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PHONOLOGY OF PANJĀBĪ

AS SPOKEN ABOUT LUDHIANA

AND A

LUDHIĀNĪ PHONETIC READER

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

BY

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PREFACE.

The present volume is virtually an embodiment in print of my thesis entitled "The Phonology of 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.

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॥ श्रीवीतरागाय नमः ।

PHONOLOGY OF PANJABI

AS

SPOKEN ABOUT LUDHIANA.

Introduction¹.

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

§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. IX¹ p. 608.

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

form of the language. This judgment of the people is in keeping with the fact that the Mājhi area has remained the seat of government for several centuries. The other standard is that developed by the Christian missionaries who first settled at Ludhiana and became familiar with the dialect spoken there¹. This has not given rise to any great native literature.²

§3. **Literature**³. 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. IX¹ 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. IX¹ 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 Brājaboli, was used by the Vaiṣṇava poets of Bengal.¹

§4. The Mohammadans who had been recently converted had nothing to fall back upon except their own vernacular; hence arose a considerable literature in the spoken dialect dealing with various topics of the Muslim religion. Mention may be made of a Jang-nāmā, describing the battle between the Imām Hasan and

(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 "**Hir Wāris shāh**" (Lahore 1918) contains a useful introduction (Urdu) on the literature about Hir. Maulā Bakhsh Kushta of Amritsar, also, has given a brief survey of Panjābī literature as an appendix in the edition of his Hir (Urdu).

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

Yazīd, written by Muqbil' about 200 years ago. Older than Muqbil is Bābā Farīd². 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 Hindi, *viz.*, in script, vocabulary, metres, similes, sources for subjects, and a few points of construction and grammar³.

§6. The general position of Panjābī among the Aryan languages of India is between western 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' 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 **l'** but a few miles away from Lahore the distinction is very prominent.*

(ii) The reduction of the intervocalic **h** to tones is not so common in Ludhiānī as it is in Mājhi, thus **Lahaur**, **Luhāri**, **Kahānī**, **rāhi** pronounced with **h** in Ludhiānī are pronounced with tones in Mājhi as [l.ʌor, lu.ɑri, k.ɑni. rɑi].

(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 [r.ɑ:m], rhōṭṭī [r.ɑṭ'i], Rhānō [r.ɑnō] in Mājhi.*

(vi) Ludhiānī does not use the double tone so frequently as the dialect of Wazirābād. Ludh. ḍhiḍḍ, bhābbī, but Wazirābādī ḍhiḍḍh [ṭ.īḍ'ṭ], bhābbhi [p.āb'i].*

(vii) There is a tendency to interchange **r** and **ṛ** to some extent in Mājhi. It is very conspicuous in Multānī*. Ludh. pūri, kacaui but WP, Lah. pūṛī, kacaūṛī.

(1) Sir George's argument that **Dulhan Darpan**, 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, trai, 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.ɑr**], but with a longer and opener vowel at Lahore. In Poṭhowāri 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' p. 616 says that the postposition of the agent case is **nai** or **nāi** in Panjābī. So far as I have heard, it is **nē** or **nē** everywhere as in 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), **bhānajā** (sister's son), **gāl** (abuse), **mālā** (wreath), **lattā** or **littā** (taken) but Majhī **trai**, **yāhrā**, **cahvī** **panjhī**, **uṇ**, **bhaṇṇā**, **gāhl**, **māhlā**, **litā** etc.

§8. **Definitions.** For the definition of Primitive Indian (PI), Middle Indian (MI) and Modern Indian (Mod. I) see **Turner** §5. In the course of the present study it was often necessary to distinguish between Eastern Panjābī (EP) and Western Panjābī (WP). By EP is meant the language spoken in the South-eastern districts of the Panjab, viz., Ludhiānā, Mālērkoṭlā, 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 Gujrat. 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. forms¹, while Sir George Grierson² and Prof. Jacobi³ 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 it⁴. 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 Bloch⁵ have been discussed at length by Turner⁶. He shows that the examples which the German professors have explained in the light of stress-accent can be explained in a different way, and may not at all be due to stress. His enquiry has, however, brought to light another very interesting fact, namely that the IAVs can be classed into two groups of which one (consisting of H. G. Panj. and

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

(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 stress¹ had developed, and the other group represented by Marāṭhī comes from a Pkt. in which the stress had appeared on the same syllable as the Vedic accent.

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

Vowel-changes.

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

Vowels in accented Syllables.

§14. The vowel-changes are comparatively more modern than the consonant ones. As we proceed from PI to MI we find that vowels have preserved both quality and quantity except in some cases. The regular changes are $r > a, i, u, ri-$; ($ī > ili$); $ai > ē$; $au > ō$, the long vowels becoming short before consonant-groups except in the N. W. Prakrits.² 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.

raṃṣa 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** (aṣṭāu); **sapp** (sarpā-); **cand**, WP **cann** (candrá-); **karnā** (kāroti); **gadhā** (gardabhā-)

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

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

ī > ī : **līkh** (līkṣā-), **jī** (jīvā-), **pīrhā** (pīṭha-), **pīr** (pīdā-), **bīhī** (vīthikā-), WP **hīh** (īṣā-).

u > u : **muṭṭh** (muṣṭī-), **russanā** (ruṣyati), **puṛ** (puṭa-), **putt** (putrā-), **kukkh** (kukṣī-).

ū > ū : **ūnā** (ūnā-), **jūā** (dyūtā-), **mūt** (mūtra-), **sūī** (sūci-), **gūṛhā** (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** (gaurā-), **dōhtā** (dauhitra-).

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

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

Vowels in closed Syllables. ¹

§16. Vowels in closed syllables are usually accented, and consequently they have preserved their quantity and quality except when they lose their accent. Thus long vowels appear as long, and short ones as short. In this respect 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.² 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,¹ 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 (hásta-), kamm (kárma-) dand (dánta-), sadd (śabda-) etc.

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

i : sinj^anā (sinčāti), cittā (citrā), mitt (mitrā-).

ī : likh (likṣā).

u : suṭṭā (suptá-), putt (putrā-), duddh (dugdhá-).

ū : sūt (sūtra), cūnnā (cūrṇa-).

ē : nētti (nētrī), jēṭṭhā (jyēṣṭha-), khēṭ (kṣētra-).

ō : koṭṭhā (kōṣṭha), 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.² 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-), **mangnā** (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** (mārgasira-), **kattak** WP **kattā**, **kattō** (kārttika-) **māihgā** (mahārga), **baḡdhī** 'bribe' is from *vārdhika-, **paṭṭhā** 'muscle' 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 aumra-, also, is found in the kōśas). **bajjanā** (vādyate) may have come from an analogical form ***vadyatē**, cf. **nadati**: **nadyatē**, **āṭṭā**, Mul. **attā** (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), **kūddnā** (kūrdati), **kucc** (kūrcā-) **dubb** (dūrvā), **muḡdh** (mūrdhā), **tunnā** (tūrṇa-), WP **kummā** (kūrmā), WP **Pujjā** (pūryate), WP **punnā** (pūrṇā), **punneś**

(pūrṇimā), WP ubbhā (ūrdhvā-), sujjh occurring in Vārāṇśī Gurdās VI, 20, 2, a composition in a mixture of Hindi 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, ḍāḍḍhā, gājjar and mājnā or mānjnā.

§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 (gargarī), sāg, sāngā (śāṅkū-), lāṭṭhī but also laṭṭh (*laṭṭhi cf. yaṣṭī-), bāṭ 'road,' but battī 'wick,' baṭṭī 'stone' (vartī- or vārtma), bāg (valgā), hāṭṭhī (hastī-), khāj (kharju-).

i > ī: rīṭṭhā (ariṣṭa-), nīd, WP nīndar (nidrā), majīṭh (mañjiṣṭhā), jīb Poṭh. jibbh (jihvā), kittā, (kṛtā- by analogy with suttā etc.), gīṭṭhī (agniṣṭhā cf. āṅgāra-)

u > ū: āncā, WP uccā (ucca-), pūch, WP pucch (púccha-), ūṭh, WP utṭh (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.).

inh (āsru-), 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^arā (panjara-) H. id., Rāj. pījrā, Guj. pājrā, even Pers. panjar; mijjh (majjā cf. AMg. miṃjā Pisch. § 74), Sin. miṣa. 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.¹ Nevertheless normally a followed by a palatal remains unchanged, and there are cases, as below, in which a not followed by a palatal becomes i. cirā (catāka-) H. id. opposed to Nep. caro; pīglā (paṅgu-) H. pāglā; bikk beside bakka (valka-), bingā (vakrā-, Pkt. vaṃka-) H. bikā, bākkā. Panj. bākk 'a bent oval ornament for ankle must be a loan from H. mirac, WP marac (marica-: *maricya- to account for Panj. c-, cf. vaṇija-: vaṇijya-), hiran (harina-), imlī (amlīkā), riṇḍī (āraṇḍa-). In gin^anā (gaṇayati) the original word may be grṇāti as suggested by Skt. gaṇayati, Guj. gaṇvī. Poādhī jib beside H. jab, ib beside H. ab. chikkā beside chakkā (ṣaṭka-); Poṭh. ninān (nanāndā).

In Lahndī in the unaccented syllable, the change a > i is due to the influence of the final i;² e.g. kukkīr f., chōhir f. hēkil f. (hēkul m. boar), ranḍī f., vōhir '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.³

§ 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 ² p. 250.

(3) L. S. I. IX ² p. 33.

§28. $a > u$: This change is in most cases due to the influence of u in the following syllable. In Pkts. also, $a > u$ was generally due to the presence of a labial sound in a neighbouring syllable. (Pischel §104). 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. maṃsu-?) **kunj** also **kanj** 'snake's slough' (kañcuka-); **unjal** (aṅjali- on the analogy of aṅguli- > **ungal**, or from udañjali- 'hollowing the palms and then raising them' cf. Mar. **omjaḷ**, **vaṃjaḷ**), **khuddō** (kanduka-?), **pur** beside **pār** 'upon' (upari, *uppari > Paj. **uppar**).

This change is specially frequent in Bengālī, and Oṛia.¹ 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. **kukkur**, **chōhur**, **raṇḍun** 'widower' but Nom. pl. **kukkaṛ**, **chōhar**, **raṇḍaṇ**.

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

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

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

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

1. Grierson: ZDMG Vol. 49 p. 403.

2. L. S. I. VIII¹ 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* (*compa*-), EP *baunsī*, *bansī* beside *bainsī* (*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 *naeḍṇā < 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). *kessū* (*kiṃśuka*-: *kaiṃśuka*-), *nēmbū* (*nimbūka*-: *naimbuka*-), *sēm* (*śimbā*: *śaimbya*-), *sēṭh* 'expressed sugarcane' (*śiṣṭa*-: **śaiṣṭa*-) cf. H. *sīṭh*, Mar. *śīt*.

§35. **i > ā**: 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 **khēlnā, khēḍnā (krīḍati)**, it is probable that there were two separate roots $\sqrt{\text{krīḍ}}$ and $\sqrt{\text{khēl}}$ in PI which were confused with each other in Pkts. (cf. Pischel §122).

bahērā (vibhṛtaka-). Pischel §115 quotes **bahēṭaka** as found in **Vaijayanṭī** 59, and **vahēḍaka** in **Böhthlingk**. 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. **vibhēlaē** points to **vibhēḍakakaḥ** (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. **u > i**: **siūnā, seōnā (svaraṇa-: suvārṇa-:*sivārṇa-)**.

§38. **ū > ṁ**: Like **i > ā**, this change, too, noticed by Pkt. grammarians can be explained by **vṛddhi** forms (Pischel § 125, Bloch 80). **pōnnā (pundra : paundra-)**, **pōkkhar (pūškara-pauškara-)**, **pōl (pūlya- *paulya-)**. **mōṭthā (mustā : *mauṣṭa-)**, **kōṛh (kuṣṭha- : *kauṣṭha-, cf. Pa. kōṭha)**, **mōklā (J. Skt. mutkala- : *mautkala-)**, **ṭhōhlū, Mul. ṭhōhl (sthū'ā- : sthaulya-)**. **pōṭthā (pustaka- : *paustaka-)** really comes from Pehl. **pušt** 'skin' connected with PI **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 **rān (raṇu-)**.

§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* (*manaḥ*) 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 Vēdic, 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*, *phaḷ*, etc. The final vowel after another vowel

coalesced with the latter to form a single long vowel, thus Apabh. *ghōḍaū*, *māliū* become Panj. H. *ghōṛā*, *mālī*, Guj. Rāj. *ghōṛō* or *ghōḍō*, *mālī*. The languages which retain the final short vowel after consonants are Sindhi 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 Sindhi.

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

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

§47. For the greater weakness and decay of the final sounds of a word than the initial ones, another reason may be given; viz., the economy of effort. Every speaker becomes more or less conscious of the beginning of separate words when using them with different suffixes and prefixes to express the allied meanings. Now mutual intelligibility being the main object of language, the effort of the speaker to speak and that of the hearer to hear the final sounds of a word are relaxed as soon as the intended meaning has been disclosed by the initial syllables. Consequently the final sounds lose their importance and thereby become more liable to decay.

§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	pam̐ca	pam̐ca	panj
	saptā	satta	satta	satt
Pkt. -ā	mūrdhā	muddhā	muddha	mudḍh
(<i>Bhavisatta. 167, 4</i>)				
	ātmā	appā [Panj Pkt. — *āppā]	—	āp
	lajjā	lajjā	lajja	lajj
	jāñghā	jam̐ghā	jam̐gha	jañgh
(Bh. 77, 2)				
Pkt. -i	upari	uvari cf. AMg. uppim̐	—	uppar
Pkt. -ī	agnīḥ	aggī	aggrī	agg
	kukṣīḥ	cf. [kuechī	kuechi]	kukkh
	bhagini	bhainī	vahinī	bhain
(Bh. 309, 4)				
Pkt. -u	ikṣūḥ	*ikkhū, cf. uechū	—	ikkh
Pkt. -ū	vidyut	vijjū	vijju	bijj
	śvaśrūḥ	sassū	sassu	sass
Pkt. -ē	krōḍē	kōḍē	—	kōl
	pārśvé	passē	passē	pās
(Panj. Pkt. *pāssē)				
Pkt. -ō	putrāḥ	puttō	puttu	putt
	bālāḥ	bālō	bālu	bāl
Pkt. -am̐	phālam̐	phalam̐	phalā	phal
Pkt. -im̐	ākṣi	[acchim̐]	[acchi] (Bh.)	akkh
Pkt. -um̐	āśru	am̐sum̐	—	injh, WF anjh.

§50. From the pronouns of the first and second persons plural, *asmā*, **tuṣmē*, we should expect Panj. **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*, *tō* 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*, (*angūṣṭha-*); *nhērā*, WP *hanērā* also (* *andha-kara-*); *riṭṭhā* WP *haritṭhā* (*āriṣṭa-*); *khārā*, *akhārā* (*akṣavāṭa-*); *bacc*, WP *vaec* (*āpatya-*), the *a-* must have lost very early, *baccā* is from Pers. *bacca* as shown by *b-* in WP.; *dhaun* (*ārdha+māna-*); *nāj*, *anāj* (*annāḍya-*); *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**: **Hāṛh** (**Aṣāḍha**). The Dōgrī pronunciation of this word is peculiar, something like **ahār** [ʔa:ɾ]. WP **akhāp** (**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**, **alāj** (**‘ilāj**); **nām**, **anām** (**in‘ām**) etc.

i: **amān**, vul. **mān** (Pers. **īmān**); **asāi**, vul. **sāi** (Pers. **‘isā+i**).

§54. **u**: **utahā** or **tahā** (**ut+?**); **utārnā**, **Poādhī tārnā**, **atārnā** (**uttārayati**); **uṭhaunā**, **Poā. ṭhaunā. aṭhaunā** (**utthāpayati**). In **baṭnā**, WP **vaṭnā** (**udvartana**-) the loss of **u** must have taken place before the shift of accent. cf. H. **úṭan**. Similar may be the case with **bakkhar** (**upaskara**-), **haihnā** (**upaviṣati**) and **haiṭṭhā** (**upaviṣṭa**-).

§55. **ē**: **ē** was first reduced to **e** or **i**, and then became neutral vowel (or was lost) **rinḍ** or **arinḍ** (**ēraṇḍa**-), **geārā** (**ēkādaśa** cf. H **igyārah**, Guj. **agyār**), **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. **ekkaḷla**-).

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

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

ā: **jamāi** (jāmātṛka-) where -m- is of secondary origin; WP **bhaṇēṣ** (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-).

ī: **narōā** (nīrōga-), **lalārī** (līla+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) ū, ō followed by a syllable containing u, ū or o become a.

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

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

kuḍhabā (Panj. ku + ḍhab +ā); **dutahi** (Paj. dō + taih +i); **dutārā** (Panj. dō + tār + ā); **cuphērā** (Paj. cu + phēr + ē); **kunīt** (Panj. ku + nīt); **kurīt** (Paj. ku + rit); **dusērā** (Paj. dō + sēr + ā); **kunāū** (Panj. ku + nāū), **nukīlā** (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 **na'kérā**, **pīlā** 'yellow': **paláttan** 'yellowness' **káurā**: **kuṛáttan**; **bíkkhar**: **bakhér**, **nigghar**: **naghár**, **jím**: **jamá**, **sím**: **samá**, **bij**: **bajā**, **tól**: **tulá**, **khéhl**: **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^arā** (karpata-), **cíbbhar** (cibbhaṭa-), **dákkhan** (dakṣiṇa-) **sátthal** (sákthi), **mānak** (māṇikya-), **títtar** (tittirá-), **úkkarnā** (utkirati), **báiran** (vairiṇī), **mállan** (mālinī), **bánaj** (vaṇijya-); WP **pábban** (padinini), **mírac**, WP **márac** (marica-* marieya-) **úggarnā** (udgurati), **kúṛam** (kuṭumba-), **kúkkar** (kukkuṭá), **lākkar** (lakuṭa- : *lakuṭa-), **súrág** (suruṅgā), **phággan** (phálguna-), **gúggal** (gúlgaḷk), **úngal** (aṅgúli-), **káṅganī** (kaṅgunī), **takk^alā** (tarku-).

§65. (ii) **tírchā** (tiraścā-), **pútlā** (puttala-), **khúrpā** (kṣurapra-) **dóhtā** (dauhitra-), **háhlā** (haridrā), **dhárti** (dháritri); **bíjli** (vidyut), **pásli** but also **pásslī** (pársu-).

§66. Of dissyllabic words whose scheme is $\underline{\quad} \sim$ where the first syllable is open and the second closed by a single consonant, there is an alternative pronunciation $\underline{\quad} \sim$ 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^at or **bant^a** 'structure,' **camak** or **camk^a** 'brilliance', **dhar^at** or **dhart^a** 'earth', **bhal^ak** or **bhalk^a** 'to-morrow', **mas^ak** or **mask^a** 'water skin', **ṭaihl^a** or **ṭaihl^a** 'service etc.; with stops : **bhag^at** or **bhagt^a** 'devotee,' **nag^ad** or **nagd^a** 'cash',

§67. Long vowels as a rule do not come after accented syllables except in final position, e. g., *kālā*, *gādhā* *caṛhāi* 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., *parikṣā* > *parikkhā* > *parakh*; *nirikṣā* > *nirikkhā* > *nirakh*; *harītaki*-> E. P. *harar*, WP *harir*.

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 *məhr* '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*.¹ In Gujarātī the whole group *ah* becomes *ē*. The changes undergone by a vowel before *h* in Hindustānī have been described by Dr. Bailey.² 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 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*.¹

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. **kaihan**, Gur. **kahin** (kathana-) but also **kaihn** [kâen], **kaihar**, Gur. **kahir** (Pers. qahr) also **kaihr** [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**.

rau, „ „ **rahu**, (rāsaḥ, Pkt. rasō) beside **raih**.

naūh, „ „ **nahū**, (nakhāḥ, Pkt. nahō), beside **nēih**.

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

bauh^ut, „ „ **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. *kaḥēhi* > *kaiḥ* [kâɛ]; Pkt. *raso* > Apabh. *rasu* > old Panj. **rahu* > *rauh* [râɔ].

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

sahā, *sehā* or *saiḥā* (śaśā[ka]-)
pahā, *pehā* or *paiḥā* (patha-)
gahā, *gehā* or *gaiḥā* (graha-)
kahī, *kehī* or *kaiḥī* cf. H. *kaśī*, *kassī*
nahī, *nehī* or *naiḥī* cf. H. *naḥī*.

The *ai* pronunciation before *i* is peculiar to **Doābi** 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).

bēḥ (*vīṣa*-), WP *bhēḥ* (*bīṣa*-), [K] *tēḥ* (*trṣā*), [K] *kēḥ* (*kasya* cf. H. *kis*), similarly *jāḥ*, *āḥ*. *tōḥ* (*tuṣa*-), *khōḥ* (*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** (**snusā**).

§78. (vii) In some words accented **ē, ō** are pronounced **ī, ū** before **h**. **mīh** (**māgha-**) **līh** (**lākhā**), **pīhg** or **pīgh**, (**prēñkhā**) H. **sīrhī-** (**śrādhi**) **pūjhna** or **pūhjnā** (**prōñchati** cf. Pkt. **pumchai** but H. **pōchnā**); **sūh** 'news' (***śōdhi** cf. **bōdhi**) **sūhni** (**śōdhanī**), **sūhā** (**śobha-**), **kūhni** or **kōhni** (**kaphoni-**). 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'. 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 Hindostan (*i.e.* U. P.) people entering the Panjāb without a permit. For foreigners, Indians or others, it is very difficult to acquire this pronunciation. Hence the Panjābīs often amuse themselves by challenging foreigners to imitate this pronunciation which the latter fail to do even after many attempts.

§80. The early European scholars could not discover where in the peculiarity of this pronunciation lay. The Ludhiana Missionaries who brought out a grammar and a dictionary of Panjābī in 1850—54², 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,' ਙ 'jha,' ਢ 'dha' etc. as merely aspirated forms of ਗ 'ga', ਜ 'ja', ਢ 'da', etc.

In 1859 John Beames noticed that the Panjābī pronunciation of **मज्ज** *majh* 'a buffalo cow' did not exactly conform to its spelling¹. He thought, "it might be represented by *meyh*, a very palatal *y* aspirated; perhaps in German by *mich*, 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*)".² Evidently it is a case of high tone which has baffled the author. Twenty years later. P. J. Fagan wrote, "But aspirate sonants are pronounced like surds, e.g., *ghar* 'house' sounds very like *khar*, *Bhaṭṭī* like *Phaṭṭī*, *Dhāriwāl* like *Thāriwāl*".³ If the remark applies to the language of Hissar which is a tone language, the initial sound is an unaspirated sonant stop followed by a low tone. But if the remark applies to 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 ष 'bha', ध 'dha' etc. were not suitable to represent the Panjābī sounds "produced in the throat".⁴

§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 Cög**: (Gurmukhī) 1914 p. 13 "Panjābī sangh viceṣṣ jō awāj nikkaldī hai, usnū dassaṇ lai ਘ, ਙ ād dī śakal kāfī nahī si."

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 **ka:ʔr**, **bəgə̌.ɑ:ʔ** 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, Rawalpindī, and the Dogrī area, parts of Abbotābād, Hazārā and Simla together with the whole of the intervening area.¹ Dr. Bailey has noted the existence of tones in some of the Pahārī dialects and in Ṣṇā (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* [hat:h], Wazirābādī [ɦat:h], (*hasta-*); *hakk* [ɦak:] Wazīr. [ɦak:] (Pers. *haqq*), *harān* [ɦəra:n], Waz. [ɦəra:n] (Pers. *hairān*); *hōṭal* [hōṭəl] Waz. [ɦoṭəl] (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* [luɦa:r], W P [luɦa:r] (*lōhakāra*); *kahānī* [kəɦani] W P [kəɦni] (Pres. *kahānī*); Ludhiana people pronounce the English word *behind* as [biɦa ɳd] while Wazīrābād people pronounce it as [biɦaɳd]. *lōhā* [lōɦa or lōa] (*lōhā-*), *lāhā* [laɦa or lāa] (*lābha-*)

§86. (3) An *h* final or immediately followed by another consonant is always changed into a tone; *khōh* [khô:] (*kṣudhā*), *sōhnā* [sôɦa] (*śōbhana-*); *rāh* [râ] (Pers. *rāh*), *rāhdārī* [râdari] (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* [bâ:g] (*vyāghrā-*), *sānjh* [sâɦɳ] (*sandhyā*); *madhānī* [medɦa: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* [kɦar] (*ghara-*), *dhār* [tɦa: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'ɦaɦəm].

(adharmā-), kudhārām [kʊ't̪ɑrəm] (kudhārma)- Similarly in kudhān [kʊ't̪ɑ:n], abhāggā [əp̪ɑg̪:ɑ], nirbhāg [nir'p̪ɑ:g], nabhāg [nə'p̪ɑ:g], kuḍhabā [kʊ't̪ɑbɑ], naḍhāl [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, *kūham etc. In pardhān [pər'd̪ɑ:n], parbhāt [pər'b̪ɑ: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: kirtghan [kirt̪ək̪ɑn], biccghār or bioghār [bic̪ək̪ɑ:r, bick̪ɑ:r], bhasbhasā [p̪ɑsp̪ɑsɑ] dhurdhurī [,t̪urt̪uri].

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

dhakānā [t̪ək̪ɑnɑ, t̪ək̪ɑnɑ, or t̪ək̪ɑnɑ],

bhukānā [p̪uk̪ɑnɑ, puk̪ɑnɑ or p̪uk̪ɑnɑ]

ghaṭānā [k̪əṭ̪ɑnɑ, k̪əṭ̪ɑnɑ or k̪əṭ̪ɑnɑ]

parhāī [p̪əɾ̪ɑi p̪əɾ̪ɑi, or p̪əɾ̪ɑi]

kaḍhāī [k̪əḍ̪ɑi, k̪əḍ̪ɑi, or k̪əḍ̪ɑi]

bharjāī [p̪əɾ̪jɑi, p̪əɾ̪jɑi or p̪əɾ̪jɑi].

§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:—

paṭhēnā [p̪âṭ̪c̪nɑ]: pucānā [puc̪ɑnɑ]

baihk̪nā [b̪âk̪nɑ]: bakānā [b̪ək̪ɑnɑ].

§93. As to the origin of Panjābī tones, nothing more can be added to what has already been written by Dr. F. W. Thomas¹ and Prof. Jules Bloch².

(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.¹ 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*‘*tyati*) goes back to Pkt. *naccāi*, perhaps a contamination of Pkt. **niccāi* and *naḍāi*. *nāc* must be a loan from H. *bāḍḍhī*, WP *vāḍḍhī* ‘bribe’ (*vr*ḍḍhi-) may have come from **vārdhika*. *ḍāḍḍhā* usually derived from *dr*ḍḍha- should be connected with *dār*ḍḍhya- cf. AMg. *da*ḍḍha-. *ma*ṭṭhā ‘slow’ (*mr*ṣṭa) cf. Pāyālacchī मट् ‘inert मृश्+त Index. The word also occurs in Dēśināmamāla. *ma*ṭṭhā ‘fritter, cracker’, (*mr*ṣṭa-) cf. AMg. *ma*ṭṭha- ‘rubbed’. *ma*ṭhā, ‘curd’ may come from *mr*ṣṭa- or *ma*ṭhrā-, *ma*ṭhnā- ‘shaken’, the -ṭṭh- is shortened perhaps through influence of Hindī. *sangal*, *sungal* (*śr*ṅkhālā), -ṅkh->-ṅk- goes back to Pkt.

§97. (2) *r* > *i* (for Vedic see Wackern. §16, for Pkts. Pisch. §50). *gi*jḥh-nā (*gr*ḍhyati), *gi*ddh (*gr*‘dhra-), *ti*n (*tr*‘ṇa-), *tī*h

(1) La langue Marathè §31.

(tr̥ṣā), sing (śr̥ṅga-), dissanā (dr̥śyatē), khittī (kr̥'ttikā) gheō, ghiū (ghr̥tā-), hīā (hr̥'daya-), ghin (ghr̥ṇā), bicchū (vr̥'scika-), siṭṭanā W.P. saṭṭanā, suṭṭanā cf. Mar, sīt (sr̥ṣṭa-), ghisnā beside ghasnā cf. ghisar (ghr̥ṣyatē), tiā, tijjā (tr̥ṭiya-) kittā- (kr̥tā-) where the -tt- must have been introduced on the analogy of *suttā*, *dattā*, *tattā* etc. piṭṭh 'back' to differentiate it from the regular *puṭṭhā* 'inverted' (pr̥ṣṭhā), miṭnā (mr̥ṣṭa-); in *miṭṭī* (mr̥'ttikā) r̥>u is the expected change but has not been found in any language nor even in Pkt. cf. H. maṭṭī, Mar. māti. Panj. maṭṭī 'big earthen vessel'.

§98. (3) r̥>u (for Vedic see Wackern. §19, for Pkts. Pisch §51); for a correspondence of Indo-Iranian r̥ to Mid. or New Persian u after labials see *Grundriss der Iranische Philologie*, I. pt. 2 p. 30. §6, 6). *pucchānā* (pr̥cchāti), *bhujjānā* (bhr̥jyate), *puṭṭhā* (pr̥ṣṭhā-); *buddhā* (br̥ḍha-), doubling of -ḍh- is due to analogy of so many past participles in -ddha, -ḍḍha- in Pkt.; *pōhlō* (pr̥ṭhula-> *puhula > *puha'a- or *pahula-) is rather doubtful. *mōēi* (mr̥tā-) cf. *hōēi* < *bhūta-*; *sunānā* (śr̥ṇōti), *sunghānā* (*sr̥ṅkhati, V. O. J. VIII p. 35), *sungal* (śr̥ṅkhala-), *gucchā* (*gr̥psa-: *guccha-*). *rutt.* (r̥tu-) *ts.*

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

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 vowel¹. Prakrits went the

(1) In Vedic a few words with hiatus, e.g. *tītaū*, *prāṅga*, *suūtī* 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 *pragṛhya* 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. *sṭ, 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. ¹

§101 Vowel-groups appearing as diphthongs in Panjābī.

-ā ā->eā : cameār (carmakāra), kamheār, kumheār (kumbhakāra-) bhāḍeār (bhāṇḍāgāra), suneār (suvarṇakāra-), narōeā (nīrōgaka-), kāḍeārī (kaṇṭakāra-), cheālī (Pkt. chāyālisa-) cheāsī (Pkt. chāyāsī) For -a ā or more properly -aya- see *contraction of vowel-groups*.

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

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

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

Pkt. or Apabh. -āü-> EP au, WP āu : baur (vāgurā), baulā (vātula-1-), saulā (śyāmala-), saun WP, sāuṇ (śrāvaṇa-)

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

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

Pkt. -iu->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. **-ēa**-> **ai**: **kairā** (**kēkara**-), **chainī** (**chēdana**-) cf also **ēa**-> **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** a- or more properly **-āyā**-> **-ē**-, representing.—

Skt. **-aka**- : **nhērā** (***andhakara**), **lasērā** (***kaṃsakara**-), **baṭērā** (**variaka** + **ra**-), **kanhērā** (**skandhā** + **kaṭa** or **taṭa**), **kāḍernā** (**kaṇṭaka** + **kaṛaṇa**-), **kanēddū** (**karṇakaṇḍū** or +**kandu**-), Mul. **kanērā** 'matweaver' (**kāṇḍa** + **kara**-) **nahērñā** (**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. **paḍaī**). WP adjectives of the comparative degree **lamērā** (**lamba** + **tara**-), **ucērā** (**uccatara**-), **bhalērā** (**bha-drata**-) 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. nānā** (**nayati**).

Pkt. **-ā ā**- or more properly **āyā**-> **ā** : seems to be foreign to Panjābī. **camār** beside **cameār** (**carmakāra**), **kamhār** beside **kamheār** (**kumbhakāra**-). In **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 *siceāl *pieeār.

Pkt. **aī** 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** (***krōḍakē**), **nērē** (***nikaṭakē**).

Pkt. -aō] > ā finally only. **ghōṛā** (**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 -aū, 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**), **kauḍḍī** (**kapardikā**)

Apabh. iā > ī finally. **dahī** (**dadhikam**), **pānī** (**pāṇiyam**). 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** (**vītasti-**), may also be referred to **vistr̥ti-**. Mul. **ḍiḍḍh** '1½' but EP **ḍūrḥ**, **ḍērḥ** (Pkt. **divaḍḍha-**); **balēd** (**balivārda-**) recorded by Maya Singh. **bhijj-nā** (**abhi-ajyate**).

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

divaḍḍha-), **matēr-** (***mātritarā-**)¹, **kanēr** (***karṇikarā-**: **karṇi-kārā-**), **Doābī ghē** (**ghṛtā-**) **pē** (**pitā**).

-īa- > **ī**: **pīlā** (**pītālā-**) **sī** (**sītā**), **sīl** in **sīlsabhau** 'calm and quiet' (**sītālā-**) cf. **H. sīl**.

Apabh. -īu > **ī** finally: **bī** (**bījā-**), **jī** (**jīvā-**), **nāī** (**nāpitā-**), **gerī** (**gairika-**), **māīī** (**mālika**).

Apabh. -īū < **ī** finally: **sī** (**sīmā**).

Apabh. -uu < **ū**: **bicchū** (**vr'ścikō**: ***vr̥ścuka-** cf. **AMg. vicchuya-**) **gērū** (**gairika-**: ***gairuka-** cf. **AMg. gēruya-**), **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-**) **ḍuṇh** **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 **Prātisākhya**s were composed, **ai**, **au** had become simple long vowels **ē**, **ō**². 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 matrā**, **WP matrā** go back to ***mātrēya-**, cf. **WP bhāpē** < **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*".¹ When *ai*, *au* had become simple vowels *ā*, *ō*; *āi*, *āu* were still passing through the middle stage, hence they sounded diphthongs to the phoneticians, but a little later in Pāli and Aśoka, 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—

kāraṭi > Apabh. karaṭ	{	Braj. Rājas. karai — diphthong
		H. Panj. karā — simple vowel
ghōṭakah > Apabh. ghōṭaū	{	Braj. ghōrau — diphthong
		Guj. Rājas. ghōrō — simple vowel
		H. Panj. ghōrā — "

Some dialects have developed [æ] and [ɔ] sounds from Pkt. vowel-groups, perhaps through a stage of diphthongs; thus *rāva* > Apabh. **rāula* > Lah. *rālū* [rɔ:lɔ] L. S. I. VIII¹ p. 27. Similarly Lah. *cāṛā* [cɔ:rɔ] but Panj. *caurā*; Lah. *trā* [træ] but WP. *trai*.²

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

Powādhī has a great tendency for simplification of the final diphthongs : thus, *gaē* : *gē* 'they went', *gai* : *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 **Prātiśākhya**s.

(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. *pakaupā*; *pakōṛā*, *paundā* : *pōṇḍā*, *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.

<i>dāmanī</i>	EP. <i>daun</i>	WP. <i>dāup</i>
<i>ḍākinī</i>	EP. <i>ḍain</i>	WP. <i>dāiṇ</i>
* <i>ghātilla</i>	EP. <i>ghail</i>	WP. <i>ghāil</i>
<i>nāma</i>	EP. <i>naī</i>	WP. <i>nāi</i>
<i>nāpitā</i> + <i>-inī</i>	EP. <i>nain</i>	WP. <i>nāin</i>

Similarly, EP. *jaṛau* : WP. *jaṛā*; 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.¹

§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 *ṛ* > *a*, *i*, *u* and that of *ai*, *au* > *ē* *ō* in Pkts. further limited its scope. In Mod. Indian, however, it is confined chiefly to express the relation between simple and causative or intransitive and transitive verbs. In languages other than the NW group (Sin. Panj. Lah. etc.) it has suffered, especially the *a* : *ā* series (1) by lengthening of vowels consonant-groups and (2) by the extension of the *-āpaya-* causative suffix. **Panjābī**

(1) For a brief history and its operation in Gujarātī 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' (sphatyaṭe): **phāḍvū** 'to split' (sphāṭayati), we find in Panjābī **tapnā**: **tāunā**, **phaṭnā**: **phāṛnā**. Whereas in Hindī we have **girnā** 'to fall': **girānā** 'to fell', **phirnā** 'to be turned', **phirānā** 'to turn,' in Panjābī we find **girnā**:, **gārnā**, **phirnā**: **phārnā**.

