

GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

**CENTRAL ARCHAEOLOGICAL  
LIBRARY**

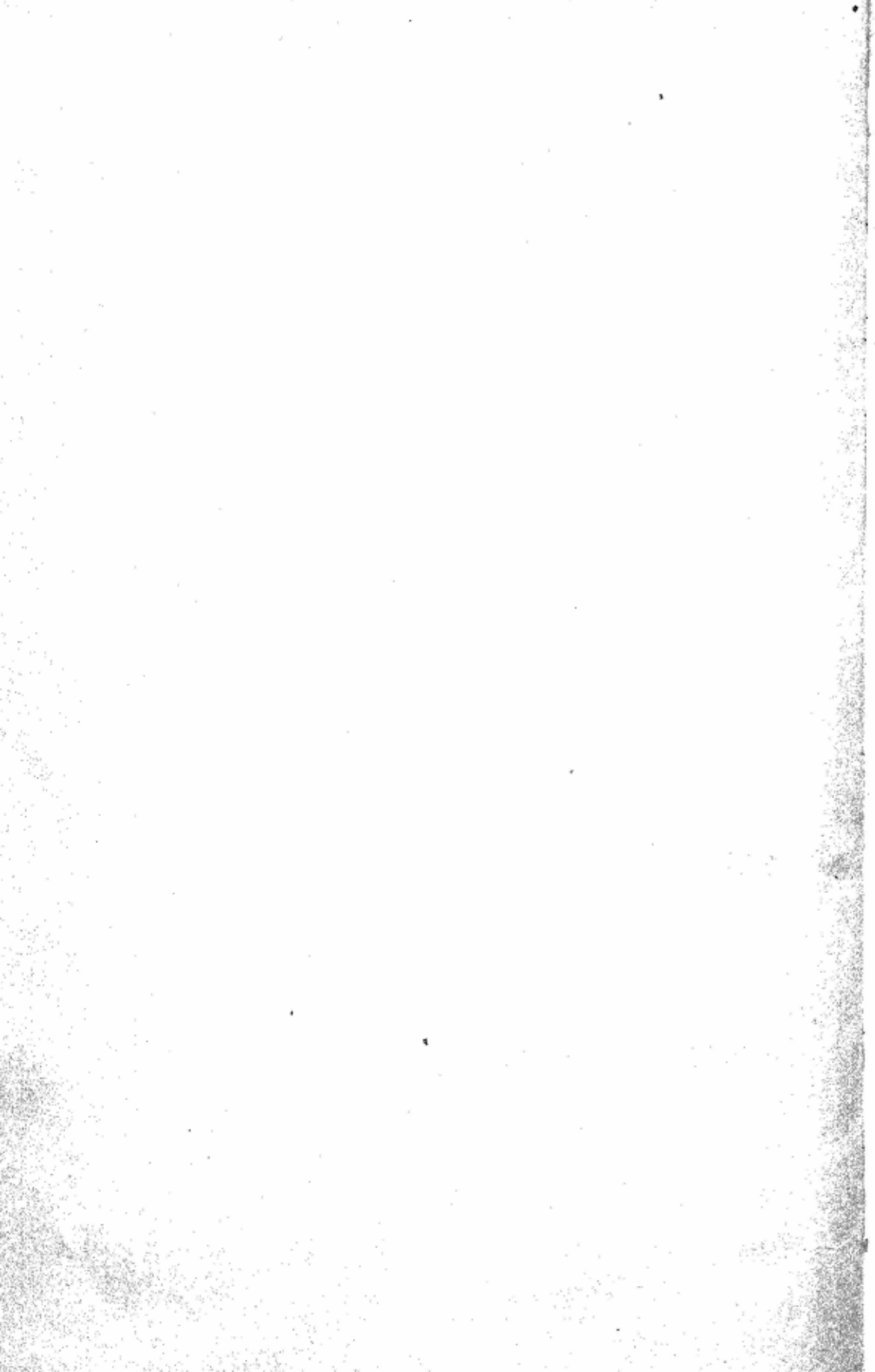
---

CALL No. **491.4214** *Jai*

D.G.A. 79.

Am 13200





PANJAB UNIVERSITY ORIENTAL PUBLICATIONS, No. 12

A  
**PHONOLOGY OF PANJĀBĪ**  
AS SPOKEN ABOUT LUDHIANA  
AND A  
**LUDHIĀNĪ PHONETIC READER**

*(With a Preface from Dr. T. G. BAILEY)*

BY  
**BANARSI DAS JAIN**  
M.A. (Panj.), Ph. D. (Lond.)  
LECTURER IN HINDI, ORIENTAL COLLEGE, LAHORE



*[Thesis approved by the University of London for the degree of  
Doctor of Philosophy (1926)]*

491.4214

Jai

PUBLISHED BY  
**THE UNIVERSITY OF THE PANJAB**  
**LAHORE**  
**1934**

Printed by G. D. Thukral, at the Mercantile Press, Lahore.

**CENTRAL ARCHAEOLOGICAL**  
**LIBRARY, C.A.W. SOCIETY.**

Acc. No. .... 17585 ...

Date..... 5.3.59. ...

Call No. 491.4214/ Tax ...

## PREFACE.

The present volume is virtually an embodiment in print of my thesis entitled "The Phonology of Panjābī 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 Ludhiānī 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 Panjābī language, in which capacity I had to ransack nearly the whole of the Panjābī literature, as also to amass a large amount of material from the lips of Panjābī 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, Hindī, Panjābī, Gujarātī and Rājasthānī (§§ 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.

# CONTENTS.

|   | Page.    |
|---|----------|
| PREFACE   | iii      |
| INTRODUCTION                                    | 1-7      |
| Area where Panjābī is spoken—§ 1                | 1        |
| Two main forms—ordinary Panj. and Dogrī—§ 2     | 1        |
| Panj. Literature—§§ 3-5                         | 2        |
| General position of Panj.—§ 6                   | 4        |
| Ludhiānī compared with Mājhi—§ 7                | 4        |
| DEFINITIONS—§ 8                                 | 7        |
| PHONOLOGICAL CHANGES—§ 9                        | 7        |
| ACCENT, (stress and pitch)—§§ 10-12             | 7        |
| VOWEL CHANGES:                                  | 9-48     |
| Vowel-changes in accented syllables—§§ 14-15    | 9        |
| Vowels in closed syllables—§§ 16-25             | 11       |
| Unexplained changes in accented vowels—§§ 26-40 | 14       |
| Vowels in unaccented syllables—                 |          |
| Treatment of the final syllable—§§ 41-50        | 19       |
| Vowels in non-final (unaccented) syllable       |          |
| Pre-accentual—§§ 51-63                          | 22       |
| Post-accentual—§§ 64-67                         | 25       |
| Effects of h on vowels—§§ 68-78                 | 26       |
| Tonic effects of h on vowels                    |          |
| History of the discovery of tones in Panjābī    | §§ 99-93 |
| Treatment of र (ॠ)—§§ 94-99                     | 34       |
| Vowels in contact—§§ 100-103                    | 35       |
| Panjābī Diphthongs—§§ 104-106                   | 39       |
| Vowel-gradation—§§ 107-110                      | 41       |
| Nasal Vowels in Panjābī—§§ 111-116              | 43       |
| Denasalisation—§§ 117-119                       | 47       |
| CONSONANTS—General—§§ 120-22                    | 49       |
| ASPIRATION—§§ 123-132                           | 51       |
| DISASPIRATION—§§ 133-36                         | 54       |
| PI SINGLE CONSONANTS—§ 137                      | 57       |
| Initial Stops—§ 137                             | 57       |

Recd. from Mr. P. L. Mukhopadhyay on 28.2.29. Rs. 12.00

|  |   |   |       |    |
|--|---|---|-------|----|
| Intervocalic stops—§ 138                     | — | — | —     | 58 |
| Initial Nasals—§ 139                         | — | — | —     | 60 |
| Intervocalic nasals—§ 140                    | — | — | —     | 61 |
| Initial y-, v- § 141                         | — | — | —     | 62 |
| Intervocalic -y- -v-—§ 142                   | — | — | —     | 62 |
| r, l—§ 143                                   | — | — | —     | 63 |
| Initial ś-, ṣ-, s—§ 144                      | — | — | —     | 65 |
| Intervocalic -ś-, -ṣ-, -s—§ 145              | — | — | —     | 65 |
| Initial h—§ 146                              | — | — | —     | 65 |
| Intervocalic -h—§ 147                        | — | — | —     | 66 |
| CONSONANTS IN CONTACT—§§ 148–151             | — | — | 66–87 |    |
| Stop+Stop (Homorganic)—§ 152                 | — | — | —     | 70 |
| Stop+Stop (Heterorganic)—§ 153               | — | — | —     | 71 |
| Stop+Nasal—§ 154                             | — | — | —     | 71 |
| Nasal+Stop—§§ 155–56                         | — | — | —     | 73 |
| Nasal+Nasal—§ 157                            | — | — | —     | 76 |
| Double Nasals—§ 158                          | — | — | —     | 76 |
| Nasal+Semi-vowel—§ 159                       | — | — | —     | 76 |
| Nasal+Sibilants—§ 160                        | — | — | —     | 76 |
| Groups with y—§ 161                          | — | — | —     | 77 |
| Groups with r—§ 162                          | — | — | —     | 80 |
| r+consonant—§ 163                            | — | — | —     | 82 |
| Groups with l—§ 164                          | — | — | —     | 83 |
| Groups with v—§ 165                          | — | — | —     | 83 |
| Groups with a sibilant (Sibilant+stop)—§ 166 | — | — | —     | 84 |
| Groups with a sibilant (Stop+sibilant)—§ 167 | — | — | —     | 85 |
| Groups with h—§ 168                          | — | — | —     | 87 |
| CEREBRALISATION—§ 169–71                     | — | — | —     | 87 |
| SVARABHAKTI—§§ 172–174                       | — | — | —     | 90 |
| INSERTION OF PLOSIVES—§ 175                  | — | — | —     | 90 |
| INSERTION OF r—§ 176                         | — | — | —     | 91 |
| DOUBLING OF PI intervocalic stops—§ 177      | — | — | —     | 92 |
| METATHESIS—§ 178                             | — | — | —     | 92 |
| CONTAMINATION—§ 179                          | — | — | —     | 92 |
| ONOMATOPOESIS—§ 180                          | — | — | —     | 92 |

|                                   |   |   |     |
|-----------------------------------|---|---|-----|
| SHIFT OF STRESS-ACCENT—§§ 181—87  | — | — | 93  |
| INDEX OF PANJABI (Ludhiāni) words | — | — | 101 |
| INDEX OF SANSKRIT words           | — | — | 137 |

## PART II.

### LUDHIANI PHONETIC READER.

|   |   |                                  |     |
|---|---|----------------------------------|-----|
| Preface from Dr. T. G. Bailey   | — | —                                | 153 |
| INTRODUCTION  | — | —                                | 155 |
| Ludhiāni VOWELS   | — | —                                | 156 |
| Notes on the Ludhiāni VOWELS  | — | —                                | 157 |
| Ludhiāni DIPHTHONGS   | — | —                                | 159 |
| Ludhiāni CONSONANTS   | — | —                                | 160 |
| Plosives  | — | —                                | 162 |
| Affricates  | — | —                                | 162 |
| Nasals  | — | —                                | 162 |
| Lateral   | — | —                                | 163 |
| Rolled and flapped  | — | —                                | 163 |
| Fricatives  | — | —                                | 163 |
| ASSIMILATION  | — | —                                | 164 |
| STRESS  | — | —                                | 165 |
| LENGTH  | — | —                                | 166 |
| TONES   | — | —                                | 167 |
| NOTES ON LUDHIANI TONES   | — | —                                | 169 |
| INTONATION  | — | —                                | 169 |
| Additional notes on Ludhiāni sounds   | — | —                                | 171 |
| Chief difficulties experienced by English speakers in<br>learning Ludhiāni and vice versa | — | —                                | 173 |
| Length (supplementary)  | — | —                                | 173 |
| RHYTHM  | — | —                                | 176 |
| TEXTS—  | — | (For a list of texts see p. 177) | —   |
| VOCABULARY  | — | —                                | 215 |



1. The first part of the report is a general introduction to the subject of the study. It discusses the importance of the problem and the objectives of the research.

2. The second part of the report is a detailed description of the methods used in the study. It includes a discussion of the experimental design, the data collection procedures, and the statistical analysis techniques.

3. The third part of the report is a presentation of the results of the study. It includes a discussion of the findings, the interpretation of the results, and the conclusions drawn from the study.

4. The fourth part of the report is a discussion of the implications of the study. It includes a discussion of the theoretical and practical significance of the findings, and the limitations of the study.

5. The fifth part of the report is a conclusion. It summarizes the main findings of the study and provides a final statement on the importance of the research.

6. The sixth part of the report is a list of references. It includes a list of the books, articles, and other sources used in the study.

7. The seventh part of the report is an appendix. It includes a list of the tables, figures, and other supplementary material used in the study.

8. The eighth part of the report is a glossary. It includes a list of the terms and symbols used in the study, and their definitions.

9. The ninth part of the report is a bibliography. It includes a list of the books, articles, and other sources used in the study.

10. The tenth part of the report is a list of the authors' addresses. It includes a list of the names and addresses of the authors of the study.

॥ श्रीवीतरागाय नमः ।

## PHONOLOGY OF PANJABI

AS

SPOKEN ABOUT LUDHIANA.

### Introduction<sup>1</sup>.

§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."<sup>2</sup> 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.<sup>3</sup> 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.<sup>4</sup> 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<sup>1</sup> p. 608.

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

form of the language. This judgment of the people is in keeping with the fact that the Mājha 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.<sup>2</sup>

§3. **Literature**<sup>3</sup>. The *Ādi-Granth* is supposed to represent the earliest document written in the Panjābī language. But as a matter of fact it is a conglomeration of Indian dialects somewhat distorted by its redactors. About Jayadeva's Bengālī hymns appearing in the *Granth*, Dr. S. K. Chatterjee remarks that their

1. L. S. I. IX<sup>1</sup> p. 609.

2. Pt. Sardhā Rām, the writer of the famous books "*Sikkhā dē Rāj di Vitheā*" and "*Panjābī Bāt-Cīt*" belonged to Phillour, seven or eight miles north of Ludhiana, but he did not write in the pure form of his native tongue.

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

(i) E. Trumpp: "The *Ādi Granth*, or the Holy Scriptures of the Sikhs, translated from the Original Gurmukhī with Introductory Essays." London, 1877.

(ii) H. T. Thornton. "Vernacular Literature and Folklore of the Panjāb." J. R. A. S. (Vol. XVII) 1885 pp. 373 ff.

(iii) M. A. Macauliffe: "The Sikh Religion, its Gurus, Sacred Writing and Authors." 6 vols. Oxford 1909.

(iv) R. C. Temple: "The Legends of the Panjāb." Bombay and London Vol. I (1884), Vol. II (1885) and Vol. III (1900).

(v) C. Swynnerton: "Romantic Tales from the Panjāb, collected and edited from various sources." London, 1903.

(vi) G. A. Grierson: Bibliography given in L. S. I. IX<sup>1</sup> pp. 619—24.

(vii) Quarterly lists of the books printed in the Panjāb, issued by the Panjab Government as supplements to the Panjab Government Gazette.

(viii) J. F. Blumhardt: "Catalogues of the Hindī, Panjābī, Sindhī and Pashtu Printed Books in the Library of the British Museum." London 1893.

(ix) J. F. Blumhardt: "Catalogue of the Library of the India Office", Vol. II, part III. Hindī, Panjābī, Pashtu and Sindhi Books, London 1902.

garb has been so much changed that they have hardly left any trace of their Bengālī origin. The chief among the dialects represented in the Granth is the **Braj Bhāṣā**. Only a small portion of the work can claim to be called Panjābī as based on the spoken language. A good example of this is Japjī, 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 Tulsī Rāmāyaṇa, and hence a mixed dialect of Braj and Panjābī was the result. Quite a large literature exists in this mixed language, a good deal of which is still unpublished. It is used up to the present day by several Hindu and Sikh preachers at Amritsar and elsewhere. A similar mixture of Braj and Bengālī, called Brajaboli, was used by the Vaiṣṇava poets of Bengal.<sup>1</sup>

§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

(x) H. v. Glasenapp: *Die Literaturen Indiens von Ihren Anfängen bis zur Gegenwart*: Leipzig 1929.

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 "**Koīl kū**" (Mufid-i-Ām Press, Lahore 1916) in Panjābī (Gurmukhī). Besides these, Pīrā Dittā's edition of "**Hīr Wāris shāh**" (Lahore 1918) contains a useful introduction (Urdu) on the literature about Hīr. Maulā Bakhsh Kushta of Amritsar, also, has given a brief survey of Panjābī literature as an appendix in the edition of his *Hīr* (Urdu).

(1) D. C. Sen: "**History of Bengālī Language and Literature**" Calcutta 1911, p. 387.

Yazīd, written by Muqbil<sup>1</sup> about 200 years ago. Older than Muqbil is Bābā Farīd<sup>2</sup>. His couplets are in a form of Lahndī, but those found in the Ādi 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, Rasālū, 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 Hindī, viz., in script, vocabulary, metres, similes, sources for subjects, and a few points of construction and grammar<sup>3</sup>.

§6. The general position of Panjābī among the Aryan languages of India is between western Hindī and Lahndī. 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. IX<sup>1</sup> pp. 615-17.

§7. To distinguish the dialect examined here from other dialects of Panjābī, I shall call it **Ludhiānī**. 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 Ludhiānī, 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 **l̥** 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 Ludhiānī as it is in Mājhi, thus **Lahaur**, **Luhāri**, **Kahānī**, **rāhi** pronounced with **h** in Ludhiānī are pronounced with tones in Mājhi as [l̥a.ɔr, lu.ɔri, k̥a.ɔni. r̥ai].

(iii) Ludhiānī does not possess initial **v**- as Malwaī and Mājhi do.

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

(v) Mājhi often pronounces a vowel in a low tone after an initial **r**; e. g. **Rām**, **rōṭṭī**, **Rānō**, become **Rhām** [r̥a.ɔm], **rhōṭṭī** [r̥o.ṭi], **Rhānō** [r̥a.ɔno] in Mājhi.\*

(vi) Ludhiānī does not use the double tone so frequently as the dialect of Wazirābād. Ludh. **ḍhiḍḍ**, **bhābbi**, but Wazirābādī **ḍhiḍḍh** [ṭ̥iḍṭ̥], **bhābbhi** [p̥āb̥i]\*.

(vii) There is a tendency to interchange **r** and **ṛ** to some extent in Mājhi. It is very conspicuous in Multānī<sup>3</sup>. Ludh. **pūri**, **kacauri** but WP, Lah. **pūṛi**, **kacauri**.

(1) Sir George's argument that '**Dulhan Darpaṇ**, written in the purest form of the Mājhi, does not contain a single cerebral **ḷ** from cover to cover' (L. S. I. IX' p. 609) may only be a matter of printing. Maya Singh's Dictionary (Lahore 1895), also does not distinguish between **l** and **ḷ**, while the Ludhiana Dictionary (1854) on which it is based, distinguishes them very carefully.

(2) Dr. Bailey : '**Panjābī Manual**', and '**Panjābī Phonetic Reader**'.

(3) Personal observation for Lahore; Bailey's **Panjābī Manual** for Wazirābād.

(4) **Panjābī Phonetic Reader** p. xv.

(5) L. S. I. VIII' p. 324.

(viii) The PI groups **tr dr** are heard in Mājhi while in Ludhiānī they have been assimilated. Ludh. **putt, sūt, tinn, chiddā, nīd**; Mājhi **puttar, sūtar, traī, chidrā, nīndar**.

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

(x) Ludhiānī is more regular in its formation of the past tense or past participles than Mājhi is. Newton's Panjābī Grammar p. 460 gives a list of some fifty irregular forms, all of which I have heard at Lahore, but only about a dozen at Ludhiānā, many of which have the regular form also. **chāttā** from **chānnā** 'to sift' 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 Ludhiānī.

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

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

(xiv) The word for 'house' **ghar** is pronounced with a short close vowel at Ludhiana thus [**k<sub>o</sub>ar**], but with a longer and opener vowel at Lahore. In Poṭhowārī it is distinctly [**ɑ:**] 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 Ludhiānī but **āpnā** in Mājhi, and **āv dā** in Malwaī.

(xvi) L.S.I. IX<sup>1</sup> p. 616 says that the postposition of the agent case is **nai** or **nāi** in Panjābī. So far as I have heard, it is **nā** or **nē** everywhere as in Ludhiānī. 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) **pacci** (25) **bun** (to weave), **bhānājā** (sister's son), **gāl** (abuse), **mālā** (wreath), **lattā** or **littā** (taken) but **Majhī trai**, **yāhrā**, **cahvi panjhī**, **un**, **bhaṇēā**, **gāhl**, **māhlā**, **lītā** 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**, **Mālarkoṭlā**, part of **Ferozepore**, the **Powādh** area, **Jālandhar** and part of **Hoshiārpur**. **Powādhī** when specially mentioned, denotes the language spoken about the town of **Paṭiālā**.

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 Pk. functions similar to those of **stress-accent** in explaining certain Pkt. forms<sup>1</sup>, while Sir George Grierson<sup>2</sup> and Prof. Jacobi<sup>3</sup> 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<sup>4</sup>. 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<sup>5</sup> have been discussed at length by Turner<sup>6</sup>. 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 LAVs can be classed into two groups of which one (consisting of H. G. Panj. and

(1) Grammatik der Prakrit Sprachen §§ 141-47.

(2) Z.D.M.G. Vol. 49, p. 395; J. R. A. S. for Jany. 1895.

(3) Z.D.M.G. Vol. 47 p., 576.

(4) Cf. Prof. D. Jones's remarks: "The subject of stress is very closely connected with that of intonation. It is certain that much of the effect commonly ascribed to stress is really a matter of intonation." **Pronunciation of Russian** 1923 § 763.

For functions of musical and stress accent see Giles: **Comparative Philology**: London 1901 §§ 88-94.

(5) §§ 32 ff.

(6) J.R.A.S., 1916, pp. 203.

possibly Beng. and Singh.) descends from a Pkt. or Pkts. in which a penultimate stress<sup>1</sup> 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  $\text{r} > \text{a}$ ,  $\text{i}$ ,  $\text{u}$ ,  $\text{ri}$ ; ( $\text{l} > \text{ili}$ );  $\text{ai} > \text{ē}$ ;  $\text{au} > \text{ō}$ , the long vowels becoming short before consonant-groups except in the N. W. Prakrits.<sup>2</sup> Even in Apabh-

---

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

(2) T. Michelson: JAOS, Vol. 31 p. 232.

**raṃśa** 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* (agnī-); *aṭṭh* (aṣṭáu); *sapp* (sarpá-); *cand*, WP *cann* (candrá-); *karnā* (károti); *gadhā* (gardabhá-).

*ā > ā* : *āṇḍā* (āṇḍá-), *āddā* (ādrá), *kānnā* (kāṇḍa-), *dākh* (drākṣā), *kānā* (kāṇá-), *namānā* (nirmāna-), WP *nanān* (nānāndā).

*i > i* : *ikkh* (ikṣú-), *innhan* (indhana-), *pinn* (piṇḍa-), *sikkh* (śikṣā).

*ī > ī* : *īlkh* (īlṣā), *jī* (jīvā-), *pīrhā* (pīṭha-), *pīr* (pīḍā), *bīhī* (vīthikā), WP *hīh* (īṣā).

*u > u* : *muṭṭh* (muṣṭī-), *russenā* (ruṣyati), *puṛ* (puṭa-), *putt* (putrá), *kukkh* (kuṣī-).

*ū > ū* : *ūnā* (ūnā-), *jūā* (dyūṭā), *mūt* (mūtra-), *sūī* (sūcī-), *gūrhā* (gūḍhā).

*ē > ē* : *khēt* (kṣētra-), *bhēḍ* (bhēḍra-), *ēluā* (ēluka-).

*ō > ō* : *ōḍ* (ōḍra-), *cōr* (cōrā-), *kōṭṭhā* (kōṣṭha-).

*ai > ē* : *ēkkā* (aikya), *cēt* (caitra-).

*au > ō* : *pōttā* (pāutra-), *gōrā* (gaurá), *dōhtā* (dauhitra-).

No example has survived in Panjābī containing the PI vowel *ī*.

---

(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 Sindhī, Lahndī and other N. W. languages is more archaic than its other sisters of the central and outer groups, viz., Hindī, Gujarātī, Rājasthānī, Marāṭhī, Bengālī etc. In Pkts. of the latter, long vowels before consonant-groups were shortened which in course of time were again lengthened in Hindī 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.<sup>2</sup> 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. Aśoka's edicts at Mānsehrā and Shāhābāzgarhī do not help us in this matter as they are engraved in Kharoṣṭhī script which does not mark vowel-length. The Gīrnār recension, however, preserves long-vowels before consonant-groups,<sup>1</sup> although, in Gujarātī Apabhraṃśa they appear as short, being again lengthened with compensatory shortening of the following consonant.

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

**Examples:—**

a : satt (saptá), hatth (hástá-), kamm (kárma-) dand (dánta-), sadd (śabda-) etc.

ā : kānnā (kāṇḍa), pāssā (pārsvá), kāṭh (kāṣṭha-).

i : sinjānā (śiṃcāti), cittā (citrá), mitt (mitrá.)

ī : līkh (līkṣā).

u : suddhā (suddhā-), putt (putrá-), duddh (dugdhá-).

ū : sūt (sūtra-), cūnnā (cūrṇa-).

ē : nettī (netrī), jēṭṭhā (jyēṣṭha-), khet (kṣētra-).

ō : koṭṭhā (koṣṭha), cōkkhā (cōkṣa-)

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

(1) Michelson: JAOS Vol. 31, pp. 231—34.

(2) Turner: § 37.

ai : ākkā (aikya-), cet (caitra-)

au : pōttā (pāutra-).

§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 Bāḡaru or vernacular Hindostānī.

(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. ā > a : allā (\*ārdla-), baddal (vārdala-), mangānā (mārgati) but māḡ f. 'parting line of hair' if derived from mārga must be a loan from H. cf. Panj. *magar* 'after' (mārga + ra-?), magghar (mārgasīra-), kattak WP kattā, kattē (kārttika-) māihgā (mahārga), baḡḡhī 'bribe' is from \*vārdhika-, patṭhā 'musele' if connected with a vṛddhi form of prsthā; apnā (ātmanah) must be a loan from H. cf. WP āpnā. Phaggan (from phālguna-, and not from phālganā-), amb (āmra-, the form amra-, also, is found in the kōśas). bajjanā (vādyate) may have come from an analogical form \*vadyatē, cf. nadati: nadyatē, āṭṭā, Mul. aṭṭā (Pkt. \*aṭṭa-) 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. ī > i : tikkhā (tikṣṇa-) is rather difficult to explain. No PI word containing ī + *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), kucc (kūrcā-) dubb (dūrvā), muḡḡh (mūrdhā), tunnānā (tūrṇa-), WP kummā (kūrmā), WP Pujjānā (pūryate), WP punnā (pūrṇā), punneā

(pūrṇimā), WP ubbhā (ūrdhvā-), sujjh occurring in Vārā Bhāi Gurdās VI, 20, 2, a composition in a mixture of Hindī and Panjābī (sūrya-). A considerable number of Skt. words with-ūr- including most of those cited above, also, appear with ur- in dictionaries. Other words are sunnā (śūnyā-, also śunya-) 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, cūnnā, dāḍḍhā, gājjar and mājnā or mānjānā.

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

a > ā: ātthan, ātthamnā, āthnā (āstana-), gāggar (gargari), sāg, sāngā (śaṅkū-), lāṭṭhī but also laṭṭh (\*laṭṭhi cf. yaṣṭī-), bāt 'road,' but battī 'wick,' baṭṭī 'stone' (vartī- or vārtma), bāg (valgā), hātthī (bastī-), khāj (kharju-).

i > ī: rīṭṭhā (ariṣṭa-), nīd, WP nīdar (nidrā), majīṭh (mañjiṣṭhā), jibh Poṭh. jibbh (jihvā), kīṭṭā, (kṛtā- by analogy with suttā etc.), gīṭṭhī (agniṣṭhā cf. āngāra-)

u > ū: ūncā, WP uccā (ucca-), pūch, WP pucch (pūccha-), ūṭh, WP uṭṭh (uṣṭra-), kūhl (kulyā, cf. kūlya- 'belonging to a bank, kūlinī '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; eg. pakvā- > Pkt. pikka- but Panj pakkā, H. id., Guj.

pākū; āngāra- > Pkt. imgāla but Panj. āgeār. pakka- and amgāra also occur in Pkts. (Pisch. §§ 101, 102.).

injh (āśru-), pijj, WP pajj (if connected with paryaya-), picchā (paśca-) H. pīchā- cf. Guj. pachī; the Panj. form is, perhaps due to contamination with piṭṭh < prṣṭha-; pinj<sup>r</sup>rā (panjara-) H. id., Rāj. pījrā, Guj. pājrā, even Pers. panjar; mijjh (majjā cf. AMg. miṃjā Pisch. §74), Sin. mi<sup>n</sup>a. 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.<sup>1</sup> 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. ciṛā (caṭaka-) H. id. opposed to Nep. caro; pīglā (paṅgu-) H. pāglā; bikk beside bakḥ (valka-), bingā (vakrā-, Pkt. vaṃka-) H. bīkā, bākā. Panj. bāk 'a bent oval ornament for ankle must be a loan from H. mir<sup>c</sup>, WP mar<sup>c</sup> (marica-: \*maricya- to account for Panj. e-, cf. vaṇija-: vaṇijya-), hiran (hariṇa-), imlī (amlikā), riṇḍi (āraṇḍa-). In gin<sup>n</sup>nā (gaṇayati) 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 (nanāndā).

In Lahudī in the unaccented syllable, the change a > i is due to the influence of the final i;<sup>2</sup> e.g. kukkīṛ f., chōhir f. hēkil f. (hēkul m. boar), randīṇ f., vūhir 'etc. All these must have originally ended in ī being feminines.

WP khiddū beside EP khuddō (kanduka-?) cf. Apabh. kindua; Bhavisatta. 3, 5.

Rājasthānī appears to substitute i for a in a number of tatsamas or semi-tatsamas.<sup>3</sup>

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

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

(2) L. S. I. VIII <sup>2</sup> p. 250.

(3) L. S. I. IX <sup>2</sup> 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). Gujarātī has remained free from this change and also from the change of  $a$  to  $i$ .

**ungal** (aṅgūli-) Guj. āgaḷ; **cunj** (cañcu-) H cōc but Guj. cāc; **ungarnā** (aṅkura-), **sungarnā** (saṅkuṭati), **mucch** beside **mass** (śmaśru- cf. Pkt. mamsu-?) **kunj** also **kanj** 'snake's slough' (kañcuka-); **unjal** (aṅjalī- on the analogy of aṅguli- > **ungal**, or from udañjali- 'hollowing the palms and then raising them' cf. Mar. omjaḷ, vaṃjaḷ), **khuddō** (kaṇḍuka-?), **pur** beside **par** 'upon' (upari, \*uppari > Paj. uppar).

This change is specially frequent in Bengālī, and Oṛia.<sup>1</sup> In Lahndī and Kashmīrī dissyllabic words often take  $u$  in the second syllable due to the influence of the final Apabh.  $u$ . Thus Nom. Sing. **kukkuṛ**, **chōhur**, **raṇḍuṇ** 'widower' but Nom. pl. **kukkar**, **chōhar**, **raṇḍaṇ**.<sup>2</sup>

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

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

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

(ii) In a number of **tatsama** or recent loan words, this change is found in an accented syllable due to a following nasal. Some of these examples are shared by H. and Mar. **Sainkar** (śaṅkara-); **baingan**, H. *id.* (vaṅgana-); **paintī**, H. pāitīs (Pkt. paṇatīsa), **saintī** H. sāitīs (Pkt. sattatīsa-); **pāihaṭ**. H. pāisath (Pkt. paṇasatṭhi); H. pāitālīs, sāitālīs, but Panj. **pantālī**, **santālī** (Pkt. paṇacattālīsa, sattacattālīsa-). The nasal in **saintī**, **santālī** is perhaps due to analogy of **paintī**, **pantālī**. WP **paine** but EP **panc**, H. *id.* 'arbitrator'; WP **saincā** but

1. Grierson: ZDMG Vol. 49 p. 403.  
2. L. S. I. VIII<sup>1</sup> p. 253.

E P. *sancā* 'mould,' WP. *painchī* but EP *panchī* 'bird,' WP. *kaiṇṭhā* but EP *kaṇṭhā* 'necklace'; Poṭh. *gāidhlā* but EP *gāidhlā* 'muddy'; WP *bāissarī* but EP *bansarī* 'flute'; WP *kainc'nī* but EP *kanc'nī* 'dancing girl'; H. *gāidā* (*gaṇḍaka*-), Mar. *māid* (*manda*-, Bloch § 58).

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

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

§32. *a > au*: (i) Due to a following *h* under certain conditions. See § 72.

(ii) Due to a following nasal as in *a > ai* like which this, also, is more frequent in WP and is confined to *tatsamas* or loans. *caumpā* (*campa*-), EP *baunsi*, *bansi* beside *bainsi* (*vaṃśā*), EP *kant*, WP *kaunt* (*kānta*-); EP *saklamp*; 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* (*bindū*-), *nuccaṇā* beside WP *niccaṇā* (*\*niccaṇā*, intransitive of *nacōṇā* < *niścōtati*). *sungh-nā* (*śiṅghati*) comes perhaps from *\*śṛṅkhati* cf. Wackern §146.

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

*i > ē*: According to Pkt. grammarians, *i*, *u* often become *e*, *o* before consonant-groups (Pischel §119). Such words are more properly to be derived from Vṛddi-forms (Bloch § 80). *kēssū* (*kiṃśuka*-: *kaiṃśuka*-), *nēmbū* (*nimbūka*-: *naimbuka*-), *sēm* (*śimbā*: *śaimbya*-), *sēṭh* 'expressed sugarcane' (*śiṣṭa*-: *\*śaiṣṭa*-) cf. H. *sīṭh*, Mar. *śīṭ*.

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

As to **khelnā**, **khədnā** (**kriḍati**), it is probable that there were two separate roots  $\sqrt{\text{kriḍ}}$  and  $\sqrt{\text{kbəl}}$  in PI which were confused with each other in Pkts. (cf. Pischel §122).

**bahērā** (**vibhṛtaka-**). Pischel §115 quotes **bahēṭaka** as found in **Vaijayantī** 59, and **vahēḍaka** 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. **vibhālaē** points to **vibhēḍakaḥ** (Pisch. § 121, Bloch § 80).

§36. **u > a**: Only one example has been found in which an accented **u** has changed to **a**, WP **appaṛnā** beside **uppaṛnā** (**utpatati**). In **maulnā** 'to blossom' the change goes back to Pkt. (**mukula-** > **maūla-** Pisch. §123) where it is regular. cf. Pkt. **maū-** < **mṛdu**.

§37. **ū > i**: **siūnā**, **seōnā** (**svarṇa-**: **śuvārṇa-**: \***sivārṇa-**).

§38. **ū > o**: Like **i > ē**, this change, too, noticed by Pkt. grammarians can be explained by **vṛddhi** forms (Pischel § 125, Bloch 80). **pōnnā** (**pundra**: **paundra-**), **pōkkhar** (**pūṣkara-** **pauṣkara-**), **pōl** (**pūlya-** \***paulya-**). **mōtthā** (**mustā**: \***mausta-**), **kōṛh** (**kuṣṭha-**: \***kauṣṭha-**, cf. Pa. **kōṭha**), **mōklā** (J. Skt. **mutkala-**: \***mautkala-**), **ṭhōhlū**, Mul. **ṭhōhl** (**sthū'ā-**: **sthaulya-**). **pōtthā** (**pustaka-**: \***paustaka-**) really comes from Pehl. **pušt** 'skin' connected with Pī **prṣṭha-** (**Grundriss Irānisch** Vol. I pt. 2 p. 274) for the word is not very old in Skt.

§39. **ē > ī**: as in **rīn** beside **rēn** (**rēnu-**).

§40. **ō > 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 Aśoka, all final consonants had disappeared leaving no trace except -n after a short vowel and -m which became anusvāra. What was in PI *devāḥ*, *devān*, *dēvāt*, *dēvam*, *tasmin*, *kurvan*, *bharēt*, etc., became in Pāli *dēvā*, *dēvā*, *dēvā*, *dēvaṃ*, *tassim*, *kuvvaṃ*, *bharē* etc., respectively. The Pkt. forms *parisā* (*pariṣat*), *maṇaṃ* (*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 *yātrā*, *tātrā*, *ātrā*, *kūtrā* are handed down in Skt. as *yatra*, *tatra*, *atra*, *kutra* only. More examples can be quoted from Pāli (Geiger §32), and Prakrits (Pischel §113).

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. *ghōḍaū*, *mālīū* become Panj. H. *ghōṛā*, *mālī*, Guj. Rāj. *ghōṛō* or *ghōḍō*, *mālī*. 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 Panjābī they all have disappeared after a consonant, but have contracted after a vowel.

§49. Examples of the loss of final vowels.

|          | Skt.    | Pkt.                     | Apabh.        | Panj.          |
|----------|---------|--------------------------|---------------|----------------|
| Pkt. -a  | kara    | kara                     | kara          | kar            |
|          | pāñca   | pamca                    | pamca         | panj           |
|          | saptā   | satta                    | satta         | satt           |
| Pkt. -ā  | mūrdhā  | muddhā                   | muddha        | muddh          |
|          |         | (Bhavisatta. 167, 4)     |               |                |
|          | ātmā    | appā [Panj Pkt. — *āppā] | —             | āp             |
|          | lajjā   | lajjā                    | lajja         | lajj           |
|          | jāṅghā  | jaṅghā                   | jaṅgha        | jaṅgh          |
|          |         |                          | (Bh. 77, 2)   |                |
| Pkt. -i  | upari   | uvari ef. AMg. uppim     | —             | uppar          |
| Pkt. -ī  | agnīḥ   | aggī                     | aggi          | agg            |
|          | kukṣīḥ  | ef. [kuechī              | kuechi]       | kukkh          |
|          | bhaginī | bhainī                   | vahinī        | bhain          |
|          |         |                          | (Bh. 309, 4)  |                |
| Pkt. -u  | ikṣūḥ   | *ikkhū, ef. uechū        | —             | ikkh           |
| Pkt. -ū  | vidyut  | vijjū                    | vijju         | bijj           |
|          | śvaśrūḥ | sassū                    | sassu         | sass           |
| Pkt. -ē  | krōḍē   | kōḍē                     | —             | kōl            |
|          | pārśvē  | passē                    | passē         | pās            |
|          |         | (Panj. Pkt. *pāssē)      |               |                |
| Pkt. -ō  | putrāḥ  | puttō                    | puttu         | putt           |
|          | bālāḥ   | bālō                     | bālu          | bāl            |
| Pkt. -am | phālam  | phalam                   | phalā         | phal           |
| Pkt. -im | ākṣi    | [acchim]                 | [acchi] (Bh.) | akkh           |
| Pkt. -um | āśru    | amsum                    | —             | inh, WP. anjh. |

§50. From the pronouns of the first and second persons plural, *asmā*, \**tuṣmā*, we should expect Pañj. \**as[s]*, \**tus[s]* through \**assē*, \**tussē*; but actually we get *asī*, *tusī*, or *asā*, *tusā*. The *ī* in the first pair seems to represent the instrumental case termination because after them the agent sign *nē* is not used. The *-ā* in *asā*, *tusā* seems to be the regular oblique plural termination added to *as[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*, *tī* etc. *asā*, *tusā* (and not *asī*, *tusī*) are used. When accented on the first syllable they are pronounced separately from the postpositions, thus *ásā nē*, *ásā dā*, *túsā 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 *ḍā*. 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 Poādhī tends to maintain its *u* quality however short it may become.

*a*: *gūtthā*, (*aṅgūṣṭha-*); *nhērā*, WP *hanērā* also (\**andha-kara-*); *riṭṭhā* WP *harīṭṭhā* (*āriṣṭa-*); *khārā*, *akhārā* (*akṣavāṭa-*); *bacc*, WP *vaṇṇ* (*āpatya-*), the *a-* must have lost very early, *baccā* is from Pers. *bacca* 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->-(ṽ)**. **dhauncā** (ardha-pañcama-) is a loan because of **-ñc->nc**.

§52. **ā**: **Hārḥ** (Āṣāḍha-). The Dōgrī pronunciation of this word is peculiar, something like **ahār** [ʔ.ā:r]. WP **akhāṇ** (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. **lāj**, **ālāj** ('ilāj); **nām**, **anām** (in'ām) etc.

**ī**: **amān**, vul. **mān** (Pers. imān); **āsāi**, vul. **sāi** (Pers. 'isā+i).

§54. **u**: **utahā** or **tahā** (ut+?); **utārnā**, Poādhī **tārnā**, **atārnā** (uttārayati); **uṭhaunā**, Poā. **ṭhaunā**, **aṭhaunā** (utthāpayati). In **baṭnā**, WP **vaṭṭnā** (udvartana-) the loss of **u** must have taken place before the shift of accent. cf. H. ūḅṭan. Similar may be the case with **bakkhar** (upaskara-), **baihnā** (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** (araṇḍa-), **geārā** (ēkādaśa cf. H. igyārah, Guj. āgyār), **kattī** (ēkatrimśat). 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 **ō** or **ū** but not otherwise. Examples illustrating this rule will be found under **ū**:

§57. **a**: **takhān** (takṣāṇa-), **phalāh** (pālāśa-).



ā: **jamāi** (jāmātrka-) where -m- is of secondary origin; WP **bhaṇṇēā** (bhāginēya). In Pers. loanwords e.g. **bajār** (bāzār,).

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

**basāh**, WP **visāh** (viśvāsa-); **naputtā**, WP **niputtā** (niṣputra-); **nasaṅg**, WP. **nisaṅg** (niśśaṅka-).

i: **narōā** (nīrōga-), **lalārī** (nīla+kāra-), cf. Pers. nīlkār; nīlgar which gives Panj. **līlgar**.

§59. u: **purānā** or **parānā** (purāṇā), **dukān**, Poā. **dakān** (Pers. dukān).

ū: **tulāi** (tūla + ?)

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

**peārā** (priyakāra-), **seāl** (śītakāla-), **keārā** (kēdāra-), **beāh** (vivāha-), **dehārā** (divasa- cf. Mar. dīs), **tehāeā** (\*trṣāyita-), but **jiūn** (jīvana-), **neōdā** but **niūdā** (nimantra-), **gheō** WP **ghiū** (ghṛtā-), **pēo** WP. **piū** (pitā).

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

**damūhī** (Panj. dō+mūh+i); **dasūtti** (Panj. dō+sūt + i); **kaputt** (kuputra-), **kasūttā** (\*kusūtra-) **cakōr** (Paj. cu + kōr standing perhaps for kōn < kōṇa-); **cakhūnjā** (Paj. cu + khūnjā); **kabōl** (Paj. ku + bōl).

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

**kuḍhabā** (Panj. ku + ḍhab + ā); **dutahī** (Paj. dō + taih + i); **dutārā** (Panj. dō + tār + ā); **cuphērē** (Paj. cu + phēr + ē); **kunīt** (Panj. ku + nīt); **kurīt** (Paj. ku + rit); **dusērā** (Paj. dō + sēr + ā); **kunāū** (Panj. ku + nāu), **nukilā** (Pers. nōkīla), **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.

chóṭṭā: chuṭāi, níkkā: WP nakērā, pīlā 'yellow': paláttan 'yellowness' káurā: kuṛáttan; bíkkhar: bakhér, nígghar: naghār, jím: jamā, sím: samā, bíj: bajā, tól: tulā, khēhl: khalhā etc.

§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) káṅgan (kaṅkana-), cánnan (candana-), kájjal (kajjala-), kápp<sup>a</sup>rā (karpāṭa-), cíbbhar- (cibhāṭa-), dákkhan (dakṣiṇa-) sáttal (sákthi), mának (māṇikya-), títtar (tittirā-), úkkarnā (utkirati), báiran (vairinī), mállan (mālinī), bānaj (vaṇijya-); WP pábban (padminī), mírac, WP mārāc (marica-<sup>\*</sup> maricya-) úggarnā (udgurati), káram (kuṭumba-), kúkkar (kukkuṭā), lākkar (lakuṭa-: \*lakkuṭa-), sūrāg (suruṅgā), phággan (phālguna-), gúggal (gūlgalk), úngal (aṅgūli-), kánganī (kaṅgunī), takk<sup>a</sup>lā (tarku-).

§65. (ii) tírchā (tiraścā-), pútlā (puttala-), khúrpā (kṣurapra-) dóhtā (dauhitra-), háhldī (haridrā), dhártī (dhāritrī); bíjli (vidyut), pásli but also páss<sup>a</sup>lī (pārsu-).

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

ban<sup>a</sup>t or bant<sup>a</sup> 'structure,' camak or camk<sup>a</sup> 'brilliance', dhar<sup>a</sup>t or dhart<sup>a</sup> 'earth', bhal<sup>a</sup>k or bhalk<sup>a</sup> 'to-morrow', mas<sup>a</sup>k or mask<sup>a</sup> 'water skin', ṭaihl<sup>a</sup> or ṭaihl<sup>a</sup> 'service etc.; with stops: bhag<sup>a</sup>t or bhagt<sup>a</sup> 'devotee,' nag<sup>a</sup>d or nagd<sup>a</sup> '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., *parīkṣā* > *parikkhā* > *parakh*; *nirīkṣā* > *nirikkhā* > *nirakh*; *harītaki* > E. P. *haraṛ*, WP *harīṛ*.

#### 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, Sindhī, Gujarātī, Hindī, Paīśāca, 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 *māhr* '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 Sindhī see L. S. I. VIII<sup>1</sup> p. 22.

(1) *Grundriss der Irānischen Philologie*: I. pt. 2, p. 21, § 3, 4. Cf. Sten Konow: J.R.A.S. 1911 p. 5.

(2) Grierson: *Phonology*, Z.D.M.G. Vol. 49, p. 409. Turner: "The *e* and *o* vowels in Gujarātī", §11 (vi) b.

(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 Gurmukhī script, an *i* is added to the *h*.<sup>1</sup>

kaih, spelt in Gurmukhī kahi (kathaya, Pkt. kahēhi),

baih, „ „ bahi, (vaha, Pkt. vahahi ?)

kaihnā „ „ kahinā, (kathana-)

jaihmat „ „ 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. kaihān, Gur. kahin (kathana-) but also kaihān [kâen], kaihar, Gur. kahir (Pers. qahr) also kaihā [kâer.]

§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 Gurmukhī script, *u* is added to the *h*.

pauh, Gur. script pahu, (prabhā) also paih.

kauh, „ „ kahu, (kathaya, Pkt. kahasu, kahahu)  
also kaih.

rauh, „ „ rahu, (rásah, Pkt. rasō) beside raih.

naūh, „ „ nahū, (nakḥāḥ, Pkt. nahō), beside nēih.

pauhar, „ „ pahur (prahara-) also paihar, paihr, pauhr

bauh<sup>at</sup>, „ „ 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) Beames I p. 131, Grierson; Phonology, Z.D.M.G. Vol. 49 p. 402.

into a diphthong; thus, Pkt. *kaḥi* > *kaiḥ* [kʌe]; Pkt. *raso* > Apabh. *rasu* > old Panj. \**rahu* > *rauh* [rʌo].

§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 *rasaiḥ* > *raiḥ*  
*nakhō* > *naūḥ*, *nakhēna* or *nakhaiḥ* > *nāiḥ*.

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 *ī* is optionally pronounced as *e* or *ai*; thus:—

*sahā*, *sehā* or *saiḥā* (śaśā[kā]-)

*pahā*, *pehā* or *paiḥā* (patha-)

*gahā*, *gehā* or *gaiḥā* (graha-).

*kaḥī*, *kehī* or *kaiḥī* cf. H. *kaśī*, *kassī*

*nahī*, *nehī* or *naiḥī* cf. H. *nahī*.

The *ai* pronunciation before *ī* is peculiar to Doābī 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* (rahita-); *pehā* (pathi-); and later was extended analogically.

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

*bēh* (vīṣa-), WP *bhāh* (bīṣa-), [K] *tēh* (tṛṣā), [K] *kēh* (kaśya cf. H. *kis*), similarly *jāh*-, *āh*. *tōh* (tuṣa-), *khōh* (kṣudhā), *bhō*[h] (busā-), *mōhrī* (mukhara-), *mōhlā* (mūsala-). For similar phenomena in Persian, see *Grundriss der Irānischen Philologie*: I. 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*, WP. *vāh* (*vaśā*), *tīh* (*tṛṣā*), *nūh* (*snuṣā*).

§78. (vii) In some words accented *ē*, *ō* are pronounced *ī*, *ū* before *h*. *mīh* (*māgha-*) *līh* (*lākhā*), *pīhg* or *pīgh*, (*prāṅkhā*) H. *sīrhī-* (*śrēdhī-*) *pūjhna* or *pūhna* (*prōṅchatī* cf. Pkt. *punchai* but H. *pōchnā*); *sūh* 'news' (\**śōdhi* cf. *bōdhi*) *sūhnī* (*śōdhanī*), *sūhā* (*śobha-*), *kūhnī* or *kōhnī* (*kaphonī-*). The changes *ē* > *ī* and *ō* > *ū* and inversely *ī* > *ē* and *ū* > *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<sup>1</sup>. 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 Ranjīt Singh* used this peculiar pronunciation as a test to detect the *Hindustan* (*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<sup>2</sup>, speak of the *Panjābī* sounds represented by the

(1) *Panjābī manual*: 1912 pp. xvi-xvii; *Panjābī Phonetic Reader*: 1914 p. xv; *Linguistic Studies from the Himalayas*: 1915 pp. ix-xii and *passim*.

(2) *Panjābī Grammar* by J. Newton, *Ludhiana* 1851, two subsequent editions. *Panjābī Dictionary* by Janvier, *Ludhiana* 1854.

Gurmukhī letters ਘ 'gha', ਝ 'jha', ਞ 'dha' etc. as merely aspirated forms of ਗ 'ga', ਜ 'ja', ਟ 'da', etc.

In 1859 John Beames noticed that the Panjābī pronunciation of ਮਝ majh 'a buffalo cow' did not exactly conform to its spelling<sup>1</sup>. He thought, "it might be represented by *meyh*, a very palatal *y* aspirated; perhaps in German by *möch*, or rather with a medial sound corresponding to the tenuis *ch*." As the observation was made at Gujrāt 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 *h* is very lightly sounded and is often entirely inaudible (e.g. *kihā*, *rihā* are pronounced *kiā riā*). At other times it serves to lengthen the sound of the preceding vowel (e.g. *bihlā* or *wihlā* pronounced *bēlā* or *vālā*)".<sup>2</sup> 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*".<sup>3</sup> 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 भ 'bha', ध 'dha' etc. were not suitable to represent the Panjābī sounds "produced in the throat".<sup>4</sup>

§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.

(2) *Simplified Panjābī Grammar* in Trübner's Collection of Simplified Grammars, 1889, p. 7.

(3) *Gazetteer of the Hissar District*. 1908 p. 68.

(4) *Hans Cōg*: (Gurmukhī) 1914 p. 13 "Panjābī sangh viccō jō awāj nikkaldī hai, usnū dassaṇ lai ਘ, ਞ ād dī śakal kāfī nahī sī."

or Gurmukhī scripts, each of the symbols called the voiced aspirated stops, represented three different sounds of the Ludhiānī dialect as for instance in *ghar*, *bagheār* and *bāgh* which in Phonetic script represent *k.Δr*, *bəgē.ā.ɾ* and *bā:g* 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 upto the Jamnā in the east, and occupy the districts of Ambālā, parts of Karnāl, Rohtak, Hissār and Bikāner, the whole of Ferozepore, Shaikhupurā, Lahore, Lyallpur, Gujranwala, Gujrat, Jehlam, Rāwalpindī, and the Dogrī area, parts of Abbotābād, Hazārā and Simla together with the whole of the intervening area.<sup>1</sup> Dr. Bailey has noted the existence of tones in some of the Pahārī dialects and in Ṣ'pā (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 Ludhiānī 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* [hət:h], Wazīrābādī [ɦət:h], (*hasta-*); *hakk* [hək:] Wazīr. [ɦək:] (Pers. *haqq*), *harān* [həra:n], Waz. [ɦəra:n] (Pers. *hairān*); *hōṭal* [hōṭəl] Waz. [ɦōṭəl] (Eng. *hotel*).

§85. (2) Intervocalic single *h* of whatever origin is partly voiced and partly unvoiced. It remains *h* when followed by an accented syllable but may become a tone if preceded by an accented syllable, *luhār* [luhɑ:r], W P [luɑ:r] (*lōhakāra*); *kahānī* [kəhɑni] W P [kɑni] (Pres. *kahānī*); Ludhiana people pronounce the English word *behind* as [biɦɑ nɗ] while Wazīrābād people pronounce it as [bi.ɑɪnɗ]. *lōhā* [lōɦɑ or lōɑ] (*lōhā-*), *lāhā* [lɑɦɑ or lɑɑ] (*lābha-*)

§86. (3) An *h* final or immediately followed by another consonant is always changed into a tone; *khōh* [khô:] (*kṣudhā*), *sōhnā* [sōnɑ] (*śōbhana-*); *rāh* [rɑ] (Pers. *rāh*), *rāhdārī* [rādɑri] (Pers. *rāhdārī*).

§87 (4) An *h* forming part of the MI voiced aspirates together with the groups *ṇh*, *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* [bɑ:g] (*vyāghrā-*), *sānjh* [sɑɲj] (*sandhyā*); *madhānī* [mədɑ:ni] (*manthāna-*).

§88. (5) But the voiced aspirated stops lose their voice also besides the *h* when they come at the beginning of a word; thus *ghar* [kɑr] (*ghara-*), *dhār* [tɑ: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* [ə'tɑrəm].

