

Punjabi, Step by Step, Root by Root

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

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This edition compiled incrementally — new chapters added as they
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Preface

This book teaches Punjabi 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 Gurmukhi letter — so the script is taught *inside the word lessons themselves*: each word introduces exactly the letters it needs, so you learn to read ਨਮਸਤੇ *and* learn what it means in the same few minutes. (A reader who already reads Gurmukhi simply skims the “letters in this word” notes.)

Punjabi is an **Indo-Aryan** language — descended, like Hindi and Sanskrit, from an old common ancestor — and it is written in **Gurmukhi**, “from the mouth of the Guru,” the script the Sikh Gurus shaped to carry their scriptures. Two threads run through the book: Punjabi’s Sanskrit inheritance (shared with Hindi), and the deep **Perso-Arabic** layer it absorbed on the old road between Persia and India — so “thank you” is both the Sanskritic ਧੰਨਵਾਦ and the Persian ਸ਼ੁਕਰੀਆ. 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 Punjabi 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

Greetings

Modes: 🗣️ voice (5) 👁️ eyes (1) ✍️ pen (7) 🗣️ Hands-free start: first 3 of 13 lessons.

By the end of this chapter: I can greet someone in Punjabi and keep reading, listening, independent writing, and speaking separately measurable when I answer yes or no.

Complete four short, separately scored checks: read ਸ੍ਰੀ, distinguish heard ਸ੍ਰੀ and ਨਹੀਂ, write ਸ੍ਰੀ from sound with no visible model, and answer aloud without borrowing credit across skills.

1.1 *sat srī akāl* — the Sikh greeting by ear

Begin with one respectful greeting you can hear and return. The printed Gurmukhi is a label today, not a decoding task.

You'll want to know first — listen and answer

Hear: sat srī akāl. It serves as both **hello** and **goodbye** among Sikhs. Answer by repeating it: *Say it: sat srī akāl.* One careful return is enough.

The phrase is also a small statement of faith: *sat* is “truth,” *srī* is an honorific, and *akāl* is “timeless” — *a-* “not” plus *kāl* “time.” *Akāl* names the Timeless One. *Sat* descends from Sanskrit *satya*, from the same old being-and-truth family remembered by English **sooth** and **soothsayer**.

Why it's said this way

This is specifically a Sikh greeting, often said with folded hands. Do not treat it as a generic label for every Punjabi speaker. The next lesson gives a broader pan-Indian greeting.

Before you move on

Does this greeting serve only as hello? (**No — hello and goodbye.**)

1.2 *namaste* — the shared greeting by ear

Return *sat sri akāl* once. Now meet a broader greeting. Its printed form is still only a label; no sign must be decoded.

The exchange — listen and answer

Hear: namaste. It is a respectful **hello** used across communities and across much of India. Answer in kind: *Say it: namaste.*

Sanskrit *namas* means “a bow” and *te* means “to you”: “a bow to you.” That is why the same word appears in several modern languages. Shared history does not make every community’s greeting interchangeable: use *sat sri akāl* when that Sikh context is present, and *namaste* as the broader greeting taught here.

Before you move on

What do the two Sanskrit pieces mean? (*Namas*, “a bow,” plus *te*, “to you.”)

1.3 *hā* / *nahī* — “yes” and “no” by ear

Two tiny answers no conversation survives without. Today they belong to your ear and voice. The printed forms are labels, not a reading test.

You'll want to know first — meaning before spelling

Hear: $h\tilde{a}$ — **yes**. Hold the vowel, then let the ending pass gently through the nose.

Hear: $nah\tilde{i}$ — **no**. The second syllable is long, and its ending is nasal too.

Answer aloud once: *Say it: $h\tilde{a}$ — yes.* Then once: *Say it: $nah\tilde{i}$ — no.* Do not take the Gurmukhi apart yet. The next three tiny sessions will teach one piece at a time before you are asked to read or write ਯੋ.

The word, taken apart — its roots and family

Punjabi $nah\tilde{i}$ is built on ancient **na-**, from the same Proto-Indo-European ***ne** behind English **no**, **not**, and **none**. That history is a memory hook for the sound and meaning; it is not a spelling cue.

Before you move on

Say the two answers in order: **yes, no** — $h\tilde{a}$, $nah\tilde{i}$.

1.4 ਯ — the consonant ha

You can already hear and say $h\tilde{a}$, “yes.” Today your hand meets only its first consonant. The whole word is still not a reading or writing task.

Script

Gurmukhi is an **abugida**: a consonant already carries a vowel, and you write a vowel mark only when you want a different one.

ਯ

That is **ha** — the consonant *h* with an **a** already inside it, the *a* of English *about*. Nobody wrote that vowel. A bare consonant is understood to carry it, and it is called the **inherent vowel**.

Now the name, because it tells you what this script is for. **Gurmukhi** means “from the mouth of the Guru.” It was standardised in the sixteenth century by Guru Angad, the second Sikh Guru, to write down what had

until then been recited — and that origin is why it is a **tidier** script than its neighbours: it was designed in one go, for one purpose, rather than drifting into shape over centuries.

Look at the top. There is a **head-line** across it, as in Devanagari, and in running text it joins up so a word appears to hang from a line. Gujarati is the sister that erases this line; Gurmukhi keeps it.

Writing — observe and trace

Keep ਾ visible. Follow its printed path once with your finger, then trace one printed model once with a pencil. Say *ha* after your hand stops. Do not hide the model and do not try to write ਾ yet.

Before you move on

What vowel does a bare consonant carry? (**a** — nobody writes it.)

What does *Gurmukhi* mean? (**From the mouth of the Guru.**)

And is the head-line there? (**Yes** — kept, not erased.)

Source: Unicode Gurmukhi chart.

1.5 ਾ — the vowel sign that replaces the inherent a

Write the piece from the previous lesson before adding another.

Script

To get a different vowel you **replace** the inherent one, with a mark called a **mātrā**.

ਾ

A single upright stroke standing to the **right** of its consonant, dropping from the head-line. Attached, it swaps the short *a* for **ā**, the *a* of English *father*.

ਹ + ਾ → ਹਾ

hā. One beat — a mātrā changes the vowel, it never adds a beat. You are one mark away from a word.

Writing — observe and trace

Keep ੀ visible beside ਿ. Finger-trace the vowel sign once, then trace one printed model once with a pencil. Point to ਿ, then ੀ, and say *hā*. Keep the model visible; the nasal ending has not been taught yet.

Before you move on

What does a mātrā do to the inherent vowel? (**Replaces** it.) Where does this one sit? (To the **right**.) And does it add a beat? (**No**.)

Source: Unicode Gurmukhi chart.

1.6 ੱ — a dot above the line that nasalises the vowel

Write the piece from the previous lesson before adding another.

Script

Here is a mark that is not a vowel at all.

ੌ

This is the **bindi**, a dot sitting **above the head-line**. It does not change which vowel you say. It says: **send that vowel through your nose**.

English does this constantly and never writes it. Say *bad*, then say *ban* — the vowel in the second is nasalised before you ever reach the *n*. Punjabi writes what English leaves implicit.

ਹਾ + ੱ → ਹਾਂ

hāṁ — and that is **yes**, the word you have been saying since your first lesson.

Nasalisation is meaning-bearing here. It is not an accent or a flourish; drop the dot and you have a different word. That is why the script spends a character on it.

Writing — observe and trace

Keep ੱ visible above the head-line. Point to it once, finger-trace the dot once, then trace one printed model with a pencil. Say “nasal” as your hand stops. Do not copy the whole word yet; assembly is the next separate session.

Before you move on

What does the bindi do? (**N**asalises the vowel — sends it through the nose.) Does it change which vowel you say? (**N**o.) And what word did it complete? (ਯੈ — *hāmi*, “yes”).

Source: Unicode Gurmukhi chart.

1.7 ਯੈ — three known pieces become one known answer

Point to the three pieces you met separately: ਯ, ੈ, ੰ. Say their jobs: *h*, long *ā*, nasal ending.

Script — assemble with no new sign

Slide the known pieces together from left to right:

ਯ + ੈ + ੰ → ਯੈ

Read *hā*, “yes.” Point once to each piece while you say its part, then read the whole answer once at natural speed. Your pencil stays down today; assembly and copying are separate steps.

Before you move on

Which piece nasalises the ending? (ੌ, the bindi.)

1.8 ਯੈ — one supported copy

Keep ਯੈ visible. Point to ਯ, then attached ੈ, then the bindi ੰ.
Read the known answer *hā*, “yes.”

Writing — guided copy

Copy ਯੈ once beside the model. Look back after every piece if you need to. Touch the three pieces in your copy and read *hā*. Large and slow is correct; memory is not being tested yet.

Before you move on

Compare one piece at a time. Repair one piece if needed, then stop.

1.9 ਚੜ੍ਹ — look, hide, write, compare

Look at ਚੜ੍ਹ for five seconds. Point to its three pieces. Do not copy it yet.

Writing — delayed copy

1. cover ਚੜ੍ਹ
2. wait five seconds
3. write it once from memory
4. uncover the model and compare ਚੜ੍ਹ, ਚੜ੍ਹ, then ਚੜ੍ਹ

Circle and repair only a differing piece. Repair is part of the exercise, not a failure.

Before you move on

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

1.10 One heard answer — write what you know

Cover the answer lower on this page. You will hear one familiar answer. No new Punjabi or new sign is hiding here.

Writing — short dictation

Hear: *hā̃* — “yes”

Write the Punjabi word from sound alone. Now uncover and compare: ਚੜ੍ਹ. Check ਚੜ੍ਹ first, attached ਚੜ੍ਹ second, and ਚੜ੍ਹ above the line last. Repair one place if needed.

Before you move on

Writing from sound completes this tiny runway. Later lessons must grow from one known word to phrases, messages, and timed exam tasks.

1.11 *dhannavād* — “thank you,” the Sanskrit way

You can greet and answer yes or no. Add one spoken thanks. The Gurmukhi above is a label, not a word you must decode.

You’ll want to know first — listen and use

Hear: dhannavād — **thank you**. Return it once: [YOU SAY: *dhannavād*].

It descends from Sanskrit *dhanya*, “worthy” or “blessed,” plus *vāda*, “a saying.” This is Punjabi’s Sanskritic thanks. The next session adds a Perso-Arabic choice with the same everyday function.

Before you move on

Is this the Sanskritic or Perso-Arabic choice? (**Sanskritic.**)

1.12 *shukrā* — “thank you,” the Persian way

Say the Sanskritic thanks *dhannavād*. Now add a second spoken choice. No new Gurmukhi sign is required.

You’ll want to know first — listen and use

Hear: shukrā — **thank you**. Return it once: *Say it: shukrā*.

The word came through Persian from Arabic *shukr*, “gratitude,” the same root heard in Arabic *shukran*. Punjabi carries both a Sanskritic thanks, *dhannavād*, and this Perso-Arabic one. Learn the contrast by history and sound; the dotted borrowed-sound spelling can wait for its own sign lesson.

Before you move on

Say both choices in historical order: Sanskrit *dhannavād*, then Perso-Arabic *shukrā*.

1.13 Chapter 1 — four small checks, four separate scores

No new Punjabi. Complete each tiny check on its own. A correct answer in one skill never erases a miss in another.

How to answer — greetings and courtesy first

Say it: sat srī akāl, Say it: namaste, Say it: dhannavād, Say it: shukrā.
Record this courtesy check separately from the yes/no speaking check below.

Script — see and understand

Read ਫ਼ without saying the answer from memory first. Record only the reading result.

You'll want to know first — hear and choose

Hear: nahĩ Choose the meaning without looking at a written Punjabi answer. Record only the listening result.

Writing — one independent answer

Cover every Gurmukhi answer on this page. Hear *hā*, “yes,” once and write it from sound alone. Do not award writing credit for a romanized answer or a copy. After scoring, uncover ਫ਼ and repair one piece if needed.

Your turn — answer aloud

Say it: hā — yes. Record only the spoken response. The written answer from the previous check cannot supply speaking credit.

Before you move on

Name the four separately scored skills: reading, listening, writing, and speaking. Repeat only the skill that missed; do not average it away.

Chapter 2

Introducing Yourself

Modes: 🗣️ voice (3) 👁️ eyes (6) ✍️ pen (2) 🗣️ **Hands-free start:** first 6 of 11 lessons.

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

Complete separate oral listening and speaking checks for a respectful Punjabi introduction. Independent Gurmukhi writing remains explicitly blocked: the chapter’s two recognition sessions keep the model visible and are scored as recognition only, and romanization earns no script credit.

2.1 ਨਾਂ (nām) — “name,” a word older than Europe

The first word of the introduction — and one of the clearest bridges between India and Europe.

The letters in this word

ਨ (na) + ਾੰ (the *kannā*, long-ā sign) + ੰ (the *bindi*, a nasal dot) → ਨਾਂ (nām). A single nasalised syllable.

The word, taken apart — its roots and family

ਨਾਂ (nām, “name”) ← Sanskrit *nāman* (a Sanskrit word, so it is written here the way Sanskrit is written in this book — in roman letters, not in Gurmukhi), from Proto-Indo-European ***h₃nómn** (with a syllabic

final *n*) — the *same* ancient root as English **name**, Latin *nōmen* (English **noun**, **nominate**), and Greek *onoma*. So Punjabi *nāmī* and English *name* are cousins from before either language existed. (The Hindi form is *nām*; Punjabi nasalises the ending to *nāmī*.)

Your turn

Say these aloud:

- “*nāmī*”
- the family — *nāmī* / English *name* / Latin *nōmen* / Greek *onoma*

Before you move on

What Sanskrit and PIE roots is *nāmī* from, and its English cousins? (*Nāman* / **h₃no^{mn}n*, with a syllabic final *n*; **name**, **noun**, **nominate**.)

2.2 ਮੇਰਾ (merā) — “my”

The little word that makes the name *yours*.

The letters in this word

ਮ (*ma*) + ੇ (the *lāvā*, *e*-sign) → ਮੇ (*me*); ਰ (*ra*) + ਾ (long *ā*) → ਰਾ (*rā*).
Read ਮੇ • ਰਾ → *merā*.

The word, taken apart — its roots and family

ਮੇਰਾ (*merā*, “my”) is on the first-person root **ma-** — the same *ma-/me-* behind English **me**, **my**, **mine** and Latin *meus*, and the same root as Hindi *merā*. The Punjabi “my” and the English “my” are, at the root, one word.

Grammar Lens: “my” agrees with the noun

Punjabi possessives change to match what is owned: ਮੇਰਾ (*merā*, masculine), *merī* (feminine), *mere* (plural). *nāmī* (“name”) is masculine, so it takes *merā*: *merā nāmī*. (You will meet *merī* the first time you own a feminine noun.)

Your turn

Say these aloud:

- “merā”
- the m- family — *merā* (my), English *me*, *my*
- the feminine form (*merī*)

Before you move on

What root links *merā* and English *my*, and what is its feminine form? (The first-person *ma-*; *merī*.)

2.3 ਠੈ (hai) — “is,” cousin of English *is*

The little verb “is” — the same “is” spoken from Ireland to India.

The letters in this word

ਹ (ha) + ਐ (the *dulāvā*, *ai*-sign) → ਠੈ (hai). One syllable.

The word, taken apart — its roots and family

ਠੈ (*hai*, “is”) ← Sanskrit *asti* (“is”), from Proto-Indo-European ***h₁es-** — the root of “to be” across the whole family: English **is**, German *ist*, Latin *est*, Spanish *es*. Punjabi *hai* is the Indian cousin of the same tiny verb.

Grammar Lens: the verb comes last

Punjabi is **subject–object–verb**: “my name Arun **is**.” *hai* sits at the *end* of the sentence, where English puts “is” in the middle. Bank the shape — in Punjabi the verb waits until the end.

Your turn

Say these aloud:

- “hai”
- the family — *hai* / *is* / *ist* / *est* / *es*

- “merā nām Arun hai” — note *hai* at the end

Before you move on

What root is *hai* from, and where does the verb sit in a Punjabi sentence? (Sanskrit *asti* / PIE **h₁es-*; at the end.)

2.4 ਮੇਰਾ ਨਾਂ ... ਹੈ (merā nām ... hai) — “my name is...”

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

The exchange — assembled

ਮੇਰਾ (my) + ਨਾਂ (name) + your name + ਹੈ (is) = **merā nām ... hai**, “my name is...” *Merā nām Arun hai.* → “My name is Arun.”

Grammar Lens: the verb goes last

Punjabi is a **subject–object–verb** language — literally “my name Arun **is**.” The *hai* sits at the end, where English puts “is” in the middle. Bank this shape: in Punjabi, the verb waits until the end of the sentence.

Your turn

Say these aloud:

- “merā nām ... hai” with your name
- notice the verb *hai* comes last

Before you move on

Give your name in Punjabi, and say where the verb sits. (*Merā nām ... hai*; the verb is last.)

2.5 ਤੂੰ / ਤੁਸੀਂ (tū / tusī) — “you,” familiar and respectful

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

The letters in this word

ਤੂੰ: ਤ (ta) + ੂ (long *ū*) + ਂ (nasal *bindi*) → *tū*. ਤੁਸੀਂ: tu + ਸੀਂ, a longer, plural-shaped word.

The word, taken apart — its roots and family

ਤੂੰ (*tū*, familiar “you”) ← Sanskrit *tvam*, from PIE **tū* — the same root as English archaic **thou**, Latin *tū*, French *tu*. ਤੁਸੀਂ (*tusī*, respectful “you”) is grammatically plural — the same courtesy-by-plural used by French *vous* and Hindi *āp*.

Grammar Lens: two levels of “you”

- ਤੂੰ (*tū*) — familiar: friends, children, intimates.
- ਤੁਸੀਂ (*tusī*) — respectful: elders, strangers, politeness (and true plural, “you all”).

For a first meeting, always ਤੁਸੀਂ. Respect takes the plural verb, exactly as in the Romance and other Indo-Aryan tracks.

Your turn

Say these aloud:

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

Before you move on

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

2.6 ਕੀ (kī) — “what”

The question-word — and it starts with the **k-** that heads nearly every Punjabi question.

The letters in this word

ਕ (ka) + ੀ (the *bihārī*, long-*ī* sign) → ਕੀ (kī).

The word, taken apart — its roots and family

ਕੀ (kī, “what”) ← Sanskrit *kim* / the interrogative stem **ka-**, from PIE ***k^wo-** — the same question-root behind English **wh-** words (**what**, **who**, **which**) and Latin *qu-*. Punjabi’s question-words nearly all begin with this **k-**: *kī* (what), *kaun* (who), *kad* (when), *kithē* (where), *kivēni* (how). Learn the *k-* and you can hear a question coming.

Your turn

Say these aloud:

- “kī”
- the k- question family — *kī*, *kaun*, *kad*, *kithē*, *kivēni*
- the English cousins (*what*, *who*, *which*)

Before you move on

What root do Punjabi’s question-words share, and its English family? (The interrogative *k-*, PIE ***k^wo-**; the *wh-* words.)

2.7 ਮ · ਠ · ੇ — three pieces met inside a word you already say

You are about to say *merā nāni* out loud for a whole chapter. Three of the marks that spell it stop being decoration now.

First, say the last things you learned once more, out loud and from memory:

- Say it: *dhannavād · shukrā*

Script you'll notice: ਮ · ਰ · ੇ

ਮ

mammā — *ma*. A consonant. In Gurmukhi a bare consonant already carries an *a*, so this is *ma*, never a bare *m*.

ਰ

rārā — *ra*. A consonant, tapped once with the tip of the tongue — closer to Spanish *pero* than to English *r*.

ੇ

lāvā — *-e*. Not a letter. A **mātrā** — a vowel sign — and it rides **on the head-line above** the consonant it changes.

Now put them where you have already heard them:

ਮ + ੇ → ਮੇ (*me*); ਰ + ਾ → ਰਾ (*rā*)

ਮੇਰਾ — *merā* — **my**

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ਮ · ਰ · ੇ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਮੇਰਾ and point to each of today's pieces in turn
- *Say it:* *ma*, *ra*, *-e*, then the whole word — *merā*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *mammā*, *rārā*, *lāvā*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਮੇਰਾ say? (*merā*, “my”).
Source: Unicode Gurmukhi chart.

2.8 ਤੁਹਾਡਾ ਨਾਂ ਕੀ ਹੈ? (*tuhāḍā nām kī hai?*) — “what’s your name?”

Turn the introduction around — ask, instead of tell.

The exchange — assembled

ਤੁਹਾਡਾ (*tuhāḍā*, “your,” the respectful possessive from *tusī*) + ਨਾਂ (name) + ਕੀ (what) + ਹੈ (is) → literally “**your name what is?**” Punjabi keeps the verb last again, and simply drops the question-word *kī* into the object slot.

Grammar Lens: answering

Answer it with the sentence you built: *Merā nām Arun hai*. The familiar version swaps *tuhāḍā* for ਤੇਰਾ (*terā*, “your,” from *tū*): *terā nām kī hai?*

Your turn

Say these aloud:

- the respectful question — *tuhāḍā nām kī hai?*
- answer it — *merā nām ... hai*
- the familiar “your” (*terā*)

Before you move on

Ask someone’s name respectfully, and note where the verb sits.
(*Tuhāḍā nām kī hai?*; the verb is last.)

2.9 ਖੁਸ਼ੀ ਹੋਈ (khushī hoī) — “pleased to meet you”

The warm close of an introduction — and, like *shukrīā*, it comes from Persian, not Sanskrit.

The letters in this word

ਖੁਸ਼ੀ (*khushī*): note **two pair bindis** (dots beneath) — ਖ (*kh*) and ਸ਼ (*sh*) — both marking Perso-Arabic sounds, exactly as you saw on ਸ਼ in *shukrīā* (Chapter 1).

The word, taken apart — its roots and family

The Punjabi “pleased to meet you” is *tuhānū mil ke khushī hoī* — literally “**having met you, happiness happened.**” The key word ਖੁਸ਼ੀ (*khushī*, “happiness”) is **not** Sanskrit — it is **Persian** (*khush*, “happy, pleasant”), one of the thousands of Persian words woven through Punjabi. So even introducing yourself draws on Punjabi’s **two vocabularies**: Sanskrit (*nāmī*, *hai*) and Perso-Arabic (*khushī*) — the thread you first met in Chapter 1’s *shukrīā*.

Your turn

Say these aloud:

- “khushī hoī”
- which heritage *khushī* belongs to (Persian, not Sanskrit)
- what the two *pair bindis* (ਖ, ਸ਼) mark (Perso-Arabic sounds)

Before you move on

What does the phrase literally mean, and where does *khushī* come from? (“Having met you, happiness happened”; Persian *khush*, “happy” — Punjabi’s second vocabulary.)

2.10 ਸ · ਤ · ਕ — three pieces met inside a word you already say

Three more consonants — and with the two you met a moment ago, whole words start falling out.

First, say the last things you learned once more, out loud and from memory:

- Say it: *hai · merā nāni ... hai · tū̃ / tusī̃*

Script you'll notice: ਸ · ਤ · ਕ

ਸ

sassā — *sa*. A consonant, a plain *s*. It is also the letter the whole script is often taught from first.

ਤ

tattā — *ta*. A consonant, the **dental** *t*: tongue on the teeth, softer than any English *t*.

ਕ

kakkā — *ka*. A consonant, the plain *k* of *skin* — no puff of breath, unlike the *k* of English *kin*.

Now put them where you have already heard them:

ਸ + ਾ + ਰ + ਾ → ਸਾਰਾ (*sārā*, “whole”)

ਤ + ਾ + ਰ + ਾ → ਤਾਰਾ (*tārā*, “star”)

ਕ + ਰ → ਕਰ (*kar*, “do!”)

ਤਾਰਾ — *tārā* — **star**

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ਸ · ਤ · ਕ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਤਾਰਾ and point to each of today's pieces in turn
- *Say it:* *sa, ta, ka*, then the whole word — *tārā*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *sassā, tattā, kakkā*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਤਾਰਾ say? (*tārā*, “star”).

Source: Unicode Gurmukhi chart.

2.11 Chapter 2 — The introduction exchange

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

The exchange

Say these aloud:

- “My name is Mira.” — *merā nāmī Mira hai.*
- “What's your name?” — *tuhāḍā nāmī kī hai?*
- “My name is Arun.” — *merā nāmī Arun hai.*
- “Pleased to meet you.” — *tuhānū mīl ke khushī hoī.*

Your turn — the atoms

Say these aloud:

- “name,” “my,” “is” (*nāmī, merā, hai*)
- the two “you” levels (*tū / tuṣī*)
- “what” and where the verb sits (*kī*; the verb is last)

The word, taken apart — its roots and family

- *nānī* ← Sanskrit *nāman* → English **name**
- *merā* ← *ma-* → English **my**; *hai* ← *asti* → English **is**
- *kī* ← *ka-* → English **what**; *tū* ← **tū* → **thou**
- *khushī* ← **Persian** — Punjabi's second vocabulary

Before you move on

Independent Gurmukhi reading and writing are **not scored here**. Chapter 2 still contains untaught forms; #13068 must build their visible-model, guided-copy, delayed-copy, and dictation runway before either skill can earn credit. A romanized answer never counts as Gurmukhi writing.

Introduce yourself and ask a stranger's name in Punjabi. (*Merā nāmī ... hai. Tuhāḍā nāmī kī hai?*)

Chapter 3

How Are You?

Modes: 🗣️ voice (3) 👁️ eyes (4) ✍️ pen (2) 🗣️ Hands-free start: none of the 9 lessons.

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

Complete separate oral listening and speaking checks: understand a respectful wellbeing question, answer naturally, return the question, and close a thanks exchange. Independent Gurmukhi reading and writing remain blocked until #13068 teaches the forms.

3.1 ਨ · ੀ · ੈ — three pieces met inside a word you already say

Nahĩ and *maini* are already in your mouth. Today they arrive on the page.

First, say the last things you learned once more, out loud and from memory:

- Say it: *tuhāḍā nāmī kī hai?* · *khushī hoī*

Script you'll notice: ਨ · ੀ · ੈ

ਨ

nannā — *na*. A consonant, the dental *n*: the tongue touches the **teeth**, not the ridge behind them.

ੀ

bihārī — $-\bar{i}$. A mātrā for the long *ee* of *see*. It stands to the **right** and hooks back over the head-line.

ੈ

dulāvā — $-ai$. A mātrā built from **two** strokes above the line — *dulāvā* means “the double *lāvā*.”

Now put them where you have already heard them:

ਨ + ਚ + ੀ + ੋ → ਨਚੀ (nahī)

ਮ + ੈ + ੋ → ਮੈ (māi, “I”)

ਨਚੀ — *nahī* — **no**

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ਨ · ੀ · ੈ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਨਚੀ and point to each of today’s pieces in turn
- *Say it:* *na*, $-\bar{i}$, $-ai$, then the whole word — *nahī*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *nannā*, *bihārī*, *dulāvā*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਨਹੀਂ say? (*nahī*, “no”).

Source: Unicode Gurmukhi chart.

3.2 ਕਿਵੇਂ (kivēṁ) — “how,” another of the k-questions

You met ਕੀ (*kī*, “what”) in Chapter 2. Here is its sibling — and, like all of Punjabi's question-words, it starts with **k-**.

The letters in this word

ਕ (*ka*) + ਿ (the *sihārī*, *i*-sign, written before) → ਕਿ (*kī*); ਵ (*va*) + ੇ (e-sign) + ੰ (nasal) → ਵੇਂ (*vēṁ*). Read ਕਿ · ਵੇਂ → *kivēṁ*.

The word, taken apart — its roots and family

ਕਿਵੇਂ (*kivēṁ*, “how”) is from the interrogative stem **ka-**, from PIE ***k^wo-** — the same question-root behind English **wh-** and Latin *qu-*. Punjabi's questions nearly all begin with this **k-**: *kī* (what), *kaṁ* (who), *kad* (when), *kithē* (where), *kivēṁ* (how). Learn the *k-* and you can spot a question.

Your turn

Say these aloud:

- “kivēṁ”
- the **k-** question family — *kī*, *kaṁ*, *kad*, *kithē*, *kivēṁ*

Before you move on

What root do Punjabi's question-words share, and its English family? (The interrogative *k-*, PIE ***k^wo-**; the *wh-* words.)

3.3 ਤੁਸੀਂ ਕਿਵੇਂ ਹੋ? (*tusī kivēṁ ho?*) — “how are you?”

Three words you own, assembled into the first thing you ask after hello.

The word, taken apart — its roots and family

ਤੁਸੀਂ ਕਿਵੇਂ ਹੋ? = ਤੁਸੀਂ (*tusī*, respectful “you”) + ਕਿਵੇਂ (*kivēṁ*, “how”) + ਹੋ (*ho*, “are”) — literally “**you how are?**” Punjabi keeps the verb **last**, as in Chapter 2. The copula *ho* is the respectful “are” that goes with *tusī* — its whole set is *māim hām* (I am), *tū haim* (you are, familiar), *oh hai* (he is), *tusī ho* (you are, respectful).

Grammar Lens: match the “you” to the verb

To an elder or stranger: *tusī kivēṁ ho?* To a friend: *tū kivēṁ haim?*
Respect takes the plural-shaped *tusī ... ho*.

Your turn

Say these aloud:

- the respectful question — *tusī kivēṁ ho?*
- the familiar version — *tū kivēṁ haim?*
- where the verb sits (at the end)

Before you move on

Ask “how are you?” respectfully, and say where the verb goes. (*Tusī kivēṁ ho?*; the verb is last.)

3.4 The respectful question returns at R1

No new words and no script test. Answer aloud before recording the romanization.

Your turn

Say these aloud:

- respectful **you are** — *tusī̃ ... ho*
- *kī, kivēni*; keep their opening *k-*

The typed romanization records an answer already spoken aloud. It earns no Gurmukhi reading or writing credit.

Before you move on

Complete *tusī̃ kivēni ...?* (**ho**) and name the question-family sound (**k-**).

3.5 ਞ (māim) — “I,” the m- of the first person

To answer “how are you?” you first need “I.” In Chapter 2 you learned *merā* (“my”); here is its owner.

The letters in this word

ਮ (*ma*) + ਐ (*ai*-sign) + ਂ (nasal *bindi*) → ਞ (*māim*). One nasal syllable.

The word, taken apart — its roots and family

ਞ (*māim*, “I”) is on the first-person root **ma-** — the same root that gave you *merā* (“my”), and the same **m-** behind English **me**, **my**, **mine** and Latin *mē*. Punjabi’s “I,” its “my,” and English’s “me/my” all grow from one ancient first-person sound.

Grammar Lens: the copula pairs with it

Māim takes the copula ਾੰ (*hāim*, “am”): *māim ... hāim*. Watch out — this *hāim* (“am”) is spelled the same as the *hāim* (“yes”) from Chapter 1; context tells them apart. So the reply to “how are you?” will begin *māim ...*

Your turn

Say these aloud:

- “maini”
- the m- family — *maini* (I), *merā* (my), English *me*, *my*
- “maini ... hāni” — I am ...

Before you move on

What root links *maini*, *merā*, and English *me*, and what copula does *maini* take? (The first-person *ma-*; *hāni*, “am.”)

3.6 ढ · ढ · ढ — three pieces met inside a word you already say

English has no letter for any of these. The tongue curls back to the roof of the mouth for all three.

First, say the last things you learned once more, out loud and from memory:

- Say it: *tuṣi̇ kivēni ho?* · *tuṣi̇ kivēni ho* — *k-* · *maini*

Script you’ll notice: ढ · ढ · ढ

ढ

ṭaiṅkā — *ṭa*. A **retroflex** *t*, with no breath: the tongue curls back and taps the roof of the mouth.

ढ

ṭhaṭṭhā — *ṭha*. A **retroflex** *t* with a puff of breath: tongue curled back to the roof of the mouth.

ढ

ḍaḍḍā — *ḍa*. A **retroflex** *d*, the voiced partner of **ṭaiṅkā**.
Now put them where you have already heard them:

ੲ ੳ ੴ — one row, one tongue position, three degrees of breath and voice

ੳ + ੀ + ਕ → ਠੀਕ (*ṭhīk*)

ਠੀਕ — *ṭhīk* — fine, all right

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ੲ · ੳ · ੴ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਠੀਕ and point to each of today's pieces in turn
- *Say it:* *ṭa*, *ṭha*, *ḍa*, then the whole word — *ṭhīk*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *ṭaiṅkā*, *ṭhaṭṭhā*, *ḍaḍḍā*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਠੀਕ say? (*ṭhīk*, “fine, all right”).
Source: Unicode Gurmukhi chart.

3.7 ਠੀਕ (ṭhīk) — “fine,” and how to answer

The word that answers “how are you?” — and does a dozen other jobs.

The letters in this word

ठ (*ṭha*, a **retroflex** *ṭh* — tongue curled to the roof of the mouth) + ी (long *ī*) + क (*ka*) → ठीक (*ṭhīk*). The retroflex ट-ठ-ड series is a hallmark of Indian sound.

The word, taken apart — its roots and family

ठीक (*ṭhīk*) means “correct, right, fine, OK” — a native Indian word (shared with Hindi and Urdu), one of the most useful in the language: *ṭhīk hai* (“OK / agreed”), *sab ṭhīk?* (“all well?”). Not every word has a far-flung cognate, and that is worth seeing too: *ṭhīk* is Indian to the core.

Grammar Lens: the reply

Put it together: मैं ठीक हूँ (*maimi ṭhīk hāmī*) — “**I am fine**” (literally “I fine am,” verb last). Add thanks: *maimi ṭhīk hāmī, dhannavād*. The whole exchange:

— *tusī kivēni ho?* (“How are you?”) — *maimi ṭhīk hāmī, dhannavād*. (“I’m fine, thank you.”)

Your turn

Say these aloud:

- “ṭhīk” — feel the retroflex *ṭh*
- the full reply — *maimi ṭhīk hāmī*
- the casual “OK” — *ṭhīk hai*

Before you move on

Give the reply to *tusī kivēni ho?* aloud. (*Maimi ṭhīk hāmī*.)

3.8 बेटी ग़ल नहीँ (koī gall nahīmī) — “it’s nothing”

When someone thanks you — or apologises — this is the easy, gracious reply, built on a word from Chapter 1.

The letters in this word

ਕੋਈ (*koī*, “any”) + ਗੱਲ (*gall*, “matter, talk” — note the *addak*, the doubling mark, on ੱਲ) + ਨਹੀਂ (*nahīmī*, “not,” from Chapter 1) → *koī gall nahīmī*.

The word, taken apart — its roots and family

ਕੋਈ ਗੱਲ ਨਹੀਂ literally means “[there is] **no matter**” — *koī* (“any”) + *gall* (“matter, thing, talk”) + *nahīmī* (“not”). It serves as “it’s nothing / no worries / never mind / you’re welcome.” The word ਗੱਲ (*gall*, “talk, matter”) is a warm, everyday native Punjabi word — *gall karnā* (“to have a chat”). And ਨਹੀਂ (*nahīmī*) you already met in Chapter 1: the ancient negative *na-*, the same PIE ***ne** behind English **no**, **not**, **none**.

Your turn

Say these aloud:

- “*koī gall nahīmī*”
- what it literally means (“[there is] no matter”)
- the exchange — *dhannavād* / *koī gall nahīmī*

Before you move on

What does *koī gall nahīmī* literally say, and which Chapter-1 word does it reuse? (“There’s no matter”; *nahīmī*, “not” — from PIE ***ne**, English *no*.)

3.9 Chapter 3 — 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?” (respectful) — *tusī kīvēnī ho?*
- “I’m fine, thank you.” — *maimī thīk hāmī, dhannavād.*

- “It’s nothing / you’re welcome.” — *koī gall nahīm*.
- the familiar question — *tū kīvēm haim?*

Your turn — the atoms

Say these aloud:

- the k- question-word for “how” (*kīvēm*)
- “I” and its copula (*maim, hām*)
- the homophone trap — *hām* means both “am” and “yes”

The word, taken apart — its roots and family

- *kīvēm* ← the interrogative *k-* (PIE **k^wo-*), cousin of English *how/what*
- *maim* ← *ma-* (PIE **me-*), cousin of English *me/my*
- *thīk* — native Indian “fine,” no European cognate
- *koī gall nahīm* — “no matter”; *nahīm* ← PIE **ne*, English *no*

Before you move on

A stranger asks *tusī kīvēm ho?* — give a full, polite reply, and answer their thanks. (*Maim thīk hām, dhannavād* — and to thanks, *koī gall nahīm*.)

Independent Gurmukhi reading and writing are **not scored here**. Chapter 3 still contains untaught forms; #13068 must build their visible-model, guided-copy, delayed-copy, and dictation runway before either skill can earn credit. A romanized answer never counts as Gurmukhi writing.

Chapter 4

Farewells

Modes: 🗣️ voice (3) 👁️ eyes (3) ✍️ pen (1) 🗣️ Hands-free start: first 5 of 7 lessons.

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

Complete separate oral listening and speaking checks: hear a parting and say what it promises, then part three ways yourself — the formal sat sṛī akāl, the everyday phir milāmige, and the blessing rabb rākhā. Independent Gurmukhī reading and writing remain blocked until #13068 teaches the forms.

4.1 ਫਿਰ (phir) — “again,” the seed of “see you again”

One small word turns a goodbye from “farewell” into “**till next time.**”

The letters in this word

ਫ (pha, an aspirated p) + ਿ (the *sihārī*, *i*-sign) + ਰ (ra) → ਫਿਰ (phir).

Only ਰ is yours to read so far. The other two pieces are shapes to notice, not to decode: a later session in this chapter teaches them.

The word, taken apart — its roots and family

ਫਿਰ (phir) means “again, then, afterwards” — a native Indo-Aryan adverb (the same word as Hindi *phir*) with no tidy English cognate,

but a familiar *job*: it turns a parting into a promise. English “see you **again**,” Punjabi *phir milānge* (“we’ll meet **again**”).

Your turn

Say these aloud:

- “phir” — mind the aspirated *ph*
- what it adds to a goodbye (“again / then”)

Before you move on

What does *phir* mean, and what does it do to a farewell? (“Again / then”; it makes the parting a promise of return.)

4.2 ਮਿਲਾਂਗੇ (*milānge*) — “(we) will meet”

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

The letters in this word

ਮਿ (*mi*) + ਲਾਂ (*lānī*, *la* + long *ā* + nasal) + ਗੇ (*ge*) → ਮਿਲਾਂਗੇ (*milānge*).

You already read ਮ and ਲ. The rest are shapes to notice for now.

The word, taken apart — its roots and family

ਮਿਲਾਂਗੇ (*milānge*, “we will meet”) is the future of *milṇā* (“to meet, to be found”), from Sanskrit *mil-* (“to join, unite”) — the root of *milāp* (“a union, meeting”).

Grammar Lens: the future is an ending

Punjabi marks the future with an ending on the stem: *mil-* (“meet”) + *-ānge* (“we will”) → *milānge*. No helper-word like English “will” — the tense lives in the ending.

Your turn

Say these aloud:

- “milānge”
- the root and its cousin-noun (*mil-* “to join,” *milāp* “a meeting”)

Before you move on

What verb is *milānge* from, and how does Punjabi mark “will”? (*Milṇā* “to meet,” from Sanskrit *mil-*; with the ending *-ānge*, not a separate word.)

4.3 ਫਿਰ ਮਿਲਾਂਗੇ (*phir milānge*) — “we’ll meet again”

The warm, everyday goodbye — where Chapter 1’s *sat srī akāl* is the formal one.

The word, taken apart — its roots and family

ਫਿਰ ਮਿਲਾਂਗੇ = ਫਿਰ (*phir*, “again”) + ਮਿਲਾਂਗੇ (*milānge*, “we will meet”) — “we’ll meet again.” Chapter 1 gave you *sat srī akāl*, the Sikh greeting that doubles as a formal goodbye; *phir milānge* is the everyday, hopeful one — the same “promise of return” the whole subcontinent prefers to a blunt farewell (Hindi *phir milenge*, Bengali *āshī*, Tamil *pōy varugirēṇ*). Even more casual: *phir mildē hām* (“(we) meet again,” present for a near future).

Your turn

Say these aloud:

- the warm goodbye — *phir milānge*
- the two words it’s built from (*phir* + *milānge*)
- the Hindi twin of the phrase (*phir milenge*)

Before you move on

What does *phir milānge* literally say, and when would you use it over *sat srī akāl*? (“We’ll meet again”; for everyday partings, where *sat srī akāl* is the formal Sikh greeting-goodbye.)

4.4 The wellbeing cycle returns at R2

Keep three oral scores: respectful question, natural reply, and courtesy close. Repair only a missed turn.

The exchange

- *Ask: tusī kivēm ho?*
- *Reply: maini thūk hāmī;* then name its first-person *m-* family
- *Close: koī gall nahīmī;* then name the negative *n-* family

Romanization records speech only. Gurmukhi reading and writing remain unscored until #13068 closes the load-bearing script runway.

Before you move on

Perform the three turns once more without looking back.

4.5 ਰੱਬ ਰਾਖਾ (rabb rākhā) — “God keep you”

A tender Punjabi goodbye — one that puts you in God’s care.

The letters in this word

ਰੱਬ (*rabb*, “God” — note the *addak* doubling on ਰੱਬ) + ਰਾਖਾ (*rākhā*, “keeper, protector”). Both words open with the ਰ you already read.

The word, taken apart — its roots and family

ਰੱਬ ਰਾਖਾ means “[may] God [be your] keeper” — *rabb* (“God”) + *rākhā* (“protector,” from *rakṣā*, “to keep, protect,” ← Sanskrit *rakṣ-*, “to guard,” the root of *rākṣas* and of English-borrowed *rakhi*). The word for God, ਰੱਬ (*rabb*), is itself telling: it is **Arabic** *rabb* (“lord, master”) — the same *rabb* of Arabic *rabb al-‘ālamīn* (“Lord of the worlds”). So this most Punjabi of farewells fuses an **Arabic** name for God with a **Sanskrit** verb of keeping — Punjabi’s two vocabularies in one blessing. Warmer still: *rabb rākhā, phir milānge* (“God keep you, we’ll meet again”).

Your turn

Say these aloud:

- “rabb rākhā”
- its two heritages (Arabic *rabb* “God” + Sanskrit *rakṣ-* “to keep”)
- pair it with the other goodbye — *rabb rākhā, phir milāṁge*

Before you move on

What does *rabb rākhā* mean, and what two vocabularies meet in it? (“God [be your] keeper”; Arabic *rabb* “God” + Sanskrit *rakṣ-* “to protect.”)

4.6 ढ · ग · ि — three pieces met inside a word you already say

The first word of this chapter is three pieces long, and the last one arrives today.

First, say the last things you learned once more, out loud and from memory:

- Say it: *ṭhīk · koī gall nahīm*

Script you’ll notice: ढ · ग · ि

ढ

phapphā — *pha*. A consonant with a puff of breath after it — *p* plus an audible *h*, not the *f* of English *phone*.

ग

gaggā — *ga*. A consonant, the voiced *g* of *go*, with no breath after it.

ि

sihārī — *-i*. A *mātrā* for short *i*, and the one that surprises everybody: it is **written before** the consonant it is **spoken after**.

Now put them where you have already heard them:

ਫ + ਿ + ਰ → ਫਿਰ (*phir*)

ਫਿਰ — *phir* — again, then

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ਫ · ਗ · ਿ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਫਿਰ and point to each of today's pieces in turn
- *Say it:* *pha*, *ga*, *-i*, then the whole word — *phir*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *phapphā*, *gaggā*, *sihārī*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਫਿਰ say? (*phir*, "again, then".)
Source: Unicode Gurmukhi chart.

4.7 Chapter 4 — The farewells

No new words. Three ways to part, from the formal to the tender.

The exchange — three ways to part

Say these aloud:

- the formal Sikh greeting-goodbye (Chapter 1) — *sat srī akāl*
- the everyday “we’ll meet again” — *phir milāṁge*
- the blessing “God keep you” — *rabb rākhā*
- the two together — *rabb rākhā, phir milāṁge*

Your turn — the atoms

- *Say it*: “again” and “(we) will meet” (*phir, milāṁge*)
- *Say it*: the ending that carries “we will” (*-āṁge*)
- *Look*: at ਛੇੜ and name the three pieces this chapter taught you — *phapphā, gaggā, sihārī*

The word, taken apart — its roots and family

- *milāṁge* ← *mil-* “to join” (*milāp*, “a meeting”)
- *rabb* ← Arabic “Lord/God”; *rākhā* ← Sanskrit *rakṣ-* “to protect”
- the future *-āṁge* ending — “we will,” carried in the verb

Before you move on

You’re leaving a friend and expect to see them soon. Give the warm goodbye, then bless them on the way. (*Phir milāṁge* — and *rabb rākhā*.)

Independent Gurmukhi reading and writing are **not scored here**. Romanization is evidence for spoken recall only; a typed romanization never counts as Gurmukhi writing.

Chapter 5

The First Verbs

Modes:  voice (2)  eyes (5)  pen (1)  Hands-free start: first 6 of 8 lessons.

By the end of this chapter: I can say what language I speak, where I live and what I do, building each sentence from a verb stem, a gender ending and the copula.

Complete separate oral listening and speaking checks: hear a present-habitual sentence and say what its ending reveals about the speaker, then build three sentences about yourself — your language, your city and your work. Independent Gurmukhi reading and writing remain blocked until #13068 teaches the forms.

5.1 ਬੋਲਣਾ (bolṇā) — “to speak,” your first full verb

Until now, “to be.” Here is a verb that *does* something — in a shape you’ll see on every Punjabi verb.

The letters in this word

ਬ (ba) + ੋ (the *horā*, *o*-sign) → ਬੋ (bo); ਲ (la); ਣ (ṇā, retroflex *ṇ* + long *ā*).
Read ਬੋ • ਲ • ਣ → bolṇā.

None of these pieces is yours to read yet. A later session in this chapter teaches ਬ, ਲ and ੋ; until then the word travels by ear.

The word, taken apart — its roots and family

ਬੋਲਣਾ (*bolṇā*, “to speak”) is a native Indo-Aryan verb (the same word as Hindi *bolnā*). Its ending -ਣਾ (-*ṇā*) is the point: **every** Punjabi verb, named in the dictionary, ends in -*ṇā* (or -*nā*) — Punjabi’s “to ____”: *bol-ṇā* “to speak,” *mil-ṇā* “to meet” (from *milānige*), *rakh-ṇā* “to keep” (from *rabb rākhā*).

Grammar Lens: stem + ending

Strip the -*ṇā* and you have the **stem**: *bol-*. The stem holds the action; endings pin down who and when: *bol-dā* (speaking, m.), *bol-dī* (speaking, f.), *bol* (speak!, familiar command). Every tense in this book is built by adding to a stem like this.

Your turn

Say these aloud:

- “bolṇā”
- the stem left when you strip -*ṇā* (*bol-*)
- three verbs whose stems you can now hear (*bol-*, *mil-*, *rakh-*)

Before you move on

What is *bolṇā*’s stem, and what do you take off to find it? (*bol-*; the infinitive ending -*ṇā*.)

5.2 ਪੰਜਾਬੀ (panjābī) — the language names itself after five rivers

You have a verb for speaking. Before you can say what you speak, you need the name of the language itself.

The letters in this word

ਪੰ (*paṁ*, with the *ṭippī* nasal) + ਜਾ (*jā*) + ਬੀ (*bī*) → ਪੰਜਾਬੀ (*panjābī*).

Shapes to notice only. Say the word; the reading comes later.

The word, taken apart — its roots and family

ਪੰਜਾਬੀ (*pañjābī*) is the name of the language — and it is **Persian**: *pañj* (“five”) + *āb* (“water, river”) = “[the language] of the five rivers,” for the five great rivers that cross the Punjab. The very name of the language is a small Persian geography lesson.

And *pañj* itself is an old relative: it is a distant cousin of English **five**, Latin *quinque* and Greek *pente*, all from one Indo-European word for the number. A later chapter comes back to *pañj* as an ordinary number you can count with.

Your turn

Say these aloud:

- “pañjābī”
- its two Persian halves (*pañj* “five” + *āb* “water, river”)
- the English cousin of *pañj* (*five*)

Before you move on

Unpack the name *pañjābī*, and name the English cousin of its first half. (*Pañj* “five” + *āb* “river”; *pañj* is cousin to English *five*.)

5.3 ਮੈਂ ਪੰਜਾਬੀ ਬੋਲਦਾ ਹਾਂ (maim pañjābī boldā hām) — “I speak Punjabi”

Three words you already own — “I,” the language, the verb. Here they become your first complete, moving sentence.

The word, taken apart — its roots and family

ਮੈਂ ਪੰਜਾਬੀ ਬੋਲਦਾ ਹਾਂ = ਮੈਂ (*maim*, “I”) + ਪੰਜਾਬੀ (*pañjābī*, the object) + ਬੋਲਦਾ (*boldā*, “speak,” m.) + ਹਾਂ (*hām*, “am”) — literally “**I Punjabi speaking am**,” with the verb-frame last, exactly as *hai* first showed you.

ਬੋਲਦਾ (*boldā*) is the stem *bol-* plus *-ਦਾ* (*-dā*). Nothing new has been added to the verb but an ending.

Grammar Lens: the present habitual, gendered

To say “I do X,” Punjabi uses **stem** + **-dā/-dī** + **the copula**, and the participle **agrees with the speaker’s gender**:

- a man: ਮੈਂ ਪੰਜਾਬੀ ਬੋਲਦਾ ਹਾਂ (*boldā hāmī*)
- a woman: ਮੈਂ ਪੰਜਾਬੀ ਬੋਲਦੀ ਹਾਂ (*boldī hāmī*)

The *-dā/-dī* marks the speaker — a feature English has no trace of.

Your turn

Say these aloud:

- *maimi panjābī boldā hāmī* (a man) · *maimi panjābī boldī hāmī* (a woman)
- which ending would be yours (*-dā* or *-dī*)

Before you move on

Build “I speak Punjabi” as a woman, and say which word changed. (*Maimi panjābī boldī hāmī* — the participle, *boldā* becoming *boldī*.)

5.4 ਰਹਿਣਾ (*rahinā*) — “to live, to stay”

A second verb, so you can say where you live — and watch the *stem + ending* machine work a second time.

The letters in this word

ਰ (*ra*) + ਹਿ (*hi*) + ਣਾ (*ṇā*, the retroflex infinitive) → ਰਹਿਣਾ (*rahinā*). The opening ਰ is one you read already.

The word, taken apart — its roots and family

ਰਹਿਣਾ (*rahinā*, “to live, to remain, to stay”) is from Sanskrit *rah-* (“to remain”) — the same verb as Hindi *rahnā*. It covers both “reside” and “keep on”: *maimi Amritsar rahindā hāmī* (“I live in Amritsar”). Stem *rahi-* + *-dā/-dī* + copula, exactly like *bolṇā*.

