

A SURVEY
OF
MARATHI DIALECTS



**GĀWDI
GOA**

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A SURVEY OF MARATHI DIALECTS

VIII

GĀWḌI

by

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1972

The State Board for Literature and Culture
Bombay

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First Edition: 1972

Price: Rs. 6.00

Publisher:

Chairman, The Maharashtra State Board
for Literature and Culture, Sachivalaya, Bombay-32.

Printer:

K. R. SAMANT, The Book Centre Pvt. Ltd. (Printing Dvn.)
103, Sixth Road, Sion (East), Bombay-22.

PREFACE

The Maharashtra State Board for Literature and Culture has been set up with the express purpose of modernising the Marathi language as a part of the Central Government's programme for modernising the regional languages. While framing and pursuing its multilateral programme for the enrichment of Marathi literature, the Board found that, like the literature in all the other regional languages in India, Marathi literature is singularly deficient in books on scientific subjects including subjects coming under the category of "Humanities". It is not, therefore, surprising that books dealing with linguistics in general and a scientific analysis of the Marathi language, in particular, including its phonetics, grammar, etymology, etc. have been almost wanting in the whole gamut of Marathi literature.

While the State Board does not expect to work miracles overnight in a field neglected by the Marathi writers for so many years past, a modest beginning has been made by the State Board by undertaking publication of standard books on many varied scientific subjects like Eugenics, Dietetics, Anatomy, Medicine, Statistics, Engineering, Physics, Chemistry, Astronomy, Zoology, Botany and others. Efforts are also being made to get standard books on linguistics translated into Marathi by eminent scholars.

The Marathi language is rich in linguistic and cultural heritage, constituted by its host of dialects. It is considered by scholars of linguistics that an analytical study of a selected number of Marathi dialects will afford broad points of reference for dialectal studies and linguistic surveys of a more comprehensive nature. Their study will also open the door for the study of local culture and folk literature. Such an analytical study is thus very important and also urgent because the local dialects which constitute

worthy heritage are fast disappearing owing to the spread of literacy in standard Marathi as well as the wide circulation of dailies, weeklies and other periodicals in standard Marathi. It has, besides, a great scientific value for linguistic studies in Maharashtra and for the wider field of Indian languages.

With the full help and co-operation of the Linguistics Department of the Deccan College Post-Graduate and Research Institute, Poona, the State Board has undertaken the scheme for a scientific survey of the Marathi dialects and, initially, it is intended to study, in fair detail, some seven or eight dialects of Marathi according to the modern methods of descriptive analysis so as to give a fairly good picture of the dialects themselves as wholes. Dr. A. M. Ghatage, a former Member of the State Board is conducting the dialectal surveys on behalf of the Board. The "Gawdi" is his eighth work in the dialectal survey series.

LAXMANSHASTRI JOSHI,
Chairman,
Maharashtra State Board for
Literature and Culture.

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INTRODUCTION

Gāwdi, the dialect described in this book, is one of the forms of Koṅkaṇi spoken by a tribe in the centrally administered area of Goa. The tribe is called Gāwdā. They appear to belong to the aboriginals of the area, who have picked up an Indo-Aryan language of their neighbours.

Gauḍas, are both Hindus and Christians. The Christian Gauḍas are of two types. One group worships tiger as its totemic deity and does not eat its flesh. They, however, eat the white rats from the field, which are especially needed for their ritual. The other group hunts and partakes of the flesh of a tiger. The first group is found mainly in and around the town of Maḍgaon, while the other group is found mostly in and around the city of Mapca.

Gauḍas mainly eat rice and fish. The flesh of tiger or rats is essential for ritual feasts and festivals. They are fond of hunting. They like the flesh of wild boar and wild buffalo. The utensils they use for cooking are made of wood or clay. The males use a loin cloth called Kāṣṭi worn round their waist and reaching the knees. The upper part of their body is uncovered. The women also wear a single piece of cloth and use it in such a way as to cover the whole of their body. They use the ornaments of brass or of gold, if they are rich.

Gauḍas are mostly illiterate and engage in manual labour. They work in the fields. They are skillful in making utensils and toys from the palm-wood and fans from the palm-leaves. Their houses are neatly thatched huts covered with mud.

Marriage among the Christian Gauḍas is settled by the parents. They give dowry which is given mostly to the bride. Marriages are performed in Churches in the usual Christian manner. In spite of being Christians, they continue to be totemistic in their faith. Their spirits are either benevolent called 'dēwsar' or malevolent when called 'but'. Gauḍas perform animal sacrifices to propitiate the evil spirits. They carve their vows on the trunk of the cocoanut trees and consider it essential to fulfil

them either in this or the next life. They celebrate popular festivals and perform dances and dramatic shows. These are called 'tīyatr'. The Gauḍas are faithful and reliable but at the same time very violent by nature.

The informant, whose speech is described here, belongs to the rat-eating Christian Gauḍas. He lives in a village/fatodḍē/ near Madgaon. He works as an electrician and has contact with city life. He is monolingual and is forced to use the Roman script if he attempts to write his language. He shows no skill in telling stories and legends.

The Christian Gāwḍi is a merely spoken form of speech and no attempt is made by its speakers to use it for writing. It shows borrowals from Portuguese, Sanskrit, Marathi and Kannaḍa. Lacking any standardization, the dialect shows a fair amount of free variation in phonology and grammar. The chief features of this dialect are summarised below:

The dialect shows no aspirated sounds. The sounds kh and ph of the other Koṅkaṇi dialects are represented here by f. All other aspirated stops are de-aspirated.

| | | |
|----------|-----------|----------|
| fodfodit | khəḍbədīt | rough |
| fandə | khandə | shoulder |
| fəl | khel | game |
| ful | phul | flower |
| gər | ghər | house |
| balə | bhalə | spear |
| mətə | məṭhə | big, fat |

Before the front vowels, Gāwḍi shows ʃ in place of g of the Koṅkaṇi.

| | | |
|-------|-------|------------|
| ʃilop | gilop | to swallow |
| ʃelə | gelə | went |
| ʃid | gid | vulture |

The Christian dialect of the Gauḍas shows ɔ or o where the non-Christian dialect shows ə, which is rare in this dialect.

| | | |
|-------|-------|-------|
| kor | kər | do |
| bos | bəs | sit |
| dūwor | dūwər | smoke |

At the end of words, this dialect shows a palatalisation of

consonants which is phonemic and is transcribed here with y.

| | | | |
|-----|-------------|------|-------|
| mun | having said | muny | say |
| at | hand | raty | night |
| ut | get up | muty | fist |

There are no retroflex consonants in the initial position. /l/ freely varies with /n/ in the initial position.

| | | |
|--------|------|--------|
| lok ~ | nok | people |
| lan ~ | nan | small |
| layn ~ | nayn | line |

In the field of grammar, we note, the use of dative in an oblique form (makasan = from me), a form of future using š (oyšī, will go, košši will do), continuous forms of present, past and past-perfect with the use of the auxiliary as-, ah- to be, (aspahā 'is going', aspahlō 'was going', aspahlōlō 'had been going'), the gerund with the suffix aga possibly of Dravidian origin (konnaga 'having done', enaka 'having come'), the formation of an adverb with the suffix tri (bostri 'having sat', kotri 'having done') and such syntactic features as the loss of dative -k, the full form and not the oblique in an adjectival position, and constant use of words like kallō, mun, muntakot etc.

The material for this dialect was collected by me and Dr. (Miss) P. P. Karapurkar both for this monograph in the Dialect Survey series and for her Ph.D. thesis in linguistics under my guidance. While presenting the material for this survey I had to add the list of about 500 sentences and exclude syntax which her thesis deals in details. She has also collected a larger number of texts of some ethnological interest and her analysis goes into greater details, while my presentation relies on giving the paradigms in place of detailed morphemic analysis. In some minor points there are some differences in the way of analysis but mostly in the form of presentation. To indicate that the present monograph is based on her thesis, I have associated her name with my own on the title page which will indicate, I hope, adequately my obligations to her. As usual Shri S. B. Kulkarni helped me with the preparation of the manuscript for the press, to whom thanks are due.

CHAPTER I

PHONOLOGY

[1] *Vowels:*

The vowel system of the Gāwḍi dialect can be represented as follows:

| | | |
|---|---|---|
| i | | u |
| e | ɔ | o |
| ɛ | a | ɔ |

This system shows a three-fold contrast in the height of the tongue—high, mid and low, and a three-fold contrast in the position of the tongue—front, central and back. Lip-rounding is not phonemic as all the front and central vowels are unrounded and all the back vowels are rounded. There is an obvious gap in the general pattern as there is no high central vowel.

Phonetically speaking all low vowels are not of the same height. The central vowel /a/ is lower than the other two vowels /ɛ/ and /ɔ/ which are higher low. Further the low vowel /a/ is slightly fronted while the mid vowel /ɔ/ is a little retracted in position.

Except /e/ and /o/, all vowels occur in all positions. These do not occur finally. The central vowel /a/ is the most frequent, while the other central vowel /ɔ/ is very rare. In the initial position the frequency of both /ɔ/ and /e/ is very low.

Length in the vowels is not phonemic. In monosyllabic words there is free variation between long vowels and short vowels. In polysyllabic words, the vowel in the second syllable is always long, while in all the other syllables, it is short.

The mid and low vowels /e/, /o/, /ɛ/ and /ɔ/ develop a corresponding glide /y/ or /w/ in the initial position. As a result of this, these vowels are slightly lowered.

The description of the vowel phonemes, their distribution and allophones is given below with relevant examples:

/i/ a high, front, unrounded vowel. It occurs in all positions. It shows two allophones.

The long allophone [i:] occurs in monosyllabic words where it varies freely with its short allophone and in the second syllable of polysyllabic words.

The short allophone [i] occurs in all other positions.

| | | |
|----------|-----------|--------------|
| /it/ | brick | [i:t~it] |
| /jib/ | tongue | [dʒi:b~dʒib] |
| /pi/ | drink | [pi:~pi] |
| /sobit/ | beautiful | [sobi:t] |
| /rupiya/ | rupee | [rupi:ya] |
| /tokli/ | head | [tokli:] |
| /itu/ | good | [itu:] |
| /osonti/ | woman | [woso:nti] |

/e/ a mid, front, unrounded vowel. It occurs in the initial and medial positions. Its allophones are based on the two features, its length and its height. Initially it develops a y-glide optionally and as a result of it, it is lowered, giving rise to the allophone [ye̞]. It has a long allophone [e:] which occurs optionally in monosyllabic words and in the second syllable of polysyllabic words. Its short allophone [e] occurs elsewhere.

| | | |
|-----------|-----------------|---------------------|
| /ek/ | one | [ye̞:k~e:k~ye̞k~ek] |
| /ekki:s/ | twenty-one | [ye̞kki:s~ekki:s] |
| /der/ | brother-in-law | [de:r~der] |
| /kanet/ | knife | [kane:t] |
| /cutekor/ | green | [tsute:kor] |
| /beʃin/ | soon | [bedʒi:n] |
| /ramaʃer/ | at Rama's place | [rama:dʒer] |

/ɛ/ a higher-low, front, unrounded vowel. It occurs in all positions. Its allophones depend upon its length and height. Initially it develops a y-glide and at the same time it is lowered a bit, giving rise to the allophone [ye̞]. In the final position the vowel is raised to a mean mid position [E]. Its long allophone [ɛ:] occurs optionally in monosyllables and in the second syllable

of polysyllables. Its short allophone [ɛ] is found in all other places.

| | | |
|------------|----------|--------------------|
| /ɛt/ | may come | [yɛːt~ɛ:t~yɛːt~ɛt] |
| /ɛklɔ/ | alone | [yɛːklɔː~ɛklɔː] |
| /ʃɛt/ | field | [ʃɛːt~ʃɛt] |
| /rɛbɛd/ | mud | [rɛbɛːr] |
| /sanʃɛsta/ | evening | [saɳdʒɛːsta] |
| /ʃɛ/ | take | [dʒɛː~dʒɛ] |
| /kɔʃɛ/ | coals | [kɔʃɛː] |
| /dadulɛ/ | men | [daduːɛː] |
| /kɛdɔna/ | when | [kɛdɔːna] |

/a/ a low, central, unrounded vowel, slightly fronted. It occurs in all positions and has two allophones. The long allophone [aː] occurs optionally in monosyllabic words and regularly in the second syllable of polysyllabic words. The short allophone [a] occurs in other positions.

| | | |
|------------|---------|--------------|
| /at/ | hand | [aːt~at] |
| /pal/ | root | [paːl~pal] |
| /da/ | ten | [daː~da] |
| /adar/ | help | [adaːr] |
| /atɔŋgulɛ/ | round | [atɔːŋgulɛː] |
| /atā/ | now | [atāː] |
| /sanʃɛsta/ | evening | [saɳdʒɛːsta] |

/ɔ/ a mid, central, unrounded vowel which is slightly retracted. It occurs in all positions. It freely varies with the higher-low back vowel /ɔ/ in the first syllable, but contrasts with it in other syllables. It has the usual two allophones due to length, the distribution being the same as in other vowels.

| | | |
|-----------|------------|---------------------|
| /fɔt/ | false | [fɔːt~fɔt~fɔːt~fɔt] |
| /majɔr/ | cat | [madzɔːr] |
| /ʃaɳɔ/ | know | [dzaɳɔː] |
| /ʃɔnɛl/ | window | [dʒɔnɛːl] |
| /barabɔr/ | along with | [baraːbɔr] |
| /sɔwis/ | twenty-six | [sɔwiːs~sɔwiːs] |

/ɔ/ a higher-low, back, rounded vowel. It occurs in all

positions. In the initial position, it develops the w-glide and as a result of it, it is lowered a little. In the word-final position, it is raised and becomes virtually a mid-vowel [ʊ]. Its long allophone [ɔ:] occurs optionally in monosyllabic words and in the second syllable of polysyllabic words. In other places its short allophone [ɔ] is found.

| | | |
|----------|----------|---------------------|
| /ɔt/ | sunshine | [wɔ̃:t~ɔ:t~wɔ̃t~ɔt] |
| /ɔrs/ | year | [wɔ̃rɔ̃:s~ɔrɔ̃:s] |
| /ɔ/ | he | [ɔ̃~ɔ̃] |
| /gɑɔ/ | cart | [gɑ̃ɔ̃:] |
| /tɔmat/ | tomato | [tɔ̃ma:t] |
| /kuslɔɔ/ | rotten | [kuslɔ̃:lɔ̃] |
| /jɔlmɔɔ/ | born | [dzɔ̃lmɔ̃:lɔ̃] |

/o/ a mid, back, rounded vowel. It occurs in the initial and medial positions. Initially it develops optionally a w-glide and as a result of it, it is lowered a little [wõ]. In the position before a bilabial stop, it is slightly raised [õ]. Its long allophone [o:] occurs in the monosyllabic words where it freely varies with the short allophone and in the second syllable of polysyllabic words. In other places the short allophone [o] is found.

| | | |
|----------|---------|------------------------|
| /oly/ | run | [wõ:ly~o:ly~woly~oly] |
| /oʃir/ | narrow | [wõʃi:r~oʃi:r] |
| /kob/ | cabbage | [kõ:b~kõb] |
| /rop/ | clothes | [rõ:p~rõp] |
| /rawop/ | to stay | [rawõ:p] |
| /kor/ | colour | [kõ:r~kor] |
| /gobor/ | ashes | [gobõ:r] |
| /ambot/ | sour | [ambo:t] |
| /kamoli/ | blanket | [kamo:li] |
| /potli/ | basket | [potli:] |

/u/ a back, high, rounded vowel. It occurs in all positions. It has the usual two allophones, the long one [u:] optionally occurring in monosyllables and in the second syllable of polysyllable, and the short one [u] in other places.

| | | |
|------|-------|----------|
| /ub/ | steam | [u:b~ub] |
|------|-------|----------|

| | | |
|----------|----------|------------|
| /put/ | son | [pu:t~put] |
| /itu/ | good | [itu:] |
| /mʊŋɡʊs/ | mongoose | [mʊŋɡu:s] |
| /udɔ/ | water | [udɔ:] |
| /kʊddɔ/ | blind | [kʊddɔ:] |

Some of the basic contrasts among the vowel phonemes are illustrated in the following pairs:

| | | | | |
|-----|---------|----------------|---------|-----------|
| i/e | /ik/ | poison | /ek/ | one |
| | /tɪni/ | by her | /tɛni/ | by him |
| c/ɛ | /dɛr/ | brother-in-law | /dɛr/ | door |
| | /mɛj/ | count | /mɛj/ | table |
| ɛ/a | /dɛr/ | door | /dar/ | sharpness |
| | /dɛg/ | bank | /dag/ | spot |
| a/ɔ | /at/ | hand | /ɔt/ | sunshine |
| | /mad/ | coconut tree | /mɔd/ | thunder |
| ɔ/ɔ | /apɔy/ | call | /bapɔy/ | father |
| | /makɔd/ | monkeys | /majɔr/ | cat |
| o/ɔ | /ot/ | elephant | /ɔt/ | sunshine |
| | /kɔr/ | colour | /kɔr/ | colours |
| o/u | /dow/ | dew | /duw/ | daughter |
| | /fol/ | sheet of paper | /ful/ | flower |

All vowels occur with nasalization and contrast with their non-nasalized forms. Such contrasts are illustrated below:

| | | | | |
|-----|---------|--------------|---------|-----------|
| i/ī | /i/ | this | /ī/ | these |
| | /ʃiɰw/ | lion | /ʃīw/ | stich |
| c/ē | /nes/ | handkerchief | /kēs/ | hair |
| | /kanɛt/ | knife | /duwēt/ | sick |
| ɛ/ē | /ɛ/ | these | /ē/ | this |
| | /tɛ/ | they | /tē/ | it |
| a/ā | /as/ | smell | /ās/ | laugh |
| | /bay/ | sister | /bāy/ | well |
| ɔ/ǎ | /bɔDi/ | stick | /bōwɰɔ/ | whirlpool |
| ɔ/ǎ | /ɔt/ | sunshine | /ɔt/ | lips |

| | | | | |
|-----|---------|----------|---------|---------|
| | /ɛt/ | spot | /fɔ̃t/ | heel |
| o/ō | /ot/ | elephant | /ōt/ | lip |
| | /diwop/ | to give | /dūwōp/ | to wash |
| u/ū | /ut/ | get up | /ūt/ | camel |
| | /duw/ | daughter | /dūw/ | wash |

[2] *Consonants:*

The consonantal phonemes of Gāwdi can be tabulated as follows:

| | | | | | |
|---|---|---|-----|---|---|
| p | t | c | ɬ | č | k |
| b | d | j | ɖ/D | ǰ | g |
| m | n | | ɳ | | ŋ |
| | l | | ɭ | | |
| | r | | | | |
| f | s | | | š | h |
| w | | | | y | |

Phonetically speaking, the post-dental and the palatal stops are affricates, which behave like stops and hence are included among them. /n/, /l/ and /r/ are alveolars while /h/ is a glottal fricative. More than half the consonants viz. [t, d, ɬ, ɖ, č, j, g, n, ŋ, r, l, š] show a palatal release in the final position. This gives rise to contrasts between consonants with and without such palatal release. This release is phonemecized here as /y/, because no contrast is detected with a consonant followed by /y/ and a consonant followed by this palatal release. Historically it appears that this release is the residue of a following high front vowel /i/ after those consonants, which was later lost.

The consonants show the following limitations on their distribution.

No retroflex consonant occurs in the initial position.

Phonemes /ɛ/ and /h/ do not occur finally.

Phoneme /D/ is of a very limited occurrence and is confined to only the medial position. The contrast between the post-dental and palatal affricates is found only before back and central vowels.

Phonemes /ɛ/ and /h/ are in free variation with each other in most cases. But there are a few instances where /h/ does not freely vary with /ɛ/. Hence both are set up as two different phonemes.

The phoneme /ɛ/ is set up in all those cases where the free variation occurs, while phoneme /h/ is set up in those cases where there is no such free variation.

A description of the consonantal phonemes and their allophones is given below:

/p/ a bilabial, voiceless stop. It occurs in all positions. It is not found in gemination.

| | | |
|----------|----------|-----------------|
| /patol/ | thin | [pato:] |
| /kapus/ | cotton | [kapu:s] |
| /sorpol/ | necklace | [sorpo:l] |
| /fõpti/ | hut | [fõpti:~hõpti:] |
| /tup/ | ghee | [tu:p~tup] |

/t/ a dental, voiceless stop. It shows an alveolar allophone after an alveolar nasal.

| | | |
|----------|-------|-----------|
| /tõtõ/ | lame | [tõtõː] |
| /mati/ | soil | [mati:] |
| /pottẽ/ | again | [pottẽ:] |
| /at/ | hand | [a:t~at] |
| /mantat/ | like | [manta:t] |
| /kantar/ | song | [kanta:r] |

/c/ a voiceless post-dental affricate [ts]. It occurs in all positions except before front vowels.

| | | |
|------------|----------------------|----------------|
| /car/ | fibres of jack-fruit | [tsa:r~tsar] |
| /dõccõ/ | to be caught | [dõttõː] |
| /wincarop/ | to ask | [wintsa:roːp] |
| /fõrc/ | expenditure | [fõ:rts~fõrts] |

/ɖ/ a voiceless, retroflex stop. It does not occur initially.

| | | |
|-----------|-------------|-------------|
| /kāɖ/ | thorn | [kāɖː] |
| /pottalb/ | was falling | [pottã:lɔː] |
| /jaɖõ/ | elderly | [dzãɖõː] |
| /poṭli/ | basket | [poṭli:] |
| /tõmat/ | tomato | [tõma:t] |

/č/ a voiceless, palatal affricate. It occurs in all positions but is rare before back vowels.

| | | |
|----------|-------------|------------|
| /čintop/ | to think | [tʃinto:p] |
| /pončis/ | twenty-five | [pontʃi:s] |
| /mač či/ | to be dug | [mattʃi:] |
| /ač/ | read | [a:tʃ~atʃ] |

/k/ a voiceless, velar stop.

| | | |
|----------|--------------|-------------------|
| /kirāti/ | small finger | [kiā:ti] |
| /daku/ | grapes | [daku:] |
| /ekki:s/ | twenty-one | [yeˈkki:s~ekki:s] |
| /sarkē/ | straight | [sarkēː] |
| /salok/ | lotus | [salok] |

/b/ a bilabial, voiced stop. It occurs in all positions.

| | | |
|-----------|------------|------------|
| /bejin/ | soon | [bedži:n] |
| /barabər/ | along with | [bara:bər] |
| /dɔbrad/ | twice | [dɔbra:d] |
| /gorib/ | poor | [gori:b] |

/d/ a voiced, dental stop. It has an alveolar allophone after the alveolar nasal.

| | | |
|----------|-----------|-----------|
| /datuɲi/ | comb | [datu:ni] |
| /kɔdɛl/ | chair | [kɔdɛ:l] |
| /muddam/ | purposely | [mudda:m] |
| /tɔrsad/ | sword | [tɔrsa:d] |
| /dondor/ | foam | [dondo:r] |

/j/ a voiced, post-dental, affricate [dz]. It occurs in all positions except before front vowel.

| | | |
|-----------|-----------|-------------|
| /jɔglu/ | lightning | [dzɔglu:] |
| /kajullɔ/ | glow-worm | [kadzu:llɔ] |
| /jɔg jɔg/ | shining | [dzɔgdzɔ:g] |
| /kalij/ | heart | [kali:dz] |

/ɖ/ a voiced, retroflex stop. It does not occur initially. It

has two allophones. The stop allophone [d] occurs after homo-organic stop or nasal. The flap allophone [ɾ] occurs in other positions.

| | | |
|----------|---------|-----------|
| /pəddə/ | curtain | [pəddəː] |
| /dandəy/ | leech | [dandəːɐ] |
| /kɪdə/ | insect | [kɪdəː] |
| /mɔdtɛl/ | hammer | [mɔrtɛːl] |
| /asud/ | winnow | [asuːɾ] |

/D/ a voiced, retroflex stop. It stands in contrast with the other voiced retroflex stop /d/ in a few examples in the medial position only. Phonetically it is a fortis stop while the other is lenis and often a flap.

| | | |
|---------|-----------|----------|
| /uDop/ | to throw | [uɔːp] |
| /boDi/ | stick | [boɖiː] |
| /ugDas/ | memory | [ugdaːs] |
| /moDəɖ/ | washerman | [moɔːɾ] |

/j/ a voiced, palatal affricate [dʒ]. It occurs in all positions.

| | | |
|----------|--------|------------|
| /jardin/ | garden | [dʒardiːn] |
| /kujncr/ | cook | [kudʒncːr] |
| /bejin/ | soon | [bedʒiːn] |
| /aʃ/ | to-day | [aːdʒ~adʒ] |

/g/ a voiced, velar stop. It occurs in all positions.

| | | |
|----------|-----------|------------|
| /gəgə/ | waterfall | [gəgəː] |
| /səgwad/ | gift | [səgwaːd] |
| /marog/ | costly | [maroːg] |
| /mog/ | love | [moːg~mog] |

/m/ a bilabial, voiced nasal. It occurs in all positions.

| | | |
|----------|--------|-----------|
| /mɔnc/ | dumb | [mɔncː] |
| /jomɪn/ | earth | [dzomɪːn] |
| /kummar/ | potter | [kummaːr] |
| /ugmaɪn/ | boring | [ugmaːni] |

| | | |
|---------|-------------|----------|
| /mɔlɔm/ | water-melon | [mɔlɔ:m] |
|---------|-------------|----------|

/n/ an alveolar, voiced nasal. It has a palatal allophone before palatal sounds.

| | | |
|-----------|---------|----------------|
| /nibɔr/ | hard | [nibɔ:r] |
| /anɔ/ | dwarf | [anɔ̃:] |
| /tɛnnɔ/ | young | [tɛnnɔ̃:] |
| /tɛdna/ | then | [tɛdna:] |
| /samayn/ | luggage | [sama:ɛn] |
| /pinj/ | tear | [pi:ɲdʒ~piɲdʒ] |
| /tɔraɲjy/ | lemon | [tɔra:ɲdʒy] |

