A PHONOLOGY OF PANJABI
AS SPOKEN ABOUT LUDHIANA
AND A
LUDHIANI PHONETIC READER
(With a Preface from Dr. T. G. BAILEY)

BY
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PREFACE.

The present volume is virtually an embodiment in print of my thesis entitled "The Phonology of Panjabi as spoken about Ludhiana" which was accepted by the University of London in 1926 for the degree of Doctor of Philosophy. The work consists of two parts: the first deals with Phonology proper and the second is a Phonetic Reader of the Ludhian dialect which won me the Laura Soames Prize at the University College, London.

My interest for the subject goes as far back as 1913 when I was studying for my M.A. in Sanskrit. During these days the Panjab University awarded me the Mayo-Patiala Research Studentship for a phonetic analysis of my mother-tongue.

In 1919 I was deputed the task of compiling a Dictionary of the Panjabi language, in which capacity I had to ransack nearly the whole of the Panjabi literature, as also to amass a large amount of material from the lips of Panjabi speakers. While the dictionary was in the making I sailed for England to prosecute studies in Indian Philology. There in London I studied Philology with Prof. R. L. Turner at the School of Oriental Studies, and Phonetics, with Prof. Daniel Jones at the University College. The present book is the result of my labour of two years that I spent there.

Some of the special 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, 181–91). By its help have been explained such forms as 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 Anusvāra, the parent of the so-called "Spontaneous Nasalisation" was inserted (§ 113).

4. It explains the derivation of a number of words that seemed strange and doubtful before.
5. It affords new strength to the regularity with which the phonetic laws work in a language.

6. It contains a number of minute phonetic observations.

The thesis was accepted for inclusion in the Panjab University Oriental Publications early in 1927. But the actual printing had to be put off for want of phonetic type in India till 1931 when special founts were cast by the Mercantile Press, Lahore. But then sprung up another impediment: I was medically advised not to strain my eyes. Consequently the work of proof-reading was protracted as it had to be done by my friends—Messrs. Raghunandan Shastri, M.A., M.O.L., and Har Dev Bahri, M.A., M.O.L. to whom I am much indebted.

In the end comes the most pleasant duty—that of thanking my benevolent teacher, Principal A.C. Woolner without whose kind and generous guidance I would never have been what I am. Ever since I came in contact with him, he has always been a source of inspiration to me, and the present work is a visualisation of the enthusiasm for Philology he invoked in me.

I cannot close this preface without thanking Prof. R.L. Turner and Prof. D. Jones and his colleagues who gave me help and advice in bringing my thesis to its present form.

Oriental College, Lahore.  

13th December, 1933.  

BANARSI DAS JAIN.
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**PART II.**

**Ludhianī Phonetic Reader.**

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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.” 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 Bārī, Rachnā and Chaj Doābs. 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. Hence it is not strictly logical to say that Panjābī is the language of the Panjāb.

§2. 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 of Lahore and Amritsar which is considered to be the purest

(1) For general history of Indo-Aryan speech in India, see J. Bloch: La Formation de la Langue Marathi §§ 1—26.
(2) Hobson Jobson: s. v. “Punjaab”.
(3) L. S. I. IX, p. 608.
(4) Mr. H. A. Rose in his “Contributions to Panjābī Lexicography”: Indian Antiquary 1908 pp. 360 et seq. treats Panjābī as the language of the Panjāb and includes in it Lahndī, Pahārī, Bāgarī etc,
form of the language. This judgment of the people is in keeping with the fact that the Májh 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 became familiar with the dialect spoken there. This has not given rise to any great native literature.²

§3. Literature ³. The Adi-Granth is supposed to represent the earliest document written in the Panjábi language. But as a matter of fact it is a conglomeration of Indian dialects somewhat distorted by its redactors. About Jayadeva’s Bengáli hymns appearing in the Granth, Dr. S. K. Chatterjee remarks that their

1. L. S. I. IX¹ p. 609.
2. Pt. Sardhá Rám, the writer of the famous books “Síkkhá de Råj di Vítheé” and “Panjábi Bát-Cít” 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 Panjábi literature except the information contained in the following books.

(v) C. Swynnerton: “Romantic Tales from the Panjáb, collected and edited from various sources.” London, 1903.
(vii) Quarterly lists of the books printed in the Panjáb, issued by the Panjab Government as supplements to the Panjab Government Gazette.
garb has been so much changed that they have hardly left any trace of their Bengāli 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 called Panjābī as based on the spoken language. A good example of this is Japji, the opening verses of the Granth.

The Mohammadans 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 Bengāli, called Brajaboli, was used by the Vaiṣṇava poets of Bengal.¹

§4. The Mohammadans 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-nāmā, describing the battle between the Imām Hasan and

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In vernacular, however, a good beginning has been made by Bāwā Budh Singh who brought out his "Hans Cōg" (Wazir-i-Hind Press Amritsar 1914) and "Koil kū" (Mufīd-i-Ām Press, Lahore 1916) in Panjābī (Gurmukhī). Besides these, Pīrā Dittā’s edition of "Hir Wāris shāh" (Lahore 1918) contains a useful introduction (Urdu) on the literature about Hir. Maulā Bakhsh Kushta cf Amritsar, also, has given a brief survey of Panjābī literature as an appendix in the edition of his Hir (Urdu).

Yazid, written by Muqbil¹ about 200 years ago. Older than Muqbil is Bābā Farīd². His couplets are in a form of Lahndi, but those found in the Adi Granth under his name are almost free from Lahndisms.

Apart from the religious use, the vernacular was also used for national and tribal ballads—Pūran, Rasālu, Hīr, Sassī, Haqīqat etc.

§5. Here it will be interesting to point out that like 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 Hindi, viz., in script, vocabulary, metres, similes, sources for subjects, and a few points of construction and grammar³.

§6. The general position of Panjābī 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. I. IX¹ pp. 615-17.

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

(i) So far as my speech may be taken to represent Ludhianī, it does not distinguish between dental and cerebral

(1) Lithographed in Persian characters, Lahore 1877. Numerous editions have appeared since. Another poem by the same called “Hīr” was edited by me and published by the Panjab University, Lahore 1921.

(2) Gulzār or Isrār-i-Farīdī. Lithographed, Lahore or Multan?

(3) Lately the Panjab University has felt the need of instituting two different sets of examinations for these varieties of Panjābī.
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’ but a few miles away from Lahore the distinction is very prominent.

(ii) 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 [ləoɾ, luɾəɾi, kəoɾiɾi rəɾi].

(iii) Ludhiāni does not possess initial v- as Malwai and Mājhi do.

(iv) Ludhiāni has a greater tendency to double intervocalic consonants than Mājhi has. L. S. I. IX¹ p. 651. Compare the doubling tendency of vernacular Hindustāni of Sahāranpur, Meerut and Muzaffarnagar districts. L. S. I. IX¹ p. 213.

(v) Mājhi often pronounces a vowel in a low tone after an initial r; e.g. Rām, rōṭṭī, Rānō, become Rhām [rəːm], rhōṭṭī [rəɾtʃi], Rhānō [rəɾəɾo] in Mājhi.*

(vi) Ludhiāni does not use the double tone so frequently as the dialect of Wazirābād. Ludh. ḍhiḍḍ, bhābbi, but Wazirābādī ḍhiḍḍh [tʃiːdʃ], bhābbhi [pəɾəɾi].

(vii) There is a tendency to interchange r and r to some extent in Mājhi. It is very conspicuous in Multāni². Ludh. pūrī, kacauɾi but WP, Lah. pūɾi, kacauɾi.

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(1) Sir George’s argument that ‘Dulhan Darpaṇ, written in the purest form of the Mājḥ, does not contain a single cerebral l from cover to cover’ (L. S. I. IX¹ 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 Ludhiana Dictionary (1854) on which it is based, distinguishes them very carefully.

(2) Dr. Bailey: “Panjābi Manual”, and “Panjābi Phonetic Reader”.

(3) Personal observation for Lahore; Bailey’s Panjābi Manual for Wazirābād.

(4) Panjābī Phonetic Reader p. xv.

(5) L. S. I. VIII¹ p. 324.
(viii) The PI groups *tr* *dr* are heard in Mājhi while in Ludhīānī they have been assimilated. Ludhīānī *putt*, *sūt*, *tinn*, *chiddā*, *nīd*; Mājhi *puttar*, *sūtar*, *trai*, *chidrā*, *nīndar*.

(ix) Pronominal suffixes occasionally heard at Lahore, become more prominent as one goes towards Lahndī, but are altogether absent in Ludhīānī.

(x) Ludhīānī 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 Ludhīānī, many of which have the regular form also. *chāttā* from *chānnā* ‘to sift’ heard at Lahore should be added to Newton’s list.

(xi) The Future III sing. is often *karīgā* etc. in Mājhi as against *karū* or *karūgā* etc., in Ludhīānī.

(xii) -gā is often added to the substantive verb in the present and past tenses in Ludhīānī but never in Mājhi.

(xiii) The verb substantive in the past tense is conjugated for person in Mājhi but not in Ludhīānī.

(xiv) The word for ‘house’ *ghar* is pronounced with a short close vowel at Ludhiana thus *[kər]*, but with a longer and opener vowel at Lahore. In Poṭhowārī it is distinctly *[aː]* 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.

(xv) The word for ‘one’s own’ is *apnā* in Ludhīānī but *āpṇā* in Mājhi, and *āv dā* in Malwāī.

(xvi) L.S.I. IX1 p. 616 says that the postposition of the agent case is *nai* or *nāi* in Panjābī. So far as I have heard, it is *nē* or *nē* everywhere as in Ludhīānī. In the Doābī of the Hoshiārpur district, however, *nāi* is frequently heard.

(xvii) 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. tinn (3)', geārā (11)', caubī (24) pacel (25) bun (to weave), bhānājā (sister's son), gāl (abuse), mālā (wreath), lattā or littā (taken) but Majhī trai, yāhrā, cahirī, panjhī, un, bhanēgā, gāhl, māhlā, litā 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 Panjābī (EP) and Western Panjābī (WP). By EP is meant the language spoken in the South-eastern districts of the Panjab, viz., Ludhiānā, Mālārkoṭlā, part of Ferozepore, the Powādh area, Jālandhar and part of Hoshiārpur. Powādhī when specially mentioned, denotes the language spoken about the town of Paṭālā.

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

Phonology.

§9. The phonological changes undergone by PI in its development into Panjābī 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 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.

Vowel-changes.

§10. Accent. As just mentioned, vowel-changes mainly depend on stress accent. Now the nature, history and even the very existence of this accent in PI or its subsequent stages are 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 ascribed to the musical accent of PI, functions similar to those of stress-accent in explaining certain Pkt. forms, while Sir George Grierson and Prof. Jacobi 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. 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, readjusted itself till it was thrown on the first syllable, or on the syllable (except the final) containing a long vowel; and if there were more than one syllable 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, Grierson and Bloch have been discussed at length by Turner. He shows that the examples which the German professors have 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 IAVs can be classed into two groups of which one (consisting of H. G. Panj. and

(1) Grammatik der Prakrit Sprachen §§ 141-47.
(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.” Pronunciation of Russian 1923 § 763.

For functions of musical and stress accent see Giles: Comparative Philology: London 1901 §§ 88-94.
(5) §§ 32 ff.
possibly Beng. and Singh.) descends from a Pkt. or Pkts. in which a penultimate stress\(^1\) 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 IAVs. 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 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 PI to MI we find that vowels have preserved both quality and quantity except in some cases. The regular changes are \( r > a, i, u, ri; \)

\( l > ili; \)

\( ai > e; \)  

\( au > o, \) the long vowels becoming short before consonant-groups except in the N. W. Prakrits.\(^2\) Even in Apabh-

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(1) To be modified according to the statement about the readjustment of the stress-accent mentioned in the last paragraph.

ramśa the condition of vowels has remained practically the same as that in Pkts, 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 Panjābī, the reason being that the PI intervocalic stops have disappeared or become h, and most of the Panj. intervocalic consonants are the result of PI consonant-groups.

§15. Examples:—

a > a: agg (agni-); aṭṭh (aṣṭāu); sapp (sarpā-); cand, WP cann (candrā-); karnā (kāroti); gadhā (gardabbā-)

ā > ā: āṇḍā (āṇḍā-), āḍḍā (āḍrā-), kānnā (kāṇḍa-), dākh (drākṣā), kāṇā (kāṇa-), namānā (nirmāna-), WP nanān (nānāndā).

i > i: ikkh (ikṣū-), innhan (indhana-), pinn (pīṇḍa-), sikkh (śikṣā).

i > ī: likkh (likṣā), ji (jivā-), pīrā (pīṭha-), pīr (pīḍā), bīhī (vitikā), WP hiḥ (iśā).

u > u: muṭṭh (muṣṭi-), russanā (ruṣyati), pur (puṭa-), putt (putrā), kukkh (kukṣi-).

ū > ū: ūnā (ūnā-), jūā (dyūtā), mūt (mūtra-), sū (sūcī-), gūpḥā (gūḍhā).

ĕ > ē: khēṭ (kṣētra-), bhēḍ (bhādra-), ēluā (ēluka-).

ē > ū: ēḍ (ōdra-), cōr (cōrā-), kōṭṭhā (kōṭṭha-).

ai > ē: ēkkā (aikya), cē (citra-).

au > ū: pōttā (pāutra-), gōrā (gaurā), dōhtā (dauhitra-).

No example has survived in Panjābī containing the PI vowel ā.

(1) The accent mark on PI words represents the musical accent and not the stress.
Vowels in closed Syllables.

§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 Panjābī together with Sindhi, Lahndi and other N. W. languages is more archaic than its other sisters of the central and outer groups, viz., Hindi, Gujarātī, Rājasthānī, Marāṭhī, Bengāli etc. In Pkts. of the latter, long vowels before consonant-groups were shortened which in course of time were again lengthened in Hindi Gujarātī 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 Panjābī vowels descended from PI long vowels before consonant-groups obeys the general laws of vowel-length in Panjābī, 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. Although the absolute length in the 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 PI short vowel in an open syllable, yet the two differ in quality, the former being somewhat closer than the latter; and in Panjābī as in several other languages, long vowels are a little closer than their corresponding short ones.

(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 Panjābī see Length in Phonetics.

(2) This is perhaps a universal rule in languages where long consonants exist. For Russian see D. Jones: Pronunciation of Russian §§ 746-50.
§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. Asoka's edicts at Mānsehrā and Shāhābāzgarhī do not help us in this matter as they are engraved in Khārōštī script which does not mark vowel-length. The Gîrnār recension, however, preserves long-vowels before consonant-groups,¹ although, in Gujarātī Apabhramśa 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 : satt (saptā), hatth (hāsta-), kamm (kārma-) dand (dānta-), sadd (sābda-) etc.
ā : kānnā (kānda ), pāsā (pārśvā ), kāth (kāṣṭha-).
i : sinjñā (siñcāti), cittā (citrā), mitt (mitrā.)
i : likh (likṣā).
u : suttā (suptā-), putt (putrā-), duddh (dugdha-).
u : sūt (sūtra-), cūmnā (cūrṇa-).
ē : nēttī (nestrī), jēṭṭhā (jyeṣṭha-), khet (kṣētra-).
ō : koṭṭhā (kōṣṭha ), cōkkhā (cōkṣa-)

§20. PI ai au before consonant-groups are represented by i, u (or e, o presumably short) in Pkt., but in Panjābī they appear as long ē, ō, so in H. Guj.² etc. after lengthening of the Pkt. short e, o.

(1) Michelson: JAOS Vol. 31, pp. 231—34.
(2) Turner: § 37.
ai : əkka (aikya-), cet (caitra-)
au : potta (pautra-).

§21. 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 Bāgaru or vernacular Hindostani.

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

§22. a > a : allā (*ārdla-), baddal (vārdala-), mangānā (mārgati) but māg f. ‘parting line of hair’ if derived from mārga must be a loan from H. cf. Pan. māgar ‘after’ (mārga + ra-?), magghar (mārgasīra-), kattak WP kattā, kattē (kārttiča-) māihgā (mahārgha), bāddhi ‘bride’ is from *vārdhika-, paṭṭhā ‘muscle’ if connected with a vṛddhi form of prṣṭhā; apnā (ātmanāḥ) must be a loan from H. cf. WP āpṇā. Phaggan (from phālguna- and not from phālganā-), amb (āmra-, the form amra-, also, is found in the kōsas). bajjanā (vādyate) may have come from an analogical form *vadyatā, cf. nadati: nadyatē, āṭṭā, Mul. atṭā (Pkt. *attā-) may be a loan from H. if it is derived from a PI word beginning with short a followed by a group r + consonant. cf. Pers. ārd.

§23. i > i : tikkhā (tikṣṇa-) is rather difficult to explain. No PI word containing i + r + consonant has been found to exist in Panjābī. The reason is that most of such words were past passive participles and they were replaced by analogical formations.

§24. ū > u: unn (ūrṇā), kūddānā (kūrdati), kuco (kūrcā-) dubb (dārvā), muḍḍh (mūrdhā), tunnānā (tūrna-), WP kumma (kūrmā), WP Pujjaṇā (pūryate), WP punnā (pūrṇā), punneś
(pūṛtimā), WP ubbhā (urdhivā-), sujjh occurring in Vārā Bhāī Gurdās VI, 20, 2, a composition in a mixture of Hindi and Panjābī (sūrya-). A considerable number of Skt. words with ār-including most of those cited above, also, appear with ur-dictionaries. Other words are sunnā (sūnyā-, also sunya-) rukkhā (rūkṣā also rukṣa-), mull (mūlya).

Seeing the shortening of the PI 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 pāssā, cūnā, dāddhā, gājjar and mājnā or mānjmā.

§25. (ii) The second kind of exceptions (words with ā) may have come from vṛddhi form or be recent loans.

a > ā: ātthan, ātthamānā, āthnā (āstana-), gāggar (gargari), sāg, sāngā (sākā-), laṭṭhī but also laṭṭh (*laṭṭhi cf. yaṣṭī-), bāṭ ‘road,’ but batti ‘wick,’ bāṭṭī ‘stone’ (vart- or vartma), bāg (valgā), hāṭṭhī (hastī-), khāj (khaju-).

i > i: riṭṭhā (arishṭa-), nīd, WP nīndar (nidrā), majṭh (maṇjiṣṭhā), jībh Poṭh. jibbh (jīlvā), kitṭā, (kṛtā- by analogy with suṭtā etc.), giṭṭhī (agniṣṭhā cf. āṅgāra-).

u>ū: āncā, WP uccā (ucce-), pōch, WP puoch (pūccha-), ōṭh, WP uṭṭh (uṣṭra-), kūhl (kūlya, cf. kūlya- belonging to a bank, kulīn ‘river’); jūṭh, jhūṭh (juṣṭa-) both these words, seem to be loans from H, the idea of jūṭh is rather religious, and for jhūṭh the regular word in WP is kūṛ.

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 MI., 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; e.g. pakvā- > Pkt. pikka- but Panj pakkā, H. id., Guj.
pākū; áṅgāra- > Pkt. īṅgāla but Panj. āgeār. pakka- and āmgāra also occur in Pkts. (Pisch. §§ 101, 102).

injh (āśru-), pijj, WP paji (if connected with paryaya-), piochh (paśca-) H. pīchh- cf. Guj. pachī; the Panj. form is, perhaps due to contamination with piṭṭh < pṛṣṭha-; pinnjarā (panjara-) H. id., Rāj. pījā, Guj. pājrā, even Pers. panjar; mījjh (majjā cf. AMg. mīṃjā Pisch. §74), Sin. mīna. In these words the change a > i may be due to the following palatal just as a > u is due to the presence of u in the following syllable. Nevertheless normally a followed by a palatal remains unchanged, and there are cases, as below, in which a not followed by a palatal becomes i. cirā (caṭaka-) H. id. opposed to Nep. caro; pīglā (paṅgu-) H. pāglā; bikk beside bakk (valla-), bingā (vakrā-, Pkt. vaṅka-) H. bīkā, bākā. Panj. bāk ¹ a bent oval ornament for ankle must be a loan from H. mirē, WP marē (maricē-: *maricēya- to account for Panj. c-, cf. vaṇīja-: vaṇījya-), hiran (hariṇa-), imlī (amlīkā), rindī (eranda-). In ginē (ganaṇati) the original word may be grṇāti as suggested by Skt. gaṇayati, Guj. gaṇvū. Poādhī jib beside H. jab, ib beside H. ab. chikkā beside chakkā (ṣaṭka-); Poṭh. ninān (nanandā).

In Lahndī in the unaccented syllable, the change a > i is due to the influence of the final i; e.g. kukkiś ḍ., chōhir ḍ. hēkūl ḍ. (hēkul m. boar), ranḍiṣ ḍ., vūhiṣ ḍ. etc. All these must have originally ended in ī being feminines.


Rājasthāni appears to substitute i for a in a number of tatsamas or semi-tatsamas.¹

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

(1) cf. Grieson’s remarks that a > i may sometimes be due to a preceding palatal ch. ZDMG Vol. 49 p. 403.

(2) L. Š. I. VIII ² p. 250,

(3) L. Š. I. IX ² p. 33.
§28. a > u: This change is in most cases due to the influence of u in the following syllable. In Pkts. also, a > u was generally due to the presence of a labial sound in a neighbouring syllable. (Pischel §104). Gujarāṭi has remained free from this change and also from the change of a to i.

ungal (āṅgāli-) Guj. āgaḷ; cunj (caṅcu-) H eōc but Guj. cāc; ungarnā (aṅkura-), sungarnā (saṅkuṭati), mucch beside mass (śmaśru- cf. Pkt. maṃsu-) kunj also kanj ‘snake’s slough’ (kaṃcuka-); unjal (aṅjali- on the analogy of aṅguli-> ungal, or from uḍaṅjali- ‘hollowing the palms and then raising them’ cf. Mar. oṃjāḷ, vamjāḷ), khuddā (kanduka-?), pur beside par ‘upon’ (upari, *uppari > Paj. uppar).

This change is specially frequent in Bengālī, and Orīya. In Lahndī and Kashmirī disyllabic words often take u in the second syllable due to the influence of the final Apabh. u. Thus Nom. Sing. kukkuṛ, chōhur, ranḍun ‘widower’ but Nom. pl. kukkar, chōhar, ranḍān.

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

a > ā: bel (valli-), chēj or sēj (sayāī) go back to Pkt. vēlla- and sējjā (Pisch. §107). sēllā ‘spear’ (śalya-), chējjā: H. chajjā is a recent example; for cha ‘six’ see §27.

§30. a > aī: (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 (saṅkara-); baingan, H. id. (vaṅgana-); paintī, H. pātīs (Pkt. paṇatīsa), saintī H. sātīs (Pkt. sattatīsa-); pāihaṭ. H. pāisaṭ (Pkt. paṇasaṭṭha-); H. pātālīs, sātālīs, but Panj. pantālī, santālī (Pkt. paṇacattālīsa, sattacattālīsa-). The nasal in saintī, santālī is perhaps due to analogy of paintī, pantālī. WP painc but EP pance, H. id. ‘arbitrator’; W P saincā but


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

§31. It may be interesting to point out that final a in the names of the Hindī letters अ, ए etc., is often pronounced as diphthong ai or [æ] in Panjābī, thus kai, khai or [kæ, kha] 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.

§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 tutsamas or loans. caṃpā (campa-), EP baṃsī, bāṃsī beside bainsī (vāṃśā), EP kant, WP kaunt (kānta-); EP saklāmp; WP saklaump (saṅkalpa-).

§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 (bindā-), nuccaṃnā beside WP niccaṃnā (*niccaṃnā, intransitive of naccaṃnā < nisciota). sunghnā) (siṅghati) comes perhaps from * śrūkhati cf. Wackern § 146.

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

i > ə : According to Pkt. grammarians, i, u often become e, o before consonant-groups (Pischel § 119). Such words are more properly to be derived from Vṛddhi-forms (Bloch § 80). kessū (kimsūka-: kaimśuka-), nembū (nimbūka-: naimbuka-), sēm (simbā: saimbya-), seṭh ‘expressed sugarcane’ (siṣṭa-: *siṣṭa-) cf. H. sīṭ, Mar. sīṭ.
§35. 1 > ə: The words in which this change has been noticed by Pkt. grammarians can be explained otherwise (Pisch. §§115, 122). In Pānḍābī two examples have survived which are, also, shared by other IĀVs.

As to khelāna, khēdnā (kṛīdāti), it is probable that there were two separate roots ṛkṛīd and ṛkhel in PI which were confused with each other in Pkt. (cf. Pischel §122).

bahiṇa (vibhītaka-). Pischel §115 quotes bahītaka as found in Vaijayanti 59, and vahēdana in Böhtlingk. Evidently the form in 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. vibhīḷaṇa points to vibhēdanaḥ (Pischel, § 121, Bloch § 80).

§36. u > a: Only one example has been found in which an accented u has changed to a, WP appaṇa beside uppaṇa (utpatati). In maulna ‘to blossom’ the change goes back to Pkt. (mukula-> maui-Pisch. §123) where it is regular. cf. Pkt. maui- < mṛdu.

§37. ū > i: sūṇa, sēṇa (svarṇa-: suvārṇa-:*sivarṇa-).

§38. ū > ə: Like i > ə; this change, too, noticed by Pkt. grammarians can be explained by vṛddhi forms (Pischel § 125, Bloch 80). pūna (puṇdra : paunḍra-), pōkhar (puṣkara-pauśkara-), pōl (pūlya- *paulya-). mōṭhā (mustā: *mausta-), kōr̥ (kuṣṭha-: *kauṣṭha-, cf. Pa. kōtha), mōklā (J. Skt. mutkala-: *mautkala-), ṭhōhū, Mul. ṭhōh (sthū́a-: sthaulya-). pōṭhā (pustaka- : *paustaka-) really comes from Pehl. puṣṭ ‘skin’ connected with Plī prṣṭha- (Grundriss Irānisch Vol. I pt. 2 p. 274) for the word is not very old in Skt.

§39. ə > i: as in rīn beside rēn (rēnu-).

§40. ə > ū: as in jūn ‘birth past or future’ (yōni-).
VOWELS IN UNACCENTED SYLLABLES.

Treatment of the final syllable.

§41. The final syllable of a PI 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 PI word in its inflected form could end in a vowel or a consonant. By the time of Pāli and Asoka, all final consonants had disappeared leaving no trace except -n after a short vowel and -ṃ which became anusvāra. What was in PI devāh, devān, dēvāt, dāvam, tasmin, kuvram, bharē, etc., became in Pāli dēvā, dēvā, dēvān, tassim, kuvram, bharē etc., respectively. The Pkt. forms parisā (pariṣat), manam (manah) 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 yātra, tātra, ātra, kūtra are handed down in Skt. as yatra, tatra, atra, kutra only. More examples can be quoted from Pāli (Geiger §32), and Prakrits (Pischel §113).

The final anusvāra often becomes the 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. ghōḍā, māli, māli, Guj. Rāj. ghōṛō or ghōḍō, māli. The languages which retain the final short vowel after consonants are Sindhī and Bihārī. Panjābī 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 Sindhī.

§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.

§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 Panjabi they all have disappeared after a consonant, but have contracted after a vowel.

§49. Examples of the loss of final vowels.

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<tr>
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<tr>
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<td>páñca</td>
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<td>saptá</td>
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<tr>
<td>mūrdhā</td>
<td>muddhā</td>
<td>muddha</td>
<td>muddh</td>
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(Bhavisatta. 167, 4)

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<tbody>
<tr>
<td>ātmā</td>
<td>appā</td>
<td>Panj Pkt.</td>
<td>āp</td>
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<tr>
<td></td>
<td>*āppā</td>
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<tr>
<td>lajjā</td>
<td>lajjā</td>
<td>lajjja</td>
<td>lajj</td>
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<tr>
<td>jāṅghā</td>
<td>jamghā</td>
<td>jamgha</td>
<td>jaṅgh</td>
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(Bh. 77, 2)

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<th></th>
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<tbody>
<tr>
<td>upari</td>
<td>uvari cf.</td>
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<td>uppar</td>
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AMg. uppiṁ

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<td>agniḥ</td>
<td>aggī</td>
<td>aggī</td>
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<tr>
<td>kukṣīḥ</td>
<td>cf. [kucchi]</td>
<td>kuechi</td>
<td>kukkh</td>
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<tr>
<td>bhagini</td>
<td>bhaiṇi</td>
<td>valiṇi</td>
<td>bhaiṇ</td>
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(Bh. 309, 4)

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<tbody>
<tr>
<td>ikṣūḥ</td>
<td>*ikkhū,</td>
<td></td>
<td>ikkh</td>
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<td></td>
<td>cf. ucehū</td>
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<tr>
<td>vijyut</td>
<td>vijjū</td>
<td>vijju</td>
<td>bijj</td>
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<tr>
<td>śvaśrūḥ</td>
<td>sassū</td>
<td>sassu</td>
<td>sas</td>
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<td>krōḍā</td>
<td>kōḍā</td>
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<td>kōl</td>
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<td>pāṛśvē</td>
<td>passē</td>
<td>passē</td>
<td>pās</td>
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(Panj. Pkt. *pāssē)

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<td>putrāḥ</td>
<td>puttō</td>
<td>puttu</td>
<td>putt</td>
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<tr>
<td>bālaḥ</td>
<td>bālō</td>
<td>bālu</td>
<td>bāl</td>
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<tr>
<td>phalām</td>
<td>phalām</td>
<td>phalā</td>
<td>phal</td>
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<tr>
<td>āksi</td>
<td>[acchim]</td>
<td>[acchi]</td>
<td>(Bh.) akkh</td>
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<tr>
<td>āśru</td>
<td>amsūṃ</td>
<td></td>
<td>injh, WP.</td>
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anjh.
§50. From the pronouns of the first and second persons plural, asmā, *tuṣmā, we should expect p'anj. *as[s], *tus[s] through *asā, *tussā; but actually we get asī, tusī, or asā, tusā. The ā 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[s], tus[s], on the analogy of nouns. These forms could not have come from asmān, *tuṣmān, for they, too, should have given as[s], tus[s] 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 āsā nē, āsā dā, tāsā 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 Mājhī.

Vowels in non-final (unaccented) syllables.

§51. 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 Poāḍhī tends to maintain its u quality however short it may become.

a: guṭṭhā, (aṅgūṣṭha-); nhērā, WP hanērā also (* andhakara-); rīṭṭhā WP hariṭṭhā (āriṣṭa-); khārā, akhārā (akṣavāṭa-); bacc, WP vācc (āpatya-), the a- must have lost very early, baccā is from Pers. baccā as shown by b- in WP.; dhaun (ārdha+māna-); nāj, anāj (annādyā-); gahā, agahā (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 the loss of a- before the change -m-> - (v). dhauṃcā (ardha-paścama-) is a loan because of -nic-> ne.

§52. ā: Hārh (Aṣādha-). The Dōgri pronunciation of this word is peculiar, something like ahār [ʔaːɾ]. WP akhāṅ (ākhyāna-). More cases can be cited from Persian loanwords, e.g., rām or arām (ārām); bāj, abāj (āvāz); sān, asān, (āsān) etc.

§53. i: For i also one has to look to Persian loans. làj, álāj (‘ilāj); nām, anām (in‘ām) etc.

i: amān, vul. mān (Pers. īmān); āsāi, vul. sāi (Pers. ‘īsa‘i).

§54. u: utahā or tahā (ut+i); utārnā, Poādhi tārnā, atārnā (uttārayati); uṭhaunā, Poā. tḥauṇā, aṭhaunā (utṭhāpayati). In baṭṇā, WP vaṭṇā (udvartana-) the loss of u must have taken place before the shift of accent, cf. H. ṛbṭan. Similar may be the case with bakkhar (upaskara-), baiṅnā (upaviṣati) and baiṭṭhā (upaviṣṭa-).

§55. ē: ē was first reduced to e or i, and then became neutral vowel (or was lost) rinḍ or arinḍ (śraṇḍ-), geārā (śkaḍaśa cf. H. ighārah, Guj. agyār), kattī (śkatrimśat). Similarly the words for 41, 51, 61, 71, 81, 91, 101 are pronounced without and sometimes with the neutral vowel. Other compounds of ēka, also, lose the ē-, e.g., kaṭṭhā- (ekasthā), 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 ē or ā but not otherwise. Examples illustrating this rule will be found under ū:

§57. a: takhān (taksāna-), phalāh (pālaśā).
ā: jāmāṭka- (jāmāṭka-) where -m- is of secondary origin; WP bhaṇḍā (bhāginīya). In Pers. loanwords e.g. bajār (bāzār).

§58. i: WP and Poṭh. preserve the i unchanged.

basāh, WP visāh (visāvsa-); nāputtā, WP niputtā (niṣputra-); nasaṅg, WP. nisaṅg (niṣsaṅka-).

ī: narā (nirōga-), lalāri (nīlā+kāra-), cf. Pers. nilkār; nilgar which gives Panj. nilgar.

§59. u: purānā or parānā (purānā), dukān, Poā. dahkan (Pers. dukan).

ū: tulāi (tūla + ?)

§60. (i) Unaccented i, ī, ē become e before [h]-ā, [h]-ō, but a closer i before ū.

peārā (priyakārā-), seāl (sitakāla-), keārā (kādāra-), beāh vivāha-), dehārā (divasa- cf. Mar. dīs), tehāē (ṭṛṣāyita-), but jiūn (jivana-), neōdā but niūdā (nimantra-), gheō WP ghiū (ghītā-), peō WP. piū (pitā).

§61. (ii) ā, ő followed by a syllable containing u, ū or ő become a.

damūhī (Panj. dō+māh+i); dasūtī (Panj. dō+sūt +i); kaputt (kuputra-), kasūttā (*kusūtra-) cakōr (Paj. cu + kōr standing perhaps for kōn < kōna-); cakhūnjā (Paj. cu + khūnjā); kabol (Paj. ku + bol).

§62. (iii) ā, ő followed by a syllable containing ā, ĩ, ē become u.

kuḍhābā (Panj. ku + ḍhab +ā); dutāhī (Paj. dō + taih +i); dutārā (Panj. dō + tār +ā); cuphārā (Paj. cu + phār + ā); kumīt (Panj. ku + nīt); kurit (Paj. ku + rit); dusārā (Paj. do + sār +ā); kunāā (Panj. ku + nāā), nukīlā (Pers. nōkīlā), 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.


§64. Post-accentual.—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) kāṅgan (kaṅkana-), cānnan (candana-), kājjal (kajjala-), kāppōra (karpaṭa-), cībbhār (cīrpaṭha-), dākkhan (dakṣiṇa-) sāṭthal (sākthi), mānak (mānikya-), tīttar (tittirā-), ukkarnā (utkirati), bāiran (vairiṇi), māllan (mālinī), bānaj (vaṇijya-); WP pābban (padmini), mīlac, WP márac (marica* maricya-) uggarnā (udgurati), kāram (kuṭumba-), kūkkār (kukkuṭā), lākkār (lakuṭa-: *lakkuṭa-), sūrāg (suruṅgā), phāggan (phālguna-), gūggal (gūlgalk,) ūngal (aṅgāli-), kāṅgani (kaṅguni), takkālā (tarku-).

§65. (ii) tīchā (tiraścā-), pūtlā (puttalā-), khūrpa (kṣurapra-) dōthā (danhitra-), hāhālā (haridrā), dhārti (dhāritri); bijli (vidyut), pāsli but also pāsḍī (pārśu-).

§66. Of dissyllabic words whose scheme is * where the first syllable is open and the second closed by a single consonant, there is an alternative pronunciation * where the first syllable closed and the second open. This latter pronunciation is more frequent in words where a non-stop separates the vowels than where a stop comes between them.

ban* or bant* ‘structure,’ camak or camk* ‘brilliance,’ dhār* or dhart* ‘earth’, bhalak or bhalk* ‘to-morrow’, mas* or mask* ‘water, skin’, tāih* or tāih* ‘service etc.; with stops : bhag* or bhag* ‘devotee,’ nag* or nag* ‘cash’,
§67. Long vowels as a rule do not come after accented syllables except in final position, e.g., kālā, gādhā carhāi etc.—But if a long vowel is left unaccented after an accented syllable through a shift of accent, it is treated as above after being shortened; e.g., parikhā > parikkhā > parakh; nirikhā > nirikkhā > nirakh; haritaki- > E. P. hara, WP harîr.

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—Panjābī, Sindhi, Gujarātī, Hindi, Pāiśāca, and Persian, are accompanied in Panjābī simultaneously by tone-effects also, except in E P when h is intervocalic.

§69. In Mod. Persian what is denoted by fath (i.e. a in the Native Script) is actually pronounced e before an h, thus the word in native spelling mahr is pronounced mahr ‘kindness’; ka[h], ke[h] ‘that’; ca[h], ce[h] ‘what’, etc. In these cases, however, the a i.e. the fath goes to Pehl. i. In Gujarātī the whole group ah becomes ē. The changes undergone by a vowel before h in Hindustānī have been described by Dr. Bailey. The Panjābī changes are very similar to those of Hindustānī 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. I. VIII: p. 22.

(3) Bulletin of the School of Oriental Studies: II. p. 545.
§70. (i) 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 Gurmukhi script, an i is added to the h.¹

kaih, spelt in Gurmukhi kahi (kathaya, Pkt. kahahi),
baih, " " bahi, (vaha, Pkt. vahahi !)
kaihnā " " kahinā, (kathana-)
jahmat " " jahimat (Pers. zahmat).

§71. (ii) If the h is followed by a short a, the a before h changes to ai, but the tone-effect does not take place. kaihan, Gur. kahin (kathana-) but also kaihn [kæn], kaihar, Gur. kahir (Pers. qahr) also kaihr [kær.]

§72. (iii) An accented a may also be pronounced as au before an h under the same conditions as in (i) and (ii) above. In the Gurmukhi script, u is added to the h.

pauh, Gur. script pahu, (prabhā) also paih.
kauh, " " kahu, (kathaya, Pkt. kahasu, kahahu) also kaih.
rauh, " " rahu, (rāsah, Pkt. rasō) beside raih.
naūh, " " nahū, (nakhāh, Pkt. nahō), beside nēih.
pauhar, " " pahur (prahara-) also paihar, paihr, pauhr
bauhast, " " bahut (bahutva-).

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

§73. In the tadbhava words the changes 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

¹ (1) Beames I p. 131, Grierson; Phonology, Z.D.M.G. Vol. 49 p. 402.
into a diphthong; thus, Pkt. kahêhi > kaih [kâe]; Pkt. raso > Apabh. rasu > old Panj. *rahu > rauh [râo].

§74. The two alternative pronunciations of one and the same word with ai and au are perhaps due to confusion of different forms, thus

rasō > rauh, rasēna or rasaih > raih
nakhō > nauih, nakhēna or nakhaih > nāih.

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.

§75. (iv) An accented a before h which is followed by ā or ĩ is optionally pronounced as e or ai; thus:

sahā, sehā or saihā (saśa[ka]-)
pahā, pehā or paîhā (patha-)
gahā, gehā or gaihā (graha-).

kaih, kehā or kaihī cf. H. kasi, kassi
naih, nehā or naihī cf. H. nahi.

The ai pronunciation before ĩ is peculiar to Doabī of the Hoshiārpur district.

This change, also, was perhaps originally due to the presence of an i in the next syllable, e.g., in kehā (kathita-), rehā (rahitā-); pēhā (pathi-); and later was extended analogically.

§76. (v) Accented i, u are pronounced ē, ō before h as in (i) and (ii).

bēh (viṣa-), WP bhēh (biṣa-), [K] tēh (tṛṣā), [K] keh (kaṣya cf. H. kis), similarly jah-, ēh. tōh (tuṣa-), khōh (kṣudhā), bhōh [h] (busā-), mōhrī (mukhara-), mōlhā (mūsala-). For similar phenomena in Persian, see Grundriss der Irānischen Philologie: L. pt 2, p. 25 § 5; p. 30 § 5.
§77. (vi) In a few cases accented a, i, u are lengthened before a final h, bāh, W.P. vāb (vasā), tīh (trṣā), nūh (snuṣā).

§78. (vii) In some words accented ā, ō are pronounced ī, ē before h, mīh (mēgha-) līh (lēkhā), pīhg or pīgh, (prāṅkhā) H. sīrīh- (śrāḍhi) pūjhnā or pūhjnā (prōṅchati cf. Pkt. pūnchhai but H. pōchnā); sūh ‘news’ (śōdhi-cf. bōdhī) sūhī (śōdhāni), sūhā (śobha-), kūhī or kōhnī (kaphoni-). The changes ā > ī and ō > ē and inversely ā > ē and ē > ō are fairly common in Doābī of the Jālandhar and Hoshiārpur districts.

§79. Tonic 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) aspirates, brings about in a neighbouring vowel had long been a puzzle to the students and speakers of Panjābī till Dr. Grahame Bailey discovered their true nature viz., that they consisted in altering the pitch of the vowel, 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 Mahārājā Ranjit Singh used this peculiar pronunciation as a test to detect the Hindostan (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.

§80. The early European scholars could not discover where-in the peculiarity of this pronunciation lay. The Ludhiana Missionaries who brought out a grammar and a dictionary of Panjābī in 1850—54, speak of the Panjābī sounds represented by the


Gurmukhī letters ṛ ‘gha,’ Ṣ ‘jha,’ ṫ ‘đha’ etc. as merely aspirated forms of ḍ ‘ga’, ḍ ‘ja’, ḍ ‘đa’, etc.

In 1859 John Beames noticed that the Panjābī pronunciation of मध्य majh ‘a buffalo cow’ did not exactly conform to its spelling. He thought, “it might be represented by meyh, a very palatal y aspirated; perhaps in German by māch, or rather with a medial sound corresponding to the tenuis ch.” As the observation was made at Gujrat and Jehlam where the tones exist in their usual varieties, the j was not aspirated but was preceded by the high tone. Later on Tisdall (1887) remarked “that k is very lightly sounded and is often entirely inaudible (e.g. kihā, riha are pronounced kia riia). At other times it serves to lengthen the sound of the preceding vowel (e.g. bihlā or wihlā pronounced balā or valā)”.

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, e.g., ghar ‘house’ sounds very like khar, Bhaṭṭī like Phaṭṭī, Dhāriwāl like Thāriwāl.” 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 Panjābī which fact is not clear in the context, the pronunciation represented is an unaspirated voiceless stop followed by a low tone. From among Indian writers, Bāwā Budh Singh notes that the Nāgarī letters ṛ ‘bha’, ṫ ‘đha’ etc. were not suitable to represent the Panjābī sounds “produced in the throat”.

§81. Independently of the Rev. T. G. Bailey, I found in November 1912 that when Ludhiānī was transcribed in Nāgarī

(1) Comparative Grammar I p. 71.
(3) Gazetteer of the Hissar District, 1908 p. 68.
(4) Hans Cōg: (Gurmukhī) 1914 p. 13 “Panjābī sangh vīcch jō awāj nikkaldī hai, usnū dassan lai ḍ, ḍ ād di sakal kāī nahi si.”
or Gurmukhī scripts, each of the symbols called the voiced aspirated stops, represented three different sounds of the Ludhianī dialect as for instance in ghar, bagheāp and bāgh which in Phonetic script represent क.अ्र, बोगेअ.ए and बाग respectively. Discussing them with Principal Woolner, I came 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 alāp (solfaing) 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 the Rev. T. G. Bailey. In fact they stretch right up to the Jamnā in the east, and occupy the districts of Ambālā, parts of Karnāl, Rohtak, Hissār and Bikāner, the whole of Ferozepore, Shaikhu purā, Lahore, Lyallpur, Gujranwala, Gujrat, Jehlān, Rawal-pindī, and the Đogī area, parts of Abotābād, Hazārā and Simla together with the whole of the intervening area. Dr. Bailey has noted the existence of tones in some of the Pahāri dialects and in Śñā (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 the 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.

(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 Panjābī Dictionary, and partly on observation of the pronunciation of persons coming from these districts.
§84. In Ludhianī these effects of h are as follows:—

(1) Initial single h of whatever origin is unvoiced (i.e. is of the same quality as h in kh, ch etc.), and, therefore, has no effect on its neighbouring vowel; thus hatth [hat:h], Wazirābādī [f:ə:at:h], (hasta-); hakk [hak:] “Wazīr. [f:ə:ak:] (Pers. haqq), harān [həram], Waz. [f:ərəm] (Pers. ḥarān); hōtāl [hōtəl] Waz. [ɦətəl] (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, lūhār [luha:r], W P [luə:r] (lōhakāra); kāhānī [kəhənı] W P [kən] (Pres. kāhāni); Ludhiana people pronounce the English word behind as [bəhənd] while Wazirābād people pronounce it as [biənd]. lōhā [ləhə or ləa] (lōhā-), lāhā [lahə or ləa] (lāhā-)

§86. (3) An h final or immediately followed by another consonant is always changed into a tone; khōh [khə:] (kṣudhā), sōhnā [sənə] (sobhāna-); rāh [rə] (Pers. rāh), rāhdārī [rədər] (Pers. rāhdārī).

§87 (4) An h forming part of the MI voiced aspirates together with the groups nh, mh, or of 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; e.g. bāgh [bə:g] (vyāghrā-), sānjh [sənə] (sandhyā); madhānī [mədə:n] (manthānā-).

§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 [kə:r] (ghara-), dhār [tə: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 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, e.g. adhāram [ətərəm]
(adharma-), kudhārām [kʊˈtʰərən] (kudharmā)- Similarly in kudhān [kʊˈtʰən], abhāgā [əpʰːəgi], nirbhāg [nirpʰːəgi], nabhāg [nəpʰːəgi], kudhabā [kʊˈtʰəba], naḍhāl [naːˈtʰaːl]. Evidently these words are of late origin and not regular tadbhavas for as such they should have appeared as *āham or *hamm, *kāham etc. In pardhān [pərˈdʰən], parbhāt [pərˈbʰəʊt], the stop is not devoiced because here par- does not sound as a prefix, the words dhān and bhāt 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: kirtghān [kɪrˈtʰəɡən], bikoghrār or bioghrār [bɪˈkʰəɡər, bɪˈkʰəɡər], bhasbhasā [pʰəsˈpʰəsə] dhūrdhuri [tʰʊrˈtʰuːri].

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

dhakānā [tʰəkəna, tekəna, or təkəna],
bhukānā [pɜkəna, pukəna or pəkəna]
ghaṭānā [kətəna, kətəna or kətəna]
paṛhāi [pəɾai pəɾai, or pəɾai]
kaḍhāi [kədəi, kədəi, or kədəi]
bharjāi [pəɾəjai, pəɾəjai or pəɾəjai].

§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:—

paṭhanā [pəˈθənə]: pucānā [pʊˈcənə]
baihknā [bɑɪˈkʰnə]: bākānā [bəkənə].

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

Treatment of r (ऋ).

§94. The exact pronunciation of r is not known. At the present day it is pronounced as ri by North Indians and as ru by Marāṭhas and Southerners. The ancient Indian phoneticians describe it variously. Pāṇini calls it mūrdhanya, probably because he saw its cerebralising effects in the speech of his day. The Atharvaveda Prātiṣākhya (I. 20) regards it as jihvāmūliya 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 r in Asākhan inscriptions has led M. Bloch to the conclusion that r>a was the regular development in the South-west, while r>i in the North and East. r>u is almost always due to the neighbourhood of a labial sound. All these three treatments are found even in the RV. r>i seems to be predominant in Panjabi.