Grammar Lens: “in” comes after the noun (or is dropped)

maini Amritsar rahindā hāmī — “I live in Amritsar.” Punjabi, like Hindi, uses **postpositions** (*vic*, “in”) where English uses prepositions — and with a place-name it often drops “in” entirely. The verb, as ever, is last.

Your turn

Say these aloud:

- *maini Amritsar rahindā hāmī* (a man) · *maini Amritsar rahindī hāmī* (a woman)
- where Punjabi puts “in,” if it says it at all (after the noun)

Before you move on

Say “I live in Amritsar,” and name the root of *rahiṇā*. (*Maini Amritsar rahindā/rahindī hāmī*; Sanskrit *rah-*, “to remain.”)

5.5 ਕਰਨਾ (karnā) — “to do,” the verb whose root you met in your first greeting

The third verb of the chapter — and the one whose root has been sitting inside a word you have said since your very first greeting.

The letters in this word

ਕ (ka) + ਰ (ra) + ਨਾ (nā) → ਕਰਨਾ (karnā). Two of the three pieces are already yours to read.

The word, taken apart — its roots and family

ਕਰਨਾ (*karnā*, “to do, to make”) is from the Sanskrit root $\sqrt{kr}$ (“to do”), from PIE ***k^wer-** — one of Sanskrit’s most productive roots. You met its family in Chapter 1’s ਨਮਸਕਾਰ (*namaskār* = *namas* + *kār*, “the **making** of a bow”) and in *karma* (“a thing **done**”). Strip *-nā* and the stem is *kar-*, exactly as *bol-* and *rahi-* came out of their infinitives.

Your turn

Say these aloud:

- “karnā” and its stem (*kar-*)
- the Chapter-1 word that shares its root (*namaskār* — the “making” of a bow)

Before you move on

What Sanskrit root is *karnā* from, and name a Chapter-1 word built on it. (*√kr*, “to do”; *namaskār* — “the making of a bow.”)

5.6 ਕੰਮ ਕਰਨਾ (*kamm karnā*) — “to work”

You have “to do.” Put a noun in front of it and Punjabi builds a whole family of verbs.

The letters in this word

ਕੰਮ (*kamm*, “work”): ਕੰ (*kam*, with the *ṭippī* nasal) + ਮ (*ma*). Both ਕ and ਮ are already yours.

The word, taken apart — its roots and family

ਕੰਮ (*kamm*) is the noun “work” — the thing done, from the same *√kr* family as *karnā*. Said on its own it means a job, a task, a piece of business: *bahut kamm hai* (“there is a lot of work”).

Grammar Lens: noun + ਕਰਨਾ

Like Hindi, Punjabi builds countless verbs as **noun + ਕਰਨਾ**:

- ਕੰਮ ਕਰਨਾ (*kamm karnā*) = “work-do” = “**to work**”
- *gall karnā* = “to have a chat” (*gall*, the “matter/talk” you already know from *koī gall nahīmī*)

So *mainī kamm kardā hāmī* = “I work.” Learn *karnā* and a whole grammar of “do-verbs” opens up.

Your turn

Say these aloud:

- “kamm karnā” (to work)
- “I work” (m./f.) — *maini kamm kardā hāmī / kardī hāmī*
- one more noun-plus-*karnā* verb (*gall karnā*, “to have a chat”)

Before you move on

How does Punjabi say “to work,” and what is the pattern? (*Kamm karnā*, “work-do”; a noun in front of *karnā*.)

5.7 ਬ · ਲ · ੇ — three pieces met inside a word you already say

The stem of this chapter’s first verb is three pieces, and they are today’s three.

First, say the last things you learned once more, out loud and from memory:

- Say it: *tuṣī kivēṁ ho — maini ṭhīk hāmī — koī gall nahīmī*
· *rabb rākhā*

Script you’ll notice: ਬ · ਲ · ੇ

ਬ

babbā — *ba*. A consonant, the voiced *b* of *bat*, with no breath after it.

ਲ

lallā — *la*. A consonant, a clear *l* made at the teeth — never the dark *l* at the end of English *full*.

ੇ

horā — *-o*. A mātrā for *o*, written as a single stroke **above** the head-line. Now put them where you have already heard them:

ਬ + ੋ → ਬੋ (*bo*); ਬੋ + ਲ → ਬੋਲ (*bol*)

ਬੋਲ — *bol* — **speak** — the bare stem of this chapter's first verb

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ਬ · ਲ · ੋ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਬੋਲ and point to each of today's pieces in turn
- *Say it:* *ba, la, -o*, then the whole word — *bol*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *babbā, lallā, horā*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਬੋਲ say? (*bol*, “speak — the bare stem of this chapter's first verb”.)

Source: Unicode Gurmukhi chart.

5.8 Chapter 5 — The first verbs

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

The exchange — three sentences about yourself

Say these aloud:

- “I speak Punjabi” (m./f.) — *mairi panjābī boldā/boldī hāmī*
- “I live in Amritsar” — *mairi Amritsar rahindā/rahindī hāmī*
- “I work” — *mairi kamm kardā/kardī hāmī*

Your turn — the engine

- *Say it:* what you strip off an infinitive to reach the stem (-ṇā/-nā)
- *Say it:* the two agreements in a present sentence (-dā/-dī for gender; hāmī/haimī/ho for person)
- *Say it:* where the verb sits, and which side of a noun “in” would sit (last; after the noun)
- *Look:* at ਬੋਲ and name this chapter’s three pieces — *babbā, lallā, horā*

The word, taken apart — its roots and family

- *bolṇā* “to speak” (native Indo-Aryan)
- *rahīṇā* “to live” ← *rah-* “to remain”
- *karnā* “to do” ← *√kr* — the root of *namaskār* and *karma*
- *panjābī* ← *panj* “five” (cousin of English *five*) + *āb* “river”

Before you move on

In one breath, tell me your language, your city, and your work in Punjabi (as a woman). (*Mairi panjābī boldī hāmī. Mairi ... rahindī hāmī. Mairi kamm kardī hāmī.*)

Independent Gurmukhi reading and writing are **not scored here**. Romanization is evidence for spoken recall only; a typed romanization never counts as Gurmukhi writing.

Chapter 6

Numbers One to Five

Modes: ⇄ voice (2) ✎ pen (1) ⇄ Hands-free start: none of the 3 lessons.

By the end of this chapter: I can count from one to five in Gurmukhi, tell the addak apart from the tippi, and show that ਪੰਜ is inherited from Sanskrit rather than borrowed from the Persian panj in Punjab.

Set Punjabi ਪੰਜ beside Persian panj and argue the match is convergence, not borrowing: post-nasal voicing carried pañca to panj on the Indo-Aryan side, with panjāh against Hindi pacās as the evidence, while Iranian panč voiced separately.

6.1 ਅ · ਆ — two pieces met inside a word you already say

The two letters a Punjabi word uses when it opens on a vowel and has no consonant to hang a mātrā on.

First, say the last things you learned once more, out loud and from memory:

- Say it: rahīṇā · kamm karnā

Script you'll notice: ਅ · ਆ

ਅ

aiṛā — *a*. The bare **vowel carrier**. On its own it is *a*; with a mātrā hung on it, it is whatever that mātrā says.

ਅੰ

aiṛā + kannā — *ā*. The vowel carrier wearing the *kannā* you already know — so it is long *ā*, at the start of a word.

Now put them where you have already heard them:

ਅ alone is *a*; ਅੰ is the same carrier wearing the *kannā* you already know.

ਅੰ + ਸ → ਅਸ (*ās*)

ਅਸ — *ās* — **hope**

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ਅ · ਅੰ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਅਸ and point to each of today's pieces in turn
- *Say it:* *a*, *ā*, then the whole word — *ās*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *aiṛā*, *aiṛā + kannā*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਅਸ say? (*ās*, "hope".)
Source: Unicode Gurmukhi chart.

6.2 ਇੱਕ, ਦੋ, ਤਿੰਨ, ਚਾਰ, ਪੰਜ — one to five

Four of these are new. The fifth you have known since **Chapter 5** — you just didn’t know it was a number.

You’ll want to know: the five

	Punjabi	said
1	ਇੱਕ	<i>ikk</i>
2	ਦੋ	<i>do</i>
3	ਤਿੰਨ	<i>tinn</i>
4	ਚਾਰ	<i>chār</i>
5	ਪੰਜ	<i>panj</i>

This is **Gurmukhi**, not Devanagari — a related but distinct script. It does have a top line like Devanagari’s, so words hang from a bar in the same way.

Two marks worth telling apart, because they look similar and do different jobs:

- ੱ — the **addak**, on *ikk*. It **doubles the following consonant**.
- ੰ — the **tippi**, on *tinn* and *panj*. It marks a **nasal**.

(So *tinn*’s double *n* is not the addak’s doing — that word is spelled with a nasal mark, and the doubling is in the pronunciation.)

What you’ve built: ਪੰਜ as a number

Chapter 5 took the name ਪੰਜਾਬੀ (*panjābī*) apart for you: Persian ਪੰਜ *panj*, “five,” plus ਆਬ *āb*, “water” — the language **of the five rivers**. You learned *panj* there as a piece of a place-name. Here it arrives as what it actually is: **the number five**, an ordinary word you will count with.

The next prerequisite-ordered lesson explains an important twist: Punjabi’s numeral and the Persian word reached the same *panj* shape independently.

Your turn

Say these aloud:

- “ikk, do, tinn, chār, panj”
- the two marks — “**addak** doubles, **tippi** nasalises”
- the Ch. 5 callback — “**panj** + **āb** = five rivers”

Before you move on

Count to five in Punjabi. (*Ikk, do, tinn, chār, panj.*) What script is this? (**Gurmukhi** — related to Devanagari, and it has a top line too.) What does ँ and ं each do? (**Addak** doubles the following consonant; **tippi** marks a nasal.) Chapter 5 told you *panjābī* means “of the five rivers.” What has changed now? (***Panj* is a number you can count with, not just a piece of a name.**) Next: learn why Punjabi and Persian both say *panj*.

6.3 Why two branches both arrived at *panj*

Say “five” in Punjabi. (*Panj.*) Where did Chapter 5 first show that shape? (Inside Persian *panj* + *āb*, “five waters.”)

What you’ve built: the surprising family comparison

language	“five”
Sanskrit	<i>pañca</i>
Hindi	<i>pāñch</i>
Bengali	<i>pāñch</i>
Gujarati	<i>pāñch</i>
Punjabi	<i>panj</i>
Persian	<i>panj</i>

The neighbours keep a **-ch** shape. Punjabi matches Persian **-j**, but the obvious borrowing story is wrong.

The word, taken apart — its roots and family

Punjabi *panj* is inherited from Sanskrit *pañca*. North-western Indo-Aryan regularly **voiced a stop after a nasal**, turning *-ñc-* into *-nj-*.

Punjabi **panjāh** “fifty” (from Sanskrit *pañcāśat*) makes the rule visible; Hindi **pacās** shows the same source changing differently.

The word, taken apart — its roots and family

Persian independently voiced ancestral *č* to *j*: Iranian *panč* became *panj*. Two Indo-Iranian branches therefore reached the same shape separately:

branch	path
Punjabi	Sanskrit <i>pañca</i> → nasal-triggered - <i>nj</i> -
Persian	Iranian <i>panč</i> → voiced <i>panj</i>

This is **convergence, not borrowing**. The **place-name** *Punjab* is Persian; Punjabi's look-alike **numeral** is inherited from Sanskrit.

Your turn

Say these aloud:

- Punjabi's path and proof — Sanskrit *pañca* → post-nasal -*nj*-; *pañāh* / *pacās*
- Persian's path and the conclusion — *panč* → *panj* independently; convergence, not borrowing
- Persian place-name, inherited Punjabi number

Before you move on

Borrowed from Persian? (No: Punjabi *panj* inherits Sanskrit *pañca*.) What made -*nj*-? (A post-nasal stop voiced.) Evidence? (*Pañāh* / *pacās*.) Persian's path? (Its ancestral *č* voiced separately.) In *Punjab*, what is Persian? (The place-name; Punjabi's number is homegrown.)

Chapter 7

Six Verbs at the Core

Modes: ⇄ voice (7) ✍ pen (2) ⇄ Hands-free start: first 1 of 9 lessons.

By the end of this chapter: I can name six everyday Punjabi verbs by the -ਏਂ/-ਓਂ ending, strip that ending to reach the stem, trace each one to its Sanskrit and Indo-European root, and explain how the lost breathy consonants left Punjabi with a tone no other major Indo-Aryan language has.

The sixth verb runs the whole chapter at once: hold the doubled n that keeps jāṇnā apart from jāṇā, separate the two ਫ that came from different Sanskrit sounds, strip the stem off all six infinitives, and state that none of them carries a tone.

7.1 ਹੋਣਾ — “to be,” and the two old verbs braided inside it

You have been saying ਹੈ *hai*, “is,” since Chapter 2. Here is the verb it belongs to — and it sounds nothing like it.

You’ll want to know first — one word

ਹੋਣਾ — *hoṇā* — to be

Four shapes, hanging from the top line: ਹ *h*, with the ੋ sign on it for *o*; then ਏ, an *e* made with the tongue tip curled back; then ਐ for long *ā*. It reads *ho-ṇā*.

The ending -ਏਂ -*ṇā* is how Punjabi names a verb — the same ending that sat on *bolṇā*. English names a verb by putting a word in front of it,

to *be*; Punjabi puts an ending on the back and never uses a separate word. Take that ending off and what remains is the **stem: ho-**.

The word, taken apart — its roots and family

hoṇā comes from Sanskrit *bhavati*, “becomes,” built on the root *bhū-*. Middle Indo-Aryan softened that *bh-* to *h-*, so *bhavati* thinned to *hoi* and then to **hoṇā**.

The root is Indo-European, **b^huH-*, “grow, become.” English keeps it in **be** and **been**, and — by way of “the place where one dwells” — in **build**, **booth**, and **bower**. Latin held it as *fuī* “I was” and *futūrus*, which English borrowed as **future**. Greek held it as *phúsis* “nature,” which English borrowed as **physics**.

Grammar Lens: one verb, two roots

Chapter 2 traced **hai** to a different Sanskrit verb altogether — *asti*, “is,” the root behind English **is**, Latin *est*, German *ist*. So Punjabi’s “to be” is **two ancient verbs braided into one**: the name and the stem come from *bhū-*, the everyday present tense comes from *as-*. English braids the very same two, at the very same seam, and nobody notices: *am*, *is*, *are* belong to the *as-* verb; *be*, *being*, *been* belong to the *b^huH-* verb.

Your turn

- *Say it*: **hoṇā** — to be
- *Strip*: **hoṇā** minus **-ṇā** leaves the stem **ho-**
- *Connect*: **hoṇā** ← *bhavati* → English **be**
- *Connect*: **hai** ← *asti* → English **is**

Before you move on

Which ending names a Punjabi verb, and what is left of *hoṇā* once you take it off? (**-ṇā**; the stem **ho-**.) And why do *hoṇā* and *hai* not resemble each other at all? (They are two different ancient verbs braided into one — the *bhū-* verb and the *as-* verb, exactly as English braids *be* with *is*.)

7.2 ਣ · ਜ · ਵ — three pieces met inside a word you already say

Almost every verb in this chapter ends in the same two pieces.
Meet them.

First, say the last things you learned once more, out loud and from memory:

- Say it: *ikk do tinn chār panj · panj · panj · hoṇā*

Script you'll notice: ਣ · ਜ · ਵ

ਣ

ṇāṇā — *ṇa*. A consonant, the **retroflex** *n*: the tongue curls back and taps the roof of the mouth.

ਜ

jajjā — *ja*. A consonant, the *j* of *jam*, with no breath after it.

ਵ

vāvvā — *va*. A consonant between English *v* and *w* — the lip barely touches the teeth.

Now put them where you have already heard them:

ਜ + ਾ + ਣ + ਾ → ਜਾਣਾ (*jāṇā*)

ਜਾਣਾ — *jāṇā* — **to go**

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ਣ · ਜ · ਵ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਜਾਣਾ and point to each of today's pieces in turn
- *Say it:* *ṇa, ja, va*, then the whole word — *jāṇā*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *ṇāṇā, jajjā, vāvvā*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਜਾਣਾ say? (*jāṇā*, “to go”.)

Source: Unicode Gurmukhi chart.

7.3 ਜਾਣਾ — “to go,” and a sound law you can run yourself

Name the ending that turns a Punjabi stem into the verb's plain name. (-ਣਾ -*ṇā*.) Here is the second verb to wear it.

You'll want to know first — one word

ਜਾਣਾ — *jāṇā* — to go

ਜ *j*, then ਾ *ā*, then ਣ — the curled-back *ṇ* you already met inside *hoṇā* — then ਾ *ā* again. Nothing new to decode. Strip the -ਣਾ and the stem is **jā-**.

The word, taken apart — its roots and family

jāṇā is Sanskrit *yāti*, “goes,” on the root *yā-*, “travel.” The *y* became a *j*, and that was not an accident about this one word. Early Indo-Aryan turned **every** initial *y-* into *j-* on the way to Punjabi, and the change is regular enough to run backwards yourself:

- Sanskrit *yoga* → Punjabi **jog**
- Sanskrit *yuvan* “young” → Punjabi **javān**
- Sanskrit *yamunā*, the river → Punjabi **Jamnā**

So a Sanskrit word beginning *y-* is very often a Punjabi word you half know already, hiding behind a *j*.

The root itself is Indo-European, **yeh₂-*, “to go, travel” — the same verb as Lithuanian *jóti*, “to ride.” It is one of the rare cases where English inherited nothing usable, so the prize here is the rule, not the cousin.

Your turn

- *Say it:* **jāṇā** — to go
- *Strip:* **jāṇā** minus **-ṇā** leaves the stem **jā-**
- *Run the rule:* *yoga* → **jog**, *yuvan* → **javān**, *yamunā* → **Jamnā**
- *Connect:* **jāṇā** ← Sanskrit *yāti*, “goes”

Before you move on

Which Sanskrit verb is *jāṇā*, and what happened to its first sound? (*Yāti*, “goes”; the *y-* became *j-*.) Give one more word the same change caught. (*Jog*, *javān*, or *Jamnā*.)

7.4 ਆਉਣਾ — “to come,” which is “go” pointed back at you

You can say *jāṇā*, “to go.” Its opposite is not a different verb. It is the same verb with one small piece stuck on the front.

You’ll want to know first — one word

ਆਉਣਾ — *āuṇā* — to come

ਆ is a whole syllable on its own, long *ā*: a Punjabi word cannot start with a bare vowel sign, so a vowel that opens a word rides a carrier letter. Then ਊ for *u*, then the familiar ਣ ending. It reads *ā-u-ṇā*, three beats. The stem is *ā-*.

The word, taken apart — its roots and family

āṇā goes back to Sanskrit *ā-gacchati*, “comes.” Take that apart and it is the prefix **ā-**, “toward, hither,” sitting on the verb **gam-**, “go.” Punjabi’s “come” is literally *go-toward-me*, and the *g* wore away over the centuries until only the rounded *-u-* was left of it.

That prefix is a tool, not a one-off: Punjabi keeps *ā-* in the sense of motion **toward** the speaker, the same job English does with a separate word.

And **gam-** is the good part. It is Indo-European **g^wem-*, “to step, go” — and English inherited it straight down the Germanic line as **come**. Latin took the same root as *venīre*, which English then borrowed back many times over: **advent**, **invent**, **convene**, **venue**, **event**, **revenue**, **intervene**, **souvenir**. Greek took it as *baínein*, “to step,” giving English **base**, **basis**, and **acrobat**.

So when a Punjabi speaker says *ā*, the second syllable of that word is the same ancient step as your own *come*.

Your turn

- Say it: **jāṇā** to go, then **āṇā** to come
- Split: **ā-** toward, plus **gam-** go
- Connect: *gam-* ← **g^wem-* → English **come**, **advent**, **acrobat**

Before you move on

What two pieces are inside *āṇā*? (The prefix *ā-*, “toward,” and the old verb *gam-*, “go.”) Which everyday English verb is that second piece? (**Come**.)

7.5 ਙ · ਘ · ਞ — three pieces met inside a word you already say

Two shapes English has no letter for — and one of them carries a **tone**.

First, say the last things you learned once more, out loud and from memory:

- Say it: *jāṇā* · *āṇā*

Script you'll notice: ੜ · ਘ · ਦ

ੜ

ṛāṛā — *ṛa*. A consonant English does not have: a **retroflex flap**, the tongue curled back and flicked forward once.

ਘ

ghaggā — *gha*. Written as a breathy *g*, but modern Punjabi says it as a plain *k*-like sound carried on a **falling tone**. The letter is the record of a sound that moved into the pitch.

ਦ

daddā — *da*. A consonant, the **dental d**: tongue on the teeth.

Now put them where you have already heard them:

ਘ + ੋ + ੜ + ਾ → ਘੋੜਾ (*ghorā*)

and the dental one, in an ending this chapter leans on: ਦ + ਾ
→ ਦਾ (*dā*)

ਘੋੜਾ — *ghorā* — **horse**

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ੜ · ਘ · ਦ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look*: at ਘੋੜਾ and point to each of today's pieces in turn
- *Say it*: *ṛa*, *gha*, *da*, then the whole word — *ghorā*
- *Look*: back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *ṛārā*, *ghaggā*, *daddā*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਘੋੜਾ say? (*ghorā*, “horse”).

Source: Unicode Gurmukhi chart.

7.6 ਖਾਣਾ — “to eat,” and the tone hiding one letter away

This verb is easy. Its neighbour in the alphabet is the strangest thing in the whole language, and this is where you meet it.

You'll want to know first — one word

ਖਾਣਾ — *khāṇā* — to eat

ਖ is *kh*: a *k* with a puff of breath after it, as in English *back-hand* said fast. Then ਾ, then the ending ਣਾ. The stem is **khā**.

It comes straight from Sanskrit *khādati*, “chews, eats.” No English cousin has been securely traced from that root, and that is fine — the prize in this word is its **sound**.

The letters in this word

Gurmukhi keeps its consonants in rows of five. The *k*-row runs ਕ *ka*, ਖ *kha*, ਗ *ga*, ਘ — and that fourth letter was once *gha*, a *g* said with a breathy voice.

Punjabi lost those breathy-voiced sounds. It did **not** lose the words. When ਘ *gh* starts a word it is now said as a plain *k*, and everything the old consonant carried moved onto the vowel as a **low, rising pitch**. Same elsewhere in the word, in mirror image: the pitch falls instead. That leaves pairs which are spelled differently and pronounced identically, apart from the tune:

Punjabi	said
ਘੋੜਾ horse	<i>kòṛā</i> , pitch dipping then rising
ਵੇੜਾ whip	<i>koṛā</i> , pitch level

Two words, one string of consonants and vowels, and the only difference is music. That makes Punjabi the one major Indo-Aryan

language with **tone** — Hindi, Urdu, Bengali, Gujarati, and Marathi have nothing like it.

Your **ਖਣਾ** is safe: **ਖ** *kh* is voiceless, it never had the breathy voice, so it never traded anything for a tone. *Khāṇā* is said flat.

Your turn

Say these aloud:

- **khāṇā** — to eat — flat, no tune
- the pair — *kòṛā* horse, dipping; then *koṛā* whip, level
- the rule — the old breathy *gh* went and left a pitch behind

Before you move on

What separates *kòṛā* “horse” from *koṛā* “whip”? (Pitch alone — the first dips and rises.) Where did that pitch come from? (From **ਘ**, an old breathy *gh* that stopped being breathy.) And does *khāṇā* carry one? (No — **ਖ** *kh* has no voice to lose.)

7.7 ਵੇਖਣਾ — “to see,” a verb built out of the eye itself

The **ਖ** *kh* you learned in *khāṇā* turns up again here, in the middle of a word this time. Same puff of breath, same flat pitch.

You’ll want to know first — one word

ਵੇਖਣਾ — *vekhṇā* — to see, to look

ਵ *v*, with the **ੇ** sign on it for *e*; then **ਖ** *kh*; then the ending **ਣਾ**. It reads *vekh-ṇā*, and the stem is **vekh-**.

Punjabi also says **ਦੇਖਣਾ** *dekhṇā* for the same thing, which is the form Hindi settled on. One word, two front consonants, both alive in Punjabi — *vekhṇā* is the more homely, more Punjabi-sounding of the two.

The word, taken apart — its roots and family

vekhṇā comes from Sanskrit *prekṣate*, “looks at” — the prefix *pra-*, “forth,” on the verb *īkṣ-*, “see.” And *īkṣ-* is built on *akṣi*, the Sanskrit word for the **eye**. Punjabi’s verb for seeing is, underneath, the organ you do it with.

That noun is Indo-European, $*h_3ek^w-$, and English is full of it.

Inherited plainly: **eye** — and **window**, borrowed from Norse *vindauga*, a “wind-eye,” the hole that let the smoke out. Borrowed from Latin *oculus*: **ocular**, **binoculars**, **inoculate**. Borrowed from Greek *ōps* and *optikós*: **optic**, **optician**, **autopsy** (seeing for oneself), **synopsis**, **myopia**.

So *vekhṇā*, *eye*, *window*, and *autopsy* are four settlements of one very old word for the thing in your head.

Your turn

- *Say it*: **vekhṇā** — to see — then its twin **dekhṇā**
- *Strip*: **vekhṇā** minus **-ṇā** leaves **vekh-**
- *Connect*: $\bar{ī}kṣ- \leftarrow *h_3ek^w- \rightarrow$ English **eye**, **optic**, **window**

Before you move on

What noun is hiding inside *vekhṇā*? (The **eye** — Sanskrit *akṣi*, behind the verb *īkṣ-*.) Name two English words off that root. (Any of **eye**, **window**, **ocular**, **optic**, **autopsy**.) And what is the Hindi-shaped twin of this verb? (*Dekhṇā*.)

7.8 Every wellbeing atom returns at R3

No new language. Listen once, then speak two short turns. Keep each score independent and repair only a miss.

The exchange

1. Listen to *tuṣī̃ kivēm̃ ho?* and give its meaning before repeating it.
2. Reply *maim̃ thīk hām̃* from the English cue alone.

3. Answer thanks with *koī gall nahīm*.
4. Name the three small root cues: question *k-*, first-person *m-*, negative *n-*.

Romanization is only a machine-readable record of prior speech. It is not Gurmukhi reading or writing evidence.

Before you move on

Ask, answer, and close the exchange once more from meaning alone.

7.9 ਜਾਣਨਾ — “to know,” one letter from “to go”

Run the five you have — *hoṇā*, *jāṇā*, *āṇā*, *khāṇā*, *vekhṇā* — and pull the stem off each one. The sixth is the closest of them all to English.

You’ll want to know first — one word

ਜਾਣਨਾ — *jāṇnā* — to know

ਜ *j*, ਾ long *ā*, then ਣ — the curled-back *ṇ* — and then a second, different *n*: ਨ, made with the tongue on the teeth. Then ਾ. Both are pronounced, one after the other: *jāṇ-nā*, held long across the seam, the way English does in *thin-ness*.

That second letter is the whole difference between ਜਾਣਾ *jāṇā* “to go” and ਜਾਣਨਾ *jāṇnā* “to know.” The stem here is **jāṇ-**, and because it already ends in the curled-back *ṇ*, the infinitive shows up in its other shape, plain -ਨਾ *-nā*.

The word, taken apart — its roots and family

jāṇnā continues Sanskrit *jānāti*, on the root *jñā-*, “know.” Note what that means for the rule from *jāṇā*: these two Punjabi verbs both open with ਜ *j*, but from different sources — *jāṇā*’s *j* was a Sanskrit *y*, while *jāṇnā*’s was already there, in *jñā-*.

That root is Indo-European **ǵneh₃-*, and English is stuffed with it. Down the Germanic line: **know**, **knowledge**, **can** (once “to know how”), **cunning**, **ken**, and **uncouth**, which is “un-known.” Borrowed from Latin (*g*)*nōscere*: **notice**, **note**, **notion**, **cognition**, **recognize**, **acquaint**, **narrate**, and **ignore** — “not to know.” Borrowed from

Greek *gnōsis*: **diagnosis, prognosis, agnostic.**

Your turn

- *Contrast*: **jāṇā** to go, then **jāṇnā** to know, holding the long *n*
- *Run all six*: *hoṇā, jāṇā, āuṇā, khāṇā, vekhṇā, jāṇnā*, stripping each stem
- *Say it*: the two sources — *jāṇā*'s *j* from *yā-*, *jāṇnā*'s from *jñā-*
- *Say it*: not one of the six carries a tone — every stem is flat
- *Connect*: *jñā-* → English **know, notice, diagnosis**

Before you move on

What single written mark separates *jāṇā* from *jāṇnā*? (A second *n*, the dental ढ, held long in speech.) Where did each verb's *j* come from? (*Jāṇā*'s from a Sanskrit *y-*; *jāṇnā*'s from *jñā-*.) And which English verb is the very same word as *jāṇnā*? (**Know.**)

Chapter 8

The Mind, the Page, and the Falling Tone

Modes: 👁 eyes (4) ✍ pen (2) 🔄 Hands-free start: first 1 of 6 lessons.

By the end of this chapter: I can say that I think, understand, read and write in Punjabi, hear and produce the falling tone that ਸਮਝਣਾ and ਪੜ੍ਹਨਾ carry where a breathy consonant used to be, read a subjoined ਠ tucked under its neighbour, and name what each of the four roots meant before it named an act of the mind — burning, waking, reciting aloud and scratching.

Say ਮੈਂ ਪੰਜਾਬੀ ਪੜ੍ਹਦਾ ਹਾਂ and ਮੈਂ ਪੰਜਾਬੀ ਲਿਖਦਾ ਹਾਂ in your own gender, then run the chapter's four verbs back to the physical acts their roots named — sochṇā from a root meaning to burn and then to grieve, samajhṇā from one meaning to wake, paṛhnā from one meaning to recite aloud, likhṇā from one meaning to scratch — and pick out the two that are said with a falling pitch and the one that writes its ਠ underneath the letter.

8.1 ਸੋਚਣਾ — “to think,” and it once meant “to burn”

Āṇā handed English **come** outright, and *jāṇnā* — the one with the doubled *n*, one letter away from *jāṇā* “to go” — simply **is** English **know**. This verb hands over nothing, and its history is the oddest so far.

You'll want to know first — one word

ਸੋਚਣਾ — *sochṇā* — to think

Take off the familiar -ਣਾ and the stem is **soch-**. That stem stands alone as a noun too: ਸੋਚ *soch*, “a thought” — and, just as ordinarily, “a worry.” Hold on to that double meaning; the history is about to explain it.

The letters in this word

ਸ *s*, carrying the ੋ sign for *o* — the *horā*, a small hook above the letter. Then ਚ *ch*, a plain *ch* with no puff of breath. Then the ending ਣਾ. It reads *so-ch-ṇā*.

The word, taken apart — its roots and family

sochṇā comes through Prakrit *soccai* from Sanskrit *śocyate*, and behind that stands the root **śuc-**, whose first meaning is “to burn, to glow.” Its second meaning is “to grieve.”

The sense cooled by stages: *burn* → *be eaten up by something* → *brood on it* → plain *think*. Punjabi's ordinary word for thinking is an old word for being on fire, which is exactly why **soch** is a thought and a worry at once.

The same root gives Sanskrit *śoka*, “sorrow” — and *a-śoka*, “without sorrow,” which is the name the emperor **Aśoka** carried. A word for grief sits inside both a Punjabi verb and one of the most famous names in Indian history.

State the limit plainly: *śuc-* has **no secure English cousin**. Other verbs gave you one; this one does not, and inventing one would be worse than saying so.

Your turn

- Say it: **sochṇā** — to think — then strip it to the stem **soch-**
- Say it: both senses of the noun **soch** — a thought, and a worry
- Say it: the chain — *burn* → *grieve* → *brood* → *think*
- Run through: *āuṇā*, *jāṇnā*, *sochṇā* — come, know, think

Before you move on

What did the root under *sochṇā* mean first? (**To burn**, then **to grieve**.) What famous name is built on it? (**Aśoka** — “sorrowless.”) Does it have an English cousin? (**No**.) And which of your earlier verbs *is* English **know**? (*Jāṇnā*, not *jāṇā*.)

8.2 ਖ · ਝ · ੜ — three pieces met inside a word you already say

One new mark today is not a sound at all. It is an instruction about the letter beside it.

First, say the last things you learned once more, out loud and from memory:

- Say it: *kivēmī — tusī kivēmī ho — maimī ṭhūk hāmī — koī gall nahīmī · jāṇnā · sochṇā*

Script you’ll notice: ਖ · ਝ · ੜ

ਖ

khakkhā — *kha*. A consonant, *k* with a clear puff of breath after it — the *k* of English *kin*.

ਝ

jhajjā — *jha*. Another letter whose breath became **pitch**: written breathy, said today with a falling tone.

ੜ

pairī — (*no vowel*). Not a letter and not a vowel sign. It is the mark that says **no vowel here** — the consonant before it runs straight into the next one, and in print the second letter is often tucked **underneath** the first.

Now put them where you have already heard them:

ਖ is ਕ with breath after it. Set them side by side: ਕ ਖ

ੜ + ੍ + ਹ → ੜ੍ਹ

ੜ੍ਹ — *rh* — a *ra* with a shrunken *ha* tucked underneath it

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ਖ · ਝ · ੍ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ੜ and point to each of today's pieces in turn
- *Say it:* *kha*, *jha*, (*no vowel*), then the whole word — *rh*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *khakkhā*, *jhajjā*, *pairī*. Which of them is a **mātrā** or a mark rather than a letter, and what does ੜ੍ਹ say? (*rh*, “a *ra* with a shrunken *ha* tucked underneath it”.)
Source: Unicode Gurmukhi chart.

8.3 ਸਮਝਣਾ — “to understand,” and the tone you can hear in it

Say *sochṇā* and name what its root meant first. (**To burn**, then **to grieve**.) Now the pair from *khāṇā*'s lesson — *kòṛā* the horse, *koṛā* the whip. That dip is about to turn up inside a word.

You'll want to know first — one word

ਸਮਝਣਾ — *samajhṇā* — to understand

Strip the -ਣਾ and the stem is **samajh-**. Like *soch*, it is also a noun: ਸਮਝ *samajh*, “understanding, sense.”

The letters in this word

ਸ *s*, ਮ *m*, then ਝ, then ਣ — *sa-majh-ṇā*. ਝ is new, and it is what this lesson is about.

The letters in this word

ਝ is the fourth letter of the *ch*-row, once *jha* — a *j* said with a breathy voice, the kind Punjabi gave up. In ਘੋੜਾ *kòṛā* it stood **first**, and the pitch it left was **low and rising**. Here it sits after the first vowel, and the rule mirrors: the breath goes, and the pitch on the vowel **before** it goes **high and falls**.

So ਸਮਝਣਾ is written with a *jh* and said without one. An acute marks that falling pitch, the twin of the grave on *kòṛā*:

written	said
ਸਮਝਣਾ <i>samajhṇā</i>	<i>samájṇā</i> , high then dropping
ਖਾਣਾ <i>khāṇā</i>	<i>khāṇā</i> , level — ਖ had no voice to lose

Punjabi has been shedding breathy sounds for a long time. Your first verb shows an older round: Sanskrit *bhū-* had a breathy *bh*, and ਹੋਣਾ *hoṇā* comes out with a plain ਟ.

The word, taken apart — its roots and family

samajhṇā continues Sanskrit *sambudhyate* — *sam-*, “together,” on **budh-**, “to wake, to become aware.” To understand is to wake up to something. That root named a person: *buddha* means “awakened,” the title the **Buddha** carries.

And *budh-*’s breathy *dh* is the very sound that became this word’s ਝ: *budhyate* went to Prakrit *bujjhaï* and on into *samajh-*. The falling pitch is the last trace of that root’s old breath.

The root is Indo-European, **b^hewd^h-*, which English keeps in **bode** — as in “this bodes well” — and in **forebode** and **forbid**.

Your turn

Say these aloud:

- **samajhṇā** as it is said — *samájṇā*, high then falling
- **khāṇā** straight after it, level, so the difference is audible
- the rule — first in the word the pitch rises; later, it falls
- *budh-* → **Buddha**, “the awakened”

Before you move on

Where does the pitch fall in *samajhṇā*, and why? (On the vowel **before** ਝ, where that letter’s old breath went; in *kòṛā* the letter stood first and the pitch **rose** instead.) What did *budh-* mean, and who is named from it? (**To wake**; the **Buddha**.)

8.4 ਪੜ੍ਹਨਾ — “to read,” which used to mean “to say out loud”

Say *samajhṇā* as it is actually said, pitch going high and dropping, and name the root behind it. (*Budh-*, “to wake.”) This verb carries the same fall — and the letter that puts it there sits somewhere new.

You’ll want to know first — one word

ਪੜ੍ਹਨਾ — *paṛhnā* — **to read**, and also **to study**

The stem is **paṛh-**, and its *h* is not breath. It is the falling pitch again: *páṛnā*, high on the vowel and dropping. Punjabi writes this verb both ਪੜ੍ਹਨਾ and ਪੜ੍ਹਣਾ; this book uses the first.

The letters in this word

ਪ *p*, then ਝ *ṛ* — a flapped *r* made with the tongue tip curled back and struck forward. Then the new thing, then ਨਾ.

Every Gurmukhi letter so far has hung from the top line that runs across a word. ੜ breaks that habit: it is ਼ shrunk and tucked **underneath** its

neighbour, so ੜ plus a subjoined ੳ is written ੜੳ. Gurmukhi has a small set of these subjoined forms, and this is the commonest.

The word, taken apart — its roots and family

paṛhnā comes through Prakrit *paḍhai* from Sanskrit **paṭhati**, and *paṭhati* has nothing to do with the eye. It means “**recites, reads aloud, rehearses, declaims.**” Reading was named as something the mouth does.

Set that against your verb for seeing: ਵੇਖਣਾ *vekhṇā*, whose twin is *dekhṇā*, is built on the **eye** itself. Only one of the two is an eye-word, and it is not the reading one.

No dead metaphor: the same root gives ਪਾਠ *pāṭh*, a **recitation of scripture** read aloud end to end — and Gurmukhi is the script the Sikh Gurus shaped to carry exactly that.

Where *paṭh-* itself came from is **not settled**, so this lesson claims no English cousin for it.

Your turn

- *Say it:* **paṛhnā** as it is said — *pārṇā*, high then falling
- *Say it:* where the ੳ sits in ੜੳ — underneath, not on the line
- *Say it:* what *paṭhati* meant — **to recite aloud**
- *Contrast:* *vekhṇā*, built on the **eye**; *paṛhnā*, built on the **voice**

Before you move on

What did *paṭhati* mean? (**To recite aloud.**) So which organ names Punjabi’s reading verb, the eye or the mouth? (**The mouth.**) And what is unusual about the ੳ in ੜੳ? (It is **subjoined** — tucked below, not hung from the top line — and it is heard as a falling pitch, not as breath.)

8.5 ਲਿਖਣਾ — “to write,” which is scratching

Say *paṛhnā* with its falling pitch, and say what *paṭhati* meant. (**To recite aloud.**) You can read now. The fourth verb is the other half of that, and then the chapter closes with a sentence you can actually use.

You'll want to know first — one word

लिखट् — *likhṇā* — to write

The stem is **likh-**. The ॡ here is a plain aspirated *kh*, a real puff of breath — no falling pitch anywhere in this word. Two verbs in a row carried a tone; this one does not.

The letters in this word

ल *l*, then ॡ *kh*, then ट्. The short *i* has a quirk worth knowing: its sign ि is written **before** the letter it is pronounced after, so *li* comes out as लि — sign first, consonant second. It still hangs from the same top line as everything else.

The word, taken apart — its roots and family

likhṇā is Sanskrit **likhati**, whose plain meaning is “**scratches, scrapes.**” Writing was named after what a sharp point does to a surface.

Two other languages reached that picture without help from this one. Latin *scribere* also meant “to scratch,” and English borrowed it wholesale as **scribe, script, describe, inscription**. And English’s own **write** is Old English *writan*, “to scratch, to carve” — what you did to a piece of wood with a knife to make a rune. Three languages, three separate decisions, one idea: writing is cutting a mark into something.

Beyond Indo-Aryan, *likh*’s relatives are **disputed**, so this lesson names none.

Your turn

Chapter 5 gave you the frame मेँ ... -दा/-दी दाँ. Drop the new stems into it:

- [YOU SAY (m.): *maiṁ pañjābī paṛhdā hāṁi* · (f.): *maiṁ pañjābī paṛhdī hāṁi*]
- [YOU SAY (m.): *maiṁ pañjābī likhdā hāṁi* · (f.): *maiṁ pañjābī likhdī hāṁi*]
- *Say it:* which verb the दाँ in those sentences belongs to (*hoṇā*), and which of its two braided roots that present tense comes from (*as-*, not *bhū-*)

Before you move on

Say “I write Punjabi” in your own gender. Now run the chapter’s four verbs back to what their roots meant before they meant anything mental: *sochṇā* (**to burn**, then **to grieve**), *samajhṇā* (**to wake**), *parṇā* (**to recite aloud**), *likṇā* (**to scratch**). Which two of the four are said with a falling pitch? (*Samajhṇā* and *parṇā*.) And which of them writes its *h* underneath the letter? (*Parṇā*.)

8.6 ਣ — one piece met inside a word you already say

One letter today, and it finishes a word this chapter is built on.

First, say the last things you learned once more, out loud and from memory:

- Say it: *sochṇā* · *samajhṇā*

Script you’ll notice: ਣ

ਣ

pappā — *pa*. A consonant, the plain *p* of *spin* — no puff of breath. Now put them where you have already heard them:

ਣ + ਾ + ਠ → ਣਠ (*pāṭh*)

ਣਠ — *pāṭh* — **a reading, a recitation, a lesson**

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ਣ in front of you and do not cover it. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਪਾਠ and point to each of today's piece in turn
- *Say it:* *pa*, then the whole word — *pāṭh*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's piece: *pappā*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਪਾਠ say? (*pāṭh*, “a reading, a recitation, a lesson”.)

Source: Unicode Gurmukhi chart.

Chapter 9

Taking, Asking, Helping, and What Pleases You

Modes: 👁 eyes (4) ✍ pen (2) 🖐 Hands-free start: first 2 of 6 lessons.

By the end of this chapter: I can take, ask, help and say what I like in Punjabi, build a fresh verb by putting a noun in front of ਕਰਨਾ, tell an inherited word from a borrowed one by its line of descent rather than by how it looks, and say why ਮੈਨੂੰ ਪੰਜਾਬੀ ਪਸੰਦ ਹੈ has no room for me as its subject.

Say ਮੈਨੂੰ ਪੰਜਾਬੀ ਪਸੰਦ ਹੈ and hear that you are not its subject, swap any infinitive into the middle slot, and run the chapter's four verbs back to where each came from — *laiṇā* worn down from Sanskrit *labhate*, *puchhṇā* from *prcchati* and cousin to Persian *porsīdan* without either being a loan, *madad* genuinely borrowed from Arabic through Persian, and *pasand* a Persian noun whose *pati-* 'toward' does the same job as the *ā-* of ਆਉਣਾ.

9.1 ਲੈਣਾ — “to take,” worn down to almost nothing

Last chapter's four verbs were all about the mind and the page. Say *likhṇā* and name what its root meant. (**To scratch.**) Say *parhṇā* with its falling pitch. These next four are about hands and other people.

You'll want to know first — one word

ਲੈਣਾ — *laiṇā* — to take

The shortest stem you have met: **lai-**, one syllable and no consonant after the vowel at all.

The letters in this word

ੴ *l*, carrying the ੐ sign for *ai* — two short strokes above the letter, the *dulaṅkaṛ*. It is the same sign that sits on ੐ *māim*, “I.” Then the ending ੐. Two shapes and a vowel mark: *lai-ṇā*.

The word, taken apart — its roots and family

laiṇā comes through Prakrit *lahai* from Sanskrit **labhate**, “takes, obtains, gets.” Watch the middle of the word disappear: *la-bh-ate* → *la-h-ai* → *lai*. The breathy *bh* thinned to a plain *h*, the *h* fell away, and the two vowels left standing next to each other ran together into **ai**. That is a third road for an old consonant, and you have the other two. In ਜਾਨਾ *jāṇā* a Sanskrit *y*- **hardened** into *j*. In *samajhṇā* a breathy *dh* **turned into pitch**. Here a breathy *bh* simply **left**.

The root is Indo-European, **lebʰ-*, “to gain, to profit.” Greek took it as *lápura*, “spoils of war,” and Lithuanian as *lōbis*, “treasure.” English inherited nothing usable from it, so no cousin is claimed here — the prize in this word is watching it wear away.

Your turn

Say these aloud:

- **laiṇā** — to take — then the stem **lai-**
- the wearing-down, slowly — *labhate* · *lahai* · *lai*
- the three roads a consonant took — *jāṇā*’s *y* **hardened**, *samajhṇā*’s *dh* **became pitch**, *laiṇā*’s *bh* **left**

Before you move on

What happened to the *bh* of *labhate*? (It thinned to *h* and then **disappeared**, and the vowels ran together.) Name the other Punjabi verb whose first consonant changed identity, and say what it was before. (*Jāṇā* — its *j* was a Sanskrit *y*.) Does *laiṇā* have an English cousin? (**No**.)

9.2 पृच्छा — “to ask,” and a Persian cousin that is not a loan

Say *laiṇā* and say what wore away inside it. (A breathy *bh*, gone through *h* to nothing.) This next verb kept everything, and then doubled it.

You’ll want to know first — one word

पृच्छा — *puchhṇā* — to ask

The stem is **puchh-**, and the consonant in the middle is **held**: say *puchchṇā*, leaning on it, the way English leans on the middle of *bookkeeper*.

The letters in this word

प *p* with उ for *u* tucked under it; then ृ, the *addak* from Chapter 6 — the little mark that says “**double the next consonant**”; then छ *chh*, a *ch* with a puff of breath; then ण. The *addak* is doing all the work in this word: without it you would say *puchhṇā* light and quick, and with it the middle is long.

The word, taken apart — its roots and family

puchhṇā comes through Prakrit *pucchāi* from Sanskrit **pr̥cchati**, “asks.” The root behind it is Indo-European **prek-*, and it is one of the widest in the family.

Latin took it twice. *Precārī*, “to beg, to pray,” gave English **pray**, **prayer**, **precarious** (held only by asking) and **deprecate**. *Poscere*, “to demand,” gave English **postulate**. German still asks with it every day: *fragen*. Old English had *frignan* for “ask,” and English simply lost it.

Why it’s said this way

Persian asks with the same root: *porsīdan*, “to ask.” Set it beside *puchhṇā* and nothing matches — no shared consonant you could point at — yet they are relatives, because both come down from **prek-* along separate lines.

Chapter 6 made the opposite point with the same two languages. There, Punjabi *panj* and Persian *panj* matched **exactly**, and the

answer was still that neither borrowed from the other; each voiced its own ancestor's sound. So looking alike proved nothing there, and looking different proves nothing here. Only the line of descent settles it.

Your turn

- *Say it:* **puchhṇā** with the middle held long, then the stem **puchh-**
- *Say it:* what the *addak* does (doubles the consonant after it)
- *Say it:* the English words off this root — **pray, precarious, postulate**
- *Run through:* *laiṇā, puchhṇā* — take, ask

Before you move on

Which mark makes the middle of *puchhṇā* long? (The **addak**.) Name two English words from the same root as *puchhṇā*. (Any of **pray, prayer, precarious, postulate**.) Is Persian *porsīdan* a loan into Punjabi or a cousin of *puchhṇā*? (**A cousin** — same root, separate lines.)

9.3 ੰ · ੱ — two pieces met inside a word you already say

The first mātrā that lives **below** the line, and the nasal mark's other half.

First, say the last things you learned once more, out loud and from memory:

- *Say it:* *paṛhṇā · likhṇā · laiṇā*

Script you'll notice: ੰ · ੱ

ੴ

auṅkaṛ — *-u*. A mātrā for short *u*, and the first one you have met that is written **below** the letter.

ੰ

ṭippī — (*nasal*). A nasal mark that sits on the head-line. It is the sister of the *bindi* you already know: same job, different company.

Now put them where you have already heard them:

ਪ + ਸ + ੰ + ਦ → ਪਸੰਦ (*pasand*)

ਪਸੰਦ — *pasand* — **pleasing**

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ੁ · ੰ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਪਸੰਦ and point to each of today's pieces in turn
- *Say it:* -u, (*nasal*), then the whole word — *pasand*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *aunkar*, *ṭippī*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਪਸੰਦ say? (*pasand*, "pleasing".)

Source: Unicode Gurmukhi chart.

9.4 ਮਦਦ ਕਰਨਾ — "to help," which is two words

Say *puchhṇā* with its long middle, and say whether Persian *porsīdan* borrowed from it. (**Neither** — cousins.) This verb *is* a borrowing, openly, and it is not even one word.

You'll want to know first — two words

ਮਦਦ ਕਰਨਾ — *madad karnā* — **to help**

ਮਦਦ *madad* is a noun, “**help**.” ਕਰਨਾ *karnā* is “**to do**,” the verb already inside Chapter 5’s ਕੰਮ ਕਰਨਾ *kamm karnā*, “to work.” Punjabi helps by **doing help**.

Note the ending: *karnā* takes plain -ਨਾ, not -ਣਾ, because its stem already closes on ਰ.

The letters in this word

ਮ *m*, ਦ *d*, ਦ *d* — the whole of *madad*, and **no dot beneath anything**. Chapter 1’s *shukrā* needed a dotted letter for a borrowed sound — a dot you meet for yourself later on. This borrowing needed no new letter at all.

Grammar Lens: noun plus ਕਰਨਾ

This is a pattern, not a one-off. Put almost any noun in front of ਕਰਨਾ and you have a verb; ਕਰਨਾ carries the endings and the noun never changes.

- ਕੰਮ ਕਰਨਾ *kamm karnā* — “work-do” — **to work**
- ਗੱਲ ਕਰਨਾ — “talk-do” — **to have a chat**

That is Punjabi’s second way of building a verb from more than one piece. ਹੋਣਾ *hoṇā* is one word braided from **two ancient roots**, *as-* and *bhū-*, and its seam is invisible. Here the seam is the point: two whole words side by side, one of them borrowed.

The word, taken apart — its roots and family

ਮਦਦ is **Arabic** — *madad*, on the three-consonant root **m-d-d**, “**to stretch out, to extend**.” Help is named as reaching something out. It travelled through **Persian**, the road that carried *shukrā*.

Chapter 6 asked whether a Punjabi word resembling a Persian one had been borrowed, and the answer was **no**: *pañj* is inherited from Sanskrit *pañca*, and *pañjāh* against Hindi *pacās* proved it. Ask that here and the answer is **yes** — there is no Sanskrit path to *madad* at all. Same test, opposite answers.

