

**PHONOLOGICAL AND MORPHOLOGICAL  
STRUCTURE OF THE LANGUAGE OF THE  
PURATAN JANAMSAKHI EDITED BY  
BHAI VIR SINGH**

**A THESIS**

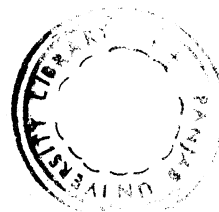
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## I INTRODUCTION

India has, for a long time, been the birth place and nursery of Rishis, Munis, Saints, Gurus, Sufis and Pirs. Their teachings were revered by the people. Lives of these great men were told and retold in many forms with ever increasing and fervent appeal to the masses. Indian literature is full of such tales and stories. In the words of Winternitz (1962), "Tales, fables and stories belong to the best productions of the Indian mind and they were elevated to the status of real literature in India earlier and in a much greater measure than among the other civilised countries".

These tales have been the source of inspiration for writing the biographies of saints and savants. They are small and sketchy writings and contain gospels, Goshtis, Bachans and memoirs.

In Panjabi, this tradition emerged after Guru Nanak. To perpetuate the memory of the founder of the Sikhism, the followers and devotees deemed it necessary to write a biography of the first Guru. Such books were named 'Janamsakhis' or Janam Patri. Literally it may mean 'birth testimony' but it is much more than that. The term is generally restricted to the collection of incidents concerning Guru Nanak's life. It may be said to belong to the

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† W. Winternitz, History of Indian Literature, Vol. III, Part I, Delhi 1962, pp.301-2.

hagiographic nature of literary piece.

Small anecdotes about great men can be heard everywhere. These bits or clusters of information go on circulating for some time when some devotee collects and collates them in the form of a book. Such writings are in fact based on oral traditions which undergo many a change, as Mr.† Macauliffe puts it, "The followers of all religions are prone to indulge in the luxury of eclecticism. By a universal law they adhere to the dogmas most suitable for themselves, and reject what they deem the least important or the least practicable enjoined by the founders of their faith".

Some of these oral traditions are incorporated in these Janam Sakhis. When these were reduced to writing they gave birth to Panjabi prose. In the words of Dr.‡ Mohan Singh, "panjabi prose arose primarily in the religious necessity to record ad verbatim the spoken words of saints and teachers, a connected account of the doings, travels, meetings, conversations and discussions etc..."

The extant Janam Sakhis have been classified into a number of traditions by Panjabi scholars (Ashok, Piar Singh, Kirpal Singh, Jaggi etc.). This classification has been made on the basis of available manuscripts. The main

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† M.A. Macauliffe: The Sikh Religion, Vol.I, 1978, Introduction; Lili, S. Chand & Company Ltd., Ram Nagar, New Delhi.

‡ Dr. Mohan Singh, A History of Panjabi Literature, 2nd Ed., Amritsar, 1956, pp. 49-50.

traditions of these are as follows:

(i) Bala Janam Sakhi Tradition: In these Janam Sakhis, Bala is present at almost all places and is a constant companion of Guru Nanak. A few peculiar Sakhis are to be found only in this tradition, e.g. Sacha Sauda, Salas Rai Jauri, Marriage of Baba Nanak with Manwet, <sup>Sahaj</sup> vich Kusahaj, etc. Mandal wali Janamsakhi seems to have been moulded on this very pattern.

(ii) Puratan Janam Sakhi Tradition: Puratan Janam Sakhi is synonym of Colbrook's Janamsakhi, Dehradun wali Janamsakhi and Walayat Wali Janamsakhi. This was first edited and brought out by Bhai Vir Singh in 1926 A.D., Hafizabad wali Janamsakhi or Macauliffe wali Janamsakhi are only recensions of this tradition.

(iii) Adi Sakhi Tradition: A peculiar Sakhi recorded in this tradition is that of the demise of Guru Nanak. Mardana is seen by the side of Guru Nanak and passes away only after eight days.

(iv) Meharban Janamsakhi Tradition: This Janamsakhi is said to have been authored by Sodhi Meharban (1581-1639), who was nephew of the fifth Guru and was son of Prithi Chand. Its style is a perfection of the art of goshti and Janamsakhi writing.

(v) Bhai Mani Singh Janam Sakhi Tradition: This tradition of Janamsakhi is associated with the name of Bhai Mani Singh. This, in fact, is a commentary upon the

first var of Bhai Gurdas. Latest research has proved that † Bhai Surat Singh of Chiniot, a disciple of Bhai Mani Singh, was its original author. Dr. † T.S. Bedi puts 1730-35 A.D. as the period of its production.

Of the above Janam Sakhis, Bhai Bala wali Janamsakhi is of independent tradition, while the three Janamsakhis i.e. Puratan, Adi Sakhian and that of Meharban have so much common, and written in an identical style as to lead a reader to the conclusion that all the three belong to one and the same tradition. This tradition was fully brought out and adhered to by India Office Janamsakhi (Panj B-40) brought out in printed form by G.N.D. Amritsar, 1974.

The early prose, thus, forms an effective vehicle of expression both for religious thought and maxims of great saints and sufis. That was why prose was widely read by the devout followers of the faith. These Janamsakhis are, of interest both to a student of Panjabi and of history of this Sage says (McLeod). 'To the student of Panjabi language, they are of unusual interest and help in tracing the development of modern Panjabi prose, and to the historian they are of equal interest and assistance in the quest for an understanding of seventeenth and eighteenth century Sikh history'.

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† Sewa Singh: Sahid Bilas Bhai Mani Singh, Ed. Garja, Introduction, pp. 46-47, Ludhiana, 1961.

† T.S. Bedi: Panjabi Vartak Da Alochantmak Adhyan, p. 84, New Delhi, 1972

In the pre-British period, these Janamsakhis were accepted uncritically. No one thought of making a comparative study of these Janamsakhis in order to resolve the controversial statements about the details of the life of Guru Nanak, and thus writing an authentic biography. Such a study could not be undertaken because there did not exist any tradition of critical research. Once again two foreigners Dr. Truemp (second edition, 1970) and Mr. Macauliffe (New edition, 1968) undertook a thorough study of the Janamsakhis, in order to understand the genesis and development of Sikh religion. They were trained in the Western tradition of scholarship and thus, took great pains in preparing their works.

Of the Panjabi scholars and critics Dr. Mohan Singh's name stands quite conspicuous. He dealt with the subject of Janamsakhis in his monumental work "A History of Panjabi Literature" under "Prose of the Age of Guru Nanak". Kushwant Singh, the renowned historian and journalist added a special appendix (1) entitled "Janamsakhis and other sources of information on the life of Guru Nanak", to his important work 'A History of Sikhs' O.U.P. 1963 (pp. 299-303).

Proper editing of the Janamsakhis was not seen before Bhai Vir Singh undertook the work and edited an authentic version of 'Puratan Janamsakhi' in 1926. Till 1967 as many as six reprints were brought out by him. Bhai Vir Singh has compared and collated it with other Janamsakhis also. This

was the first scholarly attempt in the field of Janamsakhi study. After this attempt, many scholars undertook the work of studying and analysing the Janamsakhis. They edited different Janamsakhis belonging to one or the other above-given traditions. In their introductory notes, many a moot point have been discussed and clarified. Till now, much has been written on the topics like Janamsakhi traditions, Manuscripts of Janamsakhis, authorship of Janamsakhis, literary, historical and biographical elements in Janamsakhis, maps about the travels of Guru Nanak, main character of the Sakhis, style of the Sakhis, mythological element in the Janamsakhis, etc. etc. Researchers who have done such work in this field include Bhai Vir Singh (1926). Dr. Kirpal Singh (1962), Sadhu Ram Sharda (1967), Sewa Singh Sewak (1969), Shamsheer Singh Ashok (1969), Dr. S.S. Kohli (1955, 1973), Dr. Jagjit Singh (1970), Prof. Kirpal Singh Komal (1970), Dr. Harbhajan Singh (1972), Dr. Piar Singh (1972, 1974), Dr. Rattan Singh Jaggi (1977) and so on.

Of these scholars, Dr. S.S. Kohli seems to have contributed a lot. He has edited 'Bala Janamsakhi', and has encouraged others to work in this field. Dr. Piar Singh has edited two Janamsakhis - Janampatri Babe Nanak Ji Ki and Janamsakhi Shri Guru Nanak Dev Ji (which is based on India Office Library Panj. B-40). He has written scholarly introductions to these works. Dr. Rattan Singh Jaggi has also edited two works - 'Janamsakhi Handalian' and "Puratan

Janamsakhi". He has thrown much light on some controversial points. These studies have opened new vistas for further study in Janamsakhi literature. All the histories of Panjabi literature also contain a chapter on old Panjabi prose. Some of the authors of these histories are: Dr. Gopal Singh (1950), Dr. Mohan Singh, 2nd ed. (1956), Bhasha Vibhag, Punjab, Patiala ( ), Dr. S.S. Kohli (1955, 1973), Panjab University, Chandigarh (1963, 1967), Piara Singh Padam (1971), Dr. Jit Singh Sital (1974), Kirpal Singh Kasal and others (1976).

Apart from above certain stray articles have been appearing in Panjabi magazines. Sometimes these articles bring out an important aspect of the Janamsakhis, but generally they are of informatory nature in outlines.

In all the above effects, no scholar has undertaken to describe in detail the language of the Janamsakhis. The present study has been devoted only to this unexplored and unstudied aspect of the Janamsakhis. This study is based on the text of 'Puratan Janamsakhi', 6th edition, 1967 edited by Bhai Vir Singh'. We have not compared its language with the language of other Janamsakhis - Puratan or belonging to some other tradition. Apart from dealing the phonological and Morphological aspects of the language of the Puratan Janamsakhis, a glossary of words (occurring in the text) - arranged alphabetically, has also been appended in the end.



**This glossary may work as a source material for the studies to be undertaken by other researchers in future. It is hoped that it will attract the attention of other scholars and would create interest for more extensive studies in this field.**

## PHONOLOGY

### Chapter 1

#### 1. Phonemic inventory - consonants.

For studying phonological system of a written text, it becomes essential to know the phonetic and phonological characteristics of the script in which the text is transcribed because script imposes its own pattern on the transcribed language. Apart from this, another factor which may play very important role in the transcription is the way in which it is done. If it is being undertaken according to previous tradition of writing then the traditional spellings would certainly be camouflaging the real phonological and phonetical characteristics of the language.

A research student must see and understand deeply the above noted factors without which the phonology of a written text cannot be explained well. This can very well be done keeping in view the traditional spellings and also the present spellings and the present structure of the spoken language. It is just like a reconstruction of the phonological units of a particular language belonging to a particular age. For illustration, we may give here a very good example of Panjabi transcription in Gurmukhi script. In Panjabi language, we have lost, for the last so many hundred years, voiced aspirates series but it is being transcribed by the corresponding symbols such

as  $\text{ॐ}$  ,  $\text{ॐ}$  ,  $\text{ॐ}^{\text{३}}$  ,  $\text{ॐ}$  which are transcribed by Devanagari script as voiced aspirates bh, dh, ḍh, jh, gh. This is to a great extent a simple example relating to the transcribed consonants which have been replaced in Panjabi by low and high tone. But if we take vowels, the whole phonological pattern reveals very many changes in the occurrence of these in various positions. This is also interesting from the point of view of knowing the developments of the new language from the old one.

But this may also be conditioned by the principles of transcription followed by the predecessors whether they were taking care of morphological or phonological system. For instance, in modern Panjabi, we do not have contrast of the short vowels in the final position but in the tradition of writing this was altogether different. In the tradition, all the old Panjabi manuscripts transcribed in Gurmukhi show the short vowels in the final position. If we take the Puratan Janamsakhi, it would present a very interesting situation such as in  $\text{ॐ}$  /  $\text{ॐ}$  ,  $\text{ॐ}$  /  $\text{ॐ}$   $\text{ॐ}$  /  $\text{ॐ}$  ,  $\text{ॐ}$  /  $\text{ॐ}$  ,  $\text{ॐ}$  /  $\text{ॐ}$  without showing any opposition. This proves that traditional spellings and the new spellings conforming to the present pronunciation of the language differ. These differences can be traced in the change of the language phonetic patterns. Thus, the phonology of the written text is to be searched and discovered

by comparing such available forms in the text. This also shows that old forms and the new developing forms are existing side by side. It can be in every language but here it is related to written text.

Apart from the above, it may also indicate the various influences of other languages such as Braja or Sadhukari Bhasha on the writer or copy-writer of the text. These influences can be marked and separated as they are most prominent when two characters have been shown talking to each other. But when such instances are located in the description by the author then we can say with confidence that the two forms are in free variation and the new form is more acceptable for preparing the phonology.

Keeping in view the above facts and also the symbols used in Gurmukhi script, we have to be careful while ignoring any symbol about which we are not sure of its phonetic and phonemic reality. For instance  $\text{ॐ}$  ,  $\text{ॐ}$  ,  $\text{ॐ}$  ,  $\text{ॐ}$  ,  $\text{ॐ}$  symbols are only to transcribe tonal syllables. So we can leave them, and we can presume that at their place, tones were there. It would be very difficult to decide in such a way about '  $\text{ॐ}$  , [h] sound because in present Panjabi, it is distributed in a very irregular way. In some of the dialects of Panjabi, it is there in some position and in others it may in some other position and absent in still other. So not to be so sure of it, we are going to

have it as an independent phoneme as and where it occurs in the text.

As regards  $\bar{\text{b}}$ ,  $\bar{\text{b}}$ ,  $\bar{\text{l}}$ ,  $\bar{\text{l}}$  phonemes, we know that in Gurmukhi script there is no symbol to differentiate between the two, and hence we should not expect to have the two symbols from the Puratan Janamsakhi. This is why we have to have only one 'l', that is lateral (dental) which is transcribed as ' $\bar{\text{b}}$ ' in the Gurmukhi script.

In the text of the Janamsakhi, we have to take into consideration from the Gurmukhi characters the number of the phonemes. Gurmukhi script is designed according to the old traditional Indian scriptology which has been according to the articulatory characteristics of the speech sound. So if we consider every character of the script equal to a phoneme we may not be going astray in finding the phonological units of the language of the Janamsakhi. While doing this one has to be bit careful while dealing with the series  $\bar{\text{b}}$  bh,  $\bar{\text{b}}$  dh,  $\bar{\text{b}}$  dh,  $\bar{\text{b}}$  jh,  $\bar{\text{b}}$  gh which is being used only to express tones of Panjabi. We cannot take them as a series of voiced aspirates phonemes just as found in Hindi. Because it was long ago when the tonal development took place in Panjabi, and all the voiced aspirates were replaced by the tonal system in the language. To this characteristic of Panjabi T. Grahame Bailey calls as "disliking of aspiration in Panjabi". That is why we have

to posit tones for bh, dh, ḍh, jh, gh.

Keeping in view the above facts, we give below the phonemic inventory of the language of Janamsakhi.

1. Phonemic inventory

1. <u>Stops</u>	Non-Vocalic Phonemes				
	<u>Labial</u>	<u>Dental</u>	<u>Retroflex</u>	<u>Palatal</u>	<u>Velar</u>
i) <u>Voiceless un aspirated</u>	ᵀ p	ᵀ t	ᵀ ṭ	ᵀ c	ᵀ k
ii) <u>Voiceless aspirated</u>	ᵀ ph	ᵀ th	ᵀ ṭh	ᵀ ch	ᵀ kh
iii) <u>Voiced un aspirated</u>	ᵀ b	ᵀ d	ᵀ ḍ	ᵀ j	ᵀ g
2. <u>Nasals</u>	ᵀ m	ᵀ n	ᵀ ṇ	-	ᵀ ŋ
3. <u>Fricatives</u>	-	ᵀ s	-	-	ᵀ h
4. <u>Laterals</u>	-	ᵀ l	-	-	-
5. <u>Trills</u>	-	ᵀ r	-	-	-
6. <u>Flapped</u>	-	-	ᵀ ɾ	-	-
7. <u>Semi-vowels</u>	ᵀ w	-	-	ᵀ y	-
8. <u>Tones</u>	\ /				
9. <u>Nasalisation</u>	/ ɾ /				

1-2 Consonants

From this inventory we find that there are fifteen stop consonants having three series : voiceless un aspirated, voiceless aspirated, voiced un aspirated. They are produced

from five places : Labial, Dental, Retroflex, Palatal, Velar. Here we have to mention a fact, that is, whether retroflex denotes a point of articulation or a manner of articulation. In this respect, it can be said that it is a manner of articulation. But keeping in view the traditional pattern of description used by various scholars we have taken it as equivalent to point of articulation which fact may not be scientifically true as these retroflex sounds can be produced from anywhere between the dental and prevelar position. The significant role is played here not by the place of articulation but by the manner of articulation.

There are four nasals but velar nasal  $\bar{\eta}$  / ŋ / may be in complementary distribution with the dental  $\bar{\eta}$  / n / as it is predictable in modern Panjabi. In the text, there is only one word in which (  $\bar{\eta}$  ) / ŋ / occurs. Nothing more can be said about it. There are two fricatives : Dental  $\bar{h}$  / s / and velar  $\bar{h}$  / h /. As regards the point of articulation of  $\bar{h}$  / h /, we have placed  $\bar{h}$  / h / under velars just according to tradition. In reality, the point of articulation for  $\bar{h}$  / h / is not fixed. There is one trill  $\bar{r}$  / r / and one flap  $\bar{r}$  / r̥ /, two semi-vowels :  $\bar{y}$  / y / and  $\bar{w}$  / w /.

There are three tones : level, low and high. Only low ( \ ) and high ( / ) are marked. The level tone is not marked in the transcription as the absence of the two would mean level tone. Phonemic nasalisation is there but it occurs only on long vowels not followed by other nasals and that too mostly in the final position. A short description of the individual consonants is given below :

u / p / is bi-labial voiceless unaspirated stop.

/ पिआला piAla/ 'Cup, goblet' / टोपी topi/ 'hat, cap'  
/ दीप dip/ 'continent'

उ / t / is an apico-dental unaspirated voiceless stop.

/ तुखारी tUkhari/ 'a rāga' / हुसूरत sultan/ 'king'  
/ पत्र pat/ 'leaves, foliage'

ट / ṭ / is voiceless unaspirated retroflex stop.

/ टोपी ṭopi/ 'hat, cap' / टटोहर ṭṭiher/ 'Name of a Sadhu'  
/ कष्ट kEṣṭ / 'difficulty, agony'

च / c / is voiceless unaspirated Palatal stop.

/ चुँड़ा cūlla/ 'hearth' / चर्चा cERca/ 'discussion'  
/ चिह्न wic/ In (Post.P. )

क / k / is voiceless unaspirated velar stop.

/ कगदु kagdu/ 'paper' / कर्की cEKiá/ 'grinding machines'  
/ बालक balek/ 'boy, child'

फ / Ph / is voiceless aspirated bi-labial stop.

/ फेरिद phErid/ 'a famous sufi poet' / कपही Kaphi/ A verse form  
/ हरफ herph / 'word, words'

थ / th / is an apico-dental voiceless aspirated stop.

/ थाँ थाँ/ 'place' / सुथँ sūthan/ 'place'  
/ हँथ hEtth/ 'hand'

\* [E is for अ]



ਠ / th / is voiceless aspirated retroflex stop.

/ ਠੰਡ ਠੰਡg/ 'bandits' / ਠੰਡੀਆਂ kothriā/ 'cells,  
apartments' / ਠਾਂਡ kath / 'wood, dry log'

ਚ / ch / is voiceless aspirated palatal stop.

/ ਚੁਰੀ churi / 'razor, knife' / ਚਿੱਠ ਲੇਚਨ / 'traits,  
characteristics' / ਕਿੱਛ kich/ 'some, something'

ਖ / kh / is voiceless aspirated velar stop.

/ਖੁਦਾਇ khudai/ 'Almighty, God' / ਖੜ ਖੜ ਪੇਖਾ/ 'fan'  
/ਸਿਖ sikh/ 'follower', 'true', 'devout'

ਬ / b / is bi-labial voiced unaspirated stop.

/ਬਰਸ bers/ 'year, years' / ਸੁੱਬਾ sūba/ 'morning'  
/ਕੁਟੰਬ kutēmb/ 'family'

ਦ / d / is an apico-dental voiced unaspirated stop.

/ਦੁਨੀਆ ਦੁਨਿਆ/ 'world' / ਨਦੀ nēdi/ 'stream', 'rivulet'  
/ਤਦ tēd/ 'then'

ਠ / ṭ / is voiced unaspirated retroflex stop.

/ਠਮੁ ਠਮੁ/ 'a low caste among muslims'  
/ਆਸਾਡਾ Esada/ 'our, ours' (Poss. Adj.) / ਠੋਡ ਠੋਡ/ 'release, free'

ਜ / j / is voiced unaspirated palatal stop.

/ਜਵਾਬ jēwab/ 'answer', /ਜਜਾਇ sējai/ 'punishment'  
/ਜਹਾਜ jēhaj/ 'ship'

ਗ / g / is voiced unaspirated velar stop.

- / ਗੁਣ gUn/ 'quality, trait'      / ਮੁਸਲ ਮੁਸਲ/ 'a muslim clan'  
 / ਠਾਂ ਠਾਂ/ 'bandits'

ਮ / m / is bi-labial nasal.

- / ਮਾਲੀ mali/ 'gardner'      / ਕਮਾਈ kEmai/ 'livelihood', 'earning'  
 / ਸਮ ਸਮ/ 'evening'

ਨ / n / is an apico-dental nasal.

- / ਨਾਨਕ nanak/ 'Guru nanak'      / ਜਨਾਵਰ jEnawar/ 'animals'  
 / ਮਨ ਮਨ/ 'mind'

ੜ / ṛ / is retroflex nasal and occurs only medially and finally.

- / ਕੜਾੜ kark/ 'wheat'      / ਲੁੜ ਲੁੜ/ 'salt'

ਙ / ŋ / is velar nasal and occurs only medially. It does not show initial and final occurrence. In the modern Panjabi it is in complementary distribution with / n /. In this text it occurs only in one word.

- / ਕੰਞੜਾ ਕੰਞੜਾ/ ' Name of a village'

ਸ / s / is an apico-dental sibilant.

- / ਸਚੁ saku/ 'truth'      / ਰਸੋਈ rasoī/ 'kitchen'  
 / ਜਿਸ ਜਿਸ/ 'who'

ਹ / h / is voiceless fricative and the place of articulation is conditioned by the following vowel.

/ ਹਾਠੀ hathi/ 'elephant'      / ਕੁਹਾਰ luhar/ 'blacksmith'  
/ ਸੁਬਾਹ subah/ 'morning'

ਠ / l / is an apico-dental lateral.

/ ਲੋਹਾ loha/ 'iron'                      / ਕਾਲਾ kala/ 'black'  
/ ਕਾਲ kal/ 'end'

ਰ / r / is an apico-dental trill.

/ ਰਾਵੀ rawi/ 'name of a river'      / ਨਿਰਤਿ nirti/ 'dance'  
/ ਘਰ k`Er/ 'house, home'

ੜ / r̥ / is retroflex flap and occurs only medially and finally.

/ ਲੜਕਾ lɛrka/ 'boy'                      / ਬੜਾ bɛr/ 'banyan tree'  
/ ਖੜਕਾ khɛrɛr/ 'name of a savage tribe of the Rachna Duab',  
'A village near Chandigarh, now Tehsil'.

ਯ / y / is palatal semi-vowel and occurs only initially and medially.

/ ਯਾਰਾਂ yarā/ 'friends'                      / ਹੋਯਾ hoya/ 'be' (P.P.)

ਵ / w / is bi-labial semi-vowel.

/ ਵਧਾਈ wəd`ai/ 'congratulations'      / ਦੇਵਤਾ dewta/ 'god'  
/ ਤਦ tɛw/ 'then'

### 1.3 Consonant contrast

For showing the contrasts of various phonemes, mostly minimal pairs have been taken. But due to the limited text, if such pairs are not available, then sub-minimal pairs have been used for the purpose.

All consonants (with minor variations) occur initially, medially and finally.  $\text{ॱ}$  ,  $\text{ॲ}$  ,  $\text{ॳ}$  /  $\text{n}$  ,  $\text{᳚}$  ,  $\text{᳚}$  / do not occur initially.  $\text{᳚}$  /  $\text{᳚}$  / occurs only medially.

#### (1) Voiceless and Voiced stops

/ p b /	/ pa᳚i/	ਪਾਣੀ	water	/ ba᳚i/	ਬਾਣੀ	religious poetry
	/ pi᳚r/	ਪੀਰ	religious personage	/ bi᳚r /	ਬੀਰ	brave man
	/ pa᳚t/	ਪਾਤ	leaves, foliage	/ ba᳚t /	ਬਾਤ	matter, talk
/ t d /	/ tu᳚ d /	ਤੂੰ	you	/ du᳚ d /	ਦੂੰ	milk
	/ mo᳚ti /	ਮੋਤੀ	diamond	/ mo᳚di /	ਮੋਦੀ	storekeeper
	/ ba᳚t /	ਬਾਤ	matter, talk	/ ba᳚d /	ਬਾਦ	bad feeling or action
/ ṭ ḍ /	/ to᳚pi /	ਟੋਪੀ	hat, cap	/ do᳚ri /	ਡੋਰੀ	rope; fame
	/ bu᳚te /	ਬੂਟੇ	plants	/ bu᳚de /	ਬੂਠੇ	drowned
	/ p̣e᳚ṭ /	ਪੈਂਟ	at/once	/ p̣e᳚᳚᳚ /	ਪੰਡ	bundle
/ c j /	/ ce᳚lda /	ਚਲੋ	go, move	/ je᳚lda /	ਜਲੋ	burning
	/ ca᳚h /	ਚਾਹ	will, order, wish	/ ja᳚h /	ਜਾਹ	go away
	/ ki᳚ca᳚ /	ਕੀਜੋ	do, prove	/ ki᳚ja᳚ /	ਕੀਜੋ	do, order

/ k g /	/ kEli/	ਕਲੀ	kaljug	/ gEli /	ਗਲੀ	street, lane
	/ kEli /	ਕਲਿ	kaljug	/ gEli /	ਗਲਿ	matter, talk
	/ kIa /	ਕਿਆ	what	/ gIa /	ਗਿਆ	went (P.P. go)
	/ kEi /	ਕਈ	many	/ gEi /	ਗਈ	went (P.P. go)
	/ Ekæ /	ਏਕੀ	near the plant Ek	/ Egæ /	ਏਕੀ	further

(ii) Unaspirated and Aspirate stops

/ p ph/	/ pEi /	ਪੈ	unit of time	/ phei /	ਪੈ	fruit
	/ dipki /	ਦੀਪਕੀ	a rāga	/ mUphti /	ਮੁਫਤੀ	judge
	/ kEIp /	ਕਠਪ	to say	/ hErph/	ਹਰਫ	word
/ t th/	/ tai /	ਤਈ	for	/ thai /	ਥਈ	places
	/ kati /	ਕਾਤੀ	pair of scissors	/ hathi /	ਹਾਥੀ	elephant
	/ jati /	ਜਾਤਿ	caste	/ hathi /	ਹਾਥਿ	hand
	/ sEt /	ਸਤ	seven	/ hEth /	ਹਥ	hand
/ ṭ tḥ/	/ mitæ /	ਮਿਟੈ	end, finish	/ mithæ /	ਮਿਠੈ	mian mitha, A Muslim Saint
	/ beti /	ਬੇਟੀ	daughter	/ mUthi /	ਮੁਠੀ	fist
	/ khEtæ /	ਖਟੈ	sour	/ kUtha /	ਕੁਠਾ	killed
	/ uṭ /	ਉਟ	camel	/ c'uth /	ਚੁਠ	lies
/ c ch /	/ cEnIa/	ਚਣਿਆ	gram	/ chenIa /	ਚਣਿਆ	purified
	/ cEli /	ਚਲਿ	go, move	/ chEli /	ਚਲਿ	hoodwink
	/ khecri/	ਖੇਚਰੀ	light joke,	/ wEcheri /	ਵੇਚਰੀ	filly she-calf
	/ wEcEn/	ਵਚਨ	harassment words	/ lEchEn /	ਲਚਣ	traits, characteristics
	/ wic/	ਚਿ	in	/ wich /	ਚਿ	spread

/ k kh /	/ kElā /	ਕਲਾ	art	/ khElā /	ਖਲਾ	stand (P.P.)
	/ kos /	ਕੋਸ	a unit of distance	/ khos /	ਖੋਸ	snatch away
	/ tīlEkU /	ਤਿਲਕੁ	a sign, symbol	/ bīrkh /	ਬਿਰਖ	a tree, trees
	/ hEkU /	ਹੱਕੁ	right	/ lEkh /	ਲਖ	a lakh
	/ hīk /	ਹਿੱਕ	'one'	/ līkh /	ਲਿਖ	write

(iii) Dentals and Retroflexes

/ ṭ ṭ /	/ tor /	ਤੋਰ	break; cast away	/ ṭolI /	ਟੋਲਿ	find, search
	/ mItI /	ਮਿਤੀ	date	/ mIṭI /	ਮਿਟਿ	end (P.P)
	/ jat /	ਜਾਤ	caste	/ jaṭ /	ਜਾਟ	a caste
/ tḥ tḥ /	/ mIṭhIā /	ਮਿਠਿਆ	which did not come true	/ mIṭhIā /	ਮਿਠਿਆ	Oh Mian Mitha
	/ mEthi /	ਮਠੀ	decided	/ mUthi /	ਮੁਠੀ	fist
	/ lEtha /	ਲਠਾ	set down	/ pEtha /	ਪਠਾ	a leaf, smallest part
/ ḍ ḍ /	/ ḍErI /	ਦਰਿ	door	/ ḍErI /	ਦਰਿ	fear
	/ deḳhā /	ਦੇਖ	let me see	/ deḳhā /	ਦੇਖ	see, hear
	/ ḅEndI /	ਬੰਦਿ	prison, captivity	/ kḥEnḍ /	ਖੰਡ	direction, side
/ ṇ ṇ /	/ ṇ / does not occur in the initial position whereas / n / occurs .					
	/ nEgEr /	ਨਗਰ	village	/ nEdi /	ਨਦੀ	stream
	/ khani /	ਖਾਨਿ	a title of Muslims	/ khani /	ਖਾਣਿ	food to eat
	/ mEn /	ਮਨ	mind	/ mEn /	ਮਣ	maund ( a unit of wt. )

/ r r /	/ r / does not occur in the initial position.					
	/rup /	ਰੂਪ	beauty	/ rawl /	ਰਾਹੀ	name of a river
	/ pEri /	ਪਰੀ	(V) has	/ pEri /	ਪਰੀ	do not care
	/ cErai /	ਚਰਾਇ	graze	/ cErai /	ਚਰਾਇ	make, put, apply
	/ wari /	ਵਾਰਿ	outside, outer	/ wari /	ਵਾਰਿ	hedge
/ s ch /	/ sut /	ਸੁਟ	throw away	/ chut /	ਚੁਟ	abandon, leave
	/ sEtI /	ਸਟਿ	throw away	/ chEdI /	ਚਡਿ	leave behind
	/ kIs /	ਕਿਸ	whose	/ kIch /	ਕਿਛ	something, some
/ s h /	/ sEnI /	ਸਨਿ	were (Aux.)	/ hEnI /	ਹਨਿ	are (Aux.)
	/ sEdI /	ਸਦਿ	call	/ hEdI /	ਹਦਿ	boundary, limit
	/ sEU /	ਸਉ	hundred	/ hEU /	ਹਉ	are (Aux.)
	/ desI /	ਦੇਸ਼ਿ	country	/ dehI /	ਦੇਹਿ	(V) leave
	/ asa /	ਅਸਾ	a country	/ aha /	ਅਹਾ	used to

## 1.4 Distribution of consonants

### (1) Initial consonant clusters

Initially only the following consonant clusters are found in the Puratan Janam Sakhi :

#### (a) Labials + r ccvc(c)(v)

/ p r /	/ prdes /	पुदेस	Foreign country, new land
	/ pratkal /	पुउकाल	morning, dawn
	/ prithmi /	पिथमी	earth
/ b r /	/ brāmen /	ब्राम्ह	a brahmin, a caste of hindus
	/ bramēn /	ब्राम्ह	a brahmin, a caste of hindus
	/ brīhēmdesū /	बिहमदसु	name of a fakir
/ bh r /	/ prēresēt /	भ्रसट	soil, spoil, make unclean

#### (b) Dentals + r

/ t r /	/ trēikal /	त्रेकाल	evening
	/ tripēt /	त्रिपट	(be) satisfy
	/ trimēt /	त्रिमट	woman, wife
/ d r /	/ drīsti /	द्रिस्टी	sight, eye-sight, view
/ s r /	/ sri /	श्री	respectful address, an honour, a title

#### (c) Velars + r

/ g r /	/ grēh /	ग्रह	house, home
	/ grēsti /	ग्रसती	family-man, worldly man
	/ grīhi /	ग्रिही	worldly man, naive

The above initial clusters may be due to the



traditional spellings or may be due to the influence of some Panjabi dialect or the influence of old classical Sanskrit on the style of the writer of the Puratan Janamsakhi. In some of the modern writings of Panjabi language, this cluster is seen again. It may be due to the influence of Sanskrit terminology which has been borrowed in the recent twenty years.

(ii) Medial consonant clusters

In the Panjabi language, medial and final consonant clusters can be broadly divided into two classes :

(i) c v c c	(ii) c v c c
1 1	1 2

In class (i) we find the clustering of identical phonemes such as :

ਖੱਤਰੀ / <sup>ਖ</sup>khsttri / a caste

In class (ii) we find the clustering of unidentical phonemes such as :

ਲਕਰੀ / lekri / log of wood      ਸ਼ਬਦ / <sup>ਸ</sup>shbd / poetic composition

Class (i) clusters may be called as clustering of geminates. Consonant clusters of geminates are found in modern Panjabi. It is indicated in the Gurmukhi script by the use of 'ਖੱ' ( ਖ ) . This phenomena can also be seen in the text of the Puratan Janamsakhi. With the

exceptions of  $\bar{h}$  / h / ,  $\bar{n}$  / n / and  $\bar{r}$  / r / , nearly all consonants can occur as geminates.

From the text of Janamsakhi, it is not possible to distinguish between geminated and non-geminated consonants. In some cases, we find /  $\bar{v}$  / sign which means that the following consonant is geminated. But in so many cases it is not found written even though we expect it to be there. Thus we can conclude that gemination is there but it was not transcribed consistently in the text. A few instances of such inconsistent transcription of gemination are given below :

/ c c /	/ bEcca /	ਬੱਚਾ	child	/ bEca /	ਬੱਚਾ	child
/ j j /	/ Ejj /	ਜੀ	to-day	/ Ej /	ਜੀ	to-day
/ ṭ ṭh /	/ ḍiṭtha /	ਦਿੱਤਾ	saw	/ ḍiṭha /	ਦਿੱਤਾ	saw
/ k kh /	/ p̣'Uḳkha /	ਪੁੱਕਾ	hungry	/ p̣'Uḳha /	ਪੁੱਕਾ	hungry
/ g g /	/ thEgg /	ਠੱਗ	bandits	/ thEg /	ਠੱਗ	bandits

It is only due to the carelessness of the writer or some writing tradition that geminated consonants could be found not written in clear systematic way. But one can surly say that geminated consonants were there. In some cases, lateral and nasal geminates can, however, be distinguished.

/ l l /	/ p̣'Eḷla /	ਪੁੱਲਾ	a caste	/ p̣'Eḷa /	ਪੁੱਲਾ	good, fine
/ m m /	/ ḳEṃṃ /	ਕੰਮ	work, job duty	/ ḳEṃ /	ਕੰਮ	less- questioning
/ n n /	/ ṃEṇn /	ਮੰਨ	(V) agree	/ ṃEṇ /	ਮੰਨ	(N) mind

(II) Medial clusters

(a) Stop + / l / or / r / or / ɾ /

In the Puratan JanamSakhi such clusters are available. These can be seen in the modern language also. But in between the two clustering elements a slight phonetic vowel release (which may be a marker of syllabic boundary) is heard which makes them Pseudo-clusters. The examples are :

/ p r /	/ khōpri /	ਖੋਪਰੀ	skull
/ p ɾ /	/ kēpre /	ਕਪੜੇ	clothes, garment
/ b r /	/ khēbri /	ਖਬਰੀ	news, information
/ t l /	/ kētlam /	ਕਤਲਾਮ	massacre
	/ pētliā /	ਪਤਲੀਆ	name of a pir
/ t r /	/ khētri /	ਖਤਰੀ	a caste of hindus
/ th r /	/ pēthru /	ਪਥਰੂ	stone, pebble
/ d r /	/ nēdri /	ਨਦਰੀ	sight, eye-sight
/ d l /	/ bēdli /	ਬਦਲੀ	strip of a cloud
/ ṭ l /	/ kōṭle /	ਕੋਟਲੇ	name of a place
/ ṭ ɾ /	/ hētṛi /	ਹਟਰੀ	name of the residence of a nath yogi
/ c r /	/ khēc̣ri /	ਖੋਚਰੀ	light joke, harassment
/ ch l /	/ mēchli /	ਮਛਲੀ	fish
/ j l /	/ mēj̣ḷeṣi /	ਮਜਲੀਸ	converse, discuss
/ k r /	/ cākri /	ਕਾਕਰੀ	service
	/ tēkri /	ਤਕਰੀ	balance
	/ tḥikriā /	ਠੀਕਰੀਆ	pieces of a broken pitcher

/ k r /	/ lēkri /	लकड़ी	wood, log of wood
	/ t̥ŭkre /	टुकड़े	meals (colloquial)
/ g r /	/ nēgri /	नगरी	village

## (b) Clusters of three consonants

They always occur in the intervocalic position.

This cluster generally consists of :

Nasal + stop, lateral or flap

/ n t r /	/ mēntrā /	मंत्रा	incantations
/ n d r /	/ pēndrā /	पंद्रह	fifteen
	/ īndriā /	इन्द्रिया	five senses
/ n g l /	/ pransāngli /	प्रसांगली	a poetic work
/ n g r /	/ pēngri /	पेंगरी	a symbol

(III) Medial clusters in compounds

The type of clusters that are not allowed to occur in the above-given combinations, occur in compound words. These clusters are intercepted by internal open juncture, though without any vocalic phoneme. There is no rigidity about their intervocalic combination. The examples are :

/ roj-nāwā /	रोजनावा	daily accounts
/ hēt-wānie /	हटवाणी	shopkeeper
/ t̥ Erm-sāla /	तरमसाला	common place for general gatherings
/ jal-bēndi /	जालबंदी	nets, snares

/ p̄EnjEn-harU	ਜੈਨਕਾਰੁ	redeemer, saviour
/ iLEm-wan /	ਦਿਨਮਦਾਨ	scholar, who knows much
/ phIkEr-wan /	ਭਿਰਵਦਾਨ	sorrowful, thoughtful

### (iii) Final consonant clusters

(a) Normally clusters occur after class I vowels.

(b) In the final position, the clusters of two consonants also occur. Structurally any consonant can occur as first or second member in a cluster but  $\bar{r}$  /  $\bar{r}$  / does not occur as first member in a syllable.

#### I Stop + Stop

/ p t /	/ gŪpt /	ਗੁਪਤ	secret
/ b t /	/ kItābt /	ਕਿਤਾਬਤ	letter
/ b d /	/ sĒbd /	ਸਬਦ	hymn, word, poetic composition
/ j b /	/ gĒjb /	ਗਜਬ	rage, wrath
/ k t /	/ hEkikt /	ਹਕੀਕਤ	fact, reality
/ kh t /	/ tĒkht /	ਤਖਤ	throne
	/ bĒdbĒkht /	ਬਦਬਖਤ	an unlucky fellow
/ g t /	/ p̄Ēgt /	ਪਗਤ	devotee
	/ jĒgt /	ਜਗਤ	world

II /r/ + Stop or fricative or nasal

/ r ph /	/ tērph /	ਤਰਫ	direction, side
	/ hērph /	ਹਰਫ	word
/ r t /	/ wērt /	ਵਰਤ	fast
	/ kīrt /	ਕਿਰਤ	manual labour, earning
/ r d /	/ mērd /	ਮਰਦ	man
/ r th /	/ pārmārth /	ਪਰਮਾਰਥ	analysis, commentary
/ r k /	/ nērk /	ਨਰਕ	hell, hades
/ r k h /	/ gōrkh /	ਗੋਰਖ	a nath yogi of repute
	/ bīrkh /	ਬਿਰਖ	tree
	/ pūrkh /	ਪੂਰਖ	man, Almighty
/ r s /	/ bērs /	ਬਰਸ	year, years
/ r m /	/ kērm /	ਕਰਮ	doings, work, job, duty
/ r n /	/ purn /	ਪੂਰਨ	complete, whole

III Nasal + Stop

/ n t /	/ mēhēnt /	ਮਹੰਤ	religious head
/ n d /	/ bēnd /	ਬੰਦ	close, closed, prison
	/ cēnd /	ਚੰਦ	moon
/ n ḍ /	/ pēṅḍ /	ਪੈਂਡ	bundle
	/ khēṅḍ /	ਖੰਡ	direction, side
/ n c /	/ pēnc /	ਪੰਚ	five
/ n g /	/ rēng /	ਰੰਗ	colour
	/ tīlēng /	ਤਿਲੰਗ	a rāga

/ p̣ḥṅ /	ਪੰਙ	an intoxicant
/ kEṅ /	ਕੰਙ	structure of bones
/ ṅ /	ਙ	organ, part of body

IV /ṛ/ + Stop or nasal

/ ṛ k /	/ p̣ḥrk /	ਪੜਕ	lustre
	/ ṛk /	ਝੜਕ	end, at last
/ ṛ n /	/ p̣ḥrn /	ਪੜਨ	read, to read, study

V /s/ + Stop

/ s ṭ /	/ gōsṭ /	ਗੋਸਟ	dialogue, conversation
/ s t /	/ ḍEst /	ਦਸਤ	kiss hands

VI /l/ + stop

/ l kh /	/ m̄lkh /	ਮੁਲਖ	country
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## chapter 2.

VOWELS

There are following ten vowel phonemes in the language of Puratan Janamsakhi.

	<u>Front</u>	<u>Back</u>
High	ੴ /i/, ਈ /i/	ਊ /u/, ਊ /u/
Mid	ਏ /e/	ਓ /o/
Low	ਐ /æ/	ਏ /ɛ/, ਐ /ɛ/ (ੳ) ਐ /a/

These vowels are produced by keeping three distinctive tongue heights : High, Mid, Low. They are articulated from two positions : Frontal and back.

Frontal : ੴ /i/, ਈ /i/, ਏ /e/, ਐ /æ/

Back : ਏ /ɛ/, ਐ /ɛ/, ਊ /u/, ਊ /u/, ਓ /o/, ਐ /a/

From the lip position again they can be grouped into two classes :

Rounded : ਊ /u/, ਊ /u/, ਓ /o/, ਐ /a/

Unrounded : ੴ /i/, ਈ /i/, ਏ /e/, ਐ /æ/, ਏ /ɛ/, ਐ /ɛ/

There are two significant vowel lengths : short and long. There are three short vowels viz. ਏ /ɛ/, ੴ /i/, ਊ /u/, and the rest of seven are long.



In the Puratan JanamSakhi, all these vowels show a bit different pattern which may not be in conformity with the modern Panjabi vowel system. In the text of the Puratan JanamSakhi, the long and short vowels can occur initially, medially and finally. But in modern Panjabi, long vowels do not show any restrictions in their occurrence whereas short vowels occur only initially and medially. From the study of the text of the JanamSakhi we also find that short vowels do not show any contrast in the final position. It means that the copyists or the writers of JanamSakhis only followed traditional spellings due to which they had to show in writing old forms. This fact can be verified from the text itself wherein we find different spellings of the same word. It might be due to some dialectal or colloquial influences :

1.	ਖਾਨ	ਖਾਨਿ	ਖਾਨੁ	
	Khan	KhanI	KhanU (A title of Muslims)	
2.	ਕੈਲ੍ਯੁਗ	ਕੈਲ੍ਯੁਗ	ਕੈਲ੍ਯੁਗੁ	ਕੈਲ੍ਯੁਗ
	keIjUg	keIjUg	keIjUgU	kaIjug
3.	ਹੈਨ	ਹੈਨਿ	ਹੈਨਿ	ਹੈਨਿ
	hEn	hEnI	heenI	hInI are
4.	ਚੈਲ	ਚੈਲ	ਚੈਲਿ	ਚੈਲਿ
	ceI	ceII	ceII	calU go away
5.	ਲੈ	ਲੈ	ਲੈਉ	ਲੈਇ
	le	læ	leU	leI
		ਲੈਇ	ਲੈਉ	
		lehI	leHU	get ,take ,catch

6.	आओ	आओ	आओ	
	ao	au	awhU	come on, come hither, you are welcomed
7.	करै	करै	करै	
	kEro	kErEU	kErhU	do, please do

### 2.1 The Phonetic description of Vowel Phonemes

ई /i/ is high front unrounded vowel and occurs initially, medially and finally.

/ इमरी Istri/ 'woman', wife / सिरु sirU/ 'head'  
/ दुआई duai/ 'blessing'

In the final position it does not show any contrast.

/ हथ heth/ 'hand' / हथि hethI/ 'hand'  
/ सँसार s'nsar / 'world' / सँसारी s'nsari/ 'world'

ए /e/ is high front unrounded vowel and occurs initially, medially and finally.

/ इमान iman/ 'morals' / सरीरु s'rirU/ 'body'  
/ टोपी topi/ 'hat, cap'

ऐ /e/ is mid front unrounded vowel; occurs initially, medially and finally.

/ ऐक ek/ 'one' / देसु desU/ 'land', country  
/ बेटे bete/ 'son', 'sons'



ॐ /u/ is high back rounded short vowel; occurs initially, medially and finally.

/ उ॒ठ॑    Uth/ 'camel'                      / फु॒ल॑    phul/ 'flower'  
/ ठा॒उ॑    naU/ 'name'

In the Puratan JanamSakhi, it occurs often in the final position but does not show any contrast.

/ घर॑    k`Er/ 'house'                      / घरु॑    k`ErU/ 'house'  
/ मन॑    mEn/ 'mind'                      / मनु॑    mEnU/ 'mind'

ॐ /u/ is high back strongly rounded long vowel and occurs initially, medially and finally. Initially its occurrence is less as compared to other positions.

/ उ॒हा॑    uha/ 'there'                      / खु॒ही॑    khuhi / 'small well'  
/ ह॒सु॑    hEsu/ 'name of a person'

## 2.2 Vowel contrast

The short vowels  $\text{ਐ} /e/$ ,  $\text{ਇ} /i/$ ,  $\text{ਉ} /u/$  do not show any contrast in the final position. Due to the limitations of the text, sub-minimal pairs have been picked up, wherever necessary, for showing the contrast.

$\text{ਐ} /e/$  :  $\text{ਐ} /a/$

### Initial positions

$/Eai/$	ਐਸੀ	we	$/ahi/$	ਐਸੀ	Is (Aux.)
$/Eani/$	ਐਸਣਿ	were (Aux.)	$/asni/$	ਐਸਣਿ	'austere posture'

### Medial positions

$/rEhi/$	ਰਏ	stay	$/rahi/$	ਰਏ	way
$/rEti/$	ਰਤੀ	a little, a bit	$/rati/$	ਰਤੀ	at the time of night

Finally they do not show any contrast.

$/jE/$	ਜੀਏ	creatures	:	$/jia/$	ਜੀਏ	creatures
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$\text{ਇ} /i/$  :  $\text{ਈ} /i/$

### Initial positions

$/Istri/$	ਇਸਤਰੀ	women	-
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### Medial positions

$/kiɾi/$	ਕਿਰੀ	town, locality, area	$/kiɾi/$	ਕਿਰੀ	ants
$/jiu/$	ਜਿਊ	as	$/jiu/$	ਜਿਊ	may live, oh sir

ॐ /u/ : ॐ /u/

Initial positions

/Us/	ॐ	him, his	/uhá/	ॐ†	there, that side
/ut̪h/	ॐठ	go away, get up	/ut̪/	ॐट	camel

Medial positions

/lun/	ॐ	cut, reap	/lun/	ॐ	salt
/surtI/	ॐरुति	consciousness, awareness, idea	/surtI/	ॐरुति	figure, image, expression

ॐ /e/ : ॐ /æ/

Initial positions

/es/	ॐ	this	/æsa/	ॐ	such, like this
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Medial positions

/bed/	ॐ	vedas	/væd /	ॐ	physician
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Final positions

/tike/	ॐ	mark, sign	/tikæ/	ॐ	stop, take rest
/pɛrɛ/	ॐ	learned (men)	/pɛræ/	ॐ	reading
/the/	ॐ	were (Aux.)	/thæ/	ॐ	by, from (Post P.)

In some of the particular classes of words the final opposition between /e/ and /æ/ is neutralised. It is due to the dialectal influence on the writer of the Janamsakhi.

Such examples are :

/mEthe/	ਮਥੈ	(on)forehead	/mEthæ/	ਮਥੈ	(on) forehead
/mErdane/	ਮਰਦਾਨੈ	merdana	/mErdanæ/	ਮਰਦਾਨੈ	merdana
/kise/	ਕਿਸੈ	somebody	/kissæ/	ਕਿਸੈ	somebody
/ithe/	ਇਥੈ	here	/ithæ/	ਇਥੈ	here
/khawe/	ਖਾਵੈ	take, eat	/khawæ/	ਖਾਵੈ	take, eat
/nikle/	ਨਿਕਲੈ	came up, reached	/niklæ/	ਨਿਕਲੈ	came up, reached
/rEwe/	ਰਵੈ	moved	/rEwæ/	ਰਵੈ	moved

ਊ /o/ : ਊ /ɔ/

Initial positions

/Eʊ/ ਐਊਰ somebody else, anybody else

Medial positions

/kop/ ਕੋਪ wrath      /kɔn/ ਕੋਟ who, what

Final positions

/sEʊ/ ਸੋਊ hundred      ਰੋਊ /kEʊ/ ਕੋ (Post. Pos.)

ਐ /E/ : ਏ /e/

Initial positions

/En/ ਐਨ a negative suffix,      /en/ ਏਨ he, they  
wrong

/Ek/ ਏਕ name of a plant      /ek/ ਏਕ one

Medial positions

/sEwa/	सर्व	one and a quarter	/sewa/	सेवा	services
/lEkʰ/	लक्ष	lakh	/lekh/	लैख	fortune
/pEʃI/	भेजि	run away	/peʃI/	पेजि	send

The occurrence of /E/ in the final position is very rare. Thus in this position, it does not show any contrast.

अ /a/ : ऐ /æ/Initial positions

/asa/	असा	name of a country	/æsa/	ऐसा	like this
-------	-----	----------------------	-------	-----	-----------

Medial positions

/kasa/	कासा	cup, goblet	/kæsa/	कैसा	of what type
/jasi/	जासी	may go	/jæsi/	जैसी	(f)of what type

Final positions

/mEna/	मना	persuade	/mæna/	मनै	agree
/riha/	रिहा	took rest; continued	/rihæ/	रिहै	stayed, stopped

उ /u/ : ओ /o/Initial positions

/Uthe/	उठे	got up	/othe/	ओठे	there
--------	-----	--------	--------	-----	-------



Medial positions

/jurI/	ਜੁੜਿ	gathered, available	/jorI/	ਜੋੜਿ	folded (hands)
/tut/	ਤੁਟ	broke away	/torI/	ਤੋੜਿ	disentangle

ਇ /i/ : ਏ /e/Initial positions

/itu/	ਇਤੁ	this	/eku/	ਏਕੁ	one
-------	-----	------	-------	-----	-----

Medial positions

/mili/	ਮਿਲਿ	compress, emptied	/meli/	ਮੇਲਿ	gathered
/tikia/	ਟਿਕਿਆ	rested, stayed	/tekia/	ਟੇਕਿਆ	bade good wish
/tria/	ਤ੍ਰਿਆ	of women	/teria/	ਤੇਰਿਆਂ	yours

### 2.3 Vowel sequence

In the modern language, there are two types of vowel sequences i.e. short + long, and long + long. There is no sequence available consisting of long + short or short + short. Long + short sequence occurs mostly in a syllable, that is why, many research scholars have taken them as diphthongs. In the Puratan Janamsakhi, it may be due to the old traditions of writing or it may be due to the old forms existing side by side. Thus some different types of patterns of occurrences are noted. The sequences we find in the Janamsakhi are :

1. Short + Short
2. Short + Long
3. Long + Short
4. Long + Long

#### 1. short + short

##### /EI/

/gEI/ ਗਏ were (aux.)

/pEI/ ਪਏ lying

##### /EU/

/sEU/ ਸੌ hundred

/hEU/ ਹਏ are (aux.)

/kEU/ ਕਏ to (Post. Pos.)

