarati *achhai* from a Sanskrit verb of **dwelling**, **abiding** — staying put rather than becoming — and its cousins are Bengali *āche* and Marathi *āhe*. Hindi’s *hai* continues Sanskrit *asti* “is,” the same ancient verb as English **is**.

So English **is** and Hindi *hai* are relatives; Gujarati **chhe** is not one of them. English plays the same trick, running *be*, *am*, *is*, *was* off several old verbs at once.

Your turn

- *Say it*: **hovũ** — to be
- *Strip*: **hovũ** minus **-vũ** leaves the stem **ho-**
- *Name*: the gender of **-vũ** — neuter, the third one
- *Split*: **chhe** from a verb of dwelling; *hai* and English **is** from another

Before you move on

Which ending names a Gujarati verb, and which of the three genders is it? (**-vũ**, neuter.) What is left of *hovũ* once it comes off?

(**Ho-**.) Does **chhe** share an ancestor with Hindi *hai*? (No — *hai* goes with English **is**; *chhe* comes from a verb of dwelling.)
 Sources: Wiktionary: ૈ; Wiktionary: ૈ.

13.2 ૈ — “to go,” and a *y* that turned into a *j*

Name the ending that titles every Gujarati verb, and take it off *hovũ*. Here is the second verb wearing it.

You’ll want to know first — one word

ૈ — *javũ* — **to go**

Left to right: ૈ is *ja* — it carries a built-in *a*, because a Gujarati consonant with no vowel sign on it always does. Then the familiar ૈ -*vũ*. Two pieces, and you have met the second one already: ૈ + ૈ.

Strip the ending and the stem is ૈ- *ja-*, which stretches to ૈ- *jā-* the moment a person-ending follows it.

The word, taken apart — its roots and family

javũ continues Sanskrit *yāti*, “goes,” on the root *yā-*. The consonant changed on the way: **Prakrit turned word-initial Sanskrit *y-* into *j-*, right across the middle period.** That is a decoding tool worth keeping, because it runs through the whole vocabulary:

- Sanskrit *yoga* → Gujarati *jog*
- Sanskrit *yamunā* (the river) → *Jamnā*
- Sanskrit *yava* “barley” → *jav*
- Sanskrit *yuvan* “young” → *jovān* “a young man”

So a Gujarati word starting in *j-* often has a Sanskrit *y-* standing behind it.

This particular root left little in English — honest news, and better said than faked. Its clearest survival outside India is Sanskrit *yāna* “vehicle, journey,” the word inside **Mahayana**, “the great vehicle.”

Grammar Lens: stem, then person, then the copula

Gujarati builds its plain present out of three pieces in a fixed order — stem, an ending that says *who*, and the copula you already own:

- *hũ jāũ chhũ* — I go
- *tame jāo chho* — you go, respectfully
- *te jāy chhe* — he goes, she goes

The copula is the piece that shifts: *chhũ*, *chho*, *chhe*. It is **chhe** doing that work, not Hindi’s *hai* — the tell you traced last time. And a man and a woman say these identically: the plain present carries no gender at all.

Your turn

- *Say it:* **javũ** — to go
- *Strip:* **javũ** minus **-vũ** leaves **ja-**
- *Build:* **hũ jāũ chhũ** — I go
- *Trace it:* Sanskrit *yāti* → **javũ**, the *y-* becoming *j-*
- *Apply:* *yoga* → **jog**, *yava* → **jav**

Before you move on

What happened to Sanskrit *y-* at the front of a word? (Prakrit made it *j-*.) Which three pieces make the Gujarati present? (Stem, person-ending, copula.) Say “I go.” (*Hũ jāũ chhũ*.) Which of those three words is the copula, and which language does it *not* match? (*Chhũ*; Hindi.)

Source: Wiktionary: જાવું.

13.3 આવડું — “to come,” which began as “to reach”

Say “I go” in Gujarati, then strip *javũ* to its stem. Here is the verb that points the other way.

You'll want to know first — one word

આવૃ — *āvvũ* — to come

It opens with આ, the standalone letter for long *ā* — Gujarati uses a full letter, not a sign, when a word begins with its vowel. Then વ *va*, a second વ, the વ, and the nasal dot.

Two વ in a row, each belonging to a different piece: the first closes the stem આવ- *āv-*, the second opens the ending -વૃ *-vũ* you now know by heart.

The present runs as before: *hũ āvũ chhũ*, “I come.”

The word, taken apart — its roots and family

āvũ comes through Old Gujarati *āvivaũ* and Prakrit *āvei* from Sanskrit *āpayati*, on the root **āp-**, “to reach, to attain.” Gujarati’s “come” is not built from “go” at all. It is built from **arriving** — reaching the place where the speaker already is.

That root is Indo-European, and Latin holds it as *apere*, “to fasten, to reach for.” English took the family whole: **apt** (“fitted”), **aptitude**, **adapt**, **adept**, **inept**. Put *co-* “together” in front and Latin makes *cōpula*, “the thing that fastens two things into one” — which English borrowed in two shapes: worn down into **couple**, and kept whole as the grammarian’s **copula**.

So the Gujarati verb for coming and the technical name for what **chhe** does at the end of your sentences are, far enough back, one root.

What you’ve built: the *p* that softened to a *v*

One regular change did most of the work between *āpayati* and *āvei*: **a single Sanskrit *p* standing between two vowels softened to *v***. It happened right across the vocabulary, so it decodes far more than this verb:

- Sanskrit *dīpa* “lamp” → *dīva* → Gujarati *divo*
- Sanskrit *kūpa* “well” → Gujarati *kūvo*

And *dīpa* is half of દિવાળી *divālī* — *dīpa* plus *āvalī*, “a row of lamps.” The festival carries the sound change in its own name.

Your turn

- Say it: **āvũ** — to come

- *Split*: āv- plus -vũ, the two ૧ belonging to different pieces
- *Build*: hũ āvũ chhũ — I come
- *Trace it*: Sanskrit āp- “reach” → āvvũ, and → English apt, couple
- *Apply*: dīpa → divo, kūpa → kūvo

Before you move on

What did the root behind āvvũ originally mean? (“Reach, attain.”)
 What happens to a single Sanskrit *p* between vowels? (It softens to *v*.) Which English word for a joining verb is a cousin of āvvũ?
 (Copula.) Say “I come.” (Hũ āvũ chhũ.)
 Source: Wiktionary: ૨૧૧૬.

13.4 ૨૧૬ — “to eat,” and a family that stops before English

Say “to come,” then name the ending it shares with every other Gujarati verb. The fourth verb takes a new letter with it.

You’ll want to know first — one word

૨૧૬ — khāvũ — to eat

The new letter is ૨, *kha*: a *k* with a puff of breath straight after it. English makes that puff without noticing — hold a hand in front of your mouth and say *kite*. Gujarati notices, and gives the puffed and unpuffed sounds separate letters, ૨ and ૬.

Then the long-ā sign ા, and the ending you know: ૨૧- *khā*- plus -૬ -*vũ*. The present is hũ khāvũ chhũ, “I eat.”

The word, taken apart — its roots and family

khāvũ comes from Sanskrit *khādati*, “chews, eats.” Prakrit kept it as *khādi*, and then the single *d* between vowels wore away — the same erosion that has been thinning these verbs all along — leaving the bare stem *khā*-.

Its sisters are all alive: Hindi *khānā*, Punjabi *khāṇā*, Marathi *khāṇe*, Bengali *khāoyā*. One verb, five modern shapes.

And there the family stops. Scholars reconstruct an Indo-European root behind *khādati*, but it left nothing in English — no cousin, no borrowing, not even a worn-down one. That is worth saying out loud rather than reaching for a lookalike, because this whole method rests on hanging a new word on a word you already own, and **a cousin that is not really a cousin is worse than none at all**. Some words you take on their own terms. *Khāvũ* is one of them, and its five sisters are anchor enough.

Your turn

- *Say it:* **khāvũ** — to eat, with the breath after the *k*
- *Contrast:* **𑖦** puffed, **𑖧** unpuffed
- *Build:* **hũ khāũ chhũ** — I eat
- *Trace it:* Sanskrit *khādati* → *khādi* → **khāvũ**, the *d* worn away
- *Admit:* no honest English cousin — and that is the right answer

Before you move on

What separates **𑖦** from **𑖧**? (A puff of breath.) Which Sanskrit verb is behind *khāvũ*, and what happened to its *d*? (*Khādati*; it wore away between the vowels.) Which English word is its cousin? (None — and pretending otherwise would be worse than admitting it.) Say “I eat.” (*Hũ khāũ chhũ*.)
Source: Wiktionary: **𑖦𑖧**.

13.5 𑖦𑖧 — “to see,” one mark away from “to go”

Two verbs back: how do you say “to go,” and how do you say “to eat”? The fifth verb is the nearest neighbour *javũ* has.

You’ll want to know first — one word

𑖦𑖧 — *javũ* — to see

જ *ja*, wearing the sign ે that turns it into *jo*; then the ending જ્ -*vũ*. The stem is જો- *jo-*, and the present runs as it always has: *hũ joũ chhũ*, “I see.”

What you’ve built: one mark apart

Set the two words side by side and the whole difference is one small mark:

- જજ્ *javũ* — to go. Bare જ, carrying its built-in *a*.
- જોજ્ *joũ* — to see. The same જ, with ે on it.

Add that one sign and going becomes seeing. In the mouth the contrast is just as small and just as total — *ja* against *jo* — so this is a pair worth saying aloud until the vowels separate cleanly. Gujarati will keep doing this: the consonants carry the word, and a single vowel mark decides which word it is.

The word, taken apart — its roots and family

joũ continues a Prakrit verb *joai*, “looks.” Where *joai* itself came from is genuinely unsettled, and it is more useful to say so than to pick a winner.

The usual account takes it from Sanskrit *dyotate*, “shines” — sight arriving by way of light. That is a well-worn path: Greek *phainō* “shine” produced *phainómenon*, “a thing that shows itself,” which English borrowed as **phenomenon**, and from the same family **phantom** and **fantasy**. A second account brings in an older verb of watching and waiting for, the one behind Hindi *johnā*, “to watch out for.” The two may simply have run together; forms do that.

So: **probable, not proven**. Etymology has error bars like any other science, and a lesson that hides them is teaching you to trust the wrong things.

Your turn

- *Say it:* જોૃ — to see
- *Contrast:* જૃૃ go, જોૃૃ see — one mark, one vowel
- *Build:* હૃૃ જોૃૃ ચ્હૃૃ — I see

- *Hedge*: *jovũ* probably from “shines” — probable, not proven
- *Run through*: **hovũ**, **javũ**, **āvvũ**, **khāvũ**, **jovũ**

Before you move on

What single mark separates *javũ* from *jovũ*? (The ્ sign: *ja* becomes *jo*.) Say “I see.” (*Hũ joũ chhũ*.) How settled is the origin of *jovũ*? (Not settled — probably from a verb meaning “shines,” possibly merged with one meaning “watch out for.”)
Source: Wiktionary: ્.

13.6 ્ — “to know,” a word English has been carrying all along

Run the five you have — *hovũ*, *javũ*, *āvvũ*, *khāvũ*, *jovũ* — and pull the ending off each one. The sixth is the closest of them all to English.

You’ll want to know first — one word

𑂔𑂲𑂱 — *jāṇvũ* — **to know**

𑂔 *ja* with the long-*ā* sign ્ on it gives *jā*. Then a new letter: ્, an *n* made with the tongue tip curled back onto the roof of the mouth — a **retroflex**, written *ṇ*. Gujarati inherited a whole set of these curled sounds from Sanskrit, and you have met one before in ્.

Then the ending. ્- *jāṇ*- plus -𑂱 -*vũ*, and the present is *hũ jāṇvũ chhũ*, “I know.”

The word, taken apart — its roots and family

jāṇvũ comes from Sanskrit *jānāti*, “knows,” on the root *jñā-*. The retroflex is Prakrit’s work: a single *n* between vowels was pulled back onto the roof of the mouth, so *jānāti* became *jāṇadi* and then *jāṇvũ*. The root is Indo-European, **gnō-* “to know,” and English is stuffed with it.

Straight down the Germanic line: **know**, **knowledge**, **can** — which once meant “to know how” — **cunning**, **ken**, and **uncouth**, literally “un-known.” Borrowed from Latin (*g*)*nōscere*: **notice**, **note**, **notion**,

cognition, recognize, acquaint, noble (“well-known”), and **ignore**, which is “not to know.” Borrowed from Greek *gnōsis*: **diagnosis, prognosis, agnostic**.

Two verbs ago the family stopped before English entirely. This one runs three dozen words deep. *Jāṇvũ* is not a stranger: it is a first cousin of the plainest word English owns for the same idea, and every one of those borrowings is another peg to hang it on.

Your turn

- *Say it:* **jāṇvũ** — to know, with the tongue curled back on the *ṇ*
- *Build:* **hũ jāṇũ chhũ** — I know
- *Run through:* all six — *hovũ, javũ, āvvũ, khāvũ, jovũ, jāṇvũ* — stripping each stem
- *Build:* **hũ jāũ chhũ, hũ āvũ chhũ, hũ khāvũ chhũ, hũ joũ chhũ**
- *Connect:* **jāṇvũ** ← *jñā-* → English **know, notice, diagnosis**

Before you move on

Name all six verbs and take the ending off each. (*Ho-*, *ja-*, *āv-*, *khā-*, *jo-*, *jāṇ-*; the ending is the neuter **-vũ**.) Which English verb is the same word as *jāṇvũ*? (**Know**.) What makes the *ṇ* different from a plain *n*? (The tongue curls back.) Say “I know.” (*Hũ jāṇũ chhũ*.) Source: Wiktionary: *ṇ*.

Chapter 14

The Mind and the Page

Modes: 👁 eyes (4) ⇌ Hands-free start: all 4 lessons.

By the end of this chapter: I can say that I think, understand, read and write in Gujarati, hear and write the nasal that sits in the middle of વાંચવું, and name what each of the four roots was doing before it meant a mental act — ranging about, waking up, speaking, and scratching.

Say હું મારું નામ લખું છું, run the chapter’s four verbs back with the four things their roots meant — vichārvũ from a root meaning to range about, samajvũ from one meaning to wake, vāchvũ from one meaning to speak, lakhvũ from one meaning to scratch — place the medial nasal of vāch- and the assimilate-then-simplify path from dhy to j, and say which of the four honestly has no English cousin at all.

14.1 વિચારવું — “to think,” which began as wandering

Jāṇvũ — take the ending off it, and name the plain English verb that is the same word. Knowing is where you arrive. Here is what you do on the way.

You’ll want to know first — one word

વિચારવું — vichārvũ — to think

The stem is વિચાર- vichār-: hũ vichārũ chhũ, “I think.”

The letters in this word

वि is ॡ *va* wearing ि, the short-*i* sign — and that sign stands to the **left** of its letter although the sound comes after it. Then *chā*: the letter च *cha*, already yours from *chār*, “four,” under the long-*ā* sign. Then र *ra*, and the ending ण.

The word, taken apart — its roots and family

विचार *vichār* is a word before it is a verb: it means **a thought**. It is Sanskrit *vicāra* — **vi-** “apart, thoroughly” on the root **car-**, “to move, to range about.” A thought is named as a **ranging over**, the mind walking round a thing.

The root is Indo-European, **kwel-* “to turn.” Germanic wore it into **wheel**, whose whole business is turning. Greek made *kúklos*, “a circle,” which English borrowed as **cycle** and **encyclopedia**. Latin made *colere*, “to till, to dwell in,” behind **cultivate**, **culture** and **colony**.

What you’ve built: a verb Gujarati made rather than inherited

Hovũ, *javũ*, *āvvũ*, *khāvũ*, *jovũ* and *jāṇvũ* came down the ordinary road, worn thinner at every step. *Vichārvũ* did not: Gujarati took the **noun** *vichār* and put a verb ending on it, on the model of Sanskrit *vicarati*. You have watched Sanskrit reach forward like this before. Count to three: *ek*, *be*, *traṇ*. Prakrit had lost the *r* of *trīṇi*, and *traṇ* carries it because Sanskrit put it back. A language that never stops reading its ancestor never stops borrowing from it. *Traṇ* got a sound that way; *vichārvũ* got a whole verb.

Your turn

- *Say it*: **vichārvũ** — to think
- *Strip*: minus **-vũ** leaves **vichār-**, which is also the noun “a thought”
- *Build*: **hũ vichārũ chhũ** — I think
- *Trace it*: *vi-* plus *car-* “range about” → **wheel**, **cycle**, **colony**
- *Contrast*: **jāṇvũ** handed down, and English **know**; **vichārvũ** built — as *traṇ* had its *r* handed back

Before you move on

What did the root behind *vichār* mean first, and which everyday English word turns on it? (“To range about”; **wheel**.) Was *vichārvũ* handed down or built, and which count of yours was patched the same way? (Built on the noun *vichār*; *traṇ* had its *r* restored.) Say “I think.” (*Hũ vichārũ chhũ*.)
Source: Wiktionary: विचारवृ.

14.2 સમજવું — “to understand,” which is waking up

Two verbs and one root meaning: *jāṇvũ*, and *vichārvũ* on a root that meant **to range about**. The third sits between them, with a third kind of picture again.

You’ll want to know first — one word

સમજવું — *samajvũ* — **to understand**

The stem is સમજ- *samaj-*: *hũ samajũ chhũ*, “I understand.” *Samaj* on its own, said alone, means “understood.”

The letters in this word

Not one new letter. સ *sa* stood in *namaste*, મ *ma* in every *mārũ*, જ *ja* opened *javũ*. Three bare consonants carrying their built-in *a*, then the ending: *sa-ma-ja-vũ*.

The word, taken apart — its roots and family

samajvũ comes from Sanskrit *sambudhyate*: **sam-** “together, fully,” on the root **budh-**, “**to wake, to become aware**.” To understand is to come awake to a thing.

That root named a person too. One who has fully woken is a **buddha** — the title is this root with a participle ending, and it means exactly “the awakened one.”

It is Indo-European as well, **bheudh-*, and English keeps it in quieter clothes. Old English *bēodan*, “to announce, to offer,” left **bode** and **forebode** — to bode ill is to give warning, which is what a waking

mind does — and **forbid**, an announcement pointed the other way.

What you’ve built: a cluster that assimilated, then simplified

Sambudhyate has a **dhy** in the middle; Gujarati has a plain **j**. Two steps did that, in this order. **Assimilate**: the *dh* was remade in the shape of the *y* after it, both landing on the palate, and the pair came out doubled as **jjh** — Prakrit *saṃbujjhadi*. **Simplify**: the double then fell to a single **j**, giving *samaj*-.
 You have watched this pair once already. Count to two: *be*. Its *dv*-went to **bb** because the *d* was remade in the shape of the *v* beside it, and the double then simplified to **b**. Different letters, same two moves.

Your turn

- *Say it*: **samajvũ**, then **hũ samajũ chhũ** — I understand
- *Trace it*: *sambudhyate* → *saṃbujjhadi* → **samaj**-. assimilate, then simplify
- *Match*: the same two moves in *dv* → *bb* → **b**, which gave you *be*
- *Connect*: **budh**- “to wake” → **buddha**, and English **bode**, **forbid**
- *Run through*: **jāṇvũ**, **vichārvũ**, **samajvũ** — know, think, understand

Before you move on

What did the root behind *samajvũ* mean, and which famous title is the same root? (“To wake, to become aware”; **Buddha**.) Name the two steps from *dhy* to *j*, and the number that took the same two. (Assimilate, then simplify; *be*, from *dv* to *bb* to *b*.) Say “I understand.” (*Hũ samajũ chhũ*.)
 Source: Wiktionary: સમજવું.

14.3 વાંચવું — “to read,” which is making a page speak

Hũ samajũ chhũ — and what did that root mean first? Then *vichārvũ*. The next verb puts the words in front of you.

You'll want to know first — one word

વૈચ્વ — *vāchvũ* — to read

The stem is વૈચ્- *vāch-*, and nothing new happens after it: *hũ vāchũ chhũ*, “I read.”

The letters in this word

વૈ is વ *va* with the long-*ā* sign, and the dot ̣ sits on top of it. Then ચ *cha*, the letter you counted *chār* with and thought with in *vichār*. Then વ્વ. *Vā-cha-vũ* — and the dot in the middle is the piece to be careful about.

What you've built: a nasal that is not at the end

Every nasal dot so far has been at the **end** of a word: *hũ*, *chhũ*, and the -વ્વ on every verb. This one is in the **middle**, doing the same job in a new place — the *ā* before વ goes through the nose, and it must be heard as well as written. Count to five and stop on વૈચ્ *pāch*: same dot, same position, same nasal *ā* running into a વ.

And you know how much one small mark can carry. જવ્વ *javũ* is “to go” and જોવ્વ *jovũ* is “to see,” and the whole difference is the sign on the જ. This dot is the same kind of hinge: small enough to skip, and not skippable.

The word, taken apart — its roots and family

vāchvũ comes through Old Gujarati from Sanskrit *vācayati*, a **causative**: the root **vac-** means “to speak,” so *vācayati* is “**to make speak**.” Reading was named as making a silent page talk — which is what reading was, aloud, for most of the time people have done it. The root is Indo-European, **wekw-*, and Latin holds it as *vōx*, “voice.” English took the family whole: **voice**, **vocal**, **vowel**, **vocation** (a calling), **advocate** (one called to your side), **provoke**, **revoke**.

Your turn

- *Say it*: *vāchvũ*, then *hũ vāchũ chhũ* — I read
- *Match*: the same middle nasal in *pāch*, “five”
- *Contrast*: *javũ* and *jovũ* — one mark decides which word it is

- *Trace it:* *vac-* “speak” → *vācayati* “make speak” → **vāchvũ**, and → **voice, vowel, advocate**
- *Run through:* **vichārvũ, samajvũ, vāchvũ**

Before you move on

Where does the nasal dot sit in *vāchvũ*, and which number of yours carries it in the same place? (In the middle, on the *ā*; *pāch*.) What did *vācayati* mean literally, and which English word for the thing you speak with is its cousin? (“To make speak”; **voice**.) Say “I read.” (*Hũ vāchũ chhũ*.)

Source: Wiktionary: લાખવું.

14.4 લખવું — “to write,” which began as scratching

Three verbs, three pictures: *vichārvũ* on a root meaning **to range about**, *samajvũ* on one meaning **to wake**, *vāchvũ* on one meaning **to speak**. The fourth root is the most physical of them.

You’ll want to know first — one word

લખવું — *lakhvũ* — **to write**

The stem is લખ- *lakh-*, and now you can say something worth saying:
હું મારું નામ લખું છું — *hũ mārũ nām lakhũ chhũ* — “**I write my name.**”

The letters in this word

Both letters are already yours. લ *la* stood in *bolvũ*, “to speak.” ખ *kha* is the puffed *k* of *khāvũ*, “to eat.” *La-kha-vũ*.

The word, taken apart — its roots and family

lakhvũ comes through Prakrit from Sanskrit *likhati*, and **likh-** meant “**to scratch, to score**” long before it meant to write. Its plainest Sanskrit relative says so out loud: રેખા *rekhā*, “a line, a streak.” Beyond Indo-Aryan the cousins are disputed, and this lesson claims none — the same answer *khāvũ* gave. What is not disputed is that

three families reached for one picture: Latin *scribere* also meant **to scratch**, behind **scribe** and **script**, and English **write** began as Germanic “to score.”

What you’ve built: four verbs, and what each root did first

verb	what its root did first
<i>vichārvũ</i> — think	ranged about, turned
<i>samajvũ</i> — understand	woke up
<i>vāchvũ</i> — read	spoke
<i>lakhvũ</i> — write	scratched

Not one of the four began as a mental act. The mind gets its vocabulary from the body, every time.

Three habits ran through the chapter. A cluster **assimilates and then simplifies** — *dhy* to *jñh* to *j* in *samajvũ*, whose root *budh-* also gave **buddha**. A **dot in the middle** is a nasal you must hear — *vāch-*, whose root *vac-* also gave **voice**. And when the trail stops you say so: *lakh-* and *khāvũ* have no secure English cousin, *jovũ*’s origin is probable rather than proven, and *jāṇvũ* is the one that paid out, being English **know**.

Your turn

- *Produce*: **hũ mārũ nām lakhũ chhũ** — I write my name
- *Run through*: **vichārvũ, samajvũ, vāchvũ, lakhvũ** — stripping **-vũ** off each
- *Name*: what each root did first — ranged, woke, spoke, scratched
- *Say it*: the two steps behind *samaj-*, and where the dot sits in **vāchvũ**
- *Connect*: **rekhā**, still meaning the scratch

Before you move on

Say “I write my name.” (*Hũ mārũ nām lakhũ chhũ.*) Name the four verbs and what each root did before it meant a mental act. (Ranged, woke, spoke, scratched.) Which Sanskrit word is *lakh-*’s plainest relative? (**Rekhā**, “a line.”) Which of your verbs has a

certain English cousin, and which have none? (*Jāṇvũ* is **know**; *lakh-* and *khāṽũ* have none.)
Source: Wiktionary: ဧဟံ့.

Chapter 15

Taking, Asking, Helping, Liking

Modes: 👁 eyes (4) ⇌ Hands-free start: all 4 lessons.

By the end of this chapter: I can take, ask, help and say what I like in Gujarati, explain why મદદ કરવી ends in the feminine -ી while કામ કરવું ends in the neuter, and say why મને ગુજરાતી ગમે છે leaves no room for me as its subject.

Say મને ગુજરાતી ગમે છે and hear that you are not its subject, set it against હું ગુજરાતી બોલું છું where you are, trace ગમવું back to gamyate — the passive of gam- 'to go', so the verb was born without a doer and is English come besides — and run the chapter's four verbs back with where each came from: Sanskrit prek- behind pūchhvũ, lebh- behind levũ, Arabic madad through Persian, and the feminine ending madad forces onto karvĩ.

15.1 લેવું — “to take,” and a family tree with an argument in it

Lakhvũ and vāchhvũ — and what was lakh- doing before it wrote anything? (Scratching.) The next verb is shorter than either.

You'll want to know first — one word

લેવું — levũ — to take

Take the ending off and almost nothing is left: the stem is one syllable, લે- le-.

The letters in this word

𑂔 is 𑂔 *la*, met in *lakhvũ* one lesson ago, wearing the sign 𑂔 that turns it into *le* — the same sign sitting on 𑂔 *chhe* at the end of your sentences. Then 𑂔.

Grammar Lens: the stem relaxes when a person arrives

𑂔 𑂔𑂔 𑂔 — *hũ laũ chhũ* — “I take.”

The stem was *le-* and its vowel has relaxed to *a* under the person-ending. That is the old rule seen from the other side: *javũ*’s stem *ja-* **stretched** to *jā-* when a person-ending arrived. A one-syllable stem is the piece most likely to move; the ending and the copula behind it never do.

The word, taken apart — its roots and family

levũ comes through Prakrit *lei* from Sanskrit *labhate*, “takes, gains, obtains” — the *bh* worn away between the vowels, as a *d* was in *khāvũ*. The root is Indo-European, **lebh-*, and its meaning is worth holding: not “seize” but “**work, harvest, gain, profit.**” Taking, named as what you have earned.

The secure cousins are outside English: Lithuanian *lõbis*, “treasure,” and Greek *laphura*, “spoils of war.” Both keep the sense of a thing gained rather than grabbed.

Then the argument. Latin *labor*, “toil” — English’s **labour, laboratory, elaborate** — is often traced to this same root, which would make working and taking one word. That link is contested, and at least one standard authority rejects it. So: **probable, not proven**, exactly as *jovũ* was.

Three settings on one dial. *Jānvũ* is **certain** — it is English **know**. *Levũ* and *jovũ* are **disputed**. *Khāvũ* has **nothing**, and you say so.

Your turn

- *Say it:* **levũ**, then **hũ laũ chhũ** — the stem relaxing under the ending
- *Match:* *le-* to *la-* here, *ja-* to *jā-* in **javũ**
- *Trace it:* *labhate* “gains” → **levũ**, the *bh* worn away
- *Sort:* **jānvũ** certain and English **know**; **levũ** and **jovũ** disputed; **khāvũ** nothing

- *Run through:* **vā**chvũ, lakhvũ, levũ

Before you move on

Say “I take.” (*Hũ laũ chhũ.*) Did the root behind *levũ* mean seizing or earning? (Earning: “work, harvest, gain.”) Is English **labour** a cousin? (Possibly — the link is both made and rejected, so probable, not proven.) Which verb of yours has a **certain** English cousin, and which has **none**? (*Jāṇvũ* is **know**; *khāvũ* has none.) Source: Wiktionary: **६८**.

15.2 पृ७८ — “to ask,” the verb English kept for praying

Hũ laũ chhũ — did the root behind *levũ* mean seizing or earning? (**Earning**.) Here is the verb for the one thing you cannot take: an answer.

You’ll want to know first — one word

पृ७८ — *pūchhvũ* — to ask

The stem is पृ७- *pūchh-*, and the present holds no surprises: *hũ pūchhvũ chhũ*, “I ask.”

The letters in this word

पृ is *pa*, counted with in पृ३ *pāch*. On it sits a new sign: ८, the **long** *ū*, a heavier hook than the short ८ on every -८. Two different vowels, not two speeds of one. Then ७ *chha*, opening ७ *chhe*.

What you’ve built: a p that stayed because of where it stood

You know a rule that eats *p*: **a single Sanskrit *p* between two vowels softened to *v***. It is how *āpayati*, on a root meaning “reach,” became अ३८ *āvũ*.

So why does *pūchhvũ* still open with a hard पृ? Because the condition is the whole rule: that *p* is not between vowels, it is at the **front** of the word, where nothing softened it. Count to five for the same shelter — पृ३ *pāch* keeps its *p*.

A sound law you can only recite is a fact. One whose condition you can check is a tool.

The word, taken apart — its roots and family

pūchhvũ comes from Sanskrit *pr̥cchati*, “asks,” on the Indo-European root **prek-*, “to ask.” This one paid out generously. Latin took it as *precārī*, “to beg, to entreat,” and English has the family: **pray**, **prayer**, **deprecate**. Latin also made *precārius*, “held only so long as another allows it,” English’s **precarious** — a thing you keep by asking. German still says *fragen*, Persian *porsīdan*. English is the odd one out. Its own inherited cousin, Old English *frignan*, died out and **ask** came from elsewhere, so the root survives in English only in its religious clothes. Saying *hũ pūchhũ chhũ*, you use the verb English kept for **praying**.

Your turn

- *Say it:* **pūchhvũ**, then **hũ pūchhũ chhũ** — I ask
- *Contrast:* short ॢ in -ॣ, long ॣ in ।
- *Explain:* why **āvvũ** lost its *p*, and **pūchhvũ** and **pāch** kept theirs
- *Trace it:* *pr̥cchati* → **pūchhvũ**, and → **pray**, **precarious**, *fragen*
- *Run through:* **lakhvũ**, **levũ** from *lebh-*, **pūchhvũ**

Before you move on

Say “I ask.” (*Hũ pūchhũ chhũ*.) Why did *pūchhvũ*’s *p* survive when the one inside *āvvũ*’s ancestor did not, and which number of yours is sheltered the same way? (It stands at the front, not between vowels; *pāch*.) Which English word for addressing a god is its cousin? (**Pray**.)
Source: Wiktionary: ॣॣॣ.

15.3 મદદ કરવી — “to help,” which is a hand held out

Pūchhvũ and *levũ* — and which English word for talking to a god is *pūchhvũ*’s cousin? (**Pray.**) Now, what you do once someone has asked.

You’ll want to know first — one phrase

મદદ કરવી — *madad karvī* — to help

Two words. મદદ *madad* is a noun, “help”; કરવું *karvũ* is “to do,” yours since *kām karvũ*. Gujarati helps by **doing** help.

હું મદદ કરું છું — *hũ madad karũ chhũ* — “I help.”

The letters in this word

મદદ is three bare consonants with their built-in *a*: મ *ma*, then a doubled દ *da* — the દ that ends *ānand*. In કરવી the last letter wears the long ી you met in *maḷishũ*, and that ી is what this lesson is about.

Grammar Lens: the ending that stopped being neuter

Every Gujarati verb so far has been named in the **neuter**: -વું *-vũ*, the third of the three genders, the -ૃ of *sārũ* and *mārũ*. This one is not. કરવી *karvī* wears -ી, the **feminine** of *sārī* and *mārī*, because મદદ is a **feminine** noun and the infinitive agrees with what is done:

- કામ કરવું *kām karvũ* — “to work.” *Kām* is neuter, so *karvũ*.
- મદદ કરવી *madad karvī* — “to help.” *Madad* is feminine, so *karvī*.

Gujarati keeps three genders where Hindi next door keeps two, and here that system does visible work. You have watched gender decide a form once before, at the other end of a word’s life: બે *be* comes down from Sanskrit’s feminine and neuter *dvé*, not the masculine *dváu*. Gender chose the ancestor there; it chooses the ending here.

The word, taken apart — its roots and family

મદદ is not Sanskrit at all. It is **Arabic** *madad*, borrowed through **Persian**, on the root **m-d-d**, “to stretch out, to extend” — whose plainest sentence is “extend your hand.” *Madad* is a thing held out: a hand, or reinforcements sent to an army.

It belongs to a layer you have tasted. Gujarati was a great trading tongue of the Arabian Sea, and the Persian and Arabic that settled into it is the layer answering “how are you” with મજા *majā*.

Your turn

- *Say it:* **madad karvī**, then **hū madad karū chhū** — I help
- *Contrast:* **kām karvū** neuter, **madad karvī** feminine — the noun decides
- *Trace it:* Arabic *m-d-d* “extend” → Persian → **madad**, beside **majā**
- *Run through:* **levū**, **pūchhvū**, **madad karvī** — gender picking an ending here, an ancestor in **be**

Before you move on

Say “I help.” (*Hū madad karū chhū.*) Why *karvī* and not *karvū*? (મદદ is feminine; *kām* is neuter.) Where is *madad* from, and which count of yours was also shaped by gender? (**Arabic** through **Persian**, a root meaning “to stretch out”; **be**, from *dvé*.)
Sources: Wiktionary: મદદ; Wiktionary: Arabic madad.

15.4 ગમવું — “to like,” which is not something you do

Three verbs from this chapter: *levū*, *pūchhvū*, *madad karvī*. Each let you act. The fourth will not.

You’ll want to know first — one word

ગમવું — *gamvū* — **to like**

The infinitive wears the neuter -વું like every verb you own. What comes next does not.

The letters in this word

ગ *ga* opened *gujarātī*, મ *ma* has been everywhere, then ડું — three shapes floating free, no bar across their tops, the fastest tell of Gujarati.

Grammar Lens: you are not the subject of this sentence

મને ગુજરાતી ગમે છે — *mane gujarātī game chhe* — **I like Gujarati**

Word for word: “**to me** Gujarati **pleases**.” No *hū* anywhere. મને *mane* is “to me,” carrying the -ને *-ne* of તમને *tamne*.

- ડું ગુજરાતી બોલું છું — I speak Gujarati. **I** am the doer.
- મને ગુજરાતી ગમે છે — I like Gujarati. **Gujarati** is.

The verb answers to *gujarātī*, not to me — the instinct behind *madad karvī*. Spanish reaches this shape in *me gusta*, Tamil in *enakku piḍikkum*, neither borrowing from Gujarati nor from each other. Hindi and Urdu use the Persian loan *pasand*; *gamvū* is Gujarati’s own inherited word.