Your turn

- *Say it:* **madad karnā** — help-do — to help
- [YOU RUN the pattern: *kamm karnā*, *madad karnā*, *gall karnā*]
- *Say it:* which half is Arabic and which is Sanskrit (*madad* · *karnā*)
- *Run through:* *laiṇā*, *puchhṇā*, *madad karnā* — take, ask, help

Before you move on

What does *madad karnā* say literally? (“**Help-do.**”) What did the Arabic root mean? (**To stretch out, extend.**) Was *pañ* borrowed from Persian, and is *madad*? (**No**, and **yes.**)

9.5 ཨ ཨྱ — two pieces met inside a word you already say

The word that opens every sentence about what you like is five pieces — and you already have three.

First, say the last things you learned once more, out loud and from memory:

- *Say it:* *laiṇā* · *puchhṇā*

Script you’ll notice: ཨ ཨྱ

ཨྱ

dulaiṇkaṛ — *-ū*. A mātrā for long *ū*, written below the letter as **two** strokes — the double *auṇkaṛ*.

ཨྱ

ūrā — *u*. An **independent** vowel: the letter used when a word *starts* with the vowel and there is no consonant to hang a mātrā on.

Now put them where you have already heard them:

མ + ཨྱ + ཨྱ + ཨྱ + ཨྱ → མྱྱྱྱྱ

མྱྱྱྱྱ — *mainū* — **to me**

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ੁ · ੳ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਮੈਂ and point to each of today's pieces in turn
- *Say it:* -ū, u, then the whole word — *mainū*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *dulaīṅkaṛ*, *ūrā*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਮੈਂ say? (*mainū*, "to me".)
Source: Unicode Gurmukhi chart.

9.6 ਧਮੰਦਰ — Punjabi does not like things; things please Punjabi

Laiṇā, *puchhṇā*, *madad karnā* — say them, and say which is built on the noun-plus-*karnā* pattern. In all three you are the one acting. The fourth takes that away.

You'll want to know first — ਮੈਂ, the shape of "to me"

ਮੈਂ — *mainū* — to me

This is what ਮੈਂ *maini*, "I," becomes when a sentence refuses to let you be its subject. It is not "I."

The letters in this word

ਪ *p*, ਸ *s* carrying the ੰ *tippī*, then ਦ *d* — the same nasal mark that sits inside ਪੰਜ *pañj*, and again on the ੁ of ਮੈਂ. As with *madad*, no new letter and no dot beneath.

Grammar Lens: the thing you like is the subject

ਮੈਂ ਪੰਜਾਬੀ ਪਸੰਦ ਹੈ। — *mainū pañjābī pasand hai*. — **I like Punjabi.**

Word for word: **to me · Punjabi · pleasing · is**. The thing liked is the subject, and ਹੈ agrees with it. No Punjabi sentence puts *I* in front of *like*. Any -ਣਾ infinitive drops into that middle slot, because a Punjabi infinitive doubles as a noun:

ਮੈਂ ਪੜ੍ਹਨਾ ਪਸੰਦ ਹੈ। — *mainū paṛhnā pasand hai*. — **I like reading.**

Unrelated languages keep Punjabi company: Spanish *me gusta*, Italian *mi piace*, Tamil *enakku piḍikkum*. Different families, borrowing nothing from one another, each deciding that liking happens **to** you.

The word, taken apart — its roots and family

ਪਸੰਦ is **Persian** and it is not a verb. It is ***pati-**, “**towards**,” on ***sand**, “**to look good**.” A word that cannot be conjugated cannot carry the liker, so the grammar moved that person out to ਮੈਂ. You own a verb built the same way: ਆਉਣਾ *āunā*, “to come,” is **ā-**, “toward,” glued to a root meaning “go.”

Where ***sand** goes next is **proposed, not settled**: one line ties it to the root behind Latin *candēre*, “to glow” — English **candle, candid** — and Sanskrit *candra*, “moon.” Lovely, and not secure.

Chapter 6’s rule had no work to do here. It voiced a stop after a nasal and carried *pañca* to *pañj*; ਪਸੰਦ arrived from Persian with its **-nd-** already in place. Like *madad*, a loan rather than an inheritance.

Your turn

- Say it: *mainū pañjābī pasand hai*, then its word-for-word sense
- [YOU SWAP the middle: *paṛhnā · likhṇā · sochṇā*]

- *Sort: laiṇā, puchhṇā inherited; madad, pasand borrowed*

Before you move on

In *mainū panjābī pasand hai*, what is the subject, what part of speech is *pasand*, and which prefix in it means “toward”? (ਪੰਜਾਬੀ; a **noun**, from Persian; ***pati-**, doing the job **ā-** does in ਆਉਣਾ.) Now the chapter’s four sources — *laiṇā* (Sanskrit *labhate*), *puchhṇā* (Sanskrit *prcchati*), *madad* (**Arabic**, through Persian), *pasand* (**Persian**).

Chapter 10

Water, Tea, Milk, and Bread

Modes: 🗣️ voice (1) 👁️ eyes (3) ✍️ pen (2) 🗣️ Hands-free start: first 2 of 6 lessons.

By the end of this chapter: I can politely ask for water, tea, milk, or bread in Punjabi, name which of the four is a loanword and which is inherited with an unknown root, and hear the difference between a tone that stays level and one that never formed at all.

The chapter closes on ਰੋਟੀ, the request that breaks the drink pattern: the reader produces all four requests with ਕਿਰਪਾ ਕਰਕੇ, sorts ਪਾਣੀ and ਦੁੱਧ (inherited, known root) against ਚਾਹ (loaned from Chinese by the overland route, carrying Punjabi's first noun-level tone) against ਰੋਟੀ (inherited, root unknown), and names the first Punjabi chapter to realize polite requesting at all.

10.1 ਪਾਣੀ — the first thing you'll actually ask for

Pasand let you say what pleases you; *madad karnā* let you ask for help. This chapter asks for something smaller and far more frequent: a drink.

You'll want to know first — one word

ਪਾਣੀ — *pāṇī* — water

The letters in this word

ਪ *p*, ਾ long *ā*, then ਼ — the curled-back *ṇ* you already read in ਜਾਣਨਾ — and ੀ long *ī*. Nothing here is new; every letter is doing work you have already made it do.

Grammar Lens: asking politely

ਪਾਣੀ, ਕਿਰਪਾ ਕਰਕੇ। — *pāṇī, kirpā karke.* — **Water, please.**

ਕਿਰਪਾ ਕਰਕੇ *kirpā karke* is built from ਕਿਰਪਾ, “kindness, grace,” plus ਕਰਕੇ, “having done” — the same ਕਰ- you already own from ਮਦਦ ਕਰਨਾ, “to do a favour of help,” now in a “having done” shape instead of the infinitive -ਣਾ one. Literally: “having done a kindness.” Name the item, add this, and the request is complete — no separate verb for “give” needed.

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 through Latin *potare*, “to drink” — a poison is, etymologically, just a drink gone wrong. Greek made the same root into *sympotēs*, “one who drinks together,” which English keeps as **symposium**.

Pāṇī is a noun, and it has no room for a liker or a drinker built into it — the same shape of gap ਪਸੰਦ left for you to fill with ਮੈਨੂੰ. Ask ਮੈਨੂੰ ਪਾਣੀ ਪਸੰਦ ਹੈ, “I like water,” and you are running last chapter’s grammar on this chapter’s first noun.

Your turn

- Say it: **pāṇī** — water
- Say it: **pāṇī, kirpā karke.** — water, please
- Match: **karke** against **madad karnā**’s own **kar-** root
- Trace it: *pā-* “to drink” → **pāṇī**, and → **potion, poison, symposium**
- Run through: **mainū pāṇī pasand hai**, then **pāṇī, kirpā karke** — liking and requesting, side by side

Before you move on

Ask for water politely. (*Pāṇī, kirpā karke.*) What does *karke* share with *madad karnā*? (The same **kar-** root, “to do.”) Which two English words for a drink, and one for a whole gathering of them,

share *pāṇī*'s root? (**Potion, poison, symposium.**)

Sources: Wiktionary: *पाਣी*; Wiktionary: *किरपा*.

10.2 ਚਾਹ — the ਚ that is not a consonant

Pāṇī, kirpā karke — water, please. The next drink uses the exact same pattern, and its spelling hides a tone you have not met in a noun yet.

You'll want to know first — one word

ਚਾਹ — *cāh* — tea

ਚਾਹ, ਕਿਰਪਾ ਕਰਵੇ। — *cāh, kirpā karke.* — Tea, please.

The letters in this word

ਚਾਹ is spelled with a final ਚ, but that ਚ is not said as a consonant. Chapter 8 showed a *jh* losing its breath and leaving a **high, falling** pitch on the vowel before it — falling, because more of the word still followed. Here nothing follows: ਚਾਹ is one syllable, so the pitch has nowhere to fall *to*. It simply stays **high**: *cāh*, level and high from the vowel to the end of the word.

Gurmukhi has no separate tone mark. A trailing ਚ that is not pronounced is, in practice, how the script writes this tone — the same way the dot under a borrowed letter writes a borrowed sound. Say *ਖਾਣਾ* *khāṇā* again, flat, then ਚਾਹ *cāh*, high: two words that both end their vowel clean, one levelled and one not.

The word, taken apart — its roots and family

ਚਾਹ is a loanword — unlike *pāṇī*, which Punjabi has owned since Sanskrit. It came through Classical Persian *čā*, from Mandarin Chinese *chá*: the **overland** route, out through Central Asia and Persia, the same road that gave Hindi-Urdu *chāy*, Russian *chai*, and Turkish *çay*. Chinese merchants on the coast spoke a different dialect, Hokkien, where the same word is *tê* — carried by sea into Dutch and then English **tea**, French *thé*, German *Tee*. One Chinese word, two pronunciations, sorted by whether a language met it on a caravan route or a ship's deck.

Your turn

- *Say it:* **cāh** — tea — high and level, not falling
- *Run through:* both requests — **pāṇī, kirpā karke; cāh, kirpā karke**
- *Contrast:* **khāṇā**, flat; **cāh**, high
- *Trace it:* Chinese *chá* → Persian *čā* → **ਚਹ**, the overland road
- *Recall:* what ਮੇਰੇ ... ਪਸੰਦ ਹੈ does to the thing you like

Before you move on

Did *cāh* come by land or by sea? (**Land** — through Persian, from Mandarin.) Why is *cāh*'s tone level instead of falling, unlike *samajhṇā*'s? (**Nothing follows the vowel** — the word ends right there.) What does *cāh*'s final ਚ actually mark, if not the sound *h*? (**The tone itself.**)

Sources: Wiktionary: ਚਹ; Wiktionary: chai.

10.3 ਚ — one piece met inside a word you already say

One consonant, and it opens the word you are about to order.

First, say the last things you learned once more, out loud and from memory:

- *Say it:* *madad karnā · pasand · pāṇī*

Script you'll notice: ਚ

ਚ

chachchā — *ca.* A consonant, the *ch* of *church* but with no puff of breath after it.

Now put them where you have already heard them:

ਚ + ਾ + ਹ → ਚਹ (*cāh*)

ਚਹ — *cāh* — tea

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ਚ in front of you and do not cover it. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਚਹ and point to each of today's piece in turn
- *Say it:* *ca*, then the whole word — *cāh*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's piece: *chachchā*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਚਹ say? (*cāh*, “tea”.)
Source: Unicode Gurmukhi chart.

10.4 ਦੁੱਧ — a third request, and a tone that stays away

ਪਾਣੀ carried no tone; ਚਹ carried a level high one. This word settles which is the ordinary case.

You'll want to know first — one word

ਦੁੱਧ — *dudh* — milk

ਦੁੱਧ, ਕਿਰਪਾ ਕਰਕੇ। — *dudh, kirpā karke*. — Milk, please.

The letters in this word

द *d*, उ short *u*, then the ँ *addak* doubling the consonant that follows — the same mark you already read in रँष — and प *dh*, the breathy *d* from पँठवद. दँष is said exactly as spelled: *dudh*, flat, no tone. Its breathy प never lost its breath — it is still a full consonant, the way थ stayed a full consonant in *khāṇā*.

The word, taken apart — its roots and family

dudh is inherited from Sanskrit **dugdha**, “that which has been milked” — grammatically a passive participle, built on the verb **duh-**, “to milk.” Its Proto-Indo-European root meant something close to “to produce, to be of use,” but the trail to any secure English word breaks there; this lesson claims none.

That gives you the chapter’s first honest sort: **pāṇī** and **dudh** are both inherited straight from Sanskrit, with a known root behind each; **cāh** is a loan from Chinese. Three requests, two different kinds of history.

Your turn

- *Say it:* **dudh**, **kirpā karke** — milk, please
- *Run through:* all three requests so far — **pāṇī**, **cāh**, **dudh**, each with *kirpā karke*
- *Sort:* inherited (**pāṇī**, **dudh**) against loaned (**cāh**)
- *Name:* the mark that doubles a consonant, and one earlier word that used it

Before you move on

Ask for milk politely. (*Dudh*, *kirpā karke*.) What does *dugdha* mean, literally? (“**That which has been milked.**”) Does *dudh* carry a tone? (**No** — its breathy प is still fully pronounced.)
Sources: Wiktionary: दँष; Wiktionary: Sanskrit dugdha.

10.5 रेंटी — a request pattern, run four times

Three drinks, one pattern: **pāṇī**, **cāh**, **dudh**, each followed by *kirpā karke*. The fourth request is food, not drink, and it closes

the chapter on a letter this book has never properly taught.

You'll want to know first — one word

ਰੋਟੀ — *roṭī* — bread

ਰੋਟੀ, ਕਿਰਪਾ ਕਰਕੇ। — *roṭī, kirpā karke.* — Bread, please.

The letters in this word

ੳ *r*, ੋ the *o* sign, then ੲ — a retroflex *ṭ*, tongue curled back and stopping the air rather than letting it through. Chapter 3 named the whole ੲ-ੳ-ੳ series in passing, while teaching ਠੀਕ's ਠ; this is the first time ੲ itself has carried a word. Then ੀ long *ī*.

The word, taken apart — its roots and family

roṭī 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 wins. That gives this chapter its own three-way sort: **pāṇī** and **dudh** are inherited straight from Sanskrit with a known root behind each; **cāh** is a loan, traceable to Mandarin by a known road; **roṭī** is inherited too, but its own root is where recorded history simply stops.

Your turn

- *Say it:* **roṭī, kirpā karke** — bread, please
- *Run through:* all four requests — **pāṇī, cāh, dudh, roṭī**, each with *kirpā karke*
- *Sort:* inherited with a known root (**pāṇī, dudh**), loaned (**cāh**), inherited with an unknown root (**roṭī**)
- *Name:* which earlier chapter first mentioned the ੲ-ੳ-ੳ series

Before you move on

Does *roṭikā*'s own root have a settled answer? (**No** — the dictionaries disagree and leave it open.) Run all four requests from

this chapter. (*Pāṇī, cāh, dudh, roṭī*, each with *kirpā karke*.) Which one carries a tone, and what kind? (**Cāh** — high and level.)
 Sources: Wiktionary: रोटी; Wiktionary: Sanskrit roṭikā.

10.6 ॐ · य — two pieces met inside a word you already say

A mark that makes no sound of its own, and still changes what a word means.

First, say the last things you learned once more, out loud and from memory:

- Say it: *pāṇī · cāh*

Script you'll notice: ॐ · य

ॐ

aḍḍak — (*doubled*). Not a sound of its own. It sits above the line and says **double the consonant that follows** — and doubling changes meaning in Punjabi, so this small mark is load-bearing.

य

dhaddā — *dha*. A third letter whose breath became **pitch**: written breathy-*d*, said today with a falling tone.

Now put them where you have already heard them:

द + ु + ॐ + य → दूँय (*dudh*)

दूँय — *dudh* — **milk**

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ੱ · ਧ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਦੁੱਧ and point to each of today's pieces in turn
- *Say it:* (doubled), *dha*, then the whole word — *dudh*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *aḍḍak*, *dhaddā*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਦੁੱਧ say? (*dudh*, “milk”).

Source: Unicode Gurmukhi chart.

Chapter 11

Friend, Family, Brother, and Sister

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 Punjabi, split ਪਰਿਵਾਰ into its two Sanskrit pieces, and hear the same low tone open both ਭਰਾ and ਭੈਣ even though only one of the two is truly a cousin of its English counterpart.

The chapter closes on ਭੈਣ, said pàin with the same initial-bh-to-low-tone shift as ਭਰਾ: the reader produces ਦੇਸਤ, ਪਰਿਵਾਰ, ਭਰਾ and ਭੈਣ, states that ਭਰਾ is the unbroken PIE cousin of brother while ਭੈਣ descends from bhaginī and is NOT a cousin of sister, and names the tone rule’s low-tone, word-initial case for the first time on a noun rather than a verb.

11.1 ਦੇਸਤ — the one you chose

Four things you can ask for — pāṇī, cāh, dudh, roṭī. This chapter turns from things to people, starting with the one Chapter 2’s ਤੂੰ was really for.

You’ll want to know first — one word

ਦੇਸਤ — dost — friend

The letters in this word

ਦ d, ੋ the o sign, ਸ s, ਤ t. Every letter already yours, from ਦੋ, “two,” and ਸਤਿ, “truth.”

The word, taken apart — its roots and family

दोस्त is **Persian**, not Sanskrit — borrowed from Classical Persian **dōst**, from Old Persian **dauštā**. Its root is Proto-Indo-European, meaning roughly “**to taste, to choose**.” Latin took the taste sense and left English **gusto** and **disgust**, both through *gustare*. Germanic took the choosing sense and left Old English *cēosan*, modern English **choose**. Persian took a third path: the “chosen” one became the word for a friend.

So **dost** sits beside **roṭī** as this book’s second honest gap: **roṭī**’s own root is lost to time; **dost**’s is not lost, but it belongs to Persian, not to the Sanskrit line most of your nouns so far have followed.

Your turn

- *Say it:* **dost** — friend
- *Trace it:* PIE “taste, choose” → Persian **dost**, and → English **choose, gusto, disgust**
- *Sort:* **dost** Persian, **pāṇī** and **dudh** and **roṭī** Sanskrit-line
- *Run through:* all four requests from last chapter, once more, for speed

Before you move on

Give the word for “friend.” (*Dost*.) What did its Persian root originally mean? (**To taste, to choose**.) Name two English words, from two different routes, that share that root. (**Choose; gusto or disgust**.)

Sources: Wiktionary: दोस्त; Etymonline: gusto.

11.2 परिवार — what surrounds you

दोस्त (*dost*) named one person, chosen. This word names the group you never chose at all.

You’ll want to know first — one word

परिवार — *parivār* — family

The letters in this word

प *p*, र *r*, ि short *i*, व *v* — the same व you read in वेष्ट — ा long *ā*, र *r* again. *Pa-ri-vā-r*, four syllables, no new letter in any of them.

The word, taken apart — its roots and family

परिवार comes straight from Sanskrit **parivāra**, and unlike **dost** or **roṭī**, this one splits cleanly into two working pieces: **pari-**, “around,” plus **vr̥-**, “to cover, to surround.” A *parivāra* is, word for word, what encloses you — the same **pari-** that opens *parikramā*, a walk made *around* something sacred, and a **vr̥-** that also sits inside *varṇa*, “covering” — the word Sanskrit used for both colour and social class. Unlike **dost**, this is Sanskrit through and through. Unlike **roṭī**, its root is not a mystery — you can point at both halves and say what each one meant on its own.

Your turn

- *Say it:* **parivār** — family
- *Split:* **pari-** “around” + **vr̥-** “to cover” → **parivār**
- *Sort:* **dost** Persian, **roṭī** Sanskrit-but-unknown-root, **parivār** Sanskrit-and-transparent
- *Name:* one other Sanskrit word built on **pari-** or **vr̥-**

Before you move on

Give the word for “family.” (*Parivār*.) Split it into its two Sanskrit pieces and say what each meant. (**Pari-**, “around”; **vr̥-**, “to cover.”) Which of this chapter’s two words so far has a root you can point at, and which does not? (*Parivār* does; *dost* is Persian, a different question entirely.)
Sources: Wiktionary: Sanskrit/Hindi *parivār*.

11.3 त्र — a breathy letter you have not met yet

Kòrā the horse dipped and rose because its old ॠ lost its breath at the **start** of the word. This chapter’s word does the same

thing, with a different consonant, and it is not a verb this time
— it is somebody you know.

You'll want to know first — one word

भर — *bharā* — brother

The letters in this word

भ — new: the fourth letter of the *p*-row, once *bha*, a *b* said with a breathy voice. Then र *r*, ा long *ā*.

The letters in this word

Chapter 7 showed word-initial ॡ losing its breath and leaving a low, rising pitch — *kòṛā*. ॢ is the same story with a different letter: said at the front of a word, its breath is gone too, and what is left is a plain, voiceless **p**, plus a **low** tone on the vowel after it.

भर is therefore not said *bharā*. It is said **prā** — *p*, not *bh*, and low on the first vowel. Spelling keeps the old consonant; speech keeps only its pitch.

position in the word	old sound	what survives
initial (<i>bh</i> -, <i>gh</i> - ...)	breathy voice	low tone, consonant plain
medial (<i>-jh</i> -, <i>-ḍh</i> - ...)	breathy voice	high, falling tone
final, nothing after	any lost breath	high, level tone

Three positions, three outcomes, and you have now met a word for each.

The word, taken apart — its roots and family

bharā is inherited from Sanskrit **bhrātṛ**, root Indo-European **b^hréh₂tēr*. This is one of the cleanest cognate sets in the family: Sanskrit *bhrātṛ*, English **brother**, Latin *frāter*, Greek *phrātēr*, Russian *brat* — every one of them the same word, by ordinary sound change, in every branch, no borrowing anywhere. Where **parivār** kept both its Sanskrit halves intact, **bharā** shows what centuries of everyday wear does instead: the whole cluster *bhr*- thinned down to a single consonant and a tone.

Your turn

- *Say it:* **bharā** as it is said — *prā*, low on the first vowel
- *Trace it:* PIE *b^hréh₂tēr* → Sanskrit *bhrātṛ* → **भ्रा॑**, and → English **brother**
- *Contrast:* *bharā*, worn down to a tone, against *parivār*, kept whole
- *Run through:* the three-position tone table, one word for each row

Before you move on

How is **भ्रा॑** actually said? (*Prā* — *p*, not *bh*, low tone.) Which English word is the very same word, by unbroken descent? (**Brother**.) Name the three positions this book's tone rule now covers, and one word for each. (Initial — *bharā*, low; medial — *samajhṇā*, falling; final — *cāh*, level high.)
Sources: Wiktionary: **भ्रा॑**; Wiktionary: *b^hréh₂tēr*.

11.4 भ्रै — the same tone, a different family tree

Say **भ्रा॑** the way it is actually said — *prā*, low. This chapter's last word starts with the same letter and the same tone. Whether it shares brother's family tree is a separate question.

You'll want to know first — one word

भ्रै — *bhaiṇ* — **sister**

Said **pàin** — the same **भ्र** → **p** + **low tone** shift as **भ्रा॑**, now on a different vowel, closed by the curled-back **ṇ** you already read in **जान्**.

The letters in this word

भ्र *bh*, already yours from *bharā* — the second word in this book to use it. **ै** the *ai*-sign, from **ऐ**. **ṇ** retroflex *n*. Three letters, none of them new, and the tone is the same rule as last lesson, run again.

The word, taken apart — its roots and family

भैष् is inherited from Sanskrit **bhaginī**, built on **bhaga-**, “a share, a portion” — a sister, etymologically, as one who holds a share. That root is Indo-Aryan, not a straight PIE kinship term: the old Proto-Indo-European word for “sister,” **swésōr*, is exactly what gives English **sister** — and Sanskrit simply stopped using it, replacing it with this one instead.

So भ्रा and भैष् are not a matched pair the way English *brother* and *sister* feel like one. *Bharā* is the unbroken PIE cousin of *brother*. *Bhaiṇ* is a homegrown Indo-Aryan replacement, unrelated in root to *sister* — even though both now open with the identical *bh-become-p-plus-low-tone* sound, purely by coincidence of which consonant each word once started with.

Your turn

- *Say it:* **bhaiṇ** as it is said — *pàṇ*, low tone
- *Contrast:* *bharā* — true PIE cousin of *brother*; *bhaiṇ* — unrelated to *sister*, despite the matching tone
- *Run through:* all four people-words — **dost**, **parivār**, **bharā**, **bhaiṇ**
- *Sort:* Persian (**dost**), Sanskrit-transparent (**parivār**), Sanskrit-cognate (**bharā**), Sanskrit-but-not-cognate (**bhaiṇ**)

Before you move on

Give the word for “sister,” and how it is actually said. (*Bhaiṇ*; *pàṇ*, low tone.) Is *bhaiṇ* the same word as English *sister*, the way *bharā* is the same word as *brother*? (**No** — Sanskrit replaced the old PIE sister-word with *bhaginī*, “a share-holder.”) Run this chapter’s four people-words and what each one’s history is. (*Dost* Persian; *parivār* Sanskrit and transparent; *bharā* Sanskrit and an unbroken cousin; *bhaiṇ* Sanskrit but not a cousin of *sister*.)

Sources: Wiktionary: भैष्; Wiktionary: swésōr.

11.5 ਭ — one piece met inside a word you already say

The last of the four letters whose breath turned into pitch.

First, say the last things you learned once more, out loud and from memory:

- *Say it: roṭī · dost · parivār*

Script you'll notice: ਭ

ਭ

bhabbhā — *bha*. A fourth of the breathy letters, and the same story: the breath left, the **falling tone** stayed.

Now put them where you have already heard them:

ਭ + ਰ + ਾ → ਭਰਾ (*bharā*)

ਭਰਾ — *bharā* — **brother**

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ਭ in front of you and do not cover it. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਭਰਾ and point to each of today's piece in turn
- *Say it:* *bha*, then the whole word — *bharā*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's piece: *bhabbhā*. Which of them is a **mātrā** or a mark rather than a letter, and what does **ਭਰਾ** say? (*bharā*, “brother”.)
Source: Unicode Gurmukhi chart.

Chapter 12

Eye, Ear, Mouth, and Nose

Modes: 👁 eyes (4) ✍ pen (1) 🗣 Hands-free start: first 4 of 5 lessons.

By the end of this chapter: I can name the eye, ear, mouth, and nose in Punjabi, tell a doubled consonant that survived from one that vanished into tone, and clear up the false friend ਕੰਨ shares in spelling, but not in root, with ਕਰਨਾ.

The chapter closes on ਨੱਕ, completing the face: the reader produces ਅੱਖ, ਕੰਨ, ਮੂੰਹ and ਨੱਕ, names ਅੱਖ and ਨੱਕ as unbroken PIE cousins of eye and nose that kept their doubled consonants and so never traded a sound for a tone, and states that ਮੂੰਹ alone among the four carries a level high tone, the same one first heard in ਚਾਹ.

12.1 ਅੱਖ — the eye that kept both its consonants

ਭੈਣ 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

ਅੱਖ — *akkh* — eye

The letters in this word

ਅ, the bare vowel-carrier for *a*, then the ੱ *addak* — the same doubling mark from ਰੱਬ and ਦੁੱਧ — over ਖ *kh*. Read together: *a-kkh*, the *k* held and released with real force, not a tone standing in for it.

The word, taken apart — its roots and family

akkh is inherited from Prakrit **akkhi**, from Sanskrit **akṣi**, “eye,” from Proto-Indo-Iranian **Hákšī*, from Proto-Indo-European **h₃ók^ws* — unbroken all the way to English **eye** itself.

Every tone you have met so far came from a consonant that **lost** something — its breathy voice, or the whole of itself. **अ** here loses nothing: Sanskrit *akṣi*’s consonant cluster became a **doubled** *kkh* in Middle Indo-Aryan, and Punjabi still says both halves in full. That is exactly why *akkh* is flat — the addak mark you are reading is the opposite move from a tone mark: it doubles a sound that survives, where a lost sound is what leaves a tone behind. Hindi took a different road with the same word, smoothing the cluster down into a nasal vowel, *āñkh* — no doubling, no tone, a third outcome entirely.

Your turn

- *Say it:* **akkh** — eye — the *kkh* held, not a tone
- *Trace it:* PIE *h₃ók^ws* → Sanskrit *akṣi* → **अक्ष**, and → English **eye**
- *Contrast:* a doubled consonant that survives (*akkh*) against one that vanished into tone (*bharā*’s *bh*)
- *Name:* two other words that used the addak mark

Before you move on

Give the word for “eye.” (*Akkh.*) Which English word is the same word by unbroken descent? (**Eye.**) Does *akkh* carry a tone? (**No** — its doubled *kkh* survived in full, unlike a consonant that lost its breath.)

Sources: Wiktionary: **अक्ष**; Wiktionary: Sanskrit *akṣi*.

12.2 कर्ण — a false friend hiding in plain sight

Say *madad karnā*, “to do a favour of help,” and pull its stem apart: **kar-**. Watch that same string of sounds turn up again, meaning something it has nothing to do with.

You'll want to know first — one word

ਕੰਨ — *kann* — ear

The letters in this word

ਕ *k*, ੰ the *ṭippi* nasal, ਨ *n* — and the vowel is nasalized where ਅੱਖ doubled a consonant instead. *Ka-nn*, with the doubling this time carried by the nasal mark rather than the addak.

The word, taken apart — its roots and family

ਕੰਨ is inherited from Sanskrit **karṇa**, “ear.” Its own root beyond Sanskrit has never been securely traced — one guess ties it to a word for “twisting” or “winding,” another to a word for “point,” and no source picks a winner.

Here is the trap: **karṇa** looks exactly like it is hiding ਕਰਨਾ *karnā*, “to do,” the very verb inside ਮਦਦ ਕਰਨਾ. It is not. *Karnā*, “to do,” traces to a completely different Proto-Indo-European root, **k^wer-*. *Karṇa*, “ear,” does not connect to it at all — the resemblance is a coincidence of sound, the kind every language accumulates, and Punjabi keeps both words close enough in spelling that a learner has to be told, not left to guess.

Your turn

- *Say it:* **kann** — ear
- *State:* is *kann* related to *karnā*, “to do”? (No — a coincidence of sound.)
- *Run through:* **akkh**, **kann** — eye, ear
- *Recall:* *madad karnā*’s own **kar-**, and how it differs from *kann*’s

Before you move on

Give the word for “ear.” (*Kann*.) Does it share a root with *karnā*, “to do”? (**No** — different Proto-Indo-European roots entirely.)

Name the two body words so far. (*Akkh*, *kann*.)

Sources: Wiktionary: ਕੰਨ; Wiktionary: Sanskrit karṇa.

12.3 ਮੂੰਹ — a consonant that wore all the way down to a tone

ਚਾਰ's final ਚ was not really a consonant — it marked a level high tone, because the word ended right there. This word ends the same way, from a consonant that used to be something else entirely. And unlike ਕੰਨ, which only *looks* like it hides ਕਰਨਾ inside it, this word hides no false friend at all.

You'll want to know first — one word

ਮੂੰਹ — *mūnh* — **mouth**, also **face**

The letters in this word

ਮ *m*, ੂ long *ū*, ੰ the nasal *ṭippi*, ਚ — again not spoken as *h*, marking the same level high tone you first read in ਚਾਰ: *mūh*.

The word, taken apart — its roots and family

mūnh is inherited from Sanskrit **mukha**, “face, mouth” — Punjabi also kept the same word a second time, whole, as the learned borrowing ਮੁਖ *mukh*, the way it kept both ਪਸੰਦ and its own inherited relatives side by side before.

On the inherited path, *mukha*'s middle **kh** did not simply vanish. Middle Indo-Aryan first softened intervocalic *kh* down to a plain **h** — a regular, well-worn move, nothing to do with the breathy-voiced letters that gave you *bharā*'s low tone or *samajhṇā*'s falling one. Punjabi then lost **that** *h* too, the same way it lost *cāh*'s Persian-final one, and let its pitch land on the vowel before it: level and high, because — exactly as in *cāh* — nothing follows it in the word.

So *mūnh* and *cāh* reach a level high tone from different histories — one from a worn-down *kh*, one from a borrowed word's own *h* — and arrive at the identical sound.

Your turn

- *Say it*: **mūnh** — mouth, face — level and high
- *Match*: *mūnh*'s tone against *cāh*'s
- *Trace it*: Sanskrit *mukha* → *kh* softens to *h* → *h* is lost → ਮੂੰਹ

- *Name*: the learned twin of *mūnh* that kept the whole word intact

Before you move on

What tone does *mūnh* carry, and which earlier word — not a body word, but the same pattern — first showed it? (**Level high**; **cāh**, tea, from Chapter 10.) What softened before Punjabi lost it entirely in *mukha* → *mūnh*? (**Kh**, first to plain **h**.)

Sources: Wiktionary: ਮੂੰਹ; Wiktionary: Sanskrit mukha.

12.4 ਨੱਕ — the whole face, run back

ਅੱਖ, ਕੰਨ, ਮੂੰਹ — eye, ear, mouth. One more completes the face, and it closes the chapter on the cleanest English cousin this book has found yet.

You'll want to know first — one word

ਨੱਕ — *nakk* — nose

The letters in this word

ਨ *n*, ੱ the addak, ਕ *k* — the same doubling mark as ਅੱਖ, and for the same reason: nothing here was ever breathy, so nothing here traded itself for a tone.

The word, taken apart — its roots and family

nakk is inherited from Old Punjabi **naku**, and its root is Proto-Indo-European **neh₂s-* — unbroken, all the way to English **nose** itself, Latin *nāsus*, and Lithuanian *nósis*. Like *akkh*, *nakk* needed no ship and no loanword to reach you, only the ordinary work of sound change and a doubled consonant that held its ground.

Run the whole face and its tone table: **akkh** flat, doubled; **kann** flat, nasal, no relation at all to *karnā*; **mūnh** level and high, a worn-down *kh*; **nakk** flat, doubled, the clean cousin of *nose*. Two of the four carry no tone because their old consonants survived whole; one carries a level high tone because its consonant vanished entirely; none of the four carries the low or falling tones you met on verbs and on *bharā* — those belong to words that opened or closed with a breathy voice, and

nothing here ever did.

Your turn

- *Say it:* all four face words — **akkh**, **kann**, **mūnh**, **nakk**
- *Trace it:* PIE *neh₂s-* → ਨੱਕ, and → English **nose**
- *Sort:* which of the four carry a tone, and which do not
- *Name:* the doubled-consonant pair, **akkh** and **nakk**

Before you move on

Give the word for “nose.” (*Nakk*.) Which English word is the same word by unbroken descent? (**Nose**.) Name the four face words and which one carries a tone. (*Akkh*, *kann*, *mūnh*, *nakk*; only *mūnh*, level and high.)

Sources: Wiktionary: ਨੱਕ.

12.5 ੲੀ — one piece met inside a word you already say

A vowel that needs no consonant to lean on, because it starts the word itself.

First, say the last things you learned once more, out loud and from memory:

- *Say it:* *bharā · bhain*

Script you’ll notice: ੲੀ

ੲੀ

īī — ī. The **independent** long ī, for when a word starts on that vowel. Now put them where you have already heard them:

ਕ + ੋ + ੲੀ → ਕੋੲੀ (*koī*)

ਕੋੲੀ — *koī* — **any, some**

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ੲੀ in front of you and do not cover it. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਕੋਈ and point to each of today's piece in turn
- *Say it:* ੲ, then the whole word — *ko᳚*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's piece: ੲੲੲ. Which of them is a **mātrā** or a mark rather than a letter, and what does ਕੋਈ say? (*ko᳚*, "any, some".)
Source: Unicode Gurmukhi chart.

Chapter 13

Heart and Head

Modes: 👁 eyes (2) ✍ pen (1) 🗣 Hands-free start: none of the 3 lessons.

By the end of this chapter: I can name the heart and the head in Punjabi, tell that ਦਿਲ is Punjabi's one borrowed body word against four inherited ones, and trace ਸਿਰ to the same root as English horn rather than English head.

The tranche closes on ਸਿਰ: the reader produces all six body words from this tranche, states that ਸਿਰ's real English cousin is horn, not head, and that its resemblance to Persian sar is convergence from a shared Proto-Indo-Iranian ancestor rather than a loan — the opposite case from ਦਿਲ, which genuinely was borrowed from Persian despite sharing the same deep Indo-European root as English heart.

13.1 ੱ · ਮੁ — two pieces met inside a word you already say

One dot, and a whole layer of Punjabi's borrowed vocabulary becomes readable.

First, say the last things you learned once more, out loud and from memory:

- Say it: kann · mūnh · nakk

Script you'll notice: ੱ · ਮੁ

ੴ

pairī bindī — (*borrowed*). A single dot placed **under** a letter to mark a sound Punjabi borrowed — mostly from Persian and Arabic. The dot is the passport stamp.

ਸ਼

sassā + pairī bindī — *sha*. The dotted *sassā*. Punjabi prints it as one character, and it is the *sh* of English *ship*.

Now put them where you have already heard them:

ਸ਼ + ੜ → ਸ਼ (sha); ਗ਼ + ੜ → ਗ਼ (gha, a Persian sound)

ਸ਼ — *sha* — **the borrowed sh**

You are not being asked to write any of this. You are being asked to **recognise** it the next time it goes past.

Writing: copy what you can see

Keep ੜ · ਸ਼ in front of you and do not cover any of them. Follow each shape once with a finger, then copy it once with a pencil, larger than it is printed. Say its sound as your hand stops.

This is **observe-and-trace with the model visible**. Nothing in these chapters asks you to write a Punjabi word from memory; that ladder starts later, and it starts from these same shapes.

Your turn

- *Look:* at ਸ਼ and point to each of today's pieces in turn
- *Say it:* (*borrowed*), *sha*, then the whole word — *sha*
- *Look:* back at the headword at the top of any earlier lesson in this chapter and find one shape you now know

Before you move on

Name today's pieces: *pairī bindī*, *sassā + pairī bindī*. Which of them is a **mātrā** or a mark rather than a letter, and what does ਸ਼ say? (*sha*, “the borrowed *sh*”.)

Source: Unicode Gurmukhi chart.

13.2 ਦਿਲ — the one body word that is not Sanskrit

ਅੱਖ, ਕੰਨ, ਮੂੰਹ, ਨੱਕ — four body words, all inherited from Sanskrit.
This one breaks the pattern the same way ਦੋਸਤ once did.

You'll want to know first — one word

ਦਿਲ — *dil* — heart

The letters in this word

ਦ *d*, ਿ short *i*, ਲ *l*. Every letter already yours, from ਦੁੱਧ and ਲੈਣਾ.

The word, taken apart — its roots and family

ਦਿਲ is **Persian**, borrowed the way ਦੋਸਤ was — Punjabi's everyday word for “heart” is not the word Sanskrit handed down. Sanskrit's own word, **hṛdaya**, exists in Punjabi too, but only as a formal, literary borrowing; ordinary speech reaches for *dil*.

And yet *dil* is not a stranger to Sanskrit's word. Both descend from the same Proto-Indo-European root, **kerd-*, “heart” — Persian's branch carried it to *dil*, Sanskrit's branch carried it to *hṛdaya*, and a third branch carried it, unbroken, to English **heart** itself. Three languages, three shapes, one ancestor. What makes *dil* worth flagging is not the deep root — that root is shared honestly — but the fact that Punjabi took its *everyday* word for heart by borrowing sideways from Persian, rather than by inheriting straight down from Sanskrit the way *akkh* and *nakk* did.

Your turn

- *Say it:* **dil** — heart
- *Trace it:* PIE *kerd-* → Persian *dil* / Sanskrit *hṛdaya* / English **heart**, three branches
- *Contrast:* *dil*, borrowed, against *akkh* and *nakk*, inherited
- *Recall:* the other Persian loan this book has taught for a person you know (**dost**)

Before you move on

Is *dil* inherited from Sanskrit or borrowed from Persian?

(**Borrowed**, from Persian — Sanskrit’s own word, *hrdaya*, stays formal.) What single Proto-Indo-European root sits behind *dil*, Sanskrit *hrdaya*, and English *heart*, all three? (**Kerd-*.)

Sources: Wiktionary: ਦਿਲ; Wiktionary: Persian dil.

13.3 ਸਿਰ — a cousin of “horn,” and a twin nobody borrowed

ਦਿਲ broke the pattern — borrowed, where every other body word was inherited. This last word restores the pattern, and closes the tranche on its most surprising cousin yet. On the way, say ਭਰਾ and ਭੈਣ once more, low-toned, the way this book’s other loan-versus-inheritance pair opened it.

You’ll want to know first — one word

ਸਿਰ — *sir* — head

The letters in this word

ਸ *s*, ਿ short *i*, ਰ *r*. Every letter already familiar, from ਸਤਿ and ਮੇਰਾ.

The word, taken apart — its roots and family

ਸਿਰ is inherited, back to Proto-Indo-European **kerh₂*-, “head, horn.” That is genuinely surprising: English **head** comes from an entirely different, unrelated root, **kaput-*. *Sir*’s real English cousin is **horn** — the same **kerh₂*- that gave Latin *cornū* and the Greek word for “head,” *karēnon*. A head, on this root’s evidence, was once named for whatever stood up highest and hardest on it.

One more thing *sir* does, that no word in this book has done before: it looks identical to Persian **sar**, “head” — and unlike *dil*, that is **not** a loan. Persian and Sanskrit are sister branches of Proto-Indo-Iranian, and each inherited **kerh₂*- on its own, straight down its own line. *Dil* is Punjabi reaching sideways into Persian for a word it did not otherwise have. *Sir* only looks like the same kind of borrowing; it is a twin by

shared birth, not by loan — closing this tranche the same way Chapter 6 closed on *panj*, two branches independently arriving at one shape. Running the whole face and the two words beyond it: **akkh**, **kann**, **mūnh**, **nakk** are all inherited and tone-marked only where a consonant was lost outright; **dil** is the one loanword; **sir** is inherited, and its resemblance to Persian is convergence, exactly like *panj*'s.

Your turn

- *Say it*: **sir** — head
- *State*: *sir*'s real English cousin (**horn**, not **head**)
- *Contrast*: *sir* and Persian *sar* — look-alikes by shared ancestry, not by loan; *dil* — a genuine loan
- *Run through*: all six body words from this tranche — **akkh**, **kann**, **mūnh**, **nakk**, **dil**, **sir**

Before you move on

Give the word for “head.” (*Sir*.) Which English word is its real cousin — *head*, or *horn*? (**Horn**.) Is *sir*'s resemblance to Persian *sar* a loan, the way *dil* is? (**No** — both inherited the same root separately, the way *panj* and Persian *panj* once did.) Name all six body words from this tranche. (*Akkh*, *kann*, *mūnh*, *nakk*, *dil*, *sir*.) Sources: Wiktionary: ਸਿਰ; Wiktionary: *kerh*₂-.

Chapter 14

From the Mouth of the Guru, One Piece at a Time

Modes: ✍ pen (7) ⇄ Hands-free start: none of the 7 lessons.

By the end of this chapter: I can add six Gurmukhi pieces to the three learned with ਚੰ, then read ਨਹੀਂ and ਨਮਸਤੇ by assembling only known pieces.

The greeting assembled from five pieces the reader can each write from memory, introducing nothing new, and naming plainly the one piece of machinery still to come.

14.1 ਨ — the consonant na

Write the piece from the previous lesson before adding another.

Script

ਨ

na — the *n* of English *net*, with the inherent **a** riding along.

No new machinery. Every rule you already hold applies to it unchanged, and that is the point of learning the system rather than the words: **new shapes are coming; new rules are not.**

Your turn

- *Write it:* ਨ
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

What vowel is inside ਠ when nothing is attached? (**a.**) How many new rules did this lesson add? (**None.**)
Source: Unicode Gurmukhi chart.

14.2 ੀ — a second mātrā

Write the piece from the previous lesson before adding another.

Script

ੀ

ī, the long *ee* of English *see*. Like the first mātrā it stands to the right, but it carries a curve that rises and **hooks back over the head-line**.

Now build with everything you have:

ਠ + ਹ + ੀ + ਂ → ਠਹੀਂ

na-hīm — **no**. Two consonants, one mātrā, one nasal dot.

Both answers to a yes-or-no question are now readable:

ਹਾਂ ਠਹੀਂ

That is the arithmetic of an abugida: consonants and mātrās **multiply**, so a handful of pieces reaches a large number of syllables very quickly.

Your turn

- *Write it:* ੀ
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

What is ਠਹੀਂ? (**No.**) How many pieces is it built from? (**Four.**) And what is the dot doing at the end? (**Nasalising** the vowel.)
Source: Unicode Gurmukhi chart.

14.3 ਀ — the consonant ma

Write the piece from the previous lesson before adding another.

Script

ਮ

ma — the *m* of English *met*, plus the inherent vowel.

Three consonants. Say them in the order you met them, each with the vowel nobody wrote:

ਹ ਨ ਮ

ha, na, ma.

Your turn

- *Write it:* ਮ
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

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

Source: Unicode Gurmukhi chart.

14.4 ਀ — the consonant sa

Write the piece from the previous lesson before adding another.

Script

ਸ

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

Four consonants, two mātrās and a nasal dot. One shape and one mātrā left before the greeting is readable.

Your turn

- *Write it:* ਫ
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

What is the inherent vowel in ਫ? (**a** — *sa*.)
Source: Unicode Gurmukhi chart.

14.5 ਝ — the consonant ta

Write the piece from the previous lesson before adding another.

Script

ਝ

ta — and it is not quite the English consonant.

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 has a **second** *t* made further back, and the two are different letters in different words. This is the forward one.

Your turn

- *Write it:* ਝ
- *Read it:* every piece this chapter has given you so far, in order

Before you move on

Where does the tongue go for ਝ? (Against the **back of the upper teeth** — dental.) Is there another *t*? (**Yes**, one made further back.)
Source: Unicode Gurmukhi chart.

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

Write the piece from the previous lesson before adding another.

Script

ੌ

e, the vowel of English *they*. And unlike both mātrās you already hold, which stand to the right, this one sits **above** the letter, riding on the headline:

ੳ + ੋ → ੲ

te. Still one beat.

Where a mātrā sits is part of its identity, not a style choice. In this family of scripts a vowel sign can go right, left, above, below, or on both sides at once, and a reader learns to look **around** a consonant rather than only after it.

Your turn

- *Write it:* ੋ
- *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.**)

Source: Unicode Gurmukhi chart.

14.7 ਨਮਸਤੋ — five pieces, all of them already yours

Write the piece from the previous lesson before adding another.

Script

Nothing new is introduced here. Every piece below is one you can write.

ਨ + ਮ + ਸ + ਤ + ੇ → ਨਮਸਤੇ

Read it the way you built it:

- ਨ — *na*, inherent vowel
- ਮ — *ma*, inherent vowel
- ਸ — *sa*, inherent vowel
- ਤੇ — *ta* with the mātrā above, making *te*

na-ma-ste. Four consonants in a row, three of them carrying the vowel nobody wrote, and one mark on the last. The greeting from your first lesson, decoded rather than recalled.

One piece of machinery is still missing, and it is worth naming rather than hiding. Some words press two consonants together with no vowel between them, and this script has a way to write that — a mark that deletes the inherent vowel and fuses the pair into one shape. You have not needed it yet. The longer Sikh greeting you already say contains one, and it is the next thing this book will teach you.

So: **four consonants, three mātrās and a nasal dot**, and with them you can read *yes*, *no* and the greeting.

Your turn

- *Write it:* ਨਮਸਤੇ
- *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 carries the vowel in ਨ, ਮ and ਸ? (**Nothing** — it is the inherent vowel.) And what is the one piece of machinery still to come? (The mark that **deletes** the inherent vowel and **joins** two consonants.) Source: Unicode Gurmukhi chart.

Chapter 15

The First Form Line: Name

Modes: ✍ pen (8) ⇄ Hands-free start: none of the 8 lessons.

By the end of this chapter: I can recognise the Gurmukhi name label, select between two separately practised values, and fill one requested name line from a nonverbal cue with no model.

The learner fills one name field from a nonverbal identity cue after the label, both values, selection, supported entry, delayed entry, spelling, spacing, and repair have each received a bounded pass.

15.1 ਅ — a vowel that can stand first

Point to the first known piece in ਨਮਸਤੋ: ਨ. A consonant can carry an unwritten *a*. Today a vowel stands by itself at the beginning of a word.

Script

ਅ

Read it as short *a*. It is one complete letter, not a mark attached to a consonant. That is why it can begin the practice name in the next lesson.

Writing — observe and trace

Keep ਅ visible. Follow one printed model with your finger, then trace it once. Compare only three things: the top line, the upright, and the lower turn.

Before you move on

Cover the model for two seconds. Point to 𐌲 when it appears beside 𐌸.

15.2 𐌲𐌻𐌸 — one new piece, two old pieces

Read the three separate pieces: 𐌲 · 𐌻 · 𐌸.

Script — assemble the practice name

𐌲 + 𐌻 + 𐌸 → 𐌲𐌻𐌸

This book uses 𐌲𐌻𐌸 as one closed-bank practice identity. It is not asking you to spell your own name yet.

Writing — guided copy

Keep 𐌲𐌻𐌸 visible. Copy it once, saying each piece as your hand reaches it. Compare left to right. Repair only the first differing piece.

Before you move on

Point to the only piece that was new today: 𐌲.

15.3 𐌻𐌸𐌸 — two familiar pieces, one repeated

Write 𐌻 once and 𐌸 once. No new letter appears today.

Script — assemble the second practice name

𐌻 + 𐌸 + 𐌸 → 𐌻𐌸𐌸

This is the second and final value in the first name-field bank. Notice the two adjacent 𐌸 letters; neither may disappear.

Writing — guided copy

Keep 𐌻𐌸𐌸 visible. Copy it once. Tap three positions after writing: 𐌻 | 𐌸 | 𐌸. If there are only two positions, restore the final 𐌸.

Before you move on

Contrast once: ਅਮਨ begins with ਅ; ਮਨਨ begins with ਮ.

15.4 ਨਿ — the first form label

Build the known pieces aloud: ਨ + ਾ + ੰ.

Script — read the label

ਨਿ: _____

On a form, ਨਿ asks for a name. The colon belongs to the form; it is not a Gurmukhi letter. Point to the label, then point to the empty answer line.

Writing — one label

Copy ਨਿ once. Check the base ਨ, then the long-vowel mark, then the nasal dot. Do not add a name value yet.

Before you move on

Find ਨਿ among ਹਾ · ਨਿ · ਨੀ without writing the other two words.

15.5 Two people, two already-known values

Read both names. Point to the first differing letter:

ਅਮਨ · ਮਨਨ

Script — attach one nonverbal cue to each person

For this closed practice bank only:

- A → ਅਮਨ
- B → ਮਨਨ

Look for five seconds. Cover the Gurmukhi names. Point to A and recall its name; point to B and recall its name. Uncover and compare.

Your turn — value selection

With the bank visible, choose but do not copy: which value belongs to **B**? Which belongs to **A**? The skill today is selecting the requested known value.

