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A

PHONOLOGY OF PANJĀBĪ

AS SPOKEN ABOUT LUDHIANA

AND A

LUDHIĀNĪ PHONETIC READER

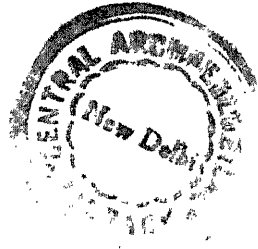
(With a Preface from Dr. T. G. BAILEY)

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, Pahāri, Bāgarū etc.

form of the language. This judgment of the people is in keeping with the fact that the Māj̄h 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 "**Sikhā dē Rāj dī 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 Brajaboli, was used by the Vaiṣṇava poets of Bengal.¹

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

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

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

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

Yazīd, written by Muqbil¹ 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. IX¹ pp. 615-17.

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

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

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

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

(3) Lately the Panjab University has felt the need of instituting two different sets of examinations for these varieties of Panjābī.

n and **l**. With the modifications described under Phonetics, all its **n** and **l** are alveolar. According to Sir George Grierson Mājhi, too, does not distinguish between **l** and **l̥** but a few miles away from Lahore the distinction is very prominent.²

(ii) The reduction of the intervocalic **h** to tones is not so common in Ludhiāni as it is in Mājhi, thus **Lahaur**, **Luhāri**, **Kahāni**, **rāhi** pronounced with **h** in Ludhiāni are pronounced with tones in Mājhi as [**l̥.ʌor**, **l̥.ʌri**, **k̥.ʌni**, **r̥ai**].

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

(iv) Ludhiāni has a greater tendency to double intervocalic consonants than Mājhi has. L. S. I. IX' p. 651. Compare the doubling tendency of vernacular Hindustāni 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**, **rōṭṭi**, **Rānō**, become **Rhām** [**r̥.ʌ:m**], **rhōṭṭi** [**r̥.ʌṭṭi**], **Rhānō** [**r̥.ʌnō**] in Mājhi.³

(vi) Ludhiāni does not use the double tone so frequently as the dialect of Wazirābād. Ludh. **ḍhiḍḍ**, **bhābbi**, but Wazirābādi **ḍhiḍḍh** [**ṭ̥.ḍḍ̥**], **bhābbhi** [**p̥.ʌbb̥i**].⁴

(vii) There is a tendency to interchange **r** and **ṛ** to some extent in Mājhi. It is very conspicuous in Multāni⁵. Ludh. **pūri**, **kacauri** but WP, Lah. **pūri**, **kacauri**.

(1) Sir George's argument that '**Dulhan Darpan**, written in the purest form of the Mājhi, does not contain a single cerebral **l̥** 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 **l̥**, while the Ludhiana Dictionary (1854) on which it is based, distinguishes them very carefully.

(2) Dr. Bailey: "**Panjābi Manual**", and "**Panjābi Phonetic Reader**".

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

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

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

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

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

(x) Ludhiāni 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 **karigā** etc. in Mājhi as against **karū** or **karūgā** etc., in Ludhiāni.

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

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

(xiv) The word for 'house' **ghar** is pronounced with a short close vowel at Ludhiana thus [**k_oar**], but with a longer and opener vowel at Lahore. In Poṭhowārī it is distinctly [**ɑ:**] which I observed at Taxila. The Lahore pronunciation is somewhere between the two. I have not, however, observed this difference of pronunciation in other words ending in **-ar**.

(xv) The word for 'one's own' is **apnā** in Ludhiāni but **āpnā** in Mājhi, and **āv dā** in Malwaī.

(xvi) L.S.I. IX¹ p. 616 says that the postposition of the agent case is **nai** or **nāi** in Panjābī. So far as I have heard, it is **nē** or **nē** everywhere as in Ludhiāni. 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) **pacō** (25) **bun** (to weave), **bhānajā** (sister's son), **gāl** (abuse), **mālā** (wreath), **lattā** or **littā** (taken) but **Majhī trai**, **yāhrā**, **cahvi panjhī**, **uṅ**, **bhaṅṅā**, **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, Mālarkoṭlā, part of Ferozepore, the Powādh area, Jālandhar and part of Hoshiārpur. Powādhī when specially mentioned, denotes the language spoken about the town of Paṭiālā.

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

Phonology.

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

Vowel-changes.

§10. **Accent.** As just mentioned, vowel-changes mainly depend on stress accent. Now the nature, history and even the very existence of this accent in PI or its subsequent stages are not known with any certainty. Although the Sanskrit Grammar'ans 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 PL, 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 LAVs can be classed into two groups of which one (consisting of H. G. Panj. and

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

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

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

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

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

(5) §§ 32 ff.

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

possibly Beng. and Singh.) descends from a Pkt. or Pkts. in which a penultimate 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.

rāṃśa 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:—¹

a > a : **agg** (agnī-); **aṭṭh** (aṣṭáu); **sapp** (sarpá-); **cand**, WP **cann** (candrá-); **karnā** (károti); **gadhā** (gardabhá-)

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

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

ī > ī : **īikh** (īikṣā), **jī** (jīvā-), **pīrhā** (pīrha-), **pīr** (pīdā), **bīhī** (vīthikā), WP **hīh** (īṣā).

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

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

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

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

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

au > ō : **pōttā** (pāutra-), **gōrā** (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 Gujārātī 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 (sábda-) etc.

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

i : sinjⁿā (siñcāti), cittā (citrá), mitt (mitrá.)

ī : līkh (līkṣā).

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

ū : sūt (sūtra-), cūnnā (cūrṇa-).

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

ō : koṭṭhā (koṣṭha), cōkkhā (cōkṣa-)

§20. PI ai au before consonant-groups are represented by i, u (or e, o presumably short) in Pkts., but in Panjābī they appear as long ē, ō, so in H. Guj.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 (vārda'la-), mang'nā (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, kattē (kārttika-) māihgā (mahārga), baḡḡhī 'bribe' is from *vārdhika-, paḡḡhā 'muscle' if connected with a vṛddhi form of pṛṣṡhā; apnā (ātmanah) must be a loan from H. cf. WP āpnā. Phaggan (from phālguna-, and not from phālgunā-), amb (āmra-, the form amra-, also, is found in the kōśas). bajjanā (vādyate) may have come from an analogical form *vadyatē, cf. nadati: nadyatē, āḡḡā, Mul. aḡḡā (Pkt. *aḡḡa-) 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 (tikṣṡa-) 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 (ūrṡā), kūdd'nā (kūrdati), kucc (kūrcā-) dubb (dūrvā), muḡḡh (mūrdhā), tunn'nā (tūrṡa-), WP kummā (kūrmā), WP Pujj'nā (pūryate), WP punnā (pūrṡā), punneḡ

(pūrṇimā), WP **ubbhā** (ūrdhvā-), **sujjh** occurring in **Vārā Bhāi 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-) **rukḥhā** (rūkṣā also rukṣa-), **mull** (mūlya).

Seeing the shortening of the PI long vowels before r + consonant-groups to be so regular in most words, one is tempted to regard as loans the few words where the vowel does not shorten. Such are **pāssā**, **cūnnā**, **dāḍḍhā**, **gājjar** and **mājnā** or **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** (gargari), **sāg**, **sāngā** (śaṅkū-), **lāṭṭhī** but also **latṭh** (*latṭhi cf. yaṣṭī-), **bāt** 'road,' but **battī** 'wick,' **baṭṭī** 'stone' (vartī- or vārtma), **bāg** (valgā), **hātṭhī** (hastī-), **khāj** (kharju-).

i > ī: **riṭṭhā** (ariṣṭa-), **nīd**, WP **nīndar** (nidrā), **majjṭh** (mañjiṣṭhā), **jibh** Poṭh. **jibbh** (jihvā), **kittā**, (kṛtā- by analogy with sutṭā etc.), **giṭṭhī** (agniṣṭhā cf. āngāra-)

u > ū: **ūncā**, WP **uccā** (ucca-), **pūch**, WP **pucch** (púccha-), **ūṭh**, WP **uṭṭh** (uṣṭra-), **kūhl** (kulyā, cf. kūlya- 'belonging to a bank, kūlinī 'river'); **jūṭh**, **jhūṭh** (juṣṭa-) both these words, seem to be loans from H, the idea of **jūṭh** is rather religious, and for **jhūṭh** the regular word in WP is **kūr**.

Unexplained changes in accented vowels.

§26. The following are the cases where vowels in accented syllables have undergone a change. Many of them are old and go back to 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; ángāra- > Pkt. imgāla but Panj. āgeār. pakka- and amgāra also occur in Pkts. (Pisch. §§ 101,102.).

injh (ásru-), 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. miña. 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. cipā (caṭaka-) H. id. opposed to Nep. caro; pīglā (paṅgu-) H. pāglā; bikk beside bak^k (valka-), bingā (vakrā-, Pkt. vaṃka-) H. bikā, bākā. Panj. bāk 'a bent oval ornament for ankle must be a loan from H. mir^ac, WP mar^ac (marica-: *maricya- to account for Panj. c-, cf. vaṇija-: vaṇijya-), hiran (hariṇa-), imlī (amlīkā), riṇḍi (āraṇḍa-). In gin^anā (gaṇayati) the original word may be grṇāti as suggested by Skt. gaṇayati, Guj. gaṇvū. Poādhī jib beside H. jab, ib beside H. ab. chikkā beside chakkā (ṣaṭka-); Poṭh. ninān (nanāndā).

In Lahndī in the unaccented syllable, the change a > i is due to the influence of the final i;² e.g. kukkiṛ f., chōhir f. hēkil f. (hēkul m. boar), ranḍiṇ f., vōhiṛ '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 (saṅkūṭati), 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. oṃjaḷ, vaṃjaḷ), khuddō (kaṇḍuka-?), pur beside par 'upon' (upari, *uppari > Paj. uppar).

This change is specially frequent in Bengālī, and Oṛiā.¹ In Lahndī and Kāshmirī dissyllabic words often take u in the second syllable due to the influence of the final Apabh. u. Thus Nom. Sing. kukkur, chōhur, raṇḍuṇ 'widower' but Nom. pl. kukkaṛ, chōhar, raṇḍaṇ.²

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

a > ā: bēl (valli-), chēj or sēj (śayyā) go back to Pkt. vēlla- and sējā (Pisch. §107). sēllā 'spear' (śalya-), chējā: H. chajjā is a recent example; for chē 'six' see § 27.

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

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

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

2. L. S. I. VIII¹ p. 253.

EP *sancā* 'mould,' WP. *painchī* but EP *panchī* 'bird,' WP. *kaiṅṭhā* but EP *kaṅṭhā* 'necklace'; Poṭh. *gāidhlā* but EP *gāidhlā* 'muddy'; WP *bāissarī* but EP *bansarī* 'flute'; WP *kaincⁿī* but EP *kancⁿī* 'dancing girl'; H. *gāidā* (*gaṇḍaka-*), Mar. *māid* (*manda-*, Bloch § 58).

In the Panj. word *aincī* from Jng. *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 *a*.

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

(ii) Due to a following nasal as in *a > ai* like which this, also, is more frequent in WP and is confined to *tatsamas* or loans. *caumpā* (*campa-*), EP *baunsi*, *bansi* beside *bainsi* (*vamśā*), 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-*), *nuccarṇā* beside WP *niccarṇā* (**niccarṇā*, intransitive of *nacōṛṇā* < *niścōtati*). *sunghanā* (*śiṅghati*) comes perhaps from **śṛṅkhāti* 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 > ē**: The words in which this change has been noticed by Pkt. grammarians can be explained otherwise (Pisch. §§115, 122). In **Pānjābī** 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 **bahētaka** as found in **Vaijayantī** 59, and **vahedaka** in **Böhtlingk**. Evidently the form in which the word was borrowed by Vedic from the aboriginal speech seems to be different from the form which gave rise to the modern words. AMg. **vibhālaē** points to **vibhēdakaḥ** (Pisch. § 121, Bloch § 80).

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

§37. **ū > i**: **siūnā**, **seōnā** (**svarṇa-**: **suvarṇa-**: ***sivarṇa-**).

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

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

§40. **ō > ū**: as in **jūn** 'birth past or future' (**yōni-**).

VOWELS IN UNACCENTED SYLLABLES.

Treatment of the final syllable.

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

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

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

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

§44. In most of the modern languages the final short vowel of the Apabh. stage after a consonant has also disappeared, thus Apabh- gharu, phalu etc., become Panj. H. ghar, phal, Guj. Mar. ghar, phal, etc. The final vowel after another vowel

coalesced with the latter to form a single long vowel, thus Apabh. *ghōḍaü*, *māliü* become Panj. H. *ghōṛā*, *mālī*, Guj. *Rāj. ghōṛō* or *ghōḍō*, *mālī*. The languages which retain the final short vowel after consonants are *Sindhī* and *Bihārī*. *Panjābī* belongs to the other category although an extremely short vocalic element [ə] is frequently audible at the end of a word. On the whole, its effect is not so distinct as in *Sindhī*.

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

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

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

§48. As mentioned above, Pkt. words could end in a vowel, short or long, or in **anusvāra** preceded by a short vowel only. In Apabh. the long vowels were shortened and the **anusvāra** was

changed into the nasality of the preceding vowel. In Panjābī they all have disappeared after a consonant, but have contracted after a vowel.

§49. Examples of the loss of final vowels.

	Skt.	Pkt.	Apabh.	Panj.
Pkt. -a	kara	kara	kara	kar
	pāñca	pañca	pañca	pañj
	saptā	satta	satta	satt
Pkt. -ā	mūrdhā	muddhā	muddha	muḍḍh
		(<i>Bhavisatta. 167, 4</i>)		
	ātmā	appā [Panj Pkt. *āppā]	---	āp
	lajjā	lajjā	lajja	lajj
	jañghā	jañghā	jañgha	jañgh
			(Bh. 77, 2)	
Pkt. -i	upari	uvari ef. AMg. uppim	---	uppar
Pkt. -ī	agnīḥ	aggī	aggi	agg
	kukṣīḥ	ef. [kuechī	kuechi]	kukkh
	bhaginī	bhainī	vahini	bhain
			(Bh. 309, 4)	
Pkt. -u	ikṣūḥ	*ikkhū, ef. uechū	---	ikkh
Pkt. -ū	vidyut	vijjū	vijju	bijj
	śvaśrūḥ	sassū	sassu	sass
Pkt. -ē	krōḍē	kōḍē	---	kōl
	pārśvē	passē	passē	pās
		(Panj. Pkt. *pāssē)		
Pkt. -ō	putrāḥ	puttō	puttu	putt
	bālah	bālō	bālu	bāl
Pkt. -am	phālam	phalam	phalā	phal
Pkt. -im	ākṣi	[acchim]	[acchi] (Bh.)	akkh
Pkt. -um	āśru	aṃsum	---	injh, WP. anjh.

§50. From the pronouns of the first and second persons plural, *asmē*, **tuṣmē*, we should expect Pānj. **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 Mājhi.

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 Poādhi tends to maintain its *u* quality however short it may become.

a: *gūṭhā*, (*aṅgūṣṭha-*); *nhērā*, WP *hanērā* also (**andha-kara-*); *riṭhā* WP *harīṭhā* (*āriṣṭa-*); *khārā*, *akhārā* (*akṣavāṭa-*); *bacc*, WP *vaṅc* (*āpatya-*), the *a-* must have lost very early, *baccā* is from Pers. *bacca* as shown by *b-* in WP.; *dhaun* (*ārdha + māna-*); *nāj*, *anāj* (*annādyā-*); *gahā*, *agahā* (*āgra + ?*); *hun* (*adhunā*).

The dropping of **a**- in **asā** has already been spoken of. **maus** (*amāvāsyā*) may be a loan, or **-m-** has been preserved through the loss of **a**- before the change **-m->-(v̄)**. **dhauncā** (*ardha-pañcama*-) is a loan because of **-ñc->nc**.

§52. **ā**: **Hārḥ** (*Āṣāḍha*-). The *Ḍōgrī* pronunciation of this word is peculiar, something like *ahār* [ʔ.ā:r]. WP **akhāṇ** (*ākhyāna*-). More cases can be cited from Persian loanwords, e.g., **rām** or **arām** (*ārām*); **bāj**, **abāj** (*āvāz*); **sān**, **asān**, (*āsān*) etc.

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

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

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

§55. **ē**: **ē** was first reduced to **e** or **i**, and then became neutral vowel (or was lost) **rinḍ** or **arinḍ** (*āraṇḍa*-), **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. ekkalla*-).

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

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

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

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

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

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

§59. u: **purānā** or **parānā** (purāṇā), **dukān**, Poā. **ḍakān** (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** (*tr̥ṣāyita-), but **jiūn** (jīvana-), **neōdā** but **niūdā** (nimantra-), **gheō** WP **ghiū** (ghr̥tā-), **pēo** WP. **piū** (pitā).

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

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

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

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

§63. The above changes in an unaccented vowel before an accented syllable are quite regular and frequent in nominal

and verbal derivation when the shift of accent brings about this condition.

chóṭṭā: chuṭāī, **níkkā**: WP **nakérā**, **pīlā** 'yellow': **paláttan** 'yellowness' **káurā**: **kuráttan**; **bíkkhar**: **bakhér**, **nígghar**: **naghār**, **jím**: **jamā**, **sím**: **samā**, **bij**: **bajā**, **tól**: **tulā**, **khēhl**: **khalhā** etc.

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

(i) **káṅgan** (kaṅkana-), **cánnan** (candana-), **kájjal** (kajjala-), **kápp^arā** (karpaṭa-), **cíbbhar** (cirbhaṭa-), **dákkhan** (dakṣiṇa-) **sátthal** (sákthi), **mānak** (māṇikya-), **títtar** (tittirā-), **úkkarnā** (utkirati), **báiran** (vairiṇī), **mállan** (mālinī), **bánaj** (vaṇijya-); WP **pábban** (padminī), **mírac**, WP **márac** (marica-^{*} maricya-) **úggarnā** (udgurati), **kúram** (kuṭumba-), **kúkkar** (kukkuṭā), **lākkar** (lakuṭa- : *lakkuṭa-), **súrāg** (suruṅgā), **phággan** (phālguna-), **gúggal** (gūlgalk), **úngal** (aṅgūli-), **káṅganī** (kaṅgunī), **takk^alā** (tarku-).

§65. (ii) **tírchā** (tiraścā-), **pútlā** (puttala-), **khúrpā** (kṣurapra-) **dóhtā** (dauhitra-), **háhldī** (haridrā), **dhártī** (dhāritrī); **bijlī** (vidyut), **páslī** but also **pásslī** (pārsū-).

§66. Of dissyllabic words whose scheme is $\underline{\quad} \vee$ where the first syllable is open and the second closed by a single consonant, there is an alternative pronunciation $\underline{\quad} \simeq$ 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 carhāī* etc.—But if a long vowel is left unaccented after an accented syllable through a shift of accent, it is treated as above after being shortened; e. g., *parīkṣā* > *parikkhā* > *parakh*; *nīrikṣā* > *nirikkhā* > *nirakh*; *harītaki* > E. P. *harar*, WP *harīr*.

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 *ā*.² The changes undergone by a vowel before *h* in Hindustānī have been described by Dr. Bailey.³ 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. VIII¹ 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. kahāhi),
 baih, „ „ bahi, (vaha, Pkt. vahahi ?)
 kaihñā „ „ 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.
 rauh, „ „ rahu, (rásah, Pkt. rasō) beside raih.
 nauh, „ „ nahū, (nakhāḥ, Pkt. nahō), beside nēih.
 pauhar, „ „ pahur (prahara-) also paihar, paihr, pauhr
 bauh^t, „ „ 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. kahēhi > kaih [kʌɛ]; Pkt. raso > Apabh. rasu > old Panj. *rahu > rauh [rʌʊ].

§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 > raih
nakhō > naūh, nakhēna or nakhaiḥ > nāih.

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

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

sahā, sehā or saiḥā (śaśā[kā]-)

pahā, pehā or paiḥā (patha-)

gahā, gehā or gaiḥā (graha-)

kahī, kehī or kaiḥī cf. H. kasī, kassī

nahī, nehī or naiḥī cf. H. nahī.

The ai pronunciation before *ī* is peculiar to Doābī of the Hoshiārpur district.

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

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

bēh (vīṣa-), WP bhēh (bīṣa-), [K] tēh (tṛṣā), [K] kēh- (kaśya cf. H. kis), similarly jēh-, ēh. tōh (tuṣa-), khōh (kṣudhā), bhō[h] (busā-), mōhrī (mukhara-), mōhlā (mūsala-). For similar phenomena in Persian, see Grundriss der Irānischen Philologie: I. pt 2, p. 25 § 5; p. 30 § 5.

§77. (vi) In a few cases accented **a**, **i**, **u** are lengthened before a final **h**. **bāh**, WP. **vāh** (**vaśā**), **tīh** (**tr̥ṣā**), **nūh** (**snuṣā**).

§78. (vii) In some words accented **ē**, **ō** are pronounced **ī**, **ū** before **h**. **mīh** (**māgha-**) **līh** (**lākhā**), **pīhg** or **pīgh**, (**prāṅkhā**) H. **sīrhī-** (**śrēdhī**) **pūjhna** or **pūhjuā** (**prōṅchati** cf. Pkt. **punchai** 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 tones¹. 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 ग 'gha,' ज 'jha,' द 'dha' etc. as merely aspirated forms of ग 'ga', ज 'ja', द 'da', etc.

In 1859 John Beames noticed that the Panjābī pronunciation of मम 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 *möch*, or rather with a medial sound corresponding to the tenuis *ch*." As the observation was made at Gujrāt and Jehlam where the tones exist in their usual varieties, the *j* was not aspirated but was preceded by the high tone. Later on Tisdall (1887) remarked "that *h* is very lightly sounded and is often entirely inaudible (e.g. kihā, rihā are pronounced kiā riā). At other times it serves to lengthen the sound of the preceding vowel (e.g. bihlā or wihlā pronounced bēlā or vēlā)".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 Phattī, Dhārīwāl like Thārīwāl".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 भ 'bha', घ '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 Cōg**: (Gurmukhī) 1914 p. 13 "Panjābī sangh viccō jō awāj nikkaldī hai, usnū dassaṅ laī घ, भ ād dī śakal kāfī nahī sī."

or Gurmukhī scripts, each of the symbols called the voiced aspirated stops, represented three different sounds of the Ludhiānī dialect as for instance in *ghar*, *bagheār* and *bāgh* which in Phonetic script represent *k̄ar*, *bəgĕ.ā.ɾ* and *bā:g* respectively. Discussing them with Principal Woolner, I came to the conclusion that No. 2 was the sonant variety of No. 1. It was, also, noticed that if voiceless unaspirated stops were pronounced at a very low tone as when making the lowest notes in *alāp* (solfaing) the acoustic impression was somewhat similar to pronunciation No. 1, but beyond this I could not go.

§82. The tones cover a much larger area than has been mentioned by the Rev. T. G. Bailey. In fact they stretch right upto the Jamnā in the east, and occupy the districts of Ambālā, parts of Karnāl, Rohtak, Hissār and Bikāner, the whole of Ferozepore, Shaikhupurā, Lahore, Lyallpur, Gujranwala, Gujrat, Jehlam, Rāwalpindī, and the Dogrī area, parts of Abbotābād, Hazārā and Simla together with the whole of the intervening area.¹ Dr. Bailey has noted the existence of tones in some of the Pahāṛī dialects and in Ṣīnā (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* [hʌt:h], Wazīrābādī [ɦʌt:h], (*hastā-*); *hakk* [hʌk:] Wazīr. [ɦʌk:] (Pers. *haqq*), *harān* [ɦʌrʌ:n], Waz. [ɦʌrʌ:n] (Pers. *hairān*); *hōṭal* [hōṭəl] Waz. [ɦōṭəl] (Eng. *hotel*).

§85. (2) Intervocalic single *h* of whatever origin is partly voiced and partly unvoiced. It remains *h* when followed by an accented syllable but may become a tone if preceded by an accented syllable, *luhār* [luɦʌ:r], W P [luɦʌ:r] (*lōhakāra*); *kahānī* [kəɦʌni] W P [k.əɦʌr] (Pres. *kahānī*); Ludhiana people pronounce the English word *behind* as [bɦʌ nɪ] while Wazīrābād people pronounce it as [bi.ɦʌnɪ]. *lōhā* [lōɦʌ or lōɦʌ] (*lōhā-*), *lāhā* [lʌɦʌ or lʌɦʌ] (*lābha-*)

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

§87 (4) An *h* forming part of the MI voiced aspirates together with the groups *nh*, *mh*, or of Mod. Indian loanwords loses itself in raising the pitch of the accented syllable if it precedes the *h*, or lowering its pitch if it follows the *h*; *e.g.* *bāgh* [bʌ:g] (*vyāghrā-*), *sānjh* [sʌnɪ] (*sandhyā*); *madhānī* [mʌdɦʌ: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* [k.ɦʌr] (*ghara-*), *dhār* [t.ɦʌ: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't.ɦʌrɪm].

(adharma-), kudhārəm [kʊ'ṭəArəm] (kudharma)- Similarly in kudhān [kʊ'ṭə:n], abhāggā [ə'p̣ə:g̣ : a], nirbhāg [nir'p̣ə:g̣], nabhāg [nə'p̣ə:g̣], kudhabā [kʊ'ṭəAbā], nadhāl [nə'ṭə: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'ḍə:n], parbhāt [pər'ḅə:ṭ], 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 [ḳirṭəḳə:n], biccghār or bicghār [ḅic̣:əḳə:r, ḅic̣ḳə:r], bhasbhasā [p̣əʌsp̣əʌṣə] dhurdhuri [,ṭurṭuri].

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

dhakānā [ṭəḳə:nā, ṭəḳə:nā, or ṭəḳə:nā],
 bhukānā [p̣əḳə:nā, p̣uḳə:nā or p̣əḳə:nā]
 ghatānā [ḳəʃṭə:nā, ḳəʃṭə:nā or ḳəʃṭə:nā]
 parhāī [p̣əʃṭəi p̣əʃṭəi, or p̣əʃṭəi]
 kaḍhāī [ḳəʃṭəi, ḳəʃṭəi, or ḳəʃṭəi]
 bharjāī [p̣əʃṭəi, p̣əʃṭəi or p̣əʃṭəi].

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

paūhcnā [p̣ḷʌʃcnā] : pucānā [pucānā]
 baihknā [ḅḷəḳnā] : bakānā [bəkānā].

§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 ṛ (ठ).

§94. The exact pronunciation of ṛ 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 Prāṭisākhya (I. 20) regards it as *jihvāmūlīya* 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 ṛ in Aśokan inscriptions has led M. Bloch to the conclusion that ṛ > a was the regular development in the South-west, while ṛ > i in the North and East. ṛ > u is almost always due to the neighbourhood of a labial sound.¹ All these three treatments are found even in the RV. ṛ > i seems to be predominant in Panjābi.

§96. (1) ṛ > a (for Vedic see Wackern. §9, for Pkts. Pisch. §49). *nacc^cnā* H. *nācnā* (*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' (*vṛḍḍhi-*) may have come from **vārdhika*. *dāḍḍhā* usually derived from *dr̥ḍha* should be connected with *dārdhya-* cf. AMg. *daḍḍha-*. *maṭṭhā* 'slow' (*mṛṣṭa*) cf. Pāṇyalacchī मट्ट 'inert मृश+त Index. The word also occurs in *Dēśināmamāla*. *maṭṭhā* 'fritter, cracker', (*mṛṣṭa-*) cf. AMg. *maṭṭha-* 'rubbed'. *maṭhā*, 'curd' may come from *mṛṣṭa-* or *mathrā-*, *mathnā-* 'shaken', the -*ṭṭh-* is shortened perhaps through influence of Hindī. *sangal*, *suṅgal* (*śṛṅkhalā*), -*ṅkh-* > -*ṅk-* goes back to Pkt.

§97. (2) ṛ > i (for Vedic see Wackern. §16, for Pkts. Pisch. §50), *giḷḷhānā* (*gr̥ḍhyati*), *gidḍh* (*gr̥'dhra-*), *tin* (*tr̥'na-*), *tīh*

(1) La langue Marathè §31.

(*tr̥ṣā*), sing (*śr̥ṅga-*), diss^anā (*dr̥ṣyatē*), *khitti* (*kr̥'ttikā*) *gheō*, *ghiū* (*ghr̥tā-*), *hīā* (*hr̥'daya-*), *ghin* (*ghr̥ṇā*), *bicchū* (*vr̥'ścika-*), *siṭṭ^anā* W.P. *saṭṭ^anā*, *suṭṭ^anā* cf. Mar. *siṭ* (*sr̥ṣṭa-*), *ghisnā* beside *ghasnā* cf. *ghisar* (*ghr̥ṣyatē*), *tīā*, *tijjā* (*tr̥'tīya-*) *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*), *miṭṭnā* (*mr̥ṣṭa-*); in *mitti* (*mr̥'ttikā*) *r̥ > u* is the expected change but has not been found in any language nor even in Pkt. cf. H. *maṭṭi*, Mar. *māti*. Panj. *maṭṭi* '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). *pucc^anā* (*pr̥cchāti*), *bhujj^anā* (*bhr̥jyyatē*), *puṭṭhā* (*pr̥ṣṭhā-*); *buddhā* (*br̥ḍha-*), doubling of *-dh-* is due to analogy of so many past participles in *-ddha*, *-ḍḍha-* in Pkt.; *pōhlō* (*pr̥thula-* > **puhula-* > **puha'a-* or **pahula-*) is rather doubtful. *mōēā* (*mṛtā-*) cf. *hōēā* < *bhūta-*; *sun^anā* (*śr̥ṇōti*), *sungh^anā* (**sr̥ṅkhati*, V. O. J. VIII p. 35), *sungal* (*śr̥ṅkhala-*), *gucchā* (**gr̥psa-*: *guccha-*). rutt. (*ṛtu-*) *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-*), *rijjh^anā* (*ṛdhyatē*).

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*, *suūti* are found besides the cases where a consonant group of the *Samhitā* Text with *-y* or *-v* as its last member should be separated into *i*, or *u* + vowel, but nothing like this can be found in Sanskrit. In external Sandhi between words of a sentence, too, PI. was not so strict as Sanskrit (Macdonell; *Vedic Grammar* §67). The latter does not know any hiatus except after *pragr̥hya* vowels, or where vowels come together after operation of *sandhi* rules.

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

§101 Vowel-groups appearing as diphthongs in Panjābī.

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

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

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

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

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

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

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

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

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

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

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

Pkt. **-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** (karaṇa + kāra-) can be explained by treating these words as compounds with **dhāra-** instead of **kāra-** cf. Hoernle : Gḍ-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 **-āya-** > **-ē-**, representing. —

Skt. **-aka-** : **nherā** (*andhakara), **lasērā** (*kaṃsakara-), **baṭerā** (varāka + ra-), **kanherā** (skandhā + kaṭa or taṭa), **kāḍernā** (kaṇṭaka + karaṇa-), **kanēddū** (karṇakāṇḍū or +kandu-), Mul. **kanērā** 'matweaver' (kāṇḍa + kara-) **nāhērā** (nakha + karaṇa). Other words **phulērā**, **luṭērā** etc. are of recent origin.

Skt. **-aga-** : **chēllā** (chagalā.)

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

Skt. **-ada-** : **bēr** (badara, but Pkt. **bōra-**), **kēllā** (kadali Pkt. **kella** Pisch. §116.) The original form in which they were borrowed from the aboriginal languages is doubtful.

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

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

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

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

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

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

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

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

Apabh. -āū > EP -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), **kaudī** (kapardikā)

Apabh. **iā** > ī finally. **dahī** (dadhikam), **pānī** (pāniyam). 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 **vistrīti**-. Mul. **ḍiḍḍh** '1½' but EP **dūrḥ**, **ḍērḥ** (Pkt. **divaḍḍha**-); **balēd** (balivārda-) recorded by Maya Singh. **bhijj-nā** (abhi-ajyate).

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

divaḍḍha-), matār (*mātritarā-),¹ kanār (*karṇikarā-: karṇi-kāra-), Doābī ghē (ghṛtā-) pē (pitā).

-ia- > ī: pīlā (pītala-) sī (sītā), sil in silsabhau 'calm and quiet' (śītala-) cf. H. sil.

Apabh.-īu > ī finally: bī (bijā-), jī (jivā-), nāī (nāpitā-), gerī (gairika-), māllī (mālika-).

Apabh. -īū < ī finally: sī (sīmā).

Apabh. -uu < ū: bicchū (vr̥ścikō: *vr̥ścuka- cf. AMg. vicchuya-) gērū (gairika-: *gairuka- cf. AMg. gāruya-), kuṅgū (kuṅkuma-), sattū (saktuka-). E.P. khuddō but W.P. khiddū (kanduka-). The -ō in EP khuddō f. may be due to a general tendency of forming fem. from mas. nouns in ū by changing ū > o the origin of which is obscure cf. Kālū mas. Kālō fem., Tārū m. Tārō f. etc.

Medially: dūnā (Pkt. dugun-) ḍūṛh Pkt. (*duvaḍḍha-)

-ūa- > ū medially: sūr (sūkarā-).

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

-ōa- > o medially: rōnā (rōdana-)

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

Panjābī Diphthongs.

§104. Indo-Iranian had four diphthongs—ai, au, āi, āu. By the time the Prātiśākhya were composed, ai, au had become simple long vowels ā, o. 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 kerēnaoti correspond to Indian dēva and kṛṇōti respectively. Later the first element a became fainter and fainter till simple ā, o was the result. Along with this the qualitative change, also, may have begun simultaneously i.e. the a tended towards e, o and finally combined with the second elements e, o. The same processes

(1) EP matēā, WP matrēā go back to *mātrāya-, cf. WP bhānēā < bhāgināya-.

(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 *ē*, *ō*; *āi*, *āu* were still passing through the middle stage, hence they sounded diphthongs to the phoneticians, but a little later in Pāli and Aśokan, they, too, became simple *ē*, *ō*. The Panj. diphthongs in inherited words, therefore, do not represent the PI diphthongs.

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

kāratī > Apabh. karāi	{	Braj, Rājas. karai — diphthong
		H. Panj. karē — simple vowel
ghōṭakah > Apabh. ghōṭaū	{	Braj. ghōṭau — diphthong
		Guj. Rājas. ghōṭō — simple vowel
		H. Panj. ghōṭā — "

Some dialects have developed [æ] and [ɔ] sounds from Pkt. vowel-groups, perhaps through a stage of diphthongs; thus *rāva*-> Apabh. **rāula* > Lah. *rālā* [rɔ:lɑ] L. S. I. VIII¹ p. 27. Similarly Lah. *cāṛā* [cɔ:ṛɑ] but Panj. *cauṛā*; 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', *lau*: *lū* 'he will take', *jāū*: *jū* 'he will go' etc. I have heard several

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

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

more examples from people of Powādh. Compare also Ambālā, Rājas: **karā** as against Panj. **kareā**; **dharā** against **dhareā**, etc. Maya Singh's Dictionary gives several doublets; e.g. **pakaurā**; **pakōrā**, **paundā** : **pōndā**, **paukkhā** : **pōkkhā** etc.

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

dāmanī	EP. daun	WP. dāuṇ
dākinī	EP. ḍain	WP. dāiṇ
* ghātilla	EP. ghail	WP. ghāil
nāma	EP. naū	WP. nāū
nāpitā--inī	EP. nain	WP. nāin

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

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

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

has however, been safe to a great extent from these losses. Whereas we have in Guj. **tāpvū** 'to be hot' (tapyati): **tāvū** 'to heat' (tāpayati), **phāṭvū** 'to be split' (sphaṭyate): **phāḍvū** 'to split' (sphaṭayati), we find in Panjābī **tapnā**: **tāunā**, **phaṭnā**: **phārnā**. 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 PI are **a**: **ā**, **i**: **ē**, **u**: **ō**.

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

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

u: **ō**—**ṭuṭṭnā**: **tōrnā**, **phuṭṭnā**: **phōrnā**, **tulnā**: **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**, **niggarnā**: **naghārnā**, **ubbarnā**: **ubhārnā**, **ullarnā**: **ulārnā**.

i: **ē**—**bikkarnā** (*viṣkirati): **bakhārnā** (viṣkērayati), **ukkarnā**: **ukārnā**, **nikkarnā** (cf. khitati): **nakhārnā**, **ukkarnā**: **ukhārnā**, but Guj. H. **ukhar**: **ukhār** point to a verb *khaṭati. **nibbarnā**: **nabārnā**, **cimbarnā**: **camārnā**, WP. **camōrnā**, **libbarnā**: **labārnā**, **ghusarnā**: **ghusārnā**, **uddharnā**: **udhārnā**.

u: **ō**—**nuccarnā** WP. **niccarnā**: **nacōrnā**, **biccharnā** (vicchuṭati): **bachōrnā**, **sanguccarnā**: **sangōccnā**, **sungarnā**: **sāgōrnā**. Many of the examples cited above are late analogical formations.

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

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

ladnā: ladd^anā, kaṭnā: kaṭṭ^anā, ghaṭnā: ghaṭṭ^anā, dabnā: dabb^anā, gaḍnā or garnā: gaḍḍ^anā, māḍnā: maḍḍ^anā.

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

khicnā: khicc^anā.

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

guḍnā: guḍḍ^anā.

(2) Short vowel: Long vowel.

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

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

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 *pausa*.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 Gujrāṭī: 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 ण (ॠ). 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* < *akṣīni*, 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*), *gūndā* *gūdāunā* etc.

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

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

§113. 2. Those due to the insertion of a nasal or **anusvāra** at some time or other in a word where there was no nasal in the original PI, and this nasal or **anusvāra** falling under conditions stated above in I (c). There is good evidence in the modern vernaculars to show that at some intermediate stage there were two pronunciations of a large number of words—one with the nasal and the other without it. This was probably a dialectal variation, and was due to a tendency which may have come into existence from the analogy of word groups like **bandha-: baddha**, **siñcati: sikta-:sēcana** etc. There are many more pairs with and without a nasal, *e.g.*, **ukhati: unkhati**, **ghuṭa-; ghuṭa-**, **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.*, **vaṃka**. (**vakrā.**) 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. **khīl**) p. 249, **cakkī**, **hatthā**, **picchā** on p. 245 and **laggī** on p. 250.

nasal got into the words, at least into those of Ambālā, at a time when the latter had lost the tendency of voicing breathed stops after nasal, and before Hindī had lengthened its short vowels in front of consonant-groups.

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

PI. or Skt.	Panjābī	Ambālā.	Hindī.
ākṣi	akkh	aṅkh	ākh
ucca-	WP. uccā (EP. ūncā)	ūncā	ūcā
*iṣṭā (iṣṭakā)	iṭṭ	inṭ	īṭ
kācā-	WP. kacc EP. (kanc)	kanc	kāc
Satyā-	sacc	sanc	sāc
sarpā-	sapp	samp	sāp
	chitṭ (stain)	chintṭ (stain)	chīt
	hakk 'drive'	haṅk	hāc 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 mūngī, nīd, mudgā-> Panj. mūngī, H. mūg, M. mūg : Panj. mūngīā "of colour of mūngī, pakṣā-> Pkt. pakkha-> Panj. phaṅgh < Pkt. * paṅkha-or by contamination with Skt. puṅkha-: Panj. phāgharī 'thin, lean, lit light as a feather'; cf. H. pākh, pākhṛī. nidrā> Panj. nīd, H. id but M. nīd,

mārgayatā > Panj. mangānā: māgaunā; H. māgānā but M. māgnē.

vakrā-> Pkt. vaṅka-> Panj. biṅgā, H. bākā.