The word, taken apart — its roots and family

gamvū is Old Gujarati *gamaī*, “to please,” from Prakrit *gammaī*, “**is known**,” from Sanskrit *gamya*te — the **passive** of **gam-**, “to go.” “It is gone to” became “it is grasped” became “it pleases.” The word was born doerless and never took one.

Two things you hold fall into place. *Gammaī* meant “is known,” the work of જાણવું *jāṇvū*. And *gamya*te holds a **y** that did **not** become *j*: that rule was for Sanskrit *y-* at the **front** of a word, as in *javū*. This one stood against an *m*, was swallowed into it, and the doubled *mm* thinned — assimilate, then simplify, as *samajvū* did.

The root is **gwem-*, and English **come** is the same word; Latin *venīre* gave **advent**, **venue**, **invent**. *Āvvū* runs off another root, one that meant “to reach.”

Your turn

- *Produce*: mane gujarātī game chhe, then hū gujarātī bolū chhū — naming the doer in each

- *Run through:* **levũ** from *lebh-* “gain”, **pũchhvũ** from *prek-* “ask”, **madad** from Arabic through Persian, **gamvũ** from a passive — and why *karvĩ* ends in *-ĩ*
- *Trace it:* *gam-* “go” → *gamyate* → **gamvũ**, and → **come**, **advent**
- *Explain:* why *gamyate*’s *y* did not become *j* as *javũ*’s did
- *Match:* *gammaĩ* “is known” against **jāṇvũ** and **know**; *gam-* against *āvvũ*’s “reach”

Before you move on

Say “I like Gujarati,” and name its subject. (*Mane gujarātĩ game chhe*; **Gujarati**.) Which Sanskrit form is *gamvũ* from, what kind is it, and which English verb is the same word? (*Gamyate*, the **passive** of *gam-*; **come**.) Why *madad karvĩ*? (*Madad* is feminine.) Sources: Wiktionary: ગમવું; Wiktionary: Sanskrit gamyate.

Chapter 16

Water, Tea, Milk, and Bread

Modes: 👁 eyes (4) ⇌ Hands-free start: all 4 lessons.

By the end of this chapter: I can politely ask for water, tea, milk, or bread in Gujarati, name which of the four is a loanword and which have no settled root beyond Sanskrit, and explain why a word ending in $-ī$ is not automatically feminine.

The chapter closes on રોટલી, the request that breaks the drink pattern: the reader produces all four requests with મહેરબાની કરીને, sorts પાણી and દૂધ (inherited, known root) against ચા (loaned from Chinese by the overland route) against રોટલી (inherited, root unknown), and uses પાણી's neuter gender despite its $-ī$ ending to show that રોટલી's own feminine $-ī$ is a hint, not a rule.

16.1 પાણી — the first thing you'll actually ask for

Gamvũ let you say what you like; *madad karvī* let you ask for help. This chapter asks for something smaller and more frequent: a drink.

You'll want to know first — one word

પાણી — $pāṇī$ — water

The letters in this word

પ pa , ા the long- $\bar{a}$ sign, ણ the retroflex η you already curled back in $jāṇvũ$, then ી long- $\bar{i}$. No bar runs across the top of any of them — the headless tell, working the same way in a noun as it did in a verb.

Grammar Lens: asking politely

પાણી, મહેરબાની કરીને. — *pāṇī, meherbānī karīne*. — **Water, please.**

મહેરબાની કરીને *meherbānī karīne* is built from મહેરબાની, “kindness” or “favor,” plus કરીને, “having done” — the same કરીને/કરવી family you met in મદદ કરવી, “to do a favor of help.” Literally: “having done a kindness.” Name the item, add this, and you have a complete polite request with no verb for “give” needed at all — the pattern this whole chapter will reuse.

The word, taken apart — its roots and family

pāṇī comes from Sanskrit **pānīya**, “that which is to be drunk,” built on **pā-**, “to drink.” That root is Indo-European, **peh₃(i)-*, and English holds two disguised pieces of it: **potion** and **poison** both come through Latin *potare*, “to drink” — a poison, etymologically, is just a drink gone wrong. Greek turned the same idea into *sympotēs*, “one who drinks together,” which English keeps as **symposium**. *Pāṇī* is not a stranger to those words; it is what “to drink” looks like when it never left the family that gave you *jāṇvū*’s Sanskrit cousin *jñā-*.

Your turn

- *Say it:* **pāṇī** — water
- *Say it:* **pāṇī, meherbānī karīne**. — water, please
- *Match:* **karīne** against **madad karvī**’s own **kar-** root
- *Trace it:* **pā-** “to drink” → **pāṇī**, and → **potion, poison, symposium**
- *Run through:* **mane gujarātī game chhe**, then **pāṇī, meherbānī karīne** — liking and requesting, side by side

Before you move on

Ask for water politely. (*Pāṇī, meherbānī karīne*.) What does *meherbānī karīne* mean word for word? (“Having done a kindness.”) Which two English words for a drink, and one for a whole gathering

of them, share *pāṇī*'s root? (**Potion, poison, symposium.**)
 Sources: Wiktionary: પાણી; Wiktionary: મહેરબાની.

16.2 ચા — the tea that went overland

Pāṇī, meherbānī karīne — water, please. The next drink uses the exact same pattern, and its own name has traveled further than water's ever needed to.

You'll want to know first — one word

ચા — *chā* — tea

ચા, મહેરબાની કરીને. — *chā, meherbānī karīne.* — Tea, please.

The letters in this word

ચ *cha* — the same letter that opened *chār*, “four,” and sat inside *vichār* — plus the long-*ā* sign. Two letters, both already yours.

The word, taken apart — its roots and family

ચા is a loanword — unlike **pāṇī**, which Gujarati has owned since Sanskrit. It came through Classical Persian *chā*, from Mandarin Chinese **chá**. That is the **overland** route, out through Central Asia and Persia: Hindi and Urdu *chāy*, Russian *chai*, Turkish *çay* all took the same road and the same syllable.

There is another route entirely. Chinese merchants on the coast spoke a different dialect, Hokkien, where the same word is *tê*. Dutch sailors picked that form up by **sea** and carried it into Europe: English **tea**, French *thé*, German *Tee*. One plant, one original Chinese word, and two pronunciations of it, sorted by whether a language met the word on a caravan route or a ship's deck. Gujarati's *chā* and English *tea* are, in that exact sense, the same word taken two different ways out of the same country.

Your turn

- *Say it:* **chā** — tea, and **chā, meherbānī karīne** — tea, please

- *Run through:* both requests — **pāṇī, meherbānī karīne; chā, meherbānī karīne**
- *Trace it:* Chinese *chá* → Persian *chā* → ચા, the overland road
- *Name:* one language that took the sea road instead, and its word (English, **tea**)

Before you move on

Ask for tea politely. (*Chā, meherbānī karīne.*) Did *chā* come by land or by sea? (**Land** — through Persian, from Mandarin.) Which English word for the same plant took the sea route instead, and through which language? (**Tea**, through Dutch.)

Sources: Wiktionary: ચા; Etymonline: chai.

16.3 દૂધ — a verb frozen into a noun

પાણી was never borrowed. ચા came the long way from China. The third drink is, like water, entirely Gujarati's own — but it got that way differently.

You'll want to know first — one word

દૂધ — *dūdh* — **milk**

દૂધ, મહેરબાની કરીને. — *dūdh, meherbānī karīne.* — **Milk, please.**

The letters in this word

દ *da*, ડ the long-*ū* sign below it, then ધ *dha* — the aspirated *d*, the same puff of breath that made ખ the aspirated *k* and બ the aspirated *b*. You have met the letter itself before, in વાંધો નહીં.

The word, taken apart — its roots and family

dūdh comes from Sanskrit **dugdha**, and *dugdha* is not, at root, a noun at all — it is the **past participle** of **duh-**, “to milk,” so it means literally “**milked**.” The action came first; the word for the substance is just that verb, frozen. It is the same trick *gamvū* played with “to please,” run on a different part of speech: a verb collapsing

into the thing it names.

The Indo-European root is **dheugh-*, “to be fit, useful, of avail.” Its Germanic descendant did not go on to mean milk in English at all — it survives in **doughty**, “valiant, capable,” from Old English *dohtig*, “of good use.” *Dūdh* and *doughty* are cousins by way of a root that once meant simply **being of use** — milk as *the useful thing*, valor as *the useful person*.

Your turn

- *Say it:* **dūdh** — milk, and **dūdh, meherbānī karīne** — milk, please
- *Run through:* all three requests so far — **pāṇī, chā, dūdh**, each with *meherbānī karīne*
- *Trace it:* *duh-* “to milk” → *dugdha* “milked” → **dūdh**, and → English **doughty**
- *Name:* which of the three drinks is a loanword (ਧੁੱਧ) and which two are not

Before you move on

Ask for milk politely. (*Dūdh, meherbānī karīne.*) What part of speech was *dugdha* before it became a noun for milk? (A **past participle** — “milked.”) Which unexpected English word for bravery shares its root with *dūdh*? (**Doughty.**)
Sources: Wiktionary: ਧੁੱਧ; Etymonline: doughty.

16.4 ਰੋਟਲੀ — a request pattern, run four times

Three drinks, one pattern: **pāṇī, chā, dūdh**, each followed by *meherbānī karīne*. The fourth request is food, not drink, and it closes the chapter by finally breaking a pattern instead of continuing one.

You’ll want to know first — one word

ਰੋਟਲੀ — *roṭlī* — flatbread

રોટલી, મહેરબાની કરીને. — *roṭlī, meherbānī karīne.* — **Bread,**
please.

The letters in this word

ર *ra*, ે the *o* sign, then a new letter: ર, a retroflex *ṭ* — the tongue curls back the way it does for ર્, but here it stops the airflow instead of letting it through the nose. Then લ *la*, and ે long-ī. Headless throughout, like every letter you’ve met.

Grammar Lens: an -ī that does not mean “feminine, guaranteed”

રોટલી is feminine, and its ending fits: many Gujarati nouns ending in -ī are feminine, the same -ī you saw mark the feminine adjective ending in *sārī*. But you already own the counter-example: પાણી also ends in -ī, and *pāṇī* is **neuter**. The ending is a hint worth noticing, not a rule you can trust blind — every noun’s gender has to be learned with the noun, the way *madad karvī* forced કચ્છી into its feminine shape only because *madad* itself was feminine, not because of any ending on *karvī* alone.

The word, taken apart — its roots and family

roṭlī is inherited from Sanskrit **roṭikā**, “a kind of bread.” That much is certain. What *roṭikā* itself comes from is not: the standard comparative dictionaries weigh an unattested root meaning “to strike against” against another meaning “to crush,” and neither Turner nor Mayrhofer picks a winner.

That gives this chapter its own three-way dial, the same shape *jāṇvũ*, *levũ*, and *khāvũ* once drew for verbs: **pāṇī** and **dūdh** are inherited straight from Sanskrit with a full etymology behind them; **chā** is a loan, traceable to Mandarin by a known road; **roṭlī** is inherited too, but its own root is where recorded history simply stops.

Your turn

- *Say it:* **roṭlī, meherbānī karīne** — bread, please
- *Run through:* all four requests — **pāṇī, chā, dūdh, roṭlī**, each with *meherbānī karīne*

- *Sort*: inherited with a known root (**pāṇī**, **dūdh**), loaned (**chā**), inherited with an unknown root (**roṭlī**)
- *Contrast*: **roṭlī** feminine by its **-ī**, **pāṇī** neuter despite its **-ī**

Before you move on

Ask for bread politely. (*Roṭlī, meherbānī karīne.*) Does *roṭikā*'s own root have a settled answer? (**No** — the dictionaries disagree and leave it open.) Name one Gujarati noun ending in **-ī** that is feminine and one that is neuter. (**Roṭlī; pāṇī.**) Run all four requests from this chapter. (*Pāṇī, chā, dūdh, roṭlī*, each with *meherbānī karīne.*) Sources: Wiktionary: રોટલી; Wiktionary: Sanskrit rotika.

Chapter 17

Friend and Family

Modes: 👁 eyes (4) ✍ pen (1) 🗣 Hands-free start: first 4 of 5 lessons.

By the end of this chapter: I can name a friend, a family, a brother, and a sister in Gujarati, explain which of these words was inherited whole from Sanskrit rather than worn down by sound change, and say which sibling word is genuinely a cousin of its English counterpart and which is not.

The chapter closes on બહેન, deliberately not a cousin of English sister: the reader produces મિત્ર, કુટુંબ, ભાઈ and બહેન, names ભાઈ as English brother’s unbroken cousin against બહેન’s unrelated (disputed bhaga-based) root, and names કુટુંબ as taken up whole from Sanskrit rather than worn down like the other three — while recalling that મિત્ર and મહેરબાની, taught a chapter apart, share the same ancient Indo-Iranian root.

17.1 મિત્ર — a friend, and the word inside your own “please”

Last chapter asked politely for **roṭlī** with *meherbānī karīne*. That phrase is about to turn out to share its root with the very first word of this new chapter.

You’ll want to know first — one word

મિત્ર — *mitra* — friend

The letters in this word

म *ma*, ि the short-*i* sign written **before** the consonant it belongs to — the same leftward quirk you saw open *vichārvũ* — then a conjunct: ढ — ढ *ta* with the virama ् stripping its vowel, joined straight into ढ *ra*. *Mi-tra*, two syllables, the second one a cluster.

The word, taken apart — its roots and family

mitra is Sanskrit for “friend,” from Proto-Indo-Iranian **mitras**, “(that which) causes binding” — a covenant word before it was a friendship word. Its exact twin is Avestan **Mithra**, the god of contracts and given word, whose name lived on in Middle Persian as **Mīhr**.

That is not a dead end. મહેરબાની, the “kindness” you built *meherbānī karīne* from last chapter, is Persian *mīhrbānī* — built on that very same **Mīhr**. So मित्र, inherited straight down from Sanskrit, and મહેરબાની, borrowed centuries later from Persian, are cousins by the same Indo-Iranian root — one word for “friend,” the other for “favor,” both once naming the same idea of a bond that holds.

Your turn

- *Say it:* **mitra** — friend
- *Trace it:* Proto-Indo-Iranian *mitras* → Avestan **Mithra** → Persian **Mīhr** → મહેરબાની
- *Connect:* मित्र and મહેરબાની — same ancient root, two different doors into Gujarati
- *Run through:* **roṭlī**, **meherbānī karīne** once more, now naming the “friend” root inside it

Before you move on

Give the word for “friend.” (*Mitra*.) Which other Gujarati word you already know shares its root, and through which language did each arrive? (મહેરબાની — *mitra* inherited from Sanskrit, *meherbānī* borrowed from Persian *mīhr*.) What did the shared root originally mean? (“**To bind**,” a covenant.)
Sources: Wiktionary: मित्र; Wiktionary: Mithra.

17.2 કુટુંબ — a word that skipped the sound changes

મિત્ર (*mitra*) reached Gujarati the long way, worn down through Prakrit like nearly every word you own. The word for the group a friend gets folded into took a different road entirely.

You'll want to know first — one word

કુટુંબ — *kuṭumb* — family

The letters in this word

ક *ka*, ુ the short-*u* sign below it, then ૢ — the same retroflex *ṭ* you first curled back in *roṭlī*, here doing the same job again. ુ closes it: *u* with the nasal dot on top, then બ *ba*. *Ku-ṭu-m-b*.

Grammar Lens: taken whole, not worn down

You have seen Sanskrit reach back into Gujarati once before: ર's *r*, restored after Prakrit had already dropped it — a **repair**, made to a word that had kept changing the whole time. કુટુંબ is a different kind of contact. Gujarati did not inherit this word through the centuries of sound change that gave you *pāṇī* or *be*; it took the Sanskrit word up **directly**, close to whole, the way a modern language reaches for a ready-made technical term instead of growing one on its own. Linguists call an inherited word like *pāṇī* **tadbhava**, “born from that,” and a direct borrowing like this one **tatsama**, “same as that” — *kuṭumb* is tatsama.

The word, taken apart — its roots and family

Here the trail runs further than usual, in an unexpected direction. Sanskrit **kuṭumba** is itself thought to be a **loanword**, taken from a Dravidian source and compared to Tamil *kuṭimai*, “family, lineage,” both built on *kuṭi*, “hut.” A word that looks purely Sanskrit, and that Gujarati then borrowed as purely Sanskrit, may have entered Sanskrit from a completely different family of languages first. The chain of ownership runs Dravidian → Sanskrit → Gujarati, with no step skipped and no step certain beyond reasonable comparison.

Your turn

- *Say it:* **kuṭumb** — family
- *Contrast:* **tadbhava** *pāṇī* (worn down over time) against **tatsama** *kuṭumb* (taken whole)
- *Match:* this “taken whole” idea against *traṇ*’s restored *r* — both are Sanskrit reaching forward, in different ways
- *Trace it:* proposed Dravidian *kuṭi* “hut” → Sanskrit *kuṭumba* → કુટુંબ

Before you move on

Give the word for “family.” (*Kuṭumb*.) Is it *tadbhava* or *tatsama*? (**Tatsama** — borrowed whole from Sanskrit, not worn down through Prakrit.) Where does Sanskrit’s own *kuṭumba* likely come from? (**Dravidian**, compared to Tamil *kuṭimai*.)
Sources: Wiktionary: કુટુંબ; Wiktionary: Sanskrit kutumba.

17.3 ભાઈ — the same word as “brother,” unbroken

કુટુંબ (*kuṭumb*) was taken up whole, close to the finished Sanskrit shape. The two words for its members run the opposite way — worn all the way down, the ordinary path nearly every Gujarati word has followed.

You’ll want to know first — one word

ભાઈ — *bhāī* — brother

The letters in this word

ભ *bha*, the aspirated *b*, with the long-*ā* sign ા, then ઈ, the independent long-*ī* vowel standing on its own rather than attached to a consonant. *Bhā-ī*, two syllables, no consonant closing the second.

The word, taken apart — its roots and family

bhāī is inherited, through Prakrit *bhāī*, from Sanskrit **bhrātr̥**. Its root is Indo-European **b^hréh₂tēr*, and this is one of the cleanest cognate sets Indo-European linguistics has: Sanskrit *bhrātr̥*, English **brother**, Latin *frāter*, Greek *phrātēr*, Russian *brat* — every one of them the same word, carried down by ordinary sound change in every branch rather than borrowed by any of them. Where *kuṭumb* skipped the centuries of change that shape *tadbhava* words, *bhāī* is the textbook case of what those centuries do: the consonant cluster *bhr-* simplified once the *r* dropped, exactly the kind of wearing-down that gave you *pāṇī* from *pānīya*.

Your turn

- *Say it:* **bhāī** — brother
- *Trace it:* PIE *b^hréh₂tēr* → Sanskrit *bhrātr̥* → **भ्रातृ**, and → English **brother**
- *Contrast:* *bhāī* worn down over centuries against *kuṭumb* taken up whole
- *Name:* two other languages whose word for “brother” is the same cognate (Latin *frāter*, Greek *phrātēr*, or Russian *brat*)

Before you move on

Give the word for “brother.” (*Bhāī*.) Which English word is the very same word, by unbroken descent, not borrowing? (**Brother**.) Is *bhāī* *tadbhava* or *tatsama* — worn down, or taken whole like *kuṭumb*? (**Tadbhava** — worn down.)
Sources: Wiktionary: **भ्रातृ**; Wiktionary: *b^hréh₂tēr*.

17.4 भ्रातृ — the sister who is not “sister”’s cousin

भ्रातृ is English **brother**, unbroken, down to the root. Do not assume the sibling pair matches. This chapter’s last word breaks the pattern.

You'll want to know first — one word

બહેન — *bahen* — sister

The letters in this word

બ *ba*, હ *ha*, ે the *e* sign above the consonant, then ન *na*. *Ba-hen*, every letter already yours from earlier chapters.

The word, taken apart — its roots and family

Here is the surprise: બહેન is **not** *bhāī*'s counterpart the way English *sister* is *brother*'s. English *sister*, Latin *soror*, and Sanskrit *svasṛ* all descend from one shared PIE root, **swésōr*. Gujarati's word for sister does not use that root at all.

bahen comes from Sanskrit **bhaginī**, through Prakrit *bhaginī*. Scholars connect *bhaginī* to **bhaga**, “good fortune, a share” — the same *bhaga* behind *bhāgya*, “fate” — plus a feminine suffix, so “sister” may originally have meant something closer to “**the one who shares.**” That connection is debated rather than settled, the way *roṭlī*'s root was: some scholars accept the *bhaga* link, others have argued against it. What is certain is what it is **not**: unlike *bhāī*, *bahen* is no relation to English *sister* at all — and unlike the disputed-but-real *mitra/meherbānī* pair, this dial lands on “unrelated,” full stop.

Your turn

- *Say it*: **bahen** — sister, and **bhāī** — brother
- *Contrast*: *bhāī* — same root as English *brother*; *bahen* — a different Sanskrit word entirely, not *sister*'s cousin
- *Trace it*: proposed *bhaga* “share, fortune” → *bhaginī* → બહેન
- *Run through*: all four family words — **mitra**, **kuṭumb**, **bhāī**, **bahen** — inherited/borrowed, direct/indirect
- *Recall*: મિત્ર and મહેરબાની's shared root from the last chapter, and કુટુંબ's proposed Dravidian root

Before you move on

Give the word for “sister.” (*Bahen.*) Is it the same root as English *sister*? (**No** — that connection belongs to *bhāī*/**brother** instead.) What does *bahen* probably come from? (Sanskrit *bhaginī*, disputedly tied to *bhaga*, “share.”) Name this chapter’s four people and things: friend, family, brother, sister. (*Mitra, kuṭumb, bhāī, bahen.*) Sources: Wiktionary: भगिनी; Wiktionary: Sanskrit bhagini.

17.5 The doorway nine return in a new order

Without looking back, write *ja*, the nasal mark, and *ka*. Check only a missed form, cover the model again, and make one repair.

Your turn

Read the shuffled row once. Identify each form on sight; do not rebuild the original doorway order. Record the reading score before the row is covered; repair only missed forms, then reach **9/9** once.

Writing — from sound

Keep every model covered. Write the nine sound cues in their new order, then score the writing response separately from reading. Writing also needs **9/9**; the reading score cannot compensate for it. Repair only missed forms.

Before you move on

How many marks and consonants returned? (**Four marks and five consonants.**)

Chapter 18

Eye, Ear, Mouth, and Nose

Modes: 👁 eyes (4) ⇌ Hands-free start: all 4 lessons.

By the end of this chapter: I can name the eye, ear, mouth, and nose in Gujarati, tell a nasal that only marks a sound from one that marks the neuter gender, and say which two of the four are unbroken cousins of their English counterparts.

The chapter closes on નાક, completing the face: the reader produces અંખ, કાન, મોઢું and નાક with their genders (f, f, n, n), names અંખ and નાક as unbroken PIE cousins of eye and nose, states that મોઢું's nasalized -ũ is the same neuter tell carried by every -જું verb infinitive while નાક shows a neuter noun does not always carry it, and reaches back to વાંચવું's medial nasal and જવું/જોવું's one-mark contrast.

18.1 અંખ — an eye, and a nasal that is not what it looks like

બહેન (*bahen*) closed a chapter about people. This chapter checks on how someone is — starting with the parts of the body a friend might actually ask about.

You'll want to know first — one word

અંખ — *āṅkh* — eye

The letters in this word

અ the independent long-*ā*, then the nasal dot ં sitting on top of it — exactly the medial anusvāra you first read inside વાંચવું, doing the same job here, in

the middle of a noun rather than a verb — then अ, the aspirated *k*. **Note what this nasal is NOT:** it does not mark अ as neuter — the word is feminine. A nasal dot in the middle of a word is a **sound**, present or absent as pronunciation happens to need it; it is a different thing entirely from the grammatical *-ũ* ending you will meet again soon, and this chapter keeps the two apart on purpose.

The word, taken apart — its roots and family

āṅkh is inherited from Sauraseni Prakrit *akkhi*, from Sanskrit **akṣi**, “eye.” The root is Indo-European **h₃ek^w*-, “eye; to see,” and it survives unbroken in English **eye** itself, in Latin *oculus* (behind **ocular**), and in Greek *ósse*. This is *bhār*’s kind of cousin, not *bahen*’s: a straight line back to the same ancestor, no borrowing and no detour.

Your turn

- *Say it:* **āṅkh** — eye
- *Match:* the medial nasal here against the one in अक्षि
- *State:* is this nasal a gender marker? (No.) Is **āṅkh** neuter? (No — feminine.)
- *Trace it:* PIE *h₃ek^w*- → Sanskrit *akṣi* → अक्षि, and → English **eye**

Before you move on

Give the word for “eye.” (*Āṅkh.*) Which English word is the same word by unbroken descent? (**Eye.**) Does the nasal dot in *āṅkh* mean the word is neuter? (**No** — *āṅkh* is feminine; the dot is only a sound.)

Sources: Wiktionary: अक्षि; Wiktionary: Sanskrit akshi.

18.2 कान — an ear whose own root is unsettled

अक्षि traced back cleanly to a confirmed Indo-European root. The next body part will not be nearly as tidy.

You’ll want to know first — one word

कान — *kān* — ear

The letters in this word

ક ka, ા long-ā, ન na. All three already yours.

Grammar Lens: a gender that changed on the way here

કાન is feminine in Gujarati. Its Sanskrit ancestor, **karṇa**, was **masculine**. Nothing about inheriting a word guarantees its gender comes along unchanged — મિત્ર kept Sanskrit’s masculine, but *kān* did not keep *karṇa*’s. Gender, like the gender of આંખ or બહેન, has to be learned with each noun as it stands today, not projected backward from what its ancestor was — the same caution રોટલી’s chapter drew from its own -ī ending.

The word, taken apart — its roots and family

kān is inherited from Old Gujarati *kāna*, through Apabhramsa and Prakrit *kaṇṇa*, from Sanskrit **karṇa**, “ear.” Past that point, no agreement exists. Proposed origins include a root for “**defect**” (with “ear” as a later, narrower sense), a root meaning “**point**” or “**spike**,” a root meaning “**handle**” or “**grip**,” and a connection to **śṛṇoti**, “to hear.” None of these has won out. *Kān* joins *roṭlī* as a second word in your Gujarati vocabulary whose Sanskrit form is certain and whose deeper root is not — the honest answer, said plainly rather than picked at random.

Your turn

- *Say it:* **kān** — ear, and **āṅkh** — eye
- *State:* *karṇa*’s Sanskrit gender against *kān*’s Gujarati gender (masculine → feminine)
- *Name:* two of the four disputed origins scholars have proposed for *karṇa*
- *Contrast:* *āṅkh*’s confirmed PIE root against *kān*’s unsettled one

Before you move on

Give the word for “ear.” (*Kān*.) Did its gender change between Sanskrit and Gujarati? (**Yes** — masculine to feminine.) Is *karṇa*’s own root settled? (**No** — several proposals, no agreement.)

Sources: Wiktionary: कान; Wiktionary: Sanskrit karna.

18.3 म॑ळ॑ — the tell you have been hearing all along

कान (kān)’s own gender shifted away from Sanskrit’s. The next body part wears its gender in plain sight — the same nasalized ending you have heard on nearly every verb in this book.

You’ll want to know first — one word

म॑ळ॑ — *moḍhũ* — **mouth**

The letters in this word

म *ma*, ा the *o* sign, then a new letter: ढ, the retroflex aspirated *ḍh* — curl the tongue back as for ढ and ढ, and add the puff of breath that made ढ aspirated. Then ण, *u* with the nasal dot. *Mo-ḍhũ*.

Grammar Lens: the neuter tell, named plainly

Every verb infinitive in this book ends in the neuter -ञ्: *hovũ*, *javũ*, *jāṇvũ*, *lakhvũ* — a whole word class marked by that one nasalized ending. म॑ळ॑ shows the same ending doing the same job on a **noun**: *moḍhũ* is **neuter**, and the nasalized -*ũ* is the single most recognizable tell for it. Not every neuter noun wears it — प॒ण॒ and later *nāk* do not — but when you do see or hear a word end this way, neuter is the way to bet. And do not confuse it with अ॒ण॒’s nasal: that one sat in the **middle** of a feminine word and marked nothing about gender at all. This one sits at the **end**, and it does.

The word, taken apart — its roots and family

moḍhũ is inherited from Sauraseni Prakrit **muha**, from Sanskrit **mukha**, “mouth, face.” It has a formal doublet, मु॒ख *mukh*, borrowed directly from the same Sanskrit word the way *kuṭumb* was — the everyday and the formal register, side by side, from one ancestor reached by two different roads. Past Sanskrit, *mukha*’s own root is not agreed upon — a second open question, alongside *karṇa*’s, rather than

a guess dressed up as an answer.

Your turn

- *Say it:* **moḍhũ** — mouth
- *State:* what gender the *-ũ* ending marks, and one verb infinitive that wears the same ending
- *Contrast:* *moḍhũ*'s end-of-word nasal against *āñkh*'s middle-of-word one
- *Name:* *moḍhũ*'s formal doublet, and how it reached Gujarati (borrowed whole, like *kuṭumb*)

Before you move on

Give the word for “mouth.” (*Moḍhũ.*) What gender does its *-ũ* ending mark? (**Neuter.**) Name the formal doublet of *moḍhũ*. (મુખ, *mukh.*)

Sources: Wiktionary: મૂં; Wiktionary: Sanskrit mukha.

18.4 નાક — the whole face, run back

આંખ, કાન, મોઢું — eye, ear, mouth. One more completes the face, and this one closes the chapter by tying its ending back to a pattern from three chapters ago.

You'll want to know first — one word

નાક — *nāk* — nose

The letters in this word

ના *na*, ા long-*ā*, ક *ka*. Every letter already familiar — *nāk*'s only new information is the word itself.

Grammar Lens: closing the chapter's gender count

નાક is neuter, like મોઢું — but unlike *moḍhũ*, it carries no nasalized *-ũ* at all. Run the whole face: *āñkh* feminine, *kān* feminine, *moḍhũ* neuter

with the tell, *nāk* neuter without it. Two neuters, only one of them wearing the ending that names the class. This is exactly why last lesson called the nasalized *-ũ* a **tell**, not a **rule**: it is the loudest signal Gujarati gives you for neuter, and it is still only sometimes there — the same caution *roṭlī* and *pāṇī* already taught you about *-ī*, and *kān*'s Grammar Lens taught you about gender and inheritance more generally.

The word, taken apart — its roots and family

nāk is inherited from Prakrit **ṇakka**, from Sanskrit **nas**, “nose,” with a suffix added along the way — the retroflex **ṇ** here is the same sound-shift you first met turning *jānāti* into *jāṇvũ*, a single letter's worth of difference deciding a great deal, the way one mark once told *javũ* apart from *jovũ*. The root is Indo-European **nehas-*, unbroken in English **nose**, Latin *nāsus* (behind **nasal**), and Lithuanian *nósis*. Like *āṅkh*, *nāk* needed no ship and no loan to reach you — only the ordinary work of sound change, the same work that once put a nasal dot in the middle of **વિચ્છ** and, this chapter, in the middle of **અંખ**.

Your turn

- *Say it*: all four face words — **āṅkh**, **kān**, **moḍhũ**, **nāk**
- *Sort*: gender of each — feminine, feminine, neuter, neuter
- *State*: which of the two neuters carries the *-ũ* tell, and which does not
- *Trace it*: PIE *nehas-* → Sanskrit *nas* → **नस**, and → English **nose**
- *Recall*: the medial nasal in **વિચ્છ**, and the one-mark contrast between **જ્ઞ** and **જ્ઞ**

Before you move on

Give the word for “nose.” (*Nāk*.) Which English word is the same word by unbroken descent? (**Nose**.) Name this chapter's four body words and their genders. (*Āṅkh* f., *kān* f., *moḍhũ* n., *nāk* n.) Which neuter noun wears the nasalized *-ũ* tell, and which does not? (*Moḍhũ* does; *nāk* does not.)
Sources: Wiktionary: **नस**; Wiktionary: Sanskrit *nas*.

Chapter 19

Fourth Return: Script and Names

Modes: ✍ pen (6) ⇄ Hands-free start: none of the 6 lessons.

By the end of this chapter: I can retrieve five Gujarati doorway forms at their fourth spacing window, distinguish each from a nearby familiar form, and independently read and write a complete name exchange after a long interval.

The chapter closes without adding an atom: the learner independently reads three shuffled introduction lines, then writes a complete name exchange from English cues after first closing exact R4 windows for the short-u sign, chha, ka, retroflex nna, and sha.

19.1 The short-u hook returns at R4

Say *short u* once. Picture its small hook below a consonant before you look at any form.

Your turn

Read ુ ુ ુ once and score recognition **3/3**. The short-u sign introduced at position 30 has now travelled 61 lessons to position 91: this closes its R4 window. Repair only a missed sign.

Writing — from sound

Keep the visible row covered. Write the three sound cues, then score writing **3/3** separately. A perfect reading score cannot replace the written one.

Before you move on

Where does ࣳ sit? (**Below its consonant.**)

19.2 Chha returns beside sha

Picture *chha*: two high lobes around a broad lower body.

Your turn

Read ࣳ ࣳ ࣳ once and score recognition **3/3**. Chha moved from position 31 to position 92, exactly 61 lessons, so its R4 window closes here.

Writing — from sound

With every model covered, write the three cues and score writing **3/3** on its own. Repair only a missed form.

Before you move on

Which form has two high lobes? (**ཉ, chha.**)

19.3 Ka returns beside ja

Picture *ka*: its compact upper turn leads into the lower body.

Your turn

Read ࣵ ࣵ ࣵ once and score recognition **3/3**. Ka moved from position 32 to position 93, exactly 61 lessons, closing its R4 window.

Writing — from sound

Cover every model, write the cues, and score writing **3/3** independently. Repair only a missed form.

Before you move on

Write *ka* once more without looking. (**ཁ**)

19.4 Retroflex nna returns beside na

Say *retroflex nna* and picture  before looking.

Your turn

Read    once and score recognition **3/3**. Retroflex nna moved from position 33 to position 94, exactly 61 lessons, closing its R4 window.

Writing — from sound

Cover every model, write the three cues, and score writing **3/3** separately. Repair only a missed form.

Before you move on

Which form answers the retroflex cue? ()

19.5 Sha returns beside sa

Say *sha*, then picture  without drawing it yet.

Your turn

Read    once and score recognition **3/3**. Sha moved from position 34 to position 95, exactly 61 lessons, so its R4 window closes here.

Writing — from sound

Cover every model, write the cues, and score writing **3/3** independently. Repair only a missed form.

Before you move on

Write *sha* once more from sound. ()

19.6 The name exchange returns after a long interval

With the page covered, say the three pieces for *my name is*:
mārũ — nām — chhe.

Your turn

Read the three lines once and score meaning retrieval **3/3**. Position 35 was already a zero-atom checkpoint, so position 96 uses the open slot to close R3 name-exchange debt rather than pretending to retrieve a nonexistent new atom.

Writing — from sound

Cover every Gujarati model and write the three English-cued lines. Score written production **3/3** separately from reading; repair only a missed line.

Before you move on

Which *you* belongs in this polite exchange? (**tame.**)

Chapter 20

Fourth Return: The Introduction

Modes: ✍ pen (6) ⇄ Hands-free start: all 6 lessons.

By the end of this chapter: I can retrieve name, my, the Gujarati copula, my-name-is, and pleased-to-meet-you at their fourth spacing window, write each response without a model, and continue into a familiar wellbeing exchange.

