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THE FORMATION OF KONKANĪ

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INSCRIBED TO THE SACRED MEMORY
OF ONE OF MY BENEFACTORS
THE LATE
RAO SAHIB S. RAMCHANDRA POW. M.A.

PREFACE

WAY back in 1921 when I was studying the *Mahabhashya* of Patanjali under the guidance of Pandit Srinivasacarya the idea first struck me of developing a grammar of Konkani as I knew it in its relation to Sanskrit. I was not acquainted then with the modern methods of linguistic research or the great works which already existed for a study of Indo-Aryan. It was chance acquaintance with the *Prakritaprakasha* of Vararuci that excited my interest in this direction. When during the period 1928-1931 I spent four summers in England, France and Germany and became acquainted with the comparative grammars of Indo-European, Romance, Germanic and Indo-Aryan, the seed already planted during my study of Panini and Patanjali sprouted and at the very first opportunity which I had in 1931 after my return from Europe I began the collection of material from a first-hand observation of my own and several cognate dialects for a scientific treatment of these dialects. But the work of collection and study has been interrupted on and off by other scientific undertakings of vaster proportions so that ultimately it has been reduced to the position of a by-product of my major research in the field of Indo-Aryan linguistics.

The first outcome of this attempt was my short study of *Konkani Phonetics*, completed in 1932 but published in the Journal of the Department of Letters, Calcutta University, in 1934. This was followed during 1934-35 by the serial publication of my *Comparative Glossary of Konkani* in the Calcutta Oriental Journal. The first instalment of the present work was ready in 1936 but could only be published in the January 1937 issue of the *Annals* of the Bhandarkar Oriental Research Institute. Altogether seven instalments have now appeared, covering 160 royal octavo pages. The unity of the work has been to some extent affected by this serial publication and the interval separating the first from the last instalment, but the fault is entirely mine, and the only excuse I have to offer is my pre-occupation with more urgent undertakings.

The occasion of the Silver Jubilee celebration of the Bhandarkar Institute seemed to me appropriate to bring out all these seven instalments in book form with a comparative etymological index of the vocables treated therein. That it has been possible for me to do so is chiefly due to the accommodation and encouragement given to me by Dr. I. J. S. TARAPOREWALA, Director of the Deccan College Post-graduate and Research Institute, Poona by including

the Index in the Bulletin of that Institute, and to Dr. R. N. DANDEKAR, Secretary of the Bhandarkar Institute for expediting the completion of the last instalment. I wish to express here my deep obligation to these two Institutes which have never failed to give me the encouragement needed for the pursuit of such studies.

That the study has been at all possible—however imperfect in its execution or presentation of the facts—is a matter for which I am thankful to a number of friends and well-wishers who spared no pains in helping me with the material I needed for the work. In particular my wife has been my constant companion in the search for material needed on every aspect of this study; and it is but meet that her father who helped me all along in actively collecting a large part of the vocables and who would have rejoiced today in the publication of a work which he initiated and of which he saw only the first two instalments should be permanently associated with this work, and accordingly it has been dedicated to his memory.

Turning to the pleasant duty of thanking those who in one way or another helped me in the printing of this work, I must mention my colleague Mr. P. K. GODP, who has sustained me in all this work with his advice and co-operation. Mr. G. N. SHIRIGONDKAR of the Bhandarkar Institute has taken special care in the reading of the proofs and saved me from a number of errors, and despite the inevitable lapses of the compositors, I have to thank them all for the patience with which they met the additional demands for special types and corrections. I have also to thank the Karnatak Printing Press for the expedition and care with which they have printed the Index.

In conclusion I hope that this work, with all its limitations and imperfections which were inevitable in the very manner of its publication, may yet initiate a new era in dialect studies by interesting the younger generation of linguists in India in this line of fruitful investigation.

Poona
1942

S. M. KATRI

CONTENTS

	PARAS
INTRODUCTION ..	1—4
PART I · PHONOLOGY	5—186
Treatment of <i>r</i> - 7-14, Final Vowels 15-20; Penultimate vowels 21-24, Prepenultimate Vowels 25-31, Values of Konkani A 32-47, Prakrit vowels in contact 48-58 Nasalisation of vowels 59-62, Konkani vowels 66-75, History of consonants 76-77, Initial aspiration 78-79, Deaspiration 80, Cerebrahisation 85-87, Initial consonants 102-107, Final consonants 108, Intervocalic consonants 109-119, Consonants in contact 120-141, Konkani consonantism 143-174, Svarabhakti 175, Insertion of plosives 176, Insertion of <i>r</i> 177, Prothesis 178, Elision of consonants 179, Interchange of consonants 180, Metathesis 181, Sandhi 182-186	
PART II MORPHOLOGY	187—301
General considerations 187-191, Declension 192 theme or stem 193, gender 194-198, number 199, case 200-215, Postpositions 216-223, Adjectives 224-228, Numerals 229-244, Pronouns 245-255	
Conjugation 256, themes 257-265, Flexion 266, Present Indicative 267-270, Imperative 271-273, Imperfect 274-277, Optative 278-280, Negative forms 281-285, Present participle 287, Past passive participle 288, Future and Obligatory participles 289, Infinitives and Absolutes 290-292, Adverbs 293-294, Conjunctions 295	
Nominal formation 297-299, Nominal composition 300, Verbal composition 301	
PART III SYNTAX	302—309
Nominal and Verbal phrases 303, Accord 304-306, Order of Words 307-309	
PART IV CONCLUSION	310—326
	PAGES
PART V. COMPARATIVE AND ETYMOLOGICAL INDEX	161—218

THE FORMATION OF KONKANI .

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INTRODUCTION.

§ 1 I propose to deal in this sketch with the origin and development of the Konkani language as represented by some of its principal dialects. In my Comparative Glossary of Konkani¹ I have attempted a study of nearly twenty dialects, materials for all of which are available in a varying degree. But in the present sketch I shall limit myself to the following six dialects which, beside being representative, provide rich material in the form of grammars, dictionaries, glossaries and contemporary literature. These dialects are

a. Konkani spoken by the Kanara or Chitrapur Sārasvats.

ga K. spoken by the Gauda Sārasvats.

g K. of the Goa Hindus, represented particularly in the writings of Mr. Valavlikar and in the Quarterly Journal *Namō Gōy* published by the Gomantak Press in Bombay.

x. K. of the Christians of Mangalore and South Kanara.

nx. K. of the Christians of North Kanara.

¹ See the *Calcutta Oriental Journal*, vol. II no 15, wherein the Glossary is appearing serially.

gx. K. of the Christians of Goa.

Thus we have here three representative Hindu and three Christian dialects of Konkani which are principally dealt with; where necessary I have made reference to the other dialects also and the abbreviations will be indicated in the appropriate places.

§ 2. In the writing of this study I have constantly referred to the following works

A *ON KONKANĪ*

(i) Grammars :

- 1 *A Konkani Grammar* by Father Angelus Francis Xavier Maffei, Mangalore, 1882.
- 2 *Elementos Gramaticos da Lingua Concani*, pelo Cónego Jose de S. Rita E. Souza, Lisboa 1929
- 3 *Grammatica da Lingua Concani*, composto pelo Padre Thomaz Estevão, segunda impressão, Nova Goa, 1857.
- 4 *Gramatica da Lingua Concani*, by Mr. V G Rangel, 1933.

(ii) Dictionaries :

1. *Diccionario Portuguez-Concani*, composto por um Missi onario Italiano, Nova Goa, 1868
2. *Diccionario Konkani-Portuguez*, pelo Monsenhor Sebastião R Dalgado, Bombay 1893
3. *Diccionario Portuguez-Konkanī*, by Mgr Dalgado, Bombay 1905
4. *English-Konkani & Konkani English Dictionary* by Father A F X Maffei, Mangalore, 1883.
5. *An Etymological Glossary of Southern Konkani*, part I, by H Narayan Rao, B. A , B. L , Bombay 1917.
6. *Furtadacho Novo Concani-Ing'lez Licionar*, Bombay 1930.
7. *A Dictionary of Concanim into English*, by A C José Francisco, Bombay 1916.
- 8 *A Comparative Glossary of Konkani*, by S. M. Katre, published serially in *Calcutta Oriental Journal*, vol. II seq.

(iii) Literature :

1. Mr. Valavlikar's writings, such as *Konkani Bhāṣecē Jant*, etc.
2. Dr Chavan · *Konkani language*, Bombay 1924. *Konkani Proverbs*, Bombay 1926
3. Rao Bahdur S S Talmaki *Konkani Proverbs*, Bombay 1933, 1936
4. *Nuv Gōy*, Quarterly Journal in gK., published by the Gomantak Press, Bombay.
5. S. M. Katre *Konkani Phonetics*, Calcutta University, 1935.
6. Dr. Santana Rodrigues · *The Origin of Konkani Language*, Coimbra, 1929.

B ON ALLIED LANGUAGES.

1. Meillet : *Introduction à l'étude comparative des langues indo-européennes*, Paris 1934 (7th ed)
2. Jules Bloch *La formation de la langue marathe*, Paris 1926, and *L'indo-aryen du Vēda aux temps modernes*, Paris, 1934.
3. S K Chatterji · *Origin and Development of Bengali*, Calcutta, 1926.
4. Banarsi Das Jain · *Phonology of Punjabi*, Lahore, 1934,
5. R L Turner : *A Comparative, Etymological Dictionary of Nepali*—(of capital importance for Indo-Aryan Linguistics), London, 1931, and *Gujarati Phonology* in JRAS, 1921.
6. *The Wilson Philological Lectures*, delivered by (a) Sir R G Bhandarkar and (b) Prof. N. B Divatia.
7. *Linguistic Survey of India*. vol. VII. 1905.
8. Wackernagel · *Altindische Grammatik*, I, II-1, III, 1896-1930.

The other sources will be referred to in their proper places.

§ 3. This study is divided into three parts : Phonology, Morphology and Syntax. The fourth and concluding part will

deal with the position of Konkani in Indo-Aryan and the various historical and other details available from different sources for a proper evaluation of the development of Konkani and its breaking up into a number of dialects. In this terminal essay I shall also deal with the influences at work in Konkani and give a detailed description of all the dialects

As the subject of the growth and development of these dialects is dealt with here for the first time with some degree of scientific accuracy by the application of the canons of modern linguistics, it will be of some use to the serious student of General as well as Indo-Aryan Linguistics in that Konkani is pre-eminently fit to illustrate the case of a non-literary language, which has kept its unique characteristics through the passage of centuries.

The lack of authoritative pronouncing dictionaries for the different dialects has been a great handicap to me in as much as no two dictionaries agree in a common orthography. But I have surmounted most of these difficulties by verifying the pronunciation of all such words. I am advisedly using the Roman transcription in preference to others as more convenient and logical, besides being useful to General Linguists.

§ 4. For a general description of Indo-Aryan languages reference may be made to Prof. Jules Bloch's *L'indo-aryen*,¹ where he deals separately with the three stages through Vedic and Sanskrit to Middle Indo-Aryan (Pali, literary and inscrip-tional Prakrits and Apabhramśas) and the modern vernaculars of Northern India. The relationship of Konkani to the other vernaculars of Northern India will be considered in the terminal essay. It will be sufficient to mention here that Konkani belongs to the same group which includes Marāṭhi and shows clear affinities with Gujarati also.

PART I: PHONOLOGY.

§ 5. Konkani possesses the following sounds, a description of which is given in my Konkani Phonetics :

Vowels : *a, ā, i, ī, u, ū, e, ē, o, ō, ă*.

Consonants : *k, kh, g, gh, c, č, ĵ, j, ch, čh, ĵh, ĵh, ñ, t, th, ḍ, ḍh, n, ṭ, ṭh, d, dh, n, p, ph, b, bh, m, y, r, l, v, ś, s, h, ṛ, (r)*.

¹ See also his "*La langue marathe*" §§ 1-26.

VOWELS

§ 6. It will be seen from the above that Konkani possesses the vowels *a, i, u*, short and long, as well as *e, o*, which are also short and long, but not indicated in the Devanāgarī orthography as such. For actual pronunciation of these vowels see *Konkani Phonetics*, §§ 33-40

The primitive Indo-Aryan (PI-A) diphthongs were already lost in the Middle Indo-Aryan (MI-A) stage, and they have come down as *e, o, i* or *u* in Konkani (K.), but new diphthongs of recent origin have come into being, due to the dropping of single intervocalic consonants in MI-A where the *udvṛtta* vowel *d* did not combine with the preceding or following vowel, but did so in the New Indo-Aryan (NI-A.) stage. Though *ə* is really [ɔ] and as such the equivalent of *o*, I have retained this symbol for the sake of a special discussion (see §§ 32-45).

TREATMENT OF R VOWEL.

§ 7 In my paper on the treatment of *R* in Pali¹ I have already mentioned that *r* of Sanskrit (Sk.) was represented by *a, i, u, ra, ri, ru* or *rū* in Pali. This breaking up of *r* (as well as *l*), evident even in certain isolated forms in the R̥gveda, was completed in MI-A, except in certain borrowed words, and in NI-A. *a, i* or *u* represent this Sk. *r* besides the corresponding Sk. vowels. These three treatments are generally found side by side in all NI-A. languages. By an examination of the development of this vowel in Aśokan Inscriptions Prof. Jules Bloch has come to the conclusion that *r* > *a* is the usual treatment in the south-west and *r* > *i* in the north and east². The predominant treatment in Panjabi is thus *r* > *i*.³

§ 8. Sk. *r* > K. *a* s. *kaśi*, x. *kaśi* (*kṛśi-*) agriculture, cultivation; s. *ghāṭṭūka* (*ghṛśṭā-*) to churn, s. *gs. tāna* (*tṛṇa-*) grass; s. *gs. tāna*, g. *tān* (*tṛṣṇā*) desire, thirst, gx. *āsvēl* (*iḥṣa-*) bear; s. *gs. nācūka* (*nṛtyati*) to dance; x. *pāṭi*, gx. *pāṭ*, g. *phāt*, s. *gs. phāṭi* (*pṛsthā-*) the back; s. *gs. maḍē* (*mṛtaka-*) corpse; s. *gs. māṭṭi* g. x. *gx. māṭi* (*mṛttikā*) earth; s. *gs. vāḍi* (*vṛddhi-*) growth, interest; s. *gs. saḍlu*, x. *saḍl* (cf. **śṛthura-*: Sk. *śūhula-* and root *śrath-*) loose; s. *sām̐kālī*, x. *sām̐kaḷ* (*śṛṅkhālā*) chain, fetter.

¹ ABORI, vol. XVI, pp 189-201.

² *La langue marathe*, § 31.

³ Jain § 95.

§ 9. Sk. $r \succ K$: s. gs *rīna* (*ṛnā-*) debt; s. gs *drstā* (*ḍṛśyāte*) appears, seems; s. *drsti*, gs *disti*, x *dist* (*ḍṛsti-*) sight, s *vīccu*, gs *vm̐cu*, gx *vm̐cu* (*vīścika-*) scorpion, s *kisan* (*kisnā-*) proper name, s. gs *muthā* (*mṛstā-*) sweetmeat; s. gs *śimqa*, x. *śimqa* (*śiṅga-*) horn.

§ 10. Sk. $ṛ \succ K$. u gx *krupā*, x *kurpā* (*kṛpā*) pity, compassion; s. gs. *pāusu*, x gx *pāu* (*pāṇsa-*) rainy season, rains, s. gs. *mōu*, x *mos* (*mṛsa-*) deception (cf. Kanarese *mosa*, der. fr. Sk.), gx. *qucāṅk* (*qhis-*) to enter, s. *kuttanu* (*kisnā-*) proper name, s. *huṅgā* (*śiṅghati*) smells.

§ 11 It will be clear from the above that in Konkani the normal change $r \succ a$. The explanation of the third treatment (except in the case of s. gs *vāṭṭi* x *māṭṭi*) is that due to the presence of a labial element in the neighbourhood r is changed to u . The variations in the treatment of r are found in all I-A. languages, and are due not only to phonetic influences but also to borrowing from the central dialects.¹

§ 12 That the vowels *a, i, u* represent normally the corresponding Sk. sounds will be clear from the following examples

A. K. $\tilde{a} \angle$ Sk. $\tilde{a}$: s *aga'u* bar, latch, *āgga'u* nx. *āga'l*, sv *āga'l*, *aggolu* (*agra-śalaya-*) braid of hair, tress, s. gs *agustē*, x. *āgutē* nx. *āgutē* (*agmsthikā-*) braziers, s. gs *athqā* (*attālākā*) wall plank used as depositary; x. nx. gx *aj*, s. gs *āj* (*adyā-*) today, s. gs. *ā'āru* (*ācāra-*) taboo, nx *āghāḍo* (*aghāḍa-*) a plant, s. gs. *ājjo*, x nx. gx *ājjo* (*āyā-*) grandfather, s. gs *kartā* (*karṭi*), *mārtā* (*mārāyati*), *ga'o* (*gala-*), *kānu* (*kāna-*), etc.

B. K $\tilde{i} \angle$ Sk. $\tilde{i}$: s. gs x gx nx. *img'o* (*ingāra-*) live coal, x gx. *imḍ*, s. gs *hīmdu* (*hinda-*) flock, gx *imllo*, *imḍulo* (*hindolāh*) hammock, gx *iv* (*humā-*) cold; s. gs *iṅju*, gx, *iṅ* (*idyāt*) lighting, nx *it*, s. gs *ittigū* (*istā*, *istakā*) brick, s. gs. *siṅtā* (*śidhyati*) is cooked etc.

C. K. $\tilde{u} \angle$ Sk. $\tilde{u}$: s. gs *uddāka*, x *udāk* (*udakā-*) water, s. gs. *muddi*, x. nx. gx *mudi* (*mudikā*) ring, ts *umḍunu* (*umḍura-*) rat, etc., s. gs. *mula*, x nx. gx *mal* (*mūla-*) wine; s. gs. *sūta* (*sūtra-*) string, etc.

¹ *La langue marathe*, § 31.

§ 13. PI-A differed from MI-A. in that it admitted of a greater variety of sounds (including *ṛ, ḷ, ai, au, ṛi, ṛi*) and combination of consonants beside its comparative richness in morphology. Besides the changes in the above-mentioned vowels, MI-A, had affected primarily a change in the conjunct consonants through the general principle of assimilation and reduced them to double consonants, and in the case of original single intervocalic consonants reduced them (from unvoiced to voiced, and from voiced to spirant and zero) according to the development of the particular dialect concerned. Thus *-t-* and *-th-* were reduced to *-d-* and *-dh-* in Sauraseni, but were completely reduced by loss of occlusion giving *-h-* in the aspirated consonant only in Māhārāṣṭri. With the loss of these intervocalic consonants the *udatta* vowel came into contact with the preceding or following vowel without combining with it. But when we come down to the NI-A stage we find further changes¹ affecting even the PI-A and MI-A. vowels which are the least affected sounds in I-A. Excepting the loss of PI-A *i, ṛ, ai, au*, all the vowels have preserved their quality and quantity with very few exceptions in MI-A, but when followed by a closed syllable the long vowels have become short except in NW Prakrits.² After the literary Apabhramsa stage vowels in unaccented syllables have undergone fundamental changes.

§ 14. This naturally leads us to the question of accent. In Vedic the accent was mainly musical, but whether there was in addition a stress accent is open to doubt in view of the Hindu Grammarians' silence about it. In the explanation of certain Ek forms Pischel ascribed to the musical accent functions similar to those of the stress accent. Grierson and Jacob, on the other hand assumed a stress accent to explain the vowel changes.³ Whatever may have been the state of affairs in PI-A and MI-A, it is convenient to consider the syllabic prominence of a word or its quantitative rhythm in the study of the regular changes of quantity or even quality in Konkani as in Marāṭhi or Panjabi.⁴ This

¹ T. Michelson, JACS, vol XXXI, p. 232

² Jain, § 10, Pischel, §§ 141-147

³ Jain, p. 8, for a further discussion on accent see *La langue marathe* §§ 32 seq; Jain, §§ 10-12.

syllabic prominence is characterised by three factors, viz., length, pitch and stress. The change will naturally depend upon the position of the vowel in the word, whether it is final, penultimate or prepenultimate, i. e. whether it is in accented or unaccented syllables.

A. FINAL VOWELS

§ 15. Already in MI-A. the final consonants of PI-A. had dropped out with the result that all words ended only in vowels, reducing even the different classes of noun and verb inflexions to the standard type with a few exceptions only. Thus MI-A. knows only words ending in vowels, even here there was a tendency to reduce the final long vowels, though not to a very pronounced degree. Even in Sk. in the forms *yátrā*, *tátā*, etc. the vowel has been reduced from the Vedic stage and come down only as *yatra*, *tata*, etc. Some of these reductions have been attributed to contamination or analogy. At the time of the literary Apabhramsa stage the final *o* of the nom. sg. of masculine nouns ending in *-a* tends to become more and more *-u*, though not universally. Similarly *-e* and *-o* have been reduced to *-i* and *-u* respectively in the fragments of Dutreuil de Rhins.¹ This tendency only emphasises the fact that the final vowels in MI-A. were pronounced with very little accent and in course of time were lost in NI-A.

In almost all NI-A. languages this final vowel was lost, the sole exceptions being Bihari, Kashmiri, Sindhi, Singalese and some of the dialects of Konkani (see §§ 17-ff.). The northern group of Konkani dialects following in the footsteps of other NI-A. languages, drop the final vowel.

§ 16. a) MI-A. *-a* and *-am* (final) are lost in: **gx** **nx**. **g** *āj* (*adyá* · s **gs** *āji*) today; **gx** *ās* (*hamśa*-) a drake; **nx**. *āv* (*āmā*-) mucous, n **gx**. *āt*, **nx**. *āth* (*astā*-) eight (but s **gs**. *āta*); **gx**. **nx**. **g** *kāl* (*kalyā*-) yesterday (but s **gs**. *kāl*), **gx**. **g** *pāy*, *pāv* (*pāda*- : s **gs**. *pāyu*, *pāvu*) meaning respectively the foot and a measure of weight, **gx** **g**. **nx** *tāk* (*takram* · s **gs**. *tāka*) buttermilk; **gx**. *mōnu*, *mānu* (*manusyā*-) man; **gx**. *mon*, **g**. *mān* (*mānas* · *manam*, s **gs**. *mana*) mind.

¹ *La langue marathe*, § 37.

b) MI-A *-ū* and *-ūm* are lost in *gx. āh* (Pk. *hakkā*) shout, *gx g nx ās* (*āsā*) des re, *jāmaq* (*jāqghā*) the thigh, *g. gx nx vāt* (*chātman* Pk. *chātū, chātām* s *gs vāta*) way, *g. gx. nx lāj* (*lajjā*) shame

c) MI-A. *-i* and *-im* are lost in nom-acc sg. of nouns ending in *-i* *g. gx nx āq* (*aquh*) fire, *gx mōl, mēt* (*matl-*) understanding

d) MI-A *-ī* and *-īm* are lost in nom-acc sg and pl. of Sk. feminine nouns *-ī, īm, -ih, -im*, and feminine adjectives with Sk ending *-imī* *īn* (with compensatory lengthening of the penultimate) or *-ni* with complete loss of the penultimate) *nx. bhikārīn, bhikārū*, *gx bhārīn (-fāmī)* a beggar woman; *gx ārelān, ārekan (-kārimī)* a paralytic woman

e) MI-A *-u* and *-um* are lost in nom-acc sg of nouns ending in *-u* *gx maq* (*hangu-*) asafoetida, *gx ij* (*idunūt-*) lightning. *-i* in the absolutive in *-unu* (attested in early Marāṭhi and in s *gs*) which appears to be due to contamination of Apabhramsa *-ūna* with *-eimu eppimu* **-unūu* *gx āsūn* (but s *gs āsūnu*) etc

f) Examples of the loss of MI-A *-ū* and *-ūm* are not common as this sound is already rare in Sk, we can cite *gx ij*, however, as the MI-A inflected form is *ijjū*

g) Sk *-e* and *-u* are reduced in inflection *gx. gx etc ās-pās* (*-pāsre*), *g. gx nx dēv* (*devāh* Pa *devo*, unless we consider the Apabhramsa form *devu* and bring it under (e) above), in this sense Sk *-e* and *-u* are first reduced to *-i* and *u* and subsequently lost. As in Marāṭhi, *-e* is attested in K *āmī, tumī* (through *asmē, *tasmē*)

§ 17. Grierson,¹ and following him Bloch² attribute the retention of the final vowel in Konkani Marāṭhi³ and in Konkani to Dravidian influence. As seen above the northern dialects of Konkani (*nx, gx* and *g*) are conspicuous by the absence of this final vowel of MI-A. and follow the generality of NI-A. langu-

¹ L. S. I, vol. Mar., pp. 167, 188, 189

² La Langue marathe, p. 54.

³ (as a short vowel always)

ages. But *s* and *gs.* and to some extent *x.* and the southern-most dialect of Konkani spoken in Cochin have preserved this vowel. Now the whole of the Konkani territory was under the influence of Čalukya and Yādava rule from the 6th to about the 14th century, A. D., and consequently we may expect to find Dravidian traces in the Indo-Aryan languages which developed from MI-A to NI-A. within this region. The only point in this connection is the consideration of an alternative hypothesis (i) the final vowel of MI-A. is retained, or (ii) a new vowel has developed after the final vowel once disappeared.

The Rev Dr. Caldwell¹ remarks: "Short *u* is of all vowels the weakest and lightest, and is largely used, especially at the end of words, for euphonic purposes or as a help to enunciation." Thus in grammatical and literary Telugu every word without exception ends in a vowel as in modern Canarese. But in old Canarese and Tamil an *-u* is added only after the surds *k, c, t, l, p* or *r*, but this *-u* is so short that the grammarians consider it equal to half of short *u*, and it is even mistaken for a short *a*, both of which in these circumstances are written as *u* and *a*. In Malayalam this sound is still more short as not to be written at all or if written indicated by the short circle above.

If we accept the second alternative and hold that *s, gs., x.* and *c,* after the dropping of MI-A final vowels, as in *nx, gx,* and *g.* followed the mode set by these Dravidian languages, we shall have to fix the period of these new developments from the 16th century A. D. downwards, for it was in consequence of the Portuguese persecution which commenced on 30th June 1541 and continued unabated for over six decades, that a general exodus of the Brahmins of Goa took place, and they sped southwards, first overrunning North Kanara and then South Kanara and even Cochin, although there had been sporadic emigration long before this time. But against this we should consider the forms like *devo, bhevo, mhāru, rtu, bholu, ʾibhālunu,* etc. quoted by Padre Thomaz Estevão.² These forms prove beyond doubt that even in this period the Konkani of the Goa Brahmins preserved

¹ *A Comparative Grammar of the Dravidian Languages*, 3rd ed. 1913, p. 134.

² *Grammatica da Lingua Concani*, 2nd. ed. 1857, 1st. ed. 1640, §§ 23, 24.

the final vowels of MI-A. and consequently the loss occurred at a much later date, so far as K. dialects were concerned. We are thus restricted to the first alternative that when s., gs and x. separated from the Goa stock the final vowel was still pronounced, and it was only subsequent to this separation that the northern dialects g, gx. and nx lost this vowel. This theory then limits the Dravidian influence only to the retention of the MI-A vowels of the Apabhramśa stage and not to their introduction after they were once lost.

§ 18. s. gs. and x. have two series of words deriving from Sk. nouns ending in -a-, the masculine and the neuter, the masculine ends in -u and the neuter in -a, and this applies not only to inherited words, but also to learned borrowings.

Examples a) Masc : s gs *pāyu*, *pāu* (*pādah* : Pa. *pādo*), *phāttōru* or *phāttaru* (*prastarāḥ* Pa. Pk *pattharo*) a stone, *mhōru* (*mayūrah*) peacock, *kānū* (*kānah*) ear, *deu* (*devah*), *rāmu* (*rāmah*), *kātu* (*kālah*), etc. Now in the example Sk *prastarāḥ* Pk. Pa. *pattharo*, Ap *puttharu*, s gs. *phāttōru*, the final -u is seen affecting even the penultimate -a- and changing it to -ō- or -ā- depending upon the number, as seen even in g gx. *phātor* (sg.) and *phātā* (pl.) The forms *devo*, *bhero*, etc. given by Father Stephens are to be similarly explained, the -o being retained and not reduced to -u due to the presence of the bilabial u.

(b) Neuter s gs. *phala* (*phālam*), *kōjjala* (*kajjulam*), *mana* (*manas* Pk *manam*), *tonḍa* (*tundam*), *pinda* (*pinḍah* but neut. in K), *kāma* (*kārman* Pa. *kammam*) besides *karma*, *ghara* (MI-A *qharam* through Sk *grha-*) etc

That s., gs etc have not been directly influenced by Kanarese is illustrated by the following examples *kāḍa* (Can. *kādu*) forest; *māḍa* (Can *māḍu*) roof, etc. All neuter nouns thus end in -a- (with a few exceptions dealt with later on) which are derived from Sk. nouns in -a- or from Dravidian.

§ 19. Another case of such retention, but with reduction of quantity, is of feminine nouns in MI-A -a- s gs. *vāta* (*vārtman* : Pk *vattā* f), quoted also by Father Stephens in his grammar, § 36, as *vāttō* where *ō* represents this short a, and -tt- represents -t- *māna* (*mānyā*) the nape of the neck; *jibhā* (*jihvā*) the tongue;

tūma (t^henū) thirst, etc., jamqā : nqhā) the thigh; āyā (āyga) shame.

§ 20 As in other NI-A languages, Konkani has kept the final vowel in all learned borrowings, with the exception of some semi tatsamī words in g and gx : *kaipana* (quoted by Father Stephens, § 36), *mānūtī*, *dayā*, *srī*, *nahū*, etc. It will be clear from these examples that with the exception of Sk words ending in -a- (masculine) and -u- (masc. fem. or neut.) the other words borrowed represent the unaltered final vowel. All MI A. words ending in *u* and coming down to K. either as inherited or semi tats words, are masculine and therefore end in *u*, as ins. gs. *mhōcu* (*mādhū* : *mahu*).

• B PENULTIMATE VOWELS

§ 21 Since the Prakrit stage the penultimate vowel has generally been preserved in Konkani as in other NI A languages. But as Konkani has been principally a spoken language with very little literature, a secondary change has affected this vowel in certain cases, even in learned borrowings from Sanskrit or Prakrit (see § 22)

Examples —x) for -a- s. gs. *kapata* x *kapaḍ* (*kapāta* : s gs. *phūttara* (*prastara*)) stones, slabs *mamkaḍa* (*marḍata*) monkey, etc. It will be seen that the length of the vowel is liable to change, but not the quality. We find the short vowel also in such cases where it is derived from a short vowel followed by an original double or conjunct consonant x *aral*, s. gs. *sapat* (*sapatnī*) co-wife, x *ūlas* (*ūlasya*) etc. Similarly the length is reduced in x, *kapaḍ* (*kapāta*), etc.

β) for -u- and -ū- : nx. *bhikūrin* (*kārinī*), and in ts s *kathina*, nx *kathin* etc., gx *mānus*, *monus* (*manuṣya*-) man, s gs. *laṣūna*, x gx nx. *loṣun* (*laṣūna*-) garlic, s gs. *rākhūḍa*, x gx. *rakud* (*lakut* r-) wood, firewood, faggot, etc.

§ 22 Exceptions — In certain dialects, as a subsidiary change, the Sk and Pk. penultimate is slurred over in pronunciation, with the result that in the existing forms it is completely lost. Corresponding to nx. *bhikūrin* there is also the form nx. *bhikūrn* and gx. *bhikūrn* or *bikūrn* and s. gx. *bhikūrn* (*kūrinī*);

nx. and gx the penultimate has been slurred over completely, whereas in s gs. it is lost but the final vowel is preserved. This tendency is seen even in tat-sama (ts.) words. Sk. *nalni* > s gs. *naln* or *nanu* (through assimilation), Sk. *māruṭi* > s *mānti* or *mā'hi* (with accent).

§ 23 The penultimate syllable of MI-A has developed into the final vowel in Konkani as in Marāṭhī (see *La langue marathe*, §§ 44 ff.); (i) either the penultimate was separated from the final vowel by a double consonant, in which case the final MI-A vowel was lost as in g gx nx *hāth* (Sk. *hāsta-* Pk. *haltha-*, but s gs. *hotu* 'hand, or (ii) the penultimate and final vowels came into contact due to an early loss of a single intervocalic consonant and coalesced in the NI-A stage. The first case holds good for the northern dialects only (as g, gx, nx, etc.) and the second for all. As pointed out above (§ 17 ff.) s, gs and to some extent x and o preserve the final MI-A vowel in case (i).

§ 24 In a certain number of polysyllabic words the penultimate vowel has undergone changes of quality which are only proper to the prepenultimate unaccented vowels. s. gs. *nālu* (for * *nānalu*), x. nx *nāl* gx nx *nāel* (*nān'ela-*) cocoanut; s gs. *nasam*, x *nasv*, nx gx x *nason* (*nāh-s, eni-*) ladder, escalator. s gs *kumkāt*, gx nx *kumkor* (*kakkutā-*) fowl; s. gs *halakūh*, gx *doḷā* (*haridā*) turmeric, g *humār*, nx *umār* (but fem. *umārli*) beside s. gs. *umaluru* (*umdar* i-), etc. Some of these variants may be explained by the principle of assimilation or dissimilation, but it is difficult to account for all these variants. For this discolouration of the penultimate in dissyllabic words see § 29b.

C. PREPENULTIMATE VOWELS

1. In the Initial Syllable.

§ 25 In general the initial syllable in Konkani bears the accent, and thus, therefore, is the least affected of all vowel sounds. We have to consider several cases here separately in order to evaluate the general treatment in the different dialects treated here, these are (i) conservation of the etymological quantity, i. e., (1) short vowel of K < short of MI-A. and (ii) long vowel of K. < long of MI-A., irrespective of the nature

of the syllable, whether closed or open; and β) nonconservation of this quantity, i. e., (i) long vowels of K $\angle$ short of MI-A. a) regularly in closed syllable, and b) sporadically elsewhere, and (ii) short vowel of K $\angle$ long of MI-A.

§ 26. α) (i) $a\gamma a$ s. g. s. *kaḍu* (*katu-*) bitter, *kaḍo* essence *kaḍaytā* boils, *kaḍayiltē* gruel (*kvath-*), *kanu* (*kāṇa-*) grain *kalas*, sacred vessel used in divine service, *kaḷso* pitcher (*kalāśa-*); *kato* (*kaṭā*) bud; *kalt* (*kalā-*) knows; *kharo* (Deś *kharao*) shoulder; *aḍ-khaḷtā* (*skhal-*) hinders. *khar* (Sk. *kasmim* Ap *kahim*) where, *kharḍu* (*khāra-*) rough. *khalu* (*khāla-*) starch or any liquid extract; *garu* (*gharmā-*) hot, heat. *galo* (*gala-*) throat. *ghaḍtu* (*ghat-*) happens. *ghaḍi* (*ghat-*) a moment, *ghara* (Sk *gṛhā-* Pa. Pk. *ghara-*) house, *ādṭū* (Pk *caḍ-*) climbs, rises, *āno* (*canaka-*) horse-gram; *carṭū* (*car-*) grazes. *čallā* (*cal-*) moves, continues *čarma* (semi-ts. *cārman-*) hide, *ada* (*jada-*) heavy. *jana* (*jana-*) person, *jīro* (*jvara-*) fever. *jaḷū* (*jaluḷā*) leech *jaltū* (*jval-*) burns, *jhaḍi* (Deś *jhaḍi*) fine rain *jhartū* (*ksar-*) wastes *jhalakatū* (*jval-*) lightens, shines. *taltē* (**tasta-*: cf Avesta *tašta-*) a small glass or metal vessel *tarno* (*turuna-*) young. *taro* (*tapaka-*) roasting pan, *talē* (**taḍaqa*) pond, lake, *taltū* (Deś *tal-*) fries. *taisē* (*trapusa-*) a vegetable *thū* (Sk *tasmim* Ap *tahī*) there, *tharthartū* (*tharatharūyate*) trembles *daṇḍu* (*daṇḍa-*) fine, *dasamī* (*daśamī*) the tenth day *dasaro* (*daśaharū*) the tenth day of the light fortnight of the month of *Āsīna*, Dusserah. *daḷtu* (*dal-*) grinds, *dhū* (Sk. *dūdhu-* Pk *dalum* curds), *dhartū* (*dhar-*) holds, *dhaṣkatū* (Deś. *dhaṣakka-*) trembles, *naḷē* (*navaka-*) new, *naḷi* (*nahkū*) tube, *nalū* (*na'a*) pipe: *nū* (*na-hu*) no, *nanadū* (*nānāndū*) husband's sister; *naṇṭara* (*arantārām*) after. *nhū* (*nadi*) river, *paṁāvanna* (Deś. *pañcāṇṇū*) fiftyfive; *paḍṭū* (*pat-*) falls, *paḍḍuḷu* (*patola-*) a vegetable, *panasu* (*panasa*) jack-fruit. *pantu* (*pranaphi-*) grand-son *patri* (*patrikū*) the leaf of *Laurus Cassia*; *paṁamī* (*pañcamī*) the fifth day of a lunar fortnight, *paṁdrū* (*pañcadaśa-*) fifteen, *pañṇāsa* (*pañcāṣṭa*) fifty; *palamgpōsu* (*pariyanka-*) bed-spread, *palayātū* (*pralokayati*) sees. *paltū* (*palūyate*) flies, *phala* (*phāla-*) fruit *phalē* (*phalaka-*) plank, *phalūru* (*phalāhāra-*) light refreshments. *baḍbaḍtū* (Deś *baḍbaḍu*) babbles. *barē* (**baraka-*) goods; *halē* (**halaya-*) bracelet, *hasṭū* (*upaviṣṭi*) site; *bhaini* (*bhagini*) sister, *bhartū* (*bhar-*) fills. *bhaṣṭa* (semi-ts *bhraṣṭa-*) polluted. *maḍē* (*mitakam*) corpse, *marṭū* (*mar-*) dies;

maśī (*maś-*) lamp-black , *maśnē* (*samaśānam*) place of cremation ,
 crematorium , *mhaśī* (*māhisi*) buffalo , *mhañtū* (*bhañ-*) says . *ragata*
 (*rakta-*) blood , *radtū* (*rat-*) cries , *rannē* crying , *rathnomi* (*ratha-*
navamī) a festival day ; *rassu* (*rāsa-*) essence , *raśi* (*raśkū* or
raśyam) pus , *ladḍi* (*Deś. laddiā*) horse dung *lasūna* (*laśuna-*)
 garlic ; *vathānu* (*upasthāna-*) residence *vaḍu* (*ṭata-*) bunyan
vālbātā (*avalamb-*) hanging resolutely , *vaḍi* (*Deś. vadī*) a savoury ,
ṭari (*upāṭi*) above , *ṭarasa* (*ṭarśā-*) year ; *valē* (*valaya-*) a half of
 a coconut ; *ṭali* (*ṭallī*) a cover , *vaḍūka* (*Pk. ṭacca-*) to go
ṭhartū (*apahar-*) takes . *ṭhardīka* (*vadhū-ṭara-*) marriage ; *ṣam*
bharī ¹ (*ṣatā-*) hundred , *ṣanīāru* (*ṣanī-*) Saturday ; *ṣaru* (*ṣarā-*)
 garland , *ṣatū* (*ṣaṭ-*) moves semi-ts . *ṣajjanu* (*ṣajjana-*) quiet
 person , *ṣagḷo* (*ṣakala-*) whole ; *ṣakūḷī* (*ṣakalya-*) at dawn , in the
 morning , *ṣatīū* (*saptadasa-*) seventeen and in empds. *ṣattē*° or
sattū° (*saptā-*) ; *ṣaṇṭi* (*ṣapṭitnī-*) *ṣarūṣ* (*ṣapṭā-*) a quarter above
hanu (*hānu-*) jaw , *ṭaṭṭyira* (*Deś. haṭṭhyāra-*) ¹instrument *ḥapto*
 (*Iw. Pers. through Av. hapta* , *Sk. saptā-*) a week *hardo* (*haritakī*)
 myrobalan , *haryī* (*hary-*) green , unripe , etc.

g qhar (ghar) parkī (pāra-); mhanī (bhan-), marāthī (marahattā-), saglī (sahalar) ajūn (Pa. ajjunha); etc

(11) *āṭū* (s. gs *kamso* (*kānū-*) squint-eyed *kūlo* (*kāku-*) a crow, *kāsē* (*kāmeyu-*) brass *kūlo* (*kākū-*) black, *khūna*, *khāttū* (*khūd-*) eats, *khūru* (*ksura*) saltish *gūyu* (MI-A. *qūvi*) a cow, *gāvu* (*grāmu-*) village, *ghūnu* (*ghrānu-*) smell, *ghāru* (Des. *ghāru*) a fried savoury, *ghūyu*, *ghānu* (*ghātu-*) a wound; *ghāsu* (*grāsu-* or from *ghas-*) a mouthful, *čālu* (*šālu*) tenement, *jāyu* (*jāti-*) jasmine, *jāntū* (*jānāti*) knows, *jāyū* (*jāmātī-*) son-in-law *jāgi* (*jāgrat-*) awake *jālu* (*jāku-*) a sieve, *jānū* (Des. *ghātu-*) shrub, *thūnu* (*sthānu-*) camp *tāmbū* copper, *tāmū* copper-smith: *tāmbū* (*tāmrā-*) red, *tālu* (*tālu-*) throat, voice, *dūruvū* (*dūru-*) porch, *nūnu* (*nānu-*) name, *nūru* (*nūrikū-*) cocoanut *nānu* (*snānu-*) bath, *pāgūru* (*prākūru-*) fortification, *pānu* (*pādonu-*) a quarter less, *pāyu* (*pada-*) foot *pānu* (*pādu-*) a measure of weight, *pānū* (*prāp-*) reaches, *pāsu* (*prāṛṣa-*) rain; *bāmmūnu* (*brāhmaṇa-*) husband *bāyū* (*bhāryāṭbhāyū* Ṭ * *bhāyū*) wife: *bārū* (*dvādasa* Ap *bāraka*) twelve, *bānu* (*bhānu-*) a large vessel, *bhānu* (*bākira-*) out-seid, *bhūru* (*bhrātī-*) brother, *bhāvajū* (*bhrātur-jāyū*) brother's wife, *mājūra* (*mārgāra-*) a cat: *mālu* (*mātiku-*) maternal uncle, *māsa* (*māmsā-*) meat;—in the case of *māājūra* and *māsa* we cannot say whether they are directly

Through *Sembhari.

connected with PI-A forms, it is possible that they may be more reasonably treated under *b*): (i) a — *rām* (*rāṇī*) a queen, *rāgu* (*rājan-*) a king *rātā* (*rājakāṭ-* + *agatā-*) a palace *lāta* (*lāga yati*) touches, *lala* (*lālā*) saliva *ladi*, *lāḍo* (*lata*) habitude, habitation, *lākarna* (*lāgatanama-*) dictation *lala* (*lāṅga-*) a Bunia, *lārē* (*lāta-*) breeze *sādi* or *sade-* (*sārdha-*) a half over *sādi* (*chāyā*) shadow, *hārā* (*hārda-*) astride, on the heart, *hāso* (*hāsa-*) a laugh, etc

g. *jālī* (*jāta-*) jaṭamuk (*janāṭa-*) *bhās* (*bhāsa-*) *allō* (*ālī-*) *mārmk* (*mā-*) *salo* (*sālaka-*), etc

Ṣ). (i) a — ā *ḷa* in heavy syllable *āppama* (MI-A. inflected form *āppama* *Sk* *ātman-*) oneself *lajjala*, x nx gx *lapat* (*laj-jala-*) unguent *katu* (*kantāṭ-*) scissors *kanu* (*kanar-*) ear *kāpūru* (*kāpūra-*) camphor *kasara* (*kacchapa-*) tortoise, *khaḥka*, x, *kāh*, nx gx *kahak* (*kaksa-*) amplit *kharadu*, x nx gx g *khaṇḍ* (*śhaṇḍhā-*) shoulder *khaṇḍo* (*śhaṇḍha-*) pillar *qadāra*, x *qadara* gx, *qādū*, nx, *qāḍhū* (*qardhabā-*) ass *qandi*, x *qant*, etc (*qandhā-*) knot *ghanta*, x gx, nx g *ghant* (*ghanta-*) bell *ghasta* (*ghars-*) polishes, rubs *caka* (*cakā-*) wheel, slice *čandam* (*čandaka-*) moonlight *čāblā* (*ca-*) bites *čandē* (*čāman-*) hide *jānuqa* (*jāṅghū*) thigh *jāmbor* (*jāmbhā*) yawn *taka* (*takra-*) butter-milk, *nāqdo* (*nāṇā-*) naked, *nanaūka* (*natpata-*) to dance *nasta* (*nāsyati*) is spoiled or destroyed, *natta*, *noti*, x nx gx g *nata* (*nāpti-*) grand-son or grand-daughter *pāka* (*pakā-*) boiled sugar, *pāka* (*pakā-*) wing *pāka* (*paksman-*) lid, *phati*, x, nx, gx g, *phāt*, gx, *pāt* (*pisthā-*) back *phātara*, g gx *phātā* (*prastarā-*) stone, slab, *bāmdūka* (*bandh-*) to tie *bhāḍa* (*bhaḍa-*) looses weight, wastes *bhāj-ta* (*bhraj-*) roasts; *bhāta* (*bhaṭā-*) rice *māḡā* (*māḡ-* MI-A *magg-*) begs, seeks *matta*, x gx nx g *mātu* (*māṭhā*) mud, *māṭṭā*, x nx gx, *māt* (*mastaka-*) head, scalp, *māna* (*māṇā*) nape of the neck *rāktā* (*raks-*) protects, guards, *rājju*, x, nx gx *rāju* (*rājju-*) rope *rāna* (*āranja-* : MI-A. *ranṇa-*) wood *rābtā* (of. *rambh*) stays, remains *lāḡā* (*lāḡate*) touches, *lāja* (*lajjā*) shame *čāṇkḍā* (*čakra-*) crooked, *vaḍi* (*vāḍha-*) increase, growth, *vaḍ-ta* (*vāḍhate*) grows, *vāti* (*vṛtti-*, *vartihā*) wick; *vāso* (*vamsā-*) bamboo, *vāsrū* (*vatsā-*) young (of cows, etc.), *sāmja* (*sandhyā*) dusk, *sāta* (*saptā-*) seven, *sāṭṭā* (*chatra-*) umbrella, sunshade, *hāda* (*haḍa-*) bone; *hātā* (*Deś, hāt-*) moves.

b.) $\bar{u} \angle a$ in open syllable sporadically:—gx. *ānbāvūrti* (*anubhava-*); *ādik* (*adhika-*; gx. *odhik*, *odk*), *āpurto* (*āpūrta-*); *āpurbāi* (*āpūrva-*), etc.—s. gs. *pāḍvo* (*pratipād-*) x. *āvastā* (*avasthā*); gx. *ākūś* (*avakūśa-*).

(ii) $a \angle \bar{u}$: a) generally when the syllable in K. is closed: S. *vajjē* (*vāhya-*);

b) sporadically in open syllable; s. gs. *khasu* (*kāsa-*), c. sv. *aval* (*āmalaka-*)

§ 27. The treatment of *i* and *u* in the initial syllable differs from that of *a* in that they are always short in polysyllabic words and always long in dissyllabic words, irrespective of the original nature of the syllable, whether light or heavy; but when the syllable in Konkani is heavy it loses its length in dissyllabic words. Thus we may formulate the general rule that the penultimate vowel in dissyllabic words is always long; in the case of *a* which is pronounced as a *saṃvṛta* in the southern dialects, there are two lengths not indicated in writing, but always understood in pronunciation; e. g. in the word *mana* the first *a* is double the second, but in the inflected form *manāka* the first and final are short. Examples:—

a). *i-*: *jīvu* (*jīvā-*) life, but *jī^aī*; *jik^atā* wins, but *jika* win thou; *pīṭā* (*pīṭhā-*) but *pīti*; *pī^au* (*pīḍ-*) twist, but *pī^atā*, etc.

b). *u-*: *dhūra* (*dhūrā-*) far, but *dhuvoru* (*dhūmā-*) smoke; *pūra* (*pūra-*) all, but *pū^atā* (*pūṭa-*) fills, etc.

In all the above cases a regular law governs the alternation of the long and short vowels in Morphology.

§ 28. In the case of *e* and *o* they are both long or both short, depending upon whether the following vowel is *i*, *u* or not; secondly when PI-A. *e* or *o* occurs in the initial syllable of dissyllabic words it is always long, e. g. *ēka*, *ēku*, *ēki* (*eka-*); but when this *e* or *o* comes through PI-A. *-aya-* or *-ava-* the rule governing the length is the first one; thus *meṇa* (**mayana-*) and *koṇa* (*kavāṇa-*). Although for the sake of convenience we have adopted *e*, *ē*, *o*, *ō* in orthography to represent the short and long vowels they differ in the tongue position in pronunciation; for the correct value of these phonemes see my *Konkani Phonetics*, §§ 36, 38. Even here, the value of *e* in *meṇa* and *meṇūcē* is variable, the first

being twice as long as the second; similarly in *kona* and *koṇālē* the first *o* is the lengthened variety of the second.

§ 29. Exceptions: In spite of this general tendency of preserving the vowel in the initial syllable, there are some inexplicable exceptions:—

a): in polysyllabic words.—*umqto* (*aṅqustha-*), *van* (*uphri-*), etc.

b): in dissyllabic words: *s gs* etc *puk'ā* (*pukā-*), but *pāṅku* with differentiation in meaning

II. In the Non-initial Syllable.

§ 30 In the interior of a word *i* and *u*, both short and long, lose their proper articulation¹ and become confounded with *a*, and so treated in the rhythmic scheme of a word. Examples—

i :— *nx. āgtī* (*aṅgī-*) brazier; *s. gs. paṁaḷa* (*paṁaḷa-*) scent; *pāḍḍo* (*pratiḍḍa-*) first day of the lunar fortnight. *gx x. pakrū* (*pakṣrūpa-*) bird-like, bird, *vikraytū* (*vikṣir-*) drops, etc

i :— This is first reduced to *i*, and if retained at all, is always short; e. g. [*josi*] (*jyotiṣ-*) astrologer.

u :— *s. gs. āpaḍtū* (*āpṣṭa-* > *appuṭṭha*) touches; *umqto* (*aṅqustha-*) thumb. *ulto* (*ulluṭṭha-*) reverse; *quḡguru* (for *guru-guru-*) gurgling noise, *tarno* (*tāṇa-*) young, *paraitu* (*parāḥuta-* > *parūḥita-*, see under *o*—) a priest, *sut-suti* (for *sutu-suti*) active, etc.

ū :— *vaḥkālā* (*vadhū-kālā-*) a bride, etc

e :— *uḍṭā* (*uḍḍayate* . MI-A. *uḍḍa*) jumps;

o :— *s. gs. āmqso* (*angoṁchah* . MI-A. **amqoccha-*, *amqeccha-*) a towel; *harts* (*karoti-*) cocoanut shell, *al'nī, al'lī* (*alāṇa-* [MI-A] *aloma-*) insipid, without salt, etc

§ 31. *ā* in the interior of a word:

a): is reduced in: *s. gs. ārti* (*ānārtikā*) lights waved before the image of god; *nx. āsqh* (*Pa. asūtkā*) eye brows; *kaḍḥau* (*katāha-*) a big vessel; *garh* (*gopālā-*) cowherd; *pārvo* (*pārāvata-*) pigeon; *poro* (*paurāna-* MI-A. *porāna-*) old, ancient, etc.

b): is preserved :

¹ *La langue marathe*, § 50.

1° : in such cases where *ā* is the result of a contraction : *kāmāru* (*karmakāra*-) black-smith ; *ṣāmāru* (*caṣmakāra*-) dealer in hides ; *divālī* (*dipāvalī*-) the season of lights, etc.

2° : in some morphemes : *s nid-kūraytā*, *nidūyā* puts to sleep (*-āya-* of causative), many examples of this *-āya-* suffix may be quoted from all the different dialects

3° : in compound words : *s gs madrāti* (*mūdhya*-and *rātri*-) midnight.

D. Values of Konkani *a*.

§ 32 Before studying the behaviour of MI-A. vowels in contact in the development of Konkani, as well as the principle of labialisation and of contraction, it is very necessary to study thoroughly that most intriguing of all vowels—the neutral vowel *a*—which assumes different values in the different dialects of Konkani

§ 33 PI-A *a* descended from Indo European (I-E) short **a*, **e*, **o*, and the nasal sonants But as early as the Vedic stage it did not correspond to the short of PI-A *ā* it had a closer pronunciation than that of short *a* On this account a distinction had already been made between the *saṃyāta* and *vṛta* pronunciation of the same symbol In his commentary on Pāṇini's *Aṣṭādhyāyī*, Patañjali says at the beginning of the *Śivasūtra* — *a-kāraṇya vṛtopadeśah kartavyah kim prayojanam? ā kāragrahan-ārthah*, etc. The *vivṛta a* corresponds to the short of *ā*, which is also *vivṛta*, and for the purpose of *Savarṇagrahana* this discussion is started, further on he says—“ *navā loke na ca vede a-kāro vṛto' sth-*; *kas ta hi? saṃyāto yo' sth sa bhavisyati* -” No further proof is necessary than the final *sūtra* of Pāṇini to show that the only type of the *a*-phoneme was the closed variety, the open variety being found only in grammatical treatises for a theoretical discussion on *Savarṇagrahana*. When we come to MI-A. we find that in general PI-A. vowels are preserved both in quality and quantity with a few exceptions only. The state of affairs is different in the case of NI-A. as we have already seen (§§ 30, 31). Vowels in accented syllables have preserved their characteristics while those in unaccented syllables have suffered very much. Already in Pāṇi

we find *pheggu* (*phalgu-*), *miñjū* (*majjū*);¹ etc. similarly in Prakrit we have *pekka* (*pakrā-*) *paḍhama*, (*prathamā-*)² etc. When I-A. *a* is compared with Dravidian *a*, we feel the difference between the *saṃvṛta* and *vṛta* pronunciations; to a certain extent also when a European pronounces this I-A. phoneme, the *vṛta* predominates over the *saṃvṛta*. But in the whole group of I-A. languages the close, neutral pronunciation is the general rule, with one big exception in the case of Bengali where this phoneme has developed a peculiar sound resembling *o* in English *hot*, but considerably higher than it and slightly lower than the cardinal vowel [ɔ] without any lip-rounding.³ When we begin to study the dialects of Konkani the problem of PI-A. and MI-A. *a* becomes insistent. The mass of material is bewildering and the descriptions of this sound rather confusing in the treatises of this language.

§ 34. In his *Elementos Gramaticais da Lingua Concania*, Canon José de S. Rita e Souza gives two symbols for Sk. *a* (अ) - *A* - short, close; *a* - short, open. Regarding the pronunciation of these symbols he remarks: "this letter (अ) which is termed the central (or middle) vowel has nearly the sound of open *o*; open *a* or close *A* is bound up with all consonants (i. e. inherent in all consonants) in the Devanāgarī script," (p. 8, f. n. 2). At another place (p. 13, f. n.) he observes further — "A difficulty exists still regarding the employment in writing of the central vowel (अ) *a* or *A*, and the diphthong *o* (ओ) whose sounds are confused in pronunciation." He also admits that this difficulty leads one to commit errors, and where *o* (ओ) is to be used *a* or *A* (अ) may be used or vice versa.

§ 35. Father Maffei, in his *Konkani Grammar* (p. 5) gives the following transliteration:— *ä*-short *a* (very often near to *ó*); *a* - common *a* (nearest approach to *u* in English but or the *a* in Latin *farō* as pronounced in Italy); *ó* - closed *o*; *ò* - open *o*; *o* - common *o*. The only thing worth noting about Father

¹ Geiger, *Pali Literatur und Sprache*, § 9.

² Pischel, *Grammatik der Prakrit-Sprachen*, §§ 101, 104.

³ S. K. Chatterji, *Bengali Phonetics*, § 41, where the final lax vowel is represented by *ò*.

Maffei's transliteration is the division of the α -phoneme into four groups: $\check{a}$, $\bar{a}$, a , $\grave{a}$, the last of which he calls the half a , which corresponds to a whispered vowel a , appearing only at the end of words.

§ 36. In his literary works written in Devanāgarī characters Mr. Valavlikar follows the following notation: a (अ), $\bar{a}$ (आ), $\grave{a}$ (अ); about this last $\grave{a}$ he says in the foot-note to his book; "Gōykrāḥo Mumbākār" on the first page, that this sound is very near to short, open o (औ), in fact half way between a and o . This corresponds to the inverted signs used in Marāṭhī script to indicate the open English e and o sounds in borrowed words. This system has been generally adopted in all Konkani writings printed in Devanāgarī script.

§ 37. In the second edition of Father Thomas Stephen's *Grammatica da Lingua Concani*, corrected and annotated by Cunha Rivara in 1857 (p. 164) Sk. a (अ) is represented by $\check{a}$, $\bar{a}$ (आ) by a , and (औ) by o . In the *Diccionario Portuquez-Concani*, edited by the same scholar in 1868, a slightly different transcription is used: Sk. अ is represented by "a," (आ) by "ā," and (औ) by "o." In the first transcription the exact values are shown; according to this PI-A. and MI-A. a is developed into an o -phoneme, which is not exactly the same as the descendants of PI-A. or MI-A. o , $-ava-$, etc. In this connection we may compare a somewhat parallel development in Gujarati, where the o -phoneme has slightly different values according to its development from PI-A., MI-A. o , or PI-A., MI-A. $-ava-$, with a corresponding development of the e -phoneme.

§ 38. For the purpose of our study these systems will be sufficient, in as much as these are uniform and more exact than the others in constant use. We shall first consider the various examples in the different dialects, with reference to their true etymology from PI-A. and determine from a comparative study of all these examples the nature of the change, its extent and the possible explanation for such a change. It will be clear from the context that Father Maffei stands for x., Canon José de S. Rita e Souza and Cunha Rivara represent gx., Mgr. Dalgado nx., and Mr. Valavlikar g.

§ 39 g. — (N. B I shall use the symbol à for अ) *anpàt* (s. gs. *anpàt*) necessity ; *anbhàv* (*anu-bhava-*) experience , *aḍḍān* (s. gs. *aḍḍān* , gx. *āḍḍān*) difficulty , in sing. , - pl. *aḍḍānī* , *āsa* (s. gs. *āssa*) is ; *ārth* (*ārtha-*) meaning , *kar* (s. gs. *kari*) do thou , *khabār* (s. gs. *khabari*) news , *kīlāc* (s. gs. *kilaci*) shriek ; *kātar* (*kartārī*) scissors *kās* (s. gs. *kaśsi*) how ? ; *ghatt* (s. gs. *ghatti*) strong ; *čukāval* (-*āva-*) erratum , but *čukāvali* ; *čad* (s. gs. *čada*) much , *jaḍ* (*jaḍi-*) heavy ; *tar* (s. gs. *tari*) if ; *dhār* (*dhar-*) hold ; *nisān* (s. gs. *nisan*) ladder ; *niḷāl* (-*tala-* s. gs. *mittala*) ; *niścay* (*niścaya-*) determination , *niḷāl* (s. gs. *niḷala*) strained liquid , *najā* (s. gs. *naja*) no ' , *prat* (*prati-*) copy , *saraspat* (*sarasvati*) , *śakt* (*śakti-*) power , *soḷān* (s. gs. *soḷani*) escape , *sāq* (*sarqā-*) heaven ; *gamūy* (M. *sarav*) friendship , liking ; *saṃvṛ* (NI-A *somaj-* , *saṃvṛj-*) understanding , *sākal* (s. gs. *simkāl* or *simkāl*) company , examples may be multiplied without number . I shall quote a few also from Mr Valavlikar's writings in Roman characters (where he uses the italicized *a* for this *à*) , *istāgūt* (-*qata-*) friendship , *bānāp* (s. gs. *barapa*) writing , *sākalī* (*sikālīya-*) at dawn , *sāgilē* (*sakila-*) all , *pārānt* (*param+tu*) afterwards , but ; *bagar* (s. gs. *bagar*) without . *phāl* (*phāla-*) fruit , etc

It will be clear from the examples quoted above that where the law of labialisation does not apply, we may formulate that in most words which do not end in -i, the penultimate -a- becomes -à-, and in verbal forms the final -a- becomes -a as in *najā*, *āsa*, etc. But there are many exceptions, e g *qhar* (*qhara-*), and *majkhūr*. This vowel -à- is also lost in morphology *bhūyāgār* (-*sāgara-*), but *bhūyāgārā* (gen. form), in this function it is the same as the ordinary samvṛta a.

§ 40. gx.— (N. B . for the italicised *a* I shall use *a*, and the *A* will remain as it is). α). Examples of *a* . *udāk* (*udaka-*) water ; *āthāu* (s. gs. *āthavu* , *āthāru*) memory ; the prefixes . *ābhi-* , *ān-* etc. (really prepositions) ; *istāgāt* (cf. g. *istāgūt*) friend ; *ānān* (s. gs. *amdan*) *Anona squamosa* ; *atrek* (*atirekā-*) excess ; *āydan* (*āyātana-*) vessel ; *ann* (*annā-*) rice ; *āpān* (*ātmān* . MI-A *appano*) self ; *ardo* (*ardhā-*) half ; *āthirā* (*astādaśa-*) eighteen ; *āmāskārn* (*antāh-karāṇa-*) heart ; *kāgād* (s. gs. *kāgada*) paper ; *kārm*

(*kārman-*) act, deed; *kaḍu*¹ (*kaṭu-*) bitter; *kāḍṣān* bitterness; *kāl Ay* (s. gs. *kalāy*) zinc, *khārḍo* (*khāra-*) waste; *kāpad* (s. gs. *kāppaḍa*, Sk *karpita-*) cloth, *khāro* (Mar *kharā*, s. gs. *kharo*) true; *ghor* (*ghā-*, *ghara-*) house, *gūṭāy* (H *gavayyā* musician; *ghārdā* (from *ghar*) household, house and wife, *gārāj* (s. gs. *garāj*) necessity; *ghāḍḍap* (*ghata-*) happening; *ghatāy* (s. gs. *ghattā*) strength, *gārūpan* (s. *garīḥ-pana*) poverty; *bāyār* (s. *baqar*) without, unless; *ḥali*² (s. *ḥali*, gs. *celi*) girl *ḥākāi* (s. gs. *cākaru*) servant; *ḥavecyālīs* (*catus-*) fortyfour, *ḥauto* (*caturthā-*) fourth; *ḥaltālē* (*cat-*) was happening *ḥaṇo* (*canala-*) gram, *zāmbāl* (*-phala-*) a fruit *zo* (*jina-*) person *zhamp-* (*ghamṣa-*) jump; *turfāl* (*triphala-*) a fruit or the tree bearing this fruit, *takli* (s. gs. (*takli*) brain, head; *thūpat* (s. gs. *thappita*) slap *tarṇo* (*tārūna-*) young, *dhar* (*dhāna-*) wealth, riches, *dharo* (*dhavā-*) white; *dhar* (*dhar-*) hold, *nū* (*nava-*) nine, *nazo* (s. gs. *najjī*) no', *namuskār* (*namaskara-*) salutation, greeting; *nidūmuk* (s. gs. *nidaṭū nideṭū*) to sleep, the suffix *-pan* (*-pina-*) *pān* is (*pīnasa-*) jack, *pardeś* (*paraśeśa*) foreign land; *pudī* (*pudai*) station, position, *pfāl* (*phāla-*) fruit, *pulo* (s. gs. *palo*) first *palerumk* (*palaytā*) to see, *pārtalo* (s. *partalo*, M *puatli*) returned *paḷl* (*pat-*) fell, *fakūt* (s. *phaktā-*) entirely, *bārē* (s. *barē*, M *barū*) good, *bāśi*³ (s. gs. *baśi*, NI-A *baśi*) plate *bāl* (*bala-*) strength, *barūmuk* (*bari-Can.*) to write; *bhāṇar* (*bhāṇa-*) devotion *baḷlēk* (s. gs. *baḷlēka*, NI-A. *baḷal*) aside, *bhāṇuṭ Anīm* (*bhram-*, *māzu* (*marjāra-*) a cat, *māns*⁴ (*manusyā-*) man; *mūḍkē* (s. *mūḍkē*) an earthen vessel; *mālab* (s. gs. *malapa*) sky *malnī* (*mal-*) kneading; *mājō* (s. *mājō*) mine; *madē* (*madhya-*) amid; *mhantū* (s. gs. *mhaṇ-*) says, *mhūrag* (s. gs. *mhūraga*) dear, *rañnū* (*rac-*) creator, *raśāl* (**rasālu-*) juicy; *raḥṇē* (*rāt-*) cry; s. gs. *biḍāy* (s. gs. *luḍā*) fight; *lokhān* (*lokhahāṇa-*) iron, *ur* (*uparī*) above, *vāḥ* (MI-A. *va-ca-*) go; *sādām* (*sādā*) always, everyday; *sākar* (*śārkarā*) sugar; *sāmāsār* (*samsāra-*) worldly life *samest* (*sāmasta-*) all; *sāṇḍāp* (*santūp-*) regret, *savāy* (*sapīda-*) a quarter above; *sā*,

¹ The expected form is *kāḍu*.

² Should be *ḥali*.

³ The normally expected form is *bāśi*.

⁴ v. l. for *māns*.

(*ṣaṭ-*) six; *sākāḷ* (*sakala-*) every; *hājār* (s. gs. *hazāra*) a thousand; *hārē* (s. gs. *harē*, *herē*) another time, etc.

§): Examples of *A*.— *āvAy* (s. gs. *āva*) mother; *ānAṁd* (*ānandā-*) happiness; *āṭAqī* (*-tata-*) on this shore; *igArji* (s. gs. *igarji*) church; *ugAqṭālū* (s. gs. *ughaqṭā*) opening; *izAt* (*izzat*) respect; *kēsAr* (*keśara-*) saffron; *kAṣṭī* (*kaṣṭin-*) sufferer; *kArumk* (*kar-*) to do; *kAdī* (M. *kadhī*) *gAmv* (s. gs. *garu*) wheat; the suffix *-gAt* (*-gati-*); *ghāgAr* (*ghaggara-*); *ghAqṭyāl* (*ghati-*) a o'clock; *čAvīs* (*catur-*) twentyfour; *ihAr* (*hsar-*) cascade; *jhAri* fountain; *zAr* (*jvara-*) fever; *jāgAr* (*jāgara-*) wakefulness, *zābAr* (besides *zābār*, see above), *čAq* (s. gs. *čaqa*) much. *ihAkī* (cf. *NI-A. thaṭik-*) injurious; *nAy* (*navatī-*) ninety; *tikAqō* (*-kaq-*) of that side, *tAri* (but *tar*) even, *tArkumk* (*tark-*) (*tark-*) to wrangle; *dhukAr* (*sūkara-*) pig; *DudāgAr* (*-sāgara-*); *dhAmṣy* (*dādhi-*) curds; *nāmgAr* (s. *nāmgara*) anchor, *nAd* (*nadi-*) river; *nhamṣy* river. *panAs* (*panasa-*) jack; *parvAt* (*pārvata-*) mountain. *bhArtī* (s. *bharti*, Sk. *bhar-*) full tide, *bAri* (but *baro*) good; *bhitAr* (s. *bhittari*) inside; *bAttis* (s. gs. *battisa*) thirtytwo, *bhAv* (*bahu-*) much; *mhārAg* (s. *mhāragu*, *mhāragi*) dear, costly; *lAgm* (*lagmā-*) time; jur.ature; suffixes *-vAmṭ* (*-vant-*), *vAt* (*-vati-*); *vAst* (*vastu-*) thing. *sAr* (*saṅkṣa-*) comparable; *śēhAr* (s. *śaṁbhari*) a hundred; *sārAp* (*sarpā-*) snake; *sātAr* (*saptatī-*) Ap. *sattari* seventy, *sāmArpūmk* (*samarp-*) to offer; *hikAqō* (*-kaq-*) of this side.

§ 41. Two things are clear from the examples cited above: *PI-A.* and *MI-A.* *a* has divided itself into two connected phonemes *ā* and *A*, and *PI-A.* *ā* has come down as *ā* in accented syllables in *gx.* in such places where it is retained in the other dialects of *Konkanī*.

§ 42. Alternation of *ā* and *A* in *gx.* — The play of these two vowels in morphology may be differentiated into two categories: gender and number.

α) Gender.—

maso. or fem

bhurAmq

zumbAt

panAs

cuiAn

bhemdAs

kēsAr

mātAr

bhemdAr

karmAt

ōrAt

keqAd

kālAm

dhukAr

mizAr

anAn

kāmAr

sakAt m

mAr

sumdAr

mharAr

nibAr

zAn

zAd

thAmq

cAd

neut.

bhurāmḍ

zūmbal

panas

cuian

bhemdas

kēsar

mātan

bhemdar

karmal

ōral

*keqad**

kalam

dhukar

mizan

aman

kāmdar

sakal

mān

sumdar

mharar

nibar

zan

zad

thamḍ

cad

β) Number —

sing

fatAr

māmAr

nāmAr

panAs

rāmAr

cAd

plur.

fatān

māmār

nāmār

pānas

rāmār

cad

* Continued from the Annals Vol. XVIII Part (II) p 120

In fact, for every example quoted in α) above we have the plural with *ā* instead of *A*. Further, in inflection, the oblique form is obtained by the change of *A* into *ā*

γ). Alternation in the presence of *i* or *u* in the neighbouring syllable. *pAmcvis* (*pāñca-vimsati-*) twentyfive; *pāmdrā* (*pāñca-daśa-*) fifteen, *khArđi*: *khārdo*, *mAdhī*: *maḍko*, *tAkli*: *takli*; *pAnsūl*: *pānAs*; *pfAdkūl*: *pfāḍ*, *kAdūl*: *kādē*; *tAlī*: *talē*; *pfAlī*: *pfālē*, *āstAlī*: *āstalo* *ruico*. *vAcūmh*, *būrā-bArī*; *mhAnūn* *mhānje*, etc.

§ 43. We are now in a position to formulate the general rule so far as **gx.** is concerned. MI-A *a* becomes *A* or *ā* in **gx** depending upon whether MI-A. *a* was originally followed by an *i* or *u*, or not.

Case α). MI-A. masculine nouns ending in *a* in inflection end in *-u* in the Apabhramśa stage in the nominative singular, and this final *u* is lost in **gx.** similarly the feminine nouns end in either *-i* or *-u* which is lost in **gx**; again neuters end in *-am*, thus *mātAv*, masc. is derived from Sk *mantapah*, MI-A *mantavo*: Ap. *mantavu* or **mātavu*; similarly the neut. *mātōv* is from MI-A. **mantapam*: Ap. **mātavam*, the play of *ā* and *A* following the rule formulated above. Of the feminine forms of adjectives like *suñdAr*, *nūbAr*, *zAd*. etc. as opposed to the *a* forms of the same in neutre, it is enough to compare them with corresponding **s. gs** forms *suñdari*, *nūbbari*, *jaḍi*, etc. deriving from MI-A, forms in *-ī*.

Case β). **gx.** *fātAr*, sing. is from Sk *pras'arah*: MI-A *pattharo*, Ap. *pattharu*, a stone, the plural *fātār* is from Sk *prastarāh* MI-A *pattharā*, and hence the *ā*. This can be verified in the case of every example quoted in the previous section.

In § 42 γ) we see this play of the two vowels in the actual presence of *i* or *u* in the neighbouring syllables. In this respect there is no difference between these phonemes and the *o*-phonemes of **s. gs.** etc. and it is difficult to understand the reason for the retention of special symbols when both in actual pronunciation and the behaviour in morphology, etc. they are alike.¹ That

¹ Of V. J. Janin Rangel, *Gramática da Língua Concani*, Bastorā, 1933, p. 2 § 5: "Em concani não se utiliza presentemente o som de fechado vacilando entre *a* e *o*, como nas línguas sânscrita e maratā." Thus on the one hand some scholars advocate symbols for special sounds the existence of which on the other hand is completely denied by others.

mistakes are committed even by writers who follow this transcription is evident from only two of the many examples that one may pick up from such writings: on page 144 of *Elementos Gramaticos*, we find the form *dhôñi*, which should really be *dhāñi* according to the orthography suggested by the author, since the word is derived from Sk. *dhāvin-*; the other form in question is *gàro*, which should be *goro*, as deriving from Sk. **gaurā-ka-*. MI-A. **gorao* white. In these circumstances the retention of such special symbols is redundant and smacks of etymology wrongly applied; speech sounds should be represented as correctly as possible, and I have tried to find a justification for these symbols, but after hearing the Christian community of Goa speak, and after many trials with the examples in the previous sections with different persons for a phonetic evaluation, I cannot countenance this innovation mainly on the basis of etymology. In the dictionaries of Furtado MI-A. or Dravidian *a* is regularly represented as either an *o* or an *ā*.¹

§ 44. In *x*. also there is a regular tendency to pronounce the MI-A. *a* as a *vivṛta* as in Dravidian, and it is thus often confused with *ā* of which it is the short variety. Where there is no such confusion it is nearly always pronounced as *o*. Thus, following the system of Furtado's dictionaries, every MI-A. *a* is either *á* or *ā* in *x*. (where *a* is equal to *o*). A few examples of confusion between MI-A. *a* and *o* in *x* may be quoted here *x. kolo*, s *gs. kalo*, *gx. kálo*; *kobu*, s *gs. kabbu*, *Can. kabbu*; *x. gorox*, *gx. gáray*; etc. where an original *a* is represented as *x. o*. Thus here too we find that in spite of different symbols used for the *a*-phoneme, there is confusion rampant in representation of words.

§ 45. In *nx*. a similar state of affairs exists. Mgr. Dalgado uses the etymological Devanāgarī symbol, though in his *Observations* he says that it is approximate to short, close *o*, dropped in many cases, but close in feminine nouns and open in neutre nouns. This corresponds to what we have seen in *gx*. which should be taken as the standard for all *x*. dialects except in syntax and vocabulary (so far as direct borrowings from Portuguese are concerned). In addition to these different kinds of the *a*-phoneme Canon J. de S. Rita e Souza mentions the mute *a*, which

¹ For MI-A. *a* / *gx. ā*, see, § 26 *α*) 11.

is glided over in pronunciation with reference to the rhythm of words.

§ 46. In s. and gs the state of affairs is slightly different. Here PI-A. and MI-A. *a* has regularly come down as *a*, except when affected by the law of labialisation. The case of *phāttoru* : *phāttara* has already been discussed. Similar to this, we have the forms *vaḥa* : *voḥka* *marṭā* : *morūka*, *kartū* : *korcē* (through **kor^ucē**)

A slightly variant case of the above may be seen in the dual pronunciation of such words like *vata* *vota* ; *phakkala* *phokkala* *pharetu* *phoretu* ; etc. The presence of the bilabial *v* in the syllable explains the labialisation in these cases.

§ 47. We are now in a position to formulate the general behaviour of PI-A. and MI-A. *a* in the dialects of Konkani. In the Christian dialects it is labialised throughout, except when it is represented as *ā*, as shown in many *gx* words. In the Hindu dialects the labialisation takes place only in the presence of labial elements, and in *g* the penultimate *-a-* becomes *-ā-*, and the final *-a* of verbal forms in dissyllabic words also becomes *-ā*. We have also seen that these altered vowels (short and long, open as well as close, the last depending upon the following vowel) play the same rôle in morphology as the neutral vowel *a*. I have therefore not deemed it necessary in the following section to differentiate the two phonemes *a*, *ā* and *o*, *ō*. The latter will represent all the varieties, as it is futile in view of the discussion above to keep to separate symbols merely on the basis of etymology.

E. Prakrit Vowels in Contact

§ 48. As a result of the loss of intervocalic single consonants in MI-A. we find vowels coming into contact in the Prakrit languages without coalescing; but even here, at times, certain consonants have been inserted to break the hiatus; the most common of these, called by German scholars "hiatus-tilgers" are *y* and *v*; in fact in many Jain Mss. *a laḥu-prayānataraya-kāra* has developed. Less common are *r* and *h*, seen in Pāli *atha-r-iva*, etc. There are cases where even *-t-* or *-d-* or *-g-* act as "hiatus-tilgers," but the reason for their existence is more

historical than due to a fresh insertion. Now in NI-A. we observe the tendency to eliminate the hiatus in three ways: (i) it conserves the individuality of the vowels by the insertion of *y* or *v*, (ii) it combines them into diphthongs, and (iii) finally it contracts them into a single vowel

I. Insertion of *y* and *v*.

§ 49 A Insertion of *y* :- *y*¹ replaces

Sk *k* in s. gs. *kāyalo* (*kāka-*).

Sk *j* in s. gs. *rāyu* (*rājan-*).

Sk *t* in s. gs. *ṣāyu* (*jāti*), *qhāyu* (*qhāta-*), *māyu* (*mātar-*)¹

Sk *d* in s. gs. *pāyu* (*pāda-*).

B Insertion of *v* — *v* replaces.

Sk. *k* in g. *kāvalo* (*kāka-*).

Sk. *q* in *ṣaṣṭhī* *yuqala-*).

Sk *c* in s. gs. *sūva* (*sūci-*)

Sk *t* in „ *māvulo* (*mātula-*)

Sk *j* in „ *rāvu* (*rājan-*)

Sk *d* in „ *pāvu* (*pāda-*).

Sk. *y* in „ *sāvli* (*chāyā*)

Pk. *h* in „ *mevno* (*maṭhuna-* Pk. *mehuna-*), *mhovu* (*mādhū-* Pk. *mahu-*)

We note that in some cases both the treatments hold good, in one type the distinction is due to difference in dialects: s. gs. *kāylo*, but g. *kāvlo* (the *-a-* penultimate being slurred over); in the other it is due to difference in meaning: *pāyu* foot, *pāvu* a measure, equal to one fourth seer. In the case of *sūva*, s. gs. *sūva*, there is a possibility of confusion with the verb *śivayātū*, since gx. has *sū*, the expected form

II Diphthongs.

§ 50 In the southern and Hindu dialects there are only two diphthongs *ai* and *au*, and since the Christian dialects have the

¹ Perhaps influenced by Sk. *māmah*

labial *o* (*ò* or *A*) for MI-A. *a*, we have the diphthongs *oi* and *ou* ; sometimes also, due to labialisation we have in s. gs. *ou*.

ai / *a+i* : *baisa* (*upavīsa*), *mhaīsi* (*mahiṣi*), etc.—in ns. ngs. *vairi* (*upīri*) we have an anticipation of the final *i*.

ai / *a+e* : *g pais* (*pradeśa-*).

au / *a+u* : *cau* (*catuh-*) in *cauku*, *čauto* (besides *čouto*), *čaudā* or *čoudā*, etc ; *mau* or *mou* (*mṛdā-*)

au / *a+o* :

oi / *a+i* : *gx. voir* (s. gs. *vairi*)

ou / *a+u* : s. gs. *mou* (*mṛdā-*), *čouto*, *čoudā*, *čoutisa*, etc (Sk. *catuh-*) : *g čoutis*

§ 51. If the first vowel is long, the hiatus generally persists, and in most of the dialects a secondary *y* or *v* may be inserted *māuh* (*māṭṭ-*) *ghāisogo* (*ghāta-śoka-*), *rāulāa* (*rājakuḷāgarā-*), *gāi* or *gāyi* (Pk. *gāvi*, quoted by Patañjali in his *Māhābhāṣya*), *āitvāru*, *āitāru* (*āditya-*), *pāun* (*pādona-*)

Similarly if the second vowel is long, the hiatus persists. *nāh* (*nādī*), *gū* (Pk. *gāvi*), but it must be remembered that in K all final vowels are short, and the length for this purpose should be estimated from the historical standpoint.

III. Contraction.

α) The first vowel is *a*

a+i, e, u, o

§ 52. So far as *ai* is concerned, we find in K forms like *pēta* (*Pratiśthā* ; Sk. *pratiśthāna-* M. *pātham*, but Sk. *pratiśthā* M. *peṭh*) ; but it is more especially at the end of words that the reduction takes place as in Marāṭhi *seni* (*senīpati-*), the termination for the nom-acc. pl. of Sk. neutre nouns -*ānti* / Pr. *ānti* K.-ā, etc.

Here we must consider the curious case of -*ai*- becoming at times -*a*- in the words *baisa* - besides the form here mentioned we have in s. *bastā*, *baśūka*, *baśyūka*. As discussed by M. Bloch (*La langue marathe*, § 58) we cannot take recourse to the theory of contamination with the root *vas-* in view of the double reason of significance as well as Hindi influence for the initial *b-*. It is

probable as suggested by him that due to the presence of *s*, the the diphthong is reduced in those cases where *s* combines with a following consonant as in *bostā*, *boscyāka* (for **bascyāka*, labialised). On the other hand we find that in K. *ãśī* / Sk. *aśīti*- Pk. *aśi* we have diphthongisation.

In the forms s. gs *kaśi*, *tassi*, etc from Sk *tādṛśa*- etc . M. *kasā*, *tasā* (besides *kasa*, *tasa*) we have the same phenomenon as above, but quite regularly throughout in all the dialects.

§ 53 The reduction of *au* to *o* takes place in *ovis*, (Sk *catuh*-); and to *u* in the absolutive *ūn* (from an older **auni* or **aunu*).

In the final position *-au* is reduced to *o* regularly, irrespective of the length of the initial element of the diphthong .