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

a: **ā**—**marnā**: **mārnā**, **tarnā**: **tārnā**, **saṛnā**: **sārnā** etc.

i: **ē**—**milnā**: **mēlnā**, **kirnā**: **kērnā**, **girnā**: **gārnā** etc.

u: **ō**—**tuṭṭnā**: **tōṛnā**, **phuṭṭnā**: **phōṛnā**, **tuṭnā**: **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): **utārnā** (uttārayati). **ussarnā**: **usārnā**. **nittarnā**: **natārnā**, **niggharnā**: **naghārnā**, **ubbharnā**: **ubhārnā**, **ullarnā**: **ulārnā**.

i: **ē**—**bikkharnā** (*viṣkirati): **bakhārnā** (viṣkērayati), **ukkarnā**: **ukārnā**, **nikkharnā** (cf. khiṭati): **nakhārnā**, **ukkharnā**: **ukhārnā**, but Guj. H. **ukhaṛ**: **ukhāṛ** point to a verb *khaṭati. **niḃbaṛnā**: **nabāṛnā**, **cimbaṛnā**: **camāṛnā**, WP. **camōṛnā**, **libbaṛnā**: **labāṛnā**, **ghusaṛnā**: **ghusāṛnā**, **uddhaṛnā**: **udhāṛnā**.

u: **ō**—**nuccaṛnā** WP. **niccaṛnā**: **nacōṛnā**, **biḥchaṛnā** (vicchuṭati): **bachōṛnā**, **sanguccaṛnā**: **sangōccaṛnā**, **sungaṛnā**: **sāgōṛnā**. 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: laddⁿnā, kaṭnā: kaṭṭⁿnā, ghaṭnā: ghaṭṭⁿnā, dabnā: dabbⁿnā, gaḍnā or gaṛnā: gaḍḍⁿnā, māḍnā: maṇḍⁿnā.

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

khicnā: khiccⁿnā.

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

guḍnā: guḍḍⁿnā.

(2) Short vowel: Long vowel.

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

i : ī—micnā: mīcnā, bhiṛnā: WP bhīṛnā, E.P. bhārⁿnā, pīsnā: *pīsn>pīhnā.

u : ū—phuknā: phūknā, sutnā: sūtnā.

Nasal vowels in Panjābī.¹

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

§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**, **siñcati-**: **sikta-**: **sācana** etc. There are many more pairs with and without a nasal, *e.g.*, **ukhati-**: **uñkhati**, **ghuṭa-**; **ghuṇṭa-**, **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.*, **vaṃpka**. (**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-groups¹ 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 IX¹ pp. 241–51 reveal the Hindi tendency for vowel-length *e.g.* the words āg, sās, sājh, māthā, mājā on p. 250, but we also find **khilā** (cf. H. **khil**) 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.
ákṣi	akkh	añkh	ākḥ
ucca-	WP. uccā (EP. ūncā)	ūncā	ūcā
*iṣṭā (iṣṭakā)	iṭṭ	inṭ	īṭ
kācā-	WP. kacc EP. (kanc)	kanc	kāc
Satyá-	sacc	sanc	sāc
sarpá-	sapp	samp	sāp
	chittṭ (stain)	chintṭ (stain)	chīṭ
	hakk 'drive'	hañk	hāḥ 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, mudgá- > Panj. mūṅgī, H. mūg, M. mūg : Panj. mūgiā 'of colour of mūṅgī, pakṣá- > Pkt. pakkha- > Panj. phaṅgh < Pkt. * paṃkha- or by contamination with Skt. puñkha-: Panj. phāgh-ṛī 'thin, lean, lit light as a feather'; cf. H. pākh, pākhṛī. nidrā > Panj. nīd, H. id but M. nīd,

mārgayatē > Panj. mang'nā: māgaunā; H. māg'nā but M. māgnē.

vakrá- > Pkt. vaṃka- > Panj. bingā, H. bākā.

Punj. bāḥ '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 (nakhá-), māh (māṣī-), mā (mātā), mūh (mukha-) mīh

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

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

§116. (4) Spontaneous nasal vowels for which causes mentioned in 1-3 cannot be assigned; *e.g.*, *gūh* (*gūtha*-), *jaū* (*yāva*), *jū* (*yūkā*), *saūh* (*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. *karāṃta* > Panj. Pkt. **karāṃda* > old Panj. *kārādā* > *kārdā*. Poṭh. *kārnā* through *karāṃda* > *karānna*-Lah. *karēndā* *karēnnā* come from *karāṃta* 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.*, *bhaūdā* (**bhramant*-) *kāihdā* (**kathayant*-) etc., but in WP they are *bhaundā*, *kaihdā* 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 **khāyaṃta* or **khāvaṃta*-, **sōvaṃta* (from

vāpātī, which developed into **khāvātā** > **khāvātā** > **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. ***khāyānda** > ***khāānda** > **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** (**pañcapanāsat**), **pacāssī** (**pañcāssīti**), **pacānmē** (**pañcanavati**); **pāccī** is from H. **pacfs**, cf. W.P. **pānjhī** (25) Panj. **pājāh** but H. **pacās** (50). **jabhārā** (**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**, **calā** (***calyāmi**) etc.

(2) Nasality disappears—

aulā (**āmala-**), **kaul**, (**kāmala-**). **caur** (**camara-**), **bhaur** (**bhramara-**), **ḍaurū** (**ḍamarū**); W.P. **juāi**, **kuārā**. In **neōdā**, **niūdā** (**nimantra-**), **dhaun**, (**dhamāni**), **dāun** (**dāmanī**), **baunā** (**vāmanā-**) the nasality is due to the influence of **n**.

Consonants.

§120. The general development of P I consonants has been dealt with by Dr. Bloch §§ 14 ff. The same has been summarised by Prof. Turner with special reference to **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 **MI** stage arising from **PI** sibilant + nasal has been disaspirated and the pitch of the following vowel lowered.

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

(5) voiced stops after the nasals **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 **l**.

(8) Intervocalic **-ṣ-** **-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**, **passijjaī** > **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. ***paṃcāsam** : **paṇṇāsam** > **pājāh**; **pallaṃko** > **pāhlāg**; **peṃkhā** > **pīgh**.

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

(5) It is sometimes shortened in the interior of a word, *e.g.* **bijli** (**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

dassdā

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 §§ 83–86 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** (**karpara-**) cf. Guj. **khāpriyū** 'crust of mucus in the 'nose,' Mar. **khāpar. khittī** (**kṛ'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. **khēñū** (**kanduka-** cf. $\sqrt{\text{skand}}$, $\sqrt{\text{skūnd}}$ 'to jump') **khunḍhi** (**kunṭha-**) cf. Sindhi **kunḍhu. khōṭ** (**kauṭya-**: **kūṭa-**) cf. WP **kūr** 'falsehood'. **khūñjā** (***kūnya-** or ***kōnya-**: **kōṇa-**) cf. H. **kōnā kūnā** or Skt. **kuñja-**. **chālñī** 'sieve' and **chān-nā** 'to sift' if connected with **cālana-** 'a strainer'. **khēlnā, khēḍṇā** 'to play' is a puzzle. It appears with aspiration in all the IAVs. Either it is due to a contamination between **kṛīḍati** 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

khassⁿnā (**karṣati**), **phalāh** beside **palāh** (**palāśā-**); **khussⁿnā** (**kuṣṇāti**: **kuṣyate**); **phaṅgh** (**pakṣā**-Pkt. **pakḥa-**: ***paṃkha** cf. H. **pākḥ**); **khutthī** (**kustri**), **phammhan** (**pākṣman**). **khaṅgh** (**kāsā**, Pkt. **khāsa**; ***khassa-**, ***khaṃsa-** cf. H. **khāsī**), **phambh** (**pākṣma-**) if not from Pers. **paśm**. 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'), **khīnkḥāp**, 'brocade' (**kīmkhwāb**) etc. Sometimes an **h** jumps over from a back syllable, e.g. **pachānⁿnā** (**pratyabhijānāti** Pkt. **paccāhiyāṇāi**). II. **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. **bhā(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-**) **sārḥī** (**śāṭi-** ***śāṭhi-** ***sādhi-**), **kaṅghā** (**kānkata-** > ***kaṃkhaō**) but H. **kānghā** which should have been ***kākā**, ***kākhā** or even **kāghā** if ***kaṃkhaō** had become ***kaṃghao** in Pkt. times, **bhāph** (**bāspa-**) **sādhūr** (**sindūra-**); *ts.* **gharistī** (**gr̥hastha-**) influenced by **ghar**. **jhūṭh** (**juṣṭa-**) for **j**. > **jh-** see Pischel § 209. **bhauknā** 'to bark,' **būhknā** 'to cry' if connected with **bukkati**; **bhukkⁿnā** 'to sprinkle a powder' cf. II. **buknī** 'a powder'. **buknā** 'to pound' may also come from **bukkati** as this verb also means 'to give pain', and the Panj. word **bhukkⁿnā**, 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** (**daṃṣṭrā** cf. Pa. **dāthā**, Skt. **dāḍhā**), **lōrhā** (**loṣṭa-**), **sēdh** (**śrēṣṭhī**) are perhaps cases of implification of double consonants in Pkt. cf. Pa. **kōṭha** (**kuṣṭha-**: ***kaṣṭha-**) and hence they regularly become **ṛh** in modern languages. **aṛ-** in H. **aṛtis** 38, **aṛtālis** Panj. **aṛtālī** 48, may have similarly come from Pkt. **aṭṭha-** > **aḍha-**. cf. Guj. **aḍhār** 18. AM.

§127. In a few cases, an **h** left alone in a back syllable has come to the front and aspirated a consonant of that syllable *e.g.* **bhukkh** (bubhuksā: Pkt. buhukkhā), **magghar** (mārgasīra- > *magghahira-), **gadhā** (gardabhā- Pkt. gaddaha-) **nibhnā** (nirvahati > Pkt. nivvahaṃ). **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), **sáhlāg** (śalyaka-, Pkt. *sallamka-), **páhlāg** (palyānka-), **māhl** 'belt of a wheel' but **mālā** 'garland' WP **māhlā** (mālya-, mālā) **tulhā**, **tullharā** (**tulā** : **tulya-**; **tulā** 'a beam in the roof', **tulādhāra** 'an oar'); **ḍullh-nā** 'to flow out, spill' but **ḍull-nā** 'to become homesick' (dolayati: *dulyate), **sēlhkharī** (śailya+?); S. **muīh** 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 Sindī; **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** (**śāla**), Lah. **sih** but EP **sil** (**śilā**); **sillhā** (**śītala-** cf. H. **silā**). Pers. **sailābī** 'dampness' becomes **salhābbī**.

§129. There are a few exceptions also, *e.g.* **sall** (śalya-), **pōl** (pūlya-), **palānā** (paryāṇa-: *palyāna-), **tēl** (*tailya-) **call-nā** (calati: Pkt. callai: *calyati), **mall-nā** (mallati *malyati), **hill-nā** (hilati: *hilyati).

§130. An initial **r** in WP is often followed by a vowel in low tone, *e.g.* **Rhām** (Rāma-), **Rhāṇō** (**Rāṇō** 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_eΔr] adv. 'but' similarly an initial **k** in Poṭh. lowers the pitch of the following vowel, e.g. **ghaṭṭhā** pronounced [k_eΛṭ:ha] Panj. **kaṭṭhā**, 'together', **ghallā**, [pronounced k_eΛl:a], Panj. **kallā** 'alone'; L. S. I. VIII¹ 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: ihá), **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.¹ EP **hōr**, WP **hōr** [h_eo:r] (**āpara-**) cf. H. **aur**, Rājas. **ōr**; EP **humh**, WP **hussar** [h_eus:əɾ] (**uṣma**) cf. H. **ūbh. hass** (āṃsa-); EP **ikk** W P. **hikk** [h_ek:] S. **hēku** Lah. **hikk** [h_ek:-] (**ēka-**, Pkt. **ēkka-**), EP. **mjh**, W P **hanjh** [h_eΔnjʔ] (**āśru**), EP. **rīṭṭhā**, W P **harīṭṭhā** (**āriṣṭa**); W P **hīh** [h_eiʔ] (**īśā**); H. **hōṭ** (**ōṣṭha-**) **haḍḍ**, II. **hāɾ** if at all connected with **āsthi**. cf. P **hocchā** G. **ōchū**. P. **hāh** II. **āh** cf. P. **haukkā**. II. **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) > ***ghōḍēhū** > **ghōṛē** 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 **ghōṛā** as in Guj. Rājas etc., Sir George Grierson assumes Apabh. **ghōḍaāssa** > **ghōḍaāhi** > **ghōḍaai** > **ghōṛē** (Z. D. M. G. Vol. 49 p. 427).

(b) Instr. Pl. Pkt. **akkhihiṃ** > **akkhihī** > Panj. **akkhī** as in **akkhī dekkhēā** 'seen with the eyes.' In a similar way **hatthī** 'with the hands,' **pairī** 'on foot' are used as adverbs of instrumentality. According to Dr. Bailey this construction is generally used for those parts of the body which exist in pairs, hence it is plural in origin. The final **ī** in **hatthī**, **pairī** is either on the analogy of **akkhī**, or is due to the shortening of **ē** in **hatthehī** which contracted into **ī** with the following **ī**. I, however, remember having heard **hatthē**, **kannē** also from Hoshiarpur people.

(c) Present Indicative II Sing. Pkt. **karasi** > Apabh. **karasi** or **karahi** (Pischel §455) > Panj. **karē**. In Panj. the nasalisation of final-**ē** is, perhaps, to distinguish it from III Sing. **karē**. In Hindī both end in **-ē**.

(d) Present Indicative II pl. Pkt. **karaha** > Apabh. *id.* 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 **lōḥḍā** (**lōhā** + **bhāṇḍa**, **lauhabhāṇḍa**) **ḍabīṇḍī** (**dadhibhāṇḍa-**), **lōḥṭiyā** (**lōhā** + **haṭṭa-**), **māih** (**māhiṣī**), **māihgā** (**mahārga-**), and the words expressing

relation by marriage in which *śvaśura-* appears as *-auhrā* e.g. *patiauhṛā* (*pitriya* + *śvāśura-*), *dadiauhṛā*, *maliauhṛā* etc.

§135. (4) To drop the final unvoiced *-h* (*visarga*) is a tendency going back to Pāli, thus *dēvāḥ* > Pā. *dēvā*, *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., *gēāhrmā*, *bāhrmā*, *gēāhrā*, *bāhrā*, *gēāhrī*, *bāhrī*, *kāhttimā*, *kāhttiā*, *kahtti* etc¹. In WP 24, 25, 40 and in Muk. 50 show tones thus *cāhvi*, *pānjhi*, *cāhi*, *pānjhā* [*panjha*]. When the numeral is a monosyllable, or the accent falls on the syllable containing the *h*, the tone is found in the cardinal forms also as in *bīh* 20, *tīh* 30, *pājāh* 50. Persian words ending in *h* after an unaccented vowel when used in Panjābi lose the *h* and lengthen the vowel, thus *bāndā* (*banda[h]*), *gāndā* (*ganda[h]*), *bādsā* or *bāccā* (*pādshāh*), *sahī* (Ar. *saḥīḥ*) etc. The *h* after a short *a* is not pronounced in Mod. Persian itself². The *h* after a long vowel in an accented syllable, however, brings about tone effects, thus—*gunāḥ* [*gúnā*] (*gunāh*), *ugāḥ* (*úgā*) (*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 Marāṭhi³. Now in Panjābi 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-*, *saṭṭ-*, *suṭṭanā* 'to throw' if connected with (*srṣṭā-*); cf. Mar. *sīt. mīṭnā* (*mṛṣṭa-*). *pittanā* 'to beat breast in mourning' (*piṣṭa-*) cf. H. *pīṭnā*; *ghuṭṭanā* (*ghṛṣṭa-*); *maṭ*, *maṭi* 'monument' besides regular *maṛh*, *maṛhi* are *ts*; *lik(h)*, *lak(h)ir ts.* (*lékhā?*); *kāṭṭ* (*ēkaṣaṣṭi-*), *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-*), *kīrā* (*kīṛa-*), *killā* (*kīla-*), *kukkar* (*kukkuṭā-*), *kōssā* (*kōṣma-*), *kōṭṭhā* (*kōṣṭha-*) *kukkh* (*kukṣi*).

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

g-: *gal* (*gala-*), *gaijanā* (*garjati*), *gannī* (*gaṇḍa-*), *gabbhā* (*gārbha-*), *gārḥā* (*gāḍha-*), *gummā* (*gūlma-*), *guijhā* (*gūhya-*), *gūh* (*gūtha-*), *giddh* (*gīḍhra-*), *gōt* (*gotrā-*), *gōh* (*gōdhā*), *gāu*, *gā*, (*gō-: *gāvā*).

gh-: *gharā* (*ghaṭa-*), *ghand* (*ghaṇṭa-*), *ghau* (*ghāta-*), *ghun* (*ghuṇa-*), *gheō* (*ghṛtā-*), *ghōrā* (*ghōṭa-*).

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

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

j-: *janā* (*jāna-*), *jamm* (*jānma*), *jānānā* (*jānāti*), *ji* (*jivā-*), *jibh* (*jihvā*), *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 ṭaṅka- 'seal') 'to shut', Kāty. Śr. IV, X. ṭaṅkaṇaksāra- 'borax' Kāty. Śr. III paddh., ṭṭṭibha- name of a demon Mn., yājñam , $\sqrt{\text{ṭval}} = \sqrt{\text{ṭal}}$ Dhṛp. XX 5; ḍākinī Pāṇ IV, 2, 51; $\sqrt{\text{ḍi}}$ Pāṇ VII, 2. 10; $\sqrt{\text{ḍhauk}}$ Pāṇ. VII 4, 59.

ṭ: ṭaṅg, ṭakā (ṭaṅga- , ṭaṅka-), ṭalnā (ṭvalati), ṭaṭīhrā (ṭṭṭibha-).

$\text{ṭh: Ṭhaukar, Ṭhākar}$ cf. **H. ṭhākur** (ṭhakkura-).

ḍ: ḍaurū (ḍamaru), ḍain (ḍākinī).

ḍh: ḍhōnā (ḍhaukate).

t: tand (tāntu-), tattā (taptā-), takkanā (tarkayati), tau (tāpa-), til (tīla-), turnā (turati), tin (tr̥ṇa-).

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

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

dh: dharnā (dharati), dhār (dhārā), dhūṣ (dhūṣā-).

p: panj (pāṇca), pānī (pānīya-), pinn (pīṇḍa-), pīr (pīḍā), putt (putrā-), pucchānā (pr̥cchāti), pōh (pauṣa-).

ph: phal (phāla-), phan (phaṇā-), phālā (phāla-), phull (phulla-), phaggan (phālguna-).

b: bakkarā (barkara-), bannhānā (*bandhati), bāh (bāhā-), bī (bīja-), bujjhānā (būdhyate).

bh: bhattā (bhaktā-), bharnā (bhārati), bhau (bhāgā-), bhū (bhūmi-), bhujjānā (bhṛjjati).

§138. Intervocalic stops. Among these **-k-**, **-g-**, **-c-**, **-j-**, **-t-**, and **-d-** were lost altogether leaving a slight **-y-** glide in their place the effect of which is seen in the subsequent change **-aṃya->ē**. **-ṭ**, **-ḍ** became **-ṛ**. **-p-** became **-v-** in Mī which later was lost, or changed to **u** and together with the preceding vowel resulted in a diphthong or a simple long vowel. **-b-** is rare like the initial

b-, and shared the fate of -p-. The aspirates -kh-, gh-, -th-, -dh-, -ph-, -bh- were reduced to h in MI which subsequently lost itself affecting the tone of the neighbouring vowel.

-ṭh- ḍh- 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.¹ At least for -ch- Skt. grammarians prescribe doubling after a vowel which points to its origin from a consonant-group."

-k-: cam[e]ār (carma'kāra-), ka nh[e]ār (kumbhakāra-), ḍain (ḍākinī), seāl (śītakāla-), kaṛū (kaṭuka-), sūr (sūkarā-), miṭṭi (mr'ṭtikā), makkhī (māksikā), nhērā (*andhakara-).

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

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

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

-c-: sūi (sūci).

-j-: rāi (rāji-), ruāh (rājamāṣa-), bāniā (vāṇija-), bī (bīja-), WP ayāpā (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), nār (nāḍī), dhūr (*dhūḍi: dhūli).

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

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

-th-: kaihā (kathayati), saūi (śapatha-), gūh (gūtha-), paihlā (*prathillā), paihā (pātha-).

-d-: keārā (kədāra-), naī (nadī), savā (sapāda-), je (yādi), paun (pādonā-).

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

p-: aut (apūtra-), nāī (nāpīrā), 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 (bubhuksā), gadhā (gardabhā) for subsequent appearance of bh- and dh- from b+h, d+h see §127), paih (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. ¹ In native scripts an initial n- is written with the dental symbol while in other positions with the dental or cerebral. Before a dental stop it is dental and is denoted by the dental symbol. The initial and intervocalic n seems to have become alveolar at a very early date though its accoustic effect was dental to some ears and cerebral to others. This is perhaps the reason why we find Vararuci enjoining cerebralisation of every n while in Jaina Pkts. the initial n appears as dental. To say that the PI initial n remains unchanged in Mod. I is wrong so far as the actual pronunciation goes. Initial m- has remained unchanged everywhere.

n-: nāu (nāva, nāma), naṭṭh^anā (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 accoustically it is not noticeable" **Bengālī Phonetics. Bulletin of the School of Oriental Studies** II. p. 6.

m-: mañjā (mañcaka-), missā (miśrā-), mūh (mukha-), mūt (mūtra-), mutth (muṣṭi-), mitti (mr'ttikā)

§140. **Intervocalic Nasals.** The difference between the treatment of **-n-** and **-ṇ-** according as they occurred in the body of the word or in the inflexional suffixes is found in Panjābī also as in Gujrātī ¹. In the latter position they disappear after giving their nasality to the previous vowel, but in the former position they become alveolar **n** although in Gurmukhī script are often represented by cerebral **ṇ** which is the proper treatment in **malwaī** and **mājhī** dialects. **-m-** was always split up into **-ṁ-** which later on became **-ũ-** or **-u-** and together with the previous vowel resulted in a diphthong or sometimes in a simple long vowel. The diphthong or simple vowel thus produced lost its nasality in the interior of a word but kept it when final. The cases where **-m-** appears in place of P I **-m-** are due to a secondary change of **-ṁ-** **-ũ-** or even of **-u-** into **-m-** which as far as can be seen took place before a long vowel (**ā**, **ē**).

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

- (1) $\left. \begin{array}{l} -\eta- \\ -n- \end{array} \right\}$ preserved when occurring in the body of a word
although become alveolar:—

-ṇ: phan (phaṇá), surāṇā (śṛṇóti), ginnā (gaṇayati: cf. grṇāti 'to announce'), māṇak (māṇikya-), baṇaj (vaṇijya-).

-n : ūnā (ūnā-), hun (adhunā), phaggaṇ (phālguna-), pāṇi (pāṇiya-), tāṇnā (tāṇayati).

(2) In inflexional suffixes, **-ŋ-**, **-n-** were lost, giving nasality to the preceding vowel:—

Gen. pl :- ānām > $\begin{cases} \text{-akānām} > \text{-eṣ} \\ \text{-ikānām} > \text{-iṣ} \\ \text{-ukānām} > \text{-uṣ} \end{cases}$ Now used as Oblique plural.

Nom. pl. neut. -āni > **ā** { -ikāni > **iā** } Now used as Direct pl. 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 (kāmla-), aulā (āmala-), cāur (camara-); bhaur (bhramara-), ḍaurū (ḍamaru-), nāu (nāma), paū (pāmā), thaū (sthāma), lū (lōma), dhūṣ (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. *jīmēṇa) 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. sāī (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 yaihnā 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 *śaurasēni* 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 ¹ § 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. *duīya* **duījj*, cf. *AMg.* *aḍḍhāijja* < *ardha tṛtīya-*), *tījjā* beside *tīā* (*tṛtīya-*, *AMg.* *tīeya tātīya-*), *bhānaja*, *WP.* *bhaṇeā* (*bhāgināya-*).

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

-v- : (i) *chail* (*chavi+* **illa-*, *jī* (*jīvā-*) Pkt. *jīvō*), *dāī* (*dēvī*), *beāh* (*vivābhā-*), *WP.* *parīhṇā* (*parivēṣayati*) *EP.* *parōsnā* is a loan from *H.*

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

(iii) *nūn*, *WP.* *lūṇ* (*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 *Hindī* 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^anā, (ruṣyatē), karnā (kārati), bissarnā (vismarati), sauhrā (śvāsura-).

l: lajj (lajjā), lipp^anā (lipyate), līkh (līkṣā), lōhā (lōhā), seāl (śītakāla-), pīlā (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^aṭnā (paryasta-: Pkt. pallaṭṭai), palthī (paryasta-), pahlāg (paryāṅka-), palān (paryāṇa-).

(iv) Skt. **-dr-** > Panj. **-ll-** as found in Pkt. allā (ārdrā: Pkt. alla-), bhalā (bhadrā-), khullā (kṣudrā- 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 Wī' lūṇ (lavaṇa-), naṅgh^anā beside laṅgh^anā (laṅghate but cf. naṅkhati 'to move'). The confusion between **l** and **n** is much more frequent in foreign words used in Panj., but with spread of education it is dying out.

§144. Initial ś-, ṣ-, s- all become s-.

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

ṣ-: sōḷā (sōḍaśa), saṭṭh (ṣaṣṭi-), chē '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-), suddhā (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-), sauhā (śvāśura-), kōh (krōśa-).

-ṣ-: māh (māśa-), hāḥ (āṣāḍha-), karh (kāriśa-), toh (tūśa-) tih (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 aśitī- is a descendant of an original consonant-group. cf. aṣṭau 8, cf. Av aštāiti 80.

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

(iv) -s- remains in si '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-), hīḥ (hṛdaya-), hal (hala-), haraḥ (haritaki).

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

-h-: lōhā (lōhā-), lāhā (lābha-), 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 sound¹. 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 पठितः सन्नतरो होनश्चासनादः ॥४३॥ स्पर्शश्च स्पर्शोऽभिनिधानः ॥ ४४॥

been assimilated to those following¹.

§ 150. In groups stop + other consonant, the stop was not unexploded² because the next sound being more open³ a partial release took place which was enough⁴ 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 root⁵. In pronouncing **y** the contact is made with the two edges of the middle of the tongue upon the palate⁶, 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"⁷. **c** also had the same place of articulation as **y**. It is not clear whether **c** was an affricate or a simple stop in the times of the *Prāṭisākhya*s. 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 *Prāṭis* I. 44.

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

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

(5) Taitt. *Prāṭis* 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-y-**.

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

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

Why **-ts-** resulted in an aspirated **-cch-** and **-ty-** in an unaspirated **-cc-** seems to rest upon the sibilant in **-ty-** being not so strong as in **-ts-** because in the former case the spirant was only the devoiced form of **y** while in the latter it was original.

(1) See Whitney's remark on Taitt. Prātiś. II 42, and A V Prātiś 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 stop¹.

The effect of a sibilant in aspirating the changed group can be judged from an anonymous quotation in the commentary on the **Atharva Veda Prātiśākhya** 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.' This is the reason why the resulting group in MI also is double between vowels; thus **-kṣ-** in PI was **-kkṣ-** 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**.²

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

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

(2) AV **Prātiś** I 58, III 28, 30-32; **Taitt. Prātiś** 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 (cikkaṇa-) but cf. cikkaṛ 'mad'.

-gg-: gúggāl (gúggulu-).

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

-cch-: kacchū (kacchapa-), guccā (guccā-), 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 (bhrjjāti).

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

-dd-: uḍḍā besides urnā (uḍḍayati), haḍḍ (*haḍḍa-).

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

-dd-: kudāl (kuddāla-).

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

-pp-: pippal (pippala-), piplā mūl (pippali-).

§153. 2. In Heterorganic groups the first stop is assimilated to the second, and where one of the stops is a voiced aspirate the resultant loses the aspiration with the usual tone-effect.

-ṭk-: chikkā, chakkā (ṣaṭka-).

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

-tkh-: ukkharṇā (*utkhiṭati),¹ ukkhal 'mortar' (*utkhala-) cf. khāla- 'thrashing floor'.

-dg-: khaggā 'a fish' leaf of ghīkuār 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 (bhaṭtā-), sattū (sāktu-), motti (mauktika)-ratt 'blood' (rakta-).

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

-kth-: satthal (sāktthi).

-bd-: saddā (śābda-).

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

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

-tp-: upajnā (utpadyate), WP upparṇā (utpatati, utpaṭati[†]).

-tph-: upphanā (*utphanati).

-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 (saknoti or śakyate).

-gn-: agg (agnī-) bhuggā 'worn out' (bhugna-), nangā (nagnā > nagga- AMg., nagga-: *namga-), Ambala bhagganā (bhagna-), lagganā (lagna-or lagyati).

-km-: rōk 'cash money' (rauikma- '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 rājanī, 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?) Rattī "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-, chinna-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 (padmīnī), pabb "forepart of the sole of the foot" (padma-)?

§155. **Nasal + Stop.** In its treatment of the groups nasal + stop, **Panjābī** ranks with the North-Western languages, **Sindhī** 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 (Blöch J. As. 1912, I p. 332ff). In Eastern **Panjābī**, however, **-ṅ(h)-** **-ṇj(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-), nasāṅg (niśśaṅka-), saṅg (śaṅká), kaṅgan (kaṅkaṇa-) páhlāg (palyaṅka-).

-ṅkh-: saṅgh (śaṅkhá-?), pīgh (prēṅkhá), suṅghanā (*śṛṇ-khati 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 (śṛṅga-), raṅg raṅga-), caṅgā (caṅga-), piṅg^alā (paṅgu-). In EP these words are distinctly pronounced with ṅg while in WP ṇṇ is commoner. They are, however, spelt both ways in dictionaries.

-ṅgh-: jaṅgh (jáṅghā), laṅghⁿnā (laṅghate).

-ṅc-: paṅj (páṅca), maṅjā (maṅca-); sinjⁿnā (siṅcāti) kunjī (kúncikā), kanj or kunj (kancu-), kunj (krúṅca), cunj (caṅcu-). Lah. vaṅjⁿnā, vāiṇā S. vaṇⁿṇu (váncati).

-ṅch-: hūjhnā (uṅchati), pūjhnā (prōṅchati) Pkt. pumchaī, H. pōchnā, pūchnā).

-ṇj-: munj (muṇjā), anjan (aṇjana-). pinjara (paṇjara-), pinjaṇā beside pinnaṇā 'to card cotton?' (piṇjayati 'to kill'), bhannⁿnā may be a contamination of bhanjati and bhinna-.

-ñjh-: sanjh (sandhyā: Pkt. samjḥā shñjhā), banjh (vandhyā: Pkt. vaṃjhā, vañjhā.)

-ṇṭ-: kaṇḍā (kāṇṭaka-), ghaṇḍ (ghaṇṭa-), baṇḍanā (vaṇṭate), cuṇḍanā (cuṇṭati).

-ṇṭh-: kaṇḍhā (kaṇṭhā-), sunḍh (śuṇṭhi-), khunḍhā (kuṇṭha-)

-ṇḍ-: gaṇṇā (gaṇḍa-), kāṇṇā (kāṇḍa-), khaṇḍā- (khaṇḍā-), pinn (piṇḍa-), ḍann (ḍaṇḍā-), munn[a]nā (muṇḍayati) rann (raṇḍā), kunāli, P.W. kunnī (kuṇḍa-), hunn (huṇḍa). In several words mostly from EP, -ṇḍ- remains unchanged, *c.g.*, āṇḍā, but Mul. ānnā 'eye-ball' (āṇḍā-), riṇḍī (eraṇḍa-), gaṇḍōā (gaṇḍūpada-), gaṇḍā, khaṇḍ piṇḍā, ḍaṇḍ[ā], muṇḍā, raṇḍī, kūṇḍī, huṇḍ. Here the last eight are doublets and the others may be loans from Hindi.

ṇḍr-: pōnnā beside pōṇḍā (pauṇḍra-)

nt-: tand (tāntu), dand (dānta-) pāid W.P. puāḍ (pādānta-), sād in sukḥ 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-: āḍ WP ānda (āntrā-), jaṇḍā WP jaṇḍrā (yantrā-), mand WP mandar (māntra-), maḍārī or māḍārī (mantrakāra- or perhaps Pers. 'madār 'N saint'+ī), neḍḍā, WP niūṇḍrā (ni- mantra-) WP māṇḍrī (māntrika-).

-nth : pandh pānthāḥ), kandh (kanthā L.), madhānī (manthāna-). WP pāṇḍhī (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 (chāṇḍaḥ), sanēhā (sandeśa-). WP nanān (nānāṇḍā) EP nanād must be a loan from Hindi, 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 (mandākṣa-), manhēnmā 'destitution of milk' (manda + dhainava-), manrāḥ '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* (*candā-*), WP. *canhā* *jhanhā* (*candrabhāgā*).

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

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

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

-*mph-*: *gumbhā* (*gumpha-*).

-*mb-*: *ammā* (*ambā*), *lammā*, *lambā* (*lamba-*), *nimm* (*nimba-*), *samm* (*śāmba-*), *sām* (*śaimbya-*), *kuṛam* (*kuṭumba-*), *kōṛmā* (*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*, *camēlī*, WP. *limmanā*, *gummhā* besides forms with -*mb[h]*. Assimilation of *b-* in *mb* coming in the same syllable is also common in other languages *e.g.* H. *ām* (**āmb-*, **āb*) *sām*; 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, *karaṃta-* > WP *karnā* 'doing'

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

-mn-: W.P. *nimmojhānā* (*nimnā+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 *ṇṇ-*, *-nn-* become alveolar.

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

-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**s refer to a pronunciation in which a surd stop was inserted between a nasal and a sibilant¹. 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 *ṣṇī*,² 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. *ð*, Pers. Eng. *z*, *v* appear as *g*, *d*, *j*, *b*

(1) **उणनेभ्यः कटतेः शषसेषु॥ AV Prātiś.** II 9 "After *ñ*, *ṇ* and *n* are inserted *k*, *ṭ* and *t* before *ś*, *ṣ* and *s*." **नकारस्य शकारे जकारः॥ AV Prātiś** II 10. 'Before, *ś*, *n* becomes *ñ*.' **उपूर्वः ककारः सषकारः॥ Taitt. Prātiś** V 32. "After *ñ* is inserted a *k* before *s* and *ṣ*." **टनकारपूर्वश्च तकारः॥ 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 *ss* 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 Hindī. *sānjhī*, *sājh* (*sāṃśa*) cf. *ṣiṇā sāzhu* 'half of land produce'.

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

ḍassanā is from *daśyati*, and *ḍang* 'bite' from **ḍakna* > AMg. *ḍakka* > **ḍamka*. cf. II. *ḍāk*, *ḍaṅk*.

kāssū (*kaiṃśuka*-) is a loanword.

-*mś*:- *pīhnā* comes from Pkt. *pīsaī* rather than Skt. *piṃṣati*. cf. *ṣiṇā pezoiki*.

-*ms* : *kāssī*, W P. *kaiḥā* (*kaṃśa*:- *kāṃśya*-) seems to be a late borrowing with -*s* > -*h*-. Sindhi *hanju* (*haṃśa*). Panj > *hans* 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*.