(adharmā-), kudhārəm [kʊ't̪ɑrəm] (kudharma)- Similarly in kudhān [kʊ't̪ɑ:n], abhāggā [ə'pɑ:g : a], nirbhāg [nir'pɑ:g], nabhāg [nə'pɑ:g], kudhabā [kʊ't̪ɑbɑ], nadhāl [nə't̪ɑ:l]. 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 [pər'dɑ:n], parbhāt [pər'bɑ:t], 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 Panjābī.

§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 [kirt̪k̠ɑn], biccghār or bicghār [bic̠:ək̠ɑ:r, bick̠ɑ:r], bhasbhasā [p̠ɑsp̠ɑsɑ] dhurdhuri, [t̠urt̠uri].

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

dhakānā [t̠ək̠ɑnɑ, t̠ək̠ɑnɑ, or t̠ək̠ɑnɑ],  
 bhukānā [p̠uk̠ɑnɑ, puk̠ɑnɑ or p̠uk̠ɑnɑ]  
 ghaṭānā [k̠əṭ̠ɑnɑ, k̠əṭ̠ɑnɑ or k̠əṭ̠ɑnɑ]  
 paṛhāī [p̠əɽ̠ɑi p̠əɽ̠ɑi, or p̠əɽ̠ɑi]  
 kaḍhāī [k̠əḍ̠ɑi, k̠əḍ̠ɑi, or k̠əḍ̠ɑi]  
 bharjāī [p̠əɽ̠jɑi, p̠əɽ̠jɑi or p̠əɽ̠jɑi].

§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:—

paūhcnā [p̠āʊ̌c̠nɑ] : pucānā [puc̠ɑnɑ]  
 baihknā [b̠āɛ̌k̠nɑ] : bakānā [b̠ek̠ɑnɑ].

§93. As to the origin of Panjābī tones, nothing more can be added to what has already been written by Dr. F. W. Thomas<sup>1</sup> and Prof. Jules Bloch<sup>2</sup>.

(1) Bulletin of the School of Oriental Studies, II, p. 829.

(2) Mélanges Vendryes: pp. 57-67.

### 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 Prātiśākhya (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 Aśokan 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 Panjābi.

§96. (1) *r* > *a* (for Vedic see Wackern. §9, for Pkts. Pisch. §49). *nacc*ⁿā H. *nāc*ⁿā (*nr*ⁿtyati) goes back to Pkt. *nacca*ⁿ, perhaps a contamination of Pkt. \**nicca*ⁿ and *naḍa*ⁿ. *nāc* must be a loan from H. *bāḍḍhī*, WP *vāḍḍhī* 'bribe' (*vṛddhi*-) may have come from \**vārdhika*. *dāḍḍhā* usually derived from *dr̥ḍha*, should be connected with *dārdhya*- cf. AMg. *daḍḍha*-. *maṭṭhā* 'slow' (*mr̥ṣṭa*) cf. Pāṇyalacchī मट्ट 'inert मृश+त Index. The word also occurs in *Dēśināmamāla*. *maṭṭhā* 'fritter, cracker', (*mr̥ṣṭa*-) cf. AMg. *maṭṭha*- 'rubbed'. *maṭhā*, 'curd' may come from *mr̥ṣṭa*- or *mathrā*-, *mathnā*- 'shaken', the -*ṭṭh*- is shortened perhaps through influence of Hindi. *sangal*, *suṅgal* (*śṛṅghalā*), -*ṅkh*- > -*ṅk*- goes back to Pkt.

§97. (2) *r* > *i* (for Vedic see Wackern. §16, for Pkts. Pisch. §50), *giḷḷh*ⁿā (*gr̥ḍhyati*), *giddh* (*gr̥ḍhra*-), *tin* (*tr̥ṇa*-), *tīh*

(tṛṣā), sing (śṛṅga-), diss'nā (dṛśyatē), khittī (kṛ'ttikā) gheō, ghiū (ghṛtā-), hīā (hr'daya-), ghin (ghṛṇā), bicchū (vṛ'ścika-), siṭṭ'nā W.P. saṭṭ'nā, suṭṭ'nā cf. Mar, sīt (sṛṣṭa-), ghisnā beside ghasnā cf. ghisar (ghṛṣyatē), tiā, tijjā (tṛṭiya-) kittā (kṛtā-) where the -tt- must have been introduced on the analogy of suddā, dattā, tattā etc. piṭṭh 'back' to differentiate it from the regular puṭṭhā 'inverted' (pṛṣṭhā), miṭnā (mṛṣṭa-); in miṭṭī (mṛ'ttikā) r > u is the expected change but has not been found in any language nor even in Pkt. cf. H. maṭṭī, Mar. māṭī. Panj. maṭṭī 'big earthen vessel'.

§98. (3) r > u (for Vedic see Wackern. §19, for Pkts. Pisch §51); for a correspondence of Indo-Iranian r to Mid. or New Persian u after labials see Grundriss der Iranische Philologie, I. pt. 2 p. 30. §6, 6). pucch'nā (pṛcchāti), bhujj'nā (bhṛjyātē), puṭṭhā (pṛṣṭhā-); buddhā (bṛdha-), doubling of -dh- is due to analogy of so many past participles in -ddha, -ḍḍha- in Pkt.; pōhlō (pṛthula- > \*puhula- > \*puhala- or \*pahula-) is rather doubtful. mōēl (mṛtā-) cf. hōēl < bhūta-; sun'nā (śṛṇōti), sungh'nā (\*śṛṅkhati, V. O. J. VIII p. 35), sungal (śṛṅkhala-), guccā (\*gṛpsa-: gucca-). rutt. (ṛtu-) ts.

§99. (4) r > ri- (no example in Vedic. In Pkts. initial r- frequently appears as ri- Pisch. §56, but sometimes especially in AMg. as a-, i-, u- also, Pisch. §57). ricch (r'kṣa-), rijjh'nā (ṛdhyātē).

### 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 vowel<sup>1</sup>. Prakrits went the

(1) In Vedic a few words with hiatus, e.g. tītaū, prāūga, suūti 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 pragrahya 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*, *śc* 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. <sup>1</sup>

§101 Vowel-groups appearing as diphthongs in Panjābī.

-ā ā->eā : cameār (carnakāra), kamheār, kumheār (kumbhakāra-) bhādeār (bhāṇḍāgāra), suneār (suvarṇakāra-), narōeā (nirōgaka-), kādeārī (kaṇṭhakāra-), cheālī (Pkt. chāyālisa-) 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. thera-.

Pkt. or Apa. -āi-> EP ai, WP āi : ḍain, WP ḍāiṇ (ḍākinī), ghail, WP, ghāil (\*ghātillā), nain WP nāiṇ (nāpitā-+inī; Panj. nāi+-n).

Pkt. or Apabh. -āu-> au : cauthā (caturthā-), caudā (caturdaśa), naul (nakulā-), dhaulā (Pkt. dhavala-), kaul (kāmala-) bhaunī (bhramaṇa-).

Pkt. or Apabh. -āū-> EP au, WP āu : baur (vāgurā), baulā (vātula-?), saulā (śyāmala-), saun WP, sāuṇ (śrāvaṇa-)

Pkt. or Apa. -āō-> EP au, WP āu : paun, WP pāun, (pādōna)

Pkt. or Apa. -iā-> eā : maneārā (maṇikāra-), peār (priyakāra-).

Pkt. iū->eō, WP iū : gheō, WP ghiū (ghṛtā-), peō, WP piū (pitṛ-), neōdā niūdā, (nimantraka-).

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

Pkt. *īā*-> *eā*: *seāl* (*śītakāla*-).

Pkt. *ēā*-> *eā*: *keārā* (*kedāra*-).

Pkt. *-ēā*-> *ai*: *kairā* (*kēkara*-), *chainī* (*chēdana*-) cf also *ēā*-> *ē* below.

Pkt. *-uā*-> EP *mā* but WP *uā*: *kamārā*, WP *kuārā* (*kumārā*-) *jamār* WP *juār* (*yavākāra*-)

Pkt. *ōā*-> *uā*: *guāllā* (*gōpālā*-)

§102. The apparent insertion of *h* in *juhāriā* (*dyūtakāra*) and the agent nouns *karanhār* Guj. *karṇār* (*kaṛaṇa* + *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 *-āya*-> *-ē*-, representing.—

Skt.-*aka*- : *nhērā* (\**andhakara*), *lasērā* (\**kāṃsakara*-), *baṭērā* (*varāka* + *ra*-), *kanhērā* (*skandhā* + *kaṭa* or *taṭa*), *kāḍernā* (*kaṇṭaka* + *kaṛaṇa*-), *kanēddū* (*karṇakandū* or +*kandu*-), Mul. *kanērā* 'matweaver' (*kāṇḍa* + *kāra*-) *nāhērnā* (*nakha* + *kaṛaṇa*). Other words *phulērā*, *luṭērā* etc. are of recent origin.

Skt. *-aga*- : *chēllā* (*chagalā*-)

Skt. *-ata*- : *bachērā* (*vatsatara*), [*ha*]*thēlī* (*hastatala*-), *painā* (*patati*, though Pkt. *paḍai*). WP adjectives of the comparative degree *lamērā* (*lamba* + *tara*-), *ucērā* (*uccatara*-), *bhalērā* (*bha-dratara*) etc.

Skt.-*ada*- : *bēr* (*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. *-āya*- : K. *nēnā* (*nayati*).

Pkt. *-ā ā*- or more properly *āyā*-> *ā* : seems to be foreign to Panjābī. *cāmār* beside *cameār* (*carmakāra*), *kamhār* beside *kamheār* (*kumbhakāra*-). In *luhār* (*lōhakāra*), the disappearance of *-e-* is due to the influence of *lōhā*; *seāl* (*śītakāla*)

and *peār* (*priyakāra*-) are convenient forms of the too clumsy \**sieeāl* \**pieeār*.

Pkt. *ai* at the end of a word > -ē. *jē* (*yādi*). Present Indicative III Sing. paradigms *e.g.* *bharē* (*bharati*), *callē* (\**calyati*).

*kai* (*kāti*). *jaī* (*yāti*), however, are exceptions. Numerals 90—99 *nabbē* (*navati*-) etc.

Pkt. -ae at the end of a word > -ē : *aggē* (\**agrakē*), *kōlē* (\**krōdakē*), *nārē* (\**nikataṭakē*).

Pkt. -aō } > ā finally only. *ghōrā* (*ghōṭakō*), *kālā* (*kālakō*) etc.  
 Apa. -au } *jūā* (*dyūtako*, *paūā* (\**pādukakō*))

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

Apabh. -āū > EP -āū, WP -ā finally. Medially > EP -au, WP -āu- for which see § 101 : *aū*, WP *ā* (*āma*-), *naū*, WP *nā* (*nāma*), *thaū*, WP *thā* (*sthāma*), *paū*, WP *pā* (*pāmā*). There is, however, one important exception in EP *viz.* Present Indicative I Sing. paradigms, thus *karā* (\**karāmi*), *callā* (\**calyāmi*). This is undoubtedly the Western influence as we get in Hindi *karaū*, *calaū* etc. (Kellog § 101).

Apabh. -ia > ī finally: *makkhī* (*mākṣikā*), *kauḍī* (*kapardikā*)

Apabh. *iā* > ī finally. *dahī* (*dadhikam*), *pānī* (*pānīyam*). In *pānī* the nasalisation of ī is due to the preceding *n*, while *dahī* probably comes from the pl. *dadhīni*. 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* (*vīṭasti*-), may also be referred to *vistrīti*-  
 Mul. *ḍiḍḍh* '1½' but EP *dūrḥ*, *ḍērḥ* (Pkt. *divaḍḍha*-); *balēd* (*balivārda*-) recorded by Maya Singh. *bhijj-nā* (*abhi-ajyate*).

-ia. in an open syllable > -ē : *nērā* (*nikata*-), *ḍērḥ* (Pkt.

divaḍḍha-), matār (\*mātritarā-),<sup>1</sup> kanār (\*karṇikara-: karṇi-kāra-), Doābī ghā (ghṛtā-) pē (pitā).

-ia- > ī: pilā (pītala-) sī (sītā), sīl in sīlsabhau 'calm and quiet' (sītala-) cf. H. sil.

Apabh.-īu > ī finally: bī (bījā-), jī (jivā-), nāī (nāpitā-), gerī (gairika-), mālī (mālīka-).

Apabh.-īū < ī finally: sī (sīmā).

Apabh.-uu < ū: bicchū (vr̥ścikō: \*vr̥ścuka- cf. AMg. vicchuya-) gārū (gairika-: \*gairuka- cf. AMg. gāruya-), kuṅgū (kuṅkuma-), sattū (saktuka-). E.P. khuddō but W.P. khiddū (kanduka-). The -ō in EP khuddō 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. dugun- ) dūṛh Pkt. (\*duvaḍḍha-)

-ūa- > ū medially: sūr (sūkarā-).

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

-ōa- > ō medially: rōnā (rōdana-)

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

### Panjābī Diphthongs.

§104. Indo-Iranian had four diphthongs—ai, au, āi, āu. By the time the Prātiśākhya were composed, ai, au had become simple long vowels ē, ō<sup>2</sup>. 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 kərənaoti correspond to Indian dēva and kṛṇōti respectively. Later the first element a became fainter and fainter till simple ē, ō 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) EP matēā, WP matrēā go back to \*mātrāya-, cf. WP bhāpēā < bhāginēya-.

(2) Macdonell: Vedic Grammar §§ 15—16.



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*".<sup>1</sup> When *ai*, *au* had become simple vowels *ē*, *ō*; *āi*, *āu* were still passing through the middle stage, hence they sounded diphthongs to the phoneticians, but a little later in Pāli and Aśokan, they, too, became simple *ā*, *ō*. 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—

|                          |   |                                  |
|--------------------------|---|----------------------------------|
| kāratī > Apabh. karāi    | { | Braj, Rājas. karai — diphthong   |
|                          |   | H. Panj. karē — simple vowel     |
| ghōṭakāḥ > Apabh. ghōḍaū | { | Braj. ghōṛau — diphthong         |
|                          |   | Guj. Rājas. ghōṛō — simple vowel |
|                          |   | H. Panj. ghōṛā — "               |

Some dialects have developed [æ] and [ɔ] sounds from Pkt. vowel-groups, perhaps through a stage of diphthongs; thus *rāva* > Apabh. \**rāula* > Lah. *rālā* [rɔ:lɑ] L. S. I. VIII<sup>1</sup> p. 27. Similarly Lah. *cārā* [cɔ:rɑ] but Panj. *caurā*; Lah. *trā* [træ] but WP. *trai*.<sup>2</sup>

The tendency of Rājasthānī to simplify the diphthongs *ai* *au* has been noted by sir George Grierson, L. S. I. IX<sup>2</sup> pp. 20, 54.

Powādhī has a great tendency for simplification of the final diphthongs: thus, *gaē*: *gē* 'they went', *gaī*: *gī* 'she went', *laū*: *lū* 'he will take', *jāū*: *jū* 'he will go' etc. I have heard several

(1) Whitney: **Sanskrit Grammar** §28b on the authority of **Prātisākhya**.

(2) For Gujarātī see Turner: "The E & O vowels in Gujarātī" 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. **pakaurā**; **pakōrā**, **paundā** : **pōndā**, **paukkhā** : **pōkkhā** etc.

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

|                   |                  |                  |
|-------------------|------------------|------------------|
| <b>dāmanī</b>     | EP. <b>daun</b>  | WP. <b>dāuṇ</b>  |
| <b>ḍākinī</b>     | EP. <b>ḍain</b>  | WP. <b>dāiṇ</b>  |
| <b>*ghātilla</b>  | EP. <b>ghail</b> | WP. <b>ghāil</b> |
| <b>nāma</b>       | EP. <b>naū</b>   | WP. <b>nāū</b>   |
| <b>nāpitā+inī</b> | EP. <b>nain</b>  | WP. <b>nāin</b>  |

Similarly, EP. **jarau** : WP. **jarā**; 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.<sup>1</sup>

§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 N W 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. **Panjābi**

---

(1) For a brief history and its operation in Gujarāti see Turner § 14. Another paper by the same, "The loss of vowel-alternation in Indo-Aryan" published in the Proceedings of the Second Oriental Conference, Calcutta, 1922. (2) French Calcutta 1922.

has however, been safe to a great extent from these losses. Whereas we have in Guj. *tāpvū* 'to be hot' (*tapyati*): *tāvvū* 'to heat' (*tāpayati*), *phāṭvū* 'to be split' (*sphaṭyate*): *phāḍvū* 'to split' (*sphāṭayati*), we find in Panjābī *tapnā*: *tāunā*, *phaṭnā*: *phārṇā*. Whereas in Hindī we have *girnā* 'to fall': *girānā* 'to fell', *phirnā* 'to be turned', *phirānā* 'to turn,' in Panjābī we find *girnā*: *gārṇā*, *phirnā*: *phārṇā*.

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

*a*: *ā*—*marnā*: *mārṇā*, *tarnā*: *tārṇā*, *sarnā*: *sārṇā* etc.

*i*: *ē*—*milnā*: *mēlnā*, *kirnā*: *kērṇā*, *girnā*: *gērṇā* etc.

*u*: *ō*—*tuṭṭnā*: *tōrṇā*, *phuṭṭnā*: *phōrṇā*, *tuṇā*: *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.

*a*: *ā*—*uttarnā* (*uttarati*): *utārṇā* (*uttārayati*). *ussarnā*: *usārṇā*. *nittarnā*: *natārṇā*, *niggharnā*: *naghārṇā*, *ubbharnā*: *ubhārṇā*, *ullarnā*: *ulārṇā*.

*i*: *ē*—*bikkharnā* (\**viṣkirati*): *bakhārṇā* (*viṣkērayati*), *ukkarnā*: *ukārṇā*, *nikkharṇā* (cf. *khiṭati*): *nakhārṇā*, *ukkharṇā*: *ukhārṇā*, but Guj. H. *ukhar*: *ukhār* point to a verb \**khaṭati*. *nibbarṇā*: *nabārṇā*, *cimbarṇā*: *camārṇā*, WP. *camōrṇā*, *libbarṇā*: *labārṇā*, *ghusarṇā*: *ghusārṇā*, *uddharṇā*: *udhārṇā*.

*u*: *ō*—*nuccarṇā* WP. *niccarṇā*: *nacōrṇā*, *biccharṇā* (*viicchutaṭi*): *bachōrṇā*, *sanguccarṇā*: *sangōccarṇā*, *sungarṇā*: *sāgōrṇā*. 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: ladd<sup>e</sup>nā, kaṭnā: kaṭṭ<sup>e</sup>nā, ghaṭnā: ghaṭṭ<sup>e</sup>nā, dabnā: dabb<sup>e</sup>nā, gaḍnā or gaṛnā: gaḍḍ<sup>e</sup>nā, māḍnā: maḍḍ<sup>e</sup>nā.

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

khicnā: khicc<sup>e</sup>nā.

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

guḍnā: guḍḍ<sup>e</sup>nā.

(2) Short vowel: Long vowel.

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

i : ī—micnā: mīcnā, bhiṛnā: WP bhiṛnā, E.P. bhāṛnā, piśnā: \*piśn>pihnā.

u : ū—phuknā: phūknā, sutnā: sūtnā.

### Nasal vowels in Panjābī.<sup>1</sup>

§111. PI did not allow nasalisation of vowels except in a few cases at the end of a word or in *pausa*.<sup>2</sup> Classical Sanskrit was still stricter in this respect. Only a non-*Pragṛhya* a, i, u short or long could be optionally nasalised when occurring in a *pausa*.<sup>3</sup> In Pāli and Aśokan it is not certain how far vowels were nasalised, but in Prakrits there are numerous instances where a vowel followed by an *anusvāra*<sup>4</sup> must be pronounced without the *anusvāra* and in consequence probably nasalised.<sup>5</sup> This marks the beginning of a tendency which resulted in an abundance of nasal vowels in Apabhraṃśa and Mod. Indian. Now we know

(1) For Marāṭhī cf. Bloch §§66-70, for Gujrātī: Turner §16. 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 ण् (ॢ). Its consonantal 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 *-ṽ-* > *\*v-*, and subsequently the *-v-* was changed into *u*, thus we get *nāu* (*nāma*), *thāu* (*sthāma*) etc. For the disappearance of *u* as in *callā* (*\*calyāmi*) etc., in *dhūā* (*dhūmā*) etc. See *contraction of vowel-groups* §103.

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

(b) Loss of intervocalic *-n-*, *-ṇ-* in inflexional terminations, thus Gen. pl. *-ānām* > Pkt. *-āṇam*, *-āṇā*, *-āṇa* > *-ā* perhaps through *\*aū* as in H. we have *-ō* possibly < *-aū*, cf. Braj. *-aū*, Rājas. *-ū*. For further cases see treatment of *-n-*, *-ṇ-* p.

Also compare W.P. *akkhī* < *akṣiṇi*, pl. nom., P. *bāttā* H. *bātē*, Braj. *bātāi*.

Skt. Instr. Sing. *-ēna* > Apabh.—*ē*

Skt. Nom. Acc. pl. *-āni* > Mar. neut. pl. *-ē*.

(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* (*paryāṅka*-), *sūrāg* (*suruṅgā*), *gūndānā* *gūdāunā* etc.

In this way is treated a group nasal+consonant occurring in an unaccented syllable, thus, *pājāh*, H. *pacās* (*pañcāśat*).

Also when the group is final of a syllable preceded by a long vowel *e.g.*, **pīgh** (prāñkhā). **pūjhnā** (prōñchati).

§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**, **sīncati**: **sikta-sēcana** etc. There are many more pairs with and without a nasal, *e.g.*, **ukhati**: **uñkhati**, **ghuṭa-**: **ghuñṭa-**, **makṣu**: **mañkṣu**, **makhati**: **mañkhati**, **stabaka-**: **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.*, **vapka**. (**vakrá.**) 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 Hindī. From the fact that the new nasal appears as the nasality of the compensatory long vowel in Hindī and as a nasal consonant before voiceless stops in the Ambālā dialect which follows Panjābī in preserving vowel-length before consonant-groups<sup>1</sup> 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<sup>1</sup> pp. 241–51 reveal the Hindī tendency for vowel-length *e.g.* the words āg, sās, sājh, māthā, mājā on p. 250, but we also find **khilā** (cf. H. **khīl**) p. 249, **cakki**, **hatthā**, **picchā** on p. 245 and **laggi** 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.

| PI. or Skt.    | Panjābī                | Ambālā.       | Hindī.        |
|----------------|------------------------|---------------|---------------|
| ākṣi           | akkh                   | aṅkh          | ākḥ           |
| ucca-          | WP. uccā<br>(EP. ūncā) | ūncā          | ūcā           |
| *iṣṭā (iṣṭakā) | iṭṭ                    | inṭ           | iṭ            |
| kācā-          | WP. kacc<br>EP. (kanc) | kanc          | kāc           |
| Satyā-         | sacc                   | sanc          | sāc           |
| sarpā-         | sapp                   | samp          | sāp           |
|                | chitṭ (stain)          | chint (stain) | chīṭ          |
|                | hakk 'drive'           | haṅk          | hāk etc. etc. |

§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 mūṅgī, nīd, mudgā. > Panj. mūṅgī, H. mūg, M. mūg : Panj. mūgiā 'of colour of mūṅgī, pakṣā. > Pkt. pakkha. > Panj. phaṅgh < Pkt. \* paṃkha- or by contamination with Skt. puṅkha-: Panj. phāṅgh-ṛī 'thin, lean, lit light as a feather'; cf. H. pākḥ, pākḥṛī. nidrā > Panj. nīd, H. id but M. nīd,

mārgayatā > Panj. mangānā: māgaunā; H. māṅgānā but M. māṅṇē.

vakrā. > Pkt. vaṃka- > 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 e. g., nāu (náva-), nāī (nadī), nauh (nakḥā-), māh (māṣa-), mā (mātā), mūh (mukha-) mīh

(māgha-). In *maih* it may be due to an insertion of nasal, cf. H. *bhāis*, W P *majjh*, *manjh* < \**mahimsa*, Pāli *mahimsa*.

This kind of nasality is often omitted in spelling, e.g. *pāni* [pronounced *pānī*] *jānā* [*jānā*], *pīnā* [*pīnā*] etc.

§116. (4) Spontaneous nasal vowels for which causes mentioned in 1-3 cannot be assigned; e.g., *gūh* (*gūtha-*), *jaū* (*yáva*), *jū* (*yūkā*), *sāuh* (*śapatha-*) etc. *dahī* possibly derived from pl. *dadhīni*.

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

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

#### Denasalisation.

§117. It often happens that a nasal vowel arising from the loss of a nasal consonant loses its nasality altogether when coming in an unaccented syllable. This is very conspicuous in Present Participles, e.g. Pkt. *karāṃpta* > Panj. Pkt. \**karāṃda* > old Panj. *kārādā* > *kárdā*. Poṭh. *kárnā* through *karāṃda-* > *karāṇna-* Lah. *karēndā* *karēnnā* come from *karēṃpta-* 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. *jāṃda-* > *jāndā*. Similarly \**khādant-* > Panj. Pkt. *khāyaṃda-* > *khāndā*, \**svapant-* > Panj. Pkt. \**savaṃda-* > *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., *bhāudā* (\**bhramant-*) *kāihdā* (\**kathayant-*) etc., but in WP they are *bhaundā*, *kaihindā* 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 trissyllabic with a consonant *y* or *v* between, thus \**khāyaṃpta* or \**khāvaṃpta-*, \**sōvaṃpta* (from



**svápati**, which developed into **khāvātā** > **khāv<sup>a</sup>tā** > **khāvtā** > **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, **khāunā**, but in Panj. participles it must have become a vowel glide at an early stage so that the whole developed into a diphthong which being a single syllable preserved the accent and nasality, thus **\*khādant** > Panj. Pkt. **\*khāyaṃda** > **\*khāṃda** > **khāndā**.

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

For the loss of a preaccentual nasal cf. **pacbānjā**, H. **pacpan** (**pañcapañcāsat**), **pacāssī** (**pañcāśīti**-), **pacāumē** (**pañcanavati**); **pāccī** is from H. **pacīs**, cf. W.P. **pānjhī** (25) Panj. **pājāh** but H. **pacās** (50). **jabhāṛā** (**jāmbha**-)

§118. The above consideration supports the theory of the Panj. Genitive postposition **dā**, **Pōth. 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 Kś. 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** > **Pōth. nā** according as it lost the accent or not.

§119. Another case where nasality frequently disappears is the development of intervocalic **-m-** > **-ū-** > **ū, u-**. Nasality remains on a final syllable but disappears from non-final syllables.

(1) Nasality remains—

**na u** (**nāma**), **pāu** (**pāmā**), **thāu** (**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**-), **ḍaurū** (**ḍamarū**); W.P. **juāi**, **kuārā**. In **neōdā**, **niūdā** (**nimantra**-), **dhaūn**, (**dhamāni**), **dāun** (**dāmanī**), **bāunā** (**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 **Gujarātī** (§§ 34-38). On the whole Ludhiānī 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) Ludhiānī has assimilated all the consonant-groups. Unlike Sindhī, Lahndī, 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 M I stage arising from P I 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 **ṇ**, **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 **ṇ** and **ḷ**.

(8) Intervocalic **-ś-** **-ṣ-** **-s-** 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 Lahndī.

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 Panjābī but with the following exceptions: —

(1) A MI double consonant when falling in an unaccented syllable is shortened, *e.g.* Pkt. *cammāro* > *camār*, *māṇikkam* > *mānak*, *passijjā* > *pasijjā*.

(2) When it is final after a long vowel; *eg.* Pkt. *kaṭṭham*, Panj. Pkt. \**kāṭṭham* > *kāṭh*; Panj. Pkt. \**likkhā* > *likh*.

(3) A group nasal + consonant under these conditions loses its nasal throwing the nasality on the preceding vowel; *eg.* Pkt. \**paṃcāsaṃ* : *paṇṇāsaṃ* > *pājāh*; *pallaṃko* > *pāhlāg*; *peṃkhā* > *pīgh*.

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

(5) It is sometimes shortened in the interior of a word, *e.g.* *biḷli* (*vidyut*), *putlā* (*puttala-*), *cibhṛī* (*cirbhāṭa-*)

(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 Hindī,

In slow speech—

*kallh dī*

*dass-dā*

*peo putt dī*

*ajj kī din ai?*

In rapid speech—

*kalh dī* (of yesterday)

*dasdā* (telling)

*peo put dī* (of father and son)

*aj kī din ai?* (what is the  
day to-day).

§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 Panjābī, 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 **Marāṭhī** see Bloch §§ S3—S6 and for Gujarātī 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 prethetic **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** (**karpā-**) cf. Guj. **khāpriyū** 'crust of mucus in the 'nose,' Mar. **khāpar. khittī** (**kr'ttikā**), **phāhā** (**pāśa-** cf.  $\sqrt{\text{spaś}}$  'to bind') Guj. **phāso. phinḍ** 'ball' beside **pinn** (**pīṇḍa-**); **pharhā** (**paraśú-**) Guj. **pharśī. Khūh[ā]** **kūpa-**), for insertion the second **h** cf. **juhāriā** (**dyūtakāra-**). **Khuddō**, WP. **khēnū** (**kanduka-** cf.  $\sqrt{\text{skand}}$ ,  $\sqrt{\text{skund}}$  'to jump') **khunḍhi** (**kuṇṭha-**) cf. Sindhi **kunḍhu. khōṭ** (**kautya-: kūṭa-**) cf. WP **kūr** 'falsehood'. **khūnjā** (**\*kūnya-** or **\*kōnya-: kōṇa-**) cf. H. **kōnā kūnā** or Skt. **kuñja-**. **chālī** 'sieve' and **chānā** 'to sift' if connected with **cālana-** 'a strainer'. **khēlnā, khēḍnā** 'to play' is a puzzle. It appears with aspiration in all the IAVs. Either it is due to a contamination between **krīḍati** and **kheṭati**, or it comes from **kṣēlati** found in the Rāmāyaṇa where **khēlati** 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 **-ś-** of **paraśú** and **pāśa-**. Similarly can be explained

*khass-nā* (*karṣati*), *phalāh* beside *palāh* (*palāśā-*); *khuss-nā* (*kuṣṇāti: kuṣyate*); *phaṅgh* (*pakṣā-Pkt. pakkha-: \*paṃkha* cf. H. *pākḥ*); *khutthī* (*kustrī*), *phammhan* (*pākṣman*). *khaṅgh* (*kāsā*, Pkt. *khāsa*; *\*khassa-, \*khaṃsa-* cf. H. *khāśī*), *phambh* (*pākṣma-*) if not from Pers. *pašm*. This kind of aspiration has been extended to loans from Persian, e.g. *khursī*, beside learned and spreading *kursī*, (Pers. *kursī*), *khīssā* (*kīsa*), *khēs* (*kēsh* 'kind of linen garment'), *khīnkhāp*, 'brocade' (*kīmkhwāb*) etc. Sometimes an *h* jumps over from a back syllable, e.g. *pachān-nā* (*pratyabhijānāti* Pkt. *paccāhiyānāi*). H. *pichattar* 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 *ghuṇḍ* (*guṇṭhana-* also *guṇḍana-*), *dhō(h)* (*drōha-*) *sārī* (*śāti- \*śāṭhi- \*sādhi-*), *kaṅghā* (*kaṅkata- > \*kaṃkhaō*) but H. *kanghā* which should have been *\*kākā*, *\*kākḥā* or even *kāghā* if *\*kaṃkhaō* had become *\*kaṃghao* in Pkt. times. *bhāph* (*bāṣpa-*) *sādhūr* (*sindūra-*); *ts. gharistī* (*gr̥hastha-*) influenced by *ghar*. *jhūth* (*juṣṭa-*) for *j*. > *jh*- see Pischel § 209. *bhāuknā* 'to bark,' *būhknā* 'to cry' if connected with *bukkati*; *bhukk-nā* 'to sprinkle a powder' cf. H. *buknī* 'a powder'. *buknā* 'to pound' may also come from *bukkati* as this verb also means 'to give pain', and the Panj. word *bhukk-nā*, is restricted to sprinkling of medicinal powders which usually give pain when sprinkled on a wound. *mijjh*, *minjh* (*majjā*, *majjas*, *mēdas*) is unexplainable.

*kaḍḍhanā* (*kr̥ṣṭa- > kaṭṭha- > \*kaḍḍhāi*), *behrā* (*veṣṭa-* Pkt. *veḍha-*) *jārh* or *dārh* (*damṣṭrā* cf. Pa. *dāthā*, Skt. *dāḍhā*), *lōrhā* (*loṣṭa-*), *sēdh* (*śrēṣṭhī*) are perhaps cases of implification of double consonants in Pkt. cf. Pa. *kōṭha* (*kuṣṭha-: \*kauṣṭha-*) and hence they regularly become *rh* in modern languages. *aṛ-* in H. *artīs* 38, *artālīs* Panj. *artālī* 48, may have similarly come from Pkt. *aṭṭha- > aḍha-*. cf. Guj. *adhār* 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* (*bubhuksā*: Pkt. *buhukkhā*), *magghar* (*mārgasira*-> \**maggahira*-), *gadhā* (*gardabhā*- Pkt. *gaddaha*-) *nibhnā* (*nirvahaṭi* > Pkt. *nivvahaṭi*). *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-* : *kallh*, H. *kal*, *kalh* (*kalya-*), *kūhl* (*kulyā*), *sāhlāg* (*śalyaka-*, Pkt. \**sallamka-*), *pāhlāg* (*palyāṅka-*), *māhl* 'belt of a wheel' but *mālā* 'garland' WP *māhlā* (*mālya-*, *mālā*) *tulhā*, *tulhara* (*tulā* : *tulya-*; *tulā* 'a beam in the roof', *tulādhāra* 'an oar'); *ḍullhānā* 'to flow out, spill' but *ḍullhānā* 'to become homesick' (*dolayati*: \**dulyate*), *sālhkharī* (*śalya*+?); S. *mulh* but Panj. *mull* (*mūlya*).

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

*-l-* : *gāl*, WP *gāhl* (*gāli-*). Bloch suggests *garhā* : *galhā*, but that will not do for Panj. Lah. and Sindhī; *bahld* also *bauld* (*balivārda-*), *halhdī* (*haridrā*, Pkt. *haliddā* Pisch. §257) WP. *māhlā* (*mālā*), *bāl*, WP. *vāhl* (*vāla-*), *ḍōhlnā* 'to pour out' but *ḍōlnā* 'to feel homesick' (*dolayati*), WP *pāhlamnā* beside *palamnā* (*pralambate*), Lah. *sālh* (*śālā*), Lah. *silh* but EP *sil* (*śilā*); *sillhā* (*śitala-* cf. H. *sīlā*). Pers. *sailābī* 'dampness' becomes *salhābbī*.

§129. There are a few exceptions also, e.g. *sall* (*śalya-*), *pōl* (*pūlya-*), *palānā* (*paryāṇa-*: \**palyāna-*), *tāl* (\**tailya-*) *callhānā* (*calati*: Pkt. *callai*: \**calyati*), *mallhānā* (*mallati* \**malyati*), *hillhānā* (*hilati* : \**hilyati*).

§130. An initial *r* in WP is often followed by a vowel in low tone, e.g. *Rhām* (*Rāma-*), *Rhānō* (*Rānō* perhaps connected with *rāṇī* Skt. <*rājñī*), *rhōṭī* (H. *rōṭī* 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* [p<sub>o</sub>ar] adv. 'but' similarly an initial *k* in Poṭh. lowers the pitch of the following vowel, e.g. *ghaṭṭhā* pronounced [k<sub>o</sub>^i:ha] Panj. *kaṭṭhā*, 'together', *ghallā*, [pronounced k<sub>o</sub>^i:la], Panj. *kallā* 'alone'; L. S. I. VIII<sup>1</sup> 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 Aśokan where we find *hēvaṃ* (*ēvām*), *hida* (\* *idha*: *ihā*), *hēdise* (*īdrśa* - \* *edrśa*) and in *pāli* *huram* 'in jener welt' beside *ōram* (*āvaram*) Wackernagel § 211 b. Skt. *aṭṭa*:- *haṭṭa*- perhaps is another old example.

At present this tendency is more prominent in W P, Lah. and Sindhī than elsewhere.<sup>1</sup> EP *hōr*, WP *hōr* [h<sub>o</sub>:r] (*āpara*-) cf. H. *aur*, Rājas. *ōr*; EP *humh*, WP *hussaṛ* [h<sub>u</sub>:s:əṛ] (*uṣma*) cf. H. *ūbh. hass* (*āṃsa*-); E P. *ikk* W P. *hikk* [h<sub>i</sub>ik:] S. *hēku* Lah. *hikk* [h<sub>i</sub>ik:-] (*ēka*-, Pkt. *ēkka*-), EP. *injh*, W P. *hanjh* [h<sub>i</sub>^anji?] (*āsru*), E P. *rīṭṭhā*, W P. *hariṭṭhā* (*āriṣṭa*); W P. *hīh* [h<sub>i</sub>^i ?] (*iṣā*); H. *hōṭ* (*ōṣṭha*-) *hadd*, H. *hār* if at all connected with *āsthi*. cf. P. *hēcchā* G. *ōchū*. P. *hāh* H. *āh* cf. P. *haukkā*. H. *ham*, 'we' W P. *hanērā*, *hunal*. P. H. *hā* Skt. *ām*.

#### Disaspiration.

§ 133. The opposite tendency, also, is noticeable in Panjābī-. 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.

---

(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 Māgadhism. Similarly Māns. *hidam* if not a pure blunder ib. p. 92 n.

(a) Gen. Sing. Pkt. *ghōḍaḥassa* > Apabh. *ghōḍa[ḥ]* ahu (Pischel §366) > \**ghōḍḥū* > *ghōḥṛē* the modern oblique singular in H. Panj. The final *ē* is due to -*aḥa*-. In languages which reduce -*aya*- > *ā*, we have the oblique form *ghōḥṛā* as in Guj. Rājas etc., Sir George Grierson assumes Apabh. *ghōḍaḥassa* > *ghōḍaḥi* > *ghōḍaḥī* > *ghōḥṛē* (Z. D. M. G. Vol. 49 p. 427).

(b) Instr. Pl. Pkt. *akkhihiṃ* > *akkhihi* > Panj. *akkhi* as in *akkhi dekkhēā* 'seen with the eyes.' In a similar way *hatthi* 'with the hands,' *pairi* '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 *hatthi*, *pairi* is either on the analogy of *akkhi*, or is due to the shortening of *ē* in *hatthehi* which contracted into *i* with the following *i*. 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 Hindī both end in -*ē*.

(d) Present Indicative II pl. Pkt. *karaha* > Apabh. *iḥ*. or *karahu* (Pisch. § 456) > Panj. *karō*. Nasalisation as above in (c) is to distinguish from Imper. *karō*.

(e) Imperative II pl. Pkt. Apabh. *karaha*, *karahu* (Pisch. §471) > Panj. *karō*.

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

§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 *lōhḍā* (*lōhā* + *bhāṇḍa*, *lauhabhāṇḍa*) *ḍahīṇḍi* (*ḍadhibhāṇḍa*-), *lōḥṭiyā* (*lōhā* + *haṭṭa*-), *maih* (*māhiṣi*), *maihgā* (*mahārga*-), and the words expressing



relation by marriage in which *śvaśura-* appears as *-auhrā* e.g. *patiauhrā* (*pitriya* + *śvaśura-*), *dadiauhrā*, *maliauhrā* etc.

§135. (4) To drop the final unvoiced *-h* (*nisarga*) is a tendency going back to Pāli, thus *dāvāḥ* > Pā. *dāvā*, *agniḥ* > Pā. *aggi* etc. In Panj. wherever an *-h* developed as final in an accented syllable it was reduced to tone as in *kaṛāḥ* [kəṛ'ā:] (*kaṭāha-*), *khōḥ* [khō] (*kṣudhā*), *bēāḥ* [bēā'] (*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* < *-ś-* leaves no tonic effect because the syllable containing *h* has become unaccented thus *gēārā*, *bārā*; *kātti*, *akbānjā* etc. but it re-appears in their ordinal and other derivative forms although the accent remains as before, e.g., *gēārmā*, *bārmā*, *gēāhrā*, *bāhrā*, *gēāhrī*, *bāhrī*, *kāhtīmā*, *kāhttiā*, *kahtti* etc<sup>1</sup>. In WP 24, 25, 40 and in Muḥ. 50 show tones thus *cāhvi*, *pānjhi*, *cāhli*, *pānjhā* [panjfiā]. When the numeral is a monosyllable, or the accent falls on the syllable containing the *h*, the tone is found in the cardinal forms also as in *bīh* 20, *tīh* 30, *pājāh* 50. Persian words ending in *h* after an unaccented vowel when used in Panjābī lose the *h* and lengthen the vowel, thus *bāndā* (*banda[h]*), *gāndā* (*ganda[h]*), *bādsā* or *bācchā* (*pādshāh*), *sahī* (Ar. *ṣaḥīḥ*) etc. The *h* after a short *a* is not pronounced in Mod. Persian itself<sup>2</sup>. The *h* after a long vowel in an accented syllable, however, brings about tone effects, thus—*gunāḥ* [gúnā] (*gunāh*), *ugāḥ* (úgā<sup>3</sup>) (*gawāh*), *malāḥ* [mə'lā] (*mallāh*), *rāh*, *cāh* (*tea*).

(5) Prof. Bloch remarks that the final position is very favourable for disaspiration, and adduces a large number of examples from Marāṭhī<sup>4</sup>. 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. At Lahore I remember having heard *gehārmā* [gē.ā.rmā], *bhārmā* [b.ā.rmā].

(2) Duncan Forbes: *Persian Grammar* 1861 p. 7.

(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. *itt* (*iṣṭā*) goes back to Pkt. *sitt-*, *satt-*, *suṭṭ-nā* 'to throw' if connected with (*srṣṭā-*); cf. Mar. *sīt*. *miṭṇā* (*mṛṣṭa-*), *piṭṭanā* 'to beat breast in mourning' (*piṣṭa-*) cf. H. *pīṭṇā*; *ghuṭṭ-nā* (*ghṛṣṭa-*?); *maṭ*, *maṭī* 'monument' besides regular *maṛh*, *maṛhī* are *ts*; *lik(h)*, *lak(h)ir ts*. (*lōkhā?*); *kāṭṭ* (*kaṣaṣṭi-*), *bāṭṭ* (*dvāṣaṣṭi-*) etc. In *sungal* (*śṛṅkhala-*) 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* (*kārṇa*), *karnā* (*kāratī*), *kaihnā* (*kathayati*), *kālā* (*kāla-*), *kāṭh* (*kāṣṭha-*), *kīṛā* (*kīṛa-*), *kīllā* (*kīla-*), *kukkaṛ* (*kukkuṭā-*), *kōssā* (*kōṣma-*), *kōṭṭhā* (*kōṣṭha-*) *kukkh* (*kukṣī*).

*kh-*: *khatt* (*khaṭvā*), *khannā* (*khaṇḍa-*), *khānā* (*khādati*), *khāi* (*khātā-*), *khāri* 'basket' (*khāri*).

*g-*: *gal* (*gala-*), *gajjanā* (*garjati*), *gannī* (*gaṇḍa-*), *gabbhā* (*gārbha-*), *gāṛhā* (*gāḍha-*), *gummā* (*gūlma-*), *gujjhā* (*gūhya-*), *gūh* (*gūṭha-*), *giddh* (*gr̥dhra-*), *gōt* (*gotrā-*), *gōh* (*gōdhā*), *gaū*, *gā*, (*gō-: \*gāvā*).

*gh-*: *gharā* (*ghaṭa-*), *ghand* (*ghaṇṭa-*), *ghau* (*ghāta-*), *ghun* (*ghuṇa-*), *gheṭ* (*ghṛtā-*), *ghōṛā* (*ghōṣa-*).

*c-*: *cand*, *cann* (*candrā-*), *camm* (*cārma*), *cakk* (*cakrā-*), *cittanā* (*citrati*), *cir* (*cirā*), *cullhā* (*culla-*), *cōr* (*cōrā-*).

*ch-*: *chann* (*chāndas*), *chatt f.* (*\*chatti-*), *chaū* (*chāyā*), *chikk* (*chikkā*), *chijj-nā* (*chidyate*), *chiddā* (*chidrā*).

*j-*: *janā* (*jāna-*), *jamm* (*jānma*), *jān-nā* (*jānāti*), *jī* (*jīvā-*), *jīb* (*jīhvā*), *jūṭṭhā* (*jūṣṭa-*), *jēṭh* (*jyēṣṭha-*).

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

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  $\sqrt{\text{ṭaṅk}}$  (from  $\text{ṭaṅka}$ - 'seal') 'to shut', Kāty. śr. IV, X.  $\text{ṭaṅkaṇakṣāra}$ - 'borax' Kāty. śr. III paddh.,  $\text{ṭṭṭibha}$ - name of a demon Mn.,  $\text{yājñam}$ ,  $\sqrt{\text{ṭval}} = \sqrt{\text{ṭal}}$  Dhṛ. XX 5;  $\text{ḍākinī}$  Pāṇ IV, 2, 51;  $\sqrt{\text{ḍi}}$  Pāṇ VII, 2. 10;  $\sqrt{\text{ḍhauk}}$  Pāṇ. VII 4, 59.

$\text{ṭ}$ :  $\text{ṭaṅg}$ ,  $\text{ṭakā}$  ( $\text{ṭaṅga}$ -,  $\text{ṭaṅka}$ -),  $\text{ṭalnā}$  ( $\text{ṭvalati}$ ),  $\text{ṭaṭṭbrā}$  ( $\text{ṭṭṭibha}$ -).

$\text{ṭh}$ :  $\text{ṭhaukar}$ ,  $\text{ṭhākar}$  cf.  $\text{H. ṭhākura}$  ( $\text{ṭhakkura}$ -).

$\text{ḍ}$ :  $\text{ḍaurū}$  ( $\text{ḍamaru}$ ),  $\text{ḍain}$  ( $\text{ḍākinī}$ ).

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

$\text{t}$ :  $\text{tand}$  ( $\text{tāntu}$ -),  $\text{tattā}$  ( $\text{taptā}$ -),  $\text{takkanā}$  ( $\text{tarkayati}$ ),  $\text{tau}$  ( $\text{tāpa}$ -),  $\text{til}$  ( $\text{tīla}$ -),  $\text{turnā}$  ( $\text{turati}$ ),  $\text{tin}$  ( $\text{tr'ṇa}$ -).

$\text{th}$ : No sure example is found except  $\text{thukk}$  which may be connected with Skt  $\text{thutkāra}$  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.

$\text{d}$ :  $\text{dānd}$  ( $\text{dānta}$ -),  $\text{dassanā}$  ( $\text{darśayati}$ ),  $\text{din}$  ( $\text{dīna}$ -),  $\text{duddh}$  ( $\text{dugdhā}$ -),  $\text{dūr}$  ( $\text{dūrā}$ -),  $\text{dissanā}$  ( $\text{dṛśyāte}$ ),  $\text{dōhtā}$  ( $\text{dauhitra}$ -).

$\text{dh}$ :  $\text{dharnā}$  ( $\text{dharati}$ ),  $\text{dhār}$  ( $\text{dhārā}$ ),  $\text{dhūḥ}$  ( $\text{dhūmā}$ -).

$\text{p}$ :  $\text{panj}$  ( $\text{pāñca}$ ),  $\text{pānī}$  ( $\text{pāñīya}$ -),  $\text{pinn}$  ( $\text{pīṇḍa}$ -),  $\text{pīr}$  ( $\text{pīḍā}$ ),  $\text{putt}$  ( $\text{putrā}$ -),  $\text{pucch'nā}$  ( $\text{prcchāti}$ ),  $\text{pōh}$  ( $\text{pauṣa}$ -).

$\text{ph}$ :  $\text{phal}$  ( $\text{phāla}$ -),  $\text{phan}$  ( $\text{phaṇā}$ -),  $\text{phālā}$  ( $\text{phāla}$ -),  $\text{phull}$  ( $\text{phulla}$ -),  $\text{phaggan}$  ( $\text{phālguna}$ -).

$\text{b}$ :  $\text{bakkarā}$  ( $\text{barkara}$ -),  $\text{bannh'nā}$  (\* $\text{bandhati}$ ),  $\text{bāh}$  ( $\text{bāhā}$ -),  $\text{bī}$  ( $\text{bīja}$ -),  $\text{bujjh'nā}$  ( $\text{būdhyate}$ ).

$\text{bh}$ :  $\text{bhattā}$  ( $\text{bhaktā}$ -),  $\text{bharnā}$  ( $\text{bhāratī}$ ),  $\text{bhau}$  ( $\text{bhāgā}$ -),  $\text{bhū}$  ( $\text{bhūmi}$ -),  $\text{bhujj'nā}$  ( $\text{bhṛjjati}$ ).

§138. Intervocalic stops. Among these  $\text{-k-}$ ,  $\text{-g-}$ ,  $\text{-c-}$ ,  $\text{-j-}$ ,  $\text{-t-}$ , 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  $\text{-aṃya-} > \text{-ē}$ .  $\text{-ṭ-}$ ,  $\text{-ḍ-}$  became  $\text{-ṛ-}$ .  $\text{-p-}$  became  $\text{-v-}$  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.

-th- -dh- became -ḍh- in MI and were later on (perhaps even in MI) pronounced as -ṛh- 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.<sup>1</sup> At least for -ch- Skt. grammarians prescribe doubling after a vowel which points to its origin from a consonant-group.<sup>2</sup>

-k-: cam[e]ār (carmākāra-), ka nh[e]ār (kumbhakāra-), ḍain (ḍākinī), seāl (śītakāla-), kaṛū (kaṭuka-), sūr (sūkarā-), miṭṭi (mr̥ttikā), makkhī (mākṣikā), nhērā (\*andhakara-).

-kh-: nāuh (nakhā), mūh (mukha-), sēhrā (śekhara-), līh (lēkhā), suhaunā (\*sukhāpayati).

-g-: bhain (bhaginī), narōeā (nīrōga-), chēllā (chagalā-), bhau (bhāgā-), bhāḍ[e]ār (bhāṇḍāgāra-), jūlā (yugā + hala-)?, baur f. (vāgurā).

-gh-: mīh (mēgha-), sarāhunā (ślāghate), lauhḍḍī (laghū-), WP māh (māghā).

-c-: sūī (sūcī).

-j-: rāī (rājī-), ruāh (rājamāṣa-), bāniā (vāñija-), bi (bija-), WP ayānā (ajānat), WP ayālī (ajapāla-).

-ṭ-: kaṛā (kaṭaka), ghaṛā (ghaṭa-), kaṛū (kāṭu-), ghōṛā (ghōṭaka-), kaṛāh (kaṭāha-), kuṛm (kuṭumba-), kīṛā (kīṭa-), puṛ (puṭa-).

-ṭh-: pīṛhā (pīṭha), maṛh (maṭha-), paṛhoā (paṭhati).

-ḍ-: pīṛ (pīḍā), nāṛ (nāḍī), dhūṛ (\*dhūḍī: dhūli).

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

-t-: khāī (khātā), ghau (ghāta-), jūā (dyūtā-), seāl (śītakāla-), gheō (ghṛtā), sau (śatā), caudā (cāturdaśa).

-th-: kaihā (kathayati), saūī (śapatha-), gūh (gūtha-), paihlā (\*prathillā), paihā (paṭha-).

(1) Whitney: Sanskrit Grammar §42.

(2) ib. §227.

-d-: keārā (kēdāra-), naī (nadī), savā (sapāda-), je (yādi), paun (pādona-).

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

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

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

-b-: pīē 'he may drink' (pībati).

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

§139. Initial nasals. Only n-, m- are found initially in P I. In Ludhiānī initial n- is invariably 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 P I initial n remains unchanged in Mod. I is wrong so far as the actual pronunciation goes. Initial m- has remained unchanged everywhere.

n-: nāu (náva, nāma), natth<sup>a</sup>nā (naṣṭā-), nimm (nimba-) narōā (nīrōga-).

(1) "l, 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 ṭ, ḍ it is cerebralised, but acoustically it is not noticeable" **Bengālī Phonetics. Bulletin of the School of Oriental Studies** II. p. 6.



Nom. pl. neut. -āni > ā { -ikāni > -iā } Now used as Direct pl. { -ukāni > -uā } in the feminine gender.

Nom. pl. neut. -īni > ī. Used in WP for Direct pl. in the fem.

In EP. dahī Nom. Acc. pl. perhaps represents this change.

-m-: kaul (kāmala-), aulā (āmala-); caur (camara-); bhaur (bhramara-), ḍaurū (ḍamaru-), nāu (nāma), paū (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 -m in jamāi WP juāi (jāmātr-), kamārā WP. kuārā (kumāra-), kimē, WP. kivē cf. Guj. kēm, (Pkt. \*kimēṇa? cf. imēṇa), jimē WP. jivē (Pkt. \*jimēṇa) cf. Guj. jēm, im. In the ordinal numerals as panjmā WP, panjvā (pañcamā-) etc. Before the close vowel ī however, the secondary change does not take place. e.g. sālī (svāmi-), rūī (rōma-), bhūī (bhūmi-).

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. dīwān).

§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-), jā (yādi), jānā (yāti), Relative pronoun jō. jāhrā, jīh- (ya-); jāhnā but WP jāhṇā also (yābhati), the derivatives from this root also appear with y- in WP. In EI 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- > ē; the y- between any other vowels disappeared. But when preceded by a close vowel ī, ē, ū, a strongly fricative glide y developed before

the original *y* and both became *-yy-*. The whole group appears as *-iyy-*, *-eyy-*, *uyy-* in *pāli* which later on became *-ijj-*, *-ejj-*, *ujj-* in *Mah. & AMg.* and are found at present in *S* and *M.* Where, however, the *y* glide did not develop, the *-y-* disappeared as in *śaurasēri* 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 *aŷa->ē* see ' § 103.