Sk *-ako* : Pk. *-ao*, Ap *-ao*, *-au* . *ūmba*, *ūvāto*, *ghoḍa*, *ṛana*, etc (deriving from Sk *āmraṇa*, *ūmalaka*-, *ghoṭaka*-, *caṇaka*-, respectively).

Sk. *-ato* : Pk. *-ao*, Ap *-au* : *ākha* (*akṣaṭa*-).

Sk *-ado* : *pāḍvo* (*pratipada*-)

Sk *-ayo* . *āsro* (*āśraya*-).

Sk *-avo* *pūlo* (*pallava*-)

Sk. *-āko* Pk. *āo*

Sk. *-ūco* *passo* (*pasacu*-).

Sk *-ūto*

Sk. *-ādo* .

Pk. *-āo* : nom fem pl. of nouns in *-ū* : *māto* (Pk. *mālāo*), etc.

a + a

§ 54. —When one of the two vowels is long, the result of the contraction is *ā*

A. The first *a* is long

Sk. *-āja*-: *rāuḷāṛ* (*rāja-kula*-), *īāuṛ* (*īājaputra*-)

Sk *-āta*-: *vār²* (*vāta*-)

Sk. *-āda*-. *ārśa* (*ādarśa*-), *vāna*¹ (*nodana*-), *sāna* (*chūdana*-).

¹ Semi-tatsama with *-n* instead of *-ṇ*-

Sk. -āva-: *dhvāls* (*dipāvals-*)

Sk. -āgā-: *rāulār, kulār* (-āgūra-)

B The second *a* is long

Sk. -akā-: *andhār, s. gs. kumbāru, kāmāru, cāmāru, etc.* (-a-kūra-)

Sk. -avā-: *upāsu* (*upavāsa-*)

Sk. -atā-: *cāri* (**catāri* for *cattāri*, observe the palato-alveolar affricate).

Sk. -āvā-: *amāvāsyā amāsa*

In the case of nom. pl. of masc. nouns of K ending in -o, which is -e (*ghōḍo* : *ghōḍe* / Sk. *ghotakah ghotakāh*), the -e is not be traced to the inflected form in Sk but to the uninflected form, and therefore to -aka- and not to -akū / Sk. -akāh

§ 55 Both the vowels are short

When the two vowels were separated in Sk by *y* (i.e. if the group in Sk. was -aya-) the contraction was already accomplished in MI-A. cf. Pa. *neti* Sk. *náyati* As. *leṇa* Sk. *layana-*. Pk. -e- (ending of 3rd pers. sing. pres.): Sk. -ayati. If they were separated in Sk. by a single non-aspirated surd, this surd was lost in MI-A. giving rise to *y* (*laghuprayatnatarayakūrah*) in the group -aya-, which in its turn gives rise to -e- in NI-A

Sk. -aka- in the nom.-acc. neut. sg. in *ā* (-akam), and nom. masc. pl. of enlarged nouns in -e (*akāh* : -aka-); *sūnē* (*śunakam*), *ghoḍe* (*ghotakāh*), *āmbe* (*āmraakāh*)

Sk. -aja in *nena* (-na-jan- from *jñā*) " do not know "

Sk. -ata in s. gs. *gello-*, me-*llo*, x. gx. *gelo*, me-*lo* (*qatā-*, *mytā-*); *śē* (-śatam), etc

Sk. -ada- in *kelē* (*kadalī*), but *bora* (*badara-*), see below.

Sk. -aga- in *śena* (*chagana-*)

In the case of K *bora* we have to go back to MI-A. **bavara* with insertion of *v* in the place of the lost intervocalic -d-, already reduced to *bora* in Desī; among cognate languages. Marāṭhī and Gujarati, as well as Dravidian attest to this form

In recent times *aa* is combined in the semi-tatsama s. gs. *ghr-āṇa* (*grāhāna-*), *agrāra* (*agrahāra-*), *ugrāṇa* (*udgrāhāna-*), etc. re-

sulting in *ā*; in several cases this *ā* is further reduced to *a* and then lost: *dasro* (for **dasaro* / Sk. *daśaharā*).

β) The first vowel is *i* or *e*.

§ 56 Examples of *i* or *e* followed by *ā* in Konkani are rare, and where they occur, are certainly borrowings from other dialects.

e + *a* > *e* : s gs. *dēru* ' *devara*-'), *šēvo* (*cheda*-);

i + *a* > *e* or *i* in the middle of the word, *ī* (written *i* or *ī* in K.) at the end of the word.

e : *šēmdā* (*śikhanda*-) *šēlī* (*śitula*-),

ī *disu* (*divasa*-)

— In the final position *ī* is the normal characteristic of the fem sg, Sk. *-īkū* Pk. *-īū* . *-ia* it is enough to say that this is the vowel characterising the fem. forms of all adjectives. Similarly, the neutres like *dhaī*, *ghī*, *pānī*, are to be explained

i + *i* > *ī*

i + *e* :- There are not many examples of this combination, from Sk. *nārikela*- Pk. *nāri-ela*- we have s gs. *nārlu* (for **nāralu* from possible **nārelu* . cf nx gx *nārel*) and x nx *nārl* (see § 24) This is generally the treatment in the interior of the word. In the final position there is first the insertion of *y*, with a subsequent, but not necessary, loss of *i* : the oblique fem sg. of Pk. *-ie*: K. *-īye*, *ye* . *māliye*- or *mātye*- from nom sg. *māli*.

e + *i* : in the ending of the 3rd pers. sg. of causative Pk. has *-ei* and K. *-eyi*, *-ey* or *-ay* with reduction of *e* to *a*.

i + *u* : in the interior of the word *i* disappears, but in the final position *i* survives with the loss of *-u* developing from *-o*, in the infinitive in *-um-k* / Sk. *-itum*, *u* survives with the loss of *i*; *-duno* (Sk. *-duguma*-: Pk. *diuna*, *duṇa*-); *vām* (*vāmja*-), from Pk. *vām(y)u*, Ap. *vām(y)u*.

γ) The first vowel is *u* or *o*.

§ 57. When contraction takes place, it is the timbre of *u* or *o* which determines the resultant

u + *a* > *o* : *hora* (*vadhū-vara*-), *phoppa'a* (*pūga-phala*-), *sonū* (*sonarapakāra*-), etc.

$u + a \succ u$: *gavu* (*go'khūma-*), *dhuttā* (*dhuvati*), *tū* (Pk. *tumañ* / *tuvañ*); further all nouns ending in $-u$ in K when not derived from Sk. words ending in $-u$ (see §§ 18-20) are from Sk. nouns ending in $-ukā$ and similarly the K neutres in $-ū$ are from Sk. $-ukam$.

$u + o \succ u$: nom sg of K in $-u$ / Sk. $-uko$: Pk. $-uo$.

$u + u \succ u$: *umbar* (*udumhāra-*),

$u + u \succ o$: in the semi-tatsama *garodar* (*guru-udara*);

$u + i \succ \bar{u}$: *dhūva* (*duhutr-*), *sū* (*sūci*);

$o + a \succ o$: *thoḍē* (*stoka-*); gx. *ujo*, s gs *ujjo* (*uddiyota-*)

$o + i$: either y is inserted in the middle of a word, as in *joyaṣi* or is reduced to o in *jos*.

Contraction of more than two vowels

§ 58. Examples of this type are quite rare ; we have *ār* (*ajagara-* Pk. *a'āara-*, *avāra-*), but *āy-lo* or *āulo* for Sk. *āgata-* with the retention of $-ij-$. Generally in such cases the diphthong survives. In the fem. nom. pl of nouns in $-i$, we have Pk. $-āo$ / K. $-(i)yo$, gx. $-eo$, $-e(y)o$.

Nasalisation of vowels.

59. In general, when nasals occupy the final position in a word, and contraction takes place between the last two vowels, we have nasalisation : *śēbhari*, $-śē$ (*śatam*), *śī* (*śītam*), the diminutives $-rū$ (*rūpam*) as in *pākhṛū*, *vāsrū*, etc : the nom sing of neutres $-ē$, $-ī$, $ū$ (Pk. $-aam$, $-iam$, $-uam$). But if a nasal is preserved in the preceding syllable nasalisation of the final vowel of K. does not take place usually : thus *pāṇi*, *lōni* or *nōni*, but a secondary nasalisation may affect them subsequently and we may have *lōṇi*.

The genitive ending of the plural in Sk. $-ānām$ has become in K. $-ā$ the $-n-$ having lost its proper articulation, which is difficult to explain on the basis of Pk. $-āṇa$; the explanation is to be found in the Apabhramsa ending $-āhañ$, $-ahañ$, on the basis of the singular in $-aha$, reminding us of Vedic *narām* as opposed to *narāṇām*. But in the neut. pl. Sk. $-āni$: Pk. $-āṇi$ or more regularly $-āim$, this loss is difficult to explain, unless based on the analogy of the singular forms $-aam$, $-iam$, $-uam$ etc. ;

similarly the instrumental singular Pk. *-enaṁ* (Sk. *-ena*) has already become *-ē* or *-ē* in Apabhrāṃśa.¹ It will be apparent that *-n-* in these inflexions has undergone a special development.²

§ 50. It will be seen in the section dealing with consonants that a single intervocalic *-m-* has been spirantised and become *-v-*; this nasalisation has then been transferred to the preceding vowel: thus *gāvu. nāva* (*grāma-*, *nāman-*); in certain endings also we have this nasalisation: first person sing. and pl. of verbs ends in *-ā* and *-ō* or *ū* (Sk. *-āmi*, *-āmo*).

§ 60 In the interior of a word there are several treatments of the group short vowel + nasal + consonant.

¹ Sir George Grierson, in his critical review of M. Jules Bloch's *La langue marathe*, JRAS, 1921, p. 260 observes "M. Bloch derives *ē* from the Sanskrit *-ena* and here I am unable to follow him. I know of hardly any instances in Prakrit where medial *-n-* has been dropped or weakened to a mere nasalisation. The one instance that is generally accepted is the form of the nominative plural neutre (*vanūṁ* for *vanāni*), but the isolation of this fact renders it to me doubtful, and I hesitate to accept the equation as conclusive." On the other hand he suggests that Mar. *-e* < Ap. *-em* < *-aḥi*, remarking "It is equally permissible to look upon it as a contraction of the locative termination *-aḥ* extended to the instrumental, as has occurred in other modern Indian languages." On the genitive termination *-ā* < Ap. *-āham* he refers to Pischel § 370 where the Ap. ending is derived from the pronominal termination *-sām* and not *ānām*. Regarding Ap. *-ē* *-iḥ* Sk. *-ena*, Bloch, *L'indo-aryen*, p. 143 observes "A l'instrumental, *puttēna(m) puttē*, *puttīm*, la dominance entiere peut s'abréger, ce qui est contraire aux règles du prākṛit, en outre la nasale perd son occlusion, comme en prākṛit dans pl. neut. *-ām*." Cf. op. cit., p. 144: "Étant donné que *puttēna* donnait *puttē* (et *phalāni*, *phalām* dis le prākṛit) on s'attend ici soit à **puttāṁ*, soit à **puttāḥ*. Ces formes incommodes ont été remplacées par un double génitif *puttāha* + *ā* issu de *-ānam*.", and "Dès en prākṛit la nasale de *puttānam* avait débordé sur l'inst. *puttēna* et le locatif *puttēsū*."

² Cf. Turner, *Gujarati Phonology* in JRAS, 1921, pp. 525-26, § 66 (2). "In inflectional suffixes *-n-*, *-n-* became *MI* anusvāra or a nasalisation of the surrounding vowels. This process is already marked in the Prakrit spellings *-āṁ-*, *-ām-*, *-āḥ* beside *-āni*. In other forms *-eṇa* (Ap. *-em*), *ānam* *-p-* probably represented anusvāra, but the spelling lagged behind the change of pronunciation." Thus

"nom. plur. reut. *-akāni* > G. *-ā*,

instr. sing. *-akēna* > Ap. *-aem*, OWR. *-ai*, G. *-e*.

gen. plur. *-akānām* > OWR. G. *-ā*.

nom. plur. neut. *ini* > G. *ī* in *dahī* < *dahīni*."

For further discussion on this problem refer to the article dealing with intervocalic nasals in the section: History of the Consonants, further down.

In case the consonant is unvoiced we have one of the two following treatments :

- 1 short vowel + nasal + unvoiced consonant, or
- 2 long nasal vowel + unvoiced consonant:—

s. *antrāṣṭi* (written *antrāṣṭi* in the Comparative Glossary / Sk *antara-*), s. *nimbuvo*, gs. *lmbyo* (*numbu-*), *vanti* (*vṛnta-*), etc;— s. *čāpē* (*campakam*), nx. *āṭ* (*anka*), etc. In my Comparative Glossary I have not in general indicated this fine distinction due to difficulty in printing, but this is the general rule, that when the vowel is lengthened it becomes an *anunāsika* with the loss of the following nasal only when it precedes an unvoiced consonant. When, however, the following consonant is voiced, we have the following treatments :

- 3 short vowel + nasal + voiced consonant or
- 4 long nasal vowel + nasal + voiced consonant:—

s. gs. *āṅga* (*aṅga-*), x. nx. gx. *āṅgaṇ*, s. gs. *āṅana* (*aṅanam*), etc. but s. nx. *aṅu* (*aṅikū*), s. *aṅana* (lw. Sk. id), *ambrūta* (*amṛta-*) etc. thus we have *candru* as opposed to *čandruṇē*, *kandū* as opposed to *kāṇḍūka*.

§ 61. In the case of s gs x etc there is not that special nasalisation in the case of long vowels followed by an earlier group of consonants the first of which is r, or when the group contained a sifflant or an aspirated palatal (see *La langue marathee*, § 69): s gs *kāsvau* (M. *kāmsau* and *kāsa*), *pūkli* (M. *pūmkli*) etc. But there are some special forms like s. gs. *hāntūla*, s. *āmtuln*, gx. *āmtūn* *āmtūn*, nx. *āmtu'na*, *āmtarūn*, etc from Sk. *āśāranam*, etc which should be attributed chiefly to Marāṭhi influence. A study of the southern dialects like s gs x. etc in comparison with other modern Indo-Aryan languages shows that the absence of the nasalisation in these cases is the inherited characteristic, while the retention or presence of the nasal is due to Marāṭhi influence.

§ 62. Inversely Konkani, like other Indo-Aryan languages shows a number of words in which denasalisation has taken place. Examples : *māsa* (*māṁsa-*), *vāso* (*vaṁśaka-*), *kāṣē* (*kāṁśya-*), etc. ; similarly in *bhittari* (*abhyantara-*) and in the termination of the 3rd person plural of the present *-anti* (*-anti*), etc. the nasal is lost.

§ 63 Before proceeding to give the table of Konkani vocalism one aspect of the s. dialect has to be studied. It is the general law in Indo-Aryan that the PI-A. group vowel + conjunct or double consonant has reduced itself in NI-A. to either

1 long vowel + single consonant (after assimilation in MI-A. stage, and reduction with compensatory lengthening of the vowels, if short before), or

2 short vowel + double consonant (after assimilation in MI-A. and retention of the group with reduction of the vowel, if long before) Thus we have *nāgdo* (*naqnā-* Pk *nagga-*), *rāti* (*rātri* - Pk *ratti-*) etc. Now Panjabi preserves the double consonant generally as well as the etymological quantity, as in *rāt* (*rātrī*) and *ratt* (*rakta-*) Sindhi preserves the etymological quantity of the vowel, as in *rāt*² (*rātrī*) and *ratt*² (*rakta-*).¹

Now in s. we have such forms as *mātti* (*māttikā*), *phāttoru* (*prastarā-*) etc. where the cognate dialects like g. gx etc. give us *māti*, *fāti*, etc. As against these we have in s. forms like *rāti* (*rātri*). It is indeed difficult to explain this opposition. A study of s. shows that in the case of inherited words the double consonant is retained, but after it has already been lost elsewhere, with compensatory lengthening of the preceding vowel in this way only can be explained the group long vowel + double consonant. It is also interesting to observe here that where Panjabi and Sindhi differentiate between the forms *rāt* and *ratt*(*t*), coming respectively from Sk. *rātrī* and *rakta-*, s. gives for the latter the word *raḡata*, which is a semi-tatsama loan word.

Examples.

-*kh(h)-* s. gs *khākhō*, nx. *kākh* or *khāk* x. *kāk* (Sk. *kākṣa-*, *kāḡṣa-*) the arm-pit s. gs *pākhā* wings as opposed to the sing. form *pāka* (*pakṣā-*), *lākhela* as opposed to *lāka* (*lākṣā*) lac; similarly s. gs. *rākhūḡa* : gx x. nx. *rākuḡ* (*lakṣa-*) faggot etc.

-*gg(h)-*: s. gs *māḡgiri*, x gx. nx. *māḡiri*, *māḡir* (Sk. *mārga-*); but *māḡu* (*mudḡā-*) green gram. *lāggi*, x. nx. *lāḡi* (*lagna-*)

-*cc-*: s. gs. *pācc* aunt.

¹ L'Indo-aryen, p. 39

-jj-: s. gs. *kāṣṣaḷa*, nx. gx. *kāṣol* (*kajjala-*) unguent, lamp-black; s. gs. *māṣjara*, nx. x. gx. *māṣor* (*mārjāra-*) a cat, but *saṣjanu* (*saṣjana-*),

-tt(h)-: *lātūka*, nx. *lātumk* to roll a pastry (*yastī-* : Pā. Pk. *lutthu-*) but **phāti* (*prsthā-*) the back, *āta* (*asta-*) eight.

-ḍḍ(h)- *gāḍḍava*, x. *gāḍāu*, gx. *gāḍū*, nx. *gāḍkū* (*gardhaba-*) an ass; *māḍḍo*, x. nx. *māḍ* the cocoa-nut tree; *māḍḍi*, x. nx. *māḍi* a kind of edible root;—but s. gs. x. *hāḍa*, nx. gx. *hāḍ* (Sk. lex. *haḍḍa-*) bone.

-tt(h)- s. gs. *māttē*, nx. *mūthē*, x. gx. *māttē* (*mastakam*) the head; s. gs. *māttī*, x. nx. gx. *māti* (*mṛttikā*) mud, dust; *sāttē*, x. gx. nx. *sāttē* (*chattrā-kaṁ*) an umbrella, a parasol;—but s. gs. *sāta* (*saptā-*) seven, s. gs. *hātu*, x. gx. *hāt*, nx. *hāth* (*hāsta-*) the hand.

-dd(h)- s. gs. *sōddūk*, x. nx. gx. *sōddumk* (*śodhayati*) to seek; *gāddē* a field (Kan. *gadde*).

-pp(h)- s. gs. *āppana*, gx. *āpuṇ* (MI-A *appano*) oneself; s. gs. *kāppāḍa* x. gx. nx. *kāpcḍ* (*karṣata-*) cloth; *pāppaḍu*, x. nx. gx. *pāpoḍ* (*parṣata-*) a fried cake.

-bb(h)- s. gx. *sābbārī* (*śirīṣī-*) much; *gābbō* (*gārbha-ka-*) the core of the plantain trunk as opposed to *gābu* (*gārbha-*) conception. Cf. s. gs. *rābbukū* : *rābātā* (**ramb-* : *lamb-*) to stay.

Of the exceptions in general we may quote examples of the -a- and -m-:

-n-: s. gs. *kānu*, x. gx. nx. *kān* (*kārṇa-*) the ear; s. gs. *pāna* x. gx. nx. *pān* (*parṇā-*) a leaf; s. gs. *māna* (*mānyū*) the nape of the neck, —but s. gs. *sonnūru*, x. gx. nx. *sonār* (*sonurṇa-kāra*) a goldsmith

-m-: *kāma*, x. gx. nx. *kām* (*kārman-*) act, deed, occupation.

There is again the case of s. gs. preserving the group short vowel + double consonant (both of MI-A. stage, and later on this analogy) where the other cognate K. dialects show the group short vowel + single consonant :

-kk-: s. gs. *dhakko*, gs. *dhokko* : x. nx. gx. *dhoko* (Sk. *dhātupāṭha* : *dhakkayati* annihilates : B. O. H. P. L. M. *dhakkā*, Sdh. *dhaku*, G. *dhako*, M. *dhakā*, v. s. v. *dhakkū* in Turner-N.) shock.

-gg-: s. gs. *maggē*, but x. *mogē* a kind of cucumber; s. gs. *raggaḍ-iū* massages but x. nx. *rogoḍ-iū*.

-cc-: s. gs. *vačcūka*, but x nx gx *vočvink* (MI-A. *vuccai*) to go, move on.

-jj-: s. gs. *uḷjo*, x. gx. nx. g. *uḷo* (*udyota*-) fire; *sajjanu*, but x. g. *sojon* (*saj-jana*-) a quiet person.

-tt-: s. gs. *bhattu*, x. gx. *bhotu* (*bhārtṛ*-) a priest.

-ḷḷ-: s. gs. *maḷḷala*, x nx. gx. g. *maḷo* (*lalāla*-) the forehead;
s. gs. *baddi*, x. gx. *boḍi* (Kan *bāḍi*) a stick.

-tt-: s. gs. *vittā* (for *vač-tā* through **vač¹tā*), x. gx. *vetā* goes; s. gs. *sattari*, x nx. gx. *soṭor* (*saptatī*-: Ap *sattari*-) seventy.

-dd-: s. gs. *muddi*, x. nx. gx. *mudi* (*mudrikā*) a ring.

-pp-: s. gs. *tappālu*, nx. *toppāl*, but x. gx. g. *topāl* the post.

-bb-: s. gs. *khubbari* x nx. gx. *khobor* news, tidings; *-ḍabbo*, x. nx. gx. *dobo* (cf. H. N. M. *dabbū* / Sk. *dāruḥ*) a small box or casket.

As against the form *mūllē*, *sāllē* quoted above, we should also consider the forms which are apparent exceptions to this gemination like *mūta*, *sūta*. Now *mūta* (*mūtram*) urine, is opposed to *mūttē* (*mastakam*) head, in the same way as *sūta* (*sūtam*) string, is opposed to *sūttē* (*chattrakam*); in the first case we have dissyllabic words and in the second polysyllabic words in PI-A. or MI-A. stage. This fact gives us the clue at least so far as s. and gs. are concerned: when etymologically connected with polysyllabic words in MI-A. or PI-A. s. gs. preserve the long vowel and double consonant, but when connected with dissyllabic words the consonant group is reduced. This fact is further strengthened by morphological evidence, for in s. gs. from the nom. sg. form *mūta* we have the oblique forms *mūttāka*, *mūttāmtu*, *mūttāri*, etc.; similarly from *sūta* rice, we have *ṣṭtāri*, *ṣṭtāmtu*, and from *hātu*, *hāttāmtu*, *hāttānē*, etc. The characteristic of all K. dialects is the indecision in the use of the long and short varieties of *i* and *u*, and it is possible in some cases that only the short is pronounced. But the actual pronunciation in s. gs. and the analogy of *hātu*: *hāttāri* justifies the long vowel in the case of *i* and *u*. This treatment, depending on the number of syllables holds good also in the so-called exception -n- quoted above: *māna*: *mānnari*, *kānu*: *kānnāmtu*, *pāna*: *pānnāri*. That the syllabic quantity in MI-A. is the cause of this gemi-

nation may be proved by the examples *sāṇa* : *sānēri* (*chādana-*) and *ṣeṇa* : *ṣeṇācē* (*chagana-*).

§ 64. Colouration of vowels in words or word-groups (inflected or otherwise) is a characteristic which Konkani shares with Bengali and other NI-A. dialects. Of the most important are the law of labialisation and the law of palatalisation.

A) Law of Labialisation.

In the presence of a labial vowel a preceding vowel is labialised if short. Long vowels remain unaffected as also in general the vowels *i* and *u*. Thus we are left with the vowel *a* for most of these examples

-a- + -u- : *martā* (through **mar^alū*) *morūka* (through **mā^urūka*) ; *parū* day after tomorrow : *porū* last year (Sk *para-*) *phāṭṭaru* : *phāṭṭōru*.

Another case of labialisation is the colouration of the vowel through a labial consonant, noticed already in MI-A. in the case of the development of the *ɥ*-vowel. The examples we quoted in § 46 of words in *v-* suffice.

B) Law of Palatalisation.

The scope of this law is not so universal as that of labialisation. Here too only a short vowel can be affected : *mīn* pepper, black pepper (Sk *maricah* . Pa *marico*, Tk. *maria-*, *maria-*, whence Sk. lex. *marikā* f a particular plant B. *marī*, H M Sdh *marī*).

Opposed to this colouration there is also the discolouration of vowels through the principle of dissimilation. In the former case there is an assimilation of the character of the following vowel due probably to anticipation; but in the case of discolouration this anticipation results in dissimilation. Thus we have s. gs. *uṁdūru*, gs. *vṁdūru*, sv. *uṁdir*, g. *huṁdir* x nx. gx *uṁdṛ* (Sk. *undura-*, *unduru-*, Sk. lex. *undaru-*, *indūra-*) a rat, mouse. The dissimilation has already been carried out in Sanskrit lexicon forms.

§ 65. The examples of Epenthesis and Anaptyxis will be considered towards the end of our study of the history of the consonants. We are now in a position to give the table of Konkani vowels with reference to their development from PI-A. through the MI-A. stage.

KONKANI VOWELS.

a

§ 66 In the initial syllable,

K. *a* = MI-A *a* < PI-A *a*, see § 12 A.

= MI-A *a* < PI-A *ā*, see § 8.

In the interior of a word K. *a* may represent all PI-A. or MI-A vowels, see § 30

In the final position in s. gs. K *a* represents the final *-ā* of feminine nouns of PI-A and MI-A, see § 19. It may also represent the final *-a* of neutre nouns of PI-A. or MI-A. which remain neutre in s. gs, see § 18 (b)

K *a* forms diphthongs *ai*, *au*, with *i*, *u*, derived from PI-A. *i*, *e*, and *u*, *o*, respectively. § 50

For K *a* occurring as *u* or *ā* (i. e. in our notation *ū* or *ō*) see §§ 32-47

ā

§ 67 In the initial syllable,

K *ā* = MI-A *ā* < PI-A *ā*, or *a* in heavy syllable, see § 26.

= MI-A *a* in heavy syllable < PI-A *ā* or *a* in heavy syllable, see § 26

= MI-A. *ā*, or *a* in heavy syllable < PI-A *ā* in heavy syllable, see § 8

In the non-initial position K *ā* is the result of a contraction of *ā* + *ā* of the MI-A stage, see § 31 (b)

§ 68. Observations on K *ā* - K *a* in the initial position of the word *gavā* (*gopālā*) a cowherd, needs some explanation. In fact we have in MI-A. form like *gavā*- (for *go*-through the oblique *gavā*), which in conjunction with *govāḥ*-, *govāḥ*-(*ni*), *govāḥ*-(*y*)*ā*, etc. have given us for K and other NI-A. languages the form *gavāḥ* through PI-A *go-pālā* MI-A *govāḥ* **gavāḥ*, **gavāḥ*-(*yā*-).

i

§ 69. In the initial syllable,

K. *i* = MI-A. *i* < PI-A. *i*, see §§ 12 B, 27

= MI-A. *i* < PI-A. *ī*, see § 9.

In the final position

6 [Annala, B. O. R. I.]

- K. *i* = MI-A. $-i\check{a}$: *māti* (MI-A. *mattū* / PI-A. *māttakā*).
 = MI-A. and PI-A. $-i$ of feminine nouns : s. gs. *nhāi* (PI-A. *nadī*)
 = MI-A. $-iu$: s. gs. *jānu(yi)* (MI-A. *jāmātu* PI-A. *jāmātyakā*) son-in-law. We may take this example also under MI-A $-iu$ from MI-A. *jāmāta*.
 = MI-A and PI-A. final $-e$ s. gs. *āmni*, *tummi* (PI-A. *asme*, **tusmé*¹ MI-A. *amhe*, Mg. *asme*, Pischel § 419, and *tumhe*, Mg. **tusme*, Pischel § 422), see § 16 (g).

In the penultimate position

- K. $-i$ = MI-A $-i$ / PI-A $-i$ or $-i-$
 = MI-A. $-i-$ sporadically, cf. s. gs. *pāmjurē* (PI-A. and MI-A. *pānjara-*) a cage

Initially in a certain number of cases

- K. *i* = PI-A. *a* cf. *ing'o* (*angūrahakā* : late Sk. *uṅgūrahakā*) a live coal. *niḥḥaku* (*latūta-*) the forehead.

In the final position K. $-i$ also represents MI-A. $-ai$: *seṇu* (MI-A. *seṇā-ai-*).

In a certain number of cases K. $-i-$ is also the result of $-ya$: *bhūtā* (cf. Sk. *abhyakta* , *abhy-āñjate* 3rd pl) gets wet, *bhuttari* (cf. Sk. *abhy-antaram. *abhyantare*) inside, within.

K. *i* in heavy syllable may represent PI-A. *i* : s. gs. *bhūti* (Sk. *bhitā-*) was afraid.

Note : Observations on short *i* or *u* of Konkani, particularly in the initial syllable, are dependent on the number of syllables in the word ; whatever be their origin they are always long in dissyllabic words, see § 27.

i

§ 70. In the initial position.

- K. *i* = MI-A. *i* in dissyllabic s. gs. words, see §§ 27, 69.

¹ For the Marāṭhī forms *āmhi*, *tumhi*, Turner suggests derivation from MI-A. *amhehi*, *tumhehi*, the plural forms, for explaining the long final vowel as opposed to the singular forms suggested by Bloch in *La langue marathe* ; cf. *Bulletin of the School of Oriental Studies (BSOS)*, Vol. VIII, Part I, p. 205.

- = MI-A. *i* < PI-A. *i* or PI-A. *ĩ* + consonant group, see § 25.
- = MI-A. *i* < PI-A. *ĩ* + consonant group, see § 9.
- = MI-A. *i* in heavy syllable PI-A. *ĩ* + consonant group, or *ĩ* + consonant group.

In the final position the quantity of *-i* is indeterminate; some dialects record a long vowel while others do not recognize the long variety at all. Thus the observations in the preceding article regarding final *-i* hold good for final *-ĩ* in those dialects where a final long vowel is tolerated.

K. *ĩ* = PI-A. *a* sporadically. s gs *mĩri* (*marica-*) black pepper (see § 64 B.). This case should really go with K. *i*, as shown by other cognate NI-A languages, but as already mentioned in § 27 this *i* becomes long in dissyllabic words.

K. *ĩ* is also the result of contraction of the MI-A. group *ĩ + i*
u

§ 71 In the initial position.

K. *u* = MI-A. *u* < PI-A. *u* (only in polysyllabic K words), see § 27.

= MI-A. *u* PI-A. *ũ* (" "), see § 10.

K. *u* in heavy syllable = MI-A. *ũ* PI-A. *ũ* or *ũ* + consonant group or *ũ* + consonant group.

K. *u* = MI-A. *o* < PI-A. *upa-*, *ava-*.¹

= PI-A. *ia*¹

= MI-A. and PI A. *i* in the word *bāndi* (*bindi*).

In the final position.

K. *u* = MI-A. *o* (Ap. *-u*), see § 18 (a).

As in Marāṭhi K *u* alternates with *a* in a group of allied words. *phaḍko* : *phut-tā*, *ḡhar-tā* *ju-tā* (*ksav-*), where the difference in form is due to semantic variation.)

For K. *u* as a result of contraction from MI A. see the following article.

¹ The examples given by M. Bloch in *La langue marathe* under this head suffice for Konkani also.

$\bar{u}$

§ 72 In the initial position.

K. u = MI-A. u $\angle$ PI-A. u or $\bar{u}$ (in dissyllabic K. words only)

= MI-A. $\bar{u}$ $\angle$ PI-A. $\bar{u}$

$\angle$ PI-A. $\bar{u}$ + consonant group, or $\bar{u}$ + consonant group.

= MI-A. u in closed syllable.

In the final position its length is indeterminate, but when the stress is on it we have the long vowel as in $V\bar{u}s\bar{u}$: $V\bar{u}su$ (short ened form of $V\bar{u}sudeva$)

K. $\bar{u}$ is also a result of contraction of a MI-A. vowel group whose first element is either u or o , see § 57. the only example where the final vowel is pronounced long is $t\bar{u}$ (MI-A. $tumam$, $tumam$), and this also serves for the non-initial case. In the case of K. $dh\bar{u}ra$ we have the contraction in the first syllable with the characteristic long vowel. The second element of this MI-A. group may be any vowel

e

§ 73 Before discussing the development of this vowel we may again lay stress on the fact already mentioned that barring the case of dissyllabic words of s. gs. the timbre of e depends upon the vowel in the following syllable, and besides, the length of these connected phonemes depends on the rhythmic scheme of the word (see § 26)

Initially K. e = MI-A. e $\angle$ (a) PI-A. e : $\bar{e}ka$, $beta$ (Sk. $vetra-$, Kan. $betta$), $\bar{s}eta$ ($ks\bar{e}tra-$) etc

(b) PI-A. ai : $teta$ (MI-A. $tella$

PI-A. $*tulya$, cf. $tul\bar{a}-$) oil, $meino$

(Sk. $marthuna-kaḥ$: MI-A. $mehu-na-o$) brother in law, etc.

In medial and final positions,

K. e $\angle$ PI-A. $aya-$ (either through $-e-$ or $-aya-$ of MI-A.) :

s. gs. $val\bar{e}$, $bal\bar{e}$ ($valaya-$, $*balaya-$) ; $ullayut\bar{a}$:

g. gx. nx. $ulet\bar{a}$ speaks.

PI-A. *a* (palatalised either in MI-A or NI-A. stage): s. gs. *bēlu* (*vallī*), *śējārti* (*śayyā · sejjā*)

= MI-A *e* < PI-A. *i* · *khēlu*, *khel-tū* (*krid-* MI-A *khel-*) unless MI-A *khel-* in unconnected with PI-A *krič-*, cf. Sk. *kel-*, *kel* sport.

K *e* < PI-A *-ya-* in s. gs. *nēmu*, x. nx. gx. g. *nēm* (*nyama-*).

In the final position

K. *e* < PI-A *-aka-*, see § 55.

As a result of contraction of PI-A. *-aka-*, *-aqa-*, *-aya-*, *-ata-*, *-ada-*, etc., though MI-A *-a(i)yā-* we have K *e*, see § 55.

We have also K *e* through the contraction of a MI-A group of vowels whose first element is either *i* or *e*, see § 56

o

§ 74 The same observations hold good for *o* as were made in the case of *e*

Initially K. *o* = MI-A *o* < (a) PI-A *o* · *solā* (*soḍasā*)

(b) PI-A. *au* *mōṭī* (*maukṭika-*) a pearl, *toṇḍa* (**taunḍa-*: *tunḍa-*) mouth.

(c) PI-A. *apa* x. gx. *ota*, s. gs. *vata* (*āṭapa-* > **āpata-* > **apata-* > **avata-*).

(d) PI-A. *ava* : s. gs. *nōmī* (*navamī*) the ninth day of a lunar fortnight

K *o* = MI-A. *ua* < PI-A *upa* in g. x. *olkhātā* (*upa-lakṣ-*).

Non-initially K. *o* < PI-A. *-uva-* in s. gs. *sonnāru*, x. gx. nx. g. *sonār* (*suvāna-kārah*)

Initially *o* alternates with *va* : s. gs. *vallē*, x. *olē* (*ārdrā-* MI-A. *alla-*), s. gs. *vata*, *vota*, x. gx. *ota*. We have probably the labialisation first before the disappearance of the initial consonant. Both Father Maffei and other scholars agree that in the x. words beginning with *e* or *o* an initial *y* or *v* respectively is heard in pronunciation.

K. *o* = MI-A and PI-A. *ā* : s. gs. *čōmca* (*cañcu-* H. *cōc*. Guj. *cāc*, Panj. *cunḡ*, cf. Jain, § 28)¹. The final *i* in s. gs. seems to be due to the feminine gender

¹ Already in Sk. we have *cañcu-* *cañcu-* and in lexicon forms we find *cucundari*, *chuccāṇḍara-* a musk-rat.

As a result of contraction of MI-A. vowels in contact, the first of which is either *u* or *o*, we also find K. *o*, see § 57.

In the Christian and Northern Konkani dialects, *o* represents besides (as *a* or *A*, see §§ 32-47) MI-A. *a* (derived from PI-A. *a* or *?*).

§ 75. Both *e* and *o* in Konkani, as we have seen in § 28, show difference in timbre in dissyllabic words through their relationship either with PI-A. *e* and *o*, or with *aya* and *awa* respectively

HISTORY OF THE CONSONANTS

§ 76 For the general evolution of NI-A. consonants through PI-A and MI-A. reference may be made to Bloch's *La langue marathe*, §§ 14 ff. ¹ These principles have been wonderfully clarified by Prof Turner in his *Gujarati Phonology* ²

These principles may be briefly summarised here. The general evolution of PI-A. MI-A. Ap. NI-A. in general and K. in particular has arisen through progressive enfeeblement in the articulation of these stops resulting in (i) the loss of final stops, (ii) assimilation in consonant groups and (iii) sonorisation and finally loss of intervocalic single stops. ³ These three roughly indicate the probable historic growth; thus Pali which represents one of the earliest stages of MI-A. has consistently lost the final consonants, and in general reduced the consonant groups through assimilation to double consonants with a few exceptions which it shares with some dialects of Asokan inscriptions. But sonorisation or loss of intervocalic stops has not as yet taken place, barring a few exceptions. But in the subsequent history of MI-A. we find sonorisation in certain dialects with complete loss in some others.

These threefold developments may be treated in four different categories as follows

(a) Final consonants of PI-A. /lost in MI-A. /lost in NI-A.

(b) Initial consonants of PI-A. / remained in MI-A. / remained in Ap. / remain in NI-A.

¹ See *L'indo-aryen*, pp 50-94 for a general discussion of I-A. consonantism.

² JRAS, 1921, pp. 505-508, §§ 34-38.

³ The cerebrals are an exception to this rule.

(c) Intervocalic stops of PI-A. :—

(1) surd in PI A. > sonant in MI-A > probably spirant in Ap (current as a spoken dialect) > zero in K. and NI-A.

(2) surd aspirate in PI-A > sonant aspirate in MI-A or -h- in MI-A according to the dialect or language concerned > -h- in Ap. and NI-A. by loss of occlusion.

(d) Consonant groups of PI-A. > double consonants in MI-A. through the general principle of assimilation > (1) single consonant with compensatory lengthening or (2) double consonant in NI-A.

It should be understood at the very outset that these principles do not act in any given language without exceptions or with the precision of scientific laws in a given period. They only express the laws under *favourable conditions*. Thus in Śauraseni and Māgadhī the dentals seem to have remained after sonorisation long after other consonants had disappeared in the intervocalic position. Closely allied with the dentals, but with greater force, the cerebrals retained their position after sonorisation from MI-A. to the NI-A stage. Thus these laws summarise the tendency in a given language which will ultimately reduce the language to a norm which closely agrees with the form hypothetically arrived at by a rigorous application of these laws.

Under the above limitations and provisions, we can now give a table showing the character of Konkani Consonantism.

	Initial or resulting from MI-A con- sonant groups or double consonants				PI-A. intervocalic consonants	
	unaspir.		aspir		unaspir	aspir.
Gutturals	k	q	kh	qh	zero	h
Palatals ¹	c	j	s ²	jh	zero	
Cerebrals	t	ḍ	th	ḍh	d (/)	dh
Dentals	t	d	th	dh	zero	h
Labials	p	b	ph	bh	v	h

¹ These palatals include the dento-alveolar as well as the palato-alveolar affricates, the former of which have been indicated everywhere by the symbols ḍ and j, ḍh and jh

² This s < MI-A. cā, has become identical with s < PI-A. ś, ṣ or s.

So far we have treated only the class consonants or occlusives. The liquids, semivowels, sifflants and the nasals will be treated in their proper places.

§ 77. Initial single consonants in general have come down unchanged with a few exceptions. Thus initial *n-* of PI-A. has become *n-* in MI-A. and *ṇ-* again in NI-A. : ¹ initial *y-* has become *j-* in most of the MI-A. dialects. Apart from these characteristic changes of MI-A. with regard to initial consonants, there is yet another change having a wider field, that of initial aspiration. There are a number of words in MI-A. and NI-A. where an aspirate (initial or non-initial) corresponds to an original PI-A. unaspirated sound.

Thus under this aspiration we have two cases : initial aspiration and non-initial aspiration ² But in the case of Konkani the state of affairs is much simpler. Aspirates are not in general tolerated except in the initial position although the orthography used by Mgr. Dalgado or the *Norê Gõy* does not take into consideration the actual pronunciation. This being the case, we are left only with initial aspiration.

INITIAL ASPIRATION OF OCCLUSIVES.

§ 78. We have two cases of this initial aspiration (a) this aspiration has already taken place in MI-A. and (b) it has not yet taken place in MI-A. but has done so in Konkani.

(a) *s* *gs* *khas-tā*, *kas-tā* (*kṛs-* and MI-A. *khasat*) tillis; *khas-khas-tā* (*kas-*, MI-A. *khasiam* n a kind of disease), ³ *khoppōru*, *koppōru*, (*kūrpara* MI-A. *koppara* without aspiration, and this should be classed with (b) below ; the elbow *khet-tā* (*kṛt* MI-A. *khēlat*, *khellat*) plays, *jhāḍa* (*jāta* , cf. *jatā* : MI-A. *jhāḍa*, and Sk. lex. *jhāta* ⁴ harbour) : *phāttōru* (*prastarā-* MI-A. *patthara-*, Ap. * *phattaru*) a stone, *pharsā-phāttōru* (Sk. *paraśu-* : MI-A. *pharasu*) a touch-stone

¹ But see *Guj. Phonology*, § 48 (2), JRAS. 1921, p. 516—" it is doubtful whether initial *n-* became *ṇ-*, although so shown in most of the Prakrits," and *La langue marathe*, § 132 (indicated by Prof. Turner himself in his foot-note 1).

² For Marāṭhī see Bloch, *La langue marathe*, § 84 ff., for Gujarati, Turner, *Guj. Phonology*, § 40, for Panjabi, Jain, § 123 ff., p. 51 ff. For the whole I-A. field, see *Indo-aryan*, pp. 59-62.

³ Cf. MI-A. *khasa-phasemāna-* falling, *khasa phasi-* afflicted

⁴ See my *Initial jh-* in *Indo-Aryan*, § 13, *Calcutta Oriental Journal*, II, p. 104.

To be continued)

There is nothing to add to Prof. Bloch's explanation of these forms ; this aspiration appears to be connected with *r* or *s* in the ensuing syllable or else with an aspirate in PI-A. already lost in the Sk. forms.

(b) This class comprises the major instances of aspiration in Konkani. Here the aspiration is directly the result of deaspiration of a following syllable, as no non-initial aspirates are suffered in all the dialects of Konkani.

Examples :

kh khā (*kāsnun* · MI-A *kamhu*, Ap. *kāhm*) where ? : s. gs. *khāko*, gx. *khāk*, *khāk* (*kāksā-*, *kaksā-* · MI-A. *kakku*-or *kaccha-*) the armpit ; s. gs. gx. *khāk-tā* (*kakhatī*) coughs ; gx. *khomku* cough.

gh- ghā (*ghā-* · MI-A. *ghā-*¹ already, and so² under (a) above) house. *ghettū* (*qrh-*, but cf. MI-A *ghei*, *gheccham*, *gheppai*, *ghettūna*, etc.)

th tha (*tāsmun* · MI-A *tamhu*, Ap. *tāhm*), gx. *thāmgā* there, thither. *thūmgā* there. — gx. *thū* there

dh dhā (*dādhu-* · MI-A *dūhu-*) curds *dhā* (*dīśa* · MI-A. *daha*) ten ; *dhāḍi* (*dṛḍha-*) power, strength (possibly from *dṛdha-* strong, firm, through extention to **dṛḍhikā* · *dadhiā*, cf. Pk. *daḍha-*, *daḍha-* · **dāḍhiū*)

ph phā (*phāppuḍ-tū*, gx. *fāḍḍunū* (*pra-sphut-*, cf. Pk *papphattai*, *papphūda-*) shakes, tosses, rejects *phēu* (*pr̥thu-*) parched rice ; *photi* (*pr̥ṣṭi-*) the back.

bh bhā (*bāhīro* outer, cf. Sk. *bahīh* out) outside. *bho* (*bahū-*) much, too much : *bhoḷo* (*bahula-kā-*) credulous, believing.

The number of these examples can easily be multiplied ; they will be fully indicated in their proper places in the *Comparative Glossary*.

Before proceeding to a discussion of the opposite tendency, two examples of initial aspiration where PI-A. and MI-A. show only

* Continued from the *Annals* Vol. XVIII Part (iii) p 264

¹ Pa Pk. *gharam* n. a house is connected with I-E **gh̥horo-* fire, heat, hearth, see *Bulletin of the School of Oriental Studies*, iii. p. 401 ff., and *Turner-N.* 154. b 8-9.

a vowel may be cited here : s gs *hūna* (uṣṇā-; MI-A. uṇha-) hot; *hūma* (ūsmā-; MI-A. umha-) sweat, perspiration.

§ 79. Just as we have a change from the unaspirated stop to an aspirated stop there is also the change of the original aspirated stop losing its aspiration in Konkani. The deaspirating tendency of Konkani has been so well-marked that it has even been said that Konkani possesses no aspirates at all. But this is an exaggerated view of things belied by an inspection of any of the lexical works published on this Language for all its dialects. Nevertheless the cases of deaspiration are greater than those of aspiration.

DEASPIRATION

§ 80. Since Konkani does not tolerate aspirates except in the initial position, it will be evident that cases of deaspiration may be divided into two classes (a) initial deaspiration and (b) non-initial deaspiration, of which the last is universal without any exception. Orthographically the aspirates are still shown (cf. Mgr. Dalgado's *Konkani Dictionary* or Mr Valavlikar's writings) but they do not represent the actual state of affairs, and thus sacrifice accuracy by a slavish imitation of the orthography of other NI-A. languages or a consciousness of the etymological equivalence

(a) Initial deaspiration

k-<(kh-): s. gs *kāna*-tū (*Ḫandaput*) pounds, breaks into pieces, *ka'u* besides *kha'u* (cf Sk. *khali*, v s v *khali* in TND) juice, gravy. ns ngs *ka'da* (Sk *khatakkikā*, s v *khurki* in TND) a window. gx *kālto*: g ngs *khālto* (lw Ar. *khālī*)

g-<(gh-): s. gs *gacca* thrust, push (cf Nep *ghacca*), *guttu*, *ghōtu* swallowing; *gūgrī* (Sk *ghaṅgharī*-) girdle of small bells worn by women; *gutukku* (cf Nep *ghutukka*) with the sound of swallowing; *gurquru* (cf Nep *ghurghur*) snarling, -gx *gūn*, s gs. *ghāṇi* smell (*ghrāna*-)

t-<(th-): g. gx *tor*, s. gs *thuru* manner, way (cf Nep *thun* 2. clan, tribe, and Kan. *taru*-), s. gs. *tur-turi* (cf Nep *thurthuri*) quickly

d-<(dh-): s. gs. *danda* household or other work (Nep. *dhandū*) trade), *dammū* breath or asthma (cf. Hindi *dam* breath Nep. *dhamkko* *bethū* asthma).

p-<(*ph*-): *pīrānta* (lw. through Malayalam id. / **phrānta*- / *bhrānta*-) foolish.

b-<(*bh*-): *bokko* boil (cf. Nep. *phoko* boil); *būla*, sv. *bhūla* (**bhūra* / **bhāra*(y) / *bhāryā*) a wife, woman

(b) Non-initial deaspiration

1° In the final PI-A. or MI-A syllable

-*k*<(-*kh*) g gx nx *khūk* arm-pit (*kāksa*- *kakka*); *bhūk* (*bubhukṣā* *bubhukkhā*) *tīk* (*tīksā*- *tukka*-) sharp, pungent

-*g*<(-*gh*) g gx nx *āḡ* (*yūghrā*- *vaggha*-) a tiger.

-*t*<(-*th*) g gx nx *phūt* (*prsthā*-) the back; *sāt* (*sastī*-) sixty

-*ḍ*<(-*dh*) g gx nx *lāḍ* take away (MI-A. *kaḍḍha*); *deḍ* (MI-A. *dayaḍha*-) one and a half.

-*t*<(-*th*) g gx nx *hāt* (*hāsta*- *hattha*-) the hand

-*d*<(-*dh*) g. gx. nx *dūd* (*duḍḍha*- *duddha*-) milk - *sāmd* (*sandhi*-) a joint.

-*p*<(-*ph*) . g gx nx ?

-*b*<(-*bh*) . g. gx nx *qāb* (*qārbha*-).

2° In the interior of a word

-*k*-<(-*kh*-) s gs. *sākhara*, gx. nx *sākor* (Pa Pk *sakkharā*, cf. Sk. *sākhari*), *ākhana* (*yākhayāna*-) dictation, speech, etc. *pāh*-*tī* (*pāksman*-) eye-lash *ākatū* (Pā *ācikkhati*: Pk *ākkhati*) listens *ukray-tū* (*uskrate*) pills, etc.

-*g*-<(-*gh*-) s. gs. *jāmg-sām* (*jaughā-sandha*-) the groom.

-*j*-<(-*jh*-) s. gs. *sāmja* (*sandhya*) evening *śjūt* (*śdhya*.) gets boiled, is cooked. *ājūt* (*rdhya*), etc. — cf. *sim-ja-tū* (in opposition to NI-A. *samajh*-).

-*t*-<(-*th*-) s. gs. *mīta* (*mīstā*-) salt; *pīta* (*pīstā*-) flour made into a dough. these examples, if given for g gx nx would come under the case of final deaspiration.

-*ḍ*-<(-*dh*-) s. gs. *aḍḍeā*, g gx nx *aḍḍ* (*ardha*- + **tṛtya*-) two and a half. *sāḍe*- (*sārdha*-) a half over

-*t*-<(-*th*-) s. gs. *mūtē* (*mastakam*) the head, *sūtē* (*śhatra-kam*) a parasol or umbrella

-*d*-<(-*dh*) s. gs. *budvamtū* (*buddhi*-) clever, *madrātī* (*madhya*-) midnight, *bādsuytā* (*bādhayati*) affects adversely; *rāmdapa* (cf. Sk. *randhī-yati* prepares food) cooking.

-*p*-<(-*ph*-) s. gs. *phoppala* (*pūgaphala*-) areca nut: *āpaḍ-tū* (*ā-sprṣṭa*- MI-A. *apphuttha*- *apphuḍa*-) touches.

-*b*-<(-*bh*-) s. gs. *śambart* (cf. Mar. *śēbhar*) a hundred.

It will be evident that these examples given above are only selective. In every occurrence of a non-initial aspirate stop in cognate languages, Konkani presents the simple unaspirated stop. We might also consider here the loss of the aspiration of *-h-* of MI-A. both in words as well as inflectional endings: in the numbers (numerals) from 11 to 18 the form *-rasa-* of MI-A. and *-raha-* of Ap. (Sk. *-daśa-*) is reduced by loss of *-h-* to *-rā* *īkrā* (*ēkūdaśa* Ap. *ekkāraha*) eleven, *bārā* (Ap. *bāraha*), *terā* (Ap. *teraha*), etc. Similarly the oblique forms of the simple (unextended) masculine *-ā* and plur. *-ū* are due to loss of *-h-* in the Ap ending *-āha* and *-ūhaṁ*.

§ 81. In § 75 we have spoken of the four stages or categories in the development of Konkani Consonantism, a development which was throughout continuous, but divided in this way to understand the processes at work.

In the first stage of MI-A final consonants are lost and consonant groups assimilated, with a few exceptions in groups containing a sibilant or *r*.

In the second stage sonorisation and loss of intervocalic stops take place, *-m-* becomes *-ṁ-* and *-n-* becomes *-ṇ-*, etc.

In the third stage double consonants of MI-A. tend to simplify (except in s. gs.) into a single consonant with compensatory vowel lengthening.

In the fourth stage the loss of final vowels of MI-A. and certain short vowels between consonants re-establishes the PI-A. system of final stops (see §§ 15-16).

§ 82. These changes have given rise to the following Konkani Consonant System

Occlusives:

Gutturals *k kh q gh*

Palatals (see under affricates: Konkani does not show real palatals.)

Cerebrals *t th ḍ ḍh*

Dentals *t th ḍ ḍh*

Labials *p ph b bh*

Affricates:

Palato-alveolar *c ch j jh*

Dento-alveolar *č ch ĵ ĵh*

Continuants

Sibilants	ś s š
Semivowels	y v
Liquids	l ɭ ʎ (r)
Breathed	h
Nasals	n ɳ m

Gutturals

§ 83. The gutturals *k, kh, q, qh* have not changed their articulation from PI-A and MI-A. and are pronounced today as in Sanskrit. In *gx* however there are certain words where an *f*-sound has developed for *kh*

gx filu, s. gs. *khili* a latch; *gx filo* a nail s. gs. *khulo*; *gx fobūr*, s. gs. *khubburi* news; *gx forē*, s. gs. *khore* a hoe; *gx foro*, s. gs. *khara* true; *gx foroz*, s. gs. *khurju* itches; *gx fusul*, s. gs. *khushula* happiness, merriment; *gx fusī*, s. gs. *khushi* wish, desire, pleasure.

Palatals

§ 84. The true palatals of OI-A. do not exist in Konkani today. As early as in MI-A they were lost when in the intervocal position singly. The double palatal of MI-A. when intervocal has survived in NI-A, but everywhere with a sibilant glide, and thus become an affricate. Konkani distinguishes two series here: the palato-alveolar and the dento-alveolar affricates. Before the vowels *i, e*, (i.e. close and half-close front vowels) we have the palato-alveolar *c* and *j*, before others the dento-alveolar *č* and *ǰ*: see *Konkani Phonetics*, § 15.

Cerebrals

§ 84. The dental series of I-E has survived in OI-A. in two streams: dental and cerebral. The influences at work have been thoroughly discussed by Wackernagel in his *Altindische Grammatik* I, §§ 143-151, pp. 164-177¹. These factors may be summed up as follows: cerebralisation takes place in OI-A. of the dental in the presence of *s* (itself cerebralised from *ś* in the presence of a preceding *-i-*, *-u-* or *-r-* or the consonants *-k-* or *-r-* with which it is in combination) or *ʃ-ṣ-* (i.e. the sonant of *-s-*); and also in the presence of *ɣ, r* or *l* or the diphthongs *e* or *o*.

¹ See also Turner *Cerebralisation in Sindhi*, JRAS. 1924, pp. 555-584, Guj. Phonology, JRAS. 1921, pp. 512 ff., Bloch *L'indo-aryen*, pp. 53-59.

The process of Cerebralisation in the presence of γ or r (and incidentally of l) has not been regular in OI-A.; thus besides *kr̥tá-* we have *kr̥tá-*: similarly we have *v̥rtate*. But in the case of MI-A, this has been more general: Sk. *v̥rtate*. Pa. 1° *vattati* turns round. 2° *mittati* happens, takes place. When the liquid r is separated from the dental by a vowel, we observe cerebralisation in MI-A in certain cases, and to a slight extent in OI-A. itself, *pr̥thati/-te*: *pathati*.¹ But Turner in his recent review of *L'indo-aryen*² offers a very ingenious suggestion which deserves careful consideration, namely that of ablaut not recognised so far in OI-A. by others in the forms **pr̥thati/-te* for the above and in the case of Pk. *paṭhuma-* to OI-A. **pithama-* (cf. *prathamá-*), and thus reduce most of these examples to cerebralisation in the presence of a γ -vowel or the analogy of **śr̥thura-* **śrathura-* (cf. $\sqrt{\text{śrath-}}$)

CEREBRALISATION

§ 85. We shall consider the cases of cerebralisation under the following heads.—

- 1° Preceded at a distance by r
- 2° Preceded immediately by r
- 3° Preceded immediately by γ
- 4° Followed immediately by r
- and 5° (a) Single and intervocalic dentals
- (b) Double and intervocalic dentals
- (c) Initial dentals

and lastly

- 6° n and l , initial and intervocalic

§ 86 1° Preceded at a distance by r^3 :

(a) Dental remains s. gs. *bhāu* (*bh̥ātr-*); *paṇo* (*prathamá-prathula-*) first.

(b) Cerebralised s. gs. *pāḍvo* (*prāṭpada-*); *gāṁti* (*granthi-*: MI-A *ganthi-*).

2° Preceded immediately by γ :

(a) Dental remains s. gs. *mūth* (*m̥ttikū*), *mello* (*mrtá-*); *kallā* (*kr̥tá-*).

¹ Wackernagel, I, § 146 a). p. 167, Bloch, *L'indo-aryen*, p. 56.

² B.O.S. VIII, Part I, p. 205

³ Unless we consider the theory of ablaut propounded by Turner above. The cases considered here the same that Turner has given in his *Cerebralisation in Sindhi*, JRAS 1924, pp. 558 ff or with a slight alteration those in his *Guj. Phonology*, JRAS 1921, pp. 512-13.

(b) Cerebralised. s. gs *vāḍu* (*vāḍḍhu-*); *savḍu* (**s₁thura-*): *maḍē* (*mṛtakam*)

§ 87. 3° Preceded immediately by *r*:

ri. (a) Dental remains *kāṭu* (*kāṭarī-*); *vāṭu* (*varṭu-*)

(b) Cerebralised: s. gs *vāṭa* (*vāṭman-*), *ūṭ-ṭū* (*ūrta-*)

rth. (a) Dental remains *ḥoṭho* (*caturthā-*)

(b) Cerebralised ?

rd. (a) Dental remains *pāḍu* (*parda-*) a fart.

(b) Cerebralised s. gs *qāḍḍava* (*qardabhā-*); *soḍ-tā*

(*chard-* MI-A. *chaḍḍa-*) *kavḍu* (*kupardhā-*) a cowrie

rdh. (a) Dental remains *gx āḍo* (*ardha-*) a half.

(b) Cerebralised. *sāḍhe* (*sārḍha-*), s. gs *dedu* (*dry-ardha-* MI-A. *dhyaḍḍha-*), *aḍḍeva* (*aḍḍha-** *tritya-*); *vāḍ-tū* (*vāṛ-dhate*)

4° Followed immediately by *r* Dentals remain

tr *ṭim* (*ṭim*), *pūṭu* (*putra-*); *sūṭa* (*sūtra-*)

utr: *āmḍa* (*ānṭra-*)

dr. *nīḍa* (*nīḍā*), *muddu* (*mudrikā*) moonlight.

ndr *nanṇḍ* (*nānāṇḍr-*), (*ānṇṇē* (*candrikā*))

In this case there is no example of cerebralisation

§ 88 5° Single intervocalic dentals. these are all lost in Konkani. Examples

-*t*- *māṭulo* (*mātula-*) maternal uncle, *pu* (*pūṭi-*) name-ending in the Gauda Sārasvata community

-*d*-: *nāḍu* (*nāḍi*), *mou* (*mudā-*), *kḥū-t-ta* (*kḥāḍati*)

In the case of the corresponding aspirates the aspiration alone remains with the loss of the occlusion

-*th*-: *kāṭu* (*kathāṅkū*), *qū* (*qūthakū*).

-*dh*-: *dhū* (*dāḍhu-*), *houm* (*vadhū-*)¹

(b) Double and intervocalic dentals. these, whether of OI-A. or MI-A origin, are in general preserved as single with compensatory lengthening of preceding vowels if short before, and thus we may consider them in the same manner as initial single dentals

¹ See *Calcutta Oriental Journal*, I, pp 176-177 on Sanskrit *bhāṇṇi* and its cognates. The *k* word *houm* has there been shown as the normal descendant of Dośī *vahunṇi* (i. e. Sk *vadhū* + Dravidic *appi*)

Initial
t-, *-tt-*
tām̐bē (*tāmra-*); *tāka* (*takram*),
tisro (*tsrāh*) etc.

th-, *-tth-*:
tham̐ (*stabdha-*) cold , *the-*
mbo (*stīmā-*, *stīmyati*) a drop
dh-, *-dd-* .

dūda (*dugdhā-*) milk , *dora*,
dōri (*dūru*) string, rope *dhstā*
(*dr̥syate*) is seen, appears

dh-, *-dhl-* :
dhārā (*ghan-*) a rich man,
owner . *dhuvōru* (*dhūmrā-*)
smoke, etc.

Double and intervocalic.
pūtu (*putrā-* , *putta-*) son ;
sūta (*sūtram*) string ; *sūthē*
(*chatrakā-*) parasol, etc

gx g *māthē* (*mastakam* .
matthakam) head

muddi (*mudrikā*) a ring ,
dūda (*dugdhā-*) milk . this
example should really come
under *-ddh-* as the MI-A.
form is *duddha*

buddi (*buddhi-*) intelligence .
budvanti (*buddhivant-*)
clever, intelligent . *suddi* (*śu-*
ddhi-) Sindhi *sudhi* knowledge,
see JRAS 25 568 . cf Kana-
rese *suddi* news .) news, in-
formation

This conservation of intervocalic double consonants is general,
as will be seen later (see §§ 121 ff) and is not limited to the
dentals alone

§ 89. 6° Initial *n* and *l* have remained unchanged —

n- : *nhūn* (*nudī-*) , *nārlu* (*nārikela-*) coconut . *nevālē* (*nūpura-*
Pk *nevura-*) a girdle ; *nānu* (*nāman-*) name, etc

l- : *lāla* (*lālā*) saliva *lāgtā* (*laṅga-*) touches, comes into con-
tact; *lājā* (*lajjā*) shame, etc

(b) Intervocal and single in these cases they have been cere-
bralised regularly —

-n- : *seṇa* (*chagana-*) cow-dung , *sāna* (Sk lex, *śana-*, Sk *śāna-*
m. f.) a grinding stone . ns. *gānē* (*pūyana-*) singing . *jana* (*jāna-*)
people ; *vhāna* (*upānāh-*) shoes ; *nhāna* (*snāna-*) bath ; *khāna*
(*khādana-*) food etc.

-l- : *lāla* (*lālā*) saliva . *meṭṭā* (*mīl-*) meets ; *valē*, *balē* (*valaya-*,
* *balaya-*) ; *kālu* (*kālā-*) time *vēlu* (*vālā*) time . *ālū* (*āluka-*) tubor,
potato ; *talū* (*tālū-*) palate , *bholo* (*bahulaka-*) simple, etc.

§ 90. When intervocal and double, both these remain dental, and are identical with the same when single and initial.

-*nn-* : *māna* (*mānyā*) the nape of the neck ;

-*ll-* : *kūh* (*kalya-* : *kalla-*) yesterday, *pāl-ki* (*pari-anka-* . * *paly-anka-*) a palanquin, *mhullo* (*mahallaka-*) great, especially in the s. gs. word *mhulgaḍo* elderly

Dentals.

§ 91. Dentals have not changed their articulation except in the cases considered above. Their true pronunciation has been indicated in *Konkani Phonetics*, § 12

Labials

§ 92. There is no change in the modern pronunciation of these in Konkani, except where *ph* is concerned, in the Christian dialects generally and in certain Hindu dialects, e. g. ns., ngs., g., etc. to a certain extent this aspirate is pronounced as a dento-labial fricative *f*, and so indicated in the x-dialects in Roman Transliteration.

Nasals

§ 93. Only three nasals have independent existence, *n*, *ṇ* and *m*. The two others *ṇ* and *ṇ̄* exist only in combination with their class consonants, though in actual orthography only the *anusvāra* is shown

Initially *ṇ*, *n* and *m* have survived, though Prakrit orthography indicates a supposed change of PI-A *n-* to MI-A *ṇ-* with a regular throw-back in the case of NI-A. to *n-* once more. Medially PI-A intervocal *-n-* became MI-A *-ṇ-* and remained so in the West and North-West but became *-n-* again in the central and eastern group. As opposed to this, on the other hand, MI-A. *-ṇṇ-* (from whatever source) has become generally *n*. In Konkani *n* is a nasalised cerebral spirant as in Gujarāṭī (see *Guj. Phon.* § 48).

Intervocalic *-m-* has generally become *-ṁ* or *-ṁ-* in Konkani.

y

§ 94. PI-A. *y* has not survived in Konkani. Initially it has become *j* : *jōg* (*yogin-*) an ascetic *jāwē* (*yajñoparītā-*) the sacred thread. Intervocally when it was single it was entirely lost without leaving any trace except perhaps in the group *-aya-*. When in combination with other consonants it was assimilated

with or without influencing the consonant it followed. In the case of the dentals and *r* it has influenced the resulting assimilation through palatalisation.

But the *y* sound has developed in Konkani through MI-A. as a "hiatus-riser" or as a glide to avoid hiatus when two vowels came into contact through loss of an intervocalic consonant in MI-A. Similar to this *y*-glide we have also a *v*-glide (see § 49).

"

§ 95. Konkani has preserved, like Marāṭhi, Gujarāṭi, Sindhi Western Panjābi, Singhalese and Kāśmīrī,¹ initial *v*- as also MI-A. *-vv-* < PI-A. *-rī-*, *-vy-*. Words with *b* are to be regarded as loans from central and eastern languages. In Konkani it is pronounced generally as a dento-labial.

In the group dental + *v* Konkani has the dental treatment as opposed to Gujarāṭi. Where the labial treatment is seen we have to consider the word as loans from Gujarāṭi or, at any rate, from the extended loans in almost all other NI-A languages similarly affected.

Liquids

§ 96. The Liquids *r* and *l* of I-E have not met a uniform treatment in Sanskrit. As early as the R̥gveda three dialects differed in this: one distinguished *r* and *l* of I-E. The second confused them as *r* while the third confused them as *l*.² With the exception of Māgadhī Prakrit, most MI-A languages have preserved both *r* and *l*, but they do not always correspond to Sk. *r* and *l*. A few examples of Konkani may suffice here to indicate the lack of correspondence.

(a) K. *l* = Sk. *r*: s. gs. *śibāllā* (*śam-smarati*), looks after: *ukkalā* comes out, *ukkalā* raises (*niskaroti*, *utkaroti*), but of. Sk. *√kal-*. *āllā*, (*ūrdraka-*) ginger, *vallā* wet *ghollā* (*ghūrṇa-*) drudges.

(b) K. *r* = Sk. *l*: s. gs. *rākkūḍa* (*lakuta-*) faggot, fire-wood.

§ 97. PI-A. *r* has retained its pronunciation in all positions, but PI-A. *l*, when single and intervocal has become *-l-* with which we can parallel the change of *-n-* to *-ṇ-*. For its correct pronunciation see *Konkani Phonetics*, § 24.

¹ Turner, *Guj. Phon.* § 50, Bloch *La langue marathie*, § 120, Jain, §§ 41-142.

² Wackernagel, I, §§ 191 ff., Turner, *Guj. Phon.* § 52, Jain, § 143.

In a certain number of cases Konkani hesitates between *n* and *l*, particularly when initial :—s *loncê*, gs. *noncê* (*lavana*-) pickles, s. *nimbuvu*, gs. *lumbuyo* (*nimbū*)¹

So far as I have studied the different dialects of Konkani I have not been able to find traces of the retroflex lateral *r*, though the Rev. Father Fernandes, once Secretary of the Konkani Committee, wrote to me giving me examples of this *r*. Until a scientific and phonetic study through instruments is made of these examples, its existence in Konkani must remain a surmise only. Its absence, particularly in Marāṭhi and Gujarāṭi, the two languages most nearly related to Konkani, supports so far my own experience with actual examples

Sibilant

§ 98. In most MI-A. languages PI-A. *ś*, *s* and *ṣ* are not distinguished. With the single exception of Māgadhi all MI-A. languages reduce these three PI-A. sibilants to *s*, while Māgadhi reduces them to *ś*. In the case of that interesting dialect of the gamblers seen in the play *Mṛcchakatika*, the Ms. evidence seems to point out to the interesting treatment : PI-A. *s*, *ś* > *s*, PI-A. *ṣ* > *ś*. Konkani, however, like Marāṭhi and Gujarāṭi, does not distinguish etymologically these three PI-A. sibilants. All become *s* in MI-A. (with the exception of Māgadhi as mentioned above). This *s* of MI-A. then becomes *ś* or *ṣ* according as the following vowel is *i*, *ē* or not :—s. gs. *ek-śē* (< *śatam* MI-A. *sayam*), *ṣi* (*śitam* MI-A. *siyam*), etc.

In the numeral *dśa*, MI-A. *dasa* *s* becomes *h* in Konkani s. gs. *dhū* (< **dahū*); this *h* is then lost in the number 11 to 18 (see § 80). In some Persian loan-words, the change *s* to *h* is regularly seen : *hapto* a week, cf. *sūta* seven (< *saptā*).

§ 99. When the sibilants are in combination with nasals three treatments are distinguished in MI-A. These divergences in the development of these groups, *śm*, *sm*, *sm* are :—

(a) *m* is assimilated after metathesis : Pā. *raṃsi* Sk. *raśmi*-; Amg. *tārisagaṇṣi* < **tādṛśaka-smun*.

(b) The sibilant becomes an aspirate, producing the group *hm*, which by metathesis of *h*, becomes *mh*, on else, as in other cases,

¹ For a similar change in Sk. see Wackernagel, I, § 175, p. 196, where even *-n-* and *-l-* alternate, as in Lex. *tānūra* · *tālūra*.

we may consider an initial change of these groups to **mmh* and then to *mh*, since this is not recognised as an aspirate of *m*, but as a group of *m* and *h*.

(c) The group becomes *pph*.¹

Of these Konkani regularly has the (b) divergence. It is possible, however, to consider in the case of s. gs *thaī* (**tahm*) *khaī* (**kahm*) the forms *tamsi*, *kahsi* for PI-A. *tāsmā*, *kāsmā* with a subsequent change of the sibilant to an aspirate, > **tāmhī*, **kāmhī*. The third treatment is rather a rare one

The Aspirate

§ 100 The breathed consonant *h* of PI-A. has remained in Konkani in the initial position only. *hātu* (*hastū-*) hand *halach* (*haradrū*) turmeric. But when non-initial, PI-A. *h* aspirated the initial consonant and disappeared from its medial position. s. gs *hāḍḍā* brings (*āḥḍa-* > MI-A *āhada-* > **hāada-* **hāḍa-*); *bho* (*bahū-*) much, many.

In a few loan-words the alternation of *h* and *d* is observed - s. gs. *dasto* a hand played or dealt in card-play - *hātu*

SIMPLIFICATION OF DOUBLE CONSONANTS.

§ 101. The simplification of double consonants, the result of MI-A assimilation of consonant groups, did not take place uniformly in MI-A or generally till a late period. Certain changes in MI-A remain inexplicable, such as Pāli *kattha-* and *kaḍḍhati* < Sk. *krstā-*. Pāli *kaḍḍha-* may be derived from **kāḍhya-* < passive of **kāḍha* < **katha* < *kattha-* < *kṛstā-*, but the assumption does not seem to be justified in view of its linguistic complicity. But it throws an interesting light all the same on the absence of uniformity of the process of simplification.

The special treatment of the double consonants in the case of s. has already been studied in § 63. In the case of other dialects the simplification has been attended by compensatory lengthening of the preceding vowel: g. gx. nx. *hāt*, *hātāk* as opposed to s. *hātu*, *hātākā*.

¹ Turner, *Guj. Phon.*, § 55.

INITIAL CONSONANTS

Stops

§ 102. Initially all stops remain :

k . s. gs. *kānu*, x. gx. nx. g. *kān* (< *karná-*) ear; s. gs. *kāma*, x. gx. nx. g. *kām* (*kīrman-*) work, *kājjaḷa* (*kajjala-*) lamp black, *kiḍo* (*kitaka-*) a worm; *kullo* (*kulyā*) buttock; *kelē*, *kēli* (*kadalī*); s. gs. *kōnu*, x. gx. nx. g. *kon* (*ka-*)

kh s. gs. *khanūka*, gx. nx. g. *khonumk* (*khānatī*) to dig; *khāṇa*, *khāttā*, x. gx. nx. *khātū* (*khādatī*) eats; s. gs. *khūru* (*khura-*) hoof.

q . s. gs. *qavli* (*qopāla-*, see § 68) cowherd, *qābu*, x. gx. nx. *qāb* (*qārbha-*) embryo, *qūtū* (*qūt-*), swallows, *qūli* (*qulhā*, *qūhā*) a pill, s. gs. *qello*, x. nx. gx. g. *qelo* (*qata-*), *goro* (*gauraka-*) fair

gh . nx. g. gx. *ghaḍ-tā* (*ghatate*) happens, *ghātu* (*ghatta-*) ferry, gx. g. *ghī* (*ghītā*) clarified-butter, *ghūvā* (*ghumāyale*) rolls, turns round, gx. *ghām* sweat (*ghāmi-*) *ahoḍo* (*ghotaka-*) a horse

c . s. gs. *čano* (*camakā-*) Bengal gram; *čāb-tā* (*carvatī*) chews; *čabbada* (*cirbhātikā*) musk-melon, *čunno* (*cūrna-*) lime; *ceḍo* (*cetaka-*) a man-servant; *čōmca* (*cañcu-*, *cuñcu-*) a beak, *čōru* (*corā-*) thief.

ch : No examples; in this case Konkani and Marāṭhi have lost the occlusion, giving us only *s* (or *ś* if the following vowel is *i* or *ē*) . *šena* (*chagana-*) cow-dung, *šinātū* (*chinatti* > **chundati*) cuts.

j . *jaṇa* (*jāna-*) person; *jānuṣ* (*yajñopavitīm*) sacred thread; *jīvu* (*jīvi-*) life; *jikātū* (*jī-*) wins; *juḷātū* (*jud-*) agrees; *jūna* (*jūrnā-*) old, ripe, *jevana*, (*jemana-*) dinner.

jh : s. gs. *jharātū* (*jharat-*) *jhānti* (*jhāta-*) ruffled hair.

t : s. gs. *talē* (*taḍāga-*) a lake; *tālu* (*tālu-*) : *tāpā-tū* (*tapate*) gets hot; *tiro* (*trāyah*, *tiśāh* **tiśaka-*) third; *tinu* (*trīṇu* > MI-A. *tinni*) three; *tika*, x. nx. gx. g. *tik* (*tiksnā-*) hot, pungent; gx. nx. g. *tutohk* (*trutyate*) to break; *tū* (*tvīm*, *t'vīm* > MI-A. *tumam*)

you, thou : *terū* (*trāyo-daśa*) thirteen ; to (*tad-*) he ; s. gs. *toṃḍa* (**taṃḍa-*) face.

th : Examples of these in PI-A. are very limited, and are generally of an onomatopoeitic nature. s. gs. *thar-thar-tū* (*thara-tharāyate*) trembles, feels giddy ; *thū* (*thut*) spit, the sound of spitting, *thai-thai* (*thai-thai*) the imitative sound of a musical instrument in dancing

d s gs *dammu*. x gx nx *dom* (*damayati*) tired breathing, *dāmtu*, x. gx. nx. *dāmt* (*dānta-*) tooth. *distā* (*dṛśyate*) i. seen, appears, *duk-ta* (*duh-kha-*) pains, *dūki* suffering s gs *deḍu*, x. gx. nx. *deḍ* (*dṛy-ardha-* > MI-A. *di-yaḍḍha-*) one and a half : *dora*, *dōri* (*dāru-*) a rope, cord or string *dōm* (MI-A *donm* < PI-A *ḍivū*) two.

dh : s gs *dham*, x. gx. nx *dhōm* (*dhan' n-*) lord, master, *dhar-tū* (*dharati*) holds, supports, contains, *dhāra*, gx. nx. *dhār* (*dhārā*) sharpness, *dhīta* (*dhī-*) strong, able, *dhurana* (*dhovana-*) washing : *dhūli*, x. gx. nx *dhūl* (*dhūli-*) dust. *dhōla* washerman.

p . ns gx. nx *g. palūtā* (*palāyate*) runs away, flees s gs. *pan-asu*, gs. x *ponōsu*, gx. nx. *g. ponōs* (*panasa-*) jack-fruit. s gs. *pāli* (*pāh-*) turn, chance *pāku* (*paku-*) boiled sugar ; *pitṭā*, x. gx. nx. *pītā* (*pībati*) drinks, *pīnē* drinking ; s gs. *pūlu*, x. nx. gx *g. pūt* (*putrā-*) a son, *pētū* (*pravisthū*) market place ; s. *pokkala*, x. gx. nx. *pokal* (*puskalā-*) empty, *porṇē* (*paurāṇika-*) old, ancient.

ph : s. gs. *phala* (*phalā-*) fruit *phula*, gx *pful* (*phulla-*) a flower.

b : ns. ngs *baṭa-vamtu* (*bala-*) strong, *būṃdūka*, x. gx. nx. *g. bāṃdūmk* (*badhnāti* > **bandhati*) to bind ; *bī* (*bīja-*) a seed ; *bud^a-vamtu*, x. gx. nx. *g. bud-vomt* (*buddhu-*) clever, learned : *Lora*, gx. *bor* (*budara-*) jujube.

bh : s. gs. *bhastā* (*bhṛṣṭa-*) defiled, polluted ; *bhag^atū* (*bhagnā-*) wastes away ; *bhākūri* a beggar, *bhika* begging (*bhukṣh*) : *bhū* (*bhūmi-*) earth ; *bhā^atū* (*bhramati*) wanders.

§ 103. In the case of the cerebral series, the examples found in Sk. and PI-A. are themselves of a Prakritic nature. Most of them are, besides, of an onomatopoeitic nature, found in almost all MI-A. and NI-A. languages.

t : s. gs. *tāmko*, e. stamped coin, especially in *Rām^a-tāmko* (*t.tūkaka-*).

th : *thūkur* (*thakkura-*) a deity.

ḍ : *ḍora*, *dora* (*ḍora-*) a string.

ḍh . *ḍhāknē*, *dhāknē* a lid (< Sk. *dhakkana-* m n shutting of a door, etc.).

The actual illustrations of the use of these Sk words are to be found only in lexicons and late compositions. Hence we have to consider these as really examples of MI-A rather than of PI-A. and so leave them out from § 102 above.

NASALS

§ 104 Initial *n-*, *m-* remain

n . s. gs *navē*, x. gx nx *novē* (*navakam*) new, s. gs *nalī*, x. gx. nx *nōh* (*nalikā*) a reed, s. gs *nāva*, x. gx. nx *nāu*, *nāv* (*nāman-*) name. *nāstā* (*naśyatī*) gets spoiled (of milk), curdles: s. gs. *nadlatā*, x. gx. nx *nidelā*, sleeps, *nīda*, x. gx. nx *nīd* (*nadrā*) sleep, *nen^atā* does not know (*na* + *jānāti*).

*m*¹ . s. gs *mana*, x. gx. nx *mon* (*mānis-*) mind. s. gs *māna*, x. gx. *mūn* (*mānyā*) nape of the neck. *muthā* (*musta-*) sweetmeat. *mīla* (*mṛstā-*) salt; gx x. nx g. *mūt* (*mustī-*) a handful; *mev^ano* (*maṭhūnaka-*) brother-in-law *mōgu* (*moha-*) love, attachment.

§ 105. So far as MI-A. is concerned the Mss hesitate in the use of initial *n-* and *n-* for PI-A *n-* For Turner's opinion on NI-A *n-* for MI-A. *n-* see *Gujarātī Phonology*, § 48.

y, v, r, l

§ 106 Initial *y > j*. *v, r, l* remain

y : *jōgi* (*yogin-*) an ascetic *javlā* (*yuḡala-* twins, *jūmvē* (*yajñopavitā-*) the sacred thread; ns n. gs x. nx. gx. *jō* (*ya-* relative pronoun; *jūi* (*yūthikā*) a creeper, *jōlu-* (*yāva-*) barley, millet.

In the s. word *yūvā* (*yūkū*) the initial *y-* seems to have disappeared

¹ In the case of s. *māngli*, gs. *mānguli* and of s. gs. *māngo* derived from these in the sense of "membrum virile" initial *m-* of Konkani represents Sk *l-*, of Sk *laṅgūla-* n "membrum-virile" whence the extended forms *laṅgūlikū* > K. *mungli*, *mānguli*

r : s. gs. *ragata* (*rakta-*) blood : *raḍ^a-tā* (*ratate*) cries : *rāyu*, *rāṇi* (*rājan-*, *rājāni*) : *rutē*, x. gx. nx. *rutē* (*rikta-*) empty ; s. gs. *rukū*, x. gx. nx. *rūk* (*ruksa-*, cf. *vrksa-*) tree : *rēva* (*revā*) sand ; *roma* (*roṃan-*, *loman-*) hair.

l : s. gs. *lāja*, x. gx. nx. *lāj* (*lajjā*) shame, *lāka*, gx. nx. x. *lāk* (*lāksā*) lac, *lāla* (*lālā*) saliva ; gx. *linpon* (*lina-*) humility ; gx. *lipoṃk* to hide (*luppyite*) ; gx. *lumk* to write (*lakhāt*). s. gs. *lep^atā* daubs (*lep-*, *lepa-*), *lēv^atā* licks (*lomp-*). gx. *lōb* (*lobha-*) avarice, greed

v : s. gs. *vūūka*, x. gx. nx. g. *voṇumk* to go (PI-A. **vṛtyate* : MI-A *vaccaī*) ; *vūti* (*varta-*) a wick s. gs. *vūta*, x. gx. nx. *vat* (*vartman-*) way · s. gs. *viju*, x. gx. nx. *vij* (*vidyūt-*) lightning, s. gs. *vaka*, *vōka* (*vam-*) throwing out, vomiting.