MI -*ms*- *injhū*, WP. *ānjh*, Sindhi *hanja ṣiṇa āṣu* (*āśru*-Pkt. *aṃsu*) *khangh* (*kāsā* Pkt. *khā sā* Pisch. § 206, **khassā* **khaṃśa*) cf. II *khāsi*. *khunjanā* to be missed (*kuṣṇāti*, Pkt. *kussaī* *khussaī*, **khūṃśaī*) cf. II. v. ṭ. *khōsnā māih*, W P *majjh*, *manjh* (*māhiṣī*) **mhiṃsī*) cf. II. *bhāis*. E. P. *mhāis* is a contamination of *māih* and *bhāis*.

cunghanā H *cūghnā* cf. *cūsnā*, Rajas *cūkh* (√*cūṣ*:- √*cucūṣ* Pkt. *cūsaī* *cussaī* **cūṃśaī*; 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-group¹ when a stop except a dental precedes *y*, the *y* is assim-

(1) Monier-William's Dictionary records only one word *यवागुली* *yvāguli* 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 (māṇikya-), 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)¹, rucnā (rucyate), cūnā (cyutā-), bacnā, cf. WP. vacīuṇā (vacyāte.)

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

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

-ḍy-: Powādhī jāḍḍā (jāḍya-).

-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 (khāḍya-), bijj (vidyut), jūā (dyūtā) chijjanā (chidyate), bājjā (vāḍya-), pasijjanā (prasvidyate) upajjā (utpadyate).

-dhy-: gijjhanā (grḍhyati), bujjhanā (būḍhyati), sujjhanā (śudhyati), sijjhanā (śidhyati), rijjhanā (rḍhyati), mājjhā (māḍhya-). cf. -ndhy- njh: sanjh (sandhyā), banjh (vandhyā).

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

punn (pūṇya, kān f. (*kāṇya-: kāṇā-).

(1) For shortening the double consonant after a short vowel in the roots **pac**, **ruc**, **sak** **phaṭ**, **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** (śūṇyā-); **jann**, WP **janj** (jānya-) cf. Mar. **jānavsā** (jānya+vāsa-); **kannē** t., WP **Kanj** (kanyā) **dhān** WP **dhāī**, perhaps, for **dhān** ***dhānj** (dhānyā-); **mannan**, (**mānyate**), **neārā** (anyākāra-?). [M] **anj** (anya-).

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

uggamnā (**udgamyate**), **ghummanā** (HD **ghummai**: ***ghumya**).

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

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

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

-ṣy-: **russanā** (**ruṣyate**), **tussanā** (**tuṣyati**).

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

(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**, **ś**, when assimilated, aspirates the resulting double consonant.

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

-hy-: gujjhā (gúhya-). bājjhō (bāhyatāḥ), bōjh (*uhya-:Pkt. vojja-), dājh (*dāhya-). WP ḍajjh^{nā} (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**, **Dhauri** and **Jaugaḍa**. 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** (**krósa-**) **kōl**, S. **kōli** (**krōḍē**), **cakk** (**cakrā-**) **cukkā** (**cukra-**). **sūk** (**sukrā-**) recorded by Mayā Singh must be a loan from Hindi or quoted from the **Ādi Granth**.

gr: **gaṭṭlanā** (**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 (vyāghrā-).

jr: bajj 'calamity' (vájra-).

qhr: mīdḍhā (mēḍhra-).

tr: tāhnā, WP trāhnā (trāsāyati), tōṛnā WP troṛnā (trōṭayati) gōt, WP gōttar (gōtrā), cittā WP cittrā (citraka-), cittanā, WP cittarnā (citrāyati), Cēt, WP cettar (caitra-), dohtā WP dōhtrā (dauhitra-), pōttā WP pōtrā (pāutra-), putt WP puttar (putrā-), patt, WP pattar (patrā-), sūt WP sūttar (sūtra-), dāttī WP dātri (dātra-), tinn WP trai (tṛiṇi, Pkt tinni), (trāyah-). Guj. tran 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.'

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

dr: damm (dramma-), dākh (drākṣā), chiddā WP chidṛā chidṛā-), dadd WP daddar (dadru-), nīḍ WP nīndar (nidrā). In ḍāhnā, if from drāghate, dr has become ḍ. 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-: kubhṛā) cf. Guj. kubḍū.

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

mr: makḥhan (mraḥṣana-). When mr occurs in an internal syllable, a h develops between m and r, and the whole group

appears as -mb in Pkt. (Pisch. §205), amb (amra-), tām̐bā WP trām̐bā, trām̐mā (tām̐rā-), tām̐rā (tām̐ra+paṭa-?)

śr: saun (śrāvāṇa-), 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 traṭṭalā (tarku-), makkar (markāṭa-), sakkar (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-), tapṇar, Lah. trappar (L.S.I VIII' p. 326) (tālpa- connected with √tṛp MW.: *tarpa); ṭappanā, Poṭh. trappanā (*tarpati: tṛpyati).

-rb: kabrā (karbara-)-

-rbh: gabbhā (gārbha-), 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. dūlhā, Guj. dūlū (durlabha-?)

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

-rś-: dassanā (darsayati), pāssā (pārsvā-), passali (parśú-)
-rṣ-: ghassā (gharṣa-), khassanā (karṣati), WP vassaṇā
 (varṣati). baras. sarhō, ārsi etc see under svarabhakti.

§164. Groups with l.

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

-lk-: bakk (valkā-), sakk (śál'ka-).

-lg-: guggal (gúlgulu-), phaggan (phálguna-), baggā
 (valgú-). bāg, WP vāg (valgā) perhaps a loan on account of

-lp-: tappar (tálpī-?), WP kappanā (kalpayati).

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

-lm : gummā (gúlma-).

(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. (bilva-).

-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-), challi '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-: kaṣṇā (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 *buddhappā* '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. bījā*. *Mul. beā* 'second'.

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

-dhv- > *bbh-*: WP *ubbhā* (*ūrdhva-*)

-dhv- > *jjh-*: *jhaṇḍā* (*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* (*pārśva-*).

-ṣv-: *māssī* (*mātrṣvasṛkā*).

-sv-: *pasijjanā* (*prasvidyate*) *sikā* (*svaka-*: * *svākya-*) *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-).

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

-ṣṭ-: aṭṭh (aṣṭau-), naṭṭhanā (naṣṭā-), muṭṭh (muṣṭī-), mitṭhā (miṣṭa-), riṭṭhā (ariṣṭa-), piṭṭhī (piṣṭa-).

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

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

-ṣp-: bhāph- (vāṣpa-).

sk-: khammhā (skambhā-), bakḥhar (upaṣkara-), bakhārā (vakaskāra-?).

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

-sth-: thāli (sthāli), thāh (sthāgha-), thānī (sthānā-).

sp-: phāhā (spāśa-).

-sph-: phuṭṭanā (sphuṭyate), phōrṇā (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-: nacōrṇā (niścotate), niclā (niścala-).

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

-ṣ + p-: naputtā (niṣputra-), caūppar (catuṣpaṭa), Guj. cōpan (catuṣpañcāśat).

-s+k-: nakk (nās+ka-)?

-s+t-: nittarnā but H. nitharnā (nistarati), caunti WP. cautti (catuṣtriṃśat).

§167. Stop+sibilant.

(1) kṣ become k(k)h.

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

makkhī (mākṣikā), **pakkh** (pakṣa-), **sikkh** (śikṣā), **takhān** (takṣāṇam 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 IAVs (Turner §89)? *e. g.* **ricch**, **H. G.** **rich**, **Mar.** **ris** : **ch** > **s** (ṛkṣa-), **kacch**-(kākṣa, kacchā), **churā**, with **ch** in others (kṣurā-: churikā), **taccha** 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.* trṇédhu : *trṇdhati.

(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) **gucchā** (guccha-: grṣpa-).

(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 trṣṣā, or *cf.* trṣṣyāvat RV vii, 103', 3.

-ṣṇ-: WP **unhālā**, **hunālā** (uṣṇakāla-)

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

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

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

-ṣm-: **tusī** (*tuṣmā), **kōssa** (*kōṣmā), WP **hussar** (uṣma-)

-sm-: **aśī** (asmé), **bhass** (bhasma) **bissarnā** (vismarati).

This treatment is peculiar to the North-Western Languages *cf.* **kāśir**, **Kś** word for Kashmīr (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.¹
 -ṣṣ-: nasang (niṣṣaṅka-).

-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.²

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

Examining the cases where 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 (bhrāṭr-), 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 (dr̥syatē, Pkt. dissaī, disaī). s > h is yet a living tendency. See Dr. Bailey's note JRAS. 1926.

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

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

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

gheō (**ghṛtā-**), **hīā** (**hṛdaya-**), **khuttī** (**kr̥ttikā**) **mōeā** cf. **H. muā** (**mṛtā-**), **pōhllō** (**pr̥thula-**), **tijjā**, **tīā** (**tr̥ṭiya-**), **kittā** (**kr̥tā** the **-t-** being doubled, or **-tt-** being added by the influence of **suttā**, **tattā** etc.). **buddhā** **H. būrhā**, **S. buḍhō** commonly derived from **vṛddhā-** should be referred to **br̥dha-** where the **-dh-** has been doubled on the analogy of **Pkt. daḍḍha-**. **Pa. vuddha-** beside **buddha-** and **vaddha-** may be due to contamination of **vṛddhā-** and **br̥dha-** **miṭṭī** (**mṛttikā**) is found with cerebral in all except **Mar. māṭī**.

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

-rt-: All Panjābī words containing PI **-rt-** are connected with the roots **kartati** 'to cut' and **kṛṇatti** '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 **kattanā** 'to spin', **kaṭṭanā** 'to cut'; **bāt** 'thing, matter' (**vārttā**), **bāṭ** 'road' (**vārtma-**; **vartṭh n.**). For details see Turner p. 562). **mṛttikā** > **P. miṭṭī** **H. maṭṭī**, **māṭī** **M. māṭī**, **Dog. mittī** dental.

-rth-: **sāth** (**sārtha-**), **sāthhī** (**sārthika-**), **cautthā** (**caturtha-**)

-rd-: **gadhā** (**gardabhā-**), **kuddanā** (**kūrdati**), **caudā** (**cāturdaśa**), **baddal** (**vārdala-**), **bahld** (**balivārda-**), **paḍḍanā** (**pardati**).

-rdr-: **ṛ*addā** (**ārdṛā-**), **allā** (***ārdla-**). **kaudḍī** (**kapardikā**),

-rdl-: **ṛchaddānā** (**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 **muddh** (**mūrdhā**) the cerebral appears elsewhere also.

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

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

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

-dhr-: giddh (gṛdhra-), baddhi (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), jurnā (yuta-), bahērā (vibhīṭaka-), harar (harīṭakī-).

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), tuṭṭh'nā (tuṣṭa-), dūddhā, dūṛh (Pkt. divaḍḍha-), ṭaḍḍ'nā (tardati), ḍaṇḍā (daṇḍā-), ḍaḍḍū (dardura-), ḍiṭṭ (dīpa+varti-), ḍahīṇḍī (dadhibhāṇḍa-), ṭhaṭherā (tvāṣṭṛ-), ḍāḍḍhā (dārdhya-), ṭhaṇḍhā but Mar. thaṇḍā (stabdha-), ḍhaṭṭhā (dhvasta-: *dhvaṣṭa-), ḍhiṭh (dhrṣṭa-), WP ḍiṭṭhā (dṛṣṭa-); ṭeḍḍhā, H. ṭeṛhā but WP treḍḍhā; ṭaṭṭī but WP traṭṭī, but EP tur, WP ṭur (tūṛati); ḍar (darati) ṭherā (sthavira), dēr: ḍēr, ḍōrī (dōṛaka).

In the presence of ṛ the dental remains, thus tōṛ, dhaṛ, ḍāṛhī, 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 Prākritis (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*: *ślāghatā*, cf., √*śrath*: √*ślath*). Other words like *g^araū*, WP *girā* or *g^arā*, (*grāma*), *bh^arā*, WP *id.*, L. *bhirā* (*bhrātā*), *g^arāh*, 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-*), *paṛchatti* (**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 Prākrit:—*barh-*, *barhā*, WP *varh-* beside *vass-*, *varhā* (*varṣati*, *varṣā*, cf. AMg. *varisa-*), *sarhō* (*sarṣapa-*, cf. AMg. *sarisava-*). *bar^s* 'year; to rain' and *ārsī* (*ādarśa-*, Pkt. *ārīsa-*) are loans from Hindī on account of the preservation of *-s-*.

Insertion of Plosives.

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

-*nar-* > -*ndar-*: *bāndar* (*vānara-*), *pand^arā* (Pkt. *pannarasa-*), *basantar* 'fire' perhaps through **basāndar* (*viśvānara-* cf.

vaiśvāndara- found in the Sīyāḍoni 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. *taṃba*, 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' (*am'rta-*) *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* (*amlīkā*) 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*, *Lahndī* 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* (*krōśa-*). 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 *kārōp m-* 'ten million' but *kōṛī f.* 'score' (*kōṛī-*), *s^arāp ts.* (*śāpa-*), *karmaṇḍal ts.* (*kamaṇḍalu*). *kārōp ts.* (*kōpa*) perhaps on the analogy of *k'rodh*; *WP trikkhā* (*tīkṣṇa-*), *WP tarkhāṇ* (*takṣāna-*), *WP mēthrā*, *WP srakk* (**śarka: śālka-*), *WP traṭṭī*, *WP traṭ* 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 Prākritis - see Pischel § 90. Thus **lakkar** (lakuṭa-) cf. Nep. **lauro** 'stick', Panj. H. **lauṛā** 'penis'; **thabbā** (stabaka-), **uppar**, H. **ūpar** (upari, cf. AMg. **uppiṃ** beside **uvarip**), **assi**, H. *id.*, (**aṣitī**-). The case of **ikk**, L. **hikk** (ēka-) is puzzling. In Pkt. we get **ekka**- 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. **khāt**, Mar. **śēt** (**kṣētra**-, Pkt. **khētta**-, **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 **kācoū**, **cākkū** (cāqū), **nuksā**, **nuskā** (nuskha), **kājak**, (**kāgaz**), **dējkā** (dēgca), **bujkā** (buqca), **nuskān** (nuqsān) etc. From Sanskrit words the following may be noted:—

baṭṭōh, **baṭlōh** (vartula+lōha-), **hamēl** 'necklace' (mēkhalā-?), **ciṛbā** 'flattened parched rice', H. **civṛā** or **ciūṛā** (cipiṭa-), **kaṛṛā**, H. **kaṛvā** (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 **kāṛati**.

(1) —k as in **karak**, **khapak**, **garhak**, **dharak**, **bharak**, **bhupak**, **marak**, **jharak**, **ripak**, **tarak**, **tirak**, **pharak**, **rarak**; **sarak** (**sarati**),

khurak, surak, cirak, eurak, ghurak; kilak, bilak (vilapati), tihlak, chahlak, ḍuhlak (dōlāyate); camak (camat-), ḍamak, lamak (lambate), dhamak (dhmāti); ṭaihk, ba:hk, 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—

sūkkar, hūṅgar (hum-), pukār (pūt), hūghār (humkāra-). khāghār (Panj. khaṅgh 'cough'), ḍhākār 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* — × ×) and *tiraścā-* (Pkt. **tiracchao* — × — —).¹

According to this theory the words should appear as.		But we actually get.	
H. *banfj	*tirāchā	ban ^a j	tirchā
EP. *baniij	*taracchā	ban ^a j	tirchā
WP. L. *vaṇ'jj	*tiracchā	vaṇ ^a j	tirchā
Guj. *vaṇij	*tarāchō *tirāchō }	vaṇ ^a j	tirchō

(1) — denotes a short syllable, × a syllable *heavy by position only* 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.

— yádi,	Pkt. jaī	> EP jé
káti,	„ kaī	> „ káf, H. id.
kara,	„ kara	> „ kár, H. id.
— kalá,	„ kalā	> „ kál, H. id. Guj. kál.
× — saptá,	„ satta	> „ sátt, H.G. sāt.
× — lajjā,	„ lajjā	> „ lajj, H. Guj. lāj.
— <u>x</u> vála,	„ —	> „ bál, H. id., WP vāhl.
× — bandha,	„ baṃdha	> „ bánnh H. Guj. bádh.
	etc.	etc.

§186. (3) Among *trissyllables* the schemes $\check{x} \underline{u} \check{x}$, and among *tetrasyllables* the schemes like $\check{x} \check{—} \check{x}$ 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. karai > EP káre, H. Guj. id.
— — x karaṇam, „ karaṇam > „ karan, S. kārāṇu
ghaṭa-, „ ghaṭaō > „ ghāṛā, H. id. Guj. ghāṛō
x — x kuṇḍa-, „ *kuṇḍaō > „ kūṇḍā, H. kūḍā, WP.
kūnnā
ghañṭa-, „ *ghanṭiā > „ ghāñḍī, H. ghāñṭī
kāla-, „ kālaō > „ kālā, H. id.
x — x palāsā-, „ palāso > „ palāh;
karpāsa-, „ kappāsō > „ kapāh, H. Guj. kapās.
āsāḍha-, „ āsāḍhō > „ hāḥ, H. asāḥ, Guj.
asāḍh
gopāla-, „ govālō > „ guāl, H. id. Guj. guāl.
— — — prasarati, „ pasaraī > H. pás(a)rē
— x — — *parisvēdat,, > EP parseō, parsē, G.
parsēv (o)
— — — purāṇa-, „ purāṇaō > „ purānā, H. id.
x — — — carmakāra-, „ cammayārō > „ cāmēār, 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. lohayārō > EP luhār, H. id.
— — — — śītākāla-, „ siyāālō > „ seāl
x — — — prakhyāna-, „ *pakkhāṇaō > „ pakhānā
< — — — sambhālayati, „ sambhālēi > „ samhālā,
etc. etc. H. sābhālā.

§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 $\underline{x} \times \underline{x}$, $\underline{x} \sim \times \underline{x}$ or $\underline{x} \times \times \underline{x}$ among tetrasyllables.

$\sim \times \times$	anicchā	> Guj. āpach
$\sim \times \sim$	apútra-	> EP. aut , H. <i>id.</i>
	āraṇya-	> H. ārṇā 'wild'
	alakta-	> EP. H. āltā , Guj. āltō
	alakṣya-	> Guj. ālakḥ
	alagna-	> H. ālag (Fallon's Dictionary), EP. alāgg may have been formed from lagg .

(Dś.) kaḍacchū-	> EP, H. Guj. kārchī
karaṅka-	> Panj. kārāg (recorded in Dictionaries).
karaṇḍa-	> EP, H. karni but G. karāṇḍi 'gold-smith's tool', and karāṇḍō 'box'.
kuṭumba-	> EP kūrām, H. kūrṃā, kūnbā, kumbā S. kūrṃu.
kulattha-	> EP, H. kūlthī .
kṣurapra-	> EP, H. khūrpā . G. khūrpī , S. khūrpo .

(Dś.) khaḍakki-	> H. khīṭkī , Guj. khāṭkhi
tarakṣa-	> WP tāraḥ , Guj. tāras
tiraścā-	> Panj. H. tirchā , Guj. tīrchō .
dhāritrī	> EP, H. dhārat , dhārtī , Guj. <i>id.</i>
paraśvaḥ	> EP, H. pārsō

*parīśyā (cf. avaśyā) G. **parās** *f.* dew, frost

*prathilla- > EP **pāihllā**, H. **paihlā**, Guj. **pēhlō**

pralagna- [Pkt. *palamga-] > Poṭh. **pālāgnā** "a string fastened round the neck of a pot". For -nā cf. S. **virūṇo**

pralambatē > WP **pālāmpā**

bahutva- > EP. báuht, H. WP. báhut

manuṣya- > WP mūp's

*maricya- > EP, H. mīr^c, WP mār^c.

Pkt. mahamta G. mehtā H. maihtā

vaṇijya- > EP, H. bán^j, WP., Guj. vān^j.

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

vahāṅgikā- > EP. H., báihgī, WP vá:hāngī

virikta- > S. vírto 'tired'

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

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

vilamba- > H. bílam, WP. vílam

vilambatē > WP. vilamñā.

viṣamyatē > EP., H. bísamnā.

sapatnī > H. sāt 'co-wife'.

saputra- > Panj. sāt.

*Sarikkhā- (cf., Pkt. sārīkkh-, sariccha- Pischel §245).

> Panj. H. sarkhā, Guj. sárkhā.

suruṅgā > Panj. H. Guj. surāg.

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

haridrā > EP hāldī, H. hāldī, Guj. haḷad
WP hārdā.

~ ~ x ~ araghaṭṭa — > H. árhat, ráihat by early loss of a;
Panj. hāhlī by metathesis.

balivārda- > EP bāhld, bāuld.

udvartana- > H. úbtan; EP. bútnā. WP vātnā through
an early loss of -u-.

xx— } paryāṅka- > Panj. páhlāg H. pālāg cf. pālki.
xx— } paryasta-Pkt. pallatṭa- > Panj. pāl^ctnā, H. id.

vijñāptikā > H. bintī.

sambudhyati > Panj. sámjh^cnā, H. id.

salyaka (P-kt. *sállamka-) > EP sáhlāg.

—x— } kauṭumba- > Panj. kōrmā
—x— } dauhitra- > EP dohtā, H. id., WP dōhtrā.

durbhikṣa- > H. dubhuk (plutts), dubhak
L. S. I. IXi. p. 491).

nāraṅgikā > EP nārāṅgi.

māṇikya- > EP. māṇak, 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.

karant-, Pkt. **karaṃta-** > Panj. **kārdā**, Pcth. **kārnā**,
H. **kārtā**, Guj. **kārtō**. See also §§ 117 and 156.
Lah. **karendā** is from Pkt. **kareṃta-**.

(ii) Present Indicative III pl.

karanti > Panj. **kāran** see also §156. H. **karē**, O.H.
karahī cannot come from **karanti**.

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

kariṣyāmi, Pkt. **Karissāmi** > Lah- **Karsā**, Raj. **karsyū**
„ Pkt. **Karissam** > Guj. **kariś**, pronounced
[ˈkariʃ], dialectically **kāras**.

(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. **pasijñā**

prasvinna- > H. **pasinā**, Guj. **pasinō**

aṅguṣṭha- > Panj. **gūtṭhā**, **āgūtṭhā**, H. **āgūtṭhā**, Guj.
aṅguṭhō?

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

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

niṣputra- > Panj. napūttā, H. nipūtā

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

*pracchanṭati > Panj. pachāṇḍ-nā; perhaps H. pachāṇḍā, Guj. pachārvū with loss of nasalisation; cf. H. chāṇḍā, Guj. chāṭvū.

ekastha- Pkt. ěkkaṭṭha- > H. ikāṭṭhā beside ikṭhā,)

Pkt. ěkkalla- > H. akēlā beside iklā

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

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

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

praṇapṭr- > H. paṇāṭī-

*sarikkha- > Panj. sarīkkhā, H. sarīkhā

— — — nirīkṣā > Panj. nīrīkh, H. *id.* Guj. *id.*

parīkṣā > Panj. H. Guj. pārah.

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

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

unāṭī (29), H. unāṭīis beside ūntīs and untīs.

unanjā (49), H. uncās beside ūncas.

akvānjā (51), Hindi 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, parākkh, basānt, mahānt, namitt, nakhiddh, bakūnth, nacint, paklāṇḍ, aḍāmbar etc.
 - (ii) pasind, patāṅg, nagāṇḍ, kamāṇḍ, malāṅg, pagāmbar, tamāncā; Satāmbar, Dasāmbar etc.
 - (iii) ghasūnn, ghamāṇḍ, bharīṇḍ, rabidd, dabāll, tarīṅg, 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 (LUDHIANI) WORDS.

The diacritical marks and the infinitive sign -(a)=nā of a root affect the order. **Bl.** means that the other cognate forms are to be found under the 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. = Prākṛit,
M. = Marāṭhī,	Skt. = Sanskrit,
Mal. = Maiwāī,	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. pres. I sing., unemphatic=**
hā 'am', ... §133
abā j f. 'sound' || Pers. āvāz.....§52
abēr f. 'delay', || Poa. bēṛ, || Skt.
avēlā §143 V.
abhāggā [əp,ag:a] a. m. 'un-
lucky', || H. abhāga || Skt.
abhāgya- §89
ābīr=amīr q. v.
āccharā f. 'nymph., girl's name'
Skt. apsara..... § 167 M. āsrē Bl.
ād f. 'entail' || W. P. āndar,
M. āt||Skt. āntrā-. §155, 162. Bl.
aḍāmbar m. 'ostentation' ts. Skt.
āḍāmbara §191 (i)
- āddā m. 'ginger'. || M. ālā || Skt.**
ādrā- §15, 170 iii. **Bl.**
addh m. 'half' || M. ādhā || Skt
ardhā- §170 iii. **Bl.**
adhāram [ə't,arəm] m. 'impiety'.
ts Skt. adharma- §89
agāhā=gāhā q. v.
agg f. 'fire'. || m. āg Skt. agnī-
..... §15, 49, 154 (1) Bl.
āggā m. 'front', || H. āgā. || Skt.
āgra- §162
āggē adr. 'in front' || H. āgā || M.
agyā || Skt.* āgra-kā..... §103 Bl.
aggh (Lah.) m. 'price' || Skt.
argha- §163

- āgūr** *m.* 'granulations in a healing sore'. || Skt. **āṅkūra** § 155
āinci *f.* 'inch' || Eng. inch § 30
ajj *adv.* 'to-day' || M. **āj.** || Skt. **adyā-** § 161 (2). **Bl.**
akbānjā = **akvānjā** *q. v.*
akl ā (u) ṇ (W. P.) *m.* 'proverb'. Skt. **ākhyāna-** § 52, 161
akl āṛā = **khāṛā** *q. v.*
akk *m.* 'particular plant'. || H. **āk.** Skt. **arka-** § 163
akkh *f.* 'eye', || Amb. **aṅkh** || M. **ākḥ**, **āṣ.** || Skt. **ākṣi-** § 49, 113, 167 **Bl.**
ākkhī *adv.* 'with eyes' || Pkt. **akkhihim** § 133 **b**
akvānja *adj.* 'fifty-one' || H. **ik(y)** **āvan**, M. **ekāvam.** Skt. **ekapañcāśat** § 135 190
alāgg *adj.* 'separate' || H. **alag** || Skt. **alagna-** § 187
a'āj *m.* 'remedy' || Ar. **īlaj.** 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.**
Ambarsar *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. **āṇ** Skt. **ājñā** § 154 (2) **Bl.**
ānach (G.) *f.* 'disgust' || Skt. **anicchā** § 187
anāj *m.* 'cereal' || H. *id.* || Skt. **annādyā-** § 51, 158
anām *m.* 'prize' || Ar. **in'ām** § 53
āṇḍā *m.* 'egg' || H. **āṇḍā**, || Mul. **ānnā**, 'eye-ball'. || Skt. **āṇḍā-** § 15, 155, 170 **IV.**
aṅg *m.* 'mark' || H. G. M. **āṅ.** || Skt. **aṅkā-** § 155. **Bl.**
aṅgūr = **āgūr** *q. v.*
anhērā = **nhērā** *q. v.*
ānjan *m.* 'collyrium', || H. *id.* || Skt. **añjana-** § 155
ann *m.* 'food', || H. *id.* G. - || Skt. **ānna-** § 158
ānnhā *adj. m.* 'blind', || Amb. **andhā** [āṇḍā], || 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)
āppaṇā (W. P.) *v. i.* 'to reach' || M. **upadṇē** || Skt. **utpatati** § 36 **Bl.**
arām *m.* 'relief' || Pers. **ārām** § 52
ārhat (H) *m.* Persian wheel || Panj. **hālht**, || Skt. **araghaṭṭa-** § 187
arind *m. f.* 'castor', || H. **arindī** || Skt. **ēraṇḍa-** § 55
ārṇā (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.**
- arṭālī *adj.* 'forty-eight' || H. arṭālīs
 Skt. aṣṭacatvāriṃśat §116
- āratī *f.* 'waving light before an
 idol'. || M. ārat || Skt. āratrikā
 §189 **Bl.**
- āsā } *pron.* 'we.' M. āmhī || Skt.
 āsī } Ved. asmé (*dat. loc.*)
 §50, 167 **Bl.**
- asāī *m.* 'Christian' || Pers. 'īsā+-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. aśvinā- §165
- āthnā *v. i.* = ātthamnā *q. v.*
- aṭhāttar *adj.* 'seventy-eight' || H.
id. Skt. aṣṭasaptati- §190
- aṭhvānjā *adj.* 'fifty-eight' || H.
 aṭṭhāvar || Skt. aṣṭapañcāśat
 §190
- āṭṭā *m.* 'flour', || Mul. aṭṭā, || M. āt
 Pkt* aṭṭa- §22 **Bl.**
- aṭṭh *adj.* 'eight'. || M. āth. || 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. II. *id.* ||
 Skt. apūtra- §138, 183
- ayāli (WP) *m.* 'shepherd' || Skt.
 ajapāla- §138
- ayāñī (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. vādaḷ. || Skt.
 vārdala- 22, 170 *iii Bl.*
- bāddhānā *v. t.* 'to cut. || Skt.
 vardhati §170 *iii*
- bāddhī *f.* 'thong' || WP vaddhārī
 M. vādh || Skt. bārdhira-
 §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 [bəgea:ɾ] *m.* wolf || Skt.
 vyāghrā+? §81
- bāh *m. f.* 'power' || WP. vāh, H.
 bas Skt. vāśa- §77

- bāh** *f.* 'arm' || WP. H. *id.* || M. *bāhī*
Skt. *bāhū-* — §137, 147 **Bl.**
- bahāttar** *adj.* 'seventy-two' || M.
bāhattar || Skt. *dvāsaptati-*
— §190 **Bl.**
- bahārā** *m.* 'myrobalan' || M. *vehlī*
Skt. *vibhīṭaka-* — §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.
dvādaśa- — §135
- bāhṭ** *adj.* 'sixty-two' || H. *bāsath*
Skt. *dvāsaṣṭi-* — §136
- bāhū** *f.* 'wife' || M. *vahū* || Skt.
vadhū- — §130 **Bl.**
- bāhgi** *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.**
- bājjā** *m.* 'musical instrument'
Skt. *vādyā-* — §161 (2)
- bājjhō** *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. *vikharṇē* 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
- bakkhar** *m.* 'oil seeds' || Skt. *upas-*
kāra- §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.*
- bánaj** *m.* 'trade' || M. *vaṇaj* || Skt.
vaṇjya-
— §64, 140, 161, 181, 187 **Bl.**
- bāndanā** *v. t.* 'to divide' || WP.
vāṇṇā v. t. to 'divide' || WP.
vāṇṇā || H. *bāṭnā* || M. *vāṭnā* ||
M. *vāṭṇē* || 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. *vānī* || WP.
vāṇiā || Skt. *vāṇija-* — §138 **Bl.**
1. **banjh** *m.* 'bamboo' || WP. *vanjh*
H. *bās* || M. *vāsā* || Skt. *vamśā-*
— §160 **B. L.**
2. **banjh** *adj.* 'barren', || WP. *vanjh*
M. *vājḥā* || Skt. *vandhyā*
— §155, 161 (2) **Bl.**
- bānnhā** *v. t.* 'to bind' || M. *bādhṇē*
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. *varamḍ* *Dēṣ varamḍa-* — §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. *varasṇō* Skt. *varṣati* — §174 **Bl**.
- bārḥā** *m.* 'year' || WP. *varhā* || Skt. *varṣā-* — §174 **Bl**. *varasṇō*
- Bārmī** *f.* 'ant-hill' || H. *bābī bambī* || Skt. *vamri, valmika-* — §175
- basāḥ** *m.* 'confidence' || W. P. *vasāh* || 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. *vārttā* — §141, 170 *iii*
- bāt** *f.* 'distance' || WP. *vāt* || M. *vāt* Skt. *vārtma, vārtiḥ* *n.* §25, 170 — *iii* **Bl**
- baṭērā** *m.* 'quail' || Skt. *vartaka-* — §103
- bātloḥ** *m.* 'vessel' || Skt. *vartula+loha-* — §178
- bātnā** *m.* 'unguent' || WP. *vaṭna*, H. *ūṭṭan* || M. *utnē* || Skt. *udvartana-* — §54. 165 187 **Bl**.
1. **bātti** *f.* 'wick' || WP. *vatti* || M. *vāt* Skt. *vartikā* — §25 **Bl**.
2. **bātti** *adj.* 'thirty-two' || H. *battis* || WP. *batti, battri* || Skt. *dvātrimṣat-* §
- bātti** *f.* 'stone' || WP. *vatti* || H. *batti* 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. *dvipaṇcāṣat* — §190
- beḡh** *m.* 'marriage' || WP. *vyāh*, || H. *byāh*. || 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. *valli-* — §29
- beōr** *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

- bhāḍeār** *m.* 'store', 'company of girls' || *M.* **bhāḍār**, || *Skt.* **bhāṇ-ḍāgāra-** § 101, 138 **Bl.**
- bhāg** *m.* 'fate' || *WP.* *H. id* || *Skt.* **bhāgya** § 161
- bhāggānā** (*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.* **bāhin** || *Skt.* **bhagini** § 49, 101, 138 **Bl.**
- bhājjanā** *v. i.* 'to run,, break' || *M.* **bhājne** || *Skt.* **bhājyate** § 161 **Bl.**
- bhālā** *adj. m.* 'good' || *M.* **bhalā** || *Skt.* **bhadra-*** **bhadla-** § 143, 164 **Bl.**
- bhalārā** (*WP*) 'better' || *Skt.* **bhadratara-** § 103
- bhānājā** *m.* 'sister's son' || *Skt.* **bhāginēya** § 157, 142
- bhāṅg** *f.* 'an intoxicating plant' || *H.* **bhāṅg** || *Skt.* **bhaṅgā-** § 155
- bhānnanā** *v. t.* 'to break' || *M.* **bhāñne** '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** ['pās'pās] *adj. m.* 'acrid (crucetation)' § 90
- bhatt** *m.* 'bard.' || *H.* **bhāt** || *Skt.* **bhatta-** § 152
- bhāttā** *m.* 'boiled rice' || *H. G.* **bhāt** *M.* **bhāt** || *Skt.* **bhaktā-** § 137, 153 **Bl.**
- bhatt** *m.* 'furnace' || *H.* **bhār** || *M.* **bhāttā** || *Skt.* **bhrāstra-** § 162, 166 **Bl.**
- bhau** *m.* 'fate, spare' || *WP.* **bhā** || *Skt.* **bhāgā-** § 137, 138
- bhāu** *f.* 'eyebrow' || *H. id.* || *Skt.* **bhrū** § 162
- bhāṭṭa** *v. i.* 'to wander' || *M.* **bhōvne** || *Skt.* **bhramati** § 162 **Bl.**
- bhaur** *m.* 'blackbee' || *H.* **bhāvar** || *M.* **bhōvar**. || *Skt.* **bhramara** § 119, 140 162 **Bl.**
- bhād** *f.* 'sheep' || *H.* **bhēr** || *Skt.* **bhēdra** § 15
- bhē(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.* **bhājne** || *Skt.* **bhrjjāti** § 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.* ***vicchutya-** § 109
- bīcchū** *m.* 'scorpion' || *M.* **vimcū** || *Skt.* **vṛṣeika** § 67, 103, 166 **Bl.**
- bīcghār** [bickā:r] *perp.* 'in' § 90

- bih *adj.* 'twenty' || M. vis || Skt. viṃśatī- — §135 160 **Bl.**
 bihī *f.* 'street' || W.P. vīhī || Skt. vithi- — §15
 bijj *f.* 'thunder, lightning' || M. vij, 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.*
 bikkharnā *v.i.* 'To be scattered' || M. vikhvriṇṇē || Skt. vikirati, *viṣkirati, cf. viṣkira- — §63, 109, 166 **Bl.**
 bil *m.* 'The Indian Bael' || WP. bill || M. bēl || Sk. bilvā- — §121 (4), 164 **Bl.**
 blāg *m.* 'rope for hanging clothes on' || S. virnigṃ, || Skt. vilāgna Pkt. vilamga — §187
 blām (H) *m.* 'delay' || Skt. vilamba- — §187
 bind = bund *q. v.*
 bīngā *adj. m.* 'crooked' || M. vāṅk || Skt. vakrā- — §36, 114, 141 **Bl.**
 bīnnhānā *v.t.* 'to pierce' || M. vīdīṇē || Skt. vindhāte — §155 **Bl.**
 bīsamnā *v.i.* 'to break' || H. id. Skt. viṣamyate — 187
 bīssarnā *v.t.* 'to forget' || M. visarnṇē || 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. ōjhṇē || Skt.* uhya- || Pkt. vojgha- — §161 (9) **Bl.**
 buddh *f.* 'wisdom' || Skt. buddhi — §152
 búddhā *adj. m.* 'old' || H. būrhā Skt. br̥gha- — §98, 170 ii
 bújjhānā *v.t.* 'to guess' || H. būjhnā || M. bujjhṇē || Skt. budhyati — §137, 161 (2) **Bl.**
 bund *f.* 'drop' || M. bind || Skt. bindu — §27 f
 Cābbānā *v.t.* 'to crunch, chew' || H. cābnā || M. cāvṇē || 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.**
 cālānā *v.i.* 'to walk' || M. cālṇē || Skt. calati || Pkt. callai- — §129 **Bl.**
 cālā *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. candrá- — §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.

cáhvi, cávvi, cáhvvi || M. covis ||
Skt. caturvīṣṭi- — §163 Bl.

cáudā *adj.* 'fourteen' || M. caudā
cavdā || Skt. caturdaśa-

— 101, 138, 170 iii Bl.

