

Part. I

Phonology of Panjābī (as spoken about Ludhiana)

Introduction, Vowels (pp. 1-45)
+ Preface + 2 maps

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Preface

For a thorough study of the Comparative Grammar of the Indo-Aryan languages it is necessary that each language with its main dialects should first be studied separately under two aspects — descriptive and historical.

As to the first aspect as for most other Indo-Aryan languages, there exist a grammar (Newton's Panjabi Grammar) and a dictionary (Ludhiana Missionaries' Panjabi Dictionary) though not exclusively devoted to ^{the} Ludhiana dialect. But no work has been previously done on the phonetics of Ludhiana which differs considerably from that of the Wazirabad dialect of Dr. Bailey's Panjabi Phonetic Reader.

As to the second aspect, points of general resemblance only of Panjabi with other Indo-Aryan languages and a few points of difference from them had been noted by Beames, Bhandarkar, Auerle and Grierson, and more recently by Bloch and Turner. But they do not distinguish between the Eastern and Western and other sub-dialects of Panjabi. Moreover the value of their observations as based on the forms of words represented by conventional spelling is somewhat modified by the discovery of tones in Panjabi. Nothing like the comprehensive work of Bloch and Chatterjee for Marathi and Bengali, or like Turner's Gujarati Phonology exists for Panjabi or any of its dialects.

My aim in this thesis has been to supply the above wants. An analysis of my pronunciation, contained in 'Ludhiana Phonetic Reader' and appended hereto, describes the speech-sounds of Ludhiana, and the thesis itself deals with the phonology of the language, comparing it with that of other languages. Morphology and Syntax have been reserved for a future investigation.

~~Other~~ ^{the} special and new features of my thesis are: —

1. The discovery of the law of accent-shift in the central languages Hindi, Panjabi, Gujarati and Rajasthani (§§ 10-12, 181-191). By its help have been explained forms that seemed irregular hitherto.
2. History of the Primitive Indian ^{long} vowels before consonant groups. (§§ 16-25)
3. It defines the limits of the period in which the anusvara, the parent of the so-called "spontaneous nasalisation" was inserted (§ 113).
4. It explains the derivation of a number of Panjabi words that seemed strange and doubtful before.
5. It affords new strength to the regularity ~~with~~ with which the phonetic laws work in a language.
6. It contains a number of minute phonetic observations of my pronunciation.

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Phonology of Panjābī as spoken about Ludhiana.

Introduction ①

The dialect which forms the subject of this thesis is spoken at and about the town of Ludhiana with a few class differences, and goes under the common name of Panjābī. Literally speaking the term Panjābī denotes the language of the Panjāb, "the land of the five rivers." ② This area, however, does not cover the whole of Panjābī, nor is Panjābī the language of the whole of this area. To the east it is spoken much beyond the Sutlej, while in the west it is not spoken in great parts of ^{the} Bari, Raichnā and Chaj Doābo. ③ The political extension of the province brought within its boundaries all the speakers of Panjābī to the east, but included also speakers of yet other dialects. ④ Hence it is ^{not} strictly logical to say that Panjābī is the language of the Panjāb.

Sir George A. Grierson has restricted the term for dialects spoken over a fairly well-defined area. He distinguishes two main forms of the speech — the ordinary Panjābī and Dōgrī. The ordinary Panjābī has two standard dialects. The one recognised by the people themselves is Mājhi spoken in ^{the} districts and ^{of} Lahore and Amritsar which is considered to be the purest form of the language. This judgment of the people is in keeping with the fact that the Mājhi area has remained the seat of government for several centuries. The other standard is that developed by the Christian missionaries who first settled at Ludhiana and

① For general history of Indo-Aryan speech in India, see Bloch: Indo-Aryan Languages, p. 100.

② Hobson Jobson: s.v. "Punjab" [581-26]

③ L. S. J. IX, p. 608.

④ Mr. H. A. Rose in his "Contributions to Panjābī Lexicography" Indian Antiquary 1908 pp 360 etc. treats Panjābī as the language of the Panjāb and includes in it Lahndī, Pahārī, Bāgarū etc.

became familiar with the dialect spoken there. This has not given rise to any great native literature.

3

Literature The Ādi-granth is supposed to represent the earliest document written in the Panjābī language. But as a matter of fact it is a conglomeration of Indian dialects somewhat distorted by its redactors. About Jagadeva's Bengālī hymns appearing in the granth, Dr. S.K. Chatterjee remarks that their garb has been so much changed that they have hardly left any trace of their Bengālī origin. The chief among the dialects represented in the granth is the Braj Bhāṣā. Only a small portion of the work can claim to be

① L. S. J. IX. 1 p. 609

② Pt. Sardhā Ram, the writer of the famous book Sikhnā dē Rāj dē Vitthā and Panjābī Bāt-Cit belonged to Phillour, seven or eight miles north of Ludhiana, but he did not write in the pure form of his native tongue.

③ Nothing in English has yet been written about Panjābī literature except the information contained in the following books:-

1. E. Trumpp: "The Ādi-granth, or the Holy Scriptures of the Sikhs, Translated from the Original Gurmukhī with Introductory Essays." London, 1877.
2. H. T. Thornton: "Vernacular literature and Folklore of the Panjāb." J.R.A.S. (vol. xvii) 1885 pp. 373 ff.
3. MA Macauliffe: "The Sikh Religion, its Gurus, Sacred Writing and Authors." 6 Vols. Oxford 1909.
4. R. C. Temple: "The Legends of the Panjāb." Bombay and London Vol. i (1884), Vol. ii (1885) and Vol. iii (1900).
5. C. Swynnerton: "Romantic Tales from the Panjāb, collected and edited from various sources." London, 1903.
6. A. Grierson: Bibliography given in L. S. J. IX pp. 619-24.
7. Quarterly lists of the books printed in the Panjāb, issued by the Panjāb Government as supplements to the Panjāb Government Gazette.

In vernacular, however, a good beginning has been made by Bāwā Budh Singh who brought out his "Hans Cōg" (Waris-i-Hind Press Amritsar 1914) and "Koīl Kū" (Musfid-i-Am Press, Lahore 1916) in Panjābī (Gurmukhī). Besides these, Pīrān Dittā's edition of "Hir Waris Shāh" (Lahore 1908) contains a useful introduction (Urdu) on the literature about Hir. Maulā Bakht Kuchta of Amritsar, also, has given a brief survey of Panjābī literature as an ^{appendix} in the edition of his Hir (Urdu).

8. T. F. Blomhardt: "Catalogue of the Hindi, Panjābī, Sindhi and Pushto Printed books in the library of the British Museum." London 1893.
9. J. F. Blomhardt: "Catalogue of the library of the British Museum." Vol. II part II Hindi, Panjābī, Pushto and Sindhi books. London 1902.

called Panjābī as based on the spoken language. A good example of this is Japjī, the opening verses of the Ghranth.

The Mohammdans were the first cultivators of Panjābī literature as based on the popular speech chiefly of the Gujrat and Gujranwala districts. The Hindus looked for their poetical inspiration to Braj or sometimes to the language of Tulsi Rāmāyana and hence a mixed dialect of Braj and Panjābī was the result. Quite a large literature exists in this mixed language, a good deal of which is still unpublished. It is used up to the present day by several Hindu and Sikh preachers at Amritsar and elsewhere. A similar mixture of Braj and Bengālī, called Brajāval, was used by the Vaishnava poets of Bengal. ①

4

The Mohammdans who had been recently converted had nothing to fall back upon except their own vernacular; hence arose a considerable literature in the spoken dialect dealing with various topics of the Muslim religion. Mention may be made of a Jang-nāma, describing the battle between the Imām Hasan and Yazid, written by Muqbil ① about 200 years ago. Older than Muqbil is Bābā Farīd. His couplets are in a form of Lahndī, but those found in ^{the} Adi Ghranth under his name are almost free from Lahndisms.

Apart from the religious use, the vernacular was also used for national and tribal ballads — Pūran, Kasālī, Hīr, Sassi, Hakikat etc.

5

Here it will be interesting to point out that little Hindustānī, literary Panjābī, also, has two varieties, which may be called Persian-Panjābī and Gurmukhī Panjābī. They differ from each other exactly as Urdu does from

① D. C. Sen: "History of Bengālī language and literature". Calcutta 1911 p. 387.
② Lithographed in Persian Characters, Lahore 1877. Numerous editions have appeared since. Another, also by the same called "Hīr" was edited by me and published by the Panjab University.
③ Gulzār or Israr-i-Farīdī. Lithographed (Lahore 1921).
Lahore or Multan ?

Hindi, viz. in script, vocabulary, metres, similes, sources for subjects, and a few points of construction and grammar. ①

The general position of Panjabi among the Aryan languages of India is between western Hindi and Lahndi. The important features which distinguish it from either, or are shared by it in common with one of the two have been summed up by Sir George Grierson in L.S.J. IX' pp. 615-17.

To distinguish the dialect examined here from other dialects of Panjabi, I shall call it Ludhiāni. The following points may be noted in which it differs from Mājhi, the popular standard dialect:—

1. So far as my speech may be taken to represent Ludhiāni, it does not distinguish between dental and cerebral n and l. With the modifications described under Phonetics, all its n and l are alveolar. According to Sir George Grierson, Mājhi, too, does not distinguish between l and l' ②, but a few miles away from Lahore the distinction is very prominent. ③
2. The reduction of the intervocalic h to tones is not so common in Ludhiāni as it is in Mājhi; thus Lahaur, Luhāri, Kahāni; rāhi pronounced with h in Ludhiāni are pronounced with tones in Mājhi as [laur, luari, kani, rai].
3. Ludhiāni does not possess initial v as Malwai and Mājhi do.
4. Ludhiāni has a greater tendency to double intervocalic consonants than Mājhi has. L.S.J. IX' p. 651. Compare the doubling tendency of vernacular Hindustani of Saharanpur, Meerut and Meerut districts. L.S.J. IX' p. 213.
5. Mājhi often pronounces a vowel in a low tone after an initial r; eg. Rām, rōṭṭi, Rānō become Rhām [ram], rhōṭṭi

① Lately the Panjab University has felt the need of instituting two different sets of examinations for these varieties of Panjabi.

② Sir George's argument that Dulhan Darpan written in the purest form of the Mājhi does not contain a single cerebral l from cover to cover (L.S.J. IX' p. 609) may only be a matter of printing. Maya Singh's Dictionary (Lahore 1895), also, does not distinguish between l and l' while the Ludhiāni Dictionary (1894) on which it is based, distinguishes them very carefully.

③ Dr. Bailey: "Panjabi Manual"; and "Panjabi Phonetic Reader".

[t. o. t. i], Rhānō [r. a. n. o] in Mājhi. ①

- 6. Ludhiānī does not use the double tone so frequently as the dialect of Wāxirābād. Ludh. dhidd, bhābbi, jhaggā but Wāxirābādī dhiddh [t. i. d. i], bhābbhi [r. ā. b. i], jhaggā [c. i. g. a.] ②
- 7. There is a tendency to interchange r and ɾ to some extent in Mājhi. It is very conspicuous in Multānī ③ Ludh. pūrī, Kacaurī but WP, Lah. pūrī, Kacaurī.
- 8. The Pj groups tr dr are heard in Mājhi while in Ludhiānī they have been assimilated. Ludh. putt, sūt, tinn, chiddā, ~~to~~ nīd; Mājhi puttar, sūtār, trāi, chidhā, nīndār.
- 9. Pronominal suffixes occasionally heard at Lahore, become more prominent as one goes towards Lahndī, but are altogether absent in Ludhiānī.
- 10. Ludhiānī is more regular in its formation of the past tense or past participles than Mājhi is. Newton's Panjābī Grammar p. 460 gives a list of some fifty irregular forms, all of which I have heard at Lahore, but only about a dozen at Ludhiānā, many of which have the regular form also. chāttā from chānnā 'to sift' should be added to ^{Newton's} ~~this~~ list.
- 11. The Future III Sing. is often karigā etc in Mājhi as against karū or karūgā etc. in Ludhiānī.
- 12. -gā is often added to the substantive verb in the present and past tenses in Ludhiānī but never in Mājhi.
- 13. The verb ~~to~~ substantive in the past tense is conjugated for person in Mājhi but not in Ludhiānī.
- 14. The word for 'house' ghar is pronounced with a ^{short} close vowel at Ludhiānā, ^{thus [kəʔ]} but with a longer and opener vowel at Lahore. In Pothowāri it is distinctly a: which I observed at Taxila. The Lahore pronunciation is somewhere between the two. I have not, however, observed this difference of pronunciation in other words ending in -ar.
- 15. The word for 'one's own' is apnā in Ludhiānī but āpnā in Mājhi, and āv dā in Malwā.

① Personal observation for Lahore; Bailey's Panjābī Manual for Wāxirābād.

② Panjābī Phonetic Reader (vocabulary) p. xv.

③ L.S.G. VIII 1 p. 324.

16. L.S.J. IX¹ H. 616, ~~437~~ says that the postposition of the agent case is nai or nāi in Panjābi. So far as I have heard, it is nē or nē everywhere as in Ludhiānā. In the Doābi of the Hoshiārpur district however, nāi is frequently heard.

17. The vocabulary is practically the same in both the dialects, but quite a large number of words differs in form and pronunciation; e.g. Ludh. tin^(s), geārā^(u), caubī '24', pacē '25', bu 'to weave', bhān jā 'sister's son', gāl 'abuse', mālā 'wreath', lakkā or littā 'taken' but mājhi trai, yābrā, cahvi panjhi, ur, bhāṅcā, gāhl, māhlā, littā etc.

8 Definitions For the definition of Primitive Indian (PI), Middle Indian (MI) and Modern Indian (Mod. I) see Turner §5. In the course of the present study it was often necessary to distinguish between Eastern Panjābi (EP) and Western Panjābi (WP). By EP is meant the language spoken in the south-eastern districts of the Panjāb, viz. Ludhiānā, Mālēr Kōllā, & part of Ferozepore, the Powādh area, Jālandhar and part of Hoshiārpur. Powādh, when specially mentioned, denotes the language spoken about the town of Patialā.

WP denotes the language spoken in the districts of Amritsar, Lahore, Gujranwala and Gujrat, and parts of Sialkote and Gurdaspur.

Phonology

9 The phonological changes undergone by PI in its development into Panjābi may be divided into two classes.— Quantitative and Qualitative. The former depend on what is commonly called ^{stress-}Accent. They affect syllables as a whole but unless the syllable contains a long consonant or a consonant group, appear in vowels only. The other kind of changes depend on the position, the neighbour and the ~~manner~~ of articulation of a sound, and generally affect consonants but very rarely vowels also. Here it will be more convenient to treat separately the changes undergone by vowels and consonants.

(7)

Vowel-changes

Accent. As just mentioned, vowel-changes mainly depend on ^{stress} accent. Now the nature, history and even the very existence of this accent in P₁ or its subsequent stages ~~is~~ not known with any certainty. Although the Sanskrit grammarians make no mention of a non-musical accent, and although it is highly improbable that it should have escaped the notice of the eminent Hindu phoneticians, if it had been at all prominent, yet the fact that so many vowels were shortened or dropped in the course of their history compelled scholars ^{to propose different theories for their explanation.} Dr. Pischel ~~to~~ ascribed to the musical accent of P₁, functions similar to those of stress-accent in explaining certain Pkt. forms^①, while Sir George Grierson^② and Prof. Jacobi^③ assumed the existence of a stress-accent in Vedic and Sanskrit apart from the musical one. Originally perhaps the stress-accent fell on the same syllable as the musical accent and hence the grammarians' silence about it.^④ In course of time the musical accent ceased to exist, and then the stress-accent which then fell on the same syllable that had lost the pitch, re-adjusted itself till it was thrown on the first syllable, or on the syl'able (except the final) containing a long vowel; and if there were more than one ~~two~~ syllables containing long vowels, on the last (not the final) from among those.

11 The different views regarding stress-accent in Sanskrit and Prakrits held by Pischel, Jacobi ~~and~~ Grierson and Bloch^⑤ have been discussed at length by Turner.^⑥ He shows that the examples ~~upon~~ which the German professors have ~~based their theories~~ explained in the light of stress-accent, can be explained in a different way, and may not at all be due to stress. His enquiry has, however, brought to light another very interesting fact, namely that the

① Grammatik der Prakritsprachen §§ 141-47.

② Z.D.M.G. Vol. 49, p. 395; J.R. 75. 7875 for Jan'y. 1895.

③ Z.D.M.G. Vol 47 p. 576 -

④ Cf. Prof. D. Jones's remarks: "The subject of stress is very closely connected with that of intonation. It is certain that much of the effect commonly ascribed to stress is really a matter of intonation."

For functions of musical Pronunciation of Russian 1923 § 763.
Philology London 1901 §§ 88-94

⑤ §§ 32 ff. ⑥ JRAS 1916 pp. 203 -

JAVs could be classed into two groups of which one (consisting of H. G. Panj. and possibly Beng. and Singh) descends from a Pkt. or Pkts in which a penultimate stress had developed, and the other group represented by Marāṭhī comes from a Pkt. in which the stress had appeared on the same syllable as the Vedic accent.

12 Without postulating further on this point, it is certain that there was in Skt and Pkts. something with functions similar to those of stress-accent, and that this had much to do with the phonology of the JAVs. We may call this something the syllabic prominence of a word which according to phoneticians comprises three distinct forces — length, stress and pitch. In some languages one of these forces may be more conspicuous than the others, e.g. in English stress is more marked. In others length may be more conspicuous as in several Indian languages. Dr. Bloch's remarks about Marāṭhī that it is convenient to regard the regular vowel-changes of quantity and even of quality in that language as depending on a purely quantitative rhythm, fit in quite well with the above notion of syllabic prominence.

Vowel - Changes

13 Having thus shown the necessity for assuming a stress-accent in Skt. and Pkts, and the place it occupied in the word, it is reasonable that the changes of accented vowels should be treated ~~at~~ separately from those of the unaccented.

Vowels in accented syllables

14 The vowel-changes are comparatively more modern than the consonant ones. As we proceed from P₁ to M₁ we find that vowels have preserved both quality and quantity except in some cases. The regular changes are $r_i > a, i, u, ri-$, ($l_i > ili$), $ai > \bar{e}$, $au > \bar{o}$, the long vowels becoming short before consonant groups except in the NW Prakrits,^② ~~and~~ Even in Apabhramśa the condition of vowels has

① To be modified ~~or~~ according to the statement about the re-adjustment of the stress-accent mentioned in the last page paragraph.

② T. Michelson: JAOS, Vol. 31 p. 232

remained practically the same as that in Pkt, except in the final position where they have been shortened. But the case is very different when we come to the modern vernaculars. In these the unaccented vowels have suffered terribly. The only force to preserve syllables and consequently vowels was accent. It is, therefore that vowels in accented syllables in whatever position they may be, have come down unchanged. Here it may be pointed out that an accented syllable is usually closed or intoned in Panjabi, the reason being that the P.I. intervocalic stops have disappeared or become h, and most of the Panj. intervocalic consonants are the result of P.I. consonant groups.

15 Examples: - ①

a > a : agg (agnī[́]), atth (astāu[́]), saṭṭ (sarṭā[́]), caṇḍ wpcann (Candā[́]), Karnā (Kārati[́]), gadhā (gardabhā[́]), ~~wa~~

ā > ā : āṇḍā (āṇḍā[́]), āddā (ārdra[́]), Kānnā (Kāṇḍa[́]), dākkh (drākṣā[́]), Kānā (Kānā[́]), namānā (nirmāna[́]) (nirṇānā[́])
WP nanān (nānāṇḍā).

i > i : ikkh (ikṣū[́]), inṭhan (inḍhana[́]), pinṇ (piṇḍa[́]), sikkh (śikṣā[́]).

ī > ī : likh (likṣā[́]), jī (jīvā[́]), pīṛhā (pīṛṭha[́]), pīṛ (pīṛā[́]), b̄hī (vīthikā[́]), WP hīh (īṣā[́]).

u > u : muṭṭh (muṣṭī[́]), rusaṇā (ruṣyati[́]), puṛ (puṛā[́]), puṭṭ (puṭṛā[́]), kukkh (kukṣī[́]).

ū > ū : ūnā (ūnā[́]), jūā (dyūtā[́]), mūt (mūṭra[́]), sūī (sūcī[́]), gūṛhā (gūṛḥā[́]).

ē > ē : khēt (kṣēṭrā[́]), bhēḍ (bhēḍra[́]), ēluā (ēluka[́]).

ō > ō : ōḍ (ōḍra[́]), cōr (cōrī[́]), kōṭṭhā (kōṣṭha[́]).

ai > ē : ēkkā (aikya[́]), cēt (caitra[́]).

au > ō : pōṭṭā (pāṭra[́]), gōrā (gaurā[́]), dōhtā (dauṭra[́]).

No example has survived in Panjabi containing the P.I. vowel ṛ. For ṛ see p

① The accent mark on skt words represents the musical accent and not the stress.

Vowels in closed syllables. ①

16

Vowels in closed syllables are usually accented, and consequently they have preserved their quantity and quality except when they lose their accent. Thus long vowels appear as long and short ones as short. In this respect Panjabi together with Sindhi, Lahndi and other N.W. languages is more archaic than its other sisters of the central and outer groups, viz., Hindi, Gujrati, Rajasthani, Marathi, Bengali etc. In Pkts. of the latter long vowels before consonant groups were shortened which in course of time were again lengthened in Hindi Gujrati etc., but this time at the cost of shortening the following consonant, so that all distinction of ^{original} vowel length in front of consonant-groups was lost in these dialects.

17

The absolute length of the Panjabi vowels descended from P9 long vowels before consonant-groups obeys the general laws of vowel-length in Panjabi, i.e. they are fully long in syllables closed by a single consonant, a little shorter in open syllables, and still shorter in syllables closed by a long consonant or a group behaving as such. ② Although the absolute length in the ~~short~~ last case is nearly the same or often less than ~~that~~ of the corresponding Panj. vowel occurring in an accented syllable closed by a single consonant and descended from a P9 short vowel before a single consonant in an open syllable, yet the two differ in quality, the former being somewhat closer than the latter; and in Panjabi as in several other languages, long vowels are a little closer than their corresponding short ones.

18

In the North-Western Prakrits the tendency for shortening long vowels before consonant-groups does not seem to have arisen. At least there is no documentary evidence to show that they ever shortened the long vowels in closed syllables to such an extent as to confuse them with the original short ones. Asokas edicts at Mansehra and

① In SKt closed syllables were of two kinds -- closed by a single consonant, and closed by one or more consonants of a group the rest of which formed part of the following syllable. Closed syllables of the first kind occurred in pausa only, and those of the second kind in the interior of a word or sentence. For closed syllables of Panjabi see Length in Phonetics.

② This is perhaps a universal rule, as in languages where long consonants exist. For Russian see D. Jones: Pronunciation of Russian §§ 746-50

Shāhābāzgarī. do not help us in this matter as they are engraved in Kharoṣṭhī script which does not mark vowel-length. The Lyrnār, recension, however, preserves long-vowels before consonant-groups^①, although in Lyrnār Apabhraṃśa they appear as short, being again lengthened with compensatory shortening of the following consonant.

19

The preservation of vowel-length before consonant-groups is a regular phenomenon in Panjābī, there being a few exceptions only. A final & double consonant following a long vowel is shortened.

Examples:-

a : salt (saptā), hatth (hāsta-), Kamm (kāma-), dand (dānta-), saddh (śabda-) etc.

ā : kānā (kānda-), pāsā (pāśvā-), kāth (kāṣṭha-).

i : sinjānā (sincāti), citta (citrā~~ti~~), mitth (mitrā).

ī : likkh (likṣā)

u : suttā (suptā-), putt (putrā-), dōddh (dugdḥā-).

ū : sūt (sūtra-), cūnnā (cūrna-)

ē : nēttā (nētrī), jēthā (jyēṣṭha-), Khēt (kṣētra-).

ō : Kōthā (kōṣṭha-), cōkkhā (cōkṣa-).

20

P² ai, au before consonant-groups are represented by i, u (or e, o presumably short) in Pkts, but in Panjābī they appear as long ē, ō, so in H. Lyrnār etc. after lengthening of the Pkt. short e, o.

ai : ēkkā (aikya-), cēt (cātra-).

au : pōttā (pāutra-).

Exceptions are of two kinds, (i) ^{those} in which an originally long vowel is shortened, ^{and} (ii) those in which an originally short vowel is lengthened. The first kind seems to have been borrowed in the Pkt. stage and the second kind in the modern stage from some neighbouring dialect having opposite tendencies, possibly Bāgarī or vernacular Hindostānī.

1) It is interesting to note that most of the exceptions of the first kind have r as the first member of the consonant-group that comes after the long vowel.

① Michelson: J.A.O.S. Vol. 31 pp. 231-24

② See p

③ Turner § 37.

22

$\bar{a} > a$: \bar{a} llā (ārdla-), baddal (vārdala-), mangamā (mārgati) but māg f. 'parting line of hair' if derived from mārga- must be a loan from H. cf. Pānī. māgar 'after' (mārga + ra-?)

Kattak WP Kattā (Kārttika-), magghar (mārgasira-), ↓
 māihgā (mahārga-), badāhi 'bride' is from *vārdhika-,
 patthā 'muscle' if connected with a vṛddhi form of pṛsthā-
 apnā (ātmanah) must be a loan from H. cf. WP āpnā.
 Phaggan (from phālguna-, and ^{not} from phālgunā-),
 amb (āmra-, the form amra- also is found in the Kōśas).
 vajjanā (vādyate) may have come from an analogical form
 *vadyate cf. nadati: nadyate. āttā, Mul. attā (Pkt. *atta-)
 may be a loan from H. if it is derived from a P9 word
 beginning with ~~an~~ a followed by a group r + consonant.
 cf. Pers. ārd.

23

$\bar{i} > i$: tikkhā (tikṣṇa-) is rather difficult to explain.
 No P9 word containing $\bar{i} + r +$ consonant has been found to exist in Panjabi. The reason is that most of such words were past passive participles and they were replaced by analogical formations.

24

$\bar{u} > u$: unn (ūrṇā), kuddamā (kūrdati), kuce (kūrcā-),
 dubb (dūrṇā), mudḍh (mūrdhā), tumṇā (tūrṇa-),
 WP kummā (kūrmā-), WP piḷḷamā (pūryate), WP punnā (pūrnā-), punneō (pūrnimā), & WP ubbhā (ūrdhvā-), sijjh
 occurring in Vārā Bhāi lurdās VI, 20, 2, a composition in a mixture of Hindi and Panjabi (sūrya-). A considerable number of Skt words ~~existing~~ with -ūr- including most of those cited above, also, appear with -ir- in dictionaries. Other words are sunnā (sūnyā-, also sūnyā-), rukkhā (rūksā- also rukṣā-), mull (mūlyā-).

Seeing the shortening of the P9 long vowels before r + consonant groups to be so regular in most words, one is tempted to regard as loans the few words where the vowel does not shorten. Such are pāsā, ciennā, dāddhā, gājjar and mānjamā.

25

(ii) The second kind of exceptions, ^(words with ā) may have come from vṛddhi forms or be recent loans.

a > ā : ātthan, ātthamnā, āthnā (āstana-), gāggar (gargya-),
 sāz, sāngā (sankū-), lātthi but also latth (latthi cf.
 yastī-), bāt 'road', ^{but} brattī 'wick', brattī 'stone' (vartī- or
 vārtma), bāg (valgā), hāthi (hasti-), khāj (kharju-),
 i > ī : rīthā (arīṣṭā-), nīd, WP nīndar (nidrā), majīth
 (māñjīsthā), jībh Pkt jibbh (jihvā), kīttā (Kṛtā-
 by analogy with suttā etc.), gītthi (agnīsthā ~~cf.~~ cf. āngāra-)
 u > ū : ūcā, WP uccā (ucca-), pūch, WP pūcch (pūcchā), ūth,
 WP ūth (ūstra-), Kūhl (Kūlyā- cf. Kūlya- 'belonging to a
 bank, Kūlinī 'river'); jūth, jhūth (jūṣṭā-), both these
 words seem to be loans from H, the idea of jūth is rather
 religious, and for jhūth the regular word in WP is kūr.

Unexplained changes in accented vowels.

26

The following are the cases where vowels in accented syllables
 have undergone a change. Many of them are old and go back
 to Ind, or are shared by the cognate languages also.

a > i : No satisfactory explanation can be given for this change.
 The Pkt words in which this change has taken place, appear
 in their regular form in Panjābī when they survive in it;
 eg. pakivā- > Pkt. pitkva- but Panj. pakkā, H. id., Guj.
 pākū; āngāra- > Pkt. imgāla but Panj. āgār, pakka
 and angāra also occur in Pkts (Pisch. §§ 101, 102).

injh (āiru-), piyy, WP pajj (if connected with paryaya-),
 picchā (pāśca-) H. pīchā, cf. Guj. pachi; the Panj form is,
 perhaps due to contamination & with pitth < pr. stha-; piñjāśā
 (pañjara-) H. ~~id.~~, Rāj. pījā, Guj. pājā, even Pers. panjer;
 mijh (majjā cf. AMg. minjā Pisch. 74) Sm. miṛva. In these
 words the change a > i may be due to the following palatal
 just as a > u is due to the following presence of u in the follow-
 ing syllable. Nevertheless normally a followed by a palatal
 remains unchanged, and there are cases, in which a ^{as below} not
 followed by a palatal becomes i.

① cf. Grierson's remarks that a > i may sometimes be due
 to a preceding palatal ch. ZDMG Vol. 49 p. 403.

WP Khuddō beside EP Khuddō (Kanduka-?)
 of Apabh. Khudda Bhavisatta. 8, 5.

cirā (cāṭaka-) H. id. opposed to Nep. caro; pūglā (paṅgu-) H.
 pūglā; bākk beside bakk (walk-); bingā (vakra-, Pkt.
 vāṅka-) H. bāṅkā, bāṅkā. Panj. bāṅk in bent oval ornament
 for ~~paṅg~~ ankle must be a loan from H. mārac, WP marac
 (marica-: maricya- to account for Panj. -c-, cf. vanija-
 vanijya-). ~~hīran~~ hiran (harina-), imli (amlīkā), rindi
 (ērandā-). In ginṇā (ganayati) the original word may
 be gṇṇāṭī as suggested by Skṛgṇayati, Guj. ganvū.
 Poāḍhī jib beside H. jab, ib beside H. ab. chikkā beside
 chatkā (ṣaṭka-); Poth. ninṇon (nanāṇḍā).

In Lakṣmī in the unscented syllable, the change a > i is due
 to the influence of the final i^①; e.g. kukkīr f., chōhīr f. hēkil f.
 (tēkul m. boat), randin f., vānīr, etc. All these must
 have originally ended in -ī being feminine.

Rājasthēnī appears to substitute i for a in a number
 of tatsamas or semi-tatsamas.^②

[27] a did not change to ī under any circumstances. Panj. chē
 beside chē cannot come from SKT. ṣaṭ cf. Pkt. cha.
 The form chī or chē is probably the result of contraction
 of ~~a + ī~~ a + ī in Pkt. chahim > Apabh. chahī.

[28] a > u: This change is in most cases due to the influence of u in
 the following syllable. In Pkts abs, a > u was generally due
 to the presence of a labial sound in a neighbouring syllable
 (Pischel 104). Gujīṭī has remained ^{free} from this change
 and also from the change of a to i.
 ungal (aṅgūli-) Guj. āgal; cunj (cañca-) H cōc but Guj.
 cāc; ungarnā (aṅkurāṭī-), sungarnā (saṅkutāṭī),
 mucch beside mass (śmaśru- cf. Pkt. maṅsu- ?)
 Kunj also Kanj 'snake's slough' (kañcūka-); unjal (aṅjalī-
 on the analogy of aṅgūli- > ungal, or from udāṅjali-
 'hollowing the palms and then raising them' cf. Mar. oṅjal,
 vaṅjal), Khuddō (Kanduka-?), puv. beside par ~~fuṅpon~~

① L.S.J. VIII¹ p. 250.
 ② L.S.J. IX² p. 33.

(upari, *uppari > Panj. uppar)

This change is specially frequent in Bengali and Oria. In Lahndi and Kashmiri disyllabic words often take u in the second syllable due to the influence of the final Aprabh. u. Thus Nom. Sing kukkur, chohur, raondur 'widower', but Nom. Pl. kukkar, chohar, randan

29

a > e: Due to a following h under definite conditions. See § 75

a > ē: bēl (valli-); chēj or sēj (śayyā) go back to Pkt. vēlla- and sējja (Pisch. 107). sētiā 'spear' (śalya-), chējja: H. chājja is a recent example; for chē 'six' see § 27

30

a > ai: (i) Due to a following h under definite conditions. See §§ 70-71

(ii) In a number of tatsama or recent loan words, this change is found in an accented syllable due to a following nasal. Some of these examples are shared by H. and Mar.

Sainkar (śaikara-); baingan, H. id. (vaingana); painti, H. pāitis (Pkt. paṇaṭi-), sainti H. sāitis (Pkt. sattaṭṭisa-); pāihōi, H. pāisath (Pkt. paṇasatṭhi-); H. pāitātis sāitātis but Panj. pantāti, santāti (Pkt. paṇacattāṭisa, satta cattaṭṭisa-). The nasal in sainti, santāti is perhaps due to analogy of painti, pantāti. WP paine but EP pane, H. id. 'arbitrator'; WP saineā but EP. sancā not 'mould'; WP painchi but EP panchi 'bird', WP Kainthā but EP Kanthā 'necklace', Poth. gāidhlā but EP gādhlā 'muddy'; WP Kaincanī but EP Kancanī 'dancing girl'; H. gāidā (gandāka-); Mar. māid (mānda-, Bloch § 58).

In the Panj. word aincī from Eng. inch, i has become ai.

31

It may be interesting to point out that final a in the names of the Hindi letters ch, kh, etc. is often pronounced as diphthong ai in Panjābī, thus Kai, Khai etc. Another tendency is to pronounce it long, thus Kā, Khā etc., this of course is necessary because Panjābī words do not end in short vowels except final e for which see

① Guéron: ZDMG Vol. 49 p. 403

② L.S. I VIII' p. 253.

32 a > au: (i) Due to a following h under certain conditions. See § 72
 (ii) Due to a following nasal as in a > ai like which this, also, is more frequent in WP and is confined to tatsamas or loans. *caṣampā* (campa-), EP ^(kāntā) *kaṣāṁsi* beside *vaṁsi*, *vaṁsi* (vaṁsā-), EP Kant, WP kaunt₂; EP *saṁkampa*; WP *saṁklaump* (saṁkalpa-).

33 i > u: This again is due to umlaut, i.e. the influence of an u in the following syllable, and is very rare. *bund* beside *bind* (*bindū-*), *nuccarnā* beside WP *niccarnā* (*niccurnā*, intransitive of *nacornā* < *niścōtati*). *sunghānā* (*siṅghati*) comes perhaps from **ṣṅrikhati* of Waskern. § 146.

34 i > e: Due to a following h under certain conditions. See § 76

i > ē: According to Pkt. grammarians, i, u often become ē, o before consonant groups (Pischel § 119). Such words are more properly to be derived from Vṛddhi-forms (Bloch § 80) *kēṣū* (*kimṣuka-*: *kaimṣuka-*), *nēmbū* (*nimbuka-*: **naimbuka-*), *sēm* (*simbā*: *śaimbya-*), *sēth* 'expressed sugarcane' (*siṣṭa-*: **śaiṣṭa-*) cf. H. *sīth*, Mar. *sīt*.

35 ī > ē: The words in which this change has been noticed by Pkt grammarians can be explained otherwise (Pisch. 115, 122). In Panjāti two examples have survived which are, also, shared by other IAVs.

As to *khēlnā*, *khēdnā* (*krīḍati*), it is probable that there were two separate roots *krīḍ* and *khēl* in P9 which were confused with each other in Pkt (cf. Pischel 122).

vatērā (*vibhītaka-*). Pischel ^(§ 115) quotes *brahētaka* as found in *Vaijayanti* 59, and *vahēdaka* in *Böhtlingk*. Evidently the form in ^{from} which the word was borrowed by Vedic from the aboriginal speech seems to be different from the form which gave rise to the modern words. AMg. *vibhēlaē* points to *vibhēdaka* (Pisch. § 121; Bloch § 80).

36 u > a: Only one example has been found in which an accented u has changed to a. WP *apparnā* beside *upparnā* (*utpiatati*). In *maulnā* 'to blossom' the change goes back to Pkt (*mukula-* → *maūla-* Pisch. 123) where it is regular cf. ^{Pkt} *maū* < *mṛdu*.

37 $u > i$: $si\bar{u}n\bar{a}$, $se\bar{u}n\bar{a}$ (svarna-: survāna-: *sivarna-) (17)

38 $\bar{u} > \bar{o}$: Like $i > \bar{e}$, this change, too, noticed by Pkt grammarians can be explained by vṛddhi forms (Pischel §125, Bloch §80).
 $p\bar{o}n\bar{n}\bar{a}$ (pundra: paundra-), $p\bar{o}k\bar{k}h\bar{a}$ (pustkara-: paustkara-),
 $p\bar{o}l$ (pūlya-: paulya-), $m\bar{o}t\bar{h}\bar{a}$ (mustā: *mausta-), $k\bar{o}r\bar{h}$ (kustha-: *kaustha-, cf. Pa. Kōtha-), $m\bar{o}k\bar{l}\bar{a}$ (J. Skt. mutkala-: *mantkala-)
 $p\bar{o}t\bar{h}\bar{a}$ (pustaka-: paustaka-) really comes from Pehl. pušt. 'skin' connected with Pj $p\bar{r}\bar{a}t\bar{h}\bar{a}$ - (Grundriss Irānisch ~~II~~ Vol I pt. 2 p. 274) for the word is not very old in Skt.

~~th~~ $t\bar{h}\bar{o}h\bar{l}\bar{u}$, Mul. $t\bar{h}\bar{o}h\bar{l}$ (sthāulā-: sthāulya-)

39 $\bar{e} > \bar{i}$: as in $r\bar{i}n$ beside $r\bar{e}n$ ($r\bar{e}nu-$)

40 $\bar{o} > \bar{u}$: as in $j\bar{u}n$ 'birds past or future' ($y\bar{o}ni-$).

Vowels in unaccented syllables

Treatment of the final syllable

41 The final syllable of a Pj word has remained in an unstable condition throughout its development down to the modern times in consequence of which it has been undergoing a gradual and constant decay. In the earliest stage a Pj word in its inflected form could end in a vowel or a consonant. By the time of Pāli and Aśoka, all final consonants had disappeared leaving no trace except -n after a short vowel and -m which became anusvāra what was in Pj $devāḥ$, $devān$, $devāt$, $devam$, $tasmīn$, $kurvan$, $bharēt$ etc. became in Pāli $devā$, $dēvā$, $dēvā$, $dēvam$, $tassim$, $kurvam$, $bharē$ etc. respectively. The Pkt forms $parisā$ ($parisat$), $manam$ ($manat$) etc. are not the cases of lengthening a vowel after the elision of a final consonant, or of changing the final consonant into anusvāra, but are due to the ^{further} addition of case terminations so that they may look like inflected forms of the most common types.

42 Although the final vowels held their position much longer than the consonants, yet several cases of preference for a short vowel are noticeable in Skt in its transition from Vedic; e.g. RV $yātrā$, $tātrā$, $ātrā$, $kūtrā$ are handed down in Skt as $yatra$, $tatra$, $atra$, $kutra$ only. More examples can be quoted from Pāli (Geiger § 32), and Prakrits (Pischel § 113).

10

The final anusvāra often becomes the ~~s~~ nasalisation of the preceding vowel. Hundreds of such cases can be quoted from AMg. and other Pkts.

43 As we pass from Pkts to Apabh. we find that the final vowels have once more been shortened. Here the words end in vowels only, usually short, pure or nasal.

44 In most of the modern languages the final short vowel of the Apabh. stage after a consonant has also disappeared, thus Apabh. gharu, phalu etc. become Panj.^{H.} ghar, phal, Guj. Mar. ghar, phal etc. The final vowel after another vowel coalesced with the latter to form a single long vowel, thus Apabh. ghōdaii, māliii become Panj. H. ghōrā, māli; Guj. Raj'. ghōrō or ghōdō, māli. The languages which retain the final short vowel after consonants are Sindhi and Bihari. Panjabi belongs to the other category although an extremely short vocalic element [ə] is frequently audible at the end of a word. On the whole its effect is not so distinct as in Sindhi.

45 The decay of the final syllable is a striking phenomenon of the languages of the Indo-Iranian branch. "Numerous examples of reduction and loss in the Middle and New Indo-Iranian dialects of the final syllable existing in the Old Indo-Iranian languages may be gathered from almost every page of the book" - Louis Gray's Indo-Iranian Phonology. (§961).

46 A potent factor in the decay of syllables as seen in the more recent stages of the Indo-Aryan vernaculars (esp. H. Panj. Guj.) has been the absence of stress-accent on those syllables. The final syllable has always remained unaccented, and hence the gradual decay in its transition from one generation to the other.

47 For the greater weakness and decay of the final sounds of a word than the initial ones, another reason may be given; viz., the economy of effort. Every speaker becomes more or less conscious of the beginning of separate words when using them with different suffixes and prefixes to express the allied meanings. Now mutual intelligibility being the main

object of language, the effort of the speaker to speak and that of the hearer to hear the final sounds of a word are relaxed as soon as the intended meaning has been disclosed by the initial syllables. Consequently the final sounds lose their importance and thereby become more liable to decay.

During the long period that

48

As mentioned above, Pkt words could end in a vowel, short or long, or in anusvāra preceded by a short vowel only. In Apabh. the long vowels were shortened and the anusvāra was changed into the nasality of the preceding vowel. In Panjābi they all have disappeared after a consonant, but have contracted after a vowel.

49

Examples of the loss of final vowels

| Pkt | SKT | Pkt | Apabh. | Panj. |
|------|---------|------------------------------|------------------------------|------------------|
| - a | kara | kara | kara | kar |
| | pāñca | pañca | pañca | pañj |
| | saptā | satta | satta | satt |
| - ā | mūrdhā | muddhā | muddha (Bhavisakha 167,4) | muddh |
| | ātmā | appā [Panj. Pkt *appā] | - | āp |
| | lajjā | lajjā | lajja | lajj |
| - i | jāngḥā | janghā | jangha (Bh. 77,2) | jangh |
| | upari | uvarijjā [Amg. uppin] | - | uppar |
| - ī | agnih | aggi | aggi | agg |
| | kukśih | cf. [kucchi] | kucchi | kukkh |
| | bhagini | bhainī | vahini (Bh. 307,4) | bhain |
| - u | | | | |
| - ū | iksūt | *ikkhū, cf. uechū | | ikkh |
| | vidyut | vijjū | vijju | bijj |
| | śvaśrūh | sassū | sassu | saso |
| - ē | krōḍē | kōḍē | * kōḍē | kōl |
| | pārsivē | passē (Panj. Pkt. *passē) | passē | pās |
| - o | putrāh | puttō | puttu | putt |
| | bālah | bālō | bālu | bāl |
| - am | phālam | phalam | phalā | phāl |
| - im | āksi | [acchim] | [acchi] (Bh.) | akkh |
| - um | āśru | amsum | - | ingh, w.P. anjh. |

50

From the pronouns of the first and second persons plural, asmē, tusmē, we should expect Panj. *as[ə], *tus[ə] through *assē, *tussē; but actually we get asī, tusī, or asā, tusā. The ī in the first pair seems to represent the instrumental case termination because after them the agent sign nē is not used. The -ā in asā, tusā seems to be the regular oblique plural termination added to as[ə], tus[ə] on the analogy of nouns. These forms could not have come ~~for~~ from asmān, tusmān, for they, two, should have given as[ə], tus[ə] through *assā, *tussā. The conjecture that -ā in asā, tusā is an oblique plural termination is strengthened by the fact that the agent sign nē can be optionally used after them. Before other postpositions like nū, dā, tō etc. asā, tusā (and not asī, tusī) are used. When accented on the first syllable they are pronounced separately from the postpositions, thus asā nē, ~~asā~~ asā dā, tusā nū. But when accented on the second syllable they are pronounced as one word with the postpositions. In this the nasalisation of -ā is taken away, the initial a- of asā omitted, and the s of tusā changed into h which then is shifted to t. The postposition dā becomes dā. The change of s > h and the omission of a- are optional in Maghi.

Vowels in non-final (unaccented) syllables.

Preaccentual.

(a) When the syllable was initial and consisted of a vowel alone, it was reduced to a neutral vowel, which in some cases regularly and in others optionally disappeared. But u in dialects other than Pōdhi tends to maintain its u quality however short it may become.

a: gūtthā, ~~gūtthā~~ (angūtthā), nherā, WP kanērā also (andha-akhārā), ritthā, WP horitthā (āristā), khārāy (āksavātā), vacc, WP vacc (āpatya), the a- must have lost very early; ~~the~~ baccā is, ^{from} Pers. bacca as shown by b- in WP, dhaun (ardha + māna-); nāj, anāj (annādya-); gabā, agabā (āgra + ?); hun (adhunā). The dropping of a- in asā has already been spoken of.

maus (amāvāsyā) may be a loan, or -m- has been preserved through ~~an early~~ ^{the} loss of a- before the change -m- > -ṛ. dhaucā (ardhapañcama-) is a loan because of -ñc- > -nc-.

52 ā: Hārḥ (Āṣāḍha-). The Dogri pronunciation of this word is peculiar something like aḥṛ [a: a: r]. More cases can be cited from Persian loanwords, e.g. rām or arām (ārām); bāj, abāj (āvāj); sāsān (āsān) etc. WP akhān (ākhyāna-).

53 i: For i also one has to look to Persian loans. lāj, alāj (ilāj); nām, anām (inām) etc.

i: amān, vul. mān (Pers. imān); asāi, vul. sāi (Pers. isāfi).

54 u: utahā or tahā (ut+?), utārnā, Poāḍhī tārnā, atārnā (utārayati), utārnā, Poā. thārnā, athārnā (utthārayati). In batnā, WP vatnā (udvartana-) the loss of u must have taken place before the shift of accent. cf. H. ubtan. Similar may be the case with bakkar (upakara-), baiknā (upavisati) and baikḥā (upaviṣṭa-).

55 ē: ē was first reduced to e or i, and then became neutral vowel or ē was lost
hind or arind (ērandā), gērnā (ēkādāsa cf. it. igyārā, Ety. agyār), katti (ēstrimṣat). Similarly the words for 41, 51, 61, 71, 81, 90, 101 are pronounced without and sometimes with the neutral vowel. Other compounds of ēka, also, ~~lose~~ lose the ē-, e.g. katthā (ekathā-), kallā (Pkt. ekkalla-).

56 (b) When an unaccented vowel comes after a consonant, the same thing happens, viz, it is reduced to a neutral vowel which may disappear but still leaves the impression of a vowel owing to the explosion of the consonant. The remark about ^u applies here also. The change u > a takes place if the next syllable contains ō or ū but not otherwise. Examples illustrating this rule will be found under u:

57 a: takhān (takṣāna-), phalāh (palāṣā-).

ā: jamāi (jāmātrika-) where -m- is of secondary origin, for which see WP bhāṇā (bhāginēya-). In Pers. loanwords e.g. bājār (bāzār), sabūt (sābat).

58 i: WP and Poth preserve the i unchanged.
basāh, WP viśāh (viśvāsa-), naputtā, WP niputtā (nis-utra-), nāsāng, WP nisāng (nisānka-).

i: narōā (nirōga), lalāri (nila + kāra-). cf. Pers. nīlkār; nīlgar which gives Panj. līlgar.

59 u: purānā or parānā (purānā-), dukān, Poā. dakān (Pers. dukān).

ū: tulāi (tūla + ?)

60 (i) Unaccented i, ī, ē become e. before [h]jā, [h]jō, but a closer i before ū.

pearā (prijakāra-), seāl (sitākāla-), keārā (kēdāra-), beāh (vivāha-), dehārā (divasa- cf. Mar. dīs), tehācā (*tr̥sāyita-), but jīm (jivana-), neōdā but niūdā (nimantra-), gheō WP ghiū (ghritā-), peō WP. piū (pitā-)

61 (ii) ū, ̄ō followed by ^{by a syllable containing} ū or ̄ō become a.

damūhū (Panj. dō + mūh⁺), dasūtī (Panj. dō + sūt + ī), Kaputt⁺ (Kasputt Kuputra-), kasūtā (*kusūtra-), cakōr (cu + kōr standing perhaps for kōn < ~~kon~~ kōna-), cakhūnjā (cu + khūnjā), kalōl (ku + bōl)

62 (iii) ū, ̄ō followed by ^{a syllable containing} ā, ī, ē become u.

Kudhabā (Panj. ku + dhāb + ā), dutahī (Panj. dō + tahi + ī), dutārā (Panj. dō + tār + ā), cuphērē (Panj. cu + phēr + ē), kunīt (Panj. ku + nīt), kurīt (ku + rīt), dusērā (dō + sērā), kunāū (ku + nāū), nukilā (Pers. nōkilā), kuhārā etc.

63 The above changes in an unaccented vowel before an accented syllable are quite regular and frequent in nominal and verbal derivation when the shift of accent brings about this condition.

chōttā: chutāi, nikkā: WP nakērā, pīrā 'yellow'; palattan 'yellowness', kaurā: kurattan; bikkhar: baktēr, nigghar: naghār, jīm: jamā, sīm: samā, bij: bajā, kōl: tulā, khēhl: khalhā etc.

Post-accentual.

64 A short vowel (a, i, u) after an accented syllable is ⁽ⁱ⁾reduced to a neutral vowel ⁽ⁱⁱ⁾but is altogether omitted if the accented syllable of the resulting word is closed by a short or single consonant.

(i) Kaigan (kaikana-), Cannan (candana-), Kajjal (Kajjala-), Kapharā (Karpata-), cibbar (cibhata-), dakkhan (dakin-)

sathal (śakthi), mānak (mānikya-), tittar (tittirā-), ukkama (utkirati), vairan (vairinī), māllan (mālinī), banaj (banaj-), WP pabtan (padmini), * va mirac, WP marac (marica-: *marinā-), uggarnā (udgurati), kuram (kuruṅga-), kukkar (kukkuta-), lakkar (lakuta-: *lakkata-), surāg (surungā), phaggar (phālgana-), gūggal (gūlgalk), ungal (angūli-), kangam (kanginī), takkelā (tarku-).

65 (ii) tirchā (tirāśā-), puttā (puttala-); diktā (dauhitra-), halhidī (haridra-), dharti (dhāritā); Khurfā (Ksurapra-) bijli (vidyut), pasli but also passali (pārsu-).

66 Of dissyllabic words whose scheme is $\acute{u} \cup$ where the first syllable is open and the second closed by a single consonant, there is an alternative pronunciation $\acute{u} \cup$ i.e. with the first syllable closed and the second open. This latter pronunciation is more frequent in words where a non-stop separates the syllable vowels than where a stop comes between them.

banak or banta 'structure', camak or camka 'brilliance', dharat or dharta 'earth', bhalak or bhalke 'to-morrow', masak or maska 'water skin', taihal or taihla 'service' etc. with stops: bhagat or bhagatā^{devotee}, nagad or nagdā 'cash'

67 Long vowels as a rule do not come after accented syllables except in final position, eg. Kālā, gādā, carhāi etc. But if a long vowel is left unaccented after ~~an~~ an accented syllable through a shift of accent, it is treated as above after being shortened, eg., parikṣā > parikkhā > parakh; nirikṣā > nirikkhā > nirakh; karitaki > EP karar, WP karir.

Effects of h on vowels

68 It is a curious fact that the presence of an h in the immediate vicinity of a vowel brings about important changes in its pronunciation. These changes may be studied under two heads (i) changes in timbre and (ii) changes in pitch. The first kind of changes, spread over a wide area, Panjabi, Sindhi, Gujrati, Hindi, Paisāca?, and Persian, are accompanied ^{in Panjabi} simultaneously by tone-effects also except in EP when h is intervocalic.

69 In Mod. Persian what is denoted by Fatha (ie. a in the Native script) is actually pronounced e before an h, thus the word in native spelling mahr is pronounced mehr 'kindness'; kah [kəh]; keh [kəh] 'that'; ca [kə], ce [kə] 'what' etc. In these cases, however, the a ie. the Fatha goes to Pehl. i.^① In Gjurāti the whole ~~ayā~~ group ah becomes ē.^② The changes undergone by a vowel before h in Hindustāni have been described by Dr. Bailey.^③ The Panjābi changes are very similar to those of Hindustāni with a few differences. The h, if final or followed by a consonant shades off into the high tone, while in an intervocalic position it may (in WP) or may not do so (in EP). For Sindhi see L.S. 9.

VIII¹ p. 22.

70 1. An accented a followed by an h which is either final or followed by a consonant is pronounced ai at a higher tone, the h itself becoming silent. In the Gurmukhī script, an i is added to the h.^④

Kah, spelt in Gurmukhī Kahi, (Kathaya, Pkt. Kahēhi),
bah, " " bahi, (vaha, Pkt. vahahi?).
kahnā, " " kahnā, (kathana-).

71 2. If the h is followed by a short a, the ~~the~~ a before h changes to ai, but ^{the} tone-effect does not take place.
~~kah~~ Kaihan, Gjur. Kahin (Kathana-) but also Kaihm [KĪĕm],
Kaihar, Gjur. Kahir (Pers. gahr) also Kaihr [KĪĕr].
jaihmāt, Gjur. jāhmāt (Pers. zāhmāt)

72 3. An accented a may also be pronounced as au before an h under the same conditions as in (1) and (2) above. In the Gurmukhī script, u is added to the h.
pauh, Gjur script pahu, (prabhā) also paih.
Kauh, " " Kahu, (Kathaya, Pkt. Kahasu, Kahahu) also Kaih.
rauh, " " rahu, (rāsah, Pkt. rasō) beside raih.
nāuh, " " nāhū, (nakhāh, Pkt. nahō), beside nāih.

① Grundriss der Iränischen Philologie I pt. 2 p. 21 § 3, 4.
 cf. Sten Konow J.R.A.S. 1911 p. 5.

② Grierson: Phonology Z.D.M.G. Vol. 49 p. 409. Turner: "The ²⁴⁰ vowels in Gjurāti" § 11 (17) b.

③ Bulletin of the School of Oriental Studies II p. 545.

④ Beames I p. 131; Grierson: Phonology, Z.D.M.G. Vol. 49 p. 402.

paubar, lyr. pahur (prahara-) also paihar, paihar, pauhr.
bahut, Gur. bahut (bahutva-)

Note that in Persian loanwords a before h does not change into au.

13 In the tadbhava words the change a > ai, ^{and} a > au before an h are probably due to epenthesis for there was an i or u after h in almost all cases. Moreover these changes must have taken place before the elision of the final i, u, and when the h had turned into a tone, the two vowels naturally resulted into a diphthong; thus, Pkt. Kahēhi > Kāei > Kaih [kâi]; Pkt. raso > ^{Apabh.} rasu > O.Paj. *rahu > rauh [râi]

4 The two alternative pronunciations of one & the same word with ai and au are perhaps due to confusion of different forms,

thus rasō > rauh, rasēna > rait
or rasebhā
nakhō > nāih, nakhēna > nāih
or nakhēbhā

At first these pronunciations were ^{used for} different cases of the same word; later, one form was used for all the cases. This phenomenon may have been dialectal, i.e. one dialect chose ai for all cases and the other au. Subsequently borrowing took place, and hence both the pronunciations are found in one and the same dialect.

15 4. An accented a before h which is followed by ā or ī is optionally pronounced as e or ai; thus :-

- sahā, sehā or saihā (śasā[ka]-)
- pahā, pehā or paihā (pātha-)
- gahā, gehā or gaihā (graha-)
- Kahī, kehī or kaihī cf. H. Kasī, Kassī.
- nahī, nehī or naihī cf. H. nahī

The ai pronunciation before ī is peculiar to the Doābi of the Hoshiarpur district.

This change also was perhaps originally due to the presence of an i in the next syllable e.g. ⁱⁿ Kehā (Kathita-), rehā (rahita-), pehā (pāthita-), and later was extended analogically.

16 5. Accented i, u are pronounced ē, ō before h as in (1) & (2).
bēh (visā-), ^{wh} kēh (visā-), [k] tēh (trīṣā), [k] kēh (Kasya cf. H. Kis), similarly jēh, ēh. tōh (tūṣā-), khōh (Kṣudhā), ~~bhōh~~ bhōh (bhusā-), mōhrī (mutitara-), ~~bhōh~~ mōhlā (mūsala-). For similar phenomena in Persian, See Grundriss der Iränischen Philologie I pt. 2 p. 25 § 5, p. 30 § 5.

77 6. In a few cases, ^{accented} a, i, u are lengthened before a final h.

bāh, W.P. vāh (vasā), tih (trāsā), nūh (snusā).

8 7. In some words accented ē, o are pronounced ī, ū before h.

mīh (mēgha-), tih (lēkhā), pīgh (prēikkhā) or pīgh, ~~hīgh~~
H. sīrhi (sīrchi), ~~hīgh~~ pīghnā or pīghnā (prōchati cf.

Pkt. pumchāi but H. pōchnā); sūh 'news' (śōdhi- cf. Bōdhi)
sūhni (śōdhanī), sūhā (śōbha-), kūhni or kōhni (kaphni)

The changes of ē > ī and o > ū and inversely ī > ē and ū > o are fairly common in Doāb of the Jalandhar and Hoshiarpur districts.

Ionic effects of h on vowels.

