CHAPTER I

PRESERVATIONS IN SIRAJI PHADI

The Vowels in Closed Syllables:

The vowels in closed syllables are generally accented and for that reason, they preserve their quantity. The vowels in closed syllables are generally lengthened in Siraji and for this reason, Siraji is more in agreement with Central and outer group of languages, Hindi, Guj, Rajasthani, Marathi and Bangali rather than with the North Western languages i.e., Sindhi, Lahanda and Punjabi 34. The latter retain not only the quality but also the quantity of vowels in closed syllables. Such vowels in Sirāji Pahādi, have been often found lengthened before consonant clusters, no matter whether the compound consonant was assimilated or just separated by an epenthetic vowel. Siraji differs in this respect from the Pimaca languages of North West, where a short vowel is retained before a simplified conjunct consonant grouping 35. Cf. the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nihacā</td>
<td>niścaya</td>
<td>determination</td>
</tr>
<tr>
<td>Ānake</td>
<td>Ambikā</td>
<td>The Goddess Durga</td>
</tr>
<tr>
<td>gūbad(36)</td>
<td>gupta</td>
<td>secret</td>
</tr>
</tbody>
</table>

34. Cf. Chaterjee - Inde-Aryan and Hindi - Inner and Outer Aryans; Cf. oh, the aspirates, p. 117, also Cf.-Dr.Jain-phonology of Punjabi p.11.

35. Cf. Grierson-Pisaca languages of North West See J. Godwin. -d, often represents a medial-k, in Pahadi Siraji, Cf. Chapter on "Preservation of Cf. in Siraji Phadi."
**In the following cases the vowel-a, appears to be lengthened for the same reason, Cf.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>øjji₄</td>
<td>ud yātr₄ to get away</td>
</tr>
<tr>
<td>úddu 37</td>
<td>ud dīma ran away</td>
</tr>
<tr>
<td>nīmata</td>
<td>nirmata with distracted mind</td>
</tr>
<tr>
<td>ūgghar</td>
<td>ud ghāṭita open</td>
</tr>
<tr>
<td>bīsālū</td>
<td>vanāī flute</td>
</tr>
<tr>
<td>kheddh</td>
<td>kādy to tire</td>
</tr>
<tr>
<td>shipatā</td>
<td>kāiptā excommunicated</td>
</tr>
<tr>
<td>sūndhā</td>
<td>sanesā message</td>
</tr>
<tr>
<td>bāndhī</td>
<td>vaṇṭitā shared woman prostitute</td>
</tr>
<tr>
<td>hīndalū 38</td>
<td>himānjali snow-ball</td>
</tr>
<tr>
<td>ūdalū</td>
<td>ṭunjali folded hands</td>
</tr>
<tr>
<td>jāgīnder</td>
<td>jhīgura cricket</td>
</tr>
<tr>
<td>līghh</td>
<td>ling to mate</td>
</tr>
</tbody>
</table>

37. Third Person Singular from the radical-ud to fly.


39. -ling, the radical base; for detailed discussion, see Chapter "Foreign Loan Words in Siraji Pahadi" of the present study.

40. Cf. Dr. Jain-Phonology of Punjabi, p. 22- Punjabi words-assē-tāssā; with long nasalized final vowels.
- 25 -

<table>
<thead>
<tr>
<th>āhadi 41</th>
<th>asti</th>
<th>is</th>
</tr>
</thead>
<tbody>
<tr>
<td>parāeci</td>
<td>pratyaya</td>
<td>to trust</td>
</tr>
<tr>
<td>patemī</td>
<td>pratyayana 42</td>
<td>to make one trust</td>
</tr>
<tr>
<td>bājjiā 43</td>
<td>vṛdhyamāna</td>
<td>prospering one</td>
</tr>
<tr>
<td>bāddho</td>
<td>vṛddha</td>
<td>old</td>
</tr>
<tr>
<td>rūc 44</td>
<td>rū</td>
<td>sounding of bells</td>
</tr>
<tr>
<td>ṣagārī 45</td>
<td>ṣrṅgārī</td>
<td>dressing for erotic effect</td>
</tr>
<tr>
<td>bharayārū 46</td>
<td>bhrātr</td>
<td>brother.</td>
</tr>
<tr>
<td>ūdalū 47</td>
<td>anjali</td>
<td>embrace</td>
</tr>
</tbody>
</table>

Though Pahadi Siraji did not allow final vowels to survive either long ones or short ones, yet it did tolerate two short vowels in close proximity unlike most of NIA languages which show preference for long vowels resulting from combination of vowels. It is common knowledge that short vowels were not allowed as in juxtaposition but were permitted to grow and merge into long

41. āhadi, is used as the noun form in Pahadi, it means existence.
42. Patemī-a causal form, Cf. Hindi-patiāmā.
43. Vardhamaṇa could be easily understood. But that will leave it hard to explain the consonant group-in-Bājjiā in Pahadi.
44. Rāvāna-crying one. A title given by his enemies to Rāvana.
45. Cf.-also Siraji Pahadi-ṣagāranā or āgāranā, to dress up.
46. Cf.-also Siraji-bhāyadi, brotherhood.
47. For the discussion of ūdalū, as derivable from-āmela anjali,āpida anjali, see, Bhadarka-Phonology of vernaculars of northern India, Chapter- Pkts and their Dialects.
vowels. This is peculiar feature of Siraji Pahadi. It retains chains of vowels in uninterrupted succession. This was possible due to secondary stress accent-developing in the dialect. It is not without significance that this features often in association with either cerebral sounds or nasal sounds.48.

In Hindi and other languages, elimination of intervocalic consonants led to formation of long vowels, while in Siraji Pahadi, it is in a state of Prakrtas Cf. the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gaanā</td>
<td>gagana</td>
<td>sky</td>
</tr>
<tr>
<td>gaanādi</td>
<td>ganayati</td>
<td>to count</td>
</tr>
</tbody>
</table>

Besides there is quite another category of words where series of short vowels are to be understood only in light of secondary stress accent, Cf. 

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>baanā</td>
<td>vanam</td>
<td>forest</td>
</tr>
<tr>
<td>ghānā</td>
<td>ghanam</td>
<td>dense</td>
</tr>
<tr>
<td>ghārā</td>
<td>gham</td>
<td>house</td>
</tr>
<tr>
<td>bbāl</td>
<td>bhadra</td>
<td>good natured</td>
</tr>
</tbody>
</table>

48. Stress accent requires detailed study.
49. Siraji-gaan. The second vowel is schwach.
50. The second vowel is of an indifferent quality.
It may be noted that retention of short vowels in close succession has saved them from elongation peculiar to Hindi. There may be another explanation of the phenomenon and it is at best a conjecture 51. Such forms as -ghaan-baan, may have developed due to the preceding vowel developing a round form comparable to Bengali pronunciation of -a 52.

51. Pike calls it as 'kargana' see Allen-'Phonetics of ancient India'-Cf. Chapter on prosodies.
52. Cf-Bengali pronunciation of Skt.-aravinda as Haravinda.

In passing, one may state that vowels undergo relatively fewer changes than consonants. Since sound expresses the sense, the consonants must be said to be the most expressive elements of speech which curious as it may seem, have the least sound. For example in the root-pat, (-p, and -t,) -a, being the general vowel, which is felt as being so little distinctive of the meaning that it is omitted in writing. It must therefore, in some points of correspondences, with the meanings which the consonants have rather than vowels, that the meaning is connected with the utterance-Cf. also discussion on the same subject by James Byrme- 'Origin of Roots, Gr. Lat. and Gothic'. 
Vowels in non-final unaccented syllables:

The vowels in final positions were not expected to survive. But even in non-final unaccented positions, they have undergone changes, which may be noted in the following as tabulated:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ügghadi</td>
<td>udghata</td>
<td>to open</td>
</tr>
<tr>
<td>utthadi</td>
<td>utshta</td>
<td>to rise</td>
</tr>
<tr>
<td>udū</td>
<td>uddina</td>
<td>went away</td>
</tr>
<tr>
<td>ūcal</td>
<td>ujvala</td>
<td>disorder</td>
</tr>
</tbody>
</table>

The vowel-ī, undergoing changes in non-final unaccented syllables

Cf.

| īja 54 | Āryā | mother   |
| icoh | īg | to go    |

Compare the following with -a, vowel:

| ānni | anda | eggs     |
| uāsā | amāvasyā | full dark night |
| āgarā | agra | earlier |
| āju | adya | now     |
| āsatā | asti | existence |

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53. Ūcal hīcal, an onomatopoetic form.
54. See, Raburn Saksena - His note on 'Family Names in NIA'.

See Chapter 'Foreign Loan Words in Siraji Pahadi' of the present study.
As against the foregoing, the long vowels are less susceptible to change, Cf.

- gahana                     gadhana      to wade through water
- bahanā                    bādhanā      to strike
- asāe                        āśrayin      needy of shelter
- bīmā bharnāttā             bhīma bhara   grand festival of nṛtya dance.
- bāule 55                   vāmala       pretty
- sāule                        śyāmala     dark
- kāncani                  kancanikā    prostitute

Following are the instances with -u,vowel, Cf.

- Sir.                           Skt.       meaning.
- mūe                           mṛta        dead
- mūe                          mūtrā       to piss
- dhūi                        dhūrā       smoke or mist

As a rule Pahadi Siraji shows preference for long vowels rather than short vowels.

Has Pahadi Siraji preserved vowel gradation of OIA ?

No, for a general statement. But there are sporadic cases of vowel gradation noticeable in Siraji Pahadi. Only odd forms have managed to survive, Cf. the following:

- jevharū               jīva rūpa    privations of life
- ēhare                       ērgyā      jealousy

55. Siraji- bāule; bāule; -ba-nasalised short syllabic vowel in -bāule.
<table>
<thead>
<tr>
<th>selle</th>
<th>sitala</th>
<th>cold</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhooqā</td>
<td>bhukā</td>
<td>hunger</td>
</tr>
<tr>
<td>mohre</td>
<td>mukha</td>
<td>s facets</td>
</tr>
<tr>
<td>phanairi</td>
<td>pāniya hātini</td>
<td>water carrying maiden.</td>
</tr>
<tr>
<td>phanairo</td>
<td>pāniya hāra</td>
<td>rain-bow</td>
</tr>
<tr>
<td>hyādi</td>
<td>hṛt</td>
<td>heart</td>
</tr>
<tr>
<td>beidi</td>
<td>hṛt</td>
<td>courage</td>
</tr>
<tr>
<td>ṭoḥbhali</td>
<td>ubha</td>
<td>good</td>
</tr>
<tr>
<td>kheddh</td>
<td>khidy</td>
<td>to drive away</td>
</tr>
</tbody>
</table>

Sira ji recorded instances where an unaccented initial vowel is dropped, Cf.

<table>
<thead>
<tr>
<th>khot̐</th>
<th>aksota</th>
<th>walnut</th>
</tr>
</thead>
<tbody>
<tr>
<td>shitter</td>
<td>abhyantara</td>
<td>inside</td>
</tr>
<tr>
<td>bhaissi</td>
<td>abhyasta</td>
<td>familiar</td>
</tr>
<tr>
<td>pāddhe</td>
<td>upādhyāya</td>
<td>priest</td>
</tr>
<tr>
<td>phmāl</td>
<td>avipāla</td>
<td>shepherd</td>
</tr>
<tr>
<td>gāratho</td>
<td>angāra</td>
<td>living coal</td>
</tr>
<tr>
<td>gūththi</td>
<td>angustha</td>
<td>thumb</td>
</tr>
<tr>
<td>dhāudā</td>
<td>ardha pūrita</td>
<td>half done 57</td>
</tr>
</tbody>
</table>

The long vowels in non-final unaccented syllables were shortened, Cf.

<table>
<thead>
<tr>
<th>rāuṇe</th>
<th>rājāngana</th>
<th>place court-yard</th>
</tr>
</thead>
<tbody>
<tr>
<td>bēule</td>
<td>vāma (la) 58</td>
<td>pretty.</td>
</tr>
</tbody>
</table>

57. The word-dhauḍa, is surviving in Avankari a dialect of Western Punjabi—see Dr. Hardeva Sahari-‘Phonology of Avankari’, Hindi-adhura, incomplete.
58. Sira ji-bauli-pleonastic addition.
sonic •yaaa (la) pleasing dark
kaa Ihmhm purpose or business
phanairaniO 0 paniya barini
O
water-carrying aaidca
makshir Marga sîra
the month of Indian calendar.

An unaccented-u, was changed into -a, Cf. the following:
baasti vastu things and objects 59
undalu anjali folded hands
jagindare jhigure crickets

Sindhi has in, where modern vernaculars have great many nouns ending in a silent-a 60.
Similarly-i, replacing-a, may be noted in the following, Cf.
madhari bhandara storing of the idol
shitti abhyantara inside

Because of accent shift, the initial syllabic vowel -ai, has often disappeared, leaving-a, or -i, to represent the compound element, Cf.
Sabâl ỉnivâla green moss

59. Siraji-baasati, often forms an onomatopoeic pair word with -aasti, in Pahadi Siraji.
60. Cf. Bhandarkar-"Phonology of Vernaculars of Northern India", Cf. Ch. on "Modern vernaculars".
Sir.  Skt.  meaning
basannari 61  vaiśvānara  kitchen-fire
dībā 62  div  gossip

The unaccented non-final -a, (long) may be noted to have been reduced to a short vowel in the following, Cf.

sei  santi  peace
bhūcī  bhṛānti  confusion of mind
karera  kariṣṭa 63  evil

Softening of -v, which represents an original /dat, into -u, due to accent on the initial syllabic vowel, may be noted in the following:

tauli  tapa(la)64  season of summer
kūāi  kva  where

Also compare a glide intervocalic -y, softened to -i, Cf.

kairī  kātara  timid


62. Siraji-dib, is to be traced to OIA radical-div, to gamble, to steal. It also means -shining. It is curious how the same route has to come to have both bad and good associations. For -deva, also means, kindly and gentle. The radical-div, appears to be Indo European root, Cf. German icb, stealing; English: thief.

63. Cf. Dandin-Dasakumāragaritan-vihārbhadrasya kumanṭramam Cf. vērūtasaritan- 'dattam ca abhayah svargaṃayuyamanaristanaśanam ca bhavati,' -Ariṣṭa; Ariṣṭa-ka; Ariṣṭa.

64. Tauli-Skt. tapala, the season of heat.
Final Vowels:

Speaking of preservation of vowels, of final vowels or final syllabic vowels, it is a happy picture. With the elision of final consonants and with development of penultimate vowels, the final vowels became still more unstable 65. The penultimate syllabic vowel of word is in all dialects, pronounced with a stress, the tendency of which is to lengthen the syllabic vowel. In most of NIA languages, this tendency has worked itself out thoroughly. The preceding vowel is not, however, written always long. But still the long or at least the emphasised pronunciation does exist. There are instances to support the statement 66.

Bhandarkar has listed some examples in which while the final-a is silent or dropped, -i, and -u, of the preceding syllables, is lengthened. The final-i, and -u, of Skt. words, recently imported into the language, have been dropped by virtue of law of accentuation, Cf. Marathi, Hindi, Gujarati-paddhar; Skt.-Paddhati 67.

Examine the disappearance of final vowels in the following:

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sagad</td>
<td>samkata</td>
<td>trouble</td>
</tr>
</tbody>
</table>

66. Ibid. p. 138-139.
Sir. Skt. meaning

ādār 68  sāma kātā  narrow
ūgama  udgama  to emerge in light
gai 69  gaganam  sky
sējā  sām kārānti  the last day of the month
kehar  kesari  lion.
parāsār  parāsāra  the sage of the name
parāhal 70  pēraśābdha  dispensation of providence.
bālhaṇa 71  bālya (ns)  to behave like children

The loss of final syllabic vowel in siraji word-sas susi; Skt.
-svasuri; -mother-in-law be noted.

Pleomastic forms in l-, sonant retroflex; cerebral and
-d, sonant retroflex have come in handy to preserve the final
vowels threatened with extinction. Examine the following:

Sir. Skt. meaning

bōhaṭi  vadhūti  bride 72
bāragghal  vyā garala  ferocious 73

68. Voicing of the mute has been utilised for semantic
distinction Cf. narro and -troubles-meaning of the same common
OIA word-samakātā, in Pahadi.

69. Siraji-gain; Skt.-gagana; Siraji, gain, must have passed
through an intermediate stage of -gayan, where with accent
on the initial syllable-sya, formed into a dipthong. Cf.
Bhandarker, p. 163.

70. Notice-Parahal; radical base in Siraji Pahadi-denominative
construction is very popular in Siraji.

71. This is an odd denominative construction from the substantive
bālya-in-Pahadi.

72. Even in Skt. it is pleomastic, Cf.-Sāhityadarpanam by
Viśvanatha - vide l paricheda.

73. Pahadi has changed it into an adjectival noun with the aid
of -l, a pleomastic addition.
For more examples see Chapter 'Cerebralisation' of the present study.