Punj. bāc '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 (nakhā), māh (māṣa), māī (mātā), mūh (mukha) mīh

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

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

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

In the numerals 11-18 **geārā̃**, **bārā̃**, etc., the **-ā̃** is added perhaps on the analogy of the oblique plural forms like **gharā̃**, **bāttā̃** 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. **karō̃**, Pkt. **karaha** > Panj. **karō̃**.

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** > **kárdā**. Poṭh. **kárnā** through **karāṃda-** > **karāṃna-** Lah. **karēndā** **karēnnā** come from **karēṃta-** 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., **bhāūdā** (***bhramant-**) **kāihdā** (***kathayant-**) etc., but in WP they are **bhaundā**, **kaihindā** etc. The central languages, however, have denasalised it; e.g., H. **khātā**, **sōtā**. This points to a condition that at the shift of accent they were trissyllabic with a consonant **y** or **v** between, thus ***khāyaṃta** or ***khāvāṃta-**, ***sōvaṃta** (from

svápati, which developed into **khāvātā** > **khāv^atā** > **khāvtā** > **khātā** etc. This **v** is also found in E.H, **khāvat**, **sōvat**. In Panj. also a few traces of this **y** or **v** are left as in W.P, **khāunā**, but in Panj. participles it must have become a vowel glide at an early stage so that the whole developed into a diphthong which being a single syllable preserved the accent and nasality, thus ***khādant**->Panj. Pkt. ***khāyaṃda**->***khāaṃda**->**khāndā**.

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

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

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

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

(1) Nasality remains—

na u (**nāma**), **paū** (**pāmā**), **thāu** (**sthāma**), **bhū**. (**blūmi**) **sī** (**sīmā**), **rū** (**rōma**). **lū** (**lōma**), **karā** (**karāmi**, **callā** (***calyāmi**) etc.

(2) Nasality disappears—

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

Consonants.

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

(1) Ludhiānī has assimilated all the consonant-groups. Unlike Sindhī, Lahndī, WP. it has treated the groups stop + r also in the same way.

(2) The initial voiced aspirated stops of the PI or MI stage have been disaspirated and devoiced with lowering of the pitch of the following vowel.

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

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

(5) voiced stops after the nasals **ṅ**, **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 **ṅ** and **ṇ̇**.

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

(9) The PI initial **h** has become unvoiced unlike WP and Lahndī.

The development of a consonant largely depends on its place and neighbour in the word. Initial single consonants behave

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

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

(1) A MI double consonant when falling in an unaccented syllable is shortened, *e.g.* Pkt. *cammāro* > *camār*, *māṇikkam* > *mānak*, *passijjāi* > *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.* *bil* (*bilvā-*), *pacnā* (*pacyate-*), *kasnā* (*karṣati*) etc.

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

dassādā

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 prothetic **s** as is attested by similar cases in other IE languages. Some of these examples are shared by the cognate languages also *e.g.* **khappar** (**karpara-**) cf. Guj. **khāpriyū** 'crust of mucus in the 'nose,' Mar. **khāpar. khittī** (**kr'ttikā**), **phāhā** (**pāsa-** cf. $\sqrt{\text{spaś}}$ 'to bind') Guj. **phāso. phinḍ** 'ball' beside **pinn** (**piṇḍa-**); **pharhā** (**paraśú-**) Guj. **pharśī. Khūh**[ā] **kūpa-**, for insertion the second **h** cf. **juhāriā** (**dyūtakāra-**). **Khuddō**, WP. **khēnū** (**kanduka-** cf. $\sqrt{\text{skand}}$, $\sqrt{\text{skund}}$ 'to jump') **khunḍhi** (**kuṇṭha-**) cf. Sindhi **kunḍhu. khōṭ** (**kautya-**: **kūṭa-**) cf. WP **kūr** 'falsehood'. **khūnjā** (***kūnya-** or ***kōnya-**: **kōṇa-**) cf. H. **kōnā kūnā** or Skt. **kuñja-**. **chālṇī** '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 **krīḍati** and **kheṭati**, or it comes from **kṣelati** 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 **pāsa-**. Similarly can be explained

khassⁿā (**karṣati**), **phalāh** beside **palāh** (**palāśā-**); **khussⁿā** (**kuṣṇāti**: **kuṣyate**); **phaṅgh** (**pakṣā**-Pkt. **pakkha-**: ***paṃkha** cf. H. **pākh**); **khutthī** (**kustri**), **phammhan** (**pákṣman**). **khaṅgh** (**kāsā**, Pkt. **khāsa**; ***khassa-**, ***khaṃsa-** cf. H. **khāsi**), **phambh** (**pákṣma-**) if not from Pers. **pašm**. This kind of aspiration has been extended to loans from Persian, e.g. **khursī**, beside learned and spreading **kursī**, (Pers. **kursī**), **khīssā** (**kīsa**), **khēs** (**kēsh** 'kind of linen garment'), **khīnkhāp**, 'brocade' (**kīmkhwāb**) etc. Sometimes an **h** jumps over from a back syllable, e.g. **pachānⁿā** (**pratyabhijānāti** Pkt. **paccāhiyānāi**). H. **pichattar** 75.

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

kaḍḍhanā (**krṣṭa-** > **kaṭṭha-** > ***kaḍḍhāi**), **behrā** (**veṣṭa-** Pkt. **veḍha-**) **jāṛh** or **dāṛh** (**damṣṭrā** cf. Pa. **dāthā**, Skt. **dāḍhā**), **lōṛhā** (**loṣṭa-**), **sēdh** (**śrēṣṭhī**) are perhaps cases of implification of double consonants in Pkt. cf. Pa. **kōṭha** (**kuṣṭha-**: ***kausṭha-**) and hence they regularly become **ṛh** in modern languages. **aṛ-** in H. **artīs** 38, **artālīs** Panj. **artālī** 48, may have similarly come from Pkt. **aṭṭha-** > **aḍḍha-**. cf. Guj. **aḍḍhār** 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 (bubhuṣā: Pkt. buhukkhā), magghar (mārgaśira- > *maggahira-), gadhā (gardabhā- Pkt. gaddaha-) nibhnā (nirvahati > Pkt. nivvahaī). 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. *sallaṅka-), páhlāg (palyaṅka-), máhl 'belt of a wheel' but mālā 'garland' WP máhlā (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. mulh but Panj. mull (mūlya).

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

-l- : gāl, WP gāhl (gāli-). Bloch suggests garhā : galhā, but that will not do for Panj. Lah. and Sindūī; bahld also bauld (balivārda-), halhdī (haridrā, Pkt. haliddā Pisch. §257) WP. máhlā (mālā), bāl, WP. vāhl (vāla-), ḍōhlnā 'to pour out' but ḍōlnā 'to feel homesick' (dolayati), WP páhlmná beside palamnā (pratambate), Lah. sāl (śālā), Lah. silh but EP sil (śilā); sillhā (śitala- 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_car] adv. 'but' similarly an initial *k*-in Poṭh. lowers the pitch of the following vowel, e.g. *ghaṭṭhā* pronounced [k_c^ṭ:ha] Panj. *kaṭṭhā*, 'together', *ghallā*, [pronounced k_c^l:la], 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* (*ēvám*), *hida* (* *idha*: *ihá*), *hēdise* (*īdrśa* - * *edṛśa*) and in *pāli huraṃ* 'in jener welt' beside *ōraṃ* (*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_co:r] (*āpara*-) cf. H. *aur*, Rājas. *ōr*; EP *hummh*, WP *hussaṛ* [h_cus:əṛ] (*uṣma*) cf. H. *ūbh. hass* (*āṃsa*-); E P. *ikk* W P. *hikk* [h_cik:] S. *haku* Lah. *hikk* [h_cik:-] (*ēka*-, Pkt. *ēkka*-), EP. *injh*, W P *hanjh* [h_cʌnj?] (*ásru*), E P. *riṭṭhā*, W P *hariṭṭhā* (*áriṣṭa*); W P *hīh* [h_ci ?] (*iṣá*); H. *hōṭ* (*ōṣṭha*-) *hadd*, H. *hār* if at all connected with *ásthi*. cf. P. *hocchā* G. *ōchū*. P. *hāh* H. *āh* cf. P. *haukkā*. H. *ham*, 'we' W P *hanērā*, *hunal*. P. H. *hā* Skt. *ām*.

Disaspiration.

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

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

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

(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. **ghōḍayāssa** > Apabh. **ghōḍa[ṽ] ahu** (Pischel §366) > ***ghōḍāhū** > **ghōṛē** the modern oblique singular in H. Panj. The final ē is due to -**āya-**. 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. **akkihiṃ** > **akkihi** > Panj. **akkihi** as in **akkihi dekkhēā** 'seen with the eyes.' In a similar way **hatthi** 'with the hands,' **pairi** 'on foot' are used as adverbs of instrumentality. According to Dr. Bailey this construction is generally used for those parts of the body which exist in pairs, hence it is plural in origin. The final i in **hatthi**, **pairi** is either on the analogy of **akkihi**, or is due to the shortening of ē in **hatthehi** which contracted into i with the following i. I, however, remember having heard **hatthē**, **kannē** also from Hoshiarpur people.

(c) Present Indicative II Sing. Pkt. **karasi** > Apabh. **karasi** or **karahi** (Pischel §455) > Panj. **karē**. In Panj. the nasalisation of final-ē is, perhaps, to distinguish it from III Sing. **karē**. In Hindi 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 **lōhḍā** (**lōhā** + **bhāṇḍa**, **lauhabhāṇḍa**) **ḍahīṇḍī** (**ḍadhibhāṇḍa-**), **lōhṭiyā** (**lōhā** + **haṭṭa-**), **māih** (**māhiṣī**), **māihgā** (**mahārga-**), and the words expressing

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

§135. (4) To drop the final unvoiced *-h* (*visarga*) is a tendency going back to Pāli, thus *dāvāḥ* > Pā. *dāvā*, *agniḥ* > Pā. *aggi* etc. In Panj. wherever an *-h* developed as final in an accented syllable it was reduced to tone as in *kaṛāḥ* [*kəṛ'ā:*] (*kaṭāha-*), *khōḥ* [*khō*] (*kṣudhā*), *bēāḥ* [*bēā'*] (*vivāhā*) etc.

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

In the numerals 11—19, 21—29, 31—49, 51—58, the final *h* < *-ś-* leaves no tonic effect because the syllable containing *h* has become unaccented thus *gēāṛāḥ*, *bārāḥ*; *kāṭṭī*, *akbānjā* etc. but it re-appears in their ordinal and other derivative forms although the accent remains as before, e.g., *gēāḥrmā*, *bāḥrmā*, *gēāḥrā*, *bāḥrā*, *gēāḥrī*, *bāḥrī*, *kāḥṭṭimā*, *kāḥṭṭiā*, *kaḥṭṭī* etc¹. In WP 24, 25, 40 and in Mu. 50 show tones thus *cāhvī*, *pānjhī*, *cāhī*, *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 Panjābī lose the *h* and lengthen the vowel, thus *bāndā* (*banda[h]*), *gāndā* (*ganda[h]*), *bādsā* or *bācchā* (*pādshāh*), *sahī* (Ar. *ṣahīḥ*) 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—*gunāh* [*gúnā*] (*gunāh*), *ugāh* (*úgā*) (*gawāh*), *malāh* [*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 Marāṭhī³. Now in Panjābī the cases where final

(1) Before the ordinal termination—*mā* or *vā* the tone may be left out after 21 and upwards. At Lahore I remember having heard *gehārmā* [*gē.a.rmā*], *bhārmā* [*'b.a.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. *iṭṭ* (*iṣṭā*) goes back to Pkt. *sitt-*, *satt-*, *suṭṭ^{nā}* 'to throw' if connected with (*srṣṭā-*); cf. Mar. *sīṭ*. *miṭṭnā* (*mṛṣṭa-*). *piṭṭanā* 'to beat breast in mourning' (*piṣṭa-*) cf. H. *pīṭṭnā*; *ghuṭṭ^{nā}* (*ghṛṣṭa-*?); *maṭ*, *maṭī* 'monument' besides regular *maṛh*, *maṛhī* are *ts*; *lik(h)*, *lak(h)ir* *ts*. (*lōkhā?*); *kāṭṭ* (*ākaṣaṣṭi-*), *bāṭṭ* (*dvāsaṣṭi-*) 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* (*kārati*), *kaihnā* (*kathayati*), *kālā* (*kāla-*), *kāṭh* (*kāṣṭha-*), *kīṛā* (*kīṛa-*), *killā* (*kīla-*), *kukkaṛ* (*kukkuṭā-*), *kōssā* (*kōsma-*), *kōṭṭhā* (*kōṣṭha-*) *kukkh* (*kukṣī*).

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

g-: *gal* (*gala-*), *gajjanā* (*garjati*), *gannī* (*gaṇḍa-*), *gabbhā* (*gārbha-*), *gāṛhā* (*gāḍha-*), *gummā* (*gúlma-*), *gujjhā* (*gūhya-*), *gūh* (*gūṭha-*), *giddh* (*gṛ'dhra-*), *gōt* (*gotrā-*), *gōh* (*gōdhā*), *gaū*, *gā*, (*gó-: *gāvā*).

gh-: *ghaṛā* (*ghaṭa-*), *ghand* (*ghaṇṭa-*), *ghau* (*ghāta-*), *ghun* (*ghuṇa-*), *gheō* (*ghṛtā-*), *ghōṛā* (*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*), *chijj^{nā}* (*chidyate*), *chiddā* (*chidrā*).

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

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

No word began with a cerebral stop in PI. Most of the words recorded in Skt. Dictionaries as such are of late origin, and are

found in works of 5th or 6th centuries A.D. and upwards. The older ones are $\sqrt{\text{ṭank}}$ (from ṭanka - 'seal') 'to shut', Kāty. śr. IV, X. ṭaṅkaṅakṣāra - 'borax' Kāty. śr. III paddh., ṭiṭṭibha - name of a demon Mn., yājñam , $\sqrt{\text{ṭval}} = \sqrt{\text{ṭal}}$ Dh. 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 (ṭiṭṭibha -).

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 (tr'ṇa -).

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 (dr̥śyāte), dōhtā (dauhitra -).

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

p :- panj (pāñca), pānī (pāñīya -), pinn (pīṇḍa -), pīr (pīḍā), putt (putrā -), pucchānā (pṛcchāti), pōh (pauṣa -).

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

b :- bakkarā (barkara -), bannhānā (* bandhati), bāh (bāhū -), 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 **-y̆-** glide in their place the effect of which is seen in the subsequent change **-aṃya->ē**. **-ṭ-**, **-ḍ-** became **-ṛ-**. **-p-** became **-v-** in MI 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.²

-k-: cam[e]ār (carmākāra-), kaṅh[e]ār (kumbhakāra-), ḍain (ḍākinī), seāl (śītakāla-), kaṛū (kaṛuka-), sūr (sūkarā-), miṭṭi (mṛṭṭikā), makkhī (mākṣikā), nḥarā (*andhakara-).

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

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

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

-c-: sūi (sūci).

-j-: rāi (rāji-), ruāh (rājamāṣa-). bāniā (vāṇija-), bi (bija-), WP ayānā (ajānat), WP ayālī (ajapāla-).

ṭ : kaṛā (kaṛaka), ghaṛā (ghaṛa-), kaṛū (kāṛu-), ghōṛā (ghōṛaka-), kaṛāh (kaṛāha-), kuṛm (kuṛumba-), kiṛā (kīṛa-), puṛ (puṛa-).

-ṭh-: pīṛhā (pīṛha), maṛh (maṛha-), paṛhōā (paṛhati).

-ḍ-: pīṛ (pīḍā), nāṛ (nāḍī), dhūr (*dhūḍi: dhūli).

-ḍh-: hāṛh (āṣāḍha-), gūrḥā (gūḍhā-), gārḥā (gāḍha).

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

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

(1) Whitney: Sanskrit Grammar §42.

(2) ib. §227.

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

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

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

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

-b- : pīē 'he may drink' (pībati).

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

§139. Initial nasals. Only n-, m- are found initially in P I. In Ludhiānī initial n- is invariably alveolar. So it is in many IAVs. In native scripts an initial n- is written with the dental symbol while in other positions with the dental or cerebral. Before a dental stop it is dental and is denoted by the dental symbol. The initial and intervocalic n seems to have become alveolar at a very early date though its acoustic effect was dental to some ears and cerebral to others. This is perhaps the reason why we find Vararuci enjoining cerebralisation of every n while in Jaina Pkts. the initial n appears as dental. To say that the 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^{nā} (naṣṭā-), nimm (nimba-) narōā (nīrōga-).

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

"n. Ordinarily it is an alveolar sound; before t, d, it is somewhat forward, before ṭ, ḍ it is cerebralised, but acoustically it is not noticeable" **Bengālī Phonetics. Bulletin of the School of Oriental Studies** II. p. 6.

Nom. pl. neut. -āni > ā̃ { -ikāni > -iā̃ } Now used as Direct pl. in the feminine gender.

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

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

-m-: kaul (kāmala-), aulā (āmala-), caur (camara-); bhaur (bhramara-), daurū (damaru-), nāu (nāma), paū (pāmā), thaū (sthāma), lū (lōma), dhūā̃ (dhūmā-), callā̃ (*calyāmi), karā̃ (karāmi) and all other Present Ind. I Sing. forms.

After the secondary change of u, -m- appears for PI -m in jamāi WP juāi (jāmātr-), kamārā WP. kuārā (kumāra-), kimē, WP. kivē cf. Guj. kēm, (Pkt. *kimēṇa? cf. imēṇa), jimē WP. jivē (Pkt. *jimēṇa) cf. Guj. jēm, im. In the ordinal numerals as panjmā WP, panjvā (pañcamā-) etc. Before the close vowel ī however, the secondary change does not take place. e.g. 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-), jē (yādi), jānā (yāti), Relative pronoun jō. jēhrā, jīh- (ya-); jaihnā 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. jā̃ (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 *Mañ.* & *AMg.* and are found at present in *S* and *M*. Where, however, the *y* glide did not develop, the *-y-* disappeared as in *śaurasēri* and *Mg.* and found so at present in *Hindī*. *EP.* belongs to the latter group, but there are in it a few words showing *jj-* which are perhaps loans from a dialect of the other group (cf. *Bloch* § 105.)

-v- also has two developments. It disappears before vowels other than *a*, but otherwise becomes *u* and with the previous vowel forms a diphthong.

-y-: (i) for *-aŷa-* > *ē* see ¹ § 103.

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

(iii) *dūjjā* beside *dūā* (*dvitīya-*, *Pkt.* *duiya* **duijj*, cf. *AMg.* *aḍḍhāijja* < *ardha tṛtīya-*), *tijjā* beside *tīā* (*tṛtīya-*, *AMg.* *tiēya taīya-*), *bhānaja*, *WP.* *bhaṇṇā* (*bhāginēya-*).

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

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

(ii) *Saun* (*śrāvāṇa-*), *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^{nā}, (ruṣyatā), karnā (kārati), bissarnā (vismarati), sauhrā (śvāsura-).

l: lajj (lajjā), lipp^{nā} (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. halhdī (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^{nā} (paryasta-: Pkt. pallatṭāi), palthī (paryasta-), pahlāg (paryāṅka-), palān (paryāṅa-).

(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** : abār, sabār (avēlā. savēlā) cf. Panj. bellā (vēlā).

(vi) In one or two words Skt. **l** appears as **n** in Panj. e.g. nūn Wl' lūṅ (lavaṅa-), naṅgh^{nā} beside laṅgh^{nā} (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-), saūh (śapatha-) etc.

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

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

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

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

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

-s-: sāh (śvāśa-), kapāh (karpāśa-), mühlā (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 aśīti- 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 sī 'was, were' if derived from āsīt 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 [h̄:at:h] (hāsta-), hīā (hṛ'daya-), hal (hala-), haraḥ (haritakī).

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

-h-: lōhā (lōhā-), lāhā (lābha-), bāh (bāhū-), 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 पण्डितः सन्तरो हीनश्वासनादः ॥३३॥ स्पर्शस्य 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 enough to mark and preserve the individuality of the stop. The stop, therefore did not suffer assimilation to the following sound. But there are some apparent exceptions to it, *viz.* -ty-> -cc-, -dl-> -ll-, -dv-> -bb. and -ts-> -cch-. They are easy to explain if we consider the way in which each separate sound was formed.

(i) -ty-> -cc- t was formed by closing the air passage with the spread tip of the tongue at the teeth or their root⁴. In pronouncing y the contact is made with the two edges of the middle of the tongue upon the palate⁵, the central part remaining open to allow the air to escape through the narrow slit formed "by raising the front of the tongue so as nearly to touch the hard palate"⁶. c also had the same place of articulation as y. It is not clear whether c was an affricate or a simple stop in the times of the Prātiśākhya. Prof. Macdonell thinks they (*i.e.*, palatals c, and j) were affricate; but then Prof. Whitney questions why they were not described as such by the Hindu phoneticians and why they did not make a heavy syllable with a preceding short vowel. The answer to these objections is the fact that the stop element in them was of single length and not double as in groups stop+consonant. For a similar reason kh, gh etc., were described as single sounds not making heavy

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

(2) Inference from A V Prātiś I. 44.

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

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

(5) Taitt. Prātiś. II 40.

(6) D. Jones: **English Phonetics** § 356.

syllables with a short vowel before them. From the above considerations it can be seen that it is easy for the tongue to go from the position of *t* to that of *y* without exploding the former. The *t* thus becoming unexploded lost its distinctiveness and moved on towards the position of *y* till the whole resulted in *-cc-*. The resulting sound is double after a vowel because in that case *t* is double on account of its forming the first member of the group *t+y*. This also explains why the resulting sound was unvoiced and not voiced. The *t* being longer prevailed over the fricative *y* in devoicing it. Similarly arose *-jj-* from *-dy-*, *-cch-* from *-thy-* and *-jjh-* from *dhy-*.

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

(iii) *-ts-* > *-cch-*. A similar consideration as for *-ty-* will explain this change also but with this difference that we might have expected *-ty-* to result in a palatal *-cc-* i.e. *-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 un-aspirated *-cc-* seems to rest upon the sibilant in *-ty-* being not so strong as in *-ts-* because in the former case the spirant was only the devoiced form of *y* while in the latter it was original.

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

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

The strength of an original sibilant may be inferred from the fact that it appreciably aspirated a preceding 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 Prātisākhya** I, 10 rendered thus by Whitney— 'They (first mutes) are known as 'seconds' when combined with the qualities of *jihvāmūliya*, ś, ṣ, s and *upadhmāniya* ' Here one may also compare the **Panjābī** pronunciation of Persian and English fricatives—unvoiced fricatives become voiceless aspirated stops in **Panjābī** while the voiced fricatives appear as unaspirated voiced stops.

One of the members of a consonant-group after a vowel in PI was always double.² This is the reason why the resulting group in MI also is double between vowels; thus -kṣ- in PI was -kks- and hence became MI -kkh-. Similarly PI -ṣk- = ṣkk- > MI -kkh-, PI -sm = -smm- > MI *-mmh- though represented by -mh- in writing. The metre shows that -ṅh- -mh- in MI should be pronounced, -ṅṅh-, -mmh- respectively. It is only then that a preceding short vowel could make a heavy syllable. Otherwise the group -ṅh-, mh would simply be an aspirated ṅ, m. Subsequent development of MI ṅh into ṅh in WP analogous to ṅṅ > ṅ(ṅ) 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. Aśokan *dbādasa* for *dvādasa*.³

§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 *Prātis.* II 6, *Trait.* *Prātis* XIV 12-13.

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

Whitney's *Skt. Grammar* §§ 228-29.

(3) *Girnar* III 1, IV. 12.

second century A.D., and the present pronunciation of many dialects of the N.W. including Panjābī and Nepālī. -ry- > -jj-, -hy- > -jjh- for r and h were never doubled in groups (AV Prātiś. III 31).

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

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

§152. Stop+stop.

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

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

-gg-: gūggal (gūggulu-).

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

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

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

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

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

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

-dd: kudāl (kuddāla-).

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

-pp: pippal (pippala-), 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'.

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

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

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

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

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

-kth: satthal (sākthi).

-bd: saddā (śābda-).

-ḡdh: 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,' bakherā 'quarrel'.

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

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

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

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

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

janeaū, WP. janjū (yajñopavitā)

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

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

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

-tn->kk?

(?) arak (aratnī), saukkan (sapatnī)?

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

(4) -tm->-pp-: āp (ātmā), apnā, WP āpñā (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 (Bloch *J. As.* 1912, I p. 332ff). In Eastern Panjābī, however, -ṅ(h)- -ñj(h)- remain unchanged and in several other cases assimilation is avoided perhaps due to the influence of Hindī. For disappearance of the nasal or its reduction to nasality of the previous vowel see *Nasalisation and denasalisation* §§111-19.

-ṅk-: aṅg (aṅkā-), aṅgūr (aṅkūra-), kuṅgū (kuṅkuma-), nasaṅg (niśśaṅka-), saṅg (śaṅkā), kaṅgan (kaṅkaṅa-) páhlāg (palyaṅka-).

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

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

-ṅgh-: jaṅgh (jáṅghā), laṅgh^anā (laṅghate).

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

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

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

-ñjh-: sanjh (sandhyā: Pkt. saṃjḥā shñjhā), banjh (vandhyā: Pkt. vaṃjḥā, vañjhā.)

-ṅt-: kaṅḍā (kāṅṭaka-), ghaṅḍ (ghaṅṭa-), bandanā (vaṅṭate), cunḍanā (cuṅṭati).

-ṅth-: kaṅḍhā (kaṅṭhā-), suṅḍh (suṅṭhi-), khunḍhā (kuṅṭhā-)

-ṅḍ-: gaṅḍā (gaṅḍa-), kāṅḍā (kāṅḍa-), khaṅḍā- (khaṅḍā-), pinn (pīṅḍa-), ḍann (ḍaṅḍā-), munn[a]nā (muṅḍayati) ranni (raṅḍā), kunāli, P.W. kunnī (kuṅḍa-), hunn (huṅḍa). In several words mostly from EP., -ṅḍ- remains unchanged, e.g., āṅḍā, but Mul. āṅḍā 'eye-ball' (āṅḍā-), riṅḍī (eraṅḍa-), gaṅḍōā (gaṅḍūpada-), gaṅḍā, khaṅḍ pīṅḍā, ḍaṅḍ[ā], muṅḍā, raṅḍī, kūṅḍī, huṅḍ. Here the last eight are doublets and the others may be loans from Hindī.

-ṅḍr-: pōṅḍā beside pōṅḍā (paṅḍra-)

-ṅt-: taṅḍ (tāntu), daṅḍ (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, -ṅt- becomes -ṅḍ- which further becomes -ḍ- in the one and -n- in the other case, See §§ 117 and 156.

-ṅtr-: āḍ WP āḍa (āṅtrā-), jaṅḍā WP jaṅdrā (yaṅtrā-), maṅḍ WP maṅdar (māṅtra-), maḍārī or māḍārī (maṅtrakāra- or perhaps Pers. 'maḍār 'N saint'+ī), neḍḍā, WP niūḍrā (ni-maṅtra-) WP māḍrī (māṅtrika-).

-ṅth-: paṅḍh pāṅṭhāḥ), kaṅḍh (kaṅṭhā L.), maḍhānī (maṅṭhāna-). WP pāṅḍhī (pāṅṭhika-). In granthi- and granthati the th was cerebralised in Pkt. stage and consequently we have Panj. gaṅḍh, gaṅḍhanā. gaṅṭhanā (grath, granth) with cerebralisation of th.

-ṅḍ-: chaṅḍ (chāṅḍaḥ), saṅḍhā (saṅḍṣa-). WP nanān (nānāṅḍā) EP nanāḍ must be a loan from Hindī, or it came from nanandā another form of nānāṅḍā recorded by Monier William.

This change appears in the compound words having māṅḍa- as their first member, e.g. maṅḍākkhā (māṅḍākṣa-), maṅḍhēnmā 'destitution of milk' (māṅḍā + dhānāvā-), maṅḍrāḥ '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* (*candrā-*), WP. *canhā* *jhanhā*- (*candrabhāgā*).

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

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

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

-*mph-*: *gumbhā* (*gumpha-*).

-*mb-*: *ammā* (*ambā*), *lammā*, *lambā* (*lamba-*), *nimm* (*nimba-*), *samm* (*śamba-*), *sām* (*śaimbya-*), *kuṣam* (*kuṣumba-*), *kōṣmā* (*kauṣumba-*), *jammū* (*jambu-*), *kammal*, *kambal* (*kambalā-*), WP *palamnā* (*pralambate*). The forms appearing with *-mb-* are confined to EP.

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

§156. In some cases the Panj. group nasal + voiced stop produced from the PI group nasal + unvoiced stop has undergone a further change into a double nasal. This is specially true of PI *mp[h]*, *e.g.* *kammanā*, *tummanā*, *camālī*, WP. *limmanā*, *gūmmhā* besides forms with *-mb[h]*. Assimilation of *b* in *mb* coming in the same syllable is also common in other languages *e.g.* H. *ām* (**āmb-*, **āb*) *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 (nimná+apadhāna-). 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 (annādyā-).

-mm-: damm (dramma-).

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

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

-.ñś. > -ñś. > -ñch. > Panj. -njh-

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

Or, perhaps, the sibilant was voiced as in śṇī,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. θ, Pers. Eng. z, v appear as g, d, j, b

(1) **ङणनेभ्यः कर्त्तेः शबसेषु** || AV Prāt's. II 9 "After ṅ, ṇ and n are inserted k, ṭ and t before ś, ṣ and s." नकारस्य शकारे ञकारः || AV Prāt's II 10. 'Before, ś, n becomes ñ.' उपूर्वः ककारः सषकारः || Taitt. Prāt's V 32. "After ṅ is inserted a k before s and ṣ" टनकारपूर्वश्च तकार || Ib. V. 33 "After ṭ or n is inserted a t." Whitney's edition and translation.

(2) cf. the general tendency of Panjābī Pkt. to voice an unvoiced stop after a nasal consonant.

(unaspirated). Following this Pers. [ʃ] sometimes appears as *ch* especially in illiterate speech, but the normal change is *s*. If the sibilant had been voiced it should have appeared as *j*, and not as *jh*.

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

The numerals *bīh*, *tīh*, come from Pkt. *vīśai*, *tīśai* and not from Skt. *viṃśati*. *triṃśat*.

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

kāssū (*kaiṃśuka-*) is a loanword.

-m̄ṣ-: *pīnā* comes from Pkt. *pīśai* rather than Skt. *piṃśati*. cf. *ṣiṇā pezoiki*.

-m̄s: *kāssī*, W P. *kaīhā* (*kaṃśá-*: *kāṃśya-*) seems to be a late borrowing with *-s* > *-h*. Sindhi *hanju* (*haṃśá*). 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* (*māṃśá-*) is a *tatsama*. cf. Sindhi *māsu*, *māsu*, *ṣiṇā mōs*, Genitive *mozāi*.

M I *-m̄s-* *injhū*, WP. *ājrh*, Sindhi *hanja ṣiṇā āṣu* (*āśru*-Pkt. *aṃsu*) *khangh* (*kāsā* Pkt. *khāsā* Pisch. § 206, **khassā* **khaṃśá*) cf. II *khāsi*. *khunghanā* to be missed (*kuṣṇāti*, Pkt. *kussai khussai* **khumśa*) cf. II. v. ṭ. *khōsnā māih*, W P *majjh*, *manjh* (*māihīṣi*) **mhiṃśi*) cf. H. *bhāis*. E. P. *mhāis* is a contamination of *māih* and *bhāis*.

cunghanā H *cūghnā* cf. *cūsnā*, Rajas *cūkh* (*√cūṣ-* *√cucūṣ* Pkt. *cūśai cussaī* **cumśa*); or from *cukṣati* > **cumkhati*).

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

§ 161. Groups with *y*.

(1) *y* always occurs as the last member of a consonant-group¹ when a stop except a dental precedes *y*, the *y* is assim-

(1) Monier-William's Dictionary records only one word *यवगुली* *yvāgulī* in which *y* occurs as the first member of a consonant group.

lated with the usual tone results if the stop is a voiced aspirate.

-ky-: mānak (mānikya-), chikkā (śikya-) cf. Guj. śīkū saknā (śakyati or śaknōti), sāk 'relation' * (svākya-).

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

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

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

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

-ty-: phaṭnā (*sphaṭyati: sphaṭate), ghaṭṭanā (*ghaṭyate: ghaṭtate: ghaṭate), ṭuṭṭanā (truṭyati).

-dy-: Powādhi jāddā (jādyā-).

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

-bhy-: labbhanā (labhyate).

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

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

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

-dhy-: gijjhanā (grdhyati), bujjhanā (būdhyati), sujjhanā (śudhyati), sijjhanā (śidhyati), rijjhanā (rdhyati), mājjhā (mādhyā-). cf. -ndhy- njh: sanjh (sandhyā), banjh (vandhyā).

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

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

(1) For shortening the double consonant after a short vowel in the roots pac, ruc, sak 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.

sunnā, WP. **sunjā** (śūnyā-); **jann**, WP **janj** (jānya-) cf. Mar. **jānavsā** (jānya+vāsa-); **kannēā** *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**: ***ghumyai**).

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

Kallh, H. **kalh** (kalya-), **pahlāg** (palyānka-) 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 **ś, ś** **ss** fall together with **ss**.

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

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

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

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

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

-hy-: gujjhā (gúhya-). bājjhō (bāhyatáh), 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 Gīrnār versions with those of Kālsī, Dhaulī 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 transpose^d its place with its own member so that the result in either case was a group consonant + r; thus we get dharmā- > dhram(m)a-, sarva->, savra¹. In WP. (also in Lahndī and Sindhi), the groups consonant + r, especially dental stops + r have remained unchanged, and the groups r + consonant in words beginning with a dental stop have shifted the r to the dental stop after doubling the other member. This latter tendency of shifting r is noticeable to some extent in Prithirāj Rāsau of Cand.²

Consonant + r: -

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

gr: gaṭṭhanā (grathnāti) gehā (grāha-), aggā (āgra-), jāgnā (jāgrati). graihn 'eclipse' is a *ts.* gās 'mouthful' is a loan from Hindi, grāh is a loan from WP; grās usually used in gaū grās 'portion of bread set apart for cows' is a *ts.* graū or grā 'village' is a loan from WP the common word in EP being piṇḍ.

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

Hultzsch: Aśoka's Inscriptions—Grammatical Sketch.

(2) dhram(m)a- for dharmā in the passage quoted by Beames in his Grammar. I p. 15.

ghr: bāgh (vyāghrá-).

jr: bajj 'calamity' (vájra-).

dhr: mīddhā (mēdhra-).

tr: tāhnā, WP trāhnā (trāsayati), tōṛnā WP trōṛnā (trōṛayati) gōt, WP gōttar (gōtrá), cittā WP cittrā (citrakā-), cittanā, WP cittarnā (citrayati), Cet, WP cettar (caitra-), dohtā WP dōhtrā (dauhitra-), pōttā WP pōtrā (pāutra-), putt WP puttar (putrā-), patt, WP pattar (patrá-), sūt WP sūttar (sútra-), dāttī WP dātrī (dātra-), tinn WP trai (trīni, Pkt tiññi), (trāyaḥ-). Guj. traṇ may be contamination for the two:

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

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

dr: damm (dramma-), dākh (drākṣā), chiddā WP chidrā chidrā-), dadd WP daddar (dadru-), nīd 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' (sidhrá-) are loans from WP.

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

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

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

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

appears as **-mb** in Pkt. (Pisch. §275), **amb** (amra-), **tāmbā** WP **trāmbā**, **trāmmā** (tāmrā-), **tāmṛā** (tāmra+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-), **kaḱkar** (karkara-), **takkanā** (tarkayate), **takkaḱā** WP **traḱkaḱā** (tarku-), **makkaṛ** (markāṭa), **sakkar** (śarḱarā). In WP **trakkaṛī** in opposition to EP **takkaṛī**, the **r** after **t** is due to shift if the word is connected with the root $\sqrt{\text{tark}}$. WP **sraḱk** (but EP **sakḱ**) points to *śarka- rather than śālka.

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

rgḥ: **māihgā** (mahārgḥa-), **ghaggarā** (ghargḥara-), Lah. **aggh** (argḥa-).

-rc: **kucc** (kūrcā-)

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

-rṇ: **kann** (kārṇa-), **pañnā** 'leaf' (parṇā), **unn** (ūrṇā), **cūnnā** (cūrṇa-), **punneḍ** (pūrṇimā), **siūnā seḍnā** (suvārṇa-; sauvarṇa-).

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

-rp: **sapp** (sarpā-), **kapāh** (karpāsa-), **khappar** (karpara-), **tappaṛ**, Lah. **trappaṛ** (L.S.I VIII¹ p. 326) (tālpa- connected with $\sqrt{\text{trp}}$ MW.: *tarpa-); **ṭappanā**, Poṭh. **trappanā** (*tarpati: trpyati).

-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.

-rī: **dūllō** 'bridegroom'. H. **dulhā**, Guj. **dūlū** (durlabha-?)

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

-rś-: dāssānā (darśayati), pāssā (pārśvā-), passalī (parśū-)
 -rṣ-: ghassā (gharṣa-), khassānā (karṣati), WP vassānā
 (varṣati). baras. sarhō, ārsī etc see under svarabhakti.

§164. Groups with l.

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

-lk-: bakk (valkā-), sakk (śālkā-).

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

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

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

-lm : gummā (gūлма-).

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

See § 128.

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

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

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

-rl-: dūllā (durlabha-).

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

§ 165. Groups with v.

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

-kv-: kaṛhnā (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', *paḷattan* '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 *budhēppā* '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. *beṛ* (*dvi + varaka-* 'cloth'), *bār* (*dvāra-*), cf. *Guj. bijā*. *Mul. beā* 'second'.

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

-dhv-> *bbh-*: WP *ubbhā* (*ūrdhva-*)

-dhv-> -jjh-: *jhandā* (*dhvajā + danḍa* Mar- *jhemd-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.

batnā, WP *vaṭnā* (*udvartana-*) cf. H. *ubatnā*, Sindhi *uṭanu*.

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

-ṣv-: *māssī* (*māṭṣvasṛkā*).

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

(5) hv- becomes -bbh-, jībh-, poṭh-, jībbh. (*jīhvā*).

§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 (vṛ'ścika-), picchā (paśca-), pacchō (paścima-).

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

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

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

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

-ṣp-: bhāph- (vāṣpa-).

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

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

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

sp-: phāhā (spāśa-).

-sph-: phuṭṭanā (sphuṭyate), phōṛnā (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-: nacōṛnā (niścotate), nielā (niścala-).

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

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

-s+k-: nakk (nās+ka-)?

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

§167. Stop+sibilant.

(1) kṣ become k(k)h.

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

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

The words where kṣ appears as c(c)h are early loans from a ch dialect and appear with ch in other IAVs (Turner §89)? e. g. ricch, H. G, rīch, Mar. rīs : ch > s (rkṣa-), 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. trñédhu : *trñdhati.

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

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

-ps-: accharā (apsarā) guccchā (guccha-: grpsa-).

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

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

-ṣṇ-: WP unhālā, hunālā (uṣṇakāla-)

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

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

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

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

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

This treatment is peculiar to the North-Western Languages cf. kāśir, Kś word for Kashmir (kāśmīra-). Ludh. ambhāttar 'we and others'; tumhāttar 'you and others' are loans from H. They have not been recorded by Mayā Singh.

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

(6) Double sibilants become -ss-, or s- in unaccented syllables.¹
-ṣṣ- : nasang (niśśaṅka-).

