CHAPTER II
MODIFICATIONS
CONSONANTS AND CONSONANT GROUPS

The consonant clusters in Siraji Pahadi show all the characteristic peculiarities to NIA phonology. Pahadi Siraji is in agreement with NIA languages which contain instances where processes are parallel to those, given by grammarians or those recorded in Pkt. literature. The Siraji Pahadi shows all the peculiarities of NIA phonology, such as softening, assimilation, dissimilation, interchange of places, accentuation the processes by which Skt. words later became possessions of Pkt.

Doubling of consonants when placed medially was regular feature. It is an open secret that the initial consonants were the stablest element and fortunately so in language like Skt. where consonants rather than vowels are responsible for the differentiation of meaning. This view has justification in the fact that in Skt. while there are only three basic vowels or classes of vowels and one of these occurs twice as frequently as all the rest put together, consonants as individual letters, moreover had the semantic functions 429; Wackernagel has listed some examples evolving from the radical base-śi; Cf. - jimsa; dimha, - meaning crooked; Vedic - upa-śivikā meaning -ants; upa-dīpikā, appears to be a case of popular etymology; Cf. - gānātaka; jampati for - dampati, meaning husband and wife; for more examples see Wackernagel, 430.

429. Cf. Pahadi - dotti; joth; Skt. - jyoti; dyoti, meaning -morning; and hill peak, respectively.

Mahabhasyakara has referred to individual consonants and their sounds as having semantic distinctions; Cf. -upa, -upa, -kupa. Doubling of intervocalic consonants is regular feature of phonology of Siraji Pahadi and the same was brought by all two important stress accent. In Pkts takes place as a result of stress accent, weakening, dropping as well as raising of vowels. Besides, there occur doubling of consonants in certain cases. Therefore, it could not be purely musical. On the other hand, it must have been preponderantly expiratory. In Sauraseni Magadhi and Dhakki besides the system of accent is the same as that in Cl. Skt.

Doubling of consonants was regular practice in Vedic texts; -r, or -h, followed by a vowel, was often doubled; e.g., arttha for artha; jihma for jihma; aggni for -agni.

Though Sakaya denies knowledge of such practices, but as Mr. Verma has rightly pointed out that Sakalya's observation of the first Book of Mahabhaayam of Panini, 1.1.2. If the First Anhikam of Mahabhasayam.

Cf. Pischel 'Grammatik der Pkt Sprachen,' p. 51 ff. 46.

Stress accent in Skt. corresponds mostly to that of Latin.

Ibid. 112 ff. 98.

Cf. Panini. 8.4. 57.

is belied by MIA phonology which features doubling of consonants as regular practice. Even the evidence of inscriptions and handwritten MSS is in support of that view. Doubling of consonants was regular even after anusvāra.

Panini's observation regarding doubling of consonants as optional indicates however that doubling of consonants in Vedic and Cl. Skt. was more orthographic than phonetic. But Panini's statement does not completely anticipate the later development of double consonants as regular feature of MIA phonology.

Dr. Verma 438, has discussed the subject of doubling of consonants at great length and has come to conclusion that cases of original doubling as distinct from those brought out by assimilation are far and few in Vedic and Cl. Skt. Such of the cases as are met with are cases of onomatopoeic constructions. Such words of Skt. as -atta; or -datt, should not occasion confusion since they are coincidences to be viewed as bases with suffixes. Rather we move from Vedic period, greater the number of original doubling, Cf. Dr. Verma 439. Isolated tendencies of doubling, original doubling

437. Examine Weber, Ind. St. 4.246 ff; also compare Whitney, ff. 228; also Flett, Inscriptions. Ind. 3. Fassina.

438. See Mr. Verma—on doubling of consonants, *Phonetic Observations of Ancient Indian Grammarians.*

439. Ibid.
though rare, are not entirely absent from Indian dialects and they appear to be frequent, more distant we are from the Vedas. The clusters of consonants with three members were thus familiar sight, whenever doubling was permitted.

The case of doubling of final consonants in Siraji Pahadi, would appear to be more intriguing. Siraji Pahadi Western, it will be noted with interest, doubles final consonants in some instances which on the pattern of MI and AP should disappear. Cf. the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>akkh</td>
<td>skha</td>
<td>some</td>
</tr>
<tr>
<td>kahall</td>
<td>kevala</td>
<td>alone</td>
</tr>
<tr>
<td>lekkh or legh</td>
<td>ling</td>
<td>to copulate to mate</td>
</tr>
<tr>
<td>khili</td>
<td>akhila</td>
<td>wicked</td>
</tr>
</tbody>
</table>

The doubling of final consonants was held irregular in OIA, for the reason as Dr. Verma 443, pointed out that the general tendency of the language and the rule of syllabication that all final consonants went with the preceding syllable and as such could not afford doubling. It was because of this that Indian Grammarians do not prescribe doubling of final consonants.

440. See Wackernagel, Band. 1, Skt. -kevala as -ka -bala, having no power.

441. For detailed discussion on the word -liggh; See Chapter Foreign Loan Words' in Pahadi Siraji.

442. Pahadi word -khili; is to be equated with Skt. equivalent -khala wicked.

But Atharva Pratisakhhya, 444, explicitly lays down that the final consonants in words are doubled. We have cases of doubling of consonants in Skt. Cf. -ङ्गच्छन antar -ङ्गच्छाम antar -coming inside. This should be interpreted as more a case of liaison forms, 445. The final -n, represents, in many cases, an original Indo-Germanic -nt; the same by assimilation from the succeeding vowel, became -nd, and was finally changed to -nn; Cf. Skt., San; Indo-Germanic -snts. Dr. Verma, however, concedes that the phenomenon of doubling of consonants, if at all it occurred, must have been confined only to certain isolated areas, which it is difficult in the present age, to locate. Siraji Pahadi Western, may afford the example of the area which Dr. Verma could like to locate.

Final as well as initial consonants are related features of junction. The articulation of final consonants had an undecided character, will be evident from the contradictory views of 'Sāktaśaya and Gargya who are not in agreement, whether such consonants be voiced or voiceless. Panini accommodates both views 446. This shows clearly that the

445. Cf. Panini 8.4.56, Cf. 'va vasana' Examine -pat, as well as pat, (dental sonant).
446. See, Panini 8.4.56
Consonants medially are an undoubted parts of syllabic units while consonants were predominantly a matter of function. That was more a mode of articulation than its function. The divergent views of Gargya and Sakalayana referred to above, be explained as amounting to a realization that finally voiceless stops were permitted but with the lax articulations, so characteristic of the voiced stops. Too much divergence of thought in the phonetic observations of Indian Grammarians, regarding the breathed or voiced character of final consonants indicated clearly certain prosodic syllabic features such as prominence and tone if any. The P.S. speaks of tones as characteristic only of vowels but the V.P. remarks that it may be shared by a consonant 447; also Cf.- Pike 'although the tones are usually placed on the vowels of syllables, — a glide may end on a voiced consonant in the same syllable' 448. Allen 449, quotes Vedikabharanam for making the acute observation which we have no doubt in ascertaining that in certain cases the final portion of falling tones was born by the consonant closing the syllable which was accordingly lengthened 450.

Aspirated tenuis and mediae both resulting from simplification or assimilation of consonants are regular features of consonant clusters in Pahadi Siraji. The frequent

447. Cf. V.P. P. 107. See Allen — "Phonetics of Ancient India".
448. See Pike on "Tone Languages", p. 7, Allen "Phonetics of Ancient India".
449. Id. p. 111.
appearance of aspirated voiced media palatal in Pahadi Siraji is of special interest. More so in view of the fact that no word began with -jh, in OIA (-jh, in OIA) except -jhaṭṭi, which too, perhaps is onomatopoeic in character. For the reason there are no words with initial -jh, except -jhat, East Punjabi and West Punjabi on the other hand, like Siraji Pahadi have numerous instances with -jh, developing from an original aspirate media palatal and semi-vowel -v, on one hand and -guttural tenues unvoiced in combination with sibilants on the other. From a study of Pahadi words, one would judge the preference of native speakers for aspiration which in most cases, is characteristic of final consonants. As against the evidence of Punjabi, where -jh, initially is missing, there is large number of bases with initial -jh, in Pahadi Siraji.

In Bengla, media aspirates are pronounced as voiceless breathed stops and in Marathi, media aspirates are voiceless. The Bengali way of pronouncing media aspirates is familiar to Ammian.

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452. See Chapter 'Aspiration' of the present study.

453. See Chapter 'Semantic Distinctions' of the present study.

454. Cf. 'Bridges over the Pronunciation of Aspirates in Hindustani' Wiener, Sitzscher. 31.219 ff.
As stated earlier -jh, in Siraji Pahadi is phonological development from the base in -ks; even in Vedic and Old Skt., there are numerous cases with same phonological development. Cf. the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jhar</td>
<td>ksara</td>
<td>ascetic</td>
</tr>
</tbody>
</table>

This -ks, represents Indo-Germanic -gdher, Cf. Skt. -mir+jharat; it is wrong to derive MIA. -mir+jjhar, from Old -mirjhar, however tempting the equation may be. Also -rajat; -ujjhat; 455, brought a state of confusion. The same appears to be a case of Prakritism. In addition there are numerous words quoted by Whitney, 456, all of which appear onomatopoeic in character; Cf. -jhar; barrel, -jhan; 457 -jhan bhūta; jhallā, etc., Cf. -Siraji bases in -jharav, 458; Skt. -ksara, has to be equated etymologically with -ghar, or -h, resulting from Indo-Iranian -sh, and -s, to which it corresponds. It stands for

455. See Fischel "Grammatik der Pkt Sprachen”.
457. -jhan, (n. cerebral).
458. For meaning see Chapter ‘Semantics’ of the present study.
Indo-Iranian -gsh- (with sonant s,) from which, we get Indo-Iranian -gah; (with sonant -s). This is the same as Skt. -gdh; from -ght. This gives the following. That for Skt. -ks, (with cerebral sibilant) there corresponds in Av. voiced sounds and accordingly, Av. -gs; (with sonant -s) corresponds to Skt. -ks (with cerebral sibilant) from an intermediary form -gh-s; and -s (with sonant -s) in cases, where Skt. -ks; is equal to Indo-Iranian -sb-s; with sonant -s; examine -vasat; with sonant -z Skt. -vaksat; (with cerebral sibilant) from the radical base -vah; to drive. 2. Vedic -dakṣi; (with cerebral sibilant) from the base -dah; meaning to burn, rather than expected form -dhakṣi; which requires an aspirated basis form -dakṣi; from -dhagshi. 3. -ks; (with cerebral sibilant) as substitution of -gdh; for -ghst; examine Vedic Skt. -jagdha; (with final accent) -jagdhavya; (with accent on syllabic -aya); for -ṣaṣṭi; -ṣastri; -ṣastri; from the radical base -ghas; meaning to eat. 4. In some cases, -ks; of Skt. is to be equated with -j; or -jh; which is a substitution for a -gghs; this last is represented in HIA. This last is applicable to Siraji Pahadi, as will be evident from above citations. So Pkt. -jagghati; meaning to laugh; Vedic -jaksat; (with accent on the initial syllabic vowel and the cerebral sibilant) a reduplicated form from the radical base -has; meaning s to laugh; examine Vedic -jagghat, one busy laughing; Pkt. -jhayati; -jhapeti; -jham; Cf. -Siraji -jhãv; (with nasalised initial initial syllabic vowel) meaning, diminished glow) Samhita;-

-ksayati; to burn, Brahman -ksapayati; B. -ksama; meaning feeble; Gr. -ìemos; from the root -ghaef; to consume. Seriously, apparently Indo-Iranian -ghaef corresponds to Skt. -g, for Gr. equivalents of Skt. -kg, see Wackernagel 461.

But Siraji Pahadi -gh, has another explanation in phonology, where it can be traced to a combination of aspirate voiced media palatal and semi-vowel -vj aspiration was regarded as sufficient atonement for disappearing semi-vowel as a result of assimilation, 462. Examine Siraji words:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jhālā</td>
<td>jval</td>
<td>to burn</td>
</tr>
</tbody>
</table>

On the other hand, -j, with semi-vowel -y, ended in elision of -y, and the resulting forms -jotj or -jotjh; and -dotti; having semantic distinction 463. Though an aspirate voiced media with -y, would develop into -jh, 464.

An initial aspirate tenius -ch, can be traced to an original -kg, (with cerebral sibilant) of QA. Cf. Siraji.

In Skt. itself, the same development can be noted in such forms of paired words as -laksana; (with cerebral sibilant and cerebral nasal) and -lānchana; meaning a spot. The same must be looked upon as a case of Prakritim used for semantic distinction.

461. See Wackernagel and Debrunner -'Altindische Grammatik,' p. 239 ff. 209 Band. I.
462. See Whitney, J.R.I. O.S. 12. 92. 175. Also Of. -Shahbanshah -Inscriptions, 11. 23. i.
463. See Chapter 'Sounds as Symbols' of the present study.
In OIA there are many more instances of -ch developing from -ksı examine, Skt. -taksaka; Pkt. -taochak; Atharva Veda -çochara; (with vocalic -r); V.S. - prognosis; (vocalic -r) meaning chains. A.V. -chava; (with accent on the initial syllabic vowel) meaning sneezing; Parikšita meaning resident.

Dashakumaracaritam; -pirika; the same in Pali; Vedic, -kṣarita; M.B. -vacocha; meaning belt. Cl. Skt. -kača; B.R. Lex. -ača; (with long final syllabic vowel) meaning bear; Pkt. -richha; V. -rıkṣa;(with vocalic -r); Lex. -vacocha; meaning seed; Cl. Skt. -kača; B.R. -chati; (present Person Sing from the base -kṣati; Vedic -vacocha; with long final syllabic vowel) meaning near. Siraji word -baohangana -an illustration of denominative construction.

OIA and MIA have cases of parallel treatment; Cf. -Pkt.-kuscha; Skt.-kutsa blame. -Skt., uochana; Sambhata, utsana, -depressed -uochalati, to quicken, -ut-salati. Pkt. -mačha; Vedic -matsya; Pkt. -vaccha; Vedic -vatsa; also Cf. B.R. Lex. -dirgha; vacchika, meaning crocodile; Lex. -vacochal, tender.

Cf. Wackernagel and Debrunner. Band.2.
Ibid.

Siraji word -baohangana -an illustration of denominative construction.
Siraji -ch, represents an OIA -s. Examine the followings—

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>chajà</td>
<td>sajana</td>
<td>dear</td>
</tr>
<tr>
<td>chajade</td>
<td>sajjate</td>
<td>to get ready</td>
</tr>
</tbody>
</table>

One may make a passing reference to Skt. -ch, having regular -s, in Avestan; Cr. Vedic -chaya; Av. -saja. Vedic -yacchati; Av. -yasatti, for more examples, see Wackernagal 471; OIA -ch, is in some odd cases represented by -kh, Cr. -chala; Be. -akhalete, to sing; Vedic -chida; to cut; Vedic -khíd; meaning to worry, for more see Wackernagal 472.

In instances where syllabic -j, was substituted by aspiration as in Siraji Pahadi word -bjâhi; Skt. -varjyajmeaning, without -jh, appears to result from a combination of -j, and -h; Cr. Skt. -ujjh -a which stands for -jh, for -jah, 473, as in -dhitâ; meaning daughter; Cr. -Punjabi -dhi; dh- for dhub 474.

470. See Buhler . Ind. Ant. 7.614; Lex. -Ucchura; and -Uttara; -Utsura = evening.
471. See Wackernagal and Debrunner, p.155, ff. 132 Band.2.
472. Ibid. 154, 131. ff. b.
473. See Whitney Roots, 12.
474. See Phonology of Punjabi, Dr. Jain.
Cerebrals as consonants have been dealt elsewhere. Of all the series of consonants, the cerebrals appear to be in most popular use with Pahadi speakers of Siraji. Here I am concerned with instances of cerebrals which have developed as a result of assimilation. Cf. the followings—

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ठोल्लरु</td>
<td>स्थूलरु</td>
<td>thighs of women</td>
</tr>
<tr>
<td>फालकिदा 475</td>
<td>प्रक्षिप्ता</td>
<td>sent word</td>
</tr>
<tr>
<td>भुज़ा</td>
<td>भ्राम्मका सर्किता</td>
<td>practice of penance</td>
</tr>
</tbody>
</table>

For more examples see 'Chapter: Cerebralisation' of the present study. Against the number of cerebral sounds brought about as a result of simplification of conjunct consonants, the instances of cerebrals representing the originals of QTA are negligible, Cf. the following:

- तक | तंक | to mark |
- (उष्ण) दी | दी | to fly

On the other hand, a large number of bases with initial cerebral sounds in Pahadi must be interpreted in some cases at least as due to cerebrals present in prepositions which are no longer in use; Cf. -Hindi -पठानाज; 476; Skt. - प्रति -पटाना 477. Cerebrals for dentals can be noticed in the following; Cf.

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475. -da, is pleonastic addition, (d=cerebral sonant retroflex liquide)


477. Ibid. P.15.
Cerebralization is much more common in Ardha Magadhi 478, while cerebralization of dentals is regular in Pkts -padanā; Hindi - to fall; Pkt, -pādi; Skt.-patata; with preposition -prati; such analogical cerebralization came in evidence in such cases as Pkt -pādaya; Skt. -paṭakā; flag; also examine analogical formations, Pkt. -padhamā Skt. -prathama; (pra is common both) . Prati - in case of -prati -patana; padana; and pra; in prathama, meaning the first one. For instances of double -och, in -duochina; meaning -ill-prospering one, resulted from original -och; (with palatal sibilantes; but the double -och, came to feature even in -puoch; where -och, is linked with -k(h), Cf. Siraji Pahadi:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>thindā</td>
<td>śīthilāṇḍa</td>
<td>having erratic sexual practices</td>
</tr>
</tbody>
</table>

-jh, resulting from a combination of -d, and -y, Cf. bājjhi varjya without

Macdonell rightly thought that OIA had affrivate palatals. They did make a heavy syllables with a short preceding vowel, Cf. mājhe or māije madhye in Siraji Pahadi word mats-mata 479, meaning a lump of clay deserves special notice. Here cerebralization has resulted from cerebralization of dentals; Skt. -mṛṭ; (vocalic -ṛ;)


479. -mata both long syllabic vowels. See The Cerebral -t;
according to Turner 480, -matp is found everywhere, with a cerebral.

Siraji word -tundū; Skt.-tunda; mouth is a case of assimilation of dental by final cerebral. It forms a pair word with -mundā; Cf. -Siraji Pahadi, -tundu -mundū; face and head.

Siraji shows tendency of retaining both dentals and cerebral nasals in equal numbers. For examples see 'Cerebralisation'in Pahadi. Whereas in the North West and West, i.e. Lahada, Sindhi, Guj. and Marathi, MIA -go (the cerebral one) Skt. -ga, or -na; (cerebral and sāla dental) remained intact. In the center and the East, it became -n; so too in Nepalese, (though not so in Pahadi languages).

Siraji Pahadi retains intervocalic and final liquid -l, (peculiar to Vedic phonology) and has line of development in agreement with Western Punjabi 481; for examples of words with liquid -l, see 'Cerebralisation' of the present study.