Before you move on

Stop after the two-way contrast. No third name enters this field bank.

15.6 Fill one field with the bank visible

Read the label **ਠਿ**. Recall the visible bank: **A ਅਮਨ · B ਮਨਨ**.

Your turn — supported entry

Keep the bank visible. Card A requests its known value:

A — ਠਿ: _____

Select **ਅਮਨ** and copy it on the line. Read the completed field from label to value. This is supported entry, not independent writing evidence.

Writing — separate spelling check

Check only spelling: **ਅ | ਮ | ਨ**. Do not check spacing or selection in this pass. If one piece differs, repair that one piece.

Before you move on

Stop after one supported field.

15.7 Hide the bank, then fill one line

Look once: **A ਅਮਨ · B ਮਨਨ**. Cover the complete bank and wait ten seconds.

Writing — delayed requested entry

Keep the bank hidden. Complete only this field:

B — ठः _____

The requested value is chosen from memory; there is no copyable answer beside the line. Reveal the bank only after writing.

Your turn — separate repair passes

Compare in order: (1) selected person, (2) three written positions, (3) any extra space inside the name. Repair the first differing dimension and stop.

Before you move on

This is one delayed choice, not a six-field form.

15.8 One no-model name field

Close the previous lesson. Keep only the two learned identity symbols in memory. There is no value bank, support-language name, or romanized answer below.

Writing — independent controlled choice

Complete the requested field:

A — ठः _____

Choose the known value attached to A and write it from memory. Do not open an earlier lesson until the attempt is complete.

Your turn — separate repair passes

After writing, compare in four bounded passes: requested person, spelling, spacing, then label/value placement. Repair only the first differing dimension.

Before you move on

You have completed one field pattern. Five more field families remain before the published six-field form can be attempted.

Chapter 16

Build the Language Label and Values

Modes: ✍ pen (11) ⇌ Hands-free start: none of the 11 lessons.

By the end of this chapter: I can build the Gurmukhi language label and guided-copy two separately practised language values after learning every new script piece one at a time.

The learner builds ਭਾਸ਼ਾ, ਪੰਜਾਬੀ, and ਹਿੰਦੀ only after each new Gurmukhi piece has received its own tiny introduction.

16.1 ਭ — one new base for the next label

Keep only the familiar long-vowel mark ਾ in view. Today adds one base letter.

Script — one tiny step

Trace ਭ slowly once, then once more. Say *bha*. Do not attach a vowel mark yet.

Your turn

Complete one careful attempt. Compare only the new shape or word, repair one difference, and stop.

Before you move on

No later answer in this lesson adds a new spelling.

16.2 ਞ — one dotted sound

Point once to ਞ, then put it away. This session adds only ਞ.

Script — one tiny step

Trace ਞ once. Its dot belongs to the letter. Compare it with familiar ਞ, then cover the comparison.

Your turn

Complete one careful attempt. Compare only the new shape or word, repair one difference, and stop.

Before you move on

No later answer in this lesson adds a new spelling.

16.3 ਤਾਸ਼ਾ — assemble the language label

Touch the two new bases in order: ਤ, then ਸ਼. The long-vowel mark is already familiar.

Script — one tiny step

Build ਤ + ਸ਼ = ਤਾਸ਼ਾ. On a form, ਤਾਸ਼ਾ asks which language belongs on the line. Copy the label once, then leave the answer line empty.

Your turn

Complete one careful attempt. Compare only the new shape or word, repair one difference, and stop.

Before you move on

No later answer in this lesson adds a new spelling.

16.4 ਪ — first piece of ਪੰਜਾਬੀ

Read **ਭਾਸ਼ਾ** as language. Now hide it; this session adds one value-letter.

Script — one tiny step

Trace ਪ once, say *pa*, and stop. The complete language name comes later.

Your turn

Complete one careful attempt. Compare only the new shape or word, repair one difference, and stop.

Before you move on

No later answer in this lesson adds a new spelling.

16.5 ੰ — the nasal mark inside ਪੰਜਾਬੀ

Write ਪ once. Today adds only the nasal mark that sits above it.

Script — one tiny step

Place ੰ above ਪ to make ਪੰ. This is *ṭippi*, not the final-position bindi from ਗੰ.

Your turn

Complete one careful attempt. Compare only the new shape or word, repair one difference, and stop.

Before you move on

No later answer in this lesson adds a new spelling.

16.6 ਜ — the middle base

Read ਪੰ once, then cover it.

Script — one tiny step

Trace ਜ once and say *ja*. Do not assemble the whole word yet.

Your turn

Complete one careful attempt. Compare only the new shape or word, repair one difference, and stop.

Before you move on

No later answer in this lesson adds a new spelling.

16.7 ਬ — the last new base in ਪੰਜਾਬੀ

Point to ਜ. Today adds one final base.

Script — one tiny step

Trace ਬ once and say *ba*. The familiar ੀ will attach to it in the next session.

Your turn

Complete one careful attempt. Compare only the new shape or word, repair one difference, and stop.

Before you move on

No later answer in this lesson adds a new spelling.

16.8 ਪੰਜਾਬੀ — the Punjabi value

Touch the pieces without writing: ਪੰ • ਜਾ • ਬੀ.

Script — one tiny step

Assemble ਪੰਜਾਬੀ and copy it once with the model visible. This supported copy teaches the value; it is not independent writing evidence.

Your turn

Complete one careful attempt. Compare only the new shape or word, repair one difference, and stop.

Before you move on

No later answer in this lesson adds a new spelling.

16.9 ि — a mark written before, read after

Write familiar ढ once.

Script — one tiny step

Add ि to make ि. Sihari is drawn to the left of its base but read after it: *hi*.

Your turn

Complete one careful attempt. Compare only the new shape or word, repair one difference, and stop.

Before you move on

No later answer in this lesson adds a new spelling.

16.10 ढ — one dental base

Read ि once, then cover it.

Script — one tiny step

Trace ढ once and say dental *da*. Do not add ि until the next session.

Your turn

Complete one careful attempt. Compare only the new shape or word, repair one difference, and stop.

Before you move on

No later answer in this lesson adds a new spelling.

16.11 ਹਿੰਦੀ — the Hindi value

Point once to ਭਾਸ਼ਾ and say language. Point once to ਪੰਜਾਬੀ and say Punjabi. Touch ਭ, ਸ, then the pieces of the Hindi value: ਹਿ
 • ਂ • ਦੀ.

Script — one tiny step

Assemble ਹਿੰਦੀ and copy it once with the model visible. Keep the tippi above the first unit and the long ੀ on ਦ.

Your turn

Complete one careful attempt. Compare only the new shape or word, repair one difference, and stop.

Before you move on

No later answer in this lesson adds a new spelling.

Chapter 17

The Second Form Line: Language

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

By the end of this chapter: I can select between two separately practised values and fill one requested Gurmukhi language line from a nonverbal cue with no model.

The learner fills one language field from a nonverbal cue after selection, supported entry, delayed entry, spelling, spacing, and repair have each received a bounded pass.

17.1 Select one known language value

Read the closed bank once:

A — ਪੰਜਾਬੀ

B — ਹਿੰਦੀ

Script — attach one cue to each value

Point to A, then ਪੰਜਾਬੀ. Point to B, then ਹਿੰਦੀ. Cover the bank and say which value B requests. Selection is separate from spelling.

Your turn

Reveal, point, cover, and select once more. Do not write the form line yet.

Before you move on

This cue belongs only to this two-item practice bank.

17.2 Fill one supported language field

Keep this bank visible:

A — ਪੰਜਾਬੀ

B — ਹਿੰਦੀ

Writing — model visible

Complete ਭਾਸ਼ਾ: _____ for A. Read the label, select the A value, and copy it. This is supported entry, not independent writing evidence.

Your turn

Compare selection, spelling, spacing, and placement in separate passes.

Before you move on

Stop after one supported line.

17.3 Hide, wait, then fill the language field

Read A — ਪੰਜਾਬੀ, B — ਹਿੰਦੀ once. Hide the bank and count slowly to ten.

Writing — short delayed entry

With the bank hidden, complete ਭਾਸ਼ਾ: _____ for B. Finish the attempt before revealing the bank.

Your turn

Reveal and compare selection, spelling, spacing, then placement. Repair one dimension only.

Before you move on

One delayed line is enough today.

17.4 One no-model language field

Close the previous lesson. There is no value bank, support-language label, or romanized answer below.

Writing — independent controlled choice

Complete the requested field:

A — ਭਾਸ਼ਾ: _____

Choose the known value attached to A and write it from memory. Do not reopen an earlier lesson until the attempt is complete.

Your turn — separate repair passes

After writing, compare selection, spelling, spacing, and placement. Repair only the first differing dimension.

Before you move on

This closes only the language-field ladder. The remaining form fields are still separate backlog work.

Chapter 18

Build the Residence Label and Values

Modes:  voice (1)  pen (6)  Hands-free start: none of the 7 lessons.

By the end of this chapter: I can recognise and copy the Gurmukhi residence label and two separately practised neutral values.

The learner assembles the residence label and copies two neutral values after each new Gurmukhi piece has received its own bounded pass.

18.1 ਫ਼ — one new base for the residence label

Find the familiar short-vowel mark ਿ. Today adds only one base letter.

Script — one tiny step

Trace ਫ਼ slowly twice. Say *ra*. Then place ਿ before it once: ਫ਼ਿ.

Your turn

Write ਫ਼ once without the model. Compare only the base shape and repair one difference.

Before you move on

Stop after this one new base.

18.2 ਏ — one independent vowel

Write the new base ਏ once. Leave a finger-width of space beside it.

Script — one tiny step

Trace ਏ slowly twice. It stands on its own; it is not the attached mark ਏ.

Your turn

Point to ਏ, cover it, and write it once. Repair only the new shape.

Before you move on

No word is scored yet.

18.3 ਰਿਹਾਇਸ਼ — assemble the residence label

Touch the pieces in order: ਰਿ, ਹਾ, ਏ, ਸ਼.

Script — one label

Join ਰਿ + ਹਾ + ਏ + ਸ਼ = ਰਿਹਾਇਸ਼. On a form, ਰਿਹਾਇਸ਼ labels the residence line. Copy the label once and leave its answer blank.

Your turn

Point to the label and say what information belongs there. Do not add a value yet.

Before you move on

The familiar spoken word ਰਹਿਣਾ can remind you of living somewhere; only the form label is scored here.

18.4 ਏ — one new base for a residence value

Find the familiar nasal mark ੰ. Today adds one base letter beneath the line.

Script — one tiny step

Trace ਙ slowly twice. Say *ḍa*. Do not build the whole word yet.

Your turn

Cover the model and write ਙ once. Repair only the base shape.

Before you move on

One new base is enough.

18.5 ਪਿੰਡ — assemble one residence value

Touch ਪ, then the pre-base ਿ, then ੰ, then ਙ.

Script — one value

Build ਪ + ੰ + ਙ = ਪਿੰਡ. It means “village.” Copy ਪਿੰਡ once.

Your turn

Cover the model, say the meaning, and write the value once. Reveal it and repair one piece.

Before you move on

Only this value is scored today.

18.6 ਸ਼ਹਿਰ — assemble the other residence value

Touch the known pieces ਸ਼, ਹਿ, ਰ in order.

Script — one value

Join ਸ਼ + ਹਿ + ਰ = ਸ਼ਹਿਰ. It means “city.” Copy ਸ਼ਹਿਰ once.

Your turn

Cover the model, say the meaning, and write the value once. Repair only the first differing piece.

Before you move on

The two values remain separate until the next lesson.

18.7 The wellbeing exchange returns at R4

No new language. Keep this oral: listen, speak, then type only a record of what you already said.

The exchange

Ask, answer, and close once. Romanization records prior speech only; it earns no Gurmukhi reading or writing credit.

Before you move on

Say the three-turn exchange once more from meaning alone.

Chapter 19

The Third Form Line: Residence

Modes: ✍ pen (6) ⇌ Hands-free start: none of the 6 lessons.

By the end of this chapter: I can select between two separately practised values and fill one requested Gurmukhi residence line from a nonverbal cue with no model.

The learner fills one residence field from a nonverbal cue after selection, supported entry, spacing, delayed entry, and repair have each received a bounded pass.

19.1 Select one known residence value

Read the closed bank once:

A — ਪਿੰਡ

B — ਸ਼ਹਿਰ

Script — attach one cue to each value

Point to A, then ਪਿੰਡ. Point to B, then ਸ਼ਹਿਰ. Cover the bank and say which value B requests. Selection is separate from spelling.

Your turn

Reveal, point, cover, and select once more. Do not write the form line yet.

Before you move on

These cues belong only to this two-item bank.

19.2 Fill one supported residence field

Keep this bank visible:

A — ਪਿੰਡ

B — ਸ਼ਹਿਰ

Writing — model visible

Complete ਰਿਹਾਇਸ਼: _____ for A. Read the label, select the A value, and copy it. This is supported entry, not independent writing evidence.

Your turn

Compare selection, spelling, spacing, and placement in separate passes.

Before you move on

Stop after one supported line.

19.3 Give the residence value its own space

Read ਰਿਹਾਇਸ਼: ਪਿੰਡ. Point once to the label and once to the value.

Writing — one spacing pass

Copy ਰਿਹਾਇਸ਼:, leave a clear space, then copy ਪਿੰਡ. Judge only the boundary after the colon.

Your turn

Cover the model and repeat once. If the boundary is unclear, repair only the space.

Before you move on

Selection and memory are not scored in this spacing pass.

19.4 Hide, wait, then fill the residence field

Read A — ਪਿੰਡ, B — ਸ਼ਹਿਰ once. Hide the bank and count slowly to ten.

Writing — short delayed entry

With the bank hidden, complete ਰਿਹਾਇਸ਼: _____ for B. Finish the attempt before revealing the bank.

Your turn

Reveal and compare selection, spelling, spacing, then placement. Do not repair yet.

Before you move on

One delayed line is enough.

19.5 Repair one residence-field difference

Compare ਰਿਹਾਇਸ਼:ਸ਼ਹਿਰ with ਰਿਹਾਇਸ਼: ਸ਼ਹਿਰ. The letters match; one boundary differs.

Writing — one repair pass

Rewrite the first line with a clear space after the colon. Leave every letter unchanged.

Your turn

Name the repaired dimension: selection, spelling, spacing, or placement. Stop after one repair.

Before you move on

The next lesson asks for a fresh line rather than a repair.

19.6 One no-model residence field

Close the previous lesson. There is no value bank, support-language label, or romanized answer below.

Writing — independent controlled choice

Complete the requested field:

A — ਰਿਹਾਇਸ਼: _____

Choose the known value attached to A and write it from memory. Do not reopen an earlier lesson until the attempt is complete.

Your turn — separate repair passes

After writing, compare selection, spelling, spacing, and placement. Repair only the first differing dimension.

Before you move on

This closes only the residence-field ladder. The remaining form fields are separate backlog work.

Chapter 20

Build the Work Label and Values

Modes: ✍ pen (6) ⇄ Hands-free start: none of the 6 lessons.

By the end of this chapter: I can recognise and copy the Gurmukhi work label and two separately practised neutral values.

The learner assembles the work label and copies two neutral values after each new Gurmukhi piece has received its own bounded pass.

20.1 ਐ — one new base for the work label

Write the familiar ਼ once and place the familiar nasal mark ਙ above it once. Today adds only one base letter.

Script — one tiny step

Trace ਐ slowly twice. Say *ka*. Do not build the whole label yet.

Your turn

Cover the model and write ਐ once. Compare only the base shape and repair one difference.

Before you move on

Stop after this one new base.

20.2 કૌમ — assemble the work label

Touch the pieces in order: ક, ી, મ, મ.

Script — one label

Join ક + ી + મ + મ = કૌમ. On this beginner form, કૌમ labels the work line. Copy the label once and leave its answer blank.

Your turn

Point to the label and say what information belongs there. Do not add a value yet.

Before you move on

This is a closed practice form, not a request for real personal information.

20.3 ધ — one new base for a work value

Write ક once. Today adds a different base; compare the two without naming a whole word.

Script — one tiny step

Trace ધ slowly twice. Say *kha*. Keep its shape separate from ક.

Your turn

Cover the model and write ધ once. Repair only the base shape.

Before you move on

One new base is enough.

20.4 ધેડી — assemble one work value

Touch ધ, then ે, then ડ, then ી.

Script — one value

Build ெ + ீ = ெଝି. It means “farming.” Copy ெଝି once.

Your turn

Cover the model, say the meaning, and write the value once. Reveal it and repair one piece.

Before you move on

Only this value is scored today.

20.5 ெ — one new vowel sign

Write the familiar base ூ once. Keep the top line clear.

Script — one tiny step

Trace the vowel sign ெ twice. Attach it to ூ once: ெଝି. The mark belongs above the base.

Your turn

Cover the model and write ெଝି once. Repair only the new sign or its placement.

Before you move on

Do not build the whole value yet.

20.6 ெଝਰੀ — assemble the other work value

Touch the known pieces ெଝ, ூ, ீ in order.

Script — one value

Join ெଝ + ூ + ீ = ெଝਰੀ. It means “job.” Copy ெଝਰੀ once.

Your turn

Cover the model, say the meaning, and write the value once. Repair only the first differing piece.

Before you move on

The two values remain separate until the next lesson.

Chapter 21

The Fourth Form Line: Work

Modes: ✍ pen (8) ⇌ Hands-free start: none of the 8 lessons.

By the end of this chapter: I can select between two separately practised values and fill one requested Gurmukhi work line from a nonverbal cue with no model.

The learner fills one work field from a nonverbal cue after selection, supported entry, spelling, spacing, field-value agreement, delayed entry, and repair have each received a bounded pass.

21.1 Select one known work value

Read the closed practice bank once:

A — ਖੇਤੀ

B — ਨੌਕਰੀ

Script — attach one cue to each value

Point to A, then ਖੇਤੀ. Point to B, then ਨੌਕਰੀ. Cover the bank and say which value B requests. Selection is separate from spelling.

Your turn

Reveal, point, cover, and select once more. Do not write the form line yet.

Before you move on

These cues belong only to this invented two-item bank.

21.2 Fill one supported work field

Keep this invented bank visible:

A — ષેડી

B — ઢેઠરી

Writing — model visible

Complete ળેઠ: _____ for A. Read the label, select the A value, and copy it. This is supported entry, not independent writing evidence.

Your turn

Compare selection, spelling, spacing, field-value agreement, and placement in separate passes.

Before you move on

Stop after one supported line.

21.3 Check only the work-value spelling

Read ષેડી and ઢેઠરી once. Touch each script piece without writing a form line.

Writing — one spelling pass

Cover both models and write ઢેઠરી once. Reveal it and compare ઢે, then ળ, then ળી. Ignore the field label and spacing today.

Your turn

If a piece differs, rewrite only that piece before copying the whole value once more.

Before you move on

Selection and spacing are not scored in this pass.

21.4 Give the work value its own space

Read ਕੰਮ: ਖੇਤੀ. Point once to the label and once to the value.

Writing — one spacing pass

Copy ਕੰਮ:, leave a clear space, then copy ਖੇਤੀ. Judge only the boundary after the colon.

Your turn

Cover the model and repeat once. If the boundary is unclear, repair only the space.

Before you move on

Selection, spelling, and agreement are not scored in this spacing pass.

21.5 Keep the field and value together

Read ਕੰਮ, then ਖੇਤੀ and ਨੌਕਰੀ. Both values answer the work label in this closed bank.

Writing — one agreement pass

Choose the line whose value agrees with the work label: ਕੰਮ: ਨੌਕਰੀ or ਕੰਮ: ਸ਼ਹਿਰ. Copy only the agreeing line. This checks field-value meaning, not grammatical gender.

Your turn

Point to the label, say “work,” then point to the chosen value and say its meaning. Ignore handwriting neatness.

Before you move on

This pass separates field-value meaning from spelling and spacing.

21.6 Hide, wait, then fill the work field

Read A — ਖੇਤੀ, B — ਨੌਕਰੀ once. Hide the bank and count slowly to ten.

Writing — short delayed entry

With the bank hidden, complete ਕੰਮ: _____ for B. Finish the attempt before revealing the bank.

Your turn

Reveal and compare selection, spelling, spacing, agreement, then placement. Do not repair yet.

Before you move on

One delayed line is enough.

21.7 Repair one work-field difference

Compare ਕੰਮ:ਨੌਕਰੀ with ਕੰਮ: ਨੌਕਰੀ. The selection, letters, and field-value meaning match; one boundary differs.

Writing — one repair pass

Rewrite the first line with a clear space after the colon. Leave every letter unchanged.

Your turn

Name the repaired dimension: selection, spelling, spacing, agreement, or placement. Stop after one repair.

Before you move on

The next lesson asks for a fresh line rather than a repair.

21.8 One no-model work field

Close the previous lesson. There is no value bank, support-language label, or romanized answer below.

Writing — independent controlled choice

Complete the requested field:

A — **कैमः** _____

Choose the known value attached to A and write it from memory. Do not reopen an earlier lesson until the attempt is complete.

Your turn — separate repair passes

After writing, compare selection, spelling, spacing, agreement, and placement. Repair only the first differing dimension.

Before you move on

This closes only the work-field ladder. The remaining form fields are separate backlog work.

Chapter 22

Three Known Lines, One Small Form

Modes: ✍ pen (4) ⇌ Hands-free start: none of the 4 lessons.

By the end of this chapter: I can bring the known language, residence, and work fields together with their closed banks still visible.

The learner assembles three supported lines only after label placement, cue selection, and a two-line bridge have each received a bounded pass; this supported work is not independent-writing evidence.

22.1 Put three known labels on one small form

Read the three labels once: ਭਾਸ਼ਾ, ਰਿਹਾਇਸ਼, ਕੰਮ. Each label is old; only seeing all three together is new.

Script — one placement pass

Point from the first blank line to the third. Place ਭਾਸ਼ਾ first, ਰਿਹਾਇਸ਼ second, and ਕੰਮ third. Do not choose or write any value.

Your turn

Cover the labels. Say which known label belongs on the middle line, then reveal and check only its placement.

Before you move on

Stop after the labels are in place. Values arrive in the next lesson.

22.2 Select three values before writing

Read each closed practice bank once:

ਭਾਸ਼ਾ: A — ਪੰਜਾਬੀ · B — ਹਿੰਦੀ

ਰਿਹਾਇਸ਼: A — ਪਿੰਡ · B — ਸ਼ਹਿਰ

ਕੰਮ: A — ਖੇਤੀ · B — ਨੌਕਰੀ

Script — one cue per field

For the cue row **A · B · A**, point to the selected language, residence, and work values in that order. Do not copy them.

Your turn

Cover all three banks and name the selections once. Reveal and check only selection; spelling and form placement wait.

Before you move on

Selection is now ready for a two-line writing bridge.

22.3 Join two supported lines first

Keep the language and residence banks visible. Read the cue pair **A · B** and point to ਪੰਜਾਬੀ, then ਸ਼ਹਿਰ.

Writing — two models remain visible

Complete only these two lines:

A — ਭਾਸ਼ਾ: _____

B — ਰਿਹਾਇਸ਼: _____

Copy the selected values while their banks remain visible. This is supported entry, not independent writing evidence.

Your turn

Check the first line, then the second. Stop before adding a work line.

Before you move on

The third line joins only after two lines feel small.

22.4 Add the third supported line

Keep all three old banks visible. Select the cue row **A · B ·**
A without writing.

Writing — all models remain visible

Complete one language line, one residence line, and one work line. Copy from the visible banks. This is supported entry, not independent writing evidence.

Your turn — one pass at a time

Check selection on all three lines. Then check spelling. Then check spacing and placement. Do not mix the passes.

Before you move on

Close the banks before beginning the separate repair lessons.

Chapter 23

Three-Field No-Model Checkpoint

Modes: ✍ pen (7) ⇄ Hands-free start: none of the 7 lessons.

By the end of this chapter: I can use three remembered closed-bank cues to fill the known language, residence, and work fields without romanization or a copyable answer.

The learner fills three requested fields with no model, then repeats the completed task once inside R1 before changing topic.

23.1 Repair only selection

The language bank still uses A — ਪੰਜਾਬੀ, B — ਹਿੰਦੀ. Read it once, then cover it.

Writing — one selection repair

The cue is B, but the line says ਭਾਸ਼ਾ: ਪੰਜਾਬੀ. Replace only the selected value. The label, colon, space, and placement remain unchanged.

Your turn

Name the repaired dimension: selection. Do not judge letter shape or spacing in this pass.

Before you move on

The next pass keeps selection fixed and inspects spelling only.

23.2 Repair only spelling

Read ਸ਼ਹਿਰ once. Touch ਸ਼, then ਹਿ, then ਰ. Cover the model.

Writing — one spelling repair

The selected residence value is correct, but ਰਿਹਾਇਸ਼: ਸ਼ਹਰ is missing one spelling piece. Repair only the value. Keep its selection, line, label, colon, and space.

Your turn

Reveal ਸ਼ਹਿਰ and compare one piece at a time. Do not change another line.

Before you move on

The next pass ignores spelling and repairs one boundary.

23.3 Repair only spacing

Compare ਕੰਮ:ਖੇਤੀ with ਕੰਮ: ਖੇਤੀ. Every letter and the selected value match.

Writing — one boundary repair

Rewrite ਕੰਮ:ਖੇਤੀ with one clear space after the colon. Change nothing else.

Your turn

Point to the repaired boundary. Ignore selection, spelling, and line order.

Before you move on

The next pass keeps every value intact and repairs its line placement.

23.4 Repair only placement

Both values are correctly selected and spelled, but these lines are crossed:

ਭਾਸ਼ਾ: ਖੇਤੀ

ਕੰਮ: ਪੰਜਾਬੀ

Writing — move, do not respell

Rewrite the two values on their matching fields. Preserve every letter and both spaces.

Your turn

Say “placement” after the repair. Selection and spelling were already correct.

Before you move on

All four dimensions have now received their own repair pass.

23.5 Repair one dimension, then stop

Name the four passes in order: selection, spelling, spacing, placement.

Writing — one mixed repair

Inspect these otherwise correct lines:

ਭਾਸ਼ਾ: ਪੰਜਾਬੀ

ਰਿਹਾਇਸ਼:ਸ਼ਹਿਰ

ਕੰਮ: ਖੇਤੀ

The cue selections, spellings, and placements are correct. Repair the first differing dimension, then stop.

Your turn

Say which pass found the difference. Do not recopy the two unchanged lines.

Before you move on

The next lesson asks for fresh writing, not correction of a visible answer.

23.6 Three-field no-model checkpoint

Close every field lesson. There is no value bank, support-language label, romanization, or copyable answer below.

Writing — independent controlled choice

Complete the three requested fields:

A — ਭਾਸ਼ਾ: _____

B — ਰਿਹਾਇਸ਼: _____

A — ਕੰਮ: _____

Use the three remembered closed banks. Finish all three attempts before reopening any earlier lesson.

Your turn — separate repair passes

After writing, compare selection, spelling, spacing, then placement. Repair only the first differing dimension and stop.

Before you move on

This checkpoint integrates only language, residence, and work. It does not claim the later six-field form is complete.

23.7 One immediate three-field recall

Keep the value banks closed. Say the field order once: language, residence, work.

Writing — one independent controlled recall

For cues A · B · A, complete these three fields without romanization or a copyable answer:

ਭਾਸ਼ਾ: _____

ਰਿਹਾਇਸ਼: _____

ਕੰਮ: _____

Before you move on

One clean recall is enough. The next chapter changes topic instead of adding another form demand.

Chapter 24

Old Action Families at R4

Modes:  voice (4)  Hands-free start: all 4 lessons.

By the end of this chapter: I can retrieve the already-taught Punjabi action families at long distance without confusing speech or reading with independent writing.

The learner completes the action-family R4 bridge through four bounded no-new-language retrieval steps, ending with the distinct help and liking frames.

24.1 Know and think return at R4

No new language. Hear **jāṇṇā**, “to know,” and **sochṇā**, “to think.” Say each meaning before reading on.

Your turn

Read ਜਾਣਨਾ • ਸੋਚਣਾ once, then give the meanings aloud. This is recognition and speech retrieval. It awards no independent Gurmukhi writing evidence.

Before you move on

Without looking, say “to know; to think” in Punjabi.

24.2 Understand and read return at R4

Say **samajhṇā** and **paṛhṇā** with the already-taught falling pitch. Give their meanings aloud.

Your turn**Script recognition only.**

Recognizing ੜ here is reading evidence only. Do not copy it, and do not count this lesson as independent writing.

Before you move on

Say “understand; read” once more from meaning.

24.3 Write, take, and ask return at R4

Hear **likhṇā** · **laiṇā** · **puchhṇā**. Give the three meanings aloud before looking at the answer.

Your turn**Three remembered histories.**

Read ਲਿਖਣਾ · ਲੈਣਾ · ਪੁੱਛਣਾ once. The visible words support recognition; this lesson does not ask for or award independent Gurmukhi writing.

Before you move on

From meaning alone, say “write; take; ask.”

24.4 Help and like return at R4

Say **madad karnā**, “to help.” Then say the already-known line **mainū panjābī pasand hai**, “I like Punjabi.”

Your turn**Liking keeps the liker in the dative.**

Read ਮਦਦ ਕਰਨਾ · ਮੈਨੂੰ ਪੰਜਾਬੀ ਪਸੰਦ ਹੈ once. Romanization records speech retrieval only and earns no Gurmukhi writing credit.

Before you move on

Say “to help” and “I like Punjabi” once more without looking.

Chapter 25

Requests, People, and Body Words at R4

Modes: 🗣️ voice (4) 🗣️ Hands-free start: all 4 lessons.

By the end of this chapter: I can retrieve old request, food, people, kin, and body-word families at long distance in small spoken and reading passes.

The learner closes the moving R4 boundary with a bounded contrast among two low-tone kin words and one doubled-consonant body word, without claiming writing evidence.

25.1 Water and tea requests return at R4

Ask for water, then tea, using the same known polite close each time.

Your turn

Two remembered routes.

Read ਪਾਣੀ • ਚਾਹ once. This is recognition and spoken retrieval, not a writing checkpoint.

Before you move on

Make the two polite requests once more from meaning.

25.2 Milk and bread return at R4

Hear **dudh** · **roṭī** and say “milk · bread” aloud.

Your turn

Read ਦੁੱਧ · ਰੋਟੀ once. No copying is requested, and no independent writing evidence is awarded.

Before you move on

Ask for either one using the already-known **kirpā karke**.

25.3 Friend and family return at R4

Say **dost**, “friend,” and **parivār**, “family.”

Your turn

Read ਦੋਸਤ · ਪਰਿਵਾਰ once. The models support reading only; do not count them as independent writing.

Before you move on

Say “friend; family” from meaning alone.

25.4 Brother, sister, and eye return at R4

Say **bharā**, **bhaiṇ**, and **akkh** from memory: brother, sister, eye.
Keep the first two low; hold the doubled consonant in the third.

Your turn

Family trees.

Read ਭਰਾ · ਭੈਣ · ਅੱਖ once. This lesson deliberately stops at reading and speech; it does not award independent Gurmukhi writing evidence.

Before you move on

Say the three meanings once more, then stop. No new item follows.

Chapter 26

Form Retrieval at R2 and R3

Modes: ✍ pen (3) ⇄ Hands-free start: none of the 3 lessons.

By the end of this chapter: I can retrieve the known three-field and work-field writing tasks at R2 and R3 without adding a new field, value, or script shape.

The learner selects a known work value, hides the bank, writes one row after a short delay, and checks spelling, spacing, and field agreement.

26.1 Three fields return at R2

No new labels or values appear. Keep every bank closed and recall the order language, residence, work.

Writing — one no-model form

Complete the three fields for cues B · A · B. Finish the whole attempt before checking anything.

Your turn — one bounded repair pass

Compare selection, spelling, spacing, then placement. Repair only the first differing dimension. If the work row differs, repair that row only.

Before you move on

Stop after one form. This is retrieval, not a longer writing test.

26.2 Rebuild one work row at R3

Read the three labels in order: ਭਾਸ਼ਾ • ਰਿਹਾਇਸ਼ • ਕੰਮ. Point to the work label and stop.

Script and value recall

Trace ੋ once above ਨ, making ਨੋ. Then read the known value ਨੌਕਰੀ once.

Writing — one supported work row

Use the old bank once: **A** — ਖੇਤੀ and **B** — ਨੌਕਰੀ.

Choose B. Complete ਕੰਮ: _____. Keep the bank visible for this one attempt.

Before you move on

One supported row is enough. The next lesson removes the bank after a short delay.

26.3 Hide, write, and check one work row at R3

Read the old work bank A — ਖੇਤੀ, B — ਨੌਕਰੀ. Select B, hide the bank, and count slowly to ten.

Writing — one delayed row

With the bank hidden, complete ਕੰਮ: _____ for B.

Your turn — four checks, no rewrite

Reveal the model. Check the value piece by piece, the one space after the colon, and that the job value stayed on the work field. Repair only the first difference.

Before you move on

Stop after one delayed row. This closes the bounded R3 retrieval pass without adding a new form field.

Chapter 27

Ear, Mouth, Nose, and Heart at R4

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

By the end of this chapter: I can retrieve four already-taught Punjabi body words and keep their sound and source histories distinct at long distance.

The learner retrieves nose and heart and distinguishes an inherited English cognate from a Persian loan with a deeper shared ancestor, without claiming writing evidence.

27.1 Ear and mouth return at R4

Say **kann** and **mūnh** from memory: ear, mouth. Keep the two meanings separate before looking at the script.

Your turn

Read, then stop.

Read ਕੰਨ · ਮੂੰਹ once. This lesson measures listening, speech, and recognition. It does not award independent Gurmukhi writing evidence.

Before you move on

Say both meanings and one history for each, then stop. No new body word follows.

27.2 Nose and heart return at R4

Say **nakk** and **dil** from memory: nose, heart. Hold the doubled consonant in the first word.

Your turn

Read, then stop.

Read ਨੱਕ · ਦਿਲ once. This lesson measures listening, speech, and recognition. It does not award independent Gurmukhi writing evidence.

Before you move on

Say both meanings and contrast their routes once: inherited **nakk**, borrowed **dil**. Then stop.

Chapter 28

Supported Forms, Then Head and Na at Distance

Modes: ⇄ voice (1) ✍ pen (1) ⇄ Hands-free start: none of the 2 lessons.

By the end of this chapter: I can rebuild two old supported form shapes and separately retrieve head, its horn history, and the na shape at long distance.

The learner retrieves head and its inherited horn connection, then recognizes the already-taught na shape without claiming independent writing evidence.

28.1 Two supported lines, then three, at R3

Keep these old banks visible:

ਭਾਸ਼ਾ: ਪੰਜਾਬੀ · ਹਿੰਦੀ

ਰਿਹਾਇਸ਼: ਪਿੰਡ · ਸ਼ਹਿਰ

ਕੰਮ: ਖੇਤੀ · ਨੌਕਰੀ

Point to ਪੰਜਾਬੀ, ਸ਼ਹਿਰ, and ਖੇਤੀ. Nothing here is new.

Your turn — two supported lines

Copy only the two requested lines. Check the labels before adding anything.

Your turn — add the third supported line

Check selection, spelling, and placement one pass at a time.

Before you move on

The models and answers stayed visible, so this is supported guided-copy practice. It does not award independent Punjabi writing evidence.

28.2 Head and na return separately at R4

Say the Punjabi word for **head** from memory. Then read ਸਿਰ once.

Your turn — meaning and history

Keep the two claims together: **sir** means head, and **horn** is its surprising English cousin. No new etymology follows.

Your turn — recognize na

Read ਨ once and say **na**. Do not copy it in this lesson.

Before you move on

Say **sir** — **head** — **horn**, then point to ਨ. This lesson measures listening, speech, and recognition. It does not award independent Gurmukhi writing evidence.

Chapter 29

Build One Fictional Age Field

Modes: ✍ pen (14) ⇄ Hands-free start: none of the 14 lessons.

By the end of this chapter: I can recognise the Gurmukhi age label and independently select and write one of two taught fictional age values from a nonverbal cue.

The learner fills one fictional age line from a remembered cue with no romanization or copyable answer, then checks selection, digit order, spacing, and placement separately.

29.1 ੲ — one new shape for the age label

Write the familiar ੂ and ੂ once each. The age label needs only one new letter before those known pieces can return.

Script — one tiny step

Trace ੲ slowly twice. It is the independent vowel *u*. Do not assemble a word yet.

Your turn

Cover the model, write ੲ once, and repair only the first shape difference.

Before you move on

Stop after one new letter.

29.2 ਉਮਰ — assemble the age label

Touch the pieces in order: ਉ, ਮ, ਰ.

Script — one label

Join ਉ + ਮ + ਰ = ਉਮਰ. On this fictional beginner form, ਉਮਰ labels the age line. Copy the label once and leave the value blank.

Your turn

Point to ਉਮਰ and say what information belongs there. Do not add a number.

Before you move on

No real personal information is requested.

29.3 ੧ — the first Gurmukhi digit

Say the already-known Punjabi word for one: ਇੱਕ (*ikk*).

Script — one digit

Trace ੧ twice. This is the Gurmukhi digit for 1. The spoken word was known; only the digit shape is new.

Your turn

Cover the model and write ੧ once.

Before you move on

One digit is enough.

29.4 ੨ — add the digit two

Write ੧ and say the already-known Punjabi word for two: ਦੋ (*do*).

Script — one digit

Trace ੨ twice. It is the Gurmukhi digit for 2.

Your turn

Cover the model and write ੨ once.

Before you move on

Stop after this second digit.

29.5 ੫ — add the digit five

Write ੧, ੨. Say the already-known Punjabi word for five: ਪੰਜ
(*panj*).

Script — one digit

Trace ੫ twice. It is the Gurmukhi digit for 5.

Your turn

Cover the model and write ੫ once.

Before you move on

The three needed digit shapes are now separate and known.

29.6 ੧੫ — one fictional age value

Write ੧, then ੫, with a small gap.

Script — keep the digit order

Close the gap: ੧ + ੫ = ੧੫, the digit entry 15. Left-to-right order matters.
Copy this fictional age value once.

Your turn

Cover the model, write 15 in Gurmukhi digits, then compare only digit order.

Before you move on

This is invented practice data.

29.7 ੨੫ — a second fictional age value

Write ੨, then ੫, separately.

Script — reuse the same order rule

Join them: $੨ + ੫ = ੨੫$, the digit entry 25. Copy this fictional value once.

Your turn

Cover the model, write 25 in Gurmukhi digits, and check digit order.

Before you move on

The closed two-value bank is now fully taught.

29.8 Select one known age value

Read the fictional bank once:

A — ੧੫

B — ੨੫

Script — attach one cue to each value

Point A to ੧੫ and B to ੨੫. Cover the bank and select the value requested by B. Selection is separate from digit writing.

Your turn

Reveal, point, cover, and select A once more. Do not fill the form yet.

Before you move on

These cues belong only to this invented bank.

29.9 Fill one supported age field

Keep the fictional bank visible: A — ੧੫, B — ੨੫.

Writing — model visible

Complete ਉਮਰ: _____ for A. Read the label, select A, and copy ੧੫. This is supported entry, not independent writing evidence.

Your turn

Compare selection, digit order, spacing, and placement in separate passes.

Before you move on

Stop after one supported line.

29.10 One clear boundary

Read ਉਮਰ:੧੫. The label and value are both correct, but crowded.

Writing — repair only spacing

Rewrite it as ਉਮਰ: ੧੫. Keep one visible space after the colon. Change no digit and no letter.

Your turn

Point once to the label, the boundary, and the value.

Before you move on

One spacing repair is enough.

29.11 Hide, wait, then fill the age field

Read A — ੧੫, B — ੨੫ once. Hide the bank and count slowly to ten.

Writing — short delayed entry

With the bank hidden, complete ਉਮਰ: _____ for B. Finish before revealing the bank.

Your turn

Reveal and compare selection, digit order, spacing, then placement. Do not repair yet.

Before you move on

One delayed line is enough.

29.12 Hear a number, write its Gurmukhi digits

Hide every written value. This task checks digit transcription, not new Punjabi number words.

Writing — one support-language dictation cue

Have a partner or screen reader say the support-language number **fifteen** once. Write only its Gurmukhi digits. No model is visible during the attempt.

Your turn

Reveal ੧੫ and compare the first digit, then the second digit. Repair only after the comparison.

Before you move on

Punjabi spoken forms beyond one to five remain future instruction.

29.13 Repair one dimension, then stop

For B, inspect ਉਮਰ: ੫੨. The label and spacing are correct; digit order is not.

Writing — repair one named dimension

Repair only digit order: ਉਮਰ: ੨੫. Do not rewrite a correct label or boundary.

Your turn

Name the four checks in order: selection, digit order, spacing, placement. Stop at the first mismatch.

Before you move on

One bounded repair is enough.

29.14 One no-model age field

Close the previous lessons. There is no value bank, support-language label, or copyable digit answer below.

Writing — independent controlled choice

Complete the requested fictional field:

A — ਉਮਰ: _____

Choose the known value attached to A and write it from memory. Do not reopen an earlier lesson until the attempt is complete.

Your turn — separate repair passes

After writing, compare selection, digit order, spacing, and placement. Repair only the first differing dimension.

Before you move on

This closes only the untimed age-field ladder. Phone, date, integration, and A1 readiness remain separate dependency-linked work.

Chapter 30

Build One Fictional Phone Field

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

By the end of this chapter: I can recognise the Gurmukhi phone label and independently select and write one of two taught fictional phone values digit by digit from a nonverbal cue.

The learner fills one fictional phone line from a remembered nonverbal cue with no romanization, Latin digits, or copyable Gurmukhi answer, then checks selection, six digit positions, grouping, and placement separately.

30.1 ਫ — one new base shape

Write the familiar ਢ once. The new base begins similarly but is not the same letter.

Script — one letter

Trace ਫ slowly twice. This is *pha*. Stop before adding any dot or vowel mark.

Your turn

Cover the model, write ਫ once, then compare only its shape.

Before you move on

One new base is enough.

30.2 ढ — place one dot below

Write ढ once and leave room directly below it.

Script — one mark

Add the small dot below: ढ + ॠ = ढ. This below-letter dot is *pairin bindi*; here it changes *pha* to the borrowed sound *fa*. It is not the above-letter bindi already used in ढ.

Your turn

Copy ढ once. Point to the dot below before you stop.

Before you move on

Only the base and its below-letter dot are scored here.

30.3 े — add the long-o mark

Write ढ once.

Script — one vowel mark

The vowel mark े, called *hora*, sits above and to the right of its base. Add it to the known base: ढ + े = े.

Your turn

Copy े once. Check that the dot stays below and hora stays above-right.

Before you move on

Stop after this one vowel mark.

30.4 ेढ — assemble the phone label

Touch the pieces in order: ढ, the dot below, े, ठ.

Script — one label

Join the pieces as ਫ਼ੋਨ. On this fictional beginner form, ਫ਼ੋਨ labels the phone-number line. Copy the label once and leave its value blank.

Your turn

Point to ਫ਼ੋਨ and say what information belongs there. Do not add digits.

Before you move on

No real contact information is requested.

30.5 ੦ — add the digit zero

Write the three known Gurmukhi digits: ੧, ੨, ੫.

Script — one digit

Trace ੦ twice. It is the Gurmukhi digit zero. Phone values are identifiers, so a leading zero stays visible.

Your turn

Cover the model and write ੦ once.

Before you move on

All four digit shapes needed by this chapter are now known.

30.6 ੦੧੨੨੫੧ — build fictional value A

Point to the digits as they are named: zero, one, two, five.

Script — six places

Fictional practice value A is ੦੧੨੨੫੧. Touch and say each place from left to right: ੦ · ੧ · ੨ · ੨ · ੫ · ੧. This short value is only curriculum data; it is not a real or callable number.

Your turn

Copy A once, pausing after the third digit. Do not add grouping yet.

Before you move on

Only one six-place value is active.

30.7 024924 — build fictional value B

Touch value A, 092249, from left to right once.

Script — a second six-place value

Fictional practice value B is 024924. Touch each place: 0 · 2 · 4 · 9 · 2 · 4. It uses only the four introduced digit shapes.

Your turn

Copy B once, pausing after the third digit. Do not add grouping yet.

Before you move on

The bounded bank now contains exactly A and B.

30.8 Read one place at a time

Shuffle four cards marked 0, 9, 2, 4. Name each card before writing.

You'll want to know — locate, do not guess

In A, circle the second digit. In B, circle the fifth digit. Read the complete values only after locating those positions.

Your turn

Hear: **zero, one, two, two, five, one.** Write one digit after each word, then compare with A.

Before you move on

No unIntroduced numeral is scored.

30.9 Choose A or B before writing

Read the closed bank once: A ०१२२५१; B ०२५१२५.

You'll want to know — two fixed selectors

For this fictional practice only, ॐ means A and ॐ means B. Point to the matching value before your pen moves. The selector is not part of the phone field.

Your turn

For ॐ, select B. For ॐ, select A. Selection and digit writing are separate checks.

Before you move on

The selectors carry no special meaning outside this exercise.

30.10 One supported phone field

Point to ॐ. Read the visible bank: A ०१२२५१; B ०२५१२५.

Writing — bank visible

The selector is ॐ. Complete ॐ: _____ with A while the bank remains visible. Write one digit per place.

Your turn

Point under each copied digit and compare all six places left to right.

Before you move on

This supported copy does not earn independent-writing credit.

30.11 Three digits, one space, three digits

Touch A in six places: ୦ • ୧ • ୨ • ୨ • ୪ • ୧.

Script — one grouping boundary

Insert one clear space after the third digit: ୦୧୨ ୨୪୧. The space helps the eye track the practice value; it does not remove or reorder a digit. B groups as ୦୨୪ ୧୨୪.

Your turn

Copy grouped B once. Count three digits, make one space, then count three more.

Before you move on

This book keeps one grouping inside the bounded practice bank; it is not a claim about every real-world phone format.

30.12 Hide the bank, then write B

Study ଛେନ: ୦୨୪ ୧୨୪ for five seconds. Say each digit while pointing.

Writing — short delay

Hide the bank. Wait five seconds. For ଧ, complete one blank ଛେନ field from memory.

Your turn

Uncover the model only after writing. Compare digit selection, order, and the single group space separately.

Before you move on

The model is hidden during the attempt.

30.13 Hear six digits and write them

Without a number model, write the four introduced digits when you hear: zero, one, two, five.

Writing — digit by digit

Listen twice: **zero — one — two | two — five — one**. The pause marks the one group space. Write Gurmukhi digits; do not write English numerals or words.

Your turn

Read your six digits back left to right. Check the space only after checking all six positions.

Before you move on

Romanization and Latin digits do not earn the Gurmukhi writing score.

30.14 Repair only one dimension

Name four separate checks: cue selection, six digit positions, middle group space, and placement on the ਛੇਨ line.

Your turn — bounded repair

For ਫ਼, inspect ਛੇਨ: ੦੧੨੨ ੫੧. The selected value and digit order are right; only the group boundary is wrong. Repair it as ੦੧੨ ੨੫੧ without rewriting correct digits.

Your turn

Run the checks in order. Stop after the first differing dimension is repaired.

Before you move on

Do not replace the whole answer when one dimension differs.

30.15 One no-model phone field

Close the previous lessons. There is no value bank, support-language label, Latin-digit version, or copyable Gurmukhi answer below.

Writing — independent controlled choice

Complete the requested fictional field:

ਖ — ਫੋਨ: _____

Choose the known value attached to the circle and write it from memory in Gurmukhi digits. Do not reopen an earlier lesson until the attempt is complete.

Your turn — separate repair passes

After writing, compare cue selection, six digit positions, grouping, and field placement. Repair only the first differing dimension.

Before you move on

This closes only the untimed phone-field ladder. Date, integration, and A1 readiness remain separate dependency-linked work.

Chapter 31

Yes, No, and I See

Modes: 👁 eyes (2) ✍ pen (2) 🔄 Hands-free start: first 1 of 4 lessons.

By the end of this chapter: I can answer someone respectfully with ji, receive news with achchha, refuse with the bare na that hides inside nahin, and write achchha in Gurmukhi from its four pieces.

The reader gives the plain no, separates it from the strengthened nahin it lives inside, runs all four replies of the chapter by ear, names three English words descended from the same Proto-Indo-European particle, and assembles achchha in Gurmukhi now that its missing letter has been traced.

31.1 ਜੀ — the smallest respectful yes

You can already answer ਹਾਂ and ਨਹੀਂ by ear, and you can already choose between the familiar and the respectful *you*. This chapter adds the answers that sit between a bare yes and a bare no — and it opens with the one Punjabi speakers reach for most.

You'll want to know first — one word

ਜੀ — *jī* — yes (respectful)

The letters in this word

ਜ *j*, and the long *ī* sign ੀ standing after it: ਜੀ. Both shapes came out of ਪੰਜਾਬੀ and ਹਿੰਦੀ, so this word is writable the moment you meet it.

The word, taken apart — its roots and family

Jī is usually traced back to Sanskrit *jīva*, “living, a living being, life.” That word climbs to a Proto-Indo-European root meaning “alive,” **g^wih₃wós* — the same root standing behind Latin *vīvus*, the *vit-* in *vitamin*, and English **quick** in its older sense, the one preserved in the phrase *the quick and the dead*.

How a word meaning “life” became a mark of respect is not settled, and this book reports the derivation as the usual one rather than as a proved one.

What *jī* does in speech is easier to be certain about, because a learner can hear it. It answers: someone calls your name, and *jī* alone is a complete, courteous reply. It attaches: put it after a name and the name becomes respectful. It softens: added to a yes or a no, it takes the edge off both.

Compare it with *hī*, which you already have. *Hāmī* states agreement. *Jī* adds the person you are agreeing with.

Your turn

- *Say it:* *jī* — yes, respectfully
- *Answer:* someone calls your name; reply with *jī* alone
- *Contrast:* **hāmī** (plain agreement) and *jī* (agreement with respect)
- *State:* the Sanskrit word *jī* is usually traced to (*jīva*, “life”)

Before you move on

Give the respectful yes. (*Jī*.) What can it do besides answer? (Attach to a name; soften a yes or a no.) Which Sanskrit word is it usually traced to? (*Jīva*, “life.”)

Sources: Wiktionary: *ji*; Wiktionary: *jiva*.

31.2 achchhā — the word that used to mean “clear water”

Say *hī* once. Then say *hāmī* and *nahīmī*. Those three cover yes, no, and respect. What they do not cover is the reply that accepts

something without agreeing or refusing — the sound an English speaker makes as *okay* or *right*.

You'll want to know first — one word

achchhā — **okay, all right, I see**

Say it slowly: *ach-chhā*. The middle is one *ch* held twice as long, and the second half of that hold carries a puff of breath.