The important changes which an h whether standing alone or forming part of the voiced (and not of the voiceless) aspirate brings about in a neighbouring vowel had long been a puzzle to its students and speakers till Dr. Grahame Bailey discovered their true nature, viz. that they consisted in altering the pitch of the vowel, and technically called tones. People, no doubt,

had been conscious of the peculiar way in which the so-called voiced aspirates of the Gurmukhī script were pronounced by them. Tradition has it that Maharājā Ranjīt Singh used this peculiar pronunciation as a test to detect the Hindostān (i.e. U.P.) people entering the Panjāb without a permit.

For foreigners, ^{Indians or others,} it is very difficult to acquire this pronunciation. Hence the Panjābīs often amuse themselves by challenging foreigners to imitate this pronunciation which the latter fail to do even after many attempts.

→ The early European scholars could not discover where in the peculiarity of this pronunciation lay. The Ludhiana Missionaries who brought out a grammar and dictionary of Panjābī in 1850-54, speak of the Panjābī sounds represented by the Gurmukhī letters as 'gha', 'jha', 'dha' etc. as merely aspirated forms of 'ga', 'ja', 'da' etc.

② Panjābī Grammar by J. Newton Ludhiana 1851 two subsequent editions.
Panjābī Dictionary by Janvier Ludhiana 1854

In 1859 John Beames noticed that the Panjabi pronunciation of ਮਾਝ majh 'a buffalo cow' did not exactly conform to its spelling ^①. He thought, "it might be represented by mejh, a very palatal & aspirated; perhaps in German by möck, or rather with a medial sound corresponding to the tennis ch." ~~As~~ As the observation was made at Gujrat and Jehlam where the tones exist in their usual varieties, the ਝ was not aspirated but was preceded by the high tone. Later on Tridall (1887) remarks "that h is very lightly sounded and is often entirely inaudible (eg. kikā, rikā are pronounced kia, ria). At other times it serves to lengthen the sound of the preceding vowel (eg. bihlā or wihlā pronounced bēlā or wēlā). ^② Evidently it is a case of high tone which has baffled the author. Twenty years later P.J. Fagan wrote, "But aspirate sonants are pronounced like surds, eg., ghar 'house' sounds very like khar, Bhatti like Phatti, Dhariwāl like Thariwāl. ^③ If the remark applies to the language of Hissar which is a tone language, the initial sound is an unaspirated sonant stop followed by a low tone. But if the remark applies to Panjabi which fact is not clear in the context, the pronunciation represented is an unaspirated voiceless stop followed by a low tone. From among the Indian writers, Bawa Budh Singh notes that the Nagari letters of 'bha' & 'dha' etc were not suitable to represent the Panjabi sounds "produced in the throat" ^④

81

Independently of Rev. T. G. Bailey, I found in November 1912 that when Ludhiana was transcribed in Nagari or Gurmukhi scripts, each of the symbols called the voiced aspirated stops represented three different sounds of the Ludhiana dialect as for instance in ghar, bagheer

① Comparative Grammar: I p. 71
 ② Simplified Panjabi Grammar in Trübner's Collection of Simplified grammars. 1889 p. 7.
 ③ Gazetteer of the Hissar District. 1908 p. 68
 ④ Hans Coq: (Gurmukhi) 1914 p. 13 "Panjabi sargh vicoō jō awāj nikkaldē hai, usnū dassar. lai ਠ, ਠ ਐ ਡੇ ਢਕਾਲ ਕਾਫੀ ਨਾਹੀ ਸੀ"

and bāgh which in Phonetic Script represent k_ert, baḡe.ēa.: and bā:ḡ respectively. Discussing them with Principal Woolley, I come to the conclusion that No. 2 was the sonant variety of No. 1. It was, also, noticed that if voiceless unaspirated stops were pronounced at a very low tone as when making the lowest notes in ālāp (sol-faing) the acoustic impression was somewhat similar to pronunciation No. 1, but beyond this I could not go.

82

The tones cover a much larger area than has been mentioned by Rev. T. G. Bailey. In fact they stretch right upto the Jammā in the east, and occupy the districts of Ambālā, parts of Karnāl, and Rohtak, Hissār and Bikānēr, the whole of Ferozepore, Shaikhupura, Lahore, Lyallpur, Gujranwala, Lyjrat, Jehlam, Rawalpindi, and the Dogri area, parts of Abbotābād, Hazārā and Simla together with the whole of the intervening area. ^① Dr. Bailey has noted the existence of tones in some ^{of the} Pahārī dialects and in Sinā (JRAS 1921 pp. 469-70) although Col. Lorimer doubts their existence in the latter (JRAS 1924 p. 206).

83

Dialects differ as regards the effects of an initial or intervocalic h on vowels, as regards the devoicing of the initial stop left in place of a voiced aspirate after its h has been changed into a tone, and also as regards the kind of tone produced by the h of a voiced aspirate. Examples of these various effects are found in Dr. Bailey's Linguistic Studies from the Himalayas 1915 pp. IX-XII and passim. Possibly there are minute differences in the total rise and fall of the pitch as well.

84

In Ludhriāni these effects of h are as follows: -

- (1) Initial single h of whatever origin is unvoiced (ie. is of the same quality as h in kh, ch etc.), and, therefore, has no effect on its neighbouring vowel; thus hatt

① This statement rests partly on the personal observations which I made on the spot in my trips undertaken on behalf of the Panjab University to collect material for a Panjābi Dictionary, and partly on observation of the pronunciation of persons coming from these districts.

[h₂ t: t], Waxirābādī [h₂ t: t], (hastā-); hakh [h₂ k:] Waxi. [h₂ k:]
harān [h₂ rā: n], Wax. [h₂ rā: n] (Pers. hārān);
(Pers. haqq) ^hhōtal [h₂ o: t] Wax. [h₂ o: t] (Eng. hotel).

85

(2) Intervocalic ^{single} h of whatever origin is partly voiced and partly unvoiced. It remains h when followed by an accented syllable but may become a tone if preceded by an accented syllable. luhār [luha: r], WP [lu: a: r] (lōhākāra-); kahāni [kahāni] WP [k₂ a: ni] (Pers. kahāni); Andhra people pronounce the English word behind as [biha: nd] while Waxirābād people pronounce it as [bi: ā: nd]. lōhā [loha or lōa] (lōhā-); lāhā [laha or lāa] (lābha-)

86

(3) An h final or immediately followed by another consonant, always changes into a tone; khōh [khō: h] (Kṣudhā), sōhnā [sōna] (sōbhana-); rāh [rā: h] (Pers. rāh), rāhdārī [rāda: ri] (Pers. rāhdārī). ^(together with)

87

(4) An h forming part of the In. voiced aspirates of the groups nh, mh, or of the Mod. Indian loanwords loses itself in raising the pitch of the accented syllable if it precedes the h, or lowering its pitch if it follows the h; eg. bāgh [bā: g] (vyāghra-), sānjh [sā: nʃ] (sandhyā); madhāni [mad₂ a: ni] (manthāna-).

88

(5) But the voiced aspirated stops lose their voice also besides the h when they come at the beginning of a word; thus, ghar [k₂ a: r] (ghara), dhār [t₂ a: r] (dhārā) etc.

89

A stop in the interior of a word resulting from a voiced aspirate that has changed its h into a tone is not devoiced as it is done in the initial position. But there are a few exceptions to it:-

(i) If the element preceding the voiced stop is of the nature of a prefix, the resulting stop is devoiced, eg. adhāram [ət₂ a: rəm] (adhama-), kudhāram [kūt₂ a: rəm] (Kudham). Similarly in kudhān [kūt₂ a: n], abhāggā [əbhā: gā], nirbhāg [nir₂ bhā: g], nabhāg [nā₂ bhā: g], kudhābā [kūt₂ a: bā], nadhāl [nā₂ t₂ a: l]. Evidently these words are of late origin and not regular tadbhāvas for as such they should have appeared as āham or hāram, kāhān etc.

30

In *pardhān* [pərd̥c̥a:n], *parbhāt* [pərb̥c̥a:t], the stop is not devoiced because here *par-* does not sound as a prefix, the words *bhāt* and *dhān* not being in use in the allied sense in Panjabi.

90 (ii) In the following words the stop has been devoiced, perhaps because the accent was equally divided, and hence each part appeared as a separate word: *kirtghan* [kirt̥k̥an], *biccgār* or *bicghār* [bic̥:c̥ka:r, bic̥k̥c̥a:r], *bhasbhasā* [pəns̥p̥ɛs̥a], *dhurdhuri* [t̥u:r̥t̥u:ri].

91 In words with syllabic scheme $v-(v\ v)$ if any of the first two syllables has a low-tone vowel, it shifts to, or affects the other also. Thus,

dhakkānā [t̥ək̥:ɔn̄a] : *dhakānā* [t̥ək̥ana, tək̥ana, or t̥ək̥ana], similarly

bhukkānā [p̥ɛv̥k̥ana], *pukkānā* or *p̥ɛv̥k̥ana*

ghatānā [k̥əɔ̄t̥ana], *kə̄t̥ana* or *k̥əɔ̄t̥ana*

parhāi [p̥əɔ̄ɔ̄ai, p̥əɔ̄ɔ̄ai or p̥əɔ̄ɔ̄ai]

kadhāi [k̥əɔ̄ɔ̄ai, k̥əɔ̄ɔ̄ai or k̥əɔ̄ɔ̄ai] etc.

bharjāi [p̥əɔ̄ɔ̄ai, p̥əɔ̄ɔ̄ai or p̥əɔ̄ɔ̄ai].

92 In verbs which have a high-tone vowel followed by a voiceless stop, the high-tone becomes level in its transitive or causal form :-

paīhcnā [p̄iōc̄na] : *pucānā* [p̄uc̄ana]

baīhcnā [b̄iēc̄na] : *baḱānā* [b̄əḱana].

93 As to the origin of Panjabi tones, nothing more ^{can} be added to what has already been written by Dr. F.W. Thomas^① and Prof. Jules Bloch^②

① Bulletin of the School of Oriental Studies II p. 829

② Mélanges Vendryes: M. 57-67

Treatment of ॠ (ठ).

94

The exact pronunciation of ॠ is not known. At the present day it is pronounced as ri by North Indians and as ru by Marāthas and Southerners. The ancient Indian phoneticians describe it variously. Pānini calls it mūrdhanya, probably because he saw its cerebralsing effects in the speech of his day. The Atharvaveda Prātiśākhya^{I 20} regards it jihvā-mūliya which according to Whitney refers, perhaps, to the uvular articulation, just as there are two varieties of r-sound — alveolar and uvular. Possibly this difference of pronunciation is responsible for the different development of the sound in the subsequent history of Indo-Aryan.

95

An examination of the various treatments of ॠ in Aśokan inscriptions has led M. Bloch to the conclusion that ॠ > a was the regular development in the South-west, while ॠ > i in the north and East. ॠ > u is almost always due to the neighbourhood of a labial sound.^① All these three treatments are found even in the RV. ॠ > i seems to be predominant in Panjābi.

96

1. ॠ > a (for Vedic see Wackern. § 9, for PKts. Pisch. § 49).
naccanā, H. nācnā (nṛtyati) goes back to PKt. naccāi, perhaps a contamination of PKt. *niccāi and naḍāi. nāc must be a loan from H. bāddhī, WP vāddhī 'bribe' (vṛddhi-) may have come from *vārdhika-. dāddhā usually derived from dṛdha- should be connected with dārdhya- cf. AMg. dadḍha-. matthā 'slow' (mr̥ṣṭa-) cf. Pāiyalacchī 𑀧𑀺𑀢𑀺 'inert' 𑀧𑀺𑀢𑀺 + 𑀢 Index. The word also occurs in Dēśī-nāmamālā. matthā 'fritter, cracker' (mr̥ṣṭa-) cf. AMg. matṭha- 'rubbed'. mathā, 'curd' may come from mr̥ṣṭa- or mathrā-, mathnā- 'shaken'; the -th- is shortened perhaps through influence of Hindi.

97
27

Sangal, sangal (sr̥ṅkhalā), -nikh- > -nik- goes to PKt.
2. ॠ > i (for Vedic see Wackern. § 16, for PKts Pisch. § 50).
jijhṇā (gr̥dhyati), gidḍh (gr̥dhrā), tin (tṛṅā-), tih (tṛṣā-), iṅ (śṛṅga-), diṣṇā (dṛṣyate), khittī (kṛttikā)

① La langue marathè § 31.

gheo, ghiu (ghrta'), hia (hrdaya-), ghin (ghrna-), bicchi (vrisika-), sittna w.p. sanna, suttana cf. Mar. sit (srsta-), ghina beside ghasna cf. ghisar (ghrsyate), tia, tija (tritya-), kitta (krta') where the -tt- must have been introduced on the analogy of suttā, dattā, tattā etc. pitth 'back' to differentiate it from the regular putthā 'inverted' (prsthā-), mitnā (mrsta-); in mitti (mr̥tikā) ~~is the expected~~ ~~should have been the proper change~~ but has not been found in any language nor even in Pkt. cf. H. mātī, Mar. māti. Panj. matī 'big earthen vessel'.

98

3. r > u (for Vedic see Wackern. § 19, for Pkts Pisch. § 51). For a correspondence of Indo-Iranian r to Mid. or New Persian u after labials see Grundriss der Iranische Philologie I pt. 2 p. 30. § 6, 6. pucchana (pr̥cchati), bhujjana (bhryjate), putthā (pr̥sthā-); budhā (br̥dha-), doubling of -dh- is due to analogy of so many past participles in -dha, ddha- in Pkt.; ~~po~~ pōhlō (pr̥thula- > *pūhula- > ~~po~~ *pūhala- or *pāhula-) is rather doubtful. mōcā (mr̥tā-) cf. hōcā < bhūta-, sunnā (sr̥nōti), sungana (sr̥ṅkhati, V.O.J. VIII p. 35), sungal (sr̥ṅkhala-), guechā (*gr̥psa-: guecha-).

99

4. r > ri- (no example in Vedic. In Pkts. r- frequently appears as ri- Pisch. 56, but sometimes especially in AMg as a-, i-, u- also Pisch. § 57). ricch (r̥ksa-), rijjana (r̥dhjate).

Vowels in contact.

100

PJ did not tolerate two vowels standing together in a word, although it allowed as many as four or five consonants to come together without an intervening vowel. ① Prakrits went

① In Vedic a few words with hiatus, eg. to titāi, prāṅga, snūti are found besides the cases where a consonant group of the Samhitā Text with y or v as its last member should be separated into i, or u + vowel, but nothing like this can be found in Sanskrit. In ~~conjunction~~ ^{external} sandhi between words of a sentence, too, PJ was not so strict as Sanskrit (# Macdonell; Vedic Grammar § 67). The latter does not know any hiatus except after pragṛhya vowels, or where to vowels come together after operation of sandhi rules.

the other way. They allowed groups of vowels and not of consonants (except double and anusvara combinations. NW. Pkts retained consonant + r groups, Eastern Pkts st, se etc. Pisch. §§ 268, 269) For vowel-groups the enquiry is, therefore, limited to Pkt. ^{and Apabh.} forms where the hiatus had come into existence in consequence of the loss of intervocalic ~~consonants~~ ^{stops} consonants. These groups are usually treated in ^{one of the} two ways, i.e. they either become diphthongs or contract into a simple long vowel. ①

101

Vowels-groups appearing as diphthongs in Panjabi

- Pkt. -ai- > ai : bhain (bhagini), khair (khadira), pair (padira ^{or Apabh.} of. badhira-, rudhira-etc. Macdonell Ved. Gram. § 171). thera (stharira-) ^(is an exception going to Pkt. thera-)
- Pkt. -aii- > EP ai, WP ai : dain, WP dain (dākinī), ghail, WP ghail ^{or Apabh.} (ghātilla-), nain WP nain (nāpitā- + -inī; Panj. nāi + -n).
- Pkt. -aii- > au : cauthā (caturthā-), caudā (caturdasa), naul ^{or Apabh.} (nakulā-), dhaulā (Pkt. dhavala-), Kaul (Kāmala-), bhauni (bhramana-)
- Pkt. -aii- > EP au, WP au : bauri (vāgura-), baulā (vātula-?), ^{or Apabh.} Saulā (śyāmala-), saun, WP saun (śrāvana-).
- Pkt. -āo- > EP au, WP au : paun, WP paun (pādōna-).
- Pkt. -iā- > eā : manāra (manikāra-), peār (priyākāra-)
- Pkt. -iā- > eā : seāl (śītākāla-).
- Pkt. -ēā- > eā : keārā (kēdāra-).
- Pkt. -ēā- > ai : kairā (kēkara-), chainī (chēdana-) cf. also -ēā- > ē below.
- Pkt. -iu- > eō, ^{WP} iū : gheō, ^{WP} ghiū (^{ghṛtakakṛ:} ghṛtām), peō, WP piū (pitṛkākṛ), neōdā, niūdā (nimantraka-).
- Pkt. -uā- > EP mā but WP uā : kamārā, WP kuārā (kumārā-), jamār WP juār (yavākāra-)
- Pkt. -ōā- > uā : ~~god~~ quāllā (gōpālā-)

① Hoernle (Lg. Gram. §§ 68-98) & Grierson (Phonology § 37) describe a third treatment, viz., the insertion of y, w or h to avoid hiatus. ^{Now in most cases} the y and w were already there in Pkts. in the form of y-śruti (Hemacandra I 80) and u. h is uncommon the examples given being not quite satisfactory. Where the existence of y w in Pkt. is not clear, ^{here} the modern y, w are natural glides coming after close vowels.

-āā- > eā : cameār (camaāra-), kambeār (kumbhakāra-),
bhādeār (bhāndāgāra-), sunēār (sauvarṇkāra-),
narōeā (nirōgakā-), kādeārī (kantakāra-), cheālī
(Pkt. chāyālīsa-), cheāsī (Pkt. chāyāsī).

For -aa- or more properly -aja- see contraction of vowel-groups

102 The apparent insertion of h in juhāriā (dyūtakāra-) and
the agent nouns karantār (Karnār (karaṇakāra-))
can be explained by treating these words as compounds
with -dhāra- instead of -kāra-. cf. Hoernle *Jd. Gram.*
§ 70, Bloch § 258.

103 Contraction of vowel-groups into a long ^{vowel} one, usually takes
place at the end of a word, but internally also it is not un-
common. The exact conditions, however, are not known.

Pkt. -aa- or more properly -aja- > -ē-, representing

Skt. -aka- : nhērā (andhakāra-), kaśērā (kaṁsakāra-),
bātērā (vartaka + ra-), kamhērā (skandhā + kātā-),
Kādērnā (kantaka + karaṇa-), Kanēddū (karnā + kandū-
or + handū-), Mul. Kanērā 'mat-weaver' (Kāndā + kara-).

Kārnā (matka + karaṇa-)

Other words phulērā, luterā etc. are of recent origin.

Skt. -aga- : chēllā (chagalā-).

Skt. -ata- : baetērā (vatsatara-), [ha]thēli (hastatala-)
painā (patati, though Pkt. padai). WP ^{adjectives} of the compara-
tive degree lamērā (lambātara-), ucērā (uccatara-),
bhatērā (bhadrātara-) etc. Pisch. 162

Skt. -ada- : bēr (baāra-, but Pkt. bōra-), Kēllā (kadali, Pkt. kella)
The original form in which ^{they were} borrowed from the aboriginal
languages is doubtful.

Skt. -aya- : [k] nēnā (nayati).

Pkt. -āā- > ā : seems to be foreign to Panjābi. Camār beside
cameār (camaakāra-), kamhār beside kambeār (kumbha-
kāra-). In luhār (lohakāra-), the disappearance of -e- is
due to the influence of lohā. seāl (sītakāla-) and pēār
(priyākāra-) are convenient forms of the two clumsy ^{pieces} siceār
*pieceār.

...āi at the end of a word > ē. jē (yādi). Present Indicative
III Sing. paradigms eg. bhare (bharati), callē (*calyati).

Kai (Kāti), jai (yāti), however, are exceptions

Pkt. -ae at the end of a word > -ē. aggē (*agrakē), kolē
(*krōdakē), nērē (*nikatakē).

Pkt. -aō] > ā finally only. ghōrā (ghōtakō), Kālā (Kālakō) etc.
Apa. -au] jūā (dyūtako), paūā (*pādūkakō)

Apa. -āu > Eau, WP-ā finally. For medial position see § 101
bau, WP vā (vāta-), ghau, WP ghā (ghāta-), tau
WP tā (tāpa).

Apa. -āũ > EP-āũ, WP-ā finally. Medially > EP-āu-, WP-āu-
for which see § 101
āũ, WP ā (āma), nāũ, WP nā (nāma), thāũ WP thā
(sthāma), pāũ, WP pā (vāmā). There is, however,
one important exception in EP viz. Present Indicative
I Sing. paradigms, thus karā (*karāmi), callā
(*calyāmi). This is undoubtedly the Western influence
as we get in Hindi karāũ, calāũ etc (Kellog § 60!)

Apa. -ia > ī finally: makkhī (māksikā), khaudī (Kaparāy)

.. -iā > ī finally. dahī (dadhikam), pānī (pānīyam)

In pānī the nasalisation of ī is due to the preceding
n, while dahī probably comes from the pl. dadhī-
ni. See § 112. cf. ghī (ghritām) which may be a
loan

ia- ^{before a} ~~between~~ closed syllable > i. This is the only case where
two vowels result into a short one.

With cf. Mar. vit (~~vitasti-~~), may also be re-

ferred to vistiti-. Mul. diddh 1½ but EP dērḥ, dērḥ
Pkt. (divaddha-); balēd (balivārda-) recorded by Majā Singh.

ia- ^{before an} ~~before~~ open syllable > ē-: nērā (nikatā-),
dērḥ (divaddha-), mātēr (*mātritarā-)^①, kanēr
(*karnikara-: Karnikāra-), Doābi ghē (ghātā-),
pē (pitā).

-iā- > ī: pītā (pītala-), sītā (sītā), sīl in sīl sabhau 'calm
and quiet' (sītala-) cf. H. sīl dīp...

① EP mātēā, WP mātēā go back to *mātrēya-, cf.
WP. bhānēā < bhāginēya-.

Aphth. $\ddot{u} > -i$ finally : $\ddot{v}i$ ($\ddot{v}ij\ddot{o}$), $\ddot{j}i$ ($\ddot{j}iv\ddot{o}$), $\ddot{n}ai$ ($\ddot{n}apit\ddot{o}$),
 $\ddot{g}er\ddot{u}$ ($\ddot{g}airik\ddot{o}$), $\ddot{m}all\ddot{i}$ ($\ddot{m}alik\ddot{o}$). -

" $\ddot{u} > \ddot{i}$ finally : $\ddot{s}\ddot{i}$ ($\ddot{s}im\ddot{a}$).

" $\ddot{u} > \ddot{u}$ finally : $\ddot{v}icch\ddot{u}$ ($\ddot{v}i\ddot{s}cik\ddot{a}$: $\ddot{v}i\ddot{s}cuka$ - cf. AMg. $\ddot{v}icchaya$)

$\ddot{g}er\ddot{u}$ ($\ddot{g}airik\ddot{o}$: $\ddot{g}airuko$ cf. AMg. $\ddot{g}er\ddot{g}aya$), $\ddot{K}ing\ddot{u}$
 ($\ddot{K}unkum\ddot{o}$), $\ddot{s}att\ddot{u}$ ($\ddot{s}aktuk\ddot{o}$). EP. $\ddot{K}hudd\ddot{o}$ but WP. $\ddot{K}hidd\ddot{u}$
 ($\ddot{K}anduk\ddot{o}$) The \ddot{o} in EP $\ddot{K}hudd\ddot{o}$ f. may be due to a general
 tendency of forming fem. from mas. nouns in \ddot{u} by
 changing $\ddot{u} > \ddot{o}$ the origin of which is obscure cf. $\ddot{K}at\ddot{u}$ m.
 $\ddot{K}al\ddot{o}$ f., $\ddot{T}ar\ddot{u}$ m. $\ddot{T}ar\ddot{o}$ f. etc.

Medially : $\ddot{d}un\ddot{a}$ (Pkt. $\ddot{d}uguna$), $\ddot{d}ur\ddot{h}$ (Pkt. $\ddot{d}uraddha$).

- $\ddot{u}a$ - $> \ddot{u}$ medially : $\ddot{s}ur$ ($\ddot{s}ukar\ddot{a}$).

- $\ddot{u}a$ $> \ddot{u}$ finally : $\ddot{b}at\ddot{u}$ ($\ddot{v}adhuk\ddot{a}$), $\ddot{j}u$ ($\ddot{y}uk\ddot{a}$)

- $\ddot{o}a$ - $> \ddot{o}$ medially : $\ddot{r}\ddot{o}n\ddot{a}$ ($\ddot{r}\ddot{o}dan\ddot{a}$)

$\ddot{r}\ddot{o}u$ $> \ddot{u}$: $\ddot{r}\ddot{u}$, $\ddot{l}\ddot{u}$ ($\ddot{r}\ddot{o}ma$, $\ddot{l}\ddot{o}ma$), beside $\ddot{r}\ddot{o}$, $\ddot{l}\ddot{o}$,
 $\ddot{k}\ddot{u}l\ddot{a}$, $\ddot{k}\ddot{u}l\ddot{a}$ ($\ddot{K}\ddot{o}mal\ddot{a}$), $\ddot{s}\ddot{u}b\ddot{ar}$ ($\ddot{s}\ddot{o}m\ddot{a}$).

Panjābī Diphthongs

04 Indo-Iranian had four diphthongs — ai , au , $āi$, $āu$. By
 the time the Prātisākhya were composed, ai , au had become
 simple long vowels \ddot{e} , \ddot{o} .^① The tendency seems to have been to open
 the second elements so that ai , au became ae , ao . This
 was actually the case in Avestā where $\ddot{d}aeva$ and
 $\ddot{K}ar\ddot{o}naoti$ correspond to Indian $\ddot{d}eva$ and $\ddot{K}ar\ddot{o}ti$.
 $\ddot{K}r\ddot{o}ti$ respectively. Later the first element \ddot{a} became
 fainter and fainter till simple \ddot{e} , \ddot{o} was the result. Along
 with this the qualitative, also, may have begun simultaneously,
 i.e. the \ddot{a} tended towards e , o and finally combined with the
 second elements $\ddot{e}o$. The same processes must have begun
 to operate on $\ddot{ā}i$, $\ddot{ā}u$, but their elements being longer, required
 a longer time for simplification. Why the first elements of the
 diphthongs decayed and not the second was due to the fact
 that "the relation of their elements is described defined

① Macdonell: Vedic Grammar §§ 15-16.

as equal, or the a is made of less quantity than i and u.
 when ai, au had become simple vowels ē, ō; āi, āu were still passing through the middle stage, hence they sounded diphthongs to the phoneticians, but a little later in Pali and Aśokan, they too became simple ē, ō. The Panj. diphthongs in inherited words, therefore, do not represent the Pī diphthongs.

5 The loss of intervocalic stops in Pkt. left many vowels in hiatus. The modern diphthongs are always the result of these vowel-groups, several of which have again dialectically developed into simple long vowels much in the same way as the Pī diphthongs did (Grierson: Phonology § 27, 30). Thus -

| | | |
|--------------------------|---|----------------------------------|
| Kāratī > Apabh. Karai | { | Braj, Rājas. Karai - diphthong |
| | | H. Panj. Karē - simple vowel. |
| ghōtakah > Apabh. ghōdai | { | Braj. ghōrau - diphthong |
| | | Guj. Rājas. ghōtō - simple vowel |
| | | H. Panj. ghōrā - " |

Some dialects have developed [æ] and [ɔ] sounds from Pkt. vowel-groups, perhaps through a stage of diphthongs; thus rāva -> Apabh. *rāula -> Lah. rālā [rɔ:la] L.S.J. VIII p. 273. Similarly Lah. cārā [cɔ:ra] but Panj. caurā; ~~WP.~~ traī [træ] but EP. Lah. trā [trɔ] but WP. traī. ②

The tendency of Rājasthānī to simplify the diphthongs ai and au has been noted by Sir George Grierson, L.S.J. IX² pp. 20, 54.

Powādhī has a great tendency for simplification of the final diphthongs; thus, gaē : gē 'they went', gaī : gī 'she went', lau : lū 'he will take', jāu : jū 'he will go' etc. I have heard several more examples from people of Powādhī. Compare also Ambālā, Rājas. karā as against Panj. kareā, dharā against dhareā etc. Mayā Singh's Dictionary gives several doublets; e.g., pakaurā : pakōrā, paundā : pōndā, pankkhā : pōkkhā etc.

106 Another point worth mentioning about the diphthong ai, au resulting from Pkt. vowel-groups with ā as their first member is that they are rising diphthongs in EP and falling in WP.

① Whitney: Sanskrit Grammar § 286 on the authority of Prātiśākhya.

② For Gujratī, see Turner: "The E+O vowels in Gujratī" published in Ashutosh Mukherjee Jubilee Volumes (Orientalia) pp. 337-47.

At least they are so transcribed in dictionaries.

| | | |
|------------|----------|----------|
| dāmanī | EP. daun | WP dāun |
| dākinī | EP dain | WP dām |
| *ghātilla | EP ghail | WP ghāil |
| nāma | EP nāu | WP nāũ |
| nāpitā+inī | EP nain | WP nāin. |

Similarly, EP jarau : WP jarā ; EP ralan : WP ratā etc.
From the last two paragraphs we see that it is the glide element of a diphthong that disappears in its development into a simple long vowel.

Vowel-gradation ①

7 The vowel-gradation so prominent in IE has been on the decline in Aryan even though it had also gained a certain analogical extension. The first step to this decline was the confusion of IE ē, ö with ā in Aryan. Later the development of i > a, i, u and that of ai, au > ē, ö in Pkts. further limited its scope. In Mod. Indian, however, it is confined chiefly to express the relation between simple and causative or intransitive and transitive verbs. In languages other than the NW group (Sin-Panj-Lab. etc) it has suffered, especially the a:ā series (1) by the lengthening of vowel consonant-groups and (2) by the extension of the -āpaya- causative suffix. Panjābi has however, been safe to a great extent from these losses.

Whereas we have in Guj. tāpōũ 'be hot' (tapyati) : tarvũ 'to heat' (tāpayaṭi), phātōũ 'to be split' (sphatyate) : phāḍōũ 'to split' (sphāḍayati), we find in Panjābi tapmā : tāumā, phatmā : phārmā. Whereas in Hindi we have girnā 'to fall' : girānā 'to fell', phirnā 'to be turned', phirānā 'to turn', in Panjābi we find girmā : gērmā, phirnā : phērmā.

8 The series descended from PI are a:ā, i:ē, u:ō.
a:ā — marnā : mārṇā, tarnā : tārṇā, sarnā : sārṇā etc.
i:ē — milnā : mēlnā, kirnā : kērnā, girmā : gērmā etc.
u:ō — tuṭṭanā : tōrnā, phuṭṭanā : phōrnā, tuṭnā : tōlnā

① For a brief history and its operation in Gujratī see Turner § 14. Another paper by the same author on the loss of vowel-alternation in Indo A. is published in the proceedings of the second...

J. H. H. Calcutta 1922.

99 When the verbs are preceded by prepositions, the grades still work on the roots. Here however the root-vowel becoming unaccented, i and u change to a which partly conceals the gradation.

a: ā — uttārnā (uttarati): utārnā (uttārayati). sarnā: usārnā, nittārnā: natārnā, nigghārnā: naghārnā, ubbhārnā: ubhārnā, ullārnā: ulārnā.

i: ē — bhikkhārnā (viskīrati): ~~bh~~ bhākhārnā (viskārayati), ukkhārnā: ukhārnā, nikkhārnā (khitati): nakhārnā
ukkhārnā: ukkhārnā, but
Lqj. H. ukhar: ukhār point to a verb *khatati.

nibbārnā: nabārnā, cimbarārnā: camārnā, libbārnā: labārnā, ghusārnā: ghuseārnā, uddhārnā: udhārnā.
wp. camārnā

u: ō — nuccārnā wp. niccārnā: nacārnā, vicchārnā (vicchutati): vacchārnā, saṅguccārnā: saṅgocārnā, suṅgārnā: sāgārnā.

Many of the examples cited above are late analogical formations.

110 Two more grades have developed in Panjābī but are of a very restricted application, viz (1) short vowel followed by a single consonant: short f vowel followed by a long or conjunct consonant, (2) short vowel: long vowel.

(1) a + single consonant: a + long or two consonants.

ladnā: laddanā, katnā: kattānā, ghatnā: ghattānā
dabnā: dabbānā, gadnā or garnā: gaddānā, mādnā: mandānā.

i + single consonant: i + long or two consonants.

khicnā: khiccānā

u + single consonant: u + long or two consonants.

gudnā: guddānā.

(2) short vowel: long vowel.

a: ā — confused with a: ā descended from P. ā.

i: ī — micnā: mīcānā, bhīrnā: wp. bhīrnā, ~~wp~~ bhērānā, piśnā: ^{*}piśānā > pīhānā

u: ū — phuknā: phūkānā, sutnā: sūtānā.

(111) P.I. did not allow nasalisation of vowels except in a few cases — at the end of a word or in pausa.⁽²⁾ Classical Sanskrit was still stricter in this respect. Only a non-Pragṛhya a, i, u short or long could be optionally nasalised when occurring in a pause.⁽³⁾ In Pāli and Aśokan it is not certain how far vowels were nasalised, but in Prakrits there are numerous instances where a vowel followed by an anusvāra⁽⁴⁾ must be pronounced without the anusvāra and in consequence probably nasalised.⁽⁵⁾ This marks the beginning of a tendency which resulted in an abundance of nasal vowel in Apabhraṃś and Mod. Indian. Now we know that the Pkt. anusvāra was in most cases an optional substitute for a P.I. nasal consonant. Thus it is clear that most of the modern nasal vowels are due to the loss of a P.I. nasal consonant at some time or other. In this respect the history of the nasal vowels in Mod. Indian may be compared with that of the French. Panjābī is, however, comparatively freer from nasal vowels than the other languages ~~are~~ because it did not simplify nasal + consonant groups after short vowels.

(112) From the point of view of origin, Panjābī nasal vowels may be treated under four heads:—

1. Those due to the disappearance of a P.I. nasal consonant:—

(a) An intervocalic -m- was split up into -ṛ- > -v- > -v-, and subsequently the -v- was changed into u, thus we get nāu (nāma), thāu (sthāma) etc. For the disappearance of u as in callā (calyāmi) etc., in dhūā (dhūmā) etc. see contraction of vowel-groups * § 103

For cases where -m- did not leave any trace of nasality see Denasalisation * §§ 117-19

① For Marāṭhī: cf. Bloch §§ 66-70, for Gujrātī: Turner § 16. Also see Grierson: "Spontaneous nasalisation in IA languages" JRAS 1922

② Macdonell: Vedic Grammar §§ 66, 1; To. 16 etc. pp. 381-88.

③ Pāṇini VIII, 4, 57.

④ Nothing definite is known as to what was the exact pronunciation of the anusvāra in ancient times (Whitney: SKT Gram. § 71). At the present day it is pronounced finally and before non-stops, at least in Northern India as η (ḥ). Its consonantal nature may be inferred from its making a heavy syllable with a short vowel before it.

⑤ Pischel §§ 178-183.

(b) Loss of intervocalic *m*, *ṅ* in inflexional terminations, thus Gen. pl. *-ānām* > ~~PKt.~~ PKt. *-ānam*, *-āṅām*, *-āna* > *-ā* perhaps through *-āū* as in H. we have *-ō* possibly < *-āū*, cf. Braj. *-āū*, Rājas. *-ū*. For further cases see treatment of *-n*, *-ṅ* p. Also compare Skt. Instr. Sing. *-ēna* > Apabh. *-ē*
Skt. Nom. Acc. pl. *-āni* > Mar. neut. pl. *-ē*.

(c) When in a word containing a group nasal + ~~stop~~ consonant, the accent is shifted onto another syllable, the nasal is reduced to the nasality of the preceding vowel. This occurs frequently in the course of grammatical processes.
pāhlāg (*paryānika*), *sūrāg* (*surūṅgā*), *gūḍamā*, *gūḍāimā* etc.

In this way is treated a group nasal + consonant occurring in an unaccented syllable, thus, *pājāh*, H. *pacās* (*pañcāśat*). Also when the group is final, ^{of a syllable} preceded by a long vowel e.g. *ṅh* (*prēṅkhā*), *ṅh* (*prōṅchati*), *pacās* & *pacān*.

3) 2. Those due to the insertion of a nasal or anusvāra at some time or other in a word where there was no nasal in the original PJ, and this nasal or anusvāra falling under conditions stated above in 1.(c). There is good evidence in the modern vernaculars to show that at some intermediate stage there were two pronunciations of a large number of words — one with the nasal and the other without it. This was probably a dialectal variation, and was due to a tendency which may have come into existence from the analogy of word groups like *bandha*:*badḍha*, *siñcati*:*sikṭa* -: *sēcana* etc. There are many more pairs with and without a nasal, e.g., *ukhati*:*uṅkhati*, *ghuṭa* -: *ghuṅṭa*-, *maksu*:*maṅksu*, *makhati*:*maṅkhati*, *stābaka* -: *stāṅbaka* - etc. These again may be the result of analogy, if themselves original may have been the cause of similar analogical formations. The PKt. forms with nasal alone e.g. *vamka* - (*vakrā*) where PJ had no nasal, show that the PKt. forms were taken from a nasalising dialect.

This tendency for inserting a nasal, or rather changing a Pj consonant group into a nasal + consonant does not seem to be so strong in the parent Prakrit of Panjābi as it was in that of its eastern neighbour Hindi. From the fact that the new nasal appears^{as} the nasality of the compensatory long vowel in Hindi and as a nasal consonant before voiceless stops in the Ambālā dialect which follows Panjābi in preserving vowel-length before consonant-groups^① and voicing^{the} breathed stops after nasals², it may be inferred that the new nasal got into the words, at least into those of Ambālā, at a time when the latter had lost the tendency of voicing breathed stops after nasal, and before Hindi had lengthened its^{short} vowels in front of consonant-groups.

The following are a few words out of a large number for comparison:

| Pj. or SKT. | Panjābi | Ambālā | Hindi |
|----------------|-------------------|---------------|---------------|
| ākṣi | akkh | ankh | ākḥ |
| ucca- | wp.uccā (EP.ūcā) | ūcā | ūcā |
| *istā (istakā) | itt | int | īt |
| kācā- | wp.Kacc (EP.kane) | kane | kāc |
| Satyā- | sacc | sane | sāc |
| sarpā- | sapp ā | samp | sāp |
| | chitt (stain) | chint (stain) | chēt |
| | hakk 'drive' | hank | hāk etc. etc. |

114 There are a few words in Panj. showing this kind of nasal which under conditions 1(C) lost itself in nasalising the previous vowel. The nasal in these words is very early as it is found in other languages also except Marāṭhi. But more probably they are loans from Hindi in the face of the above examples and on account of lengthening short vowels before consonant-groups as in mūngī, nēd.

mudgā- > Panj. mūngī, H. mūg, M. mūg. : Panj. mūgiā "of colour of mūngi"

① This statement is based on my own observation of the pronunciation of persons from Ambālā. The specimens given in the d. S. IX pp. 241-51 reveal Hindi tendency for vowel-length eg. the words āg, sāo, sājh, māthē, mājē on p. 250, but we also find Khillā (cf. H. Khil) p. 249, cakkī, ~~laggī~~ hatthā, picchē on p. 245 and laggi on p. 250.

pakṣā- > Pkt. pakkha- > Panj. phāṅgh < Pkt. *pamkha- or
by contamination with skt. pūṅkha-; Panj. phāṅgharī
'thin, lean, lit. light as a feather'; cf. H. pākḥ, pākḥrī.
nidrā > Panj. nīd, H. id., ^{but} M. nīd

mārgayatē > Panj. mārgānā: māgaunā; H. māḡnā
but M. māḡnē.

vakrā- > Pkt. vamka- > Panj. bingā, H. bākā.

Panj. bāk 'ornament for ~~ankle~~ ankles' must be
a loan from H.

115 3. Nasal vowels due to the vicinity of a nasal consonant,
especially after ^{or m} n; eg., nāu (nāva), nāi (nadī), nāuh
(nakhā-), māh (māṣa-), mā (mātā), mūh (mukha-)
mīh (mēgha-). In māih it may be ^{due to} an insertion of
nasal, cf. H. bhāis, W^P majjh, manjh < *mahimsa.
This kind of nasality is often omitted in spelling,
eg. pāni [pronounced pā nī] jānā [fā nā], pīnā
[pīnā] etc.

116 4. Spontaneous nasal vowels for which causes mentioned
in 1-3 cannot be assigned; eg., gūh (gūtha-), jāu
(yāva-), jū (yūka-), sāuh (śapatha-) etc. dahi possibly
derived from pl. dadhīni.

In the numerals 11-18 geārā, bārā etc., the -ā is added
perhaps on the analogy of the oblique plural forms like
gharā, bātā etc., the ancient numerals having given
simply geār, bār etc. as in Gujarati. Or it is the leng-
thening of the final -ah cf. H. gyārah, bārah etc. and then
nasalising it.

The Termination of the Pres. Indic. II sing. and pl. gets nasalised,
Pkt. Karasi > Panj. Karē, Pkt. Karaha > Panj. Karō.

Denasalisation.

117 It ~~often~~ happens that a nasal vowel arising from the loss
of a nasal consonant loses its nasality altogether when com-
ing in an unaccented syllable. This is very conspicuous
in Present Participles, eg. Pkt. Karāmta- > Panj. Pkt. *Karānda-
> O. Panj. Kārādā > Kārdā. Poth Kārānā through Karānda- > Karānne.

Lah. Karōndā, Karēnnā come from Karēnta - without shift of accent, ~~and~~ and consequently with nasals. When there was no occasion for loss of accent, the nasal consonant has remained as in *yāret -> Panj. Pkt. jāmda -> jāndā. Similarly ~~khādamta~~ *khādant -> Panj. Pkt. Khāyamda -> Khāndā, *svapant. -> Panj. Pkt. *savamda -> savindā etc. In a few cases where the vowel gets a special tone, the nasal consonant appears as the nasality of the previous vowel; e.g., bhāūda (*bhramant), kāūhdā (*kathayant-) etc. but in WP they are bhaundā, Kairndā etc. The central languages, however, have denasalised it e.g. H. Khāta, Sōtā. This points to a condition that the shift of accent they were trissyllabic with a consonant y or v between, thus ~~khāy~~ *Khāyamta or *Khāvamta, *Sōvamta (from *Sāvāpati: svāpati) which developed into Khāvātā > Khāvātā > Khāvta > Khāta etc. This v is ^{also} found in EP Khāvat, Sōvat. In Panj. also a few traces of this ^{y or v} are left as in WP Khāunā, but in Panj. ^{participles} it must have become a vowel glide at an early stage so that the whole developed into a diphthong which being a single syllable preserved the accent and nasality thus ~~khā~~ *khādant -> Panj. Pkt. *Khāyamda -> *Kāmda -> Khāndā.

In H. jāvnā: jānā; jāvtā, EH. jāvat: jātā, the insertion of -v- must be analogical. cf. Nep. jādō: āūdō.

For the loss of a preaccentual nasal cf. paebānjā, H. paepan (pañcapañcāśat), pačāssī (pañcāśīti), pačānmē (pañcanavati-); pačcī is from H. pačis, cf. WP pānjhi (25) Panj. pājāh but H. pačās (50).

118 The above consideration supports the theory of the Panj. Genitive postposition dā, Poth. nā derived from *sant- as suggested by Beames (Gram. II p. 291) against Grierson's view K L. XXXVIII p. 488. *Sant -> sandā, handā found in KS. and Sindhi (Beames II 290). sandā must have come to be regarded as part of the preceding word, and s- > h- which in course of time disappeared. Later it resulted into -ādā > Panj. dā or āndā > ānnā > Poth. nā according as it lost the accent or not.

119 Another case where nasality frequently disappears

disappears is the development of intervocalic -m- > -ñ- > -ũ-, -u-
 Nasality remains on a final syllable but disappears from
 non-final syllables

(1) Nasality remains -

naũ (nāma), paũ (pāma), thaũ (sthāma), bhũ (bhūm),
~~to sim~~ sã (sīmā), rũ (rōma), lũ (lōma), kḥarã (kḥarāmi),
 callã (calyāmi) etc.

(2) Nasality disappears -

aulã (āmala-), kaul (kāmala-), caur (camara-),
 bhaur (bhramara-), daurũ (damarũ); WP juã, kuãrã
 In neõdã, niũda (nimantra-), dhãũn (dhamāni-), dãũn
 (dāmani-), bãũnã (vāmanã-), the nasality is due to
 the influence of ~~the word~~ n.

20

The general development of the consonants has been dealt with by Dr. Bloch in his book 'The Development of the Consonants in the Languages of the NW (and SW) group of languages'. Prof. Turner with special reference to Gujarati (pp. 24-25).

Part II

Phonology

Consonants

(pp. 46-93)

- (1) Luddhiānī has assimilated Consonants in the same way.
- (2) The initial voiced aspirated stops of the P3 stage have been devoiced and deaspirated with lowering of the pitch of the following vowel.
- (3) An initial nasal + h of the h3 stage arising from a sibilant + nasal has been deaspirated and the pitch of the following vowel lowered.
- (4) M3 voiced aspirates or nasal + h groups in the initial of a word lose their h and raise or lower the pitch of the adjacent vowel according as it occurs in the preceding or following syllable.
- (5) Voiced stops after the nasals m, n, ŋ are assimilated to the latter.
- (6) v, w become b, bb as in the east.
- (7) There is no distinction between dental and cerebral n and h.
- (8) Intervocalic -s-, -ṣ-, -ṣ- have become h, and consequently fallen together with the P3 h, and the M2 h arising from P3 aspirated stops. This h has again divided into a tone just as the aspiration of the final intervocalic voiced aspirates described in (4) above.
- (9) The P3 initial h has become unvoiced unlike WP, Luddhiānī.

The development of a consonant largely depends on its place and neighbour in the word. Initial single consonants behave exactly like intervocalic double ones (of P3 or M2 stage) with this difference only that an initial voiced aspirate stop loses besides its h its voice also, while an initial

120

The general development of P₁ consonants has been dealt with by Dr. Bloch §§ 14 ff. The same has been summarised by Prof. Turner with special reference to Gujarati (§§ 34-38). On the whole Ludhiāni has undergone the changes assigned by the latter to N., W., or NW (not SW) groups of languages but with the following additional remarks:-

- (1) Ludhiāni has assimilated all the consonant groups. Unlike Sindhi, Lahndi, WP, it has treated the groups stop + r also in the same way.
- (2) The initial voiced aspirated stops of the P₁ or M₁ stage have been disaspirated and devoiced with lowering of the pitch of the following vowel.
- (3) An initial nasal + h of the M₁ stage arising from P₁ sibilant + nasal has been disaspirated and the pitch of the following vowel lowered.
- (4) M₁ voiced aspirates or nasal + h groups in the interior of a word lose their h and raise or lower the pitch of the adjacent ~~vowel~~ accented vowel according as it occurs in the preceding or following syllable.
- (5) Voiced stops after the nasals n, ɳ, m are assimilated to the latter.
- (6) v, -vv become b, bb as in the east.
- (7) There is no distinction between dental and cerebral n and ɳ.
- (8) Intervocalic -š-, -s-, -s- have become h, and have consequently fallen together with the P₁ -h- and the M₁ -h- arising from P₁ aspirated stops. This h has again dwindled into a tone just as the aspiration of the M₁ intervocalic voiced aspirates described in (4) above.
- (9) The P₁ initial h has become unvoiced unlike WP, ^{and} Lahndi.

The development of a consonant largely depends on its place and neighbour in the word. Initial single consonants behave exactly like intervocalic double ones (of P₁ or M₁ stage) with this difference only that an initial voiced aspirate stop loses besides the h its voice also, while an inter-

vocalic double voiced aspirate stop does not lose the voice. See (2-4) above.

121 As a rule MD double consonants appear as double in Panjābī but with the following exceptions: -

- (1) A MD double consonant when falling in an unaccented syllable is shortened, eg. Pkt. *cammāro* > *camār*, *mānikkam* > *mānak*, *passajjai* > *passijjā*.
- (2) When it is final after a long vowel; eg. Pkt. *Kattham*, Panj. Pkt. **Kāttham* > *Kāth*; Panj. Pkt. **likkhā* > *likh*.
- (3) A group nasal + consonant under these conditions loses its nasality throwing the nasality on the preceding vowel; eg. Pkt. **pancāsam*: *pannāsam* > *pājāh*; *pallamko* > *pāhlāg*; *peṅkhā* > *pūgh*.
- (4) In a number of words, a double consonant, when final, is shortened after an accented short syllable vowel, eg. *bil* (*librā-*), *paenā* (*paeyate*), *Kasnā* (*Karsati*) etc.
- (5) It is sometimes shortened in the interior of a word, eg. *biṅṅi* (*vidyut*), *puttā* (*puttala-*), *cibhrī* (*cirbhata-*) etc.
- (6) In rapid speech a good many double consonants are shortened. The cases mentioned in (4) and (5) may have been due to this cause, or to an influence of Hindi.

In slow speech

Kalḥ di

dasdā

peo putt di

ajj kī din ai ?

In rapid speech

Kalḥ di (of yesterday)

dasdā (telling)

peo put di (of father and son)

aj kī din ai ? (What is the day to-day)

22 Initial single consonants followed by a vowel have come down unchanged with a few exceptions. They are far better preserved than the interior ones. The reason for this difference is partly the speaker's consciousness of the beginning of a word and the consequent care with which they are pronounced, and partly their freedom from the influence of the *g* off-glide of the preceding sound.

23 There is a number of words which show aspiration in Panjābī, while in Pī and often in cognate languages there is no sign of it. These may be considered under two heads — simple aspiration and aspiration now appearing to as tones. (For Marāṭhī see Block §§ 83-86 and for Gujrātī Turner § 40).

4 (1) Under the first head comes the aspiration of the initial k- and p-. This seems in some cases to go back to IE forms with a prothetic s as is attested by similar cases in other IE languages. Some of these examples are shared by the cognate languages also e.g. khappar (karpāra-) cf. Guj. khāpriyū 'crust of mucus in the nose', Mar. Khāpari khittī (kṛttikā), phāhā (pāśa- cf. √spāś 'to bind') Guj. phāśo. phind 'ball' beside pinn (pinda-), pharhā (parāśū-) Guj. pharī. ~~khāhā~~ khūhā (kūpa-), for insertion the second h. cf. juhāriā (dyūta-kāra-). Khuddō, WP. khēnū (kanduka- cf. √skand, √skund 'to jump'). khundhā (kumthā-) cf. Sindhī Kundhu. Khōt (kautya-; kūta-) cf. WP. kūr 'falsehood'. khūnjā (*kūnya- or *kōnya-; kōna-) cf. H. kōnā, Kūnā or SKt. kūnja-. chālri 'sieve' ^{and chānri 'to sift'} (cf. connected with cālana- 'a strainer'). Khēlnā, khēdnā 'to play' is a puzzle. It appears with aspiration in all the IAVs. Either it is due to a contamination between Krīḍati and Khetati, or it comes from Kṣēlati found in the Rāmāyana where Khetati itself occurs.

25 Sometimes an aspirate or a sibilant in a neighbouring syllable brings about aspiration, e.g. in pharhā and phāhā it may be due to the -ś- of parāśū- and pāśa- similarly can be explained Khassanā (karsati), phalāh beside palāh (palāśā-), khussanā (kushnāti; kusyate), phāngh (paksā- Pkt. pakka-; *pamkha cf. H. pākḥ), khutthī (kustri), phamman (paks*manam), khāngh (kāśa, Pkt. khāśa; ~~khāśa~~ *khāśa-; khāśa- cf. H. khāśū), phammbh (paksma-) if not from Pers. pāśm. This kind of aspiration has been extended to loans from Persian; e.g., khursī, beside learned and spreading kursī, (Pers. kursī), khissā (kīśa), khēs (kēśh 'kind of linen garment'), khēnkhiāp 'brocade' (Kīn-khīwāl) etc.

Sometimes an h jumps over from a back syllable, eg. pācchānā (pratyabhijānāti Pkt. paccāhiyānāi).

(2) The case of aspiration appearing as tones is that when a voiced stop is aspirated usually on account of a neighbouring sibilant or aspirate. bhēh (bīsa-), bhōh (busā-) which occur in H. & M. also have been supposed to be cases of IE *bh losing its aspiration in Skt. (Bloch § 84). Other examples are ghund (gundhāna- also gundāna-), dhōh (drōha-), Sārhi (sāti- *sāthi- *sādhi-), Kanghā (Kānkata- → *Kamkha) but H. Kanghā which should have been *Kākā, *Kākhā or even Kāghā if *Kamkha had become ~~that~~ Kamghā in Pkt. times. bhāph (bāspa-), sādūr (sindūra-); ts. gharitū (grhaastha-) influenced by ghar-. jhūth (jūsta-) for j-ṛh see Pischel § 209. bhātknā 'to bark', bhūtknā 'to cry' if connected with bukkati; bhukkānā 'to sprinkle a powder' cf. H. buknā 'a powder', buknā 'to pound' may also come from bukkati as this verb also means 'to give pain', and the Pā. word bhukkānā is restricted to sprinkling of medicinal powders which usually give pain when sprinkled on a wound. mijjh, miyjh (majjā, majjas, mēdas) is unexplainable. Kadolhanā (krsta- → kattha- → *kaddhai), behrā (vedha- Pkt. vedha-), jārh or dārh (damstrā cf. Pa. dāthā, skt. dādha-); ~~to~~ lōrhā (lostā-), sēdh (śrēsthī) are perhaps cases of simplification of double consonants in Pkt. cf. Pa. Kōtha (Kusṭha- → *Kauṭha-) and hence they regularly become rh in modern languages. ar- in H. artis 35, artāṭi⁴⁸ ^{artāṭi} may have similarly come from Pkt. attha- → adha- cf. Guj. adhār 18.

12.7 In a few cases, an h left alone in a back syllable has come to the front and aspirated a consonant of that syllable eg. bhukkh (bubhukṣā: Pkt. bubukkhā), magghar (mārgasira- → *maggahira-), gadhā (gardabhā- ~~to~~ yaddhā), nihina (nirvāhāti → Pkt. nirvāhāi).

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A very important category is the aspiration of SKt. -ly-, -ll- or sometimes of -l-. The exact conditions under which it takes place are not known but there are numerous examples in Panjāb, several of them being shared by other languages also. It seems to be more prominent in S. L. and WP than in EP, and more so in EP than in H. (For Mar. see Bloch § 148).

-ly-: Kallh, H. Kal, Kallh (Kalya-), Kūhl (Kulyā), sāhlāg (śalyaka-, Pkt. *sallamka-), pāhlāg (palyānka-), māhl ~~and~~ 'belt of a wheel' but māla 'garland' WP māhlā (mālya-, māla), tulhā, tullharā (tulā: tulya-; tulā 'a beam in the roof', tulādh 'an oar'); dullhē-nā 'to flow out, spill' but dullānā 'to become homesick' (dolayati: *dulyate), sēlthharī (śailya+?); S. mull but ^{(Panj. mull (mū...))}

-ll-: cullhā, H. cūlhā (culla-: *culya-), gallh, H. gāl (galla- cf. galyā 'multitude of throats'), ^{WP} pāllhī 'green leaves of gram' (pallana-)

-l-: gāl, WP gāhl (gāli-) Bloch suggests garhā: galhā, but that will not do for Panj. Lah. + Sindhi; bahld also bauld (bulivārda-), kalhdī (haridrā, Pkt. haliddā Pisch. 25), WP. māhlā (mālā), bāl, WP vāhl (vāla-), dōhlnā 'to pour out', ~~but~~ dōlnā 'to feel homesick' (dolayati), ^{WP} pāhlanā beside palamā (pralambate), Lah. sālth (śālā), ~~but~~ Lah. silth but EP sil (śilā); silthā (śitala- cf. H. sīlā). Pers. sailātib 'dampness' becomes salhābī.

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There are a few exceptions also, eg. sall (śalya-), pōl (pūlya-), palānā (paryāna-: *palyāna-), tēl (tailya-), callānā (calati: ^{Pkt.} callai: *calyati), mallānā (mallati: *malyati), hillānā (hilati: *hilyati).

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An initial r in WP is often followed by a vowel in low tone, eg. Rhām (Rāma-), Rhānō (Rānō perhaps connected with rānī < SKt rājñī), rhōtī (hrōtī) etc. One cannot say whether the vowel has directly fallen in pitch or it has become so through an aspirated rh, for there is no evidence of such aspiration to be found in any other language.

(13) Similarly an initial h- in Poth. lowers the pitch of the following vowel, eg ghattā (Panj. kattā, [pronounced k_er[ɔ]ha] together; ghalla [pronounced k_er[ɔ]a], Panj. Kalla 'alone'; L. S. J. VIII p. 490.

(132) Another case which should come under head (1) or (2) according to dialects is the aspiration of the initial vowel. This is already noticeable in Aśokan where we find hēvam (ēvam), hida (īdha : ihā), hēdise (īdrisa : ēdrisa), and in Pāli Suran. 'in jener Welt' beside ōram (āvaram) Wackernagel § 211b. SKt. attā- : hatta- perhaps is another old example.

At present this tendency is more prominent in WP, Lah. & Sindhi than elsewhere. EP hōr, WP hōr [h_eo:r] (āpara-) cf. H. aur, Rājas. ōr; EP humm, WP hussar [h_eus:ɔʔ] (uṣma) cf. H. ūbh. haas (āmsa-); S. hēku, ~~hēku~~ Lah. hikk [hikɔ]. (Ēka-, Pkt. ěkka-), EP injh, WP hanjth [h_einʃ?] (āśru-), EP. rūtthā, WP harūtthā (ārista-); WP hīh [h_ei?] (āsā), H. hōt (ōstha-). hadd, H. hār. if at all connected with āsthi.