Siraji Pahadi Western has a way of doubling the consonants under stress accent. The resulting combination of stops is rarely assimilated or dissolved. Cf. the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ganadollū 482</td>
<td>gandha dola</td>
<td>fragrant flower, a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pretty woman.</td>
</tr>
</tbody>
</table>


481. Ibid. 476. Ibid. 477. Also Dr. Jain —'Phonology Of Punjabi' Cf. 'Cerebralisation'.

482. Or -ganadollādu; (m- and -du, are all with cerebral sounds) -Du —is pleonastic addition.
<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>likk 483</td>
<td>ling</td>
<td>to mate</td>
</tr>
<tr>
<td>palasaṇa</td>
<td>palasa 484</td>
<td>growth of leaves</td>
</tr>
<tr>
<td>tappana</td>
<td>tapana 485</td>
<td>summer</td>
</tr>
<tr>
<td>dokkhanā 486</td>
<td>dosana</td>
<td>drawback</td>
</tr>
<tr>
<td>baocottana</td>
<td>ava pat 487</td>
<td>to uproot</td>
</tr>
<tr>
<td>sāgghaṇī 488</td>
<td>sāgh</td>
<td>companion</td>
</tr>
<tr>
<td>sukkhana 489</td>
<td>sukhana</td>
<td>to give away to the Lord</td>
</tr>
<tr>
<td>bessa</td>
<td>varna</td>
<td>family</td>
</tr>
<tr>
<td>bammaṇ 491</td>
<td>bammaṇa</td>
<td>flowers</td>
</tr>
<tr>
<td>Bammaṇa 492</td>
<td>Brahmaṇa</td>
<td>a song containing wisdom</td>
</tr>
</tbody>
</table>

483. For detailed discussion see Chapter 'Foreign Loan Words in Siraji' of the present work.

484. Denominative construction from the base -palasa.

485. The present participle -ana, is used in the sense of concrete rather than abstract; Cf. -Pavāna; air; one which purifies.

486. Ablaut form from -dukkha, Skt.

487. The dropping of initial -a; note shift of accent. (t and na final syllabic are cerebral).

488. Sānghaṇī; du-pleonastic addition.

489. Sukhāṇā, in Pahadi Siraji; Cf. the same with Hindi equivalent -sukhāṇa to dedicate.

490. Bessa, Bannaśśe, both meaning - family in Pahadi. They represent the vocalic and consonantal qualities of -samaskta of C1A. For detailed discussion see 'Chapter' Preservation of Dental Nasal.' of the present work.

491. Final syllabic nasal is cerebral in Pahadi.

492. The songs have a generic term in Pahadi Siraji; they are termed as Bammaṇu or Lammam, see Foreword. They are also called -pantu; their distinction is not clear.
<table>
<thead>
<tr>
<th>Sirafti</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhīmā</td>
<td>bhīma</td>
<td>grand</td>
</tr>
<tr>
<td>phattī</td>
<td>patha</td>
<td>way.</td>
</tr>
<tr>
<td>naṇpanā</td>
<td>namana</td>
<td>to bow.</td>
</tr>
<tr>
<td>kājālī</td>
<td>kājala</td>
<td>black soot.</td>
</tr>
<tr>
<td>chajjū</td>
<td>sajana</td>
<td>beloved, male</td>
</tr>
<tr>
<td>sīnā</td>
<td>sincana</td>
<td>wet.</td>
</tr>
<tr>
<td>bagghē</td>
<td>vagan</td>
<td>with speed</td>
</tr>
<tr>
<td>Chekkhe</td>
<td>sadyah</td>
<td>quickly</td>
</tr>
<tr>
<td>giḍḍhī</td>
<td>gydhū</td>
<td>greedy, accustomed to something</td>
</tr>
<tr>
<td>bhetthu</td>
<td>bhetra</td>
<td>familiar with secrets.</td>
</tr>
</tbody>
</table>

493. Bhīma, in OIA had the association of fearfulness; Cf.-Bhīma one of the five legendary heroes of the famous epic Mahabharata, who was so called for reason of his fearful exploits. But on the other hand, in Pahadi Sirafti it has become to mean the sense of grandeur, frightfully grand.

494. For aspiration of initial and final syllabic consonants, see Chapter, 'Aspiration In Pahadi Sirafti,' of the present study.

495. The labial nasal was first reduced to a -anusvāra, which had the consonantal character, as shown by the fact that it is reduced to voiceless labial mute.

496. OIA -kājala, collarium; Wackernagel analyses it as -kājala, having plenty of water; an application that brings tears to the eyes.

497. Chajjū, is generic term for the male beloved.

498. OIA -ana; used in the sense of concrete rather than the abstract.

499. -Bagghē - adverbial; perhaps an abbreviation of instrumental ending, -vagana.

500. -Chekkē - adverbial.

501. Cf. OIA -gydh, to desire.

502. OIA -uka; or (u) became standardized in Pahadi as present participle termination, primary suffix.
Siraji         Skt.          meaning
kabessale 503  ka-upavista idle.
gacittalā 504  ka-citta one with an indifferent mind
lānne         lavana 505  handsome
dottithi 506  dyoti       morning
dānne 507     andāni    eggs
basannari 508  vaiśvānara kitchen fire
jānnbu 509    jānu         inc
śāsū 510       śvasurī    mother-in-law
nacittalā 511  na citta    having no gentle mind

503. For detailed discussion on the preposition -ka, see 'Chapter Preservation of Ka, in Pahadi Siraji' of the present work.
504. Note the voicing of -ka, in gacittalā; -la is pleonastic addition.
505. Also examine Hindi word -namakini, meaning literally -saltiness, meaning figuratively -sweetness.
507. Disappearance of initial syllabic vowel due to shift of accent. The final syllabic -ē, is the case of umlaut.
508. Cf. also dialectical basandari; on insertion of -d, see 'Chapter Preservation of N in Siraji' of the present study.
509. -jānnbu; for explanation of aspiration of final syllabic consonant, see Chapter (Aspiration In Siraji Pahadi) of the present study.
506. Cf. - dottithi; a joth; a study in Semantic Distinction.
509. Pahadi word -śāsū; (all palatal sibilants, Syllabic vowels long).
511. -la is pleonastic addition. A Compound formation with the particle -na as the first member. For discussion of the word, see Chapter 'Dental N in Pahadi' of the present study.
Following are the cases of double consonants, where phonetic modification has taken place. Nevertheless they are allowed to be retained, Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>chippali</td>
<td>kṣipta</td>
<td>slippery</td>
</tr>
<tr>
<td>kabāddhā</td>
<td>kṣ-bandha</td>
<td>ex-communicated</td>
</tr>
<tr>
<td>phāphāśā</td>
<td>spaś spaś</td>
<td>to grope in drak</td>
</tr>
<tr>
<td>bāragghanu</td>
<td>vyāgharana</td>
<td>furious</td>
</tr>
<tr>
<td>sōthī</td>
<td>sāsthitī</td>
<td>remembrance</td>
</tr>
<tr>
<td>cikkani</td>
<td>citkarana</td>
<td>to beat, to thrash</td>
</tr>
<tr>
<td>hessai</td>
<td>hresi</td>
<td>piper, drummer</td>
</tr>
<tr>
<td>kāsa</td>
<td>kasya</td>
<td>of whom</td>
</tr>
</tbody>
</table>

512. On compound formations with -ka; See Chapter 'Preservation of -ka' of the present work.

513. A singular form in intensive from the radical base -spaś.

514. A rare denominative form from the substantive -vyāghra, lion.

515. Pahadi word -sōthī; a case of umlaut.

516. OIA -cittab, -meant to cry in pain. In Pahadi Siraji, it means to beat thoroughly, so that one cries enough. The subjective sense of OIA has been changed into objective in Pahadi Siraji.

517. Examine Panini -Dhatu-Patha. Cf. Bhavadi Gana—Vide Enumeration List No. 621. Sala Manorama, p. 744. In OIA it meant the indistinct sound of horses and animals. In Siraji Pahadi on the other hand, it has come to refer to the sound of drums.

518. All syllabic vowels long; S dental.
<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sulle</td>
<td>svalpa</td>
<td>slowly</td>
</tr>
<tr>
<td>Khamissar</td>
<td>Kasmesvara</td>
<td>The Lord</td>
</tr>
<tr>
<td>chāngādā</td>
<td>chandas</td>
<td>invitation</td>
</tr>
<tr>
<td>rūppā</td>
<td>rūpya</td>
<td>silver</td>
</tr>
<tr>
<td>chāmmanā</td>
<td>chāyā</td>
<td>to be reflected</td>
</tr>
<tr>
<td>bāccā</td>
<td>vācyā</td>
<td>evil gossip</td>
</tr>
<tr>
<td>kabejji</td>
<td>ka vírya</td>
<td>a man with doubtful potency</td>
</tr>
</tbody>
</table>

519. Sulle adverbial; adjectival of OIA has changed into the adverbial in Siraji Pahadi Western.

520. On the aspiration of the initial syllabic consonant, see 'Chapter' 'Aspiration' of the present study.

521. All syllabic vowels long; Cf. Skt.-sva chanda -self willed.

522. The valley of Kulu is called Rūppi - because of silver mines found there.

523. The denominative construction from the base -chaya.

524. Cf. -Pancatantra. Examine following - 'yadi manistrayupi pratibadhyate, bhavati yojayiturvacaniyata,' - 'if someone ties the jewel to the tin shed, it reflects unfavourably on the agent, -vacaniyata -blame see Uttararamacarita, 1. Canto.

525. -ka-bejji on the meaning of -ka, see 'Chapter' Preservation of -ka in Pahadi Siraji of the present study.
<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jhūkkā 526</td>
<td>(vi) yukta</td>
<td>separated twigs?</td>
</tr>
<tr>
<td>coccadi 527</td>
<td>ear car</td>
<td>eating frequently</td>
</tr>
<tr>
<td>cāccad 528</td>
<td>ear car</td>
<td>bugs</td>
</tr>
<tr>
<td>jamm 529</td>
<td>jamnā</td>
<td>to give birth</td>
</tr>
<tr>
<td>karottar 529</td>
<td>kararātra</td>
<td>the saw</td>
</tr>
<tr>
<td>bāddho 531</td>
<td>vṛddha</td>
<td>grown-up</td>
</tr>
<tr>
<td>pappalottarū</td>
<td>pippala</td>
<td>Leaves of the Pippal tree</td>
</tr>
</tbody>
</table>

526. Splinters of wood out from the tree.

527. A rare intensive form from the radical base - car; to eat; OIA Yaganta; see 'Siddhanta Kusumudi' by Bhattoji Tikāta.

528. Also examine Hindi - caccad or cioccad; meaning pest. For they eat blood frequently.

529. Also Cf. Punjabi, jammanā, to be born.

530. Cf. Mira, Songs. Examine 'lūgi karavatē Kāsu,' I will have myself cut by saw in Kasi, the pilgrim place reverred to Hindus.

531. Siraji Pahadi -bāddho; a case of umlaut from the vocalic -r.

532. -Tarū, is extension form in Pahadi; Cf. -Banottarū; the cluster of bān-trees.
<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>áindhī</td>
<td>sandha</td>
<td>important</td>
</tr>
<tr>
<td>matthā</td>
<td>mista</td>
<td>sweet boy (or son)</td>
</tr>
<tr>
<td>kappali</td>
<td>kipta</td>
<td>dressed hair</td>
</tr>
<tr>
<td>mokkhalī</td>
<td>mukta</td>
<td>devoid</td>
</tr>
<tr>
<td>dabbāti</td>
<td>dvi vṛtta</td>
<td>crossroads</td>
</tr>
<tr>
<td>kammanā</td>
<td>kampana</td>
<td>shaking shivering</td>
</tr>
<tr>
<td>rāttā</td>
<td>rakta</td>
<td>red</td>
</tr>
</tbody>
</table>

The following are few of the cases where the conjunct consonants have been disjoined. Examine the following:

<table>
<thead>
<tr>
<th>magherā</th>
<th>mahārga</th>
<th>precious</th>
</tr>
</thead>
</table>

533. All the syllabic consonants are of the cerebral series.

534. Cf. also handiyali Pahadi -matthā and -matthi; son and daughter respectively.

535. -kappali; OIA -kpta; (1-vocalic), a rare case of preservation of 1, vocalic, in Pahadi siraji.

536. An illustration of umlaut.

537. Also cf. Hindi equivalent -bāṭ; meaning track; OIA -vartmaṇ; meaning -way! Cf. Megha Duta by Kalidasa. Examine Purva Megha, 'tatparam vartma tīthe;' ‘crossing the way further’.


540. OIA -mahārga; has two forms in Pahadi Siraji, i.e. -mānūgī; (m- nasalized) and -māghera; mānūgī; means pretty. Phonetic modification is used for semantic distinction.
<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jajārī</td>
<td>jvara</td>
<td>intense pain of love</td>
</tr>
<tr>
<td>rīcak</td>
<td>riktha</td>
<td>wealth obtained through providence</td>
</tr>
<tr>
<td>niśāhā</td>
<td>ni śāsī?</td>
<td>faithless</td>
</tr>
<tr>
<td>ēṣhaṭhā</td>
<td>sama sthala</td>
<td>even plains 543</td>
</tr>
<tr>
<td>gāvate</td>
<td>grāmāṭa 544</td>
<td>ignorant</td>
</tr>
<tr>
<td>saasta</td>
<td>svasta?</td>
<td>invitation</td>
</tr>
<tr>
<td>jajāle</td>
<td>jvala jvala</td>
<td>worries</td>
</tr>
<tr>
<td>bīut</td>
<td>buddhi</td>
<td>intellect</td>
</tr>
</tbody>
</table>

541. Note the Intensive form from the base -jvar, in Skt.
543. Also Cf. Siraji Pahadi word, -sāmi; (mu -nasalized syllabic vowel); Skt. - sama bhu, - meaning even ground.
544. Also Cf., Skt. -grāmatikā; -small village; Cf. -Sāhitya Darpanam, 3, Canto- "Lanka grāmatikavilum thamavṛthascehamah kimbhirkhijah, what avail the multiple arms busy plundering the settlement of Cyclone!".
545. The second vowel is weak.
546. Also Cf. Hindi equivalent, -janjale, -worries of life.
547. Note the metathesis of the vowels; -bī nasalized long syllabic vowel.
Skt. meaning
ksL 548 kva? where
Sæa 549 Sankrænti The last day of the month.
baraingade 550 vakra crooked.
tææe 551 tri three
saghadæ 552 sikta to become wet.
nakæratæ 553 na - kætærtha idle.
andhare 554 antar inside
niddhæ nætya ever
gmaæal ud gæt to open
buævaæ visvæsin trusting ones
dæbbæi durvala of double meaning
nigære nirærum ungrateful
pareæææe prækææa to become lighted

548. -kæi; nasalized short vowel -a.
549. All syllabic vowels long; -sa- nasalized.
550. Baraingade; de is pleonastic addition.
551. Also Cf. Pahadi -cæi; Skt. -triæi, three.
552. -Sagh-the denominative construction from the past participle form in -sikta.
553. For the detailed discussion on the compound formation with -æma particle, as the first member, see 'Chapter: Preservation of Dental -n; of the present work.
554. Note the aspiration; Siraji Pahadi has preference for aspiration.
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MODIFICATIONS IN HOMO-ORGANIC GROUPS OF CONSONANTS

Unaspirated and aspirated homo-organic groups of consonants are retained in Siraji Pahadi. Compare the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bāddho</td>
<td>vṛdha</td>
<td>grown-up</td>
</tr>
<tr>
<td>buddhale 555</td>
<td>vṛdha</td>
<td>enfeebled through age</td>
</tr>
</tbody>
</table>

The combination of consonants, -d, and -dh, leads to both forms, -d, and -dh (cerebral) and -d, and -dh (dental). In this respect, Siraji Pahadi is more faithful to the original forms of OIA where both forms are available from the root-muh, 556.

There is greater simplification in Punjabi where only one form is available 557. Cf. the following:

| nađđā 558 | nast | restless |
| nāṭṭhā 559 | nasta | went away |
| baddhāki | vṛdha | surprising, exceeding all anticipations |
| godhali | sūb-ta 560 | secret |
| nicchāde | nī's cēsta | finished |
| soch | soch | to become |

---

555. Siraji Words -buddhal; and -baddho; are used for Semantic Distinction.

556. Cf. -OIA forms -mudha, -mugdha.


558. The same is found in Handayali Pahadi.

559. The past tense termination from the base - nāṭ; Skt.-nāṣṭa.

560. -Id is pleonastic.
Siraji  |  Skt.  |  meaning  
---|---|---
kHzobha     |  kṣubhya  |  pits of the ground  

There is another class of homo-organic consonantal groups, where the consonants are doubled under stress accent, Cf. the following, 562;

| 563 | kabāṭṭhara  | ku patha  | going astray  |
| 564 | sambhā  | samah  | year  |
| 565 | āubbhali  | āubha  | good  |
| 566 | dūkkhāni  | dūkhana  | injury  |
| 567 | k허bbhāni  | kṣubhyana  | to sting  |
| 568 | pauḍḍhe  | upādhyāya  | priest  |

---

561. An illustration of umlaut.

562. The words listed under have not developed as a result known phonetic modifications.

563. For a discussion on compound formations with -ka, as the first member, see Chapter 'Preservation of -ka, in Pahadi Siraji of the present work.

564. Cf. Ol. Skt, in Epic of Valmiki; -ma Naigōḍa pratisthāma tvamagah Samvatih samah 0 wicked tribesman, you may not receive your respectful place for years to come.

565. -li pleonastic addition.

566. It is not denominative form. This is to be connected with the Ol. radical base -dhyā(-Gurādī Gana).

567. Pahadi words -k허bbhāni, and -kHzobbe are used for phonetic semantic distinction; -kHzobbe - means i pits in the ground; for they displease one who love to walk on the level ground.

568. Dropping of initial syllabic vowel due to shift of accent.
<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>doggharl  569</td>
<td>dvi grha</td>
<td>second house.</td>
</tr>
</tbody>
</table>

Below are listed words, where the character of homo-organic consonants has developped as a result of phonetic modifications which very often consisted in devoicing or de-aspiration or reduction of sibilants into simple consonants, cf. the following:

- **bighgha**<sup>569</sup> **vigrha**<sup>570</sup> separation
- **jebbharu**<sup>571</sup> **jivhā** tongue
- **gündhali**<sup>572</sup> **granthi** shapely
- ** dúgphi**<sup>573</sup> **durgraha**<sup>574</sup> deep,
- **bāṭthi**<sup>575</sup> **vasta**<sup>576</sup> deep.
- **hetthā or hetthe**<sup>577</sup> **adhāthā**<sup>578</sup> below 573
- **sokke**<sup>579</sup> **ānsa**<sup>580</sup> thirst
- **nokkhī**<sup>581</sup> **ana vekṣita** not seen hitherto
- **pākχī**<sup>582</sup> **paksa** fan

---

569. Siraji area is studied with minor houses called -doggharl; they serve as watch-posts for protecting the fields from crows and wild bear, when the maize crop is ripe for harvesting.

570. "ra; pleonastic addition; jebbh, -a case of umlaut.

571. "la, pleonastic addition.

572. The radical base -vaṣ, in OIA meant -to shine. In Siraji it means -singing to shine.

573. Cf. Punjabi word -bēṭṭhāj (both syllabic vowels long and the final syllabic vowel long); meaning, down.

574. Dropping of the initial syllabic vowel due to shift of accent.

575. Also Sk. Pahadi -paṃchī, birds; phonetic modification is used for conveying Semantic Distinction. Cf. OIA base -pakṣa.
Siraji  
Skt.  
meaning  

kocchādi  
kūṣā  
side-room  

kācchā  
kaksā  
close  

rūkki  
vṛksa  
trees  

chācchare 576  
ksar ksar  
decline  

hlochā  
hināksa  
inferior  

hicochā  
hineksana  
one looked down upon  

deochna 577  
uḍikṣaṇa  
to look up  

balaigghā 578  
avā laŋgh  
to take airs  

kakkhada 579  
ka-ksata  
offending in character  

---

576. The intensive form from the radical base -ksar; one of the few surviving forms of 'Intensive'; āṅg Lungāntta', in Siraji Pahadi.

577. -deochana in Pahadi Siraji; dropping of the initial syllabic vowel; Cf. Hindi -dekhana, to look.