-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 (bhrāṭṛ-), mārēā (mārīta), rōn (rōdana-), paihlā (prathilla-, *c.f.* prathamā-).

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

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

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

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

gheō (*ghṛtá-*), *hīā* (*hṛdaya-*), *khittī* (*kṛttikā*) *mōeā* cf. *H. muā* (*mṛtá*), *pōhllō* (*pṛthula-*), *tijjā*, *tīā* (*ṛtīya-*), *kittā* (*kṛtá* 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 *ṛḍha-* where the *-ḍh-* has been doubled on the analogy of *Pkt. daḍḍha-*. *Pa. vuḍḍha-* beside *buddha-* and *vaddha-* may be due to contamination of *vṛddhā-* and *ṛḍha-* *miṭṭī* (*mṛttikā*) is found with cerebral in all except *Mar. māti*.

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

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

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

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

-rdr-:]**āddā* (*ārdṛá-*), *allā* (**ārdla-*). *kauddī* (*kapardikā*),

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

-rdh-: *addh* (*ardhá-*), *badhnā* (*vardhate*), *pacādh* (*paścār-dha-*) *puādh* (*pūrvārdha-*). The roots *vardhate* 'to increase' and *vardhati* 'to cut' have resulted in doublets in Panjābī, thus *badhnā* 'to increase'; *baḍḍhanā* 'to cut'. In *muḍḍh* (*mūrdhā*) the cerebral appears elsewhere also.

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

-tr-: gōt (gōtrá-), putt (putrá-), etc. For further examples see §162. Only cittā 'white' (citrá-) appears with cerebral perhaps to distinguish it from cittā 'leopard'.

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

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

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

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).

ṭuṭṭ-, WP truṭṭ-, H. G. tūt- (truṭyati), ṭuṭṭhānā (tuṣṭa-), dūḍḍhā, dūṛh (Pkt. divaḍḍha-), ṭaḍḍhānā (tardati), ḍaṇḍā (daṇḍā-), ḍaḍḍū (dardura-), ḍiūṭ (dīpa+varti-), ḍahinḍī (dadhibhāṇḍa-), ṭhaṭhērā (tvāṣṭṛ-), ḍāḍḍhā (dārdhya-), ṭhanḍhā but Mar. thanḍā (stabdha-), ḍhaṭṭhā (dhvasta-: *dhvaṣṭa-), ḍhiṭh (dhrṣṭa-), WP ḍiṭṭhā (dṛṣṭa-); ṭeḍḍhā, H. ṭeṛhā but WP treḍḍhā; ṭaṭṭī but WP traṭṭī, but EP tur, WP ṭur (turati); ḍar (darati) ṭhērā (sthavira), dēr: ḍēr, ḍōrī (dōraka).

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

ṭhaṭṭī 38.

ṭhiṭṭar 78.

ṭhadḍ 3rd Eng. third > thāḍḍ.

BSQS IV 2

Svarabhakti.

§172. Examples of *svarabhakti* are fairly common in Prākṛits (Pischel §§ 131-40) where they probably represent *tatsamas* or late borrowings from Sanskrit after the tendency for assimilation had died out. Mediæval and Modern languages contain even a greater number of examples of *svarabhakti* in *tatsama* words.

A few cases of *svarabhakti* are noticeable in Panjābī which in other respects seem to be *tadbhavas*, e.g., sarāhnā, WP salāhṇā, in rapid speech srāh-, slāh- (*śrāghate: ślāghate, cf., √śrāth: √ślath). Other words like g^arafi, 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-), paṛchattī (*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 paṛti-. If it is really a case of *svarabhakti* from pra-, then why does r change to ṛ?

§174. In the following words, *svarabhakti* goes to Prākṛit:— barh-, barhā, WP varh- beside vass-, varhā (varṣati, varṣā, cf. AMg. varisa-), sarhō (sarṣapa-, cf. AMg. sarisava-). bar^as 'year; to rain' and ārsī (ādarśa-, Pkt. ārisa-) 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-), paṇḍ^arā (Pkt. pannarasa-), basantar 'fire' perhaps through *basāndar (viśvānara- cf.

vaiśvāndara- found in the Siyāḍoni inscription of the 10th century A.D., Z.D.M.G. Vol. 47 p. 576). The change -nd->-nt- may have been due to the influence of *basant* (vasanta-) *ts*.

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

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

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

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

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

Insertion of *r*.

§176. The N. W. languages *ṣiṇa*, *Kashmīrī*, *Sindhī*, *Lahudī* and *Western Panjābī* have preserved some consonant-groups in which *r* formed the second member, e.g., *ṣ. kriu*, *K. krūh*, *S. krōhu*, *L, WP krōh* (*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 *kerōṛ m*- 'ten million' but *kōṛī f*. 'score' (*kōṛī*-), *sṛāp ts*. (*śāpa*-), *karmandal ts*. (*kamaṇḍalu*). *kerōp ts*. (*kōpa*) perhaps on the analogy of *kṛodh*; *WP trikkhā* (*tīkṣṇa*-), *WP tarkhāṇ* (*takṣāna*-), *WP mēthrā*, *WP srakk* (**śarka*-: *śālka*-), *WP traṭṭī*, *WP trēḷ* etc. Their EP equivalents have no *r*. In *srakk* and *traṭṭī*, the *r* may be due to anticipation owing to a group *r+* consonant occurring in a following syllable for which see § 162.

Doubling of PI intervocalic stops.

§177. In a few words PI intervocalic stops (other than cerebrals) appear doubled in Panjābī instead of being lost. For a similar phenomenon in Prākritis see Pischel § 90. Thus **lakkar** (lakuṭa-) cf. Nep. **lauro** 'stick', Panj. H. **laurā** 'penis'; **thabbā** (stabaka-), **uppar**, H. **ūpar** (upari, cf. AMg. **uppiṃ** beside **uvariṃ**), **assi**, H. *id.*, (**aṣīti**). The case of **ikk**, L. **hikk** (éka-) is puzzling. In Pkt. we get **ēkka**- and **ikka**- presumably for **ēkka**- from which the expected form in Panjābī would be **ēk** as in **Hindī**, **Gujrātī** and **Marāṭhī**. cf. Panj. H. G. **khēt**, Mar. **śēt** (**kṣētra**-, Pkt. **khetta**-, **khitta**-). In Iranian also the initial vowel was not **i**.

Metathesis.

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

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

Contamination.

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

Onomatopoesis.

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

(1) —**k** as in **karak**, **kharak**, **garhak**, **dharak**, **bharak**, **bhurak**, **marak**, **jharak**, **riyak**, **tarak**, **tirak**, **pharak**, **raarak**; **sarak** (**sarati**),

khurak, surak, cirak, curak, ghurak; kilak, bilak (vilapati), tihlak, chahlak, ḍhulak (dōlāyate); camak (camat-), damak, lamak (lambate), dhamak (dhmāti); ṭaihk, baihk, saihk (śvasiti), caihk, būhk (bukhati); 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, hūngar (hum-), pukār (pūt), hūghār (humkāra-). khāghār (Panj. khañgh 'cough'), ḍhākār or ṭaghār [tək.a: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. *banij	*tirāchā	ban ^a j	tirchā
EP. *baniij	*taracchā	ban ^a j	tirchā
WP. L. *vaṇijj	*tiracchā	vaṇ ^a j	tirchā
Guj. *vaṇij	*tarāchō *tirāchō	vaṇ ^a j	tirchō

(1) — denotes a short syllable, × a syllable *heavy by position* on'y and — a syllable containing a long vowel.

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

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

Detailed Examination.

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

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

— —	yādi,	Pkt. jāi	>	EP jé
	kāti,	„ kaī	>	„ kái, 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.
— ×	vāla,	„ —	>	„ bál, H. id., WP vāhl.
× —	bandha,	„ baṃdha	>	„ bánnh H. Guj. bādh.
		etc.	etc.	

§186. (3) Among *trissyllables* the schemes $\check{x} \ \underline{v} \ \check{x}$, and among *tetrasyllables* the schemes like $\check{x} \ \underline{\quad} \ \check{x}$ 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. <i>id.</i>
— — x	karaṇam,	„ karaṇam	>	„ káran, S. káraṇu
	ghaṭa-	„ ghaṭaō	>	„ gháṛā, H. <i>id.</i> Guj. gháṛō
x — x	kuṇḍa-	„ *kuṇḍaō	>	„ kúṇḍā, H. kūḍā, W.P. kúnnā
	ghaṇṭa-	„ *ghaṇṭiā	>	„ ghánḍī, H. ghāṭī
	kāla-	„ kālaō	>	„ kālā, H. <i>id.</i>
x — x	palāśā-	„ palāso	>	„ palāh;
	karpāsa-	„ kappāsō	>	„ kapāh, H. Guj. kapās.
	āśāḍha-	„ āśāḍhō	>	„ hāṛh, H. asāṛh, Guj. asāḍh
	gopāla-	„ govālō	>	„ guāl, H. <i>id.</i> Guj. guāl.
— — — —	prasaratī,	„ pasaraī	>	H. pás(a)rē
— x — —	*parisvēdat,		>	EP parseō, parse, G. parsēv (o)
— — — —	purāṇa-	„ purāṇaō	>	„ purānā, H. <i>id.</i>
x — — —	carmakāra-	„ cammaṣṣārō	>	„ cāmēār, H. camār
	cakravāka-	„ cakkavāō	>	„ cākṽā. H. <i>id.</i> The expected form would be *cakṽā, 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 सपाद्)				
— — — —	lōhakāra-	Pkt. lōhaṣṣārō	>	EP luhār, H. <i>id.</i>
— — — —	śītakāla-	„ śīyaālō	>	„ seāl
x — — —	prakhyāna-	„ *pakkhāṇaō	>	„ pakhānā
x — — — —	sambhālayatī,	„ sambhālēī	>	„ samhālē, etc. etc. H. sābhālē.

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

- | | | |
|---|--|---|
| $\sim \underline{x} \underline{x}$ | anicchā | > Guj. āṇach |
| $\sim \underline{x} \sim \underline{x}$ | apūtra-
āraṇya-
alakta-
alakṣya-
alagna- | > EP. áut, H. <i>id.</i> |
| | | > H. árṇā 'wild' |
| | | > EP. H. áltā, Guj. áltō |
| | | > Guj. álakḥ |
| | | > H. álag (Fallon's Dictionary), EP. alágg may have been formed from lagg. |
| (Dēś.) | kaḍacchū- | > EP, H. Guj. kār̥chī |
| | karaṅka- | > Panj. kārāḡ (recorded in Dictionaries). |
| | karāṇḍa- | > EP, H. karni but G. karāḍī 'goldsmith's tool', and karāṇḍō 'box'. |
| | kuṭumba- | > EP kúram, H. kúrmā, kúnbā, kúmbā
S. kúrmu. |
| | kulattha- | > EP, H. kúlthī. |
| | kṣurapra- | > EP, H. khúr̥pā. G. khúr̥pī, S. khúrpo. |
| (Dēś) | khaḍakkī- | > H. khír̥kī, Guj. khár̥khī |
| | tarakṣa- | > WP tārakḥ, Guj. táras |
| | tiraścā- | > Panj. H. tīrchā, Guj. tīrchō. |
| | dháritrī | > EP, H. dhárat, dhártī, Guj. <i>id.</i> |
| | paraśvaḥ | > EP, H. pársō |
| | *parīśyā (cf. avaśyā) | G. paras <i>f.</i> dew, frost |
| | *prathilla- | > EP páihllā, H. paihlā, Guj. péhlō |
| | pralagna- | [Pkt. *palamga-] > Poṭh. pālāgnā "a string fastened round the neck of a pot". For -ṇā cf. S. viriṇo |
| | pralambatē | > WP pālammā |

bahutva. > EP. báuht, H. WP. báhut

manuṣya- > WP mún^{as}

*maricya- > EP, H. mīr^c, WP mār^c.

Pkt. mahamta G. mehtā H. maihtā

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

varatrā- > H. bārat, Guj. vārat, S. varta.

vahāngikā- > EP. H., bāihgī, WP vāihngī

virikta- > S. vīrto 'tired'

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

(-XX-) vilagna-> [Pkt. *vilamga-] > EP., H. bilāg, S. virñiṇo,
(-X-) Guj vālagvū, WP vālagñā.

vilamba- > H. bīlam, WP. vilam

vilambate > WP. vilamñā.

viṣamyatē > EP., H. bisamnā.

sapatnī > H. sāut 'co-wife'.

saputra- > Panj. sāut.

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

> Panj. H. sarkhā, Guj. sārkhū.

suruṅgā > Panj. H. Guj. surāg.

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

haridrā > EP hālhdi, H. hāldi, Guj. haḷad
WP hārdal.

(-) × - araghaṭṭa - > H. ārhaṭ, rāihaṭ by early loss of a-;
Panj. hāhlṭ by metathesis.

balivārda- > EP bāhld, bāuld.

udvartana- > H. ūbtan; EP. bātñā. WP vātñā through
an early loss of -u-.

XX-) paryāṅka- > Panj. pāhlāg H. pālāg cf. pālki.

XX-) paryasta-Pkt. pallatṭa- > Panj. pāl^atnā, H. id.

vijñaptikā > H. bintī.

sambudhyati > Panj. sāmjh^anā, H. id.

śalyaka (P-kt. *śāllamka-) > EP śāhlāg.

-X-) kauṭumba-> Panj. kōrmā

-X-) dauhitra- > EP dōhtā, H. id., WP dōhtrā.

- dūrbhikṣa > H. dubhuk (plutts), dubhak
 E. S. I. IX. p. 491).
 nāraṅgikā > EP nārāgi.
 māṅkya > EP. mānak, H. *id.* WP. Guj. māṅak.

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

- (i) Present Participles.
 kārant-, Pkt. karamta- > Panj. kārdā, Poth. kārnā,
 H. kārtā, Guj. kārtō. See also §§ 117 and 156.
 Lah. kārendā is from Pkt. karepta-.
- (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. kariṣ, pronounced
 [ˈkariṣ], dialectically káras.

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

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

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

- × × × nissāṅkam > Panj. nasāṅg, H. nisaṅk
 × × × — prasvidyate > Panj. pasijjānā, H. pasijnā
 prasvinna- > H. pasinā, Guj. pasinō
 aṅgūṣṭha- > Panj. gūṭṭhā, āgūṭṭhā, H. āgūṭṭhā, Guj.
 aṅgūṭṭhō?
 agniṣṭhā- > Panj. giṭṭhī, āgiṭṭhī, H. āgiṭṭhī, Guj. *id.*

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

niṣputra-> Panj. napūttā, H. nipūtā

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

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

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

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

× × karāṇḍa-> Guj. karāṇḍō beside Panj. H. karni.

(Dēs) varāṇḍa-> Panj. barāṇḍā, H. barāṇḍā.

praṇapṭr-> H. panāṭi.

*sarikkha-> Panj. sarīkkhā, H. sarīkhā

— — nirīkṣā > Panj. nīr^akh, H. *id.* Guj. *id.*

parīkṣā > Panj. H. Guj. pārahk.

— — — — — āratīkā > Panj. H. Guj. ā^arī. The expected form would be *arāṭi. The Sanskrit word itself is late and doubtful. Perhaps the word comes from ārakta- or *āratīka-

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

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

unanjā (49), H. uncās beside ūncas.

akvānjā (51), Hindī form is regular ikyāvan.

bavānjā (52), " " " bāvan.

tavānjā (53), " " " trēpan.

curānjā (54), " " " cāvvan.

pacvānjā (55), " " " pācpan.

chapānjā (56), " " " chāppan.

satvānjā (57), " " " satāvan.

aṭhvānjā (58), " " " aṭhāvan.

- unháttar (69), H. unháttar;
 pájháttar (75), H. picháttar.
 sanháttar (77), H. satáttar.
 aṭhāttar (78), H. aṭháttar.

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

e. g. kaháttar (71), baháttar (72), teháttar (73), cuháttar (74), cheáttar (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, parákkh, basánt, mahánt, namítt, nakhíddh, bakúnṭh, nacínt, pakhánd, aḍámbar etc.
 - (ii) pasínd, patáṅg, nagánd, kamánd, maláṅg, pagámbar, tamáncā; Satámbar, Dasámbar etc.
 - (iii) ghasúnn, ghamánd, bharínd, rabídd, dabáll, taríṅg, gharámm etc.

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

INDEX OF PUNJABI (LUDHIĀNĪ) WORDS.

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

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

The accent mark on Panjābī words represents the stress, and that on Skt. words the pitch-accent.

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

<p>ā v. <i>pres. I sing.</i>, unemphatic= hā 'am', §133</p> <p>abāj f. 'sound' Pers. āvāz.....§52</p> <p>abēr f. 'delay', Poa. bār, Skt. avālā §143 V.</p> <p>abhāggā [əp,ag:a] a. m. 'un- lucky', H. abhāga Skt. abhāgya- §89</p> <p>ābīr=amīr q. v.</p> <p>āccharā f. 'nymph., girl's name' Skt. apsarā..... § 167 M. āsrē Bl.</p> <p>ād f. 'entail' W. P. āndar, M. āt Skt. āntrā-. §155, 162. Bl.</p> <p>aḍāambar m. 'ostentation' ts. Skt. āḍambara §191 (i)</p>	<p>āddā m. 'ginger'. M. ālē Skt. ārdra- §15, 170 iii. Bl.</p> <p>addh m. 'half' M. ādhā Skt ardhā- §170 iii. Bl.</p> <p>adhāram [ə't,Δrəm] m. 'impiety'. ts Skt. adharma- §89</p> <p>agāhā=gāhā q. v.</p> <p>agg f. 'fire'. m. āg Skt. agnī- §15, 49, 154 (1) Bl.</p> <p>āggā m. 'front', H. āgā. Skt. āgra- §162</p> <p>āggē <i>adv.</i> 'in front' H. āgē M. agyā Skt.* agra-kā..... §103 Bl.</p> <p>aggh (Lah.) m. 'price' Skt. argha- §163</p>
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- āgūr** *m.* 'granulations in a healing sore'. || Skt. **aṅkūra** § 155
āincī *f.* 'inch' || Eng. inch § 30
ajj *adv.* 'to-day' || M. āj. || Skt. **adyā-** § 161 (2). **Bl.**
akbānjā= **akvānjā** *q. v.*
aklā (u) **n** (W. P.) *m.* 'proverb'. Skt. **ākhyāna-** § 52, 161
akhārā=**khārā** *q. v.*
akk *m.* 'particular plant'. || H. āk. Skt. **arka-** § 163
akkh *f.* 'eye', || Amb. **aṅkh** || M. **ākḥ**, **ās**. || Skt. **ākṣi-** § 49, 113, 167 **Bl.**
akkhī *adv.* 'with eyes' || Pkt. **akkhihim** § 133 **b**
akvānja *adj.* 'fifty-one' || H. ik(y) āvan, M. **ekāvann**. Skt. **ekapañcāṣat** § 135 190
alāgg *adj.* 'separate' || H. **alag** || Skt. **alagna-** § 187
alāj *m.* 'remedy' || Ar. 'ilaj'. 53
alakh (G.) 'unknowable' || Skt. **alākṣya-** § 187
ālas *m.* 'laziness' || M. **ālas** || Skt. **ālasya-** § 161 (8) **Bl.**
ālā *adj.* 'wet'; || M. **ālē** 'ginger', Skt. ***ārdla-** § 143, 164, 170 *iii.* **Bl.**
āltā *m.* 'red dye' || M. **altā** || Skt. **alakta-** § 187 **Bl.**
amān *m.* 'faith' || Pers. **īmān** § 53
amb *m.* 'mango' M. **ābā**. || Skt. **āmra-** 22, 162, 175. **Bl.**
Āmbarsar *m.* 'Amritsar' § 175
ambīr=**amīr** *q. v.*
amīr *adj.* 'rich' || Ar. **amīr** § 175
āmmā *f.* 'mother' || H. *id.* || Skt. **ambā-** 155
ān *f.* 'prohibition? order?' || M. **ān** Skt. **ājñā** § 154 (2) **Bl.**
ānach (G.) *f.* 'disgust' || Skt. **anicchā** § 187
anāj *m.* 'cereal' || H. *id.* || Skt. **annādya-** § 51, 158
anām *m.* 'prize' || Ar. in 'ām § 53
āndā *m.* 'egg' || H. **āndā**, || Mul. **ānnā**, 'eye-ball'. || Skt. **āndā-** § 15, 155, 170 **IV.**
aṅg *m.* 'mark' || H. G. M. **āṅk**. || 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** [āndā], || H. **andhā**, **ādhā** || Skt. **andhā-** § 155
āp *pron.* 'self' || M. **āp**, || Skt. **ātmā** § 49, 154 (4) **Bl.**
āpnā *pron.* 'own', || W. P. **āpnā**, Mul. **āvda** || H. **apnā** || Skt. **ātmanah** § 22, 154 (4)
āpparnā (W. P.) *v. i.* 'to reach' || M. **upaḍḍē** || Skt. **utpatati** § 36 **Bl.**
ārām *m.* 'relief' || Pers. **ārām** § 52
ārhat (H) *m.* Persian wheel || Panj. **hālht**, || Skt. **araghaṭṭa-** § 187
arind *m. f.* 'castor', || H. **arindī** || Skt. **ēranda-** § 55
ārnā (H) *adj. m.* 'wild' || Skt. **āranya-** § 187

- ārsī *f.* 'ring with a mirror' || H. *id.*
Pkt. ārisa- || M. ārsā *m.*
'mirror' || Skt. ādarsa-
----- §163, 174 **Bl.**
- artāli *adj.* 'forty-eight' || H. artālis
Skt. aṣṭacatvārimśat ----- §116
- ārati *f.* 'wavering light before an
idol'. || M. ārat || Skt. ārātrikā
§189 **Bl.**
- āsā } *pron.* 'we.' M. āmbī || Skt.
āsī } Ved. asmé (*dat. loc.*)
----- §50, 167 **Bl.**
- asāi *m.* 'Christian' || Pers. 'isā+-ī
----- §53
- asān *adj.* 'easy' || Pers. āsān ----- §52
- āssi *adj.* 'eighty' || M. ēṣī, aiṣī. ||
Skt. aṣṭi- ----- §177 **Bl.**
- āssū *m.* 'N. of a month' || H.
asauj || Skt. aṣvina- ----- §165
- āthnā *v. i.* = ātthamnā *g. v.*
- aṭhāttar *adj.* 'seventy-eight' || H.
id. Skt. aṣṭasaptati- ----- §190
- aṭhvānjā *adj.* 'fifty-eight' || H.
aṭṭhāvar || Skt. aṣṭapañcāṣat
----- §190
- āṭṭā *m.* 'flour', || Mul. aṭṭā, || M. āṭ
Pkt* aṭṭa- ----- §22 **Bl.**
- aṭṭh *adj.* 'eight'. || M. āṭh. || Skt.
aṣṭāu ----- §15, 166 **Bl.**
- ātthamnā *v. i.* 'to set sun' || Skt.
āsta-+ayana-? ----- §25, 168
- ātthan *m.* 'evening' || Skt. āsta-
----- §25
- aū *f.* 'pus' || W.P. ā || M. āv. || Skt.
----- §103 **Bl.**
- āulā *m.* 'myrobalan' || H. āvlā || M.
avla || Skt. āmalaka-
----- §140, §119 (2) **Bl.**
- aut *adj.* 'sonless' || W. P. H. *id.* ||
Skt. apūtra- ----- §138, 183
- ayāli (WP) *m.* 'shepherd' || Skt.
ajapāla- ----- §138
- ayānā (W.P.) *adj. m.* 'ignorant'
Skt. ajānat- ----- §138.
- bacc *m.* 'young ones', || W.P. vace
Skt. āpatya- ----- §51, 138, 161 (2)
- bācehā *m.* 'calf' || M. vāsrū || Skt.
vatsā ----- 167 **Bl.**
- bachaunā *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. vāda. || Skt.
vārdala- ----- 22, 170 *iii* **Bl.**
- bāḍḍhānā *v. t.* 'to cut. || Skt.
vārdhati ----- §170 *iii*
- bāddhī *f.* 'thong' || WP vaddherī
M. vādh || Skt. bārdhra-
----- §170 *iv* **Bl.**
- bāddhī *f.* 'bribe'. || W.P. vāddhī
Skt. vṛddhi- *vārdhika- ----- §22, 96
- bādhnā *v. i.* 'to increase' || H.
barhnā, || 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 [bæg_eea: r] *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. *dvāsapṭati-*
— §190 **Bl.**
- bahērā** *m.* 'myrobalan' || M. *vehlī*
Skt. *vibhītaka-*—§35, 170 **V Bl.**
- bāhld** *m.* 'ox' || Skt. *balivārda-*
— §128, 170 *iii*, 187
- bāhman** *m.* 'Brahman' || M. *bāman*
Skt. *brāhmaṇa-*— §162, 168 **Bl.**
- bāhrā** *adj.* 'twelfth' (year) || Skt.
dvādaśa- — §135
- bāh_{at}** *adj.* 'sixty-two' || H. *bāsath*
Skt. *dvāṣaṣṭi-* — §136
- bāhū** *f.* 'wife' || M. *vahū* || Skt.
vadhū- — §130 **Bl.**
- bāihgi** *f.* 'carrying pole' || H. *id.*
WP. *vaihgī* || Skt. *vahaṅgikā*
— §187
- bajj** *f.* 'defect, injury' || Skt. *vajrā-*
— §162
- bājjanā** *v.i.* 'to be struck' || M.
vājñē v. t. || Skt. *vādyate*
— §22 **Bl.**
- bājjä** *m.* 'musical instrument'
Skt. *vādya-* — §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.**
- bakhárnā** *v. t.* 'to sprinkle, scatter'
M. *vikharñē* Skt. **viṣkērayati*
— §63, 199, 166 **Bl.**
- bakk** *m. f.* 'skin' || M. *vāk (h)* || Skt.
valka- — §26, 164 **Bl.**
- bakkh** *f.* 'side' || W. P. *vakkh* || Skt.
vākṣas- — §141
- bákkhar** *m.* 'oil seeds' || Skt. *upas-*
kara- §54, 166
- bákkarā** *m.* 'goat' || H. *bakrā* || Skt.
barkara- — §137
- bāl** *m.* 'hair', || W. P. *vāhl*, || H. *bāl*
Skt. *vāla-* — §128, 143, 185
2. **bāl** *m.* 'child' || WP. H. *id.* || Skt.
bāla- — §49
- balēd** *m.* 'ox' || Skt. *balivārda-*
— §103
- balṭōh** = *batlōh q. v.*
- bánaj** *m.* 'trade' || M. *vaṇaj* || Skt.
vaṇ'jya-
— §64, 140, 161, 181, 187 **Bl.**
- bāndanā** *v. t.* 'to divide' || WP.
vāṇanā v. t. 'to divide' || WP.
vāṇanā || H. *bāṭnā* || M. *vāṭnā* ||
M. *vāṭñē* || Skt. *vaṇṭati*
— §155 **Bl.**
- bāndā** *m.* 'slave' || Pers. *banda*
— §135
- bāNDAR** *m.* 'monkey' || H. *bandar*
M. *vādar* || Skt. *vānara-*
— 175 **Bl.**
- bāniā** *m.* 'trader' || M. *vāñī* || WP.
vāñ'ā || Skt. *vāñija-* — §138 **Bl.**
1. **banjh** *m.* 'bamboo' || WP. *vanjh*
H. *bās* || M. *vāsā* || Skt. *vaṃśā-*
— §160 **B. L.**
2. **banjh** *adj.* 'barren', || WP. *vanjh*
M. *vājhā* || Skt. *vandhyā*
— §155, 161 (2) **Bl.**
- bānnh_anā** *v. t.* 'to bind' || M. *bādhñē*
Skt. *bandhati* §137, 155, 185 **Bl.**
- bār** *m.* 'door' || cf. || M. *dār*, *bārī*
Skt. *dvāra-* §165 **Bl.**

- bārā** *adj.* 'twelve' || M. *bārā* || Skt. *dvādaśa* — §116, 135, 165 **Bl.**
- barāṅg** *adj.* 'home sick' || Skt. *vair-āgya-* — §161
- barāṅdā** *m.* 'portico'. || M. *varamṅd*
Dēś varamṅda- — §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. *varasnē*
Skt. *varṣati* — §174 **Bl.**
- bārḥā** *m.* 'year' || WP. *varhā* || Skt.
varṣā- — §174 **Bl.** *varasnē*
- Bārmī** *f.* 'ant-hill' || H. *bābī bambī*
|| Skt. *vamri, valmīka-* — §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.**
- baṭṭerā** *m.* 'quail' || Skt. *vartaka-*
— §103
- bātloh** *m.* 'vessel' || Skt. *vartula+*
loha- — §178
- bātnā** *m.* 'unguent' || WP. *vatna,*
H. *úbtan* || M. *utnē* || Skt.
udvartana- — §54, 165 187 **Bl.**
1. **bāttī** *f.* 'wick' || WP. *vattī* || M.
vāt Skt. *vartikā* — §25 **Bl.**
2. **bāttī** *adj.* 'thirty-two' || H.
battis || WP. *batti, battri* || Skt.
dvātrimśat- §
- bāttī** *f.* 'stone' || WP. *vattī* || H. *battī*
Skt. *varti-* — §25
- bau** *f.* 'wind', || WP. *vā* || M. *vāv,*
Skt. *vāta-* — §103 **Bl.**
- bāuhat** *adj.* 'much' || H. *bahut* || Skt.
bahutva- §72, 187
- bāulā** *adj. m.* 'foolish, mad' || H.
bāvlā || Skt. *vātula-* — §101
- bāunā** *m.* 'dwarf' || Skt. *vāmanā*
— §119
- baur** *f.* 'snare' || Skt. *vāgurā-*
— §101, 138
- bavānjā** *adj.* 'fifty-two' || H. *bāvan*
Skt. *dvipañcāśat* — §190
- beāḥ** *m.* 'marriage' || WP. *vyāh,* || H.
byāh. || M. *vivah* || Skt. *vivāha-*
— §135, 142 **Bl.**
- bēh** *f.* 'poison' || H. *bis* || M. *vīkh*
Skt. *visa-* — §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. *vāl* ||
Skt. *vallī-* — §29
- beór** *m.* 'ladies' suit of two gar-
ments' 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. bhāṅ-
 dāgāra- § 101, 138 **Bl.**
- bhāg** *m.* 'fate' || WP, H. *id* || Skt. bhāgya § 161
- bhāgganā** (Amb.) *v. i.* 'to run' || H. bhāgnā || M. bhāgnē || Skt. bhagna- § 15 **Bl.**
- bhāi** *m.* 'brother' || WP. bhrā, || Lah. bhirā. M. bhāi. Skt. bhrātr § 162, 170 *iii* **Bl.**
- bhain** *f.* 'sister' || M. bahin || Skt. bhagini § 49, 101, 138 **Bl.**
- bhājjanā** *v. i.* 'to run, break' || M. bhājne || Skt. bhajyate § 161 **Bl.**
- bhālā** *adj. m.* 'good' || M. bhalā || Skt. bhadra- * bhadla- § 143, 164 **Bl.**
- bhalērā** (WP) 'better' || Skt. bhadratara- § 103
- bhānjā** *m.* 'sister's son' || Skt. bhāginēya § 157, 142
- bhāṅg** *f.* 'an intoxicating plant' H. bhāṅg || Skt. bhaṅgā- § 155
- bhāṅṅā** *v. t.* 'to break' || M. bhāṅṅē 'to divide' § bhaṅṅjayati § 155 **Bl.**
- bhāṅh** *f.* 'steam', || M. vāṅh || Skt. vāṅpa- § 126, 166 **Bl.**
- bhārnā** *v. t.* 'to fill'. || H. G. *id* || Skt. bhārati § 137
- bharind** *f.* 'wasp' § 191 *iii*
- bharā** *m.* 'brother' = bhāi *q. v.* § 172
- bhass** *f.* 'ashes' || Skt. bhasma § 167
- bhāsabhāsā** ['pəʌs'pəʌsə] *adj. m.* 'acrid (eructation)' § 90
- bhaṭṭ** *m.* 'bard.' || H. bhāṭ || Skt. bhaṭṭa- § 152
- bhāttā** *m.* 'boiled rice' || H. G. bhāt M. bhāt || Skt. bhaktā- § 137, 153 **Bl.**
- bhaṭṭh** *m.* 'furnace' || H. bhāṭ || M. bhaṭṭā || Skt. bhrāṣṭra- § 162, 166 **Bl.**
- bhau** *m.* 'fate, spare' || WP. bhā || Skt. bhāgā- § 137, 138
- bhāu** *f.* 'eyebrow' || H. *id.* || Skt. bhrū § 162
- bhāūna** *v. i.* 'to wander' || M. bhōvne || Skt. bhramati § 162 **Bl.**
- bhaur** *m.* 'blackbee' || H. bhāvar || M. bhōvar. || Skt. bhramara § 119, 140, 162 **Bl.**
- bhāḍ** *f.* 'sheep' || H. bhēr || Skt. bhēdra § 15
- bhā(h)** *f.* 'root of water-lily' || M. bhisē || Skt. bīsa § 76, 126 **Bl.**
- bhō(h)m** 'chaff' || M. bhūs || Skt. busā- § 76, 126 **Bl.**
- bhū** *f.* 'earth' || M. bhūi || 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. bhrjṅjāti § 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. bīccharṇā || WP. viccharṇā || Skt. *vicchuṭyate— § 109
- bīchū** *m.* 'scorpion' || M. vīcū || Skt. vṛṣeika § 67, 103, 166 **Bl.**
- bīghār** [bīc̣ka:r] *perp.* 'in'— § 90

- bih *adj.* 'twenty' || M. viś || Skt. *vimsāti-* — §135 160 **Bl.**
 bihī *f.* 'street' || W.P. vīhī || Skt. *viṭhi-* — §15
 bijj *f.* 'thunder, lightning' || M. vīj, *vijū* || Skt. *vidyut-* — §49, 141, 161 (2) **Bl.**
 bijli *f.* 'lightning' || H. *id* || Mid. Pkt. *vijjuliā* || Skt. *vidyūt* — §65, 121 (S) **Bl.**
 bikk = bakk *q. v.*
 bíkkharnā *v.i.* 'To be scattered' || M. *vikhvrñē* || Skt. *vikirati*, **viṣkirati*, cf. *viṣkira-* — §63, 109, 166 **Bl.**
 bil *m.* 'The Indian Bael' || WP. *bill* || M. *bēl* || Sk. *bilvā-* — §121 (4), 164 **Bl.**
 bílāg *m.* 'rope for hanging clothes on' || S. *virñigñ*, || Skt. *vilāgna* Pkt. *vilamga* — §187
 bílam (H) *m.* 'delay' || Skt. *vilamba-* — §187
 bind = bund *q. v.*
 bíngā *adj. m.* 'crooked' || M. *vāṅk* || Skt. *vakrá-* — §36, 114, 141 **Bl.**
 bínnhānā *v.t.* 'to pierce' || M. *vīdhñē* || Skt. *vindhāte* — §155 **Bl.**
 bīsammā *v.i.* 'to break' || H. *id.* Skt. *viṣamyate* — 187
 bíssarnā *v.t.* 'to forget' || M. *visarñē* || Skt. *vismarati* — §143, 167 **Bl.**
 bit *m.* 'means, wealth' || WP. *vit* || M. *vit* Skt. *vittā-* § 152 **Bl.**
 bitth *f.* 'space' || M. *vīt*, || WP. *vitth* Skt. *vitasti-* — §103 **Bl.**
 bōjh *m.* 'burden' || M. *ōjhē* || Skt.* *uhya-* || Pkt. *vojha-* — §161 (9) **Bl.**
 buddh *f.* 'wisdom' || Skt. *buddhi* — §152
 búddhā *adj. m.* 'old' || H. *būrhā* Skt. *br̥dha-* — §98, 170 ii
 bújjhānā *v.t.* 'to guess' || H. *būjhnā* || M. *bujhnē* || Skt. *budhyati* — § 137, 161 (2) **Bl.**
 bund *f.* 'drop' || M. *bind* || Skt. *bindu* — §27†
 Cābbānā *v.t.* 'to crunch, chew' || H. *cābnā* || M. *cāvñē* || 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.**
 cāllānā *v.i.* 'to walk' || M. *cālñē* || Skt. *calati* || Pkt. *callai-* — §129 **Bl.**
 cāllā *v.* 'I may walk' || Skt. *calāmi*: Pkt. *callāmi-* — §193, 112, 140
 cāmak *m. f.* 'brilliancy' || H. *id.* Skt. *canat*—Onom. — §180
 camār = cameār *q. v.* — §103, 121
 cāmbā *m.* 'kind of flower' || M. *cāpā* || Skt. *campaka* — §155 **Bl.**
 camēli *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. *cāḍ* || Skt. *candrā-* §15† 137, 155 **Bl.**
 caṅgā *adj. m.* 'good' || H. *id.* Skt. *caṅga-* — §155

cann=cand *q.v.*

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

cáubī *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.**

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

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

cáuntī *adj.* 'thirty-four' || WP.
cautti || H. cāūtis || Skt. catus-
triṃṣat- — §166

cáumpar } *m.* 'dice-cloth' || WP.
caupar || Skt. catuspata-
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

chāddānā *v.t.* 'to leave' || M. sādñē
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.
ṣāvlī Skt. chāyā — §137 **Bl.**

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

chēj *f.* 'bed' || H. Sej || M. sēj. || Skt.
śayyā — §29 **Bl.**

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

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

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

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

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

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

chitt *f.* 'stain' || Amb. chīṭ || H.
chīṭ || Skt. ṣiṣṭa- — §113

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

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

cir *m.* 'delay' || Skt. cirā — §137

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

cittānā *v.t.* 'to paint' || WP. cittarñā
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. citrá-
..... §162, 170 IV
- cōkkhā *adj. m.* 'good' || M. cōkh
Skt. cōkṣa- §19 Bl
- cōr *m.* 'thief' || M. cōr || Skt. corá-
..... §15, 137 Bl.
- cākkā *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.
cūrṇa- §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. dáddar
|| H. dād || M. dād || Skt. dadru-
..... §162 Bl.
- dāddh^anā *v.i.* 'to burn' || Skt.
dagdhā §153
- dāḍḍhā *adj. m.* 'strong' || M. dadhā
Skt. dārḍhya §24, 96, 176 Bl.
- dāḍḍh(u) *m.* 'frog' || Skt. dardura-
..... §170 iii, 171
- dāhnā *v.t.* 'to stretch' || Skt.
drāghatā §162, 170 IV.
- dāhī *m.* 'curd' || M. id. Skt. dādhi-
..... §103, 116, 138 Bl.
- ḍahīndī *f.* 'vessel for curd' || Skt.
dadhibhāṇḍa- §134, 171
- ḍain *f.* 'witch' || WP. ḍāin || Skt.
ḍākinī §101, 106, 137, 138
- dāj *m.* 'dowry' || M. dāj || Skt. dāya-
or Pers. dād §142 Bl.
- dājh *f.* 'burning thirst' || Skt.
ḍāhya- §116 (9)
- dājhh^anā (WP.) *v.i.* to be burnt'
|| M. ḍājñē || 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
- damm *m.* 'price' || H. dām || Skt.
dramma- §158, 162
- dand *m.* 'tooth' || M. dāmt || Skt.
dānta- §19, 137, 155 Bl.
- dand *m.* fine, punishment }
ḍāṇḍā *m.* "stick" } || WP.
- ḍann || M. dand || Skt. dandā-
..... §155, 170, IV 171 Bl.
- ḍāṅg *m.* 'bite, sting' || H. ḍāṅk,
ḍāḱ || M. ḍāṅṅē, ḍāṅkh || Skt.
*dakna- || Pkt. ḍakka, *ḍamka
..... §160 Bl.
- dārḥī *f.* 'beard' || H. dārḥī || Skt.
dāḍhikā §171
- das *adj.* 'ten' || M. id. dahā || Skt.
dāśa §145 Bl.
- Dasāmbar || Eng. December
..... §191 ii.
- dāssa^anā *v.t.* 'to tell' || Skt. darṣa-
yati §137, 163
- ḍāssanā *v.t.* 'to bite' || Skt. daśyate
..... §160
- dāttī^a *f.* 'sickle' || WP. dātrī || Skt.
dātra- §162
- dāun *f.* 'string' || M. dāvaṅ || Skt.
dāmanī- §106, 119 Bl.
- ḍaurū *m.* 'small drum' || Skt.
ḍamarū- §119, 137, 140

- dehārū *m.* 'day' || M. dīs || Skt. divasa- — §60 Bl. dīttā (WP.) *past. part.* 'seen' || Skt. dr̥ṣṭā- — §171
- dēī *f.* 'used in girl's name' || Skt. dēvī — §142 dīūt *f.* 'lamp stand' || S. diātī || Skt. dīpa+vartī- — §171
- deōr *m.* 'husband's younger brother' || M. der, dir || Skt. dēvara- — §142 Bl. dō *adj.* two || M. dōn || Skt. dvāu — §165 Bl.
- dhān *m.* 'rice' || M. id. || Skt. dhānyā- — §161 (4) Bl. dōhtā *m.* 'daughter's son' || WP. dōhtrā- || Skt. dauhitra- — §15, 65, 137, 162, 187.
- dhārnā *v.t.* 'to place,' || Skt. dhārati — §137 dūā = dūjjā *q.v.*
- dhār *f.* 'current' || Skt. dhārā §137 dubb *f.* 'grass' || Skt. dārvā — §24
- dhār^{at} *f.* 'earth' || Skt. dhāritrī — §66, 187 duddh *m.* 'milk' || M. dūdh || Skt. dugdhā- — §19, 137, 153 Bl.
- dhātthā *past. parti.* 'fallen' || Skt. dhvasta- — §165, 171 dūddhā see dūr̥h
- dhāulā *adj. m.* 'white' || M. dhavaḷ Skt. dhavala- — §101, 142 Bl. dūjjā *adj. m.* 'second' || M. dujā Skt. dvitīya- — §142, 165 Bl.
1. dhaun *f.* neck || Skt. dhamāni — §119 dūll^anā *v.i.* 'to become unsteady'
2. dhaun *m.* 'half maund' || Skt. ardhamāna- — §51 dūllh^anā *v.i.* 'to be poured out' } M. dūḷṇē Skt. *dulyate *cf.* dōlayati — §128 Bl.
- dhāuncā *m.* 'multiplication table of 4½' || Skt. ardhapañcama- — §51 dūllā *adj. m.* 'generous' || Skt. durlabha — §163, 164
- dhōnā *v.t.* 'to carry' || Skt. dhaukate — §137 dūnnā *m.* 'cup of leaves' || M. dōnī 'boat' || Skt. drōṇa — ? §170 IV Bl.
- dhōh *m.* 'deceit' || Skt. drōha- — §126 dūr *adj.* 'distant' || M. dūr || Skt. dūrā- — §137 Bl.
- dhūḷ *m.* 'smoke' || M. dhui 'fog' Skt. dhūmā- — §112, 137, 140 Bl. dūr̥h *adj.* 'one and a half' || M. dīdh || Pkt. divaḍḍha- — 103, 171 Bl.
- dhūr *f.* 'dust' || Skt. dhūḍi, dhūli- — §138. gā *f.* 'cow' || M. gāi || Skt. gō- *gāvā — 137 Bl.
- dīn *m.* 'day' || Skt. dīna- — §137 gābbhā *m.* 'centre' || M. gābh 'embryo' || Skt. gārbha- — §137, 162 Bl.
- dīss^anā *v.i.* 'to appear' || M. dīsnē Skt. dr̥ṣyāte — §97, 137, 161 (8) Bl. gādhā *m.* 'ass' || M. gādhav, gaddhā Skt. gardabhā- — §15, 127, 138, 170 iii Bl.