The chapter closes without a new atom: after five exact R4 returns rebuild the introduction one piece at a time, the learner independently orders and writes the familiar how-are-you exchange in the zero-atom source slot.

20.1 Nām returns at R4

Before looking, say the Gujarati word that is a cousin of English *name*.

Your turn

Say it: chhe — nām — mārũ Point to the item meaning *name*, then uncover નામ and read it once. Position 97 is 61 lessons after its introduction at position 36, so this response closes the word's R4 window.

Writing — from sound

Cover every Gujarati model and write *nām*. Score listening/recognition and writing separately; each needs 1/1.

Before you move on

What is *nām*'s English cousin? (**name.**)

20.2 Mārũ returns with nām

Say *my name* without looking: *mārũ nām*.

Your turn

Say it: mārũ nām Give each meaning, then read મારું નામ once. Position 98 is 61 lessons after *mārũ* first appeared at position 37, closing its R4 window without adding a form.

Writing — from sound

Write the two-word phrase with every model covered. Listening and writing each need **2/2**; repair only a missed word.

Before you move on

Why is the form *mārũ*? (**Nām is neuter.**)

20.3 Chhe returns to the final slot

Say Gujarati *is* once. Remember that it waits at the end.

Your turn

Say it: nām — chhe Identify *is*, then read નામ ... છે. Position 99 is 61 lessons after *chhe* appeared at position 38, so the copula's R4 window closes here.

Writing — from sound

Write the frame with every model covered. Score the two words separately from listening; repair only the missed one.

Before you move on

Is *chhe* Hindi *hai*? (**No; it is Gujarati's own copula.**)

20.4 The whole name frame returns at R4

Assemble *my — name — Mira — is* aloud in Gujarati.

Your turn

Say it: mārũ nām Mīrā chhe Give its meaning and point to the final verb in મારું નામ મીરા છે. Position 100 is exactly 61 lessons after the frame was assembled at position 39, closing its R4 window.

Writing — from sound

Write the one sentence with every model covered. Listening and writing each need 4/4; repair only a missed word.

Before you move on

Give the same frame with your own name.

20.5 Ānand returns to close the introduction

Give your name aloud, then pause where a warm closing line belongs.

Your turn

Say it: mārũ nām Arun chhe — tamne maḷīne ānand thayo Identify each line, then read તમને મળીને આનંદ થયો once. Position 101 is 61 lessons after this closing appeared at position 40, so its R4 window closes here.

Writing — from sound

Write the key closing word and the name frame with every model covered. Score the two written items separately from listening; each needs 2/2.

Before you move on

What does *ānand* mean literally? (**Joy or bliss.**)

20.6 After names, the wellbeing exchange returns

After exchanging names, ask *How are you?* without looking.

Your turn

Say it: vāndho nahĩ — tame kem chho — hũ majāmā chhũ Rebuild question, answer, courtesy. Position 41 introduced nothing, so position 102 closes the open R3 windows for this real dialogue instead of inventing a matching atom.

Writing — from sound

Write the three lines from meaning with every model covered. Listening order and written production each need **3/3**; repair only a missed line.

Before you move on

Ask and answer once more aloud.

Chapter 21

Fourth Return: Respectful Questions

Modes: ✓ pen (6) ⇌ Hands-free start: all 6 lessons.

By the end of this chapter: I can retrieve familiar and respectful you, what, the respectful name question, the introduction exchange, I, and how at their fourth spacing window, and write each response without a model.

The chapter closes without a new atom: six exact R4 returns rebuild respectful name and wellbeing questions one small contrast at a time, ending with independent written production.

21.1 Two ways to say you return at R4

Imagine asking a name of a close friend, then of a new acquaintance. Say Gujarati *name*, then the *you* that fits each person.

Your turn

Say it: tame — tũ Choose the respectful form, then the familiar form. Position 103 is 61 lessons after their introduction, so this closes the pair's R4 window without adding language.

Writing — from sound

Write *tũ*, then *tame*, with every Gujarati model covered. Score the respectful listening choice and the two written forms separately.

Before you move on

Which form belongs in a first meeting? (તમે, *tame*.)

21.2 Shū returns at R4

Say Gujarati *name*, then *what*, before looking.

Your turn

Say it: *kem — shū* Point to *what*, then uncover શું and read it once. Do not answer *how*: the two question words keep separate meanings.

Writing — from sound

Cover every model and write *shū*. Listening meaning and writing each need 1/1.

Before you move on

Say *what* once more. (શું, *shū*.)

21.3 The respectful name question returns at R4

Ask a new acquaintance *What is your name?* without looking.

Your turn

Say it: *tamārū nām shū chhe?* Identify it as the respectful question. Then read તમારું નામ શું છે? once and notice that *chhe* stays last.

Writing — from sound

Write the complete question from meaning. Score listening recognition and the four written words separately; repair only a missed word.

Before you move on

Ask the respectful question once more aloud.

21.4 The introduction exchange returns at R4

Picture a first meeting: question, answer, pleased-to-meet-you close.

Your turn

[YOU SAY: *tamne maḷīne ānand thayo — mārũ nām Mīrā chhe — tamārũ nām shũ chhe*] Put the question first, answer second, and courteous close last.

Writing — from sound

Write the question and answer with every model covered. Listening order and written production keep separate scores; repair only a missed line.

Before you move on

Perform the three-line exchange once more aloud.

21.5 Hũ returns at R4

Say Gujarati *I* before looking.

Your turn

Say *it*: *mārũ — hũ* Choose *I*, then say *my*. Keep the owner and the possessive distinct.

Writing — from sound

Write *hũ* with every model covered. Score the *I/my* listening choice and the written word separately.

Before you move on

Say *I / my*. (હું / મારું, *hũ / mārũ*.)

21.6 Kem returns at R4

Say Gujarati *what*, then *how*, without looking.

Your turn

Say it: shũ — kem Choose the word that completes *tame ____ chho?* Then read **તમે કેમ છો?** once. This is the sixth exact R4 return in the chapter.

Writing — from sound

Write the two questions from meaning. Score the listening choice and both written question words separately.

Before you move on

Ask *What is your name?*, then *How are you?*, aloud.

Chapter 22

Fourth Return: Wellbeing and Farewells

Modes: ✓ pen (5) ⇌ Hands-free start: all 5 lessons.

By the end of this chapter: I can retrieve and write the respectful wellbeing exchange and two familiar farewells without a model.

Five zero-atom lessons close the next exact R4 windows and end with independent farewell production at coherent R3 and R4 intervals.

22.1 The respectful wellbeing question returns at R4

Ask a new acquaintance *How are you?* without looking.

Your turn

Say it: tũ kem chhe? — tame kem chho? Choose the respectful question. The pronoun and copula agree as one frame.

Writing — from sound

Write the three-word question from meaning. Score listening choice and writing separately.

Before you move on

Ask the respectful question once more aloud.

22.2 The wellbeing answer returns at R4

Answer *tame kem chho?* with *I am well* before looking.

Your turn

Say it: *tame kem chho?* — *hũ majāmā chhũ* Choose the answer, then say the question and answer as a pair.

Writing — from sound

Write the answer from meaning. Listening recognition and written production each have their own score.

Before you move on

What does *majā* literally evoke? (Enjoyment or relish.)

22.3 No problem returns at R4

Someone says *ābhār*. Give the gracious reply before looking.

Your turn

Say it: *ābhār* — *vāndho nahĩ* Give the reply. Remember that *nahĩ* carries the old negative also heard in *nā*.

Writing — from sound

Write the reply from meaning. Score the listening choice and the two written words separately.

Before you move on

Say *thanks* / *no problem* as a two-line exchange.

22.4 The wellbeing exchange returns at R4

Picture a question, a positive answer, and a courteous close.

Your turn

Say it: vāndho nahĩ — hũ majāmā chhũ — tame kem chho Rebuild question, answer, courtesy close.

Writing — from sound

Write all three lines from meaning. Listening order and written production each need **3/3**.

Before you move on

Perform the exchange once more aloud.

22.5 We will meet returns at R4

Say *we will meet* before looking.

Your turn

Say it: kāle maḷishũ — pāchhā maḷishũ Give each meaning. *Maḷishũ* is the shared future verb; *kāle* and *pāchhā* choose the farewell.

Writing — from sound

Write both farewells from meaning. Score listening meanings and writing separately. This also closes the coherent farewell atoms' R3 windows.

Before you move on

Which verb is shared by both lines? (𑂔𑂔𑂔𑂔, *maḷishũ*.)

Chapter 23

Fourth Return: The Doorway Nine

Modes: ✍ pen (1) ⇄ Hands-free start: none of the 1 lesson.

By the end of this chapter: I can independently recognize and write the nine Gujarati doorway forms after their fourth expanding interval.

A single zero-atom checkpoint independently scores all nine forms in fresh reading and dictation orders at R4 distances 88 through 80.

23.1 The doorway nine reach R4

Without looking back, write *ja*, the attached *o* sign, and the nasal mark. Check only a missed form, cover the model, and make one repair.

Your turn

Read the shuffled row once and identify each form on sight. Record the reading score before any repair. Reach **9/9** once; the order supplies no cue from an earlier checkpoint.

Writing — from sound

Keep every model covered and write the nine sound cues in this second new order. Score writing separately from reading. Writing also needs **9/9**; repair only missed forms.

Before you move on

How many forms now have R1, R2, R3, and R4 evidence? (**All nine.**)

Chapter 24

A First Three-Place Map

Modes: 🗣️ voice (3) ✍️ pen (5) 🗣️ Hands-free start: first 1 of 8 lessons.

By the end of this chapter: I can hear, say, read, and write market, home, and temple in Gujarati.

Seven one-atom lessons keep meaning ahead of print, isolate the one required consonant, then score all three words in listening, speaking, reading, and writing.

24.1 બજાર — hear market first

Listen twice: **bajār**. It means **market**. Do not study the Gujarati spelling yet; hold only the sound and meaning.

Your turn

Point to a market picture when you hear *bajār*, then say *bajār* once from the English cue.

Before you move on

Source: Gujarati Wiktionary word index.

24.2 બજાર — market on the page

Say *bajār* from the meaning **market**. Now look:

બજાર — *bajār* — market

Your turn

Trace બજાર once, then copy it once while naming the sound *bajār*.

Before you move on

Source: Gujarati Wiktionary word index.

24.3 ઘર — hear home first

Say *bajār* for market. Now listen twice: **ghar** means **home** or **house**.

Your turn

Choose home or market as you hear *ghar* and *bajār*. Then say *ghar* once from the meaning cue.

Before you move on

Source: ઘર — Gujarati Wiktionary.

24.4 ઘ — one consonant for gh

The consonant ઘ begins *ghar*. Today it is only a sound and writing shape; the complete word waits for the next lesson.

Your turn

Watch the model, trace ઘ twice, and copy it once while saying *gha*.

Before you move on

Stroke-order source: t30apps Gujarati Alphabet Writing Practice, fitted to the bundled Noto Sans Gujarati form documented in `data/scripts/gujarati.json`.

24.5 ઘર — home on the page

Read બજાર, then look at the shorter place word:

ઘર — *ghar* — home; house

Your turn

Look at ઘર, cover it, wait five seconds, and write it once.

Before you move on

Source: ઘર — Gujarati Wiktionary.

24.6 મંદિર — hear temple first

Recall market and home. Now listen twice: **mandir** means **temple**.

Your turn

Sort three heard cards: *bajār*, *ghar*, *mandir*. Say only *mandir* from its meaning cue.

Before you move on

Source: Cambridge English–Gujarati Dictionary: temple.

24.7 મંદિર — temple on the page

Read બજાર and ઘર. Now look:

મંદિર — *mandir* — temple

Your turn

Copy મંદિર, cover it, wait five seconds, then write it once more.

Before you move on

Source: Cambridge English–Gujarati Dictionary: temple.

24.8 Three places in four skills

Say market, home, and temple from their meaning cues.

Your turn

Score four short checks separately: identify three heard words, say three from meaning, read three printed cards, and write one heard word. Reach full marks in each skill; repair only the failed part.

Before you move on

Sources: Gujarati Wiktionary word index and Cambridge English–Gujarati Dictionary: temple.

Chapter 25

Hand and Money Join the Map

Modes: 🗣️ voice (2) ✍️ pen (5) 🗣️ Hands-free start: first 1 of 7 lessons.

By the end of this chapter: I can hear, say, read, and write five concrete Gujarati words, including hand and money.

Hand and money enter meaning-first; one isolated ai-sign lesson unlocks પૈસા before the five-word checkpoint scores all four skills separately.

25.1 હાથ — hear hand first

Say home. Now listen twice: **hāth** means **hand**. Keep its long vowel and final puff distinct from *ghar*.

Your turn

Touch your hand when you hear *hāth*, then say *hāth* once from the meaning.

Before you move on

Source: Gujarati Wiktionary word index.

25.2 હાથ — hand on the page

Read હર, then look:

હાથ — *hāth* — hand

Your turn

Look, cover, wait five seconds, and write એથ once.

Before you move on

Source: Gujarati Wiktionary word index.

25.3 પૈસા — hear money first

Say hand. Now listen twice: **paisā** means **money**. Do not read the Gujarati shape yet; one vowel sign still needs its own tiny lesson.

Your turn

Choose money or hand as you hear *paisā* and *hāth*. Then say *paisā* from the meaning cue.

Before you move on

Source: Cambridge English–Gujarati Dictionary: money.

25.4 ે — one sign for ai

The attached sign ે carries the *ai* sound. It sits above a consonant; by itself here it is only a writing shape, not a word.

Your turn

Watch the model: make the lower high arc from left to right, lift, then add the second higher arc from left to right. Trace ે twice and copy it once.

Before you move on

Stroke-order source: t30apps Gujarati Alphabet Writing Practice, fitted to the bundled Noto Sans Gujarati form documented in `data/scripts/gujarati.json`.

25.5 પૈસા — money on the page

Write ૈ, then read ુથ. Now look:

પૈસા — *paisā* — money

Your turn

Copy પૈસા, cover it, wait five seconds, and write it once more.

Before you move on

Source: Cambridge English–Gujarati Dictionary: money.

25.6 Retrieve five concrete words

Recall the three-place checkpoint, then say hand and money.

Your turn

Hear all five in mixed order, say each from its meaning, read the five printed cards, then write the two words named aloud.

Before you move on

Sources: Gujarati Wiktionary word index, Cambridge: temple, and Cambridge: money.

25.7 Payoff — five words in four skills

Recall the three-place score, then say hand and money.

Your turn

1. Identify five heard words.
2. Produce five words from meaning cues.
3. Match five printed cards to meanings.
4. Write three heard words without a model.

Pass each skill separately. A strong score in one skill cannot replace a miss in another.

Before you move on

Sources: Gujarati Wiktionary word index, Cambridge: temple, and Cambridge: money.

Chapter 26

City, School, and Road

Modes: 🗣️ voice (3) ✍️ pen (4) 🗣️ Hands-free start: first 1 of 7 lessons.

By the end of this chapter: I can hear, say, read, and write city, school, and road in Gujarati.

Each place enters through sound and meaning before familiar script carries reading and writing; the checkpoint scores all four skills separately.

26.1 શહેર — hear city first

Listen twice: **shahar**. It means **city**. Hold only the sound and meaning; the Gujarati spelling waits for the next small step.

Your turn

Point to the city picture when you hear *shahar*, then say *shahar* once from the English cue.

Before you move on

Source: Cambridge: city.

26.2 શહેર — city on the page

Say *shahar* from **city**, then look: શહેર — *shahar* — city.

Your turn

Trace શહેર once, then copy it once while saying *shahar*.

Before you move on

Source: Cambridge: city.

26.3 શાળા — hear school first

Listen twice: **shālā**. It means **school**. Keep the two long *ā* sounds and the meaning together; ignore the printed form for now.

Your turn

Choose the school picture when you hear *shālā*, then say the word once.

Before you move on

Source: Cambridge: school.

26.4 શાળા — school on the page

Before looking below, write **city** in Gujarati from memory. Now check only that answer: શહેર. Then say *shālā* from **school**, and look: શાળા — *shālā* — school.

Your turn

Study શાળા for five seconds, cover it, and write it once. Uncover and repair only the sign that differs.

Before you move on

Source: Cambridge: school.

26.5 રસ્તો — hear road first

Listen twice: **rasto**. It means **road**. Keep the middle *st* together.

Your turn

Point to the road when you hear *rasto*, then say *rasto* from the meaning.

Before you move on

Source: Cambridge: road.

26.6 રસ્તો — road on the page

Say *rasto* from **road**, then look: રસ્તો — *rasto* — road.

Your turn

Copy રસ્તો once. Point to the virama under ર, then read the whole word.

Before you move on

Source: Cambridge: road.

26.7 Payoff — a three-word route

Say city, school, and road in Gujarati.

Your turn

Identify three heard words, say all three from meaning cues, match three printed cards, then write two words named aloud. Pass each skill separately.

Before you move on

Sources: Cambridge: city, school, and road.

Chapter 27

Village and Shop Complete Ten

Modes: 🗣️ voice (2) ✍️ pen (6) 🗣️ Hands-free start: first 1 of 8 lessons.

By the end of this chapter: I can hear, say, read, and write ten concrete Gujarati words, including village and shop.

Village and shop enter meaning-first, then mix with the prior eight words before a non-compensatory four-skill payoff.

27.1 ગામ — hear village first

Recall *shahar*, city. Now listen twice: **gām**. It means **village**.

Your turn

Choose city or village as you hear *shahar* or *gām*, then say *gām* once.

Before you move on

Source: Cambridge: village.

27.2 The three-word route returns at R1

Keep four scores. Each score needs **3/3**; strength in one skill cannot replace a miss in another. Check and retry only a missed item.

Your turn**Listening — meaning from sound**

Listen once: *shālā — rasto — shahar*. Record the listening score before any repair.

Speaking — sound from meaning

Say the three meaning cues without reading a Gujarati model. Record speaking separately.

Reading — a cold shuffled row

Read once before checking. Record the reading score on its own.

Writing — from meaning, with every model covered

Do not copy from the reading row. Record writing separately, then repair only a missed word.

Before you move on

Which four scores must stand separately? (**Listening, speaking, reading, and writing.**)

Sources: Cambridge: city, school, and road.

27.3 ગામ — village on the page

Say *gām* from **village**, then look: ગામ — *gām* — village.

Your turn

Study ગામ for five seconds, hide it, and write it once. Check only after the word is complete.

Before you move on

Source: Cambridge: village.

27.4 દુકાન — hear shop first

Listen twice: **dukān**. It means **shop**. Hear the short *u* before the long final *ā*.

Your turn

Point to the shop when you hear *dukān*, then say *dukān* from the meaning.

Before you move on

Source: Cambridge: shop.

27.5 ഏടീ — shop on the page

Say *dukān* from **shop**, then look: ഏടീ — *dukān* — shop.

Your turn

Copy ഏടീ once. Point to the ഏ under ഏ, then read the complete word.

Before you move on

Source: Cambridge: shop.

27.6 Retrieve the ten-word map

Recall the old five cards, then city, school, road, village, and shop.

Your turn

Hear ten cards in mixed order, say each from its meaning, read all ten, then write village and shop without looking.

Before you move on

Sources: Cambridge: village and shop.

27.7 Payoff — ten words in four skills

Name the first five words, then the five new map words.

Your turn

Identify ten heard words, produce ten words from meaning cues, match ten printed cards, and write four words named aloud. Pass listening, speaking, reading, and writing separately; one strong skill cannot compensate for another.

Before you move on

Sources: Cambridge: city, school, road, village, and shop.

27.8 School and road return at R2

Keep four scores. Each score needs **2/2**; one skill cannot compensate for another. Check and retry only a missed item.

Your turn**Listening — meaning from sound**

Listen once: *rasto* — *shālā*. Record the listening score before repair.

Speaking — sound from meaning

Say both meaning cues without reading a Gujarati model. Record speaking separately.

Reading — a cold reversed pair

Read once before checking. Record reading on its own.

Writing — from meaning, with every model covered

Do not copy from the reading pair. Record writing separately.

Before you move on

Which two words now have a second spaced return? (**School and road.**)

Sources: Cambridge: school and road.

Chapter 28

The Day and Its Times

Modes:  voice (9)  pen (5)  Hands-free start: all 14 lessons.

By the end of this chapter: I can hear and say eight everyday Gujarati time words, and read and write two of them.

Four parts of a day, the day, the month, today, and now enter meaning-first by ear; two of them reach the page with signs taught long before, the chapter closes on four separately scored skills, and one short return re-scores all eight a lesson later.

28.1 સવાર — hear morning first

Listen twice: **savār**. It means **morning**. Hold the sound and the meaning together; the Gujarati spelling waits for a later lesson in this chapter.

Your turn

Say these aloud:

- “savār”
- “savār” when you picture early light, and nothing when you picture a dark sky

Before you move on

What part of the day is *savār*? (**Morning.**)

Source: Cambridge: morning.

28.2 બપોર — hear midday first

Say *savār* from **morning**. Now listen twice: **bapor**. It means **midday**, the middle hours that English also calls the afternoon.

Your turn

Say these aloud:

- “bapor”
- “savār” or “bapor” as you hear the English cue morning or midday

Before you move on

Which of the two comes first in a day? (***Savār*** — morning.)

Source: Cambridge: afternoon.

28.3 સંજ — hear evening first

Say *savār*, then *bapor*. Now listen twice: **sānj**. It means **evening**. The nasal in the middle is light — the tongue never quite closes.

Your turn

Say these aloud:

- “sānj”
- the three words in day order — *savār*, *bapor*, *sānj*

Before you move on

What does *sānj* mean? (**Evening.**)

Source: Cambridge: evening.

28.4 ຂັດ — hear night first

Say *bapor*, then *sānj*. Now listen twice: **rāt**. It means **night**.
Three sounds, one beat.

Your turn

Say these aloud:

- “rāt”
- whichever of *bapor*, *sānj*, *rāt* answers the English cue you hear

Before you move on

What does *rāt* mean? (**Night.**)

Source: Cambridge: night.

28.5 The day in four parts, by ear

Nothing new arrives here. Say the first part of the day, then the last, before any list is read to you.

Your turn

Keep two scores. **Listening** goes from sound to meaning; **speaking** goes from meaning to sound. A strong score in one cannot cover a miss in the other.

Before you move on

Which two of the four have you not yet seen written? (**All four** — the writing of *rāt* begins in the next lesson, with signs you already know.)

Sources: Cambridge: morning, afternoon, evening, and night.

28.6 Rāt reaches the page

Before anything is uncovered, say the Gujarati word for **night**.

Your turn

Uncover રાત once. Nothing in it is new: ર was taught in the courtesy chapter, the ા stroke in the very first one, and ત beside it. Name the three parts aloud in order, then read the whole word once.

Writing — guided copy, model in view

Keep the model in view and copy રાત once, left to right. Repair one shape if it needs it; do not start a row.

Before you move on

How many signs make *rāt*, and were any of them new today?
(**Three**, and **none** was new.)
Source: Cambridge: night.

28.7 દિવસ — hear day first

Say the word for **night**, and recall the three signs that wrote it. Now listen twice: **divas**. It means **day** — the whole span that *savār*, *bapor*, *sānj*, and *rāt* divide between them.

Your turn

Say these aloud:

- “divas”
- “divas” for the whole span, then “savār” for its first part

Before you move on

Is *divas* a part of the day or the whole of it? (**The whole of it.**)
Source: Cambridge: day.

28.8 મહિનો — hear month

Say the word for **day**, and say how many signs wrote *rāt*. Now listen twice: **mahino**. It means **month** — the span that holds many a *divas*.

Your turn

Say these aloud:

- “mahino”
- “divas” for the smaller span, then “mahino” for the larger one

Before you move on

What does *mahino* mean? (**Month.**)
Source: Cambridge: month.

28.9 આજ — hear today first

Say the word for **day**, then the word for **month**. Now listen twice: **āj**. It means **today** — this *divas*, the one you are standing in. Two sounds only.

Your turn

Say these aloud:

- “āj”
- “divas” for any day, then “āj” for this one

Before you move on

What does *āj* mean? (**Today.**)
Source: Cambridge: today.

28.10 Āj reaches the page

Before anything is uncovered, say **today**, then **day**, in Gujarati.

Your turn

Uncover અજ once. Two signs, both old friends: the standalone અ that opens *āvjo*, and the જ of the doorway nine. Name them in order, then read the word once.

Writing — guided copy, model in view

Keep the model in view and copy અજ once. Repair one shape if it needs it; do not start a row.

Before you move on

Which two signs write *āj*, and where had you met each before? (અ from *āvjo*, and જ from the doorway nine.)
Source: Cambridge: today.

28.11 અત્યારે — hear now

Say **today**, name the two signs that write it, then say **month**.
Now listen twice: **atyāre**. It means **now**.

Your turn

Three widths of time, narrowing:

- *mahino* — many days together
- *āj* — this one whole day
- *atyāre* — this moment inside it

Say these aloud:

- “atyāre”
- the three in narrowing order — *mahino*, *āj*, *atyāre*

Before you move on

What does *atyāre* mean? (**Now.**)
Source: Cambridge: now.

28.12 Payoff — eight time words in four skills

Say the first part of a day, then the word for this moment. Keep four scores below. A strong score in one skill cannot cover a miss in another.

Your turn

Listening — meaning from sound. Eight items, shuffled, once through.

Speaking — sound from meaning. Six items from English cues, no Gujarati model in view.

Reading — a cold pair. Only the two words this chapter put on the page are read; the other six stay oral until a later chapter writes them.

Writing — from meaning, with every model covered

Study the two written words for five seconds, cover every model, and write them from meaning. Record writing on its own, then repair only a missed word.

Before you move on

How many of the eight can you say, and how many can you write? (**Eight** by ear, **two** by hand — and the six waiting are a later chapter's work.)

Sources: Cambridge: morning, day, today, and now.

28.13 The eight time words return at R1

Nothing new arrives here. Say the word for **now** before any list is read to you, then recall which four scores the payoff kept apart.

Your turn

Keep the same four scores the payoff kept. **Listening** runs sound to meaning; **speaking** runs meaning to sound.

Writing — from meaning, with every model covered

Cover every Gujarati model and write the two words from sound alone. Record writing on its own; a strong listening score cannot cover a miss here.

Before you move on

How far after the payoff did this return come? (**One lesson** — the first spacing window.)

Sources: Cambridge: month and now.

28.14 The map words return at a third window

The five newest place words have not been asked for since the chapter that taught them. Before any list is read, say **village** and **shop** in Gujarati.

Your turn

Listening — meaning from sound. Five items, shuffled, once through.

Speaking — sound from meaning. Three items from English cues alone.

Keep the scores apart, exactly as the payoffs that first taught these words did.

Writing — from meaning, with every model covered

Cover every Gujarati model and write the two words from meaning. Record writing on its own, then repair only a missed word.

Before you move on

Why does this return come here rather than beside the words that taught it? (**Because retrieval at a distance is what makes the words durable**, and a return next door would have measured nothing.)

Sources: Cambridge: city, school, road, and village.

Chapter 29

The Time Words Reach the Page

Modes: ✍ pen (8) ⇄ Hands-free start: all 8 lessons.

***By the end of this chapter:** I can read and write the six Gujarati time words I could previously only hear and say.*

Six words that chapter 28 left oral reach the page one at a time, each spelled entirely from signs taught before chapter 8, then a payoff scores reading, speaking, and model-free writing separately and an R1 return writes the other three from sound.

29.1 Savār reaches the page

Before anything is uncovered, say the Gujarati word for **morn-
ing**.

Your turn

Uncover સવાર once. Four pieces, none of them new: સ and the ા stroke both come from the greeting lesson, and વ and ર from the courtesy chapter after it. Name the four pieces aloud in order, then read the whole word once.

Writing — guided copy, model in view

Keep the model in view and copy સવાર once. Repair one shape if it needs it; do not start a row.

Before you move on

Which of the four signs in *savār* was taught most recently? (ર, in the courtesy chapter — the other three all come out of the greeting.)
Source: Cambridge: morning.

29.2 Bapor reaches the page

Before anything is uncovered, say the Gujarati word for **midday**.

Your turn

Uncover બપોર once. બ and પ were taught together among the forms that come before your name, the ા sign among the doorway nine, and ર you wrote yesterday inside *savār*. Name the four pieces aloud in order, then read the whole word once.

Writing — guided copy, model in view

Keep the model in view and copy બપોર once. Repair one shape if it needs it; do not start a row.

Before you move on

Which two signs in *bapor* were taught in the same lesson pair? (બ and પ, side by side among the forms that come before your name.)
Source: Cambridge: midday.

29.3 Sānj reaches the page

Before anything is uncovered, say the Gujarati word for **evening**.

Your turn

Uncover સંજ once. સ and the ા stroke opened *savār* two lessons ago; the dot above is the ં nasal mark from the doorway nine, and જ is the doorway consonant that also ends *āj*. Name the four pieces aloud in order, then read the whole word once.

Writing — guided copy, model in view

Keep the model in view and copy સીજ once. Repair one shape if it needs it; do not start a row.

Before you move on

Where in *sānj* does the nasal live — at the end, or in the middle?
(**In the middle**, on the *ā*.)
Source: Cambridge: evening.

29.4 Divas reaches the page

Before anything is uncovered, say the Gujarati word for **day**.

Your turn

Uncover દિવસ once. Watch the second piece. The િ sign is written to the LEFT of દ but is read AFTER it, exactly as the forms before your name taught; વ and સ then follow in order. Name the four pieces aloud in order, then read the whole word once.

Writing — guided copy, model in view

Keep the model in view and copy દિવસ once. Repair one shape if it needs it; do not start a row.

Before you move on

The િ sits before દ on the page. Which is said first? (દ — the sign is written first and read second.)
Source: Cambridge: day.

29.5 Mahino reaches the page

Before anything is uncovered, say the Gujarati word for **month**.

Your turn

Uncover મહિનો once. મ, હ and ન all come out of the greeting, the િ you used yesterday in *divas*, and the ા sign from *bapor*. Name the five pieces aloud in order, then read the whole word once.

Writing — delayed copy, model covered

Look, cover the model, and write મહિનો once. Repair one shape if it needs it; do not start a row.

Before you move on

Divas and *mahino* share one vowel sign. Which? (The િ — left-written, right-read, in both.)
Source: Cambridge: month.

29.6 Atyāre reaches the page

Before anything is uncovered, say the Gujarati word for **now**.

Your turn

Uncover અત્યારે once. The hard part is in the middle: ત carries the ્ stroke that deletes its own vowel and glues it to ય, which is exactly the join you first met in *namaste*. Around it stand અ, the ા stroke, ર, and the ે sign. Name the six pieces aloud in order, then read the whole word once.

Writing — guided copy, model in view

Keep the model in view and copy અત્યારે once. Repair one shape if it needs it; do not start a row.

Before you move on

Which earlier word taught you the ્ join used here? (નમસ્તે — the greeting the book opens with.)
Source: Cambridge: now.

29.7 All eight time words, now on the page

Nothing new arrives here. Say **morning** and **now** in Gujarati before any Gujarati is uncovered.

Your turn

Two of the four scores are kept here: **reading** runs page to meaning, **speaking** runs meaning to sound.

Writing — delayed copy, every model covered

Write the three from memory, not from a model. Record **writing** on its own; a 6/6 in reading cannot cover a miss here.

Before you move on

How many of the eight time words can you now write? (**All eight** — *rāt* and *āj* since the chapter that taught them by ear, and these six today.)

Sources: morning, month, and now.

29.8 The written time words return at R1

Nothing new arrives here. Say the word for **now** before anything is read to you.

Your turn

Listening runs sound to meaning, exactly as it did before any of these six reached the page.

Writing — from sound, every model covered

These are the three the payoff did **not** ask for, so between the two lessons all six have been written without a model.

Before you move on

How far after the payoff did this return come? (**One lesson** — the first spacing window.)

Sources: evening, and month.

Chapter 30

Fifth Return: The Core Verbs

Modes: ✍ pen (9) ⇌ Hands-free start: all 9 lessons.

By the end of this chapter: I can still recognise and write the numbers and core verbs I met a hundred lessons ago.

Eight zero-new-atom lessons place the numbers and the fifteen core verbs 98 to 104 positions after their introductions, scoring recognition and model-free writing separately in each.

30.1 ek be traṇ chār pāch returns at R4

Before anything is uncovered: count from one to five in Gujarati.

Your turn

This lesson sits 104 positions after the material it asks for, which is inside the fourth spacing window rather than near it. Nothing new is taught here.

Writing — from sound, every model covered

Score recognition and writing separately; each needs full marks on its own.

Before you move on

Why does Gujarati *be* start with a **b** where Sanskrit had *dve*, and what happened to the **r** of *traṇ*? (The **dv-** cluster collapsed to **bb-** and then **b-**; the **r** was restored later by learned borrowing, not inherited.)

30.2 hovũ — javũ returns at R4

Before anything is uncovered: say the Gujarati for *to be* and for *to go*.

Your turn

This lesson sits 103 positions after the material it asks for, which is inside the fourth spacing window rather than near it. Nothing new is taught here.

Writing — from sound, every model covered

Score recognition and writing separately; each needs full marks on its own.

Before you move on

Every Gujarati verb name ends the same way. Which ending, and what gender is it? (-જ, and it is **neuter** — the same nasalized -ũ you hear on *modhũ*.)

30.3 āvvũ — khāvũ returns at R4

Before anything is uncovered: say the Gujarati for *to come* and for *to eat*.

Your turn

This lesson sits 103 positions after the material it asks for, which is inside the fourth spacing window rather than near it. Nothing new is taught here.

Writing — from sound, every model covered

Score recognition and writing separately; each needs full marks on its own.

Before you move on

One of these two verbs has no English cousin at all. Which, and how far does its family reach? (**khāvũ** — the family reaches its Indian sisters and stops there.)

30.4 jovũ — jāṇvũ returns at R4

Before anything is uncovered: say the Gujarati for *to see*, then for *to go*, and notice how little separates them.

Your turn

This lesson sits 102 positions after the material it asks for, which is inside the fourth spacing window rather than near it. Nothing new is taught here.

Writing — from sound, every model covered

Score recognition and writing separately; each needs full marks on its own.

Before you move on

Exactly what separates *javũ* from *jovũ* on the page? (**One vowel sign** — the ં that *jovũ* carries and *javũ* does not.)

30.5 vichārvũ — samajvũ returns at R4

Before anything is uncovered: say the Gujarati for *to think* and for *to understand*.

Your turn

This lesson sits 101 positions after the material it asks for, which is inside the fourth spacing window rather than near it. Nothing new is taught here.

Writing — from sound, every model covered

Score recognition and writing separately; each needs full marks on its own.

Before you move on

Which of these two verbs is built on a root that meant *to wake up*? (**samajvũ** — understanding as waking.)

30.6 $\tilde{v}āchvũ$ — lakhvũ returns at R4

Before anything is uncovered: say the Gujarati for *to read* and for *to write*.

Your turn

This lesson sits 100 positions after the material it asks for, which is inside the fourth spacing window rather than near it. Nothing new is taught here.

Writing — from sound, every model covered

Score recognition and writing separately; each needs full marks on its own.

Before you move on

Where does the nasal mark sit in $\tilde{v}āchvũ$, and what did the root once mean? (**In the middle**, on the $\tilde{a}$; the root meant **to make something speak**.)