/ŋ/ a retroflex, voiced nasal. It does not occur initially.

| | | |
|----------|-----------|-----------|
| /goni/ | hawk | [goni:] |
| /kunɲi/ | a utensil | [kunɲi:] |
| /mangɛ̃/ | crocodile | [mangɛ̃:] |
| /aydɔŋ/ | utensil | [aɛdɔ:ŋ] |

/ŋ/ a velar, voiced nasal. It does not occur initially.

| | | |
|-----------|---------------|------------|
| /munɟlar/ | Tuesday | [munɟla:r] |
| /wiŋktɛ̃/ | bought | [wiŋktɛ̃:] |
| /dɔŋgɛ̃/ | legs | [dɔŋgɛ̃:] |
| /muriŋ/ | fresh coconut | [muri:ŋ] |

/r/ an alveolar, voiced trill. It has more taps initially.

| | | |
|-----------|-------------|------------|
| /rɔgɔt/ | blood | [rɔgɔ:t] |
| /gɔrɛ̃/ | fishing rod | [gɔrɛ̃:] |
| /kurroy/ | post-office | [kurro:ɛ] |
| /brɛstar/ | Thursday | [brɛsta:r] |
| /adar/ | help | [ada:r] |

/l/ an alveolar, voiced lateral.

| | | |
|----------|-----------|-----------|
| /lugɔd/ | cloth | [lugɔ:r] |
| /milaɟr/ | wonderful | [mila:ɟr] |
| /kulli/ | crab | [kulli:] |

| | | |
|---------|--------|----------|
| /wiskɔ/ | school | [wiskɔː] |
|---------|--------|----------|

/l/ a retroflex, voiced lateral. It does not occur initially.

| | | |
|--------|--------|------------------|
| /talɔ/ | branch | [talɔː] |
| /ɔllɔ/ | big | [wɔllɔː ~ ɔllɔː] |
| /alʃi/ | lazy | [alʃiː] |
| /sāko/ | pull | [sākoː] |

/f/ a bilabial, voiceless fricative. It does not occur in the final position. It freely varies with the glottal fricative /h/.

| | | |
|------------|--------|-------------------------|
| /fator/ | stone | [fatoːr ~ hatoːr] |
| /fonop/ | to dig | [fonoːp ~ honoːp] |
| /foɖfoɖit/ | rough | [forfoːrit ~ horhoːrit] |
| /kafɛ̃kot/ | brown | [kafɛ̃ːkor ~ kahɛ̃ːkor] |

/s/ a voiceless, dental fricative.

| | | |
|----------|----------|-------------------|
| /sɔpon/ | dream | [sɔpɔːn] |
| /kāsuɖ/ | tortoise | [kāsuːr] |
| /missaŋ/ | chilly | [missaːŋ] |
| /ɔrɔs/ | year | [wɔːrɔːs ~ ɔrɔːs] |

/ʃ/ a voiceless, palatal fricative.

| | | |
|----------|-------------|-----------|
| /ʃɛpay/ | grandfather | [ʃɛpaːc] |
| /baʃɛn/ | like | [baʃɛːn] |
| /maʃʃɛ̃/ | a little | [maʃʃɛ̃ː] |
| /burraʃ/ | rubber | [burraːʃ] |

/h/ a glottal fricative. Initially it occurs in only a few words. Medially it occurs only in a single word /ahop/ 'to be' and its various forms. It has a voiceless allophone which occurs before /l/.

| | | |
|---------|---------|----------|
| /huskɔ/ | worry | [huskɔː] |
| /hamtu/ | a fish | [hamtuː] |
| /hɔkɔ/ | bride | [hɔkɔː] |
| /hɔrɔt/ | spade | [hɔrɔːt] |
| /haʃɛ̃/ | special | [haʃɛ̃ː] |

| | | |
|--------|-----|---------|
| /aha/ | is | [aha:] |
| /ahlɔ/ | was | [ahlɔ:] |

/w/ a bilabial, voiced, fricationless continuant. It occurs initially before a vowel, finally after a vowel and medially between two vowels, a vowel and a consonant and a consonant and a vowel.

| | | |
|----------|---------|--------------|
| /wadɔ/ | village | [wadɔ:] |
| /sɔwɔ/ | sixth | [sɔwɔ:] |
| /bawlɛ̃/ | doll | [bawlɛ̃:] |
| /mɔdɔwɔ/ | short | [mɔdɔwɔ:] |
| /baw/ | brother | [ba:ɔ ~ baɔ] |

/y/ a palatal, voiced, fricationless continuant. Initially it occurs before a vowel, finally after a vowel or a consonant in the form of a palatal release, and medially between vowels or a vowel and a consonant or a consonant and a vowel.

| | | |
|---------|---------------------|------------------|
| /yɔ/ | come | [yɔ̃ : ~ yɔ̃] |
| /baya/ | a sister | [baya:] |
| /oylɔ/ | of the upper one | [oɛlɔ̃ :] |
| /kadəy/ | jail | [kadə:ɛ] |
| /čary/ | four | [tʃa:ry ~ tʃary] |

Some of the important contrasts between consonantal phonemes are illustrated below:

| | | | | |
|-----|---------|----------|---------|---------------|
| d/D | /moɔɔp/ | to break | /moDɔd/ | washerman |
| | /uɔɔp/ | to fly | /uDɔp/ | to throw |
| | /godɪ/ | mare | /boDi/ | stick |
| c/č | /car/ | fibre | /čar/ | four |
| | /nac/ | dance | /ač/ | read |
| | /pāc/ | five | /tɔč/ | he [emphatic] |
| j/ĵ | /tuɔɔ/ | your | /tuĵɛ/ | your |
| | /suj/ | swelling | /suĵ/ | dirty |
| | /waj/ | boredom | /aĵ/ | to-day |
| n/ŋ | /tan/ | thirst | /taŋ/ | stretch |
| | /ran/ | forest | /raŋ/ | widow |
| n/ŋ | /san/ | broom | /saŋ/ | say |

| | | | | |
|-----|--------|---------|--------|--------|
| l/ɭ | /fɔɭ/ | paper | /fɔɭ/ | fruit |
| | /kɛɭē/ | did | /kɛɭē/ | banana |
| ɖ/ɭ | /dɔɖɔ/ | cinder | /dɔɖɔ/ | eye |
| | /paɖ/ | enemy | /paɭ/ | root |
| s/š | /asa/ | is | /aša/ | hope |
| | /kas/ | roaring | /kaš/ | box |
| p/f | /pat/ | dam | /fat/ | back |

The contrast between the final consonant with and without a palatal release is illustrated in the following examples:

| | | | | |
|------|---------|---------|-----------|----------|
| t/ty | /at/ | hand | /raty/ | night |
| d/dy | /nid/ | sleep | /ʃidy/ | vulture |
| t/ty | /ut/ | get up | /muty/ | fist |
| d/dy | /dad/ | send | /dady/ | molar |
| k/ky | /ʃɪŋk/ | learn | /ʃɪŋky/ | win |
| g/gy | /mog/ | love | /marogy/ | way |
| n/ny | /ran/ | forest | /rany/ | look |
| | /ban/ | rainbow | /bany/ | tie |
| ʃ/ʃy | /aʃ/ | to-day | /tɔranʃy/ | lemon |
| š/šy | /kaš/ | box | /gāšy/ | rub |
| | /muš/ | buffalo | /pušy/ | wife |
| l/ly | /mal/ | garland | /maly/ | to wear |
| r/ry | /kūwor/ | prince | /kūwory/ | princess |
| | /dūwɔr/ | smoke | /dowory/ | keep |

[3] *Diphthongs and Vowel-clusters:*

This dialect shows both diphthongal combinations of vowels and also vowel clusters. The latter are distinguished from the first by the fact that this second element is longer and they form separate peaks, while the diphthongs have the second element short and they form a single peak. The diphthongs are of both the falling and rising types, the first being more numerous than the second.

These sounds are treated phonemically as follows:

A rising diphthong is considered as a sequence of a semi-vowel followed by a vowel.

A falling diphthong is considered as a sequence of a vowel followed by a semi-vowel.

A vowel-cluster consists of two vowels following in close

succession.

The rising diphthongs are few:

| | | |
|---------|---------------|-------------------------|
| /myuni/ | sister-in-law | [m ^h i:uni:] |
| /doryɔ/ | sea | [doriɔ ^h :] |

The following diphthongs are more frequent:

| | | |
|---------|-------------|-------------------------|
| /diwco/ | to be given | [diutso ^h :] |
| /šiʷ/ | lion | [ši:u] |
| /cylo/ | came | [ciɔ:] |
| /dew/ | god | [deɔ] |
| /mɛwlo/ | met | [mɛɔlo:] |
| /aydon/ | utensil | [aɛdo:n] |
| /bayl/ | wife | [baɛl~ba:ɛl] |
| /awto/ | lazy | [aɔto ^h :] |
| /mawli/ | spider | [mauli:] |
| /bapɔy/ | father | [bapɔ:ɛ] |
| /təwšɛ/ | cucumber | [təwšɛ:] |
| /oyr/ | above | [oiɾ~o:iɾ] |
| /apoy/ | call | [apog:] |
| /gow/ | husband | [go:u~gou] |
| /muy/ | ant | [mu:i~mu] |
| /šiʷ/ | stitch | [ši:u~ši:u] |
| /rɛw/ | sand | [rɛ:u~rɛu] |
| /bāy/ | will | [bā:ɛ~bāɛ] |
| /kāwlo/ | crow | [kāɔlo ^h :] |
| /kōyti/ | sickle | [kōɛti:] |
| /gōw/ | wheat | [gō:u~gōu] |
| /fūy/ | where | [fūi~fū:i] |
| /āw/ | I | [āɔ~ā:ɔ] |

The following vowel clusters are met with:

| | | | |
|------|--------|------------|---------|
| /ei/ | /dei/ | goddess | [dei:] |
| /eu/ | /deu/ | temple | [deu:i] |
| /ɛo/ | /ɛop/ | to come | [ɛo:p] |
| /ɛɛ/ | /tɛɛn/ | by her | [tɛɛ:n] |
| /ai/ | /bais/ | twenty-two | [bai:s] |

[4] *Consonant Clusters:*

Gāwḍi shows clusters of two and three consonants. Larger ones are not found. While three consonant clusters are confined to medial and final positions, the two consonant clusters are found in all positions.

Two Consonant Clusters

Initial clusters of this type are few and the second member is either /y/ or /r/.

| | | |
|------|-----------|----------------|
| /pr/ | /prɛj/ | prison |
| /tr/ | /tras/ | trouble |
| /ty/ | /tyɔ/ | they [F.] |
| /kr/ | /kristāw/ | Christian |
| /br/ | /brɛstar/ | Thursday |
| /dr/ | /drɛs/ | dress |
| /gr/ | /gran/ | ground |
| /my/ | /myuɔ/ | brother-in-law |

Final two-consonant clusters are larger in number. The second member is either /y/ or /r/ or some stop mostly after a nasal.

| | | |
|------|-----------|------------------|
| /tr/ | /tiyātr/ | farce |
| /ty/ | /tɔɔry/ | palm of the hand |
| /ty/ | /goty/ | strong |
| /kr/ | /čikr/ | cup |
| /ky/ | /ayky/ | listen |
| /dr/ | /idr/ | glass |
| /dy/ | /jidy/ | vulture |
| /dt/ | /ɛɔdt/ | brave |
| /dy/ | /poɔdy/ | fall |
| /jy/ | /tɔranjy/ | lemon |
| /gr/ | /milagr/ | wonderful |
| /mp/ | /kamp/ | farm |
| /ny/ | /rany/ | cook |
| /ny/ | /muny/ | say |
| /ɲg/ | /aɲg/ | body |
| /rc/ | /fɔrc/ | expense |
| /ry/ | /kūwory/ | princess |

| | | |
|------|--------|----------|
| /ly/ | /oly/ | turn |
| /št/ | /išt/ | friend |
| /šy/ | /pušy/ | wipe |
| /wp/ | /lawp/ | to put |
| /wt/ | /rawt/ | may stay |
| /wt/ | /fawt/ | turn |
| /yt/ | /layt/ | may put |
| /yt/ | /layt/ | light |

Medial consonants are numerous and of diverse types:

| | | |
|----------|-----------|--------------------------|
| with /p/ | | |
| /pt/ | /föpti/ | hut |
| /pk/ | /upkar/ | useful |
| /ps/ | /apsuk/ | by itself |
| /pn/ | /apṇačē/ | own |
| /pr/ | /seprad/ | separate |
| with /t/ | | |
| /tt/ | /pottē/ | again |
| /td/ | /čtdo/ | stammerer |
| /tk/ | /utkē/ | open |
| /tm/ | /tōtmō/ | dead body |
| /tr/ | /katrop/ | to cut |
| /tl/ | /katli/ | a piece of fresh coconut |
| /ty/ | /fatyo/ | garlands |
| with /t/ | | |
| /tt/ | /potta/ | falls |
| /tl/ | /paṭlō/ | basket |
| /ty/ | /föptyō/ | huts |
| with /č/ | | |
| /čp/ | /pičpiči/ | sparrow |
| /čč/ | /mačči/ | should be dug |
| /čy/ | /oyčya/ | to go |
| with /k/ | | |
| /kp/ | /nakpuḍā/ | nostrils |
| /kr/ | /ektoris/ | actor |
| /kt/ | /ektāy/ | together |
| /kk/ | /ekkis/ | twenty-one |
| /kd/ | /mukdom/ | manager |
| /kḍ/ | /bokḍi/ | goat |

| | | | |
|----------|------|------------|---------------|
| | /kɲ/ | /dakɲē/ | lid |
| | /kr/ | /sukrar/ | Friday |
| | /kl/ | /tokli/ | head |
| | /ky/ | /hakyan/ | nearby |
| with /b/ | /bb/ | /abba/ | (exclamation) |
| | /br/ | /tibrad/ | thrice |
| | /by/ | /tambyɔ/ | a pot |
| with /d/ | /dk/ | /udka/ | to water |
| | /dd/ | /muddɔm/ | purposely |
| | /dw/ | /budwar/ | Wednesday |
| | /dy/ | /muddyɔ/ | rings |
| with /d/ | /dp/ | /modpa/ | to break |
| | /dt/ | /mɔdtɛl/ | hammer |
| | /dk/ | /kudkɔ/ | piece |
| | /db/ | /adbo/ | lie |
| | /dd/ | /ɔddē/ | chest |
| | /dg/ | /gɔdgɔg/ | thunder |
| | /df/ | /fɔdfɔdit/ | rough |
| | /ds/ | /sudsudit/ | smooth |
| | /dy/ | /gadyačɛr/ | on the cart |
| | /dw/ | /mɔdwɔ/ | short |
| with /j/ | /jb/ | /bɔbɔji/ | a bird |
| | /jn/ | /kujner/ | cook |
| | /jy/ | /ɔjyan/ | in the apron |
| with /g/ | /gj/ | /jɔgjɔg/ | brightness |
| | /gD/ | /ugDas/ | memory |
| | /gd/ | /pogdi/ | turban |
| | /gm/ | /ugmani/ | boredom |
| | /gr/ | /baŋgracē/ | of gold |
| | /gl/ | /soglē/ | all |
| | /gw/ | /sagwad/ | gift |
| with /m/ | /mp/ | /kompor/ | elbow |
| | /mt/ | /šimtor/ | graveyard |
| | /mɪ/ | /čimɔ/ | tongs |

| | | | |
|----------|------|------------|------------------|
| | /mc/ | /amico/ | our |
| | /mč/ | /amčē/ | ours |
| | /mk/ | /ɔmkɔ/ | some |
| | /md/ | /tamdɔ/ | red |
| | /mǰ/ | /amǰɛlē/ | our |
| | /mm/ | /kummar/ | potter |
| | /ml/ | /kɔmlɔ/ | butterfly |
| with /n/ | /nt/ | /osonti/ | woman |
| | /nc/ | /wincar/ | ask |
| | /nč/ | /pončis/ | twenty-five |
| | /nd/ | /undir/ | mouse |
| | /nn/ | /šinnā/ | hiccup |
| | /ns/ | /sɔnsar/ | world |
| | /ny/ | /gunyaw/ | fault |
| with /ŋ/ | /np/ | /munpa/ | to say |
| | /nt/ | /gunter/ | nest |
| | /nd/ | /dandɔy/ | leach |
| | /nn/ | /kunǰi/ | a utensil |
| | /ny/ | /sunya/ | to the dog |
| with /ŋ/ | /ŋp/ | /saŋpa/ | to tell |
| | /ŋt/ | /saŋta/ | says |
| | /ŋt/ | /aŋtɔ/ | thumb |
| | /ŋk/ | /iŋktē/ | buying |
| | /ŋg/ | /šingā/ | horns |
| | /ŋd/ | /baŋdɔ/ | a fish |
| | /ŋl/ | /saŋlē/ | said |
| | /ŋl/ | /muŋlar/ | Tuesday |
| with /r/ | /rp/ | /sorpol/ | necklace |
| | /rk/ | /korkut/ | hollow of a tree |
| | /rǰ/ | /ɛrǰota/ | scratches |
| | /rǰ/ | /dorǰi/ | tailor |
| | /rs/ | /tɔrsad/ | sword |
| | /rr/ | /kurroy/ | post-office |
| | /ry/ | /miryakɔn/ | pepper seeds |
| with /l/ | /lp/ | /hulpota/ | burns |

| | | | |
|----------|------|-----------|--------------|
| | /lt/ | /alta/ | moves |
| | /lk/ | /tɛlkar/ | oil-seller |
| | /ld/ | /bɔldɔta/ | changes |
| | /ls/ | /kɔlsāw/ | pants |
| | /lm/ | /jɔlmɔɔ/ | was born |
| | /ll/ | /kulli/ | crab |
| | /ly/ | /falyā/ | tomorrow |
| with /l/ | | | |
| | /lp/ | /jɔlpɔɔ/ | to murmur |
| | /lt/ | /alti/ | white ant |
| | /lj/ | /kaljan/ | in the heart |
| | /lš/ | /alši/ | lazy |
| | /lw/ | /balwoɔi/ | jackal |
| with /š/ | | | |
| | /št/ | /bɛštɛ/ | wantonly |
| | /šš/ | /maššɛ/ | a little |
| with /h/ | | | |
| | /hl/ | /ahlɔ/ | was |
| with /w/ | | | |
| | /wp/ | /rawpa/ | to stay |
| | /wt/ | /rawɔta/ | stays |
| | /wc/ | /diwcɔ/ | of giving |
| | /wč/ | /piwčɛ/ | of drinking |
| | /wd/ | /gawdɔ/ | Gauda |
| | /wl/ | /mawli/ | eyebrow |
| | /wl/ | /awɔɔ/ | lazy |
| with /y/ | | | |
| | /yt/ | /oytri/ | after going |
| | /yl/ | /gaylɛ/ | put |
| | /yc/ | /oycɔ/ | to go |
| | /yč/ | /oyčya/ | to go |
| | /yk/ | /ayky/ | listen |

Three Consonant Clusters

Medially,

| | | |
|-------|-----------|---------------|
| /ttr/ | /kotttri/ | having done |
| /ttr/ | /potttri/ | having fallen |
| /tly/ | /fatlyan/ | at the back |
| /dly/ | /dadlyan/ | in the man |

| | | |
|----------|-------------|------------------|
| /mpd/ | /šimpḍay/ | cause to scatter |
| /mby/ | /tambyɔ/ | a pot |
| /ntp/ | /čintpa/ | to think |
| /ntr/ | /bəntrā/ | rags |
| /ndr/ | /condrim/ | moon |
| /ŋkt/ | /iŋktē/ | buying |
| /ŋgr/ | /baŋgračē/ | of gold |
| /rgy/ | /burgya/ | to the boy |
| /ltr/ | /altri/ | having moved |
| /lkr/ | /malkriyad/ | cunning |
| /str/ | /bostri/ | having sat |
| /ytr/ | /oytri/ | having gone |
| /yčy/ | /oyčya/ | to go |
| /yly/ | /eylya/ | has come |
| Finally, | | |
| /ŋky/ | /jiŋky/ | win |
| /yky/ | /ayky/ | listen |
| /ṇdy/ | /saṇdy/ | spill |

(5) *Syllabic Patterns:*

This Koñkaṇi dialect shows the following syllabic patterns. A syllable contains a syllabic peak which is normally a vowel phoneme.

1. Syllable with one phoneme:

V only a vowel can form such a syllable.

/i/ this, /ɔ/ he, /ɛ/ they

2. Syllables with two phonemes:

| | | | |
|----|-------------|-----------|-----------|
| VC | /it/ brick, | /ek/ one, | /at/ hand |
| CV | /ti/ she, | /sɔ/ six, | /na/ no |

3. Syllables with three phonemes:

| | | | |
|-----|---------------|-------------|--------------|
| VCC | /idr/ glass, | /aŋg/ body | /išt/ friend |
| CVC | /jib/ tongue, | /mɛj/ table | /put/ son |

4. Syllables with four phonemes:

| | | |
|------|----------------------|---------------|
| VCCC | /uŋky/ vomit | /ayky/ listen |
| | /iŋky/ sell | |
| CVCC | /ɛdɔt/ brake | /pinʃ/ tear |
| | /fɔnn/ salty | |
| CCVC | /prɛʃ/ prison | /drɛs/ dress |
| | /brɛs:tar/ Thursday. | |

5. Syllables with five phonemes:

| | | |
|-------|------------------|--------------|
| CVCCC | /ʃiŋky/ win | /buŋky/ bark |
| | /sandy/ scatter | |
| CCVCC | /prɔnt/ correct. | |

(6) *Morphophonemics:*

The morphophonemic changes in this dialect pertain to both the vowels and consonants. Some of them are quite regular and are operative throughout its morphology. These are described here.

The vocalic changes are the following:

(1) If a morpheme contains the vowels /ɛ/ and /ɔ/ in the final syllable, and it is followed by another morpheme containing the high vowels /i/ or /u/, these vowels are raised to /e/ and /o/:

| | |
|----------------------------|---------------|
| /nɔw/ + /i/ = /nowi/ | new (F) |
| /ʃɛl/ + /i/ = /ʃeli/ | went (F) |
| /bɔslɔl/ + /i/ = /bosloli/ | scated (F) |
| /fɛl/ + /un/ = /felun/ | having played |

(2) When a morpheme ends in /c/ due to the loss of the following suffix (mostly of the cases), it is replaced by /ɛ/ as no final /e/ occurs in the dialect:

| | |
|-------------------|-------------|
| /baylek/ — /bayɛ/ | to the wife |
| /ʃɛpek/ — /ʃɛpɛ/ | to the tail |

(3) The vowel loses its nasalization when it is immediately preceded or followed by a morpheme with a nasal consonant except /m/:

| | |
|------------------------------|--------------|
| /toklyã/ + /ni/ = /toklyani/ | by the heads |
|------------------------------|--------------|

/ʃelɪ/ + /nay/ = /ʃelinay/ did not go

The consonantal changes are as follows:

(1) The final velar nasal /ŋ/ develops a following homoorganic stop /g/ when a morpheme beginning with a vowel follows:

| | | | | | |
|-------|---|-----|---|---------|---------|
| /ʃiŋ/ | + | /ā/ | = | /ʃiŋgā/ | horns |
| /saŋ/ | + | /ū/ | = | /saŋgū/ | to tell |

(2) The retroflex consonants /ɖ/ and /ɭ/ change to /t/ before /t/ and to /n/ before /n/:

| | | | | | |
|-------|---|------|---|---------|---------------|
| /mɛɭ/ | + | /t-/ | = | /mɛtt-/ | meets |
| /pɔɖ/ | + | /t-/ | = | /pott-/ | falls |
| /fɛɭ/ | + | /n/ | = | /fɛnn-/ | does not play |
| /pɔɖ/ | + | /n/ | = | /ponn-/ | does not fall |

(3) A retroflex consonant assimilates a non-retroflex consonant (except when /t/ is followed by /l/). Final /ɖ/ and /ɭ/ first change to /t/ which then assimilates the following dental:

| | | | | | |
|-------|---|-----|---|---------|---------|
| /pil/ | + | /t/ | = | /pitt-/ | squeeze |
| /sɔɖ/ | + | /l/ | = | /soll-/ | leave |
| /cɔɖ/ | + | /l/ | = | /coll-/ | climb |
| /ut/ | + | /l/ | = | /utl-/ | get up |

(4) The trill /r/ is assimilated to the following dental, post-dental affricate and retroflex consonants:

| | | | | | |
|-------|---|------|---|---------|------------|
| /dɔr/ | + | /t-/ | = | /dott-/ | catch |
| /kɔr/ | + | /t-/ | = | /kott-/ | do |
| /mar/ | + | /l-/ | = | /mall-/ | kill |
| /kɔr/ | + | /c-/ | = | /kocc-/ | to be done |
| /kɔr/ | + | /ʃ-/ | = | /koʃʃ-/ | will do |

(5) The voiced dental /d/ is devoiced before /t/:

| | | | | | |
|-------|---|------|---|---------|--------|
| /sɔd/ | + | /t-/ | = | /sott-/ | search |
| /nid/ | + | /t-/ | = | /nitt-/ | sleep |

(6) Initial /l/ freely varies with /n/:

| | |
|-----------------|--------|
| /limp ~ nimp/ | clean |
| /lisāw ~ nisāw/ | lesson |
| /lok ~ nok/ | people |
| /layn ~ nayn/ | live |
| /lap ~ nap/ | pencil |
| /lan ~ nan/ | small |

(7) The final semi-vowel /y/ after a consonant is lost, when any other morpheme follows it:

| | | | | | |
|--------|---|------|---|---------|-------|
| /muty/ | + | /yp/ | = | /mutyp/ | fists |
| /kory/ | + | /ta/ | = | /korta/ | does |
| /oly/ | + | /ta/ | = | /otta/ | turns |

CHAPTER II

MORPHOLOGY

The words in the Gāwḍi dialect are of three types and give rise to three major morphological classes. These are, nouns, verbs and indeclinables. Nouns constitute a class of morphemes which can take an oblique morpheme which is further followed by a case-suffix or a post-position. This class is subdivided into substantives, adjectives, pronouns and numerals. The verbal morphemes are followed by the tense markers, while the indeclinables add no suffix and remain unchanged.