The final long vowels appear frequently in Siraji Phadi Western. Of long vowels -a, -i, -u, and -e and -o all long vowels, are availed of as vocalic aids to preserve original final plosives,74. This saves them from extinction, Cf. the following:

- jūge jama
- nimma
- bhimmā
- (bhar)mātā
- kharā birā
- tinhanā
- yuge jama
- niyama
- bhīma
- bhara nṛtya
- khara viraha
- trnhati

For final -i, in Pahadi words and final -u, short or long vowels and final -a and -o. See chapter 'Extensions' of the present study. The bases with final long vowels -a, must have been derived from a base with augmented-k, suffix. For examples, Cf.

- kīdā
- kīṭaka
- Hindi kīdā
- In Pahadi-kīdā, means a snake

74. For examples see Chapter 'Extensions of the present study.'
Also compare Pahadi-Suttad kita, -Skt.-sarptr kita, crawling worm. It is pertinent to ask how have so many words in Pahadi, come to have long final vowels? More so when one remembers of the common tendency of NIA, languages to drop final vowels. It appears that a great many nouns in modern languages end in a long vowel, -a, which to all purposes and intents is silent and this is derived from skt. nouns ending in -a, the nominative termination -o, which because it was unaccented, at first was reduced to -u, and afterwards dropped in most of them, but preserved in Sindhi also a good deal in Western Pahadi Siraji, 74. Pahadi dialects are generally -u, final, 75.

The law of accentuation which leads to elision of -o, is also answerable for nouns ending in -ka, developing into -a, -o and -e, all long nasalized vowels. 76 Though the pleonastic -ka had limited end in Skt. 77.

The Pkts and Apabhramś with their bases in living dialects had too common use of -ka suffix, Marathi uses-ya-suffix, in colloquial speech. Cf. -Rāmāyā for -Rāmā 78.

75. Examine George Grierson, L.S.I. Vol. 9.
76. Cf. Pischel- 'Grammatik der Pkt.Sprachen, p. 69 ff. 73; and p. 68 ff. 72.
77. Cf. Panini, v. 3. 385-386, v. 4. 4, Panini, 3074-75 also cf. Panini, v. 3. 76-77. Panini, 3. 73. Also panini 3. 96-97, panini 3. 75.
87-97.
78. Cf. Bhandarker- "Phonology of vernaculars of Northern India, p. 152.
It is clear that Pahadi words with final-a, -i-u, -e or -o, (a, and -u to be read as long vowels) are those which represent their prototypes in Pkts and Aps with an augmented-ka-suffix. With the elision of consonant-ka, we have the -ra, or -ka, suffix, coming with the final-a, of the stem, to emerge into a base with long final-a, which is present in numerous stems in Pahadi Siraji Western 79.

The present finals were originally those with original penultimate vowels bearing the accent 80.

Something like the following process must have taken place in Pahadi words with final-a. As stated earlier, with the disappearance of intervocalic consonants of suffixal-ka, there followed a succession of two short vowels, Cf.

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jāme</td>
<td>ajñāna</td>
<td>ignorant</td>
</tr>
</tbody>
</table>

In the instance above, hiatus could not be tolerated without insertion of glide sound-yad 81. So we have a resulting form as - ajñayana and the final-a, being silent (weakening or dropping of final vowels has been discussed above) Y₁-a liaison sound, was still further weakened or softened to-e, to combine into a diphthong-e,

81. See Chapter on Glide Sounds in Siraji Pahadi of the Present study.
with the penultimate vowel. The same process is noticeable in the interior of Hindi words such as rain; Pkt-rajani; (n-cerebral); Skt.-rajani; night; Gf.-also Pahadi Siraji-gaini; astrayani; (dialectical); Skt.-gaganam; sky. Examine Hindi-tetis; thirty three; Skt.-traysi; trimati; Hindi-kelij; Skt.-Kadala; Pkt.-Kaaal. Similarly in Pahadi word with final-o. Such words are to be traced back to masculine terminations-u, which according to Hemacandra, were transferred by analogy to neuter nouns, having-ka, at the end.

Characteristic final-u, of Siraji Pahadi represents OIA nominative termination which being final and consequently weakened, came to lose its accent, and was reduced to-u. This-u, was dropped in most of the NIA languages except in Sindhi and Pahadi. Originally it was only neuter nouns which had-u; long nasalized vowel, as final, as is the case with Gujarati.

83. Ibid. p. 157
84. Ibid. p. 157
85. Cf. Grierson-L.S.I. Vol. 9
86. In OIA the stem had final accent. -Cf. Panini- *p‘̄iṣontodāttakā. Examine also, -Burrow, p. 274.- *Sanakta*-Cf. Original functioning of thematic suffix was adjectival and in this case it was accented- karanaj meaning-donking; an active agent, is quite regular besides-karanaj, abstraction. •••
VOCALIC PRESERVATIONS IN PAHADI SIRAJI WESTERN.

Under the present discussion one has to notice first the element of preservation is remarkable in Pahadi Siraji. The vowels in usually accented syllables have as a rule retained their vocalic character unchanged except-

r. Let me quote few instances of preservation below:

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>anthani 87</td>
<td>asvasthana</td>
<td>to be ill</td>
</tr>
<tr>
<td>abban</td>
<td>anabhra</td>
<td>without clouds</td>
</tr>
<tr>
<td>nhaari 88</td>
<td>annahāra</td>
<td>meals</td>
</tr>
</tbody>
</table>

Below follow the examples of words where the initial vowels have undergone changes Of,

āgalā | argalā | door bolt |
āccha kaccha | aṅga kacca | on all sides here and there |
att ganattā | atanam? | to move about 89 |

The initial vowel- ā, is to be noticed in the following instances:

īj 89 | āryā | mother |
īcchā | ikṣa | sugar cane |

With initial vowel-u,

ūjjhadā | ud-yaccha | to come up |
ūgamā | uttama | superior |

87. The denominative construction from the substantive bases is common in Pahadi. Cf.-Pahadi-bālanā, from -bālya; childhood; to behave like a child.

88 - nhaāra - means dinner. Lunch has another word in pahadi namely- kalabari. Skt.- kalyavarta; breakfast; Cf.- Bhasa -vide Svacnavasasadasattam, 4 Anakam.

89. Cf. Baburam Sakasana- 'Family Names In Indo-Aryan'.

-39-
-40-

Other instances:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aṅhara</td>
<td>īrṣyā</td>
<td>jealousy</td>
</tr>
<tr>
<td>orāh</td>
<td>avara</td>
<td>other ones</td>
</tr>
</tbody>
</table>

The vowel-r could not be retained as is true of most

NIA language. Of the following:

<table>
<thead>
<tr>
<th>rikhi</th>
<th>rśi</th>
<th>sage</th>
</tr>
</thead>
<tbody>
<tr>
<td>rīt</td>
<td>rṣu</td>
<td>season</td>
</tr>
</tbody>
</table>

The following examples may be added to the list:

<table>
<thead>
<tr>
<th>icch̄</th>
<th>ia</th>
<th>to come</th>
</tr>
</thead>
<tbody>
<tr>
<td>ejanā</td>
<td>ejṛ</td>
<td>ot make an effort</td>
</tr>
</tbody>
</table>

The examples of medial vowels both in cases of preservation
and change are too numerous to count. A small list is supplied
below:

<table>
<thead>
<tr>
<th>hamsa</th>
<th>hamsa</th>
<th>swan 92</th>
</tr>
</thead>
<tbody>
<tr>
<td>rācanā</td>
<td>rātra(na)?</td>
<td>the fall of night 93</td>
</tr>
<tr>
<td>kārā</td>
<td>kārā</td>
<td>tax 94</td>
</tr>
<tr>
<td>tlocha</td>
<td>tīkṣa</td>
<td>sharp</td>
</tr>
</tbody>
</table>

90 Of a case of sporadic vowel gradation

91. Of a case of sporadic vowel gradation.

92 It means figuratively in Pahadi—a soul.

93 The denominative construction from the base rātra, a peculiar formation.

94 Skt. kārā—means prison, an IE word, cf English, *incarceration*.

95 Detailed discussion on the work tlocha; takes place in the Chapter preservation of O—in Pahadi.
Sirají 

palásána 96 pañśa(na) to grow in clusters of leaves

Siraji ba es with medial vowel-a, are a follows:

śalāghana śalāghana self-praise
rājasattā Rājasattā administration of the state
kāmpana kempana shivering

Siraji ba es with medial vowel-i Examine the followings:

niscaya nimscaya determination
likhana to write
grdhnu greedy

Following are some of the ba.es with medial vowel-u

Compared below:

dhumra dhumra smoke
dvi-mukha grathita twostoried shapely

The OIA-r was never allowed in any position, Of the following:

Raya ārga the name of the sage
ārga male organ

---

96 Palásaná- is denominative construction. Such forms are very popular in Siraji.

97 Turner uses the word-Kammani to determine the language group associations. For detailed discussion see my Chapter 1 Preservation of -k in Siraji Pahadi.

98 Of English word-greedy; greed - Grdh-appears to be IE root.

99 Vocalic variation has been availed of for semantic distinction.
Some other words showing changes in medial vowels are as follows:

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lah† taratte</td>
<td>labha truti</td>
<td>losses and gains</td>
</tr>
<tr>
<td>golū dhanolu</td>
<td>Gopala 100</td>
<td>cow-boy</td>
</tr>
</tbody>
</table>

Bases with final vowels are already discussed. Below are noticed few words with final -u, which can be easily traced to OIA-uka, adjectival participle, Cf.

bāddu vāduka ? 101 one who talks ill
bhetthu 102 bhetr one familiar with secrets.
matru mātr having power 102

The vowel -u, is most frequently used in Pahādi Siraji as the form of extension in association with cerebral letters and the same will be discussed in the Chapter 'Extension'. Without fear of contradiction, one can say that the dialect of Siraji is the dialect of -u, final, par excellence 103. Pahādi Siraji like its sister dialects of adjoining area, Mandayali Pahādi, retains the locative termination of OIA, in -e, 104, Cf.

gaane gagane in sky
baane vane in forest

100 - Golu-dhanolu, an onomatopoetic formation.
101 - (apa) vāduka, critical enemy.
102 - bhetthu; and -jātrū; from Skt. bhetr and yatr appear to be analogical formations, U-from the grammatical base-uka - was standardised.
103 - Cf. Grierson -L.S.I. Vol. 9
104 - This is an evidence of the synthetic character of base-termination in Pahādi, thereby showing it to be in anterior stage of development than Hindi or Panjabi.
The same vowel-e, appears as the instrumental ending in Siraji, Cf.

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kāge</td>
<td>kākena</td>
<td>by the crow</td>
</tr>
<tr>
<td>jhūrī</td>
<td>by jhūrī(sweet-heart) 105</td>
<td></td>
</tr>
</tbody>
</table>

The preservation of final vowels is however not quite regular and can be put down as sporadic preservation.

Short vowels however have undergone more changes than the long vowels, Cf. the following:-

| nāhanā | maśana | to run away 106 |
| ughahā | udghātita | open season |
| gāhanā | gāhāna | to wade through |
| aśāe | āśrayin | needy of shelter. |

105. See detailed discussion on the word in Preservation of Jh- in Pahadi.

106. means -elopment -nāhanā.
Initial single consonants excepting -y, and -v of OIA, are retained in Siraji Pahadi Western, Cf. the following:

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jasaka</td>
<td>yakṣa 107</td>
<td>evil</td>
</tr>
<tr>
<td>jankh</td>
<td>yakṣa</td>
<td>evil fate 108</td>
</tr>
</tbody>
</table>

The following few examples may be noted where -y and -v, are changed even in medial positions, Cf. the following:

hij        bya       yesterday
pijāde     pratyaya  to convince

The number of words with initial -v, changing to -b, is much more than those with -v, changing into -u, Cf. the following:

bitthar  satthar 10vistara  bed
bīralā   v-irala 109 separated.
bajjar   vajra     hard
bānhā    vandhyā   barren

107. On the identification of Yakṣas, see Grierson - 'Pisaca Languages of North West,' Appendix - It appears Khaṣas had many battles lost to superior Yakṣas whom they associate with misfortunes.

108. This is another case of Semantic Distinction.

110. Note the epenthetic vowel in -bajjar.

109. Note the rhythmic lengthening in -bīrala.

111. Siraji words -bānhā - and bāndhā, have distinct meanings. They stand for Skt. -vandhyā"(barren) and -vantītā? (shared -woman).
<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Badhai 112</td>
<td>Vardhāpana</td>
<td>congratulations</td>
</tr>
<tr>
<td>Bauli</td>
<td>Vāmalatā?</td>
<td>fun</td>
</tr>
<tr>
<td>Bajjhi</td>
<td>Varjya</td>
<td>without</td>
</tr>
<tr>
<td>Barjū</td>
<td>(ā varj ?)</td>
<td>to grow in numbers</td>
</tr>
<tr>
<td>Baghaide</td>
<td>Vigrāhin</td>
<td>enemies</td>
</tr>
<tr>
<td>Bhākhadā</td>
<td>(a) Bhadrāksara?</td>
<td>not spoken of well 113</td>
</tr>
<tr>
<td>Bicanu</td>
<td>Visthāpana</td>
<td>to spread on the ground</td>
</tr>
<tr>
<td>Bunāhathū</td>
<td>Vayana</td>
<td>weaver</td>
</tr>
<tr>
<td>Bejjī</td>
<td>Varcaś</td>
<td>fast movement</td>
</tr>
<tr>
<td>Barodhanā</td>
<td>Virdhā</td>
<td>opposition</td>
</tr>
<tr>
<td>Bicale</td>
<td>Vikula 114</td>
<td>distracted</td>
</tr>
<tr>
<td>Baijhiā</td>
<td>Vakra</td>
<td>crooked</td>
</tr>
<tr>
<td>Nit Bairie</td>
<td>Nitya vāra</td>
<td>always</td>
</tr>
<tr>
<td>Bikṣe</td>
<td>Vikṣipati</td>
<td>drawback</td>
</tr>
<tr>
<td>Bānhi</td>
<td>Varna</td>
<td>complexion</td>
</tr>
</tbody>
</table>

112. -Badhai -in Pahadi, means - a son. It is rhymed with - jai, -a daughter.

113. Perhaps - Bhākhadā, in Punjab meant originally the same thing. The area of Bhakhada dam was never known for green surroundings.

114. Cf. also -ākula, - meaning anxious.
The dialect of Siraji has preserved faithfully the distinct varieties of palatal and dental sibilants. It shows preference for neither. Unlike Eastern language 115, which prefer palatal-s, Sir. has kept discrimination of the two. Examine the following:

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sündhā</td>
<td>sāndeśā</td>
<td>message</td>
</tr>
<tr>
<td>sīuā</td>
<td>āima</td>
<td>frontier 116</td>
</tr>
<tr>
<td>sullē 117</td>
<td>svalpa</td>
<td>slowly</td>
</tr>
<tr>
<td>saar 118</td>
<td>ārā</td>
<td>wine</td>
</tr>
<tr>
<td>sajheḷādī 119</td>
<td>sāndhyā</td>
<td>evening</td>
</tr>
</tbody>
</table>

All compound consonants with -s, palatal sibilant, are cases of assimilation with surviving -a. Examine the following:

115. Examine D.K. Datta -"The development of Palatal Sounds in Some Eastern Skt. Vernaculars" - and also proceedings of "The Sixth All India Oriental Conference Patna, 1930 Cf. - "The complete palatalization of Skt. sibilants in Modern Bengali".

116. Note how nasalization of the vowel has been used to draw Semantic Distinction.

117. The adjectival noun - svalpa of Skt. has been changed into adverbial, in Pahadi.

118. The second vowel is schwa. Their fusion has been prevented.

119. -lādī - appears to be pleonastic addition.
In some cases an initial s-palatal sibilant, is represented by an aspirated palatal tenues, Cf. Siraji.

chorū  
śāvarūpa  
young ones 122

In a single case, a initial s-palatal, representing an assimilation of compound consonants, is still further softened to h.

hansa  
Śvāsa  
life-breath

satther  
vistgra  
bed 123

of course, cases of dental sibilants replacing an original palatal are not wanting Cf.

subbali  
śobhala  
handsome

saugi  
śākam ?  
in company

In Vedic texts and agreement with it in Classical Skt.-s, and-s, palatal and dental varieties, came to have no etymological meaning of distinct values-Cf-Vedic-kesā; (s-palatal); Samhitā-kesara; Vedic- śru; ( śru-palatal) to flow; śravas- flood; Cf.-Gre  
memenos; spring; besides- śru to flow. Also examine Jaiminis observations regulating confusion of s and-s, ( palatal) in-asva; horse

120 Note the loss of initial vowel; a case of accent shift.

121 Cf-Avasath; hvasura; Lat; socer.

122 Cf-Garbharpaya, children -Cf-Uttararūmacarītem, 7th Canto.

123 It appears to have resulted from disappearance of preposition -vi-and aided by apenthetic vowel-a-long, represents the compound consonants; also-Cf-Siraji word-Kaṃgati; Skt.-Saptarsī(?) Constellations.
and -a-Sva, without possession; of -e( palatal 124 . and dental varieties.