Cáugganā *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. cāūtis || Skt. catus-

triṃṣat- — §166

cáumpar } *m.* 'dice-cloth' || WP.

caupar || Skt. catuspaṭa-

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

chāddnā *v.t.* 'to leave' || M. sādnē

Skt. chardati — §170 iii Bl.

chail *m.* 'a. beau' || M. chabilā ||

Skt. chavi-Pkt. chailla-

— §142 Bl.

cháinī *f.* 'chisel' || H. *id.* || WP.

chainī || Skt. chēdana — §101

chann *m.* 'verse' || Skt. chāndaḥ

— §137 Bl.

chatt *f.* 'roof' || H. chat || Skt.*

chatti — §137.

chāu *f.* 'shade' || H. chāyā || M.

śāvī Skt. chāyā — §137 Bl.

chē *adj.* 'six' || M. sahā || S. ṣa || Skt.

ṣaṭ (†) — §27, 144 Bl.

chēj *f.* 'bed' || H. Sēj || M. sēj. || Skt.

śayyā — §29 Bl.

chellā *m.* 'kid' || M. śēldū || Skt.

chagalā- — §103, 138 Bl.

chiddā *adj. m.* 'porous' || WP.

chidrā || Skt. chidrā-

— §7, 137, 162, 170 *iv.*

chíjjnā *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. chíkkā M. 'digit 6' || WP

chakkā M. śak. || Skt. ṣaṭka

— §26, 153 Bl.

2. chíkkā *m.* 'network for

hanging things' || M. śikē || skt.

śikyā- — §161 Bl.

chitt *f.* 'stain' || Amb. chin̄t || H.

chīṭ || Skt. śiṣṭa- — §113

chūrā *m.* 'knife' || M. surā || Skt.

kṣura- — §167 Bl.

cíbbhar *m.* 'cucumber' || Skt. cirbh-

aṭa- — §64, 163

cir *m.* 'delay' || Skt. cirā — §137

cīrā *m.* 'sparrow' || H. *id.* || Skt.

caṭaka- — §26

cittnā *v.t.* 'to paint' || WP. cittarṇā

Skt. citrayati — §137, 162

cittā *m.* 'leopard' || W.P. citrā || H.

citā M. citā || Skt. citraka-

— §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**
- cūkkā* *m.* 'kind of vegetable' || M.
cukā || Skt. *cukra-* §162 **Bl**
- cūllhā* *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.
cūrpa- §19, 24, 163 **Bl**
- dā* *postpos.* 'of' || Kṣ. *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**
- dāddhānā* *v.i.* 'to burn' || Skt.
dagdhā §153
- dāddhā* *adj. m.* 'strong' || M. *dadhā*
 Skt. *dārdhya* §24, 96, 176 **Bl**
- dāddh(u)* *m.* 'frog' || Skt. *dardura-*
 §170 *iii*, 171
- dāhnā* *v.t.* 'to stretch' || Skt.
drāghatē §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)
- ḍājḡhānā* (WP.) *v.i.* 'to be burnt'
 || M. *ḍājḡṇē* || Skt. *dahyate*
 §161 (9) **Bl**
- dākh* *f.* 'grape, raisin' || Skt.
drākṣā §15, 162
- dākkhan* *m.* 'south' || M. *dākhīn*
 Skt. *dāksīna-* §64 **Bl**
- damān* *m.* 'minister' || WP. *duān*
 Pers. *dīwān* §140
- dam* *m.* 'price' || H. *dām* || Skt.
dramma- §158, 162
- dand* *m.* 'tooth' || M. *dāmt* || Skt.
dānta- §19, 137, 155 **Bl**
- dand* *m.* fine, punishment }
dānḍa *m.* "stick" } || WP.
- ḍann* || M. *dand* || Skt. *dandā-*
 §155, 170, IV 171 **Bl**
- ḍaṅg* *m.* 'bite, sting' || H. *daṅk*,
ḍāḡk || M. *dāḡṇē*, *ḍamkh* || Skt.
 **dakna-* || Pkt. *ḍakka*, **ḍamka*
 §160 **Bl**
- dārhi* *f.* 'beard' || H. *dārhi* || Skt.
dārdhikā §171
- das* *adj.* 'ten' || M. *id.* *dahā* || Skt.
dāsa §145 **Bl**
- Dasāmbar* || Eng. December
 §191 *ii*
- dāssaṇā* *v.t.* 'to tell' || Skt. *darśa-*
yati §137, 163
- dāssanā* *v.t.* 'to bite' || Skt. *daśyate*
 §160
- dāttī* *f.* 'sickle' || WP. *dātrī* || Skt.
dātra- §162
- dāun* *f.* 'string' || M. *dāvaṇ* || Skt.
dāmanī- §106, 119 **Bl**
- dāurū* *m.* 'small drum' || Skt.
ḍamarū- §119, 137, 140

- delāṛā *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.
 dhárnā *v.t.* 'to place,' || Skt. dha-rati — §137
 dhār *f.* 'current' || Skt. dhārā — §137
 dhārāt *f.* 'earth' || Skt. dhārītrī — §66, 187
 dhātthā *past. parti.* '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. dhau-kate — §137
 dhōh *m.* 'deceit' || Skt. drōha- — §126
 dhūā *m.* 'smoke' || M. dhuī '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. drśyāte — §97, 137, 161 (8) Bl.
 dīttā (WP.) *past. part.* 'seen' || Skt. dr̥ṣṭā- — §171
 dītt *f.* 'lamp stand' || S. dīāṭi || Skt. dīpa + varti- — §171
 dō *adj.* two || M. dōn || Skt. dváu — §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 dūrḥ
 dūjjā *adj. m.* 'second' || M. dujā Skt. dvitīya- — §142, 165 Bl.
 dūllānā *v.i.* 'to become unsteady' } M. dūlpē
 dūllhānā *v.i.* 'to be poured out' }
 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. dūrā- — §137 Bl.
 dūrḥ *adj.* 'one and a half' || M. dīḍḥ || Pkt. divaḍḍha- — 103, 171 Bl.
 gā *f.* 'cow' || M. gāi || Skt. gō- *gāvā — 137 Bl.
 gābbhā *m.* 'centre' || M. gābh 'embryo' || Skt. gārbha- — §137, 162 Bl.
 gādhā *m.* 'ass' || M. gāḍhav, gaddhā Skt. gardabhā- — §15, 127, 138, 170 iii Bl.

- gāḍḍā** *m.* 'earthworm' || Skt. **gaṇḍūpāda-** — §155
- gāggar** *f.* 'water vessel' || M. **ghāgar** || Skt. **gārgara-** : **gargari-** — §25, 163 **Bl.**
- gājñā** *v.i.* 'to thunder' || M. **gājñē** || Skt. **garjati** — §137, 163 **Bl.**
- gājjar** *f.* 'carrot' || Skt. **garjara-** — §24, 163
- gal** *m.* 'neck, throat' || **gaḷā** || Skt. **gala-** — §137 **Bl.**
- gāl** *f.* 'abuse' || WP. **gāli** || 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^anā** *v.t.* 'to unite' 'mend' || H. **gāthnā** || M. **gāthñē** || Skt. **granthati** — §155
- gaṇḍḍā** = **gāḍḍā** *g v.*
- gānnī** *f.* 'enlarged eyelash' || Skt. **gaṇḍī** — §137, 138 **Bl.**
- gārāũ, garāh** = **graũ, grāh** *q.v.*
- gārāh** *adj. m.* 'thick' || M. **gādhā** || Skt. **gāḍha-** — §137, 155 **Bl.**
- gās** *m.* 'mouthful' || Skt. **grāsa-** — §162, 172
- gātth** [*i*] *f.* 'knot' || Skt. **granthī-** — §170 (*i*)
- gātth^anā** *v.t.* 'to unite, mend' || Skt. **grāthnāti** — §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^arā** *m.* 'petticoat' || Skt. **gharghara-** — Deś. **ghaggharam jaghanastha-** **vastrabhēdaḥ** — §163
- ghail** *adj.* 'wounded' || WP. **ghāil** || Skt. **ghāta-** — §101, 106
- ghand** *m.* 'Adam's apple' || H. **ghāṭī** || Skt. **ghaṇṭa-** — 137, 155, 186
- ghārā** *m.* 'jar' || M. **ghadā** || Skt. **ghaṭa-** — §137, 138, 186 **Bl.**
- ghāsoā** *m.* 'rubbing' || Skt. **gharṣa-** — §163
- ghāṭṭ^anā** *v.t.* 'to speak lowly of' || Skt. **ghaṭṭate** — §161
- ghau** *m.* 'wound' || WP. **ghā** || M. **ghāy** || Skt. **ghāta-** — §103, 137, 138 **Bl.**
- gheō** *m.* 'clarified butter' || WP. **ghiũ** || K. **ghē** || H. **ghī** || M. **ghī** || Skt. **ghṛta-** — §60, 97, 101, 103, 137, 132 **Bl.**
- ghin** *f.* 'detestation' || Skt. **ghṛṇā** — §97
- ghōrā** *m.* 'horse' || M. **ghōḍā** || Skt. **ghōṭaka-** — §44, 103, 108, 137, 138 **Bl.**
- ghúmm^anā** *v.i.* 'to revolve' || M. **ghumñē** || Deś. **ghummai** — §161 (5) **Bl.**
- giddh** *m.* 'vulture' || M. **gidh** || Skt. **grdhra-** — §97, 137, 162, 170 IV **Bl.**
- gijjh^anā** *v.t.* 'to become accused' || Skt. **gr'dhyati** — §97, 161 (2)

- gin^anā *v.t.* 'to count' || M. **gaṇṇē** *gunāh m.* 'sin' || Pers. *gunāh* — §135
 Skt. **gaṇayti**, **gṇāti**
 — §26, 108, 140 **Bl.**
 gītṭhī *f.* 'fireplace' || M. **āgtī** || Skt. *gūṛhā adj. m.* 'fast (colour)' ||
 agniṣṭhā- — §25, 189 **Bl.** Skt. **gūḍhā-** — §15, 138
 gōh *f.* 'iguana' || Skt. **gōdhā** *gūṭṭhā m.* 'thumb' || M. **amgṭhā**
 — §137 Skt. **āṅgūṣṭha-** — §51, 166, 189 **Bl.**
gōhran f. 'anuo' || Skt. **gudā +** *haḍḍ m.* 'bone' || M. **haddā**, **haddē**;
rand'ira- — §155 *aṭhī f.* 'stone of a fruit' || Skt.
gōrā adj. 'white, fair' || M. **gōrū** *āsthī- *haḍḍa-* — 132, 152 **Bl.**
 Skt. **gaurā-** — §15 **Bl.** *haḥ m.* 'plough' || M. **haḥ** || Skt.
gōt m. 'sub caste' || WP. **gōttar** || M. *hala-* — 146 **Bl.**
gōt || Skt. **gōtrā-** — §137, 162, 170 IV **Bl.** *hālhdī f.* 'turmeric' || M. **haḥad** || Skt.
grā'ī m. 'mouthful' || L. **girā'** *haridrā*
grās || Skt. **grāsa-** — 65, 128, 143 (ii), 187 **Bl.**
graihn m. 'eclipse' || Skt. **grā'ana-** *hālhat m.* 'Persian wheel' || M.
 — §162 **rahāt** || Skt. **araghaṭṭa-**
 — §187 **Bl.**
graū m. 'village' || WP. **grā**, || L. *hamāl f.* 'necklace' || Skt. **mākhālā(?)**
girā || M. **gāv.** || Skt. **grāma-** — §178
 — §162 **Bl.** *hans m.* 'goose' || S. **hanjā** || Skt.
guāllā m. 'cowherd' || M. **gav'ī** || Skt. **hamsā** — §160
gopālā- — §101, 186 **Bl.** *harān adj.* 'surprised' || Ar.
gúechā m. 'bunch' || M. **guch**, **ghōs** **hairān** — §84
 Skt. ***grpsa-** **guecha-**
 — §98, 152 **Bl.** *hārar f.* 'myrobalan' || WP. **harfī**
gúggal m. 'a gum used as insense' || M. **hirḍā** || Skt. **haritaki-**
 || M. **gugūl** || Skt. **gulgulu** — §67, 146, 170 (V) **Bl.**
 — §64, 152, 167 **Bl.** *hārḥ m.* 'N. of a mouth' || D. **ahār**
gūh m. 'excretion' || M. **gū** || Skt. **[eā:ṛ]** || M. **ākhād** || Skt. **āṣāḍha-**
gūtha- — §116, 137, 138 **Bl.** — §52, 138, 145, 186 **Bl.**
gújjar m. 'a Gūjar' || Skt. **gurj'arā-** *hass m.* 'collar bone' || also **hans** ||
 — §163 S. **hanja** 'waist' || Skt. **āmpsa-**
 — §132, 160
gújjhā adj. m. 'secret' || M. **gūj** *hásnā v.i.* 'to laugh' || M. **hasnē**
 Skt. **gūhya-** — §137, 161, (9) **Bl.** Skt. **hasyate** — 61 (8) **Bl.**
gúmmā m. 'collection' || Skt. **gúlma-** *hāssā m.* 'laughter' || Skt. **hāsyā-**
 — §137 164 — 161 (8)
gúmmhā m. 'hard boil' || Skt. **gumpha-** *hathēlī=thēlī q. v.*

- hatt *f. m.* 'shop' || M. hāt, || Sk. ikkh *f.* 'sugarcane' || M. ūs || Sk.
 haṭṭa- — 152 Bl. ikṣū- — §15, 49, 167 Bl.
 hatth *m.* 'hand' || M. hāt || Sk. hásta-
 §19, 146, 166 Bl. imlī *f.* 'tamarind' || also imblī || Skt.
 hātthī *adv.* 'by hand' || Skt. amlikā — §26, 175
 hastā bhyām || Pkt. hattēhim
 — §133b
 hātthi *m.* 'elephant' || M. hatti || Skt.
 hastin- — §25 Bl.
 hīā *m.* 'heart' || H. hīā || M. hiyyā
 coury || Skt. hr̥dyaya-
 — §97, 146, 170 (ii) Bl.
 hīh (WP.) *f.* 'side of a bedstead' ||
 M. is || Skt. iṣā — §15, 132 Bl.
 hīlānā *v.i.* 'to be shaken' || H.
 hīlā || Skt. hīlati; hīlyati — §129
 hīran *m.* 'deer' || WP. haran || M.
 haraṇ || Skt. harīṇā- — §26 Bl.
 hōēā *past. past.* 'been, become' ||
 H. huā || Skt. bhūtā-; -ū->-ō on
 account of the root being 'hō-'
 §98
 hōr *pron. adj.* 'more, other' || H.
 aur || Rāj. ōr || Panj. also ar, ər,
 r || Skt. āpara- — §132
 hummh *m.* 'sultry weather' || WP.
 hussar || M. ūb || Skt. uṣman-
 — §132 Bl.
 hun *adv.* 'now' || Skt. adhunā
 — §51, 138, 140
 hunālā (WP) *m.* 'summer' || M. ūn
 (h) 'heat' || Skt. usṇākāla-
 — §167 Bl.
 hund 'gold coin' || WP. hunn Skt.
 hūṇa- : huṇḍa- — §155
 hūjhnā *vt.* 'to collect' || Skt. uñchati
 — §155
 ikk *adj.* 'one' || M. ēk || Skt. ēka-
 — §132, 177 Bl.
- innhan *m.* 'fuel' || Skt. indhana-
 — §15, 155
 itṭ *f.* 'brick' || Amb. iṇṭ || M. iṭ, vīt
 Skt. iṣṭakā, *iṣṭā- — §15, 136 Bl.
 jānā *v.i.* 'to go' || Skt. yāti
 — §137, 141
 jāddā (Poā) *m.* 'cold, chill' || H.
 jāṛā || M. 'jaḍ cold' || Skt. jādyā-
 — §161 Bl.
 jāddhā 'term of abuse' || WP.
 yaddhā || Skt. yabdha- — §153
 jāgnā *v.i.* 'to awake' || M. jāgnō
 Skt. jāgrat- — §162 Bl.
 jai *pron.* 'how many' || Skt. yāti
 — §193
 jāihnā *v.t.* 'to copulate' || WP.
 yaihnā || M. jhavanō || Skt. yabhati
 — §144 Bl.
 jālnā *v.t.* 'to burn' || M. jalnō || Skt.
 jvālate — §165 Bl.
 jāṁāi *m.* 'son-in-law' || WP. juāi ||
 M. jāvai || Skt. jāmatr
 — §57, 140 Bl.
 jāṁār *f.* 'a kind of cereal' || WP.
 juāṛ || M. juvār || Skt. yavākāra-
 — §101, 140 Bl.
 jamm *m.* 'birth' || Skt. jānman-
 — §137, 157
 jāmmū 'a kind of fruit' || also
 jāmmān || H. jānan || M. jāb (h)
 Skt. jambu- — §155 Bl.
 jānānā *v.t.* 'to know' || M. jānō
 Skt. jānāti — §137 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.**
- jaṅgh f.* 'thigh' || M. *jāḡ (h)* || Skt.
jāṅghā — §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 *jārṇā* 'to set'
— §106
- jārḥ f.* 'grinding teeth' || H. *ḍārḥ*
|| WP. *dārḥ?* || Skt. *dāṃṣṭrā*
dādhā, || Pōa. *dāthā* — §126
- jaū m.* 'barley' || M. *jav.* || Skt. *yáva*
— §116, 141 **Bl.**
- jē conj.* 'if' || M. *jai* || Skt. *yādi*
— §103, 138, 141, 185 **Bl.**
- jēhrā direct pron. rel.* 'who' || Skt.
yasya+ ? — §141
- jēth m.* 'N. of a month' || M. *jēthvaḍ*
Skt. *jyēṣṭha-* *jyaiṣṭha-*
— §137, 161, 166 **Bl.**
- jētthā adj. m.* 'eldest' || M. *jēthā*
Skt. *jyēṣṭha-* — §19 **Bl.**
- jhāndā m.* 'flag' || M. *jhēḍ* || Skt.
dhvajā+daṇḍā- ? — §165
- jhankār [ḷṇka:r]* *f.* 'rattling'
Skt. *dhvani-* ? — §165
- jhatt adv.* 'at once' || WP. *jhabh*,
jhatt || Skt. *jhaṭiti?* — §137
- jhiūr m.* 'water-carrier' || Skt.
dhivara- — §142
- jī m.* 'creature' || M. *jīv* || Skt. *jivā-*
— §15, 103, 137, 142 **Bl.**
- jībḥ f.* 'tongue' || M. *jībḥ* || Skt.
jihvā — §25, 137, 165 **Bl.**
- jīh--pron. rel. obl.* 'whom' || H. *jīs*
Skt. *yasya* — §141
- jímē adv. rel.* 'how' || WP. *jivē*
G. *jēm* || Pkt. **jimeṇa* — §140
- jīun m.* 'life' || Skt. *jīvana-*
— §60, 142
- jō pron. rel. dir.* 'who' || M. *jō* || Skt.
yaḥ — §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.**
- juhārā 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
jūrṇā v.i. 'to be united' || Skt. *yuta*
— ? — §170
- jūtthā adj. m.* 'polluted', impure ||
H. *jhūta* || 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.**
- kāccū m.* 'tortoise' || M. *kāsav* ||
Skt. *kacchapa* — §152 **Bl.**
- kāḍḍhā v.t.* 'to take out' || M.
kāḍḍhē || Skt. *kṛṣṭa-* || Pkt. *kaṭṭhā-*
kaḍḍhā? — §126 **Bl.**

- kāḍari** *f.* 'a thorny bush' || Skt. **kaṇṭakāri-** — §106
kāḍernā *m.* 'hedgehog' || Skt. **kaṇṭaka+karaṇi-** — §103
kahāni *f.* 'story' || Skt. **kathānaka**, Pers. **kahānī** § 7, 85
kai *pron* 'into how many' || Skt. **kāti** — §103, 185
kaiḥ *imperat.* 'tell' || Skt. **kathaya** — § 70
kāihnā *v.t.* 'to tell' || Skt. **kathayati** — §137, 138.
kāiḥa (WP.) *m.* 'bronze' || Skt. **kāṃsā-** — §160
kāirā *adj. m.* 'squint-eyed' || Skt. **kākara** — §101
kāj *m.* 'work' || M. *id.* || Skt. **kāryā-** — §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. **kāḥkḍī** || 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.**
kalāvā *m.* 'bundle' || M. **kālvā** || Skt. **kalāpa-** — §138 **Bl.**
kāllā *adj. m.* 'lonely' || Poth. **ghallā** || H **akālā** || Skt. **ekākīn-** 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. **kunvār** || Skt. **kumāra-** — §101, 140 **Bl.**
kāmbanā = **kammanā** *g. v.* § 165
kāmbal *m.* 'blanket' || also **kāmmal** M. **kāḥblō** || 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.**
kāmmanā *v.i.* 'to shiver' || M. **kāṇṇō** Skt. **kāmpate** § 156 **Bl.**
kān *f.* 'defect, crookedness' || Skt. ***kāṇya?** — §161 (3)
kānā *adj. m.* 'one-eyes' || M. **kāṇi** Skt. **kāṇā-** — §15 **Bl.**
kāndā *m.* 'thorn' || M. **kāṭā** || Skt. **kāṇṭaka-** — §155 **Bl.**
kānc *m.* 'glass' || Skt. **kaca-** — §113
kandh *f.* 'wall' || Skt. **kanthā** — §155
kāndhā *m.* 'edge' || M. **kāṇṭh** 'throat' || Skt. **kaṇṭhā** — §155 **Bl.**
kanēddū *m.* 'swelling behind ear' Skt. **kaṇṇa kaṇḍū** — §103
kanēr *m.* 'kind of plant' M. **kaṇṇ** Skt. **kaṇṇikāra-** **kaṇṇikāra-** — §103 **Bl.**
kanērā (Mul) *m.* 'mat-weaver' || Skt. **kāṇḍakara** — §103
kāṇgan *m.* 'bracelet' || M. **kāṇkaṇ** || Skt. **kaṇkaṇa-** — §64, 155 **Bl.**
kāṅganī *f.* 'kind of grain' || M. **kāṅg** || Skt. **kāṅgūnī** — §64 **Bl.**
kāṅghā *m.* 'comb.' || M. **kaṇṇkāvā** Skt. **kaṇṇkata** — §126 **Bl.**
kanhērā *m.* 'shoulder' || Skt. **kaṇḍha+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. kāṇḍa- — §15, 19, 155
 kanneā *f.* 'girl', 'virgin' || WP. kañj. Skt. kanyā — §161 (4)
 kānnhā *m.* 'shoulder' || Amb. kāndhā || Skt. skandhā- — §155
 kaṇṭhā *m.* 'necklace' || WP. kainṭhā ṭs. || Skt. kaṇṭhā — §30
 kapāḥ *m. f.* 'cotton' || M. kápūs Skt. karpāsa- — §145, 163, 186 **Bl.**
 kappanā (WP.) *v. t.* 'to cut' || M. kāpnē Skt. kalpayati — §164 **Bl.**
 kappārā *m.* 'cloth' || M. kāpad Skt. karpāṭa- — §64 **Bl.**
 karnā *v. t.* 'to do' || M. karṇē Skt. kārati — §15, 49, 137, 147 **Bl.**
 kārāḡ *m.* 'skeleton' || Skt. karanka- §187
 kārā *m.* 'bracelet' || M. kaḍī || Skt. kaṭaka- — 138 **Bl.**
 kaṇḍhā *m.* 'frying pan' || Skt. kaṭaha- — §135, 138
 kārṇhī *f.* 'ladle' || M. kaḍē || Ds. kaḍacchū — §187 **Bl.**
 kārhnā *v. i.* 'to be boiled' || M. kaḍhnē Skt. kvathate — §165 **Bl.**
 kārḥā (WP) *m.* 'camel' || Skt. karabha- — §138
 karīḥ *f.* 'bits of cowdung' || Skt. kārīṣa- — §145
 kārñī *f.* 'masson's trowel' || Skt. karaṇḍa- — §187, 189
 kārū *m.* 'medicine for horses' Skt. kātuka- — §138
 kasērā *m.* 'brazier' || M. kāsār Skt. *kamsakara- — §103 **Bl.**
 kāsna *v. t.* 'to tighten' || M. kasṇē || Skt. karṣati — §121 (4) **Bl.**
 kāsī *f.* 'bronze' || M. kāsē || Skt. kāṃsya- — §160, 161 (8), **Bl.**
 kāṭh *m.* 'wood' || M. kāṭhī || Skt. kāsṭha- §19, 121, 137, 166 **Bl.**
 kāttak *m.* 'N. of a month' || WP. kattē || Skt. kārṭtika- — §22
 kāttā *v. t.* 'to spin' || M. kātṇō Skt. kartati — §170, *iii* **Bl.**
 kāṭṭā *v. t.* 'to cut' Skt. kartati — §110, 170 *iii.*
 kātṭhā *adj. adv.* 'together', 'united' || Poṭh ghaṭṭhā Skt. ēkasthā- — §55, 131, 189
 kāttī *adj.* 'thirty-one' || Skt. ēkatrīmśat — §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. kēdāra- — §60, 101, 138
 kēllā *m.* 'banana' || M. kēl, kēlē Skt. kadālī — §103 || **Bl.**
 kēssū *m.* 'kind of flower' || Skt. kaīmśuka- — §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

khaṅgh *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. karpara-
— §124, 163 **Bl.**

khār *f. m.* 'alkali' || Skt. kṣāra-
— §167

khārā *m.* 'arena' |
Skt. akṣatpāṭa — §51

khārī *f.* 'basket' || Skt. khāri
— §137

khāssānā *v. t.* 'to take by force'
Skt. karṣati — §125, 163

khatt *f.* 'dowry with a bedstead'
|| M. khāt || Skt. khatvā
— §137, 165 **Bl.**

khēl[h]nā *v. i.* 'to play' || M.
khēṇē || Skt. krīdati kṣvēlati
— §35, 63, 124 **Bl.**

khēs *f.* 'a sheet of figured cloth'
Pers. kēs — §125

khēt *m.* 'field' || M. śat || Skt.
kṣētra- — §15, 19 **Bl.**

khferī *f.* 'mixture' || Skt. khiccā
— §152

khfinkhāp *f.* 'brocade' || Pers.
kamkhwāb — §125

khīr *f.* 'rice pudding' || M. *id.*
Skt. kṣīrā- — §167 **Bl.**

khīrkī (H) *f.* 'window' || M.
khīḍkī || Dēś khaḍakkī
— §187 **Bl.**

khīssā *m.* 'pocket' || Pers. kīsa-
— §125

khītī *f.* 'constellation' || M. kātyā
Skt. kṛttikā
— §97, 124, 152, 170 *ii* **Bl.**

khōh *f.* 'hunger' || Skt. kṣudhā
— §76, 86, 135, 138, 167

khōt *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. kūṇa- ? — §124

khūnjhānā *v. i.* 'to miss' || Skt.
kuṣṇāti || Pkt. *kussai, kuṃsai
*khuṃsai — §160

khūrpā *m.* 'scraper' || Skt.
kṣurapra- — §65, 187

khūrsī *f.* 'chair' || Pers. kursī
— §125

- khúss^anā *v. i.* 'to miss' || Skt. kuṣṇāti — §125
 khúthī *f.* 'bad woman' || Skt. kustrī — §125
 kīllā *m.* 'peg' || M. kīlli, khīl Skt. kīla- — §137 **Bl.**
 kīmē *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
 kītā *past. part.* 'done' || M. kelā Skt. kṛtā- — §25, 97, 170 *i* **Bl.**
 kōh *m.* 'league, 1½ miles' || M. kōs Skt. krōśa- — §145, 162 **Bl.**
 kōhni = kūhni *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.**
 kōrī *f.* 'score' || Skt. kōṭi — §176
 kōrmā *m.* 'family', || Skt. kauṭumba- — §155, 187
 kōssā *adj. m.* 'lukewarm' || Skt. kōśma — §137, 167
 kōṭthā *m.* 'room, cell' || M. kōṭhā Skt. kōṣṭha- — §15, 19, 137, 166 **Bl.**
 kūbbā *adj. m.* 'hump-backed' || M. kubdā, khubā || Skt. kubhrā-: *kubra- — §162 **Bl.**
 kucc *m.* 'brush' || M. kumcā || Skt. kūrca- — §24, 163 **Bl.**
 kudūl *m.* 'mattock' || M. kudōl Skt. kuddāla- — 152 **Bl.**
 kūdd^anā *v. i.* 'to jump' || Skt. kūrdati — §24, 170 *iii* **Bl.**
 kuhārā *m.* 'axe' || M. kurhād Skt. kuṭhāra- — §62 **Bl.**
 kūhl *f.* 'canal, stream' || Skt. kulyā — §25, 128
 kūhni *f.* 'elbow' || Skt. kaphōṇi- — §78 138
 kūkkaṛ *m.* 'cock' || Skt. kukkutā- — §64, 137, 152
 kukkh *f.* 'womb' || M. kūś || Skt. kuṣī — 15, 49, 137, 167 **Bl.**
 kūlā *adj. m.* 'soft' || M. kōmvīlā Skt. kōmala- — §103 **Bl.**
 kūlthī *f.* 'kind of pulse' || Skt. kulattha- — §187
 kummē (WP.) *m.* 'tortoise' || Skt. kūrma — §24, 163
 kunālī *f.* 'dish' || WP. kunni
 kūndā *m.* 'large cup' || M. kuṇḍ Skt. kuṇḍa- — §155, 186 **Bl.**
 kūndan = kunnon *q. v.*
 kūngū *m.* 'saffron, red powder' || M. kuṇkūm || Skt. kuṇkuma- — 103, 155 **Bl.**
 1. kunj = kanj 'snake's slough'
 2. kunj *f.* 'crane' || Skt. krāñcā — §155
 kūnjī *f.* 'key' || Skt. kuñcikā — §155
 kūnnan *m.* 'pure gold' — §155

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

§64, 138, 155, 187 **Bl.**

kurāttan *f.* 'bitterness' ||Skt.
 kātuka+tvana — §165

lābbh^anā *v.t.* 'to find' ||M. lābh^ṇē
 Skt. labhyatē — **Bl.**

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

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

lāgg^anā *v.i.* 'to be attached' ||M.
 lāg^ṇē ||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

lakkar *m.* 'stick' ||H. Panj. laurā
 'penis' ||Nep. lauro 'stick' ||M.
 lakdā Skt. lakṣa-: *lakhuṭa-
 — §64, 177 **Bl.**

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

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

lāngh^anā *v.i.* 'to pass, cross' ||M.
 lāng^ṇē ||Skt. langhate
 — §55 **Bl.**

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

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

laṭṭh *f.* 'axle' ||H. laṭh, lāṭhī

lāṭṭhī *f.* 'stick' ||M. laṭ(th)

Skt, yaṣṭī- *laṭṭhi- — §25 **Bl.**

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

lih *f.* 'line' ||Skt. lēkhā — §138

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

likh *f.* 'louse, nit' ||M. id. ||Skt.
 likṣā

— §15, 19, 121 (2), 143 **Bl.**

limbanā (WP.) 'to besmear' ||
 also limm^anā ||M. limpnē ||Skt.
 lipāmti' — §155, 156 **Bl.**

lipp^anā *bt.* 'to besmear' ||H.
 lip^anā ||Skt. lipyate

— §143, 161

lōhā *m.* 'iron' ||Skt. lōhā-

— §142, 147

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

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

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

lā *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.
 mātṛ — §115 **Bl.**

maech *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. māj 'road'. M.
māg 'road' Skt. mārṅa — 22 **Bl.**

māggghar *m.* 'N. of a month' ||
Skt. mārṅaśira — §22, 127, 163

māgh *m.* 'N. of a month' || WP.
māh || M. māhī, mālō || Skt.
māghā- *ts.* — 138 **Bl.**

māh *m.* 'black bean' || Skt.
māṣa- — §115, 145

māhl *f. m?* 'belt of a wheel' ||
Skt. māl̥ya — §128

māṅghā *adj. m.* 'costly, dear' ||
M. mahāṅg || Skt. mahāṅgha-
— §134, 163 **Bl.**

māih *f.* 'buffalo' || WP. majjh ||
M. mhais || Skt. māhiṣī
— §80, 134, 160 **Bl.**

mājīth *f.* 'madder' || Skt. mān-
jīṣṭhā — §25, 189

mājjjhā *m.* 'the mājh country' ||
M. māj 'centre' || Skt. madhyā-
— §161 (2) **Bl.**

mākkaṛ *m.* 'spider' || M. mākaḍ
Skt. markāṭa- — 163 **Bl.**

mākkhan *m.* 'butter' || M.
mākhan || Skt. mraṣaṇa-
— §162 **Bl.**

mākkhi *f.* 'fly' || M. māṣī || Skt.
māṣikā — §103, 138, 167 **Bl.**

maliānhrā *m.* 'wife's or hus-
band's maternal uncle' || Skt.
mātula+svāśura — §134

mālānā *vt.* 'to occupy' || Skt.
mallati — §129

mālan *f.* 'wife of a gardener'
Skt. mālini — §64

mālli *m.* 'gardener' || Skt. mālin-
— §44, 103

man- *pref.* 'not' || M. 'māid'
'stupid' || Skt. manda- — §155

mānak *m.* 'gem, jewel' || Skt.
māṇḍikya
— §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. maṇikara-
— §101

mānganā *vt.* 'to ask' || M.
māṅṇē || Skt. mārgati — §22 **Bl.**

manbēnmā *m.* 'destitution of
milk' || Skt. manda+dhainava-
— §155

mānjā *m.* 'bedstead' || mācā |
M. māc || Skt. māñca-
— 139, 155 **Bl.**

mānnā *vt.* 'to believe' || M.
māṇṇē || Skt. manytē
— 161 (4) **Bl.**

mānnō *f.* 'ill luck' || Skt. mandi-
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; s. mōs,

gen. mazāi || M. mās, mās || Skt.
māṃsā- — §160 **Bl.**

masād *m.* 'end of a month' || Skt.
māsānta- *sts.* — §155

- masāu *m.* 'burning place' || M.
 mhasaṇ || Skt. śmasāna- (loan
 from H.) — 167 **Bl.**
- mass *f.* 'growing moustache'
 Skt śmasāṇ — §28, 162, 167
- māssī *f.* 'mother's sister' || M.
 māvsī || Skt. matr̥ṣvaṣ-
 — §165 **Bl.**
- maṭ (*i*) = maṛh (*i*) *qv ts.*
 mater *f.* 'step-mother' || Skt.*
 matritara- — §103.
- māṭhā *m.* 'forehead' || M.
 māthā || Skt. mastaka-
 — §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.
 avāś || Skt. amāvāsyā *ts.*
 — §51, 140 **Bl.**
- mhaīs *f.* 'buffalo' contam. of
 māih and bhāīs — §179
- mīḍḍhā *m.* 'ram' || M. mēḍhā
 Skt. mēḍhra — §162 **Bl.**
- mīh *f.* 'rain' || Skt. mēgha-
 — §78, 115, 138
- mijjh *f.* 'marrow' || Skt. majjā,
 mēdas- — §26, 126
- mī^ac *f.* 'chilli' || M. mirī || Skt.
 marica- * marieya
 — §26, 64, 187 **Bl.**
- missā *adj. m.* 'mixed' || M.
 missī *f.* 'tooth powder' || Skt.
 miśrā- — §139, 162 **Bl.**
- mīṭnā *vi* 'to be obliterated' || Skt.
 mṛṣṭa- — §136
- mitt *m.* 'friend' || Skt. mitrā — §19
- mīṭṭhā *adj. m.* 'sweet' || M. mīṭha
 Skt. miṣṭa- — §166
- mīṭṭī *f.* 'earth' || M. mātī. ||
 Dog. mittī (dental tt) || Skt.
 mṛṭṭikā — §138, 139, 170 *ii* **Bl.**
- mōēā *past part.* 'dead' || H. muā
 Skt. mṛtā- — §98, 170 *ii*
- mōhlā *m.* 'pestle' || M. musaḷ
 Skt. mūsala- — §76 **Bl.**
- mōpri *m.* 'leader' || Skt. mukhara-
 — §76
- mōklā *adj. m.* 'close' || J. Skt.
 mutkala- — §38
- mōṭṭhā *m.* 'kind of grass' || Skt.
 mustā — §38
- mōṭṭī *m.* 'pearl' || M. motī || Skt.
 mauktika- — §153 **Bl.**
- mūn^as (WP.) *m.* 'husband' || Skt.
 manuṣyā- — §187
- mucch *f.* 'moustache' || Skt.
 śmāśīṇ - Pkt. maṃsū
 — §28, 167
- muddh *m.* 'beginning' || Skt.
 mūrdhān — §24, 49, 170 *iii*
- mūh *m.* 'mouth' || M. mukh || Skt.
 mukha- — §115, 138, 139 **Bl.**
- mukk^anā *vi.* 'to be finished' ||
 G. mūkvū || M. mukṇē || Skt.
 mukta- * mukna- §154 (*i*) **Bl.**
- munj *f.* 'a kind of grass' || Skt.
 munjā — §155
- mūnn^anā *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.**
- nabēr^anā *vt.* 'to finish' || trans.
 form nibbaṇā (nirvartatē-