§96. (1) r>a (for Vedic see Wackern. §9, for Pkts. Pisch. §49). naccnā H. nācnā (mr’tyati) goes back to Pkt. naccai, perhaps a contamination of Pkt. *niccai and nācāi. nāc must be a loan from H. bādḍhi, WP vāddhi ‘bribe’ (vṛddhi-) may have come from *vārdhika. dāddhā usually derived from dṛḍha, should be connected with dāṛṛhya- cf. AMg. dāḍḍha-. maṭṭhā ‘slow’ (mrṣṭa) cf. Pāiyalacchī मदू ‘inert मष + t Index. The word also occurs in ḍesināmamāla. maṭṭha ‘fritter, cracker’, (mrṣṭa-) cf. AMg. maṭṭha- ‘rubbed’. maṭṭha, ‘curd’ may come from mrṣṭa- or maṭhrā-, maṭhnā- ‘shaken’, the -ṭṭh- is shortened perhaps through influence of Hindī. sangal, suṅgal (śṛṅkhalā), -ṅkḥ->ṅk- goes back to Pkt.

§97. (2) r>i (for Vedic see Wackern. §16, for Pkts. Pisch. §50), gijjhnā (ṛṛdhyaṭi), giddh (ṛṛdhra-), tin (ṛṛṇa-), tīh

(1) La langue Marathē §31.
(ṛṣā), sing (ṛṅga-), diss-a (ṛṣyatā), khitt (ṛṛṭikā) gheō, ghīū (ghrā-), hīā (hr'daya-), ghin (ghrṇā), bicchū (vrśeka-), siṭṭnā W.P. saṭṭnā, suṭṭnā cī. Mar, shit (ṛṛṣṭā-), ghisnā beside ghasnā cī. ghisār (ṛṛṣyatā), tīā, tājīā (ṛṛṭiya-) kittā (krā-) where the -tt- must have been introduced on the analogy of suttā, dattā, tattā etc. piṭṭh ‘back’ to differentiate it from the regular putṭhā ‘inverted’ (ṛṛṣṭhā), mittā (mrṣṭā-); in mittī (mrṛṭikā) ṛ > u is the expected change but has not been found in any language nor even in Pkt. cī. H. mittī, Mar. mātī. Panj. mittī ‘big earthen vessel’.

§98. (3) ṛ > u (for Vedic see Wackern. §19, for Pkts, Pisch §51); for a correspondence of Indo-Iranian ṛ to Mid. or New Persian u after labials see Grundriss der Iranische Philologie, I. pt. 2 p. 30. §6, 6). pucch:nā (prṛchātī), bhuj:nā (brṛjjyate), putṭhā (prṛṭhā-); buddhā (brṛdha-), doubling of -dh- is due to analogy of sa many past participles in -ddha, -ddha- in Pkt.; pohlo (prṛṭhula-) *puhula- *puha:a- or *pahula-) is rather doubtful. mōēi (mrṛṭ-) cī. hoēi < bhūta-; sun:nā (ṛṛṇōtī), sungh:nā (*ṛṛnkhatī, V. O. J. VIII p. 35), sungal (ṛṛnkhalā-), guccā (*gṛpsa-: guccā-). rutt. (ṛtū-) ṛs.

§99. (4) ṛ-ṛi- (no example in Vedic. In Pkts. initial ṛ- frequently appears as ri- Pisch. §56, but sometimes especially in AMg. as a-, i-, u- also, Pisch. §57). ricch (ṛkṣa-), rījhnā (ṛdhīyate).

VOWELS IN CONTACT.

§100. PI 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 vowel3. Prakrits went the

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(1) In Vedic a few words with hiatus, e.g. titāi, prāuṣa, suūṭī 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 external Sandhi between words of a sentence, too, PI was not so strict as Sanskrit (Macdonell; Vedic Grammar §67). The latter does not know any hiatus except after pragyaya vowels, or where vowels come together after operation of sandhi rules.
other way. They allowed groups of vowels and not of consonants (except double and anusvāra-combinations. NW. Pkts. retained consonant + r groups, Eastern Pkts. st, sc 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. 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 Vowel-groups appearing as diphthongs in Panjābī.
-ā ā->eā : cameār (carmakāra), kamheār, kumheār (kumbha-
kāra-) bhādeār (bhāṅdāgāra), suneār (suvarṇakāra), nardeā
(nirōgaka-), kādeārī (kaṇṭakāra-), cheāli (Pkt. chāyālīs-) cheāsī
(Pkt. chāyāsī) For -a ā or more properly -aya- see contraction
of vowel-groups.

Pkt. or Apabh. -āi-> ai : bhain (bhaginī), khair (khadirā-),
pair ("padirā) cf. badhirā-, rudhirā etc. Macdonell Ved. Gram. §
171.). thērā (sthavira-), is an exception going to Pkt. thēra-.

Pkt. or Apa. -āi-> EP ai, WP āi : dain, WP dāiñ (dākinī),
ghail, WP, ghāil (*ghātillā), nain WP nāiñ (nāpītā-+inī; Panj.
nāī+n).

Pkt. or Apabh. aṭi- > au : cautthā (caturthā-), caudā (cātur-
daśa), naul (nakulā-), dhaulā (Pkt. dhavala-), kaul (kāmal-)
bhaunī (bhramaṇa-).

Pkt. or Apabh. -āū-> EP au, WP āu : baur (vāgurā), baulā
(vātula-?), saulā (śyāmala-), saun WP, sāuñ (śrāvaṇa-)
Pkt. or Apa.-āō-> EP au, WP āu : paun, WP pāun, (pādōna)
Pkt. or Apa. -iā-> eā : maneārā (maṇīkāra-), peār (priyakāra-).
Śkt. iū->eō, WP iū : gheō, WP ghiū (ghyātā-), peō, WP piū
(piyā-), neōdā niōdā, (nimantra-).

(1) Hoernle (Gd. Gram. §§ 68-98) and Grierson (Phono-

logy § 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 al-
ready there in Pkts. in the form of y-śruti (Hemacandra I, 80)
and w, h is uncommon, the examples given being not quite sat-
factory. Where the existence of y, w, in Pkt, is not clear, there
the modern y, w are natural glides coming after close vowels.
Pkt. ũa- > eā: seāl (śītakāla-).
Pkt. sā- > eā: keārā (kedāra-).
Pkt. -eā- > ai: kairā (kēkara-), chāinī (chedana-) cf also ēa- > ē below.
Pkt. -uā- > EP mā but WP uā: kamārā, WP kuārā (kumārā-) jamār WP juār (yavākāra-)
Pkt. ōā- > uā : guālā (gōpālā-)

§102. The apparent insertion of h in juhāriā (dyūtakāra) and the agent nouns karanhār Guj. karār (karaṇa + kāra-) can be explained by treating these words as compounds with dhāra- instead of kāra- cf. Hoernle: Gd-Gram. §70, Bloch §258.

§103. Contraction of vowel-groups into a long vowel usually takes place at the end of a word, but internally also it is not uncommon. The exact conditions, however, are not known. Pkt. -a- or more properly-aśa- > ē-, representing.—

Skt. a-kā- : nhērā (*andhakara), laṣērā (* kaṃsakara-), baṭērā (vāra-ka + ra-), kāṃhērā (skandhā + kāta or taṭa), kādērnā (kanta-ka + karaṇa-), kanāṭḍū (karnaṇaadū or +kandu-), Mul. kanērā ‘matweaver’ (kāṇḍa + kara)- nāhārā (nakha + karaṇa). Other words phulērā, luṭērā etc. are of recent origin.
Skt. a-ga- : chēllā (chagalā.)

Skt. a-ta- : bāchērā (vatsatara), [ha]thēlī (hastatala-), painā (patati, though Pkt. paḍai). WP adjectives of the comparative degree lāmērā (lamba + tara-), ucērā (uccatara-), bhālērā (bhadratara) etc.

Skt. a-da- : bār (badara, but Pkt. bōra-), kēllā (kadalī Pkt. kella Pisch. §116.) The original form in which they were borrowed from the aboriginal languages is doubtful.

Skt. a-ā- : K. nānā (nayati).

Pkt. ā ā- or more properly āyā -> ā : seems to be foreign to Panjābī. camār beside cameār (carmakāra), kamhār beside kamheār (kumbhakāra-). In lūhār (lōhakāra), the disappearance of -e- is due to the influence of lōhā; seāl (śītakāla)
and peär (priyakāra-) are convenient forms of the too clumsy *sieeāl *pieeār.

Pkt. ar at the end of a word >-ā. jē (yādi). Present Indicative
III Sing. paradigms e.g. bharē (bharati), callē (*calyati).
kai (kāti). jai (yāti), however, are exceptions. Numerals
90—99 nabbē (navati-) etc.

Pkt. -ae at the end of a word >-ā: aggē (*agrake), kōle
(*krōdake), nērē (*nikaṭake).

Pkt. -aō >ā finally only. ghōrā (ghōṭakō), kālā (kālakō) etc.
Apa. -anjūā (dyūtako, paūā (*pādunkako)

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

WP-āu- for which see § 101 : aū, WP ā (āma-), naū,
WP nā (nāma), thaū, WP thā (sthāma), paun, WP pā
(pāmā). There is, however, one important exception
in EP viz. Present Indicative I Sing. paradigms, thus
karā (*karāmi), callē- (*calyāmi). This is undoubtedly
the Western influence as we get in Hindi karañ,
calāñ etc. (Kellog § 101).

Apaabh. -ia > ī finally: makkhī (māksikā), kauḍī (kapardikā)

Apaabh. īa > ī finally. dāhī (dadhikam), pāñī (pāniyam). In
pāñī the nasalisation of ī is due to the preceding n, while dāhī
probably comes from the pl. dadhani. See § 112. cf. ghī
(ghṛtām) which may be a loan.

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

bitth cf. Mar. vīt (vitasti-), may also be referred to vistṛti-
Mul. diḍṭh ‘1₂’ but EP ḍuṛh, ḍeṛh (Pkt. divaḍḍha-); balek
(balivārda-) recorded by Maya Singh. bhijñā (abhi-ajyate).

-ia- in an open syllable >-ē : nērē (nikaṭa-), ḍeṛh (Pkt.
divadha-, matar (*mātritara-), kauar (*karnikara-: karunikara-), Doābī gha (ghṛtā-) pē (pitā).

-īa > ī: pilā (pitala-) sī (sītā), sīl in sīlsabhau 'calm and quiet' (sītalā-) cf. H. sīl.

Apabh. ili > ī finally: bī (bijā-), jī (jīvā-), nāi (nāpitā-), gerī (gairika-), mālli (mālika-).

Apabh. -iū < ī finally: sī (sīmā).

Apabh. -uū < ū: bicchū (vrścikō: *vrścuka-cf. AMg. vicchuya-) gārū (gairika-: *gairuka-cf. AMg. gēruya-), kuṅgū (kuṅkuma-), sattū (saktuka-). E.P. khuddī but W.P. khuddī (kanduka-). The -ō in E.P. khuddī f. may be due to a general tendency of forming fem. from mas. nouns in ū by changing ū > ō the origin of which is obscure cf. Kālū mas. Kālō fem., Tārū m. Tārō f. etc.

Medially: dūnā (Pkt. dugunā-) dūrh Pkt. (*duvaḍḍha-)

-ūa > ū medially: sūr (sūkara-).

-ūa > ū finally: bahū (vadhukā), jū (yūkā)

-ōa > ā medially: rōnā (rōdana-)

ōū > ū: rū, lū (rōma, lōma), beside rū, lū, kūlā, kūlā (kōmala-), sūbār (sōma-).

Panjābī Diphthongs.

§104. Indo-Iranian had four diphthongs—ai, au, āi, āu. By the time the Prātiṣākhyas were composed, aī, au had become simple long vowels ā, ā. The tendency seems to have been to open the second elements so that ai, au became ae, ao. This was actually the case in Avesta where daeva and kṣnaotī correspond to Indian dēva and kṛnāti respectively. Later the first element a became fainter and fainter till simple ā, ā was the result. Along with this the qualitative change, also, may have begun simultaneously i.e. the a tended towards e, o and finally combined with the second elements e, o. The same processes

(1) E.P. māteā, WP māteā go back to *mātroya-, cf. WP bhanēś < bhāgīnēya-.

must have begun to operate on āi, āu, 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 defined as equal, or the a is made of less quantity than i and u".¹ When ai, au had become simple vowels ə, ɔ; āi, āu were still passing through the middle stage, hence they sounded diphthongs to the phoneticians, but a little later in Pali and Asokan, they, too, became simple ə, ɔ. The Panj. diphthongs in inherited words, therefore, do not represent the PI diphthongs.

§105. The loss of intervocalic stops in Pkts. 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 PI diphthongs did. (Grierson: Phonology §27, 30). Thus—


Some dialects have developed [æ] and [ə] sounds from Pkt. vowel-groups, perhaps through a stage of diphthongs; thus rāva-> Apabh. *rāula > Lah. rālā [rə:la] L. S. I. VIII: p. 27. Similarly Lah. cārā [co:rə] but Panj. caurā; Lah. tra [traə] but WP. trai.²

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

Powāḍī has a great tendency for simplification of the final diphthongs: thus, gāē : gē ‘they went’, gāi : gi ‘she went’, laū : lu ‘he will take’, jā : ju ‘he will go’ etc. I have heard several

(1) Whitney : Sanskrit Grammar §28b on the authority of Prātiśākhyaṣ.
(2) For Gujarāṭī see Turner : "The E & O vowels in Gujarāṭī" published in Sir Ashutosh Mukherjee Jubilee Volumes (Orientalia) pp. 337-47,
more examples from people of Powādh. Compare also Ambālā, Rājas. karā as against Panj. kareā; dharā against dhareā, etc. Maya Singh’s Dictionary gives several doublets; e.g. pakauṛā; pakōṛā, paunḍā : ponḍā, paukkā : poikkā 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. At least they are so transcribed in dictionaries.

dāmanī  EP. daun  WP. dāun
dākinī  EP. dain  WP. dāin
*ghātilla  EP. ghail  WP. ghāil
nāma  EP. naū  WP. nāū
nāpitā.--inī  EP. nain  WP. nāin

Similarly, EP. jaṇau : WP. jaṇā; EP. ralau : WP ralā 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.²

§107. 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, ō with ā in Aryan. Later the development of r > a, i, u and that of ai, au > ē ō 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. Lah. etc.) it has suffered, especially the a:ā series (1) by lengthening of vowels consonant-groups and (2) by the extension of the -āpaya- causative suffix. Panjābī

has however, been safe to a great extent from these losses. Whereas we have in Guj. tāpṛvā 'to be hot' (tāpayati): tāvvā 'to heat' (tāpayati), phāṭvā 'to be split' (sphaṭyate): phāḍvā 'to split' (sphaṭayati), we find in Panjābī tapnā: tānnā, phāṭnā: phāṛnā. Whereas in Hindi we have girnā 'to fall': girānā 'to fell', phirnā 'to be turned', phirānā 'to turn,' in Panjābī we find girnā:, gārnā, phirnā: phāṛnā.

§108. The series descended from PI are a: ā, i: ē, u: ō.

a: ā—marṇā: māṛṇā, tāṛnā: sāṛnā: sārnā: etc.
i: ē—mālnā: mālnā, kīrṇā: kārnā: girnā: gārnā: etc.
u: ō—tūṭṭnā: tōṛnā, phūṭṭnā: phōṛnā, tūlnā: tōlnā: etc.

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


u: ō—nuccaṛnā WP. niccāṛnā: nacōṛnā, bicchāṛnā (vicchāṛtati): bachōṛnā, sanguccānā: sangoṛcōnā, sungāṛnā: sāṅgōṛnā. 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 vowel followed by a long or conjunct consonant, (2) short vowel: long vowel.
(1) a+ single consonant: a+ long or two consonants.
  ladnā: laddnā, kaṭnā: kaṭṭnā, ghaṭnā: ghaṭṭnā, dabhā: 
dabbnā, gaḍnā or gaṛnā: gaḍḍnā, mādnā: maṇḍnā.
  i+ single consonant: i+ long or two consonants.
  khicnā: khicḍnā.
  u+ single consonant: u+ long or two consonants.
  guḍnā: guḍḍnā.

(2) Short vowel: Long vowel.
  a: ā—confused with a: ā descended from P. I.
  i: i—mičnā: mičnā, bhīrnā: WP bhīṛnā, E.P. bhāṛnā, pisnā: 
  *piṣn > pīṁnā.
  u: ū—phuknā: phūknā, sutnā: sūtnā.

Nasal vowels in Panjābī.¹

§111. PI did not allow nasalisation of vowels except in a few
  cases at the end of a word or in pause.² Classical Sanskrit was
  still stricter in this respect. Only a non-Pragṛhyā a, i, u short
  or long could be optionally nasalised when occurring in a pause.³
  In Pāli and Aṣokan it is not certain how far vowels were
  nasalised, but in Prakrits there are numerous instances where a
  vowel followed by an anusvāra⁴ 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 vowels in Apabhramśa and Mod. Indian. Now we know

  Also see Grierson: "Spontaneous nasalisation in IA languages"
  JRAS 1922, pp. 381-88.
(2) Macdonell: Vedic Grammar §§66, i; 70, lb etc.
(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 ṇ(♀). Its con-
    sonantal nature may be inferred from its making a heavy syllable
    with a short vowel before it.
(5) Pischel §§178-183.
that the Pkt. *anusvāra* was in most cases an optional substitute for a PI nasal consonant. Thus it is clear that most of the modern nasal vowels are due to the loss of a PI 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 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 PI nasal consonant:

   (a) An intervocalic *m-* was split up into *v-, and subsequently the *v-* was changed into *u,* thus we get *nāu* (*nāma*), *thau* (*sthāma*) etc. For the disappearance of *u* as in *callā* (*cālyāmi*) etc., in *dhūrā* (*dhūrā*) etc. See *contraction of vowel-groups* §103.

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

   (b) Loss of intervocalic *n-, n-* in inflexional terminations, thus Gen. pl. *ānām* > Pkt. *ānām, ānā, ānā.* Perhaps through *ānā* as in H. we have *ānā* possibly < *ānā,* cf. Braj. *ānā,* Rājas. *ānā.* For further cases see treatment of *n-, n-* p.

   Also compare W.P. *akkhā* < *akṣini,* pl. nom., P. *bātē* H. *bātē,* Braj. *bātē.*

Skt. Instr. *śna* > *apabba.*


(c) When in a word containing a group nasal+consonant, the accent is shifted into another syllable, the nasal is reduced to the nasality of the preceding vowel. This occurs frequently in the course of grammatical processes. *pāhlāg* (paryaṅka-*), *sūrāg* (suruṅga-*), *gūndaṇā* *gūḍāmā* etc.

In this way is treated a group nasal+consonant occurring in an unaccented syllable, thus, *pājah,* H. *pacās* (paṅcāsat).*
Also when the group is final of a syllable preceded by a long vowel e.g., pīgh (prəṅkhā), pūjhnā (prəṅchati).

§113. 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 PI, and this nasal or anusvāra falling under conditions stated above in I (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:- baddha, siṅcati: sīkta:-sacana etc. There are many more pairs with and without a nasal, e.g., ukhati: unkhati, ghuṭa:-; ghuṇṭa-, makṣu: maṅkṣu, makhati: maṅkhati, stambaka:- stambaka 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., vaṃka. (vakṛā.) where PI had no nasal, show that the Pkt. forms were taken from a nasalising dialect.

This tendency for inserting a nasal, or rather changing a PI consonant group into a nasal-consonant does not seem to be so strong in the parent Prakrit of Panjābī 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 Panjābī in preserving vowel-length before consonant-groups; and voicing the breathed stops after nasals, it may be inferred that the new

(1) This statement is based on my own observation of the pronunciation of persons from Ambālā. The specimens given in the L. S. I IX' pp. 241–51 reveal the Hindi tendency for vowel-length e.g. the words āg, sās, sājh, māthā, mājā on p. 250, but we also find khillā (cf. H. khīl) p. 249, cakkī, hatthā, picchā on p. 245 and laggī on p. 250.
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 Hindī had lengthened its short vowels in front of consonant-groups.

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

<table>
<thead>
<tr>
<th>PI. or Skt.</th>
<th>Panjābī</th>
<th>Ambālā.</th>
<th>Hindī</th>
</tr>
</thead>
<tbody>
<tr>
<td>ákṣi</td>
<td>akkh</td>
<td>aṅkh</td>
<td>ākh</td>
</tr>
<tr>
<td>ucca-</td>
<td>WP. uccā</td>
<td>āncā</td>
<td>ācā</td>
</tr>
<tr>
<td>*iṣṭā (iṣṭakā)</td>
<td>iṟt</td>
<td>inṭ</td>
<td>īt</td>
</tr>
<tr>
<td>kācā-</td>
<td>WP. kacc</td>
<td>kanc</td>
<td>kāc</td>
</tr>
<tr>
<td>Satyā-</td>
<td>sacc</td>
<td>sanc</td>
<td>sāc</td>
</tr>
<tr>
<td>sarpā-</td>
<td>sapp</td>
<td>samp</td>
<td>sāp</td>
</tr>
<tr>
<td>chitt (stain)</td>
<td>chint (stain)</td>
<td>chīt</td>
<td>hakk ‘drive’</td>
</tr>
</tbody>
</table>

§114. There are a few words in Panj. showing this kind of nasal which under conditions I (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 Marāṭhī. But more probably they are loans from Hindī in the face of the above examples and on account of lengthening short vowels before consonant-groups as in mūngī, nīḍ, mudgā. > Panj. mūngī, H. mūg, M. mūg : Panj. mūgīā “of colour of mūngī, paksā. > Pkt. pakkha- > Panj. phāṅgh < Pkt. * pāmkha-or by contamination with Skt. puṅkha-: Panj. phāṅghī ‘thin, lean, lit light as a feather’; cf. H. pākh, pākhī, nīḍā > Panj. nīḍ, H. ṯid but M. nīḍ,

mārgayatā > Panj. mang-ṇāː: māgaunā; H. māg-ṇā but M. māgnē.

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

Punj. bāk ‘ornament for ankles’ must be a loan from H.

§115. (3) Nasal vowels due to the vicinity of a nasal consonant, especially after n or m c. z., nāu (nāva.), nāī (nādī), nauh (nakhā.), māh (māṣa-), mā (māṭā), māh (mukha-) mīh
(māgha-). In māh it may be due to an insertion of nasal, cf. H. bhāis, WP majh, manjh < *mahīṃsa, Pāli mahīṃsa.

This kind of nasality is often omitted in spelling, e.g. pāṇī [pronounced pāṇī] jānā [jānā], pīṇā [pīṇā] etc.

§116. (4) Spontaneous nasal vowels for which causes mentioned in 1-3 cannot be assigned; e.g., gāh (gūtha-), jāu (yāva), jō (yūkā), saūh (śapatha-) etc. dāhī possibly derived from pl. dadhīni.

In the numerals 11-18 gērā, 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 gēr, bār etc., as in Gujarātī. Or it is the lengthening of the final -āh cf. H. gyārah bārah etc. and then nasalising it.

The termination of the Pres. Indic, II sing. and pl. gets nasalised, Pkt. karasi > Panj. karō, Pkt. karaha > Panj. karā.

Denasalisation.

§117. It often happens that a nasal vowel arising from the loss of a nasal consonant loses its nasality altogether when coming in an unaccented syllable. This is very conspicuous in Present Participles, e.g. Pkt. karāmata > Panj. Pkt. *karāṃda > old Panj. kārādā > kārdā. Poṭh. kārnā through karānda- > karānna-Lah. karēndā karēnnā come from karēmata- without shift of accent, and consequently with nasals. When there was no occasion for loss of accent, the nasal consonant has remained as in *yānt- > Panj. Pkt. jāmda- > jāndā. Similarly *khādant- > Panj. Pkt. khāyamdā- > khāndā, *svapant- > Panj. Pkt. *savamda- > saundā 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., bhaudā (*bhramant-) kāhādā (*kathayant-) etc., but in WP they are bhaundā, kaihndā etc. The central languages, however, have denasalised it; e.g., H. khātā, sōtā. This points to a condition that at the shift of accent they were trisyllabic with a consonant y or v between, thus *khāyamta or *khāvamta-, *sōvamta (from
svāpati, which developed into khāvāta→khāvā→khāvā→khātā etc. This v is also found in E.H, khāvat, sōvat. In Panj. also a few traces of this y or v are left as in W.P, khāumā, 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 *khādant→Panj. Pkt. *khāyāmda→*khāyāmda→khāndā.

In H. jāvnā: jānā; jāvtā, E.H. jāvat: jātā, the insertion of v must be analogical. cf. Nep. jādū: āūdū.

For the loss of a preaccentual nasal cf. pacbānjā, H. pacpan (paṅcapancaṣat), pacāssi (paṅcaṣiti-), pacāumē (paṅcanavati); pācā is from H. pacās, cf. W.P. pānjhi (25) Panj. pājāh but H. pācās (50). jabhārā (jāmbha-)

§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.Z. XXXVIII p. 488. *sant-→ sandā, handā, found in Kā. and Sindhī (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 is the development of intervocalic -m-→-ū-→-ū-. Nasality remains on a final syllable but disappears from non-final syllables.

(1) Nasality remains—

na u (nāma), pāu (pāmā), thau (sthāma), bhū. (bhūmi) sī (sīmā), rū (rōma). lū (lōma), karā (karāmi, callā (*calyāmi) etc.

(2) Nasality disappears—

aulā (āmala-), kaul, (kāmala-). caur (camara-), bhaur (bhramara-), d aurū (damarū); W.P. juāi, kuārā. In neōdā, niūdā (nimantra-), dhauñ, (dhamāni), da'un (dāmanī), baunā (vāmanā-) the nasality is due to the influence of n.
Consonants.

§120. The general development of P I 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 Ludhianī 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) Ludhianī 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 PI or MI stage have been disaspirated and devoiced with lowering of the pitch of the following vowel.

(3) An initial nasal + h of the MI stage arising from PI sibilant + nasal has been disaspirated and the pitch of the following vowel lowered.

(4) MI voiced aspirates or nasal + h groups in the interior of a word lose their h and raise or lower the pitch of the adjacent accented vowel according as it occurs in the preceding or following syllable.

(5) Voiced stops after the nasals p, n, 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 p and t.

(8) Intervocalic -ś- -ṣ- -ṣ- have become h and have consequently fallen together with the PI -h- and the MI -h- arising from PI aspirated stops. This h has again dwindled into a tone just as the aspiration of the MI intervocalic voiced aspirates described in (4) above.

(9) The PI 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 PI or MI stage) with this difference only that an initial voiced aspirate stop loses beside the h its voice also, while an initial vocalic double voiced aspirate stop does not lose the voice. (See 2-4) above.

§121. As a rule MI double consonants appear as double in Panjabi but with the following exceptions:

(1) A MI double consonant when falling in an unaccented syllable is shortened, e.g. Pkt. cammāro > camār, mānīkkam > mānak, passijjaī > pasijjī.


(3) A group nasal + consonant under these conditions loses its nasal throwing the nasality on the preceding vowel; eg. Pkt. *paṃcāsam : paṃṇāsam > pājah; pallaṃko > pāhlāg; pempkhā > pīgh.

(4) In a number of words, a double consonant is shortened after an accented short vowel e.g. bil (bilvā-), pacnā (paceyato-), kasnā (karṣati) etc.

(5) It is sometimes shortened in the interior of a word, e.g. bijli (vidyut), putlā (puttala-), cibhrī (cirbhaṭa-)

(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.

<table>
<thead>
<tr>
<th>In slow speech—</th>
<th>In rapid speech—</th>
</tr>
</thead>
<tbody>
<tr>
<td>kallh dī</td>
<td>kall dh (of yesterday)</td>
</tr>
<tr>
<td>dass-dā</td>
<td>dasdā (telling)</td>
</tr>
<tr>
<td>peo putt dī</td>
<td>peo put dī (of father and son)</td>
</tr>
<tr>
<td>ajj kī din ai?</td>
<td>aj kī din ai? (what is the day to-day)</td>
</tr>
</tbody>
</table>
§122. 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 off-glide of the preceding sound.

Aspiration.

§123. There is a number of words which show aspiration in Panjabi, while in PI and often in cognate languages there is no sign of it. These may be considered under two heads—simple aspiration and aspiration now appearing as tones. (For Marathi see Bloch §§ S3—S6 and for Gujarati Turner § 40).

§124 (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 (karpara-) cf. Guj. khāpriyyā ‘crust of mucus in the ‘nose,’ Mar. khāpar. khittii (kr’ttikā), phāhā (pāṣa- cf. √spaś ‘to bind’) Guj. phāso. phind ‘ball’ beside pinn (piṇḍa-); pharhā (paraśu-) Guj. pharṣi. Khūh[ā] kūpa-, for insertion the second h cf. juhāriā (dyūtakāra-). Khuddō, WP. khēnū (kanduka- cf. √skand, √skund ‘to jump’) khundhi (kuṇṭha-) cf. Sindhi kundhu. khōt (kauṭya-: kūṭa-) cf. WP kūr ‘falsehood’, khūnja (‘kūnya- or kōṇya-: kōṇa-) cf. H. kōṇā kūnā or Skt. kuṇja-. chālī ‘sieve’ and chān’nā ‘to sift’ if connected with cālana- ‘a strainer’, khēnā, khēṇā ‘to play’ is a puzzle. It appears with aspiration in all the IAVs. Either it is due to a contamination between kṛidati and khetati, or it comes from kṣalati found in the Rāmāyana where khalati itself occurs.

§125. 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 -s of paraśu and pāṣa-. Similarly can be explained
khass-nā (karsati), phalāh beside palāh (palāśa-); khuss-nā (kuṣñāti: kuṣyate); phaṅgh (paksā-Pkt. pakkha-: *paṃkha cf. H. pākh); khutthi (kustrī), phammhan (pākšman). khaṅgh (kāsā, Pkt. khāsa; *khassa-*khaṃsa- cf. H. khāsī), phambh (pākśma-) if not from Pers. paṃ. This kind of aspiration has been extended to loans from Persian, e.g. khursī, beside learned and spreading kursī (Pers. kursī), khīsā (kīsa), khēs (kāsh 'kind of linen garment'), khīṃkhāp, 'brocade' (kīṃkhwāb) etc. Sometimes an h jumps over from a back syllable, e.g. pachān-nā (pratyabhijānāti Pkt. paccahiyānāi). H. pichatter 75.

§126. (2) The case of aspiration appearing as tones is that where a voiced stop is aspirated usually on account of a neighbouring sibilate or aspirate. bhē(h) (bīsa-), bhō(h) (busā-) which occur in H. and M. also have been supposed to be cases of IE *bh losing its aspiration in Skt (Bloch §84). Other examples are ghunḍ (guṇṭhana- also guṇḍana-), dhō(h) (drōha-) sārhi (śati-*śāthi-*sādhi-), kaṅghā (kāṅkata-* kaṃkhaō) but H. kaṅghā which should have been *kākā, *kākhā or even kāghā if *kaṃkhaō had become *kaṃghao in Pkt. times. bhāph (bāspa-) sādhūr (sindūra-); is. gharistī (grhartha-). Influenced by ghar. jhūth (juṣṭa-) for j. > jh- see Pischel §209. bhaṅknā 'to bark,' būkhnā 'to cry' if connected with bukkati; bhukkānā 'to sprinkle a powder' cf. H. bukni 'a powder'. buknā 'to pound' may also come from bukkati as this verb also means 'to give pain,' and the Panj. word bhukkānā, is restricted to sprinkling of medicinal powders which usually give pain when sprinkled on a wound. mijjh, minjh (majjā, majjas, médas) is unexplainable.

kaddhanā (kṛṣṭa-*kaṭṭha-*kaṭḍhāi), behrā (veṣṭa- Pkt. veḍha-) jārh or dārh (damśṭrā cf. Pa. dāṭhā, Skt. dāḍhā), lōṛhā (loṣṭa-), sēdh (sreṣṭhī) are perhaps cases of simplification of double consonants in Pkt. cf. Pa. kōṭha (kuṣṭha-*kaṇḍṭha-) and hence they regularly become rh in modern languages. ar- in H. artīs 38, artālis Panj. artalī 48, may have similarly come from Pkt. aṭṭha-*aḍha- cf. Guj. aḍhār 18, AM.
§127. In a few cases, an h left alone in a back syllable has
come to the front and aspirated a consonant of that syllable e.g.
bhukkh (bubhukṣā: Pkt, bubhukkha), magghar (mārgasīra- >
*maggahira-), gadhā (gardabha- Pkt. gaddaha-) nibhā (nirvahati
> Pkt nivvahāi). pājhattar (75).

§128. A very important category is the aspiration of Skt.
-ly-, -ll- or of -l-. The exact conditions under which it takes place
are not known but there are numerous examples in Panjābī,
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- : kalhā, H. kal, kalh (kalya-), kühli (kulya-), sāhliāg (sal-
yaka-, Pkt. *sallamka-), pāhliāg (palyanka-), māhl 'belt of a wheel'
but mālā 'garland' WP māhlā (mālya-, mālā) tulhā, tulhāra
(tulā : tulya-; tulā 'a beam in the roof', tulādhāra 'an ear');
dullhiṇā 'to flow out, spill' but dullāṇā 'to become homesick'
(dolayati: *dulyate), sāllhāra (sailya-+1); S. mulh but Panj.
mull (mülya).

-ll-: cullhā, H. culhā (cūlla- : *culya-), gallh, ll. gāl (galla,-
cf. galyā 'multitude of throats'), WP pallhi 'green leaves of
gram' (pallava-).

-l- : gāl, WP gāhl (gāli-). Bloch suggests garhā : gälhā,
but that will not do for Panj. Lah. and Sindī; bahlī also bault
(baliwārda-), halhī (haridrā, Pkt. halidā Pisch. §257) WP. mālā
(mālā), bāl, WP. vāl (vāla-), dōlnā 'to pour out' but dōlnā
'to feel homesick' (dolayati), WP pāhlammā beside palammā
(pralambate), Lah. sālh (śālā), Lah. silh but EP sil (śilā); sīlhā

§129. There are a few exceptions also, e.g. sall (salya-), pōl
pūlya-), palānā (paryāna- : *palyāna-), tēl (*tailya-) callnā
(calati: Pkt. callai: *calyati), mallnā (mallati *malyati), hillnā
(hilati : *hilyati).

§130. An initial r in WP is often followed by a vowel in low
tone, e.g. Rham (Rāma-), Rhand (Rǎnō perhaps connected with
rǎni Skt. <rājni), rhoti (H. rōṭi 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.

§ 131 EP par=bhar [pɔr] adv. 'but' similarly an initial k-
in Poṣh. lowers the pitch of the following vowel, e.g. ghaṭṭhā 
pronounced [kəʌtʰːa] Panj. kaṭṭhā, 'together', ghallā, [pro-
nounced kəʌlːa], Panj. kallā 'alone'; L. S. I. VIII p. 490,492.

§ 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 Asokan where we find hāvam 
(svām), hida (* idha: ihā), hādiše (idṛṣa - edṛṣa) and in pāli 
huram 'in jener welt' beside ēram (āvaram) Wackernagel § 211 
b. Skt. aṭṭa-: ḍaṭṭa- perhaps is another old example.

At present this tendency is more prominent in W P, Lah. and 
Sindhi than elsewhere.¹ EP hör, WP hör [fɔ:r] (āpara-) cf. H. 
aur, Rājas. or; EP hummh, WP hussar [fusør] (ūșma) cf. H. 
tubb. hass (āṃsa-); E P. ikk W P. hikk [fɪkː] S. hāku Lah. hikk 
[fɪkː] (āka-, Pkt. ēkka-), EP. injh, W P hanjh [ɦəŋʔ] (āṣru), 
E P. rīṭṭhā, W P harīṭṭhā (ārīṣṭa); W P hīh [ɦiʔ] (īsā); H. hōt 
(ōṣṭha-) ḍaad, H. hār if at all connected with āṣṭhi. cf. P. 
hocchā (u. ōčhū, P. hāḥ H. āḥ cf. P. haukkā. H. ham, 'we' W P 
hanərā, humal. P. H. hā Skt. ām.

Disaspiration.

§ 133. The opposite tendency, also, is noticeable in Pan-
jābī-. It chiefly occurs:—

(1) In voiced aspirates for which see "Tonic effects of h 
on vowels" §§ 79-93.

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

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¹ T. Michelson thought it to be an eastern tendency 
(J. A. O. S. Vol. 30 p. 39) and held "Shahab, and māns. hida to 
be a Māgadhiism. Similarly Māns. hidām if not a pure blunder 
ib. p. 92 n.
(a) Gen. Sing. Pkt. ghōdayassa > Apabh. ghōda[ŷ] ahu (Pischel §366) > *ghōdahū > ghōrē the modern oblique singular in H. Panj. The final ē is due to -aya-. In languages which reduce -aya- > ā, we have the oblique form ghōrā as in Guj. Rājas etc., Sir George Grierson assumes Apabh. ghōdaàssa > ghōdaàhi > ghōdaaī > ghōrē (Z. D. M. G. Vol. 49 p. 427).

(b) Instr. Pl. Pkt. akkhihim > akkhihi > Panj. akkhī as in akkhī dekkhēā ‘seen with the eyes.’ In a similar way hatthī ‘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 hatthī, pairī is either on the analogy of akkhī, or is due to the shortening of ē in hatthehi which contracted into ī with the following ī. I, however, remember having heard hatthē, kannē also from Hoshiarpur people.

(c) Present Indicative II Sing. Pkt. karasi > Apabh. karasi or karahi (Pischel §455) > Panj. karē. In Panj. the nasalisation 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. karā. Nasalisation as above in (c) is to distinguish from Imper. karō.


(f) In all the paradigms of the Present Indicative of the substantive verb hönā ‘to be’, the initial h is always dropped in pronunciation though written in script. Thus hai ‘is’ pronounced ai, häi ‘art’ -āi, han ‘are’ -an, hā ‘am’-ā.

§134. (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, laubhānda) dāhīndī (dadhibhānda-), lōḥṭiyā (lōhā + haṭṭa-), māih (māḥiṣī), māihgā (mahārgha-), and the words expressing
relation by marriage in which śvaśura- appears as -auhrā e.g. patiauhrā (pitrīya + śvaśura-), dadiauhrā, maliauhrā etc.

§135. (4) To drop the final unvoiced -h (visarga) is a tendency going back to Pāli, thus dēvāḥ > Pā. dēvā, agniḥ > Pā. aggī etc. In Panjāb wherever an -h developed as final in an accented syllable it was reduced to tone as in kārāḥ [kə'rɑː] (kaṭāha-), khōh [kho] (kṣudhā), bēāh [bēd̪] (vivāhā) etc.

In ballā WP. vallī 'a term of endearment for children ' if derived from vallabha-, the final h is lost without tone-effect because it comes after an unaccented vowel.

In the numerals 11—19, 21—29, 31—49, 51—58, the final h leaves no tonic effect because the syllable containing h has become unaccented thus geārā, bārē; kātti, akbānī etc. but it re-appears in their ordinal and other derivative forms although the accent remains as before, e.g., geāhrmā, bāhrmā, geāhrā, bāhrī, geāhrī, bāhrī, kāhtīmā, kāhtīna, kahtī etc. In WP 24, 25, 40 and in Mul. 50 show tones thus cāhvī, pānḥī, cāhī, pānjoyā [panjḥā]. 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, pājhā 50. Persian words ending in h after an unaccented vowel when used in Panjābī lose the h and lengthen the vowel, thus bāndā (bandā[ʰ]), gāndā (ganda[h]), bāsdā or bācchā (pādshāh), sahī (Ar. saḥīḥ) etc. The h after a short a is not pronounced in Mod. Persian itself. The h after a long vowel in an accented syllable, however, brings about tone effects, thus—gunāh [gāndā] (gunāh), ughā (ugā) (gawāh), malāh [məd̪d̪] (mālīh), rāh, cāh (tea).

(5) Prof. Bloch remarks that the final position is very favourable for dispiration, and adduces a large number of examples from Marāthī. Now in Panjābī the cases where final

(1) Before the ordinal termination—mā or -vā the tone may be left out after 21 and upwards. 3 At Lahore I remember having heard gehārmā [gə.arm̪], bhārmā ['b.a.rm̪].
(3) § 88, For Guj. See Turner § 40 (b).
voiced aspirates of Pkt. stage lose their aspiration are quite regular, but those of unvoiced aspirates losing their h are not so common. iṭṭ (iṣṭā) goes back to Pkt. siṭṭ-, saṭṭ-, suṭṭ-nā ‘to throw’ if connected with (srṣṭā-); cf. Mar. siṭt, miṭṭā (mrṣṭa-), piṭṭanā ‘to beat breast in mourning’ (piṣṭa-) cf. H. piṭnā; ghuctṭ-nā (ghṛṣṭa-?); maṭ, maṭṭ ‘monument’ besides regular maṛh, maṛhī are ts; ṭk(h), lak(h)ir ts. (lékhā?); kāhṭ (śkaṣṭaṭa-), bāhṭ (dvāṣaṭṭa-) etc. In sungal (śṛṇkhala-) the loss is very early, cf. AMg. saṃkala- Pisch. 213, H. sākal.

PI single consonants.

§137. 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-: kann (kárṇa), karnā (kárati), kaṅhā (kathayati), kālā (kāla-), kāṭh (kāṣṭha-), kīrā (kīta-), kīlā (kīla-), kūkkar (kukkuṭā-), kōṣā (kōṣma-), kōṭṭhā (kōṣṭha-) kukkh (kukṣī).

kh-: khaṭṭ (khaṭvā), khannā (khaṇḍa-), khānā (khāḍati), khaṭ (khāṭa-), khāri ‘basket’ (khārī).

g-: gal (gala-), gajjānā (garjati), gannī (gāṇḍa-), gabbhā (gārpha-), gārḥā (gāḍha-), gummā (gūlma-), gujjhā (gūhya-), gūh (gūtha-), giddh (gr'dhra-), gōt (gotrā-), gōh (gōḍhā), gau, gā, (gō: *gāvā).

gh-: ghaṭā (ghaṭa-), ghānd (ghanṭa-), ghau (ghāta-), ghun (ghuṇa-), gheō (ghṛtā-), ghōrā (ghōta-).

c-: cand, cann (candrā-), camm (cārma), cakk (cakrā-), cittanā (citrayati), cir (cirā), cullā (culma-), cūr (cūrā-).

ch-: chann (chāndas), chāttā (*chatti), chaū (chāyā), chikk (chikkā), chijjnat (chidyate), chiddā (chidrā).

j-: jānā (jāna-), jamm (jānma), jānā (jānāti), jī (jīvā-), jībh (jīhvā), jūṭṭhā (jūṭa-), jēṭh (jēṣṭha-).

jh-: No word began with jh in PI except jhaṭṭi from which come perhaps EP. jhaṭṭ, WP jhabb, jhay.

No word began with a cerebral stop in PI. Most of the words recorded in Skt. Dictionaries as such are of late origin, and are
found in works of 5th or 6th centuries A.D. and upwards. The older ones are \( \sqrt{\text{tank}} \) (from \( \text{tank}\) - ‘seal’) ‘to shut’, Kātyā. Sr. IV, X. \( \text{tankakṣa}\) – ‘borax’ Kātyā. Sr. III padbh., \( \text{tiṣṭibha}\) – name of a demon Mūn., yājñam, \( \sqrt{\text{vīval}} = \sqrt{\text{vāl}} \) Dip. XX 5; \( \text{dākini} \) Pān IV, 2, 51; \( \sqrt{\text{dī}} \) Pān VII, 2, 10; \( \sqrt{\text{dhauk}} \) Pān. VII 4, 59.

\( \text{ti} \) : \( \text{taṅg}, \text{tāka} (\text{taṅga}, \text{taṅka}), \text{ṭalnā} (\text{ṭvalati}), \text{ṭatibra} (\text{ṭṭibha}).\)

\( \text{th} \) : \( \text{Thaukar, Thākar cf. H. thākur (ṭhakkura)} \).

\( \text{d} \) : \( \text{dārum (damaru), dain (dākinī)} \).

\( \text{ḍh} \) : \( \text{ḍhōnā (ḍhaukate)} \).

\( \text{t} \) : \( \text{tand (tāntu), tattā (taptā), takkanā (tarkayati), tau (tāpa), til (ṭīla), turnā (turati), tin (ṭṛṇa)} \).

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

\( \text{d} \) : \( \text{ḍand (ḍanta), dassanā (darśayati), din (ḍina), duddh (ḍudṛā), dūr (dūrā), dissaṇā (ḍṛśyāte), dōhtā (dauhitra)} \).

\( \text{ḍh} \) : \( \text{ḍharnā (ḍharati), ḍhār (ḍhāra), ḍhānā (ḍhumā)} \).

\( \text{p} \) : \( \text{panj (pancā), pānī (pānīya), pinn (pīṇḍa), pīr (pīḍā), putt (putrā), puccaṇā (pṛcchāti), pōh (pauṣa)} \).

\( \text{ph} \) : \( \text{phāl (phāla), phan (phanā), phālā (phāla), phull (phulla), phaggan (phāgguṇa)} \).

\( \text{b} \) : \( \text{bakkara (barkara), bannhānā (*bhandati), bāh (bāhā), bī (bīja), bujjhānā (bādhyaṭe)} \).

\( \text{bh} \) : \( \text{bhattā (bhaktā), bhārnā (bhārati), bhau (bhāṅgā), bhū (bhūmi), bhujjānā (bhṛjjati)} \).

§138. Intervocalic stops. Among these \( \text{-k, -g, -c, -j, -t,} \) and \( \text{-d} \) were lost altogether leaving a slight \( \text{-y} \) glide in their place the effect of which is seen in the subsequent change \( \text{-aya} > \text{e. -ṭ, -ḍ became -ṛ, -p became -v} \) in MI which later was lost, or changed to \( \text{u} \) and together with the preceding vowel resulted in a diphthong or a simple long vowel. \( \text{-b} \) is rare like the initial
b-, and shared the fate of -p-. The aspirates -kh-, gh-, th-, dh-, ph-, bh- were reduced to h in MI which subsequently lost itself affecting the tone of the neighbouring vowel.

-ṭh- dh- became -dh- in MI and were later on (perhaps even in MI) pronounced as -ṭh- the aspiration of which disappeared in Panjābī after bringing about the tone-effects like the h- of other aspirates. -ch-, -jh- 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

-k: cam[e]ār (carmakāra-), kānh[e]ār (kumbhakāra-), dain (dākinī), seāl (sītakāla-), kaṛū (kaṭuka-), sūr (sūkara-), mīṭṭi (mṛ'lttikā), makkhi (mākṣikā), nhārā (*andhakara-).

kh: nāuh (nakhā), mūh (mukha-), sāhrā (śākharā-), līh (lēkhā), suhaunā (*sukhāpayati).

-gh: bhain (bhaginī), narōsā (nīrōga-), chēllā (chagalā-), bhau (bhagā-), bhāḍ[e]ār (ōhāndgāra-), jūlā (yugā + hala-?), baur f. (vāgurā).

-gh: mīh (mēgha-), sarāhunā (śāghate), lauhḍi (laghū-), Wp māh (māghā).

-c: suī (sūcī).

-j: rāi (rāji-), ruśh (rājamāsa-), bāniś (vāṇija-), bi (bīja-), Wp ayaṅā (ajānāt), Wp ayāli (ajāpāla-).

ṭ: kaṛā (kaṭaka-), ghāṛā (ghaṭa-), kaṛū (kaṭu-), ghōṛā (ghōṭaka-), kaṛāh (kaṭāha-), kuṛ'm (kuṭumba-), kīrā (kīṭa-), puṛ (puṭa-).

-ṭh: piṛhā (piṭha-), maṛh (maṭha-), paṛhnā (paṭhati).

-ṭ: piṛ (piḍā), nār (nāḍī), dhūṛ (*dhūḍi: dhūli).

-ṭh: hāṛh (āṣāḍha-), gūṛhā (gūḍhā-), gāṛhā (gāḍha-).