The word, taken apart — its roots and family

The usual account takes *achchhā* back to Sanskrit *accha*, which meant **clear, transparent** — said of water you could see the bottom through. Clear became unclouded, unclouded became good, and good, in the mouth of someone listening to you, became *fine, I follow you*. Some dictionaries stop short of that and mark the origin unknown. Both accounts are on the record, and a reader who wants the honest version should hold this one loosely.

The held middle consonant does the same work here as the small mark ॱ you met over ॳ: it doubles the sound that follows it. On the page this word will need a letter you have not met, so it stays in sound for now.

Compare the three replies you now have by ear. *Hāmī* agrees. *Jī* agrees respectfully. *Achchhā* receives — it says the message landed, and leaves agreement for later.

Your turn

- *Say it*: *achchhā*, holding the doubled middle
- *Contrast*: *hāmī* (agree), *jī* (agree respectfully), *achchhā* (receive)
- *State*: what Sanskrit *accha* described (clear, see-through water)
- *Combine*: *achchhā jī* — the two together, in that order

Before you move on

Give the reply that receives without agreeing. (*Achchhā*.) What did its Sanskrit ancestor describe? (Clear water.) Which of your three replies adds respect? (*Jī*.)

Sources: Wiktionary: achchha; Wiktionary: accha.

31.3 ञ — the letter the last word was waiting for

Say *achchhā* aloud once. You have met the word by ear and you have met two of its four pieces on the page already: the standalone ञ, and the little doubling mark ँ that sat over रँष.

Script — one letter

Trace ञ slowly, twice. Say *chha* as you finish each one. Hang it from the top line the way every base letter hangs. Add nothing above and nothing below.

Your turn

Cover the model. Write ञ once. Compare its shape alone, repair one difference, and stop there.

Before you move on

One base shape is enough for this session. The word it belongs to comes back two sessions from now.

31.4 ण — a negative you have been saying all along

Say णँ once, then say *koī gall nahīmī*. Now cut the word in half and keep only its opening: *na*. That piece is a word in its own right.

You'll want to know first — one word

ण — *nā* — no; don't

The letters in this word

ण *n* and the upright ण that lengthens it: ण. Two shapes from the first writing run, and nothing new.

The word, taken apart — its roots and family

न॑ comes down from Sanskrit *na*, and *na* comes down from Proto-Indo-European **ne*. That particle has stayed recognisable for as long as anything in this book: English **no**, **not** and the *un-* of *unhappy*, Latin *ne-* and *nōn*, Greek *a-* in *atypical*. The wellbeing chapter met the same root inside *nahīmī*; here it stands on its own. न॑ही is this word with an old emphatic *hi* welded on — a strengthened no, the one that refuses a statement. न॑ is the plain one: it tells someone not to do a thing, and it can end a sentence as a soft question, the way English tacks on *right?* The difference to carry away is one of force, not of meaning. Both refuse; one insists.

Writing: assemble अँढा

Two sessions ago *achchhā* was sound only, because one of its letters had not been taught. It has been taught now, so the word can be built.

Four pieces, left to right: अ, then the doubling mark ँ above it, then ङ, then the upright ः. Written out: अँढा.

Copy it once with the model visible, say *achchhā* as you finish, then cover the model and write it once more. Compare only whether the doubling mark sits above the first letter.

Your turn

- *Say it:* **nā** — the plain no
- *Contrast:* **nā** (plain) and न॑ही (the same word, strengthened)
- *Run through:* the four replies of this chapter — *jī*, *achchhā*, *hāmī*, *nā*
- *State:* three English words that share this root (*no*, *not*, *un-*)

Before you move on

Give the plain no. (*Nā*.) Which word is it hiding inside? (*Nahīmī*.)
Write *achchhā* once more from memory.
Sources: Wiktionary: *na*; Wiktionary: *ne-*.

Chapter 32

Good and So-So

Modes:  voice (2)  pen (2)  Hands-free start: first 1 of 4 lessons.

By the end of this chapter: I can answer how are you with changa or thik-thak, say why changa's origin is disputed rather than settled, name echo reduplication as the habit that made thak, and write both Gurmukhi consonants of changa.

The reader produces the middling answer, states that its second half carries no meaning outside the pair, names echo reduplication as the machine that made it, and runs all three wellbeing answers against each other.

32.1 changā — good, and a trail that stops

Ask *tuṣī̃ kivēmi ho?* aloud, then answer it the way you first learned to: *ṭhīk*. That answer reports a state — nothing is wrong. This chapter adds the answer that reports a judgement — things are good.

You'll want to know first — one word

changā — **good**

The middle carries a hum through the nose, the sound the small mark ँ writes in पंजाਬੀ. Say it as *chan-gā*, letting the nose take the *n*.

The word, taken apart — its roots and family

Every word taken apart so far has ended somewhere: *bhrātṛ* for brother, *kṛp-* for what is coming two chapters from now, **kerh₂-* for the head. *Changā* goes back one step to a Middle Indo-Aryan **caṅga**, “fine, handsome,” and then the trail stops.

Scholars have proposed two continuations and settled on neither. One reads *caṅga* as inherited Indo-Aryan; the other reads it as an early borrowing from a Dravidian language of the south. Both are argued in print. Neither is proved.

That is worth meeting head-on rather than papering over, because the two-source story this book keeps telling — Sanskrit on one side, Persian and Arabic on the other — has a third possibility underneath it. India’s oldest language family was neither, and words moved between them long before anything was written down. *Changā* may be one of those.

Two answers are now available for the same question. *Thīk* says nothing is wrong. *Changā* says things are good. Add ऋ to either and the answer becomes respectful.

On the page, *changā* needs two letters this book has not taught. They arrive in this chapter, one at a time.

Your turn

- *Say it:* *changā*, with the hum through the nose
- *Answer:* *tuṣī kivēṃi ho?* with *changā jī*
- *Contrast:* *thīk* (nothing wrong) and *changā* (good)
- *State:* where the trail behind *changā* stops, and the two proposals for what lies beyond

Before you move on

Give the word for good. (*Changā*.) Answer the wellbeing question with it, respectfully. (*Changā jī*.) How far back can it be traced with confidence? (To *caṅga*, and no further.)

Sources: Wiktionary: *changa*; Wiktionary: *changa* (Hindi).

32.2 ਚ — the quiet twin of ਛ

Write ਛ once from memory and say *chha*, with the puff of breath. Then say *changā* aloud. The first sound of *changā* is the same mouth-shape with the puff taken away.

Script — one letter

Trace ਚ twice and say *cha*. Set it beside ਛ once and look at what separates them: Gurmukhi writes the breath as an extra stroke, so a heavier shape means a heavier puff of air.

Your turn

Cover both models. Write ਚ, then ਛ. Compare only which one carries the extra stroke.

Before you move on

Two letters, one difference. Nothing else changes.

32.3 ਠ੍ਹਿਕ-ਠ੍ਹਾਕ — half a word, and it is the important half

Two answers to *how are you* are already yours: *ਠ੍ਹਿਕ*, nothing wrong; *ਚਾਂਗਾ*, good. Write ਚ once while you say them, so the letter from the last session stays warm.

You'll want to know first — one word

ਠ੍ਹਿਕ-ਠ੍ਹਾਕ — so-so, getting by

Both halves start with the tongue curled back against the roof of the mouth, then release with a puff. The vowel is the only thing that changes: *ਠ੍ਹਿਕ*, *ਠ੍ਹਾਕ*.

The word, taken apart — its roots and family

Look for *ਠ੍ਹਾਕ* in a dictionary and it will not be there on its own. It exists to answer *ਠ੍ਹਿਕ*, and nowhere else.

This is **echo reduplication**, and it runs through the whole

subcontinent. A speaker takes a word, repeats it with one sound changed, and the pair means something the single word did not: a loosened, approximate, and-things-of-that-sort version of itself. *ṭhīk* is a firm fine. *ṭhīk-ṭhāk* is a fine with a shrug in it — well enough, nothing to report.

English keeps a handful of these frozen — *okey-dokey*, *helter-skelter*, *hocus-pocus* — but an English speaker cannot make a fresh one and expect to be understood. A Punjabi speaker can, on the spot, from almost any noun.

So this entry teaches two things at once: an answer you can give, and a machine for making more.

Three answers now sit side by side. *Changā*: good. *ṭhīk*: nothing wrong. *ṭhīk-ṭhāk*: getting by.

On the page this word needs one letter still to come, which arrives in the next chapter. Until then it stays in the ear.

Your turn

- *Say it*: *ṭhīk-ṭhāk*, both halves curled back
- *State*: what *ṭhāk* means on its own (nothing — it exists to echo)
- *Run through*: the three wellbeing answers — *changā*, *ṭhīk*, *ṭhīk-ṭhāk*
- *Name*: one English pair built the same way (*okey-dokey*, *helter-skelter*)
- *Recall*: what Sanskrit *accha* described (clear water), and the particle behind *nā* (**ne*)

Before you move on

Give the middling answer. (*ṭhīk-ṭhāk*.) Which half is a real word? (The first.) Name the habit that made the second. (Echo reduplication.)

Sources: Wiktionary: *thik*; Wiktionary: *echo word*.

32.4 ढ — third in the throat row

Write ढ and ङ once each. Both are made at the back of the mouth: *ka* dry, *kha* with breath. Then write ञ once, from the

session before this one.

Script — one letter

Trace ञ twice and say *ga*. It is made in the same place as ँ, with the voice switched on — put a finger on your throat and feel it hum on *ga* and go quiet on *ka*.

Your turn

Cover the models. Write ँ, then ञ. Compare only the new shape.

Before you move on

You can now write both consonants of *changā*. The word itself is assembled in the next chapter.

Chapter 33

Please and Sorry

Modes: ✍ pen (3) ⇄ Hands-free start: first 1 of 3 lessons.

By the end of this chapter: I can ask politely with miharbani karke and apologise with maaf karo, translate both word for word, say which noun in each came from Persian and which from Arabic, and write changa and thik-thak in Gurmukhi.

The reader produces the apology, translates it as make pardoned, names Arabic as the source of its noun against the Persian source of the previous session's, runs both courtesies against the single verb they share, and writes thik-thak from its now-complete letter set.

33.1 ਮਿਹਰਬਾਨੀ ਕਰਕੇ — a god's name inside the word for “please”

Ask for water the way the drinks chapter taught, with *kirpā karke* in front of it. That courtesy is Sanskritic. Punjabi has a second one, heard at least as often, and it comes down the other road.

You'll want to know first — one word

ਮਿਹਰਬਾਨੀ — *miharbānī* — kindness, a favour

The letters in this word

ਮ, ਿ, ਹ, ਰ, ਬ, ਾ, ਨ, ੀ: ਮਿਹਰਬਾਨੀ. Then ਕਰਕੇ. Every shape is already yours, so this phrase is writable on sight.

The word, taken apart — its roots and family

ਮਿਹਰਬਾਨੀ is Persian *mihrbānī*, and it comes apart in three.

-ī is the quality-making ending, the one on *khushī*, met when you were pleased to meet someone. -bān means **keeper**, the piece that turns *bāg*, “garden,” into *bāgbān*, “gardener.” And *mihir* means **love, affection**. *Mihir* is the piece worth stopping on. It descends from Avestan *Mithra*, an Indo-Iranian divinity who guaranteed covenants, whose name in the other branch of the family is Sanskrit *mitra*, “friend” — the figure Roman soldiers carried west as **Mithras**. Punjabi’s commonest please carries, three layers down, the name of the god who made promises binding.

You have met ਦੋਸਤ, a Persian word for friend. *Mitra* is what Sanskrit called a friend, and both continue that same ancient name.

ਕਰਕੇ is “having done,” from ਕਰਨਾ. So the phrase means **having done a kindness** — exactly what the courtesy in front of *pāṇī* meant, with a Persian noun where that one had a Sanskrit one.

Writing: assemble ਚੰਗਾ

Both letters that *changā* was waiting for have now been traced. Build it in four moves: ਚ, the tippi ੰ above it, ਗ, and the upright ਾ. Written out: ਚੰਗਾ.

Copy it once with the model visible. Cover the model, write it again, and compare only whether the tippi sits above the first letter and not the second.

Then write ਅੱਛਾ once beside it, and look at what the two words share: a first letter that hangs a mark above the line.

Your turn

- *Say it:* miharbānī karke — please
- *Request:* water, then tea, using this courtesy instead of the other
- *Split:* ਮਿਹਰਬਾਨੀ into its three pieces (*mihir*, -bān, -ī)
- *Connect:* *mihir* to Sanskrit *mitra*, “friend,” and to ਦੋਸਤ

Before you move on

Ask for something politely, the Persian way. (*Miharbānī karke.*)
What are the three pieces of the noun? (*Mihr, -bān, -ī.*) Which
Sanskrit word is *mihr*'s twin? (*Mitra.*) Write **चैरा** once from
memory.

Sources: Wiktionary: miharbani; Wiktionary: mihr.

33.2 ਠ — the tongue curled back

Write **ਠ** once — the *t* made with the tongue against the teeth.
Then write **ਠ**, whose sound is made with the tongue curled back
against the roof. Say *ṭhāḱ-ṭhāḱ* aloud and notice that its *ṭh* be-
longs to the curled-back family, not the teeth family.

Script — one letter

Trace **ਠ** twice and say *ṭha*: tongue curled back, then a puff of breath. Two
small circles hanging from the top line, one above the other.

Your turn

Cover the models. Write **ਠ**, then **ਠ**. Compare only where your tongue goes
for each one.

Before you move on

One letter. The word that needs it twice comes back in the next
session.

33.3 ਮਾਫ਼ ਕਰੋ — an Arabic word with a Punjabi verb behind it

Say *miharbānī karke*, then say *shukrīā*. One is Sanskritic, one is
Perso-Arabic, and both are ordinary Punjabi. Recall **ਮਦਦ** from
the helping verb, which came the same road.

You'll want to know first — one word

ਮਾਫ਼ — *māf* — pardoned, excused

The letters in this word

ਮ, ਾ, then ਫ carrying its dot underneath: ਮਾਫ਼. Then ਕਰੋ. That dot is the pair bindi you placed for ਫ਼ੋਨ.

The word, taken apart — its roots and family

ਮਾਫ਼ is Arabic *mu^cāf*, “pardoned, excused.” It is a passive participle: the shape Arabic gives a word to mean *having had this done to it*. Its three-consonant root is ^c-f-w, “to pardon, to efface, to wipe away.” It travelled the road this book keeps returning to: Arabic into Persian, Persian into Punjab, arriving with the dot that marks its foreign consonant. ਮਦਦ, the noun in “to help,” came the same way.

ਕਰੋ is “do” as a command, from the same ਕਰਨਾ behind *karke* and *madad karnā*. The whole phrase reads **make pardoned**: not a feeling reported, but an act requested.

Set the two courtesies of this chapter beside each other and the pattern is plain. *Miharbānī karke* asks for a kindness to be done. *Māf karo* asks for a pardon to be done. Punjabi builds its politeness out of the same verb both times, and takes the noun from a different tradition each time — one from Sanskrit, one from Arabic.

Writing: assemble ਠੀਕ-ਠਾਕ

The curled-back letter has been traced, so the middling answer can be written. First half: ਠ, the long ī sign ੀ, ਕ — that is ਠੀਕ. Second half: ਠ, the upright ਾ, ਕ — ਠਾਕ. Joined with a hyphen: ਠੀਕ-ਠਾਕ.

Copy it once with the model visible. Then cover it, write it again, and compare only the two vowel signs, since everything else repeats. The repetition is the point: an echo half is written out in full even though it carries no meaning.

Your turn

- *Say it*: **māf karo** — sorry, excuse me
- *Translate*: the phrase word for word (make pardoned)
- *State*: which half of the phrase is borrowed and which is inherited
- *Run through*: both courtesies — **miharbānī karke**, **māf karo** — and name the source of each noun

- *Recall:* the divinity hiding inside *mīhr* (*Mithra*, Sanskrit *mitra*)

Before you move on

Give the Punjabi for sorry. (*Māf karo.*) What does it mean word for word? (Make pardoned.) Which verb do both of this chapter's courtesies share? (ਕਰਨਾ.) Write ਠੀਕ-ਠਾਕ once from memory. Sources: Wiktionary: maaf; Wiktionary: muaf (Arabic).

Chapter 34

Peace and Welcome

Modes:  voice (1)  pen (3)  Hands-free start: first 1 of 4 lessons.

By the end of this chapter: I can greet with salam and welcome someone with ji aaian nu, name the three-consonant Arabic root that salam shares with islam and muslim, say where the postposition nu stands, and write salam in Gurmukhi.

The reader welcomes an arrival, translates the phrase piece by piece into life, those who have come, and to, states that nu follows the word it marks rather than preceding it, and writes salam now that its looped letter has been traced.

34.1 salām — the third hello, and the one that means peace

Two greetings opened this book: *sat srī akāl*, the Sikh one, and *namaste*, the shared one. Two words for thanks followed: *dhan-navād* and *shukrīā*, one from each tradition. The greetings have been waiting for their third.

You'll want to know first — one word

salām — **peace**, said as a greeting

Two even syllables, the second longer: *sa-lām*.

The word, taken apart — its roots and family

Salām is Arabic *salām*, “peace, safety, wholeness.” Arabic builds words on skeletons of three consonants, and this one is **s-l-m**. Pour different vowels into that skeleton and you get:

- *salām*, peace;
- *islām*, submission, the act of giving oneself over;
- *muslim*, the one who does it;
- and, across the family line in Hebrew, *shalom*, the same three consonants with a sound shift and the same meaning.

The **ਮਦਦ** of “to help” and the previous session’s **ਮਦਦ** came into Punjabi by the same road. This one arrived on the same road and became a greeting rather than a noun.

Punjab is split between two states and two scripts, and *salām* is the everyday hello across its western half, where *sat srī akāl* is the everyday hello in the east. A learner who can say all three can greet anyone in the region without guessing at their tradition first — which is what this book has been building toward since its opening page. On the page *salām* needs one letter still to come. It arrives next session.

Your turn

- *Say it:* *salām* — peace
- *Run through:* all three greetings — *sat srī akāl*, *namaste*, *salām*
- *State:* the three consonants of the Arabic root (*s-l-m*)
- *Name:* two other words built on that root (*islām*, *muslim*)

Before you move on

Give the greeting that means peace. (*Salām*.) Which three greetings can you now choose between? (*Sat srī akāl*, *namaste*, *salām*.) What does the root mean? (Peace, wholeness.)

Sources: Wiktionary: salam; Wiktionary: salam (Arabic).

34.2 ཐ — the last piece of a four-letter greeting

Write ཐ and ཐ once each. Say *salām* aloud. Of its four letters you can already write three; one is missing.

Script — one letter

Trace ཐ twice and say *la*. A loop that starts at the top line, drops, and comes back up to meet it.

Your turn

Cover the model. Write ཐ once. Compare only whether the loop closes back on the top line.

Before you move on

Four letters, four shapes you can now form. The word is assembled one session after next.

34.3 ཇི འི་མི རྩོ — a welcome built from three things you own

Say ཇི once. Say *āuṇā*, “to come,” from the six core verbs. Say *mainū panjābī pasand hai* from the liking lesson. Every piece of this session’s phrase is already in your mouth; nothing here is new except the joining.

You’ll want to know first — one phrase

ji āiāmi bū — welcome

The word, taken apart — its roots and family

Three pieces, and you have met all three.

ཇི is the word from the start of this chapter run, the one usually traced to Sanskrit *jīva*, “life” — the same *jīva* whose Indo-European root also stands behind Latin *vīvus*. It sits here beside *salām*, whose own root **s-l-m** the last session opened; two greetings, two traditions, one page. *Āiāmi* is a past form of *āuṇā*, “to come,” the verb built earlier out of

Sanskrit *āgacchati* — “go” with *ā-* “toward” glued on the front. The ending here means *those who have come*, more than one of them, and respectful.

Nū is a small word placed **after** the thing it marks, not before it. It points at the person something is aimed at. It was used inside *mainū* without stopping to name it; here it gets its name. English would put *to* in front; Punjabi puts *nū* behind.

Read in Punjabi order the phrase says: **to those who have come — life**. The host wishes life on the arrivals. English *welcome* is built from an old *wil-*, “pleasure,” and *-cuma*, “guest,” and names the guest instead.

On the page two of these pieces still wait for letters. ਜੀ you can already write, and the rest arrives shortly.

Writing: assemble ਸਲਾਮ

The looped letter has been traced, so the greeting from two sessions back can be built. Four moves: ਸ, ਲ, the upright ਾ, ਮ. Written out: ਸਲਾਮ.

Copy it once with the model visible, saying *salām* as you finish. Cover the model, write it once more, and compare only whether the upright falls after the second letter rather than the first.

Your turn

- *Say it:* *jī āiām nū* — welcome
- *Translate:* the phrase piece by piece (life; those who have come; to)
- *State:* where *nū* stands relative to the word it marks (after it)
- *Greet:* someone with *salām*, then welcome them in

Before you move on

Welcome someone. (*Jī āiām nū*.) Which verb is *āiām* a form of? (*Āṇā*.) Where does *nū* stand? (After.) Write ਸਲਾਮ once from memory.

Sources: Wiktionary: auna; Wiktionary: nu.

34.4 ། — a letter you can already build

Write the standalone ། once. Then write the upright stroke ། that lengthens a vowel — the one that turned ། into །.

Script — one letter

Put the two together and you have །, the standalone long *ā*. Trace it twice. This is the shape a word starting with *ā*- opens on, where ། opens a word starting with short *a*-.

Nothing new has to be memorised here: two shapes you already own, standing side by side and read as one letter.

Your turn

Cover the models. Write །, then །. Compare only the added upright.

Before you move on

A letter built from two you had already climbed.

Chapter 35

Me, and Two Ways to Part

Modes: 🔄 voice (1) ✍ pen (4) 🔄 Hands-free start: first 1 of 5 lessons.

By the end of this chapter: I can say to me with mainu and take my leave with changa ji or jaldi milaange, split mainu into the pronoun and the postposition fused inside it, hear the Persian ending shared by jaldi and khushi, and write mainu and the welcome from the previous chapter.

The reader parts with a promise of soon, separates the borrowed adverb from the inherited verb, connects the Persian ending on jaldi to the one already met on khushi, runs three partings against each other, and writes mainu from memory using both marks traced in this chapter.

35.1 mainũ — the pronoun that changed shape

Say *maini*, “I,” the pronoun you answer with. Say *jī āiāmi nũ* from the last session, and listen for the small *nũ* on the end of it. Those two are about to meet.

You’ll want to know first — one word

mainũ — me, to me

The word, taken apart — its roots and family

Maini plus *nũ* does not come out as two words standing side by side. The pronoun bends first — *maini* becomes *mai-* — and then the

postposition fuses onto it: *mainũ*. Punjabi writes the result as one word.

English does something comparable and stops noticing it: *I* becomes *me* before a preposition, so nobody says *to I*. Punjabi lets the seam show, because *nũ* is still recognisable inside the finished form.

The liking lesson handed you *mainũ panjābī pasand hai* whole. It had to: the pieces had not been named. Now they have, and the same sentence can be rebuilt from parts — *mainũ* for the person who likes, *panjābī* for the thing liked, *pasand hai* for the liking.

That is why *mainũ* is a word and not merely a form. It is the shape *maimi* takes whenever something is directed at the speaker, and it will return every time this book says something happens **to** someone.

On the page it needs two marks not yet traced — one below a letter, one above. Both are taught in this chapter.

Your turn

- *Say it:* *mainũ* — to me
- *Contrast:* *maimi* (I) and *mainũ* (to me)
- *Rebuild:* *mainũ panjābī pasand hai*, naming each piece as you place it
- *State:* what happens to the pronoun before a postposition (it bends)

Before you move on

Say “to me.” (*Mainũ*.) Which two pieces are inside it? (*Maimi* and *nũ*.) Rebuild that liking sentence out of its parts.

Sources: Wiktionary: mainu; Wiktionary: main.

35.2 ੁ — a mark that hangs underneath

Write ਠ once. Then put the small tippi ੁ above it, the way you did for ਪੰਜਾਬੀ. Every vowel mark so far has sat on the line or above it.

Script — one mark

The **dulaiṅkaṛ** goes the other way. Trace ࣳ twice: write ࣳ, then hook the mark on underneath it, and say *nū*. The vowel is a long *ū*, the sound in English *food*.

This is the second mark in this book to hang below a letter rather than above it. The ࣳ tucked under its neighbour in *paṛhnā* was the first.

Your turn

Cover the model. Write ࣳ once — letter, mark below, tippi above — then compare only whether the mark sits under the letter and not beside it.

Before you move on

One mark, one direction: downward.

35.3 ࣳ — one stroke becomes two

Write ࣳ once: the single slanting stroke above the line is the *e* sign you met in ࣳᣳᣳᣳ. Then write ࣳ from the session before, with its mark hanging below.

Script — one mark

Double that slanting stroke and the vowel changes: ࣳ, the **dulāvāṁ**, sounds *ai*. Trace ࣳ twice and say *mai*.

Gurmukhi keeps a pattern here that is worth noticing on the page rather than being told about: one stroke above for *e*, two for *ai*; one hook below for *u*, two for *ū*. Counting strokes, not memorising shapes.

Your turn

Cover the models. Write ࣳ, then ࣳ. Compare only the number of strokes above the line.

Before you move on

Two marks, counted rather than memorised.

35.4 ਚੰਗਾ ਜੀ — a goodbye made of nothing new

Say *changā*. Say ਜੀ. Say *mainū*. Three words from the last few sessions, none of them a farewell.

You'll want to know first — one phrase

ਚੰਗਾ ਜੀ — *changā jī* — **right then; bye**

The letters in this word

ਚੰਗਾ was assembled two chapters ago; ਜੀ has been writable since this run of chapters opened. Nothing here is a new shape: ਚੰਗਾ ਜੀ.

The word, taken apart — its roots and family

This phrase adds no vocabulary. Its whole content is what happens when two known words are set in that order at the end of a conversation.

Changā says good — the word whose trail stops at *caṅga* and is argued no further. ਜੀ adds the person. Together, at the door, they mean *right then* — the exchange is agreed, so it can end.

The two farewells you learned first both promise. *Phir milāṅge* promises another meeting; *rabb rākhā* asks God to keep the other person. *Changā jī* promises nothing. It closes by agreeing, which is why it fits a shopkeeper, a neighbour and a phone call, and why it is the parting a learner will hear most.

English does the same with *all right then* and *right you are*. A word for agreement, spoken at the end, becomes a way out.

Writing: assemble ਜੀ ਆਇਆਂ ਨੂੰ

The standalone long *ā* and the hook that hangs below a letter have both been traced, so the welcome from the last chapter can be written out.

Three words. ਜੀ. Then ਆਇਆਂ: the standalone ਆ, the standalone ਇ, ਆ again, and the dot ਂ above. Then ਨੂੰ: ਨ, the hook below, the tippi above.

Copy the whole line once with the model visible. Cover it, write it again, and compare only the second word. Then add ਸਲਾਮ and ਠੀਕ-ਠਾਕ underneath from memory, so neither goes cold.

Your turn

- *Say it:* **changā jī** — right then, bye
- *Contrast:* *phir milāmige* (a promise) and **changā jī** (an agreement)
- *Run through:* a tiny exchange — welcome someone in, then close with **changā jī**
- *State:* how many new words this phrase taught (none)

Before you move on

Close a conversation. (ਚੰਗਾ ਜੀ.) What does each word mean on its own? (Good; respect.) Write the welcome from the last chapter once more.

Sources: Wiktionary: changa; Wiktionary: ji.

35.5 ਜਲਦੀ ਮਿਲਾਂਗੇ — soon, borrowed; meet, inherited

Close a conversation with ਚੰਗਾ ਜੀ. Then recall *khushī* from the introduction chapter, a Persian word wearing a Persian ending. Another one arrives now.

You'll want to know first — one word

ਜਲਦੀ — *jaldī* — soon, quickly

The letters in this word

ਜ, ਲ, ਦ, and the long *ī* sign: ਜਲਦੀ. The second word came from the farewell chapter and needed the looped letter and the throat letter this run has since taught: ਮਿਲਾਂਗੇ. Both words are now writable in full: ਜਲਦੀ ਮਿਲਾਂਗੇ.

The word, taken apart — its roots and family

ਜਲਦੀ rests on Persian *jald*, “quick, hurried” — a word Persian itself took from Arabic. On the end sits the Persian *-ī*, which turns a quality into a noun or an adverb of that quality.

That ending is not new here. *Khushī*, “pleasure,” was *khush*, “happy,” carrying the same *-ī*. Two words, one ending, the same job. A learner who notices the ending once can hear it inside dozens of Punjabi words, which is the kind of return an etymology has to pay to earn its place. ਮਿਲਾਂਗੇ is already yours from the farewells: “we will meet.” Set the borrowed adverb in front of the inherited verb and the parting is complete — *soon, we will meet*.

Note the order. Punjabi puts the verb at the end, as the introduction established with *merā nāmī ... hai*. English says *see you soon* and finishes on the adverb; Punjabi opens on it.

Writing: assemble ਮੈਨੂੰ

Both marks *mainū* was waiting for have been traced. Build it: ੴ, the two-stroke sign above it, ੴ, the hook below, the tippi above. Written out: ਮੈਨੂੰ.

Look at the model for a moment, then cover it and write the word from memory. Uncover, compare, and repair one thing only — whichever mark sits on the wrong side of the line. Then write ਜੀ ਆਇਆਂ ਨੂੰ underneath: its last word ends in the same two marks you have placed.

Your turn

- *Say it:* **jaldī milāṅge** — see you soon
- *State:* which half is borrowed and which is inherited
- *Connect:* the ending on ਜਲਦੀ to the ending on *khushī*
- *Run through:* three ways to part — *phir milāṅge*, **changā jī**, **jaldī milāṅge**

Before you move on

Part with a promise of soon. (ਜਲਦੀ ਮਿਲਾਂਗੇ.) Which word is borrowed? (ਜਲਦੀ.) Write ਮੈਨੂੰ once from memory.

Sources: Wiktionary: jaldi; Wiktionary: jald.

Chapter 36

Tomorrow, and Good Night

Modes:  voice (1)  pen (2)  Hands-free start: first 1 of 3 lessons.

By the end of this chapter: I can promise to meet tomorrow with kall milaange, explain why kall also means yesterday and what settles the direction, say good night formally with shubh raat while knowing it is not the commonest parting, and write shubh raat in Gurmukhi.

The reader gives the formal good night, states that it belongs to the formal register rather than to ordinary doorstep speech, traces raat to Sanskrit ratri, runs every parting the book has taught, and writes both words from memory after the short hook has been traced.

36.1 kall milānge — one word for both sides of today

Part twice: ਜਲਦੀ ਮਿਲਾਂਗੇ, then ਚੰਗਾ ਜੀ. One names a time, one does not. This session names a time exactly — and then takes half of that back.

You'll want to know first — one word

kall — tomorrow; yesterday

Both. One word, one day away from today, and no direction built in.

The word, taken apart — its roots and family

Kall comes down from Sanskrit *kalya*, “daybreak, the morrow.” Along the way it stopped choosing a side. A Punjabi speaker who says *kall* has named the day adjacent to this one, and the listener works out which one from the verb.

Say *kall milāṁge*, with *milāṁge* pointing forward — we **will** meet — and *kall* is tomorrow. Say it with a past verb and the same *kall* is yesterday. The word supplies the distance; the verb supplies the direction.

Hindi keeps the identical arrangement, and it strikes speakers of English as strange until they notice English doing something close with *next*: *next Friday* can mean two different Fridays, and only the surrounding sentence decides.

So this parting has to carry its verb. *Jaldī* — the borrowed word, Persian *jald* under a Persian ending — could stand nearly alone and still mean soon. *Kall*, inherited and older, would leave the listener a day out in either direction.

On the page *kall* needs one mark this book has not taught — a small hook that tucks a letter underneath another. It stays in sound here.

Your turn

- *Say it*: *kall milāṁge* — see you tomorrow
- *State*: the second meaning of *kall* (yesterday)
- *Explain*: what tells a listener which one is meant (the verb)
- *Run through*: four partings — *phir milāṁge*, *changā jī*, *jaldī milāṁge*, *kall milāṁge*

Before you move on

Promise to meet tomorrow. (*Kall milāṁge*.) What else can *kall* mean? (Yesterday.) What decides? (The verb.)

Sources: Wiktionary: *kall*; Wiktionary: *kalya*.

36.2 ੁ — the shorter of the two hooks

Write ੁ once, with the long hook underneath. Then write ਸ਼, the *sh* letter carrying its dot below.

Script — one mark

Take one stroke off the hook and the vowel shortens: ੁ, the **auṅkaṛ**, sounds a short *u*. Trace ਸ਼ twice and say *shu*.

Hold the two below-the-line marks side by side once and say them: *shu* short, *nū* long. The page counts strokes; the ear counts length.

Your turn

Cover the models. Write ਸ਼, then ੁ. Compare only how far each mark reaches below the letter.

Before you move on

The last of the four below-and-above pairs this chapter needed.

36.3 ਸੁਭ ਰਾਤ — an auspicious night, and where it belongs

Part three ways: ਚੰਗਾ ਜੀ, ਜਲਦੀ ਮਿਲਾਂਗੇ, *kall milāṅge*. All three can be said at any hour. One parting is left, and it can be said at only one.

You'll want to know first — one phrase

ਸੁਭ ਰਾਤ — *shubh rāt* — **good night**

The letters in this word

ਸ਼ with the short hook under it, then ਭ: ਸੁਭ. Then ਰ, the upright ੜ, ੜ: ਰਾਤ. Every shape has been traced, the last of them in the session before this one.

The word, taken apart — its roots and family

ਸੁਭ is Sanskrit *śubha*, “auspicious, splendid, good.” It is the word that opens a wedding invitation and a festival greeting, and it carries a sense English *good* does not: not merely pleasant, but well-omened.

ਰਾਤ comes down from Sanskrit *rātri*, “night,” worn smooth on the way — the long middle collapsed, and the word ends on the *t*.

Both halves are inherited, which makes this parting unusual in a book whose farewells have kept crossing traditions. The blessing farewell *rabb rākhā* pairs an Arabic word for God with an inherited verb; the two words for thanks come in a Sanskrit and a Perso-Arabic version side by side. Here both pieces come down the same line.

One thing must be said plainly, because a phrasebook would leave it out. ਸੁਭ ਰਾਤ belongs to the formal register — writing, broadcast, a careful goodbye to someone you address respectfully. At a Punjabi door at night you are more likely to hear *rabb rākhā*, or the English *good night* borrowed whole. Knowing the formal phrase is worth having; mistaking it for the common one is not.

Writing: assemble ਸੁਭ ਰਾਤ

Look at ਸੁਭ ਰਾਤ for a moment, then cover it and write both words from memory. Uncover and compare two things only: whether the dot sits under the first letter, and whether the hook sits under it as well. Then write ਮੈਂਟ੍ਰੀ once more underneath — the only other word in this run that carries marks both above and below.

Your turn

- *Say it:* **shubh rāt** — good night
- *State:* which register it belongs to, and what is said more often instead
- *Trace it:* ਰਾਤ back to its Sanskrit ancestor (*rātri*)
- *Run through:* all four partings from this run, and the two learned earlier
- *Recall:* the Sanskrit word behind *kall* (*kalya*, “daybreak”) beside *rātri*

Before you move on

Say good night formally. (ਸ਼ੁਭ ਰਾਤ.) What does ਸ਼ੁਭ add beyond “good”? (Auspicious, well-omened.) Which Sanskrit word is ਰਾਤ? (*Rātri*.) Write both words once from memory.
Sources: Wiktionary: shubh; Wiktionary: raat.

Chapter 37

The Sentence That Says No

Modes: ⇄ voice (4) ✍ pen (1) ⇄ Hands-free start: first 2 of 5 lessons.

By the end of this chapter: I can put *nahin* inside a sentence, contradict a statement, say I did not follow, and say I do not know.
nahin has been in this book since chapter 1 and could only ever be a whole answer: both negative words were taught and no negated *CLAUSE* pattern was, so nothing in the corpus could be contradicted. The rule is one position – *nahin* directly before the verb, nothing else moving – and the two sentences built on it use the dative frame the track already owns from *mainu ... pasand hai*, so the repair language is new grammar for nobody.

37.1 नहीं inside a sentence

From the first chapter of this book: the two words that answer a question. And from the third: the word for **I**.

- Recall: *hā̃, nahī̃* — then *maini*

You have been able to say **no** since page one. You have never been able to say that something **is not so**.

The word, taken apart — its roots and family

नहीं goes **directly before the verb**, and nothing else in the sentence moves:

मैं (...) नहीं (*verb*) — “I do **not** (*verb*)”

That is the whole rule. Punjabi does not add a helper the way English adds *do* — it drops one word in front of the verb and leaves the rest alone.

Because the position is fixed, every sentence you already own has a negative twin, and you can make it without learning anything else.

Your turn

- *Say it:* *nahĩ* alone, as the answer you already had.
- *Build:* a sentence you can already say, then the same sentence with *nahĩ* in front of its verb.
- *Contrast:* the positive and the negative, back to back.

Before you move on

Where does ਨਹੀਂ stand in a sentence? (Directly before the verb.)
What else has to change? (Nothing.)

37.2 ਮੈਨੂੰ ਸਮਝ ਨਹੀਂ ਆਈ — I did not understand

One lesson back, where ਨਹੀਂ stands. From the verb chapter, the verb **to understand**. And two chapters back, the word for **to me**.

- *Recall:* *nahĩ* before the verb, *samajhṇā*, *mainũ*

The word, taken apart — its roots and family

- ਮੈਨੂੰ ਸਮਝ ਨਹੀਂ ਆਈ — *mainũ samajh nahĩ āi* — “understanding did not come to me”

Punjabi does not make you the subject of understanding. It makes understanding something that **arrives**, and you are the one it arrives at — which is exactly the shape you already met in ਮੈਨੂੰ ... ਪਸੰਦ ਹੈ, “X is pleasing to me”.

So this is not a new grammar. It is the dative frame you own, with a different noun in it and ਨਹੀਂ in the slot the last lesson gave you.

Why it's said this way

This is the sentence that buys you a second attempt. Without it a learner whose conversation has run away has only silence or an English apology, and the conversation ends there. It is worth more than any noun in this book, and it should arrive fast enough to be said without assembling it.

Your turn

- *Say it:* *mainũ samajh nahĩ āĩ*, slowly, then at speed.
- *Contrast:* *mainũ ... pasand hai* and *mainũ samajh nahĩ āĩ* — one frame.
- *Run through:* somebody says something too fast; reply with it.

Before you move on

Say that you did not understand. Which earlier frame is it built on, and who is the subject of the sentence? (ਮੈਨੂੰ ... ਪਸੰਦ ਹੈ; the understanding is, not you.)

37.3 ਨਹੀਂ reaches the page

Say where ਨਹੀਂ stands in a sentence before anything is uncovered.

Script — four pieces, none new

Uncover ਨਹੀਂ and name it in order:

ਨ — *na* · ਹ — *ha* · the ੀ stroke · the ਂ above

The last of those is the bindi, and it is doing real work: it puts the vowel through the nose. A ਨਹੀ without it is not this word.

This is the first of seven chapters, and it is worth saying now what holds for almost all of them: the words this book most needed were already writable. Every sign here was taught long ago.

Writing — guided copy, model in view

Keep the model in view and copy ਨਹੀਂ once. Check the bindi is there.

Before you move on

Write ਨਹੀਂ from memory, then uncover and compare. Which mark would change the word if you left it off? (The ੀ above.)

37.4 ਮੈਨੂੰ ਨਹੀਂ ਪਤਾ — I don't know

Two lessons back, the sentence that says you did not follow. And one lesson back, that word on the page.

- Recall: *mainū samajh nahī āī*, and ਨਹੀਂ written

The word, taken apart — its roots and family

ਮੈਨੂੰ ਨਹੀਂ ਪਤਾ — *mainū nahī patā* — “I don't know”

ਪਤਾ is the new word, and it is a **noun** — the knowledge itself, not an act of knowing. So the sentence says, word for word, *to me not knowledge*. The same dative frame again: the third sentence in three lessons to put ਮੈਨੂੰ at the front and leave you out of the subject slot. Punjabi keeps these two admissions apart, and so should you:

- ਮੈਨੂੰ ਸਮਝ ਨਹੀਂ ਆਈ — I did not **follow** you
- ਮੈਨੂੰ ਨਹੀਂ ਪਤਾ — I do not **have the fact**

Your turn

- Say it: *mainū nahī patā*, flat, as a whole reply.
- Contrast: the two admissions, back to back.
- Run through: asked a question you cannot answer, give the right one of the two.

Before you move on

Say you do not know. Then say you did not follow. What kind of word is ਪਤਾ? (A noun — the knowledge itself.)

37.5 Saying no to a sentence, all together

No new words. One run through what this chapter added.

What you've built

- ਨਹੀਂ directly before the verb, and nothing else moving.
- ਮੈਨੂੰ ਸਮਝ ਨਹੀਂ ਆਈ — I did not follow you.
- ਮੈਨੂੰ ਨਹੀਂ ਪਤਾ — I do not have the fact.
- ਨਹੀਂ on the page, bindi and all.

ਨਹੀਂ has been in this book since its first chapter and could only ever be a whole answer. It can now be put inside a sentence, which means every statement you meet can be contradicted and every statement you make can be denied.

Your turn

- *Say it*: someone states something you disagree with. Contradict it.
- *Say it*: the two admissions, in the order you would really need them.
- *Write it*: ਨਹੀਂ from memory, then check the bindi.
- *Run through*: refuse a yes-or-no question, then say why you cannot answer it.

Before you move on

Contradict a statement, then admit you do not know. Next chapter: the word for **and**, which this book has never had either.

Chapter 38

And, Or, and Neither

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 ate, offer a choice with jaan, and refuse both halves at once with na ... na.

The coordinators, and the first two-clause sentence this book can make – until now the longest structure the track taught was a single clause of four slots. ate has a shorter twin, te, which is also a syllable the script lessons drill, which is exactly why a search of the corpus for and kept finding the drill and never the conjunction. na ... na is the first joining pattern in the book that stands in FRONT of both halves rather than between them.

38.1 अते (ate) — and

From the chapter behind you, the two admissions. And from the food chapter far back, the word for **milk**.

- Recall: *mainũ samajh nahĩ āĩ, mainũ nahĩ patā* — then *dudh*

Milk and bread were taught together, and read back together at a distant window. Until this lesson there has been no way to name them in one breath.

The word, taken apart — its roots and family

ਦੁੱਧ ਅਤੇ ਰੋਟੀ — *dudh ate roṭī* — **milk and bread**

ਅਤੇ stands between the two things it joins, exactly where English puts *and*.

It has a shorter twin. In ordinary speech Punjabi very often says just **ਤੇ**, and the two are the same word — ਅਤੇ is the fuller, more written form. That matters here for an odd reason: the short **ਤੇ** is also a syllable this book drills in its script lessons, so a search of the corpus for *and* kept finding the drill and never the conjunction. The word looked present and was absent.

Your turn

- *Say it:* *dudh ate roṭī*.
- *Say it:* *dudh* alone, then the pair. Hear what the middle word buys.
- *Build:* any two things you can name, joined.

Before you move on

Join two foods. What is the shorter everyday form of ਅਤੇ, and why did it make the word hard to find in this book? (ਤੇ — it is also a script drill syllable.)

38.2 ਅਤੇ, joining two sentences

One lesson back, the joining word. Four lessons back, at the head of the last chapter, where ਨਹੀਂ stands.

- *Recall:* *ate*, and *nahī* before the verb

The word, taken apart — its roots and family

The same ਅਤੇ joins two whole sentences, and changes nothing about either:

(*first sentence*) ਅਤੇ (*second sentence*)

No ending appears, no word moves. That is why *and* is the joining

word to learn first: it is the only one that costs the sentences on either side of it nothing at all.

And it composes with the chapter behind you — the second half is free to be a negative:

... ਅਤੇ ... ਨਹੀਂ ...

That is a two-clause sentence, and it is the first one this book has been able to make. Until now the longest thing the track taught was a single clause of four slots.

Your turn

- *Build*: two short sentences you own, joined with *ate*.
- *Build*: the same again, the second half negative.
- *Contrast*: the two said separately, then joined. Same words.

Before you move on

What changes about a sentence when ਅਤੇ joins it to another?
(Nothing.) Make one whose second half is negative.

38.3 ਅਤੇ reaches the page

One chapter back you wrote ਨਹੀਂ. Write it once from memory, bindi and all, before anything is uncovered.

Script — three pieces, none new

ਅ — the vowel carrier · ਤ — *ta* · ੇ — the laav stroke above

All three were taught long before this chapter. Say it plainly: the word this book most needed was never a writing problem. Nobody had written it down.

Writing — guided copy, model in view

Keep the model in view and copy ਅਤੇ once. Check the laav sits above ਙ, not above ਅ.

Before you move on

Write ਅਤੇ from memory. How many of its three signs were new today? (None.)

38.4 ਜਾਂ (jām) — or

One lesson back you wrote the joining word. Say it, then write it in the air.

- *Recall:* ਅਤੇ

The word, taken apart — its roots and family

ਅਤੇ offers you both. ਜਾਂ offers you one of two:

ਦੁੱਧ ਜਾਂ ਰੋਟੀ — *dudh jām roṭī* — **milk or bread**

Same position, different job: it stands between the two things and asks the listener to choose. The bindi on it is not decoration — the vowel goes through the nose, and this book has been marking that since its earliest script lessons.

This is the word a shopkeeper uses on you, and the one you need to answer with.

Your turn

- *Say it:* *dudh jām roṭī*, then *dudh ate roṭī*. 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, then offer both. Which word did each need? (*jām* to choose, *ate* to give both.)

38.5 ਨਾ ... ਨਾ ... (nā ... nā ...) — neither ... nor

The two joining words of this chapter, and the rule from the chapter before it.

- *Recall:* *ate*, *jāṁ* — and *nahī* before the verb

The word, taken apart — its roots and family

English uses two different words — *neither* and *nor*. Punjabi repeats **one**:

ਨਾ (*first thing*) ਨਾ (*second thing*) — “neither ... nor ...”

ਨਾ is the short bare negative you have already met beside ਨਹੀਂ. Here it does the joining and the negating at once, standing in front of **each** item rather than between them.

That is worth noticing against ਅਤੇ and ਜਾਂ, which stand **between**. This is the first joining pattern in the book that goes in front of both halves.

Your turn

- *Say it:* refuse two things at once with *nā ... nā ...*
- *Contrast:* *ate* between, then *nā ... nā* in front of each.
- *Run through:* offered a choice with *jāṁ*, refuse both.

Before you move on

Refuse two things in one sentence. Where does ਨਾ stand, and how is that different from ਅਤੇ? (In front of each item; *ate* stands between them.) Next chapter: **but** — and Punjabi has two words for it, one from each side of the language’s history.

Chapter 39

But, Twice Over

Modes: 🗣️ voice (4) ✍️ pen (1) 🗣️ Hands-free start: first 2 of 5 lessons.

By the end of this chapter: I can set one thing against another with either word for but, and choose between a Sanskrit word and a Perso-Arabic one knowing what the choice tells my listener.

Punjabi has two words for but, one inherited and one Arabic by way of Persian, and that pair is the same shape as the dhanvaad / shukriya pair this book taught in chapter 1 and never explained. The doublet lesson closes a point the inventory said one lesson would close. The writing lesson carries the caution the inventory needed: par is also the first two letters of parivar, which is why the corpus search returned hits and no occurrences.

39.1 ਪਰ (par) — but

From the chapter behind you: the word that joins two sentences, and the pattern that refuses two things at once.

- Recall: ate, and nā ... nā ...

The word, taken apart — its roots and family

ਪਰ joins two clauses the way ਅਤੇ does, and warns that the second will pull against the first:

(first sentence) ਪਰ (second sentence) — “... but ...”

It works best with the chapter before it, because the sharpest contrast

a beginner can draw is between something that is and something that ਨਹੀਂ.

ਪਰ is the **inherited** word — it came down with the language rather than being borrowed into it. That matters more than it usually would, because the next lesson is a second word for *but* that arrived from somewhere else entirely, and this book already teaches one such pair without saying so.

Your turn

- *Build*: two clauses joined with *par*, the second negative.
- *Contrast*: the same two clauses with *ate*, then with *par*.
- *Say it*: *par* alone, and hear how short it is.

Before you move on

Set one thing against another. What does ਪਰ warn you about the second clause? (It will pull against the first.)

39.2 ਲੇਕਿਨ (lekin) — but, again

One lesson back, the word that sets one clause against another.

- *Recall*: *par*
- *Recall*: *mainū samajh nahī āī* — from two chapters back

The word, taken apart — its roots and family

ਲੇਕਿਨ — *lekin* — but

The same job, the same position, and a completely different history. ਲੇਕਿਨ is Arabic **lākin**, carried into Punjabi through Persian — the road that also brought this book several of its greetings and farewells. So Punjabi has two words for *but*: one that grew here and one that arrived. You can use either. They are not in competition and neither is more correct.

What they are is a **pair**, and this book has been quietly teaching you another one since its first chapter without ever pointing at it. The next lesson but one is about that.

Your turn

- *Say it:* *par*, then *lekin*. Same sentence, either word.
- *Build:* a contrast, said twice, once with each.
- *Contrast:* their lengths — one syllable against three.

Before you move on

Give a contrast twice, once with each word. Which of the two came into Punjabi from outside, and by what route? (ਲੇਕਿਨ — Arabic, through Persian.)

39.3 ਪਰ reaches the page

One chapter back you wrote ਅਤੇ. Write it once from memory.

Script — two signs, and a caution worth more than the signs

ਪ — *pa* · ਰ — *ra*

Both old, and the word is two letters long. The caution is the real lesson.

ਪਰ are also the first two letters of ਪਰਿਵਾਰ, *family*, which this book taught many chapters ago. So when you meet these two signs on a page, check that they stand **alone** — inside a longer word they are not this word at all.

That is not a hypothetical. It is the reason a search of this corpus for *but* came back with hits and no actual occurrences.

Writing — guided copy, model in view

Copy ਪਰ once with the model in view. Then write it again with a space on either side, standing between two clauses, which is where it belongs.

Before you move on

How do you tell the *but* ਪਰ from the same two signs inside a longer word? (It stands alone, between two clauses.)

- *Recall:* ਨਹੀਂ written — from two chapters back

39.4 The pair rule — ਧੰਨਵਾਦ and ਸ਼ੁਕਰੀਆ

From the very first chapter of this book, the two ways to say **thank you**. And from two lessons back, the two ways to say **but**.

- *Recall: dhannavād, shukrīā* — then *par, lekin*
- *Recall: mainū nahī patā* — from two chapters back

You have owned that first pair since page one and have never been told which to choose.