SIBILANTS

§ 107. PI-A. *s* and *ś* became MI-A. *s*, *ś* remained. Secondly in Konkani MI-A. *s* has become *ś* in the presence of *ṣ*, *ṣ*

s · s. gs. *sonnē* (*śūnyā-*) zero *śimqa*, gx. nx. *śihg* (*śiṅga-*) horn, s. gs. *śisūru* (*śirsa-*) migraine, *śukḥē* (*śiṣka-*) dry, *śēla* (*śēvala*) ; *śemḥi* (*śikhṇā-*) tuft of hair.

ṣ : s. gs. *sa* (*sāt-*) six, *sūti* (*sastī-*) sixty, *satte* (*ṣatka-*) the sixth

ś · s. gs. *savo* (< *śapat*)¹ curse ; *śiṇyā* (*śiṇyati*) sews, *śoro* (*śirā*) intoxicant, *śiṇ^atā* (*śidhyati*) gets ready or cooked.

h · s. gs. *hātu*, x. gx. nx. *hāt* (*hista-*) hand, *hāstā* (*hasati*) laughs, *hīgu*, gx. nx. *hīg* (*hingu-*).

FINAL CONSONANTS

§ 108 In PI-A. the only consonants which could remain at the end of a word were the nasals, visarga and the unaspirated breathed stops.² But already in MI-A these had either disappeared or reformed as *a*-stems · MI-A *viju* < PI-A *vidyūt*, *kakuha* < **kakubha* (*kakubh-*) The visarga disappeared giving MI-A. -o or -e for PI-A. -ah.

¹ In both *s* and *gs.* there is a meaning yielding the sense of ' lovingly abusing ' with which we should compare Sk *śapat* : follows, is devoted, honours, serves, loves, caresses.

² Guj. Phon. p. 61.

Final nasals all disappeared with or without nasalisation of the preceding vowel.

INTERVOCALIC CONSONANTS

§ 109 Intervocalic *-k-*, *-q-*, *-c-*, *-j-*, *-t-*, *-d-* are lost.

-k- s gs *kāmāru*, x gx nx *kāmār* (*karmakāra-*) iron-smith; *čāmāru*, x gx nx *čāmār* (*carmakāra-*) hide merchant; s gs *kāylo*, g. ngs. *kāulo* (*kāka-*) a crow, s. gs *māttē* (*mastakam*) head, *sāttē* (*chatrakam*) parasol, *-ē* (<*-kam*>), *-o* (<*-akah*>)

-q- s gs *kuḷāra* (*kuḷāgāra-*), *rūnlār* (*rāju-kuḷāgāra-*), *seṇa* (*chagaṇa-*) cow-dung, *lāytū* (*lāgayah*) as opposed to *lāgtū* (<*lagyale*, *lagna-*).

-c- gx. g. nx *sūi* (*sūcī-*) a needle: s gs. *piṣso*, gx. x. nx. *piṣo* (*piśuca-ku-*) mad

-j- s gs *rāyu* (*rājān-*) *bī* (*bījā-*) seed, *rānī* (**rājānī* < *rājānī*) a queen.

-t- *bhāu* (*bhrātṛ-*) brother, *māulo* (*mūṭula-*) uncle; *tūlē-* (*tūla-* **talya-*), x gx nx. *ūkhē* (*āksata-*) absolute, whole, entire: *-sē* (*śalam*), *sī* (*śītā-*) cold, *sēli* (**śītulikā*), *kellē* (*kṛtā-*)

-d-: s gs. *khāna* (*khāṇa-*) eatables, *pūn-* (*pādona-*) *vāna* (*vādāna*, but as lw. with *-n-* for *-n-*), *sāna* (*chūdāna-*), *mou* (*mūdū-*) *pāyu*, *pāu* (*pāda-*) foot, quarter, a measure.

In the above examples a *-y-* or *-r-* is sometimes found as a result of a tendency to bridge the gulf between the two vowels brought into contact as a result of the loss of the intervocal consonant (see § 49)

§ 110. The aspirates *-kh-*, *-gh-*, *-th-*, *-dh-*, *-ph-*, *-bh-* lost their occlusion and became *-h-* in MI-A, which converged with PI-A, *-h-* in the later stage.

-kh-: ?

-gh-: ?

-th- *phōru* (*piṭhū-* *paku-*), *paulo* (**pahulo* < **prathula-*); *ṣūyi* (*yūthukā*) a creeper; *kānu* (**kahānī* < *kathāmkā*) a story; *gū* (**gūha* < *gūtha-*) dung

-dh-: *dhāu* (**dahim* < *dādhu-*) curds, s gs. *honni* (*vadhū* + Dr. *anna*, cf. Deśī *vahuni*), *mhōru* (*mādhū-*) meed.

-ph-: s. gs. *śiyālē* tender cocoa-nut (through **śihālē* < *śri-phalaka*- & *śirah-phalaka*¹).

-bh-:

§ 111 In the case of intervocalic cerebrals it has been pointed out that they are more of MI-A than PI-A sounds. Whatever be their origin, MI-A -t-, -d- > K. -ḍ-: MI-A -th-, -ḍh- > K. -ḍh- > -ḍ-.

-t-: s. gs. *kaḍu*, x. nx. gx. *kōḍu* (*katu*-) bitter, s. gs. *vaḍo* (*vataka*-); *vaḍārūku* (*vata-urūksu*-). *maḍē* (**matikam* < *mṛti*-) corpse; *saḍlu* (**sathula*- < **śrithira*-, cf. Sk. *śithira*-) lose. *kīḍo* (*kita*-) worm; *phōḍi* (√*sphut*-). *moḍatū* (*motayati*) breaks; *pūḍi* (**putikā*, cf. *puta*-)

-ḍ-: s. gs. *jaḍu*, x. gx. ux. *jōḍ* (*jaḍa*-) heavy; *ḍūdi* (*cūḍā*);

-ḍh-: s. gs. *jaḍu* (*jaḍhu*-) stupid? But this is more likely to be from PI-A. *jaḍa*-

-n-, -n-, -m-

§ 112. The history of -n- and -m- was dependent on their position in the word.

1° In the body of a word both appeared as MI-A -n- giving us Konkani -ṇ-.

-n-: s. gs. *ghāṇu*, x. gx. nx. *ghāṇ* (*ghrāna*-) smell; s. gs. *kaṇ-asu*, x. gx. nx. *koṇōs* (*kaṇīsu*-) s. gs. *kaṇu* (*kāna*-) a grain *śēna* (*chagaṇa*-) s. gs. *anvo* (*aṇukāh*)

-m-: s. gs. *ūnē* (*ūnaka*-). *kānu* (*kathānikā*); *tān^{ti}tū* (*tānayati*). *āṇgana*, x. gx. nx. *āṇgon* (*aṇgana*-) court-yard *khānu* (**khādāna*-), *vākkana* (*vyākhyāna*-).

2° In inflexional suffixes -ṇ-, -m- become an *anusvāra* in MI-A. or a nasalization of the surrounding vowels.

nom. plur. neut. -akāṇi > **-ikāṇi* > -ī. *phālī* < *phalakāṇi* (through **phalakāṇi*).

instrum. sing. -akena > Ap. -aenā > K. -ē.

gen plur. -akānām < K. -ā.

¹ *Archiv Orientaln*, vol. IX, No. 1-2, pp 215-216 Sanskrit *śrīphala* and "divine fruit."

² Guj. Phon. 65. Cf. Sk. *jāḍhu*.

nom. plur. neut. *-in* > *-ī* in *dhan* (< **dahū* > *dadhīm*).

For an alternate explanation of Sir George Grierson, see § 59, f. n. 1 above.

§ 113. The history of intervocalic *-m-* also depended on its position in the word

1° In the body of a word it appears as *-v-*, generally nasalizing the preceding vowel and itself losing the nasalization

s. gs. *nāva*, x. gx. nx. g. *nāv* (*nāman-*) name . s. gs. *gāu*, x. gx. nx. *gāv* (*grāma-*) village s. gs. *jāvu* (*jāmā-*), s. gs. *bhā^ata* (*bhramati*) wanders *bhū* (**bhūva* < *bhām-*) the earth, *jāv^alu* (*yamala-*) twin

In a number of cases the nasalization of *-v-* is lost without affecting the preceding vowel

s. gs. *bhōvuru*, *bhōvuru* (*bhramara-*) a bumble-bee. *pā^čvo* (*pañcam-*) fifth, and *-vo* (*-makah*) in ordinals from seven onwards, here the analogy of *pā^čvo* (*pañcamaka-* > **pā^č-vo*) where the loss of nasalization of *-v-* occurs* through dissimilation, explains the loss in the other cases. s. gs. *gavu*, x. gx. nx. *gōv* (*godhūma-*) wheat. s. gs. *dhū^īōrū* (*dhūmrā-*) smoke.

2° In inflexional suffixes *-m-* becomes an *anusvāra* or a nasalization of the surrounding vowels.

1st sing. *-ām* > K. *-ā* (through * *-ām¹*).

1st plur. *-āmah* > M1-A *-āmo* > K. *-ā* in gx. *vortoutā^ū* we are, *vortoutālyā^ū* we were, etc.

-ch-, *-jh-*

§ 114 In § 110 we left out the question of the palatal aspirates. From the point of view of I-E grammar both these are not aspirates corresponding to *c* or *ç*, but are in reality the result of a combination of a sibilant and a consonant. As such both *-ch-* and *-jh-*, though orthographically indicated as simple sounds, are in fact pronounced as *-cch-* and *-jjh-* respectively, and should, therefore, be treated under the section of consonants in contact. In Mss however they are shown as simple sounds

y, *v*

§ 115. a) Intervocalic *-y-* was lost.

s. gs. *mōru*, *mhōru* (*mayūra-*) a peacock :

b) MI-A. *-y-* introduced as a hiatus bridge has remained .
s. gs. *kāy^llo* (*kāka-*) a crow ; *rāyu* (*rājan-*) a king.

c) In the group *-aya-* we have change to *-e-* *balē* (**balaya-*)
valē (*valaya-*) and generally *-ē* < **-ajam* < *-akam*.

d) With the loss of PI-A. or MI-A. *-y-* an intervocal *-r-* has
developed : s. gs. x. nx gx. *rān^u* (*rājan-*) in *rān^ulār*, etc. ; gx.
kāv^o (*kāka-*) a crow . *āvl* (*chāyā*) shadow.

§ 116 (a) Intervocalic *-v-* (whether PI-A. or MI-A.) remained .
s. gs. *navva*, x. gx. nx. *nōv* (*nūva-*) nine . s. gs. *nav^ē*, x.
gx. nx. *nōs* (*naviti-*) ninety ; s. gs. *dēvu* (*devih*) a god, gx. nx. x.
dēv.

(b) In the group *-ava-* the change to *-o-* had already been
effected in MI-A. Thus PI-A. *bhavati* > Pā *bhoti*, Ś *bhodi*, M
hoi, etc. This change is then transmitted to NI-A, and this *-o-*
converges with PI-A. *-o-*.

-r-, *-l-*

§ 117. Intervocalic *-r-* remains, but *-l-* becomes *-/-*

-r-: s. gs. *ghura*, x. gx. nx. *ghor* (MI-A. *ghara-*) house ; s. gs.
kāmāru (*karma-kāra-*) iron-smith ; *mār^ltā* (*mārayati*) strikes,
beats ; s. gs. *mājara*, x. gx. nx. *mājor* (*mārajāra-*) a cat ; *sūru*
(*surā*) intoxicating liquor , *bhōro* (*bhramaraka-*) a bumble bee.

-l-: s. gs. *mālu* (MI-A. *mālāru*) garlands , *tālu* (*tālū-*) palate ;
kālu (*kālū-*) time , *phala*, x. gx. nx. *fol* (*phulam*) fruit ; *bhōlo*
(*bahulaka-*) credulous , s. gs. *kal^ltā* (*√kal-*) knows , *palaytū* (*pra-*
lokeyati) sees ; *metā* (*melayati*) gets, meets , *jaltā* (*jixitati*) burns.

-ś-, *-s-*, *-s-*

§ 118. *-ś-*, *-s-* and *-s-* of PI-A. became *-s-* in almost all
MI-A. languages with the exception of Māgadhi, and remain as
-s- in Konkani except when in contact with *i*, *e* where they be-
come *-ś-*.

-ś-: s. gs. *pāsu* (*pāśa-*) net, loop ; *nāsaytu* (*nūśāyati*) causes
to curdle ; s. gs. *lasūna*, x. gx. nx. *lōsun* (*laśuna-*) garlic ; *piśso*,
x. gx. nx. *piśo* (*piśāca-*) but *piśēi* , s. gs. *kōsu* (*krośa-*).

-ṣ-: s. gs. *vīṣa* (*vīsa-*) poison, *kaṣṭā* (*kṣṣṭā*) tills *baṣaṇu* (*vṛṣabhu-*) bull, *bhāṣa* (*bhāṣā*) language; *varasa* (*varsa-* > **vṛṣa-*) year.

-s-: s. gs. *kāppūsu*, x. gx nx. *kāpus* (*karpūsa-*) cotton; *ghāṣu* (*grāsa-*, *ghāṣi-*) a mouthful; s. gs. *māṣu* (*māsa-*) month *hāṣṭā* (*hasaṭ*) laughs, *vāṣu* (*vāsa-*) habitation. n. gs. *bhāṣṭā* (*bhāṣaṭ*) appears; *paṣṭā* (*pra-sarati*) spreads.

-h-

§ 119. Intervocalic -h- of PI-A converges with MI-A -h- from aspirated stops. In Konkani an aspirate is not tolerated in the interior of a word. It is either thrown back to the initial syllable or is lost. It can only be seen in learned borrowings in any other position.

1° The aspirate is thrown back on the initial syllable —

s. gs. *bhāṣa*, x. gx nx. *bhāṣu* (*bāṣa-*) outside;

s. gs. *bhō*, x. gx. nx. *g bhōu* (*bahū-*) much. s. gs. *mhōru*, x. gx. nx. *mhōu* (*mādhū-*) meed;

x. gx. nx. *qhōu* husband (*ḍhakkī. goha-*),

s. gs. *dhuvra* (*dhulṭṭṭ + dhūtā-*) daughter

s. gs. *kāṣṭā* (*āṣṭa- āṣaṭ-*) brings.

2° The aspiration is lost:

s. gs. *kāṣu* (*kāṣṭāṣu* *kāṣṭāṣu*) story; *jyū* (*yūṭhukī*) a creeper.

CONSONANTS IN CONTACT

§ 120 When two or more consonants came together in PI-A, a gradual assimilation affected these groups in MI-A, resulting in a system of double consonants (simple and aspirate), or a combination of nasal + consonants. This process has already been realized by the time of Aśoka's inscriptions with certain exceptions in the case of groups containing a sibilant or *r* in some dialects. Now as consonants are characterised by the two processes of implosion and explosion,¹

¹ These two elements exist only for the stops, for the remaining consonants there is only the explosive element co-existent with the closure, so that in the case of -n- or -s- or -r- we cannot separate the elements *-n₁ or *-n₂-, etc. Here we should call them explosive consonants only.

the $-k-$ of $ak-$ is pronounced as $-a+k_1+k_2+a-$ where k_1 represents implosion and k_2 the explosion characterising $-k-$. The explosive element is dominant only when in combination with a vowel. From this it follows that in a group like vowel + kt + vowel, we have vowel + $k_1+[k_2+t_1]+t_2$ + vowel, where k_2 and t_1 cannot exist, since t_1 can only follow a vowel sound and k_2 can be followed only by a vowel, thus vowel + kt + vowel > vowel + k_1+t_2 + vowel. In these groups the explosive consonant absorbed the implosive, and thus $-kt-$ > $-tt-$ as in s. gs. $m\bar{u}ti$ < PI-A *mauktikam* MI-A. *mottam* a pearl. Where both sounds were explosive, that having the greater degree of closure became the dominant, so that in groups like stop + r or stop + nasal the resultant was a double stop. In the case of a sibilant, it imparted aspiration to the group while being absorbed.

In a few cases the more open of the two explosive consonants exercised a certain influence in assimilating the more closed one this was particularly seen when the more open one was y , s or η or v and the more closed or dominant one was a dental. Thus dental + y or dental + s > double palatal; $k\eta$ has become ceh , $j\eta$ or even ggh ¹ dental + v or m > double labial in some dialects (but double dental normally in the others)

In the group $-hy-$ or $-ry-$ the y become j and so the dominant consonant. Only in Māgadhī did it remain as y .

These double consonants generally remained unchanged for a long time in MI-A. In Konkanī, however, with the exception of s.² and to a certain extent gs. the double stops have been simplified with compensatory lengthening of the preceding vowel.

The consonants in contact may be divided into a number of cases.

- 1° Stop + stop [a) homorganic . b) heterorganic].
- 2° Groups with a nasal.
- 3° Groups with y
- 4° Groups with r
- 5° Groups with l .
- 6° Groups with v .
- & 7° Groups with a sibilant.

¹ See JBORS. XXIII, Part (i) pp 82-96 on *Sanskrit kṣ* in Pali.

² See § 63 above.

1° STOP + STOP

§ 121. • Homorganic •

-kk-: *cikkana* sticky (*cikkana-*) *cikkōl* , shift above (*cikkala-*)
mud.

-kkh- ?

-gg- *qugqulu* (*qugqulu-*) insense

-gqh- ?

-cc- *ñca* (*ucca-*) high ; s gs *uccāru* (*uccāra-*) pronunciation

-jj- s gs, *lājā*, x, gx nx g *lāj* (*lājā*) shame , *kājāla* (*kaj-jala-*) lamp black ; *bhājā* (*bhājāti*)

-jjh- ?

-tt- *pātu*, *pātto* (*patta-*) a strip of cloth, belt *kūta* (*tutta-*),
bhattu (*bhattu-*)

-tth- ?

-dd- *udṛṭā* (*uddayati*) jumps *kūda* (*hadda-*) bone *āda* ob-
struction (*adda-*)

-dḍh- ?

-tt- s, gs, *uttara* x gx nx *utor* (*uttara-*) reply s gs *pāṭṭala*,
x, gx nx, *pāṭol* (*pattala-*) thin.

-tth- ?

-dd- ?

-ddh- s gs *buddhantū* (*buddhi-*) wise, intelligent .

-pp- s, gs *pūppa* (*pāppala-*)

-pph- ?

§ 122. Heterorganic • here the first stop is assimilated to the
second ; thus in the order of the second stop we have

-tk- MI-A -kk- > K -kk- or -k- , s gs *sukka* the sixth in
cards (*sutka-*)

-tk- > -kk- s, gs *ukalla* (*ut + kal* or *kā-*) lifts

-tkh- > -kkh- °

-dg- > -gg- ?

-dg- > -gg- s, gs, *mūqu* (*mudgā-*),

-dgh- > -ggh- *uqhaq-* (*udqahāta-*)

-kt- > -tt- s *bhāta*, x gx nx, g *bhāt* (*bhiktā-*) rice ; *mōṭi*
(*mauktika-*).

-pt- > -tt-: s. gs. *sāta*, x. gx. nx. g. *sāt* (*saptā-*) seven ;

-kth- > -tth- : ?

-bd- > -dd-: x. gx. nx. *sād* (*śabda-*) noise, sound.

-gdh- > -ddh-: s. gs. *dūdu*, x. gx. nx. g. *dūd* (*dugdhā-*) milk.

In the example of PI-A. *dagdhā-* MI-A. *daddha-*, besides PI-A. *dahati*. MI-A. *dahati*, the cerebralisation has survived in Konkani *dādel* burnt oil

-bdh- > -ddh- ?

-tp- > -pp-: s. gs. *ubjatū* < * *up^ajatū* (*utpadyate*) is born.

-tph- > -pph- ?

-db- > -bb-: ?

-dbh- > -bbh-: x. gx. nx. *ubho* (*udbhāta-*).

2° GROUPS WITH A NASAL

§ 123. Stop + nasal

(a) In the group guttural + *n* or *m* the nasal is assimilated.

-kn- > -kk- s. gs. *moh-lo* (* *muk-na-*) free

-gn- > -gg-: s. gs. *nāgdo* (*naqn- > naqga-*) naked, *bhāgtā* (*bhagnā-* *bhagga-*) wastes away; x. gx. nx. g. *ūg* (*agnī-*) fire, *lāgtā* (*laqnā-* *lagga-*) touches.

-km- > -kk- s. gs. *rōkka* (*raulma-*) cash [cf. Kanarese *rōkka-*]

-gm- > -gg- ?

(b) In the group *jñ* the *j* was assimilated, the resulting *ññ* > *nñ* or *nn* > *n*¹ or *n* s. gs. *rūni* (*rājñī*) a queen; *jñnū* (*yajñopavitām*) the sacred thread, *āna* (*ājñā*) command. The cerebral *n* here can be explained by *svara-bhakti*: *rāñi* < * *rāñi* < * *rājñī* < PI-A. *rājñī*, so also *āna* < * *ā-ānā* < * *ā-jñā* < PI-A. *ājñā*.

(c) -tn- > -tt- s. gs. *sav^ati* (*sapatñī*) co-wife. For this word there is also a form in -kk- in MI-A.¹ giving a few NI-A. forms².

* *dn-* > -dd- this change is already realised in PI-A. *blinnā-* < * *bhd-na*, etc, cf. *clunnā-*, *ānna-* and MI-A. *runna-* (< *rud-na-*).

-pn- > -pp-: ?

¹ The cerebral -ñ- can also go back to MI-A. -n- already simplified from OMI-A. -nñ-; this is attested to especially in the case of MI-A. *ññā* < PI-A. *ājñā*.

² *Le Monde Oriental* vol. 26-27, p. 164, f. n. 2.

(d) *-tm-* > *-pp-* (through* *-tpm-* with the *abhiudhāna* of *p* in the group *-tm-*). s. gs. *āppana*, x. gx. nx. *āpun* (*ātmān-*, *ātmānah* > MI-A. *appano*, besides Pā. *attano*).

-dm- > *-bb-* ?

-dm- > *-mm-* s. gs. *Pommmā* (<Sk. *pudma-*) a *nomen proprium*

§ 124 In the group nasal + stop the several treatments have been discussed in §§ 59-60. Following the strict orthography there suggested, we have .

-nk- s. gs. *anko* x. nx. gx. *ānko* (*anka-*) figure, s. gs. *āṅkaḍa* hook; s. gs. *kāṅkana* x. nx. gx. *kāṅkon* (*kankana-*) bracelet; s. gs. *kunkūma* x. gx. nx. *kuṅkū* (*kunkuma-*) saffron. The nasal is lost in s. gs. *pālki* but retained in *palaṅg-pōs*¹ (a loan-word with *-ṅg-* for *-ṅk-* < *paryankt-*, **palyanka-*)

-ṅkh- s. gs. *saṅkāl*, x. gx. nx. *sāṅkhol* (*śṅkhalā*) a chain.

-ṅg- s. gs. *āṅga* x. nx. gx. *āṅg* (*aṅga-*) body, s. gs. *śiṅga*, x. gx. nx. *śiṅg* (*śṅga-*) a horn; s. gs. *āṅgana*, x. gx. nx. *āṅgon* (*aṅgana-* < *ankana-*) a court-yard, s. gs. *raṅgu*, x. gx. nx. *rṅig* (*ranga-*) colour, s. gs. *cāṅga*, *cāṅgu* (< *gaṅga-*) good, *bhīṅgāru* (*bhīṅgāra-*) s. gs. *uṅḍalo* (*aṅḍāra-* *moḍāra-*) live coal.

-ṅh- s. gs. *jāṅga*, x. gx. nx. *jāṅg* (*jaṅghā*) the thigh.

-ñc- s. gs. *pāñcā*, x. gx. nx. *pāñc* (*pāñca-*) five, s. gs. *māñcō* (*mañcaka-*) a cot, s. gs. *cōñca* (*cañcu-*) a beak, *vāñcūtā* lives, (=defrauds death) [< *vañcayati*]

-ñch- ?

-ñj- s. gs. *pāñjirē* (*pañjara-*) a cage, s. gs. *māñji* (*mūñja-*) the sacred thread ceremony; *mañjūḥ* (*mañjīsthā*)

-ñgh- s. gs. *sāñjā* (*sandhyā*: MI-A. **sañjyā*, *sañjyā*) evening; x. gx. nx. *vāñj* (*vandhyā* > MI-A. **vañjyā*) a barren woman.

-nt- s. gs. *kānto* (*kāntaka-*) a thorn, *ghānta* (*ghaṇṭā*) a bell; *vānto* (*vanta-*) a share.

-nth- s. gs. *kaṇṭhi* (*kaṇṭhā-*) a necklace, s. gs. *sūṇṭhi* (*ś ṇṭhi-*) ginger.

* Continued from the Annals Vol. XVIII Part (iv) p 384.

-ṇḍ-: s. gs. *dāṇḍūro* (*daṇḍā-*); *āṇḍa* (*aṇḍa-*) testicle; *māṇḍatā* (*māṇḍate*) settles, gets fixed or built up; gs. *bhaṇḍa* (*bhaṇḍa-*) obscene talk.

-ṇḍr-: ?

-ṇḍh-: ?

-nt-: s. gs. *dāntū*, *dātu*, x. gx. nx. *dānt*, *dāt* (*dānta-*) tooth; *kāntūka*, x. gx. nx. *kāntumk* (*kṛntū-*) grates; s. gs. *āntū* (*antara-* < *āntṛā-*) entrails.

-nth-: s. gs. *pantu* (*pānthāh*) way, mode of living. doctrine or sect; s. gs. *kanthu* (lex. *kanthā*) an ascetic's dress.

-nd-: s. gs. *čāṇḍāṇē* (*caṇḍā-*) moonlight, s. gs. *śinduru* (*śindūra-*) vermilion x. gx. nx. *nonōnd*, but, s. gs. *nanada* (*nānāṇḍr-*), ns. ngs. *kāṇḍo* (*kanda-*) onion.

-ndr- > MI-A -nd- which converges with PI-A. -nd-.

-ndh-: s. gs. *khāṇḍu*, x. nx. gx. *khāṇḍ* (*skandhā-*) shoulder; *gāṇḍa* (*gandhā-*) sandal wood; x. gx. nx. *āṇḍor* (*andhakāra-*) darkness, obscurity, s. gs. *rāṇḍapa* (*rāṇḍhayāu*)

-ndhr- > MI-A -ndh- which converges with PI-A. -ndh-.

-mp-: s. gs. *čāṇḍē* or *čāmpē* (*campaka-*) *lempatā* (*līmpatā*); x. gx. nx. *sāmpaḍumk* (*sampatati*) to find.

-mph-: s. gs. *gumpu* (*gumphu-*, but cf. Kan. *gumpu*) a cluster, bunch, heap, collection

-mb-: s. gs. *lāmbūka*, x. gx. nx. *lāmbūmk* (*lamba-*) to hang; *jāmba* (*jambū-*), s. gs. *ṛimbuvo*; gs. *limbuvo* (*numbu-*) citron; x. gx. nx. *umhar* (*udumbara-*)

-mbh-: s. gs. *kumbāru* (*kumbhakārah*, but cf. Kan. *kumbhāra*) a potter s. gs. *khāṇḍo* (*skambhā-*) a pillar.

§ 125 Nasal + Nasal.

(a) Double nasals -ṇṇ- and -nn- are simplified with compensatory lengthening of the preceding vowel and the resulting nasal is always dental. Here only MI-A -nn- and -ṇṇ- are to be considered as examples of double nasal are limited in PI-A.

-ṇṇ-: s. gs. *kāṇu*, x. gx. nx. *kān* (*kārṇa-*) ear; s. gs. *pāṇa*, x. gx. nx. *pān* (*parṇā-*) a leaf. In a few cases -ṇṇ- is preserved through borrowing from Kanarese: s. gs. *baṇṇa* colour < MI-A. *vaṇṇa* < PI-A. *virṇa*.

-nn- : x. gx. nx. *onād* (*annāḍya-*) corn.

(b) Double -mm- is also mostly of MI-A. origin and is simplified as above.

-mm- : s. gs. *kāma*, x. gx. nx. *kām* (*kārman-*) work; s. gs. *čāmdē* (*carman-*) hide, leather.

(c) When the nasals are heterogeneous the first is assimilated to the second

-mn- > MI-A. -nn- which then converges with PI-A. -nn-.

-nm- > MI-A. -mm-, which then converges with PI-A. -mm-. In the Sk. word *janman-* which has been accepted as a learned borrowing s. gs. give *janmu*, but gx. g. nx. *jolm* birth.

§ 126 Nasal + semivowel, treated under groups with *y*, *r*, *l* and *v* below

§ 127 Nasal + sibilant treated under groups with a sibilant below.

GROUPS WITH *y*

§ 128 In the groups stop + *y* where the stops are gutturals, palatals, cerebrals or labials, the *y* is assimilated.

ky : s. *śrīmk* sling (*śrīkṣā-*)

khy : s. gs. *vākhana*, x. nx. gx. *vālon* (*vyākhyāna-*).

gy : s. gs. *lāgtā* (*laṅgata*) sticks, attaches, comes into contact ;

ghy : ?

cy : ?

gy : ?

ty : s. gs. *thumtā* (*trutyata*) breaks; *phuttā* (*sphutyata*) breaks.

thy : ?

dy : s. gs. *jāḍu* thick (*jāḍya-*)

dhy : ?

py : s. gs. *neptā*, x. gx. nx. *lupomk* (*lupya-*) hides ;

phy : ?

by : ?

bhy : ?

§ 129. When the stops are dentals they are assimilated first and then as stops they assimilate *y*. Such an intermediate state is seen in Vedic *jyāts* as opposed to *dyut-*.

Thus *ty* > * *cy* > *cc*. *thy* > * *chy* > *cch*; *dy* > * *ju* > *jj*;
dhy > **jhy* > *jjh*

ty: s. gs. *nāctā* (*nṛtya*-), *ard̐eca*. x. gx. nx. *ōqit* (*ardha*-**trtya*)
 two and a half.

thy: ?

dy: s. gs. *vīju* (*vidyut*) lightning; *āy*, x. gx. nx. *āj* (*adyā*)
 today, now,

dhy: s. gs. *śījtā* (*śīdhyat*) is finished, boiled; *rijtā* (*ṛdhyat*)
 soaks, pervades, *śāṇya* (*sandhyā*) evening ns. ngs. *mājār*
 (*madhya-gr̥ha*),

§ 130. In the group nasal + *y*, the *y* is assimilated,
ny: s. gs. *rāna* (*dr̥an̥ya*-) forest

ny: s. gs. *māna* (*manya*-) nape of the neck.

my: s. gs. *sama* (*sāmya*-)

§ 131. In the groups *ly*, or sibilant + *y*, the *y* is assimilated

a) *ly*: s. gs. *kāl̥i*, x. nx. gx. *kāl* (*kālyā*-) yesterday. s. gs.
mola (*maulya*-) price; x. gx. nx. *tel* s. gs. *tela* (**cauly*-) oil

b) *vy*: x. gx. nx. *vācr* (*vyāpāra*-) activity, business; s. gs.
vāgu, x. nx. gx. *āg* (*vyāghra*-) tiger

c) Sibilant + *y*

(i) *śy* s. gs. *nāstā* (*nāśyat*) curdles. *disuka*, x. gx. nx.
disumk (*dṛśyāte*) to be seen,

(ii) *sy*: fut -*isyasi* > MĪ-A -*issu* > -*śi*

(iii) *sy*: s. gs. *kāśē* (*kāmsya*-) bronze,

§ 132. In the groups *ry*, *hy*, *r* and *h* are assimilated and the
 resulting *yy*, *yyh* become *jj* and *jjh*.

ry: s. gs. *āj̥jo*, *āj̥ji*, x. gx. nx. *āj̥o*, *āj̥i* (*ārya*-, *ārya-kā*) grand-
 parent; x. gx. nx. *kāj̥* (*kāryā*-) act, deed,

hy: ?

yy: s. gs. *śēj̥ūr̥ti* (*śayyā*);

GROUPS WITH *r*

§ 133. In all groups containing *r* the *r* is assimilated; fur-
 ther in the group *mr* the voiced stop *b* developed before *m* and
r, so that the resulting group became **mbr* > *mb* and converged
 with PĪ-A *mb*.

A. *r* is the second element of the group ;

kr : s. gs. *čāka*, x. gx. nx. (*akrā-*) a round slice ; *tāk*, x. gx. nx. *tāk* (*takra-*) butter-milk, *vākḍē* (*vakrā-*) crooked, bent.

gr : s. gs. *gāṇṭi* (*granthi-*) knot. *gāṇṭi* (*grāṇṭi-*) village, city, s. gs. *jāḡi* (*jāgrī-*) awake.

qhr : s. gs. *vāgu*, x. gx. nx. *vāg* (*vyāg-*) tiger ; *ghāni* (*qhrāna-*) smell

tr, *dr*, *dhr*, etc, see § 87

pr : s. gs. *phāṭṭōru* (*prasāṭṭa-*) stone.

br Initially s. gs. *bāṇṇūnu*, x. gx. nx. *bāṇṇū* (*brāhmaṇa-*)

bhr : initially *bhāṇ* (*bhrātṛ-*).

mr : s. gs. *āmba* (*āmra-*) mango *tāmbē* (*tāmr-*) copper.

īr : x. gx. nx. *sāsu* (*saisṛ-*) mother-in-law.

sr s. gs. *māusi* < **māusāsī* < *māṭṛ-svasṛika* maternal aunt

B. *r* is the first element of the group

rk : s. gs. *māmkada*, x. nx. gx. *māmkoḍ* (*markā-*) a monkey ; *sākāra*, x. gx. nx. *sākōr* (*śārkarā*) sugar ; s. gs. *kākāḷ* (*karkata-*).

rg : s. gs. *māḡtā* (*mārgat-*) x. gx. nx. *āḡol* (*argala-*) a bolt ; *gāḡri* (*gargari*)

rqh : s. gs. *māhāraḡa*, x. gx. nx. *māhāḡa*, (*māhārga-*) costly, dear.

rc : s. gs. *kūcc* (*kūcca-*)

rj : s. gs. *māḡfara-*, x. gx. nx. *māḡjūr* (*māḡjāra-*) a cat ; s. gs. *bhāvaja*, x. gx. nx. *bhāvōj*, *bhāvjaḷ* (*bhāturjāyā*) brother's ; s. gs. *qujara* (*gurjara-*).

rt, *rth*, *rd*, *rdh*, see § 87.

rp : s. gs. *pāppaḍu*, *pāppōḍu*. x. gx. nx. *pāpōḍ* (*parpata-*) ; *kāppaḍa* (*karpata-*) ; s. gs. *khoḡporu* (*kūrpara-*) elbow

rh : x. gx. nx. *dublo* (*durbhāla-*) weak.

rbh : s. gs. *gābu*, x. *gāb* (*gārbha-*) embryo ; *cibbaḍa* (*cirbhatikā*)

rṇ : s. gs. *kānu*, x. gx. nx. *kūn* (*kārna-*) ear ; s. gs. *pāna*, x. gx. nx. *pān* (*parnā-*) leaf, s. gs. *sonnānu* (*suvarna-*) ; *sūḡa*, (*curṇa-*) ; *cūrnaka-*, s. gs. *jūna* ; x. gx. nx. *jūn* (*jūṇa-*) old, ripe.

rm : s. gs. *čāmdē* (*carman-*) hide ; *kāma*, x. gx. nx. *kām* (*kārman-*) work ; s. gs. *ghāṇṇāṇi* (*gharman-*) hot sweat ;

ry: see § 182.

rt: ?

rv: In this group the sonant *v* was first reduced to the voiced stop *b* and the resultant then converged with OI-A. *rb*: ʔabfā (*carvat*) thews, bites;

rs: s. gs. *pāsa*, x. gx. nx. *pās* (*pārśi(-)*) side.

rs s. gs. *ghāstā* (*gharsat*) rubs

GROUPS WITH *l*

§ 134 *l* + stop or *m* *l* is assimilated

lk: ?

lq: ?

lp s. gs. *kāp'ā* (√*kalp-*) cuts s. gs. *kāpm*, gs. *kāppam*, x. gx. nx. *kāpōn(i)* (√*kalp-*) hair-out.

lm: ?

§ 135 *l* + *y*, *v* or *h* *y*, *v*, *h* are assimilated

ly: see § 131;

lv s. gs. *belpatr* (*bulva-*)

lh s. gs. *kollo* (Des. *kolhuo*) fox.

§ 136. *r* + *l*: see § 133.

l + *l* s. gs. *pālo*, x. gx. nx. *g. pālo* (*pullava-*).

GROUPS WITH *v*

§ 137. Stop + *v*:

(a) Guttural, palatal or cerebral stops + *v*. *v* is assimilated.

kv: s. gs. *pkiā*, *pānku* (*pakv(-)*).

½ jv: s. gs. *jalā* (*jvālati*) burns, *ḥaro* (*ḥvara-*) fever.

tv: gx. nx. *khāt* (*khatvā*) a bed-stead.

(b) Dental + *v*. The dental becomes assimilated, resulting in a double labial.

ti s. gs. *-panā*, x. gx. nx. *pḥā* < *-tvana*.

dv: Initially > *d*. s. gs. *dārvatē* (*dāḥra-*) except in the numeral *dāḥ*-° which regularly gives *bḥ*-°.

dhv: ns. gs. nx. *ubho* (*ūrdhva-*).

- (c) *l + v*: *v* is assimilated, see § 135.
- (d) Sibilant + *v*: *v* is assimilated:
- śv*: x. gx. nx. *pās* (*pāśvā-*) side.
- sv*: s. gs. *māuśi* (*māṭṛsvasrikā*) mother's sister.
- ev*: s. *soppana* (*śivāpna-*)
- (e) *v + y* or *r + v*: *y* and *r* are assimilated see §§ 131, 133.
- (f) *h + v* > *-bbh-* s. gs. *jiba*, x. gx. nx. *jīb* (*jihvā*: MI-A. *jibbhā*) tongue.

GROUPS WITH A SIBILANT

§ 138 Sibilant + stop becomes double aspirated stop in MI-A and the aspiration is lost in Konkani.

- śc* s. gs. *vič'u*, x. gx. nx. *vim'cu* (*viścaka-*) scorpion.
- śk* s. gs. *vuḱlā* (*śuśkā-*) dries. *vikray^dtā* (*viśkara-*) scatters, spills.
- st*: s. gs. *āta*, x. gx. nx. *ūt* (*astau*) eight. s. gs. *puti* (*piśtā-*), *mīta* (*mṛstī-*) salt; s. gs. *mīthāi* (*mista*); gx. nx. *mūt* (*mustī-*).
- śtr*¹ s. gs. *voite*, *ūmta* (*iustra-*) camel,
- sth* s. gs. *koḱgē* (*kosthu-*), x. gx. nx. *gōt(h)* (*gosthu-*) a cow-pen,
- śk* s. gs. *khāmbu* (*skambhā-*)
- s. gs. *khāṇḱu* (*skandhā-*)
- śkh*: ?
- st*: s. gs. *hātu* x. gx. nx. (*hāsta-*): x. gx. nx. *mātē*, s. gs. *māttē* (*mastaka-*) heap: s. gs. *phāttaru*, *phattōru*, x. gx. *fātōr* (*prasārā-*) stone Initially *thoḱē* (*stoka-*).

sth: s. gs. *thānu* (*sthāna-* > **sthāna-*), *thoru* (*sthaura-*)

śp: Initially *phāsu* (*sparśā-*).

sph: Initially *phuttūka*, x. gx. nx. *g phutomk* (√ *sphut-*)

§ 139. Stop + sibilant

(α) *ks* > *kkh*:

(i) Initially: *khāru* (*kṣāru-*): s. gs. *khīri* (*ksīrī-*).

¹ But cf. s. gs. *bhaṣṭa*, x. gx. nx. *bhoṣṭ* Sk. (*bhrāṣṭra-*)

(ii) Medially. s gs. *khākho* (*khāksa-*, *kāksa-*), x. gx. *ākhē* (*āksata-*) whole, unbroken, *pāku* (*paksā-*); s gs. *siklā* (*śikṣat-*), etc.⁹

(β) *ks* > *cch* s gs. *māsu*, x. gx. nx. *māśi* (*māksikū-* > Amg *macchiā*).

(γ) *t* or *p* + *s* > *cch*.

(i) *-t* + *s-* > *cch* s. gs. *māśi* (*matōya-*) fish, *vāśrū* (*vatsr-*)

(ii) *-p* + *s-* > *cch* : ?

§ 140 Sibilant + nasal

(α) *sn*, *sn* > *nḥ*;

sn s. gs. *hūna*, x. gx. nx. *hun* (*usn-*) heat, hot.

sn Initially *nhūttā* (*snūti*)

(β) *sm*, *sm*, *sm*

śm : s. gs. *miso* (*śmāsrū-*, but of Kan *mise*).

sm s. gs. *hūma* (*ūsmān-*)

*sm*¹ :

§ 141 (α) Sibilant + *y*, *r* or *v* *y*, *r*, *v* are assimilated see §§ 131, 133, 137

(β) *i* + sibilant is assimilated. see § 133

(γ) *śy*, *sy*, *sy*, see § 131

(δ) *śi*, *si* see § 133; *rś*, *rs*, *rṣ*, see § 133

(ε) *śv*, *sv*, *sv* see § 137.

§ 142. *hk*, *hkh*, *hp* become respectively *hl*, *kh*, *pp*

TABLE OF KONKANI CONSONANTISM

k

§ 143 a) Initially.

K *k* < MI-A. *k-* < PI-A. *k-*, see § 162

< MI-A. *k-* < PI-A. *kr-* s. gs. *kosu* (*krōśa-*); s. gs. *kollo* (*krośt-*).

< MI-A. *k-* < PI-A. *kl-* ?

< MI-A. *k-* < PI-A. *kv-* s. gs. *kaḍo* (*kvath-*).

⁹ In groups like *vismarati* K shows the *-ss-* treatment s. gs. *visar*.

b) Medially :

K. -k- or -kk- < MI-A. -kk-

< PI-A. (1) -*kn- s. gs. *moklo* (**mulna-*)

(2) -tk- s. gs. *uḥkalitā* (*ui^h-kṛ-*)

(3) -km- : s. gs. *rōkka* (*raukma-*)

(4) -ky- : see § 128

(5) -kr- : § 133.

(6) -rk- : § 133

(7) -tk- : § 134.

(8) -kt- § 134

(9) -kt- s. gs. *pikṭā* (*palvī-*)

(10) -tk- : § 122.

< MI-A. -k^hh- (see under *h^h* below) by loss of aspiration.

h^h

§ 144. (a) Initially :

K. *kh-* < MI-A. *h^hh-* < PI-A. *h^hh-*

< PI-A. *ks-*, see § 139.

< PI-A. *hr-* s. gs. *khelu* (√*kriḍ-*)

< PI-A. *kh^y-* :

(b) Medially :

K. -h^hh- < MI-A. -k^hh^h-

< PI-A. (1) -k^h-, § 139

(2) -śk-

(3) -sk-

(4) -sk-

(5) -kh^y-.

(6) -ks^y-

(7) -sk^hh-

g

§ 145. (a) Initially :

K. *g-* < MI-A. *q-* < PI-A. *g-* § 102.

< PI-A. *gr-* : s. gs. *gūmti* (*granthi-*) knot : *gāvu*
(*grāma-*) village.

< PI-A. *gl-* ?

< PI-A. *gⁱ* . ?

(b) Medially :

K. -g- or -gg- < MI-A. -gg-

- < PI-A. (1) -dg- : s. gs. *mūgu* (*mudgá-*)
 (2) -gñ-
 (3) -gm-
 (4) -gy- : § 129.
 (5) -gr-, § 133.
 (6) -ḡ-, § 133
 (7) -lg-
 (8) -gl-
 (9) -ḡg-

gh

§ 146. a) Initially :

- K. *gh-* < MI-A. *qh-* < PI-A. *gh-*
 < PI-A. *qhr-* : s. gs. *ghām* (*ghāṇa-*)

b) Medially .

- K. -g(h)-, < -gg(h)- < MI-A. -ggh-.
 < PIA. (1) -dgh- : s. gs. *ug(h)odtā* (*udghat-*)
 (2) -ghn-:
 (3) -ghr-, § 133
 (4) -rgh-, § 133

c

§ 147. a) Initially :

- K. *c-* < MI-A. *c-* < PI-A. *c-* § 102
 < PI-A. *cy-*
 < PI-A. *ty-*

b) Medially

- K. -~~cc~~ or -c- < MI-A. -cc-
 < PI-A. (1) -ty-
 (2) *-tc- > -cc- already in Sk.
 (3) -cy-
 (4) -rc-

ch

§ 148. Initially Konkani does not possess *ch*. In this position every MI-A. *ch-*, whatever its origin, has been regularly changed to *s-* or *ś-* depending upon the following vowel (*s-* with *ā*, *ū*, *ō* and *ś-* with *ē* or *ī*).

Medially -*ch-* is really -*cc-* even in PI-A. and MI-A., but is reduced in K. to -*s-* or -*ś-*.

3

§ 149 (a) Initially .

K $j^- < \text{MI-A. } j < \text{PI-A. } j^-$, § 102.
 $< \text{PI-A. } y^-$, § 106
 $< \text{PI-A. } jy^-$.
 $< \text{PI-A. } jv^-$;

(b) Medially :

K $-j-$ or $-jj-$ < MI-A. $-jj-$.

< PI-A (1) -dy-

(2) $-d_j^- > -j_j^-$ already in Sk.

(3) -14-

(4) - rj -

(5) - ~~pr~~

(6) -ju-

(7) -bj-

(8) -r y-, §132

(9) - *W.F.*, §132

2h

§ 150. a) Initially

K *jh-* < MI-A. *jh-* (see my "Initial *jh-* in Indo-Aryan" in *Calcutta Oriental Journal*, II, pp. 97-105)

< PI-A. (1) 1/2-

(2) धनु-

3) dhv

(4) k8-

(5) स-

(6) j- by initial aspiration.

(b) Medially

$$K. \quad ij(h) \leq MI-A. -jj-$$

< PI-A. (1) -jjh-

(2) *dhya-*, § 129.

(3) -hy-, § 132.

4

§ 151. a) Initially .

K. $t- < \text{MI-A. } t- < \text{PI-A. } t-$

< PI-A. *tv-*, of. Sk. *tvalati*: *ṭalati*
is disturbed.

b) Medially :

- K. $-tt-$ or $-t-$ < MI-A $-tt-$:
 < PI-A. (1) $-rt-$, § 87.
 (2) $-ty-$
 < MI-A $-tth-$ by deaspiration, see below.
 th

§ 152 a) Initially

- K. $th-$ < MI-A $th-$ < PI-A. $th-$
 < PI-A $sth-$ (especially in the root $\sqrt{sthū}$):
 s, gs $thāna$ ($sthāna-$), $thāhāna$ ($sthāh-$)

b) Medially

- K. $-tt(h)-$, $-t(h)-$ < MI-A $-tth-$
 < PI-A. (1) $-rth-$. § 87.
 (2) $-st-$ § 138.
 (3) $-sth-$ § 138
 (4) $-sth-$?
 (5) $-thy-$.

$ḍ$

§ 153. a) Initially .

- K. $ḍ-$ < MI-A. $ḍ-$ < PI-A. $ḍ-$
 < PI-A $ḍ-$ by cerebralisation : ns. ngs.
 $ḍōra$ ($ḍāru-$).

b) Medially :

- K. $-ḍḍ-$ or $-ḍ-$.
 K. $-ḍ-$ < MI-A $-ḍ-$ < PI-A $-t-$
 = < PI-A $ṛt-$, § 86.
 K. $-ḍḍ-$ or $-ḍ-$ (by simplification) < MI-A. $-ḍḍ-$:
 < PI-A. (1) $-rd$, § 87.
 (2) $-dy-$:
 K. $-ḍḍ-$ < MI-A. $-ḍḍh-$ by deaspiration, see below.
 $ḍh$

154. a) Initially .

- K. $ḍh-$ < MI-A. $ḍh-$ < PI-A. $ḍh-$
 < PI-A. $dh-$ by cerebralisation.

b) Medially .

- K. $-ḍḍ(h)-$ or $ḍ(h)-$ < MI-A. $-ḍḍh-$:

- (2) -*śn-*
- (3) -*sn-* s. g. *hūna* (*usṇā-*)
- (4) -*sn-*
- (5) -*hn-*
- (6) -*hn-*

γ) K. -*n-* or -*nn-* < MI-A. -*nñ-* (written also -*nn-*)

- < PI-A. (1) -*n-*
- (2) -*mn-*
- (3) -*ny-*
- (4) -*ni-*
- (5) -*nn-*

nh

§ 161. This appears only initially as a result of the reduction of PI-A. *sn-* < MI-A. *nh-* s. gs. *nhūna* (*snāna-*)

p

§ 162. a) Initially

K. *p-* < MI-A. *p-* < PI-A. *p*
 < PI-A. *py* ?
 < PI-A. *pr-*
 < PI-A. *pl-* s. gs. *pḍvṭā* (*plāṭe*) swims

b) Medially

K. -*pp-* or -*p-* < MI-A. *pp-*
 < PI-A. (1) -*tp-*
 (2) -*tm-* s. gs. *āppana*, x. gx. nx *āpun*
 (*ātman-*)
 (3) -*pr-*
 (4) -*rp-*
 (5) -*lp-*
 (6) -*pl-*
 (7) -*tv-*,
 (8) -*py-*

K. -*pp-* or -*p-* < MI-A. -*ph-* through deaspiration, see below.

ph

§ 163. a) Initially .

K. -*ph-* < MI-A. *ph-* < PI-A. *ph-*
 < PI-A. *sp-*
 < PI-A. *sph-*

b) Medially :

K. $-pp(h)-$ or $-p(h)-$ < MI-A. $-pph-$.< PI-A. (1) $-sph-$ (2) $-sph-$ (3) $-sp-$ (4) $-sph-$ (5) $-hpa-$ (6) $-hpha-$

b

§ 164 a) Initially

K $b-$ < MI-A $b-$ < PI-A $b-$ < PI-A. $dv-$. s. gs $bīnā$ ($dvī-daśu$) etc.< PI-A $br-$

b) Medially

K. $-bb-$ or $-b-$ < MI-A. $-bb-$ < PI-A (1) $br-$.(2) $ob-$ (3) $-rv-$.K. $-bb-$ or $-b-$ < MI-A. $-bbh-$ through deaspiration see below bh

§ 165. a) Initially .

K $bh-$ < MI-A. $bh-$ < PI-A. $bh-$ < $bha-$ s gs. $khōvaru$ ($bhramara-$)

bumble bee.

b) Medially :

K. $-bb(h)-$ or $b(y)-$ < MI-A $-bbh-$.< PI-A. (1) $-abh-$ (2) $-bhy-$ (3) $-abh-$ (4) $-bhr-$ (5) $-hv-$

m

§ 166. a) Initially .

K $m-$ < MI-A. $m-$ < PI-A. $m-$ < PI-A. $mr-$.< PI-A. $ml-$:

K. *m-* < PI-A. *l-*, see foot-note to § 104.

b) Medially :

α) K. *-mm-* or *-m-* < MI-A. *-mm-*.

< PI-A. (1) *-nm-*

(2) *-my-*

(3) *-rm-*

(4) *-lm-*

β) K. *-mm-* or *-m-* < MI-A. *-mh-* :

< PI-A. (1) *-sm-* : s. gs. *hūma* (*ūsmān-*)

(2) *-sm-*

(3) *-sm-*.

(4) *-ksm-*.

(5) *-hm-* : s. gs. *bāmmūnu*, x. gx. nx.

būmon (*brāhmaṇa-*)

mh

§ 167. K *mh-* occurs only initially as a result of the reduction of PI-A. *sm-* > MI-A. *mh-* or of initial aspiration of PI-A. *m-*,

(α) PI-A. *sn-* > K. *mh-*. s. gs. *mhasnē* (*smasāna-*).

(β) Initial aspiration. s. gs. *mhāl-gado*, *mhāḷlo* (*mahallaka-*)
s. gs. *mhasi*, *mhaśi*, x. gx. nx; *mhōs* (*mahasa-*, *māhūsi*).

(γ) In the root *nhanumk*, *mhōṇumk*, initial *mh-* corresponds to Sk. *bh-*.

y

§ 168. a) Initially

K. *y(e)-* < MI-A. *e-* < PI-A. (1) *e-*

(2) *ai-* :

b) Medially .

K. *-y-* replaces PI-A. *-k-*, *-g-*, *-c-*, *-j-*, *-t-*, *-d-*, *-p-*, *lest* in:
MI-A.

v

§ 169. a) Initially :

K. *v-* < MI-A. *v-* < PI-A. *v-*

< PI-A. *vy-*

< PI-A. *v-*

b) Medially :

- K. $-v < \text{MI-A. } -v < \text{PI-A. } -v$
 = as "hiatus-bridge", see § 49.
 = MI-A. $-\tilde{v} < \text{PI-A. } -m$. s. gs. $g\ddot{a}vu$ ($gr\ddot{a}ma$).
r

§ 170. a) Initially :

- K. $r < \text{MI-A. } r < \text{PI-A. } r$
 K. $r < \text{PI-A. } l$, § 96 (b).
 K. $r < \text{MI-A. } r < \text{PI-A. } rru$. s. gs. $r\ddot{u}ku$ (Sk. $vrkṣā >$
 $*vrukṣā > rukṣā$. MI-A. $rukḥha$)
 b) Medially :

- K. $-r < \text{PI-A. } -r$ }
 $< \text{PI-A. } -l$ } § 96.
l

§ 171. a) Initially :

- K. $l = \text{PI-A. } l$ }
 $= \text{PI-A. } l$ } l } see § 96.
 $= \text{PI-A. } r$ }
 b) Medially :

- K. $-ll$ or $-l$ $< \text{MI-A. } -ll$:
 $< \text{PI-A. } (1) -ly$
 (2) $-lv$
 (3) $-ll$
 (4) $-adl > -ll$ in PI-A. of. $malla$:
 $madrā$: $*madla$
l

§ 172. Konkani l occurs only medially, either intervocally or in combination with cerebral stops.

- K. $-l < \text{MI-A. } -l < \text{PI-A. } -r$ or $-l$

- K. $-l < \text{MI-A. } -l/-d < \text{PI-A. } -t$ or $-d$

In the word s. gs. $pālñē$ (for $*pālñē$) etc. l occurs in combination.

s

§ 173. Konkani has reduced all the PI-A. sibilants to s , but a secondary change depending upon the following vowel has given us $ś$ and $ṣ$ ($ś$ before i, j and $ṣ$ before other vowels).

b) Medially :

K. -h- < MI-A. -h- :

< PI-A. (1) -kh- :

(2) -gh- :

(3) -jh- :

(4) -lh- :

(5) -dh- :

(6) -ph- :

(7) -bh- :

SVARABHAKTI

§ 175. The insertion of a light vowel or Anaptyxis to break a combination of consonants is fairly common in MI-A. and has come down to the NI-A. stage in a good number of words. Konkani is no exception to the generality of NI-A. languages. A few examples may be noticed here.

s. ga. *varasa* (*varṣa*- > **var^aṣa*) year ;

x. nx. gx. g. *ārso* (*ādarśa*- > **ādar^a(i)śa*) a mirror.

s. ga. *dhūvōru* (*dhūmra*- > **dhūm^ara*) smoke.

INSERTION OF PLOSIVES

§ 176. When a group nasal + liquid occurs in PI-A. it sometimes happens that between the nasal *n* or *m* and the liquid a voiced plosive of the same class as the nasal is inserted. It was already mentioned in § 133 that PI-A. -mr- > **mbr*-which converged with PI-A. -mb- in MI-A. There are a few cases not discussed there which deserve special mention here.

*-mr- > -nd^rr- : s. ga. *pand^arā*, x. gx. nx. *pond rā* (*pañca-dāta* : Ap. *panna-rasa* > **panrasa* or *pann rasa* : **pand^arasa*).

-mr- > *-mbr- > -mb-, § 133. But in a few learned borrowings the change -mbr- is retained ; s. ga. *ambrīṭa* (*amṛta*-) nectar, ambrosia.

-ml- > *-mbl- (through *-mb^al-) > -mb- : s. ga. *āmbaṭ*, x. gx. nx. *āmbaṭ* (*āmla*-) sour, acid ; but in a few cases -mbl- is retained : s. ga. *āmbli* (*āmlikā*) unripe mango.

INSERTION OF r

§ 177. Hemacandra in his Prakrit Grammar mentions (4. 399) the word *Vrāsu* < *Vyāśaḥ* in Apabhramśa under the gen

eral rule *abhūtepi kvacit* which sanctions the insertion of *r* as the second member of a consonant group where the group is not historically related to a consonant group in Mf-A or PI-A. In such cases we have a real instance of insertion. Elsewhere Ap. optionally retains a *r* of a consonantal group. This insertion is possibly due to analogical formation or more likely to contamination. Thus *gs drustu, dustu* (*dusta-*) bad, evil is due to contamination with Sk. *dur-* giving us a possible **duruṣṭa-* > **duruṣṭa-* > **drusta* which is then used as a loan word. Similarly in *ns. ngs srāpu* (*śāpra-*) the insertion of *r* may be due to contamination with Sk. *śrāpinam* cooking, boiling. *srāpin-* mfn: etc.

PROTHESIS

§ 178 The instances of prothesis of *y-* and *v-* are quite common to all Konkani dialects, and particularly characteristic of the lower grade of speech *y* is often prefixed to *ē*, and *v* to *ō*.¹ Thus *s. gs yēlla, x gx nx yēllā* *s. gs ēllā*; *s gs yēka ēka*, etc; *s gs vōkkada* (< *ausadhā-*) medicine. For other examples reference may be made to the literature indicated under Dictionaries in § 2

ELISION OF CONSONANTS

§ 179 *Aphaeresis* In the lower grade of Konkani dialects particularly of the *x*-variety the elision of initial *v-* is quite common. Thus we have *x gx nx vkhūk khūh* to sell; *viskal*: *iskal* wide, scattered; *visar-* *isar* to forget; *vepār*. (*y*)*epār* business.²

Aphaeresis of *h* is common to these rustic dialects. *gx. hāi*: *ūū* (< *ahakam*)

INTERCHANGE OF CONSONANTS

§ 180. *n-* and *l-* often interchange, § 97.

l- and *n-* often interchange, § 97.

m- and *l-* interchange, § 104, f. n. 1.

¹ For other languages utilising prothesis of *y* and *v* see Grierson. On the Modern Indo-Aryan Vernaculars, § 294 (p. 143).

² *Op. cit.* § 299 (p. 145).

METATHESIS

§ 181. Metathesis is common to many words. Thus *na. up^arātē*, *s. uppartē* : *gs. urpātē* (*vparita-*) contrary, opposite, inverse; *s. ḡs halu*, *x nx. gx. hōlu* (< *laghu-*, *laghuka-* : *MI-A. halua-*). In this section we may also consider the case of initial aspiration as due to metathesis.¹

SANDHI

§ 182. The *sandhi* which is observable in the various dialects of Konkani is not quite uniform within the same dialect. We shall note here the important changes due to vowel *-sandhi* and consonant *sandhi*.

VOWEL SANDHI

§ 183 We shall not consider here the vowel *sandhi* retained in Konkani through *PI-A.* and *MI-A.*

(α) *MI-A. -ao* $\left\{ \begin{array}{l} < \text{PI-A. (1) -ako} \\ & (2) -ato \\ & (3) -ayo \\ & (4) -avo \end{array} \right\}$ *K. -o*, § 53.

(β) *MI-A. -āo* $\left\{ \begin{array}{l} < \text{PI-A. (1) -āko} \\ & (2) -āco \\ & (3) -āto \\ & (4) -ādo \end{array} \right\}$ *K. -o*, § 53.

(γ) *MI-A. -ā + ā-*

(1) *ā + a* > *K. ā*, § 54 A.

(2) *a + ā* > *K. ā* § 54 B.

(3) *a + a* > *K. e* (rarely *ā* in recent loan-words) § 55.

§ 184. (α) The first vowel is *i* or *ē*

(1) *e + a* > *K. e*, § 56

(2) *i + a* > *K. e* or *i*, § 59

(3) *i + i* > *K. i*, § 56

(4) *i + e* > *K. e*, § 56

(5) *e + i* > *K. e* or *a*, § 56

(6) *i + u* > *K. u*, § 56

¹ Grierson, *op. cit.* § 369.

(β) The first vowel is $\ddot{u}$ or $\ddot{o}$.

(1) $\ddot{u} + a > K. o$ or u § 57

(2) $\ddot{u} + o > K. u$, § 57

(3) $\ddot{u} + \ddot{u} > K. \ddot{u}$, § 57

(4) $u + i > K. \ddot{u}$, § 57

(5) $o + a > K. o$, § 57

CONSONANTAL SANDHI

§ 185. With the loss of $\ddot{a}$, $\ddot{i}$ or $\ddot{u}$ in the interior of a word through reduction to a and then to a) (§ 30) consonants come into contact with each other. In these circumstances the characteristic consonant *Sandhi* of Sanskrit comes into play, but not uniformly. Thus we have s. gs. *paḍtū* (< **paḍatū*. Sk. *pātati*) but g. *pattā* (through **paḍ-tū*). As opposed to this we have s. gs. *pallo* (< **paḍ-lo* : *paḍ^l-lo*) : g. *pāḷlo*, g. ngs. *paḍ-lo*. There are hundreds of such examples in each of the dialects herein discussed.

§ 186. That this *Sandhi* process is not uniform is seen in such strings of examples as s. gs. *paḍ-tū* : *pallo*, *kaḷ-tā* : *kaḷ-lē* ; g. *pattā* : *paḍ-lo*, etc. It will be seen that practically all examples of this nature come under the general treatment of assimilation of dentals by cerebrals. The assimilation is of two degrees. In g. *pattā* < **paḍ-tā* **pat-tā*, **pat-tā* there is only the devoicing of $-ḍ$ with cerebralization of $-t-$, in s. gs. *pallo* there is first the cerebralization of $-l-$ (of **paḍ-lo*) which then assimilates the $-ḍ$. In g. *paḍ-lo* and s. gs. *paḍ-tū* the assimilation of $-l-$ or $-t-$ is not initially carried out, and thus further assimilation is rendered impossible.

PART II: MORPHOLOGY

GENERAL CONSIDERATIONS

§ 187. The gradual simplification of PI-A. Morphology through MI-A has completely altered the grammar of modern I-A. vernaculars. For the general development of Morphology reference may be made to Jules Bloch's *L'indo-aryen*, pp. 99-300, where he discusses the evolution of the morphology of the nouns (pp. 105-204) and of the verbs (pp. 207-300)

§ 188. In PI-A. the system of noun and verb-inflection was very complex. It is especially in the case of verbs that we can

see the difference between Vedic and Classical Sanskrit; here the different moods affect only the present system, whereas in Vedic Sanskrit they affect also the perfect and aorist systems. Similarly corresponding to Sk. *devaḥ* we have in Vedic *pryāṣ* and *pryēbhis*; and to Sk. *devāḥ* we have Vedic *pryāṣas* and *pryāṣ*. Some of these forms have survived in MI-A. languages regularly, for the instrumental plural ending *-(e)bus* [i. e. *-(e)-bus*] as applied to nouns ending in *-a* has survived as against the classical ending *-as*; similarly in Pāli we have in the nom. pl. forms like *upāsakāse*, wherein the ending *-āse* reminds us of Vedic *-āsas*.¹ Again in verbal inflexion we have forms like *tappāmase*, *abhinaṇḍāmase*,² etc. reminding us of Vedic *bhāvā masi* on the one hand and *bhāvā-mahe* on the other.

§ 189. The characteristic of PI-A. morphology may be said to consist in the theme or base on the one hand, of the ending or suffix on the other, giving us the full base from the root-form, and finally the elaborate system of terminations which modify the entire position of the central word, whether noun or verb. But the interplay of these is very complex, bringing in changes in the quality or quantity of the vowel in the syllable of the word, an aspect which is called vowel alternation.³ As regards nouns there are three genders, three numbers and seven cases (or eight if the Vocative is counted) affecting the different classes of words. In the case of verbs there are three numbers, three persons, five tenses and five moods, and three voices.

§ 190. This complexity is simplified to a great extent in MI-A. The three numbers have disappeared yielding place to two, singular and plural. The different classes of nouns ending in consonants have become identified with nouns ending in vowels due to loss of final consonants in MI-A. (see §§ 15, 76). The dative case has been supplanted by the genitive in most words, etc. In the case of verbs the middle voice has been gradually eliminated, the number of tenses and moods has also been lessened, and the different classes of verbs reduced to standard types.

¹ Gelger, § 794.

² *Ibid.* § 122.

³ *L'indo-aryen*, pp. 99-101.

§ 191. The process of simplification witnessed in the MI-A. stage continued in the NI-A. stage, and worked an absolutely new change from the synthetic to the analytic stage. This process of simplification is in reality a reducing and regularizing process. As in MI-A. two numbers alone- singular and plural- are preserved. Of the many dialects of Konkani the southern group shows the distinction between the sing. and plur. whereas the northern group, in line with Marāṭhi,¹ does not distinguish them in the nominative of masculines derived from the Sanskrit -a class, e. g. *dēv* (in opposition to s. gs. *dēvu* : *deva*)².

DECLENSION

§ 192. Konkani, like other I-A. languages, perserves in a reduced degree and a more regularized manner the flexional system of MI-A. But on the ruins of the older formal system the NI-A. have built up certain characteristics of their own.

This is seen principally in the themes or stems where the phonological changes studied by us in the first part show the general maintenance of the I-A. characteristics of these changes. Then there is the question of the gender, number, and case with case-terminations.

The theme or stem.

§ 193. Bearing in mind our observations on the final vowels (§§ 15-20) we may say that all nouns in Konkani end in -a, -ā, -i or -ī, -u or -ū, -o and -ō.

-a : *māna* nape of the neck ; *mana* mind ; *ghara* house ; *kāma* work, etc.

-ā : *dhagḍā*, *boḍḍā* dull-witted, *mainā* a bird, *gaḍḍā* chief.

-ī : *māṭṭi* mud ; *bhūyī* earth ; *rāṇī* queen ; *mhāntāri* old woman.

* Continued from the Annals Vol. XVIII Part (iv) p. 384.

¹ *La langue marathe*, § 177, (p. 176).

² In this Section s. and gs. will be taken as the norm for all Konkani dialects ; forms for x. gx. nx. g. etc. can be derived from these by the application of the laws arrived at in the Phonology Section.

- ũ: *pūtu* son; *mhōvu* mead, honey; *kānu* ear, etc.
 -o: *ghoḍo* horse; *pūnno* udder; *mhāntāro* old man, etc.
 -ē: *sūṇē* dog; *māttē* head; *sāttē* umbrella etc.; -ī, -ī: *dhaī* curds; *moī* pearl.

As a result of the loss of the original short finals of the MI-A. in the northern Konkani dialects we have stems ending in consonants also, but their original ending may easily be seen in s. gs. dialects. Hence we shall not specially deal with the northern dialects in this connection unless they show some characteristics not witnessed in the southern group.

Gender

§ 194. The distinction of the three genders noticed in OI-A. and MI-A. is clearly kept up in the dialects of Konkani, a feature which it shares with Marāṭhī, Gujarāṭī, Simhalese on the one hand, and with the Himalayan language Bhadarwahi¹ on the other.

The results of J. Lohmann's *Genus* and *Sexus*² show us that in Indo-European the idea of *sex* is secondary whereas the idea of *genus* (animate : inanimate) is primary, that the neuter builds in its fundamental forms a pure morphological category and that from the *formal* point of view the Feminine and Masculine form a single category, and that originally from this consideration the I-E. system had no connection in its *genus*-system with the *sex* of the thing denoted. In PI-A. and OI-A. the distinction between animate and inanimate genus has no importance; the morphology shows that except in the direct cases (Nom.-Acc.) the Masc. and Neut. form a single category in opposition to the Fem. For a general consideration of this problem as applied to the New Indo-Aryan languages see Bloch, *L'indo-aryen*, pp. 150 seq.

While the distinction of the genders has been preserved in all these three stages so far as the above-mentioned languages are

¹ *Indian Linguistics*, Bulletin of the Linguistic Society of India, Vol. I, parts II-IV, 1931, pp. 1-38. Neuter Gender in Bhadarwahi by Siddheshwar Varma.

² Vandenhoeck & Ruprecht, Göttingen, 1932. [= *Ergänzungshefte zur Zeit. f. vergl. Sprachforschung auf dem Gebiete der. idg. Sprachen*, No. 20,]

concerned, the gender of individual nouns has not always been kept intact. The beginnings of a certain normalization are already seen in the declension of the Fem. -i and -ū and the corresponding Masc. nouns in the Nom.-Acc. plural forms, e. g. *aggio*, *sāhūo* by the side of other forms such as *maio*, *deviō*, *dhenūo* *vahūo*. This tendency of reducing the Masc. nouns of OI-A. ending in -i or -u to Fem. in NI-A. is seen in many instances :

Sk. *agnih* : MI-A. *aggi*, NIA. *āg*, *āgi*, *agg* etc. fem.

This may not be taken as a general rule for all NI-A. languages, e. g. Sk. *ikṣuh* : Hindi *ūkh*, *ikh* fem. but Marāṭhi *ūa*, Panjabi *ikkh* masc.

Again in the case of Sk. *vārtman* neut. (*vartma*), MI-A. *vattū* fem. *vatta* masc. and neut. all the modern derivatives show the feminine gender.

§ 195. The Konkani nouns have certain characteristic endings connected with the different genders.

-a with neut. and fem. : (a) Neut. *kāma* work ; *mana* mind ; *ghara* house ; etc.

(b) Fem. *māna* the nape of the neck ; *vāta* way, *ḡamga* think, *lāḡa* shame etc.

-ā with masc. only¹ : *dhaḡḡā* imbecile, dull-witted, *gaḡḡā* chief, etc.

-ī with fem. only : *mātti* mud, *kātri* scissors, *hasī* elephant, etc.

-u with masc. only² : *hātu* hand, *kānu* ear, *duḡḡu* money etc. (Exception : s. gs. *āu-su* mother),

ḡ- with neut. only : *sūḡḡ* dog ; *sāttḡ* umbrella, parasol ; *māḡḡ* head, etc.

-i with neut. in *dhhī* (Sk. *dadhī-*) curds, *motri* (Sk. *manklikam*)

-o with masc. only : *ghoḡo* horse, *kollo* fox etc.

§ 196. It will be seen from above that where Marāṭhi shows a feminine in -ū (e. g. *vālū*) from a MI-A. -uā : Sk. -u-kā Konkani will always show a Masc., whereas in the case of

¹ Excepting *nomina propria*, e. g. *Rādḡā*, *Umā*, *Rmā*, etc.

² Excepting some neuters in -ū : *cerḡū* child, *cāḡū* young maid-servant, etc.

Marāṭhī masc. in -ī (e. g. *hāṭi* or *hāthī*: Sk. *hastī*) Konkani will always show a fem. (e. g. *tī hastī* fem.). We may therefore deduce from such examples that normalization of gender etc. has proceeded to a greater extent in the Konkani dialects than in the Marāṭhī dialects. In the whole of this section the final short vowels are taken as characteristic of *ur*-Konkani nouns although at present they are seen only in the southern group, having been recently lost in the northern group.

§ 197. The Konkani neuter in -a sometimes corresponds to Sk. masc.: s. gs. *māj̄jara* (*mārjārah*) cat, *gāḷḍava* (*gardabhah*), ass, *ḍukkara* (*sūkarah*) pig. In fact all names indicating some of these domestic animals appear to be neuter whereas the wild animals are generally indicated in the masc. as in OI-A.: s. gs. *vāgu* (*vyāghrah*) tiger, *siṁhu* (*siṁhah*) lion. This does not apply to extended nouns, as in *cittala* neut. spotted stag, hind, deer (Sk. *citra-* with MI-A. -alla- extension). The extension in -aka- shows all the three genders. s. gs. x. gx. nx. etc. *ghoḍo* masc. *ghoḍī* fem. horse, mare and *sūnē* dog. As a matter of fact where this -aka- is in the masc. we automatically get the fem. in -ikā-, that is Konkani -ī, but the neut. remains without any change; thus *sūnē* represents a dog as well as a bitch, but *ghoḍo* represents a stallion and *ghoḍī* a mare.

It therefore appears that a study of the entire mass of these examples from the NI-A. languages distinguishing these three genders is absolutely essential for discovering the principles of such differentiation—a subject to be investigated outside our present scope.

§ 198. The neut. which separates itself from the masc. only in the direct cases (nom.-acc) in OI-A. stages is identical in the other cases with the masc. And in general there is no semantic connection between these two; but not so between the masc. and fem. of adjectival nouns; here the sense of bigness and smallness is inherent in the masc. and fem. respectively. Thus we have *māḍḍo* in s. gs. x. for the cocoanut tree but *māḍḍī* for the betelnut tree, showing the comparative sizes of the two nuts. In a few cases, however, the rôle is exchanged: s. gs. *kaṭso* a small pitcher: *kaṭī* a big pitcher (? a measure of rice equal to

14 ~~seers~~). A similar semantic relationship holds good between neut. and fem. nouns : s. gs. *dora* rope : *dōrī* fem. a thread.

Number

§ 199. Like the MI-A. dialects Konkani possesses two numbers, singular and plural, in opposition to singular, dual and plural of OI-A. The dual in OI-A. is particularly connected with pairs such as *pitarau* parents, *bhrāvau* eyebrows, etc. But gradually the use of the numeral *dv-* replaced the use of the dual. The idea of duality in Konkani as in all MI-A. and NI-A. dialects is conveyed by the use of the numeral for two. The plural is used to indicate, besides plurality, a kind of respect; this is in fact an honorific use which it shares with most of the modern Indo-European languages. Of the Konkani dialects s. alone restricts itself generally to plurality, for there is no honorific plural as such among its speakers who use it only when the need arises to converse with members of other communities.

Case

§ 200 Like all NI-A. languages Konkani knows only two cases—the direct and the oblique. The nominative and accusative of OI-A. have merged into the direct case. For a discussion of the history of this change in Indo-Aryan, see Jules Bloch, *La langue marathe* §§ 181-184 (pp. 179-183) and *Indo-aryen*, pp. 156-161. Unlike other languages of the type like Marāṭhī the vocative of Sk has not merged in the direct case, but in the oblique. These two cases constitute the characteristic of Konkani flexion.

The direct case is used generally as the subject, the inanimate direct object (e. g. *rāmāka āmbo dūtā*) he gives a mango to Rāma etc.) but never as a vocative as in other cognate languages.

The oblique case is used with or without postpositions; the lost postposition is seen only in hurried speech, but appears on slow analysis of the forms in question. Thus in s. gs. *Rāmā āmbo dūtā* a mango has been given to Rāma the form *rāmā* is identical with *rāmāk(a)*, for the question *koṇāk(a)?* to whom?, is invariably replied to by *rāmāk(a)*.

§ 201. As in Marāṭhī and other NI-A. languages, the direct case of bases ending in maso. *-a* in Sk. or *-u* (nom. sg. form) of Kōṅkaṇī is based on the corresponding nom. and dative-genitive forms of OI-A.

The direct singular ends in *-u* (e.g. *hāt-u*) and the direct plural in *-a* (*hāla*, i. e. *hāt-a*); this will explain why the general practice is to give the basic form of the first as *hātu* (ending in *-u*, just as *ghoḍ-o* is ending in *-o*) whereas in the case of similar plural numerals we have the bases given as *pāñc-a*, *sāt-a*, *āt-a*, *navv-a* etc.

Corresponding to the above scheme we have in OI-A. *dévah* (*dévo* before sonants): *dévāh* (or *dévā* before sonants), the *-o* and *-ā* being respectively reduced to Kōṅkaṇī *-u* and *-a*. The sing. nom. *-u* is attested in Apabhramśa and old Marāṭhī. Similarly the plural in *-a*.

In the pronominal adjectival forms like *to*, *jo*, *ho* etc. of Kōṅkaṇī we are to seek not the conservation of the nom. sg. in *-o*, but rather the extension of the bases with *-ka* giving us a regular *-o* ending. This *-ka* extension is applicable not only to adjectival and pronominal bases but also to some verbal bases in MI-A. in addition to adverbs.

§ 202. From the dat.-gen. *-aha* of Apabhramśa we get the oblique case for the masc.-neut. of Sk. *-a-* declension in Kōṅkaṇī as *-ā*. Thus from *dēvu* the direct case in the sing. we get the oblique singular as *dev-a* and from the neut. *mana* we get the oblique sing. *man-ā*.

Similarly from the dat.-gen. plur. *-ahā* of Apabhramśa the oblique plural in *-ā* is derived in Kōṅkaṇī dir. sing. *dēv-u*, plur. *dev-a*, but oblique sing. *dev-ā*, plur. *dev-ā*; so also from the neut. *mana* the oblique sing. *man-ā*, plur. *man-ā*.

§ 203. The direct case of neuters in *-a* of OI-A. follows the general trend of I-A. development. Thus from the sing. *phala-m* we get s. gs. *phala* by the loss of the final nasal (see § 16^a) of MI-A. *phala-m*; corresponding to OI-A. *phalāni* we have MI-A. *phalāṁ* or *phalā-i* regularly giving the Mar. oblique plur. *phāl-ē*, but all Kōṅkaṇī dialects we get *phāl-a*, this form can only be traced to Vedic neut. plur. in *-ā* which is about twice as frequent

in the R̥gveda as the form in *-āni*; the nasality appears to be due to the contamination of these two giving us an *ur*-Konkani *-ān*: mod. Konkani *-ā*, unless we base it on the analogy of the oblique *-ā*: *-ā̃*.

§ 204. The direct case of feminine nouns ending in *-ā* in Konkani in *-a* (from OI-A. *-ā*) conserves the MI-A. tradition: sing. *mālā*: Konkani *māla*, and plur. *mālā-o* Konk. *māl-o*.

The oblique case has the desinence *-e* for the sing. and *-ā̃* for the plur.: e g. s. gs. *mān-a*, sing.: *mān(n)-o* plur. in the direct case, and in the oblique sing. *mān(n)-e*: plur. *mān(n)-ā̃*. The oblique singular is derived from Apabhramśa Gen.-Loc. termination *-ahe* and the plur. from the corresponding Ap. plur. *-ahā̃*.

§ 205. Most of the K. words in *-ī̃* are derived from Sk. *-in*, *-ikā* or simply *-i*, illustrated respectively by s. gs. *hastī*, *māttī* and *rātī*: Sk. *hastin-*, *mṛttikā* and *rātrī*. MI-A. tradition is conserved here:

	Sing.	Plur.
	<i>rattī</i>	<i>rattī-(y)o</i>
Kon.	<i>rāt-ī</i>	<i>rāt-yo</i>

on the analogy of which we have *mātt-ī*: *māt-yo*, *hast-ī*: *hast-yo* etc.

The oblique sing. and plur. are respectively characterised by the desinences *-ye* and *yā̃*, corresponding to *-e* and *-ā̃* of the preceding paragraph. The palatalization in *-ye* and *-yā̃* is due to the extended forms of a majority of these nouns in *-ikā*. The bases for all these are the Ap. gen. sing. and plur. terminations. We thus get the oblique forms *rāt-ye* in sing., *rāt-yā̃* in plur.

§ 206. The few rare cases of the neuter in *-ī* or *ī̃* show the same type of oblique cases as the fem. in *-ī̃*: *mot-ye*: *mot-yā̃* from *mōtī*: Sk. *mauktikam*, Pk. *mottam*.

In the direct case, however, we have *mōtī̃* in the sing. and *mōtī̃* in the plur., the difference being only in the quantity of the final vowel or rather the stress with it is pronounced. In actuality, however, apart from this accent, it is not always possible to distinguish the different lengths of the final vowel.

§ 207 The neuters in *-ē* are due to OI-A. *-aka* ending. The direct desinences are *-ē* in the sing. and *-ī* in the plur.

Sk. sing.	<i>śuna-kam</i>	plur.	<i>śunkāmi</i>
Pk.	<i>śuna-yañ</i>		<i>śunayāñ</i>
Kon.	<i>śūn-ē</i>		<i>śūñ-ī</i>

The plur. here corresponds to the *-ē* of Marāṭhi.

The oblique is given by *-yā* in the sing. and *-yā* in the plur., corresponding to the *-ā* and *ā* of corresponding neuters in *-a*, i. e. the unextended neuters. Palatalization or the presence of *-v-* is due to the extension in *-aka-*. The Ap. gen. terminations again give us the regular oblique desinences.

§ 208. The masculines in *-o* are due to the *-aka-* extension of OI-A. The direct case is given by *-o* in the sing. and *-e* in the plur. : *ghoḍo* : *ghoḍe*. We have shown that the *-o* is due to the inflected form of OI-A. *-ako*, MI-A. *-ao*, and that the plur. *-e* is to be taken as the plur. *-akū* (before sonants), MI-A. *-ayā* (§ 55).

The oblique is given by *-yā* in the sing. and *-yā* in the plur. as in the preceding case.

§ 209. Certain neuters in *-ū* or *-ū* arising from the OI-A. *-aka*, MI-A. *-u(y)a-*, like the neuters *-ī* or *ī* arising from OI-A. *-ika*, MI-A. *-i(y)a-*, need special mention here. The direct sing. ends in *-ū* short or long, but the plural ends in *-vū*: s. gs. *-cerqū* *cerq-vū*.

The oblique sing. ends in *-vū* and the plur. in *vū*. The loss of *v-* in the ending *-vū* (sing.) corresponding to *-vū* (plur.) in *cerq-vū* is perhaps due to the hesitation of recognising the gender, but more probably to the cluster *-rq-*.