-t: khaṛ (khāḷa-), ghau (ghāṭa-), jūṛ (dyūṭā-), seāl (sītakāla-), ghee (ghṛṭā-), sau (sāṭa-), caudā (cāturṭasa).

-th: kaiṅnā (kathayati), saul (ṣāpatha-), gūḥ (gūtha-), paihlā (*prathilla-), paihā (patha-).

(1) Whitney: Sanskrit Grammar §42. (2) ib. §227.
-d.: keārā (kādāra-), nāf (nadhī), savā (sapāda-), je (yādi), paun (pādona-).

-dh-: hun (adhunā), khoā (kṣudhā), dahī (dādhi-), bēh (vēdha-), bēh in bēhmātā 'Fate' (vidhi-).

-p:: aut (apātra-), nāī (nāpītā ), bacc (āpātya- > Pkt. avacca- the a must have disappeared at an early date), kalāvā (kalāpa-), savā (sapāda-), WP ayālī (ajāpāla).

-ph:: kūhnī, kōhnī (kaphōni-), kāhlā (kaphala-İ).

-b:: pī ' he may drink ' (pi.batī).

-bh:: lāhā (lābha-), bhukkh (bubhukṣā ), gadhā (gardabhā)
for subsequent appearance of bh- and dh- from b+h, d+h see §127), pain (prabhā), sōhnā (sōbate), W P karhā (karabhā-).

§139. Initial nasals. Only n-, m- are found initially in P I.
In Ludhiānī initial n is invariab'y alveolar. So it is in many IAVs. 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 PI initial n remains unchanged in Mod. I is wrong so for as the actual pronunciation goes. Initial m- has remained unchanged everywhere.

n-: nāu (nāva, nāma), naṭṭhānā (naṣṭā-), nimm (nimba-) narā (nīrāga-).

(1) "1, n, though more usually alveolar, are sometimes made dentally." Panjābī Phonetic Reader p. XIII.

"n. Ordinarily it is an alveolar sound; before t, d, it is somewhat forward, before t, d it is cerebralised, but acoustically it is not noticeable " Bengālī Phonetics. Bulletin of the School of Oriental Studies II. p. 6.
m:- manjā (mañcaka-), missā (miśrā-), mūh (mukha-), mūt (mūtra-), muṭṭh (muṣṭī-), miṭṭī (mṛṭṭikā)

§140. Intervocalic Nasals. The difference between the treatment of -n- and -ṅ- according as they occurred in the body of the word or in the inflexional suffixes is found in Panjābī also as in Gujrātī. 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 Gurmukhī script are often represented by cerebral ṇ which is the proper treatment in malwāi and mājhi dialects. -m- was always split up into -v- which later on became -ṻ- 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 -m- appears in place of P I -m- are due to a secondary change of -v- -ṻ- or even of -u- into -m- which as far as can be seen took place before a long vowel (ā, ē).

The only exceptions are maus (amāvāsyā) and amī used as personal name (amṛṭa-). In the first word -m may have been preserved through an early loss of a-, and the second word may be a loan from MI.

1. -n- preserved when occurring in the body of a word
   -ṅ- although become alveolar:—

   -ṅ : phan (phañā), surñā (ṣṛñṭī), ginā (gañayati: cf. grñāti 'to announce'), mānak (māṅkya-), banṛj (vanijya-).
   -n : ūnā (ūnā-), hūn (adhunā), phaggau (phālguna-), pāṇī (pāṇīya-), tānṛnā (tānayati).

2. In inflexional suffixes, -ṅ-, -n- were lost, giving nasality to the preceding vowel:—

Gen. pl :- ānām > -ā (ikānām > -iā) Now used as Oblique
   .-uṅānām > -uā plural.

(1) Turner: §66.
Nom. pl. neut.-āni > āj-ikāni > -iā) Now used as Direct pl.
Nom. pl. neut. -iṇi > i. 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-), dāurū (damaru-), nāu (nāma), pāu (pāmā), thaū (sthāma), lū (lōma), dhūā (dhūmā-), callā (*calyāmi), karā (karāmi) and all other Present Ind. I Sing. forms.

After the secondary change of u, -m- appears for PI -um in jamāi WP juāi (jāmāt-), kamārā WP. kuārā (kumāra-), kimē, WP. kivē cf. Guj. kem, (Pkt. *kimēna cf. imēna), jīmē WP. jīvē (Pkt. *jimēna) cf. Guj. jēm, im. In the ordinal numerals as panjīmā WP, panjēvā (pañcamā-) etc. Before the close vowel ī however, the secondary change does not take place. e.g. sāī (svāmī-), rūī (róma-), bhūī (bhūmī-).

By spontaneous nasalisation, or through the influence of another nasal this change has extended to cases where there was no m- originally. e.g., pāmā WP. pāvā (pāda- > pau + ā), jomār, WP. juār (*yavākāra-), damān WP. duān (Pers. diwān).

§141. Initial y-, v- become j-, b- 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, jēhrē, jīh- (ya-); jāihnā but WP yāihnā also (yābhatī), the derivatives from this root also appear with y- in WP. In E.I y- is retained perhaps in the educated speech only in words with y- borrowed from Persian e.g. yār, jār (Pers. yār-), yā, jā (Pers. yā).

v-: bakkh WP. vakkh (vakṣa-), bijj (vidyut), bingā (vakrā-) bāt (vārttā).

§142. Intervocalic -y-, v-. Excepting MI. -aya- > ś; the y-between any other vowels disappeared. But when preceded by a close vowel ī, ī, ū, a strongly fricative glide y developed before
the original y and both became -yy-. The whole group appears as
-yyy-, -eyy-, uyy- in Pāli which later on became -ijj-, -ejj-, ujj in
Mah. & Amg. and are found at present in S and M. Where, how-
ever, the y glide did not develop, the -y- disappeared as in
śaurasātī and Mg. and found so at present in Hindī. Ep. belongs
to the latter group, but there are in it a few words showing jj-
which 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, but otherwise becomes u and with the previous
vowel forms a diphthong.

-y-: (i) for-aYa-> ö see i § 103.
   (ii) pēar (priyakāra-), gānā or gaunā (gāyati), karīdā ‘be-
   ing done’ (Pkt. *karīmā from karīdī on the analogy of dīm-
   ta-: dīdī, pīmātī : pīdī etc.).

   (iii) dūjjā beside dūā (dvitīya-, Pkt. duiya *dujj, cf. Amg.
   adṛḍhājjja-< ardha ṭṛṭīya-), tījjā beside tiā (ṛṭīya-, Amg. tiśya
   taīya-), bhānja, WP. bhanēā (bhāgīnēya-).
   dāj (dāya-) or perhaps from Pers. dād ‘a gift.’

-v-: (i) chail (chavi-+"illa-, ji (jīvā-) Pkt. jīvō), dēi (dēvī),
   beāh (vivāhā-), WP. parīmṇā (parīṣayati) Ep. parōśnā is a
   loan from H.

   (ii) Saun (srāvāna-), deōr (dēvara-), jiūn (jīvāna-), dhaulā
   (Pkt. dhavāla-), jhiūr (dhīvara ).

   (iii) nūn, WP lūn (lavaṇa-), salūnā (salavaṇa-) go back to
   Pkt. lōṇa with a subsequent closing of the ò vowel.

§143. r, l. For the separation of two dialect-groups in
which the IE *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

(1) ű appearing in Native spelling of the Ep words or of
Hindi words is a glide introduced to avoid hiatus.
words from one into the other is very prevalent and is found even in the Vedic Texts. This borrowing became so extensive in course of time that in Sanskrit we often find r where Vedic had l, and sometimes r where Vedic had l. In several cases, doublets appear with r and l with or without difference in meaning. Panjâbî on the whole agrees with Sanskrit as most other IAV’s do with a few exceptions. Intervocalic -l- becomes -l- in WP.

(i) r, l agree with Skt:—

r: rât (råtri-), rann (raṇḍā), rassi (raśmi-), russëna, (ruṣyate), karna (kārati), bissarnā (vismarati), sauhra (svāsura-).

l: lajj (lajjā), lippenā (lipyate), likh (ākṣā), lōhā (lōhā), seāl (ṣṭākāla-), pīlā (pītalā-), phal (phāla-), bāl (vāla-).

(ii) Skt. r > Panj. l. Most of these words are found with l in Pkts. halhā́ (haridrā: Pkt. haliddā), lajj (rājju-), lās ‘rope’ (raśmi-) ? either loan from H. or borrowed from Pers. lās ‘refuse of silk’. In numerals 39—48, the change r > l is as old as MI.

(iii) In a few words -ry- after short a became -î- in Pkt. It is found so in Panj. and other IAVs (Bloch § 140—141). pâltūna (paryasta-: Pkt. pallat̮ā), palthi (paryasta-), pahlâg (paryan̪ka-), palān (paryāna-).

(iv) Skt. -dr. > Panj. -ll- as found in Pkt. allā (ārdra-: Pkt. allā-), bhalā (bhadrā-), khullā (kṣudrā- AMg. chulla-, culla-, cf. Mar. cūtā).


(vi) In one or two words Skt. l appears as n in Panj. e.g. nûn WP lûn (lavanā-), naṅghnā beside lâṅghnā (laṅghate but cf. naṅkhati ‘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.
§144. Initial ś-, ś-, s- all become s-.

ś-: sang (śaṅkā), sau (śatā-), sūh (śapatha-) etc.
ś-: sōlā (sōدافa), saṭṭḥ (śaṣṭi-), chā ‘six’ comes from such form as *xsvaxs and not from śāṭ, cf. Gyp. sov, Sinā ša, Ks. ših, Pers. šaš. Mar. sahā comes from Pkt. cha for in Mar. ch- > s-.

s-: satt (saptā-), sāḍḍhā (śardha-), suttā (suptā-) etc.


-ś-: sehā (śaśā-), sanehā (sandasa-), pājāh (paṅcāṣat), pharhā (pāraṣu-), saunrā (śvāṣura-), kōh (krōṣa-).
-ṣ-: māh (māṣa-), hārḥ (aṣāḍha-), karīḥ (kārīṣa-), toh (tūṣa-) tīḥ (trṣā), pōh (pauṣa-).
-s-: sāh (śvāṣa-), kapāḥ (karpāsa-), mūḥlā (māsala-), the -s- of saptāti in 69, 71-78 > h which in 76-78 is optionally omitted.

There are a few exceptions to the general rules:

(i) das (dāsa), is a loan from H. cf Lah. dah; H. EP dahāf ‘tens’.

(ii) In the numerals 79-88 we find -ss- < -ś-, perhaps because the -ś- of aṣīti- is a descendant of an original consonant-group. cf. aṣṭau 8, cf. Av aṣṭāiti 80.

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

(iv) -s- remains in sī ‘was, were’ if derived from aṣīt perhaps through an early loss of ā-, or it is a loan from H. cf. Lah. āhā, hā.

§146. Initial h- becomes unvoiced in EP, while it remains voiced in WP but is followed by a vowel in low tone especially in the dialect of Wazirābād.

h-. hatth, WP [ɦatʰ] (ḥāṣṭa-), hīḥ (hr’daya-), hal (hala-), harṣ (haritaki).
§147. Intervocalic -h- remains partly voiced but is often under conditions at present unascertained, reduced to tone and in WP almost always.

-h: lōhā (lōhā-), lāhā (lābha-), bān (bāhā-), gehā (grāha-), saīhna (sāhate).

Consonants in contact.

§ 148. 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 Asoka 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 Prātiśākhyaśas 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 MI 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 MI.

§ 149. The following statements based on those of the Prātiśākhyaśas or on general principles of Phonetics have a useful bearing in explaining the development of PI 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 lacked release or explosion—the characteristic of a stop which marks it as a distinct sound⁴. 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

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(1) AV Prātiś I 43, 44. व्याकरणविधारणममिनिधानः पोडितः सन्ततरो होत्वास्नातः ||32|| व्यवहारविधानममिनिधानः ||44||
been assimilated to those following.

§ 150. In groups stop + other consonant, the stop was not unexploded because the next sound being more open 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. In pronouncing y the contact is made with the two edges of the middle of the tongue upon the palate, 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". 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 Prātiṣākhyaś. Prof. Macdonell thinks they (i.e., palatals c, 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 preceding 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

(1) It is interesting to note that in Skt. no word begins with an unexploded 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 unexploded stops correctly.

(2) Inference from A V Prātiṣ I. 44.

(3) In nasals the explosion of the preceding stop found its way through the nose.


(6) D. Jones: English Phonetics § 356
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 \( t \) 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 devoicing it. Similarly arose \(-jj-\) from \(-dy-\), \(-cch-\) from \(-thy-\) and \(-jjh-\) 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.

\((iii)\) \(-ts- > -cch-\). 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 \(-cc-\) \( i.e. \) \(-ttf\), and \(-ts-\) in a dental \(-cc-\) \( i.e. \) \(-tts\) which later on became palatal. Sir George Grierson’s conclusions about the different pronunciations of palatals in MI and Mod. I. seem to have some bearing on this point.\(^2\)

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 was only the devoiced form of \( y \) while in the latter it was original.

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\(^1\) See Whitney’s remark on Taitt. Prātiṣ. II 42, and A V Prātiṣ I 24.

The strength of an original sibilant may be inferred from the fact that it appreciably aspirated a preceding stop.

The effect of a sibilant in aspirating the changed group can be judged from an anonymous quotation in the commentary on the Atharva Veda Prātisākhya I, 10 rendered thus by Whitney—'They (first mutes) are known as 'seconds' when combined with the qualities of jihvāmūliya, ś, ś, s and upadhmāniya'. 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 unaspirated voiced stops.

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

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

§151. In other cases the double consonant of the group assimilated the single one, thus -nd- > -mn- as attested by the kharoṣṭhī documents from Central Asia belonging to the first or

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(2) AV Prātiṣ I 58, III 28, 30-32; Traitt. Prātiṣ 1-7, 9-28.
Whitney’s Skt. Grammar §§ 228-29.
(3) Girnār III 1, IV. 12.
second century A.D., and the present pronunciation of many
dialects of the N.W. including Panjābī and Nepālī. -ry- > -jj-
-hy- > -jjh- for r and h were never doubled in groups (AV
Prātiś. 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 PI consonant-
groups have remained double in Panjābī except (1) when falling
in an unaccented syllable, or (2) when final and preceded by a
long vowel. A group consisting of nasal + consonant under these
conditions lost its nasal, giving the nasality to the preceding
vowel.

§152. Stop+stop.

1. Homorganic groups remain unaltered except the voiced
aspirates which lose their aspiration and alter the pitch of the
neighbouring vowel (see §87).

-kk-: kukkar (kukkuţā-), chikk (chikkā), ciknā (cikkaņa-)
but cf. cikkar ‘mud’.

-gg-: guggal (guggulu-).

-cc-: uccānā (uccarati); uccānā (uccatati) but the trans.
form uccānā points to *uccatati; khicī (khicē) cf. Guj. khicē;
fincā but WP uccā (ucca-).

-och-: kacchū (kacchapa-), gucchā (guccha-), kacch ‘nickers’
(kacchā: káksā), picch (picchā), pucchaņā (pṛcchāti) bachaunā
(vichādayati), WP puch but LdH. pūch (puchā).

-jj-: lajj (lajjā), lajj (rájju-), kajjal (kaajjala-), sajjā ‘right’
‘opposite to left’ (saajja- ‘ready’), bhujjanā (bhṛjjāti).

-tt-: haṭṭ (haṭṭa-), bhaṭṭ (bhaṭṭa-) cf. H. bhāṭ; paṭṭi (paṭṭa-)
kuṭṭanā (kuṭṭayati), ghāṭṭanā (ghaṭṭayati MBh. VI 2894 B).

-dd-: uḍñā besides uṛnā (uḍḍayati), hadd (*hadda-).

-tt-: uttarnā (uttarati), tittar (tittira-) latt (lattā), mattā
(mattā-), pittā (pitta-), citt (cittā-), khittī (kr‘ttikā), bit[t]
(vittā-).
-dd: kudāl (kuddāla-).
-ddē: siddhā (siddha-), buddh (buddhi-), WP baddhā (baddha-).
-pp: pippal (pippala-), piplā mūl (pippali-).
§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.
-ṭk: chikkā, chakkā (śatka-).
-ṭk: ukkarnā (utkirati), sakārnā (satkārayati).
-ṭkh: ukkhārṇā (*utkhiṭati), ukkhāl 'mortar' (*utkhala-)
cf. khāla- 'thrashing floor'.
-dg: khaggā 'a fish' leaf of ghīkūər which resembles sword-blade (khāda-).
-dg: uggarnā (udgurati), ugganā (udgata-), ugamnā (udgamyate).
-dgh: uggārnā (udghaṭate), ugh[ā] 'fame, famous' (udgha- m. excellence, model; udghoṣa-?).
-kt: bhattā (bhaktā-), sattū (sāktu-), motti (mauktika)-
ratt ‘blood’ (rakta-).
-ṭpt: satt (saptā-), tattā (taptā-), suttā (suptā-).
-kth: satathal (sakthi).
-bd: sadā (sābda-).
-gdh: duddh (dugdhā-), daddhanā (dagdhā-).
-bdh: laddhā (labdhā-), jadhā (yabdha-).
-dbh: ubbharnā (ubdharatī).
§154. Stop-|Nasal. (1) In a group guttural +n or m, the nasal is assimilated.

(1) The existence of a verb *khiṭati: khetati, perhaps formed from kpṭta- 'cut' in the sense of 'separating' is proved by other forms also e.g. Panj. nak̪hārnā 'to separate,' bakhārā 'quarrel'.
-kn.: mukkanā (Pkt. mukka- <*mukna-; mukt-). Pischel assumed *mukna ‘to explain’ Pkt. mukka-(§56) but Bloch objects to it (§94). Turner supports the former (Guj. Phon. §76); saknā (śaknoti or śakyate).

-gn.: agg (agni-) bhuggā ‘worn out’ (bhugna-), nangā (nagna >nagga- AMg., naggaḥ: *nanga-), Ambala bhagganā (bhagna-), lagganā (lagna-or lagyati).

-km.: rōk ‘cash money’ (raukma- ‘golden’) the only word containing -km that appears in Pkts, is rukma- and all its derivatives show -pp-. Rukkini occurs once in Jīvānanda’s edition of Nāgānanda (Pischel §277)

-gm: jug ‘pair’ (yugma-).

(2) In the group jñ the j was assimilated; the resulting ŋn-became n [n]- in EP. and -nj in WP.

janeñi, WP. janjū (yajñopavitā)

nañ: perhaps goes back to rājanī, WP Guj. Mar. rāñī favours this hypothesis.

ān (ājnā) 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. Sain (spnjā); Pa. saññā (cf. Pkt. saññā). >*saññ >*sann > sain on account of the following nasal. See §30.

(3) -tn->tt- H. Saut. (sapātnī but P. sauukkanā) Ratti “short form of the personal name Ratan may be equally referred to rātna or raktikā.

-tn->kk?

(1) arak (arāntī), sauukkan (sapatnī)?

-dn->nn. This change goes back to PL. cf. bhinnā-, chinnā-anna- etc. WP. runnā P.P.P. of rōnā ‘to weep’ may either point to *rudna > *runna- or be a late analogical form.

(4) -tm->pp.: āp (ātmā), apnā, WP āpṇā (ātmanah)

-dm->bb.: pabban (padmīnī), pabb “forepart of the sole of the foot” (padma-)?
§155. Nasal + Stop. In its treatment of the groups nasal + stop, Panjābī ranks with the North-Western languages, Sindhi and Lahndī, and with some Pahāṛī 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 kharos̱ṭhī documents from Central Asia (Bloch J. As. 1912, I p. 332ff). In Eastern Panjābī, however, -ṅ(h)- -ṅ(h)- remain unchanged and in several other cases assimilation is avoided perhaps due to the influence of Hindī. For disappearance of the nasal or its reduction to nasality of the previous vowel see Nasalisation and denasalisation §§111-19.

-ṅk-. aṅg (aṅkā-), aṅgūr (aṅkūra-), kuṅgu (kuṅkumā-), nasang (niśaṅkā-), saṅg (saṅkā), kaṅgan (kaṅkāna-) pāṅlag (palyaṅka-).

-ṅkh-. saṅgh (saṅkhā-?), pīgh (pṛāṅkha), suṅghanā (*śṛṇghkha V. O. J. VIII p. 35), uṅghanā (uṅkhati), H. sūghnā and ūṅhnā point that the change is very early.

-ṅ-. ṷṅgal (aṅgūli-), bhaṅg (bhaṅgā), siṅg (śṛṅga-), raṅg raṅga-, caṅgā (caṅga-), piṅgī (paṅgu-). In EP these words are distinctly pronounced with ūṅ while in WP ūṅ is commoner. They are, however, spelt both ways in dictionaries.

-ṅgh-. jaṅgh (jāṅghā), laṅghnā (laṅghate).

-ṅc-. paṅj (pāṅca), manjā (maṅca-); sinj’nā (siṅcāti) kunjī (kuṅcikā), kanj or kunj (kancu-), kunj (krāncā), cunj (caṅcu-). Lah. vaṅj nā, vāinā S. vaṅṭnu (vaṅcātī).

-ṅch-. hūṅhnā (uṅchati), pūṅhnā (prōnchati) Pkt. pūṃcha, H. pōchnā, pūchnā).

-ṅ-. munj (muṅjā), anjan (aṅjana-), pinjara (paṅjara-), pinjanā beside pinnanā ‘to card cotton’ (piṅjayaṭi ‘to kill’), bhannā may be a contamination of bhanjati and bhinna-.
-ñjh:- sanjha (sandhyā: Pkt. sanjha śañjhā), banjha (vandhyā: Pkt. vamjha, vañjhā).

-nt:- kandha (kañja-ka-), ghandha (ganta-), bandana (vañıate); cundana (cuñatha).

-nth:- kandha (kañtha-), sundha (sunti-), kundha (kuñtha-)

-nd:- ganna (ganda-), kanna (kanda-), khandha (khandha-), pinn (pinda-), dana (dantha-), manna[a]nā (munda yati) rana (randa), kunali, P.W. kunna (kunda-), hunda (hunda). In several words mostly from EP, nd remains unchanged, e.g., āndā, but Mul. ānṇā ‘eye-ball’ (āndā-), rinḍi (eranda-), gandha (gandupada-), gandha, khand pinda, danḍa [ā], mundha, randi, kundhi, hunda. Here the last eight are doubles and the others may be loans from Hindi.

-ndr:- pūnṇa beside penda (pauṣtra-)

-nt:- tand (tānta), dan (dantha) pāid W.P. puṇḍ (paddanta-), sād in sukkh sād (sasti-), masād (masanta-) 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:- ād WP ānda (āntra-), jandha WP jandrā (yantra-), mand WP mandar (māntra-), madari or mādari (māntakāra- or perhaps Pers. ‘madār ‘N saint’-+1), nēṇda; WP nūndra (ni- māntra-) WP māndrā (mānṭrika-).

-nth:- pandh pabhāḥ, kandha (kañtha L.), madhāni (mañthana-). WP pāndhi (pānthika-). In granthi- and granthathi the th was cerebralised in Pkt. stage and consequently we have Pauj. gandha, gandhanā, gaṭṭhanā (grath, granth) with cerebralisation of th.

-nd:- channa (chandaḥ), sanśā (sandasa-). WP nanān (nāṇāndā) EP nanād must be a loan from Hindi, or it came from nanandha another form of nāṇāndā recorded by Monier William.

This change appears in the compound words having manda- as their first member, e.g. manākkha (mandakṣa-), manhēnṃ ‘destitution-of milk’ (manda + dhāinava-), manrā ‘not roughened
sic a grinding stone,' mantārū 'not knowing how to swim,' mankhaṭṭū 'not earning anything'; also in manṇā f. ill luck (mandimā m.), kunnan beside kundan 'pure gold' (kunda-)?

-ndr.-: cann beside cand (candrā-), WP. canhā jhanhā- (candrabhāgā).

-ndh.-: annhā (andhā-), bannh (bandhā-), kannhā (skandhā-), innhan (indhana-), binhhanā (vindhāṭa), rinnhanā (*rindhatī), runnhanā (*rundhatī).

-ndhr.-: gōhran (gudā + randhra-).

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

-mph.-: gumbhā (gumphā-).

-mb.-: ammā (ambā), lammā, lambā (lamba-), nimm (nimba-), samm (sāmba-), sēm (saimbya-), kūrām (kuṭumba-), kōrmā (kauṭumba-), jammā (jambu-), kammal, kambal (kambalā-), WP palamnā (pralambate). The forms appearing with -mb- are confined to EP.

-mbh.-: kamheār (kumbhakāra-), thammh (stambha-), khammā (skambhā-), ulāmmhā beside ulāmbhā (upālambha-) rammhanā (rambhatē).

§156. In some cases the Panj. group nasal + voiced stop produced from the PI group nasal + unvoiced stop has undergone a further change into a double nasal. This is specially true of PI mp[h], e.g. kammanā, tummanā, camalī, WP. limmanā, gummhā besides forms with -mb[h]. Assimilation of b- in mb coming in the same syllable is also common in other languages e.g. H. ām (*āmb-, *āb) sēm; cf. Southern English pronunciation of lamb, land, comb: pond, limb: wind etc.

-nt- > *-nd- > *-mn- > -n in the Present Indicative III pl. Thus karanti > karan, bharanti > bharan etc. In WP Present participles also, thus Pkt, karaṃta- > WP kannā 'doing'.
§157. Nasal+Nasal. The first nasal is assimilated to the second.

-\text{mn}\text{-}: W.P. nimmojhānā (nimnā+apadhyāna\text{-}). This treatment differs from what we find in Pkt. (Pischel § 278).

-\text{mn}\text{-}: jamm (jāmma).

§158 Double nasals, like other double consonants have been preserved except that -\text{n}-, -\text{mn}- become alveolar.

-\text{mn}\text{-}: ann (ānna\text{-, } anāj (annādya\text{-})).

-\text{mm}\text{-}: damm (dramma\text{-}).

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

§160 Nasal+Sibilants. In its treatment of nasal+sibilant, also, Panjābī ranks with the North-Western languages, i.e., it reduces the sibilant to a voiced aspirated stop of the same class as the nasal then losing the aspiration after producing the tons-effects. Unfortunately there are very few examples to show the exact process how the stop developed. The Prātiśīkhyas refer to a pronunciation in which a surd stop was inserted between a nasal and a sibilant\text{'.} This may have been the course followed by the ancestors of Panjābī, thus:

-\text{ns}- > -ṅs- > -ṅch- > Panj. -ṅjh-

ns- > -nts- > -nch- > Panj. -ṅjh-

Or, perhaps, the sibilant was voiced as in śṅī,\text{'} and later on became an aspirated stop. But that would have been contrary to the Panjābī treatment of foreign fricatives whereby Pers. x, Eng. ð, Pers. Eng. f appear as kh, th and ph, respectively; while Pers g Eng. ð, Pers. Eng. z, v appear as g, d, j, b

(1) अञ्जनेयः करते: शपलेभु|| AV Prāt\text{'}s. II 9 “After ŋ, n and n are inserted k, t and t before ś, s and s.” तकारस्य शकरां बुकार:|| AV Prāt\text{'}s II 10. ‘Before, s, n becomes ŋ.’ उपवै: ककार: सपकार:|| Taitt. Prāt\text{'}s V 32. “After ŋ is inserted a k before s and s’” तनकारपूविश तकार:|| Ib. V. 33 “After t or n is inserted a t.” Whitney’s edition and translation.

(2) cf. the general tendency of Panjābī Pkt. to voice an unvoiced stop after a nasal consonant.
( unaspirated). Following this Pers. [§] sometimes appears such especially in illitarate speech, but the normal change is s. If the sibilant had been voiced it should have appeared as j, and not as jh.

ṃs: banjh, WP vanjh "pole for propelling a boat" (vaṃṣā-)
bās 'bamboo' is a loan from Hindī. sānjhī, sājh (sāṃsa) cf. śīnā sāζhū 'half of land produce'.

The numerals bīh, tīh, come from Pkt. viṣā, tīṣā and not from Skt. viṃṣatī. trimśatī.

dassanā is from daṣyati, and ċang 'bite' from *dakna> AMg. ḍakka- > *damka. cf. II. ḍák, ḍāṅk.

kāssū (kaimśuka-) is a loanword.

-ṃs : pūhā comes from Pkt. pīśāi rather than Skt pimśati. cf. śiṅ'ā pezāi ki.

-ṃs : kāsī, W P. kaḥā (kaṃśā-, kāṃsyā-) seems to be a late borrowing with -s > -h-. Sindhi hanju (haṃśā ). Panj> hans is a loan. hāss 'collar- bone,' but Sindhi hanja, "the part above the hip-bone on which infants sit in being carried" (āṃsa) mās (māṃṣā- ) is a tatsana. cf.Sindhi māsū, māsū, śīnā mōs, Genitive mozāi.

M I -ṃs- injhū, WP. ċanjh, Sindhi hanja śīnā āṣu (aζru-Pkt. aṃsu) khangh (kāsā Pkt. khāsā Pāsh. § 206, *khaṃsā- *khaṃṣā) cf. II khāṣī, khunjhanā to be missed (kuṃṇītī, Pkt.kussāi khussāi.*) khumṣāi ) cf. II. v. t. khōsnā māih, W P majjh, manjh (māhiṣī ) * mhīṃsī ) cf. II. bhāīs. E. P. mhāīs is a contamination of māiḥ and bhāīs.

cunghanā H cuṃghnā cf. cūsā, Rajas cu'kh (Vuṣ:- Vučuṣ Pkt. cūsa:i cussā: * cuṃṣā:i; or from cukṣati > *cumkhati).

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 assimili-

(1) Monier-William’s Dictionary records only one word Ṛṣ ṣāy y vīgalī in which y occurs as the first member of a consonant group.
lated with the usual tone results if the stop is a voiced aspirate.

-ky-: mānak (mānikya-), chikkā (śikya-) cf. Guj. śikū saknā (śakati or śaknōti), sāk ‘relation’ *(svākya-).*
-ky-: pakhānā (prakhyāna-), W P. akhān, akhāun (ākhyāna-) ākhyā-pana-).
-gy-: bhāg (bhāgya-), suhāg (saubhāgya-), lagganā (lagnati), barāg ‘feeling homesick, said of children’ (vairāgya-).
-cy-: pacnā (pacbate), rucnā (rucyate), cūnā (cyutā-), bacnā, cf. WP. vacānā (vacyate-).
-jy-: Jēth (Jyēṣṭha-). rāj (rājya-), banaj (vaṇijya-), bhaj janā (bhajyate), bhujjanā (bhṛjyate).
-dy-: Powādhī jāḍā (jādyate-).
-py-: tapnā (tapyate), lippanā (lipyate), rūppā (ṛūpya ), māppā (māpya-).
-bhy-: labhanā (labhyate).

(2) In a group dental stop+y, the y palatalises the stop before being assimilated.
-ty-: sacc (satyā-), naccanā (ṛṛtyati), bacc WP vacc (āpatya-).
-dy-: ajj (adyā-), khājjā (kāḍya-), bijj (vidyut), jūa (dyūtā- ) chijjanā (chidyate), bājjā (vādyā-), pasijjanā (prasvidyate) upajnā (upadyate).
-dhy-: gijjanā (grdhyati), bujjjanā (budhyati), sujjjanā (śudhyati), sijjjanā (śidhyati), rijjjanā (ṛdhyati), mājjhā (māḍhyā-). cf. -ndhy- njh: sanjh (sandhyā), banjh (vandhyā).

(3) -ny- becomes nn- but the examples are not certain.

punn (pṛṇya-, kān f. (*kānva-: kāṇā-).

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(1) For shortening the double consonant after a short vowel in the roots pac, ruc, sak phat, tap and in a number of other words, see §121 (6).
(4) The treatment of n+y is not quite definite. In some words the y is assimilated and in others it becomes j. The former seems to be the proper development in E.P.

sunnā, WP. sunjā (ṣūnyā-); jann, WP janj (jānya-) cf. Mar. jānavsā (jānya+vāsa-); kanneā t-, WP. Kanj (kanyā) dhān WP. dhāī, perhaps, for dhān dhānj (dhānyā-); mannan, (mányate), nearā (anyākāra-?). [M] anj (anya-).

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

uggaṁnā. (udgamyate), ghūmmānā (HD ghummaī; *ghumyāī).

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

Kallh, H. kalh (kalya-), pahlāg (palyaṅka-) etc. For further examples and exceptions see §§ 128-29.

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

bāgh (vyāghrā-), sarbāh, sirbāh (Panj. sir+Skt. vyādhi-).ā-

(8) In sibilant+y, the y is assimilated and the resulting š, š fall together with ss.

-šy.: nassanā (naśyati); dissanā (drśyate), saulā (śyāmala-).
-šy.: russanā (rusyate), tussanā (tuśyati).

-šy.: sālā (syālā-), hāsā (hāsyā-), hasnā (hasyate) or perhaps a loan from Hindi but the latter goes back to Pkt. *hamsā-īlas (ālasya-), kāssī (kāṃsyā-).

(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 s, š, s, when assimilated, aspires the resulting double consonant.

ry.: kāj (kāryā-), WP pujjānā (pūryate) E.P puğganā may be an analogical formation after bhajj Ambālā bhāgg; bhijj: Ambālā bhīgg.
-hy-: gujjhā (gāhya-), bājjhō (bāhyatāḥ), bōjh (*uhya-:Pkt. vojjha-), dājh (*dāhya-). WP ḍajjēnā (dahyaete).

§162. 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 Shāhābāzgarhī, mansehrā and Gīrīrā versions with those of Kālī, Dhauli and Jaugāda. The group consonant + r was preserved while the group r + consonant shifted its r to the initial consonant, doubling at the same time the consonant left single, or transpose its place with its own member so that the result in either case was a group consonant + r; thus we get dharm-. > dhram(m)ā-, sarva-.> savra. 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 Rāsaū of Cand. Consonant + r: –

kr: koh, S. kōh (krāṣa-) kōl, S. kōli (krōḍa-), cakk (cakra-), cukkā (cukra-). sūk (sūkrā-) recorded by Mayā Singh must be a loan from Hindi or quoted from the Adī Granth.

gr: gaṭṭhānā (grathnātī) gehā (grāha-), aggā (āgra-), jāgnā (jāgrati). graihm ‘eclipse’ is a ts. gās ‘mouthful’ is a loan from Hindi, grāh is a loan from WP; grās is usually used in gaū grās ‘portion of bread set apart for cows’ is a ts. graū or grā ‘village’ is a loan from WP the common word in EP being pīṇḍ.

Hultzsch: Aśoka’s Inscriptions—Grammatical Sketch.
(2) dhram(m)a- for dharma in the passage quoted by Beames in his Grammar. I p. 15.
ghr: bāgh (vyāghra-).

jr: bajj 'calamity' (vájra-).

dhr: mīḍḍhā (māḍhra-).

tr: tāhnā, WP trāhnā (trāsayati), tārnā WP trōnā (trōtayati) got, WP gōttar (gōtrā), cītā WP citrā (citraka-,) cīttanā, WP cīttarnā (citrayati), Cēt, WP cettar (caitra-), duḥtā WP doḥtrā (dauhitra-), pōttā WP pōtrā (pāutra-,) putt WP puttar (putrā-), patt, WP pattar (patrā-), sūt WP sūttar (sūtra-), dāttā WP dātrī (dātra-), tinn WP trai (trīṇi, Pkt tinṇi), (trāyaḥ-). Guj. trāṇ may be contamination for the two.

r after a dental stop does not cause cerebralisation, In ṭuṭṭanā it is due to the following ṭṭ- cf. WP. truṭṭanā. Similar may be the case with ṭatṭī, WP. traṭṭī, In ciṭṭa 'white' (citrā-) the form with a cerebral is perhaps chosen as a loan from some other dialect to distinguish it from cīttā 'leopard.'

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

dr: damm (dramma-), dākh (dṛkṣā), chiddā WP chidrā chidrā-. dadd WP daddar (dadru-), nīd WP nīndar (nīdrā). In dāhnā, if from drāghate, dr has become d. For -ndr-, -ndhr- see § 15.

dhr: giddh (gr'dhra-); baddhari beside baddhī (vārdhra-) and sidhrā in 'sidhrā pudhrā' 'simple' (sidhrā-) are loans from WP.

pr: pauh (prabhā), pōhan (pravahaṇa-), pāunā (prāpayati).

br: bāhman (brāhmaṇa-), kubbā (kubra-: kubhrā) cf. Guj. kubḍā.

bhr: bhāi WP bhrā (bhrātā), bhaur (bharamara-), bhāu (bhrū- cf. Pkt. bhumaga, bhamaya Pischel § 124), bhaṭṭh (bhrāṣṭra-), bhāunā (bhramati).

mr: makkhaṇ (mrakṣaṇa-). When mr occurs in an internal syllable, a b develops between m and r, and the whole group
appears as -mb- in Pkt. (Pisch. §235), amb (amra-), fåm痛み trāmbā, trāmmā (tāmrā-), tämrā (tāmrā+paṭa-?)

sr: saun (srāvana-), missā (miśrā-), WP mass (smāśrā-), sass (svaśrā ), cauras (caturaśra-). For ašru->anjh, injh. see under -ms- §160.

§163. r+consonant:

-rk.: akk (arkā-), kakkar (karkara-), takkanā (tarkayate), takkalā WP trakkāly (tarku-), makkar (markāṭa ), sakkar (sirkarā). In WP trakkāry in opposition to EP takkarī, the r after t is due to shift if the word is connected with the root √tark. WP srakk (but EP sakk) points to *śarka- rather than sālka .

-rg.: bagg (vārga-), magghar (mārgaśira-), caugganā (caturguṇa-) gīggar (gargarī).

rgḥ: mālḥgā (mahārgha-), ghagggarā (gharghara-), Lah. aggh (argha-).

-rc.-: kucc (kuṛcā-)

-rj.: gajjanā (garjati), gujjar (gurjarā-), khajūr (kharjūr-)

-gājjar (gājara-).

-rn.: kann (kārṇa-), pāṇā 'leaf' (paṇā ), unn (uṛṇā), cūṇā (cūṛṇa-)

-punneā (pūṛṇimā), siūnā seōnā (suvāṛṇa-; sauvarṇa-)

-rt-, -rth-, -rd-, -rdh-, see under Cerebralisation § 169.

-rp.-: sapp (sarpā-), kapāh (karpāsa-), khappar (karpāra-)


-rb.-: kbarā (karbara-)

-rbh.: gābbhā (gārbha-), cībbhār (cīṛbhaṭa-), dabbh Mul. drabbh (darbhā-)

-rm.: kamm (kārma-), camm (cārma), kāman (kārmāṇa-), nimmal (nirmala-), WP. kummā (kūrmā-)

-ry.: Dealt with under y-groups.

-rl.: dūlā 'bridegroom'. H. dulā, Guj. dūlū (durlabha-?)

-rv.: cabbanā (cavati), cabbī WP cāvī (cāturvimśati-), khabbā (kharva-?)
§164. Groups with 1.

(1) In groups 1+stop or m, 1 is assimilated
   -lk.: bakk (vallka-), sakk (salka-).
   -lg.: guggal (gulgulu-), phaggan (phalguna-), bagga
       (valgu-). bāg, WP vāg (valgā) perhaps a loan on account of
   -lp.: tappar (talpa-?), WP kappanā (kalpayati).
   -lb.: subba (sulba-) MW records sūlva also but -lv- > -ll-.
   -lm : gummā (gulma-).

(2) In groups 1+y, y is assimilated with frequent aspiration.
See § 128.

(3) In groups 1+v, d+1, and r+1, the l assimilates the other
    member.

   -lv- : vil, bill in Mayā Singh’s Dictionary. (bilva-).
   -dl- : bhalā (bhadra-: *bhadra-) allā (ārdra-: *ardla-), khullā
       ‘low, base’ (ksudra-: *ksudla-), In J. Pkt. chulla- culla- Pischel
       § 325).

   -rl- : dullā (durlabha-).

(4) -ll- : pallā (pallava-), challī ‘maize-ear’ (challi-). See
    also -ly- § 128.

§ 165. Groups with v.

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

   -kv- : karhna (kvathati), pakkā (pakvā-)
   -jv- : jalna (jvalati).
   -tv- : khaṭṭ (khaṭvā).

(2) Dental stop + v had three developments in MI, viz.
    double dental, labial or palatal stops. (Pischel §§ 298-300). In
    Panjābī 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 kūrattan 'bitterness', palattan 'yellowness'. -t (-tva-) as in miṭṭhat 'sweetness'. sat (satva-) may be a loan.

-tv- > -pp-: -[p]pan, -panā (-tvana-) as in kauṟāpan, luccapanā etc.

WP suhappan. -p (-tva-) WP suhnapp 'beauty'; -ppā (-tva-) as in budhappā 'old age'.

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

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

-dhv- > -ddh-: dhaṭṭhā (dhvasta-: *dhvaṣṭa). In Panjābī dh was cerebralised on account of the second cerebral.

-dhv- > bhh-: WP ubbhā (ūrdhva-)

-dhv- > jjh-: jhanḍā (dhvajā+dāṇḍa Mar- jhemḍ-jhankār (dhvani-) if not purely onomatopoeic.

The group -dv- resulting from ud- followed by a word beginning with v- became -vv- in Pkt. (Pischel § 298), and consequently bb in EP, and vv in WP.

baṭnā, WP vaṭnā (udvartana-) cf. H. ubaṭnā, Sindhi utānu. (3) In groups v+y, r+v, and l+v, y, r and v are assimilated. See § 9, 161 (7), 9) § 164 (3).

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

-śv-: sauhṛā (śvāśura-), sass (śvāśrū-), sāh (śvāsa-), basāh (viśvāsa-), assū (āśvina-), pāssā (pārśvā-).

-śv-: māssī (māṭṛsvaṣtrapā).

-śv-: pasijjanā (prasvidyate) sakā (svaka-: * svakyā-) sāk (*svākyā- are ts: cf. sakā, H. sagā (svaka-).

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

§ 166. 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 § 150 (3)
  -sc: tirschā (tiraścā), biecū (vr'ścika-), picchā (paścā-),
    pacchō (paścima-).
  -ṣx: bikkharṇā, bakhārṇā (viśkiriti), sukkā 'dry' but sukkhā 'a
    particular plant' sūśka-), pōkkhar (pauśkara-).
  -ṣt: aṭṭh (aśtāu-), naṭṭhanā (naśtā-), muṭṭh (muṣṭī-),
    miṭṭhā (miṣṭā-), riṭṭhā (ariṣṭa-), piṭṭhī (piṣṭa-).
  ṣṭr: uṭṭh, ūṭ[h] (uṣṭra-), bhatṭh (bhrāṣṭra-), WP. oṭṭhā
    (auṣṭra-).
  -ṣṭh: kōṭṭhā (kōṣṭha-), kāṭh (kāṣṭha-), jēṭh (jyēṣṭha-),
    sēṭh (srēṣṭha-), gūṭṭhā (āṅgūṭha:-).
  -ṣp: bhāph- (vāspa-).
  -sk: khammmā (skambhā-), bakkhar (upaskara-), bakhāra
    (vakaskāra-).
  -st: than (stāna-), thammā (stambha-), thōpā (stōkā), haṭṭh
    (hāṣṭa-), matthā (mastaka-), patthar (prastara-), matth (nastā)
    āṭthamnā (āṣta+?)
  -sth: thālī (sthālī), thāḥ (sthāgha-), thāní (sthāna-).
  sp: pāhā (spāsa-).
  -sp: phuṭṭhanā (phuṭtyate), phōrnā (phoṭayati).
  -(2) In a group consisting of the final sibilant of a preposition
    and the initial stop of the following word, aspiration does not
    take place.
  -ṣ+c: nacorṇā (niścotate), niḍlā (niścala-).
  -ṣ+k: nikkalā (niśkalati : niśkālana- 'driving out' Gobh.),
    nakammā (niśkarma-), cāuk (catuska-).
  -ṣ + p: naputtā (niṣputra-), cauppar (catuspata ), Guj. cōpan
    (catuspaṇcāṣat).
  -s+k: nakk (nās+ka-)?
  -s+t: nittarnā but H. nitharnā (nistarati), caunti WP.
    caunti (caustralmṣat).

§167. Stop+sibilant.
(1) kṣ become k(k)h.
  khār (kṣāra-), khir (kṣīra-), khōh (kṣuḍhā), akkh (aksi,
    ikkh (ikṣu) kakkh (kākṣa-), kukkh (kukṣi-).
makkhi (måkṣikā), pakkh (pakṣa-), sikkh (śikṣā), takhān (takṣāṇam cl. acc. of tàkṣaṇ)

The words where kṣ appears as c(c)h are early loans from a ch dialect and appear with ch in other IAVs (Turner §89)? e. g. ricch, H. G, rich, Mar. ris.: ch>s(ṛkṣa-), kacch- (kākṣa, kacchā), churā, with ch in others (kṣurā-: churikā), taccha besides takhān (takṣati), macchar besides makkhi (måkṣa cf. AMg, macchiyah), chār besides khār (kṣāra-)

For tikkha (tikṣṇa-) see Turner §89. tinnhanā 'to prick, pr. would be a doublet from the same if it does not come from the root √trh cf. śṛṇḍhu: *śṛṇḍhati.

2 t or p+s become c(c)h.

-ts- bacchā (vatsā-), macch (mātsya-) ussrnā (utsarati) goes back to Pkt. Guj. ucharvū may come from uchalati. cf. nittarnā (nistarati) for the different treatment of ts or st when one member belongs to the root and other to the preposition.

-ps-: accharā (apsaras) gucchā (gucaha-: grpsa-).

3 sn and sn appear as nh- or n if there be another s, h in the word.

tis (ṛṣṇā) may be a ts. from ṛṣā, or cf. ṛṣyāvat RV vii, 103', 3.

-ṣn-: WP unhālā, hunālā (uṣnakāla-)

“sn’: nhaunā (snāti), nēh (snēha-), nhū (snuṣā).

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

-śm-: rassi (raśmi-), Initially śm > m: mass beside mucch (śmārū-), masān (śmaśāna-) is a loan because of -ś- > -s-

-śm-: tusi (tuśmā), kössa (*kōśmā), WP hussar (uṣma-)

-śm-: aśi (asmē), bhass (hhasma) bissarnā (vismarati).

This treatment is peculiar to the North-Western Languages cf. kāśir, Ks word for Kasmīr (kāsmīra-). Ludh. amhātār 'we and others'; tumhātār ‘you and others’ are loans from H. They have not been recorded by Mayā Singh.

5 Sibilant + y, r, v, and r + sibilant have already been treated under y-, r-, v- groups.
(6) Double sibilants become -ss-, or s-in unaccented syllables.\(^1\)
-ṣṣ-: nasang (nissāṅka-).
-ss-: nissarnā (nissarati).

§168. Groups with h.

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

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

Cerebralisation.\(^2\)

§169. The subject of cerebralisation has been dealt with by Dr. Bloch and Prof. Turner with respect to Marāṭhī and Sindhī 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 r and r, the chief cerebralising agents could have exerted their influence, we may say that Panjābī is a non-cerebralising dialect. The words where cerebrals appear in place of PI 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.

§170. Examples of Panjābī words containing:—

(i) PI dentals preceded at a distance by r. Here the dentals remained dental which subsequently disappeared. If they had become cerebral they should have appeared as ō, ōh, (i.e., r with a tone on vowels). bhāī (bhrāṭ-,) māreā (mārīta ), rōn (rōdana-), paīhllā (prathilla-, c.f. prathama-).

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\(^1\) A few cases of a secondary change of MI -ss- > -s- > h are found e.g., dihā dīssanā (drṣyata, Pkt. dīssāi, ḍīsāi), s > h is yet a living tendency. See Dr. Bailey’s note JRAS. 1926.