(1) *Substantives:*

A substantive may enter into two types of morphological constructions:

1. It may take a plural suffix.
2. It may be followed by an oblique suffix, either singular or plural, which in turn is followed by a case-suffix or a post-position.

The allomorphs of the plural and the oblique morphemes are conditioned by certain features of the stems. Hence it is necessary to classify the substantives into various groups. The basic classification into three groups called the genders—masculine, feminine and neuter—is based on the syntactic criteria of agreement and concordance, as also their replacement by appropriate pronouns. It is further necessary to subdivide them into smaller groups on the basis of the endings, either vowels or consonants.

Nouns of masculine gender end in vowels:

| | | | | |
|-----|-------|--------|---------|------------------|
| /ɔ/ | čɛɖɔ | boy | pakɔ | wing |
| /a/ | raja | king | mama | mother's brother |
| /u/ | raju | rope | daɖu | money |
| /i/ | padri | priest | wawraɖi | servant |

Consonants:

| | | | |
|-------|-----------|-------|--------|
| sorop | snake | at | hand |
| šet | goldsmith | makođ | monkey |
| kan | car | amig | friend |
| el | sun | pay | father |

Nouns of feminine gender end in vowels:

| | | | |
|----------|-------|--------|--------|
| /i/ raŋi | queen | osonti | woman |
| /u/ u | louse | su | needle |

Consonants:

| | | | |
|-----|---------|-----|--------|
| šēp | tail | buk | hunger |
| dad | news | dēg | bank |
| gōm | eyebrow | gay | cow |

Nouns of neuter gender end in vowels:

| | | | |
|-----------|------|------|--------|
| /ē/ nistē | fish | suŋē | dog |
| /ū/ čedū | girl | gađū | donkey |

Consonants:

| | | | |
|-------|--------|-------|-------|
| kup | cloud | šit | rice |
| nak | nose | mōlob | sky |
| nakut | nail | kam | work |
| ran | forest | tō | grass |
| dukor | pig | ɔɔs | year |

As regards the distinction of number, some nouns occur only in the singular like *lok* people, *udok* water, *lōkōn* iron, *awōy* mother, *tōn* grass, while a few occur only in the plural like *dukā* tears, *bōntrā* rags. The majority of the nouns, however, occur both in the singular and plural. The substitution of the interrogative pronouns also classifies the substantives into rationals and irrationals.

The Plural

Almost all nouns in Gāwdi distinguish between the singular and the plural. The singular number is unmarked and is inherent in the noun itself. Hence there is no need of setting up a singular morpheme. The word by itself implies a singular number, e.g.

/gɔr/ a house. The plural, however, is indicated by the addition of a suffix which is set up as the plural morpheme.

While the gender distinction in substantives is usually inherent in the word itself there are a few substantives, which appear to show an overt marker for the different genders. These can be best considered as derivative morphemes of gender. But these very markers also indicate the number of the substantive as well. As it is not possible to separate the morphs for gender and number even in case of the plural forms it is found convenient to set up a series of morphemes which can be called gender-number morphemes.

These morphemes consist of the final part of such words, mostly the final vowel and fall into two sets, one for the singular and the other for the plural, each having three members one for each gender. These can be tabulated as follows:

| | <i>Singular</i> | <i>Plural</i> |
|-------|-----------------|---------------|
| Masc. | ɔ | ɛ |
| Neut. | ē | ī |
| Fem. | i | yɔ |

The following examples illustrate their use:

| | | | | | | |
|-------|------|----|-------|------|-----|----------|
| Mas. | dadl | +ɔ | man | dadl | +ɛ | men |
| | burg | +ɔ | child | burg | +ɛ | children |
| Neut. | nist | +ē | fish | nist | +ī | fish |
| | lugd | +ē | cloth | lugd | +ī | clothes |
| Fem. | tokl | +i | head | tokl | +yɔ | heads |
| | dim | +i | knee | dim | +yɔ | knees |

In all other substantives the plural is obtained by adding a plural morpheme to the singular form which is identical with the basic word. This morpheme shows four distinct allomorphs

$$\{\phi \sim \text{ɔ} \sim \text{yɔ} \sim \bar{\text{a}}\}$$

The distribution of these allomorphs is based upon both the gender and the endings of the substantives. The following chart summarises it.

| <i>Gender</i> | <i>Ending</i> | <i>Allomorph</i> |
|---------------|---------------|------------------|
| Masc. | i | ϕ |
| | u | |
| | a | |
| | C | |
| Neut. | ū | ā |
| | C | |
| Fem. | u | ɔ |
| | C | |
| | i | yɔ |
| | C | |

A detailed statement of the plural formation is given below:

Masculine Substantives

All Masculine nouns, other than those which take the gender number morphemes, whether ending in vowels or consonants add the ϕ allomorph of the plural morpheme.

| | | |
|----------|----------------|----------|
| padri | priest | padri |
| donggori | shepherd | donggori |
| raju | rope | raju |
| meru | deer | meru |
| raja | king | raja |
| mama | maternal uncle | mama |
| at | hand | at |
| ruk | tree | ruk |
| amig | friend | amig |
| undir | mouse | undir |
| gugum | owl | gugum |
| kummar | potter | kummar |

If the final syllable contains the vowels /e/ or /o/ which can occur only in a closed syllable, they are lowered to /ɛ/ or /ɔ/ before the plural morpheme.

| | | |
|-----|------|-----|
| kēs | hair | kēs |
|-----|------|-----|

| | | |
|--------|-----------|--------|
| gunter | nest | gunter |
| kor | colour | kər |
| moDod | washerman | moDod |
| dongor | mountain | dongor |

In the last two examples the assimilatory effect of the final vowel is seen in the earlier vowel as well.

Neuter Substantives

All neuter nouns take the plural allomorph /ā/. Two allomorphic changes occur in the stems of such nouns before this suffix.

(i) The final vowel /ū/ is replaced by /w/ and the vowel /e/ of the stem is lowered to /ɛ/.

(ii) The vowel in the second syllable of disyllabic words ending in a single C is dropped.

| | | |
|-------|--------|-------|
| čedū | girl | čɛdwā |
| gaḍū | donkey | gaḍwā |
| dukor | pig | dukrā |
| ɔrs | year | ɔrsā |
| majər | cat | majrā |
| nakuṭ | nail | nakṭā |

There are, however, a few disyllabic stems which do not drop the vowel in the second syllable before this suffix. They are listed below:

| | | |
|--------|------------------|---------|
| korkut | hollow of a tree | korkutā |
| banyan | banian | banyaṇā |
| pejam | pajama | pejamā |
| aydon | utensil | aydonā |
| joler | mosquito | jolerā |
| burak | hole | burakā |
| komis | shirt | komisā |

Other types of neuter nouns are:

| | | |
|-----|--------|------|
| ran | forest | ranā |
| šet | field | šetā |

| | | |
|-----|-------|------|
| nak | nose | nakā |
| pot | belly | potā |
| sal | bark | salā |

Feminine Substantives

(1) Feminine nouns ending in /u/ and most nouns ending in a consonant take the plural allomorph /ɔ/. After the stems ending in /u/ either /w/ or /y/ is developed before the suffix.

| | | |
|-------|------------------|--------|
| u | louse | uwɔ |
| su | needle | suyɔ |
| dɛg | bank of a river | dɛgɔ |
| ʃɛp | tail | ʃɛpɔ |
| gāt | bell | gātɔ |
| bayl | wife | baylɔ |
| pikas | carpenter's tool | pikasɔ |

(2) Feminine nouns ending in /i/ take the plural allomorph /yɔ/

| | | |
|------|--------|--------|
| raṇi | queen | raṇiyɔ |
| kaṇi | story | kaṇiyɔ |
| paṭi | basket | paṭiyɔ |
| boDi | stick | boDiyɔ |

(3) There are a few feminine nouns ending in a consonant and yet taking the allomorph /yɔ/ of the plural. They are listed below:

| | | |
|--------|-------------------|----------|
| ot | elephant | otyɔ |
| kanet | knife | kanetyɔ |
| kat | skin | katyɔ |
| muty | fist | mutyɔ |
| dady | molar tooth | dadyɔ |
| jomin | ground | jominyɔ |
| natih | grand daughter | natinyɔ |
| šetih | goldsmith's wife | šetinyɔ |
| mestin | blacksmith's wife | mestinyɔ |

The Oblique

The oblique morpheme is added to nouns before the case suffixes or post-positions. Sometimes, the case suffix is dropped and the oblique morpheme closes the construction. čɛɖya di 'give to the boy' where the dative suffix -k of the word čɛɖyak is dropped and the oblique singular morpheme -ya ends the word.

In the majority of the cases, the suffix remains the same both in the singular and plural and the idea of plurality is indicated by the oblique plural form.

If we compare the forms of oblique singular with those of the plural we find that the difference pertains to the presence of a nasal in the plural. We can thus set up a nasal as the marker of plurality after the oblique. But in the feminine nouns this does not give us a neat solution as there is nothing common between the singular and plural forms here. Hence, it is most convenient to set up two oblique morphemes, one for the singular and the other for the plural.

The following chart summarises the distribution of the allomorphs of the oblique singular and plural.

The distribution of oblique allomorphs with nouns which do not show the gender-number morphemes:

| <i>Gender</i> | <i>Ending</i> | <i>Oblique Singular</i> | <i>Oblique Plural</i> |
|---------------|---------------|-----------------------------|---------------------------|
| Masculine | V | a | ã ~ aŋ ~ an |
| | C(a) | a | ã ~ aŋ ~ an |
| | C(b) | i ~ a | ã ~ aŋ ~ an |
| | Vy | φ | φ |
| Neuter | V | a | ã ~ aŋ ~ an |
| | C | a | ã ~ aŋ ~ an |
| Feminine | V | e | ã ~ aŋ ~ an |
| | C(a) | e | ã ~ aŋ ~ an |
| | C(b) | e | yã ~ yaŋ ~ yan |
| | C(c) | i | yã ~ yaŋ ~ yan |
| | Vy | φ | ã ~ aŋ ~ an |

Distribution of the oblique with nouns taking the gender-

number morphemes:

| Gender | G. N. Sing. | Obl. Sing. | Obl. Pl. |
|--------|-------------|------------|------------|
| Masc. | -o | ya | yā~yaŋ~yan |
| Fem. | -i | c | yā~yaŋ~yan |
| Neut. | -ē | ya | yā~yaŋ~yan |

Oblique Singular

This morpheme shows six different allomorphs:

$$\{ya \sim a \sim \phi \sim i \sim e \sim (a/i)\}$$

The distribution of these allomorphs depends on the presence of the gender-number morphemes or the gender and ending of the nouns, when these morphemes are absent.

(i) The allomorph *ya* is added to all the Masc. and Neut. nouns which show the G. N. morphemes.

| | | |
|-------|-------|---------|
| dadlo | man | dadlya- |
| čedlo | boy | čedyā- |
| nistē | fish | nistya- |
| lugdē | cloth | lugdya- |

(ii) The allomorph *a* is added to all the other Masc. and Neut. nouns except those which end in -Vy.

| | | |
|-----|-------|-------|
| kan | car | kana- |
| el | sun | ela- |
| šet | field | šeta- |
| mon | mind | mona- |

(iii) The zero allomorph is added to all the nouns ending in -Vy except the word *jāwəy* (son-in-law) which adds *a* instead: *jāwəya-*.

| | | |
|-------|-------------|--------|
| pay | father | pay- |
| šəpay | grandfather | šəpay- |
| nuy | river | nuy- |
| gay | cow | gay- |

(iv) The allomorph *i* is added to all feminine nouns ending

in C (c). These nouns are listed below:

| | | |
|-------|----------|---------|
| kat | skin | kati- |
| ot | elephant | oti- |
| raty | night | rati- |
| faty | back | faṭi- |
| boyn | sister | boyni- |
| gol | cave | goli- |
| igərj | church | igərji- |

(v) The allomorph e is added to all the remaining feminine nouns:

| | | |
|--------|-----------------|-------------|
| tokli | head | tokle- |
| osonti | woman | osonte- |
| su | needle | suwe- suye- |
| u | louse | uwe-~uye- |
| raṇi | queen | raṇiye- |
| boDi | stick | boDiye- |
| jib | tongue | jibe- |
| bayl | wife | bayle- |
| sun | daughter-in-law | sune- |
| natin | granddaughter | natine- |
| jomin | ground | jomine- |

(vi) The allomorph i/a is added to a couple of masculine nouns:

| | | |
|-----|-----------|-------------|
| at | hand | ati-~ata- |
| šet | goldsmith | šetī-~šetā- |

Oblique Plural

The morpheme of the oblique plural shows the following allomorphs:

{yā (yaṇ~yan)~ā (aṇ~an)}

The allomorphs yā and ā are morphologically conditioned while their other forms are phonologically conditioned being determined by the consonant of the suffix which follows:

| | | |
|------|-----|----------|
| čəḍə | boy | čəḍyā |
| | | čəḍyaṅk |
| | | čəḍyanc- |

The distribution of the allomorphs is as follows:

(i) The allomorph *yā* is added to all those nouns which take the gender-number morphemes, and to feminine nouns ending in C (b) and C (c).

| | | |
|--------|---------------|----------|
| dadlō | man | dadlyā- |
| dālō | cyc | dōlyā- |
| tokli | head | toklyā- |
| bakri | bread | bakryā- |
| sunē | dog | sunyā- |
| nistē | fish | nistyā- |
| natin | granddaughter | natinyā- |
| jomin | ground | jominyā- |
| raty | night | ratyā- |
| muty | fist | mutyā- |
| kūwory | princess | kūworyā- |
| ot | elephant | otyā- |
| kat | skin | katyā- |
| kanet | knife | kanetyā- |
| boyṇ | sister | boyṇyā- |

(ii) The allomorph *ā* is added to all the other remaining nouns:

| | | |
|-----|-----------|-------|
| at | hand | atā- |
| šet | goldsmith | šetā- |
| nuy | river | nuyā- |
| dēg | bank | dēgā- |
| pan | leaf | panā- |
| poṭ | belly | poṭā- |

The noun stems undergo a few morphophonemic changes before the oblique morphemes, which are given below:

(1) The final *i* and *u* of masculine nouns change to *y* and *w*:

| | | | |
|---------|----------|-----------|-----------|
| dongori | shepherd | dongorya- | dongoryā- |
| padri | priest | padrya- | padryā- |
| raju | rope | rajwa- | rajwā- |
| dudū | money | dudwa- | dudwā- |

(2) The final ū of neuter nouns changes to w and the vowel e in the stem is lowered to ɛ.

| | | | |
|------|--------|--------|--------|
| čedū | girl | čɛdwa- | čɛdwā- |
| gaḍū | donkey | gaḍwa- | gaḍwā- |

(3) The final u of feminine substantives develops a w or a y and final i develops a y:

| | | | |
|------|--------|---------|---------|
| su | needle | suwe- | suwā- |
| u | louse | suye- | suyā- |
| | | uwe- | uwā- |
| | | uye- | uyā- |
| raṇi | queen | raṇiye- | raṇiyā- |
| goṇi | hawk | goṇiye- | goṇiyā- |
| paṭi | basket | paṭiye- | paṭiyā- |

(4) Disyllabic masculine and neuter nouns ending in a consonant, drop the vowel in the second syllable and the high vowel o of the first is lowered to ɔ.

| | | | |
|--------|------------|---------|---------|
| kapus | cotton | kapsa- | |
| bamon | Brahmin | bamṇa- | bamṇā- |
| marog | way | marga- | margā- |
| amig | friend | amga- | amgā- |
| ɔns | pine-apple | ɔnsa- | ɔnsā- |
| sorop | snake | sorpa- | sorpā- |
| doṅgor | mountain | doṅgra- | doṅgrā- |
| gobor | ashes | gobra- | |
| mɔlb | sky | mɔlba- | mɔlbā- |
| dukor | pig | dukra- | dukrā- |
| kalij | heart | kalja- | kaljā- |
| rɔgt | blood | rɔgta- | |
| nakut | nail | nakta- | nakṭā- |

(5) There are a few disyllabic masculine and neuter nouns which do not drop the vowel in the second syllable. This is found mostly in words with the syllabic patterns, CVCCVC or

CVCCVC. Such words are listed below:

| | | | |
|---------|-----------|-----------|----------|
| condrim | moon | condrima- | |
| ganjil | bee | ganjila- | ganjilā- |
| sonwar | Monday | sonwara- | |
| muḡlar | Tuesday | muḡlara- | |
| budwar | Wednesday | budwara- | |
| brəstar | Thursday | brəstara- | |
| sukrar | Friday | sukrara- | |
| sonwar | Saturday | sonwara- | |
| sonsar | world | sonsara- | |
| kummar | potter | kummara- | kummarā- |
| cammar | shoemaker | cammara- | cammarā- |
| oḍil | chief | oḍila- | oḍilā- |
| kuḡner | cook | kuḡnera- | kuḡnerā- |
| korkuṭ | hollow | korkuṭa- | korkuṭā- |
| komis | shirt | komisa- | komisā- |
| jəḷər | mosquito | jəḷəra- | jəḷərā- |
| burak | hole | buraka- | burakā- |

Cases

The cases show a complicated distribution in their forms in the formation of the singular and plural. In some, the case-suffixes are the same, the idea of plurality being expressed by the difference in the oblique morpheme which precedes them. In others, the oblique morpheme remains the same while the case suffixes differ in the singular and plural. Thus, they fall into two distinct groups:

GROUP I

| Case | Oblique | Case Suffix | |
|-------------------|---------|-------------|--------|
| | | Singular | Plural |
| Inst. | Sg. | -n | -ni |
| Loc. ₁ | Sg. | -n~nt | -ni |
| Voc. | Sg. | φ | -ni |

GROUP II

| Case | Oblique | | Case Suffix |
|-------------------|----------|--------|-------------|
| | Singular | Plural | |
| Dat. | Sg. | Pl. | -k |
| Gen. ₁ | Sg. | Pl. | -c-~ -č |
| Gen. ₂ | Sg. | Pl. | -l- |

The following examples illustrate these formations.

Instrumental

čəɖyan saŋlɛ
the boy said
agan faylɛ
the tiger ate

čəɖyani saŋlɛ
the boys said
agani faylɛ
the tigers ate

Locative₁

tɔ wəɖyan rawta
He stays in the village
golint dowory
keep in the cave

tɛ wəɖyani rawtay
They stay in villages
golini dowory
keep in the caves

Vocative

ha burgya
O boy
ha boyɲi
O sister

ha burgyani
O boys
poyat boyɲani
See O sisters

Dative

čəɖyak di
give the boy
atak lay

čəɖyaŋk di
give the boys
ataŋk lay

put on the hand

put on the hands

Genitive₁

čedyaco baw
the boy's brother
nuyčē degek
to the bank of the river

čedyanco baw
the boys' brother
nuyančē degek
to the bank of the rivers

Genitive₂

burgjali boyn
sister of the child
munšalē gōr
the man's house

burgyanli boyn
sister of the children
munšalī gōrā
the men's houses

There is a third type of a case-formation which can be called Locative₂. Its case morpheme -r is preceded by the genitive₁ in the oblique. This genitive suffix is optional in the singular but obligatory in the plural.

čedyančer
čedyacer~čedyar

on the boys
on the boy.

Among these cases the genitive₁ and genitive₂ are further followed by the gender-number morphemes and then qualify the following noun.

ramaco baw
ramači boyn
ramačē sunē
burgyalō at
burgjali tokli
burgyalē gōr

Rama's brother
Rama's sister
Rama's dog
the boy's hand
the boy's head
the boy's house

Both these genitive forms enter into an oblique construction when they are followed by other case-suffixes, post-positions or other words in the oblique. This oblique of the genitive has only a singular formation and shows two allomorphs e and ya. Their distribution is as follows:

(1) The allomorph *e* occurs after genitive₁, when it is followed by the case suffix *r* of Locative₂ or by feminine singular noun in the oblique.

| | |
|-------------------------|-----------------------------|
| <i>gədyančer bosay</i> | Sit on the horses |
| <i>nuyeče degekc əs</i> | Go to the bank of the river |

(2) The allomorph *ya* occurs in all other situations:

| | |
|------------------------------|--------------------------------|
| <i>ramačyan ē jawpačē na</i> | This cannot be done by Rama. |
| <i>garantlyan liwr ədy</i> | Bring the book from the house. |

Post-positions

Post-positions are virtually independent words with their own meanings and in most cases occur as such. But they are also added to the oblique form of nouns or to some of the case-suffixes as well.

| | |
|--------------------------|--------------------------|
| <i>čədyə mukar</i> | in front of the boy |
| <i>čədyak lagun</i> | because of the boy |
| <i>garan san</i> | from inside the house |
| <i>jaɖəoyr šəwŋē aha</i> | The bird is on the tree. |

Most of these words used as post-positions are listed below:

| | | | |
|----------------|-------------|---------------|----------------|
| <i>səkəl</i> | below | <i>oyr</i> | above |
| <i>borer</i> | with | <i>bore</i> | near |
| <i>fətir</i> | for | <i>pasot</i> | because of |
| <i>ponda</i> | under | <i>pusun</i> | until |
| <i>puryan</i> | upto | <i>pələn</i> | on the side |
| <i>bašən</i> | like | <i>bitory</i> | in |
| <i>bayry</i> | out | <i>bəgər</i> | without |
| <i>bəgəl</i> | near | <i>barar</i> | with |
| <i>barabər</i> | with | <i>oʃir</i> | in front of |
| <i>oyčan</i> | than | <i>əddan</i> | in the side of |
| <i>aylyan</i> | nearby | <i>lagun</i> | because of |
| <i>lagi</i> | near | <i>təkən</i> | near |
| <i>fəti</i> | at the back | <i>mukar</i> | in front of |

| | | | |
|-------|-------|-------|-------|
| muḷan | below | maḡir | after |
|-------|-------|-------|-------|

In addition, the word *san* 'from' occurs after the oblique singular and plural and Locative₁ and even after some other post-positions.

| | |
|-------------|-----------------------|
| garanṣan | from inside the house |
| garalagĩsan | from near the house |
| garāsan | from the houses |

It does not occur as an independent word but can be used both before and after the noun, thus suggesting some amount of independent existence.

| | |
|-------------|--------------|
| sair bomoye | from Bombay. |
|-------------|--------------|

The post-positions mostly occur after the oblique forms of nouns or the oblique forms of the genitives. They can also occur after the Dative and Locative₁ cases. Only two post-positions *lagun* and *oyčēn* occur after the dative. Before *oyčēn* the *k* of the dative becomes *g*. The post-positions, being independent words, can also take the oblique and some case-suffixes. The following examples illustrate such constructions:

| | |
|----------------------|--------------------------|
| čēḍya lagĩ | near the boy |
| čēḍyak lagun | because of the boy |
| čēḍyag oyčēn | than the boy |
| garan san | from inside the house |
| čēḍyačya mukar | in front of the boy |
| čēḍyačya muklyan | in front of the boy |
| čēḍyačya muklyan san | from in front of the boy |

(2) *Adjectives:*

Adjectives qualify the nouns and either precede or follow it. Their use after the noun is unusual and is probably due to Portuguese influence.

| | |
|---------------------------|------------------------------|
| sobit čēdwak teni incallē | He asked the beautiful girl. |
| tē kalē kōḍel aḍy | Bring that black chair. |
| burgō tenno coḡta | The young boy sees. |

t̥t̥ bawdɔ ap̥n̥alya The poor lame man ties the
payaŋk bɔntr̥ā guṭloyta rags round his legs.

Adjectives are not followed by the case suffix or post-position except the dative which is added to a few adjectives.

t̥ eyn̥ boryak pollo It was good that he came.
kapod̥ sowayk pollē The cloth was cheap.

The adjectives fall into two groups according as they take the gender-number morphemes or remain unchanged.

The unchanging adjectives can be considered as indeclinables.

Such adjectives are:

| | | | |
|-----|---------|--------------------|----------------------|
| ūc | 'tall' | t̥ ūc č̥ɛdɔ | He is a tall boy. |
| | | te ūc baylen saŋlē | The tall woman said. |
| suṭ | 'dirty' | t̥ɛ ūc č̥ɛdya apoy | Call that tall boy |
| daṭ | 'thick' | mɔwaṭ | kind. |

Adjectives derived from the past tense bases are also unchanging.

| | |
|---------------|---------------|
| bɛṭṣɛlɔ šit | spoilt rice |
| bɛṭṣɛlɔ bakri | spoilt bread |
| bɛṭṣɛlɔ umɔn | spoilt curry. |

Changeable adjectives add the gender-number morphemes which agree with the following nouns. They also show oblique forms where the distinction between singular and plural is absent except in the feminine. The following table gives these suffixes:

| Gender | Singular | Plural | Oblique | |
|--------|----------|--------|----------|--------|
| | | | Singular | Plural |
| Masc. | ɔ | ɛ | | -ya- |
| Neut. | ē | ī | | -ya- |
| Fem. | i | yɔ | -e- | -ya- |

The following paradigm illustrates these forms:

| | | | | |
|----|------|-----------|--------|--------|
| | ākḍo | 'crooked' | | |
| M. | ākḍo | ākḍe | ākḍya- | |
| N. | ākḍē | ākḍi | ākḍya- | |
| F. | ākḍi | ākḍyo | ākḍe- | ākḍya- |

Similar adjectives are:

| | |
|-------|-------|
| daklo | small |
| tamḍo | red |

There are a few more adjectives which fall under both the groups. Sometimes they show the gender-number morphemes and sometimes they remain unchanged.

| | | | |
|------|---------|---------|----------------------|
| | barik | 'small' | |
| M. | barko | barkē | |
| N. | barkē | barkī | |
| F. | barki | barkyo | |
| but, | ti bayl | barik | That woman is small. |

| | | | |
|----------|-------------|----------------|--|
| | hodḍur | 'yellow' | |
| M. | hodḍuro | hodḍure | |
| N. | hodḍurē | hodḍurī | |
| F. | hodḍuri | hodḍuryo | |
| but also | hodḍur fulā | yellow flowers | |

(3) *Pronouns:*

The pronouns in this dialect show a great complexity in their morphology. They also differ from the nouns in a number of ways. Their oblique formation is different and their case suffixes also show many variations not known to the nouns and adjectives. They also use an oblique form of the dative besides genitive to form larger constructions. The pronouns can be classified into four groups which is valid both from the morphological and semantic points of view. These are: personal pronouns, demonstrative pronouns, reflexives and interrogatives.