Disaspiration

(33) The opposite tendency, also, is noticeable in Panjābi. It chiefly occurs :-

(1) In voiced aspirates for which see "Tonic effects of h on vowels" # §§ 77-93

(2) In terminations both nominal and verbal where Pkt or Apabh. shows an h, eg. (Pischel § 366)

as an Gen. Sing. Pkt. ghōdayassa > Apabh. ghōday[ah]u, > *ghōdēhū > ghōrē the modern oblique singular in H. Panj. the final ē is due to -aija. In languages which reduce -aija > ā, we have the oblique form ghōrā as in Rājas. etc. Sir George Grierson assumes Apabh. ghōdaān.

= ghōdaāhi > ghōdaāū > ghōrē (Z.D.M.G. Vol. 49 p. 437)
b. Instr. Pl. Pkt. akkhihim > akkhihī > Panj. akkhi as

① T. Michelson thought it to be an eastern tendency (J.A.O. S. Vol. 30 p. 29) and held "Siāhāb. and Māns. hida to be a Māgadhian. Similarly, Māns. hidam, if not a pure blunder." ib. p. 92 n.

in akkhī dekkhēā 'seen with the eyes'. In a similar way
hathī 'with the hands', pairī 'on foot' are used as adverbs
of instrumentality. According to Dr. Bailey this construction is
generally used for those parts of the body which exist in pairs,
hence it is plural in origin. The final -ī in hathī, pairī
is either on the analogy of akkhī, or is due to the shortening
of ē in hathhēhī which contracted into ī with the following
ī. I, however, remember having heard hathhē, kannē
also from Hoshiarpur people.

c. Present Indicative II Sing. Pkt. Karasi > Apabh. Karasi or
Karahi (Pischel §455) > Panj. Karē. In Panj. the nasaliza-
tion of final -ē is, perhaps, to distinguish it from III Sing.
Karē. In Hindi both end in -ē.

d. Present Indicative II pl. Pkt. Karaha > Apabh. ^{id. or Karahu}
(Pisch. 456) > Panj. Karō. Nasalization as above in (c) ^{to distinguish from 3rd}

e. Imperative II pl. Pkt. Apabh. Karaha, Karahu (Pisch. 471)
> Panj. Karō.

f. In all the paradigms of the Present Indicative of the
substantive verb hōnā 'to be', the initial h is always
dropped in pronunciation though written in script.
Thus hai 'is' pronounced ai, hāi 'art' = āi, han 'are'
= an, hā 'am' = ā.

(3) When two consecutive syllables of a word contained h
or voiced aspiration, one of them lost it. This may be called
a case of haplology also. Thus lōhdā (lōhā + bhānda-),
dahindī (dadhi + bhānda-), lōhtiyā (lōhā + ^{lauhalbhānda-}hattā-),
māih (māhiṣī), māigā (mahārgha-), and the words
expressing relation by marriage in which śvaśura-
appears as -anhrā eg. patianhrā (pitriya + śvaśura-),
dadianhrā, māianhrā. etc.

(4) To drop the final unvoiced h (visarga) is a tendency
going back to Pāli, thus devāh > Pa. devā, agnih > Pa. agni.
In Panj. wherever an- h developed as final in an accented
syllable it was reduced to tone as in Karāh [kə'ā:] (ka-

tāha-), Khōh [Khó] (Kṣudhā), bēāh [bēā] (vivāhā) etc.
 * In the numerals 11-19, 21-29, 31-49, 51-58, the final & & s- leaves no tonic effect because the syllable containing h has become unaccented thus gēārā, bārā, kātti, akbānjā etc., but it re-appears in their ordinal and other derivative forms although the accent remains as before; eg, gēāhrmā, bāhrmā, gēāhrā, bāhrā, gēāhrī, bāhrī, kāhthimā, kāhthiā, kāhthī etc. ① In WP 24, 25, 40 and in Mul 50 show tones thus cāhrī, pānjhī, cāhli, pānjhā (panjha). When the numeral is a monosyllable, or the accent falls on the syllable containing the h, the tone is found in the cardinal forms also as in bīh 20, tīh 30, pājāh 50. Persian words ending in h after an ^{unaccented vowel} short a ~~lose the h and lengthen the vowel~~, when used in Panjābī (thus ~~hā~~ bandā (bandāh), gāndā (gandāh), bādsā or bāccā (pādshāh), sahī (Ar. sahit) etc. The h after a short a is not pronounced in Mod. Persian itself. ② The h in an accented syllable, however, brings about tone effects thus gumāh [gūnā] (gunāh), ugāh [ūgā] (gawāh), malāh [mālā] (mallāh).

In Arabic WP. rāllī's term of "undecorated for children" is derived from vallaḥāh-. The final h is lost and not out-tone effect because it comes after an unaccented vowel.

(5) Prof. Bloch remarks that the final position is very favourable for disaspiration, and adduces a large number of examples from Marāṭhī. ③ Now in Panjābī the cases where final voiced aspirates of Pkt. stage lose their aspiration are quite regular, but those of unvoiced aspirates losing their h are not so common. itt (istā) goes back to Pkt. sitt-, satt-, suttinā 'to throw' if connected with (sr̥stā-), cf. Mar. sāt. mitrā (mr̥stā-), pittanā to beat breast in mourning (piṣṭā-) cf. H. pitnā; ghuttinā (ghr̥stā-?); mat, matī 'monument' besides regular mark, markī are ts; lik(h) , lak(h) or ts. (lēkhā); kāht (ēkasastī), bāht (dvāṣastī) etc. In sungal (Śrīkhalā-) the loss is very early; cf. AMg. samkala-Pisch. 213, H. sākal.

① Before the ordinal termination - mā or - vā the tone may be left out after 21 and upwards. At Lahore I remember having heard gēāhrmā [gē.ā.r̥mā], bāhrmā [b.ā.r̥mā].
 ② Duncan Forbes: Persian Grammar 1861 p.7.
 ③ § 88, For Guj. see Turner § 40 B.

PJ single consonants.

37

Initial stops have come down unchanged except the voiced aspirates which have lost their voice and aspiration, and lowered the pitch of the next vowel.

k-: Kamn (Kārma-), Karnā (Kārōti), Kairnā (Kathayati), Kālā (Kāla-), Kāth (Kāstha-), Kirā (Kīta-), Kīllā (Kīla-), Kukkar (Kukkutā), Kōssā (Kōsma-), Kōthā (Kōstha-), Kukkh (Kukṣi-).

kh-: Khatt (Khatvā), Khannā (Khandā), Khānā (Khādati), Khāi (Khātā-), Khārū 'basket' (Khāri).

g-: gal (gala-), gajjanā (garjati), gannī (ganḍa-), gabbhā (gārbha-), gārḥā (gādha-), gummā (gūlma-), gujjhā (gūhya-), gūh (gūtha-), gidhh (gīdhra-), gōt (gotrā-), gōh (gōdhā), gai, gā (gō-: *gāvā)

gh-: gharā (ghāta-), ghand (ghantā-), ghau (ghāta-), ghu (ghuṇa-), gheo (ghētā-), ghōrā (ghōta-).

c-: cand, cann (candā-), cann (cārma), cakk (cakrā-), cittanā (citrayati), cir (cirā-), cullhā (culla-), cōr (cōrā-).

ch-: chann (chāndas), chatt f. (~~chattā~~ ^{*chatti}), chāu (chāyā), chikk (chikkā), chijjanā (chidyate), chiddā (chidrō)

j-: janā (jana-), jann (jānma), jānnā (jānī), jū (jivā-), jūbh (jihvā), jūtthā (jūsta-), jēth (jyēṣṭha-)

jh-: No word began with jh in PJ except jhatiti from which come perhaps EP jhatt, WP jabb^h, jhav.

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No word began with a cerebral stop in PJ. Most of the words recorded in Skt. Dictionaries as such are of late origin, and are found in works of 5th or 6th centuries AD. and upwards. The older ones are ṣṭank (from tanka - 'seal') to 'shut', Katy. S. IV, 8, tankanaksāra - 'borax' Kātyāśr II, Paddh., tittibha - N. of a demon Mn. Yājñm., ṣṭral = ṣṭal Dh. XX 5; dākinī Pān. IV, 2, 151; ṣṭā Pān. VII, 2, 10; ṣṭau Dhauk Pān. VII 4 259.

t-: taṅg, takā (taṅga-, taṅka-), talnā (talati), talikrā (tittibha).

th-: Thaukar, Thākar cf. H. thākur (thakkura-).

d-: daurū (damaru-), dain (dākinī).

dh-: dhōnā (dhaukate).

t-: tand (tāntu-), tattā (taftā-), takkanā (tarkayati),
tau (tāpas-), til (tīla-), turnā (turati), tin (tīna-).

th-: No sure example is found except thukk which may be
connected with Skt. thukkāra if that is not purely onomatopoeic.
Skt. dictionaries give about a dozen words beginning with
th, most of them being proper names or imitative sounds.

d-: dand (dānta-), dassanā (darsayati), din (dīna-), dudh
(dugdhā-), dūr (dūrā-), disanā (drśyate), dohta (daukhita-).

dh-: dharnā (dharati), dhār (dhārā), dhūā (dhūmā-).

p-: pañj (pāñca), pāni (pāniya-), pinn (pīnda-), pīr
(pīdā), putt (putrā-), pucchānā (pṛcchati), pōh (pausa-).

ph-: phal (phāla-), phan (phanā-), phālā (phāla-), phull (phalla-)
phagga (phālguna-).

b-: bakkarā (barkara-), bannhanā (bandhati),
bāh (bāhū), bī (bīja-), bujjhanā (būdhjate).

bh-: bhattā (bhaktā-), bharnā (bhāratī), bhau (bhāga-)
bhū (bhūmi-), bhujjanā (bhujjati).

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Intervocalic stops. Among these -k-, -g-, -c-, -j-, -t- and -d-
were lost altogether leaving a slight -y- glide in their place
the effect of which is seen in the subsequent change -aja- > ē.
-t-, -d- became -r-. -p- became -v- in M I which
later was lost, or changed to u and together with the pre-
ceding vowel resulted in a diphthong or a simple long
vowel. -b- is ~~the~~ rare like the initial b-, and shared
the fate of -p-. The aspirates -kh-, -gh-, -th-, -dh-, -ph-, -bh-
were reduced to h in P M I which subsequently lost it-
self affecting the tone of the neighbouring vowel.

-th-, -dh- became -dh- in M I and were later on (perhaps even in
M I) pronounced as -th- the aspiration of which disappeared in
Panjabī after bringing about the tone-effects like the -h- of
other aspirates. -ch- -jth- never existed as intervocalic singles.^①
At least for -ch-. Skt. grammarians prescribe doubling after a
vowel which points to its origin from a consonant-group.^②

① Whitney: Sanskrit Grammar § 42 ② ib. § 227.

- k-: Camkējar (Carmakāra-), Kamkējar (Kumbhakāra-),
dāin (dākinī), seāl (sītakāla-), karū (Katuka-), sūr
(sūkarā-), mitti (mṛttikā), makki (māksikā),
nhērā (*andhakāra-).
- kh-: nāuk (nakkā-), mūk (mukha-), sēkrā (sēkhara-),
lēh (lēkhā), sukāunā (*sukhāpayati)
- g-: bhain (bhagiri-), narōcā (nirōga), chēllā (chagalā-),
bhau (bhāgā-), bhāḍkējar (bhāḍāgāra), jūlā (yugā^l +
hala-)?, baur f. (vāgurā).
- gh-: mīh (mēgha-), sarākunā (ślāghate), lauḥḍā (laghū-),
wP māh (māghā-)
- c-: sūi (sūci-)
- j-: rāi (rājikā-), ruāh (rājamāsa-), bāniā (vāniji-)
bī (bīja-), wPayānā (ajānat-), wPayāti (ajāpāla-).
- ṭ-: karā (katāka-), gharā (ghatā-), karū (kātu-),
ghōrā (ghōtāka-), karāh (katāha-), kurōm (kūtumba-),
kīrā (kīta-), pur (puta-).
- th-: pīrhā (pītha-), maṭh (maṭha), parṭmā (paṭhāsi).
- ḍ-: pūr (pūdā), nār (nāḍi), dhūr (*dhūḍi-: dhūli-).
- dh-: hārḥ (āśāḍha-), gh gūrhā (gūdhā-), gārḥā (gāḍha)
- t-: khāi (khātā-), ghau (ghātā-), jūā (dyūtā-),
seāl (sītākāla-), gheō (ghrītā-), sau (sātā-), caudā
(cāturdaśa).
- th-: Kaihnā (Kathayati), sāuh (śapatha-), gūh (gūtha-),
paihlā (*prathilla), paihā (patha-).
- d-: Keārā (Kēdāra-), nāi (nāḍi), savā (sapāda-),
je (yādi), paun (pādona-).
- dh-: hun (adhunā), khōh (Ksudhā), dahī (dādhi-),
bēh (vēdha-), bēh in bēh mātā 'Fate' (vidhi-).
- p-: aut (apūtra-), nāi (nāpita-), bacc (āpatya- ^{Pkt} asacca-
the a must have disappeared at an early date), Kalāvā
(Kalāpa-), savā (sapāda-), wP ayāti (ajāpāla-).

-ph-: Kūḥnī, Kōhnī (Kaphōni-), Kāhlā (Kaphala-?).

-b-: piē 'he may drink' (piḥati).

bh-: lāhā (lābha-), bhukkh (bubhukṣā) ^{for subsequent appearance of bh-_n from b+h_n see §127}, (gadḥā (gardabha-)),
pāih (prabhā), sōhnā (sōbhate), WP Karkā (karabha-)

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Initial nasals. Only n-, m- are found initially in P.I. In Luḍhiānī initial n- is invariably alveolar. So it is in many JAVs. ^① In native scripts an initial n- is written with the dental symbol while in other positions with the dental or cerebral. Before a dental stop it is dental and is denoted by the dental symbol. The initial and intervocalic n seems to have become alveolar at a very early date though its acoustic effect was dental to some ears and cerebral to others. This is perhaps the reason why we find Vararuci enjoining cerebralisation of every n while in Jaina Pkts the initial n appears as dental. To say that the P.I initial n remains unchanged in Mod. I is wrong so far as the actual pronunciation goes.

Initial m- has remained unchanged everywhere.

n-: nāu (nāva, nāma), natḥanā (nastā-), nimn (nimnā), narōā (nirōga-).

m-: manjā (mañcaka-), missā (miśrā), mūḥ (mukha-), mūt (mūtra-), mutḥ (muṣṭī-), mitti (mṛttikā).

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Intervocalic Nasals. The difference between the treatment of -n- and -ṇ- according as they occurred in the body of the word or in the inflexional suffixes is found in Panjābī also as in Gujrātī. ^② In the latter position they disappear after giving their nasality to the previous vowel, but in the former position they become alveolar n although in Guṛmukhī script are often represented by cerebral ṇ.

① "l, n, though more usually alveolar, are sometimes made dentally. Panjābī Phonetic Reader p. VII
"n. Ordinarily it is an alveolar sound; before t, d it is somewhat forward, before t, ḍ it is cerebralised, but acoustically it is not noticeable." Bengālī Phonetics, Bulletin of School of Oriental Studies, I p. 6

② Turner: § 66.

which is the proper treatment in Malwai & Mājhi dialects.
 -m- was always split up into -v̄- which later on became -ū-
 or -u- and together with ^{the} previous vowel resulted in a diphthong
 or sometimes in a simple long vowel. The diphthong or
 simple vowel thus produced lost its nasality in the interior of
 a word but kept it when final. The cases where ^{the} -m- appears
 in place of P.I. -m- are due to a secondary change of
 -v̄-, -ū- or even of -u- into -m- which ^{as far as can be seen} usually took
 place before a long vowel (ā, ē).

The only exceptions are maus (amāvāsyā) and amī used
 as personal name (amṛta). In the first ^{word} -m- may have been
 preserved through an early loss of a -, and the second word
 may be a ~~lost~~ loan from M.I.

1) -ṇ- } preserved when occurring in the body of a word although
 -n- } become alveolar: -

- ṇ- : phan (phaṇā-), sunnā (ṣṇōti), ginṇā (gaṇayati.
 cf. ṣṇāti 'to announce'), mānak (māṇikya-), vanj (vanijya-)
- n- : unā (unā-), hun (adhunā-), phaggan (phālguna-),
 pāni (pāniya-), tānā (tānayati).

2) In inflexional suffixes, -ṇ-, -n- lost, giving nasality to the
 preceding vowel: -

| | | | |
|---------------------|-----|---|---|
| Gen. pl. :- ānām | -ā | { fakānām > -eā | } now used as } Oblique plural. |
| | | { -ikānām > -iā | |
| | | { -ukānām > -uā | |
| Nom. pl. neut. -āni | > ā | { -ikāni > -iā | } Now used as Direct pl. } in the feminine gender. |
| | | { -ukāni > -uā | |
| Nom. pl. neut. -īni | > ī | . Used in WP for Direct pl. in the fem. | |

In EP dahī nom. acc. pl. perhaps represents this change.

- m- : Kaul (Kāmala-), aulā (āmala-), caur (camara-), bhaur
 (bhramara-), daurū (damaru-), nāu (nāma), pāu (pāmā),
 thāu (sthāma), lū (lōma) dhūā (dhūmā-), callā (*calyāmi).
 karā (karāmi) and all other Present Ind. I sing. forms.

After the secondary change ^{of it} -m- appears for P.I. -m- in
 jamāi WP jivāi (jāmātr-), Kamārā & WP Kuārā (Kumārā-),
 kimē, WP kivē cf. Guj. Kēm (Kimēna? cf. imēna), jimē WP
 jivē (Pkt. *jimēna) cf. Guj. jēm, im. In the ordinal numerals as
 pañmā WP pañvā (pañcamā-) etc. Before the close vowels
 ī, however, the secondary change does not take place, eg.
 sāi (svāmi-), rūi (rōma-), bhūi (bhūmi-).

(5)

By spontaneous nasalisation, or through the influence of another nasal.
~~By analogy~~ this change has extended to cases where there was no *m*- originally, e.g., *pāmā* W.P. *pāvā* (*pāda* > *pau* + *-ā*), ^{*jomār, W.P. guār (yavākāra)*} (*daman* W.P. *duān* (Pers. *diwān*)).

141 Initial y-, v- become *j-*, *ḷ-* respectively. In W.P., however, *v-* remains *v* and in some words *y-* also appears as *y-*.
y-: *jaū* (*yāva-*), *jōt* (*yōktra-*), *jē* (*yādi*), *jānā* (*yāti*),
Relative pronoun *jō*, *jēnā*, *jih-* (*ya-*); *jaihnā* but W.P. *yaihnā* also (*yābhate*), the derivatives from this root also appear with *y-* in W.P. In E.P. *y-* is retained perhaps in the educated speech only in a few words with *y-* borrowed from Persian e.g. *yār*, *jār* (Pers. *yār*); *yā*, *jā* (Pers. *yā*).
v-: bakkt. W.P. *vakḥ* (*vakṣa-*), *bijj* (*vidyut*), *bingā* (*vakṛā*)
bāt (*vārtā*).

142 Intervocalic -y-, -v- Excepting M.G. *-aya-* > *ē*; the *y-* between any other vowels disappeared. But when preceded by a close vowel *i*, *e*, *u*, a strongly fricative glide *y* developed before the original *y* and both became *-yy-*. The whole group appears as *-iyy-*, *-eyy-*, *-uyy-* in Pāli which later on became *-ijj-*, *-ejj-*, *-ujj-* in Mah. & AMg. and are found at present in S. and M. Where, however, the *y* glide did not develop, ~~so~~ the *-y-* disappeared as in Śaurasēni and Mg. and ~~at present~~ found so at present in Hindi. EP belongs to the latter group, † but there are in it a few words showing *-jj-* ^{which} ~~and~~ are perhaps loans from a dialect of the other group. (cf. Bloch § 105
-v- also has two developments. It disappears before vowels other than *a*, ~~so~~ but otherwise becomes *u* and with the previous vowel forms a diphthong.
-y-: i For *-aya-* > *ē* see ~~§~~ § 103
ii. *peār* (*priyākāra-*), *gānā* or *gaunā* (*gāyati*), *karidā* 'being done' (Pkt. **kariānta-* from *Kariādi* on the analogy of *dīānta-* : *dīādi*, *piānta-* : *piādi* etc.).
iii. *dūjjā* beside *dūā* (*dvitīya-*, Pkt. *duīya-* : *duījj-* of AMg. *ardhāijja-* *ardhatītiya-*), *tūjjā* beside *tūā* (*trītiya-*, AMg. *tītiya-*), *bhānjā*, W.P. *bhāṇā* (*bhāginēya-*).

① *y* appearing in Native spelling of the EP words or of Hindi words is a recent glide introduced to avoid hiatus.

dāj (dāya-) or perhaps from Pers. dād 'a gift.'

- v-: i. chail (chavi + illa-), jī~~va~~ (jīva-: Pkt. jīvō), dēi (dēvī),
beah (vivāhā-), WP parihnā (parivēṣayat) EP. parōsnā
is a loan from H.
- ii. saun (śrāvāṇa-), deor (dēvara-), jīun (jīvana-),
dhaulā (Pkt. dhavala-), jhiūr (dhīvara-).
- iii nūn, ^{WP} lūn (lavāṇa-), salūnā (salavāṇa-) go back
to Pkt. lōṇa with a subsequent closing of the ō vowel.

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~~Interact~~ r, l. For the separation of two dialect-groups in which
the I.E. *r, l both appear either as r only or as l only, see
Bloch § 139. They were confused into r in the west including
Iranian, and into l in the East (Mg.). The tendency to borrow
words from one into the other is very ^{marked} and is found even in the
Vedic Texts. This borrowing became so extensive in course of
of time that in Sanskrit we often find l where Vedic had r,
and, sometimes r where Vedic had l. In several cases,
doublets appear with r & l with or without difference in
meaning. Panjabi on the whole agrees with Sanskrit as
most other IAV's do with a few exceptions. Intervocalic
-l- becomes -h- in WP.

i. r, l agree with Skt:-

r: rāt (rātri-), rann (randā), rassi (rasmi-), russ-
nā (rusyate), karnā (kāroti), bissarnā (vismarati),
Sautrā (śvāsura-).

l: lajj (lajjā), lippanā (lipyate), likh (likṣā), lohā (lōhā),
seāl (śitakāla-), ~~pītala~~ pīlā (pītala-), phal (phāla-),
bāl (vāla-).

ii. Skt r > Panj. l. Most of these words are found ^{with} l in Pkt.

halhdi (haridrā: Pkt. haliddā), lajj (rājju-), lās rope
(rasmi-) either loan from H. or borrowed from Pers. lās 'refuse of sick'.
In numerals 39-48, ^{The change} r > l is as old as Ind.

iii. In a few words -ry- after short a became -ll- in Pkt. It is
found so, Panj. and other IAVs (Bloch 140-41).

palṭonā (paryasta-: Pkt. pallattai), pahlāg (paryanka-),
palān (paryāṇa-), palthi (paryasta-).

iv. Skt.-dr- > Panj.-ll- as found in Pkt.

allā (ādrā-: Pkt. alla-), bhalā (bhadrā-), khullā (kṣudrā-
AMg. Chullā-, culla-, cf. Mar. cultā).

V Skt l > Panj. r. abēr, sabēr (avēlā, savēlā) cf. Panj. vēllā (vēlā).

VI In one or two words SKT. l appears as n in Panj. e.g. nūn w.P. lūn (lavana-), ~~reg~~ nainghanā beside lainghanā (lainghattē but cf. naikkhattē 'to move'). The confusion between l and n is much more frequent in foreign words used in Panj., but with spread of education it is dying out.

Initial
Intervocalic ś-, ṣ-, ṣ- all become s-.

ś-: sang (śaṅkā), sau (śatā-), sāṅh (śapatha-) etc.

ṣ-: solā (śōḍaśa), satth (ṣasti-), cf. 'six' comes from such form as ~~śat~~, ~~śvaxś~~ and not from śat. cf. hyp. śov, śinā śa, Ks. śih, Pels. śaś. Mar. śahā comes from Pkt. cha for in Mar. ch > ś.

s-: satt (sapta-), sādḍhē (sārdha-), suttā (suptā-) etc.

Intervocalic ś-, ṣ-, ṣ- all become -h- and fall with P I h- and M I h- derived from P I aspirates. For tone-effects of -h- see §§ 85-88

-ś-: sehā (śaśā), sanekhā (sandēśa-), pājāh (pañcāśat), pharthā (pāraśu-), saukhā (śivāśura-), Kōh (krōśa-).

-ṣ-: māh (māśa), Hāh (Āśādha-), Karih (Kāriśa-), toh (tūśa) tih (trīśā), Pōh (Pauśa-).

-s-: sāh (śivāśa), Kapāh (Karpāśa), mūhlā (mūsala-), the -s- of Saptatī in 69, 71-78 > h which in 76-78 is optionally omitted.

There are a few exceptions to the general rules:-

- i. das (dāśa) is a loan from H. cf. Lah. dah; H.EP dahāi 'tens'.
- ii. In the numerals 79-88 we find -ss- < -ś-, perhaps because the -ś- of asīti is a descendant of an original consonant-group. cf. astau 8, cf. AS. astatig 80, Av. astaiti 80.

iii. For the disappearance of h < -ś- in numerals see Disaspiration (4)

iv. -s- remains in ēi 'was, were' if derived from asit perhaps through an early loss of ā-, or it is a loan from H. cf. Lah. āhā, kā.

Initial h- becomes un-voiced in EP, while it remains voiced in WP but is followed by a vowel in ~~low~~ low tone especially in the dialect of Wazirāwād.

h-: hatth, w[th, stik] (hāsta-), hūā (hr̥daya-), hal (hala-), haraḥ (haritak)

Intervocalic h- remains partly voiced but is often under conditions at present unascertained, reduced to tone and in WP almost always.

-h-: lōhā (lōhā-), lūhā (lūbha-), bāh (bāhū-), gehā (grāha-), sāihnā (sārate).

Two or more consonants coming together without the intervention of a vowel were assimilated. The process of assimilation had been completed by the time of Aśoka except in a few groups containing a sibilant or r in some dialects. The germs of the tendencies which resulted into this assimilation are found in the observations of the Prātiśākhya regarding the minute changes suffered in quality and quantity by a consonant on account of its happening to be in the vicinity of others. These observations, though conflicting among themselves on many points, clear the ground for explaining almost all changes actually noticeable in Mṛ or subsequent dialects. A number of these differences must be held as dialectal for the changes to which they could have given rise are also dialectal in Mṛ.

The following statements based on those of the Prātiśākhya or on general principles of Phonetics have a useful bearing in explaining the development of Pṛ consonant-groups in Panjābī and other languages:—

① In a group stop + stop preceded by a vowel, the first stop was unexploded, i.e., it consisted of on-glide and occlusion only and ~~had~~ lacked release or explosion — the characteristic of a stop which marks it as a distinct sound. Unless exploded a stop is seldom recognised by the hearer though the speaker may be conscious of its individuality on account of the special effort made in its pronunciation. It is, hence, natural that such stops should have gradually lost their individuality

and should have been assimilated to those following. ^①

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In groups stop + other consonant, the stop was not ~~exploded~~ unexploded because the next sound being ^{more} open ^②, a partial release took place which was enough to mark and preserve the individuality of the stop. The stop, therefore, did not suffer assimilation to the following sound. But there are some apparent exceptions to it, viz. -ty- > -cc-, -dl- > -ll-, -dv- > -bb- and -ts- > -cch-. They are easy to explain if we consider the way in which each separate sound was formed.

(i) -ty- > -cc-. t was formed by closing the air-passage with the spread tip of the tongue at the teeth or their root. ^④

In pronouncing y the contact is made with the two edges of the middle of the tongue upon the palate, ^⑤ the central part remaining open to allow the air to escape through the narrow slit formed "by raising the front of the tongue so as nearly to touch the hard palate." ^⑥

c also had the same place of articulation as y. It is not clear whether c was an affricate or a simple stop in the times of the Prāṭisākhya. Prof. Macdonell thinks they (i.e. palatals c, ~~ch~~ ^{and j}) were affricate; but, then, Prof. Whitney questions why they were not described as such by the Hindu phoneticians, and why they did not make a heavy syllable with a pre-

① It is interesting to note that in Skt no word begins with an exploded stop. The difficulty on the part of the hearer in recognising an unexploded stop can be easily demonstrated by nonsense dictation i.e. by dictating meaningless words to a number of persons. It will be found that most of them will fail to hear the ~~exploded~~ unexploded stops correctly.

② Inference from AV Prātiś I 44

③ In nasal the explosion of the preceding stop found its way through the nose.

④ AV Prātiś. I 24, Taitt. Prātiś. II 38 ⑤ Taitt. Prātiś. II 40

⑥ D. Jones English Phonetics § 356

ceding short vowel. The answer to these objections is the fact that the stop element in them was of single length and not double as in groups stop + consonant. For a similar reason kh, gh etc. were described as single sounds not making heavy syllables with a short vowel before them. From the above considerations it can be seen that it is easy for the tongue to go from the position of t to that of y without exploding the former. The t thus becoming unexploded lost its distinctiveness and moved on towards the position of y till the whole resulted in -cc-. The resulting sound is double after a vowel because in that case it is double on account of its forming the first member of the group t+y. This also explains why the resulting sound was unvoiced and not voiced. The t being longer prevailed over the fricative y in divorcing it. Similarly arose -jj- from -dy- , -cch- from -thy- and -jph- from -dhy- .

(ii) -dl- > -ll-. The formation of l resembled that of d in having a contact of the tip of the tongue at the teeth, but differed from it in as much as in its case the air escaped at the sides of the tongue. ^① The d being followed by the contact for l at the same place was, therefore, unexploded, and l being a liquid and more sonorous sound prevailed upon d in assimilating it.

(iii) -ts- > -ch-. A similar consideration as for -ty- will explain this change also but with this difference that we might have expected -ty- to result in a palatal -cc- i.e. ttʃ, and ts- ~~into~~ in a dental -cc- i.e. ttʃ which later on became palatal. Sir George Grierson's conclusions about the different pronunciations of palatals in M.I and Mod. I seem to have some bearing on this point. ^②

① See Whitney's remarks on Taith. Pratis. II 42, and AV Pratis I 24.

② "The pronunciations of Prakrit Palatals" JRAS 1913 Pt. 3117

Why -ts- resulted in an aspirated -cch- and -ty- in an unaspirated -cc- seems to rest upon the sibilant in -ty- being not so strong as in -ts- because in the former case ^{the spirant} ~~ts~~ was only the devoiced form of y while in the latter it was original. The strength of an original sibilant may be inferred from the fact that it appreciably aspirated a preceding stop. ⁽¹⁾

(iii) The effect of a sibilant in aspirating the changed group can be judged from an anonymous quotation in the Commentary on the Atharvaveda-Prātisākhya I 10 rendered thus by Whitney - "They (first mutes) are known as 'seconds' when combined with the qualities of jihvā-mūtiya, ś, ṣ, ṣ and upadhmanīya." Here one may also compare the Panjabi pronunciation of Persian and English fricatives - unvoiced fricatives become voiceless aspirated stops in Panjabi while the voiced fricatives appear as un-aspirated voiced stops.

(iv) To account for -dv->-bb-, we may assume that v was closer here than elsewhere. Hence it first became b & then assimilated d. cf. Asoken dvādasa for dvādasa. ⁽²⁾

One of the members of a consonant-group after a vowel in P9 was always double. ⁽³⁾ This is the reason why the resulting group in M9 also is double between vowels; thus -ko- in P9 was -kkō- and hence became M9 -kkh-. Similarly P9 -sk- = -ṣk- > M9 -kkh-; P9 -sm- = -smm- > M9 -mmh- though represented by -mh- in writing. The metre shows that nh- mh- in M9 should be pronounced -ṅh-, -mmh- respectively. It is only then that a preceding short vowel could make a heavy syllable. Otherwise the group nh, mh would simply be an aspirated n, m. Subsequent development of ^{M9} nh into nh in WP analogous to ṅṅ > n(?) also proves it. No doubt a single k, g followed by h make an aspirated kh, gh. It is for this reason that an initial ^{P9} ks- > ^{M9} kh- and not kkh-.

① Whitney on AVPrātis. II 6, Taitt. Prātis. IV 12-13 ② Gurnar III 1, IV 12
 ③ AVPrātis I 58, II 28, 30-32; Taitt. Prātis. 1-7, 9-28. Whitney's Skt. Grammar

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In other cases the double consonant of the group assimilated the single one, thus -nd- > -nn- as attested by the Kharosthi documents from central Asia belonging to the first or second century A.D., and the present pronunciation of many dialects of the N.W. including Panjabi and Nepali. ~~st~~-ry- > -jj-, ~~hy~~- > jjh for r and h were never doubled in groups (AV Prātis. III 31).

In a group nasal + nasal the first is assimilated to the second because the first was in a way unexploded as nasals also are reckoned among stops.

The double consonants thus produced from P9 consonant groups have remained double in Panjabi except (1) when falling in an unaccented syllable, or (2) when final and preceded by a long syllable vowel. A group consisting of nasal + consonant under these conditions lost its nasal, giving the nasality to the preceding vowel.

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Stop + stop.

1. Homorganic groups remain unchanged except the voiced aspirates which lose their aspiration and alter the pitch of the neighbouring vowel (see § 87).
 - kk-: kukkar (kukkutā-), chikk (chikkā), ciknā (cikkarā-) but cf. cikkar 'mud'.
 - gg-: guggal (guggulu-)
 - cc-: uccārnā (uccarati); uccarnā (uccatati) but the trans. form uccērnā points to *uccitati; khicrī (khiccā) cf. Guj. khīcī; ūncā but WP uccā (ucca-).
 - cch-: kacchū (kacchapa-), quechā (quecha-), kacch 'nickers' (kacchā: kākṣā), picch (picchā), pucchānā (pucchāti) bachaunā (vicchādayati), WP puech but Sindh. pūech (puechā)
 - jj-: lajj (lajjā), lajj (rājju-), kajjal (kajjala-), sajjā 'right' ~~and~~ opposite to left (sajja 'ready'), bhujjanā (bhrijj' ti).
 - tt-: hatt (hattā), ṛi: utt (ṛhattā) cf. H. bhāt, patti (pattā) kuttanā (kuttayati), ghattānā (ghattayati MBh. VI 2894B)

- dd-: udna^{boices}, wna (uddayati), hadd (*hadda-).
 - tt-: utarna (uttarati), tittan (tittira-), latt (latta), matta (matta-), pitta (pitta-), ~~citta~~ cill (citta-), litta (litta-), khitti (kittika-), ~~i~~.
 - dd-: kudal (kuddala-).
 - ddh-: siddha (siddha-), buddh (buddhi-), WP baddha (baddha-).
 - pp-: pippal (pippala-), pipla mul (pippli-).
- 153 2. In heterorganic groups the first stop is assimilated to the second, and where one of the stops is a voiced aspirate the resultant loses the aspiration with the usual tone-effect.
- tk-: chikka, chakka (satka-).
 - tk-: ukarna (utkirati), sakarna (satkarayati).
 - tkh-: ukharna (utkhitati)^①, ukhal 'mortar' (*utkhala-) of khala^{***} 'thrashing floor'.
 - dg-: khaggā 'a fish; leaf of ghikuar which resembles a sword-blade' (Khadga-).
 - dg-: uggarna (udgurati), uggana (udgata-), ugamna (udgamyate).
 - dgh-: uggharna (udghatate), uggha 'fame, famous' (udgham-excellence, model; udghoza-?).
 - kt-: bhakta (bhakta-), sattū (saktu-), motti (maukika-), ratta^{'blood'} (rakta-).
 - pt-: satt (saptān), tatta (taptā-), suttā (suptā-).
 - kth-: satthal (sakti).
 - bd-: sadda (sabda-).
 - gdh-: duddh (dugdha-), daddhana (dagdha-).
 - bdho-: laddha (labdha-), jaddha (yabdha-).
 - tp-: upajna (utpadyate), WP uparna (utpatati, utpatati!).
 - tph-: uphanna (*utphanati).
 - dbh-: ubharna (udbharati).

① The existence of a verb *khitati: khetati, perhaps formed from kitta- 'cut' in the sense of 'separating' is proved by other forms also, eg., Panj. nakhēnā 'to separate', bakhērā 'marvel'.

Stop + Nasal. (1) In a group guttural + n or m, the nasal is assimilated.

- kn-: *nikkama* (Pkt. *mukka-* < **mukna-*; *mukta-*, Pischel assumed **mukna-* to explain Pkt. *mukka-* (§ 566), but Bloch objects to it (§ 94). Turner supports the former (Luz. Phon. §. 76); *sakna* (*saknoti* or *śakya*).
- gn-: *agga* (*agni-*), *bhuggā* 'worm out' (*bhugna-*), *nanga* (*nagna-* > *nagga-* & APIS. *naggai*: **namga-*), *Amāla bhaggā* (*bhagna-*), *lagga* (*lagna-* or *lagyati*).
- km-: *rūk* 'carr. money' (*rakma-* 'golden'). The only word containing *-kma* that appears in Pkts is *rakma-* and all its derivatives show -pp-. *Rukkinī* occurs once in Jivānanda's edition of Nāgārjuna (Pischel § 277).
- gm-: *jug* (*yuzma-*).

(2) In the group *gn*, the *g* was assimilated; the resulting

-ñ- ^{became} *-n-* in EP and *-nj-* in WP.

jameā, WP *janjū* (*yajñopavitā-*)

rānī perhaps goes back to **rājani*, ~~the *rājani* of *lyk*~~

WP. *lyk*. mar. *rānī* favours this hypothesis.

ān (*āyā*) Pkt. *ānā* is an instance of simplification of

double consonant with compensatory lengthening of the

preceding vowel. For *rānī* and *ān* cf. Turner JRAS. 1924

p. 574.

3 in *saññā*; Pa. *saññā* (cf. Pkt. *sannā*) > **saññ* > *saññā*

> *sain* on account of following nasal. See § 30

(3) *-tn-* > *-tt-* H. *sant* (*sapātnī*). Ratti "short form of the personal name Ratan may be equally referred to *ritra-* or *raktixā*."

-dn- > -na- This change goes back to P9 of *bhinnā*, *chinna-*, *anna-* etc. WP *runnā* ppp. of *rōnā* 'to wash' may either point to **rudna-* > **runna-* or to a late analogical form.

(4) *-tm-* > *-p-*: *ōp* (*ātma*), *apna*, WP *āpna* (*ātmanah*)

-dm- > *-p-*: *padbon* (*padmini*). *padbō* 'low, art of the sole of the foot' (*padma-*)?

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Nasal + Stop. In its treatment of the groups nasal + stop, Panjabi ranks with the North-Western languages Sindhi and Lahndi ^{and with some Pahāri dialects} as opposed to the other IAVs. In it the unvoiced stops after the nasal are voiced while the voiced ones are assimilated to the nasal. The resulting voiced aspirates, whether stops or nasal, bring about the usual tone-changes after losing their aspiration. That this change is very old, in one dialect at least, is proved by its occurrence in the Kharosthi documents from Central Asia (Bloch J. As. 1912 I p. 332 ff). In Eastern Panjabi, however, ~~ingh, ingh~~ remain unchanged and in ~~many~~ ^{several} other cases assimilation is avoided perhaps due to the influence of Hindi. For disappearance of the nasal or its reduction to nasality of the previous vowel see Nasalisation & denasalisation §§ 111-19.

-nk-: aing (aĩkã-), aingūr (aĩkũra-), kungū (kũnkũma-), nasāing (nāsāĩka-), saing (sāĩkã), kaigan (kankana-)
 † pāhlāg (palyanka-).

-ikkh-: saingh (sāĩkhã-?), pūgh (pũrũkhã), sainghanã (sāĩkhatĩ V.O.J. VIII p. 35), uinghanã (ũĩkhatĩ). H sũghnã and ũghnã point that the change is very early.

-ing-: uingal (angũli-), bhaing (bhāĩgã), sing (sĩĩngã), raing (rāĩngã-), caingã (caĩngã-), pingalã (paĩngu-). In EP these words are distinctly pronounced with ing while in WP in is commoner. They are, however, spelt both ways in dictionaries.

-ingh-: jāingh (jāĩghã), lainghanã (laĩghate).

-ñc-: panj (pāñca), manjã (mañca-), sinjmanã (sĩñcātĩ) Kunjĩ (Kũñcĩkã), Kanj or Kunj (Kañcu-), Kunj (Kũñcũ), cunj (cañcu-).

-ñch-: hũjhnã (ũñchātĩ), pũjhnã (pũñchātĩ; Pkt. pũm-chã, H. pũchnã, pũchnã).

-ñj-: munj (mũñjã), anjan (añjana-), ~~mañjan (mañjanã)~~

pi-j-rā (pānjara), pi-j-nā beside pin-nā to card cotton (pi-jayati 'to kill'). bhannā may be a co-stem with bhānjati and bhinnā.

-ñj-: sañj (sandhyā Pkt. sañjā), bañj (vandhyā Pkt. vāñjā, sañjā)
-ñt-: kañḍā (kāṅṭaka-), ghañḍ (ghaṅṭaka-), bañḍanā (vañṭati), cunḍanā (cunṭati).

-ndh-: kañdhā (kāṅṭhā-), suñdh (suṅṭhī-), khunḍhā (kunṭhā-)

-nd-: gañṇī (gaṅḍa-), kāñṇā (kāṅḍa-), khañṇā (khaṅḍa-), pinṇ (piṅḍa-), dañṇ (daṅḍā-), muñṇanā (muñṇayati), rañṇ (raṅḍā), kuñṇāli WP. kuñṇī (kuṅḍa-), huñṇ (huṅḍa-). In several words mostly from EP, -nd- remains unchanged eg. āñḍā, but Mul. āñṇā 'eye-ball' (āñḍā), riñḍī (erāñḍa), khañḍ gañḍōḍā (gañḍōḍā), gañḍā, khañḍ, piñḍā, ḍaṅḍā, muñḍā, rañḍī, kiñḍī, huñḍ. Here the last eight are doublets and the others may be loans from Hindi.

-ndr-: pōñṇā beside pōñḍā (pāñḍrā-)

-nt-: tañḍ (tāṅṭe-), ḍaṅḍ (ḍāṅṭa-), pāñḍ WP. pāñḍ (pāḍāñṭa-), Sāñḍ in sukṭh sāñḍ (sāñṭi-), mañḍ (māñṭa-; may be a semi-tatsama).

In the Present Active Participles and the III pl. Present Indicative -nt- becomes -nd- which further becomes -d- in the one and -n- in the other case. See § 117 and 156.

-ntr-: āñḍ, WP āñḍar (āñṭrā-), jañḍā, ^{WP. jañḍrā} (jañṭrā-), mañḍ, WP mañḍar (māñṭrā-), mañḍarī or māñḍarī (mañṭrakāra- or pāñṭar Pers. mañḍar 'N. of a saint' + rī), neñḍrā, WP. niñḍrā (ni-mañṭrā), WP māñḍrī (māñṭrīka-).

-nth-: pañḍh (pāñṭhā-), kañḍh (kāñṭhā-), māñḍhāñṇī (mañṭhāñṇa-), WP kañḍhī (kāñṭhīka-). In gañṭhī and gañṭhāñṇī, the th was cerebralised in Pkt. stage. Consequently we have Panj. gañḍh, gañḍhāñṇā. gañṭhī comes from gañṭhāñṇī with cerebralisation of th.

-nd-: chañṇ (chāñḍā-), sañḍhā (sañḍhā-), WP nañṇāñḍ (nāñḍāñḍā). EP nañḍ must be a loan from Hindi.

This change appears in compound words having mañḍā or ^{comes} from nañḍā and its form of nāñḍā recorded by ^{comes} some writers.

as their first member, eg. manākka (mandakṣa-), manhēnmā 'destitution of milk' (manda+dhainava-), manrah 'not roughened sic a grinding stone', mantarē 'not knowing how to swim', mankhathū 'not earning anything' also in mannō f. ill luck (mandimā m.?), Kunnan beside Kundan 'pure gold' (Kunda-)?

-ndr-: cand beside cand (candā-)

-ndh-: annhā (andhā-), bannh (bandhā-), kannhā (skandhā-), innhan (indhana-), binnhanā (vin dhātē), rinnhanā (*rindhātē), rumnhanā (*rūndhātē).

-ndhr-: gōtran (gudā+randhra-).

-mp-: kambanā (kampate), cambā (campaka-) tumbanā 'to stretch out cotton before carding it' (trumpati), WP limbanā (limpati).

-mph-: gumbhā (gūmpa-)

-mb-: ammbā (ambā-), lammā, lambā (lamba-), nimmb (nimba-), samm (śāmba-), sēmb (śaimbā-), kurāmb (kūrtumbā-), kōrmā (kautumbā-), jammū (jambu-), kammol, kambal (kambalā-), WP palambā (pralambate). The forms appearing with -mb- are confined to E.P.

-mbh-: kāmhear (kumbhakāra-), thammh (stambha-), khammbh (skambhā-), ulāmbhā beside ulambhā (upālammbha-?) rammbhanā (rambhate).

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Handwritten notes in the left margin: "Kann & Kannaṅka -> WP Kannada language"

In some cases the Panj. group nasal + voiced stop produced from the Pj group nasal + unvoiced stop has undergone a further change into a double nasal. This is specially true of Pj [mph], eg. kammanā, tummanā, camēti, WP limmanā, gumbhā besides forms with -mbh-.

Assimilation of l in mb coming in the same syllable is also common in other languages eg. H. āmb (*āmb, *āl) sēmb; (English) lamb: land, comb: pond, limb: wood etc.

-nt- > -nd- > -nn- > -n in the Present Indicative III pl. karanti - karan, bhuranti - bha an etc. In other present participles also

157 Nasal + Nasal. The first nasal is assimilated to the second.

-mn- : WP *nimmajhānā* (*ninnā + apadhjānā-*). This treatment differs from what we find in Pkt. (Pischel § 278).

-nm- : *jamm* (*jāmma*).

158 Double nasals, like other double consonants have been preserved except that -nn-, -nn- become alveolar.

-nn- : *ann* (*ānna-*), *anāj* (*annādya-*).

-mm- : *damm* (*dramma-*).

159 Nasal + Semi-vowel treated under y, r, l, v. groups.

160 Nasal + sibilant. In its treatment, nasal + sibilant, also, Panjābī

ranked with the ~~the~~ North-Western languages, i.e. it reduces the sibilant to a ^{voiced aspirated} stop of the nasal class (same class as the nasal) (then losing the aspiration after producing the tone-effects). Unfortunately there are very

few examples to show the exact process how the stop developed.

The Prātiśākhya refer to a pronunciation in which a sord stop was inserted between a nasal and a sibilant.

This may have been the course followed by the ancestor of Panjābī, thus : -

-ñś- > -ñcś- > -ñch- > Panj. -njh-

-ns- > -nts- > -nch- > Panj. -njh-

Or, perhaps, the sibilant was voiced as in *Sinhā*, and later on became an aspirated stop. But that would be contrary to the Panjābī treatment of foreign fricatives whereby

Pers. *x*, Eng. *θ*, Pers. Eng. *f* appear as *kh*, *th* and *ph* respectively, while Pers. *g*, Eng. *ð*, Pers. Eng. *z*, *v* appear as *g*, *d*, *j*, *l* (unaspirated).

Following this Pers. *ś* sometimes appears as *ch* especially in illiterate speech, ^{but} the normal change is *s*. If the sibilant had been voiced it should have appeared as *j*, and not as *jh*.

① उ. ए. नेम्यः कटतैः शषसेषु ॥ AVPrātiś. II 9 "After *n̄*, *ṅ*, and *m̄* are inserted *k*, *t* and *ṭ* before *ś*, *ṣ* and *s*." नकारस्य शकारे जकारः ॥ AVPrātiś II 10 "Before *ś*, *n̄* becomes *n̄̄*." उ. पूर्वः ककारः सषक. - रः ॥ Tail. Prātiś V 32 "After *n̄* is inserted a *k* before *ś* and *s*." रतकारपूर्वस्य तकारः ॥

ib. V 33 "After *t* or *n̄* is inserted a *ṭ*." Whitney's edition and Translation ② of the general tendency of Panjābī Pkt to voice an unvoiced

-mā- : वायव्यं वाय्, WP. वाय् "pole for propelling boat (vāyasa).
vās 'band' is a loan from Hindi. sāṅghī, sāṅgh (sāṅghā)
cf. Sin. sāṅghu 'half of land produce'.

The numerals līh, līh come from Pkt. vīsai, tisai and
not from SKt. vimśati, trimśat.

ḍassanā is from ḍaṣyati, and ḍang 'bite' from *ḍakna-
AMg. ḍakka- > *ḍamka. cf. H. ḍāk, ḍaik.

Kēssū (Kaimēnka-) is a loanword.

-mā- : pīhnā comes from Pkt. pīsai rather than SKt. pīmsati. cf. Sin.
pēoiki.

-mā- : kāṣai, WP. kāṣhā (kāṁsā- : kāṁsya-) seems to be a late
borrowing with -s- > -h-. See Sinthi hanja (hamsā-). Paṅ-
hans is a loan. kāṣ 'collar-bone', but Sinthi hanja, "the part
above the hip-bone on which infants sit in being carried"
(āṁsa-). māṣ (māṁsā-) is a tatsama. cf. Sinthi māṣ, māṣ,
Sin. mōs, Genitive. mōlūi.

MJ. -mā- : injhū, WP. a yjh, Sinthi hanja, Sin. āṣu (āṣru- Pkt. āṁsu)
Khaṅḍ, (Kācā; cf. Pkt. Khāsā Pisch. 206, *Khassā- *Khamṣā)
cf. H. Khāṣī.
Khamṣānā 'to be missed' (Kuṁṁlī, Pkt. Kussai, Khussai, Khumṣai) cf. H. v. l. Khōṁā.
māih, WP. māyjh, māyjh (māhiṣā- : *mhiṣā) cf. H. bhāis.

EP mḥāis is a contamination of māih and bhāis.

Caugharā H. cūghnā cf. cūṣnā, Rajar. cūṣh (√cūs- √cūcūs
Pkt. cūsai, *cussai, *cumsai; or from *cukṣati > *cumkha)

A short vowel before the group nasal + sibilant is more
favourable for this peculiar change than a long vowel.

161

Groups with y.

(1) y always occurs as the last member of a consonant-group.
When a stop except a dental precedes y, the y is assimilated
with the nasal tone results if the stop is a voiced aspirate.

-yā- : -yā (māyā-), cūkkā (Sikya-) of Guj. Sikkā,
Sikkā (Sakya- or Saknōti), Sāk. relative (svākya-)
Guj. pakhānā (Makhyānā), WP. akhān, akhān (ākhyaṇā-)
akhāyānā-

(1) See William's Dictionary records only one word यवगुली yvāgūlī
where y occurs as the first member of a consonant-group.

-yā: bhāg (bhāgya-), sauhāg (sauhāgya-), lagganā (lagyate)
vairāgyatā 'feeling homesick, sick of one's own' (vairāgya-).

-cy: pascā (pacyate), ruca (rucyate), cūcā (cūcyatā-).

-jy: jēth (jyēsthā-), rāj (rājya-), banuj (banujya-), bhajja (bhajyate), bhujjanā (bhujyate).

-ty: phatnā (*sphatyati: sphatate), ghattanā (*ghatyate: ghattate: ghatate), tūttanā (trutyati)

-dy: Pōvādhi jādā (jādya-)

-py: tapnā (tapyate), lippanā (lipyate), rūppā (rūpya-), māppā (māpya-).

-bhy: labbhanā (labhyate)

(2) In a group dental stop + y, the y palatalises the stop before being assimilated.

-ty: sacc (satyā-), naccanā (natyati), bacc, WP vacc (apatya-

-dy: aij (adyā-), khājjā (khādya-), bijj (vidyut), jūc (dyutā-)
chijjanā (chidyate), vājjā (vādya-), pasijjanā (prasidyat)
upajinā (utpadyate)

-dhy: gijjanā (gīdhya-), bujjanā (būdhya-), sijjanā (śūdhya-),
rijjanā (rīdhya-), saijj (sardhya-),
~~sa~~ mājjā (mādhyā-). cf. ndhy - njh: sanjh (sardhyā-),
banjh (vandhyā-).

(3) -ny- becomes -nn- but the examples are not certain.
punn (pūnya-), kān f. (*kānya-: kānā-).

(4) The treatment of n + y is not quite definite. In some words the ny is assimilated and in others it becomes j. The former seems to be the proper development in EP.

sunnā, WP sunjā (sūnyā-); jann, WP janj (jānya-)
cf. ^{max.} jānavsā (jānya + vasa-); Kanneā ts., WP Kanj (Kanyā-)
dhān, WP dhāi, perhaps for dhāi dhānj (dhānyā-); manna (mānyate), nēārā (anyākāra-?)

① The shortening of the final double consonant after a short vowel in the roots pac, ruc, sak, phat, tap and in a number of other words. See § 121 (6)

(5) In m+y, the y is assimilated.

uggamma (u~~g~~gam~~y~~ate), ghummana (HD ghummai: *ghumyate)

(6) In l+y, the y is assimilated but in many cases the resulting ll- seems to have been aspirated at some stage, probably after Apabhramsa, for we find its traces in several languages at present. # For Marathi see Bloch § 148.

Kallh, H. Kallh (Kalya-), pahläg (palyanika-) etc. For further examples and exceptions see §§ 128-29.

(7) In v+y, the y was assimilated and the resulting vv became bb in EP, but remained vv in WP. Sindhi treats this group differently in the initial position from the interior one.

bāgh (vs vyāghra-), sarbāh, sirbāh (Panj. sir + skt. vyādhi-)

(8) In sibilant+y, the y is assimilated and the resulting śś, ṣṣ fall ~~in~~ together with ss.

-śy- : nassanā (nasyati), dissanā (drśyate), saulā (syāma)

-ṣy- : russanā (rusyate), tussanā (tusyati).

-sy- : sāta (syālā-), hāsā (hāsya-), hasnā (hasyati)

or perhaps a loan from Hindi but the latter goes back to ^{Pkt.} hamsai. ālas (ālasya-), Kāssi (Kāmsya)

(9) In ry, hy, the r and h are assimilated because they are never doubled in a group (see § 151). The resulting yy becomes jj but in the case of hy it is aspirated for h, also, like ś, ṣ, when assimilated, aspirates the the resulting double consonant.

-ry- : Kāj (Kārya-), WP puḡḡanā (puryate) EP puḡḡanā may be an analogical formation after bhajj: ^{Ambālā} bhajj; bhijj: ^{Ambālā} bhijj.

-hy- : guḡḡhā (gūhya-), bājḡḡō (bāhyatāh), bōjh (ūhya-; Pkt. vojḡha), dājḡḡ (dāhya-), ^{WP} dajḡḡanā (dahyate).

Groups with r. In EP all groups containing r assimilate the r to its neighbouring consonant, and when it precedes a dental stop it often has the cerebralising effect besides

assimilation. In WP which has a greater affinity to North-Western dialects, the group Consonant + r behaves differently from the group r + Consonant. This difference of treatment was much more prominent in Aśoka's time as shown by a comparison of the Shāhābāggārhi, Manshrā and Juvā (Jyāmar) versions with those of the Kābhī, Dhāuli and Jaugada. The group Consonant + r was preserved while the group r + Consonant shifted its r to the initial Consonant, or transposed its place with its own member so that the result in either case was a group Consonant + r; thus we get dharmā- → dhram(ṃ)ā-, sava- → savra-^①. In WP (also in Lahndī and Sindhi), the groups Consonant + r, especially dental stops + r have remained unchanged, and the groups r + Consonant in words beginning with a dental stop have shifted the r to the dental stop after doubling the other member. This latter tendency of shifting r is noticeable to some extent in Prithirāj Rāsanī of Cand.^②

Consonant + r :-

kr : kōh, S. kōhu (krōsa-), kōl, S. kōli (krōdē), cakr (cakrā-), cukkā (cukrā-). sūk (sukrā-) recorded by Mayā Sīph must be a loan from Hindi or quoted from the Ādi Granth.

gr : gatthana (grathnāti), gehā (grāha-), aggā (āgra-), jāgrā (jāgrati). grahn 'eclipse' is a ts. gās 'monthful' is a loan from Hindi, grāh is a loan from WP, grās usually used in gāu grās 'portion of bread set apart for cows' is a ts. grāu or grā 'village' is a loan from WP, the common word in EP being pind.

ghr : bhāgh (vyāghrā-).

jr : bajj 'calamity' (vājra-).

-dhr : mīddhā (mēdhra-)

tr : tāma, WP trāma (trāsayati), tōrnā, WP trōrnā (trōtayati), gōt, WP gōtā (gōtrā), or citta, WP cittrā (citra-ka-), cittanā, WP citarnā (citrayati), cēt, WP cētat

① Michelson: JAOS. Vol. 30, 31

Hultzsch: Aśoka's Inscriptions - grammatical sketch.

② dhram(ṃ)ā for dharmā in the passage quoted by Beames in his Grammar I p. 15.