578. Initial syllabic vowel dropped.

579. On compound formation with -ka, see Chapter 'Preservation of ka' in Pahadi Siraji of the present work.
MODIFICATIONS OF HETER-ORGANIC GROUPS OF CONSONANTS

The combination of dental aspirated or unaspirated dental with a consonant, has the following treatment, Cf. the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhumāḥ</td>
<td>dhuma dhuma</td>
<td>intense mist</td>
</tr>
<tr>
<td>jīc ca</td>
<td>yavaco</td>
<td>of so much</td>
</tr>
<tr>
<td>oṣamāḍi</td>
<td>oṣmat karoti</td>
<td>to shine</td>
</tr>
<tr>
<td>gacchādi</td>
<td>gatra</td>
<td>waste</td>
</tr>
<tr>
<td>oṭgā</td>
<td>oṭkaroti</td>
<td>complaint</td>
</tr>
<tr>
<td>bhingatī</td>
<td>bhīnna grāthi</td>
<td>disjoined in form</td>
</tr>
<tr>
<td>phannāji</td>
<td>spandana</td>
<td>to thrash</td>
</tr>
<tr>
<td>manijjhādi</td>
<td>madhya nīdra</td>
<td>dosing</td>
</tr>
</tbody>
</table>

580. Also examine Hindi word, -dhāndhā; Skt. -dvandvā; meaning - distractions of life.
581. Cf. also Pahadi Siraji -kīc ca; teccadi; meaning of what kind; and of that kind.
582. On the aspiration of the initial consonant, see Chapter 'Aspiration' of the present study.
583. -ā, is pleonastic addition. Cf. Pahadi -gāc cī, meaning the belt; a case of transferred association.
584. Also Cf. Pahadi Siraji, -gīc cī; to strike; -Chinā -complaint; for one cries and makes complaints.
585. -bhi-nasalised syllabic long vowel and -ti, long vowel too.
586. Cf. Punjabi word -phandana; to thrash.
587. A compound formation; a Denominative construction.
Siraji  | Skt. | meaning
---|---|---
jethe  | yatra hi | where
bathātā  | vardhāpti | blessing
jandare  | (a) bhyaatar | inside
tapahare  | dvi prahara | mid-day meals

Rām ār karaṅgātē | Saptarśi Tārakam | Constellation of Seven stars.

pāṅga  | pratyanga | branches of the tree
pooch  | pratyut kārī | discard
dapāndi  | dvi pāṅgā | cross-roads
jāl pec.  | jala pratyaya | appearance of illusion
patāri  | pratyavāhara | humiliation
kāndhe  | skandha | shoulders
namiste  | na vastu | ill-luck

588. Cf. Punjabi word -jitthe; -titthe; Pahadi Siraji has the umlaut for them.

589. Pahadi Siraji word -pooch; represents a case of umlaut.

590. The word -jala-water, is used for illusion, false appearance, evenain Bakt; Examine -Indra Jāla; with long syllabic vowel -jāj) -jāla -meaning the volume of water, (from the base -jāla).

591. Examine Hindi word -kandhāj from the same base.

592. On the compound formation with -na, as the first member see Chapter 'Preservation of Dental -na, in Siraji Pahadi of the present study. Compounds with -ka, and -na, are very frequent in Pahadi Siraji.
The dental -n, in combination with other consonants had the following treatment, Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tāndi</td>
<td>tanti, tati</td>
<td>crowd</td>
</tr>
<tr>
<td>chūmmū</td>
<td>kanna</td>
<td>small one, 593.</td>
</tr>
<tr>
<td>khīndū 594</td>
<td>khandita</td>
<td>guests distributed over the houses</td>
</tr>
<tr>
<td>kanūre</td>
<td>karaṇā pūraka</td>
<td>long hair covering the ears</td>
</tr>
<tr>
<td>dhīnacā</td>
<td>dhemu</td>
<td>milk, butter and the curd</td>
</tr>
<tr>
<td>kānī</td>
<td>kanduti</td>
<td>irritation</td>
</tr>
<tr>
<td>namāne 595</td>
<td>ummanāh</td>
<td>one with an indifferent mind</td>
</tr>
<tr>
<td>kadimāṇi 596</td>
<td>kanṭaka</td>
<td>thorns</td>
</tr>
<tr>
<td>bijjhe</td>
<td>vandhyā</td>
<td>clear sky.</td>
</tr>
</tbody>
</table>

593. Cf. also Hindi word, -chūmmās - small child.

594. At a festive gathering, the invited guests are distributed over the village houses of the host village. The tokens will be collected from the guests and the invitees are asked to draw lots.

595. Epenthetic vowel served to separate the conjunct consonant.

596. Siraji word - kadammani, -mmani, pleonastic addition.
Siraji  Skt.  meaning

aın dhan  anna dhanə  food and money
jähane  janghə  thighs  587
indhi  idha  588  here
nihathə  namna  down plains
chyāde  citamala  funeral fire
khinthaḍi  Kanthə  tattered clothes
bajjar bänhə  vajra vandhəya  confirmed barren woman

The combination of consonants with –y, as one member has

the following treatment, Or.

chaj  sedyə  to get ready quickly
chūdaka  589  sedyə  quickly
dhij  590  dhaitya  to be patient
bajjh, or būjjh  budhya  to know
kārae  karyā sakte  to busy

Below may be noticed other combinations of consonants of

heter-organic nature. Examine the following:
sakalp  samkalpa  to dedicate
tallail  591  laVgrham  bower made by the creepers

587. Sirji –jähane ; aspirated –ṣh, appears to have been
analyzed into aspiration and the consonant.

588. Vedic word –idha; the insertion of –dental n; Or. Siraji
bändar, monkey.

589. –cndaka; –kə, pleonastic.

590. The denominative construction from the substantive base –
dhij; Skt. –dhaitya.

591. Note the metathesis. The consonants –l, and –t, have
interchanged their positions.
Slrajj act.
gQO dvi
dthus 595 stupa
kiradu 594 kirata
dohapha phplfyn
phalaiochi tyhol
* nlrtri
chipatu 595O ... «kattu| both syllabic vowels longf «*tt —cerebral* a case of umlaut, read it as -n* qhiccad,* with initial aspiration.*

592. Siraji—dhamūhe; —sm—nasalised long syllabic vowel. For aspiration of the initial consonant see Chapter 'Aspiration of the present work.'

593. Aspiration, to compensate the loss of sibilant.

594. A case of transferred association. The tribal Kiratas were often engaged for menial work. The willow-basket was called Kirad; for it is used in carrying loads over the hills, a name of contempt like -kinnara, meaning, are they men?

595. Aspiration serving as atonement for the loss of sibilant.

596. Also examine Pahadi —gādāj river basin; cf. Kashmiri word —gādāj (with both syllabic vowels long, d—cerebral retroflex sonant) —gādā means fish; a case of transferred association; see Turner 'Nepalese Dictionary'.

597. -lapp chappie is an onomatopoetic word.

598. -kattu; both syllabic vowels long; -tt —cerebral; a case of umlaut.

599. Read it as -'chiccad,* with initial aspiration.
<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>paraillan</td>
<td>prati pālana</td>
<td>to wait</td>
</tr>
<tr>
<td>byūhanā</td>
<td>up visé</td>
<td>to sit</td>
</tr>
<tr>
<td>badāuṃa</td>
<td>vardhāpāna</td>
<td>to make others grow</td>
</tr>
<tr>
<td>phūkā</td>
<td>phūt kṛti</td>
<td>life breath</td>
</tr>
<tr>
<td>gīsādī</td>
<td>kṛti</td>
<td>to sharpen</td>
</tr>
<tr>
<td>saneharā</td>
<td>sanāsā kara</td>
<td>messenger</td>
</tr>
<tr>
<td>khopatū</td>
<td>karpāra</td>
<td>kapala skull</td>
</tr>
<tr>
<td>bīthā</td>
<td>pratha</td>
<td>seat of the Lord</td>
</tr>
<tr>
<td>dūharū</td>
<td>dvi hṛdyā</td>
<td>husband and wife</td>
</tr>
<tr>
<td>phālate</td>
<td>sphālīta</td>
<td>beams of the timber</td>
</tr>
<tr>
<td>jhāi</td>
<td>kṣaya</td>
<td>decline</td>
</tr>
<tr>
<td>hans</td>
<td>śvāsa</td>
<td>soul</td>
</tr>
</tbody>
</table>

---

600. A case of umlaut of the vocalic -r̥ḥ̤-cerebral retroflex sonant.

601. A rare case of syncopation. The final syllabic sibilant in the first member of the compound, was first reduced to simple aspiration.

602. Even in Skt. - karpāra and -kapala, provide the case of Prakritisation.

603. Note the voicing of the initial syllabic consonant.

604. Also Cf. -dohadal desire of the woman when she is pregnant; a woman with two hearts, i.e. her own and that of the child newly conceived.

605. Siraji -jḥā; -jḥā, nasalised long syllabic vowel.

606. Siraji - hans; insertion of -n, see Chapter 'Preservation of Dental -n in Siraji Paḍādi' of the present work.
<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lāmmāṇā</td>
<td>lavana</td>
<td>to cut</td>
</tr>
<tr>
<td>keśmi</td>
<td>kva ca</td>
<td>where</td>
</tr>
<tr>
<td>bāśārī</td>
<td>vanā</td>
<td>flute</td>
</tr>
<tr>
<td>ghāme</td>
<td>gharma</td>
<td>heat</td>
</tr>
<tr>
<td>ūra</td>
<td>uru 607</td>
<td>pain of thighs</td>
</tr>
<tr>
<td>narīṭṭhā 608</td>
<td>na arista</td>
<td>sins</td>
</tr>
<tr>
<td>bharālā</td>
<td>bharā</td>
<td>flooding rains, overflowing the pits</td>
</tr>
<tr>
<td>ūkhātā</td>
<td>ut kas</td>
<td>up</td>
</tr>
<tr>
<td>jhūṭ</td>
<td>(ut) chista</td>
<td>to drink</td>
</tr>
<tr>
<td>rījkhā khījjā</td>
<td>rājy khidy</td>
<td>pleasures and pains, details</td>
</tr>
<tr>
<td>bikā</td>
<td>vi kṣati</td>
<td>fault</td>
</tr>
<tr>
<td>parāndā</td>
<td>paraṇa</td>
<td>over or above</td>
</tr>
<tr>
<td>hivātī 609</td>
<td>hādāya</td>
<td>memory of the heart</td>
</tr>
<tr>
<td>haikkalī</td>
<td>hṛṭka 610</td>
<td>heart, pride</td>
</tr>
<tr>
<td>bisālaṇā</td>
<td>vi śrama</td>
<td>to appease</td>
</tr>
<tr>
<td>ārasū</td>
<td>ādarsa</td>
<td>looking glass</td>
</tr>
</tbody>
</table>

607. A case of transferred association.

608. Also examine -Bāsakumaracaratam - Cf. Bandī - Vide 'Vīrutasaratam under the section Vihārabhadrasaṃ Kumantrāṇe - 'abhyāsa dattam svargyam arīṣṭa nāsanam da bhavatā'.

609. Many analogical constructions from the Old base -hṛt are current in Sirajī Pāhadi, Cf. Chapter 'Sounds and Symbols' of the present work.

610. Many analogical constructions from the Old base -hṛt are current in Sirajī Pāhadi, Cf. -li pleonastic addition.
There is a large number of words in Siraji Pahadi Western, where consonant groups have been separated with epenthetic vowel. Some of them are listed below. Examine the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>chūdar</td>
<td>kṣudra</td>
<td>mean</td>
</tr>
<tr>
<td>niḥaci</td>
<td>niś caya</td>
<td>condition of settled mind peace</td>
</tr>
<tr>
<td>barātā</td>
<td>vart</td>
<td>settle down</td>
</tr>
<tr>
<td>parāchhi</td>
<td>pratyāksipta</td>
<td>cast spell</td>
</tr>
<tr>
<td>bharūmā</td>
<td>bhrama</td>
<td>confusion</td>
</tr>
<tr>
<td>māttarā</td>
<td>mātrap</td>
<td>power</td>
</tr>
<tr>
<td>dhattari</td>
<td>dharitri</td>
<td>earth</td>
</tr>
<tr>
<td>bharanta</td>
<td>bhrānti</td>
<td>restlessness</td>
</tr>
<tr>
<td>parasār</td>
<td>prakāsa</td>
<td>to come lighted</td>
</tr>
</tbody>
</table>

611. Siraji -niḥaci; it could be traced to OIA - niscinta, freedom from worries.

612. Note the metathesis of consonants -r, and -t, in Dhattari.

613. The denominative construction from the base -pares; Skt. -prakāsa, light.
<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>patanā</td>
<td>pratyayana</td>
<td>to make one trust 614</td>
</tr>
<tr>
<td>sīrī</td>
<td>sīras</td>
<td>head</td>
</tr>
<tr>
<td>tāst 615</td>
<td>duṣta</td>
<td>wicked</td>
</tr>
<tr>
<td>gupat</td>
<td>gupta</td>
<td>secret</td>
</tr>
<tr>
<td>āsatī 616</td>
<td>āstha</td>
<td>faith</td>
</tr>
<tr>
<td>cānā 617</td>
<td>astāṇa</td>
<td>to come down</td>
</tr>
<tr>
<td>āhādi</td>
<td>asti</td>
<td>existence</td>
</tr>
<tr>
<td>banasatā</td>
<td>vanaspati</td>
<td>tree</td>
</tr>
<tr>
<td>palāgā 618</td>
<td>plutāṅga</td>
<td>robust in health</td>
</tr>
<tr>
<td>satūrī</td>
<td>kastūrīkā</td>
<td>mask</td>
</tr>
<tr>
<td>bhūcād 619</td>
<td>Brahma carya</td>
<td>practice of penance</td>
</tr>
<tr>
<td>bharūmade</td>
<td>bhrāṃanta</td>
<td>wandering ones</td>
</tr>
<tr>
<td>niṃarā 620</td>
<td>niḍrā</td>
<td>sleep</td>
</tr>
<tr>
<td>sūrās</td>
<td>svarga</td>
<td>heavens</td>
</tr>
<tr>
<td>Bhāddar</td>
<td>Bhāḍra peds</td>
<td>the rainy month</td>
</tr>
<tr>
<td>bharūma</td>
<td>bhṛama</td>
<td>confusion</td>
</tr>
</tbody>
</table>

615. Note the devoicing of voiced dental -d. This is peculiar feature of Kasthūrī and Pisāca languages; see Girson 'Pisāca languages Of North West'.

616. Siraji - āsatī, and -āhādi; (initial syllabic/long in both cases) meaning - faith; and existence respectively; phonetic distinction used as semantic value.

617. An illustration of umlaut.

618. Siraji - palāgā; all syllabic vowels long except the initial -pā- nasālized vowels.

619. Siraji - bhū- nasālized long vowel.

620. Cf. also dialectical -niḍarā; Cf. Punjabi -niḍar; (ni- nasālized syllabic short vowel).
Svara Bhakti may be noted in some loan words from English.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhaisati</td>
<td>abhyasta</td>
<td>accustomed</td>
</tr>
<tr>
<td>baghayāla</td>
<td>vyāghra</td>
<td>ferocious</td>
</tr>
<tr>
<td>jhaśākā</td>
<td>Yaksā</td>
<td>evil spirits</td>
</tr>
<tr>
<td>namāne</td>
<td>ummanāḥ</td>
<td>one with an indifferent</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mind</td>
</tr>
<tr>
<td>jandare</td>
<td>antār</td>
<td>in, locative termination</td>
</tr>
<tr>
<td>na kārāta</td>
<td>na krātārthā</td>
<td>good- for nothing</td>
</tr>
<tr>
<td>barāgghanū</td>
<td>vyāghroṇa</td>
<td>fearsome</td>
</tr>
<tr>
<td>śalaigghanī</td>
<td>śālāghana</td>
<td>self-praise</td>
</tr>
</tbody>
</table>

Combination of consonants were rarely allowed at the end and those which managed to survive, could do so, only with the vacalic aid of long vowels and initially they were simplified with the disappearance of the member consonants of the group. Voiced stops lost their voice, and the aspirated ones lost their aspiration. Presence of -r, has been responsible for cerebralization of stops in many cases. The intervocalic -l, developed a sonant quality. Semi-vowels -y, and -v, lost their vocalic nature (when placed initially) and became pure stops, when they became identified with palatal sounds.
MODIFICATIONS OF MEDIAL CONSONANTS.

The medial consonants have suffered more than the vowels. Initially consonants were known to be more firm than the vowels, but medially, the consonants have undergone more changes than any other sound. But this is, in no way peculiar to Siraji Pahadi Western. It is true of all NIA languages. The consonants disappeared, leaving in very cases, the glides -y, and -v, and also -h. A medial aspirated voiced and unvoiced stop was very often reduced to a simple consonant or aspiration only. A double consonant group, was sometimes, changed to a consonant group of dissimilar consonants by process of dissimilation. Examine below some of the cases, where a medial consonant has disappeared leaving no trace whatever behind. Cf. the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nahūdi 621</td>
<td>nis' cinta</td>
<td>peace of mind</td>
</tr>
<tr>
<td>balayāgghan</td>
<td>pratyāṣeṣa</td>
<td>corrupting</td>
</tr>
<tr>
<td>paara 622</td>
<td>prahara</td>
<td>to guard</td>
</tr>
<tr>
<td>nimati</td>
<td>nirmata</td>
<td>distracted, reduced</td>
</tr>
<tr>
<td>chuaua 623</td>
<td>chādana</td>
<td>to spread</td>
</tr>
</tbody>
</table>

621. -nahūdi; dialectical -nīhāci; -nahūci; na-nasalized vowel.