- nirvṛta-) — §109
 nabhāg [nəp.a: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
 nahōrnā *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.**
 nakānimā *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^anā *i.* 'to pass, cross' || Skt.
 laṅghate, naṅkhati ?
 — §143 (iv)
 napūtā *adj. m.* 'sonless' || Skt.
 niṣputra- — §58, 166, 189
 nār *f.* 'vein' || M. nād || Skt. nādi
 — §138 **Bl.**
 nār (ā) gī *f.* 'tangerina' || Skt.
 nāraṅga — §187
 narō(e)ā *adj. m.* 'wholesome'
 Skt. nirōga-
 — §58, 101, 138, 139
 naśāṅg *adv.* 'certainly' || Skt.
 niśśaṅkam — §58, 155, 167, 189
 nāssanā *v.i.* 'to run' || M. nāsnē
 Skt. nāsyati — §161 (8) **Bl.**
 natārnā *v.t.* 'to clarify' || Skt.
 nistārayati — §109
 natth *f.* 'nose-ring' || M. nath
 Skt. nastā — 166 **Bl.**
 nātṭhanā *v.i.* 'to run' || Skt. naṣṭā-
 — §139, 166
 1. nāu *adj.* 'nine' || M. nav.
 Skt. nāva — 115, 139 **Bl.**
 2. nāu *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] *v.t.* 'to carry' || M.
 nēṇē || Skt. nayati — §103 **Bl.**
 neārā *adj. m.* 'separate' || Skt.
 anyākāra- — 161 (4)
 nēh *m.* 'affection' || Skt. suēha-
 — §167
 nēmbū *m.* 'lemon' || Skt.
 *naimbūka-:nimbūka- — §34
 neōdā *m.* 'invitation' || also
 niōdā || cf. M. āvatnē || Skt.
 nimantra- — §60, 101, 119 **Bl.**
 nērā *m.* 'vicinity' || M. neṭī || Skt.
 nīkaṭa- 103 **Bl.**

nháunā *v.i.* 'to bathe' || M.
nāhñē || Skt. snāti — 167 Bl.

nhērā *m.* 'darkness' || Skt.
*andhakara-:andhakāra-
— §51, 103, 138

nībbarnā *v.i.* 'to be finished' ||
M. nīvatñē || Skt. nirvartati,
nirvṛta- — §109 Bl.

nībhñā *v.i.* 'to be finished' || M.
nībhñē || 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.

nīkkalā *v.i.* 'to come out' || *cf.*
M. nikāl 'passage' || Skt. *niṣka-
lati *cf.* niṣkālanam — §166 Bl.

nimm *f.* 'the nim tree' || M. nimb
Skt. nimba- — §139, 155 Bl.

nīmmal *adv.* 'clear' || K. nīmbaḷ
Skt. nirmala- — §163

nīmmōjhānā (WP.) *adj. m.*
'sorrowful' || Skt. nimna+apa-
dhyāna- — §157

nīrakh *f.* 'knowledge' || M.
nirakhñē || Skt. nirīkṣā
— §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. lūṇ || M. lōṇ
Skt. lavaṇa-
— §142, 143 (VI) Bl.

ōttā (WP.) *adj. m.* 'belonging
to a camel' || Skt. auṣṭra-
— §16*

ōḍ *m.* 'a wandering tribe' || Skt.
ōḍra- — §15

pabb *m.* 'forepart of the foot'
Skt. padma-, padva-?
— §154 (4)

pabbaṇ (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

pācehō *f.* 'western wind' || WP.
paccō Skt. pascīma- — §116

pāccī *adj.* 'twenty-five' || WP.
pānjhi Skt. pañca viṃśati
— §117

pachānā *v.t.* 'to recognise'
Skt. pratyabhijānāti — §125

pachāndā *v.t.* 'to thrash,
winnow' || H. chāṭnā Skt.
*pracchaṇṭati — §189

paddā *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. paryāṅka- — §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.
puṣṭd, || Skt. pādānta- — §155

paiḥ f. 'dawn' || also *pauḥ* || Skt. *prabhā* §72, 138

pāḥllā adj. m. 'first' || M. *pahilā* Skt. *prathamā-* || Pkt. **pahilla* §133, 170 (1) 187 **Bl.**

pāinti adj. 'thirty-five' || Skt. *pañcatrimśat-* §30

pair m. 'foot' || Skt. **padirā-* §101

pājāḥ adj. 'fifty' || M. *pañnās* Skt. *pañcāśat* §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 (Poṭh) m. 'string fastened round the neck of a pot' || Skt. *pralagnā-?* §187

palāḥ m. 'kind of tree' || M. *paḷas* || Skt. *palāśā-* §125, 186 **Bl.**

pālampā (WP.) v.i. to hang || Skt. *pralambate* §155, 187

palān m. 'saddle' || M. *palāṇ* Skt. *paryāṇa-* §129, 143 **Bl.**

pālatnā v. t. 'to change, turn' Skt. *paryasta-*, || Pkt. *pallaṭṭai* §143, 187

palāttan f. 'yellowness' || Panj. *pīlā+ttan* < Skt. *-tvana-* §63, 165

pāllā m. 'border of a garment' || M. *pālā* || Skt. *pallava-?* §164 **Bl.**

pālōsnā v.t. 'to pat' contam. of *pāl-* and *pōs-* §179

palōṭṭhā adj. m. 'first born' || also *palēṭṭhā* contam. of *pāḥllā* 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^arā adj. 'fifteen' || M. *pāṇḍrā* || Skt. *pañcadaśa-* §175 **Bl.**

pandh m. 'distance, journey' || M. *pāṇth* || Skt. *pānthāḥ-* §155 **Bl.**

pāndhī m. 'traveller' || Skt. *pānthika-?* §155

pānī m. 'water' || M. *pāṇī* || Skt. *pāṇīya-* §123, 137, 140 **Bl.**

pañj adj. 'five' || M. *pāc* || Skt. *pañca-* §49, 137, 155 **Bl.**

pānjamā adj. m. 'fifth' || WP. *pañjavā* || Skt. *pañcamā-* §140

pānnā m. 'leaf, page' || M. *pān* Skt. *parṇā-* §163 **Bl.**

pantālī adj. 'forty five' || H. *pāṭālīs* || Skt. *pañcacatvārimśat* §30

paṛ—prefix 'secondary' || M. *paṛ-* || Skt. *pra-*, *prati-?* §173 **Bl.**

pārakh f. 'examination, knowledge' || M. *parīs*, *parakḥṇē* || Skt. *parikṣā* §67, 189 **Bl.**

paraús [s]i m. 'neighbour' || M. *paḍoši* || Skt. *prativēšin-* §170 (1) **Bl.**

arbhā *m.* 'trichiasis' || WP.
 parwāl || Skt. *pravāla-? §173
 arbhāt [pərb̥a:t] *f.* 'morning'
 Skt. prabhāta- *ts.* — §89
 arḥāttī *f.* 'a shelf under a
 roof' || Skt. *prachatti-? §173
 arḍḍā *m.* 'great-grandfather'
 Panj. par-<pra-+dāddā
 — §173
 arḍānd *m.* 'an after tooth' ||
 Skt. *pradanta-? or Panj. par-
 pra-+dand. — §173
 ardhān *m.* [pərd̥a:n] *adj.*
 'foremost' || Skt. pradhāna- *ts.*
 — §89
 irhūā *v. t.* 'to read' || M.
 aḍhṇē || Skt. paṭhati
 — §91, 138, 170 (i) Bl.
 arōsnā *v. t.* 'to serve meals' ||
 WP. pr̥hṇā || M. parasṇē ||
 Skt. parivēśayati — §142 Bl.
 urōttā *m.* 'great-grandson' ||
 Skt. prapautra- — §173
 irsō *adj.* 'day after to-morrow'
 Skt. paraśvab̥h — §187
 irtōh (WP.) *f.* 'son's wife' ||
 also patrōh || Skt. putravadhū-
 — §187
 is *prep.* 'with, near' || M. pās
 Skt. pāśvē — §49 Bl.
 sarnā *v. t.* 'to stretch' || M.
 pasarṇē || Skt. prasarati-
 — §186 Bl.

pasījj^anā *v. i.* 'to sweat' || Skt.
 prasvidyate
 — §121, 161 (2), 165, 189
 pasinā *m.* 'perspiration' || Skt.
 prasvinna. — §189
 pāssā *m.* 'side' || Skt. pārśvā-
 — §19, 24, 163, 165
 pas(sa)lī *f.* 'rib' || M. pāsoli
 Skt. pārśu- — 65, 163 Bl.
 patiāuhrā *m.* 'father-in-law's
 younger brother' || Skt. pitriya
 +śvāsura- — §131
 patt *m.* 'foliage, leaf' || WP.
 p^attar || M. pāt || Skt. pāttra-
 — §162 Bl.
 pātṭhā *m.* 'muscle' || Skt. vr̥ddhi-
 form of pr̥ṣṭh- — §22
 pātṭhar *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.

pé'hā = pahā *q. v.*

pěō *m.* 'father' || WP. piū, || K. p̄

Skt. pitṛ- — § 60, 101, 103

phággan *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. pās-

— 124, 166 **Bl.**

phal *m.* 'fruit' || M. phaḷ || Skt.

phāla- — 49, 137, 143 **Bl.**

phāḷā *m.* 'ploughshare' || M.

phāḷā || Skt. phāḷa- — § 137 **Bl.**

phalāh *m.* 'kind of tree' = palāh

q. v. — § 57, 125

phambh *f.* 'fine wool' || *§.* paś

Skt. pākṣavan—if not from

Pers. paśm, pamba- — § 125

phāmmhan *m.* 'eyelash' || also

bhāpphan || Skt. pākṣman

— § 125

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

phaṇ || Skt. phaṇā-

— 137, 140 **Bl.**

phaṇgh *m.* feather, wing' || M.

pākh || Skt. pākṣā-

— § 114, 125 **Bl.**

phārkhā *m.* 'blade, nib' || M.

pharas || Skt. paraśū-

— § 124, 145 **Bl.**

phātnā *v. i.* 'to be split' || M.

phāṭṭhē || Skt. sphatṣyate

— § 107, 161 **Bl.**

phind *f.* 'ball' || Skt. pīṇḍa-?

— § 124

phōṛnā *v. t.* 'to break' || Skt.

'sphōṭayate' — § 108, 166

phull *m.* 'flower' || M. phūl || Skt.

phulla- — § 137 **Bl.**

phūtṭhā *v. i.* 'to burst' || M.

phutṭhē || Skt. sphutṣyate

— § 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' || *§.* pexoiki

Skt. *pimṣati, || Pkt. pīssi

— 110, 100

pijj *m.* 'pretext' || WP. pajj ||

Skt. paryaya- — § 26

pīlā *adj. m.* 'yellow' || M. pivlā

Skt. pīṭala-

— § 63, 103, 143 **Bl.**

pīṇḍā *m.* 'body' || M. Skt. pīṇḍa-?

— § 155

pīnj^alā *adj. m.* = pīglā *q. v.*

pīnj^anā *v. t.* 'to card (cotton)'

|| also pinn^anā || Skt. piñjayati

— § 155

pīnj^arā *m.* 'cage' || M. pājrā

Skt. piñjara- — § 26, 155 **Bl.**

pinn *m.* 'ball' || **M.** piṃḍ || **Skt.**
 piṇḍa- §15, 137, 155 **Bl.**
 pipālā-mūl *m.* 'root of long pep-
 per' || **M.** pipplī || **Skt.** pippali-
 §152 **Bl.**
 pippal *m.* 'the pipal tree' || **Skt.**
 pippala- §1-2
 pīṛ *f.* 'pain' || **Skt.** pīḍā
 — §15, 127, 138
 piṛhā *m.* 'footstool' || **M.** piḍhē
Skt. pīṭha- — §15, 138 **Bl.**
 piṭṭanā *v. t.* 'to beat (breasts)'
 || **M.** piṭṭē || **Skt.** piṣṭa-
 §136 **Bl.**
 pittā *m.* 'bodily constitution'
Skt. pitta- — §152
 piṭṭh *f.* 'the back' || **M.** pīṭh ||
Skt. pṛṣṭhā- §97 **Bl.**
 piṭṭhī *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.**
 pṛthula- §98, 170 *ii*
 pōkkhar *m.* 'tank, lake' || **M.**
 pokhar || **Skt.** pauṣkara-
 — §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
 pōtthā *m.* 'book' || **M.** pōthī ||
Skt. pustaka-: *paustaka- *cf.*
Pers. pust, || **Peh.** post §38 **Bl.**
 -pp(an) suffix for making
 abstract nouns also pan(ā)
Skt. -tva(na)- §165
 puādh *m.* 'eastern part of a
 country' || **Skt.** pūrvārdha-
 §170 *ii*
 pūcch^anā *v. t.* 'to ask' || **M.** pusṇē
Skt. pṛcchāti
 §98, 137, 152 **Bl.**
 pūch *f.* 'tail' || **WP.** pucch || **Skt.**
 pūccha- §25, 152
 pūjhnā *v. t.* 'to wipe' || **Il.**
 pūchnā, pūchnā || **M.** pusṇē ||
Skt. prōṇchati, || **Pkt.** pumchai
 — §78 125 **Bl.**
 pūjjaṇā (**WP.**) *v. i.* 'to reach' ||
EP. pūgg^anā || **Skt.** pūryatē(?)
 — §24, 161(?)
 punn *m.* 'merit, charity' || **Skt.**
 pūṇya- *ts.?* — §161 (3)
 pūnnā (**WP.**) *past. part.* 'arrived'
Skt. pūrṇā- §24
 pūnneḍ *f.* 'full moon day' || **Skt.**
 pūrṇimā §24, 163
 puṛ *m.* 'single stone of a mill'
 || **M.** puḍā || **Skt.** puṭa-
 §15, 138 **Bl.**

purāṇā *adj. m.* 'old' || Poa.
parāṇā || Skt. purāṇā-

— §59, 186

pūtlā *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.**

pūṭṭhā *adj. m.* 'turned upside
down' || Skt. pṛṣṭhā- — §97, 98

rāi *f.* 'mustard' || M. *id.* || Skt.
rājikā — §138 **Bl.**

rāih^a *m.* = halhṭ *q. v.* — §187

rāj *m.* 'kingdom' || Skt. rājya-
— §161

1. rāmmh^anā *v.t.* 'to begin' ||
Skt. rabhate — §155

2. rāmmh^anā *v.i.* 'lowing of
cows' Skt. rambhate — §155

rām = arām *q. v.*

rāṇḍi *f.* 'widow' || M. rāṇḍ || Skt.
raṇḍā — §155 **Bl.**

raṅg *m.* 'colour' || M. raṅg ||
Skt. raṅga- — §155 **Bl.**

rāṇī *f.* 'queen' || M. bāṇī || Skt.
rājñī — §154 (2) **Bl.**

rann *f.* 'wife' || raṇḍi '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.**

rātti *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

rieck *m.* 'bear' || M. rīs || Skt.
ṛkṣa- — §99, 167 **Bl.**

rijjh^anā *v.i.* 'to be boiled' ||
Skt. ṛdhyate- — §99, 161 (2)

riṇ *f.* 'grains of sugar, sand, etc.'
rēn recorded by Maya Singh
Skt. rēpū- — §39

rīṇḍi *f.* 'castor' || Skt. ēraṇḍa-
— §26, 155

rīnnh^anā *v.t.* 'to boil, cook' ||
Skt. *riṇḍhati- — §155

rīṭṭhā *m.* 'Soap-nut' || WP.
hariṭṭhā || M. riṭhā || 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.
rājamāṣa- — §138

rūenā *v. i.* 'to be pleasing' || Skt.
rueyatī — §161

rūī *f.* 'cotton' || Skt. rōman-

— §140

rukkhā *adj. m.* 'dry, without grease' || M. rukhā || Skt. rūkṣā-

— §24 **Bl.**

rānnh^anā *v. t.* 'to engage' || Skt.

*rundhati — §155

rūppā *m.* 'silver' || M. rupē || Skt. rūpya- — §161 **Bl.**

russ^anā *v. i.* 'to be angry' || M.

rusṇē || Skt. ruṣyate

— §15, 143, 161 (8) **Bl.**

sabāt *f.* 'courtyard' || Ar. sābāt-

— §57

sabēr *m. f.* 'morning' || Skt.

*savēla- — 143(V)

sacc *m.* 'truth' || Amb. sanc || H.

sāc || M. sēc, samcā || Skt. satyā-

— §113, 161 (2) **Bl.**

sād *f.* 'welfare' used in the

phrase sukkh sād || Skt. śānti-

— §155

sāddā *m.* 'invitation' || M. sād

Skt. śābda- — §19, 153 **Bl.**

sāddhē *adj.* 'increased by half'

|| M. sādḥē || Skt. sārḍha-

— §144 **Bl.**

sādhūr *m.* 'red vermillion' || M.

semdūr || Skt. sindūra-

— §126 **Bl.**

sāg *f.* 'point' || M. sākū || Skt.

śāṅkū- — §25 **Bl.**

sāh *m.* 'breath' || Skt. śvāsa-

— §145, 165

sāhā *m.* 'hare' | also saiḥā, sehā

M. sasā || Skt. śasā- — §75 **Bl.**

sāhlāg *m.* 'fook' || *cf.* M. sālī

Skt. śalyaka- — 128, 187 **Bl.**

śāī = asāī *q. v.*

sāī *m.* 'master, saint' || Skt.

svāmin- — §140

sāihnā *v. i.* 'to bear, suffer' || M.

sahṇē || Skt. sāhate — §147 **Bl.**

sain *f.* 'hint' || M. sājē || Skt.

saṃjñā- — §154 (2) **Bl.**

sāinti *adj.* 'thirty-seven' || Skt.

saptatrimṣat- — §30

sājḥ *m.* 'share' || *§.* sājḥu || Skt.

sāṃsa — §160

sājjā *adj. m.* 'right, not left'

Skt. sajja- — §152

sāknā *v. i.* 'to be able' || M.

sakṇē || Skt. śaknōte, śakyate-

— §154 (1), 161 **Bl.**

sakārnā *v. t.* 'to honour a huṇḍī'

|| 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.**

Sālḥābbī *f.* 'dampness' || Pers.

sailābī — 128

sall *m.* 'dart' || M. sal || Skt. śalya-

— §129 **Bl.**

salūnā *adj. m.* 'salted' || Skt.
 salavaṇa- — § 142
 sāmhālnā *vt.* 'to protect' || Skt.
 sambhālayati — § 196
 sámjh^anā *v.t.* 'to understand' M.
 samajne || Skt. sambudhyate
 — § 187 Bl.
 samn *f.* 'ferrule' || Skt. śamba-
 — § 155
 sanéhā *m.* 'message' || Skt.
 sandēṣa- — § 144, 155
 saṅg *f.* 'modesty' || Skt. śāṅkā
 — § 144, 155
 sāṅgal-sūṅgal *q.v.*
 saṅgh *m.* 'throat' || Skt. śaṅkhā-
 — § 155
 saṅgūc^anā *v.t.* 'to shrink' || Skt.
 saṃkucya-
 sanjh *f.* 'evening' || M. sājh
 Skt. sandhyā-
 — § 87, 155, 16, (2) Bl.
 sānjhī *m.* 'share-holder' || Skt.
 sāmṣa- — § 160
 santālī *adj.* 'forty-seven' || Skt.
 saptacātvāriṃśat- — § 30
 sapp *m.* 'serpent' || Amb. samp||
 M. sāp || Skt. sarpā-
 — § 15, 10 Bl.
 sarāp sarauhnā=srāp, srauhnā
q.v.
 sarlāh *m.* 'headache' ||
 Panj. sir + ? || Skt. vyādhi-
 — § 161 (7)
 sārphī *f.* 'scarf' || M. sādī || Skt.
 śāti- — 126 Bl.

sarhō *f.* 'rape seed' || Skt. sar-
 śapa- — § 163, 174
 sarfkkhā *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 || S. t. śva-
 śrū- — § 49, 162, 165 Bl.
 sat *m.* 'essence, power' || M. *id.*
 Skt. sattvá- — § 165 Bl.
 sāth *m.* 'company' || M. *id.* || S. t.
 sārtha- — § 170 iii Bl.
 satt *adj.* 'seven' || M. sāt || Skt.
 saptán-
 — § 19, 49, 144, 153 Bl.
 satṭh *adj.* 'sixty' || M. sāṭh || Skt.
 ṣaṣṭi- — § 144 Bl.
 sātthal *m.* 'thigh' || Skt. sákthin-
 — § 64, 153
 sātthi *m.* 'companion' || Skt.
 sārthika- — § 170 iii
 sattū *m.* 'meal of parched grain'
 || M. sātū || Skt. saktu-
 — § 103, 153 Bl.
 sau *adj.* 'hundred' || Skt. śatá-
 — § 138, 144
 saūh *f.* 'oath' || Skt. śapatha-
 — § 116, 138, 144
 sāuhrā *m.* 'father-in-law' || M.
 sāsra || Skt. śváśura-
 — § 143, 145, 165 Bl.

sāulā *adj. m.* 'black' || M. sāvḷā.
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.**

seā *m.* 'winter' || Skt. śitakāla-
— § 60, 101, 103, 133, 143, 186

sēḷh *m.* 'personal name' || also
sēḷḍhū *cf.* sēḷh || Skt. śrēṣṭha-

— § 126

sēhā=sāhā *q.v.* — § 145

sēhrā *m.* 'chaplet' || M. serā
Skt. śekhara- — § 138 **Bl.**

sēj=ch ēj *q.v.*

sēlkhaṇi *f.* 'soap stone' || Skt.
śaila+? — § 128.

sēllā *m.* 'spear' || Skt. śalya (?)
— § 29

sēm *f.* 'flat bean' || Skt. śimbā:
śaimbya, also simbā — § 34, 155

1. sēḷh *m.* 'banker' || *cf.* sēḷh, ||
M. sēt || Skt. śrēṣṭhin-

— § 166 **Bl.**

2. sēḷh *m.* 'expressed sugar-
cane' || M. sīt || 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 śīdhrā 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

sib *adj.* 'cool' in sīl subhau || M.
śilā 'cold' || Skt. śītala- — § 103

also sīllha 'damp' — § 128 **Bl.**
sing *m.* 'horn' || M. *id.* ś'ng || Skt.

śṛṅga- — § 97, 155 **Bl.**
singh *m.* 'used in personal

names' || Skt. śimhā-ts — § 175
sīnjanā *v. t.* 'to water' || M.

simcṇō || Skt. sīncāti
— § 19, 155 **Bl.**

sīrhi (H) *f.* 'ladder' || Skt.
śrēḍhi- — § 78

sītṭanā *v. t.* 'to throw' || WP.
saṭṭ-, sutṭ- || M. sīt || Skt. || sṛṣṭa-

or śiṣṭa- — § 97, 136
siūnā *m.* 'gold' || also seōna ||

M. soṇō || Skt. suvārṇa-, svaiṇṇa-
*sivaiṇṇa- — § 37, 163 **Bl.**

sôhnâ *adj. m.* 'beautiful' || Skt. *śobhana-* — § 138
 sôlâ *adj.* 'sixteen' || M. sôlâ || Skt. *ṣoḍaśan-* — § 144 **Bl.**
 srāuhnâ *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 clean utensils' M. *sumb* || Skt. *śulba-* — § 164 **Bl.**
 sūh *f.* 'news' || Skt.* *śodhi-cf.* *bōdhi-* — § 78.
 sūhâ *adj. m.* 'red' || Skt. *śōbha-* — § 78
 suhāg *m.* 'union with a husband' Skt. *saubhāgya-* — § 161
 suhāppan (WP.) *m.* 'beauty' Skt.* *subhatvana (?)* — § 165
 suhāunâ *v.t.* 'to be pleasant' || Skt. **sukhāpayati* — § 138
 sūhnî *f.* 'broom' || Skt. *śōdhanî-* — § 88
 sūî *f.* 'needle' || M. *sui* || Skt. *sūcî* — § 15, 138 **Bl.**
 sújjhanâ *v.t.* 'to occur to mind' Skt. *śūdhyaṭē* — § 161 (2)
 súkkâ *adj. m.* 'dry' *súkkhâ m.* 'a particular plant' || M. *suk(h)â* || Skt. *śúṣka-* — § 166 **Bl.**
 súlagnâ *v.t.* 'to be kindled' || G.

sajanvû || Skt. *sulagna-* — § 187
 súnanâ *v.t.* 'to hear' || Skt. *śṛṇóti* — § 98, 140
 sunḍh *f.* 'dry ginger' || M. *sūṭh* Skt. *śunṭhi-* — 155 **Bl.**
 suneār *m.* 'goldsmith' || Skt. *suvarṇakāra-* — § 101
 súngal *m.* 'chain' || M. *sāka* || Skt. *śṛṅkhalā-* — § 96, 98, 136 **Bl.**
 sunḡarṇâ *vi.* 'to contract' || Skt. **saṃkūṭati.* — § 109
 súngl^anâ *v.t.* 'to smell' || M. *sumḡṇē* || Skt.* *śṛṅkhati.* — § 33, 98, 115 **Bl.**
 súnhápp (WP.)=suhāppan *q.v.* — § 165
 súnnâ *adj. m.* 'empty' || WP. *sunjâ* || M. *sunâ* || Skt. *śunyâ-* — § 24, 161 (4) **Bl.**
 sūr *m.* 'hog' || Skt. *sūkarā-* — § 103, 138
 sūrāg *f.* 'underground passage' || M. *suramḡ* || Skt. *suruṅgā* — § 64, 112, 187 **Bl.**
 sūtnâ *v.t.* 'to draw as wire' || Skt. *sūtrayati-* — § 110
 sūt *m.* 'thread' || M. *id.* || Skt. *sūtra-* — § 7, 19, 162 **Bl.**
 suddâ *past part.* 'slept, asleep' || Skt. *suptā-* — § 19, 97, 144, 153
 tácc^anâ *v.t.* 'to hew' || M. *tās^h* || Skt. *tákṣati* — 167 **Bl.**

ṭaḍḍ^anā *v.t.* 'to open wide' || Skt.
atrdati — § 171

ṭāhnā *v.t.* 'to drive away' || WP
trāhṇā || M. tarās || Skt.
trāsayati — § 162 **Bl.**

ṭākā *m.* 'copper coin' || Skt. taṅka-
— § 137

takhṇ *m.* 'carpenter' || Skt.
tākṣan- — § 57, 167

túkk^anā *v.t.* 'to estimate' || Skt.
tarkayati- — § 137, 163

tákkalā *m.* 'spindle' || WP.
trakka^ulā || Skt. tarku-
— § 64, 163

tákkaṭī *f.* 'balance' || WP.
trakka^aṭī || Skt. tarka- (?)
— § 163

ṭalnā *v.i.* 'to go away' || M.
ṭalṇē || Skt. ṭvalati- — § 137 **Bl.**

tāmbā *m.* 'copper' || M. tābē ||
WP. trāmā || Skt. tāmrā-
— § 162, 175

tān^anā *v.t.* 'to stretch' || M.
tāṇṇ || Skt. tānayati-
— § 140 **Bl.**

tand *m. f.* 'gur, thread' || M.
tāṃt || Skt. tāntu-
— § 137, 155 **Bl.**

ṭaṅg *f.* 'leg' || Skt. ṭaṅkā — § 137

tāpnā *v.i.* 'to be heated' || Skt.
tapyatē — § 107, 161

ṭapp^anā *v.i.* 'to jump' || Poth.
trapp^aṇā || Skt. *tarpati:
ṭppyati — § 163

táppaṭ *m.* 'mat' || WP. trappaṭ
Skt. tālpa-: *tarpa-
— § 163, 164

tárnā *v.i.* 'to cross' || M. tarṇē
Skt. tarati- — § 108 **Bl.**

tárah (WP) *m.* 'hyena' || M.
taras || Skt. tarakṣa-
— § 187 **Bl.**

ṭaṭīhrā *m.* 'sandpiper' || Skt.
ṭṭṭibha-? — § 137

táttā *adj. m.* 'hot' || Skt. tapṭá-
— § 137, 97, 153

ṭáṭṭī *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

ṭṭḍḍhā *adj. m.* 'crooked, slanting'
WP. trṭḍhā, || H. ṭṭṭhā, origin
not certain — § 171

teḥḥēā *adj. m.* 'thirsty' || Skt.:
*ṭṭṭāyita- — § 60

tāl *m.* 'oil' || Skt. tālā-: *tālya-
— § 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. thāḷā || Skt.
sthāli- — § 166 **Bl.**

- thammi *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.
 thaṃdā || Skt. stabdha-
 § 171 **Bl.**
 thaṭhērā *m.* 'brazier' || Skt. tvāstr-
 § 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, sthauilya-
 § 38 **Bl.**
 thōrā *adj. m.* 'little' || M. thoḍā
 Skt. stokā- § 166 **Bl.**
 tiā *adj. m.* 'third' || also tījā
 Skt. tṛtiya- § 97, 142, 170 i
 1. tih *f.* 'thirst' || cf. M. tahān.
 tānh (tṛṣṇā) || Skt. tṛṣṇā-
 77, 97, 145 **Bl.**
 2. tih *adj.* 'thirty' || M. tis ||
 Skt. trimśat- § 135, 160 **Bl.**
 tījā=tiā *q. v.*
- tikkhā *adj. m.* 'sharp' || WP. L.
 trikkhā || M. tīkha || Skt. tīkṣṇā-
 § 23, 167 **Bl.**
 fil *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^anā *v.t.* 'to prick' || Skt.
 *tṛndhati cf. √tṛṇh, tṛṇēdhu-
 § 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
 tulāi *f.* 'quilt' || Skt. tūla § 59
 támmanā *v.t.* 'to clean cotton,
 wool' || Skt. trumpati
 § 155, 156

- tunn^anā *v.t.* 'to stow' || Skt. **tūrpa-** — § 24
- túrnā *v.i.* 'to walk' || Skt. **turati** — § 137
- tūsī *pron.* 'you' || also **tūsā** Skt.* **tuṣmē** cf. **asmē** — § 50, 167
- túss^anā *v.i.* 'to appear' (of small-pox) || Skt. **tuṣyati** — § 161 (8)
- túṭṭ^anā *v.i.* 'to break' || M. **tutṭṭhē** || Skt. **truṭyati** — § 108, 161, 171 Bl.
- túṭṭhanā *v.i.* 'to be kind' || Skt. **tuṣṭa-** — § 171
- úbbhā (WP.) *adj.* 'erect, upward' || M. **ubhā, udhav** || Skt. **ūrdhvā-** — § 24, 165 Bl.
- úbbharnā *v.i.* 'to project, swell' Skt. **udbharati** — § 109, 153
- úccarnā *v.t.* 'to speak' || Skt. **uccarati** § 152
- úccaṇa *v.i.* 'to be separated as skin from flesh' || M. **ucaṭṭhē** Skt. **uccaṭati** — § 152 Bl.
- ucērnā *trans.* 'points to' **√uceṣṭ-**
- úḍnā *v.i.* to fly=úrñā *q.v.*
- úddhaṇnā *v.i.* 'to be unstitched' Skt. ? — § 109
- ugāh *m.* 'witness' || Pers. **gawāh-** — § 135
- úgganā *v.i.* 'to grow' || also **úg(g)amnā** || Skt. **udgata-, udgamyate** — § 153, 161 (5)
- úggarnā *v.t.* 'to wield' || Skt. **udgurati** — § 64
- úgghā *adj. m.* 'famous' || Skt. **udgha-** ? — § 153
- úgghaṇnā *v.i.* 'to become clear' Skt. **udghaṭatē** — § 153
- úkkarnā *v.t.* 'to engrave' || Skt. **utkirati** — § 64, 109, 153
- úkkhal *m.* 'mortar' || M. **ukha** || Skt. **ulúkhala-, *utkhala-** — § 153 Bl.
- úkkhaṇnā *v.i.* 'to come off' || Skt. ***utkhaṭati, *utkhiṭati** — § 109, 153
- ulāmbhā *m.* 'complaint' || **ulāmmhā** || Skt. **upālabha-** ? — § 155
- úllarna *v.i.* 'to lean out', origin not known. — § 109
- únā *adj. m.* 'deficient' || M. **ūṇā** || Skt. **ūná-** — § 15, 140 Bl
- úncā *adj. m.* 'high' || WP. **uccā** || M. **upcā** || Skt. **ucca-** — § 25, 113, 152 Bl.
- úṅgal *f.* 'finger' || Skt. **aṅgūli-** — § 28, 64, 155
- úṅgarnā *v.i.* 'to sprout' || Skt. **aṅkura-** — § 28
- úṅgh^anā *v.i.* 'to nod' || Skt. **uṅkhati** — § 155
- unhālā (WP.)=hunālā *q.v.*
- únjal *m.* 'double handful' || M. **ompjal** || Skt. **añjali-, udañjali-** — § 28 Bl.

unn *f.* 'wool' || Skt. ūṇā

— § 24, 163

úpajñā *v.i.* 'to grow' || M.

upajñē || Skt. utpadyati

— § 153, 161 (2) Bl.

úppar *prep. adv.* 'upon' || M.

var || Skt. upári — § 49, 177 Bl.

úpparñā (WP.) ápparñā *q. v.*

— § 36, 153

úpphanñā *v.i.* 'to swell' || M.

uphanñē || Skt.* utphaṇati

— § 153 Bl.

úrñā *v.i.* 'to fly' || M. uṇñē || Skt.

udḍayate — § 152 Bl.