(Caitra-), dohta WP dōhtrā (dauhitra-), pōttā WP pōtrā (pāutra-), putt, WP puttar (putrā-), patt WP pattar (pātra-), sūt WP suttar (sūtra-), dātti WP dātrī (dātra-), tinn WP trai (trīni, Pkt. tinnī; trāyah). Guj. tran may be contamination of the two.

r after a dental stop does not cause cerebralisation. In tuttanā it is due to the following tt. cf. WP truttanā. Similar may be the case with tatti, WP tratti. In citta 'white' (citrā-) the ~~ss~~ form with a cerebral is perhaps ~~chosen~~ chosen as a loan from some other dialect to distinguish it from citta 'leopard'.

ntr: ād, WP āndar (āntrā-) etc. see § 112 (c)

dr: damm (dramma-), dākh (drākṣā); chiddā WP chidra (chidrā-), dadd WP daddar (dadru-), nīd WP nīndar (nidrā-)

In dāhnā, if from drāghate, dr has become d. For -ndr-, -ndhr- see § 15.

dhr: giddh (gīdhra-); ~~baddhā~~ ~~baddharī~~ ~~baddharī~~ ~~(vādhra-)~~ baddharī beside baddhī (vādhra-), and sidhrā in sidhrā pudhrā 'simple' (sidhrā-) are loans from WP.

pr: pauh (prabhā), pōhan (pravahana-), pāuna (prāpayati). (cf. Guj. Kubdū.)

br: bāhman (brāhmana-), Kubbā (Kubra-: Kubhrā-)

bhr: bhāi WP bhrā (bhrātā), bhaur (bhramara-), bhāu (bhrū- cf. Pkt. bhmagā, bhmagā Piech. § 124), bhatth (bhrāstra-), bhāunā (bhramati).

mr: makkhan (mrakṣana-). When mr occurs in an internal syllable, a b develops between m and r, and the whole group appears as -mb- in Pkt (Piech. § 295). amb (amra-), tāmbā WP trāmbā, trāmmā (tāmrā-), tāmrā (tāmrā + pata-?)

sr: saum (srāvana-), missā (misrā-), ^{WP} mass (śmāsrū-), sass (śvaśrū-), cauras (caturāśra-). For asru- > anjh, injh see under -ms- #. § 160

- rk-: akk (arkā-), kakkar (karkara-), takkanā (tarkayati, takkalā, WP trakkalā (tarku-), makkar (makkāta-), sakka (śarkarā). In WP trakkari in opposition to EP takkari, the r after t is due to shift if the word is connected with the root $\sqrt{\text{tark}}$ WP srakk (but EP sakk) points to *sarka- rather than śalka-.
- rg-: bagg (vārga-), magghar (mārgasira-), caugganā (catur-guṇa-), gāggar (gargari).
- rgh-: māihgā (mahārgha-), ghaggarā (gharghara-), Lah. aggi (argha-).
- rc-: kucc (kūrcā-).
- rj-: gajjanā (garjati), gujjar (Gurjarā-), Khajūr (Kharjūr) gājjar (gārjara-).
- rn-: kamm (kārma-), pannā 'leaf' (pārnā-), umm (ūrnā), cūrnā (cūrnā-), punneō (pūrnimā), siunā, seonā (survārnā; sawn-)
- rt-, -rth-, -rd-, -rdh- see under Cerebralisation § 169
- rp-: sapp (sarpā-), kapāh (karpāsa-), khappar (karpāra-), tappar, Lah. trappar (L.S. 9 VIII¹ p. 326) (tālpa - conn. with $\sqrt{\text{trj}}$ MW: *tarpa-); tappanā, Poth. trappanā (*tarpati: trpyati).
- rb-: Kabrā (karbara-) Mul. drabbbh
- rbh-: galbhā (gārbha-), cibbhar (cibbhata-), dabbbh (darbbhā)
- rm-: kamm (kārma), camm (cārma), kāman (kārmana-), nimmal (nirmala-), WP kummā (kūrmā-).
- ry-: Dealt with under y-groups.
- rl-: dūllō 'bridegroom', H. dulhā, Guj. dūlū (durlab-?)
- rv-: cabbanā (carvati), caubī WP Cahvī (caturvarṇasāti-), Khabbā (kharva-?)
- rś-: dassanā (darsayati), pāsā (pārśvā-), passali (parśū-)
- rṣ-: ghassā (gharṣa-), khassanā (karsati), WP vassanā (varsati), baras, sarhō, ārsī etc. see under Svarabhakti.

Groups with l.

(1) In groups l + stop or m, l is assimilated.

- lk-: bakkk (valkā-), sakk (śalka-).
- lg-: guggal (gūlgull-), phaggan (phālguna-), baggā (valgū-), bāg, WP vāg (valgā) perhaps a loan on accor-

- lp-: kappar (kalpa-?), WP kappanā (kalpayati).
- lv-: subb (śulba-) MW records śulva- also but -lv- > -ll-.
- lm-: gummā (gūlma-)

(2) In groups l+y, y is assimilated with frequent aspiration.
See § 128

(3) In groups l+v, d+l, and r+l, the l assimilates the other member.

- lv-: bil, bill in Megasthenes' Dictionary (bilvā-)
- dl-: bhalā (bhadrā-: *bhadla-), allā (ārdhrā-: *ārdla-),
khullā 'low, base' (kṣudhrā-: *kṣudla-, In JPkt chulla-
culla- Pischel § 325).

- rl-: dūllā (durlabha-). 'maize-ear'
- (4) -ll-: pallā (pallava-), challī (challi-). See also. by ~~see~~ § 128

65 Groups with v.

(1) When coming after a guttural, palatal or cerebral stop, v is assimilated to the stop.

- kv-: karṣṇā (kvathati), pakṣā (pakṣvā-).
- jv-: jalnā (jvalati),
- tv-: khattī (khatvā).

(2) Dental stop + v had three developments in MĀ, viz., double dental, labial or palatal stops (Pischel §§ 298-300). In Pāṇini all the three have their traces, but it is difficult to say which was proper to it. For Marāṭhī, see Bloch § 130.

-tv- > -tt-: -ttan (-tvana-) as in kurattan 'bitterness', palattan 'yellowness'. -t (-tra-) as in mitthat 'sweetness'. sat (savāṭh-)

may a loan: ^{panā}
-tv- > -pp-: -ppan, (tvana-) as in Kaurāpan, luccapanā etc.
WP subhappan. -p (-tra-) WP subhapp 'beauty',
-ppā (-tra-) as in budhēppā 'old age'.

-dv- > -dd-: dō (dvāu) and its derivatives dūjjā, dugganā etc. They can, also, be explained as coming from duvau *duv- etc. cf. Pkt. du- in compounds. Lat. duo.

-dv- > -bb-: bārā (dvādasā) and other numerals 22, 32, 42 etc. beor (dvi + varaka 'cloth'), bār (dvāra-),
cf. l. : bijā. Mul. beā § 'second'

-dhv- > -ddh-: dhattā (dhvasta -: dhvasta) In Panjabi
dh was cerebralised on account of the second cerebral.

-dhv- > -vōh-: wP ubhā (ūrdh)

-dhv- > -jkh-: jhandā (dhvajā + a... Mar. jhemd.
jhanḱār (dhvani-) if not purely onomatopoeic.

The group -dv- resulting from ud- followed by a word begin-
ning with v. became -vv- in ^{PKTā} ~~Ind~~ (Pischel 298), and conse-
quently bb in EP, and vv in WP.

butnā, WP vatnā (udvartana-) cf. H. ubatnā, Sindhi utanā.

(3) In groups ~~of~~ v+y, r+v, and l+v, y, r and v are
assimilated. See § 161(7), (9), § 164(3).

(4) In groups sibilant + v, v is assimilated.

-sv-: sauhā (svāsura-), sass (svāskū-), sās (svāsa-)
basān (visvāsa-), assū (āsvina-), pāsā (pārisivā-).

-v-: māssi (matṛsvasṛkā).

-sv-: pasijjanā (prasvidyate), sakā (svaka-: svakya-)
~~sv~~ sāk (svākya-) are ts: cf. sakā, H. sagā (~~sv~~ svaka-).

(5) -hv- becomes -bbh-; jibh, Poth. jibbh (jihvā).

Groups with a sibilant. Sibilant + stop.

(1) In groups sibilant + stop, the sibilant appears as aspiration
of the stop, the latter being doubled for which see ~~PK~~ § 150(3)

-śc-: tircā (tirāścā-), bicchū (vīścika-), picchō (pāśca-)
pacchō (pāścima-).

-sk-: bikkhānā, bakkhānā (viṣkirati), sukkā 'dry' but
sukkhā 'a particular plant' (sūska-), pōkkhar (pauskara).

-st-: aṭṭh (astāu), natthānā (nastā-), mutth (mustī-),
mitthā (mistā-), rittthā (aristā-), pitthī (piṣṭā).

-str-: utth, ūtth (ūstra-), ~~st~~ bhatth (bhāstra-), WP. otthā (austra)

-th-: kōtthā (kōṣṭha-), kāth (kāṣṭha-), jēth (jyēṣṭha-),
sēth (śrēṣṭha-), gūtthā (angūṣṭh-).

-sp-: bhāph (vāspa-).

-sk-: khammhā (skambhā), bakkhar (upaskara-), sakhā
ā (vaksaskāra-?).

ussarnā (utsarati) goes back to Pkt. Guj. ucharvū
 come from ucchalati. cf. nittarnā (nistarati) for a the different
 treatment of ts or st when ^{one member} belongs belongs to the root ^{different} as
 other to the preposition.

-ps-: accharā (apsarā), gucchā (gu-ka-: rpsa-)
 and sn

(3) sn appears as st or n or m; there be no the s, l
 in the word.

-: wp unhālā, humālā (uṣṇakāla-)

sn: nhaunā (snāti), nēh (snēha-), sn (snu-)

(4) -s- -sm- appear as -ss- (Turner § 55).

-sm-: rassi (raśmī-), Initially śm- > m-: mas
 mucch (śmāsrū-). masān (śmā- a-) is a loan
 because of -ś- > s-.

-sm-: tusī (tuśmē), Kōssā (Kōśma), WP Hussar (uśma-)

-sm-: aśī (aśmē), bhas (bhas a) b'issarnā (v'issarati)

This treatment is peculiar to the North-Western languages.
 cf. Kāśir, Kś word for Kashmir (Kāśmīra-). ~~śm~~
 śmha amhāttar 'we'; tumhāttar 'you' and others' are loans
 from H. They have not been recorded by Mayā.

(5) sibilant + y, r, v, and r + sibilant have already
 been treated under y, r, v- groups.

(6) Double sibilants become -ss- or s c. una- as syllable.

-ss-: nissarnā (nissarati).

-ss-: nasang (nissaka-).

Groups with h

-hm- > -mh-: bāhman (brāhmaṇa-), here mh has again
 been transcribed as hm to denote the ~~dent~~ tone. It
 can also be written bāmhan.

Other h-groups treated under ^h of their other members.

① A few cases of a secondary change of $h \rightarrow s$ are found
 eg. d'ha (d'igate, Pkt. dissai, dissai). $s \rightarrow h$ is
 a living tendency. See Dr. Bailey's note IRAS. 1926 p.

69 the subject of cerebralisation has been dealt with by Dr. Bloch and Prof. Turner with respect to Marāṭhi and Sindhi respectively. The latter concludes that the phenomenon of cerebralisation was of a dialectal character, and that it was the result not of a single change, but of different changes which formed a number of different isoglosses (p. 557).

Examining the cases where \dot{r} and r , the chief cerebralising agents, have exerted their influence, we may say that Panjābī is a non-cerebralising dialect. The words where cerebrals appear in place of P9 dentals must be held as loans from some ancient cerebralising dialect because they are found with cerebrals in most of the other non-cerebralising cognate languages also.

70 Examples of Panjābī words containing -

(i) P9 dentals preceded at a distance by \dot{r} . Here the dentals remained dental which subsequently disappeared. If they had become cerebral they should have appeared as \dot{r} , $r\dot{h}$ (ie. \dot{r} with a tone on *u* or *u* with a tone on *h*).
bhāi (bhrāṭe-), māreū (mārita-), rōn (rōdana-), paikhllā (prathilla-, cf. prathamā-).

For gaṭṭh(ē), gaṇḍh(ē), parh, paraṇḍh, see Turner pp. 560-61

(ii) P9 dentals preceded immediately by \dot{r} . These remained dental which, if single, disappeared later.

gheō (ghṛtā-), hiā (hṛdaya-), khittī (Khr̥ttikā), mōcā (cf. H. mṛtā-), pōhllō (pṛthula-), tiḡḡā, tiā (tṛtīya-), kitta (kr̥tā-, the -t- being doubled, or -tt- being added by the influence of sutā, tattā etc.)
buddhā, H. būrhā, S. luddhō commonly derived from vṛddhā- should be referred to bṛdhā- where the $\dot{d}h$ has been doubled on the analogy of PKT daddhā-. Pa. verddhā- beside buddhā- and vaddhā- may be due to contamination of vṛddhā- and bṛdhā-. mittī (mṛttikā) is found with cerebral in all except Mar. māṭī.

(iii) \dot{r} + dental. The dental remains dental.

-rt-: All Panjābī words containing P9 -rt- are connected with the roots kartati 'to cut' and Kr̥ṇatti 'to spin', and vārtate 'to be' and 'to roll'. Where doublets appear, one has the dental and the other the cerebral to keep distinction of meaning. Thus Kattmā 'to spin', Kattmā 'to cut'; bāt 'thing, matter' (vārtā), bāt 'road' (vārtmā; vārtiḥ n.). For details see Turner p. 562.

-rth-: sāth (sārtha-), sātthī (sārthika-), cautthā (caturthā-)

-rd-: gadhā (gardabhā-), kuḍḍanā (kūrdati), caudā (cāturdaśā)
baddal (vārdala-), bahld (balivārda-), paddanā (pardate)

① Bloch §§ 108-119 Turner: 'Cerebralisation in Sindhi'

JRAS 1924 pp. 555-84. For cerebralisation in Vedic & Sanskrit see Wackernagel i pp. 167 ff.

-rdh-:] āddā (ārdhā-), āthā (ārdhā-). Kaudhī (Kaparadhā),
-rdh-:] chaddanā (chardati) are found with cerebrals in other
languages also. daddū (dardura) is doubtful on account of
the loss of -ra-

-rdh-:] addh (ardhā-), badhnā (vardhate), pacādh (pascārdha)
puādh (pūrvārdha-). The roots vardhate 'to increase' and
vardhati 'to cut' have resulted in doublets in Panjabi, thus
badhnā 'to increase', baddhnā 'to cut'. In muddh (mūrdhā)
the cerebral appears elsewhere also.

(iv) Dental + r. They remain dental after assimilation.

-tr-:] gōt (gōtrā-), putt (putrā-), citta etc. For further examples
see § 162. Only citta 'white' (citrā-) appears with cerebral
perhaps to distinguish it from citta 'leopard'.

-dr-:] chiddā (chidrā-) etc. see § 162. dītnā 'to lay down'
(drāghate), dūnnā, if from drōna-, may be loan. For ārdā,
dandā etc. see Turner p. 566.

-dhr-:] giddh (gīdhra-), baddhī (vārdhra-).

(v) The cases where Pī dentals unimpacted by the vicinity of r, ṛ appear
as cerebrals in Panjabi are common to all other languages except
pāinā (patati) where cerebral is shown in Prakrit, Hindi, Gujarati
the following may also be noted: nacōrnā (niscōtate),
jurnā (yuta-), bahērā (vibhītaka-), harar (haritaki-).
In the last three words the r may be a suffix.

(vi) rd, rn in all positions have become alveolar in EP

Mention however may be made of the tendency to cerebralise a
dental stop occurring in the same vicinity of another cerebral stop.
The presence of r is not effective. This tendency is found in Hindi,
Gujarati (Turner § 44), in Sindhi (Turner p. 570) and in Marathi (Bhat § 10).
tūt-, WP tūt-, H. G. tūt- (trutyati), tūtānā (tūta-), dūddhā, dūdhā
(Pkt. divaddha-), taddanā (tardati), dandā (dandā-), daddū
(dardura-), dūt (dīpa + vartī-), dahindī (dadhibhānda-),
thāthērā (tvāstr-), dāddhā (dārdhya-), thandhā but
Mar. thandā (stabdhā-), dhātthā (dhvasta- : *dhvasta-),
dhēth (dhrosta-), WP dīthā (drosta-); teddhā, H. tēhā
but WP trēddhā; tātthā but WP trātthā.

In the presence of r the dental remains, thus tor,
dhar, dārhi, Gujar. id. but H. dārhi

172 Examples of svrabhakti are fairly common in Prakrits (Pischel 1931-40) where they probably represent tatsamas or late borrowings from Sanskrit after the tendency for assimilation had died out. Medieval and Modern languages contain even a greater number of examples of svrabhakti in tatsama words.

A few cases of svrabhakti are noticeable in Panjabi which in other respects seem to be tadbhavas, e.g. sarāhnā, WP satāhnā, in rapid speech srāh, slāh- (*śrāghate: ślāghate, cf. śrath: ślath). Other words like grāṁ, WP girā or grā, (grāma-), bhīrā, WP id., L. bhīrā (bhīrātā), g(c)rāh, WP id., L. girāh (grāsa-) are loans from a Western dialect (probably WP), EP gās (grāsa-) is a loan from Hindi.

173 The Panj. prefix par- meaning 'secondary' as in parbāl (*pravāla-), pardand (*pradanta-), parchatti (*prachatti-), or 'one degree further removed' as in parōttā (prapantra-), par-nānnā, pardāddā etc. is rather difficult to explain. It may perhaps be better connected with prati-. If it is really a case of svrabhakti from pra-, then why ^{does} r change to r?

174 In the following words, svrabhakti goes to Prakrit: -
 EP barh-, barhā, WP varh- (beside vass-), varhā (varṣati, varṣā-, cf. AMg. varisa-), sarhō (sarṣapa-, cf. AMg. sarisava-). barṣ 'year; to rain' and ārsi (ādarṣa-, Pkt. ārisa-) are loans from Hindi on account of the preservation of -s.

Insertion of plosives.

175 It sometimes happens that between the nasal n or m and the following r or l, a voiced plosive of the same class as the nasal, is inserted. A few cases of this kind are found in Panjabi.

-nar- > -ndar-: bāndar (vānara-), paṇḍarā (Pkt. panna-rasa-), basantar 'fire' perhaps through *basāndar (visvānara- cf. vaiśvāndara- found in the Sigādōni inscription of the 10th century AD., I.D.M.G. Vol. 47 p. 576). The change -nd- > -nt- may have been due to the influence of basant (vasanta-) ts.

The tendency is found in later borrowings, e.g. hundar, hūdar beside humar (Pers. humar)

-mr- > -mbr- > -mb-: this change is found in Pkt. also

cf. Pischel § 295. amb (āmra-, Pkt. amba-), tāmbā (⁸⁶tāmra-; Pkt. tamba-, Aśokan tambapanṇū); H. bābī or bambī (vambī, cf. valmīka-). Panj. barmī may be a tatsama with metathesis. Ambarsar whether connected with Amar 'the third Sikh Guru', or with amrat, amart, ammart 'nectar' (amṛita-) ts.

Recently the change has taken place in Persian loan-words eg. ambīr, ābīr or amīr (Pers. amīr).

-ml- > Pkt.-mbil- > -mbl- or -ml-: imblī or imlī (amlikā) cf. J. Pkt. amba-, ambila- from amla- Pischel § 295.

In tatsamas a plosive is inserted between ansuvāra and h, eg. sīgh (simhā-).

Insertion of r.

76 The N.W. languages Sīna, Kashmirī, Sindhī, Lahndī and Western Panjābī have preserved ^{some} consonant-groups in which r formed the second member, eg. S. Kriṇ, K. Krih, S. Krihu, L. WP Krih (Kriśa-). In the following words r is inserted erroneously perhaps on the analogy of the preserved groups. Some of these words are found in ~~EP~~ EP and Hindi also. Thus ^(a)Krōr m. but ^(a)Kōrūf 'score' (Kōti-), ^(a)śrāp ts. (śāpa-), Karmāṇḍal ^(a)ts (Kamāṇḍalu-), ^(a)Krōp ts (Kōpa-) perhaps on the analogy of Krōdh; WP trikkhā (tikṣṇa-), WP tarkhān (takṣāna-), WP mēthra, WP ~~sat~~ srakk (śarka-: śalka-), WP tratti, WP trēl etc. their EP equivalents have no r. In srakk and tratti, the r may be due to anticipation owing to a group r+consonant occurring in a following syllable for which see § 162.

Doubling of Pj intervocalic stops.

77 In a few words Pj intervocalic stops (other than cerebrals) appear doubled in Panjābī instead of being lost. For a similar phenomenon in Prakṛite see Pischel § 90. Thus lakkar (lakuta-) cf. Nep. lauro 'stick', Panj. H. lawrā 'penis', thabbā (stabaka-), uppar, H. ūpar (upari, cf. AMg. uppim beside uvarim), aṣṣī, H. idṣ (aṣṭī-). The case of ikk, L. hikk (ēka-) is puzzling. In Pkt. we get ēkka- and ikka- presumably for ēkka- from which the expected form ^{in Panjābī} would be ek: as in Hindi, Gujrātī and Marāṭhī cf. Panj. H. & Khēt, Mar. sēt (Kṣētra-, Pkt. khēttā, khittā-). In Iranian also the initial vowel was not i.

ta metathesis.

78 Metathesis is common in words borrowed from Persian and especially in the mouths of illiterate speakers, thus kaccū, cakkū

(cāqū), nuḥksā, nuskā (nuskha), Kājak, (Kāgax), dējka (87)
(dēgea), bujka (bugca), nuskān (nuqsān) etc. From
Sanskrit
Aryan words the following may be noted :-

baltōh, batlōh (vartula + lōha-), hamēl 'necklace' (mekha
lā ?), cirbā 'flattened parched rice', H. civrā or ciūrā (cipitā)
kaurā, H. Karvā (Katuka-), WP partōh, patrōh (putravadhū-)

Contamination.

79 Sometimes two words of a similar meaning so combine as to be-
come a new word, e.g. palēṭṭhā or palōṭṭhā (Panj. pailṭā + jēṭṭhā)
palōs (Panj. pāl + pōs), mhāis (Panj. māih + H. bhāis).

Onomatopoeias.

180 There is quite a large number of words which ^{denote} represent some
sort of noise or motion. All of them seem to be onomatopoeic though
some are connected with Sanskrit or even Vedic words which
again are most probably onomatopoeic. Two terminations
are chiefly used in forming such words and are perhaps
connected with the PJ verb Kāratī.

1) -K as in karak, kharak, garhak, dharak, bharak,
bhurak, marak, jhirak, rirak, tarak, tirak, pharak,
rarak; sarak (sarati), khurak, surak, cirak, curak,
ghurak; kilak, bilak (vilapati), tihlak, chiallak,
duhlak (dōlāyate); camak (camat-), damak, lamak
(lambate), dhamak (dhmāti); taihk, baihk, saihk
(ivasiti), caihk, būhk (bukhati); cīk (cītkāra-),
phūk (phūtkāra-), thukk (thutkāra-), cukk, tukk
(trutyatē) etc. Some of these do not strictly denote sound
or motion.

2) -kar or -kār as in
sūkkar, hūngar (hum-), pukār (pūt-), hūghār
(humkāra-), khāghār (Panj. khaigh 'cough'), dhakār
or taghār (tək.a:r) etc.

(181) A stress-accent or something with functions similar to its has been assumed to exist in Sanskrit and its subsequent stages. As regards its place in the word, Professor Jacobis' theory of penultimate accent, ^(ZDMG. d. Vol. 47 H. 570 ff) as developed by Sir George Grierson ^(ZDMG. Vol. 49 H. 40-44) has been generally accepted upto now. This theory, however, remarkably fails in the case of words whose syllabic scheme in the Prakrit or Apabhramsa stage was $\underline{x} \times \underline{x}$, $\underline{x} \underline{x} \times \underline{x}$, or $\underline{x} \times \underline{x} \underline{x}$. Take for instance the words vanijyam (Pkt. vanijjam $\cup \times \times$) and tirācā- (Pkt. ^{*}tiracchao $\cup \times \cup -$).^①

According to this theory the words should appear as

But we actually get

| | | | |
|---------------------------|--|-------|--------|
| H. [*] banij | [*] tirāchā | banaj | tirchā |
| EP. [*] banijj | [*] taracchā | banaj | tirchā |
| WP.L. [*] vanijj | [*] tiracchā | vanaj | tirchā |
| Guj. [*] vanij | [*] tarāchō } [*] tirāchō } | vanaj | tirchō |

(182) A study of such words leads one to the conclusion that at some time prior to the compensatory lengthening of short vowels in front of consonant-groups in Hindi and Gujrati, a shift of accent took place by which all words received accent on the initial syllable except those containing long vowels in their non-final syllables in which case the accent fell on the syllable containing a long vowel that was nearest to the final syllable.

(183) That there was a strong tendency to accent the penultimate syllable some time about the Apabhramsa stage may be inferred from such foreign words as J.Skt. Akabbara- (Pers. Akbar), suratrāna- (Pers. sultān), turuska- (Pers. turk) etc.

Detailed Examination

(1) Monosyllables may be left out of consideration firstly because very few of them have survived and secondly because the accent has kept the same place in them, there being no room for shift.

(2) Dissyllables, too, require little consideration because in their case what is the first syllable is also the penultimate they have become monosyllables in Panjabi open or closed, and

① \cup denotes a short syllable, \times a syllable heavy by position only, and $-$ a syllable containing a long vowel.

when the latter type ending in a neutral vowel becomes dis-syllabic, the place of accent remains unchanged.

- υ υ yādi, Pkt. jāi > EP jē
- Kāti, " Kai > " Kai, H. id.
- Kara, " Kara > " Kār, H. id.
- υ - Kalā, " Katā > " Kāl, H. id. Guj. Kāl
- x - lajjā, " lajjā > " lāj, H. Guj. lāj.
- x vāla-, " - > " vāl, H. id., WP vāh
- x υ bandha, " bandha > " bānkh H. Guj. bādth.

etc. etc.

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(3) Among trissyllables the schemes $\underline{x} \underline{\quad} \underline{x}$, and among tetrasyllables the schemes like $\underline{x} \underline{\quad} \underline{\quad} \underline{x}$ or those involving a naturally long syllable⁽⁻⁾ after a syllable heavy by position only (x) do not call for any discussion as here also, the accent falls on the same ~~heavy~~ syllable according to the old and the new theories.

- υ υ υ Kārati, Pkt. Karai > EP Kāre, H. Guj. id.
- υ υ x Karanam, " Karanam > " Kāran, S. Kāranu
- ghata-, " ghadao > " ghāra, H. id. Guj. ghāro
- x υ x kunda-, *kundaō > EP H. Kūndā, H. Kūḍā, WP. kūnā
- ghanta-, *ghantia > " ghānti, H. ghāṭi
- Kāla-, " Kālaō > " Kālā, H. id.
- x - x palāśa-, " palāso > " palāh,
- Karpāsa-, " Karpāsō > " Kapāh, H. Guj. Kapās.
- āsādhā-, " āsādhō > " hārth, H. asārth, Guj. asādh
- gopāla-, " govālō > " guāl, H. id. Guj. guāl
- υ υ υ υ prasarati, " pasarai > H. pāsare
- υ - υ - purānā-, " purānaō > EP purānā, H. id.
- x υ - - carmakāra-, " cammajārō > EP cāmēār, H. camār
- cakravāka-, " cakkarāō > " Cākuvā, H. id. The expected form would be *cakvā, but that being the regular accentuation of causal verbs has shifted the accent from the final to the initial syllable.
- υ - - lohakāra, Pkt. lohajārō > EP lukār, H. id.
- υ - - sitāpāla-, " siyāpālō > " seāl
- x - υ - prakhyāna-, *pakkhānaō > " pakhānā
- x - υ υ υ sambhālayati, " sambhālēi > " sambhālē, H. sābhālē

etc. etc.

Moreover There is an overwhelming majority of words ending in unaccented final long vowels in Hindi, Rajasthi, Rajasthanī and Gujarātī.

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(4) The schemes explained by the new theory are those where a syllable heavy by position only falls in a non-initial position without being followed by a naturally long syllable. The final syllable, of course, is not taken into ^{account} ~~regard~~. Such are the schemes $\check{x} x \check{x}$ among trissyllables, and $\check{x} x u \check{x}$ and $\check{x} u x \check{x}$ or $\check{x} x x \check{x}$ among tetrasyllables.

- $u x \check{x}$ } anicchā > Guj. ānācā
- $u x u \check{x}$ } apūtra - > EP. āut, H. id.
- śraṅga- > H. ārnā 'wild'
- alakṭa- > EP, H. āltā, Guj. āltō
- alakṣya- > Guj. ālakḥ
- alagna- > H. ālag (Fallon's Dictionary), EP
alāgg may have been formed from lagg.
- (Dēs.) Kadacchū- > EP, H. Guj. Kārcḥī
- Karāṅka- > Panj. Kārāg (recorded in Dictionaries)
- Karāṅḍa- > EP, H. Karmī but G. Karāṅḍī 'gold-smith's tool' and Karāṅḍō 'box'.
- Kurūmba- > EP Kūrām, H. Kūrma, Kūmbā, Kūmbā
S. Kūrma.
- Kulāttha- > EP, H. Kūlthī.
- Kṣurapra- > EP, H. Khūrpa, G. Khūrpi, S. Khūrpa
- (Dēs.) Khadakkī- > H. Khirkī, Guj. Khārcḥī
- tarakṣa- > WP tārcḥ, Guj. tāras
- tiraścā- > Panj. H. ~~ti~~ tircā, Guj. tircō.
- dhāritrī > EP, H. dhārat, H. dhārtī, Guj. id
- (MW) nanandā > EP, H. nānād.
- paraśvabhā > EP, H. pārsō
- * prathilla- > EP pāihllā, H. paikhā, Guj. pēhlo
- pralagna- ^(Pr. palanga) > Pot. pālāgnā s' a string fastened round the necks of a pot'. For -nā cf. S. viriñño
- pralambatē > WP pālamnā
- brahutra- > EP brāht, H. WP. bāhut
- manuṣya- > WP mūrās
- * maricya- > EP, H. mīroc, WP. māroc
- varijya- > EP, H. vāraj, WP., Guj. vāraj.
- varatṛā- > H. vārat, Guj. vāret, S. vartā.
- vahāṅgikā- > EP, H., vāhṅī, WP vāhṅī
- virikṭa- > S. vīrtō 'tired'
- viricyatē- > S. vīrcanū 'to be tired'

u x x }
u x u x }
continued

- vilagna -> [Pkt. vilanga] > EP, H. vilāg, S. vīningat
- vilamba - > H. vilam, WP vilam
- vilambatē > WP vilamnā
- viṣamyatē > EP, H. viṣamnā
- sapatnī > H. sāt 'co-wife'
- saputra - > Panj. sāt
- *sarikkha- (cf. Pkt. sārīkkh. -, sariceha- Fischel §295) > Panj. H. sārkhā, Guj. sārkhū.
- Surungā > Panj. H. Guj. sūrāg.
- sulagna- > Panj. H. sūlagnā, Guj. sālagrū
- haridrā † > EP hāhḍī, H. hāḍī, Guj. hāḍ, WP hārdal.

u u x - araghatta - > H. arhat, Panj. rāhat by early loss of a-; Panj. hāhḍī by metathesis.

balivārda - > EP bāhḍ, bāuld.

x x - } paryāika- > Panj. pāhlāg, H. pālāg cf. pālki.

x x u - } paryasta- ^{Pkt. pallatta-} > Panj. pālatnā, H. id.

sambhidyati > Panj. sāmjhānā, H. id.

sālyaka- (Pkt. sāllanka-) > EP sāhlāg

- x - } kautumba - > Panj. kōṣmā

- x u - } dauhitra - > EP dōhta, H. id., WP dōhtrā

nārangikā > EP nārāṅgi

mānikya - > EP. mānak, H. id., WP. Guj. mānak.

udharatana - > H. uḥṭan; EP hāṅā, WP hāṅā through an early loss of u-

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Besides the above words there is a number of grammatical formations which could not be explained satisfactorily without the application of the theory of accent-shift. They are-

(i) Present Participles.

Karant-, Pkt. karanta- > Panj. kārdā, Poth. kārnā, H. kārtā, Guj. kārtō. See also §117 and 156. Lah. Karendā is from Pkt. karanta-.

(ii) Present Indicative III pl.

Karanti > Panj. kāran see also §156. H. karē, O.H. Karahī cannot come from Karanti.

(iii) The s- future of Gujrātī, Rājasthānī and Lahndī.

Karisyāmi, Pkt. karissāmi > Lah. Karsā, Rāj. Karsyū.
" Pkt. karissam > Guj. Karis (pronounced 'karis'), dialectically kāras

(11) The -b- infinitive of Eastern Hindi, and the -vī infinitive of Gujarati.
Kartavyam, Kariavvam > E.H. Karib, Guj. Karvū
Pkt.

189 Here are a few exceptions several of which are common to Panjabi, Hindi and Gujarati. They are probably late borrowings introduced after the tendency for accent-shift had died out, and the penultimate accent had come into existence once more for which see below. §191.

- xx x nissankam > Panj. & nasāng, H. nisank
- xx v- prasvidyate > Panj. pasijjānā, H. pasijjānā
- prasvinna- > H. pasinā, Guj. pasinō
- āngūsthā- > Panj. gūthā, āgūthā, H. āgūthā, Guj. āngūthō?
- agnīsthā- > Panj. gūthī, āgūthī, H. āgūthī, Guj. id.
- niskarma- > Panj. nakāmmā, H. nikāmā, Guj. nakāmū.
- nisputra- > Panj. napūtā, H. nipūtā [a loan from H.]
- manjīsthā > Panj. H. majīth, Guj. id. The Panj. word is evidently
- *pracchantati > Panj. pachāṅḍanā; H. pachāṅḍā, Guj. pachāṅvū
with loss of nasalisation; cf. H. chātṅā, Guj. chātṅvū.
- ēkastha- Pkt, ēkkattha- > H. ikāthā beside ikthā, }
Pkt. ēkkalla- > H. akēlā beside iklā }

Panj. Kāthā. Kāllā on account of the loss of a- before the shift of accent took place.

- v x x Karanda- > Guj. Karāṅḍō beside Panj. H. Karnī
- (Dī)varāṅḍa- > Panj. barāṅḍā, H. barāṅḍā
- pranapti- > H. panāṭī
- *sarikkha- > Panj. sarīkkhā, H. sarīkkhā
- v - - nirīkṣā > Panj. nīrēkh, H. id. Guj. id.
- parīkṣā > Panj. H. Guj. pāṛakkh.
- - i - arātrikā > Panj. H. Guj. arēṭī. The expected form would be *arāṭī. The Sanskrit word itself is late and doubtful. Perhaps the word comes from arakta- or *arātrika-

90 Then there are a few numerals which show irregular accentuation,

- e.g. unāṭṭī (29), H. unāṭṭis beside ūntīs and untīs.
- unanjā (49), H. unēās beside ūncās.
- akvījā (51), Hindi form is regular ikjāvan.
- bavānjā (52), " " " bāvan.
- tavānjā (53), " " " trēpan.
- curānjā (54), " " " cāvvan.
- pacvānjā (55), " " " pācpan.
- chavānjā (56), " " " chāppan.
- satvānjā (57), " " " Satāvan.
- atvānjā (58), " " " athāvan.

unhāttar (69), H. unhāttar } In other numerals of this
 pājnāttar (75), H. pichāttar } decade, Panjabi has a long
 sanhāttar (76), H. satāttar } vowel in the second syllable,
 athāttar (78), H. athāttar } ~~then making the accentuation~~
 as an alternative pronunciation
 normal. Eg. kuhāttar (71), lohāttar (72), tehāttar (73),
 cūhāttar (74), cheāttar (76). Hindi has the short vowel
 and ^{has} again developed penultimate _{accent}

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Recently Panjabi has lost the tendency of accent-shift (thereby giving rise to schemes like u x = etc. Such words are chiefly

- (i) tatsamas, (ii) loans from Persian ^{and English}, or (3) words of unknown origin.
- (i) parsiddh, partakhh, basānt, mahānt, namitt, nakhiddh, bakūnth, nacint, pakhānd, ādāambar etc.
- (ii) pasind, patāng, nagānd, Kamānd, malāng, pagāmba, tamāncā; Satāambar, & Dasāambar etc.
- (iii) ghasūnn; ghamānd, bharind, rabidd, dabāll, tarīng, gharāmm etc.

Most of the words of groups (i) and (ii) are common to Hindi and Gujarati. ~~also~~ Examples of the third kind also can be found in these languages.

Punjabi
Index of (Ludhianī) words.

The diacritical marks and the infinitive sign -asrā of a root do not affect the order. Bl. means that the other cognate forms are to be found under the Marāṭhī word in the index to Bloch's La langue marāṭhī.

Other abbreviations are Amb. = Ambālī Dialect, D. = Dōgrī, G. = Gujarātī, H. = Hindī, K. = Kāngrā dialect, Ks. = Kashmirī, L. = Lahndī, M. = Marāṭhī, Mal. = Malwāī, Mul. = Multānī, Pers. = Persian, Poa. = Pōādī, Pot. = Pothohārī, S. = Sindhī, S. = Sīnā, Pkt. = Prakrit, SKT. = Sanskrit.

The accent mark on Punjabi words represents the stress, and that on SKT. words the pitch-accent.

Where the pronunciation is not correctly represented by the transliteration, a phonetic transcript is added within square brackets.

- ā v. pres. I sing. unemphatic = hā 'am'. § 133.
- ābāj f. 'sound' Pers. āvāz. § 52.
- ābēr f. 'delay', Poa. bē, SKT. āvēlā § 143v.
- abhāggā [əp̄, aɡ:ɑ] a. m. 'unlucky', H. alkhā § 89.
- gā SKT. abhāgga-
- ābīr = amīr q.v.
- āccharā f. 'nymph, girl's name' SKT. apsara § 167 M. āsrē Bl.
- ād f. 'entrails' WP. andar, M. ^{āt} ~~ant~~, SKT. āntā-, § 155, 162. Bl.
- ādāmbār m. 'ostentation' ts. SKT. ādambara-. § 191(i).
- āddā m. 'dried ginger' M. ālīm SKT. ārdā-. § 15, 170iii. Bl.
- addh m. 'half' M. ādhā SKT. ardhā-. § 170 iii. Bl.
- adhāram [əḁ, 1+əm] m. 'impiety' ts. SKT. adharma-. § 89
- agāhā = gāhā q.v.
- agg f. 'fire' M. āg. SKT. agnī-. § 15, 49, 154(i) Bl.
- āggā m. 'front', H. āgā. SKT. āgra- § 162
- āggē adv. 'in front' // H. āgē // SKT. āgra- kē § 103 Bl. (M. aggā)
- āineī f. 'inch' Eng. inch. § 30.
- aggh (Lah.) m. 'price' SKT. argha- § 163.
- āgūr m. 'granulations in a healing sore' SKT. ānkūra § 155
- ājī adv. 'to-day' M. āj. SKT. adyā- § 161(2). Bl.
- akbānjā = akvānjā q.v.
- akhā(w) (WP) m. 'proverb', SKT. ākhyāna- § 52, 161
- akhārā = khārā q.v.
- akka m. 'particular plant', H. āk SKT. arka- § 163
- akkh f. 'eye', Amb. ankh, M. ākh, ās. § SKT. ākṣi-. § 49, 113, 167. Bl.
- ākhi adv. 'with eyes' Pkt. akhikim. § 133b.
- akvānjā adj. 'fifty-one' H. ikhāwan, M. ekāśann. SKT. ekapāñcāśat. § 135, 190
- alāgg adj. 'separate' H. ālag. SKT. alagṇa- § 187.
- ālāj m. 'remedy' ^{Ar.} Pers. ilāj. § 53.
- ālakh (G.) ^{unremovable} SKT. alakya- § 187
- ālas m. 'laziness' ^{M. ālas} SKT. ālasya- § 161(2)
- ālā adj. 'wet'; M. ālē 'ginger' Bl. SKT. *ārdla- § 143, 164, 170iii. Bl.
- āmān m. 'faith' Pers. imān § 53.
- āltā m. 'red dye' M. altā. SKT. alakta- § 187 Bl.
- amb m. 'mango' M. ābā. SKT. āmra- § 22, 162, 175. Bl.
- Āmbarsar m. 'Amritsar' § 175.
- ambīr = amīr q.v.
- amīr adj. 'rich' Ar. amīr § 175.
- āmmā f. 'mother' H. id. SKT. āmbā § 155.
- ān f. 'prohibition? order?' M. ān SKT. ājñā § 154(2) Bl.
- ānach (G.) f. 'disgust' // SKT. ānicchā § 187

anāj m. 'cereal' H. id. Skt. annādya- § 51, 158
 anām m. 'prize' Av. inām § 53
 āndā m. 'egg' H. āndā, Mal. ānnā 'eye-
 ball'. Skt. āndā- § 15, 155, 170 IV.
 aṅg m. 'mark' || H. G. ^{M.} āk. Skt. aṅkā- § 155, Bl.
 aṅgūr = āgūr q.v.
 anhērā = nhērā q.v.
 ānjan m. 'collyrium', H. id. Skt. ānja-
 na - § 155
 ann m. 'food', H. id. G. - Skt. āna-
 ānnhā adj. m. 'blind', Amb. andhā § 158
 [ānda], H. andhā, ādhā Skt. andhā-
 § 155
 āpi² pron. 'self' M. āpi, Skt. ātmā § 49, 154 Bl. (6)
 āpnā² pron. 'own', WP āpnā, Mal. āvdā
 H. āpnā Skt. ātmanah § 22, 154 (4)
 āpparnā (WP) vi. 'to reach' || Skt. ut-
 patati § 36 Bl. (M. upadnē)
 arām m. 'relief' Pers. ārām § 52
 ārhat (H) m. Persian wheel Panj.
 hālht, Skt. araghatta- § 187
 arind m. f. 'Castor', H. arindī Skt.
 ēraṇḍa- § 55
 ārnā (H) adj. m. 'wild' Skt. āraṅga-
 'ringīṭhā § 187.
 ārsā f. 'mirror' H. id. Pkt. ārisā- ||
 M. ārsā m. 'mirror' ||
 Skt. ādarisā- § 163, ~~174~~ Bl.
 aritāli adj. 'forty-eight' H. aritālis
 Skt. astacatuvarimsat § 126
 aruti f. 'waving light before an idol'
 M. arat Skt. arātrikā § 189 Bl.
 āsā } pron. 'we'. M. āmhī. Skt. Ved.
 āsī } asmē (dat. loc.) § 50, 167 Bl.
 asāi m. 'Christian'. Pers. 'isā + -ī
 § 53
 āsān adj. 'easy' Pers. āsān § 52
 āsī adj. 'eighty' M. āsī, āsī. Skt.
 āsīti- § 177. Bl.
 āssū m. 'N. of a month' H. asauj
 Skt. āsvina-, āsvinā- § 165
 āthāttar adj. 'seventy-eight' H. id
 Skt. astasaptati- § 190
 āthnā vi. = āthamnā q.v

athvānjā adj. 'fifty-eight' || āthamnā²
 Skt. astapamcāśat § 170
 āthh adj. 'eight' M. āth. Skt. astāu
 § 15, 166 Bl.
 ātta m. 'flour', Mal. ātta, M. āt
 Pkt. ātta- § 22 Bl.
 āthamnā vi. 'to set sun' Skt. āsta +
 ayana- ? § 25, 166
 āthhan m. 'evening' Skt. āsta- § 16, 25
 āū f. 'pus' WP āū || Skt. āma. n § 103 Bl.
 āulā m. 'myrobalan' || H. āvlā || M. āvlā
 Skt. āmalaka- § 140, 119 (2) Bl.
 aut adj. 'sonless' WP. H. id.
 Skt. apūtra- § 138, 187
 ayāli (WP) m. 'shepherd'
 Skt. ajapāla- § 138
 arjānā (WP) adj. m. 'ignorant'
 Skt. ajānat- § 138
 bace m. 'young one', WP vace
 Skt. āpatya- § 51, 138, 161 (2)
 bācchā m. 'calf' M. vāsū
 Skt. vatsā- § 167. Bl.
 bāchāunā vt. 'to spread'
 Skt. vicchādayati § 152
 bāchērā m. 'colt'
 Skt. vātsatara- § 103
 bāchōrnā vt. 'to separate'
 Skt. vicchōtāyati § 109
 bādāl m. 'cloud' M. wādāl
 Skt. vārdala- § 22, 170 III Bl.
 bādāhanā vt. 'to cut'
 Skt. vārdhātī § 170 III
 bādādhī f. 'thong' WP vāddhāri
 Skt. vārdhā- § 170 IV
 bādādhī f. 'bribe', WP vāddhī
 Skt. vārdhī-: vārdhika- § 22, 96
 bādhnā vi. 'to increase' H. bārhnā,
 WP vādhnā M. vādhnē
 Skt. vārdhātī § 170 III Bl.
 bāg f. 'rein' WP vāg, H. bāg
 Skt. valgā § 25, 164
 bāgg m. 'lend' WP vāgg
 Skt. vārga- § 163
 bāggā adj. m. 'white' Skt. valgū- § 164

bāgh m. 'tiger' M. vāgh, WP id.

Skt. vyāghrā- § 81, 164(7), 162 Bl.

baghār. [bāg, ea: r] m. wolf

Skt. vyāghrā+? § 81

bāh m. f. 'power' WP vāh, H. bas

Skt. vāsa- § 77

bāh f. 'arm'. WP. H. id. || M. brāhi

Skt. bāhū- § 137, 147 Bl.

bahāttar adj. 'seventy-two' M. bahattar

Skt. dvāsaptati- § 190 Bl.

bakērā m. 'a particulate fruit' myrotalan'

M. vehlā Skt. vibhītaka- § 35, 170V Bl.

bāhld m. 'ox'

Skt. balivārda- § 128, 170 III, 187

bāhman m. 'Brahman' || M. bāman

Skt. brāhmana- § 162, 168 Bl.

bāhrā adj. 'twelfth' (year)

Skt. dvādaśā § 135

bāhat adj. 'sixty-two' H. bāsath

Skt. dvāsasti- § 136

bāhū f. 'wife' M. vahū

Skt. vadhū- § 103 Bl.

bāhge f. 'carrying pole' H. id. WP. vāhge 2. bahj adj. 'barren', W.P. vanjh

Skt. vahanīgikā § 187

bajj f. 'defect, injury'

Skt. vajrā- § 162

bājjanā vi. 'to be struck' || M. vājñē v. it.

Skt. vādyatē § 22 Bl.

bājja m. 'musical instrument'

Skt. vādya- § 161 (2)

bājhō prep. 'except, without'

Skt. bāhya- § 161 (9)

bāk f. 'circular ornament for feet' || M. id.

Skt. vakrā- § 26, 114 Bl.

bakhārā m. 'basket, granary' M. vakhār

Skt. vaksākāra- § 166 Bl.

bakhernā vt. 'to sprinkle, scatter'

M. vikharñē Skt. vīkṣṭarajati § 63, 109, 166 Bl.

bakk m. f. 'skin' || M. vāk(h)

Skt. valka- § 26, 164 Bl.

bakkh f. 'side' WP vakkh

Skt. vaksas- § 141

bākhar m. 'oil seeds'

Skt. upastara- § 166

bākharā m. 'goat' H. bakrā

Skt. barkara- § 137

1. bāl m. 'hair', WP vāhl, H. bāl

Skt. vāla- § 128, 143, 185

2. bāl m. 'child' WP. H. id.

Skt. vāla- § 49

bāled m. 'ox'

Skt. balivārda- § 103

bālij m. 'trade' M. varaj

Skt. varijya- § 64, 140, 161, 181, 187 Bl.

bāndanā vt. 'to divide' WP vandana

H. bātñā M. vātñē

Skt. vāntati § 155 Bl.

bāndā m. 'slave' Pers. banda § 135

bāndar m. 'monkey' H. bandar

M. vādar Skt. vānara- § 175 Bl.

bāniā m. 'trader' M. vānti WP vāniā

Skt. vānija- § 138 Bl.

1. bānj m. 'bamboo' WP. vanjh H. vās

M. vāsā Skt. vamsā- § 160 Bl.

2. bānj adj. 'barren', W.P. vanjh

M. vājñā Skt. vandhyā § 155, 161(2) Bl.

bānnhanā vt. 'to bind' M. bādhnē

Skt. bandhati § 95, 137, 185 Bl.

bār m. 'door' || cf. M. dār, bāri

Skt. dvāra- § 165 Bl.

bārā adj. 'twelve'. M. bārā

Skt. dvādaśā § 116, 135, 165 Bl.

bārāg adj. 'homesick'

Skt. vairāgya- § 161

bārāndā m. 'portico' M. varand

Dēs. varanda- § 189 Bl.

bāras m. 'year' vi. = bārñā q.v.

bārasnā vi. 'to rain' WP vārasnā

= bārñnā q.v. § 174

bārāt (H.) f. 'thong' M. varāt

Skt. varatnā § 187 Bl.

bārñnā vi. 'to rain' M. vārasñē

Skt. varṣati § 174 Bl.

bārñā m. 'year' WP varñā

Skt. varṣā- § 174 Bl. vārasñē

bārmē f. 'ant-hill' H. bābī, bambī
Skt. vārmī, vārmika- § 175

basāh m. 'confidence' W.P. vasāh
Skt. vīsvāsa- § 58, 165.

basānt m. f. 'spring' ts.
Skt. vasantā- § 191(1)

basāntar m. 'fire'
Skt. vivānara- § 175

bāt f. ~~vārtā~~ 'thing, matter' H. id.
Skt. vārtā § 141, 170. III

bāt f. 'distance' WP vāt // M. vāt Bl.
Skt. vārtana, vārti. n. § 25, 170. III

bātērā m. 'quail'
Skt. vartaka- § 103

bātloh m. 'vessel'
Skt. vartulā + loha- § 178

bātrā m. 'unguent' WP. vātrā, H.
ūbtan ^{M. vātrā} // Skt. udvartana- § 54, 165, 197

bātti f. 'wick' WP vatti M. vāt Bl.
Skt. vartikā § 25 Bl.

bātti adj. 'thirty-two' H. battis WP
batti, battri
Skt. dvātrimsat §

bātti f. 'stone' WP vatti H. batti
Skt. varti- § 25

bau f. 'wind', WP vā // M. vāv
Skt. vāta- § 103 Bl.

bāuhāt adj. 'much' H. bahut
Skt. bahutva- § 72, 187

bāmlā adj. m. 'foolish, mad' H. bāmlā
Skt. vātulā- § 101

bāunā m. 'dwarf'
Skt. vāmanā- § 119

baur f. 'snare'
Skt. vāgurā. § 101, 138

bavānjā adj. 'fifty-two' H. bāvan
Skt. dvipañcāsat § 190

beāh m. 'marriage' WP vyāh, H. byāh
M. vivāh
Skt. vivāhā- § 135, 142. Bl.

bēh m. f. 'poison' WP v H. biō // M. ^{vīkh}
Skt. vīśā- § 76 Bl.

2. ~~vēta~~ bēh m. 'hole'
Skt. vēdha- § 138

3. bēh f. 'Fate, luck' in bēh-māta
Skt. vidhi- § 138

bēhllā adj. m. 'vacant' WP. vēhllā
Skt. viphalā-? § 80

bēllā m. 'time' WP vēlā M. vēl
Skt. vēlā § 143 Bl. ^{śaśhā}

bēhrā m. 'courtyard' WP vēhrā
Skt. vēsta- § 126

bēl f. 'creeper' H. id. WP vēl
Skt. valli- § 29

bēor m. 'lady's suit of two garments'
Skt. dvi + varaka- § 165

bēr m. 'jumble' M. ~~bōr~~ bōr
Skt. badara- § 103 Bl.

bhābī f. 'brother's wife' § 7

bhādeār m. 'store, company of girls'
M. bhādār, Skt. bhāndāgārā-
§ 101, 138 Bl.

bhāg m. 'fate' WP, H. id.
Skt. bhāgya- § 161

bhāgganā (Amb) vi. 'to run'
H. bhāgnā ^{M. bhāgnē} ~~skt.~~ Skt. bhāgna- § 154
Bl. (1)

bhāi m. 'brother' WP. bhā, Lak. bhāi
M. bhāi Skt. bhāta- § 162, 170. II Bl.

bhain f. 'sister' M. bahin
Skt. bhāginī § 49, 101, 138 Bl.

bhājjanā vi. 'to run, break' // M. bhājje
Skt. bhājjate § 161 Bl.

bhātā adj. m. 'good' M. bhālā
Skt. bhadrā-: bhadlar § 143, 164
Bl.

bhātērā (WP) 'better'
Skt. bhādratara- § 103

bhānēā m. 'sister's son'
Skt. bhāginēya- § 57

bhānājā m. 'sister's son' WP. bhānā
Skt. bhāginēya- § 57, 142.

bhāṅg f. 'an intoxicating plant', H. bhāṅg
 - Skt. bhāṅgā. § 155
 bhāṅganā vt. 'to break' M. bhāṅjñē
 'to divide' - § bhāṅjayati § 155 Bl.
 bhāph f. 'steam', M. vāph
 - Skt. vāspa - § 126, 166 Bl.
 bhārnā vt. 'to fill'. H. a. id.
 - Skt. bharati § 137
 bhāriṅ f. 'wash' § 191 iii
 bhārā m. 'brother' = bhāi q.v. § 172
 bhāś f. 'ashes'
 - Skt. bhāśma § 167
 bhāśbhāśā [p. 15 p. 252] adj. 'acid'
 'acid (eructation)' § 90
 bhāṭṭ m. 'bard' H. bhāṭ
 - Skt. bhāṭṭa - § 152
 bhāṭṭā m. 'boiled rice' H. a. bhāṭ
 M. bhāṭ || Skt. bhāṭṭa - § 133, 153 Bl.
 bhāṭṭh m. 'furnace' H. bhār. || M. bhāṭṭā
 || Skt. bhāṭṭra - § 162, 166 Bl.
 bhāu m. 'fate, share' || WP. bhā
 || Skt. bhāgā - § 137, 138
 bhāu f. 'eyebrow' || H. id.
 || Skt. bhāu - § 162
 bhāunā vi. 'to wander' || M. bhāunē
 Skt. bhramati § 162 Bl.
 bhāu m. 'black bee' || H. bhāvar || Bl.
 M. bhāvar
 Skt. bhramara - § 119, 140, 162
 bhēd f. 'sheep' || H. bhē. ||
 Skt. bhēdra - § 15
 bhē(k) f. 'root of waterlily' ||
 M. bhīcē || Skt. bhīca § 76, 126 Bl.
 bhōth) m. 'chaff' || M. bhūs || Skt.
 busā - § 76, 126 Bl.
 bhū f. 'earth' || M. bhūi || Skt.
 bhūmi - § 119, 137 Bl.
 bhūggā adj. m. 'rotten' ||
 Skt. bhugna - § 154 (i)

bhūi § = bhūi q.v. § 140
 bhūjjanā vi. 'to be fried' || M. bhāj
 nē || Skt. bhrijjati § 137, 103, 161. Bl.
 bhukkh f. 'hunger' || M. bhūk ||
 Skt. bhuktā - § 127, 138 Bl.
 bī m. 'seed' || M. id.
 Skt. bīja - § 103, 137, 138 Bl.
 bīccharnā vi. 'to go astray' || H. bicharñē
 WP viccharnā || Skt. viccharyate -
 § 109
 bīcchū m. 'scorpion' || M. vimcū ||
 Skt. vīścika - § 97, 103, 166 Bl.
 bīcghār [bīc. a. r] prep. in § 90
 bīh adj. 'twenty' || M. viś ||
 Skt. vimśati - § 135, 160 Bl.
 bīhī f. 'street' || WP vīhī ||
 Skt. vīthi - § 15
 bīj f. 'thunder, lightning' || M. vīj, vijjū
 Skt. vidyut - § 49, 141, 16 (2) Bl.
 bikk = bakk q.v.
 bījī f. 'lightning' || H. id. || Mid
 Pkt. vijjuliā || Skt. vidyūt -
 § 65, 121 (5) Bl.
 bikkharnā vi. 'to be scattered' ||
 M. vikhurnē || Skt. vikirati ;
 *viskirati, cf. viskira - § 63, 109, 166 Bl.
 bil m. 'the Indian Bael' || WP bill || Bl.
 M. bēl
 Skt. bilva - § 121 (4), 164 Bl.
 bilāg m. 'rope for hanging clothes' ||
 S. viriniqu,
 Skt. vilagna - Pkt. vilanga -
 § 187
 bilam (H.) m. 'delay' ||
 Skt. vilamba - § 187
 bīngā adj. m. 'crooked' || M. vāk ||
 Skt. vakrā - § 26, 114, 141 Bl.
 bind = bund q.v.
 binthānā vt. 'to pierce' || M. vīdh-
 nē || Skt. vindhātē - § 155 Bl.
 bioamnā vi. 'to break' || H. id.
 Skt. visamyate - § 187
 biśarnā vt. 'to forget' || M. visarnē
 Skt. viśarnati - § 143, 167 Bl.

bitth m. 'means, wealth' || WP vit || M. vit
 Skt. vittā - § 152 Bl.
 bitth f. 'space' || M. vit; WP vitth
 Skt. vitasti - § 103 Bl.
 bōjh m. 'burden' || M. oṅhē ||
 Skt. bhūya - Pkt. vojha - § 161(9) Bl.
 buddh f. 'wisdom'
 Skt. buddhi - § 152
 būddhā adj. m. 'old' || H. būrhā
 Skt. būdho - § 98, 170ⁱⁱ
 būjhanā vt. 'to guess' || H. būjhnā
 m. būjhnē
 Skt. būdhyati - § 161(2) Bl.
 būnd f. 'door' || M. būnd || Skt. būndu - § 27?
 cābhānā vt. 'to crunch, chew' || H. cābnā ||
 M. cāvñē || Skt. carvati - § 163 Bl.
 cāikhnā vi. 'to sing in a pleasing way (as
 a bird)' || Onomat. § 180
 cakḥ m. 'potter's wheel' || M. cāk ||
 Skt. cakrā - § 137, 162 Bl.
 cākṛvā m. 'kind of bird' || M. id. ||
 Skt. cakravāka - § 186 Bl.
 cālānā vi. 'to walk' || M. cālñē ||
 Skt. calati; Pkt. callai - § 129 Bl.
 cālā vi. 'I may walk' ||
 Skt. calāmi; Pkt. callāmi - § 103, 112, 140
 cāmak m. 'brilliance' || H. id.
 Skt. camat - Onom. - § 180
 camār = cameār q.v. § 109, 121
 cāmbā m. 'kind of flower' || M. cāpā ||
 Skt. campaka - § 155 Bl.
 camēlī f. 'jasmine' ||
 Skt. campaka + kalikā or valli - § 156.
 cameār m. 'shoe-maker' || M. cāmār ||
 Skt. carmakōra - § 101, 138, 186 Bl.
 camm m. 'leather' || M. cām ||
 Skt. cārma - § 137, 163 Bl.
 cand m. 'moon' || M. cād ||
 Skt. candrā - § 15, 137, 155 Bl.
 cāngā adj. m. 'good' || H. id. cāngā
 Skt. caṅga - § 155
 cann = cand q.v.
 cānnan m. 'sandal'
 Skt. candana - § 64
 cālvī adj. 'twenty-four' || WP cārvī,
 cāvī, cāhvī || M. covīs ||
 Skt. cātūrvimśati - § 163 Bl.
 cāudā adj. 'fourteen' || M. cāudā⁽⁹⁾
 Caudā || Skt. cāturdāsa - § 101,
 138, 170ⁱⁱⁱ Bl.
 cāuggānā adj. m. 'four times' ||
 Skt. caturgūṇa - § 163
 cāṭṭk m. 'an square' || H. WP caṭṭk ||
 M. caṭṭk || Skt. caṭṭka - § 166 Bl.
 cāntī adj. 'thirty-four' || WP caṅtī || H.
 cāntīs ||
 Skt. cātūstrimśat - § 166
 cāṅpar } m. 'die-clot' || WP caṅpar; }
 cāṅpar } Skt. caṅpata - § 166
 caur m. 'fly-whisk' || H. cāvar
 Skt. camara - § 119(2), 140
 Cāuras adj. 'quadrilateral' || H. id.
 Skt. caturāsa - § 162
 cāuthā adj. m. 'fourth' || M. cāuthā ||
 Skt. caturthā - § 101, 170ⁱⁱⁱ Bl.
 cēt m. 'N. of a month' || H. id. WP cētā
 Skt. caitra - § 15, 20, 162
 chādḍanā vt. 'to leave' || M. sādñē
 Skt. chardati - § 170ⁱⁱⁱ Bl.
 chail m. 'a beam' || M. chailā ||
 Skt. chavi - Pkt. chailla - § 142 Bl.
 chāinī f. 'chisel' || H. id. WP chāinī ||
 Skt. chēdana - § 101
 chann m. 'verse' ||
 Skt. chāndaḥ § 137, 155
 chatt f. 'roof' || H. chat
 Skt. chatti - § 137
 chāu f. 'shade' || H. chāyā || M. sāvli
 Skt. chāyā - § 137 Bl.
 chē adj. 'six' || M. sahā || §. ṣa
 Skt. ṣat (?) § 144 Bl.
 chēj f. 'bed' || H. sēj. || M. sēj.
 Skt. śayyā § 29 Bl.
 chēllā m. 'kid' || M. sēldū
 Skt. chagalā - § 103, 138 Bl.
 chiddā adj. m. 'porous' || WP chidra
 Skt. chidra - § 7, 137, 162, 170^{iv}
 chijjanā vi. 'to be separated' || H. Cijjā
 Skt. chidyate - § 137, 161(2)
 chick f. 'sneeze' || Amb. chinik || H.
 chick || Skt. chikā - § 137, 152 Bl.
 1. chikkā m. 'digit 6' || WP chakkā || M. sak
 Skt. ṣaṭka - § 26, 153 Bl.