30.7 $\tilde{lev}ũ$ — $\tilde{p}ūchhvũ$ returns at R4

Before anything is uncovered: say the Gujarati for *to take* and for *to ask*.

Your turn

This lesson sits 99 positions after the material it asks for, which is inside the fourth spacing window rather than near it. Nothing new is taught here.

Writing — from sound, every model covered

Score recognition and writing separately; each needs full marks on its own.

Before you move on

English kept the cousin of $\tilde{p}ūchhvũ$ for one narrow use. Which? (**Praying** — asking, but only of a god.)

30.8 Two windows close at once

Nothing new arrives here. Say the Gujarati for **village** and for **shop**, then say how many time words you can now write.

Your turn

The village and the shop were introduced around position 160 and have not been asked for since; this is more than thirty positions later, which is the third spacing window.

Writing — from sound, every model covered

All six time words were written for the first time ten lessons ago. This is their second window, and every model stays covered.

Before you move on

Which of the six needed a conjunct join? (અત્યારે — the ત્ય.)

30.9 madad karvī — gamvũ — pāñī returns at R4

Before anything is uncovered: say the Gujarati for *to help*, for *to like*, and for *water*.

Your turn

This lesson sits 98 positions after the material it asks for, which is inside the fourth spacing window rather than near it. Nothing new is taught here.

Writing — from sound, every model covered

Score recognition and writing separately; each needs full marks on its own.

Before you move on

Two rules hide in this row. Why is *karvī* not *karvũ*, and who is the subject of *gamvũ*? (The ending agrees with the **feminine** *madad*; and *gamvũ* **will not take you as its subject** — the thing liked is.)

Chapter 31

The Table Is Set

Modes: 🗣️ voice (6) ✍️ pen (2) 🗣️ Hands-free start: all 8 lessons.

***By the end of this chapter:** I can hear and say five everyday Gujarati food words, and read and write one of them.*

Five food words enter meaning-first by ear, one lesson each; an oral checkpoint scores listening and speaking apart, rice reaches the page with signs taught before chapter 8, and an R1 return carries the chapter-16 table back at its fourth spacing window.

31.1 ભાત — hear rice

Say the Gujarati word for the flatbread you met in the water-and-tea chapter. Now listen twice: **bhāt**. It means **rice** — cooked rice, the base of the plate, not the raw grain.

Your turn

Say these aloud:

- “bhāt”
- “bhāt” twice, once slowly and once at speed

Before you move on

What does *bhāt* mean? (**Rice.**)

Source: Cambridge: rice.

31.2 દાળ — hear lentils

Say the word for rice. Now listen twice: **dāl**. It means **lentils** — cooked lentils, the other half of the pair Gujaratis name in one breath as *dāl-bhāt*.

Your turn

Say these aloud:

- “dāl”
- “bhāt” for rice, then “dāl” for lentils

Before you move on

What does *dāl* mean? (**Lentils.**)
Source: Cambridge: lentils.

31.3 શાક — hear vegetable

Say the pair name for lentils and rice. Now listen twice: **shāk**. It means **vegetable** — one vegetable, and equally the cooked dish made from it.

Your turn

Say these aloud:

- “shāk”
- “dāl” for lentils, then “shāk” for vegetable

Before you move on

What does *shāk* mean? (**Vegetable.**)
Source: Cambridge: vegetable.

31.4 તેલ — hear oil

Say the words for vegetable and for lentils. Now listen twice: **tel**. It means **oil** — cooking oil, the thing the shāk is cooked in.

Your turn

Say these aloud:

- “tel”
- “shāk” for vegetable, then “tel” for oil

Before you move on

What does *tel* mean? (**Oil.**)
Source: Cambridge: oil.

31.5 རྟེན་ — hear mango

Say the word for oil, then the word for flatbread. Now listen twice: **kerī**. It means **mango** — the fruit of the hot months, and note it ends in *-i*, exactly like *roṭlī*.

Your turn

Say these aloud:

- “kerī”
- “tel” for oil, then “kerī” for mango

Before you move on

What does *kerī* mean? (**Mango.**)
Source: Cambridge: mango.

31.6 Five things on one plate, by ear

Nothing new arrives here. Say the first and the last word of the chapter before any list is read to you.

Your turn

Keep two scores. **Listening** goes from sound to meaning; **speaking** goes from meaning to sound. A strong score in one cannot cover a miss in the other. The third row is not new material — it is the eight time words of the day-and-its-times chapter, returning about thirty lessons on at their third spacing window.

Before you move on

Which two of the five would a Gujarati name in one breath? (**dāl** and **bhāt**.)

Sources: rice, lentil, vegetable, and mango.

31.7 Bhāt reaches the page

Before anything is uncovered, say the Gujarati word for **rice**.

Your turn

Uncover **૧૯** once. Three pieces, none new: **૧** from the courtesy chapter, the **૯** stroke from the greeting, and **૯** beside it. Name the pieces aloud in order, then read the whole word once. This is the only word of the chapter the hand is asked for; the other four stay in the ear for now, which is the gloss-first order rather than an omission.

Writing — guided copy, model in view

Keep the model in view and copy **૧૯** once. Repair one shape if it needs it; do not start a row.

Before you move on

How many signs make *bhāt*, and was any of them new today? (**Three**, and **none** was new.)

Source: Cambridge: rice.

31.8 The plate returns at R1, and the drinks at R4

Nothing new arrives here. Say the words for rice and for mango before anything is read to you.

Your turn

Listening runs sound to meaning; **speaking** runs meaning to sound, exactly as they did one lesson ago.

Your turn — the distant band, the water, tea, milk, and bread you asked for long ago

These three were introduced around position 100 and have not been asked for since. At this position they are more than a hundred lessons old, which is the fourth spacing window rather than the third.

Writing — from sound, every model covered

Record **writing** on its own; a 5/5 in listening cannot cover a miss here.

Before you move on

How far after the checkpoint did this return come? (**Two lessons** — inside the first spacing window.)

Sources: rice, oil, tea, and milk.

Chapter 32

Inside the House

Modes:  voice (6)  pen (2)  Hands-free start: all 8 lessons.

By the end of this chapter: I can hear and say five everyday Gujarati household words, and read and write one of them.

Five household words enter meaning-first by ear, one lesson each; an oral checkpoint scores listening and speaking apart, window reaches the page with signs taught before chapter 8, and an R1 return carries the chapter-17 family words back at their fourth spacing window.

32.1 બારણું — hear door

Say the Gujarati word for home, from the first three-place map. Now listen twice: **bārṇũ**. It means **door** — the one you open to come in, and listen to that ending: the nasalized *-ũ* that marks a neuter word.

Your turn

Say these aloud:

- “bārṇũ”
- “bārṇũ” twice, once slowly and once at speed

Before you move on

What does *bārṇũ* mean? (**Door.**)

Source: Cambridge: door.

32.2 બારી — hear window

Say the word for door. Now listen twice: **bārī**. It means **window** — the same opening in a wall, only smaller, and one sound away from *bārṇũ*.

Your turn

Say these aloud:

- “bārī”
- “bārṇũ” for door, then “bārī” for window

Before you move on

What does *bārī* mean? (**Window.**)

Source: Cambridge: window.

32.3 ખુરશી — hear chair

Say the words for door and for window. Now listen twice: **khurshī**. It means **chair** — the first thing in this chapter that stands inside the room rather than in its wall.

Your turn

Say these aloud:

- “khurshī”
- “bārī” for window, then “khurshī” for chair

Before you move on

What does *khurshī* mean? (**Chair.**)

Source: Cambridge: chair.

32.4 ચાવી — hear key

Say the word for door. Now listen twice: **chāvī**. It means **key** — the thing the *bārṇū* is opened with.

Your turn

Say these aloud:

- “chāvī”
- “khurshī” for chair, then “chāvī” for key

Before you move on

What does *chāvī* mean? (**Key.**)

Source: Cambridge: key.

32.5 દીવો — hear lamp

Say the words for key and for chair. Now listen twice: **dīvo**. It means **lamp** — the one lit at *sānj*, and note it ends in *-o*, not the neuter *-ū*.

Your turn

Say these aloud:

- “dīvo”
- “chāvī” for key, then “dīvo” for lamp

Before you move on

What does *dīvo* mean? (**Lamp.**)
Source: Cambridge: lamp.

32.6 Five things in one house, by ear

Nothing new arrives here. Say the first and the last word of the chapter before any list is read to you.

Your turn

Keep two scores. **Listening** goes from sound to meaning; **speaking** goes from meaning to sound. A strong score in one cannot cover a miss in the other. The third row is not new material — it is the five food words of the previous chapter, returning at their second spacing window.

Before you move on

Which two of the five are openings in a wall? (**bārṇũ** and **bārī**.)
Sources: door, window, chair, and lamp.

32.7 Bārī reaches the page

Before anything is uncovered, say the Gujarati word for **window**.

Your turn

Uncover બારી once. Four pieces, none new: બ from the forms that come before your name, the ા stroke from the greeting, ર from the courtesy chapter, and the ી sign from the doorway nine. Name the pieces aloud in order, then read the whole word once. This is the only word of the chapter the hand is asked for; the other four stay in the ear for now, which is the gloss-first order rather than an omission.

Writing — guided copy, model in view

Keep the model in view and copy બારી once. Repair one shape if it needs it; do not start a row.

Your turn — the eight time words at their third window

The lamp above is lit at *sānj*, so the time words are already in the room. All eight were first written twenty-five and more positions ago; this is their third spacing window, and this row is cold reading, not recall from a list.

Before you move on

Which of the four signs in *bārī* came from the doorway nine? (The 𐎠 — the long-i sign.)
Source: Cambridge: window.

32.8 The house returns at R1, and the family at R4

Nothing new arrives here. Say the words for door and for lamp before anything is read to you.

Your turn

Listening runs sound to meaning; **speaking** runs meaning to sound, exactly as they did one lesson ago.

Your turn — the distant band, the friend and the family

A house holds people as well as furniture. These four were introduced around position 105 and have not been asked for since; at this position they are more than a hundred lessons old, which is the fourth spacing window rather than the third.

Writing — from sound, every model covered

Record **writing** on its own; a 5/5 in listening cannot cover a miss here.

Rice reached the page nine lessons ago; this is its second window.

Before you move on

Which word in the band names the whole group rather than one person? (**kuṭumb** — the family.)
Sources: door, key, family, and sister.

Chapter 33

Sun, Sky, and River

Modes: 🗣️ voice (6) ✍️ pen (2) 🗣️ Hands-free start: first 7 of 8 lessons.

By the end of this chapter: I can hear and say five everyday Gujarati outdoor words, and read and write one of them.

Five outdoor words enter meaning-first by ear, one lesson each; an oral checkpoint scores listening and speaking apart, river reaches the page with signs taught before chapter 8, and an R1 return carries the chapter-18 face words back at their fourth spacing window.

33.1 સૂરજ — hear sun

Say the Gujarati words for morning and for night. Now listen twice: **sūraj**. It means **sun** — the thing whose position decides whether it is *savār*, *bapor*, or *sānj*.

Your turn

Say these aloud:

- “sūraj”
- “sūraj” twice, once slowly and once at speed

Before you move on

What does *sūraj* mean? (**Sun.**)

Source: Cambridge: sun.

33.2 ચંદ્ર — hear moon

Say the word for sun. Now listen twice: **chandra**. It means **moon** — the one you see at *rāt*, and listen to the **dr** at its end pushed out as one sound.

Your turn

Say these aloud:

- “chandra”
- “sūraj” for sun, then “chandra” for moon

Before you move on

What does *chandra* mean? (**Moon.**)
Source: Cambridge: moon.

33.3 આકાશ — hear sky

Say the words for sun and for moon. Now listen twice: **ākāsh**. It means **sky** — the thing that holds both the *sūraj* and the *chandra*.

Your turn

Say these aloud:

- “ākāsh”
- “chandra” for moon, then “ākāsh” for sky

Before you move on

What does *ākāsh* mean? (**Sky.**)
Source: Cambridge: sky.

33.4 વરસાદ — hear rain

Say the word for sky. Now listen twice: **varsād**. It means **rain** — the one thing in this chapter that the *ākāsh* does rather than holds.

Your turn

Say these aloud:

- “varsād”
- “ākāsh” for sky, then “varsād” for rain

Before you move on

What does *varsād* mean? (**Rain.**)
Source: Cambridge: rain.

33.5 નદી — hear river

Say the words for rain and for water. Now listen twice: **nadī**. It means **river** — where the *varsād* ends up, and it is made of *pāṇī*.

Your turn

Say these aloud:

- “nadī”
- “varsād” for rain, then “nadī” for river

Before you move on

What does *nadī* mean? (**River.**)
Source: Cambridge: river.

33.6 Five things outdoors, by ear

Nothing new arrives here. Say the first and the last word of the chapter before any list is read to you.

Your turn

Keep two scores. **Listening** goes from sound to meaning; **speaking** goes from meaning to sound. A strong score in one cannot cover a miss in the other. The third row is not new material — it is the five household words of the previous chapter, returning at their second spacing window.

Before you move on

Which of the five names something that happens rather than something that is there? (**varsād** — the rain.)
Sources: sun, moon, sky, and rain.

33.7 Nadī reaches the page

Before anything is uncovered, say the Gujarati word for **river**.

Your turn

Uncover નદી once. Three pieces, none new: ન and દ from chapters 1 and 2, and the િ sign on the last. Notice that ન carries no vowel sign at all — that is the inherent *a* the very first lesson gave you for free. Name the pieces aloud in order, then read the whole word once. This is the only word of the chapter the hand is asked for; the other four stay in the ear for now, which is the gloss-first order rather than an omission.

Writing — guided copy, model in view

Keep the model in view and copy નદી once. Repair one shape if it needs it; do not start a row.

Before you move on

Why does the first sign of *nadī* need no vowel mark? (Because a bare consonant already carries the inherent *a*.)
Source: Cambridge: river.

33.8 The sky returns at R1, and the face at R4

Nothing new arrives here. Say the words for sun and for river before anything is read to you.

Your turn

Listening runs sound to meaning; **speaking** runs meaning to sound, exactly as they did one lesson ago.

Your turn — the distant band, the eye, ear, mouth, and nose

You look at the *ākāsh* with an *āṅkh*. These four were introduced around position 110 and have not been asked for since; at this position they are more than a hundred lessons old, which is the fourth spacing window.

Writing — from sound, every model covered

Record **writing** on its own; a 5/5 in listening cannot cover a miss here.

You look at the *ākāsh* through a *bārī*. It reached the page nine lessons ago; this is its second window.

Before you move on

Which of the four face words carries the neuter ending? (**moḍhũ** — the nasalized -ũ.)

Sources: river, sky, eye, and nose.

Chapter 34

People, Paper, and a Book

Modes:  voice (6)  pen (2)  Hands-free start: all 8 lessons.

By the end of this chapter: I can hear and say five everyday Gujarati words for people and the things they read, and read and write one of them.

Five words for people and the things they read enter meaning-first by ear, one lesson each; an oral checkpoint scores listening and speaking apart, paper reaches the page with signs taught before chapter 8, and an R1 return carries the chapter-24 three-place map back at its fourth spacing window.

34.1 ઇકરો — hear boy

Say the Gujarati words for brother and for sister. Now listen twice: **chhokro**. It means **boy** — younger than the *bhāī* you already know, and ending in the masculine *-o*.

Your turn

Say these aloud:

- “chhokro”
- “chhokro” twice, once slowly and once at speed

Before you move on

What does *chhokro* mean? (**Boy.**)

Source: Cambridge: boy.

34.2 છોકરી — hear girl

Say the word for boy. Now listen twice: **chhokrī**. It means **girl** — the pair of *chhokro*, and this time the *-o* and *-ī* endings really do mark gender.

Your turn

Say these aloud:

- “chhokrī”
- “chhokro” for boy, then “chhokrī” for girl

Before you move on

What does *chhokrī* mean? (**Girl.**)

Source: Cambridge: girl.

34.3 માણસ — hear person

Say the words for boy and for girl. Now listen twice: **māṇas**. It means **person** — anybody at all, the word to use when boy or girl is not the question.

Your turn

Say these aloud:

- “māṇas”
- “chhokrī” for girl, then “māṇas” for person

Before you move on

What does *māṇas* mean? (**Person.**)

Source: Cambridge: person.

34.4 પુસ્તક — hear book

Say the Gujarati verb for *to read*. Now listen twice: **pustak**. It means **book** — the thing a *māṇas* reads, and it carries the same *st* join as *namaste*.

Your turn

Say these aloud:

- “pustak”
- “māṇas” for person, then “pustak” for book

Before you move on

What does *pustak* mean? (**Book.**)

Source: Cambridge: book.

34.5 કાગળ — hear paper

Say the words for book and for person. Now listen twice: **kāgaḷ**. It means **paper** — what a *pustak* is made of, ending on the curled-back *ḷ* you also hear in *dāḷ*.

Your turn

Say these aloud:

- “kāgaḷ”
- “pustak” for book, then “kāgaḷ” for paper

Before you move on

What does *kāgaḷ* mean? (**Paper.**)

Source: Cambridge: paper.

34.6 Five people and things, by ear

Nothing new arrives here. Say the first and the last word of the chapter before any list is read to you.

Your turn

Keep two scores. **Listening** goes from sound to meaning; **speaking** goes from meaning to sound. A strong score in one cannot cover a miss in the other. The third row is not new material — it is two older bands at once: the outdoor words of the previous chapter at their second spacing window, and the food words two chapters before that at their third.

Before you move on

Which of the five would you use for a person whose age you do not know? (**māṇas.**)

Sources: boy, girl, person, and book.

34.7 Kāgaḷ reaches the page

Before anything is uncovered, say the Gujarati word for **paper**.

Your turn

Uncover કાગળ once. Four pieces, none new: ક from the doorway nine, the ા stroke from the greeting, and ગ and the curled ળ from the forms taught before the verbs. Watch ગ and ળ side by side; they are the two most easily confused shapes here. Name the pieces aloud in order, then read the whole word once. This is the only word of the chapter the hand is asked for; the other four stay in the ear for now, which is the gloss-first order rather than an omission.

Writing — guided copy, model in view

Keep the model in view and copy **𑖦𑖫𑖪𑖫** once. Repair one shape if it needs it; do not start a row.

Your turn — the first map at its fourth window

The first three-place map was read and written more than eighty positions ago, which is its fourth spacing window; the river reached the page eight lessons ago, which is its second. Both rows here are cold reading.

Before you move on

Which two signs in *kāgaḷ* are the easiest to confuse, and how do you tell them apart? (𑖫 and 𑖪 — one opens to the right, the other curls back on itself.)

Source: Cambridge: paper.

34.8 The people return at R1, and the first map at R4

Nothing new arrives here. Say the words for boy and for paper before anything is read to you.

Your turn

Listening runs sound to meaning; **speaking** runs meaning to sound, exactly as they did one lesson ago.

Your turn — the distant band, the first map, and the house

A *māṇas* goes to the *bajār*, comes back to the *ghar*, and opens its *bārṇū*. The first three were introduced around position 136 and are asked for here more than eighty lessons later, which is the fourth spacing window; the four house words are at their third.

Writing — from sound, every model covered

Record **writing** on its own; a 5/5 in listening cannot cover a miss here.

A *māṇas* carries *paisā* in a *hāth*. Both reached the page more than eighty positions ago, which is the fourth spacing window.

Before you move on

How far after the checkpoint did this return come? (**Two lessons**
— inside the first spacing window.)

Sources: paper, person, market, and temple.

Chapter 35

The Word for Not, and the Word for Sorry

Modes:  voice (4)  pen (1)  Hands-free start: first 2 of 5 lessons.

By the end of this chapter: I can say that something is not so, tell someone I did not understand, and apologise or get a stranger's attention.

*The repair kit. Gujarati negates a sentence by swapping *chhe* for *nathi* rather than adding a word, and that one swap unlocks the sentence a beginner needs most – *samajto nathi*, 'I do not understand'. The chapter spends the only new letter in this whole run, *pha*, and spends it on *maaf karo*, which both apologises and stops a stranger to ask.*

35.1 નથી (nathī) — is not

Two things you have had since the first chapters. Say the Gujarati for **yes** and for **no**. Then say the little word that means **is**.

- Recall: *hā*, *nā*, and *chhe*

You can agree and you can refuse. What you cannot yet do is say that something **is not the case** — and until you can, you cannot say you did not understand.

The word, taken apart — its roots and family

Gujarati does not negate છે by putting a word in front of it. It swaps the whole word out:

છે — is · નથી — is not

That is the entire rule, and it is a rule about one word rather than about sentences: wherever *chhe* stands, *nathī* can stand instead. The two halves are still visible inside it. ન is the old *na*, “not”. The -થી is what is left of અસ્તિ (*asti*), “is” — the same ancient verb that comes down into English as **is** and into Latin as *est*. So *nathī* is literally **not-is**, two words that fused so long ago that Gujarati now treats them as one.

Your turn

- *Say it:* *chhe* — then *nathī*. One swap, nothing added.
- *Contrast:* *chhe* / *nathī*, twice, until the pair is automatic.
- *Say it:* *nathī* alone, as a flat answer. It is a whole reply.

Before you move on

How does Gujarati say **is not**? (નથી — it replaces *chhe* rather than joining it.) What two old words are hiding inside it? (*na*, “not”, and *asti*, “is”.) Next: the sentence a learner needs more than any other.

35.2 સમજતો નથી (samajto nathī) — I do not understand

One lesson back: the word that replaces *chhe*. And from the verb chapter, long before this one: the verb **to understand**.

- *Recall:* *nathī*, and *samajvũ*

The word, taken apart — its roots and family

Put the verb into the form that describes what you are doing, and follow it with the negator:

સમજતો નથી — *samajto nathī* — “(I) am not understanding”

Gujarati leaves out the હું here, the way English leaves out the subject of *don't know*. The sentence is complete without it.

One thing to know before you say it. The -તો ending is the masculine form. A woman says સમજતી નથી (*samajtī nathī*), with -તી. Gujarati marks the speaker's own gender on this verb, so the sentence you use is the one that matches you — the same choice the track's gender chapter set up, arriving now on a sentence you will say every day.

Why it's said this way

This is the repair sentence. When a conversation runs ahead of you, this is what buys you the next attempt — and a beginner who cannot say it has to leave the conversation instead. It is worth more than any noun in this book.

Your turn

- *Say it:* *samajto nathī* — or *samajtī nathī*, whichever is yours.
- *Say it:* it slowly, then at speed. Speed is the point; it has to arrive fast.
- *Contrast:* *nathī* alone, then the whole sentence.

Before you move on

Say that you do not understand, in the form that matches you. Which letter changes between the two forms, and what does it mark? (-તો against -તી — the speaker's own gender.)

35.3 ફ — the consonant pha

- *Read it:* પ, then ફ

Both are already yours. Today adds one shape, and it is the only new letter in this whole run of chapters — everything else ahead is spelled with signs you have had for a long time.

Script — meet one form

Keep **ફ** visible beside **પ**. They are relatives and they are not the same: *pa* is the plain sound, *pha* is the same sound with a push of breath behind it. The shape says so too — **ફ** carries an extra stroke that **પ** does not.

Set them side by side once and look at the difference rather than at the whole:

પ — pa **ફ** — pha

Writing — notice and trace

Finger-trace **ફ** once, then trace it once in the air. Say *pha* with the breath audible as your finger finishes.

Writing — guided copy, model in view

Keep the model in view and copy **ફ** once. Compare it against **પ** beside it and repair only the stroke that separates them. Do not start a row.

Before you move on

Which of **પ** and **ફ** carries the extra breath, and how does the written shape tell you? (**ફ** — it carries the extra stroke.) The next lesson is the word this letter was bought for.
Source: Unicode Gujarati chart.

35.4 માફ કરો (māf karo) — excuse me

One lesson back, the new letter. And from the very first chapter, the word for **thank you**.

- Recall: **ફ**, and *ābhār*

You have been able to thank someone since page one of this book. You have never been able to apologise to them.

The word, taken apart — its roots and family

માફ કરો — *māf karo* — “do forgiveness”, that is, **forgive me**

માફ is the forgiveness itself, and કરો is *do* — the polite form you already

use for asking. Gujarati does not have a verb “to apologise”; it asks the other person to **do** the forgiving.

Read the first word slowly. મ and the ં stroke you have had for a long time; ફ you learned in the last lesson. Three signs, and only one of them was new.

મફ is a traveller. It came from Arabic *muāf* by way of Persian, on the same road that carried બજાર into the market chapter and ફાવળ onto the page two chapters ago. The apology in this book arrived the way the paper did.

Why it’s said this way

Māf karo does two jobs, and the second is the one a traveller needs most. It apologises — and it is also how you **get someone’s attention** before you ask them anything: said to a stranger on the street, it means *excuse me*, not *I have wronged you*. One phrase opens the conversation and repairs it.

Your turn

- *Say it: māf karo* — as an apology.
- *Say it: māf karo* again — this time to stop a stranger and ask something.
- *Write it: મફ*, with the model in view. One copy.

Before you move on

Say *excuse me* to a stranger. What does ફરો contribute, literally? (*Do* — you are asking them to **do** the forgiving.) Which sign in મફ did you learn one lesson ago? (ફ.)

35.5 The repair kit, all together

No new words. One run through the four things this chapter added, scored as a single performance.

What you've built

- નથી — *is not*, which replaces *chhe* rather than joining it.
- સમજતો / સમજતી નથી — *I do not understand*, in the form that matches you.
- ફ — one new letter, the only one this run of chapters spends.
- માફ કરો — *excuse me*, which both apologises and opens a conversation.

Before this chapter a reader of this book could greet, count, name a hundred things and ask for tea — and had no way at all to say that something was **not** so, or that they had not followed. The four items above are what a learner reaches for when everything else has failed.

Your turn

- *Say it*: someone asks you something too fast. Two sentences: stop them, then tell them you did not follow.
- *Say it*: *nathī* alone, as a flat contradiction.
- *Read it*: માફ — name its three signs in order, then read the word.
- *Say it*: the whole kit in order — *māf karo, samajto nathī, nathī*.

Before you move on

You are lost in a conversation. Say the two sentences that get you out, in the order you would really use them. (*Māf karo* to stop them, then *samajto nathī*.) Next chapter: the word for **and**, which this book has also never had.

Chapter 36

And, Or, But

Modes: ⇄ voice (4) ✍ pen (1) ⇄ Hands-free start: first 2 of 5 lessons.

By the end of this chapter: I can join two things or two whole sentences with and, offer a choice with or, set one thing against another with but, and say that something applies too.

The three coordinators, and the first two-clause sentence this book can make. ane joins two nouns and two whole sentences and costs neither of them anything; athava asks the listener to choose; pan sets one against the other – and moved to just after a noun, the same word becomes 'also', which is the first time in this book that position alone decides a word's job.

36.1 અને (ane) — and

From the chapter behind you, the two sentences that get you out of trouble. Then, from the food chapter far behind you, **tea** and **milk**.

- Recall: māf karo, samajto nathī — then chā, dūdh

Both of those drinks were taught in the same chapter, on facing pages. Until this lesson there has been no way to ask for both of them in one breath.

The word, taken apart — its roots and family

ચા અને દૂધ — *chā ane dūdh* — tea and milk

અને stands between the two things it joins, exactly where English puts *and*. That is the whole of it for now.

It did not start as a joining word. અને comes from Sanskrit अन्य (*anya*), “other” — so the word that now means *and* began as the word for **the other one**. Naming a second thing and calling it “the other” is how a great many languages built their *and*, and Gujarati still shows the seam.

Your turn

- *Say it:* *chā ane dūdh*.
- *Say it:* *chā* alone, then the pair. Hear what the middle word buys you.
- *Build:* pick any two things you can already name, and join them.

Before you move on

Join two drinks in one phrase. Where does અને stand relative to the things it joins? (Between them.) What did it mean before it meant *and*? (“Other”.)

36.2 અને, joining two sentences

One lesson back: the joining word, and where it stands. Five lessons back, at the top of the last chapter: the word that replaces *chhe*.

- *Recall:* *ane*, and *nathī*

The word, taken apart — its roots and family

The same અને that joined two nouns joins two whole sentences, and it changes nothing about either one:

(*first sentence*) અને (*second sentence*)

Nothing is added to the verbs, nothing moves, and no ending appears. This is why *and* is the joining word to learn first: it is the only one that costs the sentences on either side of it absolutely nothing. And it composes with what you learned last chapter — the second half is free to be a negative:

... અને ... નથી — “... and ... is not”

That is a two-clause sentence, and it is the first one this book has been able to make.

Your turn

- *Build*: two short sentences you can already say, joined with *ane*.
- *Build*: the same again, with *nathī* closing the second half.
- *Contrast*: the two sentences said separately, then joined. Same words.

Before you move on

What changes about a sentence when અને joins it to another? (Nothing at all.) Make one two-clause sentence whose second half is negative.

36.3 અને reaches the page

Say the joining word before anything is uncovered. Then a long reach back — read the word for **city**, written many chapters ago and not read since.

- *Read it*: શહેર

That word has been waiting a long time for a second look; this is it.

Script — three signs, none of them new

Uncover અને once. Name its pieces in order:

અ — the independent *a* · ન — *na* · ે — the *e* stroke above

Every one of the three was taught long before this chapter. This is worth saying plainly: the word this book most needed was never a writing problem. It was never written down.

Writing — guided copy, model in view

Keep the model in view and copy અને once. Check the ે sits above and to the right of ન, not over અ.

Before you move on

Write અને from memory once, then uncover and compare. How many of its three signs were new today? (None.)

36.4 અથવા (athavā) — or

One lesson back you wrote the joining word. Five lessons back, in the middle of the last chapter, you learned to say you had not followed.

- Recall: અને, and *samajto nathī*

The word, taken apart — its roots and family

અને offers you both. અથવા offers you one of two:

ચા અથવા દૂધ — *chā athavā dūdh* — **tea or milk**

It stands in the same place *ane* does, between the two things, and it asks the listener to pick.

Inside it are two older words: Sanskrit અथ (*atha*, “then, moreover”) and વા (*vā*, “or”). Gujarati fused a linking word and a choosing word and kept both.

Your turn

- Say it: *chā athavā dūdh* — then *chā ane dūdh*. One asks, one gives.
- Contrast: the two joining words back to back, twice.
- Build: offer someone a choice of two things you can name.

Before you move on

Offer a choice of two drinks, then offer both. Which word did each need? (*athavā* to choose, *ane* to give both.)

36.5 पण (paṇ) — but, and also

The two joining words so far: one gives both, one asks you to choose. Say them.

- Recall: *ane*, *athavā*

The word, taken apart — its roots and family

पण sets one thing against another. It joins two clauses the way *ane* does, and it warns that the second will pull against the first:

(*first sentence*) पण (*second sentence*) — “... **but** ...”

It works especially well with what you learned last chapter, because the sharpest contrast a beginner can draw is between something that is and something that नहीं.

Grammar Lens: the same word, moved, means “also”

Put पण between two clauses and it is *but*. Put it directly **after a noun** and it becomes **also**:

चा पण — *chā paṇ* — “**tea too**”

Nothing about the word changes. Only where it stands changes, and position alone carries the difference. This is the first time in this book that a word’s job has depended on its place in the sentence rather than on its ending.

Your turn

- Say it: two clauses joined with *paṇ*, the second one negative.
- Say it: *chā paṇ* — the “also” reading, straight after a noun.
- Contrast: *paṇ* between clauses, then *paṇ* after a noun. Same word.

Before you move on

Say *tea too*. Now say a sentence that uses ၵႃႈ to mean *but*. What decides which of the two you get? (Where the word stands — after a noun, or between two clauses.) Next chapter: the word that lets you say what somebody **thinks**.

Chapter 37

The Word That Carries a Thought

Modes: ⇄ voice (4) ✍ pen (1) ⇄ Hands-free start: first 2 of 5 lessons.

By the end of this chapter: I can say what I think and what I know, hand a whole sentence to a verb with *ke*, and say plainly that I do not know.

The complementiser. ane and pan set two sentences side by side; ke puts one INSIDE another, which is what a verb of thinking or knowing needs before it can be given anything to think or know. vicharvu and jaanvu were both taught twenty-nine chapters ago and neither has ever had an object; both get one here, and jaanto nathi supplies the flat I-do-not-know that sits beside chapter 35s I-do-not-understand.

37.1 ೆ (ke) — that

One chapter back: the word that sets one clause against another. Two chapters back, at the head of the repair chapter: the word that replaces *chhe*.

- Recall: *pan*, then *nathi*

The word, taken apart — its roots and family

The joining words so far put two sentences **side by side**. ೆ does something different: it lets one sentence be **swallowed by** another, as the thing a verb is about.

(verb of thinking or knowing) ೆ (whole sentence)

English does the same with *that* — “I know **that** it is late” — and, like English, Gujarati often lets it drop in speech. Learn it in place first. કે is not a stranger. It is the old **k-** stem that also starts કેમ (*why*) — the same handful of sounds does the asking and the reporting, and that stem has more work to do before this run of chapters is finished.

Your turn

- *Say it:* *ke*, and hear how little it is. It carries an entire sentence.
- *Contrast:* two sentences joined by *ane*, then one swallowed by *ke*.
- *Build:* any sentence you can say, with *ke* in front of it, waiting.

Before you move on

What does કે do that અને cannot? (*ane* sets two sentences side by side; *ke* puts one **inside** the other.) What other word does its **k-** begin? (*kem.*)

37.2 વિચારું છું કે (vichārũ chhũ ke) — I think that...

One lesson back, the swallowing word. And from the verb chapter, long behind you, the verb **to think**.

- *Recall:* *ke*, and *vichārvũ*

The word, taken apart — its roots and family

વિચારું છું કે ... — *vichārũ chhũ ke* ... — “I think that ...”

Three pieces, and two of them are old. વિચારું is the verb with the ending that means *I*; છું is the *am* you have had since the second chapter; કે opens the space where your opinion goes.

Everything you can already say can now be said **as an opinion** rather than as a fact, by putting it after કે and nothing else. That is a large change for one small word, and it is the difference between reporting the world and having a view about it.

Why it's said this way

An A1 speaker who can only state facts sounds like a list. The frame above is what turns a list into a conversation — and it is also how you soften a disagreement, because *I think that it is not so* lands very differently from *it is not so*.

Your turn

- *Say it:* *vichārũ chhũ ke ...* and finish it with any sentence you own.
- *Contrast:* the bare sentence, then the same inside the frame.
- *Build:* an opinion whose inside half is negative.

Before you move on

Give an opinion about anything you can name. Which of the three pieces was new today? (Only the way they combine — ॐ came last lesson and the other two are chapters old.)

37.3 ॐ reaches the page

Say the swallowing word. Then a long reach back, to a word taught many chapters ago and not asked for since: what is ॐ?

- *Recall:* *shālā* — school

Script — two signs, neither new

ॐ — *ka* · े — the *e* stroke

Uncover ॐ and name both pieces. Like ॐ last chapter, this word costs the hand nothing it did not already have.

Writing — guided copy, model in view

Copy ॐ once with the model in view. Then write ॐ beside it from memory and compare the two े strokes: the same sign, sitting on different letters.

Before you move on

Write કે from memory. Which stroke does it share with અને? (The ે above.)

37.4 જાણું છું કે (jāṇũ chhũ ke) — I know that...

One lesson back you wrote it. And from the verb chapter: **to know**.

- Recall: કે, and jāṇvũ

The word, taken apart — its roots and family

જાણું છું કે ... — jāṇũ chhũ ke ... — “I know that ...”