The parallelism is complete between this class and the other type of neuter nouns studied above.

§ 210 Observations on the different types.— In the preceding paragraphs we have seen the characteristics of the entire bases of southern Konkani. But there appears in x. gx. nx. etc. a certain tendency towards special treatment of particularly loan words, tat-samas or semi-tatsamas.

For instance Father Stephens gives in his *Grammatica* (2nd ed. 1857, p. 18) the two words *darji* (*dorzi*) tailor, (*vāḷu*) bamboo. The direct case in both instances is sing. & plur. *darji* and *vāḷu*; similarly the oblique sing. & plur. appears as *darjā* (*dorzi*) and

velvā (*vellua*), all belonging to his sixth declensional system. The rest are exactly as given in the preceding section.

Similarly in Father Maffei's *Grammar* tat-sama words like *guru* priest, *vastu* thing, etc (pp 36-37) have the same form for sing. and plur in the direct case and nasalisation alone differentiating the oblique sing. and plur. This is seen in Portuguese as well . *pādrī* (p 33),

The desinences of the various cases treated above vary phonologically with each dialect. Thus corresponding to s. gs. *-e* we may have x. *-i* which also stands for s. gs. *-ye* s. gs. *vāt-ye* obl. sing. . x. *vātī* Such reductions are also seen in s. gs. learned borrowings . *pādr-yā* *pādr-i*. obl sing. or *pādr-e*.

Purely Sanskrit borrowings follow the I-A. model. Thus Father Stephens cites on p. 10 sk *kalpanā*-(*cōlpōna*) thought. The forms given are

direct .	sing.	<i>kalpanā</i> (<i>cōlpōna</i>)	plur.	<i>kalpanā</i> (<i>cōlpōno</i>)
	oblique	<i>kalpane</i> (<i>cōlpōne</i>)		<i>kalpanā</i> (<i>cōlpōnā</i>)

which are perfectly intelligible.

§ 210 Certain changes which occur in polysyllabic words in the formation of the direct and oblique cases should be noted here. The illustration of a word like *mājjara* cat will be typical.

	sing	plur
direct	<i>n.ājjar-a</i>	<i>mājṛā</i> (through <i>mājṛ^ar-ā</i>)
oblique	<i>mājṛ-ā</i> (<i>mājṛ^ar-ā</i>)	<i>mājṛ-ā</i> (<i>mājṛ^ar-ā</i>).

The penultimate vowel in s gs. is lost in the dir plur. and obl. sing as well as plur. This law constitutes the rhythmic quality of the declension.

Traces of other historical desinences.

§ 211 Just as the nom.-acc. forms of OI-A. and MI-A. have given rise to the NI-A. direct case, and the Apabhramsa genitive has yielded the NI-A. oblique case, we find in certain formations of Konkani traces of the earlier I-A. system, which it shares to some extent with Marāṭhi. As we have no traces of a Konkani literature as such earlier than the 16th century A. D. we cannot verify at present the earlier forms employed in K

Vocative

§ 212 Unlike other NI-A. languages which have the direct base serving for the Vocative all dialects of Konkani use the oblique case for the same. The obvious reason appears to be the lengthened oblique base : *phal-a* : *phal-ā mūn-a* : *mūn (n)-e*, *mātt-i* : *mātt-ye*, *hāt-u* : *hāt (t)-ā*, *sūn-ē* : *sun-yā*, *ghoḍ-o* : *ghoḍ-yā*, etc. conserving to some extent the *pluta* character of the final vowel (see Pāṇini viii. 2. 24 : *dūrād-d-hūte ca*). Now whereas the *pluta* is to be recognised by its predominant length, and all Konkani dialects have preserved this more in the oblique base than in the direct, the influence of the original *pluta* should be seen in all vocative formations ; analogical disturbance of other classes of nouns by the *-a* class seems to be responsible for this state of affairs.

The examples of the voc. given by Father Stephens, *Grammatica*, §§ 58-62 all show similar characteristics. The plural of the voc. is obtained by adding *-no* to the oblique sing : *manusā-no* (Stephens, § 58 : *monnussa-no*); this *-no* has become in s. g. *-nū* or even *-nū*, also in x.

Instrumental

§ 213. Professor Jules Bloch (in *La langue marathe* as well as *L'indo-aryen*) finds in the Marāṭhi → the reduction of Sk. *-ena*, and he is supported by Professor R. L. Turner in his paper on the *Phonetic Weakness of Terminational Elements in Indo-Aryan* (JRAS, 1927, pp. 227-239). On the other hand Sir George Grierson's suggestion that it is due to the reduction of Apabhramśa *-ahi* the loc. sg. termination deserves careful consideration. Professor Turner has made a good case for this special treatment, but in the case of *-n-* we have to face the difficulty of making an exceptional case, here to which there is no parallel in the whole field of I-A. For the loss of occlusion of intervocalic aspirates or the change of *-m-* to *-ū-* or *-ṇ-* etc. we have parallels in the history of I-A. though under different circumstances, and thus we can speak with right of the phonetic weakness of terminational elements as in Vedic *-mahe* : Greek *meiha*, etc ; but what such phonetic weakness will do to *-n-* becomes purely hypothetical in as much as no illustration of such weakness is witnessed in the entire history of I-A. except the oft-quoted neut.

plurals of MI-A. $-ũĩ$, $-ĩĩ$ and $-ũĩ$: Sk. $-ũĩ$, $-ĩĩ$ and $-ũĩ$. This problem deserves to be studied carefully.

Whatever be the origin then of the instr. sing. in $-ĩ$, whether the inst. $-ena$ of Sk or the loc. $-alũ$ of Ap, traces of earlier I-A. formation are seen in Konkani, particularly in the pronominal bases $hũv-ĩ$, $tũ-vĩ$, $tũn(n)-ĩ$, $te-nũ$, $tin(n)-ĩ$, etc.

The plur. under similar circumstances is in $-ĩ$: $ũm m)-ĩ$, $tum (m)-ĩ$, $tũn(n)-ĩ$, etc. This termination $-ĩ$ is to be traced to MI-A. $-ehim$.

Locative

§ 214 Sk. $-e$ appears as $-i$ in certain Konkani forms: s. gs. $-gēri$ *ghari* (cf Fr. Stephens, *Grammatica*, § 68: *tache ghōri putru nassilo*, or in our system *tũce ghari putru nũsilo*). Another example quotable from Fr. Stephen's work is (§ 66) *borie vellũ alo*. i. e. *barye vėlũ alo*; here *vėlũ* represents an analogical formation to *gēri* quoted above, for *vėl-u* is masc. in Konkani. Other forms seen in this grammar are: *sũcalli* (i. e. *sakālĩ*, s. gs. *sakālĩ*) and *tōttaqui* (i. e. *tatākĩ*). The *i* or *ĩ* in *sakālĩ* is probably due to MI-A. *sakalhiyam*. Sk. *sakalyam*. But in s. gs. *kālĩ* (*kalyam*. *kalye*) and *phũp* (Sk. *prabhũte*. MI-A. *pahũya-*) we have traces of the earlier loc. termination. Similarly in the adverbs *khaiĩ*, *thaiĩ* we have traces of MI-A. *khaiĩ*, *thaiĩ*.

A further case is connected with the postposition *lũy(g)ĩ* from Sk. *lagna-*. In s. gs. *ašsĩ*, in this manner, *tašsĩ*, in that manner, *kašsĩ*, in what manner, *na. jašsĩ*, in which manner (relative) the same phenomenon is seen.

Corresponding to this $-i$ or $-ĩ$ there are certain forms ending in $-ũ$ or $-ũ$: s. gs. *ghũr-ũ* in the house, = *gharũ-nũ(u)*: in the case of present participles used absolutely. *kariũ kariũ* while doing, etc. Here these participles are duplicated, when not duplicated we get forms of the type *kartũn-ũ* or *kartũnũ*, etc. This desinence is seen in the ablative *gharũ thũunu*, gs. *gharũ thũk(k)unu* etc. "From within the house". Parallel to *khaiĩ*, *thaiĩ*, etc. we have s. gs. *hũngũ* here, in this place, the final of which appears to belong to the same category.

Ablative

§ 215. The MI-A. termination $-ũo$, in the reduced form $-ũu$ is perhaps seen in the postposition s. *thũu-nũ*, gs. *thũk(k)u-nũ*

(<*thāk-au-nu), but for a more probable explanation, see below, § 219.

Professor Bloch considers in his later work that the locative -ā is in reality of ablative origin despite the sense (*L' indo-aryen* p. 174), and thus gets out of the difficulty of explaining -ā from Skr -ammu. The reduction of -āo to -ā does not offer any particular difficulty and the analogy with the instrumental gives the nasalisation (*ibid.* 174).

POSTPOSITIONS

§ 216. For a general treatment of these in Indo-Aryan see Bloch, *L' indo-aryen*, pp. 181-183. For Marāṭhi see his *La langue marathe*, §§ 197-202 (pp. 195-207); for Awadhī, Baburam Sakseena, *Evolution of Awadhī*, pp. 212-231.

There are two kinds of postpositions in Konkani: declinable and indeclinable. The genitive postpositions are declinable, but the rest are indeclinable.

Of the postpositions those of the instrumental are -nē in sing., -nī in plur.; that of the dative is -ka or -k; for the ablative we have s. gs. thāunu, thāk(k)unu, Old gx. thāunu (Fr Stephens: *tthaunu*, § 509); a special form is worth noting here, viz. combination of the genitive postposition -čo, -cī, -cē with the instr. -nē: khācyā-nē (Stephens § 513, *hangacheanō*) etc. for the normal ablative. The genitive postpositions are -čo, -cī, -cē, and -gelo, gēlī -gelē.

A few others which do not come under the above category are s. gs. lāggi, -khatira, -pāṣī peṣī or peksā, vuri and its variants -ēri, -ēr, for the locative which is also formed by s. gs. -āntu or ānt.

Postpositions of the Instrumental

sing. -ne, (-nē) plur. -nī

§ 217. The sing. -ne also appears in the northern K. dialects as -na or -n (Fr. Stephens, § 63. nō, i. e. -na). See *La langue marathe*, § 201 (p. 203), for the different hypothesis regarding its origin none of which are very satisfactory or definitive. Perhaps the presence of n in -ne and -nī may also be due to Hyper-Sanskritisation, in opposition to the older -ē and ī, and then extended to other NI-A. forms such as the dative in Gujarāṭi, etc.

Postpositions of the Dative

-ka (with pronouns *-kū*), *-k*

§ 218. In this particular instance the dialects of Konkani separate themselves from those of Marāṭhī which have *-a*, *-e*, *-tē* and *-ā* as the postpositions of the dative. K. dialects here show an analogy with Hindi which has *-ko* and with Awadhi (Saksena, p. 221) *-ka*, *-kū*, *-kau*, *-kai*, *-kō* and *kē*. The form appears to be derived from Sk. *kr̥te kr̥tā*. With the different type of the nouns we get : *man-ā-k(a)*, *mān(n)-e-k(a)*, *māt(t)-ye-k(a)*, *kān(n)-ā ka* etc. from *man-a*, *mān-a*, *māt-t*, *kūn-u*. In the case of the pronominal bases we have *-kū* : *mā-kū*, *tu-kū*, *ti-kū*, *te-kū* etc. This may be due to the syllabic quantity in the two cases, dissyllabic having *-kū* (*kr̥ta kaa*) and polysyllabic having *-ka* or *-k* in the northern dialects.

Postposition of the Ablative

s. gs *thā(k)unu*, x ogx *thāunu*, gs. ngs *sākunu*

§ 219. The gs. forms show a variant with geminated *-k-* : *thākkunu*, *sākkunu* in addition to forms with single *-k-*. The gs. forms with surviving *-k-* show affinity with Bengali *thake-yā*, *thāne*, while the Old gx. quoted by Fr. Stephens with the cerebral (*thāunu*) has a parallel in Oriya *thū*, Beng *thāre*, *thārū*.

In addition to the form in *-thāunu* Father Stephens quotes (*hounu*, § 523) *hōunu* which suggests the origin of *-thāunu*. Now *hōunu* is the absolutive of the root "to be", and it is attached to the oblique form to give the ablative sense. On this analogy s. *thāunu*, ogx. *thāunu*, gs. ngs *thāk(k)unu* or *sāk(k)unu* is the absolutive of an extended form of Skr. *sthū*. MI-A. *thakka-* or *thakka-*, giving us in K. *thāka-* or *thāka-*. What is surprising, however, is that in s. and x. dialects the intervocal *-k-* is already lost by the 16th century as witnessed by the record of Father Stephens, whereas it is retained in the gs. dialects. The change of *th-* to *s-* is characteristic, but we may have to seek its origin in Sk. *śak-* (*śak-no-ti* : Pa. *sakkoti*, MI-A. *sakka-*).

Postpositions of the Genitive

-o, *-ci*, *-cē* ; *-gelo*, *-geli*, *-gelē* ; *-lo*, *-li*, *-lē*.

§ 220 All these postpositions are attested in Fr. Stephens work (§ 64) and characterise the genitive postpositions of Konkani from the earliest historical stage.

Regarding the origin of Marāṭhī -cā, -cī, and -cē Prof. Bloch (*La langue marathe*, § 208, p. 205) traces them to Hemacandra's rule II. 149 citing the Pk. forms *amheccaya-*, *tumheccaya-*. "ours" and "yours". He also discusses there the various suggestions of Grierson, Konow, Bhandarkar, Hoernle, etc

These postpositions are normally used with the oblique forms of the nouns *ghar-ū-cho*, but we find in several instances a form like *ghar-cho*, with a nuance of meaning, the first representing "of the house" and the second "belonging to the household". The most satisfactory explanation of the form *-cho* would be from Sk. *-tya-ka*.¹ Forms like *ghar-cho* appear rather as abbreviations of *ghar-ū-cho* under the stress of its new meaning in actual pronunciation so far as Konkani is concerned. Even the postposition is sometimes lost: *ghār-ā khāmbō* "the pillar of the house" in opposition to the *ghar-ū-cho khāmbō*. For an explanation of this in Marāṭhī and Rājasthānī see Bloch, *L'indo-aryen*, p. 183.

§ 221. The postposition *-gele-* is connected with Sk. *gata-* with the extension *-alla-* (Pk. *gaya-alla*, *gayalla*)*ka-*, in the sense of "pertaining to". All these genitive postpositions are really adjectives of appertenance ('French: l'adjectif d'appartenance'). Compare with this the Apabhramsa *-kera-u*, Pk. *keraka* (Buddhist Sk. *keraka*). The second series *-lo*, *-li* and *-lē* is considered by Prof. Bloch as only an abbreviation of the preceding (*La langue marathe*, § 200, p. 203).

Other Postpositions

§ 222. The form *-gēri* is used occasionally as a locative postposition: *ta-gēri*, *Rāmā-gēri* etc. See § 284 above for this form. These forms are sometimes expressed as *tāgelyā ghārā*, *Rāmalyā ghārā*, etc.

The form *-ānt(u)* is similarly used: *ghurānt(u)* (i. e. **ghar-ū-āntu*).

Most of these postpositions show their basic form: *khṛtira*, *pāṭi*, *lāygi*, etc.

Combinations of Postpositions

§ 223. The first to be mentioned here is the postposition

¹ Bloch favours the gerundive or absolutive derivation from *-tyā which is itself a contamination of *-tā* with **(-t)ya* or *-ya*.

-ēr(i) which is always used with the adjective of appertinence : *Rāmā-c-ēr(i)*, *maj-j-ēr(i)* etc. The variants of -ēr(i) are *vair(i)*, *ver(i)*, -ūr(i) etc. in the different dialects of Konkani deriving from Sk. *upari*, Pk. *uvari* or *uppāri*, Ap. **va^ari* or *vairi*. The sense of this combination may be expressed in English by the preposition "on"

The postposition *ānt(u)* is similarly used : *maj-j-yānt(u)*, *tuj-j-yānt(u)*, or with adjectives of appertinence . *magalyānt(u)*, *tugalyānt(u)*, etc.

In § 216 above we have given the combination of -nē with -čo. Similarly the postposition -*thāunu* and its variants are used with the -čo.

The other postposition *lāggi*, *peksā*, *bhuttari*, *bhāira*, which show their basic forms in the postpositional use, are similarly used with other postpositions which may or may not be actually present : *maj-j-e lāgi*, *tuj-j-e laqgi*, or *mar-lāgi* (*māj-lagi* in the northern variety), *tur-laqi* (ns. *tuḷ-lagi*) etc

thāunu is used with the loc. postposition *gharā-thāunu* "from within the house", *gharā bhuttari thāunu*. Combinations of this type may be multiplied indefinitely.

Certain of these postpositions are used substantively or adverbially as well as postpositionally . *gharā bhāira* "outside the house", *gharā bhāira thāunu* "from outside the house". Notice also forms like *bhāir-cyā-nē* : *bhāirlyā-nē*, *bhuttar-cyā-nē* . *bhūttar-lyā-nē*.

Similar adverbial postpositions are *mukhāri*, *māks*, *baglōka*, *idrāri*, etc. Notice also s. gs *sānqati* (cf. Awdhi *saṅga*), *sōngā* "with, along" "in company of" etc.

Observe also forms like *gharānt(u)-lo*, *rān(n)ānt(u)-lo* etc where the postposition -*ānt(u)* is combined with the gen. -*lo*

These combinations bring out the characteristics of the genitive postpositions as forming adjectives of appertinence than anything else.

ADJECTIVES

§ 224. The adjectives of Konkani, like the substantives, are derived from the corresponding PI-A. or MI-A. forms, simple or

enlarged. On the general nature of these in modern I-A, see Bloch, *L'indo-aryen*, pp. 183-189

Examples of simple correspondence · s. gs. *sānu* (*ślakṣṇah*), *ūmca* (*uccaḥ*), *čāṅgi* (*canga-*) etc.

Example of enlarged correspondence · s. gs. *bhoḷo* (*bahula-kah*), *bhōli* (*bahul-i-kā*), *bholē* (*bahula-kam*) etc.

Thus, like the substantives, the adjectives distinguish the three genders.

Accord

§ The accord between the substantive and the adjective qualifying it is absolute · *hōḷu manusyu*, *hōḷu bāḷu*, *hoḍa sūnē* This is particularly true of the southern dialects where the final vowel of the word is preserved. In the formation of the oblique cases, however, the postpositions are applied only to the substantive when both are present · *sūni cerḍū* but *sūn(n)a- cerd-ū-ka* etc. When the substantive is understood the postpositions are applied to the adjective *hoḍāṅgelī khabbari* "news of the great", *hoḍā-nē* "loudly", i. e. "with a loud voice" (*hoḍā avāḍāne*) etc.

In several instances, however, the oblique of the adjective is not used with the oblique of the substantive · *hoḷu manusyu hoḍa manuṣyā-nē* etc. This appears to be due to the interplay of the different dialectical tendencies influencing each other, e. g. to the above correspond nx gx x. *hōḷ monis hōḷ mon(y)āk* etc. In the plural also the corresponding form may not be seen, e. g. s gs. *hoḍa manuṣya · hoḍa manuṣyā-ka*.

Degrees of Comparison

§ 226. Konkani has no separate forms for the degrees of comparison of the adjective

The Comparative is expressed by putting the compared standard in the oblique case followed by the postpositions *-kai* (x. *kī*) or *pekṣā*, *-paṣi* etc. *maḷ-j-ū-kai tū čāṅgu* "you are better than myself", *hūj-j-yā pekṣā* (or *peṣi*, *peṣi* etc.) *to čāṅgu* "he is better than this (fellow)".

Sometimes a second adjective is used, such as *čaq-u*, *bho*, etc. to express the excess of the quality compared, or *-ūn-ē*, *kamm* etc. to express the deficiency, but to a pointed question about the compared standard the oblique with the postpositions mentioned above is absolutely essential for making the Comparative Degree.

§ 227. The Superlative is expressed by the words : *sagḡā-kas* (or *-pekṣā*, *-pāṭi*, *-peṣi* etc.), *āśślyānt(u)* meaning "(more than) all ", " among everything that exists " etc.

§ 228. In x. according to Father Maffei (*op. cit.* pp. 64-69) the postpositional elements used with the oblique for Comparative are . *prās*, *pārās*, *vorn*, *ki*. Sometimes the qualifying adjective is itself qualified by a second adj. *adik* (Sk. *adhika-*). *prās* or *pārās* is related to Sk. *para-* or *pra-*; *vorn* to Mar. *varūn* (Sk. *upari*).

Adjectives qualifying adjectives are also common to Konkani for expressing, if not the degrees of comparison themselves, at least the actual extent of the particular quality suggested by the main adjective.

NUMERALS

§ 229. The following table gives the cardinals of some of the dialects of Konkani.

No.	s. gs.	x. nx.	gx.
1	<i>ēka</i>	<i>yēk</i>	<i>yēk</i>
2	<i>dōmi</i>	<i>dōm(i)</i>	<i>dōn</i>
3	<i>lin</i>	<i>lin</i>	<i>lin</i>
4	<i>c(y)āri</i>	<i>cār</i>	<i>cyār</i>
5	<i>pāñcā</i>	<i>pāñc</i> or <i>pāñj</i>	<i>pāñca</i>
6	<i>sa</i>	<i>so</i>	<i>so</i>
7	<i>sāta</i>	<i>sāt</i>	<i>sāt</i>
8	<i>āta</i>	<i>āt</i>	<i>āth</i>
9	<i>navva</i> or <i>navva</i>	<i>nōv</i>	<i>nav</i>
10	<i>dhā</i>	<i>dhā</i>	<i>dhā</i>
11	<i>īkrā</i>	<i>īkrā</i>	<i>yekrā</i>
12	<i>bārā</i>	<i>bārā</i>	<i>bārā</i>
13	<i>terā</i>	<i>terā</i>	<i>terā</i>
14	<i>čoudā</i>	<i>čoudā</i>	<i>čoudā</i>
15	<i>pandrū</i>	<i>pandrā</i>	<i>ponrā</i>
16	<i>solā</i>	<i>solā</i>	<i>solā</i>
17	<i>soṭrā</i>	<i>soṭrā</i>	<i>soṭrā</i>
18	<i>āthrā</i>	<i>ōṭrā</i>	<i>ōṭhrā</i>
19	<i>īknisa</i> , <i>ekunisa</i>	<i>ye'tunis</i>	<i>yekunis</i>
20	<i>visa</i>	<i>vis</i>	<i>vis</i>
21	<i>ēkvīsa</i>	<i>yēkvīs</i>	<i>yēkvīs</i>
22	<i>bāvīsa</i>	<i>bāvīs</i>	<i>bāvīs</i>

No.	s. gs.	x. nx.	gx.
23	<i>tevisa</i> or <i>trevisa</i>	<i>tevis</i>	<i>levis</i>
24	<i>cōvisa</i>	<i>cōvis</i>	<i>cōvis</i>
25	<i>pañcvisa</i>	<i>poñcis</i> or <i>poncvis</i>	<i>poñcvis</i>
26	<i>sav(v)isa</i>	<i>sovis</i>	<i>sovis</i>
27	<i>sātūvisa</i>	<i>sōtūvis</i>	<i>sātūvis</i>
28	<i>ātthūvisa</i>	<i>ōttūvis</i>	<i>ātthūvis</i>
29	<i>ekunvisa</i>	<i>yēkunetis</i>	<i>yēkunṭis</i>
30	<i>isa</i>	<i>iis</i>	<i>lis</i>
31	<i>ektisa</i>	<i>yēktis</i>	<i>yēktis</i>
32	<i>batīsa</i>	<i>bottis</i>	<i>botis</i>
33	<i>tettisa</i>	<i>tettis</i>	<i>tēlis</i>
34	<i>čoutisa</i>	<i>čoutis</i>	<i>čoutis</i>
35	<i>pāntisa</i> (ns. <i>pāčtisa</i>	<i>pāntis</i>	<i>poñcis</i>
36	<i>sattisa</i>	<i>sottis</i>	<i>setis</i>
37	<i>sāttisa</i>	<i>sūtis</i>	<i>sāntis</i>
38	<i>āt(h)isa</i>	<i>āttis</i>	<i>āthtis</i>
39	<i>ekunčālisa</i>	<i>yēkunecālis</i>	<i>yekunčālīs</i> or <i>yekunčāl</i>
40	<i>c(y)ālisa</i>	<i>cālis</i>	<i>cālīs</i> or <i>cāl</i>
41	<i>ekkecālisa</i>	<i>yēkecālīs</i>	<i>yēkecāl(is)</i>
42	<i>bāvecālisa</i>	<i>bāvecālīs</i>	<i>bāvecāl(is)</i>
43	<i>t(r)čvecālisa</i>	<i>te(ve)cālīs</i>	<i>tevecāl(is)</i>
44	<i>čovecālisa</i>	<i>čovecālīs</i>	<i>čovecāl(is)</i>
45	<i>pañcvecālisa</i>	<i>poñvecālīs</i> or <i>pāñcvecālīs</i>	<i>poncecāl(is)</i>
46	<i>savecālisa</i>	<i>sovecālīs</i>	<i>sovecāl(is)</i>
47	<i>sattēcālisa</i>	<i>sottecālīs</i>	<i>sottecāl(is)</i>
48	<i>aštecālisa</i>	<i>aštecālīs</i>	<i>ūštecāl(is)</i>
49	<i>ekunpannās</i>	<i>yēkuneponās</i>	<i>yekunpononās</i>
50	<i>pannāsa</i>	<i>ponās</i>	<i>ponās</i>
51	<i>ekkāvanna</i>	<i>yekpon</i> or <i>yekāōn</i>	<i>yēkāvōn</i>
52	<i>bāvanna</i>	<i>bāōn</i> or <i>bāuon</i>	<i>bāvōn</i>
53	<i>trepanna</i>	<i>tevepon</i>	<i>trepn</i>
54	<i>čoupanna</i>	<i>čoupon</i>	<i>čoupon</i>
55	<i>pañčāvanna</i>	<i>pāñčāvōn</i>	<i>poñčāvōn</i>
56	<i>chappanna</i>	<i>soupon</i>	<i>sopon</i>
57	<i>sātāvanna</i>	<i>sōtāvōn</i>	<i>sōtāvōn</i>
58	<i>ātthāvanna</i>	<i>ōttāvōn</i>	<i>ātthāvōn</i>
59	<i>ekunṣāt</i>	<i>yēkunṣāt</i>	<i>yēkunṣāt</i>
60	<i>sāt</i>	<i>sāt</i>	<i>sāt</i>
61	<i>eksaṣṭ</i>	<i>yeksaṣṭ</i>	<i>yeksaṣṭ</i>
62	<i>besaṣṭ</i>	<i>besaṣṭ</i> or <i>byūsaṣṭ</i>	<i>būsaṣṭ</i>

No.	s. gs.	x. nx.	gx.
63	<i>tresasti</i>	<i>tre-° or tryā-sōst</i>	<i>tresōt *</i>
64	<i>cousasti</i>	<i>cousōst</i>	<i>cousōt</i>
65	<i>pāñcsasti</i>	<i>pāñsōst</i>	<i>pōnsōt</i>
66	<i>chenasti</i>	<i>sousōst</i>	<i>sōsōt</i>
67	<i>sātsasti</i>	<i>sālaōst</i>	<i>sātsōt</i>
68	<i>ātsasti</i>	<i>ātsoōst</i>	<i>āthsōt</i>
69	<i>ekunṣattari</i>	<i>yēkunesōtlōr</i>	<i>yekunāsōtor</i>
70	<i>sattari</i>	<i>sōtlōr</i>	<i>sōtlōn</i>
71	<i>yeksattari or</i> <i>ekyāstari</i>	<i>yeksōt ōr</i>	<i>yēkāsōr</i>
72	<i>byāstari</i>	<i>byāstōr</i>	<i>bāsōr</i>
73	<i>tryāstari</i>	<i>tryāstōr</i>	<i>tryāsōr</i>
74	<i>courāstari</i>	<i>couryāstōr</i>	<i>čourāsōr</i>
75	<i>pañcāstari</i>	<i>pañcōstōr</i>	<i>pōñcāsōr</i>
76	<i>syūstri</i>	<i>syūstōr</i>	<i>sāsōr</i>
77	<i>salyūstari</i>	<i>sōvūstōr or</i> <i>saltyāstōr</i>	<i>sōlāsōr</i>
78	<i>athyāstari</i>	<i>ātyāstōr</i>	<i>āthāsōr</i>
79	<i>ekunāṣi</i>	<i>yēkune-ōṣi</i>	<i>yekunāṣi</i>
80	<i>aṣi</i>	<i>ōṣi</i>	<i>assī</i>
81	<i>ekkyāṣi</i>	<i>yēkkīyā-ōṣi</i>	<i>yekāsṣi</i>
82	<i>byā(a)ṣi</i>	<i>byā(a)ṣi</i>	<i>bāssī</i>
83	<i>tryā(a)ṣi</i>	<i>((r)yāṣi</i>	<i>tryāssī</i>
84	<i>čouryāṣi</i>	<i>čove-ōṣi</i>	<i>čourāssī</i>
85	<i>pañcyā(a)ṣi</i>	<i>pañcy-ōṣi</i>	<i>pōñcāssī</i>
86	<i>seāṣi</i>	<i>sō-ōṣi</i>	<i>sāssī</i>
87	<i>saltyāṣi</i>	<i>sōltyā-ōṣi</i>	<i>sōtāssī</i>
88	<i>at'hāṣi</i>	<i>ōttyā-ōṣi</i>	<i>ōthāssī</i>
89	<i>ekūnnanvada</i>	<i>yēkunēnōvōd</i>	<i>yekunānōi</i>
90	<i>navada or nav-</i> <i>vada or navvī</i>	<i>nōvōd</i>	<i>nōi</i>
91	<i>ekyānavvī</i>	<i>yēkanōvōd</i>	<i>yekānōi</i>
92	<i>byānavvī</i>	<i>byā-nōvōd, °-nōi</i>	<i>bānōi</i>
93	<i>tryānavvī</i>	<i>tryānovoi</i>	<i>tryānōi</i>
94	<i>couryānavvī</i>	<i>čouryānovoi</i>	<i>čourānōi</i>
95	<i>pañcyānavvī</i>	<i>pāñcānovoi</i>	<i>pōñcōnōi</i>
96	<i>seṇnavvī</i>	<i>sōvānovoi</i>	<i>sānōi</i>
97	<i>saltānavvī</i>	<i>sōltyānovoi</i>	<i>sālānōi</i>
98	<i>at'hyanavvī</i>	<i>ōttyānovoi</i>	<i>āthānōi</i>
99	<i>navvyānavvī</i>	<i>novanōi or</i> <i>yekunesembōr</i>	<i>novānōi</i>
100	<i>semb(h)arī</i>	<i>sembōr</i>	<i>sembōr</i>

No.	s. gs.	n. nx.	gx.
200	<i>donṣī</i>	<i>donsī</i>	<i>donsī</i>
300	<i>tinī</i>	<i>tins</i>	<i>tinsī</i>
1000	<i>hajāra</i>	<i>hājār</i> or <i>sās</i>	<i>sōsrō</i> or <i>hōjāru</i>
10000	<i>lakṣa</i> or ns. <i>lāka</i>	<i>lāk</i>	<i>lākhyā</i>

N. B. For x. I have taken the forms with a slightly modernized transcription from Father Maffei's *Grammar*, and for nx. from the Appendix to Father Stephen's *Arte da lingua Canarin* -2nd. ed. p. 175 et seq.

§ 230. As in Marāṭhi the numerals for "one" to "four" are included among the adjective and so declined. They are used both in the direct as well as oblique cases. But in so doing they get an extended form in -ga *do-ga*, *tī-ga*, *ṣou-ga*, and for "one" the extension in -lo : *ek-lo*, -*lī*.

§ 231. s. gs. *ēku*, *ēka*, *ēka*, x. nx. gx. *yēk*, Sk. *eka*, Pk. *ēkhā-ēga-*, *ēa*, the last losing its characteristic consonant, which explains the more common form *ekka-* from which all NI-A. languages have derived their forms. The *y-* in the Christian dialects is due to prothesis. The characteristic *e-* beginning of OI-A. and MI-A. is preserved in Konkani *īkrā* in the reduced form *i-* in opposition to Mar. *akrā*.

§ 232. s. gs. *doni*, x. nx. gx. g. *dōn* : Sk. *dv-* in MI-A. *donni* (on the analogy of Sk. *tri-* : MI-A. *tinpi*). The -o- of this numeral is due to palatalization in the Sk. form *dvau*. On the other hand Sk. *dvā-* in composition has given rise to NI-A. *bā-* : K. *bārā*, Ap. *bāruha*, Sk. *dvā-daśa*.

For "one and a half" we have s. gs. *dēḥu*, *dēḥi*, x. nx. gx. g. *deḥ* : Sk. *dvya-ardha*, MI-A. *di* (*y/v*)*aḥḍha*.

Remarkable enough is the form *bī* (Sk. *dvitīyā* : MI-A. *bīyā*) for the "second day of the lunar fortnight".

§ 233. s. gs. *tinī*, x. nx. gx. g. *tīn* : Sk. *triṇi*, MI-A. *tinpi*. In the numeral for "thirteen" Sk. *trayo-daśa* we get Konk. *te-* from Sk. *traya-*, and so on for the higher numbers with the unit "three". With "fortythree" onwards we get the Sanskritised form *tre-* by the side of *te-*,

For "two and a half" we have s. gs. *aḍḍeṣa*, x. gx. nx. *oḍeṣ* or even *oḍeṣ* from Sk. *ardha*-**ṛtya* (*ṛ*-*ṭiya*) : MI-A. *aḍḍhā-icca*.

§ 234. s. gs. *c(y)āri* x. gx. nx. g. *cār* point to a MI-A. form like *ca(y)āri* or PI-A. **catūri*. On the difficulty of this form from Sk. *catvāri* : Pk. *cattāri* see *La langue marathe*, § 216, pp. 216-17. Ordinarily Konkani should have corresponded with the dento-alveolar affricate *č-* to Sk. *c-* followed by a back-vowel, but in this case as well as in *cālis(a)* we get the palato-alveolar *c-*. On the other hand the dento-alveolar is seen in *čoudā*, and in *čou-* as the unit in higher numerals, regularly derived from Sk. *catur-*.

§ 235. In the forms *do-ga*, *tī-ga*, *čuo-ga*, x. *dog*, *tig*, *čoug* masc, *dōgi*, *tīgi* and *čougi* fem the *-ga* corresponds to Mar. *-gha* as in *do-ghe*, *do-ghī*, *do-ghē*. This shows that the *ur*-form is -**ggha-a* in MI-A. which may possibly go back to Sk. *-graha-* : MI-A. *-(g)gaha-*, **-(g)gha-a-*; compare for instance Sk. *tri-graha* "extending to (the length of) three." The aspiration shifting the initial syllable in Sk. *grah-* as found in Pk. *gheppai* is characteristic of its derivatives in Marāṭhi and Konkani, the latter, however, losing it if the aspiration occurs non-initially.

§ 236. In s. gs. there is a second addition to the forms quoted above : *-jana*. Thus we have *dog-jana*, *teg-jana*, *čoug-jana* etc. meaning "two, three, four." This can also be added on to the other numerals : *pāñcā-jana*, *sa-jana*, etc.

§ 237. s. gs. *pāñca*, x. *pāñcē*, *pāñj*, nx. gx. *pāñc* : Sk. *pañca*. The x. form *pāñj* reminds us of the N-W. forms like Panjabi *pañj*. It is interesting to note that whereas in the numeral for "five" we have the regular Konkani development from the Sk. group short vowel + nasal + consonant, viz. the long vowel (nasalized or not) + nasal + consonant, in the numbers form "fifteen" onwards the word in composition is *pañc* (x. nx. gx. *pāñc*) or *pan-* (x. gx. *pōn-*).

In the numeral for "fifteen" as in "fifty" the Sk. *pañca* has undergone special development : s. gs. *pandrā*, x. *pondrā*, gx. *ponrā*, and s. gs. *pannāsa*, x. *ponnas*, gx. *pōnas*. See § 217, p. 217 of *La langue marathe*.

§ 238. For "three and a half" s. ns. g. etc. show a form *aūṭa* going back to Sk. *ardha*-**tūrtha*, MI-A. *addha-uttha*, Ap. *addh-uttha*, *āhutṭa*, corresponding to Mar. *auṭ* and Guj. *ūṭhu*.

Numbers above this are formed by adding *sāḍ(h)ē-* to the in-

together just below : *sāḍe-tini* "three and a half", *sāḍe-cārī* "four and a half" etc.

§ 239. s. gs. *sa*, x. nx. *gx so*. Sk. *ṣat*, MI-A. *cha*. In "forty-six" we get s. gs. *savv-e* and x. *gx. sov-e* with *cāl(is)*. The *-e* appears to be Persian in origin. Of *ast-e-cāl(is)* etc. In s. gs. *chappavna* the *cha-* is characteristic as in *chattisa* "thirtysix", for which x. has *soupon* and *gx sopon*, and x. *sottis* and *gx. śetis*.

The other forms having "six" in the unit place are more or less influenced by the corresponding Marāṭhī forms which may be referred to in *La langue marathe*, p. 218.

§ 240. The other numbers up to "nine" do not offer much difficulty. They are quite general to the whole I-A. group. Only in the case of "nine" we have both dental and cerebral forms : *navva*, *ṇavva*; cerebralisation here seems due to the fact that initial *n-* of *navva* is assimilated to the *-t(a)* of *āt(a)*. This also explains the double forms x. *nōi*, *gx nx. nōi* for "Ninety".

§ 241. In the numerals for "ten" and above s. gs. *dhā* : Sk. *daśa* becomes *-raha* in Apabhramśa : *ekkūraha*, *būraha* etc. giving us in Konkani *-rā* : *īkrā*, *bārā* etc. Only in s. gs. *dasro* (Mar. *dasrā*) does the original *daśa* survive. In s. gs. *coudā* and *solū* the survival of *-d-* and *-l-* is due to MI-A. *-dd-* and *-ḍ-* or *-l-*.

§ 242. To express numbers containing "nine" in the unit's place the form "less than one", e. g. s. gs. *ekūn* (in "nineteen" however *skṇ-^uik^un-*), x. nx. *gx. yēkune* : Sk. *ekona-*, is used with the multiples of "ten".

For the other numerals full etymology will be given in my *Comparative Glossary* with comparative notes. It is sufficient to note here that in the case of "seventy" *sattari*, we get in composition a form like *stari* : *byūstari*, etc. For x. *nōi*, *gx. ṇōi*, s. gs. *ṇavva* in addition to x. *novad*, g. gs. *ṇavvada* we have to refer on the one hand to Mar. *navvad* and on the other to Panj. Hindi *navve*, Sindhi *nave*, Beng. *nabbai*, Oriya *nabe* etc.

§ 243. In the case of "thousand" we have both *sosro* or *haḷḷār* as borrowed from Persian (see Fr. Stephens, *op. cit.* § 81 and Appendix p. 180).

Fractions of a quarter more or less are respectively expressed by s. gs. *savūi*, x. nx. *gx. sōvūi* and s. gs. *pāṭūṇe*, x. *gx. nx. pāṭūṇe* added to the nearest integer, deriving from Sk. *sapāda-* and *pādaṇḍ-*.

Ordinals

§ 244. Beginning with the numeral for "five" Konkani forms its ordinals by the addition of the suffix *-vo* : *pāñč-vo*, *sūt-vo*, *at(h)-vo* etc. For the first four numerals, however, as in Sanskrit, we have different formations for the ordinals.

The origin of *-vō* is to be traced to Sk. *-ma-ka*) *pañcama(ka)*-etc.

For the first four numbers we have the cardinals as follows :
s. gs. *paulo*, *duero*, *terro*, *ioutho*, x. nx. gx. *pūlō*, *duśrō*, *terō* etc.

s. gs. *paulo*, x. nx. gx. *poulo*, goes back to late MI-A. *pah-illa-ka*, OI-A. **prath-illaka* cf. Sk. *pratha-ma*. Besides these forms Konkani uses the word *surve-čo* n. nx. gx. *ād-lo*, etc. meaning "belonging to the beginning, first, foremost."

The words *du-sro*, *ti-sno* show a suffix in MI-A. **-sara-a* (in flexion **-sara-o*). In this connection reference may be made to Chatterji, *op. cit.* p. 700 and Saksena, *Evolution of Awadhi*, p. 156.

s. gs. *čou-tho* corresponds to Sk. *catur-tha-ka*.

PRONOUNS

§ 245. The history of the pronouns in any NI-A. language shows an interesting development, for here the phonetic weakness of the words is most marked, and in consequence new forms have to be introduced in order to make the meaning or intention of the speaker clear to the audience. Among the chief characteristics we may mention the preservation of the initial syllable intact, having relation to one or other of the OI-A. or MI-A. forms. The disintegration of the sound elements in these cases is characteristic of the frequency of employment.

Personal Pronouns.

§ 246. The personal pronouns of the first and second person show a considerable variety of forms in MI-A. In Konkani however, as in other NI-A. language, the forms show a simplicity of pattern, and are closely allied to nominal flexion.

First Person Pronoun

§ 247. The forms are :

	sing.	plur
Direct	s. gs. <i>hāv(ā)</i> , x. <i>āv</i> , gx. <i>hāv(a)</i>	s. gs. <i>āmī</i> , x. <i>āmī</i> , gx. <i>āmī</i>
Oblique	s. gs. <i>mā</i> , x. x <i>mā</i>	s gs. x. gx. <i>ām</i>

But the variety of forms we get for individual cases should be noted here.

For instru. we have s. gs. *hāvē*, x. *āvē*, in addition to *mājyāpē*, gx. (*Arto* § 106) *mājyān*, in the sing. and s. gs. and s. gs. *āmī*, *ām- cyāpē*, gx. *āmcyān*, in the plur.

For the genitive we have s. gs. *majjē* (gs. *mējṣē*), n. nx. gx. *mojē*, *mojo* in the sing.

The dir. *hāv(a)* goes back to Sk. *ahakam* (already *hage* i Magadhī) and *āmmī* to Sk. *asmebhūḥ* : Pk. *amhehim*.

The instr. *hāv-ē* regularly corresponds to Sk. *ahakena*, i. e. as if *hāv* itself form the base from which the inst. in *-ē* is derived.

The gen. *majjē* corresponds to Sk. *mahyam*, Pk. *majjham*, with the *-ka-* extension, used regularly in the genitive sense (see e. g. the form *mahyam pitā* in the *Mahābhārata* ¹).

The extended form in *majjāṇē*, *mājyān* follows regularly from the adjectival nature of the genitive form, which is really an adjective of appertinence. This applies equally to the plural form quoted above.

The postpositions are regularly applied as in the case of nouns, except in the case of forms quoted above. Thus *ām-kā*, *ām-cē*, *ām-gēr*, *ām-gelo* etc. in the plur. and *mā-kā*, *ma-gelo*, *ma-gēr* etc. in the last two of which the vowel of the oblique sing. is reduced. The postposition *-ēr* is applied to the gen. form *majje-* as *majjēri*, x. *mojēr*.

Second Person Pronoun

§ 248 The forms are.

	sing.	plur.
Direct	s. gs. <i>tū</i> , nx. x. gx. <i>tū</i>	s. gs. <i>tummī</i> , x. nx. gx. <i>tumī</i>
Oblique	s. gs. x. nx. gx. <i>tu</i>	s. gs. x. nx. gx. <i>tum</i> .

For the instr. corresponding to *hāvē* we have *tūvē* or *tūvē*, formed directly from the direct base.

For the gen we have *tujjē* x. nx. gx. *tuje* in the sing. The extended instr. *tujjāṇē*, or gx. *tujyān* is regularly formed from this base.

The direct *tū* goes back to Sk. *t(u)vām*, Pk. *tumam*, and the plur. *tummi* traces its origin to OI-A. **tusmebhūḥ*, MI-A. *tumhehūḥ*.

The gen. form goes back regularly to MI-A. *tujjha-* based on the analogy of *majjha-*.

As in the above case of the first person pronoun, the postpositions are applied to the second person pronoun also, and similar inflected forms result.

¹ I am indebted to Dr. V. S. Sukthankar for the reference below : Crit. Edn. I. 47. 5 :

patāḥ tena pitā mahyam pūrvam dagdho viśagninā
(v. l. *pitāmākam* ; *pitā me tu*)

Third Person, Remote Demonstrative and Correlative Pronoun

§ 249. While the first and second person pronouns separate themselves from the ordinary group of adjectives in not having different forms for the three genders, the other pronouns agree with this class by having separate forms for the three genders.

	sing.		plur.	
Direct	masc. <i>to</i> , fem. <i>tī</i> , neut. <i>tā</i>		masc. <i>te</i> , fem. <i>tyo</i> , neut. <i>tī</i>	
Oblique	masc. } neut. }	<i>tā</i> , fem. <i>tī</i>	masc. } neut. } fem. }	<i>tā</i>

Thus the distinction between masc. and neut. is only in the direct case, and between masc. and fem. in the direct sing. and plur. and oblique sing. only. The regular postpositions apply to oblique forms given above, as in the case of substantives or adjectives.

The origin of the direct forms is to be traced to the oblique in OI-A. and MI-A. forms *tasya* : *tassa* from which the regular oblique forms are obtained. The -o of the masc. form and the -ē of the neut. show that all the Konkani forms derive from the -ka-extension of the corresponding OI-A. forms.

As in all modern I-A. languages the third person is also used as the remote demonstrative pronoun for which there are no separate forms. It is also used as the correlative pronoun.

Proximate Demonstrative Pronoun

§ 250. The forms are :

	sing.		plur.
Direct	masc. <i>ho</i> , fem. <i>hī</i> neut. <i>hā</i>		masc. <i>he</i> , fem. <i>hyo</i> , neut. <i>hī</i>
Oblique	masc. neut. <i>hā</i> , fem. <i>hi</i>		masc. fem. neut. <i>hā</i>

As above, these forms derive from the -ka-extension of OI-A. *asa-*, or more possibly from Vedic *asaka*⁴.

All the postpositions employed with nouns are also used with this pronoun.

Relative Pronoun

§ 251. The relative pronoun *jo, jī, jē* (Sk. *ya-ka-*) gives the following scheme :

* Continued from the *Annals* Vol. XX Part (1) p. 48,
16 [Annals, B. O. R. I.]

	sing.	plur.
Direct	masc. <i>jo</i> , fem. <i>jī</i> , neut. <i>jē</i>	masc. <i>je</i> , fem. <i>jye</i> , neut. <i>jī</i>
Oblique	masc. neut. <i>ā</i> , fem. <i>ji</i>	masc. fem. neut. <i>jā</i>

Father Stephens (*Arte*, § 91) records for the fem. obl. plur. the form *jī* (i. e. in his transcription : *zī*).

§ 252. Father Stephens (*Arte*, § 93) quotes also the following oblique forms

	sing.	plur.
<i>to</i>	fem. <i>tie</i> , neut. <i>teā</i>	fem. <i>tiā</i> , masc. neut. <i>tea</i>
	masc.	
<i>ho</i>	fem. <i>hie</i> , masc. neut. <i>hya</i>	fem. <i>hiā</i> , masc. neut. <i>heā</i>
<i>zo</i>	fem. <i>zie</i> , masc. neut. <i>zea</i>	fem. <i>zi</i> masc. neut. <i>zea</i>

Interrogative Pronoun

§ 253. The forms are :

	sing.	plur.
Direct	masc. <i>kōṇu</i> , fem. <i>kōṇi</i> , neut. <i>kona</i>	masc. f. neut. <i>kona</i>
Oblique	masc. <i>konā</i>	masc. f. neut. <i>konā</i>

For the Instrumental we have for all genders and numbers the form *kon-ē*.

Observe that the difference in gender so far as this pronoun is concerned is the least, now surviving in the direct case only in s. gs. and old gx as given by Father Stephens. In all other dialects the distinction is lost.

The origin of this form is to be traced to Apabhramsa *kavanu*. On its cognates in Pāli and other languages see *L'indo-aryen* p. 202.

Reflexive Pronoun

§ 254. The forms noticed are :

	sing.	plur.
Direct	s. gs. m. f. n. <i>āp(p)ana</i>	s. gs. m. f. n. <i>āp(p)ana</i>
	x. nx. <i>āpuṇ</i>	x. nx. <i>āpuṇ</i>
	gx. <i>āpana</i> or <i>āpon</i>	<i>āpana</i> or <i>āpon</i>
Oblique	s. gs. x. nx. <i>āpnā</i>	s. gs. nx. x. <i>āpnā</i>
	gx. <i>āpnā</i>	gx. <i>āpnā</i>

For the instrumental sing. form, we have, in addition to the usual pronominal form *āpnē*, *āpnā-ñē*.

For the genitive we have two types of the *-lo* forms : *āpṇā-lo* and *āp-lo*.

Like cognate forms in all NI-A languages Konkani *āp(p)ana* is derived from Sk. *ātman*, Pk. *appā*,¹ *attā* through the genitive in MI-A *appano* in sing and *appānam* in the plur.

Prenominal adjectives

§ 255 From the relative, demonstrative and interrogative pronouns we have the following adjectives : *jūt-lo*, *it-lo*, *tillo* and *kat-lo*

Konkani s. gs *keddo* x gx. nx. *kedo* corresponds to Marāṭhi *keḍhā*, deriving from MI-A *kevaḍhāa*- (cf *L'indo-aryen*, p. 203)

Similar to *jūtlo*, *it-lo*, *katlo* and *utlo* we have s. gs. *jas-lo*, *taslo*, *kaslo* and *aslo*.

CONJUGATION

§ 256 The verbal system of Konkani, like the nominal system, is based largely on a simplification of the OI-A. and MI-A systems, both in phonology as well as in morphology. Already in Sanskrit the Subjunctive had disappeared and the complex Vedic morphology of the verbs into the present, perfect and Aorist systems with model forms was limited only to the present system. But certain features lost in the classical Sanskrit stage were preserved in the early MI-A dialects, and these archaisms are seen in many NI-A languages in the North-West of India. For these survivals see *L'indo-aryen*, pp. 237-38. The nominal phrase system had already replaced the earlier Vedic verbal system in the Epic age under favourable circumstances and the only living system of the verbal forms consisted of the Indicative of the present and Future and the Imperative of the present.

As a result of this gradual change the NI-A verbal system is based on two groups of forms. (1) a group which may properly be called the verbal group, reposing on the present system of OI-A. and (2) a group comprising nominal forms more or less dependent on the above group

¹ MI-A *appa-* is to be traced to the *abhiṣaḍhāna* doctrine of the Prāstīśākhya which gives the insertion of the stop corresponding to the nasal in group stop + nasal. Thus Sk. *ātman* must have been pronounced as **atpman* > **atpman* > MI-A *appa-*—

For a general survey of the verbal themes in Marāṭhi see Jules Bloch, *Formation de la langue marathe*, § 228 ff. (pp. 225ff) and for New-Indo-Aryan, *L'indo-aryen*, pp 238ff.

Themes

§ 257. The MI-A. verbal themes depend on the following two systems of OI-A: 1° The present system on which is based the present and future indicative, the present imperative, the present participle and the infinitive; 2° The past passive participle.

§ 258. The roots of Konkani are either active or passive in sense, the passive being intransitive and the active being transitive. Roots have a simple as well as a causal form. The three sources of the verbal bases are; (a) Present active bases, (b) Present passive bases and (c) Past passive participles of OI-A.

§ 259. As in Marāṭhi (*La langue marathe*, § 329) only two verbs in Konkani have conserved traces of the old alternance between the strong and weak stems *mar-tū*, *kar-tū* : *me-llo*, *ke-llo*. On this analogy other themes derived from OI-A. bases in -r- show similar alternance : s. gs. (*vhartī*) . *vhell-* (OI-A. *apa-hr-*)

Elsewhere the opposition between the themes is maintained by suppletism :

s. gs. *va-ttā*, inf. *voṣūka* 'to go' ppp. *ge-llo* (OI-A. *gata-*)
(OI-A. *vr-tya-*)

s. gs. *āsūka* "to be" (Sk. *ākseti*)¹ *ḡū-llo* (*ḡūta-*)

§ 260. When the Konkani theme is based on an earlier verbal base, it is generally that of the present. Of the traces of the different classes of verbal bases we have themes with the suffixes -a-: *khā-umk* (*khādati*), *khāṇ-umk* (*khanati*), *mor-umk* (*maratē*), *bāsūk* (*upa-vīdati*), etc

Themes with the suffix -aya-: s. gs. *uḡḡūka* (*uḡḡayati*), *kūppūka* (*kalpayati*), *ḡābbūka* (*carvayati*), *māggūka* (*mārgayati*), etc. In general all causatives belong to this class.

Themes with the suffix -ya-: s. gs. *ubḡatū* (*ut-padyate*), *nūm-cūka* (*nṛtyati*), ns. ngs. *mānnūka* (*manyate*), etc. Under this category come all the passive verbs of OI-A. : s. gs. *disūka* (*dṛś-yate*), *voḡcūka* (**vr̥tyate*), etc.

Themes with a nasal : s. gs. *ṣāṇ-tā* (*ṣāṇāti*) ; *bāṇd-tā* (*bandhati*, *badhṇāti*), *vind-tā* (MI-A. *vindhā-i*, OI-A. *vyadh-*), *śindūka* (MI-A. *chinda-t*, OI-A. *chud-*).

In the case of s. gs. *bhettūka* (OI-A. *bhettum*) we have a base deriving from the infinitive, just as in *jāgaytā* (OI-A. *jāgrat-*) we have one from the present participle.

§ 261. A very large number of Konkani verbal bases are derived from the past passive participle of OI-A. : s. gs. *bhāg-ūka*, *bhāgg-ūka* (*bhagna-*), *lāggūka* (*lagna-* or *lagyate*) *sukk-ūka* (*suska-*), *kāḍ-ūka* (OI-A. *kṛsta-*; MI-A. *kaḍḍha-*), *ghāt-ūka* (*ghṛsta-*) etc

Some of these, like s. gs. *lāgg-ūka*, may be derived alternatively from the present passive base or the past passive participle, but in the active voice. A majority of these verbs are intransitive in nature, but a few exceptions like *kāḍ-ūka*, *ghāt-ūka* are transitive in character.

§ 262. From the nature of its derivation many a verbal theme shows a semantic gradation : s. gs. *ghāt-tā* "churns" in opposition to *ghās-tā* "polishes". Similarly *mar-tā* (*marate*) "dies" in opposition to *mār-tā* (*mārayati*) "beats".

§ 263 The causatives are formed in several ways. The example quoted in the preceding paragraph shows an exceptional formation with a definite semantic change in the root meaning itself and cannot be brought under the system of causative formation in Konkani. The chief characteristic is the *-aya-* morpheme which becomes *-ava-* in the infinitive formation, added on to the simple forms.

1°. With *vrddhu* of the radical vowel of the simple root and the morpheme *-aya-* : s. gs. *paḍ-tā* : *pāḍay-tā* (OI-A. *paṭati*, MI-A. *paḍa-t*) ; naturally the *vrddhu* affects only the radical *-a-*.

2°. By the simple addition of the *-aya-* morpheme without any change in the radical vowel : *bas-tā* : *basay-tā* (*upa-viśati*) ; *mār-tā* : *māray-tā* (*mārayati*) ; *kar-tā* : *karay-tā* (*karoti* : *kūrayati*) ; *ṣor-tā* : *ṣoray-tā* (OI-A. *corayati*) , *tuk-tā* : *tukkay-tā* (*tulayati*) , *vik-tā* : *vikay-tā* (*vikri-*).

3° In a few cases the morpheme *-aya-* is replaced by the Sanskrit causal base of *kṛ-* *kāraya-* : *bas-tā*, *basay-tā* : *bas-kāray-tā* (*upa-viśati*) ; *māḍ-a-tā*, *niddā-y-tā* : *māḍ-kāray-tā* ; *uḍḍi-tā* : *uḍḍi-kāray-tā* : in this case we have already the *-aya-* morpheme in

the simplex, and the causative is formed with the morpheme *-kūraya-* added on to the original radical *ut-* (Sk. *utthā-*, Pk. *utthā-*). Similarly we have s. gs. *ubra-tā : ubra-kūray-tā*, "stands" "causes to stand".

4°. In the case of themes ending in vowels in MI-A. and Konkani, we have the morpheme *-vaya-* instead of *-aya-*: s. gs. *khū-ttā : khū-vay-tā* (*khūd-*); *pi-ttū, pi-vay-tā* (OI-A. *piba-*: MI-A. *piā-*).

5°. Father Maffei (p. 133) says that of the verbs ending in *ñ* (i. e. in our system *ṽ* through OI-A. *-m-*) some are made causative by adding *-ḍā* and changing the *ñ* into *n*: gk. x. *dāuñ* "to run". *dāuṇḍā* "cause to run". This statement is due to misunderstanding the nature of the verbal themes. In such cases we have denominatives from nominal extensions of the primitive verbal bases. Thus s. gs. *dhā-tā, dhāvay-ta* (rather a rare formation) may be opposed to s. gs. *dhāv-ḍā-y-tā* which is a denominative of s. gs. *dhāvanḍi* f. the act of running. It has nothing to do with the morpheme *-ḍā¹* of Gujarati or *-ā-* of Sindhi. The suffix *-vanḍi* (Sk. **vṛnda-ka*, **vṛnd-ī-kā*) is similarly added to OI-A. *bhram-*, s. gs. *bhōv-* and we have *bho-vanḍi* "the act of moving round, walking, strolling," whence are derived Kon. *bhōv-tā, bhōv-ay-ta, bhovḍā-y-tā*. The denominative feature of the examples quoted above are beyond suspicion.

6°. A few verbs borrowed from Kanarese follow the Kannada pattern for causal formation: s. gs. *baratā : barsay-tā*, old gk. (Fr. Stephens, § 119) gives on this pattern the OI-A. verb *bhoglā bhōgṣata* corresponding to s. gs. *bhog-tā : bhoggay-tā*.

§ 264. In such cases where the simplex itself is in appearance a causative, e. g. s. gs. *jūg-ay-ta* "awakens," we have the true simplex in a derived form: *jāgi jāttā* "wakes up."

In the formation of the causative bases above I have given the normal indicative present form instead of the usual infinitive to understand better the morpheme which transforms the simple base into the causative. Rangel in his *Gramatica da Lingua Concani* prefers to treat in a very meagre and cursory fashion

¹ In s. gs. *bhittā, x. bhīyētā bhīśdūtā* we have perhaps the same phenomenon as in Gujarati and Sindhi, for the nominal form is s. gs. *bhīḍi*. This is probably a borrowing in Konkani. Again in the s. gs. forms *pind-tā : pindrāy-tā* we have the morpheme *-rāy-*, i. e., **-ar-āya-*

(p. 172, §§318, 319) the denominatives and causatives, and gives the infinitive ending *-unc, -onc*, (our *-unk* or *-onk*) for denominatives and *ounc* (our *-ounk*) for causatives. Other grammars of Konkani also use the infinitive forms to illustrate the derivation of themes.

§ 265. The regularising process in the dialects of Konkani may be illustrated very well indeed by a study of these causal formations. A few examples will suffice here. Corresponding to the first type of causatives in new Indo-Aryan which is characterised by the *gunating* of the radical vowel (see *L'indo-aryen*, p. 242) we have Hindi, Marāṭhi, Kashmiri *mar-* " to die " : *mār-* " to beat " found also in the dialects of Konkani. But in the following cases we have the regular forms :

Mar. *tut-nē . toḍ-qē* corresponds to s. gs. *thumt-tā : thumt-ay-tā*.

Hindi *chut-nā : chor-nā* „ *sut-tā sutt-ay-ta*.

Similarly corresponding to the second type of causatives (*L'indo-aryen*, p. 244) we have in

Hindi *ukh-nā . sukhā-na* but in Konk. s. gs. *suk-tā sukk-ay-tā*

pak-nā . pakū-nā *pik-tā : pikk-ay-tā*

bāj-nā . bajā-nā *vāj-iā . vāj-jay-ta*
etc.

Thus both types have merged in Konkani and examples like *paḍ-tū . pāḍ-ay-ta* are rather illustrations of the two processes coming together for normalizing the causative formation.

Flexion

§ 266. It is interesting to note here that s. gs. have simplified greatly the regular flexion of verbs corresponding to the Christian dialects. Instead of the distinct personal desinences belonging to the three persons s. gs. have generalized them into a normal form for the plural and two only for the singular-first : second-third.

The Present Indicative or Historic Present in Konkani dialects

§ 267. The desinences of OI-A. for the present indicative have survived up to the new Indo-Aryan stage giving us the normal inflexion in the new I-A. speech. The following table of correspondences of these desinences will make their connexion clear :

	OI-A	MI-A.	Apabhramśa	Konkanī
Sing. 1	-āmi	-āmi	-āmi, -āvi, -āū	-ā (s. gs. x. nx. gx.)
2	-asi	-asi	-asi, -ahi	gx. -ās, x. ngx. -āi
3	-ati	-āi	-ai	-ā (s. gs. x. nx. gx.)
Plur. 1	-āmah (āmo)	-āmo	-ahū	x. nx. gx. -āū, s. gs. āt
2	-atha	-aha	-aha, -ahu	ogx. -āth, x. ngx. -āt, s. gs. -āti.
3	-anti	-anti	-anti, ahi	ogx. s. gs. -āti, n. nx.

Thus we have in Konkani:

	Sing.	Plur.
1	x. nx. gx. zāt, s. gs. jā(t)ā	x. nx. gx. zātā s. gs. jā(t)āt
2	ogx. zātās, x. nx. gx. zātāi, s. gs. jā(t)ā	ogx. zātāth, x. nx. gx. zātāt, s. gs. jā(t)āti
3	x. nx. gx. zātā, s. gs. jāt(t)ā	ogx. zātāt, s. gs. jāāt, x. nx. gx. zātāt

From the root meaning "to be" we have:

	Sing.	Plur.
1	gx. x. nx. āi, s. gs. āsa	x. nx. gx. āsā, s. gs. āsati
2	ogx. āsāi, x. nx. gx. āsai, s. gs. āsa	ogx. āsāt(h), x. nx. gx. āsāt, s. gs. āsati
3	gx. x. nx. āsā, s. gs. āsa	ogx. āsati, s. gs. āsati, x. nx. gx. āsāt

§ 268. From the two examples quoted above we see clearly both the relationship and the difference between Konkani and Marāṭhī. In old Marāṭhī the desinences are directly added to the verbal base in opposition to the participial base of modern Marāṭhī in -t. In Konkani, already during Father Stephen's time, the participial base in -t had replaced the regular base, and the desinences were added to this base. The only partial exception to this is the root "to be", s. gs. āsūka, x. nx. gx. āsumk, in the singular where the direct root is adjoined to the terminations.

In the plural formation we have for the first person gx. nx. āsāū in addition to āsāu, s. gs. āsāti in addition to āsanti; these alternative forms show continuity [of action in addition to the present indicative sense. In the case of all other verbal bases the participial theme replaces the simple indicative base of the present. Alternatively if a t- be affixed to the desinences quoted in the preceding article, we get the desinences of the present added to the simple root.

§ 269. *Notes on the Desinences of the present.*— From the phonological point of view there is some difficulty in explaining the first person sing. and plur. terminations. A 'possible suggestion has been made by Jules Bloch (*L'indo-aryen*, p. 247) that these may have been affected by the pronoun of the first person *hañ*. Thus Konkani *-ã* is connected with Panjabi and Sindhi *-ã*, resulting perhaps from the premature dropping of the final *-i* of OI-A *-ãm* (*La langue marathe*, § 236, p. 234). For a slightly parallel but different explanation see Louis H. Gray : *Observations on Middle Indian Phonology*, BSOS 8 567ff

In the second person sing. gx. *-ãsi* or *-asi* we have the survival of O & MĪ-A. *-asi*, whereas in x modgx. nx. *-ã* (**-a-ai*) we have the Apabhramśa ending *-ahi*. Similarly in the plur. form old gx. of Father Stephens preserves the archaic *-atha*, lost elsewhere. The x. nx. modgx. s. gs. *-ãt(i)* for the second person is clearly taken over from the third person plur. form. In s. gs. this has replaced both the first and second person endings.

The participial themes of Konkani differ from the corresponding themes of Marāṭhī in that the inflexion does not show any differences of gender which characterise Marāṭhī

§ 270. For a discussion of the sense of this Present Indicative in modern I-A. languages see Bloch, *La langue marathe*, § 238 (p. 236ff.)

Imperative

§ 271 The terminations of the Imperative in Konkani are as follows.—

Sing	Plur
1 old gx. mod. gx. missing, (Maffei, p. 109) <i>-un-gi</i>	old gx. s. gs. <i>-ã-yã</i> , x. <i>-i-ã</i>
2 old gx. s. gs. <i>-i</i> , x. gx. nx zero	old gx. <i>-yã</i> , s. gs. <i>-yẽ</i> , x. <i>-i-ã</i> , gx. <i>-ãt</i> , s. gs. <i>-ãti</i>
3 old gx. and mod. gx. <i>-ã</i> , x. <i>-ã-di</i> s. gs. <i>-o</i>	old gx. <i>-ũh</i> , mod. gx. <i>-ã</i> , x. <i>-undi</i> s. gs. <i>-oh</i>

Characteristically the first person imperative is never used in Konkani dialects except in Maffei's Grammar in the singular, but the plural is attested in all the dialects. The plural appears to be connected with the optative ending, cf. Pāli *vatteyyam*, *vatteyyamho*, or °*-yyāmo*.

The second person singular in s. gs and old gx. *-i* is connected with OI-A. *-(d)hi*, which has already become *-i* in Apabhraṃśa cf. Alsdorf, *Harivaṃśapurāṇa*, p. 169) The zero grade in x. nx. mod. gx. represents the OI-A and MI-A. *-a* as in *gaccha*. The old gx. s. gs. *-yā* is in analogy with the first person plural form, the nasalisation disappearing naturally, being connected only with the first person.

The third person sing. old and mod. gx. *-ā*, s. gs. *-c* is derived from OI-A *-atu*, MI-A. *-au* The nasalisation in the Christian dialects perhaps derives from the plural *-antu* of OI-A. preserved by them in the form *-ūnt(ā)* In s. gs. *-ot* we find reminiscences of Marāṭhī *-ot*, *-ūt*, see *La langue marathe*, p. 237.

§ 271. The desinences of the Future in Konkani are as follows:—

Sing	Plur.
1. old gx. s. gs. <i>-īna</i> , x. <i>-ān</i> , gx. <i>-in</i>	old gx. <i>-ū</i> , s. gs. <i>-h̄</i> , gx. <i>-iū</i>
2. old gx. <i>-iśi</i> , s. gs. <i>-śi</i> x. nx. gx. <i>-śi</i>	old gx. <i>-śūḥa</i> , s. gs. x. nx. gx. <i>-śāt</i> , <i>-śyāt</i> , old gx. <i>śyāt hū</i>
3. old gx. s. gs. <i>-ita</i> , x. <i>-ūt</i> , gx <i>-it</i>	old gx. <i>-iti</i> , s. gs. , x. nx. gx. <i>-iit</i>

Notes on the terminations:—1° sing. *-in(a)* corresponds to Marāṭhī *-im*, and x. *-ān* corresponds to Mar *-en*, the final *-n* is believed to be *-l* after a nasal vowel, Bloch, *La langue marathe*, §§ 72, 240, a *-l* which characterises the entire future formation in Marāṭhī. The plur. *-ū*, seen also in the present indicative and imperative, is parallel to Marāṭhī development, depending partly upon the confusion existing between these three senses and partly upon the absolutive form in *-unu*.

2° sing.: the *-i* form of Mar. is conspicuous here by its absence, as in the remaining persons, but resembles the Mar. form in other respects. The plur. is quite regularly formed from the stigmatic future of OI-A. with present termination

3° sing.: x. *ūt*, gx. *-it* and old gx. s. gs. *-ita*, though allied to Mar. terminations, sing. *-atit*, plur. *-iit*, present some difficulty. The plur. differs from the sing. by the participial *-t*.

§ 272. In addition to the forms studied above Konkani gives a second type of future formation based upon the present participle. Father Stephens, § 152. *soditālo*, Father Maffei, p. 108 *nāto-lo*, Rangel, p. 113 : *kāḍtolo* etc. showing the present participle *l* + personal endings or suffixes (masc. fem. or neut.). This usage is current in all Konkani dialects : s. gs. *kāva vat-lū* masc., *vat-lī* fem. "I shall go".

§ 273. Father Stephens, § 154, gives another future formation : *hāvē*, (*tūvē*, *tānvē*), *ḡarē sodisso*, -ī, -ē, but its usage is not clear. The contingent future mentioned by Father Maffei, p. 108, *nā-lo-āstāḷ*, corresponds s. gs. *naddat-āḷū* which is in effect *niddat-āḷū* "I would have slept, I might have slept." Other forms are in effect not simple but compound tenses used in modern Indo-European languages of India or Europe.

Imperfect or Past

§ 274. The terminations of the Past are as follows.

	masc	fem.	neut.
Sing. 1 s. gs. x. gx. -lo,	s. gs. x. gx. -lī	s. gs. x. gx. -lē	
2 s. gs. -lo, x. -loi,	„ -lī	s. gs. -lē, x. lēi	
gx. -loi ;			
3 s. gs. x. gx. -lo :	s. gs. x. gx. -lī	s. gs. x. gx. -lē	
Plur. 1 s. gs. -lī, gx. -lēū,	For all genders		
x. -lyāū			
2 s. gs. -lē, (masc)	For all genders		
-lī, gx. -lyāth,			
x. -lyāṭ			
3 s. gs. { -lē	s. gs. -lī, -lyo,	s. gs. -lī	
x. gx. {	s. gx. -lyo	x. -lī, gx. -lī	

Notes on the terminations.—The Brahmin dialects s. gs. etc. do not show any personal terminations except in the first singular -ō of the masculine. The Christian dialects, however, show them in the second person sing and plur

§ 275. The -la suffix goes to the MI-A. group of suffixes -alla-, -lla-, -ulla-, marking in new I-A primarily the past passive participle so far as Mar. and Konk. are concerned. Two types are seen in Konkani : (1) The suffixes are added on to the simple root : x. *nā-lo*, s. gs. *nadda-lo*, (2) the suffixes are added to the participial base. x. *nā-tā-loi*, s. gs. *naddatā-lo*, old gx. *soditā-lo*, etc.

The terminations added to the simple verbal base give us the completed action, while those added to the participial base give us the durative past. The difference may easily be compared to that existing between English 'He slept' and 'He was sleeping.'

The syntactic difference between the transitive and intransitive may easily be gathered from the following examples in s. gs. -*hāva naddalō* 'I slept,' -*naddatā-lō* 'I was sleeping'; *hāva tākka sodlū-lō* 'I was seeking him', *hāvē tākka sodlo* 'I sought him out' The entire problem will be discussed in detail in the section dealing with Syntax below. For a treatment of this subject connected with Marāṭhi see Bloch, *La langue marathe*, pp. 249-253.

§ 276. In addition to the Imperfect and Past tenses discussed above, Konkani has a Perfect and its terminations are as follows.

Sing.	Plur.
1. s. gs. x. - <i>ta</i> (m.), - <i>tyā</i> (f.), - <i>lā</i> , - <i>lē</i> (n.)	x - <i>tyān</i> , s. gs. - <i>tyāt</i> (mfn.)
2. s. gs. - <i>lā</i> (m.), - <i>tyā</i> (f.) - <i>lē</i> (n.) } x. - <i>lāi</i> (m.), - <i>tyāi</i> (f.), - <i>tyāi</i>	s. gs. - <i>tyān</i> , x. - <i>tyāt</i> (mfn.)
3. s. gs. x - <i>lā</i> (m.), - <i>tyā</i> (f.), - <i>lā-lē</i> (n.)	s. gs. - <i>tyān</i> , x - <i>tyāt</i> (mf.), - <i>tyān</i> (n.)

The significance of this form may best be understood by the English equivalent 'I have loved,' 'I have done,' etc.

The origin of these terminations is the same as of the past or imperfect, the difference so far as x dialects go being seen in the colouring of the vowel, -o going with the Imperfect and Past, -ā going with the Perfect.

§ 277. Corresponding to this Perfect, we have a Past Perfect obtained by adding the -*la* suffixes to the oblique of the past passive participle *gello, gellelo* 'gone,' 'had gone' The terminations for the x. dialect are given by Father Maffei on p. 88 of his Grammar. For the old gx. forms see Father Stephens, § 128, p. 39.

In the case of the Perfect the -ā colouring is due to contamination with present participial endings: s. gs. *kartā* etc.

Observe also that s. gs. have one form for the three plural endings, and have no terminations for the second person singular corresponding to those seen x. gx. and other Christian dialects.

Optative

§ 278. The optative forms are an interesting survival in the dialects of Konkani, having the following terminations.—

s. gs. *-ye(du)*, x. *-ye(t)*

Examples: s. gs. *koryeda*, *vocyeda*, *mūryeda*, etc. 'may do, may go, may beat'; x. *zāvyet*, *āssāyet*, *nd-iyet* 'may happen, may be, may sleep' in the sense of permission or allowance.

The origin of this formation which is the same for all persons and numbers in all the dialects, is to be traced to OI-A. *īta*, (*kurvita*), *-ēt* (*gacchet*) etc. The *-ya-* of the optative forms is preserved in K., and the form shows an interesting semi-tatsama by preserving both characteristics of the OI-A. formation.

For a parallel development of a vocable compare OI-A. *āyatanam* with Konkani s. gs. *āyṭāna*, x. gx. nx. *āḍōn*.

§ 279. The optative or potential sense may also be expressed in old gx. by the word *pūro* added to the oblique form of the past passive participle. Father Stephens, § 137 *sodilyā pūro*.

Father Maffei gives the following forms of the potential, p. 110, 1) *nd-iyet*, 2) *nd-unk tānktā* or *nd-unk tānk āssā*, 3) *nd-ū* (or *nd-unk*) *pūro*, respectively meaning 'it is possible or allowed to sleep, there is power to sleep' and 'may sleep.'

In s. gs. also the word *pūro* meaning 'sufficient' is utilized to express this capacity: *korū(ka) pūro* 'is able to do,' 'may do' etc. As in x. here too it is added on to the infinitive of the verb of which the optative is to be built.

§ 280. The mood of necessity is also expressed in x. by the imperative *zā* of the root '*zā-unk*' added on to the simple root or its infinitive form. *nd-ā-zā* 'I must sleep,' *nd-unk zā* etc. In the Brahmin dialects s. gs. we get the forms *ndomkāja*, *korkāja*, corresponding to g. *ndūmk jā*, *korūmk jā*. From this correspondence it would appear that s. gs. have introduced certain phonological changes difficult of explanation. It is perhaps best to consider two alternatives: the s. gs. form *nddomkā* is the same as *nddomkāja*, and shows that the imperative *jā* has disappeared or taken the reduced form *ja*: or else we have to con-

sider the potential participle of OI-A.: -*kūryam*, MI-A. *kajjam* and NI-A. *kāj(a)* in combination with the infinitive, meaning 'it is necessary to,' 'it is incumbent upon (one) to' etc.

§ 281. Before proceeding to a discussion of the nominal forms derived from the verbal themes, it is necessary to consider here the negative verb formation of Konkani which is remarkable for its simplicity, but at the same time shows a peculiarity which is not generally shared by the other cognate languages.

In Marāṭhi we have the negative forms of *as-ṛē* and *ho-nē* as follows for the present. *nāhi*, *nāhīs*, *nāhī* in the sing. *nāhī*, *nāhī* and *nāhīm* in the plur. for the root *as-*, and *navhē*, *navhas*, *navhe* in the sing. and *navhō*, *navhā* and *navhet*, or *navhat* in the plur. for the root *ho-*. The negative construction then amounts to using these auxiliary forms with the participial forms of the major verbs. *ḡāt nāhī*, °-*nāhīs*, °-*nāhī*, etc. or the present, *ḡhālō* (-ī, -ē) *nāhī*, etc. for the past, *hoṇār nāhī* etc. in the future, *ḡhālō* (-ī, -ē) *navhatō* (-ī, -ē) for the pluperfect. Only in the past habitual forms we have .

sing.

Plur.

mī hoī-nā

āmhi hoī-nā

tū hoīs-nā

tumhi vḡā-nā or *vḡhī-nā*

to, ā tē hoī-nā

te, tyā, tī hoī-nā or *hoī-nā*

in the sense 'I was not wont to become.' Here we get the forms *nā*, *nā(s)*, *nā* in the sing. and *nā*, *nā(t)*, *nā(t)* in the plural.

In addition to this type of negative construction, we have the conditional *mī na hoī*, (-ē fr.), *tū na hoīs* (°-*ās*, -*tēs*), *to* (*tī*, *tē*) *na hoī* (*hoī* f. *hoīē* n.) and the subjunctive °-*naye* added on to the infinitive, and the imperative with the form -*nako*.

In Gujarati corresponding to the present indicative *hū jāvū* *ohū*. 'I am going' the negative construction is *hū jāto* (-ī f., -ū n.) *nāhī*, *ame jātū* (mfu.) *nāhī*. Similarly we have *hū nahi jāvū* 'I will not go' and *hū nahi jāē* 'I shall not go,' the first expressing will and the second futurity.

Comparing the two cases considered above, we notice that Marāṭhi has properly recognised negative forms of the auxiliary verbs which help in establishing the negative verb inflexion, while Gujarati has only one form *nāhī* which is used for the same purpose, and at times, specially in optative and future forms, its equivalent *nahi*.

In the dialects of Konkani, however, the negative of the verb 'to be' or to 'to become' has become merely the negative particle *na* to which are added the same terminations as for the verb *ās-umk* :

x. *nā, nāi, nā* (sing.) and *nāu, nānt, nānt* (plur.)

old. x. *nā, nāsi, nā* (sing.), *nāu, nāhā, nāli* (plur.)

s. gs. *nā*, (sing. all persons), *nāti* (plur. all persons).

The above only illustrate the present indicative. Similar forms exist on the basis already discussed above under Imperfect, Past, Future, etc. These inflected forms are added on to the simple verbal theme : s. gs. *sodda-nā*, old gx. *sodī-nā*, x. *nīdamā* etc.

§ 232 The past and imperfect forms of the negative verb are as follows :

x. *nātillo* (-ī, ē), *nātila* (-ī, ē), *nātillo* (-ī, ē); *nātilyāo*, *nātilyāt*, *nātilo* (-yo, -ī).

s. gs. *nāšilo* (-ī), *nāšilo* (-ī), *nāšilo* (-ī, ē). *nāšile* (-ī), *nāšile* (-ī), *nāšile* (-ī, ē).

It is clear from this that in s. gs. the forms are really those of the root *ās-umk* preceded by the negative particle *na*; in addition to these forms s. gs. have the participial forms *nātillo* etc on the same analogy, but used nominally *thāi nātilē hāngā mellē* ' (a thing which) was not there was found here '

This particular type of s. gs. brings us to another variety of negative formation in old gx. Father Stephens gives another form : *na-sodī* as the equivalent of *sodī-nā*. For the past (see § 255, p. 60) he gives *na-soditālo* corresponding to s. gs. *soda-nā šilo*, *sodī-nā-šile*, x. *nānātilo*. In the succeeding articles Father Stephens quotes a greater number of examples with this type of construction whereby the affirmative forms are merely preceded by the negative particle *na*-

§ 233. In the case of the Imperative, corresponding to Marāthī *nako* we have the following forms in Konkani :—

Sing.	Plur.
s. gs. <i>nākā</i>	<i>nākāh</i>
x. ux. <i>nākā</i>	<i>nākāi</i>
old gx. <i>nākā</i>	<i>nākāh</i>

These are added on to the ordinary infinitive forms of the main verbal themes s. gs. *koru* > **koru* -*nākā* > *kornakā*, but *vōccu-nākā*.

§ 284. Corresponding to Marāṭhī past habitual quoted above, we have in s. gs. the future optative : *karis-nā*, *karis-nāh* 'will not do, shall not do'. Father Stephens gives two series for the future : *sodinā zāh* or *na-sodis*.

The negative mood of necessity is expressed by adding *-naja* to the infinitive : s. gs. *koru-naja*, *māru-naja* etc. Compare x. *nidunh nōzō*.

In opposition of s. gs. *karis-nā* we have also *karas-nā* in simple futurity, with which we can compare x. *nid-sonā* 'I shall not sleep.'

The optative form is given by Father Stephens for old gx. as follows *nasodilyā puro*; compare this with x. *nidānā zālyār puro*. In s. gs. besides the same form as in x. we have *na* and *pūro* coming together giving a compressed form *napro* which can be similarly used *sodlyūri napro* 'it is not enough to seek.'

§ 285. The interplay between the mere negative particle *na-* acting as the negative verb and combining with *āsumh* for the same purpose as in Marāṭhī, may best be illustrated by the participial forms, s. gs. *kār-nāstānā* 'while not doing,' x. *nidānā-stānā* 'while not sleeping, without sleeping,' and old gx. *na-sodstānā*.

Nominal Forms of the Verb

§ 286. The most important in this category are the present and past passive participles, to which may be added the Infinitive and Absolutives as not being personal forms of the verbs.