2. chūkkā m. 'network for hanging things' ||
 M. śikē || SKt. śikyā - § 161 Bl.
 chitt f. 'stain' || Amb. chint || H. chēt ||
 SKt. śiṣṭa - ? § 113
 chūrā m. 'knife' || M. surā
 SKt. Kaurā - § 167 Bl.
 cībbhar m. 'cucumber'
 SKt. cīrbhata - § 64, 163
 cir m. 'delay'
 SKt. cirā - § 137
 cūrā m. 'sparrow' || H. id.
 SKt. catāka - § 26
 cīttanā vt. 'to paint' || WP cīttanā
 SKt. citrayati § 137, 162
 cīttā m. 'leopard' || WP citrā || H. cītā ||
 M. citā
 SKt. citrakā - § 162, 170 Bl.
 cīttā adj. m. 'white'
 SKt. citrā - § 162, 170 IV
 cōkkhā adj. m. 'good' || M. cōkh
 SKt. cōksa - § 19 Bl.
 cōr m. 'thief' || M. cōr
 SKt. corā - § 15, 137 Bl.
 cūkkā m. 'kind of vegetable' || M. cukā ||
 SKt. cukra - § 162 Bl.
 cūlhā m. 'fireplace' || M. cūh
 SKt. culla - § 128, 137 Bl.
 cunj f. 'beak' || M. cōc ||
 SKt. cañcu - § 28, 155 Bl.
 cūnnā m. 'lime' || M. cūnā
 SKt. cūrṇa - § 19, 24, 163 Bl.

dā postpos. 'of' || Kō sandā || S. handā ||
 Poth. nā ||
 SKt. sant - § 118
 dābh m. 'grass' || WP drabbh || M. dābh
 SKt. darbā - § 163 Bl.
 dadd f. 'ringworm' || WP dāddar || H. dād.
 M. dād ||
 SKt. dadru - § 162 Bl.
 dāddhā vi. 'to burn' ||
 SKt. dagdhā - § 153
 dāddhā adj. m. 'string' || M. dāddhā
 SKt. dārdhya - § 24, 96, 170 Bl.
 dāddhī m. 'frog' || H. dād
 SKt. dardura - § 170 III, 171

dāhmā vt. 'to stretch, lay' ||
 SKt. drāghatē § 162, 170 IV
 dāhī m. curd || M. id.
 SKt. dādhi - § 103, 116, 138 Bl.
 dāhīndī f. 'vessel for curd' ||
 SKt. dadhibhānda - § 134, 171
 dāim f. 'itch' || WP dāim
 SKt. dākinī § 101, 106, 137, 138
 dāj m. 'dowry' || M. dēj
 SKt. dāya - or Pers. dād § 142 Bl.
 dājh f. 'burning thirst' ||
 SKt. dāhya - § 161 (9)
 dājhanā (WP) vi. 'to be burnt' || M. dājhanā
 SKt. dahyate § 161 (9) Bl.
 dākḥ f. 'grape, raisin' ||
 SKt. drākṣā § 15, 162
 dāmān m. 'minister' || WP dāmān
 Pers. dīwān § 140
 dākkhan m. 'south' || M. dākhin
 SKt. dāksina - § 64 Bl.
 damm m. 'price' || H. dām
 SKt. drama - § 158, 162
 dand m. 'tooth' || M. dānt
 SKt. dānta - § 19, 137, 155 Bl.
 dānd m. 'fine, punishment' || WP dānd
 dāndā m. 'stick' ||
 SKt. dandā - § 155, 170 IV, 171 Bl.
 daing m. 'bite, sting' || H. dārik, dāk
 M. dāgnē, dāmkh
 SKt. dākinā - Pers. dakka, dāmkā -
 § 160 Bl.
 dārhi f. 'beard' || H. dārhi
 SKt. dādhikā § 171
 das adj. 'ten' || M. id. dakā
 SKt. dāsa § 145 Bl.
 Dasāmbār Eng. December § 191 II
 dāssanā vt. 'to tell' ||
 SKt. dāsayati § 137, 163
 dāssanā vt. 'to bite' ||
 SKt. dāsyate § 160
 dāttī f. 'sickle' || WP dāttī
 SKt. dātra - § 162
 dāun f. 'string' || M. dāvān
 SKt. dāmanī § 106, 119 Bl.
 dāurī m. 'small drum' ||
 SKt. dāmarū - § 119, 137, 140

dēī f. used in girls' names" ||
 Skt. dēvī — § 142
 dehārā m. 'day' || M. dīs
 Skt. divasa — § 60 Bl.
 deor. m. 'husband's younger brother' || M. dēr,
 Skt. dēvara — § 142 Bl. dīr.
 dhān m. 'rice' || M. id.
 Skt. dhānyā — § 161(4) Bl.
 dhārnā vt. 'to place' ||
 Skt. dharati § 137
 dhār f. current |
 Skt. dhārā — § 137
 dhārat f. 'earth' ||
 Skt. dhāritrī — § 66, 187
 dhātthā ^{past part} ~~fall~~ 'fallen' ||
 Skt. dhavastā — § 165, 171
 dhāulā adj. m. 'white' || M. dhaval
 Skt. dhavala — § 101, 142 Bl.
 dhauṃ f. neck ||
 Skt. dhamāni — § 119
 dhauṃ m. 'half morund' ||
 Skt. adhamāna — § 51
 dhāuncā m. ^{2x4} 'multiplication table
 of 4½' ||
 Skt. ardhapañcana — § 51
 dhōnā vt. 'to carry'
 Skt. dhaukate § 137
 dhō[?] m. 'deceit' |
 Skt. drōha — § 126
 dhūā m. 'smoke' || M. dhū 'fog'
 Skt. dhūmā — § 112, 137, 140 Bl.
 dhūr f. 'dust'
 Skt. *dhūdi: ^{dhūli} m. § 138
 din m. 'day' ||
 Skt. dīna — § 137
 dīssanā vi. 'to appear' || M. dīsnē
 Skt. drīsyāte § 77, 137, 161(8) Bl.
 dīttā (WP) past part 'seen' ||
 Skt. drīstā — § 171
 dītt f. ~~sand~~ ^{lamp stand} 'lamp stand' || S. dīatī
 Skt. dīpa + vartī — § 171

dō adj. two || M. dōn
 Skt. dvāu § 165 Bl.
 dōhtā m. 'daughter's son' || WP dōhtrā
 Skt. dauhitra — § 15, 65, 137, 162, 187.
 dūā = dūjā q.v.
 dubb f. 'grass'
 Skt. dūrā § 24
 duddh m. 'milk' || M. dūdh
~~dūddh~~ Skt. dūgdhā — § 19, 137, 153 Bl.
 dūjā ^{see dūr} adj. m. 'second' || M. dūjā
 Skt. dvitīya — § 142, 165 Bl.
 dūllā nā vi. 'to become ^{instead} ~~homesick~~' } M. dūllā
 dūllhā nā vi. 'to be poured out' } Bl.
 Skt. *dūlyate cf. dōlyate § 128 Bl.
 dūllā adj. m. 'generous' ||
 Skt. durlabha — § 163, 164
 dūnnā m. 'cup of leaves' || M. dōnī boat
 Skt. drōṇa — ? § 170 Bl.
 dūr. adj. 'distant' || M. dūr
 Skt. dūrā — § 137 Bl.
 dūrh adj. 'one and a half' || M. dūdh
 Pkt. divadaha — § 103, 171 Bl.
 gā f. 'cow' || M. gāt
 Skt. gō — *gāvā — § 137 Bl.
 gābbhā m. 'centre' || M. gābh 'embryo'
 Skt. gārbha — § 137, 163 Bl.
 gādhā m. 'ass' || M. gādhav, gādhā
 Skt. gardabha — § 15, 127, 138, 170 Bl.
 gādōā m. 'earthworm' ||
 Skt. gāndūpada — § 155
 gāggar f. 'water vessel' || M. gāggar
 Skt. gārgara: gārgarī — § 25, 163 Bl.
 gājjanā vt. 'to thunder' || M. gājñē
 Skt. garjati § 137, 163 Bl.
 gājjar f. 'carrot' ||
 Skt. garjara — § 24, 163
 gal m. 'neck, throat' || galā
 Skt. gala — § 137 Bl.
 gāl f. 'abuse' || WP gāhl
 Skt. gāli — § 128
 galh f. 'cheek' || H gāl || M. gāl
 Skt. galyā — ? galyā — ? § 128 Bl.

gāndā adj. m. 'dirty' ||

Pers. gānda - § 135

gāndā m. 'thread used as a charm' ||

SKT. gānda - § 155

gāndh[ī] f. 'knot' || H. gāth

SKT. granthī - § 170(i)

gāndhānā vt. 'to unite, mend' || H. gāthnā

M. gāthnā

|| SKT. grathnā granthati § 170(i) 155 Bl.

gāndōā = gāndōā p.v.

gānnū f. 'enlarged eyelash' ||

SKT. gāndī - § 137, 155

gārāū, gārāh = grāū, grāh p.v.

gārāhā adj. m. 'thick' || M. gārāhā

SKT. gārāhā - § 137, 138 Bl.

gās m. 'mouthful' ||

SKT. grāsa - § 162, 172

gāth[ī] f. 'knot' ||

SKT. granthī - § 170(i)

gāthnā vt. 'to unite, mend'

SKT. grathnāti § 155, 162.

geārā adj. 'eleven' || M. akārā

SKT. ēkādāsa § 55, 116, 135 Bl.

gēhā m. 'taking a thing forcibly' ||

SKT. grāha - § 147, 162

gērū m. 'red earth' || M. id.

SKT. gairika - § 103 Bl.

ghāggārā m. 'petticoat' ||

SKT. gharghara -

Des. ghaggharam jaghamastha -

vastrahēdah - § 163

ghail adj. 'wounded' || WP ghāil

SKT. ghāta - § 101, 106

ghand m. 'Adam's apple' || H. ghāṭi

SKT. ghanta - § 137, 155, 186

ghārā m. 'jar' || M. ghādā

SKT. ghāta - § 137, 138, 186 Bl.

ghāssā m. 'rubbing' ||

SKT. gharasa - § 163

ghāttanā vt. 'to speak loudly of'

SKT. ghattate § 161

ghā m. 'wound' || WP ghā || M. ghāy

SKT. ghāta - § 103, 137, 138 Bl.

ghēō m. 'clarified butter' || WP ghēū 102
M. ghēī || SKT. ghē, H. ghē

SKT. ghṛtā - § 60, 97, 101, 103, 1

ghin f. 'detestation' ||

SKT. ghrnā - § 97

ghōrā m. 'horse' || M. ghōdā

SKT. ghōtaka - § 44, 103, 105, 137, 138 Bl.

ghūmmenā vt. 'to revolve' || M. ghūmmā

Des. ghūmmai § 161(5) Bl.

giddh m. 'vulture' || M. gidh

SKT. gīdhra - § 97, 137, 162, 170 Bl.

gijjhānā vt. 'to be accustomed' ||

SKT. gīdhryati - § 97, 161(2)

ginomā vt. 'to count' || M. ganjē Bl.

SKT. ganayati; grnāti - § 26, 108, 140

gītthī f. 'fireplace' || M. āgṛī

SKT. agnisthā - § 25, 189 Bl.

gōh f. 'iguana' ||

SKT. gōdhā § 137

gōkran f. 'anus' ||

SKT. gudā + randhra - § 155

gōrā adj. m. 'white, fair' || M. gōrū

SKT. gaurā - § 15 Bl.

gōt m. 'sub-caste' || WP gōttar || M. gōt

SKT. gōtrā - § 137, 162, 170 Bl.

grāh m. 'mouthful' || L. girāh

grās SKT. grāsa - § 162

grāhm m. 'eclipse'

SKT. grāhana - § 162

grāū m. 'village' || WP grā, L. girā ||

M. gāv.

SKT. grāma - § 162 Bl.

guāllā m. 'cowherd' || M. gavli

SKT. gopālā - § 101, 186 Bl.

gūcchā m. 'bunch' || M. guch, ghōs

SKT. *gūpsa - gūccha - § 98, 152, 154 Bl.

gūggal m. 'a gum used as incense' || M.

M. gūgūl

SKT. gūlgulu - § 64, 152, 164 Bl.

gūh m. 'excretion' || M. gū

SKT. gūtha - § 116, 137, 138 Bl.

gūjjar m. 'a tinjar' ||

SKT. gurjarā - § 163

gūjjhā adj. m. 'secret' || M. gūj

SKT. gūjya - § 137, 161(6) Bl.

gūmmā m. 'collection' ||

Skt. gūlma- § 137, 164
gūmmā m. 'boil'

Skt. gūmpha-
gūmah m. 'sin'

Pers. gūmah § 135
gūrāhā adj. m. 'fast (colour)' ||

Skt. gūṭhā - § 15, 138
gūṭhā m. 'thumb' || M. aṅgṭhā

Skt. aṅgūṣṭhā - § 51, 166, 189 Bl.

haddā m. 'bone' || M. haddā, haddē; atthi f.

Skt. āsthi-: *hadda- § 132, 152 Bl.

hal m. 'plough' || hal ||

Skt. kala- § 146 Bl.

hālādī f. 'turmeric' || M. hālad

Skt. haridrā - § 65, 128, 143(11), 187 Bl.

hālāt m. 'Persian wheel' || M. rahāt

Skt. araghatta- § 137 Bl.

hamēl f. 'necklace' ||

Skt. mēkhalā (?) § 178

hans m. 'goose' || S. hanj

Skt. haṃsā - § 160

harān adj. 'surprised' ||

Pers. Ar. hairān - § 84

hārar f. 'myzobalan' || WP harir || M. hīrdā

Skt. haritaki - § 6-7, 146, 170(7) Bl.

hārḥ m. 'No. of a month' || Dhār [ā: r] ||

M. ākhād || Skt. āśādha- § 52, 138,
145, 186. Bl.

hass m. 'collar bone' / also hans || S. hanjā

Skt. āṃsa- § 132, 160 'waist'?

hāsnā vi. 'to laugh' || M. hasnē

Skt. haṣyate - 161(8) Bl.

hāssā m. 'laughter' ||

Skt. hāsya - § 161(8)

hathēli = thēli g. v.

hatt f. m. 'shop' || M. hāt, ~~ha~~

Skt. katta- 152 Bl.

hatt m. 'hand' || M. hāt

Skt. hāsta- § 19, 146, 166 Bl.

hātthī adv. 'by hand' ||

Skt. hātthī Pkt. hātthim. § 133 b

hātthī m. 'elephant' || M. hatti

Skt. hastim - § 25 Bl.

hīā m. 'heart' || H. hīā || M. hīyā

Skt. hīdaya - - § 97, 146, 170(11) Bl.

hīh (WP) f. 'side of a bedstead' || M. is

Skt. isā - § 15, 132 Bl.

hīl'nā vi. 'to be shaken' || H. hīl'nā

Skt. hīlati: hilyati - § 129

hīran m. 'deer' || WP haran || M. haran

Skt. harinā - § 26 Bl.

hōcā past. prot. 'been, become' || H. hūā

Skt. bhūtā - : -ū-ṛ-ō- on account of
the root being $\sqrt{bhū}$ - § 98

hōr pron. adj. 'more, other' || H. aw / Pajī or |

Panj. also ar, ar, r || Skt. āpara- § 132

hūmmh m. 'sultry weather' || WP hussar |

M.ūb || Skt. uoman - § 132 Bl.

hūn adv. 'now' || r

Skt. adhunā - § 5, 138, 140

hūmālā (WP) m. 'summer' || M. ūn(h) 'heat'

Skt. usnakāla - § 167 Bl.

hūnd 'gold coin' || WP hūnn

Skt. hūna-: hūnda- § 155

hūh'nā vt. 'to collect' ||

Skt. ūchati - § 155

ikk adj. 'one' || M. ēk

Skt. ēka - - § 132, 177 Bl.

ikkh f. 'sugarcane' || M. ūs |

Skt. ikṣū - - § 15, 49, 167 Bl.

imlī f. 'tamarind' || also imlī

Skt. amlikā 26, 175

injhū m. 'tear' || WP hanjhū | M. āsū |

Skt. āśru - - § 26, 49, 132, 160, 162 Bl.

innhan m. 'fuel' ||

Skt. indhana- - § 15, 155

itt f. 'brick' || Amb. int || M. it, vit

Skt. istakā, *istā - § 15, 136 Bl.

jānā vi. 'to go'

Skt. yāti - § 137, 141

jāddā (Poa.) m. 'cold, chill' || H. jāṛā

M. jāḍ colt

Skt. jāḍya- § 161 Bl.

jāddhā 'term of abuse' || WP yaddhā

Skt. yaddha- § 153

jāgnā vi. 'to get awake' || M. jāgnē

Skt. jāgrat - § 162 Bl.

jai pron. 'how many' ||

Skt. yāti - - § 103

jāhna vt. 'to copulate' || WP jāhna
 M. jāhne
 Skt. yāhuti — § 141 Bl.
 jāna vt. 'to burn' || M. jāne
 Skt. jvālati — § 165 Bl.
 jānāi m. 'son-in-law' || WP jānāi M.
 jāvat || Skt. jāmatṛ — § 53, 140 Bl.
 jānār f. 'a kind of cereal' || WP jānār
 M. jānār
 Skt. yavākāra — § 101, 140 Bl.
 jān m. 'birth' ||
 Skt. jānman — § 137, 157
 jāmmū f. 'a kind of fruit' || also jāmman
 H. jāman || M. jāb(h)
 Skt. jambu — § 155 Bl.
 jānā vt. 'to know' || M. jānē
 Skt. jānāti § 137 Bl.
 jāndā pres. part. 'going' || H. jāta | ^{Pa. jānā} ~~Pa. jānā~~
 Skt. yānt — § 117, 155
 jānāu m. 'sacred thread' || WP jānjū |
 M. jānē || Skt. jājhōpanitā — § 154 (2) Bl.
 jāng f. 'thigh' || M. jāṅ(h)
 Skt. jāngā — § 49, 155 Bl.
 jān f. 'wedding party' || WP jānj
 Skt. jānya — § 161 (4)
 jā m. 'friend; paramour' || WP yār
 Skt. jāra — cf. Pers. yār § 141
 jārau m. 'mode of setting jewels' || WP jāra ||
 from jānā 'to set' — § 106
 jārh f. 'grinding tooth' || H. dārh || WP
 dāri? || Skt. dārastrā, ^{dādhā,} Pa. dāthā
 — § 126
 jāu m. 'barley' || M. jāu
 Skt. yāva — § 116, 141 Bl.
 jē conj. 'if' || M. jāi
 Skt. yādi — § 103, 138, 141, 185 Bl.
 jēhrā direct pron. rel. 'was' ||
 Skt. yasya + ? § 141
 jēth m. 'N. of a month' || M. jēthvad
 Skt. jyēsthā ^{jyāisthā} — § 137, 161, 166 Bl.
 jēthā adj. m. 'eldest' || M. jēthā
 Skt. jyēsthā — § 19 Bl.
 jāndā m. 'flag' || M. jhēd
 Skt. dhvajā + dandā — ? — § 165

jhankār [cənka:ɾ] f. 'rattling' (104)
 Skt. dhvani — ? § 165
 jhatt adv. 'at once' || WP jhāt, jhāv
 Skt. jhatiti? § 137
 jhūr m. 'water-carrier'
 Skt. dhēvara — § 142
 jū m. 'creature' || M. jiv
 Skt. jivā — § 15, 103, 137, 142 Bl.
 jibh f. 'tongue' || M. jibh
 Skt. jihvā — § 25, 137, 165 Bl.
 jih — pron. rel. obl. 'whom' || H. jis
 Skt. yasya — § 141
 jimē adv. rel. 'how' || WP jivē | Gō jēm
 Pkt. jimona — § 140
 jīm m. 'life' ||
 Skt. jivana — § 60, 142
 jō pron. rel. dis. 'who' || M. jō
 Skt. yaj § 141 Bl.
 jōt m. 'yoke' || M. id.
 Skt. yōktra — § 141 Bl.
 jū f. 'louse' || M. ū ||
 Skt. yūkā § 103, 116 Bl.
 jūā m. 'gambling' || M. jūā Bl.
 Skt. dyūtā — § 5, 103, 138, 161 (2) Bl.
 jūhāriā m. 'gambler'
 Skt. dyūtā + dhāra — ? — § 102
 jug m. 'pair'
 Skt. yugma — § 154 (1)
 jūlā m. 'cross-bar of a yoke' || M. jūval
 Skt. yuga + hala — ? — § 138 Bl.
 jūn f. 'life, ūtā' ||
 Skt. yōni — § 40
 jūnā vi. 'to be united'
 Skt. yuta — ? — § 170 T
 jūthā adj. m. 'polluted, impure' || H. jhūthā
 Skt. jūthā — § 25, 137
 Kābrā adj. m. 'spotted' || M. Kābrā
 Skt. Karbarā — § 163 Bl.
 kacch f. 'armpit' || M. Kās f. 'udder'
 Skt. Kāksā — § 152, 167 Bl.
 Kāchū m. 'tortoise' || M. Kāsav
 Skt. Kacchapa — § 152 Bl.

Kāddhanā vt. 'to take out' || ^{M.} Kādhanē

Skt. Kṛtā - ^{Pkt.} Kāttha - Kaddhāi ?

§ 126 Bl.

Kādeāri f. 'a thorny bush' |

Skt. Kantakāri - § 101

Kādermā m. 'hedgehog' |

Skt. Kantaka + Karana - § 103

Kahāni f. 'story' |

Skt. Kathānaka - , Pers. Kahāni § 3, 85

Kāih imperat. 'tell' |

Skt. Kathaya § 70

Kai pron. int. 'how many' |

Skt. Kāti § 103, 185

Kāihmā vt. 'to tell' |

Skt. Kathayati § 137, 138

Kāihā (Kāp) m. 'bronze' ||

Skt. Kamsā - § 160

Kāirā adj. m. 'squint-eyed' |

Skt. Kēkara - § 101

Kāj m. 'work' || M. id.

Skt. Kāryā - § 161(9) Bl.

Kājjal m. 'collyrium' || M. Kājal ||

Skt. Kājjala - § 64, 152 Bl.

Kākkar m. 'frost' || M. Karkara 'pebble' ?

Skt. Karkara - § 163 Bl.

Kakkh m. 'blade of grass' ||

Skt. Kākṣa - § 167

Kal f. 'machine' || M. Kal

Skt. Kalā - § 185 Bl.

Kālā adj. m. 'black' || M. Kālā

Skt. Kāla - § 137, 186 Bl.

Kālāvā m. 'tundri' || M. Kālāvā

Skt. Kalāpa - § 138 Bl.

Kālā adj. m. 'sloshy' || Poth. ghallā |

H. akilā |

Skt. ekāxin - Pkt ekkalla - § 55, 189

Kallh adv. 'tomorrow-yesterday' || M. Kāl

Skt. Kalya - § 128, 161(6) Bl.

Kūmār m. 'jugglery' |

Skt. Kārmanā - § 163

Kamārā adj. m. 'unmarried' || M. Kumār

Skt. Kumārā - § 101, 140 Bl.

Kāmbanā = Kammanā ¹⁰⁵ § 155

Kāmbal m. 'blanket' || also Kāmmal ||

M. Kāmbō ||
Skt. Kāmbalā - § 155 Bl.

Kamheār m. 'hotter' || also Kamhār ||

M. Kābhār ||

Skt. Kumbhakāra - § 101, 185, 138, 163 Bl.

Kamm m. 'work' || M. Kām

Skt. Kārman - § 19, 163 Bl.

Kāmmā vi. 'to shower' || M. Kāpmā

Skt. Kampate § 156 Bl.

Kān f. 'defect, cross-knave' || M. Kān

Skt. *Kānya - ? § 161(3) Bl.

Kānā adj. m. 'one-eyed' || M. Kānā

Skt. Kānā - § 15 Bl.

Kāndā m. 'thorn' || M. Kātā

Skt. Kāntaka - § 155 Bl.
Kanc m. 'glance' ||
Kandh f. 'wall' ||

Skt. Kanthā § 155

Kāndhā m. 'edge' || M. Kanth 'throat'

Skt. ~~ed~~ Kanthā - § 155 Bl.

Kānādāi ... 'swelling betw. a ear'

Skt. Karmakandū - § 103

Kanēr m. 'kind of plant' || M. Kanēr

Skt. Karnikāra - *Karnikara - § 103 Bl.

Kanērā (Mul) m. 'mat-weaver' ||

Skt. *Kāndakāra - § 103

Kāngan m. 'bracelet' || M. Kan. Kan ||

Skt. Kankara - § 64, 155 Bl.

Kānganī f. 'kind of grain' || M. Kāg

Skt. Kanṅunī § 64 Bl.

Kānghā m. 'comb' || M. Kanakvā

Skt. Kankatā - § 126 Bl.

Kankhā m. 'shoulder'

Skt. Skandha + tāta - § 103

Kanj f. 'slough of a snake'

Skt. Kañcu - § 28, 155

Kann m. 'ear' || M. Kān

Skt. Kārna - § 137, 163 Bl.

Kānnā m. 'reed'

Skt. Kānda - § 15, 19, 155

Kānnē f. 'girl, virgin' || WP Kanj

Skt. Kanyā § 161(4)

Karkarī f. 'earrings' || M. Kārkāt

Kāmhā m. 'shoulder' || Am. Kāndhā

Skt. skandhā - § 155

Kānthā m. 'necklace' || WP Kainthā

ts Skt. Kanthā - § 30

Kāpāh m. f. 'cotton' || M. Kāpūs

Skt. Karpāsa - § 186, 145, 163 Bl.

Kāpparā m. 'cloth' || M. Kāpad

Skt. Karpata - § 64 Bl.

Kāppanā (WP) vt. 'to cut' || M. Kāpnē

Skt. Kalpayati - § 164 Bl.

Kārnā vt. 'to do' || M. Karnē

Skt. Kōrati - § 49, 137, 147 Bl.

Kārāg m. 'skeleton'

Skt. Karānka - § 187

Kārā m. 'bracelet' || M. Kādī

Skt. Kāṭaka - § 138 Bl.

Kārāh m. ~~'kind of insect'~~ 'frying pan'

Skt. Kāṭaka - § 135, 138

Kārchī f. 'ladle' || M. Kārcī

Dei. Kadacchū - § 187 Bl.

Kārhnā vi. 'to be boiled' || M. Kādhnē

Skt. Kvāthate - § 165 Bl.

Kārhā (WP) m. 'camel'

Skt. Karabha - § 138

Kārāh f. 'bit of wood'

Skt. Kārīsa - § 145

Kārnī f. 'mason's trowel'

Skt. Karanda - § 187, 189

Kārū m. 'medicine for horses'

Skt. Kātuka - § 138

Kāsērā m. 'brazer' || M. Kāsār

Skt. *Kāmsakara - § 103 Bl.

Kāsnā vt. 'to tighten' || M. Kāsnē

Skt. Karṣati - § 121(4) Bl.

Kāssā f. 'bronze' || M. Kāsē

Skt. Kāṃspya - § 188, 160 Bl.

Kāth m. 'wood' || M. Kāthī

Skt. Kāsthā - § 121(2), 137, 166 Bl.

Kāttā m. 'N. of mouth' || WP Kattē

Skt. Kōrttika - § 22

Kāttanā vt. 'to spin' || M. Kāttā (106)

Skt. Kartati - § 170 iii Bl.

Kāttanā vt. 'to cut'

Skt. Kartati - § 110, 170 iii

Kāttā adj. 'together, united' || Pōh ghattā

Skt. Ēkaathā - § 55, 131, 189

Kāttī adj. 'thirty-one'

Skt. Ēkatrimśat - § 55, 135

Kānddī f. 'conical shell'

Skt. Kapardikā - § 103, 170 ii

Kaul m. 'leg, flange' ||

Skt. Kāmala - § 101, 140

Kāurā adj. 'bitter'

Skt. Katuka - § 63, 178

Kēārā m. 'field, bed'

Skt. Kēdāra - § 60, 101, 138

Kēllā m. 'banana' || M. Kēl, Kēlē

Skt. Kadati - § 103 Bl.

Kēssū m. 'kind of flower'

Skt. Keimśuka - § 24, 160

Khāmā vt. 'to eat'

Skt. Khādati - § 137

Khābbā adj. 'left, not right'

Skt. Khārvā - § 163

Khāggā m. 'leaf of ghia Kamār'

Skt. Khadga - § 153

Khāt f. 'dish' || M. id.

Skt. Khātā - § 137, 138 Bl.

Khair m. 'kind of wood' || M. Khēr

Skt. Khadirā - § 101 Bl.

Khāj f. 'itching' || M. id.

Skt. Khārijū - § 25 Bl.

Khājā m. 'food' || M. Khājē

Skt. Khādya - § 161(2) Bl.

Khājūr f. 'date' || M. id.

Skt. Khārijva - § 163 Bl.

Khāmmhā m. 'column, pole' || M. Khād

Skt. Skambhā - § 155, 166 Bl.

Khānd f. 'sugar'

Skt. Khanda - § 155

Khāndā prep. post. 'eating'

Skt. Khādant - § 117

Khāng f. 'cong' || M. Khāsānē
 Skt. Kāsā, Pkt. Khāsija-*, Khassā-, Bl.
 *Khām sā — § 125, 160
 Khānā m. 'one quart' ||
 Skt. Khānda — § 137, 155
 Khār f. m. 'alkali' ||
 Skt. Kṣāra — § 167
 Khārā m. 'arena' ||
 Skt. Akṣapāta — § 51
 Khārī f. 'basket' ||
 Skt. Khārī § 137
 Khāppal m. 'skull; bowl' || M. Khāpar
 Skt. Karpara — § 124, 163 Bl.
 Khāssanā vt. 'to take by force'
 Skt. Karṣati § 125, 163
 Khatt f. 'dowry with a bedstead' || M. Khāt
 Skt. Khātva — § 137, 165 Bl.
 Khēlānā vi. 'to play' || M. Khēlnē
 Skt. Kridati: Kṣvelati § 63, 124 Bl.
 Khēs f. 'a sheet of figured cloth'
 Pers. Kēs § 125
 Khēt m. 'field' || M. Šēt
 Skt. Kṣētra — § 15, 19 Bl.
 Khīerī f. 'mixture'
 Skt. Khiccā § 152
 Khīnkhāp f. 'brocade' ||
 Pers. Kamkhwāb § 125
 Khīr f. 'rice pudding' || M. id.
 Skt. Kṣīrā — § 167 Bl.
 Khīrki (H) f. 'window' || M. Khēdki
 Dēo Khadakkī § 187 || Bl.
 Khīssā m. 'pocket' ||
 Pers. Kīsa — § 125
 Khittī f. 'constellation' || M. Kātyā
 Skt. Kṛttikā § 97, 124, 152, 170 ii Bl.
 Khōh f. 'tongue' ||
 Skt. Kṣudhā § 76, 86, 135, 138, 167
 Khōt m. 'base alloy'
 Skt. Kautya — § 124
 Khūddō f. 'ball' || WP Khiddū, Khēkhnū
 Skt. Kanduka — § 28, 103, 124

Khūt(ā) m. 'well' || M. Kurā
 Skt. Kūpa — § 124 Bl.
 Khūllā m. ~~base~~ 'mean fellow' ||
 Skt. Kaudrā-: Kusula- § 143, 164
 Khūndhā adj. m. 'blunt' ||
 Skt. Kūtha — § 124, 155
 Khūnjā m. 'corner' || H. Kōnā
 Skt. Kūna — ? § 124.
 Khūnglānā vt. vi. 'to miss'
 Skt. Kuṣṇāti Pkt. Kussai, Kumsai
 *Khum sai § 160
 Khūrpā m. 'scrapes'
 Skt. Kṣurapra — § 65, 187
 Khūrsī f. 'chair' ||
 Skt. Pers. Kurū § 125
 Khūssanā vi. 'to miss' ||
 Skt. Kuṣṇāti § 125
 Khūtthī f. 'bad woman'
 Skt. Kustrī § 125
 Kirtghān [Kīrt K. m] adj. 'ungrateful' ts.
 Skt. Kṛtaghna — § 90
 Kīllā m. 'peg' || M. Killī, Khil Bl.
 Skt. Kīla — § 137 Bl.
 Kīmē adj. ~~inter.~~ 'how?' || WP Kīvē,
 G. Kēm Pkt. Kīmēna § 140
 Kīrnā vi. 'to be scattered'
 Skt. Kīrāti § 108
 Kīrā m. 'insect' || M. Kīdā
 Skt. Kīta — § 137, 138 Bl.
 Kītā past part. 'done' || M. Kelā
 Skt. Kṛtā — § 25, 97, 170 ii Bl.
 Kōh m. 'league, 12 miles' || M. Kōs
 Skt. Kṛōśa — § 145, 162 Bl.
 Kōhnī = Kūhnī q.v.
 Kō(ṭe) prep. 'near' ~~to~~ || M. Kōr 'side?'
 Skt. Kṛōdā — § 49, 103, 162 Bl.
 Kōrh m. 'leprosy' || M. Kōdh
 Skt. Kuṣṭha — f. Pa. Kōtha — § 39 Bl.
 Kōrī f. 'Score'
 Skt. Kōṭī — § 176
 Kōrmā m. 'family'
 Skt. Kautamba — § 155, 187

Kössä adj. m. 'lukewarm' //

SKT. Köśma — § 137, 167

Kōthā m. 'room, cell' // M. Kōthā

SKT. Kōśtha - § 15, 19, 137, 166 Bl.

Kūbbā adj. m. 'hump-backed' // M. Kūbbā, Kūbbā

SKT. Kūbbā - : *kūba- § 162 Bl.

Kuce m. 'brush' // M. Kuce

SKT. Kūcā - § 24, 163 Bl.

Kudāl m. ^{m. 'stock'} _{m. 'prokase'} // M. Kudāl

SKT. Kudāla - § 152 Bl.

Kuddanā vi. 'to jump' // Kudnē

SKT. Kūrdati § 24, 170 iii Bl.

Kūhnī f. 'elbow'

SKT. Kaphōni - § 78, 138

Kūhl f. 'canal, stream'

SKT. Kulyā § 25, 128

Kūhārā m. 'axe' // M. Kūhād

SKT. Kūthārā? § 62 Bl.

Kūkkar m. 'cock'

SKT. Kūkkutā - § 64, 137, 152

Kūkkh f. 'womb' // M. Kū

SKT. Kūksi - § 15, 49, 137, 167 Bl.

Kūlā adj. m. 'soft' // M. Kōmola

SKT. Kōmala - § 103 Bl.

Kūlthī f. 'kind of pulse'

SKT. Kulattha - § 187

Kūmmā (WP) m. 'tortoise'

SKT. Kūrmā - § 24, 163

Kūnālī f. 'dish' } WP. Kūnnī

Kūndā m. 'large cup' } M. Kūndā

SKT. Kūnda - § 155, 186 Bl.

Kūndan = Kūnnan q.v.

Kūngū m. 'saffron' ^{red powder} // M. Kūnkūm

SKT. Kūnkuma - 103, 155 Bl.

1. Kūnj = Kanj 'snake's slough'

2. Kūnj f. 'crane'

SKT. Kūñcā § 155

Kūñjī f. 'key'

SKT. Kūñcikā § 155

Kūnnan m. 'pure gold'

SKT. Kūnda? 155

Kūram m. 'child's father-in-law' // H. Kūrmā, Kūmbā M. Kūmbā

SKT. Kūmbā - § 64, 138, 155, 187 Bl.

Kurāttan f. 'bitterness'

SKT. Kātuka + tvana - § 165

Lābhanā vt. 'to find' // M. Lābhñē

SKT. Lābhyate Bl.

Lāddanā vt. 'to load'

SKT. Laddhyate § 110

Lāddhā (WP) past part. 'found'

SKT. Lābdhā - § 153

Lāgganā vi. 'to be attached' // M. Lāgnē

SKT. Lāgyati, Lāgna - § 154, 161 Bl.

Lāhā m. 'gam'

SKT. Lābha - § 138, 147

1. Lāj f. 'shame' // M. Lāj

SKT. Lājyā § 49, 143, 152, 185 Bl.

2. Lāj f. 'rope'

SKT. Lājju - § 143 ii, 152

Lākkjī f. 'line'

SKT. Lēkhā ts. § 136

Lākkar m. 'stick' // H. Parj. Laurā 'penis'

Nep. lauro 'stick' // M. Lakotā Bl.

SKT. Lakuta - : Lakuta - § 64, 177

Lālāri m. 'dye'

SKT. Nīlākāra - § 58

Lāmbā adj. m. 'long' // WP. Lambā // M. Lāmb

SKT. Lamba - § 155 Bl.

Lānganā vi. 'to pass, cross' // M. Langhñē

SKT. Langhate § 155 Bl.

Lās f. 'rope'

SKT. Rāsmī - ? § 143 ii

Latt f. 'leg' // H. Lāt

SKT. Lattā § 152

Latth f. 'ankle' } H. Lath, Lāthī

Lātthī f. 'stick' } M. Lātthī

SKT. Yasti - : Lātthī - § 25 Bl.

Lāuhādā adj. m. 'small'

SKT. Laghū - § 138

Līh f. 'line'

SKT. Lēkhā § 138

Līk(h) f. 'line'

SKT. Lēkhā ts. 136

likh f. 'louse, nit' || M. id.

Skt. lipkā § 15, 19, 121(2), 143 Bl.

lippanā vt. 'to besmear' || H. lipnā

Skt. lipyate § 143, 161

limbanā (WP) 'to besmear' || also limbnā

M. limpnā

Skt. limpāti § #7 155, 156 Bl.

lohā m. 'iron' ||

Skt. lohā - § 143, 147

lohāda m. 'frying pan' ||

Skt. lohābhānda - § 134

lohājyā m. 'iron-monger' ||

Skt. lohā + hatta + ika - § 134

lohā m. 'stone-roller; strangeness' ||

Skt. lohā - § 126

lū m. 'soft hair, down' || M. lōv

Skt. lōman - - § 103, 119, 140 Bl.

luhār m. 'blacksmith' ||

Skt. lohākāra - § 103, 186

mā f. 'mother' || M. māi

Skt. mātṛ - § 115 Bl.

macch m. 'fish' || M. māśā

Skt. mātsya - § 167 Bl.

mācchar m. 'gnat' ||

Skt. māksā - § 167

madārī m. 'magician' ||

Skt. mantrakāra - § 155

madhāni f. 'churning stick' ||

Skt. manthāna - § 87, 155

māgar prep. 'after' || Pōh + magg 'road' / M. māg 'road'

Skt. mārga - § 22 Bl.

māgghar m. 'N. of month' ||

Skt. mārgasira - § 22, 127, 163

māgh m. 'N. of a month' || WP māh || M. māh, māhō

Skt. māghā - § 138 Bl.

māh m. 'black bean' ||

Skt. māśa - § 115, 145

māhl f. m. 'belt of a wheel' ||

Skt. mālya - § 128

māighā adj. m. 'costly, dear' || M. māhāg

Skt. mahārga - § 163 Bl.

māih f. 'buffalo' || WP māijh || M. māho

Skt. māhisṛi § 80, 134, 160 Bl.

mājith f. 'madder' ||

Skt. māñjīsthā § 25, 159

mājīhā m. 'the Māj country' || M. māj 'Centre'

Skt. mādhya - § 161(2) Bl.

mākkar m. 'spide' || M. mākad

Skt. markāta - § 163 Bl.

mākkhar m. 'bitter' || M. mākhar

Skt. māksana - § 162 Bl.

mākkhi f. 'fly' || M. māsi

Skt. māksikā § 103, 138, 167 Bl.

maliāntṛā m. 'wife or husband's maternal

uncle' § 134

māllanā vt. 'to occupy'

Skt. mallati § 129

mālli m. 'gardener'

Skt. mālin - § 44, 103

māllan f. 'wife of a gardener'

Skt. mālinā § 64

mānak m. 'gem, jewel'

Skt. mānikya - § 64, 121, 140, 165 Bl.

manākkhā adj. m. 'blind'

Skt. mandāksa - § 155

mand m. 'charm' || WP mand

Skt. māntṛa - § 155

māndrī (WP) m. 'magician'

Skt. māntṛika - § 155

manāārā m. 'one who sells bangles etc.'

Skt. mānikāra - § 101

mārigonā vt. 'to ask' || M. māgnī

Skt. mārgati § 22 Bl.

manhēnmā m. 'destitution of milk'

Skt. manda + dhainara - § 155

mānjā m. 'bedstead' || H. māca || M. māc

Skt. māñca - § 139, 155 Bl.

man- pref. 'not' || M. mārd 'stupid'

Skt. manda - § 155

mānānā vt. 'to believe' || M. mānne

Skt. māngalē § 161 (4) Bl.

mānō f. 'ill luck'

Skt. māndiman - § 155

māpā m. 'measure' || M. māp

Skt. māpya - § 161 Bl.

mārhiṣṭomb' || M. mādhī

Skt. mātha - § 138 Bl.

mās m. 'flesh' || S. nān; § mās, gen.

mozāi || M. mās, mās

Skt. māsā - § 160 Bl.

masād m. 'end of a month'

Skt. māsānta - StE § 155

masān m. 'burning place' || M. mhasan

Skt. śmasāna - (loan from H.) § 167 Bl.

maso f. 'growing moustache'

Skt. śmāsru - § 162, 167

māsī f. 'mother's sister' || M. māvsī

Skt. mātrīsvas - § 165 Bl.

mat(i) = mārhiṣṭv tr.

māter f. 'step-mother'

Skt. mātritarā - § 103

māthā m. 'forehead' || M. māthā

Skt. māstaka - § 152, 166 Bl.

māthā m. 'fritter'

Skt. mṛṣṭā - § 96

māttī f. 'big earthen vessel'

Skt. mṛttikā ? § 97

mārttika -

maulnā vi. 'to bloom'

Skt. mukula - § 36

māus f. ^{day}night on which sun and moon are in conjunction || M. avās

Skt. amāvāsyā tr. § 51, 140 Bl.

māūs f. 'buffalo'

Contam. of māit and māūs § 179

mēdhā m. 'rain' || M. mēdhā

Skt. mēdhra - § 162 Bl.

mēh m. 'rain'

Skt. mēgha - § 78, 115, 138

mijh f. 'marrow'

Skt. majjā, mēdai - § 26, 126

mīrō f. 'chill' || M. mīrī Bl.

Skt. marica - *maricya - § 26, 69, 187
missā adj. 'mixed' || M. missī f. 'tooth powder'

Skt. miarā - § 139, 162 Bl.

mitnā vi. 'to be obliterated'

Skt. mīṣṭā - ? § 136

mitti m. 'friend'

Skt. mītrā - § 19

mitthā adj. 'sweet' || M. mitthā

Skt. miṣṭā - § 166 Bl.

mittī f. 'earth' || M. māti.

Skt. mṛttikā § 138, 139, 170 ii Bl.

mōcā past part. 'dead' || H. muā

Skt. mṛtā - § 98, 170 ii

mōhlā m. 'pestle' || M. musal

śmūsala - § 76 Bl.

mōhrī m. 'leader'

Skt. mukhara - § 76

mōklā adj. 'loose'

J. Skt. mukhala - § 78

mōthā m. 'kind of grass'

Skt. mustā - § 38

mōtti m. 'pearl' || M. moti

Skt. māṅṅikā - § 153 Bl.

mūnās (WP) m. 'husband'

Skt. mānūṣyā - § 187

mucch m. f. 'moustache'

Skt. śmāsru - Pkt. namsū -

§ 28, 167

muddh m. 'beginning'

Skt. mūrdhān - § 24, 49, 170 iii

mūh m. 'mouth' || M. mukh

Skt. mukha - § 115, 138, 139 Bl.

mukkanā vi. 'to be finished' || G. mūkū
M. mukhā Bl.

Skt. mukta - *mukra - § 154 (i) Bl.

mūnānā vt. 'to shase'

Skt. mūḍayati § 155

mūnj f. 'a kind of grass'

Skt. mūnjā - § 155

mūt m. 'wine' || M. id.

Skt. mūtra - § 15, 139 Bl.

mūth f. 'fish' || M. mūth

Skt. musti - § 15, 139, 166 Bl.

nabhānā vt. 'to finish'

trans. from nibhānā (nirvartate: nirvṛta-)

nabhāg [nəpə:ɔ:g] adj. 'unbucy'

Skt. nibhāgya - § 89

nadhāl [nəðə:l] adj. 'weak'

Benj. na + dhāl § 89

nāccanā vi. 'to dance'

Skt. nṛtyati § 161(2)

nacōrnā vt. 'to squeeze'

Skt. niscōtate § 109, 166, 170

nakhānā m. 'nail-cutter'

Skt. nakhā + karaṇa - § 103

nāi f. 'stream' || M. nakhāi

Skt. nadi § 115, 138 Bl.

nāi m. 'barber' || M. nāi, & nhāvi

Skt. nāpita - § 103, 138 Bl.

nain f. 'wife of a barber' || WP nain

Benj. nāi + n < Skt-ini. § 101, 106

nāj m. 'cereal'

Skt. annādya - § 51

nakhērnā vt. 'to separate'

Skt ? § 109

nakk m. 'nose' || M. nāk.

Skt. nās + ka-? § 166 Bl.

nakāmmā adj. m. 'useless' || M. nikāmi

Skt. niṣkarma - § 166, 189 Bl.

nām = anām q. v.

nanād f. 'husband's sister' || W.P. nanām

Skt. nanandā § 155, 187

naigā adj. m. 'naked' || M. nāgā

Skt. nagnā - § 154(1) Bl.

nānghānā vi. 'to pass, cross'

Skt. lainghate, nānkhate ?

§ 143 (IV)

naputtā adj. m. 'sonless'

Skt. niṣputra - § 58, 166, 189

nār f. 'vein' || M. nād

Skt. nādi - § 138 Bl.

nārājgi f. 'orange-tangerine'

Skt. nārāṅga - § 187

nārōjā adj. m. 'wholesome'

Skt. nārōga - § 58, 101, 139, 139

nasāng adv. 'certainly'

Skt. nissāṅkam § 58, 155, 167, 189

nāssanā vi. 'to run' || M. nāsne

Skt. nāsyaṭi § 161(8) Bl.

natārnā vt. 'to clarify'

Skt. nistārayati § 109

nath f. 'nose-ring' || M. nath

Skt. nastā § 166 Bl.

nāthānā vi. 'to run'

Skt. nastā - § 139, 166

n. nāu adj. 'nine' || M. nāv.

Skt. nāva § 115, 139 Bl.

2. nāu m. 'name' || WP nāu || M. nāv

Skt. nāma § 106, 112, 119, 138, 140. 1 Bl.

nāuh m. 'nail' || also nāih || M. nākh

Skt. nakhā - § 72, 74, 115, 138 Bl.

naul m. 'mongoose'

Skt. nakulā - § 101

nēnā [K] vt. 'to carry' || M. nēnē

Skt. nayati § 103 Bl.

nēārā adj. m. 'separate'

Skt. anyākāra - § 161(9)

nēh m. 'affection'

Skt. snēha - § 167

nēmbū m. 'lemon'

Skt. naimbūka - § 34

: nimbūka -

neōdā m. 'invitation' (also niēdā) ||

cf. M. avatnē || Bl.