/cEU/ ਚਏ four

/IE/

/pEkriEsu/	ਪਕਰਿਆ	made for, went to
/akhIEsu/	ਅਖਿਆ	said (he)
/cUmIEsu/	ਚੁਮਿਆ	touched, fell on (feet)

/IU/

/chEdIUsu/	ਚਿੱਠਾ	he left (it)
------------	-------	--------------

/UI/

/dUI/	ਦੁਇ	both
/UI/	ਉਇ	they (Pers. Pron.)
/sUIna/	ਸੁਇਨਾ	gold

2. Short + Long/E1/

/kE1/	ਕਈ	many
/gE1/	ਗਈ	went away
/lE1/	ਲਈ	take, get, have

/Ee/

/gEe/	ਗਏ	went away
/pEe/	ਪਏ	were having
/pEe'nde/	ਪਏਂਦੇ	were applying
/pEe/	ਭਏ	became (helpless)

/Ia/

/pIala/	पिअल	cup, goblet
/pIara/	पिअर	loved one
/hEsIa/	हसिअ	laughed
/gIa/	गिअ	went away

/Iae/

/akhIae/	अखिअ	(what she)says
/pEriae/	परिअ	by reading of (which)

/Io/

/sEkIo/	सकिअ	can
/bEndIo/	बदिअ	on men.
/akhIosU/	अखिअसु	said (he)
/cUmIosU/	कुमिअसु	(he)touched, fell on
/marIosU/	मरिअसु	killed (he)

/Ua/

/mUa/	मुअ	dead
/dUa/	दुअ	prayer

/Ue/

/dUe/	दुअ	both
-------	-----	------

3. Long + Short/aI/

/mIlal/	मिळाले	to make see
/pal/	पाणे	pour, add, throw
/khal/	खाणे	eat, take

/au/

/pEraUda/	पुढापुरा	teach
/gaUde/	गावुडे	used to sing
/leau/	लेवावु	bring here
/sIropau/	सिरोपवु	a dress of honour

/IE/

/jIE/	जीव	creatures
/jIEre/	जीवरे	creatures
/UsIERU/	उसिखवु	prudent, sensible
/tElIEngae/	तलींगे	will roast
/marIEhinga/	मारींगे	will be killed

/IU/

/pIU/	पीवु	drink, take
/bIU/	बीवु	seed

/uI/

/nuI/ ਹੁਣੇ (ਹੁਣੇ) pomp and show

/eI/

/deIga/ ਦੇਣਗਾ shall give

/eU/

/leU/ ਲੈਊ take it

/æI/

/læInI/ ਲੈਣਿਨਿ would lift

/oE/

/soEhu/ ਸੋਏਹੁ ash

/oI/

/goIndwal/ ਗੋਇੰਦਵਾਲ name of a town

/hoIkæ/ ਹੋਇਕੈ after having been

/hoIga/ ਹੋਇਗਾ will be

/oU/

/kheIou/ ਖਏਊ stand

/kherou/ ਖਏਊ stand

4. Long + Long/ai/

/pErai/ ਪਏਈ somebody else's

/likhai/ ਲਿਖਈ got written

/bEtai/ ਬਏਈ got explained

	<u>/au/</u>		
/kɪthau/	ਠਿਠਾਉ	from where	
	<u>/aa/</u>		
/kɛmae/	ਕਮਾਏ	earned	
/bɪlae/	ਬੁਲਾਏ	called in, invited	
/lae/	ਲਾਏ	set one's mind	
	<u>/ao/</u>		
/ao/	ਆਉ	come on	
	<u>/ia/</u>		
/ʊsɪarʊ/	ਉਸੀਅਰੂ	prudent, sensible	
/meriá/	ਮਿਰੀਅ	mine	
/pɛriá/	ਪਰੀਅ	filled	
/diá/	ਦੀਅ	V. given; Post.Pos. of	
	<u>/ie/</u>		
/cɛlie/	ਚਲੀਏ	let us go	
/pɒlie/	ਪੋਲੀਏ	oh simpleton, naive	
/kie/	ਕੀਏ	(f)Post. Post of	
	<u>/ias/</u>		
/pɛtlias/	ਪਤਲੀਏ	the name of a pir, that pir	
/kɛrias/	ਕਰੀਏ	may do	
/cɛlias/	ਚਲੀਏ	may go, ride	

/cɛrɪæ/	ਚਰੀਏ	may ride, mount
/rɛhɪæ/	ਰਹੀਏ	may stay, may continue
	<u>/iɔ/</u>	
/aɪɔsu/	ਘਈਸੁ	was seen, found
/tɛɪwəndiɔ/	ਤਲਵੰਡੀਓ	from Talwandi
	<u>/ua/</u>	
/hua/	ਹੁਆ	V. happened, became
	<u>/ui/</u>	
/sui/	ਸੁਈ	V. gave birth N. needle
	<u>/ea/</u>	
/mɛaknɪ/	ਮਿਆਕਣਿ	raise hue and cry, bleat
	<u>/ei/</u>	
/lei/	ਲੈਈ	took it
	<u>/eo/</u>	
/mɛhadeo/	ਮਹਾਦੇਓ	name of a monk
	<u>/œa/</u>	
/mœ aknɪ/	ਮਿਆਕਣਿ	raise hue and cry, bleat
	<u>/oa/</u>	
/noa/	ਨੋਆ	became
/ɛmboɑ/	ਬੰਬੋਆ	mango-coloured
	<u>/oi/</u>	
/choi/	ਚੋਈ	same, that
/bɛhɪnoi/	ਬਹਿਣੋਈ	sister's husband
	<u>/œe/</u>	
/noe/	ਨੋਏ	V. became



Vowel sequence table

	U	W	E	ਈ	ਐ	ਐ	ਇ	ਏ	ਓ	ਊ	ਊ	ਏ	ਐ	ਓ
U	-	-	-	x	x	x	-	-	-	-	-	-	-	-
W	x	-	x	-	x	x	-	-	-	-	-	-	-	-
ਈ	x	x	-	x	-	x	x	x	-	x	-	-	-	-
ਐ	x	-	x	-	x	x	x	x	x	x	-	-	-	-
ਇ	x	x	-	x	-	-	-	x	-	x	-	-	-	-
ਏ	x	-	x	x	x	-	-	x	-	-	-	-	-	-
ਓ	x	x	x	x	x	x	-	-	-	-	-	-	-	-
ਊ	-	-	x	x	x	-	-	-	-	-	-	-	-	-
ਏ	-	-	-	x	x	-	-	-	-	-	-	-	-	-
ਐ	-	-	-	-	-	-	-	-	-	-	-	-	-	-

x indicates vowel sequence

## 2.4 Three vowel sequence

In the sequence of three vowels, following six combinations are available in the text of Puratan Janamsakhi:

1. Short + Short + Long
2. Short + Long + Short
3. Short + Long + Long
4. Long + Short + Long
5. Long + Long + Short
6. Long + Long + Long

### 1. Short + Short + Long

#### /Eia/

- |        |     |           |
|--------|-----|-----------|
| /pEia/ | ਪਇਆ | lying     |
| /gEia/ | ਗਇਆ | sat down  |
| /lEia/ | ਲਇਆ | asked for |

### 2. Short + Long + Short

#### /UaI/

- |        |      |        |
|--------|------|--------|
| /duaI/ | ਦੁਆਇ | prayer |
|--------|------|--------|

#### /IaU/

- |        |      |         |
|--------|------|---------|
| /niaU/ | ਨਿਆਉ | justice |
|--------|------|---------|

### 3. Short + Long + Long

#### /Eia/

- |         |      |                  |
|---------|------|------------------|
| /gEiA/  | ਗਈਆਂ | became fragments |
| /tEiar/ | ਤਈਆਰ | ready            |

	<u>/Eie/</u>	
/rUpEie/	रुपਈ	rupees
	<u>/Eiae/</u>	
/rUpEiae/	रुपਈ	rupees
	<u>/Iai/</u>	
/wEdIai/	दडिगई	praise, eulogy
/mithIai/	मिठिगई	sweets
/niIai/	निगई	like (this, that)
	<u>/Iae/</u>	
/uthIae/	उठिगई	came back, returned

#### 4. Long + Short + Long

	<u>/aia/</u>	(very common)
/aia/	आइया	came
/saia/	साइया	shadow
/maia/	माइया	wealth
/gEwaia/	गइवाइया	lost
/sEdaia/	सइदाइया	caused to call
/tEpaia/	तइपाइया	made hot
/mUskEraia/	मुसकरइया	smiled
	<u>/aio/</u>	
/aio/	आइँ	seen, came
/aioSU/	आइँसु	came (he)
/wEjaioSU/	वजाइँसु	played on (he)
/paioSU/	पाइँसु	got (he)
/laioSU/	लाइँसु	accepted, allowed

	<u>/aIa/</u>	
/laeIa/	ਲੈਇਆ	learnt it, took it
	<u>/oIa/</u>	
/khoIa/	ਖੋਇਆ	lost
/hoIa/	ਹੋਇਆ	became

#### 5. Long + Long + Short

	<u>/IaI/</u>	
/derial/	ਦਰੀਆਇ	river
	<u>/IaU/</u>	
/derialu/	ਦਰੀਆਉ	river
	<u>/eau/</u>	
/leau/	ਲੈਆਉ	fetch

#### 6. Long + Long + Long

	<u>/aIa/</u>	
/aIa/	ਆਈਆ	(f) came
/bulaiA/	ਬੁਲਾਈਆ	called
/paIa/	ਪਾਈਆ	got, learnt
/gEwaIa/	ਗਵਾਈਆ	lost
/paIa/	ਪਾਈਆ	brothers, brethern
	<u>/aIae/</u>	
/aIae/	ਆਈਏ	come on, please come
/paIae/	ਪਾਈਏ	build, erect, get, attain
/laIae/	ਲਾਈਏ	accept, bless

/aio/

/aiosU/

मत्तु

was seen, found

Four vowel sequence

In the language of Puratan JanamSakhi sequence of four vowels is also available. The examples are :

Short + Long + Long + Long

/iaia/

/wEdiaia/

इतिवृत्त

honour, respect

/buriaia/

पुत्रिणवृत्त

bad deeds, vicious actions

### III MORPHOLOGY

On the basis of morphological and syntactical criteria, words in The Puratan Janam Sakhi text can be classified in the following word-classes:-

1. Nouns - A Paradigmatic class, generally inflecting for number and case
2. Pronouns - They show inflection for number and case
3. Adjectives - They show inflection for number, gender and case
4. Verbs - A Paradigmatic class (only simple Verbs have been dealt here)
5. Auxiliaries
6. Adverbs )- Some of them show inflection.  
)
7. Post-positions )- Here they are set on syntactical  
grounds.  
)
8. Conjunctions )-  
)
9. Interjections )-  
)
10. Particles)-

## chapter 1.

NOUNS

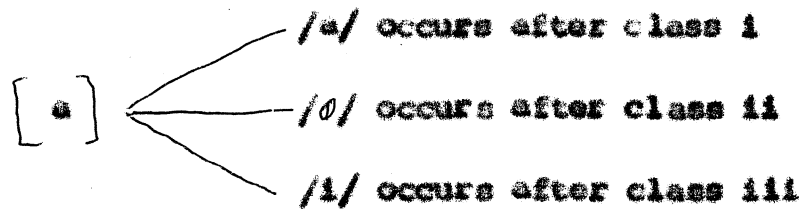
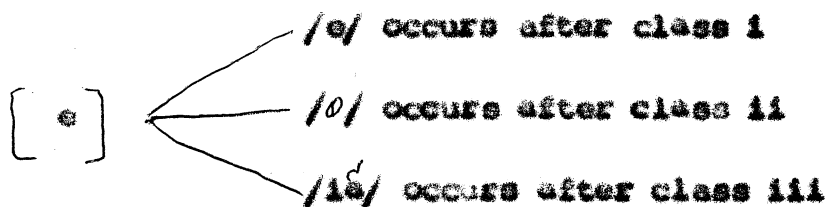
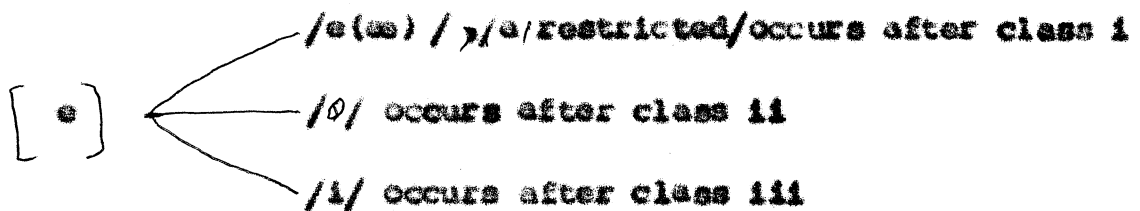
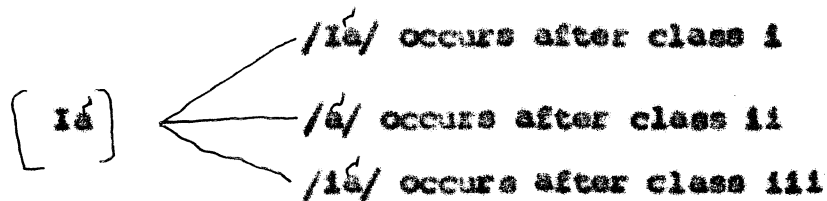
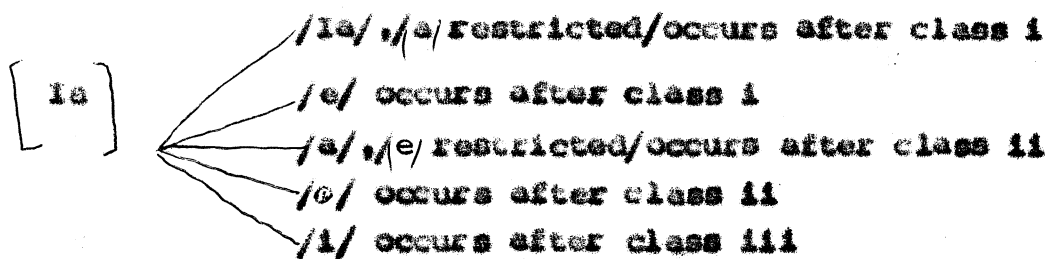
This class of words may be defined on the basis of their morphological structure. They are generally inflected for case and number. In the Janamsakhi, there are mainly three cases, two numbers- singular and plural.

According to the structure of the inflectional suffixes, nouns may be sub-divided into the following classes:

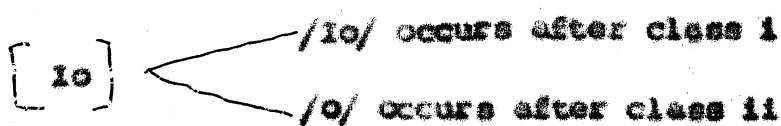
- |       |      |      |
|-------|------|------|
| (I)   | kog- | ਕੋਗ- |
| (II)  | chog | ਚੋਗ- |
| (III) | kir- | ਕੀਰ- |

The above three classes take the following sets of suffixes :

<u>Nominative singular</u>	:	/ -a	- 0	-i /
<u>Nominative plural</u>	:	/ -e	- 0	-ia/
<u>Oblique singular</u>	:	/ -e(oe)	-a	-0 -i /
<u>Oblique plural</u>	:	/ -ia	-a	-ia /
<u>Vocative singular</u>	:	/ -ia	-e	-a -0 -i/
<u>Vocative plural</u>	:	/ -io	-o	/

Distribution(a) Nominative singular(b) Nominative plural(c) Oblique singular(d) Oblique plural(e) Vocative singular



(F) Vocative plural

Class-wise paradigms are given below :

Class (i) kōṛ- horse 𑂔𑂱𑂰

		<u>Singular</u>		<u>Plural</u>
<u>Nominative</u>	𑂔𑂱𑂰	kōṛ-a	𑂔𑂱𑂰	kōṛ-e
<u>Oblique</u>	𑂔𑂱𑂰(𑂱), 𑂔𑂱𑂰	kōṛ-e(a), -a	𑂔𑂱𑂰𑂱	kōṛ-īá
<u>Vocative</u>	𑂔𑂱𑂰𑂱, 𑂱, 𑂔𑂱𑂰	kōṛ-īa, -e, -a	𑂔𑂱𑂰	kōṛ-īo

Class (ii) thēg - Bandit 𑂔𑂱𑂰

<u>Nominative</u>	𑂔𑂱𑂰	thēg - 𑂱	𑂔𑂱𑂰	thēg - 𑂱
<u>Oblique</u>	𑂔𑂱𑂰	thēg - 𑂱	𑂔𑂱𑂰𑂱	thēg - á
<u>Vocative</u>	𑂔𑂱𑂰, 𑂱, 𑂔𑂱𑂰	thēg - 𑂱, -a, -e	𑂔𑂱𑂰	thēg - o

Class (iii) kiṛ- Ant 𑂔𑂱𑂰

<u>Nominative</u>	𑂔𑂱𑂰	kiṛ-i	𑂔𑂱𑂰𑂱	kiṛ-īá
<u>Oblique</u>	𑂔𑂱𑂰	kiṛ-i	𑂔𑂱𑂰𑂱	kiṛ-īá
<u>Vocative</u>	𑂔𑂱𑂰	kiṛ-i		-

### Cases

The case system of the language of the Puratan Janamsakhi is complex one as compared to the modern Panjabi language. The cases- nominative, oblique and vocative are realised by adding the inflectional endings, and in some cases both endings as well as post-positions.

#### Realisation of the cases

1. Stem + ending
2. Stem + ending + post position



#### Nominative singular

In this case, post-positions are not put into use at all. Only the inflectional endings are added.

#### Class (1) (-a)

- (1) ਕੋਰਾ ਪਿੱਛੇ ਲੱਗਾ ਜਾਂਦਾ ਹੈ ।  
 kora piche laga janda hai |  
 The horse is following him .
- (11) ਪਹਿਲੇ ਇਕੁ ਰਾਜਾ ਆਇਆ ਠਾ ।  
 Ege iku raja aia tha |  
 Previously a king had come (hither) .
- (111) ਉਠੇ ਬਾਬਾ ਜੀ ਠਾਠਾ ।  
 Uthe baba jai bautha |  
 Baba reached there .

Class (ii) (-o)

- (1) ਤਦੋ ਚਿਰੇ ਪੰਡਿਤ ਬੋਲੈ :  
 tsohi phiri pāṇḍst bolia :  
 Then the Pandit spoke again ;
- (11) ਤਦੋ ਚਿਰੇ ਆਖੈ ਆਖੈ ਬੋਲੈ ( )  
 tsohi wāḍu ai khāre bolia ( )  
 Then the Physician came to him ,
- (111) ਤਦੋ ਉਹੁ ਆਖੈ ਬੋਲੈ :  
 tsohi uhu ākhāi bolia :  
 Then that man spoke (replied) ;

Class (iii) (-i)

- (1) ਗੋਲੀ ਲੈਕੀ ਮਸ਼ਕਰੀ ਕਰੈ ( )  
 goli lēki mās̄k̄rī k̄rē ( )  
 The maid-servant started cracking jokes .
- (11) ਇਕ ਕੀਰੀ ਜਾਇ ਮਿਲੀ ( )  
 ik kīri jāi milī ( )  
 An ant met him ,
- (111) ਤਦੋ ਬੰਦੀ ਕਮਲੀ ਹੋਇ ਗਈ ( )  
 tsohi bāndī k̄m̄lī hōi ḡi ( )  
 Then the maid-servant went mad .

Nominative plural

Here again the use of post-positions is not made.

Only the inflectional suffix is added.

Class (I) (-e)

- (1) ਗੁਰੂ ਨਾਨਕ ਦੇ ਕਰੀ ਦੂਹਿ ਬੇਟੇ ਹੋਏ ।  
 gūru nanak de kəri dūi bēṭe hōe ।  
 Guru Nanak was blessed with two sons .

Class (II) (-o)

- (1) ਤਬਿ ਠਗੁ ਗੁਣੇ ਹੀ ਚਲੇ ਆਏ ।  
 tibi ṭhag gūṭe hī cālē āṓē ।  
 On hearing it, the thags came running .
- (11) ਸਿਖ ਆਇ ਤਬਿ ਚੋਏ ।  
 sikh āṓi tibi cōṓē ।  
 The Sikhs assumed an austere posture .
- (111) ਲੋਕ ਬਹੁਤ ਜੁਠਿਯਾ ।  
 lok bahut jūṭiṃyā ।  
 The people gathered in large numbers .

Class (III) (-iá)

- (1) ਤਬਿ ਉਹੁ ਕੀਰੀ ਗਈ ।  
 tibi uhu kīriá gāiá ।  
 Then those ants went away .
- (11) ਜਿਉ ਸੁਤਾ ਠਾ, ਤਿਉ ਕੀਰੀ ਆਇ ਆਇ ।  
 jiu sūṭa ṭhā, tiu kīriá āi iEgiá ।  
 When he was asleep, the ants crept over him .

Oblique

Some nominal forms display variants of inflections. Sometimes such an inflection is followed by a post-position also. In that case, double oblique is formed.

Oblique singular

Class (1) /-e (ae), -a /

(1) ਤਾਂ ਬਾਬੇ ਜਬਾਬੁ ਦਿੱਤੇ :

tān bābe jibābū ditta :

Then the Baba replied :

(11) ਤਾਂ ਉਸ ਲੜਕੇ ਦੇ ਜਿਸ ਅੰਗ -

tā us lāṛkē de jis aṅg -

Then it occurred to the boy -

(111) ਤਾਂ ਮਰਦਾਨੇ ਰਬਾਬੁ ਵਜਾਇਆ ।

tā mardānē rēbābū vājāia ।

Then Mardana played on the rabab .

/-e/ and /-a/ seem to be conditioned by dialectal influences. They are two allomorphs in free variation in the text. Even /-a/ allomorph has been used in this class though in restricted form. It seems to occur only when it is not followed by /nū/ post-position such as :

ਕੜ੍ਹੁ ਚੁੱਕੁ ਲੜਕਾ ਪਿੱਠੇ ਰਿੱਖਣਾ ।

kṛḥu chū lāṛka piṭhē rikhṇa ।

Please hold up this boy to-day.

Class (ii) /-8/

- (1) ਤਾਂ ਫਿਰ ਪੀਰੇ ਆਖਿਆ :  
 tā phiri piri akhia :  
 Then the Pir said again :
- (11) ਤਦੋਂ ਉਹ ਰੂਪੁ ਫੇਰਿਆ ।  
 tibi dat ka rupū tari aia /  
 Then he appeared in the form of an Ogre.

Class (iii) /-1/

- (1) ਯਹੁ ਚੋਰੀ ਚੋਰੀ ਕਰੀ ਆਇਆ ਠਾ ।  
 yahu chori chori kari aia tha /  
 And before leaving (the house) he had freed  
 the filly.
- (11) ਇਸਦੀ ਇਸਤਰੀ ਤੀ ਪੁਚੀ ਚਾਹੀ ।  
 iski istri pi puchi chahia /  
 He should consult his wife, too .

Oblique pluralclass (1) /-1ā/

This ending is generally followed by a post-position.

- (1) ਜੇ ਤੇਰੀਆਂ ਕੋਰੀਆਂ ਕੋਰੀਆਂ ਦਿੱਤਾ ।  
 jo teriā korīā korīā ditta /  
 The same was served to your horses .
- (11) ਗੁਰੂ ਕੀਆਂ ਕੁਟੀਆਂ ਨੂੰ ਪੀ ਕਮੀ ਨਾਹੀ ।  
 guru kiā kutīā nū pi kami nahī /  
 There is no shortage even to the dogs  
 of Guru's family.

Class(11) /-a/

- (1) ਤਬਿ ਠਾਗੇ ਪੁਚਿਆ ,  
 tabi thaga puchia ,  
 then the thags enquired ,
- (11) ਸਤਿ ਸਾਖਿਕਾ ਠਾਗੇ ਤਾਕੀ ਸਾਖਿਕਾ :  
 Satas apnia laka taci akhiosa :  
 and (he) said to his men :

Class(111) /-ia/

- (1) ਖਤਰਨੀਆਂ ਸਤਿ ਬਾਮਨੀਆਂ ਸਤਿ ਬਿਰਨੀਆਂ ਬਹੁਨੀਆਂ ।  
 khatronia Satas bannia sabo birnia bahunia ।  
 The wives of Khatrias and Brahmins were made  
 to sit to-gether.
- (11) ਤਬ ਇਕ ਠੀਕੀ ਪੁਕਾਰ ਕੀਤੀ ਕੀਰੀਆਂ ਤਾਕੀ -  
 tab ikni kiria nukara kita kiria taci -  
 Then an ant ordered other ants -

Vocative

It is used for direct addressing and constitutes a complete sentence.

Class(1) /-ia, -e, -a/

Besides the above inflectional endings, an additional element, for the realisation of the vocative sense within an utterance, is also used. This element, /no/, /he/, /e/ and /wa/ show the mixed character of the language used

by the author.

- (i) ओ मिथिा ।  
 sekh mithia ।  
 Oh shekh Mitha ।
- (ii) 'जाही है मरदाना' ।  
 jahi wa mardana ।  
 Oh, dear Mardana ।
- (iii) है लरके ।  
 e larke ।  
 Oh boy ।
- (iv) है नही खुदाके ।  
 ho bence khudaike ।  
 Oh man of God ।

/-a/

This ending is used in some restricted forms.

- (i) बच्चा । bēca । Oh dear child ।
- (ii) बेटा । beta । Oh dear son ।
- (iii) पिता जी । pita ji । Oh respectful father ।

Class (ii) /-a, -e, -D/

Here the stem is sometimes preceded by the element है /ho/, हुदी /pai/ or जही /Eji/. In using 'जही' /Eji/ and हुदी /ho/ some respectability is expressed. है /ho/ and



पै /pai/ are expressive of informal relations, friendly or otherwise.

/-e/

- (1) ओ पंडित !  
ho pāṇḍita !  
Oh Pandit !
- (11) ओ भगिरथ !  
pai pagirētha !  
Oh, dear Bhagirath !
- (111) शेख फरिद !  
sekh pharida !  
Oh Shekh Farid !

/-e/

- (1) बाले !  
balje !  
Oh Baljan !
- (11) हे बाले !  
he balke !  
Oh boy!

/-e/ ending may be due to the influence of Sach Bhasha.

/-e/

- (1) ओ पंडित !  
ho pāṇḍit !  
Oh Pandit !

(11) शेक साज्जान !  
 sekh sajjani !  
 Oh shekh Sajjan !

(111) हे भगत !  
 ho bhagtu !  
 Oh Bhagat !

class (111) /-i/

रजा बोला, अक्षिओ ! बेटी !

raja bolia, akhiosu ! beti !

The king spoke and uttered : Oh daughter-in-law !

Vocative plural

class (1) /-io/

Here the stem is preceded by <sup>2</sup> /e/ element  
 to give the sense more emphatically.

हे ईशो पुरुशो ईश !  
 e bāndio khūḍai kio !  
 Oh men of God !

class (11) /-o/

चलो यारो !  
 calnu yaro !  
 Oh friends, let us go !

There is no example, in the entire text, of the  
 vocative ending taken by class iii.

### Nouns of incomplete inflection

There are certain nouns which do not inflect for number, gender and case. Some of these are :

शैल	shala	shadow
तिथी	thiti	date
दही	dahi	curds
सिद्ध	siddh	praise
दुखारी	dukhari	a rāga
युद्ध	khudai	God, Almighty
सुबह	subah	morning

### Noun Stems formation

The formation of noun stems is described here. Mostly these are formed by suffixation:

-i 'ई' added to noun stems to get professional tags:

kirsani-i	किरासी	kirsani	act of farming
saudagar-i	सुदगरी	saudagari	act of trade, business

-i 'ई' added to professions to get attributes:  
(with a little irregularity)

girsath-i	गिरासी	girsathi	family man
girihi-i	गिरासी	girihi	village man
barsag-i	बरसासी	barsagi	detached (from wordly attachment)

kar-i	कारि	karī	a totalier
wapar-i	वपारी	waparī	a businessman
jog-i	जोगी	jogī	wanderer

-ri 'री' added to professional tags to get an attributive:

puja-ri	पुजारी	pujarī	a devotee
---------	--------	--------	-----------

-ru 'रु' added to a material noun to get an attributive:

lohā-ru	लोहारु	lohārū	blacksmith
---------	--------	--------	------------

-ara 'आरा' added to an abstract noun to get an attributive:

wenj-ara	वजरा	wenjara	businessman
----------	------	---------	-------------

-ek 'एक' added to a noun stem to get noun attributive:

sewa-ek	सेवा	sewik	servant, foot-man
---------	------	-------	-------------------

-wan 'वान' added to a noun stem to get an attributive:

bag-wan	बागवान	bagwan	gardner
---------	--------	--------	---------

-pan 'पण' added to a noun stem:

bal-pan	बालपण	balpan	childhood
---------	-------	--------	-----------

-i 'ई' added to verbal stems to get abstract nouns:

wdai-i	वदवारी	wdai	praise, eulogy
wds-i	वदवारी	wdsai	congratulations
kina-i	कमाई	kinai	earning
soj-i	सोजी	soji	common-sense
citwan-i	चिडवणी	citwani	preponderance

-i 'शी' added to noun stems to get abstract nouns :

shbEr-i	शुभी	shburi	patience
caKer-i	चकी	caKri	servitude

-ai 'शी' added to nouns :

kURam-ai	कुशाई	kURmai	betrothal, engagement
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-i 'शी' added to adjectives to get abstract nouns :

burā-i	बुराई	burai	badness
ciKna-i	चिकनाई	ciKnai	sticky stuff

Negative Prefixes-dur 'दु' added to a noun stem :

dur-gānd	दुगंध	dur-gānd	foul or bad smell
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-En 'अ' added to an adjective :

En-shi	अशी	Enshi	wrong
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-wi 'वि' added to nouns :

wi-kar	विकार	wikar	bad deed
wi-kERm	विकर्म	wikarm	bad deed

-bi 'वि' added to a noun :

bi-nas	विनाश	binaś	annihilation, ruinage
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The vocabulary of the Puratan Janasakhi is a mixture of so many languages. The 'tadpnav' words (nouns) have been dealt with in the previous pages. There are some nouns of arbo-Persian origin. These are given as below with their derivative suffixes.

## ( Suffixes )

-i 'ई' added to nouns :

kheer-i	खैरी	kheeri	foul dealing
gustak-i	गुस्ताकी	gustaki	defiance
jund-i	जुन्दी	jundi	devotee
tash-i	ताशी	tashi	rosary, chaplet
darves-i	दरवेशी	darvasi	austerity, religious life
turk-i	तुर्की	turki	turkish language
dost-i	दोस्ती	dosti	friendship
patsah-i	पताशाही	pat sahi	kingship
peske-i	पेसकी	peski	offer
phakir-i	फकीरी	phakiri	being a fakir, poverty

-dar 'दर' added to nouns :

jimi-dar	जिमीदर	jimidar	farmer
khijsati-dar	खिजातिदर	khijsatidar	foot-man
sir-dar	सिरदार	sirdar	ring-leader, head, chief

-dar 'दर' added to a noun :

suuda-gar	सुदुदगर	suudagar	merchant
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-gir 'गीर' added to a noun :

dil-gir	दिलगीर	dilgir	dejected, sad
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-sair 'साँर' added to some words :

chak-sair	चकसाँर	chaksair	omission, fault, error
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Gender Suffixes

The following suffixes are used to form gender from adjectives and nouns :

Feminine gender forming suffixes-i 'ई' used very commonly

kir-i	कीरि	kiri	ant
kor-i	कोरि	kor-i	mare
kur-i	कुरि	kur-i	girl
das-i	दासी	dasi	maid-servant
gol-i	गोली	goli	maid-servant

-i ਹੀ , ni ਹੀ , ani ਖਾਣੀ added to masculine gender nouns:

bamni-i	ਬਾਮਨੀ	Bamni	wife of a Brahmin
sikh-ni	ਸਿਖਣੀ	sikhni	wife of a sikh
khatri-ani	ਖਾਤਰੀ	khatriani	wife of a khatri

Masculine gender forming suffixes

-a 'ਭਾ' used very commonly :

raj-a	ਰਾਜਾ	raja	king
sai-a	ਸਾਭਾ	sai	brother-in-law
chim-a	ਚੀਮਾ	chimba	tailor-master
mith-a	ਮਿਠਾ	mitha	name of person
kora-a	ਕੋਰਾ	kora	horse

-oya ਭਾਣੀ ਓ ਭੀ added to certain feminine gender nouns:

bhani-oya	ਬਠਾਣੀ	bhanioya	sister's husband
bhani-oi	ਬਠਾਣੀ	bhanioi	sister's husband



## Chapter 2.

### PRONOUNS

Traditionally speaking pronouns are such words in a sentence that may occur in place of a noun. All but personal pronouns are sometimes classed as pronominal adjectives. They show no distinction of gender.

In the text of Puratan JanamSakhi there are six sets of pronouns. In each set, there are variants of pronoun forms (particularly in set I- personal pronouns) which seem to have been taken from different languages by the author. There are also minor spelling variations among the forms of the same group. These are caused by the occurrences of (I) and (U) in the end of these which are no more available in the modern Panjabi - both in written and spoken. In the language of Puratan JanamSakhi, such variations serve no purpose (Phonological or morphological) and thus be termed as mere traditional differences in spellings.

The pronouns may be classified into these six sets :

1. Personal Pronouns
2. Demonstrative pronouns
3. Interrogative pronouns
4. Co-relative pronouns
5. Indefinite pronouns
6. Reflexive pronouns

Paradigms for different sets and the groups, therein, are given below :

Set I Personal Pronouns1st Person Group (i)

	<u>Singular</u>		<u>Plural</u>	
<u>Nominative</u> :	ਮੈ / ਮੈਂ	mæ / mæ	ਯਸੀ / ਯਸੀਂ	Esi / Esí
<u>Oblique</u> :	ਮੈਡੇ/ਮੈਨੇ	mæ tæ / mæ no	ਯਸਾ/ਯਸੀਂ,	Esa / Esá,
	ਮੈਥਾਵਹੁ	mæ thawhU	ਯਸੀਂ	asá
	ਮੈਰਿਥਹੁ	meriEhU		

Group (ii)

<u>Nominative</u> :	ਹਉ	hEU	ਹਮ/ਹਮਿ	hEm/hEmi
<u>Oblique</u> :	ਮੁਛ	mUj		-
	ਹਮਾਦੈ	hEmaræ		

IIInd person Group (i)

<u>Nominative</u> :	ਤੂ / ਤੂੰ	tu/tú	ਤੁਸੀਂ/ਤੁਸੀਂ	tUsi/tUsí,
	ਤੇ / ਤੇ	tæ/tæ	ਤੁਸੀਂ	tUsá
<u>Oblique</u> :	ਤੇਡੇ/ਤੇਨੇ	tænú/tæno		-

Group (ii)

<u>Nominative</u> :	ਤੁਮ	tUm	ਤੁਮ	tUm
<u>Oblique</u> :	ਤੁਪ/ਤੁਪੁ/ਤੁਡ	tUd/tUdu,tUj		-
	ਤੁਹਿ/ਤੁਹਿ	tEU/tUhi		

Note: ਯਸੀਂ /Esi/, ਤੁਸੀਂ /tUsi/, ਤੁਸੀਂ /tUsa/ are normally plurals. These have been used both in singular and

plural forms as in modern Panjabi.

ਤੁਰਾ /tura/, ਸੁਮਾ /suma/ are purely persian loans and have been used here in singular oblique form.

### Third Person : Group (4)

	<u>singular</u>		<u>Plural</u>	
<u>Nominative</u> :	ਉਹ/ਉਹੁ	uh/UhU	ਉਹ, ਉਹਿ	oh,UI
	ਉਹੋ/ਉਹੀ, ਉਹੋ	oho/ohi, oh		
<u>oblique</u> :	ਉਸ/ਉਸਿ	Us/UsI	ਉਨਾ, ਉਹਨਾ	Una, Uhna
	ਉਸ, ਉਸਿ	os, osI		
	ਇਸ , ਇਸਿ, ਇਸੁ	Is, IsI, IsU		

### Group (11)

<u>Nominative</u> :	-		-	
<u>oblique</u> :	ਉਨ/ਉਨਿ, ਉਨਿ	Un/UnI, enI	ਉਨ	Un,
	ਇਨ, ਇਨਿ, ਏਨਿ	In, InI, enI	ਇਨੇ, ਉਨੇ	Ino, Uno

### Occurrence

Though taken from different sources, the occurrence of personal pronouns show semantic similarities among the groups. To avoid repetition, only some of the variants of pronoun forms have been illustrated in sentences.

1st person

(Nominative Singular)

Group (1)

ਮੈ / ਮੈਂ      mae/mæ (I)

ਨਾਨਕੁ ਮੈ ਤੇਰੇ ਨਾਲਿ ਹਾਂ।

nanEkU mæ tere nali hā (

Nanak, I am with you.

(Nominative Plural)

Group (1)

ਯਸੀ / ਯਸੀਂ      Esi/Esi (we)

ਮੈ ਯਸੀਂ ਗੁਰੂ ਨਾਨਕ ਕੇ ਸਿਖ ਹਾਂ।

jo Esi guru nanEk ke sikh hā (

That we are the followers of Guru Nanak.

(Oblique Singular)

Group (1)

ਮਿ/ਮਿਨੇ ,      mætae/mæno ,

ਮਿਥਾਵਹੁ/ਮਿਠਿਐਹੁ      mæthawhU/merIEhU

1.

ਜੀ ਕਿਛੁ ਮਿਠਿ ਲੈਹੁ ,

ji kichU mætae lehU ,

sir (Please) accept something from me.

2.

ਜੀ ਮਿਠਿਐਹੁ ਪਸ਼ਹੁ ਜਨਾਵਰ ਕਸਦੇ ਹੈ ਨਿ ।

ji merIEhU pashU jEnawEr nEsde haeni (

Sir, even the animals keep themselves aloof (away) from me.

Here these pronouns show the formation of locative and other cases as they have post-positional endings.

(Group ii)

(Nominative Singular)

ਹਉ /hEU/

1. ਹਉ ਮਰਦਾ ਹਾਂ ।

hEU mErda hā ।

I am about to die (of hunger).

(Nominative Plural)

ਹਮ /ਹਮਿ hEM/hEMI

1. ਕਹਾਂ ਖਾਣਿ ਕਹਾਂ ਹਮਿ, ਮਾਰਿ ਦੂਰਿ ਕਰਹੁ ।

kEhā agI kEhā hEmI, marI duri kErhu ।

We have nothing to do with fire, despatch (him) to death.

(Oblique Singular)

ਮੁਝ/ਹਮਾਰੇ ਮੁਝ/ hEmarē

1. ਖਰ ਮੁਝ ਕਉ ਡੀ ਪਠਾਇ ।

Er mUj kEU pī pEṛai ।

And teach me also .

(it expresses accusative case)

The sentences make clear that the pronouns belonging to both the groups ਮੈਂ /ਹਉ do not show any semantic difference. They are indicative of deft handling of the vocabulary by the author of the Janamsakhi.

IIInd person

(Nominative Singular)

( Group 1 )

तु / तू tu/tū,

तू / तू tae/tae (you)

1. **ਯੋਗੇਂ ਤੂੰ ਰਹੁ ਭਗੀਰਥਾ ।**  
Ej tū rēhU pagirtha (   
Oh Bhagirath, you may stay for to-day.
2. **ਤੇ ਨਵੇਕਲੀ ਖੇਤੀ ਕਦਿ ਵਧੀ ਹੈ ?**  
tæ newekli kheti kedI wahi hae?  
When have you done a different kind of field work?

(Nominative Plural)

ਤੁਸੀਂ/ਤੁਸੀਂ, ਤੁਸਾਂ tUsi/tUsi, tUsā (you)

1. **ਬਾਬੇ ਪੁਛਿਆ : ਤੁਸੀਂ ਕਿਉਂ ਰੋਦੇ ਹੋ ?**  
babe puchia : tUsi kiU rōnde ho ?  
Baba asked : 'why are you weeping' ?
2. **ਤੁਸੀਂ ਕਾਲੂ ਨੂੰ ਸਦਾਹੁ।**  
tUsi kalu nū sedawhU (   
You may (should) call for Kalu.

(Oblique Singular)

ਤੇਨੂੰ / ਤੈਨੇ tænu/tæno (you)

1. **ਚਿਠੀ ਯਾਗਿ ਫਕੀਰ ਬੈਠੇ ਹੀਨਿ, ਉਹ ਤੈਨੂੰ ਦਸਯੋ ।**  
tithæcari phEkir bæthe hæni, Oh tænu dEsEnge (   
Four Fakirs are sitting there, they will tell you (about this ).

( Group 11 )

( Nominative Singular )

तुम /tUm/ (you)

1. जी तुम परमेश्वर के भक्त हो ।  
 Ji tum pErmeswR ke pEkt ho (   
 sir, you are a devotee of the Almighty.

( Nominative Plural )

तुम /tUm/ (you)

1. तुम पूछो जे किउ खोस ले रहे है ?  
 tum pucho jo kiU khos lAcEle hae?  
 You may ask why they are snatching (it) away ?

( Oblique Singular )

तुझे /tUjE/, तुझी /tUhi/  
 तुम्हें/तुम्हें /tUdE/tUdE, तुम्हें /tUjE/ (you)

1. जे तुम्हें नही पड़ेगा, सु ना करे ।  
 jo tUdE nahi pAwda, su na keri (   
 You do not do, what is not to your liking.
2. गुरु बाबा ईश्वरजामी है, तुम्हें के ही मिलेगा ।  
 gUru baba EshwRjami hae, tUj kEU jhE hi milEga (   
 Guru Baba is omnipresent, he will come to you here.

3. ਤਉ ਬਾਜੁ ਬਾਣੀ ਸਹਿ ਨਾਹੀ ਆਵਲੀ ।

teU ba'ju baṅi sEri nahi awdi ।

Bani cannot be recited without you (your help) .

In the above examples ਯਸੀ / ਯਸੀ Esī/Esā and ਤੁਸੀ / ਤੁਸੀ tusi/tusā have been shown as plurals (for morphological reasons) but in the text of the Janamsakhi, as also in modern Panjabi, they are used both in singular and plural forms. In the singular form, they are expressive of respect to the speaker or by the speaker (as the case may be).

ਸੁਮਾ /sUma/, ਤੁਰਾ /tUra/ are purely persian loans and are here used in singular oblique form.

### Third person

#### ( Group 1 )

( Nominative Singular )

ਉਹ / ਉਹ uh/UHU, ਓਹੋ /oho/, ਓਹੀ /ohi/, ਏਹ eh/

1. ਤਬ ਉਹ ਉਠਿ ਚਲਿਆ ।

teb uhU uṭhi celiā ।

Then he got up to go.

2. ਪਰੁ ਓਹੋ ਈ ਤੁਮਰਾ ਗੁਰੁ ।

pErU ohO i tUMera gURu ।

(he)will be your Guru .

3. ਏਹ ਕਦਿ ਨਾ ਆਇਆ ਹੈ ?

eh keDI ka aia hae ?

Since when has he come ?



(Nominative plural)

ਓ ਓ , ਉਓ UI

1. ਘੜੇ ਓ ਓ ਠੇ ਚਿਕੜੇ ਚਿਨਿ ।  
 bte oh bāṭhe cikḍe hini ।  
 And there they are caressing him .
2. ਤਬਿ ਉਓ ਪੁਠਿ ਪੈਰੀ ਪਏ ।  
 tEbi UI Uthi pāri pEe ।  
 Then they touched the feet (of Guru Nanak) .

The forms ਉਹ / ਉਹੁ uh/UhU, and ਓਹ / ਓਹੁ oh/ohU are variants. Actually all these forms are used both as singular and plural not only in the text of this JanamSakhi but also in modern Panjabi prose, just like ਘਸੀ / ਝਸੀ Esi/tUei (both in written & spoken forms).

(Oblique singular)

ਉਸ / ਉਸਿ Us/Usi ਓਸ, ਓਸਿ / os,osi/

(ਇਸ, ਇਸਿ, ਇਸੁ Is,Isi,Isu)

1. ਤਬ ਓਸ ਆਪਣੀ ਹਕੀਕਤ ਆਖਿ ਸੁਣਾਈ ।  
 tEb os apṇi hēkikt akhi sūṇai ।  
 Then he related his own tale .  
 To avoid repetition some variants of ਉਸ /Us/ have not been given here .
2. ਇਸ ਤਾਂ ਆਗੜੀ ਖਬਰਿ ਚਿਹੁ ਨਾ ਲਈ ।  
 Is tā Esāḍi khEbrI kichU na lEi ।  
 He did not care even a fig for us .

ਇਸਿ / ਇਸੁ /Isi/Isu/ are simply variants of ਇਸ /Is/ and need not be treated differently.

(Oblique plural)

ਉਨਾ/ਉਹਨਾ Una/Uhna

1. ਤਬ ਉਨਾ ਇਕੁ ਇਕਮਵਾਨ ਹਜਰੁ ਕੀਤਾ ।  
 tEb Una Iku Ilemwan hajeru kita ।  
 Then they brought there a lettered man.
2. ਤਬ ਉਹਨਾ ਇਕ ਟਿਕਾਣਾ ਮੁਕਰਰ ਕੀਤਾ ।  
 tEb Uhna Ik tikana mukerER kita ।  
 Then they fixed up a particular place.

Like the previous forms in the same group, the above forms do not semantically oppose each other.

(Group 11)

Pronouns of this group do not occur in the nominative case. They are :

(Oblique Singular)

ਉਨ /Un/, ਉਨਿ /UnI/, ਉਨਿ /onI/  
 ਇਨ /In/, ਇਨਿ /InI/, ਇਨਿ /enI/

1. ਉਨ ਬਾਬੇ ਪਾਸਿ ਆਇ ਬਰਦਾਸ ਕੀਤੀ:  
 Un babae pasi ai Erdas kiti :  
 He came to the Baba and requested:
2. ਏਨਿ ਆਇ ਸਲਾਮੁ ਪਾਇਆ ।  
 eni ai selam paia ।  
 He salamed them.

## (Oblique Plural)

ਉਨ /Un/, ਇਨੇ /Ino/, ਉਨੇ /Uno/

1. ਤਬ ਇਨੇ ਉਨੇ ਆਤਪਸੀ ਕਰ ਬਠਿ ਗਏ ।  
 tEb Ino Uno dEstposi kEr bəHI gEe |  
 Then they exchanged greetings and sat down.

In the pronouns of this group, we find the incipient post-positions. Their independent character is also available in the text. Thus the writer has used old and new developing forms together. The detail is given under a different head.

Set II Demonstrative Pronouns

Following are the demonstrative pronouns as found in Puratan Janamsakhi.

ਇਹ /ih/      ਓਹੁ      /ohu/

1. ਰਾਜੇ ਕੇ ਜੀਅ ਇਹ ਵਰਤੀ ।

raje ke jīe ih warti ।

It occurred to the king.

2. ਓਹੁ ਜੋ ਧੁਆਂ ਨਦਰਿ ਖਾਂ ਵਲਾ ਹੈ ,

ohu jo tuā nēdēri āwāla hae ,

The smoke that you see (thither),

Note: ਇਹ /ih/, ਓਹੁ /ohu/ have many spelling variations and all the variations need not be dealt here. Most of the demonstrative pronouns are personal pronouns also and have been shown there. These pronouns are also used as demonstrative adjectives when directly followed by a noun .

Set III Interrogative pronouns(Group 1)

	<u>Singular</u>	<u>Plural</u>
<u>Nominative</u> :	ਕੌਣ kəṅ ,	ਕੌਣ kEUN
	ਕੌਣ kEUN ,	
	ਕੌਣ kEUNU	
<u>Oblique</u> :	ਕਿਸ kIs,	-
	ਕਿਸਿ kIsi	

(Group 11)

<u>Nominative</u> :		
	ਕੌਣ kEwəṅ ,	-
	ਕੌਣ kEwəṅU ,	
	ਕੌਣ kEwəṅU	
<u>Oblique</u> :		
	ਕਿਯਾ kia	ਕੌਣ kEwəṅU

( Set IV. Co-relative pronouns )

<u>Nominative</u> :	ਜੋ jo	ਜੋ jo
<u>Oblique</u> :	ਜਿਸ/ਜਿਸੁ jIs/jIsU,	ਜਿਨਾ/ਜਿਨਾ ਜਿਨਾ/ਜਿਨਾ/
	ਜਿਥੇ ja ke	ਜਿਨਾ ਜਿਨਾ

Set III. Interrogative pronouns(Group 1)

## (Nominative Singular)

ਕੌਣ /kɔŋ / , ਕਉਣ /kEUn/ , ਕਉਣੁ /kEUnU

1. ਤਬਿ ਬਾਬੇ ਪੁਛਿਆ : ਤਾਈ : ਤੂੰ ਕੌਣ ਹੈ ?  
 tEbi babe puchia: 'pai : tū kɔŋ hae' ?  
 Then Baba asked : Oh dear, who are you ?
2. ਓਨ ਕਹਿਆ : ਏਹ ਕਉਣ ਹੈ ?  
 on kEhia : eh kEUn hae ?  
 He said : 'who is he' ?

## (Nominative Plural)

ਕਉਣ ਕEUn

1. ਥਰੁ ਗਿਰੀ ਕੇ ਲਛਣ ਕਉਣ ਹੈਨਿ ?  
 ErU giri ke lEchEn kEUn haen I ?  
 And what are the traits of a family-man ?

## (Oblique Singular)

ਕਿਸ /kis/ , ਕਿਸਿ /kisi/

1. ਇਹ ਬਾਤਾਂ ਤੇ ਕਿਸ ਤੇ ਪਈਆਂ ਹਨ ?  
 In batā tae kis te paia hEn ?  
 From whom have you learnt all this ?

(Group 11)

## (Nominative Singular)

ਕਰਣ / kEwEn /, ਕਰਣੁ /kEwEnU/, ਕਰਣੁ /kEwEnU/

1. ਪਰੁ ਸੋ ਫਕੀਰ ਕਰਣ ਹੈ ?  
 pErU so phEkir kEwEn hae?  
 But who is such a fakir ?
2. ਤਬ ਬਾਬੇ ਆਖਿਆ : ਜੋਗ ਕਾ ਕਰਣੁ ਰੂਪ ਹੈ ?  
 tEb babe akhia : 'jog ka kEwEnU rup hae?  
 Then Baba said : 'what a Yogi is like' ?

## (Oblique Singular)

ਕਿਆ /kia/

1. ਕਿਆ ਜਾਏ ਕਿਤ ਰੂਪ ਤੁਝ ਕਉ ਆਇ ਦਰਸਨ ਦੇਇਆ ?  
 kia jape kit rup tuj kEU ai dErSen deiga ?  
 What do we know, under which garb will he visit here ?

## (Oblique Plural)

ਕਰਣੁ /kEwEnU/

1. ਏਹੁ ਜੋ ਪਰਮੇਸੁਰ ਕਾ ਨਾਮ ਲੈਤੇ ਹੈ ਇਨ ਕਉ ਕਰਣੁ ਫਲ ਲਾਤੇ ਹੈ ?  
 ehU jo pErmesUr ka nam laete hae In kEU kEwEnU  
 phEl lEgTe hae ?  
 What do they reap who workship God ?

Set IV. Co-relative Pronouns(Group 1)

(Nominative Singular)

ਜੋ /jo/

1. ਜੋ ਕੋ ਆਵੇ, ਸੋ ਪਰਚਾ ਜਾਵੇ ।  
jo ko awae, so perca jawae ।  
Whosoever comes, goes satisfied .
2. ਜੋ ਚਉ ਘੜੀਆਂ ਰਾਤ ਨੂੰ ਨਾਵੈਗਾ ,  
jo ceu keria rat nu nawega ,  
Anyone who takes bath four hours before sunrise ,

(Nominative Plural)

ਜੋ /jo/

1. ਤੁਹਿ ਚੋਟੀਆਂ ਠੋ ਠੋ ਆਵਨਿ, ਜੋ ਸੇਖ ਫਰੀਦ ਕੁ ਦੇਵਨਿ ।  
tehi rotia lae lae awni, jo sekh pherid ku dewni  
They may bring there loaves, and (that)give them  
to Shekh Farid.

(Oblique Singular)

ਜਿਸ/ਜਿਸੁ ਜਿਸ/jis, ਜਾਂ ਕੋ /ja ke/

1. ਓਹੁ ਕਾਤੀ ਮਿਨੂੰ ਦੇਹਿ, ਜਿਸ ਦਾ ਕੁਠਾ ਆਦਮੀ ਹਨਾਉ ਹੋਵੇ ।  
ohu kati manu dehi, jis da kutha admi henaU howae ।  
(Please)give me that weapon which may slay a man.



( Group 1 )

(Oblique Plural )

ਜਿਨਾ /jina/, ਜਿਨਾਂ /jinaṅ/ ਜਿਨ੍ਹਾਂ /jinaṅ/

1. ਜਿਨਾ ਜਿਹਾ ਸਾਹਿਬੁ ਤਿਨਾ ਹੈ, ਤਿਨਾ ਸਲਾਹਿਯਾਈ ।

jina mera sahibu dīṭha hae, tina salahia hae ।

Whosoever hath seen my Lord, hath praised him .

2. ਜਿਨ੍ਹਾਂ ਦਾ ਖਾਨਿਆ ਹੋਆ ਇਹੁ ਬੰਦੁ ਹੈ, ਤਿਸ ਦਾ ਦੀਦਾਰੁ ਦੇਖਾ ਹੈ ?

jinaṅ da akhia hoā ihu baṅṅ hae, tisa didaru dekha hae ?

Have you seen that person who hath composed this couplet?

In sentence (2) ਜਿਨਾਂ /jinaṅ/ refers to singular person,

and has the similar use as we have of ਯਸੀ /Esi/, ਤੁਸੀਂ /tusi/,

ਉਨਾਂ /Una/ etc.

Set V. Indefinite Pronouns

Following are the indefinite pronouns as available  
in Puratan JanamSakhi.

( Group 1 )

ਕਿਸੀ kisi, ਕਿਸੇ kise, ਕਿਸੈ kise, ਕੋ ko, ਕੋਈ koi, ਸੋਈ soi. ਘਰ ਲਿਖੀ Egla

1. ਤਾਂ ਖਬਰੁ ਕਿਸੈ ਨ ਠਪੀ ।

ta khebr kise n lēdi ।

Nobody took notice of (them).

2. ਜਿਸ ਕਹਿ ਠਾਵਣਿ ਜੇਈ ਉਠਿ ਖੜਾ ਹੋਏ ।  
 jis kEU lawṇI soi UṭhI khEṛa howe ।  
 Whomsoever (they) touch, (he) may get up.

3. ਬਕਸਿਆਂ ਪੁਛਿਆ :  
 BgIā puchIa :  
 The others asked.

( Group 11 )

ਕਿਨੇ /kInæ/ ਇਕੱਠਾ /IkEna/

1. ਪਰੁ ਸੁਆਲੁ ਕਿਨੇ ਮੰਨਿਓ ਨਾਹੀ ।  
 pErU sualU kInæ mEnnio nahi ।  
 But nobody responded to the call.
2. ਤਉ ਇਕੱਠਾ ਬਾਖਿਆ :  
 tEbi IkEna akhIa :  
 Then one of them said.

Set VI. Reflexive Pronouns

ਆਪਿ /apI/, ਆਪੇ /ape/

This pronoun normally occurs in the direct case.

1. ਆਪਿ ਠਾਵਣਿ ਪਇਆ ।  
 apI nawṇI pEia ।  
 (He) himself went to take bath.
2. ਆਸਾਏ ਕੋਈ ਹੋਵੇਗਾ, ਤਾਂ ਆਪੇ ਦੇਖਹੁਏ ।  
 Esadæ koi howēga, tā ape dekhhuge ।  
 If somebody belongs to us, you will (yourselves)  
 see that.

## Chapter 3

### ADJECTIVES

Adjectives may be syntactically defined as that class of words which, normally, precede a noun in an utterance. But in the text of puratan Janamsakhi, there are certain instances where adjectives follow a noun. Mostly such adjectives belong to numerals. Apart from this, semantically or traditionally speaking all these adjectives generally qualify a noun.

According to the inflectional pattern the adjectives fall into two classes.

- (1) Inflected : Black : ਕਮਲਾ kEmla : Simpleton  
 (ii) Uninflected : Red : ਕਰੀਬ gErib : Poor

Adjectives of class (1) inflect like nouns of /kor/ and /kir-/classes and show concord with them in number, gender and case.

		<u>Singular</u>		<u>Plural</u>	
Masculine	Nominative	ਕਮਲਾ	kEmla	ਕਮਲੇ	kEmle
	Oblique	ਕਮਲੇ	kEmle	ਕਮਲੇ ਕਮਲਿਆਂ	kEmle kEmliā
Feminine	Nominative	ਕਮਲੀ	kEmli	ਕਮਲੀਆਂ	kEmliā
	Oblique	ਕਮਲੀ	kEmli	ਕਮਲੀਆਂ	kEmliā

Semantically, adjectives may be divided into  
four classes :

## (Class I)

1. ਯਤੈ ਗੁਪਤ ਯਤੀ ਵਿਚਿ ਯਤੁ ,  
Etas gupt tãrti wici celu ,  
And go to some unknown place ,
2. ਪਰੈ ਲੋਕ ਆਖਦੈ ਚਿਨਿ ,  
pãre lok akhde hini ,  
The educated (lettered)men say so (it) ,

## (Class II)

3. ਤਬਿ ਇਕ ਦਿਨਿ ਉਹ ਭੀ ਨਾਨਿ ਆਇਆ ।  
tãbi Ik dInI Uh pi nãni aIã ।  
One day he also accompanied (him) .
4. ਯਚਨੁ ਕਿਤਨਿਆਂ ਦਿਨਾਂ ਕੀ ਵਾਟ ਹੈ ?  
EcElu kitnIã dInã ki wãt hãe ?  
How many days' journey is Achal from here ?
5. ਜਾਂ ਕੋਹਾਂ ਦੂਰ ਉਪਰਿ ਆਇ--  
jã kohã duhU UpErI aI...  
When (they) covered a distance of two Kos...
6. ਇਕੁ ਲੜਕਾ ਬਰਸਾਂ ਸਤਾਂ ਕਾ ਘਰ ਤੇ ਉਠਿ ਆਇ ।  
IKU lãrka bErsã sEtã ka kãr te UthI awãe ।  
A boy of seven used to come from home ,

## (Class III)

7. ਤੇਰਾ ਨਾਉਂ ਕਿਆ ਹੈ ?  
 tera naU kIa ha?  
 What is your name ?
8. ਤਿਸ ਕਾ ਮੁਰਿਦੁ ਸੇਖ ਟਟੀਹਰ ਥਾ ।  
 tIs ka mURidU sekH tEtihar tha ।  
 Shekh tatihar was his disciple

## (Class IV)

9. ਏਹੁ ਬੜੁ ਸੁਕਾ ਖੜਾ ਥਾ ।  
 ehU bErU suka khErA tha ।  
 That Banyan tree had withered (turned bald).
10. ਏਹੁ ਹਾਥੀ ਤੁਸਾ ਜੀਵਾਇਆ ਹੈ ?  
 ehU hathi tuSa jiwaia ha ?  
 Have you made this elephant alive ?

Taking in view the semantic meanings these classes are given the following labels :

1. Qualitative
2. Quantitative
3. Possessives
4. Demonstratives

1. Qualitatives : They are used to express trait of the noun that follows. These are further divided into two classes (a) and (b) to indicate that first

inflects like 'black' and the second like 'red'.

## (a)

ਬੁਰਾ	bUra	:	bad	ਚੰਗਾ	cEnga	:	good
ਕਾਲਾ	kala	:	black	ਚਿੱਟਾ	citta	:	white
ਕਰਕਰਾ	kErEra	:	strict	ਸਿਆਣਾ	siana	:	wise
ਕਮਲਾ	kEm la	:	simpleton	ਭਰਿਆ	pEria	:	filled
ਪੁਰਾਣਾ	pUrana	:	old	ਨਵਾ	nEwa	:	new

## (b)

ਖਾਲੀ	khali	:	hollow, empty				
ਖਰਾਬ	khErab	:	spoiled	ਉਦਾਸ	UdasU	:	gloomy
ਸਹਿਜ਼ੀ	sEhIji	:	slow	ਸਬੂਤ	sEbut	:	intact

2. Quantitatives : These include all

varieties of numerals. These are :

## (a)

ਪੰਜ, ਪੰਜੀ	pEnc, pEnji	:	five	ਬੀਸ	bis	:	twenty
ਇਕੀਸ	Ikis	:	twenty-one	ਚਾਲੀਹ	calih	:	forty
ਬਾਠਵੀ	banwa	:	ninety-two	ਸਹੁ	sEU	:	hundred

## (b)

ਥੋੜਾ	thora	:	less	ਬਹੁਤ	bEhUtU	:	much, enough
ਜਿਤਨੇ	kItEne	:	many	ਜਿਤਨੇ	jItEne	:	as many as
ਇਤਨਿ	ItEnI	:	this much	ਖਾਸੀਆਂ	khasia	:	many
ਕੋਈ	koi	:	a few	ਕੁਝ	kUch	:	some
ਬਨੈਰ	Enek	:	countless	ਬੇਅੰਤ	beant	:	infinite

(c)

In this class, double adjectives, from any of the classes given above, are used to emphasise the required effect.

ਈਠਾ ਕਲਾ	eda kala	:	so much black
ਖਰਾ ਗਰੀਬ	khira garib	:	very poor
ਸਭੁ ਸਿਮਰੁ	səbū sīharū	:	all black
ਚੰਗਾ ਉਲਾ	čēnga pēla	:	very good
ਤਰੀਖਾਂ ਸਰੂਪੀਖਾਂ	pēliā sērupiā	:	very beautiful (paragons of beauty)
ਮਹਾਂ ਕੋਰ ਪਪ	mēhā kor pap	:	an extremely bad deed of low morals

3. Possessives : In this class all the pronominal forms occur. The post-positions do not follow first and second person possessives.

I person : 'my'

ਮੇਰਾ, ਮੇਰੇ	mera, mere	:	my, mine
ਮੇਰੀ, ਮੇਰੀਖਾਂ	meri, meriā	:	my, mine
ਸਾਡਾ, ਸਾਡੇ	śada, śade	:	our, ours
ਸਾਡੀ, ਸਾਡੀਖਾਂ	śadi, śadiā	:	our, ours

II Person : 'your'

It is further divided into two groups :

## (Group 1)

तेरा, तेरे, तेरे	tera, tere, tere	: your, yours
तेरियाँ, तिरियाँ	teriá, tiriá	: your, yours
तेरी, तेरीयाँ	teri, teriá	: your, yours
तुसादा, तुसादी, तुसादे	tUsada, tUsadi, tUsade	: your, yours

## (Group 11)

तुमरा, तुमारे, तुमारे	tUmra, tUmare, tUmare	: your, yours
तित	tit	: your, yours

III Person : This class is further divided

into sub-classes:

- |          |      |               |
|----------|------|---------------|
| (a) अपना | apna | : his/her own |
| (b) इस   | is   | : his/her     |

Class (a) is always followed by a noun and not by a post-position. Class (b) is always followed by a post-position of /d-/ and /k-/ sets and not followed by a noun.

## (a)

The person of this sub-class is decided by the preceding noun or pronoun.

अपना कुटुंब	apna kutumb	: his(your)family
अपने पीर	apna pir	: his Pir (Guru)
अपनी शक्ति	apni shakti	: their art, power
अपनी शिष्या	apni shishya	: his disciples, followers



ਆਪਣੇ /Epane/ and ਆਪਣੇ /apne/ are in free variation in the text.

(b) It can be further divided into two groups:

(Group i) It includes adjectives of pure Panjabi origin.

<u>Proximate</u>			<u>Remote</u>		
ਇਸ	Is	: its	ਉਸ	Us	: his
ਇਸ	kIs	: whose	ਜਿਸ	jIs	: whose
ਇਨ੍ਹਾਂ	Inā	: their	ਉਨ੍ਹਾਂ	Unā	: their

ਇਸ/ਜਿਸ may also be termed as co-relatives.

(Group ii) It includes loan adjectives.

ਇਨ	In	: their	ਉਨ	Un	: his,their
ਤਿਨ੍ਹਾਂ	tIniā	: their	ਤਿਸ	tIs	: his
			ਜਿਨ	jIn	: whose

**4. Demonstratives** : They always seem to address the following noun. There is no post-position between them and a noun. When occur alone they act as demonstrative pronouns in an utterance.

They can further be divided into two groups :

- (a) Pure Panjabi demonstratives
- (b) Loan demonstratives

(a)

ਇਹ, ਇਸ	Ih, Is	: this	ਉਹ, ਉਦਿ	ohU, oI	: that
ਇਹੋ	Iho	: this very	ਉਸ	Us	: that
ਏਹਾ, ਏਹਾ	eha, jeha	: such like	ਜਿਸ, ਜਿਸੀ	jIsU, Usi	: same
ਇਜਿਹੀ	Ijehi	: such like	ਕੇਹਾ, ਕੇਸਾ	keha, ka sa	: of what type
ਏਸਾ, ਏਸੀ	aesa, aesi	: such	ਏਸੇ, ਏਸੀਆਂ	aese aesiā	: of this type, such
			ਉਨਾਂ	Una	: those

(b)

ਇਤੁ	ItU	: this	ਇਕਨ	IkEn	: someone
ਕਿਤੁ	kItU	: which			

All the above four classes can be rearranged according to their inflectional structure. Every class includes black and red adjectives. Class-wise, they are detected as below :

1. Qualitatives : This class has already been sub-divided into two groups. Group (a) /kala/ 'black' belongs to black adjectives and group (b) /khali/ 'empty' belongs to red adjectives.