The same shape as the thinking frame, with a different verb in front. That is the point of કે: it does not care which verb precedes it. જાણું and English **know** are the same ancient word — the *gnō-* that also gives *knowledge*, *diagnosis* and *ignore*. The kinship has been true since the verb chapter; what is new is that the verb finally has something to take.

Grammar Lens: and the half you need more

Negate it with the word from two chapters back and you get the sentence a traveller actually uses:

જાણતો નથી — jāṇto nathī — “I don’t know”

As with *samajto nathī*, the -તો is masculine and -તી feminine: a woman says *jāṇtī nathī*. Said alone, without any કે after it, this is a complete and very common reply.

Your turn

- Say it: jāṇũ chhũ ke ... with any sentence after it.
- Say it: jāṇto nathī — or jāṇtī nathī — flat, as a whole answer.
- Contrast: *samajto nathī* and *jāṇto nathī*. Two different admissions.

Before you move on

Say *I don't know*. Then say *I don't understand*. What is the difference you are drawing? (Not having the fact, against not having followed.)

37.5 The reporting frames, all together

No new words. One run through what ૐ made possible.

What you've built

- ૐ — the word that puts a whole sentence **inside** another.
- વિચારું છું ૐ ... — an opinion rather than a fact.
- જાણું છું ૐ ... — and, negated, *jāṇto nathī*, “I don't know”.
- ૐ on the page, on two signs that were already yours.

Two chapters ago you could not say *and*. You can now hand an entire sentence to a verb.

Your turn

- *Say it*: an opinion, then the same content as a thing you know.
- *Build*: one sentence using *ane*, and one using *paṇ*, from the chapter before.
- *Say it*: *jāṇto nathī*, flat, at conversational speed.
- *Read it*: ૐ and અને side by side, naming the shared stroke.

Before you move on

Give an opinion, then admit you do not know something. Next chapter: the answer to a question this book has been able to ask since chapter 3 and never able to answer — **why**.

Chapter 38

Because, and Therefore

Modes: 🗣️ voice (4) ✍️ pen (1) 🗣️ Hands-free start: first 2 of 5 lessons.

By the end of this chapter: I can answer a why-question with a reason, say what something is for, and draw a conclusion from a fact I have just stated.

The reason words. kem has been askable since chapter 3 and answerable never; kemke is that same question word with the complementiser stuck to it, so the answer is built out of two things the reader already owns. maate separates purpose from cause, and tethi flips the order so the reason comes first – and its -thi is the postposition from, not the worn-down is that ends nathi, which is a distinction worth drawing where both words are fresh.

38.1 ཚེམ་ཚེ (kemke) — because

One chapter back, the frames that report a thought. Three chapters back — and also thirty chapters back — the word for **why**.

- Recall: *vichārũ chhũ ke*, then *kem*

Since the third chapter of this book you have been able to ask ཚེམ་?. You have never once been able to answer it.

The word, taken apart — its roots and family

The answer is the question with the swallowing word stuck to it:

ཚེམ་ (*why*) + ཚེ (*that*) = ཚེམ་ཚེ — **because**

Both halves are already yours; nothing here is new except the join. Gujarati answers *why* by saying, in effect, “why-that” — and then the reason follows as a whole sentence.

(*what happened*) કેમકે (*the reason*)

Your turn

- *Say it:* *kem* — then *kemke*. The question, then the answer’s opening.
- *Build:* any sentence, *kemke*, and a reason.
- *Contrast:* *ke* alone, then *kemke*. One reports, one explains.

Before you move on

What two words is કેમકે built from, and what does each contribute? (કેમ, *why*, and કે, *that*.) Answer a *why* question about anything.

38.2 કેમ? ... કેમકે ... — asking why, and answering it

One lesson back, the answering word. Three chapters back, at the same position in its chapter, the sentence that admits you are lost.

- *Recall:* *kemke*, and *samajto nathī*

The word, taken apart — its roots and family

Both halves are yours, and they are the same three sounds twice over:

- — કેમ? — *why?*
- — ... કેમકે ... — ... *because* ...

Say them as a pair rather than as two lessons. The question word is *inside* the answer, which makes this one of the easiest exchanges in the language to hold: if you can ask it you can already say most of the reply.

This is also where the repair kit pays off. If the reason comes back too fast, you now have both halves of that exchange too — ask *kem*, and if the answer outruns you, say *samajto nathī* and get it again.

Your turn

- *Run through:* ask *kem?*, then answer yourself with *kemke* and a reason.
- *Run through:* the same, but reply *samajto nathī* and ask again.
- *Say it:* *kem* and *kemke* back to back until the pair is one motion.

Before you move on

Ask why, answer it, and then say you did not follow the answer.
Three sentences, all of them yours in the last four chapters.

38.3 རྩལ་མཆོག་ reaches the page

One chapter back you wrote རྩ. Write it once from memory before anything is uncovered.

Script — the word is its own pattern

Uncover རྩལ་མཆོག་. Read it in two halves rather than four signs:

རྩ · ལ · རྩ

The རྩ you wrote last chapter appears twice, with ལ between them. Nothing here is new to the hand — the whole word is one old syllable, a known letter, and that syllable again.

Writing — guided copy, model in view

Copy རྩལ་མཆོག་ once with the model in view. Check that both རྩ strokes sit at the same height.

Before you move on

Write རྩལ་མཆོག་ from memory, then uncover and compare. Which piece of it did you already write in the previous chapter? (རྩ — and it is in there twice.)

38.4 ૐ (māṭe) — for, in order to

One lesson back: the word that answers *why*. Two chapters back, at the same place in its chapter: the word that joins two nouns.

- *Recall: kemke, and ane*

The word, taken apart — its roots and family

કેમકે looks **backwards** — it names the cause of something that already happened. ૐ looks **forwards** — it names what something is **for**:

(a thing) ૐ — “for ...”

It follows the thing it applies to rather than preceding it, which is the Gujarati habit you have already met with the postpositions. The two are worth holding apart from the start. A cause and a purpose are different answers to the same *why*, and languages that use one word for both make their learners guess.

Your turn

- *Say it:* something you can name, then *māṭe*.
- *Contrast:* a *kemke* answer and a *māṭe* answer to the same question.
- *Build:* say what a thing is for.

Before you move on

Which of કેમકે and ૐ looks back at a cause, and which looks forward to a purpose? (*kemke* back, *māṭe* forward.) Where does ૐ stand? (After the thing it applies to.)

38.5 તેથી (tethī) — therefore

The two reason-words of this chapter so far: one looks back at a cause, one forward to a purpose.

- *Recall: kemke, māṭe*

The word, taken apart — its roots and family

કેમકે puts the result first and the reason second. તેથી does the opposite — reason first, then the conclusion drawn from it:

(*reason*). તેથી (*result*). — “..., **therefore** ...”

The word says so itself. તે is *that*, and the -થી ending means *from* — so તેથી is literally **from that**, which is what a conclusion is. You have seen that -થી before, on the end of નથી, where it was the worn-down *is*; here it is the separate postposition meaning *from*. Same two letters, two different histories, and it is worth knowing they are not the same thing.

Your turn

- *Build*: a reason, then *tethī*, then the result.
- *Contrast*: the same two facts joined by *kemke*, then by *tethī*. The order flips.
- *Say it*: *nathī* and *tethī* back to back — the same ending, different jobs.

Before you move on

Say two facts joined by *kemke*, then say them again with *tethī*. What changed? (The order — *kemke* puts the result first, *tethī* the reason.) Next chapter: **if**, and **when**.

Chapter 39

If, and When

Modes: ⇄ voice (4) ✍ pen (1) ⇄ Hands-free start: first 2 of 5 lessons.

By the end of this chapter: I can suppose something with a two-part condition and place one event against another in time.

The first joining words that open their clause rather than following it. Gujarati marks BOTH ends of a condition – jo ... to ... – where English marks only the first, and the writing lesson carries the warning that jo hides inside aavjo and jovun, which is why the inventory found sixteen apparent hits and no real ones.

39.1 જો (jo) — if

One chapter back, the word that draws a conclusion. Three chapters back, at the end of its chapter, the word that means both *but* and *also*.

- Recall: *tethī*, then *paṇ*

Every joining word so far has taken two things that are **true** and put them together. This one takes something that **might not** be.

The word, taken apart — its roots and family

જો (*something that might be so*) ...

જો stands at the **front** of the condition, where English also puts *if*. That is unusual for this book: most of the small words you have met

— માટે, પણ in its *also* sense, the postpositions — come **after** what they apply to. જો comes first, and that alone tells your ear a condition is starting.

Your turn

- *Say it:* *jo*, then any sentence you can already say.
- *Contrast:* the sentence flat, then the same sentence with *jo* in front.
- *Say it:* *jo* and *māṭe* back to back — one leads, one follows.

Before you move on

Where does જો stand, and why is that worth noticing? (At the front — most small words in this book come after what they apply to.)

39.2 જો ... તો ... (jo ... to ...) — if ... then ...

One lesson back: the word that opens a condition. Four chapters back, at the head of the repair chapter: the negator.

- *Recall:* *jo*, and *nathī*

The word, taken apart — its roots and family

Gujarati usually marks **both** ends of a condition:

જો (*condition*), તો (*result*)

English says *if it is late, I will go* and marks only the front. Gujarati puts તો at the head of the result as well, so the sentence announces its two halves. Beginners often leave તો out; it is understood, but the full pair is what you will hear.

તો is a worn-down demonstrative — the sentence says, in effect, *if ... that ...* — which is why it sits at the head of the result rather than inside it.

Your turn

- *Build*: *jo* + a condition, *to* + a result.
- *Build*: the same, with the result negative.
- *Contrast*: the pair with *to*, then without it. Both are grammatical.

Before you move on

Make a two-part condition. Which half does English leave unmarked that Gujarati marks? (The result — *to*.)

39.3 જો reaches the page

Three chapters back you wrote the joining word. Write અને once from memory before anything is uncovered.

Script — two signs, and a caution

જ — *ja* · ે — the *o* stroke

Both old. But જો is worth extra care for a reason the other words in this run did not have: **the same two letters appear inside words you already know that have nothing to do with *if***. They turn up at the end of the farewell આલજો, and at the start of the verb જોવું, *to see*.

So when you meet જો on a page, check that it is standing **alone** and at the **front** of its clause. Inside a longer word it is not this word at all.

Writing — guided copy, model in view

Copy જો once with the model in view. Then write it again with a space after it, at the front of a line, which is where it belongs.

Before you move on

How do you tell the *if* જો from the same two signs inside a longer word? (It stands alone, at the front of its clause.)

39.4 જ્યારે (jyāre) — when

One lesson back you wrote જો. One chapter back, the word that answers *why*.

- *Recall:* જો, and *kemke*

The word, taken apart — its roots and family

જ્યારે (*one event*), (*the other*)

જ્યારે sets two events against each other in time — *when this, that*. Like જો, it opens its clause rather than following it.

It is not a random shape. The જ- at its front belongs to a large family: Gujarati builds a whole set of clause-openers on that one stem, and you are learning a single member of it here rather than the pattern all at once.

Your turn

- *Build:* *jyāre* + an event, then a second event.
- *Contrast:* *jo* and *jyāre* on the same two clauses — one supposes, one times.
- *Say it:* *jyāre* slowly; the જય- is one sound, not two.

Before you move on

Say a *when* sentence. What is the difference between opening with જો and opening with જ્યારે? (*jo* supposes something might be so; *jyāre* places it in time.)

39.5 Conditions and times, all together

No new words. One run through the two clause-openers this chapter added, against the ones behind them.

What you've built

- જો — *if*, standing at the front of its clause.
- જો ... તો ... — both ends marked, which is what you will hear.
- જો on the page, and how to tell it from the same signs inside આવજો.
- જ્યારે — *when*, placing one event against another.

Five chapters ago this book could not join two sentences at all. It can now suppose one, time one against another, give a reason for one, and set two against each other.

Your turn

- *Build*: one *jo ... to ...* sentence.
- *Build*: one *gyāre* sentence.
- *Build*: one *kemke* answer, from the chapter before.
- *Say it*: two things joined by *ane*, from three chapters back.

Before you move on

Suppose something, then time something. Next chapter: **he, she, we**, and the word that lets you say *the one who*.

Chapter 40

He, She, We, and the One Who

Modes: 🗣️ voice (3) 👁️ eyes (1) ✍️ pen (1) 🗣️ Hands-free start: first 2 of 5 lessons.

By the end of this chapter: I can talk about somebody who is not present, choose between the two words for we, and describe a person instead of naming them.

The absent third person, the two we, and the relative. te covers he, she and it with one word; ame and aapne are the exclusive and inclusive we, where choosing wrongly audibly shuts the listener out; and je ... te ... turns out to be the same two-ended shape as jo ... to ... from the chapter before – one habit, three uses.

40.1 ડ (te) — he, she, it

From the chapter behind you, a condition. And from the third chapter of this book, the word for **I**.

- Recall: jo ... to ..., and hũ

You have been able to talk about yourself since chapter 3 and about the person in front of you since chapter 2. You have never been able to talk about anybody **absent**.

The word, taken apart — its roots and family

ડ — te — he, she, or it

One word, three English ones. Gujarati's third person does not make

you choose a gender before you speak — which is a real convenience, and occasionally a real ambiguity.
 ઢ also means *that*, pointing at something away from both speakers. The pronoun and the pointing word are the same word, which is where the ઢ of the last chapter came from as well.

Your turn

- *Say it:* *hũ*, then *te*. Yourself, then someone absent.
- *Build:* a sentence about someone who is not in the room.
- *Say it:* *te* as *that*, pointing at something across the room.

Before you move on

How many English pronouns does ઢ cover? (Three — *he, she, it.*)
 What else does the same word do? (Points: *that.*)

40.2 અમે / આપણે (ame / āpaṇe) — the two we

One lesson back: the pronoun for someone absent. Four chapters back, at the top of its chapter: the word that joins two things.

- *Recall:* *te*, and *ane*

The word, taken apart — its roots and family

English has one *we* and it is ambiguous. Gujarati has two, and they are not interchangeable:

- અમે — *we*, **not including you**
- આપણે — *we*, **including you**

If you say અમે to someone, you have told them they are outside the group. If you say આપણે, you have invited them in. Neither is more polite; they mean different things, and the mistake is audible. This distinction has a name — linguists call it exclusive and inclusive *we* — and a great many languages make it. English speakers have to learn to hear a choice they have never had to make.

Your turn

- *Say it: ame* — a group the listener is not in.
- *Say it: āpaṇe* — a group that includes them.
- *Contrast: the two, twice, thinking each time about who is standing there.*

Before you move on

You are inviting someone to come along. Which *we* do you use, and what would the other one tell them? (આપણે — અમે would say they are not included.)

40.3 ઢ reaches the page

Three chapters back you wrote કે. Write it once from memory.

Script — the same stroke, a third time

ઢ — *ta* · ે — the *e* stroke

Set અને, કે and ઢ in a row and look only at the stroke on top. It is the same ે in all three, sitting on three different letters. Learning one stroke has now spelled three of this book's most useful words.

Writing — guided copy, model in view

Copy ઢ once with the model in view. Then write the row — અને કે ઢ — and check the three strokes sit at one height.

Before you move on

Write ઢ from memory. Which sign does it share with કે and અને? (The ે above.)

40.4 જે (je) — the one who

One lesson back you wrote ઢ. One chapter back, the word that places one event against another in time.

- *Recall:* તે, and *je*

The word, taken apart — its roots and family

જે — *je* — **the one who, the thing that**

Now the stem from જ્યારે stands alone. જે opens a clause that describes somebody or something, instead of naming them:

જે (*what they do*) ... — “the one who ...”

Notice the pairing: જ્યારે was *when*, જે is *who* or *which*, and both begin the same way. Gujarati marks a describing clause at its front, the way it marked a condition with જો.

Your turn

- *Say it:* *je*, then something a person might do.
- *Contrast:* *je* and *je* — the same opening stem, different jobs.
- *Build:* describe someone instead of naming them.

Before you move on

Describe a person rather than naming them. What does જે share with જ્યારે? (The opening જ- stem; both start their clause.)

40.5 જે ... તે ... (je ... te ...) — the one who ... that one ...

The two words this chapter has given you, and the two-part condition from the chapter before.

- *Recall:* *je*, *te* — and *jo ... to ...*

The word, taken apart — its roots and family

જે (*description*), તે (*the one meant*)

This is the same shape as જો ... તો ..., and recognising that is most of the work. Gujarati marks **both** ends: the clause that describes, and

the thing it describes. English collapses the two — *the one who came is my friend* — and Gujarati keeps them visibly paired. Once you see the pair you can hear it everywhere: જો ... તો, જ્યારે ... ત્યારે, જે ... તે. One family, one habit, three uses.

Your turn

- *Build*: *je* + a description, *te* + who is meant.
- *Contrast*: the same idea said with a plain name, then with the pair.
- *Say it*: *jo ... to ...* then *je ... te ...* — hear that they are one shape.

Before you move on

Describe someone with the pair. Which earlier pattern is this the same shape as? (જો ... તો ...) Next chapter: the question words, all of them built on one sound.

Chapter 41

Who, Where, When, How Many

Modes: 🗣️ voice (3) 👁️ eyes (1) ✍️ pen (1) 🖱️ Hands-free start: none of the 5 lessons.

By the end of this chapter: I can ask who, where, when and how many, and hear that every one of them is built on the same sound.

The question family, and the pattern under it. Every Gujarati question word opens with ka-; the clause that answers opens with ja-; the thing pointed at opens with ta-. kyaare and ज्याare differ by exactly one letter, so the answer taught two chapters ago turns out to have been half of a pair. kyaan finally lets the track ask where its own city, village, home, school and road are, and ketla lets it ask the price in a market it has taught since chapter 24.

41.1 કોણ (koṇ) — who

From the chapter behind you, the describing pair. And from chapter 3, the question word you have had longest.

- Recall: *je ... te ...*, and *kem*

The word, taken apart — its roots and family

કોણ — koṇ — who

Look at the front of it. કેમ, કે, કોણ — the same ક- every time. Gujarati builds its question words on one stem, and once you have heard three of them the rest of the family announces itself.

This chapter is that family. Nothing in it is a new kind of thing; each

lesson is one more question the same stem can ask.

Your turn

- *Say it:* *koṇ?* — flat, as a whole question.
- *Contrast:* *kem?* and *koṇ?* — why, and who.
- *Build:* ask who someone is.

Before you move on

Ask *who*. What do ક્રમ, કે and કોણ share? (The ક- at the front.)

41.2 ક્યાં (kyā) — where

One lesson back, *who*. Then read the word for **city**, from the places chapter far behind you.

- *Read it:* શહેર

The word, taken apart — its roots and family

ક્યાં — *kyā* — **where**

The same ક-, now with the ્ય you met inside જ્યારે. The dot above is the anusvara: the vowel goes through the nose, and leaving it off makes a different word.

This is the question the track has most plainly been missing. It teaches શહેર, ગામ, ઘર, શાળા and રસ્તો — city, village, home, school and road — and until this lesson there was no way to ask where any of them was. Read that row aloud before you go on. Those five words were written more than a hundred lessons ago and most of them have not been asked for since; reading them cold, here, is the point of putting them in this lesson rather than a shorter example.

Your turn

- *Say it:* *kyā?* with the nasal audible.
- *Build:* ask where a place you can name is.

- *Contrast:* *koṇ?* and *kyā?* — a person, a place.

Before you move on

Ask where the school is. What does the mark above **ꠤꠢ** do? (Sends the vowel through the nose.)

41.3 ꠤꠢ reaches the page

One chapter back you wrote ꠤ. Write it once from memory.

Script — four parts, none of them new

Uncover **ꠤꠢ** and take it apart in order:

- **ꠤ** · the ꠤ that binds it to · **ꠢ** · then the ꠢ stroke · and the ꠢ dot above

Five signs, every one taught before chapter 30. This is the last word this run of chapters puts into the hand, and like every other one it spends nothing new.

Writing — guided copy, model in view

Copy **ꠤꠢ** once with the model in view. Check the dot is present — without it the word is not this word.

Before you move on

Write **ꠤꠢ** from memory and check the dot. How many of its signs were new today? (None.)

41.4 ꠤꠢꠢ (kyāre) — when

One lesson back you wrote *where*. Two chapters back, the word that places one event against another.

- *Recall:* **ꠤꠢ**, and *jyāre*

The word, taken apart — its roots and family

Put them side by side. This is the neatest pattern in the chapter:

ક્યારે — *when?* · જ્યારે — *when ...*

One letter apart. The ક- asks; the જ- answers. You learned the answer two chapters ago without knowing it was half of a pair, and the question costs you almost nothing now.

That pairing runs through the whole language — ક- for asking, જ- for the clause that answers, ત- for the thing pointed at. જે ... તે ... was the same system seen from the other side.

Your turn

- *Contrast:* *kyāre?* and *gyāre* — question, then answer.
- *Run through:* ask *kyāre?*, then answer with a *gyāre* clause.
- *Say it:* the three fronts in a row — *ka-*, *ja-*, *ta-*.

Before you move on

Ask *when*, then answer with a *gyāre* clause. What single letter separates the two words? (The first — ક asks, જ answers.)

41.5 કેટલા (keṭlā) — how many

The three questions this chapter has given you so far. Say them in order.

- *Recall:* *koṇ*, *kyā*, *kyāre*

The word, taken apart — its roots and family

કેટલા — *keṭlā* — **how many, how much**

The same ક- one last time, now asking about quantity. This is the question the market chapter needed and never had: the track teaches બજાર, દુકાન and પૈસા — market, shop and money — and could not ask the price of anything.

Four questions, one stem:

કોણ who · ક્યાં where · ક્યારે when · કેટલા how many

Your turn

- *Say it:* *keṭlā?* — flat, as a whole question.
- *Run through:* the four questions in a row, one breath each.
- *Build:* ask how many of something you can name.

Before you move on

Ask all four questions of this chapter. What do they share, and where did you first meet that shared piece? (The **ક**-; in **કેમ**, in chapter 3.)

Chapter 42

Which One in the Line

Modes: ⇄ voice (4) 👁 eyes (2) ⇄ Hands-free start: none of the 6 lessons.

By the end of this chapter: I can say first to fifth in Gujarati, agree any of them with a masculine, feminine or neuter thing, and say which one of the five the language builds rather than hands down.

Complete GU-R38-first-to-fifth and run pahelun to paanchmun, then say which one of the five you could have worked out.

42.1 પાંચમું (pāchmũ) — fifth, and the ending you can see

A second kind of number word starts here, so the recalls come first.

- *Recall:* ask *how many* — **R1**, one lesson back
- *Recall:* ask *who* — **R2**, five lessons back
- *Recall:* say *because* — **R3**, twenty lessons back
- *Recall:* write મહિનો — **R4**, eighty lessons back

You'll want to know: પાંચ, with something behind it

કેટલા counts things, and એક, બે, ત્રણ, ચાર, પાંચ answer it. A number can also answer *which one in the line*, and કેટલા does not reach that. પાંચ ચા is five teas; picking the last cup out of a row is a different job.

પાંચમું — *pāchmũ* — **fifth**

Look at it before anything is said about it. પાંચ is still there, whole, and -મું sits behind it.

That -મું is the neuter you met on મારું, so this word agrees like any other:

gender	fifth
masculine	પાંચમો — <i>pāchmo</i>
feminine	પાંચમી — <i>pāchmī</i>
neuter	પાંચમું — <i>pāchmũ</i>

મહિનો is masculine, so the fifth month is પાંચમો મહિનો.

What you've built: an ending that keeps working

-મું is not a one-off. Wiktionary's entry for the suffix builds the ordinal of every Gujarati number with it except five: એક, બે, ત્રણ, ચાર, and the word for six, which the next chapter reaches.

That list lands well for you. Your count stops at પાંચ, so of the five ordinals you can reach at all, **four stand on the exception list and one does not**. This chapter is that exception list, plus the single word showing what the exceptions are exceptions to.

Which is કેમકે the chapter starts at the far end rather than at *first*: a broken shape stays unreadable until the shape has been seen.

Your turn

Say these aloud:

- *pāch chā*, then *pāchmũ*
- *pāchmo*, *pāchmī*, *pāchmũ*
- *pāchmo mahino*, and write મહિનો

Before you move on

Which question does પાંચમું answer, and which one does કેટલા answer? (*Which one in the line; how many.*) How many of the five stand on the exception list? (**Four.**)

Sources: Wiktionary: પાંચમું; Wiktionary: -મું.

42.2 ત્રીજું (trījũ) — third, and the first word that will not take -મું

Four recalls before the second ordinal arrives.

- *Recall:* say *fifth*, and the two pieces in it — **R1**, one lesson back
- *Recall:* ask *where* — **R2**, five lessons back
- *Recall:* ask *why*, then answer *because* — **R3**, twenty lessons back
- *Recall:* write અત્યારે — **R4**, eighty lessons back

You'll want to know: ત્રીજું

The suffix entry named ત્રણ among the numbers -મું does not build on. So the ordinal of three is not ત્રણમું, and the book owes you the word it is.

ત્રીજું — *trījũ* — **third**

Say ત્રણ, then ત્રીજું. The opening ત્ર carries over untouched — including the **r** that chapter twelve made a fuss about, the one Gujarati put back where Hindi has none. Only the tail differs.

Endings as before: ત્રીજો, ત્રીજી, ત્રીજું.

The word, taken apart — its roots and family

Wiktionary hands ત્રીજું down from Old Gujarati *trījaũ*, and that from Sanskrit *trītya*. Notice what is missing from that line: no suffix, no addition, no -મું in it anywhere.

પાંચમું was described as something Gujarati *makes*. ત્રીજું is described as something Gujarati *received*. Two ordinals in, and the dictionary is already sorting them into two piles.

Your turn

Say these aloud:

- *traṇ*, then *trījũ*
- *pāchmũ*, then *trījũ* — built, then received
- *trījo*, *trījī*, *trījũ*

Before you move on

What can you still see of રૂ inside રીજું? (The opening ર, r and all.) Which of your two ordinals was assembled from parts? (પાંચમું.)
Sources: Wiktionary: રીજું.

42.3 બીજું (bījũ) — second, other, and a shape with two members

Four recalls, then the second half of a pair.

- *Recall*: say *third* — **R1**, one lesson back
- *Recall*: write ક્ષાં — **R2**, five lessons back
- *Recall*: write ક્રમકે — **R3**, twenty lessons back
- *Recall*: write the eight time words — **R4**, eighty lessons back

You'll want to know: બીજું

બીજું — *bījũ* — **second**, and also **other**

Say બે, then બીજું. Almost nothing survives the crossing. One consonant does: the **b** that opens both.

Chapter twelve spent a lesson on that **b**. Gujarati took the feminine-and-neuter *dvé* side of the Sanskrit paradigm, and *dv* went to *bb* and then to *b*, which is why બે does not begin like Hindi *do*. The ordinal begins the way the cardinal does.

Endings as before: બીજો, બીજી, બીજું. The everyday sense of **other** sits in the same word — the *other* cup, the *other* road — exactly as *second* and *other* share one word in English.

What you've built: two words, one shape

Set the two received ordinals side by side and the tails match:

ordinal	Sanskrit source Wiktionary gives
બીજું — <i>bījũ</i>	<i>dvitīya</i>
ત્રીજું — <i>trījũ</i>	<i>trītiya</i>

Two Sanskrit words that ended alike, in *-tīya*, came down as two Gujarati words that end alike, in *-તીજું*. The exceptions to *-તીજું* are not a heap of unrelated oddments; at least two of them are one another's company.

They are not equally readable, though. *ત્રીજું* still shows its number and *બીજું* does not, and that is the order this chapter walks: the number fades word by word.

Your turn

Say these aloud:

- *be*, then *bījũ*
- *bījũ*, *trījũ* — the pair, back to back
- *bījo*, *bījī*, *bījũ*

Before you move on

What is left of બે inside બીજું? (The **b**, and nothing else.) How many shapes are on the table now? (Two: *-તીજું* and *-તીજું*.)
Sources: Wiktionary: *બીજું*; Wiktionary: *ત્રીજું*.

42.4 ચોથું (chothũ) — fourth, and a shape that stands alone

Three recalls, then the fourth.

- *Recall*: say *second*, and the ending it shares — **R1**, one lesson back
- *Recall*: ask *when* — **R2**, five lessons back
- *Recall*: say *for*, *in order to* — **R3**, twenty lessons back

You'll want to know: ચોથું

ચોથું — *chothũ* — fourth

Say ચાર, then ચોથું. The ચ stays; the ા does not. Half a consonant of the number is left, which puts this word between the two you already hold — more than બીજું keeps, less than ત્રીજું keeps.

Endings as before: ચોથો, ચોથી, ચોથું.

What you've built: three shapes, one of them alone

Wiktionary hands ચોથું down from Old Gujarati *caūthaũ*, from Prakrit *caūttha*, from Sanskrit *caturthá*. That Sanskrit word ends in *-tha*, and ચોથું still ends in થ. So the tally, four ordinals in:

shape	words
-મું, on the whole number	પાંચમું
-ીજું	બીજું, ત્રીજું
-થું	ચોથું

Three shapes, and the third has a single member. માટે this book does not call it a pattern: one word is not a pattern, and saying otherwise would cost you more than it saved.

Your turn

Say these aloud:

- *chār*, then *chothũ*
- *bījũ*, *trījũ*, *chothũ* — three words, three tails
- *chotho*, *chothī*, *chothũ*

Before you move on

What survives of ચાર inside ચોથું? (**The થ.**) How many words share its tail so far? (**None.**) Which ordinal was built rather than received? (પાંચમું.)

Sources: Wiktionary: ચોથું.

42.5 પહેલું (pahelũ) — first, arriving last, and why

Three recalls, then the word this chapter has been walking towards.

- *Recall*: say *fourth* — **R1**, one lesson back
- *Recall*: ask *how many* — **R2**, five lessons back
- *Recall*: say *therefore* — **R3**, twenty lessons back

You'll want to know: પહેલું

પહેલું — *pahelũ* — **first**

Say એક, then પહેલું. Not one sound crosses over. ત્રીજું kept ત્ર, ચોથું kept ચ, બીજું kept a b — and this word keeps nothing at all.

Endings as before: પહેલો, પહેલી, પહેલું. It carries an everyday second use too: પહેલું can mean **before**, in the sense of *earlier*.

The word, taken apart — its roots and family

Here is the thing worth waiting four lessons for.

Sanskrit built *first* and *fifth* with the **same ending**: its words were *prathamá* and *pañcama*, both in *-ma*. Wiktionary traces Gujarati's -મું to *-maka*, an extension of that same *-ma*, and cites *pañcamaka* as the form it comes from.

So પાંચમું and પહેલું set out from one place. Then the roads part:

stage	<i>first</i>
Sanskrit	<i>prathamá</i>
Ashokan Prakrit	<i>prathilla</i> — the <i>m</i> is now <i>ll</i>
Sauraseni Prakrit	<i>pahila</i>
Gujarati	પહેલું

The ૧ you can see and say stands where the **m** used to be. તેથી the one ordinal with no number left in it is also the one that began with the very ending you learned first, and lost it on the way.

Chapter twelve showed a sound lost and then put back. This is the opposite case: lost, left lost, and lived off ever since.

Your turn

Say these aloud:

- *ek*, then *pahelũ* — and notice nothing carries over
- *prathamá*, *prathilla*, *pahila*, *pahelũ*
- *pahelo*, *pahelĩ*, *pahelũ*

Before you move on

How much of એક is in પહેલું? (**None.**) What became of the Sanskrit ending in it? (**Prakrit made it an l.**)

Sources: Wiktionary: પહેલું; Wiktionary: -મું.

42.6 First to fifth, in order at last

Three recalls before the run.

- *Recall: say first* — **R1**, one lesson back
- *Recall: say fifth*, and its two pieces — **R2**, five lessons back
- *Recall: say if* — **R3**, twenty lessons back

Nothing new arrives here. This lesson is the first time the five stand in numerical order, and that has been deliberate.

Your turn

Say these aloud:

- *pahelũ bījũ trījũ chothũ pāchmũ* — the run, without stopping
- the four that had to be memorised, and the one that did not

What you've built this chapter, in one number

Of the five ordinals in this chapter, **one** was built and **four** were received. That is the worst ratio Gujarati will ever hand you, and it is worth saying out loud, along with why: your count reaches પાંચ, and Wiktionary's own suffix entry sets aside એક, બે, ત્રણ, ચાર and six as the numbers -મું does not build on. Four of the five words you can reach are on that list. The ratio is not a fact about Gujarati ordinals; it is a fact about where the count currently stops.

The received four do not scatter. Two of them, બીજું and ત્રીજું, share one shape; ચોથું has its own; પહેલું ends in the લ that Prakrit put where Sanskrit had an m.

જો this book takes the count past five, the balance turns over at once — because from there on, the ordinal is the number with -મું behind it.

Before you move on

Which of the five was assembled? (પાંચમું.) Why were the other four not? (**They stand on the suffix entry's exception list.**) Which of them kept the least of its number? (પહેલું — **nothing at all.**)

Chapter 43

Past Five, and the Balance Turns Over

Modes:  voice (7)  pen (1)  Hands-free start: first 2 of 8 lessons.

By the end of this chapter: I can count from one to ten in Gujarati, write the one new letter that eight needs, and build the ordinal of any number from seven upward without ever being taught the word.

Complete GU-R39-one-to-ten: run *ek* to *das* without stopping, then run the ordinals and say which five of the ten you built rather than learned.

43.1 ઇ (chha) — six, and a shape you have been writing since chapter two

The last chapter ended on a condition. This one answers it, so the recalls come first.

- *Recall:* run પહેલું to પાંચમું in order — **R1**, one lesson back
- *Recall:* say *third*, and what it kept of ચણ — **R2**, five lessons back
- *Recall:* say a જો ... લે ... condition — **R3**, twenty lessons back

જો the count goes past five, લે the balance of built and received ordinals turns over. That was the promise. This chapter is the લે.

You'll want to know: છ

છ — *chha* — six

One letter. No sign attached, no second letter behind it — the whole number is a single consonant carrying its own inherent *a*.

And it is not a new letter. You have been writing છ since chapter two, inside ઇ and છ. What is new is that the shape can stand on its own and mean a quantity.

એક, બે, ત્રણ, ચાર, પાંચ, છ.

What you've built: one shape, two entries

Wiktionary does not give છ one entry. It gives it two, side by side, and they have nothing to do with each other:

entry	what it says
the letter	<i>the seventh consonant in Gujarati</i>
the numeral	<i>six</i>

So the sign that sits **seventh** in the alphabet is the word for **six**. Two numbers on one shape, and no relation between them at all. Say the word, not the position.

Behind it: Middle and Old Gujarati *cha*, Prakrit *cha*, Sanskrit *ṣaṣ*. A word worn down to one letter over that whole road.

છ is also the last name on a list you already have. -છ builds the ordinal of every Gujarati number except એક, બે, ત્રણ, ચાર — and છ. The previous chapter could name that fifth exception but could not print it, because you had no word for six. Now you do.

Your turn

Say these aloud:

- *ek, be, traṇ, chār, pāch, chha*
- છ on its own, then read ઇ — same shape, different job

Before you move on

How many letters are in the Gujarati word for six? (**One.**) Where have you written that letter before? (**In ઇ and છ, since chapter two.**) Which list does છ complete? (**The numbers -છ does not**

build on.)