For gaṭṭh(i), gacdjh(i), parh, paraus(s)i, see Turner pp. 560—61.

(ii) PI dentals preceded immediately by ř. These remained dental which, if single, disappeared later.

gheō (gr̥tā-), hīā (hr̥daya-), khittī (kṛttikā) mōēā cf. H. muā (mr̥tā), pōhllō (ṛ̥thula-), ti̊jjā, tiā (ṛ̥tfya-), kīttā (kṛtā the -t- being doubled, or -tt- being added by the influence of suttā, tattā etc.). budḍhā H. būr̥hā, S. buḍhō commonly derived from vr̥ddhā- should be referred to br̥dhā- where the -dh- has been doubled on the analogy of Pkt. daḍḍha-. Pa vudḍha- beside budḍha- and vaddha- may be due to contamination of vr̥ddhā- and br̥dhā- miṭṭī (mṛttikā) is found with cerebral in all except Mar. mātī.

(iii) r+ dental. The dental remains dental.

-rt-: All Panjābi words containing PI -rt- are connected with the roots kartaṭi ‘to cut’ and kr̥ṣṇati ‘to spin’, and vār̥taste ‘to be’ and ‘to roll.’ Where doublets appear, one has the dental and the other the cerebral to keep distinction of meaning. Thus kattanā ‘to spin’, kaṭṭanā ‘to cut’; bāt ‘thing, matter’ (vārtā), bāt ‘road’ (vārtma-; vartih n.). For details see Turner p. 562).

mṛttikā > P. miṭṭī H. maṭṭī, māṭī M. māṭī, Dog. mitti dental.

-rth-: sāth (sär̥tha-), sāthhi (sär̥thika-), cauttā (caturthā-)

-rd-: gadhā (gardhā-), kuddanā (kůrdati), caudā (cáurdasā), baddal (vārdala-), bahld (balivārdā-), paddanā (pardati).

-rdr-: *āddā (ārdrá-), allā (*ārdla-). kauḍḍi (kapardikā),

-rdl-: -chaṭṭnā (chardati) are found with cerebrals in other languages also. daḍḍū (dardura-) is doubtful on account of the loss of -ra-.

-rdh-: addh (ardhā-), badhnā (vardhate), pacādh (paścārdhā-) puādh (pūrvārdhā-). The roots vardhate ‘to increase’ and vardhati ‘to cut’ have resulted in doublets in Panjābi, thus badhnā ‘to increase’; baḍḍhanā ‘to cut’. In muḍḍh (mūrdhā) the cerebral appears elsewhere also,
(iv) Dental-r. They remain dental after assimilation.

-tr-: gōt (gōtrá-), putt (putrā-), etc. For further examples see §162. Only cītā ‘white’ (citrā-) appears with cerebral perhaps to distinguish it from cītā ‘leopard’.

-dr-: chiddā (chidrā-) etc. See §162. dāhnā ‘to lay down’ (drāghate), dūnnā, if from drōṇa-, may be loans. For āndā, dāndā etc. see Turner p. 566.

-dhr-: giddh (gṛdhra-), baddhī (vārdhra-).

(v) The cases where PI dentals uninfluenced by the vicinity of r, r appear as cerebrals in Panjābī are common to all other languages except painā (patati) where cerebral is shown in Prākrit, Hindī, Gujrātī etc. The following may also be noted: nacörnā (niścotate), jūrnā (yuta-), bahērā (vibhitaka-), harā (haritaki-).

In the last three words the r may be a suffix.

(vi) “I”, n in all positions have become alveolar in EP.

§171. Mention however may be made of the tendency to cerebralise a dental stop occurring in the vicinity of another cerebral stop. This tendency is found in Hindī, Gujrātī (Turner §44), in Sindhī (Turner p. 570) and in Marāṭhī (Bloch §119).

tuṭṭ-, WP truṭṭ-, H. G. tūṭ- (trut yat i), tūṭhānā (tuṣṭa-), ḍūḍḍhā, ḍūrḥ (Pkt. divaḍḍha-), ṭaḍḍānā (tardati), ḍaṇḍā (daṇḍā-), ḍaḍḍū (dardura-), ḍūṭ (dīpa+var-ti-), ḍahīṇī (dadhibhāṇḍa-), ḍhāṭhērā (tvāṣṭr-), ḍāḍḍhā (dāḍhya-), ḍhanḍhā but Mar. thāṇḍā (stabdha-), ḍhatṭhā (dvasta-: *dhvasṭa-), ḍhiṭḥ (ḍhrṣṭa-), WP diṭṭhā (ḍṛṣṭa-); ṭeḍḍhā, H. ṭeṛhā but WP treḍḍhā; ṭuṭṭi but WP traṭṭi, but EP tur, WP ṭur (turati); ḍar (darati) ṭhāṛā (sthavira), dēr: dēr, dōrī (dōraka).

In the presence of r the dental remains, thus tōṛ, dhar, dāṛhī, Guj. id. but H. dāṛhī.

ṭhāṭṭi 38.
ṭhīṭṭar 78.
ṭhāḍḍ 3rd Eng. third > thādd.
§172. Examples of *svarabhakti* are fairly common in Prākrits (Pielchel §§131-40) where they probably represent *tatsamas* or late borrowings from Sanskrit after the tendency for assimilation had died out. Mediaeval and Modern languages contain even a greater number of examples of *svarabhakti* in *tatsama* words.

A few cases of *svarabhakti* are noticeable in Panjābī which in other respects seem to be *tadbhayas*, e.g., sarāhnā, WP salāhnā, in rapid speech srāh-, slāh- (*srāghate: slāghate, cf., √srāth: √slāth*). Other words like gərā, WP girā or gərā, (grāma*), bhərā, WP id., L. bhirā (bhrātā), gərāh, WP id., L. girāh (grāsa*) are loans from a Western dialect (probably WP). EP gəs (grəsa*) is a loan from Hindī.

§173. The Panj. prefix *par*- meaning ‘secondary’ as in parbāla (*pravāla*), parḍand (*pradanta*), parchattī (*prachattī*), or ‘one degree further removed’ as in parottā (prapautra*), parṇāmnā, parḍaddā etc.*, is rather difficult to explain. It may perhaps be better connected with prati-. If it is really a case of *svarabhakti* from *pra-* then why does r change to rk?

§174. In the following words, *svarabhakti* goes to Prākrit:—barh-, barhā, WP varh- beside vass-, varhā (varṣati, varṣā*, cf. AṅG. varisa*), sarhā (sarṣapa*), cf. AṅG. sarisava*), barvś ‘year; to rain’ and ārsī (ādarśa*, Pkt. ārīsa*) are loans from Hindī 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 Panjābī.

*nar*>-ndar*: bāndar (vānara*), pandərā (Pkt. pannarasə*), basantar ‘fire’ perhaps through *basəndar (vīsvānara*, cf.
vaisvändara- found in the Siyāḍoni inscription of the 10th century A.D., Z.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., hūdar beside hunar (Pers. hunar).

-mr->*mbr->-mb-: This change is found in Pkt. also cf. Pischel §295. amb (āmra-, Pkt. āmaba-, tāmbā (tāmrā-, Pkt. tamba, Aśokan tāmbapaṇṇi); H. bābī or bamenti (vamrī, cf. valmika-). Panj. barnī may be a tatsama with metathesis. Ambarsar whether connected with Amar ‘the third Sikh Guru’, or with amrat, amart, ammart ‘nectar’ (amṛta-) ts.

Recently the change has taken place in Persian loan-words e.g. ambīr, ābir or amīr (Pers. amīr).

ml- > Pkt. -mbil- > -mbl- or -ml-: imblī or imli (amlīkā) cf. J. Pkt. -āmba, āmbila- from amla. Pischel § 295.

In tatsamas a plosive is inserted between anusvāra and h; e.g. siṅgh (sīṃhā).

Insertion of r.

§176. The N. W. languages śīna, Kashmīrī, Sindhī, Lahndi and Western Panjābī have preserved some consonant-groups in which r formed the second member, e.g., ś. kriu, K. krūh, S. krohu, L, WP krōh (krōsha-). In the following words r is inserted erroneously perhaps on the analogy of the preserved groups. Some of these words are found in EP and Hindī also. Thus kōrōp m- ‘ten million’ but kōpī f. ‘score’ (kōti-), sōrap ts. (sāpa-), karmandal ts. (kamandalu-). kōrōp ts. (kōpa ) perhaps on the analogy of krodh; WP trikkhā (tikṣṇa-), WP tarkhān (takṣāna-), WP mēthrā, WP srakk (*sarka- : sālka-), WP traṭṭī, WP treḷ etc. Their EP equivalents have no r. In srakk and traṭṭī, the r may be due to anticipation owing to a group r+ consonant occurring in a following syllable for which see § 162.
Doubling of PI intervocalic stops.

§177. In a few words PI intervocalic stops (other than cerebrals) appear doubled in Pāṇjābī instead of being lost. For a similar phenomenon in Prākṛti see Pischel §90. Thus lakār (lakūṭa-) cf. Nep. lauro ‘stick’, Pāṇ. H. laurā ‘penis’; thabbā (stabaka-), uppar, H. ūpar (upari, cf. AMg. uppiṃ beside uvarim), assī, H. id., (asīti-). The case of ikk, L. hikk (ēka-) is puzzling. In Pkt. we get ēkka- and ikka- presumably for śkka- from which the expected form in Pāṇjābī would be ēk as in Hindī, Gujrātī and Marāṭhī. cf. Pāṇ. H. ghet, Mar. šīṭ (ḵṣētra-, Pkt. khetta-, khitta-). In Iranian also the initial vowel was not i.

Metathesis.

§178. Metathesis is common in words borrowed from Persian and especially in the mouths of illiterate speakers, thus kācū, cākkū (cāqū), nuksā, nuskā (nuskha), kājak, (kāqaz), dājkā (dāqca), bujkā (buqca), nuskān (nuqsān) etc. From Sanskrit words the following may be noted:—

balṭōh, batlōh (vartula+loha-), hamēl ‘necklace’ (mākhalā-?), cīrbā ‘flattened parched rice’, H. cīrvā or cīṟā (cīpiṭa-), kaurā, H. karvā (kaṭuka-), WP partōh, patriōh (putravadhū-).

Contamination.

§179. Sometimes two words of a similar meaning so combine as to become a new word, e.g. palaṭṭhā or palōṭṭhā (Pāṇ. paihlā+jēṭṭhā), palōs (Pāṇ. pāl+pōs), mhais (Pāṇ. māih+H. bhāis).

Onomatopoeis.

§180. There is quite a large number of words which denote some sort of noise or motion All of them seem to be onomatopoetic though some are connected with Sanskrit or even Vedic words which again are most probably onomatopoetic. Two terminations are chiefly used in forming such words and are perhaps connected with the Pl verb kārati.

(1) —k as in kaṟak, khaṟak, gāṛhak, dhaṟak, bhaṟak, bhūṛak, maṟak, jhiṟak, riṟak, taṟak, tiṟak, phaṟak, raṟak; sarak (sarati),
khurak, surak, cirak, curak, ghurak; kilak, bilak (vilapati),
tihlak, chahlak, duhla (dolayate); camak (camat-), damak,
lamak (lambate), dhamak (dhamati); tahi, baihk, saihk (svasiti),
caihk, buhk (bukkati); cik (ciktara-), phuk (phuktara-), thukk
(thutkara-), cukk, tu'k (trutyate) etc. Some of these do not
strictly denote sound or motion.

(2) -kar or -kār as in—
sūkkar, hūgār (hūp-), pūkār (pūt-), hūghār (hūmpkāra-).
khāghār (Panj. khaṅgh ‘cough’), dhakār or ṭaghār [təkə:ɾ] etc.

Shift of Stress-accent.

§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 Jacob’s
theory of penultimate accent (Z. D. M. G. Vol. 47 pp. 574 ff) as
developed by Sir George Grierson (JRAS 1895, ZDMG. Vol. 49
pp. 401 ff) has been generally accepted up to now. This theory,
however, remarkably fails in the case of words whose syllabic
scheme in the Prākrit or Apabhramṣa stage was \( \times \times \times, \times \times \times \times \),
or \( \times \times \times \times \). Take for instance the words vaṇijyam (Pkt.
vaṇįjjam \( \sim \times \times \) and tiraścā- (Pkt. *tiracchao \( \sim \times \sim \sim \)).

<table>
<thead>
<tr>
<th>According to this theory the words should appear as.</th>
<th>But we actually get.</th>
</tr>
</thead>
<tbody>
<tr>
<td>H. *banij</td>
<td>*tirachā</td>
</tr>
<tr>
<td>EP. *banijj</td>
<td>*taracchā</td>
</tr>
<tr>
<td>WP. L. *vaṇįjj</td>
<td>*tiracchā</td>
</tr>
<tr>
<td>Guj. *vaṇįj</td>
<td>*tarāchō</td>
</tr>
</tbody>
</table>

(1) \( \sim \) denotes a short syllable, \( \times \) a syllable heavy by position
only and \( \sim \) a syllable containing a long vowel.
§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 Gujrātī, 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 Apabhṛṣṭa stage may be inferred from such foreign words as J. Skt. Akabbara- (Pers. Akbar), suratrāṇa- (Pers. sultān), turuṣka- (Pers. turk) etc.

Detailed Examination.

§184. (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.

§185. (2) Dissyllables, too, require little consideration because in their case what is the first syllable is also the penultimate. They have become monosyllables in Panjābī open or closed, and when the latter type ending in a neutral vowel becomes dissyllabic, the place of accent remains unchanged.

\[
\begin{align*}
\text{yādi, Pkt. ja} & \rightarrow \text{EP jē} \\
\text{kāti, } & \text{ka} \rightarrow \text{kā, H. id.} \\
\text{kara, } & \text{kara} \rightarrow \text{kār, H. id.} \\
\text{kalā, } & \text{kalā} \rightarrow \text{kāl, H. id. Guj. kāl.} \\
\text{saptā, } & \text{satta} \rightarrow \text{sātt, H.G. sāt.} \\
\text{lajjā, } & \text{lajjā} \rightarrow \text{lajj, H. Guj. lāj.} \\
\text{vāla-, } & \rightarrow \text{bāl, H. id., WP vāhl.} \\
\text{bandha, } & \text{bandha} \rightarrow \text{bāngh H. Guj. bādh.} \\
\end{align*}
\]

etc. etc.

§186. (3) Among trisyllables the schemes $\times u \times$ and among tetrasyllables the schemes like $\times \times \times$ or those involving a naturally long syllable (−) after a syllable heavy by position
only (×) do not call for any discussion as here also, the accent falls on the same syllable according to the old and the new theories.

- - - kārati, Pkt. karaī > EP kāre, H. Guj. id.
- - × karaṇam, " karaṇam > " kāraṇ, S. kāraṇu
  ghaṭa-, " ghaḍaō > " ghāṭā, H. id. Guj. ghārō
  kūḍa-, " kūṇḍaō > " kūṇḍā, H. kūḍā, Wl. kāṇā
  ghaṇṭa-, " ghaṇṭiā > " ghāṇḍi, H. ghāḍī
  kāla-, " kālaō > " kālā, H. id.
- - × palaśā-, " palāso > " palāh;
  karpāsa-, " kappāsō > " kapāh, H. Guj. kapās.
  āṣāḍha-, " āṣāḍhō > " hāṛh, H. asāṛh, Guj.
  asāḍh
  gopāla-, " govalō > " guāl, H. id. Guj. guāl.
- - - prasarati, " pasaraï > H. pās(a)rē
- - × "parisvedat," > EP parseō, parseē, G.
  parsev (ο)
- - - purāṇa-, " purāṇaō > " purānā, H. id.
- - × "carkavāka-, " cakkaवā > " cākvā. H. id. The
cakkavāka-, " cakkavāō > " cākvā. 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.

Moreover there is an overwhelming majority of words
ending in unaccented final long vowels in Hindī, Panjābī,
Rajasthānī and Gujrātī. cf. sāvā (*saʊō सप्न)
§187. (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. Thus are the schemes \( \ddot{x} \times \ddot{x} \) among trisyllables, and \( \ddot{x} \times \times \ddot{x} \), \( \ddot{x} \times \times \ddot{x} \) or \( \ddot{x} \times \times \times \) among tetrasyllables.

\( \ddot{x} \times \times \ddot{x} \) anicchā > Guj. ānach
\( \ddot{x} \times \times \ddot{x} \) apātra-
\( \ddot{x} \times \times \ddot{x} \) áraṇya-
\( \ddot{x} \times \times \ddot{x} \) alakta-
\( \ddot{x} \times \times \ddot{x} \) alakṣya-
\( \ddot{x} \times \times \ddot{x} \) alagna-

> EP. áut, H. id.
> H. árnā ‘wild’
> EP. H. āltā, Guj. áltō
> Guj. ālakh
> H. álág (Fallon’s Dictionary), EP. álág may have been formed from lág.

(Dēś.) kāḍachū-
karāṅka-

> EP, H. Guj. kāṛchi
> Panj. káṛág (recorded in Dictionaries).

karaṇḍa-


kuṭumba-


kulattha-
ksurapra-

> EP, H. kúlthi.

(Dēś) khaḍakkī-
tarakṣa-
tiraścā-
dhāritri-
parasvah-

> H. khīṛkī, Guj. khāṛkhi
> WP táraṅk, Guj. táras
> Panj. H. tirchā, Guj. tirchō.
> EP, H. dhārat, dhārī, Guj. id.
> EP, H. pársō

*parīṣyā (cf. avaṣyā) G. paras f. dew, frost
*prathilla- > EP pāihlā, H. paihlā, Guj. péhlo
pralagna- [Pkt. *palamga-] > Poṭh. pālāṅnā “a string fastened round the neck of a pot”. For
-ṇā cf. S. virṇīṇo

pralambatē > WP pālamnā
bahutva. > EP. bāuht, H. WP. bāhut
manaṣya- > WP mūṅśīs
Pkt. mahaṃta G. mehtā H. maihtā
varatā- > H. bārat, Guj. vārat, S. varta.
vahāṅgiḥa- > EP. H., bāṅgī, WP vāṅgī
virikta- > S. vīro ‘tired’
viricyate- > S. vīrocaṇu ‘to be tired’.

vilagna-[Pkt. *vilamga-]>EP., H. bilāg, S. virnīṇo,
Guj vālagnā, WP vālagṇā.

vilambā- > H. bilam, WP. vilam
vilambatē > WP. vilamṇā.
viṣamyate > EP., H. bīsamnā.
sapatiṃ > H. sāut ‘co-wife’.
saputra- > Panj. sāut.

*Sarikkha- (cf., Pkt. sārikkh-, sariccha- Pischel §245).
> Panj. H. sarkhā, Guj. sārkhu.
suruṅgā > Panj. H. Guj. surāg.
sulagna- > Panj. H. stilagnā, Guj. sālagvū
haridrā > EP hālkhī, H. hāldī, Guj. haḷad
WP hārdal.

-araghatṭa — H. ārhat, ráihat by early loss of a-;
Panj. bāḥlt by metathesis.

balivārda- > EP bāhlī, bāuld,
udvartana- > H. túṭtan; EP. bāṭānā. WP váṭṇā through
an early loss of -u.-

paryāṅka- > Panj. pāṅlāg H. pāḷag cf. pālki.
paryasta-Pkt. pallaṭṭa- > Panj. pāḷṭnā, H. id.
vijñaptikā > H. bintī.
sambudhyati > Panj. sāmjhānā, H. id.
śalyaka (P-kt. *sālāṃka-). > EP sāhlag.

kauṭumbā-> Panj. kūrma
§188. 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.
    kārant-, Pkt. karamta- > Panj. kārā, Poṭh. kārnā, H. kārā, Guj. kārō. See also §§ 117 and 156.
    Lah. karendā is from Pkt. kareṃta-.

(ii) Present Indicative III pl.
    karanti > Panj. kārān see also §156. H. karē, O.H.
    karahi cannot come from karanti.

(iii) The s- future of Gujrāṭī, Rājasthāṇī and Lahndī.
    kariśyāmi, Pkt. Karissāmi > Lah- Karsā, Raj. karsyū
    Pkt. Karissam > Guj. kariś, pronounced ['kariʃ], dialectically kāras.

(iv) The -b- infinitive of Eastern Hindī, and the -vū infinitive of Gujrāṭī.

Kartavyam, Pkt. kariavvaṃ > E. H. karib, Guj. karvū.

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

× × × nissāṅkam > Panj. nasāṅg, H. nisāṅk
× × — prasvidyate > Panj. pasiṣṭnā, H. pasijnā
    prasvinna > H. pasinn, Guj. pasinō
    aṅgūṣṭha- > Panj. guṭṭhā, āgūṭṭhā, H. āgūṭhā, Guj.
    aṅguṭhō?
    aṅnīṣṭhā- > Panj: guṭṭhi, āgūṭhi, H. āgūṭhi, Guj. id.
niśkarma—> Panj. nakāmmā, H. nikāmā, Guj. nakāmī.  
nisputra—> Panj. napūtta, H. nipātā  
maṇiṣṭhā> Panj. H maṇṭhā, Guj. id.  
The Panj. word is evidently a loan from H.  

—incheṇṭati> Panj. pachāṇḍāṇā; perhaps H. pachāṛnā,  
Guj. pachāṛvū with loss of nasalisation; cf. H.  
chāṭnā, Guj. chāṭvū.  

ākastha- Pkt. ēkkaṭṭha- > H. ikāṭṭhā beside ḫṭhā,  
Pkt ēkkalla- > H. akāḷā beside ḫḷā  
Panj. kāṭṭhā kāḷā on account of the loss of a before  
the shift of accent took place.  


(Dēṣ) varamda—> Panj. barāṇḍā, H. barāṇḍā.  
pranapṭr—> H. panāṭī.  
sarikkhā—> Panj. sarīkkhhā, H. sarīkkhā  

parrīkṣā> Panj. H. Guj. pārakh.  

— — ārātrīkā> Panj. H. Guj. ārāṭī. The expected form would be *ārāṭī. The Sanskrit word itself is late and  
doubtful. Perhaps the word comes from ārakta- or  
*ārātrīkā.  

190. Then there are a few numerals which show irregular  
accentuations e.g.:  

unāṭṭī (29), H. unāṭṭīs beside ūntīs and ūntīs.  
unanjā (49), H. uncās beside uncas.  
akvānjā (51), Hindi form is regular ikyāvaṇ.  
bavānjā (52),  " " "  bāvan.  
tavānjā (53),  " " "  trēpan.  
curānjā (54),  " " "  cavvan.  
pacvānjā (55),  " " "  pācpan.  
chapānjā (56),  " " "  chappan.  
satvānjā (57),  " " "  satāvan.  
asvānjā (58),  " " "  athāvan.  

unhāttar (69), H. unhāttar.
pājhāttar (75), H. pichāttar.
sanhāttar (77), H. satāttar.
atḥattar (78), H. aṭhāttar.

In other numerals of this decade, Panjabi has a long vowel in the second syllable, as an alternative pronunciation.

e. g. kahāttar (71), bahāttar (72), tehāttar (73), cuhāttar (74), chieāttar (76). Hindi has the short vowel.

§191. Recently Panjabi has lost the tendency of accent-shift and has again developed penultimate accent thereby giving rise to schemes like ︶ × † etc. Such words are chiefly

(i) tatsamas;
(ii) loans from Persian and English, or
(iii) words of unknown origin:
   (i) parsīdh, partākkh, basānt, mahānt, namītt, nakhīddh, bakūnth, nacīnt, paktānd, adāmbar etc.
   (ii) pasīnd, patāṅ, nagānd, kamānd, malāṅ, pagāmbar, tamāncā; Satāmbar, Dasāmbar etc.
   (iii) ghasānn, ghamānd, bharīnd, rabīdd, dabāll, tarīṅ, gharāmm etc.

Most of the words of groups (i) and (ii) are common to Hindi and Gujarāti. Examples of the third kind also can be found in these languages.
INDEX OF PUNJABI (LUDHIANI) WORDS.

The diacritical marks and the infinitive sign -(a)=nā of a root affect the order. Bl. means that the other cognate forms are to be found under the Marathi word in the index to Bloch’s La langue marathe. Other abbreviations are

Amb. = Ambala District, Mul. = Multani,
D. = Dōgrī, Pers. = Persian,
G. = Gujrāti, Poā. = Poādhī,
H. = Hindī, Poṭh = Poṭhohārī,
K. = Kāngrā dialect, S. = Sindhi,
Ks. = Kashmīrī, s = sīnā,
L. = Lahndī, Pkt. = Prākrit,
M. = Marāṭhī, Skt. = Sanskrit,

The accent mark on Panjabi 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

ādā m. ‘ginger’. || M. ālē || Skt. ärdrā- ....  §15, 170 iii. Bl.

abāj f. ‘sound’ || Pers. āvāz.... §52

adhā m. ‘half’ || M. ādhā || Skt. ardhā- ....  §170 iii. Bl.

abēr f. ‘delay’, || Poa. bēr, || Skt. avālā ....  §143 V.

adhāvam [ətₐt.əɾəm] m. ‘impiety’.

abhāgā [əpəɡəːa] a. m. ‘un-

agg f. ‘fire’. || m. āg Skt. agni-

abhāgya- ....  §89

agg = gāhā q. v.

abhī=amir q. v.

āccharā f. ‘nymph., girl’s name’

āgghā m. ‘front’, || H. āgā. || Skt. āgra- ....  §162

ād f. ‘entrap’ || W. P. āndār,

aggyā | Skt. āntrā-. §155, 162 Bl.

aggyā || Skt.* āgra-kā ....  §103 Bl.

agāmbar m. ‘ostentation’ || Skt. ādāmbara

agh (Lah.) m. ‘price’ || Skt. ārgha- ....  §163
āgūr m. ‘granulations in a healing sore’. || Skt. ankūrā  § 155
āinei f. ‘inch’ || Eng. inch  § 30
ajj adv. ‘to-day’ || M. āj. || Skt. adyā- § 161 (2). Bl.
ākbānjā= akvānjā q. v.
akā (u) n (W. P.) m. ‘proverb’. || Skt. ākhyāna- § 52, 161
akhrā= khārā q. v.
akk m. ‘particular plant’. || H. āk. || Skt. arka- § 163
ākhhī adv. ‘with eyes’ || Pkt. akkhihim  § 133 b
akvānja adj. ‘fifty-one’ || H. ik(y) || M. ekāvann, Skt. ekapāṅcāsat § 135 190
ālagg adv. ‘separate’ || H. alag || Skt. alagna- § 187
ālāj m. ‘remedy’ || Ar. āłaj. § 53
ālakh (G.) ‘unknowable’ || Skt. alakṣya- § 187
ālās m. ‘laziness’ || M. āłalas || Skt. ālasya- § 161 (8). Bl.
āllā adj. ‘wet’; || M. āłē ‘ginger’, Skt. ārdla- § 143, 164, 170 III. Bl.
āltā m. ‘red dye’ || M. āltā || Skt. alakta- § 187 Bl
āmān m. ‘faith’, || Pers. īmān  § 53
ambi m. ‘mango’ || M. ābhā. || Skt. āmrā- 22, 162, 175. Bl.
Āmbašar m. ‘Amurītśar’ § 175
āmir=amīr q. v.
amīr adj. ‘rich’ || Ar. amīr  § 175
āmīr f. ‘mother’ || H. id. || Skt. ambā- 155
ān f. ‘prohibition; order’ || M. ān || Skt. āṃjñā § 154 (2). Bl.
ānach (G.) f. ‘disgust’ || Skt. anichā § 187
ānj m. ‘cereal’ || H. id. || Skt. annādyá- § 51, 158
ānām m. ‘prize’ || Ar. in‘ām § 53
āndhā m. ‘egg’ || H. āndā, || Mul. ānnā, ‘eye-ball’. || Skt. āndā- § 15, 155, 170 IV.
ānghū=āgūr q. v.
ānhārā= nhārā q. v.
ānjan m. ‘collyrium’ || H. id. || Skt. ānjana- § 155
ann m. ‘food’ || H. id. || G. || Skt. ānna- § 158
ānphā adj. m. ‘blind’, || Amb. andhā [āndu], || H. āndhā, āḍhā || Skt. āndhā- § 155
āpnā proun. ‘own’ || W. P. ānpā, Mul. āvdā || H. āpnā || Skt. ātmahanh § 22, 154 (4)
āpparñā (W. P.) v. || ‘to reach’ || M. āpaddē || Skt. utpattyati § 36 Bl.
ārām m. ‘relief’ || Pers. ārām § 52
ārhaṭ (H) m. Persian wheel || Panj. hālt-t, || Skt. araghāṭtā- § 187
ārind m. f. ‘castor’ || H. ārindī || Skt. ēṛanda- § 55
ārṇā (H) adj. m. ‘wild’ || Skt. āranyā- § 187
ārsī f. ‘ring with a mirror’ || H. id. Pkt. ārisa-|| M. ārsa m. ‘mirror’ || Skt. ādārśa-... §163, 174 Bl.

ārtāliai adj. ‘forty-eight’ || H. ārtālis Skt. aṣṭacatvārimśat... §116

ārti f. ‘wavering light before an idol.’ || M. ārāt || Skt. ārātrikā... §189 Bl.

āśā} pron. ‘we.’ M. āṃhī || Skt. āśī Ved. asmē (dat. loc.)... §50, 167 Bl.

āśi m. ‘Christian’ || Pers. ‘isā-’... §53

āśān adj. ‘easy’ || Pers. āśān... §52

āśi adj. ‘eighty’ || M. āśi, aśi. || Skt. aśiti-... §177 Bl.

āśi m. ‘N. of a month’ || H. āsaunj || Skt. aśvinā-... §165

āthnā v. i. =āṭhammā q. v.

āṭhāttār adj. ‘seventy-eight’ || H. id. Skt. aṣṭasaptati-... §190

āṭhvanjā adj. ‘fifty-eight’ || H. āṭṭhāvar || Skt. aṭṭapancaḥsat... §190

āṭṭā m. ‘flour’ || Mul. āṭṭā, || M. āṭ Pkt* āṭṭa-... §22 Bl.

āṭṭh adj. ‘eight.’ || M. āṭṭh. || Skt. aṣṭāu... §15, 166 Bl.

āṭhammā v. i. ‘to set sun’ || Skt. āṣta-ayana-?... §25, 168

āṭhan m. ‘evening’ || Skt. āṣta-... §25

āū f. ‘pus’ || W.P. & || M. āūv. || Skt. aūya-... §103 Bl.

āulā m. ‘myrobalan’ || H. āulā || M. avālā || Skt. āmalaka-... §140, 119 (2) Bl.

aut adj. ‘sonless’ || W. P. H. id. || Skt. apōtra-... §138, 183

ayāḷi (WP) m. ‘shepherd’ || Skt. ajaprā-... §138

ayāṇā (W.P.) adj. m. ‘ignorant’ || Skt. ajanat-... §138.

bace m. ‘young ones’ || W.P. vace Skt. āpata-... §51, 138, 161 (2)

bācchā m. ‘calf’ || M. vāsrū || Skt. vatsā... 167 Bl.

bachiūnā v. t. ‘to spread’ || Skt. vicchādayati... §152

bachiūra m. ‘colt’ || Skt. vatsatara-... §103

bachiūrnā v. t. ‘to separate’ || Skt. vicchātayati... §109

bāddal m. ‘cloud’ || M. vādaḷ. || Skt. vārdalā-... 22, 170 ii Bl.

bāddhānā v. t. ‘to cut’ || Skt. vardiḥati... §170 iii

bāddī f. ‘thong’ || WP vaddhēri M. vādh || Skt. bārdhra-... §170 iv Bl.

bāddhi f. ‘ bribe’ || W.P. vaddhi Skt. vṛddhi-. *vṛdhika-... §22, 96

bādhnā v. i. ‘to increase’ || H. bārhnā, || WP vadhānā || M. vādhnē || Skt. vardhate... §170 iii Bl.

bāg f. ‘rein’ || W.P. vāg, || H. bāg || Skt. valgā... §25, 164

bagg m. ‘herd’ || W.P. vagg || Skt. vārga-... §163

baggā adj. m. ‘white’ || Skt. valgā-... §164

bāgh m. ‘tiger’ || M. vāgh, || W.P. id. Skt. vyāghra-... §81, 161 (7), 162 Bl.

bagheṭ [ba:ce:ṭ] m. ‘wolf’ || Skt. vyāghra-?... §81

bāḥ m. f. ‘power’ || W.P. vāḥ, H. bas Skt. vāṣa-... §77
bāḥ f. ‘arm’ || WP. H. id. || M. bāḥī || Skt. bāḥu- — §137, 147 Bl.

bāḥattar adj. ‘seventy-two’ || M. bāḥattar || Skt. dvāsaptati- — §190 Bl.

bāḥērā m. ‘myrobalan’ || M. vehlā || Skt. vibhīghtaka-—§35, 170 V Bl.

bāḥld m. ‘ox’ || Skt. balivardā- — §128, 170 iii, 187

bāḥman m. ‘Brahman’ || M. bāman || Skt. brāhmaṇa-—§162, 168 Bl.

bāḥrā adj. ‘twelfth’ (year) || Skt. dvādasā- — §135

bāḥrat adj. ‘sixty-two’ || H. bāṣaṭh || Skt. dvāsaṣṭi-—§136

bāḥū f. ‘wife’ || M. vahū || Skt. vadhū- — §130 Bl.

bāḥūgī f. ‘carrying pole’ || H. id. || WP. vāḥhīgī || Skt. vahāṅgīkā — §187

bājjī f. ‘defect, injury’ || Skt. vajrā- — §162

bājjānā v.i. ‘to be struck’ || M. vājāṇ v. t. || Skt. vādyate — §22 Bl.

bājjī m. ‘musical instrument’ || Skt. vādyā- — §161 (2)

bājjhī 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. vakṣaskāra- — §166 Bl.

bakhērā v. t. ‘to sprinkle, scatter’ || M. vikharā || Skt. viśkārayati — §63, 199, 166 Bl.

bakk m. f. ‘skin’ || M. vāk (h) || Skt. vak- — §26, 164 Bl.

bakkhī f. ‘side’ || W. P. vakkhī || Skt. vākṣas- — §141

bākkhar m. ‘oil seeds’ || Skt. upaskara- — §54, 166

bākkarā m. ‘goat’ || H. bakrā || Skt. barkara- — §137

bāl m. ‘hair’, || W. P. vāhl, || H. bāl || Skt. vāla- — §128, 143, 185

2. bāl m. ‘child’ || W. P. H. id. || Skt. bāla- — §49

bālēd m. ‘ox’ || Skt. balivardā- — §103

bāltōh = batlōh g. v.

bānaj m. ‘trade’ || M. vānaj || Skt. vanjya- — §64, 140, 161, 181, 187 Bl.

bāndaṇā v. t. ‘to divide’ || W. P. vandanā v. t. ‘to divide’ || W. P. vandāṇā || H. bāṭnā || M. vāṭnā || Skt. vanṭati — §155 Bl.

bāndā m. ‘slave’ || Pers. banda — §135

bāndar m. ‘monkey’ || H. bandar || M. vādar || Skt. vānara- — §175 Bl.

bāṇiā m. ‘trader’ || M. vāṇi || W. P. vāṇi || Skt. vāṇija- — §138 Bl.

1. banjh m. ‘bamboo’ || W. P. vanjh || H. bās || M. vāsā || Skt. vamsā- — §160 Bl.


bānnhānā v. t. ‘to bind’ || M. bādhānī || Skt. bandhati — §137, 155, 185 Bl.

bār m. ‘door’ || cf. || M. dār, bārī || Skt. dvāra- — §165 Bl.
bārā adj. ‘twelve’ || M. bārā || Skt. dvādaśa — §116, 135, 163 Bl.
barāg adj. ‘home sick’ || Skt. vairāga — §161
barāndā m. ‘portico’ || M. varāmānd
Dēs varāmḍa — §189 Bl.
bārās m. ‘year’ = bārhā q. v. — §163
bārasnā v. i. ‘to rain’ || W. P. vassānā = bārhnā q. v. — §174
bārat (H.) f. ‘thong’ || M. varāt
Skt. varatrā — §187 Bl.
bārhnā v. i. ‘to rain’ || M. varasnā
Skt. varatā — §174 Bl.
bārhā m. ‘year’ || W. P. varhā || Skt. varśā — §174 Bl.
bārasnā || Skt. varasṇā
Bārmī f. ‘ant-hill’ || H. bābi bāmbī
|| Skt. vamṛi, valmika — §175
bāsī m. ‘confidence’ || W. P. vasāh || Skt. viśvāsa — §58, 165
bāsānt m. f. ‘spring’ || ts. Skt. vasantā — §191 (i)
bāsāntar m. ‘fire’ || Skt. visvānara — §175
bāt f. ‘thing, matter’ || H. id. || Skt. vāṛtā — §141, 170 iii
bāṭ f. ‘distance’ || W. P. vāṭ || M. vāṭ
Skt. vāṛtma, vāṛth i. n. — §25, 170
iii Bl.
bāṭrā m. ‘quail’ || Skt. vartaka — §103
bāṭloh m. ‘vessel’ || Skt. vartula+loha — §178
bātnā m. ‘unguent’ || W. P. vatnā, H. ābhān || M. utnē || Skt. udvartana — §54. 165 187 Bl.
2. bāṭṭī adj. ‘thirty-two’ || H. battis || W. P. batti, battrī || Skt. dvātrimśat — §
bāṭṭī f. ‘stone’ || W. P. vattī || H. batti
Skt. varti — §25
bau f. ‘wind’ || W. P. vā || M. vāv, Skt. vāta — §103 Bl.
bāuhat adj. ‘much’ || H. bahuṭ || Skt. bahuṭva — §72, 187
bāulā adj. m. ‘foolish, mad’ || H. bāvḷā || Skt. vāṭula — §101
bāunā m. ‘dwarf’ || Skt. vāmanā — §119
baur f. ‘snare’ || Skt. vāgura — §101, 138
bavānjā adj. ‘fifty-two’ || H. bāvan
Skt. dvāpaṇāśat — §190
beḥ m. ‘marriage’ || W. P. vyāḥ, || H. byāḥ || M. vivah || Skt. vivāha — §135, 142 Bl.
beḥ f. ‘poison’ || H. bis || M. víkh
Skt. viśa — §16 Bl.
2. beḥ m. ‘hole’ || Skt. vadhā — §138
3. beḥ f. ‘Fate, luck’ in bahmatā || Skt. vidhi — §138
beḥḥālā adj. m. vacant, W. P. vṛḥḥā
Skt. viphala — § 80
behrā m. ‘courtyard’ || W. P. vehrā
Skt. vēṣṭa — §126
beḥhā m. ‘time’ || W. P. vēḥā || M. vēl
Skt. vēlā — §143 V Bl.
beḥ f. ‘creeper’ || H. id. || W. P. vēl || Skt. vallī — §29
beḥr m. ‘ladies’ suit of two garments’ || Skt. dvi+varaka — §165
bēr m. ‘jujube’ || M. bōr || Skt. badara — §103 Bl.
bḥābbī f. ‘brother’s wife’ — §7
bhādeśār m. ‘store’, ‘company of girls’ || M. bhādā || Skt. bhāndāgāra-—§101, 133 Bl.
bhāg m. ‘fate’ || WP, H. id || Skt. bhāgya—§161
bhāgganā (Amb.) v. i. ‘to run’ || H. bhāgnā || M. bhāṅgō || Skt. bhagna—§15 Bl.
bhai m. ‘brother’ || WP, bhrā, || Lah. bhirā, M. bhai, Skt. bhrātr—§162, 170 iii Bl.
bhain f. ‘sister’ || M. bambin || Skt. bhagini—§49, 101, 138 Bl.
bhājjanā v. i. ‘to run’, ‘break’ || M. bhājne || Skt. bhajyate—§161 Bl.
bhālā adj. m. ‘good’ || M. bhālā || Skt. bhadrā–bhadā—§143, 164 Bl.
bhalārā (WP) ‘better’ || Skt. bhadratara—§103
bhānejā m. ‘sister’s son’ || Skt. bhāgināya—§157, 142
bhāng f. ‘an intoxicating plant’ || H. bhāg || Skt. bhāṅgā—§155
bhāmnā †v. t. ‘to break’ || M. bhājnā ‘to divide’ || Skt. bhānjayati—§155 Bl.
bhāph f. ‘steam’, || M. vāph || Skt. vāspa—§126, 166 Bl.
bhārnā v. t. ‘to fill’ || H. G. id || Skt. bharati—§137
bharind f. ‘wasp’—§191 iii
bharā m. ‘brother’–bhāi q.v. || Skt. bhājanā—§172
bhass f. ‘ashes’ || Skt. bhasma—§167
bhāsabhāsā [pōas’pōsá] adj. m. ‘acrid (eructation)’—§90
bhāṭṭ m. ‘bard.’ || H. bhāṭ || Skt. bhāṭta—§152
bhāṭtā m. ‘boiled rice’ || H. G. bhāt || M. bhāṭ || Skt. bhaktā—§137, 153 Bl.
bhāṭṭh m. ‘furnace’ || H. bhār || M. bhāṭṭā || Skt. bhrāstra—§162, 166 Bl.
bhau m. ‘fate, spare’ || WP, bhā || Skt. bhāga—§137, 138
bhāu f. ‘eyebrow’ || H. i.d. || Skt. bhrū—§162
bhāuna v. i. ‘to wander’ || M. bhōnē || Skt. bhramati—§162 Bl.
bhaur m. ‘blackbee’ || H. bāva || M. bāvar || Skt. bhramara—§119, 140, 162 Bl.
bhād f. ‘sheep’ || H. bhēr || Skt. bhadrā—§15
bhā(h) f. ‘root of water-lily’ || M. bhīś || Skt. bīsa—§76, 126 Bl.
bhō(h)m ‘chaff’ || M. bhūs || Skt. busā—§76, 126 Bl.
bhū f. ‘earth’ || M. bhūf || Skt. bhūmī—§119, 137 Bl.
bhūggā adj. m. ‘rotten’ || Skt. bhugna—§154 (i)
bhūjī f. = bhū q.v.—§140
bhūjjanā v. i. ‘to be fried’ || M. bhājanā || Skt. bhrjātī—§137, 103, 152, 161 Bl.
bhukkh f. ‘hunger’ || M. bhūk || Skt. bhukkā—§127, 138 Bl
bi m. ‘Seed’ || M. i.d. || Skt. bija—§103, 137, 138 Bl.
bīchārānā v. i. ‘to go astray’ || H. bīchārānā || WP, vīcchārānā || Skt. *vīchutyaṭe—§109
bīchū m. ‘scorpion’ || M. vīmcū || Skt. vrṣika—§67, 103, 166 Bl.
bīghār [bickera:r] perf. ‘in’—§90
bīh adj. ‘twenty’ || M. vis || Skt. viṃśatī- - §135 160 Bl.
bih f. ‘street’ || W.P. vihī || Skt. vīthi- - §15
bijj f. ‘thunder, lightning’ || M. vij, vijū || Skt. vidyut- - §49, 141, 161 (2) Bl.
bijli f. ‘lightning’ || H. id || Mid. Pkt. vijjulī || Skt. vidyut - §65, 121 (S) Bl.
bikk = bakk q. v.
bīkkharṇā v.i. ‘To be scattered’ || M. viṅkhṛnā || Skt. vikirati, *viṣkiri, ev. viṣkira- - §63, 109, 166 Bl.
bil m. ‘The Indian Bael’ || W.P. bill || M. beḷ || Sk. bilvā- - §121 (4), 164 Bl.
bīlāg m. ‘rope for hanging clothes on’ || S. virṅīgam, || Skt. vilāga Pkt. vilamga - §187
bilam (H) m. ‘delay’ || Skt. vilamb- - §187
bind = bund q. v.
bīṅgā adj. m. ‘crooked’ || M. vāk || Skt. vakrā- - §36, 114, 141 Bl.
bīṁnhānā v.t. ‘to pierce’ || M. viḍḍha- || Skt. vindhāte - §155 Bl.
bīsānmā v.i. ‘to break’ || H. id. Skt. viṣamya- - 187
bīssarnā v.t. ‘to forget’ || M. visarṇē || Skt. vismarati - §143, 167 Bl.
bih m. ‘means, wealth’ || W.P. vit || M. vit Skt. vittā- - §152
bhīth f. ‘space’ || M. vit, || W.P. vitha Skt. visthi- - §103 Bl.
bōjha m. ‘burden’ || M. ōjha || Skt. uhya- || Pkt. vojjha- - §161 (9) Bl.
buddha f. ‘wisdom’ || Skt. buddhi - §152
buddhā adj. m. ‘old’ || H. būrha Skt. brṛgha- - §98, 170 ii
būjhanā v.t. ‘to guess’ || H. būjhanē || Skt. buddhayati - §137, 161 (2) Bl.
bund f. ‘drop’ || M. bind || Skt. bindu - §27
Cābbānā v.t. ‘to crush, chew’ || H. cābnā || M. cāvṇē || Skt. carvati - §163 Bl.
cālīhnā v.i. ‘to sing in a pleasing way (as a bird)’ || H. id. || Onomat. - §180
cakk m. ‘potter’s wheel’ || M. cāk || Skt. cakrā - §137, 186 Bl.
cākvā m. ‘kind of bird’ || M. id. || Skt. cakravāka- - §116 Bl.
callānā v.i. ‘to walk’ || M. cālāṇē || Skt. calati || Pkt. callai- - §129 Bl.
callā v. ‘I may walk’ || Skt. callāmi Pkt. callāmi- - §193, 112, 140
cāmak m. f. ‘brilliancy’ || H. id. || Skt. camat - Onom. - §180
camār=camaēr q. v. - §103, 121
cāmābā m. ‘kind of flower’ || M. cāpā || Skt. campaka- - §155 Bl.
camālī f. ‘jasmine’ || Skt. campaka +kalika or valli - 156 Bl.
camēr m. ‘shoe-maker’ || M. cāmāhr || Skt. cāmakāra - §101, 138, 186 Bl.
camm m. ‘leather’ || M. cām || Skt. cārma- - §137, 163 Bl.
cand m. ‘moon’ || M. cād || Skt. candrā- - §151 f37, 155 Bl.
cāngā adj. m. ‘good’ || H. id. || Skt. caṅga- - §155
cann= cand q.v.
cánán m. 'sandal' Skt. candana- §64
chatt f. 'roof' || H. chat || Skt.* chattí §137.
chānu f. 'shade' || H. chāyā || M. śāvī Skt. chāyā — §137 Bl.
chē adj. 'six' || M. sahā §8 || Skt. śat (?) — §27, 144 Bl.
chāj f. 'bed' || H. sēj || M. sēj || Skt. sāyā — §29 Bl.
chāllā m. 'kid' || M. sēldā || Skt. chalalā- — §103, 138 Bl.
chīddā adj. m. 'porous' || W.P. chidrā || Skt. chidrā- — §7, 137, 162, 170 iv.
chājjānā v.i. 'to be separated' || H. chijnā || Skt. chidyate — §137, 161 (2)
chikk f. 'sneeze' || Amb. chink || H. chik || M. śik || Skt. chikkā — §127, 152 Bl.
1. chikkā M. 'digit 6' || W.P. chakkā M. śak || Skt. śatka — §26, 153 Bl.
2. chikkā m. 'network for hanging things' || M. śikē || Skt. śikē — §161 Bl.
chitt f. 'stain' || Amb. chint || H. chīt || Skt. śīta- — §113
chūrā m. 'knife' || M. surā || Skt. kṣura- — §167 Bl.
cībbhār m. 'cucumber' || Skt. cībha- — §15, 20, 162
chāddēnā v.t. 'to leave' || M. sādē Skt. chordati — §170 iii Bl.
cchāl m. 'a. beau' || M. chabilā || Skt. chavī-Pkt. chailla- — §142 Bl.
chānī f. 'chisel' || H. id. || W.P. chainī || Skt. chēdana — §101
chān m. 'verse' || Skt. chāndah — §137 Bl.
chārā m. 'leopard' || W.P. citrā || H. citā M. citā || Skt. citra- — §19, 162, 170 IV Bl.
citā adj. m. 'white' || Skt. citrā- §162, 170 IV
cākkhā adj. m. 'good' || M. cōkh Skt. cōka- §19 Bl
cōr m. 'thief' || M. cōr || Skt. cora- §15, 137 Bl
cākkā m. 'kind of vegetable' || M. cukā || Skt. cukra- §162 Bl
cāllhā m. 'fireplace' || M. cūl || Skt. culla- §128, 137 Bl
cunj f. 'beak' || M. cēc || Skt. caṇcu- §28, 155 Bl
cūnā m. 'lime' || M. cēnā || Skt. cūrna- §19, 24, 163 Bl
dā postpos. 'of' || Kš. sandā || S. handā || Poṭh nā || Skt. sant... §118
dabbh m. 'grass' || WP. drabba || M. dābh || Skt. darbhā- §163 Bl
dudd f. 'ringworm' || WP. dāddar || H. dād || M. dād || Skt. dadra- §162 Bl
dāddhaṇā v.i. 'to burn' || Skt. dagdha- §153
dāddhā adj. m. 'strong' || M. dādhā Skt. dāṛghyā- §24, 96, 176 Bl
dādh(ū) m. 'frog' || Skt. dardura- §170 iī, 171
dāhnā v.i. 'to stretch' || Skt. drāghata- §162, 170 IV
dāhi m. 'curd' || M. id. Skt. dādhi- §103, 116, 138 Bl
dāhindī f. 'vessel for curd' || Skt. dadhībhāṇḍa- §134, 171
dāin m. 'witch' || WP. dāṃ || Skt. dākinī §101, 106, 137, 138
dāj m. 'dowry' || M. dāj || Skt. dāya- or Pers. dād §142 Bl
dājh f. 'burning thirst' || Skt. dāhyā- §116 (9)
dājjhena (WP.) v.i. 'to be burnt' || M. dājnē || Skt. dahyate §161 (9) Bl
dākh f. 'grape, raisin' || Skt. drākṣā §15, 162
dākkhan m. 'south' || M. dākhīn Skt. dākṣina- §64 Bl
dāmān m. 'minister' || WP. duñān Pers. diwān §140
damm m. 'price' || H. dām || Skt. dramma- §158, 162
dand m. 'tooth' || M. dāmt || Skt. danta- §19, 137, 155 Bl
dānd m. fine, punishment) dāndā m. "stick" || WP.
dānn || M. dānd || Skt. dandā- §155, 170, IV 171 Bl
dāṅg m. 'bite, sting' || H. dāṅk, dāk || M. dāṅgē, dāmkh || Skt. dakna- || Pkt. dāka, *dāmka §160 Bl
dārhi f. 'beard' || H. dārhi || Skt. dādhikā §171
dās adj. 'ten' || M. id. dāhā || Skt. dāsa §145 Bl
Dasāmbar || Eng. December §191 ii.
dāssēnā v.t. 'to tell' || Skt. darṣayati §137, 163
dāssanā v.t. 'to bite' || Skt. daṣyate- §160
dāttī f. 'sickle' || WP. dāтри || Skt. dātra- §162
dāun f. 'string' || M. dāvan || Skt. dāmani- §106, 119 Bl
dāurū m. 'small drum' || Skt. dāmarū- §119, 137, 140
dehārā m. ‘day’ || M. dīs || Skt. divasa- — §60 Bl.
dī f. ‘used in girl’s name’ || Skt. dēvi — §142
deōr m. ‘husband’s younger brother’ || M. der, dēr || Skt. dēvara- — §142 Bl.
dhān m. ‘rice’ || M. id. || Skt. dhānyā- — §61 (4) Bl.
dhārnā v.t. ‘to place,’ || Skt. dhārati — §137
dhār f. ‘current’ || Skt. dhārā — §137
dhārāt f. ‘earth’ || Skt. dhāritis — §66, 187

dhāṭṭhā past. part. ‘fallen’ || Skt. divasta- — §165, 171
dhāulā adj. m. ‘white’ || M. dha valā || Skt. dhāvala- — §101, 142 Bl.