622. Literally -keeping hours; a case of transferred association. We keep hours, when we guard.

623. The medial vowel is schwach.
<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>624</td>
<td>624</td>
<td>praise</td>
</tr>
<tr>
<td>alū</td>
<td>ālāpa</td>
<td>real brother</td>
</tr>
<tr>
<td>sorā</td>
<td>sodarya</td>
<td></td>
</tr>
<tr>
<td>bāi</td>
<td>vi pāḍikā</td>
<td>splitting at the heels of feet</td>
</tr>
<tr>
<td>bakāti</td>
<td>vākāra</td>
<td>express</td>
</tr>
<tr>
<td>pavaid</td>
<td>prāpti</td>
<td>gains</td>
</tr>
<tr>
<td>naua</td>
<td>anāna</td>
<td>water-spring for taking bath</td>
</tr>
<tr>
<td>628</td>
<td>628</td>
<td>peace</td>
</tr>
<tr>
<td>kaule</td>
<td>hūmaḷa</td>
<td>tender</td>
</tr>
<tr>
<td>allan</td>
<td>(a) lavanā</td>
<td>without salt, without substance</td>
</tr>
<tr>
<td>bhigati</td>
<td>vigraha</td>
<td>separation</td>
</tr>
<tr>
<td>kajana</td>
<td>ku-jāna</td>
<td>ignorant</td>
</tr>
<tr>
<td>bhinna gati</td>
<td>bhinna gati</td>
<td>displeasure</td>
</tr>
<tr>
<td>Sanskrit</td>
<td>Meaning</td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>----------------------------------</td>
<td></td>
</tr>
<tr>
<td>Siraji</td>
<td>Skt. meaning</td>
<td></td>
</tr>
<tr>
<td>cappbale</td>
<td>catus phala on all sides</td>
<td></td>
</tr>
<tr>
<td>dhai</td>
<td>dhyātavya condition worth taking notice</td>
<td></td>
</tr>
<tr>
<td>sans 632</td>
<td>śvāsa life breath</td>
<td></td>
</tr>
<tr>
<td>bikar</td>
<td>vyatikara news</td>
<td></td>
</tr>
<tr>
<td>tecchadi 633</td>
<td>tādṛśa of that kind</td>
<td></td>
</tr>
<tr>
<td>patāra</td>
<td>pratārana slight</td>
<td></td>
</tr>
<tr>
<td>phūrā</td>
<td>sphurita exaggerated talk or gossip</td>
<td></td>
</tr>
<tr>
<td>seuā</td>
<td>setu bridge</td>
<td></td>
</tr>
<tr>
<td>jāai</td>
<td>jāmātr son-in-law</td>
<td></td>
</tr>
<tr>
<td>dyāunte</td>
<td>dayanīya worth pitying</td>
<td></td>
</tr>
<tr>
<td>paraśalalan</td>
<td>prārabdha to obtain by providence</td>
<td></td>
</tr>
<tr>
<td>karaunē</td>
<td>karmānt ceremonials</td>
<td></td>
</tr>
<tr>
<td>rūh</td>
<td>rūpa beauty</td>
<td></td>
</tr>
<tr>
<td>bhīnē</td>
<td>bhaginī sister</td>
<td></td>
</tr>
<tr>
<td>bīj 634</td>
<td>vinaya request</td>
<td></td>
</tr>
<tr>
<td>reja 635</td>
<td>rajju ropes.</td>
<td></td>
</tr>
<tr>
<td>pījali</td>
<td>pittala yellow</td>
<td></td>
</tr>
<tr>
<td>pilli 636</td>
<td>pindala shapely</td>
<td></td>
</tr>
</tbody>
</table>

632. Insertion of -a, to compensate the loss of sibilant. See also Siraji word -hans; soul.

633. Also Cf. Pahadi –kochadi; kīḍā; jecchā; yāḍya; of what kind; of his kind.

634. Note the semi-vowel -v, when placed initially has developed consonantal character; see 'Preservations'.

635. The palatal consonant -j, has helped to throw forward a palatalized vowel -e; reja, rajju; meaning ropes.

636. A case of -l, replacing the cerebral -d.
<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sukhī</td>
<td>asukh asukha</td>
<td>with difficulty</td>
</tr>
<tr>
<td>bīlakha</td>
<td>vi lako</td>
<td>to be separated</td>
</tr>
<tr>
<td>śīvāla</td>
<td>śīvālaya</td>
<td>hill</td>
</tr>
<tr>
<td>svarana</td>
<td>sambharana</td>
<td>to dress</td>
</tr>
<tr>
<td>sana</td>
<td>sandhyā</td>
<td>evening</td>
</tr>
<tr>
<td>ohana</td>
<td>chādana</td>
<td>shed</td>
</tr>
<tr>
<td>lundhū</td>
<td>lūna</td>
<td>cut (grass), past tense</td>
</tr>
<tr>
<td>nīra</td>
<td>nyāra</td>
<td>near</td>
</tr>
<tr>
<td>sakhele</td>
<td>saha khala</td>
<td>play fellow since early childhood</td>
</tr>
<tr>
<td>hima</td>
<td>Hima ārī</td>
<td>Himalayas</td>
</tr>
<tr>
<td>palas</td>
<td>palāsā</td>
<td>to burst in leaves</td>
</tr>
<tr>
<td>gisadi</td>
<td>gharsana</td>
<td>clash</td>
</tr>
<tr>
<td>phanainā</td>
<td>paridhāna</td>
<td>dress</td>
</tr>
<tr>
<td>bhīmati</td>
<td>bhrānti</td>
<td>confusion</td>
</tr>
<tr>
<td>áyall</td>
<td>ārgāla</td>
<td>jackal</td>
</tr>
<tr>
<td>bajane</td>
<td>vādyana</td>
<td>drums</td>
</tr>
<tr>
<td>hyāla</td>
<td>hṛt anala</td>
<td>heart burning</td>
</tr>
</tbody>
</table>

637. The same word is found in Punjabi; the same meaning
638. Also examine Hindi word -savarana; to smoothen things.
639. Siraji -lundhū, -dhū, is to be traced to an original past participle -ta.
640. Also examine Punjabi, -nede; Braj Ayadhi; -rayamūka parvat near ai' Čr. Rāmaçarī tamānasa, Čr. Sundara Kāndam; English word near; a case of phonetic coincidence Skt. nyāra.
<table>
<thead>
<tr>
<th>Term</th>
<th>Skt.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sānu</td>
<td>Sata</td>
<td>hundred</td>
</tr>
<tr>
<td>goche</td>
<td>go ksura</td>
<td>hoof of the cow</td>
</tr>
<tr>
<td>mātāryā</td>
<td>mātsarya</td>
<td>malice</td>
</tr>
<tr>
<td>dhairāki</td>
<td>divasa, ghaṭikā</td>
<td>hours of the day</td>
</tr>
<tr>
<td>jīpaṭi or jīphaṭi</td>
<td>jīvha, śphuta</td>
<td>outspoken</td>
</tr>
<tr>
<td>dēvalo</td>
<td>deva(la)</td>
<td>devotee</td>
</tr>
<tr>
<td>jājale 642</td>
<td>javala, javla</td>
<td>distractions of life</td>
</tr>
<tr>
<td>bīcān</td>
<td>vi cinu</td>
<td>to recognize</td>
</tr>
<tr>
<td>syāi, sīāhi</td>
<td>sādṛśi</td>
<td>similar</td>
</tr>
<tr>
<td>tāuli</td>
<td>tapala</td>
<td>summer</td>
</tr>
<tr>
<td>supp</td>
<td>śīrpa</td>
<td>winnowing basket</td>
</tr>
<tr>
<td>duhānge</td>
<td>dhūmarūga</td>
<td>men with dark body</td>
</tr>
<tr>
<td>āv</td>
<td>āram, sam</td>
<td>to appease</td>
</tr>
<tr>
<td>pijād 645</td>
<td>pratyayana</td>
<td>to bring to a point</td>
</tr>
<tr>
<td>būṭti</td>
<td>vapti, upṭi</td>
<td>plant free</td>
</tr>
<tr>
<td>śāhaṭhū</td>
<td>sama, sthala</td>
<td>even ground</td>
</tr>
<tr>
<td>haikkalī</td>
<td>hṛt</td>
<td>heart</td>
</tr>
<tr>
<td>kākaḍū 643</td>
<td>karkaṭikā</td>
<td>heart</td>
</tr>
<tr>
<td>nihathaṭhi 644</td>
<td>nimma</td>
<td>belonging to down plains</td>
</tr>
<tr>
<td>bānnī</td>
<td>varga</td>
<td>complexion</td>
</tr>
<tr>
<td>sūi</td>
<td>sūka</td>
<td>parrot</td>
</tr>
<tr>
<td>daī 645</td>
<td>dīna</td>
<td>went away</td>
</tr>
</tbody>
</table>

641 An illustration of syncopation.

642 A rare intensive form from the base-jaṇval, to burn

643 Metaphorically—a heart. The word is of frequent appearance in Folk-lore.

644 Siraji-nihathaṭhi and nivi; Cf. Semantic Distinction.

645 Sir= daī, (final syllabic vowel long); Skt. -ud dīna.
Sir. Skt. meaning
śuāl śaivāla green moss
palirū palita roṣa growth of hair
pāul palita grey hair
bājhalā vṛuhṛ prosperity
jadevā yajñopavīta sacred thread
kapattale ka pratyaya one who cannot be trusted
śākkarī śarkarā pebbles
sūndi svapantī while sleeping
lārajū āhalāda kara? pleasing
lānni lāvāya beautiful 646
chāane 647 channa bits
mhittar (a)bhyantar inside
śoahā 648 śapatha oath
sabāu sabāhu in company
rabārū vārta hara? messenger
paloan plośana to burn
gaal 649 galpa talk
balā bahala much
deulī deva sthali seat of the Lord

647 Sir.-chaan; the second vowel is schwach.
648 Also examine Punjabi-soa, (oa-nasalised open vowel).
649 Siraji- gāll; the second- a, is schwach, Cf. Punjabi, gālla and Hindi- gapp, meaning gossip.
<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>essa</td>
<td>etasya</td>
<td>of this</td>
</tr>
<tr>
<td>chāmbara</td>
<td>tāmra</td>
<td>red</td>
</tr>
<tr>
<td>deurū 650</td>
<td>deva rūpa</td>
<td>temple-house</td>
</tr>
<tr>
<td>āsi</td>
<td>āśya</td>
<td>mouth</td>
</tr>
<tr>
<td>dhūkkhī</td>
<td>adhāh aksa</td>
<td>with down cast eyes</td>
</tr>
<tr>
<td>āhauni</td>
<td>bhānti</td>
<td>morning light</td>
</tr>
<tr>
<td>bhośā</td>
<td>bhuhuṣa</td>
<td>hunger</td>
</tr>
<tr>
<td>kalāughe</td>
<td>kāla mukha</td>
<td>dirty faced one</td>
</tr>
<tr>
<td>jasalāi 651</td>
<td>ālasya</td>
<td>idleness</td>
</tr>
<tr>
<td>sañit</td>
<td>antithi</td>
<td>suspicious day</td>
</tr>
<tr>
<td>joi</td>
<td>yuvati</td>
<td>woman 652</td>
</tr>
<tr>
<td>suñj</td>
<td>sūtra</td>
<td>thread</td>
</tr>
<tr>
<td>hiuā</td>
<td>hima</td>
<td>snow</td>
</tr>
<tr>
<td>bīja 653</td>
<td>Vijayā Dasāmi</td>
<td>September Festival of Dasahara</td>
</tr>
<tr>
<td>Kattī</td>
<td>Kārtika</td>
<td>The month of Indian Calendar</td>
</tr>
<tr>
<td>Pantū</td>
<td>Pandita</td>
<td>A song containing maxim.</td>
</tr>
<tr>
<td>chain</td>
<td>chinna 654</td>
<td>leaves cut from the tree</td>
</tr>
<tr>
<td>nihāna</td>
<td>nidhyāna</td>
<td>survey</td>
</tr>
</tbody>
</table>

650 Siraji-deuru- temple-house; and Siraji-deulu, devotee.
651 Note the metathesis of -y,-(j) and -dental sibilant-s.
652 Siraji-jei; could be traced to Skt.- yosit, woman.
653 Mark how-when placeu initially has developed consonantal character.
654 Siraji,-chain; Sjt.--chinna; an illustration of umlaut,-n, cerebral.
<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>साहुरा</td>
<td>स्वासुरालया</td>
<td>house of father-in-law</td>
</tr>
<tr>
<td>tapahare</td>
<td>देवी प्रहरा</td>
<td>afternoon 655</td>
</tr>
<tr>
<td>पिस 656</td>
<td>पिस'</td>
<td>to grind</td>
</tr>
<tr>
<td>माहागी 657</td>
<td>महार्ग</td>
<td>precious</td>
</tr>
<tr>
<td>जोा 658</td>
<td>यामारा</td>
<td>Lord of Death</td>
</tr>
<tr>
<td>दिनासी</td>
<td>दिवासिकाः</td>
<td>Promised day</td>
</tr>
<tr>
<td>पाजु</td>
<td>उत पाद्य</td>
<td>to be born</td>
</tr>
<tr>
<td>बाई 659</td>
<td>वापी</td>
<td>water tank</td>
</tr>
<tr>
<td>भा�うरु 660</td>
<td>भ्रारमरा</td>
<td>fly, or lower</td>
</tr>
<tr>
<td>नाई</td>
<td>नादी</td>
<td>river</td>
</tr>
<tr>
<td>पारासी 661</td>
<td>पारास्वा</td>
<td>day after to-morrow</td>
</tr>
<tr>
<td>इत्तें</td>
<td>इवटा</td>
<td>fair</td>
</tr>
</tbody>
</table>

655. Note the voicing of-द्विं- in Pahadi as t; the tendency of devoicing is common to Kashmiri and Pusaca Languages. See Gri-son- ' Pusaca Languages of North West.'

656. Siraji-pिढα with palatal sibilant; Cf. Hindi-pिः and-piss; Punjabi; piss.

657. Siraji-माहागी; nasalized short vowel; Cf. Hindi-माहाग़ा; also dialectical- माहूगी; (na-nasalized short vowel).

658. Sir.,-जोा; (nasalized open- oa; final syllabic vowel long; ) also Cf. Siraji- jaा; without nasalized vowel.Cf. Semantic value of nasalization.

659. Cf.; also Hindi- बावली, water-tank

660. Siraji,-भारू; भाउरु; bha- nasalized syllabic short vowel; literally a fly but figuratively, a lover; a word of frequent appearance in folk-lore; See supplement.

661. Siraji-परासी; (aɪ-wit palatal sibilant); also Cf. Hindi,- परास्ग; punjabi, paro (ro-nasalized vowel).
Sir,  Skt. meaning
parekh parīkṣa  to examine 662
sātā sāpta seven
āthā asta eight
pāhuṇ pṛaghunika guest
hyūnde hima winter
sīvana śiv needle
rīje rajy pleasing
gharatā ara ghatta water-mill
sajjā sajjita prepared
hāti hatta shop
maiṭṭhe madhya in, Locative termination
paryāsā  prakāśa light 662
busavā Śīśvāi trusting

662. Siraji, p paraysā ; and- pares; meaning light and become lightened; the latter being denominative construction. Cf- Umlaut used for Semantic Value.
Extinctions of Medial Consonants in Siraji Pahadi:—

Medial consonants disappeared in many ways. Sometimes disappearance took place, leaving behind the glide in the form of semi-vowels—y, and—v and also—h; but these are very few cases where this glide is heard in Siraji Pahadi Western. This reminds one of Apabhraansa stage, where glides were not tolerated, of the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāyādi 663</td>
<td>bhratāry</td>
<td>brotherhood</td>
</tr>
<tr>
<td>kāhali</td>
<td>kāla</td>
<td>haste</td>
</tr>
<tr>
<td>sāyāli</td>
<td>ayamala</td>
<td>dark</td>
</tr>
<tr>
<td>parahāmūhe</td>
<td>purāna</td>
<td>to grow old 664</td>
</tr>
<tr>
<td>sāyādi 665</td>
<td>ātāla</td>
<td>cold season</td>
</tr>
<tr>
<td>āhali 666</td>
<td>anala</td>
<td>fire</td>
</tr>
<tr>
<td>balaihāna</td>
<td>Awa lamph</td>
<td>to take airs</td>
</tr>
<tr>
<td>sanahārū</td>
<td>svarna hāra</td>
<td>goldsmith</td>
</tr>
</tbody>
</table>

663. Personal changed into abstraction; concrete changed into abstract.

664. A denominative construction so popular in Siraji

665. Siraji, ji—sail,—sayad, cold and cold season. Cerebralization used as semantic value.

666Siraji—āhali, Also dialectical—hāul, hāal, Cf. Hindi—halla.
Siraji—kēhaddā also examine-jehaddā; tehaddā; ehadā; OIA—yādrē; tādrē; iārā, of that kind; of what kind; of his kind all siraji words.

668 Also Of. Punjab—tabbar; jēghadd; a case of transferred association in Pahadi Siraji.

669 A case of syncopation; Sehī—se—palatal sibilant.

670. Mackernagal derives it from the base—jh'r; see, 'Altindische Grammatik'—Jhūrī—is a word of frequent appearance in folk-lore. See Supplement.
Of the intervocalic aspirated voiced and unvoiced sounds, it can be said that the element of consonant was extinct, leaving behind the feeble aspiration. The intervocalic aspirated sounds were tolerated only when they resulted from phonetic modifications, Cf. the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>luhāani</td>
<td>lobhana</td>
<td>attractive</td>
</tr>
<tr>
<td>bīnh</td>
<td>vindhya</td>
<td>sting</td>
</tr>
<tr>
<td>sāhuni</td>
<td>saṃgharaṇa</td>
<td>crowd</td>
</tr>
<tr>
<td>mūhari</td>
<td>madhura</td>
<td>sweet</td>
</tr>
<tr>
<td>sammoharī</td>
<td>sammukha</td>
<td>in front</td>
</tr>
<tr>
<td>'sāhāni</td>
<td>sakha(mi)</td>
<td>branches</td>
</tr>
<tr>
<td>'sāh</td>
<td>swāsa</td>
<td>breath, life</td>
</tr>
</tbody>
</table>

But compare the following, where the intervocalic aspirated voiced consonants are allowed to persist, Cf.

<table>
<thead>
<tr>
<th>baghaide</th>
<th>vyāghra</th>
<th>ferocious</th>
</tr>
</thead>
<tbody>
<tr>
<td>bighama</td>
<td>viṣgraha</td>
<td>separation</td>
</tr>
</tbody>
</table>

In these cases, the aspirated consonants are obviously the result of phonetic modifications.

An intervocalic—y often a member of the consonant group when placed initially, has completely disappeared, resulting in no modifications, Cf:

671. Siraji,—bīnh to sting; Vindhya—mountain was so called for it gave stinging surprises to the invading Aryan armies on march to the South.

672. Siraji—mūhari; literally it means—butter milk.

673. Sir,—sāh; (so-palatal sibilant with long syllabic vowel) Siraji—sāh; life and—hans; soul; are derivatives from the OI base—swāsa. Phonetic modification is employed for Semantic value.
Sir. Skt. meaning
nāhuci niscaya, or cintā peace of mind 674
neuḍā naivedya small offering
lānī 675 lāvanya beautiful
Kapattalā ka pratyaya not worth trusting.

The following cases, a disappearing semi-vowel -y has left the surviving aspirated consonant, into changed palatal voiced aspirated consonant or dental aspirated voiced consonant of the following:

rijjh rajy pleasing
bajjhīa 676 vydhya Sir
bijjhe varjya cloudless (sky)

An intervocalic -v was either completely extinct or changed into a labial vowel -u; or in solitary case, turned into labial consonant p of the following:
lūn lavaṇa salt
padēṣi prati vesin neighbour
ailaṇ alavāṇa without substance without salt

In following cases, the semi-vowel -v has changed into a labial vowel - u, of the following:
asūni sivaṇa needle

674. Read it as, Skt. - niscaya or niscinta; Siraji - nāhuci, -hu-nasalized short syllabic vowel.

675 Siraji, - the abstract of OIA changed into concrete in Siraji Pahadi.

676. Also examine OIA- vardhamāna; - Prospering one; The sages of jain sect are called- vardhamāna.
Sir.  Skt.  meaning
auri  avara apara 677 another
deuli  deva athali temple-house

The intervocalic-ḥ was seldom preserved except when it replaced an original sibilant dental, or functioned as a glide, or was the surviving element of the disappearing consonant. Examine the following:-

muhana 678 mohana attraction
nisaha  nisvahi not worth trusting

The following cases of extinction of-ḥ may be noticed Cf.

paara 679 prahara hours
sabau  sabahu in company, arm in arm

An intervocalic-m, either disappeared or was replaced by the preceding vowel, while disappearing or was replaced by the labial vowel-u, resulting from an original labial-p, compare the following cases of extinction:

Hidaba  Hidimba one of the characters of epic of Mahabharata
biser  visrati to forget

In following cases- m, has disappeared affecting the preceding vowel, which was turned into the nasalized vowel, Cf. th following:

677. Even in Skt.-avara;-apara, represent a case of Prakritization.
678. Siraji, muhanaj; Skt, mohana, weak grade. This is the case of preservation of-ḥ.
679. Siraji,-paara, the second-vocalic element is schwach, the final syllabic vowel is long.
In intervocalic -n, was either a case of complete extinction or was allowed to survive as member of the consonant group, when the aspirated consonant lost its element of the mute. The dental nasal, when in combination with the cerebral or dental in intervocalic positions, led to either disappearance of the nasal- n, or doubling of the same, Cf. of the following:-

hāulā 681 hṛt anala burning of heart
nachānā na abanta restless
dīb devana deceitful talk
pataraṇā prataraṇa deception

The second category:
phānnanī spandana strike

An intervocalic -r, was either a case of complete extinction or was retained, when separated from the group of consonants, Cf the following:
śadd 682 śraddha to invite (in good faith)

Second category:
sirā bīre śrī Varṣa drizzling 683

680 Cf. Pahadi, -jāī, meaning daughter; Skt. jāti, -sister
Examine Pahadi pair words - jāī; badhāī; meaning-daughter & son

681. Cf. also-hyālā; both syllabic vowels long.

682. Also, Cf. Punjabi, - radical base-sadh; to summon; to invite

683. Siraji,-sir bīr; drizzle; drizzling rain is held to be a blessing; for it does not bring about erosion of the soil and as such is regarded best for crop.
The following may be added to the words, where there is case of complete extinction of -r, of the following:

Sir. 
Skt. 
meaning
nimati
nirmata 
with distracted mind
nakāratā
na kṛtārtha 
good for nothing

In following cases, the disappearing -r, has left the surviving consonant doubled, of the following:

Bānki 
varna 
complexion
kākādi 
karkatikā 
heart

An intervocalic cerebral-s was a case of complete extinction. The disappearing cerebral-s, modified the consonant of the group, changing the consonant, into the voiced aspirated stop, of the following:

khūdī 
gotha 
cow-shed
mūthī 
mustī 
fist

In short, the compound consonant were not allowed to survive either initially, medially or finally. An initial compound consonant was reduced to a single consonant by way of assimilation, the first member of the consonant group, being retained. But in cases, where the consonant group consisted of the stop plus the dental-s, or rather the dental-s, plus the stop, it was the stop that was tolerated. Normally the consonants are supposed to be more firm than vowels, when located initially. Medially the compound consonants suffered all possible modifications, known to the Pkt stage of development of Indian Historic Linguistics. There was assimilation, aspiration, nasalisation,
lengthening of the preceding vowel, etc. Finally the consonant
groups were not allowed even in OL.