Skt. nimantā - § 60, 119, 151

nērā m. 'vicinity' || M. netē

Skt. nikāta - 103 Bl.

nhāunā vi. 'to battle' || M. nāhnē

Skt. snāti § 167 Bl.

nhērā m. 'darkness'

Skt. andhakāra - : andhakāra -

§ 51, 103, 138

nibbarna^{ti} 'to be finished' // M. nirvatnē paccō f. 'western wind' // WP paccō
 Skt. nirvartate, nirvarta-2 §109 Bl.
 nibhna vi. 'to be finished' // M. nibhñe
 Skt. nirvapati §127 Bl.
 nicla adj. m. 'motionless' // M. nical
 Skt. niscala - §166 Bl.
 nid f. 'sleep' // WP nidas, M. nid
 Skt. nidra §7, 25, 114, 162 Bl.
 nikkama vt. 'to come out' // Cf. M. nikal
 Skt. nikkalati cf. nikkalyatanam. §166 Bl.
 nimma f. 'the nim tree' // M. nimba
 Skt. nimba - §139, 155 Bl.
 nimmal adv. 'clear' // K. nimbal
 Skt. nirmala - §163
 nimmojhana^(WP) adj. m. 'sorrowful'
 Skt. nimna + apadyana - §157
 nirakka f. 'knowledge' // M. nirakhñe
 Skt. nirāksa §67, 189 Bl.
 nisarna vi. 'to issue'
 Skt. nissarati §167
 nitarna vi. 'to be clarified'
 Skt. nistarati - §109, 166
 nicearna vi. 'to be squeezed' // WP nicearna
 intrans from nacorna q.v. §109
 nūh f. 'son's wife' // M. sūn
 Skt. snusā §77, 167 Bl.
 nūm m. 'salt' // WP lūn // M. lōn Bl.
 Skt. lavana - §142, 143 (7) /
 ottha (WP) adj. m. 'belonging to a camel'
 Skt. austra - §166
 ōd m. 'a wandering tribe'
 Skt. ōdra - §15
 pabb m. 'forepart of the foot'
 Skt. padma-, padva-? §154 (4)
 pabbav f. 'water-lily' (Mull)
 Skt. padmini §64, 154 (4)
 paena vi. 'to be digested'
 Skt. pacyate §121 (4), 161
 pacadh m. 'western half of country'
 Skt. pascardha - §170 iii
 paccō f. 'western wind' // WP paccō
 Skt. paccima - §116
 paccē adj. 'west' // WP pāñhi
 Skt. pañca vim. śati §117
 pachāna vi. 'to recognize'
 Skt. pratyabhijānati §125
 pachāna vi. 'to thrash, winnow'
 H. chātra
 Skt. pracchantati §189
 paddama vi. 'to break wind' // M. pādñe
 Skt. pardati §170 iii Bl.
 pāhā m. 'foot path' // also pēhā, pāhā
 Skt. pātha - §75, 138
 pāhlāg m. 'bedstead' // M. palāg
 Skt. paryāñka - §112, 121 (3),
 128, 143, 155, 161 (6), 187 Bl.
 pāina vi. 'to lie down' // M. pādñe
 Skt. patati §103, 170 v Bl.
 pāid f. 'foot of bedstead' // WP piād,
 II.
 Skt. pādānta - §155
 paik f. 'down' // also pāuk
 Skt. prabhā §72, 138
 pāihlā adj. m. 'first' // M. pahilā
 Skt. prathamā. Pēt. pahilla
 §138, 170 (1), 187 Bl.
 pāinti adj. 'thirty five'
 Skt. pañcaviṃśat - §30
 pair m. 'foot'
 Skt. padirā - §101
 pājāh adj. 'fifty' // M. pannās Bl.
 Skt. pañcāśat §112, 121 (6),
 117, 135, 145.
 pakhāna m. 'proverb'
 Skt. prakhyāna - §186
 pākka adj. m. 'firm' // M. pikā
 Skt. pakvā - §165 Bl.
 pakka m. 'side, part'
 Skt. pakṣa - §167
 palāgnā (Pēt.) m. 'string fastened round
 the neck of a pot'
 Skt. prakagna - ? §187

palāh m. 'kind of tree' || M. palāo
 Skt. palāśā - § 125, 186 Bl.
 pālamnā (WP) vi. 'to hang'
 Skt. pralambate § 155, 187
 palān m. 'saddle' || M. palān
 Skt. paryāna - § 129, 143 Bl.
 pālātā v.t. 'to change, turn'
 Skt. paryasta -, Pkt. pallattai § 143, 187
 palāttan f. 'yellowness'
 Panj. pīlā + -ttan ^{Skt} -ttana - § 53, 165
 pālā m. 'border of a garment' || M. pālā
 Skt. pallava - ? § 164 Bl.
 palōsnā vt. 'to pat'
 Contam. of pāl- and pōs. § 179
 palōthā adj. m. 'first born' || also palēthā
 Contam. of paithā and jēthā. § 179
 pālthi f. 'sitting on buttocks' || M. palāt
 Skt. paryasti - § 143 Bl.
 pāmā m. 'leg of a bedstead'
 Skt. pāda - § 140
 pānchi m. 'bird' || WP pānchi || M. pānchi } parōttā m. ^{great} 'grandson'
 Skt. paksīn - § 30 Bl.
 pāndarā adj. 'fifteen' || M. pāndhā
 Skt. pāncadāśa - § 175 Bl.
 pāndh m. 'distance, journey' || M. pānth
 Skt. pānthāh § 155 Bl.
 pāndhī m. 'traveller' ||
 Skt. pānthika - ? § 155
 pāni m. 'water' || M. pānī
 Skt. pāniya - § 103, 137, 140 Bl.
 panj adj. 'five' || M. pāc
 Skt. pāñca § 49, 137, 155 Bl.
 pānjmā adj. m. 'fifth' || WP pānjavā
 Skt. pāñcanā - § 140
 pānnā m. 'leaf, page' || M. pān
 Skt. pānnā - § 163 Bl.
 pāntālī adj. 'forty-five' || H. pāntālīs
 Skt. pāñcācatvāriṃśat § 30
 var. - prefix 'secondary' || M. pād -
 Skt. pā - pra -, pānti § 173 Bl.

pārakh f. 'examination, knowledge' ||
 M. pariṃ, parakhmē ||
 Skt. parīkṣā § 67, 189 Bl.
 parānōṣṭi m. 'neighbour' || M. padōṣṭi
 Skt. prativēsin - § 170 (1), Bl.
 parbāl m. 'trichiasis' || WP parwāl
 Skt. pravāla - ? § 173
 parbhāt [parbhāt] f. 'morning'
 Skt. prabhāta - ts. § 89
 pardhān [pərdhān] adj. 'foremost'
 Skt. pradhāna - ts. § 89
 parchātti f. 'a shelf under a roof'
 Skt. *prachatti - ? § 173
 pardādā m. 'great-grandfather'
 Panj. par- < pra- + dādā § 173
 pardānd m. 'an after tooth'
 Skt. *pradanta - ? § 173
 or Panj. par- < pra- + dand
 pārhnā vt. 'to read' || M. pādhnē
 Skt. pāthati § 91, 138, 170 (1) Bl.
 parōsnā vt. 'to serve meals' || WP pīthmā
 M. parasnē ||
 Skt. parīṣayati § 142 Bl.
 Skt. prapūtra - § 173
 pārsō adj. 'day after tomorrow'
 Skt. parāśvat § 187
 partōh (WP) f. 'son's wife' || also patriōh
 Skt. putravadhū - § 178
 pās prep. 'with, near' || M. pās
 Skt. pāśvē § 49 Bl.
 pāsarnā vi. 'to stretch' || M. pāsarnē
 Skt. prasarati § 186 Bl.
 pasijjānā vi. 'to sweat' ||
 Skt. prasudyate § 121, 161 (a), 165, 189
 pasinā m. 'perspiration'
 Skt. prasvinnā - § 189
 pāsēsā m. 'side'
 Skt. pāśinā - § 19, 24, 163, 165
 pasōṣṭi f. 'rib' || M. pāsōṣṭi
 Skt. pāśiu - § 65, 163. Bl.
 patiābhā m. 'father-in-law's younger brother'
 Skt. pītriya + śvādura - § 13

patti m. 'foliage, leaf' || WP patta || M. pāt
 Skt. pāṭṭīa - § 162 Bl.
 pāṭṭhā m. 'muscle'
 Skt. vṛddhi-form of pṛsthā - § 22
 pātthar m. 'stone' || M. pātthar
 Skt. prastara - § 166 Bl.
 pāṭṭi f. 'bandage' || M. pāt
 Skt. patta - § 152 Bl.
 pāunā vt. 'to get'
 Skt. prāpayati § 162
 pāu f. 'itch' || WP pā
 Skt. pāman - - § 103, 119, 140
 pāuā m. 'wooden sandal'
 Skt. *pādūkaka - : pādūkā § 103
 pauh f. 'dawn' (also pait q.v.)
 Skt. prabhā § 162
 pāun ^{adi} m. 'three quarters' || M. pāun
 Skt. pādona - § 101, 138 Bl.
 pēār m. 'affection' || M. pjar
 Skt. priyakāra - § 60, 101, 103, 142 Bl.
 pēhā = pahā q.v.
 pēō m. 'father' || WP piū, k. pē
 Skt. pitṛ - - § 60, 101, 103
 pāggan m. 'N of a month' || cf. M. pāg
 'Hōti song'
 Skt. pālguna - § 22, 69, 137, 140,
 164 Bl.
 pāhā m. 'snare, noose' || M. pāsā dice
 Skt. pāsā - § 124, 166 Bl.
 phal m. 'fruit' || M. phal
 Skt. phāla - - § 49, 137, 143 Bl.
 phālā m. 'ploughshare' || M. phālā
 Skt. phāla - - § 137 Bl.
 phalāk m. 'kind of tree' = pahāk q.v.
 § 57, 125
 phambh f. 'fine wool' || S. pās
 Skt. pākṣaman - if not from
 Pers. pāsm, pamba - § 125
 phāmmhan m. 'eyelash' (also bhāpphan
 Skt. pākṣman § 125
 phan m. 'snake's hood' || M. phan
 Skt. phanā - § 137, 140 Bl.

phānght m. 'feather, wing' || M. pānght
 Skt. pākṣā - § 114, 125 Bl.
 phārthā m. 'blade, rib' || M. pharas
 Skt. parasi - § 124, 145 Bl.
 phātṇā vt. 'to be split' || M. phātṇē
 Skt. sphatyate § 107, 161 Bl.
 phind f. 'ball'
 Skt. pīṇḍa - ? § 124
 phōrnā vt. 'to break'
 Skt. 'sphōṭayati' § 108, 166
 phull m. 'flower' || M. phul
 Skt. phulla - § 137 Bl.
 phūttanā vt. 'to burst' || M. phūttē
 Skt. sphutyate § 108, 166 Bl.
 piech f. 'rice water' || M. piō
 Skt. picchā § 152 Bl.
 picchā m. 'the hind part'
 Skt. pāica - § 26, 166
 piēh f. 'swing'
 Skt. prēntkā § 78, 121 (3), 155
 piēglā adj. m. 'lame' || M. piēglā
 Skt. paigu - § 26, 155 Bl.
 piēhnā vt. 'to grind' || S. pēxōiki
 Skt. *piṇṣati, Pat. piṇṣāi § 110, 160
 piēj m. 'pretext' || WP piēj
 Skt. paryaya - - § 26
 piēlā adj. m. 'yellow' || M. piēlā
 Skt. pītala - § 63, 103, 143 Bl.
 piēndā m. 'body' || M
 Skt. piēnda - ? 155
 piēngalā adj. m. = piēglā q.v.
 piējanā vt. 'to card (cotton)' (also piējānā
 Skt. piējayati § 155
 piējarā m. 'cage' || M. piējā
 Skt. piējara - § 26, 155 Bl.
 piēnn m. 'ball' || M. piēnd
 Skt. piēnda - § 15, 137, 155 Bl.
 piēptā mūl m. 'root of long pepper'
 M. piēptā
 Skt. piēpali - § 152 Bl.
 piēppal m. 'the piēpal tree'
 Skt. piēpala - 152

pūr f. 'hair'
 Skt. pūḍā § 15, 137, 138
 pūṣhā m. 'footstool' || M. pūḍhā
 Skt. pūṣha- § 15, 138 Bl.
 pūṣhānā vt. 'to beat (breast)' || M. pūṣhā
 Skt. pūṣhā - ? § 136 Bl.
 pūṣhā m. 'bodily constitution'
 Skt. pūṣhā - § 152
 pūṣh f. 'the back' || M. pūṣh.
 Skt. pūṣhā - § 97 Bl.
 pūṣhā f. 'wet dāl ground or bruised'
 Skt. pūṣhā - § 166
 pūṣh m. 'N. of a month'
 Skt. pūṣhā - § 137
 pūṣhā m. 'cart'
 Skt. pūṣhānā - § 162
 pūṣhā adj. 'fat (person)'
 Skt. pūṣhā - - § 98, 170 ii
 pūṣh m. 'hollowness' || M. pūṣh
 Skt. pūṣhā - *pūṣhā - § 129 Bl.
 pūṣhā m. 'tank, lake' || M. pūṣhā
 Skt. pūṣhā - § 105, 166 Bl.
 pūṣhā m. 'sugarcane' || also pūṣhā
 Skt. pūṣhā - § 38, 105, 155
 pūṣhā m. 'grandson'
 Skt. pūṣhā - § 15, 20, 162
 pūṣhā m. 'book' || M. pūṣhā
 Skt. pūṣhā - *pūṣhā -
 cf. Pers. pūṣh, pūṣh § 38 Bl.
 -pūṣhā for suffix for making abstract nouns
 also pūṣhā
 Skt. -pūṣhā(nā) - § 165
 pūṣhā m. 'eastern part of a country'
 Skt. pūṣhā - § 170 iii
 pūṣhānā vt. 'to ask' || M. pūṣhā
 Skt. pūṣhā - § 98, 137, 152 Bl.
 pūṣh f. 'tail' || WP pūṣh
 Skt. pūṣhā - § 25, 152
 pūṣhā vt. 'to wipe' || M. pūṣhā, pūṣhā
 M. pūṣhā ||
 Skt. pūṣhā, Pkt. pūṣhā § 78 Bl.

pūṣhā (WP) vt. 'to reach' || EP pūṣhā
 Skt. pūṣhā (P) § 24, 161 (9)
 pūṣh m. 'merit, charity'
 Skt. pūṣhā - ts? § 161 (3)
 pūṣhā (WP) past part. 'arrived'
 Skt. pūṣhā - § 24
 pūṣhā f. 'full moon day'
 Skt. pūṣhā - § 24, 163
 pūṣh m. 'single stone of a mill' || M. pūṣhā
 Skt. pūṣhā - § 15, 138 Bl.
 pūṣhānā adj. m. 'old' || Psa. pūṣhānā
 Skt. pūṣhānā - - § 59, 186
 pūṣhā m. 'doll' || M. id.
 Skt. pūṣhā - § 65, 121 (5) Bl.
 pūṣh m. son || WP pūṣhā || M. pūṣh
 Skt. pūṣhā - § 7, 15, 19, 49, 137, 162,
 170 (10) Bl.
 pūṣhā adj. m. 'Tamed upside down'
 Skt. pūṣhā - § 97, 98
 rāi f. 'mustard' || M. id
 Skt. rāi - § 138 Bl.
 rāi m. = halht q.v. § 187
 rāj m. 'kingdom'
 Skt. rājya - § 161
 1. rāmhānā vt. 'to begin, vi. long of cross
 2. rāmhānā, vt. 'to begin' || Skt. rābhā § 155
 rām = arām q.v.
 rāndī f. 'widow' || M. rānd
 Skt. rāndā § 155 Bl.
 rāng m. 'colour' || M. rāng
 Skt. rāngā - § 155 Bl.
 rānī f. 'queen' || M. rānī
 Skt. rājñī § 154 (2) Bl.
 rānī f. 'wife' || rāndī 'widow'
 Skt. rāndā § 143, 155
 rāssī f. 'rope' || M. id.
 Skt. rāssī - § 167, 143 Bl.
 rāt f. 'night' || M. id
 Skt. rātrī - § 103 Bl.
 rakt m. 'blood' || M. raktā 'red'
 Skt. rakta - § 153 Bl.

rattā m. 'short form of personal name'
Ratan'

Skt. Rātna- , raktikā § 154 (3)

rauh m. 'juice' || also rain, ras

Skt. rāsa- § 72, 74

raulā m. 'noise' || Mul. rōplā

Skt. rāva + la -- § 105

ricch m. 'bear' || M. rīs

Skt. rīkṣa- § 99, 167 Bl.

rījhanā vi. 'to be boiled'

Skt. rōdhyaṭi § 99, 169 (2)

rindā f. 'castor'

Skt. ērandā - ^{26,} § 155

rinnhānā vt. 'to boil, cook'

Skt. rindhātī § 155

rēn f. ^{grains of sugar, sand, etc.} ~~must~~ (the rēm recorded by Maya Sūtr)

Skt. rēnū - § 39

rēthā m. 'soap-nut' || WP haritthā
M. rēthā

Skt. arista - § 25, 51, 132, 166 Bl.

rōk adj. 'cash'

Skt. raukma- § 154 (1)

rōnā vi. 'to weep'

Skt. rōdatī § 103, 170 (1)

rū m. 'soft hair on the body'

Skt. rōman - § 103, 119

ruāh m. 'large beans'

Skt. rājā māsa - § 138

rūcnā vi. 'to be pleasing'

Skt. rūcyate § 161

rūt f. 'cotton'

Skt. rōman - § 140

rukṣhā adj. m. 'dry, without grease' ||
M. rukhā

Skt. rūkṣā - § 24 Bl.

rūnnhānā vt. 'to engage'

Skt. rūndhātī § 155

rūppā m. 'silver' || M. rūpē

Skt. rūpja - § 161 Bl.

rūssnā vi. 'to be angry' || M. rūsnē

Skt. rūsyatī - § 15, 143, 161 (8) Bl.

sabāt f. 'courtyard'

Ar. sabāt § ~~143~~ 57

sabēr m. f. 'morning'

Skt. *savēla- 143 (7)

sacc m. 'truth' || Amb. sacc | H. sacc
M. sacc, sāgā

Skt. satya - § 112, 161 (2) Bl.

Sād f. 'welfare' || in the phrase
Sukkh sād

Skt. sānti - § 155

Sāddā m. 'invitation' || M. sād

Skt. śāb-da - § 19, 153 Bl.

sāddhē adj. 'increased by half' ||
M. sādhe

Skt. Sārdha - § 144 Bl.

Sādhūr m. 'red & vermilion'
M. Sēndūr

Skt. Sīndūra - § 126 Bl.

sāg f. 'brambling point' || M. sākkū

Skt. Śaikū - § 25 Bl.

Sāh m. 'breath'

Skt. svāsa - § 145, 165

Sāhū m. 'hare' | also sāhā, sekā
M. sāhā

Skt. sāśā - § 75 Bl.

Sāhlāg m. 'fork' || cf. M. sāli

Skt. Sāhyaka - § 128, 137 Bl.

Sāi = asāi q. v.

Sāi m. 'master, saint'

Skt. svāmin - § 140

Sāihnā vi. 'to bear, suffer' || M. sāhnā

Skt. sāhate § 147 Bl.

Sāin f. 'hint' || M. sājē

Skt. sānjnā § 154 (2) Bl.

Sāinti adj. 'thirty-seven'

Skt. Saptatīnīsat § 30

Sājh m. 'chase' || S. sāzhu

Skt. sāṃśā - § 160

Sājja adj. m. 'right, not left'

Skt. sājja - § 152

Sāknā vi. 'to be able' || M. sāknē Bl.

Skt. sāknōti, sākyate § 154 (1), 161 (2)

Sākārnā vt. 'to honour a hundred' ||
M. sākārn 'honour'

Skt. sātkārayati Bl.

Sakk m. 'bark' || WP sarakk

Skt. sālka - *sarka - § 164

Sākkar f. 'sugar, not refined' || M. sākkār

Skt. Sārkārā § 163 Bl.

sālā m. 'wife's brother' || M. id.

Skt. sālā - § 161 (8) Bl.

salhābbī f. 'dampness'

Pers. salābī 128

sālā m. 'dart' || M. sal

Skt. sālya - § 124 Bl.

salūnā adj. m. 'salted'

Skt. salavāna § 142

sambhālnā vt. 'to protect'

Skt. sambhālayati § 186

sānjhanā vt. 'to understand'

M. sānjhanā
Skt. sambudhyati. § 187 Bl.

samm f. 'ferrule'

Skt. sāmbar § 155

samēhā m. 'message'

Skt. sandēśa - § 145, 155

sāng f. 'modesty'

Skt. sānkā § 144, 155

Sāngal = sāngal q.v.

sāngh m. 'throat'

Skt. sāṅghā - (?) § 155

sānguccānā vi. 'to shrink'

Skt. sāṅgucyati

sānjh f. 'evening' || M. sājh

Skt. sandhyā § 87, 155, 161 (2) Bl.

sānjhi m. 'share-holder'

Skt. sāṁśa - § 160

santālī adj. 'forty-seven'

Skt. saptaśatvārimśat § 30

Sarāp, sarāukhā = sarāp, sarāukhā q.v.

Sarāp m. 'headache'

Sar. Paj. sir + Skt. vyādhi - § 161 (7)

Sapp m. 'serpent' || Amb. samp || M. sāp

Skt. sarpā - § 15, 113 Bl.

Sarkhō f. 'rape seed'

Skt. sarśapa - § 163, 174

Sārhi f. 'sear f' || M. Sādī

Skt. sāti - § 126 Bl.

Sarīkkhā adj. m. 'similar' || Also sārkhā

M. sārkhā
Pvt. arikkha - § 189 Bl.

Sārkhā = sarīkkhā q.v. § 187

Sasū (m) f. 'wife or husband's mother' || M. sāsū

Skt. svasrū - § 49, 162, 165 Bl.

sat m. 'essence, power' || M. id.

Skt. sattvā - § 165 Bl.

Sāth m. 'company' || M. id

Skt. sārtha - § 170 iii Bl.

Satt adj. 'seven' || M. sāt

Skt. sapta - § 19, 49, 144, 153 Bl.

Satth adj. 'sixty' || M. sātth

Skt. ṣaṣṭi - § 144 Bl.

Sātthā m. 'thigh'

Skt. sātthi - § 69, 153

Sātthī m. 'companion'

Skt. sārthika - § 170 iii

Sattū m. 'meal of parched grain' || M. sātū

Skt. śakti - § 103, 153 Bl.

Satt adj. 'hundred'

Skt. satā - § 138, 144

Sāth f. 'oath'

Skt. śapatha - § 116, 138, 144

Sāthra m. 'father-in-law' || M. sāsrā

Skt. svāsura - § 143, 145, 165 Bl.

Sāvlā adj. m. 'black' || M. sāvlā Bl.

Skt. śyāvā, śyāmala - § 101, 161 (8)

Saum m. 'N. of a month'

Skt. śrāvāna - § 101, 142, 162

Sāundā prop. part. 'sleeping'

Skt. svapakti - § 117

Saut (H) f. 'co-wife' || M. savat

Skt. sapātnī § 154 (3), 187 Bl.

Sāvā adj. (H) 'anda quarters' || M. id.

Skt. sapāda - § 138 Bl.

Seāl m. 'winter'

Skt. śītākalā - § 60, 101, 103, 138, 143, 186

Sēdh m. 'personal name' (also Sēdhū of sex 'male')

Skt. śrēṣṭhā - § 126

Sēhā = sāhā q.v. § 145

Sēhrā m. 'chaplet' || M. sērā

Skt. sēkhara - § 138 Bl.

Sēj = chēj q.v.

Sēlkhārī f. 'soapstone'

Skt. śaila + ? § 128

Sēllā m. 'spear'

Skt. sālya - (?) § 29

Sēm f. 'flat bean'

Skt. śimbā : śaimbya § 34, 155
also śimbā

1. Sēṭh m. 'banker' // cf. sēdh, // M. ṣēṭh

Skt. Śreṣṭhin - §166 Bl.

2. Sēṭh m. 'expressed sugarcane' // M. ṣēṭ

Skt. Śiṣṭā - §34 Bl.

1. Sā past tense 'was, were' // Lat. hā etc.

§ Skt. āsīt ? §145

2. Sā [A] m. cold, etc. f. 'furrows, ploughing' //

Skt. Śītā m. §103

Sā f. 'boundary'

Skt. Sīmān - §103, 119

Siddhā adj. m. 'straight, honest'

Skt. Siddha - §152

Sidhrā adj. m. 'simple' used in the phrase
Sidhrā pudhrā

Skt. Sidhrā - §162

Sijghanā vt. 'to have a settlement'
M. sijṇē

Skt. Sidhyati §161 (2) Bl.

Sikkh f. 'advice' //

Skt. Śikṣā §15, 167

Sīl adj. 'cool' in sīl subhan // M. Sīlā
Cold'

Skt. Śītala - §103 Bl.

also sīlhā 'damp' §128

Siṅg m. 'horn' // M. śid. Siṅg

Skt. Śrīṅga - §97, 155 Bl.

Singh m. 'used in personal names'

Skt. Sindhā - ts. §175

Sinjanā vt. 'to water' // M. Simeṇē

Skt. Sincāti §19, 155 Bl.

Sirhī (H.) f. 'ladder'

Skt. Śrēdhi - §78

Sittamā vt. 'to throw' // WP satt-, sutt-
M. ṣīt

Skt. Śrīṣṭā - or śiṣṭā - §97, 136

Sitūnā m. 'gold' // also seṇā // M. Soṇē

Skt. suvārna-, svarṇa-, śivarna
§37, 163 Bl.

Sōhnā adj. m. 'beautiful'

Skt. Śobhana - §138

Sōlā adj. 'sixteen' // M. Sōlā (118)

Skt. Śōḍaśan - §144 Bl.

Srāp m. 'curse' //

Skt. Śāpa - ts. 176

Srauhmā vt. 'to praise'

Skt. Ślāghate §128, 172

Srak (WP) m. bark = EP sak g. v.

Sūbar m. 'Monday'

Skt. Sōmarvāra - §103

Subt m. 'swab to clean utensils'

M. sumb - Skt. Śulba - §154 Bl.

Sūh f. 'news' //

Skt. Śodhi - cf. bōdhi - §78

Sūhā adj. m. 'red'

Skt. Śōbha - §78

Suhāg m. 'union with a husband'

Skt. Saubhāgya - §161

Suhāppan (WP) m. 'beauty'

Skt. Śubhātana - (?) §165

Suhāunā vt. 'to be pleasant'

Skt. Śukhāpayati §138

Sūhnī f. 'broom'

Skt. Śōdhanī - §78

Sūī f. 'needle' // M. Sūī

Skt. Sūcī - §15, 138 Bl.

Sūijghanā vt. 'to occur to mind'

Skt. Śudhyate §161 (2)

Sūkkā adj. m. 'dry' / Sūkkhā m. 'a
particular plant' // M. sukkhā

Skt. Śūṣka - §166 Bl.

Sūlagnā vt. 'to be kindled' // G.

Saḷagvū

Skt. Sulagna - §187

Sūnanā vt. 'to hear' //

Skt. Śrṇōti §98, 140

Sundh f. 'dry ginger' // M. Sūth

Skt. Sūmṭhi - §155 Bl.

Suneār m. 'goldsmith'

Skt. Suvarṇakāra - §101

sūṅgal m. 'chain' || M. sūkhal

skt. śrīṅkhala - § 96, 98, 106 Bl.

sūṅgarṇā vi. 'to contract'

skt. *samkṛtati - § 109

sūṅhanā vt. 'to smell' || M. sūṅghā

skt. Śrīṅkhati § 93, 98, 115 Bl.

sūṅhāp (wp) = sūṅhāpān q.v. § 165

sūṅnā adj. m. 'empty' || WP sūṅjā || M. sūṅā

skt. sūṅyā - § 24, 161(4) Bl.

sūr m. 'hog'

skt. sūkara - § 103, 138

sūrāg f. ~~single~~ underground passage

M. sūrāṅg

skt. sūringā § 64, 112, 187 Bl.

sūtrā vt. 'to draw as wire'

skt. sūtrayati § 110

sūt m. 'thread' || M. id.

skt. sūtra - § 7, 19, 162 Bl.

sūtā past part. 'slept, asleep'

skt. sūptā - § 19, 97, 144, 153

tācchanā vt. 'to hew' || M. tācchē

skt. tāksati § 167 Bl.

tāddanā vt. 'to open wide'

skt. tādati § 171

tāhnā vt. 'to drive away' || WP trāhnā

M. trās-

skt. trāsayati § 162 Bl.

tākā m. 'corn'

skt. tāka - § 137

tākhān m. 'carpenters'

skt. tākṣan - § 57, 167

tākkānā vt. 'to estimate'

skt. tākṣayati § 137, 163

tākkalā m. 'spindle' || WP trākkālā

skt. tākku - § 64, 163

tākkarī f. 'balance' || WP trākkarī

skt. tāka - (?) § 163

tālnā vi. 'to go away' || M. tālnē

skt. tālati § 137 Bl.

tāmbā m. 'copper' || M. tāmbē || WP trāmbā

skt. tāmbā - § 162, 175

tānā vt. 'to stretch' || M. tānā

skt. tānayati § 140 Bl.

tānd m. f. ~~fat~~ gut, 'thread' || M. tānt

skt. tāntu - § 137, 155 Bl.

tāṅg f. 'leg'

skt. tāṅkā § 137

tāpnā vi. 'to be heated'

skt. tāpyate § 107, 161

tāppanā vi. 'to jump' || Pol. trappanā

skt. tāpate: tripyati § 163

tāppar m. 'mat' || WP trappar

skt. tālpa - : tāpa- ^{163,} § 164

tārnā vi. 'to cross' || M. tārnē

skt. tarati § 108 Bl.

tāraḥ (wp) f. 'hyena' || M. taras

skt. tarakṣa - § 107 Bl.

tāṭhṛā m. 'sandpiper'

skt. tāṭṭhā - ? § 137

tāṭā adj. m. 'hot'

skt. tāptā - § 137, 97, 153

tāṭṭi f. 'screen' || WP trāṭṭi || M. tāṭ

origin not known § 171 Bl.

-tān) suff. ¹⁶³ ~~of~~ forming abstract nouns

= -tān) q.v. § 165

tāu m. 'heat' || WP tā

skt. tāpa - § 103, 137

tēddhā adj. m. 'crooked', 'slanting'

WP tēdhā, H. tēdhā

origin not certain § 171

tēhācā adj. m. 'thirsty'

skt. *tr. sāyita - § 60

tēl m. 'oil'

skt. tāilā - : tāilya - § 29

thābbā m. 'bundle' || M. thavā

skt. stāvaka - § 177 Bl.

thāh m. f. 'bottom, depth' || M. thā

skt. sthāgha - ? § 166 Bl.

thāṭi f. 'plate' || thāṭā

skt. sthāṭi § 166 Bl.

thāmanh m. 'column'
 Skt. stambha - § 155, 166
 than m. 'teat, udder' || M. thanā
 Skt. stāna - § 166 Bl.
 thānī adv. 'through'
 Skt. sthāna - § 166
 thāndhā adj. m. 'cold' || M. thāndhā
 Skt. stambhā - § 171 Bl.
 thāthērā m. 'brassie'
 Skt. tvāstrī - § 171
 thāñ f. 'place, room' || WP thāñ
 Skt. sthāman - § 103, 112, 119, 140
 thānkar m. 'lord' || H. thākar
 Skt. thakkura - § 137
 thāli f. 'palm'
 Skt. hastatala - § 103
 thērā adj. m. 'aged person' || M. thēr
 Skt. sthāvira - § 101 Bl.
 thōhllū m. 'fat man' || also thūllhā
 ml. thōhl || M. thūli, thūli, thūr
 Skt. sthūlā: sthūlya - § 38 Bl.
 thōrā adj. m. 'little' || M. thōdā
 Skt. stokā - § 166 Bl.
 tiā adj. m. 'third' || also tija
 Skt. tatiya - § 97, 142, 170ii
 1. tih f. 'thirst' || of M. tahn, tank (tōrnā)
 Skt. trīsā - 77, 97, 145 Bl.
 2. tih adj. 'thirty' || M. tis
 Skt. trimsāt - § 135, 160 Bl.
 tija = tiā g. v.
 tikkhā adj. m. 'sharp' || WP L. trikkhā
 M. tikkhā
 Skt. tikṣṇā - § 23, 167 Bl.
 til m. 'sesame seed'
 Skt. tila - § 137 Bl.
 tin m. 'blade of grass' || M. tan
 Skt. tithna - § 137 Bl.
 timm adj. 'tree' || M. tin
 Skt. trīni § 7, 162 Bl.
 tinhanā vt. 'to prick'
 Skt. trīndhati of sth, trīndhu - § 167

tīrchā adj. m. 'slanting' || M. tīrchā Bl.
 Skt. trāśā - § 65, 166, 180, 187
 tittā m. 'partridge' || M. tittā
 Skt. tittirā - § 64, 152 Bl.
 tōh m. 'husk'
 Skt. tūsa - § 76, 145
 tōrnā vt. 'to weigh'
 Skt. tōlayati § 108
 tōrnā vt. 'to break'
 Skt. trōtayati § 108, 162, 171
 trai (wp) adj. 'three'
 Skt. trāyat. § 105
 trēl (wp) f. 'dew' | EP tel
 origin not known § 176
 tūhlā m. 'buoy with lamps'
 Skt. tulā (?) § 128
 tulāi f. 'guilt'
 Skt. tūla - § 59
 tummanā vt. 'to clean cotton, wool'
 Skt. trūmpati § 155, 156
 tūnnanā vt. 'to slow'
 Skt. tūrna - § 24
 tūrnā vi. 'to walk'
 Skt. turati § 137
 tūsi pron. 'you' || also tūā
 Skt. tuamē cf. amē § 50, 167
 tūsmā vi. 'to appear (smallpox)'
 Skt. tuayati § 161 (?)
 tūtānā vt. 'to break' || M. tūtānē
 Skt. trutyati § 108, 161, 171 Bl.
 tūtthānā vi. 'to be kind'
 Skt. tūstā - § 171
 ūbbhā (wp) adj. 'erect, upward' || M. ūbbhā
 udhar' Bl.
 Skt. ūrdhvā - § 24, 165 Bl.
 ūbbhārnā vi. 'to project, swell'
 Skt. ūbbharati § 109, 153
 ūccarnā vt. 'to speak'
 Skt. uccarati § 152
 ūccarna vt. 'to be separated as skin
 from flesh' || M. uccārnē
 Skt. uccatati § 152 Bl.
 ūccārnā trans. points to ūccat

ūdnā vi. to fly = ūrnā q.v.
ūddharnā vi. to be unstiffened

Skt. ? §109
ugāh m. witness
Pers. gawāh §135

ūggamā vi. to grow // also ūggamā
Skt. udgata-, udgamyate §153, 161b

ūgghā adj. m. famous
Skt. udgha-? §153
ūggarmā vt. to wield

Skt. udgurati §64
ūggharnā vi. to become clear

Skt. udghatate §153
ūkkarnā vt. to engrave

Skt. utkirati §64, 109, 153
ūkkhal m. mortar // M. ukhal

Skt. ulūkhala-; utkhala- §153 Bl.
ūkkharnā vi. to come off

Skt. utkhatati; utkhitati §109, 153
ulāmbhā m. complaint // ulāmbhā

Skt. upālabhā ? §155
ūharna vi. to lean out
Origin not known §109

ūnā adj. m. deficient // M. unā
Skt. unā - §15, 140 Bl.
ūncā adj. m. high // WP m. cā // M. uncā //

Skt. ucca- §25, 113, 152 Bl.
ūngal f. finger

Skt. aṅgūli - §28, 64, 155
ūngarmā vi. to sprout

Skt. aṅkura- §28
ūngamā vi. to nod

Skt. unkhati §155
unhālā (WP) = hunālā q.v.
unn f. wool

Skt. ūrnā §24, 163
ūpajñā vi. to be professed, grow // M. upajñē

Skt. utpadyate §153, 161(2) Bl.
ūppar prep. adv. upon // M. var

Skt. upāri §49, 177 Bl.
ūpparmā (WP) = āpparmā q.v. §26, 153

ūppharmā vi. to swell // M. upharmē
Skt. utpharati §153 Bl.

ūrnā vi. to fly // M. urnē
Skt. uddayate §152 Bl.
ūssarnā vi. to be built

Skt. utsarati §109, 167
ūth m. camel // WP utth

Skt. ūstra - §25, 166
ūthā adv. upwards // M. ūt

Skt. ud+ ? §54 Bl.
ūttarna vi. to come down // M. uttarñā

Skt. uttarati §109, 152 Bl.
~~ūttharnā vi. to rise~~

~~Skt. utthā~~
vāssamā (WP) vi. to rain

Skt. varsati §163
vilamā (WP) to sleep

Skt. vilambate §187
virto (S.) tired

Skt. virikta- §187
vircanu (S.) to be tired

Skt. viricyate §187
yā conj. or // also jā q.v.

Pers. yā §141
yār m. friend // also jār q.v.
Pers. yār §141

ūngal m. finger, hand, etc. // M. ūngal

Index of Sanskrit words.

| | |
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| <p>ámsa- haso, hasū, hāstī.</p> <p>akṣa + pāta- akṣhārā</p> <p>akṣera- akkhar</p> <p>akṣi- akkh</p> <p>ágni- agg</p> <p>ágnisthá- gittthi</p> <p>ágra- aggā</p> <p>ágrake- aggē</p> <p>áṅkā- aṅg</p> <p>áṅkura- āgūr</p> <p>áṅkura- aṅgao ts.</p> <p>áṅgāra- āgār</p> <p>áṅgūli- uṅgal, uṅgalī</p> <p>áṅgūstha- gittthā</p> <p>ája + pālin- w.p. ayāli</p> <p>ájānat- w.p. ayānā</p> <p>ánjana- anjan</p> <p>ánjali- unjal.</p> <p>átta- atāri, atāli.</p> <p>adyá- ajj</p> <p>adhuná- hun</p> <p>ántara- andar (Persian?)</p> <p>andhá- amthā</p> <p>andhakara- nthē[ā]</p> <p>ánna- ann</p> <p>annādya- anāj</p> <p>anyākāra- neārā</p> <p>ápatya- baec</p> <p>ápara- hōri</p> <p>apūtra- aut</p> <p>apūpá- pūrā (?)</p> <p>apsarāo; apsarā accharā</p> <p>amāvāsyā maus</p> <p>amṛta- amī</p> <p>ámba-, ambā ammā</p> | <p>ambara- amar, ambar</p> <p>amra- = amra- amb</p> <p>ambikā imli, imbli.</p> <p>áranya- arnā</p> <p>árista (ambur) rittthā</p> <p>arká- (sun) akk</p> <p>argha- mul. aggh</p> <p>ardhá- addh[ā]</p> <p style="padding-left: 2em;">-tṛiya- dhāi</p> <p style="padding-left: 2em;">-pañcama- dhūmā (loan from H.)</p> <p style="padding-left: 2em;">-pura- adhūrā</p> <p style="padding-left: 2em;">-māna- dhauen</p> <p>arma- (Śūdrā-) ambanā</p> <p>alakta- altā</p> <p>alagna- alagg</p> <p>avaśyā oś</p> <p>ásiti- assi</p> <p>avētā- abēr</p> <p>ásru- injh(ū).</p> <p>ásvina- assū</p> <p>astāu atth</p> <p>ásta- āthnā, āthamnā -m ayano) atthan</p> <p>ásthi- hadd (?)</p> <p>asmē aoi, asā</p> <hr/> <p>ākhyāti ākhnā, ākhnā</p> <p>ākhyāna- w.p. akhāiṭn</p> <p>ājñā ān</p> <p>āndā- āndā</p> <p>ātman- āp, apnā</p> <p>ānayatī w.p. ānānā</p> <p>āntā- ād, w.p. ā</p> <p>āman- āu, w.p. ā</p> <p>āmalaka- autā</p> <p>āmra- (= amra-) amb</p> <p>ārdhá- āddā</p> <p>* ārdha- altā</p> |
|--|--|

ardhika - āddhī
 ālasya - ālao
 āsā - āo (loan from H.)
 āśvinā - assū (?) H. āsuj
 āśādhā - hārth
 āha *Jāh WP āhmā
 āksū - ikkh
 āndhana - innhan
 *īstā, īstakā itt
 īśvarā - īssar
 īśā WP hīh
 ūkṣhātī ūkṣhānā
 ūccā - ūncā, ūccā
 ūñchātī - hūñhānā
 ūddayatē ūdnā, ūrnā
 ūtkirātī ūkkarnā
 ūttarātī ūttarnā
 *ūthātī (Pkt. ūthai) ūtharnā
 ūtpadyātē ūpajñā
 ūtphanātī ūpphanāna
 ūtsarātī ūssarnā
 ūdgatā - ūgganā
 ūdgamyātē ūggamnā
 ūdghatātē ūggharnā
 ūdghā - ūgghā 'famous'
 ūdghus
 ūdgurātī ūggarnā
 ūdharātī ūbharānā
 ūdhwartana - batnā, H. ūbṭan
 ūpāri ūppar
 ūpaskara - bakkar
 ūpālambhā - ? ūlāmbhā
 ūlūka - ūllū
 ūlūkhala - ūkkhal
 ūstra - ūsth, ūtth
 ūśnakāla - ūnālā
 ūśma * hussar, hutt, hummh.

uhya - (Pkt. vujha-) vujha - bojh
 ūnā - ūnō
 ūrdhvā - ūbbhā
 ūrṣa - ricch
 ūrdhyati riṣhānā
 ēka - ikk
 ēkasthā - katthā
 ēkākin - kallā
 ēkādasā gyārā, gēārā
 aikya - ēkkā
 ūdra - ūd
 ūstha - H. hōt
 austra - WP. ūtthā
 Kamsā - WP. kāihā
 Kākṣa - kakkh
 Kākṣā - kacch
 Kāṅkana - Kāngan
 Kāṅkata - Kāngā
 Kacchapa - Kacchū
 Kajjala - Kājjal
 Kāñcu - Kanj, Kunj. 'slough'
 Kātaka - Kārā
 Kātāha - Kārāh[ā]
 Kātuka - Kaurā
 Kānthā - Kandhā
 Kāntaka - Kandā
 Kāti - Kai
 Kathayati Kaihnā
 Kanthā - Kandh
 Kadati Kēllō
 Kanduka - Khuddō
 Kannaḡā EP Kanneā,
 Kaparda - WP Kanj, Kaudḡī

| | | |
|----------------------|------------------------|-------------------------------------|
| kaphala - kahlā | kāhala - kahlā | kōmala - kōlā |
| kaphōni - kūhni | kirāna - kiran | kōra - kōr |
| kāmala - kaul | kīta - kīrā | kōl kōṣṭha - kōṣṭhā |
| kampatē - kammamā | kēla - kēllā | *kōsma - kōsai |
| -kara - suff. -ēr[ā] | kukkutā - kukkar | (kautumba - kōmā |
| karaiṅka - kārāṅg | kukṣai - kukkḥ | → kaurkṣa - ^{wp} kōkḥ (wp) |
| kārati - karnā | kunīkuma - kunigū | krīdati - khēhlnā |
| karakha - wp kashā | kunīkai - kunji | krūncā - kunj |
| kārīṣa - karīḥ | kutumba - kuram | krōsā - kōh |
| karkatīkā - kakkari | kuttayati - kuttanā | krōdā - kōl |
| karkara - kakkar | kunṭha - khundhā | krathate - karhnā |
| kārma - kann | kunda - kunda, kunāli | krātha - kārhā |
| kartati - kattānā | kaputra - kaputtā | krāra - khār, chār |
| - kattānā | kustri - khutti | krāra - khār |
| karpata - kappara | kuddāla - kudāl | kraudā - (*kudla) |
| karpaka - khapper | *kubra - kubbā | - khullā |
| karpāsa - kapāh | of kubhā | kauddhā - khōh |
| karbara - kabrā | kumārā - kaur, kamārā | kaurā - churā |
| kārma - kamm | kumhakarā - kambeār | kaurapa - khurpā |
| karsati - kasnā | kūla - kul | kaētra - khēt |
| khassomā | kulattha - kullṭi | khātrā - khatt |
| kalā - kal | kulyā - kuhl | khadga - khaggā |
| katapa - katāvā | kusnāti - khassomā | khanda - khannā |
| kalfayati wp kappanā | kūstha - kuttḥ (plant) | khanda - khand |
| kalya - kallh | kūstha - kōḥ | khadivā - khair |
| kāmsya - kāssī | → kuta - wp. kūr | kharijū - khāj |
| kāka - kāu | kūpa - khūh, kūā | Khujṭi |
| kācā - [*kacca] Kane | kūrcā - kuce | kharijūra - khajūr |
| wp kacc | kūrdati - kuddamā | kharwa - khabbā |
| kānā - kānā | kūrmā - wp kummā | khalla - khall |
| kānda - kānnā | kṛtā - kṛttā | khātā - khāi |
| kātara - kair | kīttikā - khitti | khādati - khānā |
| -kara - suff. -ār | kēkara - kairā | khādya - khajjā |
| *kārmanā - kaman | kētaka - kēōrā | khāri - khāri |
| kārṭhika - kattā, ē | kēdāra - keārā | khinga - (Hamacada) |
| kattak | kēsarin - kēhar | khingā |
| kāryā - kāj | kēhrē | khiccā - khicri |
| kālā - kāl | kēhrā | gandā - gandā |
| kāla - kālā | kainṣuka - kēssū | gannī |
| kāśa - kāhī | kōṭi - kōṛ, krōṛ | gandaka - gāḍā |
| kāstha - kāth | | gannā, gāḍerī |
| kāsā [kassa - kamsa] | | |

| | | |
|----------------------------|---------------------------|--------------------------|
| gandūpāda - gāḍṭā | grathnāti - gathnā | catuṣpāncāśat - ca |
| *gandhilla - gāḍhā | granthati - gandhā | Cāṭuṣpāda - cūpācā |
| gamayati - gamā | granthi - gath, gandh | Catustrinśat - caunt |
| gārgara - gārgar | granthila - gāḍhā | catvārah - cā |
| gargari - gārgar | grāha - gāhā, gēhā | catvāriṃśat - cāt |
| garjati - garjanā | grāhāna - grāhānā | caṇḍana - caṇṇā |
| garjara - garjar | grāma - grām, grā | caṇḍrō - caṇḍ, caṇ |
| gardabhā - gadhā | grāsa - grās, grāh, grās. | caṇṭhaka - caṇṭhā |
| gārbha - gabhā | ghata - gharā | camara - caur[ā] |
| gala - gal, gat | +manca - gharāujā | campaka - cambā |
| gāḍha - gāḍhā | ghatayati - gharṇā | +kalikā - caṇṭh |
| gāyati - gaunā | ghati - gharī | Cārma - caṇṇ |
| gāli - gāl | ghatayati ghāṭṭānā | +kara - caṇṭh |
| gūggulu - guggal | ghāṭṭa - ghāṇḍ[ā] | carayati - carānā |
| guccha - gucchā | *ghara - ghar | *calyati - callānā |
| gudā + randhra - | gharā - ghassā | Cālani - chālānī |
| gōhran | ghāta - ghā | Cittā - citta |
| gurjarā - gurjar | *ghātilla - ghāil | citrā - citta, citta |
| gūlgulu - guggal | ghāsā - ghā, ghāḍ[ā] | Citrayati - cittaṇā |
| gumpha - gumhā | ghuṇa - ghun | Cirā - cir |
| gūlma - gumnā | ghṛnā - ghṛ | Cirbhāta - cirbhā |
| gūhya - gujyā | ghṛtā - gheṭ | Cira - cirā |
| gūdhā - gurhā | +pura - gheṭ | cukra - cūkkā |
| gurda - guddā | ghōṭaka - ghōṭā | Cuntati - cundānā |
| grnāti - ginā | cakrā - cakr[ā] | Culla - cullhā |
| gīdhyati - giḍhā | cakravāka - cakvā | Cūṣati - cūṣānā |
| gīdhra - gidh | caṅga - caṅgā | ? cūḅhānā |
| *grsma - gumh | cañcu - cañj | Cūrna - cūṛnā |
| ghā - see ghara | catāka - cātā | Cūda - cūḍā |
| gō - gā | catati - carhānā | Caitha - cēt |
| gōtrā - gōt | catur - cau, cu, ca, | Cōkka - cōkkhā |
| gōbhā - gōh | caturthā - cauthā | Cōrā - cōr |
| gōpālā - guāllā | caturthi - cauth | Cyutā - cūṇā |
| gōpura - gōerā | Cāṭardasa - caudā | Chagalā - chāllā |
| gaurā - gōrā | Cāṭurviṃśati - caubī | *chatati - chāṇā |
| | catuṣka - cāt | *chattati - chāṭṭānā |
| | | *chantati - chāṇḍānā |
| | | *chatti - cf. H. T. chāt |
| | | chāṇḍak - chāṇṇ |
| | | chala - chāl, chāṭṭā |

chavi - chail
 chādana - chaunī, chaunā
 chāya - chāu
 chikkā - chikk
 chidyate - chijjanā
 chidra - chiddā
 chutyate - chuttanā
 chēdana - chaini
 chōtayati - H. WP
 chōdnā
 jāngḥā - jāngḥ
 jāna - jānā
 jānayati - jānā
 jānma - jāmm
 jānya - jānn
 jāmbu - jāmmū
 jāmma - jāmma
 jāla - jāl'vati
 jāgrat - jāgnā
 jādyā - jāddā
 jāta - jācā
 jānāti - jānā
 jāmatī - jāmai
 jāra - jā
 jāhvā - jābh
 jāva - jā
 jāvana - jāvā
 jāsta - jāthā, jāth
 jāyēstha - jāthā
 jāyāstha - jāth
 jāvalati - jālvā
 tānka - tākā
 tānkā - tāng
 tittibha - tātikā
 dāmarū - dāvrū
 tōvāratī - tālvā
 dākni - dāin
 dhaukate - dhōnā

tāksati - tācchānā
 tāksan - tākhan
 tāntu - tānd
 tāptā - tāthā
 taraksa - tarakh
 tarati - tārnā
 tarkayati - tākkanā
 tarku - tākhalā
 tardati - tāddanā
 *tarpati - tāppanā
 tālpa - tāppar
 tānayati - tānā
 tāmrā - tāmbā
 tittirā - tittar
 tirācā - tirchā
 tila - til
 tikona - tikkhā
 turati - turnā
 *tula (tilā) - tulhā
 tūsa - tūh
 tūsta - tūthānā
 *tūsmē - tūsi
 tūyati - tūsanā
 (tūla - tūlā
 tūrnā - tūrnā
 tūna - tūn
 tūtīya - tūtīyā, tū
 tūṣā - tūh, tūh
 trāsāyati - tāhnā
 trīmṣat - tūh
 trīni - tūn
 trūtyati - tūthānā
 trūpate - tūrnā
 trōtayati - tōrnā
 trāstrī - thāthērā
 dānstrā - dāthā
 dāksina - dākhan
 dāgdhā - dādhānā
 dānda - dāndā
 dadru - dadd

lādhi - dāhī
 + bhānda - dāhīndī
 dānta - dānd
 dardura - dāddū
 darbha - dābh
 darsayati - dāsonā
 dāsa - tūn
 dāthā - jārh, dārhi
 dātra - dāthī
 dāmani - dāen
 dāya - dāj
 dārdhya - dāddhā
 divasa - dēhārā
 dipā - dīvā
 dīghā - dīddh
 durlabha - dūllā
 durā - dūr
 dūrvā - dūbh
 dr̥syate - dīssanā
 dr̥ṣṭā - dīthā
 devara - dēv
 dāuhitā - dāthā
 dyutā - jā
 dramna - dāmm
 drākṣā - dākh
 drāghate - dāhnā
 dvātrīṃsat - bāthī
 dvādasa - bārā
 dvāra - bār
 dvitīya - dūjjā
 dvān - dō
 dhamāni - dhāim
 dhāritrī - dhāvat
 dhāvala - dhāvtā
 dhānyā - dhān
 dhāra - dhār
 dhīvara - dhīv
 dhūmā - dhūā
 dhūli, dhūdi - dhūr
 dhvayati - dhānā
 dhvani - dhānā
 nakulā - nāul
 nakhā - nāth

nagrā - nangā
 nāgī - nāi
 nanāndr - nanād
 nanāndr - nanān
 nayati - nēnā [k]
 nāva - nāu, 9.
 nāyati - nassanā
 nastā - - nāthnā
 nās+ka - - nakk
 nastā - - natth
 nādi - nār
 nāpitā - - nāi
 nāma - - nāu
 nikatā - - nērā
 nidrā - nīd
 nimantā - - neōdā
 nimnā - nimnāgīnā
 nimba - nimn
 nirūksā - nirakk
 nibhāgā - nabhāg
 nirmala - nimmal
 nirvartate - nibbarnā
 nirvāhate - nibhnā
 niscala - niclā
 nisōtātē - nacōnā
 nisānka - nasānā
 niskālyate - nikkalānā
 nisputra - naputtā
 nistarate - nittānā
 nissarnā - nissarnā
 niroga - narōā
 nīla - latārī
 nītyate - naccnā
 nīvā - nakkā
 nīksā - nakkā, phāg
 nīksin - - pōnchī
 nīngu - - nīgā
 nīksman - phānman
 nīcyate - phānā
 nīncan - - nānā
 nīncanā - nānā

pañcarimsati - pacci
 pañcāsat - - pājāth
 pañjara - - pañjarā
 patā - - patī
 patā - - pāthnā
 pātrā - - pātā
 pāthā - - pāthā
 pāthī - (pānthī) - pānthī
 *padira - - pāir
 padma - - pāth
 padmī - - pāthnā
 parāśū - - pāthā
 parāśvat - - pāśō
 parivēśyati - parōśnā
 parīkṣā - - pārkh
 parnā - - pānā
 pardate - pādānā
 paryaya - ? pāj, pāj
 paryasta - - pāthā
 paryasti - - pāthī
 pāri - - pāsālī
 palāśā - - pālāth
 pāryānka - - pārlāg
 pāryānā - - pālānā
 pallava - - pālā
 pāsca - - pāsā
 pāsārdha - - pāsārdh
 pāsācīma - - pāsācī
 pātayati - - pānā
 pāda - - pānā
 pādānta - - pād
 pādūkā - - pādū
 pādōnā - - pādū
 pānīya - - pānī
 pānīmān - - pānū
 pāriśvā - - pāsā
 pāsā - - pāthā
 *pīnśati - - pīnā
 picchā - - picch
 pīnjayati - - pīnjānā

pīnda - - pīnā, pīndā
 pītr - - pītr
 pīttā - - pīttā
 pīppala - - pīppal
 pīppal - - pīppal
 pīstā - - pīstā, pīstānā
 pīthā - - pīthā
 pīdā - - pīdā
 pītala - - pītā
 pīcchā - - pīcch
 pīta - - pīr
 pīngā - - pīngā
 pītāla - - pītā
 pītā - - pītā
 pūrānā - - pūrānā
 pīskara - - pīskā
 pīstaka - - pīstā
 pīrnā - - pīrnā
 pīrnīmā - - pīrnīmā
 pīryate - - pīryānā
 pīrvārdhā - - pīrvārdh
 pīryā - - pīr
 pīcchātī - pīcchānā
 pīthūla - - pīthū
 pīstā - - pīstā, pīstā
 pāndra - - pāndā
 pānta - - pāntā
 pānsa - - pānsā
 pānskara - - pānskā
 pānstaka - - pānstā
 pārkhyānā - - pārkhyānā
 pāthmā - - pāthmā
 pāthivāsīn - - pāthivāsīn
 pāpānta - - pāpāntā
 pārbhā - - pārbhā
 pārlambate - - pārlambā
 pāvahana - - pāvahānā
 pārdāra - - pārdārā
 pārdīdyate - - pārdīdyānā
 pārdvā - - pārdvā
 pārdāra - - pārdārā
 pārdāyati - - pārdārā
 pārdā - - pārdārā

| | | | | | | | |
|------------|---------|------------|----|-------------|-------------|----------|----------|
| prēnkkā | piṅg | bhēdra | -- | bhēd | mitra | -- | mitt |
| prōnchati | piṅgnā | bhramoti | | bhāṁnā | milati | -- | milā |
| pharā | phan | bhramara | | bhaur | misra | -- | missā |
| phāla | -- | bhrāstra | -- | bhātṭh | miṣṭa | -- | miṭṭhā |
| phālā | -- | bhrātr | -- | bhāi | mukalayati | -- | maulnā |
| phāḡuna | -- | bhrū | -- | bhāu | mukta | } mukknā | |
| phulla | -- | | | | * mukna | | |
| bandhati | -- | mākṣā | -- | maccar | mukha | -- | mūh |
| barkara | -- | māksikā | -- | makṭh | mukhara | -- | mōhri |
| balivāda | -- | mājā | | mijjh | mūjā | -- | mūj |
| bahutva | -- | mañcaka | -- | mañjā | mundayati | -- | mūvānā |
| bāhū | -- | mañjīṣṭhā | -- | majīṭh | mutkala | -- | mōḷlā |
| bāhya | -- | matṭha | -- | marṭh | mudgā | -- | mūngi |
| bindū | -- | marikāra | -- | marēā | muṣṭi | -- | muṭṭh |
| bilvā | -- | māṭya | -- | macch | mūsāla | -- | mōḷlā |
| bīsa | -- | matṭhā | -- | matṭhā ? | muṣṭā | -- | mōḷlā |
| bīja | -- | manthāna | -- | madhānē | mātra | -- | mūt |
| būdhyaṭe | buijhnā | māntṛa | -- | mand | mūrdhān | -- | mūddh |
| bubhukṣā | -- | manda | -- | man | mūlyā | -- | mūll |
| bucā | -- | + akṣa | -- | manākkhā | mṛta | -- | mōcā |
| bṛdha | -- | + kāra | -- | mādāri | mṛṭṭikā | -- | mitti |
| bṛddha | -- | + dhānav | -- | manēhnā | mṛṣṭā | -- | mātṭhā |
| brāhmana | -- | mandiman | -- | manṇō | | | mitrā |
| brakṭā | -- | manuṣyā | -- | mūn | mekhala | -- | kamēl ? |
| brāginī | -- | markāta | -- | makkar | nēgha | -- | mīh |
| brāgna | -- | mallati | -- | mallānā | mēdas | -- | mājājā |
| brāngā | -- | mastaka | -- | matṭhā | mauktika | -- | mōṭṭi |
| brājyaṭe | -- | mahārgha | -- | maihgā | mrakṣare | -- | makṭhā |
| brāhṭā | -- | māhisi | -- | māih | yajñōpavitā | -- | jancau |
| brādū | -- | māmsā | -- | mās | yāte | -- | jai |
| brārate | -- | māghā | -- | māgh | yāti | -- | janā |
| brāsmā | -- | mānikya | -- | mānak | yadā | -- | jā |
| brāgā | -- | mātā, mātr | -- | mā | yādi | -- | jē |
| brāginēya | -- | mādhyā | -- | mājṭh | yantṛā | -- | janṭar |
| brāndogara | -- | mārga | -- | magg, magar | yābhati | -- | janḍā |
| brūgna | -- | mārgate | -- | māngēnā | yābdhā | -- | janḥnā |
| brūmī | -- | mārgasiva | -- | māghar | yāvā | -- | jan |
| brūjjāti | -- | mārttika | -- | māṭṭi | yāvākarā | -- | juar |
| | | mālyā | -- | māl | yasti | -- | kaṭṭhā ? |
| | | māsa | -- | māh | yasya | -- | jih |
| | | māsānta | -- | masād | | | |

| | | | | | |
|-------------|-------------|-----------|-----------------|--------------|----------------|
| yāti | — jānā | lattha | — latth, lātthi | vāsa | — vās |
| yugma | — jug | labhyate | — labbhena | vaharjika | — bahar |
| yuga + hala | — jūlā | lamba | — lambā | vāgura | — vāg |
| yūka | — jū | lardayati | — laddanā | vāta | — vāt |
| yoktra | — jōt | lavana | — lāvānā | vādya | — vādya |
| yōgya | — jōggā | lāgha | — lāghā | vādyate | — vādya |
| yōni | — jūn | lipiyate | — lippanā | vānara | — vānara |
| rakta | — raktā | limpāti | — limbanā | vāmanā | — vāmanā |
| rakṣā | — rakṣ | līkṣā | — līkṣ | vārthā | — vārth |
| raṅga | — raṅg | lēkhā | — lēkh | vārdala | — vārdal |
| rājju | — rajj | lōthā | — lōthā | vāla | — vāl |
| raṇḍā | — raṇḍ | lōhā | — lōhā | vāspa | — vāsp |
| raṭna | — raṭṭi? | loman | — lomā | vimṣati | — vimṣ |
| rāsmi | — rāsmi | vamśā | — vaṃś, vās | vikirati | — vikirati |
| rāsa | — rāsa | vakra | — vakra | vicchādayati | — vicchādayati |
| rājan | — rājan | vākṣas | — vākṣas | vid vitasti | — vid vitasti |
| rāji | — rāji | vākṣakāra | — vākṣakāra | vidyūt | — vidyūt |
| rājñi | — rājñi | vāgra | — vāgra | vidhi | — vidhi |
| rājya | — rājya | varijya | — varijya | vittā | — vitta |
| rātri | — rātri | vartati | — vartanā | vinā | — vinā |
| rinḍhati | — rinḍhati | vatsā | — vatsā | vinḍhate | — vinḍhate |
| rukṣā | — rukṣā | vadhū | — vadhū | viphala | — viphala |
| ruccyate | — ruccyate | vandhya | — vandhya | vibhītaka | — vibhītaka |
| rudhyate | — rudhyate | vamri | — vāmri | vivahā | — vivahā |
| ruṇḍhati | — ruṇḍhati | vārga | — vārga | visvānara | — visvānara |
| ruccyati | — ruccyati | vartāka | — vartāka | visvāsa | — visvāsa |
| rūksā | — rūksā | vartate | — vartate | visa | — visa |
| rūpya | — rūpya | vartika | — vartika | visamyate | — visamyate |
| rōḍati | — rōḍati | vartis | — vartis | viṣṭhā | — viṣṭhā |
| rōman | — rōman | vartman | — vartman | vismarati | — vismarati |
| raukma | — raukma | vartikā | — vartikā | vinā | — vinā |
| lakṣṭā | — lakṣṭā | vardhati | — vardhanā | vithi | — vithi |
| lagyati | — lagyati | vardhate | — vardhanā | virā | — virā |
| laghi | — laghi | vārdhra | — vārdhra | vṛtti | — vṛtti |
| lainghate | — lainghate | varṣā | — varṣā | vṛddhi | — vṛddhi |
| lajja | — lajj | varṣate | — varṣate | vṛścika | — vṛścika |
| | | valka | — valka | vēdha | — vēdha |
| | | valgū | — valgū | vēṣṭa | — vēṣṭa |
| | | vallabha | — vallabha | vāira | — vāira |
| | | valli | — valli | vairāgya | — vairāgya |
| | | valli | — valli | | |

| | | |
|----------------------|---------------------------|-----------------------|
| vyāghra -- bāgh | ṣaṭ -- chē | skandhā -- khamdhā |
| śakṇōti } sakṇā | ṣaṅka -- chikka | stānā -- than |
| śakyaṭē } sakṇā | ṣaṣṭi -- saṭṭh | stabaka -- thabā |
| śaṅkā -- saṅg | śōḍaṣan -- ṣōḷā | stambha -- thambhā |
| śaṅkū -- sāg | śaṅkutati -- saṅgarnā | stokā -- thōrā |
| śaṅkhā -- saṅkh(?) | śajja -- sajjā | sthāvira -- thērā |
| śatū -- sau | śamjñā -- sain | sthāgha -- thāh |
| śapatha -- saṅh | śaktu -- saṭṭu | sthāna -- thānī |
| śabda -- soḍḍā | śakṭhin -- saṭṭhal | sthāman -- thāu |
| śamba -- samn | śaṅkucyate -- saṅgucarnā | sthāli -- thālī |
| śayya -- seḷ, chēḷ | śaṅkaraḷaṭi -- saṅkarnā | sthūlā -- thullhā |
| śarkarā -- sakkar | śaṭṭvā -- saṭ | snāti -- nhamā |
| śālka -- sakk | śatyā -- saṭṭe | snēha -- nēh |
| śalya -- saṭṭ, seṭṭā | śant -- dā | snusā -- nūṭh |
| śalyaka -- sāhlāg | śandēśā -- sanēhā | sphutyate -- phuttānā |
| śasā -- saṭhā | śandhyā -- saṅgh | sphōṭayati -- phōrnā |
| śānti -- sād | śapatnī -- (H) saṭṭ | syālā -- sāḷā |
| śāti -- sārhi | śapāda -- savā | svāpāti -- saunā |
| śikya -- chikka | śaputra -- saṭṭ | svarna -- suvarnā |
| śikṣā -- sikkh | śaptan -- saṭṭ | svāmin -- sāṭī |
| śilā -- sil | śaptati -- saṭṭas | ḥansa -- han |
| śitā -- sī | śambudhyati -- samajñā | ḥatta -- haṭṭ |
| +kālā -- seāl | śambhālayati -- sambhālnā | ḥadda -- haḍḍ |
| śitala -- silihā | śarpā -- saṭṭh | ḥarina -- hiran |
| śunthi -- sunḍh | śarṣapa -- sarḥō | ḥaridro -- halhḍī |
| śudhyate -- sijjhanā | śalavana -- salimā | ḥala -- hal |
| śulba -- subb | śāhate -- sāhnā | ḥasta -- haṭṭh |
| śūska -- sukḥā | śāṅsa -- sāḅh | +tala -- haṭṭhēti |
| śukḥā -- sukḥā | śārḍha -- sāḍh | ḥastin -- haṭṭhī |
| śūnya -- sunnā | śimhā -- sīh | ḥarītaki -- harar |
| śrīṅghala -- siṅgal | śincati -- siṅjanā | ḥāsya -- hāsā |
| śrīṅga -- siṅg | śiddha -- śiddhā | ḥuṅḍa -- huṅḍ, hum |
| śrīṅṇōti -- sunnā | śiddhrā -- śiddhrā | ḥīdaya -- hīā |
| śekhara -- seṭhrā | śidhyati -- sijjhanā | |
| śōdhi -- sūh | śuptā -- saṭṭā | |
| śaimbha -- sēm | śuruigā -- surāg | |
| śōbhate -- sōhnā | śurvarṇa -- sūrnā | |
| śōdhanī -- sūrnī | śūkara -- sūr | |
| śmasāna -- masān | śūci -- sūī | |
| śmāsrū -- mūcḥ | śūtra -- sūt | |
| śmāsrū -- mūcḥ | śūtrayati -- sūtrā | |
| śmāsrū -- mūcḥ | śōma + vāra -- sūbār | |
| śmāsrū -- mūcḥ | śaṭṭhāgḥya -- saṭṭhāg | |
| śmāsrū -- mūcḥ | śkandhā -- kammhā | |
| śmāsrū -- mūcḥ | | |

This reader
national. Phon
the object being
to interest
Phonetic
Ludhiāni
A

Part IV

~~Panjabi~~ Phonetic Reader

(pp. 1-49)

The pronunciation represented here is that of the author himself analysed under the guidance of Miss Armstrong and Miss Ward, and finally checked by Prof. D. Jones. Where possible the results of the analyses were tested and amplified by phonographic tracings taken under the supervision of Prof. D. Jones. The method of pronunciation taught in some of the English schools in India is so difficult to describe in words that it is better to express the pronunciation in the form of a diagram showing the position of the tongue. When necessary the position of the lips and the pronunciation of the consonants are also indicated.