1. dhaun f. neck || Skt. dhamāni — §119

2. dhaun m. ‘half maund’ || Skt. ardhamāna- — §51
dhāuncā m. ‘multiplication table of 4½’ || Skt. ardhapāncama- — §51
dhōnā v.t. ‘to carry’ || Skt. dhau- kate — §137
dhōh m. ‘deceit’ || Skt. drōha- — §126

dhūs m. ‘smoke’ || M. dhūi ‘fog’ || Skt. dhūmā- — §112, 137, 140 Bl.
dhūr f. ‘dust’ || Skt. dhūdi, dhūli- — §138.
din m. ‘day’ || Skt. dīna- — §137
dissēnā v.i. ‘to appear’ || M. disnē || Skt. dṛṣṭāte — §97, 137, 161 (8) Bl.
dīṭṭhā (WP.) past. part. ‘seen’ || Skt. dṛṣṭā- — §171

dīṭ f. ‘lamp stand’ || S. dīṭi || Skt. dīpa-varti- — §171
dō adj. two || M. dōn || Skt. dvān — §165 Bl.
dōhta m. ‘daughter’s son’ || Skt. dōhtrā- — §15, 65, 137, 162, 187.
dūā = dūjjā q.v.

dubb f. ‘grass’ || Skt. dūrvā — §24

duddh m. ‘milk’ || M. dūdh || Skt. dugdha- — §19, 137, 153 Bl.
dūdhā see dūr

dūjjā adj. m. ‘second’ || M. dūjā || Skt. dvitiya- — §142, 165 Bl.

dallēnā v.i. ‘to become unsteady’
dallēnā v.i. ‘to be pour- ed out’ || M. dulnē
Skt. *dulnaye cf. dōlayati — §128 Bl.
dulā adj. m. ‘generous’ || Skt. dvulasbha — §163, 164

dumnā m. ‘cup of leaves’ || M. dōni ‘boat’ || Skt. drōna- — §170 IV Bl.
dūr adj. ‘distant’ || M. dūr || Skt. dūrā- — §137 Bl.
dūr adj. ‘one and a half’ || M. dīgh || Pkt. divādha- — 103, 171 Bl.
gā f. ‘cow’ || M. gāi || Skt. gō- *gāvā — 137 Bl.
gabbhā m. ‘centre’ || M. gabh ‘embryo’ || Skt. gābha- — §137, 162 Bl.
gādhā m. ‘ass’ || M. gādha, gaddhā || Skt. gādhā- — §15, 127, 138, 170 iii Bl.
gaḍōa m. ‘earthworm’ || Skt. gaṇḍūpada- — §155
gāggar f. ‘water vessel’ || M. ghāggar || Skt. gāgara-; gargarī- — §25, 163 Bl.
gājj-nā v.i. ‘to thunder’ || M. gājnē || Skt. garjati — §137, 163 Bl.
gājjār f. ‘carrot’ || Skt. garjarā- — §24, 163
gal m. ‘neck, throat’ || galā || Skt. gala- — §137 Bl.
gāl f. ‘abuse’ || WP. gāhl || Skt. gāli- — §128
gallh f. ‘cheek’ || H. gāl || M. gāl || Skt. galyā-; ganda- — §128 Bl.
gāndā adj. m. ‘dirty’ || Pers. ganda — §135

gāndā m. ‘thread used as a charm’ || Skt. ganda- — §155

gāndh [i] f. ‘knot’ || H. gāth || Skt. granthī- — §170 (i)
gāndh-nā v.t. ‘to unite, mend’ || H. gāthnā || M. gāthnē || Skt. granthāti — §155
gāndōa = gāḍōa g v.

gānnī f. ‘enlarged eyelash’ || Skt. gaṇḍī — §137, 138 Bl.
garāṇu, garāḥ = graṇu, grah q.v.

gāṛhā adj. m. ‘thick’ || M. gāṛhā || Skt. gaṛha- — §137, 155 Bl.
gās. m. ‘mouthful’ || Skt. grāsā- — §162, 172

gāṭh [i] f. ‘knot’ || Skt. granthī- — §170 (i)
gāṭh-nā v.t. ‘to unite, mend’ || Skt. grathnāti — §155, 162
geṅrā adj. ‘eleven’ || M. akrā || Skt. ākādaśa — §55, 116, 135 Bl.

gēhā m. ‘taking a thing forcibly’ || Skt. grāha — §147, 162
gērū m. ‘red earth’ || M. id. Skt. gairika- — §103 Bl.
gāhagṝnā m. ‘petticoat’ || Skt. gharghara- || Deś. ghaggarā m. ‘finger nail’ || Vastrabhādāh — §163
ghail adj. ‘wounded’ || WP. ghāil || Skt. ghāta- — §101, 106
ghand m. ‘Adam’s apple’ || H. ghāṭi || Skt. ghāṭa- — §137, 155, 186
ghārā m. ‘jar’ || M. ghāḍā || Skt. ghaṭa- — §137, 138, 186 Bl.
ghāso m. ‘rubbing’ || Skt. gharṣa- — §163
ghāṭṭ-nā v.t. ‘to speak lowly of’ || Skt. ghāṭṭate — §161
ghau m. ‘wound’ || WP. ghā || M. ghāy || Skt. ghāta- — §103, 137, 138 Bl.

gheō m. ‘clarified butter’ || WP. ghī || K. ghā || H. ghī || M. ghī || Skt. ghṛṭā — §60, 97, 101, 103, 137, 132 Bl.
ghin f. ‘detestation’ || Skt. ghṛṭā — §97

ghōrā m. ‘horse’ || M. gṛḍā || Skt. ghōṭaka- — §44, 103, 108, 137, 138 Bl.
ghummm-nā v.i. ‘to revolve’ || M. ghummē || Deś. ghummmai — §161 (5) Bl.
giddh m. ‘vulture’ || M. gidh || Skt. grdhra- — §97, 137, 162, 170 IV Bl.
gijjhnā v.t. ‘to become accustomed’ || Skt. grdhya — §97, 161 (2)
gin'nah v.t. 'to count' || M. ganñe  
Skt. gañayti, gñātī  
— §26, 108, 140 Bl.

gīṭhi f. 'fireplace' || M. āgtī || Skt. agniṣṭha-  
— §25, 189 Bl.

gōh f. 'iguana' || Skt. gōdhā  
— §137

gōhran f. 'anno' || Skt. gūdā + rand'ra-  
— §155

gōrā adj. 'white, fair' || M. gōrū  
Skt. gaurā.  
— §15 Bl.

gōt m. 'sub caste' || WP. gōttar || M. gōt || Skt. gōtra-  
— §137, 162, 170 IV Bl.

gra(h) m. 'mouthful' || L. girāh  
grās! Skt. grāsa-  
— §162

grāihn m. 'eclipsa' || Skt. grāhana-  
— §162

graū m. 'village' || WP. grā, || L. girā M. gāv. || Skt. grāma-  
— §162 Bl.

guāla m. 'cowherd' || M. gavā || Skt. gopālā-  
— §101, 186 Bl.

gucchā m. 'bunch' || M. guch, ghūs  
Skt. *grpsa- guchcha-  
— §98, 152 Bl.

guggāl m. 'a gum used as incense' || M. gugāl || Skt. gugalulu  
— §64, 152, 167 Bl.

gūh m. 'excretion' || M. gū || Skt. gūtha-  
— §116, 137, 163 Bl.

gūjar m. 'a Gūjār' || Skt. gūj'ara-  
— §163

gūjīhā adj. m. 'secret' || M. gūj  
Skt. gūhyā-  
— §137, 161, (9) Bl.

gūmmā m. 'collection' || Skt. gūhma-  
— §137, 164

gūmmhā m. 'hard boil' || Skt. gumpha-  
gūnāh m. 'sin' || Pers. gūnāh  
— §135

gūrāh adj. m. 'fast (colour)' || Skt. gūḍhā-  
— §15, 138

gūṭhā m. 'thumb' || M. āṅgṭhā  
Skt. āṅgūṭha-  
— §51, 166, 189 Bl.

hadā m. 'bone' || M. haddā, hadā;  
aṭhī f. 'stone of a fruit' || Skt. āṭṭhi- *hadā-  
— 132, 152 Bl.

hal m. 'plough' || M. hal || Skt. hala-  
— 146 Bl.

hālhdī f. 'turmeric' || M. haḷad || Skt. haridrā  
— 65, 128, 143 (ii), 187 Bl.

hālheṭ m. 'Persian wheel' || M. rahaṭ || Skt. araghāṭa-  
— §187 Bl.

hamāl f. 'necklace' || Skt. mākhalā(?)  
— (?)  
— §178

hans m. 'goose' || S. hanjē || Skt. hamsā  
— §160

harān adj. 'surprised' || Ar. hairān  
— §84

hārāf f. 'myrobalan' || WP. harfr  
|| M. hirdā || Skt. haritaki-  
— §67, 146, 170 (V) Bl.

hārh m. 'N. of a mouth' || D. ahār  
[āsā:r] || M. ākhād || Skt. āṣāḍha-  
— §52, 138, 145, 186 Bl.

hass m. 'collar bone' || also hans || S. hanja 'waist' || Skt. āmśa-  
— §132, 160

hāsnā v.i. 'to laugh' || M. hasnē  
Skt. hasyate  
— 161 (8) Bl.

hāssā m. 'laugher' || Skt. hasya-  
— 161 (8)

hathēli=thēli q. v.
haṭṭa- f. m. 'shop' || M. hāṭ || Skt. 152 Bl.

hatth m. 'hand' || M. ḍāṭ || Skt. háṣṭa- §19, 146, 166 Bl.

hāṭhi adv. 'by hand' || Skt. hastā bhyām || Pkt. hattālim  §133b

hāṭhi m. 'elephant' || M. hattī || Skt. hastin- §25 Bl.

hīṭa m. 'heart' || H. hiā || M. hiyyā coury || Skt. hṛdaya- §97, 146, 170 (ii) Bl.

hīḥ (WP.) f. 'side of a bedstead' || M. īś || Skt. īṣā  §15, 132 Bl.

hillenā v. i. 'to be shaken' || H. hīlā || Skt. hilāni; hilyati  §129

hiran m. 'deer' || WP. harān || M. harān || Skt. harinā- §26 Bl.

hōeā past. past. 'been, become' || H. huā || Skt. bhūtā-:-ū>-ō on account of the root being 'hō-' §98

hör pron. adj 'more, other' || H. aur || Rāj. or || Panj. also ar, ēr, r || Skt. āpara- §132

hummh m. 'sultry weather' || WP. husṣar || M. ūb || Skt. usman- §132 Bl.

hun adv. 'now' || Skt. adhunā  §51, 138, 140

humālā (WP) m. 'summer' || M. ūn (h) 'heat' || Skt. usnākāla- §167 Bl.

humād 'gold coin' || WP. humn Skt. 117 Bl.

hūṇa- : humda- §155

hujhna v. t. 'to collect' || Skt. uṇḍhati §155

ikk adj. 'one' || M. ēk || Skt. ēka-  §132, 177 Bl.

ikkh f. 'sugarcane' || M. ūṣ || Skt. ikṣū-  §15, 49, 167 Bl.

īmli f. 'tamarind' || also imbī || Skt. amākā  §26, 175

īnjh (ū) m. 'tear' || WP. hanjhū || M. āṣū || Skt. āṣru- §26, 39, 132, 160 162 Bl.

inuha m. 'fuel' || Skt. indhāna- §15, 155

itt f. 'brick' || Amb. inī || M. ī, īṭ Skt. īṣṭakā, īṣṭā- §15, 136 Bl.

jānā v. i. 'to go' || Skt. yāti  §137, 141

jāḍā (Poā) m. 'cold, chill' || H. jārā || M. jāḍ cold || Skt. jāyā- §161 Bl.

jāḍhdā 'term of abuse' || WP. yaddhā || Skt. yaddha- §153

jāgnā v. i., 'to awake' || M. jāgnē Skt. jāgraṭ- §162 Bl.

jai pron. 'how many' || Skt. yāti  §193

jāihnā v. t., 'to copulate' || WP. yaihnā || M. jhavnē || Skt. yabhāti  §144 Bl.

jālnā v. t., 'to burn' || M. jālnē || Skt. jvālate §160 Bl.

jāmaī m. 'son-in-law' || WP. juāī || M. jāvai || Skt. jāmatr §57, 140 Bl.

jamār f. 'a kind of cereal' || WP. juār || M. juvār || Skt. yavākāra-  §101, 140 Bl.

jamm m. 'birth' || Skt. jānman- §137, 157

jammā 'a kind of fruit' || also jānnman || H. jānan || M. jāb (h) Skt. jambu- §155 Bl.

jānnā v. t., 'to know' || M. jānnē Skt. jānāti  §137 Bl.
jānda pres. part. ‘going’ || H. jātá
Pośh. jānà || Skt. yánt-
— §117, 155
janeāu m. ‘sacred thread’ || WP.
janjū || M. jānvē || Skt. yāṇopa-
vitā- — §154 (2) Bl.
jaṅgh f. ‘thigh’ || M. jāṅ ā (h) || Skt.
jaṅghā — §49, 155 Bl.
jann f. ‘wedding party’ || WP. janj
Skt. janyā- — §161 (4)
jär m. ‘friend; paramour’ || WP.
yār || Skt. jāra- c.f. Pers. yār
— §141
jarāu m. ‘mode of setting jewels’
|| WP. jaṛā||from jārnā ‘to set’
— §106
jaṅrh f. ‘grinding teeth’ || H. dārīh
|| WP. dārīh? || Skt. dāmśṛā
dādhā, || Poa. dāṭhā — §126
jaṅ m. ‘barley’ || M. jāv, || Skt. yāva
— §116, 141 Bl.
jē conj. ‘if’ || M. jai || Skt. yādi
— §103, 138, 141, 185 Bl.
jēhrā direct pron. rel. ‘who’ || Skt.
yasya-? — §141
jēth m. ‘N. of a month’ || M. jēthvād
Skt. jēśṭha- jyaiśṭha-
— §131, 16, 166 Bl.
jēśṭhā adj. m. ‘eldest’ || M. jēthā
Skt. jyēśṭha-
— §19 Bl.
jhāndā m. ‘flag’ || M. jhēḍ
Skt. dhvajā+danḍā—? — §165
jhankār [qēnkār] f. ‘rattling’
Skt. dhvanī-? — §165
jhatt adv. ‘at once’ || WP. jhabh,
jhatt || Skt. jhatīti- — §137
jhūṭr m. ‘water-carrier’ || Skt.
dhivara- — §142
jī m. ‘creature’ || M. jīv || Skt. jivā-
— §15, 103, 137, 142 Bl.
jībh f. ‘tongue’ || M. jīBH || Skt.
jīvā — §25, 137, 165 Bl.
jīh-pron. rel. obl. ‘whom’ || H. jis
Skt. yasya — §141
jīmē adv. rel. ‘how’ || WP. jivē
G. jēm || Pkt. *jimeṇa — §140
jīn m. ‘life’ || Skt. īvana-
— §60, 142
jō pron. rel. dir. ‘who’ || M. jō || Skt.
yah — §141 Bl.
jōt m. ‘yoke’ || M. id || Skt. yōktra-
— §141 Bl.
jū f. ‘louse’ || M. ī || Skt. yāka
— §103, 116 Bl.
jūā m. ‘gambling’ || M. juvā || Skt.
dyūtā — §15, 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.
juval || Skt. yuga+hala-?
— §138
jūn f. ‘life birth’ || Skt. yōni—. §40
jūrnā v.i. ‘to be united’ || Skt. yuta
— ? — §170
jūṭhā adj. m. ‘polluted’, impure||
H. jīḷūṭa || Skt. jūṣta — §25, 137
kābrā adj. ‘spotted’ || M. kābrā
Skt. karbara- — §163 Bl.
kaech f. ‘armpit’ || M. kās ‘f.
udder’ || Skt. kākṣā
— §152, 167 Bl.
kācchū m. ‘tortoise’ || M. kāsav ||
Skt. kacchapa — §152 Bl.
kāḍhena v.t. ‘to take out’ || M.
kāḍhpē || Skt. kṛṣṭa-|| Pkt. kāṭha-
kaḍhār? — §126 Bl.
kádeári f ‘a thorny bush’ || Skt. kantakári- — §106
kádárña m. ‘hedgehog’ || Skt. kantaka+karaña- — §103
kaháni f. ‘story’ || Skt. kathánaka, Pers. kahání § 7, 85
kai pron ‘into how many’ || Skt. káti — §103, 185
kah imperat. ‘tell’ || Skt. kathaya — §70
káihna v.t. ‘to tell’ || Skt. kathayati — §137, 138.

kāïha (WP.) m. ‘bronze’ || Skt. kamsá- — §160
kafra adj. m. ‘squint-eyed’ || Skt. kákara — §101
kaj m. ‘work’ || M. id. || Skt. káryá- — §161 (9) Bl.
kájjal m. ‘collyrium’ || M. kajal
Skt. kajjala- — §64, 152 Bl.
kákkar m. ‘frost’ || M. kamka ‘pebble’ || Skt. karkara- §163 Bl.
kakkari f. ‘cucumber’ || M. kákdi || Skt. karkatiká — §Bl.
kakkh m. ‘blade of grass’ || Skt. kákṣa- — §167
kal f, ‘machine’ || M. kal. || Skt. kalá — §185 Bl.

kálá adj. m. ‘black’ || M. kála || Skt. kála — §137, 186 Bl.
kálavá m. ‘bundle’ || M. kalvá || Skt. kalápá- — §18 Bl.
kállá adj. m. ‘lonely’ || Poth. ghallá || H. akalá || Skt. ekáim-Pkt. ekkalla — §55, 169
kallh adv. ‘tomorrow-yesterday’ || M. káll || Skt. kalya
— §128, 161 (6) Bl.
káman m. ‘jugglery’ || Skt. kármana- — §163

kamára adj. m. ‘unmarried’ || M. kunvár || Skt. kumára-
— §101, 140 Bl.
kambaná=kammaná g. v. — §165
kámbal m. ‘blanket’ || also kámmal
M. káblo || Skt. kambalá- §155 Bl.
Kamheá m. ‘potter’ || also kamhá
|| M. kabhá || Skt. kumbhakára-
— §101, 155, 138, 103 Bl.
kamm m. ‘work’ || M. kám || Skt. kárman- — §19163 Bl.
kámmaná v.i. ‘to shiver’ || M. káppé || Skt. kampate — §156 Bl.
kán f. ‘defect, crookedness’ || Skt.

kánya — §161 (3)
káná adj. m. ‘one-eyes’ || M. káná
Skt. káná- — §15 Bl.
kándá m. ‘thorn’ || M. kátá || Skt. kápta-
— §155 Bl.
kanc m. ‘glass’ || Skt. kaca- — §113
kandh f. ‘wall’ || Skt. kanthá — §155
kándhá m. ‘edge’ || M. kamth
‘throat’ || Skt. kanthá — §155 Bl.
kánddu m. ‘swelling behind ear’ || Skt. karna kándú — §103
kanér m. ‘kind of plant’ || M. káñá
Skt. karnikára- káñikara-
— §103 Bl.

kanér (Mul.) m. ‘mat-weaver’ || Skt. kándakara — §103
kángán m. ‘bracelet’ || M. kamkán
Skt. kánkána- — §64, 155 Bl.
kánganí f. ‘kind of grain’ || M. kág || Skt. kangoñí — §64 Bl.
kánghá m. ‘comb’ || M. kánkavá
Skt. kánkata — §126 Bl.

káñhérá m. ‘shoulder’ || Skt. kándha+táta-
— §103
kanjī f. 'slough of snake' || Skt. kāncu- — §28, 155
kann m. 'ear' || M. kān || Skt. kānī — §137, 163, Bl.
kānnā m. 'reed' || Skt. kāndā- — §15, 19, 155
kānneā f. 'girl', virgin' || WP. kānjī. Skt. kanyā — §161 (4)
kānnhā m. 'shoulder' || Amb. kāndhā||Skt. śkandhā— §155
kāntā m. 'necklace' || WP. kainthā īs. || Skt. kāntāhā — §30
kapāhī m. f. 'cotton' || M. kāpūs
Skt. karpāsā- — §145, 163, 186 Bl.
kāppānā (WP.) v. t. 'to cut' || M. kāpnē Skt. kalpayati— §164 Bl.
kāpprā m. 'cloth' || M. kāpaḍ Skt. karpaṭa— — §64 Bl.
kārnā v. t. 'to do' || M. karnē
Skt. kārati — §15, 49, 137, 147 Bl.
kārāg m. 'skeleton' || Skt. karankā- — §187
kārā m. 'bracelet' || M. kadē||Skt. kātaka- — 138 Bl.
kārēhā m. 'frying pan' || Skt. kāṭaha- — §135, 138
kārīchī f. 'ladle' || M. kādē || Dēs. kaḍacēhū — §187 Bl.
kārhīnā v. i. 'to be boiled' || M. kādhē Skt. kvathate— §165 Bl.
kārhā (WP) m. 'camel' || Skt. karabhā— — §138
kārīhī f. 'bits of cowdung' || Skt. kārīga- — §145
kārīnī f. 'masson's trowel' || Skt. karaṇḍa- — §187, 189
kārtī m. 'medicine for horses' || Skt. kāṭuka- — §138
kasārā m. 'brazier' || M. kāsār Skt. *kamsakara- — §103 Bl.
kāsnā v. t. 'to tighten' || M. kāṣṇē || Skt. kāṣṇati — — §121 (4) Bl.
kāssī f. 'bronze' || M. kāṣē || Skt. kāṃsyā- — §160, 161 (8), Bl.
kāṭhī m. 'wood' || M. kāṭhī || Skt. kāṭhā- — §19, 121, 137, 166 Bl.
kāttakī m. 'N. of a month' || WP. kattiē || Skt. kāttika- — — §22
kāttēnā v. t. 'to spin' || M. kāṭnē Skt. kārtati — — §170, īī Bl.
kāṭṭēnā v. t. 'to cut' || Skt. kārtati — — §110, 170 īī
kāṭthā adj. adv. 'together', 'united' || Poṭh ghaṭṭhā Skt. ēkāṭthā- — §55, 131, 189
kāṭtī adj. 'thirty-one' || Skt. ḍāṭtīmāt — §55, 135
kāūḍī f. 'cowrie shell' || Skt. kapardikā — — §103, 170 īī
kaud m. 'lily, flower' || Skt. kāmala- — §101, 119 (2) 140
kāuṛa adj. m. 'bitter' || Skt. kāṭuka- — — §63, 178
kaūrā m. 'field, bed'||Skt. kāḍāra- — — §60, 101, 138
kālā m. 'banana' || M. kēl, keḷē
Skt. kadali — — §103 || Bl.
kāṣṣū m. 'kind of flower' || Skt. kaimūka- — — §24, 160
khabā adj. m. 'left, not right' || Skt. kharvā- — — §163
khāgā m. 'leaf of ghia kamār' || Skt. khaḍga- — — §153
khāī f. 'ditch'||M. id. || Skt. khaṭā- — — §137, 138 Bl.
khārī m. ‘kind of wood’ || M. kher || Skt. khadirā-

khājī f. ‘itching’ || M. id. || Skt. kharjū

khājjā m. ‘food’ || M. khājājí || Skt. khādyā-

khajūrī f. ‘date’ || M. id. || Skt. kharjū-

khāmmā m. ‘column, pole’ || M. khađ || Skt. skambhā-

khānā v. t. ‘to eat’ || Skt. khādāti

khanḍā f. ‘sugar’ || Skt. khanḍa-

khāndā prep. part. ‘eating’ || Skt. khādant-

khaṅghī f. ‘cough’ || M. khaṅpē 

kāsā, || Pkt. khāsiya-

khaṣ, *khaṃsā — §125, 160 Bl.

khānā m. ‘one quarter’ || Skt. khaṇḍa-

khāppar m. ‘skull, bowl’ || M. khāpar || Skt. karpara-

khārī f. m. ‘alkali’ || Skt. kṣāra-

khārā m. ‘arena’ || Skt. akṣatpāta — §51

khārī f. ‘basket’ || Skt. khārī

khāss‘nā v. t. ‘to take by force’ || Skt. karṣati — §125, 163

khāṭī f. ‘dowry with a bedstead’ || M. khāṭ || Skt. khatvā

khā’hānā v. i. ‘to play’ || M. kheṅē || Skt. krifāti kṣēvāti — §35, 63, 124 Bl.

khāsī f. ‘a sheet of figured cloth’ || Pers. kēš — §125

khāṭā m. ‘field’ || M. śét || Skt. kṛṣṭra-

khāferī f. ‘mixture’ || Skt. khiccā

khānkāpā f. ‘brocade’ || Pers. kamkhwāb — §125

khīrī f. ‘rice pudding’ || M. id. || Skt. kṣīrā-

khārkī (H) f. ‘window’ || M. khaṛkī || Dēś kharjakī

khīssā m. ‘pocket’ || Pers. kīsa-

khīṭī f. ‘constellation’ || M. kātyā 

Skt. kṛttikā — §97, 124, 152, 170 ii Bl.

khōhī f. ‘hunger’ || Skt. kṣudhā — §76, 86, 135, 138, 167

khōṭī m. ‘base alloy’ || Skt. kauṭya-

khūddā f. ‘ball’ || WP. khuddū, khe(h)nū || Skt. kanduka-

khūl (ā) m. ‘well’ || M. kūvā 

Skt. kūpara-

khūlā m. ‘mean fellow’ || Skt. kṣudrā:-kṣudla-

khūṅḍā adj. m. ‘blunt’ || Skt. kūrtha-

khūṅjā m. ‘corner’ || H. kōnā 

Skt. kūṅja-

khūṅjhānā v. i. ‘to miss’ || Skt. kṣṇāti || Pkt. *kussai, kumsai

*khumsai — §160

khūrpa m. ‘scraper’ || Skt. kṣurapra-

khūrśī f. ‘chair’ || Pers. karsi — §125
klúss*ná* v. i. 'to miss' || Skt. kúṣṇáti — §125
khúththi f. 'bad woman' || Skt. kusthri — §125
kíllá m. 'peg' || M. kíllí, kíl Skt. kilá- — §137 Bl.
kímá adj. inter 'how?' || WP. kívé, || G. kém || Pkt. *kíména — §140
kírcná v.i. 'to be scattered' || Skt. kírati — §108
kfrá m. 'insect' || M. kídá||Skt. kíta- — §137, 138, Bl.
kírtghán [kírtkéan] adj. 'ungrateful' ts. ||Skt. kírtaghna- — §90
kíttá past. part. 'done' || M. kélá Skt. kíta- — §25, 97, 170 iii Bl.
köh m. 'league, 1¼ miles' || M. kós Skt. króṣá- — §145, 162 Bl.
káhní = kúhni q. v.
kól(s) prep. 'near' || M. kór 'side' ||Skt. króṣá- — §49, 103, 162 Bl.
kórh m. 'leprosy' || M. kódh||Skt. kuṣṭha- cf. Pa. kótha- — §38 Bl.
kóri f. 'score' ||Skt. kóti — §176
kórmá m. 'family', || Skt. kauṭumbha- — §155, 187
kóssá adj. m. 'hukewarm' || Skt. kósma — §137, 167
kótthá m. 'room, cell' || M. kóthá Skt. kóṣtha- — §15, 19, 137, 166 Bl.
kábbá adj. m. 'hump-backed'|| M. kúbda, khubá || Skt. kubhrá-: *kubra- — §162 Bl.
kuec m. 'brush' || M. kumcá||Skt. kúrcá- — §24, 163 Bl.
kudál m. 'mattock' || M. kudá||Skt. kuddalá- — 152 Bl.
kúdd*ná* v.i. 'to jump' || kudá||Skt. kúrdāti — §24, 170 iii Bl.
kubhárá m. 'axe'|| M. kurbhá||Skt. kúthára — §62 Bl.
kúhl f. 'canal, stream' || Skt. kúlyá — §25, 128
kúhní f. 'elbow' || Skt. kphóni- — §78 Bl.
kúkkar m. 'cock' || Skt. kúkkutá- — §64, 137, 152
kukhh f. 'womb' || M. kús ||Skt. kúkṣá — 15, 49, 137, 167 Bl.
kúlá adj. m. 'soft' || M. kómvalá||Skt. kómala- — §103 Bl.
kúltí f. 'kind of pulse' || Skt. kulattha- — §187
kúmmá (WP.) m. 'tortoise'||Skt. kúrmá — §24, 163
kunál f. 'dish' ||WP. kunñí
kündá m. 'large cup' || M. kund ||Skt. kundá- — §155, 186 Bl.
kúndan = kunnon q. v.
kúágú m. 'saffron, red powder' || M. künkúm ||Skt. kuṅkuma- — 103, 155 Bl.
1. kunj = kanj 'snake's slough'
2. kunj f. 'crane'||Skt. kráñcÁ — §155
kunjí f. 'key'||Skt. kuñciká — §155
kúmnan m. 'pure gold' — §155
kúram m. ‘child’s father-in-law’ || H. kúrmā kumbā || M. kutumb
Skt. kutumbā-
§64, 138, 155, 187 Bl.
kurātta f. ‘bitterness’ || Skt. kāṭuka-tvāna — §165
lābbhānā v.t. ‘to find’ || M. lābbhnē Skt. labhyate — Bl.
lāddānā v. t. ‘to load’ || Skt. lardayati — §110
lāddha (WP.) past. part ‘found’ Skt. labdhā- — §153
lāggānā v.i. ‘to be attached’ || M. lāgnē || Skt. lagnāti, lagna-
— §154, 161 Bl.
lāhā m. ‘gain’ || Skt. lābha-
— §138, 147
1. lājj f. ‘shame’ || M. lāj || Skt. lājjā — §49, 143, 152, 185 Bl.
2. lājj f. ‘rope’ || Skt. rāju-
— §143 ii, 152
lāk(h)īr f. ‘line’ || Skt. lēkhā ts.
— §136
lākkār m. ‘stick’ || H. Panj. laurā ‘penis’ || Nep. laurō ‘stick’ || M. lakḍā Skt. lakoṭa-; *lakhoṭa-
— §64, 177 Bl.
lalāri m. ‘dyer’ || Skt. nīla+kāra
— §58
lāmbā adj. m. ‘long’ || W. P. lammā || M. lāb || Skt. lambo-
— §155 Bl.
lānghānā v.i. ‘to pass, cross’ || M. lānghnē || Skt. langhate
— §55 Bl.
lās f. ‘rope’ || Skt. raṣmī-
— §143 ii.
latt f. ‘leg’ || H. lāt || Skt. lātā
— §152
lattī f. ‘axle’ || H. lāṭh, lāṭhī
lāṭhī f. ‘stick’ || M. lath(th)
Skt. yaṣṭi- *lāṭhī— §25 Bl.
lāuhoḍdā adj. m. ‘small’ || Skt. laghū-
— §138
līn f. ‘line’ || Skt. lēkhā — §138
līk(h) f. ‘line’ || Skt. lēkhā ts.
— §136
līkh f. ‘louse, nit’ || M. id. || Skt. likṣā
— §15, 19, 121 (2), 143 Bl.
līmbanā (WP.) ‘to besmear’ || also limmōnā || M. limnī || Skt. lipānti
— §155, 156 Bl.
lippānā vt. ‘to besmear’ || H. lipnā || Skt. lipyate
— §143, 161
lōlā m. ‘iron’ || Skt. lōhā-
— §142, 147
lōhḍā m. ‘frying pan’ || Skt. lohāhānta-
— §134
lōhtiya m. ‘iron-monger’ || Skt. lōhā+haṭṭa+ika-
— §134
lōṛhā m. ‘stone-roller; strangers’ || Skt. lōḍha-
— 126
lū m. ‘soft hair, down’ || M. lō (v) Skt. lōman-
— 103, 119, 140 Bl.
lubhār m. ‘blacksmith’ || Skt. lōkhārā-
— §85, 103, 186
mā f. ‘mother’ || M. māi || Skt. mātṛ— §115 Bl.
macch m. ‘fish’ || M. māsā || Skt. matsya-
— 167 Bl.
mācchar m. ‘gnat’ || Skt. mákṣā
— §167
madāri m. ‘magician’ || Skt. mantrakārā-
— §155
madhānī f. ‘churning stick’ || Skt. manthāna-
— §87, 155
mágar perf. ‘after’ || Poth. f. magg ‘road’, M. mág ‘road’. M. mag ‘road’ Skt. márga... 22 Bl.
mágghar m. ‘N. of a month’ || Skt. márgaśīra... 22, 127, 163
māh m. ‘black bean’ || Skt. māṣa- || 115, 145
māhl f. m. ‘belt of a wheel’ || Skt. mālyā... 128
māghā adj. m. ‘costly, dear’ || M. mahāg || Skt. mahārga-... 134, 163 Bl.
māhih f. ‘buffalo’ || WP. majhih || M. mahais || Skt. mahēṣī... 80, 134, 160 Bl.
majith f. ‘madder’ || Skt. mājesṭā... 25, 189
nājīhā m. ‘the majh country’ || M. majh centre’ || Skt. madhyā-... 161 (2) Bl.
mākkaṛ m. ‘spider’ || M. mākaḍ Skt. markatā-... 163 Bl.
mākkhaṇ m. ‘butter’ || M. mākhaṇ || Skt. mṛkṣaṇa-... 162 Bl.
mākkhi f. ‘fly’ || M. māṣi || Skt. māṣikā... 103, 138, 167 Bl.
maliuhrā m. ‘wife’s or husband’s maternal uncle’ || Skt. mātula+svāsura... 134
mālīna vt. ‘to occupy’ || Skt. mallati... 129
mālan f. ‘wife of a gardener’ Skt. mālini... 64
māllī m. ‘gardener’ || Skt. mālin-... 44, 103
man- pref. ‘not’ || M. ‘māid’ ‘stupid’ || Skt. manda-... 155
mānak m. ‘gem, jewel’ || Skt. mānkya... 64, 121, 140, 161, 487
manākkha adj. m. ‘blind’ || Skt. mandākṣa-... 155
mand m. ‘charm’ || WP. mandar Skt. māṇtra-... 155
māndrī (WP.) m. ‘magician’ || Skt. māṇtrika-... 155
manārā m. ‘one who sells bangles etc.’ || Skt. manikara-... 101
māṅganā vt. ‘to ask’ || M. māṅṇē || Skt. mārgati... 22 Bl.
māṅbēnmā m. ‘destitution of milk’ || Skt. manda+dhainava-... 155
mānjā m. ‘bedstead’ || mācā || M. māc || Skt. māṇca-... 139, 155 Bl.
mānn”nā vt. ‘to believe’ || M. mānṇē || Skt. manyṭe... 161 (4) Bl.
mānnō f. ‘ill luck’ || Skt. māndi-man... 155
māppā m. ‘measure’ || M. māp Skt. māpya-... 161 Bl.
mārhi f. ‘tomb’ || M. mārhi || Skt. māṭha-... 138 Bl.
mās m. ‘flesh’ || s. māsū; s. mōs, gen. mazāi || M. mās, mās || Skt. māmsā-... 160 Bl.
māsād m. ‘end of a month’ || Skt. māsanta- sts.... 155
masān m. ‘burning place’ || M. mhasan || Skt. śmasāna- (loan from H.)  — 167 Bl.
mass f. ‘growing moustache’
Skt śmasātā - §28, 162, 167
māsēi f. ‘mother’s sister’ || M. māvśī || Skt. mātṛvasī-
— 165 Bl.
mat (i)= marh (i) qv ts.
mater f. ‘step-mother’ || Skt.* matritara-
— 103.
māṭṭhā m. ‘forehead’ || M. māṭhā || Skt. mastakā-
— 152, 166 Bl.
māṭṭhā m. ‘fritter’ || Skt. mṛṣṭa-
— 96
māṭṭī f. ‘big earthen vessel’||Skt. mṛṭtikā || mārttika — 97
māulnā vi ‘to bloom’ || Skt. mukula-
— 36
māus f. ‘day on which sun and moon are in conjunction’ || M. avās || Skt. amāvasyā ts.
— 51, 140 Bl.
mhaīs f. ‘buffalo’ contam. of maīh and bhāis — 179
mīḍḍhā m. ‘ram’ || M. mēḍhā
Skt. mēḍhra — 162 Bl.
mīh f. ‘rain’ || Skt. mēgha-
— 78, 115, 138
mijjh f. ‘marrow’ || Skt. majjā, mēdās-
— 26, 126
mīrē f. ‘chilli’ || M. mirī || Skt. marica- * mariyā
— 26, 64, 187 Bl.
mīssā adj. m. ‘mixed’ || M. missi f. ‘tooth powder || Skt. miśrā-
— 139, 162 Bl.
mīṭnā vi ‘to be obliterated’ || Skt. mṛṣṭa-
— 136
mitt m. ‘friend’ || Skt. mitrā— §19
mīṭṭhā adj. m. ‘sweet’ || M. mūṭhā
Skt. miśṭa-
— 166
mīṭṭī f. ‘earth’ || M. māṭi ||
Dog. mitti (dental tt) || Skt. mṛṭtikā — 138, 139, 170 i Bl.
mocā past part. ‘dead’ || H. muā
Skt. mṛtā-
— §93, 170 i
mōhlā m. ‘pestle’ || M. musal
Skt. mūsala-
— 76 Bl.
mōpri m. ‘leader’ || Skt. mukhara-
— 76
mōklā adj. m. ‘loose’ || J. Skt.
mukkala-
— 38
mōṭṭhā m. ‘kind of grass’ || Skt. mustā
— 38
mōttī m. ‘pearl’ || M. mōṭhī || Skt.
maukika-
— 153 Bl.
māṇs (WP.) m. ‘husband’ || Skt. manuṣyā-
— 187
muceh f. ‘moustache’ || Skt. śmāśrū — Pkt. mamsū
— 28, 167
muḍḍh m. ‘beginning’ || Skt.
mūrdhān — 24, 49, 170 i
mūh m. ‘mouth’ || M. mukh || Skt.
mukha— 115, 138, 139 Bl.
mukkōnā vi. ‘to be finished’ ||
G. mukvū || M. muknē || Skt.
mukta- *mukna— 154 (i) Bl.
munj f. ‘a kind of grass’ || Skt.
munjā — 155
mānnōnā vt. ‘to shave’ || Skt.
mūṇḍayati — 155
mūt m. ‘urine’ || M. id. || Skt.
mātra-
— 15, 139 Bl.
mūṭṭh f. ‘fist’ || M. mūṭh || Skt.
muṣṭā — 15, 139, 166 Bl.
nabērṇā vt. ‘to finish’ || trans.
form nibbarṇā (uirvartatā-
nirvṛta-) §109
nabhāg [nepa:ga] adj. 'unlucky'
Skt. nirbhāghya- §89
nāccanā vi. 'to dance' || Skt. nṛtyati §161 (2)
nācōrṇā vt. 'to squeeze' || Skt. niṣcōtate §109, 166, 170 v
naḍhāl [naṭca:l] adj. 'weak'
Panj. na+ḍhāl §89
nahernā m. 'nail-cutter' || Skt. nakhā+karana- §103
nāī f. 'stream' || M. na (h)ī
Skt. nadī §115, 138 Bl.
nāī m. 'barber' || M. nāū f.
nāvī || Skt. napitā- §103, 138 Bl.
nain f. 'wife of a barber' || WP.
nāin || Panj. nāi+n < Skt. inī §101, 106
nāj m. 'cereal' || Skt. annāda- §51
nahērṇā vt. 'to separate' || Skt. ? §109
nakk m. 'nose' || M. nāk Skt.
nās+ka- §166 Bl.
nākāmā. adj. m. 'useless' || M.
nikāmi || Skt. niṣkarma- §166, 189 Bl.
nām = anām q. v.
nanād f. 'husband's sister' || WP.
nanān Skt. nanandā §155, 187
naṅgā adj. m. 'naked' || M.
naṅgā || Skt. nagnā- §154 (1) Bl.
nāṅgh'nā i i. 'to pass, cross' || Skt.
langhate, naṅkhati ? §143 (iv)
napūtta adj. m. 'sonless' || Skt.
mśputra- §58, 166, 189
nārī f. 'vein' || M. nāḍi || Skt. nāḍi
nār (ā) gi f. 'tangerina' || Skt.
nāraṅgā §187
narō(e)ā adj. m. 'wholesome'
Skt. nirōga- §58, 101, 138, 139
nasāṅg adv. 'certainly' || Skt.
niśsaṅkam §58, 155, 167, 189
nāssanā vi. 'to run' || M. nāsīnē
Skt. nāsyati §161 (8) Bl.
nātānā vt. 'to clarify' || Skt.
nistārayati §109
nattī f. 'nose-ring' || M. nath
Skt. nastā §166 Bl.
nāṭhānā vi. 'to run' || Skt. naṭā- §189, 166
1. nāū adj. 'nine' || M. nav.
Skt. nava- 115, 139 Bl.
2. nāū m. 'name' || WP. nāū
M. nāv. || Skt. nāma
§106, 112, 115, 119, 139, 140 Bl.
māuh m. 'nail' || also nāih || M.
nākh || Skt. nakha- §72, 74, 115, 138 Bl.
naul m. 'mungoose' || Skt. nakulā- §101
nēnā[k] vt. 'to carry' || M.
nēnē || Skt. nayati §103 Bl.
nēārā adj. m. 'separate' || Skt.
anyākāra- 161 (4)
nēh m. 'affection' || Skt. snāha-
§167
nēmbū m. 'lemon' || Skt.
naimbūka-:nimbūka- §34
nēōdā m. 'invitation' || also
nītādā || cf. M. āvatnē || Skt.
nīmantra- §60, 101, 119 Bl.
nērā m. 'vicinity' || M. neṭī || Skt.
nīkaṭa- 103 Bl.
nhaunā v.i. ‘to bathe’ || M. nähñē || Skt. snāti — 167 Bl.
nheñā m. ‘darkness’ || Skt. *andhakara-:andhakāra- — §109 Bl.
nibbarnā v.i. ‘to be finished’ || M. nibbatñē || Skt. nirvartati, nirvṛta- — §109 Bl.
nibhnā v.i. ‘to be finished’ || M. nibbhñē || Skt. nirvahati — §127 Bl.
nīelā adj. m. ‘motionless’ || M. nical || Skt. nicala- — §166 Bl.
nīd f. ‘sleep’ || WP. nīndar || M. nīd || Skt. nidrā — §7, 25, 114, 162 Bl.
nimm f. ‘the nīm tree’ || M. nimb Skt. nimba- — §139, 155 Bl.
nimmal adv. ‘clear’ || K. nimba] Skt. nirmala- — §163
nimmajñānā (WP.) adj. m. ‘sorrowful’ || Skt. nimma+apa- dhyāna- — §157
nirakh f. ‘knowledge’ || M. nirakhñē || Skt. nīrīkṣā — §67, 189 Bl.
nissarnā v. i. ‘to issue’ || Skt. nissarati — §163
nittarnā v. i. ‘to be squeezed’ || WP. nicarnā inscr. form nacorña g. v. — §33, 109
nūh f. ‘son’s wife’ || M. sūn Skt. snuṣā — §77, 167 Bl.
nūn m. ‘salt’ || WP. lūn || M. lōn Skt. lavana- — §142, 143 (VI) Bl.
ōṭṭhā (WP.) adj. m. ‘belonging to a camel’ || Skt. austra- — §16
ōḍ m. ‘a wandering tribe’ || Skt. oḍra- — §15
pabb m. ‘forepart of the foot’ || Skt. padma-, padva- — §154 (4)
pobban (Mnl.) || f. ‘water-lily’ Skt. padmini — §64, 154 (4)
pacādh m. ‘western half a country’ || Skt. pascārdha- — §170 iiii
pācuñā v. i. ‘to be digested’ || Skt. pacyate — §121 (4), 161
pacērī f. ‘western wind’ || WP. paccō Skt. pācima- — §116
paccī adj. ‘twenty-five’ || WP. pāunjhi Skt. pānca viṃśati — §117
pachānānā v. t. ‘to recognise’ Skt. pratyabhijānati — §125
pachāndānā v. t. ‘to thrash, winnow’ || H. chāṭānā Skt. *pacchaṇṭati — §189
paddnā v. i. ‘to break wind’ || M. pāḍñē || Skt. pardati — §170 iiii Bl.
pāhā m. ‘foot path’ || also pāhā, pāiḥā, || Skt. patha- — §75, 138
pāhlag m. ‘bedstead’ || M. palāg Skt. paryañka- — §112, 121 (3), 128, 143, 155, 161 (6), 187 Bl.
painā v. i. ‘to lie down’ || M. pāḍñē || Skt. pataṭi — §103, 170V Bl.
pāid f. ‘foot of bedstead’ || WP. puād, || Skt. pādānta- — §155
pañhī f. ‘dawn’ || also pauh || Skt. prabhā — §72, 138
pañhī adj. m. ‘first’ || M. pañhā || Skt. prathama- || Pkt. *pañhā.
— §133, 170 (1) 137 Bl.
pañ̐ī adj. ‘thirty-five’ || Skt. pañcatrimśat- — §30
pair m. ‘foot’ || Skt. *padirā- — §101
pak̑hanā m. ‘proverb’ || Skt. prakhyāṇa- — §161, 186
pakkā adj. m. ‘firm’ || M. pike || Skt. pakvā- — §165 Bl.
pakkha m. ‘side, party’ || Skt. pakṣā- — §167
palāgnā (Poth) m. ‘string fastened round the neck of a pot’ || Skt. pralagna-? — §187
palāh m. ‘kind of tree’ || M. palas || Skt. palāśā- — §125, 186 Bl.
palāmā (WP.) v.i. to hang || Skt. pralambate — §155, 187
palān m. ‘saddle’ || M. palān || Skt. paryāna- — §129, 143 Bl.
palāṭnā v. t. ‘to change, turn’ || Skt. paryasta-, || Pkt. pallaṭṭai — §143, 187
palāttan f. ‘yellowness’ || Panj. pilā-+ttan < Skt. -tvana- — §63, 165
pāḷā m. ‘border of a garment’ || M. pāḷā || Skt. pallava-? — §164 Bl.
palōśnā v.t. ‘to pat’ || M. pāḷ- and pāś- — §179
palōṭṭhā adj. m. ‘first born’ || also palāṭṭhā contam. of pañhī and jēṭṭhā- — §179
pāḷṭhī f. ‘sitting on buttocks’ || M. palṭ || Skt. paryasti- — §143 Bl.
pāṁmā m. leg of a bedstead’ || Skt. pāda- — §140
pānchī m. ‘bird’ || WP. painchī || M. paṃchī || Skt. pakśin- — §30 Bl.
pāndərā adj. ‘fifteen’ || M. pāmdhrā || Skt. pācadaśa- — §175 Bl.
pāndha m. ‘distance, journey’ || M. pāṃth || Skt. pāṇṭhā- — §155 Bl.
pāndhī m. ‘traveller’ || Skt. pāṇṭhika-? — §155
pānī m. ‘water’ || M. pāṇī || Skt. pāṇya- — §123, 137, 140 Bl.
pānī adj. ‘five’ || M. pāc || Skt. pāṇca- — §49, 137, 155 Bl.
pānjamā adj. m. ‘fifth’ || WP. panjavā || Skt. pānčamā- — §140
pānnā m. ‘leaf, page’ || M. pāṇ Skt. pāṇā- — §163 Bl.
pantāli adj. ‘forty five’ || H. pātalī || Skt. pāṇcatavṛiṃśat — §30
par—prefix ‘secondary’ || M. pad- || Skt. pra-, prati- — §173 Bl.
pāraṅkha f. ‘examination, knowledge’ || M. paris, parakhaṇḍa || Skt. parikṣa- — §67, 189 Bl.
pāraūs [s]ī m. ‘neighbour’ || M. paḍösī || Skt. pratheṣīin- — §170 (1) Bl.
parbal m. 'trichiasis' || WP. par-bal || Skt. *pravala-? §173
parbhāt [pərba:t] f. 'morning' Skt. prabhāta- ts. — §89
parchātī f. 'a shelf under a roof' || Skt. *prachatti-? §173
parḍāddā m. 'great-grandfather' Panj. par- < pra- + dāddā
— §173
parḍānd m. 'an after tooth' || Skt. *pradanta-? or Panj. par- < pra- + dand. — §173
parḍhān m. [pərda:n] adj. 'foremost' || Skt. pradhāna- ts. — §89
parhuṉā v. t. 'to read' || M. paḍhāṇe || Skt. paṭhati
— §91, 138, 170 (i) Bl.
parosnā v.t. 'to serve meals' || WP. prithṇā || M. parasṇe || Skt. parivāṣayati — §142 Bl.
parottā m. 'great-grandson' || Skt. prapautra- — §173
pārṣō adj. 'day after to-morrow' Skt. paraśvāḥ — §187
partōh (WP.) f. 'son's wife' || also patrōh || Skt. putravadhu- — §187
pās prep. 'with, near' || M. pās Skt. pārśvē — §49 Bl.
pāsanā v. t. 'to stretch' || M. pasarṇe || Skt. prasaratī-
— §186 Bl.
pāṣijñāna v. i. 'to sweat' || Skt. prasvidyate
— §121, 161 (2), 165, 189
pasīnā m. 'perspiration' || Skt. prasvinna. — §189
pāssā m. 'side' || Skt. pāṛsvā-
— §19, 24, 163, 165
pas(s)aḷi f. 'rib' || M. pāsoḷi Skt. pāṛśu- — 65, 163 Bl.
patiāhṛā m. 'father-in-law's younger brother' || Skt. pitriya +śvāṣura-
— §131
patt m. 'foliage, leaf' || WP. p'ṭtar || M. pāt || Skt. pāṭtra-
— §162 Bl.
pāṭṭhā m. 'muscle'||Skt. vṛddhi-
— §22
pāṭṭhar m. 'stone' || M. pāṭhar Skt. prastara-
— §166 Bl.
pāṭṭi f. 'bandage' || M. pāṭ || Skt. paṭṭa-
— 152 Bl.
pauṇa v. i. 'to get' || Skt. prāpayati — §162
pāu f. 'itch' || WP. pā || Skt. pāmān-
— 103, 119, 140
paṇā m. 'wooden sandal' || Skt. *pādukaka-: pādūka — §103
pauh f. 'dawn' || also pahi q. v. Skt. prabhā — §162
paun m. adj. 'three quarters' || M. pāṇu || Skt. pādana-
— §101, 138 Bl.
pēar m. 'affection' || M. pyār Skt. priyakāra-
— §60, 101, 103, 142 Bl.
pēhā = pahā q. v.
phō m. ‘father’ || WP. piū, || K. pā, Skt. pītṛ.
    — §60, 101, 103
phāggan m. ‘N. of a month’ || cf.
    M. phāg ‘Holi song’ || Skt.
    phāgana—
    — §22, 64, 137, 140, 164 Bl.
phāhā m. ‘snare, noose’ || M.
    phāsā ‘dice’ || Skt. pās-
    — 124, 166 Bl.
phal m. ‘fruit’ || M. phal || Skt.
    phāla—
    — 49, 137, 143 Bl.
phālā m. ‘ploughshare’ || M.
    phālā || Skt. phala—
    — §137 Bl.
phālāh m. ‘kind of tree’ = palāh
    q. v.
    — §57, 125
phambhāf. ‘fine wool’ || ś. paś
    Skt. pākṣavān—if not from
    Pers. paśm, pamba—
    — §125
phāmmhana m. ‘eyelash’ || also
    bhāpphana || Skt. pākṣman
    — §125
phān m. ‘snake’s hood’ || M.
    phān || Skt. phāṇā-
    — 137, 140 Bl.
phāngh m. feather, wing’ || M.
    pākh || Skt. pākṣā-
    — §114, 125 Bl.
phārāhā m. ‘blade, nib’ || M.
    pharas || Skt. paraśā-
    — §124, 145 Bl.
phāṭnā v. i. ‘to be split’ || M.
    phāṭṇē || Skt. sputyate
    — §107, 161 Bl.
phind f. ‘ball’ || Skt. pīṇḍa-
    — §124
phōrnā v. t. ‘to break’ || Skt.
    ‘sphōṭayate’
    — §108, 166
phull m. ‘flower’ || M. phūl || Skt.
    phulla—
    — §137 Bl.
phūṭnā v. i. ‘to burst’ || M.
    phūṭnē || Skt. sputyate
    — §108, 166 Bl.
picch f. ‘rice water’ || M. pis||Skt.
    picchā—
    — §152 Bl.
picchā m. ‘the hind part’ || Skt.
    paśca—
    — §26, 166
piṅgh f. ‘swing’ || Skt. prāṅkhā
    — §78, 121 (3), 155
piṅglā adj. m. ‘lame’ || M. pāṅgalā
    Skt. paṅgu-
    — §26, 155 Bl.
pīhnā v. t. ‘to grind’ || ś. pexōiki
    Skt. *piṃṣati, || Pkt. pissi
    — 110, 160
pijj m. ‘pretext’ || WP. paja||
    Skt. paryaaya—
    — §26
piḷā adj. m. ‘yellow’ || M. pivḷā
    Skt. pītā-
    — §63, 103, 143 Bl.
pīṇḍā m. ‘body’ || M. Skt. pīṇḍa-
    — §155
pīṇḍālā adj. m. = piṅglā q. v.
pīṇḍānā v. t. ‘to card (cotton)’
    || also pinnānā || Skt. pīṇḍayati
    — §155
pīṇḍrā m. ‘cage’ || M. pājārā
    Skt. pīṇjara—
    — §26, 155 Bl.
pinn m. ‘ball’ || M. pimm || Skt. pīṇḍa-