2. Quantitatives : This class has also been sub-divided into three groups. Group (a) /pēnc/ 'five' (number markers) belongs to red adjectives. In group (b) & (c) these two types are as below :

(Black)

ਥੋਰਾ	thora	: less	ਖਾਸੀਆਂ	khasiá	: many
ਜਿਤਨੇ	kitene	: many	ਜਿਤਨੇ	jitene	: as many as
ਇਤਨਿ	itEni	: this much	ਏਤਾ	eda	: so much
ਖਰਾ	khEra	: real; much	ਭਰਾ	pEla	: good, noble

(Red)

ਕੋਈ	koi	: a few	ਕੁਝ	kUch	: some
ਬਹੁਤ	bEhUtU	: much, enough	ਕਮ	kEm	: small, less
ਬਨੈਰ	Enek	: countless	ਬੇੰਤ	beEnt	: infinite

#### 3. Possessives : The first and second person

possessives belong to black adjectives. /tIt/ (2nd person) is an exception, it belongs to red group. In the third person, sub-class (a), by virtue of its inflectional endings, belongs to black adjectives. Both the groups of sub-class (b) are red by their structure. Since they are followed by the post-positions of /d-/ and /k-/ sets (having inflectional structure of black adjectives), they may be included among black adjectives- the type they justify with their role.

#### 4. Demonstratives : Here the two types of

adjectives are :

(Black)

ਏਹਾ, ਜੇਹਾ	eha, jeha	: such like	ਇਜੇਹੀ	Ijehi	: such, like this
ਏਸਾ, ਏਸੀ	æ sa, æsi	: such	ਏਸੇ, ਏਸੀਆਂ	æ se, æ siá	: of this type, such
ਕੇਹਾ	keha	: of what type	ਕੇਸਾ	ka sa	: of what type

(Red)

ਇਹ, ਇਸ	ih, is	: this	ਉਹ, ਉਸ	chU,Us	: that
ਜਿਸੁ	JISU	: same	ਉਦਿ	oI	: that
ਇਤੁ	ITU	: this	ਉਸੀ	Usl	: same
			ਉਨਾਂ	Una	: those
			ਕਿਤੁ	kItU	: which

### Derivation of adjectives

Adjectives are mostly formed by adding prefixes and suffixes to various stems. These are :

#### 1. Adjective forming suffixes :

-wan 'ਵਾਨ' added to noun stems:

ਚਿੰਤਾਵਾਨ	cÍnta-wan	cÍntawan	thoughtful
ਇਕਮਵਾਨ	IlEm-wan	IlEmwan	lettered
ਮਿਹਰਵਾਨ	miHér-wan	miHérwan	bountiful, helpful

-dar 'ਦਾਰ' added to certain nouns :

ਦੁਨੀਆਦਾਰ	dUnia-dar	dUniadar	family-man
ਦਿਆਨਤਦਾਰ	dIaNEt-dar	dIaNEtdar	man of integrity

-ar 'ਆਰ' added to certain nouns :

ਕੁੜਿਆਰ	kuɽI-ar	kuɽIar	liar
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-i 'ਈ' added to certain nouns :

ਕਮਲੀ	kEmE1-i	kEmli	simpleton
ਪਾਪੀ	pa:p-i	papi	a vicious person
ਪੂਰਬੀ	puREB-i	purbi	eastern

-a 'ਆ' added to certain nouns :

ਭੁਖਾ	pUkh-a	pUkha	hungry
ਠੰਡਾ	thÉnd-a	thÉnda	cool

-isEr 'ਈਸਰ' added to certain nouns :

ਤਪੀਸਰ	tEp-isEr	tEpisEr	who practises austeriety
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-man 'ਮਾਨ' added to noun stems :

ਭੈਮਾਨ	paeman	paaman	fearful
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-har 'ਹਰ' added to verbal stems :

ਲਿਖ ਲਿਖਾਰ	likhni-har	likhnihar	writer
ਭੈਜ ਕਾਰ	pa:njEn-har	pa:njEnhar	remover, healer

-hare 'ਹਾਰੈ' added to verbal stems :

ਗਾਵ ਨਗਾਰੈ	gawEn-hare	gawEnhare	minstrels, singers
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II. Adjective forming prefixes-bed 'ਬਦ' added to noun stems :

ਬਦਯਮਲ	bed-EmE1	bedEmE1	bad deed
ਬਦਬਖਤ	bed-bEKhet	bedbEKhet	an unlucky fellow

-be 'ਬੈ' added to noun stems :

ਬੇਈਮਾਨ	be-iman	beiman	dishonest
ਬੇਅੰਤ	be-ānt	beānt	limitless

-kēn 'ਕੈ' added to noun stems :

ਕੈਮਸੁਅ	kem-sual	kēmsual	less-questioning
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-nir 'ਨਿਰ' added to certain words

ਨਿਰਲੇਪ	nir-lep	nirlep	aloof, untouched
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-ni 'ਨਿ' added to certain words :

ਨਿਲੇਟੁ	ni-letu	niletu	ecstatic
ਨਿਹਾਲ	ni-hal	nihal	much satisfied

Some forms are found in the text of Janamsakhi where sense of comparative degree is conveyed by adding suffix <sup>ੳ</sup> /re/ or <sup>ੳ</sup> /-re/ such as :

ਵੱਡੇਰੇ	wēde-re	wēdere	older
ਨਿੱਕੇਰੇ	nike-re	nikre	younger, smaller

This mechanism has not fully been exploited by the writer, that is why due to insufficient information it has not been discussed separately in this study.

chapter 4.

VERBS

Verbs can be defined as those words which may take the following variations of inflectional endings:

I. Optative

Inflection of Verbs

	<u>Singular</u>	<u>Plural</u>
<p><u>First person</u> : ਕਰਾਂ, ਕਰਹਾਂ, ਕਰਹੁ, ਕਰਹਾਂ, ਕਰਹਾਂਗਾ, ਕਰਹੀਂ</p>	<p>&lt; kEr-                       -ā                      -U                      -h                      -hā                      -a-ha                      -e-hā</p>	<p>ਕਰਹਿ                      &lt; kEr-hī</p>
<p><u>Second person</u> : ਕਰ, ਕਰਿ, ਕਰੁ</p>	<p>&lt; kEr-                       -∅                      -I                      -U</p>	<p>&lt; kEr-                       -o                      -U                      -hU                      ਕਰਹਿ, ਕਰਹੁ, ਕਰਹੁ</p>
<p><u>Third person</u> : ਕਰੈ, ਕਰੈ, ਕਰਹਿ</p>	<p>&lt; kEr-                       -e                      -æ                      -hi</p>	<p>ਕਰਨਿ &lt; kEr-n-I</p>

II. Progressive :

<u>First person</u>	-d-a	-d-e
<u>Second person</u>	-d-a	-d-e
<u>Third person</u>	-d-a	-d-e

/-da/ and /-ta/ are in free variation in the text.

It shows the influence of Braja or Sadhukari on the author of JanamSakhi.

III. Imperative :

	<u>Singular</u>	<u>Plural</u>
(a) Ordinary :	Stem $\begin{cases} -\emptyset \\ -U \\ -hU \end{cases}$	Stem $\begin{cases} -n-i \\ -n-i \end{cases}$
(b) Polite :	Stem $\longrightarrow -i-ae$	Stem $\longrightarrow -U-hU$

IV. Infinitive :

-na/na (No distinction of number & gender)

V. Perfect :

Masculine :	a-i-a	a-e
Feminine :	a-i	a-i-a

VI. Imperfect :

-d-

(i) Conditional

(ii) Attributive

Distribution

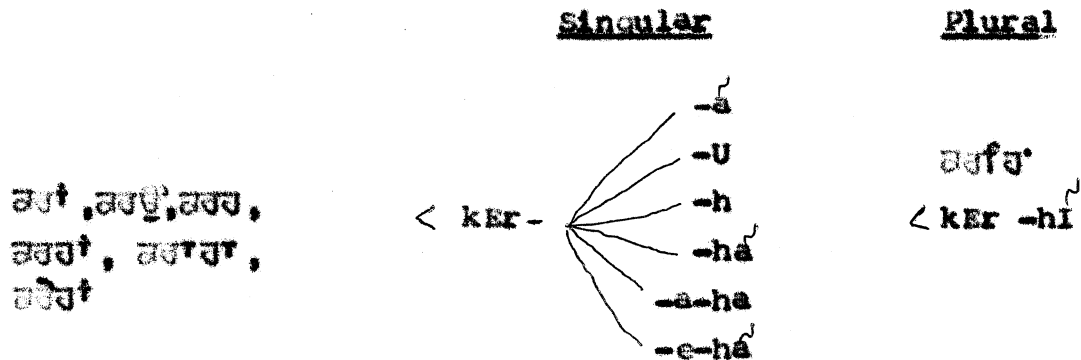
Set 1. Optative

It is used to express suggestion, permission, wish, possibility, potential or conditional sense. There is distinction of person and number. It denotes present or near future. In the singular, the distinction of person is expressed through various endings which show little semantic differences because /h/ sound in Gurmukhi transcription



has caused much confusion. On the other hand, much dialectal and interlanguage mixture also plays its due part in making them more complicated. Thus this formulation has been made only in keeping with semantic differences. The endings in first person are generally nasalised but in the case of second and third person, they are not nasalised. In the plural, the distinction of person is indicated by /-hi/, /o/ and /-ni/ forms. Sometimes, endings in first person (Pl.) are nasalised but this is not the case in other persons.

( First Person )



Singular

1. ਜੀ ਕੌਣੁ ਗੁਰੂ ਕਰਾਂ ?

Ji KEUnU guru kERá ?

Sir, whom should I accept as my Guru ?

2. ਕੌਣੁ ਨਾਨਕਾਂ ਦਾ ਜੌਹਾਨੁ ਕਰਾਂ ?

ErU lalá da jERaU kERhá ?

And may I embellish (stud) it with diamonds.

3. ਨਾਨਕ ਦਾ ਦੀਦਾਰੁ ਕਰੇਹਾ ।

nanEk da didarU kErehā ।

I (should) have <sup>a</sup> glimpse of Guru Nanak.

### Plural

ਫਿਰਿ ਇਸ ਸੰਸਾਰੁ ਕਉ ਕੁਝਾ ਨੇਹੁ ਕਿਆ ਕਰਹਿ ?

phiri is sēnsar kEU kuḡa nehU kia kErhi ?

Then why we should have artificial attachment with this world?

This /hi/ is equivalent to /ie/ in modern Panjabi.

It might be taken as incipient form which developed afterwards. Apart from this, the impression of traditional /i/ might have been on the writer when he was transcribing the script of the Janamsakhi under study.

### Second Person

	<u>singular</u>	<u>Plural</u>
ਕਰ, ਕਰਿ, ਕਰੁ	< kEr- - 0 - I - U	< kEr- - 0 - U -hU
	<u>singular</u>	ਕਰੈ, ਕਰਉ, ਕਰਹੁ

1. ਤੂੰ ਰੁਜਗਾਰ ਤੀ ਕਰ ,

tu rujgar pi kEr,

You may earn your livelihood, too,

2. ਜੇ ਤੁਠੁ ਨਾਹੀ ਭਾਵਦਾ, ਸੁ ਨਾ ਕਰਿ ।

jo tuḡu nahi pāwda sU na kErI ।

You may not do, what is not to your liking.

Plural

1. **ਤੁਸੀਂ ਚਿੰਤਾ ਕਿਉ ਠਾ ਕਰੋ ।**  
 tUsai cīnta kīchu na kERO |  
 You do not worry at all .
2. **ਮੇਰੀ ਤਕਸੀਰ ਜਾਹਰ ਕਰਉ ।**  
 meri teksir jaher kEROU |  
 You may point out my drawback .
3. **ਮੇਰਾ ਕੰਮ ਤੈ ਕੈ ਹਵਾਲੇ ਕਰਉ ।**  
 mera kEMU Is kae hEWale kERhU |  
 You may (should) hand over some of the duties to him ,  
 or  
 You may appoint him to do some job.

The old forms /U/ and /hU/ are written as /o/ in modern Panjabi. It shows that the author used both the forms in free variation. This /hU/ ending is sometimes used in imperative also.

Third person

	<u>Singular</u>	<u>Plural</u>
ਕਰੈ, ਕਰੀ, ਕਰਹਿ	< kEr- <div style="display: inline-block; vertical-align: middle; margin-left: 10px;">             -e              -æ              -hi           </div>	ਕਰਨਿ < kEr -n-I

Singular

1. **ਜੇ ਕਿਛ ਬਾਤ ਕਰੈ ਜੇ ਸਮਝਿ ਕਰੈ ।**  
 jo kīch bat kERE so sEMEjI kERE |  
 whatever be uttered, he did it with great preponderance.

2. ਹੋਰ ਕਿਸੇ ਨਾਲਿ ਬਤ ਕਰੀ ਨਾਹੀ।  
 horU kise nali gEl kEraenahi |  
 He may not talk to anybody else.

3. ਖਰਬੂ ਤਕੀ ਭਰਿ ਹੋਰ ਕੀ ਕਰਹਿ।  
 BharU tEli pEri ret ki kErhi |  
 He may have a small Quantity of sand as diet.

Plural

- ਬਿਸਾ ਕੰਮ ਕਰਨਿ, ਜੇ ਸਬੁ ਕੋਈ ਖੁਸ਼ੀ ਹੋਵੈ।  
 a-sa kEmm kErni, jo sEbu koi khUsi hoavE |  
 They may discharge their duty to the satisfaction of all.

Set II. Progressive

ਖਾਖ /akh-/ to say

		<u>Singular</u>		<u>Plural</u>
<u>First person</u>	: ਖਾਖੈ	akh-da	ਖਾਖੈ	akh-de
<u>Second person</u>	: ਖਾਖੈ	akh-da	ਖਾਖੈ	akh-de
<u>Third person</u>	: ਖਾਖੈ	akh-da	ਖਾ ਖੈ	akh-de

The progressive is used to express progression or continuity of work in the present. It is equivalent to 'Present Continuous' of English and is formed by combining the present participle (which remains declinable) with the present tense of the auxiliary verb 'to be'. Only two phonemically different forms are used to express six categorical

distinctions. Singular /da/ and plural /de/ show concord with the following auxiliary. Gender marker is not distinguished here from the main verb but by the following auxiliary which has been discussed separately.

1.      ਭਾਈ ਆਖਦੇ ਹਨ ,  
Esi akhde hā ,  
We are saying (it) ,
2.      ਤੂੰ ਆਖਦਾ ਹੈ ,  
tu akhda hāe ,  
You are saying (it) ,
3.      ਨਾਨਕ ਹਸਦਾ ਹੈ ।  
nanEk hEsda hāe ।  
Nanak is laughing .
4.      ਪੜੇ ਲੋਕ ਆਖਦੇ ਹਨਿ ,  
pEre lok akhde hini ,  
The lettered (men) are saying (it) ,

#### Set III. Imperative

It occurs with second person singular and plural. The ordinary type expresses informal requests. The polite type expresses formal polite orders or requests. In the singular (ordinary), traditional /U<sub>7</sub>o/ occurs as an ending, and in polite (singular) /-i-ae/ ending is available.

In plural (ordinary) /-ni/-ni/ endings occur in free variation.

(a) Ordinary

Singular

Stem-  $\begin{cases} -\emptyset \\ -U \\ -hU \end{cases}$

Plural

Stem-  $\begin{cases} -n-i \\ -n-i \end{cases}$

Singular

1. ਕਿੱਚੁ ਮੈਂ ਤੈਂ, ਮੈਂ ਵਰਨਿ ਚਲੁ ।  
 kichU me tae lehu, mere wErni cElu ।  
 Please accept something from me, and go to my house.

2. ਤਬ ਬਾਬੇ ਆਖਿਆ : 'ਕੁੱਚੁ ਮੈਂਗੁ' ।  
 tEb babae akhia : 'kUchU mEngU' ।  
 Then Baba said : Ask for something ;

The writer has here used non-panjabi stem variants like  $\text{ਕੁੱਚੁ}/\text{cal}/$  .

Plural

1. ਤਿਸਕੀ ਸੇਵਾ ਕਰਨੀ ।  
 tiski sewa kErni ।  
 (all of you) serve him well .
2. ਤਿਸਕੀ ਖੁਬ ਸੇਵਾ ਕਰਨੀ ।  
 tiski khub sewa kErni ।  
 (all of you) be as much hospitable to him as possible.

(b) PoliteSingular

cE1 -i-ae

PluralcE1-  $\begin{cases} -U \\ -hU \end{cases}$ Singular

1. ਜੀ ਮਨੁਖ ਤੇ ਬਹੁਤ ਚੰਨਿ ਚੜਿ ਕੀਸੀ ।

ji menUkh pi behut hæni cEri cElias ।

Your holiness, there are numberless people (you) ride any of them.

2. ਹੁਕਮੁ ਹੋਵੈ ਤਾਂ ਖੋੜੈ ਹਾਥੀ ਚੜਿਸੀ ।

hUkmu howæ ta koxæ hathi cErias ।

If you so order, mount a horse or an elephant .

3. ਸਿਰਿ ਕਰੋ ਕੇ ਦੋਸੀ ਸੀ ।

siher ker kæ dEsis (

Please be kind enough to tell (us) the same .

Plural

1. ਚੁ ਜੀ ਸੋਹੁ ।

cEU ji sohU ।

Please, come and go to sleep .

Set IV. Infinitive

It is formed by adding the suffix /-na, -na / to the root. There is no distinction of number in this case.

Sometimes it is used to express imperative sense (with second person)

		<u>Infinitive</u>	<u>Meaning</u>
जा	ja -	ja-na	to go
रख	rekh -	rekh-na	to keep
पढ़	parh -	parh-na	to read
बैठ	baith -	baith-na	to sit

1. बाबे का बोलना हुआ ।

babe ka bolna hua ।

Then Baba spoke .

2. भू डरना नाहीं ।

phū darna nahi ।

But you should not feel afraid of (him).

3. मैं जाना हूँ, रहना नाहीं ।

mai jana hū, rehna nahi ।

I am to go, I cannot stay (any more).

4. गोलि दे काफिली ककरा नाहीं ।

goli de kafili kakra nahi ।

Do not follow what the maid-servant says .

#### Set V. Perfect

It is formed by adding -I-a, -e-, -i to the verbal stem. Here number and gender are marked by the inflectional



endings. It expresses an action in the past.

1. ਪਿੱਛੋਂ ਮਰਦਾਨਾ ਚੁੱਕ ਆਇਆ ।  
pichō mērdana chūku aia ।  
Merdana, the doan, came later on.
2. ਤੇਏ ਉਦਾਸੀ ਕਰ ਕੇ ਆਏ ।  
tēb Udasi kerke kēr a-e ।  
Then they returned home after finishing the tour.
3. ਤੇਏ ਮਾਤਾ ਆਈ ।  
tēb mata a-i ।  
Then the mother came.
4. ਸੱਕੇ ਪਰਕਾਰ ਕੀ ਮਾਲ ਲੈ ਲੈ ਆਏ ।  
Enek pērkar kī mala lae lae a-i-a ।  
They brought all kinds of material gifts.

	<u>Singular</u>	<u>Plural</u>
<u>Masculine</u>	a-I-a	a-e
<u>Feminine</u>	a-i	a-i-ē

#### Set VI : Imperfect

It is used to express concord with the subject or object, whatever the case may be. It shows distinction of gender and number. It has two forms : conditional and attributive.

I. Conditional

1. ਜੇ ਉਹ ਆਏ -----  
 je oh cEl-d-e---  
 If he had accompanied (me) -----

2. ਜੇ ਘਰੀ ਜਾਂਦੇ--  
 je Egae jan-d-e---  
 If (we) had gone further -----

II. Attributive

1. ਜਲੀ ਚੌਰ  
 jEl-d-i cikha  
 Burning pyre

2. ਰੋਏ ਲੋਕ  
 rōd-e lok  
 Weeping people

(Verbal Stems) Derivation

The simple verbal stems can be shown under the following heads :

(a) Intransitive :

ਅਖ	akh-	'to say ; ਆਖ	ਸੁਣ	'to hear'
ਠੁੱਟ	sUt-	'to throw' ; ਠੁੱਟ	ਸਮਝ	'to understand'
ਕਹ	keh(U)-	'to say' ; ਕਹ	ਖੋ	'to lose'
ਜਲ	jEl-	'to burn' ; ਜਲ	ਪੁੱਛ	'to ask'
ਪੜ	per-	'to read' ; ਪੜ	ਬੈਠ	'to sit'

(b) Transitive :

ਉਤਾਰ	Utar-	'take off';	ਖੋਲ	khol-	'to open'
ਛੱਡਿ	chEd(I)-	'to set free';	ਢਾਹਿ	dhah(I)	'to knock down'
ਦੇਖੁ	dekh(U)-	'to see';	ਫੇਰ	pher-	'to move'
ਮਾਰਿ	mar(I)-	'to kill';	ਰਖੁ	rekh(U)-	'to keep'

Derived from Primary stems :

## ( Intransitive-Passive )

ਸਿਖਿਆ	sikh-	'learnt'
ਕਹਿਆ	keh(I)-	said (uttered)
ਪੜਿਆ	peṛ-	studied (read)
ਚੜਿਆ	ceṛ-	rode
ਛੱਡਿਆ	chEd-	freed
ਰੱਖਿਆ ਪਰਿਠਾ	teṛ-	placed
ਬਚਿਆ	bec-	left (as extra)

## ( Transitive-Causal )

ਪੜਾ	peṛ-a	to make read
ਕਰਾ	keṛ-a	to get done
ਖਰਾ	kh(a)-wa	to make eat
ਕਰਾ	seḍ-a	cause to call
ਬਰਾ	beḥ-a	to make sit
ਲਿਖਾ	likh-a	to make write
ਲਿਆ	meṅg-a	cause to bring
ਪਹੁੰਚਾ	peḥuṅc-a	to make reach

Derived from Nominals

( Intransitive )

ਉਜਾੜ	Ujar-ia	'to get ruined'
ਸਿਮਰ	sImr-ia	'recited'
ਟਿਕ	tIk-ia	'stayed'
ਦੌੜ	dEUR-ia	'ran'

( Transitive )

ਤਪ	tEpa-ia	to get hot
ਦੌੜ	dEURa-i	to make run
ਠੇਰ	pher-ia	to get moved
ਬੋਲ	bul-ia	to make call

Some of the primary stems do not have derived (all) forms. And some of them have only intransitive forms :

ਜਾਹ	jah	to go
ਸੇਲਾਹਿ	sElah(I)	to praise
ਸੇਲਾਹਿ	sEstā(I)	to wait a bit
ਸੰਭਾਲ	sṅpāl	to control
ਸਮਾਹਿ	sEma(I)	to absorb

There are certain stems that have only one causal form :

जप	जपारि	jePa (I)	cause to recite
लिख	लिखारि	likha (I)	
	लिखाय	likhai	cause to write
ऊ	उल्लारि	calaında	cause to move
	परा पुरा	paraında	
	परा पुरे	paraında	
प	परा पुरे	paraında	cause to read
	परा पुरे	paraında	
ख	खवारि	khEwaında	cause to eat

chapter 5

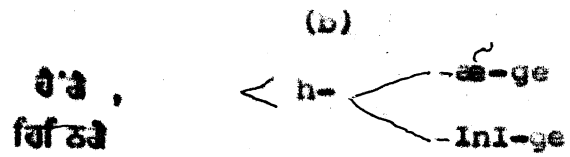
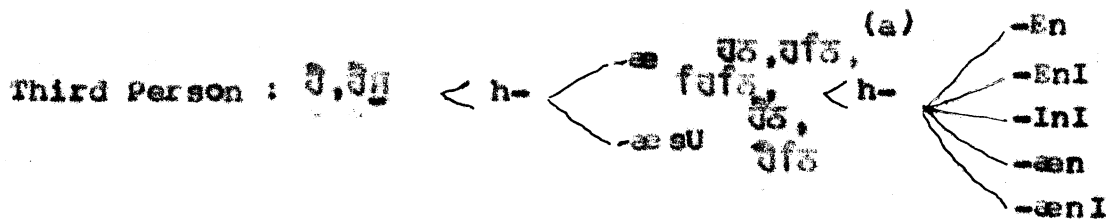
AUXILIARY

An auxiliary generally occurs after the inflected verbal forms. It indicates time of an action in an utterance. In the absence of the main verb, it may act as an independent verb.

The auxiliaries available in the Puratan JanamSakhi are taken from various sources. Thus we can see various types of stems with various types of endings. As regards the occurrences of these stems and endings, they may be conditioned by so many factors such as the expression of the character involved, dramatic situation, stylistics, thematic structure, etc. Morphologically, these are grouped as under :

I Present Tense

	<u>Singular</u>		<u>Plural</u>
<u>First Person</u> : ਹਾ, ਹਾ†	h- $\left\{ \begin{array}{l} -a \\ -a \end{array} \right.$	ਹਾ†	h - ã
<u>Second person</u> : ਹੀ, ਹੀ, ਹੀ† ਹੋਇ, ਹੋਹੁ	h- $\left\{ \begin{array}{l} -i \\ -e \\ -ou \\ -oi \\ -ohu \end{array} \right.$	ਹੀ, ਹੀ† ਹੋਇ ਹੋਹੁ	(a) h- $\left\{ \begin{array}{l} -o \\ -eu \end{array} \right.$  (b) h - shu



II. Past Tense

	(A) <u>Singular</u>		<u>Plural</u>	
<u>First Person :</u>	ਮੀ	s-i	ਮੀ	s-i
<u>Second Person:</u>	ਮੀ	s-i	ਮੀ	s-i
	ਮੀਰ	s-ehI		
<u>Third person :</u> ਮੀ, ਮੀ	(a) $\begin{cases} \text{-i} & \text{ਮੀ, ਮਨ,} \\ \text{-a} & \text{ਮੀਨ,} \\ & \text{ਮੀਨਿ} \end{cases}$		(a) $\begin{cases} \text{-e} \\ \text{-En} \\ \text{-EnI} \\ \text{-InI} \end{cases}$	
	ਬਾਹਾ	a-ha	ਬਸਨ	E-sni
			ਬਾਹੀ	a-he

	(B)			
<u>First Person :</u>	ਥਾ	th-a	ਥੀ	th-e
<u>Second Person :</u>	ਥਾ	th-e	ਥੀ	th-e
<u>Third Person :</u>	ਥਾ	th-a	ਥੀ	th-e
	ਥੀ	th-i	ਥੀ-ਥੀ	th-iá

III. Future Tense

<u>First Person</u> :	- ३'	-ga	- ३	-ge
			३	he
<u>Second Person</u> :	- ३'	-ga	- ३	-ge
<u>Third Person</u> :	- ३'	-ga	- ३	-ge
			- ३	-gi

I. Present TenseFirst Person

There are two phonologically different forms which have been used with the first person singular and only one form for the plural to indicate number, person and tense.

Singular

1. ਮੈਂ ਮੁੱਖਾ ਮੁੱਖਾ ਹਾਂ ।  
mā mukhā mūkhā hā ।  
I am dying of hunger .
2. ਮੈਂ ਤੁਰਕਾਂ ਪਾਸ ਵੇਂਦਾ ਹਾਂ ।  
mā turkā pas vēnda hā ।  
I am going to the Turks .

Plural

- ਸਾਸੀਂ ਗੁਰੂ ਨਾਨਕ ਕੇ ਸਿਖ ਹਾਂ ।  
Esi guru nanak ke sikh hā ।  
We are the followers of Guru Nanak .

Second Person

In the singular form, five different endings have been used.



1. ਮਰਦਾਨੀਆਂ : ਕਿਆ ਆਂਦਾ ਹੀ ?  
mērdania : kīa ānda hī ?  
Oh Merdania! what have you brought ?
2. ਤੂ ਕਿਥੋ ਆਇਆ ਹੈ ?  
tu kithō aīa hē ?  
From where have you come ?
3. ਚੁਪਾਤਾ ਜਾਇ ਖਰਾ ਹੋਊ ।  
cūpata jāi khēra hōū ।  
You may wait there silently.
4. ਐਰੁ ਹਜਾਰ ਕੋਹਾ ਜਾਇ ਪ੍ਰਗਟ ਹੋਇ ।  
Erū hajar kohā jāi prgṛt hōi ।  
And you may present yourself thousand miles away.
5. ਐਤੇ ਉੱਠ ਖਰਾ ਹੋਊ ।  
Etāe Uṭhī khēra hōū ।  
You should be up and doing.

/hi/ and /hohU/ are dialectal. /hōU/ and /hōi/ are spelling variations of /ho/. They are used to express imperative mood. Even in modern Panjabi /ho/ is generally used for imperative such as /khēra ho/ .

In the second person plural, two different endings have been used. Apart from this, a Lahanda form /EshU/ is also available.

#### Plural

1. ਤੁਸੀਂ ਕਿਉਂ ਰੋਂਦੇ ਹੋ ?  
tūsi kīū rōṇde hō ?  
Why are you weeping ?

2. ਤੁਸੀ ਕੌਣ ਹੋ ?

tU*s*i kE*w*En hE*U* ? (independent auxiliary)

Who are you ?

3. ਤੁਸੀ ਕੌਣ ਆਹੁ ?

tU*s*i kE*w*En hA*H*U? (independent auxiliary)

Who are you ?

### Third Person Singular

In the singular, only one ending has been used.

1. ਨਾਨਕ ! ਕਾਜੀ ਕਿਆ ਕਹੰਦਾ ਹੈ ?

nanEK j kazi kia kE*H*Enda h*ae*?

Oh Nanak! What does the Gazi say ?

2. ਹੱਥ ਖਾੀ ਹੋਸੁ ,

hE*H*i mE*ch*i h*ae*s*U* ,

He has caught hold of a fish ,

/h*ae*s*U*/ is dialectal. Such forms are used even at present in Lahandi. It can be segmented as ਹੋ + ਸੁ ; /h*ae*/ may be taken as independent auxiliary, and /s*U*/ as an auxiliary

### Plural

In expressing plural, five forms have been used without any phonological, morphological and syntactical conditioning. This shows again the mixture of different varieties of dialects and languages. The forms /h*ae*+ge/ and /h*in*i-ge/ express present indefinite or continuous.

These are still used in some regions of the state.

1. ਓਹ ਬੈਠੇ ਚਿਕਦੇ ਹਿਨਿ ।

oh baethe cikde hini ।

They are caressing him.

2. ਸੋ ਬੁਰਿਆਈ ਕੀ ਕਰਦੇ ਹੋਨਿ ।

so buriāiā pi kerdē hōni ।

They do bad deeds also.

3. ਕਾਂਢੇ ਈ ਕੇ ਤੇ ਲੈਈ ਕਾਇ ਹੋਏ ।

kāṁḍē iṭhe te lei ai hōenge ।

They have carried (carry) him on their shoulders upto here.

4. ਓਥੇ ਓਇ ਖਵਾਇੰਦੇ ਹਿਨਿਕੇ ।

othē oi khawāinde hiniḱe ।

They are serving meals (to every body) †

## II. Past Tense

(Pure Panjabi and dialectal auxiliaries )

In the first and second persons (singular and plural) only one form /si/ has been used to indicate number, person and tense.

ਤੁਧੁ ਖਾਖਾ ਜੀ ਜੇ ਖਾਹੁ—

tudū akhā si jō khāhi -----

You had allowed me to have (eat) them....

In the second person, dialectal /sahi/ is also available.

ਥਾਂ ਤੇ ਕਿਤੇ ਕੋਈ ਪਾਇ ਜਾਂਦਾ ਸੀ ?

agae kitee sijnog pai janda sEhi ?

Did you go there to meet somebody ?

### Third Person

#### Singular

Here only two different endings are used. Besides, dialectal /aha/ is also available to indicate person, number and tense.

1. ਇਕ ਕਰੋੜੀ ਥਾਂ ਰਹਿੰਦਾ ਸੀ ।  
ik keroria rEhinda si ।  
A wealthy man lived there.
2. ਮੈਂ ਨਵਾਬ ਦੌਲਤਖਾਨ ਕਾ ਮੋਦੀ ਸਾਂ ।  
so nEwab daulet khan ka modi sa ।  
He was a store-keeper of Nawab Daulat Khan.
3. ਨਾਨਕ ਦਰੀਆਉ ਵਿਚ ਪਇਆ ਥਾਂ ।  
nanak dEriaU vic pEia aha ।  
Nanak had gone into the river.

#### Plural

Here four different forms are used. The endings of /sEn/ show similar semantic features. Besides this, /EsEn/ and /ahe/ also express the same number, person and tense. These are dialectal forms.

1. ਟਬਰ ਸੁਖਲੇ ਪਏ ਖਾਏ ਸੇ ।  
 t̥EBer sukhale p̄Ee khānde se ।  
 The family men enjoyed their lives well.
2. ਏਹੁ ਬਿਖ ਫਲ ਸਨਿ,  
 ehU bikh phal sEnI, (independent auxiliary)  
 These fruits were poisonous,
- 3... ਤਾਂ ਮੁਹਰਾਂ ਚਾਰ ਬਸਨਿ,  
 ... tā muhrā carī bsnI,  
 ... there were only four Muhars,
4. ਲੋਕ ਪਿਟਦੇ ਰੋਏ ਖਾਰੇ ,  
 lok pit̄de rōṁde ahe,  
 The people were crying bitterly,

( Pure Hindi Auxiliaries )

Apart from above, the following forms in the past tense have also been used. They inflect for number and gender.

	<u>Singular</u>		<u>Plural</u>	
<u>Masculine</u>	ਥਾ	th-a	ਥੇ	th-e
<u>Feminine</u>	ਥੀ	th-i	ਥੀਆਂ	th-iā

Masculine

1. ਮੈਂ ਲਕੜੀਆਂ ਜੁਟਾਏ ਗਏ ਥਾ ।  
 mē lekṛiā cūṁEnI gEiā thā ।  
 I had gone to collect logs of wood.

2. ਮੁਰੀਦ ਲੋਕ ਬਹੁਤ ਨਾਨਿ ਆਏ ਸੇ ,  
 mUrid lok bEHUTU nali aR the,  
 Many followers had accompanied him,

### Feminine

1. ਅੰਗਦਾ ! ਏਹੁ ਦੁਰਗਾ ਥੀ ।  
 Angda, ehU dURga thi ।  
 Oh Angad ! she was Durga ।
2. ਜੇ ਕੁਛ ਲਕੜੀਆਂ ਜੁਟੀਆਂ ਥੀਆਂ ,  
 jo kuch lekriá cuníá thíá,  
 whatever, the logs I had collected,

### III. Future Tense

In the future tense, an auxiliary cannot occur as an independent verb. It occurs, here, after the optative forms of the main verb and inflects for number and gender.

	<u>Singular</u>		<u>Plural</u>	
<u>Masculine</u>	ਗਾ	g-a	ਗੇ	g-e
<u>Feminine</u>	ਗੀ	g-i	ਗੀਆਂ	g-iá

Besides this, /he/ (in the plural) has also been used in the restricted form.

### Masculine

1. ਮੈਂ ਜਾਵਾਂਗਾ ,  
 mēe jawānga,  
 I shall go.

2. ਸਭ ਏਈ ਮਲ ਹੋ ਟ ਜਾਵੰ ਨੇ ,

sEb beiman hoI jawānige |  
Everybody will turn dishonest.

3. ਅਸੀਂ ਕਾਖਾਹਿ ਜੇ ਰੁਜ਼ਗਾਰ ਕੀ ਟਕਾ ਹੇ ।

Esi akhānhe jo rujgar gēIa hae |  
We will say that he has gone out to earn his livelihood.

#### Feminine

1. ਉਸਦੇ ਪਿਛੇ ਜਿਤਨੀ ਸੁਣੇਗੀ,

osdae pichae jitni sunēgi,  
Anybody, who will follow and listen to him,

2. ਤਨਕੇ ਨੂੰ ਸਭੇ ਵਸਤੂ ਹੋ ਟ ਆਵਣਗੀਆਂ ,

peIke nu sEbe wEstu hoI awēngiā |  
All will be ready by morning.

Some dialectal forms are also available in the future tense. These are present in the Lahandi dialect.

ਜਾਸੀ	jasi	will go
ਕਾਖਸੀ	akhsi	will say
ਕਰਸੀ	karsi	will do
ਖਾਵਸੀ	khawisi	will eat
ਦੇਸਨ	desn	will give
ਬਣਸੀ	bānsi	will become
ਲੈਸੀ	lāsā	will get, take, call

## Chapter 6.

### ADVERBS

The place of an adverb in an utterance is not fixed. It may occur before or after a verb, or before or after an adjective.

Morphologically, adverbs can be classified into the following two sets :

I Set A - 1

II Set A - 2

The adverbs of Set A-1 are shown in the table. They are classified according to their semantic features expressing proximation, remoteness, interrogation, co-relativeness and time, place, direction, manner. This classification presents a good semantic spectrum of this class of words.

As is seen from the table, these have been taken from many sources such as panjabi, its dialects, neighbouring languages and their dialects.



	<u>Proximates</u>		<u>Remotes</u>		<u>Interrogatives</u>		<u>Co-relatives</u>
	ਹੁਣ	hun	ਤਦ	tEd	ਕਦੇ	kEdē	-
<u>Time</u>	ਘੜੀ	EbI	ਤਦਿ	tEbI	ਕਦਿ	kEdI	ਜਦਿ jEbI
	ਇਥੇ	Ithe	ਉਥੇ	Othe	ਕਿਥੇ	kIthe	ਜਿਥੇ jIthe
<u>Place</u>	ਏਥਾਂ	ihā	ਉਥਾਂ	uhā	ਕਏਥਾਂ	kEhā	ਜਏਥਾਂ jEhā
		[ ]	ਤਿਥਰ	tiddEr		[ ]	ਜਿਥਰ jiddEr
<u>Direction</u>		[ ]	-	-		[ ]	ਜਿਠੁ jitU
	ਇਉਂ	iU	ਤਿਉਂ	tIU	ਕਿਉਂ	kIU	ਜਿਉਂ jIU
<u>Manner</u>	ਇਏ	Iwe	-	-	ਕਿਏ	kIwe	ਜਿਏ jIU

In the above table, only the representative forms of adverbs, from Panjabi and non-panjabi sources, as available in the Puratan Janamsakhi, have been given. Here [ ] shows that some prominent forms like /iddEr/, /kiddEr/ etc. could not be located from the text. These forms might have been in use at the time of writing the text. Many of the dialectal forms and the spelling variations (found in the adverbs of the above table) are not given here. These are, however, described elsewhere.

The forms of adverbs given in the above table can be reduced to their ultimate constituents. These can be analysed as below :

Proximates : I - , e - , i - , E -



Remotes

Remoteness is to be expressed by these forms :

[ t - , U - , u - , o - ]. Here the whole distribution of these elements is blurred due to the mixing up of the forms taken from various sources.

Uthe ~ othe ~ uhá

The first two may have been taken from Panjabi but /uhá/ seems to be borrowed.

t - occurs before    - Ed    -Edó    -EdUHU  
                           - EdI, - Edá-h ,  
                           -Eb    -IbI, -Ehá, -Ithae, -IddEr, -IU  
                           -EbI,

U - occurs before -t, -thae; medially after tI-, tEdUh-

u - occurs before    -ha  
                           -há

o - occurs before    -the  
                           -thae

Interrogatives

It is expressed by element [ K - ]

K - occurs before -EdI,    -Ede    -Ithe  
                           -Edae,    -Ithae,    -Ite  
                           -IU    -wae    -IthEi    -Ehá, -ú  
                           -IU,    -wae,    -Ithau,

Co-relatives

It is expressed by element [j -]  
 j - occurs before      -Eb      -Ithae      -IddEr      , -IU  
                              -Ebi,      -Eha,      -ItU

The above analysis gives an idea about the mechanisms of the formations of these forms, though in an intricate way. This intricacy is more deepened by the mixture of many types of forms taken from various sources. Some of the above forms have been found with endings expressing location, etc. for instance :

I + th + ǒ	= Ithǒ	} from here
eth + hŪ	= ethhŪ	
U + th + hŪ	= UthhŪ	} from there
k-I + th + ǒ	= kIthǒ	} from where
k-I + th + hŪ	= kIthhŪ	
k-I + th + u	= kIthu	
Eg + ǒ	= Egǒ	} from in front of
EgIE + hǒ	= EgIEhŪ	

For expressing "from", the endings [ -ǒ , -hŪ , -u ] are added to the stems.

These can be further divided into two sub-sets :

- (i) Compounds
- (ii) Non-compounds

In the first sub-set (i) of compounds, following adverbs are included :

ਨਿਤਾਪ੍ਰਤੀ	nItaprEti : always
ਪਦੇ ਸਾਰ	pEwtesar : at once
ਤਦੁ ਕੁ	tEdhu kU : about that time
ਸਚੇ ਸਚ	sEco sEc : truly
ਚਲੀ ਵੇਰੀ	cElti weri: while going
ਇਉਂ ਕਿਉਂ	kiTl bIdI : how, in which manner
ਚੰਦੇ ਭਾਇ	tire pai : slowly and steadily
ਘਸਿ ਪਾਸਿ	asi pasi : sound about

All the above adverbs have two elements. One of the elements is, sometimes, a noun. In most cases the first element is an adverb and is normally followed either by a noun or by an adverb.

In the second sub-set (ii), those adverbs are included which may have only one stem and these do not require any other element to be followed by them.

1. ਇਕਸੁ ਬਸ ਠੇ ਤਲੇ ਜਾਇ ਬੈਠੇ,  
IkEsU bEṛ ke tEle jaI baeṭhe,  
They sat under a tree,
2. ਏਹੁ ਜੋ ਤੁਰੇਤੁ ਵੇਹਰੇ ਕਿਚੁ ਜੋ ਗਇਆ - - -  
eHu jo tUREtU wehṛe wIchU jo gEIA ---  
That he has left the place immediately---

3. **ਚੁਪਾਤਾ ਰਹੁ ---**

cUpata rEHU ---

You should keep silent ---

4. **ਸਦਾ ਸਦਾ ਚਿਤਵਨੀ ਕਰੋ ।**

sEda sEda citwEni kEra: '

He may always remember him.

5. **ਕੋਈ ਕੁਝ ਹੇਠਿ ਸੁਤਾ ਪਈਆ ਹੈ ।**

koi dErkhEt hethI sUta pEla hae !

Somebody is sleeping under the tree.

These non-compound adverbs also express time, place, manner and direction.

Adverbs expressing time

ਰਸਿਮ	hEmes	always	ਪਲਕੇ	pElke	morning
ਸਦਾ	sEda		ਤੁਰੰਤ	tUrEtU	at once
ਘਰੇ	Eje	still	ਜੇ	jo	when
ਘਰੇ	Ejæ		ਜਾ	ja	
ਤੈਜੀ	tori		ਜਾ	ja'	
ਹੁਣ	hun	now			
ਹੁਣਿ	hunI				

Adverbs expressing place

ਘਟੇ	Ege		onwards	ਕੋਲ	kol		near
ਘੜੀ	Egee			ਪਾਸ	pas		
ਨਾਲੇ	nale	:	alongwith	ਨਾਲ	nal		
ਉੱਤੇ	Ute	:	on	ਨੇਰੇ	nerē		
ਉਪਰਿ	UpErI	:	above	ਸਾਂਝ	sEng		with
ਹੇਠਿ	hethI	:	below	ਸਿਉ	siU		
ਤਲੇ	tle		beneath	ਢਰਨੀ	cbRni	:	at feet
ਤਲੇ	tleē						

Adverbs expressing manner

ਸੁਖਾਲਾ	sUkhala	:	easily	ਚੁਪ	cUp		silently
ਸਹੀ	sShi	:	correctly	ਚੁਪਤਾ	cUpata		
ਭਿਟੁ	phItU	:	abusedly	ਚੁਪਤੇ	cUpato		: badly
ਖੁਬ	khub	:	well	ਬੁਰੇ	burae		

Adverbs expressing direction

ਖੁਰ	EUR	:	other side	ਪਾਰ	par	:	that side
ਉਚਾਰ	Urar	:	this side	ਬੰਨੇ	bEnne	:	that side
ਚਉਠੇਰਿ	cEUpherI	:	in all directions	ਉੱਠੇ	olē	:	that side
				ਦਲ	wEl	:	to (some) side

Some of the adverbs, given above, may also take case endings such as kol (ੳ), par (ੳ), wEl (ੳ), urar (ੳ).

### Affirmation

There are some adverbs that express affirmation. In the puratan JanamSakhi, only /pEla/ signifies this meaning.

1. ਬਾਬੇ ਆਖਿਆ : 'ਤੁਹਾ ਹੋਵੇ ਜੀ ।  
babæ akhIa: 'pEla howæ ji .  
Baba said : 'It is all right, sir (You are right, sir).
2. ਮਰਦਾਨੇ ਆਖਿਆ : 'ਤੁਹਾ ਹੋਵੇ ਜੀ, ਜਾਇ ਦੇਖ' ,  
mErdane akhIa: 'pEla howæ ji, jai dekhá '  
Mardana said : 'As you say, sir, let me see myself'.

When /pEla/ is used in the above adverbial sense,

it

- (i) occurs in the beginning of an utterance, and is followed by the verb ਹੋਵੇ , ਏ /howe, æ/ .
- (ii) The sentence (wherein it occurs) is in the direct narration and the active voice.
- (iii) It is, sometimes, accompanied by ਜੀ /ji/.
- (iv) It generally means 'You are right, sir', 'I agree with you', 'I say ditto to you', etc. etc. Thus it denotes positive response from the listener.



The modern ਹਾਂ /há/, marker of "yes" is not available in the text :

ਭਲਾ /pEla/ is also used in the middle of the sentence, and sometimes occurs between the two verbs. Here it is not marker of "yes".

1. ਪਰ ਰੁਜ਼ਗਾਰ ਕੀਤਾ ਭਲਾ ਹੈ ।  
 pEr rujgar kita pEla hae ।  
 But it is better to earn livelihood.
2. ਖਾਸ਼ਾਂ ਏਠੀ ਚੁਣਿ ਵਧੀ ਹੈ ਖਾਤੇ ਭਲੀ ਜੰਮੀ ਹੈ ,  
 Eshā kheti hūṆī wahi hae EṭāpEli jēmmi hae,  
 We have just sown crops and it is all very fine,
3. ਜੇ ਇਹੁ ਜਾਵੇ ਤਾਂ ਭਲਾ ਹੋਵੇ ।  
 jo IḥU jawae, tā pEla howae ।  
 It is better if he goes (there).

#### Derivation

The following suffixes are added to stems of various types to produce adverbs :

##### (i) Verb stem + Suffix

- ਏ -ne

ਬੈਠੇ bath + ne      baṭhṭāṭh      by his sitting

-दे -d-e

रोदे	ro + de	rode	weeping
पिडे	pit + de	pitde	wailing

(ii) Noun stem + Suffix

-ता, ते -t-a, -t-o

चुपता	cup + ta	cupata	silently
चुपते	cup + to	cupato	

-आले -ale

सुखाळे	sukh + ale	sukhale	easily
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-टी -i

चरती	chren + i	chreni	at feet
------	-----------	--------	---------

(iii) Adverbial stem + Suffix

-प्रति prti

दिनाप्रति	nit + prti	nitaprti	daily
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## chapter 7.

POST-POSITIONS

Post-Positions are such words as occur after inflected forms of nominals in an utterance. They are used to express some cases. Post-positions used in the Puratan Janamsakhi can be classified as under :

Set A

ਦਾ /da/, ਕਾ /ka/

Set B

ਨੂੰ /nu/, ਕਉ /keu/, ਥੀਂ /thi/, ਜੋਗ /jog/, ਤਥੈਂ /tai/

Set C

ਮੀਂਹ /mehi/, ਵਿਚੋਂ /wico/, ਪਾਸੋਂ /paso/, ਪਿਛੋਂ /picho/, ਉਪਰਨੂੰ /upernū/

Set D

ਤੇ /te/, ਨਾਲਹੂੰ /nalhū/

Set E

ਥੈਂ /thæ/

The above sets show that the author has taken post-positions, as usual, from very many sources. Apart from this, there are many spelling variations among the post-positions of the same set.

( Set A )

Here we find post-positions from two sources :

(i) Pure Panjabi /d-a/ (ii) Hindi /k-a/. They inflect for number, gender and case like the nouns of /kor/ class. They are used to express the relation between noun and verb indicating possession and are, thus, placed in the genitive case.

Group (i)

1. ਬਾਬੇ ਦੀ ਇਸਤਰੀ ਸਬੁ ਪਾਸਿ ਆਈ ।

babe di Istri sasu pasi ai |

Baba's wife came to her mother-in-law.

2. ਘਰ ਵਿਖਾ ਖਾਦਮੀਆਂ ਘਰਿ ਖਯਾ :  
 ਕਰ ਢੀਆ ਢਮੀਆਂ ਆਖਿਆ :

ker dia admiā akhia :

The members of the family said :

Here we find some dialectal forms and spelling variations. They are /de ~ dæ/, /dia ~ diā/, /dia ~ dīā/ etc.

Group (ii)

1. ਜਬ ਬਾਬਾ ਬਰਸਾਂ ਪੰਜਾਂ ਕਾ ਹੋਇ ਟਕਾ - - -

JEb baba bErsā pēnjā ka hoia ---

When Baba was of five years ---

2. ਕਲਜੁਗੁ ਕੇ ਬਲਕੇ !

KEljUGU ke balke !

Oh child of Kaljug! ( Voc. case)

3. ' ਪਰਮੇਸਰ ਕੀਏ !

permeser kie †

Oh creature of God ! (Voc. case)

Fem. Sing.

In this group, the dialectal forms and spelling variations are found in /ke ~ kœ/, /kia ~ kiã/. Apart from this, the old forms in both the above groups /dihU ~ kihU/ have been replaced in modern Panjabi by /de ~ diU/. K- form is no more in use at present.

The inflectional paradigms for the post-positions of the above two groups (Set A) are shown as under (the similarities between the inflectional endings of the post-positions in both the above groups are further shown in the paradigm).

( /d-/ group )

		<u>Masculine</u>		<u>Feminine</u>	
<u>Singular</u>	Nominative	ਦਾ	/da/	ਦੀ	/di/
	Oblique	ਦੇ/ਦੈ ਦਿ ਰਬਰੁੰ	/de/ dœ/ /dihU/	ਦੀ	/di/
<u>Plural</u>	Nominative	ਦੇ	/de/	ਦੀ ਆ/ਦੀ ਆ	/dia/diã/
	Oblique	ਦਿਆ/ਦਿ ਆ	/dia/diã/	ਦੀਆ/ਦੀਆ	/dia/diã/

(/k-/ group)

		<u>Masculine</u>		<u>Feminine</u>	
<u>Singular</u>	Nominative	क	/ka/	की	/ki/
	Oblique	के/की	/ke/kæ/	की	/ki/
	Vocative	के	/ke/	की	/kie/
<u>Plural</u>	Nominative	के	/ke/	कीं	/kiā/
	Oblique	कै, कै	/kia/kia/	कीं	/kiā/
	Vocative	कै	/kio/	-	-

The similarities in the above given inflectional endings may be shown as under :

Masculine gender

		<u>Nominative</u>	<u>Oblique</u>	<u>Vocative</u>
<u>Singular</u>	G(i)	/ā-/ -a	-e, -æ, -IEhU	-
	G(ii)	/k-/ -a	-e, -æ, -IEhU	-e
<u>Plural</u>	G(i)	/ā-/ -e	-Ia, -Iā	-
	G(ii)	/k-/ -e	-Ia, -Iā	-Io

feminine gender

		<u>Nominative</u>	<u>Oblique</u>	<u>Vocative</u>
<u>Singular</u>	G(i)	/ā-/ -i	-i	-
	G(ii)	/k-/ -i	-i	-ie
<u>Plural</u>	G(i)	/ā-/ -ia, -iā	-ia, -iā	-
	G(ii)	/k-/ -iā	-iā	-

Distribution of /d-/ and /k-/

If we examine modern Panjabi, only /d-/ post-position is used whereas /k-/ is being used in Hindi. Their distribution in the text of the Puratan Janamsakhi shows that both forms have been used without following any rule such as :

(1) (a) ਯਸੈਂ ਇਸ ਖੇਤੀ ਦਾ ਇਤਨਾ ਯਾਸਰਾ ਹੈ, ਜੇ ਹਾਸਨੁ ਦੀਵਲ  
ਕਾ ਸਭੁ ਚੁਤਰੈਕਾ । (Sakhi 6)

(b) ਤੀ ਬ ਪਲੀ ਉਸ ਕਾ ਠਕਾ ਹੇਨਾ ਕਰੀਣ - ਤਾ ਉਸ ਨਕਕੇ ਦੇ  
ਜੀਥ ਖਈ - ਜੁ ਕਿਡ ਘਰਿ ਤੇ ਨੈ ਖਾਵਾ, ਡਿਕੀਰਾ  
ਦੇ ਮੁੰਹ ਪਾਵਣ ਤਾਈ - (Sakhi 20)

(11) When there is a dialogue between Guru Nanak and some Pandit or Sidh, K- form dominates :

(a) "ਜੀ ਉਸ ਪਰਮੇਸਰ ਕੇ ਭਗਤ ਹੇ, ਪਰੁ ਜੀ, ਇਸ ਧਰਤੀ ਕਉ ਭੀ  
ਪਵਿਤੁ ਕਰੁ, ਕੁਛ ਇਸ ਕਾ ਭੀ ਕੁਨੁ ਨੈਵਹੁ । ਤੀ ਬ ਕੁਰੂ ਨਲਕ ਪੁੰਝਾ :  
ਇਸ ਕਾ ਕੁਨ ਕੇ ਜਾ ਹੈ ? ਤਬ ਪੰਡਤ ਕਹਿਯਾ :  
ਜੀ ਇਸ ਕਾ ਕੁਨੁ ਵਿੰਝਾ ਹੈ - - (Sakhi 17)

(b) - - 'ਦਰਸਨੁ ਸਿਥਾ ਕਾ ਮੇਰਾ ਹੈ। ਤਬ ਬਾਠੀ ਖਾਖਾ : 'ਯਰਨੁ ਕਿਤੀ ਠਕਾ  
ਲਿਠਾ ਕੀ ਵਧ ਹੈ ? ਤਬ ਸਿਥ ਏਨੇ : 'ਠਲਕ ! ਯਰੁ ਤਿਹੁ  
ਲਿਠਾ ਪੰਡਾ ਹੈ, ਯਸਾਡਾ ਹੈ ਜੇ ਪਉਣ ਕੀ ਚਲ  
ਚਲਦੇ ਹਾ " (Sakhi 50)

(111) When Guru Nanak talks to Pilgrims going to Mecca even then the two forms are freely mixed up.

(a) "ਕਾਜੀ ਕੁਕਨਈ 'ਬਾਠੀ ਕੇ ਧਰ ਡੇਰੇ, ਜਿਤੁ ਵਨ ਬਾਠੀ ਦੇ ਧੇਰੁ  
ਡੇਰੇ, ਚਿਤੁ ਵੀਨ ਸਿਹਰਾਯ ਕਾ ਮੁਹੁ ਡਿਰਦਾ ਜਾਵੈ " (Sakhi 51)

(b) ਵਾਹੁ ਵਾਹੁ ਯਜੁ ਖੁਦਾਇ ਕੇ ਡਕੀਰਾ ਦਾ ਦੀਦਾਰ ਪਾਇਯਾ ਹੈ ।  
(Sakhi 51)

(iv) In the Sakhi about Raja Shihbnabh of Singhiadeep, there is a mixture of the usage.

(a) ਜਿਸ ਸਿਖ ਦੇ ਪਰਸਾਦ ਹੋਏ, ਤਿਸ ਕੇ ਇਕੀਸ ਮਣ ਨੁਟੁ ਰਸੋਈ ਪਏ ।  
(Sakhi 47)

(b) 'ਤੇਰੇ ਭਰਤੇ ਕਾ ਸਰੀਰੁ ਗੁਰੂ ਦੇ ਕੀਮ ਖਾਵਦਾ ਹੈ' ।  
(Sakhi 47)

(c) ਰੋਜ਼ ਹਟਕੀ ਕੇ ਪਾਜਿ ਇਕੁ ਚਉਕ ਹੈ ਦੇ ਕੋਹ ਕਾ , ਉਸ ਮਕੀ ਤੇ  
ਚਾਰ ਕੋਸ ਹੈ ,  
(Sakhi 47)

Post-positions of all other sets do not inflect.

They, however, express different cases. Post-positions of Set B express accusation and may be equivalent to English "to". Set C post-positions are indicative of location in one way or the other. Set D post-positions express ablative case and may be equivalent to English "from", and the post-positions in set E express agentive case and may be equivalent to English "by".

(Set B)

In this set, different kinds of post-positions are found but all of them express accusative case. They are :

ਨੂੰ /nu/ "to"

ਕਲੂ ਨੂੰ ਲੋਕਾਂ ਖਾਖਿਆ।

Kalu nu loka akhia :

The people said to Kalu :



It has many spelling variations and old forms.

They are : ਕੈ /kEU/, ਕੁ /ku/, ਕੋ /ko/, ਕੋ /kó/ .

/kEU/ "to"

ਜੇ ਇਨਾਨ ਕੈ ਅੰਨ ਥਾ,  
so Inan kEU aia tha,  
He had come to take bath,

/kEU/ has also some spelling variations :

They are : ਕੁ /ku/, ਕੁ /ku/ and ਕੋ /ko/.

ਥੀ /thi/ "to"

ਯਦੁ ਲੋਕਾ ਥੀ ਪੀ ਜਪਾਇ ।  
ERU loká thí pí jEpaI ।  
And make the people to recite also.

Sometimes /thi/ expresses location and forms locative case as :

ਯਦੁ ਜਿਸਰ ਥੀ ਨਿਰਲੇਪੁ ਰਹੁ ।  
ERU jisrar thí nirlep rEHU ।  
And keep yourself aloof from the wordly enticements.

ਜੋ /jogu/ 'to'

ਲੋਕਾ ਜਾਇ ਕੈਰੀ ਖਾਨ ਜੋਗੁ ਕਹਿਯਾ :  
loká jai kEriI khan jogu kEhIa :  
The people want to Khan and said :

It has one spelling variation in /jog/ .

ਤਈਂ /tai/ 'to'

ਏਹੁ ਜੇ ਆਸੀਂ ਸੰਸਾਰ ਕੇ ਤਈਂ ਪੜਾਵਤੇ ਹੈਂ ,

ehU jo Esī s̄nsar ke tai p̄ṛawte h̄e ,

About this, that we teach to the people,

(1) /tai/ has some minor spelling variants.

(b) It is generally preceded by /k-/, /d-/  
post-positions and second or third person  
pronouns. The examples are :

ਤੇਰੇ ਤਈਂ

tere tai

to you

ਪੀਰੁ ਕੇ ਤਈਂ

pirU ke tai

to (for) the pir,

ਖੁਦਾਇ ਕੇ ਤਈਂ

khudAI ke tani

for God's sake

ਲੋਕਾਂ ਤਈਂ

loka tani

to the people,

(Set C)

In this set, locative case is expressed by the  
following post-positions :

ਮੈਂਹਿ /mehi/ in, inside

It has many spelling variations. All of them express  
location in one way or the other. The examples are :

ਨਏਕ ਮੈਂ

nEek ma

in the hell.

ਕਲਿ ਮੈਂਹਿ

kEli mehI

in the age of Kaljug,

ਬਰੇਤੀ ਮੀਂਹ

bereti mēhī

on the sand

ਪੰਜਾਬ ਕੀ ਧਰਤੀ ਮੀਂਹ

pānjab kī t̄arti mēhī

on the land of the Panjab  
(In the Panjab)

Apart from this ਮੇਰ /mējar/ and ਖਿਠੇ /bikhāe/ also express location and thus fall in this set.