Present Participle

§ 287. The present participle in Konkani goes back to similar MI-A. forms : Pk. *titthanto* : *titthantā*. The termination is *-tā* (MI-A. *°-anta-ka*) : s. gs. *kar-tā* x. *nid-tā* 'sleeping' etc. When the participle is being used as an adjective we have the *°-alla-ka-* extension x. *nid-tolo*, s. gs. *niddatālo* '(one who) is sleeping'. The nasal found in Pāli masc. sing. *tittham*, acc. *titthantam* is preserved in Konkani present participles used adverbially : *kartā kartā* 'while doing', etc. Oddly enough Father Stephens does not give illustrations of this form either under participles or gerundives. The only cognate form which he records (see § 248) is the adverbial *zātanā* 'while happening,' *zāte vele* in the same

sense. Corresponding to this we have in x. *nid-tānū*, *nid-tāstānū* or *nid-tā āstānū* 'while sleeping,' and in s. gs. *niddatānū* 'at the time of sleeping.' Both Father Stephens and Father Maffei prefer to call this form a gerund, but in reality it is the extension of the present participle. The -*nū* extension is probably to be connected with the -*tū* or -*lo* extension of Mar-Kon., see *La langue marathe*. § 262, p 260. Both the forms discussed above come under the category of absolute forms derived from the present participle.

Past Passive Participle

§ 288. The past passive participle of all dialects of Konkani is based on a similar formation of MI-A. with °-*alla-ka-* extension (the variants of which are °-*illa-ka-* and °-*ulla-ka-* in MI-A) New formations are then based on this analogy in the dialects of NI-A. Thus we have first of all s. gs. *gello*, x. nx. gx. *gelo* (**gita-allaka*, -*illaka*-) s. gs. *mello* (**mṛta-allaka*, -*illaka*-), x. nx. gx. *melo*: then forms like s. gs. *čor-tā* *čor-lo* where the MI-A. °-*alla-ka* extension is regularly added on to the present indicative base. Hence we get forms like s. gs. *śind-tā* *śind-lē*, x. *zāṇ-tā* *zāṇ-lē*. A remarkable form on this analogy is s. gs. *di-i(t)ā*: *di-l(l)ē*, x. nx. gx. *di-tā* *di-lē* corresponding to Sk. (*dādāti*, *dāte*) *dati* ppp (-*dāta-*, *dattā-* and) °-*dita-* and MIA. *de-dipṇa-*.

By the further extension of this -*la* suffix we have the adjectival use of the past passive participle s. gs. *nidda-lo*, x. *nid-lo* 'he, she, it slept,' s. gs. *nidda-le-lo* 'he who had slept,' x. *nid-lo-lo*. In s. gs. we have the regular oblique of the past passive participle adjoined to this -*la-* extension. See *La langue marathe*, p. 256 (§ 256).

By its very nature the past passive participle is both a verb and a noun. Its nominal forms showing gender and its capacity to take postpositions clearly demonstrate its nominal character, while the nominal phrase system in epic and later Sanskrit, in Middle Indo-Aryan and modern I-A. dialects, has already given it a verbal character for past narration. Thus we have s. gs. *kellyē uprānte* 'after it is done' which becomes in rapid speech

kelle uprānte. Similarly we have *kellyār(i)* 'if it is done' with the locative postposition *-ūri*.

Future and Obligatory Participles

§ 289. Mention was already made of the Mood of necessity previously (see § 280 above). The genitive postposition *-čo-cī* and *-cē* is added on to the simple present theme: s. gs. *kor-uka kor-čo* (*-i, -ē*), x. *nd-unk nd-čo* (*-i, -ē*) 'who is to sleep' etc. old gx. also records forms of this type: *zān-čo, āsān-čo* etc. It shows that originally the postpositional elements were added on to the infinitive forms like *zān(-ka), korū(-ka)* etc. whence s. gs. *kor-cē* < **korucē* < early gx. *korū-cē*.

In the impersonal manner in which women address their husbands, these future and obligatory participles take the place of the present and future indicative and present imperative.

Infinitives and Absolutes

§ 290. The infinitive sign in Konkani is based upon O-IA: *-um*, MI-A. *iūm*, but the proper form as quoted in dictionaries and grammars is the one with the dative postposition *-ka*: x. *korūn-ka* (< **kar-um-ka*), s. gs. *mūrū-ka* (< **mār-um-ka*, the nasal being lost in the normal course in these dialects, with compensatory lengthening).

A second type quite as common is the future and obligatory participle with the dative postposition: s. gs. *korcyā-ka, mārcyā-ka* etc. from *korcē, mārçē*. A variant of this is the dative of the genitive of appertinence formed from the simple infinitive form: x. *nd-um-k*: *nd-um-cyā-k* 'for sleeping, in order to sleep, to sleep.'

The future and obligatory participle in the neuter also stands for the infinitive by itself or for the act itself: s. gs. *mārçē* 'to beat' or 'beating; and shows a parallel development to other I-E. languages of the present day.

Absolutes

§ 291. The absolute termination in the dialects of Konkani goes back to an *ur-* form **ānu* giving us in s. gs. (*ū*)*nu*: *roc-ānu, kor-nu*; x. *-un*: *nd-un*; gx. *-unu*; *zūnu, sodunu*, etc.

This suffix may be compared with old Marāṭhī *-vaunu, mod. Mar. -vā. Corresponding to this we have in Sk. -tvāna, -tvīnām, MI-A. -tūñam, -tūnam, -ūna (<*tuāna) and later Apabhramśa -eppi(ṇu), -v(ṇu).

Phonologically Konkani *-aunu, Mar. *(v)aunī should go back to a common origin which may be represented by *-(v)auṇnu/i- or *-(v)auñnu/i, this in turn may be reconstructed from a possible Apabhramśa *-tuannau or *tuannu or *-uannu, *-tuannu representing a contamination between the forms -tvāna and -tūnam of OI-A. For a discussion of this problem of intervocal -n- in Mar -ūn < Pk -dūna, -ūna see Bloch, *La langue marathe*, p. 261, § 264

§ 292. A second way of expressing the absolutive sense is to add the suffix -ci to the present participle in the dialects of Konkani:--

x. *nd-tū-č* 'having slept,' s. *gs nūdata-ci*, *gx. zūto-ci*

This suffix -ci(i) is representative of Sk. -t-ya. Pk. *-ccia, the normal ending of Sanskrit absolutives of verbs preceded by prepositions.

ADVERBS

§ 293. Like the adverbs of other NI-A. languages, those of the dialects of Konkani are based on (a) nouns, (b) pronouns, (c) older adverbs or (d) adverbial expressions.

(a) Based on nouns: s. *gs raggi*, ns. *beggi*, Kan. (bēgi-) x. *gx. veg*, etc.

(b) Based on pronouns: s. *gs kaṣṣi, tassu* (<Sk. ka-, ta-) etc.

(c) Based on older adverbs: s. *gs āṇi* (Sk. *adya*), etc.

(d) Based on adverbial expressions: under this category may be included the older adverbs with case forms made from nouns or adjectives: s. *gs phūṇi* (Sk. *prabhūte*), *kāṭi*, (Sk. *kalyam*), etc.

§ 294. Among the chief types of adverbs may be mentioned adverbs of time, adverbs of place, adverbs of manner and a few miscellaneous adverbs

Below are listed a few of each in the several dialects of Konkani.

Adverbs of Time

s. gs.	old gx. of Father Stephens	mod. gx. nx	x.
<i>āji</i> "today"	<i>ājī</i>	<i>āz</i>	<i>āj</i> or <i>āj</i>
<i>ālā</i> "now"	<i>ālā</i>	<i>ālā</i>	<i>ālā</i>
<i>kāl</i> "yesterday"	<i>kāl</i>	<i>kāl</i>	<i>kāl</i>
<i>phāi</i> "tomorrow"	<i>phāi phāūsōi</i>	<i>fālyā</i>	<i>fālyā</i>
<i>pauri</i> "day before yesterday"	<i>pauri</i>	<i>poir</i>	<i>poir</i>
<i>averi</i> } "two days" <i>averā</i> } after tomorrow or before yesterday }	<i>āveri</i>	<i>āvēr</i>	
<i>porū</i> "last year"	<i>porū</i>	<i>poru</i>	<i>poiū</i>
<i>kednā</i> "when"		<i>kednā</i>	
<i>ājūni</i> "up to now"	<i>āzunu</i>	<i>āzun</i>	

Adverbs of Place

s. gs.	old gx. of Father Stephens	mod. gx. nx.	x.
<i>hāngā</i> "here"	<i>hāngā</i>	<i>hāngā, hā</i>	<i>āngā</i>
<i>thāi</i> "there"	<i>thōi</i>	<i>thōi</i>	<i>thōi</i>
<i>kha</i> "where"	<i>khoi</i>	<i>khōi</i>	<i>khāi</i>
<i>mukhāri</i> "in front"	<i>mukhāri</i>	<i>thāngā</i> <i>mukār</i>	<i>mukār</i> <i>pois</i>
<i>ns vauri</i> "above"	<i>poisō</i> "far, long" <i>vōiri</i>		
<i>māksi</i> "behind"			
<i>hekkāde</i> "on this side"		<i>hukde</i> } <i>heusi</i> }	<i>heusi</i>
<i>tekkāde</i> "on that side"		<i>likde</i> } <i>teusi</i> }	<i>teusi</i>
<i>bhuttari</i> "in side"	<i>bhutori</i>	<i>bhutor</i>	<i>bitōr</i>
<i>bhāvia</i> "out side"	<i>bhāvirō</i>	<i>bhāur</i>	<i>bāur</i>
gs. <i>sakala</i> "down"	<i>sōkōfō</i>		<i>sākāl</i>

Adverbs of Manner

s. gs.	old gx.	mod gx nx.	x.
<i>kaśśi</i> "how "			<i>kāśo</i>
<i>aśśi</i> "in this way"		<i>ośē</i>	<i>ośē</i>
<i>taśśi</i> "in that way "		<i>tośē</i>	<i>tośē</i>
<i>vaṅgaḍa</i> "separately "			<i>vaṅgoḍ</i>

Miscellaneous Adverbs

s. gs.	old gx.	mod. gx nx.	x.
<i>itṭyāka</i> "way "		<i>kaṭyāk</i>	<i>kaṭyāk</i>
<i>āṁkai</i> "still as yet"			

CONJUNCTIONS

§ 295 The following comparative list illustrates a few of the conjunctions seen in the dialects of Konkani.

s. gs.	old gx.	mod. gx nx.	x.
<i>āni</i> "and "	<i>āni</i>	<i>āni</i>	<i>āni</i>
<i>ka</i> "or "	<i>ka</i>	<i>ka</i>	<i>ka</i>
<i>athvā</i> "or "	<i>āthavā</i>	<i>to</i>	<i>to, jā</i>
<i>puni</i> "but "	<i>pava</i> <i>punu</i> }	<i>pun</i>	<i>pun puni</i>
<i>lekkunu</i> , n. gs <i>dekunu</i>		<i>dekun</i> "because, therefore "	<i>dekun</i>
<i>jaṛi</i> "if "	<i>zōri</i>	<i>zōr</i>	<i>zōri</i>
<i>tari</i> "then "	<i>tōri</i>	<i>tōi</i>	<i>tōri</i>
<i>mhaljāri</i> "that is to say "	<i>mhōnu mhonunu</i> <i>mhōncjāka</i>	<i>muntic, munun</i> <i>munje</i>	<i>muntē, munj</i>

§ 296. It will at once be apparent from the tables above that Konkani is largely dependent upon Old and Middle Indo-Aryan for its vocables, whether adverbs or conjunctions.

Before proceeding to the section of syntax we shall consider below in brief the nominal formation of Konkani.

Nominal Formation

§ 297. Practically all the suffixes used in the formation of nouns are derivable from Indo-Aryan sources. A few are derived from Persian, Arabic or Dravidian sources, but are chiefly restricted to loan-words or learned borrowings.

The Primary suffixes are added on to verbal bases for the formation of substantives. The other suffixes are secondary in nature added on to (a) substantives for forming substantives, (b) adjectives for forming abstract substantives and (c) substantives for forming adjectives; similarly suffixes are added on to (d) adjectives for forming adjectives, (e) verbs for forming adjectives and (f) adverbs for forming adjectives.

§ 298. Primary Suffixes :

-āpa or -na : s. gs. x gx nx *khāna* (<*khā-umk*), *nhāp(a)* (<*nhā-umk*); s. gs. *marana*, x. nx gx *moron* (<*mor-umk*), etc. This suffix is connected with Sk. -ana Pk. -āpa, giving action nouns.

From the above are derived the extended suffixes -ni and -ne (<Sk. -anakam giving action nouns): -ni : s. gs. *nhāni* (<*nhā-umk*); *moḍni* (<*moḍ-umk*); x. nx. gx *soḍni* (<*soḍ-umk*); *foḍni* (<*foḍ-umk*); *molni* (<*mol-umk*), etc. -ne : s. gs. *dinē*, x. nx. gx. *dinē* (<*dā-umk*); x. nx; gx. *ghenē* (<*ghē-umk*); *poḍnē* (<*poḍ-umk*); s. gs. *raṇṇē*, x. gx. nx. *roḍnē* (<*roḍ-umk*), etc.

All masc. substantives ending in -u generally show the same suffix as the corresponding Sk. words.

-apa, x. gx. nx. -p < OI-A. -ta, Aś. insc. -tpa, MI-A. -appa: s. gs. *barapa* x. gx. nx. *borōp* (<*baraumk*); s. gs. *kāṇḍapa* / *kāṇḍuka*; x. *sikop* (<*śikumk*), etc.

From this is further derived the suffix -pi- s. gs. *vājpi* (<*vājuka*) x. gx. nx. *borpi*, s. gs. *barpi* (<*baraumk*); s. gs. *rāṇḍpi* (<*rāṇḍuka*).

-ti : s. gs. *bharṭi*, gx. *bhorumk*, s. gs. *sukṭi* (<*sukkūka*); of. gx. *sukṭi*; s. gs. *caḍṭi*, gx. *coḍṭi* (<*coḍumk*); s. gs. *deuṭi* (v. l. *devṭi*), x. gx. nx. *deuṭi*.

s. gs. -cē in neut. nouns : *boṣcē* (<*bāsa ka* 'the act of sitting,' etc. For this suffix see §§ 220ff above under the adjective of appertinane.

An extension of the -pa suffix is *pār* in the Christian dialects. The extension -ār is to be traced to Sk. *kāra-*: gx. *boḍomār* (<*boḍ-umk*); *diṇār* (<*dinm*); *bhuloiṇār* (<*bhuloiṇm*); *coḍpār* (<*coḍumk*), etc.

Abstract substantives are formed by the following suffixes :
 -sūni x. nx. nx *son* ; sūn : s. gs *ghāmsūn* < *ghām*, but these are to be considered under the secondary suffixes. A few instances may, however, be cited of its primary use : s. gs. *phugsāni* < *phuggūka*, *karapsūni* < *karapatū*, etc.

-so : āmsō < ām *goḍso* < *goḍa* ; etc

§ 299. Secondary Suffixes

A. Substantives yielding substantives

-kār(u) masc., *kārn*, x. nx. gx. *kārn* or *kārin* fem. and x. gx. nx. -kūn < Sk. *kārin*, -*kāriṇi* : s. gs. *goḱkār* 'Goan,' s. gs. *bhūkārni* 'beggar woman' ; x. gx. nx. *bhūtkār*, *cepekār*, *ghorkār*, *mūtkār* ; *setkārni*, etc.

The same suffix appears with the medial -g- : x. *mocegūr*, *gūde-gūr*, etc.

The Persian suffix -dār also is used in similar circumstances as the holder of a certain post or position : *majedār*, *bhūgdār*, *subedār* etc. in gx. x. nx. and several Brahman dialects.

In mod. gx. the suffix -ka is used for abstract nouns : *regidorki*, *sāmbika*, *pūlvanki*, etc. cf. Rangel, p. 167.

B. Adjectives yielding substantives

-āi : x. gx. nx. *mhārgāi* < *mhārog* ; s. gs. *thanḍāi*, x. nx. gx. *thonḍāi* < *thanḍa* . x. *niskātai* < *niskāl*.

Similar in use is the suffix -kū : gx. *durboḱkū* < *durbol* ; *dusmankū* < *dusman* ; *girestkū* < *girest* x. *askūtākū* < *āskū*.

-ki . gx. *khuṣūlki* < *khuṣāl*, *huṣūrki* < *huṣūr* etc.

s. gs. -pana, x. gx. nx. -pon (< Sk. -*tvā-na-*) . s. gs. *hollepana* < *hollo*, *dhāktepana* < *dhākto* . gx. *āṅkvārpon*, *bholepon*, *mālārpon* ; x. *koḱtepon* < *koḱto*, *borepon* < *boro*, *mālpon* < *māl*, *kuḍḍepon* < *kuḍḍo*, *mogūlpon* < *mogūl* etc.

s. gs. -sūni, x. nx. gx. -sūn . s. gs. *godsūni* < *goda* ; *āmsūni* < *ām* etc. ; x. *koḍsūn* < *koḍu* ; gx. *kālsān* < *kāto*, *dhousān* < *dhovo*, *nubrosān* < *nibor*, etc.

C. Substantives yielding adjectives

-ālu, x. gx. nx. -āl : *movālu* ; < *movu* ; *dhārālu* < *dhāra*, etc. ; x. nx. gx. *mogāl* < *mog*, *māsāl* < *mās*, *rosāl* < *ros*, etc. This is derived from Sk. -*ālu*.

In the Christian dialects we have the suffixes gx. -est, x. -ist : gx. *dukest* < *duk*, *jupest* < *guṇ*, *modest* < *mod*, *pḍest* < *pḍ* x. *sermāvist* < *sermāū*, *buimāpist* < *buimāp*, etc. To these are generally added

the forms *gīrest* in *gx.* and *mukhest* in *x.* If the suffix has anything at all to do with old I-A. these forms indicate that we have to consider Sk. *-stha* from the root *sthā*.

-ī : s. *gs. nātkī* < *nātaka*, *x. gx. nx. kālji* < *kāhji*, *goru* < *gorva*, *nrbhāgi* < *nrbhāg*, *bol* < *bol*, *motsrī* < *motsar*, *rongi* < *roṅg*, etc. This *-ī* is derived from Sk. *-in*.

The superlative suffix *-ist* is used in almost all Konkani dialects : s. *gs. bahstu*, *x. gx. nx. bolist roqist*, etc.

The Sk. suffix *-ant* is preserved in K. s. *gs. -vantu*, *x. gx. nx. vōnt* s. *gs. budvantu*, *x. gx. nx. budvont*; *bolvont*, *kālvont*, *pīdvont*, etc.

Several Christian dialects follow the Marāṭhī pattern in having adjectives in *-it*, corresponding to s. *gs. -i* or *-ī*; *x. gx. nx. bormat* < *borm*, *conconit* < *concon*, *cokcokut* < *cokcok*, *luktukut* < *luktuk*, *poepoit* < *ioepoc*, *tontonit* < *tonton*, *soḷ-soḷit* < *soḷsoḷ*, etc. In opposition to these we have s. *gs. salsali* < *salsal*, *khaḍ-khaḍi* < *khaḍkhaḍ*, *baḍbaḍi* < *baḍbaḍ*, etc. The northern suffix *-it* derives from Sk. *-i-tva-* > Pk. *-itta-*.

Nominal Composition

§ 300. Like all other new Indo-Aryan languages Konkani also allows nominal composition, either inherently or purely within its own history.

Thus in s. *gs. kānsala* 'temple' we have *kān* and *sala* < Sk. *karna-sālā*.

Verbal Composition

301. Konkani is fairly rich in these verbal compounds, generally composed of the absolutive form of the main verb in combination with set types of auxiliaries. A study of these forms in all the new Indic languages appears to me essential if we have to investigate the nuances introduced in the individual languages.

I shall indicate here only a few types which show a definite semantic or syntactic category.

The verb s. *gs. soḍuka* 'to leave' is combined with principal verbs showing completion of action, as Hindi *cuknā* : s. *gs. kornu soḍuka* 'to finish doing,' *māṛnu soḍuka* 'to finish,' *mhoṇṇu soḍuka* 'to finish talking;' the meaning is also emphatic in character.

The verb s. *gs. ghāluka* 'to place' is similarly used in an emphatic sense : s. *gs. meṇṇu ghāluka* 'to break,' *pindunu ghāluka* 'to tear,' *kūṇṇu ghāluka* 'to take away,' *soṇṇu ghāluka* 'to abandon,' etc.

Part III Syntax

§ 302. This section does not aim at giving a detailed study of Syntax within the Konkani group; for this, reference may be made to the individual standard descriptive grammars¹ already mentioned in the Introduction.¹ Further, the general observations of Jules Bloch² with regard to Marāṭhī hold good for the Konkani dialects also.

The object of the present section is to review briefly the main current of syntactical characteristics of Konkani and the deviation observed therein in the dialects which we have taken up for study. The main differences will be particularly noticed within the two divergent groups: Brahmin and Christian.

Nominal and Verbal Phrases

§ 303. Ordinarily the Konkani sentence consists of a subject and a verb:

a. gs. *hāvā valtā* 'I go'; x. *tuḷo bāu usār āssā* 'your brother is clever'; gx. *pArke nhyo to* 'they are not strangers.'

The verb 'to be' is not indispensable to the sentence: a. gs. *to pisso, tū budvantu* 'he is dull, you are clever'; x. *kurpā gārjaci* 'grace is necessary'; gx. *tuḷe kāliz barē* 'your heart is good,' etc. For further details see *La langue marathe* §§ 267-8.

Accord

§ 304. Like nouns, adjectives in Konkani are either derived from simple or from extended bases: a. gs. *cāngu ghoḍo, cāngi gāy, cānga sūṇē* in opposition to *kāḷo ghoḍo, kāḷi gāy, kātē sūṇē*. In those Konkani dialects where the final vowel is pronounced we see this main divergence from standard Marāṭhī in that the gender and number is clearly distinguishable: *cāngu ghoḍo: cānga ghoḍe*. With reference to such of the Konkani dialects

* Continued from *Annals* Vol. XX, p. 176.

¹ Maffei 196-314, Rangel 193-259; Jose de S. Rita e Souza 136-56.

La langue marathe §§ 266-8.

which allow nouns or adjectives to end in consonants, Bloch's observations for Marāṭhi hold good for them also.

§ 305. As seen above, the adjective agrees in number and gender with the substantive which it qualifies. When there are more substantives than one the adjective agrees with the one nearest to it: a. ga. *kāle* (m.) *ghoḍe āni gaḍyo* (f.) 'black horses and (black) carriages.'

§ 306. The adjective agrees in case with the substantive which it qualifies. This we have seen above with reference to the direct case. In the indirect case when the adjective precedes the substantive, the postpositions are used only with the substantive. s. ga. *kālyā ghoḍyāka*, 'ghoḍyālā etc. When the substantive is implied but not expressed the postpositions go with the adjective: a. gs *kālyāk bāndi*, *dhūvyāka soḷi* 'yoke the black (bull), unyoke the white (bull).'

Order of Words

§ 307. Ordinarily the subject begins the sentence and the verb or predicate terminates it.

a. ga. *to manuṣyu ghārā vattā* 'that person goes home.'

s. *bud āni zānvāi takū rākteh* 'counsel shall keep thee and prudence shall preserve thee'

gx. *kon dukhest nā zāyt* 'who will not become miserable?'

§ 308. The order enumerated by Bloch¹ generally holds good for Konkani also: subject-complement-adverb-verb; the adjectival epithet precedes the noun; the indirect complement precedes the direct complement; words denoting circumstances, time or place immediately follow the subject. The conjunctions are placed at the beginning of the sentence. This system is essentially the inherited system from OI-A.

Examples:

g. *bhās mhalṣyār utrāci rās aśē hāvē tumkā sāṅgā*. 'I have told you that language is a grouping of words.'

gx. *hyā kāmūco sagḷo sarkūrān āmcār viśvās dāxarlā, āni āmi sagḷe zūnōv tākū mūn koso divūco to* 'The Government has placed entire confidence in us in this work; (knowing this) how can we all honour (obey) him?'

ngs. *teṣi, gōḍ nā jāhyār gaḍāsūrkē uttar nā* 'well, sir, if you have no molasses to sell, have you no sweet words?'

¹ *La langue marathe* § 273 (p. 268), *L' Indo-Aryen*; p. 306 and seq.

s. *Ani tãnnē cākṛā-paikī eklyāka āppovn^u, 'hājjo arthu ittē' mhuṇu v^cārle* 'And having called one of the servants he asked ' what (is) the meaning of this? "

It will be noticed from these arbitrarily drawn examples from published specimens that though the general order of words is the same as that found in most of the other literary NI-A. languages such as Marāṭhi, there is a happy freedom from any hide-bound rule. The remarks of Bloch on Bengali¹ hold good for dialects of Konkani also. For variation of emphasis changes the construction of the sentence by a mere change of order in the words employed: s. *hāvē Bombay-thāṇnu āppūsa āmbē hālyāti* 'I have brought Alfonso mangoes from Bombay,' but *Bombay-thāṇnu hāvē* etc. 'It is from Bombay that..', or *Āmbē hālyāti hāvē Bombay-thāṇnu* 'They are mangoes which I have brought from Bombay' or finally *hāvē hālyāti ā pūsa āmbē Bombaythāṇnu* 'It is I who have brought Alfonso mangoes from Bombay' In fact this variation can be played upon to suit any context required by the speaker and the emphasis accordingly shifts from one factor to another.

But there is one particular factor already noticed by the late Rao Sahib Dr V. P. Chavan about the word order in gx. which is worth reproducing here to indicate the influence of Portuguese on this dialect of Konkani so far as syntax is concerned (p. 18 of his Konkani and Konkani Language). The Goa Mail, Bombay, 8th July 1923. *Vortouta tumcho chodd gorgecho anim bari caido diuncheak bori dek tumcheam burgueanc astanam tim lanam Avoi Bapui sabar pautim khens cortat aplim burgum aiconant vo bezearmi cortat mun aplea sangneanc.*

This passage translated into pure ngs or ns. by Dr. Chavan is as follows. *tumgelī corḍā lahān āstānā tākā barē kaksana divcē ho tumgelyā bhāri garjeo āni mahatvāco niyam āsū (āscyāk jāy). Āpū cordā āykanū āni āplyā sāṅgyāco apmān kartāt mhan āvay bāpūy puṣkal pāvūi (tāṅgelyā) āṅgar vatāt (khes kartāt)*

The first passage clearly shows the influence of the Portuguese construction of sentences in action, giving almost a word for word translation of a Portuguese sentence. It is a clear indication of the manner in which the gx. literature has come into existence under the guidance of Portuguese missionaries who evidently

¹ L' Indo-aryen. p 307.

introduced this translation method as the best way of building up a new ecclesiastical literature. Further, the compulsory introduction of Portuguese by law in the seventeenth century to the exclusion of the mother-tongue may have naturally hastened this process of changing the sentence construction. This change is not seen, for example, in Father Stephens' first Konkani grammar.

As the subject of word-order in NI-A. sentences has already been dealt with by Bloch in his *L'Indo-Aryen*, it will not be necessary to repeat here the general characteristics shared by Konkani along with the other NI-A. languages.

§ 309. A brief discussion here is indicated in virtue of § 275 above about the syntactic difference between transitive and intransitive forms of the Imperfect or Past.

When the termination *-la* is added on to a verb with an intransitive meaning the OI-A. system prevails: *vrkṣāḥ patistah* > s. *rūku pallo*. Similarly when the original base is transitive the passive meaning is obtained and the OI-A. construction remains unchanged: *mayā kalkutam* : s. *hāvē sāṅglē, tānnē mhallē*, etc.

The other construction mentioned by Bloch about the object of action which should normally be in the direct or subjective case, but which has, as in Hindi and particularly in the North-West and Eastern groups of languages, taken postpositions, has become quite normal in Konkani: *hāve Rāmāka mārlo* instead of *Rāmu mārlo*. of course examples like *tānnē mūsū mārlo* 'he has killed a fly' are perhaps as common as *mūsāk mārlo*.

A certain confusion is seen in types such as *tū kāma kartā* 'will you work?' : *tūvē kāma kellē* 'have you worked?' leading to *tū kāma kellē*? Here the transition seems to be due to the stress and rapidity of speech habit among the speakers of these dialects, for the question *koṇē* always elicits the indirect form.

With a few verbs, however, the direct form replaces the logical subject which should normally be in the indirect form of the instrumental: *hāva tē visarlo* instead **hāvē tē visarlē*. For a list of such verbs see *La langue marathe*, p. 252.

IV. Conclusion

§ 310. In §§ 7-11 we have seen that the treatment of *r* is normally *a* in Konkani. In this early innovation Konkani agrees

with the South-West and South dialects of NI-A. as well as MI-A. See Turner, *Position of Romani*, p. 7.

Similarly in the treatment of *rt* of OI-A. Konkani shows a preference to the dental treatment see § 86-2* agreeing with the South-West and Central groups.

The third innovation with regard to Sk. *ks* shows in Konkani the regular *coh* > *s* treatment, agreeing again with the South-West group, 139 (β).

Sk. *sm* regularly becomes *mh* > *m* in Konkani, 140 (β). This is again in conformity with South-West treatment.

Treatment of Sk. *tv* > *pp*. § 137 (b), agreeing with the Central groups; examples of the dental treatment with respect to *tv* are not much in evidence but with respect to *dv* the dental treatment is regular; but still there are exceptions, showing the labial treatment.

Initial *y-* becomes *j-* in Konkani, § 106, diverging from the North-West and Southern groups but agreeing with the rest.

Intervocalic *-m-* becomes *-v-* or *-v-*, § 113, again differing from the North-West and Southern groups but agreeing with the rest.

The early isoglosses mentioned above are reproduced below from Turner's *Position of Romani*, § 27 with the necessary modifications for Konkani given in the last column

Sanskrit	North-West	South-West	Central	East	South	Konkani
ṛ	ri	a	i, u	a ?	a	a
rt	ṭ	t	t	t	ṭ	t
ks	coh	coh	kkh	kkh	coh?	coh > s
sm	sp, ss	mh ?	mh	mh	mh ?	mh > m
tv	tt	tt	pp	pp ?	tt ?	pp
dv	dd	dd	bb	bb ?	dd ?	dd
y-	y-	j-	j-	j-	y-	j-
-m-	-m-	-v-	-v-	-v-	-m-	-v-, -v

In all these cases it will be observed that Konkani agrees principally with the South-West and to some extent with the Central group. There can therefore be little doubt that judged by its early innovations, Konkani belongs to the same group to which Marāṭhi and Simhalese (and perhaps Gujarati) belong.

§ 311. In the last section we considered only such innovations as actually occurred in MI-A and traces of which were actually seen in OI-A. itself. Let us now take up the question of later innovations. The chief innovation in this category is the

change of *s* to *ś* in the presence of front or palatal vowels, § 107. In this new innovation Konkani agrees only with Marāṭhi.

Compensatory lengthening (see § 26ff.) is an important innovation affecting the group Gujarti, Marāṭhi, Hindi, Central Pahari, Nepali, Bihari Bengali and Oriya, in opposition to the North-Western group.¹ It will be thus be seen that Konkani also belongs to this group, and the preservation of consonant length from MI-A. with a long vowel in certain Konkani dialects may be secondary and not an original characteristic. Further research is needed on this point

Initial *v-* (§ 106) remains unchanged in Konkani. In the Central and Eastern groups this has become *b-*, probably at a comparatively late date, but compatible with the period for which the NI-A. begin to make their appearance. The preservation of *v-* initial is characteristic of the West and the North-West where it remains as *w* or a bilabial *v*, with a few notable exceptions.² Here again Konkani shows its Western characteristics.

§ 312. The phonological data indicated above show that so far as the earliest innovations are concerned Konkani agrees with the South-West in the majority of its characteristics and partially with the Central when there is a divergence between these two groups. In its later innovation of *s* > *ś* in the presence of palatal vowels it agrees definitely with Marāṭhi

§ 313. In its vocabulary Konkani today shows a large number of vocables preserved in Old Marāṭhi but for which modern Marāṭhi has coined other expressions. This topic has been dealt with a number of times by various scholars. Reference may be made in this connection to the short list given by Dr. Chavan in his work.³ He also notices therein a number of Konkani vocables which he finds only in Gujarati and not in Marāṭhi. Now the geographical location of Konkani does not justify the inclusion of such of these Gujarati vocables as have not come to it through Marāṭhi, unless we posit their infiltration in Konkani at an earlier period and their preservation subsequently in it, without being replaced by the cognate Marāṭhi

¹ *Position of Romans in Indo-Aryan*, § 45

² *Ibid.*, § 51.

³ *Konkan and the Konkani Language* pp. 40-44

vocables. There are a number of Old Gujarati vocables preserved in Konkani but not in modern Gujarati, and it would be interesting to investigate in great detail this fascinating subject.

It will generally be noticed in studying NI-A. languages from a historical point of view that many of the earlier vocables noticed at the beginning of the older stage of NI-A. are supplanted in each individual language by other forms which are then exclusively used. In this manner the supplanted vocables soon become obsolete, but the dialects which reach back to these old strata and which survive today show traces of a large number of them. A study of such vocables would be interesting in view of the light they can throw upon the possible affiliation of these dialects to these earlier sources. This subject has been touched here only to indicate the scope for further lines of research in these interesting dialects.

A consideration of the vocabulary shows that in its purely inherited form the dialects of Konkani are nearest to Marathi and Gujarati.

§ 314. Turning to the question of nominal formation we notice that in the case of enlarged substantives the nominative masculine in Konkani shows the *-o* form in opposition to the *-ā* form. Thus Konkani *ghōḍō* agrees with Sindhi, Gujarati, Rajasthani and Nepali as against Marathi, Hindi, Braj, Panjabi and Bengali. In between these groups come Kashmiri and Shina.

In the plural of the same case we have Konkani *-e* form (< *aya) agreeing with Marathi in opposition to Gujarati *-ā* form.

§ 315. Another basis for affiliating Konkani is afforded by morphological considerations.

- (a) Konkani *-ō* (*cī, cē*) agrees with Marathi.
- (b) Konkani *-kū* agrees with Hindi *-ko*.
- (c) Konkani *thū(k)unu* etc. has a parallel in Oriya and Bengali, § 219 above.
- (d) Konkani gen. *-gelo* is parallel to the Marathi dative *-lā*.
- (e) Konkani past participles in *-la* have cognates in Marathi, Gujarati and Bengali.
- (f) The causative suffix in *-aya-* differs from Marathi and all other NI-A. languages where it does not subsist in this form. The *-āyaya-* forms in Konkani have cognates in all NI-A. lan-

guages, but in Konkani itself are formed from verbs ending in vowels (*khā-vay-tā*, *pi-vay-tā*).

It will be clear from (a), (d) and (e) that Konkani agrees with Marāṭhi and differs from it as regards (b), (c) and (f).

§ 315. Taking into account all the main features of Konkani we may now definitely assign it to the South-Western group (having Marāṭhi and Gujarati as its nearest of kin) with a tinge of the Central group (Hindi, especially in the dative postposition *-ka*). The differentiations noted in the formation of the direct sing. of masc. nouns in their extended form and the divergent postpositions for the dative clearly mark off Konkani as a separate language from Marāṭhi, preserving in many respects an earlier stage of development. Its position as a separate language (and not a mere dialect) is thereby proved, but phonological considerations show that both belong to a common parent Prakrit.

§ 316. Very little is known about the early history of Konkani. The first notice and description of the language is to be found in Father Stephens' grammar. The study of Konkani is chiefly due to the efforts of Christian missionaries and a reference to Dr. Mariano Saldanha's paper on the history of Konkani grammars¹ will make this abundantly clear. For the historian of Konkani J. H. da Cunha Rivara's *Ensaio Historico da Lingua Concani*, 1857, is still a standard work of reference.

It is commonly averred that before the advent of the Portuguese there was a flourishing Konkani literature in Goa which was destroyed by the Portuguese inquisition which commenced by a ruling of 30th June 1541 and continued for nearly two centuries.² But the fact that the Christian missionaries themselves were studying the native tongue and composing grammar shows that the mother tongue continued to be in vogue in spite of persecutions. But of literature as such we have no traces. The efforts of Father Stephens did not give us any Konkani literature, his own *Purāṇa* being in the form of Marāṭhi current in Goa during the sixteenth and early part of the seventeenth centuries. It would appear from this, as well as from the absence of any

¹ *BSOS*, 8.

² *The origin of Konkani Language*, by Dr. Santana Rodrigues, pp. 11-14.

literature in Konkani outside Goa before the seventeenth century that Konkani at no time enjoyed the status of being a medium of serious literature or a court language.

This absence of literature perhaps explains the reason why Konkani has survived to this day as a homely language of communion between one and a half million people most of whom are bi- or tri-lingual. It is also some times averred that the Portuguese persecutions were so sudden and violent that the Brahmins who fled from Goa had no time either to carry away their family gods or literature with them. Nevertheless the gods have survived and the temples are still in existence, but there is very little trace of pre-Portuguese Konkani literature. Unless fresh evidence is forthcoming (and this is hardly to be expected, as even Marāthi manuscripts hardly reach back to the sixteenth century and very few Sanskrit manuscripts go beyond the fourteenth) we have to assume that there was no literature worthy of its name in these dialects.

§ 317. As Konkani at no subsequent period became either a court language or the language of literature, there was no binding force which could evolve one standard language. At least with the incoming of the Portuguese and the whole-sale conversion of the Hindus many of the high class Brahmin communities emigrated from Goa before they were overtaken by the zealous missionaries. These migrations must have taken place in several waves, for already in the *Hortus Indicus Malabaricus* of the seventeenth century we find evidence of Konkani Brahmins settling down in Malabar, the southern extreme point of Konkani extension. Thus already in the seventeenth century Konkani speaking Brahmin communities occupied Cochin, South and North Kanara and the Ratnagiri districts. The migrations must have naturally taken place along the coast-line, and thence extended inwards. The rivers may also have played an important part in these migrations.

§ 318. Viewing the conditions today we may safely presume that Konkani was not the language of a single homogeneous community but of a heterogeneous group including Brahmins as well as non-Brahmins. For the dialectical differences we notice are not merely due to this Brahmin-Non-Brahmin classification but is more or less co-extensive with the communities among these

two major groups. Thus the classification of Konkani goes along hand in hand with the social and communal stratification of society, or guild, as instanced by the language of the Sonārs of Goa or the Gāydis of the two Kanaras. Even within the same community there have been recent differentiations between the dialects spoken in South and North Kanara. Thus we have s. and na, gs. and ngs. and so forth.

§ 319. The main group of Konkani speakers are naturally the Sarasvat Brahmins on the one hand, and the converted Christian community of Goa and the two Kanaras. The social fabric of the Brahmins was carried over even after the conversions took place, and the highest caste Christians were naturally the Sarasvat Brahmins who were thus forcibly converted.

The entry of the Sarasvats into Goa is still a matter for historical investigation; for they look upon Kashmir as their place of origin and depending upon mythical and semihistorical facts contained in the Sahyādri Khanda of Skanda Purāna trace their perigrinations to Goa via Trihotra. So far as our present enquiry is concerned the history of this migration is not of much importance to us, although it might throw some light on the peculiar vocables which have survived in the dialects of Konkani. Until this history is unravelled we are not in a position to say anything more about the manner in which they adopted the Konkani language.

§ 320. As we have seen in detail in the sections on Phonology and Morphology Konkani is derived from the South-Western Prakrit traces of which are seen for instance in the Girnar version of Aśoka's edicts. Moreover it shares such a large number of Old Marāṭhi and Gujarati vocables which are lost in the modern forms of those languages that geographically we have to place the origin of Konkani between Marāṭhi and Gujarati. As the dative postposition *-ka* is observed even from the earliest specimens now available, we have to place its origin within the sphere of influence of the Central group. The question regarding exact provenance of the language will have to be left for future historians of these dialects.

§ 321. It would thus appear that since its very birth Konkani became the mother tongue of a number of communities. The fact

that about a million and a half people speak it today in opposition to almost seventeen million speakers of Marāṭhi will indicate that Konkani must have enjoyed considerable popularity as a language from the earliest times. And although the present division into a large number of dialects might not characterise the initial stages of its development, there must have been seeds of this differentiation from the very beginning. Even Marāṭhi in its old stage shows several such differentiae in the literature produced in different parts. These differentiae became the basis of dialect forms which ultimately diverged to form separate dialects within the same language group, retaining all the principal features of the language differentiating them from the dialects of Marāṭhi, but developing peculiarities of pronunciation, stress, and even vocabulary which marked them off from one another.

The caste system as well as the guild system in the social fabric of Goa and the Kanaras before and during the advent of the Portuguese helped in the formation of several distinct dialects.

§ 322. Except for some recognition given to Sarasvat Brahmins by the court at Nagar, the capital of the Keladi Kings,¹ and this is mostly traditional account, we have no instance of royal patronage either for Konkani or the speakers of this language in any medieval account. Moreover the fact that the early settlers had fled from Goa to the Karnatak, Malabar and Southern Maratha country during the Inquisition period urged on them the necessity of mastering the different court languages of these dominions. For at no time could the Konkani speakers be called great industrialists or soldiers. Being Brahmins they gloried in the tradition of Sarasvati and the only avenue for them was in the administrative service of the different dynasties ruling in those parts where they intended to settle down. The need of mastering these neighbouring court languages such as Kannada, Malayalam or Marāṭhi set up bilingual or even trilingual speakers among the devotees of Konkani. This polyglottism forced by economic conditions on these speakers early in the sixteenth century has continued even to this day.

¹ S. S. Talmāsī, *Sarasvat Families*, Part. I, p. 35.

The first effect of such polyglottism resulted in the incursion of a large number of vocables in Konkani drawn in from these sources. Thus the dialects spoken in the two Kanaras drew upon Kannada for fresh vocables; the southernmost dialect of Cochin borrowed a number of vocables from the language of Malabar, while the settlers in the Marhata country drew upon the cognate Marāthi to enrich its own vocabulary. But the vitality of the Aryan tongue has resisted the wholesale incorporation of foreign matter, and it is surprising that the number of such words in Konkani are not greater than those which have filtered into the greater NI-A. languages such as Marāthi or even Gujarāti. Even Sanskrit shows a very great percentage of Dravidian incursions in its phonology and vocabulary, and it is no wonder that a language like Konkani which never became the proper vehicle for literary expression had cause to borrow such vocables from neighbouring court languages which the speakers had perforce to study for their own economic and political upliftment.

While Konkani successfully resisted the influences of its more powerful neighbours in the Indian field and preserved intact its phonology and morphology, it was not so successful in its fight against Portuguese. We have already seen that gx. shows a complete subservience to Portuguese word-order in its sentence construction. This in itself shows what political persecution is capable of doing to a given language which has no literature of its own to fall back upon. Besides this, the number of Portuguese words which now form part of gx. vocabulary is far in excess of such words borrowed by NI-A. as a whole.

The inherent weakness of Konkani caused by the absence of a native literature may thus be seen in its reaction to non-Indian languages such as the Portuguese and English. While it may be admitted as a general rule that the earlier generations knew their mother-tongue well enough, the introduction of English as a medium of education from the High School stage has brought in complications. If one listens to the common speech of the present generation of Konkani speakers one is shocked by its complete Anglicisation; the verbs, adverbs or prepositions have been entirely drawn from English and one would scarcely find genuine Konkani words to the degree which is required to call

the language Konkani. To a slightly less extent we notice the same fact about the more fortunate literary languages like Marāṭhi and Gujarati.

While the NI-A. languages have survived the impact of other languages which were the court languages of different periods, they are not so insular to the influence of the modern court languages of Europe. The main cause of this change is to be sought in the policy introduced in the last century of carrying on higher and even high school education in the foreign medium which has so much upset the natural order of things that in the case of non-literary languages spoken by a completely educated community such as the one formed by Konkani speakers there is great danger of the dialects ultimately disappearing- a fact which would be of grave concern to Indo-Aryan linguists.

§ 323. This process of conversion has been going on in a different manner within the Indian group of languages. A good number of Konkani speakers consciously adopted the court language of the place of settlement as their mother-tongue and brought up the subsequent generations in those languages. Thus we have a Kannada speaking Konkani community in Mysore. More recently we have many Konkani-speaking Sarasvats adopting Marāṭhi, Gujarati or even distant Bengali as their mother tongue.

The opening up of new fields of service in British India and the States gave entry to a large number of Konkani speakers whose only means of livelihood was in the service of the Government; with the gradual industrialisation of the provinces and the establishment of large commercial houses in various centres the avenues of service increased, drawing the small number of these speakers from their original homestead to distant parts. A new set of circumstances has been introduced into the already complicated history of Konkani, and unless a great genius of the rank of Kālidāsa or Rabindranath gives a fresh lease of life to this language of homely communion and raises it to the level of a polished literary medium, the future for it is not very bright.

§ 324. Recently there has been a conscious attempt in Goa to raise this language to the rank of a literary medium. Many literary works of great merit have been written, for instance, by Mr. Valavalikar. A number of plays have been written and

staged in Bombay in s. A renaissance is slowly coming in, but how far it will succeed is a question which the future will decide.

On the other hand a unificatory movement is afoot to mingle Konkani with Marāṭhi and to adopt Marāṭhi as the common medium. And the conditions are quite favourable, for Marāṭhi is the nearest to Konkani, being derived from the same common ancestor, and a large percentage of the Konkani speakers are already conversant with the literary Marāṭhi through the literature of the Saints. But these are problems which would scarcely interest a linguist dealing with the formation of the language. They are of interest to the general linguist alone, and perhaps to political groups. Some general linguist may perhaps undertake this study at a future date when the evolution towards integration or disintegration has already progressed sufficiently.

§ 325. It is not possible to give here an account of all the Konkani dialects which are in existence today. A real field investigation may reveal a number of hitherto unknown dialects in this group. I shall merely give some information of the major dialects which have come to my notice.

In the above sketch of the formation of the language we have taken into consideration three representative dialects each of the Brahmin and Christian groups.

s. represents the dialect of the Chitrapur Sarasvats, a highly intellectual community where both men and women have a craving for higher education. At the last census organized by the community in Bombay the total number of people in the community came to about 20,000. A large number of these is naturally to be found in Bombay and its suburbs, probably a fourth of the community staying there. From this community members have gone and settled down in all parts of India. This dialect has two forms as current in South and North Kanara respectively with a distinct accent for each.

gs. is the language of the Gauda Sarasvats who not only occupy the two Kanaras along with the Chitrapur Sarasvats but have extended to Cochin also and speak an allied dialect which we distinguish as c. The Sarasvats and particularly the Gauda Sarasvats who have remained in Goa speak a dialect which they themselves style as Gomantaki, designated by us as g.

The Christian dialects have been distinguished by us as x. as spoken in South Kanara, nx. as spoken in North Kanara and gx. as spoken in Goa and the north. The Christian community has spread as far north as Karachi and has added immensely to the prestige of Konkani literature. While the literature published by the Brahmin communities has been invariably in the Devanāgarī characters, the Christian communities have employed Kannada and Roman characters as well.

The rest of the dialects in general are distinguished either by caste name or the name of the place. Thus the Konkani dialect spoken in the Belgaum district has been returned in the Linguistic Survey of India as Bārdeskari. Similarly the K. spoken in Śavāntvādī has been designated by me as sv. in my Comparative Glossary

According to the LSI, the Kudālī dialect is spoken from the Santarda River, which falls in the Arabian Sea at Terekhol, in the South, to Deogad, Kankoli, the Phonda Ghar in the north. The eastern and western boundaries are the Sahyādri Hills and the Arabian Sea respectively. It is also spoken in Bombay Town and Island. The numbers returned for the LSI are 183,600 for Sawantwadi, 302,000 for Ratnagiri and 90,000 for Bombay Town and Island.

Dāldis or Nawāits are a caste of Muslim fishermen, claiming an Arab descent, and speaking a broken Konkani. They are found in Bombay Town and Island, Janjira, Ratnagiri and the two Kanaras. Their dialect agrees most with Kudālī. I have included in the Glossary dk. and dj. being the Dāldi dialects spoken in Karwar, and Janjira, from the specimens in the LSI.

The Chitpāvani is the mother tongue of the Chitpāvens or Konkanasthas found in Ratnagiri, Śavāntwadi and Bombay Town and Island. They speak standard Marāṭhī for intercommunal intercourse, but reserve Chitpāvani for their home tongue. Of course with the newer generations and owing to conditions specified already it is fast disappearing. This dialect forms a connecting link between the dialects of Konkani and those of Marāṭhī.

Besides these there are a number of other dialects not recorded in the LSI. The so-called Saurāṣṭra Brahmins of Āndhradeśa who are also found in parts of H. E. H. the Nizam's territory,

and who pursue the goldsmith's profession generally speak a dialect of Konkani. Kaka Kalelkar has referred to their dialect and promised a detailed study.

Another of the less known dialects is Gāvdi, spoken by a wandering tribe in the Kanaras and in Cochin who deal with and specialize in herbs. In this connection it would be worth remembering that in *Hortus Indicus Malabaricus* it was the cooperation of Konkani Brahmins which gave Van Rhee the specimens found in Malabar with their native names.

§ 326 The present study of the formation of an interesting language has now come to a conclusion after a period of nearly six years. The main object with which it was undertaken was to stimulate interest in the speakers of these dialects in the study of their own mother tongue in all its completeness and to show the methods which should be applied to that study from the modern scientific point of view.

There are many gaps in this study: particularly for the less known dialects we have still to gather fresh material from the fast disappearing communities. Among the most urgent needs are detailed descriptive grammars of all such dialects, with a study of their phonetics and as complete a lexicon as possible. Perhaps any folk-songs, proverbs, etc. which may still be retained in them need proper recording. Above all, I appeal to scholars in each of these dialects to study their own dialect carefully along the lines which I have tried to illustrate here.

The present work has shown in general the main lines of development of Konkani as a language. It is now up to the speakers of each individual dialect to study it in this light, to fill in the gaps wherever they exist, and to recover as much of the dialectical material as it is possible at a time when such material is positively in the danger of being wiped off.

Another work of prime importance which will throw welcome light on the development of Konkani is a well-documented history of Konkani communities from all available early and medieval sources, and particularly on the entry of the Sarasvats in Gomantaka. Only a careful scholar specialising in South Indian History and acquainted with the first-hand sources of such history will be able to undertake this study.

INDEX

The present index covers all the vocables occurring in the *Formation of Konkani* except the purely morphological illustrations. The references are to the sections, and a superior figure indicates the footnote within that section. The abbreviations are those used in TURNER'S *Nepali Dictionary* with the modifications indicated in my *Comparative Glossary of Konkani*. The reader can easily follow these abbreviations from TURNER'S *Nepali Dictionary* or any standard work on Indian linguistics; they are not indicated here again in order to conserve space.

In linguistic publications printed in India the possibility of errors creeping in due to lack of proper solid diacritical types is immense and this Index is no exception to the rule. I have tried to correct here the many errors due to falling off of type in the main body of the work and the reader can easily arrive at the correct forms by reference either to the doctrines established in the text or by the context in the Index.

The present Index was prepared in pursuance of the many requests made to me by some of the most competent Indian linguists, and I am glad to have this opportunity of presenting the facts in a small compass and in revising some of the work in this direction of Professors BLOCH and TURNER. I have referred to their works wherever possible, and I have indicated just sufficient cognates in each case so as to avoid reference to them by the reader at every stage. This repetition could not be avoided in view of the inaccessibility of those two major works.

AŪṬA three and a half (ngs g aūf) 238 [Sk *ardha*-**tārtha*- Pk *addhu*(*tha*-, *addhu*(*tha*-, M *aut*, *aūf* three and a half, *aūtkē* three and a half or any multiple of it, *aūtkī* a table of the multiples of three and a half. G *ūthū*, *ūth*. For **tārtha*- cf. Sk *turiya*- and NI I 401.]

AGAḶU m a bar, latch, bolt 12 A [Sk *argala*- mn bar, cf. *sārgaḍah* barred Pa *aggala*- mn, Pk *aggala*- m, M *āga* *āgha* mf, G *āglo*, *āgli*, N *āglo*. BLOCH 286, TURNER 33*, CGK 12.]

AGUṢṬĪ, x AGUṢṬĪ NV ĀGTĒ brazery, forge, furnace, kiln 12 A (NV *āgti* f. gv *āktē* n forge, *āgtē* f conflagration, *āgti*-*dāktē* n. forge. *āgtē lohārācē* forge, s *agustikā* f.) [The feminine forms NV *āgti* and s *agustikā* go back to Sk. *agnisṭhikā*, the s form being a lw with secondary assimilation or a semi-tatsama. The neuter forms show Sk **agnisṭhakam* Pk *aggiṭhayam*, M *āktē*, *āgtē* n -Sk *agnisṭhah* Pa *aggiṭṭho* M *āgtā* shows Sk **agnisṭhakah*, other cognates in NI-A. are derived from Sk *agnisṭhikā*. Cf.

- [illegible]

- Sk **duva* *ducca-* < **duva*
K M *odej*, *adje* { Sk *ardha*
duva- Pk **addhavya*, *addhavya*
BLOCH 287; TURNER 10; CGK 18 }
- g ANBHAG experience 39 (nx *anbhag*
m s gs *anbhāva* gx *anboga* x
anboga *anbou*) {Sk *anubhāvah*
gs is semi-tatsama with -n instead
of *h* of the other dialect CGK
19 }
- s gs ANVO low, mean 112 { (x
anvo) {Sk *anukah* }
- x ATPIK excess 40 a (x *atpik* m long
ing curiosity nx *atpika* m pl
ardent desire gx *atpik* *atpik* aspi-
ration) {lw Sk *atpika* }
- gs ATHVĀ OGN ATHVĀ x nx gx VO
x VĀ 295 Or else {lw Sk
athava *ta* x *va* is connected
with H *vam* fr *At* }
- gs ANA anoma squamosa 40 a (x gs
andana n cut red apple x nx *āt*
gx *ant* f) {M *at* n G *annus*
ambus m D *ata* B *at* *ata* N *at*
TURNER 31; CGK 7 }
- gs ANTASKAPN n licat 40 (nx *anti-*
taskavā n antaskam x *antask-*
kam gx *antaskom* *antaskom* n
{Sk *antahkavanam* M G *antah-*
kavan n }
- s g ANTRASH ind in mid -ks without
support 69a cf (x *antrāhi*
{lw Sk *antaro* *sthit* cf *antah-*
sitha }
- nk ANDHĀR m darkness 54 B (x
andhakār) {Sk *andhakārah* Pa
andhakāra Pk *andhāra* M *adhār*
G *adhār* BLOCH 287; 288
TURNER 2^a 22 31 }
- ks ANN n rice 40a f s gs *anna* x
an, gx *on* *onn* *anād*) {lw Sk
annam n food, rice Pa Pk *anna-*
n }
- g ANPAT n, s gs ANPATYA necessity
39 {lw semi-tatsama fr Sk *anpa-*
patyika) cf M *anpat* *anpat*
penury, want, necessity }
- s. gs. AMĀSA f new-moon 54 B (x nx
gx *āmās*, nx *amāvās*) {Sk *amā-*
amāvāsā f Pk *amārasā*, *amā-*
rassā, M G *amās* M *amās*, *avas*,
āvas, *amūs*, *amos*, *amosā* f BLOCH
288^a, CGK 29 }
- s gs AMBRŪTA n ambrosia 60 a,
AMBRŪTA 176 (x nx *amrut*, nx
amit gx *āmbrut*) {Sk *amritam* >
**amritām* the -*mbr-* or -*mr-* of
K forms show the semi-tatsama
nature of the vocable, not preserved
in MI A which have *amata-* or
amiva- or *amaya-* as the inherited
forms }
- g ARTH m meaning significance 39
s gs ARTH x *arth* nx *arth* gx
arth, *arth* {lw Sk *arthah* CGK
32 }
- lx ARGO mfn lull 40 gs *ardha*
nx *ardū* lx *ard* {lw Sk *ardha-*,
CGK 32 }
- c x AVAI m gooseberry 26b u b (s
gs x nx *āvala* nx gs *āvala*) {Sk
āmalakan Pk *āmalaya* M *ālā*
G *āmū* G *āval* corresponds to M
ātja with -*ce-* instead of the ex-
pected *m* BLOCH 289^a, TURNER
21^a *amalo* }
- s gs AVĒRI AVĒRĀ OGN AVĒRI nx gx
x AVĒR the day after tomorrow 291
{Sk *aparāsmi* Pk *avarambi* Ap
avatala }
- s gs ASĪ 214 x nx gx *asī* 291 In
this manner thus {cf M *asā* <
asā < Sk **ā drsaka* }
- s gs ASTECĀISA x nx ASTECĀIS gx
ASTECĀIS forty-eight 229 (gx
athecālis) {Sk *astacatāimsat*
{ Pa *athacattārisa* Pk *athicat-*
talisa, *athacattāla* M *atthetāl*,
G *atālīs* etc TURNER 9^a *athacālis*,
CGK 38 }
- x ASKATĀI weakness 299 B (nx
askatā f, gx *askatā* f, cf s gs
asakti f) {For the suffix -*kār* cf
29 The first part *askat* weak
eskat < Sk *asakta-* with transpo-
sition CGK 39 }
- s gs ASLO of this type 255 (gx *asolo*),
{cf M *aslā* < *asā*. }
- s gs AṬNĪ, AṬṬĪ adj insipid, tasteless
30. (nx *aṭni*, gx. *aṭni omī*) {cf

- Sk *alavanah alavanuka* Pa *alo nko*, Pk *aloma*, M *alm* G *alona* BLOCH 290^e, TURNER 23^e *almu* CGK 42]
- s gs *ĀIKATĀ* listens, hears 80 b 2 (gs *āikamk*, s gs *āikūka*) [BLOCH connects M *aiñe* with a possible Pk *aiñkham* < Sk *aiñik* 301^e with a question mark and characterises it as an isolated word with obscure etymology. Can it have connection with Pa *ā-ekkhata* relate-
Amg *āikkha* 'addresses a sermon to' with possible extension from 'address to' cause to 'hear'.]
- s gs *ĀITVĀRU* *ĀITĀRU* Sunday 51 [Sk *ādityarāyah* M *aitiār* G *aitiār*, *itār* BLOCH 301^e]
- gv *ĀKĀS* m. time interval 200 c 1 (s gs *akasa* nx *a kasa*) [lv Sk *avakasa* MGH *avā* N *abala* Turner q v]
- nx *Āk* m figure sign numeral number 60 a (gs *g amk* s gs *amko*) [Sk *ankar* *ankajā* M G *am* N *anPa* TURNER q v]
- s gs *ĀNGA* n 60 a 124 x nx gv *ang* n 124 [Sk Pa Pk *angam* M G *āng*, *āg*, N *āg*, *an* TURNER q v]
- s gs *ĀNGA* x nx gv *ANGA* n comb yard 60 a, 124 [Sk *anganam* 14 *anganam* M *angan* m, *āgne* n G *āgnū* *āgnvū* TURNER 33^e *ānan* BLOCH 285^e, CGK 46 cf *Kan angana amkana, angana angala*]
- s gs *ĀNDĀ* n testicle 124 (nx *and* gs *ān pām*) [Sk *āndam* Pa Pk *andam*, M *and* G *ād* m, M *ādī* n, N *ār*, BLOCH 286^e, TURNER 31^e, CGK 50]
- x nx gv *ĀNDOR* darkness, obscurity 124 [Sk *andhakarā* Pa *andhā-kāro* Pk *andhāna*, M *adhā* m (and with *-ka* extension) *ādthārā* G *adhārū* BLOCH 287-8, TURNER 2^e *ādhyāro*]
- nx *Āv* n mucous, mucous, avoided by the nose 16^e [Sk *amā* raw,
- anam* constipation Pa Pk *āma*, M *āv* f G *am* m mucous, BLOCH 293^e, TURNER 30^e *av* CGK 53]
- gv *Ās* m drake 16 a [Sk *hamsah* Pa *hamso* Pk *hamsa*, M G *hās* TURNER 631^e CGK 56]
- gs *ĀVEL* f a bear 8 [Sk *āśah* a bear Pa Pk *accha* whence K M es for *vel* of K and *val* of M cf Sk lex *bhāṭṭakah bhallaḥ* Des-
bhallu m Pk *bhallu* for M and K forms of Sk *accha bhallaḥ* BLOCH 280^e TURNER 475^e *bhallu* CGK 56 TURNER 652^e (cf. to) PRZYLUCKI BSL 90/196 Sk *malluh* m bear who connects it with Austro-Asiatic (with characteristic variation *m* *bh*)
- kv *Āk* n shout, call 16 b (s gs *atā* kv *at* *hycenk* to 'hail' *at marunk* id.), (Pk *kaṭṭa* *haṭṭa* M G H N B *lak* M *hak* *hakm* *hakm* BLOCH 428, TURNER 654 *kat* *hatnu* CGK 56)]
- x nx gv *Āki* 106 139 n s gs *AKHO* 53 whole complete [Sk *akṣata* unbroken whole Pa *akkhata* Pk *askhaya* M *akha* G *akhu* CGK 58]
- s s nx gv *AG* f fire 16 c 123 a [Sk *agrab* m fire Pa *agga* m Pk *agga* mlf M G *ag* f The fem gender observed in all NEA except N WPah pan, Ku BLOCH 290^e TURNER 32^e *aga* CGK 60]
- x nx gv *AGOL* bdt hair latch 133 B (s gs *agala* q v)
- s gs *AGOL* nx *AGAL* s gv *AGOL* m braid of hair, tress 12 A [cf Sk *agratālayah* topmost lock of hair M *agol*, *agral* Sgh *at* *atal* all of which go back to a MEA form **agra yalah* (see Poona Orientalist J v 9), CGK 62]
- nx *AGU* f braziery 30 (s gs *agusē* q v)
- nx *ĀGHĀPO* m name of a plant, *Achyranthes aspera* [cf Sk *āghataḥ* a musical instrument, lex the plant

- Achyranthes aspera* and with *-ka* extension in Des *āghādā*, M *āghādā* m., G *āghdā*, *āghādo* CGK 62 M *aghedā*, G *āghedo* quoted by BLOCH 286^a]
- s gs *ĀNKPO* figure 124 Meaning also hook, hasp (nx gx, x g *ānkdo*) (der. from *ānk* q x M *akdā akda* in hook CGK 445)
- gx x *ĀSKVĀRPOṆ* virginity 290 B (cf s gs *āmkvārī* f relating to celibacy, x *āmkvārī* f m virgin, unmarried *āmkvārī* f virginity nx *amkuvār* f *āmkvārāṇ* n, *āmkvārāṇam* gx *amkuār* f, *āmkvār* (n n) (cf *kumārī* f virgin, girl, *kumārā* Pa *kumaro* Pk *kumara*, M H *kūar* m, *kūarī* f Sk **akumarikā* (cf *ākumāram* to a child) with transposition of the nasal to the first syllable, secondarily formed from Sk *kumāra-* as f in K shows)
- s gs *ĀNICANA*, x nx gx *ĀNIGON* 112 f x s x *ĀNICANA*
- s gs *ĀNISO* m a towel (cf M *amucha* *angochā* G *anjucho* Sdh *anvocho* Ksh *anpōa* H *amguēhā* quoted by BLOCH 286 n derived from *anacāstram* following BLOCH the form Pk **racchā* s *ratthā* s *rastra-* is to be explained by the confusion between *itth* and *-ch* in Pk Mss cf CGK 19 TURNER questions this derivation under *anavcho* The word is more clearly derived from Sk lex *anvachā* *anvachanam* for the connection between *uksāti* *uksāte* sprinkles, moistens, *nūchati* cleans *proksati* sprinkles *prochati* wipes out whence **nūchati* rubs off, in the lexicon forms quoted above see nx *Sanskrit* ks in Pāli JBORS xxiii, part I § 10 (b) Sk lex *anvachā* *anvachanam* may also be considered to be hypersanskritisations of MI A **anya-puñchana* s **anvachā* (na-)]
- s gs *ĀCĀRU* m taboo 12 A [lw Sk *ācārah* with specialized meaning]
- gx nx gx x *ĀJ*, s gs *ĀJI* today 12 A, 16 a, 129, 291, x nx gx *ĀZ* 291, Sk *ādyā* Pa Pk *ajja*, MG *āj*, for final *-i* in s gs cf A *āzi*, O. *āj* representing MI-A **ajja*, earlier *-ajja* BLOCH 290^b, TURNER 33^b, CGK 63]
- s gs *ĀJJO*, x nx gx *ĀJO* m grandfather, s gs *ĀJJH*, x nx gx *ĀJJ* f, grandmother 12 A, 132 [Sk *āyaka* Pa *avyako*, Pk *ajja* M *ajā āja* G *ajo* BLOCH 290^b, TURNER 33^b CGK 63, 64]
- x gx *ĀT*, nx g *ĀTH*, s g- *ĀTA* eight 16 a, 63 138, 261, 229 [Sk *astau*, *astā* Pa Pk *attha-*, M G *āth* BLOCH 291^c, TURNER 34 CGK 64]
- s gs *ĀTĪ* thickens, congeals (evaporates 87 3 (cf s gs *āttavatā* causes to condense, thickens x *ātaumk* gx *ātaumk*) [Cf M *atnī* to condense, thicken G *atnī* to be spent up s Sk *artah* Pa Pk *atta-* cf also s gs *ātī* a steaming vessel CGK 66 67]
- s gs *ĀTĪSĀ* *ĀTHĪSĀ* x nx gx *ĀTĪS* gx *ĀTHĪS* thirty-eight 229 [Sk *astātimsat* f Pa *atthātimsam*, M *atīs*, G *atīs* TURNER 9 *atthātis* CGK 67]
- s gs *ĀTHĀVĪSĀ*, x nx OTTĀVĪS, gx OTTĀVĪS twenty-eight 229 [Sk *astāvimśatī* f Pa *atthāvisatī*, Pk *atthāvisam*, Ap *attāisa-* M *atthāvis*, G *atthāvis*, H *atthāvis*, N *atthāvis* TURNER 9^b CGK 65]
- s gs *ĀTSANTI* f x nx *ĀTSOSṬ* gx *ĀTSOT* 229 twenty-eight [Sk *astāsati* f Pa *atthasatthi* Pk *atthasattham*, M *atsat* G *atsath* H N *arsath* TURNER 11^b]
- gx *ĀTHĀT* m, s gs *ĀTHĀVU*, *ĀTHOVU* memory 40a (cf s gs *āthvāna* f, nx *āthvān*, *āthva*, x gx *ālou*, nx *āthvumk* *āthavumk* gx *āthvumk*) [Sk *āsthāpa-* *āsthāpana-* M *āthvān* f CGK 67]
- s gs *ĀTHRĀ*, x nx OTRĀ, g gx OTJRĀ eighteen 229 (nx *athrā* x *atrā*) [Sk *asthāśa*, Pa, Pk *atthāśa*,

- Ap *atthāruha* M *atthā*, G *atāḍ* (*h*), *atthār*, II, *atthārah* N *atthārah* BLOCH 286^b, TURNER 9^a, CGK 17.]
- s gs *āṭHYO* the eighth 241 [SI *asta makah* M *āthvā*]
- s gs *āṬA* transverse 121 [Pk *adda-athwart*, M *ād*, G *ādū* slanting N *ar-* in *arbhange* TURNER 11^a Cf Kan^a *adda* In K used also as adv in the sense 'contrarily, against' as in x nx gx *p āḍ* M *ād* G *ādū* CGK 67 s gs *addi* t obstruction, objection, paralleled by Kan *addi* obstacle, Tu Te *addi* Ta *atli* CGK 18.]
- s gs *āṆA* f promise 123 b [x nx *ān* abjuration oath, citation] Sk *āṇā* f Pa *āṇā* knowledge *ana* f order, Pk *ānū annū* f M G *ān* f oath, Sgh *ana* order Sdh *āna* submission TURNER 647^a *āṇa* BLOCH 291 CGK 74.]
- s gs *āṬIY* adv x nx gx *āṭa* now 291 [x *dk* *di g āṭa* nx *āṭā*] (cf M *ata āta* G *atva* Sdh *ita* Ksh *ac* *ota* there Perhaps Sk *atah* or *atra* with loc ending Pl *atto* BLOCH 287 CGK 74.)
- gx *āḌIK*, *oḌIK* *oḌIK* excessive 26 p [b] [lw Sk *adhika* CGK 76.]
- gx *āḌO* half 87 j [Sk *ardhaka* cf x *arao* nx *ardho* gx *ardo ardo* all of which are lws For NI V in herited words see TURNER 35 *ādā* BLOCH 292.]
- g *āḌO* first, foremost 26 a n [ogx x *ādho* anterior, aboriginal, former, previous, old] (cf M *ādā* first, foremost, der from Sk *ādā*.)
- gx *āṆAN* mf the tree and *āna* n fruit of anona squamosa [2a *canāna* x *āt* n nx *āt* f, gx *ām* f.]
- gx *āṆAND* f joy 40 b [lw SI *āṇan dah*]
- s ps x nx gx *āṆI* ogx *āṆI* and, again another 295 [s gs *ānu*, x *vlg ānū* nx gx *ānī*, sv *kdr ānu*, *dk ānī*, *dj* cit *ānu*] [Sk *anvāh* Pa *āñño* Pk *anna-*, BLOCH 291^b connects Ap *anu* and M *āni* with I-A
- **ana* which would normally explain *n* in these forms, elsewhere only the dental *n* prevails as in G *and* cf TURNER 11^a *am* CGK 78.]
- s gs *āṆIKAI* still 294 [der from prec cf M *ankhī ānik* CGK 78.]
- s ps *āṆIA* n pl entrails 87 f *āṆIA* 121 [nx x *ām*] (Sk *āntam* n Pa Pk *antam* M *ātāḍ*), G *ātāḍī* N *āt*, *āno* TURNER 32 35^a, BLOCH 291 2 CGK 50.]
- lx *āṆBĀYATI* socket after experience [athless 26 j] b [x *ānbā* *rādī* m *di-bhaver*, *pāṇa* x *ānbā* *ānti onbhānti* adj free (thunder) [lw Sk *anubhavarthan* CGK 24 79.]
- s ps *āṆADTĪ* touches 70 80 b 2 [x *āṇadomk āṇadomk*]
- ps *āṆPTO* insufficient 26^a f b [s gs *aparta* lw Sk *aparta* untold, inefficient M *aparta* G *aparta* CGK 26.]
- s *āṆUBAI* f cavity, singularity 26 f [b] [s gs *aprupai apṛubāi* x *apṛubāi* nx *apṛubāi* x *apṛubāi* *apṛubāi*, *opṛubāi* where the sense of fondness, love, esteem, developed gx *āṇub* f esteem] (Sk *apūta* Pl *apṛubha* with antipathy of *r* through **apūta* *apṛubha*) M *apṛūp apṛūb apṛūbh*, H *apṛūp apṛūb* CGK 27.]
- s ps *āṆANA* onself sch 26 j a [x *āṆAS* 40 a *āṆS* *āṆON* 63 123 d 162 a, 251 d] x Sk *ātman* Pk *appa* and in declension *appana-* (*ātmanah*) M G *āpan* N *āphnu* BLOCH 292^a, TURNER 36^a, CGK 80.]
- s eh *āMMI* we 69, *āMī* 16 g K *āMī* 246 [Sk, *dat* *ka asme*, inst *asmabhih* Pa *amhe* nom acc, *amhahim* inst Ap *amhehim*, M *āmhi*, G *ame*, A B *ām* (B in the sense of I), O *āmbhī*, N *hāmi* BLOCH 292^b TURNER 636^b]
- s gs *āMBATA*, x nx gx *āMBOT* sour, acid 176 [Sk, *āmlam* n acidity,

- amla* acid Pa Pk. *ambala*, *amba*, with extension in M *ambaf*, H *ambal*, TURNER 22^a under *amila*]
- s gs. *ĀMBE* m pl 55, *ĀMBO* sg 53, 133 A [Sk. *āmṛaka* Pa Pk. *ambaka* m M *ābṛ*, G *ābo*, Sdh *amā*, Sk *āmra* Pa Pk. *amba* m H A *ām*, B *āb* N *āp* TURNER 12^a, BLOCH 292^b]
- s gs. *ĀMBE* f unripe mango 17b (gs. *ambali*) (dim of *amba* < Sk. *āmṛikā*]
- s gs. *ĀMSĀM* f acidity sourness (s. nx gv g *āmsān* f. *ām* Pa Pk. *amba* Sk. *āmila* with suffix *sa* m f)]
- s gs. *ĀMSO* acid-sour 298 (*āp* with suffix *sa*)
- s gs. *ĀYDĀSA*, x gv nx *ĀYON* 278 gv *ĀYAN* 49c [lw Sk. *ayātān* as a semi-tatsama]
- s gs. *ĀYO* *ĀLO* *āma* 58 (Pist. tense of *āramk* cf. M *ālā*)
- s nx nx *āc* *hōi* construct 58 (s. gs. *hāre*) [Sk. *apayrah* M *ar* m s. gs. *hau* shows initial *h* through forms like *hau* snake *ahurāpa* etc.]
- gv. *ĀREKĀN*, *ĀRIKĀN* a paralytic woman 19 d
- s gs. *ĀRTI* f lights waved before the image of God 31 a [Sk. *ārātrika* Pa *ārattā* M *arat*, H P G M *ārti* BLOCH 292^b, TURNER 37^a]
- s gs. *ĀRSO* a mirror 54 A, 175 [Sk. *ādarsaka* M *ārśa* Sk. *ādarsikā* G *ārśi* B *ārśi* A *ārśi* (lw) O *ārśi*, H P *ārśi* N *ārśi* TURNER 37^b]
- s *ĀS* n idleness, sloth (nx *ālas*) [Sk. *ālasyam* Pa Pk. *ālassam* M *ālas* BLOCH 294^a]
- s gs. *ĀLĒ* ginger 96 a (s. nx gv g *ālē*), [< **ārdla* (cf. Sk. *ārdrāh* wet) Pa. Pk. *ālā* moist, with -ka- extension in M *ālē* fresh ginger, Sdh *āto* moist, G *ādu* BLOCH 293^a, TURNER 38]
- gx. *ĀLTĀB* on his side or shore 40 β (s. gs. *āltad*) [*āl*- in opposition to *pel*- (cf. G *pelū*) corresponds to M *al*- in *alikde*, *alāḡ*, G *āle* and shows 'nearness', -°*lad* or °*lad* of K < **tatikā* (Sk. *tataḥ* m bank Pa *tata* mn, Pk. *tada* M *tad* mf)]
- s *ĀVA-TĀ* f state, condition 26 β 1 b (s. gs. *avadhā*) [lw Sk.]
- s gs. *ĀVĀTO* gooseberry 53 (n *avala* x *āvāto* nx gx *āvāto*) [Sk. *amalakah* Emblic myrobalan, *āmālakam* it fruit Pa *āmalako*, Pk. *āma* *lavam*, M *āvlā* *āvū* G *āmlū*, *āv* *chilū* N *āmlo* TURNER 21^b *amalo*, CGK 31]
- gv. *ĀVAY* mother, s. gs. *ĀVA* 40β (s. gs. *avas*) 195
- g x nx *ĀS* f desire 166 [Sk. *āśa* Pa Pk. *āsā* G M *ās* f N *ās* BLOCH 293^b, TURNER 39^a]
- g *ĀSA* s. gs. *ĀSSO* let it be' 39 (imperative from *āsumk*)
- s gs. *ĀSSŪKA* x nx gv g *ĀSUMK* to be 268, 281 s. gs. *ĀSŪKA* 259 [Sk. *akṣati* abides Pa *acchati* stays Khar. *hāchati* s. Pk. *acchā*, M *asū* N *chunu* TURNER 191 and BSOS 8 795-812]
- nx *ĀSDI* eyebrows 31 a [Pa. *asātikā*]
- gx. *ĀSTĀMĪ* *ĀSTALO* 42^a (fut. and conditional from *āsumk*)
- g gv x *ĀS-PĀS* round about, near about 16 g [*ās* < Sk. *āśa* Pk. *assa*, M G H *ās* *pās* < Sk. *pārśva* Pk. *passa* *pāsa* BLOCH 293^b]
- ĀSRO* refuge 53 [< Sk. *āśraya* M H *āsrā*, G *āstro* Sdh *āstro*, N *āsrā*, *āstro* BLOCH 293^b, TURNER 39^b]
- ĀTŪ* n tubor 89, (s. gs. *ātū*) [Sk. *ātū*, *ātuka* M *ātū* *alkudī* G *alvī*, H P I *ātū* O *ātū* N *ātū* BLOCH 290^a TURNER 38^a]
- gv. *ĪV* n cold 12 B [Sk. *hīmāh* Pa Pk. *hima* m cold, M *hiv*, G *him*, N *hiū* TURNER 637^b, BLOCH 429^b]
- s gs. *ĪKRĀ*, x nx *ĪKRĀ*, gx *YĒKRĀ* eleven 80 b 2^a, 229, 231, 241 [Sk. *ekā-*

- daśa* Pa. *ekādasa*, Pk *ekkādaha*, *ekkārāsa*, *eggārāha*, *cārāha*, M. *akrā*, G *agār*, H *egārāha*, N. *eghāra* TURNER 58^a, BLOCH 285^a.]
- s. gs IKNĪSA, EKUNĪSA, x. nx gx YEKUNĪS nineteen 229 [Sk *ekana-rimśah* Pa. *ekūnarisaṃ*, Pk *egūnarisaṃ*, M *ekunis*, G *ognis*, H *unīs*, N. *anar* (< Sk *ūnavimśa*.) TURNER 50^a, BLOCH 300^b.]
- gx IGĀRJI church 40 β (s. gs x *igārj* f.) [lw Port.]
- gx IMG, s. gs HĪMGU asafetida 16 e [Sk *hinguh* m. Pa. *hmg* n, M *hig* m, G *hig* f, H *hig* m, P *hung* f, Sdh *hinu* f, N *hm*, *hig* TURNER 638^b, BLOCH 429^a.]
- s. gs x nx gx IMGLO live coal 12 B, 69, 124 [Pa *inghāla*- Pk *ingāra* (cf. Sk *āngūrah* and *ingūrah*) M *igul*, G, *igoḷ*, G, *igāro* BLOCH 294^a, TURNER 6^a.]
- gx. IJ m hūlung 16 e f (s. gs *rijn* q v)
- gx IZĀT honour, reputation, respect 40 β [lw Pers. Ar. *izzat*.]
- s. gs ITTĪKA, x. nx gx KITĪK why 294 [abl dat of s. gs *ittē*, x. nx *gx. kitē* cf. *itlo*.]
- s. gs ITLO so much 255 [cf. Sk *iyat-tika*- Pk *ettāa*-, *ettāa*-, H *ittā*-, M *itukā*, *itkā*, G *etlo*, Sdh *etiro*, H. P *itnā* Sgh *etakin* BLOCH 294^b, TURNER 522^a.]
- s. gx. IMD, sgs HĪMPU flock 12 B [Sk *hinda*-.]
- gx IMBLO, IMDULO hammock 12 B (s. gs. *hndlo*) [Sk *hindolaka*- M. *hidulā*, *hidolā* m, G *hidoḷo*, Sdh. *hindoro*, H *hindulā*, B *hēdlā*, Sgh *idolu* BLOCH 429.]
- gx. ISTĀGĀT ISTĀGĀT friend 39, 40, [lw Sk.]
- nx. IT f, s. gs ITTIGĀ brick 12 B [< **isū* (cf. Sk *istakā* Pa *itthakā*), Pk. *ittā* M *it*, *rit*, G *it*, H. *it*, *it*, for possible Austro-as. origin see PRZYLUŚKI in *IHQ* CGK BLOCH 294^b, TURNER 40^a.]
- s. gs. UKKALTĀ, UKALTĀ lifts 96 n. 122, 143 b [As cognates for K. forms we have: 1. Sk. *utkirati* digs up: Pk *ukkirai*, M *ukarnē* to scrape up; P *ukkarā*, Sdh. *ukiranu* to engrave 2. Sk. **utkalati* (cf. Sk. *utkalita*- rising) M *ukalnē*, G. *ukalvū*, H *ukalnā* to boil, Sdh. *ukarnu* to go out -3 MI-A **ukkhada*-, **ukkhāda*- (< **ut-krita*-) M *ukhalnē* to uproot, G. *ukhālūtū*, Ku *ukhulno* to upset, N *ukhelnu*, *ukhālnu* to pull up 4 MI-A *ukkhaddhā* (cf. K *kādh*-below) draw out, uproot M *ukhadnē*, G *ukhadrū*, H. *ukhādā*, Cf. TURNER 44, BLOCH 294-5 under N and M forms quoted above.]
- gx. UGĀDTĪTĪ opener 40 (s. gs. *ughadtālo*) [Sk *udghātayati* Pa *ugghātetu*, Pk *ugghādat*, M *ughadnī*, G *ughādūt*, H *ughārnā*, N *ughārmu* TURNER 45^a.]
- s. gs UGRĀNA n store-house 55
- nx. ngs UGHAD open 122 [Sk *udghaṭa*- and with -ka- extension in M *ughūtā*.]
- s. gs UGHADTĀ opens 146 b [v s v UGĀDTĀLO.]
- s. gs UNĪTO thumb 29 a, 30. [Sk *angusthā*, *angusthaka*- Pa Pk *anguttha*- m, M *āgtho*, G *āguṭho*, H *āgūḥā*, N *āṭho* For initial u- of K forms cf. Sk *angūḥa*, *angūrah* f. Pa Pk *angulī*- f, Rom syr *ungh* H *ungh*, P. *ungal* in opposition to all other NI-A forms with initial *ū*.]
- s. gs. UCCĀRU pronunciation 121 [lw Sk.]
- gx. UJO, s. gs UJJO fire 37, g. nx. gx UJO 63 [Sk *uddiyota*- Pa Pk *ujjoa*-]
- s. gs UTKĀRAYTĀ wake (one) up, cause to rise 263 3° [Caus. of s. gs *utāyātā*.]
- s. gs UTTĀYTĀ 263 3°. (*utāyātā*, x. nx. gx *utāyānk*). [Though caus. in form, used intransitively in K. cf. M. *uḥnē*, G *uḥvū*, H *uḥnā*, N.