Sources: Wiktionary: છ; Wiktionary: -મ્.

43.2 સત્ (sāt) — seven, and the place the balance turns

- *Recall:* say *six*, and name the one letter it is — **R1**, one lesson back
- *Recall:* say *second*, and the shape it shares with *third* — **R2**, five lessons back
- *Recall:* write જો — **R3**, twenty lessons back

જો is two signs. સત્ is three, and you own all three: સ, the attached ૐ, and ત.

You'll want to know: સત્

સત્ — *sāt* — **seven**

એક, બે, ત્રણ, ચાર, પાંચ, છ, સત્.

This is the first number past the exception list, and that changes what a number is worth to you. -મ્ does not build on છ. It does build on સત્:

સત્મ્ — *sātmũ* — **seventh**

You were not taught that word. You assembled it, out of a number you learned thirty seconds ago and an ending you have had for five lessons. બીજું and ત્રીજું could not be assembled from anything; they had to be handed to you whole. From here up, they do not.

The word, taken apart — its roots and family

Wiktionary hands સત્ down from Prakrit *satta*, and that from Sanskrit *saptá*.

Watch the middle of the word: *pt* → *tt* → *t*. The cluster does not simplify in one step; it first becomes a doubled consonant, and only then thins to a single one. That is exactly the road chapter twelve walked for બે — *dv* → *bb* → *b*.

And the word did not simply shrink. Where Sanskrit had a short *a* before two consonants, Gujarati has a long ૐ before one. The syllable

kept its weight and paid for the lost consonant with a longer vowel.

Your turn

Say these aloud:

- *chha, sāt* — then read સત્ sign by sign
- *saptá, satta, sāt* — the cluster thinning, the vowel lengthening
- *bījũ*, then *sātmũ* — received, then built

Before you move on

What is *seventh*, and where did you get it? (સત્તમું — **built from** સત્ and -મું.) Which earlier number took the same three-step road? (બે: *dv* → *bb* → *b*.)
Sources: Wiktionary: સત્.

43.3 ડ — retroflex ttha

- *Recall*: say *seven* — **R1**, one lesson back
- *Recall*: say *fourth*, and the letter it ends on — **R2**, five lessons back
- *Recall*: say જ્યારે and use it to locate one event against another — **R3**, twenty lessons back

Six and seven cost you no new sign at all. જ્યારે the count reaches eight, that stops — so the sign is bought here, one lesson before the number needs it.

You'll want to know: the square you already hold three corners of

Gujarati keeps two rows of *t*. One is dental — tongue at the teeth. One is retroflex — tongue curled back. Each row has a plain letter and a breathy one.

	plain	aspirated
dental	ત <i>ta</i>	થ <i>tha</i>
retroflex	ટ <i>ṭa</i>	?

૨ોથ્જી ends on ધ, the dental aspirate. You have three of the four. The missing corner is the retroflex aspirate, and it is the one the word for eight needs.

Script — meet one form

ઢ — *tha*

Keep ઢ visible. Start high, a little to the right of where the ring will sit. Curl left across the top and down the outside of a small hook. From the foot of the hook, sweep down and to the right until you reach the widest point on the right. Now carry the ring round **clockwise** — down the right side, along the bottom, up the left — and close it exactly where your diagonal crossed on the way down. One stroke, no lift.

૨ turns the other way. Its bowl runs anticlockwise and finishes still open on the right; ઢ runs clockwise and finishes closed. If the ring will not close, you have made a ૨.

Writing — notice and trace

Finger-trace ઢ once, then air-trace it once. Notice the hook, the diagonal into the ring, and the closing point.

Writing — copy with the model

Copy visible ઢ once. Compare only two things: does the ring close, and does it close where the diagonal came in? Repair one landmark if needed.

Writing — recall after hiding

Hide the model and write retroflex *tha* once. Uncover ઢ, compare, and stop after one repair.

Before you move on

Read ૨ ઢ ધ ૨ aloud and keep all three apart. Which of the four corners is still missing from the two *t* rows? (**None** — with ઢ the square is complete.)

Sources: Gujarati Alphabet Writing Practice and the Unicode Gujarati chart.

43.4 આઠ (āṭh) — eight, and a number that loses nothing

- *Recall:* write ઢ from memory — **R1**, one lesson back
- *Recall:* say *first*, and what Prakrit put where Sanskrit had an *m* — **R2**, five lessons back
- *Recall:* build a જો ... તો ... condition and score yourself on it — **R3**, twenty lessons back

You'll want to know: આઠ

આઠ — āṭh — eight

Two signs: the independent આ you have had since chapter one, and the ઢ you made yourself last lesson. Nothing else.

એક, બે, ત્રણ, ચાર, પાંચ, છ, સાત, આઠ.

The word, taken apart — its roots and family

Wiktionary hands આઠ down from Prakrit *aṭṭha*, and that from Sanskrit *aṣṭá*.

Set it beside last lesson's word:

Sanskrit	Prakrit	Gujarati
<i>saptá</i>	<i>satta</i>	સાત
<i>aṣṭá</i>	<i>aṭṭha</i>	આઠ

Two numbers, one road, and the same three steps every time: a cluster of two different consonants, then a doubled consonant, then a single one with a long vowel standing in front of it. Seven and eight did not each have a history. They had the same history.

What you've built: a number that keeps everything

આઠમું — āṭhmũ — **eighth**. Built, like સાતમું, and again from nothing you had to be told.

Hold that against પહેલું. *First* keeps not one sound of એક; its લ stands where Sanskrit *prathama* had an *m*, and the number vanished on the way. આઠમું keeps આઠ entire. The top of your count and the bottom of it behave in opposite ways, and now you can see both at once.

Your turn

Say these aloud:

- *chha, sāt, āṭh* — then count from એક
- *pahelũ*, then *āṭhmũ* — nothing kept, everything kept

Before you move on

Which two of your numbers came down the same three-step road? (સાત and આઠ.) What is *eighth*? (આઠમું.) Which ordinal keeps nothing of its number at all? (પહેલું.)

Sources: Wiktionary: આઠ.

43.5 નવ (nav) — nine, and the number that came through whole

- *Recall*: say *eight*, and name its two signs — **R1**, one lesson back
- *Recall*: say ન, and say who it is for — **R3**, twenty lessons back

ન points at somebody who is not in the room. In a moment you will be able to point at the ninth of anything, which is a different kind of pointing and needs a number first.

You'll want to know: નવ

નવ — *nav* — **nine**

Two consonants, no attached sign at all: ન carrying its inherent *a*, then વ. Both have been in your hand since the first two chapters.

એક, બે, ત્રણ, ચાર, પાંચ, છ, સાત, આઠ, નવ.

The word, taken apart — its roots and family

Wiktionary hands નવ down from Sauraseni Prakrit *nava*, and that from Sanskrit *náva*.

Read that line twice. Nothing happened. Sanskrit *n*, Gujarati ન; Sanskrit *v*, Gujarati વ; only the last vowel fell away, which is what happens to every Gujarati word.

Now look back over the chapter:

number	what it lost
૭	a whole second syllable — <i>ṣás</i> to one letter
સત્	the <i>p</i> of <i>saptá</i>
અસ્ટ	the <i>ṣ</i> of <i>aṣṭá</i>
નવ	nothing

Four numbers, and only one of them arrives with every consonant still standing.

Your turn

Say these aloud:

- *chha, sāt, āṭh, nav*
- *náva*, then *nav* — and hear how little moved

Before you move on

Which number in this chapter reaches Gujarati with every consonant intact? (નવ.) Which one lost the most? (૭ — a whole syllable.) What is *ninth*? (નવમું.)
Sources: Wiktionary: નવ.

43.6 દસ (das) — ten, and one word with two spellings

- *Recall*: say *nine* — **R1**, one lesson back
- *Recall*: say both words for *we*, and say which one shuts the listener out — **R3**, twenty lessons back

Hold those two words. The last number of the chapter is about to make a group you might or might not be standing inside.

You'll want to know: દસ

દસ — *das* — **ten**

દ then સ. Two consonants, no signs, nothing new.

એક, બે, ત્રણ, ચાર, પાંચ, છ, સાત, આઠ, નવ, દસ.

Ten words, and the count is closed at last.

The word, taken apart — its roots and family

Wiktionary hands દસ down from Sauraseni Prakrit *dasa*, and that from Sanskrit *dāśa*. Sanskrit's ś — the sound of શ — arrives in Gujarati as plain સ.

Then the entry adds one more line, and it is the interesting one: દસ is a **doublet** of દશ.

spelling	said
દસ	<i>das</i>
દશ	<i>daś</i>

One Sanskrit word, two Gujarati words, both alive. The everyday one wore the sibilant down; the other kept the શ the Sanskrit had. You have held both letters for a long time, so you can read either without being told which is which — and that is worth knowing before you meet the second one printed somewhere.

Your turn

Say these aloud:

- અમે, then આપણે, then *das* — and say which of the two words would put you inside a group of ten
- *das*, then *dasmũ*
- દસ, then દશ — same number, two spellings

Before you move on

Count to ten. What is the other spelling of *ten*, and what does it keep? (દશ — the શ of Sanskrit *dāśa*.) What is *tenth*? (દસમું.)

Sources: Wiktionary: દસ.

43.7 Where the rule starts, and where it stops

- *Recall*: say *ten*, and its other spelling — **R1**, one lesson back

- *Recall:* write તે — R3, twenty lessons back

Keep તે on the page. It ends this lesson inside a sentence nobody taught you.

You'll want to know: the list has two edges

Wiktionary's entry for -મું says it forms the ordinal of every Gujarati number *but* એક, બે, ત્રણ, ચાર, છ.

You now hold all five of those words — and, for the first time, the numbers on the *other* side of them. So the list stops being a list and becomes a **boundary**, with an edge at each end:

edge	what it says
the bottom edge	પાંચ is <i>not</i> on the list: પાંચમું.
the exceptions	એક, બે, ત્રણ, ચાર, છ — five, each learned whole.
the top edge	છ is the last name on it. From સાત up, -મું every time.

છ is the interesting edge, because it sits *inside* the count: the rule works at five, stops at six, starts again at seven. Wiktionary gives the sixth as છઠ્ઠું, on a doubled ઠ. This book does not ask you to use that word — only to see that the exception is real, and is not the number with -મું behind it.

What you've built: four ordinals nobody taught you

number	ordinal
સાત	સાતમું
આઠ	આઠમું
નવ	નવમું
દસ	દસમું

Four words, no new lesson, no new sign — and it does not stop at ten. Wiktionary's own example for the suffix is દસમો મહિનો, *the tenth month*, masculine because મહિનો is. Put તે in front and the sentence finishes itself:

તે દસમો મહિનો છે. — *te dasmo mahino chhe* — **It is the tenth month.**

Your turn

Say these aloud:

- *sātmũ, āṭhmũ, navmũ, dasmũ*
- the five words the rule refuses

Before you move on

Where does the exception list stop? (**At ૭.**) What happens above it? (**-૫**, every time.) How many new words did this lesson teach? (**None.**)

Sources: Wiktionary: **-૫**; Wiktionary: **૭**.

43.8 One to ten, and the promise kept

Four recalls, then the run.

- *Recall*: name both edges of the exception list — **R1**, one lesson back
- *Recall*: say *six*, and the one letter it is — **R2**, seven lessons back
- *Recall*: say **જે**, the word for *the one that* — **R3**, twenty lessons back
- *Recall*: write **૧૮** — **R4**, eighty lessons back

૧૮ and **૨૮** end in the same two signs, so a new number rhymes with an old word. **જે** and an ordinal work from two sides: **જે** names *the one that*, **ત્રીજું** names *which one*. Nothing new arrives here.

Your turn

Say these aloud:

- the ten numbers in order, then backwards from **૯૨**
- **જે ત્રીજું છે** — *the one that is third*

What you've built this chapter, in one number

The last chapter finished on a condition: જો this book took the count past five, તો the balance of built and received ordinals would turn over. Here is what it turned into.

	received whole	built with -મું
first to fifth	પહેલું બીજું ત્રીજું ચોથું	પાંચમું
sixth to tenth	the sixth, left to the dictionary	સાતમું આઠમું નવમું દસમું

One-in-five became four-in-five. બીજું and ત્રીજું still share their -ીજું, and પહેલું still keeps nothing of એક — but those are facts about the bottom of the count, not about Gujarati. Above the list the language adds an ending and never stops.

The whole chapter cost **one letter**: only આઠ needed a new sign, and that was ઠ.

Before you move on

How far can you count? (**To** દસ.) How many of the ten ordinals can you build unaided? (**Five** — the fifth, and the seventh to the tenth.) Which letter did this chapter buy? (ઠ.)

Chapter 44

Reading — Six Words, Six Lines, and a Whole Meeting

Modes: 🗣️ voice (3) 🗣️ Hands-free start: all 3 lessons.

By the end of this chapter: I can read Gujarati off a signboard, read six lines I have only ever said aloud, and follow a whole meeting on the page without translating it word by word.

The greetings, the repair and the parting the book taught first, read in the order two people would actually use them, with no new word in them.

44.1 (reading) — six words off a signboard

You have written every one of these. Not one is new.

What is new is that nobody is going to say them first.

Read this

ઘર બજાર શાળા દુકાન પાણી પુસ્તક

Read down the list once. Do not build each one sign by sign — look at the whole word and let it arrive.

Again, and notice which came at once and which you had to assemble. Both are fine. The difference is what practice removes.

What to know first

Writing gave you the signs in order and all the time you wanted. A signboard gives you one look.

These six are the ones you would actually meet painted on something — over a shop, on a school gate, beside a tap.

That is why six is enough for one sitting.

Your turn

- *Say it:* the six words down the list, once, without stopping

Twice through:

Before you move on

How many of the six were new? (**None.**)

What was new? (**Nobody said them first.** You read them.)

44.2 (reading) — six lines, no voice attached

The last lesson gave you single words. These are whole lines.

You have said every one of them out loud. None of them is new.

Read this

મારું નામ મીરા છે। તમે કેમ છો? હું મજામાં છું। વાંધો નહીં। માફ કરો। કાલે મળીશું।

Read down once, without stopping.

Again — and this time notice that nobody said them first. Until now every one of these arrived in your ear before it arrived on the page.

What to know first

These six are not a list. Read in order they are most of a conversation: a name, a question, an answer, a repair, an apology, a parting.

That is worth seeing once on the page. Spoken, each of them came with a voice telling you what it was for. Written, the order has to do that work instead.

Six lines, and the order is the whole lesson.

Your turn

- *Say it:* the six lines, once, in order, without stopping

Twice through:

Before you move on

How many of the six lines were new? (**None.**)

What did reading them in order show you? (**They are a conversation,** not a list.)

44.3 (reading) — a whole meeting

Six words, then six lines. Now two people, from hello to goodbye.

Thirty-five words, and not one of them is new.

Read this

તમે કેમ છો? હું મજામાં છું। તમારું નામ શું છે? મારું નામ મીરા છે। તમને મળીને આનંદ થયો। આ મારો ભાઈ છે। આ મારું ઘર છે। માફ કરો, હું સમજતો નથી। વાંધો નહીં। કાલે મળીશું।

Read it through once without stopping. Do not translate as you go — let the turns arrive.

Now again, and count how many people are speaking.

What to know first

Two. Nothing on the page says so — no names in front of the lines, no he-said. The turns alternate and you followed them.

Notice the eighth line. માફ કરો, હું સમજતો નથી। One of them has failed to understand, and the conversation carries on anyway. That is why the book taught the repair before it taught much else.

This is the first whole exchange you have read rather than said, and it works because every line was paid for, one chapter at a time.

Your turn

- *Say it:* the whole exchange aloud, once, without stopping

Twice through:

Before you move on

How many words in that exchange were new? (**None.**)

What told you where one speaker stopped? (**The order** — nothing else did.)

The Gujarati script — a reference

A **reference**, not a chapter — the lessons teach reading through real words. This page gathers the system and flags what is special about the **Gujarati script** and Gujarati sounds.

How the Gujarati script works (the three facts)

1. **Consonants carry a built-in “a” — and there is no top line.** ક = ka, ન = na, મ = ma, સ = sa — written left to right. Gujarati is Devanagari’s sister, but it **dropped the *shirorekha*** (the horizontal bar Devanagari, Bengali, and Gurmukhi hang their letters from) — cut it away, so its letters stand free. This missing top line is the one thing to remember, and the fastest way to tell Gujarati from Hindi at a glance — the “headless script.”
2. **A vowel sign changes the built-in “a”:** કા kā · કિ ki · કી kī · કુ ku · કે ke · કો ko. The *i*-sign િ is written *before* the consonant but read *after* it. An *anusvāra* ં nasalises (છ્ઞ *chhū*); a *chandra* ઃ marks the light nasal on some words.
3. **A *virama* (◌્) removes the vowel**, and the bare consonant joins the next as a conjunct: સ + ્ + ન → સ્ન.

Standalone vowels (word-initial)

Standalone vowels have their own letters, used when a word starts with a vowel: અ a · આ ā · ઇ i · ઉ u · એ e · ઓ o (આભાર *ābhār*).

What is special about Gujarati sounds and grammar

- **Three genders.** Gujarati keeps **Sanskrit’s** masculine, feminine, and neuter, visible on adjectives and possessives as *-o* / *-ī* / *-ũ*: *sāro* (m.) / *sārī* (f.) / *sārũ* (n.), “good”; *māro* / *mārī* / *mārũ*, “my”. Hindi collapsed to two; Gujarati, like Marathi, kept three.
- **A copula all its own — *chhe*.** Gujarati’s “is” is neither Hindi’s *hai* nor Sanskrit’s *asti*; it grew from an Old Gujarati form (*achhai*): *hũ chhũ* (I am), *tũ chhe*, *te chhe*, *tame chho*.
- **The retroflex ʁ (ɭ) — and ʁ (ɳ).** Gujarati keeps the extra “hard l” — a **retroflex l**, tongue curled back — like Marathi and the Dravidian south, and absent from Hindi, as in *maḷvũ* (“to meet”). ʁ is the matching retroflex *n*: the tongue tip curls back onto the roof of the mouth, as in *jāṇvũ* (“to know”). Middle Indo-Aryan regularly pulled a single *n* between vowels back to this sound.
- **Aspirated stops are separate letters.** ʃ *ka* and ʁ *kha* differ only by a puff of breath after the consonant — a difference English makes without noticing and Gujarati writes down (*khāvũ*, “to eat”).
- **Every verb is named in the neuter.** The infinitive ending *-vũ* is the neuter of the three genders, so *hovũ*, *javũ*, *khāvũ* all end the same way. Strip *-vũ* and what is left is the stem.
- **Verb goes last; “in” comes after the noun.** Gujarati is subject–object–verb and uses **postpositions**: *Amdāvad-mā rahũ chhũ* (“I live in Ahmedabad”).
- **The trade-language layer.** Centuries as a great trading language across the Arabian Sea wove a heavy **Perso-Arabic** layer, and a few Portuguese words from the coastal ports, into everyday Gujarati — even “how are you” is answered with the Persian loan *majā* (“enjoyment” ← *maza*).

Gujarati in the family

Gujarati (*gujarātī*) is **Indo-Aryan** — from Sanskrit, like Hindi, Marathi, and Punjabi — and its name comes from the **Gurjar**, a people who settled

western India and gave their name to the land of *Gujarāt*. Its Sanskrit core is shared with Hindi. Spoken by some 55 million people in Gujarat and across a vast trading diaspora, it is the mother tongue of **Mohandas K. (“Mahatma”) Gandhi**. The lessons trace both threads — its Sanskrit roots and its Perso-Arabic trade layer — and, where they reach, the wider Indo-European family that also shaped English.

Glossary

This glossary collects every word and phrase taught in the book. Pronunciation appears when it differs from the written form; chapter numbers show where each entry is introduced.

આભાર *ābhār*

thank you

Introduced in Chapter 2.

આજ *āj*

today, the day you are standing in

Introduced in Chapter 28.

આકાશ *ākāsh*

sky, heard and said before it is ever shown

Introduced in Chapter 33.

અમે / આપણે *ame / āpaṇe*

the two words for we — one that shuts you out, one that takes you in

Introduced in Chapter 40.

અને *ane*

and — the word that lets two things be named at once

Introduced in Chapter 36.

અને (બે વાક્ય) *ane (be vākya)*

and, joining two whole sentences — the first two-clause sentence in this book

Introduced in Chapter 36.

આંખ *āṅkh*

eye — a straight cousin of the English word, and a nasal mark that is not the neuter tell you might expect

Introduced in Chapter 18.

આઠ *āṭh*

eight — two signs, and one of them was bought last lesson

Introduced in Chapter 43.

અથવા *athavā*

or — offering a choice between two things

Introduced in Chapter 36.

અત્યારે *atyāre*

now, at this moment

Introduced in Chapter 28.

આવજો *āvjo*

goodbye (lit. “[please] come [again]”)

Introduced in Chapter 2.

આવવું *āvṽṽ*

to come — from a root meaning “reach,” and a cousin of the word copula

Introduced in Chapter 13.

બહેન *bahen*

sister — which, unlike its brother, is not the same word as the English one at all

Introduced in Chapter 17.

બજાર *bajār*

market, heard before it is shown as a reading target

Introduced in Chapter 24.

બપોર *bapor*

midday, afternoon, heard against the morning word

Introduced in Chapter 28.

બારી *bārī*

window, heard and said before it is ever shown

Introduced in Chapter 32.

બારણું *bārṇṽ*

door, heard and said before it is ever shown

Introduced in Chapter 32.

ભાઈ *bhāī*

brother — the plainest possible cousin of the English word for the very same person

Introduced in Chapter 17.

ભાત *bhāt*

rice, heard and said before it is ever shown

Introduced in Chapter 31.

બીજું *bījṽ*

second; other — the pair-mate of ત્રીજું, and the first ordinal with no number left in it

Introduced in Chapter 42.

બોલવું *bolvṽ*

to speak

Introduced in Chapter 11.

ચા *chā*

tea — a word that took the overland road out of China, so it rhymes with Hindi and Persian rather than with English

Introduced in Chapter 16.

ચંદ્ર *chandra*

moon, heard and said before it is ever shown
Introduced in Chapter 33.

ચાવી *chāvī*

key, heard and said before it is ever shown
Introduced in Chapter 32.

છ *chha*

six — the number the last chapter named and could not print
Introduced in Chapter 43.

છે *chhe*

is (the copula)
Introduced in Chapter 8.

છોકરી *chhokrī*

girl, heard and said before it is ever shown
Introduced in Chapter 34.

છોકરો *chhokro*

boy, heard and said before it is ever shown
Introduced in Chapter 34.

ચોથું *chothū*

fourth — a third shape, with no fellow anywhere in the reachable count
Introduced in Chapter 42.

દાળ *dāl*

lentils, heard and said before it is ever shown
Introduced in Chapter 31.

દસ *das*

ten — one number the book can spell two ways, and you can read both
Introduced in Chapter 43.

દિવસ *divas*

day, the whole span the four parts divide
Introduced in Chapter 28.

દીવો *dīvo*

lamp, heard and said before it is ever shown
Introduced in Chapter 32.

દૂધ *dūdh*

milk — inherited straight from Sanskrit, and a root English keeps in an unexpected word
Introduced in Chapter 16.

દુકાન *dukān*

shop, heard before it is shown as a reading target
Introduced in Chapter 27.

એક બે ત્રણ ચાર પાંચ *ek be traṇ chār pāch*

one to five — the two numbers that don't look like their neighbours'
Introduced in Chapter 12.

ગામ *gām*

village, heard before it is shown as a reading target
Introduced in Chapter 27.

ગમવું *gamvũ*

to like — the chapter's payoff, a verb that will not let you be its subject, born as the passive of “to go”
Introduced in Chapter 15.

ઘર *ghar*

home; house, heard before reading
Introduced in Chapter 24.

હા / ના *hā / nā*

yes / no
Introduced in Chapter 2.

હાથ *hāth*

hand, heard before reading
Introduced in Chapter 25.

હોવું *hovũ*

to be — and the neuter ending that names every Gujarati verb
Introduced in Chapter 13.

હું *hũ*

I
Introduced in Chapter 9.

હું ગુજરાતી બોલું છું *hũ gujarātī bolũ chhũ*

I speak Gujarati
Introduced in Chapter 11.

જાણું છું કે *jāṇũ chhũ ke*

I know that... — and, negated, the other half of not knowing
Introduced in Chapter 37.

જાણવું *jāṇvũ*

to know — the word English has been carrying all along
Introduced in Chapter 13.

જવું *javũ*

to go — and the Sanskrit y- that Prakrit turned into j-
Introduced in Chapter 13.

જે *je*

the one who, the thing that — the relative word
Introduced in Chapter 40.

જે ... તે ... *je ... te ...*

the one who ... that one ... — the relative pair, both ends marked
Introduced in Chapter 40.

જો *jo*

if — the word that makes a sentence conditional
Introduced in Chapter 39.

જો ... તો ... *jo ... to ...*

if ... then ... — the two-part condition Gujarati prefers
Introduced in Chapter 39.

જોવું *joṽ*

to see — one vowel sign away from “to go,” and an origin still argued over
Introduced in Chapter 13.

જ્યારે *gyāre*

when — locating one event against another
Introduced in Chapter 39.

કાગળ *kāgaḷ*

paper, heard and said before it is ever shown
Introduced in Chapter 34.

કાલે મળીશું *kāle maḷishū*

see you tomorrow (and the કાલ puzzle)
Introduced in Chapter 10.

કામ કરવું *kām karvū*

to work (lit. “work-do”)
Introduced in Chapter 11.

કાન *kān*

ear — a word Sanskrit itself could not settle the origin of, and one that changed gender on the way to Gujarati
Introduced in Chapter 18.

કે *ke*

that — the word that hands a whole sentence to a verb
Introduced in Chapter 37.

કેમ *kem*

how (also “why”)
Introduced in Chapter 9.

કેમ? ... કેમકે ... *kem? ... kemke ...*

the question and its answer, as one exchange
Introduced in Chapter 38.

કેમકે *kemke*

because — the answer to a question this book could ask thirty chapters ago
Introduced in Chapter 38.

કેરી *kerī*

mango, heard and said before it is ever shown
Introduced in Chapter 31.

કેટલા *keṭlā*

how many, how much — the last of the question family
Introduced in Chapter 41.

ખાવું *khāvũ*

to eat — the verb whose family reaches its Indian sisters and stops there
Introduced in Chapter 13.

ખુરશી *khurshī*

chair, heard and said before it is ever shown
Introduced in Chapter 32.

કોણ *koṇ*

who — the question this book could not ask
Introduced in Chapter 41.

કુટુંબ *kuṭumb*

family — the whole group, and a word that arrived in Gujarati already finished rather than growing there
Introduced in Chapter 17.

ક્યાં *kyā̃*

where — the question that finally reaches the places chapter
Introduced in Chapter 41.

ક્યારે *kyāre*

when — the question beside the જ્યારે that answers it
Introduced in Chapter 41.

લખવું *lakhvũ*

to write — the chapter's payoff, on a root that meant to scratch, and a family that stops before English again
Introduced in Chapter 14.

લેવું *levũ*

to take — the shortest verb yet, and a family tree that is disputed rather than empty
Introduced in Chapter 15.

મદદ કરવી *madad karvī*

to help — an Arabic word that came by way of Persian, and the one place the verb ending stops being neuter
Introduced in Chapter 15.

માફ કરો *māf karo*

excuse me; forgive me — the apology this book did not have
Introduced in Chapter 35.

મહિનો *mahino*

month, the span above the day

Introduced in Chapter 28.

મજા *majā*

enjoyment, fun — and the reply “હું મજામાં છું”

Introduced in Chapter 9.

મળીશું *maḷishũ*

(we) will meet

Introduced in Chapter 10.

માણસ *māṇas*

person, heard and said before it is ever shown

Introduced in Chapter 34.

મંદિર *mandir*

temple, heard before reading

Introduced in Chapter 24.

મારું *mārũ*

my (neuter; also મારો m. / મારી f.)

Introduced in Chapter 8.

મારું નામ ... છે *mārũ nām ... chhe*

my name is...

Introduced in Chapter 8.

માટે *māṭe*

for, in order to — the reason stated forwards instead of backwards

Introduced in Chapter 38.

મિત્ર *mitra*

friend — a word this chapter will link to the very phrase you used to ask for water

Introduced in Chapter 17.

મોઢું *modhũ*

mouth — the clearest example yet of Gujarati’s neuter tell, the nasalized -ũ you

have been hearing on every verb

Introduced in Chapter 18.

નદી *nadī*

river, heard and said before it is ever shown

Introduced in Chapter 33.

નાક *nāk*

nose — the fourth body word, closing the chapter by running the whole face back through gender, sound, and certainty

Introduced in Chapter 18.

નામ *nām*

name

Introduced in Chapter 8.

નમસ્તે *namaste*

hello / goodbye (namaste)

Introduced in Chapter 1.

નથી *nathī*

is not — the word that turns a sentence over

Introduced in Chapter 35.

નવ *nav*

nine — the one number in this chapter that lost nothing on the way

Introduced in Chapter 43.

પાછા *pāchhā*

again, back

Introduced in Chapter 10.

પાછા મળીશું *pāchhā malīshū*

we'll meet again (goodbye)

Introduced in Chapter 10.

પાંચમું *pāchmũ*

fifth — the only ordinal in this chapter you could have built yourself

Introduced in Chapter 42.

પહેલું *pahelũ*

first — nothing of એક survives in it, and the ending it lost was the ending પાંચમું kept

Introduced in Chapter 42.

પૈસા *paisā*

money, heard before the new ai sign is taught

Introduced in Chapter 25.

પણ *paṇ*

but — and, in a different position, also

Introduced in Chapter 36.

પાણી *pāṇī*

water — Gujarati's first noun for something you would actually ask for, and the phrase that asks for it politely

Introduced in Chapter 16.

પૂછવું *pūchhvũ*

to ask — the verb English kept only for praying, and a p that stayed put because of where it stood

Introduced in Chapter 15.

પુસ્તક *pustak*

book, heard and said before it is ever shown

Introduced in Chapter 34.

રહેવું *rahevũ*

to live, to stay

Introduced in Chapter 11.

रस्ती *rasto*

road, heard before it is shown as a reading target
Introduced in Chapter 26.

रात *rāt*

night, the fourth and last part of the day cycle
Introduced in Chapter 28.

रोटली *rotlī*

flatbread — the fourth request, an honest dead end for its origin, and the letter -ī does not always mean what you’d guess
Introduced in Chapter 16.

समजतो नथी *samajto nathī*

I do not understand — the most useful sentence a beginner owns
Introduced in Chapter 35.

समजवुं *samajvũ*

to understand — built on a root that meant “to wake up,” and the cluster it lost on the way
Introduced in Chapter 14.

सांज *sānj*

evening, heard third in the day sequence
Introduced in Chapter 28.

सारं *sārũ*

good, okay, fine
Introduced in Chapter 2.

सात *sāt*

seven — the first number whose ordinal you can build yourself
Introduced in Chapter 43.

सातमुं · आठमुं · नवमुं · दसमुं *sātmũ · āṭhmũ · navmũ · dasmũ*

where the ordinal rule starts and where it stops — both edges of one list
Introduced in Chapter 43.

सवार *savār*

morning, heard before it is shown as a reading target
Introduced in Chapter 28.

शहरे *shahar*

city, heard before it is shown as a reading target
Introduced in Chapter 26.

शाक *shāk*

vegetable, heard and said before it is ever shown
Introduced in Chapter 31.

शाला *shālā*

school, heard before it is shown as a reading target
Introduced in Chapter 26.

શું *shũ*

what

Introduced in Chapter 8.

સૂરજ *sūraj*

sun, heard and said before it is ever shown

Introduced in Chapter 33.

તમારું નામ શું છે? *tamārũ nām shũ chhe?*

what's your name?

Introduced in Chapter 8.

તમે કેમ છો? *tame kem chho?*

how are you? (respectful)

Introduced in Chapter 9.

તમને મળીને આનંદ થયો *tamne malīne ānand thayo*

pleased to meet you (lit. “meeting you, joy happened”)

Introduced in Chapter 8.

તે *te*

he, she, it — the pronoun for anyone who is not here

Introduced in Chapter 40.

તેલ *tel*

oil, heard and said before it is ever shown

Introduced in Chapter 31.

તેથી *tethī*

therefore — the reason first, the result second

Introduced in Chapter 38.

ત્રીજું *trījũ*

third — the first exception, and the number is still legible inside it

Introduced in Chapter 42.

તું / તમે *tũ / tame*

you (familiar / respectful)

Introduced in Chapter 8.

વાંચવું *vāchvũ*

to read — which once meant “to make something speak,” and a nasal that lives in the middle of the word

Introduced in Chapter 14.

વાંધો નહીં *vāndho nahĩ*

no problem / it's okay / you're welcome

Introduced in Chapter 9.

વરસાદ *varsād*

rain, heard and said before it is ever shown

Introduced in Chapter 33.

વિચારું છું કે *vichārũ chhũ ke*

I think that... — the frame an opinion travels in
Introduced in Chapter 37.

વિચારવું *vichārvũ*

to think — a verb Gujarati built for itself, on a root that meant to wander
Introduced in Chapter 14.

Review Questions

Try these without looking ahead. Every prompt comes from the same canonical lesson data as its chapter. Answers begin in the next section.

Chapter 1

1.1 ૐ — *the consonant ha*

Trace the visible Gujarati consonant once, then name its built-in vowel.

1.2 ા — *the vowel sign that replaces the inherent a*

Trace the visible long-aa sign once, point from ૐ to the separate ા, and say the resulting syllable.

Chapter 2

2.1 ર — *one new shape, ra*

Hide the model. Write the Gujarati consonant ra from memory.

2.2 દ — *one continuous shape, da*

Hide the model. Write the Gujarati consonant da from memory.

2.3 વ — *rounded body, separate spine, va*

Hide the model. Write the Gujarati consonant va from memory.

2.4 ય — *upper turn, lower body, separate spine, ya*

Hide the model. Write the Gujarati consonant ya from memory.

2.5 બ — *broad loop, inner turn, separate spine, bha*

Hide the model. Write the Gujarati consonant bha from memory.

2.6 ઢ — *high entry, broad lower body, separate spine, dha*

Hide the model. Write the Gujarati consonant dha from memory.

2.7 ્ — *a small below-consonant sign, -r*

Keep બ visible but hide the sign. Add the Gujarati vocalic-r sign to make bhr̥.

2.8 અભાર (*ābhār*) — “thank you,” an obligation gladly owed

Without looking back, write ર and the vowel sign ં once each.

2.9 અવજો (*āvjo*) — “goodbye” (come again)

Without looking back, write ળ and ડ once each.

2.10 હા / ના (*hā / nā*) — “yes” and “no”

Without looking back, write જ and ળ once each.

2.11 હા — one supported copy

Hide the earlier model and write ળ once.

2.12 હા — one supported copy

Copy the visible Gujarati word for yes once, then name its two pieces.

2.13 હા — look, hide, write, compare

Hide the earlier model and write the vowel sign ં once.

2.14 હા — look, hide, write, compare

After hiding the model for five seconds, write the Gujarati word for yes and then compare it.

2.15 One heard answer — write what you know

From the heard cue hā alone, write the known Gujarati word for yes.

2.16 Chapter 2 — Courtesy and responses

Without a visible model, write the Gujarati word you hear: hā, yes.

2.17 Chapter 2 — Courtesy and responses

With the models hidden, write ર, ળ, ળ and ડ once each in that order.