ússarnā *v.i.* 'to be built' || Skt.

utsarati — § 109, 167

utáhñ *adv.* 'upwards' || M. ūṭ

Skt. ud + ī — § 54 Bl.

ūṭh *m.* 'camel' || WP. ūṭṭh || Skt.

úṣṭra- — § 25, 166

úttarna *v.i.* 'to come down' || M.

uttarñe || Skt. uttarati

— § 109, 152 Bl.

vássñā (WP.) *v.i.* 'to rain' || Skt.

varṣati — § 163

vílamñā (WP.) 'to stop' || Skt.

vilambate — § 187

vírto (S.) 'tired' || Skt. virikta-

— § 187

vircaṇu (S) *v.i.* 'to be tired'

Skt. viricyate — § 187

yā *conj.* 'or' || also jā *q. v.* ||

Pers. yā — § 141

yār *m. f.* 'friend' || also jār *q. v.*

Pers. yār- — § 141

INDEX OF SANSKRIT WORDS.

ámśa-	hass, hassī, hāśli.	apūpā-	pūrā (?)
ákṣa+pāṭa	(a)khārā.	apsarás-, apsarā	aceh ^a rā.
akṣāra-	akkhar.	amāvāsyā-	maus.
ákṣi-	akkh.	amṛta-	amf.
ágni-	agg.	ám̐ba-, ambā	ammā.
agniṣṭhá-	giṭṭhī.	ambara-	amar, ambar.
ágra-	aggā.	amra=āmra-	amb.
*agrakē	aggē.	amlīkā	imlī, imblī.
aṅká-	aṅg.	áran̐ya-	arnā.
aṅkūra-	āgūr.	árisṭa- (unhurt)	riṭṭhā.
aṅkuśá-	aṅgas ts.	arká- (sun)	akk.
aṅgāra-	āgeār.	argha-	Mul. aggh.
aṅgúli-	uṅgal, uṅg ^a li.	ardhá-	addh[ā].
aṅgúṣṭha-	gūṭṭhā.	-tṛtiya-	ḍhāī.
āja+pālin-	WP. ayālī.	-pañcama-	dhauncā (loan from H.)
ajānat-	WP. ayāṇā.	-pūra-	adhūrā.
añjana-	anjan.	-māna-	dhaun.
añjalī-	unjal.	arma- (śusratra-)	amb ^a nā.
aṭṭa-	aṭāī, aṭāli.	alakta-	altā.
adyá-	ajj.	alagna-	alagg.
adhunā-	hun.	avaśyā-	ōs.
ántara-	andar (Persian ?)	avēlā-	abēr.
andhá-	annhā.	aśīti-	assī.
*andhakara-	nhēr[ā]	ásru-	injh(ū).
ánna-	ann.	aśvīna-	assū.
annādyá-	anāj.	aṣṭáu-	aṭṭh.
anyākāra-	neārā.	ásta-	āthnā, ātthamnā.
ápatya-	bacc.	-m ayana-	aṭṭhan.
ápara-	hōr.	ásthi-	haḍḍ (?)
apútra-	aut.	asmé-	asī, asā.

ākhyātī	ākhnā, ākḥh ^a nā.	udgamyate	uggamnā.
ākhyāna-	WP. akhā[u]n.	udgha-	ugghā 'famous'.
ājñā	ān.	udghatātē	ugghaṇnā.
āṇḍā-	āṇḍā.	udgurati	uggarnā.
ātmān-	āp, āpnā.	udbharati	ubbharnā.
ānayati	WP. ān ^a nā.	udvartana-	baṭnā, H. ūbṭaṇ.
āntrā-	ād.	upāri-	uppar.
āman-	āu, WP ā.	upaskara-	bakkhar.
āmalaka-	aulā.	upālambha-?	ulāmbhā.
āmra- (=amra-) amb.		úluka-	ullū.
ārdra-	āddē.	ulúkhala-	ukkhāl.
*ārdla-	allā.	úṣṭra-	ūṭh, utṭh.
ārdhika-	āḍḍhī.	uṣṇakāla-	hunālā.
ālasya	ālas.	uṣma-	hussar, hutṭ, hummh.
āsā-	ās(ioan from H.)	uhya-	(Pkt. vōjjha-) vujjha-bōjh.
āśvinā-	assū(?) H. āsauj.	ūnā-	ūnā.
āṣāḍha-	hārḥ.	ūrdhva-	ubbhā.
āha-	*√āh WP. āhpā.	ṛkṣa-	ricch.
ikṣú-	ikkh.	ṛdhyati	rijjhanā.
indhana-	innhan.	ēka-	ikk.
*iṣṭā. iṣṭakā	iṭṭ.	ēkasthá-	katṭhā.
Isvará-	issar.	ēkākin-	kallā.
iṣṭ-	WP. hīh.	ēkādaśa	gyārā, géārā.
un̄khati	un̄gh ^a nā.	aikya-	ēkkā.
ucca-	ūncā, uccā.	ōḍra-	ōḍ.
un̄chati	hūjlnā.	ōṣṭha-	H. hōṭ.
udḍayatē	udnā, urnā.	auṣṭra-	WP. ōṭṭhā.
utkirati	ukkarnā.	kāpsá	WP. kṣīhā
uttarati	uttarnā.	kákṣa-	kakkh.
*utthāti	(Pkt. utṭhāi) utṭh ^a nā.	kákṣā-	kacch.
utpadyatē	upajñā.	kañkaṇa-	kañgan.
utphaṇati	upphan ^a na.	kañkata-	kañghā.
utsarati	ussarnā.	kacchapa-	kacchū.
udgata-	ugganā.	kajjala-	kajjal.

kañcu-	kanj, kunj, 'slough.'	kalā-	kal.
kaṭaka-	kaṭā.	kalāpa-	kalāvā.
kaṭaha-	kaṭāh [ā].	kalpayati	WP. kapp ^a ṇā.
kāṭuka-	kaṭrā.	kalya-	kallh.
kāṇṭaka-	kaṇḍā.	kāṃsya-	kāssi.
kaṇṭhā-	kaṇḍhā.	kāka-	kāu.
kāti-	kai.	kācā-	[*kacca-] kanc
kathayati	kaihnā.		WP. kacc.
kanthā	kandh.	kāṇā-	kānā.
kadalī	kellā.	kāṇḍa-	kānnā.
kanduka-	khuddō.	katara-	kair.
kannyā	EP. kanneā, WP.	-kāra-	suff.—ār.
	kanj.	kārttika-	kattā, -ē kattak.
kaparda-	kaudḍī.	kārmaṇa-	kāman.
kaphala-	kāhlā.	kāryā-	kāj.
kaphōṇi-	kūhnī.	kālā-	kāl.
kāmala-	kaul.	kāla-	kālā.
kampatē	kamm ^a nā.	kāśa-	kāhī.
-kara-	suff.—ār[ā].	kāṣṭha-	kāṭh.
karaṇka-	kārāg.	kāsā	[*kassa Pkt.
kārati	karnā.		-kaṃsa].
karabha-	WP. karhā.	kāhala-	khañgh.
kārīṣa-	karīh.	kirāṇa-	kāhlā.
kārkaṭikā-	kakkarī.	kīṭa-	kiran.
karkara-	kakkar.	kīla-	kirā.
kārṇa-	kann.	kukkuṭā-	kīllā.
kārtati	katt ^a nā.	kukṣī-	kukkar.
	katt ^a nā.	kuṇkuma-	kukkh.
karpaṭa	kapp ^a rā.	kuñeikā-	kungū.
karpara-	khappar.	kuṭumba-	kunjī.
karpāsa-	kapāh.	kuṭṭayati	kuṇam.
karbara-	kabrā.	kuṇṭha-	kuṭṭ ^a nā.
kārma-	kamm.	kuṇḍa-	kuṇḍuā.
karṣati	kasnā.	kuddāla-	kundā, kunāli.
	khass ^a nā.	kuputra-	kudāl.
			kaputta.

kustri-	khutthi.
*kubra-	kubbā.
cf. kubhrā.	
kumārā-	kaur, kamārā.
kumbhakāra-	kamheār.
kūla-	kul.
kulattha-	kulthi.
kulyā-	kūhl.
kūṣṭha-	kuṭṭh (plant).
kuṣṭha-	kōṛh,
kuṣṇāti	khuss ^a nā.
kūṭā-	WP. kūṛ.
kūpa-	khūh, kūā.
kūrcā-	kuce.
kūrdati	kūdd ^a nā.
kūrmā-	WP. kummā.
kṛtā-	kittā.
kṛttikā-	khitti.
kēkara-	kairā.
kētaka-	keōṛā.
kēdāra-	keārā.
kēśarin-	kēh ^a r
	kēhrī
	kēhrā.
kaiṃsuka-	kēssū.
kōṭi-	kōṛī, krōṛ.
kōmala-	kūlā.
kōra-	kōr.
kōṣṭha-	koṭṭhā.
*kōṣma-	kōssā.
kaukṣa-	kōkh (W P.)
kauṭumba-	kōṛmā.
krīḍati	khēhlnā.
krūñcā-	kunj.
krōṣa-	kōh.

krōḍā	kōl.
kvathate	kaṛhnā.
kvātha-	kāṛhā.
kṣāra-	khār, chār.
kṣīrā-	khīr.
kṣudra-	(*ksudla)
	khullā.
kṣudhā	khōh.
kṣurā-	churā.
kṣurapra-	khurpā.
ksētra-	khēt.
khaṭvā	khaṭṭ.
khaḍga-	khaggā.
khaṇḍa-	khannā.
	khaṇḍ.
khadirā-	khair.
kharjū	khāj.
	khujlī.
kharjūra-	khajūr.
kharva-	khabbā.
khalla-	khall.
khātā-	khāī.
khādati	khānā.
khādya-	khajjā.
khārī-	khārī-
khiṅga-(Hemacandra).	
	khiṅga.
khiccā	khierī.
gaṇḍa-	gaṇḍā.
	gannū.
gaṇḍaka-	gaīḍā.
	gannā, gāḍerī.
gaṇḍūpada-	gāḍōā.
*gandhilla-	gāḍhlā.
gamayati	gamaunā.

gārgara-)	gāggar.	grāha-	gahā, gehā.
gargarī)		grāhaṇa-	graihn ts.
garjati	gajj ^a nā.	grāma-	grāu, grā.
garjara-	gājjar.	grāsa-	grāh, grās.
gardabhā-	gadhā.	ghaṭa-	gharā
gārbha-	gabbhā.	+manca-	gharāunjā.
gala-	gal, galī.	ghaṭayati	gharṇa.
gāḍha-	gārḥā.	ghaṭi-	gharī.
gāyati	gaunā.	ghaṭṭayati	ghaṭṭ ^a nā.
gāli-	gāl.	ghaṇṭa-	ghand [i].
gūggulu-	guggal.	*ghara-	ghar.
guccha-	gucchā.	gharṇa-	ghassā.
gudā+randhra-	gōhran.	ghāla-	ghau.
gumphā-	gūmmhā.	*ghātilla-	ghail.
gurjarā-	gujj ^a r.	ghāsā-	ghau, ghā[h].
gūlgulu-	guggal.	ghrṇa-	ghun.
gūlma-	gummā.	ghrṇā	ghiz.
guhya-	gujjhā.	gl rā-	gheō.
gūḍhā-	gūṛhā.	+pūra-	gheōr.
gūrda-	guddā.	ghōṭaka-	ghōṭā.
grṇāti	gin ^a nā.	cakrā-	cakk [i].
grdhryati	gijjh ^a nā.	cakravāka-	cakvā.
grdhra-	giddh.	caṅga-	caṅgā.
*grṣma-	gummh.	cañcu-	cunj.
grhā-	see*ghara.	caṭaka-	ciṛā.
gō-	gā.	caṭati	caṛṇnā.
gōtrā-	gōt.	catur-	cau-, cu-, ca-,
gōdl ā-	gōh.	caturthā-	cautthā.
gopālā-	guāllā.	caturthi-	cauth.
gōpura-	gōerā.	cāturdaśa-	caudā.
gaurā-	gōrā	cāturviṃśati-	caubī.
grathrāti	gaṭṭh ^a nā.	catuṣka-	cāuk.
granthati	gaṇḍh ^a nā.	catuṣpañcāśat-	curanjā.
granthi-	gaṭṭh, gaṇḍh.	cātuṣpāda-	cupāeā.
granthila-	gādhilā.	catuṣtrimśat-	cauntī.

catvāraḥ-	cār.	chāndaḥ-	chann.
catvāriṃśat	cālt.	chala-	chal, chalnā.
candana-	cannan.	chavi-	chail.
candrá-	cand, can-.	chādana-	chaunī, chaunā
camatkāra-	camkār.	chāya-	chāu.
camara-	caur[i].	chikkā	chikk.
campaka-	cambá+kalikā-	chidyatē	chijj ^a nā.
	cameli.	chidrá-	chiddā.
cārman-	camm.	chutṭyate	chutṭ ^a nā.
+kāra-	cameār.	chēdana-	chainī.
carvayati	cabb ^a nā.	chōṭayati	H. WP.
*calyati	call ^a nā.		chōṛnā.
cālanī	chālnī.	jānghā	jaṅgh.
cittā-	citt.	jāna-	janā.
citrā-	cittā, ciṭṭā.	jānayati	jan ^a nā.
citrayati	citt ^a nā.	janma-	jamm.
cirā-	cir.	jāuya-	jann.
cirbhaṭa-	cibbhaṭ	jambu-	jammū.
cīra-	cīrā.		jāmmān.
cukra-	cukkā.	jalā-	jal 'water'.
cunṭati	cunḍanā.	jāgrat-	jāgnā.
culla-	cullhā.	jāḍya-	jāḍḍā.
cūṣati	cūs ^a nā. ? cungh ^a nā.	jātā-	jāeā.
cūṇa-	cūnnā.	jānāti	jān ^a nā.
cūḍa-	cūrā.	jāmāṭṭ-	jamāī.
caitra-	cēt.	jāra-	jār.
cōkṣa-	cokkhā.	jihvā	jībh.
cōrā-	cōr.	jīvā-	jī.
cyutā-	cūnā.	jivana-	jiūn.
chagalā	chellā.	juṣṭa-	juṭṭhā.
*chaṭati	chaṛnā.		jhūṭh.
*chattati	chatt ^a nā.	jyēṣṭha-	jēṭṭhā.
*chaṇṭati	chanḍanā. cf. H.G.	jyaīṣṭha-	jāṭh.
	chāṭ	jvālati	jalnā.
*chatti-	chatt.	ṭaṅka-	ṭakā.

ṭaṅkā
 ṭittibha-
 ṭvalate
 ḍamarū
 ḍākñi
 ḍhaukatē
 tākṣati
 tākṣan-
 tāntu-
 taptá-
 tarakṣa-
 taratī
 tarkayati
 tarku-
 tardati
 *tarpati
 tālpa-
 tānayati
 tāmrá-
 tittirá-
 tiraścá-
 tíla-
 tīkṣṇa-
 turati
 *tula (tulā)
 túṣa-
 tuṣṭa-
 *tuṣmē
 tuṣyati
 tūṇa-
 túla-
 tṛṇa-
 tṛtīya-
 tṛṣā
 trāsayati

ṭaṅg.
 ṭaṭīhrā.
 ṭalnā.
 ḍaurū.
 ḍain.
 ḍhōnā.
 tacch^anā.
 takhān.
 tand.
 tattā.
 tarakh.
 tarnā.
 takk^anā.
 takk^alā.
 ṭaḍḍ^anā.
 ṭappanā.
 tappar.
 tān^anā.
 tāmbā.
 tittar.
 tirchā.
 til.
 tikkhā.
 turnā.
 tulhā.
 toh.
 ṭuttṭh^anā.
 tuṣī.
 tuss^anā.
 tunn^anā.
 tulālī.
 tin.
 tijjā, tiā.
 tēh, tih.
 tāhnā.

trimṣat-
 trīṇi-
 trutyati
 trumpati
 trōṭayati
 tvāṣṭṛ-
 dāmṣṭrā
 dākṣiṇa-
 dagdhá-
 daṇḍá-
 dadru-
 dādhi-
 +bhāṇḍa-
 dānta-
 dardura-
 darbha-
 daśayati
 dáśa-
 dāṭhā-
 dātra-
 dāmanī-
 dāya-
 dārḍhya-
 divasa-
 dīpá-
 dugdhá-
 durlabha-
 dūrā-
 dūrvā
 drśyate
 drṣṭa-
 devara-
 dauhitra-
 dyūtá-
 drama-

tīh.
 tinn.
 ṭutt^anā.
 tummanā.
 tornā.
 ṭhathērā.
 dāṭhā *q.v.*
 dakkhan.
 daddh^anā.
 ḍaṇḍā.
 dadd.
 dahī.
 ḍahīṇḍī.
 dand.
 ḍaḍḍū.
 dabbh.
 dass^anā
 ten.
 jāṛh, dāṛhi.
 dāttī.
 daun.
 dāj.
 ḍāḍḍhā.
 dehāṛā.
 dīvā.
 duddh.
 dūllā.
 dūr.
 dubb.
 diss^anā.
 ḍiṭṭhā.
 deōr.
 dohtā.
 jūā.
 damm.

drākṣā	dākh.
drāghate	ḍāhnā.
dvātrimṣat-	battī.
dvādaśa-	bārṣ.
dvāra-	bār.
dvitīya-	dūjjā.
dvāu-	dō.
dhamāni-	dhaun.
dhāritrī	dhar ^a t.
dhavala-	dhaulā.
dhānya-	dhān.
dhārā	dhār.
dhīvara-	jhīūr.
dlūmā	dhūṣ.
dhūli, *dhūḍi-	dhūr.
dhvajā	jhaṇḍā.
dhvanī-	jhankār.
nakulā-	naul.
nakhā-	naūh.
nagnā-	naṅgā.
nādī	nāī.
nanandr-	nanāḍ.
nānāndr-	nanān.
nayati	nēnā [k].
nāva-	nāu, 9.
nāśyati	nass ^a nā.
naṣṭā-	naṭṭh ^a nā.
nās+ka-	nakk.
nasta-	natth.
nāḍī	nār.
nāpitā-	nāī.
nāma-	naū.
nikata-	nērā.
nidrā-	nīd.

nimantra-	neṭṭdā.
nimnā+apa+ dhyāna?	nimmōjhāṇā.
nimba-	nimm.
nīrikṣa-	nirakh.
nirbhāgya-	nabhāḡ.
nirmala-	nimmāl.
nirvartatē	nibbaṇnā.
nirvāhati	nibhnā.
niṣcala-	nielā.
niṣeṭṭati	nacōṛnā.
nissaṇka-	nasaṅg.
niṣkālyate	nikkalnā.
niṣputra-	naputtā.
nistarati	nittarnā.
nissarati	nissarnā.
nīroga-	narōā.
nīla-	lalārī.
nṛtyati	nacc ^a nā.
pakvā-	pakkā.
pakṣā-	pakkh, phaṅgh.
pakṣīn-	panchī.
pāksman-	phamman, phambh.
paṅgu-	pīglā.
pācyate	pacnā.
pāñcan-	panj.
pañcamā-	panjamā.
pañcaviṃṣati-	pacci.
pañcāśat	pāṣā.
pañjara-	pinj ^a rā.
paṭṭa-	paṭṭī.
paṭhati	paṭhnā.
pāttira-	pattā.
patha-	pahā.
pathin- (pānthan)	pandh.

*padīra-	pair.	pippala-	pippal.
padma-	pabb.	pippali-	piplāmūl.
padminī	pabban.	pīṣṭa-	piṭṭhī, piṭṭ ^a nā.
paraśú-	pharhā.	pīṭha-	pīrha.
paraśvaḥ	parsō.	pīdā	pīr.
parivēṣayati	parōsnā.	pītala-	pīlā.
parikṣā	parakh.	puccha-	pūch.
parṇá-	pannā.	puṭa-	puṛ.
pardati	padd ^a nā.	punya-	punn.
paryaya-?	pajj, pijj.	puttala-	putlā.
paryasta-	pal ^a ṭnā.	putrá-	putt.
paryasti-	palthi.	purāṇá-	purānā.
pársu-	passali.	puṣkara-	pōkkhar.
palāśi-	palāh.	pustaka-	pōtthā.
par(l)yaṅka-	pahlāg.	pūrṇá-	punnā.
par(l)yāṇa-	palānā.	pūrṇimā	punneō.
pallava-	pallā.	pūryate	pujjanā.
paśca-	picchā.	pūrvārdhā-	puādh.
paścārdha-	pacādh.	pūlya-	pōl.
paścima-	pacchō.	pr̥chāti	pucch ^a nā.
pātayati	paunā.	pr̥thula-	pohllō.
pāda-	pāmā.	pr̥ṣṭhā-	piṭṭh, putṭhā.
pādānta-	pāid.	paundra-	pōnnā.
pādukā	paūā.	pautra-	pōttā.
pādonā-	paun.	pauṣa-	pōh.
pānīya-	pānī.	pauṣkara-	see pūṣkara.
pāmān-	paū.	paustaka-	see pustaka.
pārśvá-	pāssā.	prakhyānā-	pakhānā.
pāśa-	phāhā.	prathamā-	paihlā.
pīṃṣati	pīhnā.	prativāsin-	paraus(s)ī.
picchā	picch.	prapautra-	parōttā.
pīñjayati	pinjanā.	prabhā.	paih, pauh.
pīṇḍa-	pinn, pīṇḍā.	pralambatē	palamnā.
pitṛ'-	peō.	pravahana-	pōhaṇ.
pitta-	pittā.	prastara-	patthar.

prasvidyate	pijjanā.	bhāratī	bharnā.
prasvēda-	parseō.	bhasman-	bhass.
prahara-	paihr.	bhāgā	bhau.
prāpayati	paunā.	bhāginēya-	bhān ^a jā.
priyakāra-	peārā.	bhāṇ lāgāra-	bhāṇ ^a deār.
prēṅkhā	pīgh.	bhugna-	bhuggā.
proñchati	pūjhnā.	bhūmī	bhū.
phaṇā-	phan.	bhṛjjāti	bhujj ^a nā.
phāla-	phal.	bhēḍra-	bhēḍ.
phālguna-	phaggan.	bhramati	bhaūnā.
phāla-	phālā.	bhramara	bhaur.
phulla-	phull.	bhrāśṭra	bhaṭṭh.
bandhati	bañnh ^a nā.	bhrāṣṭr-	bhāī.
barkara-	bakk ^a rā.	bhrū-	bha ū.
balivārda-	bahld.	mākṣā	macchar.
bahutva-	bauht.	mākṣikā	makkhī.
bāhū-	bāh.	majjā	mijjh.
bāhya-	bājh.	mañcaka-	manjā.
bindū-	bund.	mañjiṣṭhā	majjṭh.
	bind.	maṭha-	maṇhī.
bilvā-	bil.	maṇikāra-	maneār.
bīsa-	bhē(h).	mātsya-	macch.
bīja-	bī.	mathrā-	mathā.?
būdhyate	bujjh ^a nā,	manthāna-	madhānī.
bubhukṣā	bhukkh.	māntra-	mand.
busā-	bhōh.	manda-	man-
br̥dha-	buddhā.	+akṣa-	manākkhā.
brāhmaṇa-	bāhman.	+kāra-	māḍārī.
bhaktā-	bhattā.	+dhainava	manōhmā.
bhaginī	bhain.	mandiman-	mannō.
bhagna-	bhagg ^a nā.	manuṣyā-	mups.
bhaṅgā	bhaṅg.	markāṭa-	makkar.
bhajyatē	bhajj ^a nā.	mallati	mall ^a nā.
bhaṭṭa-	bhaṭṭ.	mastaka	matthā.
bhadrá-	*bhadla- bhalā.	mahārga-	maihgā.

máhiṣī	māih.	mekhalā	miṭṭnā.
māṃsá-	mās.	mēglā-	hamēl.?
māghá-	māgh.	mēdas-	mīh.
māṇikya-	māuak.	mauktika-	majjā, q. v.
māṇṭ-	mā.	mrakṣaṇa-	mōtti.
mādhyā-	mājh.	yajñōpavītā-	makkhan.
mārga	magg, magar.	yāti-	janeaū.
mārgate	maṅgānā.	yadā-	jai.
mārgaśira-	magghar.	yādi-	jā.
mārttika-	maṭṭi.	yantrā	jē.
mālya-	māhl.	yábhati	jandā.
māśa-	māh.	yabdhā-	jaihnā.
māsānta	masā.	yáva-	jaddhā.
mitrá-	mitt.	*yavākarā-	jaū.
milati	milnā.	yaṣṭi-	juār.
miśrá-	missā.	yasya-	*laṭṭha, q. v.
miṣṭa-	miṭṭhā.	yāti	jīh-
mukulayati	maulnā.	yugá+hala-	jānā.
mukta-	mukkānā.	yugma-	jūlā.
*mukna. }		yūkā	jug.
mukha-	mūh.	yóktra-	jū.
mukhara-	mōhrī.	yógya-	jōt.
muñjā	munj.	yóni-	jōggā.
muṇḍayati	munnānā.	rakta	jūn.
mutkala-	mōklā.	rakṣā	rattā.
mudgá-	mūṅgī.	raṅga-	rakkh.
muṣṭi-	muṭṭh.	rājju	raṅg.
músala-	mōhlā.	raṇḍā-	lajj.
mustā	motthā, moth.	rātna-	rann, raṇḍī.
mútra-	mūt.	rāśmī-	rattī?
mūrdhán-	mudḍh.	rāsa-	rassī
mūlya-	mull.	rājan-	rauh.
mṛtá-	mōeā.	rājji-	rāí.
mṛttikā	miṭṭi.	rājñī	rāí.
mṛṣṭa-	maṭṭhā.		rāñī.

rājya-	rāj.	vakṣaskāra	baḥhārā.
rātri-	rāt.	vāja-	bajj.
*rindhati	rinnh ^a nā.	vañjja-	ban ^a j.
rukṣá-	rukkh, 'tree'.	vañtati	baṇḍ ^a nā.
rucyate	rucnā.	vatsá	bacchā.
rudhyate	rujjh ^a nā.	vadhū-	bahū.
*rundhati	runnh ^a nā.	vandhyā-	banjh.
ruṣyati	russ ^a nā.	vamri-	barmī.?
rūkṣá-	rukkhā.	várga-	bagg.
rūpya-	rúppā.	vartaka-	baṭērā.
rōdati	rōnā.	vartatē	baṭṭ ^a ṇa.
róman-	rū, rōḥ.	vartis-	bāṭ.
raukma-	rōk.	vartman-	batti.
*lakkuta-	lakkar.	vartikā-	baḍḍh ^a nā.
lagyati	lagg ^a nā.	vardhati	badhnā.
laghú-	lauhḍḍā.	vardhatē	baddhī.
laṅghate	laṅgh ^a nā.	várdhra-	barhā.
lajjā	lajj.	varṣa-	barhnā.
*latṭha-	latṭh, lāṭṭhī.	varṣati	bakk.
labhyate	labbh ^a nā.	valka-	bāg.
lamba-	lambā.	valgā	baggā.
lardayati	ladd ^a nā.	valgú-	ballī.
lavaṇa-	nūn.	vallabha-	bēl.
lāgayati	launā.	valli-	bāh.
lābha-	lāhā.	vása-	bāihgī.
lipyate	lipp ^a nā.	vahaṅgikā	bair.
limpāti	limb ^a ṇā.	vāgurā-	bau.
likṣā	likh.	vāta-	bājjā.
lōkhā-	lih.	vādyā-	bajjanā.
lōṭha-	lōṭhā.	vādyate	bāandar.
loman-	lū.	vānara-	baunā.
lōhá-	lōhā.	vāmaua-	bāt.
vamśá-	banjh, bās.	vārttā-	baddal.
vakrá-	bingā.	vārdala-	bāl.
vákṣas-	bakkhī.	vāla-	

vāṣpa-	blāph.	śaṅkhā-	saṅgh (†).
vimṣati-	bīh.	śata-	sau.
vikirati	bikkharnā.	śapatha-	saūh.
	baklārnā.	śābda-	saddā.
vicchādayati	bachaunā.	śāmba-	samm.
vitasti	bitth.	śayyā	sēj, chēj.
vittā-	bit(t).	śarkarā	sakkar.
vidyūt-	bijj, bijlī.	śālka-	sakk.
vidhi-	bēhmātā.	śalya-	sall, sellā.
vinā-	bin (ā).	*śalyaka.	sāhiāg.
vimdhāte	binhānā.	śasā-	sahā.
viphala-	bēhllā.	śānti-	sād.
vibhīṭaka	bahārā.	śāṭi-	sārhī.
vivāhā-	beāh.	śikya-	chikkā.
viśvānara-	basantarī	śikṣā	sikkh
viśvāsa-	basāh.	śilā	sil.
viśa-	bēh.	śitā-	sī.
viśamyate	bisamnā.	+kāla-	seāl.
viṣṭhā	biṭṭh.	śītala-	sillhā.
vismarati	bissarnā.	śuṇṭhi-	sundh.
vinā-	bīn.	śudhyate	sujjhānā.
viṭhi-	bīhī.	śulba-	subb.
vīrā-	bīr.	śūṣka-	sukkhā.
vṛtti-	butti.		sukkā.
vṛddhi-	bāddhī?	śūnyā-	sunnā.
vṛścika-	bicchū.	śrṅkhala-	suṅgal.
vedha-	bēh.	śrṅga-	siṅg.
vēṣṭa-	bēhrā.	śrṅgōti	sunānā.
vāira-	(Pkt. vaīra-)	śēkhara-	sēhrā.
	bair.	śaimbya-	sēm.
vairāgya-	barāg.	*śōdhi-	sūh.
vyāghrā-	bāgh.	śodhani	sūhni.
śaknōti		śōbhate	sohnā.
śakyatē	saknā.	śmaśāna-	masān.
śāṅkā.	saṅg.	śmāsrū	mucch.
śāṅkū-	sāg.		mass.

śyāmala-
 śrāvaṇa-
 śrēṣṭhin-
 ś'āghate
 śvāsūra-
 śvaśrū
 śvāsa-
 śaṭ-
 śaḷka-
 śaṣṭi-
 śōdaśan-
 saṅkuṭati
 sajjja
 saṃjñā
 sāktu-
 sākthin-
 saṅkucyate
 satkārayati
 sattvá-
 satyá-
 sant-
 sandēśa-
 sandhyā
 sapátnī
 sapāda-
 saputra-
 saptán-
 saptatī-
 sambudhyati
 sambhālayati
 sarpá-
 sarṣapa-
 salavana-
 sáhatē
 sāmśa-
 sārdha-

saulā.
 saun.
 seth.
 srauhnā.
 sauhrā.
 sass.
 sāh.
 chē.
 chikkā.
 saṭṭh.
 sōlā.
 suṅgaṇā.
 sajjā.
 sain.
 sattū.
 satthal.
 saṅgucc^enā.
 sakārnā.
 sat.
 sacc.
 dā.
 sanēhā.
 sanjh.
 (H.) saut.
 savā.
 saut.
 satt.
 sattar.
 sam^ejhā.
 samhālnā.
 sapp.
 sarhō.
 salūnā.
 saihnā.
 sājh.
 sādḥ.

simhá-
 siñcati
 siddha-
 siddhrā-
 sídhyati
 suptá-
 suruṅgā
 suvárṇa-
 sūkará-
 sūci-
 sūtra-
 sūtrayate
 sōma+vāra-
 saubhāghya-
 skandhá-
 skambha-
 stáná-
 stabaka-
 stambha-
 stōká-
 sthāvira-
 sthāgha-
 sthāna-
 sthāman-
 sthālī
 sthūlá-
 snāti
 snuṣṭā
 snēha-
 sphuṭyate
 sphōṭayati
 syālá-
 svápati
 svarṇa-
 svāmin-

sīh.
 sinjanā.
 siddhā.
 sidhrā.
 sijjhanā.
 suddhā.
 surāg.
 siūnā.
 sūr.
 sūi.
 sūt.
 sūtnā.
 sūbār.
 suhāg.
 kannhā.
 khambā.
 than.
 thabbā.
 thammh(ā).
 thōṛā.
 thērā.
 thab.
 thānī.
 thāu.
 thālī.
 thullhā.
 nhaunā.
 nūh.
 nēh.
 phuṭṭ^enā.
 phōṛnā.
 sālā.
 saunā.
 suvárṇa.
 sālī.

hamsá.	hans.	+tala-	(ha)thēli.
haṭṭa-	haṭṭ.	hastin-	hātthi.
haḍḍa-	haḍḍ.	hārītaki-	haraṇ.
hariṇá-	hiran.	hāsyā-	hāssā.
haridrā-	halhdi.	huṇḍa-	huṇḍ, hunn.
hala	hal.	hṛdaya-	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.

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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*", Ludhiānī has the following vowel-phonemes:—

Simple: i I e ε a ɔ o u u A 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".¹ 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.

¹. By M. V. Trifimov and D. Jones (Cambridge University Press) §§ 174-75.

². **Ib.** § 110. Also see §§ 98-111. The cardinal vowels have been recorded on gramophone discs, e.g., the double-sided record, No. B804 in the catalogue of the Gramophone Co., 363, Oxford Street, London, W.

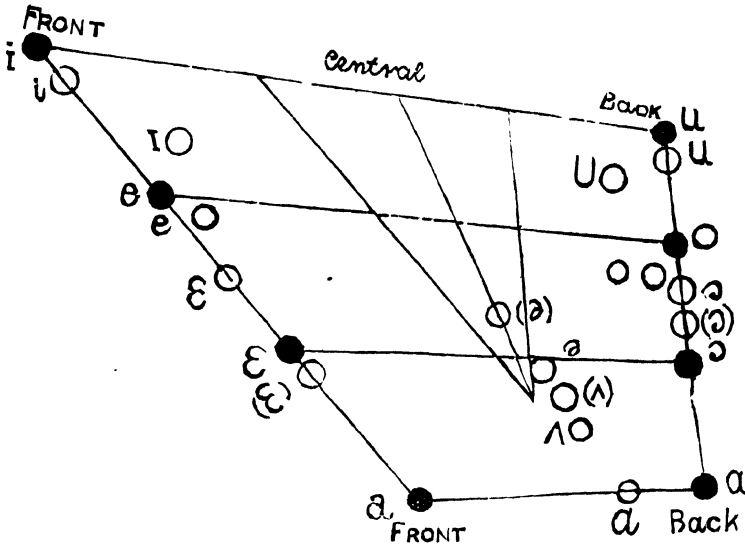


Diagram illustrating the Positions of the Principal and chief subsidiary members of the Ludhiānī vowel phonemes compared with the cardinal vowels. Symbols for subsidiary members are enclosed within brackets.

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. [ɪ̃] is the nasalised form of the Ludhiānī [i].
9. [I] lies between the cardinal vowels Nos 1 and 2. It is closer and less retracted than the English vowel in 'sit'.
10. [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. [ẽ] is the nasalised form of the Ludhiānī [e].
13. [ɛ] lies between the cardinal vowels Nos. 2 and 3, and occurs as the final element of the diphthong [æɛ] when medial.
14. [(ɛ)] is a subsidiary member of [ɛ]- phoneme, and occurs in the diphthong [æɛ] 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 [ʌe].

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. [ã] and [(ã)] are the nasalised forms of the Ludhiānī [a] and [(a)] respectively and are similarly used.

32. [ə] is a little closer than [(a)] and is used in stressed syllables closed by long consonants and followed by a long open or a short closed syllable as in ('pət:ɑ) '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. [ǣ] and [(ǣ)] 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].

¹. See §§ 83—84.