- gāḍḍā *m.* 'earthworm' || Skt. gaṇḍūpada- — §155
- gāggar *f.* 'water vessel' || M. ghāgar || Skt. gārgara- : gārgarī- — §25, 163 **Bl.**
- gājjanā *v.i.* 'to thunder' || M. gājñē || Skt. garjati — §137, 163 **Bl.**
- gājjar *f.* 'carrot' || Skt. garjara- — §24, 163
- gal *m.* 'neck, throat' || gaḷā || Skt. gala- — §137 **Bl.**
- gāl *f.* 'abuse' || WP. gāh || 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
- gānḍh [i] *f.* 'knot' || H. gāṭh || Skt. granthī- — §170 (i)
- gānḍh^{nā} *v.t.* 'to unite' 'mend' || H. gāṭhnā || M. gāṭhñē || Skt. granthati — §155
- gānḍā = gāḍḍā *g v.*
- gānnī *f.* 'enlarged eyelash' || Skt. gaṇḍī — §137, 138 **Bl.**
- gārāū, garāh = graū, grāh *q.v.*
- gārḥā *adj. m.* 'thick' || M. gāḍhā Skt. gāḍha- — §137, 155 **Bl.**
- gās. *m.* 'mouthful' || Skt. grāsa- — §162, 172
- gātṭh [i] *f.* 'knot' || Skt. granthī- — §170 (i)
- gātṭh^{nā} *v.t.* 'to unite, mend' Skt. grathnāti — §155, 162
- geārā *adj.* 'eleven' || M. akrā || Skt. ékādaśa — §55, 116, 135 **Bl.**
- gehā *m.* 'taking a thing forcibly' || Skt. grāha — §147, 162
- gerū *m.* 'red earth' || M. *id.* Skt. gairika- — §103 **Bl.**
- ghāgg^{rā} *m.* 'petticoat' || Skt. gharghara- — Deś. ghaggharam jaghanastha-vastrabhēdaḥ — §163
- ghail *adj.* 'wounded' || WP. ghāil Skt. ghāta- — §101, 106
- ghand *m.* 'Adam's apple' || H. ghāṭi || Skt. ghaṇṭa- — 137, 155, 186
- ghārā *m.* 'jar' || M. ghaḍā || Skt. ghaṭa- — §137, 138, 186 **Bl.**
- ghāsoā *m.* 'rubbing' || Skt. gharṣa- — §163
- ghāṭṭ^{nā} *v.t.* 'to speak lowly of' Skt. ghaṭṭate — §161
- ghau *m.* 'wound' || WP. ghā || M. ghāy || Skt. ghāta- — §103, 137, 138 **Bl.**
- gheó *m.* 'clarified butter' || WP. ghiū || K. ghā || H. ghī || M. ghī Skt. ghrīta- — §60, 97, 101, 103, 137, 132 **Bl.**
- ghin *f.* 'detestation' || Skt. ghrīṇā — §97
- ghōrā *m.* 'horse' || M. g'ōḍā || Skt. ghōṭaka- — §44, 103, 108, 137, 138 **Bl.**
- ghúmm^{nā} *v.i.* 'to revolve' || M. ghumñē || Deś. ghummai — §161 (5) **Bl.**
- giddh *m.* 'vulture' || M. gidh || Skt. grdhra- — §97, 137, 162, 170 IV **Bl.**
- gíjjh^{nā} *v.t.* 'to become accustomed' || Skt. gr'dhyati — §97, 161 (2)

- gin^anā *v.t.* 'to count' || M. gaṇṇē
Skt. gaṇayati, gaṇāti
— §26, 108, 140 Bl.
- gītthī *f.* 'fireplace' || M. āgtī || Skt.
agniṣṭhā- — §25, 189 Bl.
- gōh *f.* 'iguana' || Skt. gōdhā
— §137
- gōhran *f.* 'anuo' || Skt. gudā +
randīra- — §155
- gōrā *adj.* 'white, fair' || M. gōrū
Skt. gaurā- — §15 Bl.
- gōt *m.* 'sub caste' || WP. gōttar || M.
gōt || Skt. gōtrā-
— §137, 162, 170 IV Bl.
- grāhī *m.* 'mouthful' || L. girāhī
grās || Skt. grāsa- — §162
- grāihn *m.* 'eclipse' || Skt. grāhana-
— §162
- graū *m.* 'village' || WP. grā, || L.
girā M. gāv. || Skt. grāma-
— §162 Bl.
- guāllā *m.* 'cowherd' || M. gavī || Skt.
gopālā- — §101, 186 Bl.
- gūcchā *m.* 'bunch' || M. guch, ghōs
Skt. *grpsa- guecha-
— §98, 152 Bl.
- gūggāl *m.* 'a gum used as insense'
|| M. gugūl || Skt. gulgulu
— §64, 152, 167 Bl.
- gūh *m.* 'excretion' || M. gū || Skt.
gūtha- — §116, 137, 138 Bl.
- gūjjār *m.* 'a Gūjar' || Skt. gurj^aarā-
— §163
- gūjjhā *adj. m.* 'secret' || M. gūj
Skt. gūhya- — §137, 161, (9) Bl.
- gūmmā *m.* 'collection' || Skt. gūlma-
— §137 164
- gūmmhā *m.* 'hard boil' || Skt.
gumpha-
- gunāh *m.* 'sin' || Pers. gunāh
— §135
- gūrhā *adj. m.* 'fast (colour)' ||
Skt. gūḍhā- — §15, 138
- gūtthā *m.* 'thumb' || M. amgthā
Skt. aṅgūṣṭha-
— §51, 166, 189 Bl.
- hadd *m.* 'bone' || M. haddā, haddē;
aṭhī *f.* 'stone of a fruit' || Skt.
āsthi- *haḍḍa- — 132, 152 Bl.
- hal *m.* 'plough' || M. haḷ. || Skt.
hala- — 146 Bl.
- hālhdī *f.* 'turmeric' || M. haḷad || Skt.
haridrā
— 65, 128, 143 (ii), 187 Bl.
- hālhaṭ *m.* 'Persian wheel' || M.
rahāṭ || Skt. araghatta-
— §187 Bl.
- hamāl *f.* 'necklace' || Skt. mēkhalā(?)
(?) — §178
- hans *m.* 'goose' || S. hanj^a || Skt.
hamsā — §160
- harān *adj.* 'surprised' || Ar.
ḥairān — §84
- hāraḥ *f.* 'myrobalan' || WP. harīḥ
|| M. hīrdā || Skt. haritaki-
— §67, 146, 170 (V) Bl.
- hārh *m.* 'N. of a mouth' || D. ahār
[əa:ɾ] || M. ākhād || Skt. āṣāḍha-
— §52, 138, 145, 186 Bl.
- hass *m.* 'collar bone' || also hans ||
S. hanja 'waist' || Skt. āmsa-
— §132, 160
- hāsnā *v.i.* 'to laugh' || M. hasnē
Skt. hasyate — 161 (8) Bl.
- hāssā *m.* 'laughter' || Skt. hāsya-
— 161 (8)
- hathēlī = thēlī *q. v.*

- haṭṭ *f. m.* 'shop' || M. hāt, || Sk. ikkh *f.* 'sugarcane' || M. ūs || Skt. haṭṭa- — 152 Bl. ikṣū- — §15, 49, 167 Bl.
- hatth *m.* 'hand' || M. hāt || Skt. hásta- — §19, 146, 166 Bl.
- hātthī *adv.* 'by hand' || Skt. hastā bhyām || Pkt. hattēhim — §133b
- hātthī *m.* 'elephant' || M. hattī || 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.
- hīll'nā *v.i.* 'to be shaken' || H. hīlnā || Skt. hīlati: hīlyati — §129
- hīran *m.* 'deer' || WP. haran || M. haraṇ || Skt. harinā- — §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. hussaṛ || M. ūb || Skt. uṣman- — §132 Bl.
- hun *adv.* 'now' || Skt. adhunā — §51, 138, 140
- hunālā (WP) *m.* 'summer' || M. ūn (h) 'heat' || Skt. usṇakāla- — §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.
- inlī *f.* 'tamarind' || also imblī || Skt. amlīkā — §26, 175
- injh (ū) *m.* 'tear' || WP. hanjhū M. āsū ṣ. āṣu Skt. āśru- — §26, 39, 132, 160 162 Bl.
- inuhan *m.* 'fuel' || Skt. indhana- — §15, 155
- itṭ *f.* 'brick' || Amb. iṭṭ || M. it, 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. jāḍya- — §161 Bl.
- jāddhā 'term of abuse' || WP. yaddhā || Skt. yabdha- — §153
- jāgnā *v.i.* 'to awake' || M. jāgnē Skt. jāgrat- — §162 Bl.
- jai *pron.* 'how many' || Skt. yāti — §193
- jāihnā *v.t.* 'to copulate' || WP. yaihnā || M. jhāvṇē || Skt. yabhati — §144 Bl.
- jālnā *v.t.* 'to burn' || M. jālnē || 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. juār || M. juvār || Skt. yavākāra- — §101, 140 Bl.
- jamm *m.* 'birth' || Skt. jānman- — §137, 157
- jāmmū 'a kind of fruit' || also jānman || H. jāman || M. jāb (h) Skt. jambu- — §155 Bl.
- jān'nā *v.t.* 'to know' || M. jāṇṇē Skt. jānāti — §137 Bl.

- jāndā *pres. part.* 'going' || H. jātā
Poṭh. jānā || Skt. yānt-
— §117, 155
- janeāū *m.* 'sacred thread' || WP.
janjū || M. jānvē || Skt. yajñopa-
vītā- — §154 (2) **Bl.**
- jaṅgh *f.* 'thigh' || M. jāṅg (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
- jaṛāū *m.* 'mode of setting jewels'
|| WP. jaṛā || from jārnā 'to set'
— §106
- jārḥ *f.* 'grinding teeth' || H. dārḥ
|| WP. dārḥ? || Skt. dāṃstrā
dādhā, || Poa. dāṭhā — §126
- jaū *m.* 'barley' || M. jav. || Skt. yāva
— §116, 141 **Bl.**
- jē *conj.* 'if' || M. jai || Skt. yādi
— §103, 138, 141, 185 **Bl.**
- jēhrā *direct pron. rel.* 'who' || Skt.
yasya+? — §141
- jēth *m.* 'N. of a month' || M. jēthvad
Skt. jyēṣṭha- jyaiṣṭha-
— §137, 161, 166 **Bl.**
- jēṭthā *adj. m.* 'eldest' || M. jēthā
Skt. jyēṣṭha- — §19 **Bl.**
- jhāndā *m.* 'flag' || M. jhēḍ || Skt.
dhvajā+daṇḍā-? — §165
- jhankār [çənka:r] *f.* 'rattling'
Skt. dhvanī-? — §165
- jhatt *adv.* 'at once' || WP. jhabh,
jhatt || Skt. jhaṭīti? — §137
- jhīūr *m.* 'water-carrier' || Skt.
dhīvara- — §142
- jī *m.* 'creature' || M. jīv || Skt. jīvā-
— §15, 103, 137, 142 **Bl.**
- jībh *f.* 'tongue' || M. jībh || Skt.
jihvā — §25, 137, 165 **Bl.**
- jīh-*pron. rel. obl.* 'whom' || H. jis
Skt. yasya — §141
- jīmē *adv. rel.* 'how' || WP. jivē
G. jēm || Pkt. *jimeṇa — §140
- jiūn *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.**
- juhāriā *m.* 'gambler' || Skt. dyūtā+
dhāra-? — §102
- jug *m.* 'pair' || Skt. yugma-
— §154 (1)
- jūlā *m.* 'cross-bar of a yoke' || M.
jūval || Skt. yuga+halā-?
— §138
- jūn *f.* 'life birth' || Skt. yōni- — §40
jūrnā *v.i.* 'to be united' || Skt. yuta
--? — §170
- jūtthā *adj. m.* 'polluted', impure ||
H. jhūṭa || Skt. juṣṭa — §25, 137
- kābrā *adj.* 'spotted' || M. kabrā ||
Skt. karbara- — §163 **Bl.**
- kacch *f.* 'armpit' || M. kās *f.*
udder' || Skt. kākṣā
— §152, 167 **Bl.**
- kācchū *m.* 'tortoise' || M. kāsav ||
Skt. kacchapa — §152 **Bl.**
- kāddhānā *v.t.* 'to take out' || M.
kādhñē || Skt. kṛṣṭa- || Pkt. kaṭṭha-
kaddhāi? — §126 **Bl.**

- kāḍeāri *f* 'a thorny bush' || Skt. kaṇṭakāri- — §106
- kāḍārnā *m.* 'hedgehog' || Skt. kaṇṭaka+karaṇa- — §103
- kahāni *f.* 'story' || Skt. kathānaka, Pers. kahānī § 7, 85
- kai *pron* 'into how many' || Skt. kāti — §103, 185
- kaiḥ *imperat.* 'tell' || Skt. kathaya — § 70
- kāihnā *v.t.* 'to tell' || Skt. kathayati — §137, 138.
- kāiḥa (WP.) *m.* 'bronze' || Skt. kamsā- — §160
- kafrā *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. kākdī || 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.
- kallā *adj. m.* 'lonely' || Poth. ghallā || H. akālā || Skt. ekākīn- Pkt. ekkalla — §55, 169
- kallh *adv.* 'tomorrow-yesterday' || M. kāll || Skt. kālya- — §128, 161 (6) Bl.
- kāman *m.* 'jugglery' || Skt. kārmaṇa- — §163
- kamārā *adj. m.* 'unmarried' || M. kuṇvār || Skt. kumāra- — §101, 140 Bl.
- kāmbanā = kammaṇā *g. v.* § 165
- kāmbal *m.* 'blanket' || also kāmmal M. kāblō || Skt. kambalā- §155 Bl.
- Kamheār *m.* 'potter' || also kamhār || M. kūbhār || Skt. kumbhakāra- — §101, 155, 138, 103 Bl.
- kamm *m.* 'work' || M. kām || Skt. kārman- — § 19163 Bl.
- kāmmanā *v.i.* 'to shiver' || M. kāpnē Skt. kampate § 156 Bl.
- kān *f.* 'defect, crookedness' || Skt. *kāṇya? — §161 (3)
- kānū *adj. m.* 'one-eyes' || M. kānī Skt. kāṇā- — §15 Bl.
- kāndā *m.* 'thorn' || M. kātā || Skt. kaṇṭaka- — §155 Bl.
- kānc *m.* 'glass' || Skt. kaca- — §113
- kandh *f.* 'wall' || Skt. kanthā — §155
- kāndhā *m.* 'edge' || M. kaṇṭh 'throat' || Skt. kaṇṭhā — §155 Bl.
- kanēddū *m.* 'swelling behind ear' Skt. kaṇṭha kaṇṭhū — §103
- kanēr *m.* 'kind of plant' M. kaṇē Skt. kaṇṭikāra- kaṇṭikāra- — §103 Bl.
- kanērā (Mul) *m.* 'mat-weaver' || Skt. kaṇṭakara — §103
- kāngan *m.* 'bracelet' || M. kaṇkaṇ || Skt. kaṇkaṇa- — §64, 155 Bl.
- kāngani *f.* 'kind of grain' || M. kāṅg || Skt. kaṅgūnī — §64 Bl.
- kānghā *m.* 'comb.' || M. kaṅkvā Skt. kaṅkata — §126 Bl.
- kanhērā *m.* 'shoulder' || Skt. śan- dha+tata- — §103

- kanj *f.* 'slough of snake' || Skt.
 kañcu- — §28, 155
 kann *m.* 'ear' || M. kân || Skt.
 kārṇa — §137, 163, Bl.
 kānnā *m.* 'reed' || Skt. kānda-
 — §15, 19, 155
 kánneā *f.* 'girl', virgin' || WP.
 kañj. Skt. kanyā — §161 (4)
 kánnhā *m.* 'shoulder' || Amb.
 kándhā || Skt. skandhā- — §155
 kañthā *m.* 'necklace' || WP.
 káinṭhā *ts.* || Skt. kañṭhā — §30
 kapāh *m. f.* 'cotton' || M. kápūs
 Skt. karpāsa-
 — §145, 163, 186 Bl.
 káppanā (WP.) *v. t.* 'to cut' || M.
 kápnē Skt. kalpayati — §164 Bl.
 káppārā *m.* 'cloth' || M. kāpad
 Skt. karpāṭa- — §64 Bl.
 kárnā *v. t.* 'to do' || M. karnē
 Skt. kārati
 — §15, 49, 137, 147 Bl.
 kárāg *m.* 'skeleton' || Skt. karankā-
 §187
 kārā *m.* 'bracelet' || M. kaḍī || Skt.
 kaṭaka- — 138 Bl.
 karāhā *m.* 'frying pan' || Skt.
 kaṭaha- — §135, 138
 kārchī *f.* 'ladle' || M. kaḍī || Dās.
 kaḍacchū — §187 Bl.
 kārhnā *v. i.* 'to be boiled' || M.
 kaḍhnē Skt. kvathate — §165 Bl.
 kārḥā (WP) *m.* 'camel' || Skt.
 karabha- — §138
 karīh *f.* 'bits of cowdung' || Skt.
 kārīṣa- — §145
 kárnī *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.
 kāsṇā *v. t.* 'to tighten' || M.
 kaṣṇē || Skt. karṣati
 — §121 (4) Bl.
 kāssī *f.* 'bronze' || M. kāśē || Skt.
 kāmsya- — §160, 161 (8), Bl.
 kāth *m.* 'wood' || M. kāthī || Skt.
 kāṣṭha- §19, 121, 137, 166 Bl.
 káttak *m.* 'N. of a month' || WP.
 kattē || Skt. kāṭṭika- — §22
 kált^anā *v. t.* 'to spin' || M. kátnō
 Skt. kartati — §170, iii Bl.
 kátt^anā *v. t.* 'to cut' Skt. kartati
 — §110, 170 iii.
 káttḥā *adj. adv.* 'together',
 'united' || Poṭh ghatṭhā Skt.
 ekāsthā- — §55, 131, 189
 káttī *adj.* 'thirty-one' || Skt.
 ekatrimśat — §55, 135
 káuddī *f.* 'cowrie shell' || Skt.
 kapardikā — §103, 170 iii
 kaul *m.* 'lily, flower' || Skt.
 kāmala- — §101, 119 (2) 140
 kaura *adj. m.* 'bitter' || Skt.
 kaṭuka- — §63, 178
 keārā *m.* 'field, bed' || Skt. kādāra-
 — §60, 101, 138
 kéllā *m.* 'banana' || M. kēl, kēlē
 Skt. kadalī — §103 || Bl.
 kēssū *m.* 'kind of flower' || Skt.
 kaimśuka- — §24, 160
 khabbā *adj. m.* 'left, not right' ||
 Skt. kharvā- — §163
 khággā *m.* 'leaf of ghia kamār' ||
 Skt. khadga- — §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.
khāḍ || Skt. skambhā-
— 155, 166 **Bl.**
- khānā *v. t.* 'to eat' || Skt. khādati
— §137
- khaṇḍ *f.* 'sugar' || Skt. khandā-
— §155
- khāndā *prep. part.* 'eating' || Skt.
khādant- — §117
- khañgh *f.* 'cough' || M. khāsnē
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. khārī
— §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.**
- khās *f.* 'a sheet of figured cloth'
Pers. kās — §125
- khēt *m.* 'field' || M. śēt || Skt.
kśētra- — §15, 19 **Bl.**
- khīcī *f.* 'mixture' || Skt. khiccā
— §152
- khīnkhāp *f.* 'brocade' || Pers.
kamkhwāb — §125
- khīr *f.* 'rice pudding' || M. *id.*
Skt. ksīrā- — §167 **Bl.**
- khīrkī (H) *f.* 'window' || M.
khīḍkī || Dēś khaḍakkī
— §187 || **Bl.**
- khīssā *m.* 'pocket' || Pers. kīsa-
— §125
- khīttī *f.* 'constellation' || M. kātyā
Skt. kṛttikā
— §97, 124, 152, 170 *ii* **Bl.**
- khōh *f.* 'hunger' || Skt. kṣudhā
— §76, 86, 135, 138, 167
- khōṭ *m.* 'base alloy' || Skt. kautya-
— §124
- khūddō *f.* 'ball' || WP. khiddū,
khē(h)nū || Skt. kanduka-
— §281, 103, 124
- khūh (ā) *m.* 'well' || M. kuvā
Skt. kūpa- — §124 **Bl.**
- khúllā *m.* 'mean fellow' || Skt.
kṣudrā-: kṣudla- — §143, 164
- khúndhā *adj. m.* 'blunt' || Skt.
kuṇṭha- — 124, 155
- khúnjā *m.* 'corner' || H. kōnā
Skt. kūṇa- ? — §124
- khúnjh^{nā} *v. i.* 'to miss' || Skt.
kuṣṇāti || Pkt. *kussai, kumsai
*khumsai — §160
- khúrpā *m.* 'scraper' || Skt.
kṣurapra- — §65, 187
- khúrsī *f.* 'chair' || Pers. kursī
— §125

- khúss^anā *v. i.* 'to miss' || Skt. kuṣṇāti — §125
- khúttihī *f.* 'bad woman' || Skt. kustrī — §125
- khillā *m.* 'peg' || M. killi, khil Skt. kīla- — §137 **Bl.**
- kimē *adj. inter* 'how?' || WP. kīvē, || G. kēm || Pkt. *kimēna — §140
- kirnā *v. i.* 'to be scattered' || Skt. kirāti — §108
- kfrā *m.* 'insect' || M. kiḍā || Skt. kīṭa- — §137, 138, **Bl.**
- kirtghān [kirtkɛn] *adj.* 'ungrateful' *ts.* || Skt. kṛtaghna- — §90
- kittā *past. part.* 'done' || M. kelā Skt. kṛtā- — §25, 97, 170 *ii* **Bl.**
- kōh *m.* 'league, 1½ miles' || M. kōs Skt. krōśa- — §145, 162 **Bl.**
- kōhnī = kūhnī *q. v.*
- kōl(ē) *prep.* 'near' || M. kōr 'side?' Skt. krōḍā- — §49, 103, 162 **Bl.**
- kōṛh *m.* 'leprosy' || M. kōḍh || Skt. kuṣṭha- *cf.* Pa. kōtha- — §38 **Bl.**
- kōṛī *f.* 'score' || Skt. kōṛī — §176
- kōṛmā *m.* 'family', || Skt. kauṭumba- — §155, 187
- kōssā *adj. m.* 'lukewarm' || Skt. kōśma — §137, 167
- kōttā *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.**
- kuce *m.* 'brush' || M. kumcā || Skt. kūrēa- — §24, 163 **Bl.**
- kudūl *m.* 'mattock' || M. kudōl Skt. kuddāla- — 152 **Bl.**
- kúdd^anā *v. i.* 'to jump' || kudṇō Skt. kūrdati — §24, 170 *iii* **Bl.**
- kubārā *m.* 'axe' || M. kurhād Skt. kuṭhāra? — §62 **Bl.**
- kūhl *f.* 'canal, stream' || Skt. kulyā — §25, 128
- kūhnī *f.* 'elbow' || Skt. kaphōṇi- — §78, 138
- kúkkar *m.* 'cock' || Skt. kukkutā- — §64, 137, 152
- kukkh *f.* 'womb' || M. kūs || Skt. kuṣṣī — 15, 49, 137, 167 **Bl.**
- kūlā *adj. m.* 'soft' || M. kōmvā Skt. kōmala- — §103 **Bl.**
- kūlthī *f.* 'kind of pulse' || Skt. kulattha- — §187
- kūmmā (WP.) *m.* 'tortoise' || Skt. kūrma — §24, 163
- kunālī *f.* 'dish' || WP. kunnī
- kūndā *m.* 'large cup' || M. kumḍ Skt. kuṇḍa- — §155, 186 **Bl.**
- kúndan = kunnon *q. v.*
- kūngū *m.* 'saffron, red powder' || M. kuṅkūm || Skt. kuṅkuma- — 103, 155 **Bl.**
1. kunj = kanj 'snake's slough'
2. kunj *f.* 'crane' || Skt. krúñcā — §155
- kúnjī *f.* 'key' || Skt. kuñcikā — §155
- kúnman *m.* 'pure gold' — §155

- kúram *m.* 'child's father-in-law' || H. kurmā kumbā || M. kuṭumb
Skt. kuṭumba-
§64, 138, 155, 187 **Bl.**
- kuráttan *f.* 'bitterness' || Skt.
káṭuka+tvana — §165
- lābbh^anā *v.t.* 'to find' || M. lābhñē
Skt. labhyatē — **Bl.**
- lāddānā *v.t.* 'to load' || Skt.
lardayati — §110
- lāddhā (WP.) *past. part* 'found'
Skt. labdhā- — §153
- lāgg^anā *v.i.* 'to be attached' || M.
lāgnē || Skt. lagyati, lagna-
— §154, 161 **Bl.**
- lāhā *m.* 'gain' || Skt. lābha-
— §138, 147
1. lajj *f.* 'shame' || M. lāj || Skt.
lajjā — §49, 143, 152, 185 **Bl.**
2. lajj *f.* 'rope' || Skt. rájju-
— §143 *ii*, 152
- lak(h)ír *f.* 'line' || Skt. lēkhā *ts.*
— §136
- lákkaṛ *m.* 'stick' || H. Panj. laurā
'penis' || Nep. lauro 'stick' || M.
lakḍā Skt. lakuṭa-: *lakuṭa-
— §64, 177 **Bl.**
- lalāri *m.* 'dyer' || Skt. nīla+kāra
— §58
- lāmbā *adj. m.* 'long' || W. P.
lammā || M. lāb || Skt. lamba-
— §155 **Bl.**
- lāngl^anā *v.i.* 'to pass, cross' || M.
laṅgl.ñē || Skt. langhate
— §55 **Bl.**
- lās *f.* 'rope' || Skt. raśmī-?
— §143 *ii*.
- latt *f.* 'leg' || H. lāt || Skt. láttā
— §152
- latṭh *f.* 'axle' || H. laṭh, lāṭhī
lāṭṭhī *f.* 'stick' || M. laṭ(th)
Skt. yaṣṭī- *latṭhi- — §25 **Bl.**
- lāuhḍdā *adj. m.* 'small' || Skt.
laghū- — §138
- līh *f.* 'line' || Skt. lēkhā — §138
- lik(h) *f.* 'line' || Skt. lēkhā *ts.*
— §136
- līkh *f.* 'louse, nit' || M. *id.* || Skt.
līkṣā
— §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.
līp^anā || Skt. lipyate
— §143, 161
- lōhā *m.* 'iron' || Skt. lōhā-
— §142, 147
- lōhḍā *m.* 'frying pan' || Skt.
lohābhāṇḍa- — §134
- lōhtiyā *m.* 'iron-monger' || Skt.
lohā+haṭṭa+ika- — §134
- lōrhā *m.* 'stone-roller; strange-
ners' || Skt. lōḍha- — 126
- lū *m.* 'soft hair, down' || M. lō
(v) Skt. lōman-
— 103, 119, 140 **Bl.**
- luhār *m.* 'blacksmith' || Skt.
lōhakāra- — §85, 103, 186
- mā *f.* 'mother' || M. māī || Skt.
mātr' — §115 **Bl.**
- macch *m.* 'fish' || M. māsā || Skt.
mātsya- — 167 **Bl.**
- mācchar *m.* 'gnat' || Skt. māksā
— §167
- madāri *m.* 'magician' || Skt.
mantrakāra- — §155
- madhānī *f.* 'churning stick' || Skt.
manthāna- §87, 155

- mágar *perp.* 'after' || Poth. *f.*
magg 'road'. M. māg 'road'. M.
māg 'road' Skt. mārga. — 22 **Bl.**
- māgghar *m.* 'N. of a month' ||
Skt. mārgaśira — §22, 127, 163
- māgh *m.* 'N. of a month' || WP.
māh || M. māhī, māhō || Skt.
māghā- *ts.* — 138? **Bl.**
- māh *m.* 'black bean' || Skt.
māśa- — §115, 145
- māhī *f. m?* 'belt of a wheel' ||
Skt. māḷya — §128
- mā'ighā *adj. m.* 'costly, dear' ||
M. mahā'g || Skt. mahārgha-
— §134, 163 **Bl.**
- māih *f.* 'buffalo' || WP. majjh ||
M. mhais || Skt. māhiṣī
— §80, 134, 160 **Bl.**
- mājīth *f.* 'madder' || Skt. mañ-
jīṣṭhā — §25, 189
- mājībhā *m.* 'the mājh country' ||
M. māj' centre' || Skt. madhyā-
— §161 (2) **Bl.**
- mākkaṛ *m.* 'spider' || M. mākaḍ
Skt. markāṭa- — 163 **Bl.**
- mākkhaṇ *m.* 'butter' || M.
mākhaṇ || Skt. mraṣṣaṇa-
— §162 **Bl.**
- mākkhī *f.* 'fly' || M. māṣī || Skt.
māṣikā — §103, 138, 167 **Bl.**
- maliāuhrā *m.* 'wife's or hus-
band's maternal uncle' || Skt.
mātula+svāśura — §134
- māll^anā *vt.* 'to occupy' || Skt.
mallati — §129
- mā'lan *f.* 'wife of a gardener'
Skt. mālini — §64
- māllī *m.* 'gardener' || Skt. mālin-
— §44, 103
- man- *pref.* 'not' || M. 'māid'
'stupid' || Skt. manda- — §155
- māñak *m.* 'gem, jewel' || Skt.
māñikya
— §64, 121, 140, 161, 487
- manākkhā *adj. m.* 'blind' || Skt.
mandākṣa- — §155
- mand *m.* 'charm' || WP. mandar
Skt. māntra- — §155
- māndrī (WP.) *m.* 'magician' ||
Skt. māntrika- — §155
- mancārā *m.* 'one who sells
bangles etc.' || Skt. mañikara-
— §101
- mānganā *vt.* 'to ask' || M.
māṅṅē || Skt. mārgati — §22 **Bl.**
- manhēnmā *m.* 'destitution of
milk' || Skt. manda+dhainava-
— §155
- mānjā *m.* 'bedstead' || mācā |
M. māc || Skt. mañca-
— 139, 155 **Bl.**
- mānn^anā *vt.* 'to believe' || M.
māṅṅē || Skt. manytē
— 161 (4) **Bl.**
- mānnō *f.* 'ill luck' || Skt. mandī-
man- — 155
- māppā *m.* 'measure' || M. māp
Skt. māpya- — §161 **Bl.**
- maṛhī *f.* 'tomb' || M. maḍhī || Skt.
maṭha- — §138 **Bl.**
- mās *m.* 'flesh' || s. māsu; ṣ mōs,
gen. mazāi || M. mās, māś || Skt.
māmsā- — §160 **Bl.**
- masād *m.* 'end of a month' || Skt.
māsānta- *sts.* — §155

- masān *m.* 'burning place' || M.
 mhasan || Skt. śmasāna- (loan
 from H.) — 167 Bl.
- mass *f.* 'growing moustache'
 Skt śmasstū — §28, 162, 167
- māssī *f.* 'mother's sister' || M.
 māvsī || Skt. matr̥vasr-
 — §165 Bl.
- maṭ (*i*) = maṭh (*i*) *qv ts.*
 mater *f.* 'step-mother' || Skt.*
 matritara- — §103.
- mātthā *m.* 'forehead' || M.
 māthā || Skt. mastaka-
 — §152, 166 Bl.
- māṭṭhā *m.* 'fritter' || Skt. mṛṣṭa-
 — §96
- māṭṭī *f.* 'big earthen vessel' || Skt.
 mṛttikā? mārttika — §97
- māulnā *vi* 'to bloom' || Skt.
 mukula- — 36
- māus *f.* 'day on which sun and
 moon are in conjunction' || M.
 avās || Skt. amāvāsya *ts.*
 — §51, 140 Bl.
- mhaīs *f.* 'buffalo' contam. of
 maīh and bhāīs — §179
- mīddhā *m.* 'ram' || M. mēdhā
 Skt. mēdhra — §162 Bl.
- mīh *f.* 'rain' || Skt. mēgha-
 — §78, 115, 138
- mijjh *f.* 'marrow' || Skt. majjā,
 mēdas- — §26, 126
- mīr^ae *f.* 'chilli' || M. mirī || Skt.
 marica- * maricya
 — §26, 64, 187 Bl.
- missā *adj. m.* 'mixed' || M.
 missī *f.* 'tooth powder' || Skt.
 miśrā- — §139, 162 Bl.
- mīṭnā *vi* 'to be obliterated' || Skt.
 mṛṣṭa- — §136
- mitt *m.* 'friend' || Skt. mitrā- §19
 mīṭhā *adj. m.* 'sweet' || M. mīṭha
 Skt. miṣṭa- — §166
- mīṭṭī *f.* 'earth' || M. māṭī ||
 Dog. mitti (dental tt) || Skt.
 mṛttikā — §138, 139, 170 *i* Bl.
- mōēā *past part.* 'dead' || H. muā
 Skt. mṛtā- — §98, 170 *i*
- mōhlā *m.* 'pestle' || M. musaḷ
 Skt. mūsala- — §76 Bl.
- mōpri *m.* 'leader' || Skt. mukhara-
 — §76
- mōklā *adj. m.* 'close' || J. Skt.
 mukala- — §38
- mōṭṭhā *m.* 'kind of grass' || Skt.
 mustā — §38
- mōṭṭī *m.* 'pearl' || M. motī || Skt.
 mauttika- — §153 Bl.
- mūṇ^as (WP.) *m.* 'husband' || Skt.
 manuṣya- — §187
- mucch *f.* 'moustache' || Skt.
 śmāśīū - Pkt. mamsū
 — §28, 167
- muddh *m.* 'beginning' || Skt.
 mūrdhān — §24, 49, 170 *i*
- mūh *m.* 'mouth' || M. mukh || Skt.
 mukha- — §115, 138, 139 Bl.
- mukk^anā *vi* 'to be finished' ||
 G. mukvū || M. mukṇē || Skt.
 mukta- * mukna- §154 (*i*) Bl.
- munj *f.* 'a kind of grass' || Skt.
 munjā — §155
- munn^anā *vt.* 'to shave' || Skt.
 muṇḍayati — §155
- mūt *m.* 'urine' || M. *id.* || Skt.
 mūtra- — §15, 139 Bl.
- mutṭh *f.* 'fist' || M. mūṭh || Skt.
 muṣṭī — §15, 139, 166 Bl.
- nabēṛnā *vt.* 'to finish' || trans.
 form nibbaṛnā (nirvartatē-

- nirvṛta-) — §109
- nabhāg [nəp_a:g] *adj.* 'unlucky'
Skt. nirbhāghya- — §89
- nāccanā *vi.* 'to dance' || Skt.
nr̥tyati — §161 (2)
- nacōrnā *vt.* 'to squeeze' || Skt.
niścōtate — §109, 166, 170 v
- nadhāl [netca:l] *adj.* 'weak'
Panj. na+dhāl — §89
- nahérnā *m.* 'nail-cutter' || Skt.
nakhá+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. annādyā-
— §51
- nakhérnā *vt.* 'to separate' || Skt. ?
— §109
- nakk *m.* 'nose' || M. nāk Skt.
nás+ka-? — §166 Bl.
- nakammā *adj. m.* 'useless' || M.
nikāmi || Skt. niškarma-
— §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)
- napúttā *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
- naró(e)ā *adj. m.* 'wholesome'
Skt. nīrōga-
— §58, 101, 138, 139
- nasāṅg *adv.* 'certainly' || Skt.
niśsaṅkam — §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.
- nátṭhanā *v.i.* 'to run' || Skt. naṣṭā-
— §139, 166
1. nāū *adj.* 'nine' || M. nāv.
Skt. náva — 115, 139 Bl.
2. nāū *m.* 'name' || WP. nāū ||
M. nāv. || Skt. nāma
§106, 112, 115, 119, 139, 140 Bl.
- māuh *m.* 'nail' || also nāih || M.
nākh || Skt. nakhā-
— §72, 74, 115, 138 Bl.
- naul *m.* 'mongoose' || Skt. nakulā-
— 101
- nēnā[k] *v.t.* 'to carry' || M.
nēñē || Skt. nayati — §103 Bl.
- neārā *adj. m.* 'separate' || Skt.
anyākāra- — 161 (4)
- nēh *m.* 'affection' || Skt. sneha-
— §167
- nēmbū *m.* 'lemon' || Skt.
*naimbūka-:nimbūka- — §34
- neōdā *m.* 'invitation' || also
niōdā || cf. M. āvatñē || Skt.
nimantra- — §60, 101, 119 Bl.
- nerā *m.* 'vicinity' || M. netī || Skt.
nikāṭa- 103 Bl.