The personal pronouns show a distinction between the first and second person and are indifferent to gender. The bases are different for the singular and the plural forms:

| <i>Person</i> | <i>Singular</i> | <i>Plural</i> |
|---------------|-----------------|---------------|
| I. P. | āw | ami |
| II. P. | tū | tumi |

The demonstrative pronouns are of two types indicating an object as being remote or near. They also function as the third person pronouns and distinguish three genders and two numbers:

| <i>Remote</i> | <i>Singular</i> | <i>Plural</i> |
|------------------|-----------------|---------------|
| M. | ɔ | tɛ |
| F. | ti | tyɔ |
| N. | tē | tī |
| <i>Proximate</i> | | |
| M. | ɔ | ɛ |
| F. | i | yɔ |
| N. | ē | ī |

There is only one reflexive pronoun in Gāwdi. It is apun. It refers to the subject of the sentence.

tenj čintlē apun ušar. He thought himself to be clever.

There are two interrogative pronouns. kəŋ 'who' refers to rational beings and larger animals of Masculine gender. kitɛ 'what' refers to all other things, including young children.

| | | | |
|---------|---------------|-----------|-----------------|
| ɔ kəŋ | who is he? | ɔ dadlo | he is a man |
| tē kitɛ | what is that! | tē jonowr | it is an animal |

In addition the pronominal adverb kāy refers to some indefinite object.

ɔšē kāy na nothing like that.

Declension of Pronouns

An analysis of the pronominal forms leads to great complexity in the allomorphics of both the stems and suffixes and a further complexity in the morphological constructions. As most of the forms are limited in number it is more convenient to list them in the form of paradigms.

| <i>Pronoun</i> | <i>Nominative</i> | <i>Instrumental</i> | <i>Dative</i> | <i>Dative Oblique</i> | <i>Genitive₁</i> | <i>Genitive₂</i> | <i>Genitive Oblique</i> | <i>Locative₁</i> | <i>Locative₂</i> |
|----------------|-------------------|---------------------|---------------|-----------------------|-----------------------------|-----------------------------|-------------------------|-----------------------------|-----------------------------|
| I P. Sg. | āw | āwē | maka | muko | mujp | mujēlb | mujya | majyan | majer |
| I P. Pl. | ami | āyē | amka | mukog | amco | amčēlb | amčya | amčyan | amčer |
| II P. Sg. | tū | tūwē | tuka | tuko | tujp | tujēlb | tujya | tujyan | tujer |
| II P. Pl. | tumi | tūyē | tumka | tukog | tumco | tumjēlb | tumčya | tumčyan | tumčer |
| III P. Sg. M. | co | tenj | teska | tumko | tesco | tesjēlb | tesjya | tesjyan | tesjer |
| III P. Pl. M. | te | tesjyani | tesjka | tesjko | tesjp | tesnjēlb | tesnčya | tesnčyan | tesnčer |
| III P. Sg. F. | ti | tiyami | tika | tiko | tico | tesjēlb | tinčya | tinčyan | tijer |
| III P. Pl. F. | tyo | tiyani | tiŋka | tiŋko | tico | tinjēlb | tinčya | tinčyan | tinčer |
| III P. Sg. N. | tē | teŋj | teska | tesko | tesco | tesjēlb | tesjya | tesjyan | tesjer |
| III P. Pl. N. | tī | tiyani | tiŋka | tiŋko | tejp | tinjēlb | tinčya | tinčyan | tinčer |
| Interrogative | kəŋ | kəŋe | kəŋak | kəŋko | kəŋač | kəŋalb | kəŋačya | kəŋčyan | kəŋačer |
| Reflexive | apən | apəŋ | kəŋəŋk | apəŋko | | | | | |

After the dative oblique two post-positions occur:
 san 'from' and oyčēn 'than', 'compared to'.

| | |
|------------------------|-------------------------------|
| mukə san or. | Take it from me. |
| mukəgoyčān tə ɔd. | He is older than me. |
| tukəgoyčān tə ušar. | He is cleverer than you. |
| amkəsan kāy melučē na. | You will get nothing from us. |

All other post-positions occur after the genitive oblique:

| | |
|----------------------|--------------------------|
| muḡyapasot biya naka | Do not be afraid of me |
| təḡya mukar dowory | Keep it in front of him. |

The forms of genitive₁ and genitive₂ are treated as adjectival and take the gender-number morphemes in agreement with the following noun.

| | |
|----------------------|--------------------------------|
| muḡə baw aḡ ɛtəb | My brother will come to-day |
| təḡji may garan ḡeli | His mother went into the house |

Pronominal Adjectives and Adverbs:

A few pronominal adjectives and adverbs are derived from the pronominal bases i, ɛ, ɔ with the prefixing of the consonants k and t and the addition of the appropriate suffixes.

| <i>Proximate</i> | <i>Remote</i> | <i>Interrogative</i> |
|------------------|----------------|----------------------|
| ɛdɔna now | tɛdɔna then | kɛdɔna when |
| ɛdna now | tɛdna then | kɛdna when |
| ɛsɔ thus | tɛsɔ thus | kɛsɔ how |
| ɔsɔ thus | tɔsɔ thus | kɔsɔ how |
| iḡga here | tiḡga there | fūy where |
| ɛdɔ this much | tɛdɔ that much | kɛdɔ how big |
| itɔ this much | titɔ that much | kitɔ how much |

(4) *Numerals:*

The cardinal numerals in this dialect are enumerated below:

| | | | |
|-----|-----|-----|-------|
| ek | one | tin | three |
| don | two | čar | four |

| | | | |
|---------|--------------|---------------|----------------|
| pač | five | sottawis | twenty-seven |
| sɔ | six | əttawis | twenty-eight |
| sat | seven | ekontis | twenty-nine |
| aɬ | eight | tis | thirty |
| nɔ | nine | tis ani ek | thirty-one |
| da | ten | čalis | forty |
| ikra | eleven | čalis ani čar | forty-four |
| bara | twelve | ponas | fifty |
| tɛra | thirteen | saɬ | sixty |
| cowda | fourteen | sottory | seventy |
| ponra | fifteen | əyɬi | eighty |
| sɔla | sixteen. | nɔɛ | ninety |
| sɔtra | seventeen | šombory | hundred |
| ətra | eighteen | kward | quarter |
| ekontis | nineteen | ɔrdɔ | half |
| is | twenty | dɛd | one and half |
| ekkis | twenty-one | ɔdɛs | two and half |
| bais | twenty-two | sadytin | three and half |
| teis | twenty-three | sadyčar | four and half |
| čowis | twenty-four | donše | two hundred |
| pončis | twenty-five | čarše | four hundred |
| sɔwis | twenty-six | | |

The ordinals are used as adjectives and are followed by the gender-number morphemes:

| | | | |
|-------|--------|-------|---------|
| poylɔ | first | sɔwɔ | sixth |
| dusro | second | satwɔ | seventh |
| tisrɔ | third | atwɔ | eighth |
| cowrɔ | fourth | nɔwɔ | ninth |
| pācwɔ | fifth | dawɔ | tenth |

There are a few distributive numerals like janeklɔ 'each one', ekello 'each one', ekek 'one by one'.

The collective numerals are

| | | | |
|-------------------------|----------------|-------------------------|---------------|
| sɔglɔ | all | dɔg | two together |
| tig | three together | cɔg | four together |
| teɲi dɔgākuy apown allɛ | | He called both of them. | |

(5) *Verbs:*

The class of morphemes which can take after them the morphemes of tenses or moods constitutes the verbs. These morphemes are, in case of finite forms, further followed by a set of markers indicative of number, person and gender in various combinations. The verbs are also followed by a set of morphemes giving rise to the so-called non-finite forms.

The verb-stems are of two types, primary and derived. The primary verb-stem can be obtained by removing all the added suffixes to it. Thus from a form like *fata* 'he eats' if we remove /a/ the person-number morpheme and /t/ the morpheme of the present, there remains the verbal root *fa* which possesses the meaning 'to eat'.

The verbal roots show various syllabic patterns as follows:

- | | | | | | |
|-------|-------------------|-------|------------|-------|-----------|
| (i) | a single vowel V. | | | | |
| | /ɛ/ to come | | | | |
| (ii) | VC | al- | to move | ač- | to read |
| | | od- | to pull | or- | to carry |
| | | ud- | to fly | | |
| (iii) | CV | pi- | to drink | di- | to give |
| | | jɛ- | to take | fa- | to eat |
| | | na- | to bathe | | |
| (iv) | VCC | uŋk- | to vomit | iŋk- | to sell |
| | | ayk- | to listen | | |
| (v) | CVC | čīt- | to think | fɛl- | to play |
| | | taŋ- | to stretch | dor- | to catch |
| (vi) | CVCC | ʃiŋk- | to win | buŋk- | to bark |
| | | saŋd- | to spill | | |
| (vii) | VCVC | ubar- | to lift | ukor- | to burrow |
| | | usoł- | to pain | | |

(viii) CVCVC

| | | | |
|--------|------------|--------|--------------------|
| cəmək- | to walk | səməj- | to under- stand |
| sudir- | to improve | | |

(ix) CVCV

| | | | |
|-------|-----------|-------|--------------|
| nəjɛ- | to be shy | biyɛ- | to be afraid |
|-------|-----------|-------|--------------|

(x) CVCCVC

| | | | |
|---------|--------|---------|----------|
| wincar- | to ask | pintar- | to paint |
|---------|--------|---------|----------|

The verb roots also fall into two groups, transitive and intransitive. The gender, number and person morphemes in the past tenses differ in these two groups of verbs. In the case of an intransitive verb, they agree with the subject of the sentence, while in case of the transitive verbs they show an agreement with the object. In other tenses and moods there is no other formal difference.

The derived verbal stems constitute the category of the causal. It is obtained by the adding of the causative morpheme which shows the three allomorphs {-nəy~day~oy}. These verbs are treated like the transitive roots.

(1) Only two roots take the allomorph -nəy-

| | | | |
|------|----------|--------|----------------|
| na- | to bathe | nanəy- | cause to bathe |
| dāw- | to run | danəy- | cause to run |

(2) Two other roots take the allomorph -day-

| | | | |
|------|-----------|---------|-----------------|
| bōw- | to wander | bōwday- | cause to wander |
| gūw- | to turn | gūwday- | cause to turn |

(3) All other roots take the allomorph -oy.

| | | | |
|-------|-----------|---------|-----------------|
| bos- | to sit | bosoy- | cause to sit |
| šigk- | to learn | šigkoy- | cause to learn |
| bold- | to change | boldoy- | cause to change |
| nid- | to sleep | nidoj- | cause to sleep |

There are a few verbs which do not take the causative mor-

pheme:

| | | | |
|--------|----------|--------|----------|
| ǰɛ- | to take | ɛ- | to come |
| ɔs- | to go | ɔr- | to carry |
| dūw- | to wash | coy- | to see |
| uloy- | to speak | lokoy- | to push |
| buroy- | to write | čit- | to think |

There are a few causative bases which lack the primitive root:

| | | | |
|---------|---------------|---------|------------------|
| bisday- | cause to fear | šimpday | cause to scatter |
| waroy- | cause to pour | | |

The verbal system of this dialect can be viewed from the following paradigms of an intransitive, a transitive and an auxiliary verb. Only the non-compound forms are given.

bos — to sit

1. Present

| | <i>Singular</i> | <i>Plural</i> |
|------------|-----------------|---------------|
| I P | bostā | bostay |
| II & III P | bosta | bostay |

2. Future

| | | | |
|-------|----|-----------|----------|
| I P | M. | bosɔlɔ̃ | bostɔɛ |
| | F. | bostɔlɛ̃ | bostolĩ |
| | N. | †bostɔlɛ̃ | bostolĩ |
| II P | M. | bostɔɔ | bostɔɛ |
| | F. | bostoli | bostolĩ |
| | N. | bostɔlɛ̃ | bostolĩ |
| III P | M. | bostɔɔ | bostɔɛ |
| | F. | bostoli | bostolɔɔ |
| | N. | bostɔlɛ̃ | bostolĩ |

3. Past Habitual

| | | | |
|-----|----|----------|---------|
| I P | M. | bostalɔ̃ | bostalɛ |
| | F. | bostalɛ̃ | bostalĩ |
| | N. | bostalɛ̃ | bostalĩ |

| | | | |
|-------|----|---------|----------|
| II P | M. | bostalɔ | bostalɛ |
| | F. | bostali | bostalĩ |
| | N. | bostalẽ | bostalĩ |
| III P | M. | bostalɔ | bostale |
| | F. | bostali | bostalyɔ |
| | N. | bostalẽ | bostalĩ |

4. Past

| | | | |
|-------|----|-------|--------|
| I P | M. | boslɔ | boslɛ |
| | F. | boslẽ | boslĩ |
| | N. | boslẽ | boslĩ |
| II P | M. | boslɔ | boslɛ |
| | F. | bosli | boslĩ |
| | N. | boslẽ | boslĩ |
| III P | M. | boslɔ | boslɛ |
| | F. | bosli | boslyɔ |
| | N. | boslẽ | boslĩ |

5. Past Perfect

| | | | |
|-------|----|---------|----------|
| I P | M. | boslɔlɔ | boslɔɛ |
| | F. | boslɔlẽ | boslɔlĩ |
| | N. | boslɔlẽ | boslɔlĩ |
| II P | M. | boslɔlɔ | boslɔɛ |
| | F. | boslɔli | boslɔlĩ |
| | N. | boslɔlẽ | boslɔlĩ |
| III P | M. | boslɔlɔ | boslɔɛ |
| | F. | boslɔli | boslɔlyɔ |
| | N. | boslɔlẽ | boslɔlĩ |

6. Present Perfect

| | | | |
|------|----|--------|---------|
| I P | M. | boslā | boslyay |
| | F. | boslā | boslyay |
| | N. | boslā | boslyay |
| II P | M. | bosla | boslyay |
| | F. | boslya | boslyay |
| | N. | boslā | boslyay |

| | | | |
|-------|----|--------|---------|
| III P | M. | bosla | boslyay |
| | F. | boslyā | boslyay |
| | N. | boslā | boslyay |

7. Present Negative

| | | |
|---------------|-------|--------|
| I, II, III P. | bosna | bosnay |
|---------------|-------|--------|

8. Future Negative

| | | |
|---------------|----------------------|------------------------|
| I, II, III P. | bosɔčna~boši- čna | bosɔcnay~bošič- nay |
|---------------|----------------------|------------------------|

9. Past Negative

| | | | |
|-------|----|---------|-----------|
| I P | M. | boslɔna | boslɛnay |
| | F. | boslɛna | boslinay |
| | N. | boslɛna | boslinay |
| II P | M. | boslɔna | boslɛnay |
| | F. | boslina | boslinay |
| | N. | boslɛna | boslinay |
| III P | M. | boslɔna | boslɛnay |
| | F. | boslina | boslyɔnay |
| | N. | boslɛna | boslinay |

10. Prospective Negative

| | | |
|---------------|---------|----------|
| I, II, III P. | bospana | bospanay |
|---------------|---------|----------|

11. Imperative

| | | |
|-------|-----|-------|
| II P. | bos | bosay |
|-------|-----|-------|

12. Concessive

| | | |
|---------------|-------|-------|
| I, II, III P. | bosɔ̃ | bosɔ̃ |
|---------------|-------|-------|

13. Subjunctive

| | | |
|---------------|-------------|-------------|
| I, II, III P. | bosɔt~bošit | bosɔt~bošit |
|---------------|-------------|-------------|

14. Imperative Negative

| | | |
|-------|---------|----------|
| II P. | bosnaka | bosnakay |
|-------|---------|----------|

15. Concessive Negative

I, II, III P.

bosɔnaka

bosɔnakay

16. Subjunctive Negative

I, II, III P.

bosɔtna~boši-
tnabosɔtnay~boši-
tnay**Non-finite Forms:****17. Infinitive**

bosop

to sit

18. Infinitive of purpose

bosɔŋk

in order to sit

19. Gerundive

bosɔ~či~čĕ

should sit

20. Gerund₁

bosɔn~bosun

having sat

21. Gerund₂

bosnaka

having sat

22. Adverb of concomitant action

bostana

while sitting

23. Conditional

boslyar

if sat

coy — to see

1. Present

I P.

coytā

coytay~coytat

II, II P.

coyta

coytay~coytat

2. Future

I P

M.

coytɔlɔ

coytɔlɛ

F.

coytɔlĕ

coytolĭ

N.

coytɔlĕ

coytolĭ

II P

M.

coytɔlɔ

coytɔlɛ

F.

coytoli

coytolĭ

N.

coytɔlĕ

coytolĭ

III P

M.

coytɔlɔ

coytɔlɛ

F.

coytoli

coytɔlyɔ

N.

coytɔlĕ

coytolĭ

3. Past Habitual

| | | | |
|-------|----|---------|---------|
| I P | M. | coytal̥ | coytele |
| | F. | coytalē | coytalī |
| | N. | coytalē | coytalī |
| II P | M. | coytab | coytele |
| | F. | coytali | coytalī |
| | N. | coytalē | coytalī |
| III P | M. | coytab | coytele |
| | F. | coytali | coyalyo |
| | N. | coytalē | coytalī |

4. Past

| | | |
|----|-------|--------|
| M. | coylo | coyle |
| F. | coyli | coylyo |
| N. | coylē | coylī |

5. Past Perfect

| | | |
|----|---------|---------|
| M. | coylobo | coyble |
| F. | coyloli | coylyo |
| N. | coylbē | coylolī |

6. Present Perfect

| | | |
|----|---------|---------|
| M. | coyla | coylyay |
| F. | coyl̥ya | coylyay |
| N. | coylā | coylyay |

7. Present Negative

| | | |
|---------------|-------|--------|
| I, II, III P. | coyna | coynay |
|---------------|-------|--------|

8. Future Negative

| | | |
|---------------|--------|---------|
| I, II, III P. | coyčna | coyčnay |
|---------------|--------|---------|

9. Past Negative

| | | |
|----|---------|-----------|
| M. | coylbna | coylēnay |
| F. | coylina | coylyonay |
| N. | coylēna | coylīnay |

10. Prospective Negative

| | | |
|---------------|---------|----------|
| I, II, III P. | cowpana | cowpanay |
|---------------|---------|----------|

11. Imperative Mood

| | | |
|-------|-----|-------|
| II P. | coy | coyay |
|-------|-----|-------|

12. Concessive Mood

| | | |
|---------------|------|--|
| I, II, III P. | cowḍ | |
|---------------|------|--|

13. Subjunctive

| | | |
|---------------|------|--|
| I, II, III P. | coyt | |
|---------------|------|--|

14. Imperative Negative

| | | |
|-------|---------|----------|
| II P. | coynaka | coynakay |
|-------|---------|----------|

15. Concessive Negative

| | | |
|---------------|---------|----------|
| I, II, III P. | cowṇaka | cowṇakay |
|---------------|---------|----------|

16. Subjunctive Negative

| | | |
|---------------|--------|---------|
| I, II, III P. | coytṇa | coytṇay |
|---------------|--------|---------|

Non-finite Forms:

- | | | |
|----------------------------------|-------------|-----------------|
| 17. Infinitive | cowop | to see |
| 18. Infinitive of purpose | cowṇk~cowḍ | in order to see |
| 19. Gerundive | coyco~či~čē | |
| 20. Gerund ₁ | coyn | |
| 21. Gerund ₂ | coynaka | |
| 22. Adverb of concomitant action | | coytṇa |
| 23. Conditional | coilyar | |

as~ah — 'to be'

1. Present

| | | | |
|------------|-------|---------|-----------------|
| I P | M. F. | asā~ahā | asay~ahay~astat |
| | N. | asā~ahā | asāy~ahāy~astat |
| II & III P | M.F. | asa~aha | asay~ahay~astat |
| | N. | asā~ahā | asāy~ahāy~astat |

2. Future

| | | | |
|-------|----|---------|----------|
| I P | M. | astɔlɔ̃ | astɔlɛ |
| | F. | astɔlɛ̃ | astɔlɪ̃ |
| | N. | astɔlɛ̃ | astɔlɪ̃ |
| II P | M. | astɔɔ | astɔlɛ |
| | F. | astoli | astɔlɪ̃ |
| | N. | astɔlɛ̃ | astɔlɪ̃ |
| III P | M. | astɔɔ | astɔlɛ |
| | F. | astoli | astɔlyɔ̃ |
| | N. | astɔlɛ̃ | astɔlɪ̃ |

3. Past Habitual

| | | | |
|-------|----|---------|---------|
| I P | M. | astalɔ̃ | astalɛ |
| | F. | astalɛ̃ | astalɪ̃ |
| | N. | astalɛ̃ | astalɪ̃ |
| II P | M. | astalɔ̃ | astalɛ |
| | F. | astali | astalɪ̃ |
| | N. | astalɛ̃ | astalɪ̃ |
| III P | M. | astalɔ̃ | astalɛ |
| | F. | astali | astalɪ̃ |
| | N. | astalɛ̃ | astalɪ̃ |

4. Past

| | | | |
|-----|----|-------------|------------|
| I P | M. | aslɔ̃~ahlɔ̃ | aslɛ~ahlɛ |
| | F. | aslɛ̃~ahlɛ̃ | asli~ahlɪ̃ |
| | N. | aslɛ̃~ahlɛ̃ | asli~ahlɪ̃ |

| | | | |
|-------|----|---------------|---------------|
| II P | M. | aslob ~ ahlob | asle ~ ahle |
| | F. | asli ~ ahli | asli ~ ahli |
| | N. | asle ~ ahle | asli ~ ahli |
| III P | M. | aslob ~ ahlob | asle ~ ahle |
| | F. | asli ~ ahli | aslyo ~ ahlyo |
| | N. | asle ~ ahle | asli ~ ahli |

5. Past Perfect

| | | | |
|-------|----|-------------------|---------------|
| I P | M. | asloblō ~ ahloblō | asle ~ ahle |
| | F. | asle ~ ahle | asli ~ ahli |
| | N. | asle ~ ahle | asli ~ ahli |
| II P | M. | aslob ~ ahlob | asle ~ ahle |
| | F. | asli ~ ahli | asli ~ ahli |
| | N. | asle ~ ahle | asli ~ ahli |
| III P | M. | aslob ~ ahlob | asle ~ ahle |
| | F. | asli ~ ahli | aslyo ~ ahlyo |
| | N. | asle ~ ahle | asli ~ ahli |

6. Present Negative

| | | |
|---------------|-------|-----------------|
| I, II, III P. | nasta | nastay ~ nastat |
|---------------|-------|-----------------|

7. Future Negative

| | | | |
|------|----|---------|--------------|
| I P | M. | nastob | nastole |
| | F. | nastole | nastoli |
| | N. | nastole | nastoli |
| II P | M. | nastob | nastole etc. |

8. Past Habitual Negative

| | | | |
|------|----|---------|--------------|
| I P | M. | nastalō | nastale |
| | F. | nastale | nastali |
| | N. | nastale | nastali |
| II P | M. | nastalō | nastale etc. |

9. Past Negative

| | | | |
|-----|----|---------------|---------------|
| I P | M. | naslō ~ nahlō | naste ~ nahle |
|-----|----|---------------|---------------|

| | | | |
|------|----|-------------|------------------|
| | F. | nastē~nahlē | naslī~nahlī |
| | N. | naslē~nahlē | naslī~nahlī |
| II P | M. | nasb~nahb | naslē~nahlē etc. |

10. Past Perfect Negative

| | | | |
|------|----|-----------------|-------------------------|
| I P | M. | nasbōlō~nahbōlō | nasbōlē~nahbōlē |
| | F. | nasbōlē~nahbōlē | naslōlī~nahlōlī |
| | N. | nasbōlē~nahbōlē | naslōlī~nahlōlī |
| II P | M. | nasbōb~nahbōb | nasbōlē~nahbōlē etc. |

Non-finite Forms:

- | | | |
|-----------------------------------|------------|-------------|
| 11. Infinitive | | |
| Positive | asop | |
| Negative | nasop | |
| 12. Infinitive of purpose | asōŋk | nasōŋk |
| 13. Gerundive | asco~či~čē | nasco~či~čē |
| 14. Gerund | asun~ason | nasun~nasōn |
| 15. Adverb of concomitant action: | | |
| | astāṇa | nastāṇa |
| 16. Conditional: | aslyar | nalyar |

An analysis of these forms shows that the main grammatical categories are shown by the morphemes at the end, and the final suffix is expressive of the distinctions of gender, number and person in various combinations. Some of these suffixes are added to both the transitive and intransitive roots while others are confined to only one or the other group. Three genders, three persons and two numbers are distinguished. We can divide these suffixes into different sets according to the distinction they actually make in a given tense or mood and indicate their distribution.