The word, taken apart — its roots and family

Both pairs are the same shape, and it runs through the whole language:

- ਧੰਨਵਾਦ · ਪਰ — the **inherited and Sanskritic** side
- ਸ਼ੁਕਰੀਆ · ਲੇਕਿਨ — the **Perso-Arabic** side

Punjabi has drawn on both streams for centuries, so a great many everyday ideas have two perfectly good words. What the choice carries:

- The Sanskritic word leans **formal and written**, and is the one you will most often see in print and hear in institutional or Sikh religious settings.
- The Perso-Arabic word leans **everyday and spoken**, and is more usual in Pakistani Punjabi and in Muslim communities.
- **Both are understood everywhere by everyone.** Choosing the other one is never an error, and it is never taken as one.

So this is not a rule about correctness. It is a rule about **what your choice tells the listener** — which is the same thing ਤੂੰ against ਤੁਸੀਂ told them, and the same thing the book's three greetings told them.

Your turn

- *Say it:* thank a stranger at a counter, then a friend. Choose each time.
- *Contrast:* *par* and *lekin* — which side of the pair is each on?

- *Say it*: both members of both pairs, in two columns, aloud.

Before you move on

Name both pairs and say which side each word is on. Is one member of a pair more correct than the other? (No — the choice tells the listener something; it does not make you right or wrong.)

39.5 Contrast, and the pair rule

No new words. One run through the chapter.

What you've built

- ਪਰ — *but*, the inherited word, and how to tell it from the start of ਪਰਿਵਾਰ.
- ਲੇਕਿਨ — *but*, the borrowed word, Arabic by way of Persian.
- ਪਰ on the page.
- **The pair rule** — the Sanskritic word and the Perso-Arabic one, and what choosing between them tells your listener.

The last of those has been owed since the courtesy lesson, where ਪੰਨਵਾਦ and ਸ਼ੁਕਰੀਆ were taught side by side with no way to choose.

Your turn

- *Build*: one contrast with *par*, the same one again with *lekin*.
- *Say it*: thank two different people, choosing differently, and say why.
- *Build*: a sentence with *ate* and one with *jāmi*, from the chapter before.
- *Write it*: ਪਰ from memory, standing alone.

Before you move on

Say a contrast both ways, then thank someone and say which word you chose and why. Next chapter: the word that hands a whole sentence to a verb, and the question this book has never been able

to ask — **why**.

- *Recall*: the repair kit — from two chapters back

Chapter 40

That, and Why

Modes: 🗣️ voice (3) 👁️ eyes (1) ✍️ pen (1) 🦾 Hands-free start: none of the 5 lessons.

By the end of this chapter: I can hand a whole sentence to a verb with *ki*, give an opinion, ask why, and answer it with *because*.

The complementiser and the reason. ki and ki differ by one stroke – sihari against bihari, that against what – and the book has taught the second since chapter 2 and never the first, so sochna had nothing to think. kyon is the one member of the k- question family the chapter-3 mnemonic left out, which is why cause could be neither asked for nor given; kyunki is those two words joined, so the answer is built entirely from what this chapter already gave.

40.1 कि (ki) — that

From the chapter behind you, the two words for *but*. And from the naming lesson, the word for **what**.

- Recall: *par, lekin* — then वी
- Recall: *ate* — from two chapters back

The word, taken apart — its roots and family

Look at these two very carefully, because they are not the same word:

- वी — *kī* — **what**, with the long bihari
- कि — *ki* — **that**, with the short sihari

One stroke apart, and completely different jobs. You have had ਕੀ since you first asked someone's name. ਕਿ is new.

ਅਤੇ and ਪਰ put two sentences **side by side**. ਕਿ does something different: it lets one sentence be **swallowed** by another, as the thing a verb is about.

(verb of thinking, knowing or saying) ਕਿ (whole sentence)

English does the same with *that*, and like English, Punjabi often drops it in speech. Learn it in place first.

Your turn

- *Contrast*: *kī* and *ki* — long, then short. Say them until they separate.
- *Say it*: *ki*, then any sentence you own, after it.
- *Contrast*: two sentences joined by *ate*, then one swallowed by *ki*.

Before you move on

What separates ਕਿ from ਕੀ, in writing and in meaning? (One stroke — sihari against bihari; *that* against *what*.)

40.2 ਮੈਂ ਸੋਚਦਾ ਹਾਂ ਕਿ — I think that...

One lesson back, the swallowing word. And from the lesson that gave you ਮੈਂ, the word for **I** and the copula that follows it.

- *Recall*: *ki*, and *māimī* ... *hāmī*
- *Recall*: *ate* joining two sentences — from two chapters back

The word, taken apart — its roots and family

ਮੈਂ ਸੋਚਦਾ ਹਾਂ ਕਿ ... — *māimī sochdā hāmī ki* ... — “I think that ...”

Three of the four pieces are old: ਮੈਂ, the habitual ending you met with *bolda*, and ਹਾਂ. Only ਕਿ is new, and it opens the space your opinion goes

into.

A woman says मेरदी — *sochdī* — with the feminine ending, exactly as with every habitual verb this book has taught. The sentence you use is the one that matches you.

Everything you can already say can now be said **as an opinion** rather than as a fact. That is a large change for one small word, and it is the difference between reporting the world and having a view about it.

Your turn

- *Say it*: the frame, in the form that matches you, and finish it.
- *Contrast*: a bare sentence, then the same one inside the frame.
- *Build*: an opinion whose inside half is negative.

Before you move on

Give an opinion about anything you can name. Which piece of the frame was new today? (Only **ਕਿ**.)

40.3 ਕਿ reaches the page

One chapter back you wrote ਪਰ, standing alone. Write it once from memory.

Script — one stroke is the whole lesson

Uncover both and put them side by side:

- **ਕਿ** — the short ਿ sihari, written **before** the letter
- **ਕੀ** — the long ੀ bihari, written **after** it

Same consonant. The vowel stroke sits on a different side, and that alone is the difference between *that* and *what*. Both signs have been yours for many chapters; what is new is that the pair now matters.

Writing — guided copy, model in view

Copy **ਕਿ** once with the model in view, then **ਕੀ** beneath it. Check which side each stroke fell on before you go on.

Before you move on

Write both. Which one is *that*, and how does its stroke sit? (ਕਿ — the sihari, before the letter.)

- *Recall:* ਅਤੇ written — from two chapters back

40.4 ਕਿਉਂ (kyom̐) — why

One lesson back you wrote ਕਿ. And from the wellbeing lesson, the question word that taught you the family they all belong to.

- *Recall:* ਕਿ, and *kivēm̐* — every question word opens with ਕ
- *Recall:* ਜਾਮ̐ — from two chapters back

The word, taken apart — its roots and family

ਕਿਉਂ — *kyom̐* — why

The same ਕ as every question word in the family. This one has been missing: the book named the family when it taught *kivēm̐*, listed its members, and ਕਿਉਂ was the one it left out — so a reader could ask several things and never **why**.

That is not a small omission. *Why* is the question that asks for a reason, and the next lesson is the word that answers it.

Your turn

- *Say it:* *kyom̐?* — flat, as a whole question.
- *Contrast:* *kivēm̐?* and *kyom̐?* — how, and why.
- *Say it:* the family's shared opening ਕ, then *kyom̐*.

Before you move on

Ask *why*. What do every question word in this family share, and where were you first told so? (The opening ਕ; the *kivēm̐* lesson.)

40.5 ਕਿਉਂਕਿ (kyomiki) — because

The two words this chapter has already given you.

- *Recall: kyomī*, and *ki*
- *Recall: nā ... nā ...* — from two chapters back

The word, taken apart — its roots and family

The answer is the question with the swallowing word stuck to the end of it:

ਕਿਉਂ (*why*) + ਕਿ (*that*) = ਕਿਉਂਕਿ — **because**

Both halves are already yours from earlier in this chapter; the join is the only new thing. Punjabi answers *why* by saying, in effect, “why-that”, and the reason then follows as a whole sentence.

(*what happened*) ਕਿਉਂਕਿ (*the reason*)

Note the ਕਿ at the end is the short sihari one — the *that* you learned, not the *what*. Reading the word slowly is its own revision of the pair.

Your turn

- *Say it: kyomī* — then *kyoniki*. The question, then the answer’s opening.
- *Build: any sentence, kyomiki*, and a reason.
- *Run through: ask kyomī?* and answer yourself.

Before you move on

Ask why, then answer it. What two words is ਕਿਉਂਕਿ built from, and which ਕਿ is on the end? (ਕਿਉਂ and ਕਿ; the short sihari *that*.) Next chapter: **if**, and **when**.

Chapter 41

If, and When

Modes: 🗣️ voice (3) 👁️ eyes (1) ✍️ 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, time one event against another, and say what something is for.

The first joining words that open their clause rather than following it, and the j- family they belong to. Punjabi marks BOTH ends of a condition where English marks only the first. lai is the counterweight: it looks forward to a purpose where kyunki looks back at a cause, and unlike the j- words it FOLLOWS what it applies to, so position alone tells the reader which habit a small word belongs to.

41.1 ਜੇ (je) — if

From the chapter behind you, the word that answers *why*. Two chapters back, the word that sets one clause against another.

- Recall: *kyomiki*, then *par*

Every joining word so far has taken two things that are **true**. This one takes something that **might not be**.

The word, taken apart — its roots and family

ਜੇ (*something that might be so*) ...

ਜੇ stands at the **front** of the condition, where English also puts *if*.

That is worth noticing: most of the small words in this book — the postpositions, ਮੈਨੂੰ's ending — come **after** what they apply to. ਜੇ comes first, and that alone tells the ear a condition is starting.

Your turn

- *Say it:* *je*, then any sentence you own.
- *Contrast:* the sentence flat, then with *je* in front.
- *Build:* suppose something that might not be true.

Before you move on

Where does ਜੇ stand, and why is that worth noticing? (At the front — most small words in this book come after what they apply to.)

41.2 ਜੇ ... ਤਾਂ ... (je ... tāṁ ...) — if ... then ...

One lesson back, the word that opens a condition. Four chapters back, where ਨਹੀਂ stands.

- *Recall:* *je*, and *nahĩ* before the verb
- *Recall:* *lekin* — from two chapters back

The word, taken apart — its roots and family

Punjabi usually marks **both** ends:

ਜੇ (*condition*), ਤਾਂ (*result*)

English says *if it is late, I will go* and marks only the front. Punjabi puts ਤਾਂ at the head of the result as well, so the sentence announces its two halves. Beginners often leave it out; it is understood, and the full pair is what you will hear.

The result half is free to be negative, which is where this meets the chapter that opened this run.

Your turn

- *Build:* *je* + a condition, *tāni* + a result.
- *Build:* the same, with the result negative.
- *Contrast:* the pair with *tāni*, then without it.

Before you move on

Make a two-part condition. Which half does English leave unmarked that Punjabi marks? (The result — ਤਾਂ.)

41.3 ਜੇ reaches the page

One chapter back you wrote ਕਿ and ਕੀ and checked which side each stroke fell on. Write ਕਿ once from memory.

Script — two signs, neither new

ਜ — *ja* ੇ — the laav stroke above

Set ਅਤੇ, ਜੇ side by side and look only at the top. It is the same laav in both, sitting on different letters. One stroke has now spelled several of this book's most useful words.

Writing — guided copy, model in view

Copy ਜੇ once with the model in view, then write it at the front of a line, which is where it belongs.

Before you move on

Write ਜੇ from memory. Which stroke does it share with ਅਤੇ? (The laav above.)

- *Recall:* ਪਰ written — from two chapters back

41.4 ਜਦੋਂ (jadam) — when

One lesson back you wrote ਜੇ. And before that, the two-part condition.

- *Recall:* ਜੇ, and *je ... tām ...*
- *Recall:* the pair rule — from two chapters back

The word, taken apart — its roots and family

ਜਦੋਂ (*one event*), (*the other*)

ਜਦੋਂ sets two events against each other in time. Like ਜੇ, it opens its clause rather than following it — and look at the front of both words. The same ਜ.

That is not a coincidence. Punjabi builds a family of clause-openers on that one letter, the way it builds its questions on ਕ. You now own two members of it, and the pattern is worth more than either word alone.

Your turn

- *Build:* *jadam* + an event, then a second event.
- *Contrast:* *je* and *jadam* on the same two clauses — one supposes, one times.
- *Say it:* the shared ਜ at the front of both.

Before you move on

Say a *when* sentence. What do ਜੇ and ਜਦੋਂ share, and what does it mark? (The opening ਜ — a family of clause-openers.)

41.5 ਲਈ (laī) — for, in order to

One lesson back, the word that times one event against another. One chapter back, the word that answers *why*.

- *Recall:* *jadam*, and *kyomiki*
- *Recall:* the contrast kit — from two chapters back

The word, taken apart — its roots and family

ਕਿਉਂਕਿ looks **backwards** — it names the cause of something that already happened. ਲਈ looks **forwards** — it names what something is **for**:

(*a thing*) ਲਈ — “for ...”

And notice where it stands. ਜੇ and ਜਦੋਂ open their clauses; ਲਈ **follows** what it applies to, like the postpositions this book taught long ago. Two habits, and the word tells you which one it belongs to by where it sits.

Cause and purpose are different answers to the same *why*, and a language that used one word for both would make its learners guess. Punjabi does not.

Your turn

- *Say it*: something you can name, then *laī*.
- *Contrast*: a *kyomiki* answer and a *laī* answer to the same question.
- *Contrast*: *je* at the front, *laī* at the back.

Before you move on

Which of ਕਿਉਂਕਿ and ਲਈ looks back at a cause, and which forward to a purpose? Where does each stand? Next chapter: **he**, **we**, and the word for *the one who*.

Chapter 42

He, We, and the One Who

Modes:  voice (4)  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, say we, and describe a person instead of naming them.

The absent third person, the missing we, and the relative. asi is the oddest gap in the inventory: the corpus teaches the first-person PLURAL future ending four separate times – milaange, phir milaange, jaldi milaange, kall milaange – so a reader has been saying we will meet for chapters without ever owning the word for we. jo completes the j- family and pairs with oh in the same two-ended shape as je ... taan.

42.1 ਉਹ (oh) — he, she, it

From the chapter behind you, the word that names a purpose. And from chapters 2 and 3, the words for **I** and for **you**, both of them.

- Recall: *laī* — then *maimi*, and *tū̃* / *tusī̃*
- Recall: *ki* — from two chapters back
- Recall: *nahī̃* before the verb — from five chapters back, cold

You have been able to talk about yourself and about the person in front of you since you first said ਆਂ. You have never been able to talk about anybody **absent**.

The word, taken apart — its roots and family

ਉਹ — *oh* — **he, she, or it**

One word, three English ones. Punjabi's third person does not make you choose a gender before you speak.

ਉਹ also means *that*, pointing at something away from both of you. The pronoun and the pointing word are one word — which is the same doubling you have already seen, where ਤਾਂ at the head of a result was a demonstrative doing a joining job.

With this the pronoun set is complete: ਮੈਂ, ਤੂੰ / ਤੁਸੀਂ, ਉਹ.

Your turn

- *Say it:* *māim, tūsī, oh* — the three in a row.
- *Build:* a sentence about someone who is not in the room.
- *Say it:* *oh* as *that*, pointing across the room.

Before you move on

How many English pronouns does ਉਹ cover? (Three.) What else does the same word do? (Points: *that*.)

42.2 ਅਸੀਂ (*asīmī*) — we

One lesson back, the pronoun for someone absent. And from the farewell chapters: say *we will meet soon*, and *we will meet tomorrow*.

- *Recall:* *oh* — then *jaldī milāmige, kall milāmige*
- *Recall:* *māim sochdā hāmī kī* — from two chapters back
- *Recall:* *mainū samajh nahī āī* — from five chapters back, cold

The word, taken apart — its roots and family

ਅਸੀਂ — *asīmī* — **we**

Here is the odd thing, and it is worth stopping on. You have been

saying **we** for chapters. The **-ਾਂਗੇ** ending on *milāṁge* is the first-person **plural** future — *we will meet* — and this book has taught it four separate times.

The ending was there. The pronoun was not. So a reader has been saying *we will meet* over and over without ever owning the word for *we*. Punjabi often leaves the pronoun out when the ending already carries it, which is why nothing sounded wrong. But you cannot say **we** on its own, or put it in front of anything else, until you have the word.

Your turn

- *Say it: asīṁ*, alone.
- *Say it: asīṁ ... milāṁge* — the pronoun and the ending together.
- *Contrast: mainī* and *asīṁ* — one, then more than one.

Before you move on

Say *we*. Which ending have you been using for chapters that already meant it? (The **-ਾਂਗੇ** of *milāṁge*.)

42.3 ਉਹ reaches the page

One chapter back you wrote ਜੇ. Write it once from memory, then say the word for *we*.

Script — two signs, neither new

ਉ — the *u* carrier · ਹ — *ha*

Both taught long ago. ਉ is the carrier you met when the book first showed a vowel standing on its own, and ਹ you have written since ਨਹੀਂ at the top of this run.

Writing — guided copy, model in view

Copy ਉਹ once with the model in view. Compare its first letter against the ਅ of ਅਤੇ — two different carriers, and the difference matters.

Before you move on

Write ਉਹ from memory. How many of its signs were new? (None.)

- *Recall:* ਕਿ written — from two chapters back
- *Recall:* ਨਹੀਂ written — from five chapters back, cold

42.4 ਜੋ (jo) — the one who

One lesson back you wrote ਉਹ. One chapter back, the two words that open a clause with ਜੋ.

- *Recall:* ਉਹ, then *je, jadonī*
- *Recall:* *kyonī* — from two chapters back
- *Recall:* *mainū nahī patā* — from five chapters back, cold

The word, taken apart — its roots and family

ਜੋ — *jo* — **the one who, the thing that**

The third member of the family. ਜੋ supposes, ਜਦੋਂ times, and ਜੋ describes — and all three open their clause with the same letter.

ਜੋ (*what they do*) ... — “the one who ...”

Punjabi marks a describing clause at its front, the way it marked a condition with ਜੇ. Once you hear the ਜੋ, you know a clause is starting and that something will come back to be pointed at.

Your turn

- *Say it:* *jo*, then something a person might do.
- *Run through:* the three ਜੋ words in a row — *je, jadonī, jo*.
- *Build:* describe someone instead of naming them.

Before you move on

Describe a person rather than naming them. What do the three ਜੋ words have in common? (Each opens its own clause.)

42.5 ਜੋ ... ਉਹ ... (jo ... oh ...) — the one who ... that one ...

This chapter's three words, and the two-part condition from the chapter before.

- *Recall:* oh, asīm, jo — and je ... tām ...
- *Recall:* kyonki — from two chapters back
- *Recall:* the repair kit — from five chapters back, cold

The word, taken apart — its roots and family

ਜੋ (*description*), ਉਹ (*the one meant*)

This is the same shape as ਜੋ ... ਤਾਂ ..., and seeing that is most of the work. Punjabi marks **both** ends: the clause that describes, and the thing described. English collapses them — *the one who came is my friend* — and Punjabi keeps them visibly paired.

Now the whole system is visible:

ਜੋ- opens the clause · ਉ- / ਤ- points at what it refers to

ਜੋ ... ਤਾਂ, ਜੋ ... ਉਹ. One habit, and you have met it twice.

Your turn

- *Build:* jo + a description, oh + who is meant.
- *Contrast:* the same idea with a plain name, then with the pair.
- *Say it:* je ... tām ... then jo ... oh ... — hear that they are one shape.

Before you move on

Describe someone with the pair. Which earlier pattern is this the same shape as? (ਜੇ ... ਤਾਂ) Next chapter: the question words, all of them built on one letter.

Chapter 43

Who, When, Where, How Many

Modes:  voice (4)  pen (1)  Hands-free start: first 2 of 5 lessons.

By the end of this chapter: I can ask who, when, where and how many, and hear that the question family, the clause that answers it and the word that points at the answer are three parallel series.

The question family completed, and the pattern under it: ka- asks, ja- opens the clause that answers, o- points at what it means. kadon and jadon differ by exactly one letter, so the answer taught two chapters earlier turns out to have been half of a pair. kaun had been NAMED once, in a romanised aside, and never written in Gurmukhi – a different kind of gap from the merely absent. kitthe is the only word in seven chapters that needed a new letter, and the writing lesson that buys it says so.

43.1 ਕੌਣ (kaun) — who

From the chapter behind you, the describing pair. From the *kivēṁ* lesson, the question word that named the family. And from three chapters back, *why*.

- Recall: *jo ... oh ...*, *kivēṁ*, *kyom*
- Recall: *je* — from two chapters back
- Recall: *ate* — from five chapters back, cold

The word, taken apart — its roots and family

ਕੌਣ — *kaun* — **who**

The same ਕੌ as every question word. This one has an odd history in this book: it was **named once**, in a romanised aside about the family, in Latin letters — never written in Gurmukhi, never practised, never a word you owned.

That is a different kind of gap from the missing ones. The book told you it existed and never handed it over.

Now hold the two families side by side, because they answer each other:

ਕ- asks · ਜ- opens the clause that answers · ਉ- points at it

Your turn

- *Say it:* *kaun?* — flat, as a whole question.
- *Contrast:* *kaun?* and *kyom?* — a person, a reason.
- *Run through:* ask *kaun?* and answer with a ਜੈ clause.

Before you move on

Ask *who*. What do ਕ-, ਜ- and ਉ- each do? (Ask, open the answering clause, point at what it means.)

43.2 ਕਦੋਂ (*kadom*) — **when**

One lesson back, *who*. Two chapters back, the word that places one event against another.

- *Recall:* *kaun*, and *jadom*
- *Recall:* *je ... tām ...* — from two chapters back
- *Recall:* *ate* joining two sentences — from five chapters back, cold

The word, taken apart — its roots and family

Put them side by side. This is the neatest pattern in the chapter:

ਕਦੇ — *when?* · ਜਦੋਂ — *when ...*

One letter apart. The ਕ asks; the ਜ 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, and you have now seen it three times: ਜੇ ... ਤਾਂ, ਜੋ ... ਉਹ, and now ਕਦੇ against ਜਦੋਂ.

Your turn

- *Contrast:* *kadom?* and *jadom* — question, then answer.
- *Run through:* ask *kadom?*, then answer with a *jadom* clause.
- *Say it:* the three fronts in a row — *ka-*, *ja-*, *o-*.

Before you move on

Ask *when*, then answer it. What single letter separates the two words? (The first — ਕ asks, ਜ answers.)

43.3 ਥ — the consonant *tha*

One chapter back you wrote ਉਹ. Write it once from memory.

Script — one new form, and why it is here

Keep ਥ visible beside ਤ, which you have had for a long time:

- ਤ — *ta*, the plain dental
- ਥ — *tha*, the same place with a push of breath behind it

The tongue is in the same spot for both; the difference is the breath. Say *ta* with your hand in front of your mouth, then *tha*, and feel it.

Worth saying plainly, because it is the point of this whole run of chapters: **this is the only new letter in seven chapters.** Every joining word —

ate, jāni, par, lekin, ki, kyoniki, je, jadom, jo, lai — was already writable with signs this book taught long ago. The words were missing; the script was not. One question needed one letter, and here it is.

Writing — notice and trace

Finger-trace **ਥ** once, then trace it once in the air. Say *tha* with the breath audible as your finger finishes.

Writing — guided copy, model in view

Keep the model in view and copy **ਥ** once, then **ਤ** beside it. Repair only the stroke that separates them.

Before you move on

Which of **ਤ** and **ਥ** carries the breath? (**ਥ**.) How many new letters have these seven chapters spent? (This one.)

- *Recall:* ਜੇ written — from two chapters back
- *Recall:* ਅਤੇ written — from five chapters back, cold

43.4 ਕਿੱਥੇ (kitthe) — where

One lesson back, the new letter. And the two questions this chapter has already given you.

- *Read it:* ਥ
- *Recall:* ਕਾਊ, ਕਾਦਮਿ
- *Recall:* ਜਾਦਮਿ — from two chapters back
- *Recall:* ਜਾਨਿ — from five chapters back, cold

The word, taken apart — its roots and family

ਕਿੱਥੇ — *kitthe* — **where**

Read it in pieces: ਕ, the ਿ sihari before it, the ਿ addak that doubles the next sound, then ਥ — new one lesson ago — and the ੇ laav.

The addak is doing real work. It doubles the ਥ, which is why the word is *kit-the* and not *ki-the*. Leave it off and the word loses its middle.

This is the question that asks where somebody lives, and asking that is most of what a spoken interview at this level is for. The book has taught house, city and village for many chapters and could not ask where any of them was.

Your turn

- *Say it:* *kitthe?* with the doubled *th* audible.
- *Build:* ask where somebody lives.
- *Write it:* **ਕਿੱਥੇ**, model in view, and check the addak.

Before you move on

Ask where someone lives. What does the ੱ do, and what happens if you leave it out? (Doubles the ਥ; the word loses its middle.)

43.5 ਕਿੰਨੇ (kinne) — how many

The three questions this chapter has given you so far. Say them in order.

- *Recall:* *kaun, kadom, kitthe*
- *Recall:* *laī* — from two chapters back
- *Recall:* *nā ... nā ...* — from five chapters back, cold

The word, taken apart — its roots and family

ਕਿੰਨੇ — *kinne* — **how many, how much**

The same ਕ one last time, now asking about quantity. With it the family this book named when it taught *kivēm* is finally complete on the page:

- ਕੀ what · ਕਿਵੇਂ how · ਕਿਉਂ why · ਕੌਣ who · ਕਦੋਂ when ·
- ਕਿੱਥੇ where · ਕਿੰਨੇ how many

Two of those you had before this run. Five arrived in the last four chapters, and only one of the five cost a new letter.

Your turn

- *Say it: kinne?* — flat, as a whole question.
- *Run through:* the whole family in a row, one breath each.
- *Build:* ask how many of something you can name.

Before you move on

Ask all the questions you know, in one run. What do they share, and where were you first told so? (The opening **आ**; the *kivēni* lesson.)

Chapter 44

Which One in the Line

Modes: ⇐ voice (4) ◉ eyes (2) ⇐ Hands-free start: first 5 of 6 lessons.

By the end of this chapter: I can say first to fifth in Punjabi, agree an ordinal with a masculine or feminine thing, and say which of the five endings is the only one that still works on a new number.

Complete PA-R44-first-to-fifth and run pahilaa to panjvaan, then name the one ending that still works on a number the book has not taught.

44.1 ਦੂਜਾ (dūjā) — second

A second kind of number word starts here, so the recalls come first, at the four growing distances this book measures.

- *Recall:* ask *kinne?* — **R1**, one lesson back
- *Recall:* ask *kaun?* — **R2**, five lessons back
- *Recall:* join two halves with *ki* — **R3**, twenty lessons back
- *Recall:* name the cue that says where the age goes on a form — **R4**, eighty lessons back

The word, taken apart — its roots and family

ਦੂਜਾ — *dūjā* — second

Say ਦੇ (*do*), then ਦੂਜਾ (*dūjā*). The number has not gone anywhere: the ਦ is still at the front and the vowel has only lengthened.

Script — one tiny step

Punjabi keeps **two sets of number words**, and they answer two different questions:

the question	the set	example
ਕਿੰਨੇ? — how many? <i>which one in the line?</i>	ਇੱਕ ਦੇ ਤਿੰਨ ਚਾਰ ਪੰਜ ਦੂਜਾ and its fellows	ਦੋ ਰੋਟੀ — two rotis ਦੂਜੀ ਰੋਟੀ — the second roti

ਕਿੰਨੇ, taught one lesson ago, is exactly the question the first set answers. This chapter teaches the other set.

An ordinal is an ordinary -ਾ adjective, so it agrees with what it counts: ਦੂਜਾ ਦੋਸਤ (the second friend), ਦੂਜੀ ਰੋਟੀ (the second roti).

Your turn

Say these aloud:

- *do*, then *dūjā*
- *dūjī roti* — the second roti
- which of the two sets *panj* belongs to — **the ਕਿੰਨੇ set**

Before you move on

How many sets of number words does Punjabi keep? (**Two.**) Which number can you still see inside ਦੂਜਾ? (ਦੋ.)
Sources: Wiktionary: ਦੂਜਾ.

44.2 ਤੀਜਾ (tījā) — third

Four recalls, at four distances.

- *Recall*: say *dūjā* — **R1**, one lesson back
- *Recall*: ask *kadomī?* — **R2**, five lessons back
- *Recall*: say *maimi sochdā hāmī kī ...* — **R3**, twenty lessons back
- *Recall*: name the cue that says where the age goes on a form — **R4**, eighty-one lessons back

The word, taken apart — its roots and family

ਤੀਜਾ — *tījā* — third

Put the two you now have beside the numbers under them:

how many

which one in the line

ਦੋ (*do*)

ਦੂਜਾ (*dūjā*)

ਤਿੰਨ (*tinn*)

ਤੀਜਾ (*tījā*)

The first letter survives in both, and the same -ਜਾ sits on the end of each.

What you've built

That shared -ਜਾ is not a Punjabi invention and it is not a rule you can use. Wiktionary traces ਦੂਜਾ to Sanskrit *dvitīya* and ਤੀਜਾ to Sanskrit *trītiya* — one Sanskrit ending, -*tīya*, worn down to -ਜਾ in two words that travelled together.

Two words is a resemblance, not a pattern, and this book will not call it one. Watch what the next number does with it.

Your turn

Say these aloud:

- *dūjā*, then *tījā*
- the number inside each — *do*, *tinn*
- *tījī roti* — the third roti

Before you move on

What do ਦੂਜਾ and ਤੀਜਾ share? (**The ending -ਜਾ.**) Is that an ending you can put on any number? (**Not yet shown — two words is a resemblance.**)

Sources: Wiktionary: ਤੀਜਾ; Wiktionary: ਦੂਜਾ.

44.3 ਚੌਥਾ (chauthā) — fourth

Four recalls, at four distances.

- *Recall:* say *tījā* — **R1**, one lesson back
- *Recall:* write **ਥ** — **R2**, five lessons back
- *Recall:* write **ਕਿ** — **R3**, twenty lessons back
- *Recall:* say how much space a written answer needs on a form — **R4**, eighty lessons back

The word, taken apart — its roots and family

ਚੌਥਾ — *chauthā* — **fourth**

ਚਾਰ (*chār*) gives ਚੌ- (*chau-*), and then the word ends in -ਥਾ.
The ਥ in it is the letter you wrote five lessons ago for ਕਿੱਥੇ. It is doing the same shape here in a word that has nothing to do with *where*.

What you've built

Three ordinals now, and two endings:

how many	which one in the line	ending
ਦੋ	ਦੂਜਾ	-ਜਾ
ਤਿੰਨ	ਤੀਜਾ	-ਜਾ
ਚਾਰ	ਚੌਥਾ	-ਥਾ

So -ਜਾ was a resemblance and not a rule, exactly as the last lesson refused to promise. Wiktionary says why: ਦੂਜਾ and ਤੀਜਾ come from Sanskrit *dvitīya* and *trītiya*, and ਚੌਥਾ comes from Sanskrit *caturtha* — a different Sanskrit ending, worn down its own way.

These are not built words. They are **inherited** ones, each worn separately, which is why no rule joins them.

Your turn

Say these aloud:

- *dūjā tījā chauthā*
- which two share an ending — *dūjā* and *tījā*
- *chauthā dost* — the fourth friend

Before you move on

How many endings do the three ordinals use? (**Two**.) Are they built from the numbers, or inherited? (**Inherited — each worn down its own way**.)

Sources: Wiktionary: ਚੌਥਾ.

44.4 ਪਹਿਲਾ (pahilā) — first

Four recalls, at four distances.

- *Recall*: say *chauthā* — **R1**, one lesson back
- *Recall*: ask *kitthe?* and write it — **R2**, five lessons back
- *Recall*: ask *kyom?* — **R3**, twenty lessons back
- *Recall*: say how much space a written answer needs on a form — **R4**, eighty-one lessons back

The word, taken apart — its roots and family

ਪਹਿਲਾ — *pahilā* — first

Now go looking for the number. ਦੂਜਾ kept its ਦ. ਤੀਜਾ kept its ਤ. ਚੌਥਾ kept its ਚ. This word keeps nothing of ਇੱਕ — not a letter.

What you've built

Four ordinals, three endings, and one of the four with no number in it at all:

how many	which one in the line	the number, still visible?
ਇੱਕ	ਪਹਿਲਾ	no
ਦੋ	ਦੂਜਾ	yes
ਤਿੰਨ	ਤੀਜਾ	yes
ਚਾਰ	ਚੌਥਾ	yes

That is why *first* arrives fourth in this chapter rather than opening it. A word can only be seen to BREAK a shape after the shape has been seen holding, and it had to hold three times before this one could be read as a surprise.

Wiktionary explains the surprise: ਪਹਿਲਾ goes back through Prakrit to

Sanskrit *prathama*, which is **pra-** “forward” plus a superlative ending. It never meant *one-th*. It meant **foremost** — and English *first* is the superlative of *fore*, which is the identical idea reached on a different road.

Your turn

Say these aloud:

- *pahilā dūjā tījā chauthā* — the four, in order
- which one has no number inside it — ***pahilā***
- *pahilī rotī* — the first roti

Before you move on

Which number is inside ਪਹਿਲਾ? (**None** — ਇੱਕ is not in it.) Why did the chapter not begin with it? (**Nothing had been seen for it to break yet.**)

Sources: Wiktionary: ਪਹਿਲਾ.

44.5 ਪੰਜਵਾਂ (panjvām) — fifth

Four recalls, at four distances.

- *Recall*: say *pahilā* — **R1**, one lesson back
- *Recall*: ask *kinne?* — **R2**, five lessons back
- *Recall*: answer a *kyom* with *kyomiki* — **R3**, twenty lessons back
- *Recall*: say how much space a written answer needs on a form — **R4**, eighty-two lessons back

The word, taken apart — its roots and family

ਪੰਜਵਾਂ — *panjvām* — **fifth**

Say the four you have, then this one, and listen to the end of each:

pahilā · dūjā · tījā · chauthā ... panjvām

The first four end in a plain -ੴ. This one ends in -ਵੈਂ — the ਿ carries a nasal, and you can hear it. The seam in this set is audible before it is explained.

What you've built: an inherited word that turned into a rule

Wiktionary says two things about this word, and it is worth reading both, because they look like they contradict each other and do not.

1. ਪੰਜਵੈਂ is **inherited** — from Prakrit *pañcama*, from Sanskrit *pañcama*. Like the other four, it came down whole.
2. “By surface analysis”, it is ਪੰਜ + -ਵੈਂ.

Both are true, and the second is what happened AFTER the first. The word arrived in one piece; then speakers looked at it, saw their own word for five sitting at the front, took the rest to be an ending, and started using that ending on other numbers.

So the seam in this chapter is not where Punjabi stopped inheriting.

Every one of these five words was inherited. The seam is where the inheriting stopped being visible — where a whole word came to look like a sum, and the language believed it.

That is why -ਵੈਂ goes on numbers this book has not taught you yet, and -ਜਾ and -ਥਾ go on nothing at all.

Your turn

Say these aloud:

- *pañj*, then *pañjvāṁi*
- the five in order, and listen for where the ending changes
- which of the five endings can be put on a new number — *-vāṁi*

Before you move on

What can you hear at the end of *pañjvāṁi* that the other four do not have? (**A nasal.**) Were the four before it built or inherited?

(**Inherited — and so was this one.**)

Sources: Wiktionary: ਪੰਜਵੈਂ.

44.6 First to fifth, and the word that turned into a rule

Four recalls, at four distances, before the run.

- *Recall*: say *pañvāmī* — **R1**, one lesson back
- *Recall*: say how many sets of number words Punjabi keeps — **R2**, five lessons back
- *Recall*: open a condition with *je* — **R3**, twenty lessons back
- *Recall*: say what to do when a written form goes wrong — **R4**, eighty lessons back

Your turn

Say these aloud:

- the run — *pahilā dūjā tījā chauthā pañvāmī*
- each number with its ordinal — *ikk pahilā, do dūjā*, and on
- which one of the five ends in a nasal — *pañvāmī*
- *dūjī roṭī*, then *dūjā dost* — the same ordinal on a feminine and a masculine thing

What you’ve built

Four endings across five words:

ordinal	ending	comes from
ਪਹਿਲਾ	-ਲਾ	Sanskrit <i>prathama</i> , “foremost”
ਦੂਜਾ	-ਜਾ	Sanskrit <i>dvitīya</i>
ਤੀਜਾ	-ਜਾ	Sanskrit <i>trītiya</i>
ਚੌਥਾ	-ਥਾ	Sanskrit <i>caturtha</i>
ਪੰਜਵਾਂ	-ਵਾਂ	Sanskrit <i>pañcama</i>

Every row of that last column is a whole word handed down, not a sum. So the useful question about this set is not *which ones were built* — none of them were. It is **which ending got a second life**, and the answer is the one at the bottom: **-ਵਾਂ** is the only one a Punjabi speaker

can put on a number they have never made an ordinal of before.

Before you move on

How many of the five were built out of their numbers? (**None** — **all five were inherited.**) Which ending can still be used on a new number? (**-ऐि.**)

Chapter 45

Reading — Labels, a Form, and the Same Facts as Sentences

Modes: 🗣️ voice (2) 👁️ eyes (1) 🗣️ Hands-free start: none of the 3 lessons.

By the end of this chapter: I can read a Punjabi form label cold, read a form somebody else filled in, and follow a short paragraph without translating word by word.

The six facts of a form said again as sentences, so the colon the form leans on is replaced by the ਠੈ Punjabi puts last.

45.1 (reading) — six labels, no blank after them

You have written every one of these into a form. Not one is new.

What is new is that there is no blank after it, and nothing telling you which is coming.

Read this

ਨਾਂ ਉਮਰ ਕੰਮ ਰਿਹਾਇਸ਼ ਭਾਸ਼ਾ ਫ਼ੋਨ

Read down the list once. Do not assemble each one letter by letter — look at the whole word and let it arrive.

Again, and notice which came at once and which you had to build. Both are fine. The difference is what practice removes.

What you've built

Filling a form, the label is the part you can ignore. It sits there, you know what goes next to it, and your attention is on the blank.

Reading one, the label is the whole message. ਰਿਹਾਇਸ਼ on its own tells you what a stranger is about to be asked.

That is why six is enough for one sitting: the same six signs, doing the opposite job.

Your turn

- *Say it:* the six labels down the list, once, without stopping

Twice through:

Before you move on

How many of the six were new? (**None.**)

What was new? (**There was no blank**, and nobody said them first.)

45.2 (reading) — a form somebody else filled in

The last lesson gave you the labels alone. Here each one has an answer beside it.

Every value below is one you have written yourself.

Read this

ਨਾਂ: ਅਮਨ ਉਮਰ: ੨੫ ਕੰਮ: ਨੌਕਰੀ ਰਿਹਾਇਸ਼: ਸ਼ਹਿਰ ਭਾਸ਼ਾ: ਪੰਜਾਬੀ ਫ਼ੋਨ:
੦੧੨ ੨੫੧

Read it through once, without stopping.

Now answer without looking back: what does this person do?

What you've built

A form is the first real thing a beginner can read end to end, because it is built to be read fast and gives you the label before the value every time.

Notice the colon does the work a verb would do in a sentence. There is

no ਹੈ anywhere on this page, and nothing is missing.
Six lines, and you now know six things about somebody you have never met.

Your turn

- *Say it:* the six lines, once, in order, without stopping

Twice through:

Before you move on

Whose form is this? (ਅਮਨ.)
Which word does the colon replace? (ਹੈ — and nothing is missing without it.)

45.3 (reading) — the same six facts, as sentences

Six labels, then six lines of a form. Now the same person, in sentences.

Seventy-two words, and not one of them is new.

Read this

ਮੇਰਾ ਨਾਂ ਅਮਨ ਹੈ। ਮੇਰਾ ਕੰਮ ਨੌਕਰੀ ਹੈ। ਮੈਂ ਪੰਜਾਬੀ ਬੋਲਦਾ ਹਾਂ। ਮੈਂ ਸੋਚਦਾ ਹਾਂ ਕਿ ਪੰਜਾਬੀ ਚੰਗਾ ਹੈ। ਮਨਨ ਮੇਰਾ ਦੋਸਤ ਹੈ। ਮਨਨ ਦਾ ਕੰਮ ਖੇਤੀ ਹੈ। ਮਨਨ ਠੀਕ-ਠਾਕ ਹੈ। ਉਹ ਪੰਜਾਬੀ ਬੋਲਦਾ ਹੈ। ਉਹ ਸੋਚਦਾ ਹੈ ਕਿ ਪੰਜਾਬੀ ਚੰਗਾ ਹੈ। ਉਹ ਮੇਰਾ ਦੋਸਤ ਹੈ। ਮੈਂ ਠੀਕ-ਠਾਕ ਹਾਂ। ਮੈਂ ਪੰਜਾਬੀ ਬੋਲਦਾ ਹਾਂ। ਮੈਂ ਸੋਚਦਾ ਹਾਂ ਕਿ ਪੰਜਾਬੀ ਚੰਗਾ ਹੈ। ਪਰ ਮੈਨੂੰ ਨਹੀਂ ਪਤਾ ਕਿ ਉਹ ਕਿੱਥੇ ਹੈ। ਅਸੀਂ ਜਲਦੀ ਮਿਲਾਂਗੇ। ਧੰਨਵਾਦ।

Read it once without stopping. Do not translate as you go — let the sentences arrive.

Now read it again, and notice how little work it took.

What you've built

The form said the same things in six lines with no verb anywhere. Here ਹੈ has to be said out loud, and it comes last every time. ਕਿ hangs a whole sentence off another one. ਪਰ turns the paragraph.

And after ਮਨਨ is named twice, he becomes ਉਹ — you followed that without being asked to.

This is the first whole paragraph the book has asked you to hold at once, and it works because every piece was paid for.

Your turn

- *Say it:* the paragraph aloud, once, without stopping

Twice through:

Before you move on

How many words in that paragraph were new? (**None.**)

What does the form leave out that the paragraph has to say? (ੜੈ.)

Chapter 46

Writing — With A Clock

Modes: ✍ pen (1) ⇌ Hands-free start: none of the 1 lesson.

By the end of this chapter: I can complete the A1 writing paper's two tasks inside its published twenty minutes, filling every form field and keeping the message between thirty and forty words.

Complete PA-W10-a1-con-reloj: seven minutes for the form and thirteen for the message, then count the words and check the form for blanks before mistakes.

46.1 The same fields, with a clock

You have filled these fields with as long as you liked.

A task you can only do untimed is not yet a task you can do.
Here are the conditions the assessment actually publishes.

Writing — timed production

What the contract publishes. This track's A1 writing paper runs **20 minutes** and holds **two** tasks:

- a practical form asking for **six to eight** completed fields, worth 40 of the paper's 100 points;
- a message for a named reader and a stated purpose, **30 to 40 words**, worth the other 60.

Those numbers are read out of `task-shapes/a1.json`, the same file the assessment contract points at. They are not invented here.

Notice what the split says before you write a word: the **message is worth more than the form**, and it is the shorter of the two. Time spent perfecting a field is time taken from the part that scores.

Give the form its share and no more: **seven minutes**, starting now. Fill every field. A blank field scores nothing and cannot be argued with.

The phone field is the one to watch under a clock. You have practised grouping its digits; grouping is what makes a number readable back, and it is the first thing a hurried hand drops.

Now the message: **thirteen minutes**, thirty to forty words, to one named reader.

When the time is up, stop even if a line is unfinished. An unfinished paper is information. An untimed one is not.

Before you move on

Count the words in your message. **Under thirty** and the task is half done; **well past forty** and you spent time the paper did not give you.

Then check the form, and check it for **blanks before mistakes**. A field with a wrong answer can still earn something; a field left empty cannot.

This is the last of the seven writing stages. Everything before it asked you to produce the language. This one asks whether you can produce it **when the conditions are not yours to choose** — which is the only version of the question an assessment ever asks.

Chapter 47

Writing — Four Lines That Hold Together

Modes: ✍ pen (1) ⇌ Hands-free start: none of the 1 lesson.

By the end of this chapter: I can write four connected lines to a named reader, joining with **ate** and setting against with **par**, so that one line depends on the one before it.

Complete PA-W11-jodi-hoiyan-lineaan: four lines to one named reader, at least one joined with **ate** and one with **par**, then cover line one and check line two still needs it.

47.1 Four lines to one person — where the second needs the first

The last lesson asked for writing that was **finished on time**. This one asks for writing that **holds together**, which is a different thing.

Pick one person who will read this. A real one.

What to know first

Connected writing is not **longer** writing. Four short lines can be connected, and one long line can fail to be.

What makes writing connected is that a sentence stops standing on its own — line two is about line one, and a reader who skipped line one would not follow it.

You already hold the two words that do this, and they do opposite jobs. ਅਤੇ adds one thing to another. ਪਰ sets one thing *against* another.

That is the difference between a list and a paragraph. A list can be read in any order. A paragraph cannot.

Writing — connected composition

Write **four lines** to the person you picked. Greet them, tell them two things, and close.

At least one line must use ਅਤੇ, and at least one must use ਪਰ.

Use only words you already write. This lesson adds no vocabulary — the whole exercise is the joining, not the reaching.

Before you move on

Cover your first line and read the second on its own. Does it still make sense without the first?

If it does, you wrote a **list**. That is not a failure — it is the stage you were at one lesson ago — but go back and make one line depend on another before you stop.

And read it as the person you named would. Writing for a reader you can picture is what makes this a task rather than an exercise, and it is what every level above this one keeps asking for.

The Gurmukhi 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 **Gurmukhi** and Punjabi.

How Gurmukhi works (the three facts)

1. **Consonants carry a built-in “a”.** ਕ = ka, ਨ = na, ਮ = ma — written left to right under a connecting top line.
2. **A vowel sign changes it:** ਕਾ kā · ਕਿ ki · ਕੀ kī · ਕੁ ku · ਕੂ kū · ਕੇ ke · ਕੋ ko. The signs themselves are ਾ ā · ਿ i · ਿੰ ī · ੁ u · ੂ ū · ੇ e · ੌ o. A *bindi* ੱ or *tippi* ੰ nasalises the vowel.
3. **Word-initial vowels ride a carrier.** Three bearer letters — ਓ (u-series), ਅ (a-series), ਏ (i-series) — hold a vowel that starts a word: ਅ + nothing = a, ਆ = ā.

What is special about Gurmukhi and Punjabi

- **The *pair bindi* (a dot beneath)** marks Perso-Arabic sounds Punjabi borrowed: ਸ sh, ਖ x/kh, ਜ z, ਫ f, ਗ ġ. The script literally annotates its loanwords — a visible record of Punjab’s two vocabularies.
- **Tone.** Punjabi is unusual among Indian languages in being **tonal** — the old voiced-aspirate letters (ਘ ਙ ਢ ਢ ਭ) now trigger a low or high tone on the syllable rather than a breathy consonant. Picked up by ear; the lessons flag it only where it changes a word.

- **Two number/vocabulary streams.** Like Hindi and Urdu, Punjabi keeps parallel Sanskritic and Perso-Arabic words for many ideas (*dhannavād* / *shukrīā*).

Punjabi in the family

Punjabi is **Indo-Aryan** (like Hindi, Marathi, Bengali — all descended from Sanskrit), spoken across Punjab in India and Pakistan. In India it is written in **Gurmukhi**, “from the mouth of the Guru,” shaped by the second Sikh Guru, Angad, in the 16th century, to write the community’s teachings; in Pakistan it is more often written in a Perso-Arabic script (*Shahmukhi*) — a mirror of Punjabi’s own twin inheritances. The lessons trace both the Sanskrit and the Persian threads.

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.

... ਅਤੇ ... *ate* ...

and, joining two whole sentences — the first two-clause sentence in this book
Introduced in Chapter 38.

... ਨਹੀਂ ... *nahĩ* ...

not, inside a sentence — the pattern the book has never shown
Introduced in Chapter 37.

ਅੱਛਾ *achchhā*

okay, all right, I see — a word that started out meaning “clear”
Introduced in Chapter 31.

ਅੱਖ *akkh*

eye — a doubled consonant that survived whole, so it never had a tone to lose
Introduced in Chapter 12.

ਅਸੀਂ *asīmī*

we - the word behind an ending you have been saying for chapters
Introduced in Chapter 42.

ਅਤੇ *ate*

and — the word that lets two things be named at once
Introduced in Chapter 38.

ਆਉਣਾ *āuṇā*

to come — “go” with “toward” glued on the front, and the “go” half is English
come
Introduced in Chapter 7.

ਭੈਣ *bhaiṇ*

sister — the same low tone as brother, but not the same family of words
Introduced in Chapter 11.

ਭਰਾ *bharā*

brother — spelled with a breathy bh, said with a plain p and a low tone
Introduced in Chapter 11.

ਬੋਲਣਾ *bolṇā*

to speak

Introduced in Chapter 5.

ਚਾਹ *cāh*

tea — a word that took the overland road out of China, and a level high tone

hiding inside its own spelling

Introduced in Chapter 10.

ਚੰਗਾ *changā*

good — the ordinary Punjabi word for good, and a word whose own origin is unsettled

Introduced in Chapter 32.

ਚੰਗਾ ਜੀ *changā jī*

right then, bye — the everyday sign-off, built from two words you already have

Introduced in Chapter 35.

ਚੌਥਾ *chauthā*

fourth - a different ending, so -ਜਾ was never a rule

Introduced in Chapter 44.

ਧੰਨਵਾਦ *dhannavād*

thank you — the Sanskrit choice

Introduced in Chapter 1.

ਧੰਨਵਾਦ / ਸ਼ੁਕਰੀਆ *dhannavād / shukrīā*

the pair rule — which of two words for one thing to reach for

Introduced in Chapter 39.

ਦਿਲ *dil*

heart — a Persian loan, not the Sanskrit word Punjabi's other body parts have all used

Introduced in Chapter 13.

ਦੋਸਤ *dost*

friend — a Persian word that literally means “the one you chose”

Introduced in Chapter 11.

ਦੁੱਧ *dudh*

milk — “that which has been milked,” said flat, with no tone at all

Introduced in Chapter 10.

ਦੂਜਾ *dūjā*

second - the first word of a second number set, and the number is still visible in it

Introduced in Chapter 44.

ਹਾਂ / ਨਹੀਂ *hā / nahī*

yes / no — heard and understood before they are decoded

Introduced in Chapter 1.

ਹੈ *hai*

is

Introduced in Chapter 2.

ਹੋਣਾ *hoṇā*

to be — the infinitive that sounds nothing like ਹੈ, because two ancient verbs are braided inside it

Introduced in Chapter 7.

ਇੱਕ ਦੇ ਤਿੰਨ ਚਾਰ ਪੰਜ *ikk do tinn chār panj*

one to five — meeting the panj of Punjabi as an actual number

Introduced in Chapter 6.

ਜਦੋਂ *jadom*

when - locating one event against another

Introduced in Chapter 41.

ਜਲਦੀ ਮਿਲਾਂਗੇ *jaldī milāṅge*

see you soon — a Persian adverb in front of a Punjabi verb

Introduced in Chapter 35.