2.18 Chapter 2 — Courtesy and responses

With the models hidden, write જ and ળ, then attach ં below જ to make જ.

Chapter 3

3.1 જ — the consonant ja

Hide the model and write the consonant ja from memory.

3.2 ં — the attached vowel sign o

Hide the model and write the attached vowel sign o from memory.

3.3 ં — the nasal mark anusvara

Hide the model and write the nasal mark anusvara from memory.

3.4 ં — the attached long-i vowel sign

Hide the model and write the attached long-i vowel sign from memory.

3.5 ં — the attached short-u vowel sign

Hide the model and write the attached short-u vowel sign from memory.

3.6 ཅ — the consonant chha

Hide the model and write the consonant chha from memory.

3.7 ཅ — the consonant ka

Hide the model and write the consonant ka from memory.

3.8 ལ — the retroflex consonant nna

Hide the model and write the retroflex consonant nna from memory.

3.9 ཤ — the consonant sha

Hide the model and write the consonant sha from memory.

3.10 ཤ — the consonant sha

Read these nine forms aloud in order: ཤ ལ ལ ལ ལ ལ ལ ལ ལ ཤ.

3.11 ཤ — the consonant sha

With the models covered, write from these cues: ja, attached o, nasal dot, attached long ii, attached u, chha, ka, retroflex nna, sha.

3.12 ཅ — ལ — ཤ: the last three return

Read these three forms aloud in order: ཅ ལ ཤ.

3.13 ཅ — ལ — ཤ: the last three return

Cover every model. Write from these sound cues: ka, retroflex nna, sha.

Chapter 4

4.1 ལ — one new shape, retroflex lla

Hide the model and write retroflex lla from memory.

4.2 ཐ — the consonant tha

Hide the model and write aspirated tha from memory.

4.3 ཐ — short a standing alone

Hide the model and write independent short a from memory.

4.4 ཤ — short i sits before, sounds after

Hide the model. Add short i to ཤ and write shi.

4.5 ལ — ཐ — ཐ — ཤ: four forms return

Read these four forms aloud in order: ལ ཐ ཐ ཤ.

4.6 ལ — ཐ — ཐ — ཤ: four forms return

Cover every model. Write from these cues: retroflex lla, aspirated tha, independent short a, attached short i.

Chapter 5

5.1 ལ — *the consonant la*

Hide the model and write ordinary la from memory.

5.2 པ — *the consonant pa*

Hide the model and write pa from memory.

5.3 ར — *the consonant cha*

Hide the model and write unaspirated cha from memory.

5.4 འ — *the consonant ba*

Hide the model and write ba from memory.

5.5 ལ — པ — ར — འ: *four more forms return*

Read these four consonants aloud in order: ལ པ ར འ.

5.6 ལ — པ — ར — འ: *four more forms return*

Cover every model. Write from these sound cues: la, pa, unaspirated cha, ba.

5.7 ལ — པ — ར — འ: *four more forms return*

Read these returning doorway forms aloud: ཫ ལ ར འ.

5.8 ལ — པ — ར — འ: *four more forms return*

Cover every model. Write from these sound cues: ka, retroflex nna, sha.

Chapter 6

6.1 ག — *the consonant ga*

Hide the model and write ga from memory.

6.2 རྟེ — *independent e*

Hide the model and write independent e from memory.

6.3 རྟ — *the consonant kha*

Hide the model and write aspirated kha from memory.

6.4 རྩ — *independent u*

Hide the model and write independent short u from memory.

6.5 ག — རྟེ — རྟ — རྩ: *four forms return*

Read these four forms aloud in order: ག རྟེ རྟ རྩ.

6.6 ག — རྟེ — རྟ — རྩ: *four forms return*

Cover every model. Write from these cues: ga, independent e, aspirated kha, independent short u.

Chapter 7

7.1 ࠨ — the long-ū sign

Hide the model and write mū with the long-ū sign.

7.2 ࠤ — retroflex tta

Hide the model and write retroflex tta from memory.

7.3 ࠨ — independent long ī

Hide the model and write independent long ii from memory.

7.4 ࠤ — retroflex ddha

Hide the model and write retroflex aspirated ddha from memory.

7.5 ࠨ — ࠤ — ࠨ — ࠤ: the final four return

Read these four forms aloud in order: ࠨ ࠤ ࠨ ࠤ.

7.6 ࠨ — ࠤ — ࠨ — ࠤ: the final four return

Cover every model. Write from these cues: attached long uu, retroflex tta, independent long ii, retroflex aspirated ddha.

Chapter 8

8.1 ࠨ / ࠨ (tū / tame) — “you,” familiar and respectful

Without looking back, write ࠨ once.

8.2 ࠨ (shū) — “what”

Without looking back, write ࠨ once.

8.3 ࠨ ࠨ ࠨ ࠨ (tamārū nām shū chhe?) — “what’s your name?”

Without looking back, write ࠨ once.

8.4 The nine-form doorway returns

Read these nine forms aloud in order: ࠨ ࠨ ࠨ ࠨ ࠨ ࠨ ࠨ ࠨ ࠨ.

8.5 The nine-form doorway returns

Cover the row. Write from these cues: ja, attached o, nasal dot, attached long ii, attached u, chha, ka, retroflex nna, sha.

Chapter 9

9.1 ࠨ (hū) — “I”

Without looking back, write ࠨ once.

9.2 ࠨ (kem) — “how,” a proper k- question

Without looking back, write ࠨ once.

9.3 તમે કેમ છો? (tame kem chho?) — “how are you?”

Without looking back, write ઁ once.

9.4 મજા (majā) — “enjoyment,” and how to answer

Without looking back, write the vowel sign ઁ once.

Chapter 12**12.1 Two number histories: be and tran**

Does Gujarati be descend from the same Sanskrit form as Hindi do?

Chapter 17**17.1 The doorway nine return in a new order**

Read this shuffled row aloud: ળા જ ળ શ ં ક ળે છ ળી.

17.2 The doorway nine return in a new order

Cover every model. Write from these cues: nasal mark, sha, attached u, ja, ka, attached long ii, chha, retroflex nna, attached o.

Chapter 19**19.1 The short-u hook returns at R4**

Read this shuffled sign row aloud: ળ ળી ળ.

19.2 The short-u hook returns at R4

Cover every model. Write: long-ii sign, short-u sign, short-u sign.

19.3 Chha returns beside sha

Read this shuffled consonant row aloud: શ છ છ.

19.4 Chha returns beside sha

Cover every model. Write: chha, sha, chha.

19.5 Ka returns beside ja

Read this shuffled consonant row aloud: ક જ ક.

19.6 Ka returns beside ja

Cover every model. Write: ja, ka, ka.

19.7 Retroflex nna returns beside na

Read this shuffled consonant row aloud: ન ળા ળા.

19.8 Retroflex nna returns beside na

Cover every model. Write: retroflex nna, na, retroflex nna.

19.9 *Sha returns beside sa*

Read this shuffled consonant row aloud: શ સ શ.

19.10 *Sha returns beside sa*

Cover every model. Write: sa, sha, sha.

19.11 *The name exchange returns after a long interval*

Read the shuffled lines and give each meaning: તમને મળીને આનંદ થયો. / તમારું નામ શું છે? / મારું નામ મીરા છે.

19.12 *The name exchange returns after a long interval*

Cover every Gujarati model. Write: My name is Arun. / What is your name? / Pleased to meet you.

Chapter 20

20.1 *Nām returns at R4*

Without looking at Gujarati, hear this row: chhe — nām — mārũ. Which item means name?

20.2 *Nām returns at R4*

Cover every Gujarati model. Write nām from sound.

20.3 *Mārũ returns with nām*

Hear mārũ nām. Which word means my, and which means name?

20.4 *Mārũ returns with nām*

Cover every Gujarati model. Write mārũ nām from sound.

20.5 *Chhe returns to the final slot*

Hear nām — chhe. Which item is the copula is, and where does it sit?

20.6 *Chhe returns to the final slot*

Cover every Gujarati model. Write nām ... chhe from sound, leaving a name-sized gap.

20.7 *The whole name frame returns at R4*

Hear mārũ nām Mīrā chhe. Give the meaning and name the final verb.

20.8 *The whole name frame returns at R4*

Cover every Gujarati model. Write My name is Mira from the heard Gujarati cue mārũ nām Mīrā chhe.

20.9 *Ānand returns to close the introduction*

Hear mārũ nām Arun chhe / tamne maḷīne ānand thayo. Which line gives a name, and which closes warmly?

20.10 *Ānand returns to close the introduction*

Cover every Gujarati model. Write the key closing word ānand, then write mārũ nām ... chhe as a separate frame.

20.11 *After names, the wellbeing exchange returns*

Hear the shuffled lines: vāndho nahī / tame kem chho / hū majāmā chhū. Put them in question, answer, courtesy order.

20.12 *After names, the wellbeing exchange returns*

Cover every Gujarati model. Write: How are you? / I am well. / No problem.

Chapter 21

21.1 *Two ways to say you return at R4*

Hear: tame — tū. Which form respectfully addresses a new acquaintance?

21.2 *Two ways to say you return at R4*

Cover every Gujarati model. Write familiar tū, then respectful tame.

21.3 *Shū returns at R4*

Hear: kem — shū. Which item means what?

21.4 *Shū returns at R4*

Cover every Gujarati model. Write shū from sound.

21.5 *The respectful name question returns at R4*

Hear: tamārū nām shū chhe? Does this respectfully ask a name or state a name?

21.6 *The respectful name question returns at R4*

Cover every Gujarati model. Write the respectful question: What is your name?

21.7 *The introduction exchange returns at R4*

Hear the shuffled lines: tamne maḷīne ānand thayo / mārū nām Mīrā chhe / tamārū nām shū chhe. Put them in question, answer, close order.

21.8 *The introduction exchange returns at R4*

Cover every Gujarati model. Write: What is your name? / My name is Mira.

21.9 *Hū returns at R4*

Hear: mārū — hū. Which item means I, rather than my?

21.10 *Hū returns at R4*

Cover every Gujarati model. Write hū from sound.

21.11 *Kem returns at R4*

Hear: shū — kem. Which item completes tame ____ chho, how are you?

21.12 *Kem returns at R4*

Cover every Gujarati model. Write: What is your name? / How are you?

Chapter 22

22.1 *The respectful wellbeing question returns at R4*

Hear: *tũ kem chhe?* / *tame kem chho?* Which question respectfully asks how a new acquaintance is?

22.2 *The respectful wellbeing question returns at R4*

Cover every Gujarati model. Write the respectful question: How are you?

22.3 *The wellbeing answer returns at R4*

Hear: *tame kem chho?* / *hũ majāmā chhũ.* Which line is the wellbeing answer?

22.4 *The wellbeing answer returns at R4*

Cover every Gujarati model. Write: I am well.

22.5 *No problem returns at R4*

Hear: *ābhār* / *vāndho nahī.* Which line answers thanks with no problem?

22.6 *No problem returns at R4*

Cover every Gujarati model. Write: No problem.

22.7 *The wellbeing exchange returns at R4*

Hear the shuffled lines: *vāndho nahī* / *hũ majāmā chhũ* / *tame kem chho.* Put them in question, answer, courtesy order.

22.8 *The wellbeing exchange returns at R4*

Cover every Gujarati model. Write: How are you? / I am well. / No problem.

22.9 *We will meet returns at R4*

Hear: *kāle maḷishũ* / *pāchhā maḷishũ.* Which line means we will meet again, and which means see you tomorrow?

22.10 *We will meet returns at R4*

Cover every Gujarati model. Write: We will meet again. / See you tomorrow.

Chapter 23

23.1 *The doorway nine reach R4*

Read this new shuffled row aloud: ી ુ ૂ ૃ ૄ ૅ ૆ ે ૈ ૉ.

23.2 *The doorway nine reach R4*

Cover every model. Write from these cues: long ii, chha, attached o, nasal mark, retroflex nna, attached u, ka, sha, ja.

Chapter 24

24.1 બજાર — *hear market first*

What does bajār mean?

24.2 બજાર — *market on the page*

Copy the Gujarati word for market once.

24.3 ઘર — *hear home first*

Say the Gujarati sound for home.

24.4 ઘ — *one consonant for gh*

Copy the Gujarati consonant gha once.

24.5 ઘર — *home on the page*

From ghar, write home in Gujarati.

24.6 મંદિર — *hear temple first*

What does mandir mean?

24.7 મંદિર — *temple on the page*

Write the Gujarati word for temple.

24.8 Three places in four skills

After all four skills pass separately, write market, home, and temple in order.

Chapter 25

25.1 હાથ — *hear hand first*

What does hāth mean?

25.2 હાથ — *hand on the page*

Write the Gujarati word for hand.

25.3 પૈસા — *hear money first*

What does paisā mean?

25.4 ે — *one sign for ai*

Copy the attached ai sign once.

25.5 પૈસા — *money on the page*

Write the Gujarati word for money.

25.6 Retrieve five concrete words

Write market, home, temple, hand, and money in order.

25.7 Payoff — *five words in four skills*

After all four skills pass separately, write the five words in order.

Chapter 26

26.1 શહેર — *hear city first*

What does shahar mean?

26.2 શહેર — *city on the page*

Copy the Gujarati word for city once.

26.3 શાળા — *hear school first*

What does shālā mean?

26.4 શાળા — *school on the page*

Cover every model. Write city in Gujarati.

26.5 શાળા — *school on the page*

Write school after hiding the model.

26.6 રસ્તો — *hear road first*

What does rasto mean?

26.7 રસ્તો — *road on the page*

Copy the Gujarati word for road once.

26.8 Payoff — *a three-word route*

After all four skills pass, write city, school, and road in order.

Chapter 27

27.1 ગામ — *hear village first*

What does gām mean?

27.2 The three-word route returns at R1

Without looking at Gujarati, hear shālā, rasto, shahar. Give the three English meanings.

27.3 The three-word route returns at R1

Say road, city, school in Gujarati, in that order.

27.4 The three-word route returns at R1

Read this shuffled row and give each meaning: રસ્તો — શહેર — શાળા.

27.5 The three-word route returns at R1

Cover every Gujarati model. Write school, city, road in Gujarati, in that order.

27.6 ગામ — *village on the page*

Write village after hiding the model.

27.7 દુકાન — *hear shop first*

What does dukān mean?

27.8 દુકાન — *shop on the page*

Copy the Gujarati word for shop once.

27.9 *Retrieve the ten-word map*

Write village and shop in that order.

27.10 *Payoff — ten words in four skills*

After all four skills pass, write city, school, road, village, and shop in order.

27.11 *School and road return at R2*

Without looking at Gujarati, hear *rasto*, *shālā*. Give the two English meanings.

27.12 *School and road return at R2*

Say school, road in Gujarati, in that order.

27.13 *School and road return at R2*

Read this pair and give each meaning: રસ્તો — શાળા.

27.14 *School and road return at R2*

Cover every Gujarati model. Write school, road in Gujarati, in that order.

Chapter 28

28.1 સવાર — *hear morning first*

What does *savār* mean?

28.2 બપોર — *hear midday first*

Give the English meanings of *savār* and *bapor*, in that order.

28.3 સાંજ — *hear evening first*

Say the three words for morning, midday, and evening in day order.

28.4 રાત — *hear night first*

Which is evening and which is night: *sānj*, *rāt*?

28.5 *The day in four parts, by ear*

Hear this shuffled row and give the four English meanings: *rāt* — *savār* — *sānj* — *bapor*.

28.6 *The day in four parts, by ear*

Say the four Gujarati words in day order, from the English cues alone.

28.7 *Rāt reaches the page*

Read this word aloud and give its meaning: રાત.

28.8 *Rāt reaches the page*

With the model in view, copy night once.

28.9 દિવસ — *hear day first*

What does *divas* mean?

28.10 મહિનો — *hear month*

Which is the larger span, *divas* or *mahino*, and what does each mean?

28.11 અાજ — *hear today first*

Which means day in general, and which means today: divas, āj?

28.12 āj reaches the page

Read this word aloud and give its meaning: અાજ.

28.13 āj reaches the page

With the model in view, copy today once.

28.14 અત્યારે — *hear now*

Which is the narrower span, āj or atyāre, and what does the narrower one mean?

28.15 Payoff — *eight time words in four skills*

Hear this shuffled row and give the eight English meanings: atyāre — sāj — divas — mahino — savār — rāt — āj — bapor.

28.16 Payoff — *eight time words in four skills*

From English cues alone, say the four parts of a day in order, then today and now.

28.17 Payoff — *eight time words in four skills*

Read this shuffled pair and give each meaning: અાજ — રાત.

28.18 Payoff — *eight time words in four skills*

Study both words for five seconds, cover every model, then write night and today in that order.

28.19 The eight time words return at R1

Hear this shuffled row and give the eight English meanings: mahino — rāt — āj — bapor — atyāre — savār — divas — sāj.

28.20 The eight time words return at R1

From English cues alone, say day, month, today, and now in Gujarati.

28.21 The eight time words return at R1

Cover every model. Write today, then night, from the spoken words alone.

28.22 The map words return at a third window

Hear this shuffled row and give the five English meanings: dukān — rasto — gām — shahar — shālā.

28.23 The map words return at a third window

Say city, school, and road in Gujarati, in that order, with no model in view.

28.24 The map words return at a third window

Cover every model. Write village, then shop, from meaning alone.

Chapter 29

29.1 Savār reaches the page

Read this word aloud and give its meaning: સવાર.

29.2 *Savār reaches the page*

With the model in view, copy morning once.

29.3 *Bapor reaches the page*

Read this word aloud and give its meaning: બપોર.

29.4 *Bapor reaches the page*

With the model in view, copy midday once.

29.5 *Sānj reaches the page*

Read this word aloud and give its meaning: સાંજ.

29.6 *Sānj reaches the page*

With the model in view, copy evening once.

29.7 *Divas reaches the page*

Read this word aloud and give its meaning: દિવસ.

29.8 *Divas reaches the page*

With the model in view, copy day once.

29.9 *Mahino reaches the page*

Read this word aloud and give its meaning: મહિનો.

29.10 *Mahino reaches the page*

Look at the model, cover it, then write month from memory.

29.11 *Atyāre reaches the page*

Read this word aloud and give its meaning: અત્યારે.

29.12 *Atyāre reaches the page*

With the model in view, copy now once.

29.13 *All eight time words, now on the page*

Read this shuffled row aloud and give the six English meanings: મહિનો — સવાર — અત્યારે — સાંજ — બપોર — દિવસ.

29.14 *All eight time words, now on the page*

From English cues alone, say evening, month, midday, and now in Gujarati.

29.15 *All eight time words, now on the page*

Look once, cover every model, then write morning, day, and now.

29.16 *The written time words return at R1*

Hear this shuffled row and give the six English meanings: divas — atyāre — bapor — mahino — savār — sānj.

29.17 *The written time words return at R1*

Cover every model. Write midday, evening, and month from the spoken words alone.

Chapter 30

30.1 *ek be traṇ chār pāch returns at R4*

Hear this shuffled row and give the five digits: chār — be — pāch — ek — traṇ.

30.2 *ek be traṇ chār pāch returns at R4*

Cover every model. Write the Gujarati for two and for three from sound.

30.3 *hovũ — javũ returns at R4*

Hear this row and say which is to go and which is to be: hovũ — javũ.

30.4 *hovũ — javũ returns at R4*

Cover every model. Write to go from sound.

30.5 *āvvũ — khāvũ returns at R4*

Hear this row and give the two English meanings in order: khāvũ — āvvũ.

30.6 *āvvũ — khāvũ returns at R4*

Cover every model. Write to come from sound.

30.7 *javũ — jāṇvũ returns at R4*

Hear this row and give the three English meanings: jāṇvũ — javũ — jovũ.

30.8 *jovũ — jāṇvũ returns at R4*

Cover every model. Write to see from sound.

30.9 *vichārvũ — samajvũ returns at R4*

Hear this row and give the two English meanings in order: samajvũ — vichārvũ.

30.10 *vichārvũ — samajvũ returns at R4*

Cover every model. Write to understand from sound.

30.11 *vāchvũ — lakhvũ returns at R4*

Hear this row and give the two English meanings in order: lakhvũ — vāchvũ.

30.12 *vāchvũ — lakhvũ returns at R4*

Cover every model. Write to read from sound, nasal mark included.

30.13 *levũ — pūchhvũ returns at R4*

Hear this row and give the two English meanings in order: pūchhvũ — levũ.

30.14 *levũ — pūchhvũ returns at R4*

Cover every model. Write to take from sound.

30.15 *Two windows close at once*

Hear this row and give the two English meanings: dukān — gām.

30.16 *Two windows close at once*

Cover every model. Write morning, midday, evening, day, month, and now.

30.17 *Two windows close at once*

Still covered: write village, then shop.

30.18 *madad karvī — gamvū — pāṇī returns at R4*

Hear this row and give the three English meanings: pāṇī — gamvū — madad karvī.

30.19 *madad karvī — gamvū — pāṇī returns at R4*

Cover every model. Write water, then the polite word that goes in front of a request.

Chapter 31

31.1 ભાત — *hear rice*

Which is the flatbread and which is the rice: roṭlī or bhāt?

31.2 લેલ — *hear lentils*

Say the two-word name for the pair, lentils first.

31.3 શાક — *hear vegetable*

Does shāk name the raw vegetable, the cooked dish, or both?

31.4 તેલ — *hear oil*

Which of these is not something you eat on its own: tel, bhāt, or dāl?

31.5 કેરી — *hear mango*

Two words you know end in -ī: roṭlī and kerī. Does that ending tell you the gender?

31.6 *Five things on one plate, by ear*

Hear this shuffled row and give the five English meanings: shāk — kerī — bhāt — tel — dāl.

31.7 *Five things on one plate, by ear*

Say the five Gujarati words from the English cues alone: rice, lentils, vegetable, oil, mango.

31.8 *Five things on one plate, by ear*

Now the older band, by ear only: at which part of the day would you eat — say savār, bapor, sāj, and rāt in day order, and give the English of divas, mahino, āj, and atyāre.

31.9 *Bhāt reaches the page*

Read this word aloud and give its meaning: ભાત.

31.10 *Bhāt reaches the page*

With the model in view, copy rice once.

31.11 *The plate returns at R1, and the drinks at R4*

Hear this shuffled row and give the five English meanings: tel — kerī — dāl — bhāt — shāk.

31.12 *The plate returns at R1, and the drinks at R4*

From English cues alone, say lentils, oil, and mango in Gujarati.

31.13 *The plate returns at R1, and the drinks at R4*

By ear only: give the English of chā, dūdh, and roṭlī; say which road chā took out of China; say what dūdh was called in Sanskrit; and say what is known about where roṭlī came from.

31.14 *The plate returns at R1, and the drinks at R4*

Cover every model. Write rice from the spoken word alone.

Chapter 32

32.1 બારણું — *hear door*

What does the nasalized -ũ at the end of bārṇũ tell you?

32.2 બારી — *hear window*

Which is the door and which is the window: bārṇũ or bārī?

32.3 ખુરશી — *hear chair*

Which two of these are openings in a wall: bārī, khurshī, bārṇũ?

32.4 ચાવી — *hear key*

Which word does chāvī belong with, and why?

32.5 દીવો — *hear lamp*

At which part of the day would a dīvo be lit — savār, bapor, or sānj?

32.6 *Five things in one house, by ear*

Hear this shuffled row and give the five English meanings: dīvo — chāvī — bārṇũ — khurshī — bārī.

32.7 *Five things in one house, by ear*

Say the five Gujarati words from the English cues alone: door, window, chair, key, lamp.

32.8 *Five things in one house, by ear*

Now the older band, by ear only: give the English of bhāt, dāl, shāk, tel, and kerī.

32.9 *Bārī reaches the page*

Read this word aloud and give its meaning: બારી.

32.10 *Bārī reaches the page*

With the model in view, copy window once.

32.11 *Bārī reaches the page*

Read this shuffled row aloud and give the eight English meanings: અત્યારે — રાત — સવાર — મહિનો — સાંજ — આજ — બપોર — દિવસ.

32.12 *The house returns at R1, and the family at R4*

Hear this shuffled row and give the five English meanings: khurshī — bārī — dīvo — bārṇũ — chāvī.

32.13 *The house returns at R1, and the family at R4*

From English cues alone, say key, chair, and lamp in Gujarati.

32.14 *The house returns at R1, and the family at R4*

By ear only: give the English of mitra, kuṭumb, bhāī, and bahen; say which of the four arrived already finished rather than growing in Gujarati; and say which one is NOT the same word as its English meaning.

32.15 *The house returns at R1, and the family at R4*

Cover every model. Write window from the spoken word alone.

32.16 *The house returns at R1, and the family at R4*

Still covered: write the word for rice, and say the other four food words of the previous chapter.

Chapter 33

33.1 સૂરજ — *hear sun*

Which part of the day has no sūraj in the sky?

33.2 ચંદ્ર — *hear moon*

Which comes with rāt, sūraj or chandra?

33.3 આકાશ — *hear sky*

Which of the three is the container of the other two: sūraj, chandra, or ākāsh?

33.4 વરસાદ — *hear rain*

Which of these names something that happens rather than something that is there: chandra or varsād?

33.5 નદી — *hear river*

What is a nadī made of, in Gujarati?

33.6 *Five things outdoors, by ear*

Hear this shuffled row and give the five English meanings: nadī — ākāsh — sūraj — varsād — chandra.

33.7 *Five things outdoors, by ear*

Say the five Gujarati words from the English cues alone: sun, moon, sky, rain, river.

33.8 *Five things outdoors, by ear*

Now the older band, by ear only: give the English of bārṇū, bārī, khurshī, chāvī, and dīvo.

33.9 *Nadī reaches the page*

Read this word aloud and give its meaning: નદી.

33.10 *Nadī reaches the page*

With the model in view, copy river once.

33.11 *The sky returns at R1, and the face at R4*

Hear this shuffled row and give the five English meanings: varsād — nadī — chandra — ākāsh — sūraj.

33.12 *The sky returns at R1, and the face at R4*

From English cues alone, say sky, rain, and moon in Gujarati.

33.13 *The sky returns at R1, and the face at R4*

By ear only: give the English of āṅkh, kān, modhū, and nāk; say which one you look at the sky with; say which one Sanskrit itself could not settle the origin of; and say which one changed gender on the way into Gujarati.

33.14 *The sky returns at R1, and the face at R4*

Cover every model. Write river from the spoken word alone.

33.15 *The sky returns at R1, and the face at R4*

Still covered: write the word for window, and say the other four household words of the previous chapter.

Chapter 34

34.1 છોકરો — *hear boy*

Which names a child rather than a sibling: bhāī or chhokro?

34.2 છોકરી — *hear girl*

Do -o and -ī always mark gender in Gujarati?

34.3 માણસ — *hear person*

Which word covers a boy, a girl, a brother, and a sister all at once?

34.4 પુસ્તક — *hear book*

Which two words you know share the st join: namaste and which?

34.5 કાગળ — *hear paper*

Which other word you know ends on the same curled-back l?

34.6 *Five people and things, by ear*

Hear this shuffled row and give the five English meanings: kāgaḷ — māṇas — chhokrī — pustak — chhokro.

34.7 *Five people and things, by ear*

Say the five Gujarati words from the English cues alone: boy, girl, person, book, paper.

34.8 *Five people and things, by ear*

Now the two older bands, by ear only: give the English of sūraj, chandra, ākāsh, varsād, and nadī, then of bhāt, dāl, shāk, tel, and kerī.

34.9 *Kāgaḷ reaches the page*

Read this word aloud and give its meaning: કાગળ.

34.10 *Kāgaḷ reaches the page*

With the model in view, copy paper once.

34.11 *Kāgaḷ reaches the page*

Read this row aloud and give the three English meanings: મંદિર — બજાર — ઘર.

34.12 *Kāgaḷ reaches the page*

Read this one too, and give its meaning: નદી.

34.13 *The people return at R1, and the first map at R4*

Hear this shuffled row and give the five English meanings: pustak — chhokro — kāgaḷ — chhokri — māṇas.

34.14 *The people return at R1, and the first map at R4*

From English cues alone, say person, book, and girl in Gujarati.

34.15 *The people return at R1, and the first map at R4*

By ear only: give the English of bajār, ghar, and mandir, then of bārṇū, bārī, khurshī, and chāvī.

34.16 *The people return at R1, and the first map at R4*

Cover every model. Write paper from the spoken word alone.

34.17 *The people return at R1, and the first map at R4*

Still covered: write hand and money, then name the one sign in money that no other word you write uses.

Chapter 42

42.1 પાંચમું (*pāchmũ*) — *fifth, and the ending you can see*

Take paanchmun apart into two pieces and name each one.

42.2 ત્રીજું (*trījũ*) — *third, and the first word that will not take -મું*

Why is the third not traanmun?

42.3 બીજું (*bījũ*) — *second, other, and a shape with two members*

Which ending do beejun and treejun share, and which of the two still shows its number?

42.4 ચોથું (*chothũ*) — *fourth, and a shape that stands alone*

Order treejun, chothun and beejun by how much of their number is still visible, most first.

42.5 પહેલું (*pahelũ*) — *first, arriving last, and why*

Which Gujarati letter in pahelun stands where the Sanskrit -ma of prathama used to be?

42.6 *First to fifth, in order at last*

Say first to fifth, then say which of the five you could have worked out without being told.

42.7 *First to fifth, in order at last*

Give the three agreeing forms of treejun.

Chapter 43

43.1 છ (chha) — *six, and a shape you have been writing since chapter two*

Count aloud from one to six in Gujarati.

43.2 સત (sāt) — *seven, and the place the balance turns*

Say the seventh, without having been taught the word.

43.3 ટ (ttha) — *retroflex ttha*

Hide the model and write retroflex ttha from memory.

43.4 અઠ (āṭh) — *eight, and a number that loses nothing*

Write the Gujarati word for eight.

43.5 નવ (nav) — *nine, and the number that came through whole*

Say nine, then say ninth.

43.6 દસ (das) — *ten, and one word with two spellings*

Count aloud from one to ten in Gujarati.

43.7 *Where the rule starts, and where it stops*

Name the last number that -mun does NOT build on, and the first number above it that -mun does.

43.8 *Where the rule starts, and where it stops*

Say: it is the tenth month.

43.9 *One to ten, and the promise kept*

Count from one to ten in Gujarati, without stopping.

43.10 *One to ten, and the promise kept*

Say first, second, third, fourth, fifth, then seventh, eighth, ninth and tenth. Say which of them you built rather than learned.

Chapter 44

44.1 (reading) — *six words off a signboard*

Which word is over the shop?

44.2 (reading) — *six lines, no voice attached*

Which line answers the question?

44.3 (reading) — *a whole meeting*

How many people are speaking?

Answer Key

The first response is the canonical display answer. When a question accepts other authored forms, they appear underneath.

Chapter 1

1.1 ཨ — *the consonant ha*

Answer: ཨ — ha, with inherent a

Also accepted: ཨ; ha; a; inherent a

1.2 འ — *the vowel sign that replaces the inherent a*

Answer: ཨ plus འ — hā

Also accepted: hā; ha; long aa

Chapter 2

2.1 ར — *one new shape, ra*

Answer: ར

2.2 ང — *one continuous shape, da*

Answer: ང

2.3 ཅ — *rounded body, separate spine, va*

Answer: ཅ

2.4 ཆ — *upper turn, lower body, separate spine, ya*

Answer: ཆ

2.5 ཇ — *broad loop, inner turn, separate spine, bha*

Answer: ཇ

2.6 ཉ — *high entry, broad lower body, separate spine, dha*

Answer: ཉ

2.7 ཊ — *a small below-consonant sign, -r*

Answer: ཊ

Also accepted: ཊ

2.8 ཡཱུར (ābhār) — *“thank you,” an obligation gladly owed*

Answer: ར, ཊ

2.9 અવજો (*āvjo*) — “goodbye” (come again)

Answer: દ, ય

2.10 હા / ના (*hā / nā*) — “yes” and “no”

Answer: જા, ના

2.11 હા — *one supported copy*

Answer: ધ

2.12 હા — *one supported copy*

Answer: હા — હા plus ા

Also accepted: હા; હા + ા; હા plus ા

2.13 હા — *look, hide, write, compare*

Answer: ૃ

2.14 હા — *look, hide, write, compare*

Answer: હા

2.15 *One heard answer — write what you know*

Answer: હા

2.16 *Chapter 2 — Courtesy and responses*

Answer: હા

2.17 *Chapter 2 — Courtesy and responses*

Answer: ર દ વ ય

2.18 *Chapter 2 — Courtesy and responses*

Answer: જા ધ જા

Chapter 3

3.1 જા — *the consonant ja*

Answer: જા

3.2 ા — *the attached vowel sign o*

Answer: ા

3.3 ં — *the nasal mark anusvara*

Answer: ં

3.4 ાં — *the attached long-i vowel sign*

Answer: ાં

3.5 ઁ — *the attached short-u vowel sign*

Answer: ઁ

3.6 ઞ — *the consonant chha*

Answer: ઞ

3.7 કા — *the consonant ka*

Answer: કા

3.8 ન્ના — *the retroflex consonant nna*

Answer: ન્ના

5.6 ལ — ཕ — ག — ཡ: *four more forms return*

Answer: ལ ཕ ག ཡ

5.7 ལ — ཕ — ག — ཡ: *four more forms return*

Answer: ka; retroflex nna; sha

5.8 ལ — ཕ — ག — ཡ: *four more forms return*

Answer: ཫ ལ ཤ ས

Chapter 6

6.1 ག — *the consonant ga*

Answer: ག

6.2 ར — *independent e*

Answer: ར

6.3 ལ — *the consonant kha*

Answer: ལ

6.4 ལ — *independent u*

Answer: ལ

6.5 ག — ར — ལ — ལ: *four forms return*

Answer: ga; independent e; aspirated kha; independent short u

6.6 ག — ར — ལ — ལ: *four forms return*

Answer: ག ར ལ ལ

Chapter 7

7.1 ལ — *the long-ū sign*

Answer: ལ

7.2 ག — *retroflex tta*

Answer: ག

7.3 ལ — *independent long ī*

Answer: ལ

7.4 ག — *retroflex ddha*

Answer: ག

7.5 ལ — ག — ལ — ག: *the final four return*

Answer: attached long uu; retroflex tta; independent long ii; retroflex aspirated ddha

7.6 ལ — ག — ལ — ག: *the final four return*

Answer: ལ ག ལ ག

8.1 တုံ / တမဲ (*tū / tame*) — “you,” familiar and respectful

8.2 ຊື່ (*shǔ*) — “what”

8.3 તમારું નામ શું છે? (*tamārũ nām shũ chhe?*) — “what’s your name?”

8.4 The nine-form doorway returns

8.5 The nine-form doorway returns

Answer: જોંંી ટુ છ ક ધા શ

9.1 § $(h\tilde{u})$ — “ I ”

9.2 $\mathfrak{H}(k\text{em})$ — “how,” a proper k -question

9.3 તમે કેમ છો? (*tame kem chho?*) — “how are you?”