Coming to NIA languages, Bengali reduces all the sibilants to -s (palatal), like the speaker of Magadhi; while the speaker of Hindi, Sindhi and Punjabi exhibit the old Maharastri and Sauraseni characteristic of reducing them to -a 125. Though Pahadi Siraji does not confuse palatal and dental sibilants and the cases of their regular preservation are too numerous to count, The cases of confusion are few. Of the following.

<table>
<thead>
<tr>
<th>Sir</th>
<th>Skt</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sakei</td>
<td>Suska</td>
<td>became dry</td>
</tr>
</tbody>
</table>

Unlike semi-vowels -?, and -v, which were subjected to phonetic modifications 127, sibilants are shown to have offered better record of preservation. This was true of the initial sibilants. The medial and final sibilants however underwent greater modifications.

124 See Nacker-magal And Debrunner,1 p. 226 ff. 197. Band. 2 Examine ChapterÁ Austausch der Zischlaute. - Cf. Oldroyde Misch; ess 1;315 and word puzzles of Rv.S- and -s( palatal and dental) are indistinguishable - Cf. Oldenberg-Rel.D. Veda; 482.a

125 See Bhandarkar-Wilson's Philological Lectures1, p. 201. For Examples from Bengali-s, for Skt.-dental-s; See page. 188 Bhandarkar.

126 Siraji Pahadi-sak Skt. suska has been turned into a denominative construction so popular in Siraji Pahadi Western.

127 See Chapter1 Initial Semi-Vowels of the present study.
In the neighbouring state of Punjab, all sibilants when initial were turned into dental sibilants.  
A little further up to the north of west of Siraj area in H.P in the region of Dard languages, they are represented by voiced variety of sibilants.

In Kashmiri, the palatal-s and Iranian-s are both represented by -s( voiced sibilant ) rather than spirants, on account of their close connection with palatal mediae-ˌ. This change is observable in Kashmiri language where it is changed to-x, of Pasto-x. In Kashmiri an Indian-s is regularly represented by-h.

Siraji on evidence of distinct sibilants well preserved, will appear to develop from a parent dialect a sample of which is afforded by Shahbhangadhi edict of Asoka. The edict named has all the three distinct varieties of sibilants. In MIA too, they were all confused into dental sibilants.

128 Cf. Dr. Jain-'Phonology of Punjabi', p. 65.
129 Examine Grierson-'Pisaca Languages of North West' p 21.
130 Ibid. p. 14 C-Chapter 3.
131 Ibid. C-Chapter 3.
132 See Wackernagel and Debrunner, Band. 2.
133 Woolner 'Introduction To Pkts', p. 11 on Phonetics. Of-The three sibilants are reduced to one, the dental-s, except in Magadhi, where we have the palatal-s.
Preservation of Initial Aspirated Sounds

Of all the initial aspirated consonants, the labial aspirated consonants appear to be most well preserved. They have resisted successfully the phonetic modifications otherwise in operation. The unvoiced aspirated labial consonants are however, very rarely preserved. Most of them appear to as a result of phonetic modifications. Examine the following cases of preservation of aspirated voiced consonants labial.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhārāalā 134</td>
<td>Bhara ālavāla</td>
<td>flood rains</td>
</tr>
<tr>
<td>bhāiḍī</td>
<td>bhānt(bhā)?</td>
<td>morning light 135</td>
</tr>
<tr>
<td>bhānde kundे</td>
<td>bhānda</td>
<td>gold 136</td>
</tr>
<tr>
<td>bhyāṣā 137</td>
<td>bhā gati ?</td>
<td>morning</td>
</tr>
</tbody>
</table>

Contrast the above with the following words with initial aspirated unvoiced labials Cf.

| phāphāsī 138 | spaśpaś ?       | to grope in dark    |
| pharūdā      | sphārana        | to shoot up 139     |

134- Ālavāla in Skt. It means a small pit around the tree or plant to collect water.

135- Bhāidi; see-Guru Grantha Sahiba.

136- Bhānda, means gold-see -Asvaghoṣa Cf, Buddha-carita tam- Tateh sa jambunadabhāndabhruhīryuktam 'turangai nibhṛtaḥcaturbhih' -He (Buddha) had his chariot drawn by four horses bearing gold ornaments.'

137 Pahadi word-bhyāṣā, is common to Manṣayālī Pahāḍī too.

138- Phāphāsī; is a denominative form; rather intensive form—an odd form of intensive, surviving in Siraji Phāḍī.

139 Pahadi radical base-pharū, could be quoted with OlA-sphur—note the metathesis of vowels.
In compound words, medially.

Sir.        Skt.        meaning

naphadolle 140        na phala dolāḥ        having no fruits or
flowers, barren

phalācchi         phuliākṣi        a man with bulging eyes

Similarly the dental aspirated consonants both voiced and
the unvoiced, show remarkable tendency of preservation of,
thūganā        stokana 141        to fall short

dhūgarū        chumarāgāra 142        opening in the room for
smoke-outing

Of all the aspirated consonants the palatal unvoiced
aspirate are most subjected to changes, Cf. Sir.

chekkhe        Śīghra        quickly

chār batāri      kaśāra        distasteful, disgraceful

In following cases an original dental sibilant was changed to
unvoiced palatal aspirate of.

chijā       khidya        to tire 143

chaas 144       chāyā; chatra        mushroom and shelter

140- Dolā- in pahadi means a flower. See Folk-Lore Supplement

141. A Denominative form from-stoka. Such forms are regular in
Pahadi.

142 Cf- 'Meghadutam', Kalidasa. Cf-Purva Megha.

143 The difference of termination in-y and -a in Pahadi words-
khāḍī-radical base and-chij-, has been utilised for Semantic
Distinction. - khāḍī-means to drive away and chij-means to tire.

144. The aspirates were dialectically pronounced in place of tenues
in Skt.-khāḍī- for kāra; vathsa; besides-vatasa-, apsaras,
besides- apsarasa. See 'Wackernagal and Debrunner' Band 2.p.11
The aspiration passed to the sibilant, which according to
'(Grammatik der Pkt Sprachen', p.211) became-cha.
Siraji
chidā; choudi  meaning  stri;?  wife  A group-tr, is often represented by-ch, in Pahadi.

cutti  truti  broken love

ciñi  trini  three

There is no instance in record of preservation of an original-jha of OIA in Siraji Phadai. The palatal mediae aspirate represents the result of phonetic modifications. It is phonological development of -kej ( s-cerebral variety ) which according to Pischel, 145, goes back to early-zsa-( the first-z, is palatal and the second is-jha; (s-palatal) , leading to-jjha, in Pkts.-Cf- jharati; ksrati 146. For more examples see Chapter9 Preservation of, Jha.

The initial-jh, in Pahadi siraji, represents a simple palatal media which was aspirated ,147, Cf.

jhūra  jada  Hindi- jhallā, Punjabi-jhallā idiot

In some odd cases, an initial semi-vowel-y, because of it position, was considered heavy, took on the consonantal charac­ter of palatal mediae and since OIA palatals are aspirated in general, we have a resulting-jha.

Examine the following:

jhasākā  Yaka  evil spell 148

145 Pischel- 'Grammatik der Pkt Sprachen', p.211

146 Ibid. p.265.

147 Aspiration of Initial Ch' has been discussed in the 'Preservation of Palatal'.

148 Note the metathesis of the consonants-s, and-k, in -jhasākā.
Particular reference is due to the Siraji word—jhūrī; (frequently featuring as term for beloved or sweetheart in folk-lore couplets). It is proposed to equate—jhūrī, with Vedic-jurvati, to sing; or to burn,—jūrī; (jū—with long vowel and n-cerebral), glow, flame; in English literature, a sweet-heart is called— a flame of course, poetically;

S.P.—jvar; (i)—jval; (i) 149. How palatals are aspirated in Pahadi, we have already noted. It could be either equated with OIA base—jus; (s—cerebral) or—yas; (s—cerebral) meaning a woman; R—suffix is quite common in OIA Of kupra; vaktra, from bases—kamp, vac, respectively.

There is large number of recorded instances of words in siraji pahadi with an initial—jh, which refuse to submit a historic reconstruction, Cf.

jhīsā  
giant

jhājhai  
a man with huge dimensions,

jhot  
tree

The story of—jh, is repeated better in the case of retroflex aspirate tennes and mediae. The case of retroflex mutes is rather more intriguing. There is not a single word with traceable initial aspirates tennes or mediae which can be said to represent an original state of affairs of OIA.

149 See 'Wackernagel And Debrunner', on the derivation of —r, from —ur, p.261, ff.228, Band.2.
A single case of Siraji word-thur; (cerebral with long vowel-uj) appears to be phonological modification. It can be traced to OIA-tvar; (the radical base meaning- to move about. In Pahadi however it means to wander about in search in cheap romances. There is large number of vocables in Siraji Pahadi with an initial aspirate retroflex mediae of obscure origin as is true of -jh. They have been listed under the Chapter 'Desis in Siraji'. Some are given below, Cf.

Sir.    meaning
dhakkar  boy
dhul     to fall 150

There is happy and regular preservation of velars, aspirate tenues and medium, Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghattottari</td>
<td>ghaṭa</td>
<td>the seat where the pitcher is placed</td>
</tr>
<tr>
<td>ghāl</td>
<td>ghat</td>
<td>labour service at the timber cutting</td>
</tr>
</tbody>
</table>

Aspiration of initial velar tenues has yielded as aspirate tenues in following instances, Cf.

| ghotte | gutikā | pebbles |
| khappar | karpaka | old hag |

For aspiration of initial-k and -p, in Punjabi, see Dr. Jain 151.

The initial syllabic-k, in some of OIA bases, appear as-kha; often in the begining of the second member of a compound, as-h; as in the medial syllables, J. K. Khamdara; kundhara; an Old Indo-Aryan-kha, often represents a tenues

150 Cf-Hindi-dhal-to decline.

151 Dr. Jain- 'Phonology of Punjabi', p.51 Examine also Pischel- 'Grammatik der Pkt Sprachen,' p.151 ff. 206.
A similar aspiration of velar tenues may be noted in Siraji word-khūnnān; (the final-n, is cerebral)
Skt.- kūrdana, leap 153.

An initial velar aspirate tenues in Siraji word-khot, or-khodā; Skt.- aksotā; walnut, is due to dropping of initial vowel due to accent shift. Aspiration appears in Pkts in some cases in a syllabic part different from that of Skt. In isolated cases this may be explained by the fact that originally the initial and final syllables of the word were aspirated and dialectically, the aspiration of sound vanished in different ways. In most cases however, there remains for us scarcely any assumption other than turning round of breath.

153 Wackernagal suggests the radical base-akund-skambh.
The initial aspirates both tenuee and mediae, are preserved in order in Siraji Pahadi Western. Thus Siraji offers a happy contrast to the not very far off group of Pisaca languages of North West, where there is complete absence of sonant aspirates 154. Kasmiri has no sonant aspirates either 155. While an original -ch; of OIA is registered in few cases, there is no single instance of a word with an initial -jh; which could represent an OIA base. It should be remembered that the number of vocables with an initial -jh, is not insufficient in Siraji Pahadi, the stems with an initial -dh, however, are falling short of anticipation.

A reference to labial mediae aspirates is due first, for they outnumber their kinds of similar character by any margin. They represent happily an original labial mediae aspirate of OIA. Examine the few:

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhānde kūnde 156</td>
<td>bhānda</td>
<td>gold and ornaments</td>
</tr>
</tbody>
</table>


155. Ibid. p. 17. Also compare Dr. Jain-'Phonology of Punjabi dis-aspirated its aspirates. Also Cf. Chatterjee - 'Indi-Aryan and Hindi,' p.117. 'The development of Nā'.

Cf - With the introduction of tonal elements or tonal modifications have largely replaced, the aspirates and voiced aspirate stops in Punjabi.

156. See - 'Hālavikāgmapitram' by Kalidas; - Cf. 'bhāndasāra; bhāndasārāghe nikāpta.'
The Pahadi Siraji words with an initial labial tenues aspiates are however, mostly a matter of phonological modifications. In numerous cases of forms -ph, has emerged out of a group of sibilant s- and labial tenues. The same phenomenon in MLA, examine Pischel, *spa- is reduced to -ppha; * P.G. -puppha; i.e.; puppha; puapa; a cluster like -spha, could be tolerated medially when followed by an accented vowel, but initially such a group could be only assimilated with only aspirated tenues surviving. Examine the following:

Dropping of initial vowel due to accent shift, is in line with the phonological development of MLA. (Cf. Pischel 'Grammatik der Pkt Sprachen' p.113 ff.141). Siraji -bhaissati, presupposes a form-bhaisati. But two aspirated medieas were not allowed and so we have -bhaissati for OI - abhyasta. Examine the same phenomenon in OIA in all reduplicated verbal forms. Here the first mediea aspirate ial lost. It loses its aspiration. Cf. -dadhati or -paniphat or, from the base -phan, Cf. Wackernagel, Band.2.p. 113 ff. 141 - Vide. The two succeeding aspirate medieas were allowed only in onomatopoeic construction, where imitation of sounds, was subordinated to nothing, superior to it. Everything was subordinated to imitation of sound. Cf. -ghurghuraka; -jharjhar; Vedic - pharpharat; to move hither and thither. (See Dr. Katre 'Reduplication in Indo-Aryan' J.D.C.R.I.L. i.,pages 60-70; also Cf. - Reduplication of aps', Ghate.)
The instances with an initial dental tenues aspirates, are far and few between, Cf.

that 160  sthāt?  big eating plot

thūraṇa 161  tvarana  to wander in search of cheap love.

A single case of hardening of medical aspirate mediae, hardening to tenues, like the practice of Pusama languages, 162.

Retention of surds and hardening of sonants, Cf.

mathara  madhura  sweet pleasures of life

The vocables with an initial dental mediae aspirate, are not the least interesting for the reason that their likes are not met with in any known NIA languages, Cf. the following:

dhiugaru  dhūrāgāra  opening for letting out the smoke.

158. Cf.-Bhartrihari author of 'Vairagyasatakam' - Cf. Spuratsphārajyotāna- 'having extensive glow, etc.

159. See appendix, Folk-Lore.

160. Cf. Pischel 'Grammatik der Pkt Sprachen', P.146. 'The presence of neighbouring aspirates leading to aspiration of initial - pa. Examine also Pahadi Siraji - phath; Skt. - patha, way, or track.

161. Cf. Punjabi radical base-tur, to go; Skt. - tvar; to go. Pahadi has come to develop an association of contempt with going - the meaning of the root.

162. Cf. Vedic-dhvrati; Samhita; = (dhūra) from the base-dhvr; to bring to completion.
Siraji  
Skt.  
 meaning  

dhākkharā  
adhān ksara? steep slope of the hill.  

dhāuli  
?  
love  

dāddhale bhanātte  
rdha  
 bhanana resonant  

163  

sound of buzzing.

163. Old radical base-bhan, to say, referred to human speech; Siraji Pahadi, on the other hand has come to associate it with the indistinct sound of flies. Siraji word-bhanan, is another instance of not allowing two consecutive cerebral nasals in a word. Pahadi- dādha, is the same as the Punjabi - dāddhā; strong.
THE INITIAL NASALS, DENTAL AND LABIAL NASALS

Initially -n, and -m, are well preserved in Pahadi Siraji. An initial -n, is without exception an alveolar and the same holds good for many NIA languages. It is an alveolar -n, in Punjabi, 164. The initial -n, must have had alveolar character at an early date. This will explain its uniform cerebralisation in NIA 165. In all the dialects except PG, VG, AMG, J, PG, P, in the anlaut as well as in inlaut, -na, is always changed to -na, 166, in literary Pkts. Of nasals the Maharastri, Sauraseni and Magadhi show -n, and -n (cerebral). The Paisadi has a single -n, that serves the purpose of all nasals. In NGA, initial -n, optionally and other -n, invariably became -n (cerebral). In Arda Magadhi and others, initial -n, remains 167.