- Taking the
- Pronunciation of
- vowel-ph
- Simple
- Diphthongs

Introduction

This reader describes and records accurately in the International Phonetic Script one type of the pronunciation of Ludhiānī, the object being to facilitate its learning by foreigners, and to interest the Panjābī speakers in the study of Panjābī Phonetics in particular. For this purpose a number of texts have been transcribed preceded by a brief description of the Ludhiānī sounds.

Ludhiānī is a dialect of Panjābī spoken at and near the town of Ludhiana. It appreciably differs in grammar and pronunciation from the Wazirābād dialect described in Dr. Bailey's Panjābī Phonetic Reader, as can be seen on comparing the texts Nos. 10-12 of this reader with the corresponding ones in Dr. Bailey's reader.

The pronunciation represented here is that of the author himself analysed under the guidance of Miss Armstrong and Miss Ward, and finally checked by Prof. D. Jones. Where possible the results of this analysis were tested and amplified by kymographic tracings taken under the supervision of Mr. S. Jones. As is natural with a speech never taught in school, but on the contrary affected so much by education in and contact with alien languages, it was often difficult to decide as to which of the two or three different pronunciations of the same word belonged to the author's native tongue. Where decision could not be made, the alternative pronunciations have been described.

Ludhiānī Vowels.

Taking the definition of a phoneme as given in the "Pronunciation of Russian",^① Ludhiānī has the following vowel-phonemes:-

Simple: i I e E a ɔ O u u ʌ ɔ

Diphthongs: ea, eo, ɪi, ɪe, ʌɔ, ʌu, va.

① By M.V. Trifimov and D. Jones (Cambridge University Press) pp. 49-50. §§ 174-75.

The nasalised forms of all the vowels and diphthongs occur in Ludhiānī.

As it is rather difficult to describe in words the exact way in which a vowel is formed, so that the reader may get an accurate idea of its acoustic value and formation, and thus may be able to pronounce it from the given description, it is found practicable and satisfactory to compare the vowels of a given language with the Cardinal ones. The latter are "a set of fixed vowel-sounds having definite tongue-positions and known acoustic qualities." In the accompanying diagram, the thick dots represent the highest tongue-position in the formation of the cardinal vowels, while the circles represent those of the Ludhiānī vowels.

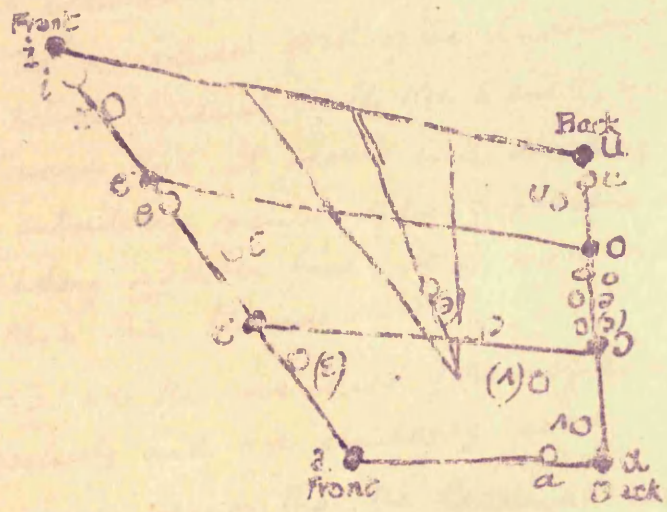


Diagram illustrating the position of the principal and chief subsidiary members of the Ludhiānī vowel phonemes compared with the Cardinal Vowels. Symbols for subsidiary members are enclosed within brackets.

Notes on the Ludhiānī Vowels.

i is slightly opener than the Cardinal vowel No. 1, but is a little closer than the English vowel in heed when the latter is not diphthongised.

ĩ is the nasalised form of the Ludhiānī i.

I lies between the Cardinal vowels Nos. 1 and 2. It is closer and less retracted than the English vowel in sit.

① Ib. § 110. Also see §§ 93-112. The cardinal vowels have been recorded on ~~two~~ gramophone discs, e.g. the double-sided record, No. B804 in the Catalogue of the Gramophone Co., 363, Oxford Street, London, W.

ĩ is the nasalised form of the Ludhiāni i.

e is a shade lower than the Cardinal Vowel No. 2. It must be distinguished from the English diphthong in day.

ẽ is the nasalised form of the Ludhiāni e.

ɛ lies between the cardinal vowels Nos. 2 and 3, and occurs as the final element of the diphthong ɛɛ when medial.

(ɛ) is a subsidiary member of the ɛ-phoneme, and occurs ~~as the~~ in the diphthong ɛɛ when final. It is opener than the Cardinal Vowel No. 3 but closer than the English vowel in hat. Some speakers use this vowel alone where others use the diphthong ɛɛ and (ɛ) are

ẽ and (ẽ) are the nasalised forms of the Ludhiāni ɛ and (ɛ) respectively and are similarly used.

a is nearer to Cardinal vowel No. 5 than to No. 4. It is almost identical with the English vowel in calm.

ã is the nasalised form of the Ludhiāni a.

ɔ lies between Cardinal vowels Nos. 6 and 7, more towards No. 7 than towards No. 6. It occurs in the diphthong ɔɔ when not final.

(ɔ) is a subsidiary member of the ɔ-phoneme and occurs in the diphthong ɔɔ when final. It is more towards the Cardinal vowel No. 6 than towards No. 7.

õ and (õ) are the nasalised forms of the Ludhiāni ɔ and (ɔ) respectively and are similarly used.

o is a shade opener than the Cardinal vowel No. 7. It must be distinguished from the English diphthong in pole.

õ is the nasalised form of the Ludhiāni o.

u lies between the Cardinal vowels Nos. 7 and 8. It is a little closer than the English vowel in put.

ũ is the nasalised form of the Ludhiāni u.

ʌ is a shade opener than the Cardinal vowel No. 8. It is quite back whereas the English vowel in soon is somewhat advanced.

ũ is the nasalised form of the Ludhiāni ʌ.

ʌ is intermediate between the English vowel in hut and the Cardinal Vowel No. 5. It occurs in prominent syllables closed by a single or short consonant.

29. (ʌ) is a subsidiary member of the ʌ-phoneme and is somewhat closer than the principal member. It is almost identical with the English vowel in hut, and occurs in ^{stressed} prominent open syllables.

30. ã and (ã) are the nasalised forms of the Ludhiāni ʌ and

31. (ʌ) ~~and~~ respectively and are similarly used.

32. ə is a little closer than (ʌ) and is used in prominent ^{stressed} syllables, ^{closed by} before long consonants, ^{and} followed by a long open or a short closed syllable as in 'pət:ɪə' leaf, 'eəd:ɪə' sheet.

33. (ə) is a subsidiary member of the ə-phoneme and is similar to the English sound of a in agree. It is used in ^{unstressed} syllables that are not prominent. A very short non-syllabic ə is ↑

34. ẽ and (ẽ) are the nasalised forms of the Ludhiāni ə and

35. (ə) respectively and are similarly used.

The Ludhiāni Diphthongs.

36. Ludhiāni has a large number of diphthongs. They are distinctly rising and long when occurring in syllables closed by a short or single consonant, and as such are denoted by double length-mark (:). In other positions they are more like falling or level diphthongs especially when final. The final element of the rising diphthongs is somewhat closer than that of the falling or level ones. Sometimes the rising and falling varieties distinguish words, and in such cases also, the rising one is marked with (:). as in pea 'fallen' but pea: 'cause to drink', lea 'taken' but lea: 'bring'.

37. ea. Its initial and final elements are the same as the Ludhiāni e and a. In a nasal diphthong it is usually the a final element that is nasalised. Sometimes especially in the vicinity of a nasal consonant the whole is nasalised.

38. ea. Its initial and final elements are the same as the Ludhiāni e and a.

39. ẽã is the nasal form of ea.

40. eo - initial and final elements same as e and o.

41. eõ - the nasal form of eo.

42. ni. Its initial element is the same as the subsidiary member

generally unstressed after final voiceless consonants especially when long.

of the Ludhiānī ɪ-phoneme. The final element is a shade opener than the Ludhiānī i.

- 43. ɪ̃ is the nasal form of ɪ.
- 44. ɪɛ. Its initial element is the subsidiary member of the Ludhiānī ɪ-phoneme. The final element is ɛ or (ɛ) as described above.
- 45. ɪɛ̃ or ɪ̃ɛ̃ is the nasal form of ɪɛ.
- 46. ɪɔ. Its initial element is the subsidiary member of the Ludhiānī ɪ-phoneme and the final element ɔ or (ɔ) under conditions described above.
- 47. ɪɔ̃ is the nasal form of ɪɔ.
- 48. ɪu. Its first element is the subsidiary member of the Ludhiānī ɪ-phoneme, and the final element a shade opener than the Ludhiānī u.
- 49. ɪũ is the nasal form of ɪu.
- 50. va. Its initial and final elements are the same as the Ludhiānī vowels v and a.
- 51. vā is the nasal form of va.

Ludhiānī Consonants.

52. In the following chart the Ludhiānī consonants have been arranged in such a way that the vertical columns show the place of articulation, and the horizontal rows the manner of articulation:

| | Bilabial | Labio-Dental | Dental | Post-dental | Alveolar | Post-alveolar | Palato-alveolar | Palatal | Velar | Glottal |
|-----------|----------|--------------|----------|-------------|----------|---------------|-----------------|---------|----------|---------|
| Plosives | p, ph, b | | t, th, d | | | t̪, t̪h, d̪ | | | k, kh, g | |
| Affricate | | | | | | | c, ch, ʃ | | | |
| Nasal | m | | (n) | | n | (n) | (ɲ) | (ɲ) | ŋ | |
| Lateral | | | | | l | | | | | |
| Rolled | | | | | r | | | | | |
| Flapped | | | | | | r̥ | | | | |
| Fricative | (f ɸ) | (f ɸ) | (θ ð) | s | | (ʃ ʒ) | (ç) | ʝ | (x) | h |

The symbols within brackets ^{represent} subsidiary members of a phoneme.

53. Plosives. The voiceless unaspirated plosives of Ludhiānī (p, t, t̪, k) are altogether free from aspiration, i.e. they are pronounced without any insertion of h-sound between their plosion and

the following vowel. The voiceless aspirated plosives (p, t, k, tʃ, kʃ), however, are fully aspirated, i.e. a full amount of h is inserted between their plosion and the following vowel. The voiced plosives (b, d, g) are more fully voiced than in English.

- 54. p, pʰ, b - the place of articulation as in ^{the} English Bilabial plosives.
- 55. t, tʰ, d are dental as in Italian or French. In pronouncing them the tip of the tongue rests behind the lower teeth, and the blade makes an occlusion of considerable area at the back of the upper teeth.
- 56. t, tʰ, d are commonly formed on the inside of the teeth-ridge further back than the English alveolar plosives.
- 57. k, kʰ, g - the place of articulation as in English Velar plosives.

58. Affricates. In pronouncing c, ch, ʃ the tip of the tongue touches the lower teeth, and the front part being raised is brought into contact with the forepart of the hard palate. At the same time, a part of the tongue-blade touches the back of the teeth-ridge.

Nasals.

- 60. m as in English.
- 61. n. The chief member, ^{of this phoneme} formed by the tip of the tongue against the central part of the teeth-ridge, a little behind the English n.
The first subsidiary member is a forward variety used before dental plosives and articulated at the same place as they.
The second subsidiary member is a back ~~variety~~ variety used before post-alveolar plosives, and articulated at the same place as they.
The third subsidiary member is a palatalised variety used before c, ch, ʃ and articulated at the same place as they.
Some speakers palatalise it so much that in their case it may well be represented by ɲ.

(2) ŋ as the sound of ng in the English word king.

Lateral. l is nearly the same as the clear variety of English l in black. There is a subsidiary member used before dental plosives and articulated at the upper teeth.

Rolled and Flapped.

64. r is rolled sound as in Scotch or in English Singing. It consists of a single tap; at the end of a word, however, it may have more than one tap. r is always preceded and followed by a small vocalic sound.

65. r. In making this sound, the tip of the tongue is curled up considerably behind the teeth-ridge from whence when re-

58. Plosives are often fully aspirated, i.e. when pronounced with a full amount of h inserted between their plosion and the following vowel.

based it makes a flap against the ridge. For the fricative variety used as a subsidiary member, see under Fricatives.

Fricatives.

- 67. (ʋ) is a labio-dental sound with a very slight friction in forming which the inside of the lower lip lightly touches the upper teeth. It is often pronounced as a weak plosive b, and is used in place of b between vowels when coming in an unimportant syllable.
- 68. (F) is the corresponding voiceless sound used instead of ph under similar conditions. Sometimes the bilabial varieties are used especially before a Consonant.
- 69. (θ) resembles English th in thin but is weaker. It is used instead of th when followed by d which then becomes ḍ.
- 70. (ḍ) is the corresponding voiced sound substituted for d after θ.
- 71. (x) resembles Scotch ch in loch but is articulated in a more forward place. It is used for kh before a consonant.
- 72. (ç) is a sound between s and the German consonant in Sch. It is substituted for ch before c and a few other consonants.
- 73. s is nearly the same as in English.
- 74. (ʃ) formed considerably behind the teeth-ridge is substituted for ç before n, l or a dental plosive.
- 75. j resembles y in English yes but is more fricative. Initially it is often replaced by F. It also occurs as nasal.
- 76. h as in English. Between vowels it becomes partly or fully voiced.

Assimilation

76 The following cases of assimilation are to be found in Ludhiāni :-

- 77. (1) Regressive assimilation takes place between neighbouring unaspirated plosives and affricates:
 - ik gld:əɽ > ikgld:əɽ ①
 - peo ɽput dĩa > peo put dĩa
 - kad tō > kid tō
 - ɽnc ʃa > ɽnc ʃa

78. (2) An unvoiced aspirated plosive after a short vowel, if followed by an unaspirated plosive of the same articulation, becomes a kind of fricative resembling h followed by a short

① The sign v means partly voiced, ɽ means devoiced.

stop of the same articulation, eg.

lɪkh ke > lɪkh ke
~~kuh eɪ~~ > kuh eɪ
rɪt̪ t̪o > rɪt̪ t̪o
ɪt̪ t̪ot̪:ɪ̃ > ɪt̪ t̪ot̪:ɪ̃

99. (3) After a long vowel, however, the unvoiced aspirated plosive becomes the corresponding fricative when followed by an unaspirated plosive, eg.

de:kh ke > de:ɣ ke
de:kh da > de:ɣ da
bu:t̪ da > bu:θ̪ da (for d > θ̪, see § 70)

10. (4) If the following plosive also is aspirated, the aspiration of the first is lost, eg.

de:kh kh̃a > de:k kh̃a
sɪ̃:p̪ ph̃ok̃:i > sɪ̃:p̪ ph̃ok̃:i
sa:t̪ th̃oɣa si > sa:t̪ th̃oɣa si

(5) An h is partially, or fully voiced when a word beginning with it comes after a vowel, eg.

ki hoɛa > ki hoɛa

(6) A dental plosive followed by a palato-alveolar affricate undergoes regressive assimilation, eg.

ɔda l̪t̪ cə > ɔdal̪c cə
kɪd ʃanaɛ > kɪʃ ʃanaɛ
kɪd cəl:ea si > kɪc cəl:ea si

Stress

33. There is a feature of Ludhianī pronunciation which closely resembles a weak kind of stress. It is, however, not a real force-accent, but a combination of length and pitch, sometimes accompanied by variations in vowel-quality. A syllable thus affected may be called pseudo-stressed, but for convenience we use the term 'stressed'.

34. The following pairs of words illustrate this feature of the language. The syllables with this pseudo-stress are marked with ordinary stress-mark ' preceding the syllable:

③ This does not hold good in the case of the post-alveolar unvoiced aspirated plosive, thus ka:ʃh da; ka:ʃh t̪ut̪:ea > ka:ʃh t̪ut̪:ea.

| | |
|----------------------------------|--|
| <u>tāṛka</u> 'seasoning' | <u>tāṛka:</u> get (a dish) seasoned |
| <u>ṣuṭa</u> 'attention' | <u>ṣuṭa:</u> 'cause to be drawn out' |
| <u>keṭa</u> 'thick clouds' | <u>keṭa:</u> <u>keṭa:</u> or <u>keṭā:</u> 'decrease' |
| <u>rāla</u> 'mixture' | <u>rāla:</u> 'cause to be mixed, mix' |
| <u>ṛāla</u> 'ladle' | <u>rāla:</u> 'cause to drink' |
| <u>ṣaṣṭa</u> 'cheap' | <u>ṣaṣṭa:</u> 'wait (a minute)' |
| <u>phāṭka</u> 'dashing, jerking' | <u>phāṭka:</u> 'cause to be dashed' |

Length

85. Length is a significant attribute of Ludhiani speech. Four degrees of length are recognisable, viz., very short, short, half-long and long, but in transcription the long ~~was~~ sounds ^{only} are marked with : , others are left unmarked. The following principles, however, will guide the student in determining the length of a sound in any particular word

- (1) i, e, a, o, u ^① are long in syllables closed by a short consonant, and in final positions when stressed. ^{as in bi: 'bite', dāḥa: 'show'} In other syllables other than the final stressed ones they are half-long. ^{as in kṛā 'black'} Before a pause in an unstressed position, they are half-long tending to long. Before long consonants or groups of equivalent length they are short. ^{as in kṛāṇi: 'seed', fāḍāṇi: 'fandāṇi'} They are seldom short otherwise; but when so, their shortness is denoted by the sign ^v placed over them as in kē'ra 'said'.
- (2) I, U, A are short in stressed syllables open or closed by a short consonant. ^{as in dā 'day', nāṭa 'clue'} In syllables closed by a long consonant or a group of equivalent length, I and U become very short. ^{as in dāḥa 'giving', dāḥi 'Delhi'} So is U in unstressed syllables whether open or closed. ^{as in ṣuṇa: 'relate', ṣuṛāḍa: 'dead'} ə is always very short.
- (3) Diphthongs behave like i e a o u as regards length.
4. A consonant is short at the beginning of a word. In other positions it may be short, half-long or long.

Distinction must be made between a long and a double consonant. The latter is a little longer than the former, and has an extra impulse on its last part. In transcription a long consonant is denoted by the length mark :, and a double consonant by doubling the symbol. ^{wh.} The group of nasal consonant followed by a plosive behaves like a double consonant, it is distinguished by adding half-length mark ^v to the nasal where there is nothing else to show it.

① Including ɛ, ɔ when occurring as monophthongs.

Sāda 'inviting'
Fīddi f. 'discussing'
Ḥanda 'being made'
Fānda 'knowing'
dīnda 'of the day'
ḥunda 'of now'
ḥunda 'weaving'

sāda 'invitation'
Fīdī adj. 'obstinate'
ḥanda 'slave'
Fānda 'going'
dīnda 'giving'
ḥunda 'being'
ḥunda 'ear ornament'

Tones

91. Apart from sentence intonation Ludhiānī has two special 'tones' which distinguish words. Sometimes by combining them a third special tone is produced. The nature of these tones is practically the same as in the Wazīrābād dialect described by Dr. Bailey, except that the third or combined tone is not so common in Ludhiānī. ①
92. The tones are as follows: -
- (1) Low-rising (or briefly low) tone represented by the sign $\underset{\sim}{\sim}$ placed before the vowel "begins about a tone above the lowest note which the speaker can command, rises about two semi-tones^② and sometimes falls again about a tone". There is a considerable feeling of constraint in the larynx. Syllables with the low-tone are often produced with creaky voice.
93. (2) High-falling (or briefly high) tone represented by the sign $\overset{\sim}{\sim}$ placed over the vowel "is uttered about a fifth (seven semi-tones) above the first note of the low-rising tone. The voice generally falls about a tone from the highest tone."
94. (3) In the combined tone the low-rising tone always comes first.
95. The acoustic effect of tones 1 and 2 is somewhat similar to that of the Chinese Tones Nos. 3 and 4 as spoken by Yen Chao R. Ren Chao in Lesson 2 called "Finals in all tones", and recorded in the gramophone disc No. 2-3 (93654) of the Columbia Phonograph Company New York. ③ The last part of the
- ① Lesson 2 of his "Gramophone Course of the Chinese National Language", Commercial Press, Shanghai.
- ② Panjābī Phonetic Reader 1914 p. IV.
- ③ In the Reader Dr. Bailey said "four ^{or five} semi-tones", but he modified it afterwards. Bloch in Mélanges de Linguistique p. 58

There are numerous pairs of words ~~to~~ which meanings are distinguished by the special tones only, eg.

average middle pitch — low-rising — high-falling — Combined

| | | | |
|------------------------|------------------------|---|---|
| <u>ko</u> pa 'whip' | <u>ko</u> pa 'horse' | <u>kô</u> pa 'eyes' | — |
| <u>to</u> ëa 'pit' | <u>t</u> oëa 'carried' | <u>tô</u> ëa 'touched' | — |
| <u>ka</u> 'of' | <u>k</u> a 'grass' | <u>kâ</u> obl. sing. of <u>k</u> a 'grass' | — |
| | | <u>Interr. pron. used for inanimate objects</u> | |
| <u>mâ</u> 'mother' | — | <u>mâ</u> 'black bean' | — |
| <u>ca</u> p 'hangnail' | <u>c</u> ap 'fall' | <u>câ</u> p 'rise' | — |

Notes on Ludhianî tones

Syllables uttered with high tone are always stressed, while those uttered with low tone may or may not be stressed, ⁽¹⁾ eg.

gâda 'ass', môlâ: 'boatman', nâkhi'd: 'mean', vôg:i 'trap';
përa ^{bundle} ~~but~~ përa: 'cause to be filled', këstara ^{thick clouds} ~~decrease~~ ^{but}
këf:a: vt. 'decrease'.

A low-tone syllable often affects its neighbouring syllable. Thus përai may be pronounced përai or pôrai, pôrai may be pronounced përai or përai.

In whispered speech the distinction of special tones disappears. The low tone, however, can be detected on account of laryngeal constraint. ⁽²⁾

When a high-tone syllable comes in an unstressed position, especially in the vicinity of another high-tone syllable, it loses its high pitch to a great extent, and may even sound to be of middle pitch. Thus in ô kîda put: ε? 'whose son is he?' ô ^{or} kî may lose the high-tone if ~~the~~ unstressed.

Intonation.

Intonation is a significant element of speech in Ludhianî. Thus pron pronounced in mid-^{low, falling} tone means 'eyes'; in high-rising tone expresses 'surprise' and is used as an equivalent of 'I beg your pardon', in low-falling-rising tone it expresses a kind of challenge, and in high-level tone it expresses 'disapproval'.

(1) See §§ 83-84

(2) See "Bulletin of the School of Oriental Studies, London" Vol. I, pt. 1 p. 213

2. Ludhiānī intonation has not yet been fully investigated. Broadly speaking, there are two sentence tunes, one falling and the other rising. The first is used where nothing more is implied i.e. in plain statements, questions containing Interrogative words, requests, commands etc. The second is used where something more is implied i.e. in incomplete speech, in questions requiring 'yes' or 'no' as their answer, in expressing surprise etc.

Plain statements:-

— — — — —
 ^ sī pinda cāl:ē ā
 (we are going to the village.)

— — — — —
 munda hūnē gea ē
 (The boy has just gone.)

3. Questions containing a specific interrogative word:-

— — — — —
 tēra ki nāō ē?
 (What is your name?)

— — — — —
 munda ki t:he gea?
 (Where has the boy gone?)

4. Requests and Commands:-

— — — — —
 Jata kalsm dās:ō
 (Please give me the pen.)

— — — — —
 tharli ure karī
 (Pass the plate this side.)

5. Incomplete statement:-

— — — — —
 o:s Fulahē de | do tōiā si | te ik put: ||
 (of that weaver | there were two daughters | and one son ||)

6. Questions requiring 'yes' or 'no' as their answer:-

— — — — —
 tū sī dīh:ōō ae sō?
 (Do you come from Delhi?)

— — — — —
 tū babū da put: ē?
 (Are you Babū's son?)

Surprise:

← — — — — —
 de:ha | hūn pānā bāḡ gāē?
 (H...! | Is it five o'clock now?)

(Arabic numerals refer to the paragraphs of the Reader).

- 38a. Some speakers begin the diphthong with a higher tongue-position so that in their case it can be transcribed as ɪa. In the Gurmukhi script the first element is represented by the same symbol as the short i (i.e. ੴ). In rapid speech the diphthong may even become ɪ.
- 40a. The remarks about ea apply to eo also.
- 42a. The older vowel-groups in the interior of a word which should have phonologically developed into the diphthong ɪi appear as ɪɛ.
- 48a. The same remarks as in ɪi except that the older vowel-groups appear as ɪʌ.
- 50a. Some speakers begin the diphthong va with an open or close-mid tongue-position.
- 58a. In intervocalic positions, ph and to a less extent th, th, kh are aspirated to a less degree and tend to become fricatives. Thus sapha 'turban' is often pronounced sʌfʌ.
- 58b. Similarly b and to a less extent d, d, g between vowels are pronounced with loose articulation so that they resemble somewhat the corresponding fricatives. Thus daba 'law suit' is often pronounced as daʋa.
- 59a. Between vowels ɟ and ch tend to be pronounced as forward ʃ (i.e. sonant of ç) and ç respectively. Thus raʃa 'king' and bəçha 'spread' are often pronounced raʃʌ and bəçʌ.
- 61a. The dental and post-alveolar varieties of n do not occur initially or between vowels, hence the native name of the Gurmukhi letters representing these sounds is nəna and nāna pronounced with alveolar n.
- 61b. Similar is the case with ŋ, the Gurmukhi letter being called ŋəŋa.
- 62a. ŋ also does not occur initially or doubled. The Gurmukhi letter representing this sound is called ŋəŋa.
- 61c. ŋ usually results from i followed by ea, ou when one or both of them is nasalised.

② The native name of the Gurmukhi letter representing k is kəkka of that representing kh is khəkka and so on.

① Compare a similar case in English where the prefix ex-, the suffix -est etc. may be pronounced ɛ with e or ɪ.

64a. Some speakers with a speech defect pronounce use a fricative ʃ instead of rolled ʀ. That, however, is considered incorrect.

64b. ʀ is never doubled, hence the native name of the Gurmukhī letter representing this sound is rara.

65a. ʀ does not occur at the beginning of a word, nor is it doubled. The name of the Gurmukhī symbol is rara or rāra.

65b. There is a number of words, however, in which ʀ and ʀ come together, eg. kāʀʀa 'hard', kāʀʀā hāʀʀe 'black and grey (hair)', hāʀʀā obl. pl. of hāʀʀ 'myrobalan', khāʀʀa 'rough book' etc. Some speakers use a back retroflex fricative variety ʃ instead of ʀ which with ʀ gives the impression of a long ʃ.

67a. ʊ does not occur long or double nor initially and finally finally except in the name of the native Gurmukhī symbol for this sound which is ra va or rā va. In orthography it is very often represented by the native symbol for ʊ and sometimes also pronounced so.

72a. F, ʊ, θ, ð, ʒ and ʒ are not independent phonemes in Ludhiānī but occur as alternative or subsidiary sounds for ph, b, th, d, kh and ch respectively.

76a. h does not occur long or double except in ohho 'alas!' the name of the ra Gurmukhī symbol for this sound is haha.

Chief difficulties experienced by English speakers in learning Ludhiānī and vice versa

76b. English speakers find it difficult to pronounce nasal vowels while Ludhiānī speakers often nasalise English vowels in the vicinity of nasal consonants.

76c. English diphthongs eɪ, oʊ are pronounced as e:, o: by Ludhiānī speakers, while Ludhiānī e, o are pronounced as diphthongs eɪ, oʊ by English speakers.

76d. English speakers fail to make any distinction between the Ludhiānī unaspirated and aspirated voiceless plosives and affricates (p, t, tʰ, k, c), whereas the Ludhiānī speakers do not aspirate the similar English sounds p, t, k, tʃ.

76e. English speakers do not distinguish between the Ludhiānī dental t, d and post-alveolar t̪, d̪, pronouncing them always as plosive s alveolar sounds. Ludhiānī speakers pronounce the English alveolar t̪d̪ as post-alveolar t̪, d̪.

- 76f. The English affricates tʃ, dʒ are articulated by the tip of the tongue, while the Ludhiāni c, ʃ are articulated by the blade, the tip remaining depressed behind the lower teeth. (15)
- 76g. Ludhiāni speakers pronounce the English θ & ð as dental th, d respectively.
- 76h. English speakers find it difficult to pronounce the Ludhiāni ʃ sound, while Ludhiāni speakers pronounce the r of English Orthography everywhere as rolled r.

77a. Length

- 75a. Besides these four grades, there are variations in length caused by the vicinity of certain consonants, e.g. a vowel is longer before a voiced than before an unvoiced consonant. It is also longer before a short than before a long consonant. A nasal consonant is longer after a short than after a long vowel. This seems to be a general phenomenon found in most languages. Length of a vowel, ^{in languages} varies with its quality also.
- 75b. The absolute length of a short vowel in isolated words ranges ~~from~~ between ten and twenty hundredths of a second, of a half-long vowel between twenty and thirty, and that of a long one between thirty and forty. A very short vowel is less than ten hundredths of a second. In the case of consonants these limits vary a good deal. (2)
- 75c. In connected speech the absolute length of a sound is considerably shortened.

75d. ~~F, U, A~~ Examples of the length of i, u, ɪ and ə

| | | | |
|---------------------------|------|-----------------------|---|
| <u>b</u> ɪk 'be sold' | 10.0 | hundredth of a second | |
| bɪk:(ə) 'skin' | 7.0 | " | " |
| 'pɪt:ə 'body, physique' | 4.2 | " | " |
| bɪŋ 'run, flow' | 12.0 | " | " |
| bɪŋ:(ə) 'herd' | 10.0 | " | " |
| 'fɪŋgə 'place' | 12.0 | " | " |
| vɪn 'weave' | 17.0 | " | " |
| vɪnə: 'cause to be woven' | 8.0 | " | " |
| 'vɪn:i 'nineteen' | 5.0 | " | " |

(2) These results were obtained from measurements of a large number of Kymographic tracings.

① See D. Jones "Outlines of English Phonetics" §§ 537-57; ~~Fain~~ Trofimov and Jones "Pronunciation of Russian" §§ 736-59; E. A. Meyer "Englische Lautdauer" in Vol. VIII pt. 3 of Skrifter utgivna af K. Högskoleläroverksamheten i Uppsala.

Fəg: a 'personal name' 6.0 hundredths
bɔf: a 'stone' 6.0 "

85e. Examples of the length of other vowels.

| | | | | | |
|------------------|------------------------|----------------------|------------------------|--------------|--------------|
| bi: | 'seed' | 40.0 | hundredths of a second | | |
| pit:ha | 'ground, pounded' | 12.0 | " | " | " |
| sa: + | 'essence' | 39.5 | " | " | " |
| ma:n | 'respect' | 38.3 | " | " | " |
| 'sara | 'whole' | 21.0 | " | " | " |
| 'kana | 'one-eyed' | 22.2 | " | " | " |
| 'kan:a | 'reed' | 31.0 11.5 | " | " | " |
| 'fa:nda | 'knowing' | 31.0 | " | " | " |
| 'fa:nda | 'going' | 15.0 | " | " | " |
| 'una | 'deficient' | 22.0 | " | " | " |
| wa:ni | 'physician' | 36.0 | " | " | " |
| bʌɛ:d | 'physician' | 36.0 | " | " | " |
| bʌɛ:da | 'promise' | 22.5 | " | " | " |
| kʌɔ:d | 'cowrie shell' | 37.0 | " | " | " |
| 'cʌɔ:d.ə | 'fourteen' | 20.0 | " | " | " |
| 'mʌɛ:d:a | 'flour' | 12.0 | " | " | " |
| 'kʌɔ:dʒ:a | 'ornament of cowrie' | 11.5 | " | " | " |

85f. Long vowels should be distinguished from double vowels which form separate syllables with a diminuendo between, eg. in tɔ: 'wash thou', and tɔ:ɔ 'wash you', the total length of the vowels is nearly the same, but in the latter word oo form two syllables ~~or~~ while in the former o is a single syllable.

89a. Sometimes when the word is initial, the ^{initial} consonant is somewhat lengthened, but this lengthening is not significant.

90a. In long plosives and affricates, the effect of length is produced by holding the stop longer than in short plosives. In other long consonants the whole sound is held longer. Similar is the case with double consonants but they receive an extra impulse on their last part. In the group nasal + plosive, the length of the ~~nasal~~ ^{whole is nearly the same} ~~is longer~~ when the group ~~to~~ behaves as double ^{and} ~~than~~ when it behaves as long.

104. Examples of the length of long and double consonants: (17)

Fiddi f. 'discussing' dd = 29 hundredths of a second

Fid:i adj. 'obstinate' d: = 21 " "

vun:da 'weaving' v = 9.1, n = 18.3, d = 4.5

vun:da 'ear-ornament' v = 6.5, n = 16.0, d = ~~5.0~~

Fa:nda 'knowing' a: = 31, n = 11, d = 8.5

Fa:nda 'going' a = 15, n = 16.5, d = 5.0

104a. The following examples illustrate the difference in intonation caused by emphasis: -

15ĩ pĩndə cəl:e ā with emphasis on 15ĩ

mũnda hũnē gea ɛ with emphasis on mũnda

104a. tera ki nĩĩ ɛ? with emphasis on tera

tera nĩĩ ki ɛ? with emphasis on nĩĩ

mũnda kit:he gea? with emphasis on mũnda

105a. thali ure kati with emphasis on thali.

109. Rhythm. Whenever convenient, the stressed syllables in a sentence are so arranged as to follow each other at approximately equal intervals of time. If necessary and permissible by grammar, this is effected by changing the order of words in the sentence eg. in tera ki nĩĩ ɛ?,
tera nĩĩ ki ɛ?

1. purja de ra: g

mai se. onã tã kuch kharab: i ho gi, e: s bhi sarkar
 onã nũ desankala de: itta. pindõ panchẽ kã ba: t gne
 tã sãnjã me gi. sãk de kãndẽ ik ruk: h. de: x ke
 ã nẽ kãha, "cãlo, êde hefhã ra: t kãt: ò bõj: e." pũijẽ
 te on:ã nũ nũ: d nã ai, tã gãl:ã kãrãn bõg: ò me.
 mai nẽ kãha, "je mĩẽ raja homã, tã purja nũ bõgã
 deã." chof: e nẽ kãha, "je mĩẽ raja homã, tã bõgã
 deã."

hũn rãb: ò) de kãrne ki hoe. jis nag: ar de nepe ò
 he si, ot: he da raja mãr gea te òde ula: d koi nã
 nag: ar de lok:ã nẽ rãl ke slã kit: i, bhi 'hat: hi sãgãr
 chãf: ò dõj: e. jã nũ ê rãnẽ gãrdãn te bõfha lãve, ose
 rã:ã raja bõna bõj: e.' jãd hat: hi chãf: ea, tã ònẽ
 rã:ã tã koi a: dmĩ rãnẽ gãrdãn te nã bõfhaã, rã
 ò on:ã rã:ã koi aã, tã òne chof: e mai nũ
 rãrdãn te bõfha lea. lok:ã nẽ cãt: òde gãl: cã ha: r pa
 t: e, ar ò nũ rãnã raja bõna lea. hũn ò bõg: ea purja
 dukh de: n. purja da nãk: ò cã dãm a gea. so: c so: c
 on:ã nẽ kãha, bhi "êda bõgã mai e, cãlo òde koi l
 bõ: ije ar ò nũ kãj: e rãi ê nũ sãm: fãve sãn: ã dukh
 ã dãve."

lok:ã de kãhe bõgã mai rãnẽ chof: e mai koi l aã ar
 ò nũ kã: e n ãg: ea rãi, "tet: ò purja bõgã dukh i. tũ ien:ã
 dukh nã de." ê sun ke chof: e mai nẽ jãva: l dit: a,
 bhi "dukh rãnã tã purja de ra: g ce sa. mĩẽ tã: e n: ã
 mĩel:ã i kã: itta si, rãi je mĩẽ raja homã tã purja nũ
 bõgã dukh deã. je purja nẽ sukh rãnã hũnda tã
 tũ bi tã koi l e bõf: ha si, hat: hi tã: e n: ã gãrdãn te
 bõfha bõnda."

2. khũ da cãgã

kise a: dmĩ nẽ rãnẽ gãl: cã khũ lãã. sãri gãl i nũ
 rãnẽ rãrãn da sukh ho gea. kũcãr mãgãrõ khũ vãle
 di rãnẽ gãmãndi nã: l bõgã ho rãi. e: s pãr ò nẽ
 gãmãndi nũ rãnẽ rãrãnõ mã mĩnã kãr dit: a. hũn

nāndi nū baxi muskai ho gxi. ē de:ake o nē
l bae lea, or p̄l̄e:ie malok nū panī p̄r̄nō m̄r̄
r̄t̄ta.

h̄on p̄l̄e:ia malok b̄aki:l ko:l gea or puc:haa
m̄l̄ēn:ū tā khū cō panī p̄r̄na mile or
gamāndi nū nā mile." b̄aki:l nē kēha, "ē tā asan
l:ε, dawa kir de." adalot co b̄aki:l nē kēha
ni "ē nē khū bec:ea ε, panī nū bec:ea. panī ē da
adalot nē ese t̄r̄ā p̄h̄esla kir̄t̄ta. hun phe:r
l̄e:ie malok nē apnē gamāndi nū khū cō panī p̄r̄n
r̄o:k dot:a.

h̄on o gamāndi b̄aki:l ko:l gea or kēha b̄ri "nī
ē khū e:s bi mul lea si, b̄ri ēda malok b̄ri ke m̄l̄ē
tā panī p̄r̄ā, or p̄l̄e:ie malok nū nā p̄r̄r̄n d̄r̄
m̄l̄ēn:ē r̄p̄r̄:a bi kh̄r̄cea or ḡl̄:ε bi nā b̄r̄nē.
c̄ānā ē p̄ri kise t̄r̄ā adalot ē p̄h̄esla k̄r̄r̄
m̄l̄ē bi panī p̄r̄ā or ē bi p̄r̄r̄e." b̄aki:l b̄ol̄e:ie
k̄r̄ha, ed:ā i ho ʒu, tū dawa kir de." adalot co b̄aki:l
nē kēha p̄ri "ʒe khū de p̄l̄e:ie malok nē khū e
bec:ea ε, panī n̄i bec:ea, tā ē nū hukom d̄l̄:ie
p̄ri khū cō apnā panī k̄i:ε b̄r̄e, n̄h̄i tā
khū da n̄mā malok d̄r̄ r̄p̄r̄e r̄o:ʒ h̄r̄ʒa b̄ri."
ē sun ke dohā nē soc:ea b̄ri khū cō sara panī kis-
r̄ā nik:ol s̄kda ε. ak̄h̄i:r̄ o n̄:ā nē r̄ajināmā k̄r̄
lea b̄ri "ap:ā domē panī p̄r̄r̄ lea k̄r̄r̄je. adalot
p̄h̄esle tā esetrā h̄unde r̄iem ge."

3. p̄o put s̄i ḡl̄iā.

- p̄o — mul̄e: !
- put: — h̄ā ʒi .
- p̄o — ur̄e b̄i:b̄:a .
- put: — aēa ʒi . d̄as:io ki k̄l̄enē ʒ ?
- p̄o — tū r̄ʒ:ε p̄r̄r̄n ge si ?
- put: — ʒi h̄ā , p̄r̄r̄ sam:ū ch̄r̄:ī ch̄r̄:ī mil ḡri .
- p̄o — c̄:ha: ! ki s̄r̄r̄r̄ ch̄r̄:ī ch̄r̄:ī mil ḡri ?
- put: — ʒi s̄r̄r̄ p̄ādiā k̄l̄ēda si p̄ri apnē b̄aie

de put: o sunea e.

pao — hā phik tē bi akhar cō pāpea si. ac:ha
hōn tū ē dadi: o pā: o: tē kām: ki kī:ta.

put: — Ji pā:li:ā tū māē ipnī kōta: b de do barke
pāpe pē: r pā: o sava: l kō: d: e s: t: fā: p: e ba: ba
pho: r: i: d de mā: gō: vā: nī vō: t: e kī: t: a. o: dū p: i: c: hē
sā: d: e pā: d: o nē sar: bō: n pē: gō: t di kāt: hā sunā: i
pē: r: san: ū cho: f: i ho gū: i.

pao — sar: bō: n di kāt: hā tē: r: ū kāt: hī kō lō: g: i?

put: — Ji bā: p: i sō: nī.

pao — ac: ha pē: r māē nī: ū bi sunā.

put: — Ji hōn tū māē pū: l: o gea.

pao — pē: r māē sunā mā

put: — tō: sī sunā deō tū cō: g: a i kārō, nā: hī tū
kāl: tū san: ū mā: r pū.

pao — hāe pē: r tē: a: n nā: l sun.

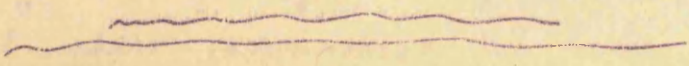
4. SAR: Bō: N pē: gō: t di kāt: hā

raja fā: s: rō: t da nāō tū sunēa i hōnā ē. ō rā: m cō: n:
dō: r Ji da pē: o si. ō nē ipnī cho: f: i rā: nī de kāt: hā
rā: m cō: n: dō: r lī: c: h: m: s: n nū cī: dā bī: r: s: ā da bō: nō: bā: s: dē: s: t: a,
pō: r a: p ō: n: ā de hē: r: bē cō māt: gea. māt: rō: n lō: g: e ō
nē kē: hā, pū "māē: n: ū ik: rik: hī nē s(ō): rā: p dī: t: a si.
ō de kār: kē māē: n: ū pū: t: i: ā de hā: o: kē māt: r: nā pē: a. gū:
e: s t(ō): rā hō: i. pī: c: h: lī gū: n cō māē: n: ū sō: kā: r khē: l: o: n da
dā bā: p: a sī: o: k si. Ji s bō: n cō māē sō: kā: r khē: l: dā bō: n:
dā si, o: t: hē ik: rik: hī rāē: dā si. ō or ō: dī tī: mī ak: hā tō
ō: n: ē si. ō: n: ā da ik: pū: t: i: si Ji da nāō sar: bō: n si.
sar: bō: n ipnē mā pē: o di bā: p: i fī: e: l kār: dā si. hō: mē: s: ā
ō: n: ā nū blē: g: i c bō: hā: ke mō: d: e cō: k: i pī: r: dā si.
ik: pē: r: i ō: n: ā nē kē: hā, "sar: bō: nā, san: ū p: hā: n: dā pā: nī
pū: bā: i". ō: n: ā nū ik: rū: k: i: t de hē: p: hā bō: hā: ke sar: bō: n
nā: dī tō pā: nō lī: e: n cō: lē: a gea.

iē: d: o: r māē ik: hī: r: s: n de pī: c: hē pē: o: f: e: a fā: n: dā
si. hī: r: s: n nē māē: n: ū d dā: nā dī: t: i, chē: k: o: r mē: r: i: ā

ok:hā tō ōlie hōgea. ʒad sārbon nē panī pētōn līi
 nadi c rpnā kōṛṛa dōb:ea tā mālēn:ū ḡṛḡṛ di
 ʒṛa:ʒ ai. mālē sāmḡea pāi hīrān bol:ea e. c. n. f. ōd:ar
 ba:n marea. ba:n sārbon di chat:i cō lōḡ:ea ʒr sārbon
 nē ku:k marī, "hīe mālē mar gea". ē sun ke mālē
 ḡṛtea pāi meta ba:n^{tā} kīse a:dmi de lōḡ:ea. ʒad
 mālē pāis gea tā dek:ītea pāi ē tā kīse rēkhi da
 put: e. mālē ōde pāerā cō ʒa ḡḡea^{pea} ʒr ō tō rpnī
 pēul: bakh sai. phe:r mālēn:ē ōdi chat:i cō ba:n
 kēḡ:ea, tā ōnē kēha o:s rUK:h de hēḡlā mere ʒn:ē
 mā pēo bāḡ:he ʒn mālē ōn:ā līi panī līe:n aēa
 si. hūn tū ā panī da kōṛṛa līe ʒa. pāl:ā ōn:ā
 nū panī pōbāī phe:r mera ha:l dās:ī. ē kīe:n
 ʒe:r sārbon de pṛān nīkīal ḡe.

ʒad sārbon nū panī bāe:n ḡe de:r hō ḡai ʒr
 ke nā aēa tā ōde mā pēo kīe:n lōḡ:e, "kī
 sārbon, lōḡ:i, suk:h hove." ʒen:ē cō mere
 wāṛā da kḡṛka sunke sāmḡe pāi sārbon a gea,
 ʒr pue:hōn lōḡ:e sārbonā ʒ: de:r kḡū lōḡ:i.
 mālē cup: rēha ʒr panī da kōṛṛa ʒḡie kṛṛṛṛa.
 ō bol:ie ʒad tāī tū ē nī dās da pāi ʒ: tīe:n:ū de:r
 kḡū hōi ʒsī panī nāl pīnā. hūn mālēn:ū sara
 ha:l dās:ānā pea. ō tā sunon sa:r lōḡ:e bārba:p
 kīrān ʒr bol:ie pāi 'sān:ū sārbon kole līe cal:'.
 mālē ōn:ā nū ʒit:he sārbon pea si līe aēa. phe:r
 mālēn:ū kīe:n lōḡ:e pāi 'ik: cita bōna:'. ʒad mālē
 cita bōnai tā ō domē sārbon nū ḡōd:ī cō līe kē
 cita cō bīe ḡe ʒr mālēn:ū kēho bīi cita nū
 ḡ: la de. mālē ḡ: la dī:ī. ʒal de hōe ōn:ā nē
 mālēn:ū ʒṛa:p dī:sa akhe 'he pāp:ī ʒīstrā. ʒōī
 put: de nīḡke mārē ā ese lṛā tū bī put:ā de
 hīḡke mārē'. so hūn ē rāmeṛṛṛ līchmān da
 bāno ba:is mālēn:ū mā:r ke chēḡ:ū."



kise jaggal e ik: dungi kharj: si te oda nu baya
ipa si. ode e ikgid:or te gidpi rade se. ik: din on:ā
te bog:i. gidpi na gid:or nu kēha, "onlo nadi te
ani pin colije". gid:or bog:ea, "ot:he tā bogeai:γ
kēda e. o tā ap:ā kha hū". gidpi bol:i, "tū phikor
kā. māē ot:he nhā ji gāb: bonamāgi jē te ap:ā
anē, pi lagie or bogeai:γ hi ap:ā nū kuch nā kha".
khe ke don:ō panē pi:n tor pte.
gad o bogeai:γ de rāge pāc:e tā gidpi bol:i, "gid:
mām:ē nū rā:m rā:m khar hū". gid:or kha bogeai:
ora tā te nail sūg:gi bāra pda e, bol: nū hū la".
gidpi nē kēha, "phor pānē kyū nū pi londa". ē sun
nā gid:or nē rāgi kē panē pi lea or gidpi nū
kēha, "tū hi panē pi hū". gad don:ō panē pi soka
tā gidpi bogeai:γ nū kām bog:i, "mām:ā vad:ō do
bog:ō on. gid:or kēda e, 'domē mare on', māē
klēnē ā, 'domē mare on'. tū chl:ō ke sadya phāsla
khar de". bogeai:γ nē so:āa hū ēn:ā nail ja ke sarā
nū kha hū. ē so:ā ke on:ā de magor ho lea. on:
ō bin:ē gid:or di kharj: te ae tā gidpi bol:i, "he
mām:ā tū ore khāp rē bogeai:γ hū aje". gid:or
gidpi nū kharj:ōō bāg:ie bogeai:γ bahor
khāpa rēha. kharj:ōō magrē gidpi nē kharj:ōō
nū bahor kharj:ōō ke kēha, "mām:ā rē tā nū
ap:ē i rāzi nāmā khar lea. ik: bog:ā māē hū lea
ikgid:or nē. hūn san:ū chl:ō phāsla khar:ān di
bāp nū". ē sun bogeai:γ sarminda ho ke nū
khar mup ala.

6. rāpaj:ie lānē on ke gita ?

ik se:ph de tim naskar si. gad dovali de din
on:ā nū on:m dē:n lagiea tā onē pāz pāz rāpaj:ō.
dā tim: kjeriā la bog:ā, or gāb:ie ik pot:hi gita
di khar hū. phor ik: naskar nū bala ke kēha

pui "tiē rāpaj:e luanē on kə gita?" ō bol:ea "zi, miē
 pāpēa hoēa tā hūi nī. gita lue ke ki karūga? tusi
 miēn:ū rāpaj:e de deo". se:th nē ōnū rāpaj:e de:tte.
 pūor du:je nūak:or nū sodea or pūchea bri "tiē
 ki luanē e, rāpaj:e kə gita?" ō bol:ea "zi miē pāpēa
 hoēa tā hūi, pər miē nū kər de tōndēā e gita
 pāpən da bē:l kūt:le. ze tusi miēn:ū rāpaj:e dānō
 tā sō kam: iō:ruyā. ōnū ki rāpaj:e ~~le~~ le lue. hūn,
 lūse nūak:or nū sō:ō ke pūchea bri "tiē nū ki loyida e?
 ō bol:ea" zi meri bōdē nū rō:z thakor dēare gita
 sūmən zandi e, ze tusi miēn:ū gita da deo tā
 miē mā nū gita kare sūna deā kīrā, ōnū thakor
 dēare Jain di khec:el nā "nū pūu". ē sūn ke rē:th
 nē ōnū gita pūpā: ditiā, or māgrō pūpā: rāpaj:e
 de: de:tte. Jād o:s nūak:or nē gita khōlō: tā sde
 nū sūnē di mohor (or mō:or) nīk:ali. ē dān ke du:je
 nūak:or or munde hō: gē.

7. poistiā da cōidri

rāpaj:e nē dekheā pui "hō: r tā sare lok:ē de apnē
 pūē cōidri on pər poistiā da koi cōidri nī." ō
 nē hukor. ditiā "pui of:hā dinā de endor endor pois-
 tiā nū cōidri bōnā: ke dōrbair^o e hāzər karōn."
 poistiā nē kaphā kitiā sare kehōn loge kēhe "ze tā
 of:h(ā) din pūe on, cōidri bōnā lāmāge^o, hūnē ki kālī
 "ese tō:rā kārde kārde of:h(ā) din bi:t gē. rāpaj:e nē
 hukor ditiā pui "ze of:hā dinā e cōidri nīhī
 lāmāge, tā miē sūbōnā nū kāsēd kər lām." ē of:h(ā)
 din bi: rē mē i lāy gē, poistiā te cōidri nē bōnēa.
 hūn rāpaj:e nē sare poistiā kāsēd kər lue or kēhā pui
 pūpā: sūb te bō:ta poistiā hūn, of:h cōidri sāmgeā
 pūu.

hūn sare poistiā apnē apnē huk:ie te pāngg or
 of:hō:deā de realise lue ke a gē. sēa:l da
 o r bōnāilmāge o r dōrbair

si mōhīn:ā pēūje phuis bōcha ke bōndē pūe rāhe
 or dukie par ke pin ligō pūe. hun ik:ō po:sti nū
 ai ōngā, ōda huk.a gir pea te phuis nū ngūlāg
 nū. hāli hāli phuis log:ea jalon. ē de:kh ho: r tā
 sare po:sti vphā ke lām:ē ho gne tin: po:sti bnef:he
 rāhe. ōniā cō ik: fīnā bol:ea, "cilo bni op:ā bi
 cōlīje, ng:ō tā neye neye lōdi jandi ē." duz:a klēda,
 ko dār nī, lje dūr ē." tēg:a bol:ea, "oe cup: bi karo,
 hūanū gōl:ā karde alkos nī lōdi." raje nē kēha,
 hū "ē sāl:ō hāsta po:sti ē. rj:(ō) tō ē pastīā da
 o:ō:drī hoēa."

8. Fī - sārēa la:l

kise kām:ea:r nū ik: pheri la:l lōl:ea. ō nē kane
 da fukya sāmjo ke rne khot:ē de gal bōkka:ta. hun
 kām:ea:r nū kite mīf:i lē:n doreō pā:r jana pea.
 dore de kōnfe bepi de: r ke ō nē m(ō)lā nū pō:heā,
 hū "nāēn:ū pā:r lōg:ai ki v. ōgā". m(ō)lā nū khot:ē de
 gal bōkka:da la:l sōna log:ea. ō nē kēha hū "māō
 tēt:ō pīesa tēl:ia kuch nī lēnda, tū māēn:ū ā: kane
 da fukya de de". kām:ea:r khūs ho gra. cōf: la:l khō:l:ke
 m(ō)lā de hat:h phōrāē. ag:ē m(ō)lā nē la:l rne bō:ō
 nāt bān:ō lea.

hun ik bōpāri aēa. ō nē dek:heā pūi bā:s nāl: tō
 la:l bōn:ea hoēa ho lig:ōda ē. je sōc:ō la:l hūā tē
 pang sāt: sō rōpōj:ē da honā ē. ē sō:c ke m(ō)lā nū pō:heā
 hū "bā:s nāl: bōn:ea hoēa kane jēha tē be:ō:ō r mē
 tēn:ū ēda mul: ik: rōpōj:a dōn:ā ē." m(ō)lā nē kēha
 hō fī", rōpōj:a lē ke la:l bōpāri de hōval:ō kēl:ī.
 bōpāri nū rne sehor ja ke la:l di pōrōk kōrāi tī
 ē sōc: mōc:ā la:l nīkōleā. bōpāri nē kōpō:ōfē cō
 bōpō:ōfē ke sōdu:kh r cō² rāk:ho chōf:ea.

hun o:s sehor de raje nū la:l di lo:f pūi ē nū
 tōdōra phereā pūi fī^{de} fī de hā la:l hōn, ō hat ke mere

kām:ea:r, kām:ea:r. ③ or sōdu: r cō

...ave. save žāšri bice apnē apnē lail lieke raže
 ...o bopari bi ača. raže nē sātado lail dešika
 ...kise da lail pōsind nā ača. pōsind bopari nū kōda
 ...tū bi apna lail doha. o bolica, ži pielia muli
 ...je tūože pōsind au lie bājo, nū nū sū
 ...raže nē puc:hea "ki muli: e? o bolica, ži pūž sio
 ...e." raže nē kēha, "e:ha, je lail hoča tā mē
 ...pūž sio p ruple de dēaga."