ਵਿਚੋਂ /wicó/ from inside

It has many spelling variations. They are :

ਦਰੀਆਉ ਵਿਚੋਂ

dEriau wicó

from inside the river,

ਕਸੂਰੀ ਵਿਚੋਂ

dEriau wicu

from inside the river,

ਵੇਹੜੇ ਵਿਚੋਂ

wehze wicū

from (in side) the courtyard,

ਕਾਸੂਰ ਵਿਚੋਂ

kasur wicdo

through kasur,

ਬਟਾਲੇ ਵਿਚੋਂ

wētale wicido

through Batala

ਪਾਸੋਂ /pasó/ from

Here, too, we find many spelling variations. They are:

ਗੁਰੂ ਪਾਸੋਂ

guru pasó

from the Guru,

ਪਾਸੋਂ ਪਾਸੋਂ ਪਾਸੋਂ

pasó bēndá pasu

from his kith and kin,

ਮੈਂ ਤੋਂ ਪਾਸੋਂ

merīēhu pashū

from me,

ਮੈਂ ਤੋਂ ਪਾਸੋਂ

mere pashū

from me

ਦਿਪਲਪੁਰ ਪਾਸੋਂ

dīpalpur pasō

by the side of Dīpalpur,

Some of these forms may be

dialectal and are no more used

in modern Panjabi.

ਪਿੱਠੋਂ /pichō/ from behind

ਮੇਰੇ ਵਾਂਗ ਸਾਲਾ ਪਿੱਠੋਂ ਆਇਆ ਹੈ ।

mera ikū sala pichō āia hai

A brother-in-law of mine has come from(his village).

It has been found written differently :

ਪਿੱਠੜ /pichhū/, ਪਿੱਠੁਹੁ /pichuhū/ . It sometimes, means "later on" and then conveys the adverbial sense. These variations act as adverbs also as is the case with other forms of /piche/ .

ਉਪਰੋਂ /UpErhū/ from above

ਤਾਂ ਪੈਂਟ ਕੋਰੇ ਉਪਰੋਂ ਢਲ ਗਿਆ,

tā peṭṭ kore UpErhū ḍhli pEia,

Then he, at once, fell off the horse,

( Set D )

The post-positions of this set show ablative case. They may be said to express locative as they seem to show location.

੩ /te/ from

ਕਰ ਤੇ	ਕਰ ਤੇ
kER te	CEUHá tIRá te
from home	from(on) all sides

In modern Panjabi /te/ has been replaced by /tó/.  
The old form, however, is spoken but only in certain dialects.  
In the text, we find a spelling variant in /tæ/ .

ਨਲਹੁੰ /nalhú/ from

ਜੇ ਸੰਗਤ ਨਲਹੁੰ ਤੁਟੀ ਹੈ ,
jo sENGat nalhÚ tÚti hai
The people who have been alienated from you,

(Set E)

Here we find only one post-position and it is used  
to express agentive case.

ਥੇ /thæ/by

ਸੇਦੋ ਥੇ ਸੰਪੂਰਨ ਥੀ ।
sædo thæ sîmpurn thi
It was completed by Sedo.

Apart from the above sets and kinds of post-positions,  
there are many words in the text which tend to play the role  
of a post-position. But syntactically and semantically, their

place is generally secondary to a post-position in an utterance. That is why, they have not been dealt here. Sometimes they may be accepted as post-positions and at other times, they may be taken as adverbs or even particles. Some of such words are :

ਕੋਲ	kol	:	near	ਨਾਲ	nal	:	alongwith
ਦੇਰ	nerē	:	near	ਪਿੱਛੇ	piche	:	behind
ਪਾਸ	pas	:	near	ਬਿਨਾਂ	binā	:	without
ਵਾਸਤੇ	waste	:	for	ਬਿਨਾਂ	bajū	:	without

In short we may say that the post-positions in the above sets show some relation with Panjabi language of the present period.

k-post-position is used by many even now when some religious terminology or discussions are involved :

guru ka khalea, guru ke sikh

In proper nouns, this old post-position is retained by Panjabi speakers :

guru ki lahor , Bhai ke, Babe ke

It means that k- and d- forms have been co-existing since long time. It may be due to the influence of Sādh Bhasha or old religious sikh scriptures.

In set B, /kEU/ is no more in use at present. All the spelling variations of /nu/ have been shed away but /nó/, as dialectal, is used in some parts of Panjab. The post-position /jog/ has not been abandoned by the modern speakers. It is used in routine informal speech and shows a sense of humility.

ਮੇਰੇ ਜੇਹੇ ਕੋਈ ਨੇਹਾ , ਆਖੰਦੇ ਜੇਹੇ ਕੋਈ ਨੇਹਾ

Here we find a little semantic change but idea has remained the same.

/te/ and /tæ/ are also continuing but they have dialectal peculiarities. /te/ and /tõ/ are both used in the same sense but at different places in Panjab.

## chapter 8.

CONJUNCTIONS

Some words in the Puratan Janamsakhi join words, phrases and clauses. They may be named as conjunctions. Structurally these conjunctions fall into two types :

(i) Simple and (ii) Compound.

(i) Simple

- |           |          |           |            |              |           |
|-----------|----------|-----------|------------|--------------|-----------|
| 1. (a) ਜੋ | jo       | if, that  | 4. (a) ਕਿ  | ki           | } or      |
| (b) ਜੇ    | je       |           | (b) ਕੇ     | kae          |           |
| (c) ਜਿ    | ji       |           | that, if   | 5. (a) ਤੇ/ਤੇ | te/tae    |
| 2. ਜਦੋਂ   | pawee    | : whether | (b) ਏ/ਏ    | Ete/Etae     |           |
| 3. ਪਰ/ਪਰ  | pEr/pERU | : but     | 6. ਅਤੇ/ਅਤੇ | Et/ERU       | : and     |
|           |          |           | 7. ਤਾਂ     | ta           | : then    |
|           |          |           | 8. ਮਤ      | mEt          | : so that |

(ii) Compound

- |               |          |                   |
|---------------|----------|-------------------|
| 1. ਤਦ ਫਿਰ     | tEb phIr | : and then, again |
| 2. ਨਹੀਂ ਤਾਂ   | nani ta  | : otherwise       |
| 3. ਜੇ - - ਤਾਂ | je--ta   | : if              |
| 4. ਕਿ - ਨਾ    | ke--na   | : or              |

The place of a conjunction in an utterance is not fixed.



It may occur in the beginning of a sentence (suggesting alternatives) or in the middle of a sentence but never occurs in the end of an utterance.

(1) Simple

1. (a) ਜੇ /jo/ if, that

ਕਾਜੀ ਢਿਠਾ ਜੇ ਨਾਨਕੁ ਹਸਦਾ ਹੈ ।

kaji q̄itha jo nanaku h̄sda h̄ae |

Kazi saw that Nanak was laughing.

In modern Panjabi /jo/ is replaced by /ki/. It, however, continues in dialects.

(b) ਜੇ /je/ if

ਕੋਈ ਇਕ ਜੇ ਲੈਰੀ ਸਏ ਮੇਰੇ ਸਏ ਮਰੀ ਗਈਆਂ ।

koi hik je leri s̄e m̄eri ḡiā |

If one of them stung me, all will be killed.

/je/ is commonly used in modern Panjabi.

(c) ਜਿ /ji/ if

ਕਿਐ ਹੋਇਆ ਜਿ ਕਿਸੇ ਮਹੀ ਮੂੰਹ ਪਾਇਆ ?

kīa hōia jī kīs̄e m̄ehī m̄ūnh pāia ?

What has happened if somebody's cattle entered into your field?

/ji/ is a spelling variation of /je/ and is no more in use in modern Panjabi.

2. ਕਵੇ /pawæ/ : whether

- ਕਵੇ ਕੋਈ ਸਉ ਜੰਗਲ ਵਿਚਿ ਜਾਉ ।
- pawækoī sEU jĕngEl wicI jaU ।
- whether you traverse hundreds of forests.

Here /pawæ/ may not join two things but it suggests many alternatives.

3. ਪਰ/ਪਰੁ pEr/pERU : but

ਬਾਬਾ ਨਾਨਕ ਤੇਨੂੰ ਮਿਲੈਕਾ, ਪਰ ਤੂੰ ਨਾ ਸਮਝੈਕਾ ਨਾਹੀ ।

baba nanEk taenū milæga , pEr tū lekĥ sEkĥĭnga nahī ।

Baba Nanak will come to you, but you will not be able to recognise him.

ਜਾਇ ਸੁਆਲੁ ਪਾਇਆ, ਪਰੁ ਸੁਆਲੁ ਕਿਨੈ ਮੰਨਿਓ ਨਾਹੀ ।

jaI sualU paia, pERU sualU kinae mĕnnio nahī,

There they begged food, but nobody responded to,

/pEr/ may also occur in the beginning of an utterance.

It continues to be used in modern Panjabi.

4. (a) ਕਿ /ki/ : or

ਜੋਗੀ ਕੇ ਰੂਪ, ਕਿ ਬ੍ਰਹਮਣ ਕੇ ਰੂਪ, ਕਿ ---

jogi ke rup, ki brĕhmen ke rup, ki ---

In the garb of a jogi, or in the garb of a Brahmin, or ---

/ki/ continues to be used in modern Panjabi.

(b) ਕੇ /kæ/

ਤੁ ਕੁਛ ਦੇਖੁ, ਕੇ ਦਿਖਾਨੁ ।

tu kuch dekhu, kæ dikhalu/

You may go on watching, or show some trick of yours.

/kæ/ seems to be an old form which is no more used in modern Panjabi. In the Puratan JanamSakhi /kæ/ conjunction is homophonous with /kæ/ post-position. The distinction between the two is maintained by context: " ਕਿ ਕੇ ਪਾ "

5(a) ਤੇ/ਤੈ ,te/tæ: and

ਬਾਬਾ ਤੇ ਮਰਦਾਨਾ

baba te mErdana

Baba and Merdana

ਠਾਕੁਰਦੁਆਰਾ ਤੈ ਮਸੀਤ

thakErdUara tæ mEsit

Thakurduara and Masit

/tæ/ is even now used in some dialects of Panjabi.

(b) ਏ/ਏ Ete/Etæ: and

ਗੁਰੂ ਨਾਨਕ ਏ ਭੈਂਟੀ

gUru nanEk Ete pEṭṭi

Guru Nanak and Bhatti

ਗੁਰੂ ਨਾਨਕ ਏ ਕਾਲੂ

gUru nanEKU Etæ kalu

Guru Nank and Kalu

/Ete/ may occur in the beginning of an utterance.

/Etæ/ is no more in present use.

6. ਏਰ/ਏਰੁ , Er/ErU : and

ਏਰੁ ਦੁਮਿਏਰੁ ਏਰ ਅਖਿਏਰੁ :

pæRU cUmIeRU Er akhIeRU :

(He) touched the feet (of Baba) and said :

ਤੁਧੁ ਆਰੁ ਖੁਦਾਇ ਵਿਚ ਭੇਦ ਨਾਹੀ,  
 tUdU ERU khudai vIc ped nāhi,

There is no difference between you and God,

7. ਤਾਂ /tā/ : then, when

'ਮੁਖ ਲਗੇਗੀ ਤਾਂ ਖਾਵਾਂਗਾ'  
 'pUkh lEgēgi tā khawāga'

'If I feel hungry then I will eat (them)'.  
 /tā/ occurs here in the beginning also. It is,

sometimes, preceded by particles like /jo/, /jā/, etc.  
 It is also commonly used in modern Panjabi.

8. ਮੜ /mEt/ : Perhaps

ਜੈਰਾਮ ਨਾਲ ਚਾਕਰੀ ਕਰ, ਮੜ ਤੇਰਾ ਆਤਮਾ ਓਥੇ ਟਿਕੇ ।

jāram nal cakri ker, mEt tera atma othae tīkē |

(You) may get some job with the help of Jai Ram, perhaps it  
 may give you peace of mind.

It has another spelling variation /mEtU/. /mEt/ is  
 also used, in the text, in the negative sense "lest it should".  
 In modern Panjabi, /mEt/ is used in the negative meaning  
 of "lest".

(ii) Compound Conjunctions

1. ਤਬ ਫਿਰ / tEb phIr/ : and then, then again

- उस फिर कालु कहिआ,  
 --- tEb phIr kalu kEhIa,  
 --- Then again Kalu said,

- (a) Both the parts /tEb/ and /phIr/ have many spelling variations.  
 (b) They are generally used in the beginning but they suggest the end of a previous statement which makes the following statement possible.  
 (c) Sometimes even either of the two parts is used as such.  
 (d) In modern Panjabi /tEb/ has been replaced by /tá/ and /phIr/ continues to be used as such .

2. नहीं तँ /nahi tá/

मेरा तपावसु करि, नहीं तँ में तुर्कतँ पास वेंदा हँ ।

mera tEpawEsU kEri, nahi tá máe turká pas wénda há ।

Do justice with me, otherwise I will sound the Turks.

/nahi/ has many spelling variations. This pair generally occurs in the middle of an utterance. It is also used in modern Panjabi.

3. जे--तँ /je--tá/ : if then

ਜੇ ਮੇਰੇ ਰੁਜ਼ਗਾਰ ਦੀ ਕਈ ਬਣਸੀ ਤਾਂ ਮੈਂ ਸਦਾਇ ਲੈਸਾਂ ।

je mere rujgar di kai bEhEsi tá máe sEdai lEesá ।

If I get some job, I will invite you (take you along).

The first part of the pair occurs in the beginning and the other in the middle of an utterance. They are complementaries to each other. The pair is used in modern Panjabi also.

4. ਕਿ ਨਾ /ki na/ : or

ਸਭੇ ਖਾਏ ਲਈ, ਫਿਰਿ ਹੋਸਿ ਆਵੈਨਿ ਕਿ ਨਾ ਆਵੈਨਿ ,

sabāe khai lei, phiri hethi awEni ki na awEni ,

(I) should eat them all, I may get them again or not,

Both the parts of the pair occur in the middle of an utterance, and generally join two verbs.

## chapter 9.

INTERJECTIONS

Interjections are those words in the Puratan Janamsakhi which are used to address a person or express a feeling or emotion. They carry sentence intonation and, sometimes, constitute a complete utterance.

Morphologically, they can be grouped as follows :

1. Primary

ਏ /e/, ਹੇ /he/, ਠੇ /ho/, ਹਾਇ /haI/, ਰੇ /re/, ਵੇ /we/, ਯਜੀ /Eji/

2. Secondary

They may also be used other than interjections.

ਜੀਉ /jiu/, ਜੀਵੈ /jiwae/, ਯਾਰੋ /yaro/

3. Compound and repeated

ਵਾਰੀ /wari/, ਵਾਹ /wah/, ਵਾਹਿਗੁਰੂ /wahiguru/

At the syntactical level, some restrictions are observed. For instance /e/, /he/, /re/ precede an utterance. /haI/ generally occurs in the middle of an utterance in the Puratan Janamsakhi. /wari/ generally occurs in the middle whereas /wahiguru/ may occur in the beginning or in the end of an utterance.

'ਹੈ ਰਾਜਾ !'

'he raja !'

Oh King !,

ਏ ਯਾਰੇ ।

e yaro !

Oh, my fellows !

ਜੀਉ ਪਾਤਿਸਾਹ ।

jiu patisah !

Oh, your Highness,

graciousness !

'ਏ ਕਾਜੀ !'

're kaji !'

Oh Kazi !,

ਖਜੀ ਕਰੀਬ ਨਿਵਾਜ

Eji gErīb niwaj ,

Thou helper of the  
downtrodden,

ਕਏ ਏ ।

pai we !

Oh, my dear man !

The above-given interjections generally address a person, thus, may be called vocative. There are others, which are used to express various emotions. The intensity of emotions and its quality would depend upon the intonation contour with which it is uttered. Such interjections may be called miscellaneous. These are :

1. ਆਸਾ ਦੇਸ਼ ਦੇ ਲੋਕ ਲਾਗੇ 'ਹਾਇ ! ਹਾਇ ! ਕਰੇਨੀ ।

asa des ke lok lagae 'hai! hai! kREnI )

The people of Asa Country started expressing grief.

2. ਤਬਿ ਗੁਰੂ ਬਾਬਾ 'ਵਾਹ ਵਾਹ' ਕਰਿ ਉੱਠਿਆ ।

tEBI gURu baba 'wah wah' kERI Uthia ।

Then Guru Baba showered all his praises.

3. ਹਉ ਵਾਰੀ ਬੇਟਾ ਹਉ ਤੁਠੁ ਵਿਠੁ ਵਾਰੀ,

HEU wari beta HEU tuṠU wiṠHU wari,

May I be a sacrifice for your sake,



4. ਵਾਹਿਗੁਰੂ , ਵਾਹਿਗੁਰੂ - - -

wahigUru, wahigUru----

Glory to Guru, glory to Guru---

At some places, distinction of gender is observed.

When Guru Nanak's mother blesses him, she makes use of /wari/. When an ant addresses a king, she simply uses /he/ and /ho/. When a male addresses another male, /he/, /re/, /we / wae/ are used. The list of these is given below :

Vocative

Miscellaneous

e	- oh	hai	-	expressive of grief
he	-oh	wah	-	expressive of admiration, approbation
ho	-oh	jiu	-	expressive of extreme respect
re	-oh	jiwae	-	expressive of blessing
we	-oh	wari	-	expressive of joy and blessing
wae	-oh	wahigUru	-	expressive of greatness of the Guru
Eji	-thou, sir			

Only /re/ may be from other than Panjabi source.

The rest are from various dialects of Panjabi.

## chapter 10.

PARTICLES

Particles are used to give special prominence or emphasis to a particular element in a sentence. Their position in the sentence is not fixed. They can be described in terms of their use rather than their meanings. Morphologically, they fall into the following sets :

Set I Simple

ਹੀ /hi/, ਭੀ /bi/, ਡੀ /pi/

Set II Compounds

ਜੇ - - ਜੇ /jə ---so/	ਜੰਬ - ਤਬਿ /jɛbi---tɛbi/
ਜਾਂ - ਤਾਂ /jə---tā/	ਜਿਥੇ - ਚਿਥੇ /jithə--- tithə/ ਜਹਾਂ - - ਤਹਾਂ /jəhā--- tɛhā/
ਜੇ - - ਤਾਂ /jə---tā/	ਜਿਸ - - ਚਿਸ /jis---tis/
ਜਿਉ - - /jū---jū/	ਜਿਉ - ਚਿਉ /jitu---titu/
ਜਿਉਂ - ਚਿਉਂ /jū---tū/	ਜਿਨਾਂ - ਚਿਨਾਂ /jina---tina/

Set III Reduplicated compounds

ਜਿਉ ਜਿਉ - - ਚਿਉ ਚਿਉ	/jū jū---tū tū/
ਜਹਾਂ ਜਹਾਂ - - ਤਹਾਂ ਤਹਾਂ	/jəhā jəhā---tɛhā tɛhā/

( Set I Simple )

ਹੀ /hi/

It generally occurs in the middle of an utterance and emphasises the word preceding it. It may be followed by a noun, pronoun, verb and adverb.

1. ਕਈ ਕੰਬਲ ਹੀ ਭਰੇ ਪਏ ਹਨ ।  
kEi kambaḥ hi p̄ere p̄Ei haṇi |  
Many stores are filled with it.
2. ਤੇਰੇ ਤਾਂਹੀ ਇੱਥੇ ਹੀ ਮਿਲੇਗਾ ।  
tere tai ihā hi milēga |  
You can see him (only) here.
3. ਠੱਗ ਸੁਣਤੇ ਹੀ ਦੜ੍ਹੇ ਆਏ ।  
ṭhag suṇṭe hi d̄ṛe ae |  
On hearing (it) the thags came running.

ਤੀ/ਬੀ /pi/bi/

It generally follows a noun, pronoun or verb in an utterance.

1. ਤਾਂ ਬ ਚੜ੍ਹ ਤੀ ਆਟਿ ਪੈਰੀ ਪਏ ।  
tEbi chU pi ai p̄ari p̄Ee |  
Then they also touched the feet .
2. ਕੋਈ ਪੁੱਛਸੀਆ ਤੀ ਨਾਹੀ ।  
koi puchsia pi nahī |  
Some will not even talk to you.

/bi/ is dialectal and is even now used in some parts of Punjab. Apart from these, /jo/ and its variants like /jI/, /jU/, /je/, /jEU/ may, sometimes, act as particles but they have been included in other word-classes like pronouns and conjunctions.

( Set II compounds )

ਜੇ - ਜੇ /jo---so/

Out of this pair, the first element shows initial occurrence and the second one at the beginning of the second part of the utterance. The first refers to some action or fact and the second seeks to repeat the same.

ਏਹ ਜੇ ਬੰਦ ਹੋਈ ਹੋ ਸੈਦਪੁਰ ਕੀ, ਜੇ ਛੋਡ ਦੇਹ।

eh jo bEndi hoi hæ sædpur ki, so chodI dehi |

Please release all the prisoners who were taken captives at Sedpur.

/jo/ and /so/ also form part of pronouns. /so/ has some variants like /soi/ and /sai/. /soi/ may be preceded by /koi/ also.

ਜੇ - - ਤੇ /jā---tā/

/jā/ occurs in the beginning of the sentence and gives the adverbial meaning of "when".

The element /tā/ occurs in the beginning of the next sentence and gives the meaning of adverbial /tEd/ "then".

ਜਾਂ ਗਏ, ਤਾਂ ਸਾਰੇ ਸਰੋਤ ਪੈਰੀ ਪੈਰੀ ।

jã gEia, tã sara sEhERU ai pæri pEia |

When he went there, then people, from all sides of the town, touched his feet.

/jEbi---tEbi/ are very much similar to /jã---tã/ and thus, need not be treated differently.

ਜੇ - - ਤਾਂ /je---tã/

/je/ occurs initially and may precede a noun or pronoun. /tã/ also occurs initially in the second part of the sentence. Both the elements suggest a sense of condition.

1. ਜੇ ਕੋਈ ਹਿੰਦੂ ਆਵੇ ਤਾਂ ਠਹੁਰ ਦੇਵੇ ।  
je koi hindu awæ tã thEUR dewe |  
If the visitor is a Hindu, he may provide him a night's lodging.
2. ਜੇ ਏਥੇ ਰਹਿੰਗਾ, ਤਾਂ ਮਾਰੀਯਹਿੰਗਾ ।  
je ethas rEhinga, tã mariEhinga |  
If you keep staying here, then you will be killed.

ਤਿਉਂ- -ਜਿਉਂ /iU---jiU/

These are the markers of the adverbial clause and occur in the beginning of their respective parts of an utterance.

- ਤਾਂ ਤਿਉਂ ਨਿਕੋਰੀ ਲੈਂਹਿੰਗੇ ਜਿਉਂ ਨਿੰਬੂ ਵਿਚਰੁੰ ਰਸੁ ਨਿਕੋਰੀ ਨਿਕਦਾ ਹੈ ।  
tã iŨ nicorī læhingã jiŨ nĩmbu wichũ̃ rEsu nicorī licda hæ̃ |  
They will press you the way a lemon is squeezed.

ਜਿਉ - ਜਿਉ / jIU---tIU/

The first element occurs initially in an utterance and the second element occurs where the action in the first has been left. They are the markers of verbal clause. The pair also occurs as a reduplicated compound /jIU jIU---tIU tIU/.

ਜਿਉ ਪਇ ਨ, ਤਿਉ ਸੈਲੁਰ ਮਾਠੋਸੁ ।

jIU pEia, tIU saedpur marIosU ।

As he attacked, he annexed Saidpur.

ਜਿਥੇ - - ਤਿਥੇ /jithae --- tithae/

ਜਹਾ - - ਤਹਾ /jehā --- tēhā/

Both the pairs and the elements therein are the introducers of adverbial clause. They show different traditions and prove that old and new, Panjabi and non-panjabi traditions were followed by the author simultaneously. The reduplicated compound /jehā jehā--- tēhā tēhā/ also belongs to this pair of compounds.

ਜਿਥੇ ਪਹਿਰ ਰਾਤ ਰਹੈ, ਤਿਥੇ ਉਠ ਕਰ ਠੰਢੇ ਪਾਣੀ ਨਾਲ ਨਾਵੈ ।

jithae pEhr rat rēhæ, tithae uṭh ker thēndhæpani nal nawæ ।

At the time of pre-dawn hours, he may have a cold bath.

ਜਿਸ - - ਤਿਸ /jis --- tis/

ਜਿਨਾ - - ਤਿਨਾ /jina --- tina/

ਜਿਉ - - ਤਿਉ / jIU --- tIU/

All the three pairs and the elements therein are the

introducers of adjectival clause. The elements are sometimes followed by a post-position. They are the markers of different traditions which were followed by the author.

ਜਿਨਾ ਮੇਰਾ ਸਾਹਿਬ ਦਿਖਾ ਹੈ, ਤਿਨਾ ਸੇਲਾਇਆ ਹੈ ।

jina mera sahib dīṭha hai, tina selahia hai |

Whosoever hath seen my Lord, hath praised Him.

IV GLOSSARY

In this glossary, the words have been arranged alphabetically. The information about the grammatical categories is supplied according to the context. Effort has been made to bring in as many spelling variations (of a particular word) as available in the text. The abbreviations used in the glossary are as follows:

arb	-	Arabic
n	-	Noun
n. Persi	-	Noun (from Persian)
n. voc.	-	Noun Vocative
Prn.	-	Pronoun
honorific Prn.	-	Honorific Pronoun
Prn. Inter	-	Pronoun Interrogative
adj.	-	Adjective
adj. dem.	-	Adjective demonstrative
adj. qun.	-	Adjective Quantitative
adj. Poss.	-	Adjective Possessive
v.	-	Verb
v. aux.	-	Verb Auxiliary
v. imp.	-	Verb Imperative
adv. pl.	-	Adverb of Place
adv. t.	-	Adverb of Time



<b>adv. dir.</b>	<b>-</b>	<b>Adverb of direction</b>
<b>adv. manner</b>	<b>-</b>	<b>Adverb of Manner</b>
<b>adv. conditional</b>	<b>-</b>	<b>Adverb Conditional</b>
<b>p.p.</b>	<b>-</b>	<b>Post-Position</b>
<b>conj.</b>	<b>-</b>	<b>Conjunction</b>
<b>Inter.</b>	<b>-</b>	<b>Interjection</b>
<b>Parti.</b>	<b>-</b>	<b>Particle</b>

(8)

- ਉਇ 70.9 (prn) they
- ਉਸ 29.4 (prn) she
- ਉਸਤਤ } 140.19 (n) praise,  
ਉਸਤਤਿ } 141.2 eulogy
- ਉਸਰੇ 103.2 (v) have been  
built
- ਉਸਾਰੁ 81.9 (v) (I may)  
build
- ਉਸਾਰੇ 169.15 (v) I built
- ਉਸਿ 74.13 (prn) he
- ਉਸੀ 42.15 (adj. dem)  
the same
- ਉਸੀਬਰ } 96.1 (adj) active,  
ਉਸੀਬਰੁ } 96.1 conscious,  
aware
- ਉਹ 26.10 (prn) he
- ਉਹਨਾ 69.6 (prn) they
- ਉਹੀ 53.9 (adv) same, that  
very (emphatic)
- ਉਹੁ 69.1.136<sup>9</sup> (prn) that,  
he
- ਉਖਰਾ 137.19 (v) will  
dig
- ਉਖਰੁ 80.8 (v) open,  
uncover
- ਉਚ 158.3 (adj) high, lofty
- ਉਚਰ 27.12 (v) pronounce,  
utter, say, speak
- ਉਜ 49.13 (n) desert,  
barrenness
- ਉਜਾਇ 27.4 (v) laid waste,  
ruined
- ਉਜੇ 33.6 (v) ruined,  
uprooted
- ਉਜਲ 199.5 (n) light,  
lustre
- ਉਜਲਾ 26.22 (n) loss,  
waste, ruin
- ਉਜਲਿ 79.19 (n) barrenness,  
desolation, uninhabited  
land
- ਉਜਲਿਖ 85.16 (v) ruined,  
wasted
- ਉਠ 170.8 (n) male camel;  
camel-load
- ਉਠ 26.3 (v) rises, gets  
up (leaves)
- ਉਠਾ 127.9 (v) he (will)  
get up; will awake
- ਉਠਹੁ 52.8 (v) (please) rise,  
get up
- ਉਠਹੁੰ 58.9 (v) (from)  
lifting

ਉਠਣੇ 147.20 (while) rising, getting up	ਉਤਰੇ 156.19 (v) (wouldn't) come down
ਉਠਾਏ 58.8 (v) (they do) lift	ਉਤਰੇਗਾ 32.4 (v) (will be) paid off; (will be) offset
ਉਠਾਇਆ 21.22 (v) (he) raised; sung	ਉਤਰੇ 157.8 (v) come down
ਉਠਾਇਨਿ 209.10 (v) removed; raised, lifted	ਉਤਾਰਹੁ 79.11 (v) (please) help take off
ਉਠਿ 24.25 (v) (will) leave; bid good-bye	ਉਤਾਰਦਾ 75.3 (v) (doesn't) take off
ਉਠਿਆ 80.4 (v) rose, get up	(ਪਾਸ) ਉਤਾਰਿ 163.12 (v) take across; land ashore
ਉਠਿਆਏ 197.6 (v) (they) came back, returned	ਉਤਾਰਿਆ 142.3 (v) took off, discarded
ਉਠੀ 40.17; 134.20 (v) rose high; get up	ਉਤਾਰੀ 130.17 (v) removed
ਉਠੇ 28.5 (v) (would not) rise; wake up	ਉਠੇ 91.22 (adv. pl) thence, there
ਉਠਿਣ 79.18 (v) (begin) flying; being uprooted	ਉਠੇ 97.14 (adv) at that very (time)
ਉਠਾਏ 193.6 (v) (made to) fly, (made to) move	ਉਠਹੁ 114.13 (adv) from that place
ਉਠ 123.8 (adv. pl) thence, there; on that (occasion)	ਉਠਰ 191.14 (adv) from there
ਉਠਰ 170.1 (n) north	ਉਠੇ 156.15 (adv. pl) there, thither
ਉਤਰਿਆ 59.8 (v) came down, alighted	ਉਦਾਸ 105.10 (adj) sad, gloomy, dejected

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- ਉਦਾਸੀ 28.3 (n) sadness,  
dejection, gloominess
- ਉਦਾਸੀ 140.21 (n) a clan, a  
sect founded by Baba  
Siri Chand
- ਉਦਾਸੀ 59.1 (n) travel,  
itinerary, tour
- ਉਦਾਸੁ 28.3 see ਉਦਾਸ
- ਉਦਿਖਾਨ 174.10 (n) heath,  
desolation, barrenness
- ਉਦਿਖਾਨੁ 167.3 (n) as ਉਦਿਖਾਨ
- ਉਠ 142.10 (prn) he
- ਉਠਾ 157.16 (adj) they, those
- ਉਠਾ 57.5 (prn)  
those, they
- ਉਠਾ 199.11 (prn) they
- ਉਠਿ 68.13 (adv) he, that
- ਉਠੈ 108.3 (prn) he, they
- ਉਪਜਿਥਾ 150.15 (v) born
- ਉਪਦੇਸ਼ਿ 33.7 (v) (to) teach,  
advise
- ਉਪਰ 140.10, 141.7-8 (adv)  
above, upon
- ਉਪਰਹੁ 130.4 (adv) from, above
- ਉਪਰਹੁ 130.13 (adv) as ਉਪਰਹੁ
- ਉਪਰਿ 46.17 (p.p.) upon, for  
the sake of
- ਉਪਲਿ 49.18 (n) a sub-caste  
of Khatri
- ਉਪਾਇ 23.16 (n) effort,  
plan, scheme
- ਉਪੋਚਾਣੈ 59.14 (adj) bare-  
footed
- ਉਬਾਹਟਾ 167.3 (adj) bare-  
footed
- ਉਬਾਹਟਾ 119.4 (f) bare-  
footed
- ਉਤਰ 142.5 (v) spread, made  
known
- ਉਤਰਿ 98.18 (v) (having)  
jumped, advanced
- ਉਮਰਉ 141.1 (n) See ਉਮਰੇ  
(pl. ਉਮਰੇ ) chiefs
- ਉਮਰੇ 141.1 (n) (pl.)  
courtiers, princes,  
lords
- ਉਰਾਰ 147.1 (adv) on this  
side, hither
- ਉਰਾ 37.8 (adv. pl) there,  
thither, that side
- ਉਰਾ 27.11 (adv) at that  
place
- ਉਟ 174.20 (n. pl) camels

ਉ	(prn) 'O', he, that	ਉਥੇ	49.19 (adv. pl) there, thence
ਉਥੇ	63.3 (n) God	ਉਥੇ	34.5 (v) (felt) lonely, sad
ਉਥੇ	157.7 (prn) he, that	ਉਠੇ	71.8; 201.4 (prn) they
ਉਸ	136.6 (prn) he, that	ਉਠੇ	37.5; 149.9 (prn) they
ਉਸੇ	39.18 (prn) he, that	ਉਠਿ	37.5 (prn) they
ਉਸੇ	24.20 (prn) he, that	ਉਠੀ	174.18 (adj) these
ਉਥ	72.10, 59.16 (prn) see ਉਹ	ਉਠੇ	34.7 (adv. dir) other side, behind
ਉਥੇ	174.19 (prn) that very (emphatic)	ਉਠਾ	24.15 (n) end, terminus
ਉਠ	69.14; 69.1 (prn) he		(ੴ)
ਉਠੇ	162.11 (prn) he, that very, the same	ਘਉਧੂ	177.22 (n) one belonging to a clan of Sidhs, Sadhs
ਉਠੇ	162.11 (prn) same, he (emphatic)	ਘਉਧੂ	177.23 (pl) Sidhs
ਉਠਾ	29.22 (v) ruin (not), (don't), waste	ਘਉਧੂ	17.15 (adv. dir) other side
ਉਠੇ	92.11 (adj) that very, the same	ਘਉਧੂ	71.6 (v. aux) (ੴ) are
ਉਠੇ	71.1; 50.20; 63.5 (adv) there, thence, from there	ਘਉਧੂ	163.1 (adj) unfathomed, unbounded
ਉਠੇ	130.14 <sup>(adv)</sup> there, thence, from there	ਘਉਧੂ	193.17 (n) name of a Saloka with eight stanzas or padas
ਉਠੇ	63.8 (adv. pl) there, thence	ਘਉਧੂ	53.20 (n) a Pot

- ਖਸਨਿ 90.12 (v. aux) (pl)  
 were
- ਖਸਨਮ 108.1 (n) salutations
- ਖਸਦਾਰ (ਰੋਇਆ) 141.15 (v)  
 rode
- ਖਸਦਾਰੀ 165.8 (n) ride
- ਖਸਦਾਰੂ 39.20 (v) rode
- ਖਸਾਰਾ 183.2 (ady. poss) our,  
 ours
- ਖਸਾਰੀ 61.13 (f) (ady. poss)
- ਖਸਾਰੀ 166.5 (m) (ady. poss), our, ours
- ਖਸਾਰੀ 150.5 (m) (ady. poss), our, ours
- ਖਸਾਰੂ 31.14 (prn) from us
- ਖਸਾਰੂੰ 108.7 (prn) to us
- ਖਸਾ 108.5, 108.13 (prn)  
 I, we
- ਖਸੀ 98.5 (prn) we
- ਖਸੀ 150.2 (prn) we
- ਖਸੀਸ 65.15 (n) congratulation, good wishes
- ਖਸੀਸਾ 65.4 (n) (pl) congratulations, good wishes
- ਖਸੀ ਠੁ 137.15 (adj) fine,  
 nobles of noble  
 origin
- ਖਸੁ 208.13 (n) a month of  
 Bikarni sambat corres-  
 ponding to Sept-Oct
- ਖਸੁ 170.2 (v) took, made  
 food
- ਖਸੁ 54.18 (adj) O Yes  
 good man, man worthy  
 of top respect
- ਖਸੁ 170.2 (n) a plant
- ਖਸੁ 106.4 (n) near that  
 plant
- ਖਸੁ 18.4 (n) letters (of  
 alphabet)
- ਖਸੁ 166.25 (n) (pl.) eyes
- ਖਸੁ 180.16 (adv. pl) in  
 front of
- ਖਸੁ 200.21 (adv. pl) in  
 front of
- ਖਸੁ 193.6 (n) fire
- ਖਸੁ (ਲਿਖਮ) 98.20 (n) the world  
 beyond our comprehen-  
 sion

- ਖਬਰ 54.17 (adv. condi.)  
 if, in case
- ਖਬਰ (ਚੰਦਨ) 81.10 (n) a  
 fragrant plant
- ਖਬਰੀਆਂ 72.11 (prn) (pl.)  
 they, others
- ਖਬਰੀ 30.9 (adj) (f) next
- ਖਬਰੇ 141.9 (adj) (m)  
 next
- ਖਬਰੇ 85.11 (adj) (m)  
 next
- ਖਬਰ ਸ 157.8 (n) = ਖਬਰਾਸ਼  
 sky, heavens
- ਖਬਰਾਹ 130.2 (n) awareness,  
 knowledge
- ਖਬਰ 139.11 (n) fire
- ਖਬਰਿਖਹੁ 201.4 (adv. pl) in  
 front of
- ਖਬੇ 156.2 (adv. dir)  
 further, overthere
- ਖਬੇਰੇ 30.9 as ਖਬੇ
- ਖਬੇ 136.23 (adv) next  
 world
- ਖਬੇ 144.4 (adv) in reply to
- ਖਬਰ 180.7 (n) a place  
 where the Sidhs  
 lived
- ਖਬਰੁ 180.10 (n) centre of  
 Sidh jogis
- ਖਬਰੀ 137.14, 136.5 (adj)  
 teetotaler, moralist
- ਖਬ 69.19 (adj) today
- ਖਬ 26.3 (adj) today
- ਖਬ 44.14 (adj) today
- ਖਬਰੁ 43.10 (n) strange
- ਖਬੀ 96.23, 142.10 (prn)  
 you, sir
- ਖਬੁ 69.4 see ਖਬ
- ਖਬੁਨੀ 144.20 (adj)  
 birthless
- ਖਬੇ 105.10 (adv. t) yet
- ਖਬੇ 26.23 (adv. t) yet
- ਖਬਰਿਖਾ 68.18 (v) stopped
- ਖਬ 147.20 (adj. qun)  
 eight
- ਖਬਰਾਟ (ਹੋਵੇ) 85.13 (v)  
 (may it) be ruined
- ਖਬਰ 195.11 (adj. qun)  
 eighth
- ਖਬੇ 30.4 (adj. qun) all the  
 eight

- ઘંટિય 76.5 (n) pompousness,  
 glendour  
 ઘટસરો 108.14 (adj) wrong  
 ઘટાઈ 142.14 (v) bring,  
 cause to bring  
 ઘટાણે 135.8 (v) fetched,  
 brought  
 ઘડોટ 148.6 (adj) unattached,  
 one who renounces  
 the world  
 ઘડોટા 137.4 (adj) (pl) poor,  
 needy, wanting; those  
 who have renounced  
 the world  
 ઘડોટુ 98.5 = ઘડોટ  
 ઘડે 132.4 (conj) and  
 ઘડે 132.5 (conj) and  
 ઘડ 168.11 (adj. qun) half,  
 mid-half  
 ઘડોલી 79.17 (n) dust-storm  
 ઘનહર 17.7 (adj) transcendent-  
 ental, unstrung  
 ઘનહરુ 49.17 (adj) transce-  
 ndental, unstrung  
 ઘનહો (સરોદર) 154.1 (n)  
 name of a Jain Muni  
 ઘનહર 168.10 (adj)=  
 ઘનહર unstrung  
 ઘનર 163.22; 78.4 (adj.  
 qun) numberless,  
 innumerable  
 ઘનર 23.14 (n) happiness  
 ઘપટે 140.13 (adj) own,  
 his  
 ઘપિલ 147.6 (v) reached  
 ઘર 148.5 (adv. t) then,  
 now, yet  
 ઘર 83.20 (adv. t) then,  
 now, yet  
 ઘરિનાજો 147.17 (adj) that  
 which cannot be  
 destroyed, immortal  
 ઘરિખરુ 17.15 (n)  
 practice; medita-  
 tion  
 ઘરિખરુટા 137.5 (adj. pl)  
 needy, poor  
 ઘરિખરુ 84.14 (n) pride,  
 vanity  
 ઘરુ 209.6 (adj) right,  
 who does not commit  
 a mistake, infalli-  
 ble  
 ઘરુ 24.22 (n) who lives  
 for ever, immortal  
 ઘનરાહાટે 56.4 (n) of  
 good deeds  
 ઘન 136.15 (n) sacred  
 money



- ਅਮਰਾਸ 145.11 (n) last date  
 of the waning moon,  
 totally dark night
- ਅਠ 62.15 (conj) and
- ਅਰਸ 156.19 (n) sky
- ਅਰਜ 59.12 (n) request
- ਅਰਚ 39.14 (n) request
- ਅਰਜੁ 54.7 (n) request
- ਅਰਜੁ 57.5 (n) request
- ਅਰਥਿ 38.19 (n) in the  
 name of
- ਅਰਦਾਸ 142.10 (n) prayer
- ਅਰਾਧ 147.6 (v) recollect,  
 remember, meditate  
 upon
- ਅਰਾਧਨੇ 148.13 (v) (by) remem-  
 bering
- ਅਰਾਧਿਯ 118.1 (v) recollected,  
 remembered, meditated  
 upon
- ਅਰਾਧੀਯ 147.2 (n) (let,  
 may) recollect,  
 remember, (you) do  
 remember
- ਅਰੁ 62.14 (conj) and
- ਅਰੁ 86.13 (n) God,  
 Almighty, Allah
- ਅਰੁਤਾ 67.4 (n) red colour,  
 red powder
- ਅਰੁ 86.13 (n) God, Almighty
- ਅਰੁਠਿ 107.9 (v) speak, sing,  
 express
- ਅਰੁ ਹ 57.21 (n) God, Almighty
- ਅਰੁਹੀਯਾ 203.17 (n) eulogy in  
 an elegiac form, Elegy  
 (in verse)
- ਅਰਿਪੁ 168.10 (adv) alone, in  
 privacy or secrecy,  
 unattached
- ਅਰਿਕ 156.5 (n) above, on,  
 to thee; upon thou
- ਅਰਿਕਾ 156.5 to return one's  
 Salam, peace be upon  
 you
- ਅਰਿਖ 54.14 (n) may peace be  
 upon thee also
- ਅਰਿਖ/ 108.1 upon thee too
- ਅਰਿਖੁ = ਅਰਿਕ 54.15 (n)  
 see ਅਰਿਕ
- ਅਰੁਰਾ 38.18 (n) salary, subsis-  
 tence, stipend, rations,  
 money

- ਆਰ 148.11 (adv) any  
 other
- ਆਰ 47.10 (prn) anything  
 else
- ਆਰ/ਏ 104.16  
 (n) wanderings,  
 rambles; beating  
 about the bush,  
 meaningless talk
- ਆਰ 134.19 (n) voice, tone,  
 sound, remark
- ਆਰ 86.14 see ਆਰ
- (ਨੈ) ਆਰ 199.20 (v) bring,  
 here ਆਰ ਨੈ ਆਰ
- ਆਰ 156.12 (v)/enquire  
 about his health
- ਆਰ 28.6 (v) (n) while  
 coming
- ਆਰ 25.4 (v) (f) (ਆਰ)  
 ਆਰ) whatever you feel
- ਆਰ (ਮਿਲਕ) 117.12,  
 157.7 (v) you have  
 met; came
- ਆਰ (ਨਦਰਿ) 156.10 (v)  
 did you see
- ਆਰ (ਹੁਆਦ) ਆਰ (97.9  
 (v) relished
- ਆਰ 38.20 (v) came
- ਆਰ 180.16 (v) having been  
 here
- ਆਰ 43.13 (v) (after)  
 having come
- ਆਰ 164.1, 25.5 (v) (after)  
 having come
- ਆਰ 145.13 (n) sunday
- ਆਰ 29.13 (v) came
- ਆਰ 67.11 (v) came across
- ਆਰ 28.5 (v) (f) they came
- ਆਰ 108.2 (v) welcomed  
 (you are)
- ਆਰ 98.22 (v) (n) they came
- ਆਰ 192.2 (n) austere  
 posture
- ਆਰ 54.10 (n) a pot
- ਆਰ 80.21 (n) sky
- ਆਰ 32.3 (n) support,  
 inspiration; shelter
- ਆਰ (ਦੇਸ) 86.12 (n) a country
- ਆਰ 149.3 (n) staff (of  
 dervest)
- ਆਰ ਨੈ 130.3 (prn) we, us
- ਆਰ = ਆਰ 108.12 (prn) we, in  
 us

- बसि 117.18 (adv) in the  
 neighbourhood,  
 round about  
 बस = सी 184.2 (v. aux)  
 was  
 बसे 84.9 (v) (v. aux) was,  
 had  
 बसे 57.4 (v) = बस were  
 बस 147.11 (v) say  
 बससे = बसेरा 31.19 (v)  
 will say  
 बसि 103.11 (v) (if you)  
 say  
 बसु 81.9; 57.15 (v) (if  
 you) say  
 बसते 26.3 (v) (they) say  
 बसते 134.17 (v) (they) say  
 बसेरा (v) 135.13 (v) you  
 say  
 बसेरे (v) 197.23 (v) they  
 say  
 बसति 114.17; 30.1 (v)  
 (may, will) say  
 बसतिसे 50.5 (v) (pl) (may,  
 will) say  
 बसते 31.9 (v) (we) say  
 बसि (वैर) 52.10 (v) having  
 recited  
 बसिरे 67.18; 32.1 (v) (he)  
 said  
 बसिरे 137.3 (v) (he) said  
 बसिरे 59.6 (v) (they) said  
 बसिरे 72.8; 71.2 (v) (they)  
 said  
 बसिरे 122.1; 72.14 (v) (they)  
 said  
 बसिरे 30.7 (v) (he) said  
 बसिरे 25.13 (v) said  
 बसिरे 196.15 (v) (what) she says  
 43.11 बसिरे 99.13 (v) see बसरे  
 बसिरे (v) see बसिरे  
 बसि 31.2 (v) recited  
 बसरे 29.8 (v) (may) say  
 बसरे 198.23 (v)  
 (please) say  
 बसु 108.13 (v) see बस  
 बसे 49.16 (v) (may) say,  
 said  
 बसे 106.13; 33.10 (v)  
 (would) say  
 बसेरा 50.4 (v) (will) say  
 बस 71.10 (n) fire  
 बसि 139.11 (n) fire

ਬਾਇਬਾ	105.9 (n) Permission	ਬਾਦਮੀਬਾ	37.7 (n) (pl) man, people
ਬਾਬੈ	150.18 (adv) before that, previously	ਬਾਦਿ	193.16 (n) man the (ਪੁਰਖ) original-God
ਬਾਬੈ(ਬਾ)	136.16 (adv) hereafter, in the next world	ਬਾਦਿ (ਜੁਬਾਦਿ)	162.8 (n) for ever, all ages
ਬਾਜਰ	142.9 (adj) hopeless, dejected	ਬਾਦਿਸ	181.13 (n) mark of approval/respect
ਬਾਜਰੁ	116.5 (adj) weak, tormented	ਬਾਦੇਸੁ	154.18 (n) salutations
ਬਾਜੁ	69.8 (n) today	ਬਾਦੇਸੁ	64.18 (v) salute
ਬਾਟ	143.2 (v) bring	ਬਾਪਟਾ	117.13 (adj) own (your)
ਬਾਟਿ	158.5, 50.1 (v) having brought	ਬਾਪਟਿਬਾ (ਮਸੀਹ)	200.21 (adj. (poss) (pl) his own (disciples)
ਬਾਟੁ	38.8 (v) fetch	ਬਾਪਟੀ	75.5 (adj. poss) (pl) her own
ਬਾਟੈ	174.6 (v) come, cross, (should) think of	ਬਾਪਟੈ	152.2 (adj. poss) (pl) (his) own
ਬਾਤਮਾ	31.17 (n) mind, soul	ਬਾਪਟੈ	54.6 (adj) (his) own
ਬਾਤਮੈ	147.6 (n) (in) mind, soul	ਬਾਪਿ	39.12 (prn) himself
ਬਾਤਮੰ	99.8 (n) (in) mind, soul	ਬਾਪੈ	197.3 (prn) personally, yourself
ਬਾਦਮੰ	160.12 (n) man, people	ਬਾਪੈ	122.4 (adv) automati- cally
		ਬਾਪੈ (ਬਾਪਟੀ)	75.5 (adj) their own

ਖਰਿਠਿ 193.2 (v) got angry; got self- conceited	ਖਰੜੇਖਾ (ਜੁੜਿ) 23.20 (v) (f) cannot earn bread
ਖਰੜੇ 139.4 (n) recitation; worship	ਖਰੜੀ 96.18 (v) (f) inspi- ration does not come
ਖਰੜੇਗੇ 200.8 (v) (pl) will come	ਖਰੜੇਗੇ 68.18 (v) would come (v)
ਖਰੜੇਗੇ 156.8 (v) (sing) (ਸਿਲ ਕਰਿ) come, let us go for a stroll	ਖਰੜਿ(ਹਥਿ) 97.11/ (may not) procure
ਖਰੜਿ 69.7 (v) (if you) come	ਖਰੜੁ 54.8 (n) voice, sound, word, utterance
(ਠੇ) ਖਰੜਿਹੇ 141.8 (v) (we should) bring	ਖਰੜਾ 65.11 (v) (may) bring, get
ਖਰੜਿਹੇ 37.12 (v) will (you) come	ਖਰੜੇ 28.7 (v) (might) come
ਖਰੜਿਹੇ 105.9 (v) (pl) (we) would come	ਖਰੜੇਗੇ 23.4 (v) will come
ਖਰੜੁ 137.16 (v) come on	ਖਰੜੇ 148.1 (v) (might) come
ਖਰੜ(ਹਥਿ) 147.24 (v) (may, will) attain	ਖਰੜੇਗੇ 168.12 (v) will come
ਖਰੜਾ (ਚਿਲ ਉਤੇ ) 91.21 (v) think of	ਖਰੜੇਗੇ 136.1 (v) (f) will come
ਖਰੜੇ 150.9 (v) would come	ਖਰੜਾ 63.1 (n) egg
	ਖਰੜਾ 50.13 (v) brought
	ਖਰੜੀ (ਠਿਖ) 142.15 (v) (f) noted down

- ਬਾਣਿ** 50.17 (v) (Yok)  
 brought
- ਬਾਣਿ ਲੈ** 201.15 (v) will  
 come
- ਬਾਣਿ ਲਾ** 99.14, 139.8 (v)  
 coming
- ਬਾਣਿ ਲਿਖਾ** 68.17 (v)  
 while coming
- ਬਾਣਿ ਲੀ** 197.13 (v) (f)  
 comes
- ਬਾਣਿ ਲੈ (ਲੈ)** 102.15, 100.12  
 (v) would have  
 brought
- ਬਾਣਿ ਲੈ** 197.24 (v) would  
 have brought
- ਬੇਸਾ** 146.10 (adj) such,  
 like this
- ਬੇਸਾ ਖਾ** 121.22 (adj) (pl)  
 such like
- ਬੇਸੀ** 148.7 (adj) (f)  
 such like
- ਬੇਸੀ** 84.14 (adj) (m. pl)  
 such like
- ਬੇਸ** 162.11 (m) organ,  
 part
- ਬੰਤਰ** 195.16 (n) second  
 Guru of the sikh  
 religion (faith)
- ਬੰਤਰਿ** 195.1 (n) second Guru  
 of the sikh religion  
 (faith)
- ਬੰਤਰੁ** 195.18 (n) second Guru  
 of the sikh religion  
 (faith)
- ਬੰਤਰਾ** 195.11 (n) (voc) an  
 address, oh Angad
- ਬੰਤਰਾ ਕੁ** 58.7 (n) a live coal
- ਬੰਤਰਾ ਕੁ (ਕੁ)** 142.12 (v) to give  
 help
- ਬੰਤ੍ਰੀ** 198.19 (n) tears
- ਬੰਤ੍ਰ** 22.16 (n) difference;  
 inner self; at heart
- ਬੰਤ੍ਰ** 22.16 (p.p) in,  
 within
- ਬੰਤਰ (ਧਿਕਨ)** 74.9 (n)  
 meditative mood
- ਬੰਤਰਾ ਕਮੇ** 148.13 (adj)  
 all-knowing
- ਬੰਤਰਾ ਕਮੀ** 144.7 (adj) all-  
 knowing

ਲੀਤ	22.20 (n) limit, end	ੳ	
ਲੀਲ	147.6 (adv. pl) inside	ੳੳ	100.6 (adv. manner) like thi, in this manner
ਲੀਲਹੁ	71.5 (adv. pl) from inside	ੳੳ	147.16 (adv. manner) like this, in this manner
ਲੀਲਰਿ	ੳ2.2 (adv. pl) see ਲੀਲ	ੳੳ	61.19 (adv. manner) this, it
ਲੀਲਾ	141.10 (adj) blind	ੳੳੳ	37.10 (n) women
ਲੀਲੁ	135.9 (n) meals	ੳੳੳੳ	147.25 (pl) women
ਲੀਲੁਚੇ	201.7 (n) (in) darkness	ੳੳੳੳੳ	ੳੳੳ, ੳੳ, 37.2, 52.6 (adj. poss) his/her
ਲੀਲੁਥ	84.13 (n) stores, stocks/heaps of corn	ੳੳੳੳੳੳ	ੳੳ, ੳੳ, ੳੳ, ੳੳ 166.20, 38.13 4.20, 43.8 his/her
ਲੀਲੁਥਾ	59.3 (adj) a coloury mango-coloured	ੳੳੳੳੳੳੳ	ੳੳੳੳੳ 60.9 (n) bath
ਲੀਲੁਥਾ (ਦੇਨਾ)	17.6 (adj) morning time, early in the morning	ੳੳੳੳੳੳੳੳ	ੳੳੳੳੳ 39.6 (n) bath
ਲੀਲੁਥਾ	83.23 (n) nectar, baptised drink	ੳੳੳੳੳੳੳੳੳ	ੳੳੳੳ 166.10 (prn) him
ਲੀਲੁਥਾ	50.1 (n) nectar, baptised drink	ੳੳੳੳੳੳੳੳੳੳ	ੳੳੳ 136.4 (prn) this, it
ਲੀਲੁਥਾ	83.25 (n) nectar, baptised drink	ੳੳੳੳੳੳੳੳੳੳੳ	ੳੳੳ 136.3 (prn) this, it
		ੳੳੳੳੳੳੳੳੳੳੳੳ	ੳੳੳ 26.15 (prn) this, same
		ੳੳੳੳੳੳੳੳੳੳੳੳੳ	ੳੳ 22.10 (prn) this
		ੳੳੳੳੳੳੳੳੳੳੳੳੳੳ	ੳੳੳ 183.17 (adv) this, same, this very

- ਇਹੁ 154.1 <sup>(adj)</sup> this, same, this  
very
- ਇਹੈ 43.6 <sup>(adj)</sup> this, same, this  
very
- ਇਕ 21.14 (adj. qun) one
- ਇਕਮੁ 163.19 (adj. qun)  
one
- ਇਕਸੁ 63.6 (adj. qun) one
- ਇਕੀ 127.7 (adj) only  
one
- ਇਕਠੇ 68.18 (adv) together,  
collectively
- ਇਕਠੀਆ 122.2 (adv) <sup>(f)</sup>  
together
- ਇਕਤੁ 65.1 (adj) see ਇਕਸੁ
- ਇਕਨ 83.14 (adj) one,  
someone
- ਇਕਨਾ 71.11 (prn) one,  
someone
- ਇਕਾ 43.1 (adj. qun)  
one
- ਇਕਾਦਸੀ 145.11 (n) eleventh  
day of the moon
- ਇਕਕ 23.20 (adj) see ਇਕ
- ਇਕੀਸ 156.18 (adj. qun)  
twenty-one
- ਇਕੁ 30.16 (adj) see ਇਕ
- ਇਕੇ 57.8 (adj) one, same
- ਇਕੈ 83.19 (adj. qun) only  
one
- ਇਕਿਯ 22.16 (n) desire
- ਇਕੇਰੈ 117.19 (adj. qun) like  
this
- ਇਕਨਾ 32.3 (adj. qun) so  
much
- ਇਕਨਿ 134.20 (adj) this much
- ਇਕਨੈ 93.14 (adj. qun) so  
much, many
- ਇਕਨੈ 98.19 (adj. qun) <sup>(f)</sup> so many
- ਇਕਨੈ 127.7 (adj. qun) so  
many
- ਇਕਤ 46.14 (prn) this; for  
this very reason
- ਇਤੁ 136.4 (adj) this
- ਇਥੇ 37.13 (adv. pl), here
- ਇਥੇ 166.4 (adv. pl) here
- ਇਥੈ 82.21 (adv. pl) from  
here
- ਇਨ 118.12 (adj) they,  
these
- ਇਕਾਰ 46.17 (adj.) his (mind)



- ਇਨਾਂ 190.14 (prn) these,  
they, them
- ਇਨ 46.19 (prn) these,  
they, he
- ਇਨਾਂ 21.20 (prn) these,  
they
- ਇਨੇ 108.3 (prn) they  
(emphatic)
- ਇਮਾਨ 199.6 (n) see *ਇਮਾਨ*
- ਇਮਾਨਵਾਨ 199.11 (adj)  
learned, wise,  
scholar
- ਇਸੇ 127.16 (adv) in this  
manner, like this
- ਇਸੇ 25.9 (adv) in this  
manner, like this
- ਇਹ 69.7 (adv. pl) here
- ਇਹ 146.19 (adv. pl) here
- ਇਥੇ 59.15 (adv. pl) here
- ਇਲਾਹ 198.17 (n) place where  
solemn feasts, prayers  
and festivals are  
held by the  
Mohammadans
- ਇਮਾਨ 141.6 (n) morals; faith
- ਇਮਾਨ 199.1 (n) morals;  
faith
- ਏ 157.20; 57.19 (n. voc)  
Oh! (inter) Oh
- ਏ 65.8 see ਇਮ
- ਏਹ 180.15 (prn) this,  
it
- ਏਹ 170.11 (adj) <sup>like</sup> this, such
- ਏਹ 174.6 (emphatic  
same)
- ਏਹੁ 180.20 (prn) this,  
+adj.  
it, he
- ਏਕ 54.7 (adj. Qun) one
- ਏਕਸ 68.6 (adj. Qun) one
- ਏਕਸੁ 169.5 (adj. Qun) one
- ਏਕਨ 68.11 (adj) one, some
- ਏਕੁ 35.5 (adj) one
- ਏਕੇ 140.18 (adj) one  
(emphatic)  
82.21
- ਏਕੁ / see *ਏਕੁ*
- ਏਕੁ 136.9 see *ਏਕੁ*
- ਏਕੁ 117.13 (adv. pl)  
from here

ਏਥੇ	158.1 (adv. pl) here, at this place	ਸੌਂਪਿ	32.10 (v) hand over, give
ਏਥੇ	196.9 (adv. pl) here, at this place	ਸੌਂਪਦਾ	143.11 (v) serve, answer, solve
ਏਨ	54.2 (prn) he, they	ਸੌਂ	127.9 (v) sleep
ਏਵਡੁ	32.9 (adj. qun) so big	ਸੌਂਪੀ	144.14 (v) handed over
ਇਦੁ	81.18 (n) a god of rains	ਸੌਂਸਰੁ	59.6 (n) lord, prince, chief
ਇਥੋਂਕ	61.13 (n) five senses	ਸਸਤਾਇ	99.3 (v) wait, stop
		ਸਸਤਾਇਕੇ	174.13 (v) (after) waiting, stopping
		ਸਸੁ	29.11 (n) mother-in-law
		ਸਰੁ	28.17 (n) city, town
		ਸਰੁਰਿ	75.3 (n) city, town
		ਸਰੁਰੁ	121.22 (n) city, town
		ਸਰਿ	68.13 (v. aux.) is, are, were
		ਸਰਿੰਜ	174.6 (adj.) slow, easy
		ਸਰੇ (ਰੋਏ)	53.5 (v) proved, made known
		ਸਰੀ (ਕਰਟਿ)	56.16 (v) correct, rectify, make right
ਸਉ	82.23 (adj. qun) hundred	ਸਰੁਰੁ	50.9 (n) city, town
ਸਉ	25.1 (p.p.) with	ਸਰੁਰਿ	146.18 (v) can, may (reach)
ਸਉਟ	139.9 (v) sleep, sleeping (time)		
ਸਉਦਾਰਗੀ	32.10 (n) trade, commerce, business		