- uṭhnu* < **uṣṭhāti* (cf Sk *uṣṭi-
(hātī)* TURNER 47^a, BLOCH 296^a |
- s gs UPTĀ flies 30, 121, uppŪKA 260.
(x nx gx udumk) [Sk *udda-
yate*. Pa *uddeti*, Pk. *uddei*, M
udnē, G *udvū*, H *unā*, N *unu*
TURNER 47^b, BLOCH 296^a |
- s gs UTTARA, x nx gx UTOR reply 121
[lw. Sk |
- s gs UDDĀKA, x UDĀK 12 c. gx UDAK
40 a [semi-tatsama from Sk.
udakam, Sgh *diya* TURNER 645^b |
- s UMDŪRU rat 12 C gs VIMDĒRU, sv
UMDIR g HUMDIR, x nx gx. UMDĪR
61 B [Sk *unduriah* |
- s gs UPARTĒ, UPPARTĒ, gs URPARTĒ
topsy turvy 181
- s gs UPĀSU m fast 54 B. [Sk *upa-
rāsa*. M *upās*, H N *upās* all of
which are semitatsamas, Sgh
utasm BLOCH 297^b, TURNER 52^a |
- s gs UBIATĀ is born 122 [Sk *utpad-
yate* Pa *uppayati* Pk *uphajai*,
M *upajñē*, G *upajitū* H *upajñā*,
N *ubjanu* BLOCH 297^b, TURNER
52^b |
- s gs UBRATĀ stands 263 3° [With
slight change of meaning in M
ubhānē to raise, G, *ubhāru*
< **udbharavati* Cf M *ubhānē*
G *ubhāru* to effervesce, Sdh *ubhi-
ramu* < Sk. *udbharati* TURNER
53^a |
- s gs UBRAKARAYATĀ causes to stand up
263 3° [Caus. of prec |
- x nx gx ns gs UBHO high, upright
122, 137b [Sk *ūrdhvāh* *ūrdh-
vaka*. Pa *ubbham*, *udḍham*, Pk
ubbha, *udḍha*, *uḍḍha*, M *ubhū*
G *ūbhū*, Sdh *ubho*, N *ūbho* BLOCH
298^b, TURNER 43^b |
- ll ngx x nx gx UMBAR 57, 124 Ficus
glomerata. [Sk *udumbara* Pa.
udumbaro, KhDhp *udumara*, Pk
umbara m, M *ūbar* m, G *umro*,
umarḍo etc. BLOCH 298^a, TURNER
261^a. |
- s gs ULṬO reverse, opposite 30 [M
ulṭā, G. *ulṭū*, B O H. P. L. *ulṭā*,
N Ku *ulṭo* < **ullatyaka*. Cf
BLOCH 299^a, TURNER 54^b |
- s gs ULLAYTĀ speaks 73 [Sk. *ulla-
pati*. Pk. *ullavai* |
- s gs ŪVA louse 106 [Sk *yūkā*: Pa
ūkā f, Des *ūā*, M *ū*, *ū*. cf A *ū*
white ant (cf s gs. *mūi* ant), B.
O *ui*, Kaf *ashk wū*, *ū* TURNER
290-291, BLOCH 300^a For des-
cendants with initial stop, cf N
jumro. |
- s gs ŪCA high 121, ŪMCA 224 [Sk
uccā above Pa Pk *ucca*, M *ūc*,
G *ūc* N *ūc* BLOCH 295^b, TUR-
NER 42^a |
- s gs ŪNE less 112 1° [Sk *ūnaka*.
Pk *ūnaa*, M *unā*, G *unū*, H
ūnā Sdh *ūnu*; without extension in
H *ūn* BLOCH 296 |
- s gs ĒKA ĒKU, ĒKI, x EA x NA gx
YĒK one 28, 73, 229, 231 [Pk
ekka. <lw from Sk *eka* with
doubling of -k- M G H N *ek*
BLOCH 300^b, TURNER 56^b |
- s gs EKUNAISI, x NA YĒKUNEOŚI, gx
YĒKUNĀŚI seventy-nine 229 [Cf
Sk *ūnāśi*th N *unāśi*, Sk *ekonā-
śi*th M *ekunāśi* G, *oganāśi* TUR-
NER 50^a |
- s gs EKUNĀĪŚA, x NA YĒKUNĒĀĪŚI,
gx YĒKUNĀĪ(ŚI) thirty-nine 229
[Sk *ekonacātvarīmsat* f M. *ekun-
cāṭi*, G *oganācāśi*, cf N *unanācāśi*
TURNER 50^a |
- s gs EKUNTĪSA, x NX YĒKUNETIS, gx
YĒKUNTIS twenty-nine 229 [Sk
ekonatvīmsat f M *ekuntis* G
ogantis, cf *unantis* TURNER 50^a. |
- s gs EKUNNAIVADA, x, NA YĒKUNENŌ-
VAD, gx YĒKUNĀNŌI eighty-nine
229 [Sk *ekonantatī*th. M *ekun-
navrad*, cf N *unanabbe* TURNER
49^b |
- s gs EKUNPANNĀSA x NX YĒKUNĒ-
PONĀS gx. YĒKUNPONĀS forty-nine
229 [Sk *ekonopāñcāśat* M *ekun-
pannāśa*, G. *oganpocās*, cf N *unan-
cās* TURNER 50^a |

8. gs. EKUNSATARI, x. nx. YĒKUNESOT-
TOR, gx. YEKUNĀSOTOR sixty-nine
229. [Sk. *ekonasaptatiḥ* f. Pk. *egūnasattarim*; M. *ekunsattar*, G. *agnoter*, N. *unhattar* TURNER 50^a.]
8. gs. EKŪNSĀTI, x. nx. YĒKUNŚĀT, gx.
YĒKUNOSĀT fifty-nine 229 [Sk. *ek-
onśaśṭhiḥ* f. M. *ekunsāṭh*, G. *ogan-
sāṭh*, cf. N. *unsāṭh* TURNER 50^b.]
5. gs. EKKĀVANNA, x. nx. YEKPON,
YEKĀON, gx. YĒKĀVON fifty-one 229
[Sk. *ekapañcāśat* f. Pk. *ekkhāvan-
nam*, M. G. *ekāvan*, N. *ekāwan*
TURNER 57^a.]
8. gs. EKKECĀḲISA, x. nx. YEKECĀḲIS, gx.
YEKECĀḲ(ĪS) forty-one 229. [Sk.
ekacatvāriṃśat f. M. G. *ekāḡis*,
N. *ekcāḡis* TURNER 57^b.]
8. gs. EKKYĀḲŚI nx. x. YEKYĀOḲŚI, gx.
YEKĀŚI eighty-one 229 [Sk. *ekā-
śiṭṭh* f. Pk. *ekkāśi*, G. *ekāśi* M.
ekvāśi, of N. *ekāśi* TURNER 57^b.]
5. gs. EKĀYĀNAVI, x. nx. YĒKANÖVÖD
gx. YEKĀNÖI ninety-one 229 [Sk.
ekānavatiḥ f. M. *ekvānna*, G.
ekānu, Sdh. *ekānaw*, N. *ekānabe*
TURNER 57^a.]
5. gs. EKTĪSA, x. nx. gx. YĒKTĪS thirty-
one 299 [Sk. *ekatvīṃśat* f. M.
ektis G. *ektis*, N. *ektis* TURNER
57^b.]
5. gs. EKĀVĪSA, x. nx. gx. YĒKVĪS twenty-
one 299 [Sk. *ekavimsatiḥ* f.
ekavimsat f. M. G. *ekvīs*, H.
ekāis, N. *ekkārs* TURNER 57^b.]
1. gs. FKŚĒ one hundred 98 [Sk. *ekū-
śatam* M. *ekśē*.]
5. gs. EKSAṢṬI, x. nx. YEKṢOṢṬ gx. YEK-
SOT sixty-one 229. [Sk. *eksaṣṭhi*
f. M. G. *eksaṣ* N. *eksaṣṭh* TURNER
58^a.]
8. gs. EKḶO, EKḶI single, alone [Pk.
ekkalā-preeminent, Sk. *ekala-*
alone. M. *eklā*, G. *eklū*, K. with
-l- in opposition to G. M. -l- shows
connection with Sk. *ekala-*.]
8. gs. ĀṢĪ f. eighty, x. nx. OṢĪ,
gx. ĀṢI 229. [Sk. *āsṭiḥ* f.,
āsīti, Pk. *asī*; M. *aiḡi*, G. *āṣi*,
N. *asī*, *asī* TURNER 29^b. BLOCH
and TURNER give the M. form as
asīḡ, BLOCH 301.]
- gx. ÖVĀḲ mī, ÖVĀḲ n. 42^a.
1. gx. OTA s. gs. VATA sun-shine 74 [Iw.
Sk. *ātāpam* **āpatam* > **atātam*.
vata, *vota*.]
1. nx. gx. ONĀD food, grain 125 a
[Semi-tatsama fr. Sk. *annādyam*,
cf. N. *anāj* TURNER 13^b.]
- gx. OḲHATĀ recognize- 74 [Sk. *upa-
laksavati* Pk. *utalakhaṭi*, M.
olakhani G. *olakhīṇ*.]
5. gs. KATHĪNA nx. KATHIN difficult 21.
[Iw. Sk. *kathma*- M. *kathin*, G.
kathṇa, -n- in all these forms
shows their semi-tatsama nature.]
5. gs. KADAYILLĒ n. gruel 26 a 1. [cf. M.
kadhayinē to boil G. *kadhivatu*
kadāvelū boiled so as to be thick
< Sk. *krathavati*.]
5. gs. KADAYTĀ boils 26 a 1. [M. *kadha-
vme*, G. *kadhvū* to boil M. *kadhne*,
Sdh. *karhaṇu* BLOCH 305^a.]
5. gs. KADU bitter 26 i, gx. KADU 40,
s. gs. KADU x. nx. gx. KÖDU 111
[Sk. *kātu-*, *kaṣukua-* Pk. *karuka-*,
Pk. *kadua-* M. *kadū*, G. *kadu*,
kadū, BLOCH 305^b, TURNER 70^b.]
- gx. KADĀN f. bitterness 40 (s. gs.
kadsām) [der. fr. piec. with suffix
sān(t).]
5. gs. KADU m. essence 26 a i, 143 a [cf.
M. *kādhā* G. *kādo*, *kāḡho* < Sk.
**kvāthakah*. K. forms < Sk.
**kvāthakah* G. *kaḡho*; cf. Sk.
kvāthah; M. *kaḡh* m. ebullition.]
5. gs. KADHAI f. frying pan 31 a [Sk.
kaḡāhah, *kaḡāhi* f. Pa. *kaḡāha-* m.,
Pk. *kaḡāha-* m. M. *kaḡhāi* f., G.
kadhā m., *kaḡhāi* f., Sdh. *kaḡāhi* f.,
kaḡāho m., H. *karāhi*, N. *karān*,
karhāi, *karāhi* BLOCH 305^b, TURNER
76^b.]
8. gs. KAṢASU, x. nx. hx. KONÖS m. ear
of corn 112 1° [Sk. *kaṇiśa-* M.
kaṇas, *kaṇis* n., G. *kaṇas* n. BLOCH
305^b.]

- s. gs KANU m. a grain 26^a 1, 112 1' [Sk *kāṇah* a grain Pa. Pk *kana-* m husk-powder, M G *kana* m *kaṇi* f *kaṇū* n BLOCH 305^b, TURNER 72^a]
- s. gs. KANṬHI f necklace 124 [Sk *kanthī* f throat, *kanthikā* necklace M G *kanṭhi* M *kanṭhā* m, G *kantho* m < Sk *kanthakah* TURNER 69^b]
- s. gs. KANḌI f window 61^a
- gx KANḌI when 40^a [cf. M *kaḍhi*]
- gx KADUL 42^a
- gx KADḌ 42^a
- s. gs. KANTHU m a bark-garment 124 [Sk *kanthā* M G *kanthā*]
- s. gs. KAPĀJA x KAYAD an almirah 21^a [Sk *kapāta-* M, G N *kapāt* cf. TURNER 73^b]
- x nx gx KAR s. gs. KARI do 39 [Imp 2nd sing of KĀRUM q x M H *kar*]
- s. gs. KARAPŚINI f scorched smell, smell of burning 298 [cf. M *karapū* to burn, scorch, *karap* f, victuals burned in dressing *karap-lān* f stink of burning articles, *karaprinē* to singe, *karpā* burned *karpi* The first part *kar-* in the above forms corresponds to Tam *kar-* to be charred, to become charcoal or black, be scorched with Dr. cognates all over, cf. Kan *kappu* black (< **karpu-*?) etc cf. BLOCH BSOS 5738 for Dr. **kāda-*, **kāla-* 'black' and SCHRADER Brahmanavidā 1]
- gx KĀRUM to do 40^a (s. gs. *koṛuka*, x nx *kōrumk*) [Sk. *karati karoti* Pk *karoti*, Pk *karai*, **karai*, M *karnē*, G *karvū*, H *karnā* N *karnu* BLOCH 306^b, TURNER 136-7]
- s. gs. KARAYTĀ cause- to be made 263 2^a [Sk *kārayati* **karayati* (whence Pk caus. type **kar-i* in opposition to the simplex *karai*), cf. **kārāpayati* in As. and derivatives in NI-A under N. *garāunu* TURNER 136^a.]
- s. gs. KARṬI f the broken shell of a coconut [Sk *karoti* M *karṭi*]
- s. g- KARTĀ does 12 A, 46 259, 263 2^a, KORCĒ 49 [v s v *kārumk.*]
- gx KĀRM n act 40^a [lw Sk *kārmān* n, s. gs. *karma* -cf. s. gs. *kāma* as inherited form]
- gx KARMĀL mf, KARMĀL n the Āver-rhoa carambola and its fruit 42^a (s. gs. *karmbala* n) [cf. M *karmal* f n, *karambal* fn, *karambe* fn]
- g gx KALPANĪ f idea 20, 210 (ogx. *cōlōpōna* in Father Stephen's grammar) [lw Sk *id*]
- gx KĀLĀM mf, KĀLĀM, n 42
- gx KĀLĀY f ZINC 40 (s. gs. *KALAYI*). [M *kulhi*, *kulhe* f G *kalāi*, H *ka'āi* lw Ar]
- s. gs. KALANU sacred vessel 26^a 1 [lv Sk *kalasah* x s v *kalso*]
- s. g. KAYDI f cowrie 87 3^a [Sk *kapar-dakah*, *kapardikā* Pk *kaiadda-*, *karaddā*, M *kaṛdi* f, G *kaṛdā* m f in H P LG (*kodī*) and m in P *kaud(ā)* Sdh *kodu*, M *kaṛdā* etc TURNER 109^a, and BLOCH 306^b]
- s. gs. KASĪ how? 52 211, 293-4 x KOSO 294 g KAS 39 [cf. M *kasā*, G *kasū* any whatever < **kādr-saka-* MI-A **kānsaa-* etc]
- s. gs. KASĪ x KASI f cultivation, agriculture 8 [Sk *kṛṣṭi*]
- gx KASṬI adj sufferer 10^a [lw Sk *kastin-*]
- s. gs. KASTĀ ploughs 118, [cf. *kast* above < Sk *kṛṣṭi*]
- s. gs. KASLO of what type? 255 [cf. M *kaślā* der *kaśst* above.]
- s. gs. KAḶO m bud 26^a 1, x. *koḷo*, gx *kāḷo* 41 [Sk *kāṭkū* (whence **kalakah*) M *kalā* m, *kaḷi* f G *kaḷivo* m, *kaḷi* f, N *kaḷi* TURNER 79^a]
- s. gs. KALTĀ knows 26^a 1, 117 [cf. M. *kaṭhē*, G *kaṭvū*, P *kaṭnā*, < Sk *kalayati*, *kalanam* BLOCH 307^a.]

- Pl. *kappūra*-mn.; M G *kāpūr*, G. H P. *kapūr*, N *kapur* BLOCH 309^a, TURNER 74^a.]
- s gs KĀPPADA n., x. nx gx KĀPOD, gx KĀPĀD cloth 63, 40, 153 B [Sk *karpaṭa*-mn old rag Pa *kappa-ṭam* n., Pl *kappada*-m, M G *kāpad* n., with -ka- extension in H *kaprū* N *kaparū*, I. *kaprū* BLOCH 309^a, TURNER 73^a.]
- s gs KĀPPŪKA to cut 260 [Sk *kalpā-yati* trims, cuts Pa *kappeti* trims, Pl *kappeti* cuts, M *kāpnē*, G *kāprū*, L *kappan* to cut, Sdh *kapanu*, Sgh *kapanu* BLOCH 309^a, TURNER 74^a.]
- s gs KĀPTĀ cuts 134 [cf piec.]
- s gs KĀPPŪSU, x. nx gx KĀPUS m cotton, 48 [Sk *karpāsi* f, *karpāsami* n Pa *kappāsi* f, Pl *kappāsa* m, M *kāpus* m, G *kāpas* m, *kāpus* n, H N *kapās* BLOCH 309^a, TURNER 73^b. According to J PRZYLUŚKI BSL 25 69 the Sk forms are borrowed from an Austro-Asiatic word, which appears in Sk again as *kar-patani* and without the prefix as *paṭam*.]
- s gs KĀPNĪ, gx KĀPPANI x. nx gx KĀPŌN f hair cut, chipping of hair 134 [cf *kāppūka* above M *kāpnī* f, *kāpan* reaping, G *kāpnī* f.]
- s gs KĀMA n., x. nx gx KĀM work 18 b, 63, 102, 125 b 133 B 193, 195 [Sk *kāman* n Pa Pl *kamma*-n, M G H N *kām*, BLOCH 309^a, TURNER 87^b.]
- s gs KĀMĀRU m iron smith 31 b, 54 B 109, 117 (x. nx gx *kāmār*) [Sk. *karmakārah* Pl *kammārāa*-m, N *kamāro* slave TURNER 75^b.]
- s gs KĀYĻO, KĀYĀLO, g. ngx. KĀYLO KĀVALO m a crow 26 a ii, 49 A, 109, 115 b, g. gx KĀYLO, KĀYĻO 49 B, 115 d [Sk *kāka*- without extension in G N Ku H. *kāg* and with extension in M *kāyā*, G *kāgda* *kāgdi* TURNER 84^b.]
- g. gx. nx. x. KĀL, s. gs *kālī* yesterday 16 a, 90, 131 a, 214, 293, 294 [Sk *kalyām* Pa Pl *kallān*, Pl. *kālim*, (all meaning 'at day-break, dawn') Pl. *kallani*, *kālim* yesterday, M *kāl* yesterday, G Ku. *kāl* tomorrow, N *kāl*, Sgh *kāl* tomorrow, Ksh *kāl* day after tomorrow' -A O *kālī*, B *kāl(i)*, H *kāl*, P *kāl*, *kallu*, I. *kālhi* yesterday, Ku *kāl* yesterday BLOCH 309-10, TURNER 90^a.]
- gx KĀLTO, g. ngx KHĀLTO beneath, lower, inferior 80 a [cf M *khāltā* adv beneath, *khālcā* lower, *khālat* lowish (of ground), G *khālū* n hollow round a tree, M *khāl* below, A *khāl* a pit, N. *khālū*, *khālū* valley, *khālto*, *khāldo* pit, depression < Sk *khallah* m cheek Pl *khalla*-n hole TURNER 121^b.]
- s gs KĀSĪ n bronze 26 a ii, 62, 131 C [Sk *kamsah*, *kāmsyam* bell-betal. Pa *kamso* m, Pl *kamā*-, *kāsa*-, M *kāsī*, G *kāsū*, Sgh *kās* metal gone, N *kāso* BLOCH 310, TURNER 83^b.]
- s gs KĀSAVI tortoise 26 β 1 a, 61 [Sk 'kaksā-pah' *kacchapah* m Pa *kacchāpo*, Pl *kacchabhā*-, *kacchāra*-, M *kāsav* *kāsav* Sgh *kāsumbu*, H *kachwā*, N *kachuwā* BLOCH 310^a, TURNER 67^b.]
- x. nx gx KĀLIJONT with a heart, kindly well-disposed, careful 299 C [cf M *kālīj* n, G *kālay(dū)*, *kālījū* n heart, *kālējū* n liver, hear, H P L *kalcjā*, N *kālejo* < Sk *kāleyakah*, *kāleyah* Pl *kāleva* n TURNER 79^a.]
- s gs KĀLU m time 18 a, 89, 117 (x. nx gx g. *kāl*). [Sk *kālāh* m time Pa Pl *kāla*-m, M G *kāl*, O *kālu* H N *kāl* BLOCH 310^b, TURNER 90^a.]
- s. gs x. nx gx. g. KĀLO m black 26 a ii f *kāli*, n. *kālē*) [Sk. *kālāh*, *kālākah* black, dark. Pa. *kālo* black, *kālo*, Pl *kālaa*- M *kālā*, G *kālo*, Sgh *kalu*, L *kālā*, H P. *kālā*, N *kālo* BLOCH in BSOS 5 compares Pa^a and Sgh forms (< **kāda*-, **kālā*- with Pa Sgh -*ā*) with Kan,

- kādu* black (and also 'forest' cf K *kāda* above) Tel *karra*, Gondi *kosso* 'lamp-black', and believes them to be of Dravidian origin]
- s ns gx KĀJĪ f. anxiety 299 C [cf *kāljvanti* above; M G *kāji*]
- gx KĀJSĀN f. blackness 299 B (s gx *kājsāni*) [v s v *kāto* above and suffix *sān(i)*]
- K KI interrogative particle 295 'that' after verbs of saying [M *ki*, H B *ki*, N. *ki* With the second meaning appear to be lws at least in sense from Pers BLOCH 273, TURNER 91*]
- g KĪḶAC, s gx KĪḶAC I scream 39 [cf M *kīḷas*, *kīḷā*, *kīḷōṣi* *kīḷos* in the sense of 'loathing, sickly loathing', *kīḷasñē* to loath which BLOCH 310^a derives from Sk *kīḷasa-* 'fatigue' but cf M *kīcañē* to scream, shriek, squeak, squeal, *kīcicñē* to chatter, and N *kicnu* to pound 'smash' < Pk *kiccanta-* 'broken', G *kīcīcāvru* to press hard, M *kīcvañē* to mangle, TURNER 91* K forms seem to indicate M *kīcañē* or a base *ku-* or *kic* seen in the above vocables found in N M G, cf further N *kac-kac* constant grumbling, H *kackaṇā* wrangle, G *kackaciṇu* to gnash the teeth, N *kucinu* to be crushed, B *kūcānā* to shrivel All these point out to *kac-* *ku-* and *kuc-* as onomatopoeic formations despite Sk *kuc-*, *kuñc-*]
- ns ngs KIDKI f. window 80a [M *khidki*, G *khadki* I, N *khirki*, *khiṛki*, H P *khirki* < Sk lex *khaṭṭakikā* f. 'side door' De: *khadakki*, BLOCH 319^a, TURNER 123*]
- s gx KITLO how much 255 (gx *kitulo*) [M. dial *kitlā*, G *keṭlo* H *kitnā* < Sk *kīyatīa-* + *-allaka-*]
- * KĪSĀN nomen proprium 9 [Sk *Kṛṣṇāh*]
- K KIṢO insect 102, 111 [Sk. *kīṣakah* Pa. *kīṣakam* n., Pk. *kīḷaa-* m., M *kīḷā*, G. *kīḷo*, H. P. L. *kīṇā*, N. *kīro*; BLOCH 311^a, TURNER 92.3.]
- s gx KUMKAḶA n., x. nx. gx KUMIKO fowl 24 [Sk. *kukkujāh* Pa *kukkuḷo*, Pk *kukkuḷa-* m., G *kukḷo*, N *kukhro*, H. *kukṛā*, Ku. *kukṛo*; cf. M *kukḍeku* n. crowing, *kuk*, *kūk* crowing, *kukñē*, *kūknē* to crow (of a cock); cf also M *kōbā*, *kōbā* occurring in K *kombu kombdo* TURNER 95*]
- s gx KUNKŪMA n., x nx gx KUNKŪ 124 [lw Sk *kunkuma-*, M *kūkh* G. *kākūm* *kūkū* BLOCH 314^b]
- s gx KUCCI f. shavings 133 B [cf N *kuco* brush < Sk *kūcāh* n. bundle of grass, brush Pk *kucca* m. beard, Rom syr *kuc* beard, chin, Sdh *kuco* n. pubic hair, elsewhere in the sense of brush BLOCH 311^b, TURNER 95*]
- s KUTṬANU nomen proprium 10 [Sk *Kṛṣṇāh*, cf *Kṛṣṇa* above]
- x KUPḶEPON n. blindness 299 B [-*pon* suffix with x *kuddi-* < Kan *kuruda-* 'blind', cf s gx *kurdo*, x nx *kuddo* *kudo*]
- s gx KUMBĀRU m. potter 54 B 121 [Sk *kumbhākāra-* Pk *kumbhā-āra-*, M G *kumbhār*, Sdh *kumbharu*, P H *kumhār*, Sgh *kumbharu* BLOCH 313*]
- s gx KULLO m. buttock 102 [cf M *kulā*, *kullā* *kulhā* m. *kulhānā*, G *kulo* buttock, *kullā*, *kuldī* scrotum, all < Sk. **kūlyaka-*, Sk *kulvā* f. 'small river, ditch' Pk *kullā* f. *kūl* watercourse, *kulo* ditch BLOCH 313^a, TURNER 101^b]
- x nx gx KUḶĀR s gx KUḶĀRA n. mother's house, maternal home ('speaking of the lady') 54 A, 109 [Sk *kulāgāram*, cf M *Māhira* < *māti-* **gharam*]
- s gx. KŪTA n. company 121 [cf. M *kūṭi*]
- gv KĒSAR mf. saffron 40 β; KĒSAR n. 42a [Sk. *keśara-*, *kesara-*, M G. N. *kesar*, M. *kēsar*, M. G. *keṣī* BLOCH 314^a, TURNER 105^a.]
- gx. KEGĀD mf. KEGĀD n. *Hedychium* *Gardeniense* 42 a, (s gx. *kedagi*)

- [Sk. *ketakah* m Pa *ketako*, Pk *keaa-* m, with MI-A *-da-* extension in M. *kevdā*, G *kevdō*, P. *keuā*, H. *keuā*, N *kīwarā*, *kemā* or *keuro* TURNER 103^b, BLOCH 314^a K forms directly fr Sk *ketakī* with semi-tatsama voicing of intervocalic stops]
- s gs KFDDO, x. nx gx KFDDO how big 255 [cf M *kevdhā* *kevdā*, G *kevdā* < Sk. ^a*kivāt-vrddhaka*]
- s gs x nx gs KEDNĀ when 294 [cf M. *kedhūā*, *kevhū*]
- s. gs. KELLĒ was done 86 2h²a, 109 KELLO 259, (x nx gx *kela*, -ē, -ī). [cf M *kelā* < *-allaka* extension of Sk *kṛtā* Pa *kaja-* Pk *kada-*, Pa *kata-* Pk *kaa-* cf BLOCH 314^a]
- s gs KELE n banana 55, 102 [Sk *ka-dālī* Pa Pk *kadalī*, Pk *kayalī*, M *keļē* G *kelū*, N *kero*, for possible Austro-Asiatic connection of this I-A vocable see J. PRZYLUCKI in MSN. 22 206 who considers it as Austro-Asiatic *li preceded by the two prefixes *ka* *la*, TURNER 104, BLOCH 314]
- s. gs KOTĠĠ n cow-pen, cattle-shed 138 (cf. x nx gx *gotho*) [M *kothā*, G Sdh N *kotho* room, chamber, granary or belly < Sk *koṣṭakam* Pa *koṭṭhakam*, Pk *koṭṭhaa-* n, BLOCH 314^b TURNER 106-7]
- x KOTTEPON n falsehood 299 B [cf M. *khojā*, G *khoṭo* M G H N *khoṭ* falsehood < **khoṭṭa-*, **khoṭṭaka-* TURNER 129^a]
- s KOPSĀN bitterness 299 B [v s v *kadu*]
- s. gs. KONA, KÖNU, KÖNI, x gx nx KON, KÖN fm. who 28, 102, 253 [OM *kavana*, M G *kon* H *kaun*, Braj *kavan*, P *kaun*, N *kun* all of which < Sk *kāh pūnah* Pa *ko pana*, Ap *kavanu*, cf. M dial *kuni* for *koni* in composition, BLOCH 315^a, TURNER 98^a]
- x. KOBU, s. gs. KAMBU sugar-cane 44 [Kan *kabbu*.]
- s. gs. KÖRÜKA, g ngs. KÖRUMK 290 [v s v *kArumk*]
- s gs. KOLLO m. fox 134, 143 a, 195 [Sk *kroṣṭr-* Pa. *koṭṭra-*, Pk *koṭṭha-*, *kuṭha-* Deś *koṭṭha-*, M *koṭhā*, *kolā*, G *koṭhū*, *koṭū*, BLOCH 315^b]
- s. gs. KÖSU a measure of distance about two miles 118, 143 a, (x nx, gx. *kōs*) [Sk *krōśah* m. shout, distance Pk *kośa-* M, M G H N. *kos*, BLOCH 316^a, TURNER 108^b]
- gx KRUPĀ, x KURPĀ f pity, compassion 10 [Sk *kṛpā*.]
- s gs KHĀI, ogx. KHŌI, nx gx KHOI, x KHĀI 26 a, 1, 78 b, 214, 294 [Sk *kāśmin* Pk *kamhi*, cp *thāt*]
- s gs KHADKHAḌI adj blunt, frank, open, honest 299 C [cf M *khadkhaḍit* and N *kharkharānu*, *kharkharānu* TURNER 116^a]
- s gs KHANŪKA, x nx gx KHOṆUMK to dig 102, 260 [Sk *khānati* Pa. *khanati*, Pk *khanā*, M *khanū* G *khanvā* H *khanvā*, N *khanu* BLOCH 317^a, TURNER 114^a]
- g KHABĀR f, s gs KHABBARĪ news 39, 63 [cf M G H N *khābar* < lw. Ar *khābar* TURNER 114^b]
- gx KHĀRO true 40 a (s gs *khāro*). [cf M *khārā*, G *khāro*, N *khāro* < Sk *khāraka-* (cp *khārah* hard, Pa. Pk. *khara-*, M *khār*) BLOCH 317^a, TURNER 115^b]
- gx KHĀRĠ KHĀRĠO, s gs KHĀRĠ rough, waste, scrapings, 26 a, 1, 40 a, 42r [cf M *khārā* scrapings, G Sdh *khārḍo* < Sk. *khara-* with extension, cf Deś. *kharaḍia-* n BLOCH 317^a]
- ns KHAVO m shoulder. [M *khavā* m, *khavāṭ* n, *khavātū* m., G *khavho* < Deś *khavā-* to which BLOCH 317^a compares Sk *kapham-*, Lat. *scapula*]
- s. gs. KHASU m. pull, strain, sprain 26 β u b [cf. G. *khās* itch, *khasko*, *khācko* hunchance, M. *khaskū*, *khāckū* a smart pull, *kac* f. pressure]

- cp. *M. kasne*, *G. kasvū* to feel tired, *H. kasaknū* to suffer, *kasak* curvature BLOCH 307, TURNER 81^a under *kasmu*]
5. *gs. KHASKAHASTĀ* grates 78^a [*M. khaskhasnē* *ibid.*, *H. khaskhas* f. a harsh sound, *B. khaskhas* roughness, *H. khaskhasānū* to grind the teeth? and *N. khaskhasānuu* TURNER 118^a]
6. *gs. KHAṢṬĀ* tills, ploughs 78^a [*v s v. kṣṣṭā*]
7. *gs. KHĀṢṬU* m. starch or any liquid extract 26 α 1, 80^a [*M. khal* f. starch, paste, *G. khol* m. oil-cake, *Sdh. kharu* mf, *P. khal* f, *H. khal* m, *khalī* f, *L. khal* f, *O. khol* f, < *Sk. khalī* f. *Pk. khalī* f, BLOCH 317^b (< *khalā*), TURNER 116^a under *khalī*]
8. *gs. KHĀṢṬYĀKA*, x. *ny. gx. KHĀṢṬYĀKA* to eat 260. [*Sk. khādati*, *Pa. khādati*, *Pk. khāṭi*, *M. khānē*, *G. khā-rū*, *H. khānā*, *N. khānu* BLOCH 318^b, TURNER 120^a]
9. *gs. KHĀṢṬĀ* coughs 78^b [*M. khākarnē*, *khākarnē*, *khākernē* *Sk. kak-*, *khak-* to laugh, cf. *M. khok* (h)lā, *khok*, *khāk*, *khok(h)nē* *N. khoknu* to cough TURNER 128^b]
10. *gs. KHĀṢṬRU*, x. *na. gx. KHĀṢṬRU* m. shoulder 124 [*Sk. skandh* m. *Pa. Pk. khandha* m. *M. khād*, *G. khād(o)*, *kād* f., *N. kād(h)* BLOCH 318-9, TURNER 83^b]
11. *gs. KHĀKKO*, *ny. kāk*, *khāk* *gx. KHĀK*, *khāk*, *khak* *g. gx. ny. KHĀK* x. *KĀK* the arm-pit 26 β 1 a, 63, 78 b, 80 b 1^a, 139 α 11 [*Sk. kākṣah* m. *kākṣā* f. armpit *Pk. kakkha-* m, *M. kāk*, *khāk*, *khāk*, *kāk*, *G. kāk* f, *B. kāk*, *O. kāk*, *H. kāk*, *Rom. kāk* armpit, in opposition to this -*kā*- treatment of *Sk. -k-* there is the -*ch-* treatment giving a slight ly different meaning *Pa. Pk. kaccha-* m. armpit; but *A. kāsūti* (*s. gs. kāsī*) loin-cloth; *B. kāk* hem of loin-cloth, *H. kāk* loin-cloth, *G. kāk*, *M. kās*; but *P. I. karch* f. armpit, *karchā* m. side of boat and
- Ksh. kach* m. armpit (lw fr. *P. I.* with *ch*) stand intermediate For this double treatment cf. also *Sk. kākṣah*, ep. *kacchah* m. marsh. *Pa. kaccha-* m. marshy place, *Ksh. kach* m. short grass, *Pk. kaccha-* m. marsh, *G. kachar* n. coarse grass, but *P. I. kakkh* m. grass, *Sdh. kakh* m. straw BLOCH 308^a, TURNER 317^b]
12. *KHĀṢṬ* bedstead, *vcc. a* [*Sk. kṣṣṭ-rū* *Pk. kṣṣṭ* f.; *M. G. kṣṣṭ* f, *B. I. H. N. kṣṣṭ* BLOCH 318^a, TURNER 119^b]
13. *gs. KHĀNA* n. eating, eatables 26 α 11, 89, 102, 109, 112 1^a, 298 (x. *ny. gx. khān*) [*Sk. khānam* *Pk. khānam* *M. khān*, *G. khān*, *H. N. khānā*, *N. khān* TURNER 120^a]
14. *gs. KHĀṢṬĀ* eat 26 α 11, 88, 102 263 4^a, x. *ny. gx. KHĀṢṬĀ* 102 [*v s v. khānmb*]
15. *gs. KHĀṢṬU*, *KHĀṢṬU* x. *ny. gx. KHĀṢṬU* m. shoulder 26 β 1 a, 138 [*v s v. khāndu*]
16. *gs. KHĀṢṬU* *KHĀṢṬU* 26 α 1 a, 124, 138 [*Sk. skambhāh* with -*ka* extension *N. khāmo khābo*, *Ku. khāmo* *B. khāmbā*, *P. khambhā*, without extension in *Pa. Pk. khambha-* m. *H. khām* m, *G. M. khāb* m. BLOCH 319^a, TURNER 120^b]
17. *gs. KHĀṢṬU* m. salt 26 α 11 139 α 1 (x. *ny. gx. g. khār*) [*Sk. kṣārāh* m. *Pa. Pk. khāra* m. potash, *M. G. N. H. P. khār* BLOCH 319, TURNER 121^a]
18. *gs. KHĀṢṬĀ* feeds, causes one to eat 263 4^a [*Sk. khādāyati* *M. khārārmē*]
19. *gs. KHĀṢṬU* f. pudding made with milk 139 α 1 [*Sk. kṣīrī* f. (cf. *kṣīram* n.): *Pa. Pk. khāra* n. *M. G. khīr* f., *N. khīr* BLOCH 319^a, TURNER 122^b]
20. *gs. KHĀṢṬU* m. hoof 102. [*Sk. khura-* m. *Pa. Pk. khura-* m; *M. khūr* m, *G. khur* f, *N. khur*, BLOCH 320, TURNER 124^b]

- s. **gs. KHĒḤU KHELTĀ** play, plays 73, 78 a, 144 a [cf. M. *khel* inf. *khelēc*, G. *khelo* actor, *khelvū*; For the derivation of M. G. forms and other related forms see TURNER 127 under *khel*, *khelnu*, BLOCH 320^b]
- ga. **KHOMKLI** f cough 78 b [v s v *khāhā*.]
- s. **gs. KHOPĪORU** elbow 78 a, 133 B [Sk *kūṣparah* Pk *koppara*, *kuppara*. M *kopar* *kōpar* m G *kopariyū* n BLOCH 315^b]
- gx. **GAMY** m wheat 40 s. **gs. GAVI** x nx gx. **GŌV** 57, 113 1' [Sk *godhūmāḥ* m pl Pa *godhūmo* Pk *gohūma* m, M *gahū* m, G *gahū*, *ghaū* m, H *gahū* N *gahū* *gaū* BLOCH 322^a TURNER 158^b]
- s. **gs. GACCI** f push-thrust 80 a [cf. M *gacci* f push on the back of neck or nape, *gackū* m, -ki f a quick jolt, *gacakhū* to be jerked or jolted G *gacakhū* *gackavū* bobbing up and down esp also N *gacche* power-strength, ability, *gacchamou* to take a handful of]
- s. **gs. GADDĀ** m chief 193 195 [Kan *gadda* chief, cf. Kan *ganda* husband]
- gx. **GARAĪ**, - **gs. garaiā** 10 a [M. G. *garai* < lw Ar *garaj*]
- gx. **GĀRIBPĀN** s. **gs. GĀRIBPĀN** n poverty | pan formation fr K *garib*, cf. M. G. *garib*, N *garib*, *garip* < lw Ar *garib*]
- gx. **GĀRO** pale, white (s. **gs. GORO**) 43 [Sk *gaurāḥ* *gauraka*-, Pa Pk *gaurā*-, M *gorā*, G *gorū* N *gorū* BLOCH 325^b, TURNER 150^a]
- ns. **GARODAR** pregnant 57 [Sk *garu-* Pa Pk. *garu-* compd with *udara*, cf. M. *garodar* BLOCH 321 2]
- s. **gs. GARMĪ** heat 26 a 1 [M. G. *garmi* < lw Per. *garmi*]
- gx. **GĀVĀY** musician 40 a [M. *gavayā*, G. *gavanyo*, N. *gavariyā*]
- s. **gs. GAVĪ** m. cowherd 31 a, 68, 102 (s. **gs. gāvāsi** f. cowherdess) [M. *gavā* m., *gavāsi* f., G *gavā* *gavā-* *liyo* m., *gavāl* m. *gavāl* m. *gavā-* *lay* f *gavāli* f., Sdh *gavāru*, P. *gavāl*, H B. N. *gavāl*, BLOCH 322^a. TURNER does not record N *GOĀL* but *gavār* cowherd and *gavālo* cowherd, *gavāli* cowherdess, 152^b all < *gopālāḥ*; *gopālakah* Pa. *gopālaka*, Pk *govāla*- etc For K. M. Sdh P. *ga-* cf. Sk lex. *gāvi*, **gāvā-* and *gavah* m *gavi* f]
- s. **gs. GALO** m throat 12 A, 26 a 1 [Sk *galah*, *galakah* m, Pa *galo* m *galakam* n Pk *gala-* m., M. *galā* m G *galū* n H *galā*, N *galo*, BLOCH 322^b, TURNER 137^b]
- s. **gs. GĀNDA** n sandal wood or its paste 124 [Sk *gandhāḥ* Pa. Pk *gandha-* m Ksh *gānd* f TURNER
- s. **gs. GĀVU** m village x nx gx. **GĀV** GAU 2b n, 60, 113 1', 145 a, 133 A, 169 B [Sk *gramah* Pa Pk *zāma-* m M *gāv*, *gāv* mn G *gām* n, H *gāv*, N *gāv*, BLOCH 323^b, TURNER 139^a]
- s. **gs. GĀGRĪ** f a girdle of small bells worn round the waist 80 a, 133 B [cf. M *ghāgrā* m child's rattle, *ghāgrī* f a bell or unglung ball (as of a child's girdle), G *ghāghrī* f N *ghāgrī* < Sk *ghaṅghra* f TURNER 156^a]
- x. **GĀDĪGĀR** cart driver 299 A [formation in -*gār* fr K *gādi*, M G *gādi* H *gāri* N *gāri* < Deś *gaddī* cart BLOCH 323^a TURNER 140^a, Sdh *gādo* points to MI-A **gādda-*, for further discussion see TURNER s v]
- s. **gs. GĀDĀVĀḤ**, x **GADAV**, gx. **GĀDŪ**, nx **GĀDHŪ** m ass 26 B 1 a 61, 87 3, 197 [Sk *gāḍabhaḥ* Pa. *gadra-* *bho* Pk. *gaddaha-*, *gaddaha-* m., M *gādhav*, Sdh *gadahu*, Sgh *gadūbu*, L *gaddāh*, elsewhere the dental form as in M *gadhā* G. *gadhā* *gaddho*, Sgh *gadūbu* BLOCH gives Sgh. *gadūbu* and TURNER *gadūbu*, BLOCH 323^a, TURNER 131^a, BLOCH, L *indo-avcn* 326 compares Sk *gāḍa-bhā* with Te *gāḍi* Ta. *kaḷuḍai*, Kan. *kale*, which shows some connection between *gāḍa-* of *gāḍabha-* and Dr. **kaḷi-*]

- gx GĀN, s gs GHĀNĪ f smell, evil smell 80 a [M *ghāp* f., G. *ghāp* f. evil smell < Skr. *ghrāna*-. Pa Pk *ghāpa*-.; BLOCH 326^b, the fem gender perh through < **ghrāntika*]
- ns GĀNĒ n singing music 89 [M *gānē* n singing, G *gānū* n, H *gānū* song N. *gān*, *gānā* < Sk *gānam gānakam*; for the verb M *gā-nī*, cf. BLOCH 323^a]
- s gs GĀMṬĪ x GĀMṬ f knot, s gs GĀNTĪ nx gx *gānt* f 26 B 1 a, 86 1^b, 133 A, 145 a [Sk *granthik* m knot Pa *ganthi*- m Pk *ganthi*- mī, M G *gāth* f A *gāthi*, O *ganthi*, B *gāthi*, H *gāth* TURNER 140^b under *gānu*]
- s gs x GĀDDE n field 63 [Kan *gadde*]
- s gs GĀYĪ, *gāy* cow 26 a ii, 51 [cf MI-A *gāy* as lw in Sk lex., M G *gāy* f, N *gāy* A B O *gāy*, TURNER 138^b]
- s gs GĀBU x nx gx GĀB m foetus or embryo (of lower animal- only) 63, 80 b 1^a, 102, 133 B [Sk *garbhā* m foetus Pa Pk *gabbha*- m, M *gābh* m, G *gābh* m, N H *gābh* and without aspiration in Ksh *gab* m womb Ku *gāb*, B *gāb* Sgh *gaba* BLOCH 323^a, TURNER 141^a s s, x *gābbo* for extended base]
- s gs GĀBBO the inner core of the trunk of a Plantain the spadix or fruit receptacle of the Plantain. [Sk *garbhakāḥ*]
- gx GIREST a householder 29 C [lw Sk *grastha*-, cf N *grasty* *gravastin* TURNER 142^b]
- gx GIRESTKĀR householder-ship 294 B [abstract form fr *grest* with suffix -*kāi*.]
- s gs GILTĀ swallows 102 [Sk *glatī* swallows; Pa. *gilatī*, Pk *gilatī* M *gihē*, Sdh *girayū*, B. *gihē*, Sgh *gulinavā*, G. *galvū* BLOCH 324^a]
- s gs GUGGULU m bdellium 121. [Sk *gūgulu*, *gūggulu*-. Pa Pk. *guggula*- n, M *gugū* m, *guggul* (lw with -*l*), G. *gugul*, N. *gugul* BLOCH 324^a, TURNER 143^a.]
- s gs. GUJARU a Gujarati 133 B. [Sk *gūjaru*- Pk *gūjara*-, M. G *gūjar*, G *gūjari*.]
- s gs GUTUKKU the sound of swallowing 80 a [cf M *gutkālī gutkūlī* f. eructation, G *gaḥ. gatgaḥ. gaḥak gurgling*; M *ghutkū* m. gulp, G *ghutakrū*-, M *ghu[ghu]*-, G *gūt[do]*, Sdh *ghuḥkamu* to swallow, N. *ghuḥkamu* For the NI-A. forms with *gh-* cp Pk. *ghollāi*, Ap *ghuntai* and K *ghōḥu. ghōt*-, there seems to be a contamination between MI-A **gūt*- and **ghu*- and **guh*- in sense of H N *gurgurū* M G *gudgudī* a gurgling brooklet, cp also MI-A **gāt*- in K *gatgati* drinking continuously without stop Cf BLOCH 327^b, TURNER 158^b]
- s gs GUTTU GHŌTT the sound of drinking a mouthful 80 a [cf H *ghōt* and prec.]
- gx GUNEST of good qualities 299 C [lw Sk *gunastha*-, **gunastha*-]
- s gs GUMPI m group 124 [cf Sk **guspa*- MI-A *gumpha*- M *gūphnē* to string together perhaps a lw in Kan *gumpu* li Sk borrowed in K.]
- s gs GŪRĪ m teacher master 210 [lw Sk *id*]
- s gs GURGURĪ rambling 50 80 a [M *gurgurū gurgur* f G. *gurgurū*, N *gurgur* TURNER 146^a cf M *gurgurū* *ghurgurū* BLOCH 324^b G *gurū*, *ghurakrū*-, and TURNER 159^a *ghughur* -naring In the sense of 'snoring' K *ghorūtā* -et N. *ghuṇu* 159^a]
- gx GUSOMK to enter 10 [M *ghusnē* to enter forcibly, G *ghusvū* N *ghusnu*, P *ghusnā* TURNER 159^b without etymology < Sk **ghrāsati*-, cf M. *ghusalnē* with extension, BLOCH 327^a]
- K. GŪ human excrement 88, 110 [Sk. *gūtha*-. Pa *gūtha*-. Pk. *gūha*- m dung; M G *gū*, N *gūhu*, *ghu* or *gu* TURNER 146^b, BLOCH 325^a.]

8. *gs. GŪLI* f. pill, pilule 102 [Sk *gulikā* Pk *guhā*, M *guli* rectum protruding at stool, *guḍi* f., *guḍē* n *guḍā* m. ball, cf N *golo* ball, *gol* circle M G *goḷ*, M *goḷā*, *goḷo* etc TURNER 150]
9. *gs. GELLELO* one who has died 277 277 [Double formation in -*alla-* of Sk *gatā-*, M. *gelelā*, G *gavelo*, this double extension gives adjectives from imperfect forms]
9. *gs. GELLO*, x nx *gx. GELO* 'died' 55, 259, 102, 277 [Single extension -*alla-* of Sk *gatu-*, M *gelā*]
9. *gs. GOIKĀR* a Goan 299 A [Sk *goman-* MI-A **gova-* > **gova* **goi* with suffix -*kār*]
- x nx *gx. GOT(H)* cowshed 138 [Sk *gosphāh* Pa Pk *gotpha-* n, M G Ku B *goth*, and with -*ka-* extension in M *gothā*, G *gotho* TURNER 148^a, BLOCH 325^a]
- gx. GOGGŌLO* thundered. [cf M *gad-gadnē* to rumble, G *gadgadā*]
9. *gs. GŌPSĀNI* f. sweetness 299 B (x nx *gx. godsān* q v)
9. *gs. GŌPSO* sweet [M *godsā godsar* M K *god* < Sk *gauda-* (cf *guda-*) BLOCH 325^b, TURNER 146^a *gulyo* 144^a *GUR*]
9. *gs. GORO* white, fair complexioned 102 [v s v *gārō*]
- x *GORŌZ* 44 [garāz]
- x nx *gx. GORVI* proud 299 C [lw Sk *garvin-*]
- 9a. *GHĀTĀV*, s. *gs. GHATTAI* f strength 40 a. [cf M *ghāṭṭāi* f., G *ghaṭṭ-paṇū* n]
- g. *GHĀṬṬ* s. *gs. GHATTI* strong 39 [M G *ghaṭṭ*, cf Sk *ghana-* dense heavy, strong and I-A **ghaṭṭa-* may be an extension of this form Cf also Kan *gaṭṭa-*]
- gx. GHĀḌĀP* n happening 40 a [cf. M. *ghaḍam*, *ghaḍni* f. fashioning, G *ghaḍvū*, BLOCH 326^a under *ghaḍnē* < *ghaṭate* Pk *ghaḍāi*]
9. *gs. GHADĪ* f moment 26 a.1 [Sk *ghaṭi-kā* f: Pa *ghaṭikā*, Pk. *ghaḍā*; M G *ghadī*, N *ghaṭi*, *gharri* TURNER 153^b, BLOCH 326^a]
- gx. GHADĪYĀI* n watch, clock 40 a [M *ghadyāi(ē)* n watch, G *ghadyāi* fn, M dial *ghadāi*, *ghadālē*]
- s. *gs. GHATTA* happens 26 a.1, 102 [Sk *ghaṭate* Pk *ghaḍā* Sk *ghaṭayati* Pk *ghaṭeti*, M *ghaḍnē*, G *ghaḍvū*, H P *gharnā*, BLOCH 326^a and TURNER 157^a under *ghāro*]
9. *gs. GHARA*, g. *GHAR*, *gx. GHĀR*, x nx. *gx. GHOR* n house 18 b, 26 a.1, 40 a, 78 b, 117, 193, 195, -[I-E **g^whoro* Pa Pk *ghara-* n, M G H N *ghar* TURNER 154^b, usually but wrongly ascribed to Sk *grha-*, BLOCH 326^a]
- gx. GHĀRDĀR* house, family 40 a [M *ghardār* n, G *gharbār*, N *ghar-duwār*, *gharbār* TURNER 155^a For *ghar-* see prec K M -*dār*, G N -*bār*, N -*duwār* < Sk *dvāta-*]
- gs. GHĀISOGO* n excessive fear, trepidation 51 [< *ghāta-* and *śoka-*]
- gx. GHĀGĀR* m a pitcher 40 β [< **ghargara-* (cf Sk *gūgarah* m a whirlpool, *gargari* f waterpot). M *ghāgar* f a vessel, G *gāgar*, Sdh *ghāgar* f TURNER 156^a, BLOCH 326]
9. *gs. GHĀṬU* m landing place. A mountain pass 102 [Sk lex *ghaṭṭah* landing place, *saṃghāṭah* m G *ghāt* m, Sdh *ghālu* (< **ghāṭṭā-*), H N *Ghāt* TURNER 156^b, BLOCH 326^b]
9. *gs. GHĀṬṬŪKA* to churn 8, *GHĀṬ(T)ŪKA* 261, *GHĀṬṬĀ* churns 262 [M *ghāṭnē* to agitate, churn < MI-A **ghaṭṭa-* BLOCH 326^b, connection with Sk *ghṛṣṭa-* Pk *ghaṭṭha-* doubtful TURNER 153^a]
9. *gs. GHĀNI* smell, bad smell 26 a.11 x *gx. nx. ghān* 112 1°, 133 A, 146 a [v s v. *gān*]
9. *gs. GHĀMṬA* x. nx *gx. GHĀMṬ* f bell 26 β 1 a, 124 [M *ghāṭ* f, G *ghanṭ*, Sdh *ghanṭa*, Pj. H. *ghantiā* (lw fr. Sk), N *ghāro*, for inherited forms

- cf. Sdh. *ghaṇḍo*, L. *ghaṇḍ*, P. *ghaṇḍā* etc TURNER 156^a, BLOCH 326^b.]
- gx GHĀM perspiration. [Sk *gharmāh* Pa. Pk *ghamma-* m, M G. N *ghām*, BLOCH 326^b, TURNER 156^a-7^a.]
- s gs GHĀMSĀNI f. the smell of perspiration, x nx gx GHĀMSĀN 133 B, 298 [-sān(i) formation fr prec.]
- s. gs. GHĀYU, GHĀYU a wound 26 a n 49 A [Sk. *ghātaḥ* Pa *ghāto*, Pk *ghāa-*; M *ghāy*, *ghāu*, G *ghā ghāv ghāv*, N *ghāu*, BLOCH 326^b, TURNER 155^b.]
- ~. gs. GHĀRI a fried savoury 26 a n [Deś. *ghārū* f M *ghāri* f wheat cake fried and stuffed, G *ghāri* a sweetmeat.]
- ~. gs. GHĀLŪKA to put, place 301 [M *ghālṇē*, G *ghālṇū* < Pk *ghalla* which is given as a dhātuvādeśa for *kṣṛ-*.]
- ~. gs. GHĀSU m. a mouthful, (x nx gx *ghās*) 26 a n [Sk *ghāsa-*, *ghāsāh* food Pa Pk *ghāsa-* m, M *ghā* m, G *ghās* n, N. *ghas* BLOCH 326^b, TURNER 156^a.]
- ~. gs. GHĀSTĀ polishes, rubs 26 β 1 a, 133 B, 262. [Sk *gharṣati* Pa *ghamsati*, Sk *ghṛṣyate* is rubbed, M *ghāsnē*, G *ghāstū*, H *ghasnā* N. *ghasnu* TURNER 155^b, BLOCH 326^b.]
- K. GHĪ clarified butter 56, 102 [Sk *ghṛtām* Pa *ghatam*, Pk *ghaa-*, *ghāa-*; M G H. *ghī*, N *ghu*, *ghū* *ghyu*, *ghvū* TURNER 157^a, BLOCH 327^a.]
- s. gs. GHŪVTĀ revolves, turns 102. [cf M *ghumnē* to ferment, G *ghumvū* to revolve in mind, Sdh *ghumanu* to turn, H *ghūmnā*, P. *ghummnā* all of which go back to Pk *ghummaī*, K. forms show MĪ-A **ghūma-* as their basis, also attested in Pk *ghummaī*.]
- x. CHENĒ taking, accepting [cf M. *ghenē*; *gheppē*, Sdh. *ginḥamu* < Pk *geṇha* *gheppa-*, BLOCH 327.]
- ~. gs. GHETĀ takes, accepts 78 b. [see prec.]
- x nx gx GHŌU husband 119 1° (cf. -*ghovo* in s. gs. in cmpds like *bāli-ghovo* addicted to women's company) [M. dial *ghov*, *ghot'o* husband < Pk. *goha-*. On the different etymologies suggested so far see my Prakrit *goha-* in the G S Sardesai Commemorative Volume BLOCH 327^b.]
- ~. gs. GHŌP f a mare 197. [Sk *ghoṭikū* M G *ghoṭi*, H *ghori*, N *ghori*, TURNER 160^a.]
- ~. gs. GHŌḌ sing. GHŌḌ plur. horse(s) 53, 54, 55, 102, 193, 195, 197, 201, 208 [Sk. *ghoṭakāḥ* Pa *ghoṭako*, Pk *ghodaa-*, M *ghodā*, G *ghoḍo* H *ghoṭā*, N *ghoṭā* TURNER 160^a, BLOCH 327^b.]
- x nx gx GHORKĀR house-holder 299 A [ghor < ghar q v and -kār.]
- ~. gs. GHOLTĀ drudges, shakes, stirs 96 a [Sk. lex *gholayati*; Pk *gholei*, M *gholnē*, G *gholṇū* agitates, H *gholnā*, N *gholnu* BLOCH 327^b, TURNER 161^b.]
- g CĀḌ much 39, gx CĀḌ mf, CĀḌ n 40 β, 42 α, β [M *cadh* supertion, G *caḍhū*, v s v *caḍtā*.]
- ~. gs. CAṬTĀ climbs, ascends 26 a 1 [M *caḍknē*, G *caḍhū*, Sdh *caṭhanu*, P *caṭhnā* N *caru*, *caṭhanu*, H *caṭhnā* < **caḍha-*, cf. Pk *caḍai* mounts, *paḍcaḍai*, BLOCH 328^a, TURNER 164^b, Pk *caḍai* is connected with I-E **qelde-* (< **qele-de-*), an extension of the base **qele-* 'be high, lift high' according to GRAY, JAOS 60.362 ff., and with -*dhe-* extension **qel-dhe-* gives us M G H. forms.]
- ~. gs. CAṬTI, gx CAṬTI f ascent, rise 298. [M. G *caḍhiti*, Sdh. *caṭhati* f., H. P *caṭhti*, N *caṭti* TURNER 164^b.]
- K. CANO m. chick-pea, gram 26 a j, 53, 102; gx; cano 40 a. [Sk. *canaka-* m Pk. *caṇaa-* m., M. *caṇā*, G. *caṇo*, P *caṇā*, H. *canā*, N. *canā*; BLOCH 328^a, TURNER 165^a.]

- s. gs. CANDRU m. moon 60 a [lw. Sk.]
- s. gs. CARTĂ grazes 26 α i. [Sk. *cārati* Pa. *carati*, Pk. *carai*, M. *carñē*, G. *carvū*, H. P. *carñā*, N. *carne*, BLOCH 328*, TURNER 168^b. Observe the specialized meaning of 'graze' in I-A in opposition to 'move' of *cal-*. Pk. *cal-* *call-*]
- s. gs. CARMA n. skin, hide 26 α i [lw. Sk. *carman* n. For inherited forms see *cāndē*]
- gx. CĂLI, s. CALLI, gs. CELLI f. girl, daughter 40 α, [cf. G. *celi* female disciple, *celki* a girl. M. H. *celi* N. *celt* a girl, female pupil. TURNER 183^a < **cella-*, cf. BLOCH 331.2 under *elā*]
- s. gs. CALTĂ moves 26 α i [Sk. *calati* moves. Pa. *calati*, Pk. *calai*, *callai* (< **calvāte* **cālyati*), M. *calñē* G. *calñi* < Sk. *calavati* elsewhere M. *calñē* etc. BLOCH 329^b TURNER 169 *calnu*]
- gx. CĂLTĂLE 'was happening' 40 α [v s v *caltā*]
- gx. CĂVIS twenty-four 40 β [v s v *covisa* below]
- gx. CĂVECYĂLIS 40 α [v s v *covecā-* *lisa* below]
- s. gs. CĂNGA good 124 [OM *cāg* good, M. *cāglā*, *cāgaṭ* *cāgūlpan* n., *cāgūl panā* m. goodness, G. *ragi* a species of good horses < Sk. lex *cangā*-handsome. N. *cangā* well, in good health, TURNER 163^b]
- s. gs. CĂNDYE n. moonlight 60 a, 124 [**cāndriana-* (cf. Sk. *candrih*) M. *cādnē* moonlight, *cādn* f. star G. *cādarvātā*, H. *cādnī*, N. *cādn*, TURNER 170^b]
- s. CĂMPE flower of Micheli champaka 60 a [Sk. *campaka-* Pa. *campako*, Pk. *campaa-* m., M. *cāpe* n., *cāpā*, G. *cāpū* n., P. *cambā*, Sdh. *cambo*, H. N. *cāp*, BLOCH 329*, TURNER 170^b.]
- a. gs. CĂKA n. wheel 26 β i a, 133 A, x. gx. nx. CĂK 133 A. [Sk. *cakram* n. Pa. Ph. *cakka-* n., M. *cāk* n. wheel, G. *cāk* m., *cākū* thick round mass, P. *cakk* m., L. *cakkar*, Sdh. *caku*, N. *cāko*, H. *cāk*; BLOCH 328^b, TURNER 171^a]
- gx. CĂKĀR, s. gs. CĂKARAU servant, 40 α, [M. G. N. H. *cākar* lw fr. Pers.]
- s. gs. CĂNGI 244 [v s v *cāiga*]
- s. gs. CĂMDANĒ n. moonlight 26 β i a, 87 4° [v. s. v. *cādnē*]
- s. gs. CĂBTĂ bites 26 β i a, 102 [Sk. *carvayati* Pk. *carvva-* chewn (< *carvita-*) M. *cāñē*, G. *cāvvū*, H. *cabāñā*, N. *cabāñnu*, P. *cabbñā*, L. *cabbān*, Sdh. *cabanu*, Ku. *cābno* etc. showing the *-bb-* treatment of *-rv-*. In section 102 of this work the general treatment was mentioned as *-bb-* with the above example quoted, but the *-vv-* treatment is seen in K. *mūtā* is extinguished, *mvvaytā* extinguishes < Sk. *mrvāti* Pa. *mubbāti*. It is to be noted that there are not many inherited words in K. containing in their original OI-A stage the nexus *-rv-*, and mostly they are adopted as lws as in K. *parva* or in their inherited forms as *paraba* or *sābbārī* (q. v.) showing preference to the *-bb-* treatment. In K. *mūtā* etc. we are dealing with a nexus *-r-* of *mr-* and *v-* of *vāti* which is to be distinguished from the preceding *-rv-*, but whether this difference has any result on the differentiation of treatment is still a matter for further investigation - BLOCH 329^b, TURNER 166^b]
- s. gs. CĂBBŪKA to bite 260 [v s v. *cābtā*.]
- s. gs. CĂMĂRU tanner, leather-worker 36 b i, 54 B x nx gx. CĂMĀR 109 [Sk. *carmakārah* Pa. *cammakāro*, Pk. *cammaāra-*, M. *cāmhar*, *camār*, G. H. N. *camāi*, -BLOCH 329*, TURNER 166^b]
- s. gs. CAMDĒ n. hide, leather. 26 β i a, 125 b, 133 B [Sk. *carman*: Pa. Pk. *camma-* and with MI-A suffix *-ṭā-* (*ka-*) - in M. *cāmṭi* f., G. *cāmṭi* f., *cāmṭū* n., H. *camṭā*, N. *camṭā*, TURNER 167*. Without extension

- in M. *cām*, G H B. *cām*, P L *camm*, Sdh. *camu*, TURNER 172^a, BLOCH 329^a.]
- s. gs. CĀMPE 124. [v. s v *cāmpē*.]
- s. gs. CĀRI 54 B. [v s v *cār*.]
- s. gs. CĀLA f tenement 26 a n [cf Sk *sālā* M *cāl*]
- s. gs. CIKKAṆĀ adhesive, unctuous, 121 [Sk. *cikkana-* M *cikan cīknā*, G *cīknū*, H *cīknā*, P *cikkān* etc BLOCH 329^b]
- s. gs. CIKKŌLU m mud mire 121 [Sk *cikkhalla* M *cikkhal*, G *cikkhal*, *cikkhal* m, P *cikkaj* Sgh *sikal*, H *cikkhar*, *cikkhal*, BLOCH 330^a.]
- s. gs. CITTALA n spotted deer 197 [Sk *citrāh* spotted, lex *citrāla-* Pk *cit tāla-*, M *citaḥ* (TURNER *cital*), *citalaḥ*, G *citalaḥ*, *citḥ* spotted snake, N. *citalaḥ*, *citalaḥ*, H *citalaḥ*, B *citalaḥ* etc TURNER 175^a BLOCH 330^a]
- s. gs. CIBBAṆA musk melon 102, 133 B Sk *cirbhaja-*, *cirbhajikā* Pk *cirbhaja-* n. *cirbhajikā* f, Sk *cirbhajikā* Pk. *cirbhajikā* n., **cirbhajikā* f, M. *cirbhaj*, *cirbhaj* f, *cirbhaj*, *cirbhaj* f musk melon plat, *cirbhaj* n musk melon, G *cirbhaj*]
- g CUKĀVĀL, s. gs CUKĀVĀLI f erratum 39 [cf K *cūk* M H *cūk*, G N *cūk* < **cukka-* TURNER 179^a, cf M *cuknā*, G *cukvū*, BLOCH 331^a and TURNER 179^a *cuknu*]
- s. gs. CUNNU m lime 102, 133 B [Sk *cūrnaka-* M. *cūnā*, G *cūna*, H *cūnā*, Sdh *cunu* (lw with -u-?), B O N *cun*, H P *cūn*, M *cūn* n coconut scrapings and K *cūna* n coconut scrapings mixed with sugar < Sk *cūrma-* Pa Pk *cunna-* BLOCH 331^a, TURNER 180^a]
- gx. CURĀN mf, (URAN n powder 42 a [lw. Sk *cūrma-*]
- s. gs. CŪPI f a torch of whips 111 [cf M. *cūpi* f, G M *cūd*, and N *cūr* a tenon of morticed wood TURNER 181^a, BLOCH 331^b. < Sk. *cūdaḥ* tuft, *cūdā* Pa *cūlo*, *cūdā*, Pk *cūda-*, *cūdā*, *cūdā* for the M. G. N forms, BLOCH, s. v. compares Deś
- cūdulū* meteor : cf. Tu. *maipu-sūdi* a broom of coconut ribs
- s. gs. CĒPŪ n a maid, maid-servant 195 2 [cf. dial *cedrā* < *ceṣarūpakam* and N *celo* TURNER 183^a]
- s. gs. *ceṣo* a man-servant. 'boy' 102 [Sk *ceṣakah* Pa *ceṣako*, Pk *ceṣa-*, H *ceṣā* etc TURNER 183^a under *CELO*]
- x nx gx CEPEKĀR 299 A
- s. gs. CERDŪ (variant *celdū*) boy, son 195 2, 209 [cf *cēdū* *cēdū* above - cp English *child*]
- s. gs. CŌŌNCI f beak, bill 124, comci 74. 102 [Sk *cāncuh* Pk *cāncū* f, M *cāc*, *cac* f, G *cac*, the forms with -a- go back to **cūncic-*, Deś, *cūncūli-* BLOCH 332^a and TURNER 179^b under *cūco*]
- s. gs. COUGA four persons- 230, 235 COUG JANA id 236 [cf M *coughic* < Sk *caturgrahaka-*]
- s. gs. COUTISA, x nx gx COUTIS, gx COUTIS thirty-four 50, 229 [Sk *caturmśat* f Pk *cottisam*, M *cautis*, G *cotris* H *cālis*, N *cālis* TURNER 185^b]
- s. gs. COUTHO the fourth 87 3^a, 244 [Sk *caturthakah* *cauthā-*, M *cauthā*, G *cotho*, N H P *cauthā* BLOCH 332^b, TURNER 185^b-87^a]
- K COLDĀ fourteen 229, 234, 241 [Sk *cāturdāsa* Pa *catuddasa* *cuddasa*, Pk *cauddasa* *coddasa*, *coddaha*, M *caudā*, *cavdā* H *caudah* G *cauda*, N *cauda*, TURNER 187^a, BLOCH 332^b]
- s. gs. COUPANNA, x nx gx, COUPAN fifty-four 229 [Sk *cātuspañcāsāt* f Pk *cauvannam*, M *caupan*, G *copan*, H *cauwan*, N *caunna*, *caunna* ON *caupanna* TURNER 162^a]
- s. gs. COURĀSTARI, x nx COUNYĀSTOR, gx COURĀSTOR seventy-four 229 [Sk *cātusṣaptatīḥ* f Pk *cāḥat-tarim*, M *caurehattar*, G *cumotar*, H *cauhattar*, N. *cohattar* TURNER 187^b.]

- s gs. COURĀŚĪ, x. nx. COVEOIŚĪ, gx. COURĀSSI eight-four 229 [Sk *catu-
raśītiḥ* f. Pa *cullāsīti*, Pk *cau-
rāsī*; M. *cauryśī*, G *corāśī*, H. *cau-
rāśī*, N. *caurāśī* TURNER 187^b]
- s gs. COURYĀNAVVI, x nx COVYĀNOVOI
gx CAURĀNŌI ninety-four 299 [Sk
caturnavatiḥ f., Pk *caunañim*, M
cauryānnav, G *corāñi*, H *cau-
rāñve*, N *caurānabbe* TURNER
187^b]
- s gs. COUSASTĪ, x nx COUSOṢṬ, gx
COUSOṢṬ sixty-four 229 [Sk *catuh-
ṣaṣṭiḥ* f. Pk *causaṭṭhum* M *cau-
saṭ*, G *cosath* H *caūsath* N *coṣ-
saṭṭhi* TURNER 186^a]
- x nx gx. COKCOKIT shining 299 C
[M *cakakīl* G *cakakāṭū*, cf N
cakcak fidgeting TURNER 163^a]
- gx. CODNĀR ascender 298 [cf M *cadh-
nār* and above under *cadā*]
- x nx gx. CONCONIT 299 C [cf M
cancanit]
- s gs. CORAYATĀ causes to steal 263 2°
[M *coravinē* G *corāvva* < Sk
coravati in the case of K and **corā-
pavati* in M G]
- s gs. CŌRU 102 (x nx gx *cōr*) [Sk
corah Pa Pk. *cora-* m M G
cor, BLOCH 332^a, TURNER 185]
- s gs. CORTĀ steals 263 2° [Sk *cora-
yati* Pk *coria-* M *cornē*, G
corvā, H *cornā*, N *corinu* TURNER
185^b]
- s gs. COVĪSA, x nx gx COVĪS twenty-
four 53, 299 [Sk *caturnimsatiḥ* f.
Pa *catuvisa*, Pk *cau(v)isam* M
cauvis, *coris*, *cavvis*, *cvauris* G
covis, N *caubis* TURNER 187^a,
BLOCH 332]
- s gs. COVECĀĪŚA, x nx gx COVECĀĪŚ,
gx COVECĀĪ forty-four 229 [Sk
cātuścatvāriṃśat f., Pk *cauvāli-
sam*, M *cauvelāl*, G *camālis*, H
cauālis, N *cauvalis* TURNER 187^b]
- s gs. CAUKU courtyard, street, market
place where four roads meet 50
[Sk *cātuṣka-* consisting of four,
Pa. *catukkam* n, Pk. *caulka-* n.;
- M *cauk* m, G *cok* m, H P. *cauk*,
N. *cok* BLOCH 332^b, TURNER 183^b]
- gx. CAUTO fourth 40 a, [v s. v. *coutho*]
- s. gs. CAUTO, COUTO 50 [v. h v *coutho*]
- s gs. CAUDĀ 50 [v. s. v. *coudā*]
- s. gs. CYĀRĪ, x nx. CĀR, gx CYĀR four^a
229, 234. (Note that c in x nx is
a palato-alveolar) • [< * *catārah*,
**catārs* (cf Sk *catvārah*, *catvāri*),
Ap *cār*, M *cār*, *cyār*, G H P
L N *cār*, BLOCH 329, TURNER
172^a]
- s gs. CYĀĪŚA, CĀĪŚA, x nx gx CĀĪŚ
gx CĀĪ forty 229 [Sk *catvāriṃ-
śat* f. Pa *cattāṣam*, *cattārisam*
Pk *cattālisam*, *cayālisam*, Ap *cāli-
sam* M G H *cālis*, M *cālis*, O
cāṣisa, N *cālis*, BLOCH 329^b, TUR-
NER 173^a]
- s gs. CHATTĪSA 239, SATTĪSA, x nx
SOTTĪS, gx. SETĪS thirty-six 229. [Sk
śāttriṃśat f. Pa *chattimsati*, Pk.
chattisam, H M *chattis*, G *cha-
tris*, N *chattis* TURNER 190^b]
- s gs. CHAPPANNA, x nx SOUPON, gx
SOPON fifty-six 229 [Sk *śāṭpañcā-
śat* Pl *chappannam* *chavannam*,
M *chappann* G H N *chappan*
TURNER 191^b]
- s gs. CHESAṢṬĪ, x. nx. SOUSOṢṬ, gx.
SOSOṢṬ sixty-six 229 [Sk *ṣaṭṣaṣṭiḥ*
Pk *chāṭaṭṭhim*, M *sāsaṭ*, G *chā-
saṭh*, H *chivāsaṭh*, Sdh. *chāsaṭhi*,
B *chesaṭṭi*, N *chayasatṭhi* TURNER
192^a]
- s gs. JAḌA n, -u m, -i f. g. JAḌ, gx.
ZḌḌ mf. ZḌḌ n x nx. gx. JŌḌ
heavy 26 a i, 39, 42 a, 43 a, 111.
[Sk *jaḍa-*, Pa *jaḷa-*, Pk *jaḍa-*,
M G *jad*, H. *jaṛ*, N *jaṛo* TURNER
210^b]
- s gs. JANA person, gx. ZĀN mf., ZĀN
n, 26 a i, 40 a, 42 a, 89, 102. [Sk.
jānah Pa *jano* m., Pk. *janē-*; M.
G. Sdh. *janu*, P H. B *jen*, N. *jan*,
Sgh. *dana* BLOCH 333^b]
- s gs. JĀNMU, g gx. nx. JOLM birth 125
C. [lw. Šk. *jānman*.]