- nīāunā *v.i.* 'to bathe' || M. nāhṇē || Skt. snāti — 167 **Bl.**
 nhērā *m.* 'darkness' || Skt. *andhakara-:andhakāra- — §51, 103, 138
 nībbarnā *v.i.* 'to be finished' || M. nīvatṇē || Skt. nirvartati, nirvṛta- — §109 **Bl.**
 nībhñā *v.i.* 'to be finished' || M. nībhṇē || Skt. nīrvahati — §127 **Bl.**
 nīclā *adj. m.* 'motionless' || M. nical || Skt. nicala- — §166 **Bl.**
 nīd *f.* 'sleep' || WP. nīndar || M. nīd || Skt. nidrā — §7, 25, 114, 162 **Bl.**
 nīkkalnā *v.i.* 'to come out' || *cf.* M. nikāl 'passage' || Skt. *niṣkalati *cf.* niṣkālanam — §166 **Bl.**
 nīm *f.* 'the nīm tree' || M. nīm || Skt. nimba- — §139, 155 **Bl.**
 nīmmal *adv.* 'clear' || K. nīmba || Skt. nirmala- — §163
 nīmmōjhāṇā (WP.) *adj. m.* 'sorrowful' || Skt. nimna+apa-dhyāna- — §157
 nīrakh *f.* 'knowledge' || M. nīrakhṇē || Skt. nīrīkṣā — §67, 189 **Bl.**
 nīssarnā *v.i.* 'to issue' || Skt. nīssarati — §167
 nīttarnā *v.i.* 'to be squeezed' || WP. nīccarnā intrans form nacōrnā *q. v.* — §33, 109
 nūh *f.* 'son's wife' || M. sūn || Skt. snuṣā — §77, 167 **Bl.**
 nūn *m.* 'salt' || WP. lūṇ || M. lōṇ || Skt. lavāṇa- — §142, 143 (VI) **Bl.**
 oṭṭhā (WP.) *adj. m.* 'belonging to a camel' || Skt. auṣṭra- — §16'
 oḍ *m.* 'a wandering tribe' || Skt. oḍra- — §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
 pācchō *f.* 'western wind' || WP. paccō || Skt. pascīma- — §116
 pāccī *adj.* 'twenty-five' || WP. pānjhī || Skt. pañca vimṣati — §117
 pachānā *v.t.* 'to recognise' || Skt. pratyabhijānāti — §125
 pachāṇā *v.t.* 'to thrash, winnow' || H. chāṭnā || Skt. *pracchaṇāti — §189
 paddā *v.i.* 'to break wind' || M. pādṇē || 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. pāiṇē || Skt. patati — §103, 170V **Bl.**
 pāid *f.* 'foot of bedstead' || WP. puāḍ, || Skt. pādānta- — §155

pañh *f.* 'dawn' || also pañh || Skt.
 prabhā _____ §72, 138
 pañhllā *adj. m.* 'first' || M. pahilā
 Skt. prathamā- || Pkt. *pahilla
 _____ §133, 170 (1) 187 **Bl.**
 pañti *adj.* 'thirty-five' || Skt.
 pañcatrimśat- _____ §30
 pair *m.* 'foot' || Skt. *padirā-
 _____ §101
 pājāb *adj.* 'fifty' || M. pannās
 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 (Poñ) *m.* 'string
 fastened round the neck of a
 pot' || Skt. pralagna-? _____ §187
 palāh *m.* 'kind of tree' || M.
 paḷas || Skt. palāśā-
 _____ §125, 186 **Bl.**
 pālamnā (WP.) *v.i.* to hang || Skt.
 pralambate _____ §155, 187
 palān *m.* 'saddle' || M. palān
 Skt. paryāna- _____ §129, 143 **Bl.**
 pālatnā *v. t.* 'to change, turn'
 Skt. paryasta-, || Pkt. pallattai
 _____ §143, 187
 palāttan *f.* 'yellowness' || Panj.
 pīlā+-ttan < Skt. -tvana-
 _____ §63, 165
 pālā *m.* 'border of a garment'
 || M. pālā || Skt. pallava-?
 _____ §164 **Bl.**
 palōsnā *v. t.* 'to pat' contam. of
 pāl- and pōs- _____ §179

palōtṭhā *adj. m.* 'first born' ||
 also palōtṭhā contam. of pañhllā
 and jētṭhā- _____ 179
 pālthī *f.* 'sitting on buttocks' ||
 M. palāṭ || Skt. paryasti-
 _____ 143 **Bl.**
 pāmā *m.* 'leg of a bedstead' || Skt.
 pāda- _____ §140
 pāñchī *m.* 'bird' || WP. painchī
 || M. pañchī || Skt. pakṣin-
 _____ §30 **Bl.**
 pānd^arā *adj.* 'fifteen' || M.
 pañdhārā || Skt. pañcadaśa-
 _____ §175 **Bl.**
 pandh *m.* 'distance, journey' ||
 M. pāñth || Skt. pānthāh-
 _____ §155 **Bl.**
 pāndhī *m.* 'traveller' || Skt.
 pānthika-? _____ §155
 pāñī *m.* 'water' || M. pāñī || Skt.
 pāñīya- _____ §123, 137, 140 **Bl.**
 pañj *adj.* 'five' || M. pāñc || Skt.
 pāñca- _____ § 49, 137, 155 **Bl.**
 pāñjamā *adj. m.* 'fifth' || WP.
 pañjavā || Skt. pañcamā-
 _____ §140
 pānnā *m.* 'leaf, page' || M. pān
 Skt. paññā- _____ §163 **Bl.**
 pāntālī *adj.* 'forty five' || H.
 pāñtalīs || Skt. pañcacaṭvārimśat
 _____ §30
 paṛ—*prefix* 'secondary' || M.
 paṛ- || Skt. pra-, prati-?
 _____ §173 **Bl.**
 párah *f.* 'examination, know-
 ledge' || M. parīs, parakhñē || Skt.
 parīkṣā _____ §67, 189 **Bl.**
 paraús [s]ī *m.* 'neighbour' || M.
 paṛoṣī || Skt. prativēšin-
 _____ §170 (1) **Bl.**

- paṛbāl *m.* 'trichiasis' || WP.
 paṛwāl || Skt. *pravāla-? §173
 paṛbhāt [pərbəa:t] *f.* 'morning'
 Skt. prabhāta- *ts.* — §89
 paṛchāttī *f.* 'a shelf under a
 roof' || Skt. *prachatti-? §173
 paṛdāddā *m.* 'great-grandfather'
 Panj. paṛ-<pra-+dāddā
 — §173
 paṛdānd *m.* 'an after tooth' ||
 Skt. *pradanta-? or Panj. paṛ-
 <pra-+dand. — §173
 paṛdhān *m.* [pərdəa:n] *adj.*
 'foremost' || Skt. pradhāna- *ts.*
 — §89
 paṛhūnā *v. t.* 'to read' || M.
 paṛhṇē || Skt. paṛhati
 — §91, 138, 170 (i) Bl.
 paṛśnā *v. t.* 'to serve meals' ||
 WP. pṛihṇā || M. paṛasṇē ||
 Skt. parivēśayati — §142 Bl.
 paṛōttā *m.* 'great-grandson' ||
 Skt. prapautra- — §173
 pārsō *adj.* 'day after to-morrow'
 Skt. paraśvaḥ — §187
 partōh (WP.) *f.* 'son's wife' ||
 also patrōh || Skt. putravadhū-
 — §187
 pās *prep.* 'with, near' || M. pās
 Skt. pārśvē — §49 Bl.
 pāsarnā *v. t.* 'to stretch' || M.
 pasarṇē || Skt. prasarati-
 — §186 Bl.
 pasijjⁿnā *v. i.* 'to sweat' || Skt.
 prasvidyate
 — §121, 161 (2), 165, 189
 pasīnā *m.* 'perspiration' || Skt.
 prasvinna. — §189
 pāssā *m.* 'side' || Skt. pārśvā-
 — §19, 24, 163, 165
 pas(sa)lī *f.* 'rib' | M. pāsōḷi
 Skt. pārśu- — 65, 163 Bl.
 patiāuhrā *m.* 'father-in-law's
 younger brother' || Skt. pitriya
 +śvāśura- — §131
 patt *m.* 'foliage, leaf' || WP.
 p^attar || M. pāt || Skt. pāttra-
 — §162 Bl.
 pātthā *m.* 'muscle' || Skt. vṛddhi-
 form of pṛsth- — §22
 pātthar *m.* 'stone' || M. pāthar
 Skt. prastara- — §166 Bl.
 pātṭī *f.* 'bandage' || M. pāt ||
 Skt. paṭṭa- — 152 Bl.
 paunā *v. t.* 'to get' || Skt.
 prāpayati — §162
 pāu *f.* 'itch' || WP. pā || Skt.
 pāmān- — 103, 119, 140
 paūā *m.* 'wooden sandal' || Skt.
 *pādukaka-: pādukā — §103
 pauh *f.* 'dawn' || also pauh *q. v.*
 Skt. prabhā — §162
 paun *m. adj.* 'three quarters' ||
 M. pāūn || Skt. pādona-
 — §101, 138 Bl.
 pēār *m.* 'affection' || M. pyār
 Skt. priyakāra-
 — §60, 101, 103, 142 Bl.

- pēhā = pahā *q. v.*
 pēō *m.* 'father' || WP. piū, || K. p̄
 Skt. pitṛ- § 60, 101, 103
 phāggan *m.* 'N. of a month' || *cf.*
 M. phāg 'Hōlī song' || Skt.
 phālguna-
 § 22, 64, 137, 140, 164 **Bl.**
 phāhā *m.* 'snare, noose' || M.
 phāsā 'dice' || Skt. pāsā-
 124, 166 **Bl.**
 phal *m.* 'fruit' || M. phaḷ || Skt.
 phāla- 49, 137, 143 **Bl.**
 phālā *m.* 'ploughshare' || M.
 phālā || Skt. phāla- § 137 **Bl.**
 phālāh *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.**
 phaṅgh *m.* feather, wing' || M.
 pākh || Skt. pākṣā-
 § 114, 125 **Bl.**
 phārkhā *m.* 'blade, nib' || M.
 pharas || Skt. paraśū-
 § 124, 145 **Bl.**
 phāṭnā *v. i.* 'to be split' || M.
 phāṭṇē || Skt. sphaṭyate
 § 107, 161 **Bl.**
 phinḍ *f.* 'ball' || Skt. piṇḍa-?
 § 124
 phōrnā *v. t.* 'to break' || Skt.
 'sphōṭayate' § 108, 166
 phull *m.* 'flower' || M. phūl || Skt.
 phulla- § 137 **Bl.**
 phūṭṭ^anā *v. i.* 'to burst' || M.
 phuṭṭṇē || Skt. sphuṭyate
 § 108, 166 **Bl.**
 picch *f.* 'rice water' || M. pīs || Skt.
 picchā § 152 **Bl.**
 picchā *m.* 'the hind part' || Skt.
 paśca- § 26, 166
 piḅh *f.* 'swing' || Skt. prāṅkhā
 § 78, 121 (3), 155
 piḅla *adj. m.* 'lame' || M. pāḅ(lā)
 Skt. paṅgu- § 26, 155 **Bl.**
 pīhnā *v. t.* 'to grind' || §. pexoiki
 Skt. *piṃṣati, || Pkt. piṣsi
 110, 160
 pijj *m.* 'pretext' || WP. pajj ||
 Skt. paryaya- § 26
 pīlā *adj. m.* 'yellow' || M. pivjā
 Skt. pīṭalā-
 § 63, 103, 143 **Bl.**
 piṇḍā *m.* 'body' || M. Skt. piṇḍa-?
 § 155
 piṇj^alā *adj. m.* = piḅlā *q. v.*
 piṇj^anā *v. t.* 'to card (cotton)'
 || also pinn^anā || Skt. piṇjayati
 § 155
 piṇj^arā *m.* 'cage' || M. pāj^{rā}
 Skt. piṇjara- § 26, 155 **Bl.**

- pinn *m.* 'ball' || M. piṃḍ || Skt. piṃḍa- §15, 137, 155 **Bl.**
- pīplā mūl *m.* 'root of long pepper' || M. piṃḍī || Skt. pippali- §152 **Bl.**
- pippal *m.* 'the pīpal tree' || Skt. pippala- §1-2
- pīṛ *f.* 'pain' || Skt. pīḍā §15, 127, 138
- pīṛhā *m.* 'footstool' || M. piḍhē Skt. piṛha- §15, 138 **Bl.**
- piṭṭanā *v. t.* 'to beat (breasts)' || M. piṭṭhē || Skt. piṣṭa-? §136 **Bl.**
- piṭṭā *m.* 'bodily constitution' Skt. piṭṭa- §152
- piṭṭh *f.* 'the back' || M. piṭṭh || Skt. piṣṭhā- §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
- pōhllō *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.**
- pōnuā *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 *iii*
- pūech'nā *v. t.* 'to ask' || M. pusṇē Skt. pṛechāti §98, 137, 152 **Bl.**
- pūech *f.* 'tail' || WP. puech || Skt. pūecha- §25, 152
- pūjhnā *v. t.* 'to wipe' || H. pūchnā, pūchnā || M. pusṇē || Skt. pṛōchati, || Pkt. pumchai §78 125 **Bl.**
- pūjjanā (WP.) *v. i.* 'to reach' || EP. pūgg'nā || Skt. pūryatē(?) §24, 161(?)
- punn *m.* 'merit, charity' || Skt. pūnya- *ts.?* §161 (3)
- pūnnā (WP.) *past. part.* 'arrived' Skt. pūrṇā- §24
- pūnnēō *f.* 'full moon day' || Skt. pūrṇimā §24, 163
- puṛ *m.* 'single stone of a mill' || M. puḍā || Skt. puṭa- §15, 138 **Bl.**

- purānā *adj. m.* 'old' || Poa.
 parānā || 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
- rāī *f.* 'mustard' || M. *id.* || Skt.
 rājikā _____ §138 **Bl.**
- rāih^{at} *m.* = halḥṭ *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.*
- rāṇḍī *f.* 'widow' || M. rāṇḍ || Skt.
 raṇḍā _____ §155 **Bl.**
- raṅg *m.* 'colour' || M. raṅg ||
 Skt. raṅga- _____ §155 **Bl.**
- rānī *f.* 'queen' || M. bānī || Skt.
 rājñī _____ §154 (2) **Bl.**
- rann *f.* 'wife' || raṇḍī 'widow'
 Skt. raṇḍā- _____ §143, 155
- rāssī *f.* 'rope' || M. *id.* || Skt.
 raśmī- _____ §143, 167 **Bl.**
- rāt *f.* 'night' || M. *id.* Skt. rātrī-
 _____ §143 **Bl.**
- ratt *m.* 'blood' || M. rātā 'red'
 Skt. rakta- _____ §153 **Bl.**
- rāttī *m.* 'short form of personal
 name Ratan' || Skt. rātna-
 raktikā _____ §154 (3)
- rauh *m.* 'juice' || also raih, ras
 Skt. rāsa- _____ §72, 74
- raulā *m.* 'noise' || Muḥ. rōlā || Skt.
 rāva+ja- _____ §105
- ricch *m.* 'bear' || M. rīs || Skt.
 ṛkṣa- _____ §99, 167 **Bl.**
- rījjh^{anā} *v. i.* 'to be boiled' ||
 Skt. ṛdhyate- _____ §99, 161 (2)
- rīn *f.* 'grains of sugar, sand, etc.'
 rān recorded by Maya Singh
 Skt. rēṇú- _____ §39
- rīṇḍī *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
- rūcā *v. i.* 'to be pleasing' || Skt.
 rucyatī _____ §161

- rūī *f.* 'cotton' || Skt. rōman-
 _____ §140
- rukkā *adj. m.* 'dry, without
 grease' || M. rukhā || Skt. rūkṣā-
 _____ §24 **Bl.**
- raṁh"nā *v. t.* 'to engage' || Skt.
 *rundhati _____ §155
- rūppā *m.* 'silver' || M. rupē ||
 Skt. rūpya- _____ §161 **Bl.**
- russ"nā *v. i.* 'to be angry' || M.
 rusṇē || Skt. ruṣyate
 _____ §15, 143, 161 (8) **Bl.**
- sabāt *f.* 'courtyard' || Ar. sābāṭ-
 _____ §57
- sabēr *m. f.* 'morning' || Skt.
 *savēla- _____ 143(V)
- sacc *m.* 'truth' || Amb. sane || H.
 sāc || M. sāc, saṁcā || Skt. satyā-
 _____ §113, 161 (2) **Bl.**
- sād *f.* 'welfare' used in the
 phrase sukkh sād || Skt. śānti-
 _____ §155
- sāddā *m.* 'invitation' || M. sād
 Skt. śabda- _____ §19, 153 **Bl.**
- sāḍḍhē *adj.* 'increased by half'
 || M. sāḍḍhē || Skt. sārḍha-
 _____ §144 **Bl.**
- sādhūr *m.* 'red vermillion' || M.
 seṁdūr || Skt. sindūra-
 _____ §126 **Bl.**
- sāḡ *f.* 'point' || M. sāḡū || Skt.
 sāṅkū- _____ §25 **Bl.**
- sāh *m.* 'breath' || Skt. svāsa-
 _____ §145, 165
- sāhā *m.* 'hare' | also saihā, sehā
 M. sasā || Skt. śasā- _____ §75 **Bl.**
- sāhlāḡ *m.* 'fook' || *cf.* M. sāli
 Skt. śalyaka- _____ 128, 187 **Bl.**
- sāī = asāī *q. v.*
- sāī *m.* 'master, saint' || Skt.
 svāmin- _____ §140
- sāihnā *v. i.* 'to bear, suffer' || M.
 sabṇē || Skt. sāhate _____ §147 **Bl.**
- sain *f.* 'hint' || M. sāḡjē || Skt.
 saṁjñā- _____ §154 (2) **Bl.**
- sāinti *adj.* 'thirty-seven' || Skt.
 saptatrimṣat- _____ §30
- sāījh *m.* 'share' || ṣ. sāzhu || Skt.
 sāṁśa- _____ §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.**
- sākārnā *v. t.* 'to honour a huṁḍī'
 || M. sakār 'honour' || Skt.
 satkārayati _____ **Bl.**
- sakk *m.* 'bark' || WP. srakk- ||
 Skt. śālka-: *sarka- _____ §164
- sākkar *f.* 'sugar, not refined' ||
 M. sāk(h)ar || Skt. śarkarā
 _____ §163 **Bl.**
- Sālā *m.* 'wife's brother' || M. *id.*
 Skt. syālā- _____ § 161 (8) **Bl.**
- Salhābbī *f.* 'dampness' || Pers.
 sailābī _____ 128
- sall *m.* 'dart' || M. sal || Skt. śalya-
 _____ § 129 **Bl.**

salūnā *adj. m.* 'salted' || Skt.
 salavaṇa- § 142
 samhānā *vt.* 'to protect' || Skt.
 sambhālayati § 196
 sāmjh^anā *vt.* 'to understand' M.
 samajne || Skt. sambudhyate
 § 187 Bl.
 samm *f.* 'ferrule' || Skt. śamba-
 § 155
 sanēlā *m.* 'message' || Skt.
 sandāṣā- § 144, 155
 saṅg *f.* 'modesty' || Skt. śāṅkā
 § 144, 155
 sāṅgal=sūṅgal *q.v.*
 saṅgh *m.* 'throat' || Skt. śaṅkhā-?
 § 155
 saṅgūc^anā *vt.* 'to shrink' || Skt.
 saṅkucya'e
 sāṅjh *f.* 'evening' || M. sājh
 Skt. sandhyā-
 § 87, 155, 16, (2) Bl.
 sāṅjhī *m.* 'share-holder' || Skt.
 sāṅṣa- § 160
 sāntālī *adj.* 'forty-seven' || Skt.
 saptaśatvāriṃśat- § 30
 sapp *m.* 'serpent' || Amb. samp||
 M. sāp || Skt. sarpā-
 § 15, 10 Bl.
 sarāp sarauhnā=srāp, srauhnā
q.v.
 sarlāl *m.* 'headache' ||
 Panj. sir + ? || Skt. vyādli-
 § 161 (7)
 sārhi *f.* 'scarf' || M. sāḍi || Skt.
 śāti- 126 Bl.

sarhō *f.* 'rape seed' || Skt. sar-
 ṣapa- § 163, 174
 sarikkhā *adj.* 'similar' || also
 s rkhā || M sārkhā || Pkt *
 sarikha- § 189 Bl.
 sārka=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.
 saṭṭh *adj.* 'sixty' || M. sāṭh || Skt.
 ṣaṣṭi- § 144 Bl.
 sātthal *m.* 'thigh' || Skt. sákthin-
 § 64, 153
 sātthī *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
 sauhrā *m.* 'father-in-law' || M.
 sāsra || Skt. śváśura-
 § 143, 145, 165 Bl.

sāulā *adj. m.* 'black' || M. sāvlā.
Skt. śyāvā-?. śyāmala-

— § 101, 161 Bl.

saun *m.* 'N. of a mouth' || Skt.
śrāvāṇa — § 101, 142, 162

sāundā *prep. past.* 'sleeping'
Skt. svapatt- — § 117

saut (H). *f.* 'co wife' || M. savat
Skt. sapātnī

— § 154 (3), 187 Bl.

sāvā *adj.* '(one) and a quarter' ||
M. *id.* || Skt. sapāda-

— § 138 Bl.

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

sēḍh *m.* 'personal name' || also
sēḍdhū *cf.* sēḥ || Skt. śrēṣṭha-

— § 126

sēhā=sāhā *q.v.* — § 145

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

sēj=ch ēj *q.v.*

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

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

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

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

— § 166 Bl.

2. sēḥ *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 śidhrā pudhrā || Skt.
sidhrā- — § 162

sījhanā *v. t.* 'to have a settle-
ment' || M. sijṇe || Skt. sidhyati
— § 161 (2) Bl.

sikkh *f.* 'advice' || Skt. śikṣā
— § 15, 167

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

also sīlha 'damp' — § 128 Bl.

siṅ *m.* 'horn' || M. *id.* siṅ || Skt.
śṛṅga- — § 97, 155 Bl.

singh *m.* 'used in personal
names' || Skt. śiṅghā-ts — § 175

siṅjanā *v. t.* 'to water' || M.
siṅṇē || Skt. śiṅcāti

— § 19, 155 Bl.

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

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

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siūnā *m.* 'gold' || also seōna ||
M. soṅē || Skt. suvārṇa-, svairṇa-

*sivairṇa- — § 37, 163 Bl.

- sōhnā *adj. m.* 'beautiful' || Skt.
 śobhana- — § 138
 sōlā *adj.* 'sixteen' || M. sōḷa || Skt.
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 srāuhnā *v.t.* 'to praise' || Skt.
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 srāp *m.* 'curse' || Skt. śīpa-*ts.*
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 M. sumb || Skt. śulba-
 — § 164 **Bl.**
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 suhāg *m.* 'union with a husband'
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 suhāppaṇ (WP.) *m.* 'beauty'
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 sūhnī *f.* 'broom' || Skt. śōdhanī-
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 — § 166 **Bl.**
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 sūnanā *v.t.* 'to hear' || Skt.
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 — § 96, 98, 136 **Bl.**
 sungaṇnā *v.* 'to contract' || Skt.
 *saṃkuṭati- — § 109
 sūngl^anā *v.t.* 'to smell' || M.
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 — § 24, 161 (4) **Bl.**
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 — § 103, 138
 sūrāg *f.* 'underground passage'
 || M. suraṅg || Skt. suruṅgā
 — § 64, 112, 187 **Bl.**
 sūtnā *v.t.* 'to draw as wire' ||
 Skt. sūtrayati- — § 110
 sūt *m.* 'thread' || M. *id.* || Skt.
 sūtra- § 7, 19, 162 **Bl.**
 suttā *past part.* 'slept, asleep' ||
 Skt. sūptā-
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 tācch^anā *v.t.* 'to hew' || M.
 tāśhē || Skt. tākṣati — 167 **Bl.**

- tadḍānā *v.t.* 'to open wide' || Skt.
 atrdati § 171
- tāhnā *v.t.* 'to drive away' || WP
 trāhṇā || M. tarās || Skt.
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- tākā *m.* 'copper coin' || Skt. taṅka-
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- takhān *m.* 'carpenter' || Skt.
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- tākkānā *v.t.* 'to estimate' || Skt.
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- tākkalā *m.* 'spindle' || WP.
 trakka^alā || Skt. tarku-
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- tākkaṛī *f.* 'balance' || WP.
 trakka^aṛī || Skt. tarḱa-(?)
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- ṭalnā *v.i.* 'to go away' || M.
 ṭalṇē || Skt. ṭalati- § 137 **Bl.**
- tāmbā *m.* 'copper' || M. tābē ||
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- tānānā *v.t.* 'to stretch' || M.
 tāṇṇ || Skt. tānayati-
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- tand *m. f.* 'gur, thread' || M.
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- taṅg *f.* 'leg' || Skt. taṅkā § 137
- tāpnā *v.i.* 'to be heated' || Skt.
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- tāppānā *v.i.* 'to jump' || Poth.
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- tāppar *m.* 'mat' || WP. trappar
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- tārnā *v.i.* 'to cross' || M. tarṇē
 Skt. tarati- § 108 **Bl.**
- tārah (WP) *m.* 'hyena' || M.
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- taṭīhrā *m.* 'sandpiper' || Skt.
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- tāttā *adj. m.* 'hot' || Skt. tapṭā-
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- tāṭṭī *f.* 'screen' || WP. traṭṭī || M.
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- tt(an) *suff.* used in forming
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- tau *m.* 'heat' || WP. tā || Skt. tāpa-
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- tādḍhā *adj. m.* 'crooked, slanting'
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- teḥāēā *adj. m.* 'thirsty' || Skt.:
 *ṭṛṣāyita- § 60
- tēl *m.* 'oil' || Skt. tāilā-: *tailya-
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- 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.
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- thammh *m.* 'column' || Skt.
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 Skt. stāna- § 166 **Bl.**
 thānī *adv.* 'through' || Skt. sthāna-
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 thāukar *m.* 'lord' || H. thākur
 Skt. thakkurā- § 137
 thēli *f.* 'palm' || Skt. hastatala-
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 thērā *m.* 'aged person' || M.
 thēr || Skt. sthāvira- § 101 **Bl.**
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 thūllā || Mul. thōhl || M. thulī,
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 thōrā *adj. m.* 'little' || M. thoḍā
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 tiā *adj. m.* 'third' || also tijjā
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 1. tih *f.* 'thirst' || *cf.* M. tabān,
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 2. tih *adj.* 'thirty' || M. tis ||
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 tikkhā *adj. m.* 'sharp' || WP. L.
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 til *m.* 'sesame seed' || Skt. tīla-
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 tinn *adj.* 'three' || M. tīn || Skt.
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- tūnnā *v.t.* 'to stow' || Skt. tūrṇa- § 24
- tūrnā *v.i.* 'to walk' || Skt. turati § 137
- tūsī *pron.* 'you' || also tūsā Skt.* tuṣmē *cf.* asmē § 50, 167
- tūssānā *v.i.* 'to appear' (of small-pox) || Skt. tuṣyati § 161 (8)
- tūtṭānā *v.i.* 'to break' || M. tuṭṭṇē || Skt. trutyati § 108, 161, 171 Bl.
- tūtṭhanā *v.i.* 'to be kind' || Skt. tuṣṭa- § 171
- ūbbhā (WP.) *adj.* 'erect, upward' || M. ubhā, udhav || Skt. ūrdhvā- § 24, 165 Bl.
- ūbbharṇā *v.i.* 'to project, swell' Skt. udbharati § 109, 153
- ūccarnā *v.t.* 'to speak' || Skt. uccarati § 152
- ūccaṛṇa *v.i.* 'to be separated as skin from flesh' || M. ucaṭṭrē Skt. uccaṭati § 152 Bl.
- ucērnā *trans.* 'points to' √uceṣṭ-
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- ūddhaṛṇā *v.i.* 'to be unstitched' Skt. ? § 109
- ugāh *m.* 'witness' || Pers. gawāh- § 135
- ūgganā *v.i.* 'to grow' || also ūg(g)amṇā || Skt. udgata-, udgamyate § 153, 161 (5)
- ūggarnā *v.t.* 'to wield' || Skt. udgurati § 64
- ūgghā *adj. m.* 'famous' || Skt. udgha-? § 153
- ūgghaṛṇā *v.i.* 'to become clear' Skt. udghaṭatā § 153
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- ūkkhal *m.* 'mortar' || M. ukhaḷ Skt. ulūkhala-, *utkhala- § 153 Bl.
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- ūncā *adj. m.* 'high' || WP. uccā || M. uṃcā || Skt. ucca- § 25, 113, 152 Bl.
- ūngal *f.* 'finger' || Skt. aṅgūli- § 28, 64, 155
- ūngarnā *v.i.* 'to sprout' || Skt. aṅkura- § 28
- ūnghānā *v.i.* 'to nod' || Skt. uṅkhati § 155
- unhālā (WP.)=hunālā *q. v.*
- ūñjal *m.* 'double handful' || M. oṃjal || Skt. aṅjali-, udañjali- § 23 Bl.

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ágra-	aggā.	amra=āmra-	amb.
*agrakē	aggē.	amlikā	imlī, imblī.
aṅká-	aṅg.	áran̐ya-	arnā.
aṅkūra-	āgūr.	árisṭa- (unhurt)	rīṭṭhā.
aṅkuśá-	aṅgas ts.	arká- (sun)	akk.
aṅgāra-	āgeār.	argha-	Mul. aggh.
aṅgūli-	uṅgal, uṅg ^{ali} .	ardhá-	addh[ā].
aṅgúṣṭha-	gūṭṭhā.	-tṛtiya-	ḍhāī.
ája+pālin-	WP. ayāī.	-pañcama-	dhauncā (loan from H.)
ajānat-	WP. ayāṇā.	-pūra-	adhūrā.
añjana-	anjan.	-māna-	dhaun.
añjalí-	unjal.	arma- (śuśratra-)	amb ^a nā.
aṭṭa-	aṭāri, aṭāli.	alakta-	altā.
adyá-	ajj.	alagna-	alagg.
adhunā-	hun.	avaśyā-	ōs.
ántara-	andar (Persian ?)	avēlā-	abār.
andhá-	annhā.	asīti-	assī.
*andhakara-	nhēr[ā]	ásru-	injh(ū).
ánna-	ann.	aśvīna-	assū.
annā́dya-	anāj.	aṣṭáu-	aṭṭh.
anyākāra-	neārā.	ásta-	āthnā, āthamnā.
ápatya-	bacc.	-m ayana-	atthan.
ápara-	hōr.	ásthi-	haḍḍ (?)
apútra-	aut.	asmé-	asī, asā.

âkhyātī	âkhnā, âkhh ^a nā.	udgamyate	uggamnā.
âkhyāna-	WP. akhā[u]n.	udgha-	ugghā 'famous'.
ājñā	ān.	udghatātē	uggharṇnā.
āṇḍā-	āṇḍā.	udgurati	uggarnā.
ātmán-	āp, āpnā.	udbharati	ubbharnā.
ānayati	WP. ān ^a nā.	udvartana-	baṭṭnā, H. ūbṭaṇ.
āntrá-	āḍ.	upári-	uppar.
āman-	āu, WP. ā.	upaskara-	bakkhar.
āmalaka-	aulā.	upālbmbha-?	ulāmbhā.
āmra- (=amra-) amb.		úluka-	ullū.
ārdrá-	āddā.	ulúkhala-	ukkhāl.
*ārdla-	allā.	úṣṭra-	ūṭh, utṭh.
ārdhika-	āḍḍhi.	uṣṇakāla-	hunālā.
ālasya-	ālas.	uṣma-	hussar, huṭṭ, hummkh.
āsā-	ās (loan from H.)	uhya-	(Pkt. vojĵha-) vujĵha-bōĵh.
āśviná-	assū (?) H. āsauj.	ūná-	ūnā.
āśāḍha-	hārḥ.	ūrdhvá-	ubbhā.
āha-	*√āh WP. āhṇā.	ṛkṣa-	ricch.
ikṣú-	ikkh.	ṛdhyati	rijĵhanā.
indhana-	imhan.	ēka-	ikk.
*iṣṭā. iṣṭakā	itt.	ēkasthá-	kaṭṭhā.
īsvará-	issar.	ēkākin-	kallā.
īṣā-	WP. hīh.	ēkādaśa-	gyārā, gēārā.
uñkhati	uñgh ^a nā.	aikya-	ēkkā.
ucca-	ūncā, uccā.	ōḍra-	ōḍ.
uñchati	hūĵhnā.	ōṣṭha-	H. hōṭ.
uḍḍayatē	uḍṇā, uṛnā.	auṣṭra-	WP. oṭṭhā.
utkirati	ukkarnā.	kamśá	WP. kāihā
uttarati	uttarnā.	kákṣa-	kakkh.
*utthāti	(Pkt. utṭhāi) utṭh ^a nā.	kákṣā-	kacch.
utpadyatē	upajñā.	kañkana-	kaṅgan.
utphaṇati	upphan ^a na.	kañkata-	kañghā.
utsarati	ussarnā.	kacchapa-	kacchū.
udgata-	ugganā.	kajjala-	kajjal.

kañcu-	kanj, kunj. 'slough.'	kañś-	kal.
kaṭaka-	kaṛā.	kalāpa-	kalāvā.
kaṭaha-	kaṛāh [ā].	kalpayati	WP. kapp ^a nā.
kāṭuka-	kaurā.	kalya-	kallh.
kāṇṭaka-	kandā.	kāṃsya-	kāssi.
kaṇṭhā-	kandhā.	kāka-	kāu.
kāti-	kai.	kācā-	[*kacca-] kane
kathayati	kaihnā.		WP. kacc.
kanthā	kandh.	kāñā-	kānā.
kadalī	kēllā.	kāñḍa-	kānnā.
kanduka-	khuddō.	katara-	kair.
kannyā	FP. kanneā, WP.	-kāra-	suff.—ār.
	kanj.	kārttika-	kattā, -ō kattak.
kāparda-	kaudḍī.	kārmaṇa-	kāman.
kaphala-	kāhlā.	kāryā-	kāj.
kaphōṇi-	kūhnī.	kālā-	kāl.
kāmala-	kaul.	kāla-	kālā.
kampatṛ	kamm ^a nā.	kāśa-	kāhī.
-kara-	suff.—ār[ā].	kāṣṭha-	kāṭh.
karañka-	kārāḡg.	kāsā	[*kassa Pkt.
kārati	karnā.		-kaṃsa].
karabha-	WP. karhā.	kāhala-	khaṅgh.
kārīṣa-	karīh.	kirāṇa-	kāhlā.
kārkaṭikā-	kakkarī.	kīṭa-	kiran.
karkara-	kakkar.	kīla-	kiṛā.
kārṇa-	kann.	kuḅkuṭā-	kīllā.
kārtati	katt ^a nā.	kukṣī-	kukkar.
	katt ^a nā.	kuñkuma-	kukkh.
karpaṭa	kapp ^a rā.	kuñeikā-	kungū.
karpara-	khappar.	kuṭumba-	kunjī.
karpāsa-	kapāh.	kuṭṭaya-	kuṇam.
karbara-	kabrā.	kuṇṭha-	kuṭṭ ^a nā.
kārma-	kamm.	kuṇḍa-	khunḍhā.
karṣati	kasnā.	kuddāla-	kūndā, kuuālī.
	khas ^a nā.	kuputra-	kudāl.
			kaputta.

kustri-	khutthi.	krōḍá	kōl.
*kubra-	kubbā.	kvathate	kaṛhnā.
cf. kubhrá.		kvātha-	kāṛhā.
kumārā-	kaur, kamārā.	kṣāra-	khār, chār.
kumbhakāra-	kamheār.	kṣírā-	khīr.
kūla-	kul.	kṣudra-	(*ksudla)
kulattha-	kulthi.		khullā.
kulyā-	kūhl.	kṣudhā	khōh.
kūṣṭha-	kuṭṭh (plant).	kṣurá-	churā.
kuṣṭha-	kōṛh.	kṣurapra-	khurpā.
kuṣṇāti	khuss ^a nā.	ksētra-	khēt.
kūṭá-	WP. kūṛ.	khaṭvā	khaṭṭ.
kūpa-	khūh, kūā.	khaḍga-	khaggā.
kūrcá-	kucc.	khaṇḍa-	khannā.
kūrdati	kūdd ^a nā.		khaṇḍ.
kūrmá-	WP. kummā.	khadirá-	khair.
kṛtá-	kittā.	kharijū	khāj.
kṛttikā-	khitti.		khujli.
kēkara-	kairā.	kharijūra-	khajūr.
kētaka-	keḍṛā.	kharva-	khabbā.
kēdāra-	keārā.	khalla-	khall.
kēśarin-	kēh ^r	khātá-	khāi.
	kēhri	khāḍdati	khānā.
	kēhrā.	khāḍya-	khajjā.
	kēssū.	khārī-	khārī-
kaiṃśuka-	kōṛi, krōṛ.	khiṅga-(Hemacandra).	khiṅga.
kōṭi-	kūlā.		khiṅgā.
kōmala-	kōr.	khiccā	khicṛī.
kōra-	kotṭhā.	gaṇḍa-	gaṇḍā.
kōṣṭha-	kōssā.		gannī.
*kōṣma-	kōkh (W P.)	gaṇḍaka-	gañḍā.
kaukṣa-	kōṛmā.		gannā, gāḍeri.
kauṭumba-	khēhnā.	gaṇḍūpadī-	gāḍōā.
krīdati	kunj.	*gandhilla-	gāḍhlā.
krūñcā-	kōh.	gamayati	gamaunā.
krōśa-			

gārgara-]	gāggar.	grāha-	gahā, gehā.
gargari]		grāhana-	graihn <i>ts.</i>
garjati	gajj ^a nā.	grāma-	grāu, grā.
garjara-	gājjar.	grāsa-	grāh, gās.
gardabhā-	gadhā.	ghaṭa-	gharā
gārbha-	gabbhā.	+manca-	gharaunjā.
gala-	gal, gali.	ghaṭayati	gharna.
gādha-	gārḥā.	ghaṭi-	gharī.
gāyati	gaunā.	ghaṭṭayati	ghaṭṭ ^a nā.
gāli-	gāl.	ghaṇṭa-	ghaṇḍ [i].
gūggulu-	guggal.	*ghara-	ghar.
guccha-	gucchā.	gharna-	gnaśā.
gudā+randhra-	gōhran.	ghāta-	ghau.
gumphā-	gummhā.	*ghātilla-	ghail.
gurjarā-	gujj ^a r.	ghāsā-	ghau, ghā [h].
gūlgulu-	guggal.	ghuṇa-	ghun.
gūlma-	gummā.	ghṛṇā	ghir.
guhya-	gujjhā.	gl rṭā-	gheō.
gūdhā-	gūrḥā.	+pūra-	gheōr.
gūrda-	guddā.	ghōṭaka-	ghōrā.
grṇāti	gin ^a nā.	cakrā-	cakk [i].
grdhryati	gijjh ^a nā.	cakravāka-	cakvā.
grdhra-	giddh.	caṅga-	caṅgā.
*grṣma-	gūmmh.	cañcu-	cuñj.
grḥā-	see *ghara-	ṭataka-	ciṛā.
gō-	gā.	caṭati	caṛhnā.
gōtrā-	gōt.	caṭur-	cau-, cu-, ca-
gōdl. ā.	gōh.	caṭurthā-	cautthā.
gopālā-	guāllā.	caṭurthī-	cauth.
gōpura-	gōerā.	cāturdaśa-	caudā.
gaurā-	gōrā.	cāturviṃśati-	caubī.
grathnāti	gaṭṭh ^a nā.	catuṣka-	cāuk.
granthati	ganḍh ^a nā.	catuṣpañcāśat-	curanjā.
granthī-	gaṭṭh, ganḍh.	cātuṣpāda-	cupāeā.
granthila-	gādhlā.	cātustriṃśat-	cauntī.

catvārah-	cār.	chānda-	chann.
catvāriṃśat-	cālt.	chala-	chal, chalnā.
candana-	caṃnan.	chavi-	chail.
candrá-	cand, can-.	chādana-	chaunī, chaunā.
camatkāra-	camkār.	chāya-	chāu.
camara-	caur[i].	chikkā	chikk.
campaka-	cambā+kalikā-	chidyatē	chijj ^a nā.
	cameli.	chidrā-	chiddā.
cārman-	caṃm.	chutṭyate	chutt ^a nā.
+kāra-	cameār.	chēdana-	chainī.
carvayati	cabb ^a nā.	chōṭayati	H. WP.
*calyati	call ^a nā.		chōṛnā.
eālanī	chālñī.	jānghā	jañgh.
cittā-	citt.	jāna-	janā.
citrā-	cittā, ciṭṭā.	jānayati	jan ^a nā.
citrayati	citt ^a nā.	janma-	jamm.
cirā-	cir.	jāuya-	jann.
cirbhata-	cibbhar	jambu-	jammū.
cīra-	cīrā.		jāmman.
cukra-	cukkā.	jalā-	jal 'water'.
cunṭati	cunḍanā.	jāgrat-	jāgnā.
culla-	cullhā.	jādyā-	jāddā.
cūṣati	cūs ^a nā. ? cūñgh ^a nā.	jātā-	jāeā.
cūṇa-	cūnnā.	jānāti	jān ^a nā.
cūḍa-	cūrā.	jāmāṭr-	jamāi.
caitra-	cēt.	jāra-	jār.
cōkṣa-	cokkhā.	jihvā	jībh.
cōrā-	cōr.	jīvā-	jī.
cyutā-	cūnā.	jivana-	jiūn.
chagalā	chellā.	jūṣṭa-	juṭṭhā.
*chaṭati	charnā.		jhūṭh.
*chattati	chatt ^a nā.	jyēṣṭha-	jētṭhā.
*chanṭati	chandana. cf. H.G.	jyaīṣṭha-	jēṭh.
	cl. āṭ	jvālati	jalnā.
*chatti-	chatt.	ṭaṅka-	ṭakā.