- ਸਕਿੰਕਾ 147.11 (v) may,  
can
- ਸਕਰਾ 96.21 (v) can
- ਸਕਿੰਓ 193.23 (v) may,  
can
- ਸਕੀਥਾ 168.7 (v) could  
(get)
- ਸਖੈ 149.9 (n) man,  
friend, companion
- ਸਕਉਤੀ 136.6 (n) stale,  
not fresh
- ਸਚਿ 48.14 (n) truth
- ਸਚੀ 39.14 (adj)  
truthful
- ਸਚੁ 199.17 (n) true,  
real
- ਸਚੈ 50.14 (adj)  
truthful
- ਸਚੈ 53.12 (adv. manner) in  
(ਸਚੁ)  
a truthful way
- ਸਜਣ 51.18 (n) a name
- ਸਜਨ 53.9 (n) also friend,  
companion
- ਸਜਨਿ 52.10 (n) see ਸਜਣ
- ਸਜਣੈ 52.9 (n. voc) an  
address, 'Oh Sajjani!'
- ਸਜਾਇ 24.6 (n) punishment
- ਸਜਿ 160.1 (n) throw
- ਸਜੈ 58.8 (adj) rejected,  
useless, thrown
- ਸਜੈਥਾ 127.13 (v) <sup>(ਕਿ)</sup> killed
- ਸਜੀ 22.11 (n) L. croto-  
laria Juncea
- ਸਤ 166.10 (adj. qun)  
seven
- ਸਤਾ 139.2 (adj. qun) all  
seven
- ਸਤਾ 18.1 (adj. qun)  
(emphatic) all seven
- ਸਤਿਕੁਪਸਾਇ 59.1 (n)  
with the mercy of God
- ਸਤਿਕੁ 17.4 (n) God, lord,  
creator
- ਸਤਿਕੁ 17.2 <sup>(n)</sup> true guide,  
spiritual master
- ਸਤਿਕਾ ਕੈ 92.6 (adj) truthful,  
practising truth
- ਸਥਾਨ 146.24 (n) place
- ਸਚਕਾ 68.1 (adv. manner)  
due to
- ਸਚਾ 23.14 (adv. t) ever,  
for ever
- ਸਚਾਇ 37.22 (v) (may) call
- ਸਚਾਇ 28.14 (v) called

	for, sent for	ਸਰਾਹ	52.3 (n) morning
ਸਦਾਇਕਾ	26.19 (v) called, sent for	ਸਬੂਤ	27.11 (adj) complete, whole, intact, as it were
ਸਦਾਦੁ	26.18 (v) (please) call	ਸਬੂਤੀ	118.4 (n) patience, control over five senses
ਸੈਦਾ	44.17 (n) call, invitation	ਸਭ	21.20 (adj) all (emphatic)
ਸਦਿ	34.6 (v) call (him), send for	ਸਭੇ	17.17 (adj) to all
ਸਨ	98.2 (v. aux.) were	ਸਭਾ	201.18 (adj) to all, entire
ਸਨਿ	98.1 (v. aux.) were	ਸਭੁ	22.7 (adj) to all
ਸਪ	83.1 (n) snake, cobra	ਸਭੇ	34.5 (adj) to all
ਸਦਾਇਕ	56.3 (adj) pure at heart	ਸਭੇ	97.9 (adj) to all
ਸਬਦ	27.12 (n) true, tone, poetic composition, inspired word	ਸਭੇ	83.18 (adj) to all
ਸਬਦਿ	117.20 (n) tune, tone, poetic composition, inspired word	ਸਭਨਾ	76.4 (adj) of all persons
ਸਬਦੁ	35.5 (n) tune, tone, poetic composition, inspired word	ਸਭਨੇ(ਥਾਈ)	147.2 (adj) at all places
		ਸਮਝਤਾ	147.17 (v) understand(s)
		ਸਮਝਾਇਕਾ	26.20 (v) make, understand
		ਸਮਝਿ (ਭਰ)	17.77 (v) knowing fully well

ਸਮਝਿਓ	107.14 (v) have understood	ਸਰਕਾਰ	122.1 (n) King's court, government
ਸਮਝੀ	146.16 (v) (ਫ) understood	ਸਰਦੀ (ਨਰੋ)	29.4 (v) helps of no avail
ਸਮੇਂ	136.7 (n) time, period	ਸਰਣ	55.2 (n) a name,
ਸਮਾਇ	150.16 (v) merged in, admixed	ਸਰਣੁ	54.15 (n) a name
ਸਮਾਣੈ	209.14 (v) passed away, ended, added, mixed	ਸਰਬੰਤਿ	201.13 (adj. qun) whole, entire
ਸਮਾਵੰਦਾ	144.20 (v) will merge in	ਸਰਬੰਧੁ	50.5 (n) all belongings
ਸਮੁੰਦਰ	160.7 (n) ocean, sea	ਸਰਬੰਧੁ	135.5 (n) serving meals in the name of ancestors
ਸਮੁੰਦੁ	196.10 (n) ocean, sea	ਸਰਾਬ	190.13 (n) wine, ale, alcohol
ਸਮੇਂ	150.3 (n) time, period	ਸਰਿ	96.18 (v), complete; add, fill, help
ਸਮੰਦਰ	47.8 (n) a name, a rank, a descendant of Hazrat Ali, lord, prince, chief	ਸਰੀਰੁ	202.10 (n) a tree
ਸਰ	142.9 (v) had no capacity	ਸਰੀਰੁ	202.10 (n) a tree
		ਸਰੀਰੁ	111.5 (n) equal, contemporary, rival, opponent
		ਸਰੰਧੁ	166.8 (n) body, frame, structure

- ਸਰੂਪ 17.18, 81.2 (n)  
form, appearance
- ਸਰੂਪੀਆਂ 148.3 (adj) beautiful,  
attractive
- ਸਰੂਪੀਆਂ 147.25 (adj) beauti-  
ful, attractive
- ਸਰੋਵਰ 154.2(n) a Jain Mini,  
Preacher
- ਸਰੋਵਰੀ 151.8 (n) a Jain  
Priest
- ਸਰੋਵਰੀ 152.5 (n) a Jain  
Priest
- ਸਰੋਇ 114.6 (n) rāg, a  
small sitar
- ਸਲਾਹ 22.18 (n) eulogy
- ਸਲਾਹਿਯ 92.14 (v) eulogised,  
praised
- ਸਲਾਮ 130.19 (n) honour,  
salutations
- ਸਲਾਮਤ 38.5 (adj) salvation,  
being secure from  
danger, safety, peace
- ਸਲਾਮਤਿ 54.7 (adj) salvation,  
being secure from  
danger, safety, peace
- ਸਲਾਮਾਠੇੜ 158.4 (n) peace  
be on thee
- ਸਲਾਮਾਠੇੜ 54.2 (n) peace  
be on thee
- ਸਲਾਮ 54.2 (n) see ਸਲਾਮ
- ਸਲੋਕ 169.1 (n) a verse form,  
hymns
- ਸਦਾ 207.20 (v) will  
improve
- ਸਦਾ 144.22 (adj. conj) one &  
a quarter
- ਸਦਾਰਿਯਾ 72.22 (v) improved
- ਸਦਾਲਪੁ 175.17 = ਸ਼ਿਵਾਲਿਕ (n)  
Shivalik Hills
- ਸਾ 37.3 (v aux) was, were
- ਸਾਇਕਾ 99.13 (n) shadow,  
prototype
- ਸਾਈ 118.2 (partic) the  
same
- ਸਾਠ 174.5 (n) bit of  
breath
- ਸਾਸਤਰ 21.19 (n) Hindu  
scriptures
- ਸਾਹ 144.13 (n) bankers,  
Sahukārs

ਸਾਹ	142.20 (n) bankers, sahukārs,	ਸਾਰ	30.6 (n) value, information, importance
ਸਾਹਿਬ	32.6 (n) master, sir, chief	ਸਾਰਾ	50.9 (adj. qun) all, whole, entire
ਸਾਹਿਬੁ	39.15 (n) master, sir, chief	ਸਾਰਿ	29.15 (n) value, in- formation, importance
ਸਾਹੁਰਿਓ	195.16 (n) (from) in-law's house	ਸਾਰੀ	82.20 (adj. qun) <sup>(f)</sup> all, whole, every (thing)
ਸਾਖੀ	17.1 (n) story, biography	ਸਾਰੇ	37.16 (m. pl) all, whole,
ਸਾਰਤੁ	160.13 (n) ocean, sea	ਸਾਰਾ	38.6 (n) brother-in-law
ਸਾਬ	83.18 (p.p.) with, in accordance with	ਸਾਲਿਰਾਮ	60.10 (n) a symbolic stone worshipped as God
ਸਾਬਿ	166.3 (p.p.) with, in accordance with	ਸਿ	118.6 (adj) such
ਸਾਦਿਕੁ	17.19 (adj) just, truthful, sincere	ਸਿਉ	62.17 (adv. pl) alongwith
ਸਾਧੁ	170.11 (n) a wandering ascetic	ਸਿਉ	166.3 (adv. pl) alongwith
ਸਾਪੁਰਨ	154.4 (adj) complete, whole	ਸਿਉਠਾਡ	166.19 (n) a king of Singhladeep
ਸਾਮ	143.9 (n) evening, eve	ਸਿਉਠਾਠਿ	167.6 (n) a king of Singhladeep
ਸਾਰ	72.9 (adv. t) at once, then	ਸਿਉਠਾਡੁ	163.23 (n) a king of Singhladeep
		ਸਿਖਾਰੁ	82.19 (adj) black, dark

- ਸਿਖਾਣਾ 199.10 (adj) wise,  
 learned
- ਸਿਖਾਣੇ 199.5 (adj) (pl)  
 sensible,  
 discreet, of  
 mature age
- ਸਿਖਾਰਿ 28.6 (n) prey, hunt
- ਸਿਖ 68.13 (n) follower,  
 a Sikh, educated
- ਸਿਖ 53.16 (n) learned
- ਸਿਖਣੀਆਂ 79.13 (n. f. pl)  
 wives of the Sikhs
- ਸਿਖਾ 158.11 (n) (pl) of,  
 by Sikhs
- ਸਿਖਿ 106.14 (v) learnt
- ਸਿਖਿਆ 105.8 (v) (did  
 you) learn
- ਸਿਖੀ 174.18 (n) =ਸਿਖਾ  
 Sikhs
- ਸਿਖੀਆਂ 144.11 (v) he  
 learnt
- ਸਿਖੁ 63.9 see ਸਿਖ
- ਸਿਜਣਾ 141.14 (n) bowing,  
 Salam, respect
- ਸਿਰਾ (ਸਰੂਪੀ) 118.4 (n) truth,  
 purity of heart  
 faith,
- ਸਿਧ 192.2 (n) budhists,  
 high priests of  
 Bodhis
- ਸਿਧਾ 64.18 (n) by, to, for,  
 budhist monks
- ਸਿਧਾ 176.4 (n) by, to, for,  
 budhist monks
- ਸਿਧਾ 17.9 (n) by, to, for,  
 budhist monks
- ਸਿਧਿ 193.2 as ਸਿਧ  
 ਸਿਧੀ 194.18 (n) as ਸਿਧਾ  
 ਸਿਧੇ 193.15 (n) as ਸਿਧਾ  
 ਸਿਠਿ 97.18 (v. aux) = ਸਠ  
 had
- ਸਿਰਠਿ 134.12, 48.14  
 (n) praise, eulogy
- ਸਿਮਰਣ 181.13 (v) singing,  
 chanting, reciting  
 His name
- ਸਿਮਰਣੀ 60.11 (n) rosary
- ਸਿਮਰਣੇ 24.9 (v) sing, chant,  
 recite, remember
- ਸਿਮਰਣ 40.12 (v) singing,  
 chanting of His name
- ਸਿਮਰਿਯਾ 23.16 (v) sang,  
 chanted, recited



- ਸਿਰ 167.3 (n) head
- ਸਿਰਧੁ 79.9 (n) from,  
off head
- ਸਿਰਧੁ 79.11 (n) from,  
off head
- ਸਿਰਦਾਰਨੀ 76.5 (n) she-  
ring-leader,  
lady-head, chief
- ਸਿਰਿ 100.14 (n) asਿਰਿ
- ਸਿਰੀ 211.22 (n) a rāga
- ਸਿਰੀ ਵੰਦੁ 28.2 (n) a  
name; elder son of  
Guru Nanak
- ਸਿਰੁ 110.13 (n) asਿਰਿ
- ਸਿਰੁਪਾਉ 41.16 (n)  
souvenir, a keeping-  
sake, a robe of  
honour
- ਸਿਰੋਪਾਉ 38.14 (n)  
honour
- ਸਿਲ 193.6 (n) stone, slab
- ਸਿਵਨਾਭ 167.8 (n) a name,  
a king
- ਸਿਵਨਾਭਿ 144.16 (n) King of  
Singhladeep
- ਸਿਵਨਾਭਿ 145.16 (n) King of  
Singhladeep
- ਸਿਵਨਾਭੁ 165.16 (n) King of  
Singhladeep
- ਸੀ 142.9 (v. aux) was, were
- ਸੀਹਾ 170.5 (n) name of a  
follower of Guru Nanak
- ਸੀਹੁ 95.13 (n) = ਸਿੰਘ lion;  
also a name
- ਸੀਹੇ 175.1 (n) a name
- ਸੀਹੇ 168.4 as ਸੀਹੇ
- ਸੀਤਨ 155.15 (adj) cold, cool
- ਸੀ(ਰਾਗ) 65.19; 17.2 (n) rāga
- ਸੀਠੇ 127.10 (n) bosom,  
chest
- ਸੁ 86.17 (v. aux) = ਸੀ  
had (discussed)
- ਸੁਖਾਣ 54.17 (n) question
- ਸੁਖਾਣੁ 116.6 (n) question
- ਸੁਖਾਰ 97.9 (n) taste
- ਸੁਖਾਮੀ 22.10 (n) owner, master,  
lord
- ਸੁਇਣ 78.5 (n) gold
- ਸੁਇਣੇ 91.20 (n) gold
- ਸੁਹਾਰਿ 95.10 = ਸੁਖਾਰਾਣ  
(n) praise of God

- རྒྱུ་ 98.4 (n) praise  
     be to  
 རྒྱུ་ 202.10 (adj) dry,  
     withered  
 རྒྱུ་ 170.3 (pl) dry,  
     withered  
 རྒྱུ་ 24.14 (n) ease, rest,  
     comfort, pleasure  
 རྒྱུ་ 45.4 (n) talk, utter-  
     ance, words, dialogue,  
     speech, vow, promise  
 རྒྱུ་ 59.7 (n) a palanquin,  
     carrier  
 རྒྱུ་ 59.13 (n) a palanquin,  
     carrier  
 རྒྱུ་ 107.19 (n) a palanquin,  
     carrier  
 རྒྱུ་ 161.20 (adv. manner)  
     easily  
 རྒྱུ་ 201.9 (adv) restfully,  
     with little difficulty  
 རྒྱུ་ 32.5 (adj) easy, natural,  
     normal, free  
 རྒྱུ་ 22.19 (adj) easy, happy  
 རྒྱུ་ 60.5 (n) see རྒྱུ་  
 རྒྱུ་ 141.10 (v) suggest,  
     think, conceive  
 རྒྱུ་ 93/13 (v) throw  
     197.5  
 རྒྱུ་ 174.4/ (v) throw  
 རྒྱུ་ 195.6 (v) he threw  
     away  
 རྒྱུ་ 197.15 (v) threw  
 རྒྱུ་ 23.6 (v) listen, hear  
 རྒྱུ་ 72.7 (v) at, on hearing  
 རྒྱུ་ (འུ) 118.1 (v) hears  
 རྒྱུ་ 150.19 (v) cause to  
     listen, hear  
 རྒྱུ་ 130.5 (v) listen, hear  
 རྒྱུ་ 152.1 (v) listened,  
     heard  
 རྒྱུ་ 37.3 (v) heard,  
     came to know  
 རྒྱུ་ 146.14 (v) (after)  
     hearing, having  
     heard  
 རྒྱུ་ 22.7 (v) listening,  
     hearing  
 རྒྱུ་ 146.14 (v) listened,  
     heard  
 རྒྱུ་ 32.2 (v) (have you)  
     listened/heard  
 རྒྱུ་ 22.9 (v) see རྒྱུ་  
 རྒྱུ་ 134.16 (v) རྒྱུ་  
     (do you) hear?  
 རྒྱུ་ 30.15 (v) (will)  
     listen, hear  
 རྒྱུ་ 163.10 (v) (I)  
     (will) listen, hear  
 རྒྱུ་ 185.1 (v) slept

- ਸੁੱਤਾ 26.9 (v) slept
- ਸੁਤੇ (ਹੋਏ) 127.12 (v) while  
sleeping
- ਸੁੱਟਾ 182.1 (n) (f) trousers
- ਸੁਥਾਨ 147.1 (n) place, point
- ਸੁਚੀ 209.13 (n) Indian  
name for waning half  
of the moon
- ਸੁਣ 83.20 (v) listen, hear
- ਸੁਣੇ 140.12 (v) (may)  
listen, (would) hear
- ਸੁਪਾਰਸ 38.17 (n) =सिद्धादि  
recommendation
- ਸੁਧਾ 106.2 (n) morning,  
dawn
- ਸੁਧਾਰ 157.9 (n) morning  
dawn
- ਸੁਠਾਉ 147.5 (n) nature,  
mood, trait
- ਸੁਮਤਿ 85.19 (n) right  
sense, act
- ਸੁਮਾ 54.19 (pron) your
- ਸੁਮਾਰ 193.7 (adj) count-  
less, unlimited
- ਸੁਮੋਰਿ 175.17 (n) name of a  
mountain cliff
- ਸੁਚਤਿ 162.15 (n) mind,  
attention, idea,  
mood
- ਸੁਚਾਹੀ 180.18 (n) long-  
necked flask,  
goblet
- ਸੁਚਤਾਨ 24.21 (n) monarch, king
- ਸੁਚਤਾਨਪੁਰ 37.9 (n) a place  
in Doaba
- ਸੁਚਤਾਨਿ 100.4 (n) king,  
sovereign
- ਸੁਚਤਾਨੁ 57.2 (n) king,  
sovereign
- ਸੁਈ 63.11 (n) a rāga  
(ਸੁਹੀ)
- ਸੁਈ 136.15 (n) needle
- ਸੁਈ 46.18 (v) calf-bearing,  
(borne) calf
- ਸੁਹੀ 52.13 (n) a rāga
- ਸੁਹੇ 195.9; 174.15  
(adj) red
- ਸੁਚਤਿ 112.14 (n) image,  
figure, face,  
semblance, appearance
- ਸੁਲੀ 70.7 (n) gallows
- ਸੇ 57.11 (v) (ਸਨ)(pl)  
wax
- ਸੇਖ 131.5 51.18 (n)  
ਸੇਖ superior in  
rank, (in Muhammdan  
monks or dervishes)

- ਸੇਖਲਾਦੇ 47.8 (n) sons of monks  
 ਸੇਖਿ 53.8 (n) see ਸੇਖ  
 ਸੇਖੁ 53.12 (n) see ਸੇਖ  
 ਸੇਰਾ 193.2 (n) seers (weight)  
 ਸੇਰਕ 39.13 (n) servant, foot-man  
 ਸੇਰਕਾ 39.14 (n) (pl) servant, foot-man  
 ਸੇਰਾ 40.12 (n) service  
 ਸੇਰਿ 108.15 (v) praise, worship, serve (Thou)  
 ਸੇਰਪੁਰ 118.10 (n) a name of a place near Gujranwala; also called Annabad  
 ਸੇਰਪੁਰਿ 116.1 (n) a name of a place near Gujranwala; also called Annabad  
 ਸੇਰਪੁਰ 117.17-18 (n) a name of a place near Gujranwala; also called Annabad  
 ਸੈਏ 149.4 (n) name of a person  
 ਸੈਠੁ 156.8 (n) tour, visit  
 ਸੈ 24.22 (prn) those, such, they  
 ਸੈ 24.22 (p.p.) (pl) with  
 ਸੈਖੁ 83.17 (n) ash  
 ਸੈਇ 184.4 (v) slept, went to sleep  
 ਸੈਇਕਾ 25.7 (v) in sleep  
 ਸੈਈ 84.1 (prn) same, he  
 ਸੈਹਦੇ 158.2 (v) (look) fine, natural, superior  
 ਸੈਠੀ 98.20 (n) knowledge, common-sense, idea, view  
 ਸੋਧਿ (ਬਣੇ) 39.22 (n) (made) search, effort  
 ਸੋਝਾ 22.19 (n) praise, eulogy  
 ਸੋਝਠਿ 125.13 (n) a rāga  
 ਸੋਲਾ 172.14 (n) a verse-form  
 ਸੋਚਿਓ 52.19 (v) (will) sleep  
 ਸੋਚੁ 52.2 (v) (may) sleep

ਸੋਦਣੇ	147.20 (v) (while) sleeping; in a state of sleep	ਸੋਧਦੇ	30.5 (v. aux) (= ਸਕਦੇ ) can
ਸੋਢੇ	25.7 (v) (may) sleep; while asleep	ਸੋਚਣ	61.2 (n) irrigation
ਸੋਦਾਰਚ	31.7 (n) commerce, trade	ਸੋਚੀਐ	61.3 (v) (to) irrigate
ਸੋਸਾਠ	26.1 (n) world	ਸੋਜਮ	146.3 (n) control, patience; limit
ਸੋਸਾਰਿ	22.10 (n) world	ਸੋਜਿਰ	68.12; 104.14 (n) link, relation; chance
ਸੋਸਾਬੁ	160.13 (n) world	ਸੋਭੋਯਲੀ	116.2 (n) name of a place
ਸੋਰ	144.20 (adv) with	ਸੋਤਿਖ	105.11; 146.6 (n) detachment, control over mind & greed, contentment
ਸੋਰਤ	142.2 (n) congre- gation, religious gathering	ਸੋਨਿਯਾਸੀ	140.20 (n) an ascetic, who has detached himself from worldly attachments
ਸੋਰਤਿ	201.13 (n) congre- gation, religious gathering	ਸੰਪੂਰਣੁ	169.1 (adj) complete, whole
ਸੋਰਤੀ	174.21 (n) congre- gation, religious gathering	ਸੰਪੂਰਨ	162.13 (adj) complete, whole
ਸੋਕਲੀ (ਪੁਟ)	167.15 (n) a name of composition ascribed to Guru Nanak; It is not to be found in Adi Granth	ਸੰਪੂਰਨੁ	172.11 (adj) complete, whole

ਸੰਠ	30.5 (to) control, check, hold; take care of	ਗੁਮ	174.7 (n) pride
ਸੰਠ	144.20 (n) a name; God, who cannot come into physical being, born of Himself, self- existent	ਹਸਦਾ	50.10 (n) in a laughing mood
ਸੰਠ	17.5 (n) sambat, year, Indian (bikarni) calendar	ਹਸਦਾ	46.8 (v) laughing
ਸਿੰਠਾਈ	162.15 (n) a place, Ceylon, Lanka, an island of lions	ਹਸਦੇ	67.5 (v) (ਖੇਡਦੇ ) laughing, merry making
ਸਿੰਠੇ	61.8 (v) (may) irrigate	ਹਸਿ (ਕਰਿ)	71.12 (v) (while) laughing
ਸੁੰਠ	168.1 (adj) deserted; deserted; vacant (n) a deserted place	ਹਸਿਕਾ	196.2 (v) laughed
		ਹਸੁ	170.4 (n) a name
		ਹਕੀ	193.7 (v) drove
		ਹਕੀਕਤੁ	174.17 (n) reality, truth; spirituality
		ਕੀਕਤੁ	70.1 (n) reality, truth; spirituality
		ਹਕੁ	47.10 (n) right, reality, truth; God
		ਹੱਕੀ	114.12 (v) (became) good, recovered
		ਹਜ	182.3 (n) pilgrimage to Mecca; ceremony
ਹੁ	71.16 (v. aux) are; do	ਹਜਰਤਿ	58.5 (prn) air
ਹੁ	96.24 (prn) I	ਹਜਾਰ	82.3 (adj. quan) thousand

ਹੱਟ	184.13 (n) shop	ਹਠ	23.6 (v. aux) are
ਹਟਵਾਈਏ	68.11 (n) shopkeeper	ਹਠਿ	72.1 (v. aux) are
ਹਟੜੀ	191.14 (n) a place, also shop	ਹਮ	24.25 (prn) (pl) I, we
ਹਟਿ	36.8 (v) withdraw, stop	ਹਮਾਰੈ	165.18 (prn) (pl) our, mine
ਹਟੁ	32.10 (n) shop	ਹਮਿ	71.11 (prn) (pl) our, mine,
ਹਠਾ	59.5 (n) bones (n)	ਹਮੇਸ	86.14 (adv.t) ever, for ever
ਹਠੀਆ	182.5/(pl) bones	ਹਰਰ	189.6 (n) letters, words
ਹਠ	58.6 (n) hand	ਹਰਿਖਾ	63.8 (v) (became) green
ਹੱਠ	23.3 (n) hand	ਹਰੀ	61.8 (v)/(became) green, intact
ਹਠੁੱ	119.7 (n) (from) hands	ਹਰੇ	208.2 (adj) green
ਹਠਾ	157.13 (n) (pl) hands	ਹਰਵਾ	195.18 (v) moving, shaking
ਹਠਿ (ਭਰ)	127.12 (n) about the length of a hand (from thumb to the small finger), a measure	ਹਰਾਣੁ	110.4 (n) rightful (v) kill
ਹਠੁ	57.14 (n) hand	ਹਰੁ	30.3 (n) plough
ਹੱਠੁ	57.15 (n) hand	ਯਾਇ (ਯੁਏ)	65.9 (n) pride, vanity, pomp
ਹਠੈ	166.21 (n) (by) hand	ਹਵਾਣ	207.18 (n) condition, position
ਹਠਿ	108.15 (n) boundary, limit, extremity, extent	ਹਵਾਣੁ	97.19 (n) condition, position

ਹਵਾਣੇ	38.13 (v) pass over, hand over	ਹਿਰੁ	108.11, 134.12 (adj)qun) only one (emphatic)
ਹਵਾਣੈ	39.11 (v) entrust	ਹਿਠੇ	108.11 (adj. qun) only one (emphatic)
ਹਾ	138.9 (v. aux) are	ਹਿਠਿ	59.16 (v. aux) are
ਹਾ	40.9 (v. aux) are	ਹਿਠਿਠੇ	49.19 (v. aux) are
ਹਾਇ	92.8 (inter) expressive of displeasure, loss, suffering, pain, prohibition	ਹੀ	147.22; 34.8 (parti) (emph.) same
ਹਾਸਰੁ (ਹੁਕਮੁ)	48.9 (n) revenue; commanding authority, jurisdiction	ਹੀ	49.16 (v. aux) = ॐ be, is
ਹਾਜਰੁ	147.3 (v) present	ਹੀਰੇ	176.6 (n) diamonds
ਹਾਜਰੁ	40.4 (n) <sup>१</sup> present	ਹੁਕਮ	41.7 (n) judicial authority, order
ਹਾਜੀ	182.4 (n) who goes on pilgrimage to Mecca	ਹੁਕਮੁ	114.18 <sup>h</sup> <sub>1</sub> orders, jurisdiction, commanding
ਹਾਇ	52.3 (n) hand	ਹੁਟਿ(ਹੁਟਿਅਾ)	39.16 (v) tired
ਹਾਥੀ	57.3 (n) elephant	ਹੁਟ	37.21 (adv. t) now, at present
ਹਾਥੁ	90.11 (n) hand	ਹੁਟਿ	117.11 (adv.t) now, at present
ਹਾਠਿ	174.16 (n) condition, position	ਹੁੰਦੇ	116.3 (v) be, in his presence, while being
ਹਿਰੁ	108.9 (adj. qun) one		
ਹਿਰਾ	108.15 (adj. qun) only one (emphatic)		



ਹੁੰਦਿਖਾ	121.22 (v) while being (there)	ਹੰਰਾਨ	25.3 (v) surprise(d)
ਹੁਖਾ	146.6 (v. aux) be, have	ਹੰਰਾਨੁ	24.11 (v) surprise(d)
ਹੁਇ (ਹੁਇਟਿ)	65.8 (n) pride, vanity	ਹੇ	23.2 (inter) oh, an address
ਹੇ	30.10 (v. aux) will (do) (inter): expression of displeasure	ਹੇ	72.6 (v) be
ਹੇਠਿ	28.7 (adv. pl) below, low, down	ਹੇਠੁ	65.15 (v. aux) (be)
ਹੇਤੁ	101.1 (n) love, affection	ਹੇਖਾ	25.10 (v. aux) be
ਹੇ, ਹੇ	26.12; 23.7 (v. aux) is, are	ਹੇਇ	163.1 (v. aux) (pl) be
ਹੇਸੁ	149.11 (v. aux) is	ਹੇਇਖਾ	25.14 (v. aux) (be), had, & had up
ਹੇਠੇ	59.15 (v. aux) are	ਹੇਇਫੇ	145.20 (v) (after having) become
ਹੇਠ	141.15 " " "	ਹੇਇਫਾ	144.1 (v) will be
ਹੇਠਿ	23.22 (v. aux) are	ਹੇਇਠੇ	70.7 (v) (pl) will be
ਹੇਤੁ	42.23 (n) pity, alas, what a shame	ਹੇਈ	25.6; 154.4 (v) be, was
ਹੰਰਾਨੁ	134.18 (v) surprise(d)	ਹੇਈਖਾ	77.2 (v. aux) (f) (pl) be
		ਹੇਏ	169.2 <sup>(v)</sup> (m) was, were
		ਹੇਸੀਖਾ	26.23 (v) will be
		ਹੇਠੁ	33.9 (v) be
		ਹੇਠਰ	142.19 (v) (after having) been
		ਹੇਤੀ	24.23 (v) be; used to be

ਹੋਰਾ	143.8 (v) be	ਹੋਰਾਹਿਰੀ	23.15 (v) will be
ਹੋਰਾਖਾ	121.22 (v) (while) being (there)	ਹੋਰਾਹੁ	61.23; 82.8 (v) may be
ਹੋਰੀ	118.2 (f) (v) (while) being, is there	ਹੋਰਾਹੀਖਾ	143.5 (v) (pl) (f) will be
ਹੋਰੇ	37.15 (pl. m) (while) being	ਹੋਰਾਠ	140.14 (v) (may) be
ਹੋਰੇ	142.2 (pl. m) (while) being, becoming	ਹੋਰਾਠਰੇ	34.8 (v) will be
ਹੋਰੇ	116.3 (pl. m) (while) by being there	ਹੋਰਾਠਿ	72.17 (v) may be
ਹੋਰਿਠ	53.10 (v) (may) be	ਹੋਰਾਠਿਰੇ	207.20 (v) will be
ਹੋਰਾ (ਖਰਾ)	57.16 (v) stood up	ਹੋਰਾ	96.2 (v) should be
ਹੋਰਾ	17.19 (ਹੋਰਾ) (v) has born	ਹੋਰੇ	46.20 (v) may be (falling)
ਹੋਰ	166.17 (adj) more, others, extra	ਹੋਰੇਰਾ	184.3 (v) will be
ਹੋਰਤ	85.18 (adj) any other, some other	ਹੋਰੇਰੀ	79.11 (v) (f) will be
ਹੋਰਾ	28.8 (adj) others	ਹੋਰੇ	28.15 (v) see ਹੋਰੇ
ਹੋਰਿ	22.6 as ਹੋਰ	ਹੋਰੇ	74.2 (v) may be
ਹੋਰੁ	27.10 as ਹੋਰ	ਹੋਰੇਰਾ	199.5 (v) (n) will be
ਹੋਰਾ	67.12 (n) (pl) green pulse parched	ਹੋਰੇਰੀ	145.4 (v) (f) will be
ਹੋਰੇ	67.14 (n) (pl) green pulse parched (grams)	ਹੋਰੇ	30.1 (v) may be (m)
		ਹੋਰਾ	159.1/(pl) swans
		ਹਿੰਦੂ	108.11 (n) Indians; a caste also, followers of Hindu religion
		ਹਿੰਦੂ	17.18

ਕ			
ਕਉ	54.3 (p.p) to	ਕਹਾਰ	59.8 (n) palanquins, carriers
ਕਉਟ	177.2 (prn) who? what	ਕਹਾਵਦਾ	60.12 (v) (sing) call (yourself)
ਕਉਣੁ	61.2 (prn) which	ਕਹਿ	167.12 (v) say, invite
ਕਉਰੁ	74.1 (n) name of a place, Kamroop	ਕਹਿਚਿਸੁ	53.12 (v) said (he)
ਕਈ	63.7 (adj. qun) many	ਕਹਿਖਾ	139.10 (v) said
ਕਠ	92.5 (n) trouble, difficulty, unrest	ਕਹਿਣ (ਕਹੇ)	43.13 (v) (began to) say
ਕਸ਼ਮੀਰ	170.5 (n) an Indian northern state	ਕਹਿਣਾ	144.22 (v) says, is written in the Vedas
ਕਹਣੈ	134.20 (v) by say(ing)	ਕਹਿਣ	17.19 (v) said
ਕਹਾਦਾ	44.11 (v) say (s)	ਕਹਿਣਿ	71.6 (would) say, said
ਕਹਾਨਿ	17.18 (v) say, would say	ਕਹੀ	23.8 (v) <sup>(f)</sup> said, uttered
ਕਹਾਰ	116.10 (n) violence, oppression; serenity	ਕਹੁ	23.22 (v) say
(ਜਹਾ) ਕਹਾ	75.4 (adv. pl) where, wherever, here	ਕਹੇ	146.6 (v) (would) say
ਕਹਾ	143.22 (adv) where	ਕਹੈ	146.11 (v)/say (would)
ਕਹਾਇਦੇ	24.21 (v) call (themselves)	ਕਖੇ	34.7 (n) a blade of grass
		ਕਛੁ	22.15 (prn & adj) whatever, something, anything
		ਕਟਿਖਾ	167.6 (v) cut, finished

ਕਟੋਰਾ	143.14 (v) (will) cut, curtail	ਕਪੜੇ	50.10 (n) clothes, dress
ਕਟੋਰਾ	40.5 (n) cup, goblet	ਕਪਾਟ	144.7 (n) inner consciousness
ਕਢਵਾ	196.8 (v) bring, take (out)	ਕਪੂਰ	78.6 (n) camphor
ਕਢਿ	69.12 (v) bring, take out	ਕਬੂਲ	132.4 (v) (ਪ੍ਰਵੇ) be accepted
ਕਹੀਓ	92.12 (v) (let us) take, bring out	ਕਮ (ਕਮ-ਸੁਝਾਣ)	118.3 (adj. qun) less demand- ing
ਕਣਕ	26.9 (n) wheat	ਕਮਰ	44.20 (n) a girdle, a waist-band, sash, belt ; waist
ਕਤਲਾਮ	117.19 (n) general massacre	ਕਮਲਾ	165.14 (adj) (m) foolish, silly, simple- ton
ਕਤੋਬ	132.4 (n) book (here used for four books of semitic religions)	ਕਮਲੀ	196.14 (adj) (f) foolish, silly, simpleton
ਕਥਾ	168.1 (n) story	ਕਮਲੀਬਾ	30.8 (adj. pl) light talk
ਕਠਿ	30.8 (adv) when	ਕਮਾਈ	98.4 (n) livelihood, earning
ਕਦੇ	49.15 (adv. t) whenever	ਕਮਾਏ	132.5 (v) earring by putting into practice
ਕਦੇ	83.3 (adv. t) ever, at any time	ਕਮਾਨ	106.10 (n) name of a fakir
ਕਪੜਿਆ	196.1 (n) (on) clothes, dress		
ਕਪੜੇ	24.7 (n) clothes, dress		

ਕਮਾਨੁ	106.3 (n) see ਕੇਮਾਨਿ	ਕਰਹੁ	148.5 (v) will do
ਕਮਾਵਏ	190.12 (v) earn(ing), accumulate, (may) earn	ਕਰਹੁਏ	193.4 (v) (will) do
(ਪਾਪ) ਕਮਾਵਿਨਿ	69.21 (v) (to) commit sin	ਕਰਕੇ	199.3 (v) (having) done
ਕਮੀ	207.19 (n) shortage, want	ਕਰਕੇ	159.1 (n) corpse, frame, carcass
ਕਰ	31.7 (v) do	ਕਰਜਾਈ	65.13 (adj) indebted
ਕਰਹੁ	46.16 (v) (may) do	ਕਰਣ	196.13 (v) started) doing
ਕਰਹੁ	24.24 (v) (may) do (I)	ਕਰਣਾ	143.10 (v) to do
ਕਰਸੀ	111.6 (v) (will) do (he)	ਕਰਣਿ (ਕਰਣਿ)	56.16 (adj) doors
ਕਰਹੁ	162.9 (v) (can) <sup>(may)</sup> do	ਕਰਣੀ	118.8 (f) (v) do (service)
ਕਰਹੁਏ	37.14 (v) (pl) (will) do	ਕਰਣੇ	37.11 (v) started (doing)
ਕਰਹਾ	81.18 (v) (sing) (will) do	ਕਰਣਾ	145.20 (v) do (as)
ਕਰਹਿ	149.2 (v) (would) do	ਕਰਣਾਰ ਪੁਰ	146.22 (n) a place in the Punjab
ਕਰਹਿ	25.2 (v) (what to) do	ਕਰਤੇ	141.7 (v) (pl) do
ਕਰਹਿਏ	25.1 (v) will do	ਕਰਦਾ	24.13 (v) does, do(ing)
		ਕਰਦੇ	23.21 (v) (pl) do rule
		(ਬਾਤ) ਕਰਨਾ to talk	17.17 (v) (began to) talk

ਕਰਣਿ	38.15 (v) do, act	ਕਰਿਖਾ	24.19 (v) did
(ਸੇਵਾ) ਕਰਨੀ	148.1 (v) serve well		(explain)
ਕਰਮ	145.18 (n) action	ਕਰਿ ਕੇ )	(v) 52.7 after doing,
ਕਰਮਿ	23.15 (n) job, deed, action	ਕਰਿ ਕੇ )	158.4 having done
ਕਰਮੁ	112.14 (n) grace, kindness	ਕਰਿਦੇ	118.5 (v) do (ing)
ਕਰਸ਼ਾ	143.13 (adj) strong, stiff, strict	(ਪ੍ਰਕਟ) ਕਰੀ	146.13 (v) did (reveal)
ਕਰਾ	174.9 (v) (may) do	(ਕਰਨਾ) ਕਰੀਆ	107.19 (v) (pl) (have) talked of
ਕਰਾਇ	39.2 (v) get done	ਕਰੀਖੇ	22.16 (v) let us, do, act, make
ਕਰਾਈ	103.12 (v) (I) get done	ਕਰੁ	41.7 (v) do
ਕਰਾਹਾ	165.24 (v) (ਕਰਾ ) may, should do	ਕਰੇ	17.17 (v) (may) do
ਕਰਾਹਾ	138.1 (v) shall do	(ਦੀਦਾਰ) ਕਰੇਹਾ	103.11 (v) (let us) see
ਕਰਾਮਾਤ	123.7 (n) benevolence, miracle, power	ਕਰੇਰਾ	45.4 (v) (will) do
ਕਰਾਰੁ	69.4 (n) promise	ਕਰੇ	25.12 (v) do
ਕਰਾਰੁ	201.10 (n) tranquillity, satisfaction, repose, rest	(ਸੁਖਨ) ਕਰੇਰਾ	136.1 (v) will do, will talk
ਕਰਾਵਾ	81.10 (v) (get) done	ਕਰੇ	36.9 (v) (should) not do
ਕਰਿ	61.9 (v) do	ਕਰੋਪਿ (ਹੋਖਾ)	116.8 (v) turned angry, became harsh, violent

ਕਰੋੜੀ	17.8 (adj. & n) very rich, wealthy, a name	ਕਰੀ (ਕਾਠ)	143.19 (n) worst age, debased period
ਕਰੋੜੀਆਂ	141.4 (n) a name	ਕਰੀਦਾਰ	147.15 (n) a Mohamadan monk
ਕਰੋੜੀਏ	141.1 (n) (to, of) that person	ਕਰੀਦਾਰੀ	59.5 (adj) like that of a monk
ਕਰ	26.3 (adj) yesterday	ਕਰਦ	118.3 (prn) who
ਕਰਮੁਕ	13.14 (n) the modern age, the age of machines; symbol of vice	ਕਰਦੁ	178.22 (prn) <i>which, what</i>
ਕਰਮੁਕੁ	176.5	ਕਰਠ	23.22 (prn) <i>which</i>
ਕਰਮੁਕਿ	195.20 (v) (make) noise, cry, speak	ਕਰਠੁ	132.3 (prn.) <i>which</i>
ਕਰਮ	22.11 (n) pen, reed	ਕਰਾਰਾ	154.11 (n) a shallow iron pan used for boiling sugarcane, water, oil or preparing rice on a large scale
ਕਰਮ	61.2 (n) barren ground, saturated with salts	ਕਰਾਰੇ	155.1 (n) (pl) see ਕਰਾਰਾ
ਕਰਮਾਣੀ	28.11 (adj) (of) yesterday	ਕਾ	22.11 (p.p.) of
ਕਰਮ	176.12 (n) machine, art, offset	ਕਾਈ	45.3 (prn) <i>any, some, anything</i>
ਕਰਮਠ	127.18 (adj) a cast in India	ਕਾਠ	94.17 (n) cup, goblet, a saucer of brass, wood or clay
ਕਰਮਿ	148.10; 67.4 (adj) machine, art		
ਕਰਮੁਕੁ	79.16 (n) age of machines; symbol of vice		

ਕਾਸੁਰ	112.8 (n) name of a place	ਕਾਫੀ	126.13 (n) Kafi - a poem; a rāgī; a verse-form
ਕਾਚਲਾ	80.1 (adj) hasty	ਕਾਬਾ	186.4 (n) Mecca, holy place
ਕਾਰੇ	108.9 (adv) why	ਕਾਬੇ	186.2 (n) the sanctuary of Mecca
ਕਾਰਦਾ	76.5 (n) paper (s)	ਕਾਮਣ	75.9 (n) black art, magic; <i>a dance</i>
ਕਾਰਦੁ	22.11 (n) (sing) paper	ਕਾਮਿ	37.17 (n) see ਕਾਮਿ
ਕਾਜ	37.4 (n) work, job	ਕਾਰਣ	146.3 (n) reason
ਕਾਜੀ	43.9 (n) a judge, civil, criminal & ecclesiastic	ਕਾਨ	136.7 (n) death
ਕਾਜੇ	33.5 (n) (from) work	ਕਾਨ	23.4 (n) time
ਕਾਠ	93.11 (n) wood, of wood	ਕਾਨੁ	92.2 (n) death
ਕਾਠਿ	93.13 (n) wood, of wood	ਕਾਣਾ	82.21 (adj) black
ਕਾਢੇ	95.12 (v) take, bring out	ਕਾਣੇ	82.22 (adj) (pl) black
ਕਾਤੀ	110.3 (n) a pair of scissors	ਕਾਨੁ	26.5 (n) name of guru Nanak's father
ਕਾਧੇ	59.15 (n) shoulders	ਕਾਦਰੁ	74.4 (n) a place, Kamroop (Assam)
ਕਾਠਿਆ	140.6 (n) (pl) a thick	ਕਾਸ਼ਾ	155.14 (n) see ਕਾਸ਼ਾ
ਕਾਠੇ	22.11 & small hollow bamboo used as a musical instrument	ਕਿ	147.12 (conj) either, or



ਕਿਉ	30.10 (adv)	how	ਕਿਤਨਿਖਾ	180.9 (adj. qun)	how many
ਕਿਉਂ	24.13 (adv)	why,	ਕਿਤੇ	34.8 (adj)	how many
ਕਿਓ	198.21 (p.p.)	of	ਕਿਤਾਬਤ	37.5 (n)	writing,
ਕਿਯੁ	79.9 (p.p)	of			a letter
ਕਿਖਾ	34.6 (prn)	what	ਕਿਤਾਬਾ	184.1 (n)	holy
ਕਿਖਾਮਤ	190.14 (n)	resurrection, doomsday			books
ਕਿਖਾ	207.19 (p.p.)	of	ਕਿਤਿ (ਕਿਧਿ)	61.8 (adv.	manner) how, in which
ਕਿਸ	59.12 (adj)	whose			manner
ਕਿਸ ਕਾ	63.9 (adj)	whose	ਕਿਤੁ	103.10 (adj)	which
ਕਿਸ ਦਾ	50.3 (adj)	whose	ਕਿਠੁ	160.13 (adv. dem.)	in which (way)
ਕਿਸਨੂੰ	160.3 (prn)	whom	ਕਿਠੇ	49.13-14 (adv. pl)	some where, at some
ਕਿਸਿ	157.17 (prn)	who			places, any
ਕਿਸੀ	41.7 (prn)	whom,	ਕਿਠੈ	37.17 (adj)	nothing,
		somebody			none, of no use
ਕਿਸੇ	17.17 (prn)	somebody's	ਕਿਠੈ	37.14 (adj)	of (no)
ਕਿਸੇ	116.4 (prn)	somebody,			use, any
		nobody	ਕਿਠੀ	49.14 (adv. pl)	where, anywhere
ਕਿਸੇ	26.14 (adj)	somebody's	ਕਿਠੁ	57.13 (adv. pl)	(from) where, how, when
ਕਿਠ	21.18 (adj. qun)	something,			
ਕਿਠੁ	98.6 (adv.)	nothing			
ਕਿਤ	147.11 (adv)	(in)			
		which, what forms			
		how			

ਠਿਠੁ	107.4 (adv. pl) (from)	ਠਿਠੁ	164.2 (n) mercy, benediction, kindness
ਠਿਠੁ	where	ਠਿਠਿਖਾ (ਠੁਠੁ)	170.12 (n) movement, observance of rituals
ਠਿਠੁ	100.2 (adv. pl) (from)	ਠਿਠੇ	25.14 (adv. manner) how, somehow
ਠਿਠੁ	some where	ਠਿਠੇ	98.12 (adv. manner) how somehow
ਠਿਠੁ	68.3 (adv. pl) where	ਠਿਠੀਖਾ (ਪਠਾਟਾ ਠੀਖਾ)	(n) a place name
ਠਿਠੁ	42.18 (adv. pl) where (from)	ਠੀ	25.6 (p.p.) of
ਠਿਠੇ	24.15 (adv. pl) where	ਠੀਖਾ	17.8 (v) did
ਠਿਠੇ	54.15 (adv. pl) where	ਠੀਖਾ	106.3 (p.p.) of
ਠਿਠੇ	59.3 (adv. pl) where (from)	ਠੀਏ	37.21 (p.p.) (f) of
ਠਿਠਾਰੇ	201.11 (n) shore, bank	ਠੀਏ (ਠੇ)	141.6 (v) did, had (spoiled)
ਠਿਠਾਰੇ	135.3 (n) brink, edge, by the side of	ਠੀਏ	70.3 (v) do
ਠਿਠੇ	116.7 (prn) none, nobody	ਠੀਜੀਏ	17.11 (v) (please) do
ਠਿਠਸਾਟੀ	32.6 (n) act of farming	ਠੀਜੇ	106.12 (v) (please) issue order
ਠਿਠਤ	26.1 (n) work, labour	ਠੀਤਾ	135.1 (v) did
ਠਿਠਤਿ	40.13 (n) work, labour, manial labour	ਠੀਤਿਠੁ	114.16 (v) did, made followers

ਕੀਤੀ 40.7 (v) did	ਕੀਤੀਆਂ 83.15 (n) (pl) ants
ਕੀਤੀਓ 56.17 (v) (he)	ਕੁ 17.2 (p.p.) for
did	ਕੁ 59.2 (adv. t) about
ਕੀਤੀਓ 60.9 (v) (he)	that time
did	ਕੁਆਰੀ 142.11 (adj) chaste,
ਕੀਤੀਯਾ 163.18 (v) told	unmarried, virgin
(news)	ਕੁਸਦੇ (ਹੈ) 110.5 (v) (are)
ਕੀਤੀਯਾ 137.12 (v) did (he)	butchered
ਕੀਤੀਯਾ 37.15 (v) (she)	ਕੁਛੇ 209.16 (n) = ਤੁਲਚੁਕਾ
<i>requested</i>	mistake committed in
ਕੀਤੇ (ਹੈਨਿ) 186.2 (v) did,	haste
have (done)	ਕੁਛ 29.14 (adj. qun)
ਕੀਤੇ 127.13 (v) did (you)	something
ਕੀਤੇਓ 25.3 (v) (he) did	ਕੁਛ 97.10 (adj. qun)
ਕੀਤੇਯੀ 197.2 (v) have done	something
(emphatic)	ਕੁਟਬ 24.14 (n) family,
ਕੀਮਤਿ 132.13 (n) praise,	kith & kin
value	ਕੁਟਬੁ 117.13 (n) family,
ਕੀਰਤਨੁ 144.16 (n) reciting	kith & kin
ਕੀਰਤਨੁ 208.5 psalms,	ਕੁਠਾ 110.4 (n) one
singing hymns	butchered
ਕੀਰਤਿ (ਜਸ) 139.4 (n) fame,	ਕੁਤੀਆਂ 207.19 (n) dogs
good name, eulogy	ਕੁਰਬਤਿ 117.16 nature, power
ਕੀਰਤਿ 139.4 see ਕੀਰਤਨੁ	of nature
ਕੀਰ ਨਗਰ 82.18 (n) name	ਕੁਪੀਠ 55.3 (n) waist-cloth
of place	ਕੁਰਾਨੁ 132.4 (n) the holy
ਕੀੜੀ 83.6 (n) (f) (sing.)	Quran, the holy book
ant	of Islam

ਕੁਰੇਸ਼ੀ	156.6 (n) a caste of Quresh tribe to which prophet Mohammad belonged	ਕੈ	147.5 (v) (ਚੱਲ ਕੈ ) (having) moved
ਕੁਰਮਾਣੀ	25.15 (n) engagement	ਕੈਸਾ	54.9 (adj. dem) of what type
ਕੁੰਡ	83.24 (n) reservoir, store	ਕੈਸੀ	40.16 (adj. dem) (f) of what type
ਕੁੰਡਾਂ	80.4 (n) (pl) all directions	ਕੈ	61.2 (p.p.) to
ਕੁੰਡੀ	82.23 (n) (pl) reservoirs, stores	ਕੈ	118.7 (prn) any body, somebody
(ਨਰਕ) ਕੁੰਡੀ	24.9 (n) hell	ਕੋਇਲੇ	70.7 (n) coals
ਕੁੰਡੀ	71.18 (n) hell, under world	ਕੋਈ	17.19 (prn) someone, anybody
ਕੁੰ	93.7 (p.p.) to	ਕੋਈ	151.16 (adj. quan) some, a few (days)
ਕੁੰਚੇ	33.9 (n) streets	ਕੋਸ	68.5 (n) a measurement of distance = 1 1/4 miles
ਕੁੰਠ	93.14 (n) lie	ਕੋਸ	107.20 (n) a measurement of distance = 1 1/4 miles
ਕੁੰਠਾ	24.14 (adj) liar	ਕੋਹੜੀ	112.11 (adj) leper
ਕੁੰਠਿ	75.1 (n) see ਕੁੰਠ	ਕੋਹਾ	82.3 (n) <sup>(p.p.)</sup> a measurement of distance = 1 1/4 miles
ਕੁੰਠਿਯਾਰ	93.10 (adj) liar, one who tells lies	(ਮਿਠੇ ਦੇ) ਕੋਟਲੇ	129.1 (n) name of place
ਕੈ	64.19 (p.p.) of	ਕੋਠੀਆਂ	49.10 (n) cells, magazines, recesses
ਕੈਸਫ	59.6 (n) saffron	ਕੋਠਾ	174.10 (n) store
ਕੋਹਾ	107.10 (adj. dem) of what type	ਕੋਪ	143.16 (n) wrath
ਕੈ	51.18 (p.p.) of		
ਕੈ	193.3 (conj) either, or		

ਕੋਰੀ	138.3 (adj) untouched, uncooked, raw
ਕੋਲ	144.3 (adv) with or by the side, near
ਕੋਲੋ	106.4 (adv) with or by the side, near
ਕੋਲੀਆਂ	70.4 (n) of coals
ਕੋਲੇ	69.12(n) of coals
ਕੋਝ	114.11 (n) a disease, leprosy
ਕੋਝੇ	61.3 (prn. intr) who
ਕੋਝਟਪੁਰ	112.8 (n) name of a place
ਕੋਝੀ	75.7 (n) wall
ਕੋਝੀ	193.7 (n) wall
ਕੋਝੀ	196.1 (n) = ਕੋਝ ਤੋਂ from work, job, duty
ਕੋਝੀ	33.5 (n) (from) labour
ਕੋਝੀ	45.1 (n) = ਕੋਝ+ਕੋਝੀ misfortune, ill-luck
ਕੋਝੀ	37.14 (n) job, work, duty, labour, use
ਕੋਝੀ	37.4 (n) job, work, duty, labour, use

ਕੋਝੀ	108.9 (adv. manner) how, for what purpose?
<u>ਖ</u>	
ਖਸਮਾ	30.2 (n) (pl) masters, owners
ਖਸਮਾਨ	32.7 (n) lordship, protection
ਖਸਿ	72.3 (v) loot, waylay, take away forcibly
ਖਖੜੀਆਂ	170.2 (n) cucumbers
ਖਜਾਨੇ	49.11 (n) stores, treasures
ਖਟਨ	31.17 (v) earn
ਖਟਾ	103.11 (adj) sour
ਖੜੂਰ	194.21 (n) name of a place
ਖੜਵਾਣੀਆਂ	122.2 (n) wives of Khatris
ਖੜੀ	49.18 (n) a caste of Hindus
ਖੜੀ	142.8 (n) a caste of Hindus
ਖੜੀ	135.4 (n) of that caste

ਖੱਤਰੀਆਂ 29.20 (n) (pl)	ਖੜਾ 34.8 (v) stood up
khatris	(ਖੜਾ) 149.2 (n) slippers
ਖਤੀਨ 141.1 (= Khwaseen pl. of	(of wood)
Khan) (n) lords	ਖੜਿਖਾ 157.6 (v) (by)
ਖੜਟੁ 79.20 (n) (from) grave-	stopping, standing
cloth, a winding sheet,	ਖੜੀ 29.22 (f) (v)
a shroud	standing
ਖੜਨੀ 54.18 (n) cloak of a	ਖੜੀਆ 77.2 (v) (pl) standing
mendicant	ਖੜੇ 30.1 (v) (keep)
ਖੜ 116.4 (n) news, inform-	standing
ation	ਖੜੇ 165.17 (v) stood
ਖੜ 26.2 (n) news, infor-	ਖੜੇਉ 49.19 (v) (please)
mation	stand
ਖੜਿ 54.6 (n) <i>see ਖੜੋ</i>	ਖੜੋਤਾ 65.17 (v) stood
ਖੜਚ 21.19 (n) expenditure	
ਖੜੜ 127.19 (n) a savage tribe of Rachnā	ਖੜੋਵਨਿ 94.16 (v) (may)
Dīab, name of a place near	stand
Chandigarh	ਖੜਿ (ਖੜਿ) 97.7 (v) eat,
ਖੜਾ 142.8; 140.19 (adj)	take
fine, <i>very much</i> (੧੦੯)	ਖੜੀਆ 76.5 (adj. qun) many,
ਖੜਾਬ 141.5 (adj) debased,	quite a good number
false, bad, wayward	of
ਖੜੀ 65.6 (f) (adj) much	ਖੜਿ 29.14 (v) (may) eat,
ਖੜਾ 30.1 (v) standing	take
ਖੜੇਉ 49.18 (v) (please)	ਖੜਾ (ਖੜਾ) 24.25 (v) (to
stand	be) dust, earthy
ਖੜਾਇਏ 49.19 (v) (make)	reduced to dust
eat, take	ਖੜਾ 24.23 (n) dust, earth

ਖਾਣਾ	156.19 (n) meals, supper	ਖਾਣਾ (ਖੇਡਣ)	139.9 (n) enjoying, enjoyment
ਖਾਣਿ	156.18 (n) eatables	ਖਾਣਤਾ	152.6 (v) eat, take
ਖਾਣੇ	74.6; 106.3 (n) (for) cooking, preparing meals; eatables	ਖਾਣਦ	26.10 (n) a master, owner
ਖਾਣਾ	21.19 (n) accounts, bill (in ledger)	ਖਾਣਿਠਿ	39.3 (v) (may) eat, take
ਖਾਣੇ	24.10 (v) eat, take	ਖਾਣੀ	83.12 (v) eat, take
ਖਾਣਦ	137.18 (v) ( I don't) eat, take	ਖਾਣਦਾ	97.12 (v) (will) eat
ਖਾਣਿਕਾ	127.11 (v) (while eating) taking	ਖਾਣਿਸੀ	30.11 (v) (will) eat, take
ਖਾਣੇ(ਸੇ)	57.11 (v) (were) eating, taking	ਖਾਣੇ	38.19 (v) take(s), eat(s)
ਖਾਣਾ	135.13 (v) ate, took meals	ਖਾਣੇ	27.3 (v) (may) eat, take
ਖਾਣੀ	93.8 (v) (f) ate, took meals	ਖਾਣੇਰਾ	136.1 (v) will eat
ਖਾਣੀ	101.16 (v) (by) eating	ਖਿਅਠ	43.9 (n) imagination, thought
ਖਾਣ	24.21 (n) Khan, king	ਖਿਅਮਤਿ = ਖਿਅਮਤਾਰ	57.3 (n) service
ਖਾਣਿ	38.14 (n) the Khan, the ruler	ਖਿਅਮਤਿ <sup>੨</sup> = ਖਿਅਮਤਾਰ	39.11 (n) servant, footman
ਖਾਣੁ	38.9 (n) Daulat Khan (a name)	ਖਿਅਮਤਿਦਾਰ	39.10 (n) servant, footman
ਖਾਣੀ	52.7 (adj) devoid of, hollow	ਖਿਠੇਰਾ	143.14 (n) (will be) angry.
		ਖਿਠਿਰਿ (ਖੁਆਨੇ)	ਖਿਠਿਰਿ (n) the prophet who discovered and drank the water of life to be immortal; diety

- ਖਿਟਕਾ = ਖਿਟਕਾ 101.3 (n) a  
rag, garment made of  
shreds and patches;  
cloak of mendicants
- ਖੁਆਜੇ (ਖਿਦਰ) 150.13 (n)  
see ਖਿਦਰ
- ਖੁਸ਼ੀ 32.8 (adj) happy,  
elated, pleased
- ਖੁਸ਼ੀਆਂ 23.14 (n) (pl)  
happiness
- ਖੁਦਾਇ 156.2 (n) God, Almighty  
(ਕੇ ) of God
- ਖੁਦਾਇ 26.15 (n) God
- ਖੁਦਾਇਕੇ 93.9; 53.15 (n)  
(of) God
- ਖੁਧਿਖਾਰਬੁ 137.15 (adj)  
poor, hungry, helpless
- ਖੁਧਿਖਾਰਬੁ 116.3 (adj)  
poor, hungry; helpless
- (ਕਮਾਟ) ਖੁਦੁ ਕਏ 144.7 (v)  
was enlightened
- ਖੁਦਰੀ 83.5 (n) deep-wall;  
strength of army
- ਖੁਹਾ 184.3 (n) (pl) walls
- ਖੁਹੀ 46.19 (n) (f) small  
wall
- ਖੁਹੇ 52.2 (n) (in) a  
well
- ਖੁਹੇ (ਖਿਦਰ) 191.13 (v) (in) the well
- ਖੁਠ (ਖੁਠ) 53.11 (n) murder
- ਖੁਬ 148.1 (adv) much
- ਖੇਚਰੀ 194.22 (v) (play)  
false, lose,  
hoodwink
- (ਕਮਾ) ਖੇਡ 17.14 (v) began to  
play
- ਖੇਡਕਾ ਖੇਡਕਾ/ 156.14; 182.3  
(v) while playing
- ਖੇਡਕੇ 67.5 (v) (were)  
playing
- ਖੇਡ 182.3 (v) (would) play
- ਖੇਡ 26.11 (n) field, land
- ਖੇਡੀ 39.14 (n) act of  
farming
- ਖੇਡੀ 30.5 (n) act of  
farming
- ਖੇਡੁ 27.6 (n) see ਖੇਡ
- ਖੇਪ 112.5 (n) (sindhi)  
articles for sale;  
earning labour
- ਖੇਲਕਾ 156.3 (v) (was)  
playing
- ਖੇਲਕਾ = ਖੁਆਜਾ 150.8 (n)  
a man of distinction,  
a teacher, venerable  
old man; lord, master  
of oceans.