It is not surprising, if they are not allowed to survive
in Pahadi Siraji. Consonant groups were tolerated only by device
of vocalic aids 684. The final \( -r \), was changed to a sonant
cerebral-1, when in an intervocalic position.

Total extinction or rather modification in Siraji
Pahadi, was that of semi-vowels-\( y \) and \( v \), when placed initially.
In intervocalic positions, the aspirated sounds were better
preserved. The palatal and cerebral sibilants were not, however
confused as in Eastern Dialects. In very isolated cases, the
devoicing of sonants, is evident not only in words, derivable
from Skt., but also in foreign loan words. The intervocalic-\( p \),
is reduced to-\( v \), emerging subsequently into the labial vowel-\( u \).

684. For detailed discussion, see Chapter 9 Grammatical Extensions
of the present work.
MODIFICATIONS OF FINAL CONSONANTS:

There is remarkable preservation of final consonants in Siraji Pahadi. In order to save a final consonant, from extinction, it avails of vocalic aid. The long vowels, ā, ī, or mixed vowels, were attached to the final consonants, to prevent their disappearance. In many cases, a consonant or compound consonant, was tolerated, provided there was long vowel preceding the consonant group. For this purpose, even a short vowel, preceding the consonant group, is treated as a long vowel. Or when a final consonant was doubled under stress, the same was retained if there was long vowel in the interior of the word. The consonant groups, in some cases, were dissimilated and preserved. In numerous cases, extension forms were used to save the final consonants from complete extinctions.

Compare the following, where the vocalic aid is used to prevent extinction of final consonants:

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhori</td>
<td>dhrūva</td>
<td>steady</td>
</tr>
<tr>
<td>tātā</td>
<td>tapta</td>
<td>hot</td>
</tr>
<tr>
<td>gindū</td>
<td>granthā</td>
<td>making of gossip</td>
</tr>
<tr>
<td>kariśā</td>
<td>krośā</td>
<td>anger</td>
</tr>
<tr>
<td>hini</td>
<td>hina</td>
<td>imperfection</td>
</tr>
<tr>
<td>phetti</td>
<td>sphita</td>
<td>plain ground</td>
</tr>
<tr>
<td>chāchar</td>
<td>keśar keśar</td>
<td>spring water, flowing water</td>
</tr>
</tbody>
</table>

685. Also examine Intensive forms in Skt. In Pahadi, it is a rare Intensive form from the radical base-keśar.
<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghätti</td>
<td>ghatati</td>
<td>miseries</td>
</tr>
<tr>
<td>cholū</td>
<td>chailem</td>
<td>clothes</td>
</tr>
<tr>
<td>pittī 687</td>
<td>pitta</td>
<td>courage</td>
</tr>
<tr>
<td>jaliyade 688</td>
<td>jadotpāta</td>
<td>uprooting</td>
</tr>
<tr>
<td>jajāli 689</td>
<td>jala jala</td>
<td>floods</td>
</tr>
<tr>
<td>aukhī</td>
<td>(asukah) asikha</td>
<td>with difficulty</td>
</tr>
<tr>
<td>aukhī</td>
<td>sukha</td>
<td>with ease</td>
</tr>
<tr>
<td>kāmmni</td>
<td>kampana</td>
<td>shivering</td>
</tr>
<tr>
<td>jagātara</td>
<td>jagat</td>
<td>world</td>
</tr>
<tr>
<td>jharāunē</td>
<td>jvara</td>
<td>burning pains</td>
</tr>
<tr>
<td>rūnē</td>
<td>rājāngana</td>
<td>court of the royal palace</td>
</tr>
<tr>
<td>bākkha</td>
<td>vakṣa</td>
<td>sides</td>
</tr>
<tr>
<td>tarāssā</td>
<td>tṛṣā</td>
<td>thirst</td>
</tr>
<tr>
<td>āgarā</td>
<td>agre</td>
<td>earlier</td>
</tr>
<tr>
<td>bīhā</td>
<td>vinā</td>
<td>twenty</td>
</tr>
<tr>
<td>beralā</td>
<td>virāla</td>
<td>few</td>
</tr>
<tr>
<td>kahanū</td>
<td>kathānaka</td>
<td>story</td>
</tr>
<tr>
<td>sunnā</td>
<td>svarna</td>
<td>gold</td>
</tr>
<tr>
<td>kulha</td>
<td>kulyā</td>
<td>canals</td>
</tr>
</tbody>
</table>

687. Siraji- halaki pitti; skt- laghuka pitta; small courage
686. Examine pancatantram- Gatyaro Dhurtasa Brahmanah. Cf.'
'socialsam asanamuddistam', It is prescribed to take bath
with clothes on, (when you touch by chance a dog).
688. Siraji- jaliyade; compound formation- jadotpāta.
689. Siraji- jajali. The reduplicated form from the base-jala,
The second category of words is that, where the final consonant was retained due to stress accent, being on long medial vowel in the interior of the word, Cf. the following:

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning.</th>
</tr>
</thead>
<tbody>
<tr>
<td>jūb</td>
<td>yava</td>
<td>barely 690</td>
</tr>
<tr>
<td>jankh 691</td>
<td>Yakṣa</td>
<td>troubles</td>
</tr>
</tbody>
</table>

There is third category of words, where the extension forms very often consisted of cerebral sounds, which were employed to prevent extinction of final consonants, Cf. the following:

<table>
<thead>
<tr>
<th>khīnthaśi</th>
<th>kantha</th>
<th>tattered clothes</th>
</tr>
</thead>
<tbody>
<tr>
<td>baringade</td>
<td>vakra</td>
<td>crooked</td>
</tr>
</tbody>
</table>

The discussion above, is sufficient to convince that the tendency of preservation of final consonants, under some conditions, was or is remarkable in Siraj Pahadi Western. But it will be misleading to judge from that the extinction of final consonants was successfully avoided in Sirajī. The tendency of extinction of final consonants is noticed though not on an extensive scale, Cf the following:

<table>
<thead>
<tr>
<th>rū</th>
<th>rūpa</th>
<th>looks</th>
</tr>
</thead>
<tbody>
<tr>
<td>khūrakū 692</td>
<td>utkirana</td>
<td>destined</td>
</tr>
<tr>
<td>dyāuni 693</td>
<td>dayaniya</td>
<td>loveable</td>
</tr>
<tr>
<td>garokkū</td>
<td>guru</td>
<td>heavy</td>
</tr>
</tbody>
</table>

---

690. Green barley used in taking oaths; Cf. jūbā rī dāli; the shoot of barley.

691. Sirajī- jankh, and- jaśakā; from the same word, OIA- Yakṣa.

692. Progressive assimilation of final vocalic element.

693. Cf. also Skt.-dayita; woman. She is worth pity or love.
With regard to modifications, cerebralization is the commonest. Unlike Punjabi which is non-cerebralizing dialect, even in cases, where - r, (cerebral vowel) the chief cerebralizing agent, could have exerted its influence; Cf. Puj got; Skt.- gotra, family line; Punjabi; putta; Skt.- putra- son, etc 694. But Siraji pahadi makes use of cerebralization in more than one capacity. In Siraji, cerebralization of dentals, is regular feature. Cerebals also appear as pleonastic additions 695.

Dr. Bloch with regard to Marathi 696, and Turner 697, with regard to Guj, have discussed cerebralization and come to the judgement that cerebralization was of dialectical nature and that it was the result of successive stages of development forming a number of different isoglosses 698.

Wackernagal 699, has listed a few Vedic and Cl. Skt. words featuring cerebals which appear to have been affected by - r, which existed in corresponding words; Cf. Vedic,- jürni; flame from the root- jürvati; (with long initial syllabic vowel) - from the radical base- jrn; (r-syllabic); Cf. Cl. Skt.- jrnati; to burn 700; also Cf. Vedic.- janjāna; bhavana; with long final syllabic vowel- janjān)-flamings.

694* Ur* Jain*- Phonology of Punjabi.-Wide Modifications, p.89.
695* See Wackernagal, Band 1.
697* See Turner for phonological study of Gujarati.
698* See- Wackernagal and Debrunner,-Altindische Grammatik, Band 4, p.192.
699* Wackernagal, Band 1, p.192.
700* Wackernagal, Band 1, p.192.
Cf. Vedi-cony; Vedi-prṣ (r-vocalic), meaning to fill; pūrta, merit, from the root-prnati. Vedi-paṇi (n-cerebral), to raise; api-paṇayat; from the root- phṛ. Vedi-parapharat; pharapharatāti; Hindi—phaḍ phad; see for more example, Wackernagel and Debrunner 701.

These cases, some of them are built direct with a sound such as- kāṇe; ghāne, while they are from a basic form with -rn; (both cerebrals vocalic- r; ) and the same has resulted in- an, un, rn; (cerebral-n, in each case) which leads to- in, (with long vowel). In some of the cases, the disappearing-r, cerebralized the dental; Cf.—Siraji-naṭi; Skt.—ntya, dance.

Curious as it may seem, the cerebral nasal itself worked against the cerebralization of the dental; Cf. Wackernagel,702 Vedi, marṣāṇi; by the jewel; Vedi-pra niṣaya; pra-neakti; excluding an isolated case of reduplication, where we have—par-nilisati; ( all cerebral sounds). The same is applicable to Siraji Pahadi, Cf.

Sir. Skt. meaning
bhānāṇi bhangana buzzing

The presence of-r, where it was not a phonetic development of an original vowel-r is frequently turned into a palatal, Cf. Sir,
cuti truti break
cini trini three

701. Wackernagel, Band.1,p.192
702. Ibid. Wackernagel.
There are cases of dentalization of cerebrals too in Siraji 703 Siraji Pahadi is in agreement with NIA languages which have the tendency of converting dentals into cerebrals 704. Except of course, in cases of cerebrals and each of which has regular consonant appearance and has considerable traffic in interchange, Siraji Pahadi does not reduce cerebral nasal to a dental nasal as in the case of Konkan lower classes 705.

As early as the stage of Pali and its dialects 706 cerebral unaspirated sonat-d, between two vowels, was softened into corresponding semi-vocalic element as in- tālan; for-tādana, Hindi,-tālaḥ; Skt.tadāga. This peculiarity distinguishes the old Vedic Skt. also and the sound exists in Marathi and Guj. But Bhandarkar was ill-informed, when he observed that this sound was unknown to other dialects 707.

For Siraji Pahadi has numerous cases with semi-vowel-ṛ, vocalic, Of.

<table>
<thead>
<tr>
<th>Sir.</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saule</td>
<td>ṣyāmala</td>
<td>pretty dark</td>
</tr>
<tr>
<td>Palī</td>
<td>palita</td>
<td>grey hair</td>
</tr>
</tbody>
</table>

The cerebral-r element in the vowel-r, (Cf. Siraji-naṭi; Skt.-nrtya; dance, did exist as early as Pali and was occasionally perceived by Pali speakers, is proved by such examples as-rīt; for-

703. Wackernagal Band.1.p.192
704. See Chapter 'Nasalisation' of the present work.
705. See Bhandarkar, 'Philological Lectures', p.201.
706. Ibid.
707. Ibid, Pali And Pkts,p.41.
rtā and rukkha; for vṛksa- tree; and also by the circumstances that in some cases, though it disappeared it changed the following dental to a cerebral as in Siraji:

Sir. Skt.
sāgad  Samaśa; sam kṛta; Pali-katā, (with cerebral).

This undoubted evidence of an original vocalic r, having a cerebral sound element rather than being represented as flat-ar; -ir; or -ri, as is generally supposed.

Pischel attests to cerebralisation of dentals in MIA. In a group of consonants where -r was the first member, the dentals x were cerebralized. Specially in Ardha Magdhi, the words which retain the dentals in combination with -r, were collected by Vr. 3.24. Hemaśandra; Akṛti Gana; Dhurtadi 709.

The cerebral tensia so effected was sometimes changed to media; Cf. A.M.G-gadda; Skt., garta; examine Sirajī-gādā; river basin.

A short vowel before -r and consonants especially sibilants and followed by yaj-raj-vaj-la or sibilants, is very often lengthened and the consonant group is simplified. The above remarks of Pischel is equally applicable to Siraji, Cf.

Sir. Skt. meaning

naddhā nastr restless

708. See Pischel, Grammatik der Pkt Sprachen, p. 303, ff. 289.
709. Ibid. p. 204, ff. 289.
710. See Pischel, Grammatik der Pkt Sprachen, p. 62, ff. 62; Wide Phonetics.
Spontaneous cerebralization is hard to explain. Only in some forms cerebralization which appears irregular, may be explained with reference to prepositions which once existed and are now dropped; for instance, Siraji, Sir.- tappana; leaping to cross the river.

The word must have been originally combined with the preposition pra; or prati; pratī patna; Magadhi,- pedia. 711.

One will appreciate spontaneous cerebralization in Pahadi Siraji, if one remembered that as early as in Vedic times cerebralization was irregular; Cf. Vedic- pari pāna; as against Vedic-su-par-pra-pāna; ( su-pra-pāna)- a hearty drink 712.

In some cases, OIa nasal, which appears otherwise regular can be shown as resulting from the influence of neighbouring languages in related speeches of IE group; Cf. Skt.-sna; (with cerebral nasal), deer; Gr. ennos; Lat.-elnis; Cl.-skt.kina; (with cerebral nasal); Lat. callum; Skt. -veni; Lat. vallus; Skt.-māṅavaka; Pr. malnyx, etc. Wackernagal explains kalyāṇa; added to the base kalya; meaning pretty, yet there remain numerous cases in Skt. where nasalization must be said to be irregular; Cf.-Skt.-āṅgana, Epic; angana; (with cerebral) Skt.- bhan; & with cerebral nasal) Siraji:-bhan; Vedic-phēna; foam; Lex, kaniyā; (with cerebral nasal); Vedic and Cl.-skt. kaniyās; (dental nasal).

Vide Phonetics, a

712. See, Wackernagal, Band. 1.
Now examine the following words where the neighbouring \(-r\), has brought cerebralization, Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hūḍā</td>
<td>dhrta</td>
<td>stored up</td>
</tr>
<tr>
<td>laḍūkkalā</td>
<td>luddha kālā</td>
<td>attractive</td>
</tr>
</tbody>
</table>

In following cases, the presence of cerebral sibilant is responsible for cerebralization, Cf:

<table>
<thead>
<tr>
<th>naḍhāu</th>
<th>nasta (na)</th>
<th>make one run</th>
</tr>
</thead>
<tbody>
<tr>
<td>kāḍhā</td>
<td>kargat</td>
<td>extraction</td>
</tr>
</tbody>
</table>

In following cases, the aspiration is instrumental in bringing about the cerebralization, Cf:

<table>
<thead>
<tr>
<th>kāṇḍhā</th>
<th>skandha</th>
<th>hill-slope</th>
</tr>
</thead>
<tbody>
<tr>
<td>bāthātā</td>
<td>vardhāpti</td>
<td>blessing</td>
</tr>
</tbody>
</table>

Irregular cerebralization may be noted in the following:

Cf the following:-

<table>
<thead>
<tr>
<th>dāga</th>
<th>tānḳ</th>
<th>mark of sting</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhūṇā</td>
<td>dapanā</td>
<td>conversation</td>
</tr>
</tbody>
</table>

Irregular cerebralization may be noted in the following:

| bhūṇā | bhagīṇī | sister |

713. Cf.- Punjabi word ṃṣāda; weak (with both syllabic vowels long).
There was irregular cerebralization of the initial dental in following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>दामोदरी</td>
<td>Mandodari</td>
<td>The consort of Ravana</td>
</tr>
</tbody>
</table>

In the following an initial cerebral resulted from

**Phonetic modifications, Cf.**

- ठाँवी (ut) sthāpāna to raise
- ठावः ठी sthiti ठी stability of mind
- ठाहरी sthīra 714 stability

The above illustrates how an initial cerebral representing an original OIA stage, could hardly be traced in Siraji Pahadi. From among the roots of OIA there is a single one with an initial cerebral surviving in Siraji, i.e. -di; to go; of course the same was devoid of preposition -ud, of OIA, Cf:-

<table>
<thead>
<tr>
<th>diu</th>
<th>dina</th>
<th>went away</th>
</tr>
</thead>
<tbody>
<tr>
<td>di</td>
<td>दिः</td>
<td>wings 715</td>
</tr>
<tr>
<td>दायोढ़ा (ud) diyamana flying one</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The tendency of cerebralizing the dental found additional emphasis on account of cerebral sounds functioning as extension forms. For extensions in Pahadi Siraji all sorts

714. `The denominative construction from the substantive, -sthāhṛ; sthīra, stable`

715. In Pahadi Siraji, OIA radical base -di, is used in both senses of simple human movement and the flying of birds while the verbal forms are current to mean the human movement the substantive forms mean flying. Semantic value of nominative construction is worth observation.
of cerebral sounds were selected in addition to the vowel -us, and the lateral -l; which in most cases is a sonant cerebral rather than a simple -l, of Hindi. The cases of sonant cerebral -l are too numerous to recount; a few will suffice. Of:

Siraji  Skt.  meaning
kabali  kala  in hurry
Aspiration serves more than one purpose in Siraji Pahadi. Of all the modifying tendencies this is the commonly employed device in Siraji. The aspiration in support of final consonants called implosives, has already been discussed.

The presence of cerebral sibilants, semi-vowels -y, -y, (v), and -r, were considered sufficient ground for aspiration of the consonant. In addition, the final stress accent was equally responsible, in most cases for aspiration of mutes. In very rare cases the initial accent too, became responsible for aspiration. In some cases, when mutes forming part of the conjunct consonants were either assimilated or eliminated, it was sufficient to affect aspiration of the stops. There was also aspiration of the medial sounds which must be treated as spontaneous.

In a group of consonants with sibilants as one member, the sibilant was often eliminated and the surviving consonant which in most cases, happened to be a guttural was turned into an aspirated palatal. Moreover the dentals, when accompanied with the semi-vowels, -y, or -v, were more often than not modified into voiced palatales (sonants). Similarly a combination of labial and sibilant left the labial aspirated. In very few cases when the stress accent was on the initial letter, the aspirated voiced sonant was analysed into its component elements and permitted to survive. Of course on top of it, one must keep margin for the cases of spontaneous aspiration which can be hardly accounted for in light of phonetic modifications. The words with initial -h, in some cases, were found de-aspirated.
Following are the instances where the presence of sibilants in neighbourhood resulted in aspiration, Cf. the following:

Sirajī Skt. meaning
Ghantī kvarā Aksaya Kumāra The Son of Havana
pākṣa pra kṣipta sent word

A consonant cluster of -k, and -s, generally resulted into an unvoiced aspirated sord or an unvoiced aspirated guttural surd, Cf. the following:

chūrā mūrā kṣurita mūla shaken from the roots
chāat 716 kṣata wounds

In following cases, the conjunct consonants -k, and cerebral sibilant, have resulted in a surviving guttural which in its turn was aspirated, Cf.

pakhalā (a) pakṣala stranger
bākh vakṣa sides

A combination of the dental and dental sibilant resulted into unvoiced aspirated sord palatal, Examine the following:

mahācchārā mātsarya malice

The guttural and the sibilant and the palatal and the sibilant in some cases resulted into voiced aspirated sonant palatals, Cf.

jhīṁ kiṁ anguish of love
jhāv 717 chāvī glow

716 -chāt, the second vowel is schwash.
717 -jhāv, with syllabic long vowel nasalized.
The combination of the voiced palatal unaspirated and the semi-vowels *y, resulted into the aspirated sonant palatal sound, Cf.