ṭānkā	ṭaṅg.	triṃṣat-	ṭih.
ṭiṭṭibha-	ṭaṭṭīhrā.	trīṇi-	tinn.
ṭvalate	ṭalnā.	truṭṭyati	ṭuṭṭ ^a nā.
ḍamarū	ḍaurū.	trumpati	tummanā.
ḍāknī	ḍain.	trōṭayati	toṛnā.
ḍhaukatē	ḍhōnā.	tvāṣṭṛ-	ṭhaṭṭhārā.
tākṣati	tacch ^a nā.	dāṃṣṭṛā	dāṭhā <i>q.v.</i>
tākṣan-	takhān.	dākṣiṇa-	dakkhan.
tāntu-	tand.	dagdhā-	daddh ^a nā.
taptā-	tattā.	daṇḍā-	ḍaṇḍā.
tarakṣa-	tarakh.	dadru-	dadd.
taratī	tarnā.	dādhi-	dahī.
tarkayati	takk ^a nā.	+bhāṇḍa-	ḍahīṇḍi.
tarku-	takk ^a lā.	dānta-	dand.
tardati	ṭaḍḍ ^a nā.	dardura-	ḍaḍḍū.
*tarpati	ṭappanā.	darbha-	ḍabbh.
tālpā-	tappar.	darśayati	dass ^a nā
tānayati	tān ^a nā.	dāśa-	ten.
tāmra-	tāmbā.	dāṭhā-	jāṛh, dāṛhi.
tittirā-	tittar.	dātra-	dāṭṭī.
tiraścā-	tirchā.	dāmanī-	daun.
tīla-	til.	dāya-	dāj.
tīkṣṇa-	tikkhā.	dārdhya-	ḍāḍḍhā.
turati	turnā.	divasa-	dehārā.
*tula (tulā)	tulhā.	dīpā-	dīvā.
túṣa-	toh.	ḍugdhā-	ḍuddh.
tuṣṭa-	ṭuṭṭh ^a nā.	durlabha-	dūllā.
*tuṣmē	tusī.	dūrā-	dūr.
tuṣyati	tuss ^a nā.	dūrvā	dubb.
tūṇa-	tunn ^a nā.	ḍṛṣyate	diss ^a nā.
tūla-	tulāī.	ḍṛṣṭa-	ḍiṭṭhā.
ṭṛṇa-	tin.	devara-	deōr.
ṭṛṭiya-	tijjā, tīā.	dauhitra-	dohtā.
ṭṛṣā	tēh, tih.	dyūtā-	jūā.
trāsayati	tāhnā.	dramma-	damm.

drākṣā	dākh.	nimantra-	neōdā.
drāghate	ḍāhnā.	nimnā+apa+	
dvātrīṃśat-	battī.	dhyāna?	nimmōjhāṇā.
dvādaśa-	bārā.	nimba-	nimm.
dvāra-	bār.	nirīkṣa-	nirakh.
dvitīya-	dūjjā.	nirbhāgya-	nabhāg.
dvāu-	dō.	nirmala-	nimmal.
dhamāni-	dhaun.	nirvartatē	nibbaṇā.
dhāritrī	dhar ^{at} .	nirvahati	nibhnā.
dhavala-	dhaulā.	niścala-	nielā.
dhānyā-	dhān.	niścōtati	nacōṛṇā.
dhārā	dhār.	nissāṅka-	nasaṅg.
dhīvara-	jhīūr.	niškālyate	nikkalnā.
dhūmā	dhūṣ.	niṣputra-	naputtā.
dhūli, *dhūḍi-	dhūr.	nistarati	nittarnā.
dhvajā	jhaṇḍā.	nissarati	nissarnā.
dhvanī-	jhankār.	nīroga-	narōā.
nakulā-	naul.	nīla-	lalārī.
nakhā-	naūh.	nṛtyati	nacc ^a nā.
nagnā-	naṅgā.	pakvā-	pakkā.
nādī	nāī.	pakṣā-	pakkh, phaṅgh.
nanandr-	nanād.	pakṣīn-	panchī.
nānāndr-	nanān.	pākṣman-	phamman,
nayati	nēnā [k].		phambh.
nāva-	nāu, 9.	paṅgu-	pīglā.
nāśyati	nass ^a nā.	pācyate	pacnā.
naṣṭā-	naṭṭh ^a nā.	pāñcan-	panj.
nās+ka-	nakk.	pañcamā-	panjamā.
nasta-	natth.	pañcaviṃśatī-	pacci.
nāḍī	nār.	pañcāsat	pāḷā.
nāpitā-	nāī.	pañjara-	pinj ^a rā.
nāma-	naū.	paṭṭa-	paṭṭī.
nikāṭa-	nērā.	paṭṭhati	paṭṭhnā.
nidrā-	nīd.	pāṭtra-	pattā.
		patha-	pahā.
		pathin- (pānṭhan)	pandh.

*padīra-	pair.	pippala-	pippal.
padma-	pabb.	pippali-	piplāmūl.
padmini	pabban.	piṣṭa-	piṭṭhī, piṭṭ ^a nā.
paraśú-	pharhā.	piṭha-	piṛhā.
paraśvah	parsō.	pīḍā	piṛ.
parivēśayati	parōsnā.	pīṭala-	pīlā.
parikṣā	parakh.	puecha-	pūch.
parṇā-	pannā.	puṭa-	pur.
pardati	padd ^a nā.	punya-	punn.
paryaya-?	pajj, pijj.	puttala-	putlā.
paryasta-	pal ^a tnā.	putrá-	putt.
paryasti-	palthi.	purāṇā-	purānā.
pársu-	passali.	puṣkara-	pōkkhar.
palāśá-	palāh.	pustaka-	pōṭthā.
par(l)yañka-	pahlāg.	pūrṇā-	punnā.
par(l)yāna-	palānā.	pūrṇimā	punneō.
pallava-	pallā.	pūryate	pujjanā.
paśca-	picchā.	pūrvārdhā-	puādh.
paścārdha-	pacādh.	pūlya-	pōl.
paścima-	pacchō.	prechāti	puech ^a nā.
pātayati	paunā.	pr̥thula-	pohllō.
pāda-	pāmā.	pr̥sthā-	piṭṭh, putṭhā.
pādānta-	pāid.	paundra-	pōnnā.
pādukā	paūā.	pautra-	pōttā.
pādonga-	paun.	pauśa-	pōh.
pānīya-	pānī.	pauśkara-	see paśkara.
pāmān-	paū.	paustaka-	see pustaka.
pārśvá-	pāssā.	prakhyānā-	pakhānā.
pāśa-	phāhā.	prathamā-	paihlā.
pīṃśati	pīhnā.	pratīvāsī-	paraus(s)ī.
picchā	picch.	prapautra-	paṛōttā.
piñjayati	pinjanā.	prabhā-	paih, pauh.
pīṇḍa-	pinn, piṇḍā.	pralambatē	palamnā.
piṭr-	peō.	pravahana-	pōhan.
pitta-	pittā.	prastara-	patthar.

prasvidyate	pijjanā.	bhāratī	bharnā.
prasvēda-	parseō.	bhasman-	bhass.
prahara-	paihr.	bhāgā	bhau.
prāpayati	paunā.	bhāginēya-	bhān ^a jā.
priyakāra-	peārā.	bhāṅjāgāra-	bhādeār.
prēñkhā	pīgh.	bhugna-	bhuggā.
proñchati	pūjhnā.	bhūmī	bhū.
phanā-	phan.	bhṛjjāti	bhujj ^a nā.
phāla-	phal.	bhēdra-	bhēd.
phālguna-	phaggan.	bhramati	bhaūnā.
phāla-	phālā.	bhramara-	bhaur.
phulla-	phull.	bhrāṣṭra	bhaṭṭh.
bandhati	bannh ^a nā.	bhrāṣṭr-	bhāī.
barkara-	bakk ^e rā.	bhrū-	bhaū.
balivārda-	bahld.	mākṣā	macchar.
bahutva-	bauht.	mākṣikā	makkhi.
bāhū-	bāh.	majjā	mijjh.
bāhya-	bājh.	mañcaka-	manjā.
bindū-	bund.	mañjīṣṭhā	majjṭh.
	bind.	maṭha-	maṭhī.
bilvā-	bil.	maṅikāra-	maneār.
bīsa-	bhē(h).	mātsya-	macch.
bīja-	bī.	mathrā-	maṭhā.?
būdhya-	bujjh ^a nā,	manthāna-	madhānī.
bubhuksā	bhukkh.	māntra-	mand.
busā-	bhōh.	manda-	man-
br̥dha-	buḍḍhā.	+akṣa-	manākkhā.
brāhmaṇa-	bāhman.	+kāra-	mādārī.
bhaktā-	bhattā.	+dhainava	manéhmā.
bhaginī	bhain.	mandiman-	mannō.
bhagna-	bhagg ^a nā.	manuṣyā-	muṇṣ.
bhaṅgā	bhaṅg.	markāṭa-	makkar.
bhajyatē	bhajj ^a nā.	mallati	mall ^a nā.
bhaṭṭa-	bhaṭṭ.	mastaka-	matthā.
bhadrá-	*bhadla- bhalā.	mahārgha-	maihgā.

māhiṣī	māih.	mekhalā	miṭṇā.
māṃsā-	mās.	mēgha-	hamēl.?
māghā-	māgh.	mēdas-	mīh.
māṇikya-	mānak.	mauktika-	majjā, q. v.
māṭṭ-	mā.	mtrakṣaṇa-	mōtti.
mādhyā-	mājh.	yajñōpavitā-	makkhan.
mārga	magg, magar.	yāti-	janeau.
mārgate	maṅg ^a nā.	yadā-	jai.
mārgasāra-	magghar.	yādi-	jā.
mārttika-	maṭṭī.	yantrā	jē.
mālya-	māhl.	yābhati	jandā.
māśa-	māh.	yabdhā-	jaihā.
māsānta	masā.	yāva-	jaddhā.
mitrā-	mitt.	*yavākarā-	jaū.
mīlati	milnā.	yaṣṭī-	juār.
mīsrā-	missā.	yasya-	*laṭṭha, q. v.
mīṣṭa-	miṭṭhā.	yāti	jīh-
mukulayati	maulnā.	yugā+hlala-	jānā.
mukta-	mukk ^a nā.	yugma-	jūlā.
*mukna.)	mūh.	yūkā	jug.
mukha-	mōhrī.	yōktra-	jū.
mukhara-	munj.	yōgya-	jōt.
muñjā	munn ^a nā.	yōni-	jōggā.
muṇḍayati	mōklā.	rakta	jūn.
mutkala-	mūṅgī.	rakṣā	rattā.
mudgā-	mutṭh.	raṅga-	rakkh.
muṣṭī-	mōhlā.	rājju	raṅg.
mūsala-	motthā, moṭh.	raṇḍā-	lajj.
mustā	mūt.	rātna-	rann, raṇḍī.
mūtra-	muḍḍh.	rāsmī-	rattī?
mūrdhān-	mull.	rāsa-	rassī
mūlya-	mōeā.	rājan-	rauh.
mṛtā-	miṭṭī.	rāji-	rāī.
mṛttikā	maṭṭhā.	rājñī	rāī.
mṛṣṭa-			rānī.

rājyā-	rāj.	vakṣaskāra-	ba'khārā.
rātri-	rāt.	vājra-	bajj.
*rindhati	riṁṁh ^a nā.	vañijja-	ban ^a j.
rukṣā-	rukkh, 'tree'.	vaṇṭati	baṇḍ ^a nā.
rucyate	ruenā.	vatsā-	bacchā.
rudhyate	rujjh ^a nā.	vadhū-	bahū.
*rundhati	ruṁṁh ^a nā.	vandhyā-	banjh.
ruṣyati	russ ^a nā.	vamri-	barmī.?
rūkṣā-	rukkhā.	vārga-	bagg.
rūpya-	rūppā.	vartaka-	baṭerā.
rōdati	rōnā.	vartatē	batt ^a ṇa.
rōman-	rū, rōḥ.	vartīs-) bāt.
raukma-	rōk.	vartman-	
*lakkuṭa-	lakkar.	vartikā-	batti.
lagyati	lagg ^a nā.	vardhati	badḍh ^a nā.
laghū-	lauhdḍā.	vardhatē	badhnā.
laṅghate	laṅgh ^a nā.	vārdhra-	baddhī.
lajjā	lajj.	vaṛṣa-	barhā.
*latṭha-	latṭh, lātṭhī.	vaṛṣati	barhnā.
labhyate	labbh ^a nā.	valka-	bakk.
lamba-	lambā.	valgā	bāg.
lardayati	ladd ^a nā.	valgū-	baggā.
lavana-	nūn.	vallabha-	ballī.
lāgayati	launā.	valli-	bēl.
lābha-	lāhā.	vāśa-	bāh.
lipyate	lipp ^a nā.	vahaṅgikā	bāihgī.
limpāti	limb ^a ṇā.	vāgurā-	bair.
likṣā	likh.	vāta-	bau.
lēkhā-	līh.	vādyā-	bājjā.
lōṭha-	lōrhā.	vādyate	bajjanā.
loman-	lū.	vānara-	bāNDAR.
lōhā-	lōhā.	vāmaua-	baunā.
vaṁṣā-	banjh, bās.	vārttā-	bāt.
vakrā-	bingā.	vārdala-	baddal.
vākṣas-	bakkhī.	vāla-	bāl.

vāṣpa-	bhāph.	śaṅkhā-	saṅgh (†).
viṃśati-	bīh.	śata-	sau.
vikirati	bikkharnā.	śapatha-	saūh.
	bakhörnā.	śabda-	saddā.
vicchādayati	bachaunā.	śamba-	samm.
vitasti	bitth.	śayyā	sēj, chēj.
vittā-	bit(t).	śarkarā	sakkar.
vidyút-	bijj, bijli.	śálka-	sakk.
vidhi-	bēhmātā.	śalya-	sall, sellā.
vinā-	bin (ā).	*śalyaka-	sāhiṅg.
vimdhāte	binnh ^a nā.	śasā-	sahā.
viphala-	bēhllā.	śānti-	sāḍ.
vibhittaka	baharā.	śāṭi-	sārhi.
vivāhā-	beāh.	śikya-	chikkā.
viśvānara-	basantar?	śikṣā	sikkh
viśvāsa-	basāh.	śilā	sil.
viśa-	bēh.	śitā-	sī.
viśamyate	bisamnā.	+kāla-	seāl.
viṣṭhā	bitth.	śītala-	sillhā.
vismarati	bissarnā.	śuṇṭhi-	sunḍh.
viṇā-	bīn.	śudhyate	sujjh ^a nā.
vīthi-	bīhī.	śulba-	subb.
vīrā-	bīr.	śuṣka-	sukkhā.
vṛtti-	butti.		sukkā.
vṛddhi-	bāḍḍhī?	śūnyā-	sunnā.
vṛścika-	bicchū.	śṛṅkhala-	sunḡal.
vedha-	bēh.	śṛṅga-	siṅg.
veṣṭa-	bēhrā.	śṛṅṭi	sun ^a nā.
vāira-	(Pkt. vaira-)	śēkhara-	sēhrā.
	bair.	śaimbya-	sēm.
vairāgya-	barāg.	*śōdhi-	sūh.
vyāghrā-	bāgh.	śōdhanī	sūhni.
śaknōti	saknā.	śōbhate	sohnā.
śakyatē		śmasāna-	masān.
śaṅkā.	saṅg.	śmāsrū	mucch.
śaṅkū-	sāg.		mass.

śyāmala-	saulā.	siṃhā-	sīh.
śrāvāna-	saun.	siñcati	sinjanā.
śrēṣṭhin-	seth.	siddha-	siddhā.
ślāghate	srauhnā.	siddhrā-)	sidhrā.
śvāsura-	sauhrā.	sīdhyati	sijjhanā.
śvaśrū	sass.	suptā-	suttā.
śvāsa-	sāh.	suruṅgā	surāṅg.
ṣaṭ-	chē.	suvārṇa-	siūnā.
ṣaḷka-	chikkā.	sūkarā-	sūr.
ṣaṣṭi-	saṭṭh.	sūci-	sūi.
ṣōdaśan-	sōḷḷ.	sūtra-	sūt.
saṅkuṭati	suṅgarṇā.	sūtrayate	sūtnā.
sajja	sajjā.	sōma+vāra-	sūbār.
saṃjñā	sain.	saubhāghya-	suhāg.
sāktu-	sattū.	skandhā-	kānnhā.
sākthin-	satthal.	skambha-	khambā.
saṅkucyate	saṅgucē ^a nā.	stānā-	than.
satkārayati	sakārnā.	stabaka-	thabbā.
sattvā-	sat.	stambha-	thammh(ā).
satyā-	sacc.	stōkā-	thōṛā.
sant-	dā.	sthāvira-	ṭhērā.
sandēśa-	sanēhā.	sthāgha-	thab.
sandhyā	sanjh.	sthāna-	thānṭ.
sapātnī	(H.) saut.	sthāman-	thāu.
sapāda-	savā.	sthāli	thāli.
saputra-	saut.	sthūlā-	ṭhullhā.
saptān-	satt.	snāti	nhaunā.
saptati	sattar.	snuṣā	nūh.
sambudhyati	sam ^a jhnā.	snēha-	nēh.
sambhālayati	sambhālnā.	sphuṭyate	phuṭṭ ^a nā.
sarpā-	sapp.	sphōṭayati	phōṛnā.
sarṣapa-	sarhō.	syālā-	sālā.
salavaṇa-	salūnā.	svāpati	saunā.
sāhatē	saihnā.	svārṇa-	suvārṇa.
sāṃśa-	sājh.	svāmin-	sāi.
sārdha-	sādh.		

haṃsá-	hans.	+tala-	(ha)thēlī.
haṭṭa-	haṭṭ.	hastin-	hātthī.
haḍḍa-	haḍḍ.	hāṛītaki-	harar.
hariṇá-	hiran.	hāsyā-	hāssā.
haridrā-	hallhdi.	huṇḍa-	huṇḍ, hunn.
hala-	hal.	hṛdaya-	hīā.
hásta-	hatth.		

PART II.

A

LUDHIĀNĪ PHONETIC READER

(Thesis approved for the *Laura-Soames Prize for Phonetics*
by the *University College, London.*)

PREFACE.

The Ludhiānī Phonetic Reader is very welcome. It will be welcomed especially by those who desire to study the pronunciation of this Panjābī dialect.

The main body of the work consists of twelve tales which are given in phonetic script with an English translation and a vocabulary of between 600 and 700 words. There is an Introduction on the sounds, describing in detail vowels, consonants, assimilation, stress, tones and intonation. Thanks to the employment of the alphabet of the International Phonetic Association, it is possible for one who has made a study of that alphabet to get a really good idea of how the language is pronounced.

The author is doubly qualified for the task he has undertaken. Firstly, all his life he has spoken the dialect which he has here described; and secondly, he has made a prolonged study of Phonetics under the lecturers of the University of London, who have assisted him in his investigations and checked his conclusions.

A comparison may profitably be made between this Reader and my own little volume "A Panjabi Phonetic Reader" (London University Press), which deals with the dialect of north-east Gujranwala, spoken 60 miles north of Lahore, while Ludhiana, the home of Lodhiānī is about 100 miles south-east of Lahore. It is possible to compare the two dialects in their vocabulary, grammar and pronunciation. Dr. Jain has (very wisely in my opinion) retold three of the stories in my book, so that in their case it is possible to compare the narrative almost word by word.

To this unpretentious, but practically useful and most interesting book I wish every success.

T. GRAHAME BAILEY,
Reader in Hindi and Urdu,
University of London.

A

LUDHIĀNĪ PHONETIC READER.

INTRODUCTION.

1. This reader describes and records accurately in the International Phonetic Script one type of the pronunciation of Ludhiānī, the object being to facilitate its learning by foreigners, and to interest the Panjābī speakers in the study of Panjābī Phonetics in particular. For this purpose a number of texts have been transcribed preceded by brief description of the Ludhiānī sounds.

2. Ludhiānī is a dialect of Panjābī spoken at and near the town of Ludhiana. It appreciably differs in grammar and pronunciation from the Wazīrābād dialect described in Dr. Bailey's *Panjābī Phonetic Reader* as can be seen on comparing the texts Nos. 10-12 of this reader with the corresponding ones in Dr. Bailey's Reader.

3. The pronunciation represented here is that of the author himself analysed under the guidance of Miss Armstrong and Miss Ward, and finally checked by Prof. D. Jones. Where possible the results of this analysis were tested and amplified by kymographic tracings taken under the supervision of Mr. S. Jones. As is natural with a speech never taught in schools, but on the

contrary affected so much by education in and contact with alien languages, it was often difficult to decide as to which of the two or three different pronunciations of the same word belonged to the author's native tongue. Where decision could not be made, the alternative pronunciations have been described.

Ludhiānī Vowels.

4. Taking the definition of a phoneme as given in the "*Pronunciation of Russian*"¹, Ludhiānī has the following vowel-phonemes:—

Simple: i I e ε a ɔ o u Δ ə

Diphthong: ea, eo, ai, ae, ao, au, ua.

5. The nasalised forms of all the vowels and diphthongs occur in Ludhiānī.

6. As it is rather difficult to describe in words the exact way in which a vowel is formed, so that the reader may get an accurate idea of its acoustic value and formation and thus may be able to pronounce it from the given description, it is found practicable and satisfactory to compare the vowels of a given language with the cardinal ones. The latter are "a set of fixed vowel-sounds having definite tongue-positions and known acoustic qualities"². 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. Trofimov 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.

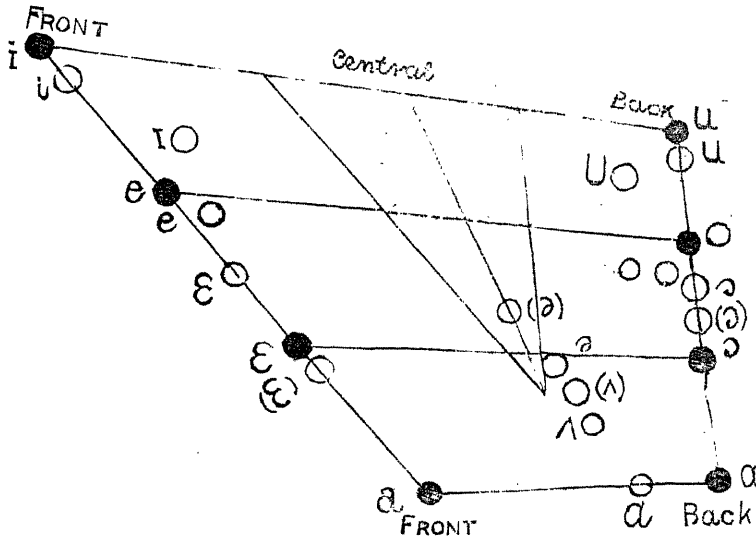


Diagram illustrating the Positions of the Principal and chief subsidiary members of the Ludhiānī vowel phonemes compared with the cardinal vowels. Symbols for subsidiary members are enclosed within brackets.

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. [ɪ] is the nasalised form of the Ludhiānī [i].

9. [ɨ] lies between the cardinal vowels Nos 1 and 2. It is closer and less retracted than the English vowel in 'sit'.

10. [ɨ̃] is the nasalised form of the Ludhiānī [ɨ].

11. [e] is a shade lower than the cardinal vowel No. 2. It must be distinguished from the English diphthong in 'day'.

12. [ɛ̃] is the nasalised form of the Ludhiānī [e].

13. [ɛ] lies between the cardinal vowels Nos. 2 and 3, and occurs as the final element of the diphthong [ʌɛ] when medial.

14. [(ɛ̃)] is a subsidiary member of [ɛ]- phoneme, and occurs in the diphthong [ʌɛ̃] when final. It is opener than the cardinal

vowel No. 3 but closer than the English vowel in 'hat'. Some speakers use this vowel alone where others use the diphthong [ʌɛ].

15. [ɛ̃] and [(ɛ̃)] are the nasalised forms of the Ludhiānī [ɛ] and [(ɛ)] respectively and are similarly used.

16. [ɑ] is nearer to cardinal vowel No. 5 than to No. 4. It is almost identical with the English vowel in 'calm'.

17. [ã] is the nasalised form of the Ludhiānī [ɑ].

18. [ɔ] lies between cardinal vowels Nos. 6 and 7, more towards No. 7 than towards No. 6. It occurs in the diphthong [ʌɔ] when not final.

19. [(ɔ)] is a subsidiary member of the [ɔ-]phoneme and occurs in the diphthong [ʌɔ] when final. It is more towards the cardinal vowel No. 6 than towards No. 7.

20. 21. [ɔ̃] and [(ɔ̃)] are the nasalised forms of the Ludhiānī [ɔ] and [(ɔ)] respectively and are similarly used.

22. [o] is a shade opener than the cardinal vowel No. 7. It must be distinguished from the English diphthong in 'pole'.

23. [õ] is the nasalised form of the Ludhiānī [o].

24. [u] lies between the cardinal vowels Nos. 7 and 8. It is a little closer than the English vowel in 'put'.

25. [ũ] is the nasalised form of the Ludhiānī [u].

26. [u] is a shade opener than the cardinal vowel No. 8. It is quite back whereas the English vowel in 'soon' is somewhat advanced.

27. [ũ] is the nasalised form of the Ludhiānī [u].

28. [ʌ] is intermediate between the English vowel in 'hut' and the cardinal vowel No. 5. It occurs in prominent syllables closed by a single or short consonant.

29. [(ʌ)] is a subsidiary member of the [ʌ]-phoneme and is somewhat closer than the principal member. It is almost identical

with the English vowel in 'hut', and occurs in stressed open syllables.

30. 31. [ɰ] and [(ɰ)] are the nasalised forms of the Ludhiānī [ʌ] and [(ʌ)] respectively and are similarly used.

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

33. [ə̃] 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 [ə̃] is generally heard after final plosive consonants especially when long.

34. 35. [ɔ̃] and [(ɔ̃)] are the nasalised forms of the Ludhiānī [ə] and [(ə)] respectively and are similarly used.

The Ludhiānī Diphthongs.

36. Ludhiānī has a large number of diphthongs. They are distinctly rising and long when occurring in syllables closed by a short or single consonant, and as such are denoted by double length-mark (:). In other positions they are more like falling or level diphthongs especially when final. The final element of the rising diphthongs is somewhat closer than that of the falling or level ones. Sometimes the rising and falling varieties distinguish words, and in such cases also, the rising one is marked with (:) as in (peɑ) 'fallen' but (peɑ:) 'cause to drink', (leɑ) 'taken' but (leɑ:) '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. [eɑ]. Its initial and final elements are the same as the Ludhiānī [e] and [ɑ].

¹. See §§ 83—84.

39. [eã] is the nasal form of [ea].
40. [eo] - initial and final elements same as [e] and [o].
41. [eõ] - the nasal form of [eo].
42. [Ai]. Its initial element is the same as the subsidiary member of the Ludhiānī A-phoneme. The final element is a shade opener than the Ludhiānī [i].
43. [Aĩ] is the nasal form of [Ai].
44. [Aε]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme. The final element is [ε] or [(ε)] as described above.
45. [Aẽ] is the nasal form of [Aε].
46. [Aɔ]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme and the final element [ɔ] or [(ɔ)] under conditions described above.
47. [Aõ] is the nasal form of [Aɔ].
48. [Au.] Its first element is the subsidiary member of the Ludhiānī A-phoneme, and the final element a shade opener than the Ludhiānī [u].
49. [Aũ] is the nasal form of [Au].
50. [ua]. Its initial and final elements are the same as the Ludhiānī vowels [u] and [a].
51. [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							c, 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, th, d̪] are dental as in Italian or French. In pronouncing them the tip of the tongue rests behind the lower teeth, and the blade makes an occlusion of considerable area at the back of the upper teeth.

56. [t, th, 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. (kaʈ gea) but (laɡ, gea); (d̪aʈ ke) but (ruki ke); (be:c d̪i:ʈa) 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 'ɲ'.

62. [ŋ] as the sound of ng in English word 'King.'

Lateral.

63. [l] is nearly the same as the clear variety of [l] in 'black'. There is a subsidiary member used before dental plosives and articulated at the upper teeth.

Rolled and flapped.

64. [r] is rolled sound as in Scotch or in English singing. It consists of a single tap; at the end of a word, however, it may have more than one tap. [r] is always preceded and followed by a small vocalic sound.

65. [ɾ]. In making this sound, the tip of the tongue is curled up considerably behind the teeth-ridge from whence when released it makes a flap against the ridge. For the fricative variety used as a subsidiary member, see under **Fricatives**.

Fricatives.

67. [ɸ] is a labio-dental sound with a very slight friction in forming which the inside of the lower lip lightly touches the upper teeth. It is often pronounced as a weak plosive [b], and is used in place of [b] between vowels when coming in an unprominent syllable.

68. [f̥] is the corresponding voiceless sound used instead of [ph] under similar conditions.

Sometimes the bilabial varieties are used especially before a consonant.

69. [(θ)] resembles English (th) in 'thin' but is weaker. It is used instead of [th] when followed by [d] which then becomes [ð].

70. [(ð)] is the corresponding voiced sound substituted for [d] after [θ].

71. [(x)] resembles Scotch (ch) in 'loch' but is articulated in a more forward place. It is used for [kh] before a consonant.

72. [(ç)] is a sound between [s] and the German consonant in 'Ich'. It is substituted for [ch] before [c] and a few other consonants.

73. [ʃ] is nearly the same as in English.

74. [(ʒ)] formed considerably behind the teeth-ridge is substituted for [r] before [n, l] or a dental plosive.

75. [j] resembles [y] in English 'yes' but is more fricative. Initially it is often replaced by [j̄]. 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:

ɪk gɪd:əɾ > ɪk[•]gɪd:əɾ¹

peo pʊt d̄f̄ā > peo pʊt d̄f̄ā[•]

kad tō > kad tō[•]

l̄āb: peā > l̄āb[•] peā.

bac ja > bac 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 ◦ means partly voiced, • means devoiced.

lakh ke > lahk ke
 puc:h cuk:ea > puh- puc-?
 gath tup:karke
 rath tō > raht tō
 aṭh 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 ḍa (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 hoēa > ki foēa.

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

edalet cə > edalec cə
 kaḍ Janə ɛ > kaʃ Janə ɛ
 kaḍ cə:leə si > ka:c cə:leə si.

Stress.

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

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

ka:ṭh da; ka:ṭh tət:ea > ka:ht tət:ea.

84. The following pairs of words illustrate this feature of the language. The syllables with this pseudo-stress are marked with ordinary stress mark preceding the syllable:

'tarkā 'seasoning'	tarkā : 'get (a dish) seasoned'.
'suta 'attention'	su'ta : 'cause to be drawn out'.
'kəṭā 'thick clouds'	kəṭā : kəṭ.ā : or kəṭ.ā : 'decrease'.
'ralā 'mixture'	rə'lā : 'cause to be mixed, mix'.
'pālā 'ladle'	pə'lā : 'cause to drink'.
'sastā 'cheap'	səs'tā : 'wait (a minute)'.
'phaṭkā 'dashing, jerking'	phəṭ'kā : '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'khā) 'show'. In open syllables other than the final stressed ones they are half-long as in (kalā) 'black'. Before a pause in an unstressed position, they are half-long tending to long. Before long consonants or groups of equivalent length they are short as in (kan:a) 'reed', (Ḥanda) 'going'. They are seldom short otherwise; but when so, their shortness is denoted by the sign [~] placed over them as in (kēḥa) 'said'.

87. (2) [i, u, a] are short in stressed syllables open or closed by a short consonant as in (dīn) 'day', (pāta) 'clue'. In syllables closed by a long-consonant or a group of equivalent length, [i] and [u] become very short as in (dīnda) 'giving', (dīli) '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'
ḥiddi f. 'discussing'	ḥiddi adj. 'obstinate'
banda 'being made'	bənda 'slave'
ḥanda 'knowing'	ḥanda 'going'
d̄m da 'of the day'	d̄mda 'giving'
hun da 'of now'	hunda 'being'
bun̄da '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 [c] placed before the vowel "begins about a tone above the lowest note which the speaker can command, rises about two semi-

1 Panjābī Phonetic Reader, 1914, p. XV.

tones and sometimes falls again about a tone". There is a considerable feeling of constraint in the larynx. Syllables with the low-tone are often produced with creaky voice.

93. (2) *High-falling* (or briefly *high*) tone represented by the sign [^] 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 York². 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 _o ra 'horse'	kôra 'leper'	---	
toëa 'pit'	t _o ëa 'carried'	tôëa 'touched'	-----	
ka 'of'	k _e a 'grass'.	kâ <i>obl. sing.</i> of Interr. pron. used for Inanimate objects.	k _e â	'grass'
mã 'mother'	-----	mâ 'black bean'	---	
câr 'haugnail'	c _e âr 'fall'	câr '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., 'g̃λda 'ass', (mə'lā:) 'boatman', (nə'khīd:) 'mean', (bēg̃ri) 'trap'; ('p̃.Δara) 'bundle' but (p̃.ə'ra:) 'cause to be filled', ('k̃.Δta) 'thick clouds' but (k̃.ə'ta:) *v.t.* 'decrease'.

98. A low-tone syllable often affects its neighbouring syllable. Thus (p̃.ə'rai) may be pronounced (p̃.ə'r̃.ai) or (p̃ə'r̃.ai), (p̃ə'r̃.ai) may be pronounced (p̃.ə'r̃.ai) or (p̃.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 kīda put: ə?) 'whose son is -he?' (ô) or (kī-) 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 *e.c.* 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:*—

Asī pṛṇḍə cə:ke ā
(We are going to the village.)

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

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

tera ki nāḥ ē
(What is your name?)

munḍa kṛ:he gea?
(Where has the boy gone?)

105. *Requests and Commands:*—

Ḷara kalēm dā:ḵo
(Please give me the pen.)

thali ure kari
(Pass the plate this side.)

106. *Incomplete Statement:*—

o:s Ḷulahe de
(of that weaver

do t.īḶā si
there were two daughters

te ik put:ḶḶ
and one son)

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

tusī dil:īḶ ae dāḶ?
(Do you come from Delhi?)

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

108. *Surprise:*—

əc:ha | hūn paṇjə bā: gae?
(Hullo! | Is it five o'clock now?)

Additional notes on the Ludhiānī sounds.

(*Arabic numerals refer to the paragraphs of the Reader*).

38a. Some speakers begin the diphthong [ea] with a higher tongue-position so that in their case it can be transcribed as [Ia]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 [Δε].

48a. The same remarks as in [ai] except that the older vowel-groups appear as [Δə].

50a. Some speakers begin the diphthong [ua] with an open 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 (səfə).

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 (dava).

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 (bə'cha:) 'spread' are often pronounced (raJ+a) and (be'ɛa).

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 Gurmukhi letter representing [k] is (kek:a) of that representing (kh) is (khə:khə) and so on.

Gurmukhī letters representing these sounds is (nən:a) and (nāna) pronounced with alveolar [n].

61b. Similar is the case with [ɲ], the Gurmukhī letter being called [ਞਞ:ਾ].

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

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

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 [ਰਰਾ].

65a. [ɽ] does not occur at the beginning of a word, nor is it doubled. The name of the Gurmukhī symbol is (ਰਾੜਾ) or [ਰਾੜਾ].

66b. There is a number of words, however, in which [r] and [ɽ] come together, e.g. (ਕਾੜਾ) 'hard', [ਕਲ੍ਹੜ ਬਲ੍ਹੜੇ] 'black and grey (hair)', (ਹਾੜਾ) obl. pl. of (ਹਾਰੜ) 'myrebalan' (ਖਲ੍ਹੜਾ) 'rough-book' etc. Some speakers use a retroflex fricative variety [ɽ] instead of [r] which with [ɽ] gives the impression of a long [ɽ].