- gx. ZAMBĀL eugenia jambola 40 α. [*< Sk. jambuloh; Pk. jambula m., M. jābūl f., Sdh. dīmbul N. jāmunu TURNER 215^a.*]
- s. gs. JARI, ogx ZŌRI, x ZORI, nx gx. ZOR f 295. [*cf. M. jar, jarī < Sk. yari; BLOCH 333^b.*]
- s. gs. JARO, gx ZĀR fever 26 α i, 10, 137 a. [*Sk. jvarah. Pk. jara-. (cf. Sk. jval-), M. jar m., H. Ku. jar A. zar, N. jaro TURNER 210^a, BLOCH 333^b.*]
- s. gs. JAYĀLĀ twins 49 B, 113 1^c. [*cf. Sk. yugala-. Pk. jūala-. M. jūval n., jūvalā m., jūval f., the nasalisation in M and the a- colouration of the initial syllable in K < Sk. vama- va-mala- Pk. jamala. O. jālā, N. jani-lo TURNER 209^b, BLOCH 336^b.*]
- ns. JĀŚSĪ relative adv. as, how 124 [*cf. M. jāsā < Sk. yādrśaka*]
- s. gs. JASLO of which type (relative pronoun) 255 [*cf. M. jaslā*]
- s. gs. JĀLŪ leech 26 α i [*Sk. jalaukā, jalūkā, jalāyukā Pa. jalūkā, jalū-pikā, Pk. jalūgā, M. jalū, G. jalo. Sdh. jalu, H. jalū, P. jalogi BLOCH 334^a, TURNER 219^b under juko*]
- s. gs. JĀLTĪ burns 26 α i, 117, 137 a [*Sk. jvalati Pa. jalati, Pk. jalai, M. jalnē, G. jalvū, H. jalnā, N. jalmu BLOCH 334^a, TURNER 211^a.*]
- gx. ZĀUMK to be, become, to happen, 278 [*Sk. yāti Pa. vāti, Pk. jāi M. jānē, G. jāvū, H. jānā, N. jānu to go. K. differs from all these in the sense of 'to happen' by having a special verb vorūka, x nx gx. vocumk 'to go' from Sk. *vrat-yati: MI-A varcai*]
- s. gs. JĀNGA, x nx. gx. JĀNG f thigh 124; s. ga. JĀMGA, x. nx. gx. JĀMG 16b, 19, 26 β i a, 195. [*Sk. jān-gā: Pa. Pk. panghā, G. M. jāg(h) f., N. jāg(h), jān, TURNER 312^b, BLOCH 334^a.*]
- s. gs. JĀMBA eugenia jambolana 124, [*Sk. jambuh f., Pa. jembu f., Pk. jambū f., M., jāb(h), G. jām, N. jāmu, BLOCH 334^b-5^a, TURNER 215^a.*]
- s. gs. JĀVAYI m. son-in-law 26 α ii 69, 113 1^c. [*Sk. jāmāt-, jāmātīka-: Pk. jāmāya- m., M. jāvāi jāvai, G. jamāi, H. jāvāi N. jūvāi TURNER 221^b, BLOCH 335^a.*]
- s. gs. JĀGAYTĀ wake (one) up 260 [*cf. M. jāgavmē, G. jagāvū, P. jagāunā, H. jagānā, N. jagāunu < Pk. jag-gāvei. K. shows its preference for the -ya- forms of the causative. TURNER 205-6.*]
- gx. JĀGAR m. wakefulness 40 β. (s. gs. jāgaru) [*cf. M. jāgar etc. lw. fr. Sk. jāgara-*]
- s. gs. JĀGI mīn awake, attentive 26 α ii, 133 A [*cf. Sk. jāgrat Pa. jag-gam, M. jāgā G. jāgo, B. H. jāgā, N. jāgo, BLOCH 334^a, TURNER 213^a.*]
- s. gs. JĀMGĀNĪ 80 b 2^c [*s. v. jām-g-sānt as compd. of jāng and sānt < Sk. sandhsh*]
- ns. ngs. JĀDU thick 128 [*cf. M. jād, G. jādū thick, N. jājo cold < Sk. jād-vam TURNER 213^b.*]
- g. JĀNUMK to know 26 α ii [*Sk. jāndti Pa. jānāti, Pk. jānei, M. jānnē, G. jānvū, H. jānnā, N. jānnu, BLOCH 334, TURNER 214^b.*]
- s. gs. JĀNTĪ knows 26 α ii, 260 [*Der. fr. prec.*]
- s. gs. JĀNVĒ n. the sacred thread 94, 106, 102, 123 b [*Sk. yajñopavitām: Pa. yajñopavitam, Pk. jannovariam, jannavariam, M. jānvē, jānu jānhvē jānhvī G. jant, N. junaī, jameu TURNER 207^a, BLOCH 334^b.*]
- gx. ZĀBĀR ZĀBĀR powerful 40 β. [*cf. M. G. jabar, M. jabrā, G. jabrū < lw. zabar from Pers. TURNER 208^b.*]
- gx. ZĀMBĀL mīl, ZĀMBĀL n. (s. gs. JĀMBŪLA) a kind of Eugenia 42 α [*Sk. jambulā*]
- s. gs. JĀMBĀI, JĀMBOI f. yawn 26 β i a. [*cf. M. jābhai, jābhū f. < Sk. jym-bhikā, *jymbhālikā, for derivatives*]

- of Sk. *jṛmbhate* see TURNER 209^a under *jamāi* }
- s. gs JĀYI f. jasmine 26 α u, 49 A [Sk *yāti*, *yāti* f. : Pa. *yāti* f., Pk *yāi* f., M G. H. *yāi*, N. *yāi*, BLOCH 334^a, TURNER 212^a cf. Kan *yāi*]
- g JĀLI happened, s. gs. JĀLLO, 26 α ii, 259 [v s v *jāumk*]
- s. gs. JĀLI f. sieve 26 α u [Sk *yālikā* Pa. *yālikā*, Pk *yāhā*, M G *yāli*, N *yāh*, BLOCH 335^a, TURNER 215^b]
- s. gs. JIKTĀ, JIK*ĀTĀ, JĪKA wins, win 27 a, 102 [MI-A *-akka-* extension of Sk *jitā* > **yakka-*, M *jiknē*, TURNER 217^b under *jīnu*, BLOCH 335^a]
- ns ngs x, nx gx JITLO so much as 255 [cf M *jikā*, *jilā*, *jilulā*, OM *jetulā*, G. *jetlū* H *jtnā* < Sk **yattaka-* with *-alla-* extension, v s v *illo*, *itko*, *tullo*, *tuko*]
- s. gs. JĪB(H)A x nx gx JĪB f. tongue 19, 137 f. [Sk *jībhā* Pa *jūbhā*, Pk *jūbhā*, M G H *jibh* f., N *jib(h)ro* TURNER 218^a BLOCH 335]
- s. gs. JĪVU hie, JĪV*SI mortality 27 a, 102 [Sk *jīvāh* Pa. Pk *jīva-* m M G H *jū*, N *jū*, *jyu* TURNER 216^a, BLOCH 335^b]
- s. gs. JURĀTĀ flees, runs away, escapes, decamps 71 [cf M *jhurū* G *jhurū* to fade away, N *jhurū* to become parched or dry, TURNER 236^a —cf Sk *jurati* decays, *karati* Pa Pk *jhata-* flows < **jhā* as a variant for *j*?]
- ns ngs JULTĀ agrees, tallies fits 102 [cf. M *julnē*, G *julū*, N *jurnu* TURNER 221^a < **yutati* (cf Sk *jul-*, *jul-*)]
- s. gs. x, nx gx JŪI f. jasmine 106, JŪYI 119 2°, 110 [Sk *yūthikā* Pa *yūthikā*, Pk *yūhā*, M G *jui*, H *jūhī*, B. O N. *jui* TURNER 219^a]
- s. gs. JŪNA, x. nx, gx JŪN old, ripe 102, 133 B. [Sk. *jūnāh* old. Pk *jūnā-*, M *jūnā*, G. *jūnā*, H. *jūnā*, TURNER 234^a under *jīnu*¹, BLOCH 335^b]
- s. gs. JEVANA n. dinner, lunch, meal 102 [M. *jevān*, B. *jeman* < Sk. *jema-* *nam*; TURNER 216^b under *jīnār* and BLOCH 336^b under *jevnē*.]
- ns. ngs x nx gx JO relative pronoun 'who, which', *jī jē* (in sing. as opposed to plur *je*, *ye*, *jī*) 10 b, 251 [Sk. **yakāh*. MI-A. **jao*, M. G *jo*, BLOCH 336^b, TURNER 223^b.]
- s. gs. JOGI a recluse 94, 106 [lw. *yogin* from Sk. as in M G N. *yogi* TURNER 224^a.]
- s. gs. JOŠI, JOYIŠI astrologer 30, 57. [Sk. *jyotiṣhah* Pa *jotiṣā* f. astrology; Pk. *jōista-* m astrologer; M G *jōši*, OM *jōsi*, *jōski*, *jōpamā*, G *doši*, Sdh *jōsi*, P. *jōsi*, H. *jōsi*, BLOCH 336^b, TURNER 223^b under *jāsi*, 225^a under *josi*]
- s. gs. JŌLU millet 106 [cf Kan *jōla* and M *jondhā*.—M *javār(i)* f., G *javārā* m pl, *juvārā*, *juvār*]
- s. gs. JHADI f. fine rain, shower 26 α i [Deś *jhaḍī* f. continuous rain. M *jhaḍī* f. continuous rain, *jhaḍ* swoop, G *jhaḍi*, N *jharī* TURNER 229^b, 230^a BLOCH 337^b compares Kan *jauṣ*, etc with this]
- gx ZHĀMP 40 α
- gx JHĀR f. cascade, JHĀRī fountain 40 β (s gx *jharī*) [Sk lex *pharah* cascade > **pharikā* or **phari*, ultimately connected with Sk. *kar-*, cf. JBORS 23, 1]
- s. gs. JHARTĀ wastes away, subdues, goes down, 26 α i, 71, 102 [Sk *kṣāratī* Pk. *jharaī*, M *jharnē*, G *jharrū*, N *jharnū*, TURNER 230^b]
- s. gs. JHAḶKATĀ flashes, glistens 26 α i [cf N *jhalkanu*, M *jhatakā*, G. *jhālakrū* < Ap *jhālakha-* burnt TURNER 230^b connects this with PI-A **jhālakka-* extension of **jhala-* 'sudden movement' found in N. *jhāl-jhāl* (231^a), while I have connected it with Sk *jval-*, COJ 2]
- s. gs. JHĀPA n. shrub 26 α ii, 78 a, (x nx gx *jhāḍ*). [Sk lex *jhāḍah* m. arbour : Pk. *jhāda-* n., M G. *jhād* n., H. P. *jhār*, N. *jhār* TURNER 232-33. For possible connection be-

- tween Sk *jaṭā* and *jhāṭa*- see COJ 2.104.]
- s. gs. JHĀṆṬI f. lock of hair which comes out after combing the head 102. [In the sense of long hair or matted tress cf. M *jhāt* f, P *jhāṭṭā* m. elsewhere in N *jāhā* B. H *jhāt* f., P *jhāt(h)* f, Sdh. *jhāṭa* f., G *jhāṭū* and M *jhāt* n the sense is 'pubic hair', TURNER 212^b. Cf. COJ 2.104 for alternate explanation connecting the various forms referred to by TURNER]
- s. gs. ṬAPPĀLA, nx ṬOPPĀL, x gx G ṬOPĀL post 63 [cf M *tappāl*, G *tapāl* f]
- s. gs. ṬĀMKO (in *Rāmṭānko*) a corn 103 [Sk *ṭankuka*-, *tanka*- in M *ṭamk*, *ṭāk* m weight, *ṭāknē* rechsel, *ṭākī* f metal chisel, G *ṭāknū* a chisel, *ṭākrū* to chisel, etc., BLOCH 339^a, TURNER 241^b]
- gx THAKI injurious 40 β [cf. M *thag*, *thagā* decentful, *thagñē* to deceive, G *thagārū*, *thagū* to deceive, cp N *thag* and *thagiu* in TURNER 248^b, Sk **ṭhaka*-. For the -g- forms cf Pk. *ṭhaga*- < **ṭhaka*-]
- s. gs. THĀKUR chief 103 [Sk *ṭhakraḥ* Pk *ṭhakkura*- m, M *ṭhākūr* G *ṭhākor*, *ṭhākūr*, H N *ṭhākūr* TURNER 251^a]
- s. gs. THĀNA camp 26 a n, 138, 152 a (x nx gx. g. *ṭhān*) [Sk. *sthānam* Pa. Pk *ṭhāna*- n; M *ṭhān*, G *ṭhānū*, N *ṭhān*, with -ka- extension in M *ṭhānē*, Sdh. *ṭhāno* BLOCH 340^a, TURNER 295-96]
- s. gs. THIKĀNI f. order, place 152 a [M *ṭhikān* n, G. *ṭhekānū*, H *ṭhikānā*, N *ṭhekān* TURNER 253^a < *sthita*- with -ka- extension perh < **ṭheakka*-, as in N *ṭheknū*- q v.]
- ḌABBO, x. nx gx ḌOBO box 63. [cf M *ḍabbā*, *ḍabā* m, *ḍabī* f., G. *ḍab(b)i* f, *ḍab(b)o* m., H N *ḍabbū* < Sk *dārvih*, BLOCH 341^a and TURNER 256^b]
- s. gs. ḌUKKARA n., a hog, pig 197 (x. nx gx *ḍukor*) [M *ḍukar* mfn, *ḍukri* f, G. *ḍukro* m, *ḍukri* f., *ḍukkar*, *ḍukkro*, *ḍukkri* f hog, sow, pig < Sk *sūkara*-]
- ns. ḌORA, s. DORA n rope 103, ns. ngs. ḌŌRI f string 153 a. [M *ḍor(ā)* m, N *ḍoro* TURNER 262^b. For other forms see under *dora* infra]
- DHĀKANĒ n lid 103 [M *dhākan* n, G *dhāknū* B *dhākanē*, N *dhakanū* < Pk *dhankana*-, TURNER 263^a For connection between these forms and K. *dhāmpūka*, M *jhāknē* *jhāp nē* etc see COJ 2, BLOCH 342-43]
- gx NĀY, s. gs. NAVVADA, x nx gx NŌY ninety 40 β, 155 a, s. gs. NAVVĪ, x nx gx. NŌI 116 a [Sk *navatī* f Pa *navati*- f, Pk *navim*, M *navvad* G *nevū* H N *navbe*, TURNER 335^b, BLOCH 356^b]
- s. gs. NAVVA nine 155 [v s v *navva*, cerebralisation due to following K *ā(h)* in the numerical order]
- s. gx NAVVĀNAVĀVĪ, x nx NOVĀNŌI YĒKUNESMBHOR, gx NOVĀNŌI ninety nine 229 [Sk *navanavati* f Pk *navanam*- f, M *navvānav*, H *navvānabe*]
- gx TĀKLI head, brain 40 a, 42^c TĀKLO TĀKLĪ 47 ^c. [cf M *ṭakli* f, *ṭaklē* n a light term for head, especially crown of head, *ṭaklyā* bald, *ṭakkaln* baldness, see further, M *ṭāiki* f. forepart of skull, sinciput, G. *ṭātkū*, *tātkū* crown of head, apparently closely connected with this are M. *ḍokē* n head, *ḍoki* f, *ḍokū* n., *ḍocki* f., n head, G *ḍok* f. neck, *ḍoki* f id, *ḍokū* head, whence *ḍokāvū* poke the head forward, *ḍokiyū* looking up, v. s. v. N *doko* TURNER 262^a and BLOCH 342^a under *ḍor*, *ḍoy*, *ḍokē*]
- s. gs. TAṬṬĒ n. a small metal tumbler 26 a 1 < **taṣṭa-ka*-, cf. Avestan

- lasta*, M *tāp* n rimmed dining plate of metal (gold, silver, etc.), *last* n (lw fr. Pers.) a metal vessel to hold water, ewer, jug]
- s. gs. TANA n. grass 8. [Sk. *tnam*, Pk *tana*- n, M *tan* G *tanai*, *tankholū* Sgh *tana* From Pk *tina* we have ksh *tinka* f pl 'scrap', B *tinkā* morsel, Bi *tinkā* 'small piece of mango leaf fibre' II *tinkā* blade of grass. P *tin* BLOCH 314^a TURNER 292^a *tyāndro*]
- g. TĀR s. gs. TARI gx. TĀRI ogs. v. TORI nx. gx. TOR if, but, nevertheless 39 40 β. 295 [cf. M *tar tar(h)i*] - Sk *tārhi* Pa *tarahi* Pk *tārhi* on compd. of *ta* and *tār* (?) TURNER 273^a, BLOCH 314^b]
- gs. TĀRKĪMK to wrangle, dispute, argue 40 β. llw. Sk *tarkayati*, cf. M *taraknē*, for NI-A derivatives see under N *tānu* TURNER 277^a]
- s. gs. TARNO young gx. TARNO 26 a. i. 30 40 [Sk *tarunaka*- Pa *taruna* Pk *talana*- *tarunaa*- Rom. (ui) *taruo*, var. *tarua* M *tainā* BLOCH 344^b TURNER 271^a]
- s. gs. TAVO m. a roasting pan 26 a. i. 1 < *tapakah* II *tauā* m. frying M *tauā*, G *tauo* M G *tau* BLOCH 315^a For Sk *tāpakah* see N *tāua* TURNER 281^a]
- s. gs. TAVSĒ n. cucumis sativus 26 a. i. [Sk *trapusakam* M *tarsē* the fruit and *tarsī* f. cucumis sativus]
- s. gs. TASSI thus, so, in this way v. nx. gx. *tosē* 52. 214 293, 294 [cf. M *tasā*, H *tarsā* < Sk *tādrśaka*- Pk *tāva-a*- cf. N *tvao*, Ku *tasō* TURNER 292^a]
- s. gs. TASLO of that kind 255 [cf. M *taslā*, -alla- extension of prec.]
- gx. TĀLI f. a small tank, s. gs. TĀLĒ a pond, gx. *tālē* 42^b, 26 a. i. 102 [cf. M *talī* f, G *tahvū* < *talikā*, M K *talē* < **taḍaga*- *talaka*- **taṭaka*-, BLOCH 345^b under *talū*]
- s. gs. TĀLTĀ fries 26 a. i. [cf. Sk **tālavati* (> *talītaḥ*) in N. *tānu* TURNER 280^b, M. *tainē*, G *talvū*, P. *talpā* H. *tainā* < Deś *talimo*, BLOCH 345^b]
- x. gx. nx. g. TĀK. s. gs. TĀKA n. butter-milk 16 a, 26 β. 1 a, 88 133 A. [Sk *takram* -Pa Pk *takka*- n, M *tāk* n, G *tāk* f, Sgh *tak*, BLOCH 345^b]
- s. g- TĀNTĀ pulls, extends, stretches 112 1^a [OI-A **tānavati* (cf. Sk *tanoti*) Pk *tāva*-, M. *tāpnē*, G. *tānū*, Sdh *tānu* *tanu*, P. *tānū*, II *tānū* N *tānu*, TURNER 279^a, BLOCH 345-46]
- s. gs. TĀNA g. v. nx. gx. TĀN f. desire, thirst 8, 19 [Sk *tsnā* Pa Pk *tanhā* f. M *tahān*, *tānh* f, Sgh *tana* P. *tāngh* BLOCH 345^a]
- s. gs. TĀPTĀ gets hot or heated 102 [cf. M *tāpnē* G. *tāpū* Sdh *tapanu*, H *tāpnā* N *tāpnu* < Sk *tāpṣati* Pa *tappati* Pk *tappai* BLOCH 346^a, TURNER 279^a]
- s. gs. TĀMITI a copper-smith 26 a. ii. [cf. M *tābat* (kar) m. caste of copper-smiths, G *tābū* f, -da m. a copper pot < *tām* (< Sk *tāmra*) with suffix -ti) in K]
- s. gs. TĀMBE n. copper 26 a. ii. 133 A. [Sk *tāmram* Pa Pk *tamba*- n, M *tāb* BLOCH 346^a and with -ka- extension in M *tābē*, G. *tābē*, P. *tāmbā* II *tābā*, O *tambā*, B *tāmā*, N Ku *tāmo* TURNER 280^a MI-A **tiamra*- Ksh *trām*, Sh *trām* (lw. with tr-, not c-) I *trāmī* f. a large vessel Sdh *trāmo*, G *trābū*]
- s. gs. TĀMBŪ reddish, ruddy, copper coloured 26 a. ii. 88 [cf. M *tābū*; der. from prec.]
- s. gs. TĀLU f. crown of head 89, 102, 117 [Sk *tālūkā* Pa *tālu*- n, M. *tālū*, *tālū* f, G *tālu*, H P L *tālū* M, G *tālkū*, n. N. *tālu* TURNER 281- cf. N *tāuko* head, G *tālkū*, M *tariki* already referred to under *takh* supra]
- s. gs. TĀLO throat, voice 26 a. ii. [cf. Sk *tāluka* and prec.]
- gx. TIKĀPOO of that side 40 β. [cf. M *tikadū* < *tikde* and s. gs. *tekadco*

- consisting of the demonstrative pronominal base with *kaḍe*, seen in Kan and Tel. cp. also gx. *hikadeo*.
s gs *hekadeo*, M *ikḍe*, *ikadeā*]
- s gs TITLO 'so much' 255 [cf M *tikā*, *titā*, Sdh *tittu*, H *tinā* Ksh *tjātu*, G *teḷḷu* N *tyāte* all < Pk *tettia-*, *tettjula-* cf TURNER 292']
- s gs. TINSĪ three hundred 229 [ibid. in M., H *tin* so etc.]
- gx. TIRFAI Xanthoxylon Rheetsa 400 [M dial *trphal* in, *orphal* in < *triphala-*']
- s. gs TISRO third 88, 102 244 [Sk **tisrah* -*akah* M H *tisā* P *tisrāt* f. third person, Sdh *tharu* BLOCH 347']
- s gs. TIṬṬĪA x nx gx TIṬṬĪ N so-anum on [Sk *ṭiṭa-taṭyam* Pk *tiṭṭā-* n, M. dial *tiṭṭ*, *tiṭel*]
- g gx. nx x TIK s gs TĪKA pungent biting hot 80 b 1, 102 [Sk *tikṣu-* Pa Pk *tikkhā-* M *tikh* G *tikkhū*, P H *tikhā* N *tikho* P *tikkhā* BLOCH 347, TURNER 282^b for two other developments in MI-A]
- g gx nx x TĪGA three persons 230 231 [v s v. *tega*]
- s gs TINI x nx gx g TĪN three 87 1 102 156 a, 229, 233 [Sk *trini* n pl Pa *tiṇi* Pk *trini* M H Ku *tin*, O *tin*, B N *tin*, P *tinu*, from MI-A **trini* or **trani* we have Rom eur *trm* syr *ṭaran*, G *tran*, and from Sk *trayah* L *tre*, Sdh *tre* and several Dardic forms TURNER 283^b, BLOCH 347^b]
- s gs TISA, x nx gx TIS thirty 229 [Sk *trimsat* f. Pa *timsa* f, Pk *tisa*, *tisai*, M H Bi Ku *tis* Sgh *tisa* *tika*, P. *tih*, with preservation of r in Sh. *cih*, Ksh *trah*, A B *tis*, O *tiva*, I. *trih*, Sdh. *trika*, G *tis* TURNER 286^b, BLOCH 347^b]
- s gs TUKTĀ, TUKKAYTĀ weighs, causes to weigh 263 2^a [cf M. *tukṇē* to weigh, *tuk* n weight, cf N *tuk*, *tukni* a measure of weight, and Kan. *tūka*, TURNER 245^b]
- g TUMK to break 102 (s. gs *thuntā*) [M *tutnē*, G *tutnē*, *tutnī*, P *tutnā*, H. *tānā*, O. *tutbā*, A *tutiba*, B *tutā*, Ku *tutno* N. *tutnu* < Sk *tutvati* Pk *tutai* in M O and MI-A **tutai* in L *tutfan* Sdh *frutannu* TURNER 245^b, BLOCH 347^b]
- s gs TUMMI, TUMĪ, TUMMI x nx gx. *tumi* you 69, 169 248 [cf M *tumhi* (BLOCH 348^a and TURNER 284^a, following him wrongly quote M as *tuhmi*), G *tume*, H *tum*, O *tumbh* A B *tumi*, N *tumi* < Pa Pk *tumhi*, Sk **tums* (cf *vusm*) for M TURNER posits MI-A *tum hūm*]
- s gs TURURI a kind of wind instrument 80 a [cf M *turturi* f]
- TĪ thou 72 102 248 [v d *tuam* Sk *tuam* Pa *tuam* Pk *tumam* M P Sdh *tu* G I. *tū* H Ku *tu*, - BLOCH 348^a, TURNER 270^a]
- TE TYO, TĪ thy 249 [v s v *to* *ti* *te*]
- s gs. TĒG JANA three persons 238 [K *teg(a)* < *trigraha-*, (cf *doga*) compounded with *jana*]
- s gs. TĒTĒSA x nx TĒTĒS gx TĒTĒS thirtythree 229 [Sk *trayastimsat* f. Pa *tellimsa* Pk *teltis*, M *teltis* G *tebis* H *tebis* *teltis*, N *teltis* TURNER 289^b]
- s gs. TĒRĀ, K. TĒRĀ 80 b 2, 102, 229 thirteen [Sk *trayodasa* Pa *teḷasa* *telasa*, Pk *terasa*, *teraha*, As *sh* *todasa*, mian *trclasa*, gur *traudasa* etc., M *terā* G *tera*, H *terah* N *tera* TURNER 289^b, BLOCH 348^b]
- s gs. TELĀ, x nx gx TEL oil 73, 131 a [Pk *tella*, *tilla* n (< **talya-*), M G H P L Ku A B *tel*, Sdh *telu* Sgh *tela* BLOCH 348^b, TURNER 290^b]
- s gs. TĒVĪSA TREVĪSA, x nx gx TĒVIS twentythree 229 [Sk *trayovimsat* f. Pa Pk *tevusa*, M. G *tevis*, N. *teis* TURNER 289^b, K *trevisa* is evidently a lw. from Guj. *trevis*]
- K. TO (TĪ, TE) he, she, it 102, 249, plur TE, TYO, TĪ [< **takeh* (cf.

- **yakah* in K. 30) M *to*, N *tyo*. TURNER 292^b]
- x. nx gx TONTONIT strained, stretched 299 C [cf. M *tantanūt*]
- s gs TOMIDA mouth 18 b, 74, 102 [Sk *tundam* < **tunda-*, M *tōd*, else where Sk *tundam* G B *tūd* Sgh *tuda* BLOCH 349^a]
- g px TOR, s gs THIARU' manner 80 a [cf. M G *thar* layer, N *thar'* cream, *thar?* clan, tribe respectively < *stara-* and Pk *thada* TURNER 294^a cf. Kan *tara*]
- s gs TRYĀ(Ā)TIS x nx TRY(Ā)YĀSĪ, gx TRYĀSĪ eighty three 229 [Sk *trivāśāṭh* f. Pk *trast* M *trivāsī*, G *trivāśī*, L *trivāśī*, H P. I *trivāśī* O *trivāśī* B *trivāśī* A *terasi* N *trivāśī* TURNER 284^b]
- s gs TRYĀNNAVI x nx TRYĀNOVOI gx TRYĀNOI ninety-three 229 [Sk *traynaratth* f. Pk *trana-* M *trayannar* G *trānū* H I *trānau* N *trana* TURNER 284^b]
- s gs TRYĀSTARI x nx gx TRYĀSTOR seventy-three 229 [Sk *trivastatth* f. Pk *terattari* M *trivāhattar* G *toier* P H N *thattar* TURNER 286^b]
- s gs TRIPANNA x nx TRIPON gx TRIPON fifty-three 229 [Sk *tripan* cāśat f. Pk *teranna* M *tripanna*, G *tripan* N *tripan* TURNER 285^a]
- s gs TRIVĒCĀLĪSĀ x nx gx TRIVĒCĀLĪS, v nx TRĒCĀLĪS, gx TRĒCĀLĪ forty-three 229 [Sk *trivāśat* vārimśat f. Pk *trivāśa-* M *trivāśis* *trivāśis* *trivāśis* H *trivāśis* *trivāśis*, N *trivāśis* TURNER 289^a]
- s gs TRĒSANTI x nx TRĒSOT, TRYĀSOT, gx TRĒSOT sixty-three 229 [Sk *trivasth* Pa *trivasth*, Pk *trivasth*, N *trivast*, G *trivasth* Sgh *trivasth*, H. N *trivasth* TURNER 285^b]
- ogx THANGĀ, gx nx THINGĀ here, there 294 (s. gs. *hāngā*)
- gx THĀMP mf., THĀMP n cool, cold, s. gs. (THĀMPU, THĀMPI) THĀMIDA 42 a, 88 [Sk. *stobdhah* Pa. *thaddho*, Pk. *thadgha-*, *thadgha-*, *thaddha-*, and through contamination with Sk *slambhayati* **than-* *dha-* M *thāq(ā)* BLOCH 349^a, G *iādhū* *thādū*, N *thandū* TURNER 249^a]
- s gs THĀMPI f cold 88 [Sk *stobdhah* f. M *thādī* f., H *thādhi*, Ksh *thandī*, N *thandi* TURNER 249^a]
- s gs THĀNPĀI x nx gx THONDĀI cool-ness 299 B [cf. M G *thūdū*, H. *thūd(h)ū*, f.]
- s gs THARTHARTĪ trembles 26 a i, 102 [Sk *thartharāvate* Pk *tharthare*, *thartharā* M *thartharē* G *thartharū*, H *thartharā*, N *thartharāna* TURNER 291^a]
- gx THĀMGĀ there 78 b [cf. M *thāmgā*, *thām* n exact spot or track G *thāg*, H *thāg* BLOCH 349^b]
- gx THĀPĀP, s gs THĀPPATA slap, cuff, -lapping 40 a [cf. M *thāpat*, *thāpī* f. slap, G *thāpat* *thāpī* f., H N *thappai* M G *thāpad*, H N *thapā* < **thappa-* TURNER 294^a]
- gx THINGĀ there 78 b [cf. *thāmgā*]
- s gs THUMTĀ breaks 128 [v. s. v. *tutā*]
- K THŪ spitting 102 [Sk *thūthā* Pk *thū* NI-A *thū* TURNER 297^a]
- s gs THEMBO drop 88 [cf. H *them*, *thēb* G *uthero* M *thēbā* -dā, *themkā* -tā in *thēbata*, *thēbātā* < OI-A **stimvaka-* **stamyaka-*]
- THAI-THAI the sound of dancing 102. [cf. M *thauhai* ā, G *thāithai*, *ther-ther*.]
- s gs THĀI there, x nx gx THŌI THOI there 26 a i, 78 b, 99 c, 214, 294 [cf. M. *tahā*, *tahū*, G. *tahā* H *tahā*, N. *tyāhā*, *tāhā*, *tehā*, *tyahi* TURNER 292^a < Sk *tasmim* Pk *tamhi* Ap *tahi*.]
- gx THŌI there 78 b [v. s. v. *thāi*]
- K THŌPE few, scarce 57, 138 [Sk. *stokām* n drop, a little. Pa *thoka-*

- n., Pk. *thoa-* n.; and with *-da-* (ka-) extension in M. *thoḍā*, G. *thoḍū* etc TURNER 300^b under *thor*, BLOCH 350^b.)
- s. gs. THÖRU fat, big 138 (x nx. gx. *thör*) [cf. M. G *thor*, N. *thore* < Sk. *sthaura-* (cf. *sthūra-*) (cf. *sthūrā-*) TURNER 300^b, BLOCH 350^b.]
- s. gs. DÄMPU fine, punishment 26 a i [cf. M. *dād*; for inherited forms see M. *dād* BLOCH 350^b.]
- s. gs. DANDA work 80 a. [cf. M. O Ku N *dhandā* trade, G. Sdh *dhandho* H P *dhandhā* A *dhand* TURNER 323-34.]
- s. gs. DAMMU panting, gasping 80 a. x nx. gx. DOM 102 [M. G H N *dum*, lw Pers *dam*.]
- s. gs. DAYĀ compassion 20 [lw Sk *id*.]
- gx. DARJĪ (sailor 210. (s. gs. *darji*) [M. G *darji* N *darji* < lw. Pers *darz*, TURNER 304^b.]
- s. gs. DASAMĪ the tenth day of a lunar fortnight 26 a i [Sk. *daśami* Pa Pk *dasami*, G. *dasam* I N *dasat* TURNER 306^b.]
- s. gs. DASTO trick 100 [cf. M. *dast* mn. *dastā* m. a hand at cards. G. *dast* m. hand, *dastu* m. handle < lw. Pers *dast* *dastah*.]
- s. gs. DASRÖ the festival held on the tenth day of the dark half of the month of Āśāḍha 26 a i, 55, 211 [Sk. *daśaharā* M. *dastā* G. *dastā* *dasarā*, Ku *dasara*, N. *dasaharā* BLOCH 351^a TURNER 306^b.]
- s. gs. DALĪTĀ grinds 26 a i. [Sk. *dalati* splits (cf. *dārati*) Pa *dalati* Pk *dalaṭi*; M. *dalnē* G. *daliti*, O *dalitā* P. *dalnā* H. *dalnā*, N. *dalnu* BLOCH 351^a, TURNER 306^b.]
- x. gx. DÄUN, s. gs. DHĀVTA, runs 263.5^a [Sk. *dhāvati* Pa. *dhāvati*, Pk. *dhāvā*, M. *dharṇē*, *dhāṇē* G. *dhāvū*, H. *dhāwū* N. *dhānu* BLOCH 355-56, TURNER 327^a.]
- x. gx. DĀUNDĀI, s. gs. DHĀVDAYTĀ causes to run 263.5^a. [cf. M. *dhāvayṇē*, *dhāvāṇē* to make run, put to fight; perhaps contamination of *dhāvati* and **dravaḍa-* (cf. Sk. *drū*) in G. *doḍvū*, M. *davadnē*, H. *daurṇē* TURNER 314^a.]
- s. gs. DĀNDĀRO stem of any coarse leaf as that of the Palm or Plantain. [cf. M. *dāṇḍārā* and Gr. *dendron* < perh. Sk. *dandākārā-* or **dandī-kārā-*.]
- s. gs. DĀNTU, DĀTU, x nx. gx. DĀNT, DĀT tooth 124 102 [Sk. *dantah* Pa Pk. *danta-* M. G H Ku A B *dāt*, F. I. *dand* Sdn *dandu* Seh *data* TURNER 308^a.]
- s. gs. DĀDEL (A) burnt oil 122 [Sk. *dagdha-tailayam* M. *dādhe*.]
- s. gs. DĀRVATĒ porch 26 a ii 137 b [cf. M. *dārvatā*, *dārvāthā* *dārvathā*, *dārvātā* m. threshold < *dvāru* * *vartmaka-*.]
- ex. DINĀR giver 298. [cf. M. *denedār*, G. *dendār* debtor.]
- s. gs. DĪVĀLI f., the festival of lamps 31 b 1, 54 A [Sk. *dīpālī* *dīpālī* h. Pk. *dīālī*, *dīvālī* M. G. *dīvālī* I, H. P. N. *duvālī* TURNER 312^b.]
- s. gs. DIŚUKA x nx. gx. DIŠUMK to be visible 131 c DIŠČKA 260. DIŠTĀ appears, seems 88, 102 [Sk. *dyāte* Pa *dissati* Pk *dissai*, M. *disat*, G. *disū* H. *dina* BLOCH 352^a.]
- s. gs. DĪNĒ gift, marriage gift, dowry 298 [cf. M. *denē*, G. *den* *denū* O *denā* BLOCH 353, TURNER 318^a.]
- s. gs. DĪSU, x nx. gx. DĪS daytime, day 56 [Sk. *dirasah* Pa Pk *dira-a-* Pk. *dīvaha-*, *diasa-*, *daha-*, M. G. *dis*, Rom. syr *dis* Ku *dis*, BLOCH 352^b, TURNER 311^a.]
- gx. DUKEST miserable 299 C [lw. Sk. *dukkhastha-* **dukkhe-siha-*.]
- s. gs. DUKTĀ aches, hurts, 102 [Sk. *dukkhati*, *dukkhayati* Pa *dukha-* li, Pk. *dukkhai*; M. *dukkhē*, G. *dukkhū*, H. *dukhnā*, N. *dukhnu*, TURNER 313^b.]

- s. ga. DUḌḌU money; two pies; 195. [cf. M *dudū*, *duḍḍū* a pice and Kan. *duddu*]
- DUNO twice, two-fold 56 [Sk *dviguṇa-*, Pa *ḍiguṇa-*, Pk. *ḍuṇa-*, *ḍuṇa-*, M *dunā*, G *dūnā*, A H. *dunā*, H *dūnā*, N *dunu*; BLOCH 352^b, TURNER 314^b]
- gx. DUDSAGAR name of a place, literally 'ocean of milk' 40 β [*<* Sk *duḡ-dha-* and *vāgara*, the first being in its inherited form and the second as a lw]
- x nx gx DUBḌO weak, miserable, poor 133 B [Sk *ḍurbala-* Pk *ḍubbala*, and with *-ka-* extension in M *dubḷā*, G *dubḷo* H P *dubḷā* Ku N *dubḷo* BLOCH 353-53 TURNER 315^a]
- gx DURBO(KĀM) weakness, poverty, misery 299 B [der. from prec. but as a lw fr Sk]
- gx DUSMANKĀM unity 299 B [*-kā* formation (see prec.) fr lw Pers. M *duṣman* M G *duṣman*, N *duṣman* *duṣman* II *duṣman* TURNER 316^b]
- DUSRO another, the second 244 [cf. M *duṣṭā*, G *duṣṭo* P *dūsarā*, II *dūṣṭā*, N *duṣṭo* TURNER 321^b, BLOCH 353^b *<* Sk *duṣṭa-*]
- s gs DŪKĪ f pain, distress 102 [M dial *dukkhī* f, G *dukkhī* mfn Sk *dukkha-* *dukkhita-* Pk *dukkha-*]
- f gx nx x DŪḌ, s gs DŪḌA milk 80 b l^o, 88, 122 [Sk *duḡḍham* Pa Pk *duddha-* M G *duḍh*, n., Ku B. II *duḍh* m, P L *duddh*, Sgh *duḍḍu*, BLOCH 353^b TURNER 314^a]
- s gs DEḌU f x. nx gx DEḌU f incline, downward gradient 298
- g gx nx x DĒN, s gs DĒḌU (DEḌI, DEḌA) 80 b l^o, 87 3, 102, 232 [Sk *devaṛdha-*, **dvaiṛdha-* Pk *drva-dha-* (*<* *dvaiṛdha-*) M *ḍid(h)*, N *dev*, TURNER 261^b, BLOCH 352^b.]
- s gs DĒVU husband's younger brother 56. [Sk *devr-* (sing *devā*, plur *devarakh*) Pa. *devaruo*, Pk *devara-*, *diara-*, M. *ḍir*, dial. *der*, G.
- ḍiyar*, *devar*, H P N *dewar* BLOCH 352-53, TURNER 318^b.]
- g gx. nx. x. DĒV, s. gs. DĒVU 16 g, 18 a, 116 a, 191, 201, 202 [Sk. *devāh* : Pa *deva*, Pk. *deva-* m ; NI-A. *dev.*]
- s. gs DOGA two persons 230, 235, DOG-JANA id 236 [cf. M *doghe* *<* Sk *dvigraha-*]
- s gs DŌNĪ, x. nx DŌN(Ī), gx. DŌN two 102, 229, 232 [Pk *domni* n pl (after *trmi* *<* *trmi*) M *don* BLOCH 354 TURNER 313^a]
- K DONSĪ two hundred 229 [cf. M. *donṣē*]
- s gs DORA n, DŌRI f rope, string, thread 88, 102, 103, 198 [cf. M. *dor* m, G. *dor* f, B H P *dor* f *<* Pk *davara-* m thread, *dora-* m mat-tibre, *dora* m string (cf. late Sk *davara-* *dora*) BLOCH 354^b, TURNER 262^b under *doro*]
- s gs DRISTĪ, gs DISTĪ, x DIST f sight 9 [lw Sk *dr̥stih* f]
- s gs DRUṢṬU, DUSTU 177 [cf. M *drust*, *<* Sk *dusta-* with epenthesis of *r*]
- s gs DHAKKO, x nx gx DHOKKO shock, collision, push 63 [cf. M *dhakkā*, *dhakā*, G *dhakko* Sdh *dhaku* Ku B O H P L N *dhakkā*, cf. Sk *dhṛp dhakkavati* annihilates, TURNER 322 cp M G *dhadak*, N *dharkanu* beat loudly, TURNER 323^a, and M *dhaskā*, G *dhasko*, M *dhasnē* to push through, *dhask-nē* etc. for semantic connection]
- s gs DHADḌĀ stupid, dull 195, 195 [cf. M *dhadd* rude, rough, violent, overbearing, cf. Kan *dadda-* stupid, *dandu* useless]
- gx DHĀN wealth 40 a [lw Sk. *dhana-*]
- s gs DHANI lord, master 88 ; x nx. gx *dhāni* 102 [lw Sk *dhann-*]
- gx DHAMY curds 40 β. [Sk. *dādhi* n, Pa *dadhī*, Pk. *dāhi-* n, Sk *dādhi-* kam, Pk *dāhia-*, G M *dāhi* n, L *dāhi* f, P. *dāhi* f, Sdh. *dāhi*, f., H* *dahi*, O N. *dahi*, TURNER 307^a, BLOCH 351^a, v. s. v. *dhūi* below.]

- g. DHĀR hold' 39, 40 α, s gs. *dhātū* holds 26 α 1, 102. [Sk *dhāra* f. Pa *dhāra* f. Pk. *dhāra* f. M. *dhāra* f. G *dhāra* f. H *dhāra* f. N *dhāra* f. BLOCH 354^b, TURNER 325]
- gx DHĀVO white 40 α [cf. M *dhavā* < *dhavaka*- BLOCH 351^b]
- s gs DHĀSKAṬA trembles 26 α 1 [Deś *dhaskka*- (extension in -akka- of **dhask*-) M *dhasku* to push through, G *dhasko* shock H *dhaskanā* N *dhaskanu* to slip, TURNER 326^b]
- DHĀ ten 78 b, 98 229 [Sk *dāsa* f. Pa *dasa* f. Pk *dasa* f. M *dahā* f. P *dahā* f. L *dāh* f. Sdh *daha* f. BLOCH 351^a, for -v- forms see N *das* TURNER 306^b]
- s gs DHĀKNE a cover, lid 103 [cf. G *dhāknū*, M *dhāknū*, M *dhāknū* *dhāpnū*, BLOCH 342-43, TURNER 232^a For etymology see COJ 2]
- s gs DHĀVAYITĀ, DHĀVAYITĀ causes to run, puts to flight 263 5° [caus. of *dhāvā*]
- s gs DHĀKṬEPANA being younger 299 B [cf. M *dhākuṭṭan* n, -ā m inferiority in age size or stature, *dhākulā*, *dhākulā* (in poetry), *dhākulā*, *dhākulā*, for the suffix -ta cf. M *moṭā* N *moṭa*]
- s gs DHĀPI f assault 78 b [Sk *dhāpi* f. Pk *dhāpi*, M G *dhāpi* f. impetuous assault BLOCH 354^b]
- s gs DHĀRA x nx gx g DHĀR sharpness 102 [Sk *dhārā* f. Pa *dhārā* f. Pk *dhārā* f. M G H P L N *dhārā* f. O *dhārā* f. TURNER 327^b]
- s gs DHĀRĪU 299 C [< Sk *dhārānu*]
- s gs DHĀVANDI running 263 5° [cf. M. *dhāvā*, *dhāvā* f.]
- s gs DHĪTU courageous 102 [Sk *dhīṭā* f. Pk. *dhīṭā* f. M G *dhī* f. N. *dhī*, *dhī*, BLOCH 355^a, TURNER 266^a]
- gx DHUKAR pig 40 β, *dhukār* 42 α [v, s, v. *dhukāra*]
- s gs DHUTTĀ washes, cleans 57 [Sk. *dhāvati* : Pk *dhuvā* ; M *dhunī*, *dhuvnī*, G *dhuvā*, H *dhonu*, N. *dhumu* TURNER 329-30, BLOCH 355^a]
- s gs DHUVANA n washing 102 [cf. *dhuvan* BLOCH 355^a]
- s gs DHUVŌRU smoke 27 b, 88, 113 1°, 175 (variants *dhuvvori*, *dhuvōri*) [cf. M *dhūr* m < **dhū-mara*- (cf. *dhūmrā*- *dhūmalā*-, *dhūmarī*-), TURNER 331^a under *dhūmā*]
- s gs DHŪVA daughter 119 1° [cf. M *dhū* f, Sgh *dū* f. v. < Pk *dhū* < Sk *duhitā* BLOCH 355^b]
- s gs DHŪRA far 27 b [Sk *dūra* f. Pa *dūra* f. Pk *dūra* f. M G *dūr* f. N *dūr* TURNER 315^b]
- s gs DHŪVA 57 72, [v s v *dhūva*]
- s gs DHŪL x nx gx g DHŪL f fine dust 102 [Sk *dhūl* f. Pk *dhūl* f. M G *dhū* f, Sdh *dhū* f, P *dhū* f, H *dhul*, *dhū* f, O *dhul* f. N *dhul* TURNER 331^a]
- s gs DHŪI curds 26 α 1 56, 78 b 88 110 112 2 193 195 [v s v *dhāvi*]
- gx DHOSIN whiteness 399 B [vān extension of K *dhavē* q v]
- gx DHONĪ 47 [v s v *dhani*]
- K DHOBI washerman 102 [cf. N *dhobi*, H *dhobi* M G *dhobi* TURNER 332^b]
- g NAIḌ no 39, gx *nāzo* 40 α [Compd cf. *na* and *jā*- < *jānu* cf. *nako* s gs *nakkā*]
- s gs NANADA, x NANAD husband's sister 26 α 1, 87, 4° [Sk *nānandā* f. Pa *nanandā* f. Pk. *nanandā* f. M *nanad*, *nanād*, G *nanād* *nandā*, *nandā* f. O *nanand*, H *nand*, P *nanānū* TURNER 305^b]
- gx NĀD river 40 β, [lv. Sk *nadī*]
- ns NAMTARA after 26 α 1 [cf. M *namtar* < Sk *anantarām*]
- gx NAMĀSKĀR salutation 40 α, [lv. Sk. *namaskāra*-]

- s. gs NALINĪ, NALINI, NANNI dom prop 20, 22
- ga. NĀV, s. gs NĀVVA, x. nx gx NŌV, s. gs NĀVVA 40 a, 116 a, 155 a, 201, 229 240 [Sk *nāva* Pa *nava* Pk *nava*, M G *nau nau* Bī H N *nau* P *naū* N *nau* TURNER 354^a]
- s. gs NĀVĪ new, x. gx NOVĪ 26 a 1, 104 [Sk *navakam* Pk *navaa-* M *navā*, G *navū*, Sdh *nān*, L *nava* H *navā* BLOCH 356^b, TURNER 351^a]
- s. gs NĀVADA NĀVADA, NĀVĪ, x. nx. NŌVOD x. NŌI gx NŌI ninety 229 240, 242 [Sk *navati* Pa *navati* Pk *navu-* M *navad* G *navu* Sdh *navi* H P *navu* N *navhi* TURNER 355^a, BLOCH 356^b]
- s. gs NĀĪ tube 26 a 1 x. nx gx *nah* 104 [Sk *nahā* Pk *natā* M G *nah* O *nah* Sdh *nah* H P *nah* A B N *nah*, TURNER 336^b BLOCH 356^b]
- s. gs NĀI pipe 26 a 1 [Sk *nahah* Pa *nalo nalo* Pk *nala* M *nal* n, G *nal* m, L *nala* O *nala* TURNER 366^b BLOCH 356^b]
- s. g. NĀCĪKA to dance, NĀCTĀ dance 129 [Sk *nācāt* Pa *naccats* Pk *nacai* M *nacnē* G *nacru* Sdh *nacanu* N *nacnu* TURNER 349^a BLOCH 357^b]
- s. gx NĀVA, x. nx gx NĀU, NĀV namī 26 a 1 60 89 104 113 1 [Sk *namam* Pa *nāmam* Pk *nāma* n, M. *nāv*, Sdh. *nāv*, H Ku. *nāu*, L P *nā*, N *nāu* TURNER 337-58, BLOCH 358^b]
- s. gs NĀVDO naked 26 β 1 a 63, 123 a [MI-A, -*ḍaka-* or -*ḍaka-* extension of *nagnah* Pa *nagga-* Pk *nagga-* cf. TURNER 338^b and BLOCH 357^a]
- ga. NĀMGĀR, NĀMGAR anchor 40 β 42 β [cf. M. *nāgar*, *nāgar*, *nāgar* BLOCH 357^a]
- g. gs NĀMCŪKA 26 β 1 a. [v. s. v. *nācūka*.]
- s. gs NĀTKĪ stage-like, dramatic 299 C. [cf. M G H *nātki* < lw fr Sk.]
- s. gs NĀTĪ grand-daughter 26 β 1 a. [Sk. *napitkā* (and **napitmi*) Pk *natitā*, M *nāt*, *natn*, N *nāti* M, *nātm* f. BLOCH 357^b, TURNER 339^b]
- s. gs NĀTŪ x. nx gx NĀTU grand-on 26 β 1 a [Sk *nāpitkā-* Pk *natua-*, M *nātū* m A B O N *nāti* m, Ku H *nati*, etc TURNER 339^b, BLOCH 357^b]
- s. gs NĀRLU x. nx *nārī* gx nx *nāval* cocoanut 24, 26 a 11, 56, 89 [Sk *nārikela* Pa *nahikero* Pk *nāhara* *nāriela-*, M *nāri* *nāra*], G *nāriyal* N *nāriyal*, TURNER 336^a, BLOCH 358^b]
- s. gs NĀSĀYĀ destroys, damage- 118 [Sk *nāśayati* Pa *nāseti* Pk *nāsa* M *nāśaymē* cf. TURNER 342^a, BLOCH 358^b]
- s. gs NĀSTĪ curdles (of milk) 26 β 1 a, 104, 131 C [Sk *nāśvāti* Pa *nāśvati* Pk *nassai*, M *nā-nē* G *nāstu* etc.]
- s. gs NĪKKAṬYĀ comes cut 96 a [cf. M. *nikkahānē* G *nikkahānē* Sdh *nikkahānē*, L *nikkalan* P *nikkalanā* J *nikkalanā* *nikkahānē* v. s. v. N *nikkālm* *nikkahānē* at TURNER 343^b, and K *nikkahā* supra.]
- s. NIDĀLA x. nx gx g. NIDOL fore head 63 69, [cf. M. *nidhānē*, *nidā*, Sdh *nidānu* N *nidhān* < MI-A *nāḍa* *nāḍa-* *nidāla-* BLOCH 359^a TURNER 345^b]
- g. NIDM s. gs NITTAḤA pure, clear, limpid 39 [cf. M. *nita* < *nistala-*, N *nitahu* 344^b]
- x. NITALPON clearness 299 B [der. from prec.]
- x. nx gx g. NIDUMK, gx NIDUMK to sleep 40 a 278 289, 290 [cf. M. *nimnē*, G *nimnē* < Des. *nimnē*, for the -*d-* forms see N. *nid*, TURNER 345^b]
- s. gs NID(D)ĀYĀTĀ puts to sleep 31 b 2, 263 3^a, NIDKĀYĀTĀ 31 b a, 263 3^a, [Sk. *nidrāyati*. Pa. *niddāyati*, Pk.

- niddādi* N *niddānū* TURNER 345^a |
- s. gs. NIDDATA sleeps 263 3°, x. nx. gx. NIDETĀ 104. [v. s. v. *nidumk*]
- s. gs. NIPTĀ, x. nx. gx. LIPOMK hides, to hide 128 [Sk. *lipyāte*, Pa. *lippiati*, Pk. *lippiāi*, N. *lipnu*, TURNER 557^a. The sema 'tic' development from 'smearing' to 'hiding' through 'camouflaging' is noteworthy, or else contamination with Sk. *lupyāte* is to be inferred cf. M. *lipni*, *lapnē* to hide or be concealed, *lapan* *lapan* hiding place, cover, G. *lapiū* be hidden]
- gx. NIBĀR mf., NIBĀR n. tough, s. gs. NIBBARA (-u m., -t f.) 42 a, 43 a, [cf. M. *nibat*, *nibat*, *mbbat* hard < **nriata*?]
- s. gs. NIMBUVO gx. LIMBIYO lemon 60 a 97 1, 124 [Sk. lex. *nimbūkaka* Ku. *nimuvā* N. *nmbuvā* TURNER 346^a. For *l*-forms cf. G. *libu* Sdh. *limu* in opposition to M. H. P. forms, s. v. N. *nibu* TURNER 346^a]
- x. nx. gx. NIRBHĀGI disinherited 299 C. [lw. Sk. *nirbhāgin*]
- g. NIVĀL, s. gs. NIVĀLA, NIVĀLA the clear liquid of any mixture which remains after settlement 39 [cf. M. *nirāl* f. and adj. (< *nirmala*?) but cf. M. *niradnē*, *niradnē* BLOCH 360^a]
- g. NISĀY decision 39 [lw. Sk.]
- s. gs. NISANI, x. *nisan* x. nx. gx. *nison* ladder 24; g. *nisan* 39 [Sk. *nih-śreṇa* Pk. *nisseṇi*, M. *nisan* f., H. *nisenū* BLOCH 360^a]
- x. NISKAḶĀI 299 B
- s. gs. NISTĀ dons (clothes) 160 a. [Sk. *nivāsati* Pk. *masai*, *masai*, M. *nespē*.]
- s. gs. NIDA f. sleep, v. nx. gx. g. NĪD 87 4°, 104 [Sk. *nidrē*, Pa. *niddā*, Pk. *niddā*, M. *nid*, N. B. *nd*, O. *nida*, elsewhere nasalised forms, BLOCH 360^a, TURNER 345^a.]
- s. gs. NENĀ 'I do not know' 55; NENTĀ does not know 104. [cf. M. *nenpā*
- < Sk. *na jānāti*, Amg. *ha yānāi*, Ap. **ṇayānāi*, **ṇenāi*.]
- s. gs. NĒMU, x. nx. gx. NĒM rule, order, habit, custom 73. [Sk. *niyama* Pk. *mama*, Des. *ṇema*-n, M. G. H. N. *nam*]
- s. gs. NEVAḶĒ a girdle worn round the waist, made of either silver or more usually gold [cf. Sk. *nivī*, *nivī* a piece of cloth wrapped round the waist]
- s. gs. NĀI no 26 a 1 [Sk. *na hi* N. *nahī*, *nai* *nai* TURNER 337^a, BLOCH 294^b < **na ahaī*]
- x. nx. gx. NONOND 124 [v. s. v. *nanada*]
- s. gs. NŌMĪ the ninth day of the lunar fortnight 74 [Sk. *navamī*, G. *nam*]
- gs. NIĀMY f. river 40 B (s. gs. *nhat*) [Sk. *nadi* Pk. *nai*]
- s. gs. NIĀNA n. bath, v. nx. gx. NIĀN 26 a 1, 89, 161, 298 [Sk. *nānam* Pk. *nhāna*-n, M. *nhān*, *nahān*, G. *nāhuū*, cf. BLOCH 356^b]
- s. gs. NIĀNI f. bath-room 298 [cf. M. *nāhni*, *nahāni* *nhām*, G. *navān*, *nahān*, *nahāvan* < Sk. **śnanikā* Pk. *nhānū* act of bathing]
- s. gs. NIĀTTĀ bathes 140 a [Sk. *snati*, Pa. *nhāti*, Pk. *nhās* (beside *nhānāi*), M. *nāhnē* *nhānē* for other derivatives from cognate O. and MĀ forms cf. BLOCH 356^b TURNER 353^a, under *nūwānu*]
- s. gs. NHAI river 26 a 1, 51, 88, 69, 89 [v. s. v. *nhamy*]
- s. gs. PANCAMI the fifth day of a lunar fortnight 26 a 1 [Sk. *pañcamī* Pa. Pk. *pañcamī*, the K. form is a lw. for in its inherited form we have K. (s. gs.) *pāncāma* cow's urine < *pañcama*- as one of the five ingredients of *pañcagavya*]
- s. gs. PANCĀVANNA, x. nx. PANCĀVON, gx. PANCĀVON fifty-five 26 a 1, 229 [Sk. *pañcapañcāsat*, f. Pk. *pañca*, *pañāsa*, Pk. *pañavanna*, Des.

- pacāvaṇṇā*; M *pācāvann*, G *pācāvaṇ*, O *pacāvaṇa*, H *pacāvaṇ*, N *pacāvaṇ*, *pacāvaṇna*, TURNER 358^a, BLOCH 361^a]
- s. gs. PAÑCĀSTARI, x nx. POŃCOSTOR, gx. POŃCĀSTOR seventy-five 299. [Sk *pañcasaptatī* f. Pk *pañcahattari*, *pañnattari*; M *pācāhattar* G, *pācōlar*, O *pañcattari*, N *pacāhattar* TURNER 357^b.]
- s. gs. PĀŃCĀ(A)ĪŚĪ, x nx. POŃCŌVOIŚĪ, gx. POŃCĀSSĪ eighty-five 229 [Sk *pañcāśīti* f. Pk *pañcāśi*, G M. *pācyāśi* O *pañcāśi*, H *pacāśi*, N *pacāśi* TURNER 357^b]
- s. gs. PĀŃCĀNAUVĪ, x nx. PĀŃCĀVA-NOVOI gy. POŃCŌNOI ninety-five 229 [Sk *pañcanavati* f. Pk *pañcanav*, M *pācyānav*, G *pacanū* O *pañcānabe*, N *pacānobe* TURNER 357^b]
- gx. PĀŃCĀVĪS, s. gs. PĀŃCĀVISA, x nx. gy. POŃCĀVĪS, x nx. POŃCĀS twenty-five 42, 229 [Sk *pañcavimsat* f. Pa *pañcavisa* *pañnavisa*, *pañnuvise*, Pk *pañuvise* Ap *pacisa* M *pañcvis*, G H N *pacis*, N *pacis* TURNER 357^b]
- s. g. PĀŃCĀVĀḤISA x nx. POŃCĀVĀḤIS PĀŃCĀVĀḤĪS gy. POŃCĀVĀḤĪS forty-five 229 [Sk *pañcavāḥimsat* f. Pk *pañavāḥisa*, Ap *pacatā* *lisaha*, M *pacāḥ*, G *pacāḥis* O *pacāḥsa*, N *pacāḥsa* TURNER 389^b]
- s. gs. PĀŃTĀ fallk s. PAṬṬĀ 26 α 1, 185, 186, 263 1° [Sk *paṭati* Pa *paṭati*, Pk *paṭā*, M *paṭnē*, G *paṭvū* H *paṭnā*, N *paṭnu* BLOCH 361^a, TURNER 367^b]
- s. gs. PĀḌḌULA n snake gourd 26 α 1 [Sk. *paḍolah* Pa *paṭola*, Pk *paḍola* m., P *paḍol* f, *paḍal* f., N *paṇar*?, TURNER 368^a]
- gx. PĀḌLO tell (s. gs. *paḷlo*) 40 α. [cf. M *paḷla*.]
- s. gs. PĀṆASU, gx. PĀNĀS ml., PĀNĀS n., jack-fruit 26 α 1, 40 α, β, 42 α, β, 102. [Sk. *panasa* - Pk. *paṇasa* m., M *p(h)anas*, G *phaṇas*, H *p(h)anas*, B. *paṇas* BLOCH 372^b]
- s. gs. PANTU great grand-son 26 α 1 [Sk. *pranapti-ka* - Aś. man *panati-ka*, kal. *panātikya* - Sh. *pranātika* - dh *panati*; M *paṇtū* m, *panai*, *panṭi* f., H *panāti* f. BLOCH 361^b.] [lw Sk. *paṇṭhā*]
- s. gs. PATRI leaf of *Laurus Cassia* 26 α 1
- gx. PĀḌVĪ f position 40. α [lw Sk. *paḍavi*]
- gx. PĀṆĀS 42 / [v. s. v. *paṇasu*.]
- s. gs. PANTU m way, tradition, school of thought or religious practice 124 [Sk *pantha* -]
- s. gs. PAMDRĀ, x. nx. gx. PONDRA, gx. PANDRĀ, PONRĪ 26 α 1, 42 1, 176, 229, 237 [Sk *pañcadaśa* Pa *pañcadaśa*, *pañmarasa* *pañmarasa*, Pk. *pañmarasa*, Ap *pañmaraka*, M *paṇdhā*, G, *paṇdar*, O *paṇdara*, P L. *paṇḍā* Sdh *paṇḍāḥā*, N *paṇḍra* TURNER 363^b, BLOCH 362^a]
- s. gs. PANNĀSA, x nx. gx. PONĀS fifty 26 α 1, 229 237 [Sk *pañcāśat* f. Pa *paññāsa*, *pañmāsa*, Pk *pañmāsa*, M *pañnās*, G. H N *pacās*, BLOCH 362^b, TURNER 357^b]
- gx. PĀNSŪL 42 1.
- g. PARĀMT but [Sk *param tu*]
- s. gs. PARĀ PŌRŪ day after tomorrow 'last year' 64 A [For the first cf. M *parvā*, *parvā* < *parasvā*, G *parā* removed, Sdh *pariḥa* H *par-haṇ* *parō* BLOCH 362^a For *pōrū* cf. N *parār* two years ago TURNER 365^b, por. *pohor* 'last year' TURNER 392^a, Ku *porū* 'two days off']
- g. s. gs. PARKI stranger 26 α 1. [cf. M. *park(h)ā* < Sk *para* -]
- gx. PARTALO returned 40 α (s. gs. *partalo*). [cf. M. *paralā* and K. s. gs. *upartuyā* inverses.]
- gx. PĀRDES foreign country. 40 α [M. G *pārdes* < *para*- and *des*-]
- s. gs. PARMALA fragrance 30. [M. *parma*, *parima* < Sk. *parimala* -.]
- s. gs. PALAMGŌSŪ bed spread, counterpane 26 α 1, 124 [For the first part cf. Sk. *pariyākaḥ*, *palyākaḥ*. Pa.

- Pk. *palanka-*, M. G. *palāg*. N *palān* TURNER 368^b, and for *poś* < Pers., cf. M. *palāṅgpoś* m., G. *palāṅgpoś -poś*, -*pakh* f.]
- s. gs. PASARĀTĀ spreads out 118 [Sk. *prasaratī* Pk. *pasarāi*, M. *pasarnē*, Sk. *prāsārayati* Pa. *pasāretti*, Pk. *pasāret*, G. *paś(r)asārrū*, H. *pasārnā*, N. *pasārru* TURNER 370.]
- s. gs. PALAYATĀ, gs. PALELMK sees to see 26 a 1, 40 a 117. [Sk. *pralokayati* Pk. *paloti*, *paloi*]
- s. gs. n. g. gx. nx. PALTĀ flees 26 a 1, 102 [Sk. *palāyate* Pk. *palāi*, *palāi*, M. *palnē* G. *palū* BLOCH 363.]
- s. gs. PALLO, g. ngx. PAPO (q v.) 185 186 [v. s. v. *palāi*]
- s. gs. x. nx. gx. PAUN less by a quarter 26 a n, 51, 109, PĀUNE 213 [Sk. *padana-*, M. *pāun* G. *pono* Sdh. *pauna*, P. *paunā* H. *paune* BLOCH 363^b]
- s. gs. PĀISI PĀISI x. gx. nx. PĀIST am 10, 326 a n. [Sk. *pārīṣa-* Pa. *pāusa* Pk. *pāusa-*, M. *pāis* G. *pāvas*, H. *pāis* *pāvas*, BLOCH 363^b, TURNER 651^b]
- s. gs. PĀKU syrup 26 a 1 102 [cf. M. *pāk* < Sk. *paktā-*]
- s. gs. PĀṢA, x. nx. gx. *pāuc* 121, [cf. *pān* below]
- s. gs. PĀCVO bññh 113 1 [Sk. *pañca mah-* Pa. *pañcama-*, -*ka-* Pk. *pañcama-*, M. *pācū*, G. *pāmo* N. *pācū* TURNER 372^a]
- s. gs. PĀNJIRĒ a cage 124 [Sk. *pañ-jara-*, *pañjara-* m. Pa. Pk. *pañ-jara-* m. M. *pājirā*, G. *pājirā*, M. *pājirā*, G. *pājirā*, Sdh. *pañjo*, L. *pan-jar*, N. *pañharū* TURNER 380^b, BLOCH 364^a.]
- s. gs., PĀKA, x. nx. gx. PĀK wing, fca ther 26 β 1 a. PĀKKĀ 63, PĀKA 139 a il. [Sk. *pakkāh* Pa. *pakkho*, Amg. *pankha-*; M. Ku. *pākh*, H. P. *pākh* TURNER 398^b, BLOCH
- x. gs. PĀKRŪ bird-like 30, PĀKRŪ 58 [Sk. *pakṣrūpam* : M. *pākrhū*.]
- s. gs. PĀKLI eye-lid 26 β 1 a. 61, 80 b 2°. [Sk. *pākṣman-*, *pākṣmala-* downy, soft M. *pākli* *pākoli*, *pākli*, G. *pākhi*]
- s. gs. PĀGĀRU foundation, fortification 26 a n. [Sk. *prākārah* Pk. *pāgāra-*, M. *pāgār* m. a wooden implement for sowing corn Observe -g- in K M showing the semitats-ama nature of the vocable]
- s. gs. PĀMKU 29 b, 137 a [v. s. v. *pānku*]
- s. gs. PĀCCI mother's sister or paternal uncle's wife 61 [cf. Pk. *puccā*, *puccā*]
- s. gs. PĀNCA x. nx. gx. PĀNC x. nx. PĀNĪ five 201, 229 237 [Sk. *pañca* Pa. Pk. *panica* M. G. H. B. Ku. N. *pāc* K-h. *pānc* O. *pañca* P. I. *pañj* Sdh. *pañjā* BLOCH 361, TURNER 372^a]
- s. gs. PĀNCJANA five persons 236 [der. fr. prec. and *jana* q v.]
- s. gs. PĀNCVO fifth 214 [v. s. v. *pāncu*]
- s. gs. PĀNCSAṢI s. PĀSRAṢI, x. nx. PĀNCSOṢI gx. PONSOT sixty-five 229 [Sk. *pañcasasṭhi* 1 Pk. *panasatti* f., M. *pāsaṭ*, G. *pāsaṭh*, N. *pāsaṭṭh* TURNER 389^b]
- s. gs. PĀMHRI 69 [v. s. v. *pāmpre*.]
- x. PĀṬI, gx. PĀṬI, g. PHĀṬI, s. gs. PHĀṬI back 8 [Sk. *pañṭh*, *pañṭhi* f. Pk. *pañṭhi*, M. *pañṭh*, for s and u treatments of Sk. *ṭ* cf. TURNER 380 under *pañṭh*, BLOCH 364^b]
- s. gs. PĀṬU hnc 121. [Sk. *pañṭah* Pa. Pk. *pañṭa-*, M. G. *pāṭ*, N. *pañṭ* TURNER 373^b.]
- s. gs. PĀṬIO strap 121 [Sk. *pañṭakah*, Pk. *pañṭua*, M. H. B. *pāṭā*, G. N. Ku. *pāṭo* TURNER 374^a.]
- s. gs. PĀDAYTĀ causes to fall, lets slip 263 1° [Pāṭayati Pk. *pāṭet*, M. *pāṭhē*, G. *pāṭvū*, N. *pāru* TURNER

- 377^a; more especially see M. *pāda-vinī*]
8. gs. PĀDVO the first day of the lunar fortnight 26 β 1 b, 30, 53, 86 1^b. [Sk *pratipād-*, -ā f Pk *padivā* f, P *patvā*, *parvā*, G *badvo*, N *parevā*² TURNER 366^b K and M. *pādvā* m < Sk *pratipādah*. Pk *pādivaa-*]
9. gs. PĀNI, PĀNĪ water 56, 58 [Sk *pāniyam*, Pa *pāniyam*, Pk *pānia-*, M G *pāni* n, P Sdh *pāni* m, O *pāni* H. *pāni* A B N *pāni* TURNER 275, BLOCH 365^a]
9. gs. PĀTALA, x nx gx PĀTOḥ thin 121 [Sk *patralah* Deś *pattala-* M *pūtal*, G *pāllā*, O *pātala*, H, P L *patlā*, TURNER 374^b, BLOCH 365^b]
9. gs. PĀDU fart, crepitus 87 3° [Sk, lex *pardah* M *pād* m, G *pād* nf H *pād* m, Ku A B N *pād* TURNER 375, BLOCH 365^a]
9. gs. PĀDRĪ a priestly father [Iw Port *padre*]
9. gs. PĀNĀ, x nx gx PĀN leaf 63, 125 a 133 B [Sk *pannam* Pa Pk *panna* n, M G *pān* n, H N *pān* O *pān* TURNER 375^a]
9. gs. PĀNTISA, nx PACTIS, x nx PĀNTIS, gx PAṆCTIS thirty-five 229 [Sk *pañcatimśat* f Pk *panatisam* M *pastis* G *pānti* N *pānti* TURNER 389^b]
9. gs. PĀNNO udder 193 [Sk *pranava-* Deś *pannho*, M *pānhā*, G *pāno* BLOCH 365^b]
9. gs. PĀPPADU, PĀPPODU x, nx gx PĀPPO thin crisp cake 63, 133 B [Sk **pāpapa-*, lex *parpatah* Pa *pāp-pataka-*, Pk *pappada-* m., M G *pāpad*, P *pāpar*, N. *pāpio* TURNER 376^a]
- gx. g. PĀY, PĀV, s. gs. PĀYU, PĀVU 16 a, 18 a, 26 a ii, 49 A, B, 109 The -r form indicates 'quarter' and the -v form 'foot'. [Sk *pādah*. Pa. **pādo*, Pk *pān-*, (i) M G. *pāv*, L *pāva*, P. N. *pāu* quarter, (ii) M. G *pāv*; BLOCH 366^a, 367^a; TURNER 371^b]
- gx. PĀRVAT mountain 40 β [Iw. Sk. *parvata-*]
9. gs. PĀRVO pigeon 31 a [Sk. *pārāpatah*, -*ralah* Pa *pārāvato*, *pārevato*, Pk *pārāvaa-*, *pārevaa-*, M *pārāvā*, G *pārevo*, H N *parevā*², BLOCH 366^a, TURNER 366^b]
9. gs. PĀLKI palanquin, litter 90, 124 [Sk *paryankah*, *palyankah*. Pa Pk. *palanka-* m, M *pālak(h)* m M G *pāl(h)i* f, G *pālak(h)* f, O *pālaki*, H *pālki*, N *pālki* TURNER 377^b, BLOCH 366^b, cf *palangposu* above.
9. gs. PĀLLO, x nx gx PĀLO sprout, bud, spray 53, 134 [Sk *pallovah*. Pa *pallovam* n, Pk *pallova-* m; M B H *pālā* P *palhi*, Sdh. *pālī* f, M G *pālar* N *pālurā* TURNER 377^b, BLOCH 367^a]
9. gs. PĀVTA reaches 26 a ii [Sk *prāpavati* Pa *pāpeti* Pk *pārei*, *pāvāi*, M *pārnā* N *pānu*² TURNER 371^b, BLOCH 367^a]
9. gs. PĀSA, x nx gx PĀS by the side of 133 B [Sk *pāśve* M *pās*, G. *pāśū* Sdh *pāsu* BLOCH 367^a.]
9. gs. PĀSU, x nx gx PĀS noose, net, snare, trap 118, 137 d [Sk *pāsah* N *pāso-* TURNER 378^a For initial aspirate see *pāśu*]
- PĀḌ turn, chance 102 [Sk *pāḍh* a hne. Pa *pāḍi*, *pāḍi-* f, Pk *pāḍi* f, M G *pāl* TURNER 377 cf M G *pāḍi*, B *pāḍi* O *pāḍh*]
9. gs. PĀḌNĒ, PĀḌĒ a cradle 172 [Sk. *pālanakam* *pāḍnā* G *pāḍm*, *pāḍan* H *pāḍnā*]
9. gs. PĪKTĀ ripens 29 b, 137 a, 143 b. [Sk *paktvāh* Pk *pakka-*, M. *pik-nē*, Rom *pekēl*, elsewhere Pa. Pk *pakka-* H *pāknā*, N *pākm* TURNER 272^b, BLOCH 367^b]
9. gs. PĪṬṬI powder, meal 27 a, 138. [< MI-A **piṭṭha-* (cf. Sk *piṣṭā-* and MI-A *pis-* < Sk *piṁs-*) M G. *piṭh* n, Sdh. *piṭhom*, P *piṭhi*, N *piṭho* TURNER 380^b, BLOCH 368-69]

- x. nx gx. PIDEVONT suffering pain, miserable, ailing 299 C. [Sk. *pidā*.]
- gx. PIDEST ailing 299 C. [der Sk. *pidā*.]
- s. gs. PIMDA n. a ball of rice offered to the manes. [Sk. *pinḍah*.]
- s. gs. PITTĀ, x nx gx. g PITĀ drinks 102, 263 4° [Sk. *piḥati*, Pa. *pi-bati*, Pk. *ṭhāi*, M. *pinē*, G. *piwū*, Sdh. *pienu* H. *pinā*, N. *piunu*, BLOCH 368^a, TURNER 378^a.]
- s. gs. PIMPAJ Ficus religiosa 121 [Sk. *pippalāh* Pa. *pippalā*, Pk. *pippalam*, M. *pipal*, G. *piplo*, *pipal*, J. *pipal*, N. *pipal* TURNER 381^b, BLOCH 368^a.]
- s. gs. PIRĀMṬA a fool 80 a [lw fr Mal *pirānta* < Sk. *bhrānta*.]
- gx. PILVANKI 299 A. [v s v *piltā*.]
- s. gs. PIVAYTĀ causes to drink 263 4° [caus. of *piltā*.]
- s. gs. PIŚŚI f, PIŚŚO m : x nx gx. PISO pīso mad 118, 53, 109, 173 b [Sk. *piśā*, *piśāka*, *piśārikā*, cf. M. *piśā*.]
- s. gs. PILTĀ wrings 27 a [Sk. *pidayati* Pa. *pīleti*, Pk. *pideti*, *pīleti*, M. *piṇē*, G. *pidwū*, *piwū* (1°), *piwūnu* TURNER 382^a, BLOCH 368^b.]
- s. gs. PĪTA n dough 27 a. 80 b 2° [Sk. *piśtā*, v s v *pītti*.]
- s. gs. PĪNĒ n drinking 102. [cf. M. *piy* f., N. *pin* TURNER 381^a.]
- s. gs. PĪLU m twist 27 a [cf. M. *pāl* m and v. s v *piltā*.]
- s. gs. x PUNI, ogx. PANA, PUNU, x nx. gx. PUN but, also 295. [Sk. *pūnar*, Pa. *puna*, *pana*, Pk. *puna*, *una*, *paṇa*, M. G. *pan*, Sdh. *pani*, *puni*, H. *p(h)un*, *phūn*, *puni*, N. *pani* BLOCH 361^b, TURNER 363.].
- s. gs. PURAITU the presiding priest 30 [Sk. *purōhita* : M. *purōhit*.]
- s. gs. PURTĀ, PURĒTĀ buries 27 b. [Sk. *pūrāyati* Pa. *pūreti*, Pk. *pūrar*, M. *purnē*, G. *pūrwū*, H. P. *pūrnā*, N. *purnu* TURNER 386^b.]
- s. gs. PŪḶI a packet 111 [Sk. *puṭikā*, *puṭakāḥ* M. *puḍā*, G. *puḍo*, Sdh. *puṇo*, O. H. P. *puṇā* N. *puṭū* TURNER 365^b, BLOCH 369^a.]
- s. gs. PŪTU son : x nx. gx. PŪT, 87 4°, 88, 102, 193 [Sk. *putrāḥ* Pa. Pk. *putta*, M. G. H. Ku. *pūt*, P. *putt*, N. Sgh. *put*, Sdh. *puṭru* TURNER 385^a.]
- K. PŪRĀ all entire 27 b. [Sk. *pūrakāḥ* Pa. *pūra*, Pk. *pūraa*, M. *putā*, G. *pūrū*, H. P. L. *pūrā*, Sdh. *pūro*, BLOCH 369^a, TURNER 386.].
- s. gs. PĒTA market place 52 102. [Sk. *pratiṣṭha* Pk. *paṭṭha*, M. *pēth* f. H. *pēth*, *paṭh* BLOCH 370^a.]
- s. gs. PAI caste name 88 [Sk. *pāṭih* Pa. *pati*-m, Pk. *par*-, Rom. syr. Ku. A. P. *pai*, Sdh. *paī*, Rom. syr. N. *pai* TURNER 390-91.].
- c. gs. PAIRI, ogx. POIRI, x nx gx. POIR dav before yesterday 294 [cf. K. *pairi*, *vari* < *upāri* and Sk. **pareh-vas*.]
- gx. PĀILO, s. gs. PĀILO first 40 a, 86 1° a 110, POILO 244 [Sk. **prathillaka* Pk. *pahilla*, *pahillaa*, M. *pahulā*, G. *pahelū*, Ku. N. *pailo* TURNER 390^b, BLOCH 363^a.]
- g. PAIS far 50 [Sk. *pradī-*, *pradeśa* Pk. *paesa*, *paisa*-, M. *pais* spacious, roomy, Sgh. *pives* BLOCH 371^a.]
- ogx. POISO a copper coin, pice 294 [cf. M. N. O. H. P. L. *paissā*, G. Sdh. *poiso* TURNER 390^b.]
- s. gs. PŌVTA swims 162 a [cf. M. *parvā*, *polvā*.]
- s. gs. POKKAIA gx nx x POKAI hollow 102. [cf. *poka* hollow, N. *pukkhāl* open, frank, sincere < Sk. *puṣkalīh*, Pk. *pukkhala*-, TURNER 383^b.]
- x nx gx. POCPOCIT watery, swashy 299 C (s. gs. *pacpac*, *piepici*). [cf. M. *pacpacit*, G. *pacpacū*, *pacpac*, N. *pacpacānu* to suppurate, TURNER 358^a; cf. H. *pacpac*, *piepic* f., *pacpacānā*, *piepicānā*.]
- x nx. gx. POḶṆĒ falling 296 cf. M. *paḍṇē*, v. s. v. *paḍṭā*.]
- s. gs. POMMĀ non, prop. 123 d, [Sk.

- padma* : Pa. *pauma*, *pomma* or *poma*.]
- s. gs. PÖRÜ, ogx. PORÜ, gx nx. PORU last year 294. [cf. Kah. *pröru* last year's and N *parār* TURNER 365^b, < Sk *paurvam* **paurvam* - MI-A **potum*? - cf. Ku *porū*, N. *poi* TURNER 392^a]
- s. gs. PORNĒ, PORNŌ, PORNĪ old 31 a 102 [Sk *paurānaka* - Pa. *porānaka*-, Pk *porānaa*-, cf. also M. *purānā*, G. *purānū* Sk *purānaka* - TURNER 386^a]
- gx PFĀD, s. g. PHŌPI half a betel nut 42 [cf. M. *phod*, *phodnē*]
- gx PFĀDKŪL 42
- gx PFĀI, fruit 40 a [v s v *phal*]
- gs PFAI, PFĀI 42 [v s v *phalē*]
- g PRĀT copy 39 [lw Sk *pratih* M G *prat* f]
- gx FĀKĪT, s. g. PHAKTĀ only, merely, solely 40 a [M G N *phakat* N *phagat* < lw *Ar* *jaqat*]
- s. gs. PHADKO a piece of cloth 71 [cf. M *phadkū* N *pharivā* skirt < Pk *phadahī* cloth TURNER 401^b, cp M *phūdñē*, *phāñē* *phāñē* to tear, rend, *phājkū* broken or rent piece of cloth]
- s. gs. PHAJA, g. PHAI, gx PFĀI x nx. gx FOL fruit 18 b, 26 a i, 39, 117, 203, 212 [Sk *phādam* Pa Pk *phala*-, M. G *pha*], H P I. N *phal* TURNER 402^a, BLOCH 372^b]
- s. gs. PHALĀRI' eating of fruits only 26 a [Sk. *phalāhāra* - M G. *pharāl*, *phalār*]
- s. gs. PHAJĒ a plank 26 a i, PHALĪ planks 112 2° [Sk *phalakam* M *phalā* m ploughshare, *phaji* f plank, dial *phalē* id]
- s. gs. PHĀPI, x. nx. gx PHĪT, gx. PĀT (q v.) back 26 β i a, 63 78b, 80b 1°.
- s. gs. PHĀTTŌRU, PHĀTTARU, g. gx. PHĀTOR, gx. FATĀR, FATĀR, g. gx. PHĀTĀE, FĀTĀR pl. PHĀTTARĀ stone, stones 18 a, 21, 26 β i a, 42 β, 43 β, 46, 63, 64 A, 78 a, 133 A, 138, [Sk. *prastarāh* - Pa. Pk *patthara* - M *pāthar* f., G *pāthra* m., Sdh. *patharu*, O *pathara*, H. A. B. *pāthar*, N. P. *pathar*; TURNER 362]
- s. gs. PHARSĀ PHĀTTŌRU a touchstone 78 a
- s. gs. PHĀPPUDTĀ, gx FĀFŌUMK to shake to and fro vigorously 78 b, [Sk. *prasphuṭati* Pk *papphudai*, M *pāsu*, < Sk *spāśah* M *phāsā*, G. N *pāphranu* TURNER 376^a]
- s. gs. PHĀYI tomorrow 214, 293, ogx. PHĀYI, PHĀUSOI, x. nx. gx. FĀLYĀ 294 [Sk *prabhāte* M. *pahāt*, O *pāhāntā*]
- s. gs. PHĀSU noose, trap 138 [v s. v. *yate* : Pk *phuttā* M *phāsē*, G. N *phāso* TURNER 404^a]
- gx FILO, s. gs. KHILŌ a bar, latch etc. of iron 83 [cf. M *khilā*, *khil*, G. *khila*, H. *khil* N *khil* < *khilāh*, *khilaka* - TURNER 123^a]
- gx FIPI, s. gs. KHĪPI large pin, latch etc. of iron 83 [v s v *jilo*]
- s. gs. PHUGSĀNI swelling 298 [cf. M *phugnē* to swell]
- s. gs. PHUṬṬĪKA, x. nx. gx. PHUṬOMK to burst, break through or open 138 PHUṬTĀ breaks 71, 128 [Sk *sphuṭyate* Pk. *phuttā*, M *phutnē*, G. *phutvā*, Sdh. *phutanu*, P. *phutnā*, H. *phutnā*, N *phutnu* TURNER 407^b, BLOCH 373^b]
- gx FUSĀL, s. gs. KHUSĀIA joy, happiness 83 [cf. M G *khusāl*, G. *khusāl* < lw Pers *Ar*]
- gx FUSĪ, s. gs. KHUSĪ happy 83 [H. M G *khusī*, N *khusi* < lw *Ar* TURNER 126^a]
- s. gs. PHŪLA, x. gx. nx. PHUL, gx PFUL flower 102 [Sk. *phulla* - Pa. Pk. *phulla*-, M. G. *phul* n., A. B. N. *phul*, B. H. Ku. *phul* m., TURNER 408-9, BLOCH 374^a]
- s. gs. PHŌPI a piece of betel nut 111 [cf. M *phodnē*, *phod* f. slice, bit or piece (especially of fruits, nuts),

- N. *phornu* TURNER 411^a, BLOCH 734^a.]
- x. nx. gx. *POṢṢĪ* seasoning 298 (s. gs. PHANNA n) [cf M G *phodni* and prec. BLOCH 374^a]
- s. gs. *PHOPPAḌA* betel nut 57, 80 b 2° [M. *pophal* f G. *phophal* < Sk *pūgaphala-*, Pk *pūapphalī* f a piece of betel nut, *poppkala-* n]
- gx. *ROBOR* news 83 [v s v *khabbari*]
- gx. *FORĒ*, s. gs. *KHORĒ* a kind of hoe 83, [cf M *khore* id and *khonē khornē* to drive in, *khornē* to poke, stir < I-E **sgend-*? TURNER 185^v 10-11]
- gx. *FORO* true 83 [v s v *khara*]
- gx. *FOROZ*, s. gs. *KHARJU* itch 83 [cf M. *kharāj*, G *kharāḥ* itch, *kharavū* n scurvy < Sk *kharj-*]
- s. gs. *PHŌVU* beaten or flattened rice 78 b, 110 [Sk *pṛthuka-* M *pohe* pl., sing *poḥu* BLOCH 371^b]
- s. gs. *BĀGĀR*, s. gs. *BAGAR* without 39, 40 α [M *bagar* < lw Pers.]
- gx. *BĀGLFKA* aside 40 α (s. gx. *bagleka*) [cf M G *bagal* side < lw. Pers.]
- s. gs. *BADDI*, x. nx. gx. *boḍi* a stick 63 [cf Kan *badḍi*]
- K. *BADBADI* 299 C [cf M *badbadit*]
- s. gs. *BADBADTĀ* babbles 26 α 1 [Deś *badabadāi* M *badbadnē*, G *badbadvū* H *barbarānū*, N *barbarānu*, cf M *vajratnē* BLOCH 374^b, TURNER 423^b.]
- s. gs. *BANNU* colour 125 a [cf Kan. *banna* < Sk *varna-*]
- gx. *BATTIS*, s. gs. *BATTISA*, x. nx. *BOTTIS*, gx. *BOTIS* thirty-two 40, 229 [Sk *dvātrīṃśat* f Pa *battimsa-*, Pk *battisa*, M H *battis*, N *battis* G *battis* TURNER 418^a]
- s. gs. *BARAITĀ* writes, gx. *BĀRĀUMK* to write 40 α, 263 6° [cf. Kan. *barayyu*.]
- g. *BĀRĀP*, s. gs. *BARAPA* writing 39; x. nx. gx. *BOROP* 298 [der. in -p fr. prec.]
- gx. *BĀRĀBĀRĪ* exactly, exact 42^v [M G H *barābar* < lw Pers.]
- gx. *BARĪ*, s. gs. *BARĒ* (BARO, BARĪ), gx. *BĀRĒ* good 26 α 1, 40 [< **barakam* (cf. Sk. *vara-*, *varaka-*) M. *barā* For v. < b. cf K *baḥḥ*]
- s. gs. *BARSUYTĀ* causes to write or be written 263 6° [Kan. *barisu*]
- gx. *BĀSĪ* plate, s. gs. *BĀSĪ* 40 [M H *ba-sī* < lw Port.]
- s. gs. *BASAYTĀ* seats 263 2°, 3° [cf M *basavinē* < *upareśayati*]
- s. gs. *BASAVU* an ox 118 [M *basvā*, Kan *basava* < Sk *vasabha-* Pk *vasaha*]
- s. gs. *BĀSKĀRAYTĀ* seats 263 3° [cause of *bastā*, for caus in -*kāray-* cf K *ubrakāravtā*, *makkāravtā*]
- s. gs. *BASTĀ* sits 26 α 1, 52, 263 2°, 3° [Sk *upavīśati* M *basnē*, *basnē*, G *besvā* BLOCH 377^a]
- gx. *BĀḥ* strength 40 α [Sk *bālam* Pa Pk *balā-* n G. M *bal* n, O *baḷa*, N *bal* TURNER 424^a, BLOCH 374-75]
- s. gs. *BĀḤ* bracelet 26 α 1, 73, 89, 115 c [< **balayam* (cf Sk *valayam*)]
- ns. ngs. *BĀḤVANTU* strong 102 [Sk *balavān* Pk *balavanta-* M *balvant*]
- s. gs. *BĀILA*, sv. *BHĀILA*, s. gs. *BĀYLA* 26 α 11, 80 a [Sk *bhāryā* **bhārā*, **bhāulā*, but cf M dial *bāil* and cmpds, *bāi bāvko* BLOCH 375^b, G *bāydi*, *bā bāi bairi*, H. *bāi*, K. *bāv*]
- s. gs. *BĀD(H)SUYTĀ* affects badly, hinders 80 b 2° [Sk. *bādhayati* in Kan *bādhisu*]
- s. gs. *BĀMDŪKA*, x. nx. gx. g. *BĀMDUMK* to tie, s. gs. *BĀNDTĀ* ties 26 β 1 a, 102, 260 [Sk *bādhātī*, *bandhati* Pa. *bandhati*, Pk. *bandhāi*; M. *bādhnē*, G *bādhvū*, N *bādhnu* TURNER 430^a, BLOCH 375^a]
- s. gs. *BĀMMUNU* husband, *BĀMMŪNU*, x. nx. gx. *BĀMUN*, *BĀMON* 26 α 11, 133 A, 166 b. [cf. M. *bāman* < Sk. *brāhmaṇaḥ*]

- s. gs. BĀRĀ, K. BĀRĀ twelve 26 a ii, 80 b 2°, 164 a, 229, 232, 241 [Sk. *dvādaśa*, Pa. *dvādaśa*, As. *duvādaśa*, *duvāḍaśa*, Pk. *duvālaśa*, *bāraśa*, Ap. *bāraha* M. *bārā*, G. *bār*, N. *bār* H. *bārah* TURNER 135^a, BLOCH 375^b]
- s. gs. BĀVANNA x. nx. BĀON, gx. BĀYON fifty-two 229 [Sk. *dvī-*° or *dvī-**pañcāśat* f. Pk. *bāianna*, M. *bāvann*, G. *bāvan*, N. H. *bāwan* TURNER 428^b, BLOCH 375^b]
- s. gs. BĀVISA, x. nx. gx. BĀVIS twenty-two 229 [Sk. *dvāvimśati* f. Pa. *dvāṭīśa*(*ti*), Pk. *bāriśa*, Ap. *bāiśa*, M. G. *bāris*, H. *bāis*, N. *bāis* TURNER 428^a, BLOCH 375^b]
- s. gs. BĀVEĀĪṢA, x. nx. gx. BĀVEĀĪṢ-
gx. BĀVEĀĪ, forty-two 229 [Sk. *dvī-*°, *dvīcatvāriṃśat* f. Pa. *dvī-**cattāṭīśa* Pk. *bāyāṭīśa* *bāyāla*, Ap. *beala* M. G. *biṭāh* O. *bayāḥśa* H. *bavāḥś*, N. *bayāḥś* TURNER 121^b]
- k. BĪ seed 102, 109 [Sk. *bijam* Pa. *biyam* Pk. *bia-* n. M. *bi*, G. *bi* n., P. L. *bi* N. *bu* TURNER 138^a, BLOCH 376^a]
- x. BĪMĀPĪST geographer 299 C [bū- s. v. *bhu*, *mapist* < Sk. *mapa-**vait*, compd. formed by the missos-
anics for translation]
- s. gs. BUDDHI intelligence, intellect 88 [lw. Sk.]
- s. gs. BUDVANTI, x. nx. gx. g. BUDVOMT, s. gs. BUDVANTU intelligent, clever 80 b 2°, 88, 102, 121, 299 C [Sk. *buddhivān* Pk. *buddhivanta-*]
- s. gs. BŪNDI a drop 71 [cf. M. *būd*, G. *bund*, N. *būd* < Sk. *bmdūh*, Pa. Pk. *bmdu*, TURNER 151^b, BLOCH 376^b]
- s. gs. BULI a stick 73 [**bulla* < **bil-**ia-*, Sk. *vetra-*, cf. Kan. *bulla*]
- s. gs. BĒLI a creeper 73 [**belli* < **ba-**li*: Sk. *valli*, cf. M. *vel*]
- a. gs. BELPATRI the leaf of the Bel tree 134. [bel < *būva-* Pk. *billa-* and *putri* lw. Sk. *patrikā* or *patrī*.]
- s. gs. BESASTI, x. nx. BESOST, BYASOST, gx. BOSOT sixty-two 229 [Sk. *dvī-*°, *dvāṣaṭṭh* f. Pa. *dvāsaṭṭhi* f., Pk. *bāsaṭṭhi*, M. *bāsat* G. H. *bāsaṭh*, N. *bayasaṭṭh* TURNER 421^a.]
- s. gs. BAISA-sit 50, 52, BAISŪKA to sit 52, 260 *bosyāka* to sit 52. [v. s. v. *bastā*]
- s. gs. BOKKO boll 80 a [cf. M. *bokā*, N. *bokku* TURNER 460^b and Kan. *bokku*, M. *bōgā*]
- gx. BODONĀR -triker 298 (s. gs. *boduytā* -strikes)
- s. gs. BODDĀ dull 193 [s. g- *boddāskhān* dull-witted, stupid Kan. *bodda*° cf. K. *boda* head M. *boḍ*, *bodā*, -sē etc.]
- s. gs. BORA *Zizyphus jujuba* 55 102, gx. bor 102 [Sk. *badaram* Pk. *baya-**ra*, *baara-*, **barara-*, *bora-*, G. *bor* m., M. *bor* f. TURNER 121^a under *bavar*]
- x. nx. gx. BORPI, s. gs. BARPI in writing 298 [cf. *barapa*]
- x. BOREPON 299 C (s. g- *bart(pana)*) [v. s. v. *bare*]
- x. BORMIT 299 C
- BOSĒ 298 [v. s. v. *bastā*]
- x. nx. gx. BOḶI strong [x. s. v. *bala*] 2 offering, sacrifice 299 C [Sk. *bal-**ih* Pa. Pk. *bal-* semitatsamas in K. and M. *bat*]
- x. nx. gx. BOḶVONT 299 C [v. s. v. *baḷ-**ramitu*]
- s. gs. BYĀ(4)SI, x. nx. BYĀ(1)SI, gx. BĀSSI eighty-two 229 [Sk. *evya-**ṣṭh* f. Pa. *dvāṣṭi*, Pk. *bāṣi*, Ap. *beāsi* M. *byāeṣi*, G. *bvāsi*, L. *be-**āsi*, N. *bayāest* TURNER 421^b.]
- s. gs. BYĀNNAVĪ, x. nx. BYĀ-NŌIŌB, -NŌI ninety-two 299 [Sk. *dvī-*°, *dvānavatth* f. Pk. *bānav-*, M. *byānnar* G. *bāmū*, H. *bānwē*, N. *bayannabbe* TURNER 421.]
- s. gs. BYĀSTARI, x. nx. BYĀSTOR, gx. BĀ-STOR seventy-two 229. [Sk. *dvī-*°, *dvā-saptatth* Pk. *bisattari*, *bāvat-**tari-* f. M. *bāhattar*, G. *boter*, H.