(ii) *peār* (*priyakāra-*), *gānā* or *gaunā* (*gāyati*), *karīdā* 'being done' (Pkt. \**karīamta* from *karīadi* on the analogy of *dīamta-: dīadi*, *pīamta : pīadi* etc.).

(iii) *dūjjā* beside *dūā* (*dvitīya-*, Pkt. *duiya* \**duijj*, cf. *AMg. addhāijja-< ardha tṛtīya-*), *tījjā* beside *tīā* (*tṛtīya-*, *AMg. tiēya taŷya-*), *bhānaja*, *WP. bhaṇṇā* (*bhāginēya-*).

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

*-v-:* (i) *chail* (*chavi+\*illa-*, *ji* (*jivā-*) Pkt. *jivō*), *dēi* (*dēvi*), *beāh* (*vivāhā-*), *WP. parihṇā* (*parivēṣayati*) *EP. parōsnā* is a loan from *H.*

(ii) *Saun* (*śrāvaṇa-*), *deōr* (*dēvara-*), *jiūn* (*jīvana-*), *dhaulā* (Pkt. *dhavala-*), *jhiūr* (*dhīvara-*).

(iii) *nūn*, *WP. lūn* (*lavaṇa-*), *salūnā* (*salavaṇa-*) go back to Pkt. *lōṇa* with a subsequent closing of the *ō* 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) *y* 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 *l* where Vedic had *r*, and sometimes *r* where Vedic had *l*. In several cases, doublets appear with *r* and *l* with or without difference in meaning. Panjābī on the whole agrees with Sanskrit as most other IAV's do with a few exceptions. Intervocalic *-l-* becomes *-ḷ-* in WP.

(i) *r, l* agree with Skt:—

*r*: *rāt* (*rātri-*), *rann* (*raṇḍā*), *rassī* (*raśmī-*), *russ<sup>nā</sup>*, (*ruṣyat<sup>s</sup>*), *karnā* (*kāratī*), *bissarnā* (*vismarati*), *sauhrā* (*śvāsura-*).

*l*: *lajj* (*lajjā*), *lipp<sup>nā</sup>* (*lipyate*), *likh* (*likṣā*), *lōhā* (*lōkā*), *seāl* (*śītakāla-*), *pilā* (*pīṭala-*), *phal* (*phāla-*), *bāl* (*vāla-*).

(ii) Skt. *r* > Panj. *l*. Most of these words are found with *l* in Pkts. *halhḍī* (*haridrā*: Pkt. *haliddā*), *lajj* (*rājju-*), *lās* 'rope' (*raśmī-*)? 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 *-ll-* in Pkt. It is found so in Panj. and other IAVs (Bloch § 140—141). *pal<sup>a</sup>tnā* (*paryasta-*: Pkt. *pallaṭṭā*), *palthī* (*paryasta-*), *pahlāg* (*paryaṅka-*), *palān* (*paryāṇa-*).

(iv) Skt. *-dr-* > Panj. *-ll-* as found in Pkt. *allā* (*ārdrā*: Pkt. *alla-*), *bhalā* (*bhadrá-*), *khullā* (*kṣudrá-* AMg. *chulla-*, *culla-*, cf. Mar. *cultā*).

(v) Skt. *l* > Panj. *r*: *abēr*, *sabēr* (*avēlā*, *savēlā*) cf. Panj. *bellā* (*vēlā*).

(vi) In one or two words Skt. *l* appears as *n* in Panj. e.g. *nūn* WP *lūṇ* (*lavaṇa-*), *nañh<sup>nā</sup>* beside *lañh<sup>nā</sup>* (*lañhate* but cf. *nañkhati* '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-, ṣ-, s- all become s-.

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

ṣ-: sōlā (sōḍaśa), saṭṭh (ṣaṣṭi-), chā 'six' comes from such form as \*xsvaxs and not from śāt, cf. Gyp. šov, Sinā ṣa, Kś. ših, Pers. šaš. Mar. sahā comes from Pkt. cha for in Mar. ch- > s-.

s-: satt (saptā-), sādḍhā (sārdha-), suddā (suptā-) etc.

§145. Intervocalic -ś-, -ṣ-, -s- all become -h- and fall with PI -h- and MI -h- derived from PI aspirates. For tone-effects of -h- see §§85-88.

-ś-: sehā (śaśā-), sanehā (sandāśa-), pājāh (pañcāśat), pharhā (pāraśu-), sauhrā (śvāśura-), kōh (krōśa-).

-ṣ-: māh (māśa-), hāḥ (āśāḍha-), karīh (kāriśa-), toh (tūśa-) tīh (tṛṣā), pōh (pauśa-).

-s-: sāh (śvāśa-), kapāh (karpāśa-), mūhlā (mūsala-), the -s- of saptatī in 69, 71-78 > h which in 76-78 is optionally omitted.

There are a few exceptions to the general rules:-

(i) das (dāśa), is a loan from H. cf. Lah. dah; H. EP dahāi 'tens'.

(ii) In the numerals 79-88 we find -ss- < -ś-, perhaps because the -ś- of aṣṭi- 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 Disaspiration (4).

(iv) -s- remains in sī 'was, were' if derived from āsit 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 [h̥at:h] (hāsta-), hīā (hr̥'daya-), hal (hala-), haraḥ (haritakī).

§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-), bāh (bāhā-), gehā (grāha-), saihnā (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 Aśoka except in a few groups containing a sibilant or *r* in some dialects. The germs of the tendencies which resulted into this assimilation are found in the observations of the Prātiśākhya regarding the minute changes suffered in quality and quantity by a consonant on account of its happening to be in the vicinity of others. These observations, though conflicting among themselves on many points, clear the ground for explaining almost all changes actually noticeable in 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 Prātiśākhya 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 sound<sup>1</sup>. 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

---

(1) AV Prātiś. I 43, 44. व्यञ्जनविधारणमभिनिधानः पण्डितः सन्तरो हीनश्वासनादः ॥४३॥ स्पर्शश्च स्पर्शेऽभिनिधानः ॥४४॥

been assimilated to those following<sup>1</sup>.

§ 150. In groups stop + other consonant, the stop was not unexploded<sup>2</sup> because the next sound being more open<sup>3</sup> 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<sup>4</sup>. In pronouncing y the contact is made with the two edges of the middle of the tongue upon the palate<sup>5</sup>, 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".<sup>6</sup> 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 Prātiśākhya. 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 Prātiś I. 44.

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

(4) A V Prātiś. I 24, Taitt. Prātiś. II 38.

(5) Taitt. Prātiś. II 40.

(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 *dh-*.

(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.<sup>1</sup> 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. *-tʃ-*, and *-ts-* in a dental *-cc-* i.e. *-tʃs-* 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.<sup>2</sup>

Why *-ts-* resulted in an aspirated *-cch-* and *-ty-* in an un-aspirated *-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.

(1) See Whitney's remark on Taitt. Prāṭiś. II 42, and A V Prāṭiś I 24.

(2) "The pronunciations of Prakrit Palatals." JRAS 1913 pp. 291-98.

The strength of an original sibilant may be inferred from the fact that it appreciably aspirated a preceding stop<sup>1</sup>.

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, ṣ, s and *upadhmāniya*” Here one may also compare the *Panjābī* pronunciation of Persian and English fricatives—unvoiced fricatives become voiceless aspirated stops in *Panjābī* 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.<sup>2</sup> This is the reason why the resulting group in MI also is double between vowels; thus -kṣ- in PI was -kks- and hence became MI -kkh-. Similarly PI -ṣk- = 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 ṇṇ > n(n) also proves it. No doubt a single k, g followed by h fi make an aspirated kh, gh. It is for this reason that an initial PI kṣ- > 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. *Aśoka* *dbādasa* for *dvādasa*.<sup>3</sup>

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

(1) Whitney on AV *Prātis.* II 6, *Traitt. Prātis* XIV 12-13.

(2) AV *Prātis* I 58, III 28, 30-32; *Taitt. Prātis* 1-7, 9-28.

Whitney's *Skt. Grammar* §§ 228-29.

(3) *Girnar* 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 unchanged except the voiced aspirates which lose their aspiration and alter the pitch of the neighbouring vowel (see §87).

-kk-: kukkaṛ (kukkuṛā-), chikk (chikkā), cīknā (cikkana-) but cf. cikkaṛ 'mud'.

-gg-: gūggal (gūggulu-).

-cc-: uccārnā (uccarati); uccaṛnā (uccaṛati) but the trans. form ucērnā points to \*uccīṭati; khicēṛī (khiccā) cf. Guj. khīcī; ūncā but WP uccā (ucca-).

-cch-: kacchū (kacchapa-), guccā (guccha-), kacch 'nickers' (kacchā: kākṣā), picch (picchā), pucchānā (pṛcchāti) bachaunā (vicchādayati), WP pucch but Ludh. pūch (pucchā).

-jj-: lajj (lajjā), lajj (rājju-), kajjal (kajjala-), sajjā 'right' 'opposite to left' (sajja- 'ready'), bhujjanā (bhrījjāti).

ṭṭ-: haṭṭ (haṭṭa-), bhaṭṭ (bhaṭṭa-) cf. H. bhāt; paṭṭī (paṭṭa-) kuṭṭanā (kuṭṭayati), ghaṭṭanā (ghaṭṭayati MBh. VI 2894 B).

-ḍḍ-: uḍṇā besides uṛṇā (uḍḍayati), haḍḍ (\*haḍḍa-).

-tt-: uttarnā (uttarati), tittar (tittirā-) latt (lattā), mattā (mattā-), pittā (pitta-), citt (cittā-), khitti (kṛttikā), bit[t] (vittā-).

-dd-: kudāl (kuddāla-).

-ddh-: siddhā (siddha-), buddh (buddhi-), WP baddhā (baddha-).

-pp-: pippal (pippala-), pipāl 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 (ṣaṭka-).

-tk-: ukkarnā (utkirati), sakārnā (satkārayati).

-tkh-: ukkharṇā (\*utkhiṭati), ukkhal 'mortar' (\*utkhala-) cf. khāla- 'thrashing floor'.

-dg-: khaggā 'a fish' leaf of ghikūār which resembles sword-blade (khaḍga-).

-dg-: uggarnā (udgurati), ugganā (udgata-), ugamnā (udgamyate).

-dgh-: uggharṇā (udghaṭate), uggh[ā] 'fame, famous' (udgha- m. excellence, model; udghoṣa-?).

-kt-: bhattā (bhaktā-), sattū (sāktu-), motti (mauktika)-ratt 'blood' (rakta-).

-ṭt-: satt (saptā-), tattā (taptā-), suttā (suptā-).

-kth-: satthal (sākthi).

-bd-: saddā (śābda-).

-gdh-: duddh (dugdhā-), daddhanā (dagdhā-).

-bdh-: laddhā (labdha-), jaddhā (yabdha-).

-tp-: upajṇā (utpadyate), WP upparṇā (utpatati, utpaṭati?).

-tph-: upphanā (\*utphaṇati).

-dbh-: ubbharnā (udbharati).

§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 kṛtta- 'cut' in the sense of 'separating' is proved by other forms also e.g. Panj. nakharṇā 'to separate,' bakharā 'quarrel'.



-kn-: mukkanā (Pkt. mukka- <\*mukna-; mukt-). Pischel assumed \*mukna 'to explain' Pkt. mukka- (§566) but Bloch objects to it (§94). Turner supports the former (Guj. Phon. § 76); saknā (śaknoti or śakyate).

-gn-: agg (agnī-) bhuggā 'worn out' (bhugna-), nangā (nagnā > nagga- AMg., naggaī: \*nangā-), 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-. Rukkiṇī occurs once in Jivānanda's edition of Nāgānanda (Pischel § 277)

-gm : jug 'pair' (yugma-).

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

janeau, WP. janjū (yajñopavitā)

naī- perhaps goes back to rājani, WP Guj. Mar. rāṇī favours this hypothesis.

ān (ājñā) Pkt āṇā is an instance of simplification of double consonant with compensatory lengthening of the preceding vowel. For rāṇī and ān cf. Turner JRAS. 1924 p. 574. Sain (smjñā); Pa. saññā (cf. Pkt. saṇṇā). > \*saññ > \*sann > sain on account of the following nasal. See § 30.

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

-tn->kk?

(1) arak (aratnī), saukkan (sapatnī)?

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

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

-dm->-bb-: pabban (padminī), 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 Pahārī 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 *kharoṣṭhī* documents from Central Asia (Bloch J. As. 1912, I p. 332ff). In Eastern Panjābī, however, -ṅ(h)- -ñj(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 (aṅká-), aṅgūr (aṅkūra-), kuṅgū (kuṅkuma-), nasaṅg (niśsaṅka-), saṅg (śaṅká), kaṅgan (kaṅkaṅa-) páhlāg (palyaṅka-).

-ṅkh-: saṅgh (śaṅkhá-?), pīgh (prāṅkhá), suṅghanā (\*śrṅkhati V. O. J. VIII p. 35), uṅghanā (uṅkhati), H. sūghnā and ūghnā point that the change is very early.

-ṅg-: uṅgal (aṅgúli-), bhaṅg (bhaṅgā), siṅg (śrṅga-), raṅg raṅga-), caṅgā (caṅga-), piṅg'lā (paṅgu-). In EP these words are distinctly pronounced with ṅg while in WP ṅñ is commoner. They are, however, spelt both ways in dictionaries.

-ṅgh-: jaṅgh (jáṅghā), laṅgh'nā (laṅghate).

-ñc-: pañj (pāñca), manjā (mañca-); sinj'nā (siñcāti) kunjī (kūñcīkā), kanj or kunj (kancu-), kunj (krāñca), cunj (cañcu-). Lah. vañj nā, vāñhā S. vañ'ṇu (vāñcāti).

-ñch-: hūjhnā (uñchati), pūjhnā (prōñchati) Pkt. pūñchaī, H. pōchnā, pūchnā).

-ñj-: munj (muñjā), anjan (añjana-). pinjara (pañjara-), pinjanā beside pinnanā 'to card cotton? (piñjayati 'to kill'), bhann'nā may be a contamination of bhanjati and bhinna-.

-ñjh-: sanjh (sandhyā: Pkt. samjhā shñjhā), banjh (vandhyā: Pkt. vamjhā, vañjhā.)

-ṇṭ-: kaṇḍā (kaṇṭaka-), ghaṇḍ (ghaṇṭa-), bandanā (vaṇṭate), cundānā (cuṇṭati).

-ṇṭh-: kaṇḍhā (kaṇṭhā-), sunḍh (ṣuṇṭhi-), khunḍhā (kuṇṭhā-)

-ṇḍ-: gannā (gaṇḍa-), kānnā (kāṇḍa-), khaṇḍā- (khaṇḍā-), pinn (pīṇḍa-), ḍann (ḍaṇḍā-), munn[a]nā (muṇḍayati) rann (raṇḍā), kunāli, P.W. kunni (kuṇḍa-), hunn (huṇḍa). In several words mostly from EP., -ṇḍ- remains unchanged, e.g., āṇḍā, but Mul. ānnā 'eye-ball' (āṇḍā-), rinḍī (eraṇḍa-), gaṇḍōā (gaṇḍūpada-), gaṇḍā, khaṇḍ pīṇḍā, ḍaṇḍ[ā], muṇḍā, raṇḍī, kūṇḍī, huṇḍ. Here the last eight are doublets and the others may be loans from Hindī.

ṇḍr-: pōnnā beside pōṇḍā (pauṇḍra-)

nt-: tand (tāntu), dand (dānta-) pāid W.P. puāid (pādānta-), sād in sukkh sād (śānti-), masād (māsānta-) 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 (āntrā-), jandā WP jandrā (yantrā-), mand WP mandar (māntra-), madārī or mādārī (mantrakāra- or perhaps Pers. 'madār 'N saint' + ī), neōḍā, WP niūndrā (ni-māntra-) WP māndrī (māntrika-).

-nth-: pandh pānthāḥ), kandh (kanthā L.), madhānī (manthāna-). WP pāndhī (pānthika-). In granthi- and granthati the th was cerebralised in Pkt. stage and consequently we have Panj. gaṇḍh, gaṇḍhanā. gaṭṭhanā (grath, granth) with cerebralisation of th.

-nd-: chann (chāndaḥ), sanēhā (sandēśa-). WP nanān (nānāṇḍā) EP nanād must be a loan from Hindī, or it came from nanandā another form of nānāṇḍā recorded by Monier William.

This change appears in the compound words having manda- as their first member, e.g. manākkhā (māṇḍākṣa-), manhēnmā 'destitution of milk' (māṇḍa + dhainava-), manrah 'not roughened

sic a grinding stone,' *mantārū* 'not knowing how to swim,' *mankhaṭṭū* 'not earning anything'; also in *mannō* *f.* ill luck (*mandimā m.?*), *kunnan* beside *kundan* 'pure gold' (*kunda-*)?

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

-*ndh-*: *annhā* (*andhā-*), *bannh* (*bandhā-*), *kannhā* (*skandhā-*), *innhan* (*indhana-*), *binnhanā* (*vindhātā*), *rinnhanā* (*\*rindhati*), *runnhanā* (*\*rundhati*).

-*ndhr-*: *gōhran* (*gudā + randhra-*).

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

-*mph-*: *gumbhā* (*gumpha-*).

-*mb-*: *ammā* (*ambā*), *lammā*, *lambā* (*lamba-*), *nimm* (*nimba-*), *samm* (*śāmba-*), *sēm* (*śaimbya-*), *kuṛam* (*kuṭumba-*), *kōrmā* (*kauṭumba-*), *jammū* (*jambu-*), *kammal*, *kambal* (*kambalā-*), WP *palamṇā* (*pralambate*). The forms appearing with -*mb-* are confined to EP.

-*mbh-*: *kamheār* (*kumbhakāra-*), *thammh* (*stambha-*), *khammhā* (*skambhā-*), *ulāmmhā* beside *ulāmbhā* (*upāmbha-*?) *rammhanā* (*rambhate*).

§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*, *camālī*, WP. *limmanā*, *gūmmhā* 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-* > *\*-nn-* > *-n* in the Present Indicative III pl. Thus *karanti* > *karan*, *bharanti* > *bharan* etc. In WP Present participles also, thus Pkt. *karamta-* > WP *karnā* 'doing'.

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

-mn-: W.P. nimmojhānā (nimná+apadhyāna-). This treatment differs from what we find in Pkt. (Pischel § 278).

-nm-: jamm (jānma).

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

-nn-: ann (ānna ), anāj (annādyā-).

-mm-: damm (dramma-).

§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 tone-effects. Unfortunately there are very few examples to show the exact process how the stop developed. The Prātiśākhya refer to a pronunciation in which a surd stop was inserted between a nasal and a sibilant. This may have been the course followed by the ancestors of Panjābī, thus:—

--ñś. > -ñśś. > -ñch. > Panj. -njh-

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

Or, perhaps, the sibilant was voiced as in śñl,<sup>2</sup> and later on became an aspirated stop. But that would have been contrary to the Panjābī treatment of foreign fricatives whereby Pers. x, Eng. θ, Pers. Eng. f appear as kh, th and ph, respectively; while Pers. g, Eng. θ, Pers. Eng. z, v appear as g, d, j, b

(1) डणनेभ्यः कटतेः शबसेषु॥ AV Prāt's. II 9 "After ñ, n and n are inserted k, ṭ and t before ś, ṣ and s." नकारस्य शकारे जकारः॥ AV Prāt's II 10. 'Before, ś, n becomes ñ.' डपूर्वः ककारः सषकारः॥ Taitt. Prāt's V 32. "After ñ is inserted a k before s and ṣ." टनकारपूर्वश्च तकार ॥ Ib. V. 33 "After ṭ 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. [ʃ] sometimes appears as *ch* especially in illiterate speech, but the normal change is *s*. If the sibilant had been voiced it should have appeared as *j*, and not as *jh*.

*mś*: *banjh*, WP *vanjh* "pole for propelling a boat" (*vaṃśa*-) *bās* 'bamboo' is a loan from Hindi. *sānjhī*, *sājh* (*sāṃśa*) cf. *ṣiṇā sāzhu* 'half of land produce'.

The numerals *bīh*, *tīh*, come from Pkt. *vīsaī*, *tīsaī* and not from Skt. *vimśati*, *triṃśat*.

*ḍassanā* is from *daśyati*, and *ḍang* 'bite' from \**ḍakna* > AMg. *ḍakka* > \**ḍamka*. cf. H. *ḍāḍ*, *ḍāṅk*.

*kāssū* (*kaiṃśuka*-) is a loanword.

*-mś-*: *pihnā* comes from Pkt. *pīsaī* rather than Skt *piṃśati*. cf. *ṣiṇā pezoiki*.

*-mś* : *kāssī*, W P. *kaīhā* (*kaṃśa* : *kāṃśya*-) seems to be a late borrowing with *-s* > *-h*. Sindhi *hanju* (*haṃśa*). Panj > *haus* is a loan. *hass* 'collar-bone,' but Sindhi *hanja*, "the part above the hip-bone on which infants sit in being carried" (*āṃśa*) *mās* (*māṃśa*-) is a *tatsama*. cf. Sindhi *māsu*, *māsu*, *ṣiṇā mōs*, Genitive *mozāi*.

M I *-mś*- *inhū*, WP. *ājh*, Sindhi *hanja ṣiṇā āṣu* (*āśru*-Pkt. *aṃsu*) *khangh* (*kāśī* Pkt. *khāśā* Pisch. § 206, \**khassā* \**khaṃśa*) cf. II *khāsi*. *khunjanā* to be missed (*kuṣṇānti*, Pkt. *kussaī khussaī* \**khumśa*) cf. II. v. ṭ. *khōsnā māih*, W P *majjh*, *manjh* (*māhiṣī*) \**mhiṃśa*) cf. H. *bhāis*. E. P. *mhāis* is a contamination of *māih* and *bhāis*.

*cunghanā* H *cūghnā* cf. *cūsnā*, Rajas *cūkh* (√*cūṣ*:- √*cucūṣ* Pkt. *cūsaī cussaī* \**cumśa*; 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<sup>1</sup> when a stop except a dental precedes *y*, the *y* is assim-

(1) Monier-William's Dictionary records only one word *यवगुलि* *yvāgulī* 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. śīkū saknā (śakyati or śaknōti), sāk 'relation' \* (svākya-).

-khy-: pakhānā (prakhyāna-), W P. akhān, akhāun (ākhyāna-) ākhyā-pana-).

-gy-: bhāg (bhāgya-), suhāg (saubhāgya-), lagganā (lagyati), barāg 'feeling homesick, said of children' (vairāgya-). 1

-cy-: pacnā (pacyate)<sup>1</sup>, rucnā (rucyate), cūnā (cyutā-), bacnā, cf. WP. vacāunā (vacyāte.)

-jy-: Jāth (Jyēṣṭha-). rāj (rājya-), banaj (vaṇijya-), bhaj janā (bhajyate), bhujjanā (bhrjyate).

-ty-: phatnā (\*sphaṭyati: sphaṭate), ghaṭṭanā (\*ghaṭyate: ghaṭṭate: ghaṭate), tuṭṭanā (truṭyati).

-dy-: Powādhi jāddā (jādyā-).

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

-bhy-: labbhanā (labhyate).

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

-ty-: sacc (satyā-), naccanā (nṛtyati), bacc WP vacc (āpatya-),

-dy-: ajj (adyā-), khājjā (khādyā-), bijj (vidyut), jūā (dyūtā-) chijjanā (chidyate), bājjā (vādyā-), pasijjanā (prasvidyate) upajnā (utpadyate).

-dhy-: gijjhanā (gīdhyati), bujjhanā (būdhyati), sujjhanā (śudhyati), sijjhanā (śīdhyati), rijjhanā (ṛdhyati), mājjhā (mādhya-). cf. ndhy- njh: sanjh (sandhyā), banjh (vandhyā).

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

punn (pūnya-, kān f. (\*kānya-: kānā-).

(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.

*sunṇā*, WP. *sunjā* (śūnyā-); *jann*, WP *janj* (jānya-) cf. Mar. *jānavsā* (jānya+vāsa-); *kannē* *t.*, WP *Kanj* (kanyā) *dhān* WP *dhāi*, perhaps, for *dhān* °*dhānj* (dhānyā-); *mannan*, (mānyate), *neārā* (anyākāra-?). [M] *anj* (anya-).

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

*uggamnā*. (udgamyate), *ghummanā*. (HD *ghumma*: \**ghumyai*).

(6) In *l+y*, the *y* is assimilated but in many cases the resulting *-ll-* seems to have been aspirated at some stage, probably before *Apabhraṃśa*, 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 EP, but remained *vv* in WP. Sindhi treats this group differently in the initial position from the interior one.

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

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

-śy-: *nassanā* (naśyati); *dissanā* (dṛśyate), *saulā* (śyāmala-).

-ṣy-: *russanā* (ruśyate), *tussanā* (tuśyati).

-sy-: *sālā* (syālā-), *hāssā* (hāśya-), *hasnā* (hasyate) or perhaps a loan from Hindi but the latter goes back to Pkt. \**hamsā-ālas* (ālasya-), *kāssī* (kāśya-).

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

*ry*-: *kāj* (kārya-), WP *pujjanā* (pūryate) EP *pugganā* may be an analogical formation after *bhajj* *Ambālā bhagg*; *bhijj*: *Ambālā bhigg*.



-hy-: gujjhā (gāhya-). bājjhō (bāhyatāh), bōjh (\*uhya-:Pkt. vojja-), dājh (\*dāhya-). WP ḍajjhānā (dahyate).

§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 **Girnār** versions with those of **Kālsī**, **Dhauī** and **Jauḡaḍa**. 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 transposed its place with its own member so that the result in either case was a group consonant + *r*; thus we get **dharma** > **dhram(m)a**-, **sarva** >-, **savra**¹. In WP. (also in Lahndī and Sindhi), the groups consonant + *r*, especially dental stops + *r* have remained unchanged, and the groups *r* + consonant in words beginning with a dental stop have shifted the *r* to the dental stop after doubling the other member. This latter tendency of shifting *r* is noticeable to some extent in **Prithirāj Rāsau** of Cand.²

Consonant + *r* : -

**kr**: **kōh**, S. **kōhu** (**krōśa**-) **kōl**, S. **kōli** (**krōḍā**-) **cakk** (**cakrā**-) **cukkā** (**cukra**-). **sūk** (**śukrā**-) recorded by Mayā Singh must be a loan from Hindi or quoted from the **Ādi Granth**.

**gr**: **gaṭṭhanā** (**grathnāti**) **gehā** (**grāha**-), **aggā** (**āgra**-), **jāgnā** (**jāgrati**). **graihn** 'eclipse' is a *ts*. **gās** 'mouthful' is a loan from Hindi, **grāh** is a loan from WP; **grās** 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 **piṇḍ**.

(1) Michelson: JAOS Vol. 30, 31.

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 (vyāghrá-).

jr: bajj 'calamity' (vájra-).

dhr: mīddhā (mēdhra-).

tr: tāhnā, WP trāhnā (trāsayati), tōrnā WP troṇā (trōṭayati) gōt, WP gōttar (gōtrā), cittā WP cittrā (citraka-), cittanā, WP cittarnā (citrayati), Cēt, WP cettar (caitra-), dohtā WP dōhtrā (dauhitra-), pōttā WP pōtrā (pāutra-), putt WP puttar (putrā-), patt, WP pattar (patrá-), sūt WP sūttar (sútra-), dāttī WP dātrī (dātra-), tinn WP trai (trīṇi, Pkt tiṇṇi), (trāyaḥ-). Guj. traṇ may be contamination for the two.

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

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

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

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

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

br: bāhman (brāhmaṇa-), kubbā (\*kubra-: kubhrā) cf. Guj. kubḍū.

bhr: bhāi WP bhrā (bhrātā), bhaur (bhramara-), bhāu (bhrū- cf. Pkt. bhumagā, bhamayā Pischel § 124), bhaṭṭh (bhrāṣṭra-), bhāunā (bhramati).

mr: makkhan (mraṣṣaṇa-). When mr occurs in an internal syllable, a b develops between m and r, and the whole group

appears as -mpb in Pkt. (Pisch. §235), amb (amra-), tām̐bā WP trām̐bā, trām̐mā (tām̐rā-), tām̐rā (tām̐ra+paṭa-?)

śr: saun (śrāvaṇa-), missā (miśrā-), WP mass (śmāśrū-), sass (śvaśrū), cauras (caturaśra-). For aśru->anjh, injh. see under -ms- §160.

§163. r+consonant:

-rk: akk (arkā-), kakkar (karkara-), takkanā (tarkayate), takkalā WP traṭkalā (tarku-), makkaṭ (markāṭa), sakkār (śarkarā). In WP trakkaṭī in opposition to EP takkaṭī, 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 śālka.

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

rg̐h: māihgā (mahārg̐ha-), ghaggarā (gharghara-), Lah. aggh (arg̐ha-).

-rc: kucc (kūrcā-)

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

-rṇ: kann (kārṇa-), pannā 'leaf' (parṇā), unn (ūrṇā), cūnnā (cūrṇa-), punneṭ (pūrṇimā), siūnā seṭnā (suvārṇa-; sauvarṇa-).

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

-rp: sapp (sarṇā-), kapāh (karpāsa-), khappar (karpara-), tappar, Lah. trappar (L.S.I VIII p. 326) (tālpa- connected with √trp MW: \*tarpa); ṭappanā, Poṭh. trappanā (\*tarpati: trpyati).

-rb: kabrā (karbara-)-

-rb̐h: gabbhā (gārb̐ha-), cibbhar (cirbhāṭa-), dabbh Mul. drabbh (darbhā-)

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

-ry: Dealt with under y-groups.

-rl: dūllō 'bridegroom'. H. dulhā, Guj. dūlū (durlabhā-?)

-rv: cabbanā (carvati), caubī WP cahvī (caturvimśati-), khabbā (kharva-?)

-rś-: dassanā (darśayati), pāssā (pārsvā-), passali (parśū-)  
 -rṣ-: ghassā (gharṣa-), khassanā (karṣati), WP vassanā  
 (varṣati). baras. sarhō, ārsī etc see under svarabhakti.

#### §164. Groups with l.

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

-lk-: bakk (valkā-), sakk (śālka-).

-lg-: guggal (gūlgulu-), phaggan (phālguna-), baggā  
 (valgū-). bāg, WP vāg (valgā) perhaps a loan on account of

-lp-: tappar (tālpī-?), WP kappanī (kalpayati).

-lb-: subb (śulba-) MW records śulva also but -lv- > -ll-.

-lm : gummā (gūlma-).

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

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

-lv-: bil, bill in Mayā Singh's Dictionary. (bīlva-).

-dl-: bhalā (bhadrá-: \*bhadla-) allā (ādrá-: \*ardla-), khullā  
 'low, base' (kṣudrá-: \*kṣudla-), In J. Pkt. chulla- culla- Pischel  
 § 325).

-rl-: dūllā (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-: karṇnā (kvathati), pakkā (pakvā-)

-jv-: jalnā (jvalati).

-ṭv-: 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 *kuṛattan* 'bitterness', *palattan* 'yellowness'. -t (-tva-) as in *miṭṭhat* 'sweetness'. *sat* (*satva*-) may be a loan.

-tv- > -pp-: -[p]pan, -panā (-tvana-) as in *kaurāpan*, *lucca-panā* etc.

WP *suhappan*. -p (-tva-) WP *suhnapp* 'beauty',

-ppā (-tva-) as in *budhāppā* 'old age'.

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

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

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

-dhv- > -bbh-: WP *ubbhā* (*ūrdhva*-)

-dhv- > -jjh-: *jhandā* (*dhvajā* + *daṇḍa* Mar- *jhemḍ-jhankār* (*dhvani*-) if not purely onomatopoeic.

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

*baṭṇā*, WP *vaṭṇā* (*udvartana*-) cf. H. *ubaṭṇā*, Sindhi *uṭaṇu*.

(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-: *sauhrā* (*śvaśura*-), *sass* (*śvaśrū*-), *sāh* (*śvāsa*-), *basāh* (*viśvāsa*-), *assū* (*āśvina*-), *pāssā* (*pārśvā*-).

-ṣv-: *māssī* (*mātrṣvasṛkā*).

-sv-: *pasijjanā* (*prasvidyate*) *sakā* (*svaka*-: \* *svakya*-) *sāk* (\**svākya*-) 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).

-śc-: tircā (tiraścā-), bicchū (vr'ścika-), picchā (paśca-), pacchō (paścima-).

-ṣk-: bikkharnā, bakharnā (viṣkirati), sukkā 'dry' but sukkhā 'a particular plant' sūṣka-), pōkkhar (pauṣkara-).

-ṣṭ-: atṭh (aṣṭau-), natṭhanā (naṣṭa-), muṭṭh (muṣṭi-), miṭṭhā (miṣṭa-), riṭṭhā (ariṣṭa-), piṭṭhī (piṣṭa-).

-ṣṭr-: utṭh, ūṭ[h] (u'ṣṭra-), bhatṭh (bhrāṣṭra-), WP. oṭṭhā (auṣṭra-).

-ṣṭh-: kōṭṭhā (kōṣṭha-), kāṭh (kāṣṭha-), jēṭh (jyēṣṭha-), sēṭh (śrēṣṭha-), gūṭṭhā (āṅgūṣṭha-).

-ṣp-: bhāph- (vāṣpa-).

-sk-: khammhā (skambhā-), bakkkhar (upaskara-), bakhārā (vakaskāra-?).

-st-: than (stāna-), thammhā (stambha-), thōrā (stōkā), hatth (hāsta-), matthā (mastaka-), patthar (prastara-), natth (nastā) ātthamnā (āsta+?)

-sth-: thālī (sthālī), thāh (sthāgha-), thānī (sthāna-).

sp-: phāhā (spāśa-).

-sph-: phutṭanā (sphuṭyate), phōrnā (sphoṭayati).

-(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.

-ś+c-: nacōrnā (niścotate), nielā (niścala-).

-ś+k-: nikkalnā (niṣkalati : niṣkālana- 'driving out' Gobh.), -nakammā (niṣkarma-), cāuk (catuṣka-).

-ś + p-: naputtā (niṣputra-), caūppar (catuṣpata-), Guj. cōpan (catuṣpañcāsat).

-s+k-: nakk (nās+ka-)?

-s+t-: nittarnā but H. nitharnā (nistarati), cauntī WP. cauttī (catustrimśat).

§167. Stop+sibilant.

(1) kṣ become k(k)h.

khār (kṣāra-), khīr (kṣīrā-), khōh (kṣudhā), akkh (ākṣi, ikkh (ikṣú) kakkh (kākṣa-), kukkh (kukṣi-).

makkhī (mākṣikā), pakkh (pakṣa-), sikkh (śikṣā), takhān (takṣānam cl. acc. of takṣan)

The words where kṣ appears as c(c)h are early loans from a ch dialect and appear with ch in other LAVs (Turner §89)? *e. g.* ricch, H. G, rich, Mar. rīs : ch > s (ṛkṣa-), kacch (kakṣa, kacchā), churā, with ch in others (kṣurā-: churikā), taccha beside takhān (takṣati), macchar beside makkhī (mākṣā cf. AMg, macchiyā), chār beside khār (kṣāra-)

For tikkhā (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. trñēdhu : \*trñdhati.

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

-ts- bacchā (vatsā-), macch (mātsya-) ussarnā (utsarati) goes back to Pkt. Guj. ucharvū may come from ucchalati. 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 (apsarā) guccchā (guccha-: grpsa-).

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

tis (trṣṇā) may be a ts. from trṣā, or cf. trṣyāvat RV vii, 103', 3.

-ṣṇ-: WP unhālā, hunālā (uṣṇakāla-)

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

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

-śm-: rassī (raśmī-), Initially śm- > m-: mass beside mucch (śmāsrū-), masān (śmaśāna-) is a loan because of -ś- > -s-.

-śm-: tusī (\*tuṣmē), kōssa (\*kōṣmā), WP hussar (uṣma-)

-sm-: asī (asmē), bhass (bhasma) bissarnā (vismarati).

This treatment is peculiar to the North-Western Languages cf. kāśir, Kś word for Kashmir (kāśmīra-). Ludh. ambhāttar 'we and others'; tumhāttar '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.<sup>1</sup>

-ṣṣ-: nasang (niśṣaṅka-).

-ss-: nissarnā (nissarati).

§168. Groups with h.

-hm- > -mh-: bāhman (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.<sup>2</sup>

§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 ṛ 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 ṛ, ṛh, (i.e., ṛ with a tone on vowels). bhāi (bhrāṭṛ-), mārēā (mārīta), rōn (rōdana-), paihlā (prathilla-, c.f. prathamā-).

(1) A few cases of a secondary change of MI -ss- > -s- > h are found e. g., dihnā dissanā (drśyatḥ, Pkt. dissat, disat). s > h is yet a living tendency. See Dr. Bailey's note JRAS. 1926.

2. Bloch §§108—109. Turner: Cerebralisation in Sindhi JRAH 1924 pp. 555-84. For cerebralisation in Vedic and Sanskrit see Wacker-nagel i. pp. 167 ff.



For gaṭṭh(i), gaṇḍh(i), paṛh, paṛaus(s)I, see Turner pp. 560—61.

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

gheō (ghṛtā-), hīā (hṛdaya-), khittī (kṛttikā) mōeā cf. H. muā (mṛtā), pōhlō (pṛthula-), tijjā, tiā (ṛṭṭiya-), kittā (kṛtā the -t- being doubled, or -tt- being added by the influence of suddā, tattā etc.). buddhā H. būrhā, S. buḍhō commonly derived from vṛddhā- should be referred to bṛdha- where the -dh- has been doubled on the analogy of Pkt. daḍḍha-. Pa. vuḍḍha- beside buddha- and vaddha- may be due to contamination of vṛddhā- and bṛdha- miṭṭī (mṛttikā) is found with cerebral in all except Mar. mātī.

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

-rt-: All Panjābī words containing PI -rt- are connected with the roots kartati 'to cut' and kṛnatti 'to spin', and vārtatē 'to be' and 'to roll.' Where doublets appear, one has the dental and the other the cerebral to keep distinction of meaning. Thus kattānā 'to spin', kaṭṭānā 'to cut'; bāt 'thing, matter' (vārttā), bāt 'road' (vārtma-; vartīḥ n.). For details see Turner p. 562). mṛttikā > P. miṭṭī H. maṭṭī, māṭī M. mātī, Dog. mittī dental.

-rth-: sāth (sārtha-), sāthī (sārthika-), cauthā (caturtha-)

-rd-: gadhā (gardabhā-), kuḍḍanā (kūrdati), caudā (cāturdaśa), baddal (vārdala-), bahld (balivārda-), paddanā (pardati).

-rdr-: ]\*āddā (ārdṛā-), allā (\*ārdla-). kaudī (kapardikā),

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

-rdh-: addh (ardhā-), badhnā (vardhate), pacādh (paścār-dha-) puādh (pūrvārdha-). The roots vardhate 'to increase' and vardhati 'to cut' have resulted in doublets in Panjābī, 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 (patrá-), etc. For further examples see §162. Only ciṭṭā 'white' (citrá-) appears with cerebral perhaps to distinguish it from ciṭṭā 'leopard'.

-dr-: chiddā (chidrā-) etc. See §162. ḍāhnā 'to lay down' (drāghate), ḍunnā, if from drōṇa-, may be loans. For āṇḍā, ḍaṇḍā etc. see Turner p. 566.

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

(v) The cases where PI dentals uninfluenced by the vicinity of r, ṛ appear as cerebrals in Panjābī are common to all other languages except painā (patati) where cerebral is shown in Prākṛit, Hindī, Gujrātī etc. The following may also be noted: nacōṛnā (niścotate), juṛnā (yuta-), bahēṛā (vibhītaka-), haraṛ (haritaki-).

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

(vi) "l", 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. tūt- (truṭyati), tuṭṭhānā (tuṣṭa-), dūḍḍhā, dūṛh (Pkt. divaḍḍha-), ṭaḍḍhānā (tardati), ḍaṇḍā (daṇḍā-), ḍaḍḍū (dardura-), ḍiṭṭ (dīpa+varti-), ḍahinḍī (dadhibhāṇḍa-), ṭhaṭhērā (tvāṣṭṛ-), ḍāḍḍhā (dārḍhya-), ṭhaṇḍhā but Mar. thaṇḍā (stabdha-), ḍhaṭṭhā (dhvasta-: \*dhvaṣṭa-), ḍhiṭṭh (dhrṣṭa-), WP ḍiṭṭhā (dṛṣṭa-); ṭeḍḍhā, H. ṭerhā but WP treḍḍhā; ṭaṭṭī but WP traṭṭī, but EP tur, WP ṭur (turati); ḍar (darati) ṭhērā (sthavira), dēr: ḍēr, ḍōrī (dōraka).

In the presence of ṛ the dental remains, thus tōṛ, dhaṛ, dāṛhī, Guj. *id.* but H. ḍāṛhī.

ṭhaṭṭī 38.

ṭhiṭṭar 78.

ṭhaḍḍ 3rd Eng. third > thāḍḍ.

BSQS IV 2

## Svarabhakti.

§172. Examples of *svarabhakti* are fairly common in Prākṛits (Pischel §§ 131-40) where they probably represent *tatsamas* or late borrowings from Sanskrit after the tendency for assimilation had died out. Mediæval 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 *tadbhavas*, e.g., *sarāhnā*, WP *salāhṇā*, in rapid speech *srāh-*, *slāh-* (\**śrāghate*: *slāghatē*, cf., *√śrāth*: *√slath*). Other words like *g<sup>ra</sup>ū*, WP *girā* or *g<sup>ra</sup>ā*, (*grāma*), *bh<sup>ra</sup>ā*, WP *id.*, L. *bhirā* (*bhrātā*), *g<sup>ra</sup>āh*, WP *id.*, L. *girāh* (*grāsa-*) are loans from a Western dialect (probably WP). EP *gās* (*grāsa*) is a loan from Hindī.

§173. The Panj. prefix *paṛ-* meaning 'secondary' as in *paṛbāl* (\**pravāla-*), *paṛdand* (\**pradanta-*), *parchatti* (\**prachatti-*), or 'one degree further removed' as in *paṛōttā* (*prapautra-*), *paṛnānnā*, *paṛdāddā* 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 *ṛ*?

§174. In the following words, *svarabhakti* goes to Prākṛit:—*barh-*, *barhā*, WP *varh-* beside *vass-*, *varhā* (*varṣati*, *varṣā*, cf. AMg. *varisa-*), *sarhō* (*sarṣapa-*, cf. AMg. *sarisava-*). *bar* 'year; to rain' and *ārśī* (*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-*), *pand<sup>ra</sup>ā* (Pkt. *pannarasa-*), *basantar* 'fire' perhaps through \**basāndar* (*viśvānara-* cf.

*vaiśvāndara-* found in the Siyāḍonī 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.*, *hundar*, *hūdar* beside *hunar* (Pers. *hunar*).

*-mr->\*-mbr->-mb-*: This change is found in Pkt. also cf. Pischel §295. *amb* (*āmra-*, Pkt. *amba-*), *tāmbā* (*tāmrā-*, Pkt. *tamba*, Aśokan *taṃbapaṇṇī*); H. *bābī* or *bambī* (*vamrī*, cf. *valmīka-*). Panj. *barmī* may be a *tatsama* with metathesis. *Ambarsar* whether connected with *Amar* 'the third Sikh Guru', or with *amrat*, *amart*, *ammart* 'nectar' (*amṛta-*) *ts*.

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

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

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

#### Insertion of *r*.

§176. The N. W. languages *ṣiṇa*, *Kashmīrī*, *Sindhī*, *Lahudī* and Western *Panjābī* have preserved some consonant-groups in which *r* formed the second member, *e.g.*, *ṣ. kriu*, *K. krūh*, *S. krōhu*, *L, WP krōh* (*króśa-*). 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 *kərōṛ m-* 'ten million' but *kōṛī f.* 'score' (*kōṭī-*), *sṛāp ts.* (*śāpa-*), *karmaṇḍal ts.* (*kamaṇḍalu*). *kərōp ts.* (*kōpa*) perhaps on the analogy of *kṛodh*; *WP trikkhā* (*tīkṣṇa-*), *WP tarkhāṇ* (*takṣāna-*), *WP mēthrā*, *WP srakk* (*\*śarka-: śālka-*), *WP traṭṭī*, *WP trēḷ* 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 Panjābī instead of being lost. For a similar phenomenon in Prākṛits see Pischel § 90. Thus lakkar (lakuṭa-) cf. Nep. lauro 'stick', Panj. H. laurā 'penis'; thabbā (stabaka-), uppar, H. ūpar (upari, cf. AMg. uppiṃ beside uvariṃ), assi, H. id., (asīti-). The case of ikk, L. hikk (ēka-) is puzzling. In Pkt. we get ēkka- and ikka- presumably for ēkka- from which the expected form in Panjābī would be ēk as in Hindī, Gujrātī and Marāṭhī. cf. Panj. H. G. khēt, Mar. śet (kṣētra-, Pkt. khēta-, 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 kāccū, cākkū (cāqū), nuksā, nuskā (nuskha), kājak, (kāgaz), dējkā (dēga), bujkā (buqca), nuskān (nuqsān) etc. From Sanskrit words the following may be noted:—

baṭṭōh, baṭṭōh (vartula+lōha-), hamāl 'necklace' (mēkhalā-?), ciṛbā 'flattened parched rice', H. civṛā or ciūrā (cipiṭa-), kaurā, H. karvā (kaṭuka-), WP partōh, patrōh (putravadhū-).

### Contamination.

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

### Onomatopoesis.

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

(1) —k as in karak, kharak, gaṛhak, dhaṛak, bhāṛak, bhuṛak, maṛak, jhīṛak, riṛak, taṛak, tiṛak, phaṛak, raṛak; sarak (sarati),

khurak, surak, cirak, curak, ghurak; kilak, bilak (vilapati), tihlak, chahlak, ḍuhlak (dōlāyate); camak (camat-), damak, lamak (lambate), dhamak (dhmāti); ṭaihk, baihk, sai hk (śvasiti), caihk, būhk (bukkati); cīk (cītkāra-), phūk (phūtkāra-), thukk (thutkāra-), cukk, ṭukk (truṭyaté) etc. Some of these do not strictly denote sound or motion.

(2) -kar or -kār as in—

sūkkaṛ, hūṅgaṛ (hūṅ-), pukār (pūt), hūghār (hūṅkāra-). khāghār (Panj. khaṅgh 'cough'), dhakār or ṭaghār [t.ə.k.ɑ:r] 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 Jacobi'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 upto now. This theory, however, remarkably fails in the case of words whose syllabic scheme in the Prākṛit or Apabhraṃśa stage was  $\check{x} \times \check{x}$ ,  $\check{x} \check{x} \times \check{x}$ , or  $\check{x} \times \check{x} \check{x}$ . Take for instance the words *vaṇijyam* (Pkt. *vaṇijjam*  $\cup \times \times$ ) and *tiraścā-* (Pkt. \**tiracchao*  $\cup \times \cup -$ ).<sup>1</sup>

| According to this theory the words<br>should appear as. |                        | But we actually get. |        |
|---|------------------------|----------------------|--------|
| H. *banīj   | *tirāchā               | ban <sup>o</sup> j   | tirchā |
| EP. *banijj   | *taracchā              | ban <sup>o</sup> j   | tirchā |
| WP. L. *vaṇ'ijj   | *tiracchā              | vaṇ <sup>o</sup> j   | tirchā |
| Guj. *vaṇij   | *tarāchō<br>*tirāchō } | vaṇ <sup>o</sup> j   | tirchō |

(1)  $\cup$  denotes a short syllable,  $\times$  a syllable *heavy by position* on'y and  $-$  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 Apabhraṃśa stage may be inferred from such foreign words as J. Skt. *Akabbara-* (Pers. Akbar), *suratrāṇa-* (Pers. sultān), *туруška-* (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.

|             |          |   |                         |
|-------------|----------|---|-------------------------|
| — yādi,     | Pkt. jā  | > | EP jē                   |
| kāti,       | „ kaī    | > | „ kái, H. id.           |
| kara,       | „ kara   | > | „ kár, H. id.           |
| — kalā,     | „ kalā   | > | „ kál, H. id. Guj. kál. |
| × — saptá,  | „ satta  | > | „ sátt, H.G. sāt.       |
| × — lajjā,  | „ lajjā  | > | „ lajj, H. Guj. lāj.    |
| — x vála-   | „ —      | > | „ bál, H. id., WP vāhl. |
| × — bandha, | „ baṃdha | > | „ bánnh H. Guj. bádh.   |
|             | etc.     |   | etc.                    |

§186. (3) Among *trissyllables* the schemes  $\check{x} \cup \check{x}$ , and among *tetrasyllables* the schemes like  $\check{x} \cup \check{x}$  or those involving a naturally long syllable (—) after a syllable *heavy by position*

only (x) do not call for any discussion as here also, the accent falls on the same syllable according to the old and the new theories.

— — — káratī, Pkt. karaī > EP káre, H. Guj. *id.*

— — x karaṇam, „ karaṇam > „ káran, S. káraṇu  
ghaṭa-, „ ghaṭaō > „ ghāṭā, H. *id.* Guj. ghāṭō

x — x kuṇḍa-, „ \*kuṇḍaō > „ kúṇḍā, H. kūḍā, W.P.  
kúnnā

ghaṇṭa-, „ \*ghaṇṭiā > „ ghāṇḍī, H. ghāṇṭī

kāla-, „ kālaō > „ kālā, H. *id.*

x — x palāśā-, „ palāso > „ palāh;

karpāsa-, „ kappāsō > „ kapāh, H. Guj. kapās.

āśāḍha-, „ āśāḍhō > „ hāṣh, H. āśāḥ, Guj.  
asāḍh

gopāla-, „ govālō > „ guāl, H. *id.* Guj. guāl.

— — — — prasarati, „ pasaraī > H. pás(a)rē

— x — — \*parisvēdat, „ > EP parseō, parse, G.  
parsēv (o)

— — — — purāṇa-, „ purāṇaō > „ purānā, H. *id.*

x — — — — carmakāra-, „ cammaṣṣārō > „ cámeār, H. camār

cakravāka-, „ cakkavāō > „ cákvā. 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 (\*suāo सवाद)

— — — — lōhakāra-, Pkt. lōhaṣṣārō > EP luhār, H. *id.*

— — — — śītakāla-, „ śīyaālō > „ seāl

x — — — — prakhyāna-, „ \*pakkhāṇaō > „ pakhānā

x — — — — sambhālayati, „ sambhālei > „ samhālā,  
etc. etc. H. sābhālē.



§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. Such are the schemes  $\underline{x} \times \underline{x}$  among trissyllables, and  $\underline{x} \times \sim \underline{x}$ ,  $\underline{x} \sim \times \underline{x}$  or  $\underline{x} \times \times \times$  among tetrasyllables.

|                           |          |                                       |
|---------------------------|----------|---------------------------------------|
| $\sim \times \times$      | anicchā  | > Guj. ānach                          |
| $\sim \times \sim \times$ | apūtra-  | > EP. āut, H. id.                     |
|                           | āranya-  | > H. ārnā 'wild'                      |
|                           | alakta-  | > EP. H. āltā, Guj. āltō              |
|                           | alakṣya- | > Guj. ālakḥ                          |
|                           | alagna-  | > H. ālag (Fallon's Dictionary), EP.  |
|                           |          | alāgg may have been formed from lagg. |

|                       |   |
|-----------------------|---|
| (Deś.) kaḍacchū-      | > EP, H. Guj. kārcḥī  |
| karaṅka-              | > Panj. kārāg (recorded in Dictionaries).   |
| karāṇḍa-              | > EP, H. karni but G. karāṇḍī 'goldsmith's tool', and karāṇḍō 'box'.              |
| kuṭumba-              | > EP kūrām, H. kūrṃā, kṃnbā, kṃmbā<br>S. kūrṃu.                                   |
| kulattha-             | > EP, H. kṃlthī.  |
| kṣurapra-             | > EP, H. khūrṃpā. G. khūrṃpī, S. khūrpo.  |
| (Deś) khaḍakkī-       | > H. khīrkī, Guj. khārkhī   |
| tarakṣa-              | > WP tārakḥ, Guj. tāras   |
| tiraścā-              | > Panj. H. tīrchā, Guj. tīrchō.   |
| dhāritrī              | > EP, H. dhārat, dhārtī, Guj. id.   |
| paraśvah              | > EP, H. pārsō  |
| *parīśyā (cf. avaśyā) | G. paras f. dew, frost  |
| *prathilla-           | > EP pāihllā, H. paihlā, Guj. péhlō   |
| pralagna-             | [Pkt. *palamga-] > Poṭh. pālāgnā "a string fastened round the neck of a pot". For |
|                       | -ṇā cf. S. viriṇṇo  |
| pralambatē            | > WP pālāmṇā  |

bahutva- > EP. báuhť, H. WP. báhut

manuṣya- > WP mún<sup>s</sup>

\*maricya- > EP, H. mír<sup>c</sup>, WP már<sup>c</sup>.

Pkt. mahamta G. mehtā H. maihtā

vanijya- > EP, H. bán<sup>j</sup>, WP., Guj. vān<sup>j</sup>.

varatrā- > H. bárat, Guj. várat, S. varta.

vahāngikā- > EP. H., báihgī, WP váihngī

virikta- > S. vírto 'tired'

viricyatē- > S. vírcanū 'to be tired'.

~××~ } vilagna->[Pkt. \*vilamga-]>EP., H. bilāg, S. vírñño,  
~×~× } Guj. válagvū, WP válagñā.

vilamba- > H. bílam, WP. vilam

vilambatē > WP. vilamñā.

viṣamyatē > EP., H. bisamnā.

sapatnī > H. sāt 'co-wife'.

saputra- > Panj. sāt.

\*Sarikkha- (cf., Pkt. sārikkh-, sariccha- Pischel §245).

> Panj. H. sarkhā, Guj. sárkhū.

suruṅgā > Panj. H. Guj. surāg.

sulagna- > Panj. H. sūlagñā, Guj. sálagvū

haridrā > EP hálhdi, H. hálđi, Guj. haład  
WP hárdal.