ਖੇਖਾਨੇ	149.8 (n) <sup>by</sup> (ਖੇਖਾਨਾ)	ਕੁਰੂਕਾ = ਕੋਰਾ	140.11 (n)
ਖੋਟਿਕਾ	141.6 (v) lost		a noise, cry, tumult, uproar
ਖੋਸ	72.1 (v) (going to) snatch	ਕੁਰੂਕੀ	51.5 (n) name of rāga
(ਟਕਾ) ਖੋਲਣਿ	69.11 (v) (began to) dig	ਕਹਿ	193.3 (v. aux) were
ਖੋਲਦਾ	138.6 (v) digging	ਕਹਿਕਾ ਬਹਿ (ਖੋਲਕ)	86.16;
ਖੋਲਨਿ	138.5 (v) (may) dig	ਕਹਿ	74.8 (v) sat, went (inside)
ਖੋਲੀ	61.7 (v) dig	ਕਈ	74.9 (v) (f) went
ਖੋਲੁ	138.11 (v) dig	ਕਈਕਾ	176.8 (v) (pl) went
ਖੋਲੇ	138.5 (v) (may) dig	ਕਈਕਾ	127.15 (v) (pl) went
ਖੋਪਰੀ	92.3 (n) skull	(ਖਾਠ ਹੋਇ) ਕਏ	24.24 (v. aux)
(ਖਖੀ) ਖੋਲਕ	167.2 (v) opened (their eyes)	ਕਦਮ	117.10 = ਕੁਰੂਕ
ਖੋਲਸ	59.4 (n) see ਖੋਲਸਾ	ਕਦਮੁ	117.21 (n) rage, anger, wrath
ਖੋਲਸਾ	182.1 (n) a kind of shoe of coarse leather	(ਕਮ) ਕਟ	71.15 (n) messengers of death
ਖੋਲ	170.1 (n) region, side	(ਕਮ) ਕਟਾ	72.4 (n) messengers of God
ਖੋਲੁ	167.8 (n) region, side	ਕਹਿ	79.8 (n) condition, position
ਖੀਚਿ	34.10 (v) withdrew	ਕੁਸਤੀ	140.21 (n) family-man
		ਕੁਹ	143.26 (n) house, dwelling place

ਕਰੀਬ	142.8 (adj) poor	ਕਾਉ	68.5 (n) village
ਕਲ	53.9 (n) matter, talk	ਕਾਉ'	85.1 (n) village
ਕਲ	21.21 (n) neck	ਕਾਉਦੇ	140.16 (v) ( ਸੇ ) were singing
ਕਲਾਂ	33.2 (n) matters, things	ਕਾਲ	122.5 (n) ( ਕਲ ਪਾਉਟ ਫੰਕੀ ਵਿਚ ) handful of grain
ਕਲਾਂ	30.9 (n) matters, things	ਕਾਵਣਿ	77.2 (v) (may) sing
ਕਲਿ	28.11 (n) matter, thing, scene	ਕਾਵਣਕਾਰੇ	41.9 (n) singers
ਕਲਿ	110.5 (n) neck (on)	ਕਾਬੀ	209.1 (v) sang
ਕਲਿ	97.4 (n) matter, idea, point	ਕਾਬੇ	145.9 (v) (may) sing, sings
(ਕੁਝ) ਕਲਾਂ	53.8 (n) (by two) ways	ਕਿਖਾ	26.7 (v) went
ਕਲੀ	33.9 (n) street	ਕਿਠ	138.1 (n) distance between thumb and the smallest finger
ਕਲੇ	100.1 (n) neck	ਕਿਹਾਉ	117.18 (n) village
ਕਲੇ	147.24 (n) matter, way	ਕਿਹਾਉ	141.3 (n) village
ਕਲੇ	103.11 (n) (by what) matter, thing	ਕਿਹਾਈ	176.15 (n) family-man
ਕਲੇ	75.13 (n) (from) neck	ਕਿਹੀ	118.6 (n) family-man
ਕਵਾਇਬਾ	195.21 (v) <sup>sm</sup> lost	ਕੁਸਤਾਬੀ	110.6 (n) =ਕੁਸਤਾਬੀ defiance
ਕਵਾਈਬਾ	169.11 (v) <sup>sp</sup> lost	ਕੁਸਾਈ	164.1 (n) owner, lord, master
ਕਵਾਇਰਿ	98.13 (v) lose, cause to remove	ਕੁਸਾਈ	167.1 (adj) secret, unrevealed, transcendental
ਕਵਿਖਾਣੀ	127.20 (v) had left, had not been (there)		

ਕੁਚਲੁ	52.6 (n) secret	ਕੁਲੁ	77.1 (n) sin
ਕੁਜਰ	43.4 (v) (ਕਿਰਾ ) passed, ended	ਕੁਲਾਰ	53.5 (n) (pl) sins
ਕੁਜਰਦੀ	52.11 (v) passing	ਕੁਲੁ	61.20 (n) quality, good point
ਕੁਜਰਿ (ਕਏ)	29.10 (v) (ੲ), passed	ਕੁਲੁ	82.2 (adj) secret, latent
ਕੁਜਰੇ	132.8 (v) passed	ਕੁਲ	69.2 (n) guru, guide
(ਨਿਵਾਜ) ਕੁਜਰੇ	46.5 (v) to offer (prayers)	ਕੁਲਪੀਰੀ	162.7 (n) guruhip, guruhood
ਕੁਜਰਟ ਕਏ	(prayers)	ਕੁਲੁ	71.5 (n) the guru
(ਨਮਾਜ) ਕੁਜਰਟਿ	198.18 (v) to offer (prayers)	ਕੁਲੁ	23.12 (n) guru, guide
ਕੁਜਰੇ	132.8 (v) (by) performing, offering	ਕੁਲੁ ਨਾਨਕ	23.24 (n) founder of the sikh faith
ਕੁਲੀ	71.3 (adj) secret, latent	ਕੁਲੀ	28.6 (n) leaves, bread, meals
ਕੁਲੁ	117.16 (n) quality, nature	ਕੁਲੁ	180.21 (n) gur, inferior form of sugar, raw sugar
ਕੁਲੁ	152.8 (n) trait, characteristic	ਕੋਇਰਾਨ	112.9 (n) name of a place on the banks of the Beas
ਕੁਲਰਾਨ-ਕੁਲਰਾਨ	201.8 (n) pass days	ਕੋਸਟ	130.19 (n) dialogue, discussion
ਕੁਲਰੁਰ = ਕੁਲਰ	101.2 (adj) happy, elated	ਕੋਸਟਿ	86.17 (n) dialogue, discussion
ਕੁਲੁ	61.21 (n) quality, good point		

ਕੋਜੇ = ਕੋਜੇ	134.15 (n)		
	corner, a secluded place		
ਕੋਪੀ ਚੰਦਨ	60.11 (n)	ਕੋਟਾ	186.4 (v) drag
	a place called its capital near Dwarka, is considered suspicious for tilak by the vaishnavs	ਕੋਟਾ	81.1 (v) lessen
ਕੋਪੀ ਚੰਦੁ	176.2 (n)	ਕੋਟਾ	80.6 (n) layers of clouds
ਕੋਪੀ ਚੰਦੁ	177.15	ਕੋਟਿ(ਗਈ)	70.8 (v) lessened (was) reduced
	person who was a Raja of Rangpur in Bengal. He alongwith his family had turned yogi	ਕੋਟੁ	96.20 (n) heart, belly
ਕੋਰ	79.19 (n)	ਕੋਤਸੀ	26.15 (v) (will) send
ਕੋਰਖ	197.19 (n)	ਕੋਤਨ	145.15 (v) (may) send
	name of a person, a prominent head of yogis of Kanpatelan		
ਕੋਰਖਹਟਸੀ	168.8 (n)	ਕਤੀਖਾ	50.20 (v) send, threw away
	name of a place	ਕਤੁ	50.19 (v) throw away
ਕੋਰਖ ਠਾਖ	177.22 (n)	ਕਰ	48.11 (n) house
ਕੋਰਖ ਠਾਖਿ	162.9	ਕਰਹੁ	142.9 (n) from house
ਕੋਰਖੁਠਾਖੁ	197.1	ਕਰਿ	25.5 (n) (in the) house
	founder of Kanpata yogis		
ਕੋਲੀ	196.13 (n)	ਕਰੁ	51.19 (n) house
ਕੋਲੇਖਾ	118.12 (n) (pl. m)	ਕਰੀ	116.2 (n) in the houses
	slaves, prisoners of war, captives		

ਘਰੋ	67.18 (n) from house		
ਘੜਾ	74.11 (n) pitcher	ਚੜ੍ਹ	144.23 (adj. qun) four
ਘੜੀ	99.3 (n) unit of time	ਚੜ੍ਹਸਠ	17.8 (adj. qun) sixty-four
ਘੜੀਆਂ	144.23 (n) (pl) unit of time	ਚੜ੍ਹਦਾ	80.4 (adj. qun) four (emphatic)
ਘਾਹ	84.4 (n) grass		all the four
ਘਾਟਿ	42.15 (n) bank	ਚੜ੍ਹਕਾ	94.17 (n) place of hooking meals
ਘਿਠੀ (ਘਿਠਿ)	34.10 (v) withdrew	ਚੜ੍ਹਕਾ	137.19 (n) kitchen, enclosure for preparing meals
ਘੋੜੇ	149.4 (n) a caste of jāts	ਚੜ੍ਹਕੁ	168.9 (n) crossing
ਘੋਰ	72.15 (adj) dreadful, heinous	ਚੜ੍ਹਕਾ	29.12 (adj. qun) fourth
ਘੋੜਾ	119.6 (n) horse	ਚੜ੍ਹਕੀ	31.20 (adj. qun) (f) fourth
ਘੋੜਿਆਂ	84.4 (n) (pl) to horses	ਚੜ੍ਹਕੇਰਿ	71.14 (adv. dir) on all the four sides
ਘੋੜੀ	46.18 (n) (f) mare	ਚੜ੍ਹ ਮਾਸਾ	68.3 (n) four months of rainy season
ਘੋੜੇ	31.7 (n) horses	ਚੜ੍ਹਕੀਲ	63.3 (adj. qun) fifty-four
ਘੋੜੇ	102.10 (n) (mount on the) horse		
ਘਿਠਿ (ਘਾਟਿਕਾ)	34.9 (v) brought, fetched		
ਘੁੰਗਰੂ	195.6 (n) small bells worn round the ankles, anklets		

ਚਉਰਾਸੀਹ	192.1 (adj. qun)	ਚਮੜੀ	100.1 (v) clung to
	eighty-four	ਚਮੜੇ	170.11 (n) (pl) of
ਚੁ	118.7 (adj. qun)	ਚਮੜਾ	hides, hide-
	four		makes
ਚੜ	121.23 (n) place,	ਚਰਚਾ	145.15 (n) discussion,
	village, area		reference, talk,
ਚੜੀ	122.4 (n) grinding		hint
	machine, flour mill	ਚਰਣ	168.8 (n) feet
ਚੜੀਆਂ	121.24 (n) (pl)	ਚਰਣ	174.22 (v) became
	grinding machines,	(ਚੌਣਿ)	(dist of) feet
	flour mills	ਚਰਨੀ	167.5 (adv. pl) at
ਚੜੀ	91.19 (v) picked		feet
	up, lifted	ਚਰਪੁਟ	176.2 (n) name of
ਚਟਟੇ (ਠਠਿ)	196.6 (v)		yogi who was a
	while sucking,		disciple of Gorakh
	licking		Nath
ਚਟਿਬਹੁ	196.6 (v) licked,	ਚਰਾਇ	26.7 (v) (having)
	sucked		grazed
ਚਟਿਖਾ	68.2 (n) (plot of)	ਚਰਾਇ	197.11 (n) (pl)
	gram plants		candles, lamps
ਚੜੁਚਦਾਸ	60.8 (n) name of	ਚੜ	143.24 (v) move,
	a person who was a		come
	Brahmin of Benaras	ਚੜ	146.16 (v) go, move
ਚਨਾਉ	105.15 (n) river	ਚੜੁ	141.8 (v) (let us)
	Chenab		go, move
ਚਮੜਾ	170.3 (n) hide	ਚੜਾ	69.8 (v) (would)
			leave, go, move

- ਚਲਣੇ (ਕੇ) 136.23 (v) taking  
(alongwith)
- (ਨਾਹੀ)ਚਲਣਾ 76.4 (v) (doesn't)  
affect
- ਚਲਣੀ  
(ਬੇਰੀ) 147.9 (adv. man.)  
while going, moving,  
leaving
- ਚਲਣਾ 83.8 (v) (if you) go,  
move
- (ਜੇ) ਚਲਣੇ 201.8 (v) (if  
they) had gone
- ਚਲਣਿ 170.9 (v) move, accompany
- ਚਲਾਇਆ 158.4 (v) (make)  
move, moved (it)
- (ਚਰਚਾ) 145.16; 170.6 (v)  
ਚਲਾਈ initiated (talk)
- ਚਲਾਣਾ 201.10 (n) passing  
away
- ਚਲਾਣੇ 203.20 (n) time of  
death
- ਚਲਾਣੇ 201.14 (n) death
- ਚਲਿ (ਛੱਡੀ) 28.8 (v)  
(had) left,  
disappeared
- (ਭੀਨ) ਚਲਿਓ 169.12 (v)  
leaving (after)  
breaking
- ਚਲਿਆ 69.14 (v) moved,  
left
- ਚਲਿਆ (ਗੁਰਬਾ) 49.12 (v)  
moved, left (he)
- ਚਲੀ (ਘਾਈ ਹੋ) 162.8 (v) has  
been continuing,  
in vogue
- ਚਲੀ (ਜਾਂਚੀ ਹੋ) 121.16 (v)  
(was) moving, goes up  
ਚਲੀ <sup>(ਚੱਕੀ)</sup> 165.10 (v) (please)  
ride, mount
- ਚਲੋ 82.21 (v) (let us)  
go, move
- ਚਲੁ 81.7 (v) take to  
(my way of life)
- (ਠੇ) ਚਲੇ 72.2 (v) taking  
away, snatching
- ਚਲੇ 71.1 (v) left
- ਚਲੇਗੀ (ਸਾਥਿ) 136.19 (v)  
(will) accompany,  
accompanying
- ਚਲੇ 147.3 (v) (you please)  
go, leave for
- ਚਲ੍ਹਾ 165.12 (v) (I will)  
climb, ride
- ਚਲਾਇ 39.6; 69.17 (v)  
put on

ਚਾਹਿਦਿ	145.10 (v) put on (mark)	ਚਾਹੀ	31.15 (n) service
ਚੜ੍ਹ	165.10; 75.6 (v) climb, ride	ਚਾਹਿਦਿ	62.16 (n) followers, servants, disciples
ਚੜ੍ਹਿਆ	83.5; 59.7 (v) attacked, invaded, led an army	ਚਾਹੁ	197.12 (n) cover- cloth
(ਜੁੜੀ) ਚੜ੍ਹੀ	69.16 (v) put on (shoe)	ਚਾਹੁਣੀ	17.6 (adj) moon-light
ਚੜ੍ਹੀ	165.7 (v) (may) ride	ਚਾਹੁਣੇ	201.9 (n) (in) light
(ਚਿਠ) ਚੜ੍ਹੇ	145.1 (n) at the time of day-break, sunrise	ਚਾਹੁ	26.6 (v) graze the cattle
(ਚਿਠ) ਚੜ੍ਹੈ	150.18 (n) at the time of day- break, sunrise	ਚਾਰਿ	197.11 (adj. quan) four
ਚਾਹੁੜ੍ਹੇ	60.7 (n) kitchen	ਚਾਰੇ	166.18 (adj) all the four
ਚਾਹੁ	147.21 (n) desire	ਚਾਨ	180.10 (n) speed
ਚਾਹੁਣਾ	38.7 (v) likes, wishes, wants (to)	ਚਾਹੁ	130.10 (v) (let us) go
ਚਾਹਿਦਾ (ਚਾ)	44.15 (v) (I) wish/desire	ਚਾਹਿਣਾ	139.6 (v) (was to) leave, (while) leaving
(ਪੁਛੀ) ਚਾਹੀ	69.20 (v) may be asked	ਚਾਲੀਹ	200.8 (adj. quan) forty
ਚਾਹੁ	143.13 (n) servant	ਚਾਲੀਹਾ	201.6 (adj. quan) the forty
		ਚਾਹੁ	82.22 (v) (please) leave, go away from
		(ਠੇ) ਚਾਣੇ	71.8 (v) going to take (him)



ਚਾਕੂਚਾ	138.2 (v) will cook	ਚਿਬਿਆ	84.5 (adj) pressed with teeth, half-eaten
ਚਿ	54.19 (adv) = ਚਿਹ (Pers.) ਚਿਮਾ, ਚੀ, ਚਿਮ what	ਚਿਹ	103.2 (n) long period
ਚਿਕਟ	59.9 (v) press (the legs)	ਚੀਨ	168.6 (n) a fold, plaint, wrinkle
ਚਿਕਟਾਈ	127.10 (n) soil, sticky stuff	ਚੀਚੀਏ	143.6 (v) (being) cut, hewn or sawn
ਚਿਕਟੀ	195.9 (v) (f) ਚਿਕਟਿਓ, was pressing (legs)	ਚੁਕਟਿਆਂ	98.20 (v) while picking, getting up
ਚਿਕਟੇ	59.6 (pl) (m) were pressing (legs)	ਚੁਕੀ	29.10 (v) having tried
ਚਿਕਕ	195.19 (n) mud, mire	ਚੁਕਟਿ	106.2 (v) (came to) collect
ਚਿਕਕੁ	196.1 (n) mud, mire	ਚੁਕੀਆਂ	106.15 (v) collected
ਚਿਖਾ	71.14 (n) pyre	ਚੁਪ (ਕਰਿ)	70.1 (v) (keep) quiet
ਚਿੱਟਾ	59.4 (adj) white	ਚੁਪਤਾ	65.13 (adv) silently, quietly
ਚਿਤ	26.1 (n) mind	ਚੁਪਤੇ	49.19 (adv) silently, quietly
ਚਿਤਦਨੀ	147.20 (n) remembrance	ਚੁਕਿਓ	69.15 (v) picked (him)
ਚਿਤਿ	96.4 (n) mind	ਚੁਕਿਆ	69.19 (v) pricked
ਚਿਤੁ	22.16 (n) mind	ਚੁਕਿਓ	56.18 (v) kissed (he)

ਚੁਮਿਆਰੁ	200.1 (v) kissed (he)	ਚੰਦ	75.7 (n) moon
ਚੁਮਿ	134.21 (v) kissed,		
	<i>touch</i>		
ਚੁੱਠਾ	138.1 (n) hearth		
ਚੁੜਾ	143.5 (n) (sing.) red	ਚੰਦਨ	60.11 (n) sandal wood
	bangles of ivory	ਚੰਦਨ	196.3 (n) sandal wood
ਚੁੜੇ	143.6 (n) (pl) red	ਚੰਦਕਾਣਾ	165.16 (n)
	bangles of ivory		name of Rani (queen)
ਚੇਰੀਆ	163.20 (n) maid-		of Raja Shivnabh
	servants	ਚੰਦੂ (ਛੱਤੀ)	135.14 (n) name
ਚੇਠੀਆ	76.5 (n) maid-		of a Hindu of Lahore
	servants	ਚੰਮ	182.1 (n) leather
ਚੋਟਿ (ਖਾਧੀ)	42.23 (n)	ਚੰਮੜੀ	182.6 (n) leather
	(received a) stroke		(bag)
ਚੋਟੀ	80.21 (n) height,	ਚਿੰਤਾ	36.9 (n) worry
	acme, top	ਚਿੰਤਾਵਾਨ	166.1 (adj)
ਚੋਣਾ	25.15 (n) a caste		worried
	of Khatrias	ਚੁਮਿਆਰੁ	53.6 (v) kissed
ਚੋਰ	118.8 (n) thief		(he), <i>touch</i> (the feet)
ਚੋਰਾਮੀਆਂ	17.9 (adj. qun)	ਚੁਮਿਆਰੁ	187.2 (v) kissed
	eighty four		(he), <i>touch</i> (the feet)
ਚੰਗਾ	38.4 (adj) good		
ਚੰਗੇਰ	117.9 (n) flat basket,		
	plait of straws		
ਚੰਨ	152.6 (n) gram		
	(plant)		
ਚੰਨਿਆ (ਦੀ ਚੰਨੀ)	67.11 (n)	ਚੁੱਕੇ	26.8 (v) having
	(field of) gram (plants)		left
		ਚੁੱਕੀ	136.6 (v) (got)
			given up, released

afā (afā)	46.18 (v) <i>hally</i>	afā	170.5 (n) a low caste
	left behind	afā	175.1
(afā) afā	90.3 (v) (he)		of Hindus, one
	left, kept apart		belonging to the
(afā) afā	32.10 (v)		above caste
	entrusted	afā	51.3 (v) touch
(afā) afā	51.20 (v)	afā	148.8 (v) bereft,
	(had) <i>halkit</i>		(be) devoid of
afā	186.4 (v) leave,	afā	22.9 (v) freed,
	remove		released
afā = afā	152.7 (v)	afā	95.5 (n) name of
	sieved (through cloth)		a place
afā	50.1 (adj. qun) thirty-	afā	166.21 (n)
	six, of many varieties		a sharp knife
afā	79.16 (v) to hoodwink,	afā	124.6 (v) leave
	to deceive	afā	72.18 (v) (please)
afā (afā)	183.23 (v)		leave, give up
	hoodwinked, deceived	afā	119.7 (v) leave, let
afā	28.8 (n) shadow		it go
afā	59.8 (adj. qun) six	afā	26.21 (v) left
	(emphatic)	afā	104.16 (v) leave, give
afā	17.9 (adj. qun) six		up
	(emphatic)	afā	90.13 (n) name of
fāfā (afā)	34.10 (v)		a verse form
	withdrawing, (having)		
	withdrawn		

न

ननु	43.26 (parti.) if, in case	ननुम	135.17 (n) see ननुम
ननु	192.3 (n) pious deed, eulogy, praise	ननुवर	112.13 (n) animals
ननुन	144.14 (n) ship	ननुवरु	110.5 (n) animals
ननुठ	37.16 (n) world	ननु	145.7 (n) name of a composition of Guru Nanak
ननु'	147.2 (adv. pl) where	ननुचिरी	144.19 (v) will sing, recite
ननुउ	17.10 (n) world	ननुचु	79.12 (v) recite, repeat
ननुउ	17.2 (n) world	ननुचुदी	207.20 (v) will recite
ननुचिउ	28.10 (v) awake (him)	ननुट (ठनु')	94.12 (v) began to recite
ननुचिउ	196.5 (v) (may) awake	ननुचि	53.16 (v) began to recite
ननु	162.14 (n) a caste, tiller of land	ननुचि	40.11 (v) make recite
ननु	149.4 (n) a caste, tiller of land	ननु	139.15 (v) recite, sing
ननुठ	92.3 (n) try, efforts	ननु	195.1 (n) see ननु
ननुबी'	17.9 (n) spinsters	ननु	194.21 (v) may recite
ननुम	143.12 (n) birth	ननु	71.14 (adv. t) when
ननुमिनु'	17.5 (v) took birth	ननुचि (नुनु')	166.22 (v) butchered

ਜਬਾਬ	144.5 (n) answer, reply	ਜਵਾਬ	26.13 (n) explanation
ਜਬਾਬੁ	54.18 (n) answer, reply	ਜਵਾਹਰ	81.17 (n) (pl) diamonds
ਜਬਿ	67.1 see ਜਬ	ਜਵਾਹਰੁ	81.10 (n) studied with jewels
ਜਮ	23.4 (n) messenger of death	ਜਾ	65.5 (adv. t) when
ਜਮਾ	21.19 (n) accounts, additions	ਜਾ	53.4 (partic) at the time, if, in case
ਜਮੀ	46.18 (v) had delivered	ਜਾਇ	54.11 (v) having gone
ਜਲਦ	137.7 (v) (m) burning	ਜਾਇਗੇ	137.19 (v) will go, having gone
ਜਲਦੀ	197.11 (v) (f) burning	ਜਾਈ	74.3 (v) (please) go, may go
ਜਲਾਰਾਏ	207.23 (v) will burn	ਜਾਮੀ	31.18 (v) (if you) go
ਜਲਾਲਵਾਦ	114.4 (n) name of a place	ਜਾਹ	74.4 (v) (may) go
ਜਲਵਣਿ	126.10 (v) may burn	ਜਾਹਰ (ਕਰਹੁ)	46.16 (n) = ਝਾਹਿਰ (v) give out, reveal
ਜਲੁ	68.10 (n) water, (ਜਲ ਖਾਣੁ) anything to eat	ਜਾਹੁ	96.22 (v) (let us) go
ਜਲੁ	92.3 (v) (would not) burn	(ਜਿਟਿ) ਜਾਹੁ	22.19 (v) (will) vanish
ਜਲਾਹਰ	78.5 (n) diamonds	ਜਾਹੁ	144.4, 156.12 (v) go
		ਜਾਹਿਦੀ	24.25 (v) (will) go

ਜਾਂਚਿ	145.12 (v) go to	ਜਾਂਡਾ	22.20 (v. aux)
ਜਾਂਘ	83.22 (v) go		can(not) be known
ਜਾਂਹੀ	83.13 (v) (may)	ਜਾਂਤਿ	194.20 (n) see ਜਾਂਤ
	go	ਜਾਂਤੇ	24.3 (v) go, leave
ਜਾਂਡਾ	169.9 (n) place	ਜਾਂਦਾ (ਹੈ, ਹਾਂ)	150.8 (v)
(ਜਾਂਡਾ)			(I) go
ਜਾਂਡਾਖਾ	196.9 (v) awake	(ਜਾਂਡਾ) ਜਾਂਦੀ (ਹੈ)	52.11 (v)
ਜਾਂਘੀ	149.3 (n) legs		(is) passing
ਜਾਂਟ	154.10 (n) a caster,	ਜਾਂਦੇ (ਹੈ)	150.5 (v) (we)
	tiller		go
(ਹੈ)		ਜਾਂਦੇ (ਹੀ)	49.20 (v) (while)
ਜਾਂਟ	142.3 (v) continued		reaching (there)
	becoming followers	ਜਾਂਡਾਵਰ = ਜਾਂਡਾਵਰ	82.24 (n)
ਜਾਂਟਹਿ	30.6 (v) (we)		animals
	know	ਜਾਂਧੀ	34.7 (v) (it) seemed
ਜਾਂਟੜਾ	23.19 (v) (no body)	ਜਾਂਧੀ	146.18 (v) seem,
	knows		known (not)
ਜਾਂਟੜਾ (ਹੈ)	158.16 (v) (if	ਜਾਂਧੁ	118.8 (n) friend,
	you) know		paramour, companion
ਜਾਂਟਾ (ਹੈ)	74.4 (v) if you	ਜਾਂਡਾਹਿੰਦੀ	208.3 (v) (will)
	want to (go)		burn
ਜਾਂਟੀਐ	199.9 (v) (how to)	ਜਾਂਡੀਧ	39.22 (n) nets
	know	ਜਾਂਠਿ	22.14 (n) snare, net
ਜਾਂਟੇ (ਠਾਠ)	135.18, 28.18	ਜਾਂਦੁ (ਠਾਠੀ)	174.5 (v)
	(v) (by your) going;		(may not) go
	knows		
ਜਾਂਤ	149.4 (n) class, clan,		
	caste		

ਜਾਵਿੰ	201.4 (v) <sup>10 pte</sup> (may)	ਜਿਸ	72.8 (prn) whose
go		ਜਿਸੁ	61.22 (prn) by
ਜਾਵਿੰਗੇ	24.5 (v) <sup>1 pte</sup> (will)		reading of, which
go	(they)	ਜਿਕਰ	157.9 (n & v)
ਜਾਵੁੰਗੇ	150.7 (v) (will)		mention, recite,
go	(you)		commemoration,
ਜਾਣ	83.1 (v) (may) go		remembrance
ਜਾਣਿਠ (ਠਾਗੋ)	124.8 (v)	ਜਿਤਣਾ	22.6 (adj. qun) as
	(would not) go		much as
ਜਾਣਿਠੇ	199.2 (v) <sup>pl</sup> (will)	ਜਿਤਣੀ	163.10 (adj. qun) (f)
go			as much as, as many as
ਜਾਵਾਂ	65.10 (v) (may) go	ਜਿਤਣੀਆਂ	142.17 (adj. qun) <sup>pl</sup>
ਜੀਵਾਂ	50.16 (v) (may I)		as many of
go	, take, bring	ਜਿਤਣੇ	97.7 (adj. qun) (pl)
ਜਾਵਾਂਗੇ	44.17 (v) (will) go		(m) as many as
ਜਾਵੇ	39.6 (v) (may, will)	ਜਿਤੀ	61.13 (v) <sup>overcome,</sup>
go			<sup>overpowered</sup>
ਜਾਵੇਗਾ	23.13 (v) (will) go	ਜਿਤੁ	47.11 (prn) (ਜਿਸ )
ਜਾਵੇ (ਕਹਿ)	167.12 (v) may		which
	say, invite	ਜਿਥੇ	138.5 (adv. pl)
ਜਾਵੇਗਾ	148.3 (v) (will) go		wherever, where
ਜਿ	147.9 (parti.) (interj.)	ਜਿਥਠ	144.4 (adv. dir)
	oh		anywhere, wherever
ਜਿਉ ਜਿਉ	70.6 (parti.) as - as	ਜਿਠਕ	24.22 (part) whose
ਜਿਉ	29.9 (parti.) as, when ..	ਜਿਠਾ	23.15 (prn) who
(ਜਿਉ)	as	ਜਿਠਾ	107.16 (prn) (by) whom

	(adj. dem.)		
ਜਿਠੀ	53.9 (by) which	ਜੀਵਾਣੁ	58.5 (v) (may make)
ਜਿਵੰਦਾ	141.1 (n) farmer		alive
ਜਿਵਾਣ	135.12 (v) <sup>to</sup> feed, fed	ਜੀਵੈ	57.13 (v) in case
ਜਿਵਾਣਾ (ਰੈ)	135.14 (v) have		it (lives)
	fed, served	ਜੀਵੈ	54.9 (v) (may he)
ਜੀ	183.19; 96.1 (honorific		live long
	prn) sir	ਜੇ	67.16 (conj) if
ਜੀਉ	23.13 (n) creatures	ਜੁਗਦੀ	86.14 (n) devotee,
ਜੀਉ	92.5 (n) mind		who is given to
ਜੀਭ	71.12 (n) creatures		religious exercises
ਜੀਭ	146.19 (n) mind	ਜੁਗਿ (ਯੁਗਿ)	162.8 (n)
ਜੀਭੇ	155.1 (n) souls		infinity
ਜੀਭਾ	152.9 (n) creatures	ਜੁਗਾਣੀ	95.2 (n) record of
ਜੀਤੀਭੇ	166.4 (v) (may) win		ages
ਜੀਠ	196.6 (n) tongue	ਜੁਗ	178.20 (n) age
ਜੀਵਣਾ	80.5 (v) live, (to be)	ਜੁਗ	83.13 (n) war,
	alive		scuffle, fight,
ਜੀਵਣੁ	33.3 (n) live (ing);		battle
	life	ਜੁਗੀ	59.4 (n) shoes,
ਜੀਵਣੈ	97.4 (n) (being) alive;		shoe
	living	ਜੁਗ	166.3 (n) war, fight,
ਜੀਵਣਾ	178.21; 145.4 (v) (may)		battle
	live long,	ਜੁਗ	83.13 (n) war, fight,
	(adj) while alive		battle
ਜੀਵਾਣਿਯਾ	57.19 (v) (made)	ਜੁਗਾਣਿ	207.16 (n) tongue,
	alive		language
ਜੀਵਾਣਣ	57.20 (v) (making)	ਜੁਗ	23.20; 99.12 (v)
	alive		available, gather
		ਜੁਗਿਯਾ	140.14 (v) gathered,
			assembled



ਜੇ	27.8 (conj) if	ਜੋੜ	195.17 (n) pair of shoes
ਜੇਹਾ	45.1 (adj) like	(ਹੱਥ) ਥੋੜਾ	72.13 (v) with clapped hands, <i>folded hands</i>
ਜੇਹਾਈ	54.19 (v) gracefulness, beauty	ਜੇਕੀਆਂ	176.8 (v) collected
ਜੇਕਰ	145.6 (v) (having) eaten	ਜੋੜੇ	157.13 (v) folded (hands)
ਜੇਦੇ	135.9 (v) eat (s)	ਜੰਗਲ	82.23 (n) forest
ਜੈਸੀ	24.6 (adj) as, of this type, like this	ਜੰਗਲਿ	49.14 (n) forest
ਜੈਰਾਮ	37.3 (n) name of a person	ਜੰਗਲੁ	22.13 (n) entanglements
ਜੈਰਾਮੁ	37.2 (n) brother-in-law of guru Nanak	ਜੰਠਿ	103.12 (n) marriage-procession
ਏ	25.14 (conj) if	ਜੰਤੂ	130.7 (n) creatures
ਜੈਰ	152.3 (p.p.) to	ਜੰਦ	76.4 (n) necromances or miraculous acts
ਜੈਰੀ	17.8 (n) (f) of yogi	ਜੰਧੂ	168.12 (n) name of a place
ਜੈਰੀ	178.6 (n) yogi	ਜੰਮੀ	30.12 (v) born, became thick
ਜੈਰੁ	196.11 (p.p.) to	ਝਗੜਦੇ	71.15; 26.17 (v) quarreling, wrangling
ਜੈਰੁ (ਫੇਸ)	161.19 (n) trait, garb of a yogi	ਝਨਟਿ	59.9 (v) (began to) fan
ਜੈਰੀ	92.4 (n) astrologer	ਝਨਿ	163.23 (v) tolerate, face, bear
ਜੈਰੀਆਂ	92.4 (n) (pl) of the above		
ਜੈਰਿ	71.2 (n) flame, light, spark		

ਭਾਵੁ (ਭਾਵੁ)	127.18 (n)	name of a person
ਭੁਠੀ	169.7 (n)	cottage
ਭੁਠ	27.21 (adj)	liar
ਭੁਠਿ (ਭੁਠਿ)	152.7 (v) (by)	shaking
ਭੁਠਿ	34.1 (v) (feeling)	dejected
ਭੁਠ	94.17 (n)	name of a person
ਭੁਠੀ	169.15 (n)	cottage

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ਟਰੁਠ	195.6 (n)	service
ਟਰੁਠਰ	53.20 (n)	name of a darvesh
ਟਰੁਠ	117.15 (n)	family
ਟਰੁਠੇ	65.1 (n)	place, locality
ਟਰੁਠ	48.11 (v)	stay, stop
ਟਰੁਠ	149.3 (n)	mark, sign
ਟਰੁਠਰ	69.6 (n)	dwelling place
ਟਰੁਠੇ	69.10 (n)	living place
ਟਰੁਠਿ	39.1 (v)	stayed
ਟਰੁਠੇ	145.10 (n)	(pl) mark, sign

ਟਰੁਠੇ	49.14 (v)	stayed
ਟਰੁਠੇ	31.17 (v)	stayed
ਟਰੁਠੇ	95.10 (n)	leaves & fishes, bread, meals (pl)
ਟਰੁਠਿ	27.9 (v)	cut, broke, fragmented
(ਮਠ) ਟਰੁਠ (ਮਠ)	139.6 (v)	(having) bowed
ਟਰੁਠਿ	137.3 (v)	salamed, bowed, showed respect
ਟਰੁਠ	75.12 (v)	show respect
ਟਰੁਠ	59.5 (n)	hat, cap
ਟਰੁਠ	117.13 (n)	pool, pond
ਟਰੁਠਿ	32.9 (v)	find, locate

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ਠਰੁਠ	51.20 (n)	place
ਠਰੁਠ	46.17 (n)	at rest
ਠਰੁਠ	199.1 (n)	stuck to one point, place
ਠਰੁਠਿ	169.10 (n)	place



डुबना (डाँ) 157.4 (v) began to sink	* डुबना 157.12 (v) (began to) fall
डुबना 157.6 (v) from sinking	डुबना 157.14 (v) (may) fall, ruin
डुबना 157.6 (v) (wouldn't) sink	डुबना 80.5 (v) (after) covering
डुबना 38.20 (n) a caste, clan	डुबना 169.11 (v) (after) breaking, destroying
डुबना 107.10 (v) let me see, listen, judge	डुबना 117.19 (v) annihil- ated, raised to the ground
डुबना 42.19 (n) house, stand, dwelling place	डुबना 75.8 (n) drum
डुबना 121.24 (n) house, stand, dwelling place, stoppage, halt	डुबना 77.2 (n) (pl) (diminutive of drum)
डुबना 197.22 (n) (reached) on that place	<u>ड</u>
डुबना 142.5 (n) fame; rope	ड 201.3 (part) only then
डुबना 161.20 (v) lose balance, waiver, go astray	ड 158.16 (pm) you, thou, thee (upto you)
<u>ड</u>	
* → डुबना 141.15 (v) (fell) down	डुबना 137.17 (adv) ready डुबना 135.9 (adv) <sup>made</sup> ready डुबना 52.3 (n) (Turkish Arb.) rosary, chaplet, (for celebrating the praises of God)
डुबना 97.14 (v) fell down, staggered	

उसली	174.14 (n) salutation	उठ	22.19 (n) body, frame, statue
उहाँ	147.3 (adv. dir.) there, thither	उथ	60.3 (n) austerly
उत्तम	46.4 (n) failure, omission, fault, blame, error, defect	उथसि	22.15 (n) austerly
उत्तरी	30.3 (n) balance	उथि	155.14 (v) got hot
उथ	165.7 (n) throne, chair of a state, a seat	उथे	155.2 (adj) boiling, burning, red-hot
उथि	106.1 (n) throne, chair of a state, a seat	उथ	135.5 (adj) who observes austerly
उथ	135.10 ((adv) then	उथि	154.12 (v) made (hot), got (hot)
उथु	59.2 (adv.t) then, thence.	उथस	27.7 (n) justice
उथु	154.4 (adv. t.) then, thence,	उथे	140.20 (n) (pl) see उथ
उथु	195.4 (adv.t.) then, thence	उथस	140.21 (n) (pl) those practising austerly
उथ	139.15 (adv) see उथ	उथ	155.15 (v) (get) hot
उथु	136.15 (adv. t.) at that time	उथ	23.7 (adv.t.) then
उथ	123.6 (adv. t.) at that time	उथि	23.17 (adv.t.) then
		उथस	89.25 (n) a drum
		उथस	92.12 hang at the saddle, a big cup of brass
		उथ	78.7 (n) desire, greediness, lust

ਤਮਸਾ	65.5 (n) scene, show	ਤਾ	23.19 (adv. conditional)
ਤੁਈਕਾਠ	143.7 (adv. t.) afternoon, evening	ਤਾਈ	then, <i>even</i>
ਤਰਬੰ	161.20 (v) cross, swim across	ਤਾਈ	42.21 (p.p.) to
ਤਰਨਿ	163.4 (v) (may) float	ਤਾਈ	67.17 (p.p.) for, to
ਤਰਰ	46.7 (n) the extremity 18.67 of anything, side	ਤਾਈ	197.12 (v) cover(ing), wrapping
ਤਰਿ		ਤਾਓ	130.14 (v) take off, remove
ਤਰਿ	160.14 (v) (have) swim across	ਤਾਓ	169.15 (n) pitchers
ਤਰਿ	163.2 (v) <sup>may</sup> swim across	ਤਿਉ	70.7 (adv. manner)
ਤਰੁ	32.4 (n) demand	ਤਿਉ	130.15 like that
ਤਰੁੰਗੀ	137.13 (n) a place, native place of Guru Nanak	ਤਿਯਾ	55.12 (v) abandon, detach
ਤਰੁੰਗੀ	39.1 (n) from Talwandi	ਤਿਯਾ	48.12 (v) abandon, detach
ਤਰੀ (ਰ)	149.1 (adj. qun) very little, handful	ਤਿਮ	84.8 (prn) to him
ਤਰੀਕਿਓ	15.1 (v) (will be) fried	ਤਿਸੀ	72.6 (adj) his
ਤੇ	63.7 (adv. pl) underneath, under	ਤਿਮ ਦਾ	194.13 (adj) his
ਤੇ	77.1 (adv. pl) underneath, under, below	ਤਿਮ ਨੂੰ	ਤਿਸੁੰ 163.11; 145.1 (prn) his
ਤੇ	127.20 (adv. t.) then	ਤਿਮ	92.5 (prn) (from) this
ਤਜਰ = ਤਦਾਜ	52.1 (n) entertainment, favour	ਤਿਹਾ	41.13 (prn) (on) him
		ਤਿਹੁੰ	194.22 (n) caste of Khatrias
			166.26 (adj. qun) (all the) three
			107.21 (adj. qun) three

ਤਿਤ	149.10 (adj) your, his	ਤਿਠਿ	50.16 (adv. t) then
ਤਿਤਕਿਸਿ' (ਕਾ)	199.6 (adj) so many; (of) all those	ਤਿਠਕੁ	39.7 (n) mark, sign, ( on the forehead )
ਤਿਤਕੀ	163.10 (adj) as many as; all these	ਤਿਠਕਾ	115.1 (n) name of a Rāga
ਤਿਤੁ	47.11 (part) he, him	ਤਿਠਕੁ	48.17 (n) name of a Rāga
ਤਿਸਾ'	74.4 (n) woman, pertaining to woman	ਤਿਠਕੀ	99.2 (n) name of a place to which Guru Nanak belonged
ਤਿਤੀਸ'	170.1 (adj) third	ਤਿਸਾ'	24.7 (n) seeds of sarson
ਤਿਪਤ	146.14 (adj) satisfied; satiated	ਤੀਸ	189.6 (adj. qun) thirty
ਤਿਪਤਕਾ' (ਕਾ)	51.4 (v) satisfied	ਤੀਸਰ'	180.16 (adj. qun) third
ਤਿਸਿਸ' = ਤੀਸਿਸ'	84.12 (adj) your	ਤੀਸਰੀ ਤੀਸਰੀ	42.16 (adj. qun) (the) 124.8 third
ਤਿਥੈ	29.6 (adv. dir.) there	ਤੀਜੀ	31.10 (adj) (f) third
ਤਿਥਠ	144.5 (adv. dir.) there	ਤੀਜ	74.5 (n) lady, woman
ਤਿਠ	23.7 (prn) to them	ਤੀਜਿ	136.16 (n) lady, woman
ਤਿਠਾ'	32.13 (prn) they	ਤੁਸਾ'	134.11 (prn) you, thou
ਤਿਠਾ'	39.2 (prn) (for) them	ਤੁਸੀ	37.15 (prn) you, thou
ਤਿਠਿ	141.21 (adj. qun) three	ਤੁਸੀਂ	26.18 (prn) you, thou
ਤਿਠਿ	105.17 (adj. qun) three	ਤੁਸੀਂ ਤੁਸੀਂ ਤੁਸੀਂ	108.3 (adj) your, thine 162.8 (f) 37.14 (adj)
ਤਿਠਿ	166.25 (adj. qun) (emphatic) three, the three	ਤੁਠਿ	45.1 (prn) you, thee

रुधरी	90.13 (n) name of a Raga	रुधरी	60.11 (n) a sacred plant
रुध	147.7 (prn) (to) you, thee	रु	112.3, 24.13 (prn) you
रुट	75.13 (v) broke off, disjointed; separated	रु	143.9 (prn) see ३
रुटै	201.17 (v) (f) broke off, disjointed; separated	३	54.1 (conj) (p.p.) 67.16 from, on, at; and
रुण	29.13 (prn) you, thee	रुडीस	17.8 (adj. qun) thirty
रुणु	29.16 (prn) you, thee	रुणः	130.6 (adj) your, thine
रुम	146.3 (prn) you, thee	रु रिम	84.11 (adj) <sup>(pe)</sup> your, thine
रुमः	162.11 (adj) your, thine	रुडी	83.11 (adj) <sup>(F)</sup> your, thine
रुमः	162.11 (adj) your, thine	रुडे	84.9 (adj) your, thine
		रुडे	182.5 (adj) your, thine
रुमः	162.10 (adj) your, thine	रुडे	131.7 (n) oil
रुमः	26.22 (n) the Turks	रुडी	24.6 (n) oil-man
रुमः	99.1 (adv.t.) just now, at once, immediately	रुडे	142.3 (n) loin-place, waist
रुमः	55.2, 54.17 (n) (parai) thee, to thee, you	रुडे	43.1 (n) loin-place, waist
		रुडे	30.8 (prn) you
		रुडे	143.9 (prn) you
		रुडे	174.11 (prn) you, to 29.17 you



ਤੇਰੀ	25.11 (n) language of the Turks/Turkish	ਵੇ	54.2 (v. aux) were
ਤੇਰਿ	195.6 (v) break, broke, snapped	ਵੇ	169.1 (p.p.) by from
ਤੇਰੀ	80.1 (adv.t.) till	ਵੈਰਾ	33.3 (adj) small, less, meaningless
ਤਿੰਨ	141.21 (adj. conj) three		
<u>ਬ</u>			
ਬਣੇ	39.22 (v) <sup>felt</sup> tired, fatigued	ਦੁਲਿਤਖਾਨ	37.3 (n) name of the Ruler of Talwandi
ਬਣੀ	76.25 (v) (f) <sup>was</sup> tired, fatigued	ਦੁਰੇ	72.8 (v) (pl) running
ਬਾ	135.4 (v. aux) was (be)	ਦੁਰਿਕ	70.6 (v) (sing) ran
ਬਾਹੁ	140.11 (n) place, ground, earth	ਦੁਰਿਕਾਈ	193.7 (v) (f) make run, move
ਬਾਇ	169.13 (f) 149.9 (n) acceptance, accepted	ਦਸਤ	54.4 (n) hand
ਬਾਈ	147.2 (n) (at) places	ਦਸਤਪੈਰਾ	49.6 (n) shaking of hands
ਬੀ	136.13 (v. aux) was, be	ਦਸਤਪੈਰੀ	108.3 (n) kissing of hands, salutations
ਬੀ	40.11 (p.p.) from, to	ਦਸਨੈ	174.11 (v) (will) tell
ਬੀਖ	54.8 (v. aux) were, be	ਦਸਿ	103.11 (v) tell, say
ਬੀਖਾ	136.12 (v. aux) were, be	ਦਸੀ	119.13 (v) (may) tell
ਬੀਖੇ	132.5 (v) be, become	ਦਰੇ	135.8 (n) curds
ਬੀਖਦਾ	189.6 (v) be, become	ਦੱਖਟ	149.1 (n) south, southwards
ਬੀਖੇ ਤਾ	190.22 (v) (will) be		
ਬੁਰਾ	197.15 (n) mucous, spittals		
ਬੁਰੁ	197.15 (n) spittal		

ਦਰਤਰ	39.8 (n) office, book, register (Arab) record, a roll	ਦਰਤਰਾਹ	24.10 (n) darbar, chamber; heaven; hereafter
ਦਰਤਿਠੀ	207.22 (v) (will) bury	ਦਰਤਰਾਹੁ	39.15 (n) darbar, chamber; heaven; hereafter
ਦਰਤਿ	126.10 (v) (may) bury	ਦਰਤਰਾਹੈ	41.18 (n) (from) heaven
ਦਰਸਾਹ	118.17 (n) (voc) words uttered by Sathrās meaning, thereby 'we utter Manak's name every moment'	ਦਰਤਰਾਹ	17.7 (n) divine court
ਦਰ	132.6 (n) a door, gate; altar	ਦਰਤਰਾਹਿ	39.7 (n) a court, an audience, chamber
ਦਰਖਤ	28.7 (n) tree, trees, bush, shrub	ਦਰਦਾਜਾ	92.11 (n) a door, gate
ਦਰਖਤਾ	28.8 (n) (pl) tree, trees, bush, shrub	ਦਰਦਾਜੀ	92.11 (n) (from) <i>the same</i> door
ਦਰਸਨ	93.4 (n) glance, sight, vision, appearance, look	ਦਰਦੇਸ	54.3; 86.13 (n) Sufi monk
ਦਰਸਨਿ	68.7 (n) glance, sight, vision, appearance, look	ਦਰਦੇਸੁ	148.6 (n) Sufi monk
ਦਰਸਨੁ	68.8 (n) glance, sight, vision, appearance, look	ਦਰਦੇਸੀ	132.5 (n) austerity, religious life
		ਦਰਦੇਸੁ	54.7 (n) monk, darvesh
		ਦਰਦੇਸੀ	54.18 (n) (voc.) oh, darvesh, monk
		ਦਰਿ	a door, gate. 85.14; 24.25 (n)/(p.p.)^
			in, with
		ਦਰਿਖਾਹੁ	39.10 (n) river, rivulet

ਦਰੀਆਂ	140.10 (n) river, rivulet	ਦਿਖਾਕਤਦਾਰ	38.12 (adj) sincere, faithful, honest
ਦਰੀਆਂ	149.7 (n) river, rivulet	ਦਿਖ (ਖਾਣੀ)	141.19 (v) (was) seen
ਦਰੀਆਂ	124.7 (n) bound, hold prisoners	ਦਿਖਾਣਿ	30.12 (v) see(ing) on
ਦਰੀਆਂ	122.1 (v) grind, powder	ਦਿਹਾਣੇ	29.10 (n) day(s) (n)
ਦਰੀਆਂ	ਦਰੀਆਂ 45.4 (adj) sad	ਦਿਹਾਣਾ	29.12/day
ਦਾ	56.16 (p.p.) of	ਦਿਹਾਣੀ	195.12 (n) days
ਦਾਸ	155.16 (n) (pl) servants, foot-men	ਦਿਹਾ (ਹੈਰ)	119.7 (v) (let) go, give, release
ਦਾਸੀ	208.1 (n) rightside	ਦਿਹੁੰ	(n) day
ਦਾਸ	71.10 (n) blot, stain, mark, scar, blemish	ਦਿਖਾ	30.10 (v) show
ਦਾਣਾ	122.1 (n) grain	ਦਿਖਾ	99.4 (v) (may) see
ਦਾਣਾ	84.7	ਦਿਖਾਣੁ	103.3 (v) show
ਦਾਣੀ	24.8 (n) (pl) grains (food)	ਦਿਖਾਣਿਖਾ	80.3 (v) showed
ਦਾਣੁ	40.12 (n) alms	ਦਿਖਾਣਿ	193.5 (v) (may) show
ਦਾਣੁ	34.6 (n) medicine, remedy	ਦਿਖੇ	124.9 (v) saw
ਦਿਖਾ	56.15 (p.p.) of	ਦਿਖੀਬਰ	140.21 (n) <sup>e</sup> Jain Mini
ਦਿਖਾ	38.7	ਦਿਤਾ	165.6 (adj) given, bestowed
ਦਿਖਾਉ	79.11 (p.p.) from (her)	ਦਿੱਤਾ	38.14 (v) conferred
		ਦਿਤੀ	167.7 (v) (f) gave
		ਦਿਤੀਖੁ	169.6 (v) (he) gave

ਦਿਤੀਯਾ	98.19 (v) (pl) gave, bestowed	ਦਿਵਾਨਾ	26.21 (adj) a mad man, a sect of Fakirs
ਦਿਤੇਸੁ	167.5 (v) he (gave)	ਦੀ	25.11 (p.p.) of
ਦਿਨ	21.14 (n) day	ਦੀਆਂ	81.18 (p.p.) (pl) of
ਦਿਨਾਂ	180.10 (n) (pl) days	ਦੀਖਾ (ਹੈ)	40.13, <sup>has</sup> (v) given
ਦਿਨਾਂ	180.9 (n) (pl) days	ਦੀਖਿਆ	63.10 (n) guidance, advice
ਦਿਨਿ	33.8 (n) day	ਦੀਦਾਰੁ	50.6 (n) sight, vision, appearance, look, interview
ਦਿਨੁ	135.83 (n) day	ਦੀਨ	98.18 (n) faith, religion
ਦਿਨੈ	68.9 (n) (while) day-time	ਦੀਨੁ	91.22 (n) the Mhammeden faith
(ਘਟ) ਦਿਨੈ	142.16 (v) will (bring)	ਦੀਪ	168.12 (n) continent, island, area
ਦਿਪਲਪੁਰ	112.8 (n) name of a place, a village	ਦੀਪਕੀ	51.6 (n) a rāga
ਦਿਸ਼ਟ	72.6 (n) sight, vision, look	ਦੀਦਾਰ	131.7 (n) an earthen lamp
ਦਿਲ	25.11 (n) heart, mind	ਦੀਦਾਨ	32.4 (n) a royal court, tribunal of justice or revenue
ਦਿਲਗੀਰੁ	29.16 (adv) sad, dejected	ਦੀਦੈ	22.11 (n) earthen lamps
ਦਿਲਗੀਰੁ	40.1 (adj) sad, dejected		
ਦਿਲਿ	118.2 (n) in the heart		
ਦਿਲੁ	132.7 (n) heart		
ਦਿਲੀ	57.1 (n) Delhi (a town), capital of India		

ਦੁਖਾਇ	130.18 (n) invocation, benediction, prayer, salutation	ਦੁਧ	130.4 (n) milk
ਦੁਖਦਾਸ	145.10 (n) twelfth day of the moon	ਦੁਧ	135.8 (n) milk
ਦੁਇ	131.5 (adj) second	ਦੁਨੀਆ	52.6 (n) world
ਦੁਇਲ	67.13 (adj) some, a few	ਦੁਨੀਆਦਾਰ	91.21 (n) worldly man, family man
ਦੁਏ	169.2 (adj) both	ਦੁਨੀਵੰਦ	135.4 (n) name of a devotee of Guru Nanak
ਦੁਹਾ	209.11 (adj) both (emphatic)	ਦੁਰੰਦ	197.12 (n) odour, bad smell, pungent smell, foul smell, stink
ਦੁਹੰ	150.19 (adj) both (emphatic)	ਦੁਰਗਾ	194.21 (n) Goddess Kālī
ਦੁਭੰ	53.8 (adj) two	ਦੁਸਰਾ	197.14 (adj) second
ਦੁਭੰ	121.24 (adj) two	ਦੁਜੀ	23.8 (adj) (f) second
ਦੁਭੰ	100.12 (adj) two	ਦੁਤ	145.21 (n) ambassador, messenger, employees
ਦੁਖ	97.5 (n) sorrow, pain, suffering, ache	ਦੂਰ	26.10 (adv) far away, at a long distance
ਦੁਖਿਯਾ	29.2 (v) felt distressed, pained	ਦੁਰਿ	84.14 (v) removed, came to end
ਦੁਖੀ	136.7 (adj) distressed, sorrowful	ਦੁਰਿ ਵੇਦਿਸੀ	118.4 (n) far- sightedness, prediction, antici- pation
ਦੁਖੁ	36.9 (n) see ਦੁਖ		
ਦੁਤੀਆ	149.1 (adj) second		

ਦੇ	67.16 (p.p.) of	ਦੇਖ	54.9 (v) see, look,
ਦੇਖਾ	147.12 (v) (sing)		glance
	(will) give	ਦੇਖੁ	146.17 (v) (may)
ਦੇਸ	92.10 (n) country		see, look
ਦੇਸਠ	31.20 (v) (pl)	x	ਦੇਖਿ
	(will) give		156.4 (v) see, look,
ਦੇ ਸਾ	30.10 (v) (sing.)	xx	ਦੇਖੁ
	might give		193.3 (v) see, look,
ਦੇਸਿ	92.1 (n) country,		glance
	land	ਦੇਖੁ	121.23 (v) (may) see,
ਦੇਸੁ	92.16 (n) country,		look
	land	ਦੇਖਲੇ	193.5 (v) (will)
ਦੇਹ	170.4, 26.13 (v)		see, look
	give: (n) body	ਦੇਖੁਕੇ	197.4 (v) (you) will
ਦੇਲੇ	127.9 (v) (pl) we		see
	(will) give	ਦੇਖਟੇ	195.5 (v) by look(ing)
ਦੇਹਲੇ	142.14 (v) (pl) we	ਦੇਖਨਿ	149.11 (v) (may) see,
	(will) give		look
ਦੇਹ (ਵਿਸਾਰ) 33.8 (v) give;		x →	ਦੇਖਕੇ
forget			60.9 (v) (after)
ਦੇਹੀ	114.11 (n) body, frame		seeing, looking
ਦੇਹੀਏ	65.15 (v) give, offer	ਦੇਖਾ	65.16 (v) (let me)
(ਫਿਰ) ਦੇਹੁ	124.6 (v) free,		see, look
	give up, leave <i>release</i>	ਦੇਖੀ	166.6 (v) (f) saw,
ਦੇਹੁਏ	145.11 (n) temple	xx →	examined
ਦੇਹੁਕੇ	102.12 (v) (having)		ਦੇਖਿ
	given		196.1 (v) (may)
			see, look
		ਦੇਖੇ	195.9 (v) (he) saw
		ਦੇਤਾ	132.8 (v) give