Siraji Skt. meaning
jhollé jválā miseries
jharair jvara anguish of love

In following cases the presence of -r, is responsible for aspiration of the neighbouring consonants, Cf.

garathi guru heavy
śīkha sikha meat

In following cases, the combination of the dental and semi-vowel -y, resulted in aspiration of the palatal which developed into the voiced aspirated palatal sonant of course analogically. The dental here includes, both varieties voiced and the unvoiced of the dental sounds. The following will illustrate the point, Cf.

śūjha su budhy to recognize
bājhi varjya without
dajhanā dabh to burn

The modification of the initial semi-vowel -y, into the sonant aspirated palatal must be treated as analogical, Cf:

jhankhiśa gaska distractions

The following will illustrate the spontaneous aspiration, Cf.

kīch kincit something
dandhi ud danda irresponsible gossip

In following cases the aspiration seems to have been brought about for reason of stress accent, Cf. the following
Siraji Skt* meaning phattha patha way akkha aha some

Siraji -jagh; Skt. -yajna, appears to be due to the presence of the semi-vowel -y. The -r, must be held responsible for aspiration in following cases:

garth garva pride
nibhana nir vahana to conduct
kādharī kātara timid

The semi-vowel -y, as part of the consonant group is responsible for aspiration of the following, Cf.

rijjhe raji to please

The combination of labial and the sibilants or sibilant and the labial leads to aspiration of the labial which in most cases, happened to be the unvoiced unaspirated surd. Examine the following:

phāphasi spas spas to grope in dark
phadayākri spandana to strike
ṭūhe stūpa pile

In following cases the presence of the neighbouring aspirated sound developed the consonant into an aspirated one, Cf.

bhūcaṇā Brahma cārta practice of penance.
MODIFICATIONS EFFECTED BY NASALIZATION IN SIRAJI PAHADI WESTERN.

There is a class of words in Siraji where an original labial nasal appearing to have resulted in -v, leading to short vowel -m. Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaul</td>
<td>kumala</td>
<td>tender</td>
</tr>
</tbody>
</table>

According to Dr. Bhandarkar 718, Marathi, Hindi, Sindhi, Punjabi contain many instances of this change, though it is to be remembered that this change is not traceable to Pkta proper. It is certain however that this change must have begun very early before the vernaculars received their distinctive forms and were isolated from each other. Of all the dialects, Marathi alone has preserved the -v, -o, of this nasalized -v, in most cases, Hindi and others, having dropped it or softened it to -u. The same is the case with Siraji Pahadi. While Guj. changes it back to -m. Thus such of the above as exist in Guj. have the following forms —Skt.- jamana; Marathi -jevanā; Hindi -jevan; jīmanā; Punjabi -jewna; Guj.-jainam.

In Punjabi on the other hands, -m was of course changed to -n, together with accompanying nasalization of the preceding vowel. Cf. Punjabi -nā, (nasalized -na, long syllabic vowel) Skt. -nāma; -name; Punjabi -nāh; Skt. nakhaj -nails 719.

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718. See Bhandarkar, "Wilsons Philological Lectures", p. 176.
719. See Dr. Jain —'Phonology of Punjabi', p. 176.
Nasalization of vowels was not allowed in Vedic texts except at the end of a word or in pause. Cf. Skt. allowed only non-Pragryya -a, -i, -u, short or long to be nasalized optionally. According to Pischel, Pkts. possessed two nasal vowels besides anusvara and the other by that of anusvikas, the distinction between anusvara and nasalized vowel is not definite in all cases particularly in the final syllables where their treatment is mostly the same and the origin cannot be traced definitely. There is sufficient evidence of nasal getting unhinged at MIA stage. This ap. knows no anusvara and permits in its place on an anusvikas.

Uncertain nasalization was the first step towards unaccountable spontaneous nasalization which abound in Siraji Pahadi, Cf.

Siraji  
Skt.  
meaning

bariningade vakra crooked

According to Dr. Jain, Pkt. anusvara was in most cases, an optional substitute for a PI nasal consonant. No vowels are due for the reason of loss of nasal consonants at some time or other. Again according to Dr. Jain, Punjabi is however comparatively free from nasal vowels than the other languages. Because it did not simplify nasal consonant groups after short vowel.

720. Cf. Macdonell "Vedic Grammar", pp.66,1,70,1-B. For A.P.H. 0.4.
722. Ibid.p.188,ff.183, and ff.348,ff. pages 72,86,114.
723. Dr. Jain "Phonology Of Punjabi," p.76.
Siraji words -maa, and -milm from Skt. -māru; -māry; and -madhu, respectively, meaning "woman's breast and the bee, honey bee. Perhaps Siraji -madhu, is an abbreviation of Skt. -madhumāra.

Siraji words -tās; -mās; OIA tvāyā; māyā; instrumental singular, are to be connected with ṣo-p-e, nasalized.

When in a word containing a nasal and a consonant, the accent is shifted to another syllable, the nasal is reduced to the nasality of the preceding vowel, Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>samhār</td>
<td>samgharsana</td>
<td>crowd, milling crowd.</td>
</tr>
</tbody>
</table>

Also Cf. Punjabi words for similar treatment; Punjabi -palanga; Skt. -paryanka, -meaning bed.

Punjabi does not have the tendency of changing an OIA consonant into a nasal and a consonant as it is in practice in the case of Hindi, Cf.

<table>
<thead>
<tr>
<th>Skt.</th>
<th>Punjabi</th>
<th>Hindi</th>
</tr>
</thead>
<tbody>
<tr>
<td>akṣa</td>
<td>akkhē</td>
<td>ṣakha</td>
</tr>
<tr>
<td>ista</td>
<td>itṭa</td>
<td>ṣita</td>
</tr>
</tbody>
</table>

Siraji Pahadi on the evidence of examples quoted further would appear to fall in line with Hindi rather than with Punjabi.

Dr. Jain 724 asserts that spontaneous nasalization is due to an intermediate stage in the growth of modern vernaculars, where there were two types of pronunciation.

Nasalization in Siraji Pahadi serves more than one purpose. In some cases which can be numbered, a nasal was sometimes modified to a nasal consonant, Cf. the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>Meaning</th>
</tr>
</thead>
</table>

724. See Dr. Jain — 'Phonology of Punjabi.' — Vide Consonants.
Moreover there are numerous cases of spontaneous nasalization. Without the presence of a nasal consonant, it was normally hard to justify it. In some cases, nasalization served the purpose of compensation when the consonant was eliminated or assimilated. In other words, a nasalized consonant in the interior of word was found sufficient ground to nasalize the neighbouring vowel. In following cases the spontaneous nasalization may be noticed, Cf.

- saṃthī yasti stick
- jau yāvat up till

But in the following cases, a vowel in the neighbourhood of the nasal consonant appears to have effected the nasalized vowel. Examine the following:

- hinau himārīta snow-bound
- sīna sīmā frontier

The following category of words where an original labial nasal was changed to semi-vowel -u, and subsequently to the vowel -u, Cf. the following:

- tāuli taya summer
- nami nava nita butter

The following cases represent nasalization as serving the purpose of compensation when the consonants were either eliminated or assimilated, Cf.

- līndhā lingādhyā characterless
- 'sagāhu śrnga male organ

Pahadi Siraji has a unique word beginning with an
initial guttural nasal, cf.

Siraji Skt. meaning

गराठो angara living coal

Pronominal termination instrumental endings in -en

OIA and nominal declensional ending in -an; possessive plural, were answerable for nasalization in some of the pronominal forms in Siraji Pahari, cf. the following:

tāe tvaya by you
māe maya by me
tehā teasā of them

The tendency of denasalization is not as wide-spread as the practice of nasalization just discussed. Denasalization in Siraji is often accompanied by compensatory lengthening of the preceding vowel. In very few cases the nasal sound was modified into simple nasal consonant. In other cases it is quite spontaneous, cf. the following:

bessa vansa family
bijalī vansā flute
baij vansā bamboo
bugala vansā family

Cf. spontaneous nasalization in following instances, cf.
sarjimi sanjāvāna drug that restores life.
Pahadi Siraji has surprisingly large number of diphthongs. The reason is not far to seek. Pahadi Siraji tolerates vowel groups, without seeking to merge them or coalesce them. A construction such as -aali (the medial vowel indifferent vocali element) Skt. anaali; bitterness of heart, is peculiar to Pahadi Siraji, 725.

Pischel ascribed to the musical accent of Vedic texts, functions similar to those of stress accent, 726. According to him, Skt. and Bkt. had something or stress accent to justify its common appearance in NIA languages. Stress accent maybe viewed as syllabic functioning of a word with forces of length, stress and pitch. Dr. Bloch maintains that a vowel change of quantity, even of quality are to be explained as qualitative rhythm, which is understood by syllabic prominence. Siraji words -like -ael (inverted -e; in middle,) are cases of length resulting from stress accent.

By tolerating vowels in contact, without insisting to coalesce them or fuse them, Siraji has been faithful to Pkts and Ap, which with elision of consonants, faced the problem of chains of vowels in succession, 727. It is amazing to note that while OIA allowed consonants in contact but not vowels, in the following

Also Of Siraji -ghaer; baana; ghram and vanam, house and forest respectively.

See, Pischel 'Grammatik der Pkt Sprachen', Vid.'A Vowel which remains after dropping of consonants is called -udvetaj (with vocalic -rj) and undergoes no Sandhi combinations. Grammatik der Pkt Sprachen, p. 126 ff. 1. 186

See Pischel 'Grammatik der Pkt Sprachen', p. 126 ff. 1. 186.
MIA period, the process was reversed. The vowels were allowed in juxtapposition but not the consonants. Diphthongs in Pahadi must therefore, be traced to MIA and to AP sources rather than to OIA.

OIA had both diphthongs -ai, and -au, and monophthongs -e, -o. Even monophthongs -e, and -o, were historically diphthongs and they continued to function as such for certain phonological purposes. It is noteworthy that the phonological value of MIA -e, and -o, monophthongs, was -e, -i; and -au, respectively, while the phonological value of OIA -e, and -ai; (with first member long) and -au; (with second member long) was -aai; and -auw. The same is exemplified in such constructions as -nagare-iha, nagara-iha; and -striyai-uktam; striya-uktam. Phonologically therefore, monophthongs of OIA can be said, to have the value of long vowels, intermediate in quality between -aa, and -ii, and -uu.

We are familiar with MIA phenomenon of turning monophthongs out of diphthongs. The first half or the -a element, was subjected to still further softening. Panin in 'tayor Vivrtasamvrtam' or closer -a, 'which forms the first element of narrower diphthongs -e, and -o; this explains the presence of diphthongs with falling and rising tones in Pahadi.

728. See, Allen -'Phonetics in Ancient India,' p.65.
Siraji. For the distinction of two varieties, one may compare the falling types in Nepalese (-ai-au) narrower -(ey-oe) with inverted -e; in both cases, and -ee; (with first member -as inverted -e) and -eej with inverted -ej) with closer and relatively less prominent starting point; e.g. bhaile, besides bheyle; (with inverted -e in bheyle). There is also some alteration of the second type with a monopthongal realization -e; e.g. dhere; meaning much; besides, sebay; (with inverted -e, in each case). The final -e-, and -ey, and -e, (ey, inverted -e) are morphologically comparable.

By retaining a larger number of diphthongs as against meagre number of monopthongs, Pahadi Siraji has stuck a line of development, more in line with NIA rather than OIA, which had the pronounced tendency of representing Indo-European -ai/ -ai, and -ai by -e; -o; -a;730; a base in Skt. -two; Gr. -tai; tesam; (with cerebral sibilant); Av. tessa; Skt.-aste; (with long initial syllabic vowel) Gr.-esrai; Vedic -ena; Lat. enia; B., etc. On the other hand, -e, resulting from Indo-Iranian -as; and as; (in the second case, sonant s) were confused with OIA monopthongs -e; -o; developing from Indo-Iranian -ai, and -au; Ofs. Skt.-seduh; from the base -sad; where -a, represents an Av. as; 731. What was treated

730. See -Bhandarkar,-'Phonology Of Vernaculars Of Northern India p.144.

731. See 'Vackernagel and Debrunner,' p.39 ff. 35 Band. 1.
etymologically as dipthongal in character was turned into simple monophthong. Though Vedic *agāyīḥ* (*gna-* and *yī*, with long vowels) for *agnā*; this represents an archaic dipthong with glide *-y*. Dipthongs with glide sounds *-y*, *-v*, and even *-h* are common in Siraji. See for examples Chapter Glide Sounds of the present work.

In Siraji ghain; Skt *gaganam*, sky. OIA dipthong *-e,* (long) appears to be retained. Unlike Pali and Pkts, it is not lost. Pali and Pkts, following its line of treatment, Pkts and NIA likewise, came to lose OIA dipthongs *-e* and *-o*; and *-ai*; and *-ai*.

The process can be explained in this manner. This first part of the dipthongs came to be identified as very short-*a*, which was considered a minor element, to which half a matra, as previously observed, has been allowed by grammarians; Cf. Skt. *-malina*; Pkt. *-maili*; Hindi, Punjabi *-maili*; Ori, and Marathi *-maili* (the sonant *-l*); Cf. Siraji Pahadi, *-maili*; (with long initial syllabic vowel); Skt *vacana*; Sir. *bain*.

The conversion of *e* and *o*; (long vowels *-e*, *-o*; to short vowels, *-i* *-o*; has undergone an intermediate stage of *-ai*; and *-ai*; where final *-a*, was not pronounced due to stress accent, which being on penultimate vowel. So the surviving *-i*; and *-u*, came to combine with previous vowel, to form monophthongs. Though the Punjabi and Sindhi preserve dipthongs 732.

Skt. | Hindi | Punjabi
---|---|---
nayana | nain | nain (with cerebral nasal)

But Marathi was in a state of formation which retained the Pkt peculiarity and changed the syllable -ay; to -e; as in -se; (with palatal sibilant and nasalised -e;) for -sataa of Skt; -e; for -jayam. This change is due to weakened pronunciation of -y, which is often sounded as -e. This tendency is best illustrated by Guj. which retains closed -e; -o.

While Hindi and Punjabi change, -ava; into -o; (long one) 733. Cf. Skt =bhramara; Hindi =bhaṣura; bhaṣurā; with long nasalised vowel; Punjabi =bhaṣrā; Pahadi Siraji has =bhaṣurū; (bha-nasalised) short syllabic vowel), showing a form closer to Pkt and Ay =sources. Similarly Hindimand Punjabi treat -ai; (both long vowels) by changing it into -āy; (with long -ā;) and -ava; into (āu; and āv;) in each case, the initial vowel is long; Pahadi Siraji has =āv; (with long vowel) from Skt, =āgata; =he came. Here one notices a closer similarity of forms in Hindi and Pahadi for the obvious reason that the first element of diphthongs in this case was too potent and audible to pass off into the very short -a, of half =mātrā (with both long vowels) discussed above. Siraji is closer in this respect of MIA than to Hindi or Punjabi in preserving vowels in diphthonge formations with merger; Cf. Hindi =āv; (with long vowel Siraji, =āv;(with long initial syllabic vowel) Skt =āgataa. In the present instance

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733. See Bhanderkar =‘Phonology Of Vernaculars Of Northern India,’ p.144.
final -a; was changed into -u; as we notice in AP phonology due to shift of accent to penultimate vowel, leading to its still greater softening into -r. 734.

There are few instances in Pahadi Siraji, where -au; has led to a monopthong like the case in hindi forms -patohuf; Skt. -putra vadhū; or Hindi, -bhādo; Skt. -Bhādrapada; for similar examples in Pahadi Siraji, bohaft; Skt. -vadhūti; where -au, have combined into a monopthong; Braj dialect of Hindi, is thoroughly consistent in this respect having -ā; -ō; (long vowels) even in grammatical formations and terminations 735.

As discussed earlier, Guj. has throughout -a; and -o; for the Hindi and Punjabi -ē; and -ō; (long vowels). Sindhi followed Guj. a great way. Hindi and particularly Braj preserved the Aryan tendency of pronouncing the dipthong in their original way and form of analysis without contraction, Cf. also Siraji = deua; Skt. -deva; this Skt. syllables -aya, and -ava; which were changed to -e; and -o; in Pali and Pkts. Cf. Skt.-aya; Hindi -e; Pkt -ne; Marathi -ne; Pahadi -ni; (with long vowel, meaning to carry). On account of these changes, Pali and Pkts had lost Skt. -ē; and -ō; (long vowels) representing -ai; and -au. But most of the NIA languages got them back by combining the vowels -a; and -ai; and -e; and -au; short or long brought together by elision of consonants in the Pkts. Pahadi however is not in agreement with Hindi and Punjabi in this respect. In Hindi and Punjabi, -e; and -o; e.g. -ai; and -au; respectively, are combinations of -ai; and au, respectively. In Hindi and Punjabi such combinations could be possible for the reason that first element of vowels, that is

735. Siraji =sena; sa with palatal sibilant, Sa nasalised short syllabic vowel.
was considered weak or consisting of half matras as discussed earlier and the same has been accepted in principle by Indian Grammarians. Pahadi Siraji has been on the other hand, showing tendency of assigning strength to each member of the dipthongs combined with its tendency of preserving vowels in contact.

Pahadi Siraji dipthongs in words like -jiañ; tíañ; (with long vowels) each case); instrumental plural pronominal in -yat; and tat; in Skt, can be profitably compared with Pali forms in -jisë; and tissay; (with long vowels; in each case).

Pahadi Siraji is rather tolerant of the vowel groups. Unlike many NIA languages, it allowed vowels in co-existence as it were ,Even homo-organic vowels were allowed to stand in immediate succession without seeking to combine into new vowels. In this sense, it is closer to Pkt phonology. The following instances will illustrate the point. Cf.

Siraji  Skt.  meaning
ghaan  ghana  dense.
caal  jala  flowing water

Because the tendency of tolerating the vowels in succession is there, there have emerged in Siraji, a large number of dipthongs. I have succeeded in tracing thirty five varieties of dipthongs, which are being analysed below. The number of monopthongs is startlingly insufficient. Of course, some vowels in contact, were dissolved for reason of glide of -h; -y; or -v, Cf. the following.

haidiyo  ākhētaka  hunters
āyale  āltala  cold

Below are listed dipthongs with combination of -a, and -i,
<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nāi</td>
<td>nādi</td>
<td>river</td>
</tr>
<tr>
<td>sāti</td>
<td>sānti</td>
<td>peace of mind</td>
</tr>
</tbody>
</table>

Below are listed with -ai; (the first member long vocalic element):

<table>
<thead>
<tr>
<th>kārī</th>
<th>kātara</th>
<th>timid</th>
</tr>
</thead>
<tbody>
<tr>
<td>javāi</td>
<td>jāmātṛ</td>
<td>son-in-law</td>
</tr>
</tbody>
</table>

Note the diphthong -au, in the following:

<table>
<thead>
<tr>
<th>saukha</th>
<th>with difficulty</th>
</tr>
</thead>
<tbody>
<tr>
<td>phürā</td>
<td>gossip</td>
</tr>
</tbody>
</table>

Note the diphthong -au, in the following. The first member is long:

<table>
<thead>
<tr>
<th>dhānda</th>
<th>ardha pūrīta</th>
<th>half done</th>
</tr>
</thead>
<tbody>
<tr>
<td>chāura</td>
<td>chāyā</td>
<td>shadow</td>
</tr>
</tbody>
</table>

Mark the diphthong -au, in the following:

<table>
<thead>
<tr>
<th>ghnāl</th>
<th>ud ghat̐</th>
<th>to open</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhāṭtā</td>
<td>bhāṭīa</td>
<td>priest</td>
</tr>
<tr>
<td>kuṭṭi</td>
<td>kuṭṭhali</td>
<td>difficult mountain height</td>
</tr>
</tbody>
</table>

Observe the diphthong -i+u, in the following:

<table>
<thead>
<tr>
<th>giu</th>
<th>godhumā</th>
<th>wheat</th>
</tr>
</thead>
<tbody>
<tr>
<td>bītut</td>
<td>budhī</td>
<td>intelligence</td>
</tr>
</tbody>
</table>

The diphthong -ui, in the following:

<table>
<thead>
<tr>
<th>hiuā</th>
<th>hima</th>
<th>snow</th>
</tr>
</thead>
</table>

The diphthong -ae, in the following instances:

<table>
<thead>
<tr>
<th>bāsāvāra</th>
<th>Viśvāmin</th>
<th>trusting</th>
</tr>
</thead>
<tbody>
<tr>
<td>tarāṇe</td>
<td>trayāh</td>
<td>three</td>
</tr>
</tbody>
</table>

Note the isolated cases of diphthong -o+i, in the
following, Cf.