~ ~ × ~ araghaṭṭa ~ > H. árhať, ráihať by early loss of a-;  
Panj. háhlť by metathesis.

balivárda- > EP báhld, báuld.

udvartana- > H. úbtan; EP. bátñā. WP vátpñā through  
an early loss of -u-.

××~ } paryāṅka- > Panj. páhlāg H. pālāg cf. pālki.

××~ } paryasta-Pkt. pallatṭa- > Panj. pāl<sup>a</sup>tnā, H. id.

vijñaptikā > H. bintī.

sambudhyati > Panj. sámjh<sup>a</sup>nā, H. id.

śalyaka (P-kt. \*sállamka-) > EP sáhlāg.

~×~ } kauṭumba- > Panj. kōrmā

~×~ } dauhitra- > EP dōhtā, H. id., WP dōhtrā.

ḍurbhikṣa > H. dubhuk (plutts), dubhak  
E. S. I. IX. p. 491).

nāraṅgikā > EP nārāgi.

māṇikya > EP. mānak, H. *id.* WP. Guj. māṇak.

§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. kārdā, Poth. kárnā,  
H. kártā, Guj. kártō. See also §§ 117 and 156.  
Lah. karendā is from Pkt. karemta.

(ii) Present Indicative III pl.

karanti > Panj. káran see also §156. H. karē, O.H.  
karaḥī cannot come from karanti.

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

kariṣyāmi, Pkt. Karissāmi > Lah. Karsā, Raj. karsyū  
" Pkt. Karissam > Guj. kariś, pronounced  
[ˈkariʃ], dialectically káras.

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

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

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

× × × nissāṅkam > Panj. nasāṅg, H. nisaṅk

× × — prasvidyate > Panj. pasijjānā, H. pasijnā

prasvinna > H. pasinā, Guj. pasinō

aṅgūṣṭhā > Panj. gūṭṭhā, āgūṭṭhā, H. āgūṭṭhā, Guj.  
aṅgūṭhō?

agniṣṭhā > Panj. giṭṭhī, āgiṭṭhī, H. āgiṭṭhī, Guj. *id.*

niṣkarma- > Panj. nakāmmā, H. nikāmā, Guj. nakāmfī.

niṣputra- > Panj. napūttā, H. nipūtā

mañjiṣṭhā > Panj. H. majiṣṭh, Guj. id. The Panj. word is evidently a loan from H.

\*pracchanṭati > Panj. pachāṇḍnā; perhaps H. pachāṇnā, Guj. pachārvū with loss of nasalisation; cf. H. chāṭnā, Guj. chāṭvū.

ēkastha- Pkt. ēkkaṭṭha- > H. ikāṭṭhā beside ikṭhā, }  
Pkt. ēkkalla- > H. akēlā beside iklā }

Panj. kāṭṭhā kālā on account of the loss of a- before the shift of accent took place.

— × × karāṇḍa- > Guj. karaṇḍō beside Panj. H. karnī.

(Dēś) varaṇḍa- > Panj. barāṇḍā, H. barāṇḍā.

praṇapṭṛ- > H. paṇāṭī.

\*sarikkha- > Panj. sarīkkhā, H. sarīkhā

— — — nirīkṣā > Panj. nīr<sup>a</sup>kh, H. id. Guj. id.

parīkṣā > Panj. H. Guj. pārahk.

— — — — — āratrīkā > Panj. H. Guj. ā<sup>a</sup>rī. The expected form would be \*arāṭī. The Sanskrit word itself is late and doubtful. Perhaps the word comes from ārakta- or \*āratrīka-.

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

unāṭī (29), H. unāṭīs beside ūṇīs and untīs.

unanjā (49), H. uncās beside ūncas.

akvānjā (51), Hindī form is regular ikyāvan.

bavānjā (52), " " " bāvan.

tavānjā (53), " " " trēpan.

curānjā (54), " " " cāvvan.

pacvānjā (55), " " " pācpan.

chapānjā (56), " " " chāppan.

satvānjā (57), " " " satāvan.

aṭhvānjā (58), " " " aṭhāvan.

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

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

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

§191. Recently Panjābī has lost the tendency of accent-shift and has again developed penultimate accent thereby giving rise to schemes like  $\sim \times' \sim$  etc. Such words are chiefly

- (i) tatsamas,
- (ii) loans from Persian and English, or
- (iii) words of unknown origin:
  - (i) parsiddh, parīākkh, basānt, mahānt, namitt, nakhiddh, bakūnth, nacint, pakānd, aḍāmbar etc.
  - (ii) pasind, patāng, nagānd, kamānd, malāng, pagāmbar, tamāncā; Satāmbar, Dasāmbar etc.
  - (iii) ghasūnn, ghamānd, bharind, rabidd, dabāll, tarīng, gharāmm etc.

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

## INDEX OF PUNJABI (LUDHIĀNĪ) 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 Marāṭhī word in the index to Bloch's **La langue marathe**. Other abbreviations are

|                         |                   |
|-------------------------|-------------------|
| Amb. = Ambala District, | Mul. = Multānī,   |
| D. = Dōgrī,             | Pers. = Persian,  |
| G. = Gujrātī,           | Poā. = Poādhī,    |
| H. = Hindī,             | Poṭh = Poṭhohārī, |
| K. = Kāngrā dialect,    | S. = Sindhī,      |
| Ks. = Kashmīrī,         | ṣ = ṣiṇā,         |
| L. = Lahndī,            | Pkt. = Prākrit,   |
| M. = Marāṭhī,           | Skt. = Sanskrit,  |
| Mal. = Malwaī,          | Ved. = Vedic.     |

The accent mark on Panjābī 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. <i>pres. I sing.</i> , unemphatic=     | āddā m. 'ginger'.    M. ālē    Skt.         |
| hā 'am', ..... §133                         | ādrā- ..... §15, 170 iii. <b>Bl.</b>        |
| abā j f. 'sound'    Pers. āvāz. .... §52    | addh m. 'half'    M. ādhā    Skt.           |
| abēr f. 'delay',    Poa. bār,    Skt.       | ardhā- ..... §170 iii. <b>Bl.</b>           |
| avēlā ..... §143 V.                         | adhāram [ə't,Δrəm] m. 'impiety'.            |
| abhāggā [əp,ag:a] a. m. 'un-                | ts Skt. adharma- ..... §89                  |
| lucky',    H. abhāga    Skt.                | agāhā=gāhā q. v.                            |
| abhāgya- ..... §89                          | agg f. 'fire'.    m. āg Skt. agni-          |
| ābīr=amīr q. v.                             | ..... §15, 49, 154 (1) <b>Bl.</b>           |
| āccharā f. 'nymph., girl's name'            | āggā m. 'front',    H. āgā.    Skt.         |
| Skt. apsará ..... § 167 M. āsrē <b>Bl.</b>  | āgra- ..... §162                            |
| ād f. 'entail'    W. P. āndar,              | āggē adv. 'in front'    H. āgē    M.        |
| M. āt    Skt. āntrā-. §155, 162. <b>Bl.</b> | agyā    Skt.* agra-kā ..... §103 <b>Bl.</b> |
| aḍāmbār m. 'ostentation' ts. Skt.           | aggh (Lah.) m. 'price'    Skt.              |
| āḍāmbara ..... §191 (i)                     | argha- ..... §163                           |

- āgūr *m.* 'granulations in a healing sore'. || Skt. *ānkūra* — § 155  
 āincī *f.* 'inch' || Eng. inch — § 30  
 ajj *adv.* 'to-day' || M. āj. || Skt. *adyā-* — § 161 (2). **Bl.**  
 akbānjā = akvānjā *q. v.*  
 aktā (u) ṇ (W. P.) *m.* 'proverb'. || Skt. *ākhyāna-* — § 52, 161  
 akhārā = khārā *q. v.*  
 akk *m.* 'particular plant'. || H. *āk.* || Skt. *arka-* — § 163  
 akkh *f.* 'eye', || Amb. *ākh* || M. *ākḥ, ās.* || Skt. *ākṣi-* — § 49, 113, 167 **Bl.**  
 ākkhī *adv.* 'with eyes' || Pkt. *akkhihim* — § 133 b  
 akvānja *adj.* 'fifty-one' || H. *ik(y)* āvan, M. *ekāvann.* || Skt. *ekapañcāṣat* — § 135 190  
 alāgg *adj.* 'separate' || H. *alag* || Skt. *alagna-* — § 187  
 alāj *m.* 'remedy' || Ar. *'ilaj.* — 53  
 ālakh (G.) 'unknowable' || Skt. *alakṣya-* — § 187  
 ālas *m.* 'laziness' || M. *ālas* || Skt. *ālasya-* — § 161 (8) **Bl.**  
 āllā *adj.* 'wet'; || M. *ālē* 'ginger', || Skt. *\*ārdla-* § 143, 164, 170 *iii.* **Bl.**  
 āltā *m.* 'red dye' || M. *altā* || Skt. *alakta-* — § 187 **Bl.**  
 amān *m.* 'faith' || Pers. *īmān* — § 53  
 amb *m.* 'mango' || M. *ābā.* || Skt. *āmra-* — 22, 162, 175. **Bl.**  
 Āmbarsar *m.* 'Amritsar' — § 175  
 ambīr = amīr *q. v.*  
 amīr *adj.* 'rich' || Ar. *amīr* — § 175  
 āmmā *f.* 'mother' || H. *id.* || Skt. *ambā-* — 155  
 ān *f.* 'prohibition? order?' || M. *ān* || Skt. *ājñā* — § 154 (2) **Bl.**  
 ānach (G.) *f.* 'disgust' || Skt. *anicchā* — § 187  
 anāj *m.* 'cereal' || H. *id.* || Skt. *annādya-* — § 51, 158  
 anām *m.* 'prize' || Ar. *in'ām* — § 53  
 āndā *m.* 'egg' || H. *āndā,* || Mul. *ānnā,* 'eye-ball'. || Skt. *āṇḍā-* — § 15, 155, 170 **IV.**  
 aṅg *m.* 'mark' || H. G. M. *āk.* || Skt. *āṅkā-* — § 155. **Bl.**  
 āṅgūr = āgūr *q. v.*  
 ānhērā = nhērā *q. v.*  
 ānjan *m.* 'collyrium', || H. *id.* || Skt. *āñjana-* — § 155  
 ann *m.* 'food', || H. *id.* G. - || Skt. *ānna-* — § 158  
 ānnhā *adj. m.* 'blind', || Amb. *andhā* [āndā], || H. *andhā, ādhā* || Skt. *andhā-* — § 155  
 āp *pron.* 'self' || M. *āp,* || Skt. *ātmā* — § 49, 154 (4) **Bl.**  
 āpnā *pron.* 'own', || W. P. *āpnā,* || Mul. *āvdā* || H. *apnā* || Skt. *ātmanah* — § 22, 154 (4)  
 āpparnā (W. P.) *v.i.* 'to reach' || M. *upadṇē* || Skt. *utpatati* — § 36 **Bl.**  
 arām *m.* 'relief' || Pers. *ārām* — § 52  
 ārhaṭ (H) *m.* Persian wheel || Panj. *hālḥ,* || Skt. *araghaṭṭa-* — § 187  
 arind *m. f.* 'castor', || H. *arindī* || Skt. *ēraṇḍa-* — § 55  
 ārnā (H) *adj. m.* 'wild' || Skt. *āranya-* — § 187

- ārsī *f.* 'ring with a mirror' || H. *id.* Pkt. ārisa- || M. ārsā *m.* 'mirror' || Skt. ādarśa-  
 — §163, 174 **Bl.**
- aṛtālī *adj.* 'forty-eight' || H. aṛtālīs Skt. aṣṭacatvāriṃśat — §116
- āratī *f.* 'wavering light before an idol'. || M. ārat || Skt. āratīkā §189 **Bl.**
- āsā } *pron.* 'we.' M. āmbī || Skt. āsī } Ved. asmē (*dat. loc.*)  
 — §50, 167 **Bl.**
- asāī *m.* 'Christian' || Pers. 'isā+-ī — §53
- asān *adj.* 'easy' || Pers. āsān — §52
- āssī *adj.* 'eighty' || M. ēṣī, aiṣī. || Skt. aṣṭi- — §177 **Bl.**
- āssū *m.* 'N. of a month' || H. asauj || Skt. aṣvina- — §165
- āthnā *v. i.* = ātthamnā *g. v.*
- aṭhātlar *adj.* 'seventy-eight' || H. *id.* Skt. aṣṭasaptati- — §190
- aṭhvānjā *adj.* 'fifty-eight' || H. aṭṭhāvar || Skt. aṣṭapañcāśat — §190
- āṭṭā *m.* 'flour', || Mul. aṭṭā, || M. āṭ Pkt\* aṭṭa- — §22 **Bl.**
- aṭṭh *adj.* 'eight'. || M. āṭh. || Skt. aṣṭāu — §15, 166 **Bl.**
- ātthamnā *v. i.* 'to set sun' || Skt. āsta-ayana-? — §25, 168
- ātthan *m.* 'evening' || Skt. āsta- — §25
- aū *f.* 'pus' || W.P. ā || M. āv. || Skt. — §103 **Bl.**
- āulā *m.* 'myrobalan' || H. āvlā || M. avlā || Skt. āmalaka- — §140, §119 (2) **Bl.**
- aut *adj.* 'sonless' || W. P. H. *id.* || Skt. apūtra- — §138, 183
- ayālī (WP) *m.* 'shepherd' || Skt. ajapāla- — §138
- ayānā (W.P.) *adj. m.* 'ignorant' Skt. ajānat- — §138.
- bacc *m.* 'young ones', || W.P. vace Skt. āpatya- — §51, 138, 161 (2)
- bācchā *m.* 'calf' || M. vāsrū || Skt. vatsā — 167 **Bl.**
- bachāunā *v. t.* 'to spread' || Skt. vicchādayati — §152
- bachērā *m.* 'colt' || Skt. vatsatara- — §103
- bachōrnā *v. t.* 'to separate' || Skt. \*vicchoṭayati — §109
- bāddal *m.* 'cloud' || M. vādal. || Skt. vārdala- — 22, 170 *iii Bl.*
- bādḍhānā *v. t.* 'to cut. || Skt. vārdhati — §170 *iii*
- bāddhī *f.* 'thong' || WP vaddherī M. vādh || Skt. bārdhra- — §170 *iv Bl.*
- bāddhī *f.* 'bribe'. || W.P. vāddhī Skt. vṛddhi-. \*vārdhika- — §22, 96
- bādhnā *v. i.* 'to increase' || H. baṛhnā, || WP vadhnā || M. vādhnē || Skt. vardhate §170 *iii Bl.*
- bāg *f.* 'rein' || WP. vāg, || H. bāg || Skt. valgā — §25, 164
- bagg *m.* 'herd' || WP. vagg || Skt. vārga- — §163
- baggā *adj. m.* 'white' || Skt. valgū- — §164
- bāgh *m.* 'tiger' || M. vāgh, || WP. *id.* Skt. vyāghrā- — §81, 161 (7), 162 **Bl.**
- bagheār [bægea: r] *m.* wolf || Skt. vyāghrā+? — §81
- bāh *m. f.* 'power' || WP. vāh, H. bas Skt. vāṣa- — §77



- bāh** *f.* 'arm' || WP. H. *id.* || M. *bāhī* || Skt. *bāhū-* — §137, 147 **Bl.**
- bahāttar** *adj.* 'seventy-two' || M. *bāhattar* || Skt. *dvāsaptati-* — §190 **Bl.**
- bahērā** *m.* 'myrobalan' || M. *vehlī* || Skt. *vibhītaka-* — §35, 170 **V Bl.**
- bāhld** *m.* 'ox' || Skt. *balivārda-* — §128, 170 *iii*, 187
- bāhman** *m.* 'Brahman' || M. *bāman* || Skt. *brāhmaṇa-* — §162, 168 **Bl.**
- bāhrā** *adj.* 'twelfth' (year) || Skt. *dvādasā-* — §135
- bāhṭ** *adj.* 'sixty-two' || H. *bāsath* || Skt. *dvāṣaṣṭi-* — §136
- bāhū** *f.* 'wife' || M. *vahū* || Skt. *vadhū-* — §130 **Bl.**
- bāihgi** *f.* 'carrying pole' || H. *id.* || WP. *vaihgī* || Skt. *vahaṅgikā* — §187
- bajj** *f.* 'defect, injury' || Skt. *vajrā-* — §162
- bājjanā** *v.i.* 'to be struck' || M. *vājñē* *v. t.* || Skt. *vādyate* — §22 **Bl.**
- bāj jā** *m.* 'musical instrument' || Skt. *vādyā-* — §161 (2)
- bāj jhō** *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.**
- bakhārnā** *v. t.* 'to sprinkle, scatter' || M. *vikharñē* || Skt. *\*viṣkērayati* — §63, 199, 166 **Bl.**
- bakk** *m. f.* 'skin' || M. *vāk (h)* || Skt. *valka-* — §26, 164 **Bl.**
- bakkh** *f.* 'side' || W. P. *vakkh* || Skt. *vākṣas-* — §141
- bákkhar** *m.* 'oil seeds' || Skt. *upas-kara-* — §54, 166
- bákkarā** *m.* 'goat' || H. *bakrā* || Skt. *barkara-* — §137
- bāl** *m.* 'hair' || W. P. *vāhl*, || H. *bāl* || Skt. *vāla-* — §128, 143, 185
2. **bāl** *m.* 'child' || WP. H. *id.* || Skt. *bāla-* — §49
- balēd** *m.* 'ox' || Skt. *balivārda-* — §103
- balṭōh** = *batlōh q. v.*
- bānaj** *m.* 'trade' || M. *vaṇaj* || Skt. *vaṇijya-* — §64, 140, 161, 181, 187 **Bl.**
- bāndanā** *v. t.* 'to divide' || WP. *vaṇānā* *v. t.* 'to divide' || WP. *vaṇānā* || H. *bātnā* || M. *vātnā* || M. *vāṭñē* || Skt. *vaṇṭati* — §155 **Bl.**
- bāndā** *m.* 'slave' || Pers. *banda* — §135
- bāndar** *m.* 'monkey' || H. *bandar* || M. *vādar* || Skt. *vānara-* — 175 **Bl.**
- bāniā** *m.* 'trader' || M. *vāñī* || WP. *vāñī* || Skt. *vāñija-* — §138 **Bl.**
1. **banjh** *m.* 'bamboo' || WP. *vanjh* || H. *bās* || M. *vāsā* || Skt. *vaṃśā-* — §160 **B. L.**
2. **banjh** *adj.* 'barren' || WP. *vanjh* || M. *vāj jhā* || Skt. *vandhyā* — §155, 161 (2) **Bl.**
- bānnhānā** *v. t.* 'to bind' || M. *bādhñē* || 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, 165 **Bl.**
- barāḡ** *adj.* 'home sick' || Skt. *vair-āgya-* — §161
- barāṇḍā** *m.* 'portico'. || M. *varāṇḍ* *Dēś varāṇḍa-* — §189 **Bl.**
- bāras** *m.* 'year' = *bārḥā* *q. v.* — §163
- bārasnā** *v. i.* 'to rain' || WP. *vassanā* = *bārhnā* *q. v.* — §174
- bārat** (H.) *f.* 'thong' || M. *varāt* Skt. *varatrā* — §187 **Bl.**
- bārhnā** *v. i.* 'to rain' || M. *varasṇē* Skt. *varṣati* — §174 **Bl.**
- bārḥā** *m.* 'year' || WP. *varhā* || Skt. *varṣā-* — §174 **Bl.**
- Bārmī** *f.* 'ant-hill' || H. *bābī bambī* || Skt. *vamri, valmika-* — §175
- basāḥ** *m.* 'confidence' || W. P. *vasāḥ* || Skt. *viśvāsa-* — §58, 165
- basānt** *m. f.* 'spring' || ts. Skt. *vasantā-* — §191 (i)
- basāntar** *m.* 'fire' || Skt. *visvānara* — §175
- bāt** *f.* 'thing, matter' || H. *id.* || Skt. *vārtā* — §141, 170 *iii*
- bāt** *f.* 'distance' || WP. *vāt* || M. *vāt* Skt. *vārtma, vārtiḥ* n. §25, 170 — *iii* **Bl.**
- baṭārā** *m.* 'quail' || Skt. *vartaka-* — §103
- bātloḥ** *m.* 'vessel' || Skt. *vartula-loha-* — §178
- bātnā** *m.* 'unguent' || WP. *vatna*, H. *ūbṭan* || M. *uṭṇē* || Skt. *udvartana-* — §54, 165 187 **Bl.**
1. **bāttī** *f.* 'wick' || WP. *vattī* || M. *vāt* Skt. *vartikā* — §25 **Bl.**
2. **bāttī** *adj.* 'thirty-two' || H. *battis* || WP. *battī, battri* || Skt. *dvātrimṣat-* §
- bāttī** *f.* 'stone' || WP. *vattī* || H. *battī* Skt. *varti-* — §25
- bau** *f.* 'wind', || WP. *vā* || M. *vāv*, Skt. *vāta-* — §103 **Bl.**
- bāuhat** *adj.* 'much' || H. *bahut* || Skt. *bahutva-* §72, 187
- bāulā** *adj. m.* 'foolish, mad' || H. *bāvlā* || Skt. *vātula-* — §101
- bāunā** *m.* 'dwarf' || Skt. *vāmanā* — §119
- baur** *f.* 'snare' || Skt. *vāgurā-* — §101, 138
- bavānjā** *adj.* 'fifty-two' || H. *bāvan* Skt. *dvipañcāṣat* — §190
- beāḥ** *m.* 'marriage' || WP. *vyāḥ*, || H. *byāḥ*. || M. *vivah* || Skt. *vivāha-* — §135, 142 **Bl.**
- bēh** *f.* 'poison' || H. *bis* || M. *vīkh* Skt. *viśa-* — §16 **Bl.**
2. **bēh** *m.* 'hole' || Skt. *vēdha* — §138
3. **bēh** *f.* 'Fate, luck' in *bēh-matā* || Skt. *vidhi-* — §138
- bēhllā** *adj. m.* vacant, WP. *vēhllā* Skt. *viphala-* — §80
- behrā** *m.* 'courtyard' || WP. *vēhrā* Skt. *vēṣṭa-* — §126
- bēllā** *m.* 'time' || WP. *vēlā* || M. *vēl* Skt. *vēlā* — §143 **V Bl.**
- bēl** *f.* 'creeper' || H. *id.* || WP. *vēl* || Skt. *vallī-* — §29
- beór** *m.* 'ladies' suit of two garments' Skt. *dvi+varaka-* — §165
- bēr** *m.* 'jujube' || M. *bōr* || Skt. *badara-* — §103 **Bl.**
- bhābbī** *f.* 'brother's wife' — §7

- bhādeār** *m.* 'store', 'company of girls' || *M.* bhāḍār, || *Skt.* bhāṇ-dāgāra- — § 101, 138 **Bl.**  
**bhāg** *m.* 'fate' || *WP.* *H.* *id.* || *Skt.* bhāgya — § 161  
**bhāgganā** (*Amb.*) *v. i.* 'to run' || *H.* bhāgnā || *M.* bhāgnē || *Skt.* bhagna- — § 15 **Bl.**  
**bhāi** *m.* 'brother' || *WP.* bhrā, || *Lah.* bhirā. *M.* bhāi. *Skt.* bhrātr — § 162, 170 *iii* **Bl.**  
**bhain** *f.* 'sister' || *M.* bahin || *Skt.* bhagini — § 49, 101, 138 **Bl.**  
**bhājjanā** *v. i.* 'to run, break' || *M.* bhājñe || *Skt.* bhajyate — § 161 **Bl.**  
**bhālā** *adj. m.* 'good' || *M.* bhalā || *Skt.* bhadra-<sup>\*</sup> bhadla- — § 143, 164 **Bl.**  
**bhalērā** (*WP.*) 'better' || *Skt.* bhadratara- § 103  
**bhāñjā** *m.* 'sister's son' || *Skt.* bhāginēya — § 157, 142  
**bhāṅg** *f.* 'an intoxicating plant' || *H.* bhāṅg || *Skt.* bhaṅgā- — § 155  
**bhāṇṇā** *v. t.* 'to break' || *M.* bhāññe 'to divide' § bhañjayati — § 155 **Bl.**  
**bhāph** *f.* 'steam', || *M.* vāph || *Skt.* vāṣpa- — § 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.* § 172  
**bhass** *f.* 'ashes' || *Skt.* bhasma § 167  
**bhāsbbhāsā** ['pōas'pēsa] *adj. m.* 'acrid (eructation)' — § 90  
**bhaṭṭ** *m.* 'bard.' || *H.* bhāt || *Skt.* bhaṭṭa- — § 152  
**bhāttā** *m.* 'boiled rice' || *H. G.* bhāt *M.* bhāt || *Skt.* bhaktā- — § 137, 153 **Bl.**  
**bhaṭṭh** *m.* 'furnace' || *H.* bhāṭ || *M.* bhaṭṭā || *Skt.* bhrāṣṭra- — § 162, 166 **Bl.**  
**bhau** *m.* 'fate, spare' || *WP.* bhā || *Skt.* bhāgā- — § 137, 138  
**bhāu** *f.* 'eyebrow' || *H.* *id.* || *Skt.* bhrū — § 162  
**bhaṭṭina** *v. i.* 'to wander' || *M.* bhōvñe || *Skt.* bhramati — § 162 **Bl.**  
**bhaur** *m.* 'blackbee' || *H.* bhāvar || *M.* bhōvar. || *Skt.* bhramara — § 119, 140 162 **Bl.**  
**bhād** *f.* 'sheep' || *H.* bhēr || *Skt.* bhādra — § 15  
**bhā(h)** *f.* 'root of water-lily' || *M.* bhisē || *Skt.* bīsa — § 76, 126 **Bl.**  
**bhō(h)m** 'chaff' || *M.* bhūs || *Skt.* busā- — § 76, 126 **Bl.**  
**bhū** *f.* 'earth' || *M.* bhuī || *Skt.* bhūmi- — § 119, 137 **Bl.**  
**bhūggā** *adj. m.* 'rotten' || *Skt.* bhugna- — § 154 (i)  
**bhūī** *f.* — bhū *q. v.* — § 140  
**bhūjjanā** *v. i.* 'to be fried' || *M.* bhāññe || *Skt.* bhrjñāti — § 137, 103, 152, 161 **Bl.**  
**bhukkh** *f.* 'hunger' || *M.* bhūk *Skt.* bubhukṣā — § 127, 138 **Bl.**  
**bī** *m.* 'Seed' || *M.* *id.* || *Skt.* bīja- — § 103, 137, 138 **Bl.**  
**bīccharṇā** *v. i.* 'to go astray' || *H.* bīcharṇā || *WP.* viccharṇā || *Skt.* \*vicchutṭyate — § 109  
**bīcchū** *m.* 'scorpion' || *M.* vīcchū || *Skt.* vṛṣeika — § 67, 103, 166 **Bl.**  
**bīcghār** [bīcchā:r] *perp.* 'in' — § 90

- bih *adj.* 'twenty' || M. viś || Skt. vimśatī- — §135 160 Bl.  
 bihī *f.* 'street' || W.P. vīhī || Skt. vithi- — §15  
 bijj *f.* 'thunder, lightning' || M. vīj, vijū || Skt. vidyut- — §49, 141, 161 (2) Bl.  
 bijli *f.* 'lightning' || H. id || Mid. Pkt. vijjuliā || Skt. vidyūt — §65, 121 (S) Bl.  
 bikk = bakk *q. v.*  
 bíkkharnā *v.i.* 'To be scattered' || M. vikhvānē || Skt. vikirati, \*viṣkirati, cf. viṣkira- — §63, 109, 166 Bl.  
 bil *m.* 'The Indian Bael' || WP. bill || M. bēl || Sk. bilvā- — §121 (4), 164 Bl.  
 bílāg *m.* 'rope for hanging clothes on' || S. virūgma, || Skt. vilāgna Pkt. vilamga — §187  
 bílam (H) *m.* 'delay' || Skt. vilamba- — §187  
 bind = bund *q. v.*  
 bíngā *adj. m.* 'crooked' || M. vāṅ || Skt. vakrá- — §36, 114, 141 Bl.  
 bínnhānā *v.t.* 'to pierce' || M. vīdhānē || Skt. vindhāte — §155 Bl.  
 bīsannā *v.i.* 'to break' || H. id. Skt. viśamyate — 187  
 bíssarnā *v.t.* 'to forget' || M. visarnānē || Skt. vismarati — §143, 167 Bl.  
 bit *m.* 'means, wealth' || WP. vit || M. vit Skt. vittā- — §152 Bl.  
 bitth *f.* 'space' || M. vīt, || WP. vitth Skt. vitasti- — §103 Bl.  
 bōjh *m.* 'burden' || M. ōjhē || Skt. \*uhya- || Pkt. vojja- — §161 (9) Bl.  
 buddh *f.* 'wisdom' || Skt. buddhi — §152  
 búddhā *adj. m.* 'old' || H. būrhā Skt. bṛḍha- — §98, 170 ii  
 bújjhānā *v.t.* 'to guess' || H. būjhānā || M. bujhānē || Skt. budhyati — §137, 161 (2) Bl.  
 bund *f.* 'drop' || M. bind || Skt. bindu — §27 f  
 Cābb<sup>e</sup>nā *v.t.* 'to crunch, chew' || H. cābnā || M. cāvānē || Skt. carvati — §163 Bl.  
 cāihknā *v.i.* 'to sing in a pleasing way (as a bird)' || H. id || Onomat. — §180  
 cakk *m.* 'potter's wheel' || M. cāk || Skt. cakrá — §137, 186 Bl.  
 cākvā *m.* 'kind of bird' || M. id. || Skt. cakravāka- — §116 Bl.  
 cālī<sup>e</sup>nā *v.i.* 'to walk' || M. cālīnē || Skt. calati || Pkt. callai- — §129 Bl.  
 cālīā *v.* 'I may walk' || Skt. calāmi: Pkt. callāmi- — §193, 112, 140  
 cāmak *m. f.* 'brilliancy' || H. id. Skt. camat—Onom. — §180  
 camār = cameār *q. v.* — §103, 121  
 cāmbā *m.* 'kind of flower' || M. cāpā || Skt. campaka — §155 Bl.  
 camēlī *f.* 'jasmine' || Skt. campaka + kalika or valli — 156 Bl.  
 cameār *m.* 'shoe-maker' || M. cāmbār || Skt. carmakāra — §101, 138, 186 Bl.  
 camm *m.* 'leather' || M. cām || Skt. cārma- — §137, 163 Bl.  
 cand *m.* 'moon' || M. cād || Skt. candrā- — §151 137, 155 Bl.  
 caṅgā *adj. m.* 'good' || H. id. Skt. caṅga- — §155

cann=cand *q.v.*

cánnan *m.* 'sandal' Skt. candana-  
— §64

cáubi *adj.* 'twenty-four' || WP.  
cáhvī, cávvī, cáhvī || M. covīs ||  
Skt. caturvīṣṭi- — §163 Bl.

cáudā *adj.* 'fourteen' || M. caudā  
cavdā || Skt. caturdaśa-  
— 101, 138, 170 iii Bl.

Cáuggauā *adj. m.* 'four times' ||  
Skt. caturguṇa- — §163

cāūk *m.* 'an open square' || H. WP.  
cauk || M. cauk || Skt. catuṣka-  
— §166 Bl.

cáuntī *adj.* 'thirty-four' || WP.  
cautti || H. cāūtīs || Skt. catu-  
triṃśat- — §166

cáumpar } *m.* 'dice-cloth' || WP.  
caupar || Skt. catuṣpaṭa-  
cāuppar } — §166

caur *m.* 'fly-whisk' || H. cāvar  
Skt. camara- — §129(2), 140

cáuras *adj.* 'quadrilateral' || H. *id.*  
Skt. caturasra- — §162

cáutthā *adj. m.* 'fourth' || M  
cauthā || Skt. caturthā  
— §101, 170 iii Bl.

cēt *m.* 'N. of a mouth' || H. *id.*  
WP. cētar || Skt. caitra-  
— §15, 20, 162

chāddanā *v.t.* 'to leave' || M. sādnē  
Skt. chardati — §170 iii Bl.

chail *m.* 'a. beau' || M. chabilā ||  
Skt. chavi-Pkt. chaila-  
— §142 Bl.

cháinī *f.* 'chisel' || H. *id.* || WP.  
chainī || Skt. chādana — §101

chaun *m.* 'verse' || Skt. chāndaḥ  
— §137 Bl.

chatt *f.* 'roof' || H. chat || Skt.\*  
chatti — §137.

chāu *f.* 'shade' || H. chāyā || M.  
śāvlī Skt. chāyā — §137 Bl.

chē *adj.* 'six' || M. sahā || §. ṣa || Skt.  
ṣaṭ (?) — §27, 144 Bl.

chēj *f.* 'bed' || H. Sēj || M. śēj. || Skt.  
śayyā — §29 Bl.

chēllā *m.* 'kid' || M. śēldū || Skt.  
chagalā- — §103, 138 Bl.

chiddā *adj. m.* 'porous' || WP.  
chidrā || Skt. chidrā-  
— §7, 137, 162, 170 *iv.*

chijjēnā *v.i.* 'to be separated' || H.  
chijnā || Skt. chidyate  
— §137, 161 (2)

chikk *f.* 'sneeze' || Amb. chin̄k || H.  
chīk || M. śīk || Skt. chikkā  
— §127, 152 Bl.

1. chīkkā *M.* 'digit 6' || WP  
chakkā *M.* śak. || Skt. ṣaṭka  
— §26, 153 Bl.

2. chīkkā *m.* 'network for  
hanging things' || M. śikē || skt.  
śikyā- — §161 Bl.

chitt *f.* 'stain' || Amb. chin̄t || H.  
chit̄ || Skt. śiṣṭa- — §113

chūrā *m.* 'knife' || M. surā || Skt.  
kṣura- — §167 Bl.

cībbhar *m.* 'cucumber' || Skt. cirbh-  
aṭa- — §64, 163

cir *m.* 'delay' || Skt. cirā — §137

cīrā *m.* 'sparrow' || H. *id.* || Skt.  
caṭaka- — §26

cittānā *v.t.* 'to paint' || WP. cīttarṇā  
Skt. cītrayati — §137, 162

cittā *m.* 'leopard' || W.P. cītrā || H.  
citā *M.* citā || Skt. cītraka-  
— §19, 162, 170 IV Bl.

- cīṭṭā *adj. m.* 'white' || Skt. citrā-  
 — §162, 170 IV  
 cōkkhā *adj. m.* 'good' || M. cōkh  
 Skt. cōkṣa- — §19 Bl  
 cōr *m.* 'thief' || M. cōr || Skt. corā-  
 — §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. cōc || Skt. cañcu-  
 — §28, 155 Bl  
 cūnnā *m.* 'lime' || M. cūnā || Skt.  
 cūrṇa- — §19, 24, 163 Bl  
 dā *postpos.* 'of' || Kś. sandā || S.  
 handā || Poṭh nā || Skt. sant- — §118  
 dabbh *m.* 'grass' || WP. drabba || M.  
 dābh || Skt. darbhā- — §163 Bl  
 dadd *f.* 'ringworm' || WP. dāddar  
 || H. dād || M. dād || Skt. dadru-  
 — §162 Bl  
 dāddhā *v.i.* 'to burn' || Skt.  
 dagdhā — §153  
 dāddhā *adj. m.* 'strong' || M. dādā  
 Skt. dārdhya — §24, 96, 176 Bl  
 dāddh(u) *m.* 'frog' || Skt. dardura-  
 — §170 iii, 171  
 dāhnā *v.t.* 'to stretch' || Skt.  
 drāghatā — §162, 170 IV  
 dāhī *m.* 'curd' || M. id. Skt. dādhi-  
 — §103, 116, 138 Bl  
 dāhīndī *f.* 'vessel for curd' || Skt.  
 dadhibhāṇḍa- — §134, 171  
 dain *f.* 'witch' || WP. dāin || Skt.  
 dākinī — §101, 106, 137, 138  
 dāj *m.* 'dowry' || M. dāj || Skt. dāya-  
 or Pers. dād — §142 Bl  
 dājh *f.* 'burning thirst' || Skt.  
 dāhya- — §116 (9)  
 dājjhānā (WP.) *v.i.* 'to be burnt'  
 || M. dājñā || Skt. dahyate  
 — §161 (9) Bl  
 dākh *f.* 'grape, raisin' || Skt.  
 drākṣā — §15, 162  
 dākkhan *m.* 'south' || M. dākhīn  
 Skt. dāksina- — §64 Bl  
 damān *m.* 'minister' || WP. duṅn  
 Pers. diwān — §140  
 damm *m.* 'price' || H. dām || Skt.  
 drama- — §158, 162  
 dand *m.* 'tooth' || M. dāmt || Skt.  
 dānta- — §19, 137, 155 Bl  
 dand *m.* fine, punishment  
 dāndā *m.* "stick" } || WP.  
 dānn || M. dand || Skt. dandā-  
 — §155, 170, IV 171 Bl  
 dāñg *m.* 'bite, sting' || H. dānk,  
 dākh || M. dāgnē, dāmkh || Skt.  
 \*dakna- || Pkt. dakka, \*dampka  
 — §160 Bl  
 dārhi *f.* 'beard' || H. dārhi || Skt.  
 dādhikā — §171  
 das *adj.* 'ten' || M. id. dahā || Skt.  
 dāśa — §145 Bl  
 Dasāmbār || Eng. December  
 — §191 ii  
 dāssānā *v.t.* 'to tell' || Skt. darśa-  
 yati — §137, 163  
 dāssanā *v.t.* 'to bite' || Skt. daśyate  
 — §160  
 dāttī *f.* 'sickle' || WP. dātri || Skt.  
 dātra- — §162  
 dāun *f.* 'string' || M. dāvaṇ || Skt.  
 dāmanī- — §106, 119 Bl  
 dāurū *m.* 'small drum' || Skt.  
 dāmarū- — §119, 137, 140

- dehārū *m.* 'day' || *M.* dīs || *Skt.* divasa- — §60 **Bl.**  
 dēī *f.* 'used in girl's name' || *Skt.* dēvī — §142  
 deōr *m.* 'husband's younger brother' || *M.* der, dir || *Skt.* dēvara- — §142 **Bl.**  
 dhān *m.* 'rice' || *M.* id. || *Skt.* dhānyā- — §161 (4) **Bl.**  
 dhārnā *v.t.* 'to place,' || *Skt.* dhārati — §137  
 dhār *f.* 'current' || *Skt.* dhārā — §137  
 dhārāt *f.* 'earth' || *Skt.* dhāritrī — §66, 187  
 dhātthā *past. part.* 'fallen' || *Skt.* dhvasta- — §165, 171  
 dhāulā *adj. m.* 'white' || *M.* dhaval || *Skt.* dhavala- — §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.* ardhapañcama- — §51  
 dhōnā *v.t.* 'to carry' || *Skt.* dhaukate — §137  
 dhōh *m.* 'deceit' || *Skt.* drōha- — §126  
 dhūā *m.* 'smoke' || *M.* dhui 'fog' || *Skt.* dhūmā- — §112, 137, 140 **Bl.**  
 dhūr *f.* 'dust' || *Skt.* dhūḍi, dhūli- — §138.  
 dīn *m.* 'day' || *Skt.* dīna- — §137  
 dīssānā *v.i.* 'to appear' || *M.* dīsnē || *Skt.* dr̥syāte — §97, 137, 161 (8) **Bl.**  
 dīttā (*WP.*) *past. part.* 'seen' || *Skt.* dr̥ṣṭā- — §171  
 dīūt *f.* 'lamp stand' || *S.* dīātī || *Skt.* dīpa+vartī- — §171  
 dō *adj.* two || *M.* dōn || *Skt.* dvāu — §165 **Bl.**  
 dōhtā *m.* 'daughter's son' || *WP.* dōhtrā- || *Skt.* dauhitra- — §15, 65, 137, 162, 187.  
 dūā = dūjjā *q.v.*  
 dubb *f.* 'grass' || *Skt.* dūrvā — §24  
 duddh *m.* 'milk' || *M.* dūdh || *Skt.* dugdhā- — §19, 137, 153 **Bl.**  
 dūddhā see dūr  
 dūjjā *adj. m.* 'second' || *M.* dujā || *Skt.* dvitīya- — §142, 165 **Bl.**  
 dūllānā *v.i.* 'to become unsteady'  
 dūllhānā *v.i.* 'to be poured out' } *M.* dūlṇē  
*Skt.* \*dulyate *cf.* dōlayati — §128 **Bl.**  
 dūllā *adj. m.* 'generous' || *Skt.* durlabha — §163, 164  
 dūnnā *m.* 'cup of leaves' || *M.* dōnī 'boat' || *Skt.* drōṇa- — §170 IV **Bl.**  
 dūr *adj.* 'distant' || *M.* dūr || *Skt.* dūrá- — §137 **Bl.**  
 dūrḥ *adj.* 'one and a half' || *M.* dīdh || *Pkt.* divaḍḍha- — 103, 171 **Bl.**  
 gā *f.* 'cow' || *M.* gāi || *Skt.* gā- \*gāvā — 137 **Bl.**  
 gābbhā *m.* 'centre' || *M.* gābh 'embryo' || *Skt.* gārbha- — §137, 162 **Bl.**  
 gādhā *m.* 'ass' || *M.* gādhav, gaddhā || *Skt.* gardabhā- — §15, 127, 138, 170 iii **Bl.**

- gāḍḍā *m.* 'earthworm' || Skt. gaṇḍūpada- — §155  
 gāggar *f.* 'water vessel' || M. ghāgar || Skt. gārgara- : gargari- — §25, 163 Bl.  
 gājjanā *v.i.* 'to thunder' || M. gājñē || Skt. garjati — §137, 163 Bl.  
 gājjar *f.* 'carrot' || Skt. garjara- — §24, 163  
 gal *m.* 'neck, throat' || galā || Skt. gala- — §137 Bl.  
 gāl *f.* 'abuse' || WP. gāhl || Skt. gāli- — §128  
 gallh *f.* 'cheek' || H. gāl || M. gāl Skt. galyā-? gaṇḍa- — §128 Bl.  
 gāndā *adj. m.* 'dirty' || Pers. ganda — §135  
 gāndā *m.* 'thread used as a charm' || Skt. gaṇḍa- — §155  
 gāndh [i] *f.* 'knot' || H. gāth || Skt. granthī- — §170 (i)  
 gāndh<sup>a</sup>nā *v.t.* 'to unite' 'mend' || H. gāthnā || M. gāthñē || Skt. granthati — §155  
 gāṇḍā = gāḍḍā *g. v.*  
 gānnī *f.* 'enlarged eyelash' || Skt. gaṇḍī — §137, 138 Bl.  
 garāū, garāh = graū, grāh *q.v.*  
 gārḥā *adj. m.* 'thick' || M. gāḍhā Skt. gāḍha- — §137, 155 Bl.  
 gās- *m.* 'mouthful' || Skt. grāsa- — §162, 172  
 gātṭh [i] *f.* 'knot' || Skt. granthī- — §170 (i)  
 gātṭh<sup>a</sup>nā *v.t.* 'to unite, mend' Skt. grathnāti — §155, 162  
 geārā *adj.* 'eleven' || M. akrā || Skt. ēkādaśa — §55, 116, 135 Bl.  
 géhā *m.* 'taking a thing forcibly' || Skt. grāha — §147, 162  
 gērū *m.* 'red earth' || M. id. Skt. gairika- — §103 Bl.  
 ghāgg<sup>a</sup>rā *m.* 'petticoat' || Skt. gharghara- —  
 Deś. ghaggharam jaghanastha-  
 vastrabhēdaḥ — §163  
 ghail *adj.* 'wounded' || WP. ghāil Skt. ghāta- — §101, 106  
 ghand *m.* 'Adam's apple' || H. ghāṭi || Skt. ghaṇṭa- — 137, 155, 186  
 ghārā *m.* 'jar' || M. ghaḍā || Skt. ghaṭa- — §137, 138, 186 Bl.  
 ghásoā *m.* 'rubbing' || Skt. gharṣa- — §163  
 ghátṭ<sup>a</sup>nā *v.t.* 'to speak lowly of' Skt. ghaṭṭate — §161  
 ghau *m.* 'wound' || WP. ghā || M. ghāy || Skt. ghāta- — §103, 137, 138 Bl.  
 gheó *m.* 'clarified butter' || WP. ghiū || K. ghē || H. ghi || M. ghi Skt. ghṛta- — §60, 97, 101, 103, 137, 132 Bl.  
 ghin *f.* 'detestation' || Skt. ghrṇā — §97  
 ghōrā *m.* 'horse' || M. g'ōḍā || Skt. ghōṭaka- — §44, 103, 108, 137, 138 Bl.  
 ghúmm<sup>a</sup>nā *v.i.* 'to revolve' || M. ghumñē || Deś. ghummai — §161 (5) Bl.  
 giddh *m.* 'vulture' || M. gidh || Skt. grdhra- — §97, 137, 162, 170 IV Bl.  
 gíjjh<sup>a</sup>nā *v.t.* 'to become accustomed' || Skt. gr'dhyati — §97, 161 (2)



- gin<sup>a</sup>nā *v.t.* 'to count' || M. gaṇṇē  
 Skt. gaṇayati, grṇāti  
 — §26, 108, 140 Bl.  
 gītthī *f.* 'fireplace' || M. āgtī || Skt.  
 agniṣṭhā- — §25, 189 Bl.  
 gōh *f.* 'iguana' || Skt. gōdhā  
 — §137  
 gōhran *f.* 'anuo' || Skt. gudā +  
 randīra- — §155  
 gōrā *adj.* 'white, fair' || M. gōrū  
 Skt. gaurā- — §15 Bl.  
 gōt *m.* 'sub caste' || WP. gōttar || M.  
 gōt || Skt. gōtrā-  
 — §137, 162, 170 IV Bl.  
 grāhī *m.* 'mouthful' || L. girāhī  
 grās || Skt. grāsa- — §162  
 grāihn *m.* 'eclipse' || Skt. grāhāna-  
 — §162  
 graū *m.* 'village' || WP. grā, || L.  
 girā M. gāv. || Skt. grāma-  
 — §162 Bl.  
 guāllā *m.* 'cowherd' || M. gavī || Skt.  
 gopālā- — §101, 186 Bl.  
 gūechā *m.* 'bunch' || M. guch, ghōs  
 Skt. \*grpsa- guccha-  
 — §98, 152 Bl.  
 gūggāl *m.* 'a gum used as insense'  
 || M. gugūl || Skt. gulgulu  
 — §64, 152, 167 Bl.  
 gūh *m.* 'excretion' || M. gū || Skt.  
 gūtha- — §116, 137, 138 Bl.  
 gūjjār *m.* 'a Gūjar' || Skt. gurj<sup>a</sup>arā-  
 — §163  
 gūjjhā *adj. m.* 'secret' || M. gūj  
 Skt. gūhya- — §137, 161, (9) Bl.  
 gūmmā *m.* 'collection' || Skt. gūlma-  
 — §137 164  
 gūmmhā *m.* 'hard boil' || Skt.  
 gumpha-  
 gunāh *m.* 'sin' || Pers. gunāh  
 — §135  
 gūrhā *adj. m.* 'fast (colour)' ||  
 Skt. gūdhā- — §15, 138  
 gūthā *m.* 'thumb' || M. amgthā  
 Skt. āngūṣṭha-  
 — §51, 166, 189 Bl.  
 hadd *m.* 'bone' || M. haddā, haddē;  
 āhī *f.* 'stone of a fruit' || Skt.  
 āsthī- \*haḍḍa- — 132, 152 Bl.  
 hal *m.* 'plough' || M. haḷ. || Skt.  
 hala- — 146 Bl.  
 hālhi *f.* 'turmeric' || M. haḷad || Skt.  
 haridrā  
 — 65, 128, 143 (ii), 187 Bl.  
 hālhet *m.* 'Persian wheel' || M.  
 rahāt || Skt. araghaṭṭa-  
 — §187 Bl.  
 hamāl *f.* 'necklace' || Skt. mākhalā(?)  
 (?) — §178  
 hans *m.* 'goose' || S. hanj<sup>a</sup> || Skt.  
 hamsā — §160  
 harān *adj.* 'surprised' || Ar.  
 hairān — §84  
 hārar *f.* 'myrobalan' || WP. harīr  
 || M. hīrdā || Skt. haritaki-  
 — §67, 146, 170 (V) Bl.  
 hārḥ *m.* 'N. of a mouth' || D. ahār  
 [əā: r] || M. ākhād || Skt. āṣāḍha-  
 — §52, 138, 145, 186 Bl.  
 hass *m.* 'collar bone' || also hans ||  
 S. hanja 'waist' || Skt. āmsa-  
 — §132, 160  
 hāsnā *v.i.* 'to laugh' || M. hasnē  
 Skt. hasyate — 161 (8) Bl.  
 hāssā *m.* 'laughter' || Skt. hāsyā-  
 — 161 (8)  
 hathēlī = thēlī *q. v.*

- hatt *f. m.* 'shop' || M. hāt, || Sk. ikkh *f.* 'sugarcane' || M. ūs || Sk. hatṭa- — 152 Bl. ikṣū- — §15, 49, 167 Bl.  
 hatth *m.* 'hand' || M. hāt || Sk. hāsta- imlī *f.* 'tamarind' || also imblī || Sk. §19, 146, 166 Bl. amlīkā — §26, 175  
 hātthī *adv.* 'by hand' || Sk. injh (ū) *m.* 'tear' || WP. hanjhū hastā bhyām || Pkt. hattēhim M. āsū §. āsu Sk. āsru- — §26, 39, 132, 160 162 Bl.  
 hātthī *m.* 'elephant' || M. hattī || Sk. inuhan *m.* 'fuel' || Sk. indhana- hastin- — §25 Bl. — §15, 155  
 hīā *m.* 'heart' || H. hīā || M. hiyyā itt *f.* 'brick' || Amb. itṭ || M. it, vit coury || Sk. hr̥dyaya- Skt. iṣṭakā, \*iṣṭā- — 15, 136 Bl. — §97, 146, 170 (ii) Bl.  
 hīh (WP.) *f.* 'side of a bedstead' || M. is || Sk. iṣā — §15, 132 Bl. jānā *v.i.* 'to go' || Sk. yāti  
 hīlānā *v.i.* 'to be shaken' || H. hīlānā || Sk. hīlati: hīlyati — §129 — §137, 141  
 hīran *m.* 'deer' || WP. haran || M. jādā (Pōā) *m.* 'cold, chill' || H. haraṇ || Sk. harinā- — §26 Bl. jāṛā || M. 'jaḍ cold' || Sk. jāḍya- — §161 Bl.  
 hōeā *past. past.* 'been, become' || H. huā || Sk. bhūtā: -ū->-ō on account of the root being 'hō-' — §98  
 hōr *pron. adj.* 'more, other' || H. aur || Rāj. ōr || Panj. also ar, er, r || Sk. āpara- — §132  
 hummh *m.* 'sultry weather' || WP. hussar || M. ūb || Sk. uṣman- — §132 Bl.  
 hun *adv.* 'now' || Sk. adhunā — §51, 138, 140  
 hunālā (WP) *m.* 'summer' || M. ūn (h) 'heat' || Sk. usṇakāla- — §167 Bl.  
 hund 'gold coin' || WP. hunn Sk. hūṇa- : huṇḍa- — §155  
 hūjhnā *vt.* 'to collect' || Sk. uñchati — §155  
 ikk *adj.* 'one' || M. ēk || Sk. ēka- — §132, 177 Bl.

- jāndā *pres. part.* 'going' || H. jātā  
Poṭh. jānā || Skt. yānt-  
— §117, 155
- janeāu *m.* 'sacred thread' || WP.  
janjū || M. jānvē || Skt. yajñopa-  
vītā- — §154 (2) Bl.
- jañgh *f.* 'thigh' || M. jāg (h) || Skt.  
jānghā — §49, 155 Bl.
- jann *f.* 'wedding party' || WP. janj  
Skt. janya- — §161 (4)
- jār *m.* 'friend; paramour' || WP.  
yār || Skt. jāra- *c.f.* Pers. yār  
— §141
- jarāu *m.* 'mode of setting jewels'  
|| WP. jarā || from jārnā 'to set'  
— §106
- jārḥ *f.* 'grinding teeth' || H. dārḥ  
|| WP. dārḥ? || Skt. dāṃstrā  
dādhā, || Poa. dāṭhā — §126
- jaū *m.* 'barley' || M. jav. || 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
- jāth *m.* 'N. of a month' || M. jēthvad  
Skt. jyēṣṭha- jyaiṣṭha-  
— §137, 161, 166 Bl.
- jēttā *adj. m.* 'eldest' || M. jāthā  
Skt. jyēṣṭha- — §19 Bl.
- jhāndā *m.* 'flag' || M. jhēḍ || Skt.  
dhvajā+daṇḍā-? — §165
- jhankār [çanka:r] *f.* 'rattling'  
Skt. dhvanī-? — §165
- jhatt *adv.* 'at once' || WP. jhabh,  
jhatt || Skt. jhaṭiti? — §137
- jhiūr *m.* 'water-carrier' || Skt.  
dhīvara- — §142
- jī *m.* 'creature' || M. jīv || Skt. jīvā-  
— §15, 103, 137, 142 Bl.
- jībḥ *f.* 'tongue' || M. jībḥ || Skt.  
jihvā — §25, 137, 165 Bl.
- jih-*pron. rel. obl.* 'whom' || H. jis  
Skt. yasya — §141
- jimē *adv. rel.* 'how' || WP. jivē  
G. jām || Pkt. \*jimeṇa — §140
- jiūn *m.* 'life' || Skt. jivana-  
— §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. ū || Skt. yūkā  
— §103, 116 Bl.
- jūā *m.* 'gambling' || M. juvā || Skt.  
dyūtā — §15, 103, 138, 161 (2) Bl.
- juhāriā *m.* 'gambler' || Skt. dyūtā+  
dhāra-? — §102
- jug *m.* 'pair' || Skt. yugma-  
— §154 (1)
- jūlā *m.* 'cross-bar of a yoke' || M.  
jūval || Skt. yuga+hala-? — §138
- jūn *f.* 'life birth' || Skt. yōni- — §40
- jūrnā *v.i.* 'to be united' || Skt. yuta  
-? — §170
- jūtthā *adj. m.* 'polluted', impure ||  
H. jhūṭa || Skt. juṣṭa — §25, 137
- kābrā *adj.* 'spotted' || M. kabrā ||  
Skt. karbara- — §163 Bl.
- kacch *f.* 'armpit' || M. kās 'f.  
udder' || Skt. kākṣā — §152, 167 Bl.
- kācehū *m.* 'tortoise' || M. kāsav ||  
Skt. kacchapa — §152 Bl.
- kāḍḍhānā *v.t.* 'to take out' || M.  
kāḍḍhē || Skt. kṛṣṭa- || Pkt. kaṭṭha-  
kaḍḍha? — §126 Bl.