Siraji preserves original -n, of NIA and does not represent a -n, which may be regarded as a replacement of NIA -n, cerebral; Skt. -n, or -n (cerebral), 168;

164. Cf. Dr. Jain. -'Phonology of Punjabi', Page 60.
165. See Piechel -'Grammatik der Pkt Sprachen', 'P.165.224.
166. See Jain - 'Introduction To Comparative Philology', P.248. Cf. The Literary Pkt. Also Shandarkar - 'Pilosa Philological Lectures', P.201. Examine his statement! Desamtha Brahmins and other people of Eastern Maharashtra, have a predilection for -n, (cerebral) to which they reduce -n, dental, in most cases.
167. Cf. Woolner -'Introduction To Pkts', 'P.11. Cf. Phonetics; also Grierson - 'Pisaca languages of North West', P.19. Cf- Nasals as a rule, are well preserved in Pard languages towards far North West of Pisaca. The palatal nasal -n, alone shows the tendency to disappear. In the West, there is strong tendency to cerebralise it when medial or final, to -n, (cerebral) and thence to change it to -R, (nasalized retroflex - d, sonant) or -R, (sonant cerebral -d) N, is very rarely changed to -mb; or -b. In Kashmiri and Paisadi languages, (Viron-Dialect), it is elided in the word, Cf. P. 19. 'Phonetic System.'
whereas in the north and north west and west, in Lahanda, Sindhi, Gujarati, Marathi, and in the cerebral Skt. -n, or -n, (cerebral) remained unchanged; in the center and east, it became -n; so too in Nepalese, though not in Pahadi languages to its west. Examine the following:

Siraji. | Skt. | meaning
---|---|---
nāhanā | nāsana | to run away
nādā | pratī naivedya | small meal

Similarly initial m, has been preserved in large measure. Preservation of initial -m, in Punjabi; see Dr. Jain, 171. A few examples be noted here:

mīhanā | mīh | to grow
mānjha | madhyama | in
madhāri | bhandāri | storing of the idol of the Lord.

171. See ‘Phonology of Punjabi’, Page. 60.

172. Siraji - madhāri and - bhittī; Skt. - bhandara and - bhittī, are curious constructions.
-62-

Examine the following with an initial -a, Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nīsā 173</td>
<td>na</td>
<td>no</td>
</tr>
<tr>
<td>nhyāraḍi</td>
<td>andhakāra 174</td>
<td>to become dark</td>
</tr>
<tr>
<td>nāḍā</td>
<td>na 175</td>
<td>to say no</td>
</tr>
<tr>
<td>nīule</td>
<td>nimna sthala</td>
<td>those belonging to down plains</td>
</tr>
</tbody>
</table>

Following is the list of words with an initial labial nasal, showing remarkable preservation, Cf.

| majhole 176 | Jambhā | to yawn |
| manasanā | maṣaṇa 177 | to give away in charity |
| mukkāde | mūrkha | idiot 178 |
| mūnh | mam 179 | to me |
| matthara | madhura 180 | sweet pleasures of life |

173. For discussion of the word - nisā; see Byrne, - 'Greek, Latin and Gothic Roots'.

174. Siraji Radical base-nhaiyarana, is obviously a denominative construction.

175. This too once again is a denominative construction from the indeclinable particle -na, a unique form.

176. Notice the prothesis of -j, and -a, in Siraji word - majhole; - Le, is obviously the pleonastic.

177. A denominative construction from the base-manasa.

178. Mukkāde - d, is pleonastic addition.

179. -mūnh, is dialectical, -mambā, is the regular form.

180. Siraji -maddara, and -matthara, are used to draw Semantic distinction, meaning - sweet and sweet pleasures of life respectively. Note devoicing in -matthara, which is rare.

Devoicing of sonants is quite regular in Pimaca languages of North West and Kashmiri; see Grierson = 'Pimaca languages of North West'.
Siraji
Skt. meaning
maddare madhura 181 sweet
malsuddha mala 182 pile of human excreta
misth misth sweet 183
masajjan 184 mali bhajan ink-pan
matta mrt 185 soft clay
mi 186 mrt dead; also used as a term of abuse
mamudi or namudi maharaga precious Dialectical
mun munda head 188.

181. Cf. Skt. - madiraj and - madhura; devoicing used for semantic distinction.

182. malsuddha - is pleonastic addition. For detailed discussion see Chapter "Cerebralization in Pahadi" of the present study.

183. Mandayali Phadi -mattah; boy, could be connected with -mitha sweet.

184. Because of initial stress accent there is syllabic elision.

185. Turner - 'A Comparative and Etymological Dictionary of Nepalese.' Cf. - Introduction' P.13 - Common phonetic modifications of -mata, in various NIA languages and their grouping on the basis of phonetic development of -mata, have been discussed by Turner.

186. It is a case of transferred epithet. For the reason of Association; Pahadi -mi; mi, birth and death - congratulation and condolence.

187. Read it as - maharaga; precious means-handsome or pretty.

188. Cf. Skt. - marim - 'munde munde - maribhinnam', each one has his own opinion.
PRESERVATION OF INITIAL R AND L IN SIRAJI PAHADI:

Though initial -l, is well preserved, the same cannot be said with regard to -r 189. It has developed a palatal character in Siraji, 190, Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>cūt</td>
<td>trūt</td>
<td>to break</td>
</tr>
<tr>
<td>cūn</td>
<td>trūn</td>
<td>three</td>
</tr>
</tbody>
</table>

It may be contrasted with MLA development of tru- into tt;
(cerebral) -Of. A.N.,-tuttāl; trutyati; besides -tuttāl,
(tt-cerebral). Cf. -Hindi,- tūtana, (both cerebral) and -tuād,
(d-cerebral) 191.

189. The statement holds good only in cases of words with -r, when it is member of consonant clusters.


191. Skt. -r, is termed -repha; for it is pronounced like the tearing sound (ripping sound) of a piece of cloth. In other words, it was a rolled sound and was therefore observed as dental. Cf. - P.6, Allen. 'Phonetics of Ancient India'. According to Pratisakhyā, -r, was either dental or alveolar. But according to Paṇiniya Śīkṣā, it was cerebral. Cf. P.7. Allen - 'Phonetics of Ancient Indus.' It is clear from the above citation, that both the dental and cerebral pronunciation of -r, and -r, (sonant retroflex) were actually current in certain areas of the country. For corresponding to Skt. - rt, we have in some dialects - tt and in others -tt; (cerebral); also see - Cf. Pahadi, -batapū; wayfarer. See Dr. Verma - 'The Phonetic Observations of India Grammarians.' Cf. Introduction, P.9; also Cf. - Dr. Bhandarkar -'Phonology of Vernaculars of Northern India' P.37. In Pali where a dental followed -r, of Skt. words were changed into those with a cerebral sound. Cf. Pali and the Dialects.' Examine also Grierson -'Pisaca languages of North West.' 'In Kashmiri -tr, often becomes -tt (cerebral) or -tt; (cerebral) and that in modern Pahādi, th- (cerebral) and -c, and -ch, are often interchangeable.
That -r, in Pahadi Siraji has a developed palatal character, will be supported by evidence of Pisæa languages, of north west 192.

In quite a number of cases -r, shows an extraordinary readiness to become a palatal sound 193. In Kashmiri, Garwi and Mayathe languages group of Pisæa dialects, the languages most under Indian influence, -r, is liable to become -t, or -th, (cerebral) 194.

The treatment of medial -tr, presents a different case and is more in agreement with Hindi, Guj., Sindhi and Punjabi 195. Cf. Siraji -mata; (t - cerebral; both vowels long). Skt. -mrt; soft clay 196. Otherwise the single initial -r, must be said to be quite steady in Pahadi Siraji. Of course, a compound consonant like -hl, was changed to -lh, (reversed order). The same phenomenon is attested to by Pischel in MIA development of Phonology 197. Siraji Pahadi - lh, must represent an original -sr- where aspirate stands for sibilant 198; so Siraji -lhasa (both vowels long) is to be equated with Skt.

192. Cf. Grierson -'Pisæa languages of North West.'
194. Cf. Turner -'Nepalese Dictionary' - mata; Skt. mrt; (r - vocalico) is found everywhere with a cerebral except in Marathi and one dialect of Western Pahadi. Cf. Introduction.
Page 13. Siraji - mu (mu-with long vowel) Skt. -mrt; mata; * (Cf. -martya), mortal. In its treatment of -t, or -rt, as a dental (subsequently disappearing), Pahadi Siraji agrees with the group of īś indhi, Guj, Lahanda, Hindi, Punjabi.
For the contrary examples - more, a corpse; besides - mare-mata; (t-cerebral); Skt., -mata; (r-vocalico), occurs in this specialized sense with a cerebral as early as Pali, -mata; (t-cerebral) corpse; besides -mata, dead. See Turner Introduction, P. 13. 'A Comparative and Etymological Dictionary of Nepalese.'
Also Cf. - Ardha Magadhi and Simbalese, in which -rt- (r-sonant retroflex) -mat; (t-cerebral), and perhaps from the Eastern Bengali etc, in which -rt= tt (tt-cerebral). Ibid. P.13.
base -arams, meaning to fall 199.
Cf. the following steady preservations of \( r \) and \(-l\), in Pahadi:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>rū́ 200</td>
<td>rū́nā</td>
<td>rang the bell</td>
</tr>
<tr>
<td>rī́tha</td>
<td>arī́sta</td>
<td>evil 201</td>
</tr>
<tr>
<td>rī́sānu</td>
<td>ī́rīsā́nu</td>
<td>jealous 202.</td>
</tr>
</tbody>
</table>

Also examine the following with an initial \(-l\), Cf.

<table>
<thead>
<tr>
<th>ligghana</th>
<th>ling</th>
<th>to copulate to mate 203.</th>
</tr>
</thead>
<tbody>
<tr>
<td>lū́nhū 204</td>
<td>lū́</td>
<td>cut (the grass) Past of lu-radical base.</td>
</tr>
</tbody>
</table>

ladū́kkhalā | lubdha | rū́paka | attractive 205 |
|-----------|--------|--------|

lū́ppalū | rū́pala 206 | beautiful |
|-----------|---------|---------|

raulā | lala | pretty 207 |
|--------|------|---------|

Pahadi Siraji Western words - lada and ladi; husband and wife, may be 
bracketted with = raula; Skt. -lal; or -ladi; (retroflex sonant)
208; Raula; lādālā; (-lādā, lādi;) are derivable from the common base and striking evidences of phonetic modifications availed for
Semantic Distinctions 209.

200. Ibid. P.499, (342), Rū-sābda.
201 Loss of initial vowel due to accent shift; Arī́sta-evil; see
Examine Chapter, - Viaśrutācariṇam.
203. Cf. Brhaddhāturūpāvalī by T.R. Kṛṣṇācārya. P.508 (573), or
Siraji = lekch, dialectical. For detailed discussion on
the word 'Foreign Loan Words In Siraji' of present study.
204. Radical base, -lu Skt. Cf. Brhaddhāturūpāvali,
205. -la, is pleonastic addition final. 206. -lu, pleonastic
to glow
209. Cf. -Pahadi - jot; and -dot; -hill peak and -morning.
Below are some more examples:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>rūmbā</td>
<td>romara ?</td>
<td>having thick growth of hair</td>
</tr>
<tr>
<td>ranakā</td>
<td>ranaka ?</td>
<td>man who sounds the opinion messenger.</td>
</tr>
<tr>
<td>rājairū</td>
<td>rājate</td>
<td>to permeate</td>
</tr>
</tbody>
</table>

Of, the following with an initial -l, in words below:

| laccanā   | laksana | sign                             |
| līhanā    | likh    | to write                         |
| luhāsāngī | lobhana | meaning desire                   |
| lāhe tarātā | labha truti | loses and gains               |
| lāmmharā  | 210     | Kamberdar; the village official. |

210. An example of a word with an initial -n, changing into -l; also compare Punjabi - lot, for note, meaning currency.
There is steady preservation of initial -h, in Siraji. Unlike Punjabi (East), where it is unvoiced 211, an initial -h, when followed by a vowel is accompanied by a low tone especially in the West Punjabi region, Wazirabad 212. 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 the neighbouring vowel in Punjabi 213. Except tonal lengthening of vowels in -gh, in the word - ghar, which may be due to -h of aspirate medians; -h has apparently led to no tones in Pahadi Siraji.

An initial -h, in Pahadi very rarely represents an original -s, palatal sibilant. Though cases of medial -s, changing into -h, are common, Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dihāśa</td>
<td>divasa ghati</td>
<td>houses of the day</td>
</tr>
</tbody>
</table>

In Kashmiri, the Indian -s, (cerebral) is usually represented by -s, (spirant) and the same is represented by -h 214.

Cf. - the following with remarkable preservation of h - initial.

<table>
<thead>
<tr>
<th>hīgmā</th>
<th>hima śrnga</th>
<th>snow-bound peaks</th>
</tr>
</thead>
<tbody>
<tr>
<td>hījā 215</td>
<td>hysh</td>
<td>yesterday</td>
</tr>
</tbody>
</table>

Hidabā 216

Hidimba 216

211. See, Dr. Jain - 'Phonology of Punjabi' P.65.
212. Ibid. P.65.
213. Ibid. P.29 Cf. The effect of -h, on the following vowels.
215. Cf. Phonetic System. Cf. also Siraji Pahadi -hans; Skt. -svasa; Pkt. - saas; Sansa; hansa, meaning soul.
216. Note the change of -y, into sonant palatal in Pahadi word -hij.
216. Hidimba and her son Ghatotkaca of mythological fame, are worshipped in the area of Siraj. There are temples dedicated to Ghatotkaca in a village, some 5 miles up from the village Sahl Gaurk. Nearly 12 miles from Aut, on the main route, linking Kulu to Mandi.
Examine the following compound constructions, where an initial \( -h \), appears unchanged, Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫidālū</td>
<td>hima anjali</td>
<td>snow-ball</td>
</tr>
<tr>
<td>ḫvār</td>
<td>ḫṛt avara</td>
<td>ambition</td>
</tr>
</tbody>
</table>

In following case \(-h\), was thrust forward in order to strengthen the initial syllabic vowel 217, Cf.

<table>
<thead>
<tr>
<th>Śrājī</th>
<th>asthini</th>
<th>bones</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫāu 218</td>
<td>ṣham 218</td>
<td>myself First person Singular, I.</td>
</tr>
<tr>
<td>ḫuulā 219</td>
<td>ḫṛt anulā</td>
<td>bitterness of heart</td>
</tr>
</tbody>
</table>

A prothesis of \(-h\), maybe noted in the following cases:

<table>
<thead>
<tr>
<th>Śrājī</th>
<th>idrīsa</th>
<th>of this kind</th>
</tr>
</thead>
<tbody>
<tr>
<td>jehadī</td>
<td>yadīsa</td>
<td>of that kind</td>
</tr>
<tr>
<td>kehadī</td>
<td>kidīsa</td>
<td>of what kind 220</td>
</tr>
</tbody>
</table>

For the same phenomenon in Mā, see Pischel - *Grammatik der Pkt Sprachen*, p.235. Cf. - ḫaṭha; Skt. - ostha, lips; Hindi - otha. Like \(-h\), \(-y\), in Pali, was put before \(-eva\). In MO, P. \(-yeva\); behind short or shortened vowels, \(-yeva\); like \(-h\), \(-y\), and \(-v\), were thrust forward in Magadhi and J. J. \(-iv\), \(-ivaja\). (Cf. - Pischel, p.235-236) A prothesis of \(-h\), may be noted in the vocalic anlaut in Shahbanga edict of Aoka; Cf. - ĥadi, also examine - has cet; Skt. - yam cet; hidā, from idhaj - huram, besides - oram, Skt. - svaram. In the interior of a word, between vowels, there appears an aspirate for \(-h\), of Skt. There we need not see 'coarsening of \(-h\), but the old phonetic condition. Cf. Pischel, *Grammatik der Pkt Sprachen*, p.185 ff. 266. All the Pkt languages have series of common grammatical and lexical characteristics in common with Vedic languages, and the same are missing significantly from Skt. P.4. See introduction. Also Cf. Wackernagel and Debrunner - *Altindische Grammatik*. Band 2.

216. See Pischel - *Grammatik der Pkt Sprachen*.

217. See Pischel - *Grammatik der Pkt Sprachen*.

218. Siraj word \(-hāu\), represents metathesis of vowels. The final nasal of Skt. has been changed into a weak vowel \(-u\).

219. Cf. Punjabi and Hindi, \(-hā\), cry, or \(-a\) attack.

220. Pahadi words \(-kāhā\), \(jēhā\), \(tēhā\), etc., represent metathesis of consonants.
A large number of derived forms have sprung from the Siraji base - hyādī; Skt. - hṛdaya. Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hādi</td>
<td>hṛdaya</td>
<td>heat of passions 221</td>
</tr>
<tr>
<td>hēdā hābakā 222 hṛdaya</td>
<td>cry of excited heart</td>
<td></td>
</tr>
<tr>
<td>hyādi</td>
<td>hṛdaya</td>
<td>courage 223</td>
</tr>
</tbody>
</table>

An initial -y, in following cases, represents an OIA a pirate mediae or tenues 224 Cf.

her 225  rekā  line

In following cases -h, represents an aspirate mediae, Cf.

būrasū 226  ghrūmu  to rise
hūg  bukk  bark 227

In the following cases, -h, represents an aspirate tenues, Cf.

heṇḍī 228  ākheta  hunting

It is noteworthy that -h, as the second member of a group, say -nh; -lh, was considered like mediae aspirates. A single consonant in Pkt. did not constitute position, required by a group.