Set one distinguishes only number. It occurs with the Imperative and negative concessive mood. It is added to both the transitive and intransitive roots.

| <i>Sg.</i> | <i>Pl.</i> | <i>Mood</i> | <i>Tr.</i> | <i>Intr.</i> |
|------------|------------|-------------|------------|--------------|
| /-y/ | /-ay/ | Imper. | ✓ | ✓ |
| /φ/ | /ay/ | Conc. Neg. | ✓ | ✓ |

Set two distinguishes number and person. It occurs only after the present tense morpheme. It is the same for both the transitive and Intransitive roots.

| | <i>Sg.</i> | <i>Pl.</i> | <i>Tense</i> | <i>Tr.</i> | <i>Intr.</i> |
|--------|------------|------------|--------------|------------|--------------|
| I P. | /ā/ | /at~ay/ | Present | ✓ | ✓ |
| II P. | /a/ | /at~ay/ | | | |
| III P. | /a/ | /at~ay/ | | | |

Set three which distinguishes only number and gender is divided into two subsets. The first subset occurs after the past and past perfect tense morphemes, while the second subset occurs after the present perfect morpheme.

| (a) | | <i>Sg.</i> | <i>Pl.</i> | <i>Tense</i> | <i>Tr.</i> | <i>Intr.</i> |
|-----|---|------------|------------|-----------------|------------|--------------|
| M | | /ɔ/ | /ε/ | Past | ✓ | — |
| F | | /i/ | /yɔ/ | Past Perfect | ✓ | — |
| N | | /ē/ | /ī/ | | | |
| (b) | M | /a/ | /yay/ | Present Perfect | ✓ | — |
| | F | /ya/ | /yay/ | | | |
| | N | /ā/ | /yay/ | | | |

It is seen that both these subsets are confined to transitive roots.

Set four is also sub-divided into two sub-sets. It distinguishes gender, number and person. Subset one is added after past habitual and future morphemes. It is used after both the transitive and intransitive roots. But when added after the past and past perfect morphemes, they are used only with intransitive roots. Subset two is added only after the present perfect morpheme and in case of intransitive roots.

| (a) | | <i>Sg.</i> | <i>Pl.</i> | <i>Tense</i> | <i>Tr.</i> | <i>Intr.</i> |
|-----|----|------------|------------|---------------|------------|--------------|
| I P | M. | /ɔ/ | /ε/ | Past habitual | ✓ | ✓ |
| | F. | /ē/ | /ī/ | Future | ✓ | ✓ |
| | N. | /ē/ | /ī/ | Past perfect | — | ✓ |

| | | | | | | |
|--------|----|------|-------|-----------------|---|---|
| II P | M. | /ɔ/ | /ɛ/ | Past | — | ✓ |
| | F. | /i/ | /i/ | | | |
| | N. | /ē/ | /i/ | | | |
| III P | M. | /ɔ/ | /ɛ/ | | | |
| | F. | /i/ | /yɔ/ | | | |
| | N. | /ē/ | /i/ | | | |
| (b) | | | | | | |
| I P | M. | /ā/ | /yay/ | Present Perfect | — | ✓ |
| | F. | /ā/ | /yay/ | | | |
| | N. | /ā/ | /yay/ | | | |
| II and | | | | | | |
| III P | M. | /a/ | /yay/ | | | |
| | F. | /ya/ | /yay/ | | | |
| | N. | /ā/ | /yay/ | | | |

Tenses

Simple positive tenses naturally fall into two groups, and show the following differences:

- (i) Each group has a characteristic morpheme /t/ or /l/.
- (ii) The allomorphic variations in the roots or stems are nearly the same in each group.
- (iii) The sets of gender-number-person suffixes of the /t/ group are added to both the transitive and intransitive roots, those of the /l/ group are added to either the one or the other.
- (iv) The /t/ group includes present, future and past habitual while the /l/ group includes past, past perfect and present perfect.

A more detailed account of these tenses is given below:

Present: The present tense is formed by adding the morpheme /t/ to the root and it is invariably followed by set two of the person-number morphemes.

| | | |
|--------------|--------|-----------|
| nip + t + a | nipta | he hides |
| nip + t + ay | niptay | they hide |
| ɛ + t + ā | ɛtā | I come |
| ɛ + t + ay | ɛtay | we come. |

The following allomorphic variations in the stem are observed

in this tense.

(i) A few roots drop their final consonant optionally and develop a /w/ or /y/ glide.

| | | | |
|------|---------|--------------|----------|
| mɛl- | to meet | mɛwta~mɛtta | he meets |
| gal- | to wear | gayta ~gatta | he wears |
| ɔs- | to go | oyta | he goes |

(ii) Verb stems of CVCVC or VCVC pattern become CVCCV or VCCV with the addition of this morpheme.

| | | | |
|-------|------------|---------|-------------|
| cɔmk | to walk | cɔmkɔta | he walks |
| sudir | to improve | sudrita | he improves |
| ukor | to burrow | ukrɔta | |
| isor | to forget | isrɔta | |

(iii) A few verbs of this type retain their original pattern:

| | | |
|-------|---------|-----------|
| jɔgɔd | jɔgɔtta | he fights |
| dowor | dowotta | he keeps |
| ubar | ubatta | he lifts |

Some roots show both types of forms:

| | | |
|-------|---------|-----------------|
| kator | to cut | katrita~katotta |
| usɔl | to pain | usɔta~usotta |

Future: The future tense is formed by adding the morpheme /tɔl~tl/ to the root. The two allomorphs vary freely, but /tɔl/ is more frequent and /tl/ occurs usually with roots ending in vowels. Set four subset two of GNP suffixes is added after it.

| | | | |
|-----|---------|---------|--------------|
| nip | to hide | nɪptɔlɔ | he will hide |
| fə | to eat | fətlɔ | I shall eat |

The allomorphic changes of the stem are mostly the same as before the present morpheme.

This dialect also shows a different morpheme for future which occurs only with the second person singular. Vowel

ending stems develop a /y/ glide before it.

| | | | |
|-----|---------|-------|---------------|
| nip | to hide | nipši | you will hide |
| fəl | to play | fəlši | you will play |
| fa | to eat | fayši | |
| ǰɛ | to take | ǰeyši | |

Past Habitual: This tense is formed by adding the morpheme /tal/. This is further followed by the GNP set four subset one. The allomorphic changes of the stem are those for the whole group.

| | | | |
|-----|---------|--------|-----------------|
| nip | to hide | nipɬab | he used to hide |
| fa | to eat | fatab | he used to eat |
| as | to go | oyɬab | he used to go |

Past: This tense is formed by adding the morpheme /l/ to the root. It is followed by the GNP morphemes set four subset one if the verb is intransitive and set three subset one if it is transitive.

| | | | |
|-----|----------|------|-----------------|
| nip | to hide | nipɬ | I hid |
| aɖ | to grow | aɖɬ | he grew |
| mar | to kill | maɬɬ | it was killed |
| aɖ | to bring | allɪ | she was brought |

The following allomorphic changes of the stem are noted before this suffix.

(i) In some roots the final consonant is dropped and a glide develops.

| | | | |
|-----|---------|-------|-------------|
| məl | to meet | mɛwɬ | he met |
| gat | to wear | gayɬɛ | it was worn |

(ii) The verb stems with the syllabic pattern CVCVC, VCVC show three possibilities:

| | | | |
|-----|-------|-----------|-----------------|
| (a) | ɔmɔk | to walk | ɔmɔkɬɔ |
| | ukor | to burrow | ukrɔɬɔ |
| (b) | dowor | to keep | dowollɔ |
| | ukol | to pick | ukollɔ |
| (c) | kator | to cut | katrɪɬɔ~katollɔ |
| | usol | to pain | usɬɪɬɔ~usollɔ |

(iii) The following variations of limited type should be noted:

- (a) Root *as* to go changes to *ʒe ʒelə*
- (b) the vowel /*ε*/ of the stem is raised to /*e*/ or /*i*/ and a /*y*/ glide may develop: *eylə~elə~ilə* 'came'.
- (c) The root *mun* to say shows assimilation of its nasal or its loss: *mullē~mulē* 'said'.
- (d) The root *fa* to eat and *ʒe* to take develop a *y*-glide: *faylē* 'ate', *ʒeylē* 'took'.

Past Perfect: This tense is formed by adding the morpheme /*bl*/. This is followed by the GNP suffixes set four subset one if the verb is intransitive and set three subset one if it is transitive.

| | | | |
|-----|----------|---------|------------------|
| nip | to hide | nipblə | I had hidden |
| aɖ | to grow | allblə | we had grown |
| mar | to kill | mallblə | had been killed |
| aɖ | to bring | allblə | had been brought |

Present Perfect: To the base of the past tense are added the GNP suffixes of set three subset two, to form this tense, if the verb is transitive and set four subset two if it is intransitive.

| | | | |
|-----|----------|---------|-----------------|
| nip | to hide | niptā | I have hidden |
| nid | to sleep | nidlyay | they have slept |
| mar | to kill | mallya | killed |
| ʒe | to take | ʒeylā | is taken |

Negative tenses: The negative tense forms may either depend on the corresponding positive forms or may be quite independent of them. The present and future negatives are independent while the past negative is formed by adding a negative particle *na* or *nay* to the past tense forms.

| | |
|----------|------------------|
| bosləna | he did not sit |
| boslənay | they did not sit |

The present negative is formed by adding *n* to the root followed by the PN suffix set two.

| | |
|--------|-----------------|
| əсна | he does not go |
| konnay | they do not do. |

The future negative shows the addition of the suffix /ɔč~ič/ before *n* and the PN set.

| | | | |
|-----|---------|-------------------|-------------------|
| fel | to play | felɔčna~felična | he will not play |
| bos | to sit | bosɔčnay~bosičnay | they will not sit |

The prospective negative tense is formed by adding /*n*/ followed by the NP suffixes of set two to the infinitive as the base.

| | |
|----------|--------------------|
| ɔspana | he is not to go |
| korpanay | they are not to do |

Compound tenses: The continuous and prospective are compound tenses and are formed by adding the forms of the auxiliary verb /ah-/ 'to be' in its present, past and past perfect tenses. For the continuous the base is that of the present and for the prospective the infinitive is used as the base. There is no negative form for the present continuous, while in case of all others the negative particle /*n*/ is inserted between the verb and the auxiliary form.

| | |
|-----------|-------------------|
| oytaha | he is going |
| kottaha | he is doing |
| oytahɔ | he was going |
| kottahɔ | he was doing |
| oytahɔɔ | he has been going |
| kottahɔɔ | he has been doing |
| ɔspaha | he is to go |
| korpaha | he is to do |
| ɔspahɔ | he was to go |
| korpahɔ | he was to do |
| ɔspahɔɔ | he had to go |
| korpahɔɔ | he had to do |
| korpanahɔ | he was not to do |
| kottanahɔ | he was not doing |

Moods

This dialect distinguishes three moods, imperative, concessive and subjunctive. All these show both positive and negative forms.

Imperative: The Imperative is confined to the second person, both singular and plural. It is formed by adding the suffixes of set one, directly to the root. For the singular morpheme there are two forms: *y* and *ϕ*. *y* occurs after roots ending in /k, r, d, l, and n/. In all other cases *ϕ* occurs. The plural form shows -ay uniformly.

| | | |
|------|------------|-------|
| ayk- | to hear | ayky |
| poḍ- | to fall | poḍy |
| pil- | to squeeze | pily |
| jɛ- | to take | jɛ |
| bos- | to sit | bos |
| ās- | to laugh | āsay |
| fɛl- | to play | fɛlay |

The following allomorphic changes of the base should be noted:

(i) Roots ending in a vowel add a *y* before *ay*:

| | | |
|-------|-----|-------|
| jɛyay | di- | diyay |
|-------|-----|-------|

(ii) The vowel in the second syllable is often dropped:

| | | |
|-------|-----------|--------|
| asud | to winnow | asḍay |
| kotor | to cut | koṭray |

The concessive mood is formed by adding *ṣ* to the root. Stems ending in *y*, drop it before this suffix.

| | | |
|-------|----------|-------|
| ɔs | to go | ɔsṣ |
| saŋ | to tell | saŋgṣ |
| uloy | to speak | ulṣ |
| buroy | to write | burṣ |

The subjunctive mood is formed by adding the morpheme /*ɪtɪst*/. The allomorph *t* is added if the root ends in a vowel, or in -*y*. *ɪt* and *it* occur as free variations, but it is more frequent if the root ends in a retroflex sound or a cluster.

| | | |
|----|----------|-----|
| jɛ | to take | jɛt |
| pi | to drink | pit |

| | | |
|-----|---------|-------|
| jod | to join | jodit |
| bag | to bend | bagot |
| ɔs | to go | ɔsot |

The negative forms of the imperative and concessive are formed by adding /naka/ to the positive form.

| | |
|-----------|------------------|
| ɔsnaka | do not go |
| coynaka | do not see |
| acɔnaka | let him not read |
| sangɔnaka | let him not tell |

The negative form of the subjunctive is formed by adding *n* which is followed by the NP suffixes of set two, to the positive form:

| | |
|---------|---------------|
| bosɔtna | may not sit |
| joditna | may not earn. |

Non-finite Forms

The non-finite forms are derived either from the root itself or its causative derivation or a tense-form, either in *t* or *l*. One of it is a noun and takes an oblique or a dative suffix and another is an adjective which takes the gender number suffixes.

Infinitive: This is really a verbal noun and is formed from the root or the casual stem ending in *oy* and *ay*. After the primitive root the suffix is either *op* or *ōp* if the preceding vowel is nasalised.

| | | | |
|-----|-------------|-------|-------------|
| bos | to sit | bosop | to sit |
| kor | to do | korop | to do |
| nip | to hide | nipop | to hide |
| dēw | to get down | dēwōp | to get down |
| pōw | to swim | pōwōp | to swim |
| šiw | to stitch | šiwōp | to stitch |

After the casual base the suffix is *owp* or *ōwp* if the preceding syllable is nasalised. The *oy* of the casual is dropped before it:

| | | |
|-------|--------|-----------------|
| bosoy | bosowp | to cause to sit |
| fawoy | fawowp | to cause to eat |

| | | |
|-------|--------|----------------------|
| nipoy | nipowp | to cause to hide |
| pōwoy | pōwōwp | to cause to swim |
| dēwoy | dēwōwp | to cause to put down |

After two verbs gūwday 'to cause to turn' and bōwday 'to cause to wander' the suffix is simply wp:

| | |
|---------|--------------------|
| gūwdawp | to cause to turn |
| bowdawp | to cause to wander |

Either the oblique form of this noun or its dative with k is used as infinitive. Before the oblique morpheme the preceding vowel is lost.

| | |
|------------|-------|
| ɔspa~ɔspak | to go |
|------------|-------|

The infinitive of purpose is formed only from the primitive root with the addition of a suffix which shows four allomorphs (ɔ~ũ~ɔŋk~uŋk). These vary freely.

| | |
|---------|----------|
| ɔsɔ | to go |
| orũ | to carry |
| saŋgɔŋk | to tell |
| in̩kɔŋk | to sell |

The gerundive is a kind of adjective formed from the root with the addition of č~c followed by the GN suffixes: ɔ, čī, čē in the singular and čɛ, čyo, čī in the plural.

| | |
|-------|-------------|
| mačči | to be dug |
| koččē | to be done |
| oyčya | to be gone |
| fačya | to be eaten |

Before this suffix a few allomorphs of the roots occur:

(i) ɔs is replaced by oy.

(ii) roots mɛl and fɛl develop an u before it.

| | |
|------|--------|
| fɛl' | fɛluči |
| mɛl | mɛluči |

The Gerund is formed by adding to the root the morpheme which shows three allomorphs, (n~ɔn~un). n occurs after roots ending in vowels or y or optionally in ɖ, r and l. The other two allomorphs un~ɔn occur elsewhere and freely vary. A few allomorphic changes occur in the root.

(i) After the final a of the root a y is added:

| | | | |
|-----|--------------|------|--------------|
| fə | to eat | fayn | having eaten |
| bi | to be afraid | bin | |
| ʃɛ | to take | ʃɛn | |
| coy | to see | coyn | |

(ii) In disyllabic roots the vowel of the second syllable is dropped.

| | | |
|-------|------------|--------|
| cɔmk | to walk | cɔmkɔn |
| sudɔr | to improve | sudɔn |

(iii) Final l and r are dropped before n while ɖ is assimilated to it. After l and ɖ, n becomes ɲ.

| | | |
|-----|----------|------|
| kor | to do | kon |
| pil | to press | piɲ |
| poɖ | to fall | poɲɲ |

This gerund is strengthened by the addition of another suffix which is aga or aka. The first is used after roots ending in ɖ, r, l and ɲ. Except in case of ɖ, the n or ɲ is geminated. The allomorphs ɔn or un drop their vowel before aka.

| | | | |
|-----|----------|---------|----------------|
| kor | to do | konnaga | having done |
| pil | to press | pinɲaga | having pressed |
| poɖ | to fall | poɲɲaga | having fallen |
| ban | to tie | bannaga | having tied |
| lag | to apply | lagnaka | having applied |
| bos | to sit | bosnaka | having sat |
| ɛ | to come | ɛnaka | having come |

An adverb of an immediately completed action is formed

by adding /tri/ to the root. The root mun 'to say' takes təkə instead of tri.

| | | | |
|-----|----------|---------|---------------|
| ǰε | to take | ǰetri | having taken |
| ɔs | to go | oytri | having gone |
| dor | to catch | dottri | having caught |
| coy | to see | coytri | having seen |
| mun | to say | munṭəkə | having said |

An adverb of concomitant action is formed from the present base of the root ending in t, with the addition of ana or na.

| | | | |
|-------|---------|-------------------------|---------------|
| ε | to come | εtna~εtana | while coming |
| ɔs | to go | oytna~oytana | while going |
| bos | to sit | bostana | while sitting |
| mag | to ask | magtana | while asking |
| nipoy | to hide | nipoytna~nipo- ytana | while hiding |
| ǰε | to take | ǰεtna~ǰεtana | while taking |
| poḍ | to fall | poṭṭana | while falling |

A conditional form is formed by adding yar to the past tense base of the root.

| | | | |
|-----|---------|---------|-------------|
| bos | to sit | boslyar | if he sits |
| mag | to ask | maglyar | if he asks |
| di | to give | dilyar | if he gives |
| coy | to see | coylyar | if he sees |

CHAPTER III

TEXTS

I

ek šiŵ ahlō / Ե ունլո ան տէջեր Էկ անդր Էկ անգաճեր լոլլո / ան
Ե սոցլո ֆորփա Լալլո / տլո ան ձոլլո ձոնի ատանի ան մոնքա
Լալլո Էկ Էպոն Էկա ֆատա / Ե Բաւձո անդր Էկալլո ռձձա Լալլո / ռձձա
Լալլո մոնթոկոտ տենի սալլէ Էպնա ֆայնակա, Էյլէ Էձնա Էքար Էկոտ
մոլլէ / Էյ Էքար Էկոտլո մոնքա Լալլո շիւ ան Էսփա Լալլո մոնթոկոտ
տենի Էէկա սոլլո / Ե Էկալլո անդր Էպնաճէ Գարա Էյլո / Էկ ռան Էհլէ /
Էէ ռան շիւ շիկարիկ յէլլո ան Էէսոտ Էկ Էկսաձոր Էհլո / Էէկա յալլէ
Գայլէ ան ձոլլո / Ե Էկալլո շիւ ան մոյան ռձձա Լալլո / ռոտթա ռոտթա
անդրան Էյկիլէ / անդրան, Շիտլո Էկ Էնի Էպնաճ ֆայլո ռա Էկա Էտա Էւ
սալաւ Էկոտլո Էհլէ մոլլէ ան անդր Էկալլո Էլո / Էկալլի սոցլի յալի Էկոտլի /
ան Էէկա սոլլո / Ե մոնքա Լալլո շիւ Էձձո Էհլո, Էպնա Էկիլէ սալաւ
Էկոտլոճէ ձիլլէ //

There was a lion. He was sleeping and a mouse climbed on him and started scratching all over his body. He got up and caught him with both the hands and said, 'I will eat you up'. The poor mouse, he began to cry and plead saying thus, 'Please do not eat me. I may be of some use to you in future'. 'How will you be useful to me?' saying so the lion laughed and set the mouse free. The mouse went to his house.

There was a forest. The lion went for hunting there. There was a hunter in the same place. He spread the net and caught the lion. The lion began to roar loudly. The mouse heard, while it roared and thought, 'He did not eat me, I will go and save his life'. So saying, he went to the lion and cut the net, and freed him. The lion said, 'I thought, you are so small; how are you going to save my life?'

II

ek sōso ani ek kāsud / sōšyan čintlē kitē āw̄ itu dawtā / kāsda
 sajlē aḡ ami dōgani res marya / ā mullē apun tō itu dawtālō /
 kāsud apna faṭi gayt kāymun laglō sōso / dogoy ek riskečer
 ubrawlē, dāwya mun lagla ani dāwle / sōso bōrō mukar pawlō /
 mukar pawlō ani samkē munta kāsud, sōka eta / sōka eta munṭakot
 sōso kallō ater nidlō / ater nidlō munṭakot kāsud oyta oyta pawlē /
 coy mun laglē kāsud / uṭlō sōso ani soglya cowpa laglō kāsud
 kallō pawlō / kāsdan mullē kitē āw̄ pawlō nimullē / tū ullō mun
 laglō //

There was a rabbit and a tortoise. The rabbit thought 'how fast I run'. So he said to the tortoise. 'Let us run a race to-day'. 'Well' said the tortoise, 'I will run nicely'. 'Will this tortoise defeat me?' thought the rabbit. So both stood on a line and began to run. The rabbit went quite ahead and thought that the tortoise is useless. It is coming so slowly. While the tortoise was coming slowly it slept on the way. The tortoise kept on going and reached the goal. 'Look here' said the tortoise. The rabbit got up, and saw around and found that the tortoise has already reached the goal. The tortoise teased him, saying 'I have reached the goal. Isn't it? You are left behind.'

III

ek boyn / tē bawan sajlē boynik tū utrā gōt čīt / boynin sajlē
 tū sangōṅk koṇ / tē boynin tōṇd ākdē kelē anik ki ti boyn ajun
 pusun rostyan bowōṅk lagli tōṇd kalē korun / pun coy bawak
 boynico kitlō mog tō / anik boynik mogna bawaco / ti waryar
 apnaṅk jay teši bowōṅk lagli / ani tē gara kibaḡ kelō / koṇ kajar
 jawn, dāsak ani sinemak oson teṇi apnačē muy pasan dis sallē /
 pun poyay tēšē bawani tumčyo boynico asat jalyar / tō baw tōṇd
 jēwōn gawan bowo nakahlō jalō / pun ti sangō apun sudrōn
 mun / pun gawdi ahlolī sudir jawōṅk motič kustar / tincō baw
 coy aḡ akko mōḡgawā potaro corun bowlō anikki gowak sodun
 dusrē kōkṇē lagī kajar jali / ī čintun poyay boynani anik itlya
 bawak tumi tōṇd dōwrinay ki tumi tōr bōrēbašēn rawlyar ani
 tumka koṇ lagōna / ani baw ahlolē tē rōgot kēdnat seprad jayna
 kitlō wayt ani dusman jalō mun / rōktak rōgot kēdnat isrona /

čīt boyņi, ĵē utra niyalōn /
 ākwarpōn, udō naka kibadōn //
 ĵēlōlō abru dit pottō koñ adun /
 pay mayši raw kušal dis sarun //

There was the sister. Her brother said to his sister, 'Think well of what I say'. The sister said, 'who are you to tell me?' She made a wry face and went on walking the streets and tarnished her face. But see, how the brother loves his sister and the sister has no affection for her brother. She continued to behave as she liked. She married someone and began to go for dance and shows, and thus she passed her days gradually, spoiling the name of her family. But see, O brother, have you any sister of this type? The poor brother could not go out to show his face. She used to say that she would behave herself. But Gauḍa people are very difficult to improve. The brother had to move in the town, hiding his face, as she left her husband and married some Kokni man. 'O sister, why don't you think, how you bring disgrace to your brothers? If you behave properly no one is going to blame you. Your brother, however bad and opposed he may be, is related to you by blood, and relationship of blood is never forgotten. So—

O sister, think what I say and get improved. Do not spoil your youth. No one will give you back the honour you have lost; so stay with your mother and father, spending your days happily.'

IV

ek bamōn ahlō / tējo ek put ani ek mungus ahlē / tēka bamṇak
 fūy oṣpa jayaslē / tēni muṇsak kit saṇlē tū apṇa mašše puta coy
 ā mullē / a muṇpa laglē mungus/ani tō kallō bayr oyčya laglō/
 oyčya laglō muṇ mungus kallē tējē bore bosōn rawlē/bosōn
 rawl muṇtōkōt ek sorop eylō ani tē burgya bore aspa laglō/
 muṇsan tēka coylē / muṇsan tēka coylē muṇtōkōt tēni kallē
 tēka mallē / mallē ani tējya soglya tōṇḍa rogōt jalē / ani tē bayr
 eylē / bayr ilō tō dadlō ilō ani tēni čintlē ki apṇčya čēḍya faylō/
 tēni kallē pikear jalō ani tēka mallē, muṇsa mallē/tō bitory eylō
 ani cowpa laglō / coylyar tējo čēḍō hahakon āspa laglō / āspa

laglo ani tēje borer sorop aha / to majir apna munṣa beṣṭē mallē
apna čedṣo aha to aha, fatlyan majir čintpa laglo //

There was a Brahmin. He had a son and a mungoose. The Brahmin had to go out somewhere. He told the mungoose to keep a watch on his son for a while. The mungoose said, 'alright'. He went out and the mungoose sat near the boy. As he was sitting there, there came a snake. The mungoose saw it and killed it. And blood was found on its mouth. He came out and there also came back the Brahmin. He saw it and thought he had eaten up his son. He became angry and killed the mungoose. Then he went in and saw that his son was smiling and a dead serpent was lying nearby. He felt sorry and thought 'my son is quite safe, I have unnecessarily killed my mungoose'.