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>koil</td>
<td>koki</td>
<td>nightingale</td>
</tr>
</tbody>
</table>

Note the diphthong -i+a, in the following, Cf:

| dā | trīya | third |

Note the diphthong -i+e, in the followings:

| patami | pratyaya | to trust |
| deū | ud dīna | went away |

Note the diphthong -a+i and -a, in the followings:

| barīla | bidāla | cat |
| sairī | Vaisākha | season of summer |
| nañrī | ni īrayati | to persuade |

Note the diphthong -a+i and -a, in the followings, Cf:

| banaune 736 | bāna vana | the grove of Bana trees |
| dhūne | dhavana | to wash |

Note the diphthong -e+a, in the followings, Cf.

| hāo | hrt. | enthusiasm |
| bālēa | bahala | too much |

Note the diphthong -e+o, in the followings, Cf.

| jhēo | chāyā | shadow |

Also examine Siraji Pahadi words in compounds such as:

calaima, the forest of Kair trees;

cili vana, the forest of Fir trees.
The dipthong -ai+u, in the following cases, Cf.
Sira
j Siraj

Skt.

meaning

Skt.

The dipthong -ai+o, in the following:

Skt.

dō trātya third

Skt.
The dipthong -ai+e, in the following:

Skt.
bīdā māttia vidhi mātrā providence

Skt.
bīe vayana wooden frame for weaving

Skt.
The dipthong -ai+e, in the following:

dīō dīnā wings

Skt.
The single case of dipthong -ai+e, in the following, Cf.

Skt.
choā srota spring of water

Skt.
The isolated case of dipthong -ai+e, in the following, Cf.

Skt.
iē etat this

A singular case of dipthong -ai+e, in the following, Cf.

Skt.
sē sa eva the same

Skt.
An isolated case of dipthong -ai+e, in the following, Cf.

Skt.
śakeś śākita went dry

Skt.
An isolated case of dipthong -ai+u, in the following, Cf.

Skt.
rūpau rūpyaka silver

Skt.
An isolated case of dipthong -ai+e, in the following, Cf.

Skt.
āśāe āśrayin seeking shelter
Because of the tendency of tolerating the vowels in close contact, Pahadi Siraji found it difficult to develop the monomophthongs in large number. In this respect it is much nearer to Pkts than the Punjabi or Western dialects of Punjab. Below are listed some of the prominent monomophthongs featuring in Siraji Pahadi, Cf. the following:

Note the monomophthong -a+i, (please notice that here is reference to Pkt stage of Phonetics), was replaced by simple -u, Cf.

Siraji   Skt.   meaning
südha   sahita   by himself?

An original -a+u, developed into -ö, monomophthong, Cf. the following:

otthā   ava sthiti   to come down
hooche   na ucca   small in stature

An original -ä+u, changing into long vowel -u, in following cases, may be noticed, Cf.

ūge   vyangya   excuse

Note an original -a+u, changing into -oa, in the following, Cf.

koadū   katu   bitter
joā   yama   lod of death

An original vocalic -r, changing into -aiy, in the following, Cf.

śyaile   śrgala   by jacal

An original -a, and -a, (long vowel) sometimes developed into -ai, Cf.

baine   vacana   words.
In original -a, and -u, developing into long vowel, -ū, may be irregular. Cf. the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lūnā</td>
<td>lavaṇa</td>
<td>salt</td>
</tr>
</tbody>
</table>

But such cases are frequently met. Cf. the following:

Dipthongs of three vowels are unusual. But they are met with in Siraji Pahadi. Cf. the dipthongs of -i+a+u, in the following:

| dīannī | dayaniya | loveable 737 |

The isolated case of dipthong -ai+o, in the following, Cf.

| daiodeē | ud dīyamāna | flying |

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737. Cf. Skt. adayita. Woman deserving pity or affection.
MODIFICATIONS OF VOWELS IN SIRAJI PAHADI.

The vowels became weak in unaccented syllables and as such were represented by neutral vowel, or an inverted -e, -a, or -u. Cf. the following:

<table>
<thead>
<tr>
<th>Siraaji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jeṣa</td>
<td>yaih</td>
<td>by whom</td>
</tr>
<tr>
<td>nāṣuī</td>
<td>nava</td>
<td>new</td>
</tr>
</tbody>
</table>

Notice the following where a weak vowel is heard at the end, Cf.

<table>
<thead>
<tr>
<th>Sāḍḍhar</th>
<th>Sāḍhu</th>
<th>ascetic</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhār</td>
<td>dhārā</td>
<td>hill-slope</td>
</tr>
<tr>
<td>gāsé</td>
<td>ākāsā</td>
<td>sky.</td>
</tr>
<tr>
<td>gīh</td>
<td>gīta</td>
<td>songs</td>
</tr>
<tr>
<td>pāroha</td>
<td>pāroha</td>
<td>spring of water</td>
</tr>
</tbody>
</table>

Sometimes even in accented syllabic vowels are modified, Cf. the following:

<table>
<thead>
<tr>
<th>jēṇulaū</th>
<th>yugala</th>
<th>couple</th>
</tr>
</thead>
<tbody>
<tr>
<td>kad</td>
<td>kadā</td>
<td>when</td>
</tr>
</tbody>
</table>

In many cases, the modification of vowel is hard to explain, Cf.

<table>
<thead>
<tr>
<th>en</th>
<th>anna</th>
<th>grains</th>
</tr>
</thead>
<tbody>
<tr>
<td>dūbhā</td>
<td>darbha</td>
<td>grass</td>
</tr>
</tbody>
</table>

The following may be noticed as umlaut forms, (in vowel modifications).

Note the instances of the vowel -e, changing into -e, Cf.

<table>
<thead>
<tr>
<th>Šeṣa</th>
<th>Ārṣa</th>
<th>head</th>
</tr>
</thead>
<tbody>
<tr>
<td>cheṇūi</td>
<td>stri</td>
<td>wife</td>
</tr>
</tbody>
</table>

Note the change of vowel -u, into -o, in the following, Cf.
The following instances may be noticed as weakened grades of umlaut forms:

- vūjāl (ujjvala) bright
- duhm (droha) rebellion
- juāre (yavahāra) helpers in harvesting of the barley crop.
- ārū (varṣa roṣa) snow balls of rains
- ūṭī (adhah stha) with face downward

Notice the lengthened grades of umlaut in the following:

Cf. These are the  Vṛddhi  forms of the vocalic -r:

- sīyāl (srgāla) jaca1
- māṭā (mrt) soft clay

Shortening of vowels and compensatory lengthening is known to Skt. It is equally known to Hindi. But in Siraji Pahādi, on the other hand, compensatory lengthening takes place, even without the shortening of vowels. Whenever a consonant group is dis-joined or assimilated and cerebralized, the lengthening takes place without the necessary shortening of the vowel. It appears to be the case of shift of accent from the compound consonant to the preceding vowel. Due to the dissimilation of the conjunct consonant, the accent appears to have been displaced. Cf. the following:
Siraji meaning
ūrakā mirakā varcas anger
jācanā yatna effort

In the cases below, the conjunct consonant remained unchanged and yet there was the lengthening of the preceding vowel, Cf. the following:

lāmbhā upālambhā taunt
dānd danda punishment

In following instances, there appears to be the regular loss of the consonant and the subsequent lengthening of the vowel by way of compensation, Cf.

kās kva where
āsā asān we
rūddhī rudha blocked
hlīhī hydh yesterday

In following cases, the lengthening of the vowel, appears to be without justification. Obviously there is no loss of consonant to warrant it, Cf.

pāṭṭa pāta cloth
gūṅ gūṅa virtues
biścalī vi cal separation

In the following instances, when the conjunct consonants are assimilated, the preceding vowel is shortened rather than the lengthened, Cf.

bakhānāvi vyākhya explanation

Siraji Pahadi prefers long vowels to short ones. As discussed earlier, the long vowels were used to supplement the implosives at the end of a word, Cf.
Siraji  Skt.  meaning

āndhara  antar  inside

In some cases, the vowels have been changed without sufficient reason. Differentiation and assimilation may have been answerable for many of them, Cf.

- risi  irṣyā  jealous
- bachaiṇī  vi cinoṭi  to recognize
- haisa  hrāsa  heavy with anger
- dantu hādā  hasti dant  the tooth of the elephant, ivory
- garāki  guruka  heavy
- naunā  snāna  water-tank

Among the vowels lost for ever in Siraji Pahadi, are the long vowels -āi, and -āo, which were replaced with a combination of short vowels -aī, and -aō, respectively, Cf.

daib  daiva  Lord, Destiny.
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MODIFICATIONS EFFECTED BY GLIDE SOUNDS.

Intervocalic -y and -v, figuring as glide, or so named as -y, śruti, or 'laghu pratyantara yakara' 738 distinct from initial semi-vowels -y and -v; which were invariably changed into sonant varieties of c consonants). It is easy to conclude therefrom that the initial semi-vowels differed from the medial or intervocalic -y and -v respectively, with respect to contact, which was more specific in case of initially placed -y and -v. Therefore, it would be more correct to describe glide sounds, -y, and -v, as close vowels -i; and -u, rather than semi-vowels.

As regards process with which is associated the class of semi-vowels, the validity of analysis of Indian Grammarians, is not entirely beyond question, involving as it does not postulation of greater degree of contact for the c class of semi-vowels than for the fricatives. In the case of lateral -l; and the rolled -r, the classification may be justified. But the case of -y and -v; (w) is less clear. As Allen 738, observes, 'the criteria for setting up a category of semi-vowels, should be phonological and related to the fact that they do not function as sonants in the structure of the syllable, from the phonetic point of view; -y, and -v, (w) might be described with the close vowels -i; and -u; and we may support that in creating a separate phonetic a category of them, the Indian Grammarians have been misled by their system of letters. As Pike pointed out = 'Syllabic contextual function

738. See Allen='Phonetics in Ancient India,' p.27.
is reflected in phonetic alphabets. Sounds which are described by the same procedure but which are used differently in phonetic systems, as syllabic in contrast to non-syllabic are given different symbols and at times, are given names, such as semi-vowels and the like. 739.

The apparent failure of Indian Grammarians, to recognize the phonological as opposed to the phonetic basis of this category of letters, has the result that whereas \( -i \), is regularly classed as 'Open' or 'Contact', the corresponding semi-vowels \( -y \), is described as having slight contact.

In certain contexts, however more especially as initial \( -y \), and \( -v \), were more tensely articulated than elsewhere and involved greater contact than in the same of \( -i \), and \( -u \). For this we have the specific statements of a number of Śīkṣās 740, some of which prescribe even for \( -y \), a pronunciation as \( -j \), in such cases, an observation which is significant with regard to later developments in Pāṭas and Nīa, 741. Only on such grounds could the doctrine of a special degree of closure for the semi-vowels be justified.

The semi-vowels had in Vedic texts, the dis-syllabic value, is shown by the familiar practice of writing \( -y \), and \( -v \),\((-v)\) as \( -iy \), and \((-uv)\).742

Glide sounds \( -y \), and \( -v \), were in frequent use by MIA stage for the reason that series of intervocalic consonants were dropped

739. See Allen—'Phonetics in Ancient India,' p.27.
741. See Allen—'Phonetics in Ancient India,' p.28.
742. See — Pischel — 'Grammatik der Pkt Sprache,' p.51. ff. 45.
and -y, and -v, served as bridges to support succeeding vowels.

From the foregoing, it will be wrong to conclude that glide sounds are peculiar to MA and that they made their appearance only in Pkts. Some instances of glide sounds -y, are cited by Wackernagel from Vedic and Ol. Skt. where it figured in roots with long vowels and where it cannot be explained etymologically, Cf. Vedic -dāyi; with both syllabic vowels long; (Aorist Passive Third Person Singular); in -yūyam, and -vayam; -you and -we, respectively; -y, and -v, are undoubtedly glide sounds. For Av. has -yūs; (with long initial syllabic vowel and with accent on the -s sonant) rather than -ūras, since Skt. -vayam, had -wir; meaning, we; in German.

That initially placed -y, tended to share the quality of a consonant rather than a semi-vowel (the same is applicable to Siraji Pahadi) and is evident by its substitution by -ja; sonant palatal, in Vedic texts. The same is true to Magadhi.

Cf. Vedic -yāmātṛ; (with both syllabic vowels long) Skt. =jāmātṛ; son-in-law; -yāti; Vedic =jāti; Lat. Geminus. In handwritten texts of B. and S. texts, we have -yumāy-mi for Skt. =yunaj-mi, etc.

The exchange of intervocalic -y; and -v; with -j; and -b; respectively, in Vedic texts, would suggest its glide character as early as Yajus e texts. Cf. =ātatāyin; meaning cruel; for

744. See Pischel -'Grammatik der Pkt Sprachen,' p.187.ff. Also Lassen, Institut.
-atat̐avin, tyrant.

An isolated case of Siraji word -bāruhā; twelve, should not be analysed as consisting of -r, glide. Bhandarkar derives it from the intermediate stage of -d; Skt. -dvādaśa; -vādaśa; (with initial syllabic long vowel) leading to -bāruhā; there are other cases of -r, developing from -d; Cf. Hindi -pīr; from -pī, to pain.

Siraji word -kruśī; (with cerebral sounds,) may be derived from -kruś, radical base, meaning damnable or misery. There is no evidence in Pahadi Siraji, of -r, insertion. On the other hand, in common with NW. languages, Sina, Kashmiri, Lehandi, Sindhi and Western Punjabi, have preserved some consonant groups, in which -r, formed the second member, e.g. Sina, -kruś; Kashmiri, krū; (with long vowel); Sindhi,-krohu; L W P. kroh; Skt.-krośa.

Dr. Jain has cited some Punjabi words inserted erroneously perhaps, on the analogy of the preserved groups; some of these are found in E.P. and Hindi, Of. -kro; but -kroi; Skt.-kot; with cerebral -t. 745.

The introduction of -h, glide sound, (Cf. Siraji, -dahārī; Deva sthalī,) -temple house; or ground attached to the temple), has not led to no tones in Pahadi, unlike Punjabi, where -h, no matter, whether it stood alone or formed part of voiced or voiceless variety of an aspirate, brings about in a neighbouring vowel, tones or pitch of the vowel 746.

745. Cf. Dr. Jain "Phonology Of Punjabi, p.91.

746. See Dr. Jain "Phonology Of Punjabi, Vide Aspiration."
The glide sounds -h, -y, -w, and very rarely -r, often appear as glide sounds in Siraji Pahadi. They are no innovations in Pahadi Siraji. They are common to NIA languages. They were noted by Gieger in Pali, pp.75-76 and in Pkta, by Pischel pp.293-299, and by Weber and Goldsmith 747.

Besides the familiar glide sounds, Siraji is in the habit of inserting a weak aspiration after the consonants, when they are located initially or finally but seldom medially. This aspiration has not anything to do with corresponding familiar glide sounds, but is nevertheless not the least insignificant. Perhaps it was under the requirements of stress accent that it was effected. It turns the surds into sonants aspirated ones. In some isolated cases, the aspirated sonant was sometimes reduced to the consonant and the aspiration, because of the presence of this weak aspiration, Cf. the following:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bh далî</td>
<td>вирала</td>
<td>distracted</td>
</tr>
<tr>
<td>jharакâ</td>
<td>жвàлинь</td>
<td>glow</td>
</tr>
</tbody>
</table>

In following instances, a weak aspiration was added to the final consonant:

| bipатh      | vipат      | misery                   |

In following cases, a weak aspiration was added to the consonant medially, Cf.

| таппàнà    | тапанà   | summer                   |

747. Read it as 'Goldàschimdt'.
Even semi-vowels -y, was added to the consonant, when located initially, Cf.
Siraji Skt. meaning
byāngī vakra pretty.
byūhaṇā up viśāti to sit down
Sometimes an aspirated sonant was analysed into a consonant and aspiration, Cf.
mhittar abhyāntar inside
mhitti bhitti wall
This weak aspiration accompanied the consonants as against the vowels which were accompanied by a glide sound -h, of all the other glide sounds.
Now follow cases, where the typical glide sound -h, is inserted between vowels, Cf. the following:
dāhanā sthāpana to place
rāhaṇā rātri to become night
gohā gomaya cow-dung
Very rarely the glide sound appears initially, Cf.
hocche na ucca small in stature
More frequently employed is the glide sound semi-vowel -y, and -v. It is to be recalled here that the semi-vowels -y, and -v, were never allowed to survive initially and were always reduced to the sonant palatal or labial variety of consonant.
nhyārā andhakāra dark
khuṇ śrūṇ to hear
In compound constructions too, the glide sound -y, had proved quite handy, Cf.
The semi-vowel appearing in following words, should be treated only as weakened grade of the umlaut, Cf.

The case of semi-vowel -y, is no different. Its treatment initially, where it was invariably represented by a sonant labial, has been already discussed. Like -y, initially, it was heavy, Cf.

In certain instances, it was changed to labial sonant, medially too, Cf.

This development is in agreement with heavy pronunciation of -y, in MIA period 748, Cf. Dr. Verma 749, ='that -y; after -sam -preposition, was written as -sam -yyutta; (m-anusvara.).

The practice of writing double -yy, is attested by spelling in Pallava grants, 750. It may be recalled with profit here that

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medial -y, had syllabic value; Cf. Vedic, -turya; by the side of -turiya; fourth; Cf. -dive suriya Satapatha Brähman 751.

By the time of Asoka, Shahbangadhi Ins. -prati vesya; for Skt. prativesya; neighbour; Dhauli Ins. -kataviya; (ks- and -ta with long a vowels); Skt. -kartavya, duty 752.

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 753. He is cited by Atharva Pratimakhyā in this connection 754. From this it is natural to conclude that -y, and -v, could be noticed in their phonological changes, only in the interior of words. That is why they are called antastha.

The cases of final -y, disappearing for above reason are recorded in Siraji Pahadi, Cf.

Siraji Skt. meaning

mhocharā mātsarya malice

But in many more cases, the final -y, has been allowed to soften still further into -i 755.

752. Ibd. p. 201, ff. 181. Cf. the syllabic value of -y, is recorded in single Siraji word -hi; Skt. -hiyā, yesterday.
753. Panini, 8. 3.18. 'vyor lagho pratyantarāh Śākaṭāyana.
754. See Dr. Verma -p. 128. 'Critical Studies'.
755. See Bhandarkar- 'Wilson's Philological Lectures', p. 187. -Vide Consonantal changes due to the process of rāddha softening.
EXTINCTION OF MEDIAL CONSONANTS.

Medial consonants dis-appeared in many ways. Sometimes dis-appearance took place leaving behind the glide of semi-vowels in forms of -y; -γ; and -h. But there are very few cases where this glide is heard in Siraji Pahadi. This reminds one of Ap stage, where glides were not tolerated, Cf. the following:

| Siraji | Skt. | meaning  
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kāhali</td>
<td>kāla</td>
<td>haste</td>
</tr>
<tr>
<td>dehmu</td>
<td>deva rūpa</td>
<td>temple</td>
</tr>
</tbody>
</table>

In following cases, intervocalic stops illustrate the examples of total extinction of stops leaving no traces of glide in any form, Cf. the following:

<table>
<thead>
<tr>
<th>mūi</th>
<th>mṛta</th>
<th>dead</th>
</tr>
</thead>
<tbody>
<tr>
<td>āraśū</td>
<td>ādarśa</td>
<td>looking glass</td>
</tr>
</tbody>
</table>

Of the intervocalic aspirated voiced and unvoiced sounds, it can be said that the element of the consonant was extinct leaving behind the feeble aspiration, Cf. the following. (The intervocalic aspirated sounds were tolerated only when they resulted as a result of phonetic modifications), Cf.