221. The word could be equated with Skt. word - hṛṣṭkiti.
222. -hēdā hābakā, is onomatopoetic formation.
223. Siraji word -hyādī, could be equated with Skt. -hṛdaya; courage.
224. Cf. Skt. -hīṣṭā; from the base dhāj -h, for -ghnanti; from the base -hen. See - Wackernagel and Debrunner, P.245 Band 2. Also medially Skt. - graph; for Vedic - grabh; see Wackernagel and Debrunner, P.245, Band 2.
225. Note the interchange of position of consonants in Pahadi.
227. Ibid. P.-bukk - bhāgana; P.474 (63)
228. Ibid. P.413.
of consonants. It is not surprising therefore, to find in Phāsī the order of -hl, -hn, -hm, -hy, -hl, as reversed -hl, etc. Cf. Skt. -bālya:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bālhanā</td>
<td>bālya(na)?</td>
<td>to act as a madman</td>
</tr>
<tr>
<td>lbāsa 250</td>
<td>lbasa</td>
<td>falling boulders</td>
</tr>
</tbody>
</table>

A tonal lengthening can be traced in words with -r, and cerebral sounds.

Ghaar                 graham               house 231

Sometimes the presence of neighbouring -h, leads to aspiration of near by mediae, Cf.

baghairi               vigrahin             fighters 232

Siraji word hans; Skt. - rasa; soul, represents a case where aspiration is substituted for sibilants.

Cf. the following with an initial -h:

<table>
<thead>
<tr>
<th>būm</th>
<th>homa</th>
<th>sacrifice</th>
</tr>
</thead>
<tbody>
<tr>
<td>humkārā</td>
<td>omkara</td>
<td>The name of the Lord.</td>
</tr>
<tr>
<td>hatti</td>
<td>hatta</td>
<td>shop</td>
</tr>
<tr>
<td>hānd</td>
<td>hand</td>
<td>to move about</td>
</tr>
<tr>
<td>hikkā</td>
<td>hṛkā</td>
<td>heart</td>
</tr>
<tr>
<td>haṃ 233</td>
<td>han</td>
<td>to kill</td>
</tr>
<tr>
<td>huktā 234</td>
<td>yuktā</td>
<td>device</td>
</tr>
</tbody>
</table>


230. -Lbāsa—meaning big boulders, is common to Mandyali Pahadi.

231. See Chapter 11Vowel Preservation of the present work.

232. The same is recorded for Phāsī by Pischel, P. 155. See Bhandarkar, for the same.

233. The medial vowel is weak vowel — a (swaoh vocalic element).

234. Siraji word -hūgatā and -humkārā, are examples of words with -h, thrust in initial position, in order to strengthen the initial syllabic vowel.
The cases of preservation of -t, (cerebral) are rather disappointingly few. Cerebrals are loan consonants from Dravidian even in OIA. The testimony of -Av which has no cerebrals, lends strength to the view, 235.

Gune has listed many instances in Vedic and Cl. Skt., where cerebral consonants are a matter of Prakritisation in Skt., 236. In Vedic texts, they appear only as initial or final sounds 237.

235. See, 'Wackernagal And Debrunner,' p.165.ff.144. Cf. -His remarks, 'Die Cerebralen verschlossene laute waren dem Indo - Iranischen noch fremd, und sind erst auf indischen boden entstanden'. Lassen, Bibl. 3.34.
237. Whitney, T.Pr. 2.37.
In Brahmans too, it was the same story repeated. They were more frequent in Gt. Skt. Their number shot up in NIA considerably.

These cerebral sounds were more linguals than cerebrals.

The term-Murdhanya-or cerebral, was evolved at a time, when foundations of phonetic science were not laid by Indian Grammarians 238.


Examine - 'The Pratisakhyas require an alvelor articulation of retroflex (which agrees with the present pronunciation of Skt. and the general practice of Modern Indo-Aryan languages. Again the prescription of alveolar pronunciation, corresponds well with the name 'repha' interpreted as 'tearing sound' (in that the rolled -r) such as this, seems to imply could hardly be retroflex. Cf. Allen, P.55. As regards the vowel -r, an alveolar pronunciation is suggested by T.P. It has been suggested that in such a phonetic context, as -l (liquid) the sound is represented by Pahadi Siraji, is likely to have been articulated with 'dark' resonance and that it is this which has classed it to be termed as velar. But no such argument applies to -ra, (retroflex) and indeed the NIA development points rather to a palatal resonance of both vowels.

Again Cf.- Allen, P.61 and P.158. Cf.-also Bhandarkar -'Wilson Philological Lectures, p.173. The following are more instances Skt. -gud; Pkt. gul; where the process of retroflexion is indicated by a non-sparsa letter i.e. by -r, r-(the latter being cerebral). The process continues within the word until an interfering articulation is initialied as e.g.in-pra-pata-ana. Or the process is signed off by a retroflex stop as in-pra-pida-ana. If however, an apical nasal appears in the sequence, it is realized with retroflexion and so closes the process.

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But the undoubted testimony of NIA languages including that of Siraji Pahadi Western, will point out conclusively that the cerebrals were pronounced as linguals as early as Vedic texts; thus -d, -dh, were written as -l, -lk, (liquids) in Vedic texts.

209. RVaidika and Gr. evidence supports the view; Cf. -Gr.-koru; lat. xar; OTA-garuda. The names of lands and popular names were reproduced with simple -d (cerebral); Cf. -Gr.-paṇḍin; OTA -paṇḍu; lat. conchulus; Skt. kundala; rings 200. An original -d, is softened into -l, in which case, there is saving of two efforts.

We have thus -garula for Garuda; talā for -tadāga; -dālma, for -dādima. Examine in this context, the evidence of Siraji Pahadi.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>suhaadu</td>
<td>Śakasthala</td>
<td>vegetable plot</td>
</tr>
<tr>
<td>dādu</td>
<td>dādima</td>
<td>a fruit</td>
</tr>
</tbody>
</table>

There are few words with initial cerebrals, still surviving in Siraji Pahadi, Cf.

Tāk       | Tank          | to mark 241

240. Damodari | Dāmodari | The life of Hāvana 242

Siraji word -Hādumānā with intervocalic cerebralization of aea is sporadic but interesting. It represents monkeys, in general.

240. -Ibd.
241. -Tāk, (with nasalized vowel), Cf. -uttankana, to object.
242. -Dāmodari should read as -Mandodari.
Pahadi word -tata, a stutterer, is to be treated as onomatopoetic. As against vocables with preserved initial cerebrals, there is overwhelming large number of those with final cerebrals. Some of these have been listed under Chapter 'Cerebralization'. The number of such words has swelled on account of cerebral consonants being used in Siraji, as pleonastic additions. Examine Pahadi words as follows:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>betadai</td>
<td>bhaṭṭini</td>
<td>woman 243</td>
</tr>
<tr>
<td>cheudi</td>
<td>stri</td>
<td>wife</td>
</tr>
</tbody>
</table>

Below are listed rare cases of Syncopation in Western Pahadi Siraji. They are intriguing in analysis. Cf.

dhāndā | ardha (pūrta) half-done 245

The etymology of such words requires corroboration from NIA languages or dialects or sub-dialects grouped with them.

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Below are listed rare cases of Syncopation in Western Pahadi Siraji. They are intriguing in analysis. Cf.

| dhāndā | ardh (pūrta) half-done 245
| cīndā | sīthilānda man with dubious sexual energy?

The etymology of such words requires corroboration from NIA languages or dialects or sub-dialects grouped with them.

Another word with initial cerebral in Siraji Pahadi, Cf.

dākinī 246 dākinī the Lady! Demon witch

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243. Wackernagel has listed personal names of some medieval and ancient Kashmiri Brahmins, where cerebrals are used as pleonastic; Cf - Andratā; Annata; Hammaṭatā; Lollata; etc.

244. Ibid. Siraji word -cheudi must presuppose an original -istri. Cf. Fischel- 'Grammatik der Pkt Sprachen'.

245. Cf. also Hindi -adhuta; -adura, half-done.

246. The word is current in Punjabi. See Dr. Jain- 'Phonology of Punjabi'. Cf. Chapter 'Single Consonants'.

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A special reference is due to the radical base -di, in Pahadi, meaning -to go away. It is striking preservation of OIA base -di; (radical), to fly. Also Cf. «Past Tense, 3rd Person Singular of -di- in Rhasi, -Deu, went away. Though Pahadi has not retained the original OIA sense of flying by the air yet the idea of movement or going is still there. The radical base -di, in Pahadi, has no associated preposition of -ut, of OIA 243.

Wackernagal suggests however, that the root -di, must have had a base in - di, (dental) and same was cerebralised due to the presence of cerebral in vicinity; Cf. -Satapatha Brahman -ditara; (di - and-te-with long vowels) meaning, one another in quick succession, where cerebralization is a prosody of retroflexion more particularly in its application to morpheme junction. The ancient phoneticians did not take due notice of this remarkable prosody and R.P. and V.P. employ for it, the special terms-Nati-
'Literally meaning -‘bending or curvature’ 248.

Wackernagal 249, quotes Vedic root-di, with a dental and finds the same attested by Gr. Form-div; the root with a dental initial, has added testimony in Skt. -Dhatu-Paths; Daydayaste 250. Wackernagal quotes more vocables from Cl.Skt. and Vedic sources, where cerebrals alternate with dentals, Cf.-Rott. 1.207.S. 148; with long vowel and cerebral -dj) meaning - A water fowl; Vedic-

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Pattana; (tt-cerebral), in Skt. - Pattana (with both dentals); Cf. -Lat. oppidum; Gr. forms also attest the same; Vedic -kevat; (with cerebral) meaning a grave; Gr. -xelata; Cf. -ft. 146.b. Sambita; Avata; (with cerebral) meaning - grave; Vedic -avata; (with dental) 251.

From the evidence of the radical base -di, in Phadi, -di, -in Brahman texts just discussed, it is clear that the base -di, was used originally to convey human movement rather than flying of birds what it came to mean in Skt. On the basis of foregoing, one may suggest that it was the radical base -di, with an original dental -d, which was cerebralized due to preposition with cerebral, i.e. -urdhva day. The MIA development of phonology in instances, such as -padana, where cerebralization can be explained only with reference to cerebrals in preposition. The same was subsequently dropped 252.

The initial cerebral in the Pahadi word -dadha, can be explained as cerebralization of an initial dental due to the cerebral in vicinity, Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>daddha</td>
<td>drdha</td>
<td>strong 253</td>
</tr>
</tbody>
</table>

There is large number of Pahadi words of an obscure origin, with an initial cerebral. Cf. some of them below; 254

| dhakhara | steep slopes of the hill |


<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhunli</td>
<td></td>
<td>love</td>
</tr>
<tr>
<td>dhucca</td>
<td></td>
<td>push</td>
</tr>
<tr>
<td>dhakkaru</td>
<td></td>
<td>boy</td>
</tr>
<tr>
<td>dheune</td>
<td></td>
<td>ugly in looks</td>
</tr>
<tr>
<td>dhole dhakharu</td>
<td></td>
<td>drums and pipes</td>
</tr>
<tr>
<td>dhessi</td>
<td></td>
<td>to fill capacity</td>
</tr>
<tr>
<td>dhoppani</td>
<td></td>
<td>to cover</td>
</tr>
<tr>
<td>dhanu</td>
<td></td>
<td>stomach</td>
</tr>
<tr>
<td>dhali</td>
<td></td>
<td>similar</td>
</tr>
<tr>
<td>dhadhal</td>
<td></td>
<td>harvesting of barley</td>
</tr>
<tr>
<td>dhasti</td>
<td></td>
<td>kidnapping</td>
</tr>
<tr>
<td>dhundaru</td>
<td></td>
<td>buds</td>
</tr>
<tr>
<td>dhunani</td>
<td></td>
<td>to narrate</td>
</tr>
<tr>
<td>dhigani</td>
<td></td>
<td>waist</td>
</tr>
<tr>
<td>dhakari</td>
<td></td>
<td>knife</td>
</tr>
<tr>
<td>dhuli</td>
<td></td>
<td>to fall</td>
</tr>
<tr>
<td>dhul mujare</td>
<td></td>
<td>greeting</td>
</tr>
</tbody>
</table>

For more examples see Chapter 'Foreign Loan Words' in Pahadi

* Compare Hindi word -dhona- to carry a weight.*
In Siraji Pahadi, preservation of initial -k, offers the ideal example. Unlike dentals and cerebrals, (which underwent changes) the initial -k, has remained steady.

There are many instances of initial -k, being aspirated in Siraji, Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kabastā</td>
<td>āvāyakatā</td>
<td>need 255</td>
</tr>
<tr>
<td>Kiḍā</td>
<td>Kitaka</td>
<td>(as a snake 256</td>
</tr>
</tbody>
</table>

There are numerous compound constructions in Pahadi Siraji with an initial -ka, which are surviving forms of OIA -ku; or -kat; or kav,257. Association of contempt with the syllabic -ka, or -ku, is a relatively recent phenomenon. Originally it just meant abundance, the intensification, delicacy and diminutiveness. Perhaps it was more or less a pleonastic form like -ka, in Skt, word -balaka, -young boy, 258.

255. It is a case of dropping of initial vowel due to accent being on penultimate vowel.

256. -Kiḍā-Hindi, means a worm. In Pahadi it is restricted to -snake. The word offers illustration of particularisation of general meaning.


258. See Bhandarkar — Wilsons Philological Lectures, P.158. He remarks,'A great many nouns in our languages and in -a, which has now become silent and these are derived from the Skt. nouns — ending in -a; the nominative termination-e, being unaccented at first reduced to -u, and afterwards dropped in most of them but preserved in Sindhi. By the same law of association which brought about the elision of this -e, we have seen that nouns ending in -ka, or such other syllables, proceeded by -a, come to have -a, -a, -a, -u, (all long nasalised vowels) for their finals. By an obvious inference, therefore, those other substantives and adjectives also must have got -ka, or -ka.
Otherwise such Old forms including those of Vedic texts, as -kovidaj, one knowing too much; -kovidara, easily split; (wood); -ko-danda, bow, (easily bent); -ku, muda; blue lotus, extraordinarily pleasing; -kapinjala, extremely yellow; kapota, delicate young; -kabandha, easily bound (bound to the body); komala, easily fading; Skt. -mala, Lex. malana, to fade away; Skt. -kajjala; Skt. - jala, having too much water, collerium; Skt. -kimúka, jasmine; Skt. -suka, parrot, extremely green; Skt. -katará, worst of three; Skt. -kodama, bad kind of corn; Pahadi Siraji -kodara, bad corn; also Vedic -kat-paya, stretching over a large room; Old form -katipaya, meaning few; Cf. Vedic -kupaya, the adjective qualifying -fire, meaning swelling too much; Vedic -kapratha, (vocalic -r,) meaning swelling too much, that is penua, (from the Skt. root -prath, Indo-Iranian -plth (O); -l, is vocalic, meaning-tail; Iranian -lors; languid; lingal 259

The introduction was in place, to analyse several forms beginning with -ka, prefix in Siraji Pahadi. Most of the available constructions are Bakshirhi compounds and the same will be indicated by accent on the initial; Cf. for instance, Pahadi -goocari, meaning a man with suspicious movement; Cf. - Vedic -kucara with final accent. Since Vedic form is determinative compound and the same has final accent, 260 as against Pahadi forms with initial accent 261

The lengthened grade in Pahadi, can be best understood in view of initial ras accent. Also notice voicing in Pahadi word -gocari, in a dialect which is characteristic for preserving gutturals more so when they are placed initially.

There are other instances of words with an initial ka, quite interesting, Cf.

Siraji  
Skt.  
meaning
Sadittala  ka citta ?  
having distracted mind

Notice voicing of the initial -ka; here too the initial syllabic vowel is under accent, Cf.

kamanta  ka mata  
having worries mind
ka bāthi 262  ka pathin  
a fellow-wayfarer who leaves his friend half way.

The words with initial -ka, in Siraji Pahadi, as in -kabatthi, are to be connected to Skt. -kar, or -Vedic -Kad; rather than to -ka; (which was more frequent in QIA) Cf.-Vedic -kata paya; swelling too much, meaning few, in Skt. - katipaya. The interrogative particles -cit and -kat, are too common in Skt. to require detailed notice. Also compare Chāndogya Upaniṣad, -kādarṣya; meaning -greedy; also Cf. Skt. -kādarṣhayati; - to give trouble 263.

262. Cf. Medini, Lex. 'Examine 'Vartma-netracchāde marge' -vajī-1 Skt. - Bhartrhari - Vide Niti Satakam. Cf. 'Kādarṣthānyāpi hi dhariyaśruttah! The noble under torture.'