39. [eã] is the nasal form of [ea].
40. [eo] - initial and final elements same as [e] and [o].
41. [eð]—the nasal form of [eo].
42. [Δi]. Its initial element is the same as the subsidiary member of the Ludhiānī Δ-phoneme. The final element is a shade opener than the Ludhiānī [i].
43. [ΔI] is the nasal form of [Δi].
44. [Δε]. Its initial element is the subsidiary member of the Ludhiānī Δ-phoneme. The final element is [ε] or [(ε)] as described above.
45. [ΔΞ] is the nasal form of [Δε].
46. [Δɔ]. Its initial element is the subsidiary member of the Ludhiānī Δ-phoneme and the final element [ɔ] or [(ɔ)] under conditions described above.
47. [Δɔ̃] is the nasal form of [Δɔ].
48. [Δu.] Its first element is the subsidiary member of the Ludhiānī Δ-phoneme, and the final element a shade opener than the Ludhiānī [u].
49. [Δũ] is the nasal form of [Δu].
50. [ua]. Its initial and final elements are the same as the Ludhiānī vowels [u] and [a].
51. [uã] 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 —							e, ch, j			
Nasal —	m		(n)		n	(n)	(n)	(ɲ)	ŋ	
Lateral —					l					
Rolled —					r					
Flapped —						ɾ				
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, d̪, g] are more fully voiced than in English.

54. [p, ph, b] — the place of articulation as in the English Bilabial plosives.

55. [t, t̪, d] are dental as in Italian or French. In pronouncing them the tip of the tongue rests behind the lower teeth, and the blade makes an occlusion of considerable area at the back of the upper teeth.

56. [t, t̪, d̪] 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. (kət̪ geə) but (lɑg, geə); (dət̪ ke) but (ruk̪ ke); (be:c d̪it̪ɑ) but [be:c, chəq:ea]

Affricates.

59. In pronouncing [c, ch, ʃ] the tip of the tongue touches the lower teeth, and the front part being raised is brought into contact with the forepart of the hard palate. At the same time, a part of the tongue-blade touches the back of the teeth ridge.

Nasals.

60. [m] as in English.

61. [n.] The chief member of this phoneme 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. [(v)] 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 [θ].

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 [ʈ] 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_vkgid:əɾ¹

peo put dīā > peo put dīā_v

kad tō > kad_v tō

lāb: pea > lāb_v pea.

bac ja > bac_v 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.*

¹. The sign v means partly voiced, ° means devoiced.

lakh ke > lahk ke
 puc:h cuk:ea > puh- pug-?
 gath tup: karke
 rath tō > raht tō
 ath tət:iā > aht tət:iā.

79. (3) After a long vowel, however, the unvoiced aspirated plosive becomes the corresponding fricative when followed by an unaspirated plosive¹, *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
 saḍ:ph phək:i > saḍ: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 hoëa > ki hoëa.

82. (6) A dental plosive followed by a palato-alveolar affricate undergoes regressive assimilation, *e.g.*

ədalət cə > ədaləc cə
 kad ʃana ɛ > kaʃ ʃana ɛ
 kad cāl:ea si > kaç cāl:ea si.

Stress.

83. There is a feature of Ludhiānī pronunciation which closely resembles a weak kind of stress. It is, however, not a real force-accent, but a combination of length and pitch, sometimes accompanied by variations in vowel-quality. A syllable thus affected may be called pseudo-stressed, but for convenience we use the term 'stressed'.

¹ This does not hold good in the case of the post-alveolar unvoiced aspirated plosive, thus

ka:th da; ka:th tut:ea > ka:ht tut: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'	təṛ'kā :	'get (a dish) seasoned'.
'suta	'attention'	su'ta :	'cause to be drawn out'.
'kəṭa	'thick clouds'	kəṭ'a : kəṭ.a : or kəṭ.a :	'decrease'
'rala	'mixture'	rə'la :	'cause to be mixed, mix'.
'pala	'ladle'	pə'la :	'cause to drink'.
'sasta	'cheap'	sə'sta :	'wait (a minute)'.
'phatka	'dashing, jerking'	phə'tka :	'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]¹ 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', (Janda) '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, a] are short in stressed syllables open or closed by a short consonant as in (dɪn) 'day', ('pata) 'clue'. In syllables closed by a long consonant or a group of equivalent length, [ɪ] and [u] become very short as in (dɪnda) 'giving', (dɪli) 'Delhi'. So is [u] 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'
ʃiddi f. 'discussing'	ʃiddi adj. 'obstinate'
badda 'being made'	badda 'slave'
ʃanda 'knowing'	ʃanda 'going'
din da 'of the day'	dinda 'giving'
hun da 'of now'	hunda 'being'
bun'da '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 Wazirabād dialect described by Dr. Bailey, except that the third or combined tone is not so common in Ludhiānī¹.

92. The tones are as follows:—

(1) *Low-rising* (or briefly *low*) tone represented by the sign [e] 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'. 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_cora 'horse'	kôra 'leper'	---	
toəa 'pit'	t_coəa 'carried'	tôəa 'touched'	---	
ka 'of'	k_ca 'grass'.	kâ <i>obl. sing.</i> of Interr. pron. used for Inanimate objects.		k_câ 'grass'
mā 'mother'	---	mâ 'black bean'	---	
caɽ 'hangnail'	c_cɽ '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 stressed¹, e.g., 'gāda 'ass', (mē'lā:) 'boatman', (nē'khid:) 'mean', (bēgi) 'trap'; ('p.ara) 'bundle' but (p.ə'ra:) 'cause to be filled', ('k.ata) '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 constraint².

100. When a high-tone syllable comes in an unstressed¹ 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 kida put: ə?) 'whose son is he?' (ô) or (ki-) 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:—*

asi pinqə cəle ā
(We are going to the village.)

munqa hūnē gea e
(The boy has just gone.)

104. *Questions containing a specific interrogative word:—*

tera ki naʒ ē
(What is your name?)

munqa kithe gea?
(Where has the boy gone?)

105. *Requests and Commands:—*

ʒara kaləm daʒo
(Please give me the pen.)

thali ure kari
(Pass the plate this side.)

106. *Incomplete Statement:—*

os ʒulahe de
(of that weaver

do t.ɬā si
there were two daughters |

te ɪk put:||
and one son||).

107. *Questions requiring 'yes' or 'no' as their answer:—*

tusi dɪl:ɬə ae ʌʒ?
(Do you come from Delhi?)

tū babu da put ʒ?
(Are you Bābū's son?)

108. *Surprise:—*

ec:ha | hūn panje baj 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]¹. 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 [aɔ].

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 (saʃa).

58b. Similarly [b] and to a less extent [d, d, g] between vowels are pronounced with loose articulation so that they resemble somewhat the corresponding fricatives. Thus (daba) 'law suit' is often pronounced as (daʋa).

59a. Between vowels [ʃ] and [ch] tend to be pronounced as forward [J+] (i.e. sonant of **ɛ**) and [ɛ] respectively. Thus (raʃa) 'king' and (be'cha:) 'spread' are often pronounced (raJ+a) and (be'sa).

61a. The dental and post-alveolar varieties of [n] do not occur initially or between vowels, hence the native name² 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 (**ṇṇṇṇṇṇ**) and (**ṇṇṇṇṇṇ**) pronounced with alveolar [**ṇ**].

61b. Similar is the case with [**ṇ**], the Gurmukhī letter being called [**ṇṇṇṇṇṇ**].

61c. [**ṇ**] usually results from [**i**] followed by [**e, a, o, u**] when one or both of them is nasalised.

62a. [**ṇ**] also does not occur initially or doubled. The Gurmukhī letter representing this sound is called [**ṇṇṇṇṇṇ**].

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. [**r**] does not occur at the beginning of a word, nor is it doubled. The name of the Gurmukhī symbol is (**raṛa**) or (**râṛa**).

66b. There is a number of words, however, in which [**r**] and [**ṛ**] come together, e.g. (**kaṛṛa**) 'hard', [**kâṛṛ bârṛe**] 'black and grey (hair)', (**harṛā**) obl. pl. of (**harṛ**) 'myrobalan' (**khâṛṛa**) 'rough-book' etc. Some speakers use a retroflex fricative variety [**ṛ**] instead of [**r**] which with [**ṛ**] gives the impression of a long [**ṛ**].

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. [**ṇ, v, o, ḍ, x**] and [**ṇ**] are not independent phonemes in Ludhiāni 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 [**haho**].

**Chief difficulties experienced by English speakers
in learning Ludhiānī and vice versa.**

76b. English speakers find it difficult to pronounce nasal vowels while Ludhiānī speakers often nasalise English vowels in the vicinity of nasal consonants.

76c. English diphthongs [eɪ, oʊ] are pronounced as [e:, o:] by Ludhiānī speakers, while Ludhiānī [e, o] are pronounced as diphthongs [eɪ, oʊ] by English speakers.

76d. English speakers fail to make any distinction between the Ludhiānī unaspirated and aspirated voiceless plosives and affricates [p, t, 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 [t̪h, d̪] respectively.

76h. English speakers find it difficult to pronounce the Ludhiānī [ɾ] sound, while Ludhiānī speakers pronounce the [ɹ] of English orthography everywhere as rolled [ɾ].

Length.

85a. Besides these four grades, there are variations in length caused by the vicinity of certain consonants, e.g. a vowel is longer before a voiced than before an unvoiced consonant. It is also longer before a short than before a long consonant. A nasal consonant is longer after a short than after a long vowel. This seems to be a general phenomenon found in most languages.¹ Length of a vowel in languages varies with its quantity 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 utgífna 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 [ɪ, ʊ, ʌ and ə]

bɪk 'be sold'	10.0	hundredths of a second
bɪk:(ə) 'skin'	7.0	" "
'pɪt:ʌ 'body, physique'	4.2	" "
ʊn 'weave'	17.0	" "
ʊ'na: 'cause to be woven'	8.0	" "
bʌg 'run, flow'	12.0	" "
bʌg:(ə) 'herd'	10.0	" "
'ʒʌgʌ 'place'	12.0	" "
'ʊn:i 'nineteen'	4.0	" "
ʒəg:ʌ 'personal name'	6.0	" "
bət:ʌ '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	" "
sa:r 'essence'	39.5	" "
ma:n 'respect'	38.3	" "
'sara 'whole'	21.0	" "
'kana 'one-eyed'	22.2	" "
'kan:ʌ 'reed'	11.5	" "
'ʒa:nda 'knowing'	31.0	" "
'ʒanda 'going'	15.0	" "
'una '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	„ „
kæ:q 'cowrie shell'	37·0	„ „
'cædā 'fourteen'	20·0	„ „
'mæd:a 'flour'	12·0	„ „
'kæq:a 'ornament of cowries'	11·5	„ „

85 *f.* Long vowels should be distinguished from double vowels which form separate syllables with a *diminuiendo* 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:—

ʒiddi *f.* 'discussing' **dd**=29 hundredths of a second

ʒiddi *adj.* '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

—
ʒa:nda 'knowing' **a:**=31, **n**=11, **d**=8·5

ʒanda 'going' **a**=15, **n**=16·5, **d**=5·0

103 a. The following examples illustrate the difference in intonation caused by emphasis:—

asi pinḡa cə:l'e ā with emphasis on asi

munḡa hūnē gea ε with emphasis on munḡa.

104a. tera ki nʌʃ ɛ ? with emphasis on tera.

tera nʌʃ ki ɛ ? with emphasis on nʌʃ.

munḡa kɪt:he gea ? with emphasis on munḡa.

105a. thali ure karɪ 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 nʌʃ ɛ ?**, **tera nʌʃ ki ɛ ?**

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2. khû da c.agra. (<i>Dispute about a Well</i>)	— 180
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6. rəpə:je lænē ən kə gita? (<i>Will You Take Rupees or Gita?</i>)	— — — — 190
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8. ji-sareā lal. (<i>The Ruby with a Burnt Heart</i>)	— 196
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TEXTS.

1. parja de pa:g

do pa:ai se || ôñā tō | kuch kherab:i ho gai | e:s lai |
serka:r nē | ôñā nū | desenkala de:tta|| pinqō | pan che
kô ba:t gae se | tā sâñje pae gai|| sarək de kande |
ik ruk:h de:x ke | ôñ:ā nē kēha | “calo | éde hetbā
ra:t kat:ə ləj:e||” p.ū:Jē roṛā te | ô:ñā nū nī:d nā ai |
tā gel:ā karən lag:ə pae|| baṛe pa:ai nē kēha | “je mālē
raja homā | tā parja nū baṛa sukh deā”|| choṭ: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 chaq:ə de:j:e | jī nū ē apnī garden te
beṭha lave | ose nū ap:ā raja bēna leJ: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 p.āJ:ā ko:l aēa |
tā ône choṭ:e pa:ai nū | garden te beṭha lea|| lok:ā
nē c.aṭ: | ôde galce ha:r pa dī:e | er ô nū apnā raja
bēna 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 baṛa p.ais | calo ô de ko:l cəl:ije | er ô nū kəJ:e |
pai ênū səmJ.ave | sān:ū dukh nā dave" |

lok:ā de kahe | baṛa p.ai apnē choṭ:e p.ai ko:l
aēa | er ônū kḷe:n ləg:ea | pai, "tet:ō parja baṛi dukhi e |
tū ḷen:ā dukh nā dē" || ê sun ke | choṭ:e p.ai nē jəva:b
dīt:a | pai "dukh paonā tā | parja de p.a:g ce sa | mḷē
tḷēn:ū pḷel:ā i kḷe:tta si | pai je mḷē raja homā | tā parja
nū baṛa dukh deā || je parja nē sukh paonā hunda |
tā tū bi tā ko:l e baḡ:ha si | hat:hi tḷēn:ū garden te
beṭha lenda" ||

2. khû da c.agra

kise a:dmi nē | apnī gali: cə khû lūaēa || sari gali
nū panī p.aren da sukh ho gea || kuçoir magrō |
khû vale di apnē gemāndi na:l ləṛai ho paī || e:spər
ô nē gemāndi nū | panī p.arnō mḷnā kar dīt:a | hun
gemāndi nū | baṛi muskel ho gai || ê de:xke | ô nē khû
mul lae lea | er pḷel:e malek nū | panī p.arnō mḷnā
karetta ||

hun pḷel:a malek bəki:l ko:l gea | er puc:hea |
bai "kīmē mḷēn:ū tā khû cō panī p.arna mīle | er
mere gemāndi nū nā mīle" || bəki:l nē kēha | "ê tā
esa:n gal: e | dava kar de" || ədalet cə bəki:l nē kēha | bai
"ênē khû bec:ea e | panī nī bec:ea | panī êda e" || ədalet
nē ese t(ə)rā phḷe:sla karetta || hun phe:r pḷel:e malek

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 neighbor be not allowed to do so?"|| The pleader said | "This forsooth is an easy affair | Bring a law-suit"|| In court the pleader said— "He has sold the well only | and not the water | water belongs to him"|| The court decided exactly in this way|| Now again the former owner |

nē | apnē gəmānqi nū khû cō panī p_oArēn tō ro:k dēt:a||
 hun ô gəmānqi bēki:l ko:l gea | er kēha | bai
 “māē tā khû e:s lai mul lea si | bai ēdā malēk ban ke |
 māē a:p tā panī p_oArā er p_lel:e malēk nū nā p_oArēn deā||
 m_lēn:ē rēpAJ:a bi kharcea er gal:ə bi nā banī|| m_lē
 c_lōnā ē | pai kīse t(ə)rā ēdālet ē ph_lēs_la kare | bai
 māē bi panī p_oArā | er ē bi p_oAre’’|| bēki:l bol:ea |
 “ēc:ha, ed:ā i ho jau | tū dāva karde’’|| ēdālet cə bēki:l
 nē kēha | pai “je khû de p_lel:e malēk nē | khû e
 bec:ea e | panī n_lī bec:ea | tā ēnū hukəm dīt:a jave |
 pai khû cō apnā panī k_lq:ə laue | n_lhī tā khû da
 n_lmā malēk | das rēp_lē ro:j harja lau’’|| ē sun ke
 dohā nē soc:ea | bai khû cō sara panī kīs trā n_lk:əl
 sakda e|| ēkhi:r ōn:ā nē rapināmā kar lea | bai “ap:ā
 domē panī p_oAr lea karīje | ēdālet de ph_lē:sle tā | ese
 trā hunde r_lē:nge’’||

3. peo put dīā gəl:ā

pěo—mulēa:!

put:—hā ji||

pěo—urē a bīb:a||

put:—aēa ji | dēs:o ki k_lenē ō!

pěo—tū AJ:ə p_lārēn gea si?

put:—ji hā | pər san:tū chuṭ:i chet:i mil gai||

pěo—ēc:ha:! ki sēbab 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 sâq:a pâd:a kâlêda si | pai apnê ba:ccha de
put: jem:ea s||

pěo—hã thi:k e | mālê bi êkba:r ce pl̥rea si||
ec:ha hõn tũ é das: | e pãĩ ΔJ: tλê kam: ki kit:a||

put:—ji pl̥el:ã ta mālê apnĩ keta:b de do barke
pl̥re | phe:r panj s̥va:l k̥eq:e sat: t̥p:e baba
pheri:d de mũ j̥e:van:ĩ cet:e kit:e | odũ p̥ic:he
sâq:e pâd:e nê sarben p̥Δget di katha
sunai | phe:r san:ũ chuṭ:i ho gai||

pěo—sarben di katha taen:ũ kahi k̥e læg:i?

put:—ji baṭi s̥onĩ||

pěo—ec:ha pher māl̥e:ũ bi suna||

put:—ji hõn tã māl̥e p̥ul:ə gea||

pěo—phe:r māl̥e sunāmã?

put:—tusĩ suna deõ tã c̥enga i karõ, n̥hĩ tã k̥l̥
nũ san:ũ ma:r pau||

pěo—l̥e phe:r t̥eã:n na:l sun||

4. sarben p̥Δget di katha

raja jasret da n̥l̥ tã suneã i hõnã ê|| ô ra:m
cender ji da pěo si|| ô nê apnĩ choṭ:i ranĩ de kahe
ra:mcender lachmen nũ c̥l̥odã barsã da banoba:s de:tta,
per a:p òn:ã de he:rbe ce mar gea|| maren læg:e ô
nê k̥eha, pai “māl̥e:ũ ik: rikhi nê s(e)ra:p dit:a si||
ô de karke māl̥e:ũ put:ã de h̥l̥oke marna pea|| gal:

Son—Sir our teacher says | that 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 versés of Baba
Farid were learnt by heart | After that
our teacher | told us the story of Sarban Bhāgat||
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 *Lathman* | 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 hoi|| pichli ju:n cə | mālēn:ū səkā:r khēl:ən
 da bāṛa sālō:k si|| jis ban cə mālē | səkā:r khē:lda
 hunda si | ot:he ɪk: rɪkhi rālēda si|| ô ər ôdi timī | ək:hā
 tō ɛn:ē si|| ɔn:ā da ɪk: pūt: si | jida nālō sarbən si||
 sarbən apnē mā pēo di | bāṛi t̪l̪e:l karda si|| hōmesā
 ɔn:ā nū bālēgi c bəha: ke | mōd̪:e cək:i phirda si|| ɪk:
 pheri ɔn:ā nē kēha | “sarbənā, san:ū thēnda panī pēla:”||
 ɔn:ā nū ɪk: ruk:h de hēthā bētha: ke | sarbən nadi tō
 panī l̪e:n calea gea||

l̪e:d̪ər mālē | ɪk: hīrən de p̪ic:he | p̪əj:ea janda si||
 hīrən nē mālēn:ū qā. nā d̪it̪i | chēk:ər meriā
 ək:hā tō ôl̪e ho gea|| jad sarbən nē | panī p̪arən lai |
 nadi c apnā k̪aṛa qob:ea | t̪ā mālēn:ū gāṛgāṛ di
 əvā:j ai|| mālē sāmjea pai hīrən bol̪ea ɛ|| c̪at̪: ɔd̪:ər
 ba:n marea|| ba:n sarbən di chat̪i cə l̪eg:ea | ər sarbən
 nē ku:k mari | “l̪ae mālē mar gea”||ē sun ke | mālē
 q̪area | pai mera ba:n t̪ā k̪ise a:dmi de l̪eg:ea|| jad mālē
 pa:s gea | t̪ā dekh:ea | pai ē t̪ā k̪ise rɪkhi da pūt: ɛ||
 mālē ôde p̪l̪eīā cə ja d̪ig pea | ər ô tō apnī p̪ul: bəkhsai||
 phēr mālēn:ē ôdi chat̪i cō | ba:n k̪ēd̪:ea|| t̪ā ɔnē kēha | ‘o:s
 ruk:h de hēthā | mere ɛn:ē mā pēo b̪aet̪:he ɛn|| mālē
 ɔn:ā lai panī l̪e:n aēa si|| hun tū | ā panī da k̪aṛa
 l̪ae ja||. p̪l̪el̪ā ɔn:ā nū panī p̪el̪ai | phēr mera ha:l
 d̪es:ī’ || ē k̪l̪en sa:r | sarbən de prān n̪ik̪əl̪ gae||

jad sarbən nū | panī l̪e:n gae d̪e:r ho gai | ər 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 nā aēa | tā ôde mā pēo kλe:n lēg:e | “ki sēabab? A_j
 sarbən nū de:r lēg:i | suk:h hove” | aen:ē cē | mere pλerā
 da khar̥ka sunke | sλmje | pai sarbən a gea|| puc:hən
 lēg:e | ‘sarbənā A_j: de:r kļū lēg:i?’|| mλē cup: rēha | er
 panī da keṭora eg:e karēta|| ô bol:e jad tāī tū
 ē nī dasda | pai A_j:ē tλen:ū de:r kļū hoi | asī panī nλī
 pinā|| hūa mλēn:ū sara ha:l | das:enā pea: || ô tā sunen sar |
 lēg:e berla:p kərən er bol:e | pai ‘san:ū sarbən kole lāe
 cal:’|| mλē ōn:ā nū | jit:he sarbən pea si | lāe aēa | phe:r
 mλēn:ū kλe:n lēg:e | pai ‘ik: cita bēna:’|| jad mλē cita
 bēnai tā | ô domē | sarbən nū god:i cē lāeke | cita cē blē
 gae | er mλēn:ū kēha | pai “cita nū ag: la de”|| mλē ag:
 la diti|| jalde hoe | ōn:ā nē mλēn:ū sra:p diti | akhe |
 ‘he pap:i | jis trā asī | put: de hλoke mare ā ese trā
 tū bi put:ā de hλoke marē’|| so hun ē ra:mcənder lachmən
 da banōba:s | mλēn:ū ma:r ke chēd:u”||

5. gīd:ər, gīdṛi te bəg:ēa:ṛ di katha.

kise jəngəl c | ik: qūṅgi khad: si | te ôda mū bar̥a
 pēṛa si|| ôde c ik gīd:ər | te gīdṛi rλēde se|| ik: dīn
 ōn:ā nū ti lēg:i|| gīdṛi ne gīd:ər nū kēha | “calo | nadi te
 panī pin cal:iJə”|| gīd:ər bol:ea, | “ot:he tā bəg:ēa:ṛ
 rλēda e|| ô tā ap:ā nū kha lau”|| gīdṛi bol:i | “tū phiker
 nā kar | mλē ot:he ahi ji gal: bēnamāgi | ji te ap:ā

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 lal:ə | ər bəg:əa:ɾ bi apā nū kuch nā kʌhe''||
 ē kʌe ke | don:ō | panī pi:n tur pʌe||

jad ô bəg:əa:ɾ de neɾe pʌōc:ə | tā gɪdɾi bol:i |
 “gɪd:əɾa, mām:ē nū rā:m rā:m kar lʌe||” gɪd:əɾ
 kʌen ləg:ēa | mera tā ti na:l sʌŋg(ə) suk:ea pea ɛ |
 bo:l nī hunda''|| gɪdɾi nē kēha | “phe:r panī kjū nī
 pi lʌenda''|| ē sun cʌt: gɪd:əɾ nē | rʌɟ: ke panī pi lea |
 ər gɪdɾi nū kēha | “tū bi panī pi lʌe''||jad don:ō | panī
 pi cuk:ə | tā gɪdɾi bəg:əa:ɾ nū kʌe:n ləg:i | “mām:ā |
 saɟ:ə do bəc:ə ən|| gɪd:əɾ kʌēda ɛ | ‘domē mere ən’ | mʌē
 kʌēni ā | ‘domē mere ən’|| tū cal:ə ke | saɟ:a phʌe:sla
 karde''|| bəg:əa:ɾ nē soc:əa | bai ēn:ā na:l ja ke | sarēā
 nū kʌa lʌū|| ē so:c ke | ô:n:ā de maɟər ho lea|| jadō
 ô tin:ē | gɪd:əɾ di kʌaɟ: te ae | tā gɪdɾi bol:i | “lʌe
 mām:ā | tū ure khʌɾ | ʌsɪ bəc:ə lʌe aɟ:e''|| gɪd:əɾ gɪdɾi |
 ʌpni kʌaɟ:cəa baɾ ɟʌe | bəg:əa:ɾ bahər khʌɾa rēha||
 kʌɾi:kə maɟrō gɪdɾi nē kʌaɟ:ə cō mû bahər kʌɟ:ə ke kēha |
 “mām:ā | ʌsɪ tā ʌpnā ap:ə i raɟināmā kar lea|| ɪk: bəc:a
 mʌē lʌe lea | ɪk gɪd:əɾ nē|| hūa san:ū tet:ō | phʌe:sla
 kərao:n di lo:ɾ nī''|| ē sun bəg:əa:ɾ sərmɪnde ho ke |
 ʌpnē kʌar muɾ aēa||

6. rəpəɟe lʌenē ən kə gita?

ɪk se:tʰ de | tin naok:rər si|| jad dəvali de dɪn |

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 do'nt 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 |

ôñ:ã nũ enã:m dē:n læ:ea | tã ôñē pλj pλj rəpə:ã dīã |
 tɪn: ṭerfã la ləj:ã | ər gəb:ē | ɪk pot:hi gita di ṭar lai ||
 phe:r ɪk:(ə) nʌk:ər nũ bula ~ ke kēha | pai “tãē rəpə:je
 lænē en | kə gita?” || ô bol:ea | “ji, mālē pλ:ea hoēa
 tã hālē nī | gita læ ke ki karūga? | tusī mālēn:ũ
 rəpə:je de deo” || se:th nē ôñũ rəpə:je de:tte ||
 phe:r duj:ē nʌk:ər nũ sād:ea | ər puc:hea | bai “ tālē ki
 lænã ε | rəpə:je kə gita?” || ô bol:ea | “ji mālē pλ:ea
 hoēa tã hālē | pər mālēnũ ḳar de ṭəndēã cə | gita pλ:ən
 da bē:l kɪt:he || je tusī mālēn:ũ rəpə:je damō | tã sʌo
 kam: λ̣o:ngē” || ô nē bi rəpə:je le læ | hun ti:je
 nʌk:ər nũ sād:ē ke puc:hea | bai “tālēnũ ki loɽida ε?” ||
 ô bol:ea | “ji meri buɽi mã | ro:j thaokər duare | gita
 sunən jāndi ε || jə tusī mālēn:ũ gita de deō | tã mālē mã
 nũ | gita ḳare suna dea karã || ô nũ thaokər duare ja:n
 di khec:əl nã karnī pau” || ē sun ke | se:th nē
 ô nũ gita phə:ɽa diti | ər magrō panj rəpə:je bi
 de:tte || jad o:s nʌk:ər nē | gita khôli | tã ôde cō | siunē
 di mohər (or mô:r) nīk:əli || ē de:x ke | duj:ē nʌk:ər
 sərminde ho gæ ||

7. po:stīã da c̣λo:dri.

ɪk raje nē dek:hea | pai “ho:r tã sare lok:ã de |
 apnē apnē c̣λo:dri en || pər po:stīã da koī c̣λo:dri nī” ||

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 dītā | pai “ēṭ:hā dīlā de ɛnder ɛnder po:sti
 apnā cā:ɔ:dri bənā: ke dərba:r¹ cə hājər karən”||
 po:stīā rē kaṭ:hə kitā | sare kehən ləg:ə | akhe—
 “Aje tā ḍṭ:h(ə) dīn pae ɛn | cā:ɔ:dri bənā lāmāgē² |
 hūne ki kālī ɛ”|| ese t(ə)rā karde karde | ḍṭ:h(ə) dīn
 bīt gae|| raje nê phe:r hukəm dītā | pai “je ṭṭ:hā dīnā cə
 cā:ɔ:dri nāhī bənāḍge | tā mālē sâbnā nū kae:d kar lāū”||
 ē ḍṭ:h(ə) dīn bi | æmē i lāṇ gae | po:stīā te cā:ɔ:dri nā
 bānca|| hūn raje nê sare po:sti kae:d kar lāe ər
 kēha | pai “jēṭa sâb te bāṭa po:sti hau | ohi cā:ɔ:dri
 sāmjea jau”||

hūn sare po:sti apnē apnē huk:ə | te p̄aṇṇ ər qoq:ēā de
 pealke | lāe ke | a gae|| sēāl da si mēhīn:ā | p̄ūḷē phu:s
 bēcha ke | lēmbē pae rahe | ər huk:ə p̄ar ke p̄i:ā lāg:ə pae||
 hūn ik:ə po:sti nū jo ai ōṇgə, | ōḍa huk:ā gir peā | te phu:s
 nū ḍg:ə lag gāi|| haoli haoli phu:s ləg:ea jālən|| ē de:kh | ho:r
 tā sare po:sti | ut:hə ke lām:ē ho gae | tīn: po:sti
 baeṭ:he rahe|| ōu:ā cō ik: jānā bol:ea, | “calo bai | apā
 bi cāl:īḷe | ḍg:ə tā neṭe neṭe ḍōḍi jāndi ɛ”|| duṭṭa
 kālēda | “koi qar nī | Aje du:r ɛ”|| tīṭa bol:ea | “oe | cup: bi
 karo | thūaḍū gēlā karde | aṭ:kəs nī ḍōḍi”|| raje
 nê kēha | bai “ē sâb tō bāṭa po:sti ɛ|| ḍṭ:(ə) tō ē
 po:stīā da cā:ɔ:dri hoēa.”

1. or dərba:r.

2. or bənā:lmāge.

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-saṛea la:l.

kise kəmea:r nū | ik: pheri la:l ləb:ea || ô nē kanc
 da tʊkɾa sʌmɟə kə | apne khot:ē de ga:l lətkɑ:tta || hun
 kəmea:r nū | kite mɪt:i lʌɛ:n dəreɔð pa:r jana pea ||
 dorea de kəndə | berɪ de:x ke | ôñē m(ə)lâ nū puc:hea |
 pai “mʌɛn:ū pa:r ləg:ai ki lʌɛga” || m(ə)lâ nū khot:ē
 de ga:l lʌtkəda la:l sôna ləg:ea || ôñē kəha | bai
 “maɛ tel:ð | paesa tɛl:a kuch nī lʌɛnda || tū mʌɛn:ū
 â: kanc da tʊkɾa de de” || kəmea:r khus ho gea ||
 cəʌt: la:l khô:l kə | m(ə)lâ de hat:h phəɾaəa || əg:ē m(ə)lâ
 nē | la:l apnē bā:s na:l bʌn:ə lea ||

hun ik bəpəri aəa || ôñē dek:hea pai bā:s na:l tã |
 la:l bəu:ea hœa lʌg:əda e || ɟe səci:ð la:l hoəa | tã paɳɟ
 sat: sʌo rəpə:ē dɑ honā e || ē so:c ke | m(ə)lâ nū puc:hea
 pai “bā:s na:l bəne:a hœa kanc ɟəha | tʌɛ be:cənā e ||
 mʌɛ tʌɛn:ū ēda mul: | ik: rəpə:ə dən:ā ɛ” || m(ə)lâ
 nē kəha | “aho ɟi” || rəpə:ə lʌe ke ' la:l bəpəri de
 heval:ē ki:tʌ || bəpəri nē apnē səhər ɟa ke | la:l di parəhk
 kərai | tã ô səci: muc:i la:l nɪk:əlea || bəpəri nē kəp:ɾe
 cə ləpə:t ke | sɛ'ɪ:khə cə rʌk:hə cħəɟ:ea ||

hun o:s səhər de raje nū | la:l di lo:ɾ pai ||
 ôñē təðqora pherea | pai ɟide ɟide pɑ la:l ho:a || ô lʌe ke
 mere ko:l əvə || sare ɟʌəri bace | apnē apnē la:l lʌe kə |

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 aěa|| raje nē sâbde la:l dek:he |
 pər kise da la:l pəsind nā aěa || phe:r bəpəri nū kēha |
 bai “tū bi apna la:l dō:ha” || ô bol:ea | “ji p̄l̄el̄a
 mul:kar laə|| je thūaq:ē pəsind au | l̄ae l̄ə:ə | n̄l̄ī nā sai” ||
 raje nē puc:hea | “ki mul: e?” || ô bol:ea | “ji pañj saə
 rəpə:ē” || raje nē kēha, “ec:ha | je la:l hoəa | tā māē
 t̄aen:ū | pañj saə rup̄ae de dēāga” ||

hun jad bəpəri nē kəp̄əra khô:ea | tā ki de:xda
 e | pai ēde c(ə) tā | suā di cutki r̄l̄e gai || ô l̄eg:ea
 ro:n | akhe “h̄ae h̄ae mere la:l nū ki hoəa”? || ē sun ke |
 la:l gus:ē na:l bol:ea | akhe “tū ron:ā e | mera tā ji saṛ
 ke suā ho gea” || bəpəri nē puc:hea | “ô k̄ik̄:rā?” ||
 la:l k̄l̄e:n l̄eg:ea | “p̄l̄el̄ā māē k̄am̄:ea:r nū l̄əb:ea | ô
 nē māēn:ū khot:ē de gal b̄l̄n̄ə d̄it̄a || phe:r m(ə)l̄ā
 nē lea | ōnē b̄ā:s na:l b̄l̄a lea || ô te t̄l̄ē ik̄: rəp̄ae nū
 mul lea | ər hun a tū m̄ere | sare i pañj saə rəp̄ae
 mul m̄engea || ē de:xke | mera ji saṛda k̄ə r̄l̄ēda”? ||

9. mədari bap̄u.

kise h̄etmānīē da | kuṛi monḍa | mədari da t̄emas̄a
 dek:h̄en gae || k̄ar a ke | kuṛi bol̄i, | “bira | mədari
 nē tā | baṛe s̄onē t̄emas̄e kit̄e | kade ô k̄əp̄əre h̄eth̄o |
 seo k̄l̄q̄:ə d̄enda si | kade ən̄a: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"||

munḡa bol:ea | “mēdari nē ki tēmas:ē karnē ē | jēṛe
 tēmas:ē apnā bap:u | hēt:i te bāṣṭ:ha kardā ē?” ||
 kuṛi nē puc:hea | “ō kahe - jae?” || munḡa bol:ea |
 “Apni hēt:i ik pāṇḡa pea ē || je koi | do rupae se:r
 da kēō māṅḡeḡa ē | tā bap:u ōde cō | do rupae se:r
 da kēō kḷḡ:ə dēḡa ē || je koi | qū:ṛ rupae se:r da
 menḡe | tā ose cō | qū:ṛ rupae se:r da kēō kḷḡ:ə dēḡa ē ||
 pāmē koi keha i kēō menḡe | bap:u sḷb tērā da kēō |
 ose pāṇḡe cō | kḷḡ:ə dēḡa ē || hun tū das: | hae kē
 nā bap:u da tēmas:a | mēdari nalō bi sōna?” ||

10. bēma:r rahī di kēhanī.

kise thāḡ | kēle mēka:n cē | ik: aḡmi rāḡḡa si ||
 ō de ko:l | ik: rahi aēa || ōnē rahi nū puc:hea | bai
 “tū kīt:he cē:ea ē?” || rahi nē kēha | “māḡe qa:kḡer
 ko:l jānā ē” || ō nē rahi nū roṭ:i puc:hi | ēr ca:r
 roṭ:iā ōde ēḡe rak:hē dīt:iā | a:p kuch sēlunā lāen
 calea gea || ō de sēlunā lēḡḡdeā lēḡḡdeā | rāhi nē
 care roṭ:iā kha lāḡ:ā || ō phe:r ho:r roṭ:iā lāe:n gea | tā
 on:ē circe | rahi nē sara sēlunā kha chēḡ:ea || ō bēcara |
 ca:r roṭ:iā rahk ke | phe:r ho:r sēlunā lāe:n gea || jādō
 muṛ ke aēa | tā dek:hea | pai e:s haṡret nē | ē ca:r roṭ:iā
 muka lāḡ:ā || e:stṛā karde karde | ō solā roṭ:iā kha gea

1. In Ludhiānī the common word for story is **kathā**.

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 knave¹ | even these four loaves also | had made away with || Acting thus | he ate up sixteen loaves ||

¹(lit. holy person)

chek:əɾ k̄ɑr uale nə | khěâɾa chaq: dɪt:ɑ|| phe:r
 ôde kolɔ puc:hea | pai “tũ kêɾi gəl:e | həkɪ:m ko:l cəl:ea
 ɛ?”|| ôně kěha | “mɔ̃ koi ha:jmẽ di dɔba | lɛ:a cəl:ea
 ɛ|| mɔ̃n:ũ p̄uk:h bɪlkul nɪ lag:edi”|| ô bol:ea | “jad tũ
 rajɪ hoke muɾẽ | e:s râ nã ãɪ||”

11. cəl:ea dərjɪ di kəhani

ɪk: p̄lɾea hoěa dərjɪ | kɪse pɪnqacə | kam:
 karda hunda sɪɸ ɪk: dɪn | ôde ko:l | o:s pɪnqə da mɪlã |
 c̄əg:a sɛmɔ:n aěa|| dərjɪ nə ônũ huk:a pheɾaěa |
 pai do tɪn: suɾe la lave|| phe:r kěha | “nale huk:a pi |
 te nale koi gal: suna”|| ô bol:ea | “*khelɪfa jɪ | mɔ̃
 ɪk: bərjɪ əjɛ:b gal: | ɪk keta:b cə k̄l: p̄lɾɪ sɪ
 dɪlɪ(J)ɔ mɔ̃ keta:b mɛgai | te ô de cə lɪkhea hoěa e | pa
 jɪda sɪr choɾa | te d̄ərjɪ lɛmbɪ hovə | ô c̄əl:a hunda e |
 khabər nɪ ẽ gal: sac: e kə c̄uɾh”|| dərjɪ nə kěha |
 “nã jɪ | ẽ gal: tã | koi nɪ nã mən:ən leg:ea”|| khɛ:r |
 thoɾa cɪr blɛ ke | mɪlã apnẽ k̄ɑr tur gea|| hun dərjɪ
 soc:ũ cə pae gea|| ônũ asel c | e:s gal da b̄lɔt
 phɪkər sɪ | pai ôdi d̄ərjɪ lɛmbɪ sɪ | te sɪr cot:a |
 ô soc:ən leg:ea | pai “mɔ̃ kɪ karã?”|| sɪr tã mera |
 bərjɪ n̄lɪ nã banən leg:ea|| hã | ɪggal (ɪk gal) ho sakd
 e | d̄ərjɪ kater ke mɔ̃ jara nɪkɪ kar sakda ɛ|| es
 khěaɪ cə | kaɛncɪ lɛb:ən leg:ea|| ô kɪdre nã lɛbɪ

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 ||

əkhir akke | ləcari na:l | ho:r əla:j so:ceə|| diva ba:l
 ke apnī dāri de ne:re ləanda|| khəb:ə ha:t:h na:l dāri |
 pha:ri | ər sə:je ha:t:h diva|| ōda matləb si | pai
 jara:kə dāri cho:t:i ho jaə|| ag: ləg:ən sa:r | cheti
 cheti hattāi pāḥ:c gai|| ōnē apnā hattā bəca ləa | ər
 dāri chaq:ə diti|| sari dāri jal gai|| ōnū ba:ri sarəm ai |
 ər khəa:l karən ləg:ea|| pai səc:i | muc:i jo kuch o:s
 kəta:b cə likhəa hoəa si | birkul thi:k si|| ede cə ki
 cə:uth e | mālē ba:ra cəal:əpana kit:a||

12. ik: sahuka:r te ō de k'o:ra.