V

ek makod / to nuyče deger ek jamličer jamlā fatalo / fatā fatā,
gōḍ jamlā fatalo / nuynt ek maṅgē ahlē / tē maṅgē oyr eylē
ani jamlimulan rawlē / jamlimulanrawn to jumlā fata muṇ ē
kelē/mangyan čintlē kitē, ā to itlī jamlā fata eč kalij kitle gōḍ
astolē, ešē mullē mangyan/mangyan čintlē aj apnako jewan aha /
makod muṇ laglo apun et muṇ / eni kallō mangyan / makod ani
maṅgē dogani gōḍyačer bosoli ani jeli / nuynt modēgat pawli /
ā maṅgē munpa laglē makda tuṣē kalij āw fata / makod munpa
laglo tuyē maka sanpani / āw kalij atṭahlō / ayē kalij korkuṭa gan
dowollā / korkuṭa gan dowollā munṭokor ē kallē makod ani
maṅgē oyr eylī ani tēka toḍir, sollo / inakod kallō oyr jelo ani
haha-kon āspa laglo / makod munpa laglo kalij koṇačen kaḍunk
eta //

There was a monkey. On the bank of a river, he used to eat figs from a fig tree. He used to eat sweet figs. There lived a crocodile in the river. It came up and stayed under the fig tree. Staying at the root of the fig tree it saw him eating the figs. The crocodile thought, 'He eats so many figs. How sweet must have his heart become!' Thus thought the crocodile. The crocodile thought, 'I have a dinner at my place'. The monkey said, 'I shall also come'. The monkey sat on the back of the crocodile as on a horse and thus they went. They came to the

middle of the river. The crocodile said to the monkey, 'O monkey, I will eat your heart.' The monkey said, 'why did you not tell me before? I would have brought it with me. I have kept it in the hollow of the tree.' Knowing that he has left it in the hollow of the tree, they went back, the monkey and the crocodile came out and it let the monkey go on the bank. The monkey went up and began to laugh loudly. The monkey said, 'Is it ever possible for any one to take out one's heart?'

VI

ek kummar aslō / tē kummarak ek put aslō / anik tēkōdē ek gadū aslē / tē kallē gadwak iṅpak muṇ ὀpa laglē / tō bajran oytastana ek dadlō mewōlō anik tēṅka incarpak laglō / arē tumkōdē gadū astana kitē colōn oytay / tō jēlō ani cni dadlyan kummaran kallē apnalya čēdyā gadwačēr bosoylō / bosoylō munčōkōt oyta oyta ani ek dadlō mewōlō ani tēṅka incarpak laglō / arē tō tujo bapōy mōrē ani tū gadwačēr bosōn oyta / tō katta burgo anik sōkol dēwta anik bapōy bosta / bapōy bosta ani oyta / oyta oyta anik dadlō mewōta ani tō saṅta / arē tū jaṅtō jayn tē gadwačēr bosta / tujo put colōn ēta / putak bosōṅk jayna, munča / tō katta apnačē putak biṇ bosoyta anik oyta / oyta oyta bajrak pawt eylē / ani ek dadlō mewōlō ani tō incatta / arē tē jōnōwr jalyar kitē jalē rē / dogoy gadwačēr bosōn oytay tē / dogoy dēwta / ani ek saṅta tēṅka / arē gadū mōrē jōnōwr tumi fandar uban ὀpačē munča / tō munčōkōt tē katta dogoy banditay ani oytay lagtay / oyta oyta ek nuy mēṭta / nuyčēr saklā oylyan oytastana tēnčē gadū mōd jata / mōd jayn sōkol nuynt pōtta anik uḍōn oyta / kummar munpa laglō apuṇ dusryačē aykōn apnalē gadū jēlē //

There was a potter. He had a son and he possessed a donkey. They went out to sell the donkey. While they were going to the market they met a person on the way. He said to them, 'In spite of having a donkey with you, why do you walk?' He went away, and the potter made his son sit on the donkey. As they were going further they met another person. He asked them, 'He is your father, is it not so? And yet you are sitting on the donkey'. The boy got down from the donkey and the father sat on it. Thus they went along. While on the way, they again came across a person, who asked the father, 'In spite of

being older, you sit on the donkey and the poor son is walking. Can you not make your son sit on the donkey?' Then he made his son also sit on the donkey. When they had almost reached the market, they met one more person. He asked them, 'It is an animal no doubt. But what should it matter? Should you both sit on it and go on?' Both of them got down. Again another person told them to carry it on the shoulder. So they tied the donkey and started to go on further. They came across a river. While going over the bridge of the river the donkey became agitated. It slipped from their hands and fell into the river and was drowned. The potter said, 'I have listened to others and I have lost my donkey'.

VII

don majrā ahlī/tī dōgani jōgdō laglī ki tēṅka ek bakri mellī /
tī jōgōttastana ek makod cōlō / ani incarpa laglō tumi kite jōgō-
ttay / tē munpa laglē apnā poylē mellā ani tē munpa laglē apnā
poylē mellā mun / makdān kallē don kudkē kēlē ani ek cōlō kēlō /
to munpa laglō ek cōlō jala mun / apun gās mattā kudkō katta /
cōlō jalo sō kudkō katta / cōlō jalo sō kudkō katta / ēṣē kon
kon bakri kabur jayt cōlī / illōsō ullō / makod munpa laglō apnā
fi na / ani ullō to faylō //

There were two cats. They began to fight for a piece of bread that they had found. While they were fighting there came a monkey. He asked them, 'why are you fighting?' One of them said 'I got it first' and the other said, 'I got it first'. The monkey cut the bread into two pieces and made one piece bigger. He said, 'this one has become bigger. I will bite it off'. So saying he ate one piece. 'Now this has become bigger' he said and ate a piece of it. 'Now this one has become bigger' so saying he ate a piece. In this manner, the bread was almost finished. The monkey said 'won't I get my fee?' So saying he ate what was left of it.

VIII

ek šiw ani ek sōsō / to šiw matarō jalō / tējyāni kasak oṣpa jana-
slē / jaytē jōnōwr ahlē / tēni saṅlē apun ckeklyak fatlō mun /

tejek borek soglī jəncwṛā ɛtalī / tɔšē sōšya ɔspa jay aslē / sōšyan
 ek tokli kalli sōšyan saŋlē ɛtaŋa apnaŋk ek water tuɟyabašē ɔllɔ
 šiw mɛllɔ / ɔ šiw pikir jalɔ ani apnaŋoyčɛn ɔllɔ šiw aha kāy munpa
 laglɔ / sōšyan saŋlē tuɟyagoyčɛn bɔɔɔ ušar mun / šiwan saŋlē
 fūy asa tɔ apnaŋk dakoy mun / sōsɔ dakowpak ilɔ / dakowpak
 ilɔ munɔkɔt ek bāy asli / sōšyan saŋlē ɛ bayn as mun / tɛjɛ rup
 tɛka dišti pollē / šiwan kās gaylɔ / kās gaylɔ munɔkɔt tɔ awaj
 gumlɔ / ani šiwan sɔmjɔlɔ kitē apun ɔsɔn tɛka mattɔlɔ mun /
 šiwan bitory udi malli / šiw mɛlɔ / sōsɔ coyat toklen kitlɔ ušar tɔ //

There was a lion and a rabbit. The lion became old. He could not go for hunting. There were many animals. He said, 'I will eat you all one by one'. All the animals were coming to him. In the same way, the rabbit had to go also. The rabbit thought of a trick. The rabbit told him 'While I was coming, I met a lion which was bigger than you'. The lion became angry and said, 'Is there a lion bigger than me?' The rabbit said, 'He is even cleverer than you'. The lion said, 'Show me where he is'. The rabbit went to show him. There was a well. The rabbit said, 'he is in this well'. The lion saw his own reflection. The lion roared and the sound of his roar echoed back. The lion thought, 'I will go and kill him.' So he jumped in. The lion died. See how clever the rabbit was with his trick!

IX

ek gow ani bayl / tɛnčɛ sat put aslē / tɛ satuy jan jɔgɔttalɛ /
 tē bapayk bɔrē disan jalē / bapayn apnačɛ baylek saŋlē tɛ satuy
 jan jɔgɔttay mun / tɛŋka kitē kɛlyar bɔrē kāy mun / baylen
 saŋlē tɛŋka satuy jaŋaŋk sat boDiyo korun banun di / tɛdnat tɛ
 šiŋktɔlɛ mun / bapayn sat boDiyo kɛlyo ani tɛŋkɔdē dilyɔ
 moɖyay mun / tɛ satuy jan moɖɔŋk laglɛ tɛŋkɔdē moɖɔna jalē /
 bapayk tē bɔrē disna jalē / satuy boDiyo sollyɔ anik satuy jaŋaŋ-
 kɔdē ekek dili moɖyay mun / tē tak tak kon satuy jaŋani ekek
 boDi molli / bapayn saŋlē satuy jaŋaŋk tumi jɔgɔttat / tɛ tɔr
 tumi jɔgɔdɔnaahlɛ jalyar satuy jaŋaŋk kon lagcɔ nahlɔ / tɛyani
 satuy jaŋani čintlē ki apnaɔ bapɔy saŋta tɛ fɔrɛ mun //

There was a man and his wife. They had seven sons. All those seven fought among themselves. The father did not feel

good about it. The father said to his wife, 'All the seven sons are fighting among themselves; what can be done for their good?' The wife told him, 'Take seven sticks, tie them together and give them. They may learn from it'. The father prepared seven sticks and gave them to his seven sons to break them. But they could not break them, when they started breaking them. The father did not feel happy about it. He made all the seven sticks separate and gave each one a stick to break. All seven broke the seven sticks separately with a snapping noise. The father told them, 'You are fighting among yourselves. If you do not fight among yourselves, no one is able to trouble you'. All the seven then thought that what their father had said was true.

X

ek ran ahlē / tē ranan ek dadlo jēlo jolū marpā / tō ekdom gorib /
tō nuyčē degek jolū katottastana tējē kuradē nuynt pollē / anik
apun kitē kottolo kāy mun tō rōdō laglo / rōdō nagnaka tingaco
dēwsar cylo ani ē burgya tū kitya rōtta kāy mun incarpak laglo /
tō saṅpa laglo ki apnālē kuradē nuynt pollē mun / dēwsar kallō
nuynt dēwlo ani kuradē kallē baṅgračē / ē tujē / na apnačē nuy /
dusri āykodē dēwlo ani rupyacē kallē / ē tujē na teṇi saṅlē apnačē
nuy / apnačē kuradē lōknačē / āykodē dēwsar nuynt ani kuradē
lōknačē kallē / ē tujē / oy apnačē muṅpa laglo / tī tini kuradī dilī
tēka ani dallo / tō dallo anik apnalya gara cylo anik saṅpa laglo /
saṅtana jayto lok cylo anik tēka cowpa laglo / tēsot ani ek ahlō /
tēč jēṅlan cylo anik apnaṅk kitē mēttolē mun tēč baṣen kam
korpa laglo / nuyčē degek boslo anik ruk katottastana kuradē
muddom nuynt mallē / ha burgya tū kitya rōtta mun dēwsar
incarpak laglo / teṇi saṅlē apnālē kuradē nuynt pollē / dēwsar
kallō nuynt dēwlo ani baṅgračē kallē / ē tujē / oy muṅpa laglo /
anik kallē rupyacē kallē / ē tujē / oy muṅpa laglo / ani lōknačē
kallē / ē na muṅpa laglo / tini kuradī kallī dēwsaran oylī / ani
tēka bēṣtōt danoylo //

There was a forest. In that forest a man went to cut wood. He was quite poor. While cutting the wood on the bank of the river, his axe fell into the river. And saying, "What shall I do now" he began to weep. While he was crying, the angel of the place came there and asked: 'O boy, why are you weeping?'

He said that his axe had fallen into the river. The angel dived into the river and took out one golden axe. He asked him, 'Is this yours?' 'No, not mine' he replied. Again the angel dived in the river and took out a silver axe and asked him, 'Is this yours?' 'No' he said, 'this is not mine. My axe is made of iron'. Again the angel dived into the river and brought out an iron axe and asked him, 'Is it yours?' He said, 'Yes, it is mine'. The angel gave him all the three axes and sent him back. He came home and told about it. People gathered round him when he was telling it. There was another man like him. He went into the same forest and thought that he would also get something and began to work. He sat on the bank of the river and began cutting wood. After a while he purposely threw the axe into the river. The angel of the place came again and asked him, 'O boy why are you weeping?' He told him that his axe had fallen into the river. The angel dived into the river and took out an axe of gold. He asked him, 'Is this yours?' 'Yes', he said, 'it is mine'. Again he brought out an axe of silver and asked, 'Is it yours?' 'Yes' he said. Again he took out an axe of iron. He said, 'it is not mine'. The angel took all the three axes, and he sent the man away without anything.

XI

ek raja ani rani / ti dogani eka polašint rawtalī / to ek kūwor
dusro / to ek ranan eyno anikki boḍ mallolo to te kūwran aḷo /
ki e boḍar boroylā ki kūwreḇe barar koṇ uḍo aḍuṅk oyta teka
kūwory meṭṭa muṇ / itlyan to kūwor boro ojab jalō ki apṇakodē
e kam jayna ki ek tōṭo aḷo/are tōṭya mulḷe teṇi kūwran tū kitē
kotta / to muṇpa laglo payaṅk apuṇ kuḍke banta muṇ/kityak
ka muṇ laglo kūwor / to sangu laglo ki apuṇ pāc miṇṭani pottō
san bomoy etā muṇ / intumodē kūwor boro uṣar jalō / ani ek
teṇe mukar dogor feḍoytalō/te etay muṇ te roṣṭyan doni atani
dogor feḷoyḷe ani to boro kam kotta muṇ kūwran čintlē / ha
muṇpa laglo kūwor na dogor feḷoytolya tū ek kam koṣṣi muṇpa
laglo/apuṇ muṇpa laglo kam koḇḇya kottā puṇ apṇaṅk tū meṭṭa
muṇpa laglo teṇi oy mulḷē ki ek polaš tuṇyan ubaruṅk jayt /
to muṇpa laglo oy apṇaḇen jata / ani ek aḷo to dotrek kan down
ayktalo ki apṇaḇe gawan ē eṣē kitē/te kūwran teka kon down
āyktana coylo / coytaṇa kūwran teka mulḷē / o kitē kotta / teṇi

saŋlĕ apnaĉe gawan kite jata tē apuŋ āykotā/kūwor intumodē
 ajab jalō ki apnaĉo tiso munis jalō muŋ / e kūwran tēka allo ki
 apnaĉi magni sangun / to ek apnaĉe soddā jēŋlan šiwnī mattalo/
 to ēta ēta kūwor, tēka mattalo to dišti pollo/teŋi saŋlĕ apuŋ e
 šewnyak mattā muŋ / kūwran incallē tū apnaĉe ek kain košši/
 apuŋ laglo koččya kottā tū apnak melši mullē teŋi / yo mullē
 teŋi apnaĉe barbar / ani ek ahlō ek ranan tamdi topi galun ek
 samko dūwor so sottalo / itlyan tē cōg ektāy jale/etā etā kūwory
 polašintli bayr šorōŋk lagli / atin tambyo dōrun ti ošpak lagli /
 kūwor tēŋka incatta arē tuni kitē kottay / intumodē kūwran
 tōtyak saŋlĕ arē tōtya tū soŋa/tōto bawdo apnaĉe payaŋk bōntrā
 gutloyta / kūwory tambyo bōron odde watek pawli / awoys tuka
 tōtyan saŋna ek dāw marun te kūworiĉe mukar cylv ani ogot
 nidlo / tintumodē kūwory pawt cyli / dusryak kūwor incarpak
 laglo arē to tōto fūy pawla kāy muŋ / kan downon ayktolyo muŋ
 laglo tū kitē jalā tē saŋ / tē kan downon ayktalo sangō laglo ki
 tōto ek jadamulan koṭṭer nidla muŋ / ani kūworin tējo tambyo
 waroyla muŋ / intumodē kūwor pikar jalō / far mattolya muŋ
 laglo tēje samke koṭṭek far mar munpa laglo / teŋi tē koṭṭek
 far man tōtyak utoylo / intumodē kūwory ek iskad colli ki
 kūwor pikar jalō / kūwran ek dāw mallō apnaŋk i kūwory
 melučina muŋ / intumodē tōtyan uṭon kūworiĉya samko mukar
 colō laglo / tōto joḡdō laglo rajakodē tū apnaŋk kūwory dita dina/
 to saŋlo raja tuka kūwory jay tū muŋ laglo tōto/kūwrakodē soglĕ
 joḡdō laglĕ tū kūwory aṭṭa aṇṇa / rajan soylyak bitory gan dowol-
 lē ek ruman / samke tēŋka ges sodun fugā korun maruŋk sollē/
 arē tamde topečya munpa laglo kūwor ē tū bond kotta konna/
 kelē bond kelē/te cyle bayr anikki incalle rajak tū kūwory dita
 dina / teŋi saŋlĕ kūwory apuŋ tōtyak dina muŋ / ha munpa laglo
 kūwor e dogor feloytolya i polaš ubar / teŋi polaš uballi anik
 aloyta eši teši / intumodē to kūwory ory munpa laglo / to kūwor
 kūwory jēn cylv bōdakodē anik tē joḡdōŋk laglĕ / tōto munpa
 laglo apnaŋk, kan don āyktalo munpa laglo apnaŋk, tamde
 topečya munpa laglo apnaŋk, far mattolya munpa laglo apnaŋk/
 intumodē kūwory koṇaŋk fawo //

There was a king and a queen. They used to live in a palace.
 There was another prince. He came to a forest and saw a board
 put up there. The prince read it. It was written on the board
 'whoever goes and brings water earlier than the princess would

get her'. The prince was surprised to know that he could not do it. There was a lame person. The prince asked him, 'O lame man, what are you doing?' He said that he was wrapping rags on his feet. He said that he could come back from Bombay within five minutes. The prince was happy that he got help. Further on they met a person, who was playing with big stones. When he saw them coming, he played with them skillfully. The prince thought and said, 'O thrower of stones, will you do my work?' 'Certainly' he said, 'if you take me along with you'. The prince asked him whether he could lift a palace. He said that he could do it. There was another man, whom the prince saw, while he was listening to something, putting his ear to the ground. The prince asked him what he was doing. He said that he was listening to what was going on in his village. The prince was astonished and took him with him. He brought him with telling him his need. There was a hunter who used to hunt birds. He hit the bird accurately and the prince saw him. He asked him whether he could go with him. He said he would, if he were taken with. 'Come with me', said the prince. There was another man with a red cap who could produce a good deal of smoke. Thus they all four came together. While they were coming, the princess came out of the palace with a jar. The prince asked the lame man, 'O lame man, why don't you go?' The poor lame man was rapping rags round his legs. Now the princess had reached half the way after filling the jar. The lame person ran so fast that he reached ahead of the princess and he slept on a shell under a tree. The princess had almost reached the place. The prince asked the person, who heard everything by placing his ears to the ground to find out what had happened. He said that the lame man was sleeping under the tree and the princess had emptied her jar. The prince became angry. He told the hunter to hit the arrow right on the shell on which he was sleeping and to wake him up. He struck it and awakened the lame man. Meanwhile the princess had climbed one step. The prince was restless as he thought that he was not going to get the princess. The lame man, who had got up, entered the palace before the princess. But the king refused to give the princess to the lame person. All the persons started to quarrel with the prince, whether he would bring the princess or not. The king put them all in a room and tried to kill them by

suffocating them with gas. The prince asked the man with the red cap to stop it. He stopped it and they went out. They asked the king whether he was ready to give the princess or not. The king said that he would not give the princess to the lame man. The prince asked the man who played with stones to lift the palace. He lifted the palace and shook it. The king got frightened and asked them to take away the princess. Now they all came to the signboard and began to fight. The lame man said that he should get the princess, the man with the red cap said that she must go to him and the hunter claimed for himself. But can you tell us who really deserves the princess?

CHAPTER IV

SENTENCES

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| 1. This is a dog. | ē ek suṇē ahā. |
| 2. These are two dogs. | ī don suṇi ahāy. |
| 3. There are three dogs. | tingga tin suṇi asāy. |
| 4. Here is a cat. | hingga ek majr ahā. |
| 5. Here are two cats. | hingga don majr ahāy. |
| 6. Here is a dog and a cat. | hingga ek suṇē ani ek majr ahā. |
| 7. The dog barks at the cat. | suṇē majrak buṅkita. |
| 8. Dogs bark. | suṇī buṅktay. |
| 9. This is a house. | ē ek gər ahā. |
| 10. These are two houses. | ī don gərā ahāy. |
| 11. The dog barks. | suṇē buṅkita. |
| 12. This is my house. | ē muḷē gər ahā. |
| 13. These are my houses. | ī muḷi gərā asāy. |
| 14. His house. | teḷē gər. |
| 15. His houses. | teḷī gərā. |
| 16. Your houses. | tuḷi gərā. |
| 17. Your house. | tuḷē gər. |
| 18. I am in my house. | āw muḷya gəran ahā. |
| 19. Go to my house. | muḷa gara ɔs. |
| 20. My house is small. | muḷē gər lan ahā. |
| 21. These are five houses. | ī pāc gərā asāy. |
| 22. This is a small cart. | ɔ ek lan gaḍo aha. |
| 23. These are two carts. | ɛ don gaḍe ahay. |
| 24. This is my book. | ɔ muḷo liwr aha. |
| 25. I have two books. | makodē don liwr ahay. |
| 26. My books are here. | muḷe liwr ingga asay. |
| 27. I am in my cart. | āw gaḍyan ahā. |
| 28. Go to my cart. | muḷe gaḍekodē ɔs. |
| 29. Bring my book here. | muḷo liwr ingga aḍy. |
| 30. He is my brother. | to muḷo baw aha. |
| 31. He is my son. | to muḷo put aha. |
| 32. I have two sons. | maka dog put ahay. |

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| 33. I have three sons. | maka tin put asay. |
| 34. My sons are in the house. | muḣe put garan asay. |
| 35. I have one son. | maka ek put aha. |
| 36. My son is in the house. | muḣo put garan aha. |
| 37. My son has come. | muḣo put cyla. |
| 38. My sons have come. | muḣe put cyley. |
| 39. His son. | tēḣo put. |
| 40. His sons. | tēḣe put. |
| 41. His sons are here. | tēḣe put ingga asay. |
| 42. His son is here. | tēḣo put ingga asa. |
| 43. Your sons are here. | tuḣe put ingga asay. |
| 44. Your sons are in the house. | tuḣe put garan asay. |
| 45. She is my mother. | ti muḣi may aha. |
| 46. I have one daughter. | maka ek duw aha. |
| 47. I have two daughters. | maka don duwo alhay. |
| 48. I have three daughters. | maka tin duwo alhay. |
| 49. My daughter is in the garden. | muḣi duw ḣardināt aha. |
| 50. His daughters are here. | tēḣyo duwo ingga asay. |
| 51. Call your daughter. | tuḣe duwe apoy. |
| 52. Is she your sister? | ti tuḣi boyn asa? |
| 53. No, she is my daughter. | na, ti muḣi duw asa. |
| 54. My brother and sister are in the house. | muḣo baw ani boyn garan asa. |
| 55. He has three children. | tēka tin burgī asāy. |
| 56. Where are your children? | tuḣi burgī fūy asāy? |
| 57. His children are small. | tēḣi burgī lan asāy. |
| 58. My children are in the school. | muḣi burgī iskolan asāy. |
| 59. My son has gone to school. | muḣo put iskolak ḣēla. |
| 60. My brother is young. | { muḣo baw lan asa. |
| | { muḣo baw tōrnō asa. |
| 61. My two brothers are young. | muḣe dōg baw lan asay. |
| 62. Here is her son. | tijo put ingga asa. |
| 63. Their sons are here. | tanḣe put ingga asay. |
| 64. My hand. | muḣo at. |
| 65. My hands. | muḣe at. |
| 66. Your foot. | tuḣo pay. |
| 67. Your feet. | tuḣe pāy. |

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| 68. Our book. | amco liwr. |
| 69. Our books. | amčē liwr. |
| 70. His servant. | tējo kamdari. |
| 71. His servants. | tēje kamdari. |
| 72. Their house. | tēncē gōr. |
| 73. We see you. | ami tuka coytay. |
| 74. You (Sg.) see me. | tū maka coyta. |
| 75. You (Pl.) see us. | tumi amkā coytay. |
| 76. He sees me. | tō maka coyta. |
| 77. She sees me. | ti maka coyta. |
| 78. The child sees him. | burgē tēka coyta. |
| 79. Her work. | tijer kam. |
| 80. Her eyes. | tijer dōlē. |
| 81. The hand of the child. | burgyaco at. |
| 82. His field. | tēje šet. |
| 83. His baskets. | tēje paṭlē. |
| 84. Her basket. | tijo paṭlō. |
| 85. I see you. | āw tuka coytā. |
| 86. Their houses. | tēncī gōrā. |
| 87. The child sees her. | burgē tika coyta. |
| 88. The child sees me. | burgē maka coyta. |
| 89. The hands of the child are small. | burgyačē at lan asay. |
| 90. They see you. | tē tuka coytay. |
| 91. I see him. | āw tēka coytā. |
| 92. I see her. | āw tika coytā. |
| 93. I see it. | āw ē coytā. |
| 94. I see them. | āw tēṅka coytā. |
| 95. You see him. | tumi tēka coytay. |
| 96. You see her. | tumi tika coytay. |
| 97. I come here. | āw iṅga etā. |
| 98. We come here. | ami iṅga etay. |
| 99. You come here. | tū iṅga etā. |
| 100. You (Pl.) come here. | tumi iṅga etay. |
| 101. He comes to me. | tō makōdē etā. |
| 102. She comes to our house. | ti amčē gara etā. |
| 103. They come to school. | tē iskolān etay. |
| 104. The child comes here. | burgē iṅga etā. |
| 105. The children come to the garden. | burgī jārīnāt etay. |