67a. [v] does not occur long or double nor initially and finally except in the name of the Gurmukhī symbol for this sound which is [ਵਾਵਾ] or [ਵਾਵਾ]. In orthography it is very often represented by the native symbol for [b] and sometimes also pronounced so.

72a. [f, v, o, ʃ, x] and [ç] are not independent phonemes in Ludhiānī but occur as alternative or subsidiary sounds for [ph, b, th, d, kh] and [c(h)] respectively.

76a. [h] does not occur long or double except in (ohho) 'alas'! The name of the Gurmukhī symbol for this sound is [ਹਾਹਾ].

**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 [er, ou] are pronounced as [e:, o:] by Ludhiānī speakers, while Ludhiānī [e, o] are pronounced as diphthongs [er, ou] by English speakers.

76d. English speakers fail to make any distinction between the Ludhiānī unaspirated and aspirated voiceless plosives and affricates [p, t, t̪, k, c], whereas the Ludhiānī speakers do not aspirate the similar English sounds [p, t, k, tʃ].

76e. English speakers do not distinguish between the Ludhiānī dental [t, d] and post alveolar [t̪, d̪] pronouncing them always as alveolar sounds. Ludhiānī speakers pronounce the English alveolar [t, d] as post alveolar [t̪, d̪].

76f. The English affricates [tʃ, dʒ] are articulated by the tip of the tongue, while the Ludhiānī [c, ʃ] are articulated by the blade, the tip remaining depressed behind the lower teeth.

76g. Ludhiānī speakers pronounce the English [θ, ð] as dental [th, d] respectively.

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

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 quality also.

(1) See D. Jones "Outlines of English Phonetics" §§ 537-57; Trofimov and Jones "Pronunciation of Russian" §§ 736-59; E. A. Meyer "Englische Lautdauer" in Vol. VIII pt. 3 of *Skrifter utgífna of 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, Δ and ə]

ɪk 'be sold'	10.0	hundredths of a second
ɪk:(ə) 'skin'	7.0	" "
'pɪt:Δ 'body, physique'	4.2	" "
ʊn 'weave'	17.0	" "
ʊ'nΔ: 'cause to be woven'	8.0	" "
Δg 'run, flow'	12.0	" "
Δg:(ə) 'herd'	10.0	" "
'ʃΔgΔ 'place'	12.0	" "
'ʊn:i 'nineteen'	4.0	" "
ʃeg:Δ 'personal name'	6.0	" "
bət:Δ 'stone'	6.0	" "

85e. Examples of the length of other vowels.

ɪ: 'seed'	40.0	hundredths of a second.
'pɪt:ɦΔ 'ground, pounded'	12.0	" "
sΔ:r 'essence'	39.5	" "
mΔ:n 'respect'	38.3	" "
'sΔ:rΔ 'whole'	21.0	" "
'kΔ:nΔ 'one-eyed'	22.2	" "
'kΔ:n:Δ 'reed'	11.5	" "
'ʃΔ:ndΔ 'knowing'	31.0	" "
'ʃΔ:ndΔ 'going'	15.0	" "
'ʊnΔ '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	" "
kʌ:ɔ:ɔ 'cowrie shell'	37·0	" "
'cʌɔdā 'fourteen'	20·0	" "
'mæd:a 'flour'	12·0	" "
'kʌɔɔ:a 'ornament of cowries'	11·5	" "

85 *f.* Long vowels should be distinguished from double vowels which form separate syllables with a *dimuniendo* between, e. g. in (t_o:) 'wash thou', and (t_{oo}) 'wash you', the total length of the vowels is nearly the same, but in the latter word [oo] form two syllables while in the former [o] is a single syllable.

89 *a.* Sometimes when the word is initial, the initial consonant is somewhat lengthened, but this lengthening is not significant.

90 *a.* In long plosives and affricates, the effect of length is produced by holding the stop longer than in short plosives. In other long consonants the whole sound is held longer. Similar is the case with double consonants but they receive an extra impulse on their last part. In the group nasal+plosive, the length of the whole is nearly the same when the group behaves as double and when it behaves as long.

90 *b.* Examples of the length of long and double consonants:—

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

Jidi *adj.* 'obstinate' d: =21 " "

bun^oda 'weaving' u=9·1, n=18·3, d=4·5

bunda 'ear-ornament' u=6·3, n=16·0, d=5·0

Ja:nda 'knowing' a:=31, n=11, d=8·5

Janda 'going' a=15, n=16·5, d=5·0

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TEXTS.

1. pArja de p·ai:g

do p·ai se || ôñā tō | kuch khərab:i ho gai | e:s lai |
sərka:r nē | ôñā nū | desənkala de:tta|| piñḍō | pan che
kō ba:t gae se | tā sAnjə pae gai|| sArək de kəndə |
ik ruk:h de:x ke | ôñ:ā nē kēha | “calo | ēde hehā
ra:t ka:t:ə ləJ:e||” p·ū:Ĵē roṛā te | ô:nā nū nī:d nā ai |
tā gəl:ā karən lag:ə pae|| baṛe p·ai nē kēha | “je mĀē
raja homā | tā pArja nū baṛa sukh dēā”|| chot:e nē
kēha | “je mĀē raja homā | tā baṛa dukh dēā”||

hōn rab(:ə) de karne ki hoe | jis nēg:ər de neṛe ô
bae:t:he si | ot:he da raja mar gea | te ôde ula:d koi
nāi si|| naḡər de lok:ā nē | ral ke slā kit:i bai ‘hat:hi
sēga:r ke ehaḍ:ə dəJ:e | jī nū ē apnī gardən te
beṛha lave | ose nū ap:ā raja bəna ləJ:e’|| jad
hat:hi chaḍ:ea | tā ôñē nēg:ər da tā koi a:dmī | apnī
gardən te nā beṛhaēa | par jad ô ôñ:ā p·āĴ:ā ko:l aēa |
tā ône chot:e p·ai nū | gardən te beṛha lea|| lok:ā
nē c·a:t: | ôde galcə ha:r pa dī:e | ər ô nū apnā raja
bəna lea|| hun ô ləg:a pArja nū dukh de:n | pArja da
nak:ə 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 barya p_oaiē | calo ô de k_o:l c_ol:īje | er ô nū k_ol:e |
pai ênū s_omj_oave | s_on:tū dukh nā d_oave" |

lok:ā de k_ohe | barya p_oai apnē choṭ:e p_oai ko:l
aēa | er ô nū k_ol:n l_og:ea | pai, "tet:ō parja baryi dukhi ē |
tū l_ona:ā dukh nā dē" || ê sun ke | choṭ:e p_oai nē j_ova:b
d_ot:a | pai "dukh p_oanā tā | parja de p_oa:g ce s_o | m_olē
t_ol_on:tū p_ol_ol:ā i k_ol:tta si | pai je m_olē raja homā | tā parja
nū barya dukh deā || je parja nē sukḥ p_oanā hunda |
tā tū bi tā ko:l e baṣṭ:ha si | hat:hi t_ol_on:tū garden te
beṭha laenda" ||

2. khû da c_oagra

k_oise a:dmi nē | apnī gali: c_o khû l_ouāēa || sari gali
nū panī p_oar_on da sukḥ ho gea || kuççir m_oagrō |
khû vale di apnē g_omānḍi na:l l_orai ho pa' || e:sp_or
ô nē g_omānḍi nū | panī p_oar_onō m_ol_onā kar d_ot:a | hun
g_omānḍi nū | baryi musk_ol ho gali || ê de:xke | ô nē khû
mul lae lea | er p_ol_ol:e mal_ok nū | panī p_oar_onō m_ol_onā
k_oar_otta ||

hun p_ol_ol:a mal_ok b_oki:l ko:l gea | er p_ou:c:hea |
bai "k_om_o m_ol_on:tū tā khû c_o panī p_oar_ona m_ole | er
mere g_omānḍi nū nā m_ole" || b_oki:l nē k_oha | "ê tā
s_oa:n gal: ē | d_oava kar de" || eḍal_ot c_o b_oki:l nē k_oha | bai
"ênē khû bec:ea ē | panī nī bec:ea | panī êda ē" || eḍal_ot
n_o eṣe t(ə)rā p_oh_ol_osla k_oar_otta || hun p_ohe:r p_ol_ol:e mal_ok

they said | "There is his elder brother | come, let us go to him | and ask him | to advise him | not to give us so much trouble"||

At the people's request | the elder brother came near his younger brother | and began to say to him | "The subjects are much harassed at your hands. Do not give them so much trouble"|| Hearing this | the younger brother | replied | "To get trouble indeed | was in the fate of the subjects | I had told you even beforehand | that if I were king | I should give much trouble to the subjects|| If the subjects had to get comfort | then you, also, were sitting nearby | the elephant would have taken you on his neck."||

2. Dispute about a Well.

Some man | had a well dug (*lit.* attached) in his street|| This afforded facility of drawing water to the whole street|| After some time a quarrel arose between the owner of the well and his neighbour|| At this he his neighbour | prevented from drawing water|| Now the neighbour | felt a great difficulty|| Seeing this | he purchased the well | and the previous owner | be prevented from drawing water||

Now the first owner went to a pleader | and asked | "How, indeed can I be allowed to draw water | and my neighbour be not allowed to do so?"|| The pleader said | "This forsooth is an easy affair | Bring a law-suit"|| In court the pleader said— "He has sold the well only | and not the water | water belongs to him"|| The court decided exactly in this way|| Now again the former owner |

nê | apnē gamāṇḍi nū khū cō panī p_cArēn tō ro:k dət:a||
 hun ô gamāṇḍi bēki:l ko:l gea | er kēha | bai
 “māē tā khū e:s lai mul lea si | bai ēda malək ban ke |
 māē a:p tā panī p_cArā er p_lel:e malək nū nā p_cArēn deā||
 m_lēn:ē rəpA:a bi kharcea er gal:ə bi nā banī|| māē
 cānā ē | pai kīse t(ə)rā ədalət ē ph_lēs_la kare | bai
 māē bi panī p_cArā | er ē bi p_cArē”|| bēki:l bol:ea |
 “əc:ha, ed:ā i ho jau | tū dāva karde”|| ədalət cə bēki:l
 nē kēha | pai “je khū de p_lel:e malək nē | khū e
 bec:ea ε | panī n_li bec:ea | tā ēnū hukəm dīt:a jāve |
 pai khū cō apnā panī k_lq:ə lavē | n_lhī tā khū da
 n_lmā malək | das rəp_le ro:j harja lau”|| ē sun ke
 dohā nē soc:ea | bai khū cō sara panī kis trā n_lk:əl
 sakda ε|| əkhi:r ōn:ā nē rajināmā kar lea | bai “ap:ā
 domē panī p_cAr lea karīle | ədalət de ph_le:sle tā | ese
 trā hūnde r_le:nge”||

3. peo put dīā gəl:ā

pēo—mulēa:!

put:—hā ji||

pēo—urē a bib:a||

put:—aēa ji | dəs:o ki k_lenē ō!

pēo—tū A_j:ə p_lr_ān gea si?

put:—ji hā | p_{er} san:ū chuṭ:i chet:i mil gai||

pēo—əc:ha:! ki səbab chet:i chuṭ:i mil gai?

prevented his neighbour from drawing water from the well ||

Now the neighbour went to the pleader | and said |
 "I indeed had bought the well | that becoming its owner |
 I myself may draw water | and may not allow the former owner to do so||
 Although I spent the money | yet the thing did not turn out (*i.e.* I did not
 succeed).|| I want | that the court may decide somehow | that
 I also may draw water | and he too may do so|| The pleader said |
 "All right, thus it will be | Bring a suit"|| In court the pleader
 said | "If the former owner of the well | had sold
 the well alone | *and* not the water | then he may be ordered
 to remove his water from the well | otherwise | the new owner
 of the well | will charge ten rupees a day as rent"|| Hearing this |
 they both thought | "How can the whole water be removed
 from the well?"|| At last they made an agreement | "Let both
 of us draw water | the decisions of the court indeed |
 will go on in this very way"||

3. Conversation between Father and Son.

Father—*Mula* !

Son—Yes sir||

Father—Come here darling||

Son—Just coming sir. Please tell *me* | what you want to say||

Father—Did you go to school this morning ?

Son—Yes sir | but we were given leave earlier||

Father—Is it ? | Why were you given leave earlier ?

put:—ji saq:a pād:a klēda si | pai apnē ba:ccha de

put: jəm:ea ε||

pěo—hā t̥hi:k ε | m̥l̥ē bi əkba:r cə p̥l̥r̥ea si||

əc:ha hōn t̥ū ē d̥as: | e pai ʌj: t̥l̥ē kam: ki kit:a||

put:—ji p̥l̥el:ā ta m̥l̥ē apnī kəta:b de do barke

p̥l̥r̥e | p̥he:r panj səva:l k̥əq̥:e sat: t̥əp:e baba

p̥həri:d de m̥ū j̥ə:v̥an:ī cet:e kit:e | odū p̥ic:he

s̥āq̥:e p̥ād̥e nē sarbən p̥əʌgət di katha

sunai | p̥he:r san:ū chut̥:i ho gal||

pěo—sarbən di katha t̥aen:ū kahi kə l̥əg:i?

put:—ji bari sōnī||

pěo—əc:ha p̥her m̥l̥ēv:ū bi suna||

put:—ji hōn t̥ā m̥l̥ē p̥əul:ə gea||

pěo—p̥he:r m̥l̥ē sunāmā?

put:—tusī suna deō t̥ā cəŋga i karō, n̥l̥hī t̥ā k̥l̥i

nū san:ū ma:r pau||

pěo—l̥ə p̥he:r t̥ēa:n na:l sun||

4. sarbən p̥əʌgət di katha

raja jasrət da n̥l̥ō t̥ā sunea i hōnā ē|| ô ra:m

cənder ji da p̥ěo si|| ô nē apnī chot̥:i ranī de k̥ahe

ra:mcənder lachmən nū cl̥əḍā barsā da banoba:s de:tta,

p̥er a:p ōn:ā de he:rbe cə mar gea|| marən l̥əg:e ô

nē k̥ēha, pai “m̥l̥ēn:ū ʌk: rikhi nē s(ə)ra:p dit:a si||

ô de karke m̥l̥ēn:ū put:ā de h̥l̥əke marna p̥ea|| gal:

Son—Sir our teacher says | that a son
has been born to our king||

Father—Yes, you are right | I also had read in a paper||

Well, tell me now | what work you did to-day||

Son—Sir, At first I | read two pages of my book |
then solved five sums | seven verses of Baba
Farid were learnt by heart | After that
our teacher | told us the story of Sarban Bhagat||

Then we were given leave||

Father—How did you find the story of Sarban ?

Son—Sir very interesting (*lit.* beautiful) ||

Father—Well then relate it to me also||

Son—Sir now forsooth I have forgotten||

Father—Then may I relate it?

Son—If you relate it | you will do well indeed | for otherwise |
I shall get a beating to-morrow||

Father—There now ! Listen with attention||

4. Story of Sarban, the Bhagat.

The name of King Jasrat (*Dasavatha*) | you must have heard|| He was
the father of *Ramchandur*|| At the instance of his younger queen |
to *Ramchandur* and Lachman | an exile for fourteen years he gave |
but himself died of the anguish of separation from them|| When dying
he said | “A sage had cursed me |
on that account I | have had to die of separation from sons||

e:s t(ə)rā hoi|| pichli ju:n cə | mālēn:ū səkā:r khêl:ən
 da bāṛa sālō:k si|| jis ban cə mālē | səkā:r khê:l:da
 hunda si | ot:he ik: rikhī rāṣḍa si|| ô er ôdi timī | êk:hā
 tō ên:ē si|| ô:n:ā da ik: put: si | jīda nālō sarbēn si||
 sarbēn apnē mā pēo di | bāṛi t̄l̄e:l karda si|| hemesā
 ô:n:ā nū bl̄ēgi c bēha: ke | mōḍ:ē cək:i phirda si|| ik:
 pheri ô:n:ā nē kēha | “sarbēnā, san:ū thēnḍa panī pēla:”||
 ô:n:ā nū ik: ruk:h de hethā bēha: ke | sarbēn nadi tō
 panī lāe:n calea gea||

lād:er mālē | ik: hīrēn de pic:he | p̄c̄y:ea janda si||
 hīrēn nē mālēn:ū ḍā. nā diti | chek:er meriā
 êk:hā tō ôke ho gea|| jad sarbēn nē | panī p̄arēn lai |
 nadi c apnā k̄arā ḍob:ea | tā mālēn:ū gāṛgāṛ di
 euaṛ ai|| mālē sāmjea pai hīrēn bolēa e|| c̄at: ôd:er
 bā:n marea|| bā:n sarbēn di chati cə lēg:ea | er sarbēn
 nē ku:k mari | “hāe mālē mar gea”||ê sun ke | mālē
 ḍarea | pai mera bā:n tā kīse aḍmi de lēg:ea|| jad mālē
 pa:s gea | tā dekh:ea | pai ê tā kīse rikhī da put:e||
 mālē ôde p̄l̄e:ā cə ja ḍig pea | er ô tō apnī p̄ol: bēkhsai||
 phe:r mālēn:ē ôdi chati cō | bā:n kēḍ:ea|| tā ônē kēha | ‘ô:s
 ruk:h de hethā | mere ên:ē mā pēo baeṭ:he en|| mālē
 ô:n:ā lai panī lāe:n aēa si|| hun tū | â panī da k̄arā
 lāe ja||. p̄l̄e:ā ô:n:ā nū panī pēlai | phe:r mera ha:l
 des:ī’ || ê klēn sa:r | sarbēn de prān nīk:l gae||

jad sarbēn nū | panī lāe:n gae de:r ho gai | er muṛ

The thing happened thus|| In the last birth | I had a great fancy for hunting|| In the forest where I | used to go hunting | there lived a sage|| He and his wife | were blind of eyes|| They had a son | whose name was Sarban|| To his parents Sarban | used to do a great service|| Seating them in the slings of a pole he always | carried them on shoulders|| Once they said | 'O Sarban | give us cold water to drink' || Seating them under a tree | Sarban went to fetch water from a stream||

On this side I | in pursuit of a deer | was running|| The deer did not allow me to overtake it | and at last became out of my sight|| When Sarban | to fill *it with* water immersed his pot into the stream | I heard a sound of gurgling|| I thought | the deer had made it|| At once I discharged an arrow in that direction|| The arrow struck into Sarban's chest | and Sarban gave out a cry | 'Alas I am dead' || Hearing this | I was frightened | that my arrow forsooth | had hit a human being|| When I went near | I saw | that it was indeed the son of a sage|| I fell down upon his feet | and had my fault forgiven by him|| Thereafter I from his chest | extracted the arrow|| Thereupon he said | 'Under that tree | my blind parents are sitting|| I had come to take water for them|| Now you | take this jar of water|| First let them drink water | *and* afterwards inform them of my condition' || Immediately on saying this | Sarban's life was gone||

When Sarban | to fetch water | had long been away and did not

ke nã aëa | tã ôde mã pëo kλe:n læg:e | “ki səbΔb? Δj
sarbən nũ de:r lægi | suk:h hove” | Δen:ë cə | mere pλerã
da khλrka sunke | sλmje | pai sarbən a gea|| pu:c:hən
læg:e | ‘sΔrbənã Δj: de:r kjũ lægi?’|| mλē cup: rëha | ər
panĩ da kəʃora əg:e karətta|| ô bol:e jad tãĩ tũ
ê nĩ dasda | pai Δjə tλen:ũ de:r kjũ hoi | Δsĩ panĩ nλĩ
pinã|| hõa mλēn:ũ sava ha:l | das:ənã pea: || ô tã sunən sãr |
læg:e bərλa:p kərən ər bol:e | pai ‘san:ũ sarbən kole læ
cal:’|| mλē ôn:ã nũ | jɪ:the sarbən pea si | læ aëa | phɛ:r
mλēn:ũ kλe:n læg:e | pai ‘ɪk: cɪta bənã:’|| jad mλē cɪta
bənãĩ tã | ô domē | sarbən nũ god:i cə læke | cɪta cə blæ
gæ | ər mλēn:ũ këha | pai “cɪta nũ ag: la de’” mλē ag:
la dɪt:i|| jalde hoe | ôn:ã nê mλēn:ũ sra:p dɪt:a | Δkhe |
‘he pap:i | jis trã Δsĩ | put: de hλəke mare ã ese trã
tũ bi put:ã de hλəke marë’|| so hun ê ra:mcəndər lachmən
da banoba:s | mλēn:ũ ma:r ke chəq:u’||

5. gɪd:əɾ, gɪdʒi te bəg:əã:ɾ di katha.

kɪse jəŋgəl c | ɪk: qũŋgi khad: si | te ôda mũ baɾa
pə:ɾo si|| ôde c ɪk gɪd:əɾ | te gɪdʒi rλēde se|| ɪk: dɪn
ôn:ã nũ tĩ lægi|| gɪdʒi ne gɪd:əɾ nũ këha | “calo | nadi te
panĩ pi:n cəlije’”|| gɪd:əɾ bol:ea, | “ot:he tã bəg:əã:ɾ
rλēda e|| ô tã ap:ã nũ kha lau’”|| gɪdʒi bol:i | “tũ phɪkər
nã kar | mλē ot:he Δhi ji gal: bənamãgi | ji te ap:ã

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 lajæ | ær bægeðær bi apā nū kuch nā kλhe''||
 ê kλæ ke | donō | panī pi:n tur pæ||

jad ô bægeðær de neje pλōcæ | tā gidri bol:i |
 "gidræra, māmē nū rām rām kar læ||" gidræ
 kλæn læg:èa | mera tā ti na:l sληg(ə) sukæa pea ε |
 bo:l nī hunda''|| gidri nē kēha | "phe:r panī kjū nī
 pi lænda''|| ê sun cæ:t: gidræ nē | ræj: ke panī pi lea |
 ær gidri nū kēha | "tū bi panī pi læ''||jad donō | panī
 pi cukæ | tā gidri bægeðær nū kλæ:n lægi | "mām:ā |
 saq:æ do bæcæ æn|| gidræ kλēda ε | 'domē mere æn' | mλē
 kλēni ā | 'domē mere æn''|| tū cal:æ ke | saq:a phλæ:sla
 karde''|| bægeðær nē soc:æa | bai ên:ā na:l ja ke | sarēā
 nū kha laū|| ê soc:æ ke | ðn:ā de magær ho lea|| jadō
 ô tin:ē | gidræ di khaq: te æ | tā gidri bol:i | "læ
 mām:ā | tū ure khλr | asī bæcæ læ a:jæ''|| gidræ gidri |
 apni khaq:æcæ ba:r gæ | bægeðær bahær khλra rēha||
 kær:i:kæ magrō gidri nē khaq:æ cō mū bahær kλq:æ ke kēha |
 "mām:ā | asī tā apnā ap:æ i rajināmā kar lea|| ik: bæc:æ
 mλē læ lea | ik gidræ nē|| hūa san:ū tet:ō | phλæ:sla
 kæræ:in di lo:r nī''|| ê sun bægeðær særmīnde ho ke |
 apnē kær mu:r aēā||

6. ræpæ: lænē æn kə gita?

ik se:th de | tin nλæk:ræ si|| jad dævali de d:m |

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 |

òn:ã nũ enã:m dē:n læ:ɣea | tã ònē p̄ɣ p̄ɣ rəpə:ã dīã |
 tɪn: t̄erīã la læ:ã | ər gēb:ɣe | ɪk pot:hi gita di t̄ar lai||
 p̄hɛ:r ɪk:(ə) n̄aok̄:ər nũ bula ke kēha | p̄ai “t̄ãē rəpə:ɣe
 lænē en | kə gita?”|| ô bol:ea | “ji, m̄xē p̄ɣɣea hoēa
 tã h̄xē nī | gita læ ke ki karūga? | tusī m̄xē:nũ
 rəpə:ɣe de deo”|| se:ɰh nē ònũ rəpə:ɣe de:tte||
 p̄hɛ:r du:ɣe n̄aok̄:ər nũ s̄ad:ɣea | ər pu:ɰhea | bai “ t̄xē ki
 lænã ε | rəpə:ɣe kə gita?”|| ô bol:ea | “ji m̄xē p̄ɣɣea
 hoēa tã h̄xē | p̄ər m̄xē:nũ k̄ar de t̄andēã cə | gita p̄ɣɣen
 da bē:l kɪt:he|| je tusī m̄xē:nũ rəpə:ɣe damō | tã s̄a
 kam: λ̄o:ngē”|| ô nē bi rəpə:ɣe le læ | hun tɪɣe
 n̄aok̄:ər nũ s̄ad:ɣe ke pu:ɰhea | bai “t̄xē:nũ ki lo:ɣida ε?”||
 ô bol:ea | “ji meri bu:ɣi m̄ã | ro:ɣ t̄haok̄ər duare | gita
 sunen j̄andi ε|| jə tusī m̄xē:nũ gita de deō | tã m̄xē m̄ã
 nũ | gita k̄are suna dea karã|| ô nũ t̄haok̄ər duare ja:n
 di k̄hec̄:əl nã karnī pau”|| ê sun ke | se:ɰh nē
 ô nũ gita p̄hɛ:ɣa: diti | ər magrō panɣ rəpə:ɣe bi
 de:tte|| jad o:s n̄aok̄:ər nē | gita khôli | tã ôde cō | s̄iunē
 di mohər (or m̄ô:r) n̄ik̄:əli|| ê de:ɰ ke | du:ɣe n̄aok̄:ər
 s̄erm̄mde ho ḡæε||

7. po:stīã da c̄l̄o:dri.

ɪk ro:ɣe nē dek:hea | p̄ai “ho:r tã sare lok̄ã de |
 apnē apnē c̄l̄o:dri en | p̄ər po:stīã da koi c̄l̄o: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 nē hukəm dīṭā | pai “ēṭ:hā dīṭā de ender ender poṣṭi
 apnā cāṭ:dri bēnā: ke dērbār¹ cə hājər kārən”||
 poṣṭiā rē kāt:hə kitā | sare kēhən ləgṛə | akhe—
 “Aje tā ḍṭ:h(ə) dīn pae ən | cāṭ:dri bēnā lāmāgē |
 hūnē ki kāli e”|| ese t(ə)rā karde karde | ḍṭ:h(ə) dīn
 bīṭ gae|| rajē nē phēr hukəm dīṭā | pai “je ēṭ:hā dīṭā cə
 cāṭ:dri nāhī bēnāḍgē | tā mālē sābnā nū kaeṭd kar laū”||
 ē ḍṭ:h(ə) dīn bi | ḍēmē i lāṅ gae | poṣṭiā te cāṭ:dri nā
 bānē|| hūn rajē nē sare poṣṭi kaeṭd kar lae er
 kēha | pai “jēṛa sāb te blōṭa poṣṭi hau | ohi cāṭ:dri
 sāmjea jau”||

hūn sare poṣṭi apnē apnē hukṛe | te pōṅg er dōḍṛēā de
 peālē | lae ke | a gae|| sēāṭ da si mēhīnā | p.ūjē phūs
 bēcha ke | lēmbē pae rahe | er hukṛe pōar ke pīā lagṛə pae||
 hūn ikṛə poṣṭi nū jo ai ōṅgə, | ḍōḍa hukṛa gir peā | te phūs
 nū agṛə lag gāi|| haoli haoli phūs ləgṛēa jālən|| ē dekh | hoṛ
 tā sare poṣṭi | ut:hə ke lāmṛē ho gae | tm: poṣṭi
 baeṭ:hē rahe|| ōṭā cō ik: jānā bolēa, | “cālo bai | apṛā
 bi cāl:īlē | agṛə tā neṛe neṛe ḍōḍi jāndi e”|| dūjā
 kālēda | “koi ḍār nī | aje ḍār e”|| tījā bolēa | “oe | cup: bi
 karo | thūan:ū gālā karde | aṭkəs nī ṛōḍi”|| rajē
 nē kēha | bai “ē sāb tō blōṭa poṣṭi e|| ḍj:(ə) tō ē
 poṣṭiā da cāṭ:dri hoēa.”

1. or dēlbār.

2. or bēnā:lmāgē.

He gave orders | that within eight days | lazy persons | electing their headman | should present him in the Court||
 Lazy persons had a meeting|| All began to say |
 "There are still eight days | we shall elect our headman | there is no hurry now"|| Acting in this way | the eight days were passed|| The king again gave orders | "If you do not elect your headman within eight days | I shall imprison you all" ||
 These eight days also | passed without result | The lazy persons could not elect their headman|| Now the king imprisoned all the lazy persons | and said | "Whosoever is the laziest *of all* | will be regarded as headman"||

Now all lazy persons | their pipes | and cups of *bhāng* and poppyheads | taking | came|| Of winter it was the month | Spreading straw on the ground | they lay down | and filling their pipes began to smoke|| Now that one of the lazy persons felt sleepiness | his pipe fell down | and caught fire|| The straw began to burn slowly|| Seeing this | all other lazy persons | rising up got aside|| Three lazy persons remained sitting|| One of them said | "Come friends | we also may go | Fire indeed nearer and nearer | is approaching"|| The second said—"There is no fear | it is yet at a distance"|| The third said | "Sirrah, be silent now | when talking, do you | not feel drowsiness ? || The king said | "He is the laziest of all|| From today he has been made the headman of lazy persons"||

8. ji-sarēa la:l.

kise kəmea:r nū | ik: pheri la:l ləb:ea|| ô nē kanc
 da tukra sāmje ke | apne khotie de gal lətkaitta|| hun
 kəmea:r nū | kite miti ləɛ:n dəreoð pa:r jana pea||
 dərea de kəndə | be:ri de:x ke | ðnē m(ə)lā nū puc:hea |
 pai “mɔ̃ɛ:nū pa:r ləg:ai ki ləɛga”|| m(ə)lā nū khotie
 de gal lətkəda la:l sōna ləg:ea|| ðnē kəha | bai
 “māɛ tət:ð | pəssa t:el:ə kuch nī ləenda|| tū mɔ̃ɛ:nū
 ā: kanc da tukra de de”|| kəmea:r khus ho gea||
 cə:at: la:l khō:l ke | m(ə)lā de hat:h phəraðə|| əg:ə m(ə)lā
 nē | la:l apnē bā:s na:l bā:n:ə lea||

hun ik bəpəri aəa|| ðnē dek:hea pai bā:s na:l tā |
 la:l bəv:ea hēa ləg:əda e|| je səc:īð la:l hoəa | tā pa:nj
 sat: səo rəpəl:ie da honā e|| ē so:c ke | m(ə)lā nū puc:hea
 pai “bā:s na:l bən:ea hēa kanc jəha | tɔ̃ɛ bəc:ənā e||
 mɔ̃ɛ tɔ̃ɛ:nū ēda mul: | ik: rəpəl:ə dən:ā ɛ”|| m(ə)lā
 nē kəha | “aho ji”|| rəpəl:ə ləe ke | la:l bəpəri de
 həval:ie ki:ta|| bəpəri nē apnē seher ja ke | la:l di pəvəhk
 kərai | tā ô səc:ī muc:ī la:l nīk:əlea|| bəpəri nē kəp:arje
 cə ləpət: ke | sə:du:khe cə rak:he chəq:ea||

hun o:s seher de raje nū | la:l di lo:r pai||
 ðnē təq:ora pherea | pai jide jide pā la:l ho:n|| ô ləe ke
 mere ko:l əvə|| sərə jāori bace | apnē apnē la:l ləe ke |

1. or kəmea:r, kəmea:r. 2. or sədu:x cə.

8. The Ruby with a Burnt Heart.

A certain potter | once found a ruby|| Thinking it to be a bit of crystal he | suspended it about his donkey's neck|| Now once the potter | had to go across a river to fetch his clay|| At the bank of the river | seeing a boat | he asked the boatman | "What will you charge for taking me across" ?|| The boatman took a fancy for the ruby hanging by the donkey's neck|| He replied ; "From you I | shall not charge any money (*lit.* pice or half-pice) | you give me this piece of crystal"|| The potter was pleased | and instantly taking off the ruby | handed it to the boatman|| Now the boatman tied the ruby to his bamboo||

Now a merchant came|| He saw that with the bamboo indeed | there seemed a ruby to have been tied|| If really it were a ruby | then it must be worth several (*lit.* five, seven) hundred rupees|| Thinking this | he asked the boatman | "The crystal-like thing fastened to the bamboo | do you want to sell?|| I to you its price | a rupee shall give"|| The boatman said | "Yes sir"|| Taking the rupee | he handed over the ruby to the merchant|| The merchant | going to his town | got the ruby examined | Then it truly turned out to be a ruby|| Wrapping it in cloth | the merchant kept it in a safe.

Now the king of that town | stood in need of a ruby|| He announced by beat of drum | "Whoever has got rubies | should bring them to me"|| All jewellers (*lit.* their sons) | bringing their rubies | came to the king||

raje ko:l ae|| ô bəpəri bi aēa|| raje nē sλbde la:l dek:he |
 pər kīse da la:l pəsind nā aēa || pħe:r bəpəri nū kēha |
 bai “tū bi apna la:l dōkha” || ô bol:ea | “ji pλelka
 mul:kar lao|| je thūaq:ē pəsind au | lae lə:ko | nλī nā sai”||
 raje nē puc:hea | “ki mul: ε?” || ô bol:ea | “ji panj saə
 rəpə:ē”|| raje nē kōha, “əc:ha | je la:l hoēa | tā māē
 tλen:ū | panj saə rupae de dēāga” ||

hun jad bəpəri nē kəpə:ra khō:lea | tā ki de:xda
 e | pai ēde c(ə) tā | suā di cutki rλe gai || ô ləg:ea
 ro:n | akhe “hλe hλe mere la:l nū ki hoēa”?) || ē sun ke |
 la:l gus:ē na:l bol:ea | akhe “tū ron:ā ε | mera tā ji sa:z
 ke suā ho gea” || bəpəri nē puc:hea | “ô kīk:rā?”||
 la:l kλē:n ləg:ea | “pλel:ā māē kəm:ea:r nū ləb:ea | ô
 nē māēn:ū khot:ē de gal bλn:ə dī:ā || pħe:r m(ə)lā
 nē lea | onē bā:s na:l bλn lea || ô te tλē ik: rəpae nū
 mul lea | ər hun a tū mere | sare i panj saə rəpae
 mul mən:gea || ē de:kke | mera ji sa:zda kə rλēda”?)||

9. mədari bap:u.

kīse hət mānīē dā | ku:ri munqa | mədari da təmas:ā
 dek:hən gae || k,ar a ke | ku:ri bol:i, | “bira | mədari
 nē tā | ba:re sōnē təmas:ē kit:ē, | kade ô kəpə:re he:hō |
 seo kλq:ə dānda si | kade ən:ar | 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 bolēa | “mēdari nē ki tēmas:e karnē ē | jēḡe
 tēmas:e apnā bap:u | hēt:i te bāḡ:ha kardā ε?” ||
 kuḡi nē puḡ:hea | “ō kahe jae?” || munḡa bolēa |
 “apni hēt:i ik p.anda pea ε || je koi | do rupae seḡ
 da k.ēo maḡḡada ε | tā bap:u ōde cō | do rupae seḡ
 da k.ēo kḡḡ:ə dēnda ε || je koi | qū:ḡ rupae seḡ da
 menḡe | tā ose cō | qū:ḡ rupae seḡ da k.ēo kḡḡ:ə dēnda ε ||
 p.amē koi keha i k.ēo menḡe | bap:u sḡb tērā da k.ēo |
 ose p.ande cō | kḡḡ:ə dēnda ε || hun tū das: | hae kē
 nā bap:u da tēmas:a | mēdari nalō bi sōna?” ||

10. bēma:r rahī di kēhanī.

kise thḡḡ | kēle mēka:n eḡ | ik: a:dmi rḡḡda si ||
 ō de kol | ik: rahi aēa || ōḡḡ rahi nū puḡ:hea | bai
 “tū kḡ:the cēlea ē?” || rahi nē kēha | “mḡḡ qā:kḡer
 kol jānā ε” || ō nē rahi nū rot:i puḡ:hi | er ca:r
 rot:iā ōde eḡ:e rak:he dḡ:t:iā | a:p kuch sēlunā lḡen
 calea gea || ō de sēlunā lḡḡḡdeā lḡḡḡdeā | rāhi nē
 care rot:iā kha lḡḡḡ || ō phe:r ho:r rot:iā lḡe:a gea | tā
 on:ē cirḡe | rahi nē sara sēlunā kha chēḡ:ea || ō bēcara |
 ca:r rot:iā rahk ke | phe:r ho:r sēlunā lḡe:n gea || jādō
 muḡ ke aēa | tā dek:hea | pai e:s hājret nē | ē ca:r rot:iā
 muka lḡḡḡ || e:stḡā karde karde | ō solā rot:iā kha gea

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

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)

chekrəṭ k̄ar valə nē | khēāṛa chadq: dīṭa|| phēr
 ôde kolō puc:hea | pai “tū kēri gālē | hēki:m kol cālēa
 ē?”|| ôṇē kēha | “mālē koi ha:ymē di dāva | lāēa cālēa
 ē|| mālēn:ū p̄ok:h bīkul nī lag:rēdi”|| ô bol:ea | “jad tū
 rajī hoke muṛē | e:s rā nā āī||”

11. cālē darji di kēhānī

īk: p̄lṛea hoēa darji | kīse pīnq̄cə | kam:
 kardā hunda si|| īk: dīn | ôde kol | o:s pīnq̄ da mījā |
 c̄æg:ā s̄amλə:n aēa|| darji nē ôṇū huk:ā ph̄ṛaēa |
 pai do tīn: s̄ṭe la lāve|| phēr kēha | “nālē huk:ā pī |
 te nālē koi gal: suna”|| ô bol:ea | “*khēlīfa jī | mālē
 īk: bārī əjλē:b gal: | īk kēta:b cə k̄lī: p̄lṛi si||
 dīlī(J)ō mālē kēta:b mēgai | te ô de cə līkhea hoēa ē | pai
 jīda sīr chot:ā | te dārī lēmbi hovə | ô cāl:ā hunda ē||
 khābər nī ē gal: sac: ē kē c̄uṭh”|| darji nē kēha |
 “nā jī | ē gal: tā | koi nī nā mən:ən lēg:ea”|| kh̄lēr |
 thōṛa cīr blē ke | mījā apnē k̄ar tur gea|| hun darji
 soc:ā cə pae gea|| ôṇū asəl c | e:s gal da blōta
 phīkər si | pai ôdi dārī lēmbi si | te sīr cot:ā||
 ô soc:ən lēg:ea | pai “mālē kī karā?”|| sīr tā mera |
 bārā nālī nā banən lēg:ea|| hā | iggal (īk gal) ho sakdi
 ē | dārī kātər ke mālē jara nīkī kar sakda ē|| ese
 khēa:l cə | kasuci lēb:ən lēg:ea|| ô kīdre nā lēb:i||

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||

əkhi:r Akke | ləcari na:l | ho:r əla:j so:ceə|| diva ba:l
 ke Apnī dāri de neṛe ləanda|| khəb:ə ha:tʰ na:l dāri |
 pha:ri | er sə:je ha:tʰ diva|| ōda matləb si | pai
 jara:kə dāri cho:tʰi ho jae|| Ag: ləg:ən sa:r | cheti
 cheti hattāi p̄l̄ō:cə gai|| ōnē apnā hattā bəcā lēa | er
 dāri chaq:ə diti|| sari dāri jal gai|| ōnū ba:ri sareṃ ai |
 er khə:l kərən ləg:ea|| pai sə:cī | m̄uc:ī jo kuch o:s
 kəta:b cə l̄ikhəa hoəa si | b̄ilkul th̄i:k si|| ēde cə ki
 cə:u:th ε | m̄l̄ē ba:ra cə:al:əpana kit:a||

12. ik: sahukar te ō de k'oṛe.