263. Cf. Bhartrhari -Vide Niti Satakam. Cf. 'Kādarṣthānyāpi hi dhariyaśruttah! The noble under torture.'
The following Siraji words are interesting:

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kamurakha</td>
<td>kasmurka</td>
<td>dead stupid</td>
</tr>
<tr>
<td>kanoare 264 kinnara</td>
<td>kinnara</td>
<td>the tribal folk of Kinnar country.</td>
</tr>
</tbody>
</table>

Siraji word -kinnara; kanoare is to be clashed with such Skt. words as -kims-prasa 265. If I can be allowed to hazard a guess, the Siraji word - kinnara, be linked with an original base in Skt. - kava-nara, in agreement with such Skt. words as -kusma - kavosna, meaning - slightly warm. Examine also Vedic forms such as -kava; (with long final vowel) - tiryanch, T.Sm. meaning little flying across; 266; kava - patha; S.B.Ka-stamba etc.

The reconstructed word -kava-nara, meaning rather delicate masculine type, will easily answer the ablaut in - kanoare; Cf. Skt. - komala - kava-mala, delicate, given to easy fading; Skt. - ku-nara, susceptible to perishing; kad - has an alternative form in - kam; Cf. Skt. - kundra, passion - meaning no body is too proud or too wise for passions; or - kam dara; slight cavity; Cf. - dara-woman; she is said to be an instrument in splitting the family); Cf - dara; dala; the group that splits others. The nouns in final - u, are said to have resulted with the disappearance of final - ka. 267.

264. Men of Kinnar Distt. of H.P. - meaning literally, contemptible men; in other words - men with doubtful potency. This was the name given by Aryans of ancient India, to non-Aryan Khasas of Himalayan regions bordering the Indian plains of Aryan settlements.

265. Cf, Bharavi, author of 'Kiratārjuniyam; examine 'Sa kinsakhā Sādhu na Sāsti yo nr̥pem,' first Canto, 6.Versa.

266. See Panini 6.3.108

267. See Bhandarkar -'Wilson's Philological Lectures,' P.158.
Preservation of Initial Dental t.

Preservations of dental -t, are quite common.

Examine the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nikh.</td>
<td>nis kas</td>
<td>to come out in open view</td>
</tr>
<tr>
<td>ant</td>
<td>anta</td>
<td>secret 268</td>
</tr>
</tbody>
</table>

In some cases the initial -t, was voiced, Cf.

tādi 269 tati line

Siraji word -dandā, 270 with long syllabic vowel, Skt. -danta, requires special notice. Turner has pointed out 271 in the group, mēa nasal+ unvoiced consonant, majority of NIA languages have preserved the consonant unchanged. Thus Skt.-danta, teeth, becomes in Assamese, Bengale, Guj. Sindhi and Hindi as -dat; (with long vowel). In Oria it is -dat; (with long vowel), and a nasalized vowel in case of Hindi, Marathi, -dāt; (without nasal); Sinhalese, -dāta; (this too without nasal). But in the group of the North West, the dental consonant has been voiced. This Kashmiri -dand; Punjabi -dand; Sindhi -dandu; (initial -d, is cerebral). This change is shared by nearly all languages of Pahadi region including Siraji Pahadi, Cf.


269. Tadi, -with long initial syllabic vowel, nasalized. It represents the original radical nasal in Skt. -tan, tan-ti, line.


271. Ibid.
Siraji  
Skt.  
meaning  
\[\tilde{\text{d}}\tilde{\text{a}}\tilde{\text{a}} \quad 272 \quad \text{danta} \quad \text{teeth}\]

The same runs into Nepalese, e.g. -dade, (with long nasalized initial syllabic vowel) meaning, -harrow.

The phonetic change under reference, is comparatively ancient, since it has affected the Oipsy languages in Indo-Aryan. The original location of Khasas in the North West, would therefore, explain their sharing in the change. The undoubted evidence of Western Pahadi Siraji is conclusive on the point. Such phonetic innovations as furnished in the instance under study, provide the undoubted linguistic evidence, to establish original close connections of languages which do not share that change. Otherwise, phonetic developments characteristic of NIA languages, which distinguish them from OIA bases, are more or less common in the great majority of them. Nepali and Pahadi Siraji, which have it, can be shown to belong to the stock of languages featuring characteristics of NIA languages. This is intelligible, if these languages carried into their present habitat, by the migration of the Khasas from their earlier homes in North West.

272. Siraji word-dada; both syllabic vowels are long nasalized vowels.
274. See Grierson - 'Picaca languages of North West,' P. 189.
276. Ibid.
Before I conclude, a passing reference is due to Siraji word - thokkale; Skt. - stokam. On evidence of simple phonetic coincidence, one will be tempted to suggest its equation with Hindi word - thode, few 277; Thokkale -is to be connected with Old base - stoka, where conjunct consonant has been simplified with aspiration, substituting the dental sibilant initial; the final syllabic -la, is a pleonastic, like one traced in Skt. vocable -bahula, many 278.

Wackernagel, however, suggests - *shota* - for Vedic - stoka; according to him, - t, often replaced - k; in Sandhi, 279, Cf. -asrk, 280; a guttural for -dental, is attested by Avesta; Vedic -vrkkam -(vocalic -rj)Avs. - veredka, (both inverted e; the cases of -dy, developing into - jy 281, Cf.

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jyoti 282</td>
<td>dyoti</td>
<td>mountain peak</td>
</tr>
</tbody>
</table>

277. Examine Wackernagel and Debrunner, P.181.ff. 156. Band, I.
279. Examine Wackernagel and Debrunner, P.181.ff.156. Band, I.
280. Read it as -asrk dvabhya, (sr - vocalic and dvabhya-long syllabic vowels).
282. Read it as -joth, with a weakened final aspiration, meaning -hill peak. High peaks are associated with sunlight for the reason that the sun rises from behind the mountain walls in the hill-bound country-side of Himachal.

For Semantic distinction of Pahadi words - joth, and dot; (joth and -dot) -dot, means -morning. See Chapter 'Semantics' of the present study.
The testimony from Pkt source is not wanting. Cf. Pkt.

-ukkasti; Skt-utakasti; (ka—with syllabic long vowel)—kya-dya;
in Asoka Insq, Kthalai Edict, 14, — Nityam; Skt.—nityam; NIA,
—kṣa—(cerebral sibilant) for —tṣ, has the explanation to offer;
Cf. Lex. Makal, (ma—with syllabic long vowel) for Skt.—matali.

K — for —t, in Vedic —aṇikī, —pelikī; nakra — meaning
crocodile, suggests a base in —nara; (with long initial
syllabic vowel) meaning, no better animal 283; NIA —kṣambha, in
Hindi, it will suggest a base — akṣambha, rather than —stambha,
and Pkt —khaṃ; (with long initial syllabic vowel), Skt.—stham;
similarly Vedic —staka, meaning— drops from Skt.— akṣata, with
metathesis.

The insertion of dental —d, in Pahadi Siraji-sundar, is
worth notice 284. In view of the Vedic —aṇara; (the long
initial syllabic vowel) with medial accent,—meaning, charming.
In some MSS, one finds — Vaśiṇāra; besides —Vaśiṇārā, —fire
285. Similarly B.R. explains Vedic — Indra, Iḍ-ra; Jāoobi-nr,
(with vocalic ṛ)— meaning —hero and —sandra; (with long initial
syllabic vowel) meaning —thick skinned 286.

283. The base—nara, (with long syllabic vowel)—Nātra—out of
—nara, (with initial long syllabic vowel) through an
intermediate stage — tm; thus for —tṃ-ṃ in a base
with —kn, with untoned syllables.

284. Examine a parallel word —bandar; (be—long initial syllabic
vowel)— monkey. Hindi,—bandar Skt. vaṇara.

285. Siraji word —Basandar, besides — Basannar; Basandar
should be traced to the proper original in Skt.— Vaśiṇārā

286. Examine Wackernagel And Debrunner, P.181. ff, 156. Band.I.
Preservation of initial \( -p \), is worth reference for more than one reason. Unlike cerebrals and dentals which have been often voiced, the initial \( -p \), has remained steady. Examine the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>palu 287</td>
<td>palita</td>
<td>grey hair</td>
</tr>
<tr>
<td>pedal 288</td>
<td>paddhati</td>
<td>ground</td>
</tr>
</tbody>
</table>

In a conjunct consonant, where \( -p \), appears to be the first member, it has always succeeded in assimilating the second member \( -ra \), without compensation whatsoever, cf., the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pāṭhā 289</td>
<td>pratisthā</td>
</tr>
<tr>
<td>paratā 290</td>
<td>pratya</td>
</tr>
<tr>
<td>patauni 290</td>
<td>pratya</td>
</tr>
<tr>
<td>pataunā 292</td>
<td>ut pataunam</td>
</tr>
</tbody>
</table>

Western Pahadi iraji, abundantly rich in forming denominative bases, out of stems, with nominal base, offers good study in preservation of initial \( -p \), cf.

287. Siraji word -palu; \( I \)-liquid retroflex sonant.

288. Siraji -pedal; Skt. -prastara, stony ground. Dr. Bahari derives it from - paddhati- ground; see Phonology Of Awakari; Vide Chapter 'Preservation'; Skt. -prastara; Pkt. -pathar; Punjabi - patthar; Sindhi -pattharu; Hindi and Guj. -patthar, (with long initial syllabic vowel); Marathi -patthar (with long vowel); Oria - pathar, see Bhandarker - 'Wilson's Philological Lecturers', P. 301.

289. Siraji -pāṭhā, with nasalised syllabic initial vowel.

290. Siraji words - paratā, and - pattā, are used for Semantic distinction.

291. Cerebralization is used for semantic distinction.

292. -pattanā, (\( t \)-and -\( m \), are to be read as cerebral sounds).
Palirūṇa 293 palita roma to grow old (ana)

Patiṣṭāna 294 pratyaya (ana) to recognize

Adverbial particle-पिठ उदल, 295, in Pahadi Siraji, is hard to trace. But on second thought, it would appear that initial -p, in -पिठ has replaced an original -ma, and the form is -मिला. 296; -mala, and -उदल, stands for -अण्झलि, -folded hands, rather folded arms; here -d, is an insertion like -da, in Siraji word -जंग्लेंडर, chirping cricket; Skt.-विकुरं 297; the words compounded, will mean -embrace, 298. The Pkt sometimes change a labial to the nasal, of its class as in -निमाज्य for -निप 299; for -pa, which (dialectically) as a rule, becomes -va, 300, also becomes -va, dialectically and in some cases, also -bḥ, 301.

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293 Siraji word -paliruṇa, -rus-ruṇ nasalized and final vocalic element long.

294 -Patijanā (ti, and na-with long vowels). All the forms listed in the group are denominative in structure.

295 Except -da, all syllabic vowels in -पिठ उदल, are to be read long.

296 -m- with long vowel and -l-liquid sonant.

297 Cf. Pahadi -बाँदर; (be-nasalized long vowel), unlike Hindi, -बंदर.


300 Ibid. p.199.

301 Ibid. p.209.
There may appear sometimes also -ma, Magadhi, Am. J.M. 
-amala -(with long initial vowel) for -ambil, (with long
initial vowel and cerebral -q,) 302 equal to -ambil; amalia;
(liquid -l) Am. -amelya; (liquid-la) -amelya; amelya; that 
Pahadi words -udala, and -dal, are to be connected with OIA
base -anjali, is born out by another Siraji Vocab -adal pahare,
303 meaning with hands at the feet. In a single case, the
initial -p- is aspirated, Cf.

Siraji. 

Skt. 

meaning 

phath 

patha 

way

Another Siraji word which may be mistake for an initial
-ph, is -phuah, 304. It can be equated with OIA word -avipala,
-shepherd, the guard of sheep; Cf. -Western Punjabi -ayal,(long
vowel -al); Skt. -aja-pala. The word under study, is used for
frequent address in Folk-lore. The loss of initial syllabic
vowel, is for reason of assonance, 305. Assonance was also the
determinant for dropping the initial vowel.

302. See Bhandarkar -'Wilson's Philological Lectures'.
303. Ibid.
304. -phual, (with-long vowel and l-dental).
305. See Pischel,'Grammatik der Pkt Sprachen, P.140*11 See
phonetics, - Vide Consonants.
Siraji present participle forms -kambāda, from the base -kamb, requires special mention for voicing of labial mutes, forming part of consonant clusters; Turner 306, has pointed out how the group of languages Assamese, Hindi, Oria, Marathi preserve unchanged, the unvoiced consonant of the group -nasal +unvoiced consonant, while the group of languages of North West, Kashmiri, Punjabi, Sindi, voice the surds. Thus Skt. -danta; will be changed to -dat; (long nasalized vowel). Also Cf. Nepalese -kamnu; (with long syllabic vowels), meaning to tremble = from -kabnu; (long nasalized vowel -a and -final vowel long -u) Punjabi -kammana, (long final vowel) 307.

-Kapana (syllabic vowels long and nasalized ka-) as against -Pahadi -kambāda, (with cerebral nasal) and with voiced consonant. It is this phonetic innovation which puts Western Pahadi Siraji, into the class of languages of North West and what is more striking, forges a common link, uniting languages of Himalaya range, stretching up to Nepal. The phonetic characteristic under reference must have been relatively ancient, for the same is noticed in Gypsy languages. It is these coincidences that establish class relationships of languages. Turner 308, is right in observing that the close resemblance, noted by Grierson of the Pahadi languages, with the Rajasthani, is due to the preservation of common original features than to the introduction of common innovations.

-90-

Now examine the following with initial preservation of -p.

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>paharu</td>
<td>pāda</td>
<td>feet</td>
</tr>
<tr>
<td>pātthā</td>
<td>pāda</td>
<td>one fourth</td>
</tr>
<tr>
<td>patale</td>
<td>pātāla</td>
<td>underworld</td>
</tr>
<tr>
<td>pārale</td>
<td>pāra</td>
<td>beyond</td>
</tr>
<tr>
<td>pāl</td>
<td>pāla</td>
<td>to keep the turn</td>
</tr>
<tr>
<td>penci</td>
<td>pencea</td>
<td>assembly of five</td>
</tr>
<tr>
<td>parche</td>
<td>praroha</td>
<td>spring of water</td>
</tr>
<tr>
<td>pahara</td>
<td>prahara</td>
<td>hours of the day</td>
</tr>
</tbody>
</table>

309. -paharu (with long final); ru is pleonastic addition

310. -pātthā (with both syllabic vowels long.) It be better equated with OL -sapada, meaning - with one fourth. Note the metathesis.

311. Siraji Pahadi word -patāl, initial syllabic vowel is short as against Hindi equivalent -patal = nether world. Shortening of the initial syllabic vowel is due to rhythmic requirement. Since the two succeeding vowels were long, shorter initial vowels agreed with their assonance.

312. Siraji -Pāra, (initial syllabic vowel is long), -Le, is pleonastic addition.

313. The same radical base -pāl, in Siraji Pahadi, is used to convey different meanings with the assistance of grammatical forms. An illustration of Semantic Distinction. Cf. - Pahadi, Palta, means maintenance; Skt. = palita.
The cases of initial -o, preserved are not hard to look for, Cf. the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>cār</td>
<td>ācāra</td>
<td>conduct 314</td>
</tr>
<tr>
<td>cāṭākkharā</td>
<td>cāṭita aksara</td>
<td>clear and audible syllables</td>
</tr>
</tbody>
</table>

The aspiration of initial -o, is frequent appearance, Cf. the following:

<table>
<thead>
<tr>
<th>cūnji</th>
<th>canou</th>
<th>beak 315</th>
</tr>
</thead>
<tbody>
<tr>
<td>chochādi</td>
<td>cār cār 316</td>
<td>to eat frequently</td>
</tr>
<tr>
<td>ba-chokkha</td>
<td>avas-kumbha</td>
<td>offence</td>
</tr>
</tbody>
</table>

Aspiration of initial syllabic -o, has parallel treatment in Punjabi, where good many initial consonants appear, to be aspirated, 318. Cf.

Punjabi 'phāhā pāmā death trap 319

But Wackernagal 320 has explained this aspiration as due to an original sibilant being present in the OIA radical base, which was subsequently dropped and aspiration was restored and

314. Disappearance of initial syllabic vowel due to shift of accent.

315. All the three Pahadi words -champal-, -chikatā, - and -cūnji, are to be read with initial aspiration.


317. Elision of initial vowel -a, due to shift of accent.

318. In Skt, it meant only simple trap. Cf. Dr. Jain -Phonology of Punjabi - Vide, aspiration.

319. In Punjabi it means simple condemnation.

320. See Wackernagal and Debrunner, p.266. I. Also p.156, and 133.
resorted to compensate the loss of sibilant. Also examine Siraji Pahadi, reduplicated form -phaphai 321, to see intensively, to grope in dark. Wackernagal has rightly pointed out that Skt. -coh - is to be equated with Indo-Germanic -sk (h), old Palatal series; Cf. -kharj -A1; akrugati; - to fool etc. 322.