- kāḍeāri *f.* 'a thorny bush' || Skt. kaṇṭakāri- — §106  
 kāḍārnā *m.* 'hedgehog' || Skt. kaṇṭaka+karaṇa- — §103  
 kahāni *f.* 'story' || Skt. kathānaka, Pers. kahānī — §7, 85  
 kai *pron.* 'into how many' || Skt. kāti — §103, 185  
 kaih *imperat.* 'tell' || Skt. kathaya — §70  
 kāihnā *v.t.* 'to tell' || Skt. kathayati — §137, 138.  
 kāiha (WP.) *m.* 'bronze' || Skt. kamsa- — §160  
 kafrā *adj.* *m.* 'squint-eyed' || Skt. kākara — §101  
 kāj *m.* 'work' || M. *id.* || Skt. kārya- — §161 (9) Bl.  
 kājjal *m.* 'collyrium' || M. kajal Skt. kajjala- — §64, 152 Bl.  
 kākkar *m.* 'frost' || M. kamka 'pebble' || Skt. karkara- §163 Bl.  
 kakkarī *f.* 'cucumber' || M. kākdi || Skt. karkaṭikā — §Bl.  
 kakkh *m.* 'blade of grass' || Skt. kākṣa- — §167  
 kal *f.* 'machine' || M. kal. || Skt. kalā — §185 Bl.  
 kālā *adj.* *m.* 'black' || M. kālā || Skt. kāla — §137, 186 Bl.  
 kālāvā *m.* 'bundle' || M. kālvā || Skt. kalāpa- — §138 Bl.  
 kāllā *adj.* *m.* 'lonely' || Poth. ghallā || H. akelā || Skt. ekākin- Pkt. ekkalla — §55, 169  
 kallh *adv.* 'tomorrow-yesterday' || M. kāl || Skt. kalya- — §128, 161 (6) Bl.  
 kāman *m.* 'jugglery' || Skt. kārmaṇa- — §163  
 kamārā *adj.* *m.* 'unmarried' || M. kuṇvār || Skt. kumāra- — §101, 140 Bl.  
 kámbanā=kammanā *g. v.* — §165  
 kámbal *m.* 'blanket' || also kámmal M. kāblō || Skt. kambalā- §155 Bl.  
 Kamheār *m.* 'potter' || also kamhār || M. kūbhār || Skt. kumbhakāra- — §101, 155, 138, 103 Bl.  
 kamm *m.* 'work' || M. kām || Skt. kārman- — §19163 Bl.  
 kámmānā *v.i.* 'to shiver' || M. kāpnē Skt. kampate — §156 Bl.  
 kān *f.* 'defect, crookedness' || Skt. \*kānya? — §161 (3)  
 kānā *adj.* *m.* 'one-eyes' || M. kānī Skt. kāṇā- — §15 Bl.  
 kándā *m.* 'thorn' || M. kātā || Skt. kaṇṭaka- — §155 Bl.  
 kānc *m.* 'glass' || Skt. kaca- — §113  
 kandh *f.* 'wall' || Skt. kanthā- — §155  
 kándhā *m.* 'edge' || M. kaṇṭh 'throat' || Skt. kaṇṭhā — §155 Bl.  
 kanēddū *m.* 'swelling behind ear' Skt. karṇa kaṇḍū — §103  
 kanēr *m.* 'kind of plant' M. kaṇē Skt. karṇikāra- kaṇṇikāra- — §103 Bl.  
 kanērā (Mul) *m.* 'mat-weaver' || Skt. kaṇḍakara — §103  
 kāṇgan *m.* 'bracelet' || M. kaṇkaṇ || Skt. kaṇkaṇa- — §64, 155 Bl.  
 kāṇganī *f.* 'kind of grain' || M. kāṅg || Skt. kaṇḡnī — §64 Bl.  
 kāṅghā *m.* 'comb' || M. kaṇḡvā Skt. kaṇkata — §126 Bl.  
 kanhērā *m.* 'shoulder' || Skt. skandha+taṭa- — §103

- kanj *f.* 'slough of snake' || Skt. kañcu- — §28, 155  
 kann *m.* 'ear' || M. kân || Skt. kārṇa — §137, 163, Bl.  
 kānnā *m.* 'reed' || Skt. kānda- — §15, 19, 155  
 kanneā *f.* 'girl', virgin' || WP. kañj. Skt. kanyā — §161 (4)  
 kānnhā *m.* 'shoulder' || Amb. kāndhā || Skt. skandhā- — §155  
 kañthā *m.* 'necklace' || WP. kāinṭhā ṭs. || Skt. kañṭhā — §30  
 kapāh *m. f.* 'cotton' || M. kápūs Skt. karpāsa- — §145, 163, 186 Bl.  
 kappanā (WP.) *v. t.* 'to cut' || M. kāpnē Skt. kalpayati — §164 Bl.  
 kāppārā *m.* 'cloth' || M. kāpad Skt. karpāṭa- — §64 Bl.  
 kārṇā *v. t.* 'to do' || M. kārṇē Skt. kārati — §15, 49, 137, 147 Bl.  
 kārāg *m.* 'skeleton' || Skt. karankā- §187  
 kārā *m.* 'bracelet' || M. kaḍi || Skt. kaṭaka- — 138 Bl.  
 kārāhā *m.* 'frying pan' || Skt. kaṭaha- — §135, 138  
 kārchi *f.* 'ladle' || M. kaḍeī || Dās. kaḍacchū — §187 Bl.  
 kārhnā *v. i.* 'to be boiled' || M. kaḍhṇē Skt. kvathate — §165 Bl.  
 kārḥā (WP) *m.* 'camel' || Skt. karabha- — §138  
 karīh *f.* 'bits of cowdung' || Skt. kārīṣa- — §145  
 kārṇī *f.* 'masson's trowel' || Skt. karaṇḍa- — §187, 189  
 kārū *m.* 'medicine for horses' Skt. kātuka- — §138  
 kasārā *m.* 'brazier' || M. kāsār Skt. \*kamsakara- — §103 Bl.  
 kāsṇā *v. t.* 'to tighten' || M. kaṣṇē || Skt. karṣati — §121 (4) Bl.  
 kāssī *f.* 'bronze' || M. kāsē || Skt. kāmsya- — §160, 161 (8), Bl.  
 kāth *m.* 'wood' || M. kāṭhī || Skt. kāsṭha- §19, 121, 137, 166 Bl.  
 kāttak *m.* 'N. of a month' || WP. kattē || Skt. kāṭṭika- — §22  
 kāttānā *v. t.* 'to spin' || M. kātṇō Skt. kartati — §170, iii Bl.  
 kāttānā *v. t.* 'to cut' Skt. kartati — §110, 170 iii.  
 kāṭṭhā *adj. adv.* 'together', 'united' || Poṭh ghaṭṭhā Skt. ēkāsthā- — §55, 131, 189  
 kāṭṭī *adj.* 'thirty-one' || Skt. ekatrimśat — §55, 135  
 kāuddī *f.* 'cowrie shell' || Skt. kapardikā — §103, 170 iii  
 kaul *m.* 'lily, flower' || Skt. kāmala- — §101, 119 (2) 140  
 kāura *adj. m.* 'bitter' || Skt. kaṭuka- — §63, 178  
 keārā *m.* 'field, bed' || Skt. kādāra- — §60, 101, 138  
 kéllā *m.* 'banana' || M. kēl, kēlē Skt. kadali — §103 || Bl.  
 kēssū *m.* 'kind of flower' || Skt. kaimśuka- — §24, 160  
 khabbā *adj. m.* 'left, not right' || Skt. kharvā- — §163  
 khāggā *m.* 'leaf of ghia kamār' || Skt. khaḍga- — §153  
 khāī *f.* 'ditch' || M. id. || Skt. khātā- — §137, 138 Bl.

- khair *m.* 'kind of wood' ||  
 M. kher || Skt. khadirā-  
 — §101 **Bl.**  
 khāj *f.* 'itching' || M. *id.* || Skt.  
 kharjū — §25 **Bl.**  
 khājjā *m.* 'food' || M. khājē || Skt.  
 khādyā- — §161 (2) **Bl.**  
 khajūr *f.* 'date' || M. *id.* || Skt.  
 kharjūra- — §163 **Bl.**  
 khāmmhā *m.* 'column, pole' || M.  
 khād || Skt. skambhā-  
 — 155, 166 **Bl.**  
 khānā *v. t.* 'to eat' || Skt. khādati  
 — §137  
 khaṇḍ *f.* 'sugar' || Skt. khaṇḍa-  
 — §155  
 khāndā *prep. part.* 'eating' || Skt.  
 khādant- — §117  
 khaṇḥ *f.* 'cough' || M. khāspē  
 Skt. kāsā, || Pkt. khāsiya-  
 \*khassā-, \*khamṣā  
 — §125, 160 **Bl.**  
 khānnā *m.* 'one quarter' || Skt.  
 khaṇḍa- — 137, 155  
 khāppar *m.* 'skull, bowl' || M.  
 khāpar || Skt. karpāra-  
 — §124, 163 **Bl.**  
 kbār *f. m.* 'alkali' || Skt. kṣāra-  
 — §167  
 khārā *m.* 'arena' |  
 Skt. akṣatpāṭa — §51  
 khārī *f.* 'basket' || Skt. khārī  
 — §137  
 khāssānā *v. t.* 'to take by force'  
 Skt. karṣati — §125, 163  
 khaṭṭ *f.* 'dowry with a bedstead'  
 || M. khāt || Skt. khatvā  
 — §137, 165 **Bl.**  
 khēl[h]nā *v. i.* 'to play' || M.  
 khēlē || Skt. krīdati kṣvelati  
 — §35, 63, 124 **Bl.**  
 khēs *f.* 'a sheet of figured cloth'  
 Pers. kēs — §125  
 khāt *m.* 'field' || M. śāt || Skt.  
 kṣātra- — §15, 19 **Bl.**  
 khiferī *f.* 'mixture' || Skt. khiccā  
 — §152  
 khīnkhāp *f.* 'brocade' || Pers.  
 kamkhwāb — §125  
 khīr *f.* 'rice pudding' || M. *id.*  
 Skt. ksīrā- — §167 **Bl.**  
 khīrkī (H) *f.* 'window' || M.  
 khīḍkī || Dēś khaḍakkī  
 — §187 || **Bl.**  
 khīssā *m.* 'pocket' || Pers. kīsa-  
 — §125  
 khīttī *f.* 'constellation' || M. kātyā  
 Skt. kṛttikā  
 — §97, 124, 152, 170 *ii* **Bl.**  
 khōh *f.* 'hunger' || Skt. kṣudhā  
 — §76, 86, 135, 138, 167  
 khōṭ *m.* 'base alloy' || Skt. kautya-  
 — §124  
 khūddō *f.* 'ball' || WP. khiddū,  
 khē(h)nū || Skt. kanduka-  
 — §281, 103, 124  
 khūh (ā) *m.* 'well' || M. kuvā  
 Skt. kūpa- — §124 **Bl.**  
 khūllā *m.* 'mean fellow' || Skt.  
 kṣudrā-: kṣudla- — §143, 164  
 khūndhā *adj. m.* 'blunt' || Skt.  
 kuṇṭha- — 124, 155  
 khūnjā *m.* 'corner' || H. kōnā  
 Skt. kūpa- ? — §124  
 khūnjhānā *v. i.* 'to miss' || Skt.  
 kuṣṇāti || Pkt. \*kussai, kumsai  
 \*khumṣai — §160  
 khūrpā *m.* 'scraper' || Skt.  
 kṣurapra- — §65, 187  
 khūrsī *f.* 'chair' || Pers. kursi  
 — §125

- khúss<sup>a</sup>nā *v. i.* 'to miss' || Skt. kuṣṇāti — §125  
 khúttihī *f.* 'bad woman' || Skt. kustrī — §125  
 killā *m.* 'peg' || M. killi, khil Skt. kila- — §137 **Bl.**  
 kimē *adj. inter* 'how?' || WP. kīvē, || G. kēm || Pkt. \*kimēṇa — §140  
 kīrnā *v. i.* 'to be scattered' || Skt. kirāti — §108  
 kīrā *m.* 'insect' || M. kidā || Skt. kīṭa- — §137, 138, **Bl.**  
 kīrtghān [kīrtkēan] *adj.* 'ungrateful' *ts.* || Skt. kṛtaghna- — §90  
 kīttā *past. part.* 'done' || M. kelā Skt. kṛtā- — §25, 97, 170 *ii* **Bl.**  
 kōh *m.* 'league, 1½ miles' || M. kōs Skt. krōśa- — §145, 162 **Bl.**  
 kōhnī = kūhnī *q. v.*  
 kōl(ē) *prep.* 'near' || M. kōr 'side?' Skt. krōdā- — §49, 103, 162 **Bl.**  
 kōrh *m.* 'leprosy' || M. kōḍh || Skt. kuṣṭha- *cf.* Pa. kōtha- — §38 **Bl.**  
 kōṛī *f.* 'score' || Skt. kōṭī — §176  
 kōrmā *m.* 'family', || Skt. kauṭumba- — §155, 187  
 kōssā *adj. m.* 'lukewarm' || Skt. kōśma — §137, 167  
 kōtthā *m.* 'room, cell' || M. kōṭhā Skt. kōṣṭha- — §15, 19, 137, 166 **Bl.**  
 kabbā *adj. m.* 'hump-backed' || M. kubdā, khubā || Skt. kubhrā-: \*kubra- — §162 **Bl.**  
 kucc *m.* 'brush' || M. kumcā || Skt. kūrca- — §24, 163 **Bl.**  
 kudāl *m.* 'mattock' || M. kudōl Skt. kuddāla- — 152 **Bl.**  
 kúdd<sup>a</sup>nā *v. i.* 'to jump' || kudṇē Skt. kūrdati — §24, 170 *iii* **Bl.**  
 kuhārā *m.* 'axe' || M. kurhād Skt. kuṭhāra- — §62 **Bl.**  
 kūhl *f.* 'canal, stream' || Skt. kulyā — §25, 128  
 kūhnī *f.* 'elbow' || Skt. kaphōṇi- — §78, 138  
 kúkkar *m.* 'cock' || Skt. kukkuṭa- — §64, 137, 152  
 kukkh *f.* 'womb' || M. kūs || Skt. kuśī — 15, 49, 137, 167 **Bl.**  
 kūlā *adj. m.* 'soft' || M. kōmvā Skt. kōmala- — §103 **Bl.**  
 kálthī *f.* 'kind of pulse' || Skt. kulattha- — §187  
 kúmmā (WP.) *m.* 'tortoise' || Skt. kúrmā — §24, 163  
 kunālī *f.* 'dish' || WP. kunnī  
 kūndā *m.* 'large cup' || M. kumḍ Skt. kuṇḍa- — §155, 186 **Bl.**  
 kúndan = kunnon *q. v.*  
 kúṅgū *m.* 'saffron, red powder' || M. kuṅkūm || Skt. kuṅkuma- — 103, 155 **Bl.**  
 1. kunj = kanj 'snake's slough'  
 2. kunj *f.* 'crane' || Skt. krúñcā — §155  
 kúnjī *f.* 'key' || Skt. kuñcikā — §155  
 kúnnan *m.* 'pure gold' — §155

kúram *m.* 'child's father-in-law'  
|| H. kuṛmā kumbā || M. kuṭumb  
Skt. kuṭumba-

§64, 138, 155, 187 Bl.

kuṛátan *f.* 'bitterness' || Skt.  
kāṭuka+tvana — §165

lābh<sup>a</sup>nā *v.t.* 'to find' || M. lābhñē  
Skt. labhyatē — Bl.

lāddānā *v.t.* 'to load' || Skt.  
lardayati — §110

lāddhā (WP.) *past. part* 'found'  
Skt. labdhā- — §153

lāgg<sup>a</sup>nā *v.i.* 'to be attached' || M.  
lāgnē || Skt. lagyati, lagna-  
— §154, 161 Bl.

lāhā *m.* 'gain' || Skt. lābha-  
— §138, 147

1. lajj *f.* 'shame' || M. lāj || Skt.  
lajjā — §49, 143, 152, 185 Bl.

2. lajj *f.* 'rope' || Skt. rājju-  
— §143 ii, 152

lak(h)ir *f.* 'line' || Skt. lēkhā *ts.*  
— §136

lākkaṛ *m.* 'stick' || H. Panj. laurā  
'penis' || Nep. lauro 'stick' || M.  
lakḍā Skt. lakuṭa-: \*lakuṭa-  
— §64, 177 Bl.

lalārī *m.* 'dye' || Skt. nīla+kāra  
— §58

lāmbā *adj. m.* 'long' || W. P.  
lammā || M. lāb || Skt. lamba-  
— §155 El.

lāngh<sup>a</sup>nā *v.i.* 'to pass, cross' || M.  
laṃgl.ñē || Skt. langhate  
— §55 Bl.

lās *f.* 'rope' || Skt. raśmī-?  
— §143 ii.

latt *f.* 'leg' || H. lāt || Skt. lāttā  
— §152

latṭh *f.* 'axle' || H. laṭh, lāṭhī  
lāṭṭhī *f.* 'stick' || M. laṭ(th)  
Skt. yaṣṭī- \*latṭhi- — §25 Bl.

lāuhḍḍā *adj. m.* 'small' || Skt.  
laghū- — §138

līh *f.* 'line' || Skt. lēkhā — §138  
lik(h) *f.* 'line' || Skt. lēkhā *ts.*  
— §136

līkh *f.* 'louse, nit' || M. *id.* || Skt.  
likṣā — §15, 19, 121 (2), 143 Bl.

limbanā (WP.) 'to besmear' ||  
also limm<sup>a</sup>nā || M. limpnē || Skt.  
lipāmti' — §155, 156 Bl.

lipp<sup>a</sup>nā *bt.* 'to besmear' || H.  
līp<sup>a</sup>nā || Skt. lipyate  
— §143, 161

lōhā *m.* 'iron' || Skt. lōhā-  
— §142, 147

lōhḍā *m.* 'frying pan' || Skt.  
lohābhāṇḍa- — §134

lōhtiyā *m.* 'iron-monger' || Skt.  
lohā+haṭṭa+ika- — §134

lōrhā *m.* 'stone-roller; strange-  
ners' || Skt. lōḍha- — 126

lū *m.* 'soft hair, down' || M. lō  
(v) Skt. lōman-  
— 103, 119, 140 Bl.

luhār *m.* 'blacksmith' || Skt.  
lōhakāra- — §85, 103, 186

mā *f.* 'mother' || M. māi || Skt.  
mātr' — §115 Bl.

macch *m.* 'fish' || M. māsā || Skt.  
mātsya- — 167 Bl.

mācchar *m.* 'gnat' || Skt. māksā  
— §167

madārī *m.* 'magician' || Skt.  
mantrakāra- — §155

madhānī *f.* 'churning stick' || Skt.  
manthāna- — §87, 155



- mágar *perp.* 'after' || Poth. *f.*  
magg 'road'. M. māg 'road'. M.  
māg 'road' Skt. mārṅa. — 22 **Bl.**
- māggbar *m.* 'N. of a month' ||  
Skt. mārṅaśira. — §22, 127, 163
- māgh *m.* 'N. of a month' || WP.  
māh || M. māhī, māhō || Skt.  
māghā- *ts.* — 138? **Bl.**
- māh *m.* 'black bean' || Skt.  
māṣa- — §115, 145
- māhl *f. m?* 'belt of a wheel' ||  
Skt. mālya — §128
- māḡhā *adj. m.* 'costly, dear' ||  
M. mahāḡ || Skt. mahāṅgha-  
— §134, 163 **Bl.**
- māih *f.* 'buffalo' || WP. majjh ||  
M. mbais || Skt. māhiṣī  
— §80, 134, 160 **Bl.**
- mājīth *f.* 'madder' || Skt. māñ-  
jiṣṭhā — §25, 189
- mājīlhā *m.* 'the mājh country' ||  
M. māj' centre' || Skt. madhyā-  
— §161 (2) **Bl.**
- mākkaṛ *m.* 'spider' || M. mākaḍ  
Skt. markāṭa- — 163 **Bl.**
- mākkan *m.* 'butter' || M.  
mākhan || Skt. mraṅṣaṇa-  
— §162 **Bl.**
- mākkhī *f.* 'fly' || M. māṣī || Skt.  
māṣikā — §103, 138, 167 **Bl.**
- maliāuhrā *m.* 'wife's or hus-  
band's maternal uncle' || Skt.  
mātula+svāśura — §134
- mālīnā *vt.* 'to occupy' || Skt.  
mallati — §129
- māllan *f.* 'wife of a gardener'  
Skt. mālinī — §64
- māllī *m.* 'gardener' || Skt. mālin-  
— §44, 103
- man- *pref.* 'not' || M. 'māid'  
'stupid' || Skt. manda- — §155
- māñak *m.* 'gem, jewel' || Skt.  
māñikya  
— §64, 121, 140, 161, 487
- manākkhā *adj. m.* 'blind' || Skt.  
mandākṣa- — §155
- mand *m.* 'charm' || WP. mandar  
Skt. māntra- — §155
- māndrī (WP.) *m.* 'magician' ||  
Skt. māntrika- — §155
- manāārā *m.* 'one who sells  
bangles etc.' || Skt. māñikara-  
— §101
- mānganā *vt.* 'to ask' || M.  
māṅṇē || Skt. mārgati — §22 **Bl.**
- manhēnmā *m.* 'destitution of  
milk' || Skt. mānda+dhainava-  
— §155
- mānjā *m.* 'bedstead' || mācā |  
M. māc || Skt. māñca-  
— 139, 155 **Bl.**
- mānnā *vt.* 'to believe' || M.  
māṅṇē || Skt. manytē  
— 161 (4) **Bl.**
- mānnō *f.* 'ill luck' || Skt. māñdi-  
man- — 155
- māppā *m.* 'measure' || M. māp  
Skt. māpya- — §161 **Bl.**
- maṛhī *f.* 'tomb' || M. maḍhī || Skt.  
maṭha- — §138 **Bl.**
- mās *m.* 'flesh' || s. māsu; ṣ mōs,  
gen. mazāi || M. mās, māś || Skt.  
māṃsā- — §160 **Bl.**
- masād *m.* 'end of a month' || Skt.  
māsānta- *sts.* — §155

masān *m.* 'burning place' || *M.*  
mhasan || *Skt.* śmasāna- (loan  
from H.) — 167 *Bl.*

mass *f.* 'growing moustache'  
*Skt.* śmasān — §28, 162, 167

māssī *f.* 'mother's sister' || *M.*  
māvśī || *Skt.* mātṛvasī-  
— §165 *Bl.*

maṭ (*i*) = maṭh (*i*) *qv ts.*

mater *f.* 'step-mother' || *Skt.\**  
matritara- — §103.

māṭṭhā *m.* 'forehead' || *M.*  
māthā || *Skt.* māsaka-  
— §152, 166 *Bl.*

māṭṭhā *m.* 'fritter' || *Skt.* mṛṣṭa-  
— §96

māṭṭī *f.* 'big earthen vessel' || *Skt.*  
mṛṭṭikā? mārttika — §97

māulnā *vi* 'to bloom' || *Skt.*  
mukula- — 36

māus *f.* 'day on which sun and  
moon are in conjunction' || *M.*  
avās || *Skt.* amāvāsya *ts.*  
— §51, 140 *Bl.*

mhaīs *f.* 'buffalo' *contam.* of  
maīh and bhāīs — §179

mīddhā *m.* 'ram' || *M.* mēdhā  
*Skt.* mēdhra — §162 *Bl.*

mīh *f.* 'rain' || *Skt.* mēgha-  
— §78, 115, 138

mijjh *f.* 'marrow' || *Skt.* majjā,  
mēdas- — §26, 126

mīr<sup>c</sup> *f.* 'chilli' || *M.* mirī || *Skt.*  
marica- \* maricya  
— §26, 64, 187 *Bl.*

missā *adj. m.* 'mixed' || *M.*  
missī *f.* 'tooth powder' || *Skt.*  
miśrā- — §139, 162 *Bl.*

miṭṭnā *vi* 'to be obliterated' || *Skt.*  
mṛṣṭa- — §136

mitt *m.* 'friend' || *Skt.* mitrā — §19  
miṭṭhā *adj. m.* 'sweet' || *M.* miṭṭha  
*Skt.* miṣṭa- — §166

miṭṭī *f.* 'earth' || *M.* mātī ||  
*Dog.* mitti (*dental tt*) || *Skt.*  
mṛṭṭikā — §138, 139, 170 *ii Bl.*

mōeā *past part.* 'dead' || *H.* muā  
*Skt.* mṛtā- — §98, 170 *ii*

mōhlā *m.* 'pestle' || *M.* musaī  
*Skt.* mūsala- — §76 *Bl.*

mōpri *m.* 'leader' || *Skt.* mukhara-  
— §76

mōklā *adj. m.* 'louse' || *J.* *Skt.*  
mukala- — §38

mōṭṭhā *m.* 'kind of grass' || *Skt.*  
mustā — §38

mōṭṭī *m.* 'pearl' || *M.* motī || *Skt.*  
mauktika- — §153 *Bl.*

mūp<sup>s</sup> (*WP.*) *m.* 'husband' || *Skt.*  
manuṣya- — §187

mucch *f.* 'moustache' || *Skt.*  
śmāśī- — *Pkt.* mamsū  
— §28, 167

muddh *m.* 'beginning' || *Skt.*  
mūrdhān — §24, 49, 170 *ii*

mūh *m.* 'mouth' || *M.* mukh || *Skt.*  
mukha- — §115, 138, 139 *Bl.*

mukk<sup>a</sup>nā *vi.* 'to be finished' ||  
*G.* mukvū || *M.* mukṇē || *Skt.*  
mukta- \* mukna- §154 (*i*) *Bl.*

munj *f.* 'a kind of grass' || *Skt.*  
munjā — §155

mūnn<sup>a</sup>nā *vt.* 'to shave' || *Skt.*  
muṇḍayati — §155

mūt *m.* 'urine' || *M.* id. || *Skt.*  
mūtra- — §15, 139 *Bl.*

muṭṭh *f.* 'fist' || *M.* mūṭh || *Skt.*  
muṣṭī — §15, 139, 166 *Bl.*

nabēṇā *vt.* 'to finish' || *trans.*  
form nibbaṇā (*nirvartatē-*

nirvṛta-) — §109  
 nabhāg [nəpə:g] *adj.* 'unlucky'  
 Skt. nirbhāghya- — §89  
 nāccanā *vi.* 'to dance' || Skt.  
 nr̥tyati — §161 (2)  
 nacōṛnā *vt.* 'to squeeze' || Skt.  
 niścōtate — §109, 166, 170 v  
 nadhāl [nəṭca:l] *adj.* 'weak'  
 Panj. na+ḍhāl — §89  
 nahērnā *m.* 'nail-cutter' || Skt.  
 nakhā+karāṇa- — §103  
 nāī *f.* 'stream' || M. na (h)ī  
 Skt. nadī — §115, 138 Bl.  
 nāī *m.* 'barber' || M. nāū *f.*  
 nhāvi || Skt. napitā-  
 — §103, 138 Bl.  
 nain *f.* 'wife of a barber' || WP.  
 nāin || Panj. nāi+n < Skt.-inī  
 — §101, 106  
 nāj *m.* 'cereal' || Skt. annādya-  
 — §51  
 nakhērnā *vt.* 'to separate' || Skt. ?  
 — §109  
 nakk *m.* 'nose' || M. nāk Skt.  
 nās+ka-? — §166 Bl.  
 nakāmmā *adj. m.* 'useless' || M.  
 nikāmi || Skt. niṣkarma-  
 — §166, 189 Bl.  
 nām = anām *q. v.*  
 nanād *f.* 'husband's sister' || WP.  
 nanān Skt. nanandā  
 — §155, 187  
 naṅgā *adj. m.* 'naked' || M.  
 nāgā || Skt. nagnā-  
 — §154 (1) Bl.  
 nāṅgh<sup>a</sup>nā *i. i.* 'to pass, cross' || Skt.  
 laṅghate, naṅkhati ?  
 — §143 (iv)  
 napūtā *adj. m.* 'sonless' || Skt.  
 niṣputra- — §58, 166, 189

nār *f.* 'vein' || M. nād || Skt. nāḍi  
 — §138 Bl.  
 nār (ā) gī *f.* 'tangerine' || Skt.  
 nāraṅga — §187  
 naró(e)ā *adj. m.* 'wholesome'  
 Skt. nīrōga-  
 — §58, 101, 138, 139  
 nasāṅg *adv.* 'certainly' || Skt.  
 niśsaṅkam — §58, 155, 167, 189  
 nássanā *vi.* 'to run' || M. nāspē  
 Skt. nāsyati — §161 (8) Bl.  
 natārnā *vt.* 'to clarify' || Skt.  
 nistārayati — §109  
 natth *f.* 'nose-ring' || M. nath  
 Skt. nastā — 166 Bl.  
 náṭṭhanā *v. i.* 'to run' || Skt. naṣṭā-  
 — §139, 166  
 1. nāū *adj.* 'nine' || M. nav.  
 Skt. nāva — 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. nakhā-  
 — §72, 74, 115, 138 Bl.  
 naul *m.* 'mongoose' || Skt. nakulā-  
 — 101  
 nēnā[k] *vt.* 'to carry' || M.  
 nēṇē || Skt. nayati — §103 Bl.  
 neārā *adj. m.* 'separate' || Skt.  
 anyākāra- — 161 (4)  
 nēh *m.* 'affection' || Skt. sneha-  
 — §167  
 nēmbū *m.* 'lemon' || Skt.  
 \*naimbūka-:nimbūka- — §34  
 neōdā *m.* 'invitation' || also  
 niūdā || cf. M. āvatṇē || Skt.  
 nimantra- — §60, 101, 119 Bl.  
 nērā *m.* 'vicinity' || M. netī || Skt.  
 nīkaṭa- 103 Bl.

- nhāunā *v.i.* 'to bathe' || M.  
 nāhñē || Skt. snāti — 167 Bl.  
 nhērā *m.* 'darkness' || Skt.  
 \*andhakara-:andhakāra-  
 — §51, 103, 138  
 nibbarnā *v.i.* 'to be finished' ||  
 M. nivatñē || Skt. nirvartati,  
 nirvṛta- — §109 Bl.  
 nibhnā *v.i.* 'to be finished' || M.  
 nibhñē || Skt. nirvāhati  
 — §127 Bl.  
 nīclā *adj. m.* 'motionless' || M.  
 nical || Skt. nicala- — §166 Bl.  
 nīd *f.* 'sleep' || WP. nīdar || M.  
 nīd || Skt. nidrā  
 — §7, 25, 114, 162 Bl.  
 nīkkalnā *v.i.* 'to come out' || *cf.*  
 M. nikāl 'passage' || Skt. \*niška-  
 lati *cf.* niškālanam — §166 Bl.  
 nimm *f.* 'the nim tree' || M. nimba  
 Skt. nimba- — §139, 155 Bl.  
 nīmmal *adv.* 'clear' || K. nimbāl  
 Skt. nirmala- — §163  
 nīmmōjhāñā (WP.) *adj. m.*  
 'sorrowful' || Skt. nimna+apa-  
 dhyāna- — §157  
 nīrakh *f.* 'knowledge' || M.  
 nīrakhñē || Skt. nīrīkṣā  
 — §67, 189 Bl.  
 nīssarnā *v.i.* 'to issue' || Skt.  
 nissarati — §167  
 nīttarnā *v.i.* 'to be squeezed'  
 || WP. niccarnā intrans form  
 nacōrñā *q. v.* — §33, 109  
 nūh *f.* 'son's wife' || M. sūn Skt.  
 snuṣā — §77, 167 Bl.  
 nūn *m.* 'salt' || WP. lūn || M. lōn  
 Skt. lavaṇa-  
 — §142, 143 (VI) Bl.  
 ōtthā (WP.) *adj. m.* 'belonging  
 to a camel' || Skt. auṣṭra-  
 — §16  
 ōd *m.* 'a wandering tribe' || Skt.  
 ōdra- — §15  
 pabb *m.* 'forepart of the foot'  
 Skt. padma-, padva-?  
 — §154 (4)  
 pabban (Mul.) || *f.* 'water-lily'  
 Skt. padminī — §64, 154 (4)  
 pacādh *m.* 'western half a  
 country' || Skt. pascārdha-  
 — §170 iii  
 pācnā *v.i.* 'to be digested' || Skt.  
 pacyate — §121 (4), 161  
 pācchō *f.* 'western wind' || WP.  
 paccō Skt. pascima- — §116  
 pāccī *adj.* 'twenty-five' || WP.  
 pāñjhī Skt. pañca vimśati  
 — §117  
 pachāññā *v.t.* 'to recognise'  
 Skt. pratyabhijānāti — §125  
 pachāññā *v.t.* 'to thrash,  
 winnow' || H. chāññā Skt.  
 \*pracchaññati — §189  
 paddāññā *v.i.* 'to break wind' ||  
 M. pādñē || Skt. pardati  
 — §170 iii Bl.  
 pāhā *m.* 'foot path' || also pēhā,  
 pāihā, || Skt. patha- — §75, 138  
 pāhlāg *m.* 'bedstead' || M. palāg  
 Skt. paryāñka- — §112, 121  
 (3), 128, 143, 155, 161 (6), 187  
 Bl.  
 pāinā *v.i.* 'to lie down' || M.  
 pādñē || Skt. patati  
 — §103, 170V Bl.  
 pāid *f.* 'foot of bedstead' || WP.  
 puād, || Skt. pādānta- — §155

pañh *f.* 'dawn' || also pauh || Skt. prabhā — §72, 138  
 pañhlā *adj. m.* 'first' || M. pahilā Skt. prathamā- || Pkt. \*pahilla — §133, 170 (1) 187 Bl.  
 pānti *adj.* 'thirty-five' || Skt. pañcatrimśat- — §30  
 pair *m.* 'foot' || Skt. \*padirā- — §101  
 pājāh *adj.* 'fifty' || M. pannās Skt. pañcāsat — §112, 121, (3), 117, 135, 145 Bl.  
 pakhānā *m.* 'proverb' || Skt. prakhyāna- — §161, 186  
 pakkā *adj. m.* 'firm' || M. pikā Skt. pakvā- — §165 Bl.  
 pakkh *m.* 'side, party' || Skt. pakṣā- — §167  
 palāgnā (Poñ) *m.* 'string fastened round the neck of a pot' || Skt. pralagna-? — §187  
 palāh *m.* 'kind of tree' || M. paḷas || Skt. palāśā- — §125, 186 Bl.  
 pālamnā (WP.) *v.i.* to hang || Skt. pralambate — §155, 187  
 palān *m.* 'saddle' || M. palān Skt. paryāṇa- — §129, 143 Bl.  
 pālatnā *v.t.* 'to change, turn' || Skt. paryasta-, || Pkt. pallatṭai — §143, 187  
 palāttan *f.* 'yellowness' || Panj. pilā+ttan < Skt. -tvana- — §63, 165  
 pallā *m.* 'border of a garment' || M. pālā || Skt. pallava-? — §164 Bl.  
 palōsnā *v.t.* 'to pat' contam. of pāl- and pōs- — §179

palōtṭhā *adj. m.* 'first born' || also palētṭhā contam. of pañhlā and jētṭhā- — 179  
 pālthī *f.* 'sitting on buttocks' || M. palāṭ || Skt. paryasti- — 143 Bl.  
 pāmā *m.* 'leg of a bedstead' || Skt. pāda- — §140  
 pānchī *m.* 'bird' || WP. painchī || M. pañchi || Skt. pakṣin- — §30 Bl.  
 pānd<sup>a</sup>rā *adj.* 'fifteen' || M. paṇḍhrā || Skt. pañcadaśa- — §175 Bl.  
 pandh *m.* 'distance, journey' || M. pāmth || Skt. pānthāh- — §155 Bl.  
 pāndhī *m.* 'traveller' || Skt. pānthika-? — §155  
 pānī *m.* 'water' || M. pānī || Skt. pānīya- — §123, 137, 140 Bl.  
 panj *adj.* 'five' || M. pāc || Skt. pañca- — §49, 137, 155 Bl.  
 pānjamā *adj. m.* 'fifth' || WP. panjavā || Skt. pañcamā- — §140  
 pānnā *m.* 'leaf, page' || M. pān Skt. paṇḍā- — §163 Bl.  
 pāntālī *adj.* 'forty five' || H. pāntālīs || Skt. pañcacatvārimśat — §30  
 paṛ—*prefix* 'secondary' || M. paṛ- || Skt. pra-, prati-? — §173 Bl.  
 párah *f.* 'examination, knowledge' || M. parīs, parakhñē || Skt. parikṣā — §67, 189 Bl.  
 paraús [s]ī *m.* 'neighbour' || M. paṛoši || Skt. prativēšin- — §170 (1) Bl.

parbhāl *m.* 'trichiasis' || WP.  
 parwāl || Skt. \*pravāla-? §173  
 parbhāt [pərbəa:t] *f.* 'morning'  
 Skt. prabhāta- *ts.* — §89  
 parchātti *f.* 'a shelf under a  
 roof' || Skt. \*prachatti-? §173  
 pardāddā *m.* 'great-grandfather'  
 Panj. par-<pra-+dāddā  
 — §173  
 pardānd *m.* 'an after tooth' ||  
 Skt. \*pradanta-? or Panj. par-  
 < pra-+dand. — §173  
 pardhān *m.* [pərdəa:n] *adj.*  
 'foremost' || Skt. pradhāna- *ts.*  
 — §89  
 pārhūā *v. t.* 'to read' || M.  
 paṛhṇē || Skt. paṛhati  
 — §91, 138, 170 (i) Bl.  
 parōsnā *v. t.* 'to serve meals' ||  
 WP. prihṇā || M. parasṇē ||  
 Skt. parivēśayati — §142 Bl.  
 parōttā *m.* 'great-grandson' ||  
 Skt. prapautra- — §173  
 pārsō *adj.* 'day after to-morrow'  
 Skt. paraśvaḥ — §187  
 partōh (WP.) *f.* 'son's wife' ||  
 also patrōh || Skt. putravadhū-  
 — §187  
 pās *prep.* 'with, near' || M. pās  
 Skt. pārśve — §49 Bl.  
 pāsarnā *v. t.* 'to stretch' || M.  
 pasarṇē || Skt. prasarati-  
 — §186 Bl.

pasijj<sup>nā</sup> *v. i.* 'to sweat' || Skt.  
 prasvidyate  
 — §121, 161 (2), 165, 189  
 pasīnā *m.* 'perspiration' || Skt.  
 prasvinna. — §189  
 pāssā *m.* 'side' || Skt. pārśvā-  
 — §19, 24, 163, 165  
 pas(sa)lī *f.* 'rib' || M. pāsōlī  
 Skt. pārśu- — 65, 163 Bl.  
 patiāuhrā *m.* 'father-in-law's  
 younger brother' || Skt. pitriya  
 +śvāśura- — §131  
 patt *m.* 'foliage, leaf' || WP.  
 p<sup>tt</sup>tar || M. pāt || Skt. pāttra-  
 — §162 Bl.  
 pātthā *m.* 'muscle' || Skt. vṛddhi-  
 form of pṛsth- — §22  
 pātthar *m.* 'stone' || M. pāthar  
 Skt. prastara- — §166 Bl.  
 pātṭī *f.* 'bandage' || M. pāt ||  
 Skt. paṭṭa- — 152 Bl.  
 paunā *v. t.* 'to get' || Skt.  
 prāpayati — §162  
 pāu *f.* 'itch' || WP. pā || Skt.  
 pāmān- — 103, 119, 140  
 paūā *m.* 'wooden sandal' || Skt.  
 \*pādukaka-: pādukā — §103  
 pauh *f.* 'dawn' || also paih *q. v.*  
 Skt. prabhā — §162  
 paun *m. adj.* 'three quarters' ||  
 M. pāūṇ || Skt. pādona-  
 — §101, 138 Bl.  
 pēār *m.* 'affection' || M. pyār  
 Skt. priyakāra-  
 — §60, 101, 103, 142 Bl.

pēhā = pahā *q. v.*

pēo *m.* 'father' || WP. pīū, || K. p̄

Skt. pitr- — § 60, 101, 103

phāggan *m.* 'N. of a month' || *cf.*

M. phāg 'Hōlī song' || Skt.

phālguna-

— § 22, 64, 137, 140, 164 Bl.

phāhā *m.* 'snare, noose' || M.

phāsā 'dice' || Skt. pāśa-

— 124, 166 Bl.

phal *m.* 'fruit' || M. phal || Skt.

phāla- — 49, 137, 143 Bl.

phālā *m.* 'ploughshare' || M.

phālā || Skt. phāla- — § 137 Bl.

phalāh *m.* 'kind of tree' = palāh

*q. v.* — § 57, 125

phambh *f.* 'fine wool' || *s.* paš

Skt. pākṣavan—if not from

Pers. pašm, pamba- — § 125

phāmmhan *m.* 'eyelash' || also

bhāpphan || Skt. pākṣman

— § 125

phan *m.* 'snake's hood' || M.

phan || Skt. phanā-

— 137, 140 Bl.

phanh *m.* 'feather, wing' || M.

pākh || Skt. pākṣā-

— § 114, 125 Bl.

phārkhā *m.* 'blade, nib' || M.

pharas || Skt. parāśū-

— § 124, 145 Bl.

phātnā *v. i.* 'to be split' || M.

phātnē || Skt. sphatya-

— § 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.

phūtṭānā *v. i.* 'to burst' || M.

phutṭnē || Skt. sphutya-

— § 108, 166 Bl.

piech *f.* 'rice water' || M. pīs || Skt.

piechā — § 152 Bl.

piechā *m.* 'the hind part' || Skt.

paśca- — § 26, 166

pīgh *f.* 'swing' || Skt. prāṅkhā

— § 78, 121 (3), 155

pīglā *adj. m.* 'lame' || M. pāg(lā)

Skt. paṅgu- — § 26, 155 Bl.

pīhnā *v. t.* 'to grind' || *s.* pexoiki

Skt. \*pīṃṣati, || Pkt. pīssi

— 110, 160

pijj *m.* 'pretext' || WP. pajj ||

Skt. paryaya- — § 26

pīlā *adj. m.* 'yellow' || M. pīvlā

Skt. pīṭa-

— § 63, 103, 143 Bl.

pīṇḍā *m.* 'body' || M. Skt. pīṇḍa-?

— § 155

pīṇḍālā *adj. m.* = pīglā *q. v.*

pīṇḍānā *v. t.* 'to card (cotton)'

|| also pīnnānā || Skt. pīṇjayati

— § 155

pīṇḍārā *m.* 'cage' || M. pājrā

Skt. pīṇjara- — § 26, 155 Bl.

pinn *m.* 'ball' || M. *pimḍ* || Skt.  
*pīṇḍa-* ..... §15, 137, 155 Bl.  
 pīplā-mūl *m.* 'root of long pep-  
 per' || M. *pīmplī* || Skt. *pippali-*  
 ..... §152 Bl.  
 pippal *m.* 'the pīpal tree' || Skt.  
*pippala-* ..... §1-2  
 pīṛ *f.* 'pain' || Skt. *pīḍā*  
 ..... §15, 127, 138  
 pīṛhā *m.* 'footstool' || M. *pīḍhē*  
 Skt. *pīṭha-* ..... §15, 138 Bl.  
 pīṭṭanā *v. t.* 'to beat (breasts)'  
 || M. *pīṭṇē* || Skt. *piṣṭa-*?  
 ..... §136 Bl.  
 pīṭṭā *m.* 'bodily constitution'  
 Skt. *pitta-* ..... §152  
 pīṭṭh *f.* 'the back' || M. *pīṭh* ||  
 Skt. *prṣṭhā-* ..... §97 Bl.  
 pīṭṭhī *f.* 'wet dāl ground or  
 bruised' || Skt. *piṣṭa-* ..... §166  
 pōh *m.* 'N. of a month' || Skt.  
*pauṣa-* ..... §137  
 pōhan *m.* 'cart' || Skt. *pravahana-*  
 ..... §162  
 pōhllo *adj.* 'fat (person)' || Skt.  
*prṥhula-* ..... §98, 170 ii  
 pōkkhar *m.* 'tank, lake' || M.  
*pokhar* || Skt. *paṣkara-*  
 ..... §105, 166 Bl.  
 pōl *m.* 'hollowness' || M. *pōl* ||  
 Skt. *pūlya-* \**paulya-*  
 ..... 38, 129 Bl.

pōnnā *m.* 'sugarcane' || also  
*pōṇḍā* || Skt. *paṇḍra-*  
 ..... §38, 105, 155  
 pōttā *m.* 'grandson' || Skt.  
*pāutra-* ..... §15, 20, 162  
 pōṭṭhā *m.* 'book' || M. *pōṭhī* ||  
 Skt. *pustaka-*: \**paustaka-* cf.  
 Pers. *pust*, || Peh. *post* §38 Bl.  
 -pp(an) suffix for making  
 abstract nouns also *pan(ā)*  
 Skt. *-tva(na)-* ..... §163  
 puādh *m.* 'eastern part of a  
 country' || Skt. *pūrvārdha-*  
 ..... §170 iii  
 pūech<sup>a</sup>nā *v. t.* 'to ask' || M. *pusṇē*  
 Skt. *prēchāti*  
 ..... §98, 137, 152 Bl.  
 pūech *f.* 'tail' || WP. *puech* || Skt.  
*pūecha-* ..... §25, 152  
 pūjhnā *v. t.* 'to wipe' || H.  
*pōchnā*, *pūchnā* || M. *pusṇē* ||  
 Skt. *prōṇchati*, || Pkt. *pupchai-*  
 ..... §78 125 Bl.  
 pūjjanā (WP.) *v. i.* 'to reach' ||  
 EP. *pūgg<sup>a</sup>nā* || Skt. *pūryatē(?)*  
 ..... §24, 161(?)  
 punn *m.* 'merit, charity' || Skt.  
*pūnya-* *ts.?* ..... §161 (3)  
 pūnnā (WP.) *past. part.* 'arrived'  
 Skt. *pūrṇā-* ..... §24  
 pūnnēḥ *f.* 'full moon day' || Skt.  
*pūṇimā* ..... §24, 163  
 puṛ *m.* 'single stone of a mill'  
 || M. *puḍā* || Skt. *puṭa-*  
 ..... §15, 138 Bl.



purānā *adj. m.* 'old' || Poa.  
parānā || Skt. purāṇa-

— §59, 186

pātlā *m.* 'doll' || M. *id.* || Skt.  
puttala- — §65, 121 (5) **Bl.**

putt *m.* 'son' || WP. putta || M.  
pūt || Skt. putrá-

— 7, 15, 19 49, 137, 162, 170

(IV) **Bl.**

pūṭhā *adj. m.* 'turned upside  
down' || Skt. prasthā- — §97, 98

rāī *f.* 'mustard' || M. *id.* || Skt.  
rājikā — §138 **Bl.**

rāih<sup>at</sup> *m.* = halhṭ *q. v.* — §187

rāj *m.* 'kingdom' || Skt. rājya-  
— §161

1. rāmmh<sup>anā</sup> *v. t.* 'to begin' ||  
Skt. rabhate — §155

2. rāmmh<sup>anā</sup> *v. i.* 'lowing of  
cows' Skt. rambhate — §155

rām = arām *q. v.*

rāṇḍī *f.* 'widow' || M. rāṇḍ || Skt.  
raṇḍā — §155 **Bl.**

raṅg *m.* 'colour' || M. raṅg ||  
Skt. raṅga- — §155 **Bl.**

rānī *f.* 'queen' || M. bānī || Skt.  
rājñī — §154 (2) **Bl.**

rann *f.* 'wife' || raṇḍī 'widow'  
Skt. raṇḍā- — §143, 155

rāssī *f.* 'rope' || M. *id.* || Skt.  
raśmī- — §143, 167 **Bl.**

rāt *f.* 'night' || M. *id.* Skt. rātri-  
— §143 **Bl.**

ratt *m.* 'blood' || M. rātā 'red'  
Skt. rakta- — §153 **Bl.**

rāttī *m.* 'short form of personal  
name Ratan' || Skt. rātna-,  
raktikā — §154 (3)

rauh *m.* 'juice' || also raih, ras  
Skt. rāsa- — §72, 74

raulā *m.* 'noise' || Mul. rōlā || Skt.  
rāva+la- — §105

ricch *m.* 'bear' || M. rīs || Skt.  
rkṣa- — §99, 167 **Bl.**

rījjh<sup>anā</sup> *v. i.* 'to be boiled' ||  
Skt. ṛdhyate- — §99, 161 (2)

rīn *f.* 'grains of sugar, sand, etc.'  
rān recorded by Maya Singh  
Skt. rēṇu- — §39

rīṇḍī *f.* 'castor' || Skt. ēraṇḍa-  
— §26, 155

rīnnh<sup>anā</sup> *v. t.* 'to boil, cook' ||  
Skt. \*rīṇḍhati- — §155

rīṭhā *m.* 'Soap-nut' || WP.

harīṭhā || M. rīṭhā || Skt.  
ariṣṭa- — §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

ruāh *m.* 'large beans' || Skt.  
rājamaṣa- — §138

rūcnā *v. i.* 'to be pleasing' || Skt.  
rucyatī — §161

rūī *f.* 'cotton' || Skt. rōman-  
 — §140  
 rukkhā *adj. m.* 'dry, without  
 grease' || M. rukhā || Skt. rūkṣā-  
 — §24 Bl.  
 rannh<sup>nā</sup> *v. t.* 'to engage' || Skt.  
 \*rundhati — §155  
 rūppā *m.* 'silver' || M. rupē ||  
 Skt. rūpya- — §161 Bl.  
 russ<sup>nā</sup> *v. i.* 'to be angry' || M.  
 rusñē || Skt. ruṣyate  
 — §15, 143, 161 (8) Bl.  
 sabāt *f.* 'courtyard' || Ar. sabbāt-  
 — §57  
 sabēr *m. f.* 'morning' || Skt.  
 \*savāla- — 143(V)  
 sacc *m.* 'truth' || Amb. sanc || H.  
 sacc || M. sacc, samcā || Skt. satyā-  
 — §113, 161 (2) Bl.  
 sād *f.* 'welfare' used in the  
 phrase sukkh sād || Skt. śānti-  
 — §155  
 sādā *m.* 'invitation' || M. sād  
 Skt. śabda- — §19, 153 Bl.  
 sādādhē *adj.* 'increased by half'  
 || M. sādādhē || Skt. sārdha-  
 — §144 Bl.  
 sādāhūr *m.* 'red vermillion' || M.  
 sarpdūr || Skt. sindūra-  
 — §126 Bl.  
 sāg *f.* 'point' || M. sākū || Skt.  
 sāṅkū- — §25 Bl.  
 sāh *m.* 'breath' || Skt. śvāsa-  
 — §145, 165

sāhā *m.* 'hare' | also saihā, sehā  
 M. sasā || Skt. śasā- — §75 Bl.  
 sāhlāg *m.* 'fook' || *cf.* M. sālī  
 Skt. śalyaka- — 128, 187 Bl.  
 sālī = asālī *q. v.*  
 sālī *m.* 'master, saint' || Skt.  
 svāmin- — §140  
 sālmā *v. i.* 'to bear, suffer' || M.  
 sabñē || Skt. sähate — §147 Bl.  
 sain *f.* 'hint' || M. sājē || Skt.  
 samjñā- — §154 (2) Bl.  
 sāntī *adj.* 'thirty-seven' || Skt.  
 saptatrimśat- — §30  
 sājñ *m.* 'share' || *§.* sājñu || Skt.  
 sāmśa- — §160  
 sājñā *adj. m.* 'right, not left'  
 Skt. sajña- — §152  
 sākñā *v. i.* 'to be able' || M.  
 sakñē || Skt. śakñōte, śakyate-  
 — §154 (1), 161 Bl.  
 śakārnā *v. t.* 'to honour a huñḍī'  
 || M. sakār 'honour' || Skt.  
 satkārayati — Bl.  
 sakk *m.* 'bark' || WP. srakk- ||  
 Skt. śālka-: \*sarka- — §164  
 sākkar *f.* 'sugar, not refined' ||  
 M. sāk(h)ar || Skt. śarkarā  
 — §163 Bl.  
 Sālā *m.* 'wife's brother' || M. *id.*  
 Skt. syālā- — §161 (8) Bl.  
 Salhābbī *f.* 'dampness' || Pers.  
 sailābī — 128  
 sall *m.* 'dart' || M. sal || Skt. śalya-  
 — §129 Bl.

salūnā *adj.* *m.* 'salted' || Skt.  
 sālavāṇa- — § 142  
 samhālnā *vt.* 'to protect' || Skt.  
 sambhālayati — § 196  
 sāmjh<sup>a</sup>nā *v.t.* 'to understand' *M.*  
 samajne || Skt. sambudhyate  
 — § 187 *Bl.*  
 samm *f.* 'ferrule' || Skt. sámba-  
 — § 155  
 sanēluā *m.* 'message' || Skt.  
 sandēṣa- — § 144, 155  
 saṅg *f.* 'modesty' || Skt. śāṅkā  
 — § 144, 155  
 sāṅgal=sūṅgal *q.v.*  
 saṅgh *m.* 'throat' || Skt. śaṅkhā-  
 — § 155  
 saṅgūc<sup>a</sup>nā *v.t.* 'to shrink' || Skt.  
 saṃkucya<sup>c</sup>  
 saṅjh *f.* 'evening' || *M.* sājh  
 Skt. sandhyā-  
 — § 87, 155, 16, (2) *Bl.*  
 sāṅjhī *m.* 'share-holder' || Skt.  
 sāṃśa- — § 160  
 santālī *adj.* 'forty-seven' || Skt.  
 saptaśatvāriṃśat- — § 30  
 sapp *m.* 'serpent' || *Amb.* samp||  
*M.* sāp || Skt. śarpā-  
 — § 15, 10 *Bl.*  
 sarāp sarauhnā=srāp, srauhnā  
*q.v.*  
 sarlāh *m.* 'headache' ||  
 Panj. sir + ? || Skt. vyādhi-  
 — § 161 (7)  
 sārli *f.* 'scarf' || *M.* sāḍi || Skt.  
 śāṭi- — 126 *Bl.*

sarhō *f.* 'rape seed' || Skt. sar-  
 śapa- — § 163, 174  
 sarikkhā *adj.* 'similar' || also  
 s rkhā || *M.* sārkhā || *Pkt.* \*  
 sarikha- — § 189 *Bl.*  
 sārkhā=sarikkhā *q.v.* — § 187  
 sass(ū)=*f.* 'wife's or husband's  
 mother' || *M.* sāsū || *Skt.* śva-  
 śrū- — § 49, 162, 165 *Bl.*  
 sat *m.* 'essence, power' || *M.* *id.*  
 Skt. sattvá- — § 165 *Bl.*  
 sāth *m.* 'company' || *M.* *id.* || *Skt.*  
 sārtha- — § 170 iii *Bl.*  
 satt *adj.* 'seven' || *M.* sāt || Skt.  
 saptán-  
 — § 19, 49, 144, 153 *Bl.*  
 satth *adj.* 'sixty' || *M.* sāth || Skt.  
 śaṣṭi- — § 144 *Bl.*  
 sātthal *m.* 'thigh' || Skt. śákthin-  
 — § 64, 153  
 sātthī *m.* 'companion' || Skt.  
 sārthika- — § 170 iii  
 sattū *m.* 'meal of parched grain'  
 || *M.* sātū || Skt. śaktu-  
 — § 103, 153 *Bl.*  
 sau *adj.* 'hundred' || Skt. śatá-  
 — § 138, 144  
 saūh *f.* 'oath' || Skt. śapatha-  
 — § 116, 138, 144  
 sauhrā *m.* 'father-in-law' || *M.*  
 sāsra || Skt. śváśura-  
 — § 143, 145, 165 *Bl.*

sāulā *adj. m.* 'black' || M. sāvlā.  
Skt. śyāvā-? śyāmala-

— § 101, 161 Bl.

saun *m.* 'N. of a mouth' || Skt.  
śrāvāṇa — § 101, 142, 162

sāundā *prep. past.* 'sleeping'  
Skt. svapatt- — § 117

saut (H). *f.* 'co wife' || M. savat  
Skt. sapātnī

— § 154 (3), 187 Bl.

sāvā *adj.* '(one) and a quarter' ||  
M. *id.* || Skt. sapāda-

— § 138 Bl.

seāl *m.* 'winter' || Skt. śitakāla-  
— § 60, 101, 103, 133, 143, 186

sēḍh *m.* 'personal name' || also  
sēḍdhū *cf.* sēṭh || Skt. śrēṣṭha-

— § 126

sēhā=sāhā *q.v.* — § 145

sēhrā *m.* 'chaplet' || M. serā  
Skt. śekhara- — § 138 Bl.

sēj=chāj *q.v.*

sēlkhari *f.* 'soap stone' || Skt.  
śaila+? — § 128.

sēllā *m.* 'spear' || Skt. śalya (?)  
— § 29

sēm *f.* 'flat bean' || Skt. śimbā:  
śaimbya, also śimbā — § 34, 155

1. sēṭh *m.* 'banker' || *cf.* sēḍh, ||  
M. sēṭ || Skt. śrēṣṭhin-

— § 166 Bl.