...hūn žad bopari nē kōpōpa khōlica tā ki de:žda e
 ...ē de e? tā suā di cužki rāe gū. o log:ea ro:n kthe
 ...me mere lail nū ki hoča? ē sum ke lail gusie
 ...bol:ea, kthe "tū ron:ā e, mera tā ži sūž ke suā
 ...gea." bopari nē puc:hea, "o kik:orā". lail kīe:n
 ...log:ea, pieliā mīc kōm:ea:r nū lōbica, o nē mēnū
 ...de gal bīn: dī:ā, pēir mēlā nē lra, o nē
 ...nā:l bīn lra. te tīe ik: rōpae nū mul la
 ...hūn o tū mere save i pūž sio rōpae mē mōžge
 ...de:žke mera ži sūžda kō rāde?

9. mōdari bap:u.

kise hōfmānīē da kupi mūnđa mōdari da tōmas:a
 ...gūe. kētr a ke kupi bol:i, bira mōdari
 ...tā lrape sōnē tōmas:e kīt:ie, kade o kōp:ō ž e
 ...seo kīd: dōnda si kade o:nat, kade kus ē kade
 ...kus." mūnđa bol:ea, "mōdari nē ki tōmas:e kōm:ē ē žēž
 ...apnē bapou hōf:ī te bnežha kōda e." kupi nē
 ...kīe žnē: mūnđu bol:ea, "apri hōf:ī iū pūnđa
 ...e. je koi da ruple se:r da kēo mōžge da e, tā
 ...ōde cō do ruple se:r da kēo kīd: dōnda e. je koi
 ...ruple se:r da mōžge, tā ose cō dū: rōpae se:r
 ...kīd: dōnda e. pāmē koi kehe i
 ...mōžge bap:u sīb tōrā da kēo ose
 ...cō kīd: dōnda e. hūn tū dī: hāe
 ...^{nā} bapou da tōmas:a mōdari nalō bō
 ...sōna?"

kise thos kol:e makam co ik: admi raeda si o de kol
 ik: rahi aea. onē rahi nū puc:hea bni "u k:he
 col:ea ē". rahi nē kēha, "māē daskdar ko:l jānā ē" onē
 rahi nū rof:i puc:hi or ca:r rof:iā o de ag:e rak:ha ditiā
 aip kuch solunā liem cala, gea. o de solunā lēōdeā
 lēōdeā rahi nē care rof:iā kha lāj:ā. o phe:r ho:r rof:iā
 lēin gea tā on:ē circo rahi nē sara solunā kha
 chof:aa. o bscara ca:r rof:iā rak rakkhe phe:r ho:r
 solunā lēin gea. o jadō muk ke aea tā dek:hea pū
 us hargat nē ē ca:r rof:iā bi muka lāj:ā. o:stōā kardi
 karde ā solā rof:iā kha gea. chek:of kē r vale nē kāōp
 chof: ditiā. phe:r o de kolō puc:hea pū "tū kōpī gāl:
 kōki:m ko:l col:ea ē". onē kēha, "māē ko: hargatē di
 daga lēin col:ea ē. māēn:ū mukit bilkul nā lag:ā.
 o bol:ea, "jnd tū rafi hoke mukē, e:s tā nā sī."

11. Col:e dirji di kahani

ik: pāpca hoā dirji kise pindco kam: kardā hunda
 ik: din o de kol co da mījā cag:a somā:
 ā dirji nē onū huk:a phof:āē pū^{hā} do tin:
 ufe la lise. phe:r kēh, "nale huk:a pi^{hā} nale koi
 gāl: sunā". o bol:ea, "khali fa ji, māē ik: bāpī of:ic:b gāl:
 kōtal co kāl: pāpī si. dil:ōjō māē kōt:l mōgai
 de co likheh hoā ē, pū jīda sir chof:a te dāpī
 lombi hove o cāl:ā hunda ē. khābōr nē ē gāl: sac: ē
 o cō:ōjō". dirji nē kēha, "nā ji, ē gāl: tā koi nā
 nā mon:an lag:ea". khāē:r thōpā cir bāē ke mōjā
 pūnē kē r tur gea. hūn dirji soc:ā co pūe gea.
 onū asol e e:s gāl da^{bāstā} phikōr si pū o di dāpī lombi
 si te sir chof:a. o soe:m lag:ea pū māē ki kārā.
 sir tā vera bāpā nāē nā banon lag:ea. hē^{o:gi} lag:ā
 hē sakdi ē dāpī kōtōr ke mūē jōtā nikī kōr sakō:
 ē. ese khā:ē co kōnci bō:an lag:ea. o kōtōr mā
 bō:si. akhē:r akke bōcari mā hō:r o:gi sac:es.

In Ludhiana the most common word for a story is Katha.

hava baal ke apru dāpi de nepe lāanda. khobse hāth
 nail dāpi pāpi or sāje. hāth nail dāva. Gāda mālā
 si pāi fātaiko dāpi choti hā pae. rgi lagion sār
 cheti cheti hāthāi pās: gab. ōnē apru hāthā bāca lā
 or dāpi mālā diti, sari dāpi jal gā. ōnū bāpi
 saram ai or khēa:l saron lāgea pāi sāje mūc:ī zo
 uch o:s kōta:b cō lī:hā hōā si, bilkul ~~phik~~ phik si.
 ō de cō ki cū:th ē, mātē bāpa cāliapana klāa.

IKI SAT KAIT TĒ Ō DE KOPĒ

ambor sār sāje ē (k) sār kait rāēda sī. ōnū mālā
 ne gea pāi "gā mātē kōge rāstā tē hō:k mūc:ī bāpi
 jat karon gā". o:s thāō sāl de sāl iki pāri melia
 lāge:da ē. pāchā tā ō melise cō fā ke (or mālā fā ke)
 mūc:ā cīr de:da rēha pheit chek:oy ōnē iki sār or
 bōz kōpi mul hāi. rāy bāl:ō ō kali sū si c. colion
 nū hāva nālō bi tē:z. dil tā ōda bāpa cō s si
 apru sār fānwā nail ōdi gāl: kōda si pāi "cāli
 sār kōpi jāki hē bāva sōni ē."

iki dim ōnū kite bāndē gnā pea. sār:is nū
 sār:ō ke bāpi tōgā:d kār i pāi "ēdi cōggi tōrā
 rōk:hi kārī. kise o:pre a:d mī nū nā nepe hō:n
 dāi". sār:is bol:ea, "toba z. mōjā:l ē. mātē tā
 hūvā:ē hō:n tāi. sār:ōn bi nē lāge:ā". ē gāl:ō sūn ke
 ō fesson nū tur gea. tē bōfigōf hē ke fūf:ē cō bō gea.
 cōe gōf:ī de nepe iki ōda jāt khāpāsi. sālā:m
 kār ke pūc:han lāge:ā pāi "tā suk:ī nail kit:he
 col:ea ē". ō nē kēha, "gōzrāvāle jānā ē". ō bāl:ea,
 mātē tā bāzirābāid jānā ē. cālo pheit kōf:he hēf:īē
 ōnē kēha, "mātē tā agie bāf:ha ā". akhe "ē kīd:ōr dī
 gāl:ē, hēt:īz a ke bāe fā". khāc:īr kās sūn ke ō nē
 cōe gōf:ī cō bōfha lea.

tā cō gōl:ī lāgīa pāi. ōda dōist akīhan lāge:ā
 pāi "tā bā bāi rgi kāl da bāpa khōf:ā sāmā ē. gēp:ī
 gōl:ā hūn sūr:īdiā on sāje nā pāo de bāve k dī
 nāt si hūndīā". "keho jāj:ā gōl:ā, koi sār:z gāl:

hoi e? "ô nê këha, "lne bni mñē tñen:ũ bilkul nãmĩ
gali: sun. sanĩõnã ē. bol:u co:r di gali: tã nãmĩ
nã sũnĩ hõnĩ. ô tã cori bni ied:ia m:sa hu:r
ho gea e pni ki d:as:ã."

sahuka:r nê puc:hea, "kistrã di cori kardã e? ô nê
këha, "chid:ada tã kise torã di bi nĩhĩ, par bñsta
sãõ:k tãg:e ko:pe lne ja:n da e."

ê gali: sun ke sahuka:r da tã trã nik:al gea. puc:han
lag:ea, "kit:he rñēda e?" ô bol:ea, "ketr tã ô da hro:pe,
par cori sehor ea bi bñst kardã e." sahuka:r bõcare
da rñgã pila ho gea. kñen lag:ea "meri ik: khario
sõnĩ ko:pi nãmĩ khãrid:i hoi e. kidre ôda tã tãe:n
nã kare." ôde do:st nê këha pni "kardã tã bñsta
choi e. ied:ia sããnã e pni ô nũ sarẽã de uf:hon
bñef:hon da pntã rñēda e. jnd kise nê bñndẽ
jãnã hunda e tã bi ô pntã la londa e. phe:r pãmõ
din ho:ve pãmẽ ra:ũ, ô id:ikda e jnd tã (jãttã)
nãõk:or nã sñõ lñe:n. phe:r cup: cõpit:a end: r lo:q-
da e. or rã:s:a khõl ke tãg:e jã (ja) ko:pe nũ lne
fanda e. ôde do tim sat:hi bi on, kise da hãt:h
kise du:r de pind to:r dinda e, or a:p bñef:he
tõmas:a de:ada e."

sahuka:r bõcara pea tãp:he par ki kare d:ga:g-
gãd:i bñõ bñef:ha si, te gãd:i nê lãhãõ:r ja ke
khãp:nã si (khãp:nã si) khñe:r ãõk:ha suk:ala belia
lñg gea. lãhãõ:r pñõ:c ke cãt: ut:or gea. do kãntẽ
ud:iknã pãa phe:r õmbõsõr ja:ntõali gãd:i mili.
ô si lokãl, pñõ nê tim kãm:õã ea õmbõsõr pñõ:c:i.
tesõn tõ jãk:a kit:a. jãk:e:õale nũ këha pni
ko:pa dn:õ ke nõfha. ketr pñõ:c ke kã:l nã:l
dunã pãpa dõ:t:a te õndõr bñpã. bñp:õã sa:r
tõbel:ie bñl nãjõr kit:i, dek:ikã pni khãli e
hñn tã khãpõn di bi sãt:ã nã rñhi. puc:hdãã
puc:hdãã (puc:hdãã) mõlu:m ho:ea pni ik: nãõk:or rof:i
kha:n gea si du:ã bñef:ha ko:pi di rak:hi kardã

ôdi fara ak:h lagqâ. las: fad igia nuôk:ar
 of ke aëa tã klêm lag:ea "uf:h oa ba marea, kôfi
 t:he e?" ho:r ki das:ônã si, ôda koi pata nã lag:ea.
 ma eir sahuka:r pul s kolô bi tala:s korôda rëha.
 las walëã nã kri admia nũ phlyëa bi, par kise
 lã cori da pata nã lag:ëa.

kôfi di cori da sahuka:r nã ãed:a gam kit:a
 sarëã nũ faki:n ho gea, hũn ê nã zjũde ji kide
 pã nã rãk:h nũ, or sãc:i muc:ũ ô nã lth dñs
 re rãk:hi bi nãhũ. of:hã dñsã bãrëã magrõ
 or ôdi rãk:hãr di slã hoi. ãetki ô nã cif:a
 pa guzrat:õ mul lea. ô bi mapa nã si. ôde
 phlyat ãen:i knsãr^{si} fo bãg:i te gĩf:ëa hoëa
 si. tã bi ô nã këha fe do tin pheri forãge
 gĩf:ã jau.

ad ô nũ forëa tã e:stã turea pli fã nã sari
 no eho kam: kãru rëha e. sahuka:r bi ^{klêm} ~~sãc:ã~~
 gea ô tã cãgã ma:l thëãã. ik: dñn ô kise
 nd, nãrã samã kolô rãpãj:e lã:n gea. fãndi
 eri tã kôpa fhi:k gea si par iõde hoe, khãbor
 ô nũ ki ho gea, ik:ã pheri mũfo:r nãf:hãr dñe
 ta. sahuka:r nã sãrã forã ke bag:ã khic:ã
 or kôpa nã mãn:ëã. akhãr rã de kãndã bãg:i
 pa dil:i. sahuka:r te sãhã sãr pã:r sã dñg pãe.
 ad ô nã nũ surt ai, dñgde fãñde hãoli hãoli
 or plõc:e. tm: a ofhãre mãnãã te lãmbë
 rãhe. ô kôpa kise fãf: koi:l be:c dit:a.

phãr bi + ik: bari ô nã kôpa mul lea, lã:l rãgã.
 lãã tã fhi:k fãnda rëha magrõ ak:he nã si lag:da
 ô ik: cãbok sãvã:r koi:l pãf:ëa tã rãpãj:e bi bãrã
 rãre kit:e ô de pic:hõ kveh fhi:k tãrdã rëha. phãr
 nã rãsiãli ho gã, ik: rãt kôpa khãrã:s e rëha,
 ô dñn fãd sãbe:r sãr sãhã:s ufheã tã ki dãrdã
 pã kôpa mãrã pãã e. ê de pic:hõ sahuka:r nã
 oãã rãk:hãr di sãñ khãd:i.

Two brothers were // By them | some mischief was done | for their | by
 Government | they were transported // From village | five, six kōs dis-
 tance | they had gone | then evening fell // On ^{the} side of ^{the} road | seeing a tree |
 they said | "Come | ^{let us} ~~we may~~ pass ^{the} night under it" // On stones on the ground |
 they did not get sleep | so they began talking // The elder brother said | "If I
 were King | then I shall give much comfort to the subjects" // The younger said |
 "If I were King | then I shall give much trouble" //

Now as God would do it | the town near which they were sitting |
 The King thereof died | and ^{he} had no offspring // The people of the town |
 assembling resolved | "Adorning an elephant, we should let him loose |
 whomsoever he takes on his neck | we should make him our King" //
 When the elephant was let loose | no person of the town | he took
 on his neck | but when he came near the brothers | the younger
 brother he | took onto his neck // The people at once | put garlands
 about his neck | and made him their King // Now he began to give
 trouble to the subjects | or the subjects were greatly harassed (lit.
 their breath came into the nose) // After thinking they said | "There is
 his elder brother | "Come, let us go to him | and ask him | to advise
 him | not to give us so much trouble" //

At the people's request | the elder brother came ^{near} to his younger
 brother | and began to say to him | "The subjects are much harassed
 at your hands. | Do not give them so much trouble" // Hearing this |
 for the younger brother replied | "To get troubles | was indeed in
 the fate of the subjects | I had told you even beforehand | that if
 I were King | I ^{should} ~~shall~~ give much trouble to the subjects // If
 the subjects had to get comfort | then you, also, were sitting
 nearby | the elephant would have taken you on his neck." //

2. Dispute about a well.

Some man | had a well dug (lit. attached) in his street // This
 afforded facility of drawing water to the whole street // After some
 time | a quarrel arose between the owner of the well and his neighbour //
~~At this~~ ^{Now} At this he his neighbour | prevented from drawing water //
 Now the neighbour | felt a great difficulty // Seeing this | he
 purchased the well | and the previous owner | he prevented from
 drawing water //

Now the first owner went to a pleader | and asked | "How
 indeed can I be allowed to draw water | and my neighbour
 be not allowed to do so?" // The pleader said | "This forsooth

is an easy affair | Bring a law-suit" || In court the pleader said (31)
"He has sold the well only | and not the water | water belongs to
him" || The court decided exactly in this way || Now again the
former owner | prevented his neighbour from drawing water from
the well ||

Now the neighbour went to the pleader | and said | "I indeed
had bought the well | that becoming its owner | I ~~and~~ myself
may draw water | and may not allow ~~to~~ the former owner to do so ||
Although I spent the money | yet the thing did not turn out (i.e. I
did not succeed) || I want | that the court may decide somehow
that I also may draw water | and he too may do so || the
pleader said | "All right, thus it will be | Bring a suit" ||
In court the pleader ^{said} | "If the former owner of the well | had
sold the well alone | and not the water | then he may be
ordered | to \neq remove his water from the well | otherwise | the
new owner of the well | will charge ten rupees a day as
rent" || Hearing this | they \neq both thought | "How can the
whole water be removed from the well?" || At last ^{they} ~~both~~ made
an agreement | "Let both of us draw water | the decisions of the
Court indeed | will go on in this ^{very} way" ||

3. Conversation between father and son

- Father — Mūlā !
Son — Yes sir
Father — Come here darling.
Son — Just coming sir. Please tell me | what
you want to say.
Father — Did you go to school this morning ?
Son — Yes sir | but we were given leave earlier.
Father — Is it ? | Why were you given leave earlier ?
Son — Sir our teacher ^{says} ~~said~~ | that a son has been
born to our King.
Father — Yes, you are right | I also had read in a
paper || Well tell me now | what work you did to-day ||
Son — ^{Sir} At first I | read two pages of my book | then
solved five sums. | seven verses of Bābā Farīd
were learnt by heart | After that | our teacher | told

us the story of Sarban Bhagat || Then we were given leave || (32)

Father — How did you find the story of Sarban ?

Son — Sir very interesting (lit. beautiful).

Father — Well then relate it to me also.

Son — Sir now forsooth I have forgotten.

Father — Then may I relate it ?

Son — If you relate it | you will do well indeed | for otherwise | I shall get a beating to-morrow.

Father — There now ! Listen with attention.

4. Story of Sarban, the Bhagat

The name of King Jasrat (Dasaratha) | you must have heard || He was the father of Rāma^{queen!} & Chandar || At the instance of his younger | to Rāma & Chandar and Lachman | an exile for fourteen years he gave | but himself died of the anguish of separation from them || When dying he said | "A sage had cursed me | on that account I | have had to die from separation from sons || The thing happened thus || In the last birth | I had a great fancy for hunting || In the forest | where I used to go hunting | there lived a sage || He and his wife | were blind of eyes || They had a son | whose name was Sarban || Sarban To his parents, Sarban | used to do a great service || ~~One day they said | Sarban !~~ Seating them in the slings of a ~~the~~ pole he always | carried them on shoulders || Once they said | "O sarban | give us cold water to drink" || Seating them under a tree | Sarban went to fetch water from a stream !

On this side I | in pursuit of a deer | was running || The deer did not allow me to overtake it | and at last became out of my sight || When Sarban | to fill it with water | immersed his pot into the ~~river~~ stream | I heard a sound of gurgling || I thought | the deer had made it || At once I discharged an arrow in that direction The arrow struck into Sarban's chest | and Sarban gave out a cry Alas ! I am dead || Hearing this | I was frightened | that my arrow forsooth | had hit some ^a human being || When I went near | I saw that it was indeed the son of a sage || I fell down upon his feet | and had my fault forgiven by him || Thereafter I from his chest | extracted the arrow || ^{thereupon} then he said | "Under that tree | my blind parents are sitting || I had come to take water

for them || Now you take this jar of water || First let them drink water | and afterwards inform them of my condition || Immediately on saying this Sarban's life was gone ||

When Sarban | to fetch water | had long been away | and did not come back | then his parents began to say | 'what is reason? to-day it has taken Sarban long | 'May it be well with him' || In the meantime | hearing the sound of my footsteps | they thought | that Sarban had come | and began to ask | 'Sarban! | why did it take you so long to-day? | I am kept | lent | and held out the cup of water before them || They said | 'Until you tell | why you ^{took long} made delay to-day | we will not drink water' || Now the whole story I | was obliged to tell || they forsooth immediately on hearing it | began to make lamentations | and said | 'Take us to Sarban' || I then | where Sarban had been lying | brought || Then they said to me | 'Make a pyre' || When I had made the pyre | they both | taking Sarban into their lap | sat on the pyre | and said to me | 'Apply fire to the pyre' || I applied fire to it || when burning they | cursed me | saying | 'O wicked | Just as we | have died through separation from our son | in the like manner may you also | die through separation from your son' || So now this exile of Rānchandar and Lashman | will end in my death ||

5. Story of jackal, jackales and wolf.

In a certain jungle | there was a deep den | and its opening was very narrow || in it a jackal | and jackales lived || One day | they felt thirsty || ~~so~~ The jackales said to the jackal | 'Come | let us go to the stream to drink water' || The jackal said | 'There forsooth lives a wolf | he will ^{indeed} devour us' || The jackales said | 'You need not be afraid | there I shall invent such a story | that we may drink water | and yet the wolf may not do us any harm' ||

~~Saying this~~ Saying this | both | set off to drink water ||

When they reached near the wolf | the jackales said | 'O jackal | ~~make obeisance~~ greet (lit. say Rām Rām) the uncle' || The jackal replied | 'My throat forsooth is dry with thirst | I cannot speak' || The jackales said | 'Then why don't you drink water?' ||

Hearing this | the jackal at once | drank water to his heart's content (34)
and said to the jackales | "You also may drink water" || When both |
had drunk water | the jackales said to the wolf | "Uncle | there are
two cubs of ours" || The jackal says | "Both are mine" | I say; "Both are
mine" | Coming there, you | make our division" || The wolf thought |
"Going with them | I shall devour them all" || Thus thinking | he walked
along ^{with} them || When they all three | came out the den of the jackal | the
jackales said | "Look uncle | you stand here | we may fetch the
cubs" || The jackal and jackales | entered into their den | and the
wolf remained standing outside || After some time | ^{the jackales} showing her face
out of the den said | "Uncle | we ourselves forsooth have made a
reconciliation || I have taken one ~~cub~~ cub | the jackal has taken
the other || Now from you we | do not want any decision" || Hearing
this | and becoming ashamed | the wolf came back to his abode ||

6. Will you take rupees | or Gītā ?

A certain banker | had three servants || When on the day of
Diwālī | he wanted to give them customary presents | then of
five rupees each he | made three piles | and in the centre |
a copy of the Gītā | he placed || Then calling a servant he said |
"Will you take rupees | or Gītā" || He replied | ^{"Sir,} I forsooth am not
literate | what shall I do with the Gītā? | you may please give
me rupees" || The banker gave him rupees || Then he called the
second servant | and asked | "What do you want to take |
rupees or Gītā?" || He replied | "Sir, indeed I am literate | but
amid domestic affairs | I cannot find time to read Gītā |
If you give me rupees | they will serve a hundred purposes" ||
He also took rupees || Now calling the third servant he asked |
"What do you want?" || He said | "Sir my old mother | daily to the
temple | goes to hear the Gītā recited || If you give me Gītā |
then I to my mother | ^{shall} read out the Gītā even at home | Of
going to the temple she will not have to take the trouble" ||
Hearing this | the banker | handed over the Gītā to him | and later
gave him five rupees also || When that servant | opened the Gītā |

then from it | came out a gold mohar || Seeing this | the other ~~two~~ servants
were ashamed ||

(35)

7. The headman of lazy persons.

A King saw | that all other people | had their own headmen | but the
lazy persons had none || He gave orders | that within eight days |
lazy persons electing their headman | should present him in the
Court || Lazy persons held a meeting | All began to say | "There are
still eight days | we shall elect our headman | there is no hurry now"
Acting in this way | the eight days ^{were} passed || The King again gave orders |
"If you do not elect your headman within eight days | I shall
imprison you all" || These eight days also | passed without result | The
lazy persons could not elect their headman || Now the King impri-
soned all the lazy persons | and said | "Whosoever is the laziest
of all | will be regarded as headman" ||

Now all lazy persons | their pipes | and cups of bhāng and poppy-
heads | taking | came || Of winter it was the month | Spreading straw
on the ground | they lay down | and filling their pipes began to smoke ||
Now that one of the lazy persons felt sleepiness | his pipe fell down |
and the straw caught fire || The straw began to burn slowly || Seeing
this | all other lazy persons | rising up got aside | Three lazy persons
remained sitting || One of them said | "Come friends | we also may go |
Fire indeed nearer and nearer | is approaching" || The second
said | "There is no fear | it is yet at a distance" || The third
said | "Sirrah, be silent now | When talking, do you | not feel drowsi-
ness?" || The King said | "He is the laziest of all | From to-day
he has been made the headman of lazy persons." ||

8. The ruby with a burnt heart.

A certain potter | once found a ruby || Thinking it to be a bit
of crystal he | suspended it ~~round~~ about his donkey's neck || Now
once the potter | had to go across a river ~~to~~ to fetch his clay ||
At the bank of the river | seeing a boat | he asked the boatman |
"What will you charge for taking me across?" || The boatman
took a fancy for the ~~the~~ ruby hanging by the donkey's neck || He
replied | "From you I | shall not charge any money (lit pice or

half-price) | you give me this piece of crystal" || The potter was 36
pleased | and instantly taking off the ruby | handed it to the boatman ||
Now the boatman tied the ruby to his bamboo ||

Now a merchant came || He saw that with the bamboo indeed | there
seemed a ruby to ~~be~~ have been tied || If really it were a ruby | then
it must be ~~at~~ worth several (lit. five, seven) hundred rupees ||
Thinking this | he asked the boatman | (fastened to the bamboo) "The
crystal-like thing | do you want to sell?" || "I to you its price | a
rupee shall give" || The boatman said | "Yes Sir" || Taking the rupee | he
handed over the ruby to the merchant || The merchant | going to his
town | got the ruby examined | Then it truly turned out to be a ruby ||
Wrapping it in cloth | the merchant kept it in a safe ||

Now the King of that town | stood in need of a ruby || He announced
by beat of drum | "Whoever has got rubies | should bring them to me" ||
All jewellers (lit. their sons) | bringing their rubies | came to the King ||
That merchant also came || The King examined ^{the} rubies of all |
but did not approve any one's || He then said to the merchant |
"You also show me your ruby" || He replied | "Sir, first settle the
price || If you like it | you may purchase it | otherwise not" || The
King asked | "What is the price?" || He said | ^{Sir,} "Five hundred rupees" ||
The King said | "All right | if it ^{were} a ruby | to you I | shall pay
five hundred rupees" ||

Now when the merchant unwrapped the cloth | what he saw
~~it~~ then was | that in it indeed | had been left a pine-of-ashes ||
He began to lament | saying "Alas! what has become of my ruby?" ||
Hearing this | the ruby said angrily | "You are weeping | my heart
forsooth has burnt into ashes" || The merchant enquired | "How is
this?" || The ruby said | "First I was found by the potter | he tied
me to the neck of his donkey | Then the boatman took me | he
fastened me to his bamboo || From him you purchased me
for a rupee | and now for me | you asked only five hundred
rupees as price | Seeing this | tell me whether ~~with~~ my heart
should ^{have} burnt or remained?" ||

9. A juggler father

Of a shopkeeper | the girl and boy | went to see the show of a juggler || Coming home | the girl said | "Brother | the juggler forsooth | performed very wonderful tricks | Sometimes from beneath the cloth | he produced an apple | sometimes a pomegranate | sometimes one thing and sometimes another" || The boy replied "What are the tricks performed by the juggler as compared to those | that our father | does sitting at the shop?" || The girl enquired | "Of what kind are they?" || The boy said | "At our shop | there is lying a vessel || If any one | asks for ghee worth two rupees a seer | then father from it | takes out ghee worth two rupees a seer || If any one | asks for ghee worth one and a half rupees a seer | then father even from that | takes out ghee worth one and a half rupees a seer || whatever kind of ghee one may ask | of all kinds of ghee ^{our} father | from that very vessel | does take out || Now tell me | isn't it that our father's trick | is more wonderful than that of the juggler" ||

10. Story of a sick traveller

In some place | in a lonely house | there lived a man || To him | came a traveller || He asked the traveller | "where are you going?" || The traveller said | "I am going to a doctor" || He then invited the traveller to dinner | and placed four loaves before him | ^{and} ~~he~~ himself went out to fetch some vegetables (i.e. curry) || Before he returned with vegetable | the traveller had eaten up ~~all~~ the four loaves || He then returned to fetch more loaves | then in the meantime | the traveller ^{ate} up the whole vegetable || The poor fellow | placing the four loaves | again went out for more vegetable || When he ~~returned~~ came back | he found | that the knave (lit. holy person) | even these four loaves also | had made away with || Acting thus | he ate up sixteen loaves || At last the owner of the house | gave up all thought of him || Then he enquired from him | "For what ~~purpose~~ reason | are you going to the physician?" || He replied | "Some medicine of ~~good~~ digestion I | am going to get | ^{for} I do not have appetite at all" || He said | "When you come back after recovery | do not pass by this way" ||

11. Story of a foolish tailor

A literate tailor | in some village | used to do his business || One day | to him | the headman of that village | came to get his shirt sewn ||

The tailor handed him the pipe / so that he may ^{have} two or three puffs / and then said / "While you smoke / you may also tell me some story" // He replied / "O worthy Khalifa / a very strange thing I / read in a book yesterday // I had sent for the book from Delhi / and it is written there-in / that whosoever has a small head / and a long beard / is always foolish // I do not know whether it is true or not" // The tailor replied / "No Sir / thing thing indeed / ~~one~~ ^{no} one is going to believe" // Well / after sitting for a short time / the headman went home // No the tailor was absorbed in thoughts // In reality he / was much concerned at this / that his beard was long / but head was small // He thought / "What should I do? / My head indeed / cannot ~~be made~~ ^{become} bigger // Of course one thing is possible / I can make my beard shorter by trimming it" // In this very thought / he began to look for ~~the~~ the scissors // It ~~is~~ could not be found anywhere // At last being tired / with helplessness / he thought of another remedy // lighting a lamp he brought it close to his beard // He seized his beard with the left hand / and the lamp with the right ~~hand~~ ^{hand} // His object was / that the beard may become a little shorter // As soon as the beard caught fire (lit. fire began) / it reached quickly upto the hand // He forsooth saved his hand / but let hold of the beard // The whole of the beard was burnt // He felt greatly ashamed / and began to think / that really / what was written in the book / was quite correct // There is no doubt in it that I have committed a great folly" //

12. A merchant and his horses

In the city of Amritsar / there lived a merchant // A thought occurred to him / "If I keep a horse / people will respect me very much" // At that place / every year / a big fair is held / At first forsooth / going to the fair / he kept looking for a long time / then finally he ^{purchased} a beautiful and fast mare // purchased As to colour / she was dark black / and as to pace / she was faster even than wind // He was indeed pleased at heart / To all his friends / he talked of her / thus "Come! and see my mare / she is very beautiful" //

One day / perchance he / had to go on a journey // Calling the groom / he enjoined on him / "Guard her very carefully // Do not allow any stranger to come near her" // The groom replied / "Good gracious, Sir / Is it possible that one can harm her / I forsooth until you return / shall not even go to ~~set~~ sleep" // Hearing this thing / he left for the station / and purchasing a ticket / got into an Inter-

class (lit. one and a half) compartment ||

Near that very carriage | there stood a friend of his | greeting him | he enquired | "God bless you (lit. with welfare). Where are you going?" He said | "I am going to Gujranwala" | He added | "I forsooth am going to Wazirabad | Come then, let us sit together" || He said | "I indeed have taken a seat, in a front carriage" | "What does this mean | Come and take a seat here. In short after some discussion | he made ~~so~~ him to sit in that very carriage

On the way they began talking || His friend said | "Good gracious, friend | the age of now-a-days is very bad || The things that are heard now | in the time of our parents | ~~were~~ never ^{happened} heard of" | "What kind of things? Has anything strange taken place?" || He replied | "Look friend | Quite a new thing to you I | am going to relate || I believe you have not heard the story of Ballu thief. Have you? | For theft indeed he has become so notorious | that I don't know what to say" ||

The merchant asked | "what kind of theft does ~~so~~ he commit?" || He replied | "He does not omit any kind | but a great fancy | he has for stealing cattle and horses |

Hearing this thing | the merchant was startled (lit. his startledness went out) || He further asked | "Where does he live?" || He replied | "His home indeed is at Harar | a distance of a Kos from Amritsar but he often commits theft in the city itself" || The poor merchant's complexion turned pale || He said | "There is a very beautiful maid of mine | newly bought || God forbid lest he thinks of her" || His friend said | "This is exactly what he often does || He is so wise | that about the actions of all he | keeps himself well-informed || when one is to go on a journey | he gets the news even then || Then be it day or night | he waits till all servants are asleep || Then he silently enters in | and unfastening the rope | takes away the cattle or horse. He has two or three companions also | and through some one | sends it to a distant village | and himself remaining behind | enjoys the ji" ||

The poor merchant became very uneasy | but what could he do? || He was sitting in a mail train | which had to stop at Lahore || Well | somehow or other | the time passed || Reaching Lahore he at once got down | He had to wait two hours | then he caught a train going to Amritsar || That was a local train | and reached Amritsar in 2 two and three quarters of an hour || He hired a yakkā at the station | and asked the driver to urge on the horses || Reaching home | with haste | he paid double the fare | and went inside || Immediately on

lit. with a horse. by a case

entering | he looked ~~down~~^{into} the stable | and found that it was empty || Now he had ~~not~~^{left} strength enough to stand even | On enquiring | he learnt | that one of the servants had gone to take his meal | the other was watching the mare || He fell asleep for a while || In short when the first servant came back | he said | "Get up O senseless one | Where is the mare? What now could ~~he~~ say | No trace of her was found | For a long time the merchant had a search for her made by the police. The police even arrested several persons | but from none any clue of the mare | was found

Steeft of the mare | the merchant grieved so much | that all became sure | that ~~now~~ during his life time | he will never keep a mare | and truly indeed he did not keep for several (lit. eight, ten) years || After some years | he again thought of keeping one || This time | a white horse he purchased at Gyurat || That too was not bad || In him there was only this defect | that he had not been trained (lit. accustomed) to draw a trap || Even then he thought | "If twice or twice we yoke him | he will get accustomed" ||

When he was yoked | he went in such a way | if his whole life he had been doing the same thing || The merchant also thought | "This is a very good investment" || One day to some village he went to receive money from a debtor of his || When going (ie on the way there) the horse went quite right | but when returning | one does not know | what became to him | ^{with} of a sudden he began to run headstrong || The merchant | with all his strength | pulled the reins | but the horse did not yield || At last | at the side of the road | the horse upset the trap || The merchant and the groom | fell down headlong | when they recovered consciousness | stumbling and falling | slowly and gradually | they arrived home || The weeks ^{they} remained confined (lit. lying) to beds || This horse | to a fat | was sold ||

Even ~~now~~ once again | he purchased a horse | of red colour || At first he used to go right | but later he did not obey the orders || He sent him to a horse-trainer | and spent a lot of money || After this he (ie horse) went right for some time || Then a swelling appeared on him || One night the horse remained in a mill || Next day early in the morning when | the groom got up | he saw that the horse was dead || After this | the merchant | took an oath never to keep a horse ||

Vocabulary

The alphabetical order of the phonetic symbols is: ə, ɪ, a, ʌ, e, ɔ, d, F, g, h, I, i, J, K, l, m, n, p, ɳ, o, ɔ, p, r, ɳ, s, t, ʈ, t, u, u, v, x
 signs w, e, ʌ and: do not affect the order.

CATF adj. surprising
 e:ha adj. well, interj. all right; is it so?
 dalst s.f. Court of justice.
 g:a s.m. front, -e adv. in front
 ʃAE:t adj. strange
 kba:r s.m. newspaper
 khi:r adv. at last
 la:ʃ s.m. remedy
 mbəʃSAT s.m. Amritsar
 n v. III pl. are
 n:a adj.m. blind
 na:m s.m. gift, present, prize
 na:r s.m. pomegranate
 ndsʀ prep., adv. in, inside
 or conj. and
 sa:n adj. easy
 ʃhb(ʊ)ara s.m. week (lit. 8 days)
 va:ʃ s.f. sound, noise
 ed:ʀ adv. on this side
 eq:a adj.m. so ~~big~~ big, so large
 emē adv. thus, so. in vain
 en:-a adj.m. so much. -eC
adv. in the meantime.
 et:he adv. here
 tki adv. this time
 g: s.f. fire
 gla adj.m. first
 ʃ: adv. to-day: -kʌl: adv. now-
 a-day
 k: v.i. be tired
 k:h s.f. eye, pl. ʌk:hā
 khe conj. that, saying
 ʌō v. II pl. are
 ʌk:ha adj.m. difficult
 ʌ:n inf. of a 'come'
 ʌ:ngē v. Fut. III pl. they will come
 ʌpnā adj.m. own
 ʌsəl s.m. reality
 ʌsī pron. (direct) we
 ʌʃh adj. eight
 a v.i. come

ā adj. pron. this
 a:dmi s.m. man
 aēa past tense from a 'come'
 aho interj. yes
 a:kh vt. tell
 ak:ha s.m. saying, advice
 aJ:e (from a) we may come.
 a:lKəs s.f. drowsiness
 a:p pron. self; ap:ā we
 bāca: vt. save
 bāc:a s.m. child
 bācāra adj.m. poor, helpless
 bācha: vt. spread
 bāgea:ɳ s.m. wolf
 bāg:i s.f. trap, coach
 bāha: vt. cause to sit, seat.
 bāʃirabā:d s.m. Waxirābād.
 bāʃo:g s.m. separation
 bākh'sa: vt. cause to be forgiven
 bāki:l s.m. pleader
 bāl:ō prep. from, with respect to
 bāl:u s.m. Ballū, the thief
 bāma:r adj. sick
 bāna: vt. make
 bāpāri s.m. merchant
 bārā:ɳ s.m. lamentation
 bāʃha: vt. cause to sit, seat
 bāca s.m. child
 bāē v.i. sit
 bāēgi s.f. a pole with slings at both
 ends for carrying loads
 bāē:m s.m. thought, idea, fancy.
 bāē:ʃh v.i. sit
 bai conj. = pri 'that'
interj. Friend! brother!
 bal prep. towards
 1. bān v.i. become
 2. bān s.m. forest
 bān:(ə) v.i. blind
 bānōbā:s s.m. exile, banishment
 bā:t adj. adv. much; also bāsta
 bāra s.m. year
 bārka s.m. leaf, page
 bārəs s.m. year

baṅg vi. enter
 baṅga adj. adv. big, large; greatly
 baṅsi) adv. In short; enough
 ba s.t. sense; - marea adj. m. senseless.
 baba s. m. Saint
 bāba intj. well done; adv. extremely
 ba: ccha s. m. King
 ba: g s. f. rein
 bahar adv. outside
 ba: l vt. light
 ba: n s. m. arrow
 bāṅḍa s. m. stranger; (journey?)
 - e Fa vi. go abroad
 ba: p: u s. m. father
 ba: r s. m. day, time, turn; - i s. f.
 turn, time.
 bā: s s. m. bamboo
 ba: t s. f. distance
 be: c vt. sell; be: ea : sold
 bē: l s. m. f. leisure
 be: a s. m. time
 be: pi s. f. boat
 be: (i) prep. in
 bīkkuḷ adv. at all, altogether
 bi adv. even; also, too
 bib: a s. m. darling, child
 bi: r s. m. brother
 bi: t vi. pass; wiḥ Fa id.
 bo: l vt. speak; s. m. word, speech
 būḍa adj. m. old, aged (f. - i)
 bōla: vt. to call, summon
 C(ə) prep. in, between
 C. aḡ: a s. m. shirt
 C. aḷ: a adj. m. foolish
 C. aṅga adj. m. good, well
 Capit: a adv. m. (word added to Cup: i)
 silently
 C. aḡḡa s. m. quarrel, dispute
 C. aḷ: vt. lift
 C. aḷ: vi. walk, go, start
 C. aḷ: (ə) p. a na } s. m. foolishness
 C. aḷ: (ə) p. (ə) na)
 C. aḷḍā adj. fourteen
 C. ā: dri s. m. headman
 C. aḷḥā adj. (obl. pl) all the four
 C. āḥā vs I Sing. 'wishing' see Cā

C. aḷ: adv. at once
 Cā vt. wish, desire
 cabak- sava: r s. m. trainer of horses
 Ca: r adj. four - e (dir. pl.) all four
 ce = (c+e) prep. in + even
 cet: a s. m. memory
 - e k. i r vt. commit to memory
 ch. aḡ: vt. leave
 chat: i s. f. chest, breast
 che adj. six
 chek: aḡ adv. at last, finally
 chet: i adv. soon, quickly, earlier
 cho: a adj. m. small; younger
 chuf: i s. f. leave
 ci r s. m. delay, time
 cita s. f. pyre
 ci: a adj. m. white
 cō prep. from within, from among
 Co: r s. m. thief; - i s. f. theft
 Cuk: vt. lift; finish
 Cup: adj. adv. silent (f. i)
 with capit: a adv. m. silently
 Cufki s. f. pinch
 C. eu: t. t adj. adv. false; s. m. falsehood
 dā: e v. I pl. 'we may give' see de
 dāḷka: vt. show
 dāli: l s. f. argument
 dān: ā I Sing. 'giving' see de
 āḥṇḍa pres. part. (from de) giving
 dārbā: r s. m. Court
 dārea s. m. river
 dāvali s. f. The Diwālī festival
 dāḷb: vt. press
 dāi v. II Sing 'let thou give'
 dām s. m. breath
 dāḥḥi s. m. tailor
 dāḷ adj. ten - ā Obl. pl.
 dāḷ: vt. tell
 dāḷva s. f. medicine
 da prep. of
 dāḥi s. f. beard
 dāḷva s. m. suit, case
 de vt. give
 de: kh vt. see
 de: r s. f. delay
 deḥṇ Kala s. m. transportation
 exile, banishment

dat: a (participle from de) given

de:ta = de d:ta

dil s.m. heart

dil:i s.f. Delhi

din s.m. day

dinda pres. part. (from de) giving

dit:a part. part. (from de) given

dissa s.m. lamp

do adj. two; -hã obl. pl.; -mê (dir. pl.) both, also don:õ

do:st s.m. friend

dukh s.m. trouble, inconvenience

dukhi adj. distressed, troubled

du:f:a adj. m. second

du:nã adj. m. double

du:r adj. distant; s.m.f. distance

dã vi. be engaged, begin

dãr s.m. fear; vi. fear, be afraid

dã s.m.f. overtaking, catching

dã de vi. be overtaken, be caught

da:k s.f. mail (train)

da:kdor s.m. doctor, physician

dã vi. fall

do:b vt. immerse, dip

do:d:a s.m. poppy-head

dũd:a s.m. (lit. 1½ time) intermediate
Compartment of a railway carriage

dũnga adj. m. deep

dũ:Ɔ adj. one and a half

e adv. even, only. (used as suffix)

ê pron. this

ed:ã adv. in this way

eho pron. this very, this same

e:s pron. obl. sing. of ê

ε v. III sing. (from ho) is

ẽ v. II, I, sing. (from ho); art, am

gãl:a s.m. centre

gãd:i s.f. carriage, train

gãl:ũ adv. in talk

gãmãndi s.m. neighbour

gãl s.m. neck, throat

gãl: s.f. thing, matter, affair

gãli s.f. street

gãm s.m. sorrow

gãrdã s.f. neck

gãrgãr s.m.f. gurgling noise (43)

gea part. part. (from ga) gone

gid:ãr s.m. jackal

gid:ãri s.f. jackalless

gãf: vi. be accustomed

gãr vi. fall

gita s.f. The Bhagavad Gītā

god:i s.f. lap

gũfãra:t s.f. Gũjrãt

gũfãrãwala s.m. Gũjrãnwala

gus:a s.m. anger

hãki:m s.m. physician

hãmesã adv. always

hãf:i s.f. shop

hãfãmãniã s.m. shopkeeper

hãwal:e adv. in care (of)

with kãr vt. to hand over

1. hã interj. alas!

2. hã emphat. form of ε = is

hã emphat. of ε am

hãfãrãt s.m. knave (lit. holy per-
son)

hãkã s.m. deep sigh; bereave-
ment

hãslã adv. slowly

hãrãp s.m. name of a village

hãrãfa s.m. compensation, damage

hãrãhã s.m. hand; prep. through

hãrã s.f. air, wind

hã adv. interj. yes

hãfãr adj. present

hãfãmã s.m. digestion

hã:l s.m. matter, condition

hã:r s.m. wreath, garland

hãtãhi s.m. elephant

he interj. O particle of address

he:rã s.m. separation

he:fãhã prep. adv. below, under

he:fãhã prep. adv. below, under

hãrãn s.m. deer

ho vi. become

hoã part. part. of ho become

homã I sing. I may become

hãrãr adj. more, other

hãkãm s.m. order

khoral:i s.f. mischief, fault
khoras s.m. flour-mill
khorid vt. purchase
khalat s.f. news
— nā no news; no one knows
khalq: s.f. cavern
khalr: r adv. interj. well!
khar(ə)c vt. spend
kharā adj.m. good, excellent
khalp vi. stand
kharpa s.m. noise
kha vt. eat
khal:i adj. empty
kheal s.m. thought
kheāpa s.m. pursuit, thought
khec:al s.f. trouble
khē:l vt. play
khi:c vt. draw, pull
khō:l vt. open, unfasten
khot:a s.m. donkey
khot:a adj.m. bad
khuv adj. pleased
khū s.m. well
kīd:ar adv. interj. in what direction? whether?
kīk:arā adv. interj. how?
kīmē adv. interj. how?
kīn:ā adv. how much? good deal
kīse pron. indef. (obl. sing.) some
kīst(ə)rō adv. interj. how?
kīte adv. indef. somewhere, once
kīt:he adv. interj. where?
kī pron. interj. what
kīt:a past. part. (from kar) done
kījū adv. interj. why?
kō s.m. kōs, league
kōi pron. indef. (dis.) any one, some
kō:l prep. near
kōpa s.m. horse
kōpī s.f. mare
kuch, kuq pron. indef. anything
kupī s.f. girl
kus pron. indef. anything
kū:k s.f. cry — mar vi. in
(shriek, cry)

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lācārī s.f. helplessness
lōḡ:a vt. cause to pass or cross
lāhar: s.m. Lahore
lōḡ:e I pl. (from lāc) we may take
lōmba adj.m. long
lōp:ī vt. wrap, roll
lōpāl s.f. quarrel
lōḡ: vt. find, search
lāchman s.m. Lachman, Rāma's
brother
lāc vt. take; interj. lo! look!
— phei:r interj. look! behold!
lōḡ: vi. attack, begin
lōi prep. for
lōmāḡe I pl. fut. (from lāc) we
shall take
lōḡḡ vi. pass, go by
lōḡ(ə)k vi. hang
lōve III sing. (from lāc) he may take
lō:l s.m. ruby; adj. red
lā:m } adv. aside
lāmi:ē }
lēn:n infinitive from lea
lea: vt. bring, fetch
lēkh vt. write
lō:k s.m. people
lōkəl adj. local (train), slow
lō:ḡ s.f. need
lōḡida pres. pass. part. (from lō:ḡ)
is needed
lōa: vt. cause to be reapplied,
cause to be dug (well etc.)
mōdārī s.m. juggler
mōḡa: vt. send for
mōhin:a s.m. month
mōḡail s.f. strength, power
— ē is it possible?
mōk:a:n s.m. house
m(ə)lā: s.m. boatman
mōlu:m adj. known
mōnḡa s.m. bedstead
mōē pron. I
mōē pron. emph. I (used before
lōi)

māgər prep. after
 māgrō adv. afterwards
 mān: vt. obey
 mānā adj. prohibited, prevented
 māng vt. ask
 māṛ vi. die
 māṣahu:r adj. famous, notorious
 māṣṭḥəb s.m. object
 mā s.f. mother

— peo s.m. parents

māṣk s.m. owner
 māṣm:ā s.m. maternal uncle
 māi:r s.f. beating; vt.

beat, kill, shoot

māḥa adj.m. bad
 māḥa s.m. fair
 māra pron. adj.m. my, mine
 māḥ vi. meet, be allowed
 māḥ:i s.f. earth
 māḥā s.m. headman; priest
 māḥa s.m. shoulder

māḥ:e adv. on shoulders
 māḥar } s.f. gold coin, māḥar
 mā:r }

mā:c:ī word used after sā:c:ī
 māka: vt. finish
 māḥ: s.m. price
 māḥa s.m. boy
 māḥ vi. return

māḥəl s.f. difficulty
 mā s.m. mouth, face
 — ḥāḥanē adv. by heart (lit. by mouth and tongue)
 — ḥā:r adv. (lit. hard-mouthed) headstrong

māḥ s.m. personal name

nāg:ər s.m. town
 nāḥa: vt. cause to run
 nādi s.f. stream, river
 nāgər s.m. town

nāḥi } adv. not
 nāḥi }

nāḥər s.f. sight

nāḥ: s.m. nose
 nāmā adj.m. new

nāḥ s.m. name
 nāḥ:k:ər s.m. servant
 nāḥ:l prep. with; -e adv. also
 — ō prep. than

nē postposition of Agent case

nēpe adv. prep. near

nāḥ:l } vi. go out
 nāḥ:l }

nāḥ:a adj.m. Small

nā adv. not

nā:d s.f. sleep

nū postposition of the Accusative and Dative case

o emphat. particle (added to other nr. and adj.) even, indeed

ō pron. he, that

ō:d:ər adv. in that direction

ōdū ḥi:ḥe adv. after that

oe particle of addressing inferiors

Sirrah

ō:l:a s.m. screen, cover

ō:l:e adv. out of ^{sight} hidden from

opra adj.m. strange, unknown

o:s pron. (obl. sing) he, that

ot:ḥe adv. there

ḥāḥa: vt. cause to drink

ḥāḥa: adj. liked, approved

ḥāḥ vi. fall, & lie down

ḥāḥa s.m. distance, journey

ḥāḥ:l:a adj.m. first, former

ḥāḥ:l:ā adv. at first

ḥāḥ:r s.m. foot

ḥāḥ:sa s.m. pice, farthing

ḥāḥ:gat s.m. devotee, saint

ḥāḥi conj. that, so that

ḥāḥi unstressed form of ḥāḥi

ḥāḥi: vi. run

ḥāḥi adj. five

ḥāḥiḥ s.f. an intoxicating drug

ḥāḥi:c vi. arrive

1. ḥāḥiḥ adj.m. three quarters
2. ḥāḥiḥ inf. of ḥāḥi to get

pāṛ prep. upon; conj. but
 pāṛ vt. fill, draw (water).
 pāṛakh s.f. examination
 pāṛā s.f. subjects
 pāṛānō abl. of pāṛān from drawing (water)
 pāṛ vt. read
 pāṛa s.m. trace, clue; knowledge
 pā vt. put
 pā prep. with, near
 pādā s.m. teacher
 pāṇḍa s.m. vessel
 pāḡ s.m. fate
 pāi s.m. brother
 pāḡā obl. pl. of pāi
 pāḡ s.f. search
 pāḡē } conj. whether
 pāḡō }
 pāṇī s.m. water
 pāḡi s.m. sinner, wicked
 pāḡ prep. adv. across
 pāḡ prep. on (in ṣiṛ pāḡ)
 pāḡa s.m. hire, fare
 pāḡ prep. adv. near
 pā past part. (of pāḡ) fallen
 pāḡā s.m. cup
 pāḡ s.m. father
 pāḡā: vt. hand over
 pāḡā:d s.m. name of a
 Muhammadan Saint
 pāḡā:śla s.m. decision, division
 pāḡāḡ adv. merely
 pāḡāḡ vt. catch, arrest
 pāḡā:ṛ adv. again vt. turn,
 revolve
 pāḡāḡi s.f. a time, turn
 pāḡāḡ s.m. sorrow, fear
 pāḡāḡ vi. wanair
 pāḡā:ś s.m. straw
 pāḡā:ha s.m. hind, back
 pāḡā:he adv. prep. behind,
 after
 pāḡā:ś adj. m. last

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pāḡā:hō adv. afterwards
 pāḡāḡ s.m. village
 pāḡā vt. drink
 pāḡā adj. m. yellow, pale
 pāḡāḡ adj. m. tight, narrow
 pāḡā:śtī s.m. lazy (person); lit.
 one who is addicted to take an
 infusion of poppy-heads.
 pāḡā:hi s.f. book
 pāḡā:in s.m. life
 pāḡā:ś vt. ask, enquire
 pāḡā:kāḡ s.f. hunger
 pāḡā:ś s.f. error, fault
va. forget
 pāḡā:ś s.f. police
 -vala s.m. police officer
 pāḡā:ś s.m. son
 pāḡā:ś adv. on the ground
 pāḡā:ś Jā s.m. rupee, money
 pāḡā:śli s.f. swelling
 pāḡā:śa s.m. rope
 pāḡā:ś s.m. god
 pāḡā:ś vi. live, remain
 pāḡā:ś vi. be satisfied
 pāḡā:ś vt. keep
 pāḡā:ś vi. mix, assemble
 pāḡā:ś s.m. colour
 pāḡā s.m. road
 pāḡāḡ s.m. traveller
 pāḡāḡ s.m. king
 pāḡāḡ adj. well, cured
 -nāmā s.m. agreement
 pāḡā:ś s.f. protection
 pāḡā:māḡāḡ s.m. Rāma
 pāḡā:māḡāḡ s.f. salutation,
 greeting
 pāḡāḡ s.f. green
 pāḡā:t s.f. night
 pāḡā:ś past part. (of pāḡā:ś) remain
 pāḡā:ś s.m. sage, saint
 pāḡā:ś vi. weep, bewail
 pāḡā:ś adv. daily s.m. day
 pāḡā:ś prep. part. vi. am. or
vi. am. or

ro:ṛ s.m. pebble, stone
 roḥ:i s.f. loaf, bread, meal
 rUK:ḥ s.m. tree
 ruḥ:ṛ s.m.pl. rupees, money
 sāb:ḥ:ḥ s.m. reason, cause
 sābe:ṛ s.f.m. morning
 sāc:ī adv. truly
 sāc:īō adv. truly
 sādu:kḥ s.m. box, safe
 sāga:ṛ vt. adorn
 sāhi:s s.m. groom
 sāḥ:a adj.m. right (hand)
 sāka:ṛ s.f. hunting
 sāḥ:lā: s.f. advice, mind
 sāla:m s.m. salutation
 sālu:nā s.m. vegetable, curry
 sāma: vt. cause to be sewn;
 sāma:ḥ:n inf.
 sāmaḥ:a: vt. make understand
 advise
 sāma:ḥ:nā pres-part. I II sing.
 am, art ~~to~~ relating
 sāra:ḥ s.m. curse
 sāṛka:ṛ s.f. government
 sāṛminda adj.m. ashamed
 sāṛ:ea s.f. strength
 sāva:l s.m. question, sum
 sāḥ pron.adj. all; obl. pl. nā
 sāc: s.m. right, truth
adj. right, true
 sāḥ: vt. invite, call
 sāḥ:ṛ s.m. city, town
 sāi particle of emph. indeed,
 sāk vi. be able, be possible
 sāḥm(ḥ)ḥ vt. understand
 sāma s.m. time, age
 sāḥḥ s.f. evening
 sāḥg. s.m. throat
 sāḥ adj. hundred
 sāḥ thru vi. sleep

sāḥ s.f. oath
 sāḥ:k s.m. zeal, fancy
 sāṛam s.f. shame
 sāṛban s.m. Sarban, a devotee
 sāḥ vi. burn
 sāḥḥk s.f. road
 sāḥ: adj. seven
 sāḥ:a pron.adj.m. Our
 sāḥuka:ṛ s.m. merchant, banker
 sā:l s.m. year
 sāma:ī s.f. debtor
 sāma:ī pron.I Acc. Dat. pl. us
 sā:ṛ particle of emph. immediately
 sāra adj.m. whole, all
 sāṛ:hi s.m. companion
 sā (pl.) past tense ṛ were
 sā: adj. black = sḥā
 sā:l s.m. winter
 sāna adj.m. wise
 sā s.m. apple
 sā:ṛ s.m. seer
 sā:ḥ s.m. merchant, banker
 sāṛ s.m. head
pa:ṛ adv. & headstrong
 sā past tense (sing.) was, ~~is~~
 sāḥnā s.m. gold
 sā:c s.f. anxiety; vt. think
 sāḥ adj. sixteen
 sāḥnā adj.m. beautiful
 sā: s.f. ashes
 sāḥ: vi. dry, ~~become dry~~
 sāḥ s.m. Comfort
 sāḥ:ḥ s.f. welfare
 sāḥala adj.m. easy
 sāḥ vt. hear, listen
 sāḥa: vt. relate, tell, recite
 sāḥida pres-pass-part. (of sāḥ)
 is being heard
 sāḥṛ s.f. sense, consciousness
 sāḥa s.m. puff of smoking

tabel:a s.m. stable
tagi:d s.f. emphasis
tomas:a s.m. show, fun
teanda s.m. affair, business

t(ə)rā s.f. way, manner
tāē pron. (II ^{obl.} ~~acc.~~ sing.) ^{thou} ~~thou~~ thee

te+r vt. put
təpəp vi. be uneasy
tā adv. then; even; indeed,
forsooth

tāi prep. upto
te prep. upon; conj. and

tēt
te:ea:n s.m. attention

te:ʃ adj. fast
te:bi:a s.m. half piece

tet:ō pron. from thee
thāō s.f. place

thea: v.n. be found
thopa adj.m. small, little

thvad:a pron. ^{adj.} your
thvan:ū pron. II pl. Acc. Dat.

to you

tin: adj. three
tī s.f. thirst

timī s.f. wife
tō prep. from, by

toba s.f. repentance; interj.
God forbid

to:r vt. send, drive
trā s.f. startledness; with

tur ^{nik:al} vi. get a start
vi. start, depart

tusi pron. II ~~pl.~~ (direct pl.) you
tū pron. II sing. thou

tū emph. form of tū used
before bi

teāqora s.m. dream, pro-
clamation
teāgsa s.m. cattle
teāp:a s.m. verse

tāe vi. fall
tāē:l s.f. service

teri s.f. heap
tesən s.m. station

thānda adj.m. cold
thāokər.duara s.m. temple

thi:k adj. right, correct
tigəʃ s.m. ticket

tukpa s.m. bit, fragment
vāi:k v.t.i. wait

ula:d s.f. offspring
ulfa: vt. turn over

umər s.f. age
ūng s.f. sleepiness, drowsiness

ure adv. here
ut:ər vi. get down

uʃ:h vi. get up, rise
vāla adj.m. used as a suffix

possessing, owning