<table>
<thead>
<tr>
<th>mūhari</th>
<th>madhura</th>
<th>butter and milk</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēsāhā</td>
<td>ēsāthā</td>
<td>branches of the tree</td>
</tr>
</tbody>
</table>

But compare the following where the intervocalic aspirated voiced consonant is allowed to persist, Cf.

<table>
<thead>
<tr>
<th>baghaiš</th>
<th>vyāghra</th>
<th>lion</th>
</tr>
</thead>
<tbody>
<tr>
<td>bigham</td>
<td>vigraha</td>
<td>separation</td>
</tr>
</tbody>
</table>

In the instances above, the aspirated consonants are obviously the result of phonetic modifications.
An intervocalic -y, often a member of the consonant group, when placed finally, has completely disappeared, resulting in no modifications whatsoever. Cf.

Siraji  Skt.  meaning
lāndi  lāvanya  beautiful
āsi  āśya  mouth

In following instances, a disappearing semi-vowel -y, has left the surviving aspirated consonant into changed palatal voiced aspirated consonant or dental aspirated voiced consonant, Cf. the following:

būjh  budhy  to know

An intervocalic -y, was either completely extinct or changed into a labial vowel -u, or in a solitary case, turned into labial -y; Cf. the following:

śuālā  śaivāla  green moss

In following cases, the intervocalic -v, was changed into a labial vowel -u:

dīuāi  divasikā  promised day

The intervocalic -h, was seldom preserved except when it replaced an original sibilant dental or functioned as glide or was the surviving element of the disappearing consonants, Cf. the following:

nisāhā  nis śvāsa  not worth trusting

Cf. instances of extinction in the following:

paarā  prahara  hours
sabānu  sabāhu  in company, arm in arm

An intervocalic -m, either disappeared completely or affected the preceding vowel while disappearing or was replaced
by the labial vowel \(-u\) which resulted from an original labial
\(-p\), Cf. the followings:

<table>
<thead>
<tr>
<th>Siraji</th>
<th>Skt.</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hidabā</td>
<td>Hidimbā</td>
<td>a demon character in Epics</td>
</tr>
<tr>
<td>bīsari</td>
<td>vi maṛti</td>
<td>to forget</td>
</tr>
</tbody>
</table>

In following cases, \(-o\), has dis-appeared, affecting preceding vowel turning the same into the nasalized vowel, Cf.

<table>
<thead>
<tr>
<th>jāṁa</th>
<th>Yama</th>
<th>The Lord of Death</th>
</tr>
</thead>
<tbody>
<tr>
<td>kalauṭhe</td>
<td>kala makha</td>
<td>dirty faced</td>
</tr>
</tbody>
</table>

An intervocalic \(-n\), was either a complete extinction or was allowed to survive as member of the consonant group, when the aspirated consonant lost its element of the mute. The dental nasal, when in combination with the cerebral or dental in intervocalic position, led either to the dis-appearance of the nasal \(-n\), or doubling of the dental \(-n\), Cf. the following:

<table>
<thead>
<tr>
<th>haŭla</th>
<th>hṝt anala</th>
<th>cry of alam</th>
</tr>
</thead>
<tbody>
<tr>
<td>phāurā</td>
<td>sphuraṇa</td>
<td>spoken word</td>
</tr>
<tr>
<td>dhyaie</td>
<td>dhyāniya</td>
<td>condition</td>
</tr>
</tbody>
</table>

The second category:

<table>
<thead>
<tr>
<th>bīn</th>
<th>vidh</th>
<th>to sting</th>
</tr>
</thead>
</table>

Third category:

<table>
<thead>
<tr>
<th>phānaṇi</th>
<th>spandanam</th>
<th>to strike</th>
</tr>
</thead>
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An intervocalic \(-r\), was either a complete extinction or was retained when separated from the group of the consonants, Cf. the following:

<table>
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<th>hessī</th>
<th>hreṣi</th>
<th>piper</th>
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</thead>
</table>

Second category:

<table>
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<tr>
<th>sir bir sri varṣa</th>
<th>drizzle</th>
</tr>
</thead>
</table>
The following instances may be added to the words, where the -r, was complete extinction, Cf.,

Siraji  Skt.  meaning
mahūgī  mahārga  precious
goṣcha   go kāra  hoof of the cow

In following cases, the disappearing -r, has left the surviving consonant doubled, Cf.,

bāhnī  varṣa  complexion
kākkādi  karkatikā  heart

An intervocalic cerebral -s, was complete extinction. The disappearing cerebral -s, modified the consonant of the group, changing the consonant into the voiced aspirated stop, Cf. the following,

khud  goṣṭha  cow-shed

To sum up. The compound consonants were not allowed to survive either initially, medially or finally. An initial compound consonant was reduced to a single consonant, by way of assimilation, the first member of the consonant group being retained. But in cases, where the consonant group consisted of the stop plus dental -s, or rather the dental -s, plus the stop, it was the stop that was tolerated. Normally the consonant is supposed to be more firm than vowel, when located initially. Medially the compound consonants suffered all possible phonetic modifications, known to th Pkt stage of development of Indian Linguistics. There was assimilation, dissimilation, cerebralization, aspiration, nasalization, lengthening of the preceding vowel etc. Finally the consonant groups were not allowed to survive even in Skt.
Consonant groups were tolerated only by device of vocalic aids. The final -r was changed to a sonant cerebral -l, when in an intervocalic position. Total extinction in Siraji, was that of semi-vowels, -y, and -v. They were invariably changed to consonants, never mind that their position. Intervocalic aspirated sounds were better preserved. The palatal and cerebral sibilants were not however confused, (as in Eastern Dialects). In very isolated cases, the devoicing of the sonants, is evident/only in words that can be derived from Skt., but also in foreign loan words. The intervocalic -p, is reduced to -v, emerging subsequently into the labial vowel -u.

See Panini.
CONJUNCT CONSONANTS UNDER MODIFICATIONS IN SIRAJI.

The compound consonants, when in initial position, were reduced to single consonants by way of dis-joining the consonant group into the component members, Cf. the following:

Siraji   Skt.  meaning
saneh   sneha  affection
gindu   granthi  bundle

A combination of consonants with -s, as the first member was allowed to survive as the second member only, Cf.

nhūśa   amuśā  daughter-in-law
phāṭ   sphuta  plain ground

It was very rarely that the sibilant -s, was retained as the first member of the consonant group, Cf. the following:

sevī   snigdha  affectionate

A combination of consonants with -k, and -s, was modified to -ch, Cf.

chipati   kaipta  rotten
cheeco  kastrā  field

A compound consonant group with -r, as the second member was generally reduced to a single consonant which happened very often the second member of the group, Cf.

pat   pratyaya  promised word
parīna   prāṇana  to restore to life

A compound consonant group with -r, as the second member was generally reduced to a single consonant, which happened very often the second member of the group, Cf.

patijji   pratyaya  to trust

A group of -s, and -l, was dis-joined, Cf.
Sirași  Skt.  meaning
śālaśigghañī  śālāghana  self-praise

A combination of consonants with -d, and -y, as the members of the group, were reduced to the single consonant, which happened to be the first member of the group, Cf. the following:
dotti  dyuti  morning or to-morrow

A combination with -y, as the second member of the group was retained, Cf.
nyārā  nykkāra  negation
hyādā  hṛdaya  heart

The consonant groups medially have been most numerous and been subjected to a variety of modifications. Their number is overwhelming and too variegated to define in simple categories. Medially the groups of more than one consonant, is found. I have traced nearly fifty such groups, which are being outlined below. It is remarkable that medially they have retained their group character and have not been reduced to single consonants as in the case of initial consonant groups, Cf.
mukṭī  mukta  to finish

A combination of -t, and -k. Both members of the group have been retained by turns.
bhāttā  bhakta  cooked rice

A combination of -k, and -r, Cf.
cākka  cakra  wheel

The guttural assimilated -r:
The consonant group -k+s, medially, Cf.
mhaicohe  makelka  flies
kācchā  kakā  close
It will be noticed that the medially the combination of 
-ks, was reduced either to -k, and -kh; or -c, and -ch. In one case, 
it appears to have been reduced to a voiced unaspirated guttural. 

A combination of three consonants -k+sy, had the following treatment, Cf.

chācchādi tyaksyati desireous of leaving

A case of cerebralization of the dental.

A combination of -cc, led to unvoiced aspirated -ch. Cf.

uchāti uccai situated high

There is solitary case of -gh, and -r, which like the combinations -k, and -s, was reduced to a duplicated -kkh, Cf.

chekkhe ḍīghra soon.

A combination of -j, and -v, developed into an aspirated voiced palatal, Cf.

jhāre jvara intense pain of love

A combination -n, and -t, led to the cerebralization of the dental and in some cases, to additional aspiration. In one case, it led to reduplication of the cerebral, Cf.

bānta vanta to share
bāngīhī vantā prostitute

A combination of -t, and -y, developed into a single consonant, Cf.

tūti truti loss

The combination of -n, and -t, once again led to a single consonant, Cf.

pantū Pandita song, containing wisdom
A compound consonant -n, and -y, led to the reduplication of the first member of the consonant group, Cf.

Sūrājī Skt. meaning
pūṇā punya merit of deed

A compound consonant -t, and -k, resulted into duplication of the first member of the group or led to disappearance of the first member, Cf.

phūkkā phūtkṛti life
jhumākā sāṃtkṛta glow

A combination of -ty, resulted into preservation of single consonant or led to the aspiration of the single consonant which happened surviving. In some cases, there was duplication of the single consonant which happened to be the first member, Cf.

bītt vyatyeti to pass

The compound consonant -tṛ, was found most susceptible to change, Cf. the following where it was invariably reduced to a duplicated palatal unvoiced and unaspirated, Cf. the following:

dhāccī dhatṛ to keep
gāccī gātra the belt towel

A single case of -tṛ, leading to a single unvoiced unaspirated palatal, Cf.

jācanā yatna effort

A combination of more than one consonants with -t, as the first member of the group, Cf.

mācchā matsya fish

Consonant group of -th, and -v, Cf.
Siraji Skt. meaning
paritthī prthvī earth
A combination of -dh, and -n, Cf.
śīddhī gṛdhmu familiar
Stops -d+yt led to remarkable variety of modifications.
In one case, it changed to a voiced aspirated palatal or a voiced cerebral or an unaspirated voiced palatal, Cf., the following:
ūjjhe ud yacṣ up
khījjh kṣidy to tire
A combination of -d, and -r, was dis-joined, Cf.
dalīddar daridra poverty
The group consonants -dh, and -y, developed into a single aspirate or a voiced aspirated palatal, Cf.
būjh budhya to know
nihāna nidhyāna to understand
The combination of the consonants -n, and -g was dis-joined;
jagīndar jhīgura cricket
Strangely enough the combination of -n, and -j, resulted into -n, and -d, Cf.
ūdalū ālingana to embrace
The combination of -n, and -s, led to an aspirated unvoiced -ch, Cf.
pachaiti pancāyata assembly of five
The combination of -n, and -j, led to either duplication of the second member of the group or strangely enough to cerebralization, Cf.
jojī yugj to prepare
Sūrāja  
Skt.  
meaning

Yundana  
Yunj  
to put in yoke

The compound consonant -n, and -d, resulted into duplication of the first member:

Mūnmanā  
Mundana  
Shaving of the head

The combination of -n, and -d, led either to voicing of the dental or voicing of plosive plus aspiration of the dental or unaccountably to cerebralization of the dental, Cf.

Cintā  
Cintā  
Plan

A combination of three consonants -nt-nt, was disjoined and the dental was turned into the voiced dental, Cf.

Jandares  
Anatar  
Inside

The combination of -n, and -d, led to aspiration of the dental or the palatalization of the dental, Cf.

Sūndhā  
Sendesa  
Message

The compound consonants -n, and -y, developed into the duplication of the second member of the consonant group, Cf, the following:

Sūnna  
Śūnya  
Vacant

A combination of more than two consonants -ndh-ty, resulted into a single consonant. The same was the first member of the group, Cf, the following:

Sānā  
Sandhyā  
evening

The combination of -n, and -n, was very often preserved with cerebralization of the dental, Cf.

Chinde  
Chinnā  
Broken twigs

The compound consonants -n, and -m, turned into -l, and -m. The appearance of -l, replacing the original -n, is rather
strange, Cf. the following:

Sireji  Skt.  meaning
jalm  jamaa  birth

The compound consonants -p and -t, led either to duplication of the single consonant which in this case, happened to be the second member or resulted into voicing or cerebralization of the dental or in some cases, led to duplication of the second member of the group which happened to be the consonant -p, Cf. the following:

banātti  varmāpti  stripes on the cloth
batātā  vardhāpti  blessing

The consonant group of -p and -y, led to vocalization of the semi-vowel:

rapāi  rūpya  Rupee

The group -m, and -r, led once again to the duplication of the first member of the group, Cf.

dhūmari  dhūra  smoke

Likewise the combination of -m, and -p, led to duplication of the first member of the consonant group, to the voicing of the second member, Cf.

kāmānī  kampana  shivering

The compound consonants -m, and -bh, developed into the duplication of the second member of the group, Cf. (Read it as 'duplication of the first').

thāmānī  stambha  support

The combination of -m, and -n, led to weakening of -m, into the semi-vowel -v.
Siraji

Skt.

meaning

nīvī

nimam, nimma

down cast

The combination of -m, and -r, led to weakening of 
-m, and developed into -m, and -b, which is rather hard to 
explain. Cf.

cāmbe
tāmra

red

The compound consonant -r, and -k, led to the duplication 
of the second member of the group, Cf.

śākari

śarkara

soft clay

The combination of -r, and -c, led to voicing of the 
second member of the group, Cf.

kabejji

ka virya

of doubtful power

Similarly the combination of -r, and -sh, led to 
aspiration of the second member of the group with prothesis,
Cf. the following:

maghera

mahārghā

precious

mahūgi

mahārgha

pretty

The compound consonants -r, and -th, led to the 
dis-aspiration of the second member of the group, Cf.

nakārata

tavartha

good-for-nothing

The combination of r, and -g, developed into dropping 
of the -r, or aspiration of the second member of the group, Cf.

nīgur

nirguru

ungrateful

The compound consonants -r, and -t, led to either to 
dis-joining of the group or duplication of the second member of the 
group or the cerebralization of the dental, Cf.

ārati

ārdī

prayer of sorrowful heart.

The combinations of -r, and -sh, led either to the
duplication of the second member of the group, or to the voiced aspirated dental, Cf.

āddhā  ardha  half
badhaunī  vardhāpana  prosperity

The combination of -r, and -p, led to the duplication of the second member of the compound consonants, Cf.

sūrpe  sūrpa  winnowing basket

The combination of -r, and -n, developed into a compound consonant with duplicated second member which was very often changed to a dental or the group was changed into a single consonant which happened to be the second member of the group or cerebralization of the whole group, Cf.

sūnna  suvāna  gold
jhade  jīrna  tattered clothes

The compound consonants -r, and -y, led to the palatalization of the semi-vowel -y, or its disappearance, Cf.

caraj  āscarya  wonder

The combination of -r, and -s, led to either duplication of the second member of the group or to the cerebralization of the second member of the group, Cf.

mīśana  śiras  on the top
gadākkanā  ghargana  rubbing

The compound consonants -r, and -v, led to the labialization of the semi-vowel -v, Cf.

sabbad  sarva  all

The combination of -r, and -p, led to the dis-joining
of the group, Cf.

sarape sarpa snake

The combination of more than two consonants -rvpt-, leads to the duplication of the dental and cerebralization, Cf.

suttad sarpyt crawling

The combination of more than two consonants -rv-j-y, leads to the aspiration of the palatal, Cf.

bājjhī varjya without

The combination -l, and -y, leads to the disappearance of the semi-vowel -y;

sālī saha khali playfellow

The compound consonants -v, and -h, led to the labialization of the semi-vowel -v, and its subsequent aspiration and voicing, Cf.

jebbharū jivhā tongue

The double consonant group of l, and -la, was simply reduced to a single consonant, Cf.

palaili pallava cluster of leaves

The combination of -v, and -h, was simply reduced to a single consonant, which in this case, happened to be the second member of the group, Cf.

gahare gahvara forest

The combination of -s, and -t, led to the duplication of the cerebral with aspiration or its reduction to the single consonant, which in this case, happened to be the second member of the group, or in some cases, the sibilant was preserved with duplication, Cf.

potthe pusta robust.
The compound consonant -a and -p led to the retaining of the single consonant which happen in this case, to be the second member of the group. Cf.

Siraji Skt. meaning
phāphasi spaś spaś to grope in dark

The conjunct consonant -b and -dh led to the cerebralization of the second member of the group. Cf.

khūndā Ḫuddha restless.

The compound consonants, -t and -v, and -j+y, led in each case to the duplication of the second member of the group. Cf.

parītthi pṛthvī earth
rījh rājy pleasing

The combination of -s, and -r, led to nasalization of the group. Cf.

hinsū himāśrita snow-bound

The combination of more than two consonants -n, -dh, and -y, led to aspiration of the dental with disappearance of the final -y, Cf. the following:

bānnhā vandhyā barren

The conjunct consonants, -r, -s, and -y, led to aspiration of the sibilant, Cf. (with disappearance of the final -k.)

āihare īrāyā jealousy

The combination of -t, and -t, led to aspiration of the second dental -t:

bhetthū bhetṛ familiar
tīṭhā tīrtha holy place
The combination of -st and y led to retaining to the single consonant, which happened to be the first member of the group, e.g.:  
ose  avasīyāya  dew drops

To sum up. The conjunction consonants were simplified. Most of them were assimilated; asta—became atsa. The semi-vowels were never preserved either singly or as parts of the consonants groups. The intervocalic single consonants are omitted. The final consonants are weakened. The reason is that the final mutes cease to explode. It becomes merely implosive. The nasal resonance is sometimes, converted into nasal consonant. In the interior of a word, no group of consonants is allowed to include more than two consonants. Either doubled consonants are allowed or a consonant has been doubled under stress and permitted survival. Mutes after the nasal of the same class are allowed. The sibilants were generally reduced to aspiration. The combination of the dental and fricatives, was changed into aspirated palatal. The aspirated consonants generally lost their aspiration, when members of the consonant groups. The cerebrals often assimilated the sibilants. The semi-vowels were always in retreat and were reduced to aspiration. The combination of the dental and fricatives a was changed into aspirated palatal. The aspirated consonants generally lost their aspiration, (when members of the consonant groups.) The combination of mutes -p, and -t, was of uncertain strength. They assimilated each other by turns. Generally it is the second member of the group, which proves to be the stronger in assimilation. The general rule being
that between equals the second member prevails and between unequals, the stronger prevails. Thus the assimilation is either progressive or regressive. The dental in combination with the fricative, was either separated by epenthetic vowel, or was cerebralized. The cerebral nasals generally affected the cerebral mutes (sursa) into sonants. The presence of -r, generally helped the dental in becoming the cerebral. But the same -r, did not affect the cerebral nasals, which proved stronger in assimilating the consonanter. The conjunct consonants, the sibilants proved stronger in assimilating the -r. In conjunct consonants, the sibilants proved stronger in assimilating the -r. A sonant -j, was changed to sonant -d, in combination with the dentals. Once again, the presence of -r, helped the gutturals, in becoming aspirated. The combination of -kes developed in -kkh, and -coh, by turns. Pischel distinguished (a), original -ksa, (avestan -xsa, ) becomes -kkh. (b). -ksa from -ssa; av.(sa) becomes -ch (c). ksa -from -ssa; becomes -jja. Inscriptions and some other evidence suggest a dialectical division in India, -coh, in West and North West, and -kkh, in the East. Klochk.

-Lingua Maratha, p.134-