2. sēṭh *m.* 'expressed sugar-  
cane' || M. sēṭ || Skt. śiṣṭa-

— § 34 Bl.

1. sī *past tense* 'was, were' ||  
Lah. hā etc. || Skt. āsīt ?-

— § 145

2. sī *f.* 'furrow, ploughing' ||  
Skt. śītā- — § 103

sī *f.* 'boundary' || Skt. śīmān-  
— 103, 119

siddhā *adj. m.* 'straight, honest'  
Skt. siddha- — § 152

sīdhrā *adj. m.* 'simple' used in  
phrase sīdhrā pudhrā || Skt.  
sīdhrā- — § 162

sījhanā *v. t.* 'to have a settle-  
ment' || M. sijne || Skt. sīdhyati  
— § 161 (2) Bl.

sikkh *f.* 'advice' || Skt. śikṣā  
— § 15, 167

sīb *adj.* 'cool' in sīl subhau || M.  
śilā 'cold' || Skt. śītala- — § 103

also sīllha 'damp' — § 128 Bl.  
sing *m.* 'horn' || M. *id.* sing || Skt.

śṛṅga- — § 97, 155 Bl.  
singh *m.* 'used in personal

names' || Skt. śiṃhā-ts- — § 175  
sīnjanā *v. t.* 'to water' || M.

siṃcṇē || Skt. siñcāti  
— § 19, 155 Bl.

sīrhī (H) *f.* 'ladder' || Skt.  
śrēḍhi- — § 78

sītṭanā *v. t.* 'to throw' || WP.  
satt-, suṭṭ- || M. sīt || Skt. || sṛṣṭa-  
or śiṣṭa- — § 97, 136

siūnā *m.* 'gold' || also seōna ||  
M. sonē || Skt. suvārṇa-, svarṇa-

\*sivārṇa- — § 37, 163 Bl.

*sōhnā adj. m.* 'beautiful' || Skt. *śobhana-* — § 138  
*sōlā adj.* 'sixteen' || M. *sōla* || Skt. *śoḍaśan-* — § 144 Bl.  
*srāuhnā v.t.* 'to praise' || Skt. *ślāghatē-* § 138, 172  
*srakk (WP.) m.* 'bark'=EP. *sakk q.v.*  
*srāp m.* 'curse' || Skt. *śīpa-ts.* — 176  
*sūbār m.* 'monday' || Skt. *sōmvāra-* — § 103  
*subb m.* 'swab to clear utensils' M. *sumb* || Skt. *śulba-* — § 164 Bl.  
*sūh f.* 'news' || Skt.\* *śodhi-cf. bōdhi-* — § 78.  
*sūhā adj. m.* 'red' || Skt. *śōbha-* — § 78  
*suhāg m.* 'union with a husband' Skt. *saubhāgya-* — § 161  
*suhāppan (WP.) m.* 'beauty' Skt.\* *subhatvana (?)* — § 165  
*suhāunā v.t.* 'to be pleasant' || Skt. \**sukhāpayati* — § 138  
*sūhnī f.* 'broom' || Skt. *śōdhanī-* — § 88  
*sūi f.* 'needle' || M. *sui* || Skt. *sūci* — § 15, 133 Bl.  
*sūjjhanā v.t.* 'to occur to mind' Skt. *sūdhyaṭē* — § 161 (2)  
*sūkkā adj. m.* 'dry' *sūkkhā m.* 'a particular plant' || M. *suk(h)ā* || Skt. *śūśka-* — § 166 Bl.  
*sūlagnā v.t.* 'to be kindled' || G.

*saJanvū* || Skt. *sulagna-* — § 187  
*sūnanā v.t.* 'to hear' || Skt. *śṛṇōti* — § 98, 140  
*sunḍh f.* 'dry ginger' || M. *sūth* Skt. *śunthi-* — 155 Bl.  
*suneār m.* 'goldsmith' || Skt. *suvarṇakāra-* — § 101  
*sūngal m.* 'chain' || M. *sāka* || Skt. *śṛṅghalā-* — § 96, 98, 136 Bl.  
*suṅgaṇā v.* 'to contract' || Skt. \**saṃkuṭati-* — § 109  
*sūngl<sup>a</sup>nā v.t.* 'to smell' || M. *sumgnē* || Skt.\* *śṛṅghati-* — § 33, 98, 115 Bl.  
*sūnhāpp (WP.)=suhāppan q.v.* — § 165  
*sūnnā adj. m.* 'empty' || WP. *sunjā* || M. *sunā* || Skt. *śunya-* — § 24, 161 (4) Bl.  
*sūr m.* 'hog' || Skt. *sūkarā-* — § 103, 138  
*sūrāg f.* 'underground passage' || M. *suramg* || Skt. *suruṅgā* — § 64, 112, 187 Bl.  
*sūtnā v.t.* 'to draw as wire' || Skt. *sūtrayati-* — § 110  
*sūt m.* 'thread' || M. *id.* || Skt. *sūtra-* — § 7, 19, 162 Bl.  
*suttā past part.* 'slept, asleep' || Skt. *suptā-* — § 19, 97, 144, 153  
*tācch<sup>a</sup>nā v.t.* 'to hew' || M. *tāsāḥ* || Skt. *tākṣati* — 167 Bl.

ṭadd<sup>a</sup>nā *v.t.* 'to open wide' || Skt.  
atrdati — § 171

ṭāhnā *v.t.* 'to drive away' || WP  
trāh<sup>n</sup>ā || M. tarās || Skt.  
trāsayati — § 162 Bl.

ṭākā *m.* 'copper coin' || Skt. taṅka-  
— § 137

takhān *m.* 'carpenter' || Skt.  
tākṣan- — § 57, 167

tākk<sup>a</sup>nā *v.t.* 'to estimate' || Skt.  
tarkayati- — § 137, 163

tākkalā *m.* 'spindle' || WP.  
trakka<sup>a</sup>lā || Skt. tarku-  
— § 64, 163

tākkaṛī *f.* 'balance' || WP.  
trakka<sup>a</sup>ṛī || Skt. tarka-(?)  
— § 163

ṭalnā *v.i.* 'to go away' || M.  
ṭal<sup>n</sup>ē || Skt. ṭalati- — § 137 Bl.

tāmbā *m.* 'copper' || M. tābē ||  
WP. trāmā || Skt. tāmrā-  
— § 162, 175

tān<sup>a</sup>nā *v.t.* 'to stretch' || M.  
tānn || Skt. tānayati-  
— § 140 Bl.

tand *m. f.* 'gur, thread' || M.  
tāmt || Skt. tāntu-  
— § 137, 155 Bl.

ṭaṅg *f.* 'leg' || Skt. ṭaṅkā — § 137

tāpnā *v.i.* 'to be heated' || Skt.  
tapyatē — § 107, 161

ṭapp<sup>a</sup>nā *v.i.* 'to jump' || Poth.  
trapp<sup>n</sup>ā || Skt. \*tarpati:  
ṭppyati — § 163

tāppar *m.* 'mat' || WP. trappar  
Skt. tālpa-\* tarpa-  
— § 163, 164

tárnā *v.i.* 'to cross' || M. tar<sup>n</sup>ē  
Skt. tarati- — § 108 Bl.

tárah (WP) *m.* 'hyena' || M.  
taras || Skt. tarakṣa-  
— § 187 Bl.

ṭaṭīhrā *m.* 'sandpiper' || Skt.  
ṭiṭṭibha-? — § 137

tāttā *adj. m.* 'hot' || Skt. tap<sup>t</sup>ā-  
— § 137, 97, 153

tāṭṭī *f.* 'screen' || WP. traṭṭī || M.  
tāṭ, origin not known.  
— § 171 Bl.

tt(an) *suff.* used in forming  
abstract nouns = pp(an) *q.v.*  
— § 165

tau *m.* 'heat' || WP. tā || Skt. tāpa-  
— § 103, 137

ṭṛḍḍhā *adj. m.* 'crooked, slanting'  
WP. trṛḍhā, || H. ṭṛḥhā, origin  
not certain — § 171

teḥāēā *adj. m.* 'thirsty' || Skt.:  
\*ṭṛṣāyita- — § 60

tāl *m.* 'oil' || Skt. tāilā-\* tāilya-  
— § 129

thābbā *m.* 'bundle' || M. thavā  
Skt. stabaka- — § 177 Bl.

thāh *m. f.* 'bottom, depth' || M.  
thā || Skt. sthāgha-? — § 166 Bl.

thāli *f.* 'plate' || M. thā<sup>l</sup>ā || Skt.  
sīhālī- — § 166 Bl.

- thammh *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.  
 thaṭhērā *m.* 'brazier' || Skt. tvāṣṭr- — § 171  
 thaū *f.* 'place, room' || WP. thā Skt. sthāman- — § 103, 112, 119, 140  
 thāukar *m.* 'lord' || H. thākur Skt. thakkura- — § 137  
 thēli *f.* 'palm' || Skt. hastatala- — § 103  
 thērā *m.* 'aged person' || M. thēr || Skt. sthāvira- — § 101 Bl.  
 thōhlū *m.* 'fat man' || also thūllā || Mul. thōhl || M. thulī, thulī, thōr || Skt. sthūlā, sthauḷya- — § 38 Bl.  
 thōrā *adj. m.* 'little' || M. thoḍā Skt. stokā- — § 166 Bl.  
 tiā *adj. m.* 'third' || also tijjā Skt. tṛtiya- — § 97, 142, 170 ii  
 1. tih *f.* 'thirst' || cf. M. tahān, tānh (tṛṣṇā) || Skt. tṛṣṇā- — 77, 97, 145 Bl.  
 2. tih *adj.* 'thirty' || M. tis || Skt. trimsāt- — § 135, 160 Bl.  
 tijjā=tiā *q. v.*  
 tikkhā *adj. m.* 'sharp' || WP. L. trikkhā || M. tikha || Skt. tikkṣṇā- — § 23, 167 Bl.  
 til *m.* 'sesame seed' || Skt. tīla- — § 137  
 tin *m.* 'blade of grass' || M. taṇ Skt. tṛṇa- — § 137 Bl.  
 tinn *adj.* 'three' || M. tīn || Skt. trīṇi- — § 7, 162 Bl.  
 tinnh<sup>a</sup>nā *v.t.* 'to prick' || Skt. \*trṇdhati cf. √trṇ, trṇēdhu- — § 167  
 tīrchā *adj. m.* 'slanting' || M. tirkā || Skt. tiraścā- — 65, 166, 181, 187 Bl.  
 tittar *m.* 'partridge' || M. titar Skt. tittirā- — § 64, 152 Bl.  
 tōh *m.* 'husk' || Skt. tūṣa- — § 76, 145  
 tōlnā *v.t.* 'to weigh' || Skt. tolayati — § 108  
 tōrṇā *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  
 túhlā *m.* 'buoy with lamps' || Skt. tulā- (?) — 128  
 tulāī *f.* 'quilt' || Skt. tūla — § 59  
 tūmmanā *v.t.* 'to clean cotton, wool' || Skt. trumpati — § 155, 156

tūnnā *v.t.* 'to stow' || Skt.  
tūrṇa- — § 24

tūrnā *v.i.* 'to walk' || Skt. turati  
— § 137

tūsī *pron.* 'you' || also tūsā  
Skt.\* tuṣmē *cf.* asmē  
— § 50, 167

tūssā *v.i.* 'to appear' (of  
small-pox) || Skt. tuṣyati  
— § 161 (8)

tūtṭā *v.i.* 'to break' || M.  
tuṭṭhē || Skt. truṭyati  
— § 108, 161, 171 Bl.

tūtṭhanā *v.i.* 'to be kind' || Skt.  
tuṣṭa- — § 171

ūbbhā (WP.) *adj.* 'erect, upward'  
|| M. ubhā, udhav || Skt. ūrdhvā-  
— § 24, 165 Bl.

ūbbharṇā *v.i.* 'to project, swell'  
Skt. udbharati — § 109, 153

ūccarnā *v.t.* 'to speak' || Skt.  
uccarati — § 152

ūccaṇa *v.i.* 'to be separated as  
skin from flesh' || M. ucaṭṭhē  
Skt. uccaṭati — § 152 Bl.

ūcēṇā *trans.* 'points to'  
Vuceṣṭ-

ūḍṇā *v.i.* to fly=ūṇā *q.v.*

ūddhaṇā *v.i.* 'to be unstitched'  
Skt. ? — § 109

ugāh *m.* 'witness' || Pers. gawāh-  
— § 135

ūgganā *v.i.* 'to grow' || also  
ūg(g)amnā || Skt. udgata-  
udgamyate — § 153, 161 (5)

ūggarnā *v.t.* 'to wield' || Skt.  
udgurati — § 64

ūgghā *adj. m.* 'famous' || Skt.  
udgha-? — § 153

ūgghaṇā *v.i.* 'to become clear'  
Skt. udghaṭate — § 153

ūkkarnā *v.t.* 'to engrave' || Skt.  
utkirati — § 64, 109, 153

ūkkhal *m.* 'mortar' || M. ukha ||  
Skt. ulūkhala-, \*utkhala-

— § 153 Bl.

ūkkhaṇā *v.i.* 'to come off' || Skt.  
\*utkhaṭati, \*utkhiṭati

— § 109, 153

ulāmbhā *m.* 'complaint' ||  
ulāmmhā || Skt. upālambha- ?

— § 155

ūllarna *v.i.* 'to lean out', origin  
not known. — § 109

ūnā *adj. m.* 'deficient' || M.  
ūṇā || Skt. ūnā- — § 15, 140 Bl

ūncā *adj. m.* 'high' || WP. uccā  
|| M. uṇcā || Skt. ucca-

— § 25, 113. 152 Bl.

ūṅgal *f.* 'finger' || Skt. aṅgūli-  
— § 28, 64, 155

ūṅgarnā *v.i.* 'to sprout' || Skt.  
aṅkura- — § 28

ūṅghā *v.i.* 'to nod' || Skt.  
uṅkhati — § 155

unhālā (WP.)=hunālā *q.v.*

ūñjal *m.* 'double handful' || M.  
oñjal || Skt. aṅjalī-, udañjali-

— § 28 Bl.



|   |  |
|---|--|
| unn <i>f.</i> 'wool'    Skt. ūṇā                    | ūṭh <i>m.</i> 'camel'    WP. ūṭṭh    Skt.                |
| — § 24, 163   | ūṣṭra- — § 25, 166                                       |
| úpajñā <i>v.i.</i> 'to grow'    M.                  | ūtarna <i>v.i.</i> 'to come down'    M.                  |
| upajñē    Skt. utpadyati                            | uttarṇe    Skt. uttarati                                 |
| — § 153, 161 (2) Bl.                                | — § 109, 152 Bl.   |
| úppar <i>prep. adv.</i> 'upon'    M.                | váss <sup>a</sup> ñā (WP.) <i>v.i.</i> 'to rain'    Skt. |
| var    Skt. upári — § 49, 177 Bl.                   | varṣati — § 163  |
| úpparñā (WP.) ápparñā <i>q. v.</i>                  | vīlamñā (WP.) 'to stop'    Skt.                          |
| — § 36, 153   | vilambate — § 187  |
| úpphan <sup>a</sup> ñā <i>v.i.</i> 'to swell'    M. | vīrto (S.) 'tired'    Skt. virikta-                      |
| uphanñē    Skt.* utphaṇati                          | — § 187  |
| — § 153 Bl.   | vircaṇu (S) <i>v.i.</i> 'to be tired'                    |
| úrñā <i>v.i.</i> 'to fly'    M. uṇñē    Skt.        | Skt. viricyate — § 187                                   |
| uṇḍayate — § 152 Bl.                                | yā <i>conj.</i> 'or'    also jā <i>q. v.</i>             |
| ússarñā <i>v.i.</i> 'to be built'    Skt.           | Pers. yā — § 141   |
| utsarati — § 109, 167                               | yār <i>m. f.</i> 'friend'    also jār <i>q. v.</i>       |
| utáhā <i>adv.</i> 'upwards'    M. ūṭ                | Pers. yār- — § 141                                       |
| Skt. ud+? — § 54 Bl.                                |  |

## INDEX OF SANSKRIT WORDS.

|             |                             |                   |                           |
|-------------|-----------------------------|-------------------|---------------------------|
| ámśa-       | hass, hassī, hāśli.         | apūpā-            | pūrā (?)                  |
| ákṣa+pāṭa   | (a)kbārā.                   | apsarās-, apsarā  | acch <sup>a</sup> rā.     |
| akṣāra-     | akkhar.                     | amāvāsyā-         | maus.                     |
| ákṣi-       | akkb.                       | amṛta-            | amī.                      |
| ágni-       | agg.                        | ámba-, ambā       | ammā.                     |
| agniṣṭhá-   | gīṭṭhī.                     | ambara-           | amar, ambar.              |
| ágra-       | aggā.                       | amra=āmra-        | amb.                      |
| *agrakē     | aggē.                       | amlkā             | imli, imbli.              |
| aṅká-       | aṅg.                        | áranya-           | arnā.                     |
| aṅkūra-     | āgūr.                       | árista- (unhurt)  | rīṭṭhā.                   |
| aṅkuśá-     | aṅgas ts.                   | arká- (sun)       | akk.                      |
| aṅgāra-     | āgeār.                      | argha-            | Mul. aggh.                |
| aṅgúli-     | uṅgal, uṅg <sup>a</sup> li. | ardhá-            | addh[ā].                  |
| aṅgúṣṭha-   | gūṭṭhā.                     | -tṛtiya-          | ḍhāī.                     |
| āja+pālin-  | WP. ayāli.                  | -pañcama-         | dhauncā<br>(loan from H.) |
| ajānat-     | WP. ayāpā.                  | -pūra-            | adhūrā.                   |
| añjana-     | anjan.                      | -māna-            | dhaun.                    |
| añjali-     | unjal.                      | arma- (śuśratra-) | amb <sup>a</sup> nā.      |
| aṭṭa-       | aṭṭārī, aṭṭāli.             | alakta-           | altā.                     |
| adyá-       | ajj.                        | alagna-           | alagg.                    |
| adhunā-     | lun.                        | avaśyā-           | ōs.                       |
| ántara-     | andar (Persian ?)           | avēlā-            | abār.                     |
| andhá-      | annhā.                      | aśīti-            | assī.                     |
| *andhakara- | nhēr[ā]                     | ásru-             | injh(ū).                  |
| ánna-       | ann.                        | aśvina-           | assū.                     |
| annādyá-    | anāj.                       | aṣṭáu-            | aṭṭh.                     |
| anyākāra-   | neārā.                      | ásta-             | āthnā, ātthamnā.          |
| ápatya-     | bacc.                       | -m ayana-         | atthan.                   |
| ápara-      | hōr.                        | ásthi-            | haḍḍ (?)                  |
| apútra-     | aut.                        | asmé-             | asī, asā.                 |

|                     |                                     |             |                           |
|---------------------|-------------------------------------|-------------|---------------------------|
| ākhyātī             | ākhnā, ākhh <sup>a</sup> nā.        | udgamyate   | uggamnā.                  |
| ākhyāna-            | WP. akhā[u]n.                       | udgha-      | ugghā 'famous'.           |
| ājñā                | ān.                                 | udghatātē   | uggharñā.                 |
| āṇḍā-               | āṇḍā.                               | udgurati    | uggarnā.                  |
| ātmān-              | āp, āpnā.                           | udbharati   | ubbharnā.                 |
| ānayati             | WP. ān <sup>a</sup> nā.             | udvartana-  | baṭṇā, H. ūbṭaṇ.          |
| āntrā-              | ād.                                 | upāri-      | uppar.                    |
| āman-               | āu, WP. ā.                          | upaskara-   | baḥkhar.                  |
| āmalaka-            | aulā.                               | upālambha-? | ulāmbhā.                  |
| āmra- (=amra-) amb. |                                     | ulūka-      | ullū.                     |
| ārdrā-              | āddā.                               | ulūkhala-   | ukkhāl.                   |
| *ārdla-             | allā.                               | uśtra-      | ūṭh, uṭṭh.                |
| ārdhika-            | āḍḍhi.                              | uśṇakāla-   | hunālā.                   |
| ālasya-             | ālas.                               | uśma-       | hussar, huṭṭ, hummh.      |
| āsā-                | ās (loan from H.)                   | uḥya-       | (Pkt. vojja-) vujja-bōjh. |
| āśvinā-             | assū (?) H. āsauj.                  | ūnā-        | ūnā.                      |
| āśāḍha-             | hārḥ.                               | ūrdhvā-     | ubbhā.                    |
| āha-                | *√āh WP. āhṇā.                      | ṛkṣa-       | ricch.                    |
| ikṣū-               | ikkb.                               | ṛdhyati     | rijjhanā.                 |
| indhana-            | innhan.                             | ēka-        | ikk.                      |
| *iṣṭā. iṣṭakā       | itt.                                | ēkasthā-    | kaṭṭhā.                   |
| īsvarā-             | issar.                              | ēkākin-     | kallā.                    |
| iṣā-                | WP. hīh.                            | ēkādaśa-    | gyārā, gēārā.             |
| uñkhati             | uñgh <sup>a</sup> nā.               | aikya-      | ēkkā.                     |
| ucca-               | ūncā, uccā.                         | ōḍra-       | ōḍ.                       |
| uñchati             | hūjhnā.                             | ōṣṭha-      | H. hōṭ.                   |
| uḍḍayatē            | uḍnā, urnā.                         | auśtra-     | WP. ōṭṭhā.                |
| utkirati            | ukkarnā.                            | kāpsā-      | WP. kālīhā                |
| uttarati            | uttarnā.                            | kākṣa-      | kakkh.                    |
| *utthāti            | (Pkt. uṭṭhāi) uṭṭh <sup>a</sup> nā. | kākṣā-      | kacch.                    |
| utpadyatē           | upajvā.                             | kañkana-    | kaṅgan.                   |
| utphaṇati           | upphan <sup>a</sup> na.             | kañkata-    | kaṅghā.                   |
| utsarati            | ussarnā.                            | kacchapa-   | kacchū.                   |
| udgata-             | ugganā.                             | kajjala-    | kajjal.                   |

|            |                       |           |                   |
|------------|-----------------------|-----------|-------------------|
| kañcu-     | kanj, kunj. 'slough.' | kalā-     | kal.              |
| kaṭaka-    | kaṭā.                 | kalāpa-   | kalāvā.           |
| kaṭaha-    | kaṭāh [ā].            | kalpayati | WP. kappānā.      |
| kāṭuka-    | kaurā.                | kalya-    | kallh.            |
| kāṇṭaka-   | kandā.                | kāṃsya-   | kāssi.            |
| kaṇṭhā-    | kandhā.               | kāka-     | kāu.              |
| kāti-      | kai.                  | kācā-     | [*kacca-] kanc    |
| kathayati  | kaihnā.               |           | WP. kacc.         |
| kanthā     | kandh.                | kāpā-     | kānā.             |
| kadalī     | kellā.                | kāṇḍa-    | kānnā.            |
| kanduka-   | khuddō.               | katara-   | kair.             |
| kannyā     | EP. kanneā, WP.       | -kāra-    | suff.—ār.         |
|            | kanj.                 | kārttika- | kattā, -ā kattak. |
| kāparda-   | kaudḍī.               | kārmaṇa-  | kāman.            |
| kaphala-   | kāhlā.                | kāryā-    | kāj.              |
| kaphōṇi-   | kūhnī.                | kālā-     | kāl.              |
| kāmala-    | kaul.                 | kāla-     | kālā.             |
| kampatē    | kammānā.              | kāśa-     | kāhī.             |
| -kara-     | suff.—ār[ā].          | kāṣṭha-   | kāṭh.             |
| karaṇka-   | kārāṅg.               | kāsā      | [*kassa Pkt.      |
| kāratī     | karnā.                |           | -kaṃsa].          |
| karabha-   | WP. karhā.            | kāhala-   | khaṇḅh.           |
| kārīṣa-    | karīh.                | kirāṇa-   | kāhlā.            |
| kārkaṭikā- | kakkaṭī.              | kīṭa-     | kiran.            |
| karkara-   | kakkar.               | kīla-     | kirā.             |
| kārṇa-     | kann.                 | kukkuṭā-  | kīllā.            |
| kārtati    | kattānā.              | kukṣi-    | kukkaṭ.           |
|            | kattānā.              | kuṇkuma-  | kukkh.            |
| karpaṭa    | kappāṇā.              | kuṇeikā-  | kungū.            |
| karpara-   | khappar.              | kuṭumba-  | kunjī.            |
| karpāsa-   | kapāh.                | kuṭṭayati | kuṇam.            |
| karbara-   | kabrā.                | kūṇṭha-   | kuṭṭānā.          |
| kārma-     | kamm.                 | kuṇḍa-    | khunḍhā.          |
| karṣati    | kasnā.                | kuddāla-  | kūndā, kunālī.    |
|            | khaṣṣānā.             | kuputra-  | kudāl.            |
|            |                       |           | kaputta.          |

|             |                        |                      |                |
|-------------|------------------------|----------------------|----------------|
| kustri-     | khutthi.               | krōḍā                | kōl.           |
| *kubra-     | kubbā.                 | kvathate             | kaṛhnā.        |
| cf. kubhrā. |                        | kvātha-              | kāṛhā.         |
| kumārā-     | kaur, kamārā.          | kṣāra-               | khār, chār.    |
| kumbhakāra- | kamheār.               | kṣīrā-               | khīr.          |
| kūla-       | kul.                   | kṣudra-              | (*ksudla)      |
| kulattha-   | kulthi.                |                      | khullā.        |
| kulyā-      | kūhl.                  | kṣudhā               | khōh.          |
| kūṣṭha-     | kuṭṭh (plant).         | kṣurā-               | churā.         |
| kuṣṭha-     | kōṛh.                  | kṣurapra-            | khurpā.        |
| kuṣṇāti     | khuss <sup>a</sup> nā. | ksētra-              | khēt.          |
| kūṭā-       | WP. kūṛ.               | khaṭvā               | khaṭṭ.         |
| kūpa-       | khūh, kūā.             | khaḍga-              | khaggā.        |
| kūrcā-      | kucc.                  | khaṇḍa-              | khannā.        |
| kūrdati     | kūdd <sup>a</sup> nā.  |                      | khaṇḍ.         |
| kūrmā-      | WP. kummā.             | khadirā-             | khair.         |
| kṛtā-       | kittā.                 | kharijū              | khāj.          |
| kṛttikā-    | khitti.                |                      | khujli.        |
| kēkara-     | kairā.                 | kharijūra-           | khajūr.        |
| kētaka-     | keṭṛā.                 | kharva-              | khabbā.        |
| kēdāra-     | keārā.                 | khalla-              | khall.         |
| kēśarin-    | kēher                  | khātā-               | khāi.          |
|             | kēhri                  | khāḍati              | khānā.         |
|             | kēhrā.                 | khādya-              | khajjā.        |
| kaiṃśuka-   | kēssū.                 | khārī-               | khārī-         |
| kōṭi-       | kōṛī, krōṛ.            | khiṅga-(Hemacandra). |                |
| kōmala-     | kūlā.                  |                      | khiṅga.        |
| kōra-       | kōr.                   | khiccā               | khicī.         |
| kōṣṭha-     | koṭṭhā.                | gaṇḍa-               | gaṇḍā.         |
| *kōṣma-     | kōssā.                 |                      | gannī.         |
| kaukṣa-     | kōkh (W P.)            | gaṇḍaka-             | gaṇḍā.         |
| kaṇṭumba-   | kōṛmā.                 |                      | gannā, gāḍerī. |
| krīḍati     | khēhnā.                | gaṇḍūpadī-           | gāḍōā.         |
| krūñcā-     | kunj.                  | *gandhilla-          | gāḍhlā.        |
| krōśa-      | kōh.                   | gamayati             | gamaunā.       |

|  |   |   |   |
|--|---|---|---|
| gārgara-<br>gargarī ]  | gāggar.   | grāha-<br>grāhaṇa-<br>grāma-<br>grāsa-<br>ghaṭa-<br>+manca-<br>ghaṭayati<br>ghaṭi-<br>ghaṭṭayati<br>ghaṇṭa-<br>*ghara-<br>gharṇa-<br>ghāṭa-<br>*ghātilla-<br>ghāsā-<br>ghuṇa-<br>ghṛṇā<br>gl rā-<br>+pūra-<br>ghōṭaka-<br>cakrā-<br>cakravāka-<br>caṅga-<br>caṅcu-<br>ṭaṭaka-<br>caṭati<br>catur-<br>caturthā-<br>caturthī-<br>cāturdaśa-<br>cāturviṃśati-<br>catuṣka-<br>cātuṣpañcāsat-<br>cātuṣpāda-<br>cātuṣtriṃśat- | gabā, gehā.<br>graihn ts.<br>grāu, grā.<br>grāh, gās.<br>gharā<br>gharaunjā.<br>gharṇa.<br>gharī.<br>ghaṭṭānā.<br>ghaṇḍ [i].<br>ghar.<br>ghassā.<br>ghau.<br>ghail.<br>ghau, ghā [h].<br>ghun.<br>ghir.<br>gheō.<br>gheōr.<br>ghōrā.<br>cakk [ī].<br>cakvā.<br>caṅgā.<br>cunj.<br>cīrā.<br>caṛhnā.<br>cau-, cu-, ca-<br>cautthā.<br>cauth.<br>caudā.<br>caubī.<br>cāuk.<br>curanjā.<br>cupāeā.<br>cauntī. |
| garjati<br>garjara-<br>gardabhā-<br>gārbha-<br>gala-<br>gāḍha-<br>gāyati<br>gālī-<br>gūggulu-<br>guccha-<br>gudā+randhra-<br>gumpha-<br>gurjarā-<br>gūlgulu-<br>gūlma-<br>guhya-<br>gūḍhā-<br>gūrda-<br>grṇāti<br>grdhyaṭi<br>grdhra-<br>*grṣma-<br>grhā-<br>gō-<br>gōtrā-<br>gōdlā-<br>gopālā-<br>gōpura-<br>gaurā-<br>grathnāti<br>granthati<br>granthī-<br>granthīla- | gājgar.<br>gajjānā.<br>gājjar.<br>gadhā.<br>gabbhā.<br>gal, galī.<br>gārḥā.<br>gaunā.<br>gāl.<br>guggal.<br>gucchā.<br>gōhran.<br>gummhā.<br>gujjār.<br>guggal.<br>gummā.<br>gujjhā.<br>gūrhā.<br>guddā.<br>ginānā.<br>gijjhānā.<br>giddhī.<br>gūmmh.<br>sēz*ghara-<br>gā.<br>gōt.<br>gōhī.<br>guāllā.<br>gōerā.<br>gōrā.<br>gatthānā.<br>gandhānā.<br>gatth, gandhī.<br>gādhilā. |   |   |

|             |                                 |           |                        |
|-------------|---------------------------------|-----------|------------------------|
| catvārah-   | cār.                            | chānda-   | chaun.                 |
| catvārimśat | cālt.                           | chala-    | chal, chalnā.          |
| candana-    | cannan.                         | chavi-    | chail.                 |
| candrá-     | cand, can.                      | chādana-  | chaunī, chaunā.        |
| camatkāra-  | camkār.                         | chāya-    | chāu.                  |
| camara-     | caur[i].                        | chikkā    | chikk.                 |
| campaka-    | cambā+kalikā-                   | chidyatē  | chijj <sup>a</sup> nā. |
|             | cameli.                         | chidrá-   | chiddā.                |
|             |                                 | chuttyate | chutt <sup>a</sup> nā. |
| cārman-     | camm.                           | chēdana-  | chainī.                |
| +kāra-      | cameār.                         | chōṭayati | H. WP.                 |
| carvayati   | cabb <sup>a</sup> nā.           |           | chōṛnā.                |
| *calyati    | call <sup>a</sup> nā.           | jānghā    | jaṅgh.                 |
| cālani      | chālñi.                         | jāna-     | janā.                  |
| cittā-      | citt.                           | jānayati  | jan <sup>a</sup> nā.   |
| citrā-      | cittā, ciṭṭā.                   | janma-    | jamm.                  |
| citravayati | citt <sup>a</sup> nā.           | jānya-    | jann.                  |
| cirā-       | cir.                            | jambu-    | jammū.                 |
| cirbhata-   | cibbhar                         |           | jāmmān.                |
| cīra-       | cīrā.                           | jālā-     | jal 'water'.           |
| cukra-      | cukkā.                          | jāgrat-   | jāgnā.                 |
| cunṭati     | cunḍanā.                        | jāḍya-    | jāḍḍā.                 |
| culla-      | cullhā.                         | jātā-     | jāeā.                  |
| cūṣati      | cūsñā. ? cuṅgh <sup>a</sup> nā. | jānāti    | jān <sup>a</sup> nā.   |
| cūṇa-       | cūnnā.                          | jāmāṭ-    | jamāī.                 |
| cūḍa-       | cūrā.                           | jāra-     | jār.                   |
| caitra-     | cēt.                            | jihvā     | jibh.                  |
| cōkṣa-      | cokkhā.                         | jivā-     | jī.                    |
| cōrā-       | cōr.                            | jivana-   | jīun.                  |
| cyutā-      | cūnā.                           | jūṣṭa-    | jutṭhā.                |
| chagalā     | chellā.                         |           | jhūṭh.                 |
| *chaṭati    | charñā.                         | jyēṣṭha-  | jetṭhā.                |
| *chaṭṭati   | chaṭṭ <sup>a</sup> nā.          | jyaīṣṭha- | jēṭh.                  |
| *chanṭati   | chandana. cf. H.G.              | jvālati   | jalmā.                 |
|             | cl. āṭ                          | ṭaṅka-    | ṭakā.                  |
| *chatti-    | chatt.                          |           |                        |

|              |                        |           |                        |
|--------------|------------------------|-----------|------------------------|
| ṭāṅkā        | ṭaṅg.                  | triṃśat-  | ṭiḥ.                   |
| ṭiṭṭibha-    | ṭaṭṭihṛā.              | trīṇi-    | tinn.                  |
| ṭvalate      | ṭalnā.                 | truṭyati  | ṭuṭṭ <sup>a</sup> nā.  |
| ḍamarū       | ḍaurū.                 | trumpati  | tummanā.               |
| ḍaknī        | ḍain.                  | trōṭayati | torṇā.                 |
| ḍhaukatē     | ḍhōnā.                 | tvāṣṭṛ-   | ṭhaṭṭhōrā.             |
| tākṣati      | tacch <sup>a</sup> nā. | dāṃṣṭṛā   | dāṭhā <i>q.v.</i>      |
| tākṣan-      | takhān.                | dākṣiṇa-  | dakkhan.               |
| tāntu-       | tand.                  | dagdhā-   | daddh <sup>a</sup> nā. |
| taptā-       | tattā.                 | daṇḍā-    | ḍaṇḍā.                 |
| tarakṣa-     | tarakh.                | dadru-    | dadd.                  |
| taratī       | tarnā.                 | dādhi-    | dahī.                  |
| tarkayati    | takk <sup>a</sup> nā.  | +bhāṇḍa-  | ḍahīṇḍi.               |
| tarku-       | takk <sup>a</sup> lā.  | dānta-    | dand.                  |
| tardati      | ṭadd <sup>a</sup> nā.  | dardura-  | ḍaḍḍū.                 |
| *tarpati     | ṭappanā.               | darbha-   | dabbh.                 |
| tālpa-       | tappaṛ.                | darśayati | dass <sup>a</sup> nā   |
| tānayati     | tān <sup>a</sup> nā.   | dāśa-     | ten.                   |
| tāmrā-       | tāmbā.                 | dāṭhā-    | jāṛh, dārhi.           |
| tittirā-     | tittar.                | dātra-    | dāṭṭi.                 |
| tiraścā-     | tirehā.                | dāmanī-   | daun.                  |
| tīla-        | til.                   | dāya-     | dāj.                   |
| tīkṣṇa-      | tikkhā.                | dārdhya-  | ḍāḍḍhā.                |
| turati       | turnā.                 | divasa-   | dehārā.                |
| *tula (tulā) | tulhā.                 | dīpā-     | dīvā.                  |
| túṣa-        | toh.                   | ḍugdhā-   | duddh.                 |
| tuṣṭa-       | ṭuṭṭh <sup>a</sup> nā. | durlabha- | dūllā.                 |
| *tuṣmē       | tusī.                  | dūrā-     | dūr.                   |
| tuṣyati      | tuss <sup>a</sup> nā.  | dūrvā     | dubb.                  |
| tūṇa-        | tunn <sup>a</sup> nā.  | dṛśyate   | diss <sup>a</sup> nā.  |
| tūla-        | tulāi.                 | dṛṣṭa-    | ḍiṭṭhā.                |
| tr'ṇa-       | tin.                   | devara-   | deor.                  |
| trṭiya-      | tijjā, tiā.            | dauhitra- | dohtā.                 |
| trṣā         | tēh, tiḥ.              | dyūtā-    | jūā.                   |
| trāsayati    | tāhnā.                 | dramma-   | damm.                  |



|                 |                        |                   |                       |
|-----------------|------------------------|-------------------|-----------------------|
| drākṣā          | dākh.                  | nimantra-         | neōdā.                |
| drāghate        | ḍāhnā.                 | nimnā+apa+        |                       |
| dvātrimśat-     | battī.                 | dhyāna?           | nimmōjhāpā.           |
| dvādaśa-        | bārā.                  | nimba-            | nimm.                 |
| dvāra-          | bār.                   | nirikṣa-          | nirakh.               |
| dvitīya-        | dūjjā.                 | nirbhāgya-        | nabhāg.               |
| dvāu-           | dō.                    | nirmala-          | nimmāl.               |
| dhamāni-        | dhaun.                 | nirvartatē        | nibbaṇā.              |
| dhāritrī        | dhar <sup>at</sup> .   | nirvahati         | nibhnā.               |
| dhavala-        | dhaulā.                | niścala-          | nielā.                |
| dhānyā-         | dhān.                  | niścōtati         | nacōṛnā.              |
| dhārā           | dhār.                  | nissauka-         | nasaṅg.               |
| dhīvara-        | jhīūr.                 | niṣkālyate        | nikkalnā.             |
| dhūmā           | dhūā.                  | niṣputra-         | naputtā.              |
| dhūli-, *dhūḍi- | dhūr.                  | nistarati         | nittarnā.             |
| dhvajā          | jhaṇḍā.                | nissarati         | nissarnā.             |
| dhvanī-         | jhankār.               | nīroga-           | narōā.                |
| nakulā-         | naul.                  | nīla-             | lalārī.               |
| nakhā-          | naūh.                  | nṛtyati           | nacc <sup>a</sup> nā. |
| nagnā-          | naṅgā.                 | pakvā-            | pakkā.                |
| nādī            | nāī.                   | pakṣā-            | pakkh, phaṅgh.        |
| nanandr-        | nanād.                 | pakṣīn-           | panchī.               |
| nānāndr-        | nanān.                 | pāksman-          | phamman,              |
| nayati          | nēnā [k].              |                   | phambh.               |
| nāva-           | nāu, 9.                | paṅgu-            | pīglā.                |
| nāśyati         | nass <sup>a</sup> nā.  | pācyate           | pacnā.                |
| naṣṭā-          | natth <sup>a</sup> nā. | pāñcau-           | panj.                 |
| nās+ka-         | nakk.                  | pañcamā-          | panjamā.              |
| nasta-          | natth.                 | pañcaviṃśati-     | pacci.                |
| nāḍi            | nār.                   | pañcāśat          | pāḍā.                 |
| nāpitā-         | nāī.                   | pañjara-          | pinj <sup>a</sup> rā. |
| nāma-           | naū.                   | paṭṭa-            | paṭṭī.                |
| nikāṭa-         | nērā.                  | paṭhati           | paṭhnā.               |
| nidrā-          | nīd.                   | pātra-            | pattā.                |
|                 |                        | patha-            | pahā.                 |
|                 |                        | pathin- (pānthan) | pandh.                |

|              |                       |
|--------------|-----------------------|
| *padīra-     | pair.                 |
| padma-       | pabb.                 |
| padmini      | pabban.               |
| paraśu-      | pharhā.               |
| paraśvaḥ     | parsō.                |
| parivēśayati | parōsnā.              |
| parīkṣā      | parakh.               |
| parṇā-       | pannā.                |
| pardati      | padd <sup>a</sup> nā. |
| paryaya-?    | pajj, pijj.           |
| paryasta-    | pal <sup>a</sup> tnā. |
| paryasti-    | palthi.               |
| pārsu-       | passali.              |
| palāśā-      | palāh.                |
| par(l)yaṅka- | pahlāg.               |
| par(l)yāṇa-  | palānā.               |
| pallava-     | pallā.                |
| paśca-       | picchā.               |
| paścārdha-   | pacādh.               |
| paścima-     | pacchō.               |
| pātayati     | paunā.                |
| pāda-        | pāmā.                 |
| pādānta-     | pāid.                 |
| pādukā       | paūā.                 |
| pādona-      | paun.                 |
| pānīya-      | pānī.                 |
| pāmān-       | paū.                  |
| pāśvā-       | pāssā.                |
| pāśa-        | phāhā.                |
| pīṃṣati      | pīhnā.                |
| picchā       | picch.                |
| pīñjayati    | pinjanā.              |
| pīṇḍa-       | pinn, pīṇḍā.          |
| pīṭr-        | peō.                  |
| pitta-       | pittā.                |

|             |                               |
|-------------|-------------------------------|
| pippala-    | pippal.                       |
| pippali-    | piplāmūl.                     |
| piṣṭa-      | piṭṭhī, piṭṭ <sup>a</sup> nā. |
| piṭha-      | pīrhā.                        |
| pīḍā        | pīr.                          |
| pīṭala-     | pīlā.                         |
| puecha-     | pūch.                         |
| puṭa-       | pur.                          |
| punya-      | punn.                         |
| puttala-    | putlā.                        |
| putrā-      | putt.                         |
| purāṇā-     | purānā.                       |
| puṣkara-    | pōkkhar.                      |
| pustaka-    | pōtthā.                       |
| pūrṇā-      | punnā.                        |
| pūrṇimā     | punneō.                       |
| pūryate     | pujjanā.                      |
| pūrvārdhā-  | puādh.                        |
| pūlya-      | pōl.                          |
| prēcchāti   | puech <sup>a</sup> nā.        |
| prṭhula-    | pohllō.                       |
| prsthā-     | piṭṭh, putṭhā.                |
| paundra-    | pōnnā.                        |
| pautra-     | pōttā.                        |
| pausa-      | pōh.                          |
| paus̥kara-  | see paṣkara.                  |
| paustaka-   | see pustaka.                  |
| prakhyānā-  | pakhānā.                      |
| prathamā-   | paihlā.                       |
| prativāsin- | paraus(s)ī.                   |
| prapautra-  | paṛōttā.                      |
| prabhā-     | paih, pauh.                   |
| pralambatē  | palamnā.                      |
| pravahana-  | pōhan.                        |
| prastara-   | patthar.                      |

|             |                        |                           |                        |
|-------------|------------------------|---------------------------|------------------------|
| prasvidyate | pijjanā.               | bhāratī                   | bharnā.                |
| prasvāda-   | parseṭh.               | bhasman-                  | bhass.                 |
| prahara-    | paihr.                 | bhāgā                     | bhau.                  |
| prāpayati   | paunā.                 | bhāginēya-                | bhān <sup>a</sup> jā.  |
| priyakāra-  | peārā.                 | bhāṇ <sup>a</sup> lāgāra- | bhāḍeār.               |
| prēṅkhā     | pīgh.                  | bhugna-                   | bhuggā.                |
| proñchati   | pūjhnā.                | bhūmī                     | bhū.                   |
| phaṇā-      | phan.                  | bhr̥jjāti                 | bhujj <sup>a</sup> nā. |
| phāla-      | phal.                  | bhēḍra-                   | bhēḍ.                  |
| phālguna-   | phaggan.               | bhramati                  | bhaūnā.                |
| phāla-      | phālā.                 | bhramara-                 | bhaur.                 |
| phulla-     | phull.                 | bhrāṣṭra                  | bhaṭṭh.                |
| bandhati    | bannhnā.               | bhrāṣṭr-                  | bhāī.                  |
| barkara-    | bakk <sup>a</sup> rā.  | bhrū-                     | bhaū.                  |
| balivārda-  | bahld.                 | mākṣā                     | macchar.               |
| bahutva-    | bauht.                 | mākṣikā                   | makkhi.                |
| bāhū-       | bāh.                   | majjā                     | mijjh.                 |
| bāhya-      | bājh.                  | mañcaka-                  | manjā.                 |
| bindū-      | bund.                  | mañjīṣṭhā                 | majjṭh.                |
|             | bind.                  | maṭha-                    | maṇhī.                 |
| bilvā-      | bil.                   | maṇikāra-                 | maneār.                |
| bīsa-       | bhē(h).                | mātsya-                   | macch.                 |
| bīja-       | bī.                    | mathrā-                   | maṭhā.?                |
| būdhate     | bujjh <sup>a</sup> nā, | manthāna-                 | madhānī.               |
| bubbukṣā    | bhukkh.                | māntra-                   | mand.                  |
| busā-       | bhōh.                  | manda-                    | man-                   |
| br̥dha-     | budḍhā.                | +akṣa-                    | mañākkhā.              |
| brāhmaṇa-   | bāhman.                | +kāra-                    | māḍārī.                |
| bhaktā-     | bhattā.                | +dhainava                 | manēhmā.               |
| bhagini     | bhain.                 | mandiman-                 | mannō.                 |
| bhagna-     | bhagg <sup>a</sup> nā. | manuṣyā-                  | mups.                  |
| bhaṅgā      | bhaṅg.                 | markāṭa-                  | makkar.                |
| bhajyate    | bhajj <sup>a</sup> nā. | mallati                   | mall <sup>a</sup> nā.  |
| bhaṭṭa-     | bhaṭṭ.                 | mastaka                   | matthā.                |
| bhadra-     | *bhadla- bhalā.        | mahārgha-                 | maihgā.                |

|            |               |              |                |
|------------|---------------|--------------|----------------|
| máhiṣī     | māih.         | mekhalā      | miṭṭnā.        |
| māṃsā-     | mās.          | mēgha-       | hamēl.†        |
| māghā-     | māgh.         | mēdas-       | mīh.           |
| māṇikya-   | mānak.        | māuktika-    | majjā, q. v.   |
| māṭṭ-      | mā.           | mrakṣaṇa-    | mōtti.         |
| mādhya-    | mājh.         | yajñōpavīta- | makkhan.       |
| mārga      | magg, magari. | yāti-        | janeau.        |
| mārgate    | maṅgānā.      | yadā-        | jai.           |
| mārgaśira- | magghar.      | yādi-        | jā.            |
| mārttika-  | maṭṭī.        | yantrā       | jē.            |
| mālya-     | māhl.         | yābhati      | jandā.         |
| māśa-      | māh.          | yabdhā-      | jaihnā.        |
| māsānta    | masād.        | yāva-        | jaddhā.        |
| mitrā-     | mitt.         | *yavākarā-   | jaū.           |
| milati     | milnā.        | yaṣṭi-       | juar.          |
| miśrā-     | missā.        | yasya-       | *laṭṭha, q. v. |
| miṣṭa-     | miṭṭhā.       | yāti         | jīh-           |
| mukulayati | maulnā.       | yugā+hlala-  | jānā.          |
| mukta-     | mukkānā.      | yugma-       | jūlā.          |
| *mukna. }  |               | yūkā         | jug.           |
| mukha-     | mūh.          | yōktra-      | jū.            |
| mukhara-   | mōhri.        | yōgya-       | jōt.           |
| muñjā      | munj.         | yōni-        | jōggā.         |
| muṇḍayati  | munnānā.      | rakta        | jūn.           |
| mutkala-   | mōklā.        | rakṣā        | rattā.         |
| mudgā-     | mūṅgī.        | raṅga-       | rakkh.         |
| muṣṭi-     | muṭṭh.        | rājju        | raṅg.          |
| mūsala-    | mōhlā.        | raṇḍā-       | lajj.          |
| mustā      | motthā, moth. | rātna-       | raun, raṇḍi.   |
| mūtra-     | mūt.          | rāsmī-       | ratti?         |
| mūrdhān-   | mudḍh.        | rāsa-        | rassī          |
| mūlya-     | mull.         | rājan-       | rauh.          |
| mṛtā-      | mōeā.         | rāji-        | rāi.           |
| mṛttikā    | miṭṭī.        | rājñī        | rāi.           |
| mṛṣṭa-     | maṭṭhā.       |              | rānī.          |

|           |                        |             |                        |
|-----------|------------------------|-------------|------------------------|
| rājyā-    | rāj.                   | vakṣaskāra- | bakhārā.               |
| rātri-    | rāt.                   | vājra-      | bajj.                  |
| *rindhati | rinnh <sup>a</sup> nā. | vañijja-    | ban <sup>a</sup> j.    |
| rukṣā-    | rukkh, 'tree'.         | vaṇṭati     | baṇḍ <sup>a</sup> nā.  |
| rucyate   | ruenā.                 | vatsā-      | bacchā.                |
| rudhyate  | rujjh <sup>a</sup> nā. | vadhū-      | bahū.                  |
| *rundhati | ruunh <sup>a</sup> nā. | vandhyā-    | banjh.                 |
| ruṣyati   | russ <sup>a</sup> nā.  | vamrī-      | barmī.?                |
| rūṣā-     | rukkhā.                | vārga-      | bagg.                  |
| rūpya-    | rūppā.                 | vartaka-    | baṭṭerā.               |
| rōdati    | rōnā.                  | vartatē     | batt <sup>a</sup> ṇa.  |
| rōman-    | rū, rōā.               | vartīs-     | bāṭ.                   |
| raukma-   | rōk.                   | vartiman-   |                        |
| *lakkuṭa- | lakkar.                | vartikā-    | battī.                 |
| lagyati   | lagg <sup>a</sup> nā.  | vardhati    | baḍḍh <sup>a</sup> nā. |
| laghū-    | lauhḍḍā.               | vardhatē    | badhnā.                |
| laughate  | laugh <sup>a</sup> nā. | vārdhra-    | baddhī.                |
| lajjā     | lajj.                  | varṣa-      | barhā.                 |
| *latṭha-  | latṭh, latṭhī.         | varṣati     | barhnā.                |
| labhyate  | labbh <sup>a</sup> nā. | valka-      | bakk.                  |
| lamba-    | lambā.                 | valgā       | bāg.                   |
| lardayati | ladd <sup>a</sup> nā.  | valgū-      | baggā.                 |
| lavaṇa-   | nūn.                   | vallabha-   | ballī.                 |
| lāgayati  | launā.                 | valli-      | bēl.                   |
| lābha-    | lāhā.                  | vāsa-       | bāh.                   |
| lipyate   | lipp <sup>a</sup> nā.  | vahaṅgikā   | bāihgī.                |
| limpāti   | limb <sup>a</sup> ṇā.  | vāgurā-     | bair.                  |
| likṣā     | likh.                  | vāta-       | bau.                   |
| lēkhā-    | lih.                   | vādyā-      | bājjā.                 |
| lōṭha-    | lōṭhā.                 | vādyate     | bajjanā.               |
| loman-    | lū.                    | vānara-     | bāandar.               |
| lōhā-     | lōhā.                  | vāmaua-     | baunā.                 |
| vaṇṣā-    | banjh, bās.            | vārttā-     | bāt.                   |
| vakrā-    | bingā.                 | vārdala-    | baddal.                |
| vākṣas-   | bakkhī.                | vāla-       | bāl.                   |

|              |                        |           |                        |
|--------------|------------------------|-----------|------------------------|
| vāṣpa-       | blāph.                 | śaṅkhā-   | saṅgh (†).             |
| viṃśati-     | bīh.                   | śata-     | sau.                   |
| vikirati     | bikkharnā.             | śapatha-  | saūh.                  |
|              | bakharnā.              | śābda-    | saddā.                 |
| vicchādayati | bachaunā.              | śāmba-    | samm.                  |
| vitasti      | bitth.                 | śayyā     | sēj, chēj.             |
| vittā-       | bit(t).                | śarkarā   | sakkar.                |
| vidyāt-      | bijj, bijlī.           | śālka-    | sakk.                  |
| vidhi-       | bēhmātā.               | śalya-    | sall, sellā.           |
| vinā-        | bin(ā).                | *śalyaka- | sāhiāg.                |
| vimdhāte     | binnh <sup>a</sup> nā. | śasā-     | sahā.                  |
| vipphala-    | bēhllā.                | śānti-    | sād.                   |
| vibhittaka   | baharā.                | śāti-     | sārhi.                 |
| vivāhā-      | beāh.                  | śikya-    | chikkā.                |
| viśvānara-   | basantar?              | śikṣā     | sikkh                  |
| viśvāsa-     | basāh.                 | śilā      | sil.                   |
| viśa-        | bēh.                   | śītā-     | sī.                    |
| viśamyate    | bisamnā.               | +kāla-    | seāl.                  |
| viṣṭhā       | bitth.                 | śītala-   | sillhā.                |
| vismarati    | bissarnā.              | śuṇṭhi-   | sundh.                 |
| vinā-        | bīn.                   | śudhyate  | sujjh <sup>a</sup> nā. |
| viṭhi-       | bīhī.                  | śulba-    | subb.                  |
| vīrā-        | bīr.                   | śūṣka-    | sukkhā.                |
| vṛtti-       | butti.                 |           | sukkā.                 |
| vṛddhi-      | bāddhī?                | śūnyā-    | sunnā.                 |
| vṛṣeika-     | bicchū.                | śrṅkhala- | suṅgal.                |
| vēdha-       | bēh.                   | śrṅga-    | siṅg.                  |
| vēṣṭa-       | bēhrā.                 | śrṅōti    | sun <sup>a</sup> nā.   |
| vāira-       | (Pkt. vāira-)          | śēkhara-  | sēhrā.                 |
|              | bair.                  | śaimbya-  | sēm.                   |
| vairāgya-    | barāg.                 | *śōdhi-   | sūh.                   |
| vyāghrā-     | bāgh.                  | śodhani   | sūhni.                 |
| śaknōti      |                        | śōbhate   | sohnā.                 |
| śakyatē      | saknā.                 | śmaśāna-  | masān.                 |
| śaṅkā.       | saṅg.                  | śmāsrū    | mucch.                 |
| śaṅkū-       | sāg.                   |           | mass.                  |

|              |                         |             |                        |
|--------------|-------------------------|-------------|------------------------|
| śyāmala-     | saulā.                  | siṃhā-      | sīh.                   |
| śrāvaṇa-     | saun.                   | siṃcati     | sinjanā.               |
| śrēṣṭhin-    | seṭh.                   | siddha-     | siddhā.                |
| ślāghate     | srauhnā.                | siddhrā- )  | sidhrā.                |
| śvāsura-     | sauhrā.                 | sīdhyati    | sijjhanā.              |
| śvaśrū       | sass.                   | suptā-      | suttā.                 |
| śvāsa-       | sāh.                    | suruṅgā     | surāg.                 |
| ṣaṭ-         | chē.                    | suvārṇa-    | siunā.                 |
| ṣaṭka-       | chikkā.                 | sūkarā-     | sūr.                   |
| ṣaṣṭi-       | saṭṭh.                  | sūci-       | sūi.                   |
| ṣoḍaśan-     | sōḷḷ.                   | sūtra-      | sūt.                   |
| saṅkuṭati    | suṅgaṇā.                | sūtrayate   | sūtnā.                 |
| sajja        | sajjā.                  | sōma+vāra-  | sūbār.                 |
| saṃjñā       | sain.                   | saubhāghya- | suhāg.                 |
| sāktu-       | sattū.                  | skandhā-    | kannhā.                |
| sākthin-     | satthal.                | skambha-    | khambā.                |
| saṅkucyate   | saṅguc <sup>a</sup> nā. | stānā-      | than.                  |
| satkārayati  | sakārṇā.                | stabaka-    | thabbā.                |
| sattvā-      | sat.                    | stambha-    | thammh(ā).             |
| satyā-       | sacc.                   | stōkā-      | thōṛā.                 |
| sant-        | dā.                     | sthāvira-   | ṭhērā.                 |
| sandēsa-     | sanēhā.                 | sthāgha-    | thab.                  |
| sandhyā      | sanjh.                  | sthāna-     | thānī.                 |
| sapātnī      | (H.) saut.              | sthāman-    | thāu.                  |
| sapāda-      | savā.                   | sthālī      | thālī.                 |
| saputra-     | saut.                   | sthūlā-     | ṭhullhā.               |
| saptān-      | satt.                   | snāti       | nhaunā.                |
| saptati-     | sattar.                 | snuṣā       | nūh.                   |
| sambudhyati  | sam <sup>a</sup> jhnā.  | snēha-      | nēh.                   |
| sambhālayati | sambhālnā.              | sphuṭyate   | phuṭṭ <sup>a</sup> nā. |
| sarpā-       | sapp.                   | sphōṭayati  | phōṛnā.                |
| sarṣapa-     | sarhō.                  | syālā-      | sālā.                  |
| salavaṇa-    | salūnā.                 | svāpati     | saunā.                 |
| sāhatē       | saihnā.                 | svārṇa-     | suvārṇa.               |
| sāṃśa-       | sājh.                   | svāmin-     | sāī.                   |
| sārdha-      | sāḍh.                   |             |                        |

|          |          |           |             |
|----------|----------|-----------|-------------|
| hamsá-   | hans.    | +tala-    | (ha)thēlī.  |
| hatta-   | hatt.    | hastin-   | hātthī.     |
| haḍḍa-   | haḍḍ.    | hārītaki- | haraṭ.      |
| harinā-  | hiran.   | hāsyā-    | hāssā.      |
| haridrā- | hallhdi. | hunda-    | hunḍ, hunn. |
| hala-    | hal.     | hrdaya-   | hīā.        |
| hāsta-   | hatth.   |           |             |