ਦੇਣ	67.15 (v) gave	ਦੇ	135.3 (p.p.) of
ਦੇਂਦਾ	169.10 (v) (wouldn't) give	ਦੇਤ	89.21 (n) rakshas, monster, devil, ogre, giant, imp
ਦੇਵ	28.6 (n) name of Rai Bular (Dev)	ਦੇਸਤੀ	44.19 (n) friendship
ਦੇਵਗੁ	138.4 (v) (please) give	ਦੇ	168.9 (adj. quan) two
ਦੇਵਣਿ	65.3 (v) (pl) (would) give, offer	ਦੇਗੁ	199.16 (adj) two
ਦੇ ਵਤੀ	169.1 (v) (f) to (give)	ਦੇਨੇ	54.1 (adj) both
ਦੇਵਨਾ	199.15 (v) (m) (to) give	ਦੇਣ	144.3 (adj) both
ਦੇਵਣਿ	93.7 (v) (pl) give, offer	ਦੇਵ	27.22 (adj) both
ਦੇਵਤਾ	17.18 (n) god	ਦੇਵੇ	174.20 (adj) both
ਦੇਵਤਿਆ	17.8 (n) (pl) of, to (gods)		
ਦੇ ਵਾ	81.10 (v) (sing) give, offer	ਪ	
ਦੇਵਬਾ	137.19 (v) (will) give, offer	ਪਠ	196.7 (n) push, jolt, jerk
ਦੇ ਵੇ	39.3 (v) (may) give, offer	ਪਜਾ	136.13 (n) attached to a flagpost, flag
ਦੇ ਵੇਤਾ	147.17 (v) (will) give, offer	ਪਜਾ	136.12 (n) (pl) flags
		ਪਠਾਸਰੀ	112.16 (n) a Rāga
		ਪਠਾਸਰੀ ਦੇਸ	151.16 (n) name of a country, land
		ਪਠਤਿ	169.14 (n) earth, land
		ਪਠਤੀ	61.3 (n) earth, land

ਧਰਨਿ (ਮਨ ਵਿਚ) 149.8	ਧਾਰੀਕੁ 154.2 (adj) see ਧਰੀਕ
(v) think	ਧਾਰੇ 180.21 (n) a flowery plant, shrub
ਧਰਮਸਾਲ 53.16 (n)	ਧਿਆਨ (ਬੈਠ) 74.9 (n)
dwelling, resting (place)	meditative mood
ਧਰਮਸਾਲ 167.12 (n) an inn, temple	ਧਿਆਨ 163.22 (n) mind, mood, concentration
ਧਰਾ 92.15 (v) (may) place	ਧਿਆਨੁ 168.1 (n) mind, mood, concentration
ਧਰਿ 92.13 (v)	ਧਿਰ 46.10 (n) side, direction.
place, to set foot	ਧਿਰਾ 80.4 (n) (pl) sides, directions
ਧਰਿਓਸੁ 79.17 (v) (he) placed, assumed	ਧੀਯਾ 32.4 (n) daughters
ਧਰਿਯਾ 92.15 (v) placed	ਧੀਰੇ 180.11 (adj) slowly, mildly
(ਨਾਉ) ਧਰੀਕ 53.16 (adj)	ਧੁਨਿ 40.16 (n) musical note, tune
bearing (the name)	ਧੁਪੁਕ 135.4 (n) a sub- caste of Khatri
ਧਾਣੀਯਾ 195.19 (n) a crop (of rice)	ਧੁਕਾ 71.9 (n) smoke, clouds of smoke
ਧਾਨਾ 74.8 (n) thread	ਧੋਇ (ਯੋਇ) 138.1 (v) having washed, cleaned, rinsed
ਧਾਨੇ 85.10 (n) (pl) threads	
ਧਾਰਿ 80.21 (v) assumed put on, assuming	
ਧਾਰਿਯਾ 142.4 (v) assumed, transformed	



ਬੰਨ	147.10 (n) great, nice, pious, brave	ਠਜਰਿ	132.8 (n) favourable look
ਪੁੰਥ'	72.8 (n) smoke, clouds of smoke	ਠਜੀਕ = ਠਜਦੀਕ	140.11 (adv) near
ਪੁੰਠੀ	63.8 (n) bonfire	ਠਰਰਿ	38.12 (n) looking at, beholding, light, vision, look, glance
<u>ਠ</u>		ਠਰਰੀ	41.7 (n) vision, look, glance, light
ਠ	25.6 (adv) not, negation	ਠਰੀ	135.3 (n) stream, rivulet
ਠਠੁ	134.13 (p.p.) to	ਠਰਾਬ   = ਠਰਾਬ	38.6 (n) a deputy
ਠਠੁ'	111.21 (adj) nine	ਠਰਾਬੁ	38.5 (n) a vicegerent, lieutenant
ਠਠੁਠਠ	163.14 (adj) (of) nine lakhs	ਠਸਰਠਾਰ	17.11 (n) bow,
ਠਸਦੇ	112.13 (v) run away	ਠਸਰਠਾਰੁ	102.12 respect
ਠਹੀ	65.6 (adv) not	ਠਸਜ	198.17 (n) prayers of Muslims
ਠਹੀ'	24.6	ਠਰਠ	72.4 (n) hall, the
ਠਰਠ	165.11 (n) village, town	ਠਰਠਿ	71.18 hades, under-world
ਠਰਰੀ	144.15 (n) village, town	ਠਰਠੁ	60.4
ਠਰਰੁ	95.4 (n) village, town	ਠਰਠੇਰ = ਠਰੀ	145.22 (n) the coconut
ਠਰਰਿ	77.2 (v) (began to) dance	ਠਰਾਬ	37.3 (n) see ਠਰਾਬ
		ਠਰਾ'	17.9 (adj) all the 152.6 (✓) new nine

ਠਵੇਰਲੀ	30.3 (adj) secluded, new, strange	ਠਾਠਕ	24.2 (n) Guru Nanak, founder of the Sikh faith
ਠਵੇ	102.4 (adj) <sup>sp</sup> new	ਠਾਠਕੁ	27.3 (n) Guru Nanak, founder of the Sikh faith
ਠਵੇ	103.2 (adj) <sup>sp</sup> new	ਠਾਮ	40.15 (n) name (of God)
ਠਾ	23.2 (adv) not, negation	ਠਾਮਿ	22.7 (n) name (of God)
ਠਾ	143.23 (adv) oh no	ਠਾਮੁ	33.8 (n) name (of God)
ਠਾਠੁ	40.10 (n) name	ਠਾਠ	31.16 (adv) alongwith
ਠਾਠੁ	141.24 (n) name	ਠਾਠਿ	39.13 (adv) according to, as per orders
ਠਾਠਿ	142.12 (n) namey in the name of	ਠਾਠੁ	201.17 (p.p.) from
ਠਾਠਿ(ਕਰ)	145.7 (v) after taking bath	ਠਾਠੇ	54.16 (adv) alongwith
ਠਾਠਿਕ	65.2 (n) leader, chief	ਠਾਠੇ	37.20 (adv) alongwith
ਠਾਠ	121.22 (adv) no, not	ਠਾਠ	121.23 (n) name
ਠਾਠਿ	37.11 (adv) no, not	ਠਾਠਿ (ਪਠਿਠਾ)	39.12 (v) (began to) take bath
ਠਾਠੀ	23.19 (adv) no, not	ਠਾਠੇ	144.17 (v) (would) take bath
ਠਾਠੀ	26.2 (adv) no, not	ਠਾਠੇ	134.11, 145.6 (n) name of God (v) (would) take bath
ਠਾਠੀ	57.13 (adv) no, not		
ਠਾਠਾ	60.5 (adj) (sing) naked		
ਠਾਠੇ	59.15 (adj) (pl) naked		
ਠਾਠਰ	148.12 (adv) otherwise		
ਠਾਠਾ (ਠਾਠ, ਠਾਠੁ)	17.9 (n) (nine) nathas, high priests of jogis		

ਠਾਕੇਰਾ	144.18 (v) would take bath	ਠਿਯੇ	176.15(176.15) (v)end, finish, exhaust
ਠਿ	154.9 'ਠਿ' seems to be an incomplete word	ਠਿਅਮ (ਅਮ)	17.6 (n) uncomprehensive, unapproachable
ਠਿਯਾਧੁ	85.14 (n) justice	ਠਿਯੋਧਿ	130.15, 130.8 (v) quench, squeeze
ਠਿਯਾਈ	139.15 (adv) just like, in the manner of		
ਠਿਅਤਾਰਣੀ	7.2 (n) salvation		
ਠਿਅਾ	144.8 (n) satisfaction	ਠਿਯੋਧਿਅਾ	130.17 (v) by squeezing
ਠਿਅਾ	146.8 (n) satisfaction	ਠਿਅ	17.3 (adj) personal; (his)
ਠਿਅਾਠ	40.9 (adj) fully satisfied, happy	ਠਿਅ	29.6 (adv) daily, in routine
ਠਿਅਾਠਿਯੋ	95.12 (v) (may) come out, <i>be saved</i>	ਠਿਅਪੁਠਿ	150.8 (adv) always, regularly
ਠਿਅਾਠਿਯੋ	39.18 (v) come out	ਠਿਅਪੁਠਿ	150.4 (adv) always, regularly
ਠਿਅਾਠਿਯੋ	89.24 (v) came out	ਠਿਅਪੁਠਿ	147.22 (adv) always, regularly
ਠਿਅਾਠਿਯੋ	138.6 (v) (would) come out	ਠਿਅਾਠ	23.15 (n) (pl) treasures
ਠਿਅਾਠੇ	130.1 (v) came over	ਠਿਅਾਠ (ਠਾਠੇ)	71.5 (v) helpless (became)
ਠਿਅਾਠੇ	53.19 (v) came over	ਠਿਅਾਠਿਯੋ	95.4 (v) (be) proved true & faithful
ਠਿਅਾਠੀਯੋ	139.12 (adj) (pl) (♀) smaller ones		
ਠਿਅਾਠੇ	139.13 (adj) youngsters early in life		

ਨਿਸ਼ਾਹੀ	112.5 (v) (may) prove, may retain (our honour)	(ਰਬੀਬ)ਨਿਵਾਜ਼	142.11 (adj) helper (of the poor)
ਨਿਮਸਕਾਰ	81.6 (n) bow, respect, salutation	ਨਿਵਾਜਸ	110.15 (n) favour, caresses, kindness, courtesy
ਨਿਮਾਜ	46.4 (n) prayers offered five times a day by the Muslims	ਨਿਵਾਜਸੁ	108.7 (n) favour, caresses, kindness, courtesy
ਨਿਰਤਿ	163.21 (n) dance	ਨੀਸਾਣ	23.4 (n) a sign, signal, letter of authority, flag, banner, standard
ਨਿਰੰਕਾਰ	142.4 (n) God, Almighty, the formless	ਨੀਲੇ	182.3 (adj) blue
ਨਿਰੰਕਾਰੁ	168.1 (n) God, Almighty, the formless	ਨੀਵਾ	158.2 (adj) low
ਨਿਰੰਜਨ	143.24 (n) God	ਨਿਯ	166.12 (n) daughter- in-law
ਨਿਰਲੇਖ	40.12 (adj) free, untouched, chaste pure, unattached	ਨੂ	47.10 (p.p.) to
ਨਿਲੇਟੁ	50.10 (adj) happy, elated, over joyous	ਨੂਰਸਾਹੁ	= ਨੂਰੁਨ-ਨਿਸਾ 76.4 (n) light & beauty of woman kind; name
ਨਿਵਾਇ	145.22 (v) bring down, defeat, bow down	ਨੂਰਸਾਹਿ	74.12 75.1 of a sorceress, lady
ਨਿਵਾਸ	144.21 (n) dwelling, resting place	ਨੂਰਸਾਹੁ	75.3 the beautiful
ਨਿਵਾਜ-ਨਿਮਾਜੁ	132.7 (n) prayers	ਨੂਰਿਸਾਹੁ	78.3
		ਨੇਹੁ	25.2 (n) love, affection
		ਨੇਮ	146.1 (n) pledge, oath, usual practice ordained by religion

ਠੇ	68.9 (n) pledge, oath; usual practice ordained by religion	ਪਉੜੀ	23.24 (n) (sing.) type of a metre, a stanza, also a verse form
ਠੇਠੇ, ਠੇਠੇ	141.20; 81.1 (adv) near	ਪਉੜੀਬਾਹਾ	137.11 (n) (pl) type of a metre, a stanza, also a verse form
ਠੇਠੇ	42.14 (p.p.) to		
ਠੇ	180.16 (p.p.) to (adj) nine	ਪਠਿਯਾ (پٹیا)	28.7 (v.) <i>پٹیا</i> lying down
ਠੇਰਾ	167.4 (adj) naked	ਪਠਿਯਾ	29.14 (v) by lying down
ਠਿਠਿ	130.9 (n) citrus, lemon	ਪਈ	46.14 (v) (f) (ਠਯੁਠ ਨਾਹੀ ਪਈ ) (has not been accepted)
ਠੇ	25.12 (p.p.) to	ਪਈ	52.8; 127.10 (v) fell
<u>ਪ</u>			
ਪਉੜ	95.3 (n) air, wind	ਪਈਬਾਹਾ (ਪਈਬਾਹਾ)	49.11 (v) were lying (filled)
(ਖਿਯਾਨ) ਪਉੜਾ	43.9 (v) (to) think of	ਪਏ (ਪਏ ਜੇ)	57.11 (v) were having (their fill)
ਪਉੜੀ	46.20 (v) (f) (lest it should) fall	ਪਏਰੇ	67.4 (v) were (applying..)
ਪਉੜੇ =ਪਏ	21.21 (v) cause to fall, entangle		
ਪਉੜੇ	144.9 (v) (while) laying, touching		

ਪਸ਼ੁਰ	129.1 (n) name of a town in the district of Sialkot	ਪਹਿਲੇ	139.12 (adj) former
ਪਸ਼ੁਰੇ	169.7 (n) backyard	ਪਹੁਚਾਣਿ	42.15 (v) cause to arrive, send
ਪਸ਼ਾਰ	197.2 (n) extension, expansion	ਪਹੁਚਿਆ	158.17 (v) arrived, reached
ਪਹਰ	17.6 (n) a unit of time, eighth part of day & night	ਪਹੁਤਾ	47.10 (v) attained (adj) one who realised truth
ਪਹਰਿ	30.4 (n) a unit of time, eighth part of day & night	ਪਹੁਚ	146.18 (v) (could) reach
ਪਹੁਰ	39.5 see ਪਹਰ	ਪਹੁਚਣ (ਲੱਕਾ)	37.9 (v) (about to) (was to) reach
ਪਹਰੇ	170.11 (v) (pl) put on	ਪਹੁਚਦਾ	51.1 (v) (is) received
ਪਹਲੀ	62.17 (adj) first, former	ਪਹੁਚਾਇ	137.2 (v) cause to deliver
ਪਹਾੜ	163.3 (n) hill, mountain	ਪਹੁਚਾਈ	57.17 (v) (f) conveyed to, submitted
ਪਹਿਰ	144.16 (n) see ਪਹਰ	ਪਹੁਚਾਵਹਿਣਾ	137.1 (v) will cause to deliver, will convey
ਪਹਿਰਾਵਾ	59.3 (n) dress, attire	ਪਹੁਚੈ	137.3 (v) (may) reach, (may be) delivered
ਪਹਿਰਿ	138.6 (n) see ਪਹਰ	ਪਹੁਚੈਣੀ	137.5 (v) (will) reach, be delivered
ਪਹਿਰੁ	149.7 (n) see ਪਹਰ		
ਪਹਿਲੀ	53.16 (adj) (f) see ਪਹਲੀ		

ਪਕੜਾਇਆ	118.13 (v) caused to catch, hold of; entrusted	ਪੈਂਟ	141.15 (adv.t.) at the same moment, immedi- ately, instantaneously
ਪਕੜਿ	139.5 (v) catch, hold of	ਪਟਕਾ	142.4 (n) small turban, under-turban, head-band
ਪਕੜਿਯਾਸੁ	167.3 (v) followed the way, took to	ਪਟਕਾ	105.16 (n) a town, name of a town, Pakpattan, seat of Baba Farid
ਪਕੜੀ	134.15 (v) (f) caught hold of, seized	ਪਟਕਿ	107.1 (n) ਪਾਕਪਟਨ (in, at, to) that place
ਪਕੜੀਯਾਸੁ	169.7 (v) (f) (he) caught, held	ਪਟਕੁ (ਪੈਂਟ)	32.10 (n) a commercial establish- ment
ਪਕੜੁ	33.3 (v) hold, adopt	ਪਟੀ	18.5 (n) an alphabetical poem composed by Guru Nanak
ਪਕੜੇ	166.21 (v) (may) catch hold of, seize	ਪੈਂਟੀ	18.4 (n) (f. sing.) a wooden slate used for writing by the beginners
ਪਕੜਿ	30.11 (v) to cook, to prepare	ਪਠਾ	27.8 (n) a stem or blade of grass
ਪੈਂਦੀ	29.22 (adj) (f) ripe	ਪਠਾਟ	114.15 (n) pathan, a race dwelling in Afghanistan
ਪਠਾ	195.7 (n) fan		
ਪਠ	34.10 (n) foot		
(ਲੜਾ) ਪਠੇਤਾਰਟ	91.21 (v) (began) repent(ing)		
ਪਠੇਤਾਰਟਿ	197.23 (v) (pl) repent(ing)		

- ਪਠਾਣਾ 114.15 (n) (pl)  
Pathans
- ਪਠਾਣੀਆਂ-ਪੱਠਾਣੀਆਂ 189.2 or ਪੱਠਾਣੀਆਂ  
(n) name of a fakir  
belonging to  
Pakpattan
- ਪਠਾਣੀਆਂ 190.21 (n) name  
of a fakir  
belonging to  
Pakpattan
- ਪਠਾਣੀਏ 189.1 (n) name of  
a fakir belonging  
to Pakpattan
- ਪਠਾ 163.15 (n) leaf,  
foliage
- ਪਠਾਣ 83.24 (n) underworld,  
hades
- ਪਤਿਸਰਕਾ-ਪਤਿਸਰਕਾ 21.17 (n) king,  
chief, head
- ਪਤਿਸਰਾਹੀ 37.16 (n) kingship,  
headship
- ਪਤਿਸਰਾਹੁ 57.16 (n) see ਪਤਿਸਰਕਾ
- ਪਤੀ(ਖੇਤੀ) 29.14 (n) *farming*,  
portion of land
- ਪਤੀਟਾ 47.3 (v) (felt)  
ashamed, satisfied
- ਪਤੁ 163.15 (n) foliage,  
greenery, leaf
- ਪਥਰ 174.4 (n) stone; such  
piece used by Hindus as  
image of Vishnu
- ਪਥਮਾਣੀਆਂ 163.20 (n) (f.pl.)  
paragons of beauty,  
beautiful damsels, the  
first & chief of the  
four classes into which  
Hindus divided the  
sex
- ਪਥੀਏ 50.1 (n.Pl.) rupees
- ਪਥ 24.4 (conj) but
- ਪਥਸਾਦ 137.16 (n) meals,  
food
- ਪ੍ਰਸਾਦਿ 95.1, 39.3 (n)  
by the grace of,  
kindness of, favour of
- ਪਥਸਾਦੁ 167.12 (n) see ਪਥਸਾਦ
- ਪ੍ਰਕ੍ਰਿਤਿ 145.8 (n) worldly  
duties, routine job
- ਪਥਕਾਰ 78.4 (n) a type, kind,  
variety, sort



- ਪਰਕਾਠੇ 50.2 (n) pieces of coarse cloth
- ਪ੍ਰਿਠ 145.14 (n) rituals
- ਪਰਕਟੇ 135.4 (n) (pl. m) sub-division, an area
- ਪਰਕਟ 140.15 (n) present, obvious, apparent, visible, manifest
- ਪ੍ਰਕਟ 146.13 (v) manifest, present
- ਪਰਕਟਿ 169.10 (v) manifest, present
- ਪ੍ਰਕਟਿਯਾ 154.10 (v) appeared
- ਪ੍ਰਕਟੇ 82.19 (v) (pl) became visible, appeared
- ਪਰਕਾਸ(ਹੋਈ) 167.15 (v) became lustre, came into light, received (inspiration)
- ਪਰਚਾ 140.15 (v) (to) entertain, satisfy, amuse, please, tame
- ਪ੍ਰਕਾਠ 145.6 (n) morning, dawn, = ਪ੍ਰਤਕਾਠ
- ਪਰਕਾਇ 137.12 (n) for the sake of, addressed to
- ਪਰਦੇਖਟਾ 82.13 (n) move round
- ਪ੍ਰਦੇਸ 31.6 (n) a strange, new or foreign land
- ਪਰਦੇਸਿ 37.12 (n) a strange, new or foreign land
- ਪਰਬਤੁ 175.17 (n) hill, mountain
- ਪ੍ਰਤਾਤਿ 39.7 (n) morning, dawn
- ਪਰਮਹੰਸ 61.13 (n) chosen man of God, saint among saints
- ਪਰਮਕੁਤਿ 145.4 (n) salvation, deliverance
- ਪਰਮਾਰਥ 24.19 (n) best annotation, analysis, commentary
- ਪਰਮੇਸਰ 23.13 (n) God, the Almighty
- ਪਰਮੇਸੁਰੁ 22.7 (n) God, the Almighty
- ਪਰਮੇਸੁਰੁ 172.13 (n) God, the Almighty

ਪਰਵਾਹ	46.13 (n) care, concern, worry	ਪ੍ਰਾਣਪਿੰਡ	168.2 (n) breath & body
ਪਰਵਾਹਿ	43.14 (n) care, concern, worry	ਪ੍ਰਾਪਤ(ਹੋਈ)	95.4 (v) got, attained, received
ਪਰਵਾਰ	201.13 (n) family, clan	ਪ੍ਰਾਪਤਿ (ਤਰਿਕਾ)	72.9 (v) received (salvation)
ਪਰਵਾਰੁ	29.2 (n) family, clan	ਪ੍ਰਾਪਤਿ	72.7 (v) received (salvation)
ਪਰਾਇਕਾ	196.1 (adj) not one's own, stranger's, belonging to others	ਪ੍ਰਿ	36.9 (adj) alien's, stranger's, others
ਪਰਾਈ	30.6 (adj) (f) not one's own, stranger's, belonging to others, of others	ਪ੍ਰੀ = ਗ੍ਰੀ	46.13 (v. aux) has
ਪ੍ਰਾਸੰਗਿਕੀ	167.15 (n) a poetic work on yogic theme, wrongly ascribed to Guru Nanak	ਪ੍ਰੁ	50.17 (conj) but
ਪ੍ਰਾਤਕਾਲ	145.3 (n) morning, dawn	ਪ੍ਰੋਸਿਕਾ	84.10 (v) served, placed before
ਪ੍ਰਾਤਕਾਲ	145.8 (n) morning, dawn	ਪੁ	180.13 (n) a unit of time, small bit of time
ਪ੍ਰਾਨਾ	210.2 (n) hope, trust, reliance, refuge	ਪੁੰਘ	169.16 (n) painted bed
		ਪੁਲਾ	79.7 (n) piece of cloth
		ਪੁੰਠੇ	71.3 (n) custody, possession
		ਪੁੰਠੇ	149.3 (v) wrapped
		ਪੁੰਠੇ	97.7 (n) see ਪੁੰਠ

- ਪਵਟਿ 176.7 (v) add,  
fall(ing)
- ਪਵਟੇ 72.8 (v) just by  
fall(ing)
- (ਪੇਰੀ) ਪਵਰਾ (ਰੰ) 99.15  
(v) touches (the  
feet), falls  
(at his feet)
- ਪਵਾਏ 39.22 (v) threw  
(nets)
- ਪਵਿਦੁ = ਪਵਿਤ 61.19 (adj)  
pure, holy, chaste,  
pious
- (ਰਾਤ) ਪਵੇਰੀ 143.6 (v) (ਫ)  
(night will) fall
- (ਠਗੁਠ) ਪਵੈ 132.4 (v) (may  
be) accepted
- (ਬੁਠ) ਪਵੇਰਾ 95.13 (v. aux.)  
will (roar)
- ਪਵੁ 208.5 (v) (may)  
read
- ਪਵਟੇ 145.7 (v) having  
read
- ਪਵਟੀ 154.5 (v) to (be)  
read, (may) read
- ਪਵਟੇ (ਰੰ) 62.13 (v) (what do  
you) read
- ਪਵਰਾ (ਗਿਓ ਠਗੀ) 21.16 (v)  
(why don't you) read
- ਪਵਰੇ 163.4 (v) read (ing)
- ਪਵੁਠ 18.5 (v) (began to)  
read
- ਪਵੁਠਾ 23.3 (v) education,  
reading
- ਪਵੁਠਾ 21.21 (v) education,  
reading
- ਪਵੁਠੁਰਾ (ਰੰ) 21.17 (v) teach(s)
- ਪਵਾਇ (ਕਿ) 23.2 (v) teach  
(may not)
- ਪਵਾਇ 23.2 (v)  
teach
- ਪਵਾਇਏ 62.15 (v. pl.)  
teach
- ਪਵਾਇਏ 62.17 (v) (please)  
teach
- ਪਵਾਇਏ 62.12 (v) teach
- ਪਵਾਇਏ 62.16 (v) teach
- ਪਵਿਥਾ 199.10 (adj) learned,  
lettered
- ਪਵਿਥਾ 163.15 (v) get hold  
of, seized, bore

ਪੜ੍ਹਿਓ	22.9 (v) (by) reading	(ਸਲਾਮ) ਪੜ੍ਹਿਓ	189.3 (v) salamed (he)
ਪੜ੍ਹਿਣਾ	22.8 (v) (to) read	ਪੜ੍ਹਿਣੇ	189.13 (v) (will) get, attain, achieve
ਪੜ੍ਹਿਣਾ (ਪਰਵਾਹਿ) ਪੜ੍ਹੀ	22.6 (v) read (ing) 43.14 (v) (who do I) care for	(ਸੁਟ) ਪਈ	93.13 (v) throw away
ਪੜ੍ਹੀ	95.5 (v) (being) read	ਪਈਆ	23.6 (v.Pl.) (f) received, learnt
ਪੜ੍ਹੇ	199.7 (adj. pl) learned, educated, lettered	ਪਈਓ	146.11 (v) (may) get, attain
ਪੜ੍ਹੋ	61.22 (v) (by) reading	ਪਈਓ ਭੀ	169.11 (v) (will) remain
ਪੜ੍ਹੁਪੋਸ਼ = ਪੜ੍ਹੋਸ਼	55.12 (n) a shoe	ਪਈਓ = ਪਈਓ	146.12 (v) (can be) got, (is) attained
ਪੜ੍ਹਿ	196.1 (v. aux) throw	ਪੜ੍ਹ	18.2 (p.p.) to
ਪੜ੍ਹਿ	156.17 (v. aux) made, -did (salam) salutation	ਪੜ੍ਹੁ	112.13 (p.p.) from
(ਸਲਾਮ) ਪੜ੍ਹਿਓ	156.17 (v. aux) made, did (salam) salutation	ਪੜ੍ਹੁ	136.6 (p.p.) from
(ਸਲਾਮ) ਪੜ੍ਹਿਓ	54.2 (v.) salamad, saluted, paid respects	ਪੜ੍ਹਿ (ਦਿਸਟ)	30.12 (adv. manner) (from) looks
		ਪੜ੍ਹਦੇ	112.8 (p.p.) from
		ਪੜ੍ਹਦੇ	68.11 (adv) nearby, aside
		ਪੜ੍ਹਿ	29.20 (p.p.) with
		ਪੜ੍ਹੁ	37.23 (p.p.) from
		ਪੜ੍ਹੋ	69.14 (p.p.) from
		ਪੜ੍ਹੋ	49.9 (p.p.) from

ਪਾਕੁਲ ਪਾਕੁਲਿ	155.17 (n) amrit, 167.7 holy water  (formerly the water touched by the saint or the Guru with foot (ਚਰਣਾਭਿਠ )	ਪਤਿਸਾਹਿ 83.23 (n) kingship, lordship
ਪਾਛਾਦਾ	28.9 (n) shadow	ਪਤਿਸਾਹੁ 122.5 (n) king, lord, chief
ਪਠਾਣੀ	122.2 (n) (f) wives of Pathans	ਪੰਧਾ 21.17 (n) a pandit, brahmin priest
ਪਣੀ	74.9 (n) water	ਪੰਧੀ 22.8 (n) a pandit, brahmin priest
ਪਾਣੀਖੰਬ =ਪਾਣੀਖਤ	53.18 (n) name of a place, Panipat	ਪਾਣੁ ਭਲੁ) 68.10 (n) meals, any eatable
ਪਤ	201.11 (n) leaves, foliage	ਪਾਪੁ 72.15 (n) sin, crime
ਪਾਤਸਾਹ	65.7 (n) oh king	ਪਾਪੀ 72.4 (adj) sinner
ਪਾਤਸਾਹੀ	68.1 (n) kingship	ਪਾਪਾ 22.20 (v) get, attain
ਪਾਤਲ	83.23 (n) hades, underworld	ਪਾਹੁ 146.24 (adv) on the further side, across
ਪਤਿਸਾਹ =ਪਾਤਸਾਹ	24.3 (n) king, chief, lord, head	ਪਾਹੁਗੁਮ 41.14 (n) God, Almighty
ਪਤਿਸਾਹੀ	158.1 (n. pl.) kings, lords	ਪਾਹਾਵਾਹੁ 22.20 (n) end, limit, bound
ਪਤਿਸਾਹਿ	123.6 (n) king, lord, chief	ਪਾਹਿ 163.10 (adv) other side, across
		ਪਾਣੀ 67.12 (n) herds boy, cowboy
		ਪਾਹੁ 72.20 (v) (may) pour, give
		ਪਾਹਟ (ਪਾਹਟ) 75.9 (v) start, hypnotising

- (५७) पस् 197.18 (v)  
(please) touch,  
begin (eating)
- पस्ते 148.12 (v) (to)  
get, attain
- पसता 91.22 (v) (could)  
get, attain (had)  
got/received
- (५८) पसता 51.3 (v)  
(doesn't) take/  
eat
- पसे 65.4 (v) (would)  
throw
- पिसरा 141.18 (n) a foot-  
man, a pot-soldier, a  
haliff
- पिसरे 27.10 (n) (pl) a foot-  
man, a pot-soldier,  
a haliff
- पिसरा 107.3 (adj) loveable,  
beloved one
- पिसरिषा 110.16 (adj) (pl)  
loved, adored, liked  
by followers,  
devotees
- पिसरा 40.7 (n) cup, goblet
- पिसरा 83.16 (n) under-world
- पिसरे 180.18 (n) (pl)  
cups
- पिसरे 139.12 (p.p.) from *from*
- पिसरे 72.1 behind, later  
on
- पिसरा 60.5 (adj) last, later,  
hind
- पिसरी 90.1 (adj) (f) last,  
later, hind
- पिसरे 70.4 (adj) (pl) last,  
later, hind
- पिसरे 139.1 later, hind
- पिसरे 163.23 (p.p.)  
see पिसरे
- पिसरे 57.6 (adv.) behind,  
after
- पिसरे 37.19 (adv.) behind,  
after
- पिसरे 38.6 see पिसरे
- पिसरे 126.11 (v) (to)  
weep, mourn, bewail
- पिसरे 57.4 (v) weep (ing),  
mourn (ing)
- पिसरे 165.12 (n) back, hind  
part of body
- पिसरा 24.4 (n) father

पृथ्वी	24.23 (n) (f) earth	पीरना	152.7 (v) drinks, take(s)
पृथ्वी	59.1 (adj) firstly, first	पीरे	27.3 (v) (should) drink, take
(भैरि) पिनि	98.5 (v) (by) begging	पुड	45.3 (v) (may) ask
(पुड) पीडु	29.14 (v) (eat) drink	पुडोना	50.2 (v) (wouldn't) ask ; (wouldn't) care
पुडेर	144.20 (v) (will) drink, take	पुडट	46.3 (v) (to)ask
पीडा	40.8 (v) drank	पुडरा	108.14 (v) asked
पीडोना	94.19 (v) he drank	पुडरा	191.15 (v) asked
पीड	29.12 (v) (sing.) drink(ing)	पुडरे	164.1 (v) started asking
पीडे	190.13 (v) (pl) drink(ing)	पुडरा	45.3 (v) (like to) ask
पीर	54.4 (n) an old religious man, a chief of a religious sect	पुडरु	74.6 (v) asked (he)
पीर	158.1 (n) (pl) an old religious man, a chief of a religious sect	पुडिका	67.17 (v) asked
पीरि	110.2 (n) see पीर	पुडी	166.11 (v) asked
पीरु	53.19	पुनरा	194.23 (n) devotee, servant, care-taker of a temple
पीरुवि	98.6 (v) drink, take	पुड	26.20 (n) son, sons
पीरुटे	94.19 (v) (by) drinking, taking	पुड	29.20 (n)
		पुडा	207.17 (n)
		पुड	28.10 (n)
		पुड	127.19 (n) see पुडि
		पुडरी	55.3 (v) (pers.) I ask, I beg, I request

ਪੁਰਸ਼ੀਮ	54.18 (v) (pers.) I ask, I beg, I request	ਪੇਸ = ਦਸਤਪੇਸ = ਦਸਤਦੇਸੀ	54.4 (p.p.) paying respects
ਪੁਰਖ	61.5 (n) man, person,	ਪੇਸਕਸੀ = ਪੇਸਕਸੀ	38.9 (n) a magnificent present
ਪੁਰਖੁ	54.15 human being, God, Almighty	ਪੇਸੀ	46.4 (n) mid-day prayer
ਪੁਰਾਣਾ	152.6 (adj) old, antique	ਪੇਸ਼ੀ	185.1 (n) as ਪੇਸੀ
ਪੁਰਿ	100.4 (n) suffix to a proper noun; name of the place	ਪੇਟ	60.4 (n) belly, stomach
ਪੁਕਰੁ	145.19 (v) (let) ask	ਪੈ	29.9 (v) lay
ਪੁਜਾ	145.12 (n) offering	ਪੈਦ (ਹੈ)	95.12 (v) (are) lying
ਪੁਰਨ	143.23 (adj) complete, whole, perfect	ਪੈ ਸਿਖਾ	197.5 (n) (for) paisas, money
ਪੁਰਬ	59.1 (n) east	ਪੈਸੇ	197.6 (n) (for) paisas, money
ਪੁਰਬੀ	208.6 (adj) eastern, (first)	ਪੈਲਾ ਰ	174.15 (n) shoes
ਪੁਰਾ	25.4 (adj) complete, whole, perfect	ਪੈਂਡਾ	180.10 (n) journey, distance
ਪੁਰੀ	125.12 (adj) (f) complete, whole, perfect	ਪੈਂਡੇ (ਦਿਖ)	53.18 (n) on the way
ਪੁਰੀ	136.5 (f) see ਪੁਰੀ	ਪੈਂਤੀਸ	18.4 (adj. quan) thirty-five



- ਪੈਦਾ 17.20 (v) (be)  
born
- ਪੈਦਾਇਸ਼ 59.13 (n)  
creation
- ਪੈਰੇ = ਪਹਿਰੇ 174.15 (v)  
wearing, put on  
(having)
- ਪੈਰ 182.1 (n) foot
- ਪੈਰਾਂ 195.6 (n) (ff,  
from) feet
- ਪੈਰਾਂ 119.14 (n) (on, at)  
feet
- ਪੈਰਿ 69.18 (n) see ਪੈਰ
- ਪੈਰੀ (ਪਹਿਰਾ) 41.16 (n)  
(touched) feet,  
paid respects
- ਪੈਰਿ 92.13 (n) see ਪੈਰ
- ਪੈਰੇ (ਪਹਿਰਾ) 114.12 (n)  
see ਪੈਰੀ (touched  
feet)
- ਪੈਰੀ 207.16 (n) book  
(also holy)
- ਪੈਰੀਆਂ 144.11 (n) (pl) books  
(also holy)
- ਪੈਰ 118.4 (adj. qun)  
five
- ਪੈਰ-ਕੁ-ਕਤਮਾ 118.4 (n) physical  
body of five elements
- ਪੈਰੀ 191.14 (adj. qun)  
fifth
- ਪੈਰਾਂ 135.16 (adj. qun)  
(all the) five
- ਪੈਰਾਂ 146.23 (n) land of  
five rivers, Punjab
- ਪੈਰਿ 201.12 (adj. qun)  
five
- ਪੈਰੀ 34.7 (n) rupees
- ਪੈਰੀ 50.9 (n) rupees
- ਪੈਰ 118.13 (n) a big  
bundle
- ਪੈਰਤ 23.5 (n) a Pandit,  
a Brahmin, scholar,  
well-versed in  
all-round knowledge
- ਪੈਰਤ 23.1 (n) (voc.) oh  
Pandit
- ਪੈਰਤਿ 23.17 (n) see ਪੈਰਤ
- ਪੈਰਤੁ 23.18 (n) see ਪੈਰਤ
- ਪੈਰ 50.10 (n) see ਪੈਰ
- ਪੈਰਤ 24.12 (n) see ਪੈਰਤ
- ਪੈਰਤ 24.24 (n) see ਪੈਰਤ
- ਪੈਰਤੁ 170.7 (n) see ਪੈਰਤ
- ਪੈਰਾਂ 146.22 (adj. qun)  
fifteen

ਪਿੰਡ	59.14 (n) body, frame	ਫਰੀਦਾ	90.10 (n) (voc) oh Farid
ਪੁੰਨ	23.14 (n) charity, noble deed	ਫਰੀਦੂ	86.13 (n) see ਫਰੀਦ
		ਫਲ	23.7 (n) fruits
		ਫਲਾਂ	97.9 (n) (pl) fruits
		ਫਾਂਸੀ	21.21 (n) gallows, entanglements
ਫਸਲੀ	30.10 (n) (time of) crops	ਫਾਂਸਣ	183.22 (v) wrung (hands), felt sorry
ਫਕੀਰ	31.19; 112.12 (n) (sing.) fakir, monk, dervish	ਫਿਲਾਨੂ	51.2 (n) worry
ਫਕੀਰਾਂ	25.7 (n) (pl) (of) paupers, mendicants	ਫਿਲਾਨਕ	118.5 (adj) one
ਫਕੀਰੀ	118.7 (n) being a fakir, poverty	ਫਿਲਾਨਕੂ	29.9 who is worried
ਫਕੀਰੂ	45.1; 52.7 (n) see ਫਕੀਰ	ਫਿਲੋਰ	69.1 (n) see ਫਿਲੋਰ
ਫੌਜ = ਫਤਹ	210.1 (n) victory, conquest, triumph	ਫਿਲੋਰਾਂ	67.16 (n) (pl) the fakirs
ਫੌਜੂ	53.7 (v) (are) removed, brushed away	ਫਿਟੂ	28.14 (n) cause abuses
ਫੌਜਰ	141.9 (v) ran amuck, (ਘੜਿਅਨ) got out of control	ਫਿਰ	23.24 (conj.) then
ਫਰੀਦ	86.14 (n) Baba Farid, a medieval Panjabi poet of unique impact + fame	ਫਿਰਣ	117.11 (v) withdrawn, changed
		ਫਿਰਣਿ	98.21 (v) roam(ing) wandering
		ਫਿਰਦਾ	27.1 (v) wanders, moves about

ਵਿਚਰੇ	116.1 (v) (pl) wander , move about	ਹੋਰ	90.11 (v) move, shake
ਵਿਚਰਿਨ	95.1 (v) <i>Started wandering</i>	ਹੋਰਿਅ	54.5 (v) (didn't) return/reply
ਵਿਚਰਾਕਿ	54.8 (n) separation, grief on account of absence	ਹੋਰੀਥੇ	117.10 (v) (please) withdraw, take (re- verse, back)
ਵਿਚਿ	25.1 (conj.) again	ਹੋਰੇ	186.5 (v) moved, shifted
ਵਿਚਿਅ	138.6 (v) continued (digging)	ਹੋਰੇ (v)	195.7/(would) fan
ਵਿਚਿਲਾ	187.1 (v) (continued) turning/moving	ਹੋਰੁ =	52.7 (n) good by action
ਵਿਚੀ	180.18 (v) <sup>(was)</sup> moved, circulated	ਹੋਰੁ	130.17 (n) residue, waste matter
ਵਿਚੇ	122.4 (v) (pl) (would) move, grind	ਹੋਰੁ	70.2 (v) find, enquire
ਵੁਟਿ	92.15 (v) cracked, burst, broke	ਹੋਰੁ	157.17 (n) hindrance, check, a poke in the wheel
ਵੁਰਮਾਇਸ	135.8 (n) recommendation, request	<u>ਬ</u>	
ਵੁਲ	180.20 (n) flowers	ਬਸਰੁ	174.15 (n) clothes, raiment
ਵੁਲ	202.11 (n) flowers	ਬਸਰੁ	59.3 (n) clothes, raiment
ਵੁਲੁ	163.15 (n) flowers		
ਵੇਰ	31.1 (conj.) then		
ਵੇਰਹੁ	57.14 (v) (please) touch, move, caress		

- ਬਸਤੂ 61.1 (n) a thing  
 ਬਸੰਤ 61.24 (n) name of  
 a rāga  
 ਬਸੰਤੁ 60.15 (n) name of  
 a rāga  
 ਬਛੋਰਾ 163.13 (n) a night's  
 lodging, dwelling  
 place  
 ਬਚੰਟ 85.2 (v) (to) sit  
 ਬਚਟੇਯਾ 37.2 (n) sister's  
 husband, brother-in-  
 law  
 ਬਚੰਨ 159.1 (v) (pl)  
 see ਬਚੰਟ  
 ਬਚੀ 70.3 (n) clarity,  
 explanation  
 ਬਚਨਿਯਾ 45.2 (v) (made)  
 sit  
 ਬਚਨੀਯਾ 122.3 (v)  
 (f.pl.) (caused to)  
 sit down  
 ਬਚਵਲੈ = ਬਚਉਲੈ 198.16 (n)  
 a Muslim saint who  
 met Guru Nanak when the  
 latter went to Multan  
 ਬਚਿ (ਬਚਿਯਾ 25.11 (v) sat, sat  
 down  
 ਬਚਿਟੇਯੇ 31.16 (n)  
 see ਬਚਟੇਯਾ  
 ਬਚਿੰਦਾ 31.7 (v) sit(s)  
 ਬਚਿੰਨ 39.4 (v) see ਬਚੰਟ  
 ਬਚੁ 31.1 (v) (please,  
 may) sit  
 ਬਚੁਤ 144.11; 57.3 (adj.  
 qun) many  
 ਬਚੁੜੀ 105.11 (adj) (f)  
 much, many (years)  
 ਬਚੁੜੁ 42.20 (adj) in large  
 numbers, many,  
 much  
 ਬਚੁੜਿ 163.17 (adv.) a  
 second time,  
 again, then, *outside, there*  
 ਬਚੁੜਿ 45.3 (adv.) a  
 second time, again,  
 then  
 ਬਚੈ 39.9 (v) (sing.)  
 sit(s), used to sit  
 ਬਚਿ 43.5 (v) speak,  
 utter, say, address  
 ਬਚਸਿ 209.16 (v) to forgive  
 ਬਚਸਿਯਾ 167.8 (v) (sing.)  
 bestowed, given

- ਬਖਸ਼ੀ 201.18 (v) (f. sing.) **ਬਜੰਦੂ** 59.6 (n) name of a Sufi  
 forgiven **Muslim saint**
- ਬਖਸੀਏ 141.18 (v) be **ਬਣ (ਬਣੀ)** 32.7 (v) made  
 forgiven **understanding**
- ਬਖਰਾ 90.2 (n) share, **ਬਣੀ** 37.22 (v) when made  
 part, quota **(arrangement)**
- ਬਰਬਾਨ = ਬਾਰਬਾਨ 163.16 **ਬਣਦੀ (ਨਹੀਂ)** 29.14 (v)  
 (n) gardner, mali **(doesn't) serve the**  
**purpose**
- ਬਕੁਲੇ 61.14 (n) a white bird, **ਬਣਾਵਟਿ** 138.5 (v) (to)  
 a species of heron **make, prepare,**  
**erect**
- ਬਕਿਯਾ 135.17 (n) a wolf **ਬਣੀ (ਬੀ)** 57.11 (v) it  
**was all set**
- ਬਚ 23.15 (n) part of the **ਬਣੇਰਾ** 104.16 (v)  
 compound "ਮਨ ਬਚ ਨਰਮ"  
 short of 'ਬਚਨਾ'  
**(will, shall) happen;**  
**be made**
- ਬਚਨ 156.13 (n) utterance **ਬਣਾਈ** 22.8 (v) told
- ਬਚਨੁ (ਕੀਤਾ) 197.13 (v) **ਬਦਕਮਲ** 190.12 (n) bad,  
 uttered a word, spoke **vicious deeds**
- ਬਚਾ 29.18 (n) child, son **ਬਦਬਖਤੁ** 157.17 (adj) bad  
 ਬਚਾ 31.1 (n) (voc.) oh my **man, an unlucky**  
 child, son **fellow**
- ਬਚਿਖਾ 64.10 (v) remainder, **ਬਦਲੀ** 183.17 (n) strip of  
 left, unused; was left **a cloud, (small) thin**  
**cloud**
- ਬਜੰਦੂ = ਬਜੰਦੂ 41.9 (n)  
 those who play on  
 musical instruments,  
 musician

- ਬੰਧੀ** 53.17 (v) raised, established (a building or an institute)
- ਬਨਾਰਸ** 60.8 (n) name of a city (famous for Sanskritic studies), Varanasi
- ਬਨਾਰਸਿ** 60.7 (n) name of a city (famous for Sanskritic studies), Varanasi.
- ਬਨਾਰ'** 141.23 (v) (may I) make, find, raise (a village)
- ਬਨਿ** 152.7 (n) trees, a tree  
 97.12 (v) tied, collected
- ਬਰਸ** 144.9 (n) year (s) (v) started falling (rain), began raining
- ਬਰਸ'** 25.10 (n) of years  
**ਬਰਸ'** 17.16
- ਬਰਸੀ** 99.1 (n) after years
- ਬੁਹਮ** 112.4 (n) name of a Sufi saint of Pakptan, Sheikh Ibrahim
- ਬੁਹਮਬਾਈ** 140.20 (n) who follows austere practices to control over bodily temptations
- ਬੁਹਮਣ** 147.12 (n) the highest religious class of Hindus, a Brahman
- ਬੁਹਮਦਾਸੁ** 172.11 (n) name of a Pandit who belonged to Kashmir
- ਬੁਹਮਬੇਰੁ** 57.17 (n) name of a sultan of Delhi (ਇਬਰਾਹਿਮ ਬੇਰ ) Ibrahim Beg
- ਬੁਹਮਬੇਰ** 57.2 (n) name of a sultan of Delhi (ਇਬਰਾਹਿਮ ਬੇਰ ) Ibrahim Beg
- ਬੁਹਮਤ** 26.15 (n) blessing, prosperity, betterment
- ਬੁਹਤ** 145.11 (n) a fast, fasting
- ਬੁਹਤੁ** 165.18 (n) a fast, fasting

- ਬੁਲ 135.9 (n) see ਬੁਲਮਟ
- ਬਰਾ (ਬਰ ਬਜਾਏ ਖੁਦਾ) 44.15  
(p.p.) (Persi) for the sake of God to, in the name of God
- ਬਰਮਟੁ 137.14 (n) see ਬੁਲਮਟ
- ਬਰੇਤੀ 154.8 (n) sandy place, beach, sand
- ਬਲਾ 80.2 (n) a bugbear, calamity, misfortune, disaster
- ਬਲੁ 193.5 (n) power, prowess, strength, might
- ਬਲੀਜਾਹ 17.9 (adj. qun) fifty-two
- ਬਲ 180.14 (n) the Banyan tree, in Majhi dialect 'ਬੋਲ'
- ਬਲੁ 63.6 (n) the Banyan tree, in Majhi dialect 'ਬੋਲ'
- ਬਲੁ 63.7 (n) the Banyan tree, in Majhi dialect 'ਬੋਲ'
- ਬਾਸਨਾ 174.5 (n) (impact of) worldly desires, cravings, greeds, attachments, lust
- ਬਾਸੁ 197.12 (n) stink, smell, odour
- ਬਾਬ 134.15 (n) the arm
- ਬਾਕ 152.3 (adv.) outside
- ਬਾਰਿ 37.2 (adv.) outside
- ਬਾਰੀ 33.6 (p.p.) from outside
- ਬਾਰਾ 166.21 (n) (f.pl) arms
- ਬਾਰਾ 149.3 (n) (f.pl.) arms
- ਬਾਰੁ 34.10 (n) see ਬਾਰੁ
- ਬਾਰੁ (ੲ੨) 199.18 (n) (in the) garden
- ਬਾਰਿ (ੲ੨) 163.13 (n) (in the) garden
- ਬਾਰੁ 163.14 (n) see ਬਾਰੁ
- ਬਾਰੁ 143.8 (p.p.) without, except
- ਬਾਰੁ 111.4 (p.p.) without, except

- ਬਾਬੀ 169.5 (n) carpenter
- ਬਾਣੀ 18.6 (n) divine utterance,  
spiritual verses of the  
Gurus
- ਬਾਣੀਥੀ 147.4 (n) a trading  
class of Hindus,  
Banyas
- ਬਾਣੀਥੀ 146.3 (n) a trading  
class of Hindus,  
Banyas
- ਬਾਣੀਥੀ 142.20 (n) (to the)  
Banya
- ਬਾਤ 45.3 (n) matter,  
anything
- ਬਾਤਾ 17.16 (n) (f.pl)  
see ਬਾਤ
- ਬਾਤਿ 198.21 (n) (f.sing.)  
see ਬਾਤ
- ਬਾਦ 21.21 (n) useless,  
unnecessary, worthless
- ਬਾਦਿ 22.7 (n) useless,  
unnecessary, worthless
- ਬਾਦੀ 196.5 (n) (f) a maid-  
servant, *foot-girl*
- ਬਾਠੀ 83.5 (adj. qun) ninety two  
(in fact, the writer meant  
to say ਬਾਠੀ (fifty-two)  
see 83.11 ਬਾਠੀ
- ਬਾਬਰ 123.20 (n) name of  
the first Mughal  
emperor of India,  
Zaherud-Din-Babar
- ਬਾਬਰੁ (ਮੀਰਨ) 117.17 (n) name of  
the first Mughal  
emperor of India,  
Zaherud-Din-Babar
- ਬਾਬਰਦਾਣੀ 125.12 (n) name  
of a poetic composi-  
tion of Guru Nanak  
in Rāg Asa, uttered  
at Sayedpur at the  
time of the invasion  
of Babar which  
resulted in general  
massacre
- ਬਾਬਰੁ 17.5 (n) grown-up man,  
term used for a  
respected saint, here  
used for Guru Nanak
- ਬਾਬਿ 119.4, 67.4 (p.p.)  
(short term of, ਬਾਬਰੁ )  
respecting, about, for,  
in respect of



- ਬਾਬੇ 21.20 (n) of, by  
Baba
- ਬਾਬੇ 36.10 (n) of, by  
Baba
- ਬਾਮਣ 135.12 (n) see ਕੁਮਣ
- ਬਾਮਣੀਆਂ 122.2 (n) (f.pl.)  
of women of Brahmans
- ਬਾਮਣੁ 117.5 (n) see ਕੁਮਣ
- ਬਾਬ(ਬਬ) 48.11 (n) pertaining  
to household affairs,  
family
- ਬਾਬਹ 117.15 (adj. qun)  
twelve
- ਬਾਬਹਮਾਰਾ 203.20 (n) a  
poem of Guru Nanak  
relating to twelve  
months of a year,—  
said to be his Swan Song
- ਬਾਬਹੇ (ਬਬਸੀ) 99.1 (adj) after  
twelve years
- ਬਾਬਾ 117.12 (adj. qun)  
see ਬਾਬਹ
- ਬਾਬਾ 25.16 (adj. qun)  
twelve
- ਬਾਬਿ 65.2 (n) entrance,  
(at the) door
- ਬਾਬ (ਬਬ) 29.5 (n) household,  
family
- ਬਾਬਕ 24.14 (n) (sing.)  
a child, boy
- ਬਾਬਕਾ 17.14 (n) (pl)  
children, boys
- ਬਾਬਕੇ 176.5 (n. voc) oh  
child, oh boy
- ਬਾਬਕਿ 139.11 (v) (began  
to) kindle (fire)
- ਬਾਬੁ 139.11 (v) (please)  
make fire
- ਬਾਬਨ 83.18 (adj. qun)  
fifty-two (the writer  
wrongly used 'ਬਾਬਨ';  
ninety-two in one &  
the same Sakhi)
- ਬਾਬਨਿ 83.11 (adj. qun) fifty-  
two (the writer  
wrongly used 'ਬਾਬਨ'  
two in one & the same  
Sakhi)
- ਬਿਬਕੁਨ 167.2 (adj) confounded,  
distressed, troubled,  
harassed, restless

- ਬਿਖਾਨੁ** 107.15 (n) narrative  
 discourse, explanation,  
 meaning of  
 123.7  
**ਬਿਸਮਾਦੁ** / (n) a state of  
**ਬਿਸਮਾਦਿ** 154.3  
 amazement, in  
**ਬਿਸਮਾਦੁ** 95.5  
 amazement, astonish-  
 ment
- ਬਿਸੀਕਰ** 94.15 (n) name of  
 a place, region
- ਬਿਖ** 83.24 (n) poison
- ਬਿਖੁ** 83.15 (n) poison
- ਬਿਖੰ = ਬਿਖੰ** 83.23 (p.p.)  
 at, to
- ਬਿਦਾ (ਕੋਟਾ) = ਬਿਦਾ** 37.23 (v)  
 see off, send away, bade  
 farewell
- ਬਿਦਾਤਾ** 104.14 (n) creator of  
 fortunes, God,  
 supreme
- (ਕਿਠੁ)ਬਿਸਿ** 160.13 (adv.  
 manner) means, method,  
 style, (by which) means
- ਬਿਨਾ** 33.3 (p.p.) without,  
 in the absence of
- ਬਿਨਾ** 22.7 (p.p.) without,  
 in the absence of
- ਬਿਨਾਸ (ਕਰਿ)** 72.15 (v) to  
 destroy, cause  
 destruction
- ਬਿਨਾਸੁ (ਕੋਟਿ)** 72.17 (v)  
 (may be) destroyed
- ਬਿਨੁ** 131.7 (p.p.) see **ਬਿਨਾ**
- ਬਿਰਖ** 82.19 (n) (pl.)  
 tree(s)
- ਬਿਰਖੀ** 28.3 (n) (near the)  
 trees
- ਬਿਰਮ** 106.7 (n) see **ਬੁਰਮ**
- ਬਿਰਮਦਾਸ** 170.7 (n) see **ਬੁਰਮਦਾਸ**
- ਬਿਰੁ** 106.1 (n) see **ਬੁਰਮ**
- ਬਿਰਾਰੁ** 107.19 (n) see  
**ਬੁਰਮ**
- ਬਿਰਮਦੁ** 117.8 (n) see **ਬੁਰਮਦ**
- ਬਿਰਮਦ = ਬਿਰਮਦ** 154.8  
 (n) a country
- ਬੀ** 82.1 (part.) (emphatic)  
 also, too, even, as  
 well
- ਬੀਉ = ਬੀਜ** 30.4 (n)  
 seed
- ਬੀਜ** 156.15 (adj. qun)  
 twenty

- सोचवणि 98.15 (v) think,  
 consider  
 सोचवटा (लठे) 118.9 (v)  
 (may not be) considered  
 सोज्ज 92.6 (v) sow(s),  
 plant(s)  
 सोज्जि 70.5 (v) sown,  
 planted  
 सोजे 32.2 (v) (f. sing.)  
 planted  
 (adj) sowed  
 सोर 17.9 (n) a supposed  
 class of invisible beings,  
 fifty-two in number  
 सुकि 95.13 (v) (to) roar  
 as a lion  
 सुजे = सुजे 54.18 (v)  
 speak out, say, utter  
 सुपि 135.18 (n) wisdom,  
 sense, understanding  
 सुष 98.1 (adj) bad, ill,  
 evil, unfavourable  
 सुषिज्ज 23.21 (n) (f.pl.)  
 evils, bad deeds  
 सुषे 174.16 (adv) badly  
 सुठरति = सुठरट 135.9 (v)  
 to call, to summon  
 सुठरिटे (ले काटे) 145.19 (v)  
 called, brought  
 सुठरिदि 74.7 (v) (sing.)  
 called  
 सुठरिदिजा 43.14 (v) (sing.)  
 call(s)  
 सुठरिजे 147.25 (v) (f.pl)  
 called, sent for  
 सुठरिटे 144.13 (v) (pl)  
 called  
 सुठर (रुदि) 26.17 (n) name  
 of a Kardar (an  
 officer) of Sai Bhoi  
 Ki Talwandi  
 सुटे 67.13 (n) (pl.)  
 plants, stalks  
 (रु मर) सुटे 143.22 (adj)  
 drowned, (to be absorbed  
 in worldly affairs and  
 thus ruined the divine  
 cause of life), an  
 abuse, one who brings  
 ruin upon his family

ਬੇਬੰਦ	22.19 (adj. qun) endless, countless	ਬੈਠਦੁ	61.23 (v) (be) seated
ਬੇਬੰਦੁ	108.8 (n) see ਬਿਬੰਦ	ਬੈਠਣ	94.16 (v) (to make) sit, allow to sit
ਬੇਬੰਦਾਨ	199.2 (adj) faithless, dishonest	ਬੈਠਣਾ	68.5 (v) (may) sit (there), (may) rest
ਬੇਬੁ = ਤੇਖ	118.7 (n) garb, of a particular sect	ਬੈਠਣਿ	163.19 (v) by sitting
ਬੇਟਾ	29.4 (n) (v0c) (sing) oh son	ਬੈਠਣੈ	64.19, 85.14 (v) act of sitting, by sitting
ਬੇਟੈ	166.13 (n) (f. sing.) oh daughter, in this text, it is daughter-in-law	ਬੈਠਤੇ	147.20 (v) while sitting
ਬੇਟੇ	28.2 (n) (pl) sons	ਬੈਠਾ	34.5 (v) (what are you) sitting (for)
ਬੇਦ	189.12 (n) ancient religious books four in number, vedas	ਬੈਠਿ (ਬਹਿਯ)	25.5 (v) relaxed by sitting, continued sitting
ਬੈਠਤੀ	37.15 (n) request, imploring	ਬੈਠਿਯਾ	29.4 (v) by sitting with
ਬੈਠਣੈ	140.21 (n) worshipper of ਬੈਠਣੈ Vishnu, a moral temperate, a vegetarian person	ਬੈਠਿਨਾਇਯਾ	74.8 (v) (.. sing) made to sit
ਬੈਠਣੈ	72.7 (n) generally used for paradise, heaven	ਬੈਠੀ	29.11 (v) (f. sing.) (why are you) sitting
		(ਉਠਿ) ਬੈਠੁ	80.8 (v) get up, take the position of sitting

ਬੈਠੇ	54.1 (v) (pl) (they were) sitting	ਬੈਠਾ	210.1 (v) (please) utter, recite, speak
ਬੈਠ = ਬੈਠ	107.8 (n) line of a poem, a couplet	ਬੈਠਣ	53.12 (v) (began to) speak
ਬੈਠੁ	106.12 (n) line of a poem, a couplet	ਬੈਠਣਾ	189.9 (n) utterance
ਬੈਠਾ	178.14 (n) stage of abandoning worldly affairs, thoughts, renunciation	ਬੈਠਾ (ਹੈ)	48.8 (v) (sing.) speak(s)
ਬੈਠਾਈ	178.13 (n) an ascetic who has cut himself off all the worldly attachments	ਬੈਠਿਓ (ਨਾਹੈ)	163.22 (v) (didn't) speak
ਬੈਠਾਵੁ	37.10 (n) dissociation, aloofness, renunciation	ਬੈਠਾਵ	86.17, 189.11 (v) (sing) spoke
ਬੈਠਿਯਾ	157.4 (n) a kind of ship, boat	ਬੈਠੀ	166.15 (v) (f. sing.) spoke
ਬੈਠਿਯੁ	196.7 (n) a kind of ship, boat	ਬੈਠੁ	135.2 (v) (imp.) (please) speak
ਬੈਠਾ	190.13 (n) an intoxi- cant like Indian hemp	ਬੈਠੇ	43.6 (v) (sing.) whenever he speaks
		ਬੈਠੇ	128.1 (v) (imp.) (you all) speak
		ਬੈਠ = ਬੈਠੀ	124.6 (n) prisoners
		ਬੈਠ (ਨਹਿਯਾ)	92.10 (v) closed
		ਬੈਠੀ	157.1 (n) (f) service, worship, devotion