9.4 मज्जा (majā) — “enjoyment,” and how to answer

Answer: ०

12.1 Two number histories: be and tran

Also accepted: no it does not; different Sanskrit forms

17.1 The doorway nine return in a new order

Answer: retroflex nna; ja; u sign; sha; nasal mark; ka; o sign; chha; long-ii sign

17.2 The doorway nine return in a new order

Answer: ໂຊ ອ ຄ ື ອ ດ າ ື

Chapter 19

19.1 *The short-u hook returns at R4*

Answer: short-u sign; long-ii sign; short-u sign

19.2 *The short-u hook returns at R4*

Answer: ી ુ ૂ

19.3 *Chha returns beside sha*

Answer: sha; chha; chha

19.4 *Chha returns beside sha*

Answer: છ શ છ

19.5 *Ka returns beside ja*

Answer: ka; ja; ka

19.6 *Ka returns beside ja*

Answer: જ ક ક

19.7 *Retroflex nna returns beside na*

Answer: na; retroflex nna; retroflex nna

19.8 *Retroflex nna returns beside na*

Answer: ના ન્ ના

19.9 *Sha returns beside sa*

Answer: sha; sa; sha

19.10 *Sha returns beside sa*

Answer: સ શ શ

19.11 *The name exchange returns after a long interval*

Answer: Pleased to meet you. / What is your name? / My name is Mira.

19.12 *The name exchange returns after a long interval*

Answer: મારં નામ ચરુણ છે / તમારં નામ શું છે? / તમને મળીને આનંદ થયો।

Chapter 20

20.1 *Nām returns at R4*

Answer: nām

20.2 *Nām returns at R4*

Answer: નામ

20.3 *Mārũ returns with nām*

Answer: mārũ means my; nām means name

20.4 *Mārũ returns with nām*

Answer: મારં નામ

20.5 *Chhe returns to the final slot*

Answer: chhe; it sits at the end

20.6 *Chhe returns to the final slot*

Answer: નામ ... છે

20.7 *The whole name frame returns at R4*

Answer: My name is Mira; chhe is the final verb

20.8 *The whole name frame returns at R4*

Answer: મારું નામ મીરા છે

20.9 *Ānand returns to close the introduction*

Answer: The first gives a name; the second means pleased to meet you

20.10 *Ānand returns to close the introduction*

Answer: આનંદ / મારું નામ ... છે

20.11 *After names, the wellbeing exchange returns*

Answer: tame kem chho? / hū majāmā chhū. / vāndho nahī.

20.12 *After names, the wellbeing exchange returns*

Answer: તમે કેમ છો? / હું મજામાં છું / વાંધો નહીં

Chapter 21

21.1 *Two ways to say you return at R4*

Answer: tame

21.2 *Two ways to say you return at R4*

Answer: તું / તમે

21.3 *Shū returns at R4*

Answer: shū

21.4 *Shū returns at R4*

Answer: શું

21.5 *The respectful name question returns at R4*

Answer: It respectfully asks a name.

Also accepted: asks a name; respectfully asks a name

21.6 *The respectful name question returns at R4*

Answer: તમારું નામ શું છે?

21.7 *The introduction exchange returns at R4*

Answer: tamārū nām shū chhe? / mārū nām Mīrā chhe. / tamne maḷīne ānand thayo.

21.8 *The introduction exchange returns at R4*

Answer: તમારું નામ શું છે? / મારું નામ મીરા છે

21.9 *Hū returns at R4*

Answer: hū

21.10 *Hū returns at R4*

Answer: હું

21.11 *Kem returns at R4*

Answer: kem

21.12 *Kem returns at R4*

Answer: તમારું નામ શું છે? / તમે કેમ છો?

Chapter 22

22.1 *The respectful wellbeing question returns at R4*

Answer: tame kem chho?

22.2 *The respectful wellbeing question returns at R4*

Answer: તમે કેમ છો?

22.3 *The wellbeing answer returns at R4*

Answer: hū majāmā chhū.

22.4 *The wellbeing answer returns at R4*

Answer: હું મજામાં છું।

22.5 *No problem returns at R4*

Answer: vāndho nahī.

22.6 *No problem returns at R4*

Answer: વાંધો નહીં।

22.7 *The wellbeing exchange returns at R4*

Answer: tame kem chho? / hū majāmā chhū. / vāndho nahī.

22.8 *The wellbeing exchange returns at R4*

Answer: તમે કેમ છો? / હું મજામાં છું। / વાંધો નહીં।

22.9 *We will meet returns at R4*

Answer: pāchhā maḷishū = we will meet again; kāle maḷishū = see you tomorrow.

22.10 *We will meet returns at R4*

Answer: પાછા મળીશું। / કાલે મળીશું।

Chapter 23

23.1 *The doorway nine reach R4*

Answer: o sign; ka; nasal mark; ja; long-ii sign; retroflex nna; chha; sha; u sign

23.2 *The doorway nine reach R4*

Answer: ી ુ ૂ ૃ ૄ ૅ ૆ ે ૈ ૉ

Chapter 24

24.1 બજાર — *hear market first*

Answer: market

Also accepted: a market

24.2 બજાર — *market on the page*

Answer: બજાર

24.3 ઘર — *hear home first*

Answer: ghar

24.4 ઘ — *one consonant for gh*

Answer: ઘ

24.5 ઘર — *home on the page*

Answer: ઘર

24.6 મંદિર — *hear temple first*

Answer: temple

Also accepted: a temple

24.7 મંદિર — *temple on the page*

Answer: મંદિર

24.8 *Three places in four skills*

Answer: બજાર — ઘર — મંદિર

Also accepted: બજાર ઘર મંદિર

Chapter 25

25.1 હાથ — *hear hand first*

Answer: hand

Also accepted: a hand

25.2 હાથ — *hand on the page*

Answer: હાથ

25.3 પૈસા — *hear money first*

Answer: money

25.4 ૈ — *one sign for ai*

Answer: ૈ

25.5 પૈસા — *money on the page*

Answer: પૈસા

25.6 *Retrieve five concrete words*

Answer: બજાર — ઘર — મંદિર — હાથ — પૈસા

Also accepted: બજાર ઘર મંદિર હાથ પૈસા

25.7 *Payoff — five words in four skills*

Answer: બજાર — ઘર — મંદિર — હાથ — પૈસા

Also accepted: બજાર ઘર મંદિર હાથ પૈસા

Chapter 26

26.1 શહેર — *hear city first*

Answer: city

Also accepted: a city

26.2 શહેર — *city on the page*

Answer: શહેર

26.3 શાળા — *hear school first*

Answer: school

Also accepted: a school

26.4 શાળા — *school on the page*

Answer: શહેર

26.5 શાળા — *school on the page*

Answer: શાળા

26.6 રસ્તો — *hear road first*

Answer: road

Also accepted: a road

26.7 રસ્તો — *road on the page*

Answer: રસ્તો

26.8 Payoff — *a three-word route*

Answer: શહેર — શાળા — રસ્તો

Also accepted: શહેર શાળા રસ્તો

Chapter 27

27.1 ગામ — *hear village first*

Answer: village

Also accepted: a village

27.2 *The three-word route returns at R1*

Answer: school — road — city

Also accepted: school road city

27.3 *The three-word route returns at R1*

Answer: rasto — shahar — shālā

Also accepted: rasto shahar shaalaa

27.4 *The three-word route returns at R1*

Answer: road — city — school

Also accepted: road city school

27.5 *The three-word route returns at R1*

Answer: શાળા — શહેર — રસ્તો

Also accepted: શાળા શહેર રસ્તો

27.6 ગામ — *village on the page*

Answer: ગામ

27.7 દુકાન — *hear shop first*

Answer: shop

Also accepted: a shop; store; a store

27.8 દુકાન — *shop on the page*

Answer: દુકાન

27.9 Retrieve the ten-word map

Answer: ગામ — દુકાન

Also accepted: ગામ દુકાન

27.10 Payoff — *ten words in four skills*

Answer: શહેર — શાળા — રસ્તો — ગામ — દુકાન

Also accepted: શહેર શાળા રસ્તો ગામ દુકાન

27.11 School and road return at R2

Answer: road — school

Also accepted: road school

27.12 School and road return at R2

Answer: shālā — rasto

Also accepted: shaalaa rasto

27.13 School and road return at R2

Answer: road — school

Also accepted: road school

27.14 School and road return at R2

Answer: શાળા — રસ્તો

Also accepted: શાળા રસ્તો

Chapter 28

28.1 સવાર — *hear morning first*

Answer: morning

Also accepted: the morning

28.2 બપોર — *hear midday first*

Answer: morning — midday

Also accepted: morning midday; morning — afternoon; morning afternoon

28.3 સાંજ — *hear evening first*

Answer: savār — bapor — sāj

Also accepted: savar bapor sanj; savār bapor sāj

28.4 રાત — *hear night first*

Answer: sāj — evening; rāt — night

Also accepted: sanj evening rat night; evening night

28.5 *The day in four parts, by ear***Answer:** night — morning — evening — midday**Also accepted:** night morning evening midday; night morning evening afternoon**28.6** *The day in four parts, by ear***Answer:** savār — bapor — sāj — rāt**Also accepted:** savar bapor sanj rat; savār bapor sāj rāt**28.7** *Rāt reaches the page***Answer:** rāt — night**Also accepted:** rat night; rāt night**28.8** *Rāt reaches the page***Answer:** રાત**28.9** દિવસ — *hear day first***Answer:** day**Also accepted:** a day; the day**28.10** મહિનો — *hear month***Answer:** mahino is larger; divas — day, mahino — month**Also accepted:** mahino month divas day; month day**28.11** આજ — *hear today first***Answer:** divas — day; āj — today**Also accepted:** divas day aaj today; day today**28.12** *Āj reaches the page***Answer:** āj — today**Also accepted:** aaj today; āj today**28.13** *Āj reaches the page***Answer:** આજ**28.14** અત્યારે — *hear now***Answer:** atyāre — now**Also accepted:** atyaare now; atyāre, now**28.15** *Payoff — eight time words in four skills***Answer:** now — evening — day — month — morning — night — today — midday**Also accepted:** now evening day month morning night today midday; now evening day month morning night today afternoon**28.16** *Payoff — eight time words in four skills***Answer:** savār — bapor — sāj — rāt — āj — atyāre**Also accepted:** savar bapor sanj rat aaj atyaare**28.17** *Payoff — eight time words in four skills***Answer:** today — night**Also accepted:** today night**28.18** *Payoff — eight time words in four skills***Answer:** રાત — આજ**Also accepted:** રાત આજ

28.19 *The eight time words return at R1*

Answer: month — night — today — midday — now — morning — day — evening

Also accepted: month night today midday now morning day evening; month night today afternoon now morning day evening

28.20 *The eight time words return at R1*

Answer: divas — mahino — āj — atyāre

Also accepted: divas mahino aaj atyaare

28.21 *The eight time words return at R1*

Answer: આજ — રાત

Also accepted: આજ રાત

28.22 *The map words return at a third window*

Answer: shop — road — village — city — school

Also accepted: shop road village city school

28.23 *The map words return at a third window*

Answer: shahar — shālā — rasto

Also accepted: shahar shaalaa rasto

28.24 *The map words return at a third window*

Answer: ગામ — દુકાન

Also accepted: ગામ દુકાન

Chapter 29

29.1 *Savār reaches the page*

Answer: savār — morning

Also accepted: savār morning

29.2 *Savār reaches the page*

Answer: સવાર

29.3 *Bapor reaches the page*

Answer: bapor — midday

Also accepted: bapor midday

29.4 *Bapor reaches the page*

Answer: બપોર

29.5 *Sānj reaches the page*

Answer: sānj — evening

Also accepted: sānj evening

29.6 *Sānj reaches the page*

Answer: સાંજ

29.7 *Divas reaches the page*

Answer: divas — day

Also accepted: divas day

29.8 *Divas reaches the page*

Answer: દિવસ

29.9 *Mahino reaches the page*

Answer: mahino — month

Also accepted: mahino month

29.10 *Mahino reaches the page*

Answer: મહિનો

29.11 *Atyāre reaches the page*

Answer: atyāre — now

Also accepted: atyāre now

29.12 *Atyāre reaches the page*

Answer: અત્યારે

29.13 *All eight time words, now on the page*

Answer: mahino month — savār morning — atyāre now — sāj evening —

bapor midday — divas day

Also accepted: month morning now evening midday day; month morning now evening afternoon day

29.14 *All eight time words, now on the page*

Answer: sāj — mahino — bapor — atyāre

Also accepted: sāj mahino bapor atyaare

29.15 *All eight time words, now on the page*

Answer: સવાર — દિવસ — અત્યારે

29.16 *The written time words return at R1*

Answer: day — now — midday — month — morning — evening

Also accepted: day now midday month morning evening; day now afternoon month morning evening

29.17 *The written time words return at R1*

Answer: બપોર — સાંજ — મહિનો

Chapter 30

30.1 *ek be traṇ chār pāch returns at R4*

Answer: 4 — 2 — 5 — 1 — 3

Also accepted: 4 2 5 1 3; four two five one three

30.2 *ek be traṇ chār pāch returns at R4*

Answer: એ — ત્રણ

30.3 *hovũ — javũ returns at R4*

Answer: hovũ is to be; javũ is to go

Also accepted: hovu to be javu to go; hovun is to be javun is to go

30.4 *hovũ — javũ returns at R4*

Answer: જવું

30.5 *āvvũ — khāvũ returns at R4*

Answer: to eat — to come

Also accepted: to eat to come; eat come

30.6 *āvvũ — khāvũ returns at R4*

Answer: અભણું

30.7 *šovũ — jāṇvũ returns at R4*

Answer: to know — to go — to see

Also accepted: to know to go to see; know go see

30.8 *šovũ — jāṇvũ returns at R4*

Answer: જોણું

30.9 *vichārvũ — samajvũ returns at R4*

Answer: to understand — to think

Also accepted: to understand to think; understand think

30.10 *vichārvũ — samajvũ returns at R4*

Answer: સમજણું

30.11 *vāchvũ — lakhvũ returns at R4*

Answer: to write — to read

Also accepted: to write to read; write read

30.12 *vāchvũ — lakhvũ returns at R4*

Answer: વાંચણું

30.13 *levũ — pūchhvũ returns at R4*

Answer: to ask — to take

Also accepted: to ask to take; ask take

30.14 *levũ — pūchhvũ returns at R4*

Answer: લેણું

30.15 *Two windows close at once*

Answer: shop — village

Also accepted: shop village

30.16 *Two windows close at once*

Answer: સવાર — બપોર — સાંજ — દિવસ — મહિનો — અત્યારે

30.17 *Two windows close at once*

Answer: ગામ — દુકાન

30.18 *madad karvĩ — gamvũ — pāṇĩ returns at R4*

Answer: water — to like — to help

Also accepted: water to like to help; water like help

30.19 *madad karvĩ — gamvũ — pāṇĩ returns at R4*

Answer: પાણી — મહેરબાની કરીને

Chapter 31

31.1 ଋତ — *hear rice*

Answer: roṭlī is the flatbread; bhāt is the rice

Also accepted: rotli flatbread bhaat rice; roṭlī flatbread bhāt rice

31.2 ଝିଲ — *hear lentils*

Answer: dāl-bhāt

Also accepted: daal bhaat; dāl bhāt; daal-bhaat

31.3 ଶୁଖ — *hear vegetable*

Answer: both

Also accepted: both the vegetable and the dish

31.4 ତେଲ — *hear oil*

Answer: tel

Also accepted: oil

31.5 ଝିଲ — *hear mango*

Answer: no — the ending is not the rule

Also accepted: no it does not

31.6 Five things on one plate, by ear

Answer: vegetable — mango — rice — oil — lentils

Also accepted: vegetable mango rice oil lentils

31.7 Five things on one plate, by ear

Answer: bhāt — dāl — shāk — tel — kerī

Also accepted: bhaat daal shaak tel keri; bhāt dāl shāk tel kerī

31.8 Five things on one plate, by ear

Answer: savār — bapor — sānj — rāt; day — month — today — now

Also accepted: savar bapor sanj rat day month today now

31.9 Bhāt reaches the page

Answer: bhāt — rice

Also accepted: bhāt rice

31.10 Bhāt reaches the page

Answer: ଋତ

31.11 The plate returns at R1, and the drinks at R4

Answer: oil — mango — lentils — rice — vegetable

Also accepted: oil mango lentils rice vegetable

31.12 The plate returns at R1, and the drinks at R4

Answer: dāl — tel — kerī

Also accepted: daal tel keri; dāl tel kerī

31.13 The plate returns at R1, and the drinks at R4

Answer: tea — milk — flatbread; the overland road; dugdha; nothing certain — it is an honest dead end

Also accepted: tea milk flatbread overland dugdha unknown

31.14 *The plate returns at R1, and the drinks at R4*

Answer: બલ્લ

Chapter 32

32.1 બારણું — *hear door*

Answer: the word is neuter

Also accepted: neuter

32.2 બારી — *hear window*

Answer: bārṇū is the door; bārī is the window

Also accepted: barnun door bari window

32.3 ખુરશી — *hear chair*

Answer: bārī and bārṇū

Also accepted: bari and barnun; window and door

32.4 ચાવી — *hear key*

Answer: bārṇū — the key opens the door

Also accepted: barnun the key opens the door; door

32.5 દીવો — *hear lamp*

Answer: sāj

Also accepted: evening; sanj

32.6 *Five things in one house, by ear*

Answer: lamp — key — door — chair — window

Also accepted: lamp key door chair window

32.7 *Five things in one house, by ear*

Answer: bārṇū — bārī — khurshī — chāvī — dīvo

Also accepted: barnun bari khurshi chaavi divo

32.8 *Five things in one house, by ear*

Answer: rice — lentils — vegetable — oil — mango

Also accepted: rice lentils vegetable oil mango

32.9 *Bārī reaches the page*

Answer: bārī — window

Also accepted: bārī window

32.10 *Bārī reaches the page*

Answer: બારી

32.11 *Bārī reaches the page*

Answer: now — night — morning — month — evening — today — midday — day

Also accepted: now night morning month evening today midday day

32.12 *The house returns at R1, and the family at R4*

Answer: chair — window — lamp — door — key

Also accepted: chair window lamp door key

32.13 *The house returns at R1, and the family at R4*

Answer: chāvī — khurshī — dīvo

Also accepted: chaavi khurshi divo

32.14 *The house returns at R1, and the family at R4*

Answer: friend — family — brother — sister; kuṭumb arrived finished; bahen is not the English word

Also accepted: friend family brother sister kutumb bahen

32.15 *The house returns at R1, and the family at R4*

Answer: બાંહે

32.16 *The house returns at R1, and the family at R4*

Answer: બાંહે; dāl — shāk — tel — kerī

Chapter 33

33.1 સૂરજ — *hear sun*

Answer: rāt

Also accepted: night; raat

33.2 ચંદ્ર — *hear moon*

Answer: chandra

Also accepted: moon; the moon

33.3 આકાશ — *hear sky*

Answer: ākāsh

Also accepted: sky; aakaash

33.4 વરસાદ — *hear rain*

Answer: varsād

Also accepted: rain; varsaad

33.5 પાણી — *hear river*

Answer: pāṇī

Also accepted: water; paani

33.6 *Five things outdoors, by ear*

Answer: river — sky — sun — rain — moon

Also accepted: river sky sun rain moon

33.7 *Five things outdoors, by ear*

Answer: sūraj — chandra — ākāsh — varsād — nadī

Also accepted: sooraj chandra aakaash varsaad nadi

33.8 *Five things outdoors, by ear*

Answer: door — window — chair — key — lamp

Also accepted: door window chair key lamp

33.9 *Nadī reaches the page*

Answer: nadī — river

Also accepted: nadī river

33.10 *Nadī reaches the page*

Answer: નદી

33.11 *The sky returns at R1, and the face at R4*

Answer: rain — river — moon — sky — sun

Also accepted: rain river moon sky sun

33.12 *The sky returns at R1, and the face at R4*

Answer: ākāsh — varsād — chandra

Also accepted: aakaash varsaad chandra

33.13 *The sky returns at R1, and the face at R4*

Answer: eye — ear — mouth — nose; the āñkh; kām is unsettled; kām changed gender

Also accepted: eye ear mouth nose aankh kaan kaan

33.14 *The sky returns at R1, and the face at R4*

Answer: નદી

33.15 *The sky returns at R1, and the face at R4*

Answer: બારી; bārī — khurshī — chāvī — dīvo

Chapter 34

34.1 છોકરો — *hear boy*

Answer: chhokro

Also accepted: boy; chhokro is the child

34.2 છોકરી — *hear girl*

Answer: no — chhokro and chhokrī are a pair, but roṭlī and kerī are not that rule

Also accepted: no

34.3 માણસ — *hear person*

Answer: māṇas

Also accepted: person; maanas

34.4 પુસ્તક — *hear book*

Answer: pustak

Also accepted: book; pustak shares it

34.5 ડાલ — *hear paper*

Answer: dāl

Also accepted: daal; lentils

34.6 *Five people and things, by ear*

Answer: paper — person — girl — book — boy

Also accepted: paper person girl book boy

34.7 *Five people and things, by ear*

Answer: chhokro — chhokrī — māṇas — pustak — kāgal

Also accepted: chhokro chhokri maanas pustak kaagal

34.8 *Five people and things, by ear*

Answer: sun — moon — sky — rain — river; rice — lentils — vegetable — oil — mango

Also accepted: sun moon sky rain river rice lentils vegetable oil mango

34.9 *Kāgaḷ reaches the page*

Answer: kāgaḷ — paper

Also accepted: kāgaḷ paper

34.10 *Kāgaḷ reaches the page*

Answer: కిర్ర

34.11 *Kāgaḷ reaches the page*

Answer: temple — market — home

Also accepted: temple market home

34.12 *Kāgaḷ reaches the page*

Answer: nadī — river

Also accepted: nadi river

34.13 *The people return at R1, and the first map at R4*

Answer: book — boy — paper — girl — person

Also accepted: book boy paper girl person

34.14 *The people return at R1, and the first map at R4*

Answer: māṇas — pustak — chhokrī

Also accepted: maanas pustak chhokri

34.15 *The people return at R1, and the first map at R4*

Answer: market — home — temple; door — window — chair — key

Also accepted: market home temple door window chair key

34.16 *The people return at R1, and the first map at R4*

Answer: కిర్ర

34.17 *The people return at R1, and the first map at R4*

Answer: ఆయ — పేయ; the ai sign ీ

Chapter 42

42.1 పాంఞ్ (pāchmũ) — *fifth, and the ending you can see*

Answer: paanch, the number five, plus the ordinal ending -mun

Also accepted: paanch + -mun; five plus the ending mun; paanch and mun

42.2 త్రింజ్ (trijũ) — *third, and the first word that will not take -ం*

Answer: traan is on the suffix entry's exception list, and the inherited word treejun fills the slot instead

Also accepted: traan is an exception; the ending -mun does not build on traan; because three is on the exception list

42.3 બીજું (*bījũ*) — *second, other, and a shape with two members*

Answer: they share -eejun; treejun still shows traan, while beejun keeps only the b of be

Also accepted: -ijun; treejun; they end -eejun and only the third shows its number

42.4 ચોથું (*chothũ*) — *fourth, and a shape that stands alone*

Answer: treejun, then chothun, then beejun

Also accepted: treejun chothun beejun; third fourth second

42.5 પહેલું (*pahelũ*) — *first, arriving last, and why*

Answer: the l

Also accepted: l; the letter la

42.6 First to fifth, in order at last

Answer: pahelun beejun treejun chothun paanchmun — only paanchmun, because it is paanch plus -mun

Also accepted: પહેલું બીજું ત્રીજું ચોથું પાંચમું; pahelun beejun treejun chothun paanchmun only the fifth

42.7 First to fifth, in order at last

Answer: treejo, treejee, treejun

Also accepted: trijo triji trijun; ત્રીજો ત્રીજી ત્રીજું

Chapter 43

43.1 છ (*chha*) — *six, and a shape you have been writing since chapter two*

Answer: ek, be, traṇ, chār, pāch, chha

Also accepted: એક બે ત્રણ ચાર પાંચ છ; ek be tran chaar paanch chha

43.2 સાત (*sāt*) — *seven, and the place the balance turns*

Answer: saatmun — saat plus the ending -mun

Also accepted: સાતમું; saatmun; sātṃ

43.3 ડ — *retroflex ttha*

Answer: ડ

43.4 આઠ (*āṭh*) — *eight, and a number that loses nothing*

Answer: આઠ

Also accepted: aath; āṭh

43.5 નવ (*nav*) — *nine, and the number that came through whole*

Answer: nav, navmun

Also accepted: નવ નવમું; nav navṃ; nav navmun

43.6 દસ (*das*) — *ten, and one word with two spellings*

Answer: ek, be, traṇ, chār, pāch, chha, sāt, āṭh, nav, das

Also accepted: એક બે ત્રણ ચાર પાંચ છ સાત આઠ નવ દસ

43.7 Where the rule starts, and where it stops

Answer: chha is the last exception; saat is the first number above it that takes -mun

Also accepted: six is the last exception, seven is the first that takes it; chha, then saat

43.8 *Where the rule starts, and where it stops***Answer:** te dasmo mahino chhe**Also accepted:** તે દસમો મહિનો છે; te dasmo mahino che**43.9** *One to ten, and the promise kept***Answer:** ek be traṇ chār pāch chha sāt āṭh nav das**Also accepted:** એક બે ત્રણ ચાર પાંચ છ સાત આઠ નવ દસ**43.10** *One to ten, and the promise kept***Answer:** pahelun beejun treejun chothun paanchmun — saatmun aathmun navmun dasmun; the last four and paanchmun were built**Also accepted:** પહેલું બીજું ત્રીજું ચોથું પાંચમું સાતમું આઠમું નવમું દસમું

Chapter 44

44.1 *(reading) — six words off a signboard***Answer:** dukaan**Also accepted:** દુકાન; shop**44.2** *(reading) — six lines, no voice attached***Answer:** hun majaman chhun**Also accepted:** હું મજામી છું; majaman; I am well**44.3** *(reading) — a whole meeting***Answer:** two**Also accepted:** 2; બે

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A First Three-Place Map

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◌̄ — **a mātrā that sits ABOVE the letter, not beside it**

script and writing topic; explicit focus: script; Chapter 1, p. 1

◌̣ — **a small below-consonant sign, -r**

script and writing topic; explicit focus: script, writing; Chapter 2, p. 13

again, back પાછા (pāchhā)

explicit focus: script, etymology; Chapter 10, p. 79

and, joining two whole sentences — the first two-clause sentence in this book અને (ને વાક્ય) (ane (be vākya))

explicit focus: etymology; Chapter 36, p. 227

And, Or, But

chapter topic; Chapter 36, p. 227

and — the word that lets two things be named at once અને (ane)

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B

Because, and Therefore

chapter topic; Chapter 38, p. 239

because — the answer to a question this book could ask thirty

chapters ago કેમકે (kemke)

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book, heard and said before it is ever shown પુસ્તક (pustak)

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brother — the plainest possible cousin of the English word for the very same person ભાઈ (bhāī)

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but — and, in a different position, also પણ (paṇ)

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chair, heard and said before it is ever shown ખુરશી (khurshī)

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E

ear — a word Sanskrit itself could not settle the origin of, and one that changed gender on the way to Gujarati કાન (kān)

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evening, heard third in the day sequence સાંજ (sānj)

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eye — a straight cousin of the English word, and a nasal mark that is not the neuter tell you might expect આંખ (āṅkh)

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Eye, Ear, Mouth, and Nose

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F

family — the whole group, and a word that arrived in Gujarati already finished rather than growing there કુટુંબ (kuṭumb)

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Fifth Return: The Core Verbs

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yourself પાંચમું (pāchmū)

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the ending પાંચમું kept પહેલું (pahelū)

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Four Forms Before Your Name

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I હું (hū)

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છું કે (jāṇū chhū ke)

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explicit focus: grammar; Chapter 8, p. 61

my (neuter; also મારો m. / મારી f.) મારું (mārũ)
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name નામ (nām)

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Water, Tea, Milk, and Bread

chapter topic; Chapter 16, p. 121

we’ll meet again (goodbye) પાછા મળીશું (pāchhā maḷīshũ)

explicit focus: etymology; Chapter 10, p. 79

(we) will meet મળીશું (maḷishū)

explicit focus: script, grammar, etymology; Chapter 10, p. 79

what શું (shū)

explicit focus: script, etymology; Chapter 8, p. 61

what's your name? તમારું નામ શું છે? (tamārū nām shū chhe?)

explicit focus: script, grammar; Chapter 8, p. 61

when — locating one event against another જ્યારે (jyāre)

explicit focus: etymology; Chapter 39, p. 245

when — the question beside the જ્યારે that answers it ક્યારે (kyāre)

explicit focus: etymology; Chapter 41, p. 257

where the ordinal rule starts and where it stops — both edges of one list સત્તમું · આઠમું · નવમું · દસમું (sātmū · āṭhmū · navmū · dasmū)

Chapter 43, p. 273

where — the question that finally reaches the places

chapter ક્યાં (kyā)

explicit focus: etymology; Chapter 41, p. 257

Which One in the Line

chapter topic; Chapter 42, p. 263

who — the question this book could not ask કોણ (koṇ)

explicit focus: etymology; Chapter 41, p. 257

Who, Where, When, How Many

chapter topic; Chapter 41, p. 257

window, heard and said before it is ever shown બારી (bārī)

Chapter 32, p. 203

Y

yes / no હા / ના (hā / nā)

explicit focus: script, etymology; Chapter 2, p. 13

you (familiar / respectful) તું / તમે (tū / tame)

explicit focus: script, etymology; Chapter 8, p. 61

Other

અ — short a standing alone

script and writing topic; explicit focus: script, writing; Chapter 4, p. 37

અને reaches the page

script and writing topic; explicit focus: script, writing; Chapter 36, p. 227

અ — the SAME vowel standing alone

script and writing topic; explicit focus: script; Chapter 1, p. 1

ઈ — independent long ī

script and writing topic; explicit focus: script, writing; Chapter 7, p. 55

ᱦ — independent u

script and writing topic; explicit focus: script, writing; Chapter 6, p. 49

ᱦ — independent e

script and writing topic; explicit focus: script, writing; Chapter 6, p. 49

ᱦ reaches the page

script and writing topic; explicit focus: script, writing; Chapter 37, p. 233

ᱦ — the consonant ka

script and writing topic; explicit focus: script, writing; Chapter 3, p. 27

ᱦ — ᱦ — ᱦ: the last three return

script and writing topic; explicit focus: writing; Chapter 3, p. 27

ᱦᱦ reaches the page

script and writing topic; explicit focus: script, writing; Chapter 38, p. 239

ᱦᱦ reaches the page

script and writing topic; explicit focus: script, writing; Chapter 41, p. 257

ᱦ — the consonant kha

script and writing topic; explicit focus: script, writing; Chapter 6, p. 49

ᱦ — the consonant ga

script and writing topic; explicit focus: script, writing; Chapter 6, p. 49

ᱦ — ᱦ — ᱦ — ᱦ: four forms return

script and writing topic; explicit focus: writing; Chapter 6, p. 49

ᱦᱦ — village on the page

script and writing topic; Chapter 27, p. 173

ᱦ — one consonant for gh

script and writing topic; Chapter 24, p. 161

ᱦ — home on the page

script and writing topic; Chapter 24, p. 161

ᱦ — the consonant cha

script and writing topic; explicit focus: script, writing; Chapter 5, p. 43

ᱦ — the consonant chha

script and writing topic; explicit focus: script, writing; Chapter 3, p. 27

ᱦ reaches the page

script and writing topic; explicit focus: script, writing; Chapter 39, p. 245

ᱦ — the consonant ja

script and writing topic; explicit focus: script, writing; Chapter 3, p. 27

ᱦ — retroflex tta

script and writing topic; explicit focus: script, writing; Chapter 7, p. 55

ᱦ — ᱦ — ᱦ — ᱦ: the final four return

script and writing topic; explicit focus: writing; Chapter 7, p. 55

ᱦ — retroflex ttha

script and writing topic; explicit focus: script, writing; Chapter 43, p. 273

ᱦ — retroflex ddha

script and writing topic; explicit focus: script, writing; Chapter 7, p. 55

ᱦ — the retroflex consonant nna

script and writing topic; explicit focus: script, writing; Chapter 3, p. 27

𑀓 reaches the page

script and writing topic; explicit focus: script, writing; Chapter 40, p. 251

𑀓 — the consonant ta

script and writing topic; explicit focus: script; Chapter 1, p. 1

𑀔 — the consonant tha

script and writing topic; explicit focus: script, writing; Chapter 4, p. 37

𑀕 — one continuous shape, da

script and writing topic; explicit focus: script, writing; Chapter 2, p. 13

𑀕𑀓𑀔 — shop on the page

script and writing topic; Chapter 27, p. 173

𑀕 — high entry, broad lower body, separate spine, dha

script and writing topic; explicit focus: script, writing; Chapter 2, p. 13

𑀖 — the consonant na

script and writing topic; explicit focus: script; Chapter 1, p. 1

𑀖𑀓𑀔 — five pieces, all of them already yours

script and writing topic; explicit focus: script; Chapter 1, p. 1

𑀗 — the consonant pa

script and writing topic; explicit focus: script, writing; Chapter 5, p. 43

𑀗𑀓𑀔 — money on the page

script and writing topic; Chapter 25, p. 165

𑀘 — the consonant pha

script and writing topic; explicit focus: script, writing; Chapter 35, p. 221

𑀙 — the consonant ba

script and writing topic; explicit focus: script, writing; Chapter 5, p. 43

𑀙𑀓𑀔 — market on the page

script and writing topic; Chapter 24, p. 161

𑀙 — broad loop, inner turn, separate spine, bha

script and writing topic; explicit focus: script, writing; Chapter 2, p. 13

𑀚 — the consonant ma

script and writing topic; explicit focus: script; Chapter 1, p. 1

𑀚𑀓𑀔 — temple on the page

script and writing topic; Chapter 24, p. 161

𑀛 — upper turn, lower body, separate spine, ya

script and writing topic; explicit focus: script, writing; Chapter 2, p. 13

𑀜 — one new shape, ra

script and writing topic; explicit focus: script, writing; Chapter 2, p. 13

𑀜𑀓𑀔 — road on the page

script and writing topic; Chapter 26, p. 169

𑀝 — the consonant la

script and writing topic; explicit focus: script, writing; Chapter 5, p. 43

𑀝 — 𑀛 — 𑀜 — 𑀙: four more forms return

script and writing topic; explicit focus: writing; Chapter 5, p. 43

𑀝 — one new shape, retroflex lla

script and writing topic; explicit focus: script, writing; Chapter 4, p. 37

𑌒 — 𑌔 — 𑌕 — 𑌖: **four forms return**

script and writing topic; explicit focus: writing; Chapter 4, p. 37

𑌗 — **rounded body, separate spine, va**

script and writing topic; explicit focus: script, writing; Chapter 2, p. 13

𑌘 — **the consonant sha**

script and writing topic; explicit focus: script, writing; Chapter 3, p. 27

𑌙𑌚 — **school on the page**

script and writing topic; Chapter 26, p. 169

𑌛𑌜 — **city on the page**

script and writing topic; Chapter 26, p. 169

𑌝 — **the consonant sa**

script and writing topic; explicit focus: script; Chapter 1, p. 1

𑌞 — **look, hide, write, compare**

script and writing topic; explicit focus: script, writing; Chapter 2, p. 13

𑌟 — **one supported copy**

script and writing topic; explicit focus: script, writing; Chapter 2, p. 13

𑌠 — **the consonant ha**

script and writing topic; explicit focus: script, writing; Chapter 1, p. 1

𑌡𑌢 — **hand on the page**

script and writing topic; Chapter 25, p. 165