---





**PART II.**

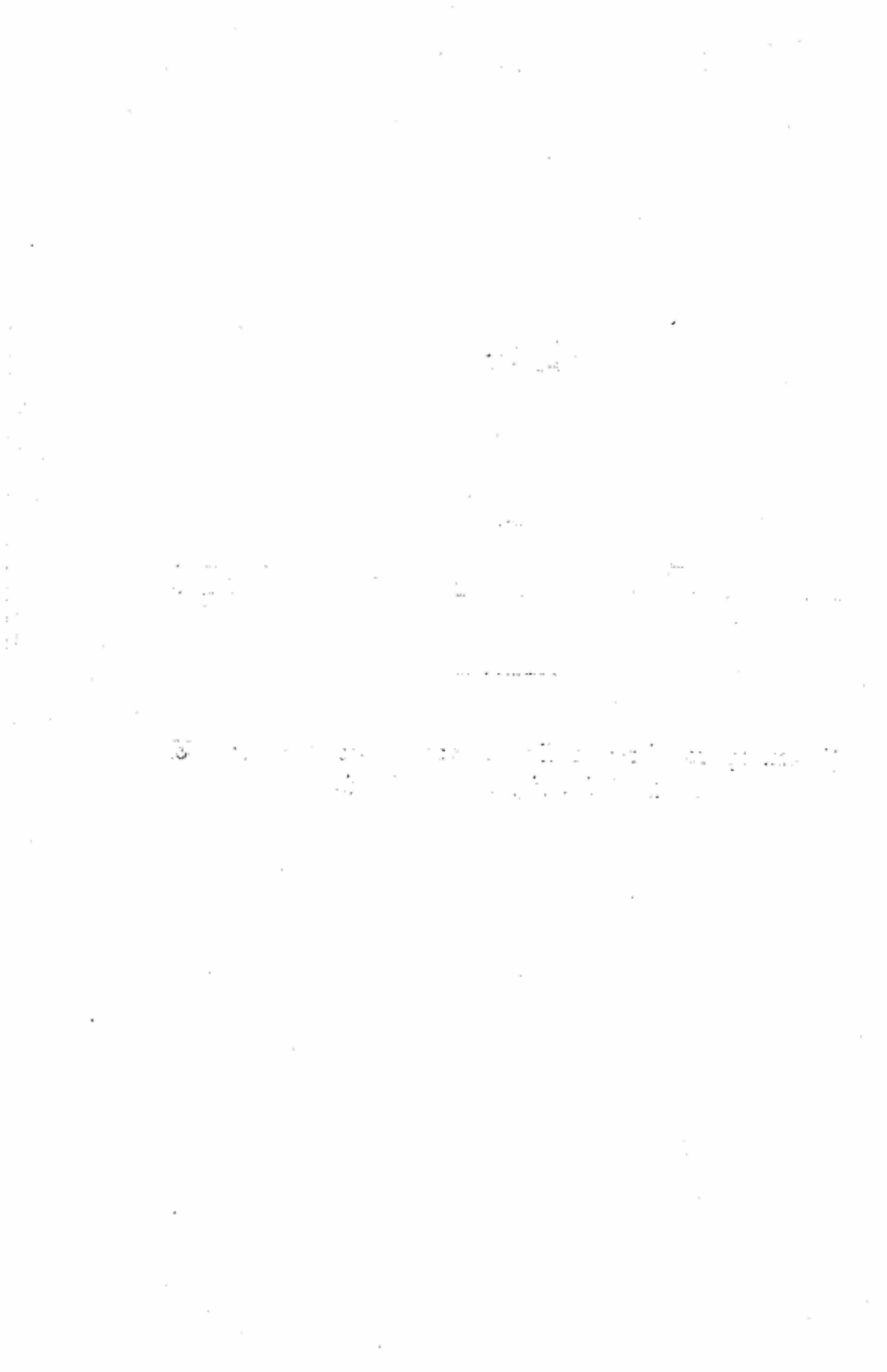
---

**A**

**LUDHIĀNĪ PHONETIC READER**

---

(Thesis approved for the *Laura-Soames Prize for Phonetics*  
by the *University College, London*.)



## PREFACE.

The Ludhiānī 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 Lodhiānī 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.

### Ludhiānī Vowels.

4. Taking the definition of a phoneme as given in the "*Pronunciation of Russian*"<sup>1</sup>, Ludhiānī has the following vowel-phonemes:—

Simple: i I e ε a ɔ o u Δ ə

Diphthong: ea, eo, ai, ae, ao, au, ua.

5. The nasalised forms of all the vowels and diphthongs occur in Ludhiānī.

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"<sup>2</sup>. 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 Ludhiānī vowels.

<sup>1</sup>. By M. V. Trofimov and D. Jones (Cambridge University Press) §§ 174-75.

<sup>2</sup>. **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.

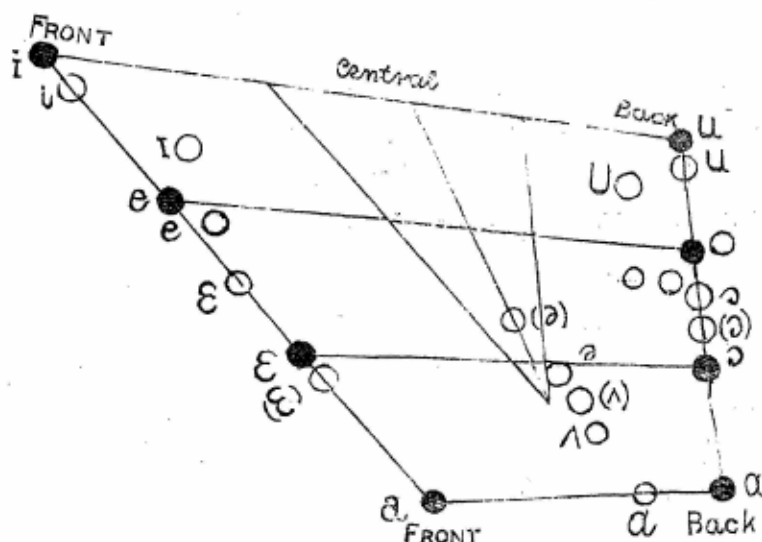


Diagram illustrating the Positions of the Principal and chief subsidiary members of the Ludhiānī vowel phonemes compared with the cardinal vowels. Symbols for subsidiary members are enclosed within brackets.

#### Notes on the Ludhiānī 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. [ɪ] is the nasalised form of the Ludhiānī [i].

9. [ɪ̃] lies between the cardinal vowels Nos 1 and 2. It is closer and less retracted than the English vowel in 'sit'.

10. [ɪ̃] is the nasalised form of the Ludhiānī [ɪ].

11. [e] is a shade lower than the cardinal vowel No. 2. It must be distinguished from the English diphthong in 'day'.

12. [ɛ̃] is the nasalised form of the Ludhiānī [e].

13. [ɛ̃] lies between the cardinal vowels Nos. 2 and 3, and occurs as the final element of the diphthong [Aɛ̃] when medial.

14. [(ɛ̃)] is a subsidiary member of [ɛ̃]- phoneme, and occurs in the diphthong [Aɛ̃] 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 [ʌɛ].

15. [ɛ̃] and [(ɛ̃)] are the nasalised forms of the Ludhiānī [ɛ] and [(ɛ)] respectively and are similarly used.

16. [ɑ] is nearer to cardinal vowel No. 5 than to No. 4. It is almost identical with the English vowel in 'calm'.

17. [ã] is the nasalised form of the Ludhiānī [ɑ].

18. [ɔ] lies between cardinal vowels Nos. 6 and 7, more towards No. 7 than towards No. 6. It occurs in the diphthong [ʌɔ] when not final.

19. [(ɔ)] is a subsidiary member of the [ɔ-]phoneme and occurs in the diphthong [ʌɔ] when final. It is more towards the cardinal vowel No. 6 than towards No. 7.

20. 21. [ɔ̃] and [(ɔ̃)] are the nasalised forms of the Ludhiānī [ɔ] and [(ɔ)] 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. [õ] is the nasalised form of the Ludhiānī [o].

24. [u] lies between the cardinal vowels Nos. 7 and 8. It is a little closer than the English vowel in 'put'.

25. [ũ] is the nasalised form of the Ludhiānī [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. [ũ] is the nasalised form of the Ludhiānī [u].

28. [ʌ] is intermediate between the English vowel in 'hut' and the cardinal vowel No. 5. It occurs in prominent syllables closed by a single or short consonant.

29. [(ʌ)] is a subsidiary member of the [ʌ]-phoneme and is somewhat closer than the principal member. It is almost identical

with the English vowel in 'hut', and occurs in stressed open syllables.

30. 31. [ɿ] and [(ɿ)] are the nasalised forms of the Ludhiānī [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 ('pət:a) 'leaf', ('cəd:ər) 'sheet'.

33. [(ə)] is a subsidiary member of the ə-phoneme and is similar to the English sound of a in 'agree'. It is used in unstressed syllables. A very short non-syllabic [ə] is generally heard after final plosive consonants especially when long.

34. 35. [ɔ̃] and [(ɔ̃)] are the nasalised forms of the Ludhiānī [ə] and [(ə)] respectively and are similarly used.

### The Ludhiānī Diphthongs.

36. Ludhiānī 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 Ludhiānī [e] and [a].

---

<sup>1</sup>. See §§ 83—84.

39. [eǎ] is the nasal form of [ea].
40. [eo] - initial and final elements same as [e] and [o].
41. [eõ] - the nasal form of [eo].
42. [Ai]. 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. [Aī] is the nasal form of [Ai].
44. [Aε]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme. The final element is [ε] or [(ε)] as described above.
45. [Aẽ] is the nasal form of [Aε].
46. [Aɔ]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme and the final element [ɔ] or [(ɔ)] under conditions described above.
47. [Aõ] is the nasal form of [Aɔ].
48. [Au]. Its first element is the subsidiary member of the Ludhiānī A-phoneme, and the final element a shade opener than the Ludhiānī [u].
49. [Aũ] is the nasal form of [Au].
50. [ua]. Its initial and final elements are the same as the Ludhiānī vowels [u] and [a].
51. [uǎ] is the nasal form of [ua].

### Ludhiānī Consonants.

52. In the following chart the Ludhiānī consonants have been arranged in such a way that the vertical columns show the place of articulation, and the horizontal rows the manner of articulation.

|             | Bilabial. | Labio-Dental. | Dental.  | Post-dental. | Alveolar. | Post-alveolar. | Palato-alveolar. | Palatal. | Velar.   | Glottal. |
|-------------|-----------|---------------|----------|--------------|-----------|----------------|------------------|----------|----------|----------|
| Plosive —   | p, ph, b  |               | t, th, d |              |           | t, th, d       |                  |          | k, kh, g |          |
| Affricate — |           |               |          |              |           |                | c, ch, j         |          |          |          |
| Nasal —     | m         |               | (n)      |              | n         | (n)            | (n)              | (p)      | ŋ        |          |
| Lateral —   |           |               |          |              | l         |                |                  |          |          |          |
| Rolled —    |           |               |          |              | r         |                |                  |          |          |          |
| Flapped —   |           |               |          |              |           | r              |                  |          |          |          |
| Fricative — | (f v)     | (f v)         | (θ ð)    | s            |           | (ʃ)            | (ʒ)              | j        | (x)      | h        |

The symbols within brackets represent subsidiary members of phonemes.

### Plosives.

53. The voiceless unaspirated plosives of Ludhiānī [p, t, t̪, k] are altogether free from aspiration, i.e. they are pronounced without any insertion of h-sound between their plosion and the following vowel. The voiceless aspirated plosives [ph, th, t̪h, 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, ɖ, 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. [t̪, t̪h, ɖ] 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. (kat̪ gea) but (laɡ, gea); (ɖat̪ ke) but (ruki ke); (beɾɖ d̪i:ɑ) but [beɾɖ, chəq̪:ea]

### Affricates.

59. In pronouncing [c, ch, ɟ] 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. [r] is rolled sound as in Scotch or in English singing. It consists of a single tap; at the end of a word, however, it may have more than one tap: [r] is always preceded and followed by a small vocalic sound.

65. [ɾ]. 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. [ɸ] 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 [ph] under similar conditions.

Sometimes the bilabial varieties are used especially before a consonant.

69. [(θ)] resembles English (th) in 'thin' but is weaker. It is used instead of [th] when followed by [d] which then becomes [ð].

70. [(ð)] is the corresponding voiced sound substituted for [d] after [θ].

71. [(x)] resembles Scotch (ch) in 'loch' but is articulated in a more forward place. It is used for [kh] before a consonant.

72. [(ç)] is a sound between [s] and the German consonant in 'Ich'. It is substituted for [ch] before [c] and a few other consonants.

73. [S] is nearly the same as in English.

74. [(ʃ)] formed considerably behind the teeth-ridge is substituted for [ʀ] 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 Ludhiānī:—

77. (1) Regressive assimilation takes place between neighbouring unaspirated plosives and affricates:

ik gid:əɾ > i<sup>•</sup>kgid:əɾ<sup>1</sup>

peo put dīā > peo put dīā<sup>•</sup>

kad tō > ka<sup>•</sup>d tō

lāb: peā > lā<sup>•</sup>b peā.

bac ja > ba<sup>•</sup>c ja.

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.

<sup>1</sup>. The sign <sup>•</sup> means partly voiced, <sup>◦</sup> means devoiced.

lakh ke > lahk ke  
 puc:h cuk:ea > puh- pug-?  
 gath top:karke  
 rath tō > raht tō  
 ath tēt:iā > aht tēt:iā.

79. (3) After a long vowel, however, the unvoiced aspirated plosive becomes the corresponding fricative when followed by an unaspirated plosive<sup>1</sup>, *e.g.*

de:kh ke > de:x ke  
 de:kh da > de:xda  
 bu:th da > bu:θ ða (for [d] > [θ], see §70.)

80. (4) If the following plosive also is aspirated, the aspiration of the first is lost, *e.g.*

de:kh khā > de:k khā  
 saō:ph phək:i > saō:p phək:i  
 sa:th thoṛa si > sa:t thoṛa 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 floēa.

82. (6) A dental plosive followed by a palato-alveolar affricate undergoes regressive assimilation, *e.g.*

ədalət cə > ədalec cə  
 kaḍ Jana s > kaʃ Jana s  
 kaḍ cəl:ea si > kac cəl:ea si.

### Stress.

83. There is a feature of Lūdhīānī 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'.

<sup>1</sup> This does not hold good in the case of the post-alveolar unvoiced aspirated plosive, thus

ka:th da; ka:th tūt:ea > ka:ht tūt:ea.



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:

|                            |                                       |
|----------------------------|---------------------------------------|
| 'tarkā 'seasoning'         | tarkā : 'get (a dish) seasoned'.      |
| 'suta 'attention'          | su'ta : 'cause to be drawn out'.      |
| 'kəṭa 'thick clouds'       | kəṭa : ket.a : or kəṭ.a : 'decrease'. |
| 'rala 'mixture'            | rə'la : 'cause to be mixed, mix'.     |
| 'pala 'ladle'              | pə'la : 'cause to drink'.             |
| 'sasta 'cheap'             | səs'ta : 'wait (a minute)'.           |
| 'phatka 'dashing, jerking' | phat'ka : 'cause to be dashed'.       |

### Length.

85. Length is a significant attribute of Ludhiānī 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 [:], 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]<sup>1</sup> are long in syllables closed by a short consonant, and in final positions, when stressed as in (bi'n) 'flute', (də'kha:) '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 (kan:a) 'reed', (ḥanda) 'going'. They are seldom short otherwise; but when so, their shortness is denoted by the sign [~] placed over them as in (kēha) 'said'.

87. (2) [i, u, ʌ] are short in stressed syllables open or closed by a short consonant as in (din) 'day', (pata) 'clue'. In syllables closed by a long-consonant or a group of equivalent length, [i] and [u] become very short as in (dinda) 'giving', (dili) 'Delhi'. So is [ʌ] in unstressed syllables whether open or closed (su'na:) 'relate', (mur'da:r) 'dead'. [ə] is always very short.

1 Including ɛ, 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[:], 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'      | səd:a 'invitation'     |
| ḥiddi f. 'discussing' | ḥiddi adj. 'obstinate' |
| bānda 'being made'    | bānda 'slave'          |
| ḥānda 'knowing'       | ḥānda 'going'          |
| ḍm da 'of the day'   | ḍmda 'giving'         |
| hun da 'of now'       | hunda 'being'          |
| buṇda 'weaving'      | bunda 'ear ornament'   |

### Tones.

91. Apart from sentence intonation Ludhiānī has two special 'tones' which distinguish words. Sometimes by combining them a third special tone is produced. The nature of these tones is practically the same as in the Wazīrabād dialect described by Dr. Bailey, except that the third or combined tone is not so common in Ludhiānī<sup>1</sup>.

92. The tones are as follows:—

(1) *Low-rising* (or briefly *low*) tone represented by the sign [c] 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 [ˆ] 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<sup>1</sup>. The last part of the Chinese third tone rises much higher than that of the Ludhiānī low-rising tone.

96. There are numerous pairs of words which are distinguished by the special tones only, *e.g.*

| average middle pitch | low-rising                  | high-falling  | combined                    |
|----------------------|-----------------------------|---|-----------------------------|
| kora 'whip'          | k <sub>o</sub> ora 'horse'  | kôra 'leper'  | ---                         |
| toëa 'pit'           | t <sub>o</sub> ëa 'carried' | tôëa 'touched'  | ---                         |
| ka 'of'              | k <sub>a</sub> a 'grass'.   | kâ <i>obl. sing.</i> of Interr.<br>pron. used for<br>Inanimate objects. | k <sub>a</sub> â<br>'grass' |
| mã 'mother'          | ---                         | mâ 'black bean'   | ---                         |
| caɽ 'hangnail'       | c <sub>a</sub> ɽ 'fall'     | câɽ 'rise'  | ---                         |

1. In the Reader Dr. Bailey said "four or five semi-tones" but he modified it afterwards. Bloch in *Melanges Vendryes* p. 58.

2. Lesson 2 of his "*Gramophone Course of the Chinese National Language*", Commercial Press, Shanghai.

## Notes on Ludhiānī tones.

97. Syllables uttered with high tone are always stressed, while those uttered with low tone may or may not be stressed<sup>1</sup>, e.g., 'gâda 'ass', (mō'lâ:) 'boatman', (nə'khîd:) 'mean', (bēg'i) 'trap'; ('p.Δara) 'bundle' but (p.ə'ra:) 'cause to be filled', ('k.Δta) 'thick clouds' but (k.ə'ta:) v.t. 'decrease'.

98. A low-tone syllable often affects its neighbouring syllable. Thus (p.ə'rai) may be pronounced (p.ə'r.ai) or (pə'r.ai), (pə'r.ai) may be pronounced (p.ər.ai) or (p.ə'rai).

99. In whispered speech the distinction of special tones disappears. The low tone, however, can be detected on account of laryngeal constraint<sup>2</sup>.

100. When a high-tone syllable comes in an unstressed<sup>1</sup> position, especially in the vicinity of another high-tone syllable, it loses its high pitch to a great extent, and may even sound to be of middle pitch. Thus in (ô kîda put: ə?) 'whose son is -he?' (ô) or (kî-) may lose the high-tone if unstressed.

## Intonation.

101. Intonation is a significant element of speech in Ludhiānī. 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. Ludhiānī intonation has not yet been fully investigated. Broadly speaking, there are two sentence tunes, one falling and the other rising. The first is used where nothing more is implied i.e. in plain statements, questions containing Interrogative words, requests, commands etc. The second is used where something more is implied i.e. in incomplete speech, in questions requiring 'yes' or 'no' as their answer, in expressing surprise, etc.

1. See §§ 83-84.

2. See *Bulletin of the School of Oriental Studies, London*. Vol. IV pt. 1, p. 213.

## 103. Plain Statements:—

— — — — —  
 Δsī pīnḍə cə:le ā  
 (We are going to the village.)

— — — — —  
 mūṇḍa hūnē gea e  
 (The boy has just gone.)

## 104. Questions containing a specific interrogative word:—

— — — — —  
 tera ki nāḍ ē  
 (What is your name?)

— — — — —  
 mūṇḍa kī:he gea?  
 (Where has the boy gone?)

## 105. Requests and Commands:—

— — — — —  
 Jara kalēm dā:ḷo  
 (Please give me the pen.)

— — — — —  
 thali ure karī  
 (Pass the plate this side.)

## 106. Incomplete Statement:—

— — — — — | — — — — — | — — — — —  
 o:s ḷulahe de | do t.īḷā si | te ik put:||  
 (of that weaver | there were two daughters | and one son||)

## 107. Questions requiring 'yes' or 'no' as their answer:—

— — — — —  
 to:sī dīl:īḷo ae Δḥ?  
 (Do you come from Delhi?)

— — — — —  
 tū babu da put ē?  
 (Are you Bābū's son?)

## 108. Surprise:—

— — — — — | — — — — —  
 əc:ha | hūn paṇḍə bā: gae?  
 (Hullo! | Is it five o'clock now?)

### Additional notes on the Ludhiānī 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]<sup>1</sup>. 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 [æ].

48a. The same remarks as in [ai] except that the older vowel-groups appear as [ʌ].

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 (sʌfʌ).

58b. Similarly [b] and to a less extent [d, d, g] between vowels are pronounced with loose articulation so that they resemble somewhat the corresponding fricatives. Thus (daba) 'law suit' is often pronounced as (dʌvʌ).

59a. Between vowels [ʃ] and [ch] tend to be pronounced as forward [J+] (*i.e.* sonant of e) and [ɕ] respectively. Thus (raʃa) 'king' and (bʌ'cha:) 'spread' are often pronounced (raJ+a) and (be'ɕa).

61a. The dental and post-alveolar varieties of [n] do not occur initially or between vowels, hence the native name<sup>2</sup> of the

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 Gurmukhī letter representing [k] is (kek:a) of that representing (kh) is (khə:khə) and so on.

Gurmukhi letters representing these sounds is (nən:a) and (nâna) pronounced with alveolar [n].

61b. Similar is the case with [ɲ], the Gurmukhī letter being called [ṆṆ:a].

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 Gurmukhī letter representing this sound is called [ṅga].

64a. Some speakers with a speech defect use a fricative [t] instead of rolled [r]. That, however, is considered incorrect.

64b. [r] is never doubled, hence the native name of the Gurmukhī letter representing this sound is [rara].

65a. [ɽ] does not occur at the beginning of a word, nor is it doubled. The name of the Gurmukhī symbol is (ṛaṛa) or [râṛa].

66b. There is a number of words, however, in which [r] and [ɽ] come together, e.g. (kaṛṛa) 'hard', [kâlɽ bâlɽe] 'black and grey (hair)', (haṛṛā) obl. pl. of (harəɽ) 'myrebalan' (khâlɽa,) 'rough-book' etc. Some speakers use a retroflex fricative variety [ɻ] instead of [r] which with [ɽ] gives the impression of a long [ɽ].

67a. [v] does not occur long or double nor initially and finally except in the name of the Gurmukhī symbol for this sound which is (vava) or [vâva]. In orthography it is very often represented by the native symbol for [b] and sometimes also pronounced so.

72a. [f, v, o, ʃ, x] and [ç] are not independent phonemes in Ludhiānī 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 Gurmukhī symbol for this sound is [haha].

**Chief difficulties experienced by English speakers  
in learning Ludhiānī and vice versa.**

76b. English speakers find it difficult to pronounce nasal vowels while Ludhiānī speakers often nasalise English vowels in the vicinity of nasal consonants.

76c. English diphthongs [eɪ, ou] are pronounced as [e:, o:] by Ludhiānī speakers, while Ludhiānī [e, o] are pronounced as diphthongs [eɪ, ou] by English speakers.

76d. English speakers fail to make any distinction between the Ludhiānī unaspirated and aspirated voiceless plosives and affricates [p, t, t̪, k, c], whereas the Ludhiānī speakers do not aspirate the similar English sounds [p, t, k, tʃ].

76e. English speakers do not distinguish between the Ludhiānī dental [t, d] and post alveolar [t̪, d̪] pronouncing them always as alveolar sounds. Ludhiānī speakers pronounce the English alveolar [t, d] as post alveolar [t̪, d̪].

76f. The English affricates [tʃ, dʒ] are articulated by the tip of the tongue, while the Ludhiānī [c, ʃ] are articulated by the blade, the tip remaining depressed behind the lower teeth.

76g. Ludhiānī speakers pronounce the English [θ, ð] as dental [t̪, d̪] respectively.

76h. English speakers find it difficult to pronounce the Ludhiānī [ɾ] sound, while Ludhiānī speakers pronounce the [ɾ] of English orthography everywhere as rolled [r].

**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.<sup>1</sup> Length of a vowel in languages varies with its quality also.

---

(1) See D. Jones 'Outlines of English Phonetics' §§ 537-57; Trofimov and Jones 'Pronunciation of Russian' §§ 736-59; E. A. Meyer 'Englische Lautdauer' in Vol. VIII pt. 3 of *Skrifter utgifna af K. Humánistiska Vetenskap Samfundet i Uppsala*



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.\*

85c. In connected speech the absolute length of a sound is considerably shortened.

85d. Examples of the length of [i, u, ʌ and ə]

|                           |      |                        |
|---------------------------|------|------------------------|
| bɪk 'be sold'             | 10.0 | hundredths of a second |
| bɪk:(ə) 'skin'            | 7.0  | " "                    |
| 'pɪt:ə 'body, physique'   | 4.2  | " "                    |
| ʊn 'weave'                | 17.0 | " "                    |
| ʊ'nɑ: 'cause to be woven' | 8.0  | " "                    |
| bʌg 'run, flow'           | 12.0 | " "                    |
| bʌg:(ə) 'herd'            | 10.0 | " "                    |
| 'ʃʌgə 'place'             | 12.0 | " "                    |
| 'ʊn:i 'nineteen'          | 4.0  | " "                    |
| 'ʃəg:ə 'personal name'    | 6.0  | " "                    |
| bət:ə 'stone'             | 6.0  | " "                    |

85e. Examples of the length of other vowels.

|                           |      |                         |
|---------------------------|------|-------------------------|
| bi: 'seed'                | 40.0 | hundredths of a second. |
| 'pɪt:ha 'ground, pounded' | 12.0 | " "                     |
| sɑ:r 'essence'            | 39.5 | " "                     |
| mɑ:n 'respect'            | 38.3 | " "                     |
| 'sɑrə 'whole'             | 21.0 | " "                     |
| 'kɑnə 'one-eyed'          | 22.2 | " "                     |
| 'kɑn:ə 'reed'             | 11.5 | " "                     |
| 'ʃɑ:ndə 'knowing'         | 31.0 | " "                     |
| 'ʃɑ:ndə 'going'           | 15.0 | " "                     |
| 'ʊnə 'deficient'          | 22.0 | " "                     |

---

\* These results were obtained from measurement of a large number of kymographic tracings.

|                               |      |                         |
|-------------------------------|------|-------------------------|
| bæ:d 'physician'              | 36·0 | hundredths of a second. |
| 'bæda 'promise'               | 22·5 | " "                     |
| kʌo:q 'cowrie shell'          | 37·0 | " "                     |
| 'caodā 'fourteen'             | 20·0 | " "                     |
| 'mæd:a 'flour'                | 12·0 | " "                     |
| 'kʌoq:a 'ornament of cowries' | 11·5 | " "                     |

85 *f.* Long vowels should be distinguished from double vowels which form separate syllables with a *dimuniendo* between, e. g. in (t.o:) 'wash thou', and (t.oo) 'wash you'; the total length of the vowels is nearly the same, but in the latter word [oo] form two syllables while in the former [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:—

|                               |                              |
|-------------------------------|------------------------------|
| ʃiddi <i>f.</i> 'discussing'  | dd=29 hundredths of a second |
| ʃiddi <i>adj.</i> 'obstinate' | d: =21 " "                   |

---

|                      |                      |
|----------------------|----------------------|
| bun'da 'weaving'     | u=9·1, n=18·3, d=4·5 |
| bunda 'ear-ornament' | u=6·3, n=16·0, d=5·0 |

---

|                  |                     |
|------------------|---------------------|
| ʃa:nda 'knowing' | a:=31, n=11, d=8·5  |
| ʃanda 'going'    | a=15, n=16·5, d=5·0 |

103 a. The following examples illustrate the difference in intonation caused by emphasis:—

asī      pinḍə      cəke      ā with emphasis on asī

munḍa      hūñē      gea ɛ with emphasis on munḍa.

104a.      tera      ki      nāḥ ē ? with emphasis on tera.

tera      nāḥ      ki      ɛ ? with emphasis on nāḥ.

munḍa      kɪt:he      gea ? with emphasis on munḍa.

105a.      thali      ure      karī 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 tera ki nāḥ ē ?, tera nāḥ ki ɛ ?

## TEXTS.

|  | Page. |
|--|-------|
| 1. parja de p <sub>c</sub> ag. ( <i>The Fate of Subjects</i> )   | — 178 |
| 2. khû da c <sub>c</sub> ag <sub>ra</sub> . ( <i>Dispute about a Well</i> )  | — 180 |
| 3. peo put dîă gâlă. ( <i>Conversation between Father and Son</i> )  | — 182 |
| 4. sarbən p <sub>c</sub> agət di katha. ( <i>Story of Sarban, the Bhagat</i> )   | — 184 |
| 5. gîd <sub>er</sub> gîd <sub>ri</sub> te bəg <sub>ēa</sub> <sub>r</sub> di katha. ( <i>Story of Jackal Jackaless and Wolf</i> ) | — 188 |
| 6. rəpə <sub>j</sub> e lə <sub>nē</sub> ən kə gita? ( <i>Will You Take Rupees or Gita?</i> )                                     | — 190 |
| 7. pō <sub>st</sub> îă da cā <sub>o</sub> <sub>dri</sub> . ( <i>The Headman of Lazy Persons</i> )                                | — 192 |
| 8. jî-sa <sub>re</sub> a lă <sub>l</sub> . ( <i>The Ruby with a Burnt Heart</i> )  | — 196 |
| 9. mē <sub>dari</sub> bap <sub>u</sub> . ( <i>A Juggler Father</i> )   | — 198 |
| 10. bē <sub>ma</sub> <sub>r</sub> rahi di kə <sub>ha</sub> nî. ( <i>Story of a Sick Traveller</i> )                              | 200   |
| 11. c <sub>ē</sub> l <sub>e</sub> dar <sub>ji</sub> di kə <sub>ha</sub> nî. ( <i>Story of a Foolish Tailor</i> )                 | 202   |
| 12. ik sahuk <sub>a</sub> <sub>r</sub> te ô <sub>de</sub> k <sub>o</sub> <sub>re</sub> . ( <i>A Merchant and his Horses</i> )    | — 204 |
| VOCABULARY   | — 215 |

## TEXTS.

### 1. pArja de p:a:g

do p:ai se || ôñā tō | kuch kherab:i ho gai | e:s lai |  
 sarkar nē | ôñā nū | desenkala de:tta|| pinqō | pan che  
 kō ba:t gae se | tā sñnjə pae gai|| sarək de kəndə |  
 ik ruk:h de:x ke | ôñ:ā nē kēha | “calo | ēde hetbā  
 ra:t ka:t:ə ləJ:e||” p.ū:Jē roṛā te | ô:nā nū nī:d nā ai |  
 tā gal:ā karen lag:ə pae|| baṛe p:ai nē kēha | “je mālē  
 raja homā | tā parja nū baṛa sukh deā”|| chot:e nē  
 kēha | “je mālē raja homā | tā baṛa dukh deā”||

hōn rab(:ə) de karne ki hoe | jis neg:ər de neṛe ô  
 bast:he si | ot:he da raja mar gea | te ôde ula:d koi  
 nālī si|| nager de lok:ā nē | ral ke slā kit:i bai ‘hat:hi  
 sēga:r ke ehaq:ə dəJ:e | jī nū ē apnī garden te  
 beṭha lave | ose nū ap:ā raja bəna ləJ:e’|| jad  
 hat:hi cheq:ea | tā ôñē neg:ər da tā koi a:dmī | apnī  
 garden te nā beṭhaēa | par jad ô ôñ:ā pāJ:ā ko:l aēa |  
 tā ône chot:e p:ai nū | garden te beṭha lea|| lok:ā  
 nē cat: | ôde galce ha:r pa dit:e | er ô nū apnā raja  
 bəna lea|| hun ô lege:a parja nū dukh de:n | parja da  
 nak:e cə dam a gea|| so:c so:c ke ôñ:ā nē kēha—

## TRANSLATIONS.

### 1. The Fate of Subjects.

Two brothers were|| By them | some mischief was done | for this  
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

bai "êda barga p<sub>a</sub>ie | calo ô de ko:l eal:ile | er ô nũ kâl:e |  
pai ênũ samj<sub>a</sub>ve | sãn:ũ dukh nã dave" |

lok:ã de kahe | barga p<sub>a</sub>i apnê choť:e p<sub>a</sub>i ko:l  
aëa | er ênũ klê:n læg:ea | pai, "tet:ô parja bari dukhi e |  
tũ læn:ã dukh nã dê" || ê sun ke | choť:e p<sub>a</sub>i nê jaba:b  
djt:a | pai "dukh paonã tã | parja de p<sub>a</sub>:g ce sa | mǣ  
tǣn:ũ plæl:ã i klê:tta si | pai je mǣ raja homã | tã parja  
nũ barga dukh deã || je parja nê sukh paonã hunda |  
tã tũ bi tã ko:l e baet:ha si | hat:hi tǣn:ũ garden te  
beťha laenda" ||

## 2. khũ da c<sub>a</sub>grã

kise a:dmi nê | apnĩ gali: cã khũ lũaã || sari gali  
nũ panĩ p<sub>a</sub>ren da sukh ho gea || kuçcır magrõ |  
khũ vale di apnê gemânđi na:l lærai ho pa'i || e:spær  
ô nê gemânđi nũ | panĩ p<sub>a</sub>rnõ mǣnã kar dıt:a | hun  
gemânđi nũ | bari muskel ho gai || ê de:xke | ô nê khũ  
mul læ lea | er plæl:e malæk nũ | panĩ p<sub>a</sub>rnõ mǣnã  
karetta ||

hun plæl:a malæk beki:l ko:l gea | er puc:hea |  
bai "kimê mǣn:ũ tã khũ cõ panĩ p<sub>a</sub>rna mĩle | er  
mere gemânđi nũ nã mĩle" || beki:l nê kěha | "ê tã  
esa:n gal: e | dava kar de" || eđalet cã beki:l nê kěha | bai  
"ênê khũ bec:ea e | panĩ nĩ bec:ea | panĩ êda e" || eđalet  
nê ese t(ə)rã phǣ'sla karetta || hun phe:r plæl:e malæk

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 |



nê | apnê gamândi nû khû cõ panî p<sub>e</sub>Arên tō ro:k dæt:a||  
 hun ô gamândi bēki:l ko:l gea | ər kēha | bai  
 “māē tā khû e:s lai mul lea si | bai ēdā malēk ban ke |  
 mālē a:p tā panî p<sub>e</sub>Arā ər p<sub>l</sub>ēl:e malēk nū nā p<sub>e</sub>Arên deā||  
 mālēn:ē rēpAJ:a bi kharcea ər gal:ə bi nā banî|| mālē  
 cānā ē | pai kīse t(ə)rā ēdalēt ē phlēsīa kare | bai  
 māē bi panî p<sub>e</sub>Arā | ər ē bi p<sub>e</sub>Are”|| bēki:l bol:ea |  
 “əc:ha, ed:ā i ho jau | tū dāva karde”|| ēdalēt cə bēki:l  
 nē kēha | pai “je khû de p<sub>l</sub>ēl:e malēk nē | khû e  
 bec:ea e | panî nālī bec:ea | tā ēnū hukām dīt:a jāve |  
 pai khû cõ apnā panî k<sub>l</sub>d:ə lave | nālī tā khû da  
 nāmā malēk | dās rēp<sub>l</sub>ē ro:j harja lau”|| ē sun ke  
 dohā nē soc:ea | bai khû cõ sara panî kīs trā n<sub>l</sub>k:əl  
 sakda e|| əkhi:r ōn:ā nē rajināmā kar lea | bai “ap:ā  
 domē panî p<sub>e</sub>Ar lea karīle | ēdalēt de phlēsīe tā | ese  
 trā hūnde r<sub>l</sub>ē:nge”||

### 3. peo put dīā gāl:ā

pēo—mulēa:!

put:—hā ji||

pēo—urē a bib:a||

put:—aēa ji | dās:o ki k<sub>l</sub>ēnē ō!

pēo—tū AJ:ə p<sub>l</sub>ārən gea si?

put:—ji hā | p<sub>ər</sub> san:ū chuṭ:i chet:i mil gai||

pēo—əc:ha:! ki səbāb chet:i chuṭ:i mil 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 ?

put:—ji saq:a pād:a klēda si | pai apnē ba:echa de  
put: jəm:ea e||

pěo—hā thi:k e | mālē bi ekba:r cə pāṛea si||  
ec:ha hōn tū ē das: | e pai aṛ: tālē kam: ki kit:a||

put:—ji pāl:ā ta mālē apnī keta:b de do barke  
pāṛe | phe:r panj sava:l kēḍ:e sat: tēp:e baba  
pheri:d de mū jā:vanī cet:e kit:e | odū pic:he  
sāḍ:e pād:e nē sarbən p<sup>a</sup>get di katha  
sunai | phe:r san:ū choṭ:i ho gai||

pěo—sarbən di katha taen:ū kahi kə lēg:i?

put:—ji baṛi sōnī||

pěo—ec:ha pher mālēv:ū bi suna||

put:—ji hōn tā mālē p<sup>o</sup>l:ə gea||

pěo—phe:r mālē sunāmā?

put:—tusī suna deō tā cəṅga i karō, nāhī tā kāl  
nū san:ū ma:r pau||

pěo—lāe phe:r tēa:n na:l sun||

#### 4. sarbən p<sup>a</sup>get di katha

raja jasrēt da nālō tā suneā i hōnā ē|| ô ra:m  
cender ji da pěo si|| ô nē apnī choṭ:i ranī de kahe  
ra:mcender lachmən nū clodā barsā da banoba:s de:tta,  
per a:p ōn:ā de he:rbe cə mar gea|| marən lēg:e ô  
nē kēha, pai “mālēn:ū k: rikhi nē s(e)ra:p dit:a si||  
ô de karke mālēn:ū put:ā de hāoke marna pea|| gal:

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||

e:s t(ə)rā ho|| pichli ja:n cə | mālēn:ū sēka:r khē:ən  
 da baṛa sālō:k si|| jis ban cə mālē | sēka:r khē:lda  
 hunda si | ot:he ik: rikhi rālēda si|| ô er ôdi timī | êk:hā  
 tō ên:ē si|| ô:n:ā da ik: put: si | jīda nālō sarbēn si||  
 sarbēn apnē mā pēo di | baṛi lāē:l karda si|| hēmēsā  
 ô:n:ā nū blāēgi c bēha: ke | mōd:ē cēk:i phirda si|| ik:  
 pheri ô:n:ā nē kēha | “sarbēnā, san:ū thēnqa panī pēla:”||  
 ô:n:ā nū ik: ruk:h de hēthā bētha: ke | sarbēn nadi tō  
 panī lāē:n calea gea||

lādē:er mālē | ik: hīrēn de piche | pē:ē:ea janda si||  
 hīrēn nē mālēn:ū qā. nā diti | chēk:ēṛ mērīā  
 êk:hā tō ôlē ho gea|| jad sarbēn nē | panī pē:arēn lai |  
 nadi c apnā kē:ṛa qobē:ea | tā mālēn:ū gaṛgaṛ di  
 ēva:ṛ ai|| mālē sāmjea pai hīrēn bolēa e|| cē:at: ôdē:er  
 ba:n marea|| ba:n sarbēn di chat:i cə lēgē:ea | er sarbēn  
 nē kuk mari | “hāe mālē mar gea”|| ē sun ke | mālē  
 qārea | pai mēra ba:n tā kīse aḍmi de lēgē:ea|| jad mālē  
 pa:s gea | tā dekhē:ea | pai ē tā kīse rikhi da put: e||  
 mālē ôde plēiā cə ja dīg pea | er ô tō apnī pē:ul: bēkhsai||  
 phē:r mālēn:ē ôdi chat:i cō | ba:n kēq:ē:ea|| tā ônē kēha | ‘ô:s  
 ruk:h de hēthā | mēre ên:ē mā pēo bāē:the en|| mālē  
 ô:n:ā lai panī lāē:n aēa si|| hun tū | ā panī da kē:ṛa  
 lāe ja||. plēlā ô:n:ā nū panī pēlai | phē:r mēra ha:l  
 des:ī’ || ē klēn sa:r | sarbēn de prān nīkē:l gae||

jad sarbēn nū | panī lāē:n gae dē:r ho gai | er muṛ

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

ke nã aẽa | tã ôde mã pẽo klẽ:n læg:e | "ki sɛbAb? Aɟ  
 sarbɛn nũ de:r lægi | suk'h hove" | ðen:ẽ cɛ | mere p̃lɛrã  
 da khar̃ka sunke | sãmje | pai sarbɛn a gea|| puc:hɛn  
 læg:e | 'sarbɛnã Aɟ: de:r kjũ lægi?'|| m̃lẽ cup: r̃ɛha | ɛr  
 panĩ da kɛɔra ɛgre karɛtta|| ô bolɛ jad tãĩ tũ  
 ê nĩ dasda | pai Aɟ:ɛ t̃lɛn:ũ de:r kjũ hoi | asĩ panĩ ñlĩ  
 pinã|| hũa m̃lɛn:ũ sara ha:l | das:ɛnã pea:|| ô tã sunɛn sa:r |  
 læg:e bɛrla:p kɛrɛn ɛr bolɛ | pai 'san:ũ sarbɛn kole læ  
 cal:'|| m̃lẽ ðnã nũ | jɪ:the sarbɛn pea si | læ aẽa | phe:r  
 m̃lɛn:ũ klẽ:n læg:e | pai 'ɪk: cɪta bɛna:'|| jad m̃lẽ cɪta  
 bɛnai tã | ô domẽ | sarbɛn nũ god:i cɛ læke | cɪta cɛ bl̃ɛ  
 gae | ɛr m̃lɛn:ũ k̃ɛha | pai "cɪta nũ ag: la de'"|| m̃lẽ ag:  
 la dɪt:i|| jalde hoe | ðnã ñɛ m̃lɛn:ũ sra:p dɪt:a | ðkhe |  
 'he pap:i | jis trã asĩ | put: de h̃l̃o:ke mare ã ese trã  
 tũ bi putã de h̃l̃o:ke marẽ'"|| so hun ɛ ra:mcɛndɛr lachmɛn  
 da banoba:s | m̃lɛn:ũ ma:r ke chɛq:u'"||

### 5. gɪd:ɛɾ, gɪdʒi te bɛg:ɛa:ɾ di katha.

kɪsɛ jɛngɛl c | ɪk: qũngi khad: si | te ôda m̃ũ baɾa  
 p̃iɾo si|| ôde c ɪk gɪd:ɛɾ | te gɪdʒi r̃l̃ɛde se|| ɪk: dɪn  
 ðnã nũ tĩ lægi|| gɪdʒi ne gɪd:ɛɾ nũ k̃ɛha | 'calo | nadi te  
 panĩ p̃i:n cɛl:iɛ'"|| gɪd:ɛɾ bolɛa, | "ot:he tã bɛg:ɛa:ɾ  
 r̃l̃ɛda e|| ô tã apã nũ kha lau'"|| gɪdʒi bol:i | "tũ phɪkɛr  
 nũ kar | m̃lẽ ot:he ahi ji gal: bɛnamãgi | ji te apã

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 then | where Sarban had been lying | brought || Then they said to me | 'Make a pyre' || When I had made the pyre | they both | taking Sarban into their lap | sat on the pyre | and said to me | 'Apply fire to the pyre' || I applied fire to it || When burning they | cursed me | saying 'O wicked ! Just as we | have died through separation from our son | in the like manner may you also | die through separation from your 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 jackaless lived || One day they felt thirsty || The jackaless 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 jackaless said | "You need not be afraid | there I shall invent such a story | that we may



panī bi pi lāḥe | ər bəḡēaṭ bi apā nū kuch nā kahe''||  
 ē kḷe ke | don:ō | panī pīn tur pae||

jad ō bəḡēaṭ de neṭe pḷōcē | tā gīḍṭi bol:i |  
 "gīḍṭeṭa, mām:ē nū rām rām kar lae||" gīḍṭeṭ  
 kḷen ləḡēa | mera tā tī na:l sḷḡg(ə) sukḷea pea ε |  
 bo:l nī hunda''|| gīḍṭi nē kēha | "phe:r panī klū nī  
 pi laenda''|| ē sun cāt: gīḍṭeṭ nē | raj: ke panī pi lea |  
 ər gīḍṭi nū kēha | "tū bi panī pi lae''||jad don:ō | panī  
 pi cukḷe | tā gīḍṭi bəḡēaṭ nū kḷe:n ləḡ:i | "mām:ā |  
 saḡḷe do bēcē ən|| gīḍṭeṭ kḷēda ε | 'domē mere ən' | mḷē  
 kḷēni ā | 'domē mere ən' || tū cal:ə ke | saḡḷa phḷe:sla  
 karde''|| bəḡēaṭ nē soc:ēa | bai ēn:ā na:l ja ke | sarēā  
 nū kha laū|| ē so:c ke | ōn:ā de magər ho lea|| jadō  
 ō tm:ē | gīḍṭeṭ di khaḡ: te ae | tā gīḍṭi bol:i | "lae  
 mām:ā | tū ure khḷṭ | aṣī bēcē lae aḷe''|| gīḍṭeṭ gīḍṭi |  
 apni khaḡḷ:əcə baṭṭṭaḡ | bəḡēaṭ bahər khḷṭa rēha||  
 kḷṭi:kə magrō gīḍṭi nē khaḡḷ:ə cō mū bahər kḷḡḷ:ə ke kēha |  
 "mām:ā | aṣī tā apnā apḷe i rajināmā kar lea|| ik: bēcā  
 mḷē lae lea | ik gīḍṭeṭ nē|| hūa san:ū tet:ō | phḷe:sla  
 kḷeṭ:n di loṭ nī''|| ē sun bəḡēaṭ sərminde ho ke |  
 apnē kḷar muṭ aēa||

## 6. rēpḷe laenē ən kə gita?

ik seṭh de | tīn naḡḷər si|| jad dēvali de dm |

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 jackaless said |  
"O jackal | greet (*lit* say *Ram Ram*) the uncle"|| The jackal  
replied | "My throat forsooth is dry with thirst |  
I cannot speak"|| The jackalsss said | "Then why don't you drink  
water?"|| Hearing this | the jackal at once | drank water to his heart's con-  
tent and said to the jackaless | "You also may drink water"|| When both had  
drunk water | the jackaless 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 jackaless said | "Look  
uncle | you stand here | we may fetch the cubs"|| The jackal and jackaless  
entered into their den | *and* the wolf remained standing outside||  
After some time | the jackaless | 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 |

ôñã nũ enã:m dẽ:n læ:ea | tã ônẽ pãj pãj rəpə:ã dĩã |  
 tĩn: t̃erĩã la læ:ã | ər gẽb:ie | ik pot:hi gita di t̃ar lai||  
 phe:r ik:(ə) naək:ər nũ bula ke kẽha | pai “tãẽ rəpə:ie  
 lænẽ en | kə gita?”|| ô bol:ea | “ji, mãẽ pãr̃ea hoẽa  
 tã hãẽ nĩ | gita læ ke ki karũga? | tusĩ mãẽn:ũ  
 rəpə:ie de deo”|| se:th nẽ ônũ rəpə:ie de:tte||  
 phe:r du:je naək:ər nũ səd:ea | ər puc:hea | bai “ tãẽ ki  
 lænã e | rəpə:ie kə gita?”|| ô bol:ea | “ji mãẽ pãr̃ea  
 hoẽa tã hãẽ | pər mãẽnũ k̃ar de t̃andẽã cə | gita pãr̃en  
 da bẽ:l kit:he|| je tusĩ mãẽn:ũ rəpə:ie damõ | tã sao  
 kam: ʌo:ngẽ”|| ô nẽ bi rəpə:ie le læ | hun ti:je  
 naək:ər nũ sad:ə ke puc:hea | bai “lãẽnũ ki lo:ida e?”||  
 ô bol:ea | “ji meri buq:i mã | ro:j thaəkər duare | gita  
 sunen jãndi e|| jə tusĩ mãẽn:ũ gita de deõ | tã mãẽ mã  
 nũ | gita k̃are suna dea karã|| ô nũ thaəkər duare ja:n  
 di khec:el nã karnĩ pau”|| ê sun ke | se:th nẽ  
 ô nũ gita phə:ra: dĩti | ər magrõ panj rəpə:ie bi  
 de:tte|| jad o:s naək:ər nẽ | gita khôli | tã ôde cõ | siunẽ  
 di mohər (or mō:r) nĩk:eli|| ê de:x ke | du:je naək:ər  
 sərminde ho gæ||

## 7. po:stĩã da cão:dri.

ik ro:je nẽ dek:hea | pai “ho:r tã sare lok:ã de |  
 apnẽ apnẽ cão:dri en | pər po:stĩã da koi cão:dri nĩ”||

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||

ô nê hukəm dīṭa | pai “et:hā dīṭā de ender ender poṭṭi  
 apnā cāṭdri bēna: ke dēbār<sup>1</sup> cā hajer karən”||  
 poṭṭiā rē kat:hē kitā | sare kēhen lēgē | akhe—  
 “Aje tū At:h(ə) dīn pae en | cāṭdri bēna lāmāgē<sup>2</sup> |  
 hūne ki kātī e”|| ese t(ə)rā karde karde | At:h(ə) dīn  
 bīt gae|| raje nē pheṛ hukəm dīṭa | pai “Je et:hā dīnā cā  
 cāṭdri nāhī bēnāḍgē | tū mālē sālbnā nū kaeḍ kar lāū”||  
 ē At:h(ə) dīn bi | Δemē i lāṇ gae | poṭṭiā te cāṭdri nā  
 bānē|| hūn raje nē sare poṭṭi kaeḍ kar lāe er  
 kēha | pai “Jēṛa sālḅ te bāṭa poṭṭi hau | ohi cāṭdri  
 sāmjea jau”||

hūn sare poṭṭi apnē apnē hukē | te pēṅg er dōḍēā de  
 peālē | lāe ke | a gae|| sēāl da si mēhīnā | pēūlē phuṛs  
 bēchā ke | lēmbē pae rahe | er hukē pēār ke pīṛa lēgē pae||  
 hūn ikē poṭṭi nū jo ai ōṅgē, | ōḍa hukā gir pēa | te phuṛs  
 nū agē lag gāi|| haoli haoli phuṛs lēgēa jālēn|| ē dekh | hoṛ  
 tū sare poṭṭi | ut:hē ke lāmē ho gae | tīn: poṭṭi  
 baeṭhe rahe|| ōṇā cō ik: jānā bolēa, | “cālō bai | apā  
 bi cāl:īlē | agē tū neṛe neṛe āḍi jandi e”|| dūjā  
 kālēda | “koi dār nī | Aje dār e”|| tījā bolēa | “oe | cup: bi  
 karo | thūanū gēlā karde | aṭkes nī āḍi”|| raje  
 nē kēha | bai “ē sālḅ tō bāṭa poṭṭi e|| Aj:(ə) tō ē  
 poṭṭiā da cāṭdri hoēa.”