ਜਾਂ *jām*

or — offering a choice between two things

Introduced in Chapter 38.

ਜਾਣਾ *jāṇā*

to go — and the one sound law that turns Sanskrit words into Punjabi ones

Introduced in Chapter 7.

ਜਾਣਨਾ *jāṇnā*

to know — one letter away from “to go,” and the same word as English know

Introduced in Chapter 7.

ਜੇ *je*

if - the word that makes a sentence conditional

Introduced in Chapter 41.

ਜੇ ... ਤਾਂ ... *je ... tāṁ ...*

if ... then ... - both ends of the condition marked

Introduced in Chapter 41.

ਜੀ *jī*

yes (respectful) — one syllable that can answer, address, and soften

Introduced in Chapter 31.

ਜੀ ਆਇਆਂ ਨੂੰ *jī āiām̃ nū*

welcome — literally “to those who have come, life”

Introduced in Chapter 34.

ਜੋ *jo*

the one who, the thing that - the relative word

Introduced in Chapter 42.

ਜੇ ... ਉਹ ... *jo ... oh ...*

the one who ... that one ... - the relative pair, both ends marked
Introduced in Chapter 42.

ਕਦੋਂ *kadom*

when - the question beside the ਜਦੋਂ that answers it
Introduced in Chapter 43.

ਕੱਲ੍ਹ ਮਿਲਾਂਗੇ *kall milāṅge*

see you tomorrow — with a word that means yesterday as well
Introduced in Chapter 36.

ਕੰਮ ਕਰਨਾ *kamm karnā*

to work (lit. work-do)
Introduced in Chapter 5.

ਕੰਨ *kann*

ear — a word that looks like it hides “to do” inside it, and does not
Introduced in Chapter 12.

ਕਰਨਾ *karnā*

to do, to make
Introduced in Chapter 5.

ਕੌਣ *kaun*

who - the question this book named once, in Latin letters, and never taught
Introduced in Chapter 43.

ਖਾਣਾ *khāṇā*

to eat — and the letter next door that stopped being a consonant and became a tone
Introduced in Chapter 7.

ਖੁਸ਼ੀ ਹੋਈ *khushī hoī*

pleased to meet you — literally happiness happened
Introduced in Chapter 2.

ਕਿ *ki*

that — one sihari away from the word for what
Introduced in Chapter 40.

ਕੀ *kī*

what
Introduced in Chapter 2.

ਕਿੰਨੇ *kinne*

how many, how much - the last of the question family
Introduced in Chapter 43.

ਕਿੱਥੇ *kitthe*

where - the question the interview paper exists to ask
Introduced in Chapter 43.

ਕਿਵੇਂ *kivēṁ*

how

Introduced in Chapter 3.

ਕੋਈ ਗੱਲ ਨਹੀਂ *koī gall nahīṁ*

it is nothing; no problem; you are welcome

Introduced in Chapter 3.

ਕਿਉਂ *kyomī*

why - the one member of the k- family this book never named

Introduced in Chapter 40.

ਕਿਉਂਕਿ *kyomiki*

because - the question word with the swallowing word stuck to it

Introduced in Chapter 40.

ਲਈ *laī*

for, in order to - the reason stated forwards

Introduced in Chapter 41.

ਲੈਣਾ *laiṇā*

to take — a verb that lost a whole consonant on the way here

Introduced in Chapter 9.

ਲੇਕਿਨ *lekin*

but — the borrowed one, and the same meaning

Introduced in Chapter 39.

ਲਿਖਣਾ *likhṇā*

to write — from a root meaning to scratch, which is how three unrelated languages named it

Introduced in Chapter 8.

ਮਦਦ ਕਰਨਾ *madad karnā*

to help — literally “to do help,” and the help half is Arabic

Introduced in Chapter 9.

ਮਾਫ਼ ਕਰੋ *māf karo*

sorry, excuse me — literally “make pardoned”

Introduced in Chapter 33.

ਮੈਂ *maini*

I

Introduced in Chapter 3.

ਮੈਂ ਪੰਜਾਬੀ ਬੋਲਦਾ ਹਾਂ *maini panjābī boldā hāṁ*

I speak Punjabi (the participle agrees with the speaker’s gender)

Introduced in Chapter 5.

ਮੈਂ ਸੋਚਦਾ ਹਾਂ ਕਿ *maini sochdā hāṁ ki*

I think that... - the frame an opinion travels in

Introduced in Chapter 40.

ਮੈਨੂੰ *mainū*

me, to me — the “I” you already say, with the postposition of the last chapter fused on

Introduced in Chapter 35.

ਮੈਨੂੰ ਨਹੀਂ ਪਤਾ *mainū nahī patā*

I don’t know — the other half of being lost

Introduced in Chapter 37.

ਮੈਨੂੰ ਸਮਝ ਨਹੀਂ ਆਈ *mainū samajh nahī āī*

I did not understand — the sentence a learner needs before any noun

Introduced in Chapter 37.

ਮੇਰਾ *merā*

my

Introduced in Chapter 2.

ਮੇਰਾ ਨਾਂ ... ਹੈ *merā nāmī ... hai*

my name is...

Introduced in Chapter 2.

ਮਿਹਰਬਾਨੀ ਕਰਕੇ *miharbānī karke*

please — “having done a kindness”, with an Indo-Iranian god inside the kindness

Introduced in Chapter 33.

ਮਿਲਾਂਗੇ *milānge*

(we) will meet

Introduced in Chapter 4.

ਮੂੰਹ *mūnh*

mouth, face — the second word this book has found with a level high tone

Introduced in Chapter 12.

ਨਾ *nā*

no, don’t — the bare negative already hiding inside nahīmī

Introduced in Chapter 31.

ਨਾ ... ਨਾ ... *nā ... nā ...*

neither ... nor — the coordinator and the negator working together

Introduced in Chapter 38.

ਨੱਕ *nakk*

nose — the plainest possible cousin of the English word for the very same part

Introduced in Chapter 12.

ਨਾਂ *nāmī*

name

Introduced in Chapter 2.

ਨਮਸਤੇ *namaste*

hello — the broader pan-Indian greeting

Introduced in Chapter 1.

ਉਹ *oh*

he, she, it - the pronoun for anyone who is not here

Introduced in Chapter 42.

ਪਹਿਲਾ *pahilā*

first - a third ending, and the only one of the four with no number inside it

Introduced in Chapter 44.

ਪਾਣੀ *pāṇī*

water — Punjabi's first noun for something you would actually ask for, and the phrase that asks for it politely

Introduced in Chapter 10.

ਪੰਜਾਬੀ *panjābī*

Punjabi — the language, and the name of five rivers

Introduced in Chapter 5.

ਪੰਜਵਾਂ *panjvānī*

fifth - an inherited word that came to look like a rule, and then became one

Introduced in Chapter 44.

ਪਰ *par*

but — the inherited one, and the shorter of the two

Introduced in Chapter 39.

ਪੜ੍ਹਨਾ *paṛhnā*

to read — and in the language it came from, reading meant saying it out loud

Introduced in Chapter 8.

ਪਰਿਵਾਰ *parivār*

family — literally “what surrounds you,” built from two Sanskrit pieces you can pull apart

Introduced in Chapter 11.

ਪਸੰਦ *pasand*

liked, pleasing — a Persian noun, not a verb, in the one sentence that will not let you be its subject

Introduced in Chapter 9.

ਫਿਰ *phir*

again, then

Introduced in Chapter 4.

ਫਿਰ ਮਿਲਾਂਗੇ *phir milānge*

we'll meet again (goodbye)

Introduced in Chapter 4.

ਪੁੱਛਣਾ *puchhṇā*

to ask — cousin to the Persian word for asking, and neither borrowed it from the other

Introduced in Chapter 9.

ਰੱਬ ਰਾਖਾ *rabb rākhā*

goodbye (lit. God [be your] keeper)

Introduced in Chapter 4.

ਰਹਿਣਾ *rahinā*

to live, to stay

Introduced in Chapter 5.

ਰੋਟੀ *rotī*

bread — the fourth request, and the retroflex letter this book only mentioned in passing until now

Introduced in Chapter 10.

ਸਲਾਮ *salām*

peace, used as a greeting — the third of Punjab’s three hellos

Introduced in Chapter 34.

ਸਮਝਣਾ *samajhṇā*

to understand — from a root meaning “to wake up,” and the word carries a tone

Introduced in Chapter 8.

ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ *sat srī akāl*

hello or goodbye — the Sikh greeting

Introduced in Chapter 1.

ਸੁਭ ਰਾਤ *shubh rāt*

good night — the formal, Sanskritic parting, beside the one Punjabi says more often

Introduced in Chapter 36.

ਸ਼ੁਕਰੀਆ *shukrīā*

thank you — the Perso-Arabic choice

Introduced in Chapter 1.

ਸਿਰ *sir*

head — a cousin of English horn, not of English head, and an unborrowed twin of Persian sar

Introduced in Chapter 13.

ਸੋਚਣਾ *sochṇā*

to think — a verb that started out meaning to burn, and then to grieve

Introduced in Chapter 8.

ਠੀਕ *ṭhīk*

fine, well — and the reply maini ṭhīk hāmī

Introduced in Chapter 3.

ਠੀਕ-ਠਾਕ *ṭhīk-ṭhāk*

so-so, getting by — a real word plus an echo of itself

Introduced in Chapter 32.

ਤੀਜਾ *tījā*

third - the same -ਜਾ ending as ਦੂਜਾ, and Wiktionary says why

Introduced in Chapter 44.

ਤੂੰ / ਤੁਸੀਂ *tū / tusī*

you — familiar / respectful

Introduced in Chapter 2.

ਤੁਹਾਡਾ ਨਾਂ ਕੀ ਹੈ? *tuhāḍā nāmī kī hai?*

what is your name?

Introduced in Chapter 2.

ਤੁਸੀਂ ਕਿਵੇਂ ਹੋ? *tusī kivēm ho?*

how are you? — respectful

Introduced in Chapter 3.

ਵੇਖਣਾ *vekhṇā*

to see — built on the old word for the eye itself, the root behind eye, optic, and window

Introduced in Chapter 7.

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 sat srī akāl — *the Sikh greeting by ear*

You hear sat srī akāl. Type the greeting you would say back.

1.2 namaste — *the shared greeting by ear*

Type the broader pan-Indian greeting taught after sat srī akāl.

1.3 hā / nahī — *“yes” and “no” by ear*

You hear hā. Answer with its English meaning.

1.4 ਜੀ — *three known pieces become one known answer*

Read the assembled word ਜੀ and give its meaning.

1.5 ਜੀ — *one supported copy*

Copy the visible Punjabi word for yes once, then name its three pieces.

1.6 ਜੀ — *look, hide, write, compare*

After hiding the model for five seconds, write the Punjabi word for yes and compare it.

1.7 One heard answer — *write what you know*

From the heard cue hā alone, write the known Punjabi word for yes.

1.8 dhannavād — *“thank you,” the Sanskrit way*

You hear dhannavād. Type its English meaning.

1.9 shukrīā — *“thank you,” the Persian way*

Which thanks came through Persian from Arabic: dhannavād or shukrīā?

1.10 Chapter 1 — *four small checks, four separate scores*

Return the Sikh greeting, then name the broader greeting and the two thanks choices.

1.11 Chapter 1 — *four small checks, four separate scores*

Read ਜੀ and give its English meaning.

1.12 Chapter 1 — four small checks, four separate scores

You hear *nahī*. Type yes or no.

1.13 Chapter 1 — four small checks, four separate scores

With no visible model, write the Punjabi word you hear: *hā*, yes.

1.14 Chapter 1 — four small checks, four separate scores

Answer yes aloud in Punjabi, then type the romanized answer you said.

Chapter 2

2.1 ਨਾਂ (*nānī*) — “name,” a word older than Europe

You hear *nānī*. Type its English meaning.

2.2 ਮੇਰਾ (*merā*) — “my”

You hear *merā nānī*. Which word means my?

2.3 ਹੈ (*hai*) — “is,” cousin of English is

Complete *merā nānī Arun ...* and say where Punjabi puts this verb.

2.4 ਮੇਰਾ ਨਾਂ ... ਹੈ (*merā nānī ... hai*) — “my name is...”

Say my name is Mira in Punjabi, then type the romanized sentence you said.

2.5 ਤੂੰ / ਤੁਸੀਂ (*tū / tusī*) — “you,” familiar and respectful

Which Punjabi you belongs in a first meeting: *tū* or *tusī*?

2.6 ਕੀ (*kī*) — “what”

You hear *kī* in a question. Type its English meaning.

2.7 ਤੁਹਾਡਾ ਨਾਂ ਕੀ ਹੈ? (*tuhāḍā nānī kī hai?*) — “what’s your name?”

Ask what is your name respectfully in Punjabi, then type the romanized question you said.

2.8 ਖੁਸ਼ੀ ਹੋਈ (*khushī hoī*) — “pleased to meet you”

You hear *khushī hoī* after an introduction. Give its use and source.

2.9 Chapter 2 — The introduction exchange

You hear *tuhāḍā nānī kī hai?* Type what the speaker wants to know.

2.10 Chapter 2 — The introduction exchange

Say a three-turn introduction aloud, then type the romanized turns you said.

Chapter 3

3.1 ਕਿਵੇਂ (*kivēnī*) — “how,” another of the k- questions

You hear *kivēnī*. Type its meaning and the question-family sound it shares with *kī*.

3.2 ਤੁਸੀਂ ਕਿਵੇਂ ਹੋ? (tusī kivēṁ ho?) — “how are you?”

Ask how someone is respectfully aloud, then type the romanized words you said.

3.3 The respectful question returns at R1

Say the copula that pairs with respectful tusī in the wellbeing question, then type only the romanized sound you said.

3.4 The respectful question returns at R1

Say the opening sound shared by Punjabi kī and kivēṁ, then type that sound.

3.5 ਮੈਂ (maim) — “I,” the m- of the first person

Say Punjabi I, then complete the spoken frame I am: maim ...

3.6 ਠੀਕ (thīk) — “fine,” and how to answer

Reply I am fine aloud in Punjabi, then type the romanized words you said.

3.7 ਕੋਈ ਗੱਲ ਨਹੀਂ (koī gall nahīṁ) — “it’s nothing”

Someone says dhannavād. Give the gracious Punjabi reply aloud, then type its romanization.

3.8 Chapter 3 — The how-are-you exchange

You hear tusī kivēṁ ho? Type what the respectful speaker wants to know.

3.9 Chapter 3 — The how-are-you exchange

Say a polite reply, return the question, and answer thanks aloud; then type the romanized turns.

Chapter 4

4.1 ਫਿਰ (phir) — “again,” the seed of “see you again”

You hear phir at the end of a goodbye. Type what it means.

4.2 ਮਿਲਾਂਗੇ (milāṁge) — “(we) will meet”

Say (we) will meet aloud, then type the romanized word and the ending that carries will.

4.3 ਫਿਰ ਮਿਲਾਂਗੇ (phir milāṁge) — “we’ll meet again”

Say the everyday goodbye aloud, then type it romanized and name the formal one it replaces.

4.4 The wellbeing cycle returns at R2

Ask how someone is respectfully aloud, then type the romanized words you said.

4.5 The wellbeing cycle returns at R2

Reply I am fine aloud, then say the m-family sound shared by maim and English me/my. Type the romanized reply and sound.

4.6 The wellbeing cycle returns at R2

Answer thanks with no problem aloud, then name the negative n-sound related to no. Type the romanized reply and sound.

4.7 ਰੱਬ ਰਾਖਾ (*rabb rākhā*) — “God keep you”

Say the blessing aloud, then type it romanized and name the two vocabularies inside it.

4.8 Chapter 4 — The farewells

You hear *phir milānge* as someone leaves. Type what they have promised.

4.9 Chapter 4 — The farewells

Say the formal goodbye, the everyday one, and the blessing aloud; then type the three romanized turns.

Chapter 5

5.1 ਬੋਲਣਾ (*bolṇā*) — “to speak,” your first full verb

Say to speak aloud, then type it romanized and the stem it leaves behind.

5.2 ਪੰਜਾਬੀ (*pañjābī*) — the language names itself after five rivers

Say the name of the language aloud, then type it romanized and its two Persian halves.

5.3 ਮੈਂ ਪੰਜਾਬੀ ਬੋਲਦਾ ਹਾਂ (*maini pañjābī boldā hāni*) — “I speak Punjabi”

Build I speak Punjabi as a woman aloud, then type it romanized and name the ending that made it feminine.

5.4 ਰਹਿਣਾ (*rahiṇā*) — “to live, to stay”

Say I live in Amritsar aloud as a man, then type it romanized and say where a Punjabi in-word would sit.

5.5 ਕਰਨਾ (*karnā*) — “to do,” the verb whose root you met in your first greeting

Say to do aloud, then type it romanized and name the Chapter-1 word built on the same root.

5.6 ਕੰਮ ਕਰਨਾ (*kamm karnā*) — “to work”

Say to work aloud, then type it romanized and the pattern it is built on.

5.7 Chapter 5 — The first verbs

You hear *maini pañjābī boldī hām*. Type what the speaker says and what the ending tells you about her.

5.8 Chapter 5 — The first verbs

Say your language, your city and your work aloud as a man; then type the three romanized sentences.

Chapter 6

6.1 *Why two branches both arrived at panj*

Was Punjabi panj borrowed from Persian?

Chapter 7

7.1 *Every wellbeing atom returns at R3*

You hear *tusī kivēṁ ho?* Say its meaning, identify respectful *ho*, and name *kivēṁ*'s k-question-family sound. Then type those spoken answers.

7.2 *Every wellbeing atom returns at R3*

Reply I am fine aloud, then name *maim*'s first-person m-family. Type the romanized reply and sound.

7.3 *Every wellbeing atom returns at R3*

Answer thanks with no problem aloud, then name *nahīm*'s negative n-family. Type the romanized reply and sound.

7.4 ਜਾਣਨਾ — “to know,” one letter from “to go”

Which Punjabi verb means to know, *jana* or *janna*?

Chapter 8

8.1 ਸੋਚਣਾ — “to think,” and it once meant “to burn”

The Punjabi noun *soch* means a thought and one other thing. What?

8.2 ਸਮਝਣਾ — “to understand,” and the tone you can hear in it

In *samajhna* the *jh* is not heard as breath. What is heard instead?

8.3 ਪੜ੍ਹਨਾ — “to read,” which used to mean “to say out loud”

In the cluster *rrha*, where is the *h* written relative to the letter before it?

8.4 ਲਿਖਣਾ — “to write,” which is scratching

What did the Sanskrit root behind *likhna* mean before it meant to write?

Chapter 9

9.1 ਲੈਣਾ — “to take,” worn down to almost nothing

Which Sanskrit verb is *laina* worn down from?

9.2 ਪੁੱਛਣਾ — “to ask,” and a Persian cousin that is not a loan

What does the addak mark tell you to do to the consonant after it?

9.3 ਮਦਦ ਕਰਨਾ — *“to help,” which is two words*

Which language does the word madad come from originally?

9.4 ਪਸੰਦ — *Punjabi does not like things; things please Punjabi*

Type the Punjabi for ‘to me’ — the form main takes when it cannot be the subject.

Chapter 10

10.1 ਪਾਣੀ — *the first thing you’ll actually ask for*

Ask for water politely, in Punjabi.

10.2 ਚਾਹ — *the ਚ that is not a consonant*

Is chaa’s tone falling or level?

10.3 ਰੋਟੀ — *a request pattern, run four times*

Ask for bread politely, in Punjabi.

Chapter 11

11.1 ਪਰਿਵਾਰ — *what surrounds you*

parivar splits into two Sanskrit pieces meaning ‘around’ and ‘to cover’. What is the whole word’s literal sense?

11.2 ਭਰਾ — *a breathy letter you have not met yet*

bharā’s bh is said as which consonant, and what tone does the vowel after it carry?

11.3 ਭੈਣ — *the same tone, a different family tree*

Is bhain the same word as English sister by unbroken descent, the way bharā is the same word as brother?

Chapter 12

12.1 ਕੰਨ — *a false friend hiding in plain sight*

Does kann, ‘ear’, share a root with karnā, ‘to do’?

12.2 ਮੂੰਹ — *a consonant that wore all the way down to a tone*

What Sanskrit word does mūnh come from, and what learned Punjabi word keeps the same source intact?

12.3 ਨੱਕ — *the whole face, run back*

Name all four Punjabi face words taught in this chapter, in any order.

Chapter 13

13.1 ਦਿਲ — *the one body word that is not Sanskrit*

Is dil, Punjabi's everyday word for heart, inherited from Sanskrit or borrowed from Persian?

13.2 ਸਿਰ — *a cousin of "horn," and a twin nobody borrowed*

Is shares its Proto-Indo-European root with which English word — head, or horn?

Chapter 15

15.1 ਅ — *a vowel that can stand first*

Which Gurmukhi letter is the independent short a?

15.2 ਅਮਨ — *one new piece, two old pieces*

Read the practice name ਅਮਨ and type the same Gurmukhi name.

15.3 ਮਨਨ — *two familiar pieces, one repeated*

Read the practice name ਮਨਨ and type the same three-letter Gurmukhi name.

15.4 ਨਿ — *the first form label*

A form shows ਨਿ. What information belongs on that line?

15.5 Two people, two already-known values

In this practice bank, select the Gurmukhi name paired with B.

15.6 Fill one field with the bank visible

With the two-value bank visible, complete the name field for A.

15.7 Hide the bank, then fill one line

After hiding the bank for ten seconds, complete ਨਿ for B. Do not reveal the bank until the attempt is finished.

15.8 One no-model name field

With no bank, romanization, or copyable answer, complete the name field for A.

Chapter 16

16.1 ਭ — *one new base for the next label*

Which new Gurmukhi base letter did you trace for bha?

16.2 ਸ਼ — *one dotted sound*

Type the new Gurmukhi letter for sha.

16.3 ਭਾਸ਼ਾ — *assemble the language label*

A form shows ਭਾਸ਼ਾ. What information belongs on that line?

16.4 ਪ — *first piece of ਪੰਜਾਬੀ*

Type the Gurmukhi base letter pa.

16.5 ੰ — *the nasal mark inside ਪੰਜਾਬੀ*

Which mark sits above ਪ in ਪੰ?

16.6 ਜ — *the middle base*

Type the new Gurmukhi base letter ja.

16.7 ਬ — *the last new base in ਪੰਜਾਬੀ*

Type the new Gurmukhi base letter ba.

16.8 ਪੰਜਾਬੀ — *the Punjabi value*

With the model visible, copy the Punjabi value.

16.9 ਿ — *a mark written before, read after*

Type the short-i mark used in ਿ.

16.10 ਦ — *one dental base*

Type the new dental da letter.

16.11 ਹਿੰਦੀ — *the Hindi value*

With the model visible, copy the Hindi value.

Chapter 17

17.1 *Select one known language value*

In this closed practice bank, which Gurmukhi value is paired with B?

17.2 *Fill one supported language field*

With the two-value bank visible, complete the language field for A.

17.3 *Hide, wait, then fill the language field*

After hiding the bank for ten seconds, complete the language field for B.

17.4 *One no-model language field*

With no bank, romanization, or copyable answer, complete the language field for A.

Chapter 18

18.1 ਰ — *one new base for the residence label*

Which new Gurmukhi base letter did you trace for ra?

18.2 ਏ — *one independent vowel*

Which independent Gurmukhi vowel did you trace today?

18.3 ਰਿਹਾਇਸ਼ — *assemble the residence label*

A form shows ਰਿਹਾਇਸ਼. What information belongs on that line?

18.4 ਡ — *one new base for a residence value*

Which new Gurmukhi base letter did you trace for dda?

18.5 ਪਿੰਡ — *assemble one residence value*

Copy the Gurmukhi residence value meaning village.

18.6 ਸ਼ਹਿਰ — *assemble the other residence value*

Copy the Gurmukhi residence value meaning city.

18.7 *The wellbeing exchange returns at R4*

Hear tusī kivēm̐ ho? Give its meaning aloud, then name respectful ho and the k-question-family sound.

18.8 *The wellbeing exchange returns at R4*

Reply I am fine aloud, then name mainī's first-person m-family.

18.9 *The wellbeing exchange returns at R4*

Answer thanks with no problem aloud, then name nahīm̐'s negative n-family.

Chapter 19

19.1 *Select one known residence value*

In this closed practice bank, which Gurmukhi value is paired with B?

19.2 *Fill one supported residence field*

With the two-value bank visible, complete the residence field for A.

19.3 *Give the residence value its own space*

Copy the residence field with a clear space after the colon.

19.4 *Hide, wait, then fill the residence field*

After hiding the bank for ten seconds, complete the residence field for B.

19.5 *Repair one residence-field difference*

Repair only the spacing in ਰਿਹਾਇਸ਼:ਸ਼ਹਿਰ.

19.6 *One no-model residence field*

With no bank, romanization, or copyable answer, complete the residence field for A.

Chapter 20

20.1 ਕ — *one new base for the work label*

Which new Gurmukhi base letter did you trace for ka?

20.2 ਕੰਮ — *assemble the work label*

A practice form shows ਕੰਮ. What information belongs on that line?

20.3 ਖ — *one new base for a work value*

Which new Gurmukhi base letter did you trace for kha?

20.4 ਖੇਤੀ — *assemble one work value*

Copy the Gurmukhi work value meaning farming.

20.5 ੋ — *one new vowel sign*

Add the new au vowel sign to ਨੋ.

20.6 ਨੌਕਰੀ — *assemble the other work value*

Copy the Gurmukhi work value meaning job.

Chapter 21

21.1 *Select one known work value*

In this closed practice bank, which Gurmukhi value is paired with B?

21.2 *Fill one supported work field*

With the two-value bank visible, complete the work field for A.

21.3 *Check only the work-value spelling*

Write the job value and check it in the three chunks ਨੌ, ਕ, ਰੀ.

21.4 *Give the work value its own space*

Copy the work field with a clear space after the colon.

21.5 *Keep the field and value together*

Which complete line keeps a known work value on the work field?

21.6 *Hide, wait, then fill the work field*

After hiding the bank for ten seconds, complete the work field for B.

21.7 *Repair one work-field difference*

Repair only the spacing in ਕੰਮ:ਨੌਕਰੀ.

21.8 *One no-model work field*

With no bank, romanization, or copyable answer, complete the work field for A.

Chapter 22

22.1 *Put three known labels on one small form*

Write the known label that belongs on the middle line.

22.2 *Select three values before writing*

For A · B · A, write the selected value sequence.

22.3 *Join two supported lines first*

How many lines belong in this bridge?

22.4 *Add the third supported line*

Does this visible-bank practice count as independent writing evidence?

Chapter 23

23.1 *Repair only selection*

For cue B, repair only the selected value in ਭਾਸ਼ਾ: ਪੰਜਾਬੀ.

23.2 *Repair only spelling*

Repair only the spelling in ਰਿਹਾਇਸ਼: ਸ਼ਹਰ.

23.3 *Repair only spacing*

Repair only the spacing in ਕੰਮ:ਖੇਤੀ.

23.4 *Repair only placement*

Name the dimension that changes when two correct values move back to their matching labels.

23.5 *Repair one dimension, then stop*

Name the single dimension that differs in the middle line.

23.6 *Three-field no-model checkpoint*

With no bank, romanization, or copyable answer, complete the three fields for cues A · B · A.

23.7 *One immediate three-field recall*

With every bank closed, complete the three fields for cues A · B · A.

Chapter 24

24.1 *Know and think return at R4*

Say the meanings aloud in order: jāṇā / jāṇnā / sochnā. Which pair differs by the extra n?

24.2 *Know and think return at R4*

Match the old root stories: which verb reaches English know, and which began with burn or glow and then grieve?

24.3 *Understand and read return at R4*

Hear samajhṇā / paṛhṇā. Say understand / read aloud, keeping the falling pitch in each Punjabi word.

24.4 *Understand and read return at R4*

Which old image belongs to each verb: wake up; recite or read aloud?

24.5 *Understand and read return at R4*

In ਪੜ੍ਹਨਾ, identify the small ha tucked under the preceding letter and then read the whole known word aloud.

24.6 *Write, take, and ask return at R4*

Say the meanings aloud in order: likhṇā / laiṇā / puchhṇā.

24.7 *Write, take, and ask return at R4*

Match each old cue: scratch; labhate with a consonant lost on the way; the prach ask-family.

24.8 *Help and like return at R4*

Take apart madad karnā aloud: what does the whole phrase mean, where did madad come from, and what productive pattern does karnā make?

24.9 *Help and like return at R4*

In mainū pañjābī pasand hai, identify the liker form and say why pasand does not behave like an ordinary conjugated verb. Then recall its old look-good image.

Chapter 25

25.1 *Water and tea requests return at R4*

Say Water, please and Tea, please in Punjabi. Keep cāh high and level rather than pronouncing a final h consonant.

25.2 *Water and tea requests return at R4*

Which drink is inherited from the old root meaning drink, and which came overland from Chinese through Persian?

25.3 *Milk and bread return at R4*

Say the meanings aloud in order: dudh / roṭī.

25.4 *Milk and bread return at R4*

Which word descends from dugdha, that which has been milked, and which is inherited from roṭikā while its deeper root remains unsettled?

25.5 *Friend and family return at R4*

Say the meanings aloud in order: dost / parivār.

25.6 *Friend and family return at R4*

Match the old images: the chosen one from Persian; pari around plus the root cover or surround.

25.7 *Brother, sister, and eye return at R4*

Say brother / sister / eye in Punjabi. Which two begin with the already-taught low-tone outcome, and which keeps a real doubled consonant?

25.8 *Brother, sister, and eye return at R4*

Match the old histories: true cousin of English brother; Indo-Aryan share-root replacement rather than cousin of sister; old eye word that also reaches English eye.

Chapter 26

26.1 *Three fields return at R2*

With every bank closed, complete language, residence, and work for cues B · A · B; then repair only the first differing dimension.

26.2 *Rebuild one work row at R3*

After naming the third field as work, use visible-bank cue B to complete ਕੰਮ:

_____.

26.3 *Hide, write, and check one work row at R3*

Select B from the work bank, hide it for ten seconds, write the work row, then name the three checks.

Chapter 27

27.1 *Ear and mouth return at R4*

Say ear and mouth in Punjabi. Which word only sounds as though it belongs with karnā, to do?

27.2 *Ear and mouth return at R4*

Match the old histories: karnā without any link to karnā; mukha whose kh weakened and disappeared into a level high tone.

27.3 *Nose and heart return at R4*

Say nose and heart in Punjabi, in that order.

27.4 *Nose and heart return at R4*

Which word is inherited and cognate with English nose, and which is a Persian loan with a deeper shared ancestor behind English heart?

Chapter 28

28.1 *Two supported lines, then three, at R3*

With the banks still visible, copy the language value Punjabi and the residence value city into two labelled lines.

28.2 *Two supported lines, then three, at R3*

Keep the same two lines and add the visible work value farming as the third labelled line.

28.3 *Head and na return separately at R4*

Say head in Punjabi. Is its real English root-cousin head or horn?

28.4 *Head and na return separately at R4*

Which already-taught Gurmukhi consonant is na: ਨ or ਆ?

Chapter 29

29.1 ੳ — *one new shape for the age label*

Which new independent Gurmukhi vowel did you trace?

29.2 ਉਮਰ — *assemble the age label*

A fictional practice form shows ਉਮਰ. What belongs on that line?

29.3 ੧ — *the first Gurmukhi digit*

Write the Gurmukhi digit for 1.

29.4 ੨ — *add the digit two*

Write the Gurmukhi digit for 2.

29.5 ੫ — *add the digit five*

Write the Gurmukhi digit for 5.

29.6 ੧੫ — *one fictional age value*

Write the fictional age value 15 in Gurmukhi digits.

29.7 ੨੫ — *a second fictional age value*

Write the fictional age value 25 in Gurmukhi digits.

29.8 *Select one known age value*

In this fictional bank, which Gurmukhi-digit value is paired with B?

29.9 *Fill one supported age field*

With the fictional bank visible, complete the age field for A.

29.10 *One clear boundary*

Repair only the spacing in ਉਮਰ:੧੫.

29.11 *Hide, wait, then fill the age field*

After hiding the bank for ten seconds, complete the age field for B.

29.12 *Hear a number, write its Gurmukhi digits*

After hearing the support-language number fifteen with no written model, write it in Gurmukhi digits.

29.13 *Repair one dimension, then stop*

For B, repair only digit order in ਉਮਰ: ੫੨.

29.14 *One no-model age field*

With no bank or copyable answer, complete the fictional age field for A.

Chapter 30

30.1 ਫ — *one new base shape*

Write the new Gurmukhi base letter pha.

30.2 ਫ — *place one dot below*

Add the below-letter dot to ਫ and write the result.

30.3 ੋ — *add the long-o mark*

Add hora to ਫ਼ and write the result.

30.4 ਫ਼ੋਨ — *assemble the phone label*

A fictional practice form shows ਫ਼ੋਨ. What belongs on that line?

30.5 ੀ — *add the digit zero*

Write the Gurmukhi digit for zero.

30.6 ੦੧੨੨੪੧ — *build fictional value A*

Copy fictional practice phone value A digit by digit.

30.7 ੦੨੪੧੨੪ — *build fictional value B*

Copy fictional practice phone value B digit by digit.

30.8 *Read one place at a time*

Write these heard digits in order: zero, one, two, two, five, one.

30.9 *Choose A or B before writing*

The fictional selector is ਖ਼. Select A or B, then give its known value.

30.10 *One supported phone field*

With the bank visible, complete the fictional phone field for ਕ਼.

30.11 *Three digits, one space, three digits*

Rewrite fictional value A with its three-plus-three grouping.

30.12 *Hide the bank, then write B*

After hiding the bank for five seconds, complete the fictional phone field for ਖ਼.

30.13 *Hear six digits and write them*

Write in Gurmukhi digits: zero, one, two; pause; two, five, one.

30.14 *Repair only one dimension*

For ਕ਼, repair only the grouping in ੦੧੨੨ ੪੧.

30.15 *One no-model phone field*

With no bank or copyable answer, complete the fictional phone field for ਖ਼.

Chapter 31

31.1 ਜੀ — *the smallest respectful yes*

Which Sanskrit word is ji usually traced back to, and what did it mean?

31.2 ਅਚੱਛਾ — *the word that used to mean “clear water”*

What did the Sanskrit word behind achchha describe before it meant good?

31.3 ਛ — *the letter the last word was waiting for*

Write the new Gurmukhi base letter chha.

31.4 ਨਾ — *a negative you have been saying all along*

Punjabi na and English no descend from the same Proto-Indo-European particle. Write that particle.

Chapter 32

32.1 *changā — good, and a trail that stops*

Is the ultimate origin of changa settled? Answer yes or no.

32.2 ਞ — *the quiet twin of ਙ*

Write the Gurmukhi letter that begins changa - the one with no puff of breath.

32.3 ਥਾਕ-ਥਾਕ — *half a word, and it is the important half*

Does thak carry a meaning of its own outside this pair? Answer yes or no.

32.4 ਗ — *third in the throat row*

Write the Gurmukhi letter ga.

Chapter 33

33.1 ਮਿਹਰਬਾਨੀ ਕਰਕੇ — *a god's name inside the word for "please"*

Which Sanskrit word is the exact twin of the mihr inside miharbani?

33.2 ਠ — *the tongue curled back*

Write the Gurmukhi letter ttha - the curled-back th.

33.3 ਮਾਫ਼ ਕਰੋ — *an Arabic word with a Punjabi verb behind it*

Which language did maaf come from before Persian carried it into Punjabi?

Chapter 34

34.1 *salām — the third hello, and the one that means peace*

Write the three-consonant Arabic root that salam, islam and muslim all share.

34.2 ਲ — *the last piece of a four-letter greeting*

Write the Gurmukhi letter la.

34.3 ਜਿ ਆਇਆਂ ਨੂੰ — *a welcome built from three things you own*

Does nu stand before or after the word it marks?

34.4 ਆ — *a letter you can already build*

Write the standalone Gurmukhi letter for long aa.

Chapter 35

35.1 *mainū — the pronoun that changed shape*

Which two pieces are fused inside mainu?

35.2 ੁ — *a mark that hangs underneath*

Write na with the long-uu mark below it.

35.3 ੈ — *one stroke becomes two*

Write ma with the two-stroke ai sign above it.

35.4 ਚੰਗਾ ਨੀ — *a goodbye made of nothing new*

Write the two-word casual Punjabi goodbye in Gurmukhi.

35.5 ਜਲਦੀ ਮਿਲਾਂਗੇ — *soon, borrowed; meet, inherited*

Which earlier Punjabi word carries the same Persian ending as jaldi?

Chapter 36

36.1 kall milānge — *one word for both sides of today*

Kall names two different days. Which two?

36.2 ੁ — *the shorter of the two hooks*

Write sha with the short-u mark below it.

36.3 ਸ਼ੁਭ ਰਾਤ — *an auspicious night, and where it belongs*

Is shubh raat the everyday spoken good night in Punjabi, or the formal one?

Chapter 45

45.1 (reading) — *six labels, no blank after them*

Which label asks what you do?

45.2 (reading) — *a form somebody else filled in*

What does Aman do?

45.3 (reading) — *the same six facts, as sentences*

What is the friend's work?

Answer Key

The first response is the canonical display answer. When a question accepts other authored forms, they appear underneath.

Chapter 1

1.1 sat srī akāl — *the Sikh greeting by ear*

Answer: sat srī akāl

Also accepted: sat sri akal

1.2 namaste — *the shared greeting by ear*

Answer: namaste

1.3 hā / nahī — *“yes” and “no” by ear*

Answer: yes

1.4 ਹਿ — *three known pieces become one known answer*

Answer: hā — yes

Also accepted: ਹਿ; hā; yes

1.5 ਹਿ — *one supported copy*

Answer: ਹਿ — ਹ plus ਾ plus ਂ

Also accepted: ਹਿ; ਹ + ਾ + ਂ

1.6 ਹਿ — *look, hide, write, compare*

Answer: ਹਿ

1.7 One heard answer — *write what you know*

Answer: ਹਿ

1.8 dhannavād — *“thank you,” the Sanskrit way*

Answer: thank you

Also accepted: thanks

1.9 shukrīā — *“thank you,” the Persian way*

Answer: shukrīā

Also accepted: shukriya

1.10 Chapter 1 — *four small checks, four separate scores*

Answer: sat srī akāl; namaste; dhannavād; shukrīā

Also accepted: sat sri akal; namaste; dhannavad; shukriya

1.11 *Chapter 1 — four small checks, four separate scores*

Answer: hā — yes

Also accepted: yes; hā

1.12 *Chapter 1 — four small checks, four separate scores*

Answer: no

1.13 *Chapter 1 — four small checks, four separate scores*

Answer: ਜੋ

1.14 *Chapter 1 — four small checks, four separate scores*

Answer: hā

Also accepted: haan; han

Chapter 2

2.1 ਨਾਂ (*nānī*) — “name,” a word older than Europe

Answer: name

2.2 ਮੇਰਾ (*merā*) — “my”

Answer: merā

Also accepted: mera

2.3 ਹੈ (*hai*) — “is,” cousin of English is

Answer: hai; at the end

Also accepted: hai, at the end; hai; end

2.4 ਮੇਰਾ ਨਾਂ ... ਹੈ (*merā nānī ... hai*) — “my name is...”

Answer: merā nānī Mira hai

Also accepted: mera nam Mira hai; mera naam Mira hai

2.5 ਤੂੰ / ਤੁਸੀਂ (*tū / tusī*) — “you,” familiar and respectful

Answer: tusī

Also accepted: tusi

2.6 ਕੀ (*kī*) — “what”

Answer: what

2.7 ਤੁਹਾਡਾ ਨਾਂ ਕੀ ਹੈ? (*tuhāḍā nānī kī hai?*) — “what’s your name?”

Answer: tuhāḍā nānī kī hai?

Also accepted: tuhada nam ki hai; tuhada naam ki hai

2.8 ਖੁਸ਼ੀ ਹੋਈ (*khushī hoī*) — “pleased to meet you”

Answer: pleased to meet you; Persian khush

Also accepted: pleased to meet you, Persian; nice to meet you; Persian

2.9 *Chapter 2 — The introduction exchange*

Answer: your name

Also accepted: what my name is; my name

2.10 *Chapter 2 — The introduction exchange*

Answer: merā nānī Mira hai; tuhāḍā nānī kī hai?; khushī hoī

Also accepted: mera naam Mira hai; tuhada naam ki hai; khushi hoi

Chapter 3

3.1 ਕਿਵੇਂ (*kivēṁ*) — “how,” another of the *k*- questions

Answer: how; k-

Also accepted: how, k; how; k

3.2 ਤੁਸੀਂ ਕਿਵੇਂ ਹੋ? (*tusī kivēṁ ho?*) — “how are you?”

Answer: tusī kivēṁ ho?

Also accepted: tusi kivein ho; tusi kiven ho

3.3 *The respectful question returns at R1*

Answer: ho

3.4 *The respectful question returns at R1*

Answer: k-

Also accepted: k

3.5 ਮੈਂ (*maini*) — “I,” the *m*- of the first person

Answer: maini; maini ... hāṁ

Also accepted: main; main haan; mai; mai haan

3.6 ਠੀਕ (*ṭhīk*) — “fine,” and how to answer

Answer: maini ṭhīk hāṁ

Also accepted: main thik haan; mai thik haan

3.7 ਕੋਈ ਗੱਲ ਨਹੀਂ (*koī gall nahīṁ*) — “it’s nothing”

Answer: koī gall nahīṁ

Also accepted: koi gall nahin; koi gal nahi

3.8 *Chapter 3 — The how-are-you exchange*

Answer: how I am

Also accepted: how are you; how I am doing; how I feel

3.9 *Chapter 3 — The how-are-you exchange*

Answer: maini ṭhīk hāṁ, dhannavād; tusī kivēṁ ho?; koī gall nahīṁ

Also accepted: main thik haan, dhannavad; tusi kivein ho; koi gall nahin

Chapter 4

4.1 ਫਿਰ (*phir*) — “again,” the seed of “see you again”

Answer: again

Also accepted: again, then; then; again / then

4.2 ਮਿਲਾਂਗੇ (*milāṁge*) — “(we) will meet”

Answer: milāṁge; -āṁge

Also accepted: milaange; -aange; milaange; aange

4.3 ਫਿਰ ਮਿਲਾਂਗੇ (*phir milāṁge*) — “we’ll meet again”

Answer: phir milāṁge; sat sṛī akāl

Also accepted: phir milaange; sat sri akal

4.4 *The wellbeing cycle returns at R2***Answer:** tusī kivēm ho?**Also accepted:** tusi kivein ho; tusi kiven ho**4.5** *The wellbeing cycle returns at R2***Answer:** maini ṭhīk hām; m-**Also accepted:** main thik haan; m; mai thik haan; m**4.6** *The wellbeing cycle returns at R2***Answer:** koī gall nahīm; n-**Also accepted:** koi gall nahin; n; koi gal nahi; n**4.7** ਰੱਬ ਰਾਖਾ (*rabb rākhā*) — “God keep you”**Answer:** rabb rākhā; Arabic rabb, Sanskrit rakṣ-**Also accepted:** rabb rakha; arabic rabb, sanskrit raksh; rabb rakha; arabic, sanskrit**4.8** *Chapter 4 — The farewells***Answer:** we will meet again**Also accepted:** we’ll meet again; that we will meet again; to meet again**4.9** *Chapter 4 — The farewells***Answer:** sat srī akāl; phir milānge; rabb rākhā**Also accepted:** sat sri akal; phir milaange; rabb rakha

Chapter 5

5.1 ਬੋਲਣਾ (*bolṇā*) — “to speak,” your first full verb**Answer:** bolṇā; bol-**Also accepted:** bolna; bol; bolnaa; bol**5.2** ਪੰਜਾਬੀ (*panjābī*) — the language names itself after five rivers**Answer:** panjābī; panj + āb**Also accepted:** panjabi; panj + aab; panjabi; panj and ab; panjabi; panj + ab**5.3** ਮੈਂ ਪੰਜਾਬੀ ਬੋਲਦਾ ਹਾਂ (*maini panjābī boldā hām*) — “I speak Punjabi”**Answer:** maini panjābī boldī hām; -dī**Also accepted:** main panjabi boldi haan; -di; mai panjabi boldi haan; di**5.4** ਰਹਿਣਾ (*rahiṇā*) — “to live, to stay”**Answer:** maini Amritsar rahindā hām; after the noun**Also accepted:** main amritsar rahinda haan; after the noun; main amritsar rahinda haan; after**5.5** ਕਰਨਾ (*karnā*) — “to do,” the verb whose root you met in your first greeting**Answer:** karnā; namaskār**Also accepted:** karna; namaskar; karnaa; namaskaar**5.6** ਕੰਮ ਕਰਨਾ (*kamm karnā*) — “to work”**Answer:** kamm karnā; noun + karnā**Also accepted:** kamm karna; noun + karna; kam karna; noun plus karna

5.7 Chapter 5 — The first verbs**Answer:** I speak Punjabi; the speaker is a woman**Also accepted:** i speak punjabi; a woman; i speak punjabi; she is a woman; i speak punjabi; female speaker**5.8 Chapter 5 — The first verbs****Answer:** maini panjābī boldā hāni; maini Amritsar rahindā hāni; maini kamm kardā hāni**Also accepted:** main panjabi bolda haan; main amritsar rahinda haan; main kamm karda haan**Chapter 6****6.1 Why two branches both arrived at panj****Answer:** no**Also accepted:** no it was not; it inherits Sanskrit pañca; it comes from Sanskrit pañca**Chapter 7****7.1 Every wellbeing atom returns at R3****Answer:** how are you; ho; k-**Also accepted:** how are you; ho; k; how I am; ho; k**7.2 Every wellbeing atom returns at R3****Answer:** maini thīk hāni; m-**Also accepted:** main thik haan; m; mai thik haan; m**7.3 Every wellbeing atom returns at R3****Answer:** koī gall nahīni; n-**Also accepted:** koi gall nahin; n; koi gal nahi; n**7.4 ਜਾਣਨਾ — “to know,” one letter from “to go”****Answer:** janna**Also accepted:** jāṇnā; jannaa; jaanna**Chapter 8****8.1 ਸੋਚਣਾ — “to think,” and it once meant “to burn”****Answer:** a worry**Also accepted:** worry; worrying; anxiety; a worry or a care**8.2 ਸਮਝਣਾ — “to understand,” and the tone you can hear in it****Answer:** a falling tone**Also accepted:** falling tone; a falling pitch; the pitch falls; high falling tone; tone

8.3 ਪੜ੍ਹਨਾ — *“to read,” which used to mean “to say out loud”*

Answer: underneath

Also accepted: below; under; beneath; underneath it; under it

8.4 ਲਿਖਣਾ — *“to write,” which is scratching*

Answer: to scratch

Also accepted: scratch; scrape; to scrape; scratching; scraping

Chapter 9

9.1 ਲੈਣਾ — *“to take,” worn down to almost nothing*

Answer: labhate

Also accepted: labh; labh-; labhati; sanskrit labhate

9.2 ਪੁੱਛਣਾ — *“to ask,” and a Persian cousin that is not a loan*

Answer: double it

Also accepted: double; doubles it; hold it long; lengthen it

9.3 ਮਦਦ ਕਰਨਾ — *“to help,” which is two words*

Answer: Arabic

Also accepted: from arabic; arabic via persian; arabic through persian

9.4 ਪਸੰਦ — *Punjabi does not like things; things please Punjabi*

Answer: ਮੈਨੂੰ

Also accepted: mainu; mainun; mainoo; mainū

Chapter 10

10.1 ਪਾਣੀ — *the first thing you’ll actually ask for*

Answer: ਪਾਣੀ, ਕਿਰਪਾ ਕਰਕੇ

Also accepted: pani kirpa karke; paani, kirpa karke; pāṇī, kirpā karke; pani kirpa karke.

10.2 ਚਾਹ — *the ਚ that is not a consonant*

Answer: level

Also accepted: high level; level high; high and level; stays high

10.3 ਰੋਟੀ — *a request pattern, run four times*

Answer: ਰੋਟੀ, ਕਿਰਪਾ ਕਰਕੇ

Also accepted: roti kirpa karke; roṭī, kirpā karke; roti, kirpa karke.