But this interpretation can explain successfully only a few cases of aspiration of initial consonants. But aspiration of initial consonants is too extensive feature to be explained in a summery fashion. Pischel has supplied numerous examples from Pkts. 323. In the initial and medial syllables, Pkt., deviating from Skt., has often aspirates which according to Pischel 324, mostly become -h; the cause of aspiration is not the same everywhere. In no case, is the mere proximity of an unconnected -r, the reason, as has generally been assumed, 325. In tenuis, nasals and -la, the aspiration generally goes back to a sibilant, that originally stood before them and which had disappeared from Skt. The original sound groups like -aska -

321. The loss of sibilant in conjunct consonants, -with -sk (h) -st (h), and -sp (h), in reduplicated forms, has been noted by Osthoff. See Wackernagal Band I, p. 547.


324. Ibid. p. ff. 188.

325. Ibid. p. 66. 188.
-sta, -spa, -sma, -sma, give in the initial syllables according
to Pischal, 326, -kha, -tha, -pha, -sma, -sha; for examples
-skand, and -stambha; for -kand, and -tambh, Bloomfield 327,
reconstructs Vedic root -pa (long vowel as -spa; on the evidence
of Skt. word - Vanaspati; meaning a tree 328; Vedic -sandra;
Vedic -cama: at sandadat sandra; (with accent on the initial syllabic
vowel) in compound construction. Cf. also Cl. Skt. -
Hariscandra.

But the reason for aspiration of initial palatals in
Siraji Pahadi is to be looked for elsewhere. There is
suggestion to derive Skt. -spra; thief, from the radical base -
ska, meaning to cover 329, which Vackernagal has rightly
discarded as uncertain and false. But nevertheless, there are
doublets of roots with or without sibilant each; Cf. -Vedic
-cyu; to move and -sayut; to tricle in drops; Timita - and
-stimita; meaning -unmovable; Vedic - stu, in stoka, and Vedic
-stus, (with paltal s; Vedic -t̂ŝ; (vocalic r̂) -to destroy;
Ap - stghant; (vocalic r̂). Vedic -n̂hra; (both syllabic vowels)

326. Idd P.188.
328. Vanaspati; the tree which serve in protecting the
forest, a compound formation with no disappearance
of termination, 'aluk vibhakti Samasa'.
-long) meaning -mist; Vedic -smih; to make wet; also -smi - to bathe; Vedic -prāni (vocalic -r); Gr. pəsmos; Vedic - spré (vocalic -r); to touch; Sāṃhitā -phalga, shining; Vedic - sphru; Lat. -sepul gut; - to shine; Vedic -phapas; Vedic - spharn; Vedic -rajju; Vedic -srj (vocalic r), meaning to discard; Vedic -srj, etc.

In MIA -ch, very often came to replace an original -sa,

330. Cf. Pkt, -chipa; for Vedic -sapa; (palatal -s); Sunā's āpā; Gr. -sminos; Lat. cippus.

Pischel maintains that Vedic -krid; (radical base) meaning - to play, and -kraś, to cry, from MIA -kh, in radical bases 331; Siraji Pahadi has a radical base in -khum; Skt. -kudana, to leap. It lends weight to the suggestion of Pischel for a radical base in -kha, 332.

The characteristic aspiration of palatal series, initial and medial, in Siraji Pahadi, is not far removed from the affricate -c, of Piscata languages of North Western India 333. The letter -c, is sometimes changed to the corresponding affricate -c, and in Kafir, is liable to be further weakened to -s; (affricate) and -s; (affricate) 334. Indian or

330. Cf. See Johnson L, P.3.213
334. Ibid. p.22.
Iranian \(-s\) generally remains unchanged, but in the Kafir group, it becomes \(-s\) (affricate) when followed by a palatal vowel. 335.

But this point must be kept in mind. Western Pahadi Siraji affects aspiration of only simple initial or medial palatals, which are inherited from an Old base. But never those palatals, which result from phonological development of simplified cluster. Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Ext.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṁiśi</td>
<td>triṇi</td>
<td>three.</td>
</tr>
<tr>
<td>gāći 336</td>
<td>gātra</td>
<td>simple towel round the waist.</td>
</tr>
</tbody>
</table>

But in Pisaça languages an Old tra is represented by \(-ch\), and not by \(-c\), 337.

Examine the following with preservation of initial \(O\):
capattharī 338 patra letter
chaal 339 jalam flowing water

335. Ibid. p.p.38. Bhandardare

336. OIA base -gatra, meant in general the body. In Pahadi it has become particularized to specific part of the body, a case of Semantics. See Chapter 'Semantic Distinctions' of the present study.

337. Cf. Grierson 'Pisaça languages of North Western India p.38.

338. The initial syllabic -ga- in Pahadi Siraji appears to have resulted from metathesis of consonants. In Siraji word - capatthari, ri-is pleonastic addition.

339. The second -a, is schwach, a weak vowel. Pahadi tolerates vowels in approximation. See Chapter 'Vowels In Accented Syllables of the present study.'
Preservation of initial l.

Preservation of -l, in all positions, initial, medial and final, is remarkable. Though -l, and -r, often exchange, yet Western Pahadi Siraji must be said to be a -la, dialect. There are numerous instances of -l, in preference to -r, in Pahadi Siraji 340. In this manner, it is to be classed with Punjabi 341. Note following instances in Siraji Pahadi:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lādā lādī</td>
<td>lala lali</td>
<td>husband and wife</td>
</tr>
<tr>
<td>lodi</td>
<td></td>
<td>needs</td>
</tr>
<tr>
<td>lūmmarū</td>
<td></td>
<td>having thick growth of hair</td>
</tr>
</tbody>
</table>

-m, in combination with -r, was often recorded as with double -mm, Cf.-Skt.- samunāt, for anusvara had consonant quality before the semi-vowels and sibilants 345.

340. -r, and -lː for the separation of two dialect groups, in which the IS. -r, and -l, both appear either as -r, only or -l, only; see Bloch, ff. 139. They were confused into -r, in West including Iranian and into -l, in the East Bagadhi; see Dr. Jain p. 63 under the chapter P. I. Single consonants.

341. Punjabi agrees on the whole with Skt. as most other IA vernaculars, with few exceptions of course. In Skt. we often find l- Vedic had -la.

342. -lada; ladi; lodi; all with liquid sonant retroflex cerebral.

343. The etymology requires affirmation from other dialects.

344. In Pahadi Siraji, it means the thick cluster of leaves.

345. See Allen 'Phonetics of Ancient India,' see Chapter 'Prosody.' Cf.-his observations. 'Anusvara is restricted to post-vocalic positions and its primary context is before the fricatives -s, -s, -s; (all three varieties of sibilants) and also -s; in cases, where historical and phonological evidence points to alteration with -s; or (medially -s); Cf. - 'tam sarvam' besides Germanic-gam; Gr.xen (ghamsaj;).
Siraji Pahadi word -lumaruj romara, represents case of ĭ substituting an original -3 346.

In a single case, -n, is replaced by -l, Cfr. Siraji -lambharā 347; Hindi -numberdar, a village revenue official 348. According to Pratisakhya -l, was a dental sound and as early as Pratisakhya, had a post-dental sound 349. In Punjabi, there is frequent substitution of ĭ by -n; Cfr. -Punjabi -mun, (initial syllabic vowel long); Skt. -lavana, - salt. Punjabi - nāghanā 350 Skt. -laṅghana, to cross 351.

A few instances of -l, changing to -r, in Pahadi are in agreement with Hindi, Cfr.

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346. Of the following where -r, represented -l, in late Vedic texts, Vedic -marjaliya; (all syllabic vowels long except the final); Sambhita -marjaliya; -one loving One syllabic long name of Siva; Cfr. Skt. -marjara; cat. For more examples see Wackernagel, p.218,ff,192. Cfr. Band.1, 216,ff,191. As a matter of fact there was a free change of r, and -l, in all periods of Vedic; Cfr. -jargur and -jalgul; intensive of -gr; (r-vocalic) meaning to consume; A.V. -gira, and gila, final accent. Ind.p,215,ff,191,b. In Epics and in Cfr. Skt. -l, is normally three times greater and as frequent as in all the pre-classical Skt. literature, see Whitney. J.A.O.C.S. 11,p,1,ff., also Cfr. Wackernagel p.215,ff,191. Cfr. *

-lambhara -la and ra final with long syllabic vowels.

348. See Dr. Jain 'Phonology Of Punjabi', p.64

349. Cfr. Allen -'Phonetics of Ancient India,' Vide Chapter 'Letters' His remarks, * L is generally associated with the dental class and most of the treatises prescribe a dental realization. * See also Dr. Jain 'Phonology Of Punjabi', p.64.-Vide Single Consonants; also Fischel -'Grammatik der Pkt Sprachen,' B.B.3,264; also Wackernagel And Debrunner, p.255,ff,222, Band.2.


351. It is a case of particularised meaning.
Siraji 3 k t, meaning
oura mūra 552 cola mūla unsteady in professions and character
medially -
jvalana burning

There are cases of preservation of -r, sonant retroflex cerebral in Pahadi Siraji, Cf. the following:-

mill tele 55? dinner
byalli velā 553 to meet

In some instances, a medial -l, is changed to a retroflex sired or -d, 554, Cf. the following:-

phāṭ 553 sphāla? strike
śayadi 556 śāka sthali the vegetable plot

Also note the reverse process, where retroflex pali plosive, is changed to -l, Cf. - the following:

gbial ghata pitcher

352. long syllabic vowels.
353. It is a case of particularized meaning.
354. The interchange of -l and -d, is witnessed in Pali. See Bhandarkar, p.41.
355. long syllabic vowel.
356. Dialectical -subassu; Siraji.
The initial -y, and -v, were invariably represented by unaspirated voiced passive of palatal and labial series respectively.

The different positions initial, medial and final are responsible for vocalic or consonantal pronunciation of -y, and -v; it should be noted that -y, and -v, when initially placed, are heavy, when in the beginning of a word 357.

Seven in OIA, an initial -y, when not developing from an original -i, vowel, represents I.e., voiced palatal spirants, Cf.-
Skt. -yava, corn; Gr. -yais; Vedic - yas, to settle, Gr. -yew.
For more examples See Wackernagal 358.

This is the reason, according to Wackernagal, why reduplicated forms in perfect of the base -yam; is -yayama,
(the medial syllabic vowel long) and -iyama, (medial syllabic vowel long) what should be expected from the evidence of -iyāja,
from the base radical -yaj, in perfect, 359.

357. See 'Yajnavalkya Sūkṣma' Dr. Verma, Gr. Chapter 6, p.126
Of. 'Critical Studies in the Phonetic Observations OF Indian Grammarians.'

358. Ibid. p.126.

359. See Wackernagal and Debrunner Band.1, p.207 ff., 186.
-100-

Cf. some of the instances of initial -y, and -v, changing into -j, and -v, respectively.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>joā</td>
<td>yama</td>
<td>The Lord of Death</td>
</tr>
<tr>
<td>jhaśakā</td>
<td>yaksa</td>
<td>The tribal people from the north west represented as demons. 361.</td>
</tr>
</tbody>
</table>

jōā 362 yava barley

Against the above instances, the intervocalic -y, and -v, were considered 'light' in pronunciation. MIA development of -y, and -v, will attest the same 363. According to grammarians of Pkts, 364, -y, did not become -j, in the interior of a word, e.g. in -avayava, 365. But the evidence of MIA, with particular reference to Siraji, the statement is open to exception. Even (medically) -y, which on their own admission, was still 'lighter', its change into -j, in Western Pahadi Siraji. Cf. - the following:

kabejjā 366 ka-virya one with doubtful potency.

The cases of final -v, changing to -u, are numerous in Pahadi Siraji, Cf. -

360. -joā (o-open vowel and final -a, long vowel. O-is nasalized)
361. See Hemacandra, 'Pkt. Grammar' 1.245 and Vararuci 2.31
364. On the explanation of -k, preposition, see Chapter 'Preservation of K', of present study.
365. See Bhawardkar - 'Phonology of Vernaculars of Northern India P.175.
366. On the explanation of -k, preposition, see chapter Preservation of K of present study!
Siraji Skt* meaning

jiu jīva soul 367

Even in verbal participle forms like the following:

jiuda jivanta living

Softening of -v into -u, may be noticed with interest in the word Pahadi, -paleuni-368, Skt. -pallavana ? to grow in leaves 369.

A semi-vowel -y, in combination with -r, will develop into j, in Siraji Pahadi. Cf.

sarnie vowel «*yf in combination wither, will develop into

\[ ? \]

[j] In Siraj 1 Pahadl* Cf*

367. See Bhandarkar, "Phonology of Vernaculars Of Northern India," p.175. Examine his observations. This change i.e. conversion of -y and -v, into j and b, is a part of the general tendency of the India-Aryan languages and dialects, to maintain plosion of consonants in the initial positions and to reduce their plosion in the medial and final positions. Thus Hemacandra noticed the well known fact in (Skt Grammar) p.177 that in the medial and final positions, Skt. plosives are generally dropped. This tendency has been general although some dialects in the north and west, have maintained the old pronunciation Cf. Kashmiri has still -yin, yogi; for Skt. -yad, and yogya, and it still pronounces -vat for -vartman; xin with for -vimśa, twenty; while Marathi, Rajasthani, and Sambalpuri have also followed the general tendency, by changing -y into -j e.g. -jo and -jam for Skt. -yad and yava. As regards -v, it is the eastern dialects viz. Hindi, Bihari, Bengali and Oriya, which have developed the initial -v, of Skt. into -b; while the Western dialects viz. Sindhi, Lahandi, Gujarati and Marathi have kept up the -v; Cf. Skt. -vata, Sindhi, -vani; (n-cerebral), Hindi - bāṃ Skt. -vimśatij, Lahanda, -vi (long syllabic nasalized vowel) Hindi -bis, twenty.

368. Paleuni -n-cerebral and with final syllabic vowel long.

369. A denominative construction from the substantive base -pallava.

370. See Wackernagel And Debrunner, Band 1. p.215.
The change is not recorded in Pali, where -y, remained unchanged 371.

This corroborates the statement of Vajravali 'Siksa 372', that -y, when combined with -h, and -r, was consonantal. In Pkts we find that -y, in combination with -h, and -r, has become -jj; thus as Hemacandra points out Skt. -gryya, becomes -gejjha-, Skt. -aryya becomes -ajju; or ajja 373 (both cases with long syllabic vowels).

From the above discussion, it is evident that -y, and -v, were most unsteady no matter, what their position. In Western pahadi Siraji, -y, and -v, have manged to survive only as hiatus 374.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāyaḍi 375</td>
<td>bhratr</td>
<td>brotherhood</td>
</tr>
<tr>
<td>ganiyāru 376</td>
<td>ganayitr</td>
<td>those who are busy counting</td>
</tr>
<tr>
<td>gavyāṇā 377</td>
<td>gaganam</td>
<td>sky</td>
</tr>
</tbody>
</table>

In compound constructions too, the glide sound -y, had proved handy. Cf.

Gadayāṇa 378 | garta kaksi | river-basin |
Simhayāli | Simhāli | The army of Sikhas |

372. Ibid p.131.
373. Cf. Siraji -īja, for Skt.-āryā; mother.
374. In Vedic texts, -y, as hiatus. See Discussion On Glide Sounds of the present study. See Vākarnalag, dāyin, (a = long vowel) - donor.
375. The concrete of the QIA has been changed into abstract into Pahadi. See Semantics, Personal changed into Impersonal.
376. -aru; may be quoted with QIA -primary suffix -alu, or aru; Cf. -dayānu, kind; Skt. -darānu, -living coal.
377. -gavyāṇa - appears to have two glide sounds; this suggests reconstruction of the word as -gaenat(-e, inverted vowel).
The semi-vowel -y, appearing in following words, should be treated only as weakened grade of the vowel -i, and as such is an ablaut form Cf.

<table>
<thead>
<tr>
<th>Hiraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syala</td>
<td>Sita</td>
<td>winter</td>
</tr>
<tr>
<td>Phyas 379</td>
<td>prahita</td>
<td>sent word</td>
</tr>
<tr>
<td>Uma 380</td>
<td>Amavasya</td>
<td>full dark night</td>
</tr>
</tbody>
</table>

The case of semi-vowel, -v, is in no way different. Its treatment initially is the same as in the case of -y; when initial -v, was always represented by -b; for in such case it was heavy, Cf. the following:

| Vasa 381 | Vana | forest |

For more examples see Chapter 'Glide Sounds 'in Pahadi', Medially too, it was changed to -b, Cf.