- ਬੰਦਾ 89.23 (n) man,  
servant of God
- ਬੰਦਿ 121.18 (n) prison,  
custody; also  
prisoners
- ਬੰਦਿ 124.4 (n) jailed  
men, captives,  
prisoners
- ਬੰਦਿਓ 198.21 (n) (voc) (pl)  
oh ye men, an address
- ਬੰਦੇ 186.1 (n) (voc) (sing.)  
oh man
- (ਕੁਝ) ਬੰਦ = ਬੰਧ 143.26  
(v) (keep it) pawned
- ਬੰਧਾ 37.23 (n) (pl)  
(ਭਾ ਬੰਧਾ ਬੰਧਾ ) kinsman,  
members of family
- (ਕਾਥ) ਬੰਧੀ 44.21 (v)  
(f) got ready
- ਬੰਧੋਕ 136.21 (v) (f) tied,  
fastened
- (ਕਾਥ) ਬੰਧੁ 44.20 (v) got  
ready as 44.21
- ਬੰਧੁ (ਭਾਬੰ ਬੰਧੁ ਪਰਧਾਬੁ 202.13  
(n) kinsman, brothers,  
members of family,  
kith & kin
- ਬੰਨ 141.8 (v) to tie, to  
bind, arrest
- (ਬੰਠ) ਬੰਨਿ 48.13 (v)  
folding (hands)
- ਬੰਨਿਕਾ 146.23 (v) founded, laid  
(foundation of)
- ਬੰਨਿਕਾ 147.1 (v) founded,  
laid (foundation of)
- ਬੰਨਿਕੇ 50.10 (v) having tied
- ਬੰਨਿ 50.12 (v) (f. sing.)  
tied
- ਬੰਨੇ = ਬੰਨੇ = ਵਨ 75.10 (adv.  
dir.) towards, to that  
side, thither
- ਬੰਨੇ 26.9 (n) boundary, side,  
edge
- (ਟਿਕਾ) ਬੰਨਿ 182.2 (n)  
a cipher-like mark on  
the forehead
- (ਟਿਕਾ) ਬੰਨਿਕਾ 149.4 (n)  
a cipher-like mark  
on the forehead
- ਬੰਰ 127.10 (n) drop, a  
little, bubble (small)

ੜ

ੜਉ (ਕੋਤਾ) 139.13 (v)	ੜਰਤ 24.12 (n) worshipper, devotee
feared, apprehended	
(ਪ੍ਰੀਤ) ਭਇਆ 72.7 (v. aux.) became, had (attained)	ੜਰਤਾ 72.19 (n) (pl) worshippers
(ਨਿਸ) ਭਏ 144.8 (v. aux) (f) was (satisfied)	ੜਰਤਿ 60.10 (n) devotee
(ਨਿਬਲ) ਭਏ 71.5 (v) (f) (pl) became (helpless)	ੜਰਤਿ 95.10 (n) devotion
ਭਸਮ 134.17, 134.19 (v.& n.) ashes, (a handful of) ashes, (reduced to) ashes	ੜਰਤੁ 17.3 (n) worshipper, messenger
ਭਸਮ 199.18 (n) name of a person, who was a disciple of Guru Nanak	ਭਜਿ (ਭਇਆ) 136.10 (v) ran (away)
ਭਖ 154.8 (n) name of a country	ਭੁੱਠੇ 17.12 (n) a caste of Rajputs
ਭਖਾ (ਖਾ) 154.9 (v) (used to) consume	ਭਰ (ਏਹ) 26.22 (v) pay compensation
ਭਖੇ 197.14 (v) (would) consume, eat	ਭਥ (ਹਥ) 121.19 (n) the length of a hand
	ਭੁਸਟ 145.15 (adj) unclean, unholy, impure
	ਭਰਿ 54.1 (v) to fill
	ਭਰਤੇ 166.13 (n) husband
	ਭਰਬਰੀ 176.2 (n) a famous king turned a Yogi said to have become the disciple of Gorakh Nath

(ਹੁੰ ) ਡਿੰ	121.16 (n) the length of a hand	ਡਵਾਲੁ	161.20 (n) an awful sea or river; metaphorically, dreadful world
ਡਰਿ (ਕਰਿ)	40.5 (v) (having) filled	ਡਰਕ	52.7 (n) splendour, pomp, brightness
ਡਰਿਕਾ (ਕੋਟਕਾ)	69.13 (v) filled, packed	ਡਰੁ	135.6 (n) affection, devotion, love
ਡਰਮਾ	49.11 (v) (f) (are) full of	ਡਰਿ	180.12 (adv. manner) slowly, leisurely
ਡਰੇ	84.13 (v) (lying) filled, full upto the brim	ਡਰੁ	142.17 (n) (voc) brother, dear; commonly used for informal addresses
ਡਰੇ	195.20 (v) spoiled (with mud)	ਡਰੁ	37.23 (n) (pl) brothers, kith & kin
ਡਰੁ	67.2 (adv. t.) tomorrow	ਡਰੁ	142.16 (n) name of a disciple of Guru Nanak
ਡਰੁ	143.3 (adv. t.) tomorrow	ਡਰੁ	142.17 (n) (voc) Oh Bhagirath
ਡਰੁ	85.12 (adj) good, better, strange	ਡਰੁ	195.7 (n) utensils, pans, pots, vessels
ਡਰੁ	194.20 (n) a sub- caste of Khatrias	ਡਰੁ	38.2 (n) desire, wish, will (particularly of God): (v) (as) desired
ਡਰੁ	103.12 (adj) (f) excellent, quite good		
ਡਰੁ	147.25 (adj) (f.pl.) excellent, quite good		
ਡਰੁ	29.6 (adj) (f. pl.) unbecoming, undesirable		



ਤਦਾ	124.12 (v) (as you) desired, wished	ਤਿਵਾਏ (ਤਾਏ)	32.5 (n) brother(s), brothers
ਤਦੇ (ਮੇਏ)	37.16 (n) consideration, view, idea, (to my) mind, (in my) opinion	ਤੈ	23.23 (emph.) (parti.) also, likewise, even
ਤਦਾ = ਤਨਾ	44.11 (adj) noble, pious, good godly	ਤੀਤਰਿ	164.3 (p.p.) inside
ਤਦਸੀ	30.9 (v) (if you) so like, as desired (by you)	ਤੁਖ	65.6 (n) hunger, appetite
(ਲਾਦੇ) ਤਦਦਾ	29.16 (v) (if you don't) like, (in case you do not) feel inclined	ਤੁਖਿ	49.16 (n) hunger, appetite
ਤਦੈ	163.11 (v) (if it) pleases (you)	ਤੁਖਾ	138.7 (adj) hungry
ਤਦੇ	82.23 (conj) although, whether	ਤੁਖਾ	138.9 see ਤੁਖਾ
ਤਿਸਤ = ਬਿਸਤ	199.4 (n) (pers.) paradise, heaven	ਤੁਠੇ	152.6 (adj) roasted, parched, baked in ash
ਤਿਸਤੁ	199.8 (n) (pers.) paradise, heaven	ਤੁਠਦਾ (ਤੁਠ)	141.17 (v) (you) forget, commit a mistake, you are mistaken
ਤਿਖਿਖਾ	24.10 (n) alms, begging	ਤੁਠਦੈ (ਵਿਚ ਨਾਹੀ)	104.14 (n) error, (v) (doesn't) err
		ਤੁਖ	142.3 (n) dress, disguise, attire
		ਤੁਖੁ	170.10 (n) dress, disguise, attire
		ਤੇਜਦਿਖਾ	50.8 (v) by sending
		ਤੇਜਿ	27.10 (v) sent
		(ਬਖਿ) ਤੇਜਿਦਿਖੁ	152.4 (v) sent (a message)

डोसिवा	50.8 (v) sent	डोलनवा	36.9 (adj)
डोसोवा	163.20 (v) (f. & pl.) sent		destroyer, perisher
डोसे	27.10 (v) (m) (pl) sent	डोडावे	64.19 (n) cooking place of Yogis, store, kitchen
डोटि	150.9 (n) offering, gift	डोनि	169.11 (v) (to) break
डेर	112.3 (n) difference	डोठे	69.16 (v) (f) broken, put off
डोमठ	142.19 (adj) fearful,	डोठोवा	169.8 (v) he (broke) it
डोमठु	82.20 <sup>(adj)</sup> alarmed, being afraid of, timorous	डोठवा	84.5 (adj) wetted, soaked, drenched
डोट (डोट)	17.12 (n) a Rajput chief who founded the village of Talwandi Rai	डोठे	141.1 (n) landlords
	Dhoye		H
डेरु	188.8 (n) conclusion, end (of recitation)	भसकरीवा	196.11 (n) jests,
डोलीवे	37.13 (adj) oh simple one, guileless	भसकरीवा	85.3 <sup>(pl.)</sup> ridicules
डोव	190.13 (n) a plant or its leaves that cause intoxication, Indian hemp	भसोड = भसनिच	51.19 (Arb.) (n) a mosque, a Mohamedan place of worship
डोवली	182.6 (n) a plant or its leaves that cause intoxication, Indian hemp, a leather bag in which hemp is kept	भु	22.10 (n) ink, blackness, lamp black

ਮਹੰਤ	61.23 (n) a headman among Hindu faquirs, care-taker	ਮਹਾਪੁਰਖ	98.6 (adj) the
ਮਹਾ	47.9 (n) a chief or lord (of town etc.)	ਮਹਾਪੁਰਖ*	117.2 greatman (pl)
ਮਹਲ	168.1 (n) a palace, a house of the better sort	ਮਹਾਪੁਰਖ	28.15 (sing.)
ਮਹਲ*	42.1 (n) a term used in the Granth Sahib to denote the particular Guru as ਮਹਲ* 1 = Guru Nanak, ਮਹਲ* 2 = Guru Angad & so on	ਮਹਾਮੋਹਨ	23.14-15 (adj) an extreme joy, gladness or mirth, great cheerfulness, rejoicings
ਮਹਲੀ	164.3 (n) (in the) palace	ਮਹਲਤ*	57.2 (n) drivers & controllers (pl.) of elephants, elephant-keepers
ਮਹਲੁ = ਮਹਲ*	21.22 (n)	ਮਹਲਤਿ	57.7 (n) (sing.) keeper or trainer of elephants
ਮਹਲੈ	194.23 (n) (in the) quarters, a sector of a town	ਮਹਿ	148.10 (p.p.) in,
ਮਹਾ (ਪਾਪੀ)	72.4 (adj) great, notorious	ਮਹਿੰ	95.2 p.p. inside
ਮਹਾਦੈਵ	176.11 (n) a	ਮਹਿੰਨ	123.8 (n) (at that) time, place
ਮਹਾਦੇਵ	176.1 name of lord shiva	ਮਹਿਲੈ	125.13 (n) (at that) time, place
		ਮਹੀ	26.7 (n. pl) buffaloes
		ਮਹੀਨਿਖ*	167.4 (n) months
		ਮਕੈ	183.15 (n) (to) Mecca - a holy town of the Mohamedans in Arabia

ਮਾਸੁਦ = ਮਕਸੂਦ	111.4		
	(g) purpose, aim		
ਮਾਸੂਮ (ਮੁਹਾਰਰੀ)	156.2		
	(n) a respectable saint		
ਮਸਤ	146.15 (v) pleased, delighted, absorbed fully	ਮਟ	69.13 (n) a big earthen pitcher
ਮਸੇਰ	163.16 (n) name of a gardner	ਮਟ	167.14 (n) maund, weight equal to forty seers
ਮਛਲੀ	150.9 (n) a fish (fem)	ਮਤ	31.17 (p.wy.) perhaps
ਮਟਿੰਦਰ	160.12 (n) name of	ਮਤਲਬ	148.2 (n) meaning, significance, purpose, object
ਮਟਿੰਦਰ	160.8 a great Yogi		
ਮਟਿੰਦਰ	161.19		
ਮਛੀ	149.11 (n) fish	ਮਤਿ	139.13 (particle) lest; not
ਮਛੂਲੀ	150.13 (n) little fish	ਮਤਿ	61.13 (n) a religious sect; advice, instruction, wisdom
ਮਲਲਸ	25.8 (n) (Arb.)	ਮਤਿ	28.14 (particle) lest, may not
ਮਲਲਸਿ	29.1 assembly, meeting! (v) discuss	ਮਤਿ	61.23 (n) good advice, better counsels
ਮਲਲ	92.14 (n) capability, power	(ਨਾਨਕ) ਮਤਿ	63.6 (n) a place visited by Guru Nanak
ਮਲਲ	168.8 (p.p.) in, inside		

ਮਥਾ	209.10 (n)	ਮਠੁਟੁ	167.5 (n) death, state of dying
	forehead	ਮਠੁਦ	156.15 (n) (pl) men
ਮੱਥਾ (ਲੱਕੜਾ)	137.2 (v)	ਮਠੁਦਾ	96.24 (v) (about to) die, pass away
	bowed, paid respects	ਮਠੁਦਾ	157.20 (n) (pl) men
ਮਥੀ	168.6 (v) (fem.)	ਮਠੁਦਲਾ	38.20; 50.7 (n) follower & companion of Guru Nanak
	determined, decided	ਮਠੁਦਾਨਿਖਾ	137.10 (n) Mardana
ਮਥੇ	149.3 (n) (on)	ਮਠੁਦਾਨਿਖਾ	127.15 (n) (voc) oh Mardana
ਮੱਥੇ	182.2 forehead	ਮਠੁਦਾਨੇ	43.17 (n) Mardana
ਮਥੈ	59.5 (n) (on the)	ਮਠੁਦਾਨੇ	50.13 (n) Mardana
ਮੱਥੇ	162.11 forehead	ਮਠੁਦੀ	127.16 (v) (people) die (like this)
ਮਥੀ	82.15 (p.p.) midst, amongst	ਮਠੁਦੁ	149.11 (n) a man
ਮਠ	46.17 (n) mind	ਮਠਿਰ (ਕੱਟਿਕਾ)	58.4; 24.22 (v) died, reduced to dust
ਮਠਸਾ	136.8 (n) desire, wish, intention	(ਕਿਟੁ) ਮਠੁ	28.15 (v) curse, abuse
ਮਠਾ	39.8 (v) persuade, reconcile ; open	ਮਠੁਰੇ	99.7 (v) (they will) die
ਮਠਿ	23.15 (n) in the mind	ਮਠੁਰੇ	130.4 (n) cream
ਮਠੀਤਾ	24.22 (v) (was) accepted, was carried	ਮਠੁਰਾ	39.21 (n) a boatman
ਮਠੁ	22.11 (n) mind		
ਮਠੁਖ	81.2 (n) man,		
ਮਠੁਖ	165.10 homo sapien		
ਮਠੁਕ	165.20		

ਮਨਾਰ	96.1 (n) a particular	ਮਨਾ	45.7 (n) name of a
ਮਨਾਰਿ	Rag relating to the 171.2 rainy season	ਮਨਾ	Rag
ਮਨਿ (ਮਨਾਰਿ)	127.12 (v)	ਮਨਾ	110.6 (n) a man of low position
	rubbed off, crushed	ਮਨਾਰ	24.14 (n) (f) mother
ਮਨੀਟੁ	61.14 (adj) filthy, dirty	ਮਨਾਰੇ	107.4 (n) on the forehead
ਮਨੀ	168.9 (n) a monument raised in memory of a deceased Hindu, a mausoleum	ਮਨੀਤ	168.2 (n) analysis
ਮਨਿਏਕਾ	22.14 (n) illusion, worldly riches	ਮਨੀ	57.15 (v) accepted, followed
ਮਨੁ	165.20 (n) flesh, meat	ਮਨੁਖ	135.18 (n) man
ਮਨਿ	17.5 (n) month	ਮਨੀ	61.23 (v) recognises; accepts (his advice)
ਮਨਿ	146.23 (p.p.) (located) in	ਮਨਾਰੁ	71.8 (v) (may) kill
ਮਨੁਟੁ	29.7 (adj) one who earns or gains nothing, an idler	ਮਨਾਰੁ	33.8 (n) path; way of life
ਮਨੇ	199.15 (v) (when he) demands, asks for	ਮਨਾਰਟ	71.7 (n) (for) killing (you), (to) kill
ਮਨੇ	195.7 (v) cleans, scrubs	ਮਨਾਰਟਾ (ਨਾਰਟਾ)	121.22 (v) (should not have) massacred ; annexed
		ਮਨਾਰਿ (ਨਾਰਿ)	57.20 (adj) destroyer
		ਮਨਾਰਿ	196.11 (v) (began to) beat
		ਮਨਾਰਟ	152.9 (v) kill
		ਮਨਾਰਿ	58.1; 71.13 (v) (may) kill

- ਮਰਿਓ 79.19 (v) killed,  
 ਮਰਿਓਣੁ 117.18 (v) <sup>brought</sup>  
 captured  
 ਮਰਿਓਣੁ 117.14 (v)  
 will be killed  
 ਮਰੀ 176.7 (v) struck  
 ਮਰੁ 117.20 (n)  
 destruction, effect  
 ਮਰੁ 43.17 (n) name of a  
 rāga  
 ਮਰੇ 71.12, 117.18 (v)  
 killed, plundered,  
 captured  
 ਮਰਨ 169.15 (n) riches,  
 money  
 ਮਰਨਾ 60.11 (n) a string  
 of beads, rosary  
 ਮਰਨੀ 61.8 (n) gardner  
 ਮਰੁ 48.9 (n) revenue  
 ਮਿਸਰ (ਜੈ) 137.16 (n) (voc)  
 a title of respect for  
 a Brahman ( O Brahman)  
 ਮਿਸਰ 118.3 (n) kindness,  
 pity  
 ਮਿਸਰਦਲੁ = ਮਿਸਰਦਲੁ 117.16 (adj)  
 ਮਿਸਰਦਲੁ 37.17 merciful, benevolent,  
 gracious  
 ਮਿਸਰਾਬ 187.1 (n) (Arb.) arch  
 of a mosque, built in  
 the direction of  
 Mecca  
 ਮਿਰਓ 199.23 (n) (Pers.)  
 see ਮਿਰਓ  
 kindness  
 ਮਿਟ 22.19 (v) (were)  
 removed  
 ਮਿਟੈ (ਠਾਠੀ) 28.3 (v)  
 (wouldn't) end  
 ਮਿਠ 131.7 (n) name of a  
 ਮਿਠਾ 130.6 Sufi saint  
 ਮਿਠਾ 130.8 (ਮਿਠਾ ਮਿਠਾ )  
 ਮਿਠਿਠਾ 134.16 (n. voc.) an  
 address, oh mitha  
 ਮਿਠਿਠਾਈ 100.9 (n) sweets  
 ਮਿਠੈ 132.3 (n) name of a  
 Muslim saint, to  
 him  
 ਮਿਠੀ 209.13 (n) date, day  
 of the month  
 ਮਿਠਿਠਾ 92.5 (adj) false,  
 untruthful, which did  
 not come true

ਮਿਸ਼ਰਕਲਾ 193.6 (n) a deer skin used as mat by saints	ਮਿਸ਼ਰ 37.5 (v) may see me
ਮਿਲਹਾ 37.7 (v) (I may) meet	ਮਿਲੇ 93.19 (v) met
ਮਿਲਹਿ 139.14 (v) may it be possible	ਮਿਲੇ ਭਾ 130.8 (v) (he) will meet
ਮਿਲਹਿਤਾ 104.17 (v) (may) meet	ਮਿਲੇ 138.9 (v) (may I) get
ਮਿਲਹਿਤੀਆ 24.11 (v) (pl.) will get, will receive	ਮਿਲਿਤਾ 130.3 (v) (whoever) meets (me)
ਮਿਲਨੇ 81.5 (v) (to) see, meet	ਮਿਲੀਓ 24.6 (v) will get (punishment), will receive
ਮਿਲਾਇ 100.11 (v) cause to meet	ਮਿਥਾ 130.10 (n) a general title of respect among the Muslims; sir, master, Mian Mitha
(ਖਟਿ)ਮਿਠਿ (ਕਾਇਆ) 96.20 (v) belley got squeezed	ਮਿਠੇ 130.2 (n) Mian Mitha
ਮਿਠਿਠ 107.4 (v) (where did you) see (him)	ਮਿਠਿ 166.25 (v) close (the eyes)
ਮਿਠਿਥਾ 107.3 (v) (have) met (me)	ਮਿਠਿਥਾ 166.26 (v) closed (their eyes)
ਮਿਠੀ 91.23 (v) acquired	ਮਿਠੇ 129.1 (n) oblique form of Mian
ਮਿਠੀਆ 122.1 (v) received, were given	ਮਿਠ 118.11 (n) = Amir (Arb.) chief, a title of res- pect applied to Muslim kings, Mir Babar



- ਮੀਰਖਾਨ 121.14 (n) name  
of a chief in  
Babar's army
- ਮੀਰ 117.17 (n) see ਮੀਰ  
name of a chief of  
Babar
- ਮੁਖਾ 138.9; 57.4 (v)  
dying (of hunger),  
dead
- ਮੁਏ 57.13 (adj) (pl)  
the dead
- ਮੁਸਕਰਾਇਆ 38.14 (v)  
smiled
- ਮੁਸਲਮਾਨ 17.19 (n) Muslim,  
the Mohamedan
- ਮੁਸਲਮਾਨਾ 46.10 (n)
- ਮੁਸਲਮਾਨੀ 141.6 (pl)  
Muslims
- ਮੁਸਲਮਾਨ 43.5 (n) see  
ਮੁਸਲਮਾਨ
- ਮੁਸਲਾ 52.4 (n) a carpet  
to pray on (used  
by the Muslims)
- ਮੁਸਲੇ 156.2 (n) (used by  
the Muslims), prayer  
carpet
- ਮੁਠ 67.18 (n) mouth
- ਮੁਹਬਤਿ 118.3 (n) love
- ਮੁਹਰ 69.11 (n) a gold coin
- ਮੁਹਰਾ 197.8 (n) (pl) gold  
coins
- ਮੁਹਰੁ 70.5 (n) see ਮੁਹਰ
- ਮੁਹਰਾਣੀ 18.4 (n) the  
alphabet with serialwise  
vowel signs for the  
beginners
- ਮੁਹਿ ('ਲਾਇਲਾ') 37.11 (n)  
to see
- ਮੁਹਿ 163.8 (n) (on his)  
tongue
- ਮੁਹੁ (ਚਿਕੋ) 80.5 (n)  
(covering the) face
- ਮੁਹੁ 199.14 (n) from the  
mouth
- ਮੁਹੁਰਾ 145.4 (adj) on who has  
attained salvation
- ਮੁਹੁਰਿ 146.7 (n) salvation
- ਮੁਹੁਰੁ 200.7 (adj) (thou shall  
attain) salvation
- ਮੁਹੁਰਮ 47.9 (n) an officer in  
Muslim rule; revenue  
officer; a collector

ਮੁਕਰਬ	69.6 (v) fixed, established	ਮੁਕਾਰਾ	156.11 (n) a tower, lighthouse
ਮੁਕਾਮ	190.22 (n) place	ਮੁਕਤੀ	47.9 (n) judge, a law officer below the Qazi
ਮੁਖ	83.25 (n) mouth	ਮੁਕਾਰਖੀ = ਮੁਕਾਰਖ	65.3 (n) (Pers.) congratulations
ਮੁਕਤ	118.11 (n) a tribe	ਮੁਕਰਾ	197.12 (n) a dead body
ਮੁਕਤਿ	118.12 of Muslims	ਮੁਕਦੇ	126.10 (n) (pl) dead bodies
ਮੁਕਤੁ	121.14 especially belonging to the Mongols; a mongol - Mirkhan Mughal (name)	ਮੁਕੀਦ	114.16 (n) a follower, disciple
ਮੁਕ(ਕਠ) 23.1 (prn) to me ( $\frac{ਮੁਕ}{2}$ )		ਮੁਕੀਦਾ	130.2 (n) (pl)
ਮੁਠਿ	68.2 (n) handful	ਮੁਕੀਦੁ	53.20 (n) a disciple
ਮੁਠੀ	134.19 (n) handful	ਮੁਕਮ = ਮੁਕਮ	93.10 (n) country, state
ਮੁਤਰਾ	44.17 (n) a dark coloured string which is worn around neck by the faqirs, head-band, a large heavy staff carried by the faqirs	ਮੁਕਸ਼ਾਠ	198.16 (n) a city in West Punjab
ਮੁਕਰਬ	106.3 (adj) respectable, trust- worthy	ਮੁਕ	25.15 (n) a name of a shopkeeper of Sialkot
		ਮੇ ਪੁਕਮਿ	54.16 a Persian term applied before the verb to form present indefinite tense, e.g. ਮੇ ਪੁਕਮਿ
		ਮੇਕਾਰਟਿ (ਕਾਰ)	75.11 (v) (began to) cry as goat

ਮੇਹਣੇ	31.20 (n) taunt, reproaches	ਮੇਹਣਾਹੁੰ	98.9 (prn) from me
ਮੇਹਣਾ	57.12 (n) kindness, mercy	ਮੈਣਿ	107.9 (prn) to me
ਮੇਹਾ	74.8 (n) a ram	ਮੇਹ	148.1 (v) entice, entangle
ਮੇਰਾ	41.14 (adj) my	ਮੇਹੁੰ	78.4 (v) entice (him)
ਮੈਰਾਹੁੰ	112.13 (prn) of me	ਮੈਰਾਹ	146.2 (v) enticed, enamoured of
ਮੇਰੀ	41.13 (adj) (fem.) my, <i>mine</i>	ਮੇਹੁ	22.14 (n) attachment, lust
ਮੇਰੀਆ	135.14 (adj) (pl. & fem.) my	ਮੇਰੀ	78.5 (n) pearl
ਮੈਰੇ (ਤਾਈ)	21.17 (prn) to me	ਮੈਰੀਆ	81.9 (n) (pl.) pearls
ਮੈਰਾ	180.7 (n) a fair	ਮੈਰੀ	31.15 (n) a steward, store-keeper
ਮੈਰਿ (ਕਰਿ)	152.2 (v) (having) collected, gathered the dry fruits	ਮੈਰਿਲ	118.5 (adj) tender- hearted
ਮੈਰੇ	117.8 (n) dry fruits	ਮੈਰਿਣਿ	123.7 (v) demanded, asked for
ਮੈ	37.19 (prn) I	ਮੈਰਿਣੁ	74.7 (v) begged for
ਮੈਂ	40.8 (prn) I	ਮੈਰਿਣਿਆ	65.10 (n) beggars
ਮੈਰਾਗਣਿ	74.11 (v) cry, bleat as a goat	ਮੈਰਿਣਾ	98.9 (v) begs leave of
ਮੈਰੇ	81.7 (prn) from me	ਮੈਰਾਇਆ	57.18 (v) sent for
		ਮੈਰਿ	200.1 (v) beg, demand
		ਮੈਰੁ	201.15
		ਮੈਰੀ	169.6 (n) cot
		ਮੈਰੀ	169.3 (n) charge of a preaching centre

ਮੰਤ੍ਰ	76.4 (n) an incantation, a charm, magic spell	ਸ	
ਮੰਤ੍ਰਕਾਰ	75.2 (n) a magician	ਯਤੀਮ	142.8 (adj) orphan, poor, helpless
ਮੰਤ੍ਰਾਂ	176.12/ (by or from) in cantations	ਜਾਬਾਂ	157.16 (n) (pl) friends, companions
ਮੰਦਰ	174.13 (n) temple	ਯਾਰੀ	130.10 (n) (voc.) O friends, companions
ਮੰਨ	147.8 (v) agreed, accepted		
ਮੰਨਦਾ	50.22 (v) believes		
ਮੰਨਣ	37.22 (v) obey, accept (my advice)	ਰ	
ਮੰਨਿਓ	116.7 (v) agreed to (his request)	ਰਸੂ	130.9 (n) juice
ਮੰਨਣਾ	137.7 (v) obeyed (orders)	ਰਸੇ	149.3 (n) (pl) ropes, strings
ਮੰਨ੍ਹ	105.13 (v) agree to, accept	ਰਸੋਈ	39.4 (n) kitchen; meals
ਮੰਨਿ (	117.21 (v) agreed	ਰਹਣ (ਲਗਾ)	112.9 (v) (began) to live
ਮੰਨਿ (	194.22 to, accepts; worshipped, followed	ਰਹਣਾ	201.7 (v) to live; (will have) to stay
ਮੰਨਿਦਾ	137.7 (v) will obey (whose over)	ਰਹਿਣ (ਦੇਹਿ)	112.12 (v) (let me) stay
ਮੂੰਹ (ਪਾਇਆ)	26.14 (v) ate	ਰਹਿਦਾ	199.15 (v) lives

ਰਹਿਣੀ (ਠਾਹੀ) 37.19 (v)	ਰਹਿਣੀ 208.4 (v) will
(do not) live	remain
ਰਹਿਣੀ 17.6 (v) <i>see ਰਹਿਣੀ</i>	ਰਹਿਣੀ 208.2 (v) will
ਰਹਿਣੀ (ਹਾ) 183.2 (v) (we)	remain
live (in this world)	(ਰਹਿਣੀ) ਰਹਿਣੀ 7.4 (v) (question
ਰਹਿਣੀ 208.3 (v) remain	does not) arise,
ਰਹਿਣੀ 57.21 (n) mercy	(no more) possibility
ਰਹਿਣੀ (ਠਾਹੀ) 143.7 (v)	ਰਹਿਣੀ 147.17 (v) (remain)
(would not) stay	engrossed
ਰਹਿਣੀ (ਠਾਹੀ) 112.4 (v)	ਰਹਿਣੀ 40.12 (v) remain
(may maintain)	ਰਹਿਣੀ ਸਿ 162.8 (n)
trust, (may be)	a form of worship used
respected	by Sikhs in the
ਰਹਿਣੀ (ਰਹਿਣੀ) 157.6 (v)	evening
escaped	ਰਹਿਣੀ 143.8 (v) staying
ਰਹਿਣੀ 142.19 (v) (if	ਰਹਿਣੀ 144.5 (v) (keep)
you) stay	staying
ਰਹਿਣੀ 158.4 (v)	ਰਹਿਣੀ (ਠਾਹੀ) 148.10 (v)
continued (moving)	(will not) remain
ਰਹਿਣੀ (ਠਾਹੀ) 146.21 (v)	(ਰਹਿਣੀ) ਰਹਿਣੀ 191.14 (v)
lives (there)	left (from there)
ਰਹਿਣੀ (ਠਾਹੀ) 93.10 (v)	ਰਹਿਣੀ 194.23 (v) lived,
lives	used to live
ਰਹਿਣੀ (ਠਾਹੀ) 143.4 (v)	ਰਹਿਣੀ 98.12 (v) (would you)
(would not) stay	stay
ਰਹਿਣੀ (ਠਾਹੀ) 144.19	ਰਹਿਣੀ 199.1 (v) will (not)
(n) (f) one 'pahar'	remain
before the night goes	

ਰਹਿਣਾ	117.14 (v) (if you) stay (here)	ਰਖੀ	101.14 (v) placed (before him)
ਰੱਖ	143.26 (v) keep (with you)	(ਕਮਰ) ਰਖੀਯੋ	106.11 (v) requested
ਰਖਾਇਆ	99.8 (v) will keep (them alive)	ਰੱਖੀਯੋਗੀ	144.21 (v) they will be kept (there)
ਰਖਦੇ	208.1 (v) (imp.) keep (these)	(ਨਾਉ) ਰਖੀਯੋ	141.24 (v) (may) name (it)
ਰਖਣਾ	139.5 (v) keep him (holding)	ਰਖੁ	136.17 (v) kept(it)
ਰਖਦੇ (ਰਾ)	30.3 (v) (we) keep, (we) have	ਰਖੇ	169.2 (v) kept (them with him)
ਰਖਾਇਓ	50.2 (v) will	ਰਜਾਇ	166.14 (n) wish, desire; opinion
ਰਖਾਇਓ	50.2 place, will offer	ਰਜਿ (ਕੈ)	97.6 (v) <sup>satiated, be</sup> satisfied (with food)
ਰਖਾ	50.5 (v) (may) offer	ਰਜਿਕਾ	101.16 (v) fed to the full, fully satiated
ਰਖਿਓ	43.1 (v) kept (nothing else) with him	ਰਤਨਾ	81.9 (n) (pl) gems, precious stones
(ਨਾਉ) ਰਖਿਕਾ	197.21 (v) named	ਰਤਾ	48.15 (v) imbued with
ਰਖਿਕੇ	201.12 (v) having offered, having placed (before him)	ਰੰਤਾ	140.13 (dyed red)
		ਰਤੀ	58.6 (n) (fem.) a little, small, not much
		ਰਦਿ	108.15 (v) (imp.) reject, refuse
		ਰਬਾਬ	65.19 (n) a kind of violin with three strings, rebeck

ਰਬਾਬੀ	59.2 (n) one who	ਰਾਇਲੋਇ	146.24 (n) name
ਰਬਾਬੁ	43.17	ਰਾਇਲੋਇ	a 17.12
	play on Rabab		of Rajput after whose
	<i>see ਰਬਾਬ</i>		name the village of Guru
ਰਹਿ	195.4 (v) accompanied		Nanak was founded
	with		
ਰਹੀ	195.16 (v) (was)	ਰਾਹ	92.10 (n) a way, a
	admitted	ਰਾਹਿ	83.7 road, a path
ਰਹਦਾ	58.15 (v) (sing.)	ਰਾਹੀ	194.23 (v) stayed
	left		(there), <i>was there</i>
ਰਹਦੇ	73.19 (v) (pl)	ਰਾਕਸੁ	154.11 (n) demon, a
	(they) left	ਰਾਕਸੁ	154.9 gaint, monster,
(ਰਖਤ) ਰਖਾ	165.7 (adj)		an ogre
	floating (throne)	(ਰਖੈ ) ਰਖਾਇਣੀ	50.1 (v)
ਰਖਿਯਾ	112.7 (v) left (the		will place before, offer
	place)	ਰਖਿਯੋ	136.3 (v) placed
ਰਖਿਦਾ	64.20 (v) see ਰਖਿਯਾ		(before him)
ਰਖੈ	169.18 (v) (would)	ਰਖੀ	72.21 (v) (f) placed
	leave		(before him)
ਰਖੈਏ	50.20 (v) left (that	ਰਖੁ	136.16 (v) keep
	place)		(it)
ਰਖੈ	53.18 (v) left	ਰਖ	18.5 (n) tune, a musical
	(that place)		mode
ਰਖਿਯਾ	115.2 (n) name	ਰਖੁ	43.17 (n) tune, a
	of a verse-form		musical mode
ਰਾਇ ਮੁਲਾਹ	26.17 (n) name	ਰਾਜ	60.4 (n) rule, reign
	of a Kardar of Rai	ਰਾਜਕੀਲੁ ( ਰਾਜਕੀਲੁ)	165.11
	Bheai di Talwandi		(n) prince

ਰਾਜਾ	83.4 (n) king	ਰਿੰਦੇ (ਜੇ)	136.8 (v) were
ਰਾਜਾ (ਕਰਮ)	82.9 (v)		cooking
	rule, govern	ਰਿੰਨਿ (ਕਰਿ)	166.23 (v)
ਰਾਜੇ	83.5 (n) kings		(having) cooked
ਰਾਜੇ	84.6 (n) the king	ਗੀਤ	135.7 (n) ceremony,
ਰਾਤ	52.1 (n) night		according to custom
ਰਾਤੀ	167.12 (n) night	ਗੁਲਦੀ	186.5 (n) Rukan Din, the
ਰਾਤੀ	145.9 (n) at night		name of a Muslim Qazi
ਰਾਮ (ਰਣ)	71.15 (n)		who met Guru Nanak
	the servants sent		at Mecca
	from heaven to call	ਗੁਲਦੀ ਨਿ	185.2 see ਗੁਲਦੀ ਨਿ
	the great persons,	ਗੁਖੀ	28.3 (n) (pl) (under
	messengers of God		the) trees
ਰਾਮ (ਰਾਮ)	170.9 (n)	ਗੁਖੁ	82.19 (n) a tree
	a mode of salutation	ਗੁਜਰਾਰ	29.5 (n) employment,
	used by the Hindus		business, means of
ਰਾਮਕਲੀ	192.4 (n) the name		livelihood
	of a Rāj/Rāgni	ਗੁਪਈਏ	197.24 (n) (pl.) rupees
ਰਾਵੀ	135.3 (n) name of a	ਗੁਪਈਏ	197.7
	river in the west	ਗੁਪਏ	50.1
	Punjab	ਗੁਪਾ	78.6 (n) silver
(ਪੈ) ਰਿਹਾ	34.4 (v) kept	ਗੁਪੁ	80.21 (n) see ਗੁਪੁ
	(indoors) stayed in	ਗੁਰਿਕ	27.8 (n) worth the name
ਰਿਹਿ	61.22 (n) gifts, treasure,	ਗੁਪੁ	143.24 (n) form,
	prosperity especially got	ਗੁਪੁ	79.16
	by a Yogi with spiritual		shape, appearance,
	powers		45.2 (interj.) oh,
			hallo



ਰੋਟਿ	174.22 (n) dust, (as the dust on foot)	ਰੋਲੀਆਂ	119.5 (v) (f. pl.) (those women) weep
ਰੋਤ	149.2 (n) sand	ਰੋਦੇ	57.4 (v) (m. pl.) were weeping, bewailing
ਰੋਇ	201.2 (v) (why do you) weep	ਰੋਮ	146.14 (n) each hair on the human body, <i>folle</i>
ਰੋਸ਼ਨ	107.11 (adj) clear, manifest, evident	ਰੋਦਹੁ (ਨਾਰੋ)	57.12 (v) (donot) weep
ਰੋਹੁ	34.12 (n) sickness, ailment, disease	(ਲਰੋ) ਰੋਹਿਟ	202.13 (v) (began to) weep
ਰੋਜ (ਕਿਅਮਤ)	190.14 (n) day of judgement, dooms day	ਰੋਹ (ਰਚ)	163.22 (n) entertainments, singing festivity, merry-making
ਰੋਜਨਾਵਾ	21.19 (n) an account of daily routine, account book	ਰੋਹਿਟ	48.15 (n) colour, hue
ਰੋਜ	132.17 (n) fast	ਰੋਹਿਯਾ	143.25 (v) dyed, coloured
	observed by the Mohemadens	ਰੋਹੀਏ	143.6 (v) while dyeing
ਰੋਜ	48.14 (n) means of livelihood	ਰੋਹੋਪਾ	166.16 (n) widowhood
ਰੋਟ	83.10 (n) bread, feed, meals		
ਰੋਟਾ	23.20 (n) bread, meals	(ਮੋਹਿ) ਰੋਟਾ	200.1 (v) asked for
ਰੋਟਾ	174.16 (v) (m. sing.) weeping	ਰੋਟੇ	50.12 (v) bringing, taking along
		ਰੋਟੇ	110.7 (v) have it
		(ਤਰੋ) ਰੋਟੇ ( )	130.5 (v) is removed

(ਖਬਰ) ਨਏ (ਨਾਰੇ) 26.2	ਨਖ	65.4 (adj. qun) lakh,
(v) (would not)		lacs
take (care)	ਨਖ	147.10 (v) (would not)
ਨਏ 25.1 (v) will take		be able to know,
ਨਸਕ = ਨਸਕ 84.9		understand
ਨਸਕ 83.5 (n) (Pers.)	ਨਖਮੰਦਾਸੁ	28.2 (n) the younger
ਨਸਕੁ 83.18 an army		son of Guru Nanak
ਨਠਿ 158.7 (n) (an	ਨਖਿਯ	147.24 (v) (could be)
began to) set		understood, discerned
ਨਹਿਣ 194.23 (n) name of	ਨਖੁ	34.7 (adj. qun) lakh
Guru Angad before	ਨਠ	68.6 (v) attached to
he assumed Gurudom	(ਖਾਖਿਯ) ਨਰਣਾ	196.15 (v)
ਨਹਿਣੈ 197.21 (n) from		to accept (advice)
Lahina	(ਰਠ) ਨਰਣੈ	23.7 (v) bear
ਨਹੁ 29.15 (v) take		(fruit)
(care)	ਨਰਾ (ਜਪਣ)	63.5 (v. aux.)
ਨਹੁਆ 65.5 (adj) afternoon		began to (remember)
ਨਯੋਰ 135.3 (n) name of a	ਨੌਰਾ (ਨਕਠ)	26.16 (v.
ਨਯੋਰ 144.12 big city,		aux.) began to
capital of		(quarrel)
West Punjab (Jek.)	ਨਗੀ	203.17 (v) began to
ਨਕੀਖਾ 59.8 (n) wooden		(recite, sing)
supports	(ਖਾਇ) ਨਗੀਖਾ	127.11 (v)
ਨਕੀ 182.5 (n) of wood		clung, came to (cling)
ਨਕੀਖਾ 138.1 (n) (pl)	ਨੌ (ਲਿਖਾਇ)	193.5 (v)
fuel-wood		began to (show)

(ਪ੍ਰਿਠਿ) ਲਵੇਰਾ	49.21	ਲਕੜਾ	139.2 (n) boy, lad
(v) would (see, meet)		ਲਕੜੀ	166.15 (n) (f) girl, lad, daughter
ਲੱਕੇ	141.14 (v) began to (bow)	ਲਕੜੇ	139.7 (n) (voc) oh boy
ਲਕੈ (ਕਹਿਣ)	48.7 (v) began to (say)	ਲਕੜੇ	139.9 (n) the boy
(ਕੁਝ) ਲਕੜੀ	97.12 (v) (f) would feel (hungry)	ਲਕੜਨ	26.16 (v) (began to) fight or quarrel
ਲਕੜ	177.2 (n) (pl) traits, qualities, virtues	ਲਕਿ ( ਨਾ ਲਕਿ )	201.17 (v) unify
ਲੱਕੜ	177.23 (n) characteristics	ਲਕਿਕਾ	67.2 (n) boy
ਲਕੜੁ	177.1 (n) characteristics	ਲਕੀ	127.12 (v) bit, stung
(ਚਿਹ੍ਰ) ਲਕਾ	28.5 (v) (an) set	(ਕਪੜੇ) ਲਾਇ	33.9 (v) put on (clothes)
ਲਕਾ(ਕੈ)	32.9 (v) <sup>hale</sup> found (I)	ਲਾਇ (ਕਰ)	125.12 (v) taking (alongwith)
(ਖਬਰ) ਲਕੀ	116.4 (v) (f) came to know	(ਚਰਲੀ) ਲਾਇਲੁ	167.5 (v) accepted (as disciple)
ਲਕੀ (ਨਾ ਲਕੀ)	39.22 (v) (did not) find	(ਲਿਕਾ) ਲਾਇਕਾ	185.17 (v) put on (robe)
ਲਕੀਲੁ	170.4 (v) wrapped	ਲਾਇਲੇ	132.6 (adj) worthy of
		ਲਾਇਲੇ	39.7 (v) (having) put on
		(ਪ੍ਰਿਠਿ) ਲਾਇਲਾ	37.12 (v) would not (see), would not (welcome)
		ਲਾਇਲ	83.17 (v) would apply, touch

- (ਲਕਿ) ਨਾਚੇੜੇ 201.17  
(v) unify,  
reunite, accept
- (ਚਿਤਰੁ) ਨਾਏ 26.2 (v)  
(would not) attach  
himself, put his  
heart in
- ਨਾਹਿ 39.11 (v) (imp.)  
put off
- ਨਾਹਿਕਾ 44.21 (v) put  
off, took off
- ਨਾਹਿਕ 146.22 (n) a big  
city, capital of  
West Punjab (Pak.)
- ਨਾਖ 136.12 (adj. qun)  
lakh
- ਨਾਖਾ 53.12 see ਨਾਖਾ
- (ਗਲੇ) ਨਾਖਿ (ਮਿਲੇ) 93.17  
(v) embraced
- (ਖਾੜਿ) ਨਾਖੀ 139.13 (v)  
(f) caught (fire)
- ਨਾਖੀਕਾ 163.21 (v) (pl)  
(f) began to (dance)
- ਨਾਖੇ 48.14 (v) (pl) began  
to (praise)
- (ਮੁਹਿ) ਨਾਖੇੜਾ 50.4 (v)  
would (meet)
- ਨਾਨਕਾ = ਨਨਿਕ 64.3 (n)  
name of a Raga, Rag  
Sahi Lalit
- ਨਾਨਾ 81.10 (n) (pl.)  
diamonds
- ਨਾਨੁ 59.6 (adj) red (colour),  
dyed red
- ਨਾਨਿ 88.1 (v) (would)  
apply, (would) touch
- ਨਿ 18.4 (v) wrote (for  
him)
- ਨਿ 158.11 (v)  
write down
- ਨਿਕ 39.8 (v) they may write
- ਨਿਕਰੁ | 22.12 (adj)  
ਨਿਕਰੁ | 22.17  
writer, penman,  
God who writes down the  
destiny of man
- ਨਿਕੁ 22.14 (v)  
(would start) writing
- ਨਿਕੁ 167.15 (v) a verbal form  
used in commencing a  
letter or a book =  
writes
- ਨਿਕੁ 142.14 (v) bring that  
written; in writing

ਲਿਆਈ 168.7 (v) get written	ਲੀਏ 116.6 (v) took (alongwith)
ਲਿਖ (ਲਿਖਾ) 127.19 (v) write down	ਲੁਹਾਰ 175.1 (n) blacksmith
ਲਿਖਾ 22.13 (v) wrote, wrote down	ਲੁਹਾਰੂ 170.5 (n) blacksmith
ਲਿਖੀ 22.13 (v) by writing	ਲੁਟਾਇ 42.19 (v) to cause to be plundered;
ਲਿਖੀ 175.1 (v) (f) wrote	distributed, freely gave in charity
ਲਿਖੀਆ 142.18 (v) (f) (pl), wrote	ਲੁਟਾਈ 53.15 (v) gave away
ਲਿਖੀਏ 22.18 (v) may write	ਲੁਟੇ 117.19 (v) robbed, plundered
ਲਿਖੇ 22.19 (v) by writing	ਲੁਟ / 92.7 (v) (to) cut, reap
ਲੀਯ 49.6 (v) shook (hands)	ਲੁਣ 167.14 (n) salt (sodium chloride)
(ਨਾਮ) ਲੀਏ 146.12 (v) by reciting	ਲੈ (ਲੈਣਾ) 53.15 (v) brought
ਲੀਯਦਾ = ਲੈਯਦਾ 130.9 (v) is removed	(ਲੈਯ) ਲੈਯ 64.2 (v) get (baptised), get (converted), accept (new form)
ਲੈਤਾ 116.6 (v) took (alongwith)	ਲੈਯਾਉ 176.5 (v) fetch
(ਮੈਂਠ) ਲੈਤੀ 147.8 (v) (f) agreed	ਲੈਯਦੁ 23.15 (v) go & bring; fetch
(ਸਿਖ) ਲੈਤੀਓ 144.11 (v) learnt	ਲੈਇ (ਲੈਣਾ) 199.20 (v) brought
(ਖਬਰਿ) ਲੈਤੀਯਾ (ਲੈਯ) 65.6 (v) didn't take (care), did not think of	

(ਪਲੈ ਬੀਨ) ਲੈਏ	97.11 (v)	ਲੈਯੁ	81.10 (n) layer
collected		(v) wash, clean with	
(ਜਪਿ) ਲੈਯੁ	139.15 (v)	ਲੈਯੋਰਾ	40.10 (v) will
remember (His Name)		remember (your name)	
ਲੈਯੁ	81.7 (v) may take,	ਲੈਯੋਰਾ (ਸਦਾਇ)	199.17 (v)
may accept		shall (send for)	
ਲੈਯੁ (ਦਸਤਪੀਜਾ)	86.15 (v)	ਲੈ (ਭਵਦੁ)	44.13 (v) bring
taking, having		him	
taken, having (shook		(ਸਿਖਿ) ਲੈਯੋਰਾ	106.12 (v)
hands)		learnt by rote	
ਲੈਯੋਰਾ (ਦਸਤਪੀਜਾ)	156.8	(ਉਨਾਇ) ਲੈਯੋਰਾ	58.9 (v)
(v) having (kissed hands)		would lift	
ਲੈਯੁ	70.7 (n) fate,	(ਸਦਾਇ) ਲੈਯੋਰਾ	37.22 (v)
destiny, decree		shall send for	
ਲੈਯੋਰਾ	23.1 (n) account,	ਲੈਯੋਰਾ	67.13 (v) may take
reckoning		ਲੈਯੋਰਾ	130.4 (v) would remove
(ਕਾਮੁ) ਲੈਯੋਰਾ	43.19	ਲੈਯੋਰਾ	130.9 (v) would
(v) remember		squeeze	
(His Name)		ਲੈਯੋਰਾ	136.16 (v) shall ask for
ਲੈਯੋਰਾ	68.9 (v) to take,	(ਮੋਰਾ)	
to eat		(ਮੋਰਾ) ਲੈਯੋਰਾ	105.10
(ਕੁਰੁ) ਲੈਯੋਰਾ	61.20 (v)	(v) accept (advice),	
accept (virtue)		agree to	
(ਪੁੰਨ) ਲੈਯੋਰਾ	144.2	ਲੈਯੋਰਾ	26.7 (v) taking, having
(v) shall buy, shall		ਲੈਯੋਰਾ	117.13 taken
purchase, shall charge price		(ਭੁਖਿ) ਲੈਯੋਰਾ	209.16 (v)
		forgive, (please)	
		pardon	

ਲੈਣੇ	141.5 (v) take (his name), remember him	ਲੈਣੀਆਂ	142.17 (v) (pl.) (f) (what ever you) need or (in need of)
ਲੈਣਾ	82.4 (v) (if you do not) take, accept this	ਲੈਣੀ	110.3 (v) (I) need, want, (I) am in need of
(ਭਉਕਾਰੇ) ਲੈਣ	94.17 (v) would clean, would purify	ਲੈਣੀ	68.17 (n) (f) a maid servant; slave girl, prostitute
ਲੈਣਾ	58.5 (n) iron	ਲੈਣੀ 43.1	(n) a small strip of cloth between the legs attached to a string about the loins; loin cloth (an underwear of a sadhu)
ਲੈਣੀ	145.15 (n) people, men	ਲੈਣੀ	175.17 (v) pass along, to cross over
ਲੈਣਾ	40.11 (n) the people, men	ਲੈਣੀ	163.2 (v) (how to) go across
ਲੈਣਾ	25.12 (n) the people	ਲੈਣੀ	163.10 (v) will cross, go across
ਲੈਣੁ	57.4 (n) people, men		<hr/>
ਲੈਣੇ	30.7 (n) (voc) O ye people	ਦਸਤ	146.4 (n) a thing
ਲੈਣੀਖਣੇ	69.1 (n) dwelling place of a prostitute or dancing girl, brothel	ਦਸਤੁ	50.16 (n) a thing, <i>articles</i>
(ਖਥਾ) ਲੈਣਗਾ	98.5 (v) like to eat	ਦਸਤੁ	50.20 (n) a thing, <i>articles</i>
ਲੈਣੀਚੀ	116.7 (v) (man too) needs, wants	ਦਸਦਾ	28.16 (v) dwells happily

वसती	96.3 (n) habitation	वसत' ( वं )	130.7 (v)
वसतिष्ठ	85.15 (v)		work(s), plays
	inhabited, made it	वसतिष्ठ	43.17 (v) play on
	prosper		(reback)
वसि (वंतं वंन)	118.4 (v)	वसतिष्ठु	80.9 (v)
	controlled, brought		played on (reback)
	under control	वसतिष्ठ	43.17 (v) played
(वंत) वरं	110.5 (v)		on
	if it cuts across (the	वसतिष्ठ	121.20 (v)
	throat)		continues playing on
वसति	139.8 (n) time	वसतिष्ठ	114.17 (v) (goes
वसतु	136.10 (n) time		on) playing on,
वसते = वसत	150.18		(continues playing
	(n) at (this) time		on)
वसतये	140.17 (v) recite,	वसतये	75.9 (v) played on
	remember (His Name)	वसतुर	81.6 (n) minister,
वसो (वं)	117.11 (v) has	वसतु	45.1 councillor,
	been inspired,		steward
	destined to be	वसतुर	118.8 (n) one who
	written		waylays, high-way
वसत	44.10 (n) a word,		robber
	speech, utterance	वसतं = वसत'	116.1 (n)
वसती	46.18 (n) (f) a		(obl) at Batala (a place)
	filly	वसतु	75.15 (n) name of a
वसतु	143.14 (n) salary,		rāga
	emoluments,		
	remuneration		



बड़ा	51.2 (adj) great, big	बढ़ते	84.15 (v) there had been
बहिष्कार	40.16 (n) exile, praise	बढ़ना	118.7 (n) classes, castes
बहिष्कार	24.10 (n) (pl) honours	बढ़ना	147.26 (n) classes, castes
बड़ी	95.8 (adj) (f) great, big	बढ़ति	81.7 (n) class, sect, creed
बड़ी	139.12 (adj) (pl) bigger ones	बढ़िया = बढ़िया	99.11 (v) entered, came
बड़ी (रात)	144.16 (adj) late (at night)	बहु	105.12 (n) (after many) years
बड़े (बैट)	139.14 (adj) growing young	बहुसाधार	32.6 (v) would enjoy, (would be) benefitted
बहुरिष्या (बै )	65.1 (n) of traders	बहु (पार्श्व)	145.9 (adv. dir.) side, direction
बहु	25.11 (adv) again	बहु	141.14 (p.p.) towards, in that direction
बहु	97.16 (adj) remaining	बहु (बै) (adv. dir.)	145.14 of that place
बहु	65.10 (n) congratulations	बहु	47.11 (p.p.) towards, in direction of
बहु	99.14 (adj. qn) greater than	बहु	207.23 (n) (both) sides
बहुरिष्या	144.13 (n) trader, merchant, businessman	बहु (पार्श्व) = २२१	74.11 (p.p.) towards, to that (direction)
बहु	145.13 (n) fast		
बहु	119.4 (v) happened		

दक्षिण	184.1 (v) entered, went in	दक्षि	17.7 (v) musical instruments
दक्षे	49.13 (v) (they) entered	दक्ष	180.9 (n) distance, journey
दक्षे	98.6 (v) (would not ) enter	दक्ष्य	144.15 (n) trade, business
(दक्षि) दक्षते	46.14 (p.p.) for, for this reason	दक्ष	152.10 (n) a kind of verse form
दक्षुन्	136.8 (n) smell, odour	दक्ष	150.15 (adv) (many) times
दक्ष	76.24 (inter.) good, brave	दक्षि (दक्षिण)	152.3 (adv) (pl) outside
दक्षि	30.10 (v) (would) plough, till	दक्षी (दक्षि)	103.1 (adv.t.) once
दक्षिण	30.4 (v) ploughed, have tilled	दक्षी	100.17 (interj.) may (दक्षि) I be a sacrifice
दक्षिण्यु	119.7 (n) God, O lord, glory to Guru	दक्षि	57.20 (adj) <sup>a</sup> suffix denoting noun of agent, or relating to possessor
दक्षी	30.3 (v) ploughed	दक्षिण	56.16 (adj) (pl) of
दक्षु	142.6 (inter.) see दक्ष	दक्षी	28.11 (adj) of, relating to
दक्ष	144.6 (n) sentence, utterance	दक्षे   दक्षे	197.23 (adj) (pl) of 197.24 possessing, who are in possession

दण्ड	30.4 (n) a fence, a hedge	दिलखी	143.15 (v) will be spoiled
दण्डी	67.11 (n) a small garden	दिलखी	127.7 (v) has spoiled, caused to be spoiled
दिया	33.10 (n) trust, faith, confidence	दिल	45.7 (p.p.) in
दिया	33.8 (v) forget, (give up)	दिल	100.8 (p.p.) from inside
दिल	69.3 (n) bad deed	दिल	112.8 (p.p.) through, via
दिल	70.6/(pl.) (n) bad deeds, evil deeds	दिल (कल)	157.18 (v) began to think
दिल	22.18 (n)	दिल	42.22 (p.p.) in
दिल	22.13 undesirable acts, evil deeds	दिल	116.1 (p.p.) through, via
दिल	22.9 (v) show me, tell (me)	दिल (कल)	157.18 (p.p.) among (themselves)
दिल	101.1 (v) show (thy face)	दिल	42.16 (p.p.) from within
दिल	85.19 (v) will be spoiled	दिल	42.23 (p.p.) within
दिल	142.19 (v) will be spoiled, will go waste	दिल	152.3 (v) make (bed) spread, may spread
दिल	143.18 (v) be spoiled	दिल	100.15 (p.p.) from, for the sake of
		दिल	49.9 (v) to take leave, to part from , to bid farewell

- ਵਿਦਿਖਾ** 141.25 (v)  
 see ਵਿਦਾ
- ਵਿਦਿਖਾ** 75.5 (n) power of  
 knowledge,  
 education
- ਵਿਦੁਖਾ** 112.15 (n) bewailing,  
 grief, mourning
- ਵਿਦਾਹੁ** 25.13 (n) marriage,  
 matrimony
- ਵੀਚਰੈ** 53.4 (v) (when he)  
 thinks
- ਵੀਦਾਹੁ** 116.2 (n) see ਵਿਦਾਹੁ
- ਵੀਦਾਹਿਯਾ** 25.16 (v)  
 (was) married
- ਵੀਦਾਹੁ** 103.11 see ਵਿਦਾਹੁ
- ਵੀ** 26.11 (interj.)  
 an address, O, ye
- ਵੀਠੀ** 100.3 (n) courtyard,  
 compound
- ਵੀਖੁ** 30.7 (v) (imp.)  
 (please) see
- ਵੀਖਦਾ** 34.12 (v) (I) see,  
 (ਹਾ)  
 look, read
- ਵੀਖਾ** 109.13 (v) (let me) see
- ਵੀਖੁ** 103.2 (v) (please) see
- ਵੀਖੈ** 50.12 (v) (Baba) sees
- ਵੇਲੈ** 17.12 (n) a sub-caste  
 of Hindus, Guru Nanak  
 belonged to this sub-  
 caste
- ਵੇਲੀਖਾ** 33.23 (n) vedis, a  
 sub-caste
- ਵੇਲੀਖਾ (ਕਾ)** 34.4 (pl) (n) of vedis
- ਵੇਲੀ(ਕਲੜੀ)** 147.9 (adv.t.) at the  
 time of, while going
- ਵੇਲਕਾਈ (ਹੁਖ)** = ਵੀ ਲੁਕੀ 155.14 (v)  
 also felt (hungry)
- ਵੇਲਾ** 17.6 (n) time, occasion
- ਵੇਲੈ** 106.2 (n) (at) that time,  
**ਵੇਲੈ** 97.14 at that very time
- ਵੇਰੈ** 46.19 (n) courtyard,  
 compound
- ਵੈ** 98.17 (inter.) an  
 address, 'Oh', 'Ye'
- ਵੈਠੈ** 148.5 (n) a worshipper  
 of Vaishnu
- ਵੈਸਾਖ** 17.5 (n) month of the  
 Indian solar year  
 corresponding to  
 Baisakh
- ਵੈਦ** 34.6 (n) a physician,  
 a doctor (practising  
 in Indian medicines)
- ਵੈਦਾ** 39.10 (v) flowing, goes
- ਵੈਦਾ** 27.7 (v) go, repair to
- ਵੈਦਵਲ** 114.14 (n) name of  
 a village in Punjab

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