106. I go there. *āw tinga oytā.*
 107. We go there. *ami tinga oytay.*
 108. You (Sg.) go there. *tū tinga oyta.*
 109. You (Pl.) go there. *tumi tinga oytay.*
 110. He goes there. *tō tinga oyta.*
 111. She goes there. *ti tinga oyta.*
 112. They go to the field. *tē šetan oytay.*
 113. I go to the house. *āw gara oytā.*
 114. We stop here. *ami inga rawtay.*
 115. The leaves fall from the tree. *panā rukoylyan poṭṭay.*
 116. The bird sits on the tree. *šewnē rukar bosta.*
 117. He sleeps under the tree. *tō rukamulan nitta.*
 118. He hits the bird. { *tō šewṇya matta ~*
 tō pako marta.
 119. The birds fly. *šiwṇī uṭṭay.*
 120. The animals live in the field. *jonowrā šetan rawtay.*
 121. The cows are grazing. *gayo tōṇ hatay.*
 122. The cows give milk. *gayo dud ditay.*
 123. We milk the cow. *ami gaečē dud kaṭṭay.*
 124. We ride the horse. *ami goḍayaṇer coṭṭay.*
 125. They jump over the fence. *soyryō oylyan uḍiyo mattay.*
 126. The child falls down. *burgē poṭṭa.*
 127. He stands there. *tō tinga ūḅo rawta.*
 128. He goes in the house. *tō garan oyta.*
 129. The child sits there. *burgē tinga bosta.*
 130. What do you cat? *tū kitē hata.*
 131. I eat bread. *āw pāw hatā.*
 132. How many children have you? *tuka kitlī burgī asāy.*
 133. I have three children. *maka tin burgī asāy.*
 134. When do you get up? *tū kēdna uṭṭa.*
 135. I get up at six o'clock. *āw so oračēr uṭṭā.*
 136. Where do you live? *tū fūy rawta.*
 137. I live in the small village. *āw daklya waḍyan rawtā.*
 138. What do you do? *tū kitē kotta.*
 139. I work in the field. *āw šetan kam kottā.*
 140. I work in the other village. *āw dusrya waḍyan kam kottā.*
 141. I am here. *āw inga ahā.*

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| 142. We are here. | ami ingga ahay. |
| 143. You are here. | tū ingga asa. |
| 144. You (Pl.) are here. | tumi ingga asay. |
| 145. He is here. | tə ingga asa. |
| 146. She is here. | ti ingga asa. |
| 147. It is here. | ē ingga asā. |
| 148. They are here. | tē ingga asay. |
| 149. I am tall. | āw lam asā. |
| 150. You are tall. | tū lam aha. |
| 151. She is tall. | ti lam aha. |
| 152. He is tall. | tə lam asa. |
| 153. We are tall. | ami lam asay. |
| 154. They are tall. | tē lam asay. |
| 155. It is tall. | ē lam asā. |
| 156. The tree is tall. | ruk lam aha. |
| 157. The hill is tall. | donggor lam asa. |
| 158. The man is tall. | tə munis lam asa. |
| 159. The men are tall. | tē dadule lam asay. |
| 160. That man is fat. | tə munis mətə asa. |
| 161. The girl is lean. | tē čedū barik ahā. |
| 162. The man is short. | tə munis mədwo aha. |
| 163. This man is blind. | ə munis kuḍḍə aha. |
| 164. The woman is blind. | ti bayl kuḍḍi aha. |
| 165. He is lame. | tə tət aha. |
| 166. She is wise. | ti ušar aha. |
| 167. The boy is deaf. | ə čedə boyrə aha. |
| 168. The boy is lazy. | tə čedə awtə. |
| 169. The girl is clever. | tē čedū ušar. |
| 170. The good boy. | tə čedə bərtə. |
| 171. The good girl. | tē čedū bəre. |
| 172. The good boys. | tē čedə bəre. |
| 173. The good girls. | tī čedwā bərti. |
| 174. The small children. | tī lan burgi. |
| 175. The big book. | əd liwr. |
| 176. The white horse. | dow gəḍə. |
| 177. The white horses. | doy gəḍə. |
| 178. The black cloud. | kalē kup. |
| 179. The black clouds. | kalī kupā. |
| 180. The green leaf. | cuṭekor pan. |
| 181. The green leaves. | cuṭekoračī panā. |

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| 182. The large houses. | olli gorā. |
| 183. The large house. | ollē gor. |
| 184. The beautiful village. | sobit wado. |
| 185. The beautiful villages. | sobit wadē. |
| 186. This story is good. | i kaṇi bori. |
| 187. Good stories. | boryo kaṇyo. |
| 188. I like this book. | maka liwr boro jawo. |
| 189. Come here. | igg yo. |
| 190. Go there. | tinga os. |
| 191. Bring some water. | tōdē udok aḍy. |
| 192. Call him. | tēka apoy. |
| 193. Sit down. | sokol bos. |
| 194. Stand up. | ub raw. |
| 195. Speak slowly. | soka uloy. |
| 196. Tell me a story. | maka ek kaṇo saṇ. |
| 197. Break it. | e muddy. |
| 198. Take it. | e jē. |
| 199. Hold it. | e dory. |
| 200. Keep it down. | ē sokol dowory. |
| 201. Lift it up. | ē ubray. |
| 202. Read the book. | liwr ač. |
| 203. Come to school. | isklak yo. |
| 204. Go home. | gara os. |
| 205. Bring back the book. | liwr pottō aḍy. |
| 206. Call your brother. | tuḷya bawa apoy. |
| 207. Sit down on the ground. | jomni bos. |
| 208. Stand on the bench. | bākačēr ubraw. |
| 209. The dog is here. | suṇē inga ahā. |
| 210. The dog is there. | suṇē tinga ahā. |
| 211. The book is under the table. | liwr meja sokol aha. |
| 212. The book is on the table. | liwr mejaḷer aha. |
| 213. The sky is above. | mōlob oyr aha. |
| 214. The earth is below. | jomin sokol aha. |
| 215. The tree is on this side. | ōddan ruk aha. |
| 216. The tree is on that side. | tōddan ruk aha. |
| 217. I am near the tree. | āw ruka bogler ahā. |
| 218. I am close to the tree. | āw ruka tēkōn ahā. |
| 219. He is away. | to jēlo. |
| 220. We went away. | ami jēlē. |

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| 221. He went up. | to oyr jelo. |
| 222. He came down. | to sokol dewlo. |
| 223. I fell down. | aw potta. |
| 224. Air is everywhere. | ware soglyak ahā. |
| 225. He is nowhere. | to fuy na. |
| 226. I looked for it everywhere. | aw soglyak sodun coylo. |
| 227. I found it nowhere. | maka fuy mello na. |
| 228. Come in. | bitor yo. |
| 229. Go out. | bayr os. |
| 230. Step on the stone. | fatrac'er cody. |
| 231. Go round. | chariddan bowon yo. |
| 232. Jump over the fence. | sorye oylyan udi mar. |
| 233. Creep below the cart. | gade ponda os. |
| 234. The bird is in the cage. | panjryan šewne ahā. |
| 235. The bird is on the tree. | šewne rukar ahā. |
| 236. The bird is in the nest. | guntran šewne ahā. |
| 237. A big basket. | ollo patlo. |
| 238. The basket is big. | patlo od aha. |
| 239. Hard wood. | got lakuđ. |
| 240. The wood is hard. | e lakuđ got ahā. |
| 241. The large leaf. | od pan. |
| 242. The leaf is large. | pan od ahā. |
| 243. A green fruit. | fol culekorače. |
| 244. The fruit is green. | fol culekorače ahā. |
| 245. A red flower. | tamdē ful. |
| 246. The flower is red. | e tamdē ful ahā. |
| 247. A small room. | daklo kuđ. |
| 248. The room is small. | o daklo kuđ aha. |
| 249. The dirty hand. | at suj. |
| 250. The hand is dirty. | o at suj aha. |
| 251. I came yesterday. | kal aw cylv. |
| 252. We came yesterday. | kal ami cylv. |
| 253. He killed the bird yesterday. | tenē kal šewne mallē. |
| 254. I am coming. | aw etā. |
| 255. He is killing the bird. | to šewne matta. |
| 256. I shall come tomorrow. | aw falyā etolv. |
| 257. I come every day. | aw soda etā. |
| 258. He will kill the bird tomorrow. | to halyā šewne mattolv. |

259. He always kills the bird. tō soddā šewnē matta.
 260. I may come. āw cyt.
 261. He may kill the bird. tō šewnē marit.
 262. I should come. maka ečyak jawo.
 263. He should kill the bird. tēnē šewnē maruŋk jay.
 264. I ought to come. maka eččya jawo.
 265. He ought to write the book. tēnē liwr borowpak jay.
 266. I want to come. maka ewpa jay.
 267. He wants some money. tōdē poyšē tēka jay.
 268. I like to come. maka ewpa borē dista.
 269. I came before you. āw tuje poylō eylō.
 270. Who will come with me? muje barar kōn eta.
 271. I shall come. āw etlō.
 272. My brother will come. mujo baw etlō.
 273. Where are you going? tū kedna oytōlō.
 274. When did he come? tō kedna eylō.
 275. We shall go tomorrow. ami falyā oytōlī.
 276. He came yesterday. kal eyn tō jēlō.
 277. It is well that he came. tō eyn borya pollō.
 278. Go and come back. osōn pottō yō.
 279. I am not going. āw osna.
 280. I shall not go. āw oyčina.
 281. Why are you not going? tū kityak osna.
 282. Why should I go? āw kityak oyčya jawo.
 283. I shall go after he comes. tō etri āw oytōlō.
 284. If he comes I shall go. tō eylyar āw oytōlō.
 285. You must go. tuwē oyčya jawo.
 286. What did you say? tuwē kitē mullē.
 287. I told you to come. awē tuka yō mullē.
 288. I said nothing. ayē kāy mullōna.
 289. You should say thus. tuwē ešē ulōŋk jay.
 290. What is this called? eka kitē munṭay.
 291. What is he? tō kōn.
 292. Where does he come from? tō fūyčēn eyla.
 293. What are those who have just come? atā eyley tē kōn.
 294. They are merchants. tē sparī.
 295. Do not say thus. ešē munṭaka.

296. What is that? tē kitē.
 297. That is a house. tē ek gōr ahā.
 298. Whose house is that? tē gōr kōnācē.
 299. It is mine. tē mujē.
 300. That house is to be sold. tē gōr ikpā jay.
 301. What will you give for it? tū eka kittē ditlo.
 302. You stay here, I shall go. tū inga raw, āw oyrā.
 303. Look at him. tēkōdē coy.
 304. I cannot do this work. makōdē ē kam koruṅk jayna.
 305. They will ask me. tē maka wincattōlē.
 306. They may ask me. tē maka wincarit.
 307. I have nothing with me. kāy makōdē na.
 308. I made it myself. ayē kēlā.
 309. You may go, I will stay here. tuwē oyčya jata, āw inga rawtā.
 310. I will not leave you alone. āw tuka eklo soḍna.
 311. Can you do it? tukōdē koruṅk jata.
 312. We cannot do it. anikōdē ē jayna.
 313. Everyone went there. soglī tiṅga gelī.
 314. Everything is lost. soglē sanḍōlē.
 315. All those who were called have come. tē soglē apoylōlē cyle.
 316. I come last of all. āw nūmanō cylō.
 317. Invite them all for meals. soglyā tēṅkā jēwpa apoy.
 318. He is the eldest son. to ḍḍ put.
 319. It is done. ē jalē.
 320. It may happen. ē jawpa jata ~ ē jayt.
 321. It is night. ī rat.
 322. Where do you live? tū fūy rawta.
 323. Where had you been during the night? ratī tū fūy aslo.
 324. The house I live in is large. āw rawtā tē gōr ḍḍdi aha.
 325. Are they at home? gara tē ahay.
 326. Let them all come in. tēykā bitory cundi.
 327. Let it remain so. ē sēt asū.
 328. You should remain here. tū inga rawo jay.
 329. Do not tell lies. tū sōyō marinaka.
 330. Not that one but this. tē nuy, ē.
 331. This is not good, give me that. ē borē ni, tē maka di.

332. I want some more. maka ani cōd jay.
 333. If they do not want it give it to me. ē tagkā naka jalyar maka di.
 334. Do not sleep so soon. cĵya beĵin nido naka.
 335. How are you related to him? to tuĵo soyro keso jalb.
 336. We are not related. ami soyre ni.
 337. He is writing a book. to ek liwr boroyta.
 338. I shall take as much as you give. tū dita titlē aŵ ĵetā.
 339. Open the door. der ugōdy ~ der utkē kor.
 340. Close the door. der bond kor.
 341. I have never seen you before. ayē tuka poylo kēdnat coylo na.
 342. I used to meet him. āw tēka mettālō.
 343. You do not know, nor do I. ē tū neṇo ani āwuy neṇo.
 344. Have you got no house? tukōdē gōr na.
 345. Let some one of you go and fetch him. tumčentlo ek osn tēka ady.
 346. What kind of work is that? tē kam kēsē.
 347. If it rains, harvest will be good. paws boro pollo jalyar šetā bori jatli.
 348. Why have you left your work half done? tuwē kam oddē kitya kēlā.
 349. It is of no use. ē kōtak ena.
 350. Come after four o'clock. čary orā jayn yo.
 351. Come within an hour. ek orā bitory yo.
 352. Do whatever you like. tuka jay tē kor.
 353. What is the use of three? tig jaṇ kityak? ek puro.
 One is enough.
 354. I came by this road. āw ē margan eylō.
 355. We came in the cart. ami gadyan eylī.
 356. We came on foot. ami payani colon eylī.
 357. I went there. āw tinga ĵelō.
 358. He went to school. to isklak ĵelb.
 359. I had gone to my friend. āw muĵya amge bore ĵelō.
 360. She has gone to her mother. ti tiĵya awoy bore ĵelya.
 361. I had done this before. ayē ē poylē kēlā.

362. He has spoken this to me. ɬ makɔɖɛ ẽ ulɔyla.
363. They had gone before I reached. ǎw pawčyak poyle tɛ ʒɛɛ.
364. I was sleeping all day. ǎw soglɔ dis nittɔlɔ.
365. Now I am sleeping. ǎw atǎ nidɔtǎ.
366. He was sleeping when I went to see him. ǎw tɛka coyčya ʒɛla tɛdna
ɬ nidɔlɔ.
367. He is lying down and reading. ɬ nidɔn ǎcta.
368. He had done this before. tɛnɪ ẽ kam poylɛ kɛlǎ.
369. He may have gone before I reach. ǎw pawčyak poyle ɬ oyčya
jawɔ.
370. He may get married. ɬ kajar jačya jawɔ.
371. If horses had wings they would have flown. tɛ gɔɖyarɔ pakɬɛ aslɛ jalyar
utta aslɛ.
372. If he studies he will pass. tɛnɪ ǎčlɔ jalyar ɬ pas jatɔ.
373. If the train comes late we may catch it. gaɖi taddi eylyar mettɔli.
374. He came out of the house. ɬ garansan bayr cyɔ.
375. He went through the field. ɬ ʂɛtantlyan mɔɖɛčɛn ʒɛɔ.
376. The printed book is easy to read. ɬ ʂapɔlɔ liwr acpa nɛɭ etǎ.
377. He collected the fallen fruits. tɛni sɔkɔɭ polɭɔɭɪ fɔlǎ ɛkɬǎy
kɛɭɪ.
378. I shall come as far as your house. ǎw tuʒya gara pusun etɔɭ.
379. Do not go before I come. ǎw eučya poylɪ ɔsnaka.
380. He will certainly come. ɬ ɛčya fɔɔ.
381. He will come after a week. ɬ ɛk sumɔn jayn etɔɭ.
382. How tall you have grown! tū kitɔ lam jala.
383. He seems still young. ɬ ɔjunpusun lan dista.
384. Some are new, some are old. ɪ tɔɖɪ nɔɭ, tɔɖɪ ponnɪ.
385. His brother is not so clever. tɛʒɔ baw itɔ uʂar ni.
386. This is not drinkable. ẽ piwpačɛ na.
387. This is not eatable. ẽ hawpačɛ na.
388. Is this possible? ɛʂɛ jačya jata?
389. Who knows? tɛ kɔn jaɔ?
390. What do you want? tuka kitɛ jay?

391. Work in the day and sleep at night. *disacō kam kory, ratcō nidē.*
392. A month has thirty days. *ek miynya tis dis.*
393. There is a stone in the mango. *ambya katō asta.*
394. A bull has two horns. *boylak don šingā ahāy.*
395. This is our usual food. *ēt amčē disandis jēwčō.*
396. Some fish are big, some are small. *nistē barik-motē.*
397. The snake moves zig-zag. *sorop ākdō oyta.*
398. The snail moves slowly. *konḡoy sōka oyta.*
399. The dog runs fast. *sunē fōrsan dāwta.*
400. Keep the fruit covered. *fōl dapun dowory.*
401. Birds have wings. *šēwnyāḡk pakṭē astay.*
402. I was afraid of the tiger. *āw agak bilō.*
403. Those girls missed their way. *tī čēdṡwā marog cukolī.*
404. The cat bit the child. *majran burgyak gās mallo.*
405. That dog forgot its house. *tē sunē apnālē ḡor isrolē.*
406. The woman drank water. *tī osonti udōk pili.*
407. He has learnt Marathi. *tō mōraṭi šingkolō.*
408. He could not read the book. *tō liwr ačči na.*
409. I shall give you the book after you come. *tū etri tuka liwr ditōlō.*
410. Do not ask for the book till I have read it. *muḡo liwr wacun jawpasun magō naka.*
411. Come as soon as you finish your work. *kam kabar jatri yō.*
412. Come after finishing your work. *kam kabar konn yō.*
413. The bird flew over my house. *tē šēwnē muḡya gara oylyan jēlē.*
414. Ram walks very fast. *ram fōrsan cōmkōta.*
415. The bird is singing on the tree. *šēwnē rukačēr gayn kotta.*
416. The bird is on the tree. *šēwnē rukačēr ahā.*
417. If you did the work well you will get the fruit. *tuwē kam bōrē kēlyar fōl metṭolē.*
418. What did you see to-day? *tuwē aḡ kitkitē coylē.*
419. What are you reading? *tū kitē ačta.*

420. Do you read? tū ačta?
421. I am not reading. āw ačina.
422. Which boy fell from the tree yesterday? kal fūco čedō rukačer oylyan pollo?
423. Which boy sings better than Ram? fūilo čedō ramag oyčen katar borē munčē?
424. Why did he send you here? tēni tuka iŋga kityak daḍla?
425. I consider Hari as my brother. āw horik baw manta.
426. Daśaratha appointed Rama king. dusryatan ramāk raja kelō.
427. Hari decided to go there. horin tingga ospačē kelē.
428. He is clever in singing. tō katar munuḡ ušar.
429. I study at night. āw ratco ačtā ~ āw ratco lisā kottā.
430. He learns at home. tō gara šingta.
431. He has decided to go. tēni oyčya kelā.
432. He never sleeps by day. tō kednat disaco nidna.
433. The elephant is the biggest animal. ot soglya jōnōwrag oyčen oḍ.
434. He is at home since yesterday. tō kalsan garakoḍen aha.
435. You should not read much. tū itlē coḍ ači naka.
436. Put the cap on the head. tokler topi gal.
437. Ten mangoes for a rupee. rupiyak da ambē.
438. The dog bit Ram. suṇyan ramāk gās mallo.
439. I got the letter. čity maka meyoli.
440. The mother gives the book. may liwr dita.
441. He died of fever. jor en tō mēlo.
442. He works with delight. tō fušen kam kotta.
443. Come after an hour. ek oran yō.
444. He went away with the same clothes. tō tēč kopḍe gayn jēlo.
445. I cut the mango with a knife. āw suryen ambo katottā.
446. He remains in Poona for one month. tō punyan ek muyno rawta.

447. He calls me. tō maka apoyta.
 448. He went out while it was paws potṭana tō bayr jēlo.
 raining.
 449. Hari read the letter. horin čity ačli.
 450. The teeth of the black dog. kaḷya suṇyačḡ dāt.
 451. The mirror fell from my muḷḷya atansan arso pollo.
 hand.
 452. His house is larger than teḷḡe gōr muḷḷya poros oḍ.
 mine.
 453. He brings the hat. tō topi aṭṭa.
 454. He brings his son. tō teḷḷya putak aṭṭa.
 455. Ram got the work. ramāk kam meḷḷḷ.
 456. Ram called his friend. raman apṇačḡ amgak apoylo.
 457. Ram brought the cart. guḍo raman allo.
 458. Ram goes to the village. ram gawak oyta.
 459. He waters the tree. tō rukak udok galta.
 460. I give him the book. āw teka liwr ditā.
 461. What is your name? tuḷḡe naw kite.
 462. My name is Francis. muḷḡe naw frāsis
 463. What is your age? tuka orsā kitlī?
 464. I am fifty years old. maka ponas orsā.
 465. He catches the horse. tō goḍya dotta.

CHAPTER V

VOCABULARY

| | | |
|----------|------|-----------------------------|
| ottawis | Nu | twenty-eight |
| ōyŕi | Nu | cighty |
| ākđē | Adj | crooked |
| ag | M | tiger |
| aŋg | N | body |
| acop- | V | to read |
| acwop- | V | to clean the mouth |
| ajop- | V | to play on instrument |
| aj | Adv | today |
| at | Nu | eight |
| at | F | way |
| atangulē | Adj | round |
| ad | N | chin; bone |
| adop | V | to grow; to serve; to bring |
| adoy | F | scythe |
| adwop | V | to obstruct |
| at | M | hand |
| atā | Adv | now |
| atou | N | a kind of fruit |
| atmōdo | Adj | person with broken arm |
| adaw | M | help |
| ani | Conj | and |
| anik | Conj | and |
| ano | M | father |
| ano | Adv | dwarf |
| apay | Pro | myself |
| apđop | V | to touch |
| apowp | V | to call |
| abuj | Adj | dull |
| abolē | N | a red flower |
| abrid | | April |
| abru | M | self-respect |
| ami | Pro | we |

| | | |
|---------|-----|------------------|
| amig | M | friend |
| ambo | M | mango |
| amboṭ | Adj | sour |
| āys | N | duck |
| aytar | M | Sunday |
| āyktolo | Adj | listener |
| aydon | N | utensil |
| arē | | a way of calling |
| alē | N | ginger |
| alop | V | to move |
| alowp | V | to shake |
| alṭi | F | white ant |
| āw | Pro | I |
| away | M | mother |
| awogar | N | mother's house |
| āwlo | M | myrobalan |
| awoys | | oh! |
| as | M | smell |
| ās jēop | V | to smell |
| asop | V | to exist |
| asḍop | V | to winnow |
| āsop | V | to laugh |
| aṣēl | N | bear |
| i | Pro | this |
| ī | Pro | these |
| ik | N | poison |
| ikra | Adj | clever |
| igərj | F | church |
| igktē | Adj | bought |
| igge | Adv | here |
| īcu | M | scorpion |
| ij | F | lightning |
| it | M | disgust |
| it | F | brick |
| itu | Adj | good |
| itto | Adj | this much |
| idus | Adv | once |
| idr | N | mirror |
| incarop | V | to ask |

| | | |
|-------------|-----|------------------|
| intuməðē | Adv | in the middle |
| illə | Adj | a very little |
| ilə | M | sickle |
| iskəl | N | school |
| istiməsāw | Adj | praiseworthy |
| ispitəl | N | hospital |
| īšt | M | friend |
| u | F | louse |
| ukdəp | V | to boil |
| ukrop | V | to burrow |
| uklop | V | to lift |
| uksar | Adv | early |
| ugDas | F | memory |
| ugowp | V | to comb the hair |
| uḡkop | V | to vomit |
| uḡar korop | V | to sharpen |
| uḡol | Adj | bright |
| uḡə | M | fire |
| uḡwəḡ | M | light |
| ūṭ | N | camel |
| uṭop | V | to get up |
| uḡop | V | to fly |
| uḡiyə marop | V | to jump |
| uDop | V | to throw |
| utor | N | answer |
| utkē | Adj | open |
| udə | N | water |
| udək | N | water |
| un | Adj | hot |
| uni | F | brother's wife |
| undir | M | mouse |
| ub | F | steam |
| ubē | Adj | erect |
| ubarop | V | to lift |
| ubop | V | to float |
| umed | F | zeal |
| umḡop | V | to wash clothes |
| umṭi kaḡop | V | to cry |
| ulowp | V | to speak |

| | | |
|---------|-----|-----------------------|
| ulmarop | V | to call |
| ūwar | M | flood |
| uskaro | M | sigh |
| uslop | V | to pain; to slip away |
| ušar | Adj | clever |
| ek | Nu | one |
| ekonis | Nu | nineteen |
| ekontis | Nu | twenty-nine |
| ekkiš | Nu | twenty-one |
| ektoris | M | actor |
| cop | V | to come |
| ε | Adv | away |
| ε | Pro | they |
| ē | Adj | this (N.) |
| ektāy | Adv | together |
| ekdom | Adv | at once |
| eklb | Adj | alone |
| edo | Adj | this much |
| edna | Adv | by now |
| ēšē | Adv | like this |
| oktombr | | October |
| ōt | M | lip |
| odop | V | to pull |
| ot | F | elephant |
| odik | Adj | much |
| oy | | yes |
| oyr | Adv | above |
| olšik | Adj | disgusting |
| osaŋi | F | high tide |
| osaro | M | drawing-room |
| osonti | F | woman |
| ošir | Adj | narrow |
| o | Pro | this |
| okl | N | spectacles |
| ogot | Adj | quiet |
| oŋon | N | weight |
| oŋē | N | load |
| od | Adj | big |