Chapter 11

11.1 ਪਰਿਵਾਰ — *what surrounds you*

Answer: what surrounds you

Also accepted: that which surrounds; surrounding; what encloses you; that which covers around

11.2 ਭਰਾ — *a breathy letter you have not met yet*

Answer: p, low tone

Also accepted: p and low; plain p, low; p, low; voiceless p and a low tone

11.3 ਭੈਣ — *the same tone, a different family tree*

Answer: no

Also accepted: no it is not; no, unrelated; no different root

Chapter 12

12.1 ਕੰਨ — *a false friend hiding in plain sight*

Answer: no

Also accepted: no it does not; no unrelated; no, coincidence

12.2 ਮੂੰਹ — *a consonant that wore all the way down to a tone*

Answer: mukha, and mukh

Also accepted: mukha and mukh; mukha; mukh; mukha, mukh

12.3 ਨੱਕ — *the whole face, run back*

Answer: akkh, kann, munh, nakk

Also accepted: akkh kann munh nakk; ਅੱਖ ਕੰਨ ਮੂੰਹ ਨੱਕ; eye ear mouth nose

Chapter 13

13.1 ਦਿਲ — *the one body word that is not Sanskrit*

Answer: borrowed from Persian

Also accepted: persian; borrowed persian; persian loan

13.2 ਸਿਰ — *a cousin of “horn,” and a twin nobody borrowed*

Answer: horn

Also accepted: horn not head; its horn

Chapter 15

15.1 ਅ — *a vowel that can stand first*

Answer: ਅ

15.2 ਅਮਨ — *one new piece, two old pieces*

Answer: ਅਮਨ

15.3 ਮਨਨ — *two familiar pieces, one repeated*

Answer: ਮਨਨ

15.4 ਨਾਂ — *the first form label*

Answer: name

15.5 *Two people, two already-known values*

Answer: ਮਨਨ

15.6 *Fill one field with the bank visible*

Answer: ਅਮਨ

Also accepted: ਨਾਂ: ਅਮਨ; ਨਾਂ:ਅਮਨ

15.7 *Hide the bank, then fill one line*

Answer: ਮਨਨ

Also accepted: ਨਾਂ: ਮਨਨ; ਨਾਂ:ਮਨਨ

15.8 *One no-model name field*

Answer: ਅਮਨ

Also accepted: ਨਾਂ: ਅਮਨ; ਨਾਂ:ਅਮਨ

Chapter 16

16.1 ਭ — *one new base for the next label*

Answer: ਭ

16.2 ਸ਼ — *one dotted sound*

Answer: ਸ਼

16.3 ਭਾਸ਼ਾ — *assemble the language label*

Answer: language

16.4 ਪ — *first piece of ਪੰਜਾਬੀ*

Answer: ਪ

16.5 ੰ — *the nasal mark inside ਪੰਜਾਬੀ*

Answer: ੰ

16.6 ਜ — *the middle base*

Answer: ਜ

16.7 ਬ — *the last new base in ਪੰਜਾਬੀ*

Answer: ਬ

16.8 ਪੰਜਾਬੀ — *the Punjabi value*

Answer: ਪੰਜਾਬੀ

16.9 ਿ — *a mark written before, read after*

Answer: ਿ

16.10 ਦ — *one dental base*

Answer: ਦ

16.11 ਹਿੰਦੀ — *the Hindi value*

Answer: ਹਿੰਦੀ

Chapter 17

17.1 *Select one known language value*

Answer: ਹਿੰਦੀ

17.2 *Fill one supported language field*

Answer: ਪੰਜਾਬੀ

Also accepted: ਭਾਸ਼ਾ: ਪੰਜਾਬੀ; ਭਾਸ਼ਾ:ਪੰਜਾਬੀ

17.3 *Hide, wait, then fill the language field*

Answer: ਹਿੰਦੀ

Also accepted: ਭਾਸ਼ਾ: ਹਿੰਦੀ; ਭਾਸ਼ਾ:ਹਿੰਦੀ

17.4 *One no-model language field*

Answer: ਪੰਜਾਬੀ

Also accepted: ਭਾਸ਼ਾ: ਪੰਜਾਬੀ; ਭਾਸ਼ਾ:ਪੰਜਾਬੀ

Chapter 18

18.1 ਰ — *one new base for the residence label*

Answer: ਰ

18.2 ਇ — *one independent vowel*

Answer: ਇ

18.3 ਰਿਹਾਇਸ਼ — *assemble the residence label*

Answer: residence

18.4 ਡ — *one new base for a residence value*

Answer: ਡ

18.5 ਪਿੰਡ — *assemble one residence value*

Answer: ਪਿੰਡ

18.6 ਸ਼ਹਿਰ — *assemble the other residence value*

Answer: ਸ਼ਹਿਰ

18.7 *The wellbeing exchange returns at R4*

Answer: how are you; ho; k-

Also accepted: how are you; ho; k

18.8 *The wellbeing exchange returns at R4*

Answer: maini t̥hīk hāmī; m-

Also accepted: main thik haan; m; mai thik haan; m

18.9 *The wellbeing exchange returns at R4*

Answer: koī gall nahīmī; n-

Also accepted: koi gall nahin; n; koi gal nahi; n

Chapter 19

19.1 *Select one known residence value*

Answer: ਸ਼ਹਿਰ

19.2 *Fill one supported residence field*

Answer: ਪਿੰਡ

Also accepted: ਰਿਹਾਇਸ਼: ਪਿੰਡ; ਰਿਹਾਇਸ਼:ਪਿੰਡ

19.3 *Give the residence value its own space*

Answer: ਰਿਹਾਇਸ਼: ਪਿੰਡ

19.4 *Hide, wait, then fill the residence field*

Answer: ਸ਼ਹਿਰ

Also accepted: ਰਿਹਾਇਸ਼: ਸ਼ਹਿਰ; ਰਿਹਾਇਸ਼:ਸ਼ਹਿਰ

19.5 *Repair one residence-field difference*

Answer: ਰਿਹਾਇਸ਼: ਸ਼ਹਿਰ

19.6 *One no-model residence field*

Answer: ਪਿੰਡ

Also accepted: ਰਿਹਾਇਸ਼: ਪਿੰਡ; ਰਿਹਾਇਸ਼:ਪਿੰਡ

Chapter 20

20.1 ਕ — *one new base for the work label*

Answer: ਕ

20.2 ਕੰਮ — *assemble the work label*

Answer: work

Also accepted: job; occupation

20.3 ਖ — *one new base for a work value*

Answer: ਖ

20.4 ਖੇਤੀ — *assemble one work value*

Answer: ਖੇਤੀ

20.5 ੋ — *one new vowel sign*

Answer: ਨੋ

20.6 ਨੌਕਰੀ — *assemble the other work value*

Answer: ਨੌਕਰੀ

Chapter 21

21.1 *Select one known work value*

Answer: ਨੌਕਰੀ

21.2 *Fill one supported work field*

Answer: ਖੇਤੀ

Also accepted: ਕੰਮ: ਖੇਤੀ; ਕੰਮ:ਖੇਤੀ

21.3 *Check only the work-value spelling*

Answer: ਨੌਕਰੀ

21.4 *Give the work value its own space*

Answer: ਕੰਮ: ਖੇਤੀ

21.5 *Keep the field and value together*

Answer: ਕੰਮ: ਨੌਕਰੀ

Also accepted: ਕੰਮ:ਨੌਕਰੀ

21.6 *Hide, wait, then fill the work field*

Answer: ਨੌਕਰੀ

Also accepted: ਕੰਮ: ਨੌਕਰੀ; ਕੰਮ:ਨੌਕਰੀ

21.7 *Repair one work-field difference*

Answer: ਕੰਮ: ਨੌਕਰੀ

21.8 *One no-model work field*

Answer: ਖੇਤੀ

Also accepted: ਕੰਮ: ਖੇਤੀ; ਕੰਮ:ਖੇਤੀ

Chapter 22

22.1 *Put three known labels on one small form*

Answer: ਰਿਹਾਇਸ਼

22.2 *Select three values before writing*

Answer: ਪੰਜਾਬੀ · ਸ਼ਹਿਰ · ਖੇਤੀ

22.3 *Join two supported lines first*

Answer: two

Also accepted: 2

22.4 *Add the third supported line*

Answer: no

Chapter 23

23.1 *Repair only selection*

Answer: ਭਾਸ਼ਾ: ਹਿੰਦੀ

Also accepted: ਭਾਸ਼ਾ:ਹਿੰਦੀ

23.2 *Repair only spelling*

Answer: ਰਿਹਾਇਸ਼: ਸ਼ਹਿਰ

Also accepted: ਰਿਹਾਇਸ਼:ਸ਼ਹਿਰ

23.3 *Repair only spacing*

Answer: ਕੰਮ: ਖੇਤੀ

23.4 *Repair only placement*

Answer: placement

23.5 *Repair one dimension, then stop***Answer:** spacing**23.6** *Three-field no-model checkpoint***Answer:** ਭਾਸ਼ਾ: ਪੰਜਾਬੀ ਰਿਹਾਇਸ਼: ਸ਼ਹਿਰ ਕੰਮ: ਖੇਤੀ**23.7** *One immediate three-field recall***Answer:** ਭਾਸ਼ਾ: ਪੰਜਾਬੀ ਰਿਹਾਇਸ਼: ਸ਼ਹਿਰ ਕੰਮ: ਖੇਤੀ**Also accepted:** ਭਾਸ਼ਾ:ਪੰਜਾਬੀ ਰਿਹਾਇਸ਼:ਸ਼ਹਿਰ ਕੰਮ:ਖੇਤੀ

Chapter 24

24.1 *Know and think return at R4***Answer:** to go / to know / to think; jāṇā and jāṇnā**Also accepted:** go / know / think; jaana and jaanna**24.2** *Know and think return at R4***Answer:** jāṇnā reaches know; sochnā began with burn or glow, then grieve**Also accepted:** janna - know; sochna - burn then grieve**24.3** *Understand and read return at R4***Answer:** samajhṇā — understand; paṛhṇā — read**Also accepted:** samajhna - understand; parhna - read**24.4** *Understand and read return at R4***Answer:** samajhṇā — wake up; paṛhṇā — recite or read aloud**Also accepted:** understand - wake; read - recite aloud**24.5** *Understand and read return at R4***Answer:** subjoined ha; paṛhṇā, to read**Also accepted:** subjoined ha; parhna, read**24.6** *Write, take, and ask return at R4***Answer:** to write / to take / to ask**Also accepted:** write / take / ask**24.7** *Write, take, and ask return at R4***Answer:** likhṇā — scratch; laiṇā — labhate and the lost consonant; puchhṇā — the prach ask-family**Also accepted:** write - scratch; take - labh; ask - prach**24.8** *Help and like return at R4***Answer:** to help; madad is Arabic through Persian; noun plus karnā means to do that noun**Also accepted:** help; Arabic; noun plus karna**24.9** *Help and like return at R4***Answer:** mainū marks to me, the liker; pasand is a Persian pleasing noun, not a conjugated verb; its old image is to look good**Also accepted:** mainu is the dative liker; pasand is a noun; look good

Chapter 25

25.1 *Water and tea requests return at R4*

Answer: pāṇī, kirpā karke; cāh, kirpā karke

Also accepted: paani kirpa karke; chaah kirpa karke

25.2 *Water and tea requests return at R4*

Answer: pāṇī is inherited from the drink root; cāh came overland from Chinese through Persian

Also accepted: water - drink root; tea - Chinese through Persian

25.3 *Milk and bread return at R4*

Answer: milk / bread

Also accepted: milk; bread

25.4 *Milk and bread return at R4*

Answer: dudh descends from dugdha; roṭī descends from roṭikā and has an unsettled deeper root

Also accepted: milk - dugdha; bread - rotika, deeper root unknown

25.5 *Friend and family return at R4*

Answer: friend / family

Also accepted: friend; family

25.6 *Friend and family return at R4*

Answer: dost — the chosen one from Persian; parivār — what surrounds you

Also accepted: friend - chosen; family - what surrounds you

25.7 *Brother, sister, and eye return at R4*

Answer: bharā / bhain / akkh; brother and sister have the low-tone outcome; akkh keeps the doubled consonant

Also accepted: bhara / bhain / akkh; first two low; akkh doubled

25.8 *Brother, sister, and eye return at R4*

Answer: bharā — brother cousin; bhain — Indo-Aryan share-root replacement; akkh — old eye word and cousin of eye

Also accepted: bhara - brother; bhain - share-root replacement; akkh - eye cousin

Chapter 26

26.1 *Three fields return at R2*

Answer: ਭਾਸ਼ਾ: ਹਿੰਦੀ ਰਿਹਾਇਸ਼: ਪਿੰਡ ਕੰਮ: ਨੌਕਰੀ

Also accepted: ਭਾਸ਼ਾ:ਹਿੰਦੀ ਰਿਹਾਇਸ਼:ਪਿੰਡ ਕੰਮ:ਨੌਕਰੀ

26.2 *Rebuild one work row at R3*

Answer: ਕੰਮ: ਨੌਕਰੀ

Also accepted: ਕੰਮ:ਨੌਕਰੀ; ਨੌਕਰੀ

26.3 *Hide, write, and check one work row at R3*

Answer: ਕੰਮ: ਨੌਕਰੀ; spelling, spacing, field agreement

Also accepted: ਕੰਮ:ਨੌਕਰੀ; spelling, spacing, agreement

Chapter 27

27.1 Ear and mouth return at R4

Answer: kann / mūnh; kann is unrelated to karnā

Also accepted: kann / munh; kann is unrelated to karna; ਕੰਨ ਮੂੰਹ; ਕੰਨ is unrelated to ਕਰਨਾ

27.2 Ear and mouth return at R4

Answer: kann — karṇa, unrelated to karnā; mūnh — mukha, with kh lost into level high tone

Also accepted: kann - karna ear root not do; munh - mukha lost kh high tone

27.3 Nose and heart return at R4

Answer: nakk / dil

Also accepted: nakk dil; ਨੱਕ ਦਿਲ

27.4 Nose and heart return at R4

Answer: nakk is the inherited nose cognate; dil is the Persian heart loan

Also accepted: nakk inherited nose; dil Persian heart; ਨੱਕ inherited; ਦਿਲ Persian loan

Chapter 28

28.1 Two supported lines, then three, at R3

Answer: ਭਾਸ਼ਾ: ਪੰਜਾਬੀ; ਰਿਹਾਇਸ਼: ਸ਼ਹਿਰ

Also accepted: ਭਾਸ਼ਾ ਪੰਜਾਬੀ ਰਿਹਾਇਸ਼ ਸ਼ਹਿਰ

28.2 Two supported lines, then three, at R3

Answer: ਭਾਸ਼ਾ: ਪੰਜਾਬੀ; ਰਿਹਾਇਸ਼: ਸ਼ਹਿਰ; ਕੰਮ: ਖੇਤੀ

Also accepted: ਭਾਸ਼ਾ ਪੰਜਾਬੀ ਰਿਹਾਇਸ਼ ਸ਼ਹਿਰ ਕੰਮ ਖੇਤੀ

28.3 Head and na return separately at R4

Answer: sir; horn

Also accepted: ਸਿਰ; horn; sir horn

28.4 Head and na return separately at R4

Answer: ਨ

Also accepted: ਨ na; na is ਨ

Chapter 29

29.1 ੳ — one new shape for the age label

Answer: ੳ

29.2 ਉਮਰ — assemble the age label

Answer: age

29.3 ੧ — the first Gurmukhi digit

Answer: ੧

29.4 ੨ — *add the digit two*

Answer: ੨

29.5 ੫ — *add the digit five*

Answer: ੫

29.6 ੧੫ — *one fictional age value*

Answer: ੧੫

29.7 ੨੫ — *a second fictional age value*

Answer: ੨੫

29.8 *Select one known age value*

Answer: ੨੫

29.9 *Fill one supported age field*

Answer: ੧੫

Also accepted: ਉਮਰ: ੧੫; ਉਮਰ:੧੫

29.10 *One clear boundary*

Answer: ਉਮਰ: ੧੫

29.11 *Hide, wait, then fill the age field*

Answer: ੨੫

Also accepted: ਉਮਰ: ੨੫; ਉਮਰ:੨੫

29.12 *Hear a number, write its Gurmukhi digits*

Answer: ੧੫

29.13 *Repair one dimension, then stop*

Answer: ਉਮਰ: ੨੫

29.14 *One no-model age field*

Answer: ੧੫

Also accepted: ਉਮਰ: ੧੫; ਉਮਰ:੧੫

Chapter 30

30.1 ਫ — *one new base shape*

Answer: ਫ

30.2 ਫ਼ — *place one dot below*

Answer: ਫ਼

30.3 ੋ — *add the long-o mark*

Answer: ੋ

30.4 ਫੋਨ — *assemble the phone label*

Answer: phone number

Also accepted: telephone number; phone

30.5 ੋ — *add the digit zero*

Answer: ੋ

30.6 ०१२२५१ — *build fictional value A*

Answer: ०१२२५१

30.7 ०२५१२५ — *build fictional value B*

Answer: ०२५१२५

30.8 *Read one place at a time*

Answer: ०१२२५१

30.9 *Choose A or B before writing*

Answer: B — ०२५१२५

Also accepted: B; ०२५१२५

30.10 *One supported phone field*

Answer: ેਨ: ०१२२५१

Also accepted: ०१२२५१; ેਨ:०१२२५१

30.11 *Three digits, one space, three digits*

Answer: ०१२ २५१

30.12 *Hide the bank, then write B*

Answer: ેਨ: ०२५ १२५

Also accepted: ०२५ १२५; ેਨ:०२५ १२५

30.13 *Hear six digits and write them*

Answer: ०१२ २५१

30.14 *Repair only one dimension*

Answer: ०१२ २५१

30.15 *One no-model phone field*

Answer: ०२५ १२५

Also accepted: ેਨ: ०२५ १२५; ેਨ:०२५ १२५

Chapter 31

31.1 ਜੀ — *the smallest respectful yes*

Answer: jiva, life

Also accepted: jiva; jiva - living; life

31.2 achchhā — *the word that used to mean “clear water”*

Answer: clear

Also accepted: clear water; transparent; see-through; clear, transparent

31.3 ਛ — *the letter the last word was waiting for*

Answer: ਛ

31.4 ਨ — *a negative you have been saying all along*

Answer: ne

Also accepted: ne; ne-

Chapter 32

32.1 *changā* — good, and a trail that stops

Answer: no

Also accepted: not settled; unsettled; disputed

32.2 ਚ — the quiet twin of ਛ

Answer: ਚ

32.3 *thīk-thāk* — half a word, and it is the important half

Answer: no

Also accepted: it does not; none

32.4 ਗ — third in the throat row

Answer: ਗ

Chapter 33

33.1 ਮਿਹਰਬਾਨੀ ਕਰਕੇ — a god's name inside the word for “please”

Answer: mitra

Also accepted: mitra, friend; mitra - friend

33.2 ਠ — the tongue curled back

Answer: ਠ

33.3 ਮਾਫ਼ ਕਰੋ — an Arabic word with a Punjabi verb behind it

Answer: Arabic

Chapter 34

34.1 *salām* — the third hello, and the one that means peace

Answer: s-l-m

Also accepted: slm; s l m

34.2 ਲ — the last piece of a four-letter greeting

Answer: ਲ

34.3 *jī āiāmī nū* — a welcome built from three things you own

Answer: after

Also accepted: after it; behind

34.4 ਆ — a letter you can already build

Answer: ਆ

Chapter 35

35.1 *mainū* — the pronoun that changed shape

Answer: main and nu

Also accepted: main + nu; maim and nu; main, nu; mai and nu

35.2 ੁ — a mark that hangs underneath

Answer: ਼

35.3 ੈ — one stroke becomes two

Answer: ੈ

35.4 ਚੰਗਾ ਜੀ — a goodbye made of nothing new

Answer: ਚੰਗਾ ਜੀ

35.5 ਜਲਦੀ ਮਿਲਾਂਗੇ — soon, borrowed; meet, inherited

Answer: khushi

Also accepted: khushī

Chapter 36

36.1 *kall milāṅge* — one word for both sides of today

Answer: tomorrow and yesterday

Also accepted: yesterday and tomorrow; tomorrow, yesterday; yesterday, tomorrow

36.2 ੁ — the shorter of the two hooks

Answer: ੁ

36.3 ਸੁਭ ਰਾਤ — an auspicious night, and where it belongs

Answer: formal

Also accepted: the formal one; formal register; formal one

Chapter 45

45.1 (*reading*) — six labels, no blank after them

Answer: kamm

Also accepted: ਕੰਮ; work

45.2 (*reading*) — a form somebody else filled in

Answer: naukari

Also accepted: ਨੌਕਰੀ; a job

45.3 (*reading*) — the same six facts, as sentences

Answer: kheti

Also accepted: ਖੇਤੀ; farming

Index

Look up an English meaning, a dedicated language topic, or a chapter topic. Each linked reference opens the chapter where the material is introduced; the focus labels name only explicitly typed lesson sections.

A

◌̣ — **a dot above the line that nasalises the vowel**

script and writing topic; explicit focus: script, writing; Chapter 1, p. 1

◌̣̣ — **a mark that hangs underneath**

script and writing topic; explicit focus: script; Chapter 35, p. 221

◌̣̣̣ — **a mark written before, read after**

script and writing topic; explicit focus: script; Chapter 16, p. 133

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

script and writing topic; explicit focus: script; Chapter 14, p. 121

◌̣̣̣̣̣ — **a second mātrā**

script and writing topic; explicit focus: script; Chapter 14, p. 121

◌̣̣̣̣̣̣ — **add the long-o mark**

script and writing topic; explicit focus: script; Chapter 30, p. 189

Add the third supported line

script and writing topic; explicit focus: writing; Chapter 22, p. 161

again, then ਫਿਰ (phir)

explicit focus: script, etymology; Chapter 4, p. 33

and, joining two whole sentences — the first two-clause sentence

in this book ... ਅਤੇ ... (... ate ...)

explicit focus: etymology; Chapter 38, p. 239

And, Or, and Neither

chapter topic; Chapter 38, p. 239

and — the word that lets two things be named at once ਅਤੇ (ate)

explicit focus: etymology; Chapter 38, p. 239

B

because - the question word with the swallowing word stuck to it ਕਿਉਂਕਿ (kyom̐ki)

explicit focus: etymology; Chapter 40, p. 251

bread — the fourth request, and the retroflex letter this book only mentioned in passing until now ਰੋਟੀ (roṭī)

explicit focus: script, etymology; Chapter 10, p. 89

brother — spelled with a breathy bh, said with a plain p and a low tone ਭਰਾ (bharā)

explicit focus: pronunciation, script, etymology; Chapter 11, p. 99

Build One Fictional Age Field

chapter topic; Chapter 29, p. 181

Build One Fictional Phone Field

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Build the Language Label and Values

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Build the Residence Label and Values

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Build the Work Label and Values

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but — the borrowed one, and the same meaning ਲੇਕਿਨ (lekin)

explicit focus: etymology; Chapter 39, p. 245

but — the inherited one, and the shorter of the two ਪਰ (par)

explicit focus: etymology; Chapter 39, p. 245

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chapter topic; Chapter 39, p. 245

C

Check only the work-value spelling

script and writing topic; explicit focus: writing; Chapter 21, p. 155

Choose A or B before writing

script and writing topic; Chapter 30, p. 189

E

ear — a word that looks like it hides “to do” inside it, and does not ਕੰਨ (kann)

explicit focus: script, etymology; Chapter 12, p. 107

Ear, Mouth, Nose, and Heart at R4

chapter topic; Chapter 27, p. 177

eye — a doubled consonant that survived whole, so it never had a tone to lose ਅੱਖ (akkh)

explicit focus: script, etymology; Chapter 12, p. 107

Eye, Ear, Mouth, and Nose

chapter topic; Chapter 12, p. 107

F

family — literally “what surrounds you,” built from two Sanskrit pieces you can pull apart ਪਰਿਵਾਰ (parivār)

explicit focus: script, etymology; Chapter 11, p. 99

Farewells

chapter topic; Chapter 4, p. 33

fifth - an inherited word that came to look like a rule, and then became one ਪੰਜਵਾਂ (panjvān)

explicit focus: etymology; Chapter 44, p. 275

Fill one field with the bank visible

script and writing topic; explicit focus: writing; Chapter 15, p. 127

Fill one supported age field

script and writing topic; explicit focus: writing; Chapter 29, p. 181

Fill one supported language field

script and writing topic; explicit focus: writing; Chapter 17, p. 139

Fill one supported residence field

script and writing topic; explicit focus: writing; Chapter 19, p. 147

Fill one supported work field

script and writing topic; explicit focus: writing; Chapter 21, p. 155

fine, well — and the reply maini ṭhīk hām ठीक (ṭhīk)

explicit focus: script, grammar, etymology; Chapter 3, p. 23

first - a third ending, and the only one of the four with no number inside it ਪਹਿਲਾ (pahilā)

explicit focus: etymology; Chapter 44, p. 275

for, in order to - the reason stated forwards ਲਈ (lāī)

explicit focus: etymology; Chapter 41, p. 257

Form Retrieval at R2 and R3

chapter topic; Chapter 26, p. 175

Four lines to one person — where the second needs the first

script and writing topic; explicit focus: writing; Chapter 47, p. 291

fourth - a different ending, so -ਜਾ was never a rule ਚੌਥਾ (chauthā)

explicit focus: etymology; Chapter 44, p. 275

friend — a Persian word that literally means “the one you chose” ਦੋਸਤ (dost)

explicit focus: script, etymology; Chapter 11, p. 99

Friend, Family, Brother, and Sister

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From the Mouth of the Guru, One Piece at a Time

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G**Give the residence value its own space**

script and writing topic; explicit focus: writing; Chapter 19, p. 147

Give the work value its own space

script and writing topic; explicit focus: writing; Chapter 21, p. 155

Good and So-So

chapter topic; Chapter 32, p. 203

good night — the formal, Sanskritic parting, beside the one**Punjabi says more often ਸ਼ੁਭ ਰਾਤ** (shubh rāt)

explicit focus: script, writing, etymology; Chapter 36, p. 227

good — the ordinary Punjabi word for good, and a word whose own origin is unsettled ਚੰਗਾ (changā)

explicit focus: etymology; Chapter 32, p. 203

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explicit focus: etymology; Chapter 42, p. 263

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head — a cousin of English horn, not of English head, and an unborrowed twin of Persian sar ਸਿਰ (sir)

explicit focus: script, etymology; Chapter 13, p. 115

Hear a number, write its Gurmukhi digits

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Hear six digits and write them

script and writing topic; explicit focus: writing; Chapter 30, p. 189

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explicit focus: script, etymology; Chapter 13, p. 115

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hello or goodbye — the Sikh greeting ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ (sat srī akāl)

explicit focus: usage and culture; Chapter 1, p. 1

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script and writing topic; explicit focus: writing; Chapter 30, p. 189

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script and writing topic; explicit focus: writing; Chapter 29, p. 181

Hide, wait, then fill the language field

script and writing topic; explicit focus: writing; Chapter 17, p. 139

Hide, wait, then fill the residence field

script and writing topic; explicit focus: writing; Chapter 19, p. 147

Hide, wait, then fill the work field

script and writing topic; explicit focus: writing; Chapter 21, p. 155

Hide, write, and check one work row at R3

script and writing topic; explicit focus: writing; Chapter 26, p. 175

how ਕਿਵੇਂ (kivēṁ)

explicit focus: script, etymology; Chapter 3, p. 23

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chapter topic; Chapter 3, p. 23

how are you? — respectful ਤੁਸੀਂ ਕਿਵੇਂ ਹੋ? (tusī kivēṁ ho?)

explicit focus: grammar, etymology; Chapter 3, p. 23

how many, how much - the last of the question family ਕਿੰਨੇ (kinne)

explicit focus: etymology; Chapter 43, p. 269

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I ਮੈਂ (maini)

explicit focus: script, grammar, etymology; Chapter 3, p. 23

I did not understand — the sentence a learner needs before any

noun ਮੈਨੂੰ ਸਮਝ ਨਹੀਂ ਆਈ (mainū samajh nahī āi)

explicit focus: etymology, usage and culture; Chapter 37, p. 233

I don't know — the other half of being lost ਮੈਨੂੰ ਨਹੀਂ ਪਤਾ (mainū nahī

patā)

explicit focus: etymology; Chapter 37, p. 233

I speak Punjabi (the participle agrees with the speaker's

gender) ਮੈਂ ਪੰਜਾਬੀ ਬੋਲਦਾ ਹਾਂ (maini panjābī boldā hāṁ)

explicit focus: grammar, etymology; Chapter 5, p. 41

I think that... - the frame an opinion travels in ਮੈਂ ਸੋਚਦਾ ਹਾਂ ਕਿ (maini

sochdā hāṁ ki)

explicit focus: etymology; Chapter 40, p. 251

If, and When

chapter topic; Chapter 41, p. 257

if - the word that makes a sentence conditional ਜੇ (je)

explicit focus: etymology; Chapter 41, p. 257

if ... then ... - both ends of the condition marked ਜੇ ... ਤਾਂ ... (je ... tān ...)

explicit focus: etymology; Chapter 41, p. 257

Introducing Yourself

chapter topic; Chapter 2, p. 11

is ਹੈ (hai)

explicit focus: script, grammar, etymology; Chapter 2, p. 11

it is nothing; no problem; you are welcome ਕੋਈ ਗੱਲ ਨਹੀਂ (koī gall nahīn)

explicit focus: script, etymology; Chapter 3, p. 23

J**Join two supported lines first**

script and writing topic; explicit focus: writing; Chapter 22, p. 161

K**Keep the field and value together**

script and writing topic; explicit focus: writing; Chapter 21, p. 155

L**liked, pleasing — a Persian noun, not a verb, in the one sentence that will not let you be its subject** ਪਸੰਦ (pasand)

explicit focus: script, grammar, etymology; Chapter 9, p. 79

M**Me, and Two Ways to Part**

chapter topic; Chapter 35, p. 221

me, to me — the “I” you already say, with the postposition of the last chapter fused on ਮੈਂ (mainī)

explicit focus: etymology; Chapter 35, p. 221

milk — “that which has been milked,” said flat, with no tone at all ਦੁੱਧ (dudh)

explicit focus: script, etymology; Chapter 10, p. 89

mouth, face — the second word this book has found with a level

high tone ਮੂੰਹ (mūnh)

explicit focus: script, etymology; Chapter 12, p. 107

my ਮੇਰਾ (merā)

explicit focus: script, grammar, etymology; Chapter 2, p. 11

my name is... ਮੇਰਾ ਨਾਂ ... ਹੈ (merā nām ... hai)

explicit focus: grammar; Chapter 2, p. 11

N

name ਨਾਂ (nām)

explicit focus: script, etymology; Chapter 2, p. 11

neither ... nor — the coordinator and the negator working

together ਨਾ ... ਨਾ ... (nā ... nā ...)

explicit focus: etymology; Chapter 38, p. 239

no, don't — the bare negative already hiding inside

nahīm ਨਾ (nā)

explicit focus: script, writing, etymology; Chapter 31, p. 197

nose — the plainest possible cousin of the English word for the

very same part ਨੱਕ (nakk)

explicit focus: script, etymology; Chapter 12, p. 107

not, inside a sentence — the pattern the book has never

shown ... ਨਹੀਂ ... (... nahī ...)

explicit focus: etymology; Chapter 37, p. 233

Numbers One to Five

chapter topic; Chapter 6, p. 51

O

okay, all right, I see — a word that started out meaning

“clear” ਅੱਛਾ (achchhā)

explicit focus: etymology; Chapter 31, p. 197

Old Action Families at R4

chapter topic; Chapter 24, p. 171

One clear boundary

script and writing topic; explicit focus: writing; Chapter 29, p. 181

One heard answer — write what you know

script and writing topic; explicit focus: writing; Chapter 1, p. 1

One immediate three-field recall

script and writing topic; explicit focus: writing; Chapter 23, p. 165

ੳ — one new vowel sign

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One no-model age field

script and writing topic; explicit focus: writing; Chapter 29, p. 181

One no-model language field

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One no-model name field

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One no-model phone field

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One no-model residence field

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One no-model work field

script and writing topic; explicit focus: writing; Chapter 21, p. 155

ੴ — one stroke becomes two

script and writing topic; explicit focus: script; Chapter 35, p. 221

One supported phone field

script and writing topic; explicit focus: writing; Chapter 30, p. 189

one to five — meeting the panj of Punjabi as an actual number ਇੱਕ ਦੇ ਤਿੰਨ ਚਾਰ ਪੰਜ (ikk do tinn chār panj)

Chapter 6, p. 51

or — offering a choice between two things ਜਾਂ (jām)

explicit focus: etymology; Chapter 38, p. 239

P**Peace and Welcome**

chapter topic; Chapter 34, p. 215

peace, used as a greeting — the third of Punjab's three hellos ਸਲਾਮ (salām)

explicit focus: etymology; Chapter 34, p. 215

Please and Sorry

chapter topic; Chapter 33, p. 209

please — “having done a kindness”, with an Indo-Iranian god inside the kindness ਮਿਹਰਬਾਨੀ ਕਰਕੇ (miharbānī karke)

explicit focus: script, writing, etymology; Chapter 33, p. 209

pleased to meet you — literally happiness happened ਖੁਸ਼ੀ ਹੋਈ (khushī hoī)

explicit focus: script, etymology; Chapter 2, p. 11

Punjabi — the language, and the name of five rivers ਪੰਜਾਬੀ (panjābī)

explicit focus: script, etymology; Chapter 5, p. 41

Put three known labels on one small form

script and writing topic; explicit focus: script; Chapter 22, p. 161

R

Read one place at a time

script and writing topic; Chapter 30, p. 189

Reading — Labels, a Form, and the Same Facts as Sentences

chapter topic; Chapter 45, p. 285

Rebuild one work row at R3

script and writing topic; explicit focus: script, writing; Chapter 26, p. 175

Repair one dimension, then stop

script and writing topic; explicit focus: writing; Chapter 23, p. 165; Chapter 29, p. 181

Repair one residence-field difference

script and writing topic; explicit focus: writing; Chapter 19, p. 147

Repair one work-field difference

script and writing topic; explicit focus: writing; Chapter 21, p. 155

Repair only one dimension

script and writing topic; Chapter 30, p. 189

Repair only placement

script and writing topic; explicit focus: writing; Chapter 23, p. 165

Repair only selection

script and writing topic; explicit focus: writing; Chapter 23, p. 165

Repair only spacing

script and writing topic; explicit focus: writing; Chapter 23, p. 165

Repair only spelling

script and writing topic; explicit focus: writing; Chapter 23, p. 165

Requests, People, and Body Words at R4

chapter topic; Chapter 25, p. 173

right then, bye — the everyday sign-off, built from two words

you already have ਚੰਗਾ ਜੀ (changā jī)

explicit focus: script, writing, etymology; Chapter 35, p. 221

S

second - the first word of a second number set, and the number

is still visible in it ਦੂਜਾ (dūjā)

explicit focus: script, etymology; Chapter 44, p. 275

see you soon — a Persian adverb in front of a Punjabi verb ਜਲਦੀ

ਮਿਲਾਂਗੇ (jaldī milāṅge)

explicit focus: script, writing, etymology; Chapter 35, p. 221

see you tomorrow — with a word that means yesterday as

well ਕੱਲ੍ਹ ਮਿਲਾਂਗੇ (kall milāṅge)

explicit focus: etymology; Chapter 36, p. 227

Select one known age value

script and writing topic; explicit focus: script; Chapter 29, p. 181

Select one known language value

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Select one known residence value

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Select one known work value

script and writing topic; explicit focus: script; Chapter 21, p. 155

Select three values before writing

script and writing topic; explicit focus: script; Chapter 22, p. 161

sister — the same low tone as brother, but not the same family of words ਭੈਣ (bhain)

explicit focus: script, etymology; Chapter 11, p. 99

Six Verbs at the Core

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so-so, getting by — a real word plus an echo of itself ਠੀਕ-ਠਾਕ (ṭhīk-ṭhāk)

explicit focus: etymology; Chapter 32, p. 203

sorry, excuse me — literally “make pardoned” ਮਾਫ਼ ਕਰੋ (māf karo)

explicit focus: script, writing, etymology; Chapter 33, p. 209

Supported Forms, Then Head and Na at Distance

chapter topic; Chapter 28, p. 179

T**Taking, Asking, Helping, and What Pleases You**

chapter topic; Chapter 9, p. 79

tea — a word that took the overland road out of China, and a level high tone hiding inside its own spelling ਚਾਹ (cāh)

explicit focus: pronunciation, etymology; Chapter 10, p. 89

thank you — the Perso-Arabic choice ਸ਼ੁਕਰੀਆ (shukriā)

Chapter 1, p. 1

thank you — the Sanskrit choice ਧੰਨਵਾਦ (dhannavād)

Chapter 1, p. 1

That, and Why

chapter topic; Chapter 40, p. 251

that — one sihari away from the word for what ਕਿ (ki)

explicit focus: etymology; Chapter 40, p. 251

The First Form Line: Name

chapter topic; Chapter 15, p. 127

The First Verbs

chapter topic; Chapter 5, p. 41

The Fourth Form Line: Work

chapter topic; Chapter 21, p. 155

The Mind, the Page, and the Falling Tone

chapter topic; Chapter 8, p. 69

ੰ — the nasal mark inside ਪੰਜਾਬੀ

script and writing topic; explicit focus: script; Chapter 16, p. 133

the one who ... that one ... - the relative pair, both ends

marked ਜੋ ... ਉਹ ... (jo ... oh ...)

explicit focus: etymology; Chapter 42, p. 263

the one who, the thing that - the relative word ਜੋ (jo)

explicit focus: etymology; Chapter 42, p. 263

the pair rule — which of two words for one thing to reach

for ਧੰਨਵਾਦ / ਸ਼ੁਕਰੀਆ (dhannavād / shukrīā)

explicit focus: etymology; Chapter 39, p. 245

The same fields, with a clock

script and writing topic; explicit focus: writing; Chapter 46, p. 289

The Second Form Line: Language

chapter topic; Chapter 17, p. 139

The Sentence That Says No

chapter topic; Chapter 37, p. 233

◌ — the shorter of the two hooks

script and writing topic; explicit focus: script; Chapter 36, p. 227

The Third Form Line: Residence

chapter topic; Chapter 19, p. 147

ਾ — the vowel sign that replaces the inherent a

script and writing topic; explicit focus: script, writing; Chapter 1, p. 1

third - the same -ਜਾ ending as ਦੂਜਾ, and Wiktionary says

why ਤੀਜਾ (tījā)

explicit focus: etymology; Chapter 44, p. 275

Three digits, one space, three digits

script and writing topic; explicit focus: script; Chapter 30, p. 189

Three-Field No-Model Checkpoint

chapter topic; Chapter 23, p. 165

Three-field no-model checkpoint

script and writing topic; explicit focus: writing; Chapter 23, p. 165

Three fields return at R2

script and writing topic; explicit focus: writing; Chapter 26, p. 175

Three Known Lines, One Small Form

chapter topic; Chapter 22, p. 161

to ask — cousin to the Persian word for asking, and neither

borrowed it from the other ਪੁੱਛਣਾ (puchhṇā)

explicit focus: script, etymology, usage and culture; Chapter 9, p. 79

to be — the infinitive that sounds nothing like ਹੈ, because two

ancient verbs are braided inside it ਹੋਣਾ (hoṇā)

explicit focus: grammar, etymology; Chapter 7, p. 57

to come — “go” with “toward” glued on the front, and the “go” half is English come ਆਉਣਾ (āuṇā)

explicit focus: etymology; Chapter 7, p. 57

to do, to make ਕਰਨਾ (karnā)

explicit focus: script, etymology; Chapter 5, p. 41

to eat — and the letter next door that stopped being a consonant and became a tone ਖਾਣਾ (khāṇā)

explicit focus: pronunciation; Chapter 7, p. 57

to go — and the one sound law that turns Sanskrit words into Punjabi ones ਜਾਣਾ (jāṇā)

explicit focus: etymology; Chapter 7, p. 57

to help — literally “to do help,” and the help half is Arabic मदद ਕਰਨਾ (madad karnā)

explicit focus: script, grammar, etymology; Chapter 9, p. 79

to know — one letter away from “to go,” and the same word as English know ਜਾਣਨਾ (jāṇṇā)

explicit focus: etymology; Chapter 7, p. 57

to live, to stay ਰਹਿਣਾ (rahiṇā)

explicit focus: script, grammar, etymology; Chapter 5, p. 41

to read — and in the language it came from, reading meant saying it out loud ਪੜ੍ਹਨਾ (paṛhnā)

explicit focus: script, etymology; Chapter 8, p. 69

to see — built on the old word for the eye itself, the root behind eye, optic, and window ਵੇਖਣਾ (vekhṇā)

explicit focus: etymology; Chapter 7, p. 57

to speak ਬੋਲਣਾ (bolṇā)

explicit focus: script, grammar, etymology; Chapter 5, p. 41

to take — a verb that lost a whole consonant on the way here ਲੈਣਾ (laiṇā)

explicit focus: script, etymology; Chapter 9, p. 79

to think — a verb that started out meaning to burn, and then to grieve ਸੋਚਣਾ (sochṇā)

explicit focus: script, etymology; Chapter 8, p. 69

to understand — from a root meaning “to wake up,” and the word carries a tone ਸਮਝਣਾ (samajhṇā)

explicit focus: pronunciation, script, etymology; Chapter 8, p. 69

to work (lit. work-do) ਕੰਮ ਕਰਨਾ (kamm karnā)

explicit focus: script, grammar, etymology; Chapter 5, p. 41

to write — from a root meaning to scratch, which is how three unrelated languages named it ਲਿਖਣਾ (likhṇā)

explicit focus: script, etymology; Chapter 8, p. 69

Tomorrow, and Good Night

chapter topic; Chapter 36, p. 227

Two people, two already-known values

script and writing topic; explicit focus: script; Chapter 15, p. 127

ੴ • ੴ — two pieces met inside a word you already say

script and writing topic; explicit focus: script, writing; Chapter 9, p. 79

Two supported lines, then three, at R3

script and writing topic; Chapter 28, p. 179

W**water — Punjabi's first noun for something you would actually ask for, and the phrase that asks for it politely ਪਾਣੀ (pāṇī)**

explicit focus: script, grammar, etymology; Chapter 10, p. 89

Water, Tea, Milk, and Bread

chapter topic; Chapter 10, p. 89

we'll meet again (goodbye) ਫਿਰ ਮਿਲਾਂਗੇ (phir milāṅge)

explicit focus: etymology; Chapter 4, p. 33

we - the word behind an ending you have been saying for chapters ਅਸੀਂ (asīṁ)

explicit focus: etymology; Chapter 42, p. 263

(we) will meet ਮਿਲਾਂਗੇ (milāṅge)

explicit focus: script, grammar, etymology; Chapter 4, p. 33

welcome — literally “to those who have come, life” ਜੀ ਆਇਆਂ ਨੂੰ (jī āiāṁ nū)

explicit focus: writing, etymology; Chapter 34, p. 215

what ਕੀ (kī)

explicit focus: script, etymology; Chapter 2, p. 11

what is your name? ਤੁਹਾਡਾ ਨਾਂ ਕੀ ਹੈ? (tuhāḍā nām kī hai?)

explicit focus: grammar; Chapter 2, p. 11

when - locating one event against another ਜਦੋਂ (jadom)

explicit focus: etymology; Chapter 41, p. 257

when - the question beside the ਜਦੋਂ that answers it ਕਦੋਂ (kadom)

explicit focus: etymology; Chapter 43, p. 269

where - the question the interview paper exists to ask ਕਿੱਥੇ (kitthe)

explicit focus: etymology; Chapter 43, p. 269

Which One in the Line

chapter topic; Chapter 44, p. 275

who - the question this book named once, in Latin letters, and never taught ਕੌਣ (kaun)

explicit focus: etymology; Chapter 43, p. 269

Who, When, Where, How Many

chapter topic; Chapter 43, p. 269

**why - the one member of the k- family this book never
named ਕਿਉਂ (kyonī)**

explicit focus: etymology; Chapter 40, p. 251

Why two branches both arrived at *panj*

etymology topic; explicit focus: etymology; Chapter 6, p. 51

Writing — Four Lines That Hold Together

chapter topic; Chapter 47, p. 291

Writing — With A Clock

chapter topic; Chapter 46, p. 289

Y

Yes, No, and I See

chapter topic; Chapter 31, p. 197

**yes / no — heard and understood before they are decoded ਹਾਂ /
ਨਹੀਂ (hā / nahī)**

explicit focus: etymology; Chapter 1, p. 1

**yes (respectful) — one syllable that can answer, address, and
soften ਜੀ (jī)**

explicit focus: script, etymology; Chapter 31, p. 197

you — familiar / respectful ਤੂੰ / ਤੁਸੀਂ (tū / tusī)

explicit focus: script, grammar, etymology; Chapter 2, p. 11

Other

ਅ — a vowel that can stand first

script and writing topic; explicit focus: script, writing; Chapter 15, p. 127

ਅ · ਆ — two pieces met inside a word you already say

script and writing topic; explicit focus: script, writing; Chapter 6, p. 51

ਅਤੇ reaches the page

script and writing topic; explicit focus: script, writing; Chapter 38, p. 239

ਅਮਨ — one new piece, two old pieces

script and writing topic; explicit focus: script, writing; Chapter 15, p. 127

ਆ — a letter you can already build

script and writing topic; explicit focus: script; Chapter 34, p. 215

ਇ — one independent vowel

script and writing topic; explicit focus: script; Chapter 18, p. 143

ਈ — one piece met inside a word you already say

script and writing topic; explicit focus: script, writing; Chapter 12, p. 107

ਉ — one new shape for the age label

script and writing topic; explicit focus: script; Chapter 29, p. 181

ਊ • ਉ — **two pieces met inside a word you already say**

script and writing topic; explicit focus: script, writing; Chapter 9, p. 79

ਉਮਰ — **assemble the age label**

script and writing topic; explicit focus: script; Chapter 29, p. 181

ਉਹ **reaches the page**

script and writing topic; explicit focus: script, writing; Chapter 42, p. 263

ਕ — **one new base for the work label**

script and writing topic; explicit focus: script; Chapter 20, p. 151

ਕਿ **reaches the page**

script and writing topic; explicit focus: script, writing; Chapter 40, p. 251

ਕੰਮ — **assemble the work label**

script and writing topic; explicit focus: script; Chapter 20, p. 151

ਖ — **one new base for a work value**

script and writing topic; explicit focus: script; Chapter 20, p. 151

ਖ • ਝ • ੜ — **three pieces met inside a word you already say**

script and writing topic; explicit focus: script, writing; Chapter 8, p. 69

ਖੇਤੀ — **assemble one work value**

script and writing topic; explicit focus: script; Chapter 20, p. 151

ਗ — **third in the throat row**

script and writing topic; explicit focus: script; Chapter 32, p. 203

ਚ — **one piece met inside a word you already say**

script and writing topic; explicit focus: script, writing; Chapter 10, p. 89

ਚ — **the quiet twin of ਛ**

script and writing topic; explicit focus: script; Chapter 32, p. 203

ਛ — **the letter the last word was waiting for**

script and writing topic; explicit focus: script; Chapter 31, p. 197

ਜੇ **reaches the page**

script and writing topic; explicit focus: script, writing; Chapter 41, p. 257

ਜ — **the middle base**

script and writing topic; explicit focus: script; Chapter 16, p. 133

ਟ • ਠ • ਡ — **three pieces met inside a word you already say**

script and writing topic; explicit focus: script, writing; Chapter 3, p. 23

ਠ — **the tongue curled back**

script and writing topic; explicit focus: script; Chapter 33, p. 209

ਡ — **one new base for a residence value**

script and writing topic; explicit focus: script; Chapter 18, p. 143

ਣ • ਜ • ਵ — **three pieces met inside a word you already say**

script and writing topic; explicit focus: script, writing; Chapter 7, p. 57

ਤ — **the consonant ta**

script and writing topic; explicit focus: script; Chapter 14, p. 121

ਥ — **the consonant tha**

script and writing topic; explicit focus: script, writing; Chapter 43, p. 269

ਦ — **one dental base**

script and writing topic; explicit focus: script; Chapter 16, p. 133

ਓਂ · ਧ — **two pieces met inside a word you already say**

script and writing topic; explicit focus: script, writing; Chapter 10, p. 89

ਨ — **the consonant na**

script and writing topic; explicit focus: script; Chapter 14, p. 121

ਨਾਂ — **the first form label**

script and writing topic; explicit focus: script, writing; Chapter 15, p. 127

ਨ · ੀ · ੈ — **three pieces met inside a word you already say**

script and writing topic; explicit focus: script, writing; Chapter 3, p. 23

ਨੌਕਰੀ — **assemble the other work value**

script and writing topic; explicit focus: script; Chapter 20, p. 151

ਨਮਸਤੇ — **five pieces, all of them already yours**

script and writing topic; explicit focus: script; Chapter 14, p. 121

ਨਹੀਂ **reaches the page**

script and writing topic; explicit focus: script, writing; Chapter 37, p. 233

ਪ — **first piece of ਪੰਜਾਬੀ**

script and writing topic; explicit focus: script; Chapter 16, p. 133

ਪ — **one piece met inside a word you already say**

script and writing topic; explicit focus: script, writing; Chapter 8, p. 69

ਪੰਜਾਬੀ — **the Punjabi value**

script and writing topic; explicit focus: script; Chapter 16, p. 133

ਪਿੰਡ — **assemble one residence value**

script and writing topic; explicit focus: script; Chapter 18, p. 143

ਪਰ **reaches the page**

script and writing topic; explicit focus: script, writing; Chapter 39, p. 245

ਫ — **one new base shape**

script and writing topic; explicit focus: script; Chapter 30, p. 189

ਫ਼ — **place one dot below**

script and writing topic; explicit focus: script; Chapter 30, p. 189

ਫ · ਗ · ਿ — **three pieces met inside a word you already say**

script and writing topic; explicit focus: script, writing; Chapter 4, p. 33

ਫ਼ੋਨ — **assemble the phone label**

script and writing topic; explicit focus: script; Chapter 30, p. 189

ਬ — **the last new base in ਪੰਜਾਬੀ**

script and writing topic; explicit focus: script; Chapter 16, p. 133

ਬ · ਲ · ੇ — **three pieces met inside a word you already say**

script and writing topic; explicit focus: script, writing; Chapter 5, p. 41

ਭ — **one new base for the next label**

script and writing topic; explicit focus: script; Chapter 16, p. 133

ਭ — **one piece met inside a word you already say**

script and writing topic; explicit focus: script, writing; Chapter 11, p. 99

ਭਾਸ਼ਾ — **assemble the language label**

script and writing topic; explicit focus: script; Chapter 16, p. 133

ਮ — the consonant ma

script and writing topic; explicit focus: script; Chapter 14, p. 121

ਮ · ਰ · ੇ — three pieces met inside a word you already say

script and writing topic; explicit focus: script, writing; Chapter 2, p. 11

ਮਨਨ — two familiar pieces, one repeated

script and writing topic; explicit focus: script, writing; Chapter 15, p. 127

ਰ — one new base for the residence label

script and writing topic; explicit focus: script; Chapter 18, p. 143

ਰਿਹਾਇਸ਼ — assemble the residence label

script and writing topic; explicit focus: script; Chapter 18, p. 143

ਲ — the last piece of a four-letter greeting

script and writing topic; explicit focus: script; Chapter 34, p. 215

ਸ਼ — one dotted sound

script and writing topic; explicit focus: script; Chapter 16, p. 133

ਸ — the consonant sa

script and writing topic; explicit focus: script; Chapter 14, p. 121

਼ · ਸ਼ — two pieces met inside a word you already say

script and writing topic; explicit focus: script, writing; Chapter 13, p. 115

ਸ · ਤ · ਕ — three pieces met inside a word you already say

script and writing topic; explicit focus: script, writing; Chapter 2, p. 11

ਸ਼ਹਿਰ — assemble the other residence value

script and writing topic; explicit focus: script; Chapter 18, p. 143

ਹਾਂ — look, hide, write, compare

script and writing topic; explicit focus: writing; Chapter 1, p. 1

ਹਾਂ — one supported copy

script and writing topic; explicit focus: writing; Chapter 1, p. 1

ਹ — the consonant ha

script and writing topic; explicit focus: script, writing; Chapter 1, p. 1

ਹਿੰਦੀ — the Hindi value

script and writing topic; explicit focus: script; Chapter 16, p. 133

ੜ · ਘ · ਦ — three pieces met inside a word you already say

script and writing topic; explicit focus: script, writing; Chapter 7, p. 57

੦ — add the digit zero

script and writing topic; explicit focus: script; Chapter 30, p. 189

੦੧੨੩੪੫ — build fictional value A

script and writing topic; explicit focus: script; Chapter 30, p. 189

੦੨੪੧੨੪ — build fictional value B

script and writing topic; explicit focus: script; Chapter 30, p. 189

੧ — the first Gurmukhi digit

script and writing topic; explicit focus: script; Chapter 29, p. 181

੧੫ — one fictional age value

script and writing topic; explicit focus: script; Chapter 29, p. 181

੨ — add the digit two

script and writing topic; explicit focus: script; Chapter 29, p. 181

ᠠ — a second fictional age value

script and writing topic; explicit focus: script; Chapter 29, p. 181

ᠤ — add the digit five

script and writing topic; explicit focus: script; Chapter 29, p. 181