pīplā mūl m. ‘root of long pepper’ || M. pimmī || Skt. pippali-

pippal m. ‘the pīpal tree’ || Skt. pippala-

pīr f. ‘pain’ || Skt. pīḍā

pīrā m. ‘footstool’ || M. pīḍhē || Skt. piṭha-

piṭṭā v. i. ‘to beat (breasts)’ || M. piṭnē || Skt. piṣṭa-

piṭṭā m. ‘bodily constitution’ || Skt. pīṭṭa-

piṭṭh f. ‘the back’ || M. piṭh || Skt. piṭṭhā-

piṭṭhī f. ‘wet dāl ground or bruised’ || Skt. piṣṭa-

pōli m. ‘N. of a month’ || Skt. pauṣa-

pōhan m. ‘cart’ || Skt. pravahana-

pōhīlō adj. ‘fat (person)’ || Skt. prthūla-

pōkkhar m. ‘tank, lake’ || M. pokhar || Skt. pauśkara-

pōl m. ‘hollowness’ || M. pōl || Skt. pūlya-

pōnnā m. ‘sugarcane’ || also pōṇḍā || Skt. paṇḍra-

pōttā m. ‘grandson’ || Skt. pāutra-

pōṭṭhā m. ‘book’ || M. pōthī || Skt. paṇḍaka-

-p(pan) suffix for making abstract nouns also paṇā || Skt. tva(na)-

puḍdh m. ‘eastern part of a country’ || Skt. pūrvārdha-

pučchānā v. i. ‘to ask’ || M. pusnē || Skt. pṛcchātī-

pūcch f. ‘tail’ || WP. pucch || Skt. puccha-

pūjhā v. i. ‘to wipe’ || H. pōchnā, pūchnā || M. pusnē || Skt. prānchati, || Pkt. pūmchai-

pūjjaṇā (WP.) v. i. ‘to reach’ || EP. pūggṇā || Skt. pūryate(?)

pūm m. ‘merit, charity’ || Skt. pūnya- ts.-

pāmā (WP.) past. part. ‘arrived’ || Skt. pūṃnā-

pānneś f. ‘full moon day’ || Skt. pūṃnām-

pūr m. ‘single stone of a mill’ || M. puḍā || Skt. puṭa-

- 38, 129 Bl.
purānā adj. m. ‘old’ || Poa. parānā || Skt. purānā

§59, 186

pūtā m. ‘doll’ || M. id. || Skt. puttala

§65, 121 (5) Bl.

putt m. ‘son’ || WP. putta || M. pūt || Skt. putrā

7, 15, 19 49, 137, 162, 170

(IV) Bl.

pūṭṭhā adj. m. ‘turned upside down’ || Skt. prūṭṭhā- §97, 98

rāi f. ‘mustard’ || M. id. || Skt. rājikā

§138 Bl.

raiḥaḥ m. = halḥ q. v. §187

rāj m. ‘kingdom’ || Skt. rājya-

§161

1. rāmmhāṇā v.t. ‘to begin’ || Skt. rabbhate

§155

2. rāmmhāṇā v.i. ‘lowing of cows’ Skt. rambhate §155

rām = arām q. v.

rāndi f. ‘widow’ || M. rāḍ || Skt. raṇḍā

§155 Bl.

raṅg m. ‘colour’ || M. raṅg || Skt. raṅga-

§155 Bl.

rānī f. ‘queen’ || M. bāṇī || Skt. rājñī

§154 (2) Bl.

rann f. ‘wife’ || rāndi ‘widow’ Skt. raṇḍā-

§143, 155

rāssī f. ‘rope’ || M. id. || Skt. rāsnī-

§143, 167 Bl.

rāt f. ‘night’ || M. id. Skt. rātrī-

§143 Bl.

ratt m. ‘blood’ || M. rātā ‘red’ Skt. rakta-

§153 Bl.

rāṭṭi m. ‘short form of personal name Ratan’ || Skt. rātna-, raktikā §154 (3)

rauḥ m. ‘juice’ || also raiḥ, ras Skt. rāsā-

§72, 74

raulā m. ‘noise’ || Mul. rōlā || Skt. rāva+-la-

§105

riech m. ‘bear’ || M. rīṣ || Skt. ṛkṣa-

§99, 167 Bl.

ṛjjhāṇā v.i. ‘to be boiled’ || Skt. ṛdhyaте-

§99, 161 (2)

rīṇ f. ‘grains of sugar, sand, etc.’

rīṇ recorded by Maya Singh Skt. rāṇū-

§39

rīndi f. ‘castor’ || Skt. ēraṇḍā-

§26, 155

rīṃhāṇā v. t. ‘to boil, cook’ || Skt. *rīṃḍhaṭi-

§155

ṛṭṭhā m. ‘Soap-nut’ || WP. hariṭṭhā || M. rīṭhā || Skt. āriṣṭa-

§25, 51, 132, 166 Bl.

rōk adj. ‘cash’ || Skt. raukma-

§154 (1)

rōnā v. i. ‘to weep’ || Skt. rōdati

§103, 170 (i)

rū m. ‘soft hair on the body’ || Skt. rōman-

§103, 119

ruḥ m. ‘large beans’ || Skt. rājamāṣa-

§138

ručāṇā v. i. ‘to be pleasing’ || Skt. ručyatī

§161
rûṭ f. ‘cotton’ || Skt. rûman-  
rukkhā adj. m. ‘dry, without grease’ || M. rûkkhā || Skt. rûksa-  
§24 Bl.
raunhā nā v. t. ‘to engage’ || Skt. *runhāti  
§155 Bl.
rûppā m. ‘silver’ || M. rûpē || Skt. rûpya-  
§161 Bl.
russa nā v. i. ‘to be angry’ || M. rusa- || Skt. ruṣya-  
§15, 143, 161 (8) Bl.
sabāt f. ‘courtyard’ || Ar. sâbāt-  
§57
sabēr m. f. ‘morning’ || Skt. *savāla-  
143 (V)
sace m. ‘truth’ || Amb. sace || H. sāc|| M. sāc, sâmca || Skt. satyā-  
§113, 161 (2) Bl.
sâd f. ‘welfare’ used in the phrase sukkhâ sād || Skt. sânti-  
§155 Bl.
sâddā m. ‘invitation’ || M. sād || Skt. sâbdā-  
§19, 153 Bl.
sâdghē a. j. ‘increased by half’  
|| M. sâdghē || Skt. sārdha-  
§144 Bl.
sâdhūr m. ‘red vermilion’ || M. sêmdūr || Skt. sindūra-  
§126 Bl.
sāg f. ‘point’ || M. sâkū || Skt. śâṅkū-  
§25 Bl.
sâh m. ‘breath’ || Skt. śvāsa-  
§145, 165
sâhā m. ‘hare’ || also sâhā, sehā  
M. sasā || Skt. sāsā-  
§75 Bl.
sâhlāg m. ‘fook’ || cf. M. sâli  
Skt. sâlyaka-  
128, 187 Bl.
sâi = asâi i. v.  
sâī m. ‘master, saint’ || Skt. svâmin-  
§140
sâilmā v. i. ‘to bear, suffer’ || M. sâmni- || Skt. sâhate  
§147 Bl.
sain f. ‘hint’ || M. sâjē || Skt. saṃjñā-  
§154 (2) Bl.
sâinti adj. ‘thirty-seven’ || Skt. saptâtramśat-  
§30
sâjh m. ‘share’ || s. sâzhu || Skt. sâmśa-  
§160
sâjjā adj. m. ‘right, not left’ || Skt. sajjâ-  
§152
sâkna v. i. ‘to be able’ || M. sâknē || Skt. saknēte, sâkyate-  
§154 (1), 161 Bl.
sâkârānā v. t. ‘to honour a huṇḍi’  
|| M. sakār ‘honour’ || Skt. satkârayati  
Bl.
sakk m. ‘bark’ || Wp. srakk- || Skt. sâlkâ-: *sarka-  
§164
sâkkar f. ‘sugar, not refined’ || M. sâk(h)ar || Skt. sâkarâ  
§163 Bl.
Sâla m. ‘wife’s brother’ || M. id.  
Skt. syâlā-  
§161 (8) Bl.
Sâlhâbbi f. ‘dampness’ || Pers. sailâbî  
128
sall m. ‘dart’ || M. sal || Skt. sâlya-  
§129 Bl.
salūnā adj. m. ‘salted’ || Skt. salavaṇa- — § 142
samhālnā vt. ‘to protect’ || Skt. sambhālayati — § 196
sāmjh’nā v.t. ‘to understand’ M. samajne || Skt. sambudhyate — § 187 Bl.
samm f. ‘ferrule’ || Skt. sāmama- — § 155
sānālā m. ‘message’ || Skt. sandeṣa- — § 144, 155
saṅg f. ‘modesty’ || Skt. sāṅkā — § 144, 155
sāṅgal=sāṅgal g.v.
saṅgh m. ‘throat’ || Skt. sāṅkhā- — § 155
saṅguc’nā v.t. ‘to shrink’ || Skt. samkuṣya- e
sānjar f. ‘evening’ || M. sājha Skt. sandhyā- — § 87, 155, 16, (2) Bl.
sāṃjha m. ‘share-holder’ || Skt. sāṃṣa- — § 160
saṅtalī adj. ‘forty-seven’ || Skt. saptacatvāriṃsat- — § 30
sapp m. ‘serpent’ || Amb. samp || M. sāp || Skt. sarpā- — § 15, 10 Bl.
sarāp sarauhnā=sarāp, srauhnā g.v.
sarālā m. ‘headache’ || Panj. sir + ?? || Skt. vyāḍhia- — § 161 (7)
sārli f. ‘scarf’ || M. sāḍi || Skt. śāti- — 126 Bl.
sarhō f. ‘rape seed’ || Skt. sarṣapa- — § 163, 174
sarīkha adj. ‘similar’ || also sarīkha || M. sārkha || Pkt * sarikha- — § 189 Bl.
sārkha=sarīkha g.v. — § 187
sass(u)=f. ‘wife’s or husband’s mother’ || M. sāsū || S. t. svāṣrū- — § 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. sāṭ || Skt. saptán- — § 19, 49, 144, 153 Bl.
satth adj. ‘sixty’ || M. sāṭ|| Skt. saṣṭi- — § 144 Bl.
sattthal m. ‘thigh’ || Skt. sākthih- — § 64, 153
sāṭhī m. ‘companion’ || Skt. sārthika- — § 170 iii.
sattū m. ‘meal of parched grain’ || M. sāṭū || Skt. sāktū- — § 103, 153 Bl.
sau adj. ‘hundred’ || Skt. saṭā- — § 138, 144
saḥ f. ‘oath’ || Skt. śapatha- — § 116, 138, 144
sāuhrā m. ‘father-in-law’ || M. sāsrā || Skt. śvāśura- — § 143, 145, 165 Bl.
saula adj. m. ‘black’ || M. savla.
Skt. shyava-f. shyamala.
— § 101, 161 Bl.

saun m. ‘N. of a mouth’ || Skt. 
shravana — § 101, 142, 162
saundé prep. past. ‘sleeping’
Skt. svapatt— § 117

saut (H). f. ‘co wife’ || M. savat
Skt. sapatnī
— § 154 (3), 187 Bl.

sava adj. ‘(one) and a quarter’||
M. id. || Skt. sapāda-
— § 138 Bl.

seal m. ‘winter’ || Skt. sitakāla-
— § 60, 101, 103, 133, 143, 186
sēdh m. ‘personal name’ || also
sēḍḍhū cf. sēth || Skt. shrēṭtha-
— § 126

sēhā=sahā g.v.
— § 145

sāhrā m. ‘chaplet’ || M. serā
Skt. sēkahara-
— § 138 Bl.

sēj=ch ēj g.v.

sēkharī f. ‘soap stone’ || Skt. 
saila-f. — § 128.

sēllā m. ‘spear’ || Skt. salya (?)
— § 29

sēm f. ‘flat bean’ || Skt. simbā:
saimbya, also simbā— § 34, 155

1. sēth m. ‘banker’ || cf. sēdh, ||
M. sēṭ || Skt. shrēṭhin-
— § 166 Bl.

2. sēth m. ‘expressed sugar-
cane’ || M. sīṭ || Skt. sīṭa-
— § 34 Bl.

1. sī past tense ‘was, were’ ||
Lah. hā etc. || Skt. āsit ?— — § 145

2. sī f. ‘furrow, ploughing’ ||
Skt. sīṭā— § 103
sī f. ‘boundary’ || Skt. sīmān-
— 103, 119

siddhā adj. m. ‘straight, honest’
Skt. siddhā— § 152

sīdrā adj. m. ‘simple’ used in
phrase sīdrā pudhrā || Skt.
sīdrā— § 162

stijjanā v. t. ‘to have a settle-
ment’ || M. sti̲pe || Skt. stibhyati
— § 161 (2) Bl.

sikkh f. ‘advice’ || Skt. śikṣā
— § 15, 167

sib adj. ‘cool’ in sīl subhau || M.
silā ‘cold’ || Skt. śītalā— § 103
also sīlha ‘damp’ — § 128 Bl.

sing m. ‘horn’ || M. id. śṃg||Skt. 
śṛṅga— § 97, 153 Bl.
singh m. ‘used in personal
names’ || Skt. sīphā-ts— § 175

śījanā v. i. ‘to water’ || M.
śīpē || Skt. śīcāti
— § 19, 155 Bl.

śīphī (H) f. ‘ladder’ || Skt.
śṛṛghī— § 78

śīṭanā v. i. ‘to throw’ || WP.
saṭṭ-, suṭṭ— || M. sīṭ||Skt. || ṣṛṣṭa-
or śiṣṭa— § 97, 136

śīnā m. ‘gold’ || also seōna ||
M. sopē||Skt. suvāraṇa, svāraṇa-
sivāraṇa— § 37, 163 Bl.
sōhnā adj. m. ‘beautiful’ || Skt. śobhana-— § 138
sūlä adj. ‘sixteen’ || M. sūlā||Skt. śūḍaśan-— § 144 Bl.
sraunā v.t. ‘to praise’ || Skt. śāghata— § 138, 172
srakk (WP.) m. ‘bark’=EP. sakk g.v.
srāp m. ‘curse’ || Skt. śīpa-ts.
sōbār m. ‘monday’ || Skt. sōmvāra— § 103
subb m. ‘swab to clear utensis’ || M. sūmb||Skt. sūba— § 164 Bl.
sūḥ f. ‘news’ || Skt.* śodhi-of.
bōdhi— § 78.
sūhā adj. m. ‘red’ || Skt. śobha— § 78
suhāg m. ‘union with a husband’ || Skt. saubhāgya— § 161
suhaṭṭa (WP.) m. ‘beauty’ || Skt.* subhatva (?) — § 165
suhāunā v.t. ‘to be pleasant’||Skt. *sukhāpayati — § 138
sūnī f. ‘broom’ || Skt. śodhani— § 88
sūi f. ‘needle’ ||M. suī||Skt. sūcī— § 15, 138 Bl.
sujjhanā v.t. ‘to occur to mind’ || Skt. sūdhyaṭa— § 161 (2)
sūkkā adj. m. ‘dry’ sūkkā m. ‘a particular plant’ || M. suk(h)a— § 166 Bl.
sūlagnā v.t. ‘to be kindled’ || G. saḷanvā||Skt. sulagna-— § 187
sūnanā v.t. ‘to hear’ || Skt. śṛṇōti— § 98, 140
sūndh f. ‘dry ginger’ || M. śīṭh || Skt. sūnṭhi— § 155 Bl.
sunĒr m. ‘goldsmith’ || Skt. suvāṇakāra— § 101
sūṅga! m. ‘chain’ || M. sākā||Skt. śṛṅkhalā— § 96, 98, 136 Bl.
sunārni v.t. ‘to contract’ || Skt. *sumkuṭati— § 109
sūṅghāṇā v.t. ‘to smell’ || M. supaṇa— § 33, 98, 115 Bl.
sunīhāpp (WP.)=suhāppaṇ g.v. — § 165
sūnā adj. m. ‘empty’ || WP. sunjā || M. sunā || Skt. sunya— § 24, 161 (4) Bl.
sūr m. ‘hog’ || Skt. sūkaṇā— § 103, 138
sūrāg f. ‘underground passage’ || M. suraṁg || Skt. suruṅgā— § 64, 112, 187 Bl.
sūtnā v.t. ‘to draw as wire’ || Skt. sūtraṭati— § 110
sūt m. ‘thread’ || M. id. || Skt. sutra— § 7, 19, 162 Bl.
suttā past part. ‘slept, asleep’ || Skt. suptā— § 19, 97, 144, 153
tācchāṇā v.t. ‘to hew’ || M. tāṣṇā||Skt. tākṣati— § 167 Bl.
taḍḍāna v. t. 'to open wide' || Skt. aṭrādati — § 171
tāhā v. t. 'to drive away' || WP trāhā || M. tarās || Skt. trāsāyatī — § 162 BI.
tākā m. 'copper coin' || Skt. taṅka- — § 137

tahān m. 'carpenter' || Skt. tākṣan- — § 57, 167
	ākātāna v. t. 'to estimate' || Skt. tarkayati- — § 137, 163

tākkalā m. 'spindle' || WP. trakkāturū || Skt. tarku- — § 64, 163

tākkarioti f. 'balance' || WP. trakkāturī || Skt. tarka-? — § 163

ṭalnā v. i. 'to go away' || M. ṭalnē || Skt. ṭvalati- — § 137 BI.
tāmbā m. 'copper' || M. tābhē || WP. trāmā || Skt. tāmrā- — § 162, 175

ṭān'na v. t. 'to stretch' || M. tānn || Skt. tānayati- — § 140 BI.
tand m. f. 'gur, thread' || M. tāmt || Skt. tāntu- — § 137, 155 BI.

ṭăng f. 'leg' || Skt. ṭāṅkā — § 137

tāpna v. i. 'to be heated' || Skt. tāpyatī — § 107, 161

tappāna v. i. 'to jump' || Poth. trappāna || Skt. *tarpāti: tṛpyati — § 163

tāppaṛ m. 'mat' || WP. trappāṛ Skt. tālpa-: *tarpāṛ — § 163, 164
tārnā v. i. 'to cross' || M. tarvē Skt. tarāti- — § 108 BI.
tārak (WP) m. 'hyena' || M. taras || Skt. tarakṣa- — § 187 BI.

ṭāṭhrā m. 'sandpiper' || Skt. tīṭṭibha-? — § 137

tāttā adj. m. 'hot' || Skt. taptā- — § 137, 97, 153

tāṭṭi f. 'screen' || WP. traṭṭi || M. tāṭ, origin not known — § 171 BI.
tt(an) suff. used in forming abstract nouns = pp(an) q.v. — § 165
tau m. 'heat' || WP. tā || Skt. tāpa- — § 137, 137

tṛḍḍhā adj. m. 'crooked, slanting' WP. trāḍḍhā, || H. tṛḍhā, origin not certain — § 171

telēa adj. m. 'thirsty' || Skt.: *tṛṣāyita- — § 60
tel m. 'oil' || Skt. taila-: *tailya- — § 129

ṭhābbā m. 'bundle' || M. thavā Skt. stabaka- — § 177 BI.

ṭhāh m. f. 'bottom, depth' || M. thā || Skt. sthāgha-? — § 166 BI.

ṭhāli f. 'plate' || M. thālā || Skt. sthāli- — § 166 BI.
thamha 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. thamḍā || Skt. stabdha- § 171 Bl. thāṭhārā m. 'brazier' || Skt. tvāstrī- § 171.thāū f. 'place, room' || WP. thā Skt. sthāman- § 103, 112, 119, 140 thāukar m. 'lord' || H. thākur Skt. thākkura- § 137 thāli f. 'palm' || Skt. hastatala- § 103 thārā m. 'aged person' || M. thār|| Skt. sthāvira- § 101 Bl. thāḥhā m. 'fat man' || also thāllā || Mul. thōhl || M. thuḷī, thuḷī, thōr|| Skt. sthūḷā, sthaulya- § 38 Bl. thōṟā adj. m. 'little' || M. thoḍā Skt. stokā- § 166 Bl. tīā adj. m. 'third' || also tījjā Skt. tṛṭiya- § 97, 142, 170 ii 1. tīh f. 'thirst' || cf. M. tahānā, tānh (tṛṣṇā) || Skt. tṛṣā- 77, 97, 145 Bl. 2. tīh adj. 'thirty' || M. tīs Skt. tṛṃśat- § 135, 160 Bl. tījjā = tīā q. v. tikkhā adj. m. 'sharp' || WP. L. trikkhā|| M. tikhā|| Skt. tīkṣṇā- § 23, 167 Bl. til m. 'sesame seed' || Skt. tín- § 137 tín m. 'blade of grass' || M. taṇ Skt. trṇa- § 137 Bl. tín adj. 'three' || M. tín || Skt. trṇī- § 7, 162 Bl. tínnaḥnā v.t. 'to prick' || Skt. *tṛṇadoṭi cf. √ṛṇ, trṇādhu- § 167 tirehā adj. m. 'slanting' || M. tirkā || Skt. tiraścā- § 65, 166, 181, 187 Bl. tīṭṭar m. 'partridge' || M. tīṭṭar Skt. tīṭṭarā- § 64, 152 Bl. tōḥ m. 'husk' || Skt. tūṣa- § 76, 145 tōlnā v.t. 'to weigh' || Skt. tolāyati § 108 tōṁnā v.t. 'to break' || Skt. trōṭayati § 108, 162, 171 trai (WP). adj. 'three' || Skt. trāyaḥ § 105 trēl (WP). f. 'dew' || EP. tel origin not known. § 176 tāḥlā m. 'buoy with lamps' || Skt. tulā- (f) 128 tulāī f. 'quilt' || Skt. tūla- § 59 tāṃmanā v.t. 'to clean cotton, wool' || Skt. trūṃpati § 155, 156
úggarnā v.i. ‘to wield’ || Skt. udgurati — § 64
úggā adj. m. ‘famous’ || Skt. udgha-? — § 153
úggārnā v.i. ‘to become clear’ || Skt. udghāṭatē — § 153
úkkarnā v.t. ‘to engrave’ || Skt. utkiraṭi — § 64, 109, 153
úkkhal m. ‘mortar’ || M. ukhah || Skt. ulākhala-, *utkhala-
— § 153 Bl.
úkkhārnā v.i. ‘to come off’ || Skt. *utkhaṭati, *utkhiṭati
— § 109, 153
ulāmbhā m. ‘complaint’ || ulāmmhā || Skt. upālambha-?
— § 155
ullarna v.i. ‘to lean out’, origin not known. — § 109
ūnā adj. m. ‘deficient’ || M. ûnā || Skt. unā- — § 15, 140 Bl
ûnē adj. m. ‘high’ || WP. uccē || M. upcē || Skt. ucca-
— § 25, 113, 152 Bl.
úŋgal f. ‘finger’ || Skt. āṅgūli-
— § 28, 64, 155
úṅgarnā v.i. ‘to sprout’ || Skt. aṅkura-
— § 28
úṅghenā v.i. ‘to nod’ || Skt. unkhati
— § 155
unhālā (WP.)=humālā q.v.
únjal m. ‘double handful’ || M. oṃjal || Skt. aṅjalī-, udāṅjali-
— § 28 Bl.
unn f. ‘wool’ || Skt. úrṇā

úpajnā v.i. ‘to grow’ || M. upajnē || Skt. utpadyati

§ 24, 163

§ 153, 161 (2) Bl.

úppar prep. adv. ‘upon’ || M. var||Skt. upári

§ 49, 177 Bl.

úppaṛnā (WP.) āppaṛnā q. v.

§ 36, 153

úpphanā v.i. ‘to swell’ || M. uphaṇṇē || Skt.* utphaṇṇati

§ 153 Bl.

úṛnā v.i. ‘to fly’ || M. udṇē||Skt. uḍḍayate

§ 152 Bl.

ússarnā v.i. ‘to be built’ || Skt. uṭsarati

§ 109, 167

utāhā adv. ‘upwards’ || M. ūṭ Skt. ud+ī

§ 54 Bl.

ūṭh m. ‘camel’ || WP. úṭṭh || Skt. uṣṭra-

§ 25, 166

uttarna v.i. ‘to come down’ || M. uttarṇē || Skt. uttarati

§ 109, 152 Bl.

vássṇā (WP.) v.i. ‘to rain’ || Skt. varṣatī

§ 163

vilamṇā (WP.) ‘to stop’ || Skt. vilambate

§ 187

vīrto (S.) ‘tired’ || Skt. virikta-

§ 187

vīrcaṇu (S) v.i. ‘to be tired’ Skt. viricyate

§ 187

yā conj. ‘or’ || also jā q.v. || Pers. yā

§ 141

yār m. f. ‘friend’ || also jār q.v. Pers. yār-

§ 141
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<th>Transcription</th>
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<td>ámsa-</td>
<td>huss, hassí, hāšlí.</td>
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<tr>
<td>ákṣa+pāṭa</td>
<td>(a)khará.</td>
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<tr>
<td>akṣára-</td>
<td>akkh.</td>
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<tr>
<td>ákṣi-</td>
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<td>ágni-</td>
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<td>ágniṣṭhá-</td>
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<td>ágra-</td>
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<td>*agrakā</td>
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<td>ánkká-</td>
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<td>ánṅgáli-</td>
<td>úṅgal, úṅguli.</td>
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<td>ánṅgúśṭha-</td>
<td>gítthá.</td>
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<td>ája+pālin-</td>
<td>WP. áyáli.</td>
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<td>ajānat-</td>
<td>WP. áyáñá.</td>
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<td>aṅjana-</td>
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<td>aṭṭa-</td>
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<td>adyá-</td>
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<td>adhuná-</td>
<td>hun.</td>
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<tr>
<td>ánntara-</td>
<td>anandá(Persian).</td>
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<tr>
<td>andhá-</td>
<td>anhá.</td>
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<tr>
<td>*andhakara-ánna-</td>
<td>nher[a]</td>
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<td>annádyá-</td>
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<td>apúpá-</td>
<td>pūrā (†).</td>
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<td>apsára-</td>
<td>púrā (†).</td>
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<td>arka- (sun)</td>
<td>akk.</td>
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<td>argha-</td>
<td>Mul, aggh.</td>
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<td>ardha-</td>
<td>addh[ā].</td>
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<td>-ṛṇiya-</td>
<td>dhāi.</td>
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<td>-paṇeama-</td>
<td>dhaumcā (loan from H.).</td>
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<td>-māna-</td>
<td>dhaun.</td>
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<td>arma- (śuṣrastra-)</td>
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<td>aśṭí-</td>
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<td>áśru-</td>
<td>inj[ū].</td>
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<td>aśvina-</td>
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<td>-m ayana-</td>
<td>atthan.</td>
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<td>áṣṭhi-</td>
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<td>asmé-</td>
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ākhyaṭī  
akhyan-
ājā  
āndā-  
ātmān-
ānayati  
āntrā-  
āman-
āmalaka-  
āmra- (=amra-) amb.  
ārdra-  
*ārdla-
ārdhika-
ālasya-
āsā-  
āsvinā-  
āśāqha-  
āha-  
ākṣā-  
indhana-  
*iṣṭā. iṣṭakā  
īṣvarā-  
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ucca-  
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uḍḍayatē  
uṭkirati  
uṭtarati  
*ūṭthāti  
ūtpadyatē  
ūṭphāṇati  
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uṅgasate-  
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uḍgha-  
uḍghaṭatē  
uḍghurati  
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uḍvartana-  
uṇāpāra-  
uṇālambha-?  
uḷuka-  
uḷākhalā-  
uṣṭhra-  
uṇṇakāla-  
uṇna-  
uḥya-  
uṇā-  
uṛdhvāra-  
ṛṣṭhyati  
ēka-  
ēkasthā-  
ēkākin-  
ēkādāsa-  
aiyā-  
oḍra-  
ōṭha-  
austhra-  
kaṃsā  
kākṣa-  
kākṣā-  
kaṅkanā-  
kaṅkata-  
kaṭṭha-  
kaṭṭhā-  
kaṭṭhā-  
kallā-  
ghāra, geāra.  
kākā-  
ōḍ.  
H. hōt.  
WP. oṭṭhā.  
WP. kāihā  
kapkhā.  
kaech.  
kaṅgan.  
kaṅghā.  
kaechū.  
kajjal.
<p>| kañcu- | kanj, kunj, 'slough.' | kal- | kal. |
| kataka- | kapā. | kalāpa- | kalāva. |
| kaṭahā- | kārāh [ā]. | kalpayati | WP, kappāna. |
| kāṭuka- | kauṛā. | kalya- | kallh. |
| kāṇṭaka- | kandā. | kāmsya- | kāsī. |
| kaṇṭhā- | kanḍhā. | kāka- | kāu. |
| kāti- | kai. | kācā- | [*kacca-] kanc |
| kathayati | kaihṇā. | kāṇā- | WP, kace. |
| kanṭhā | kandh. | kāṇḍa- | kānā. |
| kadāli | källā. | katara- | kānnā. |
| kanduka- | khuddō. | -kāra- | kair. |
| kannyā | EP. kanneā, WP. | suff.—är. | suff. —är. |
| Kaparda- | kauḍḍī. | kattā, े kattak. |
| kaphala- | kāhlā. | kāman. |
| kaphōni- | kūhni. | kāj. |
| kāmala- | kaul. | kāl. |
| kampat- | kammānā. | kālā. |
| -kara- | suff.—ār[ā]. | kālā. |
| karaṅka- | kārāg. | kāśi. |
| kārati | karnā. | kāla- |
| karabhā- | WP, karhā. | kāla-. |
| kārīṣa- | karib. | kāśa- |
| kāṛkaṭikā- | kakkarī. | kāṣṭha- |
| karkara- | kakkar. | kāsā. |
| kārṇa- | kann. | kāṭha- |
| kartati | kattānā. | kāsā. |
| karpaṭa | kattānā. | [*kassa Pkt. |
| karpar- | kappṛā. | -karṣa]. |
| karpāsa- | khappar. | khaṅgh. |
| karbara- | kapāh. | kāhlā. |
| kārma- | kabrā. | kiran. |
| karṣati | kamm. | kīrā. |
| | kasnā. | kīlā. |
| | khassānā. | kukkar. |
| | kuputra- | kukkh. |
| | | kungūti. |
| | | kunjī. |
| | | kūram. |
| | | kuṭṭānā. |
| | | khanḍhā. |
| | | kūṇḍā, kunāli. |
| | | kudāl. |
| | | kaputta. |</p>
<table>
<thead>
<tr>
<th>Catvāraḥ</th>
<th>Cār.</th>
<th>Chandraḥ</th>
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<tr>
<td>Catvārimśat</td>
<td>Cālt.</td>
<td>Chalaḥ</td>
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<td>Candana-</td>
<td>Cānnan.</td>
<td>Chavi-</td>
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<td>Candrá-</td>
<td>Cānd, can-</td>
<td>Chādana-</td>
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<td>Camatkāra-</td>
<td>Cāmkār.</td>
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<td>Camara-</td>
<td>Cāur[i].</td>
<td>Chikkā</td>
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<td>Campaka-</td>
<td>Cambā+kalikā-cameli.</td>
<td>Chidyata-</td>
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<td>Cāmm.</td>
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<td>Cabbānā.</td>
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<td>Chāli.</td>
<td>Ė. WP.</td>
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<td>Cittā, citta.</td>
<td>Chōrnā.</td>
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<td>Ėaŋgh.</td>
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<td>Cir.</td>
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<td>Cibbhar</td>
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<td>Cukkā.</td>
<td>Jammū.</td>
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<td>Jāmman.</td>
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<td>Cullhā.</td>
<td>Jal-.</td>
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<td>Ćet.</td>
<td>Jātā.</td>
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<td>Cōr.</td>
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<td>Ėumā.</td>
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<td>Chaṭṭnā.</td>
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<td>Justa-</td>
</tr>
<tr>
<td>*Chatti-</td>
<td>Chatt.</td>
<td>Jyāṭha-</td>
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</tbody>
</table>

* Note: | Jēṭṭha- |
| Jēṭh. | Jālnā. |
| Ṭakā. | Jhūṭh. |
| Jeṭṭhā. | Jēṭh. |
| Jēṭṭh. | Jēṭh. |
| tankā | tankā | trimśat- | tīḥ. |
| tiṣṭibha- | tiṣṭihra. | trimi- | tinn. |
| tvalate | talna. | trutyati | tuṭṭānā. |
| damarū | daurū. | trumpati | tummanā. |
| dākni | dain. | trōtayati | tornā. |
| dhaukate | dhōnā. | tvāṣṭṛ. | ṭhaṭhārā. |
| tākṣati | tacechnā. | dāṃṣṭrā | ṭaṭhā q.v. |
| taksan- | takhān. | dākṣiṇa- | dakkhan. |
| tāntu- | tand. | dagdhā- | daddhanā. |
| taptā- | tattā. | danḍā- | danḍā. |
| tarakṣa- | tarakh. | dadru- | dadd. |
| tarati | tarnā. | dāḍhi- | dahī. |
| tarkayati | takkānā. | +bhāndā- | dāḥindī. |
| tarku- | takkālā. | dānta- | dand. |
| tardati | ṭadḍa-nā. | dardura- | ṭaṭḍū. |
| *tarpati | ṭappanā. | darbha- | dabh. |
| tālpa- | tappar. | darśayati | dassānā |
| tānayati | tānañ. | dāśa- | ten. |
| tāmrā- | tāmbā. | dāṭhā- | jāṛh, dāṛhi. |
| tittirā- | titar. | dātra- | dāṭṭi. |
| tirāscā- | tirehā. | dāmāni- | daun. |
| tīla- | til. | dāya- | dāj. |
| tīkṣṇa- | tikkhā. | dāṛḍhya- | dāḍḍhā. |
| turati | turnā. | divasa- | debārā. |
| *tula (tulā) | tulhā. | dīpā- | divā. |
| tūṣa- | toh. | dugdhā- | duddh. |
| tuṣṭa- | ṭuṭṭhañ. | durlabhā- | dûllā. |
| *tuṣmē | tuṣī. | dūrā- | dūr. |
| tuṣyati | tuṣṣānā. | dūrvā | dubb. |
| tūna- | tunnañ. | dṛṣye | disṣānā. |
| tūla- | tumāñ. | ṭiṣṭṭā. | ṭiṭṭhāā. |
| trp'na- | tin. | devara- | deṛ. |
| trṣya- | tijjā, tiā. | daulitara- | dohtā. |
| tṛṣā | tēh, tih. | dyūtā- | jūā. |
| trāsayati | tāhnā. | dramma- | damm. |
drākṣa
drāghate
dvātrimśat-
dvādasa-
dvāra-
dvītya-
dvāu-
dhamāni-
dbāritī
dhavala-
dhāñyā-
dhārā
dhvāra-
dlūmā
dhūli,- dhūdi-
dhvajā
dhvaṅ-
nakulā-
nakhā-
nagnā-
nádf
nanandr-
nánandr-
nayati
nāva-
nāsyati
naṣṭā-
nāś-ka-
nasta-
nāḍī
nāpitā-
nāma-
nikaṭa-
nidrā-
dākh.
dāhnā.
batti.
bārā.
dūjjā.
dō.
dhaun.
dharat.
dhauḷā.
dhān.
dhār.
hūr.
hūā.
huṇḍā.
huṅkār.
naul.
nāḥ.
nāṅgā.
nā.
nanād.
nanān.
nēnā [k].
nāu, 9.
nāsānā.
naṭṭhānā.
nakk.
natth.
nār.
nāi.
nāi.
nāi.
nērā.
neḍā.
nimnā+apa+
dhyāna?
nimba
nirikśa
nirbhāgya
nirmala
mirvartatē
nirvahati
niścala
niścōtati
nissaṅka
niśkālyate
niṣputra
niṣtarati
niṣsarati
niṣroga
niṃtyati
pakvā
pakṣā
pakṣin
pāksman
pāṅgu
pācyate
pāṅcanu
pāṅcamā
pāṅcavimśatī
pāṅcāsat
pāṅjara
paṭṭa
paṭhāti
pāṭra
pāṭha
pāṭhin-(pāṇthan)pandh.
prasvidyate
prasvēda-
prahara-
prāpayati
priyakāra-
prēṅkhā
proōchati
phān-
phāla-
phārguna-
phāla-
phulla-
bandhati
barkara-
balivārdha-
bahutva-
bāhū-
bāhyā-
bindū-

bilvā-
bīśā-
būja-
buddhyate
bubhūkṣā
busā-
brīdha-
brāhmaṇa-
bhaktā-
bhagīni
bhaginī
dhāṅgā
dhajyatē
dhāṭa-
dhadrā-
pijjanā.
parseō.
paihr.
paunā.
peārā.
piṅgh.
pūjhnā.
phān.
phal.
phaggan.
phālā.
phull.
bannhānā.
bakkarā.
bahld.
bauht.
bāb.
bājha.
bund.
bind.
bil.
bhē (h).
bī.
bufjhaṇā,
bufhūkh.
bufhū.
bufdhā.
bāhman.
bhattā.
bhain.
bhaggēnā.
bhāṅg.
bhajjēnā.
bhāṭ.
*bhāḍла- bhālā.

bhārati
bhāsman-
bhāgā
bhāginēyā-
bhāṇjāgāra-
bhugna-
bhūmī
bhṛjjāti
bhēḍra-
bhrayama-
bhrayama-
bhrāṛṭra
bhṛāṛ-
bhrū-
mākṣā
mākṣikā
majjā
maṇeaka-
maṇiṣṭhā
maṭha-
maṇikāra-
māṭya-
mathrā-
manthāna-
māṇtra-
mandra-
+ākṣa-
+kāra-
+dhainava
mandi-man-
manuṣyā-
markāṭa-
mallati
mastaka
mahārga-
bharnā.
bhass.
bhau.
bhānējā.
bhāḍēār.
bhuggā.
bhū.
bhūjēnā.
bhēḍ.
bhāūnā.
bhaur.
bhāṭṭh.
bhāī.
bhāu.
maṭchar.
makkhi.
mijjh.
maṇjā.
maṇīṭh.
maṇhī.
maṇerā.
macheh.
maṭhā.
maḍhānī.
maṇ.
maṇmanākkhā.
maḍārī.
maṇēhmā.
mannō.
munṣ.
makkar.
mallēnā.
maṭṭhā.
maihgā.
räjyā-  
rātri-  
*rindhati  
rükṣā-  
rucyate  
rudhyate  
*rundhati  
ruṣyati  
rükṣā-  
rūpya-  
rōdati  
rōman-  
raukma-  
*lakkuṭa-  
lagya-  
laghū-  
laṅghate  
laṃjā  
*lāṭṭha-  
labhya-  
lamba-  
lardayati  
lavāṇa-  
lāgayati  
lābha-  
lipyate  
limpanā-  
likṣā  
lākhā-  
lōṭha-  
loman-  
lōhā-  
vamṣā-  
vakrā-  
vākṣas-  
vakṣaskāra-  
vājra-  
vaṇijja-  
vaṃṭati  
vatsā-  
vadhū-  
vandhyā-  
vamri-  
vārga-  
vartaka-  
vartatā-  
vartis-  
vartman-  
vartikā-  
vardhati  
vardhatē  
vārdhra-  
vartvā-  
vartvati  
valka-  
valgā-  
valgū-  
vallabha-  
vallī-  
vāśa-  
vahāṅgikā  
vāgurā-  
vāta-  
vādyā-  
vādyate  
vānara-  
vāmanā-  
vārttā-  
vārdala-  
vāla-  
baṅhārā-  
bajj.  
ban+j.  
banḍhānā.  
bacehā.  
bahū.  
banjh.  
barmi?  
bagg.  
batārā.  
batṭhna.  
bāṭ.  
batti.  
badṛdhānā.  
badhānā.  
baddhi.  
barhā.  
barhīnā.  
bakk.  
bāg.  
baggā.  
bālli.  
bēl.  
bāh.  
bāihī.  
bair.  
bau.  
bājjā.  
bajjanā.  
bāndar.  
bauṇā.  
bāṭ.  
baddal.  
bāl.
vāspa-
vipāsati-
vikirati-
viechādayati
vitosti-
vittā-
vidyūt-
vidhi-
vina-
vimdhāte
viphala-
vibhīta ka
vivāhā-
vīśvānara-
vīśvāsa-
vīśa-
vīśamyate
vīṣṭhā
vismarati
vīnā-
vīthi-
vīra-
vṛtti-
vṛddhi-
vṛṣekha-
vādha-
vēṣṭa-
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vairāgya-
vyaaghra-
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śakyate
śaṅkā.
śaṅkā-
śaṅkha-
śata-
śapatha-
śabdā-
śamba-
śayyā
śarkara
śālka-
śalya-
śalyaka-
śāśā-
śānti-
śāti-
śikyā-
śikṣā
śilā
śīta-
+kāla-
śītala-
śunthi-
śūdhyate
śulba-
śūśka-
śunyā-
śṛṅkhala-
śṛṅga-
śṛṅoti
śekhara-
śaimbya-
śodhi-
śodhānī
śobhate
śmaśāna-
śmāsrū
śaṅgh (†).
sau.
saṅbhū.
saddā.
samm.
sēj, chēj.
sakkkar.
sakk.
sall, sēllā.
sāhiṅg.
sahā.
sād.
sārīhī.
chikkā.
sikkha
sil.
sī.
seāl.
sillhā.
sunḍh.
sujjhaṅ.
subb.
sukkhā.
sukkā.
sunnā.
śungal.
sīṅg.
sunāṅ.
sēhrā.
sēm.
sūh.
sühni.
sohnā.
masān.
much.
mass.
śyāmala-
śrāvana-
śreśṭhin-
ślāghate
śvāsura-
śvaśrā
śvāsa-
śaṭ-
śaḷka-
śaṭṭi-
śōdaśan-
śaṇkuṭati
sajja
samjñā
sāktu-
sākthin-
saṅkucyte
satkārayati-
sattvā-
SATYA-
sant-
sandēśa-
sandhya-
sapātnī
sapāda-
saputra-
saptān-
saptatī-
sambudhyati
sambhālayati
sarpā-
sarṣapa-
salavaṇa-
sāhate
sāṃśa-
sārdha-
saulā.
saun.
seṭh.
srauhnā.
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sāḥ.
che.
chikkā.
saṭṭh.
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sattū.
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sā.
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sanjh.
(H.) saut.
savā.
saut.
satt.
sattar.
samājhnā.
samhālnā.
sapp.
sarhō.
salūnā.
saihnā.
sājjh.
sāḍh.
śīṅhā-
siṅcate
siddha-
siddhrā-
sīdhyati
suptā-
suruṅgā
suvarṇa-
sukara-
sūci-
sūtra-
sūtrayate
sōma+vära-
saubhāghyā-
skandhā-
skambha-
stānā-
stabaka-
stambha-
stoṅkā-
sthāvira-
sthāgha-
sthāna-
sthāman-
sthāli
sthulā-
śnāti
snuṣā
snēha-
sphuṭyate
sphoṭayati
syāla-
svāpati
svaṇṇa-
svāmin-
sīh.
sinjanā.
siddhā.
sidhrā.
sījjhanā.
suttā.
surāg.
siūnā.
sūr.
sūi.
sūt.
sūtnā.
sūbār.
suhāg.
kānnhā.
khmā.
than.
thabbā.
thammh(ā).
thoṛā.
ṭhērā.
ṭhab.
thānī.
thāu.
thāli.
ṭhullhā.
thaunā.
nūh.
nēh.
phuṭṭnā.
phōṛnā.
sālā.
saunā.
suvārṇa.
sāi.
| hamsá-  | hans. | +tala- | (ha)thēli. |
| haṭṭa-  | haṭṭ. | hastin- | hāthṭī. |
| haḍḍa-  | haḍḍ. | hāritaki- | hariṭ. |
| hariṇā- | hiran. | hāsya- | hāssā. |
| haridrā- | hallidi. | huṇḍa- | huṇḍ, hunn. |
| hala-   | hal. | ḫṛdaya- | ḥī. |
| hāsta-  | hatth. |
PART II.