*əmbərsar sāer c | ik: sahuka:r rāḗda si|| ō nū
 khəa:l pae gea | pai “je mālē k'o:ra rək:hā | tā lo:k
 meri ba:ri i:ət karən ge”|| o:s thāḥ sa:l də sa:l | ik:
 pa:ri mel:a lag:əda e|| pāel:ā tā | ō mel:e c(ə) ja ke |
 (or mel:ejja ke) kīn:a cir de:xda rēha | phe:r chek:ə: |
 ō nē | ik: sōni ər te:j k'o:ri mul lai|| ran bəl:ō | ō kali
 sjā si | te cəl:ən nū | ha:va nalō bi te:j|| dil tā ōda
 ba:ra khus si|| apnē sare januā na:l ōdi gal: karda
 si | pai “cal:ə | meri k'o:ri de:kh ləe | bāva sōni e”||

ik: dīn | ōnū kīte | bānde janā pea|| səhi:s nū
 sad:ə ke | ba:ri təgi:d kit:i | pai “edi cəngi tərā rak:hi
 karī|| kīse o:pre a:dmī nū nā ne:re āḥ:n dāi”||
 səhi:s bol:ea | “toba | ji|| məja:l e | mālē tā thūaq:ə

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

ʌð:n tãĩ | sʌð:n bi nĩ læ:ea'' || è gal:ə sun ke | ô
 tesən nũ tɔr gea | te tɪgət læ ke | d̪ũd̪:ə cə blæ gea ||
 ose gæd̪:i də neɾe | ɪk: ôda ja:r khʌrʌsi || səl:a:m
 karke | puc:hən læ:ea | ʔpai “tũ suk:h naĩ | kɪt:he
 cəl:ea ɛ'' || ô nē kēha | “*gũjrāvale jãuā ɛ'' || ô
 bolea | “mʌē tã *bəjirabad jãnā ɛ || calo phe:r
 kət:he bæ:t:hie'' || ô nē kēha | “mʌē tã æg:e bʌ:t:ha ā'' ||
 ʌkhe “e kɪd̪:ər dɪ gal: ɛ | ʌet:he a kə blæ ja'' || khʌe:r
 kʌe sun ke | ô nũ ose gæd̪:i cə bətha lea ||

rā cə gal:ĩ læ:ə pæ || ôda dæ:st æk:hən læ:ea —
 pai “toba, bai | ʌj: kʌl da bʌrʌ khɔ:t:a sɑ:nā ɛ || jɛɾiā
 gəl:ā hən sunĩd̪iā ən | sɑd̪:ə mǎ p̪ə de bel:ə | kadi
 nʌĩ si hund̪iā'' || “keho jʌj:ā gəlā? kɔi æcɑrj gal:
 hoi ɛ?'' || ô nē kēha | “læ bai | mʌē tʌen:ũ
 bɪlkul nʌmĩ gal: | sənʌðnā ɛ || *bəl:u co:r di gal: tã
 nʌĩ nã sunĩ hõnĩ? || ô tã cori lai | ʌeq:a masahu:r ho
 gea ɛ | pai ki dəs:ā'' ||

sahuka:r nē puc:hea | “kɪstrā di cori karda
 ɛ''? || ô nē kēha | “chaq:əda tã kɪse tərā di bi
 nʌhĩ | par bl̪ɔta sɑð:k | t̪æg:e k̪oɾe læ ja:n da ɛ'' ||

è gal: sun ke | sahuka:r da tã trā nɪk:əl gea ||
 puc:hən læ:ea | “kɪt:he rʌēda ɛ?'' || ô bol:ea | “k̪ɑr
 tã ô da *harəɾ ɛ | p̪ər cori sehər cə bi bl̪ɔ:t karda ɛ'' |
 sahuka:r becare da ranje pila ho gea || kʌen læ:ea ||
 “meri ɪk: khar̪io s̪õnĩ k̪oɾi | nʌmĩ kherid̪:i hoi ɛ ||

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 ε|| æq:a sēānā ε | pai
 ōnū sarēā de ut:hən blæt:hən da | pata rlēda ε||
 jad kise nē bānqe jānā hunda ε | tā bi ô pata la lēnda
 ε|| phe:r p.amē dīm hove p.amē rat | ô uqi:kda ε
 jad tāi (jattāi) nλok:ər nā sλō lē:n|| phe:r cup: cəpit:a
 əndər bārda ε | ər rəs:a khō:l ke|| tæg:e jā (Ja) k.oŕe
 nū lāe janda ε|| ô de do tīn sat:hi bi ən | kise de
 hat:h | kise du:r de pīnq to:r dīmda ε | ər a:p blæt:ha |
 tēmas:a de:xda ε''||

sahuka:r bəcara pea tarphe | par ki kare? |
 qa:g-geq:i b cə blæt:ha si | te geq:i nē *lēhλo:r ja ke
 khλŕnā si (khaλnā si)|| khλe:r λok:ha sukhalā | bel:a
 lāŋ gēa|| *lēhλo:r pλō:c ke | c.āt: ut:ər gea|| do k.ante
 uqi:knā pēa | phe:r *əmbərsar ja:nvāli geq:i mīli||
 ô si lokəl | pλōnē tīn k.antēā cə *əmbərsar
 pλōc:i|| tēsən tō jək:a kit:a|| jək:evale nū kēha |
 pai k.oŕa dāb:ə ke nētha|| k.ər pλō:c ke | kâ:l
 nāl | dunā p.ərā dēt:a | te əndər bārēa|| bārdeā sar |
 tēbel:ē bal nājər kit:i | dek:hēa pai khāl:i ε|| hun tā
 khλŕən di bi sēt:ēā nā rahi|| puc:hdēā puchdēā
 (pusdēā) | melum hoea | pai ik: nλok:ər rot:i kha:n
 gea si|| duj:a blæt:ha k.oŕi di rak:hi karda si||
 ôdi jara ak:h lag gai|| bas: jad āglā nλok:ər muŕ ke
 aēa | tā klēn lēg:ea | "ut:h oe ba marea | k.oŕi kit:he ε!''||

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 dəs:ənā si?|| ô da koi pata nī ləg:ea||
 kɪn:a ɛr sahuka:r | puls kolō bi tɛla:s kərʌōda rēha||
 puləsvalēā nē kai a:dmīā nū pharjēa bi | par kɪse
 kolō cori da pata nā ləg:ēa||

kəo:ri di cori da | sahuka:r nē ʌeq:a gam kit:a |
 pai sarēā nū jəki:n ho gea | hun ē nē jJūde ji | kade
 kəo:ri nʌī rək:hni | ər sɛci muc:i ô nē ʌt:h das bʌre
 .rək:hi bi nʌhi|| ət:hā dasā bʌrēā magrō | phe:r ôdi
 rək:hən di slâ hoi|| ʌɛ:tki | ôñē ɛt:a kəo:ra | *gujrat:ō
 mul lea|| ô bi mara nʌī si|| ô de c(ə) phagət ʌɛ:ni
 kasər si | jo bəg:i te gij:ēa hoēa nʌī si|| tā bi ôñē kēha |
 je do tɪn pheri jo:āge | tā ʒij:ə jau||

jad ôñū jo:ēa | tā ɛ:stɾā turea | pai jāni sari um
 eho kʌm: kardə rēha ɛ|| sahuka:r bi kʌɛn ləg:ea | ē tā
 cəŋga ma:l thēaēa|| ɪk: dɪn ô kɪse pɪnd | ʌpni sam:i
 kolō rəpɛ:ɛ lʌɛ:n gēa|| jandi pheri tā kəo:ra thi:k gēa
 si | pər ʌōde hoe | khāber nī | ô nū ki ho gēa | ɪk:ə
 pheri mʌjo:r nət:hən qʌe pea|| sahuka:r nē | sara
 jo:r la ke | bag:ā khɪc:ɪā | pər kəo:ra nā mən:ēā||
 əkhi:r | rā de kəndɛ | bəg:i ulta dɪti|| sahuka:r te
 səhi:s | sɪr pə:r dɪg pʌɛ|| jad ôñ:ā nū sort ai | dɪgde
 tʌēde hʌoli hʌoli | kəar pʌō:ce|| tɪn: ətʰvare | mənjeā
 te ləmbe pʌɛ rʌhe|| ô | kəo:ra | kɪse jat: kol |
 be:c dɪt:a||

phe:r bi ɪk: bari | ôñē kəo: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|| p̄l̄el̄a t̄ā ô thi:k janda reha | magrō ak:he
 n̄l̄ī si laḡ:da|| ōn̄ū ik: cabək səva:r ko:l p̄e:jea | te
 rəpa:je bi ba:re kharc kit̄e|| ô de pic:hō
 kuch thi:k turda rēha|| phe:r ô n̄ā rəs̄l̄oli ho gai|| ik: ra:t
 k̄o:ra khəra:s cə rēha|| agle d̄in jad səbe:r sa:r |
 səhi:s ut̄:hea | t̄ā ki de:xda ɛ pai k̄o:ra marea pea e||
 ɛ de pic:hō | sahuka:r n̄ē k̄o:ra rək:hən | di s̄l̄ō kh̄ād:i||

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, s, d, ɔ, e, ɛ, f, g, h, i, j, k, l, m, n, p, ɳ, o, p, r, ɾ, s, t, θ, t, u, v, x. The signs [ʼ], [˙], [ʌ] and [:] do not affect the order.

əcɑrj *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

ejas:b *adj.* strange

ekba:r *s. m.* newspaper

ekhi:r *adv.* at last

ela:j *s. m.* remedy

***embersar** *s. m.* Amritsar.

en *v. III pl.* are

ən:a *adv. m.* blind

ena:m *s. m.* gift, present, prize

ena:r *s. m.* pomegranate

ənder *prep., adv.* in, inside

ər *conj.* and

esa:n *adj.* easy

əthb(v)ara *s. m.* week (lit. 8 days).

əva:j *s. f.* sound, noise

led:ər *adv.* on this side.

Δeq:a *adj. m.* so big, so large

Δemē *adv.* thus, so, in vain

Δen:-a *adj. m.* so much.

—**ec** *adv.* in the meantime.

Δet:he *adv.* here

Δe:tki *adv.* this time

Δg: *s. f.* fire

Δgla *adj. m.* first

Δj: *adv.* to-day;—**kāl:** *adv.* now-a-days

Δk: *v. i.* be tired

Δk:h *s. f.* eye, *pl.* **ək:hā**

Δkhe *conj.* that, saying

Δō *v. II pl.* are

Δok:hā *adj. m.* difficult

Δo:n *inf. of a* 'come'

Δo:nge *v. Fut. III pl.* they will come

Δpn-ā *adj. m.* own

Δsəl *s. m.* reality

Δsf *pron. (direct)* we

Δth *adj.* eight

a *v. i.* come

â *adj. pron.* this

a:dmi *s. m.* man

aā *past tense from a* 'come'

aho *interj.* yes

akh *v. t.* tell

a:kha *s. m.* saying, advice

aj:e (*from a*) we may come.

a:likes *s. f.* drowsiness

a:p *pron.* self; **ap:ā** we

bāca: *v. t.* save

bāc:a *s. m.* child

bācara *adj. m.* poor, helpless

bācha: *v. t.* spread

bāgea:ɾ *s. m.* wolf

bāgi *s. f.* trap, coach

bāha: *v. t.* cause to sit, seat.

***bājiraba:d** *s. m.* Wazirābād

bəjo:g *s. m.* separation
bəkh'sa: *v. t.* cause to be forgiven
bəki:l *s. m.* pleader
bəl:ð *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
baca *s. m.* child
bāe *v. i.* sit
bāḷgi *s. f.* a pole with slings at both ends for carrying loads
bāe:th *v. i.* sit
bāe:m *s. m.* through, idea, fancy.
bai *conj.* = **pai** 'that'
interj. Friend! brother!
bal *prep.* towards
1. ban *v. i.* become
2. ban *s. m.* forest
bān:(ə) *v. i.* bind
banōbā:s *s. m.* exile, banishment
bāo:t *adj. adv.* much; also **bāota**
bāra *s. m.* year
barka *s. m.* leaf, page
barəs *s. m.* year
bar *v. i.* enter
baṛa *adj. adv.* big, large; greatly
bas(:) *adv.* In short; enough
ba *s. f.* sense; — **marea** *adj. m.* senseless.
baba *s. m.* saint

bāba *interj.* welldone; *adv.* extremely
ba:echa *s. m.* king
ba:g *s. f.* rein
bahər *adv.* outside
ba:l *v. t.* light
ba:n *s. m.* arrow
bānd-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.
bā:s *s. m.* bamboo
ba:t *s. s.* distance
be:c *v. t.* sell; **bec:ea:** sold
be:l *s. m. f.* leisure
bel:a *s. m.* time
beṛi *s. f.* boat
bic(:) *prep.* in
birkul *adv.* at all, altogether
bi *adv.* even; also, too
bib:a *s. m.* darling, child
bi:r *s. m.* brother
birt *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
c.əg:a *s. m.* shirt
c.əl:a *adj. m.* foolish
cəṅga *s. m.* good, well
cəpit:a *adv. m.* (word added to *cup:*) silently.
c.əgṛa *s. m.* quarrel, dispute.

ca:k: *v. t.* lift.
cal: *v. i.* walk, go, start.
c_əAl:(ə)pana
c_əAl:(ə)p(ə)na } *s.m.* foolishness.
caodā *adj.* fourteen.
cāo:dri *s. m.* headman.
caobhā *adj.* (*obl. p'.*) all the four.
cāonā *I sing.* 'wishing' *see* cā.
c_əAt: *adv.* at once.
cā *v. t.* wish, desire.
cabek-seba:r *s. m.* trainer of horses.
ca:r *adj.* four -e (*dir. pl.*) all four.
ce = (c+e) *prep.* in+even.
ce:tā *s. m.* memory
 -e **kar** *v. t.* commit to memory.
chaq: *v. t.* leave.
chat:i *s. f.* chest, breast.
che *adj.* six.
chek:ə *adv.* at last, finally.
chet:i *adv.* soon, quickly, earlier.
cho:tā *adj. m.* small; younger.
chu:t:i *s. f.* leave.
cir *s. m.* delay, time.
cita *s. f.* pyre.
ci:tā *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* **cəpitā** *adv.* *m.* silently.
cutki *s. f.* pinch.
c_əuth *adj. adv.* false; *s. m.* falsehood.

də:je *v. I pl.* 'we may give' *see* de.
də'kha: *v. t.* show.
dəli:l *s. f.* argument.
dən:ā *I sing.* 'giving' *see* de.
dənda *pres. part.* (from de) giving.
dərba:r *s. m.* court.
dərea *s. m.* river.
də:tā *past part.* (from de) given.
dəvali *s. f.* The Diwālī festival.
dab: *v. t.* press.
dāi *v. II Sing.* 'let thou give'.
dām *s. m.* breath.
darji *s. m.* tailor.
dās *adj.* ten -ā *Obl. pl.*
das: *v. t.* tell.
dava *s. f.* medicine.
da *perp.* of.
dā:ri *s. f.* beard.
dava *s. m.* suit, case.
de *v. t.* give.
də'kh *v. t.* see.
də:r *s. f.* delay.
desənkala *s. m.* transportation, exile, banishment.
də:tta = **de** **də:tā**.
dil *s. m.* heart.
***dili** *s. f.* Delhi.
din *s. m.* day.
dinda *pres. part.* (from de) giving.
ditā *past. part.* (from de) given.

diva *s. m.* lamp.

do *adj.* two; **-hā** *obl. pl.*;

-mē (*dir. pl.*) both, also **donō**.

do:st *s. m.* friend.

dukh *s. m.* trouble, inconvenience.

dukhi *adj.* distressed, troubled.

dujā *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.

qûq:a *s. m.* (lit. 1½ time) Inter-
mediate compartment of a
railway carriage.

qûnga *adj. m.* deep.

qû:r *adj.* one and a half.

e *adv.* even, only (used as
suffix).

ê *pron.* this.

ed:ā *adv.* in this way.

eho *pron.* this very, this same.

e:s *pron. obl. sing.* of **ê**.

ε *v. III sing.* (from **ho**) is.

ε *v. II, I, sing.* (from **ho**); art,
am.

gəb:a *s. m.* centre.

gəq:i *s. f.* carriage, train.

gəl:i *adv.* in talk.

gəmānqi *s. m.* neighbour.

gal *s. m.* neck, throat.

gal: *s. f.* thing, matter, affair.

gali *s. f.* street.

gam *s. m.* sorrow.

gardən *s, f.* neck.

gar:gar *s. m. f.* gurgling noise.

gea *past part.* (from **ja**) gone.

gid:ər *s. m.* jackal.

gidr: *s. f.* jackaless.

gîj: *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.

***gûjrāvāla** *s. m.* Gujranwala.

gus:a *s. m.* anger.

həki:m *s. m.* physician.

həmesā *adv.* always.

hət:i *s. f.* shop.

həlmānīā *s. m.* shopkeeper.

həvalke *adv.* in care (of)

with **kar** *v. t.* hand over.

1. **həe** *interj.* alas!

2. **həe** *emphat. form of ε* = is.

həē *emphat. of Δε* am.

hajrət *s. m.* knave (lit. holy
person).

hāoka *s. m.* deep sigh; bereave-
ment.

haoli *adv.* slowly.
harər *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.
hajər *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.
he:rba *s. m.* separation.
he:th *prep., adv.* below, under.
hethā *prep. a lv.* below, under.
hirən *s. m.* deer.
ho *v. i.* become.
noēa *past part.* of **ho** become.
homā *I sing.* I may become.
ho:r *adj.* more, other.
hukəm *s. m.* order.
huk:a *s. m.* pipe, hubble-bubble
hun *adv.* now; **-ē** *adv.* just now
h:ət *s. f.* respect, honour
ik: *adj.* one; **-o pheri** *adv.* all of a sudden; **-pheri** *adv.* once
i *emph. particle* self, same, even
jək:a *s. m.* two-wheeled conveyance
jək:n *s. m.* belief
jəngəl *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
jāri *s. m.* jeweller
-baca *s. m.* son of a jeweller
jara *adj. adv.* little
***jasrət** *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
Jeṛa *pron. rel. (dir. sing.)* who, whoever
jis *pron. rel. (obl. sing.)* whom
jit:he *adv. rel.* where
 1. **ji** *particle of respect* sir; respected
 2. **ji** *s. m.* heart, mind
 3. **ji** *adj. f.* from **jea=jēhea**
jī *pron. rel. (obl. sing.)* whom
jūde ji *adv.* in life
jo *adv.* when, that
jo:r *s. m.* strength, power
jo:r *v. t.* yoke, harness
jun *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
kəljə (1 pl. from kλə) we may say
kəl'a adj. adv. m. alone, lonely
kəm.æd'r s. m. potter
kānqa s. m. edge, side, bank
k.ənta s. m. hour
kəp:əra s. m. cloth
kə'ra: v. t. cause to be done
kəta:b s. f. book
kət:ha adj. adv. m. together, united
kətorā s. m. metallic cup
kad adv. inter. when?
-e adv. indef. ever, at any time
kλq: v. t. turn out, take out, solve
kλə v. t. tell, say
-sun kə after persuasion
kæ:ɛd s. f. imprisonment
kænci s. t. pair of scissors
kahi (f. of kēha) how?, of what sort?
k.āl: v. t. send
kλl: adv., s. f. yesterday; tomorrow
kam: s. m. work
kanc s. m. crystal, glass
kar v. t. do
k.ər s. m. house *adv.* at home
karetta = kar dət:a
karkə prep. by reason of
k.əra s. m. pot, vessel

k.ərī s. f. 24 minutes
kasər s. f. defect
katər v. t. cut, trim
katha s. f. story, tale
kat: v. t. cut
kat:h s. m. meeting
kā:l s. f. haste, hurry
kala adj. m. black
kāli s. f. hurry
kaljā s. m. heart
ke sign of gerundial participle
 1. *kēha adj. inter. m.* of what kind?
 2. *kēha* past tense of *kλə*
k.əo s. m. clarified butter, ghee
kēra pron. inter. (dir. sing.) who? which?
khəb:a adj. m. left, not right
**khelipha 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
khəbər s. f. news
-nī no news: no one knows
khəq: s. f. cavern
khæ:r interj. well!
khə(ə)c v. t. spend
khara adj. m. good, excellent
khλr v. i. stand
khərkā s. m. noise
kha v. t. eat
khali adj. empty

khea:l *s. m.* thought
kheâra *s. m.* pursuit, thought
khec:el *s. f.* trouble
khê: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:er *adv. inter.* in what direction? whither?
kik:erâ *adv. inter.* how?
kimê *adv. inter.* how?
kin:ã *adv.* how much? good deal
kise *pron. indef. (obl. sing.)*
 some
kist(ə)râ *adv. inter.* how?
kite *adv. indef.* somewhere,
 once
kit:he *adv. inter.* where?
ki *pron. inter.* what?
kit:a *past. part. (from kar)*
 done
kjû *adv. inter.* why?
koi *pron. indef. (dir.)* any one,
 some
ko:l *prep.* near
kœra *s. m.* horse
kœri *s. f.* mare
kuch, kus *pron. indef.* anything
ku:ri *s. f.* girl
kus *pron. indef.* anything
ku:k *s. f.* cry—**mar** *v. i.* shriek,
 cry

lœari *s. f.* helplessness
lœg:a *v. t.* cause to pass or
 cross
***lēhaœ:r** *s. m.* Lahore
lœ:æ *I pl. (from læ)* we may
 take
lœmba *adj. m.* long
lœpe:t *v. t.* wrap, roll
lœrai *s. f.* quarrel
lâb: *v. t.* find, search
***lœchmœn** *s. m.* Lachman, Râma's
 brother
lœ *v. t.* take; *interj.* lo! look!
 —**phœ:r** *interj.* look! behold
lœg: *v. i.* attach, begin
lœi *prep.* for
lœmâge *I pl. fut. (from læ)*
 we shall take
lâng *v. i.* pass, go by
lœt(ə)k *v. i.* hang
lœve *III sing. (from læ)* he
 may take
lœ:l *s. m.* ruby; *adj.* red
lâ:m } *adv.* aside
lâm:œ }
lœaœ:n *infinitive from læa*
lœa: *v. t.* bring, fetch
likh *v. t.* write
lo:k *s. m.* people
lokœl *adj.* local (train), slow
lo:r *s. f.* need
lo:ida *pres. pass. part. (from*
 lo:r) is needed
lua: *v. t.* cause to be applied,
 cause to be dug (well etc.)

mədari *s. m.* juggler
mōga: *v. t.* send for
məhin:a *s. m.* month
məja:l *s. f.* strength, power
 —**e** is it possible?
məka:n *s. m.* house
m(ə)'lā: *s. m.* boatman
məlu:m *adj.* known
mənja *s. m.* bedstead
mē *pron.* I
mālē *pron. emph.* I (*used before bi*)
magər *prep.* after.
magrō *adv.* afterwards.
mān: *v. t.* obey.
mānā *adj.* prohibited, prevented.
maṅg *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.
ma:r *s. f.* beating; *v. t.* beat, kill, shoot.
maṛa *adj. m.* bad.
mela: *s. m.* fair.
mera *pron. adj. m.* my, mine.
mīl *v. i.* meet, be allowed.
mit:i *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 səc:l.*
mu'ka: *v. t.* finish.
mul: *s. m.* price.
munqa *s. m.* boy.
muṛ *v. i.* return.
muskel *s. f.* difficulty.
mā *s. m.* mouth, face.
 —**jəvan:i** *adv.* by heart (lit. by mouth and tongue).
 —**jo:r** *adv.* (lit. hard-mouthed) headstrong.
***mula** *s. m.* personal name.
nəg:ər *s. m.* town.
nə'tha: *v. t.* cause to run.
nadi *s. f.* stream, river.
nagər *s. m.* town.
nāhi } *adv.* not.
nāi }
najər *s. f.* sight
nak: *s. m.* nose
nāmā *adj. m.* new
nālō *s. m.* name
naək:ər *s. m.* servant
na:l *prep.* with; —**e** *adv.* also;
 — **ō** *prep.* than
nē *postposition of the Agent case*
neṛe *adv. prep.* near
nik:əl } *v. i.* go out
nik:əl }
nik:a *adj. m.* small
nī *adv.* not
nī:d *s. f.* sleep
nū *postposition of the Accusative and Dative case*
o *emphat. particle (added to*

other nn. and adjj.) even, indeed

ô pron. he, that

ôd:er adv. in that direction

odũ pic:he adv. after that

oe particle of addressing inferior Sirrah

ôl:a s. m. screen, cover

ôle adv. out of sight, hidden from

opra adj. m. strange, unknown

o:s pron. (obl. sing.) he, that

ot:he adv. there

pə'la: v. t. cause to drink

pər unstressed form of par

pəsind adj. liked, approved

pæ v. i. fall, lie down

pædqɑ s. m. distance, journey

pæ:l:a adj. m. first, former

pæ:l:ã adv. at first

pæ:r s. m. foot

pæ:ɜɑ s. m. pice, farthing

pæget s. m. devotee, saint

pæi conj. that, so that

pãj unstressed form of panj

pæj: v. i. run

panj adj. five

pæng s. f. an intoxicating drug

pæð:c v. i. arrive

1. *pæonã adj. m. three quarters*

2. *pæonã inf. of pa to get*

pər prep. upon; conj. but

pæ:r v. t. fill, draw (water).

parəkh s. f. examination

parja s. f. subjects

bærnō abl. of pæ:rən from drawing (water)

pær v. t. read

pata s. m. trace, clue; knowledge

pa v. t. put

pâ prep. with, near

pâ:d:a s. m. teacher

pænda s. m. vessel

pæ:g s. m. fate

pæi s. m. brother

pæjã obl. pl. of pæi

pæ:l s. f. search

*pæmē } conj. whether
pæmō }*

pævi s. m. water

pæ:ɜi s. m. sinner, wicked

pær prep. adv. across

pæ:r prep. on (in sirpæ:r)

pæ:ɜɑ s. m. hire, fare

pæ:s prep. adv. near

pæ past part. (of pæ) fallen

pæ:l:a s. m. cup

pæo s. m. father

pæ:r:ɜ: v. t. hand over

pæ:r:ɜd s. m. name of a Muhammadan saint

pæ:ɜ:sla s. m. decision, division

pæget adv. merely

pæɜ v. t. catch, arrest

pæ:r adv. again v. i. turn, revolve

pæri s. f. a time, turn

pæ:kər s. m. sorrow

pæ:r v. i. wander

pæ:ɜs s. m. straw

pic'hā s. m. hind, back
 pic'ae *adv.* prep. behind, after
 pic'hā *adj.* m. last
 pic'hō *adv.* afterwards
 pinq s. m. village
 pi v. t. drink
 pila *adj.* m. yellow, pale
 pēiṛa *adj.* m. tight, narrow
 po'sti a. s. m. lazy (person) *lit.*
 one who is addicted to take
 an infusion of poppy-heads.
 pot'hi s. f. book
 praia s. m. life
 puc'h v. t. ask, enquire
 p'uc'h s. f. hunger
 p'ol: s. f. error, fault v. i. for-
 get
 pul(ə)s s. f. police
 —*vala* s. m. police officer
 put: s. m. son
 p'ūjē *adv.* on the ground

 rēpāl'a s. m. rupee, money
 resaoli s. f. swelling
 rēs'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
 —*pāmā* s. m. agreement

rak'hi s. f. protection
 •ra:mcānder s. m. Rāma
 ra:mra:m s. f. salutation, greet-
 ing
 ranī s. f. queen
 rā't s. f. night
 rēha *past tense* (of iāe) 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:ṛ s. m. pebble, stone
 ro'ti s. f. loaf, bread, meal
 ruk'h s. m. tree
 rupae s. m. *pl.* rupees, money
 sēbab(:) s. m. reason, cause
 sēber s. f. m. morning
 sēcī *adv.* truly
 sēc:īō *adv.* truly
 sēdu:kh s. m. box, safe
 sēga:r v. t. adorn
 sēhās s. m. groom
 sēja *adj.* m. right (hand)
 sēka:r s. f. hunting
 s(ə)'lā: s. f. advice, mind
 sēla:m s. m. salutation
 sēlunā s. m. vegetable, curry
 sē'mā: v. t. cause to be sewn;
 sēmaō:n *inf.*
 sēm'j'a: v. t. make understand,
 advise
 sēmaōnā *pres. tense I, II sing.*
 am, art relating

s(ə)ra:p *s. m.* curse
sar'ka:r *s. f.* government
sərminda *adj. m.* ashamed
sət:ea *s. f.* strength
səva:l *s. m.* question, sum
sâb *pron. adj. all;—nā obl. pl.*
sac: *s. m.* truth; *adj.* right, true
sad: *v. t.* invite, call
sâe:r *s. m.* city, town
sai *particle of emph.* indeed
sak *v. i.* be able, be possible
sâm(ə)j *v. t.* understand
samā *s. m.* time, age
sânj *s. f.* evening
sâng *s. m.* throat
sao *adj.* hundred
sāṣ *v. i.* sleep
sāṣ *s. f.* oath
sāṣ:k *s. m.* zeal, fancy
sarəm *s. f.* shame
***sarben** *s. m.* Sarban, a devotee
sar *v. i.* burn
sarək *s. f.* road
sat: *adj.* seven
saq:a *pron. adj. m.* our
sahuka:r *s. m.* merchant, banker
sa:l *s. m.* year
sam:i *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
sēâ: *adj.* black = **sJâ**
seal *s. m.* winter

seana *adj. m.* wise
seo *s. m.* apple
se:r *s. m.* seer
se:th *s. m.* merchant, banker
sir *s. m.* head
 —**pa:r** *adv.* headstrong
si *past tense (sing.)* was
siūnā *s. m.* gold
so:c *s. f.* anxiety: *v. t.* think
solā *adj.* sixteen
sōnā *adj. m.* beautiful
suâ: *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
sûta *s. m.* puff of smoking
tebel:a *s. m.* stable
tagi:d *s. f.* emphasis
tēmas:a *s. m.* show, fun
tēnda *s. m.* affair, business
t(ə)rā *s. f.* way, manner
taē *pron. (II obl. sing.)* thou, thee
ta:r *v. t.* put
ta:rəp *v. i.* be uneasy
tā *adv.* then; even, indeed, forsooth
tāi *prep.* upto
te *prep.* upon; conj. and

t.ɛɑ:n *s. m.* attention
 te:ɹ *adj.* fast
 t.ɛl:a *s. m.* half pice
 tet:ɔ̃ *pron.* from thee
 thʌ̃ *s. f.* place
 theɑ: *v. n.* be found
 thoɹɑ *adj. m.* small, little
 thuɑ:ɑ *pron. adj. m.* your
 thuɑn:ũ *pron. II pl. Acc. Dat.*
 to you
 tin: *adj.* three
 tĩ *s. f.* thirst
 timĩ *s. f.* wife
 tɔ̃ *prep.* from, by
 toba *s. f.* repentance; *interj.*
 God forbid
 to:r *v. t.* send, drive
 trɑ̃ *s. f.* startledness; *with*
 nik:əl *v. i.* get a start
 tur *v. i.* start, depart
 tusĩ *pron, II (dir pl.)* you
 tũ *pron. II sing.* thou
 tũ *emph. form of tũ used*
 before bi

t.ɔ̃qoɹɑ *s. m.* drum, proclama-
 tion
 t.ɛg:ɑ̃ *s. m.* cattle
 tɔ̃p:ɑ̃ *s. m.* verse
 tʌɛ *v. i.* fall
 tʌɛ:l *s. f.* service
 teri *s. f.* heap
 tesən *s. m.* station
 thənqɑ *adj. m.* cold
 thɑkərduɑrɑ *s. m.* temple
 thi:k *adj.* right, correct
 tĩget *s. m.* ticket
 tukɹɑ *s. m.* bit, fragment
 ʊ'qĩ:k *v. t. i.* wait
 ʊlɑ:d *s. f.* offspring
 ʊl'tɑ: *v. t.* turn out
 ʊmər *s. f.* age
 ũŋg *s. f.* sleepiness, drowsiness
 ʊre *adv.* here
 ʊt:ər *v. i.* get down
 ʊt:h *v. i.* get up, rise
 ʊlɑ *adj. m. used as a suffix*
 possessing, owning