| | | |
|----------|-----|-------------------------------|
| oðes | Nu | two and a half |
| oðod | Adv | short while ago |
| oððē | N | chest |
| onot | F | wall |
| ot | N | sunlight |
| oddē | Nu | half |
| onos | N | pine-apple |
| opēs | M | offence |
| oros | N | year |
| orop | V | to carry |
| olē | Adj | wet |
| olokki | F | acquaintance |
| ollō | Adj | big |
| ollan | M | father's elder brother |
| ollawoy | F | father's elder brother's wife |
| osop | V | to go |
| | | |
| kōlsāw | N | pant |
| kōlli | F | a fish |
| kōlsō | M | pitcher |
| kak | F | father's sister |
| kakōṛ | N | bangle |
| kacop | V | to be startled |
| kajar | N | marriage |
| kajari | M | married person |
| kajullo | M | glow-worm |
| kaṭandor | N | a root |
| kāṭō | M | thorn |
| kaḍop | V | to take out |
| kani | F | story |
| kat | F | skin |
| kato | M | mango stone |
| katrop | V | to cut |
| kātop | V | to grate |
| katli | F | a piece of fresh coconut |
| kadōy | N | jail |
| kan | M | ear |
| kanus | N | file; a tool of carpentry |
| kanet | F | knife |
| kantar | N | song |

| | | |
|-------------|-----|------------------|
| kando | M | onion |
| kapad | Adj | clever |
| kapus | M | cotton |
| kapop | V | to cut |
| kapoty | | raincoat |
| kabur jawop | V | to finish |
| kam | N | work; cot |
| korop | V | to do |
| kamoli | F | blanket |
| kamp | N | ground |
| kāy | | something |
| kayl | F | frying pan |
| karatē | N | the bitter gourd |
| kal | Adv | yesterday |
| kalij | N | heart |
| kaliḡ | N | water-melon |
| kalē | N | black |
| kaḷok | M | darkness |
| kāwḷo | M | crow |
| kās galop | V | to roar |
| kasasop | V | to hunt |
| kasador | M | hunter |
| kasar jawop | V | to pant |
| kāsud | N | tortoise |
| kafyākor | Adj | brown |
| ki | | that |
| kidowp | V | to tease |
| kido | M | insect |
| kitē | Pro | what |
| kitlo | Pro | how much |
| kibadop | V | to spoil |
| kimus | N | flying insect |
| kir | M | parrot |
| kirāṭi | F | little finger |
| killop | V | to grow |
| kūḡin | N | kitchen |
| kujner | M | cook |
| kuṭop | V | to pound |
| kud | F | room, body |
| kudko | M | piece |

| | | |
|--------------|-----|--------------------|
| kudḏo | Adj | blind |
| kunni | F | a pot |
| kutro | M | dog |
| kunyad | M | brother-in-law |
| kup | N | cloud |
| kupa fator | M | marble |
| kubet | N | bed cover |
| kummar | M | potter |
| kuradē | N | axe |
| kurroy | N | post-office |
| kurroykar | M | postman |
| kuler | N | spoon |
| kulop | N | lock |
| kulčyāw | N | mattress |
| kulli | F | crab |
| kullok | F | bitch |
| kullyo galop | V | to whistle |
| kūwor | M | prince |
| kūwory | F | princess |
| kusop | V | to rot |
| kustor | Adj | difficult |
| kuslōlē | Adj | rotten |
| kuš | F | corner |
| kēs | M | hair |
| kēdo | Pro | how big |
| kēdōna | Pro | when |
| kēreg | N | peacock |
| kēlē | N | banana |
| kēstāw | N | quarrel |
| kēšē | Pro | how |
| kēštar | N | tool for mechanics |
| koṅgoy | F | snail |
| koḏu | Adj | bitter |
| kotrubā | N | deeds |
| kob | N | cabbage |
| kobul | | agreement |
| komis | N | shirt |
| kompar | N | elbow |
| kōyti | F | sickle |
| koyr | N | filth; dirt |

| | | |
|-------------|-----|--------------------|
| kor | M | colour |
| korkuṭ | N | hollow of the tree |
| kolop | V | to know |
| kəkno | M | person from Konkan |
| kəŋkəŋ dudi | M | white gourd |
| kəŋkani | F | Konkani language |
| kəḍṭəl | N | police station |
| kəŋ | Pro | who |
| kəno | M | rib |
| kəŋḍg | F | a root |
| kəḍəl | N | chair |
| kəpal | N | forehead |
| kəmes- | V | to begin |
| kəmbə | M | cock |
| kəmlə | M | butterfly |
| kəroḍ | N | straw |
| kələ | M | fox |
| kələ fūkli | F | whooping cough |
| kəḷso | M | coal |
| kristāw | M | Christian |
| kumparpon | N | naming ceremony |
| gaḍi | F | cart |
| gaḍikar | M | shopkeeper |
| gaŋjil | M | beetle |
| gam | M | sweat |
| galop | V | to put; to wear |
| gay | F | cow |
| gaw | N | wound; village |
| gasop | V | to rub |
| gas marop | V | to bite |
| giron | F | grinding machine |
| giron | N | eclipse |
| gem | F | game |
| gugum | N | owl |
| guṭlaop | V | to wind |
| guṇṭer | M | nest |
| guṇḍo | M | stone; ball |
| guntop | V | to string |
| gunyaw | M | crime |

| | | |
|-------------|-----|---------------------|
| gumop | V | to echo |
| gurwā | N | cattle |
| gul | F | piece of game |
| gūwōp | V | to turn |
| gūwḍawop | V | to make to go round |
| got | Adj | strong |
| goṇi | F | hawk |
| gobor | M | ash |
| gom | F | eyebrow; leech |
| gorib | Adj | poor |
| gorḗḍo | M | wild bull |
| gorowp | V | to fish |
| gol | F | cave |
| goll | M | goal |
| golaširyɔ | F | hoof |
| gow | M | husband |
| gōw | M | wheat |
| gōwṭi | F | neck |
| gowagar | N | husband's house |
| gosalē | N | a kind of vegetable |
| gɔgɔ | M | waterfall |
| gɔɔ | M | stable |
| god | Adj | sweet |
| godgod | M | thundering |
| godyal | N | clock |
| gɔn | F | a tool |
| gor | N | house |
| gorē | N | fishing rod |
| gorom | Adj | hot |
| gorōs | N | snoring |
| golas | N | glass |
| cakop | V | to taste |
| cady sangop | V | to complain |
| cador | F | bed sheet |
| cabop | V | to bite |
| cam | F | hide |
| cammar | M | shoe-maker |
| cay | F | key |
| car | | fibre of jackfruit |

| | | |
|------------|-----|------------------|
| calop | V | to sift |
| calowp | V | to tease |
| cukop | V | to miss |
| cutekor | Adj | green |
| cunnā | N | a fruit |
| curop | V | to suck |
| cōč | F | beak |
| condrim | M | moon |
| comkop | V | to walk |
| colop | V | to walk |
| cowop | V | to see |
| cōd | Adj | much |
| cōdop | V | to climb |
| cōṇa | M | gram |
| jəŋel | N | window |
| jagə | M | place |
| jaŋgud | N | thigh |
| jan | | person |
| janə jawop | V | to know |
| janṭə | M | elderly person |
| jatē | N | grinding stone |
| jab | F | talk |
| jamli | N | Jamun tree |
| jambul | N | Jamun fruit |
| jay jawop | V | to want |
| jal | N | net |
| jalē | N | net |
| jāwəy | M | son-in-law |
| jawop | V | to happen |
| jūjop | V | to fight |
| jogjogop | V | to shine |
| joglowp | V | to lighten |
| jodop | V | to join; to earn |
| jomin | F | earth |
| jolop | V | to burn |
| jolowp | V | to cause to burn |
| jogdop | V | to quarrel |
| jot | N | plough |
| jotē | N | shoe |

| | | |
|---------|-----|-------------------|
| jənwɹ | N | animal |
| jəntɔ | M | a kind of grain |
| jəbɔr | Adj | much |
| jəllɔ | M | cockroach |
| jələɹ | N | mosquito |
| ča | F | tea |
| čanni | F | squirrel |
| čary | Nu | four |
| čalis | Nu | forty |
| čedū | N | girl |
| čeddi | F | shorts |
| čəpə | N | cap |
| čikr | N | cup |
| čičəbɔt | N | tamarind |
| čity | F | letter |
| čintop | V | to think |
| čip | N | a kind of utensil |
| čimɔ | M | tongs |
| čirop | V | to cut |
| čovis | Nu | twenty-four |
| janer | | January |
| jardin | N | garden |
| jɪŋkop | V | to win |
| jid | M | vulture |
| jib | F | tongue |
| jirə | N | spice |
| jilop | V | to swallow |
| jun | | June |
| juləy | | July |
| jewop | V | to eat |
| jənɔt | | with pomp |
| jəmmop | V | to doze |
| jəl | N | ice |
| jəwop | V | to take |
| təyari | F | preparation |
| təwšə | N | cucumber |
| tak | N | buttermilk |
| taɖ | N | roof |

| | | |
|----------|-----|-----------------------|
| taddi | Adj | late |
| tadni | F | warning |
| tātē | N | egg |
| tan | | stretch |
| tapop | V | to be angry |
| tamḍokor | Adj | red |
| tar | F | oar; wire |
| tarwoṭi | F | small boat |
| tallō | M | cord fish |
| talō | M | branch; throat |
| tasop | V | to peel; to criticize |
| ti | Pro | she |
| tī | Pro | they |
| tingga | Adv | there |
| tin | Nu | three |
| tibrad | Adv | thrice |
| tīyatr | N | drama |
| tiwoy | F | stood |
| tisoy | F | a tool of carpentry |
| tis | Nu | thirty |
| tisryō | F | shell-fish |
| tū | Pro | you |
| tup | N | ghee |
| tumi | Pro | You (Pl.) |
| tuwalo | M | towel |
| tewis | Nu | twenty-three |
| tewop | V | to melt |
| tē | Pro | they |
| tēkōn | Adv | nearby |
| tētō | M | bat |
| tēl | N | oil |
| tēlkar | M | oilman |
| tokli | F | head |
| tody | F | bank of river |
| topi | F | cap |
| topop | V | to prick |
| tōmat | N | tomato |
| tolop | V | to fry |
| toloy | F | pond |
| tō | V | he |

| | | |
|---------|-----|-----------------|
| tōt | Adj | lame |
| tōdē | Adj | little |
| tōn | N | grass |
| tōnd | N | face |
| tōranjy | N | a kind of lemon |
| tōrsad | F | sword |
| tōlōt | F | palm |
| tras | M | trouble |
| dawl | N | a kind of spoon |
| daul | M | pearl |
| daku | M | grape |
| dakowp | V | to show |
| daknē | N | lid |
| daklē | Adj | small |
| dat | Adj | thick |
| dadop | V | to send |
| dāt | M | tooth |
| datuni | F | comb |
| dad | F | news |
| dadlo | M | man |
| damop | V | to press |
| day | F | wrist |
| dawo | Adj | left |
| dāwōp | V | to run |
| dās | M | dance |
| dijōd | N | building |
| dimi | F | knee |
| diwo | M | lamp |
| diwop | V | to give |
| disop | V | to feel |
| dady | F | molar |
| duw | F | daughter |
| duk | N | sorrow |
| dukā | N | tears |
| dukor | N | pig |
| dud | N | milk |
| duđu | M | money |
| dubaw | M | doubt |
| dūwēr | Adj | sick |

| | | |
|----------|-----|-------------------|
| dūwor | M | smoke |
| dusman | M | enemy |
| deul | N | temple |
| deṭ | M | stem |
| der | M | brother-in-law |
| dew | M | god |
| dēwsar | M | angel |
| dēg | F | bank of river |
| dējēmbṛ | | December |
| dēd | Nu | one and half |
| dēr | N | door |
| dērwəṭə | M | gate |
| dēwōp | V | to dismount |
| dongor | M | mountain |
| doDiyarə | M | a kind of fish |
| dotor | M | doctor |
| dotri | F | earth |
| don | Nu | two |
| doriyo | M | sea |
| dorop | V | to catch |
| dorji | M | tailor |
| dow | N | dew |
| dowokor | Adj | white |
| dowrop | V | to keep |
| dəḍə | M | cinder |
| dəndər | M | foam of sea-water |
| dəbral | Adv | twice |
| dəḷə | M | eye |
| na | | no |
| nak | N | nose |
| nakut | N | nail |
| nakud | N | wood |
| nakpuḍā | N | nostril |
| nagḍə | Adj | naked |
| nagowp | V | to cheat |
| nəngor | M | plough |
| nacop | V | to dance |
| nac | M | dance |
| natin | F | granddaughter |

| | | |
|-----------|-----|---------------------|
| natu | M | grandson |
| nan | Adj | small |
| nayn | F | line |
| nal | M | coconut |
| naop | V | to bathe |
| ni | | no |
| nidikor | Adj | blue |
| nidop | V | to sleep |
| nipop | V | to hide |
| nibor | Adj | hard |
| nimanɔ | Adj | last |
| " | Adj | clean |
| niyɔl | V | to improve |
| niwop | V | to cool |
| nisāw | N | lesson |
| nistē | N | fish |
| nisrop | V | to slip |
| nutop | V | to spit |
| nuy | F | river |
| nuy | | No |
| nes | M | handkerchief |
| nejɔ | Adj | weak |
| ɲɛl | Adj | easy |
| nesop | V | to wear |
| nok | M | people |
| now | F | fur |
| nɔ | Nu | nine |
| nɔjop | V | to be shy |
| nɔnɔnd | F | sister-in-law |
| nɔtē | N | nose-ring |
| nɔlɔ | M | tile |
| nɔst | Adj | pregnant |
| pakɔ | M | wing; a bird |
| paktɔ | M | feather |
| pājɛl | N | cage |
| pagrop | V | to cover with cloth |
| paɾ | M | dam |
| patɔ | M | basket |
| paɾ poɔop | V | to become an enemy |

| | | |
|-------------|-----|---------------------|
| paḍuk | N | calf |
| patē | N | blade |
| patol | Adj | thin |
| patmari | F | boat |
| padri | M | priest |
| pan | N | leaf |
| panjre | N | cage |
| pāy | M | leg |
| parkṇē | N | needle |
| paryo | M | pigeon |
| palowp | V | to extinguish |
| pal | N | root |
| pawop | V | to reach |
| pawḍo | M | spade |
| paws | M | rain |
| pasəy marop | V | to stroll |
| pasot | | because of |
| pikar | Adj | angry |
| pikop | V | to ripen |
| pičpiči | F | sparrow |
| piṭ | N | flour |
| pitol | M | a fish |
| piḍḍuk | F | bead |
| pitol | N | brass |
| pintari | M | painter |
| pimpol | M | pipal tree |
| piyāw | M | onion |
| piro | N | saucer |
| pilluk | F | whistle |
| pilo | M | young one of animal |
| piḷop | V | to squeeze |
| piwop | V | to drink |
| piskati | F | dagger |
| piṣo | Adj | mad |
| pū | M | pus |
| pun | | but |
| put | M | son |
| puryan | | upto |
| pusun | | even then |
| pusop | V | to wipe |

| | | |
|--------------|-----|-----------------|
| peṭowp | V | to burn |
| peḍwə | M | a fish |
| per | M | guava tree |
| peṣam | N | pajama |
| peḍḍer jawop | V | to get spoiled |
| paynē | N | cradle |
| pawti | F | turn |
| pogḍi | F | turban |
| poṭli | F | bundle |
| poḍop | V | to fall |
| pončis | Nu | twenty-five |
| popay | F | papaya |
| popot | M | parrot |
| poyj | F | bet |
| poys | Adv | far |
| polāṣ | F | palace |
| poḷowp | V | to see |
| pōwōp | V | to swim |
| posop | V | to tame |
| poḍḍo | M | curtain |
| ponəs | M | jackfruit |
| pōt | N | end; point |
| poṭē | N | sack |
| poḍer | M | baker |
| poḍok | N | hood of a snake |
| ponel | N | boat |
| ponda | Adv | under |
| porəs | | than |
| prufsor | M | teacher |
| prej | N | jail |
| bāwro | M | whirlpool |
| bais | Nu | twenty-two |
| bakri | F | bread |
| bangar | N | gold |
| baṅḍo | M | a fish |
| bajar | M | market |
| bagop | V | to bend |
| bajop | V | to roast |
| bad | | waste |

| | | |
|----------|-----|-----------------|
| ban | M | rainbow; dam |
| banyan | N | banian |
| baṗəy | M | father |
| bamoṇ | M | Brahmin |
| bāy | F | well |
| bayry | Adv | out |
| barabər | | with |
| barar | | together with |
| barbər | M | barber |
| balə | M | spear |
| bawṭə | M | flag |
| bas | F | language |
| bašən | | like |
| bi | F | seed |
| bik | N | alms |
| biop | V | to fear |
| bitory | Adv | inside |
| bindul | N | pitcher |
| biran | | frightening |
| buk | F | hunger |
| buṅkop | V | to bark |
| budop | V | to drown |
| budkulo | M | a round utensil |
| burak | N | hole |
| boroyṇar | M | writer |
| burgē | N | child |
| burraš | M | rubber |
| bursə | Adj | dirty |
| brəstar | | Thursday |
| beiman | Adj | unfaithful |
| bejin | Adv | soon |
| bedi | F | chain |
| bəbə | M | frog |
| bəbdə | Adj | foolish |
| boyn | F | sister |
| bokdi | F | goat |
| boglek | | on the side |
| boDi | F | stick |
| botti | F | high tide |
| bom | M | explosive |

| | | |
|-----------|-----|-----------------|
| bomoy | F | Bombay city |
| boyɾɔ | Adj | deaf |
| boyl | M | bull |
| bore | Adv | near |
| borer | | with |
| borop | V | to fill |
| bōwōp | V | to stroll |
| bosop | V | to sit |
| bōk | N | buttock |
| bōkē | N | crane |
| bōgɔr | | without |
| bōgɔl | Adv | near |
| bōjbojɿ | F | a bird |
| bɔt | N | finger |
| bōddam | N | almond |
| bōntrā | N | rags |
| bōbrɔ | N | fat |
| bōlɔs | N | pocket |
| bōlari | F | a water bird |
| bōldop | V | to change |
| məwali | M | rogue |
| maiti | F | knowledge |
| makod | M | monkey |
| makɳ | N | machine |
| magnɿ | F | demand |
| majɛr | N | cat |
| majɿr | Adv | later |
| mad | M | coconut tree |
| mangē | N | crocodile |
| maɳdar | M | weaver |
| mati | F | soil |
| matarɔ | M | old man |
| madri | F | mother |
| man | M | respect |
| mama | M | maternal uncle |
| may | F | mother-in-law |
| marog | M | way |
| marop | V | to hit; to kill |
| malkriyad | Adj | cunning |

| | | |
|----------|-----|-----------------|
| malop | V | to adorn hair |
| małoy | F | storey |
| maw | M | father-in-law |
| mawli | F | cyclash; spider |
| mas | N | flesh |
| maskar | M | butcher |
| mašēl | F | maternal aunt |
| nūt | N | salt |
| miyuni | F | sister-in-law |
| myuno | M | brother-in-law |
| milagr | Adj | wonderful |
| missaŋ | F | chilly |
| miši | F | mustaches |
| mukar | Adv | in front |
| mukdom | M | manager |
| mungus | N | mongoose |
| muŋlar | | Tuesday |
| muty | F | fist |
| munop | V | to say |
| muddi | F | ring |
| munument | N | grave |
| munis | M | man |
| muy | F | ant |
| muyno | M | month |
| muriŋ | N | grated coconut |
| mulō | M | raddish |
| mul | N | root; trunk |
| mejop | V | to count |
| mey | M | May |
| mēj | N | table |
| mēndro | M | sheep |
| mēlop | V | to get; to meet |
| mēst | M | blacksmith |
| mow | N | honey |
| mow | Adj | soft |
| modop | V | to break |
| modtel | N | hammer |
| moDod | M | washerman |
| mot | F | thought |
| mor | M | peacock |

| | | |
|---------|-----|---------------|
| moš | M | buffalo |
| mōdē | Adv | in the middle |
| mōnō | Adj | dumb |
| mōraṭi | F | Marathi |
| mōrōḍ | N | piece |
| mōrōṇ | N | death |
| mōlōm | N | a fruit |
| mōlōb | N | sky |
| rakop | V | to guard |
| rag | M | anger |
| raja | M | king |
| raṇ | F | widow |
| raṇi | F | queen |
| raty | F | night |
| ranop | V | to cook |
| randōṇē | N | stove |
| rawop | V | to stay |
| risk | F | line |
| ruk | M | tree |
| rup | N | image |
| rupiya | M | rupee |
| rupē | N | silver |
| rund | Adj | wide |
| res | F | race |
| rēṇtēṇ | N | drum |
| rēdō | M | he-buffalo |
| rēbēḍ | N | swamp |
| rēw | F | sand |
| rokop | V | to pour |
| rop | M | clothes |
| rōḡat | N | blood |
| rōj | N | marigold |
| rōjar | N | worship |
| rōḍop | V | to cry |
| rōt | N | walking stick |
| rōd | N | wheel |
| rōstō | M | road |
| lagop | V | to put |
| lat | N | tin |

| | | |
|----------|-----|----------------------------|
| lan | Adj | small |
| lap | F | pencil |
| layt | F | light |
| lar | F | wave |
| lawop | V | to hang |
| lipop | V | to hide |
| lisāw | N | lesson |
| lugod | M | cloth |
| lep | F | a fish |
| lok | M | people |
| lokop | V | to push |
| loni | N | butter |
| lobyo | F | a flat piece used in games |
| losun | F | garlic |
| lkon | N | iron |
| walē | Adj | wet |
| wadē | N | boat |
| walop | V | to turn |
| wadop | V | to grow |
| wado | M | village |
| wayt | Adj | bad |
| warē | N | wind |
| wawradi | M | servant |
| winkop | V | to sell |
| wisas | M | belief |
| səttawis | Nu | twenty-seven |
| sakor | F | sugar |
| sākol | N | bridge |
| sangot | N | a fish |
| sangop | V | to tell |
| sangdop | V | to spill |
| sat | Nu | seven |
| san | F | broom |
| sanjēsta | F | evening |
| sap | M | snake |
| sapad | N | slipper |
| sabāw | M | soap |
| samayn | N | luggage |
| say | F | cream |

| | | |
|----------|-----|---------------------|
| sayb | M | gentleman |
| sal | N | bark |
| salok | N | lotus |
| saspay | M | son's father-in-law |
| sasmay | F | son's mother-in-law |
| sinema | M | cinema |
| sīs | F | sneeze |
| sukē | N | dry fish |
| sukti | F | low tide |
| sukrar | | Friday |
| suj | F | swelling |
| suj | Adj | dirty |
| sunē | N | dog |
| sudrop | V | to improve |
| sun | F | daughter-in-law |
| sumən | N | week |
| suri | F | knife |
| sušegad | Adj | comfortable |
| setembre | | September |
| seris | N | service |
| sokaṇi | | in the morning |
| sotri | F | umbrella |
| sobit | Adj | beautiful |
| somjop | V | to understand |
| soyrī | N | relative |
| sorpol | F | chain |
| solop | V | to peel |
| sowis | Nu | twenty-six |
| soway | Adj | cheap |
| sə | Nu | six |
| səka | Adj | slowly |
| səkəl | Adv | below |
| sənwār | | Saturday |
| sal | N | drawing-room |
| səpə | M | verandah |
| səpən | N | dream |
| səmar | | Monday |
| səməj | | understanding |
| sərs | M | wine |
| sərs | M | rabbit |

| | | |
|-------------|-----|-----------------------------|
| šombory | Nu | hundred |
| šikar | F | hunting |
| šingkop | V | to learn |
| šigur jawop | V | to gather |
| šing | N | horn |
| šijowp | V | to cook |
| šit | F | seat |
| šit | N | rice |
| šinnā | N | hiccup |
| šiplo | M | shell |
| šim | F | boundary |
| šiw | M | lion |
| šiw | N | stitch |
| šekni | F | lizard |
| šet | N | field |
| šen | N | dung |
| šēp | F | tail |
| šēpōt korop | V | to chat |
| šemay | F | grandmother |
| šelō | Adj | cold |
| šud | | only |
| | | |
| fakē | N | armpit |
| faty | F | back |
| fatlo | Adv | of the back |
| fad | N | chin; beard |
| fator | M | stone |
| fatkulyo | M | a kind of bean |
| fandō | M | shoulder |
| fambo | M | pillar |
| far | F | revolver |
| fali | Adj | empty |
| falyā | Adv | tomorrow |
| fals | Adj | false |
| fawod | F | eatable |
| fawop | V | to eat; to have spare time. |
| fōtiŋ | M | cheater; liar |
| fōtowp | V | to cheat |
| fi | F | fee |
| fily | F | latch |

| | | |
|-----------|-----|---------------------------|
| fɪɔ | M | ringworm |
| fūkli | F | cough |
| fugāw | N | chicken-pox |
| futop | V | to break |
| fudē | Adv | ahead |
| fub | Adj | much |
| fūy | Pro | where |
| fuskə | M | worry |
| feno | M | bunch of banana |
| fəɔp | V | to play |
| fodop | N | rock |
| fodop | V | to break |
| fodfodit | Adj | rough |
| fonop | V | to dig |
| fōpti | F | hut |
| forpop | V | to scratch |
| fol | M | sheet of paper |
| folay | F | depth |
| fəkaŋ | Adj | funny |
| fəkət | Adv | simply |
| fōt | F | heel |
| fədt | N | strength |
| fənnə udo | N | salty water |
| fətmə | M | soul |
| fəpəl | N | betel-nut |
| fəřē | N | truth |
| fərkət | N | foam |
| fəřč | | expenditure |
| fərc | M | force |
| fəl | N | fruit |
| fəsk | F | match-box |
| hamtul | N | a fish |
| hator | N | mat |
| hařē | Adj | special |
| hokəl | F | bride |
| horət | N | an agricultural implement |
| ho | | oh! |