A

LUDHIĀNĪ PHONETIC READER

(Thesis approved for the Laura-Soames Prize for Phonetics by the University College, London.)
PREFACE.

The Ludhianī Phonetic Reader is very welcome. It will be welcomed especially by those who desire to study the pronunciation of this Panjābī dialect.

The main body of the work consists of twelve tales which are given in phonetic script with an English translation and a vocabulary of between 600 and 700 words. There is an Introduction on the sounds, describing in detail vowels, consonants, assimilation, stress, tones and intonation. Thanks to the employment of the alphabet of the International Phonetic Association, it is possible for one who has made a study of that alphabet to get a really good idea of how the language is pronounced.

The author is doubly qualified for the task he has undertaken. Firstly, all his life he has spoken the dialect which he has here described; and secondly, he has made a prolonged study of Phonetics under the lecturers of the University of London, who have assisted him in his investigations and checked his conclusions.

A comparison may profitably be made between this Reader and my own little volume "A Panjabi Phonetic Reader" (London University Press), which deals with the dialect of north-east Gujranwala, spoken 60 miles north of Lahore, while Ludhiana, the home of Lodhianī is about 100 miles south-east of Lahore. It is possible to compare the two dialects in their vocabulary, grammar and pronunciation. Dr. Jain has (very wisely in my opinion) retold three of the stories in my book, so that in their case it is possible to compare the narrative almost word by word.

To this unpretentious, but practically useful and most interesting book I wish every success.

T. GRAHAME BAILEY,
Reader in Hindi and Urdu,
University of London.
A
LUDHIĀNĪ PHONETIC READER.

INTRODUCTION.

1. 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 brief description of the Ludhiānī sounds.

2. Ludhiānī is a dialect of Panjābī spoken at and near the town of Ludhiana. It appreciably differs in grammar and pronunciation from the Wazīrābād 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.

3. 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 schools, 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.

Ludhiāṇī Vowels.

4. Taking the definition of a phoneme as given in the "Pronunciation of Russian", Ludhiāṇī has the following vowel-phonemes:—

Simple: i I e e a o o u u A ā e

Diphthong: ea, eo, ai, ae, ao, au, ua.

5. The nasalised forms of all the vowels and diphthongs occur in Ludhiāṇī.

6. 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-positions in the formation of the cardinal vowels, while the circles represent those of the Ludhiāṇī vowels.


2. Ib. § 110. Also see §§ 98-111. The cardinal vowels have been recorded on gramophone discs, e.g., the double-sided record, No. B804 in the catalogue of the Gramophone Co., 363, Oxford Street, London, W.
Diagram illustrating the Positions of the Principal and chief subsidiary members of the Ludhianī vowel phonemes compared with the cardinal vowels. Symbols for subsidiary members are enclosed within brackets.

**Notes on the Ludhianī Vowels.**

7. [i] is slightly more open than the cardinal vowel No. 1, but is a little closer than the English vowel in 'heed' when the latter is not diphthongised.

8. [I] is the nasalised form of the Ludhianī [I].

9. [I] lies between the cardinal vowels Nos. 1 and 2. It is closer and less retracted than the English vowel in 'sit'.

10. [ɪ] is the nasalised form of the Ludhianī [ɪ].

11. [e] is a shade lower than the cardinal vowel No. 2. It must be distinguished from the English diphthong in 'day'.

12. [ɛ] is the nasalised form of the Ludhianī [ɛ].

13. [e] lies between the cardinal vowels Nos. 2 and 3, and occurs as the final element of the diphthong [æe] when medial.

14. [(e)] is a subsidiary member of [e]- phoneme, and occurs in the diphthong [æe] 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 [æ].

15. [folios] and [(folios)] are the nasalised forms of the Ludhianī [ə]
and [(ə)] respectively and are similarly used.

16. [a] is nearer to cardinal vowel No. 5 than to No. 4. It is
almost identical with the English vowel in 'calm'.

17. [ā] is the nasalised form of the Ludhianī [a].

18. [o] lies between cardinal vowels Nos. 6 and 7, more to-
wards No. 7 than towards No. 6. It occurs in the diphthong [ao]
when not final.

19. [(o)] is a subsidiary member of the [o-]phoneme and
occurs in the diphthong [ao] when final. It is more towards the
cardinal vowel No. 6 than towards No. 7.

20. 21. [folio] and [(folio)] are the nasalised forms of the Ludhianī
[o] and [(o)] respectively and are similarly used.

22. [o] is a shade opener than the cardinal vowel No. 7. It
must be distinguished from the English diphthong in 'pole'.

23. [folio] is the nasalised form of the Ludhianī [o].

24. [u] lies between the cardinal vowels Nos. 7 and 8. It is
a little closer than the English vowel in 'put'.

25. [ū] is the nasalised form of the Ludhianī [u].

26. [u] is a shade opener than the cardinal vowel No. 8. It
is quite back whereas the English vowel in 'soon' is somewhat
advanced.

27. [ū] is the nasalised form of the Ludhianī [u].

28. [A] 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. [(A)] is a subsidiary member of the [A]-phoneme and is
somewhat closer than the principal member. It is almost identical
with the English vowel in 'hut', and occurs in stressed open syllables.

30. 31. [ʌ] and [(ʌ)] are the nasalised forms of the Ludhiañi [ʌ] and [(ʌ)] respectively and are similarly used.

32. [ə] is a little closer than [(ʌ)] and is used in stressed syllables closed by long consonants and followed by a long open or a short closed syllable as in ('pet:a) 'leaf', ('cede:ə) 'sheet'.

33. [(ə)] is a subsidiary member of the a-phoneme and is similar to the English sound of a in 'agree'. It is used in unstressed syllables. A very short non-syllabic [ə] is generally heard after final plosive consonants especially when long.

34. 35. [œ] and [(œ)] are the nasalised forms of the Ludhiañi [œ] and [(œ)] respectively and are similarly used.

The Ludhiañi Diphthongs.

36. Ludhiañi 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. In a nasal diphthong it is usually the 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 Ludhiañi [œ] and [a].

1. See §§ 83—84.
39. [eː] is the nasal form of [eə].

40. [eo] - initial and final elements same as [e] and [o].

41. [eʊ] - the nasal form of [eo].

42. [ʌi]. Its initial element is the same as the subsidiary member of the Ludhiānī A-phoneme. The final element is a shade opener than the Ludhiānī [i].

43. [ʌɪ] is the nasal form of [ʌi].

44. [ʌɛ]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme. The final element is [ɛ] or [(ɪ)] as described above.

45. [ʌɛ] is the nasal form of [ʌɛ].

46. [ʌo]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme and the final element [o] or [(ɔ)] under conditions described above.

47. [ʌʊ] is the nasal form of [ʌo].

48. [ʌu]. Its first element is the subsidiary member of the Ludhiānī A-phoneme, and the final element a shade opener than the Ludhiānī [u].

49. [ʌʊ] is the nasal form of [ʌu].

50. [uə]. Its initial and final elements are the same as the Ludhiānī vowels [ʊ] and [ə].

51. [ʊə] is the nasal form of [uə].

**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.
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Plosive</td>
<td>p, ph, b</td>
<td></td>
<td>t, th, d</td>
<td></td>
<td>t, th, q</td>
<td></td>
<td></td>
<td></td>
<td>k, kh, g</td>
<td></td>
</tr>
<tr>
<td>Affricate</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>c, ch, j</td>
<td></td>
</tr>
<tr>
<td>Nasal</td>
<td>m</td>
<td></td>
<td>(n)</td>
<td>n</td>
<td>(n)</td>
<td>(n)</td>
<td>(p)</td>
<td>η</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lateral</td>
<td></td>
<td></td>
<td></td>
<td>l</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rolled</td>
<td></td>
<td></td>
<td></td>
<td>r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Flapped</td>
<td></td>
<td></td>
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<td></td>
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<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricative</td>
<td>(f v)</td>
<td>(θ ð)</td>
<td>s</td>
<td>(j)</td>
<td>(g)</td>
<td>J</td>
<td>(x)</td>
<td>h</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The symbols within brackets represent subsidiary members of phonemes.
Plosives.

53. The voiceless unaspirated plosives of Ludhiāni [p, t, t, 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 [ph, th, th, kh], however, are fully aspirated, i.e. a full sound of [h] is inserted between their plosion and the following vowel. The voiced plosives [b, d, q, 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. Plosives are either fully exploded, or are accompanied by a vocalic off-glide which, especially after long consonants, is often sufficient to be represented by [ə]. When however, an unaspirated plosive is followed by another of the same articulation, the first is not exploded, e.g. (kət ɡə) but (ləɡ, ɡə); (qət ɡə) but (r̥ukə ke); (bəc dətə) but [bəc, chəqə]

Affricates.

59. In pronouncing [c, ch, j] 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 is 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 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, j] and articulated at the same place as they.

Some speakers palatalise it so much that in their case it may well be represented by 'p'.

62. [ŋ] as the sound of ng in English word 'King.'

Lateral.

63. [l] is nearly the same as the clear variety of [l] in 'black'. There is a subsidiary member used before dental plosives and articulated at the upper teeth.

Rolled and flapped.

64. [ɾ] 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. [ɾ] 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 released it makes a flap against the ridge. For the fricative variety used as a subsidiary member, see under Fricatives.

Fricatives.

67. [(b)] 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 unprominent syllable.

68. [(F)] is the corresponding voiceless sound used instead of [pf] under similar conditions.

Sometimes the bilabial varieties are used especially before a consonant.
69. [(t)] resembles English (th) in ‘thin’ but is weaker. It is used instead of [th] when followed by [d] which then becomes [s].

70. [(d)] is the corresponding voiced sound substituted for [d] after [t].

71. [(x)] resembles Scotch (ch) in ‘loch’ but is articulated in a more forward place. It is used for [kh] before a consonant.

72. [(c)] is a sound between [s] and the German consonant in ‘Ich’. It is substituted for [ch] before [c] and a few other consonants.

73. [S] is nearly the same as in English.

74. [(r)] formed considerably behind the teeth-ridge is substituted for [r] before [n, l] or a dental plosive.

75. [J] resembles [y] in English ‘yes’ but is more fricative. Initially it is often replaced by [j]. It also occurs as nasal.

76. [h] as in English. Between vowels it becomes partly or fully voiced.

Assimilation.

The following cases of assimilation are to be found in Ludhianī:

77. (1) Regressive assimilation takes place between neighbouring unaspirated plosives and affricates:
   i̯k gud:ər > i̯kgud:ər
   pəo pət də̯ > pəo pət də̯
   kəd tə̯ > kəd tə̯
   lə̯b: pəa > lə̯b pəa.
   bə̯c əa > bə̯c əa.

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 stop of the same articulation e.g.

1. The sign v means partly voiced, o means devoiced.
lakh ke > lahk ke
pu:ch cuk:ea > puh- pu:a-
gath tup: karke
rath tō > raht tō
aṭh tēt:īā > aht tēt:īā.

79. (3) After a long vowel, however, the unvoiced aspirated plosive becomes the corresponding fricative when followed by an unaspirated plosive, e.g.

dekh ke > de:k ke
dekh da > de:kda
bu:th da > bu:th da  (for [d] > [ʒ], see §70.)

80. (4) If the following plosive also is aspirated, the aspiration of the first is lost, e.g.

dekh kha > de:k kha
saōph phēk:i > saōp phēk:i
sath thosta si > sart thosta si.

81. (5) An [h] is partially or fully voiced when a word beginning with it comes after a vowel, e.g.

ki hoēa > ki hoēa.

82. (6) A dental plosive followed by a palato-alveolar affricate undergoes regressive assimilation, e.g.

ēdalēt ce > ēdalēc ce
kadh jāna s > kadē jāna s
kadh cēlēa si > kadē cēlēa si.

Stress.

83. 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’.

---

1 This does not hold good in the case of the post-alveolar unvoiced aspirated plosive, thus

kaṭh da; kaṭh tōṭea > kaht tōṭea.
84. 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:

'tarpka 'seasoning' tarpka: 'get (a dish) seasoned'.
'suta 'attention' su'ta: 'cause to be drawn out'.
'kaf'ta 'thick clouds' kaf'ta: ket'a: or kaf'ta: 'decrease'.
'ralla 'mixture' ralla: 'cause to be mixed, mix'.
'pal'a 'ladle' pal'a: 'cause to drink'.
'sasta 'cheap' sasta: 'wait (a minute)'.
'phatk'a 'dashing, jerking' phatk'a: 'cause to be dashed'.

Length.

85. Length is a significant attribute of Ludhianī speech. Four degrees of length are recognisable, viz., very short, short, half-long and long, but in transcription the long sounds only are marked with [ː], others are left unmarked. The following principles, however, will guide the student in determining the length of a sound in any particular word.

86. (1) [i, e, a, o, u] are long in syllables closed by a short consonant, and in final positions, when stressed as in (bin) 'flute', (daskha:) 'show'. In open syllables other than the final stressed ones they are half-long as in (kala) '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 (kana) 'reed', (janda) 'going'. They are seldom short otherwise; but when so, their shortness is denoted by the sign [−] placed over them as in (ka) 'said'.

87. (2) [i, u, a] are short in stressed syllables open or closed by a short consonant as in (dim) 'day', (pata) 'clue'. In syllables closed by a long consonant or a group of equivalent length, [i] and [u] become very short as in (inda) 'giving', (dili) 'Delhi'. So is [u] in unstressed syllables whether open or closed (sun'a:) 'relate', (mur'daha') 'dead'. [a] is always very short.

1 Including ə, ɔ when occurring as monophthongs.
88. (3) Diphthongs behave like [i e a o u] as regards length.

89. (4) A consonant is short at the beginning of a word. In other positions it may be short, half-long or long.

90. 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[ː], and a double consonant by doubling the symbol. When a nasal consonant followed by a plosive behaves like a double consonant it is distinguished by adding half-length mark to the nasal where there is nothing else to show it.

Thus:

sadda 'inviting'  sēdːa 'invitation'
 JITT f. 'discussing'  JITTI adj. 'obstinate'
 bando 'being made'  bando 'slave'
 janda 'knowing'  janda 'going'
 dm da 'of the day'  dmanda 'giving'
 hun da 'of now'  bunda 'being'
 bunda 'weaving'  bunda 'ear ornament'

Tones.

91. Apart from sentence intonation Ludhianī 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 Wazīrabād dialect described by Dr. Bailey, except that the third or combined tone is not so common in Ludhianī.

92. The tones are as follows:

(1) Low-rising (or briefly low) tone represented by the sign ['] placed before the vowel "begins about a tone above the lowest note which the speaker can command, rises about two semi-

1 Panjābī Phonetic Reader, 1914, p. XV.
tones 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 [\"] 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 Yuen Ren Chao in Lesson 2 called “Finals in all tones”, and recorded in the gramophone disc No. 2—S(93654) of the Columbia Phonograph Company New York*. The last part of the Chinese third tone rises much higher than that of the Ludhianī low-rising tone.

96. There are numerous pairs of words which are distinguished by the special tones only, e.g.

<table>
<thead>
<tr>
<th>Average middle pitch</th>
<th>Low-rising</th>
<th>High-falling</th>
<th>Combined</th>
</tr>
</thead>
<tbody>
<tr>
<td>kōra ‘whip’</td>
<td>k̂oɾa ‘horse’</td>
<td>k̂oɾa ‘leper’</td>
<td></td>
</tr>
<tr>
<td>tō̹a ‘pit’</td>
<td>t̂o̹a ‘carried’</td>
<td>t̂o̹a ‘touched’</td>
<td></td>
</tr>
<tr>
<td>k̲a ‘of’</td>
<td>k̲a ‘grass’</td>
<td>k̲a obl. sing. of Interr.</td>
<td>k̲a pron. used for ‘grass’ Inanimate objects.</td>
</tr>
<tr>
<td>mā ‘mother’</td>
<td>m̂ā ‘black bean’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c̲aŋ ‘hangnail’</td>
<td>c̲aŋ ‘fall’</td>
<td>c̲aŋ ‘rise’</td>
<td></td>
</tr>
</tbody>
</table>

1. In the Reader Dr. Bailey said “four or five semi-tones” but he modified it afterwards. Block in Melanges Vendryes p. 58.

Notes on Ludhianī tones.

97. Syllables uttered with high tone are always stressed, while those uttered with low tone may or may not be stressed, e.g., 'gāda 'ass', (moślā:) 'boatman', (maśkhkid:) 'mean', (bēgī) 'trap'; ('pēra) 'bundle' but (pēra:) 'cause to be filled', (kētā) 'thick clouds' but (kaś'ṭa:) v.t. 'decrease'.

98. A low-tone syllable often affects its neighbouring syllable. Thus (pēra') may be pronounced (pēra'ai) or (pēra'ai), (pēra'ai) may be pronounced (pēra'ai) or (pēra'ai).

99. In whispered speech the distinction of special tones disappears. The low tone, however, can be detected on account of laryngeal constraint.

100. 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 (ō kida put: e?) 'whose son is -he?' (ō) or (ki-) may lose the high-tone if unstressed.

Intonation.

101. Intonation is a significant element of speech in Ludhianī. Thus [mm] pronounced in mid-falling tone means 'yes', 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'.

102. Ludhianī 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.

1. See §§ 83–84.
103. **Plain Statements:**

\[
\text{ Asi pinda cele a } \\
(\text{We are going to the village.})
\]

\[
\text{ mundane hune gea e} \\
(\text{The boy has just gone.})
\]

104. **Questions containing a specific interrogative word:**

\[
\text{ tera ki nA§e } \\
(\text{What is your name?})
\]

\[
\text{ mundane kirti gea?} \\
(\text{Where has the boy gone?})
\]

105. **Requests and Commands:**

\[
\text{ Jara kalem dalk} \\
(\text{Please give me the pen.})
\]

\[
\text{ thali ure kari} \\
(\text{Pass the plate this side.})
\]

106. **Incomplete Statement:**

\[
\text{ o:s julaha de } \\
(\text{of that weaver})
\]

\[
\text{ do tA§i si } \\
\text{ there were two daughters }|\text{ and one son}\}
\]

107. **Questions requiring ‘yes’ or ‘no’ as their answer:**

\[
\text{ tusi diljio ae A§?} \\
(\text{Do you come from Delhi?})
\]

\[
\text{ tA§ babu da pUT e?} \\
(\text{Are you Bābū’s son?})
\]

108. **Surprise:**

\[
\text{ sacha } | \text{ hU}n \text{ panj eagae?} \\
(\text{Hullo! Is it five o’clock now?})
\]
Additional notes on the Ludhianī sounds.

(Arabic numerals refer to the paragraphs of the Reader).

38a. Some speakers begin the diphthong [ea] with a higher tongue-position so that in their case it can be transcribed as [Ia]. In the Gurmukhī script the first element is represented by the same symbol as the short [i] (i.e. I). In rapid speech the diphthong may even become [Ja].

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 [ai] appear as [ae].

48a. The same remarks as in [ai] except that the older vowel-groups appear as [ao].

50a. Some speakers begin the diphthong [ua] with an opener 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 (sara).

58b. Similarly [b] and to a less extent [d, q, g] between vowels are pronounced with loose articulation so that they resemble somewhat the corresponding fricatives. Thus (daba) 'law suit' is often pronounced as (dava).

59a. Between vowels [J] and [ch] tend to be pronounced as forward [J+] (i.e. sonant of q) and [a] respectively. Thus (rajā) 'king' and (be'cha:) 'spread' are often pronounced (raJ+a) and (be'qam).

61a. The dental and post-alveolar varieties of [n] do not occur initially or between vowels, hence the native name{2} of the

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1. Compare a similar case in English where the prefix ex-, the suffix -est etc., may be pronounced with e or I.

2. The native name of the Gurmukhi letter representing [k] is (kek'a) of that representing (kh) is (khə:khə) and so on.
Gurmukhi letters representing these sounds is (nəːnə) and (nənā) pronounced with alveolar [n].

61b. Similar is the case with [ɲ], the Gurmukhi letter being called [ɲəɲə].

61c. [ɲ] usually results from [i] followed by [e, a, o, u] when one or both of them is nasalised.

62a. [ŋ] also does not occur initially or doubled. The Gurmukhi letter representing this sound is called [ŋəŋa].

64a. Some speakers with a speech defect use a fricative [t] instead of rolled [ɾ]. That, however, is considered incorrect.

64b. [ɾ] is never doubled, hence the native name of the Gurmukhi letter representing this sound is [ɾəɾə].

65a. [ɾ] does not occur at the beginning of a word, nor is it doubled. The name of the Gurmukhi symbol is (ɾəɾə) or [ɾəɾə].

66b. There is a number of words, however, in which [ɾ] and [ɾ] come together, e.g. (kəɾəɾa) 'hard', (kəɾəɾ bəɾəɾe) 'black and grey (hair)', (həɾəɾa) obl. pl. of (həɾəɾə) 'myrcobalan' (kəɾəɾa), 'rough-book' etc. Some speakers use a retroflex fricative variety [ɾ] instead of [ɾ] which with [ɾ] gives the impression of a long [ɾ].

67a. [ʋ] does not occur long or double nor initially and finally except in the name of the Gurmukhi symbol for this sound which is [ʋəʋə] or [ʋəʋə]. In orthography it is very often represented by the native symbol for [b] and sometimes also pronounced so.

72a. [F, v, o, ɔ, x] and [ə] are not independent phonemes in Ludhian but occur as alternative or subsidiary sounds for [ph, b, th, d, kh] and [c(h)] respectively.

76a. [h] does not occur long or double except in (ohho) 'alas'. The name of the Gurmukhi symbol for this sound is [haːha].
Chief difficulties experienced by English speakers in learning Ludhianī and vice versa.

76b. English speakers find it difficult to pronounce nasal vowels while Ludhianī speakers often nasalise English vowels in the vicinity of nasal consonants.

76c. English diphthongs [eɪ, ou] are pronounced as [eː, oː] by Ludhianī speakers, while Ludhianī [e, o] are pronounced as diphthongs [eɪ, ou] by English speakers.

76d. English speakers fail to make any distinction between the Ludhianī unaspirated and aspirated voiceless plosives and affricates [p, t, k, c], whereas the Ludhianī speakers do not aspirate the similar English sounds [p, t, k, q].

76e. English speakers do not distinguish between the Ludhianī dental [t, d] and post alveolar [t, q] pronouncing them always as alveolar sounds. Ludhianī speakers pronounce the English alveolar [t, d] as post alveolar [t, q].

76f. The English affricates [tʃ, ʤ] are articulated by the tip of the tongue, while the Ludhianī [c, ʃ] are articulated by the blade, the tip remaining depressed behind the lower teeth.

76g. Ludhianī speakers pronounce the English [e, ə] as dental [θ, ɹ] respectively.

76h. English speakers find it difficult to pronounce the Ludhianī [ɾ] sound, while Ludhianī speakers pronounce the [h] of English orthography everywhere as rolled [ɾ].

Length.

85a. 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.

85b. The absolute length of a short vowel in isolated words ranges 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.¹

85c. In connected speech the absolute length of a sound is considerably shortened.

85d. Examples of the length of [i, u, a and ø]

<table>
<thead>
<tr>
<th></th>
<th>10:0 hundredths of a second</th>
</tr>
</thead>
<tbody>
<tr>
<td>bik</td>
<td>'be sold'</td>
</tr>
<tr>
<td>bik:ø</td>
<td>'skin'</td>
</tr>
<tr>
<td>'pit:a</td>
<td>'body, physique'</td>
</tr>
<tr>
<td>um</td>
<td>'weave'</td>
</tr>
<tr>
<td>u'ma:</td>
<td>'cause to be woven'</td>
</tr>
<tr>
<td>bag</td>
<td>'run, flow'</td>
</tr>
<tr>
<td>bag:ø</td>
<td>'herd'</td>
</tr>
<tr>
<td>'jaga</td>
<td>'place'</td>
</tr>
<tr>
<td>'uni:i</td>
<td>'nineteen'</td>
</tr>
<tr>
<td>seq:a</td>
<td>'personal name'</td>
</tr>
<tr>
<td>bet:a</td>
<td>'stone'</td>
</tr>
</tbody>
</table>

85e. Examples of the length of other vowels.

<table>
<thead>
<tr>
<th></th>
<th>40:0 hundredths of a second</th>
</tr>
</thead>
<tbody>
<tr>
<td>bi:</td>
<td>'seed'</td>
</tr>
<tr>
<td>'pit:ha</td>
<td>'ground, pounded'</td>
</tr>
<tr>
<td>sar:</td>
<td>'essence'</td>
</tr>
<tr>
<td>ma:n</td>
<td>'respect'</td>
</tr>
<tr>
<td>'sara</td>
<td>'whole'</td>
</tr>
<tr>
<td>'kana</td>
<td>'one-eyed'</td>
</tr>
<tr>
<td>'kana</td>
<td>'reed'</td>
</tr>
<tr>
<td>'janda</td>
<td>'knowing'</td>
</tr>
<tr>
<td>'janda</td>
<td>'going'</td>
</tr>
<tr>
<td>'una:</td>
<td>'deficient'</td>
</tr>
</tbody>
</table>

¹ These results were obtained from measurement of a large number of kymographic tracings.
\texttt{bæ:d} 'physician' 36·0 hundredths of a second.

\texttt{'bæ:da} 'promise' 22·5 " "

\texttt{kæ:q} 'cowrie shell' 37·0 " "

\texttt{'çæ:dæ} 'fourteen' 20·0 " "

\texttt{'mæ:da} 'flour' 12·0 " "

\texttt{'kæ:q:a} 'ornament of cowries' 11·5 " 

85 f. Long vowels should be distinguished from double vowels which form separate syllables with a dimunendo between, e. g. in \texttt{(t.o:)} 'wash thou', and \texttt{(t.oo)} 'wash you', the total length of the vowels is nearly the same, but in the latter word \texttt{[oo]} form two syllables while in the former \texttt{[o]} is a single syllable.

89 a. Sometimes when the word is initial, the initial consonant is somewhat lengthened, but this lengthening is not significant.

90 a. 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 whole is nearly the same when the group behaves as double and when it behaves as long.

90 b. Examples of the length of long and double consonants:

\begin{itemize}
  \item \texttt{Jiddi} f. 'discussing' \quad \texttt{dd}=29 \text{ hundredths of a second}
  \item \texttt{Jid:í} adj. 'obstinate' \quad \texttt{d}=21 " "
  \item \texttt{bun*da} 'weaving' \quad u=9·1, \quad n=18·3, \quad d=4·5
  \item \texttt{bunda} 'ear-ornament' \quad u=6·3, \quad n=16·0, \quad d=5·0
  \item \texttt{Janda} 'knowing' \quad a=31, \quad n=11, \quad d=8·5
  \item \texttt{Jandá} 'going' \quad a=15, \quad n=16·5, \quad d=5·0
\end{itemize}
103 a. The following examples illustrate the difference in intonation caused by emphasis:

\[ \text{Asi} \quad \text{pinda} \quad \text{celre} \quad \text{a} \quad \text{with emphasis on Asi} \]

\[ \text{munda} \quad \text{hune} \quad \text{gea} \quad \text{e} \quad \text{with emphasis on munda.} \]

104a. \[ \text{tera} \quad \text{ki} \quad \text{nndo} \quad \text{e} \quad ? \quad \text{with emphasis on tera.} \]

\[ \text{tera} \quad \text{nndo} \quad \text{ki} \quad \text{e} \quad ? \quad \text{with emphasis on nndo.} \]

\[ \text{munda} \quad \text{kitehe} \quad \text{gea} \quad ? \quad \text{with emphasis on munda.} \]

105a. \[ \text{thali} \quad \text{ure} \quad \text{kar} \quad \text{f} \quad \text{with emphasis on thali.} \]

Rhythm.

109. 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 e.g. in \text{tera} \text{ ki} \text{ nndo} \text{ e} \text{ ?} , \text{tera} \text{ nndo} \text{ ki} \text{ e} \text{ ?}
<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>parja de p.ag. <em>(The Fate of Subjects)</em></td>
<td>178</td>
</tr>
<tr>
<td>2.</td>
<td>khû da c.agâta. <em>(Dispute about a Well)</em></td>
<td>180</td>
</tr>
<tr>
<td>3.</td>
<td>peo put diâ gêlê. <em>(Conversation between Father and Son)</em></td>
<td>182</td>
</tr>
<tr>
<td>4.</td>
<td>sarbân p.ag ôt di kathâ. <em>(Story of Sarban, the Bhagat)</em></td>
<td>184</td>
</tr>
<tr>
<td>5.</td>
<td>gid:er gidri te bêg.êmâr di kathâ. <em>(Story of Jackal Jackless and Wolf)</em></td>
<td>188</td>
</tr>
<tr>
<td>6.</td>
<td>repeye lañë en ke gitâ? <em>(Will You Take Rupees or Gita?)</em></td>
<td>190</td>
</tr>
<tr>
<td>7.</td>
<td>po:stîâ da câro:dri. <em>(The Headman of Lazy Persons)</em></td>
<td>192</td>
</tr>
<tr>
<td>8.</td>
<td>ji-sára la:î. <em>(The Ruby with a Burnt Heart)</em></td>
<td>196</td>
</tr>
<tr>
<td>9.</td>
<td>mêdari bap.u. <em>(A Juggler Father)</em></td>
<td>198</td>
</tr>
<tr>
<td>10.</td>
<td>bêma:r rahi di kêhaniî. <em>(Story of a Sick Traveller)</em></td>
<td>200</td>
</tr>
<tr>
<td>11.</td>
<td>cêle darjî di kêhaniî. <em>(Story of a Foolish Tailor)</em></td>
<td>202</td>
</tr>
<tr>
<td>12.</td>
<td>ik sahur a te ëde kôre. <em>(A Merchant and his Horses)</em></td>
<td>204</td>
</tr>
</tbody>
</table>

**Vocabulary** | 215
TEXTS.

1. parja de p-a:g

...
TRANSLATIONS.

1. The Fate of Subjects.

Two brothers were by them some mischief was done by Government they were transported From village five, six Kos distance they had gone then evening fell On the side of the road seeing a tree they said "Come under it let us pass the night" 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 the subjects were greatly harassed (lit. their breath came into the nose) After thinking

2. khū da cāgra


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 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, the younger brother replied: "To get trouble indeed was in the fate of the subjects. I had told you even beforehand that if I were king I should 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 he his neighbour prevented from drawing water. Now the neighbour felt a great difficulty. Seeing this, he purchased the well and the previous owner be 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—"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
nē | apnē gəməndi nū khū cō pənī pəərən tō roık dēt:ə|
    hun o gəməndi bəki:l ko:l gəa | ər kēhə | bai
    "māē tā khū e:s lāi muḷ lea sī | bai ēdā mələk bən kə |
    māē a:p tā pənī pəərə | ər pəəl:ə mələk nū nā pəərən dēə|
    mānēː rəpəl:ə bi khaɾcəa ər gəl:ə bi nā bənī | māē
    cōnā ə | pəi kisi t(ə)rə ədələt ē phələsla kāɾə | bai
    māē bi pənī pəərə | ər ē bi pəərə̱e"|| bəki:l bəl:əa |
    "əc:ə, ed:ə i ho jāu | tā daːə kərəda"|| ədələt cə bəki:l
    nē kēhə | pəi "je khū də pəəl:ə mələk nē | khū e
    bec:əa ə | pənī nāi bec:əa | tā ēnā hukəm dīː:ə jəve |
    pəi khū cō apnā pənī kəl:ə ələ | nāhī tā khū də
cāmā mələk | dəs rəpəːə rə:j hərəjə lau"|| ē suːn kə
dohā nē səc:əa | bai khū cō sara pənī kəs tərə nık:əl
    səkda ə || əkhi:r ənā nē raːjənəmə kər leə | bai "ap:ə
domē pənī pəər leə kər:le | ədələt də phələsla tə | ese
    trə hundə rəːŋe"||

3. pəo put dīːə gəl:ə

pəo—muleːaː!
putː—hā jī||
pəo—urē ə bəb:ə||
putː—āeə jī | des:o kī kənənē ə!|
pəo—tū aːə pəɾən gəa sī?
putː—jī hā | pəɾ sanːū chut:i chut:i məl gai||
pəo—əc:ə:ə kī səbəb chut:i chut:i məl gai?
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 myself may draw water | and may not allow 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 remove his water from the well | otherwise | the new owner of the well | will charge ten rupees a day as rent"|| Hearing this | they both thought | "How can the whole water be removed from the well?"|| At last they 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—Mula !

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 ?
पुतः—जी दाय दाय काठौँ जी पाई अपने बाचोहा दे
पुतः जेमः ेा आय
पेह—हां ठिक आय माहे बी एकबः रे देव रे देव जी पर्या आय जी
सचः होन तात ए दासः जी पाई अजः तात कमः की कितः आय
पुतः—जी पाईः जात माहे अपने केटाः रे दो बर्के दे पर्या जी पर्ने पन्जः बेरः रे सवाः जी बेरः रे सवाः जी सेतूः के जी ओढः पिर्यः बेरः रे साधः पादः ने सारबने पेहः गेद रे कथा सुनाः जी पर्ने संवाः जी सुनिः हो गाई
पेह—सारबने दिकथा दायः जाकी के ले जी
पुतः—जी बारः सोनी
पेह—सचः होने पर्ने माहे सुवाः जी सुनाः
पुतः—जी होन तात माहे पालः जी गेय
पेह—पर्ने माहे सुनामाः
पुतः—तुसी सुना देश तात सेन्गा जी करोः नाही तात कैः नू संवाः जी मारः पाउः
पेह—लासे पर्ने तेन्ह नालः सुनाः

4. सारबने पेहः गेद दिकथा

राजा गसरः दात नाही तात सुमेरा जी होनाः अ रामः च्यंदर जी दात पेहः सी जी नू अपनी चोः जी रानी दे काहे रामः च्यंदर लाञ्चमन नू एलाह बार्सा दा बनोबाः से देता, पर अपः ओः दे इँर्बे से मारः जी गेयः जी मारः लेखे जी नू केहा, पाई एमः अः रः रः की नू से (ए) रापः दितः जी
जे दे कर्के माहे पुतः जी दे हङ्के मारः पेयः जी गाईः
Son—Sir our teacher says] 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 Baba Farid were learnt by heart; After that our teacher told us the story of Sarban Bhagat.

Then we were given leave.

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 Ramchandar. At the instance of his younger queen to Ramchandar 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 of separation from sons.”
ਰੇ ਤਾਂ ਹੋ|| ਪਿੱਛਲੀ ਮੰ ਚੇ | ਮਣੀਆਂ ਸੇਕਾਂ | ਕਹੇਲੇਂ
ਦਾ ਬਾਗ ਸ਼ੋਕ ਸੇ | ਖੁਸ ਗਾਂ ਚੇ ਮਣੀਆਂ | ਸੇਕਾਂ | ਕਹੇਲਦਾ
ਹੁੰਦਾ ਸੀ | ਹੋਠੀ ਰਾਦੀਆਂ ਸੀ | ਜੋਰ ਓਦੀ ਤਿਮ ਸੇ | ਸਕਿਆਂ ਕਹੇਲੀਆਂ
ਤੋ ਤੇਹਾ ਸੀ | ਓਨਾ ਦਾ ਇਕ | ਪੁਤਰ | ਜੀਦਾ ਨੋ ਸਰਬੰਨਾ ਸੀ | ਸਰਬੰਨਾ ਅਪਣੇ ਮਾ ਪੋਹ ਦੀ | ਬਾਗ ਤਾਰੀ ਕਰਦਾ ਸੀ | ਹੰਗੀਆਂ
ਓਨਾ ਨੂੰ ਬਾਂਗੀ ਕਰਨਾ | ਕੀ | ਮੋਹੀ ਸੇਕਾਂ ਫਰਦਾ ਸੀ | ਇਕ
ਪਹੇਲਾ ਓਨਾ ਨੇ ਕੇਹਾ | ਸਰਬੰਨਾ, ਸਾਨੁ ਤੋਂ ਜਤਾ ਪਾਣੀ ਪੇਲਾ;’’
ਓਨਾ ਨੂ ਇਕ | ਰੁਕਾਂ ਦੇ ਹੇਠਾ ਕੇਹਾ | ਕੀ | ਸਰਬੰਨ ਨਾਈ ਤੋ
ਪਾਣੀ ਲੈਂ ਸੇਲਾਗੀ ਗੇਲਾ||

ੇਕਾਈ ਇਕ | ਹੋਰ ਦੇ ਪੀਧੀ | ਪੋਰ ਜੁੜ ਗੁਣ ਸਤਾ ਸੀ |
ਹੋਰ ਨੇ ਮਣੀਆਂ ਕਾਈ, ਨਾ ਦੀਜਾ | ਚੇਕਾਈ ਮੇਰਾ ਸੀ | ਇਕ
ਹੋਰ ਜੋ ਔਹ ਗੇਲਾ | ਜਾਦ ਸਰਬੰਨ ਨੇ | ਪਾਣੀ ਪੋਰ ਸਤਾਂ ਲਈ |
ਨਾਈ ਸੇ ਆਗ ਕਾ ਪੋਬੀਆਂ | ਤਾ ਮਣੀਆਂ ਗਾਰਗਾਰ ਦੀ
ਸੋਟੀ ਢੀ ਨਾਲ | ਮਣੀਆਂ ਸਾਮਜਾ ਪਾਈ ਹੋਰ ਬੋਰ ਸੇਲਾ ਸੀ | ਕੋਟ | ਓਦੀਆਰ
ਬਾਹਰ ਮਾਰੀਆਂ | ਬਾਹਰ ਸਰਬੰਨ ਦੀ
ਚਾਟ ਸੀ ਲੇਜਰੀਆਂ | ਜਾਦ ਸਰਬੰਨ
ਨੇ ਕੁਕ ਮਾਰੀ | “ਲਈ ਮਣੀ ਮਣ ਗੇਲਾ’’ | ਇੇ ਸਨ ਕਾ | ਮਣੀਆਂ
ਸੀਥਾਰਾ | ਪਾਈ ਮੇਰਾ ਬਾਹਰ ਤਾ ਕਿਸੇ ਦੀ ਦੇਉਡੀ ਦੇ ਲੇਜਰੀਆਂ | ਜਾਦ ਮਣੀਆਂ
ਪਾਸ ਗੇਲਾ | ਤਾ ਦੇਖੀਆਂ | ਪਾਈ ਅਤੇ ਤਾ ਕਿਸੇ ਰਕਿਹ ਦਾ ਪੁਤਰੀ | ਇੇ
ਮਣੀਆਂ ਓਦੀ ਪੇਸਾ ਸੀ ਜਾ ਦੇਗ ਪੇਲਾ | ਸਰਵੇ ਤੋ ਅਪਨੀ ਪੋਦੀ | ਬੇਕ਼ਾਈ |
ਪਹਿਰ ਮਣੀਆਂ ਓਦੀ ਚਾਟਾ | ਸਤਾ ਬੋਰ ਕਾਈਆਂ | ਤਾ ਓਨੇ ਕੇਹਾ | ਓਹ
ਰੁਕਾਂ ਦੇ ਹੇਠ ਸੀ | ਮੇਰੇ ਓਨੇ ਮਾ ਪੋਹ ਬੇਅਤਰੀ ਸੇਲਾ | ਮਣੀਆਂ
ਓਨਾ ਲਈ ਪਾਣੀ ਲੈਂ ਸੇਲਾ ਸੀ | ਹੋ ਤੂ | ਅਤੇ ਪਾਣੀ ਦਾ ਕਾਲਾ
ਲੈਂ ਸੇਲਾ | ਪੋਜਾ ਓਨਾ ਨੂੰ ਪਾਣੀ ਪੇਲਾਈ | ਪਹਿਲ ਮੇਰਾ ਹਾਲ
ਦੇਸਤਾ’’ | ਇੇ ਕੇਵੇ ਸੇਲਾ | ਸਰਬੰਨ ਦੇ ਪ੍ਰਾਨ ਨਕ੍ਰਾਲ ਗੇਲਾ||

ਜਾਦ ਸਰਬੰਨ ਨੂ | ਪਾਣੀ ਲੈਂ ਗੇਲਾ ਦੇਸਤਾ ਹੋ ਗੈਲਾ | ਸਰਵੇ ਮਣੀਆਂ
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. To his parents Sarban used to do a great service. Seating them in the slings of a 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 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 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 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 kept silent | and held out the cup of water before them | They said | ‘Until you tell why you took long 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 them | 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 sons’ | So now this exile of Ramchandar and Lachman | will end in my death’ | 5.—Story of Jackal, Jackaless and Wolf.