- P. L. *bahattar*, N. *bayahattar* TURNER 421^a.]
- gx. BHĀJĀN n. devotion 40 a, [lw. Sk. *bhājana*.]
- s. gs. BHĀJTU, x. nx. gx. BHŌTU a priest 63, 121. [cf. M. *bhañ*, G. *bhañ* < Sk. *bhāta*- as lw.]
- s. gs. BHANḌA obscene 124. [lw. Sk. *bhaṇḍa*- m. jester, M. *bhāḍ* n. exposure, public ridicule or disgrace; *bhāṇē* to quarrel.]
- s. gs. BHARTĀ fills 26 a 1. [Sk. *bhārati*. Pa. *bharati*, Pk. *bharati*, M. *bharnē*, G. *bharvā*, N. *bharnu*- TURNER 470^b.]
- gx. BHARTI full tide 40 β, s. gs. BHARTI 298 [cf. M. G. II, P. *bharti*, v. s. v. *bhartā*.]
- gx. BHĀV very much, s. gs. BHO x. nx. gx. g. BHŌU 40 β 78 b, 100, 119 1^a. [Sk. *bahū*- pa. pk. *bahu*- Dardic *bo*, Sgh. *bū* TURNER 427^b under *bahu*.]
- gx. BHĀMṬĀNĪM round about 40 a, [cf. M. *bhōtā*(lā), *bhotā*, v. s. v. *bhōtā*.]
- BHĀSTA pollution 26 a 1, 102 [lw. Sk. *bhāsta*.]
- K. BHĀIR(A), oga. BHĀIRŌ x. BĀIR out side 26 a u, 78 b, 119 1^a, 294 [Sk. *bahis*, Pa. *bāhira*- M. G. *bāhira*- M. G. *bāhe*, N. *bāra* TURNER 428^a.]
- s. gs. BHĀI, BHĀVU brother 80 1^a a, 26 a u, 109 [Sk. *bhrātṛ*-, -ka- Pa. *bhātuka*-, M. Sdh. P. *bhāu*-, elsewhere Pa. *bhātuka*-, *bhāna*- H. *bhāi* TURNER 472^a, BLOCH 378^a.]
- x. nx. gx. BHĀGIDĀR shareholder, partner, inheritor 299 A [suffix -dār with *bhāg* < lw. Sk. *bhāga*- or der. Sk. *bhāga*-.]
- s. gs. BHĀG(G)ŪKA to waste away, pine away, become lean, BHĀGTĀ wastes away 26 β 1 a, 102, 123a, 261 [Sk. *bhāgnā*-; Pa. Pk. *bhagga*- M. *bhāgnē*, G. *bhāgnū*, H. *bhāgnā*, N. *bhāgnu* TURNER 473^a, BLOCH 378^a.]
- s. gs. BHĀJTĀ roasts 26 β 1 a. [Sk. *bhājati*. Pa. *bhājati*, Pk. *bhājati*; M. *bhājñē*, H. *bhājñā*; TURNER 474^a, BLOCH 378^a.]
- x. nx. gx. BHĀJĀR salary 299 A [*bhāj* < *bhrj-* with semitatsama -f- in the place of expected -d-.]
- s. gs. BHĀNA large vessel 26 a u. [Sk. *bhādam*, cf. M. *bhān-vaṣi* f. a bench or form for milk or butter-milk pans.]
- s. gs. BHĀTA the husk of rice, x. nx. gx. g. BHĀT 26 β 1 a, 122. [Sk. *bhaktā*- mn., Pa. Pk. *bhatta*- n.; M. *bhāt* m., Sdh. *bhatu*, P. *bhattā*, B. H. N. *bhāt* TURNER 474^a, BLOCH 378^b.]
- s. gs. BHĀVAJA brother's wife x. nx. gx. BHĀVOJ BHĀVAJABHOTĀI a. 1. 133 B [Sk. *bhrātṛujavā* f. Des. *bhauryā*, M. *bhāryai* G. *bhojāi*, B. H. *bhāuj*, Ku. *bhauj* N. *bhāuju* TURNER 472^a, BLOCH 379^a.]
- g. BHĀS language, manner 26 a u s. gs. *bhāsa* 118 [Sk. *bhāś* Pa. Pk. *bhāśā* M. N. *bhās* Sgh. *hasa* TURNER 476^a.]
- ns. ngs. BHĀSTĀ appears 118 [M. *bhāsnē*, G. *bhāsnū*, H. *bhāsnā* < Sk. *bhāsatī*.]
- s. gs. BHĪNĀRU *Echites frutescens* 124 [cf. M. *bhīgri*.]
- s. gs. BHĪKĀRI, nx. BHĪKĀRIN, BHĪKĀRN, gx. BHĪKĀRN, BĪKĀRN s. gs. BHĪKĀRNI a beggar beggar woman 16 d, 21 β, 102 299 A [cf. M. *bhīkāri* (ṇ), G. *bhūkāri* < Sk. *bhīkṣarīn*.]
- s. gs. BHĪJTĀ gets wet 69, 121 [Sk. *abhyvajyate*. M. *bhijñē*, G. *bhijrū*, Sdh. *bhijānu*, P. *bhijjñā*, N. *bhijmu* TURNER 476^b, BLOCH 379^b.]
- gx. BHITĀR, s. gs. BHITARI inside 40 β, 62, 69, 294. oga. BHITORI, gx. nx. BHITOR, x. BITOR 294 [Sk. *abhyantara*- Pk. *abbhinlara*-, M. G. Ku. A. B. *bhitār*, O. *bhitara*, H. *bhitār*, N. *bhitra* TURNER 477^a, BLOCH 379^b.]
- gx. BHIRĀMḍ mī, BHIRĀMḍ n. 42 a.

- s. gs. BHILLO feared 69 [cf. BHITTĀ fears, M *bhamē*, *bhamē*, *bhenē* < Sk *bibhēti* BLOCH 379^b]
- s. gs. BHĪKA aims 102 [Sk *bhikṣā* Pa Pk *bhikkhā*, M H G Ku *bhikkh* N B *bhik* TURNER 476^b, BLOCH 380^a]
- g. BHUYSĀGAR 39 [For *bhūy* cf. *bhūt*, *vāga* < lw Sk *sagara*]
- gx. BHUVINĀR charmer 298 [cf. M *bhuvanē* G *bhulavū* H *bhulanā* N *bhulānu* TURNER 481 cf. Pk *bhullā* < **bhulvati* (cf. *bhuvati*), N *bhulnu* TURNER s. v.]
- e. gs. BHUṬ earth 113 1, 102 BHUṬ 193 [Sk *bhumih* Pa Pk *bhūnu*, M *bhūy* *bhuṭ*, G *bhō* (v) Sdh A *bhū* N *bhuu* TURNER 478, BLOCH 380^a]
- g. gx. ny. v. BHŪK, s. gs. BHŪKA hunger 80 b 1 [Sk *bubhukṣā* f. Pk *bubhukkhā*, M *bhūk*, G H *bhūkh* N *bhok* TURNER 483^a]
- s. gs. BHŪTĪKA to break 260 [Sk *bhuttu* M *bhūtī* BLOCH 380^a]
- gx. BHĒMDĀR inf., BHĒMDĀR n. 42 a
- s. gs. BHĀINI sister 26 a 1 [Sk *bhāgini* Pk *bhamā*, M *bahin* G *bāhen*, elsewhere initial aspirate kept in Rom cur *phān* Sdh *bhānu* P. *bham*, Ob *bhauni* TURNER 459^a, BLOCH 374^b]
- s. gs. BHŌVAYTĀ takes round 263 5 [Sk *bhramavati* Pk *bhamet*, cf. M *bhōvē*, s. gs. *bhōtā* BLOCH 380^a]
- s. gs. BHŌVĀYTĀ causes to move about, takes round 263 5^o [cf. M *bhōvāvē* < Pk *bhamadāi* BLOCH 380^a]
- e. gs. BHŌVTĀ moves 102, 113 1^o, 263 5^o, [Sk *bhramati* Pk *bhamat* M. *bhōvē*, H *bhaonā*, G *bhamvū* BLOCH 381^a]
- s. gs. BHŌVRO a top 117 [Sk *bhramara*, -*rah*, Pk *bhamara*, M *bhōvar*, P. H. *bhāvar*, N. *bhaūro*, *bhāvaro* TURNER 480^a, BLOCH 381^a]
- ogx. BHŌGOSITĀ, s. gs. BHŌGASUYTĀ causes to experience 263 6^o. [cf. M. *bhogvē*, *bhogavivē* as lw Sk. with Kan. caus. suffix in -*su-*]
- s. gs. BHŌGTĀ enjoys, experiences 263 6^o [M *bhogvē* G *bhogvā*, H. *bhogvā*, N *bhognu* < lw Sk *bhoga-*]
- s. gs. BHŌGĀITĀ 263 6^o [caus. of *bhogtā* q. v.]
- s. gs. BHŌVANDI wandering 263 5^o [cf. M *bhōvād(i)* f. vertigo v. s. v. *bhōvā*]
- s. gs. BHŌVARI BHŌVŌRI BHŌVĀRU bec. 113 1^o 165 a [v. s. v. *bhōvro*]
- s. gs. BHŌLĪ, BHŌLĪ BHŌLO simple 78 b 89, 117, 224 [Sk *bahulaka-* M *bholā*, G *bholā* TURNER s. **bhola-* N Pk *bhola-* < *bahulaka-*, *bahula-* N *bholo* simple, unsophisticated 181^b]
- gx. BHŌLEPON s. gs. BHŌLEPANA simplicity 299 B [det. fr. prec.]
- s. gs. MAGGĒ s. MUGGĒ a kind of cucumber 63
- gx. MAZĀR ml. MAZAR n. s. gs. MĀJJARA, v. ny. gx. MĀJOR MĀJĀR a cat 26 a 11 40 a, 42 a, 63, 133 B, 197, 210 a [Sk *mājārah* Pk *mājjāra*, *mājjāra*, M *mājar*, *mājar*, G. *mājā*, H *mājā*, BLOCH 385^b]
- ns. ngs. MAJEDĀR agreeable, pleasing 299 A [cf. M G H N *majedār* < lw Pers. *mazedār*]
- gx. MAJO MAJO s. gs. MAJJO mine 40 a, [cf. M *mājā* < Sk *mahyam* **mahyaka-*, Pk *majjham*, BLOCH 385^b]
- g. MAJĀR information [M *majkūr*, G *majkūr* < lw Ar.]
- s. gs. MAJĀR madder 124 [Sk **mañusthikā*, **manuṣṭhā* Sdh *mañuṭhā* f., cf. N *māṣṭho*]
- s. gs. MADĒ corpse 8, 26 a 1, 86 2^b, 111, [Sk *mitakam* Pa. *majakam*, Amg. *maḍaa-*, M. *maḍē*, G. *maḍū*, B O *māḍā*, Ku. *malo*, N. *moro* TURNER 520^a, BLOCH 382^a]

- ga. MĀPKĪ f., MĀPKĒ an earthen vessel 40 a, 42^v. [cf. M. *maṭkī* f. water jar, *madkē* n., *maṭkī-bhāṇḍī*; G. *maṭkū* n., *maṭkī*, < Dcs, *maṭak-kijā*.]
- ga. MĀNĒ amid, in the midst of 40 a, [cf. M. *madhē*, *madhī* < lw. Sk *madhāye* BLOCH 383^a.]
- s. gs. MADRĀTĪ midnight 31 b 3, 80 b 2^o. [Sk *madhya rātri* G. *madhyāi* BLOCH 383^a.]
- s. gs. MANA, x ny ga. MON mind 18 b, 104, 193, 195 [Sk *manas* Pa *mano*, Pk. *mano*, lw in MGP *man*, O *manas*, Sdh *manu* TURNER 491-92.].
- gx. MĀNJS man 40 a [Sk *manuṣya*-Aś *māṃsa*- after *pāṃsa*.]
- g. MARĀṬHĪ belonging to the Marāṭhā country [cf. M. *marāṭhi* < **mara* *hattikā* (cf. **karahāṭa-ka* *karhād*).]
- s. gs. MARTĀ dies 26 a c, MORŪKA to die 46, 64 A, 262 [Sk *marate* Pa *marati*, Pk. *marat*, M. *marṇē*, G. *marāṇ*, H. *marṇā*, N. *marṇu* TURNER 494-95 BLOCH 383^a.]
- ga. MĀV inf. MĀV n. soft 42 a [Sk *mṛdu(ka)-*] M G *maṭ*, G. *mau* BLOCH 382, cf. *morru*.]
- s. gs. MASI lamp-black 26 a 1 [Sk *masī* f. Pa. Pk. *masī* f. soot, M. *masī* H. G. Ku *masī*, N. *masī* TURNER 496^b, BLOCH 383^b.]
- s. gs. MAS-Ē crematorium 26 a 1 [M. *masan*, *mhasan*, G. *masān*, Sdh. *masān* P. *masān*, N. *masān* < Sk *śmasānam*, BLOCH 383^b, TURNER 496^a.]
- gx. MĀḶĀB, s. gs. c. MĀḶĀPA sky, firmament, heaven 40 a [cf. M. dial. *maḷab* n. cloudiness, *maḷbhī* a detached cloud.].
- ga. MĀḶṆĪ kneading 40 a [cf. M. *maḷ-ṇī* f., Sk *mṛadati*, **mṛdāti* (cf. *mṛdāti*) Pk. *maḷāṇ*; M. *maḷnē*, H. P. *maḷnā*, N. *maḷnu* TURNER 495^b.]
- s. gs. MĀUŚĪ mother's sister, particularly mother's younger sister 51, 133 A. 137 d [cf. M. *māuśī*, G. Sdh. L. H. *māśī*, P. *māśī*, H. *māuśī*, O. *māuśī* < Sk *mātṛyasā*; Pa. *mātucchā*, Pk. *māuśī māussā*, *māucchā*, *māuccā* TURNER 516^b.]
- s. gs. MĀUJO maternal uncle 88 [M. *mārḷā* BLOCH 387^a < Sk. *mātula-ka*.]
- s. gs. MĀNCO a cot 124 [Sk. *mañcakah*; Sk. *mañcah*, Pa. Pk. *mañca*-m, M. N. *māc*, Bi. N. *māc*, G. *mācā* *mācā* with extension TURNER 501^a, BLOCH 385^a.]
- s. gs. MĀNQTĀ arranges 124 [Sk. *mandayati* Pa. *mandeti*, Pk. *mandet*, M. *mādnī* G. *mādrū*, BLOCH 386^a, TURNER 490^a under *marer*.]
- s. gs. MĀYĪ mother-in-law 49 A [Sk. *ma-mī* M. *mār*.]
- s. gs. MĀKST behind 291 [cf. M. *magas* late, *māgasū* he delayed, *maghū* a while ago, *maghāṇ* id < Sk. *mag*.]
- s. gs. MĀGIRĪ x ny gx. MĀGIR(I) after wards 63 [< Sk. *mārga-* for -n cf. K. *mukhārī*, *idārī* etc. as locative post position].
- s. gs. MĀGTĀ begs 26 B 1 a, 137 B. [Sk. *magati*, Pa. *maggati* Pk. *maggan* M. *māgnē*, G. *māgrū*, N. *māgnu* TURNER 500^a, BLOCH 385^a.]
- s. gs. MĀMKADA monk, s. ns. gs. MĀM-KŌP 21, 133 B [Sk. *markāṭah* Pa. *makkala-*, Pk. *makkada-*, M. *makad*, G. *mākū* P. *makkar* TURNER 500^a under *mākuro*.]
- s. gs. MĀNCO membrum virile 104¹. [v. s. v. *māng*.]
- s. gs. MĀNGLĪ, MĀNGULĪ membrum virile 104¹ [cf. Sk. *lāṅgūlam* penis, tail and *lāṅgūlam* plough; plough and penis are represented by common words in several languages and in symbolism as well. The K. form may either be < *lāṅgūlikā* or a diminutive of prec.; according to PRZYLUŚKI the Sk. words quoted are Austro-Asiatic in origin.]

- ns, ngs. MĀJĀR mid-house 229, [Sk. *madhyagṛha* : Pk. *majhaara* : cf. Deś. *majjhaāra* < *madhyakāra* -, M *mājhārī*, G *mojār* BLOCH 385^b.]
- gx MĀTĀV mf., MĀTĀV n a pandol, MĀMĀTĀV mf., MĀMĀTĀV, s gs MĀM-TĀVU 42 a, β, 43 a [Sk *mantapa*-, cf Sk *mandapa*- M *māṭav* BLOCH 386^a]
- s, gs MĀDA roof 18 b [Kan *mādu* -, cf M. *mādi* the first floor]
- s gs MĀPPI, x nx, MĀDI a kind of excellent yam 63, MĀPPI 198
- s, gs MĀPPO, x nx gx MĀP cocoanut palm 63, 198 [cf M *mād* m, G *mād* n]
- gx MĀTĀRPOṆ old age 299 B (s gs. *māntārapana*) [v s v *māntāro* and BLOCH 392^b]
- x gs MĀTTI, x nx gx g MĀTI earth 8, 11, 26 β i a, 63, 69, 86 2° a, 193, 195, 205, 212 [Sk *mittikā* Pa *mittikā* Pk *matṭhā matṭhā*, M *māti*, cl-ewhere cerebral forms Pk *matṭhā*, G II Bī. *māṭi*, A B O *māti* TURNER 501-2, BLOCH 396^b]
- s gs MĀTṬĒ, x nx gx g MĀTṬ nx gx g MĀTṬĒ head 26 β i a, 63, 80 b 2°, 88, 109, 138, 193, 195 [Sk *maṭṭan*, *maṭṭakam* Pa *matṭhaka*- Pk *matṭhava*- M. *māthā* m, G *māthū*, Sdh *mothu*, L *matthā*, N *māthā* TURNER 502^b, BLOCH 389^b]
- s gs MĀNA nape of the neck, x nx gx MĀN 19, 26 β i a, 63, 90, 104, 130, 193, 195, 204, 212. [Sk *mānvā* M. *mān*, Rom *men* BLOCH 386^b]
- gx. MĀNUS. MONUS man 21 [v s v *mānus*.]
- s, gs. MĀNNŪKA to acknowledge, recognize, honour 260 [M *mānē*, G *mānvū*, H *mānnā*, N *mānnu* TURNER 504^a, BLOCH 386^b < Sk *man-yate*.]
- s, gs. MĀRAYTĀ causes to beat 263 2° [caus. of *mārtā* q. v.]
- g. MĀRUNK, s gs MĀRŪKA to beat 26 a ii, 290 [Sk. *mārāyati* : Pa. *māreṭṭi*, Pk. *mārei*; M. *mārnē*, G. *mārvā*, G *mārvā*, N. *mārau* TURNER 505^a, BLOCH 387^a]
- s, gs. MĀRUTI, MĀRTI nom. prop. 20, 22, [lw. Sk *Māruti* -]
- s gs MĀRTI beats 12 A, 117, 259, 262, 263 2°. [v s, v *mārumk*]
- s gs MĀVLO, MĀVŪLO 96 a ii, 49 B, 109 [v s v. MĀVLO.]
- s, gs MĀSA meat 26 a ii, 62. [Sk. *māmsān* Pa, Pk *mamsa* -, H P I. M *mas* M G *mās* Ku. N *māsu* TURNER 506^b, BLOCH 387^b]
- s gs MĀSĀI (A) fleshy 299 C [Cf M *māsai*, *māsāl*, *māsālā*]
- s gs. MĀSU a month 118. [Sk. *masah* Pa Pk *māsa* m, M. G H. B N. *mās*, TURNER 506^b, BLOCH 387^b]
- s gs MĀSLI fish 139 i [cf M *māslī*, G *māslī* < **matyāslīkā*, BLOCH 387^b]
- s gs MĀTO plur. MĀTA sing garlands, garland 53, 117, 204 [Sk *mālā* M *māl* f, G *māl* m, *mālā* f BLOCH 388^a]
- s gs MITĀI sweetmeat 9, 104, 138 [Sk *mitṭha* -, Pk *mitṭha* -, cf. M G S P H *mitṭhāi* f, B N O *mitṭhā* A. *mitṭha* TURNER 507^b]
- x nx gx MITĀIK 299 A
- s gs MITA salt 80 b 2°, 104, 138 [Sk *mita*- M *mitṭh* n, G. *mitṭhā* BLOCH 388]
- s gs MĪRI black pepper 64 B, 70. [cf. Sk *lex murikā* (cf *maricah*) Pk *miria*- mn, M H. Sdh *mirō*, Sgh. *miris*, B. *miri* TURNER 494^a, BLOCH 388^b]
- s gs MĪŌ moustaches 140 B. [cf M. *mīṣi* f sing, plur. *mīṣā* < Sk. *śmaśṭu* -, cf Kan and Dr *mīṣe*]
- x. MUKHĪEST chief 299 C. (s gs MUKH-YASTU) [lw Sk *mukhvasṭha* -]
- s gs MUDDI, x nx. gx. MUDI ring 12 c, 63, 87 4°, 88 [Sk *mudrikā* Pa. *muddikā*, Pk *muddiā*; M *mudi*, Sdh. *mudā* BLOCH 389^b; cf, M. *mūd*, *mudnū*]

- s. gs. MŪÑJI sacred thread ceremony or the thread itself 124 cf. [M *mūji* < Sk *mañji*]
- s. gs. MŪGU, x nx gx g MŪG a kind of lentil, phaseolus mungo 63, 122, 145 b [Sk. *mudgāh* Pa Pk *mugga*, M *mūg*, G *mag*, H. Bī N *mūg*, B. N *mug*, N. *mun*, O *mugā*, A. *mugā* TURNER 511^b, BLOCH 389^b]
- x. nx gx. g. MŪT fist, handful 104, 138 [Sk. *muṣṭīh* Pa Pk *mutthi*, M *mūth* f, G *mūṭh*, *muttho* *mutthū*, P L. *mutth*, V *muṭh*, lw in s. gs. *muṣṭi* - TURNER 512^b, BLOCH 389^b]
- s. gs. MŪTA, x nx gx g MŪT urine 12 C, 63 [Sk. *mūtram* - Pa Pk *mutta* - M *mūt* n, Bī H *mūt* m N B *mut* TURNER 513^b, BLOCH 389^b]
- s. gs. MŪSU, x nx gx MĀŚI fly 139 β [cf. M *māśi* f, *māś*, Sh *māśi* < Sk *māks*, *māksā* *māksikū*]
- s. gs. MĒNA wax, bees-wax 28 [cf. M *men* n < Sk lex *madanah* Pk *mayana* - mn Sdh *manu* N *main* TURNER 519^a]
- s. gs. MELO, x. nx gx MELO died 55, 86 2^a, 259 [cf. M *melā* < Sk *mṛta* with Mī-A. -*allaka* -]
- s. gs. MEVNO cross-cousin 49 B, 73, 104 [cf. Sk. *maithunaka* - Pk *mehunaa* - M *mehunā*, *mevā*, Sgh *mevun*, BLOCH 390^b compares these with Kan *maiduna* T *maithunan*, *maithyan*]
- s. gs. MFLTĪ meets, is obtained 89, 117 [cf. M *milnā*, H. *milnā*, N *milnu* < Sk *milati* (< **midati*) Pk *milati* TURNER 509^a, BLOCH 388^b]
- s. gs. MAINĀ a kind of jay, Gracula religiosa 193 [M N H O. *mainā*, G *menā*, cf. Sk *madana-sārikā* TURNER 519^a]
- s. gs. MOU' soft 88, 109 [v s v *māu*, *māu*]
- ns. s. gs. MOKĻO free, unhampered 123 a, 143 b [cf. M *moklā*, G. *moklū*, Sdh. *moka*, P H *moklā* < Pk. *mokkala* - extension of **mokka* < Sk. **mukha* - *muklā* - cf. A M GHATAGE, NIA 1.342-43 on the origin of Sk *utkalāpaya* - as wrong division from **mutkalāpaya* - a hy-persanskritisation of Pk **mokkalā-re* - BLOCH 391^a]
- x nx gx MOGĀL loving 299 C [der K *mōg(u)* < Sk. *moha* -]
- x MOGĀLPON 299 B [der fr prec]
- s. gs. MŌGU m affection, fondling 104 [Sk. *moha* -]
- x MOGĀR shoe-maker 299 A [cf. M *mōā*, Nī-A *moci* < lw Pehl. *mocak* BLOCH 391^a, TURNER 519^a]
- s. gs. MOPTĪ breaks 111 [M *modnā*, G *modā*, H. *mornā*, N *mornu* < Sk *motanam* n wringing Pk *modeti* twists TURNER 520^b, BLOCH 391^b]
- x MODNĪ breaking, twisting 298 [cf. M *modni*, der fr prec]
- gx MOT MĀT understanding 16 c lw Sk *matih* M G *mat*]
- s. gs. MŌŪ pearls 74, 120, 122, 193, 195 206 [Sk. *mauktikam* Pk *mottu* - M *miti* H P S *moti* m, L. *molī* f G *moti* n, B O N *moti* TURNER 520^b, BLOCH 391^b]
- x nx gx MOTSARI envious, jealous 299 C [lw Sk. *maṭsarī*]
- gx MODEST 299 C
- gx MON g. MĀN mind 16 a [v s v *mana*]
- gx MONUS, g. MĀNUS man 16 a [v s v *mānus*]
- gx MORUMK, s. gs. MORŪKA to die 290 [v s v *marū*]
- s. gs. MOLA, x nx gx MOL price 131 a [Sk. *maulvām* - Pa Pk *molla* - n M *mol* f, Ku A H N Romi eur arm mol m TURNER 520^b, BLOCH 391^b]
- s. gs. MOVĀḶU soft 299 C [cf. M *marā*, G. *moḷū*, v. s. v *māu*]
- s. gs. MŌSU, MŌS deception 10. [Sk. *mṛsā* - Pa Pk *musā*, cf. Kan *mosa*]
- x nx. gx MOḶNĪ 298 [v. s. v. *mañni*]
- s. gs. MAU 50. [v s v, *mou*, *māu*]

- 5 gs. MHĀNTĀ, gx. MHĀNTĀ MHANUMK, MHONUMK to say 26 α 1, 40 α, 167, gx. MHĀNŪN MHĀNJE 42 [M *mhaññē*, G *bhamvū* < Sk *bhanati*, *bhanati* For gx forms cf M *mha-nūn*, *mhanje*]
- g. MHANNĪ saying 26 α 1 [cf M *mhan-nī* v s v *mhanṭā*]
- s gs. MHAŚI, MHAISI, x nx. gx. MHŪS buffalo 26 α 1, 50, 169 [Sk. *māhī-sī* Pk *mahisi*, M *mhas*, *mhaīs*, G *bhēs*, H B *bhaīs* BLOCH 392^o Note the change M *mh-* G *bh-*]
- s gs. MHASNĒ 167 [v s v *masnāṇ*]
- s gs. MHAḶYĀRI, ogx. MHŌNŪ, MHO-NUNU, MHONCYĀK II, as II, so to say, nx gx. MUNTOC MUNUN MUNJE x MUNCF. MUNJF 295 [v s v *mhanṭā*]
- s gs. MHĀNTĀRI old woman, MHĀNTĀ RO old man 143, gx. MĀTĀRO [cf M *mhātāri*, *mhātāra* < Sk *mahat-taraka*, BLOCH 392^b]
- gx. MHĀRĀG, s gs. MHĀRĀGA dear gx. MHĀRĀG mf, MHĀRĀG n, x nx gx. MAHĀG, 40 α, β, 42 α, 133 B [cf M *mahūg mahūg* < Sk *mahā-gha* Pk *mahaggha*, the K forms with *r* indicate MII-A **mahāra* *gha* with semitatsama -g preserved, after *mahaggha* through **mahāra* *ggha*]
- x nx gx s gs. MHĀRĀGI dearness cost-liness 299 B [der fr prec]
- s gs. MHĀLCAPŌ elder 90, 167 β [Sk *mahallaka-* with *ḍaka-* extension, notice K -g- < Sk. -k-]
- gx. MHĀLLO name of a caste, particularly barbers 90, 167 β [cf M *mahālā* < Sk *mahallaka-*]
- s gs. MHŌRU peacock 18 α 115^o [Sk *māyūrah* Pk *maūra*, As *majura*, *mājūla*, H P, G M *mor*, Ku *mōr* TURNER 512^a s v *mujur*]
- s gs. MHŌVU mead, honey 20, 49 β, 110, x. nx gx. MHŌV 119 1^c, 193 [Sk *mādhu* Pa *madhu*, Pk *ma-hu*, O *mahu*, G *mahuḍo*, M *mo-ho*, N, *maha* TURNER 497^b]
- s gs. YĒKA one 178, [v. s. v. *ēka*.]
- s gs. YĒKSATTARI, EKYĀSTARI, x nx YĒKSOTOR, gx. YĒKĀSTOR seventy-one 229 [Sk *ekasaptatiḥ* f. Pk *ekkasattari*, M *ekāhattar*, G *ikoter*, O *ekastari*, N *ek'hattar* TURNER 58^o]
- s gs. YFTIĀ x nx gx. YETĀ comes [cf. M *venē*, *enē* < Sk. *ēti*]
- s gs. RAGATA blood 26 α 1, 106 [lw Sk *raktam* M G N *ragat*]
- s gs. RAGGADTĀ x nx gx. ROGOḌTĀ pres-ses, rubs 63 [cf. M *ragadpē*, G. *ragadī* P *ragañā*, H *ragañā*, N. *ragatanu* < **rag(g)ad-* TURNER 526^a]
- s gs. RANGA x nx gx. RONG colour 124, [lw Sk *ranga-*]
- gx. RĀCNĀR creator 40 α [cf M *racnē*, G *raciñ* < lw Sk *rac-*]
- gx. RĀDNĒ s gs. RANNĒ cry 40 α, x nx. gx. RODNĒ 26 α 1, 298 [cf M *radnē* n]
- s gs. RĀPTĀ cries 26 α 1, 106. [Sk *raṭati* Pa *raṭati*, Pk *raṭā*, M. *radnē* G *radvñ*, Sdh *raṭanu* BLOCH 392 93, TURNER 528^a s v *rati*]
- s gs. RATHSAPTAMĪ the festival of the changing of the sun's course north-wards 26 α 1, [<Sk *rathasaptamī* as lw]
- s gs. RASĪ pus 26 α 1 [cf Sk **rasikā* and O *lasā* pus, M *la-* f serum < Sk *lasikā* f serum, TURNER 550^b v s *lassā*]
- gx. RĀSĪL juicy 40 α (s. gs. *rasāfu*), [M G *rasāl*, G *rasālū* < Sk **rasālu-* BLOCH 393^a]
- s. gs. RASSU essence, juice 26 α 1. [Sk *rāsah* Pa Pk *rasa-* m; M G R. B. Ksh Ku N *ras* TURNER 530, BLOCH 393^a]
- s gs. RĀUT horse-rider 54 A. [cf M. *rāut* cavalier, *rāvūt*, G. *rāut*, *rāvat* brave man. < Sk. *rāja-putra-* contaminated with *rāja-dūta-*]
- s. gs. RĀVLĀRA RĀVLĀR. x. nx gx. RĀU-ĻĀR palace 26 α 11, 51, 109, 54 A.

- [Sk. *rājakulāgāra*-; cf. M *rāu* < *rājakula*-]
- s. gs. RĀNDAPA n. cooking. [cf. M *rād-hap* n.]
- s. gs. RĀKKŪPA, x. nx. gx. RĀKUP wood, faggots, fire-wood 21 β, 63, 96 b. [cf. M *lākud*, *lākud*, G. *lākdū*, N *lauro* < Sk. *lakusa*- TURNER 563^b, initial r- after K *rakkādī* ?]
- s. gs. RĀKTĀ protects, guards 26 β 1 a [Sk. *rākṣats* - Pa *rakkhats*, Pk *rak-khai*, M *rākhmē*, G *rākhvū*, H *H. rākhmā*, N *rākhmu* TURNER 532^b, BLOCH 393^b]
- s. gs. RĀJU, x. nx. gx. RĀJU thick rope 26 β 1 a. [Sk. *rāju*-, *rājaka*- M *rājū* m.]
- s. gs. RĀNĪ queen, RĀNĪ 26 α ii, 106 109, 123 b. 193. [Sk. *rājñī* Pa *raññī* Pk *raññī*, *rāññī*, M G Sdh P H Ku *rāñī*, N. O *rām* TURNER 535^a BLOCH 391^a]
- s. gs. RĀTĪ night 65, 205 [Sk. *rātri* f. Pa. *rattī*, Pk *rattī* *rādi*, *rāi*, M G. H. P L B Ku. N *rāt*, O. Sdh *rāti* TURNER 534^b, BLOCH 394^a]
- s. gs. RĀNA forest 26 β 1 a, 130 [Sk. *āraṇyam* Pa *araññam*, Pk *araṇna*- n M G *rān* n, H *rān* m, Sgh *riña* TURNER 645^a s v *aru* BLOCH 394]
- s. gs. RĀNDAPA 80 b 2 [v s v *rān-dapa*]
- s. gs. RĀNDPI m, (RĀNDPI n f) cook 298 [cf. M. *rādhpi*(n) m(f)]
- s. gs. RĀBTĀ stays, rests, habituates, abides 26 β 1 a [cf. M *rābñē*, *rābñē* becomes accustomed, habituated; lves, abides, stays < Deś *rambhai* BLOCH 394^b]
- s. gs. RĀBBŪKA 63. [v. s v *rābtā*]
- s. gs. RĀMU nom. pr. 18 a. [Sk. *Rāmah*]
- s. gs. RĀYU king 26 α ii, 49 A, 106, 109, 115 b, s. gs. x. nx. gx. RĀYU in RĀVULĀR 115 d. [Sk. *rājan* - Pa *rājā*, Pk. *rāyā*; M. *rāo*, *rāvo*, *rāy*; G. *rāy*, *rāv*; Sdh. P. *rāu*, Ku. B. H. *rāy*, H. *rāo*, P. N. *rāi* TURNER 531^b, BLOCH 393^b]
- s. gs. RĀYU attachment 49 β. [Sk. *rāgah*]
- s. gs. RIJTĀ pervades, permeates 80 b 2° 129. [cf. M. *ri(h)nē*, G. *rihvñ*, N. *rihnu* < Pk. *riyhai* is pleased TURNER 537^a]
- s. gs. RITTĒ, x. nx. gx. RITĒ empty 106. [Pk. *rikta*(ka)-, Pa. Pk. *ritta*-, Pa. *rittaka*-, M *ritā*, H *ritā*, Ku. *rito* TURNER 537^b, BLOCH 395^a]
- s. gs. RĪNA debt 9. [Sk. *ṛnām* - Pk. *ṛna* -, M *ṛin* n, H P N. *ṛin*, Ku *ṛin* TURNER 537-38, BLOCH 395^a]
- K -kū shape 58 [cf. *rāpam* in *rāstā*, *pūk(h)ṛā*, *gora*, *cedrū* etc.]
- s. gs. RŪKU tree, x. nx. gx. RUK 106, 170 a [Sk. *rukṣāḥ* Pa Pk *ruk-kha* M *rukhi* m, G *rūkh* n, P L. *rakkh*, H *rākh*, N *rukhi* TURNER 539^a, BLOCH 396^a]
- s. gs. RĒVA sand 106 [cf. M *rēv* *rēv* f, *rēvā* m, *rēval*, H *rēv* < Sk *rēvā*, lex *revatah* Deś *revatā* TURNER 541^a - v *rati* ?]
- gx. REJIBORŌI government 299 A. [lw. Port.]
- s. gs. ROKKA (ash) 123 a, 143 b [cf. M G *rukhi*, G *rok*, Sdh *raku* L *ruk* m P' *rok* f, Bt H *rok* m < **rokka* TURNER 542^a s v *rokar*, cf. Kan *rokka*]
- x. nx. gx. ROMGI RONGI, s. gs. RANGĪTA 299 C [cf. M *rangit*]
- s. gs. ROMA hair on the body 106 [M G *rom* - lw. Sk *roman*-]
- x. nx. gx. ROSĀL 299 C. [v s v, *rāvāl*]
- s. gs. LAKSA nē LĀKA x. nx. LĀK, gx. LĀKHĪTĀ one hundred thousand 229. [cf. M G H Ku. A B. N. *lākh*, Sgh. *lakhu*, P *lakkh*, O *lākha* TURNER 552^a, BLOCH 398^a < Sk. *lakṣā* - Pa Pk *lokkha*- mn]
- gx. LAGN time, juncture 40 β. (s. gs. *lagna*), [lw. Sk *lagna*-]
- gx. LĀḌĀY, s. gs. LĀḌĀI fighting, war, strife 40 α [M *laḍḍāi*, G *laḍḍāi*, H,

- P *ladāi*, B O. N. *laṭāi*, Ku. *laṭai* TURNER 547^b.]
- s. gs. LASŪNA, x na. gx. LŌSŪṇ *garlic* 21 β, 26 α 1, 118 [Sk. *laṣunam*, lex. *raṣunam*, *raṣanam* Pa. *laṣunam* *laṣunam*, Pk. *laṣuna-*, *laṣana-*, M G. *laṣaṇi*, n. P. *laṣan*, m N. *laṣan* TURNER 550^a.]
- s. gs. LĀMBŪKA, x na. gx. LĀMBUMK to hang 124 [cf. M. *lāmbū* to grow distant < Sk. *lambate* hangs.]
- s. gs. LĀKA sealing wax 63, x na. gs. LĀK 106 [Sk. *lakṣā* *lākṣā*, Pk. *lakṣhā* B. II G. M. *lākṣ*, f. P. I. *lākṣ* m. N. *lākṣa* TURNER 555^b, BLOCH 398^a.]
- s. gs. LĀGI x na. LAJ near 63, 214, 216 [cf. M. *lāgi*, *lāgi* G. *lāgu* H. *lāgi*, *lāge*, Sdh. *lāgi* as post-position < **lagnaka-*, BLOCH 398^a, TURNER 552^b, cf. foll.].
- s. gs. LAGŪKA to strike hit, be attached 261 LAGTĀ strikes 26 β 1 a, 89, 109, 123 a 128 [Sk. *lagatī* Pa. *laggaṭi* Pk. *laḡaṭi* M. *lāgnū* G. *lāgnū*, H. *lāgnā*, N. *lāgnu*, TURNER 553^a, BLOCH 398^a.]
- g. gx. na. x LAJ s. gs. LĀJA, same 16 b, 19, 26 β 1 a, 89, 106, 121, 195 [Sk. *lajjā* Pa. Pk. *lajju*, M G. H. B. Ku. N. *lāj* O. *lāva* P. *laj* Sdh. *laja* Skh. *lodu* TURNER 553^a, BLOCH 398^a.]
- s. gs. LĀTŪKA m. LĀTUMK to roll a pastry 63 [M. *lātū* G. *lattu*, TURNER 546^a laṭṭmu].
- a. gs. LĀYTĀ touches, causes to attach, applies 26 α 11, 109 [Sk. *lāyatī*, Pk. *lāci*, cf. M. *lāyāc*, G. *lāyāc*, L. *lāyāc*, P. *lāyāc*, Sdh. *lāyāc*, Ksh. *lāyāc*, TURNER 551-52, BLOCH 399^a.]
- s. gs. LĀTĀ, x na. gx. LĀT *saliva* 26 α 11, 89, 106. [Sk. *lala* M. G. *lāl*.]
- gx. LIUMK to write 106 [M. *lihuṇ* G. *lakhuṇ* < Sk. *likhātī*.]
- gx. LIPOMK to hide 106. [v. s. v. *nipā*.]
- gs. LIMBIYO lemon 124. [v. s. v. *nimbuva*.]
- gx. LINPON humility 106. [lw. Sk. *līna-* with *poṇ* extension].
- x. na. gx. LUKLUKĪT bright, glistening, shining 299 C [cf. M. *luklukit*.]
- s. gs. LĒVTĀicks 106 [Sk. *līh-*; for replacing of *-h-* by *-v-* cf. M. *poṇṇi* *poṇṇi* to swim.].
- gs. LEKKŪNU, ngs. DEKANU, x na. gx. DEKUN therefore 295 [absolute of K. *lektā* thinks, calculates, *leka* sum, arithmetic, cf. K. *lekka*.]
- s. gs. LEPTĀ smears daubs, plaster, 106, ns. ngs. LĒPTĀ 124. [cf. M. *lepnē*, G. *lepnū* < Sk. *lepāyati*, contaminated with *hpvate*, *limpati*, TURNER 557^a.]
- gx. LOKHĀN hon 40 α a [M G. H. *lokhan* < Sk. *lohakhanḍa* BLOCH 400^b TURNER 561 s. v. *lokhat*.]
- s. g. LONĪ ngs. NŌNĪ x LŌNĪ butter 58 [M. *loni* H. *loni*, *loni*, O. *lohuni*, B. *loni*; elsewhere Sk. *nāṇanitam*; Pa. *nāṇanitam* *nonitam*, Pk. *nāṇanā* m. N. *nam* O. *namuṇi*, H. *nom*, Ku. P. *nam* TURNER 354^a, BLOCH 400-1].
- s. gs. LONCE, NONCĒ pickles 97 [cf. M. *lonci* K. M. *lon-* < Sk. *lavana* BLOCH 400^b.]
- gx. LŌB greed 106 (s. gx. *lobhu*). [lw. < Sk. *lobha-*.]
- s. gs. LAIBATĀ hangs resolute 26 α 1 [Sk. *alalambate* M. *alalambē*, *olabnē*.]
- s. gs. VAKI. VŌNI vomit 106. [cf. M. *ok* f. B. *oāk* retching, N. *wāk*, *wākka*, *ok*, *okka*, vomiting.].
- s. gs. VAGGI ns. BEGGI s. ns. gs. VEGĠ quickly 293 [cf. M. *regi*, *vegi* lw. Sk. *vagana*.]
- gx. VAI go VĀCUMK, s. gs. VOCŪKA, VACCŪKA, VACĒKA, x na. gx. VOCUMK to go 26 α 1, 40 α, 42 γ, 46, 63, 106, 259, 260 [Sk. **vṛtyate* turns, happens. A. *vacca-* Jk. *vaccāi*; TURNER 429^b connects Pk. *vaccāi* with Sk. *varyāte* (cf. *vācca-*

- ti* moves to and fro, *vañcayati* moves away).]
- s. gs. VAJĪ burden, load 26 β n a [Sk. *vāhva-* Pk *vojpha-* (the -o- being after Sk *rodham*), M *ojhē*, G *ojhe* H. N. *boph* TURNER 461^a, BLOCH 302^a.]
- s. gs. VATHĀN residence 26 α 1 [Sk. *upasthānam* *asthānam* Pa *upa-* *stthānam*; *avasthānam*, Pk *ura-* *stthāna-* *avasthāna-* n M dial *vathān* n, Sdh *tathānu*, H *bathān* H N *bathān* TURNER 418^b BLOCH 401^b.]
- s. gs. VAPĀRŪKU the Indian Fig tree 111 [cf M G *vad*, H, P B *bar*; P *var* < Sk *vata-* P Pk *vada-* TURNER 421^b s v *bar* BLOCH 401^b.]
- s. gs. VAPĪ a cake 26 α 1 [Sk. **vṛtikā* *vatikā*, Deś *vadr*, M G *vadi* Sdh *vārī* a dish of pulse, P *vārī*, *barī*, N *barī* TURNER 122^b.]
- s. gs. VAPĪ banyan tree 26 α 1 [v s v *vadārūku*.]
- s. gs. VAPĪ a fried savoury 111 [Sk. **vṛtika-*, *vafaka-*, Pk *vadaa-*, M *vadā* cake made of pulse ground soaked -piced and fried G *vadi* H *barā*, cf Kan. *vade*, T *vade*.]
- h. gs. VANṬI ear ring worn by men 60 a [< Sk *vṛṇta-*?]
- s. gs. VATĀ, VOTĀ, v nx gx OTA sun-shine 46, 74 [cf Sk *ātapa-* **ūpata-*, **atata* **vota* with semi-preservation of -t-].
- s. gs. VATTĀ, x nx gx VETĀ goes 63 [v s. v. *varūka*.]
- s. gs. VARASA year 26 α 1, 118, 175 [Sk. *varsa-* in H *baras*, P. *varah*, O *barasa* TURNER 124^a.]
- h. v. VARI above, VAIRI, gx VOIR, s. gs. VAIRI 26 α 1, 29 a, 40, 50, 294 [Sk. *upūrī*, M *var*.]
- s. gs. VALI a bed-spread, counterpane 26 α 1 [cf. M. *ol*, *val* f slip of cloth < Sk *vallate* to be covered, *vallah* s. gs. VALLĒ a nx. gx OLĒ wet 74, 96 a. [M. *ol*, *olā* < Pk. *olla-*, *ulla-* < Sk. **udla-* (cf. *udrā-*).]
- gx VAST thing 40, s. gs. VASTU 210 [lw Sk. *vastu-*.]
- s. gs. VAṬĒ half a piece of a coconut 26 α 1, 73 89, 115 c [Sk. *valavam* M. *valē*, G *vaṭu* Sgh *valā*, H. *balā*, O *bal*, BLOCH 403^b.]
- s. gs. VĀKḌĒ curved crooked 133 A [cf M *vākdā* *vākdū*, G. *vākdū* BLOCH 403-404 < Sk *zakru-* (and *vanku-* going crookedly) with *daka-* extension].
- x nx gx. VĀṢṬI a barren woman 121 [Sk. *tandhyā* Pk *vanjhā*, M. *vāj(h)*, G. *vāj(h)* BLOCH 404^b.]
- s. gs. VĀKANA dictation 26 α n [se mits Sk. *vākaraṇa-*.]
- s. gs. VĀKANA dictation 80 b 2^a, 112 I, v nx gx VĀKON 128 [dx fr above or else fr Sk. *vākva-*.]
- g. gx nx x VĀG, s. gs. VĀGU tiger 80 b 1^a, 131 b, 133 A, 197 [Sk. *vāgh* *rah* Pa *bvaggaha-* Pk *vaggaha-*, M G *vāgh* Sdh *vāghu* Sgh *wag*, H P A B N. *būgh* TURNER 431^a, BLOCH 404^b.]
- s. gs. VANKḌĒ 26 β 1 a [v s v *vānkde*.]
- s. gs. VĀPIPI a player on wind instruments, g. gx VĀPIPI reader 298 [Sk. *vādyate* Pa *vajjati*, Pk *vajjati*, M *vājñē*, G. *vārvū*, K. *vāstā*, for suffix -pi cf K. *rāndpi* < *rāndtā* *vāpi* < *vāptā* BLOCH 404^b TURNER 115^b *baṇu* < Sk. **vadvate*.]
- s. gs. VĀṢṬĀ is saved, lives, escapes 124 [Sk. *vāṇcati*, Pa *vañcati*, Pk. *vañ-* *cas*, M *vāñci* to live, H *nacā* N *būcnu* TURNER 129^a.]
- g. gx nx VĀṬ, s. gs. VĀṬA way, road, street, path 16 b, 19, 37 3^a, 106, 195, [Sk. *varīman* n. Pk. *vajjam* n., *vattā* f; M. G. L. P. *vāṭ*, Sgh *vat*, *vaṭu*, Ksh. *wath*, WPah. *wat*; elsewhere forms with *b-* as in N. *bāṭo* TURNER 132^b.]

- s gs. *vāhi* growth, increase, interest 8, 26 β 1 a, 86 2° b [Sk. *vṛddhih*, *vṛddhikā* Pa *rad̐dhi-* f, Pk *rad̐dhi-* f, M *vādh*, H *bārh* Sgh *vaḍa*, Ksh *waḍ*, B *bār*, N *bar(h)*, elsewhere without cerebration as in Pa *ruddhi-* G *radh* f TURNER 417°]
- s gs. *vāpi*, *vāpo* habitation 26 α n [Sk. *vāṭaka-*, *vāṭikā* Pk *vādhā* M G. *vāpi*, P L Sdh *vāri* Ksh *war*° b- forms elsewhere as in N *bārī* (vegetable) garden TURNER 135°]
- s gs. *vādrā* gross 26 β 1 a 87 3 [Sk. *vādrhate* Pa *raddhati* Pk *raddh* w M *vādhmē*, G *vādhmū* *rudhīrū* H *bāḍhū*, N *barma* TURNER 417-18 BLOCH 105°]
- s gs. *vāni* a bunia 26 α n, 5s [Sk. *vāniya* Pa *vāniya* Pk *vāniya-* M *vāni* Ksh *won*° Sdh *vāniya* G. *vāniya*, N *baniyā*, TURNER 419, BLOCH 106°]
- s gs. *vānjo* share 121 [Sk. *vāntaka-* Pk *vāntaka-* M *vāñā*, G. *vāñā*, B H *bāñā*, N *bāñā*, P *vandā* TURNER 129°]
- s gs. *vāti* wick 26 β 1 a 87 3 106 [Sk. *vārtih* *vārtika* wick Pk *vāti* *vātiya* M *vāti*, G *vāt* Sdh *vāti*, Sgh *vātiya*, A B N *bāt* H Bī *bāt* P *bātī* TURNER 133 BLOCH 106°]
- s gs. *vāna* a kind of mortar, threshing pit 51 A, 109
- gs. *vāmapār* *vāmapār* monkey 12 β [Sk. *vāmapār* M *vādar*, Sgh. *vāmapār* BLOCH 106°]
- s gs. *vārē* ns ngs *vāro* wind 26 α n 51 A [Sk. *vāta-* Pa *vāta* Pk *vāta-*, with *-raka-* extension M *vāta*, G *vāvara*, H P *bavā* Des. *vāvāra* BLOCH 106°]
- a. nx. gx *vātr* activity 131 b [Sk. *vṛāpāra-* Pk *vāvāra-* M *vāvā*, cf. G. *vavārū*, *vavārū* BLOCH 407°]
- a. gs. *vāsu* economy 118, [cf. M *vās* smallest, slightest remains, or quantity of, cf. Kan. *vāsi* better.]
- s gs. *vāso* bamboo 26 β 1 a, 62 [Sk. *vamśāh*, °*kah*. Pa Pk *vamsa-*, from extended base M *vāsā* and K. form quoted above, elsewhere Ku N B Bī H *bās* TURNER 130°, BLOCH 407°]
- s gs. *vāsrū* young calf 26 β 1 a, 58, 139 ° 1 [Sk. *vāṣarūpam* Pk °*laccharūam*, M *āsra*]
- s gs. *vik(k)aytā* causes to -sell 263 2 [caus. of *uktā*]
- a. nx. gs. *vikṣmk* *ikṣmk* to -sell, s gs. *vikṣā* sell- 263 2° [Sk. *vikṣtum* Pa *vikṣtum*, °*vikṣayate* Pk *vikṣai*, *vikṣai*, M *vikṣē*, Sdh *vikṣanu*, H *bikṣā*, N *bikṣu* TURNER 139°, BLOCH 408°]
- s gs. *vikrayta* -spills- 30 80 b 2°, 138 [caus. of *uktā* is -spilt, SK *vikṣayate* M *vikṣmē*, *vikṣamē* *vikṣhū-* n, G *vikṣhūnū* *vikṣhūnū* H *bikṣharnā*, *bikṣharnā* see BLOCH 408°]
- s gs. *vingada* x *vingod* different 294 [cf. M *veḷā* G *vighi* N *biglo* <PK *veggala-* distant, separate, TURNER 455°, for nasal in K cf. G *veḷu*, K *vīga* a fool, TURNER mentions Sk. *vīga* as possible source]
- s *vicu*, gs. *vimcu* gx *imcu*, nx. gx. *vimcu* scorpion 9, 138 [Sk. *vīśer* *lah* Pa *vichuko* Pk *vichua*, *vichua* *vichuat*, *vichua-* M *vichū*, G *vichū*, *vichū* *vichū*, Sdh. *vichū*, L *vichū*, H P *bichū*, N *buchi* TURNER 110°, BLOCH 108°]
- s gs. *vinptā* prices, throws at, 260, [Sk. °*vinḍhati* Pk *vinḍhai*, M. *vinḍmē*, G *vinḍmū*, Sdh *vinḍhanu* H *bīḍhnā* TURNER 441° s x *bijh-nu*]
- a. nx. gx *visar* *isar* forgetfulness, loss of memory 179 [Sk. *viśmara-* M *visar* m, G *visar-bhāṣā* forgetful]
- s n. gx. *viskat* *iskat*, open, loose, apart 179 [Sk. *viśakala-* M *viskal*]
- s gs. *vijit*, gx. *ij* x. nx. gx. *vij* lighting 12 B, 106, 129, [Sk. *vidyūt* Pa Pk *vijm-* M *vij*, *vijū*, G *vij*, Sdh *vijm*, L *vijj*, P. *bijj*, N. *bijjū* TURNER 441°]

- s gs. *SAḢLU*, x *SODIL* loose 8, 86 2°b, 111. [Sk. **śyithira-* (cf Sk *śithura-*, *śithila-*, *śraha-*). M *sodhaḥ*, BLOCH 413^b, TURNER 266^b s v *dhilo*]
- gx *SĀTĀR*, s gs *SATTARI*, x nx gx, *SOTOR*, *SOTTOR* 40 β, 63, 229, 242 [Sk *saptatāh* Pa *sattatā-* Pk *sattari-*. M H P B *sattar* Sdh *satarī*, O *satori*, L *sattār*, N *sattari* TURNER 582^b BLOCH 414^a]
- s gs *SATTĀNAVVI* x nx *SOTTĀNOVOI* gx *SĀTĀNŌI* ninety-even 229 [cf *saptanavatiḥ* Pk *sattānau-*, M *satvānnav* G *sattānū* N *sattānabbi* TURNER 582^b]
- s. ps *SATTĀVANNA*, x nx *SOTTĀVON*, gx *SOTĀVON* fifty-seven 229 [cf Sk *saptapañcāśat* f M *sattāraṇṇ*, G *sattāvan* H N *sattāvaṇ*, TURNER 502^b]
- s gs *SATTĀVISA* x nx gx *SOTTĀVĪS* twenty-seven 229 [cf Sk *saptāvimśatīh* Pk *sattāvisa-*, M G *sattāvīs* O *satāva* H *satāvis* N *satāvis*, TURNER 582^b]
- SATTE* 26 a 1 [cf *saptā* Pk *satta-* cf *satte-* in M *satticāl*]
- s gs *SATTECĀḶISA* x nx *SOTTECĀḶIS*, gx *SOTTECĀ(ĪS)* forty-seven 229 [cf Sk *saptacatvāriṃśat* f Pk *siyāḷisa-*, M *satticāl(īs)*, *-cāl(īs)* O *satacālisa*, B *sātīcālīs* N *sātīlīs* TURNER 621^b]
- s gs *SATTYĀḶĪSĪ*, x nx *SOTTYĀḶŌIḶĪ* gx *SOTĀSSĪ* eighty-seven 229 [cf Sk *saptāśītiḥ* Pk *sattāsin-* M *satyāṣī*, G *satyāsi* N B O *satāsi* TURNER 582^b]
- s. gs *SATYĀSTARI*, x nx *SOVĀSTOR*, *SATYĀSTOR*, gx *SOTĀSTOR* seventy-seven 229 [cf. Sk *saptasaptatīh* f Pk *sattahattari-*, M *satvāhattar* *sattahattar*, G *sitoter*, N *sathattar* TURNER 582^b]
- s. gs. *SATRĀ*, x nx. gx. *SOTRĀ* seventeen 26 a 1, 229 [Sk *saptādaśa* Pa *sattodasa*, *sattarasa*; Pk *sattarasa*; M. *satrā*, G. *sattar*, H *satrah*, N *satra*, TURNER 583^a, BLOCH 414^a]
- gx *SĀDOMC* always 40 α [cf M *sadā* < lw. Sk. *sadā*]
- gx *SĀMĀTĀP* regret 40 α [lw. Sk *sam-tāpā-*]
- s gs *SAMA* equal 130 [lw Sk *sama-*]
- g *SAMĀJ* understanding 39 [cf M *samaj* In, G *samaj* f, B *samaj*, H N *samajh* TURNER 587^a, BLOCH 414^b]
- gx. *SĀMĀRPUMIK* to offer 40 β, [lw Sk *samārpavati*]
- gx *SĀMFST* all 40 α [lw Sk *samasta-*]
- s gs *SAMJATĀ* understands 80 B 2°. [Sk *sambudhvatī* Pa *sambujjha-* Pk *sambujjha-* M *samajñe* G *samajñū* H *samajñā*, TURNER 588^b s v *samjhanu* BLOCH 414^b as < *samādhvātī*?
- gx *SĀR* comparable, like, similar 40 β [Sk *sadik* M1-A *sadi-* replaced by *sari*, N *sari* cf s gs *sari* and Kan *sari*]
- gx *SĀRĀP* snake, s gs *SARPU* 10 β [lw Sk.]
- g *SARASPĀT* the goddess of learning 39 [lw Sk *sarasvatī*]
- s gs *SARU* garland 26 a 1 [cf Sk *sarālī* Dcś *sarā* M G *sar* m Sdh *sar* f BLOCH 414^b]
- g *SĀRG* heaven 39 [lw Sk *svarga-*]
- s gs *SARTĀ* moves 26 a 1 [Sk *śarati* Pa *śarati* Pk *śarai*, M *sarñe*, G *śarā*, N *sarñu*. TURNER 591^a, BLOCH 414-15]
- g *SAMVĀY* liking, friendship 39 [cf M *śarāi śarāi śar śar* f, G *śarv* *śarvā* favourable]
- x *SAVAI*, h gs *SAVĀTI* *SAVTI* co-wife 21 a 26 a 1, 125 C [Sk *sapātñi* Pa *sapatti*, Pk *savatti*, M *savat*, Ku. *saut*, N *sautā*, H *sauti*; with Pk *savakkī*, we have H *sauki* TURNER 624^b]
- s gs *SAVAI* a quarter above, gx *SĀVĀY* 26 a 1, 40 α, 243. [Sk. *sapāda-* Pk *savāya-*, M. G. Sdh. P. L. *savā*, H, N *sauvā*, TURNER 593^a]

- s. gs. *SAVECĀLISA*, x nx *SOVECĀLIS*, gx. *SOVECĀL(ĪS)* forty-six 228, 239 [cf Sk *śaṣṭatvāriṃśat* f., M *śecālīs*, G *chētālīs*, H *chayālīs*, N *chāyālīs*, < Pk *chāyālisa*- TURNER 192^b.]
- s. gs. *SAVO* curse 107. [cf Sk. *śapati*, **śapakah*]
- s. gs. *SAVVISA*, x nx gx *SOVIS* twenty-six 229 [Sk *sādvimśat* Pa *chab-bisāt*, Pk *chavvīsa*-, M *savvīs*, G. *chavīs*, H *chabbīs*, N *chabbīs* TURNER 192^a.]
- s. gs. *SAVVE*,° x nx gx *SOVE*,° 239
- gx. *SĀMSĀR* worldly life 40 a [lw Sk *samsāra*]
- s. gs. *SAISALI* boiling 299 C [cf M *sal-salnē* II *salsalanā* N *salsalānu* K s. gs. *salallā* TURNER 593^a.]
- gx. *SĀBIKI* 299 A [lw Ar *sāhib*]
- s. gs. *SĀŪŪIA* *SĀMIA* *SĀŪŪIA* evening 20 β 1 a, 80 b 2^a, 124 129 [Sk *sam-dhya* Pa Pk *sāñjhā*, M B H N *sāgh*, G N *sū*, TURNER 596^a, BLOCH 418^a.]
- s. gs. *SĀBĀŪŪĪĀ* takes care of, attends care fully to 96 a [Sk *sambhāravati* (cf *sambhālāh* match-maker) Pk *sam-bharāt*, -*bharat* M *sābhālne* *sā* *bhālne*, G *sābhālru*, *sābhālru* N *samālun* TURNER 587-88.]
- gx. *SĀKAR* s. gs. *SĀKARA* x nx gx *SĀ-KĀR* sugar 40 a, 80 b 2 133 B [Pa *sakkharā* f. Pk *sakkara*- n. M *sāk(h)ar* f., G *sākar* f., II P *sakkar*, N *sakkhar* TURNER 578^b, BLOCH 417^a PRZYLUCKI considers this as a loan fr Mon-Khmer, MSI 22 208.]
- s. gs. *SĀŪI*, x nx. gx. g. *SĀŪ* sixty 80 b 1^a, 107, 229 [Sk. *saṣṭhī* Pa Pk *saṣṭhi*- f. M G H *sāth*. Sdh *sa-ṭh*, *saṭhu*, P L. *saṭh*, N *sāṭhu* TURNER 598, BLOCH 418^a.]
- s. gs. *SĀPI*,° *SĀPE*,° a half over 26 a n, 80 b 2^a *SĀPHE* 87 3^a [Sk *sār-dhaka*- M. *sāde*, Sdh. *sāḍhu*, P *sāḍho*, O. H. *sārhe*, N *sārhe*, O *sāre*, TURNER 598^b, BLOCH 418^b.]
- s. gs. *SĀPECĀRI* four and a half 238, [cmpd. *sāde* and *cārī* q vv.]
- s. gs. *SĀPETĪNI* three and a half 238 [cmpd. *sāde* and *tim* q vv.]
- s. gh. *SĀNA* f. whetstone, hone 54 A, 63, 89, 109 [Sk *śānah*, *śānā* f. Pk *sāna*- m. M *sāhān*, *sān* f., Ku *sāno*, Sgh *sanagala*, *hanagala*, II N B* *sān* TURNER 599^b BLOCH 418^b.]
- s. gs. *SĀTA*, x nx g. *SĀT*, seven 26 β 1 a, 63, 98, 122, 201, 229 [Sk *saṭpā* Pa Pk *satta* M G H Ku B *sāt*, O *sūta*, P L. *satt* TURNER 598^b, BLOCH 418-19.]
- s. gh. *SĀTTISA*, x nx gx *SĀTTIS* thirty-seven 229 [cf Sk *saṭtātriṃśat* f. cf Pk *sattatisāma*-, M *sattīs* G *sāttīs* N *sāttis* II *sāttīs* TURNER 621^b.]
- s. p. *SĀTṬĪ*, x nx gx *SĀTṬĪ* umbrella parasol 26 β 1 a, 63, 80 b 2^a, 88, 109 193 195 [Sk *chattrakam*, cf M *chattrī* as lw.]
- s. gs. *SĀTVO* the seventh 244 [Sk *saṭ-tama*- Pa Pk *sattama*-, with -*ka*-extension in M *sātrū* G *sātmū* H *sātūā*, N *sātāū*, TURNER 598-99.]
- s. gs. *SĀTSASTI* x nx *SĀTSOST*, gx. *SĀT-SOT* sixty-seven 229 [cf Sk *saṭta-saṣṭhī* f. Pk *sattasatthī* f.; M *sai-sat*, G, *satsath* O *satasath*, H *sarsath*, N *sarsath* TURNER 592^a.]
- x nx gx *SĀD* sound 122 [Sk *śabdah* Pa Pk *sadda*- m M *sād* mf., G H *sād* m, P *sadd* BLOCH 419^b.]
- s. gs. *SĀNI* x nx gx L(H)ĀN small, young 160 b, 224 [Sk *śakṣnāh* Pa Pk *sanhu*- M poet *sān*, *sānā* little, small O *sānā*, N *sānu* elsewhere Pk *lanha*- whence the x nx ex forms and M *lahān*, G. *nāhānū*, N *nāni* TURNER 599^b, 340^a.]
- g. gx. nx *SĀMD* joint, juncture 80 b 1^a. cf. M G *sādh* < Sk. *samdhī*; v s. v °-*sānu* in *jāngsāni*]
- s. gs. *SĀBBĀRI* much 63 [< *sarva*- Pa. *sabba*-, for -*n* cf K *mukkhāri* *mā-ggī*, *idāri* etc.]
- x. nx. gx. *SĀMPADUMK* to fall into a trap 124 [Sk *sam-patati*-. Pa, *sam-*

- patati*, Pk *sampaḍaḥ*; M *sāpaḍnē*, G. *sāpaḍvū*, N *sapranu*, TURNER 586^a, BLOCH 419^b]
- s. gs. SĀVL shadow 26 α n, 49 B, 115 d [cf. M *sāvl*, (I²) *sāvat* (id in K) < Sk. *chāyā* TURNER 196^b, BLOCH 420-21]
- x sās. gx SOSRQ father-in-law 229, 243 [Sk. *śvāsura* Pa Pk *sasura*-, M *sāsrā*, *sāsrū*, M *sāsar*, *sāsrē* the house of the father-in-law TURNER 593^b, BLOCH 421^b]
- λ nx gx SĪSU mother-in-law 133 A [Sk. *śvāsūh* Pa Pk *sassū* M H Ku *sāsu* G N O *sāsu* P I. *sass*, Sdh *sasu* TURNER 603^a, BLOCH 421^a]
- g. SĪLO wife's younger brother 26 α n [Sk. **svālakah*, cf. *svālāh* Pa *sālaka*-, Pk *sāla*- m M *sālā* G *sālo*, I. O *sālā*, Ku Sdh N *sālo* Rom *salo* B *sālā* TURNER 602^b, BLOCH 421^b]
- q gs SIMHU hon 197 [lw Sk. *simha*-]
- x. SIKOP, s gs SIKAPA learning 298 [v s, v *śikṛā*]
- q gs SUKKŪKA to dry up 261 [Sk. *śukṣitum* Pa *sukkhati*, Pk *sukkhā* M *suknē*, G *sukāvū* H *sukkhū* N *suknu*, TURNER 611^b, BLOCH 423^b]
- s. gs SUKKĒ dry 107 [Sk. *śūskah*, *śūskakah* Pa Pk *sukkhā*-, M *suk(hā)* G. *sūkū*, Sdh N *suko* N *sūkhū*, TURNER 611^b, BLOCH 423^b]
- s gs SIKTĀ dries 138 [v s v *suk-kūka*]
- s. gs SUKTI ebb or reflux of the tide 298 [cf. M *sūktī* < *suknē bharti* < *bharnē* and the compd *suktībharti* ebb and flow]
- s gs SUTSUTI smart, brisk, light limbed 30. [cf. M *sutsutit*; cf. K *satsati*]
- s. gs. SUDDI news, intelligence 88 [Sk. *suddhih* f purity Pa Pk *suddhi*-, H. *sudh* intelligence, M. *sudhi*, G *sūdh* sense, Sdh *suddhi* knowledge, TURNER 614^a, cf. Kan. *suddi* news]
- gs. SUMDĀR mī, SUMDĀR n 42 α, 43 α (s. gs. *sumdārī*), [lw, < Sk. *sum-dara*-]
- s gs x. nx. gx. SUBEDĀRU 299 A. [M. G. N *subedār* < lw. Ar. *subedār* TURNER 615-16]
- s. gs. SŪ SUVA, SŪVA, x nx gx SŪI needle 49, 49, 57, 109, [Sk. *sūci*; Pa *sūci(kā)*, Pk *sūi*, M Sh *sū*, M Bi II P *sūi* B *sūi*, Ksh *suva*, TURNER 608^b, BLOCH 423^b -cf. H *sūi*, Kan *sūi*]
- s gs SŪNĒ dog 55, 193 195, 197, 207, 212 [Sk. *śunaka*- Pa *śunakha*-, Pk *sunaa* - M poet *sunē*, H *sūnū*, Ksh *hūnu*]
- s gs SŪNTI dry ginger 124 [Sk. *śunthi* Pk *sunthi* M G *sūth* f B *sūth* O *sunthi* Ku *sūtho* N *sūtho*, H *sūth* TURNER 613^a, BLOCH 424^b]
- s gs SŪTA x gx nx SŪT fibre, twine, thread 12 A, 63 87 4^a, 88 [Sk. *sūtram* n Pa Pk *sutta*-, M *sūt* n Ku Bi II P *sūt* N B *sut*, Sgh *suta* TURNER 613^a, BLOCH 424^b]
- s ph SŪNA daughter-in-law 133 B [Sk. *śnūsā* Pa *sunhā* M *sūn* H *sūnū* Sgh *nūhon*, *nūham*, P *nūhū* BLOCH 425^a]
- s gs SŪRU liquor 117 [Sk. *surā* M dial *sū*]
- s gs SŪTĀRTI 132 [v s v *śūyārti*]
- x SŪRMĀVIST shy 299 C [first part lw H *sarm* < Pers.]
- h gs SODŪKA to leave, let go 301 [Sk. *śodhayati* Pk *choḍer*, M *śodnē*, G *chodvū*, H *chodnā*, N *chornu*, TURNER 203^b, BLOCH 426^b cf. Sk. *chard-* and Pk *chaddha-* 'left, let gone']
- x SODNI leaving 298 [cf. prec.]
- s gs SODTĀ leaves 87 3^a [v s v *śodūka*]
- g SODVĀN, s gs SODVANI liberation 39, [cf. *sodvani*, cf. prec.]
- x nx gx SODSODIT hard 299 C. [-M *sadsadit*]
- s. gs SODDŪKA, x. nx gx SODUMK to find, search for 63. [Sk. *śoddhum*; M *sodhnē*, G. *sodhvū*, Sdh, *sodhamu*,

- H *sodhnā* N *sodhnu* TURNER s gs. HASTI f elephant 195, 196, 205 623^a } [lw. Sk]
- s. gs. SONĀRU, SONNĀRU, x na gx g SONĀR goldsmith 57, 63, 74, 133 B [Sk *suvarṇakāraḥ* Pa *suvaṇṇa-kāra-*, Pk *suvaṇṇāḍāra-* M G. H *sonā*, Ksh *son*¹, A *xonāra*, Sdh *sonāro*, TURNER 614^b]
- s. gs. SONNĒ zero 107 [Sk *śūnyaka-*, cf *śūnya-* Pa *suñña* Pk *sunna-* Ku *sunno* M *sunā*, G *śūnū* Sdh *suño*, N *sun*² TURNER 614^b]
- s. gs. SOPPANA dream 137 d [lw. Sk *svapna-*]
- s. gs. SORO liquor 107 [v s v *sūtra*]
- s. gs. SOLĪ sixteen 74, 229, 241 [Sk *śodasa* Pa *solasa*, Pk *solasa* *solaha*, *sofā*, M *soḷā* G *sol* O *sola* Sgh *solosa* H Bi *solah*, N *sola* BLOCH 427^a, TURNER 623^b]
- STARI in compds. as second member 247 [Sk *saptati-* Ap *sattari*]
- us. ng. SRĀPI cur-c 177 [cf N *vrāp*, *varāp* < Sk *śāpah* with epenthesis of r TURNER 590^a, 626^a]
- ga. HAJĀR, s. gs. HAJĀRA, x na HAJĀR ga. HOJĀRU a thousand 40 a, 229 243 [M G H N *hajar* < lw. Par *hazār*, TURNER 629^a.]
- s. gs. HANU jaw 26 a 1, 171 [Sk *hanu* Pk *hānu-*]
- s. gs. HATYĀRA tool, weapon 26 a 1 [Deś *hatthyāra-* n, M *hat-yār* *hater*, G *hathiyār*, P. *hathisāra* TURNER 630^a, < **hastā-kāra-*.]
- s. gs. HAPTO a week 26 a 1, 98 [M *haptā*, G. *hap(h)to*, N. *hap(h)tā* lw. Pers. through Av *hapta-* Sk *saptā*.]
- s. gs. HARMO myrobalam 26 a 1 [Sk *haritaka-* Pa *haritaka-*, Pk *hara-ḍoi*, *harṇai*, M *harḍā*, *hindā* G *harḍā* TURNER 632^b.]
- ga. HARSĒ another time 40 a. s. gs. *her-śē*. [cf. M. *herṣā*, *herṣi* (y) *erv-* (ḥ) *i* < *itarasmin*: Pk. *iaramhi*, *iyaṛamhi*.]
- s. gs. HĀḤADI, ga. OLOD turmeric 24, 100. [Sk *haridrā-* Pa *haliddā* *haladdā*; Pk *haladdā*, M. G. *halad* f, G. *haladh*, *haldar* O. *haladi*, N *haie-do*, TURNER 633^a, BLOCH 428^a.]
- s. gs. HĀḤU x na gs. HÖḤU slow 181 [cf M *halū*, G *hoḷu*, *halve* < Sk *laghū*(ka)- TURNER 633^a, BLOCH 428^b]
- gx. HĀU AU, s. gs. HĀVĀ, x. ĀU, gx. HĀV 'I 179, 246 [Sk *ahakam*, Pk *ahayam* Ap *haū*]
- K. HĀNGĀ, x. ĀNGA, na. gx. HŌI, here 29]
- s. gs. HĀḤA x na gx g HĀḤ bone 26 β 1 a, 67 121 [Sk. lex *haddā-*, Pa Pk *hadda-* n, M. G. *hād* B. H N *hār* TURNER 635, BLOCH 428^b]
- s. gs. HĀPTĀ brings 100, 119 1°. [Sk. *āhṛta-* Pk *āhada-*, **hāḍa-*]
- g. gx. na. HĀTH, s. gs. HĀTU hand 23, x HĀR 63, 80 b 1° 100, 101, 107, 138 195, 201, 212 [Sk *hastah* Pa Pk *hattha-* G Bi H *hāth*, M N *hāt* P L *hatth* TURNER 635°, BLOCH 429-]
- s. gs. HĀMTŪLA x ĀMTŪN gx. ĀMTŪN, ĀMTUN na. ĀMTHUḤNA ĀMTHARŪN n bed 61 [Sk *āstavanam* Pk. *atthavana*, M *ātrūn* *ūtrūn*]
- s. gs. HĀRPĪ astride 26 a n [< Sk. *hārḍa-* ?]
- s. gs. HĀLTĀ shakes rocks 26 β 1 a. [Deś Pk *hallāi* M *hālñē*, G *hāl-iū* H *hālnā*, H *hallmu* TURNER 633°, BLOCH. BSOS 5, 742 suggests Dravidian origin —cf BLOCH 429*]
- s. gs. HĀSO laugh 26 a n. [Sk. *hāsaka-*, cf M. *hās* < Sk. *hāsah*, for K. forms see N *hāso* TURNER 634^b]
- s. gs. HĀSTĀ laughs 107, 118. [Sk *hasati* M *hasnē*, *hasnē*, G. *hasvū*, O. *hasibā*, K. form < Sk *hāsa* *yajī*, Pa. *hāseti*, Pk *hāseti*, M. *hāsne*, H *hāsnā*, N *hāsnu* TURNER 634-35, BLOCH 428^a.]

- gx. HĪĀDOO of this side 40 β. [v. s. v. *hikAdco.*]
- s. gs. HĪGU λ nx gx HĪG asafocida 107. [Sk *hingu* Pa *hingu-* n, M HĪG m, G. HĪG f., H Ku HĪG, A B N. *him*, TURNER 638^b, BLOCH 429^a]
- s. gs. HUMGTĀ smells [Sk **singhati* cf. dph *singhati* and N *sannu* M *sāgnē* all the NI-A forms beginning with s-, TURNER 612^a]
- s. HUMOUR, nx UMDIR ~ gs. UMDURI UMDURU mouse, rat 21. [v. s. v. *umdūru*]
- s. gs. HŪNA hot 78 b, λ nx gx HUN 140 a, 160 b β, 171 a [Sk *uṣṇa-* Pa Pk *uṣṇa* M *ūṇ(h)* BLOCH 300^a]
- s. gs. HŪMA perspiration 78 b 140 a, 166 b β, 171 a [Sk *uṣman* Pa Pk *umha-*]
- gx nx HEUŠĪ, x. YEVŠĪ in this manner 294
- s. gs. HEKKADE, nx gx HEKDL on this side 294. [v. s. v. *hikAdco.*]
- K HO HĪ, HĒ sing plur HE HYO, HĪ demonstrative pronoun, proximate 250 [cf. M *hā* < **aśakāh*, cf. Sk. *asau* Deś *aha-* BLOCH 428^b]
- s. gs. HONNI sister-in-law (brother's wife or husband's sister, from the woman's point of view) 88, 110 [cf. Deś *rahunni* (compd. of Sk *radhū* with Dr *anni*, a kind of semitranslation compound) M *raṇsē* etc. see COJ 1]
- s. gs. HORA couple 57 [Sk *radhūraya* **rahūraya*]
- s. gs. HOḶḶPANA being the first or eldest 299 B. [K *holle* < ngs λ nx gx *hodli* < K *hoda* big]