---

1. or dēbār.

2. or bēna:lmāgē.

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 to-day he has been made the headman of lazy persons"||

## 8. ji-saree la:l.

kise kamea:r nū | ik: pheri la:l lāb:ea|| ô nē kanc  
 da tukṛa sāmje ke | Apne khotie de gal lētkaita|| hun  
 kamea:r nū | kite miti lāēn deroō pa:r jana pea||  
 dera de kande | beṛi deṛx ke | ôñē m(ə)lā nū puc:hea |  
 pai “māēnū pa:r lēg:ai ki lāēga”|| m(ə)lā nū khotie  
 de gal lātkeda la:l sōna lēg:ea|| ôñē kēha | bai  
 “māē tet:ō | pāsa tēla kuch nī lāenda|| tū māēnū  
 ā: kanc da tukṛa de de”|| kamea:r khus ho gea||  
 cāt: la:l khōl ke | m(ə)lā de hat:h phēṛaēa|| ēg:re m(ə)lā  
 nē | la:l apñē bā:s na:l bān:ē lea||

hun ik bēpāri aēa|| ôñē dek:hea pai bā:s na:l tā |  
 la:l bēṛea hēa lēg:eda e|| je sēc:īō la:l hoēa | tā pañj  
 sāt: sāo rēpē:de da honā e|| ē so:c ke | m(ə)lā nū puc:hea  
 pai “bā:s na:l bēne:ā hēa kanc jēha | tē bēc:ēnā e||  
 māē tēnū ēda mul: | ik: rēpē:ā dēnā ē”|| m(ə)lā  
 nē kēha | “aho ji”|| rēpē:ā lāe ke | la:l bēpāri de  
 haṇal:ē ki:ā|| bēpāri nē apñē seḥar ja ke | la:l di parēhk  
 kērai | tā ô sēc:ī muc:ī la:l nik:ēlea|| bēpāri nē kēp:ṛe  
 cē lēpēt ke | ēd:ukhe cē rak:he chēḍ:ea||

hun o:s seḥar de raje nū | la:l di loṛ: pai||  
 ôñē tēḍora pherea | pai jide jide pā la:l ho:n|| ô lāe ke  
 mere ko:l aṇē|| sārē jāori bace | apñē apñē la:l lāe ke |

### 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|| ô bəpəri bi aēa|| raje nē sâbde la:l dek:he |  
 pər kīse da la:l pəsind nā aēa || phe:r bəpəri nū kēha |  
 bai “tū bi apna la:l doliha” || ô bol:ea | “ji plēla  
 mul:kar laə|| je thūaq:ē pəsind au | la:lelo | nāi nā sai” ||  
 raje nē puc:hea | “ki mul: e?” || ô bol:ea | “ji panj saə  
 rəpē:ē” || raje nē kēha, “ec:ha | je la:l hoēa | tā māē  
 tae:nū | panj saə rupae de dēāga” ||

hun jad bəpəri nē kəp:əra khō:lea | tā ki de:xda  
 e | pai ēde c(ə) tā | suā di cutki rāe gai || ô ləg:ea  
 ro:n | akhe “hāe hāe mere la:l nū ki hoēa”? || ē sun ke |  
 la:l gus:ē na:l bol:ea | akhe “tū ronā e | mera tā ji saṛ  
 ke suā ho gea” || bəpəri nē puc:hea | “ô kīk:ərā?” ||  
 la:l klē:n ləg:ea | “plēlā māe kəm:ea:r nū lēb:ea | ô  
 nē māē:nū khot:ē de gal bān:ē dīt:a || phe:r m(ə)lā  
 nē lea | ōnē bā:s na:l bān lea || ô te tṣē ik: rəpae nū  
 mul lea | ər hun a tū mere | sare i panj saə rəpae  
 mul məngea || ē de:xke | mera ji saṛda kə rāēda”? ||

### 9. mədari bap:u.

kīse hətmanīē dā | kuṛi munda | mədari da tēmas:a  
 dek:hən gae || k:ar a ke | kuṛi bol:i, | “bira | mədari  
 nē tā | bāre sōnē tēmas:ē kit:ē | kade ô kəp:əre hehō |  
 seo klāq:ə dānda si | kade əna:r | kade kus | te kade kus” ||

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"||

munḍa bolēa | “mēdari nē ki tēmasē karnē ē | jēre  
 tēmasē apnā bap:u | hēt:i te bāṭ:ha karda ē?” ||  
 kuṛi nē puc:hea | “ō kahe jās?” || munḍa bolēa |  
 “apni hēt:i ik pāṇḍa pēa ē || jē koi | dō rupasē sēr  
 da kēō māṅḍa ē | tā bap:u ōde cō | dō rupasē sēr  
 da kēō kḷḍ:ə dēḍa ē || jē koi | qū:ṛ rupasē sēr da  
 mēṅḡe | tā osē cō | qū:ṛ rupasē sēr da kēō kḷḍ:ə dēḍa ē ||  
 pāmē koi keha i kēō mēṅḡe | bap:u sḷb tērā da kēō |  
 osē pāṇḍe cō | kḷḍ:ə dēḍa ē || hun tū das: | hās kē  
 nā bap:u da tēmas:a | mēdari nālō bi sōna?” ||

#### 10. bēma:r rahī di kēhanī.

kīsē thālō | kēlē mēka:n cē | ik: a:dmī rāṭēda si ||  
 ō de kol | ik: rahi aēa || ōpē rahi nū puc:hea | bai  
 “tū kṛ:the cēlēa ē?” || rahi mē kēha | “mālē qa:kḍer  
 kol jānā ē” || ō nē rahi nū rot:i puc:hi | er cār  
 rot:iā ōde eg:ē rak:hē dīt:iā | a:p kuch sēlunā lāen  
 cālēa gēa || ō de sēlunā lēālōdēā lēālōdēā | rāhi nē  
 carē rot:iā kha lāj:ā || ō phēr ho:r rot:iā lē:a gēa | tā  
 on:ē cīrcē | rahi nē sara sēlunā kha chēḍ:ēa || ō bēcara |  
 cār rot:iā rahk ke | phēr ho:r sēlunā lāen gēa || jādō  
 muṛ ke aēa | tā dek:hea | pai e:s hājret nē | ē cār rot:iā  
 muka lāj:ā || e:stṛā karde karde | ō solā rot:iā kha gēa

1. In Ludhiānī the common word for story is *kāṭha*.

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 knave<sup>1</sup> | even these four loaves also | had made away with || Acting thus | he ate up sixteen loaves ||

---

<sup>1</sup>(lit. holy person)

chek:əɽ k̄ɑr vɑle nē | khěâɽɑ chɑq: dɪtɑ|| pheɽ  
 ôde kolō puc:heɑ | pɑi “tū kēɽi gəle | həkɪ:m kol cəleɑ  
 ẽ?”|| ônē kēhɑ | “mālē koi hɑɽmē di dɑvɑ | l̄æɪɑ cəleɑ  
 ẽ|| mālēn:tū p̄ok:h bɪkul nī lɑg:ədi”|| ô bol:ea | “ɟɑd tū  
 rɑɟi hoke muɽē | e:s rɑ nā āi||”

### 11. cəle darɟi di kəhɑnɪ

ɪk: p̄ɑɽea hoēɑ dɑɽɟi | kɪse pɪnqəcə | kɑm:  
 kɑrdɑ hunda sɪ|| ɪk: dɪn | ôde kol | o:s pɪnqə dɑ mɪl̄ɑ |  
 cəɽg:ɑ səm̄lɑ:n ɑēɑ|| dɑɽɟi nē ônū hukɑ phəɽɑēɑ |  
 pɑi do tɪn: sɪte lɑ lɑvə|| pheɽ kēhɑ | “nɑle hukɑ pɪ |  
 te nɑle koi gɑl: sunɑ”|| ô bol:ea | “\*khəlɪfɑ ɟi | mālē  
 ɪk: bɑɽɟi əɟl̄æ:b gɑl: | ɪk kətɑ:b cə k̄ɑl: p̄ɑɽɪ sɪ||  
 dɪl:ɪ(ɟ)ō mālē kətɑ:b mēgɑɪ | te ô de cə lɪkheɑ hoēɑ ɛ | pɑi  
 ɟɪdɑ sɪr chotɑ | te d̄ɑɽɟi ləmbɪ hovə | ô cəlɑ hunda ɛ||  
 khɑbər nī ɛ gɑl: sɑc: ɛ kə cəuθ”|| dɑɽɟi nē kēhɑ |  
 “nā ɟi | ɛ gɑl: t̄ɑ | koi nī nā mən:ən ləg:ea”|| kh̄æɽ |  
 thoɽɑ ɔɪr bl̄æ ke | mɪl̄ɑ ɑpnē k̄ɑr tɪr geɑ|| hun dɑɽɟi  
 soc:ɑ cə pɑe geɑ|| ônū ɑsəl c | e:s gɑl dɑ bl̄otɑ  
 phɪkər sɪ | pɑi ôdi d̄ɑɽɟi ləmbɪ sɪ | te sɪr cɔtɑ||  
 ô soc:ən ləg:ea | pɑi “mālē kɪ kɑr̄ɑ?”|| sɪr t̄ɑ mɛrɑ |  
 bɑɽɑ n̄āɪ nā bɑnən ləg:ea|| h̄ɑ | ɪggɑl (ɪk gɑl) ho sɑkdi  
 ɛ | d̄ɑɽɟi kɑtər ke mālē ɟɑrɑ nɪk:ɪ kɑr sɑkɑ ẽ|| ɛsə  
 kh̄eɑ:l cə | kɑsɪnɪ ləb:ən ləg:ea|| ô kɪdɾe nā ləb:ɪ||

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 ||

ækhi:r Akke | lœari na:l | ho:r œa:ɟ so:œa|| diva ba:l  
 ke apnī dâri de neɽe læanda|| khœbe hat:h na:l dâri |  
 pha:ri | er sœ:ɽe hat:h diva|| ôda matle:b si | pai  
 jara:kœ dâri cho:ti ho jae|| ag: læg:œn sa:r | cheti  
 cheti hattâi pâlœ:œ gai|| œnœ apnâ hattâ bæca læa | er  
 dâri cha:œ diti|| sari dâri jal gai|| œnũ ba:ri sare:m ai |  
 er khœ:l karen læg:œa|| pai sæ:ci | mœ:ci jo kœch œ:s  
 kœta:b œ lækhœa hoœa si | birkul thi:k si|| œde œ ki  
 œu:th œ | mœœ ba:ra œalœpana kit:a||

## 12. i:k: sahukœ:r te ô de kœœe.

\*œmbœsar sœer œ | i:k: sahukœ:r rœœda si|| ô nũ  
 khœ:l pœ gea | pai “je mœœ kœœa rœk:hâ | tã lo:k  
 meri ba:ri i:œt karen ge”|| œ:s thœœ sa:l de sa:l | i:k:  
 pœari mœ:œa læg:œda œ|| pœlœã tã | ô mœ:œe œ(œ) ja ke |  
 (or mœ:œœja ke) kœn:œ œir de:œda rœha | phe:r œhek:œɽ |  
 ô nœ | i:k: sœni œr te:ɟ kœœi mœl lai|| ra:ɟ bæ:œ | ô kali  
 sœã si | te œœœn nũ | ha:œa na:lœ bi te:ɟ|| dũ tã ôda  
 ba:ra khus si|| apnœ sare janœã na:l œdi gal: karda  
 si | pai “œalœ | meri kœœi de:kœ læ | bæœa sœni œ”||

i:k: dœn | œnũ kite | bœnde janã pœa|| sœhi:s nũ  
 sad:œ ke | ba:ri tœgi:d kit:i | pai “œdi œœgi tœrã rak:hi  
 kari|| ki:œe œ:pre œ:dmĩ nũ nã neɽe læœn dœi”||  
 sœhi:s bolœa | “tœba | ji|| mœœa:l œ | mœœ tã thœœœœ

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



āḍ:n tāi | sāḍ:n bi nī ləg:ea" || ē gal:ə sun ke | ō  
 tesən nū tɪr gea | te tɪgət ləe ke | qūq:ə cə blə gea ||  
 ose gəq:i də neɾe | ɪk: ōda la:r kb̌ľrasi || səl:am  
 karke | puc:hən ləg:ea | pai "tū suk:h na:l | kɪt:he  
 cəl:ea ē" || ō nē kēha | "gūjṛāvale jānā ē" || ō  
 bolea | "mālē tā \*bəjirabad jānā ē || calo phe:r  
 kət:he bəst:hie" || ō nē kēha | "mālē tā əg:ə blət:ha ā" ||  
 akhe "c kɪd:ər di gal: ē | kət:he a kə blə ja" || khə:r  
 klə sun ke | ō nū ose gəq:i cə bətha lea ||

rā cə gal:i ləg:ə pae || ōda do:st ak:hən ləg:ea—  
 pai "toba, bai | Aɪ: kāl da bəɾa khəɾ:ta sənā ē || jər:ā  
 gəl:ā hun sunīdīā ən | saq:ə mā pēo de bel:ə | kadi  
 nālī si hundīā" || "keho jāl:ā gəl:ā? koi acarj gal:  
 hoi ē?" || ō nē kēha | "lāe bai | mālē taen:ū  
 bɪlkul nāmī gal: | sənāḍnā ē || \*bəɾu co:r di gal: tā  
 nālī nā sunī hōnī? || ō tā cori lai | ləq:ə masahur ho  
 gea ē | pai ki dəs:ā" ||

sahuka:r nē puc:hea | "kɪstrā di cori karda  
 ē" || ō nē kēha | "chəq:əda tā kɪse tərā di bi  
 nālī | par bləta sād:k | təg:ə ko:ɾe ləe ja:n da ē" ||

ē gal: sun ke | sahuka:r da tā trā nɪkəl gea ||  
 puc:hən ləg:ea | "kɪt:he rālēda ē?" || ō bolea | "kəar  
 tā ō da \*harəɾ ē | pər cori seher cə bi bləɾt karda ē" ||  
 sahuka:r bəcare da ranɾə pila ho gea || klən ləg:ea ||  
 "meri ɪk: kharɪo sōnī ko:ɾi | nāmī kharid:i hoi ē ||

until you return | 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" ||

kidre ôda tā tēa'n nā kare''|| ôde do:st nē kēha |  
 pai "karda tā blōta eho i e|| lēd:a sēānā e | pai  
 ōnū sarēā de ūt:hēn blēt:hēn da | pata rlēda e||  
 jad kīse nē bānde jānā hunda e | tā bi ô pata la lēda  
 e|| phe:r p.amē dīn hove p.amē rat | ô ūd:ikda e  
 jad tāī (jattāī) nāōk:er nā sāl lāē:n|| phe:r cup: cēpit:a  
 ēnder baṛda e | ēr rē:s:a khō:l ke|| t.ēg:e jā (Ja) k.ōṛe  
 nū lāe jānda e|| ô de do tīn sat:hi bi ēn | kīse de  
 hat:h | kīse du:r de pīnd to:r dīnda e | ēr a:p blēt:ha |  
 tēmas:a dē:xdā e''||

sahukar bēcara pea tarphe | par ki kare? |  
 qa:g-geq:i b.cē blēt:ha si | te geq:i nē \*lēhā:er ja ke  
 khāṛnā si (khā:nā si)|| khā:er lōk:ha sukhala | bel:a  
 lāṇ gea|| \*lēhā:er pāḍ:c ke | c.āt: ut:er gea|| do k.ante  
 ūd:iknā pēa | phe:r \*ēmbēsar jānvali geq:i mīli||  
 ô si lokel | pālōnē tīn k.antēā cē \*ēmbēsar  
 pālō:cī|| tēsēn tō jēk:a kit:a|| jēk:evale nū kēha |  
 pai k.ōṛa dāb:ē ke nētha|| k.ār pāḍ:c ke | kāl  
 nāl | dunā p.āṛa dēt:a | te ēnder baṛea|| baṛdēā sar |  
 tēbel:e bal nājēr kit:i | dek:hēa pai khāl:i e|| hun tā  
 khāṛēn di bi sēt:ēā nā rahi|| puchdēā puchdēā  
 (pusdēā) | mēl:um hoea | pai ik: nāōk:er rot:i khān  
 gea si|| duṛ:a blēt:ha k.ōṛi di rak:hi karda si||  
 ôdi jara ak:h lag gai|| bas: jad agla nāōk:er muṛ ke  
 aēa | tā klēn lēg:ea | "ūt:h oe ba marea | k.ōṛi kit:he e?''||

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:enā si?|| ô da koi pata nī lag:ea||  
 kina cir sahukar | puls kolō bi tela:s kərāḍda rēha||  
 puləvalāḍā nē kai a:dmīā nū pharēa bi | par kise  
 kolō cori da pata nā lag:ēa||

k.o:ri di cori da | sahukar nē aeq:a gam kit:a |  
 pai sarēā nū jekin ho gea | hun ē nē jūde ji | kade  
 k.o:ri nāī rək:hi | er sēcī mucī ô nē a:t:h das bāre  
 rək:hi bi nāhī|| e:t:hā dasā bārēā magrō | pher ōdi  
 rək:hen di slā hoi|| a:t:ki | ōnē cit:a k.o:ra | \*guyrat:ō  
 mul lea|| ô bi mara nāī si|| ô de c(ə) phagət aen:i  
 kasər si | jo bēg:i te gij:ēa hoēa nāī si|| tā bi ōnē kēba |  
 je do tm pheri jorāge | tā gij:ēa jau||

jad ōnū jorēa | tā e:stā turea | pai jānī sai um  
 eho kam: karda rēha e|| sahukar bi klēn lag:ea | ē tā  
 cengā mal thēaēa|| ik: dīn ô kise pīnd | apnī samī  
 kolō repē:ke lē:n gēa|| jandi pheri tā k.o:ra thik gēa  
 si | per āḍde hoe | khabər nī | ô nū ki ho gēa | ik:ō  
 pheri mūjo:r nē:t:hen qāe pea|| sahukar nē | sara  
 jo:r la ke | bag:ā khic:īā | per k.o:ra nā mēn:ēā||  
 əkhīr | rā de kēnde | bēg:i ulta diti|| sahukar te  
 səhi:s | sir pā:r qig pae|| jad ōnā nū sort ai | qigde  
 t.āēde hāli hāli | k.o:ar pāḍ:ce|| tm: e:thvare | mēnjeā  
 te lēmbə pae rahe|| ô [k.o:ra | kise jat: kol |  
 be:c diti||

pher bi ik: bari | ōnē k.o:ra 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

ran̄da|| p̄l̄e:ā tā ô thi:k janda reha | magrō ak:he  
 n̄l̄i si lag:da|| ōnū ik: cabek s̄evar ko:l p̄e:ea | te  
 repa:ē bi b̄a:ge kharc kit:e|| ô de p̄ic:hō  
 kuch thi:k turda rēha|| phe:r ô nū r̄es̄oli ho gai|| ik: ra:t  
 k̄o:ra kh̄e:ra:s c̄e rēha|| agle d̄im jad s̄evar sa:r |  
 s̄e:is ut:hea | tā ki de:xda ē pai k̄o:ra marea pea ē||  
 ē de p̄ic:hō | sahuka:r n̄e k̄o:ra r̄ek:hen | di s̄l̄ō kh̄adi: ||

---

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 ||

---





## VOCABULARY.

The alphabetical order of the phonetic symbols is: ə, ʌ, ɑ, b, c, ɛ, d, ɔ, e, ɛ, f, g, h, i, j, k, l, m, n, ɲ, ŋ, o, p, r, ʃ, s, t, θ, t̪, u, v, x. The signs [ ~ ], [ ˙ ], [ ʌ ] and [ : ] do not affect the order.

əcarij *adj.* surprising

ec:ha *adj. m.* well, *interj.* all right, is it so?

edalet *s. f.* Court of justice.

eg:a *s. m.* front, -e *adv.* in front

əʒaɛ:b *adj.* strange

əkba:r *s. m.* newspaper

əkhi:r *adv.* at last

ela:j *s. m.* remedy

\*əmbərsar *s. m.* Amritsar.

ən *v. III pl.* are

ən:a *adv. m.* blind

əna:m *s. m.* gift, present, prize

əna:r *s. m.* pomegranate

əndər *prep., adv.* in, inside

ər *conj.* and

əsa:n *adj.* easy

əthb(v)ara *s. m.* week (lit. 8 days).

əva:j *s. f.* sound, noise

ʌed:ər *adv.* on this side.

ʌeq:a *adj. m.* so big, so large

ʌemē *adv.* thus, so, in vain

ʌen:-a *adj. m.* so much.

—ec *adv.* in the meantime.

ʌet:he *adv.* here

ʌe:tki *adv.* this time

ʌg: *s. f.* fire

ʌgla *adj. m.* first

ʌj: *adv.* to-day;—kʌl: *adv.* now-a-days

ʌk: *v. i.* be tired

ʌk:h *s. f.* eye, *pl.* ək:hā

ʌkhe *conj.* that, saying

ʌʒ *v. II pl.* are

ʌok:ha *adj. m.* difficult

ʌo:n *inf.* of a 'come'

ʌo:nge *v. Fut. III pl.* they will come

ʌpn-ā *adj. m.* own

ʌsəl *s. m.* reality

ʌsī *pron.* (direct) we

ʌth *adj.* eight

a *v. i.* come

â *adj. pron.* this

a:dmi *s. m.* man

aēa *past tense from a* 'come'

aho *interj.* yes

akh *v. t.* tell

a:kha *s. m.* saying, advice

al:e (from a) we may come.

a:lkəs *s. f.* drowsiness

a:p *pron.* self; ap:ā we

bəca: *v. t.* save

bəc:a *s. m.* child

bəcara *adj. m.* poor, helpless

bəcha: *v. t.* spread

bəgea:ʃ *s. m.* wolf

bəg:i *s. f.* trap, coach

bəha: *v. t.* cause to sit, seat.

\*bəpiraba:d *s. m.* Wazirābād

bəjo:g *s. m.* separation  
 bəkh'sa: *v. t.* cause to be forgiven  
 bəki:l *m.* pleader  
 bəl:ō *prep.* from, with respect to

•bəl:u *s. m.* Ballū, the thief  
 bəma:r *adj.* sick  
 bə'na: *v. t.* make  
 bəpari *s. m.* merchant  
 bər'la:p *s. m.* lamentation  
 bə'tha: *v. t.* cause to sit, seat  
 bacā *s. m.* child  
 blē *v. i.* sit  
 blēgi *s. f.* a pole with slings at both ends for carrying loads  
 bə:th *v. i.* sit  
 blē:m *s. m.* through, idea, fancy.  
 bai *conj.* = pai 'that'

*interj.* Friend! brother!

bai *prep.* towards

1. ban *v. i.* become

2. ban *s. m.* forest

blu:(ə) *v. i.* bind

banōbās *s. m.* exile, banishment

blō:t *adj. adv.* much; also blōta

blāra *s. m.* year

barka *s. m.* leaf, page

barəs *s. m.* year

baṛ *v. i.* enter

baṛa *adj. adv.* big, large; greatly

bas(:) *adv.* In short; enough

ba *s. f.* sense; — mareā *adj. m.* senseless.

baba *s. m.* saint

bāba *interj.* welldone; *adv.* extremely

ba:cca *s. m.* king

ba:g *s. f.* rein

bahər *adv.* outside

ba:l *v. t.* light

ba:n *s. m.* arrow

bānq-a *s. m.* stranger; (journey!)

-e ja *v. i.* go abroad

bap:u *s. m.* father

ba:r *s. m.* day, time, turn; -i *s. f.* turn, time.

bās *s. m.* bamboo

ba:t *s. s.* distance

be:c *v. t.* sell; be:ca: sold

be:l *s. m. f.* leisure

be:ā *s. m.* time

be:ri *s. f.* boat

bic(:) *prep.* in

birkul *adv.* at all, altogether

bi *adv.* even; also, too

bib:ā *s. m.* darling, child

bi:r *s. m.* brother

bi:t *v. i.* pass; with ja *id.*

bo:l *v. t.* speak; *s. m.* word, speech

būda *adj. m.* old, aged (f.-i)

bu'la: *v. t.* to call, summon

c(ə) *prep.* in, between

cəg:a *s. m.* shirt

cə:l:a *adj. m.* foolish

cənga *s. m.* good, well

cəpit:a *adv. m.* (word added to cup:) silently.

cəgṛa *s. m.* quarrel, dispute.

cak: *v. t.* lift.  
 cal: *v. i.* walk, go, start.  
 c<sub>o</sub>al:(ə)pana  
 c<sub>o</sub>al:(ə)p(ə)na } *s.m.* foolishness.  
 caodā *adj.* fourteen.  
 cāodri *s. m.* headman.  
 caohā *adj. (obl. pl.)* all the four.  
 cāonā *I sing.* 'wishing' *see* cā.  
 c<sub>o</sub>at: *adv.* at once.  
 cā *v. t.* wish, desire.  
 cabek-sebar *s. m.* trainer of horses.  
 car *adj.* four -e (*dir. pl.*) all four.  
 ce = (c+e) *prep.* in+even.  
 cetā *s. m.* memory  
 -e kar *v. t.* commit to memory.  
 chaq: *v. t.* leave.  
 chati *s. f.* chest, breast.  
 che *adj.* six.  
 chek:er *adv.* at last, finally.  
 cheti *adv.* soon, quickly, earlier.  
 choṭa *adj. m.* small; younger.  
 chuṭi *s. f.* leave.  
 cir *s. m.* delay, time.  
 cita *s. f.* pyre.  
 ciṭa *adj. m.* white.  
 cō *prep.* from within, from among.  
 cor *s. m.* thief; -i *s. f.* theft.  
 cuk: *v. t.* lift; finish.  
 cup: *adj.* silent with capitā *adv.* *m.* silently.  
 cutki *s. f.* pinch.  
 c<sub>o</sub>uth *adj. adv.* false; *s. m.* falsehood.

dāle *v. I pl.* 'we may give' *see* de.  
 dā'kha: *v. t.* show.  
 dāli: *s. f.* argument.  
 dān:ā *I sing.* 'giving' *see* de.  
 dānda *pres. part.* (from de) giving.  
 dārbar *s. m.* court.  
 dārea *s. m.* river.  
 dātā *past part.* (from de) given.  
 dāvali *s. f.* The Diwālī festival.  
 dāb: *v. t.* press.  
 dāi *v. II Sing.* 'let thou give'.  
 dām *s. m.* breath.  
 dārji *s. m.* tailor.  
 dās *adj.* ten -ā *Obl. pl.*  
 dās: *v. t.* tell.  
 dāva *s. f.* medicine.  
 dā *perp.* of.  
 dārī *s. f.* beard.  
 dāva *s. m.* suit, case.  
 de *v. t.* give.  
 de:kh *v. t.* see.  
 de:r *s. f.* delay.  
 desānkala *s. m.* transportation, exile, banishment.  
 de:tta = de dātā.  
 dāl *s. m.* heart.  
 \*dālī *s. f.* Delhi.  
 dān *s. m.* day.  
 dāmda *pres. part.* (from de) giving.  
 dātā *past part.* (from de) given.

**diva** *s. m.* lamp.  
**do** *adj.* two; -hā *obl. pl.*;  
 -mē (*dir. pl.*) both, also **don:ō**.  
**do'st** *s. m.* friend.  
**dukh** *s. m.* trouble, inconvenience.  
**dukhi** *adj.* distressed, troubled.  
**duṛa** *adj. m.* second.  
**dunā** *adj. m.* double.  
**du:r** *adj.* distant; *s. m. f.*  
 distance.

**qāe** *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.

**qā:k** *s. f.* mail (train).  
**qā:kdər** *s. m.* doctor, physician.  
**qig** *v. i.* fall.

**qo:b** *v. t.* immerse, dip.  
**qoq:a** *s. m.* poppy-head.  
**qūq:a** *s. m.* (lit. 1½ time) Inter-  
 mediate compartment of a  
 railway carriage.

**qūnga** *adj. m.* deep.  
**qū:r** *adj.* one and a half.

**e** *adv.* even, only (used as  
 suffix).

**ē** *pron.* this.

**ed:ā** *adv.* in this way.

**eho** *pron.* this very, this same.

**e:s** *pron. obl. sing. of ē*.

**ε** *v. III sing. (from ho) is.*

**ē** *v. II, I, sing. (from ho); art,*  
*am.*

**gāb:a** *s. m.* centre.

**gaq:i** *s. f.* carriage, train.

**gālī** *adv.* in talk.

**gāmānqi** *s. m.* neighbour.

**gal** *s. m.* neck, throat.

**gal:** *s. f.* thing, matter, affair.

**gali** *s. f.* street.

**gam** *s. m.* sorrow.

**garden** *s, f.* neck.

**garḡar** *s. m. f.* gurgling noise.

**geo** *past part. (from ja)* gone.

**gid:ər** *s. m.* jackal.

**gidr:** *s. f.* jackaless.

**gī:r** *v. i.* be accustomed.

**g:r** *v. i.* fall.

**\*gita** *s. f.* The Bhagvad Gītā.

**god:i** *s. f.* lap.

**\*guj:rāt** *s. f.* Gujrat.

**\*gūprāwala** *s. m.* Gujranwala.

**gus:a** *s. m.* anger.

**haki:m** *s. m.* physician.

**həmesā** *adv.* always.

**het:i** *s. f.* shop.

**hetmānīā** *s. m.* shopkeeper.

**heval:ε** *adv.* in care (of)  
*with kar v. t.* hand over.

1. **həε** *interj.* alas!

2. **həε** *emphat. form of ε = is.*

**həε** *emphat. of əε am.*

**hajrət** *s. m.* knave (lit. holy  
 person).

**hāoka** *s. m.* deep sigh; bereave-  
 ment.

haoli *adv.* slowly.  
 harar *s. m.* name of a village.  
 harja *s. m.* compensation, damage.  
 hat:h *s. m.* hand; *prep.* through.  
 hava *s. f.* air, wind.  
 hā *adv. interj.* yes.  
 hajar *adj.* present.  
 hajmā *s. m.* digestion.  
 ha:l *s. m.* matter, condition.  
 har *s. m.* wreath, garland.  
 hat:hi *s. m.* elephant.  
 he *interj., particle of address*  
 o.  
 herba *s. m.* separation.  
 he:th *prep., adv.* below, under.  
 hethā *prep. adv.* below, under.  
 hīrən *s. m.* deer.  
 ho *v. i.* become.  
 hoēa *past part.* of ho become.  
 homā *I sing.* I may become.  
 ho:r *adj.* more, other.  
 hukam *s. m.* order.  
 huk:a *s. m.* pipe, hubble-bubble  
 hun *adv.* now; -ē *adv.* just now  
 i:et *s. f.* respect, honour  
 ik: *adj.* one; -o pheri *adv.* all of  
 a sudden; -pheri *adv.* once  
 i *emph. particle* self, same,  
 even  
 jāk:a *s. m.* two-wheeled convey-  
 ance  
 jāk:n *s. m.* belief  
 jəngal *s. m.* forest

jəva:b *s. m.* answer, reply  
 jad *adv.* when  
 jal *v. i.* burn, be (burnt)  
 jam: *v. i.* be born  
 jana *s. m.* man, person  
 jārī *s. m.* jeweller  
 -baca *s. m.* son of a jeweller  
 jara *adj. adv.* little  
 \*jasret *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  
 janū *s. m.* acquaintance, friend  
 je *conj.* if  
 jēha *adj. m.* like, similar  
 jera *pron. rel. (dir. sing.)* who,  
 whoever  
 jis *pron. rel. (obl. sing.)* whom  
 j:the *adv. rel.* where  
 1. ji *particle of respect* sir;  
 respected  
 2. ji *s. m.* heart, mind  
 3. ji *adj. f.* from jea=jēha  
 jī *pron. rel. (obl. sing.)* whom  
 jūde ji *adv.* in life  
 jo *adv.* when, that  
 jo:r *s. m.* strength, power  
 jo:t *v. t.* yoke, harness  
 ju:n *s. f.* birth, life  
 Ja *conj.* = jā or  
 ja:r *s. m.* friend

1. *kə* conj. or
2. *kə* adv. about
- kəhanī* s. f. story, tale
- kəle* (*I* pl. from *kāle*) 'we may say
- kəla* adj. adv. m. alone, lonely
- kəmea'r* s. m. potter
- kənda* s. m. edge, side, bank
- kənta* s. m. hour
- kəpəra* s. m. cloth
- kəra* v. t. cause to be done
- kəta:b* s. f. book
- kətha* adj. adv. m. together, united
- kətorā* s. m. metallic cup
- kad* adv. inter. when?
- e adv. indef. ever, at any time
- kāq* v. t. turn out, take out, solve
- kāle* v. t. tell, say
- sun *ke* after persuasion
- kāe:d* s. f. imprisonment
- kaenci* s. t. pair of scissors
- kahi* (*f. of kēha*) how?, of what sort?
- kāl* v. t. send
- kāl* adv., s. f. yesterday; to-morrow
- kam* s. m. work
- kanc* s. m. crystal, glass
- kar* v. t. do
- kāra* s. m. house adv. at home
- kareta* = *kar* det. a
- karke* prep. by reason of
- kāra* s. m. pot, vessel

- kāri* s. f. 24 minutes
- kāser* s. f. defect
- kātər* v. t. cut, trim
- katha* s. f. story, tale
- kāt* v. t. cut
- kāt:h* s. m. meeting
- kā:l* s. f. haste, hurry
- kala* adj. m. black
- kāli* s. f. hurry
- kalyā* s. m. heart
- ke* sign of gerundial participle
1. *kēha* adj. inter. m. of what kind?
2. *kēha* past tense of *kāle*
- kəeo* s. m. clarified butter, ghee
- kēra* pron. inter. (*dir. sing.*) who? which?
- khəb:a* adj. m. left, not right
- \**khəlipha* s. m. (*lit.* Caliph) common title for a barber, tailor etc.
- khərab:i* s. f. mischief, fault
- khəra:s* s. m. flour-mill
- khəri:d* v. t. purchase
- khəber* s. f. news
- nī no news: no one knows
- khəq* s. f. cavern
- khəer* interj. well!
- khə(ə)c* v. t. spend
- khəra* adj. m. good, excellent
- khāṭ* v. i. stand
- khəṭka* s. m. noise
- kha* v. t. eat
- khəli* adj. empty

- khea:l *s. m.* thought  
 kheḍṛa *s. m.* pursuit, thought  
 khec:əl *s. f.* trouble  
 khē:l *v. t.* play  
 khic: *v. t.* draw, pull  
 khô:l *v. t.* open, unfasten  
 khot:a *s. m.* donkey  
 khot:a *adj. m.* bad  
 khus *adj.* pleased  
 khû *s. m.* well  
 kîd:ər *adv. inter.* in what direction? whither?  
 kîk:rēṛā *adv. inter.* how?  
 kîmē *adv. inter.* how?  
 kîm:ā *adv.* how much? good deal  
 kîse *pron. indef. (obl. sing.)*  
     some  
 kîst(ə)rā *adv. inter.* how?  
 kite *adv. indef.* somewhere,  
     once  
 kîr:he *adv. inter.* where?  
 kî *pron. inter.* what?  
 kî:tā *past. part. (from kar)*  
     done  
 kîjū *adv. inter.* why?  
 koi *pron. indef. (dir.)* any one,  
     some  
 ko:l *prep.* near  
 koṛa *s. m.* horse  
 koṛi *s. f.* mare  
 kuch, kuṣ *pron. indef.* anything  
 kuṛi *s. f.* girl  
 kus *pron. indef.* anything  
 ku:k *s. f.* cry—mar *v. i.* shriek,  
     cry  
 læcari *s. f.* helplessness  
 læg:a: *v. t.* cause to pass or  
     cross  
 \*lēhæ:r *s. m.* Lahore  
 læj:ə *I pl. (from læ)* we may  
     take  
 læmba *adj. m* long  
 læp:ṛ *v. t.* wrap, roll  
 læṛai *s. f.* quarrel  
 læb: *v. t.* find, search  
 \*læchmən *s. m.* Lachman, Rāma's  
     brother  
 læ *v. t.* take; *interj.* lo! look!  
     —phe:r *interj.* look! behold  
 læg: *v. i.* attach, begin  
 læi *prep.* for  
 læmāge *I pl. fut. (from læ)*  
     we shall take  
 læng *v. i.* pass, go by  
 læt(ə)k *v. i.* hang  
 læbe *III sing. (from læ)* he  
     may take  
 læ:l *s. m.* ruby; *adj.* red  
 læ:m } *adv.* aside  
 læm:ē }  
 lææon *infinitive from læa*  
 læa: *v. t.* bring, fetch  
 lîkh *v. t.* write  
 lo:k *s. m.* people  
 lokəl *adj.* local (train), slow  
 lo:r *s. f.* need  
 loṛida *pres. pass. part. (from*  
     lo:r) *is needed*  
 lua: *v. t.* cause to be applied,  
     cause to be dug (well etc.)



mādari *s. m.* juggler  
 māga: *v. t.* send for  
 mähin:a *s. m.* month  
 māja:l *s. f.* strength, power  
     —e is it possible?  
 mēka:n *s. m.* house  
 m(ə)lā: *s. m.* boatman  
 mēlu:m *adj.* known  
 mēnja *s. m.* bedstead  
 mē *pron.* I  
 mālē *pron. emph.* I (*used*  
     *before bi*  
 māgər *prep.* after.  
 māgrō *adv.* afterwards.  
 mān: *v. t.* obey.  
 mānā *adj.* prohibited, prevented.  
 māng *v. t.* ask.  
 mar *v. i.* die.  
 masahu:r *adj.* famous, notorious.  
 matlēb *s. m.* object.  
 mā *s. .* mother.  
     — *peo s. m.* parents.  
 malək *s. m.* owner.  
 mām:ā *s. m.* maternal uncle.  
 mā:r *s. f.* beating; *v. t.* beat,  
     kill, shoot.  
 māra *adj. m.* bad.  
 mēla *s. m.* fair.  
 mera *pron. adj. m.* my, mine.  
 mīl *v. i.* meet, be allowed.  
 mīti *s. f.* earth.  
 mīlā *s. m.* headman; priest.  
 mōd:a *s. m.* shoulder.  
 mōd:e *adv.* on shoulders.  
 mohər } *s. f.* gold coin, mohar.  
 mō:r }

muc:i *word used after sēc:i.*  
 mu'ka: *v. t.* finish.  
 mul: *s. m.* price.  
 munḡa *s. m.* boy.  
 muṛ *v. i.* return.  
 muskəl *s. f.* difficulty.  
 mū *s. m.* mouth, face.  
     —jəu:n:i *adv.* by heart (*lit.* by  
     mouth and tongue).  
     —jo:r *adv.* (*lit.* hard-mouthed)  
     headstrong.  
 \*mula *s. m.* personal name.  
 nēg:ər *s. m.* town.  
 nē'tha: *v. t.* cause to run.  
 nadi *s. f.* stream, river.  
 nāgər *s. m.* town.  
 nāhī } *adv.* not.  
 nālī }  
 nājər *s. f.* sight  
 nak: *s. m.* nose  
 nāmā *adj. m.* new  
 nālō *s. m.* name  
 nāok:ər *s. m.* servant  
 nāl *prep.* with; —e *adv.* also;  
     —ō *prep.* than  
 nē *postposition of the Agent*  
     *case*  
 nēre *adv. prep.* near  
 nīk:əl } *v. i.* go out  
 nīk:əl }  
 nīk:a *adj. m.* small  
 nī *adv.* not  
 nīd *s. f.* sleep  
 nū *postposition of the Accusa-*  
     *tive and Dative case*  
 o *emphat. particle (added to*

other *nn. and adjj.*) even,  
indeed

ô *pron.* he, that

ôd'ær *adv.* in that direction

odû pic'he *adv.* after that

oe *particle of addressing in-*  
*ferior* Sirrah

ôl'a *s. m.* screen, cover

ôl'e *adv.* out of sight, hidden  
from

opra *adj. m.* strange, unknown

o's *pron. (obl. sing.)* he, that

ot'he *adv.* there

pe'la: *v. t.* cause to drink

pær *unstressed form of* par

pæ'sind *adj.* liked, approved

pæ *v. i.* fall, lie down

pāēda *s. m.* distance, journey

pāel'a *adj. m.* first, former

pāel'ā *adv.* at first

pæ'r *s. m.* foot

pæ'sa *s. m.* pice, farthing

pagət *s. m.* devotee, saint

p'ai *conj.* that, so that

pā *unstressed form of* panj

p'ai *v. i.* run

panj *adj.* five

p'ang *s. f.* an intoxicating drug

pāō:c *v. i.* arrive

1. pāonā *adj. m.* three quarters

2. pāonā *inf. of* pa to get

par *prep.* upon; *conj.* but

p'ar *v. t.* fill, draw (water).

par'ekh *s. f.* examination

parja *s. f.* subjects

b'arnō *abl. of* p'arēn from  
drawing (water)

pār *v. t.* read

pata *s. m.* trace, clue; know-  
ledge

pa *v. t.* put

pā *prep.* with, near

pād'a *s. m.* teacher

p'anda *s. m.* vessel

p'ai *s. m.* fate

p'ai *s. m.* brother

p'āā *obl. pl. of* p'ai

p'al *s. f.* search

p'amē } *conj.* whether  
p'amō }

p'avi *s. m.* water

papi *s. m.* sinner, wicked

par *prep. adv.* across

p'ar *prep.* on (*in* sirp'ar)

p'ara *s. m.* hire, fare

p'as *prep. adv.* near

pea *past part. (of* pæ) fallen

peal'a *s. m.* cup

peo *s. m.* father

phə'ra: *v. t.* hand over

phər'ad *s. m.* name of a Muham-  
madan saint

phæ'sla *s. m.* decision, division

phaget *adv.* merely

phar *v. t.* catch, arrest

phēr *ada.* again *v. i.* turn, re-  
volve

pheri *s. f.* a time, turn

phikar *s. m.* sorrow

phir *v. i.* wander

pho's *s. m.* straw

pic'ha *s. m.* hind, back  
 pic'ae *adv. prep.* behind, after  
 pic'hla *adj. m.* last  
 pic'hō *adv.* afterwards  
 pinq *s. m.* village  
 pi *v. t.* drink  
 pila *adj. m.* yellow, pale  
 p'ira *adj. m.* tight, narrow  
 poi'sti *a. s. m.* lazy (person) *lit.*

one who is addicted to take  
 an infusion of poppy-heads.

pothi *s. f.* book  
 pra'a *s. m.* life  
 pue'h *v. t.* ask, enquire  
 p'ua'h *s. f.* hunger  
 p'ul: *s. f.* error, fault *v. i.* for-  
 get

pul(ə)s *s. f.* police  
 —vala *s. m.* police officer

put: *s. m.* son  
 p'ūlē *adv.* on the ground

repal'a *s. m.* rupee, money  
 resaoli *s. f.* swelling

res'a *s. m.* rope

rab: *s. m.* God

rāe *v. i.* live, remain

raj: *v. i.* be satisfied

rak'h *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

rak'hi *s. f.* protection

•ra:mcaṇḍer *s. m.* Rāma

ra'mra'm *s. f.* salutation, greet-  
 ing

ranī *s. f.* queen

ra:t *s. f.* night

rēha *past tense* (of rāe) re-  
 mained

rikhi *s. m.* sage, saint

ro *v. i.* weep, bewail

ro:j *adv.* daily

ronā *pres. tense. I, II sing*  
 am, art weeping

ro:r *s. m.* pebble, stone

ro:ti *s. f.* loaf, bread, meal

ruk'h *s. m.* tree

rupae *s. m. pl.* rupees, money

səbab(:) *s. m.* reason, cause

səbe:r *s. f. m.* morning

sac:i *adv.* truly

sac:iō *adv.* truly

sēdu'kh *s. m.* box, safe

sēga:r *v. t.* adorn

səh:is *s. m.* groom

sə:ja *adj. m.* right (hand)

səka:r *s. f.* hunting

s(ə)'lā: *s. f.* advice, mind

səla:m *s. m.* salutation

səlunā *s. m.* vegetable, curry

sə'mā: *v. t.* cause to be sewn;

səmaō'n *inf.*

səm'j'a: *v. t.* make understand,  
 advise

sənaōnā *pres. tense I, II sing.*  
 am, art relating

s(ə)ra:p s. m. curse  
 sər'ka:r s. f. government  
 sərmm̄da adj. m. ashamed  
 sət:ea s. f. strength  
 sevai:l s. m. question, sum  
 s̄l̄b pron. adj. all;—nā obl. pl.  
 sac: s. m. truth; adj. right, true  
 sad: v. t. invite, call  
 s̄l̄e:r s. m. city, town  
 sai particle of *emph.* indeed  
 sak v. i. be able, be possible  
 s̄l̄m(ə)j v. t. understand  
 samā s. m. time, age  
 s̄l̄nj s. f. evening  
 s̄l̄ng s. m. throat  
 saḥ adj. hundred  
 s̄l̄ḥ v. i. sleep  
 s̄l̄ḥ s. f. oath  
 saḥ:k s. m. zeal, fancy  
 sarēm s. f. shame  
 \*sarben s. m. Sarban, a devotee  
 sar v. i. burn  
 sarək s. f. road  
 sat: adj. seven  
 saḍ:a pron. adj. m. our  
 sahuka:r s. m. merchant, banker  
 sa:l s. m. year  
 sam:ī s. f. debtor  
 sa:nū pron. I *Acc. Dat. pl.* us  
 sa:r particle of *emph.* immediately  
 sara adj. m. whole, all  
 sat:hi s. m. companion  
 se *past tense (pl.)* were  
 s̄ēa: adj. black = s̄jā  
 sea:l s. m. winter

seana adj. m. wise  
 seo s. m. apple  
 se:r s. m. seer  
 se:ih s. m. merchant, banker  
 sir s. m. head  
 —p̄a:r adv. headstrong  
 si *past tense (sing.)* was  
 s̄iūnā s. m. gold  
 so:c s. f. anxiety: v. t. think  
 solā adj. sixteen  
 sōnā adj. m. beautiful  
 suā: s. f. ashes  
 suk: v. i. dry  
 sukh s. m. comfort  
 suk:h s. f. welfare  
 sukhala 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  
 sūta s. m. puff of smoking  
 tabel:a s. m. stable  
 tagi:d s. f. emphasis  
 temas:a s. m. show, fun  
 t̄enda s. m. affair, business  
 t(ə)rā s. f. way, manner  
 taē pron. (II *obl. sing.*) thou, thee  
 t̄ar v. t. put  
 tarəph v. i. be uneasy  
 tā adv. then; even, indeed, forsooth  
 tāi prep. upto  
 te prep. upon; conj. and

tēa:n s. m. attention  
 tē:ɣ adj. fast  
 tē:ka s. m. half pice  
 tēt:ō pron. from thee  
 thā:ō s. f. place  
 thea: v. n. be found  
 tho:ra adj. m. small, little  
 thua:ɣa pron. adj. m. your  
 thua:ū pron. II pl. Acc. Dat.  
     to you  
 tɪn: adj. three  
 tī s. f. thirst  
 timī s. f. wife  
 tō prep. from, by  
 toba s. f. repentance; *interj.*  
     God forbid  
 to:r v. t. send, drive  
 trā s. f. startledness; *with*  
     nik:el v. i. get a start  
 tur v. i. start, depart  
 tusī pron. II (dir pl.) you  
 tū pron. II sing. thou  
 tū *emph. form of tū used*  
     *before bi*

tēdora s. m. drum, proclama-  
     tion  
 tēg:a s. m. cattle  
 tēp:a s. m. verse  
 tae v. i. fall  
 tē:l s. f. service  
 teri s. f. heap  
 tesən s. m. station  
 thēnqa adj. m. cold  
 thakərduara s. m. temple  
 thi:k adj. right, correct  
 tiget s. m. ticket  
 tukra s. m. bit, fragment  
 ū:qik v. t. i. wait  
 ūa:d s. f. offspring  
 ūl'ta: v. t. turn out  
 umər s. f. age  
 ūng s. f. sleepiness, drowsiness  
 ure *adv.* here  
 ut:ər v. i. get down  
 ū:h v. i. get up, rise  
 ūa'a adj. m. *used as a suffix*  
     *possessing, owning*





CATALOGUED.

CENTRAL ARCHAEOLOGICAL LIBRARY,  
NEW DELHI

Catalogue No.

~~491.4214/Jai-17585.~~

Author— **Jain, Banarsi Das.**

Title— **Phonology of Panjabi.**

Borrower No.

Date of Issue

Date of Return

*"A book that is shut is but a block"*

CENTRAL ARCHAEOLOGICAL LIBRARY  
GOVT. OF INDIA  
Department of Archaeology  
NEW DELHI.

Please help us to keep the book  
clean and moving.