In a certain jungle | there was a deep den | and its opening was very narrow | In it | a jackal | and jakaless lived | One day they felt thirsty | The jakaless 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 jakaless said | “You need not be afraid | there I shall invent such a story | that we may
pani bi pi lākṣa | er bāg-ēaṛ | bi apā nū kouch nū kāhe’’
ē kālā ke | donāo | pani pin tur pae

jad ō bāg-ēaṛ de nere pāścā | tā gīḍī boli
“gīḍēṛa, māmē nū rām rām kar lāe’’” gīḍēṛ
kān lēgēa | mera tā ti naīl sāng(ē) sukēa peā e
boī nī hunda’’’ gīḍī nē kēha | “phēr pani klū nī
pi laṇḍa’’’ ē suṇ ca-lat gīḍēṛ nē | raṛ ke pani pi lea
ōr gīḍī nē kēha | “tū bi pani pi lāe’’” jad donāo | pani
pi sukē | tā gīḍī bāg-ēaṛ nū kān lēgī | “māmē |
sāqē do becē en | gīḍēṛ kāḍā e | ‘domē mere en’ | māe
kāṇi ā | ‘domē mere en’ | tū ca-lat ke | sāqē phāśi-la
karde’’” bāg-ēaṛ nē socēa | bai ēnā naīl ja ke | sarēa
nē kha laū | ē socē ke | onā de mager ho lea’’ jadō
ō tuṁē | gīḍēṛ di khaq’ te ae | tā gīḍī boli | “lāe
māmē | tū ure khaq’ | asī becē lāe alē’’” gīḍēṛ gīḍī |
apāi khaqēec bāṛ-gāe | bāg-ēaṛ bahēr khaqē reha
kā APRI: ke magrō gīḍī nē khaqē cō mā bahēr kāḍē ke kēha | “māmē | asī tā apā āre i rajināmā kar lea’’ ik: becē
māe lāe lea | ik gīḍēṛ nē | hoā suṇā tetō | phāśi-la
kēraṃ di loṛ ni’’ ē suṇ bāg-ēaṛ sērminde ho ke |
apā kāt mut aśā’’

6. repēke laṇḍe en ke gita?

ik seth de | tin naṅkēr si’’ jad devali de din |
drink water and yet the wolf may not do us any harm"||
Saying this both set off to drink water||

When they reached near the wolf the jackalss said ||
"O jackal greet (lit say Ram Ram) the uncle"|| The jackal replied "My throat forsooth is dry with thirst I cannot speak"|| The jackalss said ||"Then why do'nt you drink water?"|| Hearing this the jackal at once drank water to his heart's content and said to the jackalss "You also may drink water||" When both had drank water the jackalss 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 decision)|| The wolf thought "Going with them I shall devour them all"|| Thus thinking he walked along with them|| When they all three came at the den of the jackal the jackalss said "Look uncle you stand here we may fetch the cubs"|| The jackal and jackalss entered into their den and the wolf remained standing outside|| After some time the jackalss showing her face out of the den said || "Uncle we ourselves forsooth have made a reconciliation|| I have taken one 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 Gita?

A certain banker had three servants || When on the day of Diwali ||
ধোনি নু এনাম দেন লগেয়া | তাও ওনে পাজ পাজ রেপাজ ডিঙ্গ | তিন। তেরিয়া লা লাঙ্গ্য বেলা বেলা | কি পোলা হিতা দিতা করে | পের পের পের নাকঁয় নু বুলা কে কহা | পাই "তাঙ্গ রেপাজ লাঙ্গে বেই | কে গিতা?" | ও বোলেয়া | "জি মাক পাল্ণা হোয়া তাহার নি | গিতানুলি লাঙ্গে কে কিনারাগুয়া? | তুসী মাজেন্নু রোপাজে দে দে দে | পের দুঃ নাকঁয় নু সেদেয়া | ও পুচ্ছেয়া | বাই "তাঙ্গ কিলাঙ্গে বেই | রেপাজে কে গিতা?" | ও বোলেয়া | "জি মাক পাল্ণা হোয়া তাহার নি | পের মাজেন্নু কুর্রা দে তেন্দুয়া ও | গিতাপাল্ণয় দা বেল কিতিহে | জে তুসী মাজেন্নু রোপাজে দামো | তালা সাল কাম। লাঙ্গেন। | ও নে বি রোপাজে লা লা | হুন তিয়ে | নাকঁয় নু সেদেয়া কে পুচ্ছেয়া | বাই "তাঙ্গ কিলাঙ্গে বেই | ও বোলেয়া | "জি মেরি বোঁজ মাক | রোজ থাকাও দুয়ায় | গিতাসুনেন জান এ | জে তুসী মাজেন্নু গিতানু লাঙ্গে দে দে | তালা মাক নু | গিতাকুর্রা সুন্না দিয়ে কারাক | ও নু থাকাও দুয়ায় জান কিতেল নার্কী পাউস | ও সুন কে | সেড় নে | ও নু গিতাপহৃদা: দিতিয়া | এর মাজঙ্গ পান্য রোপাজে বি | দেতে | জাড় ওই নাকঁয় নু | গিতাখলিয়া | তালা ওঁই | স্বুনীদি | মাহর | অর | মের | নিকোলিয়া | দেইকে | দুঃ | নাকঁয় | সার্মিণ্ডে হো গাস |}

7. পোলিয়া দা চোদ্রি।

আর রাজে নু দেক্ষেয়া | পাই "হোর তাল সারে লকায় দে | অপনে অপনে চোদ্রি সুন | পের পোলিয়া দা কোই চোদ্রি নি৷"
he wanted to give them customary presents. Then of five rupees each he made three piles and in the centre a copy of the Gita, he placed. Then calling a servant he said, "Will you take rupees or Gita?" He replied, "Sir, I forsooth am not literate, what shall I do with the Gita? 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 Gita?" He replied, "Sir, indeed I am literate, but amid domestic affairs I cannot find time to read Gita." 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 Gita recited." If you give me Gita, then I to my mother shall read out the Gita even at home. Of going to the temple she will not have to take the trouble." Hearing this, the banker handed over the Gita to him and later gave him five rupees also. When that servant opened the Gita, then from it came out a gold moha. Seeing this, the other servants were ashamed.

7.—The Headman of Lazy Persons.

A king saw that all other people had their own headman, but the lazy persons had none.
ਦੇ ਹੁਕਮ ਦਿਟਾ | ਪਾਈ "ਅਠਾ ਦਿਨਾ ਦੇ ਏਂਦਰ ਏਂਦਰ ਪੋਸਤੀ ਅਪਨਾ ਸਾਹਿਤੀ ਬੇਨਾ: ਕੇ ਦੇਬਾਰਾ ਸੀ ਹਾਜਰ ਕਰਨਾ"||
ਪੋਸਤਿਆ ਰੇ ਕਾਠੋਂ ਕੀਤਾ | ਸਤੇ ਕੇਧਰੀ ਲਾਗੇ | ਕੱਠਾ ਅਜਾ ਤਾ ਅਠਾ(ੋ) ਦੀ ਪ੍ਰਾਵੀ ਐਨ | ਸਾਹਿਤੀ ਬੇਨਾਲ ਲਾਂਗਾ |
ਹੁਨੇ ਕੀ ਕਾਲੀ ਐਰੀ | ਇਸੇ ਤੋਂ ਰਾਹੀ ਕਰਦੇ | ਕਰਦੇ | ਅਠਾਗੋ | ਦੀ ਬਿਤ ਗੇਹਾ | ਰਾਜ ਨੇ ਪਹਾਰ ਹੁਕਮ ਦਿਟਾ | ਪਾਈ "ਜਾਂ ਅਠਾ ਦਿਨਾ ਕੇ ਸਾਹਿਤੀ ਨਾਬੀ ਬੇਨਾਲਗੇ | ਤਾ ਮੇਰੇ ਸਾਬੀਨ ਨੂ ਕੇਡੀ ਕਰ ਲਾਉਂਦੀ"||
ਚਾ ਅਠਾ(ੋ) ਦੀ ਬਿਤ | ਦੇਮੋਂ ਲਾਂਗ ਗੇਹਾ | ਪੋਸਤਤਾ ਤੇ ਸਾਹਿਤੀ ਨਾ ਬੇਨਾਲਗੇ | ਹੁਨ ਰਾਜ ਨੇ ਸਤੇ ਪੋਸਤੀ ਕੇਡੀ ਕਰ ਲੇ ਅਰਕੀਨਾ | ਪਾਈ "ਜੇਵਾ ਸੱਬ ਤੇ ਬਲੋਤਾ ਪੋਸਤੀ ਹਾੜੁ | ਸਾਹਿਤੀ ਸਾਮਜਿਕ ਜਾਉਂਦਾ"||

ਹੁਨ ਸਤੇ ਪੋਸਤੀ ਅਪਨੇ ਅਪਨੇ ਹੁਕਮੀ | ਟਵੇੜੁਗ ਆਰ ਟੋਲਾਇਦਾ ਦੇ ਪੋਸਤੀ | ਲੇ ਕੀ | ਅ ਗੇਹਾ | ਸੀਤਾਲ ਦਾ ਸੀ ਮਹਿਨਹਾ | ਕੁੱਝ ਪਹਾਰੀ ਬੇਤਾ ਕੀ | ਲਮਬੇ ਪ੍ਰਾਵੀ ਰਾਹੀ | ਆਰ ਹੁਕਮ ਪੋਸਤੀ ਕੀ ਸਤੇ ਲਾਗੀਆ ਪ੍ਰਾਵੀ |
ਹੁਨ ਕੀ ਪੋਸਤੀ ਨੂ ਜੋ ਆ ਓਨੇਦਾ | ਖੋਡ ਹੁਕਮਾ ਗਿਰ ਪ੍ਰਾਵੀ | ਟਵੇੜੁਗ ਨੂ ਅਜਿਹਾ ਲਾਗ ਗੇਹਾ | ਹਾਲੀ ਨਹਲੀ ਪਹਾਰ ਸਤੇ ਲਾਗੀਖ | ਦੇਖਕ | ਹੋਰ ਤਾ | ਸਤੇ ਪੋਸਤੀ | ਅਜਿਹਾ ਕੀ ਲਮਬੀ ਹੋ ਗੇਹਾ | ਟਵੇੜੁ: ਪੋਸਤੀ
ਬ਼ਲੋਟਕੀ ਰਾਹੀ | ਸੋਰਾ ਕੀ ਇਕ: ਜਨਾ ਬੋਲੇਠਾ, | "ਚਾਲੋ ਬਾਈ | ਅਪਤੀ
ਬਿ ਕੇਲੀਦਾ | ਅਜਿਹਾ ਤਾ ਨੇੜੀ ਨੇੜੀ ਸੋਡੀ ਜੋਨਦੀ ਐ""||

ਧੁਆਨਾ ਕੀ ਨਵਾਂ | ਜਾਂ ਦਾਰ ਐਵ | ਟਵੇੜੁ: ਬੋਲੇਠਾ | " ਨਲੇਖਾ | ਅਜਿਹਾ ਨਤੀ ਸੋਡੀ""||
ਰਾਜ ਨੇ ਕੀਨਾ | ਬਾਈ "ਤੇ ਸੱਬ ਤੇ ਬਲੋਤਾ ਪੋਸਤੀ ਐਵ | ਅਜਿਹਾ ਐਰੀ"" | ਅਜਿਹਾ ਪੋਸਤਤਾ ਦਾ ਸਾਹਿਤੀ ਹੋਏ।"

1. ਅਰ ਦੇਬਾਰ।
2. ਅਰ ਬੇਨਾਲ ਲਾਂਗਾ।
He gave orders that within eight days lazy persons electing their headman should present him in the Court. Lazy persons had 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 imprisoned 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 bhang and poppyheads, 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 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 drowsiness?" The king said—"He is the laziest of all." From today, he has been made the headman of lazy persons."
kise কেমেআর nু। ik: pher লাইলেবেল।০ নে কান্ড
da তুক্তা সামজে কে। অপনে কোট্টে দে গাল লেকাত্তা।০ হুন
kেমেআর nু। ক্রিটে মটি লেনা দেরোহ পার। জানা পো।
dেরো দে কাউজে। বেঁি দেক কে। ওনে মেল নু। পুচেহায়,
pাই। “মাঝো পার লেগা কি লেগা”। মেল নু। কোট্টে
de গাল। লাটো লাইল সোনা লেগেলা। ওনে কেহায়। বাই
“মাঝ তেলো। পাসা তেলা কুচ নি লেন্ডা। তু। মাঝো
আ। কান্ড দে তুক্তা দে দে”। কেমেআর ক্হুস হো গেলা।
cো। লাইল কোহো কে। মেল নু। দে হাত হে পের্যাদা। ওেল মেল
নু। লাইল অপনো বাইস নাইল বাংলা লেল।

*leurs বেলাু ওনে দেকোহা পাই বাইস নাইল তায়।
লাইল বোইতা হোচা লাগোদা এ। জে সেলো। লাইল হোচা। তায় পালেজ
সাই। সোঁ রেলো দে হোনা এ। এ সেলো কে। মেল নু। পুচেহায়
pাই। “বাইস নাইল বোইতা হোচা কান্ড গোহায়। তারো বেলোন্না এ।
মাঝো তুলো ওদা মুল। ওক। রেলো দেনো এ। মেল নু। কেহায়। “হাতো জিএ।’
রেলো লেই কে। লাইল বেলায়ি দে হুতালে। কিং। বেলায়ো নে অপো সেলো জা কে।
লাইল দি পারহ্রক
কোর। তাও সেলো মুচো। লাইল নিকেলা। বেলায়ো নে কেরো।
রে লেপেট কে। সঠিকে সে। রক্ষে চেছেলা।

hun oই। সেলো দে রাজে নু। লাইল দি লোর পাই।
ওনে তোডো পারহায়। পাই জিদে জিদে পাদ। লাইল হোন।
ওলে কে
মো কোই অসে। সাতে জোরী বাচে। অপো অপো লাইল লেই কে।”

1. or kেমেআর, kেমেআর।
2. or সাদুকে।
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 about his donkey's neck. Now once the potter had to go across a river 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 ruby hanging by the donkey's neck. He replied, "From you I shall not charge any money (lit. pice or half-pice) you give me this piece of crystal!" The potter was 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 have been tied. If really it were a ruby then it must be worth several (lit. five, seven) hundred rupees. Thinking this he asked the boatman, "The crystal-like thing fastened to the bamboo 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.
raje ko:\l \ae\l || \kasi \r\bari bi \a\e\a\l || raje n\k e \s\a\b\d\l\l \l\l \d\k e\l i\h e | 
per kise da \l\l \r\e\s\i\d n\k n\a \a\e\a || phe\r \kasi \r\bari n\k \k\h a | 
\lai \n\s n\s n\a \k a \r\n\s\i\d a \l\l | j\i \np\l:\k a \l\l \l\l \k a r | ji \p\l\s\l k a mul | \l\l \l\l | j\i \s\u\u\q: \r\e\s\i\d a u | \l\l \l e \k o | n\k n\k n \s a i'|| 
raje n\e \p\u\c\h e\a | "k\i \m\l | e?" || \o \b\l\e\l | "ji \p\a n\l j \s a o \r\p\e\l e'"|| raje n\e \k\h a, "\e\h a | je \l\l \h\o\e a | t\a m\l e \t\a\e\n\u:\l | p\a n j \s a o \r\p\l a s \d e \d\s\g a'" ||

hun \j\d \kasi \n\e \k\e\p\e\r\a \k\h\l\i\e\a | t\a ki \d\e\x\d a \e | \p\a i \e\d e \c(\e) t\a | su\a d i \c\o\t\k i \r\l e \g a i || \o \l\g\i\e\a \r\o n | akhe "h\l e h\l e \m\r e \l | l\l n\k k \h o\e a"|| \e \s u\n k e | 
\l\l \g u\s\e n\l | \b\l\o\l e a | akhe "t\u \r\o n|\l a \e | m\e r a \t\a \j i \s a r \k e \s u\a \h o \g e a'" || \kasi \n\e \p\u\c\h e\a | "\o \k i k: \e\r\a?"|| 
\l\l \k\a\n\i \l\g\i\e\a | "\p\l:\k a \m\l e k\e\m\e\a r n\k \l \b\l i e a \o \n\e m\a\e\n\u:\h o t\e \d e \g a l b\a\n\i e \d i t:\a || phe\r m(\e)\l a \n\e \l e a | \o n\e b\l a s n\l | \b\l a \l e a || \o t\e t\l e i k: \r\p\l a s \n\k i m\l l \l e a | \e r \h u n | t\a \t\a \m\r e r e \s a r e i \p\a n j \s a o \r\p\l a s \m\l m\e \g e a || \e \d e \x k e | m\e r a j i s a r \d a k e \r\l \l e d a'"||

9. \m\e d a r i \b a p u.

kise \h e\t \m\a n\i\n \d a | \k u\r i m\u n\d a | \m\e d a r i d a t e m a s a \d e k h e n g a e || k\a r a k e | \k u\r i b o l i, | "b i r a | \m\e d a r i n\k t\a | h a r e s n\k o t e m a s e k i t e, k a d e \o \k e p e r e h e t h o | 
\s e o k\a q: e d e n d a s i | k a d e \e n a r | k a d e k u s | t e k a d e k u s'" ||
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 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 then was: that in it indeed had been left a pinch 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 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."

मुंडा बोले | "मेदारी नी कितेमासः कर्ने सा | जेने
तेमासः अपना बापुः | हेतुः ते बाहेंहा कर्दा सा?" ||
कृति नी पुच्छेया | "ो काहे जाे?" || मुंडा बोले |
"अपनी हेतुः इक पाँडा पेया सा || जे कोई | दो रुपासः रेर
da केो मंदेदा सा | ता बापुः ओदे गो | दो रुपासः रेर
da केो काढः रेंन्दा सा || जे कोई | क्षुरः रुपासः रेर
da मेंगे | ता ओसे गो | क्षुरः रुपासः रेर
da केो काढः रेंन्दा सा || पाथे कोई केहा इ केो मेंगे | बापुः सःब तेरा | दा केो |
ोसे पाँडा गो | काढः रेंन्दा सा || हुन तुः दासः | हासः केो
ना बापुः दा तेमासः | मेदारी नालो बि सोना?" ||

10. बेमार राहि दी केहानी।

किसे तखः | केहे मेकाणः सा || इकः आदमी राशः de सा
ो दे कोल | इकः राही अः || ओने राही नु पुच्छेया | बाई
"ता कार्थः सेलः एसः" || राही ने केहा | "माशः दारः कोल जानः एसः" || ओने राही नु रोतः पुच्छः | रे कार
रोतः ओदे एगः राखः से दितः ए | आकुँडः सेलुः लःन
calea गेया || ओ दे सेलुः लेखः लेखः || राही ने
care रोतः क्षा लःकः || ओ पहेर होर रोतः लःनः गेया | ता
onः तेरा | राही ने सरा सेलुः क्षा चेखः | ओ बैसः रे
car रोतः राहकः के | पहेर होर सेलुः लःनः गेया || जादः
मुरः के आः ता देखः | पाइ एः हायः ने || ओ चारः रोतः दा
muka लःकः || एगः तरा कर्दे कर्दे | ओ सोः रोतः दा क्षा

ts| In Ludhianav the common word for story is katha.
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 himself went out to fetch some vegetable (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 came back he found that the knave² even these four loaves also had made away with. Acting thus he ate up sixteen loaves.

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²(lit., holy person)

11. cē:la dārjī di kehānī

At last the owner of the house gave up all thought of him. Then he enquired from him: "For what reason are you going to the physician?" He replied: "Some medicine of 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 therein 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, this thing indeed no one is going to believe." Well, after sitting for a short time, the headman went home. Now 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 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 scissors. It 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|| 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|| 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
খান তাঁ সামু নিল লাগেলাং ॥ এ গালে সুন কে | ও তে ঝাঁ নু তর গেল তে তুগেল লায় কে | দুপেলে সে বাস গেল ॥

যোগদান দে নেতি রম কর্টার খাঁতাসই সুলাম কার্কে পুচেন লাগেলাং পয় তু সুখঃ নাল কীত হেলে মেলাং এ ॥ ও নে কেলা | "গোজায়োলে জানা এ" ॥

কলেলো | "মাথ তা হেলামাত জানা এ" ॥ কল্পে প্রের কীত হেলাং এ ॥ ও নে কেলা | "মাথ তা অগ্রে বাস্তু অ" ॥

লম্বে "কিড়ের দি গাল: এ | কীত্রিম কে বাস জা" ॥ কলার কেন সুন কে | ও নু যোগদান দে বেত্তা লেন ওয়া ॥

রা যা গাল: লাগে পালঃ ওয়া দার্স্ত কর্টার লাগেলাং পয়। "তোবা বাস | লাজ: কল ঠালা কীতাস সামা এ | জরী গলাহ হুন সুনিয়া এন | সাপেলা মাধ্য পেল দে বেলে | কাদি নাই সি হুনিয়া" ॥ কেহো পাকালাহ কেলা সেলার্জ গাল: হোই এ ॥

রা যোগেলা | "লস বাস | মাথ তানই বিকুল নামি গাল: | সেন্নাঙ্গাল এ | "হেলা কোরি দি গাল: তা নাই নাম হোনী" ॥ ও তা কোর লাই | সাপেল মাসাহুর হো গেল এর পয়। পাক কী দেশাই।"

সাহুতার নে পুচেনা | "কিস্ত্রাদি করী কার্দা এ ॥ ও নে কেলা | "ছায়োলা তা কার তেরা দি বি নাই | পার ভাগো সাদলি কীত হেলে লায় জায় দাই এ ॥

এ গাল: সুন কে | সাহুতার দি তাত্রান নিকেল গেল ॥

পুচ্ছেন লাগেলাং | "কীত হেলে রাণা এ ॥ ও বোলেলাং | "কার তাত ও দে হারেল | পে কোরি সেবের সে বি বলত কার্দা এ ॥

সাহুতার বেতরে দি রান্তে পিলা হো গেল ॥ কালেলা লাগেলাং | "মেরি কে: হারো সোন কোরি | নামি কীর্তি:ি হোই এ।"
until you return I shall not even go to 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 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 never happened" "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 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 but he often commits theft in the city itself"
The poor merchant's complexion turned pale He said "There is a very beautiful mare of mine newly bought"
கிரே ஓத தா தெளம் நா கரே”|| ஓத ஦ொச்ட நெ கேகா | 

பாய் “கர்டா தா ஹ்ஸ்த ஏ இ நெறியா சேனா யா | பாய் ஓனு சரே டே டேன் றச்டேன் றட படன் றாட்டே யா|| 

ஜாத் கசே நெ ஹ்தாங்டே ஹுண்டே யா | தா பியோ பட்சே லார்னா யா| 

பேர் பாமாம் டம் ஹவே பாமாம் ரைட் யோ உதிக்கா ரயாஜ் டிட் (ஜாட்டாய்) நாக்கேர் சா ஹ்லே யே|| பேர் கொம்பு மெப்பிட்டா எண்டே ஹார்ஜ் யா வே கொரே 

னு லை யாங்டா யா|| ஓ டொ டும் ஸ்டு ஹியே நெ | கிரே டும் ஹாத் 

கிரே டிரை டும் பிந்தோரு டம்டா யா | எர் அப் ஹார்ஜ் ஹா | 

தேமசா டெஸ்டே யா”||

	sahukar: becara pe a tapphe | par ki kare? |

da:q:geq:i b.ca barest:ha si | te geq:i nê *lehashar ja ke

kharpana si (khajanâ si)|| khâ:er sok:ha sukhalâ | bela

laj gaj|| 'lehashar pâ:oc ke | ca:te: ut:er gaj|| do kante

uq:i:knâ peâ | phe:er *ember:ser ja:nuvali geq:i mili||

ô si lokel | pâ:enê tin kanted:â ce *ember:ser


paj k:ora dâb:ae ke netha|| kar pâ:oc ke | kâ:1

nac|| dunâ p:ora det:â | te ender ha:ra:|| ha:rdâ: sa:r |

tel:be bal nazer kit:i | dek:hëa paj khal:i yê | hun tá

khar:n di bi set:ëa ná rahi|| puchdë: puchdë: 

(pusdëa) | melum hoëa | paj ik: n:ok:er rot:i khâ:

gea si|| du:ra barest:ha k:ori di rak:hi karda si||

ôdi jara ak:h lag gai|| ba:s | jad agla n:ok:er mu:r ke

a:la | tâ k:en leg:ea | “ut:h oe ba marea | k:ori kithe ye”||
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 has 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 fun” ||

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 (lit. with difficulty or ease) 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 two and three quarters of hours || He hired a yakka 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 entering | he looked 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?” ||
ho r ki des'ena si|| o da koi pata ni leg'ea||
kim a cir sahuka:ar | puls kol: o bi tel:a:s kara:da r:eha||
pulesval:eh n: e kai a:dmia n: u pha:eha bi | par kise
kol: o cori da pata n: a leg'eha||

ko:pi di cori da | sahuka:ar n: aeq:a gam kita |
pai sar:eh n: u jekin ho gea | hun e n: pu:de pi | kade
mul lea|| o bi mara n: a hi si|| o de o(e) phag:et : en: i
je do tin phe:ri jo:ra:ge | ta:

jad on: u jo:ra: | ta: estr: a turea | pai jani sai um
 eho kam: karda reha e|| sahuka:ar bi k: :en leg'ea | e ta
si | per : a: de ho: | khaber ni | o n: u ki ho gea | ik: o
akhir | ra: de k: :ande | begi ulta dit: :i|| sahuka:ar te
sehi: :s | sir pe: :ar dig pe: e|| jad on: u n: u surt ai | digde
be: c dit: :a||

phe:ri bi kr: bar: i | on: e ko:pa mul lea | la:l
What more 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 ||

Theft 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 Gujrat || 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 thrice we yoke him he will get accustomed" ||

When he was yoked he went in such a way as 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 (i.e. on the way there) the horse went quite right || but when returning one does not know what became to him || all 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 || Three weeks they remained confined (lit. lying) to beds || This horse to a Jat was sold ||

Even once again he purchased a horse of red
রাঙ্গা|| পালা তা ও থিক জানা রেহা। মাগৰো আক্ষেপ নাই সি লগিদা|| ওনু ইক: কাবেক সেবার কোঃ পেছে। তে রেপাছে বি বাঁধে কার কিতে।|| ও দে পিচে কুচ থিক তর্ডা রেহাঃ। পিং ও না রেশোলি হো গাই।|| ইক: রাই কোয়া কোহার সে রেহাঃ। অগল। ডিম জাদ সেবার সাঁ।

সেহার উদ্ধেদ। তা কি দেখা এ পাই কোয়া মারে। পেলাও এ।||
এ দে পিচে। সাহুকার নে কোয়া রেখন। দি সাঃ খাদি।||
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 (i.e. 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||
The alphabetical order of the phonetic symbols is: a, Á, a, b, c, d, ɗ, e, e, f, g, h, i, j, k, l, m, n, n, o, o, p, r, r, s, t, ɗ, t, u, u, v, x. The signs [ ], [ ], [ ] and [ ] do not affect the order.

əcəry adj. surprising
əc:ha adj. m. well, interj. all right, is it so?
ədalət s. f. Court of justice.
əg:a s. m. front, -e adv. in front
əjəs:b adj. strange
əkba:r s. m. newspaper
əkhi:r adv. at last
əla:j s. m. remedy
*əmbersər s. m. Amritsar.
ən v. III pl. are
ənə adv. m. blind
ənə:m s. m. gift, present, prize
ənə:r s. m. pomegranate
ənder prep., adv. in, inside
ər conj. and
əsən adj. easy
əsth(b)ara s. m. week (lit. 8 days).
əva:j s. f. sound, noise
əsəd:eər adv. on this side.
əsəq:a adj. m. so big, so large
əsəməə adv. thus, so, in vain
əsən-a adj. m. so much.
—əc adv. in the meantime.
əst:he adv. here
əɛ:tki adv. this time
əɡ: s. f. fire
əɡlədə adj. m. first
əj: adv. to-day; —kəl: adv. now-a-days

Δ: v. i. be tired
Δ:k:ə s. f. eye, pl. ək:hə
Δkhe conj. that, saying
Δɔ v. II pl. are
Δək:ha adj. m. difficult
Δö:n inf. of a ‘come’
Δəinge v. Fut. III pl. they will come
Δpən-də adj. m. own
Δsəl s. m. reality
Δsəi pron. (direct) we
Δth adj. eight
ə v. i. come
ət adj. pron. this
ə:dəmə s. m. man
əəpə past tense from a ‘come’
əho interj. yes
əkəh v. t. tell
əkha s. m. saying, advice
aləe (from a) we may come.
əlkes s. f. drowsiness
əp pron. self; apə we
bəcəa: v. t. save
bəcə:a s. m. child
bəcəara adj. m. poor, helpless
bəcəha: v. t. spread
bəg,əqa:r s. m. wolf
bəgri s. f. trap, coach
bəha: v. t. cause to sit, seat.
*bejirəba:d s. m. Wazirəbad
bējo:ɡ s. m. separation
bēkhˈsaː v. t. cause to be forgiven
bēkiːː. m. pleader
bēlːō prep. from, with respect to
bēlːu s. m. Ballū, the thief
bēmar adj. sick
bēˈnaː v. t. make
bēpari s. m. merchant
bēˈrˈlaːp s. m. lamentation
bēˈthaː v. t. cause to sit, seat
bēca s. m. child
bēlː v. i. sit
bēˈɡi s. f. a pole with slings at both ends for carrying loads
bāˈcːth v. i. sit
bāˈem s. m. through, idea, fancy, bai coˈj. = pai ‘that’
interj. Friend! brother!
bāl prep. towards
1. bān v. i. become
2. bān s. m. forest
bāˈuː(ː) v. i. bind
bānˈbāːs s. m. exile, banishment
bāˈʃt adj. adv. much; also bāˈota
bāra s. m. year
barka s. m. leaf, page
bārəs s. m. year
bər v. i. enter
bəˈra adj. adv. big, large; greatly
bās(ː) adv. In short; enough
ba s. f. sense; — marea adj. m. senseless.
bāba s. m. saint

bāˈba interj. welldone; adv. extremely
bāˈcoːcha s. m. king
baːˈɡ s. f. rein
baˈhər adv. outside
bəl v. t. light
bān s. m. arrow
bāndˈa s. m. stranger; (journey?)
-e jə v. i. go abroad
bapuː s. m. father
bəɹ s. m. day, time, turuː-ː i s. f. turn, time.
bās s. m. bamboo
bəˈt s. s. distance
beːo v. t. sell; beˈceːaː sold
beːl s. m. f. leisure
bela s. m. time
bepi s. f. boat
brc(ː) prep. in
bɪˈkʊl adv. at all, altogether
bi adv. even; also, too
biba s. m. darling, child
bir s. m. brother
birt v. i. pass; with jə id.
boloː v. t. speak; s. m. word, speech
būˈqa adj. m. old, aged (f-i)
būˈlaː v. t. to call, summon
c(ː) prep. in, between
cˈeːˈa s. m. shirt
cˈeːˈlaː adj. m. foolish
cˈeˈga s. m. good, well
cˈeˈpitːa adv. m. (word added to cupː) silently.
cˈeˈagra s. m. quarrel, dispute.
cak: v. t. lift.
cal: v. i. walk, go, start.
cal: (e)pəna cəl: (e)pəna s.m. foolishness.
cala adj. fourteen.
cəl:drə s.m. headman.
cəl:ha adj. (obl. pl.) all the four.
cəl:na I sing. 'wishing' see ca.
cəl: adj. adv. at once.
cəl: v. t. wish, desire.
cəl:sevər s.m. trainer of horses.
cəl: adj. four -e (dir. pl.) all four.
ce = (c+e) prep. in+even.
cəl:sə m. memory
-e kər v. t. commit to memory.
chaq: v. t. leave.
chat: s.f. chest, breast.
che adj. six.
chēr adv. at last, finally.
chēt: adj. soon, quickly, earlier.
chēt: m. small; younger.
cherti s.f. leave.
cir s.m. delay, time.
cita s.f. pyre.
cit: adj. m. white.
cə prep. from within, from among.
cir s.m. thief; -i s.f. theft.
cuk: v.t. lift; finish.
cup: adj. silent with čepit:na adv.
m. silently.
cutki s.f. pinch.
cüth adj. adv. false; s.m. falsehood.
diwa s. m. lamp.
do adj. two; -hā obl. pl.;
-mē (dir. pl.) both, also donā. 
doost s. m. friend.
dukh s. m. trouble, inconvenience.
dukhi adj. distressed, troubled.
duṣṭa adj. m. second.
dūnā adj. m. double.
duːr adj. distant; s. m f.
distance.

qāʾe v. i. be engaged, begin
qār s. m. fear; v. i. fear, be afraid.
qā s. m f. overtaking, catching.
qā de v. i. be overtaken, be caught.
qāk s. f. mail (train).
qākḍer s. m. doctor, physician.
qēg v. i. fall.
qēb v. t. immerse, dip.
qēdā s. m. poppy-head.
qūḍā s. m. (lit. 1½ time) Intermediate compartment of a railway carriage.
qūnda adj. m. deep.
qūṭi adj. one and a half.

e adv. even, only (used as suffix).
ē pron. this.
edāʾi adv. in this way.
ēho pron. this very, this same.
ēs pron. obl. sing. of ē.
ē v. III sing. (from ho) is.

ē v. II, I, sing. (from ho); art, am.
gēbā s. m. centre.
gēqāʾi s. f. carriage, train.
gēli adv. in talk.
gēmānqi s. m. neighbour.
gāl s. m. neck, throat.
gāl s. f. thing, matter, affair.
gāli s. f. street.
gām s. m. sorrow.
gārden s. f. neck.
gārgār s. m. f. gurgling noise.
geo past part. (from ja) gone.
gīḍār s. m. jackal.
gīḍi s. f. jackal-less.
gīr v. i. be accustomed.
gīr v. i. fall.
gītā s. f. The Bhagavad Gītā.
gōdāi s. f. lap.
gūjrāṭi s. f. Gujrāṭi.
gūjrāvala s. m. Gujrānalā.
gūṣā s. m. anger.
hākīm s. m. physician.
hēmāi adv. always.
haṭti s. f. shop.
hētmāniā s. m. shopkeeper.
hēvalē adv. in care (of) with kar v. t. hand over.

1. hāi interj. alas!
2. hāe emphat. form of ē = is.
hāē emphat. of ē as am.
haṭe s. m. knave (lit. holy person).
hāoka s. m. deep sigh; bereave-
ment.
haoli adv. slowly.
harāq s. m. name of a village.
harja s. m. compensation, damage.
hath: h s. m. hand; prep. through.
hava s. f. air, wind.
hā adv. interj. yes.
hajar adj. present.
hajmā s. m. digestion.
ahāl s. m. matter, condition.
hār s. m. wreath, garland.
hathi s. m. elephant.
he interj., particle of address o.
herba s. m. separation.
hetth prep., adv. below, under.
hethā prep. adv. below, under.
hiren s. m. deer.
ho v. i. become.
hoēa past part. of ho become.
homā I sing. I may become.
hor adj. more, other.
hukem s. m. order.
hukā s. m. pipe, hubble-bubble
hun adv. now; ē adv. just now
ihat s. f. respect, honour
ik: adj. one; o pheri adv. all of a sudden; -pheri adv. once
i emph. particle self, same, even
jakā s. m. two-wheeled conveyance
jakān s. m. belief
jangel s. m. forest
jēva:b s. m. answer, reply
jad adv. when
jlal v. i. burn, be (burnt)
jam: v. i. be born
jana s. m. man, person
jātir s. m. jeweller
-baca s. m. son of a jeweller
jara adj. adv. little
*jarēt s. m. Daśaratha, father of Rāma
jat: s. m. Jat, person of Jat tribe
ja v. i. go
janda pres. part. (from ja) going
jānī conj. as if
jānū s. m. acquaintance, friend
je conj. if
jēha adj. m. like, similar
jērā pron. rel. (dir. sing.) who, whoever
jis pron. rel. (obl. sing.) whom
jithe adv. rel. where
1. ji particle of respect sir; respected
2. ji s. m. heart, mind
3. ji adj. j from jēa=jēhea
ji pron. rel. (obl. sing.) whom
jūde ji adv. in life
jo adv. when, that
jo:r s. m. strength, power
jo:r v. t. yoke, harness
jum s. f. birth, life
ja conj. = jā or
ja:r s. m. friend
1. ke conj. or
2. ke adv. about
kehanī s. f. story, tale
kēle (I pl. from kē) we may say
kēla adj. adv. m. alone, lonely
kēmdēr s. m. potter
kēnda s. m. edge, side, bank
kēntā s. m. hour
kēpēra s. m. cloth
kērca: v. t. cause to be done
kētāb s. f. book
kēṭha adj. adv. m. together, united
kētora s. m. metallic cup
kād adv. inter. when?
-e adv. indef. ever, at any time
kāq: v. t. turn out, take out, solve
kās v. t. tell, say
-sun ke after persuasion
kāsēd s. f. imprisonment
kāsnci s. t. pair of scissors
kāhi (f. of kēha) how?, of what sort?
kāl: v. t. send
kāl: adv., s. f. yesterday; tomorrow
kāmī s. m. work
kānc s. m. crystal, glass
kār v. t. do
kār s. m. house adv. at home
kārīta = kār detā
kārke prep. by reason of
kārmī s. m. pot, vessel
kāri s. f. 24 minutes
kāser s. f. defect
kātēr v. t. cut, trim
kātha s. f. story, tale
kātī: v. t. cut
kāṭhī s. m. meeting
kālī s. f. haste, hurry
kāla adj. m. black
kāli s. f. hurry
kālīa s. m. heart
ke sign of gerundial participle
1. kēha adj. inter. m. of what kind?
2. kēha past tense of kē
kēo s. m. clarified butter, ghee
kēra pron. inter. (dir. sing.) who? which?
kheba adj. m. left, not right
*kheliphā s. m. (lit. Caliph)
common title for a barber, tailor etc.
kherabī s. f. mischief, fault
kheras s. m. flour-mill
kherid v. t. purchase
khaber s. f. news
-nīf no news: no one knows
khadī s. f. cavern
khārī interj. well!
khar(ē)e v. t. spend
khārīa adj. m. good, excellent
khārī v. i. stand
khārīa s. m. noise
kha v. t. cat
khalī adj. empty
khecāl s. m. thought
kheārā s. m. pursuit, thought
khecēl s. f. trouble
khecēl v. t. play
khicē v. t. draw, pull
khōːl v. t. open, unfasten
khotā s. m. donkey
khotā adj. m. bad
khus adj. pleased
khū s. m. well
kidēr adv. inter. in what direction? whither?
kikērā adv. inter. how?
kimē adv. inter. how?
kimā anv. how much? good deal
kise pron. indef. (obl. sing.) some
kist(ə)rā adv. inter. how?
kite adv. indef. somewhere, once
krithe adv. inter. where?
ki pron. inter. what?
kita past. part. (from kār) done
kīt adv. inter. why?
koi pron. indef. (dir.) any one, some
koːl prep. near
koːrā s. m. horse
koːri s. f. mare
kuch, kuc pron. indef. anything
kurī s. f. girl
kus pron. indef. anything
kuk s. f. cry—mar v. i. shriek, cry
lécari s. f. helplessness
lēg.ə: v. t. cause" to pass or cross
lēhāoːr s. m. Lahore
lākē I pl. (from lā) we may take
lēmba adj. m. long
lēpetː v. t. wrap, roll
lērāi s. f. quarrel
lāb v. t. find, search
lāchmēn s. m. Lachman, Rāma's brother
lāe v. t. take; interj. lo! look!
—pher interj. look! behold
lāg v. i. attach, begin
lāi prep. for
lāmāge I pl. fut. (from lāe) we shall take
lāŋ v. i. pass, go by
lāt(ə)k v. i. hang
lāve III sing. (from lāe) he may take
lāːl s. m. ruby; adj. red
lāːmə j adv. aside
lāːməj]
leːōn infinitive from lea
lea v. t. bring, fetch
likh v. t. write
lok s. m. people
lokēl adj. local (train), slow
lor s. f. need
loridā pres. pass. part. (from lor) is needed
luːā v. t. cause to be applied, cause to be dug (well etc.)
mēdari s. m. juggler
mēga: v. t. send for
mēhin:a s. m. month
mēja:l s. f. strength, power
—ē is it possible?
mēka:n s. m. house
m(ə)'lā: s. m. boatman
mēlu:m adj. known
manqa s. m. bedstead
mē pron. I
mēē pron. emph. I (used before bi
mager prep. after.
magrō adv. afterwards.
mān: v. t. obey.
mānā adj. prohibited, prevented.
māng v. t. ask.
mār v. i. die.
māsahu:r adj. famous, notorious
matlab s. m. object.
mā s. m. mother.
— peo s. m. parents.
mālek s. m. owner.
māmāē s. m. maternal uncle.
mār s. f. beating; v. t. beat, kill, shoot.
māra adj. m. bad.
mēlā s. m. fair.
mēra pron. adj. m. my, mine.
mēl v. i. meet, be allowed.
mī:ti s. f. earth.
mīlā s. m. headman; priest.
mōqa s. m. shoulder.
mōqē adv. on shoulders.
mohar ḍ s. f. gold coin, mohar.
mohē word used after sceī.
mū'ka: v. t. finish.
mūl: s. m. price.
munqa s. m. boy.
mūp v. i. return.
muskel s. f. difficulty.
mā s. m. mouth, face.
-

*mula s. m. personal name.

mēger s. m. town.
ne'tha: v. t. cause to run.
nadi s. f. stream, river.
nager s. m. town.
nāhi prep. with; —ē adv. also;
-

nē postposition of the Agent case

nere adv. prep. near
nīkēl v. i. go out
nīkēl v. i. go out
nīkā adj. m. small
nī adv. not
nīd s. f. sleep

nū postposition of the Accusative and Dative case

o emphat. particle (added to
| other nn. and adj.) even, indeed | bₐrnö abl. of pₐren from drawing (water) |
| ô pron. he, that | pₐp v. t. read |
| ôdǝr adv. in that direction | pₐta s. m. trace, clue; knowledge |
| odǝ s. m. piche adv. after that | pǝ v. t. put |
| oe particle of address, inferior Sirrah | pǝ prep. with, near |
| ôkǝ s. m. screen, cover | pǝdi a s. m. teacher |
| ôke adv. out of sight, hidden from | pǝndqa s. m. vessel |
| opra adj. m. strange, unknown | pǝq s. m. fate |
| o's pron. (obl. sing.) he, that | pǝai s. m. brother |
| othe adv. there | pǝǝla abl. pl. of pǝai |
| pǝ'la: v. t. cause to drink | pǝl s. f. search |
| pǝr unstressed form of pǝr | pǝmǝ | conj. whether |
| pǝǝnd adj. liked, approved | pǝamǝ | |
| pǝe v. i. fall, lie down | pǝǝ s. m. water |
| pǝēqa s. m. distance, journey | pǝp:i s. m. sinner, wicked |
| pǝǝqǝ adj. m. first, former | pǝr prep. adv. across |
| pǝǝqǝ adv. at first | pǝar prep. on (m sîrpeǝr) |
| pǝe:t s. m. foot | pǝara s. m. hire, fare |
| pǝǝqǝa s. m. pice, farthing | pǝas prep. adv. near |
| pǝǝqet s. m. devotee, saint | peaq past part. (of pǝe) fallen |
| pǝǝi conj. that, so that | peaqǝ s. m. cup |
| pʎ un unstressed form of pǝnʎ | peo s. m. father |
| pǝǝf:j v. i. run | phǝ'qǝ: v. t. hand over |
| pǝnʎ adj. five | phǝr:d s. m. name of a Muhammadan saint |
| pǝqǝng s. f. an intoxicating drug | phǝсла s. m. decision, division |
| pǝqǝc v. i. arrive | phǝqet adv. merely |
| 1. pǝqǝnǝ adj. m. three quarters | phǝq v. t. catch, arrest |
| 2. pǝqǝnǝ inf. of pǝa to get | phǝr' ada. again v. i. turn, revolve |
| pǝqǝ prep. upon; conj. but | pheri s. f. a time, turn |
| pǝqǝr v. t. fill, draw (water). | phirer s. m. sorrow |
| parsek s.f. examination | phir v. i. wander |
| pǝrya s. f. subjects | phus s. m. straw |
picha s. m. bind, back
pičae adv. prep. behind, after
pičla adj. m. last
pičhō adv. afterwards
pniq s. m. village
pi v. t. drink
pila adj. m. yellow, pale
pičpa adj. m. tight, narrow
pošti a. s. m. lazy (person) lit.
<one who is addicted to take an infusion of poppy-heads.
pothi s. f. book
prača s. m. life
pučh v. t. ask, enquire
puśch s. f. hunger
pčul s. f. error, fault v. i. forget
pul(a)s s. f. police
—vala s. m. police officer
put: s. m. son
pčūlē adv. on the ground
rēpēkā s. m. rupee, money
resaolī s. f. swelling
resā s. m. rope
rāb: s. m. God
rāvē v. i. live, remain
raji v. i. be satisfied
rakh v. t. keep
ral v. i. mix, assemble
rang s. m. colour
rā s. m. road
rahi s. m. traveller
raja s. m. king
raji adj. well, cured
—nāmā s. m. agreement
rakhi s. f. protection
ramconda s. m. Rāma
ramrām s. f. salutation, greeting
ranī s. f. queen
rat s. f. night
rehā past tense (of rā) remained
rikhi s. m. sage, saint
ro v. i. weep, bewail
roj adv. daily
ronā pres. tense. I, II sing.
am, art weeping
roṭ s. m. pebble, stone
roṭi s. f. loaf, bread, meal
rukḥ s. m. tree
rupāe s. m. pl. rupees, money
sēbēb(;) s. m. reason, cause
sēber s. f. m. morning
secī adv. truly
secīō adv. truly
sādukh s. m. box, safe
saga:r v. t. adorn
sēhi s. m. groom
sēja adj. m. right (hand)
sēkār s. f. hunting
s(e)yā: s. f. advice, mind
sēla:m s. m. salutation
sēlunā s. m. vegetable, curry
se'mā: v. t. cause to be sewn;
se'mān inf.
sēm'ja:s v. t. make understand, advise
se'mānā pres. tense I, II sing.
am, art relating
seana adj. m. wise
seo s. m. apple
seir s. m. seer
se:th s. m. merchant, banker
sir s. m. head
—p,â:r adv. headstrong
si past tense (sing.) was
sînā s. m. gold
soc s. f. anxiety; v. t. think
so:l adj. sixteen
sònā adj. m. beautiful
su:â s. f. ashes
suk v. i. dry
suk:kh s. m. comfort
suk:h s. f. welfare
suk:hala adj. m. easy
sun v. t. hear, listen
su:na v. t. relate, tell, recite
sunida pres. pass. part. (of
sun) is being heard
surt s. f. sense, consciousness
sû:ta s. m. puff of smoking
tebelâ s. m. stable
tegid s. f. emphasis
temas:ta s. m. show, fun
tandâ s. m. affair, business
t(e)ra s. f. way, manner
tâ: pron. (II obl. sing.) thou,
thee
tor v. t. put
torâ:ph v. i. be uneasy
tâ adv. then; even, indeed, for-
soonth
tâ: prep. upto
te prep. upon; conj. and
ta'din s. m. attention
tēj adj. fast
tēlːa s. m. half piece
tētːō pron. from thee
thəs s. f. place
theːa: v. n. be found
thhraj adj. m. small, little
thuːqːa pron. adj. m. your
thuːranːa pron. II pl. Acc. Dat. to you
t身穿 adj. three
ṭiː s. f. thirst
timī s. f. wife
tō prep. from, by
toha s. f. repentance; interj. God forbid
tor v. t. send, drive
trā s. f. startledness; with
nikːəl v. i. get a start
tur v. i. start, depart
tusi pron. II (dir pl.) you
tūn pron. II sing. thou
tū emph. form of tu used before bi
=
 prá s. m. drum, proclamation
ṭegːa s. m. cattle
ṭepːa s. m. verse
ṭeː v. i. fall
ṭeːl s. f. service
teri s. f. heap
tesːən s. m. station
thanːqa adj. m. cold
thəkərdvarə s. m. temple
thik adj. right, correct
tigːət s. m. ticket
tukra s. m. bit, fragment
uːqːiː v. t. i. wait
uːdːəd s. f. offspring
uːlːtaː v. t. turn out
umar s. f. age
unːəŋ s. f. sleepiness, drowsiness
ur adv. here
utːər v. i. get down
uːtːh v. i. get up, rise
vaːə adj. m. used as a suffix possessing, owning
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