*əmbərsar s̄l̄er c | ik: sahukar r̄l̄ēda si|| ō nū
 khə:l p̄aε gea | pai “je m̄l̄ē k'oṛa rəkhā | tā lo:k
 meri ba:ri iṛət kərən ge”|| o:s th̄l̄ō sa:l de sa:l | ik:
 p̄ari mel:a lag:əda ε|| p̄l̄ēl̄ā tā | ō mel:ə c(ə) ja ke |
 (or mel:əjja ke) k̄in:a c̄ir de:ɣda r̄əha | phe:r chək:əṛ |
 ō nē | ik: s̄ōni er te:j k'oṛi mul lai|| ran̄ bəl:ō | ō kali
 s̄jā si | te cəkən nū | hava nalō bi te:j|| dil tā ōda
 ba:ra khus si|| apnē sare januā na:l ōdi gal: karda
 si | pai “cə:l:ə | meri k'oṛi de:kʰ laε | bāva s̄ōni ε”||

ik: d̄in | ōnū k̄ite | bānde janā pea|| səhi:s nū
 sad:ə ke | ba:ri t̄egid̄ kit:i | pai “ēdi cəngi t̄erā rak:hi
 karī|| k̄ise o:pre a:dmi nū nā neṛe l̄ō:n dāi”||
 səhi:s bol:ea | “toba | ji|| m̄əja:l ε | m̄l̄ē tā th̄uad: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

ਲਓਨ ਤੀ | ਸਲਓਨ ਬਿ ਨੀ ਲਗੇਾ”|| ਏ ਗਲਏ ਸੁਨ ਕੇ | ਓ
 ਤੇਸਨ ਨੂ ਤੁਰ ਗੇਾ | ਤੇ ਤਿਗੇਤ ਲਏ ਕੇ | ਚੁੰਦ੍ਰੇ ਚੇ ਬਲੇ ਗੇਾ||
 ਓਸੇ ਗੇਦ੍ਰੀ ਦੇ ਨੇਰੇ | ਿਕ: ਓਦਾ ਜਾ:ਰ ਕੁਲ੍ਹਾਸੀ|| ਸਲਾਮ
 ਕਾਰਕੇ | ਪੁਚੁ:ਹਨ ਲਗੇਾ | ਪਾਿ “ਤੂ ਸੁਕੁ:ਹ ਨਾ:ਲ | ਕੁਿ:ਠੇ
 ਚਲੇਾ ਏ”|| ਓ ਨੇ ਕੇਹਾ | “*ਗੁੰਰਾੁਵਾਲੇ ਜਾਨੁ ਏ”|| ਓ
 ਚੋਲੇਾ | “ਮਲੇ ਤਾ *ਬੇਿਰਾਬਾਦ ਜਾਨੁ ਏ || ਚਲੋ ਪੁ:ਰ
 ਕਾ:ਠੇ ਬਾਏ:ਹੀੇ”|| ਓ ਨੇ ਕੇਹਾ | “ਮਲੇ ਤਾ ਏਗੇ ਬਲੇ:ਠਾ ਏ”||
 ਅਕੁਏ “ਏ ਕੁਿ:ਦ੍ਰੋਰ ਦੀ ਗਲ: ਏ | ਲੇ:ਠੇ ਏ ਕੇ ਬਲੇ ਜਾ”|| ਕੁਲ੍ਹੇ:ਰ
 ਕਲੇ ਸੁਨ ਕੇ | ਓ ਨੂ ਓਸੇ ਗੇਦ੍ਰੀ ਚੇ ਬੇਠਾ ਲੇਾ||

ਰਾ ਚੇ ਗਲ:ੀ ਲਾਗੁਏ ਪਾਏ|| ਓਦਾ ਦੋਿ:ਸੁ ਅਕੁ:ਹਨ ਲਗੇਾ—
 ਪਾਿ “ਤੋਬਾ, ਬਾਿ | ਅ: ਕਲੀ ਦਾ ਬਾਗੁਾ ਕੁੁ:ਠਾ ਸਾਨੁ ਏ || ਜੇਰੀਏ
 ਗਲੇਾ ਹੁਨ ਸੁਨੀਦੀ ਏਨ | ਸਾਦ੍ਰੇ ਮਾ ਪੇੁ ਦੇ ਬੇਲੇ | ਕਾਦੀ
 ਨਲੀ ਸੀ ਹੁਨੀਦੀ”|| “ਕੇਹੋ ਜਲੇਾ ਗਲੇਾ? ਕੋਿ ਚੇਅੁ ਗਲ:
 ਹੋਿ ਏ?”|| ਓ ਨੇ ਕੇਹਾ | “ਲਏ ਬਾਿ | ਮਲੇ ਤਾਨੁ
 ਬਿਕੁਲ ਨਲਮੀ ਗਲ: | ਸਨਲਓਨੁ ਏ || *ਬੇ:ੁ ਚੋ:ਰ ਦੀ ਗਲ: ਤਾ
 ਨਲੀ ਨਾ ਸੁਨੀ ਹੋਨੀ?|| ਓ ਤਾ ਚੋਰੀ ਲੀ | ਲੇਦ੍ਰਾ ਮਾਸਾਹੁ:ਰ ਹੋ
 ਗੇਾ ਏ | ਪਾਿ ਕੀ ਢੇ:ਏ”||

ਸਾਹੁਕਾ:ਰ ਨੇ ਪੁਚੁ:ਹੇਾ | “ਕੁਿ:ਸੁਰਾ ਦੀ ਚੋਰੀ ਕਾਰਦਾ
 ਏ”?|| ਓ ਨੇ ਕੇਹਾ | “ਚਾਦ੍ਰੇਏਦਾ ਤਾ ਕੁਿ:ਸੇ ਤੇਰਾ ਦੀ ਬਿ
 ਨਲੀ | ਪਾਰ ਬਲੋਤਾ ਸਾਓ:ਕ | ਤੇਗੇ ਕੋਰੇ ਲਏ ਜਾਨੁ ਦਾ ਏ”||

ਏ ਗਲ: ਸੁਨ ਕੇ | ਸਾਹੁਕਾ:ਰ ਦਾ ਤਾ ਤਰਾ ਨਿਕਲ ਗੇਾ||
 ਪੁਚੁ:ਹਨ ਲਗੇਾ | “ਕੁਿ:ਠੇ ਰਲੇਦਾ ਏ?”|| ਓ ਚੋਲੇਾ | “ਕੇ:ਰ
 ਤਾ ਓ ਦਾ *ਹਾਰੇ ਏ | ਪਾਰ ਚੋਰੀ ਸੇਹਰ ਚੇ ਬਿ ਬਲੋ:ਤ ਕਾਰਦਾ ਏ” |
 ਸਾਹੁਕਾ:ਰ ਬੇਚਾਰੇ ਦਾ ਰਾਗੇ ਪੀਲਾ ਹੋ ਗੇਾ|| ਕਲੇਨ ਲਗੇਾ||
 “ਮੇਰੀ ਿਕ: ਕੁੁ:ਰੀ ਸੋਨੀ ਕੋਰੀ | ਨਲਮੀ ਕੁੁ:ਰੀ:ਹੀ ਹੋਿ ਏ ||

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" ||

kîdre ôda tā t.ēa:n nā kare”|| ôde do:st nē kēha |
 pai “karda tā blōta eho i e|| λeq:a sēānā e | pai
 ônū sarēā de ut:hēn blēt:hēn da | pata rlēda e||
 jad kîse nē bānqe jānā hunda e | tā bi ô pata la lēnda
 e|| phe:r p.amē dîm hove p.amē ra:t | ô uq:ikda e
 jad tāī (jattāī) nλok:er nā sλō lāē:n|| phe:r cup: cēpit:a
 əndər bārda e | er rəs:a khō:l ke|| t.əg:e jā (Ja) k.ore
 nū lāe jānda e|| ô de do tîm sat:hi bi ən | kîse de
 hat:h | kîse dur de pînd to:r dînda e | er a:p blēt:ha |
 tēmas:a de:xda e”||

sahukar bēcara pea tarphe | par ki kare? |
 qa:g-geq:i b.cə blēt:ha si | te geq:i nē *lēhλor ja ke
 khλr:nā si (khλ:nā si)|| khλer λok:ha sukhalā | bel:a
 lλη gea|| *l.hλor pλō:c ke | c.āt: ut:er gea|| do k.ante
 uq:iknā pēa | phe:r *əmbəsar jā:nvali geq:i mīli||
 ô si lokel | pλōnē tîm k.antēā cə *əmbəsar
 pλōc:i|| tesen tō jək:a kit:a|| jək:evale nū kēha |
 pai k.ora dab:ə ke nētha|| k.ar pλō:c ke | kâl
 nal | dunā p.ara dēt:a | te əndər bārda|| bārdeā sar |
 tēbel:e bal nājər kit:i | dek:hēa pai khāli e|| hun tā
 khλr:n di bi sēt:ēa nā rahi|| puc:hdeā puchdeā
 (puc:deā) | mēlum hoea | pai ik: nλok:er rot:i kha:n
 gea si|| dur:a blēt:ha k.ori di rak:hi karda si||
 ôdi jara ak:h lag gai|| bas: jad aqla nλok:er mut ke
 aēa | tā klēn lēg:ea | “ut:h oe ba marea | k.ori kit:he e?”||

God forbid lest he thinks of her" || His friend said |
 "This is exactly what he often does || He is so wise | that
 about the actions of all he | keeps himself well-informed ||
 When one has to go on a journey | he gets the news even
 then || Then be it day or night | he waits
 till all servants are asleep || Then he silently
 enters in | and unfastening the rope | takes away the cattle or horse ||
 He has two or three companions also | and through some
 one | sends it to a distant village | and himself remaining
 behind | enjoys the fun" ||

The poor merchant became very uneasy | but what could he do? ||
 He was sitting in a mail train | which had to stop at Lahore ||
 Well | somehow or other (*lit.* with difficulty or ease) the time
 passed || Reaching Lahore | he at once got down || He had to wait two
 hours | then he caught a train going to Amritsar ||
 That was a local *train* | and reached Amritsar in two and three quarters
 of hours || He hired a *yakka* at the station | and asked the driver
 to urge on the horses || Reaching home | with haste | he
 paid double the fare | and went inside || Immediately on entering |
 he looked into the stable | and found that it was empty || Now
 he had not left strength enough to stand even || On enquiring |
 he learnt | that one of the servants had gone to take his
 meal | the other was watching the mare || He
 fell asleep for a while || In short when the first servant came
 back | he said | "Get up O senseless one | where is the mare? ||

ho:r ki dəs:ənā si?|| ô da koi pata nī ləg:ea||
 kina: cir sahuka:r | puls kolō bi tēla:s kərlōda rēha||
 puləsvalōā nē kai a:dmīā nū pharēa bi | par kise
 kolō cori da pata nā ləg:ēa||

k.o:ri di cori da | sahuka:r nē ləq:a gam kit:a |
 pai savēā nū jək:in ho gea | hun ē nē jūde ji | kade
 k.o:ri nāī rək:hni | ər sēc:i muc:i ô nē a:t:h das bāre
 rək:hi bi nāhī|| ət:hā dasā bārēā magrō | pher ôdi
 rək:hən di slā hoi|| lət:ki | ôné c:t:a k.o:ra | *guyrat:ō
 mul lea|| ô bi mara nāī si|| ô de c(ə) phagət lən:i
 kasər si | jo bēg:i te gij:ēa hoēa nāī si|| tā bi ôné kēha |
 je do tin pheri jorāge | tā gij:ē jau||

jad ônū jorēa | tā e:stā turea | pai jānī sai um
 eho kam: kardā rēha e|| sahuka:r bi klēn ləg:ea | ē tā
 cəngā ma:l thēaōā|| ik: d:n ô kise pinq | apnī samī
 kolō rəpə:te lē:n gēa|| jandi pheri tā k.o:ra thik gēa
 si | pər lōde hoe | khāber nī | ô nū ki ho gēa | ik:ō
 pheri mūjor nət:hən qle pea|| sahuka:r nē | sara
 jor la ke | bag:ā khic:ā | pər k.o:ra nā mēn:ēā||
 əkhir | rā de kēndē | bēg:i ulta diti|| sahuka:r te
 sēhis | sir p:ar qig pae|| jad ônā nū surt ai | qigde
 t.lēde hāli hāli | k.o:ar pāō:ce|| tin: ət:hare | mən:ēā
 te lēmbē pae rahe|| ô [k.o:ra | kise jat: kol |
 be:c d:t:a||

pher bi ik: bari | ôné k.o:ra mul lea | la:l

What more could he say? || No trace of her was found | For a long time the merchant | had a search for her made by the police || The police even arrested several persons | but from none any clue of the mare | was found||

Theft of the mare | the merchant grieved so much | that all became sure | that now during his life time | he will never keep a mare | and truly indeed he did not keep for several (*lit.* eight, ten) years|| After some years | he again thought of keeping one || This time | a white horse | he purchased at Gujrat || That too was not bad || In him there was only this defect | that he had not been trained (*lit.* accustomed) to *draw* a trap|| Even then he thought | “If twice or thrice we yoke *him* | he will get accustomed”||

When he was yoked | he went in such a way | as if his whole life | he had been doing the same thing || The merchant also thought | “This is a very good investment” || One day to some village he | went to receive money from a debtor of his|| When going (*i.e.* on the way there) the horse went quite right | but when returning | one does not know | what became to him | all of a sudden he began to run headstrong || The merchant | with all his strength | pulled the reins | but the horse did not yield || At last | at the side of the road | the horse upset the trap|| The merchant and the groom | fell down headlong|| When they recovered consciousness | stumbling and falling | slowly and gradually | they arrived home|| Three weeks they remained confined (*lit.* lying) to beds || This horse | to a Jat | was sold ||

Even once again | he purchased a horse | of red

raᅇda|| p̄l̄e:ᅇa tā ô t̄hi:k janda reha | maᅇrō ak:he
 n̄l̄i si laᅇ:da|| ôᅇnū ik: cabək səva:r ko:l p̄e:ᅇea | te
 rəpa:ᅇe bi b̄aᅇe kharc kit:ᅇ|| ô de p̄ic:hō
 kuch t̄hi:k turda rēha|| phe:r ô n̄ū rəs̄ᅇoli ho gai|| ik: ra:t
 k̄oᅇa khəra:s cə rēha|| ᅇgle d̄in jaᅇ səbe:r sa:r |
 səhi:s uᅇ:heᅇ | tā ki de:ᅇda ᅇ pai k̄oᅇa marea pea ᅇ||
 ᅇ de p̄ic:hō | sahuka:r nē k̄oᅇa rək:hen | di s̄l̄ᅇ kh̄ā:di||

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, ʃ, s, t, θ, t, u, u, v, x. The signs [~], [˙], [ʌ] and [:] do not affect the order.

əcarj *adj.* surprising
 əc:ha *adj. m.* well, *interj.* all right, is it so?
 ədalet *s. f.* Court of justice.
 əg:a *s. m.* front, -e *adv.* in front
 əjʌs:b *adj.* strange
 əkba:r *s. m.* newspaper
 əkhi:r *adv.* at last
 əla:j *s. m.* remedy
 *əmbərsar *s. m.* Amritsar.
 ən *v. III pl.* are
 ən:a *adv. m.* blind
 ənɑ:m *s. m.* gift, present, prize
 ənɑ:r *s. m.* pomegranate
 ɛndər *prep., adv.* in, inside
 ɛr *conj.* and
 ɛsa:n *adj.* easy
 ɛthb(v)ara *s. m.* week (lit. 8 days).
 ɛva:j *s. f.* sound, noise
 ʌed:ər *adv.* on this side.
 ʌeq:a *adj. m.* so big, so large
 ʌemé *adv.* thus, so, in vain
 ʌen:-a *adj. m.* so much.
 —ec *adv.* in the meantime.
 ʌet:he *adv.* here
 ʌɛ:tki *adv.* this time
 ʌg: *s. f.* fire
 ʌgla *adj. m.* first
 ʌj: *adv.* to-day; —kʌl: *adv.* now-a-days

ʌk: *v. i.* be tired
 ʌk:h *s. f.* eye, *pl.* ək:hā
 ʌkhe *conj.* that, saying
 ʌō *v. II pl.* are
 ʌok:ha *adj. m.* difficult
 ʌo:n *inf. of a* 'come'
 ʌo:nge *v. Fut. III pl.* they will come
 ʌpn-ā *adj. m.* own
 ʌsəl *s. m.* reality
 ʌsī *pron. (direct)* we
 ʌth *adj.* eight
 a *v. i.* come
 â *adj. pron.* this
 a:dmi *s. m.* man
 aēa *past tense from a* 'come'
 aho *interj.* yes
 akh *v. t.* tell
 a:kha *s. m.* saying, advice
 aJ:e (from a) we may come.
 a:lkəs *s. f.* drowsiness
 a:p *pron.* self; ap:ā we
 bæca: *v. t.* save
 bæc:a *s. m.* child
 bæcara *adj. m.* poor, helpless
 bæcha: *v. t.* spread
 bæge:ea:ʃ *s. m.* wolf
 bæg:i *s. f.* trap, coach
 bæha: *v. t.* cause to sit, seat.
 *bəjiraba:d *s. m.* Wazirābād

bəjo:g *s. m.* separation
bəkh'sa: *v. t.* cause to be forgiven
bəki:l *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
bəpəri *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
bāēgi *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!
baI *prep.* towards
 1. **ban** *v. i.* become
 2. **ban** *s. m.* forest
bān:(ə) *v. i.* bind
banōbā:s *s. m.* exile, banishment
bāōt *adj. adv.* much; also **bāōta**
bāra *s. m.* year
barka *s. m.* leaf, page
barəs *s. m.* year
baṛ *v. i.* enter
baṛa *adj. adv.* big, large; greatly
bas(:) *adv.* In short; enough
ba *s. f.* sense; — **marea** *adj. m.* senseless.
baba *s. m.* saint

bāba *interj.* welldone; *adv.* extremely
ba:ccha *s. m.* king
ba:g *s. f.* rein
bahər *adv.* outside
ba:l *v. t.* light
ba:n *s. m.* arrow
bānq-a *s. m.* stranger; (journey?)
 -e ja *v. i.* go abroad
ba:p:u *s. m.* father
ba:r *s. m.* day, time, turn; **-i** *s. f.* turn, time.
bā:s *s. m.* bamboo
ba:t *s. s.* distance
be:c *v. t.* sell; **bec:ea:** sold
be:l *s. m. f.* leisure
be:la *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
bix *s. m.* brother
bit *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
cə:g:a *s. m.* shirt
cə:l:a *adj. m.* foolish
cənga *s. m.* good, well
cəpit:a *adv. m.* (word added to **cup:**) silently.
cə:gra *s. m.* quarrel, dispute.

- cak:** *v. t.* lift.
cal: *v. i.* walk, go, start.
c_oAl:(ə)pana
c_oAl:(ə)p(ə)na } *s.m.* foolishness.
caodā *adj.* fourteen.
cāṅdri *s. m.* headman.
caohā *adj. (obl. pl.)* all the four.
cāṅnā *I sing.* 'wishing' see cā.
c_oAt: *adv.* at once.
cā *v. t.* wish, desire.
cabək-səvār *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 **kār** *v. t.* commit to memory.
chaq: *v. t.* leave.
chat:i *s. f.* chest, breast.
che *adj.* six.
chek:əṛ *adv.* at last, finally.
chet:i *adv.* soon, quickly, earlier.
cho:tā *adj. m.* small; younger.
chut:i *s. f.* leave.
cir *s. m.* delay, time.
cita *s. f.* pyre.
ci:tā *adj. m.* white.
cō *prep.* from within, from among.
co:r *s. m.* thief; -i *s. f.* theft.
cuk: *v. t.* lift; finish.
cup: *adj.* silent with **cəpit:tā** *adv.* *m.* silently.
cuṭki *s. f.* pinch.
c_ouṭh *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.
dərbar *s. m.* court.
dərea *s. m.* river.
dət: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.
dārji *s. m.* tailor.
dās *adj.* ten -ā *Obl. pl.*
dās: *v. t.* tell.
dava *s. f.* medicine.
da *perp.* of.
dāri *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 dət:tā.
dīl *s. m.* heart.
***dīli** *s. f.* Delhi.
dīn *s. m.* day.
dmda *pres. part.* (from **de**) giving.
dīt:tā *past. part.* (from **de**) given.

diva *s. m.* lamp.
do *adj.* two; -hā *obl. pl.*;
 -mē (*dir. pl.*) both, also don:ō.
do:st *s. m.* friend.
dukh *s. m.* trouble, inconvenience.
dukhi *adj.* distressed, troubled.
duṛa *adj. m.* second.
dunā *adj. m.* double.
du:r *adj.* distant; *s. m. f.*
 distance.
q̄le *v. i.* be engaged, begin
q̄ar *s. m.* fear; *v. i.* fear, be
 afraid.
q̄ā *s. m. f.* overtaking, catching.
q̄ā de *v. i.* be overtaken, be
 caught.
q̄a:k *s. f.* mail (train).
q̄a:kd̄ar *s. m.* doctor, physician.
q̄ig *v. i.* fall.
q̄o:b *v. t.* immerse, dip.
q̄oq̄a *s. m.* poppy-head.
q̄ūq̄a *s. m.* (lit. 1½ time) Inter-
 mediate compartment of a
 railway carriage.
q̄ūṅga *adj. m.* deep.
q̄ū: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.*

ē *v. II, I, sing. (from ho); art,*
 am.
ḡəb:a *s. m.* centre.
ḡəq̄i *s. f.* carriage, train.
ḡəl:ī *adv.* in talk.
ḡəmānq̄i *s. m.* neighbour.
ḡal *s. m.* neck, throat.
ḡal: *s. f.* thing, matter, affair.
ḡali *s. f.* street.
ḡam *s. m.* sorrow.
ḡardən *s, f.* neck.
ḡarq̄ar *s. m. f.* gurgling noise.
gea *past part. (from ja)* gone.
ḡid:əṛ *s. m.* jackal.
ḡidṛi *s. f.* jackaless.
ḡi:r *v. i.* be accustomed.
ḡ:r *v. i.* fall.
***ḡita** *s. f.* The Bhagvad Gītā.
god:ī *s. f.* lap.
***ḡuṛat** *s. f.* Gujrat.
***ḡūṛāvāla** *s. m.* Gujranwala.
ḡus:a *s. m.* anger.
h̄eki:m *s. m.* physician.
h̄emesā *adv.* always.
het:i *s. f.* shop.
hetmānīā *s. m.* shopkeeper.
h̄evale *adv.* in care (of)
with kar v. t. hand over.
 1. **h̄ae** *interj.* alas!
 2. **h̄ae** *emphat. form of ε = is.*
h̄aē *emphat. of Δε am.*
h̄arēt *s. m.* knave (lit. holy
 person).
h̄lōka *s. m.* deep sigh; bereave-
 ment.

haoli *adv.* slowly.
harəɽ *s. m.* name of a village.
harjā *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.
herba *s. m.* separation.
he:th *prep., adv.* below, under.
hethā *prep. adv.* below, under.
hirən *s. m.* deer.
ho *v. i.* become.
noə *past part.* of **ho** become.
homā *I sing.* I may become.
ho:r *adj.* more, other.
hukəm *s. m.* order.
huk:ā *s. m.* pipe, hubble-bubble
hun *adv.* now; **-ē** *adv.* just now
ɽ: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:ā *s. m.* two-wheeled conveyance
jək:in *s. m.* belief
jəngəl *s. m.* forest

jəv:ə:b *s. m.* answer, reply
jad *adv.* when
jəl *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
jāni *conj.* as if
janū *s. m.* acquaintance, friend
je *conj.* if
jēha *adj. m.* like, similar
jeɽā *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**
jî *pron. rel. (obl. sing.)* whom
jî:de **ji** *adv.* in life
jo *adv.* when, that
jo:r *s. m.* strength, power
jo:ɽ *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
kəhənī *s. f.* story, tale
kəj:ə (*I pl. from kλē*) 'we may say
kə:l'a *adj. adv. m.* alone, lonely
kəm.ə.d'r *s. m.* potter
kəndā *s. m.* edge, side, bank
k.əntā *s. m.* hour
kəp:əpā *s. m.* cloth
kə'rā: *v. t.* cause to be done
kətā:b *s. f.* book
kət:ha *adj. adv. m.* together, united
kətorā *s. m.* metallic cup
kād *adv. inter.* when?
 -e *adv. indef.* ever, at any time
kāq: *v. t.* turn out, take out, solve
kλē *v. t.* tell, say
 -sun **ke** after persuasion
kλē:d *s. f.* imprisonment
kλenci *s. t.* pair of scissors
kahi (*f. of kēha*) how?, of what sort?
k.āl: *v. t.* send
kāl: *adv., s. f.* yesterday; tomorrow
kām: *s. m.* work
kānc *s. m.* crystal, glass
kar *v. t.* do
k.ār *s. m.* house *adv.* at home
karəttā = kar dət:ā
karke *prep.* by reason of
k.ārā *s. m.* pot, vessel

- k.ārī** *s. f.* 24 minutes
kasər *s. f.* defect
kātər *v. t.* cut, trim
kātha *s. f.* story, tale
kāt: *v. t.* cut
kāt:h *s. m.* meeting
kā:l *s. f.* haste, hurry
kālā *adj. m.* black
kāli *s. f.* hurry
kālā *s. m.* heart
ke *sign of gerundial participle*
 1. **kēha** *adj. inter. m.* of what kind?
 2. **kēha** *past tense of kλē*
k.əo *s. m.* clarified butter, ghee
kēpā *pron. inter. (dir. sing.)* who? which?
khəb:ā *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
khābər *s. f.* news
 -nī no news: no one knows
khāq: *s. f.* cavern
khāēr *interj.* well!
khār(ə)c *v. t.* spend
khārā *adj. m.* good, excellent
khāṭ *v. i.* stand
khāṭka *s. m.* noise
kha *v. t.* eat
khāl:i *adj.* empty

- khea:l** *s. m.* thought
kheāṛa *s. m.* pursuit, thought
khec:əl *s. f.* trouble
khē:l *v. t.* play
khic: *v. t.* draw, pull
khô:l *v. t.* open, unfasten
khot:a *s. m.* donkey
khot:a *adj. m.* bad
khus *adj.* pleased
khû *s. m.* well
kîd:ər *adv. inter.* in what direction? whither?
kîk:rərā *adv. inter.* how?
kîmē *adv. inter.* how?
kîm:ā *adv.* how much? good deal
kise *pron. indef. (obl. sing.)*
 some
kîst(ə)rā *adv. inter.* how?
kite *adv. indef.* somewhere,
 once
kîr:he *adv. inter.* where?
ki *pron. inter.* what?
kit:a *past. part. (from kAr)*
 done
kjū *adv, inter.* why?
koi *pron. indef. (dir.)* any one,
 some
ko:l *prep.* near
keoṛa *s. m.* horse
keoṛi *s. f.* mare
kuch, kus *pron. indef.* anything
kuṛi *s. f.* girl
kus *pron. indef.* anything
ku:k *s. f.* cry—**mar** *v. i.* shriek,
 cry
lēcari *s. f.* helplessness
lēg:a: *v. t.* cause to pass or
 cross
***lēhΛo:r** *s. m.* Lahore
lēje *I pl. (from lΛε)* we may
 take
lēmba *adj. m* long
lēpe:t *v. t.* wrap, roll
lēṛai *s. f.* quarrel
lāb: *v. t.* find, search
***lāchmən** *s. m.* Lachman, Rāma's
 brother
lΛε *v. t.* take; *interj.* lo! look!
 —**phē:r** *interj.* look! behold
lAg: *v. i.* attach, begin
lAi *prep.* for
lāmāge *I pl. fut. (from lΛε)*
 we shall take
lāṅg *v. i.* pass, go by
lāt(ə)k *v. i.* hang
lΛve III *sing. (from lΛε)* he
 may take
la:l *s. m.* ruby; *adj.* red
lā:m } *adv.* aside
lām:ō }
lēΛo:n *infinitive from lea*
lea: *v. t.* bring, fetch
lîkh *v. t.* write
lo:k *s. m.* people
lokəl *adj.* local (train), slow
lo:r *s. f.* need
loṛida *pres. pass. part. (from*
lo:r) is needed
lua: *v. t.* cause to be applied,
 cause to be dug (well etc.)

mādari *s. m.* juggler
 mōga: *v. t.* send for
 mēhin:ā *s. m.* month
 mēja:l *s. f.* strength, power
 —e is it possible?
 mēka:n *s. m.* house
 m(ə)lā: *s. m.* boatman
 mēlu:m *adj.* known
 mēnja *s. m.* bedstead
 mē *pron. I*
 mālē *pron. emph. I (used*
before bi
 magər *prep.* after.
 magrō *adv.* afterwards.
 mān: *v. t.* obey.
 mānā *adj.* prohibited, prevented.
 māṅg *v. t.* ask.
 mar *v. i.* die.
 masahu:r *adj.* famous, notorious
 matlēb *s. m.* object.
 mā *s. m.* 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.
 maṅa *adj. m.* bad.
 melā *s. m.* fair.
 mera *pron. adj. m.* my, mine.
 mīl *v. i.* meet, be allowed.
 mīti *s. f.* earth.
 mījā *s. m.* headman; priest.
 mōd:ā *s. m.* shoulder.
 mōd:e *adv.* on shoulders.
 mohər } *s. f.* gold coin, mohar.
 mō:r }

muc:i *word used after sēc:i.*
 mu'ka: *v. t.* finish.
 mul: *s. m.* price.
 munḍa *s. m.* boy.
 muṭ *v. i.* return.
 muskəl *s. f.* difficulty.
 mū *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.
 nēg:ər *s. m.* town.
 nē'tha: *v. t.* cause to run.
 nadi *s. f.* stream, river.
 nager *s. m.* town.
 nāhī } *adv.* not.
 nālī }
 najər *s. f.* sight
 nak: *s. m.* nose
 nāmā *adj. m.* new
 nālō *s. m.* name
 nāok:ər *s. m.* servant
 na:l *prep.* with; —e *adv.* also;
 —ō *prep.* than
 nē *postposition of the Agent*
case
 neṅe *adv. prep.* near
 nīk:əl } *v. i.* go out
 nīk:əl }
 nīk:ā *adj. m.* small
 nī *adv.* not
 nīd *s. f.* sleep
 nū *postposition of the Accusa-*
tive and Dative case
 o *emphat. particle (added to*

other nn. and adjj.) even, indeed
ô pron. he, that
ôd̄ær adv. in that direction
odū pic̄he adv. after that
oe particle of addressing inferior Sirrah
ôl̄a s. m. screen, cover
ôle adv. out of sight, hidden from
opra adj. m. strange, unknown
ois pron. (obl. sing.) he, that
ot̄he adv. there
p̄el̄a: v. t. cause to drink
p̄er unstressed form of p̄ar
p̄esind adj. liked, approved
p̄æ v. i. fall, lie down
p̄l̄ēda s. m. distance, journey
p̄l̄ek̄a adj. m. first, former
p̄l̄ek̄ā adv. at first
p̄æ:r s. m. foot
p̄æsa s. m. pice, farthing
p̄aḡet s. m. devotee, saint
p̄ai conj. that, so that
p̄l̄j unstressed form of p̄anj
p̄aj̄ v. i. run
p̄anj adj. five
p̄ang s. f. an intoxicating drug
p̄l̄ō:c v. i. arrive

- 1. p̄aonā adj. m. three quarters*
- 2. p̄aonā inf. of pa to get*

p̄ar prep. upon; conj. but
p̄ar v. t. fill, draw (water).
p̄arekh s. f. examination
p̄arja s. f. subjects

b̄arnō abl. of p̄ar̄en from drawing (water)
p̄l̄j v. t. read
p̄ata s. m. trace, clue; knowledge
pa v. t. put
p̄ā prep. with, near
p̄ād̄a s. m. teacher
p̄and̄a s. m. vessel
p̄ad̄ig s. m. fate
p̄ai s. m. brother
p̄ād̄ā obl. pl. of p̄ai
p̄al s. f. search
p̄amē } conj. whether
p̄amō }
p̄avī s. m. water
p̄api s. m. sinner, wicked
p̄ar prep. adv. across
p̄ar̄ prep. on (in sirp̄ar̄)
p̄ar̄a s. m. hire, fare
p̄ar̄s prep. adv. near
pea past part. (of p̄æ) fallen
peal̄a s. m. cup
peo s. m. father
ph̄ar̄a: v. t. hand over
ph̄ar̄id s. m. name of a Muhammadan saint
ph̄æ:sla s. m. decision, division
ph̄aḡet adv. merely
ph̄ar̄j v. t. catch, arrest
ph̄er̄ ada. again v. i. turn, revolve
pheri s. f. a time, turn
ph̄ik̄er s. m. sorrow
ph̄ir v. i. wander
phu:s s. m. straw

pic:ha *s. m.* hind, back
 pic:ae *adv. prep.* behind, after
 pic:la *adj. m.* last
 pic:hō *adv.* afterwards
 pinq *s. m.* village
 pi *v. t.* drink
 pila *adj. m.* yellow, pale
 piṛa *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
 pra:n *s. m.* life
 puc:h *v. t.* ask, enquire
 p^u:a:h *s. f.* hunger
 p^u:l: *s. f.* error, fault *v. i.* for-
 get
 pul(ə)s *s. f.* police
 —*vala s. m.* police officer
 put: *s. m.* son
 p^u:lō *adv.* on the ground

 repə:l'a *s. m.* rupee, money
 resə:li *s. f.* swelling
 res:a *s. m.* rope
 rab: *s. m.* God
 rλe *v. i.* live, remain
 raj: *v. i.* be satisfied
 rak:h *v. t.* keep
 ral *v. i.* mix, assemble
 ranq *s. m.* colour
 rā *s. m.* road
 rahi *s. m.* traveller
 raja *s. m.* king
 rajī *adj.* well, cured
 —*nāmā s. m.* agreement

rak:hi *s. f.* protection
 •ra:mçander *s. m.* Rāma
 ra:mra:m *s. f.* salutation, greet-
 ing
 ranī *s. f.* queen
 ra:t *s. f.* night
 rēha *past tense (of rλe)* re-
 mained
 rikhi *s. m.* sage, saint
 ro *v. i.* weep, bewail
 ro:ṛ *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
 səbāb(:) *s. m.* reason, cause
 səbe:r *s. f. m.* morning
 səc:i *adv.* truly
 səc:iō *adv.* truly
 sədu:kh *s. m.* box, safe
 səgā:r *v. t.* adorn
 səh:is *s. m.* groom
 sə:ṛā *adj. m.* right (hand)
 səka:r *s. f.* hunting
 s(ə)'lā: *s. f.* advice, mind
 səld:m *s. m.* salutation
 səlunā *s. m.* vegetable, curry
 sə'mā: *v. t.* cause to be sewn;
 səmāō:n *inf.*
 səm'j'a: *v. t.* make understand,
 advise
 sənāōnā *pres. tense I, II sing.*
 am, art relating

s(ə)rd:p s. m. curse
 sər'ka:r s. f. government
 sərmiṇḍa adj. m. ashamed
 sət:ea s. f. strength
 sevɑ:l s. m. question, sum
 s̄l̄b pron. adj. all;—nā obl. pl.
 sɑc: s. m. truth; adj. right, true
 sɑd: v. t. invite, call
 s̄l̄e:r s. m. city, town
 sɑi particle of *emph.* indeed
 sɑk v. i. be able, be possible
 s̄l̄m(ə)ḡ v. t. understand
 sɑmā s. m. time, age
 s̄l̄nḡ s. f. evening
 s̄l̄ṅg s. m. throat
 sɑḡ adj. hundred
 s̄l̄ḡ v. i. sleep
 s̄l̄ḡ s. f. oath
 sɑḡ:k s. m. zeal, fancy
 sɑrəm s. f. shame
 *sɑrben s. m. Sarban, a devotee
 sɑḡ v. i. burn
 sɑḡək s. f. road
 sɑt: adj. seven
 sɑq:ɑ pron. adj. m. our
 sɑhuka:r s. m. merchant, banker
 sɑ:l s. m. year
 sɑm:i s. f. debtor
 sɑ:nū pron. I *Acc. Dat. pl.* us
 sɑ:r particle of *emph.* im-
 mediately
 sɑrɑ adj. m, whole, all
 sɑt:hi s. m. companion
 se *past tense (pl.)* were
 s̄ēɑ: adj. black = s̄l̄ɑ
 seɑ:l s. m. winter

seɑnɑ adj. m. wise
 seo s. m. apple
 se:r s. m. seer
 se:th s. m. merchant, banker
 sir s. m. head
 —pɑ:r adv. headstrong
 si *past tense (sing.)* was
 siṇnā s. m. gold
 so:c s. f. anxiety: v. t. think
 solā adj. sixteen
 sōnā adj. m. beautiful
 suɑ: s. f. ashes
 suk: v. i. dry
 sukh s. m. comfort
 suk:h s. f. welfare
 sukhɑɑ adj. m. easy
 sun v. t. hear, listen
 su'na: v. t. relate, tell. recite
 sunida *pres. pass. part. (of*
 sun) *is being heard*
 surt s. f. sense, consciousness
 sūta s. m. puff of smoking
 t̄ebekɑ s. m. stable
 t̄egid s. f. emphasis
 t̄emas:ɑ s. m. show, fun
 t̄eɑndɑ s. m. affair, business
 t(ə)rā s. f. way, manner
 t̄āē pron. (II *obl. sing.*) thou,
 thee
 t̄ɑr v. t. put
 t̄ɑḡəph v. i. be uneasy
 t̄ā adv. then; even, indeed, for-
 sooth
 t̄āi *prep.* upto
 t̄e *prep.* upon; *conj.* and

tœɑ:n *s. m.* attention
 te:ɹ *adj.* fast
 tœlɑ *s. m.* half pice
 tet:õ *pron.* from thee
 thɹõ *s. f.* place
 theɑ: *v. n.* be found
 thoɹɑ *adj. m.* small, little
 thœɑ:ɑ *pron. adj. m.* your
 thœɑ:ũ *pron. II pl. Acc. Dat.*
 to you
 tɹn: *adj.* three
 tĩ *s. f.* thirst
 timĩ *s. f.* wife
 tõ *prep.* from, by
 toba *s. f.* repentance; *interj.*
 God forbid
 to:ɹ *v. t.* send, drive
 trɑ *s. f.* startledness; *with*
 nik:el *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

tœdœrɑ *s. m.* drum, proclama-
 tion
 tœg:ɑ *s. m.* cattle
 tœp:ɑ *s. m.* verse
 tœ *v. i.* fall
 tœ:ɹ *s. f.* service
 teri *s. f.* heap
 tesən *s. m.* station
 thændɑ *adj. m.* cold
 thœkœrdœɑ *s. m.* temple
 thi:k *adj.* right, correct
 tĩget *s. m.* ticket
 tukɹɑ *s. m.* bit, fragment

 u'qĩ:k *v. t. i.* wait
 uɑ:d *s. f.* offspring
 ul'tɑ: *v. t.* turn out
 umær *s. f.* age
 ûng *s. f.* sleepiness, drowsiness
 ure *adv.* here
 ut:ær *v. i.* get down
 ut:h *v. i.* get up, rise
 vɑ'ɑ *adj. m. used as a suffix*
 possessing, owning



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