<table>
<thead>
<tr>
<th>Sabati</th>
<th>Siva ratri</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nhavari 382</td>
<td>Annahara</td>
</tr>
<tr>
<td>Nivi 383</td>
<td>Nimma</td>
</tr>
<tr>
<td>Sevi 384</td>
<td>Snigdha</td>
</tr>
</tbody>
</table>

379. Both syllabic vowels long; D-sonant liquid retroflex cerebral sound.

380. Note the metathesis.

381. The second vowel is schwach.

382. -nhavari; (va-with syllabic long vowel), Note the loss of initial -a.

383. Pahadi Siraji words -nii, and -sevi, Skt. -nimma; and snigdha; look on first thought, as cases of glide sounds. The represent examples of -m, changing into -v.

384. Ablaut form, (with final syllabic vowel long).
The semi-vowel \( \text{-y} \), appearing in following words, should be treated only as weakened grade of the vowel \( \text{-i} \), and as such is an ablat form of:

<table>
<thead>
<tr>
<th>Hindi Word</th>
<th>Skt.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Siraji</td>
<td>Śkt.</td>
<td>meaning</td>
</tr>
<tr>
<td>áyala</td>
<td>āñēla</td>
<td>winter</td>
</tr>
<tr>
<td>phāyārā 779</td>
<td>prahita</td>
<td>sent word</td>
</tr>
<tr>
<td>uṣā 780</td>
<td>āṁavasyā</td>
<td>full dark night</td>
</tr>
</tbody>
</table>

The case of semi-vowel, \( \text{-v} \), is in no way different. Its treatment initially is the same as in the case of \( \text{-y} \); when initial \( \text{-v} \) was always represented by \( \text{-v} \) for in such case it was heavy, Cf. the followings:

<table>
<thead>
<tr>
<th>Hindi Word</th>
<th>Sansk.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bāma 781</td>
<td>vara</td>
<td>forest</td>
</tr>
</tbody>
</table>

For more examples see Chapter 'Glide Sounds 'in Pahadi'. Medially too, it was changed to \( \text{-v} \), Cf.

<table>
<thead>
<tr>
<th>Hindi Word</th>
<th>Sansk.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣabāṭtarī</td>
<td>Śiva rātri</td>
<td></td>
</tr>
<tr>
<td>nhāvārī 782</td>
<td>amāhāra</td>
<td>morning meals</td>
</tr>
<tr>
<td>nīvā 783</td>
<td>nīmsa</td>
<td>down-cast</td>
</tr>
<tr>
<td>eṣvī 784</td>
<td>eṣvīda</td>
<td>affectionate</td>
</tr>
</tbody>
</table>

379. Both syllabic vowels long, D-sonant liquid retroflex cerebral sound.
380. Note the metathesis.
381. The second vowel is schwach
382. -nhāvārī, (v with syllabic long vowel), Note the loss of initial \( \text{-e} \).
383. Pahadi Siraji words -nīvā and -eṣvī, Śkt. -nimṣa; and eṣvīda; look on first thought, as cases of glide sounds. The represent examples of \( \text{-e} \), changing into \( \text{-v} \).
384. Ablaut form, (with final syllabic vowel long).
She change of -m, to -v, (nasalised) seems to be entirely a later process, of which there are scarcely any instances in the Pkts. It is seen in full operation in Ap. From the fact that Marathi, Hindi, Sindhi, and Guj. and Punjabi, contain many instances of this change, it is to be gathered that though it does not appear in Pkts. proper, it must have begun very early before the NIA languages received their distinctive forms and were isolated from each other. Of all the languages, Marathi alone, has preserved the -v, of this -v, (nasalised) in most cases. Hindi and other having dropped it or softened it to *u, in good many instances, while Guj. changes it back to -m, 385.

The fact that the final -y, and -v, were to be pronounced with only slightest effort, for in such a position, -y, and -v, were considered as 'very light' and consequently disappeared. The phenomenon is observed by Panini 386. It is attested by author of Pratishakhya in this connection 387. From this it is natural to conclude that -y, and -v, could be noticed, of course, in their phonological changes only in the interior of words; that is why they are called in Skt. as -antastha; appearing in the interior of the word 388.

385. See Bhandarkar - 'Phonology Of Vernaculars Of Northern India' p.175.
386. See Panini.8.3.18-"vyor laghu pratyantarah 'Sakatayanaa'.
387. See Dr. Verma- 'Phonetic Observations of Ancient Indian Grammarians', p.128.
388. See Wackernagel And Debrunner p.197 Band.1.
The cases of final -y, disappearing for above reasons are recorded in Siraji Western Pahadi. Examine the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mācchārā</td>
<td>mātsarya</td>
<td>malice</td>
</tr>
</tbody>
</table>

But in many more cases, the final -y, has been allowed to soften still further a into -i, 389. The semi vowel -y, is often softened to -i. In the Pkts, 'vyajana' a fan, becomes 'vijana' (n-cerebral) which is preserved in Hindi -bāna, and -styanā - is changed to -thina; (n - cerebral); Of. Marathi, -thijana, Of. Hindi -śalāi; (la long syllabic vowel), Marathi, -ślāi, (liquid -l; ) Punjabi - salāi; Skt. - śalākā 390.

The fact has its corroborating evidence from Siraji Pahadi, Of.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Saballi</td>
<td>sāha dālya ?</td>
<td>a play fellow since early childhood</td>
</tr>
<tr>
<td>gūhali</td>
<td>guhya</td>
<td>hips of woman</td>
</tr>
</tbody>
</table>

In some verbal suffixes a final -y, where it was first member of consonant cluster, was changed into a palatal sonant, Of.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nabejji</td>
<td>na virya ?</td>
<td>having disposed of</td>
</tr>
</tbody>
</table>

389. See Bhandarkar -'Phonology Of Vernaculars Of Northern India'. Examine Consonantal change due to the process of softening page. 167.

390. Ibid. p.167.

391.
This line of development is in quite agreement with MIA period, where of the final verbal suffixes, -aniya; -itya, and -tiya, was optionally pronounced as -jj; Cf. uttarijjr Skt. uttarinya; Hemacandra has recorded this change 391. Thë retroflex sonant in Siraji Pahadi word -nedaj (neuda) 392 meaning a light meal, Skt. -naivedya, may be due to the original construction as -prati naivedya, where -prati, was subsequently dropped 393.

392. -neuda - (de-with long syllabic vowel and d- sonant liquid retroflex cerebral).
393. See Woolner - 'Introduction to Pkts.'
The intervocalic -a, representing an original dental -n, requires special notice. A reference is due to the Pahadi word -banaisse, Skt. =*vanaii Hate. 394* Also examine Siraji word, Siraji Skt. meaning

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sanaka</td>
<td>sanka</td>
<td>gesture (of the eye)</td>
</tr>
</tbody>
</table>

The cerebral nasal in Siraji word -banaisse, represents an original anusvara of Skt. It may be literally translated as 'after sound' or 'a subordinate sound'.

Before mutes in post-vocalic positions, it was represented by a homo-organic nasal 396. An anusvara is restricted to post-vocalic positions and its primary context is before the fricatives, -s, -ś; -ś; and also -h; (all the three varieties of sibilants in Skt.) in cases, where historical and phonological evidence points to an alternative with -m, or -medially -n, (-n), Cf. Skt. =‘tam sarvan =besides’ =‘tam =and’ 397; Sam =rat; besides =samsad, suggests the posteriority of the sequence of =mr, 398.

395. Siraji Pahadi word -banaisse means Flute. The flute and family have 'length' in common.

396. Siraji -sānakā (sa-and ka with long syllabic vowels, S-dental). In Skt, it means -inquiry; Cf. -Vaijayanti p.235 line 76.

397. Cf. T.P. ‘makarah sparshaparah; taaya sthāna anunāśikam, See Allen, p.44; - Vide Phonetics Of Ancient India; also Wallernagal And Debrunner, Band.1.ff.285.c.

398. See Allen =‘Phonetics of Ancient India’; Vide Processes.
-106-

But the phonetic value of anusvara, which has been a problem in phonetic discussion, will be laid bare by the Pahadi vocable -banāisse- meaning -family line, Skt. -vamsa. Anusvara, or nasality before fricatives, was in some cases, realized in preceding vowel; Cf. Modern developments such as in Hindi -bas; Skt. vamsa; bamboo 399. Also examine the development in Av.400. -va on the evidence of Hindi and other NIA languages had, it can be said, the value of -m, (anusvāra) which was pure nasalization and led to the lengthening of the preceding vowel. Whitney supports this view by the fact that anusvāra symbol, is written over the vowel symbol, e.g. smsm 401. Thus anusvara vowel was equal to lengthened vowel, which is supported by medieval and metrical treatise, taking nasalised vowel equal to Guna vowel 402 or a long one.

But the Pahadi Siraji word -banāisse; Skt. -vamsa, family, will suggest a conclusion quite contrary to the above. It is wrong to say that anusvara lacked contact and that it could be classed with vowels and fricatives 403

On the evidence of Pahadi word -banāisse, anusvara must be said to have had the consonantal quality, a separate nasal unit in Skt. and not lacking in contact as is alleged by R.P.404, which indicated the doubts of ancient Indian Grammarians

399. Cf. Bhandarkar - 'Modern vernaculars of Northern India.'&
400. Cf. Mackerrzegel And Debrunner, Altindische Grammatik'.
401. See Allen - 'Phonetics Of Ancient India Vide Processes.'
402. Read it as 'Guru Vowel' rather than Guna vowel.
403. See Chaterjee .op.cit. 130.
of Pratimakhyā. If the anusvara is to be taken as the
nasalization of the vowel or the separate nasal unit, the
latter case is supported by evidence of Pahadi. The phonetic
value of anusvara must be accepted, both vocalic and
consonantal or such OIA terms, as -anunasika and anusvara,
as distinct terms, will fail to convey distinct sense.
Perhaps anusvara was a nasalized glide in transition from
the vowel to the fricative 405.

But there are treatises which favour a consonantal
view of anusvara. It may be pointed out in this context,
that anusvara, is 406 is pronounced as velar nasal in modern
Bengali. Though Uvvata 407, has denounced consonantal value
of anusvara, modern developments in North Western languages
including Pahadi Siraji, have the evidence, which suggest a
consonantal interpretation of anusvara, especially in Sindhi 408;
Oria with its preference for nasalized vowel, represents the
opposite case 409, and the same is supported by the evidence
of OIA prosody, junction prosody, e.g.-nts for -ns 410.

405. Cf. Allen 'Phonetics Of Ancient India.'
406. Read it as 'anusvara is.'
408. Cf. Sindhi forms, -vanjhu (n to be read as nasal palatal
Skt. -vamsaj -banjuc; Skt. -anuj; teeth is suggestive
of consonantal interpretation of anusvara.'
409. Cf. Oria form -banse, (u- is nasalized and the final -e,
is weak) Skt. -vamsa; etc. Cf. Allen 'Phonetics of Ancient
India.' p.44 Cf. Chapter 'Processes'.
410. Ibid.
One may notice also Marathi pronunciation of Skt. -tatsama e.g. -esse; (w - is nasalized and both syllabic vowels are to be read as inverted vowels) - Skt. - amśa;
(palatal sibilant) meaning -a, part; manś; (w - is nasalized and the syllabic long vowel) - aṁś; (w- is nasalized), Skt. - simha, lion. According to Allen 411, if this represents a historical feature, the realization of anusvara might be simply stated in terms of homo-organic articulation for every case, including the fricatives, e.g. * am+s; am+s;
*aṁ+s; (s - is nasalized) friction and voice being mutually incompatible, the heavy quality of the syllable, if it contains a short vowel, is maintained by a-w, type vowel closure, thus * aṁs (s is nasalized) would give * aṁs, -ś(v is nasalized).

As in the case of sibilants, so also, when followed by -h, a heavy quantity of the syllable will be evident from the pronunciation of present day Hindi of -simh; (m is anusvara) as -singh 412. Also examine Jajurveda recitation as ghum e.g. -aṁsūnā; (s palatal sibilant) for Skt. aṁsūnā (m is anusvara). It is, therefore, natural to conclude, that OIA anusvara had heavy consonantal quality, which could function as syllabic unit. The same is evident from the words Siraji -bānīsē; and sanāka; Skt- vanśa and śaṅkā; respectively; the anusvara had heavy quantity of syllable not only before sibilant and velar voiced -h, but also before homo-organic consonants, is suggested by Siraji word - bānīsē, 413.

413. Cf. also Siraji word -ānāthāḥ(āḥ= guttural nasal).
Strati Pahadi has steady preservation of dental nasal. Cf.

Siraji Skt. meaning
kācāni kancanikā prostitute

In addition to the preservation of an original dental nasal -n, (dental) there are numerous cases where an OIA cerebral nasal was converted to dental nasal. Cf. the following:

gainī gaganam sky.

The following is the case of a cerebral nasal changing into dental nasal:

hiran hiranya 415 the money spent at funeral rites.
salonne ārona beautiful 416.

pūn pūnya merit 417

Needless to say, the instances where an OIA dental nasal has changed into cerebral nasal, are numerous. Below are cited some:

kajānā ka-jānā ignorant 418
nachānā na sānta restless 419
dāmmi dāman ropes 420

The following is the case of a cerebral nasal changing into dental nasal:

aih ayanā to go 421.

414. These are cases of medial dental nasal.

415. Its specific context association was lost in OIA where it simply meant - cash.

416. Cf. also Brah. S. ślavema, from Vedic -śroga; (s, palatal) S. śravema where-r, is replaced by -l; (see Wackermannal and Debrunner ff.191. Band. 1. Cf. Hindi -salomi, Skt. ṣroni; beautiful.

417. -Pūnya cerebral sound is due to presence of -r, Vedic prāj (r vocalic meaning to fulfill; pūra; fulfilled work.

418. For discussion on -ka, preposition, see Chapter 'Preservation of ka' of the present study. 419. Final syllabic n is cerebral. 420. Cf. Punjabi -dun ropes.
421. From the radical base -i; to go Skt. -i, to go.
Final stops have disappeared as a rule. As we know, the combination of consonants was not allowed even in Skt. the weakening of final stops, started at MIA stage, leading to their complete disappearance in MIA and MIA languages. Examine the following words in Siraji Pahadi:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Luhān 423</td>
<td>lohātapa</td>
<td>read rays of the setting sun</td>
</tr>
<tr>
<td>Bhamād</td>
<td>bhrānta citi</td>
<td>confused mind.</td>
</tr>
</tbody>
</table>

Of all the final stops, -r, appears to have survived of course with the support of vocalic aid. The final syllabic long vowel, in many cases, had no other justification except that of preserving -r. Cf. the following:

| Sūgara 424 | sūkara | boar              |
| Saara 425  | svara   | sound             |
| Bhattārī   | bhattāra 426 | many |

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422. Cf. James Byrne - 'Origin Of Gr. Lat. and Gothic Rotts' p. 7 Introduction - 'There are three factors in speech. The Voice, the Breath, and the Muscular action of the tongue and lips. The first is principally in vowels (that explains why they require so little closure). The last two, principally in consonants (salvation for their case being closure than is the case with vowels). In the history of modifications, phonetic modifications, it is not therefore, surprising that consonants have undergone metamorphosis, inconceivable in case of vowels'.

423. Note the Vowel Gradation; Weakening of the vowel in Pahadi.

424. Note the Voice of the Surd in Pahadi.

425. The second vowel is schwach and indifferent vocalic element, a kind of weak vocalic extension.

426. Also examine Hindi equivalent - batere - many.
<table>
<thead>
<tr>
<th>Siraji</th>
<th>SKt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nīrā</td>
<td>nyākkāra ?</td>
<td>no rejection 42%</td>
</tr>
<tr>
<td>kūgaru</td>
<td>kūnc</td>
<td>lock</td>
</tr>
<tr>
<td>sarau</td>
<td>śārti rūpa</td>
<td>token of memory</td>
</tr>
<tr>
<td>khemāra</td>
<td>kumbha kāra</td>
<td>potsmith</td>
</tr>
<tr>
<td>labahara</td>
<td>labdha rūpa ?</td>
<td>attractive</td>
</tr>
<tr>
<td>jāra</td>
<td>jāra</td>
<td>lover</td>
</tr>
<tr>
<td>hirā</td>
<td>hiraka</td>
<td>superb</td>
</tr>
<tr>
<td>sarā</td>
<td>sāra</td>
<td>secret</td>
</tr>
<tr>
<td>sītarā</td>
<td>sītra</td>
<td>multi-coloured</td>
</tr>
<tr>
<td>Khaśasarā</td>
<td>Kṣemēśvara</td>
<td>The name of the Lord.</td>
</tr>
<tr>
<td>Massasarā</td>
<td>Mahīśāṣṭra</td>
<td>The buffalo driven by the Lord of Death.</td>
</tr>
</tbody>
</table>

427. Phadi word -kūgaru; ru is pleonastic addition.

428. Cf. = Sāhitya Darpaṇam by Visva Natha See First Canto = * nyākkāra hyāyamva ma yadārayastattrāpyasau tapasah! 'This is humiliating to know that I have enemies and that too who claims to be an ascetic.'